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94

A DICTIONARY OF HYMNOLOGY

SETTING FORTH THE ORIGIN AND HISTORY OF CHRISTIAN HYMNS OF ALL AGES AND NATIONS.

EDITED BY

JOHN JULIAN, D.D.

VICAR OF TOPCLIFFE, YORKSHIRE; PREBENDARY OF FENTON IN YORK MINSTER; AND CANON OF YORK.

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PREFACE TO THE SECOND EDITION.

SINCE the publication of this *Dictionary of Hymnology* in 1892, hymnological studies have made great strides in many directions, and interest therein has led to the issue of many works on hymns and hymn-writers. Some of these productions are of an elementary character, others are of striking value, and all bear witness to the catholicity and importance of this branch of sacred study.

2. In addition numerous Hymn Books of an official, quasi-official, and undenominational character have been published in various countries, especially in Great Britain and America. These collections contain matter hitherto unknown to the general public, the authorship, origin, and history of which are regarded as of supreme importance by the hymnological student, and of general interest to the Christian Church in all lands.

3. Fifteen years have also made great inroads in the ranks of Authors and Translators, and brought into prominence many hymn-writers and others whose work is of a valuable and enduring character.

4. When, therefore, the original edition of this *Dictionary* was exhausted in 1904, it was decided that, instead of issuing a reprint from the stereotyped plates as a second edition, advantage should be taken of the opportunity to revise the whole work, and to bring it up to date.

5. Although the book was stereotyped after the printing of the first Edition, yet the few errors in names and dates which were discovered in the text have been corrected and a certain amount of new matter has been added.

6. The most valuable and important part of the new Edition, however, is the *New Supplement*, in which are embodied many new features. In this the contents of the principal hymnals which have been issued during the past fifteen years are annotated; biographical notices of Authors and Translators are given; the history of National and Denominational hymnody has been extended to the present time; and new Indices have been included. The subject-matter contained herein has been arranged to secure the greatest amount of information in the least possible space. To insure success in the use of this work the student should refer, in the first instance, to pp. 1–1306; 1525–1597; and 1599–1729, and consult them in alphabetical order. Failing to find what he requires he must pass on to the *Cross Reference Indices:* for *First Lines*, to pp. 1307–1504; and 1730–1760: and for *Authors and Translators*, to pp. 1505–1521; and 1761–1768.

7. The task of amassing the information necessary for fulness of detail and accuracy has been great, but it has been lightened considerably by the aid given, willingly and cheerfully, by a large body of correspondents, to whom personal acknowledgment has been made for their generous assistance.

8. It is again a privilege and a duty to record with gratitude the co-operation of the Contributors whose signatures are appended to their respective articles, amongst whom the Rev. James Mearns, M.A., the Assistant Editor, is the most important. His minute and careful research in all departments of hymnological literature has greatly enriched the *New Supplement*, and contributed much towards its general accuracy and fulness of detail.

JOHN JULIAN.

Topcliffe Vicarage,
July, 1907.

PREFACE TO THE FIRST EDITION.

THE first pages of this "Dictionary of Hymnology, Setting forth the Origin nd History of Christian Hymns of all Ages and Nations, with special eference to those contained in the Hymn Books of English-speaking Countries," were completed more than ten years ago. Since that time, here has been a constant and rapid production of official and quasi-fficial hymn books of great importance in all English-speaking countries. o meet this emergency, and to make this work both trustworthy and xhaustive, constant revisions and additions were imperatively called for, hich have considerably enlarged the work and delayed its publication.

2. Hymnological works, both historical and critical, and in several lan-uages, have also been published during the same period. A careful study f these works—many of which are by distinguished scholars and experts n the various languages and departments—and a laborious and critical testing f their contents, have consumed a vast amount of time, with the result of reat practical advantage to the Dictionary as a whole.

3. The APPENDIX (Parts I. and II.) also became a necessity; and, together ith the "Cross Reference Index to First Lines" (pp. 1307–1504), the Index of Authors, &c." (pp. 1505–1521), and the "Supplemental Index" each (pp. 1598–1616), must be carefully consulted by the hymnological udent.

4. Where it could possibly be avoided, nothing has been taken at second-nd. Minute technical accuracy has been aimed at, and, after great labour nd inevitable delay, has, it is hoped, in most instances, been attained. he pursuit of this aim has very frequently demanded, for the production of ne page only, as much time and attention as is usually expended on ne hundred pages of ordinary history or criticism.

5. The MSS. used in this work number nearly ten thousand, and clude (1) those in the great public libraries of Europe and America;) those in private hands; (3) those in the possession of the Assistant ditor; and (4) those of the Editor.

6. The Books, Magazines, Newspapers, Broadsheets, &c., collated and amined, have been too numerous to count. The Editor's collection of SS., Books, Pamphlets, &c., will, on the publication of this work, become e property of the Church House, where they will be available for nsultation.

7. The total number of Christian hymns in the 200 or more languages d dialects in which they have been written or translated is not less than 0,000. When classified into languages the greatest number are found to in German, English, Latin, and Greek, in the order named. Other nguages are also strongly represented, but fall far short of these in extent d importance. The leading articles on National and Denominational mnody given in this work furnish a clear outline of the rise and develop-

ment of this mass of hymn writing. Arranged chronologically they set forth the periods when hymn-writing began in various languages, and the subjects which engaged the attention of the writers. It will be found that whilst the earliest hymns, as the *Magnificat*, the quotations in the Pastoral Epistles, &c., are in Greek, it required less than 170 years for the addition of Syriac to be made to the roll of languages. Latin followed in another 200 years. In another 50 years, the first notes in Early English were heard. German was added in the 9th cent.; Italian in the 13th cent.; Bohemian in the 15th cent., and others later, until the roll numbers over 200 languages and dialects. Careful attention to the chronology of the subject will also bring out the facts, that whilst Clement of Alexandria (p. 238) was singing in Greek, Bardesanes (p. 1109) was inspiring his followers in Syriac. Later on we find that the finest of the early poets were writing contemporaneously —Gregory of Nazianzus (p. 468) and Synesius (p. 1108) in Greek; St. Ambrose (p. 56), Prudentius (p. 914), and St. Hilary (p. 522) in Latin; and Ephraem the Syrian (p. 1109) in Syriac. Still later, as the roll of languages is increased, the grouping of names, countries and languages within given periods, will yield rich materials for the use of the historian and the divine.

8. In the following pages are set forth the countries where, the periods when, the languages in which, and in many instances, the men by whom the doctrines and ritual teachings and practices of Christianity were first enshrined in song; and by whom and in what languages and countries the greatest developments have taken place.

9. English readers especially will find that one of the leading features of this Dictionary is the effort made to bring this mass of historical, biographical, doctrinal, devotional, and ritual matter as fully as possible within the grasp of those who are acquainted with no other language but their own. Linguistically the English language is the key-note of this work, and the hymns contained in the hymn-books of English-speaking countries, and now in Common Use, are its basis.

10. Personal acknowledgment has been made with deep gratitude to more than one thousand correspondents for valuable assistance rendered by them in the production of this work. In addition to the Contributors whose signatures are appended to their respective articles, special reference has to be made to the assistance of Miss Stevenson in compiling the "Indices of Authors, Translators, &c."; to the invaluable services of Mr. W. T. Brooke, whose acquaintance with early English hymnody is unrivalled; to Major G. A. Crawford, the compiler of the elaborate and complete "Indices of Cross Reference to First Lines, &c.," whose aid in revision from the first, and whose technical acquaintance with and accuracy in correcting the Press have been of eminent value; and to the Rev. James Mearns, whose assistance has been so extensive, varied, and prolonged, as to earn the unsolicited and unexpected, but well deserved and cheerfully accorded position of Assistant Editor of this work.

JOHN JULIAN.

Wincobank Vicarage,
December, 1891.

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E., Y.	THE EDITOR, assisted by Various Contributors.

LIST OF MANUSCRIPTS.

The MSS. used in the preparation of this work include the following :—

I. *Latin MSS.*

I. *The Bodleian.*

i. *Ashmole.*

285. 292, i.
291. 1082, ii.
398. xiii. H. pt. ii.
523. 551, i.
525. 551, i.

ii. *Barlow.*

. 1042, ii.
1. 292, i.

iii. *Bodley.*

13. 886, i.
79. 1041, ii.
775. 1042, ii

iv. *Canonici.*

Bibl. 1. xiii. H. pt. ii.
,, 30. xiii. H. pt. ii.
,, 40. xiii. H. pt. ii.
Lat. 112. 1325. H. pt. ii.
,, 273. xv. H. pt. ii.
Misc. 95. xiii-xiv. H. pt. ii.
,, 100. xv. H. pt. ii.
,, 266. xii. H. pt. ii.
,, 528. xv. H. pt. ii.
Script. 89. xv. H. pt. ii.
,, 131. xiii. H. pt. ii.
,, 223. xv. H. pt. ii.

v. *Digby.*

2. xiii. H. pt. ii.
19. xiv. H. pt. ii.
53. xii. H. pt. ii.
65. 533, ii.
86. xiii. H. pt. ii.
100. xiv. H. pt. ii.
166. xiii-xiv. H. pt. ii.

vi. *Douce.*

127. 1122, i.
222. 1042, ii.
296. 1122, i.

vii. *Junius.*

25. 1127, i.
74. 1127, i.
110. 1127, i.
121. 1043, i.

viii. *Laud.*

Lat. 5. 988, i.
,, 95. 988, i.
Lat. 96. 1122, i.
Misc. 4. 1139, i.
,, 216. xi. H. pt. ii.
,, 240. xii. H. pt. ii.
,, 269. xiii. H. pt. ii.
,, 352. xiv. H. pt. ii.
,, 368. xv. H. pt. ii.
,, 384. 652, ii.
,, 468. 1207, i.
,, 524. 1186, ii.
,, 668. 585, ii.
,, 748. xv. H. pt. ii.

ix. *Liturg. Misc.*

27. 1043, i.
104. 991, ii.
163. 295, i.
202. 1092, ii.
251. 1082, ii.
297. 1092, ii.
320. 375, ii.
339. 986, i.
340. 1043, i.
341. 1043, i.
354. 662, ii.
359. 1206, ii.
366. 272, ii.
370. 986, i.
372. 608, i.

x. *Rawlinson.*

A. 420. xiii-xiv. H. pt. ii.
B. 214. xv. H. pt. ii.
C. 73. 320, ii.
C. 90. 1186, i.
C. 108. xv. H. pt. ii.
C. 510. 586, i.
C. 553. xv. H. pt. ii.
C. 938. xiii. H. pt. ii.

xi. *University College.*

Hereford Missal 1042, ii.
York Missal 1043, i.

II. *British Museum.*

i. *Additional.*

8902. 1186, ii.
10546. 1220, ii.
11414. 1213, i.
11669. 1042, ii.
12194. 1043, i.
16905. 1042, ii.
17280. xv. H. pt. ii.
18192. 1082, ii.
18301. 551, i.
18302. 1215, ii.
18304. 967, ii.
18318. 586, ii.
19768. 1042, ii.
21170. xi. H. pt. ii.
21927. 1201, i.
22604. xiii. H. pt. ii.
23935. 1042, ii.
24193. 1219, ii.
24680. 1213, i.
26788. xii. 1051.
3. 014. 584, ii.
30058. 1042, ii.
30846. 880, i.
30848. 576, i.
30849. 720, ii.
30850. 1206, ii.
30851. 547, i.
30935. 1201, ii.
31032. 967, ii.
31385. xiv. H. pt. ii.

ii. *Arundel.*

60. 1122, ii.
155. 1220, i.
156. 1043, i.
201. xiii. H. pt. ii.
214. 1082, ii.
340. 551, ii.

iii. *Cotton.*

Caligula A. xiv. 1042, ii.
Claudius A. iii. 1130, ii.
Cleopatra A. ii. xi. H. pt. ii.
,, C. vi. ix. H. pt. ii.
Julius A. vi. 546, ii.
Nero A. ii. xi. H. pt. ii.
,, E. i. xi. H. pt. ii.
Titus D. xxvii. 1206, ii.
Vespasian A. i. 291, i.
,, D. xii. 546, ii.
Vitellius E. xviii. 1220, ii.

iv. *Harley.*

524. xv. H. pt. ii.
863. 1122, ii.
2882. 1201, i.
2891. 705, i.
2928. 547, i.
2942. 1049, i.
2951. 886, i.
2961. 546, ii.
3072. x. H. pt. ii.
4664. 551, ii.
4951. 426, ii.

v. *Lansdowne.*

387. xv. 1051.
432. 608, i.

vi. *Royal.*

2 A. x. 99, ii.
2 A. xiv. 51, ii.
2 A. xx. 4, i.
2 B. iv. 1042, ii.
2 B. v. 1220, ii.
7 A. vi. 1201, ii.
7 E. ix. 967, ii.
8 B. i. 1201, ii.
8 C. xiii. 1042, ii.

III. *Cambridge.*

i. *Corpus Christi College.*

146. 1209, i.
190. xi. H. pt. ii.
371. xii. H. pt. ii.
390. xiii. H. pt. ii.
391. 547, i.
473. 1042, ii.

ii. *St. John's College.*

C. 15. 1122, i.

iii. *University Library.*

Gg. i. 32. xv. H. pt. ii.
Gg. v. 35. xii. H. pt. ii.
Ll. i. 10. 1122, i. & 1213, i.
Nn. iv. 11. 551, i.

IV. *Dublin.*

Trinity College E. 4, 2. 1120.
Franciscan Convent. 1120.

V. *Durham.*

A. iv. 19. 1219, ii.
B. iii. 32. 546, ii.

VI. *Lambeth.*

427. 1128, i.
558. 91.

The MSS. in the above list include only the Latin MSS. found in British Libraries, and cited at pp. 1–1306 of this Dictionary. Many other MSS. have been examined at the British Museum, the Bodleian, Cambridge, Durham, Lambeth, Lincoln, York, &c., which are not included in this list because they are mostly later than 1200, and did not give results of sufficient importance to be referred to in the notes on the individual hymns. The references to *H. pt. ii.* mean that the MSS. so marked are only mentioned in *Pt. ii.* of the article Hymnarium, and in these cases the approximate dates of the MSS. are also given. In other cases the references in this work indicate the pages where concise descriptions of the various MSS. will be found.

In regard to the Latin MSS. it must be noted that the earliest and best only are cited in the body of the Dictionary, so that if *e.g.* a hymn is found

in a MS. of the 11th cent., later MSS., unless of special importance, are not mentioned. References to a large number of MSS. in Continental Libraries will also be found in the notes on the individual Latin hymns, and at p. 813. These MSS. are mostly in the *Bibliothèque Nationale* and the *Arsenal* at Paris the *Stiftsbibliothek* at St. Gall, the *Vatican Library* at Rome, the *Ambrosian* at Milan, the *Royal Libraries* at Berlin and Munich, and the *Libraries* at Wolfenbüttel, Darmstadt, Einsiedeln, Zürich, &c. Besides these, various MSS. found in other libraries are cited through the works of *Daniel*, *Mone* and *Dreves*.

II. *English MSS.*

The English MSS. which have been largely used in this work, and especially by the Editor in the unsigned articles and those with his signature appended thereto, include the following groups :—

1. *C. MSS.* *R. Campbell's MSS.* Property of Mrs. E. Campbell.
2. *D. MSS.* *P. Doddridge's MSS.* Property of the Rooker family.
3. *E. MSS.* *The Editor's MSS.* Property of the Church House.
4. *G. MSS.* *T. H. Gill's MSS.* Property of the Church House.
5. *H. MSS.* *W. J. Hall's MSS.* Property of the Hall family.
6. *Hav. MSS.* *The Havergal MSS.* Property of the Havergal family.
7. *Mid. MSS.* *A. Midlane's MSS.* Property of the Church House.
8. *M. MSS.* *J. Montgomery's MSS.* Property of J. H. Brammall, Esq.
9. *R. MSS.* *T. Raffles's MSS.* Property of the Raffles family.
10. *S. MSS.* *D. Sedgwick's MSS.* Property of the Church House, Westminster.
11. *Sc. MSS.* *Elizabeth Scott's MSS.* Property of Yale University, U.S.A.

ABBREVIATIONS.

In this Dictionary nearly eight hundred abbreviations have been used. Of these a large proportion are self-evident, and others, being in common use, are not repeated here. In this Table, therefore, those only are given which are for the most part peculiar to this work.

In several instances *pages* are given instead of *explanations*. This has been done because the details given on the pages indicated are not only too full for repetition, but are also of great value to the Reader. See also Supplemental List on p. xviii.

A. B. C. See p. **738, ii.**
A. B. M. See p. **738, ii.**
A. H. (Wetzel's). See p. **1226, ii.**
A. M. E. See p. **738, ii.**
A. P. M. See p. **738, ii.**
A. V. Authorized Version.
A. & M. Ancient and Modern.
Add. Additional.
Aest. Aestiva.
Alford. See p. **39, ii.**
Allg. Deutsche Biog. See p. **xviii. 1.**
Allg. G. B. See pp. **193, i.**; **512, ii.**
Amer. Ger. American German.
Anth. Graec. Carm. Christ. See p. **456, ii.**
Appx. Appendix.
Aug. Augustine.
Aut. Autumnalis.

B. M. British Museum.
B. M. S. See p. **738, ii.**
B. MSS. Brooke MSS., p. **184, i.**
B. V. M. Blessed Virgin Mary.
Bap. H. Bk. Baptist Hymn Book.
Bap. Hyl. Baptist Hymnal.
Barry. See p. **340, ii.**
Bässler. See p. **656, i. 4.**
Bäumker. See p. **xviii. 2.**
Bibl. Nat. Bibliothèque Nationale.
Bode. See p. **1565, ii.**
Brev. Breviary.
Brit. Mag. British Magazine.
Brüder G. B. See p. **768, ii.**
Burrage. See p. **1526, i.**

C. B. Chorale Book.
C. M. S. See p. **738, ii.**
C. MSS. Campbell MSS. See pp. **xvi.**; **202, i.**
C. P. & H. Bk. See *Mercer.*
C. Q. R. Church Quarterly Review.
C. U. Common Use.
Calig. Caligula.
Cassander. See p. **655, i.**
Cathem Hymn. See p. **914, ii.** (1).
Ch. & Home. Church and Home.
Ch. Hys. Church Hymns.
Chope. See p. **223, ii.**
Claud. Claudius.
Clichtovaeus. See p. **648, ii.**
Coll. Collection.
Cong. H. Bk. Congregational Hymn Book.

D. C. District of Columbia.
D. MSS. Doddridge MSS. See pp. **xvi.**; **305, ii.**; **1560, i.**
Dan. Thes. Hymn. See *Daniel.*
Daniel. See p. **275, i.**
Dreves. See p. **xviii. 3.**
Duffield. See p. **1526, i.**

E. MSS. The Editor's MSS. See p. **xvi.**
E. U. Evangelical Union.
Ev. L. S. See p. **627, ii.**
Evang. Hyl. Evangelical Hymnal.
Evang. Mag. Evangelical Magazine.
Evang. U. Evangelical Union.

F. C. Free Church.
F. C. S. See p. **738, ii.**
Fabricius. See p. **586, ii.**
Fasc. Fasciculus.
Fischer. See p. **377, i.**

G. B. Gesang-Buch.
G. E. L. German Evangelical Lutheran.
G. L. S. See p. **626, ii.**
G. MSS. Gill MSS. See pp. **xvi.**; **421, i.**
Goedeke's Grundriss. See p. **1565, i.**
Gospel Mag. Gospel Magazine.

H. A. and M. Hymns Ancient and Modern.
H. B. S. Henry Bradshaw Society.
H. Bk. Hymn Book.
H. E. C. Hymns of the Eastern Church.
H. H. Bk. Home Hymn Book.
H. L. L. See p. **163, ii.**
H. MSS. Hall MSS. See pp. **xvi.**; **481, ii.**
H. Noted. Hymnal Noted.
Harl. Harley.
Harland. See p. **491, i.**
Hatfield. See p. **1526, i.**
Hav. MSS. Havergal MSS. See pp. **xvi.**; **496, ii.**; **498, i.**
Heb. Hebrew.
Heerwagen. See p. **xii. 4.**
Hoffmann. See p. **418, ii.**
Horae Ger. See p. **736, i.**
Hy. Angl. Hymnarium Anglicanum.
Hy. Comp. Hymnal Companion.
Hymn. Sarisb. Hymnarium Sarisburiense.

Jul. Julius.

K. S. M. See p. **738, ii.**
Kehrein. See p. **1042, i.**

Kennedy. See p. **622, i.**
Koch. See p. **630, ii.**
Königsfeld. See p. **656, i.**
Kraus. See p. **xviii. 5.**

L. M. S. See p. **738, ii.**
L. S. N. See p. **812, i.**
Lat. Hys. Latin Hymns.
Leyser. See p. **655, i. 7.**
Lib. of R. P. See p. **1004, .**
Luth. Ch. Bk. Lutheran Church Book.
Luth. Hyl. Lutheran Hymnal.
Lyra Brit. Lyra Britannica. See p. **339, ii.**
Lyra Ger. Lyra Germanica.
Lyra Sac. Amer. Lyra Sacra Americana.

M. M. See p. **738, ii.**
M. MSS. Montgomery MSS. See pp. **xvi.; 763, ii.**
Madan. See p. **709, ii.**
Mag. Magazine.
Mass. Massachusetts.
Med. Hys. Mediaeval Hymns.
Mercer. See p. **725, i.**
Meth. Episco. Methodist Episcopal.
Meth. F. C. Methodist Free Church.
Meth. H. Bk. Methodist Hymn Book.
Mid. MSS. Midlane MSS. See pp. **xvi.; 733, ii.**
Migne. See p. **656, i. 13.**
Miller. See p. **735, ii.**
Misc. Miscellaneous.
Misset-Weale. See p. **1700, ii.**
Mitre. Mitre H. Bk. See p. **481, ii.**
Mone. See p. **762, i.**
Morel. See p. **656, ii.**
Mützell. See pp. **xviii. 6; 418, ii.**

N. D. Not dated.
N. Cong. H. Bk. New Congregational Hymn Book.
N. E. New England.
N. H. New Hampshire.
N. P. No Publisher's Name.
N. S. New Style of dating.
N. T. New Testament.
N. V. New Version.
N. Y. New York.
Nutter. See p. **1526, i.**

O. H. Bk. See p. **532, i.**
O. O. H. Bk. See p. **1081, ii.**
O. S. Old Style of dating.
O. V. Old Version.

P. A. Pastoral Association.
P. Bk. Prayer Book.
Pa. Pennsylvania.
Patrol. See p. **656, i. 13.**
People's H. People's Hymnal.
Phila. Philadelphia.
PP. Graec. Patrology: Series Graeca.
PP. Lat. Patrology: Series Latina.
Presb. Presbyterian.
Ps. & Hys. Psalms and Hymns.

R. C. Roman Catholic.
R. I. Rhode Island.
R. MSS. Raffles MSS. See pp. **xvi.; 949, ii.**
R. T. S. Religious Tract Society.
R. V. Revised Version.
Rambach. See p. **950, i.**
Rawl. Rawlinson.
Repertorium. See p. **1662, i.**
Rippon. See p. **964, i.**
Rom. Brev. Roman Breviary.

S. C. South Carolina.
S. J. Society of Jesus.
S. MSS. Sedgwick MSS. See pp. **xvi.; 1036, ii.**
S. of G. & G. See p. **340, ii. 39.**
S. P. C. K. Society for Promoting Christian Knowledge.
S. P. G. See p. **738, ii.**
S. S. H. Bk. Sunday School Hymn Book.
S. S. U. H. Bk. Sunday School Union Hymn Book.
Sarum Hyl. See p. **340, ii. 29.**
Sc. MSS. Scott (E.) MSS. See pp. **xvi.; 1019, ii.**
Sel. Selection; Selected.
Simrock. See p. **656, i. 5.**
Skinner. See p. **1061, ii.**
Snepp. See p. **340, ii. 39.**
Songs of G. & G. See p. **340, ii. 39.**
Supp. Supplement.
Suppl. Supplemental.

T. & B. Tate and Brady.
Thomasius. See p. **xviii. 7.**
Thring. See p. **1173, i.**
Toplady. See p. **1182, ii.**
Tr. Translation; Translated.
Trench. See pp. **655, ii.; 1185, i.**
Trs. Translations.
Trs. and Par. Translations and Paraphrases.

U. M. United Methodist.
U. P. United Presbyterian.
U. S., U. S. A. United States of America.
Unv. L. S. See p. **xviii. 8.**

Ver. Verna.
Versuch. See p. **192, ii.**
Vesp. Vespasian.

W. M. S. See p. **738, ii.**
Wackernagel. See p. **1230, ii.**
Wes. H. Bk. Wesleyan Hymn Book.
Wetzel. See p. **1266, ii.**
Whitefield. See p. **332, i.**
Wrangham. See p. **1596, ii.**

FULLER TITLES OF CERTAIN WORKS REFERRED TO ABOVE.

1. *Allgemeine Deutsche Biographie* (Leipzig, 1875, &c.) of the Munich Academy of Sciences.
2. *Das Katholische deutsche Kirchenlied in seinen Singweisen.* By W. Bäumker, vol. i., Freiburg in Baden, 1886; ii., 1883.
3. *Analecta Hymnica Medii Aevi.* Edited by G. M. Dreves, S.J.
4. *Litteraturgeschichte der evangelischen Kirchenlieder.* By F. F. T. Heerwagen, vol. i., Schweinfurth, 1792; ii., 1797.
5. *Geistliche Lieder im neunzehnten Jahrhundert.* By Otto Kraus. Gütersloh, 1879.
6. *Geistliche Lieder der evangelischen Kirche aus dem siebzehnten und der ersten Hälfte des achtzehnten Jahrhunderts.* By Dr. J. Mützell. Brunswick, 1858.
7. *J. M. Thomasii S. R. E. Cardinalis Opera Omnia,* vol. ii., Rome, 1747, contains a *Hymnarium.*
8. *Unverfälschter Liedersegen.* Berlin, 1851. Edited by G. C. H. Stip.

DICTIONARY OF HYMNOLOGY.

A

A. In Bristol Bapt. *Coll.* by Ash & Evans. 1st ed. 1769 ; i.e. Joseph Addison.

A. in Collyer's *Coll.* 1812, this is the initial of Ann Gilbert, *née* Taylor.

A. C. C. in the *Hymnary.* "A Chester Canon;" i.e. Canon William Cooke.

A. K. B. G. in the *Divine Hymnal*, 1860 ; i.e. A. K. B. Granville.

A. L. P. a *nom de plume* of Dr. Littledale's in the *People's H.* ; i.e. "A London Priest."

A. L. W. in various Collections ; i.e. Anna L. Waring.

A. M. G., i.e. *Anna Maria Glennie.* [Smith, née Glennie] in Thrupp's *Ps. & Hys.*, 1853.

A. R. Initials adopted by George Burder in the *Gospel Magazine.*

A. R. C. in *The Service of Praise*, by J. H. Wilson ; i.e. *Anne Ross Cousin, née Cundell.*

A. R. T. in the American Dutch Reformed *Hys. of the Church*, 1869 ; i.e. the Rev. Alexander Ramsay Thompson, D.D.

A. R. W. in the Amer. *Bapt. Praise Book*, 1871 ; i.e. A. R. Wolfe.

A. T., i.e. *Adelaide Thrupp*, in Thrupp's *Ps. & Hymns*, 1853.

A. T. R. in *Ps. & Hymns*, by the Rev. A. T. Russell, 1851, are the initials of the Editor.

A——y. in the *Gospel Magazine*, is the *nom de plume* of Job Hupton. It stands for Ashby, the parish in which he lived.

A beautiful land by faith I see. [*Heaven.*] Given *Anon.* in the Amer. *Shining Star*, N. Y. 1862, No. 74 in 4 st. of 4 l. and chorus, and entitled, "The beautiful land." It is in extensive use in America, and is found also in a few English S. S. collections. In S. Booth's *S. S. H. Bk.*, Brooklyn, U.S., 1863, it is credited to "J. Hall."

A car of fire is on the air. *W. W. Hull.* [*Death and Burial.*] Contributed to his *Coll. of Hys. for Gen. Use*, commonly known as *A Churchman's Hymns*, 1833. No. 2, in 3 st. of 6 l. In 1863 it was reprinted without alteration, in *Kennedy*, No. 1176.

A charge to keep I have. *C. Wesley.* [*Personal Responsibility.*] 1st pub. in his *Short Hymns on Select Passages of Holy Scripture*, 1762, vol. i., No. 188. in 2 st. of 8 l. and based on Lev. viii. 35. It was omitted from the 2nd ed. of the *Short Hymns*, &c., 1794, but included in the *Wes. H. Bk.* 1780, and in the *P. Works of J. & C. Wesley*, 1868–72, vol. ix., pp. 60, 61. Its use has been most extensive both in G. Brit. and America, and usually it is given in an unaltered form, as in the *Wes. H. Bk.* No. 318 ; and the *Evang. Hymnal*, N. York, No. 320. The line, "From youth to hoary age," in the Amer. *Prot. Episcop. Hyl.*, No. 474, is from the Amer. *P. Bk. Coll.*, 1826.

A children's temple here we build. *J. Montgomery.* [*The Erection of a Sunday School.*] This hymn was written for the opening of the first Sunday School building in Wincobank, Sheffield. The MS.—which is in the Wincobank Hall Collection of MSS.—is dated "December 18, 1840," and signed "J. M." The building was opened on the 13th of April, 1841, the hymn being printed on a fly-leaf for the occasion. In 1853, Montgomery included it in his *Original Hymns*, No. 313, in 6 st. of 4 l. and entitled it "The erection of a Sunday School." In the *Meth. S. S. H. Bk.* 1879, No. 512, st. iv. is omitted, and slight changes are also introduced. Orig. text in *Orig. Hys.*, 1853, p. 333. The hymn by Mrs. Gilbert, *née* Ann Taylor, "We thank the Lord of heaven and earth," was also written for, and sung on, the same occasion. This hymn has not come into C. U.

A day, a day of glory. *J. M. Neale.* [*Christmas.*] A carol written expressly for E. Sedding's *Antient Christmas Carols*, 1860. It is No. 6 of the "Christmas Carols," in 4 st. of 8 l. In 1867 it was reprinted in the *People's H.*, No. 29.

A debtor to mercy alone. *A. M. Toplady.* [*Assurance of Faith.*] Contributed to the *Gospel Magazine*, May, 1771, in 3 st. of 8 l., and included in Toplady's *Ps. & Hys*, 1776, No. 313, with the alteration, st. i., l. 4, of "offering" to "offerings." In 1860 the 1771 text was included in Sedgwick's reprint

of Toplady's *Hymns*, &c., p. 140. In the older collections it was in most extensive use, both in the Ch. of England and with many of the Nonconformist bodies, but it is now very generally omitted from modern collections in G. Brit., although in America it still holds a prominent position.

A few more years shall roll. *H. Bonar*, [*O. and N. Year.*] Written about the year 1842, and first printed on a fly-leaf for use by the members of his congregation on a New Year's Day. In 1844 it was pub. in No. 2 of his *Songs for the Wilderness*, again in the 1st series of *Hys. of Faith and Hope*, 1857, p. 101; and later eds. It is in 6 st. of 8 l., S.M., and entitled, "A Pilgrim's Song." Its use in all English-speaking countries, either in its full, or in an abbreviated form, is very extensive. In some cases its exquisite refrain, with its delicate changes:—

> "Then, O my Lord, prepare
> My soul for that *great* day;
> O wash me in Thy precious blood,
> And take my sins away,"

is omitted, and it is thereby robbed of one of its most beautiful and striking features.

A form of words though e'er so sound. *J. Hart.* [*Kingdom of God in Power.*] 1st pub. in his *Hymns composed on Various Subjects*, 1759, No. 90, in 8 st. of 4 l. and based on i. Cor. iv. 20. "For the kingdom of God is not in word, but in power." In 1780, with slight alterations and the omission of st. vi. and vii. and the transposition of iv. and v. it was given in the *Lady H. Coll.* No. 95, and from thence has passed into a limited number of ultra-Calvinistic hymnals.

A fountain of Life and of Grace. *C. Wesley.* [*Living Water.*] 1st pub. in his *Short Hymns*, 1762, vol. ii., No. 866, in 2 st. of 8 l., and based on Rev. xxii. 17. In 1780 it was included in the *Wes. H. Bk.*, No. 77, and has been repeated in later eds. *P. Works*, 1868-72, vol. xiii. p. 240. It has also passed into most of the collections of the Methodist bodies, and is also found in other hymnals in G. Brit. and America.

A Friend there is; your voices join. *J. Swain.* [*Jesus the Friend.*] Appeared as one of two hymns in his *Experimental Essays on Divine Subjects*, Lond. 1791, pp. 85–87, with the note "The two following pieces were occasioned by the death of an only son." The second piece is:—"When Jesus, both of God and Man." In 1792 he included the former in his *Walworth Hys.*, in 10 st. of 4 l., and from thence it has passed into several collections, mainly those of the Baptists, but including also other Nonconforming bodies and a limited number in the Ch. of England. In America it is almost unknown. Orig. text, *Lyra Brit.*, 1867, pp. 537–8.

A fulness resides in Jesus our Head. *J. Fawcett* [*Fulness of Christ*], 1st pub. in his *Hymns adapted to the Circumstances of Pub. Worship and Priv. Devotion*, 1782, No. 96, in 5 st. of 8 l. This was reprinted in Rippon's *Sel.*, 1787, No. 150, and from thence passed into various collections in G. Brit. and America. Orig. text in Bap. *Ps. & Hys.*, 1858–80.

A glance from heaven, with sweet effect. *J. Newton.* [*Lightning.*] This hymn, dealing with the moral and spiritual thoughts suggested by "Lightning in the night," appeared in the *Gospel Magazine*, April, 1775, in the *Olney Hymns*, 1779, Bk. ii., No. 84, in 7 st. of 4 l., and later eds. It is No. 301 of Martineau's *Hys.*, &c., 1840–1851, and 429 in J. H. Thom's *Hymns*, 1858.

A glory in the word we find. [*Holy Scriptures.*] A cento given in J. Campbell's *Comprehensive H. Bk.*, Lond., 1837, No. 837, in 4 st. of 4 l., from whence it has passed, unaltered, into a few American hymnals. A part of this cento is from W. Hurn's *Coll.*, 3rd ed., 1833, No. 435. It is not in C. U. in G. Brit. [W. T. B.]

A good High Priest is come. *J. Cennick.* [*Priesthood of Christ.*] 1st pub. in Pt. iii. of his *Sacred Hymns for the Use of Religious Societies*, Lon., 1744, No. cxxi. in 9 st. of 6 l., pp. 196–198. In 1753 G. Whitefield included st. i. iv. v. vi. and ix. in his *Coll. of Hys.*, No. xliv., and it was retained in subsequent eds. This arrangement, with slight alterations, was repub. in Rippon's *Sel.* 1787, No. 190, and later eds., and from thence has passed into other collections in G. Brit. and America. In some works it is still further abbreviated. Orig. text in *Lyra Brit.*, 1867, p. 134.

A helm upon my brow I wear. *S. J. Stone.* [*Christian Armour.*] Contributed to his poems, *The Knight of Intercession*, &c., 1872, in 4 st. of 4 l., from whence it passed into P. J. Richardson's *Lent Manual for Busy People*, &c., 1884, p. 64. Also repeated in the author's *Carmina Consecrata*, 1884.

A little child the Saviour came. *W. Robertson.* [*Holy Baptism.*] Contributed to the Scot. Estab. Ch. *Hymns for Pub. Worship*, 1861, and repub. in their *Scottish Hymnal*, 1870, No. 181, in 5 st. of 4 l. In the American collections it has attained to a more extensive use than in those in G. Brit., but in every case, as in Hatfield's *Ch. H. Bk.*, 1872, the *Hys. & Songs of Praise*, 1874, the *Pres. Hymnal*, Phil., 1874, and others, it is attributed in error to the elder W. Robertson, who was associated with the Scottish *Trs. and Par.* of 1745.

A little flock! So calls He thee. *H. Bonar.* [*Church of Christ.*] A poem, in 13 st. of 4 l. on the Church as "The Little Flock." It appeared in the 1st series of his *Hymns of Faith and Hope*, 1857; and later eds. In *Kennedy*, 1863, No. 1404, it is re-arranged in three parts: (1) "Church of the everlasting God"; (2) "A little flock! So calls He thee"; (3) "A little flock! 'Tis well, 'tis well." In the American *Manual of Praise*, 1880, there is a cento beginning with the 1st stanza, and in the *College* and other hymn-books a second, as "Church of the Everliving God."

A little lamb went straying. *A. Midlane.* [*Children's Hymn.*] Written in Jan.,

859, and first printed in the March No. of he *Good News Magazine*, 1860, 5 st. of 8 l. n 1864 it passed into the *H. Bk. for Youth*, No. 13, and subsequently into other collections, ut mainly those for children.

A little ship was on the sea. *Dorothy A. Thrupp.* [*Peace.*] Contributed to Mrs. H. Mayo's *Sel. of Hymns*, &c., 2nd ed., 1840, n 9 st. of 4 l., entitled "The Little Ship on the Waves," and signed "D. A. T." As a ymn for children it is most popular, and is ound in numerous collections both in G. Brit. nd America.

A little while and every fear. *R. K. Greville.* [*Private Use.*] 1st printed in *The Amethyst*, Edin. Oliphant, 1834, and again in *The Church of Eng. H. Bk.*, &c., 1838, No. 592, in 3 st. of 8 l., and entitled "The Believer waiting for the Lord." In 1863 it was included with alterations in *Kennedy*, No. 783; but its use is not extensive, outside the collections of the Plymouth Brethren.

A little while—our Lord shall come. *J. G. Deck.* [*Advent.*] Appeared in the *Appendix* to *Hys. for the Poor of the Flock*, 1841, in 4 st. of 6 l., and later collections of the Plym. Brethren. It passed into Dr. Walker's *Cheltenham Coll.*, 1855; Snepp's *Songs of G. & G.*, 1872, and others. Orig. text in *Snepp*, with st. i. l. 4, "hath gone" for "*has* gone."

A look to Jesus saves the soul. *A. Midlane.* [*Jesus only.*] Written in March, 1862, and 1st pub. in his *Gospel Echoes*, 1865. No. 101, in 5 st. of 4 l. from whence it passed into Lord A. Cecil's Canadian *Hymn Book for Gospel Meetings*, Ottawa, 1871, No. 17, Broom's *Good News H. Bk.*, 1883, and others of a similar kind.

A mighty mystery we set forth. *G. Rawson.* [*Holy Baptism.*] Written in 1857, and 1st pub. in the Bapt. *Ps. & Hys.*, 1858–80, No. 695, in 4 st. of 4 l. It is based on Rom. vi. 3, "Baptized into His death," &c. Its use is limited.

A mourning class, a vacant seat. [*Death of a Scholar.*] Appeared anonymously in the Amer. *Union Hymns*, Phil. S. S. U., 1835, No. 285, in 5 st. of 4 l., and headed "Death of a Scholar." It has been repeated in later editions of the *Union Hys.*, and is in extensive use in America. In G. Brit. it has been adopted by a few S. S. hymn-books only. Orig. text, *Meth. F. C. S. S. H. Bk.*, 1869, No. 358, with *the* for *his* in st. ii. l. 2.

[W. T. B.]

A nation God delights to bless. *C. Wesley.* [*National Peace.*] The second of two hymns on Job xxxiv. 29, 1st pub. in his *Short Hymns*, &c., 1762, vol. i., No. 771, in 2 st. of 6 l., in 2nd ed., 1794, and in *P. Works*, 1868–72, vol. ix. p. 268. It was included in the *Wes. H. Bk.*, 1780, No. 454, and retained in new ed. 1875, No. 466.

A Patre Unigenitus. *Anon.* [*Epiphany.*] *Daniel*, in vol. i., 1841, and later ed. No. 210, gives only the first four lines of this hymn as belonging to a hymn for the Feast of the Epiphany, of uncertain authorship, date between the 10th and 13th centuries. In the ancient MSS. in the *British Museum*, however, this hymn is found in three of the 11th cent. (Harl. 2961, f. 230; Jul. A. vi. f. 36*b*; Vesp. D. xii. f. 43*b*). In the *Latin Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, p. 53, it is reprinted in full from a Durham MS. of the 11th cent.

In 1853, *Mone* gave the full text in vol. i., No. 59, in 6 st. of 4 l., heading it, "In Epiphania ad nocturnum," and added an extended note on the text, with references to a 15th cent. MS. at Stuttgart; and to *Thomasius*, &c. This text, with the notes and an addition or two including a reference to a MS. of the monastery of Rheinau, of the 11th cent. was repeated by *Daniel*, vol. iv. (1855), p. 151. It is also in the *Hymn., Sarisb.* Lond., 1851, p. 26, as a hymn at Lauds in the Epiphany, and through the octave; where are also given the variations of *York* (used at Matins during the same period); of *Evesham; Worcester*, &c. It is also in *Wackernagel*, i., No. 173; in Card. Newman's *Hymni Eccl.*, 1838–65, and others. It may be noticed that the original is an acrostic from A to T inclusively. The *Gloria*, of course, does not follow this arrangement.

[W. A. S.]

Translations in C. U.:—

1. From God, to visit Earth forlorn. By J. D. Chambers in his *Lauda Syon*, Pt. 1, 1857, p. 109, in 6 st. of 4 l. This is given in an altered form as: "From God *the Father comes to earth*," in the *Appendix* to the *Hymnal N.*, No. 131.

2. God's Sole-Begotten came. By R. F. Littledale, made for, and 1st pub. in the *People's H.*, 1867, No. 44, and signed "A. L. P."

3. Sent down by God to this world's frame. By J. M. Neale: probably originally made for the *Hymnal N.*, 1852, as the first line in Latin appears in the original prospectus. Another Epiphany hymn was, however, given, and this *tr.* seems not to have been printed till the *St. Margaret's Hymnal*, 1875, whence it passed through the *Antiphoner and Grail*, 1880, into the *Hymner*, 1882, No. 20. [J. J.]

A pilgrim through this lonely world. *Sir E. Denny.* [*Passiontide.*] 1st pub. in his *Sel. of Hymns*, &c., 1839, No. 11, in 8 st. of 4 l., and in his *Hymns and Poems*, 1848. It was also repub. in various collections of the Plymouth Brethren—including *Hys. for the Poor of the Flock*, 1841, and *Ps. and Hys.*, Lond. Walther, 1842, Pt. ii., No. 32. It is adopted also by Dr. Walker, in his *Cheltenham Coll.*, 1855; the *Hy. Comp.*, No. 162, and Snepp's *S. of G. & G.*, No. 220, and a few others amongst the Ch. of England hymnals. Its principal use, however, is in America, where it is found in numerous collections, mostly in an abbreviated form, and in many instances attributed in error to Dr. Bonar. Orig. text in *Lyra Brit*, 1867, p. 183. It is

well adapted for Holy Week, and for special services dwelling on the Sacrifice of Christ.

A sinful man am I. *H. Bonar.* [*Invitation.*] With the title, "Come unto Me," this hymn appeared in his *Hymns of Faith and Hope*, 3rd Series, 1867, in 7 st. of 4 l., S.M. In Kemble's *New Church H. Bk.*, 1873, it is given without alteration, but its use, both in G. Brit. and America, is very limited.

A solis ortûs cardine. Ad usque. *Coelius Sedulius.* [*Christmas.*] This hymn, which opens with the same first stanza as the next annotated herein, with the exception of *Et* for "Ad" in line 2, may be distinguished therefrom by the second stanza, which reads:—

"Beatus auctor saeculi
Servile corpus induit,
Ut carne carnem liberans
Ne perderet quos condidit."

It is a poem, dating from the first half of the 5th cent., in 23 st. of 4 l., entitled *Paean Alphabeticus de Christo* ("A triumphal song concerning Christ, arranged according to the letters of the alphabet.") The subject is a devout description of the Life of Christ in verse. The full text is found in an 8th cent. MS. in the *British Museum* (MSS. Reg. 2 A. xx. f. 50), and is also given in the numerous editions of Sedulius's *Works* (that of Faustus Arevalus, Rome, 1794, especially); in the works of *Thomasius* from Vatican MSS. of the 8th and 9th cents.; in *Wackernagel*, i., No. 48, and others. For ecclesiastical purposes it has been broken up into two hymns, the first known as *A solis ortûs cardine*, and the second, *Hostis Herodes impie*, with the *Rom. Brev.* form of the same, *Crudelis Herodes, Deum.* Following the order of this arrangement, the details are:—

i. *A solis ortûs cardine.* The text of this portion of the poem comprises 28 lines of the original (stanzas *a* to *g*, inclusive), and may be found in *Daniel*, i. No. 119, the old text and revised *Rom. Brev.* version being given in parallel columns, followed by various readings, &c. It is given in the *Rom. Brev.*, (text in Card. Newman's *Hymni Ecclesiae*, 1838) as the hymn at Lauds on Christmas Day; on the 30th of December, the only day in the Octave not occupied by a Festival; on the Octave itself; the Feast of the Circumcision; and on the Vigil of the Epiphany. The doxologies in the *Roman* and *Sarum* Uses are no part of the original hymn.

This hymn is met with in most old Breviaries. Also in two MSS. of the 11th cent. in the *British Museum* (Harl. 2961, f. 226; and Jul. A. vi. f. 39b), &c. In the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 50, it is printed from a Durham MS. of the 11th cent. In the *Hymn. Sarisb.*, Lond., 1851, pp. 15, 16, it is given for Lauds on Christmas Day, with variations from the uses of *York, St. Alban's, Evesham, Worcester, Anglo-Saxon MSS.* (Surtees Society, 1851), various Collections, &c. *York* assigns it to Lauds and Vespers on Christmas Day, and Lauds on the Vigil of the Epiphany. So *Worcester* and *Evesham*, with an extension to the Feast of the Purification. Its use is thus seen to have been very extensive in England. *Daniel*, iv. 144–5, gives further references of importance. The hymn, with the strophe *h* in addition, is given for Vespers on the Feast of the Annunciation, Dec. 18 (see *Coelestis ales nuntiat*), in the *Mozarabic Brev.* (Migne's *Patrol.*, tom. 86, col. 1291).

[W. A. S.]

Of this part of the poem (omitting the Mozarabic form) the following *trs.* have been made:—

Translations in C. U.:—

1. From the far-blazing gate of morn. By E. Caswall from the *Rom. Brev.*, 1st pub. in his *Lyra Catholica*, 1849, in 8 st. of 4 l., 49–51, and again in his *Hys. & Poems*, 1873, p. 27. This was given in the *Hymnary*, 1872, No. 126, as:—"From lands that see the sun arise," the first line being borrowed from Dr. Neale's L.M. version as under.

2. From lands that see the sun arise, To earth's, &c. By J. M. Neale, from the old text, 1st pub. in the *Hymnal N.*, 1852, in 8 st. of 4 l., and again in later editions of the same, and in other hymnals.

3. From where the sunshine hath its birth. By R. F. Littledale, made from the old text for, and 1st pub. in the *People's H.*, 1867, No. 26, in 8 st. of 4 l., and signed "A. L. P."

4. From east to west, from shore to shore. By J. Ellerton. This is a cento of 5 st., four of which are from this hymn (st. i., ii., vi., vii.), and the last is original, written in 1870), and 1st pub. in *Church Hys.*, 1871, No. 78. It is the most acceptable form of the hymn for congregational use.

Translations not in C. U.:—

1. From every part o'er which the sun. *Primer*, 1706.
2. From the faint dayspring's, &c. *Mant*, 1837.
3. From far sunrise at early morn. *Copeland*, 1848.
4. From the first dayspring's, &c. *Blew*, 1852.
5. From climes which see, &c. *Chambers*, 1857.
6. Now from the rising of the sun. *Wallace*, 1874.
7. From where the rising sun, &c. *F. Trappes*, 1865.

Other *trs.* of this hymn have been made into English through the German, thus noted by Mr. Mearns:—

Christum wir sollen loben schon. A full and faithful *tr.* by Martin Luther, 1st pub. in *Eyn Enchiridion*, Erfurt, 1524, and thence in Wackernagel's *D. Kirchenlied*, iii. p. 13, in 8 sts. of 4 l. Included in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 7, and as No. 25 in the *Unv. L. S.*, 1851.

Of this the *trs.* in C. U. are:—(1) *Christ, whom the Virgin Mary bore*, omitting sts. iii.–v. by C. Kinchen (J. Swertner?), as No. 42 in the *Moravian H. Bk.*, 1789, and continued, altered, in later eds. Included as No. 83 in Pratt's *Coll.*, 1829. (2) *Now praise we Christ, the Holy One*, from R. Massie's *M. Luther's Spirit. Songs*, 1854, p. 9, as No. 30 in the Ohio Luth. *Hyl.* 1880.

Other trs. are:—

(1) "To Christ be now our homage paid," as No. 154 in pt. iii. of the *Moravian H. Bk.*, 1748, No. 212 in pt. i., 1754. (2) "Soon shall our voices praise," by Miss Fry, 1845. (3) "Let now all honour due be done," by Dr. J. Hunt, 1853, p. 34. (4) "There should to Christ be praises sung," by Miss Manington, 1864, p. 23. (5) "Jesus we now must laud and sing," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 151; and thence, altered, in his *Exotics*, 1876, p. 42. [J. J.]

ii. The second portion of this poem is the Epiphany hymn *Hostis Herodes impie*, found in many Breviaries, and consisting of lines 29–36, 41–44, and 49–52, or in other words, the strophes commencing with *h, i, l, n, s.* The text is given in *Daniel*, i. No. 120, together with references to various Breviaries, &c.

In the *Hymn. Sarisb.*, Lond., 1851, it is given as the Hymn at first and second vespers on the Feast of the Epiphany, and daily through the Octave at Matins and Vespers; with various readings from the uses of *York* (which assigns it to first and second vespers and Lauds on the Epiphany, and daily through the Octave), of *Evesham* and *Worcester* (through the Epiphany at Vespers), *St. Alban's* (Vespers and Lauds), *St. Andrew de Bromholm*, Norfolk (Lauds). *Daniel*, iv. 148, 370, cites it as in a Rheinau MS. of the 9th cent., and a Bern MS. of the 9th cent. In the *British Museum* it is also found in a 11th cent. MS. (Jul. A. vi. f. 36) and others; and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 51, it is printed from a Durham MS. of the 11th cent. The strophe *Katerva matrum (the troop of mothers)* occurs in a MS. of the Harleian Library, of the 11th cent. (2961, f. 229b), as a hymn for the Holy Innocents. In the *Mozarabic Brev. Hostis Herodes impie* is the Hymn at Lauds for the Epiphany, the strophes *h, i, l, n, q, r, s, t, v, x, y, z* of the original being used, with doxology. Strophes *k, m, o, p*, with two additional, and a doxology, are used in this rite on the Feast of the Holy Innocents at Lauds; or "In Allisione Infantium, sive Sanctorum Innocentium," "On the dashing to pieces of the Infants, or Holy Innocents." (See Psalm cxxxvii., v. 9, English version; Ps. cxxxvi., v. 9, in the Latin; for the idea.) In Migne's *Patrol.* the hymns will be found in col. 184, 185, and 135, 136 of tom. 86 respectively.

[W. A. S.]

Translations in C. U. :—

1. How vain was impious Herod's dread. By A. T. Russell, in his *Ps. and Hys.*, 1851, No. 71, and with alterations, into *Kennedy*, 1863, No. 226.

2. Why, impious Herod, vainly fear. By J. M. Neale, in the 1st ed. of the *Hymnal N.*, 1852, No. 17, from whence it passed into later editions of the same, the *People's H.*, 1867, the *Hymner*, 1882, and others. In *H. A. and M.*, 1861, it is given in an altered form, as :—"Why *doth that impious Herod* fear?" but in the enlarged and revised ed. 1875, the opening line is again altered to, "*How vain the cruel Herod's* fear." Another form is that of the *Hymnary*, 1872, where it reads :—"*The star proclaims the King is here.*" It was thus altered by the Editors of that Col.

Translations not in C. U. :—

1. Herod, grim foe, whence this dismay. *Blew*, 1852.
2. Why, Herod, impious tyrant, fear. *Chambers*, 1857.
3. Impious Herod, wherefore tremble. *Macgill*, 1876.

Various *trs.* of this have been made into German. The *trs.* from one of these are thus noted by Mr. Mearns :—

Was fürchtst du Feind Herodes sehr. A full and faithful *tr.* by Martin Luther, written Dec. 12, 1541, and 1st pub. in Klug's *Geistliche Lieder*, Wittenberg, 1544. Thence in *Wackernagel*, iii., p. 25, in 5 st. of 4 l. Included in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 18, and as No. 81 in the *Unv. L. S.*, 1851.

Of this the only *tr.* in C. U. is, "Why, Herod, unrelenting foe!" in full in R. Massie's *M. L.'s Spir. Songs*, 1854, p. 13, and thence in Dr. Bacon, 1884, and, altered, as No. 53, in the Ohio Luth. *Hymnal*, 1880.

Other trs. are :—

(1) "What dost thou fear, oh, enemy?" by Miss Fry, 1845, p. 23. (2) "Fiend Herod, why those frantic fears," by J. Anderson, 1846, p. 11 (ed. 1847, p. 36). (3) "Fiend Herod! why with fears art torn," by Dr. J. Hunt, 1853, p. 38. (4) "Herod, why dreadest thou a foe," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 331; and thence, altered, in his *Exotics*, 1876.

[J. J.]

iii. The *Rom. Brev.* form of *Hostis Herodes* is *Crudelis Herodes Deum.* The alterations in the text are st. i., l. 1–2, and the doxology only. In the *Rom. Brev.* it is appointed for the 1st & 2nd Vespers of the Feast of the Epiphany. The text is in *Daniel*, i. No. 120; Card. Newman's *Hymni Ecclesiae*, 1838–65, and other collections. [W. A. S.]

Translations in C. U. :—

1. Why, Herod, why the Godhead fear? By Bp. R. Mant, in his *Ancient Hymns*, 1837, p. 43; and in Chope's *Hymnal*, 1864, and others as :—"*In vain doth Herod rage and* fear."

2. Why, ruthless king, this frantic fear? By W. J. Copeland, in his *Hymns for the Week*, 1848, p. 70. In 1868 it was given as, "Why *doth the wicked Herod* fear?" in the *Sarum H.*, No. 66.

3. O cruel Herod! why thus fear? By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 53, and his *Hymns and Poems*, 1873, p. 30. This is the *tr.* in C. U. in Roman Catholic collections for Schools and Missions.

4. Why, cruel Herod, why in fear? By J. A. Johnston, in the *English H.*, 1852, and later editions. This is based upon older *trs.*

5. Why, cruel Herod, dost thou fear? By R. C. Singleton, made for and 1st pub. in his *Anglican H. Bk.*, 1868, No. 58. In the 2nd ed., 1871, No. 73, it was altered to, "Why should the cruel Herod fear?"

6. Why doth that cruel Herod fear? This, which is No. 120 in the *St. John's Hymnal*, Aberdeen, 1865 and 1870, is a cento from *Copeland* (st. ii.) and *Neale*, with alterations in the text of each.

Translations not in C. U. :—

1. Why, Herod, dost thou fear in vain. *Primer*, 1706.
2. Cruel Herod, wherefore fearest thou? *Hope*, 1844.
3. Why, Herod, shakes thy soul with fears. *F. Trappes*, 1865.
4. Why, cruel Herod, dost thou fear. *J. Wallace*, 1874.

[J. J.]

A solis ortûs cardine Et usque terrae limitem. [*Christmas.*] This hymn, which is of very complex authorship, departs from the foregoing in the second stanza, which begins :—

"Gaudete quicquid gentium,
Judaea, Roma et Graecia," &c.

The opening lines of the hymn, 1–4, we shall hardly be wrong in ascribing to *Sedulius*. The succeeding lines, 5–12, form the conclusion of the hymn for the Epiphany, "Quicunque Christum quaeritis," by Prudentius (*Cathem. Hymn.* xii.). The lines 13–24, commencing with "Fit porta Christi pervia," are received by the Benedictine editors of St. Ambrose as a genuine work of that Father (No. 13 among his hymns) on the authority of a treatise ascribed to St. Ildephonsus, "De perpetuâ Virginitate Beatae Mariae, et de ejus Parturitione;" certainly old, and most probably the work of Paschasius Radbertus (died A.D. 851). See the *Spicilegium* of Dacherius. The note in the Benedictine edition runs thus :—

"The knowledge of the twelfth hymn we owe to St. Ildephonsus, who more than once quotes the first strophe in his treatise *De Parturitione et Purificatione B. Mariae Virginis*, as having been written by St. Ambrose, whence it has been transferred to the later

editions of the works of that holy Doctor. But the second and third strophes (i.e. verses 17–24) we have copied from the book of George Cassander, *De Hymnis Ecclesiasticis*, where this hymn is given without the author's name. And although there occasionally occurs in it a fault against the rules of prosody, yet we do not on that account judge it unworthy of St. Ambrose, since errors of this kind occur in the hymns not doubted to be his, though not frequently."

We may mention, however, that this portion ascribed to St. Ambrose, mainly coincides with a hymn found in the works of St. Rabanus Maurus. (See the edition of his writings by Geo. Colvenerius, *Col. Agrip.* 1627; or in Migne's *Patrol.*, tom. 112, the 6th vol. of the works of that writer; hymn No. 13, headed "In solemnitate Sanctae Mariae.") The authorship of the remaining lines is uncertain. *Daniel*, i. (No. 15), gives the text from the collection of *Thomasius*, remarking the partial coincidence with Sedulius; but in iv. pp. 58, &c., he decides that this hymn is made up from different compositions; giving as his opinion that the groundwork was a poem in which the first letters of every four lines taken together make up the alphabet. The portion ascribed to St. Ambrose, "Fit porta," is found in an 11th cent. MS. in the *British Museum* (Harl. 2961, f. 225*b*). In the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 112, it is printed from a Durham MS. of the 11th cent.

As to the ritual use—it is the hymn at Lauds on the Feast of the Annunciation in the *Mozarabic Brev.* (Toledo, 1502, f. 361), while in Ximene's ed., 1517, "A solis ortûs cardine *ad* usque" is said at Vespers to line 21, when the Ambrosian strophes come in, with a Doxology. The Ambrosian portion, "Fit porta Christi pervia," &c., is the hymn in the *Constanz Brev.* (A.D. 1516) and some others, at Matins, on the Feast of the Annunciation of the B. V. M., and on the Festivals in her honour. It has been *tr.* as "From where the rising sun goes forth," by W. J. Copeland, in his *Hymns for the Week*, &c., 1848, and again in Schaff's *Christ in Song*, 1869. [W. A. S.]

A sure and tried foundation stone. *J. Montgomery.* [*Laying Foundation Stone.*] Written Sept. 4, 1822, for the laying of the Foundation Stone of St. Philip's Church, Sheffield, and printed for use at that ceremony. [MS.] It was given in Montgomery's *Original Hymns*, 1853, No. 296, in 5 st. of 4 l., entitled "On Laying the Foundation Stone of a Place of Worship." Its use has been very limited, mainly owing to the superior excellence of his hymn, "This stone to Thee in faith we lay," which was written during the following month, and was included in his *Christian Psalmist*, 1825, whilst this hymn was omitted from all his earlier works.

A thousand oracles divine. *C. Wesley.* [*Holy Trinity.*] In his *Hymns on the Trinity*, 1767, this hymn is given as No. xvii. in the division of "Hymns and Prayers to the Trinity," in 4 st. of 8 l., p. 100. It was repeated in the *Wes. H. Bk.* 1780, and later eds. with the simple alteration of "His hosts" to "*the* hosts" in st. i. l. 6. From that collection it has passed into all the principal hymnals of the Methodist bodies in most English-speaking countries, but is seldom found elsewhere. Few hymns are more dogmatic on the doctrine of the Trinity. The lines, "The Friend of earth-born man," and "For heaven's superior praise," are borrowed from Young's *Night Thoughts*. Night iv. ll. 603, 440. Orig. text as above, and *P. Works of J. & C. Wesley*, 1868–1872, vol. vii. pp. 312–13.

A time to watch, a time to pray. *J. M. Neale.* [*Good Friday.*] Appeared in his *Hymns for Children*, 1842, in 6 st. of 4 l., the last st. being Bp. Ken's doxology. It is given in Mrs. Brock's *Children's H. Bk.* with the omission of the doxology, and st. iii. l. 1, "*this* day," for "*to*-day," otherwise unaltered.

A voice comes from Ramah. *W. Knox.* [*Bereavement.*] Pub. in his *Songs of Israel*, 1824, in 3 st. of 8 l. and again in his *Poems*, 1847, pp. 117–8. It is based on Jer. xxxi. 15, 16, and entitled "Rachel Weeping." In *Kennedy*, 1863, No. 197, it is slightly altered.

A voice upon the midnight air. [*Passiontide.*] Dr. Martineau informs us that this hymn was contributed to his *Hys. for the Christian Church & Home*, 1840. It is No. 218, in 6 st. of 4 l., and is given as "Anonymous." It has since appeared in many Unitarian collections in G. Britain and America.

A widow poor, forlorn, oppressed. *C. Wesley.* [*Prayer.*] From the MS. of his *Hymns on the Four Gospels*, dated 1765, first pub. in the *P. Works of J. and C. Wesley*, 1868–72, vol. xi. p. 255, and again, without alteration, in the *Wes. H. Bk.* 1875, No. 827.

A widowed mother lost her son. *Dorothy A. Thrupp.* [*Compassion.*] Contributed to the 2nd ed. of Mrs. H. Mayo's *Sel. of Hymns, &c.*, 1840, in 4 st. of 4 l., entitled "The Widow and her Son," and signed "D. A. T." It is found in a few collections, including the *Ch. S. S. H. Bk.* 1879, No. 45.

Abash'd be all the boast of Age. *Bp. R. Heber.* [*Epiphany.*] Appeared in his posthumous *Hymns, &c.*, 1827, pp. 27–8, in 5 st. of 4 l. as the first of two hymns for the First Sunday after Epiphany. In its original form it is not in common use, but st. ii.–v. as—"O Wisdom, whose unfading power"—is given in *Kennedy*, 1863, No. 229 (with alterations), and the *Meth. S. S. H. Bk.* 1879, No. 77, also slightly altered.

Abba Father! we approach Thee. *J. G. Deck.* [*Sons of God.*] 1st pub. in the *Appendix* to the *Hymns for the Poor of the Flock*, 1841, No. 27, in 4 st. of 8 l.; again with the omission of st. iii. in *Ps. & Hys.*, Lond., Walther, 1842; Walker's *Cheltenham Coll.* 1855; Snepp's *S. of G. & G.* 1872, No. 21, and other collections. It is a plain evangelical hymn of no special merit. In America it is found in the Bapt. *Hy. & Tune Bk.* Phil. 1871, No. 792.

Abba Father, while we sing. *E. Osler* [*Providence*], written for and first pub. in Hall's *Mitre Hymn Book*, 1836, No. 187, in 3 st. of 6 l., and entitled "The Blessedness

of God's Children"; and again in Osler's *Church & King*, June, 1837, where it is appended to an article on the Tenth Sunday after Trinity. It is found in several hymnals, including P. Maurice's *Choral Hy. Bk.*, 1861, No. 403, *Kennedy*, 1863, No. 1462, but usually with slight alterations.

Abba, gentle Jesus prayed. *J. S. B. Monsell.* [*To the Father.*] Appeared in the 2nd and enlarged ed. of his *Hys. of Love & Praise*, 1866, and thence, unaltered, into Snepp's *S. of G. & G.*, 1872. [W. T. B.]

Abelard, Peter, b. at Pailais, in Brittany, 1079. Designed for the military profession, he followed those of philosophy and theology. His life was one of strange chances and changes, brought about mainly through his love for Heloïse, the niece of one Fulbert, a Canon of the Cathedral of Paris, and by his rationalistic views. Although a priest, he married Heloïse privately. He was condemned for heresy by the Council of Soissons, 1121, and again by that of Sens, 1140; d. at St. Marcel, near Châlons-sur-Saône, April 21, 1142. For a long time, although his poetry had been referred to both by himself and by Heloïse, little of any moment was known except the Advent hymn, *Mittit ad Virginem* (q.v.). In 1838 Greith pub. in his *Spicilegium Vaticanum*, pp. 123–131, six poems which had been discovered in the Vatican. Later on, ninety-seven hymns were found in the Royal Library at Brussels, and pub. in the complete ed. of Abelard's works, by Cousin, *Petri Abælardi Opp.*, Paris, 1849. In that work is one of his best-known hymns, *Tuba Domini, Paule, maxima* (q.v.). Trench in his *Sac. Lat. Poetry*, 1864, gives his *Ornarunt terram germina* (one of a series of poems on the successive days' work of the Creation), from Du Méril's *Poésies Popul. Lat. du Moyen Age*, 1847, p. 444. [J. J.]

Abide in me, and I in you. *Bp. E. H. Bickersteth.* [*Abide in Christ.*] Written in 1849, and first pub. in *Water from the Well Spring*, 1852. It was subsequently repub. in his *Ps. and Hys.* 1858, No. 79, and again in *The Two Brothers*, 1871, p. 230.

Abide with me, fast falls the eventide. *H. F. Lyte.* [*Evening.*] The history of this hymn to the date of its first publication, is given in the prefatory Memoir to his *Remains* by his daughter, Anna Maria Maxwell Hogg, Lond., Rivington, 1850, pp. ii., iii., as follows:—

"The summer was passing away, and the month of September (that month in which he was once more to quit his native land) arrived, and each day seemed to have a special value as being one day nearer his departure. His family were surprised and almost alarmed at his announcing his intention of preaching once more to his people. His weakness, and the possible danger attending the effort, were urged to prevent it, but in vain. 'It was better,' as he used often playfully to say, when in comparative health, 'to *wear* out than to rust out.' He felt that he should be enabled to fulfil his wish, and feared not for the result. His expectation was well founded. He did preach, and amid the breathless attention of his hearers gave them the sermon on the Holy Communion, which is inserted last in this volume [i.e. the *Remains*]. He afterwards assisted at the administration of the Holy Eucharist, and though necessarily much exhausted by the exertion and excitement of this effort, yet his friends had no reason to believe it had been hurtful to him. In the evening of the same day he placed in the hands of a near and dear relative the little hymn, 'Abide with me,' with an air of his own composing, adapted to the words."

A note to the sermon referred to in this extract says, "Preached at Lower Brixham, Sept. 4, 1847." He died at Nice on the 20th of the November following [Lyte, H. F.]

The text of this hymn, which is usually regarded as the original, is that contained in his *Remains*, pub. in 1850. There are, however, several readings of the text. These readings are given in:—

1. *A fac-simile* of the original ms. in the autograph of the author, published by the Vicar of Lower Brixham, on behalf of the restoration of the church.
2. A leaflet on which it was first printed at Berryhead in September, 1847.
3. *Remains*, &c., 1850.
4. *Miscellaneous Poems*, 1868.

The variations of text are:—

st. i. l. 2. No. 1. The darkness *thickens*, Lord, &c.
Nos. 2 and 3. The darkness *deepens*, Lord, &c.
st. iv. l. 4. No. 1. Come, Friend of sinners, and *then* abide, &c.
No. 2. Come, Friend of sinners, and *thus* abide.
No. 3. Come, Friend of Sinners, and *thus 'bide.*
st. viii. l. 1. No. 1. Hold *then* thy cross, &c.
No. 2. Hold *then* thy cross, &c.
No. 3. Hold *there* thy cross, &c.
No. 4. Hold *Thou* thy cross, &c.

In addition to these the hymn has also been pub. by J. Wright and Co., Thomas Street, Bristol, 1863, with Lyte's original music; and it has been translated into many languages, including Latin renderings in the *Guardian* (Nov. 1879 and Dec. 1881), *Church Times*, *Memorials of T. G. Godfrey-Faussett* (1878), *Hymno. Christ. Latina* (1871), &c.

The important position which this hymn has attained in many lands and tongues will justify an extract from Mr. Ellerton's note to the same in *Church Hymns* (folio ed. 1881). In that collection it is given with the "General Hymns." Mr. Ellerton says:—

"It is sometimes [nearly always] classed among evening hymns, apparently on the ground of the first two lines, and their similarity in sound to two lines in Keble's 'Sun of my soul.' This is a curious instance of the misapprehension of the true meaning of a hymn by those among whom it is popular; for a very little consideration will suffice to shew that there is not throughout the hymn the slightest allusion to the close of the *natural* day: the words of St. Luke xxiv. 29 are obviously used in a sense wholly metaphorical. It is far better adapted to be sung at funerals, as it was beside the grave of Professor Maurice; but it is almost too intense and personal for ordinary congregational use."

The use of this hymn is very extensive in all English-speaking countries. It is found in almost every collection published in G. Brit. during the past thirty years. [J. J.]

Above, below, where'er I gaze. [*Creation.*] Contributed to *Christian Poetry*, Edinb., 1827, in 5 st. of 6 l., entitled, "Omnipresence of God," and signed Ιακωβ. Its authorship has not been determined. It came into C. U., in a few Unitarian collections at an early date, and is at present in use to a limited extent in G. Brit. and America, e. g: Amer. *Plymouth Coll.*, No. 86, and *Kennedy*, No. 1275. [W. T. B.]

Above the clear blue sky, In heaven's, &c. *J. Chandler.* [*Children's Hymn.*]

Under date of Putney, March 20, 1875, the author wrote, "With the exception of 'Above the clear blue sky,' I have composed no hymns since those published in 1837, which are translations [*Hy. of the Primitive Church*]. I believe 1841 may have been the date of the publication of my smaller book [*Hys. of the Church, mostly Primitive*], but I have been an invalid for the last four years, away from my home, and have nothing to refer to here. 'Above the clear blue sky' appeared first in some Irish Collection of hymns some years ago; but that is all I can remember about it." (s. MSS.)

The Irish Collection referred to is probably *Hys. for Pub. Worship*, Dub., 1856, in which it is found. It had appeared however in the author's *Hymns of the Church, mostly Primitive*, in 1841, in 4 st. of 4 l., No. 83. Its use is somewhat extensive.

Abraham, when severely tried. *C. Wesley.* [*Faith.*] From *Hymns and Sacred Poems*, 1740, p. 12, and entitled "The Life of Faith Exemplified," being a paraphrase of Heb. xi. in 80 st. In 1780, 7 st. were included in the *Wes. H. Bk.*, No. 277, from whence it has passed into most of the collections of the Methodist bodies. Orig. text in *P. Works of J. & C. Wesley*, 1868–72, vol. i., p. 214.

Absent from flesh, O blissful thought. *I. Watts.* [*Death.*] This hymn is part of a poem on "Death and Heaven," in five Lyric Odes, of which it is No. 2:—"The Departing Moment; or Absent from the Body," and is in 4 st. of 4 l. These Odes appeared in Dr. Watts's *Reliquiae Juveniles*, 1734. This ode is not in extensive use, although found in a few collections in G. Brit. and America. It is given, in a slightly altered form, in the *New Cong.*, No. 723. The orig. text is not found in modern collections. [W. T. B.]

Abyssinian Hymnody. Till about the year 1864, when the Rev. J. M. Rodwell printed two articles in the *Journal of Sacred Literature*, nothing whatever was known in England of Abyssinian Hymnody, and it is only to these articles that reference can even now be made.

The selections from the *Degua*, or *Hymnal* of Jared, an Abyssinian saint who is believed to have lived in the 5th cent., and is traditionally said to have been caught up into heaven, (see Dillman's Cat. MSS. Æth. *Brit. Mus.*, p. 32, *n.*), are of striking originality and are translated by Mr. Rodwell into a kind of metrical prose. From them we give as a specimen the "Hymn of the Light."

Praise to the Saviour, the glory of the saints,
The light which hath come into the world;
His clothing was as light upon the mount,
But He is the true light in Himself.

He came from a world of light,
And that light hath come to us;
He will lead us back into that light
From whence He descended in love and pity.

He has come whom Moses announced—
The Crown of martyrs, the Founder of the Church,
The Light of light, who giveth light to the just.

Oh send out Thy light and truth,
That they may bring me to Thy holy hill;
Send forth Thy hand from on high to save.

God is a God who knoweth all things,
Clad in righteousness, robed in light;
A light announced Him, shining in the heavens,
And He is come, the Pilot of the souls of the just.

The Church's Bridegroom is the light of the world.
Let us therefore be clad in light,
And put away the works of darkness,
And walk as the children of the day.

He reigns over the treasures of light,
Who existed ere the worlds were made.
He will manifest that light;
He will give comfort in our sorrows;
He will disperse the clouds and thick darkness,
And lead us to our rest above.
Halleluiah, O Thou firstborn of Zion!

O Adonai, Thou art the bearer of glad tidings:
Marvellous is the brightness of Thy beauty.
Halleluiah. To Thee be glory. Amen.

The MS. from which these hymns were translated is in the library of the B. & F. Bible Society, and is probably of the 14th century. Only two other copies appear to have found their way to Europe. From the invocation of saints, in the hymns for their festivals, one can hardly doubt that the hymns are of the 5th or 6th cent. In this they present an exceedingly strong family likeness to the hymns of St. Ephrem Syrus.

The first published *metrical* translation was a version of *The Vigil of the Four Beasts*, by Mr. W. C. Dix, and appeared in the *Churchman's Shilling Magazine* for May, 1867. In October of the same year an article on "Abyssinian Hymns," containing three metrical versions by Mr. Dix, was issued in the same magazine. Another article headed *Devotions of the Abyssinian Church* appeared in the *Monthly Packet* for July, 1868, and two hymns were added. None of these are in C. U., but one is given in Jellicoe's *Songs of the Church*, 1867. *The Song of the Saints*, the only other version of an Abyssinian hymn, originally published in Rev. L. C. Biggs's *Songs of Other Churches* in the *Monthly Packet* for Nov. 1871, and reprinted in the *Churchman's Manual of Public and Private Devotion*, 1882, completed the use of the translations of Mr. Rodwell by English hymn-writers, except, that in the columns of the *Church Times*, an additional translation or two, by Mr. Dix, may be found. It is earnestly to be wished that attention may be seriously drawn to the hymns of the whole Eastern Church. The profound ignorance of our leading hymnological scholars on subjects of this class is lamentable. The field Dr. Neale worked so well has lain comparatively fallow since his early death. The position which some of his *Hymns of the Eastern Church* have taken in our hymnals excites the wish that Abyssinia and Ethiopia may render us some service. These unwrought fields, though not equal to the rich treasury of Greek and Latin hymnody, are still worthy of the attention of English compilers. [W. T. B.]

Accept, O Lord, Thy servant's thanks. *Bp. R. Mant*, [*Holy Scripture.*] This is one of the Original Hymns added by Bp. Mant to his *Ancient Hymns from the Roman Breviary*, 1837–71, in 4 st. of 8 l., and entitled "Hymn of Thanksgiving for Holy Scripture." Dr. Kennedy, in adopting it in his *Hymno. Christ.*, 1863, No. 1195, has given the original text, with the change of st. iii. l. 7, from "And He, Who gave the word, may

He" to "And *O, may He Who gave the Word.*" The hymn is a plain poetical reflex of the sixth Article, and of the Collect for the Second Sunday in Advent. This hymn is also sometimes found in American collections, as the Pennsylvania Luth. *Church Bk.*, 1868, and others.

Accept our thanks, O Lord, we pray. *W. C. Dix.* [*St. Bede.*] Contributed to the *People's H.* 1867, No. 252.

Accepted, Perfect, and Complete. *Frances R. Havergal.* [*Complete in Christ.*] Written at Hastings, Sept. 3, 1870, in 5 st. of 3 l., and based upon the three passages of Holy Scripture: Eph. i. 6, "Accepted in the beloved"; Col. i. 28, "Perfect in Christ Jesus"; and Col. ii. 10, "Complete in Him." It was first pub. as a leaflet by J. and R. Parlane, Paisley, 1871; then, with the tune "Tryphena" (also by Miss Havergal), in Snepp's *S. of G. & G.*, 1872, mus. ed. 1875; again in her work *Under the Surface*, 1874; and her *Life Mosaic*, 1879. ["HAV. MSS."]

Accepting, Lord, Thy gracious call. *C. N. Hall.* [*Following Jesus.*] This hymn was printed in the author's tract, *Follow Jesus*, and, again, from thence in his *Hymns, composed at Bolton Abbey, and Other Rhymes*, 1858, pp. 45–47, in 11 st. of 4 l. In Major's *Bk. of Praise* and the *Meth. S. S. H. Bk.* it is given in an abbreviated form. In the author's *Ch. Ch. Hymnal*, 1876, No. 257, it is included as "Lord! we obey Thy kind command," in 8 st. of 4 l. various stanzas of the original being rewritten to attain this end.

According to Thy gracious word. *J. Montgomery.* [*Holy Communion.*] No copy of this hymn is preserved in the "Montgomery MSS." Its first publication was in the author's *Christian Psalmist*, 1825, p. 405, in 6 st. of 4 l. with the motto "This do in remembrance of Me." From its first appearance it has been one of the most popular of hymns for "Holy Communion," and is found in most modern collections of a moderate type. Usually, however, st. ii. l. 2, which reads: "Thy testamental cup I take," is altered to "The *cup, Thy precious Blood*, I take," as in Thring's *Coll.*, No. 524, or, "*I'll take*," as in the *Salisbury H. Bk.*, 1857, and *Kennedy*, 1863, No. 650. In 1853 it was republished by Montgomery in his *Original Hymns*, No. 129. In common with Montgomery's hymns it has no doxology. That usually found with it,

> "To Thee, O Jesus, Light of Light,
> All praise and glory be," &c.,

is from the *Salisbury H. Bk.*, 1857. In Hedge & Huntington's Unitarian *Hys. of the Church*, Boston, U. S. A., 1853, No. 388, "Gethsemane, can I forget?" is composed of st. iii., ii., iv., v. of this hymn.

According to Thy mercy, Lord. [*Supplication.*] This cento appeared in 3 st. of 4 l. as No. 720 in the *Moravian H. Bk.*, 1789, and was repeated in later eds. (1849, No. 723). In Mr. Eberle's notes in the Moravian *Messenger*, March, 1870, it is marked as: i. Schneesing, *tr.* J. Swertner, ii. N. L. von Zinzendorf, *tr.* F. W. Foster, iii. N. L. von Zinzendorf, *tr.* J. Swertner. St. i. seems to be from st. iii. of Schneesing's hymn, "Allein zu dir, Herr Jesu Christ;" while st. ii., iii. seem based on Zinzendorf's "Ach mein verwundter Fürste." The cento is included as No. 132 in Dr. Pagenstecher's *Coll.*, 1864. [J. M.]

Ach Gott vom Himmel, sieh darein. *Martin Luther* [Ps. xii.]. This free rendering of Ps. xii., adapted to the times, which Bunsen (*Versuch*, 1833, p. 854) calls "a cry for help from the Church founded on the Word of God for protection against its contemners and corrupters," was probably written in 1523 and 1st pub. in the *Etlich cristlich lider*, Wittenberg, 1524, in 6 st. of 7 l. The seventh st., a dox., was added in *Eyn Enchiridion*, Erfurt, 1524, but has not been *tr.* into English. Included in *Wackernagel*, iii. p. 6, in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 76, and as No. 209 in the *Unv. L. S.* 1851. It is a companion to Luther's "Nun freut euch lieben Christengmein," and like it greatly furthered the cause of the Reformation.

Lauxmann, in *Koch*, viii. 521–526, relates that Dr. Sprütze, or Sprengel, of Magdeburg Cathedral, had gone by request of the Romish authorities to preach at Brunswick three sermons which were to uproot the Lutheran heresies. On the 22nd Sun. after Trinity, 1527, he preached on the parable of the Unmerciful Servant (St. Matt. xviii. 23–35) and declared salvation by good works. At the end of his sermon, a citizen began to sing this hymn, and as the whole congregation joined in, the discomfited priest at once left the pulpit, and never again preached in Brunswick. Again, on the 2nd Sun. in Advent, 1529, a preacher in St. Jacob's, Lübeck, exhorted to prayers for the dead, when two boys began this hymn, and the congregation following, sang the whole. *Lauxmann* adds that st. iv. comforted P. J. Spener when he heard it sung on his entering the church at Frankfurt-am-Main, at a time when days looked dark for the Church of Christ; that, when summoned to Dresden to occupy the responsible post of Court preacher, he was cheered by being saluted with it in the first Saxon village he entered; and that in Dresden it was often, at his request, sung by the scholars before his door.

Translations in C. U.:—

1. Oh Lord our God, from heaven look down, in Miss Fry's *H. of the Reformation*, 1845, p. 30. In 1860 her *trs.* of st. v. vi. rewritten to 5 st. C.M., beginning, "Almighty God, Thy truth shall stand," were included in J. Whittemore's *Supp. to all H. Bks.*, No. 44.

2. O God! look down from heav'n, we pray, a free *tr.* condensing sts. ii., iii., as ii., by W. M. Reynolds, in the *Evangelical Review*, Gettysburg, July 1849, and as No. 965 in the General Synod's *Luth. H. Bk.*, 1850.

3. Ah God, look down from heaven and see, by R. Massie in his *tr.* of Luther's *Spiritual Songs*, 1854, p. 32. In 1880 it was given in the Ohio Luth. *Hymnal*, 147, as:—"O God, look down from heaven and see."

4. Ah God, from heav'n look down, and see, omitting st. iii., by Miss Winkworth, as No. 101, in her *C. B. for England*, 1863.

Other trs. are :—

(1) "Helpe now, O Lorde, and loke on us," by *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 567). (2) "Saif us, gude Lord, and succour send," in the *Gude and Godly Ballates* (ed. 1568, folio 45, ed. 1868, p. 76). (3) "O Lord in Mercy cast an Eye," by *J. C. Jacobi*, 1722, p. 93 (1732, p. 165). (4) "Look down, O Lord, from heaven behold," by *Miss Cox*, 1841, p. 207, and thence in Dr. Bacon, 1884, p. 6. (5) "Ah, God! from heaven high look down," by *J. Anderson*, 1846, p. 31 (1847, p. 51). (6) "Ah! Lord, from heaven Thy people see," by *Dr. J. Hunt*, 1853, p. 60. (7) "On us, O Lord, in mercy look," by *Dr. H. Mills*, 1856, p. 119. (8) Ah! God in heaven, look down anew," by *Dr. G. Macdonald*, in the *Sunday Magazine*, 1867, p. 449; and in his *Exotics*, 1876, p. 62, as "Ah God, from heaven look down and view." (9) "O God, from heaven our troubles view," by *F. W. Young*, in the *Family Treasury*, 1877, p. 653. [J. M.]

Ach Gott, wie manches Herzeleid. *Martin Moller?* [*Cross and Consolation.*] First appeared in the 2nd ed., Görlitz, 1587, of Moller's *Meditationes Sanctorum Patrum*, entitled "A consoling prayer wherewith a troubled soul, amid all the crosses and tribulations of these last troublous times, can sweetly comfort itself and longingly delight itself in the Sweet Name of Jesus Christ. From the ancient hymn 'Jesu dulcis memoria.'" It is a very free paraphrase of the *Rhythm* in 12 st. of 6 l. Lauxmann, in *Koch*, viii. 466–468, says st. i., iv., v., x. have been special favourites in Germany, and inclines to ascribe the hymn to Moller. Wackernagel, in giving the text in his *D. Kirchenlied*, v. p. 84, says that Moller, in his 1596 *Manuale de Praeparatione ad Mortem*, gives it among those "composed by other spiritual persons" [perhaps as being based on the Latin], and that Conrad Hojer [or *Cunrad Höier*, Sub-prior at Möllenbeck, near Rinteln on the Weser] in his *Die fünff Heupt Stücke Christlicher Lehre*, Stadthagen, 1614, claims it as his own. He thus gives it under Hojer's name, but says that Hojer probably only altered it, and reduced it to more regular form. Included in many subsequent hymn-books, and recently as No. 734 in the *Unv. L. S.*, 1851.

Translations in C. U. :—

1. Jesus, my all, my highest good, a very free *tr.* in 7 st. of 4 l. (based on the version in 14 st. of 4 l., beginning with st. ix., "Jesu! du edler Bräutgam werth," included as No. 871 in the *Brüder G. B.* 1778;) as No. 454 in the *Moravian H. Bk.*, 1789, and continued, altered, in later eds. From this, 5 sts., based in order of sts. ix., ii., vii., iv., xii. of the original, were given as No. 718, in Bickersteth's *Christ. Psalmody*, 1832. In C. Wilson's *Genl. Psalmody*, 1842, No. 893, the order of sts. is ix., ii., iv., v.

2. O God, what manifold distress, a good *tr.* of st. i., ii., iv., xi., by *A. T. Russell*, as No. 222, in his *Ps. & Hymns*, 1851. Part ii. begins, "Jesu, my Lord and God, Thou art."

3. Ah God, my days are dark indeed, a very good *tr.*, omitting st. iii., v., in the 2nd Ser. 1858, of Miss Winkworth's *Lyra Ger.* p. 185, and repeated, as No. 136, in her *C. B. for England*, 1863. In the Ohio Luth. *Hymnal*, 1880, st. i., ii., iv., vii., ix., xii., are given as No. 416. Her *tr.* of st. iv., vi., vii., ix.–xi., beginning, "Jesus, my only God and Lord," were included as No. 215, in the *Meth. N. Con. H. Bk.* 1863, and the same, omitting st. vi., as No. 300 in *Holy Song*, 1869. Her *trs.* of st. vii., viii., xi., xii., slightly altered and beginning "Jesu, my boast, my light, my joy," were given as No. 507, in *Kennedy*, 1863.

Other trs. are :—

(1) "O Lord! how many miseries," by *J. C. Jacobi*, 1720, p. 21 (1722, p. 76, 1732, p. 125). (2) "O God, how many an anxious hour," as No. 235 in pt. i. of the *Moravian H. Bk.*, 1754.

In Bunsen's *Versuch*, 1833, a greatly altered form of st. iii.–v., beginning, "Mein Herzenstrost ist Jesus Christ," was included as No. 465, without name of adapter. Of this form the *trs.* are :—

(1) "Christ to my heart true joy can give," good and full, in Miss Cox's *Sac. H. from the German*, 1841, p. 185. Thence, unaltered, as No. 77 in Alford's *Ps. & Hys.*, 1844, and as No. 206 in Hook's *Ch. School H. Bk.*, 1850. (2) "Jesus! I place my trust in Thee." by *Lady Eleanor Fortescue*, 1843 (1847, p. 73). [J. M.]

Ach, Jesu, dein Sterben. *Anon.*, xviii. cent. [*Passion-tide.*] Included as No. 281 in the *Vollkommenes Schlesisches Kirchen G. B.*, Breslau, 1727 (Preface, Oct. 1, 1703), and repeated as No. 451 in Burg's *Breslau G. B.*, 1746, in 3 st. of 4 l., entitled "Dying to Sin through the Death of Jesus," and repeated as No. 83 in the *Unv. L. S.*, 1851. The *tr.* "Ah Jesus, the merit," by Miss Winkworth, appeared in the 2nd Ser., 1858, of her *Lyra Ger.* p. 32, and thence, as No. 50, in her *C. B. for England*, 1863. [J. M.]

Ach! lehre mich ein Kindlein sein. [*Children.*] Included as No. 41 in the *Evangelisches Kinder G. B.*, Basel, 1867, in 7 st. of 4 l., as by Emma Neustetel. The only *tr.* is, "O that I were a little child," in full, in Mrs. Bevan's *Songs of Praise*, 1859, p. 145, and thence, as No. 44, in J. E. Clarke's *Children's H. H. Bk.* c. 1860. [J. M.]

Ach! treuer Gott, barmherzigs Herz. *P. Gerhardt.* [*Cross and Consolation.*] Founded on a prayer "for patience under great trial," No. xxv. in Class iii. of J. Arndt's *Paradiesgärtlein*, 1612. Appeared in Crüger's *Praxis pietatis melica*, Frankfurt, 1656, No. 381, in 16 st. of 7 l., and included in many subsequent hymn-books, as recently in the *Unv. L. S.*, 1851, No. 693; also in Wackernagel's ed. of his *Geistliche Lieder*, No. 57; Bachmann's ed., No. 80.

Translations in C. U. :—

1. O God most true, most merciful!—A good *tr.* of st. i., iv., v., x., by A. T. Russell, as No. 224, in his *Ps. and Hys.* 1851, and thence, altered and beginning, "O God of mercy full and free," as No. 665, in *Kennedy*, 1863.

2. O faithful God! O pitying heart, a good *tr.*, omitting st. iii., ix., xi., xiii., xv., in the 2nd Ser. 1858, of Miss Winkworth's *Lyra Ger.* p. 182, and thence, in the Gilman-Schaff, *Lib. of R. P.* ed. 1883, p. 837. The *trs.* of st. x., xii., xiv., xvi., beginning, "O Thou, who diedst to give us life," appear as No. 327, in *Ch. Praise*, 1883.

3. Ah! faithful God, compassionate heart, by *J. Kelly*, 1867, p. 169. [J. M.]

Ach, uns wird das Herz so leer. *C. J. P. Spitta.* [*Longing for Heaven.*] 1st

pub. in the First Series, 1833, of his *Psalter und Harfe*, p. 134, in 6 st. of 4 l., entitled "Homesickness." *Tr.* as:—

Ah! this heart is void and chill.—A good *tr.*, omitting st. v., by Mrs. Findlater in the 2nd Ser., 1855, of the *H. L. L.* (ed. 1862, p. 110, 1884, p. 86). Included, slightly altered, and omitting st. ii., as No. 455, in the Pennsylvania *Luth. Ch. Bk.*, 1868. In W. B. Bradbury's *Golden Shower*, N. Y. 1860 (ed. 1870, p. 158) the *trs.* of st. ii., vi., are rewritten, and a chorus added. St. i., ii., iv. of this form, with the chorus, were included as No. 1279, in Robinson's *S. for the Sanctuary*, 1865, and, as No. 1048, in the *Bapt. Praise Bk.* 1871.

Other trs. are:—

(1) "Hungering, thirsting as we go," by *Miss Fry*, 1859, p. 17. (2) "Ah! how empty is the heart," by *R. Massie*, 1860, p. 132. [J. M.]

Acquaint thee, O mortal. *W. Knox.* [*Invitation.*] The opening lines of this hymn are:—

"Acquaint thee, O mortal!
Acquaint thee with God,
And joy, like the sunshine,
Shall beam on thy road.
And peace, like the dew-drops,
Shall fall on thy head;
And visions, like angels,
Shall visit thy bed."

As a hymn on "Heavenly Wisdom," and based on Job xxii. 21, 27–28, it appeared in his *Harp of Zion*, 1825, in 3 st. of 8 l. It was also repeated in his *Poems*, 1847, p. 162, where it is said in a footnote to have been "written for Mr. Pettet." The use of this hymn in G. Britain is very limited. In *Kennedy*, 1863, No. 1140, it is given as, "Acquaint thee, *my child*, acquaint thee," &c. In America, as in Robinson's *S. for the Sanctuary*, 1865, 2nd ed., 1872, No. 504, and others, it is:—"Acquaint *thyself quickly, O Sinner*," &c., and, in common with nearly every collection, the second stanza of the original is omitted. This stanza reads:—

"Acquaint thee, O mortal!
Acquaint thee with God,
And the prayer of thy spirit
Shall reach His abode;
And the wish of thy bosom
Shall rise not in vain;
And His favour shall nourish
Thy heart like the rain."

This hymn is also sometimes in C. U. as:—"Acquaint thee, *O Spirit*, acquaint thee with God," as in Longfellow and Johnson's *Bk. of Hymns*, Boston, 1846, and later eds. [J. J.]

Ad celebres, Rex coelice, laudes cuncta. [*St. Michael and All Angels.*] A Notkerian Sequence for the Feast of St. Michael. *Daniel*, ii., p. 24, gives only the first five words, referring to MSS. formerly belonging to the monastery of St. Emmeram at Ratisbon. These MSS., which are now at Munich, belong to the 11th and 12th centuries. The full text is in a 12th cent. MS. in the *British Museum* (Add. 11669, f. 53); in *Daniel*, v. pp. 93, 94, in *Kehrein*, p. 135, and in *Mone*, i. p. 454. Also in the Missals of *Sarum*, *York* and *Hereford* as a seq. on that festival. In vol. ii. of the reprint of the *York Missal*, pub. by the Surtees Society, 1872, will be found, p. 316, the variations of a MS. of Proses and Sequences in the Bodleian Library, No. 775, written in the reign of Ethelred, sometime between the years A.D. 994 and 1017. This last is the oldest form in which it is found. *Mone*, i., p. 455, gives the full text and a great variety of readings from MSS. at Munich and Stuttgart, of the 11th cent., &c., together with short notes on portions of the text. *Daniel*, v. p. 93, repeats *Mone's* references. They are also repeated with additions in *Kehrein*, No. 168. [W. A. S.]

Translations in C.U.:—

1. To celebrate Thy praise, O King of heaven, by C. B. Pearson, in the *Sarum Missal in English*, 1868, p. 447. After revision it was reprinted in his *Sarum Sequences*, 1871, p. 119, as "To give Thee glory, Heavenly King."

2. To give Thee glory, Heavenly King.—No. 374, in the *Hymnary*, is a cento from Mr. Pearson's *tr.*, with alterations made by the editors with the translator's permission.

Ad coenam Agni providi. [*Easter.*] This hymn is sometimes ascribed to *St. Ambrose*, but is not inserted among his undoubted compositions, by the Benedictine editors (see Migne's *Patrol.*, tom. 17; the fourth of the works of *St. Ambrose*). The original text, with that revised for use in the *Rom. Brev.*, "Ad regias agni dapes," is given in *Daniel*, i., No. 81; with various readings from the Collections of *Cassander*, and other authorities. It is headed "Hymnus Paschalis" ("A hymn for Easter-tide"). In *Mone*, it is No. 161 from MSS. at Lichtenthal of the 13th and 14th centuries, and from others of later date. He gives a long note embracing various readings, references, and criticism. Much of this is repeated in *Daniel*, iv. 73, who also gives readings from Rheinau MSS. of the 10th and 11th cent., and at iv. p. 353, readings from a MS. of the 9th cent., at Bern. It is also found in a 11th cent. MS. in the *British Museum* (Jul. A. vi., f. 48.), and is printed from a Durham MS. of the 11th cent., in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 82. In the *Junius* MS. of the 8th and 9th cents. it is No. xxi. The *Sarum Brev.* text is in the *Hymn. Sarisb.*, Lond., 1851, p. 99, and various readings are added from English Monastic Uses, including those of *Worcester*, *St. Alban's*, *Canterbury*, &c., and in Biggs's *Annotated ed. of H. A. & M.*, 1867.)

Concerning its use we would add that from Low Sunday [1st after Easter] till the Vigil of the Ascension it was the proper Vesper hymn in the *Sarum* and *York* uses, and is also so found in other English breviaries, Saturdays excepted (when "Chorus novae Hierusalem" was sung) whenever no feast of Apostle or patron Saint interrupted the ordinary course of the Easter season. There is no doxology, for according to *Sarum* and *York* the last 2 verses of "Jesu Salvator Saeculi" were directed to be sung at the end of all hymns of that metre [Saturdays excepted].

Passing from its history, text, and use, to the hymn itself, its design, and teaching are well brought out by the following writers:—

In a curious work which gives interpretations of hymns, mystical and otherwise, entitled "*Expositio Himnorum cum notabili*

commento. Coloniae apud Henricum Quentell, 1492" (many other editions in the 15th and early part of the 16th centuries; one without a date may be older than the above. See *Daniel*, i. p. xvi., and No. 81. The writer's name was Hilarius), we find concerning this composition:

"The matter of this hymn is that the author calls us to the banquet of that Lamb Who taketh away the sins of the world; that is, to receive the Body and Blood of the Lord, of Whom it is written that he who receiveth the Body of Christ unworthily eateth and drinketh damnation to himself; but he who doth so worthily hath eternal life: but we are placed '*ad coenam Agni providi*' (at the banquet of the Lamb as those who are prepared)."

The allusion is to those who were solemnly baptized and clothed in white garments on Easter Eve, and admitted to Holy Communion on the following day.

Dr. Neale works out this allusion to the newly baptized and their white garments in his *Short Commentary on the Hymnal N.*, 1853, part i., pp. 26–27, where he says:—

"In order to understand this hymn, we must know for whom it was written. It was the custom of the early Church that Baptism should be solemnly administered to many *catechumens*, that is, persons who had been under instruction and preparation for it, on Easter Eve. This hymn then refers in the first place to them . . . *The Lamb's high banquet we await.* These newly baptized persons were now for the first time about to receive the Holy Communion, and therefore truly *waiting* for that *high banquet*, '*In snow-white robes*' [the 'Et stolis albis candidi' of the original], because, at Baptism, a white garment was given to the persons baptized, with words like these: 'Take this white vesture for a token of the innocence which, by God's grace, in this holy Sacrament of Baptism, is given unto thee and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that after this transitory life thou mayest be partaker of life everlasting.'"

The chrisom-robes were worn from Easter Eve till Low Sunday (all the week-days of the octave are marked *in Albis* in the *Sacramentary* of S. Gregory), for which the ancient name was 'Dominica in albis depositis,' as in the *Ambrosian Missal*, or, shortly, 'Dominica in Albis,' because on this day the newly baptized first appeared without the chrisoms, or white robes, which they had worn every day since their baptism on Easter Eve. [V.]

Translations in C. U.:—

1. At the Great Supper of the Lamb. From the *Sarum Brev.* by W. J. Blew. 1st printed on a fly-sheet for use in his church, cir. 1850, and then pub. in his *Hy. and Tune Bk.*, 1852, with music, in 4 st. of 4 l. This was repeated in Mr. Rice's *Sel.*, from that work, 1870, No. 52.

2. The Lamb's high banquet stands displayed. [we await]. By J. M. Neale. The first reading "*stands displayed*" was given in the original prospectus of the *Hymnal N.*, Feb., 1851. In the *Ecclesiologist* of April, 1851, the *tr.* reading "The Lamb's high banquet *we await*," appeared in full, and in 1852 it was repeated in the *Hymnal N.*, No. 29, with st. i. l. 2, "*royal*" for "*festal* state:" and st. ii. l. 3 "tasting *of*" for "tasting *there*." From the *Hymnal N.* it passed into the *People's H.*, 1867, No. 117, unaltered; with the omission of st. iii. into Skinner's *Daily Service H.*, 1864, No. 131, and again into other collections.

3. The Lamb's high banquet called to share. This *tr.* is well known through *H. A. and M.* It is Dr. Neale's *tr.* altered by the compilers. Referring to the use made by the editors of various hymnals of his numerous *trs.*, Dr. Neale wrote in the *Preface* to his *Med. Hys.*, 2nd ed., 1863, p. vi., with a special reference to this *tr.* and the *H. A. and M.* alterations:—

"In some instances I thankfully acknowledge them [the alterations] to be improvements; in some, I think that, had the reproducers studied the Commentaries of *Clichtoveus* and *Nebrissensis*, they would have left the original as it was. I will give an example or two: In the glorious *Ad Coenam Agni providi*, the last word of the first line is undoubtedly the nominative case plural—

'The Lamb's high banquet *we await*,'

as it is in the *Hymnal Noted*. But in most reproductions that line is altered. I suppose from the editors either not seeing or not believing that the adjective applies to ourselves, not to the Lamb. Again, in the same hymn, 'Cruore ejus roseo,' is translated by:—

'And tasting of His *roseate* Blood.'

"The epithet is everywhere altered to *crimson*, because the editors did not see its force. The poet would tell us that, though one drop of our Lord's Blood was sufficient to redeem the world,

('Cujus una stilla salvum facere
Totum mundum quit ab omni scelere,'

as S. Thomas says,) yet out of the greatness of His love to us He would shed all. As everyone knows, the last drainings of life-blood are not crimson, but are of a far paler hue: strictly speaking, *roseate*. Change the word, and you eliminate the whole idea."

In his *Short Commentary on the Hymnal N.*, Dr. Neale gives the fact that Christ is the *True Rose* as a second reason for the word *roseate*.

In the revised ed. of *H. A. and M.*, 1875, this latter alteration is amended, and the line reads:

"And tasting of His *precious* blood;"

a new departure, which, we doubt not, Dr. Neale would have been slow to accept.

4. The Lamb's high banquet called to share. No. 277 in the *Hymnary* is a cento, mainly from E. Caswall's rendering of "Ad regias Agni dapes;" but there are a few lines from *Dr. Neale* as above in st. i., ii. and iv.

5. The Supper of the Lamb to share. By Mrs. Charles, from the old text in *Daniel*, i. 87, appeared in her *Voice of Christian Life in Song*, 1858, p. 103, in 7 st. of 4 l. This was included in *Mercer, Ox. ed.*, 1864, with the omission of st. ii., and the addition of a doxology, and in Schaff's *Christ in Song*, 1870, p. 186, unaltered.

Translations not in C. U.:—

1. At supper of the Lamb prepared. *Primer*, 1599.
2. At this High Feast the Lamb hath made. *Chambers*, i. 189.
3. The Paschal Feast, not girt with night. *Kynaston*, 1862.

[J. J.]

This hymn has also been rendered into German, and again from the German into English thus:—

Kommt, seid gefasst zum Lammesmahl, a *tr.* in 8 sts. of 4 l., by Christian Knorr von Rosenroth, 1st pub. in his *Neuer Helicon*, Nürnberg, 1684, p. 129, and included as No. 118 in *Freylinghausen's G. B.*, 1704. The only *tr.* is "Come now to the Lamb's Feast," as No. 190 in the *Appendix* of 1743 to the *Moravian H. Bk.*, 1742 (1754, pt. i., No. 226). [J. M.]

Ad laudes Salvatoris. [*Fest. Com. of Bp. & Conf.*] Text in *Wackernagel*, i. No. 255, from the Lübeck Missal, c. 1480, and others. Neale's *Sequentiæ ex Missalibus*, p. 231, from the Missals of Utrecht, 1513, and Salzburg, 1515, where it occurs as a Seq. for the Feast of

a *Bishop & Confessor*, as may be seen from various passages in the hymn; though Neale styles it a Seq. for the *Common of a Confessor not a Bishop*. *Daniel*, v. p. 149, quotes the text from *Neale*. In *Kehrein* it is No. 465. [W. A. S.]

Translation in C. U.:—

O ye who fear, yet fearing long, was made for and 1st pub. in the *People's H.*, 1867. No. 218 as a hymn "Common for Priests." It is by "S. M." i.e. *Sister Miriam*.

Ad perennis vitae fontem mens sitivit arida. *Card. Peter Damiani.* [*The Heavenly City.*] 1. The earliest form of this great poem on the "Glory of Paradise," is found in the *Liber Meditationum*, usually ascribed to St. Augustine, and because of its presence therein, it is often given as his. The Benedictine editors of St. Augustine's *Works*, however, included it under protest; and Archbishop Trench disposes of these claims in the following emphatic manner:—

"This poem has been often attributed to Augustine, finding place as it does in the *Meditationes*, long ascribed to him. These *Meditationes*, however, are plainly a cento from Anselm, Gregory the Great, and many others besides Augustine; from whom they are rightly adjudged away in the Benedictine ed., as indeed in earlier as well. The hymn is Damiani's, and quite the noblest he has left us." *Sac. Lat. Poetry*, 1849, p. 296, 2nd ed. 1864, p. 135.

2. Following the Benedictine editors, and anticipating Archbishop Trench, Cajetan included the poem in vol. iii. of his ed. of Damiani's Works, with the title "Petri Damiani, Cardinalis Ostrensis, ex dictis beati Augustini, Hymnus de Gloria Paradisi." (*Petri Damiani Opera*, pars iii., 915–918, *ed. Domini Constantini Cajetani.*) [Rome, 1606–1615, vol. iv. in 1640; Lyons, 1623; Paris, 1642 and 1643.]

3. *Daniel*, 1841–1856, gives the full text in vol. i. pp. 114–117, as from certain editions of the works of St. Augustine; at Strasburg, 1489; Venice, 1729; and adds that it is also found in Fabricius, Rambach, and others. Notes on the text are also added. He supplies corrections and additions in vol. ii. p. 382; iii. p. 281, and iv. pp. 203–4.

4. It is also given, in every case with notes and various readings, in *Du Méril*, 1843, p. 131. *Mone*, i. p. 422. *Trench*. 1849, p. 296. *Migne's Patrol.*, tom. 145, col. 861–864, and many others. One of the most interesting reprints is Dr. Kynaston's, *The Glory of Paradise. A Rhythmical Hymn, by Peter Damiani, ed. with translation.* Lond., F. Fellowes, Ludgate Street, 1857.

Translations in C. U.:—

1. On the fount of life eternal.—By E. Caswall, 1st pub. in his *Masque of Mary*, 1858, and again in his *Hymns & Poems*, 1873, pp. 214–218, in 20 st. of 6 l. From this two centos have been compiled (1) beginning with the opening st. in the *Hymnary*, No. 614, and consisting of st. i., iii., v., viii, ix., xv., xvii., xix., and xx., with slight alterations. (2) "Who can paint that lovely city," in the E. C. *Hys. for the Year*, No. 51. This is composed of st. iii., v., vi., vii., and xix., also slightly altered.

2. For the Fount of life eternal, Is my thirsting, &c.—No. 484, in the *People's H.*, is a cento arranged by Dr. Littledale for that collection, 1867, from *trs.* by Wackerbarth, 1846; Neale, *Joys and Glories of Paradise*, 1865, with additions from his own translation in *Lyra Mystica*, 1865.

3. For the Fount of life eternal, thirstily, &c.—By the Rev. J. Dayman, 1st pub. in the *Sarum H.*, 1868, No. 320, in 13 st. of 6 l.

Translations not in C. U.:—

1. My thirsty soul desires her drought. *Anon.* pub. in *The Song of Mary the Mother of Christ*, &c., 1601; reprinted in part by the Parker Soc. in *Sel. P. of the reign of Q. Elizabeth*; and in Dr. Bonar's *New Jerusalem*, 1852, from a MS. in the Brit. Mus.
2. My heart as hart for water thirsts. *Sylvester*, 1621.
3. Unto the spring of purest life. In the *Meditations, Soliloquia, and Manual of the Glorious Doctor, S. Augustin. Paris*, 1630.
4. For life eternal's living spring. *S. Augustin's Confessions*, 1679, given in some copies as translated by Abraham Woodhead.
5. For life's Eternal, &c. *Wackerbarth*, 1846.
6. Yearningly my fond heart thirsteth, &c.; *J. Banks*, in his *Nugae*, 1854; and previously in the *Churchman's Companion*, 1849.
7. For the Fount of living waters panting. *Kynaston*, 1857.
8. In the Fount of life, &c. *Mrs. Charles*, 1858.
9. For the Fount of living waters. *Kynaston*, 1862.
10. For the Fount of life eternal. *Neale* as above, 1865.
11. For the Fount of life eternal. *Littledale*, 1865.
12. For life's Eternal spring. *Morgan*, 1871.
13. The mind athirst pants for the fount, *R. B. Boswell's Ps. & Hys.*, 1838. [J. J.]

Ad regias Agni dapes. The Roman Breviary version of the Ambrosian *Ad coenam Agni providi*, above. It is the hymn at Vespers, "Sabbato in Albis," i.e. on Saturday in Easter-week, and afterwards on Sundays and week-days, when no Festival occurs and the Ferial Office is said, till the first Vespers of the Ascension. In addition to the ordinary editions of the *Rom. Brev.* the text is given in several modern Roman Catholic hymnals, Card. Newman's *Hymni Eccl.*, 1838–65; Biggs's *Annotated ed. of H. A. & M.*, 1867; *Daniel*, i. No 81, &c. [W. A. S.]

Translations in C. U.:—

1. In garments dight of virgin white. By W. J. Copeland. 1st pub. in his *Hys. for the Week*, 1848, p. 81. In its original form it is not in C. U.; except in *Hys. and Introits*, 1852, No. 70, but as "*Now at the Lamb's high royal feast*," it was given in Murray's *Hymnal*, 1852, No. 57, and later collections. The opening line was borrowed from E. Caswall's *tr.* as under.

2. Now at the Lamb's high royal feast. By E. Caswall, in his *Lyra Catholica*, 1849, p. 94, and again in his *Hys. and Poems*, 1873, p. 53, in 7 st. of 4 l. This is the *tr.* usually found in Roman Catholic hymn-books. An altered form of this in 4 st. is No. 52 in the Irvingite *Hys. for the Use of the Churches*, 1864, beginning "*Guests at the banquet of the Lamb.*"

3. At the Lamb's High Feast we sing. By R. Campbell, written in 1849 [C. MSS.], and 1st printed in his collection commonly known as the *St. Andrew's Hymnal*, 1850, in 4 st. of 8 l. In the original MSS. the first two lines are added as a refrain to each verse, but are omitted in the printed text. Cooke and Denton's *Hymnal* was the first to bring it into prominent notice, although in an altered form which has been copied by many compilers. Its use exceeds that

of all other *trs.* of the "Ad Regias Agni" put together; being found in a more or less correct form, in the most important collections of the Ch. of England. Many of the alterations in *H. A. and M., Church Hys., Thring*, and others date from Cooke and Denton's *Hymnal*, 1853, the *Salisbury H. Bk.*, 1857, and others. Another arrangement of Campbell's text is, "*To the* Lamb's High Feast we *press*," given in Rev. Francis Pott's *Coll.*, 1861, No. 90.

4. At the Lamb's right royal feast. By J. A. Johnston. 1st pub. in the 2nd ed. of his *English Hymnal*, 1856, No. 117, and repeated in the 3rd ed., 1861. It is an imitation, in the same metre, of R. Campbell's *tr.*, and takes the place of Johnston's *tr.* "Now at the banquet of the Lamb," in L.M., which appeared in the 1st ed. of the *English Hymnal*, 1852, No. 110.

5. The Banquet of the Lamb is laid. By R. C. Singleton, made for and first pub. in his *Anglican H. Bk.*, 1868, No. 119.

6. We keep the Festival. By A. R. Thompson, contributed to Schaff's *Christ in Song*, 1869.

7. Come, join the Kingly Banquet free. By F. Trappes, in his *Liturgical Hys.*, n. d., (1865), in 8 st. of 4 l. In 1871 st. i.–v. and viii. were given as a hymn in 3 st. of 8 l. in *Hys. and Carols*, Church Sisters' Home, St. John's Wood, 1871.

Translations not in C. U. :—

1. At the Lamb's regal banquet where. *Manual of Prayers and Litanies*, 1686.
2. From purple seas and land of toil. *Primer*, 1706.
3. Now at the Lamb's imperial Feast. *Bp. Mant*, 1837.
4. Passed the Red and angry sea. *Bp. Williams*, 1845.
5. The Red Sea now is passed. *Beste*, 1849.
6. In garments bright of saintly white. *Rorison*, 1851.
7. Come to the Lamb's right royal feast. *Wallace*, 1874.
8. Sing, for the dark Red Sea is past. *H. N. Oxenham*, 1867.

[J. J.]

Ad templa nos rursus vocat. *Charles Coffin.* [*Sunday Morning.*] In his *Hymni Sacri*, p. 8, ed. Paris, 1736, under the heading *Die Dominicâ ad Laudes Matutinas.* In the revised *Paris Brev.* of the Abp. Charles de Vintimille, 1736, it is the hymn for Sunday at Lauds; as also in the *Lyons* and other modern French Brevs. Text as above, and in Card. Newman's *Hymni Eccl.* 1838, p. 2. [W. A. S.]

Translations in C. U. :—

1. Morning lifts her dewy veil, by I. Williams, 1st pub. in the *British Mag.* 1834, vol. v. p. 28, in 9 st. of 4 l., and again in his *Hymns tr. from the Paris Brev.*, 1839, p. 3, and later editions. The following :—

2. Now morning lifts her dewy veil, is by J. Chandler, who, in his Preface to his *Hymns of the Prim. Church*, 1837, in which it appeared, thus alludes thereto :—

"I have ventured to take the greatest part of the 2nd hymn from the translation in the 'British Magazine,' which, notwithstanding the alterations I have made in it, still shines forth as the work of an evidently superior hand." p. ix.

This *tr.* has attained to a more extensive use than any other. It is given in *Mercer*, ed. 1864, No. 136, and *Sarum*, 1868, No. 293, in its full form. The most popular arrangement is that of *Chope*, 1864, No. 111, Thring's *Coll.*, 1882, No. 9, and others, with omission of st. vii., viii., and some alterations.

3. Again the Sunday morn, by E. Caswall, appeared in his *Lyra Catholica*, 1849, p. 293, and again in his *Hymns and Poems*, 1873, p. 223. In its original form its use is very limited, but as :—

4. Again the holy morn, it is given in several collections, including the *Hymnary*, 1872, No. 7, *Hys. & Carols*, n. d., No. 15, the Roman Catholic *Hys. for the Year*, n. d., No. 83, and many others. Another form based upon Caswall's *tr.* is:—

5. When first the world sprang forth, in *Kennedy*, 1863, No. 701. It is probably by the editor, and is not found elsewhere.

6. Again the dawn gives warning meet. By Dr. Rorison, 1st pub. in his *Hys. and Anthems*, 1851, p. 10, in 4 st. of 8 l. and 1 st. of 4 l. It is repeated in later editions.

Translation not in C. U. :—

Once more the beams of orient light. *Chambers*, 1857.

[J. J.]

Adam descended from above. *C. Wesley.* [*Lent.*] 1st pub. in his *Short Hymns*, &c., 1762, vol. i., No. 1044, but omitted from the 2nd ed., 1794. It was included in the *Wes. H. Bk.*, 1780, and is retained in the revised ed. of 1875, No. 129 (*P. Works*, 1868–72, vol. ix. p. 415). Another hymn by C. Wesley, beginning :—"Adam, descended from above, Thou only canst," &c., was pub. from his *MSS. Hymns on the Four Gospels*, in *P. Works of J. and C. Wesley*, 1868–72, vol. xi. p. 341, but it is not in common use.

Adam, our father and our head. *I. Watts.* [*The Fall.*] Appeared in his *Horæ Lyricæ*, 1706, in 13 st. of 4 l., and entitled "Jesus the only Saviour." Its use as a complete hymn is unknown. A cento therefrom of 5 st. was given in Rippon's Bapt. *Sel.*, 1787, No. 38, composed of st. i., ii., iv., v., and vii. This has passed into common use to a very limited extent.

Adam of St. Victor. Of the life of this, the most prominent and prolific of the Latin hymnists of the Middle Ages, very little is known. It is even uncertain whether he was an Englishman or a Frenchman by birth. He is described by the writers nearest to his own epoch, as *Brito*, which may indicate a native of either *Britain*, or *Brittany*. All that is certainly known concerning him is, that about A.D. 1130, after having been educated at Paris, he became, as quite a young man, a monk in the Abbey of St. Victor, then in the suburbs, but afterwards through the growth of that city, included within the walls of Paris itself. In this abbey, which, especially at that period, was celebrated as a school of theology, he passed the whole of the rest of his life, and in it he died, somewhere between the years 1172 and 1192 A.D. Possessed of "the pen of a ready writer," he seems to have occupied his life in study and authorship. Numerous as are the hymns and sequences satisfactorily proved to have been written by him, which have come down to us, there would seem to be

little doubt that many more may have perished altogether, or are extant without his name attaching to them; while he was probably the author of several prose works as well. His Sequences remained in MS. in the care and custody of the monks of their author's Abbey, until the dissolution of that religious foundation at the Revolution; but some 37 of them, having found their way by degrees into more general circulation, were pub. by *Clichtoveus*, a Roman Catholic theologian of the first half of the 16th cent. in his *Elucidatorium Ecclesiasticum*, which passed through several editions from 1516 to 1556, at Paris, Basel and Geneva. Of the rest of the 106 Hymns and Sequences that we possess of Adam's, the largest part—some 47 remaining unpublished—were removed to the National Library in the Louvre at Paris, on the destruction of the Abbey. There they were discovered by M. Léon Gautier, the editor of the first *complete* edition of them, Paris, 1858.

The subjects treated of in Adam's Hymns and Sequences may be divided thus :—

Christmas, 7; Circumcision, 1; Easter, 6; Ascension, 1; Pentecost, 5; Trinity, 2; the Dedication of a Church, 4; B. V. M., 17; Festivals of Saints, 53; The Invention of the Cross, 1; The Exaltation of the Cross, 1; On the Apostles, 3; Evangelists, 2; Transfiguration, 2.

Although all Adam of St. Victor's Sequences were evidently written for use in the services of his church, and were, doubtless, so used in his own Abbey, it is quite uncertain how many, if any, of them were used *generally* in the Latin Church.

To the lover of Latin hymns the works of this author should not be unknown, and probably are not; but they are far less generally known than the writings should be of one whom such an authority as Archbishop Trench describes as "the foremost among the sacred Latin poets of the Middle Ages." His principal merits may be described as comprising terseness and felicity of expression; deep and accurate knowledge of Scripture, especially its typology; smoothness of versification; richness of rhyme, accumulating gradually as he nears the conclusion of a Sequence; and a spirit of devotion breathing throughout his work, that assures the reader that his work is "a labour of love." An occasional excess of alliteration, which however at other times he uses with great effect, and a disposition to overmuch "playing upon words," amounting sometimes to "punning," together with a delight in heaping up types one upon another, till, at times, he succeeds in obscuring his meaning, are the chief defects to be set against the many merits of his style. Amongst the most beautiful of his productions may be mentioned, perhaps, his *Jucundare plebs fidelis; Verbi vere substantivi; Potestate non natura; Stola regni laureatus; Heri mundus exultavit; Laudes crucis attollamus* (Neale considers this "perhaps, his masterpiece"); *Ave, Virgo singularis; Salve, Mater Salvatoris; Animemur ad agonem;* and *Vox sonora nostri chori.* Where almost all are beautiful, it is difficult, and almost invidious, to make a selection.

Of his Hymns and Sequences the following editions, extracts, and translations have been published :—

i. *Original with Translations :*

(1) *Œuvres Poétiques d'Adam de S.-Victor. Par L. Gautier, Paris*, 1858. It is in two vols. duodecimo, and contains, besides a memoir of Adam of St. Victor, and an exhaustive essay upon his writings, a 15th cent. *tr.* into French of some 46 of the seqs., and full notes upon the whole series of them. (2) *The Liturgical Poetry of Adam of St. Victor, from the text of Gautier, with trs. into English in the original metres, and short explanatory notes by Digby S. Wrangham, M.A., St. John's Coll., Oxford, Vicar of Darrington, Yorkshire, 3 vols. Lond., Kegan Paul*, 1881. (3) In addition to these complete eds., numerous specimens from the originals are found in *Daniel, Mone, Königsfeld, Trench*, Loftie's *Latin Year*, Dom. Gueranger's *Année Liturgique*, &c.

ii. *Translations :—*

(1) As stated before, 46 of the Sequences are given by Gautier in a French *tr.* of the 15th cent. (2) In English we have *trs.* of the whole series by Digby S. Wrangham in his work as above; 11 by Dr. Neale in *Med. Hymns:* 15, more freely, by D. T. Morgan in his *Hys. and other Poetry of the Latin Church;* and one or more by Mrs. Charles, Mrs. Chester, C. S. Calverley, and the Revs. C. B. Pearson, E. A. Dayman, E. Caswall, R. F. Littledale, and Dean Plumptre. Prose *trs.* are also given in the Rev. Dom Laurence Shepherd's *tr.* into English of Dom Gueranger's works.

iii. *English Use :—*

From the general character of their metrical construction, it has not been possible to any great extent to utilise these very beautiful compositions in the services of the Anglican Church. The following, however, are from Adam of St. Victor, and are fully annotated in this work :—(1) in *H. A. & M.*, Nos. 64 and 434 (partly); (2) in the *Hymnary*, Nos. 270, 273, 324, 380, 382, 403, 418; (3) in the *People's H.*, 215, 277, 304; and (4) in *Skinner's Daily Service H.*, 236. [D. S. W.]

Adami, Johann Christian, b. Jan. 13, 1662, at Luckau, Brandenburg, graduated M.A., at the University of Wittenberg, 1681, became diaconus, 1684, and pastor, 1691, at Luckau; from 1711 pastor primarius at Lübben, where he d. May 12, 1715.

His 25 hymns appeared in the *Evangelisches Zion, oder vollständiges G. B.*, Leipzig and Lübben, 1720, ed. by his son, for use in the Niederlausitz (*Bode*, p. 33; Wetzel's *A. H.*, vol. i., pt. i., p. 44; Jöcher's *Gelehrten Lexicon*, 1750, vol. i., col. 86). One has been *tr.*, viz. :—

Was klagst du mein Gemüthe. [*Cross and Consolation.*] Included as No. 1811 in the Berlin *G. L. S.*, 1832, and as No. 2396 in Knapp's *Ev. L. S.*, 1837 (1865, No. 2125). Dr. Jacobs, of Wernigerode, informs me that it appeared 1720 as above, p. 685, in 7 st. of 8 l. This is *tr.* as :—

"My soul, why this complaining," by Miss Burlingham, in the *British Herald*, 1866, p. 200, repeated as No. 337 in Reid's *Praise Bk.*, 1872. [J. M.]

Adams, John, b. at Northampton, 1751; d. there, May 15, 1835. He was for several years a member of the Baptist denomination, but being expelled, on the ground of doctrine, from the chapel which he attended, he opened a place of worship on his own account and constituted himself the minister. On retiring from business in 1811, he removed to London, then to Olney, and finally returned to Northampton. Several of his hymns were printed in the *Gospel Magazine* in 1776. Very few, however, have come into general use.

Adams, John Greenleaf. Co-editor with Dr. E. H. Chapin of the Universalist *Hymns for Christian Devotion*, 1846; and, alone, of the *Gospel Psalmist*, 1861. He was b. in Portsmouth, New Hampshire, 1810. The collections named contain in each case 16 hymns

by him. They are not, however, received outside his sect. The best are :—

1. **Heaven is here, its hymns of gladness.** [*Peace.*] Contributed to the *Hymns for Christian Devotion*, 1846, No. 419, in 4 st. of 4 l.

2. **God's angels! not only on high do they sing.** [*Ministry of Angels.*] No. 830 in his *Gospel Psalmist*, 1861, and No. 240 in Longfellow and Johnson's *Hys. of the Spirit*, Boston, 1864.

[F. M. B.]

Adams, John Quincy. b. at Braintree (afterwards called "Quincy"), Mass., 1767, was a son of President Adams. After graduating at Harvard College he was, from 1794 to 1801, minister to the Netherlands, to England, and to Prussia. In 1806 he was appointed Professor of Rhetoric in Harvard College; in 1809 minister to Russia; 1817 Secretary of State; and, from 1824 to 1829, President of the United States. In 1831 he was elected a Member of the House of Representatives. Died suddenly, Feb. 21, 1848. His high position and principle are well known, as also the incidents of his political life. He was a member of the Unitarian body. His *Memoir*, by the Hon. Josiah Quincy, was published soon after his death, and also his *Poems of Religion and Society*, N. Y., 1848 (4th ed., 1854). He wrote, but never printed, an entire *Version of the Psalms*, seventeen of which, with five hymns, were inserted by his pastor, Dr. Lunt, in the *Christian Psalmist*, 1841. Of these the following are still in use :—

1. **Sure to the mansions of the blest.** [*Burial.*] This is part of a piece of 20 stanzas, which appeared in the *Monthly Anthology and Boston Review*, Jan., 1807. It is entitled "Lines addressed to a mother on the death of two infants, 19th Sept. 1803, and 19th Decr., 1806."

2. **Alas! how swift the moments fly.** [*Time.*] Sometimes given as "How swift, alas, the moments fly," was written for the 200th anniversary of the First Congregational Church, Quincy, Sept. 29, 1839.

3. **Hark! 'tis the holy temple bell.** [*Sunday.*] Of these Nos. 2 and 3 are found in *Lyra Sac. Amer.* and 2 in Putnam's *Singers and Songs of the Liberal Faith*, 1875. [F. M. B.]

Adams, Nehemiah. b. at Salem, Mass., Feb. 19, 1806, and graduated at Harvard, 1826, and Andover, 1829. He was Congregational pastor at Cambridge, 1829–1834, and of Essex St. Church, Boston, 1834–1870. He d. 1878. In 1854 he published *South-side View of Slavery*, and in 1864 he edited *Church Pastorals*. His hymns are :—

1. **Come, take His offers now.** [*Invitation.*] An adaptation from C. Wesley, given in his *Church Pastorals*, 1864, and repeated in the *Hymns and S. of Praise*, N. Y., 1874.

2. **Saints in glory, we together.** [*Praise.*] This is also in *Ch. Pastorals* 1864, and the *Hys. & S. of Praise*, 1874, where it is said to be by "*S. E. Mahmied.*" This name, which has led compilers astray for some time, is purely fictitious.

[F. M. B.]

Adams, Sarah, née Flower. b. at Harlow, Essex, Feb. 22nd, 1805; d. in London, Aug. 14, 1848, and was buried at Harlow, Aug. 21, 1848. She was the younger daughter of Mr. Benjamin Flower, editor and proprietor of *The Cambridge Intelligencer;* and was married, in 1834, to William B. Adams, a civil engineer. In 1841 she pub. *Vivia Perpetua*, a dramatic poem dealing with the conflict of heathenism and Christianity, in which Vivia Perpetua suffered martyrdom; and in 1845, *The Flock at the Fountain;* a catechism and hymns for children. As a member of the congregation of the Rev. W. J. Fox, an Unitarian minister in London, she contributed 13 hymns to the *Hys. and Anthems*, pub. by C. Fox, Lond., in 1841, for use in his chapel. Of these hymns the most widely known are—"Nearer, my God, to Thee," and "He sendeth sun, He sendeth shower." The remaining eleven, most of which have come into common use, more especially in America, are :—

1. Creator Spirit! Thou the first. *Holy Spirit.*
2. Darkness shrouded Calvary. *Good Friday.*
3. Gently fall the dews of eve. *Evening.*
4. Go, and watch the Autumn leaves. *Autumn.*
5. O hallowed memories of the past. *Memories.*
6. O human heart! thou hast a song. *Praise.*
7. O I would sing a song of praise. *Praise.*
8. O Love! thou makest all things even. *Love.*
9. Part in Peace! is day before us? *Close of Service.*
10. Sing to the Lord! for His mercies are sure. *Praise.*
11. The mourners came at break of day. *Easter.*

Mrs. Adams also contributed to Novello's musical edition of *Songs for the Months*, n. d. Nearly all of the above hymns are found in the Unitarian collections of G. Brit. and America. In Martineau's *Hymns of P. and P.*, 1873, No. 389, there is a rendering by her from Fénelon : —"Living or dying, Lord, I would be Thine." It appeared in the *Hys. and Anthems*, 1841.

Addiscott, Henry, b. at Devonport, 1806; educated for the Congregational Ministry; ministered to charges at Torquay, 1837, Maidenhead, 1838–1843; and Taunton 1843–1860, and died suddenly in Liverpool, Oct. 2, 1860. He published no volume of poems or hymns, and is known to hymnology through his "And is there, Lord, a cross for me," a pleasing production on the words "Take up the cross and follow Me," which he contributed to the *New Cong.*, 1859, No. 650.

Addison, Joseph. b. at Milston, near Amesbury, Wiltshire, May 1, 1672, was the son of the Rev. Lancelot Addison, sometime Dean of Lichfield, and author of *Devotional Poems*, &c., 1699. Addison was educated at the Charterhouse, and at Magdalen Coll., Oxford, graduating B.A. 1691 and M.A. 1693. Although intended for the Church, he gave himself to the study of law and politics, and soon attained, through powerful influence, to some important posts. He was successively a Commissioner of Appeals, an Under Secretary of State, Secretary to the Lord Lieutenant of Ireland, and Chief Secretary for Ireland. He married, in 1716, the Dowager Countess of Warwick, and d. at Holland House, Kensington, June 17, 1719. Addison is most widely known through his contributions to *The Spectator*, *The Tatler*, *The Guardian*, and *The Freeholder*. To the first of these he contributed his hymns. His *Cato*, a tragedy, is well known and highly esteemed.

Addison's claims to the authorship of the hymns usually ascribed to him, or to certain of them, have been called in question on two

ccasions. The first was the publication, by aptain Thompson, of certain of those hymns i his ed. of the *Works of Andrew Marvell*, 776, as the undoubted compositions of Mar- ell; and the second, a claim in the *Athenæum*, uly 10th, 1880, on behalf of the Rev. Richard ichmond. Fully to elucidate the subject it ill be necessary, therefore, to give a chrono- ogical history of the hymns as they appeared n the *Spectator* from time to time.

i. *The History of the Hymns in The Spectator.* —This, as furnished in successive numbers of he *Spectator*, is :—

1. The first of these hymns appeared in the *Spectator* of Saturday, July 26, 1712, No. 441, n 4 st. of 6 l. The article in which it appeared vas on *Divine Providence*, signed "C." The ymn itself, "The Lord my pasture shall pre- pare," was introduced with these words :—

"David has very beautifully represented this steady reliance on God Almighty in his twenty-third psalm, which is a kind of pastoral hymn, and filled with those allusions which are usual in that kind of writing As the poetry is very exquisite, I shall present my readers with the following translation of it." (*Orig. Broadsheet, Brit. Mus.*)

2. The second hymn appeared in the *Spectator* on Saturday, Aug. 9, 1712, No. 453, in 13 st. of 4 l., and forms the conclusion of an essay on "Gratitude." It is also signed "C.," and is thus introduced :—

"I have already obliged the public with some pieces of divine poetry which have fallen into my hands, and as they have met with the reception which they deserve, I shall, from time to time, communicate any work of the same nature which has not appeared in print, and may be acceptable to my readers." (*Orig. Broadsheet, Brit. Mus.*)

Then follows the hymn :—"When all Thy mercies, O my God."

3. The number of the *Spectator* for *Tuesday*, Aug. 19, 1712, No. 461, is composed of three parts. The first is an introductory paragraph by Addison, the second, an unsigned letter from Isaac Watts, together with a rendering by him of Ps. 114th; and the third, a letter from Steele. It is with the first two we have to deal. The opening paragraph by Addison is :—

"For want of time to substitute something else in the Room of them, I am at present obliged to publish Compliments above my Desert in the following Letters. It is no small Satisfaction, to have given Occasion to ingenious Men to employ their Thoughts upon sacred Subjects from the Approbation of such Pieces of Poetry as they have seen in my *Saturday's* papers. I shall never publish Verse on that Day but what is written by the same Hand; yet shall I not accompany those Writings with *Eulogiums*, but leave them to speak for themselves." (*Orig. Broadsheet, Brit. Mus.*)

In his letter Dr. Watts, after some compliments to "Mr. Spectator," says :—

"Upon reading the hymns that you have published in some late papers, I had a mind to try yesterday whether I could write one. The 114th Psalm appears to me an admirable ode, and I began to turn it into our language"...and more to the same effect, finishing with: "If the following essay be not too incorrigible, bestow upon it a few brightenings from your genius, that I may learn how to write better, or write no more."

The hymn which follows is—"When Israel, freed from Pharaoh's hand," in 6 st. of 4 l. Although this rendering of Ps. 114 is unsigned in the *Spectator*, its authorship is determined by its republication in Dr. Watts's *Psalms of David*, 1719.

4. According to the promise thus given the remaining hymns in the *Spectator* appeared *in every case, on a Saturday.* The first was :— "The spacious firmament on high," which appeared on Saturday, Aug. 23rd, 1712, No. 465, that is, four days after the promise made in the note to Dr. Watts's letter and hymn. It is in 3 st. of 8 l. signed "C.," and is introduced at the close of an essay on the proper means of strengthening and confirming faith in the mind of man. The quotation, "The heavens declare the glory of God," Ps. xix. 1, &c., is followed by these words :—

"As such a bold and sublime manner of Thinking furnished out very noble Matter for an Ode, the Reader may see it wrought into the following one." (*Orig. Broadsheet, Brit. Mus.*)

5. The next hymn was given in the *Spectator* on Saturday, Sep. 20th, 1712, No. 489, in 10 st. of 4 l., and signed "O." It begins :—"How are Thy servants blest, O Lord," and closes an essay on "Greatness" as a source of pleasure to the imagination with special reference to the ocean. It is thus introduced :—

"Great painters do not only give us Landskips of Gardens, Groves, and Meadows, but very often employ their Pencils upon Sea-Pieces. I could wish you would follow their example. If this small Sketch may deserve a Place among your Works, I shall accompany it with a Divine Ode, made by a Gentleman upon the Conclusion of his Travels." (*Orig. Broadsheet, Brit. Mus.*)

The "Travels" alluded to are evidently those of Addison on the Continent from 1699 to 1702. Referring to an incident in his return voyage, Lord Macaulay, in his essay on Addison in the *Edinburgh Review* of July, 1843, says :—

"In December, 1700, he embarked at Marseilles. As he glided along the Ligurian coast, he was delighted by the sight of myrtles and olive trees, which retained their verdure under the winter solstice. Soon, however, he encountered one of the black storms of the Mediterranean. The captain of the ship gave up all for lost, and confessed himself to a capuchin who happened to be on board. The English heretic, in the meantime, fortified himself against the terrors of death with devotions of a very different kind. How strong an impression this perilous voyage made on him, appears from the Ode, 'How are Thy servants blest, O Lord!' which was long after published in the *Spectator*."

6. The last hymn of this series was :—"When rising from the bed of death." It appeared in the *Spectator* on Saturday, Oct. 18th, 1712, No. 513, in 6 st. of 4 l. and signed "O." It is appended to a letter purporting to have been written by an "excellent man in Holy Orders whom I have mentioned more than once as one of that society who assist me in my speculations." The subject is "Sickness," and the concluding words are :—

"It is this Series of Thoughts that I have endeavoured to express in the following Hymn, which I have composed during this my Sickness."

7. The whole of these hymns, including that by Watts, have been in common use during most of the past, and during the whole of the present century; and although lacking the popularity which they once possessed, they are still found in the front rank in all English-speaking countries. They have also been translated into various languages, including, "The Lord my pasture," &c.; "When all Thy mercies," &c.; "The spacious firmament," &c., into Latin in the Rev. R. Bingham's *Hymnologia Christiana Latina*, 1871.

C

ii. *Addison's Claims.*—The claims of Addison to the authorship of five of these six hymns (omitting that by Dr. Watts) are not of a character to be removed or explained away. 1. First we find them included in essays which are acknowledged to be his and bear his recognised signatures "C." and "O." 2. They are clearly by the same writer as the prose of the essays, and are the natural outcome and reproduction, in metre, of their turns of thought and modes of expression. 3. They are all *Saturday* hymns, and are declared by Addison himself to be in every case "by the same hand." That the hand was the hand of Addison is evident from a curious side-light which is thrown upon the subject by comparing the passage with which he introduced the hymn "When all Thy mercies," &c., on Saturday, Aug. 9, 1712, as given in the original Broadsheet of that day, and the same passage as rewritten, and published in the *first edition in book form* of the *Spectator*, late in the same year. The first (although already quoted we give it again for readiness of comparison) is:

"I have already obliged the public with some pieces of divine poetry which have fallen into my hands, and as they have met with the reception which they deserve, I shall, from time to time, communicate any work of the same nature which has not appeared in print, and may be acceptable to my readers." (*Orig. Broadsheet, Brit. Mus.*)

This passage reads thus in the *first ed.* of the *Spectator*, in book form, 1712:—

"I have already communicated to the public some pieces of Divine Poetry, and as they have met with a very favourable reception, I shall from time to time publish any work of the same nature which has not yet appeared in print, and may be acceptable to my readers." (*Spectator, 1st ed. King's Copy, Brit. Mus.*)

This last reading is repeated in all subsequent editions of the *Spectator*, and was evidently rewritten to remove the somewhat unbecoming assertion that the hymns "have met with the reception *which they deserve*;" to harmonize it with the paragraphs concerning hymns in later numbers of the *Spectator*; and to render it and them uniformly consistent with the received impression that he was the author of those pieces of "Divine Poetry" which appeared in the *Saturday* numbers of the *Spectator*.

4. Addison died in 1719. In 1721 Thomas Tickell, one of the contributors to the *Spectator*, and to whom Addison left his papers with directions concerning their use, published the same in 4 vols., as *The Works of the Right Honourable Joseph Addison, Esqr., London, Printed for Jacob Tonson, at Shakespear's Head, over against Katharine Street in the Strand, M.DCC.XXI.* In these vols. both the Essays and the Hymns are given. They are also repeated in *The Christian Poet. A Miscellany of Divine Poems all written by the late Mr. Secretary Addison, &c., London, Printed for E. Curll, in the Strand. M.DCC.XXVIII.* The positive evidence for Addison is thus complete.

iii. *Andrew Marvell.*—The first and only claim on behalf of Marvell was made by Captain Edward Thompson in *The Works of Andrew Marvell, Esqr. Poetical, Controversial, and Political, containing many original Letters, Poems and Tracts never before printed, with a New Life of the Author. By Cap. Edward Thompson, in 3 vols. London, Printed for the Editor, by Henry Baldwin. M.DCC.LXX.VI.* In his *Preface* to this work Thompson says:—

"Since the death of Mr. Thomas Hollis I have been favoured by his successor with many anecdotes, manuscripts, and scarce compositions of our author, such as I was unable to procure anywhere else; and by the attention and friendship of Mr. Thomas Raikes, I have been put in possession of a volume of Mr. Marvell's poems, some written with his own hand, and the rest copied by his orders; this valuable acquisition was many years in the care of Mr. Nettleton, which serves now (in his own words) to detect the theft and ignorance of some writers."

Thompson then proceeds in the same *Preface* to give extracts from this MS. but without naming, in any instance, the handwriting in which he found the quotations, thus leaving it an open question as to whether any given piece was in the handwriting of Marvell, or of some one else. The hymns in the *Spectator* which he claims for Marvell are:—"When Israel, freed from Pharaoh's hand" (Dr. Watts); "When all Thy mercies, O my God;" and "The spacious firmament on high."

The first of these he vehemently and coarsely accuses Tickell of stealing from Marvell; the reason for attacking Tickell, instead of Addison, arising probably out of the fact that Steele's letter in the same number of the *Spectator* as the hymn, as noted above, is signed "T." This ignorance on his part of Steele's signature, is equalled by his further ignorance of the fact that the piece in question was given by Dr. Watts as his own in his *Psalms of David*, in 1719, and had thus been before the public as Watts's acknowledged work, for some 57 years!

The argument as against Addison for the two remaining hymns is summed up in the accusation of theft on Addison's part, and the statement:—

"How these came to Mr. Addison's hands I cannot explain; but by his words ['I have already communicated,' &c., as above] they seem to be remitted by correspondents, and might perhaps come from the relations of Marvell."

To this we need only add that in no subsequent collection of Marvell's *Works* are these claims made, or the pieces reprinted: and that the able and learned editor of *The Complete Works in Verse and Prose of Andrew Marvell, M.P.*, the Rev A. B. Grosart (*Fuller Worthies Library*), maintains in his "Memorial Introduction," pp. lxii.–lxiv., that—

"The claim put in by Captain Thompson for Marvell having written the well-known Songs of Zion, called Paraphrases, commencing, 'The spacious firmament on high,' and 'When all Thy mercies, O my God,' and 'When Israel, freed from Pharaoh's hand,' and also the celebrated ballad of 'William and Margaret,' cannot be sustained. As matter of fact it went by default at the time the claim was originally made, seeing that, challenged to produce the MS. book alleged to contain these pieces, it *never was produced*, and seems to have been destroyed. I have no idea that Captain Thompson meant to impose; but from his own account it is clear that while the MS. volume evidently contained many of Marvell's own poems—and for three of the greatest (one being the *Horatian Ode*) we are indebted to it—it is clear that subsequent, and long subsequent, to Marvell, some other scribe had turned the vacant leaves into an album or commonplace book."

The discussion of the claims on behalf of Marvell, which appeared in the *Gentleman's Magazine*, 1776, has not been overlooked. As,

owever, the writers argued from insufficient ata, it would have produced confusion to ave noticed that discussion in detail.

iv. *Richard Richmond.*—The latest claim to he authorship of the piece "When all Thy nercies, O my God," has been made on behalf f one Richard Richmond, sometime Rector of Walton-on-the-Ribble, Lancashire. This hymn s found in an *undated* letter in the MS. correspondence of John Ellis, one of Queen Anne's Under Secretaries of State. The writer of the letter begs for preferment at the hands of Ellis. The hymn is thus referred to therein:—

"Appropriate this most excellent hymn, suitable, sir, to your excellent virtues, and hope it may prove a motive for your honour's Christian benevolence to the author in adversity, to comfort the sorrows in life, shall be thankful to Heaven, and your worship's most gracious hand." (*Athenæum, July* 10, 1880.)

In addition to the arguments already set forth on behalf of Addison, we have, in this *undated* extract of bad English, a clear proof that the writer could never have penned those lines which appeared in the *Spectator* of Saturday, Aug. 9, 1712. The paragraph also, when rightly construed, shows that by the term *author* used therein, Richmond meant himself as the *writer* of the letter, and not as the *author* of the hymn. It is quite clear that he copied the hymn from the *Spectator*, and incorporated it, with slight alterations, in his letter, to give grace to his ill-worded appeal for preferment at the hands of Ellis.

From a literary, as distinct from a historical, point of view, there is abundant proof in the Essays and the Hymns that they were, in each case, the prose and poetic expressions of the same hand. This has already been indicated in the titles we find given to the Essays. One example will show how conclusively this argument may be wrought out. It is from No. 453, on "Gratitude":—

"If gratitude is due from man to man, how much more from man to his Maker? The Supreme Being does not only confer upon us those bounties, which proceed more immediately from His hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means so ever it may be derived upon us, is the gift of Him who is the great Author of good, and Father of mercies."

This thought is then illustrated by references to the examples set to Christian poets by Greek and Latin poets and Jewish writers, who all excel in their Odes of adoration and praise; and the essay closes with:—

"When all Thy mercies, O my God,
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love, and praise."

In this the thought, style, and mode of expression, so far as prose and verse can agree, are the same, both in the Essay and in the Hymn. This evidence is also strengthened when we find that the *Hymns*, when compared with Addison's *Poems*, are strongly marked by the same individuality. We may add that Addison's signature varied in the *Spectator*, and embraced the letters "C," "L," "I," and "O"; and that the original text of each hymn is given in all good editions of that work.

[J. J.]

Addison, Lancelot, D.D., father of the above, b. at Crosby Ravensworth, Westmoreland, 1632, and educated at Queen's Coll., Oxford. Until the Restoration he spent part of his time at Oxford and part in retirement. He then became chaplain to the garrison at Dunkirk: and in 1663, to that at Tangier. In 1670 he was appointed Chaplain in Ordinary to the King, shortly after, Rector of Milston, Wilts, and Prebendary in the Cathedral of Salisbury. Finally, in 1683, he was preferred to the Deanery of Lichfield; d. 1703. In addition to some prose works, he published *Devotional Poems, Festival and practical, on some of the chief Christian Festivals, Fasts, Graces, and Virtues, &c.* Lond., Henry Bonwick, 1699. [J. J.]

Ades Pater supreme. *Prudentius.* [*Evening.*] Given in all editions of his works, including *Aurelii Prudentii Clementis V. C., Opera Omnia*, vol. i. pp. 97–105, with notes (Lond., Valpy, 1824). It is No. vi. of the *Cathemerinon*, and extends to 152 lines. Of the complete hymn we have no *tr.* into English, but three centos therefrom have been *tr.* thus:

1. **Ades Pater supreme—Be present, Holy Father.** By J. M. Neale, in the enlarged ed. of the *Hymnal N.*, 1854, No. 10, being a rendering of ll. 1–12, 125–128, 141–152, and a doxology not in the original. This was repeated in the *People's H.* 1867, No. 436, and with alterations in the *Hymnary*, 1872, No. 17. In this last, two sts. (v. vi.) were added from ll. 129–132, and 137–140. This cento is usually given for Sunday evening.

2. **Fluxit labor diei—The toil of day is over.**—By J. A. Johnston, added to his *English Hymnal*, 1861, No. 256. It is a free rendering based upon st. iii.–vii. of Dr. Neale, as above.

3. **Cultor Dei memento—Servant of God, remember.** This portion of the hymn, given in *Daniel*, i., No. 110; Card. Newman's *Hy. Eccl.* 1838 and 1865; *Wackernagel* and others, is composed of ll. 125–152, with the addition of a doxology. It was used in the *Sarum Brev.* "At Compline on Passion Sunday, and Daily up to Maundy Thursday." Also in the *Mozarabic Brev.*; the *Mozarabic Hymnarium*; and in an 11th cent. MS. in the *British Museum* (Harl. 2961, f. 238). The *tr.* in C. U. is:—"Servant of God! remember," by *W. J. Blew.* First printed with music on a broadsheet, and then in *The Ch. Hy. and Tune Bk.*, 1852; 2nd ed. 1855. It is from the *Sarum* text, and in 7 st. of 4 l. In 1870 it was included in Mr. Rice's *Hymns*, No. 105.

Translations not in C. U.:—

1. Remember, thou who lov'st the Lord. *Hy. Angl.* 1844.
2. Christian, ever keep in mind. *Copeland.* 1848.
3. Child of God! remember thou. *Chambers.* 1857.
4. Come, Great Father, Mighty Lord,—*Francis Turner* (Bp. of Ely), in Dodd's *Christian's Magazine*, Sep., 1761.

[J. J.]

Adeste, Coelitum chori. *Nicholas le Tourneaux.* [*Easter.*] In the revised *Paris Breviary*, 1736, this hymn was for the Ferial Office at Matins (Sundays included) in Eastertide, beginning on Low Sunday and continuing to the Feast of the Ascension, and is marked with the initials "N. T." It is also used in like manner in the *Lyons* and other modern French Breviaries. The *Paris Brev.* text was reprinted in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and J. Chandler's *Hys. of the Prim. Church*, 1837, No. 68. [W. A. S.]

Translations in C. U. :—

1. Angels, come on joyous pinion. By I. Williams, 1st pub. in his *Hys. tr. from the Paris Brev.*, 1839, p. 128, in 6 st. of 6 l. In 1851 it was given, somewhat altered, by Dr. Rorison in his *Hys. and Anthems*, No. 81. In the *Anglican H. Bk.*, 2nd ed., 1871, No. 152, it is altered to "Come, once more with songs descending."

2. Heavenly choirs with anthems sweet. By R. Campbell, written in 1849 [C. MSS.], and included in his collection commonly known as the *St. Andrew's Hymnal*, 1850, in 6 st. of 4 l. It is the most popular of the renderings of the "Adeste, Coelitum." In 1853 it was given, with alterations, and the omission of st. iii., in the Cooke and Denton *Hymnal*, No. 87. This was repeated by *Kennedy*, 1863, No. 697, with the addition of "Alleluia," as a refrain to each verse. In the *Appendix* to the *Hymnal N.*, enlarged ed., 1864, No. 38, st. iii. is restored; but the doxology is displaced in favour of a much weaker rendering. In Mr. Shipley's *Annus Sanctus*, 1884, the *tr.* is given from the Campbell MSS., and st. iii., vi., vii. are added by J. C. Earle.

3. Angels to our Jubilee. By W. J. Blew. 1st printed on a broadsheet for use in his church [E. MSS.], and then in his *Hy. and Tune Bk.*, 1852, in 8 st. of 4 l. This was repeated in the *People's H.*, 1867, No. 119, and *Rice's Sel.* from *Blew*, 1870, No. 50.

4. Come, ye heavenly Choirs descending. By Bp. J. R. Woodford, contributed to his *Hymns*, &c., 1852, No. 38, and republished in the *Parish H. Bk.*, 1863 and 1875; Chope's *Hymnal*, 1864, No. 100, and other collections. It is in 6 st. of 4 l., of which st. v. is from I. Williams as above.

Translations not in C. U. :—

1. Come, thou blest angelic throng. *Chandler*, 1837.
2. Descend from Heaven, ye Angel choirs. *Chambers*, 1857. [J. J.]

Adeste fideles laeti triumphantes. [*Christmas.*] As to the authorship and actual date of this hymn nothing positive is known. It has been ascribed to St. Bonaventura, but is found in no edition of his *Works*. Most probably it is a hymn of the 17th or 18th century, and of French or German authorship. The text appears in three forms. The first is in 8 st., the second, that in use in France, and the third the English use, both in Latin and English. The full text from *Thesaurus Animae Christianae*, Mechlin, N.D. (where it is given as a second sequence for Christmas and said to be "Ex Graduali Cisterciensi") is :—

1. Adeste, fideles,
Laeti triumphantes;
Venite, venite in Bethlehem;
Natum videte
Regem Angelorum:
Venite adoremus Dominum.

2. Deum de Deo;
Lumen de Lumine,
Gestant puellae viscera
Deum Verum,
Genitum non factum:
Venite adoremus Dominum.

3. En grege relicto,
Humiles ad cunas,
Vocati pastores approperant.
Et nos ovanti
Gradu festinemus,
Venite adoremus Dominum.

4. Stellâ duce, Magi
Christum adorantes,
Aurum, thus, et myrrham,
dant munera.
Jesu infanti
Corda praebeamus:
Venite adoremus Dominum.

5. Aeterni Parentis
Splendorem Aeternum,
Velatum sub carne videbimus,
Deum infantem,
Pannis involutum,
Venite adoremus Dominum.

6. Pro nobis egenum
Et foeno cubantem
Piis foveamus amplexibus;
Sic nos amantem
Quis non redameret?
Venite adoremus Dominum.

7. Cantet nunc hymnos,
Chorus Angelorum:
Cantet nunc aula celestium,
Gloria
In excelsis Deo!
Venite adoremus Dominum.

8. Ergo Qui natus
Die hodiernâ,
Jesu Tibi sit gloria:
Patris Aeterni
Verbum Caro factum!
Venite adoremus Dominum.

In the English and French centos there are various readings; but we need only note three —st. v., l. 1, *Patris* for "Parentis"; st. vii., l. 1, *Io* for "hymnos"; and rarely, *exultans*, for "nunc hymnos"; st. viii., l. 2, *hodierno*, for "hodiernâ:" and of these the second is probably the original text. The English cento is composed of st. i., ii., vii. and viii., and the French, generally of st. i., iii., v., vi., and, very rarely, st. iv. also. Towards the close of the last century it was sung both in England and in France at Benediction during Christmastide. As early as 1797 the hymn was sung at the Chapel of the Portuguese Embassy, of which Vincent Novello was organist, and the tune (ascribed by Novello to John Reading, organist of Winchester Cathedral, 1675–1681, and of the College to 1692) at once became popular. The use of the French cento may be gathered from the following rubric from the *Nouveau Paroissien Nantais*, Nantes, 1837:—

Aux Fêtes de Noël.

(*Response.*) Venite adoremus, venite adoremus, venite adoremus Dominum.

Les Chantres continuent: Adeste, fideles, etc.; et on répète à chaque strophe: Venite, etc.

The hymn was so familiar that it is not printed in full.

We find st. i., iii., v., and vi., in the *Office de St. Omer*, St. Omers, 1822, in the *Paroissien Complet du Diocèse d'Autun*, Autun, 1837, in the *Amiens Paroissien*, 1844, in the *Rouen Paroissien*, Rouen, 1873, and in the *Paroissien Romain*, Paris, N.D., but c. 1868, st. i., iii., iv., v. and vi., which are also in an undated Tours *Paroissien*. In the *Paroissien Complet*, Paris, of which the "Approbation" is dated July, 28th, 1827, the hymn is given in both the English and French forms. At p. 583 it occurs as, "Hymne Qui se chante, dans plusieurs églises de Paris pendant le temps de la Nativité;" this is the English form, with various readings, consisting of st. i., ii., vii., viii.; then follows, "Hymne pour le temps de Noël," the ordinary French version st. i., iii., v. and vi., and both also occur in *A Coll. of Ps., H., Anthems, &c.*, Washington, 1830. [W. T. B.]

Translations in C. U. :—

1. Come, faithful all, rejoice and sing. Anon. in 4 st. of 5 l. in *Every Families Assistant at Compline, Benediction, &c.*, 1789. Somewhat altered it was republished in G. L. Haydock's *Coll. of Catholic Hys.*, 1823. In the *Vespers: or, Evening Office of the Church*, Dublin, 1808, it appeared as "Ye faithful souls, rejoice and sing." This is in use in a few Roman Catholic collections for Missions and Schools. In the *Crown of Jesus H. Bk.*, it reads, "Ye faithful, come, rejoice and sing."

2. Ye faithful, approach ye. By F. Oakeley. This is a *tr.* of the English form of the Latin text. It was written in 1841 for the use of the congregation of Margaret Street Chapel, London, of which he was then the Incumbent. It was

never published by the translator, but came into notice by being sung in his chapel. The original text was included in the *People's H.*, 1867, No. 24, the *Wellington College H. Bk.*, 1863, &c., and has also been repeated in several Roman Catholic collections of recent date.

3. O come all ye faithful, joyfully triumphant. This form of Canon Oakeley's *tr.* is the most popular arrangement of the *Adeste fideles* we possess. It first appeared in Murray's *Hymnal*, 1852, and has passed from thence into a great number of collections both in G. Britain and other English-speaking countries, the second line sometimes reading "Joyful *and* triumphant," and again "*Rejoicing*, triumphant." The *Parish H. Bk.*, 1863–75, adopts this latter reading, and in addition it includes other alterations of importance.

4. Be present, ye faithful. In Chope's *Hymnal*, 1854, and later editions, is Canon Oakeley's *tr.* re-written.

5. Approach, all ye faithful. This *tr.* by "C." in the Irvingite *Hys. for the Use of the Churches*, 1864, dates from 1845. Another *tr.* beginning with the same first line, was included in the Cooke and Denton *Hymnal*, 1853. It can be distinguished easily from the Irvingite *tr.* by st. iv. This reads in Cooke and Denton, "The Son Everlasting," and in the Irvingite collections, "To Thee, who on this joyous day," &c.

6. O come, all ye faithful, triumphantly sing. By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 250, and in his *Hys. and Poems*, 1873, p. 146. This *tr.* is in several collections, and sometimes slightly altered, as in the *New Mitre*, 1874, and others.

7. Come hither, ye faithful. This, as given in Schaff's *Christ in Song*, 1870, p. 37; and the Prot. Episco. *Hymnal*, 1872, is E. Caswall's *tr.* with alterations.

8. O come, all ye faithful. By W. Mercer. This *tr.* can be distinguished from others beginning with the same first line by the st. iii., which reads, "Raise, raise, choir of angels," &c. It was written for and first appeared in his *Ch. Psalter and H. Bk.*, 1854. In popularity it ranks next to the *tr.* by Canon Oakeley, being found in many collections throughout English-speaking countries.

9. Be present, ye faithful. By J. M. Neale. Pub. in the *Hymnal N.*, enlarged ed., 1858. Although opening with the same line it is a different *tr.* from that in Chope's *Hymnal*, noted above. The second stanza of *Chope* reads: "Very God of Very God," and this "God of God, eternal."

10. O come, all ye faithful. Two *trs.* by J. A. Johnston are given in his *English Hymnal*, the first (with st. ii., "He, God of God," &c.) in 1852, the second (st. ii., "Who God of God is") in 2nd ed., 1856, and 3rd ed., 1861.

11. Draw nigh, all ye faithful. This is Dr. Neale's *tr.* re-written by J. Keble for the *Salisbury H. Bk.*, 1857. It was repeated in *Kennedy*, 1863, and, with slight changes, in the *Sarum H.*, 1868.

12. O come, all ye faithful. By J. Ellerton, written for, and first pub. in *Church Hys.*, 1871. It may be known by st. iv., which opens with "Thou, who didst deign to be born for us this morning."

13. Draw near, all ye faithful. By R. C. Singleton, in the revised ed. of his *Anglican H. Bk.*, 1871.

14. Assemble, ye faithful. By T. Darling, in his *Hys. for the Ch. of England*, 1861.

15. O come, all ye faithful. This arrangement in the *Westminster Abbey H. Bk.*, 1884, is a cento compiled from the above *trs.*

16. Hither, ye faithful, haste with songs of triumph. In the American Presb. *Ps. & Hys.* Philadelphia, 1843, No. 174.

These *trs.* have as a rule much in common. The greatest variety is found in the rendering of the lines in st. ii., "Deum de Deo, Lumen de lumine." These are:—

God of God, light of light. *Oakeley.*
True God of God, true Light of Light. *Irvingite Coll.*
True Son of the Father. *E. Caswall.*
He God of God, Light of Light Eternal. *J. A. Johnston.*
God of God eternal, Light from Light proceeding. *J. M. Neale.*
True God of True God, True Light of True Light. *Cooke & Denton.*
Very God of Very God, Light of Light Eternal. *Chope's Hymnal.*
Though true God of true God, Light of Light Eternal. *W. Mercer.*
Who God of God is, Light of Light Eternal. *J. A. Johnston.*
God-head of God-head, True Light of the True Light. *Gainsburgh Coll.*
Godhead of Godhead, True light of True light. *Dr. Irons.*
God of God Almighty, Light of Light Eternal. *Sarum Hymnal.*
He, God of God, and Light of Light begotten. *J. Ellerton.*
True God of True God, Light of Light Eternal. *Thring's Coll.*
Though God of true God, Light of Light Eternal. Irish *Church Hymnal.*
For He, God of God, He, Light of Light eternal. *R. C. Singleton*, 1871.

These renderings show clearly that the majority of the translators had the *Nicene Creed* and not the *Adeste fideles* in their minds as they wrote. This is also the case with those *trs.* which are not in C. U.

Translations not in C. U.:—

1. Draw near, ye faithful Christians. *Evening Office of the Church*, 1760.
2. Ye faithful, come triumphant, come. *Orthodox Churchman's Magazine and Review, Nov.*, 1805.
3. Raise we our voices to the Lord of Glory. *Ashbourne Coll.*, Uttoxeter, 1808.
4. Believers assemble, come with songs to Bethlem. Dr. Sutton's *Ps. & Hys.*, Sheffield, 1807.
5. Ye faithful, triumphant enter into Bethlehem. *Ps. & Hys.* Burnley, 1820.
6. O come, all ye faithful, joyful triumph raising. Basil Woodd. *Ps. & Hys.*, 1821.
7. With hearts truly grateful. *Ps. & Hys.* Washington, 1830.
8. O come, ye faithful, and your homage bring. *J. Chandler*, 1837.
9. O come, all ye faithful, raise the hymn of glory. F. C. Husenbeth's *Missal for Use of the Laity* (3rd ed.), 1840.
10. Ye faithful souls, approach and sing. J. Meade. *Selwood Wreath*, 1841.
11. Approach, ye faithful, come with exultation. Jane E. Leeson. *Christian Child's Bk.*, 1848.
12. Approach, ye faithful, and with glad accord. Jane E. Leeson. *Christian Child's Bk.*, 1848.
13. O hasten, ye faithful. J. R. Beste *Church Hys.*, 1849.

14. O come, all ye faithful. G. Rorison. *Hys. & Anthems*, 1851.

15. O come, all ye faithful. R. Campbell. *St. Andrew's Hymnal*, 1850.

16. Ye faithful, approach ye. W. J. Blew. *Church H. & Tune Bk.*, 1852.

17. O Christian people, come. I. Gregory Smith. *H. Bk. for the Service of the Church*, 1855.

18. Exulting triumphant, come from every nation. Anon. Guernsey. Reprinted in *Notes & Queries*, 5th *Ser.* xi. *p.* 418.

19. O hie, ye believers, raise the song of triumph. *F. Trappes*, 1865.

20. Come, all ye faithful, joyfully. *Anon.* in J. F. Thrupp's *Ps. & Hys.*, 1853.

21. In triumph, joy, and holy fear. J. C. Earle. Shipley's *Annus Sanctus*, 1884.

22. Come, O faithful, with sweet voice. C. Kent. Shipley's *Annus Sanctus*, 1884. [J. J.]

Adesto sancta Trinitas. [*Holy Trinity.*] The authorship of this short hymn on the Holy Trinity is unknown. Its earliest form is in a MS. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 115*b*) printed in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 161. Amongst the English Breviaries it is in those of *York*, *Hereford*, and *Sarum;* on the Continent, those of *Mainz* and *Basel;* and also in those of the Orders of the *Carmelites*, *Dominicans*, and *Fratres Humiliati;* but with varying texts. In *Mone*, i. p. 10, the text is given together with references to MSS., and notes on the text; the oldest MS. dating from the 14th cent. He also gives two refrains which are sometimes associated with the hymn. *Daniel*, i. No. 304, gives only the first four lines with a reference to *Cassander;* but in iv. p. 234, he gives the full text as in *Mone*, together with *Mone's* references. It is also in Neale's *Hymni Ecclesiae*, 1851, p. 157; *Hymn. Sarisb.* 1851, p. 115; the *Domin. H. Bk.*, &c. [W. A. S.]

Translations in C. U.:—

1. Be present, Holy Trinity; Like Splendour, &c. By J. M. Neale. Appeared in the *Hymnal N.* 1852, No. 35, in 5 st. of 4 l., and again in later editions. In 1867 it was repeated, unaltered, in the *People's H.*, No. 161, and in the *Hymnary*, 1872, No. 337.

2. Be with us, Holy Trinity. By J. A. Johnston, 1st pub. in 2nd ed. of his *English Hymnal*, 1856, No. 148, in 5 st. of 5 l. In *Kennedy*, 1863, No. 1122, it is slightly altered, specially in the doxology.

3. Be present, Holy Trinity; Co-equal light, &c. By J. D. Chambers, in his *Lauda Syon*, Pt. i., 1857, p. 215, in 5 st. of 4 l. In the *Salisbury H. Bk.* 1857, No. 123, and *Sarum*, 1868, No. 179, the *tr.* is an arrangement by J. Keble from Dr. Neale with lines 1, 2, of st. i. from this *tr.* by J. D. Chambers.

4. O Holy Trinity! be present. By F. Pott, in his *Hys. fitted to the Order of Com. Pr.*, 1861, No. 107, in 5 st. of 4 l., and in later editions. [J. J.]

Adored for ever be the Lord. [*Ps. xxviii.*] This cento in the Amer. *Episcopal Hymnal*, 1872, No. 421, is composed; st. i., of 4 lines, from *Tate and Brady's* version of Ps. 28, and st. ii.–iv. Anon.

Adoro Te devote, latens Deitas. *St. Thomas of Aquino.* [*Holy Communion*]. Of the actual date of the composition of this hymn we have no record. As in 1259 the author was engaged in Paris in writing on the Eucharist, and in 1263, in drawing up the existing office for the festival of *Corpus Christi*, at the request of Pope Urban IV., and for which he wrote the well-known hymns, *Pange lingua gloriosi Corporis mysterium; Lauda Sion; Sacris solemniis;* and *Verbum supernum* (q. v.), we may fix the date, somewhat indefinitely, as c. 1260. Although never incorporated in the public services of the Church, it was added at an early date to various Missals for private devotion.

In 1841 *Daniel* included it in vol. i. No. 242 with a short note. In 1853 he was followed by *Mone*, No. 209, with a slightly differing text, from a Reichenau MS. of the 13th or 14th cents., and extended notes, references, various readings and critical remarks; together with two refrains, one, which follows each stanza, (in Paar's *Nucl. Devot.* p. 232, and in *Hymnod. Sacra*, p. 330):—*Ave Jesu verum manhu, Christe Jesu adauge fidem omnium credentium:* and the second (MS. at Koblenz of the 17th cent.):—*Bone Jesu, pastor fidelium adauge fidem omnium in te sperantium.* These notes, &c., are repeated with additions, by *Daniel*, iv. p. 234. Dr. Neale's note, *Mediæval Hymns*, 1851 and 1867, &c., is:—

"The following hymn of S. Thomas Aquinas to the Holy Eucharist was never in public use in the Mediæval Church; but it has been appended, as a private devotion, to most Missals. It is worthy of notice how the Angelic Doctor, as if afraid to employ any pomp of words on approaching so tremendous a Mystery, has used the very simplest expressions throughout."

In addition to the foregoing, the text, slightly different from *Daniel* and *Mone*, specially in st. vi., is given in Card. Newman's *H. Eccl.* 1838 and 1865 (from a modern ed. of the *Paris Brev.* where it reads, "Adoro te supplex, latens Deitas"), and in *The Domin. H. Bk.* Loud., 1887. This last is also different, not only from *Daniel* and *Mone*, but from Card. *Newman* also. It has *Mone's* two refrains arranged as one in two lines.

Translations in C. U.:—

1. O Godhead hid, devoutly I adore Thee. By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 247, in 7 st., and with the refrain as in *The Domin. H. Bk.* This was repeated in his *Hymns and Poems*, 1873, p. 161, with alterations. The *tr.* of 1849 is somewhat extensively used in R. C. Hymnals, sometimes with the omission of the refrain. It is given so also in Canon Oakeley's *tr.* of the *Paradise of the Christian Soul.*

2. Humbly I adore Thee, hidden Deity. By J. M. Neale, 1st pub. in his *Mediæval Hymns*, 1851 and 1867, &c., in 7 st. of 4 l. This was included with slight alterations in the *People's H.*, 1867, No. 178. It is also found in some works of private devotion.

3. Thee we adore, O hidden Saviour, Thee. By Bp. J. R. Woodford, written in 1850, and 1st pub. in his *Hys. arranged for the Sundays*, &c., *of the Ch. of England*, 1852, 2nd ed. 1855. Bp. Woodford adopted the reading as in Card. Newman's *H. Eccl.* (as above), with the omission of st. ii., iii., iv., thus reducing it to 4 st. of 4 l. In his st. iii. the lines 3, 4 are lines 3, 4 of Card. Newman's st. iv. A striking feature in this rendering is the change of the line, *Pie pellicane Jesu Domine* to *O fons puritatis, Jesu Domine*, adopted from the *Paris Brev.* by Card. Newman and Bp.

Woodford. In Bp. Woodford's rendering various changes have been made from time to time, two of which are worthy of notice, the first of st. i., and the second of st. iv. The first st. originally read:—

(1) "Thee we adore, O hidden Saviour, Thee,
Who in Thy Supper with us deign'st to be;
Both flesh and spirit in Thy presence fail,
Yet here Thy presence we devoutly hail."

This we find altered in *Hys. for Christian Seasons*, Gainsburgh, 2nd ed., 1854.

"Thee we adore, O hidden Saviour, Thee,
Who in Thy *Sacrament dost deign* to be
Both flesh and spirit *at* Thy presence fail," &c.

This was repeated in *H. A. & M.*, 1861 and 1875; *The Hymnary*, 1872, and others.

(2) Another reading of line 2 is:—"Who in Thy *Sacrament art pleased* to be." This was given in the *Sarum*, 1868, and repeated in the *New Mitre*, 1875.

(3) A third reading is:—

"Thee we adore, O hidden Saviour! Thee,
Who in Thy *Feast with us vouchsaf'st* to be,
Both flesh and spirit *at* Thy Presence fail," &c.

This appeared in Chope's *Hymnal*, 1857.

(4) A fourth reading is:—

"Thee we adore, O *unseen* Saviour! Thee,
Who in Thy *Feast with us vouchsaf'st* to be,
Both flesh and spirit *at* Thy Presence fail," &c.

This was given in Pott's *Hys. fitted to the Order of Com. Pr.*, 1861.

(5) The fifth reading is:—

"Thee we adore, O *unseen* Saviour! Thee,
Who in Thy *Feast art pleased with us* to be.
Both flesh and spirit *at* Thy Presence fail," &c.

This appeared in the S.P.C.K. *Ch. Hymns*, 1871; and again in Thring's *Coll.*, 1882, and has the sanction of the translator.

(6) The sixth reading is in T. Darling's *Hys. for the Ch. of Eng.*, where l. 2 reads—"Who in *this mystery vouchsafest* to be." This is one of nine alterations by Mr. Darling. Mr. Darling's text is the most inaccurate of any with which we are acquainted.

The second change of importance is in st. iv., l. 3, which reads in the original—"To gaze on Thee unveiled, and see Thy face."

In the Gainsburgh *Hys. for Christian Seasons*, as above (2nd ed. 1854), this reads—"To gaze on Thee, *and see with unveiled face*," and was copied by *H. A. & M.*, 1861–75, The *Hymnary*, 1872, and others. Darling reads—"To gaze on Thee unveiled, and *face* to face. *For aye behold* Thy glory," &c. Minor changes are also given by various editors. These are of little moment, and appeared without the translator's sanction. Bp. Woodford's *authorised* text is in *Sarum*, 1868, No. 221. He has also sanctioned that adopted by *Church Hys.* and by Mr. Thring (E. MSS.).

4. Prostrate I adore Thee, Deity unseen. In the *App.* to *Hymnal N.*, No. 216, is based upon the *trs.* of *Pusey*, *Caswall*, and *Chambers*, with refrain.

5. I adore Thee truly, hidden Deity. By W. J. Irons, in his *Ps. & Hys. for the Church*, 1875.

Translations not in C. U.:—

1. Prostrate I adore Thee. *Dr. Pusey. Par. of the Christian Soul*, 1847.
2. Devoutly I adore Thee, unseen Deity. *J. D. Chambers*, 1857.
3. Devoutly I adore Thee, God in figures veil'd. *J. W. Hewett*, 1859.
4. O Dreadful unapproached Deity. *Isaac Williams. H. Paris Brev.*, 1839, p. 171. From the altered text, *Adoro te supplex, latens Deitas* in the *Paris Brev.*
5. I adore Thee devoutly, O Godhead concealed. *John Wallace*, 1874, *H. of the Church*, pp. 239–40.
6. Suppliant I adore Thee, latent Deity. *W. Palmer.* 1845. From the *Paris Brev.*
7. I adore the truth concealed. *C. H. Hoole*, in his *Poems and Trs.*, 1875. [J. J.]

Adsis superne Spiritus, Pater benigne pauperum. [*Whitsuntide.*] An anonymous hymn in the *Paris Breviary*, 1736, for Whitsuntide at Compline. It is given in full in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

Translations in C. U.:—

1. Haste hither, Heavenly Spirit. By W. J. Blew, printed on a broadsheet for use in his church, cir. 1850, and again, in his *Ch. H. & Tune Bk.*, 1852, in 5 st. of 4 l. In 1870 it was included in Mr. Rice's selection from that work.

2. O Holy Spirit, God most High. By Wm. Cooke, made for and 1st pub. in the *Hymnary*, 1872, No. 327, in 5 st. of 4 l.

Translations not in C. U.:—

1. Hail, Father of the poor. *I. Williams*, 1839.
2. Come, Thou heavenly Spirit pure. *J. F. Thrupp*, 1853.
3. Come, heavenly Spirit, come. *Horatius Bonar*, 1861.
4. Come, O Spirit, graciously. *E. L. Blenkinsopp*, 1864. [J. J.]

Adsunt tenebrae primae. [*Evening.*] An anonymous hymn in *Daniel*, i. 194, in 5 st. of 4 l., from the *Mozarabic Brev.* (Toledo, 1502, f. 304), *Thomasius*, Rome, 1747, ii. p. 425, and Migne's *Patrologia*, tom. 86, col 928. "Ymni de prima vigilia"; also col. 965 See also *Daniel*, iv. 57, where may be found a severe criticism on one of the lines in the *Mozarabic Brev.*, which may be the correct reading, notwithstanding. [W. A. S.]

Translation in C. U.:—

1. The night is closing o'er us. By W. J. Blew, 1st printed on a fly-leaf for use in his own church, and then pub. in his *Ch. H. & Tune Bk.*, 1852. Trin. to Adv., No. 41, in 5 st. of 4 l. In 1867 it was transferred to the *People's H.*, and in 1872 to the *Hymnary*, No. 622.

Advance, advance, the day is come. *G. Moultrie.* [*Processional.*] Written to the tune *Ein' feste Burg*, for the Wantage Sisterhood, and printed in the *Church Times*, June, 1874, in 5 st. of 9 l., and signed "G. M. June 6, 1874." A good hymn, and worthy of being better known. [W. T. B.]

Adversa mundi tolera. *Thomas à Kempis.* [*Patience.*] This hymn is in his *Opera*, Nürnberg, 1494, f. 130*b*, in 29 lines arranged as 11, and entitled "Canticum de virtute patientiae." The full text is in *Wackernagel*, i. No. 377, and, omitting 12 lines, in *Daniel*, ii. p. 379, where it is headed *Carmen Thomae à Kempis de Patientiâ Christianâ.* Also in *Bässler*, No. 119, and *Königsfeld*, ii. 254.

Translations in C. U. :—

1. For Christ's dear sake with courage bear. By E. Caswall, in his *Masque of Mary*, 1858, p. 358, and again in his *Hymns and Poems*, 1873, in 5 st. of 4 l. with the heading "Hymn of Thomas à Kempis, on Christian Patience." In recent editions of the *Appendix* to the *Hymnal N.* it is given unaltered as No. 305. It also appears as :—

2. In Christ's dear Name with courage bear, in the Roman Catholic *Hys. for the Year*, No. 69.

Aemilie Juliane [Emilie].

Aeterna Christi munera, Et martyrum victorias. *Ambrosian.* This hymn, originally written for "Martyrs," has been adapted for "Apostles," and (in another form) for "Martyrs" in the *Rom. Brev.* Under these circumstances it will be necessary to notice the history and use of each.

i. *The original text.*

This hymn is received by the Benedictine editors of St. Ambrose as a genuine work of that Father, on the authority of the Ven. Bede; who, in his work, *De arte metricâ*, speaks of it as a "hymn for blessed martyrs, composed with most beautiful grace," "pulcherrimo est decore compositus hymnus beatorum martyrum." (See the Benedictine ed. of St. Ambrose, in Migne's *Patrol.*, tom. 16.) *Mone*, No. 733, in his note on the hymn, says, "*Vezzosi* remarks justly that the congregation of St. Maur [i.e. the Benedictine editors] ascribed this hymn on an obscure reference of Bede to St. Ambrose, whose it is not, though it is yet most likely of the 5th century."

Amongst the earliest MSS. in which it is found are two of the 11th cent. in the *British Museum* (Harl. 2961, f. 248; Jul. A. vi. f. 64*b*), and another, perhaps of the 8th or 9th cent., formerly belonging to that eminent scholar in the Anglo-Saxon and cognate languages, Franciscus Junius. The latter was No. 110 among the MSS. bequeathed to the Bodleian by Fr. Junius at his death in 1677, but "has been missing from the Library for more than 100 years." [F. Madan, Sub-Librarian, *Bodl. Lib.* Aug. 21, 1884.] It was, however, printed from a copy by Fr. Junius by Jacob Grimm, at Gottingen, in 1830, as, *Hymnorum veteris ecclesiae xxvi. Interpretatio Theotisca* [*Brit. Mus.*].

The text is given by *Daniel*, i. pp. 26–28; additional notes, ii. p. 381, iv. p. 87; *Mone*, No. 733; the ancient Breviaries of *Havelberg*; of the *Benedictines*, of the *Hermits* of the *Order of St. Augustin*, of *York*, of *Milan*, the *Mozarabic*, &c.; *Trench*, 1849 to 1861; *Lat. H. of Anglo-Saxon Ch.*, 1851, from a Durham MS. of the 11th cent.; *Simrock*, 1868; *Macgill*, 1876 and 1879. In some of these there are slight variations in the text.

It should be added that in some Monastic Breviaries this hymn has been adapted to Festivals of Confessors and Virgins. [W. A. S.]

Translations in C. U. :—

1. The eternal gifts of Christ the King, The Martyrs' glorious deeds we sing. By J. M. Neale, pub. in the enlarged ed. of the *Hymnal N.*, 1854, No. 80, in 5 st. of 4 l., and from thence into one or two collections, including the *Hymner*, 1882, No. 94. It is from the *York Brev.*, and consists of st. i., iii., iv., v. and viii. of the original.

2. The eternal gifts of Christ our King, The Martyrs' victories let us sing. By J. D. Chambers, from the *York Brev.*, 1st pub. in his *Lauda Syon*, Pt. ii., 1866, p. 15, in 5 st. of 4 l. In the *People's H.*, 1867, No. 211, it is given unaltered. In the *Hymnary*, 1872, No. 399, a mixed *tr.* from Neale, Chambers, and others, is given, and is wrongly ascribed, in the Index, to the *Hymnal N.*

Translations not in C. U. :—

1. The unfading crowns by Christ bestowed. *Copeland*, 1848.
2. The eternal gifts of Christ the King. *Blew*, 1852.
3. Sing to the Lord with joy and praise. *Macgill*, 1876 and 1879.

ii. *Form for Apostles.*

Aeterna Christi munera, Apostolorum gloriam. This form of the hymn is an adaptation for "Apostles" as distinct from "Martyrs." It is in numerous Breviaries, including the *Roman*, *York*, *Sarum* and others. The same text, however, is not strictly maintained. The lines of the original which are thus variously altered are 1–8 and 21–28, followed by a doxology not in the original and varying in the respective Breviaries in which the hymn is given.

The text from the *Durham MS.* of the 11th cent. is in *The Lat. Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851; the *Rom. Brev.*, Card. Newman's *Hymni Ecclesiae*, 1838 to 1865; and the *Sarum Hymnale*. (See *Usum Sarum*, 1850.) *Daniel* gives the *Rom. Brev.* text together with the original i. pp. 27–28; *Mone*, No. 662, gives the text from MSS. of the 12th cent., &c., with extended notes. The hymn is also found in an 11th cent. MS. in the *British Museum* (Harl. 2961, f. 247).

Translations in C. U. :—

1. The Lord's eternal gifts. By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 204, and in his *Hys. & Poems*, 1873, p. 108. This is in use in a few Rom. Catholic hymnals for schools and mission services. Altered to "The *Eternal Spirit's* gifts," it is also No. 296 in Chope's *Hymnal*, 1864.

2. Eternal gifts of Christ the King. By W. J. Blew, was printed on a broadsheet for use in his church, cir. 1850 [E. MSS], and pub. in his *Ch. H. & Tune Bk.*, 1852. This is given in Rice's *Sel.* 1870, from that work as, "Th' eternal gifts of Christ the King," a borrowed line from Dr. Neale.

3. The eternal gifts of Christ the King. By J. M. Neale. It appeared in the *Hymnal N.*, 1852, No. 37, and later editions of the same work. Also unaltered (with the addition of Bp. Ken's doxology), in Skinner's *Daily Service H.*, 1864, and the *Hymner*, 1882, No. 86. In nearly every other case, however, where it has been adopted, various alterations have been introduced, as in Murray's *Hymnal*, 1852, the *Salisbury H. Bk.*, 1857, *H. A. & M.*, 1861–75 (repeated in *Kennedy*), the *Hymnary*, 1872, where it reads, "Christ *our* King," &c. In *Church Hys.*, 1871, No. 193, st. i.–iii., slightly altered (st. i., l. 3, 4), are from the *H. A. & M.*, arrangement of Dr. Neale, and not from J. D. Chambers as stated by Mr. Ellerton in his note thereon (*Ch. Hys.* folio ed. *Notes*, 193). The remaining st. iv., v., are from a MS. *tr.* by Mr. Ellerton.

4. The Eternal Spirit's gifts, The gifts of Christ the King. By G. Phillimore, given in the *Parish H. Bk.*, 1863 and 1875, and *Sarum*, 1868.

5. The eternal gifts of Christ the Lord. By R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, No. 197, and signed "F. R."

Translations not in C. U. :—

1. Lord, Who didst bless Thy chosen band. *Mant*, 1837.
2. The everlasting gifts of Christ. *Hope*, 1844.
3. The treasures of the King's abode. *Campbell*, 1850.
4. The eternal gifts of Christ our King. *Chambers*, 1866, p. 2.
5. With fitting voice and joy proclaim. *F. Trappes*, 1865.
6. O come with your canticles, come with your lays. *J. Wallace*, 1874.

iii. *Rom. Brev. form for Martyrs.*

Christo profusum sanguinem. This cento appeared in the *Rom. Brev.*, 1632, for Festivals Common of Martyrs, and is thus composed: st. i., then new; st. ii.–iv. from "Aeterna Christi," lines 9–20, and st. v., lines 29–32, with the single alteration of l. 30 from "Ut ipsorum consortio" to "Ut *martyrum* consortio." In this form it is in all modern editions of the *Rom. Brev.* Text in *Daniel*, i. No. 26; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

Translations in C. U. :—

1. Ye servants of a martyr'd God. By R. Campbell, written in 1849 [E. MSS.], and given in the *St. Andrew's Hymnal*, 1850, p. 97, in 4 st. of 4 l.

2. Ye servants of a martyred Lord. No. 88 in Murray's *Hymnal*, 1852, is a cento of which st. i., ii., iii. and v. are Campbell's *tr.* as above, partly from Card. Newman's *tr.* of "Invicte martyr," iv., vi. and vii. are new, and original.

3. Ye servants of our glorious King. No. 272 in *H. A. & M.*, 1861, and 444 in 1875, is also a cento, thus compiled: st. i., compilers of *H. A. & M.*; ii., iii., *R. Campbell*, as above; iv., *Murray*, as above; v., *R. Campbell*; vi., another doxology for that in *Murray*.

Translations not in C. U. :—

1. Sing we the martyrs blest. *Caswall*, 1849.
2. Let us sing how martyrs bled. *J. Wallace*. 1874.

[J. J.]

Aeterna coeli gloria. [*Friday.*] This hymn is sometimes ascribed to St. Ambrose. Not being quoted, however, by early writers, it has not been received as certainly genuine by the Benedictine editors (Migne's *Patrol.* tom. xvii.). It dates from the 5th century, and if not by St. Ambrose, is purely Ambrosian. The text has often been reprinted, sometimes alone, and again with notes, references, and criticism. Of the latter the best are :—

1. *Daniel*, 1841, i. No. 46, where we have the old text in 5 st. of 4 l., with the revised version from the *Rom. Brev.* in parallel columns and headed "Hymnus ad Laudes" ("A hymn at Lauds"). It is the Hymn on Fridays in the Ferial Office at Lauds from the Octave of the Epiphany to the first Sunday in Lent, and from the Octave of Corpus Christi to Advent in the *Roman* and many other old Breviaries. *Daniel* gives the variations found in *Clichtoveus*, *Bebelius*, *Fabricius*, &c.

2. *Hymn. Sarisb.*, Lond., 1851, pp. 55, 56, for use at the periods mentioned above. In this work variations are given from the Use of *York*; from Monastic uses, as *Evesham*, *Worcester*, *St. Alban's*, *Canterbury*, &c.

3. In *Mone*, 1853, i., it is from an 8th cent. MS. at Trier; and No. 159 is from a MS. of the 15th cent. at Stuttgart. He adds a long note on what he regarded as the acrostic character of the hymn.

4. *Daniel*, ii. p. 381, has a further reference, and in iv. p. 40, cites a Rheinau MS. of the 10th cent., and gives an extended note with special reference to *Mone's* conclusions respecting the acrostic character of the hymn. *Daniel* refuses to accept *Mone's* conclusions. The arrangement, however, is certainly alphabetical, with the exception that two lines begin with *c*, and one (the 9th) with *o* (*ortus*) instead of *h* (hortus). *Daniel's* text extends to *s*, and *Mone's* to *t*.

5. The old text is also found in two 11th cent. MSS. in the *British Museum* (Harl. 2961, f. 224; Jul. A. vi. f. 29); and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 27, it is printed from an 11th cent. MS. at Durham.

6. The text, old or revised, is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and others, in addition to those works already noted. The variations in the text are very slight.

[W. A. S.]

Translations in C. U. :—

1. Glory of the eternal heaven. By Card. Newman from the *Rom. Brev.*, given in his *Verses*, 1853, and again in his *Verses on Various Occasions*, 1868. It is No. 30 in the *Hymnary*, 1872.

2. Eternal glory of the heavens. By E. Caswall. From the *Rom. Brev.*, 1st pub. in his *Lyra Catholica*, 1849, p. 31, and his *Hymns and Poems*, 1873, p. 19. It is given in many of the Roman Catholic hymnals for use in schools and missions, including the *Hys. for the Year*, N.D.

3. Eternal glory of the sky, Blest hope, &c. By J. M. Neale, from the *old text* in the enlarged ed. of the *Hymnal N.*, 1854, No. 25. It is given sometimes altered, in Skinner's *Daily Service H.*, 1864, No. 12; the *Hymner*, 1882, No. 40, and others.

4. Eternal glory of the heaven. By J. D. Chambers, from the *old text*, in his *Lauda Syon*, 1857, i. p. 29. From thence it has passed into the *People's H.*, 1867, No. 430.

Translations not in C. U. :—

1. O eternal praise of heaven. *Bp. Mant*, 1837.
2. Thou Glory of the eternal sky. *Hymn. Ang.* 1844.
3. Eternal glory of the sky, Hope, &c. *Bp. Williams*, 1845.
4. Glory of the heavens supernal. *Copeland*, 1848.
5. Christ, the glory of the sky. *Campbell*, 1850.

[J. J.]

Aeterna lux, Divinitas! [*Holy Trinity.*] An anonymous hymn for Trinity Sunday given in *Daniel*, 1843, ii. p. 369. It cannot be of an early date. *Daniel* does not indicate from whence he took his text. It is also in the *Corolla Hymnorum*, Cologne, 1806, p. 41, in 9 st. of 4 l. [W. A. S.]

Translations in C. U. :—

1. O Thou immortal Light divine. By E. Caswall, 1st pub. in his *Masque of Mary*, &c., 1858, p. 277, and his *Hymns and Poems*, 1873, p. 129. This text, in an abbreviated form, is given in a few Roman Catholic collections for Schools and Missions. It was also included, in an altered form, as, "O Light Eternal, God most High," in the *Hymnary*, 1872, No. 338.

2. **Eternal Light, Divinity.** By R. F. Littledale, made for, and 1st pub. in the *People's H.*, 1867, No. 163, and signed "L." [J. J.]

Aeterne Rector siderum. *Card. Bellarmine.* [*Evening.*] This hymn is in the *Roman Brev.*, 1632, as the Hymn at Lauds, on the Feast of the Holy Guardian Angels (Oct. 2nd). It was inserted in the *Breviary* by Pope Paul V., who when still Cardinal Camillo Borghese, in a conversation with Leonardo Donato, the Venetian ambassador, remarked, that if ever he became Pope he would not amuse himself like Clement VIII. in disputing with the Republic of Venice, but would proceed at once to excommunication. Donato, on his side, remarked that if ever he became Doge he would not set much value on the excommunication. One became Pope, the other Doge. The Doge employed the noted Fra Paolo Sarpi to write the history of the Council of Trent against the interests of the Papacy; the Pope opposed to him Cardinal Bellarmine. Possibly this respect for, and interest in the Cardinal may have led to the adoption of this hymn by the Pope. Text with note in *Daniel*, iv. p. 306. [See **Custodes hominum.**] [W. A. S.]

Translations in C. U. :—

1. **Almighty God, whose sceptre sways.** By Bp. R. Mant, 1st pub. in his *Ancient Hymns, &c.*, 1837, p. 30, in 6 st. of 4 l., and included in Dr. Oldknow's *Hys. for the Ser. of the Ch.*, 1850.

2. **Ruler of the dread immense.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 175; and his *Hys. and Poems*, 1873, p. 95. This is given in the *App.* to *Hymnal N.*, No. 183, for St. Michael and All Angels.

Translation not in C. U. :—

O'er the morning stars Who reiguest. *Copeland*, 1848, p. 131.

Aeterne rerum conditor. *St. Ambrose.* [*Sunday Morning.*] This hymn by St. Ambrose is received as genuine by the Benedictine editors. For this genuineness, the following evidence is complete :—

(1) St. Augustine, *Retract. Lib. I. C.* 21, writes: "In this book I have spoken in a certain place of the Apostle Peter, that the Church is founded on him as on a rock, which doctrine is sung also by the mouth of multitudes in the verses of the most Blessed Ambrose, when speaking of the cock he says:—

> "Lo, e'en the very Church's Rock
> Melts at the crowing of the cock."
> ("Hoc ipsa petra ecclesiae
> Canente, culpam diluit.")

(2) The Venerable Bede, *De arte metricâ*, followed by other writers, considers that the substance of this hymn is taken from the *Hexaemeron* of St. Ambrose (written about the year 389), Lib. V. c. 24. Or, as *Daniel* says, the hymn may have been written first, and then expanded into the prose version.

The use of this hymn has been most extensive. In the *Mozarabic Brev.* (1502, f. 2) it is the hymn at Matins on the 1st S. in Advent, and generally on Sundays in Advent, Lent, Palm Sunday, Whitsun Day, &c.; in the *Sarum, York, Evesham, Hereford*, and *St. Alban's*, at Lauds on Sundays from the Octave of the Epiphany to Lent, and from the 1st Oct. to Advent; in the *Worcester* at Matins (so also some old Breviaries of the Benedictine Order (*Daniel*, i. p. 15); and in the *Roman*, for Sundays at Lauds, from the Octave of the Epiphany to the 1st. S. in Lent, and from the S. nearest to the 1st of Oct. to Advent.

The text of this hymn is found in the *Junius* MS. of the 8th cent., No. xxv., and in two 11th cent. MSS. in the *British Museum* (Harl. 2961, f. 218b; Jul. A. vi. f. 19). In the *Latin Hys. of the Anglo-Saxon Church*, 1851, it is printed from a Durham MS. of the 11th cent., and is given in the following works: *S. Ambrosii Opp.*, Paris, 1836, p. 200; *Daniel*, i. 15, iv. 3; *Trench*, 1864, 243; *Card. Newman's H. Eccl.*, 1838, &c. *Daniel* and *Trench* are specially rich in illustrative notes. The variations in the *Rom. Brev.* are also found in these works. [W. A. S.]

Translations in C. U. :—

1. **Maker of all, Eternal King.** By W. J. Copeland from the *Rom. Brev.*, 1st pub. in his *Hymns for the Week*, &c., 1848, in 9 st. of 4 l., and from thence it passed into the *People's H.*, 1867, &c.

2. **Framer of the earth and sky.** By Card. Newman. The earliest date to which we have traced this *tr.* is in R. Campbell's *St. Andrew's Hymnal*, 1850. In 1853 it was repeated in Card. Newman's *Verses*, and again in his *Verses on Various Occasions*, 1868. In this latter work this *tr.*, in common with others, is dated 1836–38. The text from Campbell is repeated with slight alterations in the *Hymnary*, 1872.

Translations not in C. U. :—

1. O God, Who by alternate sway. *Primer*, 1706.
2. Maker of all, enthroned above. *Mant*, 1837.
3. Eternal Maker, at Whose will. *I. Williams*, 1844.
4. Dread Ruler of the Universe. *Hymn. Angl.*, 1844.
5. Creator eternal of earth, &c. *Bp. Williams*, 1845.
6. Dread Framer of the earth, &c. *Caswall*, 1849.
7. O Thou Everlasting Maker. *J. Banks*, 1854.
8. Eternal Founder of the Worlds. *Chambers*, 1857.
9. Eternal Maker of the World. *Mrs. Charles*, 1858.
10. Maker of all, Eternal King. *Hewett*, 1859.
11. Eternal God, Thy word, &c. *Kynaston*, 1862.
12. Eternal God, Who built the sky. *Macgill*, 1876.
13. Eternal God, the primal cause. *Wallace*, 1874.

[J. J.]

Aeterne Rex altissime, Redemptor. [*Ascension.*] The text of this hymn has been so altered at various times that the true original and the origin of its various forms are most difficult to determine. The researches of the best hymnologists, when summarized, give the following results:

1. *Daniel*, vol. i. No. 162, gives the text in 7 st. of 4 l. and a doxology, from a 13th cent. MS. at Wurzburg; interpolating therewith 6 st., which are only found in the *Mozarabic Brev.* He adds in parallel cols. the revised text of the *Rom. Brev.* 1632.

2. The *Rom. Brev.* form has continued down to and is in use at the present time, as the hymn at Matins for the Ascension-day, and from thence daily till Whitsun Day, unless the Festival of an Apostle or Evangelist interrupts the usual order. It is composed of st. i., iii., vi., vii., x., xi., xii. and xiii., of the old form, somewhat altered. This text is in all modern eds. of the *Rom. Brev.* and Card. Newman's *Hymni Eccl.*, 1838 and 1865.

3. We have next the *Hymn. Sarisb.*, Lond., 1851, pp. 101–2, where it is given as the Hymn at Vespers on the Vigil of the Ascension, and daily to Whitsuntide: also at Matins on the Feast of the Ascension itself. Variations are added from the *York Brev.*, which assigns it to the first and second Vespers of the Ascension,

nd throughout the Octave.—*St. Alban's*, "to he Ascension of the Lord at Vespers;"—*Worcester*, "the Ascension of the Lord at Matins," &c. Different readings are also given rom a *Canterbury* MS. of the Anglo-Saxon times.

4. *Mone*, No. 171, gives st. i.–iv. of the old text from MSS. of the 14th and 15th cent. at Karlsruhe. This form he holds is by St. Ambrose. In addition he gives at No. 172, st. v.–vii. from MSS. of the 14th and 15th cent. at Karlsruhe, &c., and holds that they are not by St. Ambrose, and yet by a writer of the 5th cent. The *Mozarabic Brev.* sts. he considers to be the work of a Spanish imitator of Prudentius of the 5th cent.

5. It is also in the *Mozarabic Brev.* 1502, f. 135; in an 11th cent. MS. in the *British Museum* (Jul. A. vi. f. 51); and in another of the same cent. (Vesp. D. xii. f. 75*b*). In the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 90, it is printed from a Durham MS. of the 11th cent.

In 1855, *Daniel*, iv. pp. 79–83, gave an extensive note on this hymn, dealing with its complex authorship, &c. He entered fully and with much feeling into the verbal and metrical questions which led him to oppose some of the opinions of *Mone* on the authorship, &c., of the hymn. The note is too long for quotation, but may be consulted with advantage. The hymn "Tu Christe nostrum gaudium" is a portion of this hymn. It begins with line 17. [W. A. S.]

Translations in C. U. :—

1. Eternal King of heaven on high. By Bp. R. Mant, from the *Rom. Brev.*, 1st pub. in his *Ancient Hymns*, 1837, p. 66, in 8 st. of 4 l. This is sometimes given in an abbreviated form, as in the Gainsburgh *Coll.* &c., 2nd ed. 1854.

2. O Thou Eternal King most high. By E. Caswall, from the *Rom. Brev.*, given in his *Lyra Catholica*, 1849, p. 101, and again in his *Hymns & Poems*, 1873, p. 57, in 8 st. of 4 l. (see orig. *tr.*) In 1858, 6 st. were included in the *Scot. Episc. Coll.*, No. 81, in Chope's *Hymnal*, 1864, and others, and in full with alterations in the *Hymnary*, 1872. Another altered form is, "O Thou most high! Eternal King," in the Irvingite *Hys. for the use of the Churches*, 1864. Some of these alterations are borrowed from Johnston's *tr.* of 1852. Caswall's *tr.* is extensively used in Roman Catholic hymnals for Schools and Missions.

3. King Eternal, power unbounded. By W. J. Copeland, from the *Rom. Brev.*, in his *Hymns for the Week*, &c., 1848, in 8 st. of 4 l. This was included in Stretton's *Church Hys.*, 1850, unaltered. In an altered form, "King Supreme! of power unbounded," it appeared in Rorison's *Hys. & Anthems*, 1851, and later editions.

4. O King eternal, Lord most High. By J. A. Johnston, in his *English Hymnal*, 1852, No. 118. It is also in later editions.

5. Eternal Monarch, King most High. By J. M. Neale, from the *Sarum Brev.*, pub. in the *Hymnal N.* 1852, No. 31. It is included in the *Hymner*, 1882, No. 67. After undergoing considerable alterations by the compilers of *H. A. & M.*, it came forth in the 1st ed. 1861, as "O Lord most High, eternal King." This is repeated in the revised edition, 1875, and other collections.

6. Christ above all glory seated. By Bp. J. R. Woodford, made for and 1st pub. in his *Hys. arranged for the Sundays*, &c., 1852, in 6 st. of 4 l. (2nd ed. 1855.) In 1857 it was repeated in Chope's *Hymnal*; in 1863 and 1875, in the *Parish H. Bk.*, and also in *S. P. C. K. Ps. & Hys.*; *Sarum*; *Ch. Hys.*; Thring's *Coll.* and others. It is somewhat indebted to Copeland's *tr.*, two or three lines being verbatim therefrom. It is the most popular of all the versions of this hymn.

In Murray's *Hymnal*, 1852, an attempt was made to represent all the 8 st. of the *Rom. Brev.* by compiling a cento thus: st. i., ii., iii., Bp. Woodford; st. iv., v., vi., Copeland, slightly altered: st. vii., viii., Bp. Woodford; but it has gone almost, if not altogether, out of C. U.

7. Most High and Everlasting King. By R. F. Littledale, from the *Sarum Brev.*, made for and first pub. in the *People's H.*, 1867, No. 140, and signed in the Index "P. C. E."

8. O King eternal, King most high. By S. Eugene Tolet, from the *Rom. Brev.* in the *Wellington College H. Bk.*, 1860, and later eds.

Trs. not in C. U. :—

1. O Saviour Christ, O God most high. *Primer*, 1706.
2. O King eternal, God most High. *Blew*, 1852.
3. Eternal Monarch! Lord Supreme. *Chambers*, 1857, i. 192.
4. Most high and everlasting Lord. *F. Trappes*, 1865.

[J. J.]

Aeterni Festi gaudia. *Adam of St. Victor.* [*St. Augustine.*] The earliest form of this sequence, which dates from the 12th cent. is in a Rheinau MS. of the 13th cent. cited by *Morel*, p. 203, where it reads *Interni festi gaudia*. This reading is followed by *Daniel*, ii. p. 250; *Kehrein*, No. 502; and others. L. Gautier, who printed from a 14th cent. MS. at Paris, gives the opening line as above—"*Aeterni* festi gaudia," the first word being the only change throughout the sequence. The full text, together with notes, is given in his *Œuvres Poétiques d'Adam de St.-Victor*, 1859, ii. pp. 156–160, and in D. S. Wrangham's reprint, *The Liturgical Poetry of Adam of St. Victor*, 1881, vol. ii. pp. 186–191. Dr. Neale says:—

"Gautier reads *Eterni*, but I understand the poet to mean that the external celebration of the Festival is only the outspoken expression of the internal joy of the heart." *Med. Hys.* 3rd ed. 1867, p. 133.

Clichtoveus, 1516, remarks that the author gives the

"title of *internal feast* to that interior joy and exultation in the Lord of the pious soul which it perceives to exist within itself when pervaded by the divine sweetness; and, feeling tranquillity and peace of conscience with God—separated and freed, too, from all the cares of the world—it gives itself up to God alone, and is continually intent on His praise and contemplation."

[W. A. S.]

The *trs.* of this sequence are, i. those which include the whole text, and ii. those in centos.

i. *The full text.* "*Interni festi gaudia.*"

1. Our festal strains to-day reveal. By J. M. Neale, in his *Med. Hys.*, 1862 and 1867, in 13 st. of 4 l. Not in C. U.

2. Our tuneful strains let us upraise. By D. S. Wrangham, from the text of *Gautier*, in his *tr.* of the *Liturgical Poetry of Adam of St. Victor*, 1881, vol. ii. pp. 187–191. Not in C. U.

ii. *Centos.* "*Interni, &c.;*" and "*Harum laudum, &c.*"

1. Our festal strains to-day reveal. By J. M. Neale. This is a cento composed of st. i.–v., viii., ix. of the original. It was given in the enlarged ed. of the *Hymnal N.*, 1854, &c.

2. The praises that the Blessed know. This is a second cento by Dr. Neale. It appeared in the *Hymnal N.*, with the foregoing, and is composed of st. x., xi., vii., vi. and xiii. in the order named; and begins with the Latin stanza "Harum laudum praeconia." It is repeated with st. xii. for vi. in the *People's H.*, 1867, No. 277.

3. Blessed souls in heaven rejoice. By Henrietta Mary Chester, written for the *Hymnary*, 1872, No. 380, and given therein under the signature of "H. M. C." This cento begins with "Harum laudum," &c., and consists of st. x., xi., v., vi.–xiii. in the order named, and a doxology. [J. J.]

Aeterni Patris Unice. *Anon.* [*St. Mary Magdalene.*] This hymn has been ascribed to St. Odo of Cluny; and is found in a MS. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 153*b*) added to the "Lauda Mater ecclesia" (q. v.). Both hymns are apparently in a later handwriting than the first part of the MS. *Daniel*, i. No. 348, reprinted the text of Card. Newman, changing the opening word from "Eterne," to *Aeterni. Mone* (iii. p. 424), reprinted the text of a MS. of the 14th cent. and added thereto numerous references to MSS. and various readings; and *Daniel*, iv. 244, the revised text of the *Roman Brev.* **Summi parentis Unice.** The text of the *York Brev.* is given in Card. Newman's *Hymni Ecclesiae*, 1838, and the *Rom. Brev.* form in Biggs's *Annotated H. A. & M.* with st. ii. l. 2, "Reconditur aerario," for "Reconditur *est* aerario," in error. The older text sometimes reads, "Patris Aeterne Unice." [W. A. S.]

Translations in C. U.:—

Translations of both forms are in C. U.:—

I. *Original Text.* "*Aeterni Patris Unice.*"

1. Son of the Eternal Sire on high. By J. D. Chambers. 1st pub. in his *Lauda Syon*, 1866, Pt. ii., p. 91. This was given in the *Appendix* to the *Hymnal N.*, 1862, as: "Thou Only Son of God on high."

2. Son of Eternal God most high. By R. F. Littledale, written for the *People's H.*, 1867, and given therein as No. 265, under the initials "F. R."

Translation not in C. U.:—

Son of the Sire, the Eternal One. *Blew*, 1852.

II. *Rom. Brev.* "*Summi Parentis Unice.*"

1. Son of the Highest, deign to cast. By E. Caswall. Appeared in his *Lyra Catholica*, 1849, p. 164, and his *Hymns and Poems*, 1873, p. 89. In 1861 it was given with alterations in *H. A. and M.*, the same text being repeated in the revised ed., 1875. A less altered text is No. 75 in the *St. John's Hymnal*, Aberdeen, 1870.

2. O Jesu, Son of God, look down. This *tr.* is the above by E. Caswall, altered by the editors of the *Hymnary*, 1872, No. 576. [J. J.]

Afflicted by a gracious God. *C. Wesley.* [*Affliction.*] From his *Short Hymns*, vol. ii. 1762, p. 375, and again in the *P. Works of J. & C. Wesley*, 1868–72, vol. xiii. p. 158, and based on Heb. x. 11. It was included, with slight alterations, in the revised ed. of the *Wes. H. Bk.* 1875, No. 331, replacing "Thou, Lord, hast blest my going out" (q. v.), which appeared in *Hys. & Sac. Poems*, 1740.

Afflicted soul, to Jesus dear. *J. Fawcett.* [*Support in Affliction.*] First pub. in his *Hymns adapted to the circumstances of Pub. and Priv. Devotion*, 1782, No. 13, in 7 st. of 4 l. In its original form it is rarely found in common use. An altered and abbreviated form, beginning "Afflicted Saint, to Christ draw near," was given by Rippon in his Bapt. *Sel.*, 1787, in 6 st., and later eds. This was repeated by Cotterill in his *Sel.* 1810, No. 50, and again in the 8th ed. 1819, No. 165, in 5 st., representing st. i., iii., v., vi. and vii. of the original. This is the arrangement which has come into C. U. in G. Brit. and America, sometimes as "Afflicted Saint, to *God*," &c. Orig. text in *Lyra Brit.* 1867, p. 225.

Affliction is a stormy deep. *Nathaniel Cotton.* [*Affliction.*] Part of his rendering of Ps. xlii., which appeared as "With fierce desire the hunted hart," in Dr. Dodd's *Christian's Magazine*, April, 1761, in 12 st. of 4 l., and signed "N." It was republished in his (posthumous) *Various Pieces in Verse and Prose*, 1791. In 1812 Collyer divided it into two hymns, Nos. 59–60, in his *Coll.*, the second beginning "Affliction is a stormy deep," in 5 st. These stanzas were transferred, with two slight alterations, to Stowell's *Sel.* 1831, and, sometimes with numerous alterations, to other hymnals, including Elliott's *Ps. & Hys.* 1835, and Bickersteth, *Christ. Psalmo.* 1833. Windle's text, in his *Met. Psalter*, Ps. 42, is from Stowell's *Sel.* 1831. Its modern use is not so extensive in G. Brit. as in America.

Again from calm, and sweet repose. *Charles Philpot.* [*Morning.*] Pub. in Mary Anne Jevons's *Sacred Offering*, 1835, p. 141, in 5 st. of 4 l. and entitled "Morning Hymn." It is found in several American hymnals, including Hatfield's *Ch. H. Bk.* 1872, No. 15, but is unknown to the English collections. We have MS. date of 1822 for this hymn, but no direct evidence. [W. T. B.]

Again our ears have heard the voice. *J. Montgomery.* [*Close of Service.*] This hymn of 2 st., for the close of Divine Service, was given in his *Christian Psalmist*, 1825, No. 472, and again in his *Original Hymns*, 1853, No. 354. It was included in Bickersteth's *Christ. Psalmo.* 1833, but its use is very limited.

Again our earthly cares we leave. [*Divine Worship.*] Appeared in Cotterill's *Sel.* 1810, No. 98, in 4 st. of 4 l., and entitled, "For the blessing of God on Public Worship." It is based on J. Newton's "O Lord, our languid souls inspire," st. ii. being spe-

cially from Newton. The cento was most probably arranged and rewritten by Cotterill. Its use in G. Brit. is somewhat limited, but in America it is extensive, and is given in the collections of various denominations.

Again the Church's year hath run its round. *Godfrey Thring.* [*Advent.*] Written in 1865, and pub. in his *Hymns Congregational, and Others*, 1866, in 6 st. of 4 l. pp. 5 & 6 as an "Advent Hymn," and again in his *Hymns and Sacred Lyrics*, 1874, pp. 26–7, and in various hymnals. Authorized text in Thring's *Coll.* No. 102. It has been specially set to music by Henry Hugo Pierson, *Hymn Tunes*, 2nd Series, Simpkin & Marshall, 1872.

Again the day returns of holy rest. *W. Mason.* [*Sunday.*] 1st pub. in the *Protestant Magazine*, May 1796, as one of two hymns, this being for use "Before Morning Service," and the second: "Soon will [shall] the evening star with silent ray" for "Before Evening Service." The first hymn is in 5 st. of 4 l. and the second in 4 st. of 4 l., both being in the same measure, and each having the same chorus. Shortly after 1801 they were inserted in the form of a leaflet in the *Foundling Hospital Coll.*, and subsequently included in the enlarged edition of the same, in 1809. In 1811 both hymns were pub. in the author's *Works*, 4 vols., with the note appended to the second hymn,

"This and the foregoing hymn are adapted to an elegant movement of Pleyel, in his Opera 23rd. They have also been set to music by Dr. Burney and Mr. M. Camidge."

Both hymns have come into modern use through J. Kempthorne's *Ps. & Hys.* 1810, Cotterill's *Sel.*, 8th ed. 1819, and later collections. The morning hymn is the more popular of the two, and is in somewhat extensive use, but often as, "Again *returns the day* of holy rest"—as in Hall's *Mitre*, 1836, the *Leeds H. Bk.*, 1853, the *New Cong.*, and others. The American use of this hymn is very extensive. [W. T. B.]

Again the Lord of life and light. *Anna L. Barbauld, née Aikin.* [*Easter.*] Contributed to Dr. W. Enfield's *Hymns for Public Worship*, &c., Warrington, 1772, No. LX., in 11 st. of 4 l. and appointed "For Easter Sunday." In the following year it was re-published in Mrs. Barbauld's (then Miss Aikin) *Poems*, Lond., J. Johnson, 1773, pp. 118–120, with alterations, and with the same title as in Dr. Enfield's *Hymns*, &c. In his *Coll.* of 1812 Dr. Collyer divided the hymn into two parts, Pt. i. being st. i.–iv., and Pt. ii. st. v.–ix., and xi., st. x. being omitted. This second part, as hymn 688, opened with:—"Jesus, the Friend of human kind." It has, however, fallen out of use. Of the centos which have been compiled from the original, there are in C. U:—

1. In *Mercer*, 1st ed. 1854, st. i., ii., vi., viii., iii., iv., from Cotterill's *Sel.*, 8th ed. 1819; Montgomery's *Christian Psalmist*, and other collections.

2. In *Hy. Comp.* and others: st. i., ii.; vi., iii., and iv., from Bickersteth's *Christ. Psalmo.*, 1833; Gurney's Lutterworth *Coll.*, 1838, and Marylebone *Coll.*, 1851.

3. In S.P.C.K. *Ps. & Hys.*, 1852 and 1869, the same as No. 2, with the addition of a doxology.

4. In the Bapt. *Ps. & Hys.*, 1858 and 1880, st. i.–iv., Pt. i. from Dr. Collyer's *Coll.* as above.

5. In the Islington *Ps. & Hys.* 1830–62, *Kennedy*, 1863, as:—"This day be grateful homage paid," being st. iii., ii., iv., vi., viii., ix. The hymn in various forms is also in considerable use in America.

These facts will indicate the extent to which the original has been used, specially when it is remembered that these centos are repeated in many collections not indicated above. The full original text is given in *Lyra Brit.*, 1867, pp. 35–36, and Ld. Selborne's *Bk. of Praise*, 1862, pp. 61–62. The second cento has been rendered into Latin as:—*Ecce! iterum Dominus vitæ lucisque revelat*, by the Rev. R. Bingham, and included in his *Hymn. Christ. Lat.*, 1871, pp. 85–87. [J. J.]

Again the morn of gladness. *J. Ellerton.* [*Children's Hymn of Praise.*] Written at the request of the Vicar of Teddington, as a processional for Sunday School children on their way to church, 1874, and first pub. in *Children's Hys., S.P.C.K.*, No. 16; and in J. Curwen's *New Child's O. H. Bk.*, No. 6.

Again we lift our voice. *C. Wesley.* [*Burial.*] Written on the death of one Samuel Hutchins, and included in *Hymns and Sacred Poems*, in 1749 (vol. ii.), "Samuel Hutchins was a Cornish smith, one of the first race of Methodist preachers, who died at an early age. An account of his life, written by his father, was published by J. Wesley in 1746." The hymn was embodied in the 1780 ed. of the *Wes. H. Bk.*, No. 51, and from thence it has passed into other hymnals. Orig. text, *P. Works of J. & C. Wesley*, 1868–72, vol. v. p. 214.

Ἄγε μοι, λίγεια φόρμιγξ. *Synesius, Bp. of Ptolemaïs.* Ode i. of the ten Odes which he composed at various periods of his life (375–430). The full Greek text is given in the *Anth. Græc. Carm. Christ.* 1871. No *tr.* is in C. U. Those which we have are:—

1. Come, sweet harp, resounding. By *I. Williams* in his *Thoughts in Past Years*, 1838.
2. Come, sweet-voiced lyre, to the soft Teian measure. By *A. Stevenson*, in his *Ten Hymns of Synesius, &c.*, 1865; and
3. Wake, wake, I pray thee, shrill-toned lyre! By *A. W. Chatfield*, in his *Songs and Hymns of the E. Gr. Christian Poets*, 1876.
4. Partial *tr.* only, in H. S. Boyd's *Select Poems of Synesius, &c.*, 1814.

Of these *trs.* the only one from which a cento could be taken for C. U. is that of I. Williams. [J. J.]

Ἄγε μοι ψυχά. *Synesius, Bp. of Ptolemaïs.* This is Ode iii. of the ten Odes, of which the above is the first. It was written to his "own beloved Libya," during a time of peace, and on his return from the court of Arcadius. It is the longest of the Odes, and is impassioned and patriotic. The full Greek text is given in the *Anth. Græc. Carm. Christ.*, 1871.

The *trs.* into English are:—(1) "Lift up thyself, my soul," by Mr. Chatfield, and pub. in his *Songs and*

Hymns, 1876, pp. 19–55, in 72 st. of 8 l. In explanation of the metre which he has adopted in the translation, Mr. Chatfield adds the following note:—

"In the Greek, however short the metre and however long the ode, there is no weariness from monotony, for the interchange of anapæst, dactyl, and spondee, in the lines of from only four to six syllables each, makes a constant and pleasing variety. But this being impossible in an English translation, I have adopted the measure which Milton so beautifully employs in the Hymn of the Nativity. For the convenience of those who may wish to refer to the original, I mark the lines at the head of each stanza."

This *tr.* furnishes but few materials for the hymn-book compiler, but for the musician some exquisite sacred odes. (2) Another *tr.* is that of A. Stevenson:—"Come, my soul, to sacred songs." This is unsuited to public worship. It is given in his *Ten Hymns of Synesius, &c.*, 1865. (3) There is also a partial *tr.* in H. S. Boyd's *Select Poetry of Synesius*, 1814.

[J. J.]

Age after age has called her blessed. *Elizabeth Charles.* [*B. V. M.*] 1st pub. as No. 1 of the "Women of the Gospels," in her *Three Wakings, with Hys. and Songs*, 1859. It is headed "Mary the Mother of Jesus," and is based upon the words "All generations shall call thee blessed." In Snepp's *Songs of G. & G.*, 1872, it is unaltered. [W. T. B.]

Ages, ages have departed. *J. Montgomery.* [*Anti-Slavery.*] Pub. in his *Poet's Portfolio, &c.*, 1835, in 4 st. of 6 l. as No. 3 of his "Songs on the Abolition of Negro Slavery in the British Colonies, Aug. 1, 1834," and entitled "Slavery that was."

Agnes, fair martyr. *Mary Dunlop Moultrie.* [*St. Agnes.*] Written on her deathbed in 1866, and first pub. in the *Church Times*, Jan. 20, 1866, and again in her brother's *Hymns and Lyrics*, 1867, entitled "The Martyrdom of St. Agnes," Jan. 21, and consisting of 18 st. (pp. 168–71). In 1867, 11 st. were given in the *People's H.* as No. 235, for the Festival of "S. Agnes, V. M.," Jan. 21, under the initials of "M. D. M." These stanzas were partly rewritten, specially the first three, for the *People's H.*

Agnoscat omne saeculum. *V. Fortunatus.* [*Christmas.*] This hymn in 8 st. dates from the latter part of the 6th cent. Although wanting in the Vatican MSS., and some other MSS. of Fortunatus's works, it was given by *Fabricius*, in 1564, from a MS. of the Benedictine Monastery of Morbach, and has been repeated by *Thomasius*, and others, including various editions of the author's works (Migne's *Patrologia*, tom. 88, col. 264). The full text is also in a MS. of the 11th cent. in the *British Museum* (Harl. 2961, f. 226*b*). It is found in very few breviaries. In those of *Constanz* and *York*, it is divided into four hymns of two stanzas each with the doxology, and appointed to be sung as follows:—

Prime. "Agnoscat omne saeculum."
Tercc. "Maria ventre concipit."
Sext. "Praesepe poni pertulit."
None. "Adam vetus quod polluit."

The authorities for text and various readings are *Daniel*, i. No. 138; iv. 176; and *Hymn. Sarisb.*, 1851, pp. 13–14. The *York Brev.* text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

Translations in C. U.:—

Dr. Neale, following the *York Brev.* arrangement, gave, in the enlarged ed. of the *Hymnal N.*, 1854, a *tr.* of each:—

Prime. "Let every age and nation own."
Terce. "The Virgin Mary hath conceived."
Sext. "He, by Whose hand the light was made."
None. "Now the old Adam's sinful stain."

and the same translations were repeated in all subsequent editions of the *H. N.* From these translations the editors of the *Hymnary*, 1872, compiled No. 144, "Come, ye nations, thankful own," the metre being changed from the L.M. of the *H. N.* to 7's.

Translations not in C. U.:—

1. Let all the world confess from heaven. ("Agnoscat omne.") *Blew*, 1852.
2. What the old Adam stained and soiled. ("Adam vetus.") *Blew*, 1852.
3. Let thankful worlds confess from heaven. *Chambers*, i. 77, embracing the whole hymn. [J. J.]

Agnus Dei Qui tollis peccata mundi. The use of this modified form of part of the *Gloria in Excelsis* (q. v.), founded on John, i. 29, seems to be referred to in the rubric for Easter Eve in the *Sacramentary* of St. Gelasius, A.D. 492. In the time of Pope Sergius I. [687–701] it was ordered by him to be sung at the Communion of priest and people ["Statuit ut tempore confractionis Dominici Corporis Agnus Dei, &c., a clero et populo decantaretur"]. Anastatius Bibliothecarius records this in *Historia de Vitis Romanorum Pontificum.* It is the opinion of Bona that Pope Sergius ordered it to be sung thrice; Le Brun, on the contrary, thinks it was only sung once. In the 11th century the last clause of its third repetition, "miserere nobis," began to appear as "dona nobis pacem," and a little later in Masses for the dead, the last clause, instead of "dona nobis pacem," runs as a special prayer for the departed, "dona eis requiem sempiternam." This occurs also in the English Missals of *Sarum*, *York* and *Hereford*, and is the universal custom of the Roman Church at the present day, which also repeats the words, "Ecce Agnus Dei, ecce Qui tollis peccata mundi," as the priest turns to deliver the sacramental wafer to the people.

According to the *Sarum Use* the *Agnus Dei* was incorporated in the Litany, but only to be sung twice, and the third clause is placed first. This was followed in the English Litany of 1544 (as now in our own Litany), and in the First Prayer Book of Edward VI., 1549, was repeated in the Communion Office with the following rubric:—

"In the communion time the clerks shall sing:—
"'ii. O Lamb of God that takest away the sins of the world, have mercy upon us.
'O Lamb of God . . . grant us Thy peace.'"

This was omitted in 1552, and all subsequent revisions, though Bp. Cosin suggested its restoration in 1662: but just as the *Adoro Te* was used frequently as a private devotion, so this translation of the *Agnus Dei* has continued in almost unbroken use in various Eucharistic manuals of English divines; e.g. in Bp. Cosin's *Coll. of Private Devotions*, 1627, and the revised ed., 1664; Dean Lancelot Addison, 1699; Rev. Jas. King, 1726; and the very popular *New Weeks' Preparation*, 1739,

Translations in C. U. :—

O Lamb of God, that takest away, &c. By G. Moultrie. This metrical arrangement of the *Agnus Dei* was first pub. in the *Church Times*, July 23, 1864, and his *Hymns and Lyrics*, 1867, p. 118, in 3 st. of 5 l., and in 1872 was transferred to the *Hymnary*, with slight alterations in the last stanza. [V.]

The *Agnus Dei* has also come into English use through the German, in the following manner :—

(i.) **O Lamm Gottes unschuldig.** By Nicolaus Decius, or Hovesch, first pub. in Low German in the *Geystlyke leder*, Rostock, 1531, and in High German in V. Schumann's *G. B.*, Leipzig, 1539. Both forms are included in *Wackernagel*, iii. p. 568, in 3 st. of 7 l., as in the case of the Latin, st. i. only being printed in full. Included in almost all subsequent hymn-books as recently in the *Unv. L. S.*, 1851, No. 110. It has been much used in Germany at Holy Communion during the distribution of the elements; on Good Friday, at the close of sermon; and on other occasions. The *trs.* in C. U. are :—

1. O Lamb of God most holy. By A. T. Russell as No. 26 in the Dalston German Hospital *Coll.*, 1848, in 2 st. of 7 l., repeated in his own *Ps. and Hys.*, 1851, No. 156, in 3 st. In both cases the sts. are identical, save in l. 7.

2. O Lamb of God, most stainless. By Miss Winkworth, as No. 46 in her *C. B. for England*, 1863, in 3 st., identical, save in l. 7.

3. O Lamb of God, most Holy. Once for us sinners dying. By Miss Borthwick, in full from *Knapp*, contributed as No. 66 to Dr. Pagenstecher's *Coll.*, 1864.

4. Lamb of God, without blemish! No. 75, in the Ohio Luth. *Hymnal*, 1880, in 3 st., identical, save l. 7.

Other trs. are :—

(1) "O Lamb of God, our Saviour," by J. C. Jacobi, 1722, p. 16 (1732, p. 31), and thence as No. 217 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "O Lamb of God unspotted," as part of the Litanies at Baptism, p. xxiv. of the *Moravian H. Bk.*, 1801, and continued as a hymn in later eds. (3) "O Lamb of God, Who, bleeding," contributed by Prof. T. C. Porter to Schaff's *Christ in Song*, ed. 1879, p. 485. (4) "O Lamb of God, most holy, Upon the cross," from the version in Knapp's *Ev. L. S.*, 1837, No. 539 (ed. 1865, No. 506), sts. ii., iii. being from the Dresden *G. B.*, 1736 (*Fischer*, ii. 189), in the *British Herald*, Oct. 1866, p. 344, and repeated as No. 415 in Reid's *Praise Bk.*, 1872.

(ii.) **Christe du Lamm Gottes.** In the Reformation period this *tr.* of the *Agnus Dei*, in 3 st. of 3 l., was regarded as a prose antiphon rather to be included in the Liturgy than in the Hymn-book. Thus Erk, (*Choral Buch*, 1863, note to No. 38, p. 245,) quotes it as in Low German in the Brunswick *Kirchenordnung*, 1528, and in High German in that for Saxony, 1540. It is given as a hymn in the *Unv. L. S.*, 1851, No. 88. The *trs.* in C. U. are, (1) "Lamb of God, our Saviour," in full, by A. T. Russell as No. 20 in the Dalston German Hospital *Coll.*, 1848. (2) "Lamb of God, O Jesus! Thou who," &c., in full, as No. 68 in the Ohio Luth. *Hymnal*, 1880. [J. M.]

Agricola, Johannes [Sneider], b. April 20, 1492, at Eisleben, where his father was a tailor. During his University course at Wittenberg, Luther took a great interest in him, entertained him at his own table, took him with him to Leipzig for the disputation, in 1519, with Dr. Eck, and in 1525 procured for him the position of Rector of St. Andrew's School at Eisleben, and preacher at St. Nicholas's Church there. He remained in Eisleben till 1536, working hand in hand with Luther; but after his removal to Wittenberg, in 1536, as one of the lecturers in the University, he developed Antinomian views, and, in 1537, pub. a series of theses which Luther answered in six disputations, 1538–40. On his appointment as Court Preacher at Berlin, in 1540, he formally renounced these opinions, and professed adherence to Wittenberg orthodoxy. But after his subsequent appointment as General Superintendent of the Mark, he gradually not only sought the esteem of the great, but, in order to gain the favour of the Emperor, joined with two representatives of the Romish Church in drawing up a Formula of Union (The Interim) which was presented to the Imperial Diet, held at Augsburg, and adopted by the Diet on May 15, 1548. By this action he disgusted the Lutherans, and procured for himself only discredit. He d. at Berlin, Sept. 22, 1566. He was one of the best preachers of his time, and compiled one of the earliest collections of German Proverbs, first pub. at Zwickau, 1529 [the *Brit. Mus.* copy was *printed* at Hagenau, 1529] (*Koch*, i. 278–281. *Allg. Deutsche Biog.*, i. 146–48).

Four hymns by him appeared in the early Lutheran hymn-books, two of which were retained by Luther in Babst's *Gesangbuch*, Leipzig, 1545.

1. Ich ruf zu dir, Herr Jesu Christ. [*Supplication.*] Wackernagel, iii. pp. 54–55, gives two forms of this, in 5 st. of 9 lines, the first from *Geistliche Lieder*, Erfurt, 1531, the second from an undated broadsheet before 1530, entitled, "A new hymn of supplication for Faith, Love, and Hope, and for a Holy Life; composed by John of Eisleben, preacher to John Duke of Saxony." *Fischer*, i. 345, refers to the Nürnberg broadsheet, c. 1526, quoted in Wackernagel's *Bibliographie*, 1855, p. 89, and adds that in his opinion the disfavour into which Agricola fell after the outbreak of the Antinomian controversy caused the suppression of his name in the hymn-books. After appearing in Klug's *Geistliche Lieder*, 1529, the hymn was included in almost all subsequent hymn-books, and so recently as No. 379 in the *Unv. L. S.*, 1851.

It is sometimes erroneously ascribed to Paulus Speratus, an assumption originating with the *Riga G. B.* of 1664. It was a favourite hymn of Valerius Herberger, of P. J. Spener (who requested it to be sung at his deathbed), and of many others.

Translations in C. U. :—

1. Lord Jesu Christ, I cry to Thee. A good *tr.*, omitting st. iv., by A. T. Russell, as No. 200 in his *Ps. & Hs.*, 1851.

2. Lord, hear the voice of my complaint. A full and very good *tr.* as No. 116 by Miss Winkworth in her *C. B. for England*, 1863.

Other *trs.* are :—

(1) "I call on the, Lorde Jesu Christ," by *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 560), repeated, slightly

altered, in the *Gude and Godly Ballates* (ed. 1568, folio 34), ed. 1868, p. 57. (2) "I cry to Thee, my dearest Lord," by *J. C. Jacobi*, 1722, p. 68; in his ed. 1732, p. 114, altered to "To Thee, O Lord, I send my cries," and thence as No. 310 in pt. i. of the *Moravian H. Bk.* 1754; omitted in 1789 and 1801; in the *Supplement* of 1808, st. i., iv. were included as No. 1082, and repeated in later eds. altered to "To Thee I send my fervent cries." (3) "I cry to Thee, O Christ our Lord!" by N. L. Frotuingham, 1870, p. 205. [J. M.]

Ah, I shall soon be dying. *J. Ryland.* [*Death anticipated.*] Dr. Ryland's son says that this hymn was written by his father while walking through the streets of London, and dates it 1800, (S. MSS.). This date is an error, as the hymn appeared in the *Evangelical Magazine*, Oct. 1798, in 8 st. of 4 l., as "Reflections," and with the note:—

"The following lines passed through the mind of a country minister as he was walking the streets of London, and considering how far several persons appeared now to be advanced in life whom he had known in their youth a very few years back, and how many others of his acquaintance had been already removed."

The hymn was repeated in the *Baptist Register*, 1800, p. 312, and in the 27th ed. of Rippon's *Sel.*, 1827–8, No. 550. pt. iii. From thence it has passed into collections both in G. Brit. and America. It is also included in Sedgwick's reprint of Dr. Ryland's *Hymns*, 1860.

Ah, Jesus, let me hear Thy voice. *A. Reed.* [*Desiring Christ.*] Contributed to his *Supplement to Dr. Watts*, 1817, No. 108, and also included in his *Hymn Book*, 1842, No. 335 in 5 st. of 4 l. under the title, "Desiring Christ." It was repub. in the *Wycliffe Chapel Sup.* 1872, No. 14. Its use in G. Brit. is very limited, but in America it is regarded with great favour. In his *Ch. H. Bk.* Dr. Hatfield omits st. 4. Orig. text in *Lyra Brit.* p. 476, and Schaff's *Christ in Song*, 1869.

Ah, Lord, with trembling I confess. *C. Wesley.* [*Backsliding.*] From his *Short Hymns, &c.*, 1762, vol. ii., No. 30. It appeared in the *Wes. H. Bk.*, 1780; and is retained in the new ed., 1875, No. 317. It has also passed into various collections in G. Brit. and America, and is included in the *P. Works of J. & C. Wesley*, 1868–72, vol. x. p. 165.

Ah, lovely appearance of death. *C. Wesley.* [*Burial.*] 1st pub. in his *Funeral Hymns* (1st Ser.), 1746, No. v., and entitled "On the sight of a Corpse." The body is supposed to have been that of a young man who died at Cardiff, Aug. 1744; as, concerning him, C. Wesley wrote in his *Journal* of that date, "The Spirit, at its departure, had left marks of its happiness on the clay. No sight upon earth, in my eyes, is half so lovely." In 1780 it was included in the *Wes. H. Bk.*, but omitted in the revised ed. of 1875. Orig. text, *P. Works of J. & C. Wesley*, 1868–72, vol. vi. p. 193. The text of this hymn was revised by the author about 1782, and reduced to 5 st. Details of the MS. alterations are given in the *P. Works*, vol. vi. p. 212. Although omitted from the *Wes. H. Bk.*, 1875, it is still retained in many collections in G. Brit. and America.

Ah, mournful case, what can afford. *Ralph Erskine.* [*Longing for Heaven.*] 1st pub. in his *Gospel Sonnets* (2nd ed., Edin., 1726) as section i. of pt. v., entitled "The deserted Believer longing for perfect Freedom from Sin," in 20 st. of 4 lines. St. xiv.–xx. beginning—"O send me down a draught of love"—were included in the *Sacred Songs of Scotland*, 1860 (Edin., A. Elliott), p. 41, as No. 370 in Lord Selborne's *Bk. of Praise*, and adopted, as No. 230, in the Scottish *Pres. Hyml.*, 1876. [J. M.]

Ah, my dear Lord, Whose changeless love. *C. Wesley.* [*In Temptation.*] 1st pub. in *Hymns and Sacred Poems* by J. & C. Wesley, 1739, in 14 st. of 4 l. In *Kennedy*, 1863, No. 1266, is composed of st. i., ii., iii., vii., x. and xii. In its original form it is unknown to modern hymnals, and the use of this cento is very limited. Stanzas xi.–xiv.—as "Fondly my foolish heart essays"—were given in the *Wes. H. Bk.* 1780, as No. 282. The same stanzas are No. 291 of the revised ed. 1875. Orig. text, *P. Works*, 1868–72, vol. i. p. 131.

Ah, my dear loving Lord. *C. Wesley.* [*Spiritual life within.*] This poem, of 15 double stanzas, in two parts, is the last of three entitled, "The Backslider," which appeared in *Hys. and Sacred Poems*, 1742. In 1780 the hymn "My gracious, loving Lord," was compiled therefrom, and included with alterations, in the *Wes. H. Bk.* from whence it has passed into many collections of the Methodist bodies. Orig. text, *P. Works*, 1868–72, vol. ii. p. 114.

Ah, what a wretch am I. *C. Wesley.* [*Watch-night.*] 1st pub. in *Hymns and Sacred Poems*, 1749, being No. 2 of "Hymns for the Watch-night," in 10 st. of 8 l. Of these, st. ix., x., beginning, "Thou seest my feebleness," are found in some collections, including the *Leeds H. Bk.*, 1853, Bapt. *Ps. and Hys.*, 1858, and others. The cento "Gracious Redeemer, shake," in the *Wes. H. Bk.*, 1780 and 1875, and other collections, is also from this hymn. It begins with st. v. (Orig. text, *P. Works*, 1868–72, vol. v. p. 261). In the American *Bk. of Hys.*, 1848, and the *Hys. of the Spirit*, 1864, it reads, "*Father, this slumber* shake."

Ah, when shall I awake. *C. Wesley.* [*Prayer.*] From his *Hymns on God's Everlasting Love*, first pub. in 1741, in 11 st. of 8 l. (second series), No. vii. Of the original, 6 st. were included in the 1780 ed. of the *Wes. H. Bk.*, No. 294. Orig. text, *P. Works*, 1868–72, vol. iii. p. 61.

Ah, whither flee, or where abide. [*Retirement.*] Contributed by Miss Winkworth to *Lyra Mystica*, 1865, p. 263, in 7 st. of 8 l., as from the German. The original has not been traced.

Ah, whither should I go. *C. Wesley.* [*Lent.*] 1st pub. in his *Hymns on God's Everlasting Love*, 1741, No. 14, in 16 st. of 8 l. In 1780 st. i.–iv. were given in the *Wes. H. Bk.* as one hymn, and st. xiv.–xvi., "Lo in Thy hand," as a second, under the division "For mourners convinced of Sin." Although the latter was omitted from the revised ed., 1875, yet both hymns are found in a considerable

umber of collections, both in G. Brit. and America. Orig. text in *P. Works*, 1868–72, ol. iii. p. 89.

Ah, why am I left to complain. *C. Wesley.* [*Lent.*] From his *Short Hymns*, 1762; gain 1794; and in *P. Works*, 1868–72, vol. x. . 26. It was included in the *Wes. H. Bk.*, new d., 1875, No. 777.

Ah, wretched souls who strive in ain. *Anne Steele.* [*Lent.*] A hymn on "The Christian's Noblest Resolution," which ppeared in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 161, in 5 st. of 4 l., rom whence it passed into the Bapt. *Coll. of Hys.* of Ash and Evans, 1769, No. 286, and igned "T."; into Rippon's Bapt. *Sel.*, 1787, No. 334, and others. It is also found in Sedgwick's reprint of Miss Steele's *Hymns*, 1863.

Ah, wretched, vile, ungrateful heart. *Anne Steele.* [*Lent.*] Under the title of "The Inconstant Heart," this hymn was pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 119, in 5 st. of 4 l.; again in the next ed., 1780; and again in Sedgwick's reprint of her *Hymns*, 1863. Its use is unknown, or nearly so, in G. Brit., but in America it is given in several of the most important modern collections, including Hatfield's *Ch. H. Bk.*, 1872, No. 970, and others.

Αἰγύπτου φωστήρ. [*St. Mark.*] Three homoia (hymns of the same structure) from the office for St. Mark (Ap. 25) in the *Menaea*. The only *tr.* is that by Dr. Littledale—"Mark, shining light of Egypt"—which was made for and first published in the *People's H.*, 1867, No. 247, and signed "F. R." The doxology is not in the original.

Aikin, Anna L. [Barbauld, A. L.]

Ainger, Alfred, M.A., graduated Trin. Coll. Cambridge, B.A. 1860, M.A. 1864. In 1860 he became curate of Alrewas, Staffordshire; in 1864 Assistant Master of Sheffield Collegiate School, and in 1866 Reader at the Temple Church, London. Mr. Ainger's Harvest hymn "Another year is ended," was written for the Harvest Festival at Alrewas, 1862, in 5 st. of 8 l. On appearing in *Harland*, ed. 1864, No. 216, two stanzas were reduced to one, thus forming a hymn of 4 st. Its use is not extensive.

Ainsworth, Henry, was a leader of the Brownist party in England, and one of those nonconforming clergy who, in 1604, left this country for Amsterdam. He was a learned man and skilled in Hebrew. He became very poor in exile, living on the meanest fare, and acting as porter to a bookseller. He was of a warm temperament and apt to be quarrelsome; d. 1622 or 1623, suddenly, which gave rise to a suspicion of unfair play on the part of the Jewish community. His translations from the Hebrew Psalms were printed at Amsterdam and entitled *The Booke of Psalms: Englished both in Prose and Metre*, 1612. It contained a preface and had musical notes. There is a copy in the Bodleian Library. [J. T. B.]

Aird, Marion Paul, b. at Glasgow, 1815, where she resided for some time, and then proceeded to Kilmarnock, where her *Home of the Heart and other Poems Moral and Religious* were pub. 1846–1863, her *Heart Histories, Violets from Greenwood, &c., in prose and verse*, 1853, and *Sun and Shade*, 1860. Miss Aird is included in J. G. Wilson's *Poets and Poetry of Scotland*, 1876, vol. ii. p. 389. Very few of her hymns are in C. U., amongst these is "Had I the wings of a dove, I would fly."

Akerman, Lucy Evelina, née Metcalf. An American Unitarian writer, dau. of Thomas Metcalf, b. at Wrentham, Mass., Feb. 21, 1816, m. to Charles Akerman, of Portsmouth, N.H., resided at Providence, R.I., and d. there Feb. 21, 1874. Mrs. Akerman is known as a hymn writer through her:—

Nothing but leaves, the Spirit grieves, which was suggested by a sermon by M. D. Conway, and 1st pub. in the N. Y. *Christian Observer*, cir. 1858. In the Scottish *Family Treasury*, 1859, p. 136, it is given without name or signature, and was thus introduced into G. Brit. In America it is chiefly in use amongst the Baptists. Its popularity in Great Britain arose out of its incorporation by Mr. Sankey, in his *Sac. S. & Solos*, No. 34, and his rendering of it in the evangelistic services of Mr. Moody. The air to which it is sung is by an American composer, S. J. Vail.

Alanus de Insulis, or of Lille in Flanders, called also Alanus Anglicus, lived in the last half of the 12th and part of the 13th cent. There appears to be much doubt, which has resulted in much controversy, as to whether or not there were two individuals bearing the name of Alanus de Insulis, or whether Alanus the poet, known as "Doctor Universalis," was identical with Alanus the Bishop of Auxerre, the friend of St. Bernard. It is unnecessary to discuss the question here. There is no doubt that the poet is identical with the "Doctor Universalis." The principal works of this author were:—

1. *Parables*, a work described by Archbishop Trench in his *Sac. Lat. Poetry*, 3rd ed., 1874, as having been "in high favour before the revival of learning."
2. *Anti-Claudianus*, a moral poem of considerable length, divided into nine books, called "Distinctiones." It is upon this work that his fame chiefly rests.
3. *Liber de Planctu Naturae*, written partly in verse, and partly in prose.

Leyser (p. 1020) says of this auxhor "Inter aevi sui poetas facile familiam duxit;" Oudin (*De Script. Eccles.*, ii. p. 1405) that the *Anti-Claudianus* is "singulari festivitate, lepore, et elegantia conscriptum;" Rambach (*Anthologie*, i. p. 329) speaks highly of his merits; while Archbishop Trench, though demurring somewhat to the full praises of the others, allows that in such passages as the one commencing, "Est locus ex nostro secretus climate" (which is the description of a natural paradise), "Ovidian both in their merits and defects, we must recognise the poet's hand," *Sac. Lat. Poetry*, 1849 and 1874.

Only one complete ed. of this poet's works is known, viz., *Alani Opera, ed. C. de Visch*, Antwerp, 1654; but his *Anti-Claudianus* and *Liber de Planctu Naturae* are given at length in T. Wright's *Anglo-Latin Satirical Poets, &c., of the 12th cent.*, Lon., 1872,

vol. ii. Extracts from his works are also found in the authors above referred to, and others. One of his poems, "Omnis Mundi creatura," has been *tr.* into English. It is given in Worsley's *Poems and Translations*, 1863, p. 199. Latin text in *Trench* and *Königsfeld*, ... [D. S. W.]

Alard, Wilhelm, s. of Frans Alard, who was confessor of the Reformed Faith during the persecutions of the Duke of Alva, was b. at Wilster, Nov. 22, 1572. He was not only by birth a member of a noble Belgian family, but of one distinguished for three or four generations in classical and theological literature. Indeed, in 1721, a volume was published at Hamburg by one of the family entitled *Decas Alardorum scriptis Clarorum*. Wilhelm Alard, amongst other compositions, published three small volumes of Latin hymns:—

1. *Excubiarum Piarum Centuria*, Lipsiae, 1623.
2. *Excubiarum Piarum Centuria Secunda*, 1628.
3. *Excubiarum Piarum Centuria Tertia*, 1630.

These hymns were held in high esteem when they first appeared, the first volume passing through four editions during its author's lifetime. They are now almost forgotten. Archbishop Trench has given one short specimen from each of the first two centuries in his *Sac. Lat. Poetry*, 1849 and 1874, from the first, a hymn "Accessuri ad sacram Communionem Oratio ad Jesum Servatorem," p. 246; and from the second, "De angelo custode," p. 240. The latter very graceful composition, commencing, "Cum me tenent fallacia," is also in Loftie's *Latin Year*, and, *tr.* into English, in D. T. Morgan's *Hys., &c., of the Lat. Church*, 1880.

The poet during his latter years was pastor and superintendent at Krempe, in Holstein, where he d. May 9, 1645. [D. S. W.]

Alas! and did my Saviour bleed. *I. Watts.* [*Passiontide.*] 1st pub. in the 1st ed. of his *Hymns and Spiritual Songs*, 1707, and again in the enlarged ed. of the same 1709, Bk. ii., No. 9, in 6 st. of 4 l., and entitled "Godly sorrow arising from the Sufferings of Christ." At a very early date it passed into common use outside of the religious body with which Watts was associated. It is found in many modern collections in G. Brit., but its most extensive use is in America. Usually the second stanza, marked in the original to be left out in singing if desired, is omitted, both in the early and modern collections.

A slightly altered version of this hymn, with the omission of st. ii., was rendered into Latin by the Rev. R. Bingham, as "Anne fundens sanguinem," was included in his *Hymnol. Christ. Lat.*, 1871, pp. 245–247.

Alas! by nature how depraved. *J. Newton.* [*Lent.*] Appeared in the *Olney Hymns*, 1779, Bk. ii., No. 29, in 7 st. of 4 l., and based on the words, "How shall I put thee among the children?" Jer. iii. 19. As given in Snepp's *S. of G. & G.*, 1872, No. 450, and elsewhere, it is composed of st. i.–iv. of the original.

Alas! what hourly dangers rise. *Anne Steele.* [*Watchfulness.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. pp. 79–80, in 6 st. of 4 l., and entitled "Watchfulness and Prayer," Matt. xxvi. 7. It was also reprinted in subsequent eds. of the *Poems*, and in Sedgwick's reprint of her *Hymns*, 1863. In Williams & Boden's *Coll.*, 1801, No. 362, it was abbreviated to 4 st., and this example has been mostly followed to the present day. Its use in G. Brit. is very limited; but in America it is somewhat extensive, and varies in length from 3 to 5 st., the *Sabb. H. Bk.*, 1858, No. 637, being an exception in favour of the complete text, with the single alteration of "*my*" to "*mine* eyes" in st. 1.

Alber, Erasmus, son of Tileman Alber, afterwards pastor at Engelroth, was b. at Sprendlingen c. 1500. After studying at Wittenberg under Luther and Melanchthon, he became, in 1525, schoolmaster at St. Ursel, near Frankfurt-am-Main, and in 1527 at Heldenbergen, in Hesse Darmstadt. In 1528 he was appointed by the Landgrave Philip of Hesse pastor at Sprendlingen and Götzenhain, where he devoted himself specially to the children of his charge. After 11 years' service he was appointed by the Elector Joachim of Brandenburg court preacher at Berlin, but proving too faithful for the court, was, in 1541, removed as chief pastor to Neu Brandenburg. In 1542 he became pastor at Stade, in Wetteravia, and while there received, in 1543, the degree of Doctor of Theology from the University of Wittenberg. He was then invited, in the beginning of 1545, by the Landgrave Philip IV. of Hanau Lichtenberg, to perfect the work of the Reformation in Babenhausen, but no sooner had he fairly entered upon it than, in the end of October, he received his dismissal. After a short stay at Sprendlingen and at Wittenberg, he became preacher at Magdeburg, where he strongly denounced the *Interim* (see *Agricola*). On the capitulation of Magdeburg, in 1551, after a 14 months' siege, he fled to Hamburg, and then went to Lübeck. Finally, in 1552, he was appointed by Duke Albrecht I. of Mecklenburg, General Superintendent of Mecklenburg, and preacher at St. Mary's Church in Neu Brandenburg. In addition to losing all his own and his wife's property by confiscation and necessary expenditure, he was there unable to obtain from the Town Council the payment of his stipend. On May 4, 1553, he applied for the payment of 60 florins to relieve his urgent necessities. The refusal broke his heart. He returned home to die, and fell asleep at 9 A.M. on May 5, 1553.

One of the best writers for children in his day, and an ardent controversialist and martyr of freedom of speech, he has been by some ranked, as a hymn-writer, next to Luther, in the Reformation period. His hymns, 20 in all, were first collected by Dr. Stromberger, and pub. at Halle, 1857. Being mostly long, and ungainly in style, not many of them have kept a place in the hymn-books, though they have been justly styled "powerful and living witnesses of a steadfast faith and a manly trust in God's Word" (*Koch*, i. 301–306; *Allg. Deutsche Biog.* i. 219–20; Dr. Stromberger's *Preface*; *Bode*, pp. 35–36—the last stating that his father was a schoolmaster at Sprendlingen.) Two have been *tr.* into English. One of these, beginning "Christe, du bist der helle Tag," is a *tr.*, and is noted under, "Christe qui lux es et dies."

The only original hymn by Alber *tr.* into English is—

1. Nun freut euch Gottes Kinder all. [*Ascension.*] 1st pub. on a broadsheet, N.P. N.D., 1549, and thence in Wackernagel, iii. p. 881, 29 st. of 4 l. In a broadsheet at Nürnberg, 1555, it is entitled, "Of the Fruits of the ascension of our Lord Christ and of the Gifts of the Holy Spirit," and begins—"Freut euch ihr Gottes Kinder all." This form is included in Dr. Stromberger's ed. of Alber's *Geistliche Lieder*, 1557, p. 5. In the hymn-books it is generally abridged, and so the Berlin *G. L. S.* ed. 1863, p. 39, gives 16 st. (i.–vi., ix.–xi., xiii., xviii., xxv.–xix., of the first form). A *tr.* :—

O Children of your God rejoice, of st. i., ii., iv., xvii.–xxix., by A. T. Russell, is given as No. 222, in his *Ps. & Hys.* 1851. See also *Diterich, J. S.* (*Auf, Jesu Jünger*). [J. M.]

Alberti, or **Albert, Heinrich,** s. of Johann Alberti, tax collector at Lobenstein, in Voigtland (Reuss), b. at Lobenstein, June 28, 1604. After some time spent in the study of law at Leipzig, he went to Dresden and studied music under his uncle Heinrich Schütz, the Court Capellmeister. He went to Königsberg in 1626, and was, in 1631, appointed organist of the Cathedral. In 1636 he was enrolled a member of the Poetical Union of Königsberg, along with Dach, Roberthin, and nine others. He d. at Königsberg, Oct. 6, 1651. His hymns, which exhibit him as of a pious, loving, true, and artistic nature, appeared, with those of the other members of the Union, in his *Arien etliche theils geistliche, theils weltliche zur Andacht, guten Sitten, Keuscher Liebe und Ehrenlust dienende Lieder*, pub. separately in 8 pts., 1638–1650, and in a collected form, Königsberg, 1652, including in all, 118 secular, and 74 sacred pieces. Of the 78 sacred melodies which he composed and pub. in these 8 pts., 7 came into German C. U. (*Koch*, iii. 191–197; *Allg. Deutsche Biog.*, i. 210–212, the latter dating his death, 1655 or 1656).

Two of his hymns have been *tr.* into English, viz. :—

i. Der rauhe Herbst kommt wieder. [*Autumn.*] 1st pub. as above in pt. viii., 1650, No. 9, in 9 st. of 6 l., entitled "On the happy departure, Sep. 2, 1648, of Anna Katherine, beloved little daughter of Herr Andreas Höllander," of Kneiphof. Included, as No. 731, in the *Unv. L. S.*, 1851, omitting st. iii., viii., ix.

The trs. are :—

(1) "The Autumn is returning," by Miss Manington, 1863, p. 175. (2) "Sad Autumn's moan returneth," in E. Massie's *Sacred Odes*, vol. ii. 1867, p. 1.

ii. Gott des Himmels und der Erden. [*Morning.*] First pub. as above in pt. v. 1643, No. 4, in 7 st. of 6 l., included as No. 459 in the *Unv. L. S.*, 1851.

Of this hymn Dr. Cosack, of Königsberg (quoted in *Koch*, viii. 186), says :—

"For two hundred years it is hardly likely that a single day has greeted the earth that has not, here and there, in German lands, been met with Alberti's hymn. Hardly another morning hymn can be compared with it, as far as popularity and intrinsic value are concerned, if simplicity and devotion, purity of doctrine and adaptation to all the circumstances of life are to decide."

Sts. ii., iii., v. have been special favourites in Germany, st. v. being adopted by children, by brides, by old and young, as a morning prayer. The fine melody (in the Irish *Ch. Hymnal* called "Godesberg") is also by Alberti.

Translations in C. U. :—

1. God, the Lord of what's created, in full in J. C. Jacobi's *Div. Hys.* 1720. p. 35. In his 2nd ed. 1732, p. 169, altered to—"God, the Lord of the Creation"; and thence slightly altered as No. 478 in part i. of the *Moravian H. Bk.*, 1754, with a dox. as in the Magdeburg *G. B.*, 1696. In 1789, No. 743, altered to—"God, omnipotent Creator"; with st. ii., iv., vii., omitted; st. iii., viii. being also omitted in the 1801 and later ed. In 1868, st. iii.–v. were included as No. 511 in the Pennsylvania Luth. *Ch. Bk.*, with st. ii., vi., vii. from A. T. Russell.

2. God, Thou Lord of Earth and Heaven, in full, by H. J. Buckoll in his *H. from the German*, 1842, p. 22. His *trs.* of st. iv.–vi. beginning—"Now the morn new light is pouring," were included as No. 3 in the *Rugby School H. Bk.*, 1843 (ed. 1876, No. 4), and of st. v., vi., altered to "Jesus! Lord! our steps be guiding," as No. 130 in Dr. Pagenstecher's *Coll.*, 1864.

3. God, who heaven and earth upholdest. A good *tr.* omitting st. iv. and based on Jacobi, by A. T. Russell, as No. 64 in the Dalston Hospital *Coll.*, 1848. In his own *Ps. & Hys.*, 1851, No. 3, the *trs.* of st. vi., vii. were omitted, and this was repeated as No. 218, in the *New Zealand Hymnal*, 1872. The Pennsylvania Luth. *Ch. Bk.* takes st. i. partly from Miss Winkworth.

4. God who madest earth and heaven, Father, Son, and Holy Ghost. A good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 1st ser., 1855, p. 213 (later ed., p. 215, slightly altered). In full in R. M. Taylor's *Par. Ch. Hyml.*, 1872, No. 27. A cento from st. i., ll. 1–4; v., ll. 1–4; vi., ll. 1-4; with v., ll. 5, 6; and vii., ll. 5, 6, was included as No. 23 in the Irish *Ch. Hyml.* 1873. In 1868, included in L. Rehfuess's *Church at Sea*, p. 79, altered to—"Creator of earth and heaven." In 1863 it was altered in metre and given as No. 160 in the *C. B. for England*. From this Porter's *Church Hyml.*, 1876, No. 54, omits st. iii. Also in the Ohio Lutheran *Hymnal*, 1880, No. 293.

5. God who madest earth and heaven. A good *tr.* omitting st. vii., and with st. i., ll. 1–4, from Miss Winkworth, contributed by R. Massie, as No. 501, to the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed. 1864, No. 7, omitting st. v.).

6. God of mercy and of might. A good *tr.* (omitting st. v., vi.,) by Dr. Kennedy, as No. 811, in his *Hymnol. Christ.*, 1863, repeated in Dr. Thomas's *Aug. H. Bk.* 1866, No. 510; and, omitting the *tr.* of st. vii., as No. 31, in *Holy Song*, 1869. [J. M.]

Albertini, Johann Baptist, s. of Jakob Ulrich v. Albertini, a native of the Grisons, Switzerland, who had joined the Moravians, and settled among them at Neuwied, near Coblenz, b. at Neuwied Feb. 17, 1769. After passing through the Moravian school at Niesky, and their Theological Seminary at Barby, in both of which he had Friedrich Schleiermacher as a fellow-student, he was, in 1788, appointed one of the masters in the Moravian school at Niesky, and in 1789 at Barby. In 1796, he was appointed tutor at the Theological Seminary at Niesky, and ordained as

diaconus of the Moravian Church. Up to this time he had devoted himself chiefly to the study of the Oriental languages, and of botany, but now his studies of Holy Scripture for his theological lectures and for the pulpit, brought him to the feet of Christ, whose earnest and devoted disciple and witness he henceforth became. In 1804 he relinquished his tutorial work to devote himself entirely to ministerial labour in Niesky, where he was, in 1810, ordained presbyter. In Feb. 1814 he went to Gnadenberg, near Bunzlau, Silesia, as head of the Girls' School, and preacher; and while on a visit to Herrnhut, was, Aug. 24, 1814, constituted a bishop of the Moravian Church. By the synod of 1818, he was appointed to Gnadenfrei, near Reichenbach, Silesia, and after three years of faithful and successful labour, was chosen one of the heads of the Moravian Church (one of the *Unitäts-Aeltesten-Conferenz*), his special department being the oversight of their charitable and educational establishments; and in 1824 President of the Conference. In love and meekness he ruled and visited the churches till, in Nov. 1831, an illness seized him, which terminated fatally at Berthelsdorf, near Herrnhut, Dec. 6, 1831. (*Koch*, vii. 330–334; *Allg. Deutsche Biog.*, i. 216–217.) Distinguished as a preacher beyond the bounds of his church, he was, in the estimation of *Koch*, apart from *Novalis*, the most important hymn-writer of his time—spiritual, simple, and childlike. Yet it must be said that his brother Moravian, *C. B. Garve*, and *E. M. Arndt*, are more fully represented in hymnals since 1820. Albertini's hymns appeared to the number of 400, (many, however, being single verses,) in his *Geistliche Lieder für Mitglieder und Freunde der Brüdergemeine*, Bunzlau, 1821 (2nd ed. 1827). None of them have passed into English C. U., and the only three we have to note are :—

i. Brenne hell, du Lampe meiner Seele. [*Second Advent.*] On the Lamp of the Wise Virgin. 1st pub. 1821, as above, p. 139, in 3 st. of 8 l. The only *tr.* is, "Lamp within me! brightly burn and glow," by *Miss Winkworth*, 1869, p. 311.

ii. Freund, komm in der Frühe. [*Morning.*] 1st pub. 1821, as above, p. 273, in 5 st. of 10 l. *Tr.* as, "Come at the morning hour," by Miss Borthwick in *H. L. L.* 1862 (ed. 1862, p. 256; 1884, p. 190).

iii. Längst suchtest du, mein Geist! ein nahes Wesen. [*Christmas.*] 1st pub. 1821, as above, p. 9, in 5 st. of 6 l. *Tr.* as, "Long in the spirit world my soul had sought," by *Miss Winkworth*, 1855, p. 191 (later eds. p. 193), assigned to St. Thomas's Day. [J. M.]

Alberus, Erasmus. [Alber.]

Albinus, Johann Georg, eldest s. of Zacharias Albinus, pastor at Unter-Nessa, near Weissenfels, Saxony, 1621–1633, and at Stuhlburgwerben, 1633–1635, was b. at Unter-Nessa, March 6, 1624. After his father's death, in 1635, he was, in 1638, adopted by his cousin, Lucas Pollio, diaconus at St. Nicholas's Church in Leipzig. After his cousin's death, in 1643, the Court preacher, Sebastian Mitternacht, of Naumburg, took an interest in him, and he remained at Naumburg till he entered the University of Leipzig, in 1645. He studied for eight years at Leipzig, during which time he acted as house tutor to the Burgomaster, Dr. Friedrich Kühlwein, and was then, in 1653, appointed Rector of the Cathedral School at Naumburg. This post he resigned when, in 1657, he became pastor of St. Othmar's Church, in Naumburg. There he proved himself a zealous pastor, seeking ever "the glory of God, the edification of the Church, and the everlasting salvation, well-being, and happiness of his hearers." During his ministry he suffered greatly, not only from bodily infirmities, but from ecclesiastical encroachments and bickerings. The end came when, on Rogation Sunday, May 25, 1679, he quietly fell asleep in Jesus, at 2.30 P.M. On his tombstone his eldest son placed the inscription, "Cum viveret, moriebatur, et nunc cum mortuus vivit, quia sciebat, quod vita via sit mortis et mors vitae introitus." During his student days he was known as a poet, became, in 1654, a member of the Fruitbearing Society, and was also a member of Philipp v. Zesen's Patriotic Union. As a poet he was, says Koch, "distinguished by ease of style, force of expression, and liveliness of fancy, and his manner of thought was scriptural and pervaded by a deep religious spirit" (*Koch*, iii. 392–98; *Allg. Deutsche Biog.* i. 222–223). Of the many hymns he composed, and pub. in his various poetical works, only three have been *tr.* into English, viz. :—

i. Alle Menschen müssen sterben. [*For the Dying.*] This hymn, which *Koch*, iii. 397, calls "his best known hymn, and a pearl in the Evangelical Treasury of Song," was written for the funeral of Paul von Henssberg, a Leipzig merchant, and was thus sung, from broadsheets, June 1, 1652. It was given in Niedling's *Wasserquelle*, Altenburg, 1663, and gradually came into universal use, passing through Freylinghausen's *G. B.*, 1704, into most subsequent collections, as in the *Unv. L. S.*, 1851, No. 804, in 8 st. of 8 l. It was a great favourite of P. J. Spener, who sang it regularly on Sunday afternoons; of J. F. Hochstetter, Prelate of Murrhardt, and many others (*Koch*, viii. 628–631).

In the *Blätter für Hymnologie*, 1884, pp. 55-58, the text is quoted in full from the original broadsheet [Ducal Library, Gotha], the title of which ends "Mit seiner Poesie und Musick erweisen wollen Johannes Rosenmüller." Rosenmüller is not, however, known as a hymn-writer, and this statement is hardly sufficient to overthrow the traditional ascription to Albinus.

The *trs.* in C. U. are :—

1. Death o'er all his sway maintaineth. A good *tr.* of st. i., iii.–v., by *A. T. Russell*, as No. 260 in his *Ps. & Hys.*, 1851. Included, considerably altered and beginning, "Death in all this world prevaileth," as No. 745 in *Kennedy*, 1863.

2. Hark! a voice saith, all are mortal. A good *tr.*, omitting st. v., viii., as No. 196 by Miss Winkworth in her *C. B. for England*, 1863, and with a *tr.* of st. v. added as No. 429 in the Ohio Luth. *Hymnal*, 1880.

Other trs. are :—

(1) "All must die! there's no redemption," by *Dr. H. Mills*, 1856, p. 234, 1st pub. (reading "no *exception*") in the *Evang. Review*, Gettysburg, Oct. 1851. (2) "All that's human still must perish," by Dr. John Ker, in the *U. P. Juv. Miss. Mag.* July, 1859. (3) "'Tis God's decree that all shall die," by Dr. G. Walker, 1860, p. 107.

ii. Straf mich nicht in deinem Zorn. [*Ps.* vi.] Of the origin of this hymn, *J. C. Wetzel*, i. 46, and ii. 404, relates what seems rather an apocryphal story to this effect:—

Johann Rosenmüller, while music director at Leipzig, had been guilty of improper practices with some of his scholars. He was thrown into prison, but having made his escape, went to Hamburg. Thence he sent a petition for restoration to the Elector Johann Georg at Dresden, and to support his petition enclosed this hymn, which Albinus had written for him, along with the beautiful melody by himself (in the Irish *Ch. Hyml.*, 1876; called *Vassau*, in the Darmstadt *G. B.* 1698, p. 49).

This, if correct, would date it about 1655, and *Koch*, iii. 398, says it was printed separately in that year. The earliest hymn-book in which it is found is Luppius's *Andächtig Singender Christen Mund*, Wesel., 1692, p. 20. It is a beautiful hymn of Penitence (by *Miss Winkworth* assigned to Ash-Wednesday). Included as No. 273 in Freylinghausen's *G. B.*, 1704, and recently as No. 535 in the Berlin *G. L. S.*, ed. 1863, in 7 st. of 8 l. The *trs.* in C. U. are:—

1. O do not against me, Lord. A good *tr.* of st. i., iii., vi., vii., by A. T. Russell, as No. 79 in his *Ps. & Hys.*, 1851.

2. Not in anger, mighty God. A good *tr.* omitting st. ii., iv., as No. 41 in Miss Winkworth's *C. B. for England*, 1863, and thence as No. 205 in the *Temple H. Bk.* 1867, as No. 323 in the *Free Church H. Bk.* 1882, and omitting the *tr.* of st. vi., as No. 78 in the *Upp. & Sherb. School H. Bk.* 1874. In America as No. 398 in the *Evang. Hymnal*, New York, 1880, in full.

3. Not in anger, Lord, Thou wilt. A *tr.* of st. i., iii., vi., vii., signed "X. X." as No. 59 in Dr. Pagenstecher's *Coll.* 1864.

4. Cast me not in wrath away. A *tr.* of st. i.–iii., vii., by E. Cronenwett, as No. 235 in the Ohio Lutheran *Hymnal*, 1880.

Other trs. are:—

(1) "Lord! withdraw the dreadful storm," by *J. C. Jacobi*, 1720, p. 41; 1722, p. 63; in his second ed., 1732, p. 98, greatly altered, and beginning, "O my God, avert the storm." (2) "Not in anger smite us, Lord," by *Miss Winkworth*, 1855, p. 55. (3) "In Thine anger smite me not," by *N. L. Frothingham*, 1870, p. 159.

iii. Welt, Ade! ich bin dein müde. [*For the Dying.*] 1st printed on a broadsheet for the funeral of Johanne Magdalene, daughter of the Archidiaconus Abraham Teller, of St. Nicholas's Church, Leipzig, who died Feb. 27, 1649, and included in Albinus's *Geistlicher geharnischter Kriegesheld*, Leipzig, 1675. Also given in the Bayreuth *G. B.* of 1660, p. 542, and recently as No. 842 in the *Unv. L. S.* 1851, in 9 st. of 8 l. The *tr.* in C. U. is:—

World, farewell! Of thee I'm tired. A full and good *tr.* in the 2nd Ser., 1858, of Miss Winkworth's *Lyra Ger.*, p. 207. In her *C. B. for England*, 1863, No. 198, st. iii., iv., vi. were omitted. Her *trs.* of ll. 1–4, of st. viii., v., vi., iv., beginning, "Time, thou speedest on but slowly," were included as No. 1305 in Robinson's *Songs for the Sancty.*, 1865, as No. 1392, in the *H. & Songs of Praise*, New York, 1874, and *Ch. Praise Bk.*, 1882, No. 652. Another *tr.* is:—"World, farewell, my soul is weary," by *Miss Dunn*, 1857, p. 113. [J. M.]

Albrecht, s. of Casimir, Margrave of Brandenburg-Culmbach in Lower Franconia, b. at Ansbach, Mar. 28, 1522. After his father's death he was well and piously educated by his uncle and guardian, Georg of Brandenburg. Distinguished as a boy for daring, on attaining his majority he adopted the profession of arms, gaining for himself the title of the "German Alcibiades." He accompanied the Emperor Charles V. to his French war in 1544, and again, against the Schmalkald Evangelical Union, in 1546. But in 1552 he took his proper stand as an Evangelical prince against the Emperor, and set earnestly to work to break down the Imperial power. While ravaging Lüneburg he was met in battle, July 9, 1553, at Sieversshausen, by his old friend Moritz, Elector of Saxony, and in the bloody conflict his forces were shattered, and Moritz mortally wounded. On Sept. 12 he was again defeated at Brunswick, and after being besieged at Schweinfurt, received his final overthrow at Eulenberg, June 13, 1554, escaping to France with only sixteen followers. In his troubles he acknowledged the hand of God on him, and repented of his former errors. By the intercession of his uncles he was permitted to appear at Regensburg to plead for the restoration of his lands. On his return he was seized with a fatal illness while visiting his brother-in-law, the Margrave Charles II. of Baden, at Pforzheim, and died there, repentant and firm in the faith, Jan. 8, 1557 (*Koch*, i. 339–343: *Allg. Deutsche Biog.*, i. 252–257, &c.). The only hymn ascribed to him is—

Was mein Gott will, das g'scheh allzeit. [*Trust in God.*] *Wackernagel*, iii. p. 1070–71, gives two forms of this hymn, the first from *Fünff Schöne Geistliche Lieder*, Dresden, 1556, the second from a broadsheet at Nürnberg, c. 1554. Both contain 4 st. of 10 l., but as st. iv. in 1556 is a doxology, the hymn may originally have had five st. or only three. *Bode*, pp. 324–5, quotes a broadsheet, Nürnberg, N.D., probably earlier than the above, where it has only 3 st. In the *Copenhagen G. B.*, 1571, it is entitled, "Des alten Churfürsten Markgraff Albrecht's Lied," which leads Wackernagel to remark, "Who wrote it for him, or who could have dedicated it to him, there is no proof." On the other hand, *Koch*, i. 341–343, *Lauxmann* in *Koch*, viii. 361–364, and *Fischer*, ii. 335–336, are inclined to ascribe it to him as author. Whoever was the author, the hymn is a very good one, and has always been a favourite hymn of consolation in sorrow, and at the hour of death, among the pious in Germany. The second form, which is that *tr.* into English, is included, as No. 641, in the *Unv. L. S.*, 1851.

The trs. are:—

(1) "God is my comfort and my tow'r," a *tr.* of st. ii. "Gott ist mein Trost, mein Zuversicht," as No. 329 in pt. i. of the *Moravian H. Bk.* 1754. (2) "The will of God is always best," by B. Latrobe, as No. 467 in the *Moravian H. Bk.* 1789, and repeated in later eds. (3) "God works His will, and best it is," by *Dr. G. Walker*, 1860, p. 45. (4) "Whate'er God will, let that be done," by *N. L. Frothingham*, 1870, p. 141, included in the Schaff-Gilman *Library of Rel. Poetry*, ed. 1883, p. 523. (5) "What my God wills, be done alway," in the *Family Treasury*, 1877, p. 111, without name of translator [J. M.]

Alderson, Eliza Sibbald, née Dykes, granddaughter of the Rev. Thomas Dykes, of Hull, and sister of the Rev. Dr. Dykes, b. in 1818, and married, in 1850, to the Rev. W. T. Alderson, some time chaplain to the West Riding Ho. of Correction, Wakefield. Mrs. Alderson is the author of the following hymns, the first of which is likely to attain a commanding position:—

1. And now, beloved Lord, Thy soul resigning. [*Passiontide.*] A hymn of more than usual merit, in 6 st. of 4 l., written in 1868 at the request of Dr. Dykes. In 1875, st. i., ii., v. and vi., were given in the revised ed. of *H. A. & M.*, No. 121, with a special tune *Commendatio* by Dr. Dykes. The full original text is restored in Thring's *Coll.*, 1882, No. 170.

2. Lord of glory, Who hast bought us. [*Almsgiving.*] Written in 1864, in 5 st. of 8 l., and pub. in the *App.* to *H. A. & M.*, 1868, No. 372, and repeated in the revised ed. 1875, No. 367, Mrs. Alderson says, "It was the very strong feeling that a tithe of our income was a solemn debt to God and His poor, which inspired it." Dr. Dykes's tune "*Charitas*" was composed for this hymn.

Aldridge, William, b. at Warminster, Wilts, 1737, for some years a minister in Lady Huntingdon's Connexion, and then of Jewry St. Chapel, London, d. Feb. 28th, 1797. A copy of his *Hymns*, 1776, is in the Cheshunt Coll. Library, and a second in the Brit. Mus. These *Hymns* reached the 5th ed. in 1789.

Ales diei nuntius. *A. C. Prudentius.* [*Tuesday Morning.*] This hymn is No. 1 in the *Cathemerinon* of Prudentius, and is in 25 st. of 4 l. The cento in use is composed of st. i., ii., xxi., xxv. of the poem, and will be found in *Daniel*, i., No. 103; additional notes, ii. p. 382; iv. p. 39. In the *Roman Brev.* it is the hymn for Tuesday at Lauds. Also in the *Hymn. Sarisb.*, Lond. 1851, pp. 47, 48; which contains, besides the *Sarum* text, variations from the *York Use*; and among different readings from Monastic Uses, those of *St. Alban's, Evesham, Worcester, St. Andrew de Bromholm* (Norfolk). It is also in the *Aberdeen Breviary* and others.

The text of this cento is also found in three MSS. of the 11th cent. in the *British Museum* (Harl. 2961, f. 222; Vesp. D. xii. f. 15 b; Jul. A. vi. f. 25 b); in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 18, it is printed from a Durham MS. of the 11th cent.; in Macgill's *Songs of the Christian Creed and Life*, 1876 and 1879; and others. For the full text see *Prudentii Opera*, Deventer, c. 1490, London, 1824; *Wackernagel*, i., No. 27, and *Macgill*, as above, Nos. 84–86. [W. A. S.]

Translations in C. U.:—

1. Hark! the bird of day sings clear. By W. J. Blew. 1st pub. on a broadsheet, with music, c. 1850, and then in *The Ch. Hy. & Tune Bk.* 1852, in 4 st. of 6 l. It was repeated in Rice's *Hymns*, 1870, No. 107. This *tr.* is from the *Sarum Brev.* text.

2. The winged herald of the day. By J. M. Neale. 1st pub. in the enlarged ed. (1st ed. 1852) of the *Hymnal N.*, 1854, No. 19, and continued in later editions. This *tr.* also from the *Sarum* text.

3. Day's herald bird, with descant clear. By J. D. Chambers, in his *Lauda Syon*, 1857, from the *Sarum* text, in 5 st. of 4 l. In 1867 it was rewritten as, "The herald bird of day proclaims," in the *People's H.*, No. 424.

4. The bird, the harbinger of light. A cento in the *Hymnary*, 1872, No. 23. It is compiled from all the above, together with Bp. Mant and Caswall.

Translations not in C. U.:—

1. The bird, the harbinger of light. *Mant*, 1837.
2. Now, while the herald bird of day. *Caswall*, 1849.
3. The cock's shrill horn proclaims the morn. *Copeland*, 1848.
4. The bird that hails the early morn. *Macgill*, 1876.
5. The bird that heralds in the light. *Macgill*, 1876.

The first of those by Dr. Macgill is a full *tr.* of Prudentius's text, and the second of the *Brev.* arrangement. Those by Bp. Mant and Caswall are *trs.* from the *Roman Brev.* The whole hymn is also translated in J. Banks's *Nugae*, 1854, pp. 157–161, as "The herald bird, the bird of morn."

6. The bird of day, messenger. In the 1545 *Primer*, and, as a reprint, in E. Burton's *Three Primers of Henry VIII.*, 1834. [J. J.]

Alexander, Cecil Frances, née Humphreys, second daughter of the late Major John Humphreys, Miltown House, co. Tyrone, Ireland, b. 1823, and m. in 1850 to the Rt. Rev. W. Alexander, D.D., Bishop of Derry and Raphoe. Mrs. Alexander's hymns and poems number nearly 400. They are mostly for children, and were published in her *Verses for Holy Seasons*, with Preface by Dr. Hook, 1846; *Poems on Subjects in the Old Testament*, pt. i. 1854, pt. ii. 1857; *Narrative Hymns for Village Schools*, 1853; *Hymns for Little Children*, 1848; *Hymns Descriptive and Devotional*, 1858; *The Legend of the Golden Prayers*, 1859; *Moral Songs*, N.D.; *The Lord of the Forest and his Vassals, an Allegory*, &c.; or contributed to the *Lyra Anglicana*, the S.P.C.K. *Ps. and Hymns*, *Hymns A. & M.*, and other collections. Some of the narrative hymns are rather heavy, and not a few of the descriptive are dull, but a large number remain which have won their way to the hearts of the young, and found a home there. Such hymns as "In Nazareth in olden time," "All things bright and beautiful," "Once in Royal David's city," "There is a green hill far away," "Jesus calls us o'er the tumult," "The roseate hues of early dawn," and others that might be named, are deservedly popular and are in most extensive use. Mrs. Alexander has also written hymns of a more elaborate character; but it is as a writer for children that she has excelled. [J. D.]

Alexander, James Waddell, D.D., s. of Archibald Alexander, D.D., b. at Hopewell, Louisa, county of Virginia, 13 Mar., 1804, graduated at Princeton, 1820, and was successively Professor of Rhetoric at Princeton, 1833; Pastor of Duane Street Presbyterian Church, New York, 1844; Professor of Church History, Princeton, 1849; and Pastor of 5th Avenue Presbyterian Church, New York, 1851; d. at Sweetsprings, Virginia, July 31, 1859. His works include *Gift to the Afflicted*, *Thoughts on Family Worship*, and others. His *Letters* were published by the Rev. Dr. Hall, in 2 vols., some time after his death, and his

translations were collected and published at New York in 1861, under the title, *The Breaking Crucible and other Translations.* Of these translations the following are in use:—"O Sacred Head, now wounded," a *tr.* of "Salve Caput," through the German; "Near the cross was Mary weeping," a *tr.* of "Stabat Mater"; and "Jesus, how sweet Thy memory is," a *tr.* of "Jesu dulcis memoria." The annotations of these *trs.* are given under their respective Latin first lines. [F. M. B.]

Alexander, Joseph Addison, D.D., brother of Dr. J. W. Alexander, and a minister of the Presbyterian Church, b. in Philadelphia, April 24, 1809, graduated at Princeton, 1826, became Adjunct Professor of Latin, 1835, and Associate Professor of Biblical Literature, 1838, d. at Princeton, Jan. 28, 1860. Dr. Alexander was a great Hebraist, and published Commentaries on Isaiah, the Psalms, &c. His poem, *The Doomed Man*, was written for, and first published in, the *Sunday School Journal*, Phila., April 5, 1837. It has striking merit, but moves in one of those doctrinal circles which hymns generally avoid. Parts of it are found as hymns in a few Calvinistic collections, as, "There is a time, we know not when," in the New York *Ch. Praise Book*, 1881, No. 288. This is sometimes given with the second stanza, "There is a line, by us unseen," as in Nason's *Coll.*, and Robinson's *Songs for the Sanctuary*, 1865. Unknown to English collections. [F. M. B.]

Alexander, Sir William, b. at Menstrie, the family estate, near Stirling, in 1580. In 1614 he was knighted by James I., and in 1633, created Earl of Stirling by Charles I., d. in London, Feb. 12, 1640, and was buried in the East Church, Stirling, April 12, 1640. He had the principal share in that version of the Psalms which, published as the work of King James, was sought to be forced upon the Scottish Church, 1634–37 [**Scottish Hymnody**, sect. ii. 3]. Bishop Williams, of Lincoln, in his funeral sermon for King James, says that James's "worke was staied in the one and thirty Psalme." A complete edition of Alexander's works, other than the Psalms, was published in 3 vols., 1870–72, as *The Poetical Works of Sir William Alexander, Earl of Stirling* (Glasgow, M. Ogle & Co.).

This is the usual account. Dr. Charles Rogers, however, in his *Memorials of the Earls of Stirling and the House of Alexander* (Edin., W. Paterson, 2 vols., 1877), conjecturally dates his birth 1567, says he was the only son of Alexander Alexander, describes him as Knight in 1609, and says his licence was for 21 (not 31) years. [J. M.]

Alexander, William, D.D., Bishop of Derry, son of the Rev. Robert Alexander, Preb. of Aghadowey, Ireland, b. in Londonderry, April, 1824, and educated at Tunbridge School, and Exeter and Brasenose Colleges, Oxford. Entering holy orders, Bp. Alexander has held successively the Rectory of Camus-juxta-Morne, co. Tyrone, and the Deanery of Emly, 1864, and since 1867 has held the united Bishoprics of Derry and Raphoe. Bp. Alexander's sacred poetry is found in the *Dublin University Mag.*, *The Spectator*, *Good Words*, *Lyra Brit.*, and *Lyra Anglicana*, together with his Oxford prize poems, *The Death of Jacob*, and *The Waters of Babylon*, and in his *Specimens Poetical and Critical*, privately printed, 1867. Little use, however, can be made of these compositions for hymnological purposes.

Alexander, William Lindsay, D.D., LL.D., of Pinkieburn, Musselburgh, s. of William Alexander, Esq., Leith, b. in the vicinity of Leith, August 24, 1808. After studying at the Universities of Edinburgh and St. Andrew's, he became, in 1828, Classical Tutor in what is now The Lancashire College. After studying for some time at Halle, he, in 1835, became minister of North College St. Congregational Church, Edinburgh, removing with his congregation in 1861 to a new church in George IV. Bridge, called the Augustine Church, and retired from the pastoral charge of the same in 1877. He d. at Pinkieburn, Dec. 20, 1884. He was, from 1854 to 1881, Professor in the Scottish Congregational Hall. In 1846 he received the degree of D.D. from the University of St. Andrew's, and in 1884 that of LL.D., from Edinburgh. He became a member of the O. T. Revision Company in 1870. He wrote and edited many valuable theological works. His *Sel. of Hys.* known as the *Augustine H. Bk.*, in which his original hymns and translations appeared, was first pub. in 1849. [**Scottish Hymnody**, § vi.] [J. M.]

Alford, Henry, D.D., son of the Rev. Henry Alford, Rector of Aston Sandford, b. at 25 Alfred Place, Bedford Row, London, Oct. 7, 1810, and educated at Trin. Coll., Cambridge, graduating in honours, in 1832. In 1833 he was ordained to the Curacy of Ampton. Subsequently he held the Vicarage of Wymeswold, 1835–1853; the Incumbency of Quebec Chapel, London, 1853–1857; and the Deanery of Canterbury, 1857 to his death, which took place at Canterbury, Jan. 12, 1871. In addition he held several important appointments, including that of a Fellow of Trinity, and the Hulsean Lectureship, 1841–2. His literary labours extended to every department of literature, but his noblest undertaking was his ed. of the Greek Testament, the result of 20 years' labour. His hymnological and poetical works, given below, were numerous, and included the compiling of collections, the composition of original hymns, and translations from other languages. As a hymn-writer he added little to his literary reputation. The rhythm of his hymns is musical, but the poetry is neither striking, nor the thought original. They are evangelical in their teaching, but somewhat cold and conventional. They vary greatly in merit, the most popular being "Come, ye thankful people, come," "In token that thou shalt not fear," and "Forward be our watchword." His collections, the *Psalms and Hymns of* 1844, and the *Year of Praise*, 1867, have not achieved a marked success. His poetical and hymnological works include—

(1) Hymns in the *Christian Observer* and the *Christian Guardian*, 1830. (2) *Poems and Poetical Fragments* (no name), Cambridge, J. J. Deighton, 1833.

(3) *The School of the Heart, and other Poems*, Cambridge, Pitt Press, 1835. (4) *Hymns for the Sundays and Festivals throughout the Year*, &c., Lond., Longman & Co., 1836. (5) *Psalms and Hymns, adapted for the Sundays and Holidays throughout the year*, &c., Lond., Rivington, 1844. (6) *Poetical Works*, 2 vols., Lond., Rivington, 1845. (7) *Select Poetical Works*, Lond., Rivington, 1851. (8) An American ed. of his *Poems*, Boston, Ticknor, Reed & Field, 1853. (9) *Passing away*, and *Life's Answer*, poems in *Macmillan's Magazine*, 1863. (10) *Evening Hexameters*, in *Good Words*, 1864. (11) On *Church Hymn Books*, in the *Contemporary Review*, 1866. (12) *Year of Praise*, Lond., A. Strahan, 1867. (13) *Poetical Works*, 1868. (14) *The Lord's Prayer*, 1869. (15) *Prose Hymns*, 1844. (16) *Abbot of Muchelnaye*, 1841. (17) *Hymns in British Magazine*, 1832. (18) A *tr.* of *Cantemus cuncti*, q.v. [J. D.]

Aliqua. The *nom de plume* of Mrs. Eliza O. Peirson, an American writer.

Aliquis. A volume of *Hys. for Villagers*, was pub. in 1821, under this *nom de plume*.

Alix. The *nom de plume* of J. H. Evans (q.v.) in the *Family Visitor*, 1827, &c.

All around us, fair with flowers. [*Life's Work.*] Given as *Anon.* in Longfellow and Johnson's *Bk. of Hymns*, 1846, No. 306, and their *Hymns of the Spirit*, Boston, U.S.A., 1864, No. 576, in 5 st. of 4 l.

All creation groans and travails. *J. M. Neale.* [*Cattle Plague.*] Written for the Fast Day for the Great Cattle Plague, 1866, and first published in the *Guardian*. Shortly afterwards it was issued by Novello, with suitable music. During the latter part of the same year it was included in Neale's original *Sequences, Hys., &c.*, pub. under the supervision of Dr. Littledale, Dr. Neale having died a few months before. It is entitled "Cattle Plague Hymn," and consists of 10 st. of 4 l. In 1872 it was reprinted in the *Hymnary*.

All from the sun's uprise. *G. Sandys.* [*Ps. c.*] This spirited and somewhat quaint rendering of Ps. c. appeared in his *Paraphrase upon the Psalms of David*, 1636, and 1640, pp. 120–21: and again, as a part of his *Paraphrase upon the Divine Poems*, 1638 and 1640, in 3 st. of 8 l. It was also repeated in a beautiful edition of the *Paraphrase of the Psalmes*, 1648 [*Brit. Mus.*], and again in an edition by the Rev. Richard Hooper. As given in Martineau's earlier *Hymns*, &c., 1840, and in his later *Hys. of Praise and Prayer*, 1873, it is unaltered.

All glorious God, what hymns of praise. *P. Doddridge.* [*Praise.*] In the "D. MSS." this hymn is headed, "Of being prepared for the inheritance of the Saints in light. A song of praise for Col. i. 12," and is dated "Dec. 13, 1736," No. xxix. The same text was given in J. Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 298, in 5 st. of 4 l., and, with slight changes, in J. D. Humphreys's ed. of the same, 1839, No. 324. Although a hymn of praise of more than usual merit in many ways, it is rarely given in the English collections, and found in but a few of the American hymnals.

All glory and praise to Jesus our Lord. *C. Wesley.* [*Gift of the Holy Spirit.*] Pub. from the *Wesley MSS.* in the Library of the Theological Institution, Richmond, in the *P. Works of J. & C. Wesley*, 1868–72, vol. xiii. p. 248, in 4 st. of 4 l. It previously appeared in the Amer. *Meth. Episc. H. Bk.*, 1849, No. 201. Beyond this it is but little known.

All glory to God in the sky. *C. Wesley.* [*Christmas.*] This is No. xviii. of his *Hymns for the Nativity of our Lord*, 1744, in 5 st. of 8 l. In 1780 it was given in full in the *Wes. H. Bk.*, No. 211, and has been repeated in all later editions. (*P. Works*, 1868–72, vol. iv. p. 125.) Its use amongst the Methodist bodies in all English-speaking countries is considerable; but outside of Methodism it is but little known.

All glory to our gracious Lord. *C. Wesley.* [*Ps. cxviii.*] This paraphrase of Ps. cxviii. in 22 st. of 6 l., although pub. in the *Psalms and Hymns of J. & C. Wesley*, 1743, did not appear, in any form, in the *Wes. H. Bk.* until the revised ed. of 1875, when two centos were given as one hymn (No. 616), in two parts, the first being st. 1, 3, 10, 11, 12 and 15; and the second, "Jesus is lifted up on high," st. 17–22. Full original text in the *P. Works*, 1868–72, vol. viii. pp. 204–208.

All hail, dear Conqueror, all hail. *F. W. Faber.* [*Easter.*] Appeared in his *Jesus and Mary, or Catholic Hymns*, &c., 1849, No. xii. in 10 st. of 4 l. and entitled "Jesus Risen." It was repeated in later editions of the same work, and in his *Hymns*, 1862. It is usually given in modern collections in an abbreviated and sometimes altered form. Amongst the hymnals in which it is thus found are the *Appx.* to *Hymnal N.*, No. 155; *Hys. and Carols* (Ch. Sisters' Home), No. 40; and the Scottish Presb. *Ibrox Hyml.*, No. 3; whilst the *Holy Family Hys.* retain the full text.

All hail, Incarnate God. *Elizabeth Scott.* [*Glory of Christ's Kingdom.*] Contributed, under the signature of "*S*", to Ash and Evans's Bapt. *Coll. of Hys.*, 1769, No. 358, in 4 st. of 6 l., and headed "The increasing Glory and Perpetuity of the Messiah's Kingdom." In 1787, on its republication in Rippon's Bapt. *Sel.*, No. 430, to the st. ii. which reads:—

> "To Thee the hoary head
> Its silver honors pays;
> To Thee the blooming youth
> Devotes his brightest days;
> And every age their tribute bring
> And bow to Thee, all-conquering King"—

this note was added:—

> "Composed on seeing an aged saint and a youth taken into church communion together."

In modern collections it is almost entirely confined to those of the Baptists and Congregationalists. It was introduced into the American hymnals through Staughton's ed. of *Rippon*, 1813. Orig. text in Bapt. *Ps. and Hys.*, 1858, No. 199. [W. T. B.]

All hail, mysterious King. *P. Doddridge.* [*Christ the King.*] This hymn on Rev. xxii. 16 is not in the "*D. MSS.*" It was 1st pub. (posthumously) in his *Hymns*, &c., 1755 No. 359, in 4 st. of 4 l., and entitled

"Christ the Root and Offspring of David, and the Morning Star." It is also repeated in later eds. of the same work, and in the corrected and enlarged ed. by J. D. Humphreys, 1839. Its use in Great Britain is limited, and confined almost exclusively to the older collections; but in America it is given in several hymnals.

All hail, Redeemer of mankind. *C. Wesley.* [*Holy Communion.*] One of the most pronounced and definite of C. Wesley's Sacramental Hymns. It appeared in the *Hymns on the Lord's Supper by J. & C. Wesley*, 1745, No. cxxiv., in 4 st. of 6 l., and was republished in the *P. Works of J. & C. Wesley*, 1868–72, vol. iii. pp. 308–9. Its use as a congregational hymn is of recent date. In Pott's *Hys. fitted to the Order of Com. Pr.* 1861, and Thring's *Coll.*, 1882, st. ii. is omitted. This is also done in the *Hymnary*, 1872; but in this last, verbal alterations are introduced into the text of the hymn, and an additional stanza, "Acceptance in His Holy Name," has been appended thereto. The most striking stanza in the original hymn is the third, in which the *daily* celebration of the Holy Communion is set forth:—

"Yet may we celebrate below,
And daily thus Thine offering show
Exposed before Thy Father's eyes;
In this tremendous mystery
Present Thee bleeding on a tree,
Our everlasting Sacrifice."

As a congregational hymn it is unknown outside the collections of the Ch. of England.

All hail the glorious morn. *John Peacock.* [*Res. and As. of Christ.*] 1st printed in his *Songs of Praise composed from the Holy Scriptures, in Two Parts*, Lond., Pasham, 1776. It is in 6 st. of 8 l., is No. 37, and is headed, "The Resurrection and Ascension of Christ." In 1806 it was included in Dobell's *Coll.* with slight alterations, and thence passed into a few American hymnals. [W. T. B.]

All hail! the power of Jesus' Name. *E. Perronet.* [*On the Resurrection.*] In the Nov. number of the *Gospel Magazine*, 1779, the tune by Shrubsole, afterwards known as "Miles Lane," appeared with the following words:—

"All hail! the pow'r of Jesu's Name;
Let angels prostrate fall;
Bring forth the Royal Diadem,
To crown him Lord of all."

In the following April, 1780, the complete hymn, with the title, "On the Resurrection, the Lord is King," was given in the same magazine, the additional verses being:—

"Let highborn seraphs tune the lyre,
And as they tune it, fall
Before His face who tunes their choir,
And crown Him Lord of all.

Crown Him ye morning stars of light,
Who fix'd this floating ball;
Now hail the strength of Israel's might,
And crown Him Lord of all.

Crown Him, ye martyrs of your God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all.

Ye seed of Israel's chosen race,
Ye ransom'd of the fall,
Hail Him Who saves you by His grace,
And crown Him Lord of all.

Hail Him, ye heirs of David's line,
Whom David Lord did call;
The God incarnate, man Divine,
And crown Him Lord of all.

Sinners! whose love can ne'er forget
The wormwood and the gall,
Go—spread your trophies at His feet,
And crown Him Lord of all.

Let every tribe and every tongue
That bound creation's call,
Now shout in universal song,
The crownèd Lord of all."

In 1785 it was included by the author in his *Occasional Verses, Moral and Sacred*, p. 22, and entitled, "On the Resurrection."

One of the earliest compilers to adapt the hymn was G. Burder, in the 2nd ed. of his *Coll.*, 1784, No. 190. It is headed "The Coronation Hymn," and consists of 4 stanzas, being st. i., vii., v., and viii. of the original, with the following alterations:—

St. i., l. 4. "*And* crown."
St. iii., l. 1. "*Ye souls redeem'd of Adam's race,*
Ye ransom'd *from.*"
St. iv. "*Let ev'ry tribe, and ev'ry tongue,*
Throughout this earthly ball,
Unite in one harmonious song,
And crown him Lord of all."

It may be worth notice that this hymn is immediately followed by another written in imitation of it, and headed "The Prince of Peace" (adapted to the same tune). The 1st stanza is:—

"Let saints on earth their anthems raise,
Who taste the Saviour's grace;
Let saints in heav'n proclaim his praise,
And crown him "Prince of Peace."

This hymn is in 4 stanzas, and is signed "E." (i.e. Jonathan Evans). In the same year another and much altered form appeared in Dr. Rippon's *Sel. of Hys.*, 1787, No. 177. As this adaptation is the received text in G. Brit. and America, we give it (with the alterations and additions made by Dr. Rippon, in *italics*), together with the curious titles which were added to the stanzas:—

The Spiritual Coronation, Cant. iii. 11.

1. "Angels.

All-hail, the power of Jesus' name!
Let angels prostrate fall:
Bring forth the royal diadem,
And crown Him Lord of all.

2. Martyrs.

[Crown Him, ye martyrs of *our* God,
Who from His altar call;
Extol the Stem of Jesse's rod,
And crown Him Lord of all.]

3. Converted Jews.

[Ye *chosen seed of Israel's race,*
A remnant weak and small;
Hail Him, who saves you by His grace,
And crown Him Lord of all.]

4. Believing Gentiles.

Ye Gentile sinners, ne'er forget
The wormwood and the gall;
Go—spread your trophies at His feet,
And crown Him Lord of all.

5. Sinners of every Age.

[*Babes, men, and sires, who know His love*
Who feel your sin and thrall,
Now joy with all the hosts above,
And crown Him Lord of all.]

6. Sinners of every Nation.
Let every *kindred, every tribe,*
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

7. Ourselves.
Oh that, with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all."

By comparing this text with that of modern hymnals, it will be at once seen that this revised and rewritten form of the text is that upon which all modern forms of the hymn are based, and that the correct designation is "*E. Perronet*, 1779–80; *J. Rippon*, 1787." The first line has also been altered in some collections to (1) "All hail! the great *Immanuel's* name" (sometimes "*Emmanuel*"). This was given in Wilks's edition of Whitefield's *Coll.*, 1798, and has been continued to modern hymnals. We have also: (2) "All hail! the great *Redeemer's* name," in a very limited number of hymn-books. [J. J.]

A claim to the authorship of this hymn has been made for the Rev. John Duncan, LL.D., who became in 1800 minister of the Scots church, Peter Street, Golden Square, London. The sole foundation, however, for this claim is the erroneous ascription of the hymn to Duncan in J. Dobell's *Sel.*, 1806. As Dobell's error took the form in later years of a persistent family tradition among Dr. Duncan's descendants, and as their claim on his behalf has received great attention, and is widely known, the following resumé of the facts is called for:—

Edward Perronet, after the rupture with Lady Huntingdon, continued to preach to a small congregation of dissenters at Canterbury, where he d. in 1792. He wrote many small poetical pieces of which a few were printed, but always anonymously. In 1779, Shrubsole, who had been a chorister in Canterbury Cathedral, and was then about 20 years of age, wrote for Perronet's hymn, then still in MS., the tune afterwards known as "Miles Lane." This tune, with the words of the first verse of the hymn annexed, was sent, doubtless by Shrubsole, to the *Gospel Mag.*, where it was published in Nov. 1779. Enquiry would then be naturally made for the remainder of the hymn, which accordingly was given complete in the magazine in April following. In 1785, *Occasional Verses* appeared, being a collection of Perronet's miscellaneous pieces, edited by one of his friends. His name is, as usual, not given, but that the volume consists of his works is unquestionable. One of the pieces is addressed to the memory of his father, the Rev. Vincent Perronet, and others, apparently, to various members of his family who are indicated by their initials only. In the "Address to the Reader" from "the Author," Perronet himself says—"The following miscellaneous productions were not originally intended for public view, as they are but the unpremeditated effusions of mere private amusement, and only occasionally shown by way of personal respect to a handful of the friends of the Author; who having entrusted a copy of these, and many others, to a particular acquaintance, has been at length persuaded to admit of their being made public."

Not only is the hymn "All hail the power" in *Occasional Verses*, but it is immediately followed by another hymn, commencing "Hail, holy, holy, holy Lord!" written in the same metre, in the same manner, and clearly by the same hand. It may be added that the copy of *Occasional Verses* in the library of the *Brit. Mus.* has two tracts bound up with it. One of these, *Select Passages of the Old & New Testament versified*, 1756, is known to be by Perronet, and the *Brit. Mus.* copy contains his name in autograph with many MS. corrections of the text. The other tract, entitled *A Small Collection of Hymns*, &c., Canterbury, 1782, may also be ascribed to him with certainty. Ten years previously he had published another tract with a somewhat similar title:—*A Small Collection in Verse, Containing*, &c., 1772.

In 1787, Rippon published a recast of the hymn as above. In 1801, *Williams and Boden* reprinted *Rippon's* text (omitting one stanza), and gave the names of Perronet, as author of the hymn, and of Shrubsole, as composer of the tune.

Dr. Duncan settled in London about 1790, previous to which time he had preached in Hampshire and Dorsetshire, lastly in Wimborne, where he probably made the acquaintance of Dobell, who lived close by at Poole. When, many years afterwards, Dobell was compiling his *Selection*, Duncan appears to have been among those from whom he received advice or help, for Duncan's name is appended to one of the four "Recommendations" prefixed to the 1st ed. It is more than probable therefore that it was from Duncan that Dobell obtained a copy of "All hail the power." The form in which the hymn is given by Dobell is neither Perronet's nor Rippon's, but a mixture of both, with two or three slight verbal alterations; and if, as is highly probable, Dobell obtained the hymn from Duncan, and still more, if, as is possible, the arrangement sent to Dobell was really made by Duncan for the use of his own congregation, the ascription of the hymn to the latter is readily accounted for. The error is repeated in the 3rd ed. of Dobell's *Sel.*, London, N.D., showing either that Duncan omitted to notice it, or, as often happens, the correction was not attended to. Dobell also ascribes to Duncan another hymn, "Exalted high at God's right hand," which is first found in Rowland Hill's *Coll. of Ps. & Hys.*, 1783, and is always ascribed to him. Dobell's error in both cases probably arose from the same cause.

The mixed version of the hymn as given by Dobell is in 9 stanzas as follows:—Heading, *Coronation, Cant. iii. 11.* St. i. as *Rippon* i.; st. ii. as *Perronet* ii.; st. iii. as *Perronet* iii.; st. iv. as *Rippon* ii.; st. v. l. 1, as *Rippon*, l. 1; l. 2 as *Perronet*, v. l. 2, but changing *of* into *from*; il. 3, 4 as *Perronet*; st. vi. as *Perronet* vi.; st. vii. as *Perronet* vii.; st. viii. as *Rippon* vi.; st. ix. as *Rippon* vii.

In Isaac Nicholson's *Coll.*, 1807, the hymn is given with Rippon's text, omitting Rippon's st. v., but the editor, copying Dobell, has ascribed the authorship to Duncan.

In 1808, when Thomas Young, Perronet's successor at Canterbury, compiled his *Beauties of Dr. Watts*, &c., he used Dobell's *Sel.*, and, not knowing the author, repeated the ascription of "Exalted high" to Duncan, but correctly gives "All hail" to Perronet, from whose tract of 1756, and his *Occasional Verses*, he quotes some other pieces. In the 3rd ed. of the *Beauties of Dr. Watts*, &c., 1817, and in the 4th ed., 1826, Young, while retaining the *Perronet* ascription to "All hail," &c., omitted that of *Duncan* to "Exalted high," &c., thereby implying that he had discovered his error with regard to Duncan.

Shrubsole's tune appears to have become popular, especially among the dissenters, soon after its publication, and the name "Miles Lane" was in all probability given to it from its use by a congregation of Independents who met at a chapel in Miles Lane, London, till 1795, when they were succeeded by a body of Scotch Seceders. The name "Miles Lane" is found in Isaac Smith's *Collection of Psalm Tunes*, 4th ed.

[G. A. C.]

The use of this hymn in various forms and many languages is very extensive. In the number of hymn-books in which it is found in one form or another, it ranks with the first ten in the English language. A rendering in Latin, "Salve, nomen potestatis," is given in Bingham's *Hymnol. Christ. Latin.* 1871.

[J. J.]

All hail, Thou great Redeemer, hail. *Joseph Irons.* [*Perseverance of the Saints.*] 1st pub. in his *Zion's Songs*, &c., 3rd ed., 1825, No. 157, thence into Snepp's *S. of G. & G.*, 1872, No. 412, unaltered.

All hail, Thou Resurrection. *W. H. Havergal.* [*Easter.*] Written in 1867, and first pub. in Snepp's *S. of G. & G.*, 1872, No. 253, in 3 st. of 8. l. It was also included in *Life Echoes*, 1883. ("HAV. MSS.")

All hail, triumphant Lord. [*Ascension.*] Appeared in the *Salisbury H. Bk.*,

1837, No. 100, in 3 st. of 6 l.; the *New Cong.*, 1859, Barry's *Ps. & Hys.*, 1868, the *N. Zealand Hymnal*, 1872, and others; but always without signature. It is evidently based upon C. Wesley's hymn for the Ascension, "God is gone up on high" (q.v.). Its authorship is unknown.

All hail, victorious Lord. *B. Woodd.* [*Ps. cx.*] This version of Ps. cx. in 4 st. of 6 l. appeared in the author's *Psalms of David and other Portions of the Sacred Scriptures*, &c., undated, but pub. about 1810. This work was revised and republished as *A New Metrical Version of the Psalms*, &c., in 1821. This paraphrase, as found in the Islington *Ps. & Hys.*, and the *New Cong.*, 1859, is composed of st. i. and iii. of the original. The full text is not found in any modern collection, and for collation must be consulted as above.

All hail, ye blessed band. [*Holy Baptism.*] This cento appears in *The Service of Song for Baptist Churches*, Boston, U.S.A., 1871, No. 815. Its construction is peculiar, as the following directions for its use at the public administration of Holy Baptism to adults will indicate:—

"Stanzas 3 to 8 inclusive of this hymn are designed to be sung during the intervals of a baptism; one verse as each candidate goes down into the water, or comes forth from it, according to choice. As it is generally found difficult for a congregation to sing unitedly and at the right time in the administration, it has been suggested that a choir sing these stanzas, the congregation uniting in the first two and the last two, as indicated."

To meet these requirements the cento has been thus composed:—

St. i., ii., "All hail, ye blessed band," to be sung by the congregation, are from Mrs. Lydia Sigourney's hymn, No. 515, in Winchell's *Additional Hymns*, U.S.A., 1832; st. iii., iv., "Saviour, Thy law we love," to be sung by the choir, are also by Mrs. Sigourney, and from the same source as st. i., ii. St. v., vi., "Here we behold the grave," to be sung by the choir, are by the Rev. C. H. Spurgeon, from *Our Own H. Bk.*, 1866, No. 934. St. vii., "Oh, what if we are Christ's," is by Sir H. W. Baker, from Murray's *Hymnal*, 1852, and, in common with st. viii., "Ashamed who now can be" (*Anon.*), has to be sung by the choir. The concluding stanzas, ix., x., "Come, sinners, wash away," are *Anon.* They are to be sung by the congregation. Taken together, it is the most dramatic hymn for Divine worship with which we are acquainted.

All hearts to Thee are open here. *J. Montgomery.* [*Divine Worship.*] Written for the special annual service of the Red Hill Sunday School, Sheffield, held May 12, 1837, and printed on a fly-leaf for the occasion. [M. MSS.] It was included in Montgomery's *Original Hymns*, 1853, No. 116, in 6 st. of 4 l. In J. H. Thom's *Hymns*, 1858, st. v. is omitted.

All heaven was hush'd, Our risen Lord. *G. Rawson.* [*Ps. cx.*] Contributed to the *Leeds H. Bk.* 1853, No. 149, in 8 st. of 4 l., from thence it has passed into a few collections, but its use is not extensive. In the author's *Hymns, Verses, & Chants*, 1876, pp. 23–24, it is given with slight variations. This is the authorized text of the hymn.

All is bright and gay around us. *J. M. Neale.* [*SS. Philip & James.*] This Saints' day hymn is in the 3rd series of the author's *Hymns for Children*, 1846, No. xviii. in 4 st. of 8 l.; and again, without alteration, in later eds. of the same. In the S. P. C. K. *Ch. Hys.*, 1871, and some other collections, it is given as—"All is bright and *cheerful round* us"; but the alterations are very slight.

All is o'er;—the pain, the sorrow. *J. Moultrie.* [*Easter Eve.*] The original, entitled "Hymn for Easter Eve," is dated "April 2nd, 1836." It is in 20 st. of 6 l., and was pub. in his work, *My Brother's Grave and other Poems*, 1837 (3rd ed. 1852, p. 262). In the *Ps. & Hys. adapted to Pub. Worship*, Rugby, 1839, commonly known as *Buckoll's Coll.*, a cento, composed of st. i., ii., iii. and xx., unaltered, was given as No. 2. This was repeated in later editions of the same work, and has passed from thence into many collections, both in G. Brit. and in America. In the American hymnals it is usually altered, as in the *Hymnal of the Prot. Episcop. Ch.* 1872, No. 92; *Hys. & S. of Praise*, 1874; *Hys. of the Ch.* 1869, and others. In the last-named collection it is attributed to "J. E. L." (*i.e.* Jane E. Leeson) in error. The closing lines of st. i. read in the original:—

"Yet once more to seal His doom,
Christ must sleep within the tomb."

These lines have been omitted from Thring's *Coll.* 1882, No. 186, in favour of:—

"Yet awhile, His own to save
Christ must linger in the grave"—

by the Rev. J. Ellerton.

All knowing God! 'tis Thine to know. *T. Scott.* [*Charitable Judgment.*] This hymn is No. 115 in Enfield's Warrington *Sel.*, 1772, in 5 st. of 4 l., and is headed "Charitable Judgment." It is found in a few modern collections, principally amongst the Unitarians, but usually as—"All *seeing* God, 'tis Thine to know,"—and abbreviated, as in Martineau's *Hys.*, 1840, No. 496, and Courtauld's *Ps., Hys., and Anths.*, 1860, No. 328. [W. T. B.]

All mortal vanities be gone. *I. Watts.* [*Vision of the Lamb.*] This is No. 25 of Bk. i. in his *Hymns and Spiritual Songs*, 1707, in 9 st. of 4 l., and based upon Rev. v. 6–9, "A vision of the Lamb." It is in use in G. Britain and America, although to a limited extent.

All people that on earth do dwell. [*Ps. c.*] The memories which have gathered round this rendering of the 100th Psalm, together with the uncertainty of its authorship, require us to trace its history, to note its true text, and to determine, if possible, its author.

I. HISTORY.—It appeared for the first time in the *Psalter*, pub. in London by John Daye, in 1560–1, and in the *Anglo-Genevan Psalter*, printed at Geneva, in 1561. In the full *English Psalter* of 1562 it is not found, but in an *Appendix* to the edition of 1564 (*Brit. Mus.*) it is given, and again in the body of the work in 1565 (*Brit. Mus.*). It was also included in the *Scottish Psalter* of 1564. From 1564 it reappeared in all editions of the *English* and *Scottish Psalters*, and is also found in most hymn-books published during the past 150 years.

II. Text.—The original text from the only copy of *Daye's Psalter*, 1560–1, known, and in which it is printed in the old black-letter text of the period, is as follows:—

"Psalme C.

Al people yᵗ on earth do dwel,
sing to yᵉ lord, with chereful voice
Him serve wᵗ fear, his praise forth tel,
come ye before him and reioyce.

The Lord ye know is God in dede,
with out our aide, he did us make:
We are his folck, he doth us fede,
and for his Shepe, he doth us take.

Oh enter then his gates with prayse
approche with ioye, his courtes unto:
Praise, laude, and blesse his name alwayes,
for it is semely so to doe.

For why? the Lord our God is good,
his mercy is for euer sure:
His trueth at all tymes firmely stood
and shall from age to age indure."

[*Orig. ed.* 1560–1, *London, J. Daye.*]

In what form this text reached Geneva, whether in MS. or in a copy of Daye's edition, cannot be determined. Within a few months, if not simultaneously, the same text, varying only in the spelling of some words (the *folck* of Daye's ed. being spelt *folke*, &c.), was given in the *Anglo-Genevan* ed. of 1561, and again in many later editions of the *English Psalter*. In the subsequent history of the text the following variations have crept in:—

St. i., l. 3. "Him serve with *fear*," changed to "*mirth*." This is found in the *Scottish Psalter* of 1650, and is taken from the C.M. version of Ps. c. given in the older English Psalters.

St. ii., l. 1. "The Lord ye know is," changed to "*Know that the Lord is*," &c., is also in the *Scottish Psalter* of 1650, and is from the same C.M. version as in st. i.

St. ii., l. 3. "Folck" changed to "*flock*." This was possibly a printer's error to begin with, caused by transposing the *o* and *l*. It is found as early as the *Psalter* printed by "The Assignes of Richard Day, London, 1585," and has continued in the text from that date to Thring's *Coll.*, 1882. In that work Mr. Thring has reprinted the full text of 1560–1, and added thereto a doxology by Dr. Neale, based on Brady and Tate. This doxology is also found in *H. A. & M.*, and other collections.

III. Authorship.—This is somewhat difficult to determine. The evidence is this:—

1. Daye's Psalter, 1560–1. No signature.
*2. Anglo-Genevan Psalter, 1561. "*Tho. Ster.*"
*3. Britwell Psalter, 1561. "*W. Ke.*"
*4. Scottish Psalter, 1564. "*W. Ke.*"
5. Daye's Appendix, 1564. No signature.
6. Daye's Psalter, 1565. No signature.
7. Daye's Psalter, 1566. No signature.
8. Crespin's Psalter (Geneva), 1569. No signature.
9. Daye's Psalter, 1579. No signature.
10. Daye's Psalter, 1587. "*I. H.*"

These are all the Psalters known which have any value in determining the question. This evidence is certainly in favour of *W. Kethe*, and this is the more conclusive when we remember that the *Britwell Psalter*, 1561, and the *Scottish Psalter* of 1564, are reprints of the *Anglo-Genevan Psalter*, with such corrections in spelling as an English work printed on the Continent would call for, and constitute together (*) a distinct family from the Daye Psalters. The metre is also in Kethe's favour, and decisive against both Sternhold and Hopkins. Its correct subscription is therefore "*W. Kethe*, 1560–1."

The historical account of the Psalters here named is given in the *English Psalters*, the *Scottish Hymnody*, and the *Old Version*, iii., v., in this work.

Although the history of tunes forms no part of our work, a few facts concerning "The Old Hundredth" may not be unacceptable. It first appeared in the enlarged edition of the French Genevan Psalter, published in 1551, as the tune to Ps. cxxxiv. The first half of the tune is a musical phrase which is found in various combinations both before and after that time; but the latter part of the tune, and the form of the whole of it, is the work of Louis Bourgeois, who, and not Guillaume Franc, is now known to be the editor of this edition of the French Genevan Psalter. Kethe's version of Ps. c. was doubtless written for this tune. [J. J.]

All powerful, self-existent God. [*God unchangeable.*] Pub. anonymously in B. Williams's *Coll. of H. for Pub. Worship on the Genl. Principles of Natural and Revealed Religion*, Salisb., 1778, No. 3, in 6 st. of 4 l. and headed "The Immortality of God." It is based on Ps. cii. v. 27. In 1781 it was also included in his *Bk. of Psalms*, Salisb., p. 286, as version vi. of Ps. cii. After passing through several Unitarian Collections, it appeared in Longfellow and Johnson's Amer. *Hys. of the Spirit*, 1864, No. 80, in 3 st., being st. i., iii., and vi. of the original in an altered form. Orig. text as above. [W. T. B.]

All praise to Him who dwells in bliss. *C. Wesley.* [*Evening.*] 1st pub. in J. Wesley's *Coll. of Ps. & Hymns*, 1741, as "An Evening Hymn," in 5 st. of 4 l. In the *Poetical Works of J. & C. Wesley*, 1868–72, vol. ii. p. 27, it is repeated without alteration. Although in somewhat extensive use both in Great Britain and America, it has never found a place in the *Wes. H. Bk.* In the *Hymnary*, 1872, No. 75, a doxology has been added. Usually it is given in its original form.

All praise to our redeeming Lord. *C. Wesley.* [*Christian Fellowship.*] No. xxxii. of his *Hymns for those that seek and those that have Redemption in the Blood of Jesus Christ*, 1747, in 3 st. of 8 l. and entitled, "At Meeting of Friends." It was not included in the *Wes. H. Bk.* until after the death of J. Wesley, and was added in one of the editions of that collection during its partial revision in 1800–1. It has become a favourite hymn amongst the Methodist bodies in all English-speaking countries, but its use, otherwise than by the Methodists, is limited. Orig. text in *P. Works*, 1868–72, vol. iv. p. 252.

All praise to the Lamb! Accepted I am. *C. Wesley.* [*Assurance.*] Appeared in his *Hymns and Sacred Poems*, 1759, vol. i., No. 130, in 18 st. of 3 l. It is not in C. U. as

a whole; but st. i., iii., v., and vi., slightly altered, are sometimes found as in the Amer. *H. Bk. of the Evang. Association*. Cleveland, Ohio, 1882, No. 326. Orig. text in *P. Works*, 1868–72, vol. v. p. 25. The well-known passage:—

"Not a cloud doth arise
To darken the skies,
Or hide for a moment my Lord from my eyes:"

which reads in the original, "Not a *doubt*," &c., is st. v. of this hymn.

All praise to Thee, who didst command. *Bp. R. Mant.* [*Common of Apostles.*] An original hymn given in his *Ancient Hymns*, &c., 1837, No. 67, in 6 st. of 4 l. and entitled, "Hymn of Thanksgiving for an Apostolic Ministry." In 1847 it was included in Fallow's *Sel. of Hys. for Pub. and Priv. Use*, No. 50; in 1853 in the Cooke & Denton *Hymnal*, No. 168, for "St. Matthias' Day;" and in later collections. Orig. text. in Rivington's ed. of the *Ancient Hymns*, 1871.

All-seeing God, Thy love sustains. *W. J. Irons.* [*Providence.*] A metrical form of the Collect for the 8th Sun. after Trinity, "O God, whose never failing mercy ordereth all things, both in heaven and earth, &c." given in his *Ps. & Hys. for the Church*, 1873, No. 167, in 4 st. of 7 l. and headed "Perceiving God's Providence." In 1882, it was included in Thring's *Coll., No.* 248, with "beneath *Thy sheltering* Wings." for "beneath the cherub's wings,' st. ii., l. 6, but otherwise unaltered.

All thanks be to God. *C. Wesley.* [*Thanksgiving.*] One of the most celebrated open-air preaching places in Cornwall is the well-known Gwennap Pit, near Redruth. It is a circular hollow, covering an area of about 80 square yards, and sloping to a depth of some 50 feet. It has the appearance of a huge grass-covered funnel, with rings of seats formed out of the ground, and reaching from the bottom upwards. It seems to have had its origin in the running together of a mining shaft. In this amphitheatre the Wesleys frequently preached during their tours in Cornwall. In his journal C. Wesley notes under the date of Sunday, Aug. 10, 1746, that therein "for nearly two hours nine or ten thousand, by computation, listened with all eagerness" to him as he preached. The following day, being deeply impressed with the multitude, and the success of his work, he wrote the hymn: "All thanks be to God," &c. In the following year it was given as No. iii. of *Hymns for those that Seek and those that Have Redemption, &c.*, 1747, in 8 st. of 8 l., and entitled, "Thanksgiving for the Success of the Gospel." When included by J. Wesley in the *Wes. H. Bk.* in 1780, st. iv. was omitted, and some alterations were also introduced into the text. That arrangement has been retained in later editions, and is repeated in other collections. Its use is somewhat extensive both in G. Brit. and America. Orig. text in *P. Works*, 1868–72, vol. iv. p. 210.

[J. J.]

All thanks to the Lamb, Who gives us to meet. *C. Wesley.* [*Christian Fellowship.*] 1st pub. in his *Hymns and Sacred Poems*, 1749, vol. ii., No. 238, in 7 st. of 4 l.; from thence it passed into the *Wes. H. Bk.* in 1780, in full; but in the revised ed., 1875, the last stanza is omitted. It is given in most of the collections of the Methodist bodies, but is rarely found in other hymn-books. Orig. text in *P. Works*, 1868–72, vol. v. p. 468.

All that I was, my sin, my guilt. *H. Bonar.* [*Pardon through Grace.*] 1st pub. in the *Bible Hymn Book*, of which Dr. Bonar was editor, 1845, No. 219, in 5 st. of 4 l. and based upon 1 Cor. xv. 10, "By the grace of God I am what I am." It was repeated in subsequent editions of the *Bible H. Bk.*, and again in the author's *Hymns of Faith and Hope*, 1st series, 1857, and later editions, with the title "Mine and Thine." Its use, both in G. Brit. and America, is somewhat extensive, and usually the text is unaltered, as in Stevenson's *Hys. for Church and H.*, 1873. The line, st. 4, l. 2, "Bade me in Christ believe," in Bapt. *Ps. & Hys.*, 1858 and 1880, and the *N. Cong.*, 1859, is from the former collection. The dox. as in *Kennedy*, 1863, is not in the original.

All that's good, and great, and true. *Godfrey Thring.* [*Praise and Thanksgiving.*] Written in 1863, and 1st pub. in his *Hymns Congregational and Others*, 1866, No. 24, in 7 st. of 4 l. and entitled "Nature's Harmony." It was repeated in his *Hymns and Lyrics*, 1874, pp. 108–9, and again in his *Ch. of E. H. Bk*, 1882, where it is given most appropriately as a hymn for children.

All the night and nothing taken. *H. Alford.* [*Missions—S. S. Teachers.*] Contributed to his *Year of Praise*, 1867, No. 167, in 3 st. of 6 l., and appointed for the 5th Sun. after Trinity, being based on the Gospel of that day. It is repeated in Snepp's *S. of G. & G.*, 1872, No. 771.

All the night so dark and drear. *J. E. Bode.* [*Missions.*] From his *Hymns from the Gospel of the Day*, 1860, into the *App.* to the *S. P. C. K. Ps. & Hys.* 1869, No. 416. The special Gospel is that for the 5th Sun. after Trinity, St. Luke v. 1.

All the sacrifice is ended. *S. J. Stone.* [*Easter.*] Written for his *Lyra Fidelium* (on the article of the Creed, "He descended into Hell: The third day He rose again from the dead"), and 1st pub. therein, 1866, No. v., in 6 st. of 6 l. It was repeated in *A Supplemental Hymnal*, Lond., Macintosh, 1873; in the author's *Ch. Service for Children*, 1884; and in his *Carmina Consecrata*, 1884.

All the world in sin was lying. *S. Baring-Gould.* [*Redemption.*] Printed in the *Church Times*, July 30th, 1864, and thence into the *People's H.*, 1867, No. 455, in 8 st. of 4 l.

All things are possible to him. *C. Wesley.* [*Concerning Holiness.*] No. 10 of his "Hymns for those that wait for full Redemption," which was given in the *Hymns & Sacred Poems*, 1749, vol. ii., in 8 st. of 6 l. (*P. Works*, 1868–72, vol. v. p. 300.) In the

Wes. H. Bk. of 1780, and later editions, and also in other collections in which it is found, st. iii. and vi. are omitted, the statement in the former,

> "I without sin on earth shall live,
> Even I, the chief of sinners I;"

and in the latter,

> "The unchangeable decree is past,
> The sure predestinating word,
> That I, who on the Lord am cast,
> I shall be like my sinless Lord:
> 'Twas fix'd from all eternity:
> All things are possible to me:"

being evidently unacceptable both to J. Wesley, and those who have reprinted the hymn from his collection. Its use as a congregational hymn outside the Methodist bodies is almost unknown.

All things are ready, Come. *A. Midlane.* [*Invitation.*] Written in July, 1860, and first pub. in *The Ambassador's Hymn Book*, 1861, No. 49, in 5 st. of 4 l. s.m., from whence it has passed into numerous collections both in G. Brit. and America. It ranks with the most popular of the author's productions. Orig. text, in Spurgeon's *O. O. H. Bk.* 1866, No. 504.

All things are ready! there's a place of rest. [*Holy Communion.*] This Eucharistic hymn, which is suited more to private devotion than public worship, we have failed to trace to its original source. It is known to us in three forms:—

1. All things are ready! Jesus waits to give. This is found in a collection of *Hymns*, pub. at *Chipping Norton*, 1859, in 3 st. of 4 l. and said to be *Anon.* showing that it had been copied from an earlier work.

2. All things are ready! there's a place of rest. This text in 4 st. is the same as the first four st. in Thring's *Coll.*, No. 526, which were taken by Mr. Thring from a collection now to him unknown. It consists of the first form of the hymn as above, and another stanza which is given as the first.

3. The cento in Thring. This is No. 2, with a fifth st. and a new line, st. iv., l. 4, by Mr. Thring.

All things bright and beautiful. *Cecil F. Alexander, née Humphreys.* [*God, our Maker.*] A successful and popular hymn for children, on the article of the Creed, "Maker of Heaven and Earth," which appeared in her *Hymns for Little Children*, 1848, in 7 st. of 4 l. It is usually given in an unaltered form, as in Thring's *Coll.*, 1882.

All things praise Thee, Lord most high. *G. W. Conder.* [*Praise.*] Pub. in 1874, in his *Appendix* to the *Leeds H. Bk.* of 1853, No. 6, in 6 st. of 6 l. It is given in many collections, its popularity arising to some extent from its remarkable word-painting. This is a distinguishing feature of the author's compositions both in prose and verse. The hymn is sometimes abbreviated by the omission of one or more stanzas. In Thring's *Coll.*, 1882, No. 249, st. iii. and iv. are thus omitted with advantage.

All we like wandering sheep have strayed. [*Passiontide.*] This Anon. hymn has not been traced beyond the Rev. T. M. Fallow's *Sel. of Hys. for Pub. and Priv. Use*, Lond., Masters, 1847, No. 58, in 4 st. of 4 l., where it is appointed for Good Friday. In 1852 it was repeated in the *English Hymnal*, No. 103, with the addition of a doxology; and in this form, with the change of the line, "Yet still He uncomplaining stands," to "Yet *uncomplaining still He* stands" in *Kennedy*, 1863, No. 600. [W. T. B.]

All wondering on the desert ground. *J. E. Bode.* [*Feeding the Multitude.*] One of the most popular and successful of his *Hymns from the Gospel of the Day*, 1860, in 5 st. of 4 l., the Gospel being the 25th Sun. after Trinity, St. John vi. 5. It has passed into various collections at home and abroad, including Alford's *Year of Praise*, 1867, the *New Zealand Hymnal*, 1872, and others. Orig. text in Lord Selborne's *Bk. of Praise*, 1862.

All ye Gentiles, praise the Lord. *J. Montgomery.* [*Ps. cxvii.*] 1st pub. in his *Songs of Zion*, 1822, in 3 st. of 4 l., and again in his *Original Hymns*, 1853, p. 91, where it is entitled, "Exhortation to Universal Praise and Thanksgiving." It is sometimes given as:—"All ye *nations*, praise the Lord," in both English and American hymnals. It was introduced into congregational use at an early date, and has attained to a fair position.

All ye that fear Him, praise the Lord. [*Ps. xxii.*] This hymn, as given in *Spurgeon's O. O. H. Bk.*, 1866, No. 22, pt. iii., is a cento thus composed:—St. i. from the *O. V.*, 1562, by *T. Sternhold*; st. ii., iii. from the *N. V.*, 1696, by *Tate & Brady*: st. iv., by the editor, based on the *O. V.*

All ye that [who] love the Lord, rejoice. *I. Watts.* [*Ps. cxlix.*] 1st pub. in his *Psalms of David, &c.*, 1719, in 8 st. of 4 l., and entitled, "Praise God, all His saints; or, The Saints judging the World." To it he appended a note in explanation of his rendering of verses 6–9, "Let the high praises of God be in their mouth," &c.

> "This Psalm seems to be written to encourage the *Jews* in the wars against the *Heathen Princes of Canaan*, who were divinely sentenced to Destruction: But the four last Verses of it have been too much abused in later Ages to promote Sedition and Disturbance in the State; so that I chose to refer this *Honour*, that is here given to *all the Saints*, to the day of Judgment, according to those Expressions in the New Testament, Mat. xix. 28, *Ye shall sit on twelve Thrones, judging the Tribes*, &c.; i. Cor. vi. 3, *We shall judge Angels*; Rev. ii. 27 and iii. 21, *I will give him Power over the Nations, he shall rule them with a Rod of Iron*," &c.

Notwithstanding this defence, the unsuitability of these stanzas for congregational use is emphasised by their omission in most collections in G. Britain and America.

All ye that pass by. *C. Wesley.* [*Invitation.*] This "Invitation to Sinners" appeared in the *Hymns and Sacred Poems*, 1749, vol. i., No. xlii., in 7 st. of 6 l. In 1760 it was included, with the omission of st. iv., in M. Madan's *Ps. & Hys.*, No. xxi.; again in the collections of *De Courcy*, *R. Conyers*, and

others in the Ch. of England; *Williams and Boden*, and others amongst the Congregationalists; and in the collections of various denominations: but not until the publication of the *Supp.* to the *Wes. H. Bk.* in 1830 was it added to that work, and thereby officially recognised by the Wesleyan Conference. It is retained in the revised ed. of the *Wes. H. Bk.*, 1875, and is in extensive use in G. Brit. and America. Orig. text in *P. Works*, 1868–72, vol. iv. p. 371.

All ye who faithful servants are. *Tate & Brady.* [*Holy Communion.*] This is Hymn ii. of the three hymns for Holy Communion which were given in the *Supp.* to the *N. V.*, 1699. It is based on Rev. xix., and is in 4 st. of 4 l. It is found in a few modern hymnals only, including *Kennedy*, 1863, No. 646, and the *Sarum*, 1868, No. 225, in both of which the changes in st. iv. of l. 1, "bless'd" to "*blest*," and l. 4, "Is call'd" to "*Is made* a welcome guest," are given. The text is otherwise correct.

All ye who seek a rest above. *Godfrey Thring.* [*Holy Communion.*] Written in 1863, and 1st pub. in his *Hymns Congregational and Others*, 1866, pp. 72–3, in 5 st. of 6 l. In 1874 it was republished in his *Hymns and Lyrics*, pp. 141–2; and again in his *Coll.*, 1st ed., 1880, but not in the 2nd ed., 1882.

All yesterday is gone. [*Invitation.*] This hymn, in 3 st. of 4 l., is found in a few English collections early in the present century, including Pratt's *Coll.*, 1829, through which it probably passed into the American collections. Its use in G. Brit. is very limited. In America it is found in several hymnals. It is an earnest and simple invitation to accept of present offers of salvation. Its authorship is unknown.

Alle Christen singen gerne. xviii. cent. [*Love to Christ.*] Included as No. 953 in J. J. Gottschaldt's *Universal G. B.*, Leipzig, 1737, in 11 st. of 12 l., and in the *Unv. L. S.*, 1851, No. 294. Repeated altered (reading *hören*) as No. 514 in the *Berlin G. B.*, 1829, in 4 st. of 8 l. The only *tr.* is, "All with Jesus are delighted," by Dr. H. Mills, 1845 (ed. 1856, p. 114). [J. M.]

Alleluia = Hallelujah. Hymns beginning with this word are arranged in this work according to the mode of spelling adopted by the authors and translators.

Alleluia (Greek, Ἀλληλούια; Hebrew, הַלְלוּיָהּ). An ascription of praise derived from two Hebrew words meaning "Praise Jah," or "Praise the Lord." It occurs frequently in the Book of Psalms, from Ps. civ. onwards, both in the text and as a heading (Vulgate); once in the Book of Tobit (xiii. 18), and four times in the Revelation (xix. 1, 3, 4, 6).

It passed at an early date into frequent and general use among Christians. St. Jerome speaks of the Christian ploughman shouting it while at his work. [*Ep. xviii. ad Marcellam.*] Sidonius Apollinaris alludes to sailors using it as the "celeusma," or exclamation of encouragement while plying the oar. [*Lib. ii. Ep.* 10.] Christian soldiers used it as a battle-cry, as when the Britons under the guidance of St. Germanus of Auxerre won the "Alleluia victory" over the Picts and Scots A.D. 429.

Tradition says that when the early Christians met on Easter morning, they saluted each other with the exclamation, "Alleluia, the Lord is risen."

The word passed early into liturgical use, and (untranslated, like other Hebrew words, "Amen," "Hósanna") assumed a fixed position in the services of the Church. Its uses are:—

i. In the Eastern Church it is closely connected with the *Great Entrance*. It occurs once at the close of the Cherubic Hymn in the Greek Liturgies of St. James (Hammond, C. E., *Lit. Eastern and Western*, p. 32), and of St. Mark (*Ibid.* p. 178), and three times in the same position in the Liturgy of Constantinople (*Ibid.* p. 101). It occurs frequently in the Greek *Offices for the Dead* (Goar, *Eucholog.* p. 526), and its use is not intermitted even in Lent (*Ibid.* p. 205). In the Greek *Menaea* it occurs thrice at the end of the Hexapsalmus at the Orthron; thrice after the Gloria Patri concluding the three opening Psalms of the first, the third, and the sixth Hours.

ii. Its liturgical use in the Western Church has been varied.

1. In the *Mozarabic* liturgy its normal and invariable position was after the Gospel, at the commencement and conclusion of the "Lauda," its use being continued even in Masses for the Dead, and even on such ferial occasions as the first day of Lent. It also occurs nearly as invariably in the "*Sacrificium*," or "*Offertorium*." According to original usage the "Alleluia" was retained in the Spanish Church all the year round, but its omission in Lent was ordered by Can. xi. of the fourth Council of Toledo, and is witnessed to by Isidore of Seville (*De Eccles. Offic.* i. 13). Such omission only commences after the First Sunday in Lent, on which day additional "Alleluias" were inserted in the Introit.

2. *Gallican* usage is unknown, but in this, as in other points, it was probably identical with the Spanish rite.

3. In the *African* Church the use of "Alleluia" was confined to Sundays and to Easter and Ascension-tide (*Isidorus de Eccles. Offic.* i. 13).

4. In the *Roman Liturgy* it is used after the *Gradual*, before the Gospel. Originally its use was confined to Easter Day (Sozomen, *Hist. Eccl.* vii. 19), though some persons have supposed *Pascha* in this passage to mean Easter-tide. Afterwards it was used throughout the year except from Septuagesima Sunday to Holy Saturday, and according to present rule it is also omitted on ferial masses in Advent, on the Feast of Holy Innocents if it falls on a week-day, and on all Vigils except those of Easter and Pentecost, in Masses for the Dead, and on Ember Days.

5. In the *Roman Breviary* "Alleluia" is said after the opening "Gloria Patri" at all the Hours except from Septuagesima Sunday to Maundy-Thursday, when "Laus tibi, Domine, Rex aeternae gloriae" is substituted for it, and during Easter-tide it is added to all "Antiphons," of which at other seasons it would not form a part. It is also added during Easter-tide to the verses following the Antiphons to the Psalms, and to the Responsory after Lections before its following verse; and to the short Responsory after the chapter at Terce, Sext, and None, being said twice here, and twice after the first verse instead of part of the Responsory, and once after the second verse.

iii. Beyond this enumeration we need not go, as the labour involved in tracing out the use of "Alleluia" in the hundreds of local Breviaries which exist, would yield little return in practical utility. Dr. Neale's note on the use of Alleluia in his *Mediaeval Hymns*, 1851 and 1867, under "Alleluia dulce carmen," is very beautiful, but too long for quotation.

iv. We will close with a short list of Hymns, Sequences and Proses commenced with the word "Alleluia," or with the first two syllables of that word.

1. "Alle- cantabile sonet chorus cantorum et subjungat dulcibile -luya." A Sequence for the Feast of St. Bartholomew in the Tropary of Ethelred (994–1017, *Bodleian* MS. 775), printed in Surtees Society, vol. 60, p. 286. It consists of 17 lines, all but 7 of which end with the letter *a*, and in 3 out of the 7 exceptions the last vowel is *a*. The lines chiefly consist of 15 syllables, but are occasionally longer, varying from 18 to 23.

2. "Alle- coeleste necnon et perenne -luya." A *Prose* attached to the Paschal Sequence entitled "Mater Sequentiarum" [= Pangamus Creatoris, &c.], in the Tropary of Ethelred [Bodl. MS. 775, Surtees Soc. vol. 60, p. 291]. It occurs in the *Sarum*, *York*, and *Hereford Missals* as the Sequence for the Feast of the Nativity of the B. V. M. on Sept. 8. It consists of 84 short lines, all of which, with 9 exceptions, end with the letter *a*, and in 8 out of the 9 exceptional lines the last vowel is *a*. After the first line, containing 13 syllables, the remaining lines vary between 4 and 9 syllables.

3. Alleluia, Alleluia, Alleluia, O filii et filiae, &c. (q. v.).

4. "Alleluia Christo decantet omnis lingua." A Sequence for the festival of St. Erhardus (Jan. 8), a Bavarian Bishop of the 8th century, printed from an undated Ratisbon *Missal*, by Dr. Neale (*Sequentiae*, 1852, p. 91). It consists of 19 rugged lines, in length varying from 13 to 22 syllables, closing with 3 short lines of 9 syllables each.

5. "Alleluia, dulce carmen" (q. v.).

6. "Alleluia nunc decantet universalis ecclesia" (q.v.).

7. "Alleluia piis edite laudibus" (q. v.).

Two instances of striking merit of modern imitations of these ancient "Alleluias" are found in

8. "Alleluia, Alleluia, hearts to heaven and voices raise" (q. v.). An Easter hymn by Dr. Christopher Wordsworth, Bishop of Lincoln.

9. "Alleluia, sing to Jesus" (q. v.). An Eucharistic Hymn, by W. Chatterton Dix. [F. E. W.]

Allelui(y)aticae Antiphonae. A name for the Easter Antiphons with their added Alleluias. *Sarum Breviary*. Cambridge reprint. Fasc. ii. 1882. Col. dcccexcvi. [F. E. W.]

Alleluia, dulce carmen. [*Week before Septuagesima.*] The earliest form in which this hymn is found is in three MSS. of the 11th cent. in the *British Museum* (Harl. 2961, f. 235; Vesp. D. xii. f. 46 b; Jul. A. vi. f. 42 b). From a Durham MS. of the 11th cent., it was pub. in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 55. The text is in *Daniel*, i. No. 263, and with further readings in iv. p. 152; and in the *Hymn. Sarisb.* 1851, p. 59. In the latter readings are added from the *Worcester Brev.*, &c. Also in Biggs's *Annotated H. A. & M.*, p. 82. [W. A. S.]

Translations in C. U. :—

1. Alleluia! best and sweetest. Of the hymns of praise above. By J. Chandler, 1st pub. in his *Hys. of the Primitive Church*, 1837, No. 59, in 4 st. of 6 l., as the first of two renderings of the hymn. This *tr.* is found in a great number of collections with the first two lines complete, but usually with a few alterations in the rest of the hymn. In the S. P. C. K. *Ps. & Hys.*, No. 37, it reads "Alleluia! peace instilling," and in the Bapt. *Ps. & Hys.*, 1858, No. 633, "Hallelujah! high and glorious."

2. Alleluia! song of sweetness, Voice of everlasting glee. By W. J. Blew, printed on a broadsheet for use in his church, cir. 1850 [E. MSS.], and then included in his *Ch. H. & Tune Bk.*, 1852, from whence it passed into Rice's *Scl.* from that work, 1870, No. 23.

3. Alleluia! song of sweetness, Voice of joy, eternal lay. By J. M. Neale. It appeared in the 1st ed. *Med. Hys.*, 1851, p. 130, in 4 st. of 6 l., and was "corrected for the *Hymnal N.*" (*Med. Hys.* 2nd ed. p. 184), where it was given in its new form, in 1852, No. 46, and again in the 2nd ed. of the *Med. Hys.*, 1863. This *tr.* equals in popularity that of Chandler, but it is more frequently and extensively altered. Without noticing minor instances, we find the following: "Alleluia, song of sweetness, Voice of joy *that cannot die*," in *H. A. & M.*, 1861 and 1875, and many others. "*Hallelujah!* song of gladness, Voice of joy *that cannot die*," in Thring's *Coll.*, 1882, &c. Of these altered forms of Neale's text, that of *H. A. & M.* is most frequently adopted.

4. Alleluia! song of gladness, Utterance of perennial joy. By J. A. Johnston, given in his *English Hymnal*, 1852, No. 75, and in later editions.

5. Alleluia! song of gladness, Voice of everlasting joy. This *tr.* appeared in Cooke and Denton's *Hymnal*, 1853, No. 44. It is based upon Chandler; but it has so much in it that is new, that practically it is a fresh *tr.* In 1857, it was included in the Winchester *Ch. H. Bk.*, No. 247, and subsequently in *Barry*, Snepp's *Songs of G. & G.*; *Hy. Comp.*; the *Stoke H. Bk.*, and others. It is also given, but somewhat altered, in the *Parish H. Bk.*; the R. T. S.'s. *Hys.*, No. 337; and the *New Cong.*, No. 714. In some of these it is ascribed to Dr. Neale in error.

6. Alleluya! song of sweetness. By J. D. Chambers, in his *Lauda Syon*, 1857, i. p. 120, and from thence, in an altered form, into the *Wellington College H. Bk.*, 1860, p. 65.

7. Alleluia, sweetest anthem, Voice of joy that may not die. By J. Keble. This *tr.* is based upon Dr. Neale's, and was contributed to the *Salisbury H. Bk.*, 1857, No. 63, and repeated, with alterations, in the *Sarum*, 1868. It was also included in Keble's *Misc. Poems*, 1869, p. 149.

8. Alleluia! song of sweetness, No. 61 in Pott's *Hymns*, &c., 1861, is the *H. A. & M.* text, slightly altered; and No. 102, *Ch. Hys.*, 1871, is st. i., ii. and iii., from Pott's *Hys.* and st. iv. from Neale direct.

9. Alleluia, song of sweetness, Strain of everliving joy. By R. C. Singleton, made for, and 1st pub. in his *Anglican H. Bk.* 1868. It was rewritten for the 2nd ed., 1871.

The close resemblance of these *trs.* to each other has made the annotations a task of some difficulty. By far the greater number of compilers have worked with second-hand materials, and these, when re-arranged, have produced complications in the text of the most embarrassing nature. *Ch. Hys.* No. 102, is an example. There we have Neale altered by the compilers of *H. A. & M.*, altered again by the Rev. F. Pott in his *Coll.*; again this arrangement, shorn of st. iv., by the editors of *Ch. Hys.* and the omission made good by adopting Neale's original *tr.* of that stanza. The text of *Thring* and others is equally complicated.

Translations not in C. U. :—

1. O, Glorious is the song. *J. Chandler* (2nd *tr.*), 1837.

2. Hallelujah! note of gladness. *W. L. Alexander*, 1849.

3. Alleluia, sweetest lay. *R. Campbell*, 1850.

4. Alleluia, song of sweetness. *Bonar*, 1856.
5. Alleluia, sweetest music. *Mrs. Charles*, 1858.
6. Alleluia, music sweetest. *Kynaston*, 1862.

[J. J.]

Alleluia nunc decantet. [*Common of Apostles.*] According to *Mone*, No. 667, this hymn is found in a Reichenau MS. of the 14th cent. among the Notkerian sequences, and marked as for SS. Philip & James. It is also in the *Sarum*, *York* and *Hereford Missals*. Dr. Neale included it in his *Seq. ex Miss.*, p. 214, as a "Seq. for the Com. of Apostles"; *Daniel*, v. 335, repeats the text, readings, and references of *Mone*, whose title is "De Apostolis" (troparium). It is also in *Kehrein*, No. 374. The sequence is in 27 lines of varying length. Of these 26 lines end in the letter "a." It will be noticed that in the hymn no reference is made to St. Paul; possibly, as suggested by *Mone*, because he was not an eye-witness of the life and sufferings of our Lord. The *tr.* in C. U. is:—

Let the Church sing Alleluia. By *R. F. Littledale*. Made for and first pub. in the *People's H.*, 1867, No. 198, and signed "*D. L.*"

Alleluia piis edite laudibus. This anonymous hymn, *Mone*, 1853, i. p. 87, assigns to the 5th cent., on the ground that it was included in the *Mozarabic Brev.*, in which no hymns were admitted which are of later date than the 8th cent., and that the shortened strophe indicated that date. He gives the text from a Munich MS. of the 10th cent., and adds numerous readings and a few notes. *Daniel*, 1855, vol. iv. pp. 63–65, repeats this text, with slight changes, together with *Mone's* various readings with additions.

It is the Hymn at Vespers in the *Mozarabic Brev.* (Toledo, 1502, f. 80) for the first Sunday in Lent, and the Saturday preceding. See Migne's *Patrol.*, tom. 86, col. 259, also col. 896; where it is described as the *Hymn on the occasion of leaving off flesh-meat*, "*Ymnus in Carnes tollendas.*" The Hymn on Ash-Wednesday itself, however (*Feriâ quartâ in Capite Jejunii:* the head or beginning of the fast), is *Benignitatis fons Deus*, the same as at Lauds and Vespers on the three days' fast which precedes the Feast of the Epiphany in that rite (excepting the Vespers of the third day, or Eve of the Epiphany), *Patrol.*, col. 149.

The text is also in the *Hymn. Sarisb.*, Lon., 1851, pp. 60, 61, where it is given as the hymn at Matins on Septuagesima Sunday and through the week, and as from a MS. (date 1064), formerly belonging to Worcester Cathedral; which MS. professes to contain *Ambrosian Hymns for the different Hours, according to the Constitutions of our Father Benedict*, and to have St. Oswald as its compiler.

In the *Hymn. Sarisb.* various readings are also given from three old MSS. of the 10th or 11th centuries, which have interlinear Anglo-Saxon versions. The refrain of this hymn—"Alleluia perenne"—is an allusion to the fact that the Alleluias of heaven are continuous, whilst those of earth are broken.

In addition to the works noted above, the text is in Neale's *Hymni Ecclesiae*, 1851, p. 102; and the *Latin Hymns of the Anglo-Saxon Church* (Surtees Society), 1851, p. 57, from an 11th cent. MS. at Durham. In the *British Museum* it is found in three MSS. of the 11th cent. (Harl. 2961, f. 235 b; Vesp. D. xii. f. 47; Jul. A. vi. f. 43.) For the *Use* of this and similar hymns, see **Alleluia.** [W. A. S.]

Translations in C. U.:—

1. Alleluias sound ye, In strains of holy laud. By J. D. Chambers, 1st pub. in his *Lauda Syon*, 1857, in 9 st. of 6 l., including the refrain. In 1868, st. i., ii., iv., v., and viii. were included, with slight alterations, in *Sarum*, as No. 185.

2. Alleluia! now be sung. By J. Skinner, made for and 1st pub. in his *Daily Service Hymnal*, 1864, No. 75, in two parts, part ii. being: "Bright and lovely morning star." This *tr.*, although somewhat elaborated, is suited to congregational use, and is worthy of being better known.

3. Sing Alleluia forth in duteous praise. By J. Ellerton. 1st pub., with an explanatory and historical note, in *The Churchman's Family Magazine*, 1865. In 1868 it was embodied in the Rev. R. Brown-Borthwick's *Suppl. Hymn and Tune Bk.*, and again, after revision by the translator, in the *App.* to *H. A. & M.* the same year. It was revised a second time for *Ch. Hys.*, 1871, and has also been printed elsewhere with the alteration of a word or two, but usually with the translator's consent. Orig. *tr.* as above; authorised *tr.* in *Ch. Hys.* Since its publication in *H. A. & M.*, 1868, it has been included in almost every hymnal of note in G. Britain, and most English-speaking countries. It is the most vigorous, musical, and popular rendering of the "Alleluia piis edite" which we possess.

Translation not in C. U.:—

Alleluia! let the holy sounds of cheerful praises ring. *Crippen's Anc. Hys.*, 1868, p. 25. [J. J.]

Alleluia, sing to Jesus. *W. C. Dix.* [*Holy Communion.*] Written about the year 1866, the author's design being to assist in supplying a then acknowledged lack of Eucharistic hymns in Church of England hymnals. It was 1st pub. in his *Altar Songs*, 1867, No. vii., in 5 st. of 8 l., and appointed especially for Ascension-tide, with the title "Redemption by the Precious Blood." From *Altar Songs* it passed, unaltered, into the *App. to H. A. & M.*, 1868, No. 350, and subsequently into numerous collections both in G. Brit. and America, sometimes in a slightly altered and abbreviated form.

Alleluia! With a diadem of beauty. *W. T. Brooke.* [*Saints' Days.*] This versification of Rev. J. M. Rodwell's prose translation of the Song of the Saints from the Abyssinian hymnal of *Jared* was 1st pub. in the *Monthly Packet*, Nov. 1871, in a series of articles on the "Songs of Other Churches," by the Rev. L. C. Biggs. In 1882 it was included in Mr. Brooke's *Churchman's Manual of Private and Family Devotion*, and is in 8 st. of 7 l. [W. T. B.]

Allen, Elizabeth-Lee. [Smith, E. L.]

Allen, Henry. [Alline, H.]

Allen, James, b. at Gayle, Wensleydale, Yorkshire, June 24, 1734, and educated with a view to taking Holy Orders, first with

two clergymen at different times, and then for one year at St. John's Coll., Cambridge. Leaving the University in 1752 he became a follower of Benjamin Ingham, the founder of the sect of the Inghamites, but subsequently joined himself to the Sandemanians [see **Scottish Hymnody**]; and finally built a chapel on his estate at Gayle, and ministered therein to the time of his death; d. 31st Oct., 1804. He pub. a small volume, *Christian Songs*, containing 17 hymns, and was the editor and a principal contributor to the *Kendal Hymn Book*, 1757, and *Appendix* to the 2nd ed., 1761.

Allen, Jonathan. Concerning this hymn-writer, to whom is credited the hymn, "Sinners, will you scorn the message?" we can only say that this hymn appeared in *Hys. adapted to Pub. Worship, collected from various Authors*, Exeter, S. Woolmer, 1801, edited by Richard Pearsell Allen, Minister of Castle Street Meeting, Exeter; and that in D. Sedgwick's marked copy of John Dobell's *New Selection, &c.*, 1806, it is attributed to Jonathan Allen. What authority Sedgwick had for this ascription we cannot determine. It is through him that it has gained currency. Allen's hymn, "Sinners, will you scorn, &c.," is sometimes given with st. i. and ii. transposed, as "Hear the heralds of the Gospel," as in the Amer. *Bap. Praise Bk.*, N. Y. 1871.

[W. T. B.]

Allen, Oswald, s. of John Allen, banker, of Kirkby Lonsdale, Westmoreland, and great-nephew of James Allen (q.v.); b. at Kirkby Lonsdale, 1816, and educated in that town. After residing for a time in Glasgow, he returned to Kirkby Lonsdale, and joined the staff of the local bank; d. October 2, 1878. In 1861 (Preface, Oct. 1861), he pub. *Hymns of the Christian Life*, Lond., Nisbet. It contains 148 hymns, a few of which are in C. U.

Allen, William, D.D., b. at Pittsfield, Mass., 1784, graduated at Harvard, 1802. He became Pastor of Pittsfield, 1810; President of Dartmouth University, 1817, and of Bowdoin College, 1820–1839. He d. at Northampton, 1868. He published the *American Biographical and Historical Dictionary*, 1809; *Psalms and Hymns*, 1835. The latter contains versions of all the Psalms, and 200 original hymns. Some of the hymns, especially those about slavery, are curious. Five are found in Campbell's *Comprehensive H. Bk.*, Lond., 1837. His compositions have almost entirely passed out of use.

[F. M. B.]

Allendorf, Johann Ludwig Conrad, b. Feb. 9, 1693, at Josbach, near Marburg, Hesse, where his father was pastor. He entered the University of Giessen in 1711, but in 1713 passed on to Halle to study under Francke, and then, in 1717, became tutor in the family of Count Henkel of Odersberg. In 1723 he became tutor to the family of Count Erdmann v. Promnitz at Sorau, and in 1724 was appointed Lutheran Court preacher at Cöthen, when one of the Count's daughters was married to the Prince of Anhalt-Cöthen. After the death of his first wife the Prince married her younger sister, but the latter dying in 1750, the need for a Lutheran Court preacher ceased, he being of the Reformed Confession. Allendorf was then summoned by Count Christian Ernst v. Stolberg to Wernigerode, where a sister of his former patronesses was the wife of the Count's eldest son. There he was assistant in two churches till 1755, when he was appointed pastor of the Liebfrau Church, and a member of the Consistory. In 1760 he became pastor of St. Ulrich's Church in Halle, and successfully laboured there till, on June 3, 1773, "As a Simeon of eighty years he received his peaceful summons home to rest in the arms of Jesus" (*Koch*, iv. 441–446; *Allg. Deutsche Biog.*, i. 349, &c.). His hymns, which are "hymns of love to Christ, the Lamb of God, and the Bridegroom of the believing soul," appeared principally in the *Einige gantz neue auserlesene Lieder*, Halle, N. D. (c. 1733), and the *Einige gantz neue Lieder zum Lobe des Dreyeinigen Gottes und zur gewünschten reichen Erbauung vieler Menschen.* The latter, known as the *Cöthnische Lieder*, contains hymns of the Pietists of the younger Halle School, such as Lehr, Allendorf, Woltersdorf, Kunth, &c.; and to its first ed., 1736, Allendorf contributed 45 hymns, while the 4th ed., 1744, contains in its second pt. 46, and the 5th ed., 1768, in its third pt. 41 additional hymns by him—in all 132.

Four of his hymns have been *tr.*, viz.:—

1. Das Brünnlein quillt, das Lebenswasser fliesset. [*H. Communion.*] Founded on Ps. lxv. 1st pub. in 1733, p. 14, and included, in 1736, as above, in 9 st. of 8 l., as a "Brunnenlied." Repeated as No. 1570 in the Berlin *G. L. S.* ed. 1863. The only *tr.* in C. U. is:—

The Fountain flows!—its waters—all are needing, omitting st. iv., vi., ix., by H. Mills in his *Horae Germanicae*, 1845 (ed. 1856, p. 43). The *tr.* of st. i.–iii., viii., altered to "The Fountain flows! waters of life bestowing," were included, as No. 819, in the Luth. General Synod's *Coll.* 1850.

2. Die Seele ruht in Jesu Armen. [*Eternal Life.*] Founded on an anonymous hymn in 5 st, beginning, "Ich ruhe nun in Gottes Armen," included as No. 655, in pt. ii., 1714, of Freylinghausen's *G. B.*; but not in the *Einhundert . . . Lieder*, Dresden, 1694 [Leipzig Town Library]. According to *Lauxmann* in *Koch*, viii. 689, Allendorf's hymn was first printed separately. In pt. ii. of the 4th ed., 1744, of the *Cöthnische Lieder*, as above, p. 264, in 13 st. of 10 l. entitled, "Of a soul blessed there with the beatific vision," Rev. xxii. 4. Written in the spirit of Canticles, it is included in full in the *Neue Sammlung*, Wernigerode, 1752, No. 92, but is generally abridged, Knapp, in his *Ev. L. S.*, 1850, No. 3059 (ed. 1865, No. 3123) altering it and omitting st. vi., ix., x. Lauxmann relates that Diaconus Schlipalius, of the Holy Cross Church in Dresden, told his wife on Jan. 1, 1764, while he was yet in perfect health, that he would die during the year. He comforted her apprehensions with st. vi.–xi. of this hymn, which consoled himself shortly before his death on April 6 of that year. The only *tr.* in C. U. is:—

Now rests her soul in Jesus' arms. A good *tr.* of st. i., ii., viii., xii., xiii., in the 1st Ser., 1855,

of Miss Winkworth's *Lyra Ger.*, p. 250 (later eds. p. 252). Thence, omitting st. xii., as No. 362 in E. H. Bickersteth's *Ps. & Hys.*, 1858. Another *tr.* is, "In Jesus' arms her soul doth rest," by Mrs. Bevan, 1858, p. 42.

3. Jesus ist kommen, Grund ewiger Freude. [*Advent.*] First pub. in 1736 as above (ed. 1738, p. 102), in 23 st. of 6 l., as a hymn of triumph on the Coming of the Saviour to our world, St. John iii. 31. In the Speier *G. B.*, 1859, 11 st. are selected, and in the *Württemberg G. B.*, 1842, 6 st. are given as No. 84. The only *tr.* is, "Jesus is come, O joy heaven-lighted," by Miss Warner, in her *H. of the Church Militant*, 1858 (ed. 1861, p. 433).

4. Unter Lilien jener Freuden. [*Longing for Heaven.*] A beautiful hymn on the Joys of Heaven, more suited for private than for Church use. It appeared as, "In den Auen jener Freuden," in the *Sammlung Geist- und lieblicher Lieder*, Herrnhut, 1731, No. 1004, in 8 st. of 6 l. When repeated in 1733, p. 67, and in 1736, in the *Cöthnische Lieder*, as above, Ps. lxxxiv. 3, was given as a motto, and the first line as *Unter Lilien*. Included in this form as No. 721 in the Berlin *G. L. S.* ed. 1863. Lauxmann, in *Koch*, viii. 687–689, relates that it was repeated on her death-bed by the first wife of Jung-Stilling, and that it was a favourite hymn of Wilhelm Hofacker, a well-known Württemberg clergyman. The only *tr.* is, "Glorious are the fields of heaven," by Mrs. Bevan, 1859, p. 131. [J. M.]

Alles ist an Gottes Segen. *Anon.* xvii. cent. [*Trust in God.*] This hymn on Christian faith and patience is mentioned by *Koch*, v. 605, as anonymous and as dating c. 1673. In the Nürnberg *G. B.* of 1676 it is No. 943 (ed. 1690, No. 949), in 6 st. of 6 l., marked "Anonymus." Included as No. 488 in the *Unv. L. S.*, 1851.

Translation in C. U.:—

All things hang on our possessing. Good and full in the 2nd Series, 1858, of Miss Winkworth's *Lyra Ger.*, p. 189, and thence, as No. 130, in her *C. B. for England*, 1863, and in full in the Ohio Luth. *Hymnal*, 1880, No. 326. [J. M.]

Alline, Henry [Allen], b. at Newport, R. I., June 14, 1748, was some time a minister at Falmouth, Nova Scotia, and d. at North Hill, N.S., Feb. 7, 1784. Alline, whose name is sometimes spelt *Allen*, is said to have founded a sect of "Allenites," who maintained that Adam and Eve before the fall had no corporeal bodies, and denied the resurrection of the body. These peculiar views may have a place in his prose works, but they cannot be traced in his 487 *Hymns and Spiritual Songs*, in five books, of which the 3rd ed., now rare, was pub. at Dover and Boston, U.S.A., 1797, and another at Stoningtonport, Conn., 1802. Of these hymns 37 are found in Smith and Jones's *Hymns for the Use of Christians*, 1805, and some in later books of that body. The best of these hymns, "Amazing sight, the Saviour stands," from the 1st ed. of *Hymns and Spiritual Songs* (1790?), is preserved in Hatfield's *Ch. H. Bk.*, 1872, No. 569, where it is given anonymously from Nettleton's *Village Hymns*; also in the *Bapt. Praise Bk.*, and others. Alline's hymns are unknown to the English collections. [F. M. B.]

Allon, Henry, D.D., an Independent Minister, b. at Welton, near Hull, October 18, 1818, and educated at Cheshunt Coll., Herts. In 1844 he became co-pastor with the Rev. T. Lewis of the Union Chapel, Islington, and succeeded to the sole pastorate on the death of Mr. Lewis in 1852. In 1865 Dr. Allon became co-editor with Dr. Reynolds of the *British Quarterly Review*, and in 1877 the sole editor of that journal. His *Memoir of the Rev. J. Sherman*, pub. in 1863, and his Sermons on *The Vision of God*, 1876, are well known. As a composer of hymns he is represented by one hymn only, "Low in Thine agony," a good hymn for Passiontide, contributed to his *Suppl. Hymns*, 1868, No. 24. His services to Hymnody, especially in the musical department, have been of value. In addition to acting as co-editor of the *New Cong. H. Bk.* 1859, he pub. *Supplemental Hymns*, 1868, enlarged ed. 1875; *Children's Worship*, 1878; and *The Congregational Psalmist Hymnal*, 1886. His musical compilations are the *Congregational Psalmist*, London, 1858, in conjunction with Dr. Gauntlett, in which his Historical Preface and Biographical Notes display considerable research and accuracy (various eds. 1868, 1875, 1883, raising the original 330 to 650 tunes); *2nd sect.* of the same, *Chant Book.* 1860; *3rd sect., Anthems for Congregational Use*, 1872; *4th sect., Tunes for Children's Worship*, 1879. These musical works, together with his essay, "The Worship of the Church," contributed to Dr. Reynolds's *Ecclesia*, 1870; and his most valuable lectures delivered in connection with the Y. M. C. A. in Exeter Hall;—*Church Song in its Relation to Church Life*, 1861–2; and *Psalmody of the Reformation*, 1863–4,—have done much towards raising the musical portion of Nonconformist worship to a higher and more cultured position. [J. J.]

Allsop, Solomon S., b. 1824; resided in Jamaica, where his father laboured as a missionary, from 1827 to 1830, when he returned to England. Joining the Nonconformist ministry he has been successively Pastor at Whittlesea, Longford, March, and Burton-on-Trent. In 1879 he was President of the Baptist Annual Association. When at Longford, 1864–68, Mr. Allsop wrote several hymns for the local Anniversary. Of these, "Our hymn of thanks we sing to-day" was included in Stevenson's *Sch. Hymnal*, 1880, No. 323, in 5 st. of 6 l.

Alma Redemptoris Mater quae pervia coeli. [*B. V. M.*] One of four Antiphons to the B. V. M. used at the termination of the Offices, the remaining three being the *Ave Regina*, the *Regina coeli*, and the *Salve Regina*. It is ascribed to *Hermannus Contractus*, who d. 1054. In *Daniel*, ii. p. 318, the text is given in full, together with a note setting forth its use, with readings from a Munich MS. probably of the 13th cent. It is also in a 14th cent. *Sarum Breviary* in the *British Museum* (MSS. Reg. 2 A., xiv. f. 235 b);

in the *Roman Breviary*, Modena, 1480, f. 512; the *York Breviary*, 1493, (reprint, 1883, ii. 494), &c. Concerning its use we may add from *Daniel* and other authorities:—

That it is appointed to be said at the end of Compline from the Saturday before the first Sunday in Advent to the 2nd of February, inclusively, and that in the old Franciscan Breviary, dated 1497, it is to be sung till Quinquagesima Sunday. In the Breviaries of *Rome, Paris, Lyons*, &c., it is to be said at the end of Compline from the 1st Vespers of the 1st Sunday in Advent to the Feast of the Purification, inclusively; also after Lauds during this time, if the choir where the office is recited be left; if Prime, or other Hours, shall be said immediately after Lauds, then this Antiphon should be used at the end, once for all. Should the Feast of the Purification be transferred, on account of some privileged day (as Septuagesima Sunday) falling on the same time, yet the *Alma Redemptoris Mater* is not to be continued beyond Feb. 2, according to decrees of the Roman Congregation of Rites, 1681, 1693, 1705.

How well this Antiphon was known in England in the Middle Ages we may judge from the use which Chaucer made of it in his *Prioress's Tale*, where the whole story is associated therewith. In the tale it is introduced in the following lines:—

"This litel childe his litel book lerning,
As he sate in the scole at his primere,
He *Alma Redemptoris* herde sing,
As children lered hir antiphonere:
And as he dorst, he drow him nere and nere,
And herkened ay the wordes and the note,
Til he the firste vers coude al by rote."

The Poet then explains the way in which the child mastered the Antiphon, together with the music to which it was set; and describes his singing it in the public streets, his murder by the Jews for so doing, and the subsequent results. This Antiphon is distinct from the Sequence, "Alma redemptoris Mater quam de coelis misit pater," given in *Daniel*, v. 113; *Mone*, ii. p. 200; Neale's *Seq. ex Missalibus*, p. 72, and others. The Sequence *Mone* quotes from a MS. of the 13th cent. Of this there is, so far as we are aware, no *tr.* into English. From the constant use of the Antiphon, both in public and private, by all Roman Catholics, translations, either in prose or verse, are in nearly all their devotional manuals. It is only necessary to specify the following:—

Translation in C. U.:—

Mother of Christ, hear thou thy people's cry. By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 38, and in his *Hymns & Poems*, 1873, p. 22. Its use is confined to the Roman Catholic collections for schools and missions.

Translations not in C. U.:—

1. Kindly Mother of the Redeemer. Card. Newman, *Tracts for the Times*, No. 75, 1836.
2. Sweet Mother of our Saviour blest. *J. Wallace*, 1874. [V.]

Almighty Author of my frame. *Anne Steele.* [*Praise.*] The first hymn of her *Poems on Subjects chiefly Devotional*, 1760, vol. i. pp. 1–2, in 5 st. of 4 l., and entitled "Desiring to praise God." It was repeated in the new ed. of the same, 1780, pp. 1–2, and again in Sedgwick's reprint of her *Hymns*, &c., 1863. It came into C. U. through the Bristol Bapt. *Coll. of Hys.* of Ash and Evans, 1769, No. 40. Its modern use, except in America, is very limited.

Almighty Father, bless the word. [*After Sermon.*] This hymn appeared anonymously in Dr. W. A. Muhlenberg's *Church Poetry*. Phila., 1823. It was repeated in the Amer. *Prayer Book Coll.*, 1826, as No. 39, in 2 st. It is found in several American collections, but is not in C. U. in Great Britain.

Almighty Father, God of grace. *T. Cotterill.* [*For Pardon.*] A metrical rendering of the Confession from the B. of C. Prayer given in his *Sel.* 1810, and continued in later eds. The ascription here to Cotterill is based on the authority of two marked copies of the 8th ed. of the *Sel.* 1819, in the *Brooke* and *Julian Libraries*. Orig. text in Snepp's *S. of G. & G.* 1872, No. 451.

Almighty Father, gracious Lord. *Anne Steele.* [*Providence and Grace.*] "Praise to God for the Blessings of Providence and Grace," is the title of this hymn in 16 st. of 4 l. in her *Poems*, &c., 1760, and 2nd edit. 1780. A cento therefrom in Dr. Alexander's *Augustine H. Bk.*, 1849–65, is composed of st. i., ii., vii.–ix., xv., and xvi. It is also found in some American collections. Another arrangement of stanzas beginning with the first st. was included in Cotterill's *Sel.*, 1810. Of this, st. iii., ll. 5–8, is altered from Cowper.

Almighty Father, heaven and earth. *E. A. Dayman.* [*Offertory.*] 1st pub. in the *Sarum Hymnal*, 1868, No. 292, and appointed as an "Offertory Hymn." Together with 2 st. as a "General Heading," and 2 st. as a "General Ending," it embodies two parts of 4 st. of 4 l., and a doxology. In the *Hymnary*, 1872, No. 522, it assumed the form of a single hymn, embracing the "General Heading," "Part i.," the 1st st. of the "General Ending," and the dox., thus omitting one stanza of the latter, and the whole of pt. 2. Some slight alterations are also introduced therein.

Almighty Father, let Thy love. *E. W. Eddis.* [*Matrimony.*] Written in 1863, and published in his Irvingite *Hys. for the use of the Churches*, in 1864, No. 114, and later editions.

Almighty Father of mankind. *M. Bruce.* [*Providence.*] We attribute this hymn to M. Bruce on grounds stated in his *Memoir* in this work. It was written probably about 1764, and 1st pub. in J. Logan's *Poems*, 1781, No. 3, in 3 st. of 4 l. Its use is not extensive in G. Brit., but it is found in many of the American hymnals. Text from Logan in Dr. Grosart's *Works of Michael Bruce*, 1865.

Almighty Father! robed with light. *E. T. Pilgrim.* [*Resignation.*] From his *Hymns written chiefly on the Divine Attributes of the Supreme Being*, 2nd ed., 1831, p. 8. It is Hymn iv. "On Resignation," in 3 st. of 4 l., and is based on the words, "Thy Will be done." It is in several collections.

Almighty Father, Thou hast many a blessing. [*Renunciation.*] Anon., in Longfellow and Johnson's Amer. *Book of Hys.*, 1846, No. 217; and their *Hymns of the Spirit*, 1864, No. 365, in 3 st. of 4 l.

Almighty God, be Thou our Guide. [*Security in God.*] Anon., in *Holy Song for all Seasons*, Lond., Bell & Daldy, 1869, No. 356, in 5 st. of 4 l.

Almighty God, Eternal Lord. [*Before a Sermon.*] A cento mainly from hymns by C. Wesley as given in the *Wes. H. Bk.* 1780. The 1st st. is from "Come, O Thou all victorious Lord," st. i., the 2nd, from "Thou Son of God, Whose flaming eyes," st. v., the 4th, from "Father of all in whom alone;" and the 3rd and 5th, possibly by the compiler. As the cento has not been traced to an earlier date than Cotterill's *Sel.*, 1805, No. 71, it was probably compiled by Cotterill from the *Wes. H. Bk.* To modern collections in Great Britain it is almost entirely unknown, but its use in America is somewhat extensive. The concluding line, "And faith be lost in sight," anticipated Dr. Neale's "*Till hope* be lost in sight," in *H. A. & M.*, 1875, No. 226, st. iv., and other hymnals. The history of the hymns from which this cento is compiled may be found under their respective first lines.

Almighty God, in humble prayer. *J. Montgomery.* [*For Wisdom.*] This hymn is in the "M. MSS.," but undated. It was pub. in Montgomery's *Christian Psalmist*, 1825, No. 498, in 6 st. of 4 l. and entitled "Solomon's Prayer for Wisdom." It is repeated, without alteration, in his *Original Hymns*, 1853, No. 70. In modern collections it is usually given in an abbreviated form, as in Windle's *Metrical Psalter & Hymnal*, No. 11, Harland's *Ch. Psalter*, No. 199, the Amer. *Sabb. H. Bk.*, &c.

Almighty God of love. *C. Wesley.* [*Missions.*] A cento composed of Nos. 1157, 1158, and 1159 of his *Short Hymns, &c.*, 1762, vol. i. p. 391. In this form it was given in the *Wes. H. Bk.* 1780, and has been retained in all editions of that work. It has also passed into numerous collections, specially of the Methodist bodies, both in G. Brit. and America. Orig. text in *P. Works*, 1868–72, vol. ix. p. 469.

Almighty God, the pure and just. *E. Osler.* [*Lent.*] 1st pub. in the *Mitre H. Book*, 1836, No. 1, in 4 st. of 4 l. and again with slight variations in the Author's *Church and King*, July 1837. In *Kennedy*, 1863, No. 631, it is subject to further alterations which are repeated in detail from Cooke & Denton's *Hymnal*, 1853, No. 69, but with the omission of their doxology.

Almighty God, Thy Name I praise. *Dorothy A. Thrupp.* [*God the Father.*] Contributed to her *Hymns for the Young* (1st ed. N.D. c. 1830, 4th ed. Lond. 1836), No. 63, in 3 st. of 4 l. and entitled, "Praise to God for Mercies." From thence it passed into Mrs. Herbert Mayo's *Sel. of Hys. & Poetry, &c.*, Lond. E. Suter (1st ed. 1838, 4th ed. 1849), with the signature "D. A. T." It is found in several collections for children, including the *Ch. S. S. H. Bk.*, 1868, and others. [W. T. B.]

Almighty God, Thy piercing eye. *I. Watts.* [*Omniscience.*] 1st pub. in his *Divine Songs*, 1715, in 6 st. of 4 l., and entitled, "The All-seeing God," and again in all subsequent editions of the same work. It is given in various collections in Great Britain and America, principally in those for children, and sometimes in an abbreviated form. Orig. text in the *Meth. S. S. H. Bk.*, 1879, No. 298. In one or two American collections it is attributed to *Beddome* in error.

Almighty God, Thy sovereign power. *J. Julian.* [*Almsgiving.*] Written for and 1st pub. in *St. Mary's Ch. S. S. H. Bk.*, Preston, Lancashire, 1874, in 5 st. of 4 l.

Almighty God, Thy word is cast. *J. Cawood.* [*After Sermon.*] Written about 1815, and 1st pub. in Cotterill's *Sel.*, 8th ed. 1819, No. 268, in 5 st. of 4 l., and given for use "After a Sermon" [S. MSS.]. It was reprinted in Montgomery's *Christ. Psal.*, 1825, No. 252. From that date it grew in importance as a congregational hymn, until its use has become extensive in all English-speaking countries, in some cases with the omission of one or more stanzas, and in others, with the addition of a doxology. Two texts, purporting to be the original, are extant. The first is that of *Cotterill* as above, from which the hymn has been taken in a more or less correct form until 1862, when the second was given from the original MS. in Lord Selborne's *Bk. of Praise*, 1862, p. 470, and *Lyra Brit.*, 1867, p. 131. One of the best arrangements of the hymn is a slightly altered form of the latter in Thring's *Coll.*, 1882, No. 151.

Almighty God, to-night. *J. M. Neale.* [*Evening.*] A child's hymn at "Bedtime," pub. in his *Hymns for Children*, 1842, in 5 st. of 4 l., and again in later editions. In use in American *Songs of Christian Praise*, 1880.

Almighty God, whose only Son. *Sir H. W. Baker.* [*Missions.*] Contributed to the *App.* to *H. A. & M.*, 1868, No. 357, in 7 st. of 4 l., and repeated in the revised edition of 1875, and other collections.

Almighty King, whose wondrous hand. *W. Cowper.* [*Grace and Providence.*] No. 81, Bk. iii., of the *Olney Hymns*, 1779, in 5 st. of 4 l., and entitled "Grace and Providence." It has not attained to the position of many of Cowper's hymns, and is found in a few collections only, including Martineau's *Hymns*, &c., 1840 and 1873.

Almighty Lord and King. [*God unchangeable.*] An anonymous hymn in Dr. Alexander's *Augustine H. Bk.*, 2nd ed. 1858.

Almighty Maker, God! *I. Watts.* [*Praise.*] 1st pub. in his *Horae Lyricae*, 1706, in 11 st. of 4 l., and entitled "Sincere Praise." In its complete form it is unknown to the collections, but centos differing in length and arrangement, but all opening with the first stanza, are found in numerous hymnals in G. Brit. and America.

Almighty Maker, Lord of all. [*Holiness.*] This hymn is given in J. H. Thom's Unitarian *Hys., Chants & Anthems*, 1858, No.

433, as from "*Rees's Col*," *i.e.* Kippis's *Coll.* of which Abraham Rees was one of the editors, 1795: No. 206, where it is given as from "Select Collection of 1756."

Almighty Ruler of the skies. *I. Watts.* [*Ps. viii.*] His L. M. paraph. of v. 1, 2, of Ps. viii., 1st pub. in his *Psalms of David*, 1719, in 5 st. of 4 l., and entitled "The Hosanna of the Children; or, Infants praising God." His explanation of the opening stanzas is given in a note thus:—"These two first verses are here paraphrased and explained by the history of the Children crying *Hosanna* to Christ, Matt. xxi. 15, 16, where our Saviour cites and applies those words of the Psalmist."

Although not of the first importance, it might be utilized as a hymn for Palm Sunday. Its use is limited. The *New Cong.*, copying from the *Leeds H. Bk.*, 1853, omits st. iii. and v.

Almum flamen, vita mundi. [*Whitsuntide.*] This hymn is of unknown origin and date. It is in the *Corolla Hymnorum*, Cologne, 1806, p. 40. *Daniel*, ii. p. 368, gives it in 7 st. of 9 l., without note or comment. It is not known to be in use in any liturgical work. [W. A. S.]

Translation in C. U.:—

Lord of Eternal Sanctity. By E. Caswall, 1st pub. in his *Masque of Mary and other Poems*, 1858, in 7 st. of 10 l., and again in his *Hymns and Poems*, 1873, p. 131. In this form it is not in C. U., but a cento, beginning with st. ii., "Come Thou, who dost the soul endue" (*Veni, Spiritus Creator*), was compiled for the *Hymnary*, 1872, No. 329, and received the sanction of Mr. Caswall, shortly before his death (E. MSS.). Another *tr.* not in C. U. is "Genial Spirit, earth's emotion," by Dr. Kynaston in his *Occasional Hymns*, 1862.

Alone! to land alone upon that shore. *F. W. Faber.* [*Death.*] Pub. in his *Hymns*, 1862, No. 148, in 10 st. of 6 l. From it two centos are in C. U., both beginning with the same first line as above, and altered throughout; the first being No. 6 in the Scottish *Ibrox Hymnal*, 1871, and the second, No. 909, in the *Bapt. Hymnal*, 1879.

Altenburg, Johann Michael, b. at Alach, near Erfurt, on Trinity Sunday, 1584. After completing his studies he was for some time teacher and precentor in Erfurt. In 1608 he was appointed pastor of Ilversgehofen and Marbach near Erfurt; in 1611, of Trochtelborn; and in 1621 of Gross-Sommern or Sömmerda near Erfurt. In the troublous war times he was forced, in 1631, to flee to Erfurt, and there, on the news of the victory of Leipzig, Sept. 17, 1631, he composed his best known hymn. He remained in Erfurt without a charge till, in 1637, he was appointed diaconus of the Augustine Church, and, in 1638, pastor of St. Andrew's Church. He d. at Erfurt February 12, 1640 (*Koch*, iii. 115–117; *Allg. Deutsche Biog.*, i. p. 363, and x. p. 766—the latter saying he did not go to Erfurt till 1637). He was a good musician, and seems to have been the composer of the melodies rather than of the words of some of the hymns ascribed to him. Two of his hymns have been *tr.* into English, viz.:—

1. Aus Jakob's Stamm ein Stern sehr klar. [*Christmas.*] Included as No. 3 of his *Christliche liebliche und andächtige newe Kirchen- und Hauss-Gesänge*, pt. i., Erfurt, 1620, in 3 st. of 5 l. According to Wetzel's *A. H.*, vol. i., pt. v. p. 41, it was first pub. in J. Förster's *Hohen Festtags-Schreinlein*, 1611. In the *Unv. L. S.*, 1851, No. 24. It has been *tr.* as "From Jacob's root, a star so clear," by Miss Manington, 1864, p. 13.

2. Verzage nicht du Häuflein klein. [*In Trouble.*] Concerning the authorship of this hymn there are three main theories—i. that it is by *Gustavus Adolphus;* ii. that the ideas are his and the diction that of his chaplain, *Dr. Jacob Fabricius;* and iii. that it is by *Altenburg*. In tracing out the hymn we find that:—

The oldest accessible form is in two pamphlets published shortly after the death of Gustavus Adolphus, viz., the *Epicedion*, Leipzig, N.D. but probably in the end of 1632 [Royal Library, Berlin]: and Arnold Meugering's *Blutige Siegs-Crone*, Leipzig, 1633 [Town Library, Hamburg]. In the *Epicedion* the hymn is entitled, "Königlicher Schwanengesang So ihre Majest. vor dem Lützenschen Treffen inniglichen zu Gott gesungen"; and in the *Siegs-Crone*, p. 73, "Der S. Kön. Mayt. zu Schweden Lied, welches Sie vor der Schlacht gesungen." In both cases there are 3 sts.:—

i. Verzage nicht, du Häufflein klein.
ii. Tröste dich dess, dass deine Sach.
iii. So wahr Gott Gott ist, und sein Wort.

The next form is that in J. Clauder's *Psalmodiae Novae Pars Tertia*, Leipzig, 1636, No. 17, in 5 st. of 6 lines, st. i.–iii. as above, and—

iv. Ach Gott gieb in des deine Gnad
v. Hilff dass wir auch nach deinem Wort.

No author's name is given. In the *Bayreuth G. B.*, 1668, p. 266, 'st. iv., v., are marked as an addition by Dr. Samuel Zehner; and by J. C. Olearius in his *Lieder-Schatz*, 1705, p. 141, as written in 1638 (1633?), when the Croats had partially burnt Schleusingen, where Zehner was then superintendent.

The third form of importance is that given in Jeremias Weber's *Leipzig G. B.*, 1638, p. 651, where it is entitled "A soul-rejoicing hymn of Consolation upon the watchword—God with us—used by the Evangelical army in the battle of Leipzig, 7th Sept., 1631, composed by M. Johann Altenburg, pastor at Gross Sömmern in Düringen," [i.e. Sömmerda in Thuringia]. It is in 5 sts., of which sts. i.–iii. are the same as the 1633, and are marked as by *Altenburg*. St. iv., v., beginning—

iv. Drümb sey getrost du kleines Heer
v. Amen, das hilff Herr Jesu Christ,

are marked as "Additamentum Ignoti." This is the form in C. U. as in the Berlin *G. L. S.*, ed. 1863, No. 1242.

In favour of Altenburg there is the explicit declaration of the Leipzig *G. B.*, 1638, followed by most subsequent writers. The idea that the hymn was by *Gustavus Adolphus* seems to have no other foundation than that in many of the old hymn-books it was called *Gustavus Adolphus's Battle Hymn*. The theory that the ideas were communicated by the King to his chaplain, Dr. Fabricius, after the battle of Leipzig, and by Fabricius versified, is maintained by Mohnike in his *Hymnologische Forschungen*, 1832, pt. ii. pp. 55–98, but rests on very slender evidence. In *Koch*, viii. 138–141, there is the following striking word-picture:—

If, then, we must deny to the hymn Albert Knapp's characterisation of it as "a little feather from the eagle wing of Gustavus Adolphus," so much the more its original title as his "Swan Song" remains true. It was on the morning of the $\frac{6}{16}$ Nov., 1632, that the Catholic army under Wallenstein and the Evangelical under Gustavus Adolphus stood over against each other at Lützen ready to strike. As the morning dawned Gustavus Adolphus summoned his Court preacher Fabricius, and commanded him, as also the army chaplains of all the other regiments, to hold a service of prayer. During this service the whole host sung the pious king's battle hymn—

"Verzage nicht, du Häuflein klein."

He himself was on his knees and prayed fervently. Meantime a thick mist had descended, which hid the fatal field so that nothing could be distinguished. When the host had now been set in battle array he gave them as watchword for the fight the saying, "God with us," mounted his horse, drew his sword, and rode along the lines of the army to encourage the soldiers for the battle. First, however, he commanded the tunes *Ein feste Burg* and *Es wollt uns Gott genädig sein* to be played by the kettledrums and trumpets, and the soldiers joined as with one voice. The mist now began to disappear, and the sun shone through. Then, after a short prayer, he cried out: "Now will we set to, please God," and immediately after, very loud, "Jesu, Jesu, Jesu, help me to-day to fight for the honour of Thy Holy Name." Then he attacked the enemy at full speed, defended only by a leathern gorget. "God is my harness," he had said to the servant who wished to put on his armour. The conflict was hot and bloody. About 11 o'clock in the forenoon the fatal bullet struck him, and he sank, dying, from his horse, with the words, "My God, my God!" Till twilight came on the fight raged, and was doubtful. But at length the Evangelical host obtained the victory, as it had prophetically sung at dawn."

This hymn has ever been a favourite in Germany, was sung in the house of P. J. Spener every Sunday afternoon, and of late years has been greatly used at meetings of the Gustavus Adolphus Union—an association for the help of Protestant Churches in Roman Catholic countries. In translations it has passed into many English and American collections.

Translations in C. U. :—

1. Fear not, O little flock, the foe. A good *tr.* from the text of 1638, omitting st. iv., by Miss Winkworth, in her *Lyra Ger.*, 1855, p. 17. Included in England in *Kennedy*, 1863, Snepp's *S. of G. and G.*, 1871, *Free Church H. Bk.*, 1882, and others; and in America in the *Sabbath H. Bk.*, 1858, Pennsylvania *Luth. Ch. Bk.*, 1868, *Hys. of the Church*, 1869, *Bapt. H. Bk.*, 1871, *H. and Songs of Praise*, 1874, and many others.

2. Be not dismay'd, thou little flock. A good *tr.* of st. i.–iii. of the 1638 text in Mrs. Charles's *V. of Christian Life in Song*, 1858, p. 248. She *tr.* from the Swedish, which, in the *Swenska Psalm-Boken*, Carlstadt, N.D. (1866), is given as No. 378, "Förfäras ej, du lilla hop!" and marked Gustaf II. Adolf. Her version is No. 204 in Wilson's *Service of Praise*, 1865.

3. Thou little flock, be not afraid. A *tr.* of st. i.–iii. from the 1638 text, by M. Loy, in the Ohio Luth. *Hymnal*, 1880, No. 197.

Other trs. are all from the text of 1638.

(1.) "Be not dishearten'd, little flock," by Dr. H. Mills, 1856, p. 121. (2.) "Despond not, little band, although," by Dr. G. Walker, 1860, p. 41. (3.) "Be not dismay'd, thou little flock, Nor," by E. Massie, 1866, p. 143. (4.) "O little flock, be not afraid," in J. D. Burns's *Memoir and Remains*, 1869. p. 226. [J. M.]

Altus Prosator, Vetustus. *St. Columba.* This very curious hymn was first made known to modern scholars by the late Dr. J. H. Todd, in *Fasc.* ii. p. 205 of the *Liber Hymnorum* edited by him in 1869 for the Irish Archæological and Celtic Society, where it is given with a prose translation by the editor. A rhymed version of this by Dr. W. MacIlwaine is given in his *Lyra Hibernica Sacra*, Belfast, 1878, commencing, "The Father exalted, ancient of days, unbegotten," and the Latin text is reprinted in the *Appx.* thereto. In 1882 the Marquess of Bute issued a prose version, together with the original text and valuable notes thereon as *The Altus of S. Columba, edited with Prose Paraphrase and Notes by John, Marquess of Bute*, Edinb., Blackwood, 1882. [W. T. B.]

Alway in the Lord rejoice. *J. S. B. Monsell.* [*Joy in the Lord.*] Written in Italy and 1st pub. in his *Spiritual Songs*, 1857 and 1875, in 8 st. of 4 l. It is based on the Epistle for the 4th S. in Advent. It has not come into C. U. in G. Brit. In the Amer. *College Hyl.*, N. Y., 1876, No. 314. st. i.–iv. and vii. are given with slight alteration.

Am Grabe stehn wir stille. *C. J. P. Spitta.* [*Burial of the Dead.*] 1st pub. in Series i. of his *Psalter und Harfe*, Leipzig, 1833, p. 140 (ed. 1838, p. 155), in 6 st. of 4 l., entitled "At the Grave." Taken by his colleague, Pastor Borchers, as the text of his oration at Spitta's funeral, Sunday, Oct. 1, 1859 (Münkel's Spitta, 1861, pp. 283–284). Included as No. 2918 in Knapp's *Ev. L. S.* ed. 1850.

Translation in C. U. :—

The precious seed of weeping. An excellent *tr.*, as No. 98, by Miss Winkworth in her *C. B. for England*, 1863. Thence, unaltered, as No. 236 in Allon's *Supp. Hymns*, 1868, as No. 554 in the Pennsylvania Luth. *Ch.Bk.*, 1868, and as No. 1010 in the American Meth. Episco. *Hymnal*, 1878.

Other trs. are :—

(1.) "Now weeping at the grave we stand," by *Miss Winkworth*, 1858, p. 118. (2.) "Beside the dark grave standing," by *R. Massie*, 1860, p. 138. [J. M.]

Am I a soldier of the Cross? *I. Watts.* [*Holy Fortitude.*] Appended to his *Sermons*, pub. in 1721–24, in 3 vols., vol. iii., and intended to accompany a sermon on 1 Cor. xvi. 13. It is in 6 st. of 4 l., and entitled "Holy Fortitude." In Spurgeon's *O. O. H. Bk.*, No. 671, st. v. and vi. are omitted, but the rest are unaltered. Orig. full text in all editions of Watts's *Works*. In the *New Cong.*, No. 623, it is given in an abbreviated and slightly altered form as—"*Are we the soldiers* of the Cross?" This is also found in Snepp's *Songs of G. & G.*, 1872, and other collections. It dates as early as the *Leeds H. Bk.*, 1853. The American use of this hymn is extensive.

Am I poor, do men despise me? [*Contentment.*] An anonymous hymn from the American S. S. Union Collection, given in the *Meth. F. C. S. S. H. Bk.*, No. 268.

Amazing grace, how sweet the sound. *J. Newton.* [*Grace.*] No. 41, Bk. i. of the *Olney Hymns*, 1779, in 6 st. of 4 l., entitled "Faith's Review and Expectation," and based upon i. Chron. xviii. 16, 17. In G. Brit. it is unknown to modern collections, but in America its use is extensive. It is far from being a good example of Newton's work.

Amazing love! transcendent grace. *Joseph Irons.* [*Predestination.*] 1st pub. in his *Zion's Songs, &c.*, 3rd ed. 1825, No. 146, and thence into Snepp's *S. of G. & G.*, 1872, No. 678, unaltered.

Ambrosius (St. Ambrose), second son and third child of Ambrosius, Prefect of the Gauls, was b. at Lyons, Arles, or Treves—probably the last—in 340 A.D. On the death of his father in 353 his mother removed to Rome with her three children. Ambrose went through the usual course of education, attaining considerable proficiency in Greek; and then entered the profession which his elder brother Satyrus had chosen, that of the law. In this he so distinguished himself that, after practising in the court of Probus, the Praetorian Prefect of Italy, he was, in 374, appointed Consular of Liguria and Aemilia. This office necessitated his residence in Milan. Not many months after, Auxentius, bishop of Milan, who had joined the Arian party, died; and much was felt to depend upon the person appointed as his successor. The church in which the election was held was so filled with excited people that the Consular found it necessary to take steps for preserving the peace, and himself exhorted them to peace and order: when a voice suddenly exclaimed, "Ambrose is Bishop," and the cry was taken up on all sides. He was compelled to accept the post, though still only a catechumen; was forthwith baptized, and in a week more consecrated Bishop, Dec. 7, 374. The death of the Emperor Valentinian I., in 375, brought him into collision with Justina, Valentinian's second wife, an adherent of the Arian party: Ambrose was supported by Gratian, the elder son of Valentinian, and by Theodosius, whom Gratian in 379 associated with himself in the empire. Gratian was assassinated in 383 by a partisan of Maximus, and Ambrose was sent to treat with the usurper, a piece of diplomacy in which he was fairly successful. He found himself, however, left to carry on the contest with the Arians and the Empress almost alone. He and the faithful gallantly defended the churches which the heretics attempted to seize. Justina was foiled: and the advance of Maximus on Milan led to her flight, and eventually to her death in 388. It was in this year, or more probably the year before (387), that Ambrose received into the Church by baptism his great scholar Augustine, once a Manichaean heretic. Theodosius was now virtually head of the Roman empire, his colleague Valentinian II., Justina's son, being a youth of only 17. In the early part of 390 the news of a riot at Thessalonica, brought to him at Milan, caused him to give a hasty order for a general massacre at that city, and his command was but too faithfully obeyed. On his presenting himself a few days after at the door of the principal church in Milan, he was met by Ambrose, who refused him entrance till he should have done penance for his crime. It was not till Christmas, eight months after, that the Emperor declared his penitence, and was received into communion again by the Bishop. Valentinian was murdered by Arbogastes, a Frank general, in 392; and the murderer and his puppet emperor Eugenius were defeated by Theodosius in 394. But the fatigues of the campaign told on the Emperor, and he died the following year. Ambrose preached his funeral sermon, as he had done that of Valentinian. The loss of these two friends and supporters was a severe blow to Ambrose; two unquiet years passed, and then, worn with labours and anxieties, he himself rested from his labours on Easter Eve, 397. It was the 4th of April, and on that day the great Bishop of Milan is remembered by the Western Church, but Rome commemorates his consecration only, Dec. 7th. Great he was indeed, as a scholar, an organiser, a statesman; still greater as a theologian, the earnest and brilliant defender of the Catholic faith against the Arians of the West, just as Athanasius (whose name, one cannot but remark, is the same as his in meaning) was its champion against those of the East. We are now mainly concerned with him as musician and poet, "the father of Church song" as he is called by Grimm. He introduced from the East the practice of antiphonal chanting, and began the task, which St. Gregory completed, of systematizing the music of the Church. As a writer of sacred poetry he is remarkable for depth and severity. He does not warm with his subject, like Adam of St. Victor, or St. Bernard. "We feel," says Abp. Trench, "as though there were a certain coldness in his hymns, an *aloofness* of the author from his subject."

A large number of hymns has been attributed to his pen; *Daniel* gives no fewer than 92 called Ambrosian. Of these the great majority (including one on himself) cannot possibly be his; there is more or less doubt about the rest. The authorities on the subject are the *Benedictine ed.* of his works, the *Psalterium*, or *Hymnary*, of Cardinal Thomasius, and the *Thesaurus Hymnologicus* of Daniel. The Benedictine editors give 12 hymns as assignable to him, as follows:—

1. Aeterna Christi munera.
2. Aeterne rerum Conditor.
3. Consors Paterni luminis.
4. Deus Creator omnium.
5. Fit porta Christi pervia.
6. Illuminans Altissimus.
7. Jam surgit hora tertia.
8. O Lux Beata Trinitas.
9. Orabo mente Dominum.
10. Somno refectis artubus.
11. Splendor Paternae gloriae.
12. Veni Redemptor gentium.

Histories of these hymns, together with details of *trs.* into English, are given in this work, and may be found under their respective first lines. The Bollandists and *Daniel* are inclined to attribute to St. Ambrose a hymn, *Grates tibi Jesu novas*, on the finding of the relics of SS. Gervasius and Protasius. These, we know, were discovered by him in 386, and it is by no means unlikely that the bishop should have commemorated in verse an event which he announces by letter to his sister Marcellina with so much satisfaction, not to say exultation.

A beautiful tradition makes the *Te Deum laudamus* to have been composed under inspiration, and recited alternately, by SS. Ambrose and Augustine immediately after the baptism of the latter in 387. But the story rests upon a passage which there is every reason to consider spurious, in the *Chronicon* of Dacius, Bp. of Milan in 550. There is no hint of such an occurrence in the *Confessions* of St. Augustine, nor in Paulinus's life of St. Ambrose,

ior in any authentic writing of St. Ambrose himself. The hymn is essentially a compilation, and there is much reason to believe, with Merati, that it originated in the 5th cent. in the monastery of St. Honoratus at Lerins. [Te Deum.] [R. T.]

Amen to all that God hath said. *C. Wesley.* [*Divine Holiness, and Human Depravity.*] Appeared in *Hymns and Sacred Poems*, 1742, in 36 st. of 4 l., in three parts, and entitled "Unto the Angel of the Church of the Laodiceans." In 1780, J. Wesley compiled the following centos therefrom for the *Wes. H. Bk.*:—

1. **God of unspotted purity.** Composed of st. iii., iv., v., vi., viii.–xi. of Part i.

2. **O let us our own works forsake.** Composed of st. iii., viii., ix., x., of Part ii.

3. **Saviour of all, to Thee we bow.** Composed of st. i.–vi. of Part iii.

All these centos have passed into numerous hymnals in G. Brit. and America. Orig. text in *P. Works*, 1868–72, vol. ii. p. 358.

American Hymnody. Psalmody rather than Hymnody was the usage of America prior to 1800. The famous *Bay Psalm Book*, or *New England Version* of 1640, published at Cambridge, New England, by Stephen Day, was the first volume printed in these Colonies; and from its rarity the few extant copies of the first edition are very highly valued. Isaiah Thomas, the founder of the American Antiquarian Society, supposed that "not less than seventy editions were printed in Boston, London, and Edinburgh." The revision of that version by Thomas Prince in 1757 met with less favour (and is scarcer) than the original, which about that time began to be superseded by the *Version* of *Tate & Brady*. Of *Tate & Brady's Version* many editions, with *Supplement of Hymns*, mostly by Watts, were printed at Boston between 1750 and 1800. Towards the end of the century numerous editions of Watts's *Psalms and Hymns* appeared, chiefly in New England, and continued to appear after the publication of the amended versions of Watts's *Psalms*, by Joel Barlow, in 1785, and Timothy Dwight, in 1800. Hymn-compiling began after the Revolution, and its course can best be followed under the headings of the several religious bodies.

I. *Protestant Episcopal Church.* — The Episcopal Church issued, in 1789, the Version of *Tate & Brady* with twenty-seven hymns, to which thirty more were added in 1808. These were superseded by an abridged version of the Psalms, mostly from *Tate & Brady*, in 1833, and a Collection of Hymns, numbering 212, published previously in 1827. The latter, entitled *H. of the Prot. Episc. Ch. set forth in General Convention* in the years 1789, 1808, and 1826, and commonly known as the *Prayer-Book Collection*, except for its originals, hardly deserved the repute it long enjoyed. It continued to be used exclusively in the Sunday services for 35 years, and was bound up with the Prayer Book till 1871. After 1861, in some dioceses *Hymns Ancient and Modern*, or one or two *Selections* from it or other sources, were allowed. In 1866, sixty-six *Additional Hymns* were put forth; and in 1871 the present *Hymnal*. This, although a great advance upon the *Prayer Bk. Collection* of 1826, does not compare favourably with the leading Anglican books of to-day. It was slightly revised, and not materially improved, in 1874. The voluntary system of the English Church with regard to Hymnody has unfortunately not been permitted to her American daughter, who is in consequence far behind in hymnic knowledge, activity, and taste. Of private collections which might be used at week-night services, &c., we may mention Dr. C. W. Andrews's *Church Hymns*, of 1844 and 1857, and *Hymns for Church and Home*, 1859–60. The latter did much in preparing the way for the *Hymnal* of 1871–4.

II. *Presbyterians.*—This body, in common with the Congregationalists, for a long time used Watts chiefly. Their first official *Psalms and Hymns* appeared in 1828–29, and amended editions of it in 1830–1834, and in 1843. The *Church Psalmist* of 1843, with the *Supplement* of 1847, was long the chief manual of the New School body. Among prominent extant collections, the *Presbyterian Hymnal*, of 1874, is to be distinguished from the inferior *Hymnal of the Presbyterian Church* of 1867. Of books not put forth by authority, nor strictly denominational, and which have been used by Congregationalists and others as well as by Presbyterians, Leavitt's *Christian Lyre* of 1830-1 contained originals, and is of historic importance. The same is true of Thomas Hastings's *Spiritual Songs*, 1831, 2, 3, in which the hymns of the three leading American writers—Hastings, Ray Palmer, and S. F. Smith—first appeared. Dr. C. S. Robinson's *Songs for the Sanctuary*, 1865, and his *Spiritual Songs*, 1878, aim rather at popular usefulness than literary accuracy, and have won great success. On the other hand, *The Sacrifice of Praise*, 1869, was carefully edited with notes. The late Dr. E. F. Hatfield, one of the leading hymnological scholars of America, produced in *The Church Hymn Book*, 1872, a work exceptionally trustworthy for texts, dates, and ascriptions of authorship. No less valuable in these respects is *Hymns & Songs of Praise*, published in 1874 by Drs. Hitchcock, Eddy, and Schaff; these three eminent compilers having expended on it much care, skill, and taste. These two books, though not so widely circulated as some others, are essential to every hymnic library.

III. *Congregationalists.*—The first Congregational compilation which shewed thought and research was the *Hartford Selection* of 1799—by Nathan Strong and others—a work of unusual merit for its day. It contained many originals, as did also Nettleton's *Village Hymns*, 1824, which was long and widely used, and exerted an influence of considerable importance. Its Missionary Hymns, then a new feature, were numerous, and drawn largely from *Hymns for the Monthly Concert*, Andover, 1823, an important but

almost unknown, tract by L. Bacon (q. v.). Worcester's *Watts's, and Select Hymns*, 1823, long held a prominent place. So did Mason and Greene's *Church Psalmody*, 1831. Bacon's *Supplement to Dwight*, 1833, kept *Dwight's Watts* in use till the Connecticut Congregational *Psalms and Hymns* appeared in 1845. Abner Jones compiled *Melodies of the Church* in 1832, and his son Darius E. Jones, *Temple Melodies*, in 1851, and *Songs of the New Life*, 1869. Mr. H. W. Beecher's *Plymouth Collection*, 1855, represented the original mind of its editor, and has many points of interest. *The Sabbath Hymn Book*, 1858, prepared by Professors Park and Phelps of Andover, though careless in authorship and texts, was the most attractive and valuable of American hymnals to its date. Elias Nason's *Congregational Hymn Book*, 1857, and sundry others of lesser note, appeared in Boston. The year 1880 marks the reaction from the excessive bulk of 1200 to 1500 hymns to about 600 in the Oberlin (Ohio) *Manual of Praise*, Mr. C. H. Richards's *Songs of Christian Praise*, and Hall and Lasar's *Evangelical Hymnal*. The last named shows a new departure no less in its large use of recent material and following of English models, than in the admirable carefulness of its editing, and in a biographical index, covering thirty-three double columns, of authors, translators, and composers. The index is based upon that compiled by Major Crawford and the Rev. J. A. Eberle for the Irish *Ch. Hymnal*, 1876.

IV. *Baptists.*—The Baptists soon abandoned the exclusive use of Psalms, and commenced the compilation of independent collections of hymns. A *Philadelphia Collection* of theirs, published in 1790, cites one of Newport, Rhode Island, still earlier. Of Joshua Smith's *Divine Hymns*, a ninth edition bears date 1799. In New York, too, John Stanford issued a collection of 200, chiefly from Rippon, in 1792, and gave authors' names. The *Boston Collection*, 1808, *Parkinson's*, 1809–17, and *Maclay's*, 1816, were of note, and Winchell's *Arrangement of Watts, with Supplement*, 1817–32, had a great sale. *The Psalmist* by Baron Stow and S. F. Smith, published in 1843, was an exemplary work, and met with general acceptance throughout the north, as did Manly's *Baptist Psalmody*, 1850, in the south. *The Baptist Harp*, 1849, and *Devotional Hymnal* of 1864, are of some importance. A great many 32mos. and 48mos. of revivalistic character—the *Virginia Selection*, *Dover Selection*, *Mercer's Chester*, &c.—have been in use. Of more sober type is Linsley and Davis's *Select Hymns*, 1836. The leading books to-day are the *Baptist Hymn Book*, *Praise Book*, and the *Service of Song*, all of 1871. In addition to purely Baptist collections, editions of the chief Congregational Collections for the use of Baptists have had an extensive sale. These include the *Church Psalmody* of Mason and Greene, the *Plymouth Collection* of H. W. Beecher, and *The Sabbath Hymn Book* of Park and Phelps. Collections by Free Will Baptists appeared in 1832 and 1858, and by The Old School, or Primitive Baptists in 1836 and 1858. The older of the two Baptist sects calling themselves Christians, made a large beginning in 1805 with the collection of Elias Smith and Abner Jones. Of their later collections the most noteworthy is the *Christian Hymn Book*, Boston, 1863. The other body of this name has its strength in the South and West. It has used a book compiled by its founder, Alexander Campbell, and another published at Dayton, Ohio.

V. *Methodists.*—American Methodists used at first a *Pocket Hymn Book* (a reprint of that by *Spence* which was attacked by J. Wesley), the 10th ed. of which appeared in 1790, and the 27th in 1802. In 1802 it was revised by Coke and Asbury. The latter issued a *Supplement* to it in 1810. In 1836 an official book, excluding all others for Sunday services, was issued, and another in 1849. These were displaced by the *Methodist Hymnal*, 1878. The *Southern Methodist Episcopal Hymns* of 1847 took less liberties with the texts, and adhered more closely to John Wesley's great collection than its Northern successor. The Methodist Protestant body has had three hymn-books, published respectively in 1837, 1859, and 1871. The Wesleyan Methodists and the African Methodists also use compilations of their own. Many books, Methodist in character if not in name, and adapted to camp-meetings and the like, came out about the beginning of the century and later, containing effusions, not a few of which had certain rude and fervid elements of poetic merit. Eminent among these was a Baltimore *Collection* of about 1800, several pieces from which are still in use. This type is now represented by the numerous *Gospel Songs*, &c., of America, and *Sacred Songs and Solos* (Sankey) in England, which are indeed spiritual songs, rather than hymns; having immense temporary popularity and influence, but are rather Jonah's gourds than plants of permanent standing in the song-garden. The splendid provision, both in quantity and quality, made by Charles Wesley, seems, here as in England, to have deterred those who followed his views and methods from attempting to produce serious hymns after his pattern in any considerable measure.

VI. *Universalists.*—The Universalists have been very active, and their activity began very early. In 1792 they issued two collections, that of *Richards* (q. v.) *and Lane*, in Boston, and one in Philadelphia. In 1808 appeared 415 *Hymns composed by different authors* (Hosea Ballou, Abner Kneeland, and four others) *at the request of the General Convention of Universalists*, an inferior work, as works produced under such circumstances usually are. Among later books are those of *Ballou and Turner*, 1821; *S. and R. Streeter*, 1829; *Hosea Ballou*, second collection, 1837; Adams & Chapin's *Hymns for Christian Devotion*, 1846; *J. G. Adams*, 1861; and *Prayers and Hymns*, 1868. All these contain originals.

VII. *Unitarians.*—The Unitarians have been still more prolific in compiling, and in composing nearly as much so, but not in the same perfunctory way, and with far greater success. Possessing a large share of the best blood and brain in the most cultivated section of

merica, they exhibit a long array of respectable hymnists whose effusions have often won e acceptance of other bodies, and must be rgely represented in these pages. Special rvice has been done at home by Dr. A. P. itnam, of Brooklyn, whose admirable *Singers d Songs of the Liberal Faith* (1875), though large volume, does not exhaust the subject, it is to be supplemented by another. Amongst eir most notable collections, usually from ston, are *Belknap's*, 1795; *Sewall's* (New rk), 1820; *Greenwood's*, 1830–35; that of the heshire *Association* (Connt.), 1844; *Dr. J. F. larke's*, 1844–55; *Drs. Hedge & Huntington's*, 53; S. Longfellow and S. Johnson's *Book of ymns*, 1846–48, and *Hymns of the Spirit*, 64; and the *Unitarian Hymn Book*, 1869. he last is the most widely used, but is by no eans the one of most marked character, care- l editing, or general literary merit.

VIII. *Roman Catholic.*—The Roman Catholic Church in the United States has done othing worthy of mention, unless the reprint, ith additions, of E. Caswall's *Lyra Catholica* f 1849 be regarded as a selection for conregational purposes.

IX. *Lutherans.*—Such Lutherans as in the tter part of the 18th cent. used the English ngue were supplied by the pious efforts of r. Kunze, 1795, of Strebeck, 1797, and of Villiston, 1806; and later by the various ollections of the Tennessee, Ohio, and eneral Synods; by those of the New York inisterium, 1814–34; and by the Ministerium of Pennsylvania, 1865. The latter, repared with unusual care, was revised in 868 as the Church Book of the General Council.

X. *Reformed Dutch.*—The Reformed Dutch, ow the "Reformed" body, had their own ersion of the Psalms as early as 1767, and ssued successive collections of Psalms and Hymns, in 1789, 1814, 1831, and 1850. These vere superseded and greatly improved upon y their *Hymns of the Church*, 1869.

XI. *German Reformed.*—This body, which n common with the Reformed Dutch has of ate dropped from its title all that indicated ts distinctive origin, has produced or included ne or two hymnists, but no collection of note.

XII. The productions of several small denominations—*Adventists, United Brethren*, &c.—offer no special claim to notice beyond the fact hat the collections of the Moravians are mainly based upon those of England, and that those of Mormondom might fill a chapter as literary curiosities, but cannot be considered here.

XIII. Comparatively few American hymnists have collected their verses in book form. Thus, in many cases, the only way, and that an insecure one, of indicating the original text of any hymn is by referring to the place of first publication so far as known. The number of such authors of hymns, and it may be added of compilations, is far greater than would be supposed by those who have not carefully studied the subject, and hitherto it has been inadequately treated. C. D. Cleveland's *Lyra Sacra Americana*, 1868, by no means covers the ground. This is the more to be regretted, as that work has become the text book for the higher American hymnody of the hymnal compilers of Great Britain. Mr. Rider's *Lyra Americana* is but a meagre and random selection. In the present work it is designed to mention, though with inevitable baldness and brevity, all writers and hymns that have made any extended and lasting mark, including some lyrics, out of a number unduly large, that unfortunately are anonymous. The books chiefly, though by no means exclusively, taken as a basis for this survey, are the following; together with the total number of hymns in each, and the number embraced in each total of hymns of a purely American origin, the percentage being about one in seven.

Hymnals.	Total Hymns.	American Hymns.
Prayer Book Coll., 1826	212	21
Episcopal Hymnal, 1871	520	40
Methodist Episcopal H., 1849	1148	50
Methodist Hymnal, 1878	1117	140
Baptist Psalmist, 1843	1180	175
Baptist Hymn Bk., 1871	1000	162
Baptist Praise Bk., 1871	1311	290
Baptist Service of Song, 1871	1129	100
Plymouth Collection, 1855	1374	256
Sabbath Hymn Bk., 1858	1290	180
Robinson's S. for Sanctuary, 1865	1344	245
Hatfield's Ch. Hymn Bk., 1872	1464	160
Hitchcock's Collection, 1874	1416	190
Presbyterian Hymnal, 1874	972	108
Reformed Hys. of the Ch., 1869	1007	146
Oberlin Manual, 1880	595	110
C. H. Richards's Coll., 1880	660	140
Evang. Hymnal, 1880	613	28

XIV. The English use of American hymns has been, until recent years, very limited, and mainly confined to the older collections of the English Nonconformists, and the Unitarian Hymnals. In the two hundred and fifty hymns of the higher order of merit in American hymnody, which are now in common use in Great Britain, are found choice selections from all the leading denominations in the States, and ranging from the earliest productions of President Davies to the latest of Dr. Ray Palmer and Bishop Coxe. The marked success which has attended the few translations from the Latin and German that have been embodied in English Hymnals attests their merit, and indicates a wealth of hymnic power in our midst which should be more fully developed and utilized. In Great Britain the noblest forms of American Hymnody are known to the few; whilst the *Gospel Songs* of our revivalistic schools are the mainstay of similar efforts in the mother country. Our review is materially increased by this extensive use of the more ephemeral form of our hymnody; success compelling attention where literary merit has failed to do so.

XV. The alphabetical arrangement required by a Dictionary precludes that grouping of the American work which would best set forth its nature and extent. In this Dictionary the hymns are annotated under their respective author's names. To assist, however, in ascertaining the full extent of American Hymnody, the subjoined synopsis, arranged in Denominational and Chronological order, has been compiled:—

AMERICAN HYMNODY

Synopsis of American Hymnody.

1. Protestant Episcopal Church.

Alexander Viets Griswold, D.D. . 1766–1843
Francis Scott Key . . . 1779–1843
John De Wolf 1786–1862
Henry Ustic Onderdonk, D.D. . 1789–1858
Sarah J. Hale 1795–1879
Wm. Augustus Muhlenberg, D.D. 1796–1879
James Wallis Eastburn . . 1797–1819
George Washington Doane, D.D. . 1799–1859
William Croswell, D.D. . . 1804–1851
William R. Whittingham, D.D. . 1805–1879
Roswell Park, D.D. . . . 1807–1869
George Burgess, D.D. . . . 1809–1866
Charles William Everest, M.A. . 1814–1877
Harriett E. B. Stowe . . . 1812
Christopher Christian Cox, M.D. . 1816–1882
John Williams, D.D. . . . 1817
Arthur Cleveland Coxe, D.D. . 1818
Edward A. Washburn, D.D. . 1819–1881
Frederick D. Huntington, D.D. . 1819
Eliza Scudder 1821

Presbyterians.

Samson Occom 1723–1792
Samuel Davies 1723–1761
Thomas Hastings, Mus. Doc. . 1784–1872
Josiah Hopkins, D.D. . . . 1786–1862
Henry Mills, D.D. . . . 1786–1867
Nathan S. S. Beman, D.D. . . 1786–1871
David Nelson, M.D. . . . 1793–1844
Jane L. Gray 1796–1871
James W. Alexander, D.D. . . 1804–1859
Edwin F. Hatfield, D.D. . . 1807–1883
Joseph A. Alexander, D.D. . . 1809–1860
Alfred A. Woodhull, D.D. . . 1810–1836
Deodatus Dutton, Jun. . cir. 1810–1832
Thomas Mackellar . . . 1812
George Duffield, Jun., D.D. . . 1816
Elizabeth Lee Smith . . . 1817
Elizabeth Prentiss . . . 1818–1878
Robert Morris, LL.D. . . . 1818
Philip Schaff, D.D. . . . 1819
Anson D. F. Randolph . . . 1820
Aaron Robarts Wolfe . . . 1821
Charles S. Robinson, D.D. . . 1829
Hervey Doddridge Ganse . . 1822
Catherine H. Johnson.

3. Congregationalists.

Mather Byles, D.D. . . . 1706–1788
Nathan Strong, D.D. . . . 1748–1816
Timothy Dwight, D.D. . . . 1752–1817
Joel Barlow 1755–1812
Phœbe Hinsdale Brown. . . 1783–1861
Asahel Nettleton, D.D. . . 1783–1843
William Allen, D.D. . . . 1784–1863
Charles Jenkins 1786
Thomas H. Gallaudet, LL.D. . 1787–1851
Emma C. Williams . . . 1787–1870
Leonard Withington, D.D. . . 1789
Eleazar T. Fitch, D.D. . . . 1791–1871
Augustus L. Hillhouse . . 1792–1859
William Mitchell 1793–1867
William B. Tappan . . . 1794–1849
John G. C. Brainerd . . . 1796–1833
Joseph Steward . . . cir. 1799
Abby Bradley Hyde . . . 1729–1872
Thomas C. Upham, D.D. . . 1799–1872
Jared B. Waterbury, D.D. . . 1799–1876
William Cutter 1801–1867
Leonard Bacon, D.D. . . . 1802–1881
Nehemiah Adams. . . . 1806
George Barrell Cheever, D.D. . 1807
Ray Palmer, D.D. . . . 1808
Daniel C. Colesworthy . . . 1810
Russell Sturgis Cook . . . 1811–1864
Elias Nason 1811
George N. Allen 1812–1877
Samuel Wolcott, D.D. . . . 1813–1886
Charles Beecher 1815
Zachary Eddy, D.D. . . . 1815
Mary Torrey 1817–1869
James Henry Bancroft . . . 1819–1844
Leonard Swain, D.D. . . . 1821–1869
Henry Martyn Dexter, D.D. . . 1821
Jeremiah E. Rankin, D.D. . . 1828
Horatio R. Palmer, Mus. Doc. . 1834

4. Baptists.

Philip Bliss 1838–1876
Caroline L. Smith . . . cir. 1852
Thomas Baldwin, D.D. . . . 1753–1825
John Leland 1754–1841
Oliver Holden 1765–1844
Robert T. Daniel 1773–1840
Adoniram Judson, D.D. . . 1788–1850
Lydia Sigourney 1791–1865
Benjamin Cleveland . . cir. 1792–
Joseph Belcher, D.D. . . . 1794–1859
Nathaniel Colver, D.D. . . 1794–1870
James Davis Knowles . . . 1798–1838
Sarah B. Judson 1803–1845
John Newton Brown, D.D. . . 1803–1868
George Barton Ide, D.D. . . 1806–1872
Samuel F. Smith, D.D. . . . 1808
Lydia Baxter 1809–1874
Robert Turnbull, D.D. . . . 1809–1877
Henry S. Washburn . . . 1813
Sewell S. Cutting, D.D. . . 1813–1882
Sidney Dyer 1814
Jacob R. Scott . . . cir. 1815–1861
Edmund Turney, D.D. . . . 1816–1872
Sylvanus D. Phelps, D.D. . . 1816
James N. Winchell . . cir. 1819
Maria F. Anderson . . . 1819
Basil Manly, Jun., D.D. . cir. 1820
William McDonald . . . 1820
Edwin T. Winkler, D.D. . . 1823
Robert Lowry, D.D. . . . 1826
Enoch W. Freeman . . cir. 1829
Christopher R. Blackall, M.D. . 1830
W. H. Doane 1831
Joseph Henry Gilmore . . . 1834
Stephen P. Hill . . . cir. 1836
Gurdon Robins 1813–1883
H. C. Ayres . . . . cir. 1849
Will. E. Witter 1854
Mary Ann Baker.
S. A. Collins.

5. Methodists.

Hannah Flagg Gould . . . 1789–1865
George Perkins Morris . . . 1802–1864
Thomas H. Stockton, D.D. . . 1808–1868
Samuel Y. Hamer . . . 1809
William Hunter, D.D. . . . 1811–1877
David Creamer 1812
Thomas O. Summers, D.D. . . 1812–1882
Elvina M. Hall 1818
Fanny J. Van Alstyne . . . 1823
Robert A. West . . . cir. 1849
Harriett A. Phillips . . . 1808

6. Universalists.

James Freeman, D.D. . . . 1759–1835
George Richards . . . cir. 1755–1816
Hosea Ballou 1771–1852
Abner Kneeland 1774–1844
John Greenleaf Adams . . . 1810
Edwin Hubbell Chapin, D.D. . . 1814–1880
J. H. Hanaford

7. Unitarians.

John Quincey Adams . . . 1767–1848
James Flint, D.D. . . . 1779–1855
John Pierpont 1785–1866
Andrews Norton, D.D. . . . 1786–1853
Eliza Lee Follen 1787–1860
Sarah White Livermore . . . 1789–1874
Samuel Gilman, D.D. . . . 1791–1858
Nathaniel L. Frothingham, D.D. . 1793–1870
Henry Ware, Jun., D.D. . . 1794–1843
Caroline Gilman 1794
William Cullen Bryant . . . 1794–1878
William B. O. Peabody, D.D. . . 1799–1847
William H. Furness, D.D. . . 1802
Ralph Waldo Emerson . . . 1803–1882
Thomas Gray, Jun., M.D. . . 1803–1849
William P. Lunt, D.D. . . . 1805–1857
Frederick H. Hedge, D.D. . . 1805
Henry W. Longfellow . . . 1807–1883
Sarah E. Miles 1807
Stephen G. Bulfinch, D.D. . . 1809–1870
Oliver W. Holmes, M.D. . . 1809
Edmund H. Sears, D.D. . . . 1810–1876
Sarah M. Marchesa Ossoli . . 1810–1850
Theodore Parker 1810–1860
Chandler Robbins, D.D. . . 1810–1882
James F. Clarke, D.D. . . . 1810
Abiel Abbot Livermore . . . 1811

Robert Cassie Waterston	1812
William H. Burleigh	1812-1871
Jones Very	1813-1880
Charles Timothy Brooks	1813
Lucy E. Akerman	1816-1874
Samuel Longfellow	1819
James Russell Lowell	1819
Samuel Johnson	1822-1882
Octavius B. Frothingham	1822
Edward Everett Hale	1822
Thomas W. Higginson	1823
William H. Hulbert	1827
William J. Loring.	
Joseph P. Bartrum.	

Reformed Dutch.

George W. Bethune, D.D.	1805-1862
Sarah E. York	1819-1851
Alexander R. Thompson, D.D.	1822

German Reformed.

Edwin H. Nevin, D.D.	1814
Henry Harbaugh, D.D.	1817-1867

Various.

Henry Alline	1748-1784
Samuel J. Smith	1771-18.5
Lucius M. Sargent	1786-1867
William Russell	1798-1873
James Gilborne Lyons, LL.D.	c. 1800-1868
Erastus C. Benedict, LL.D.	1800-1880
Charles Dexter Cleveland, LL.D.	1802-1869
John Greenleaf Whittier	1807
Martha Cooke	1807-1874
William G. Clark	1810-1841
Mary S. B. Shindler (Dana)	1810
Alice Cary	1820-1871
Anna Warner	c. 1822
Phœbe Cary	1824-1871
Robinson Porter Dunn, D.D.	1825-1867
Lucy Larcom	1826
Grace Webster Hinsdale	1832
Emily Miller	1833
Annie Hawks	1835
Caroline W. Sewall [or Seward]	c. 1836
Margaret Elizabeth Winslow	1836
Isaac Beverley Woodbury	1819-1853
Emma Campbell	c. 1863
Frances Mace	1852
Harriet McEwan Kimball	c. 1866
Ellen E. Gates.	

To any one desirous of grasping the whole subject of American Hymnody, the foregoing synopsis will be of value. By reading the various articles in the chronological order given, the rise and growth of the hymnological literature of the various denominations may be determined, and the relative importance of each writer can be ascertained.

XVI. In conclusion I would add that nothing like an adequate survey of the field of American Hymnody has been attempted, within my knowledge, until now. I have aimed to mention every hymn of native origin which has come into at all extended use, and to give some account of the writer of each. The material has been gathered from all quarters, and, of course, under difficulties. I cannot hope to have attained absolute accuracy or completeness, though the effort in their direction has been strenuous. The limits assigned to the American portion of this Dictionary necessitated severe compression, and gave room for little beyond the dryest facts, names, dates, titles, and first lines. But these annotations when taken together can hardly have failed to notice any author or hymn whose merit has been generally or widely recognized; and they will make it apparent that the subject is larger than would be suspected by those by whom it has not been studied.

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[F. M. B.]

Amidst the cheerful bloom of youth. [*Youth for God.*] An anonymous hymn in the American Presb. *Ps. & Hys.*, 1843, and the American Presb. *Ps. & Hys. for the Worship of God*, Richmond, 1867, in 5 st. of 4 l.

Amidst the mighty, where is he. *John Morison.* [*Cross and Consolation.*] 1st appeared as No. 29 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Lam. iii. 37–40, in 4 st. of 4 lines. The only variation in the public worship edition issued in that year by the Ch. of Scotland and still in use is from *pine* to *clothes* in st. ii., l. 2. In the markings by the eldest daughter of *W. Cameron* (q.v.) ascribed to Morison. From the 1781 it has passed into a few modern hymnals, and is included as No. 286 in *Kennedy*, 1863, slightly altered. [J. M.]

Amidst Thy wrath, remember love. *I. Watts.* [*Ps. xxxviii.*] 1st pub. in his *Psalms of David*, 1719, in 10 st. of 4 l., with the title "Guilt of Conscience and Relief; or Repentance and Prayer for Pardon and Health." Various arrangements of stanzas are given in modern hymnals, no collection repeating it in its full form. In America it is generally known as "*Amid* Thy wrath," &c.

Amidst us our Beloved stands. *C. H. Spurgeon.* [*Holy Communion.*] Written for and 1st pub. in his *O. O. H. Bk.* 1866. It is in one or two American collections.

Ämilie Juliane. [Emilie Juliane.]

Among the deepest shades of night. *Ann Gilbert*, née *Taylor.* [*A Child's Hymn.*] Appeared in *Hymns for Infant Minds*, by J. and A. Taylor, 1810, in 5 st. of 4 l., and entitled "Thou God seest me." It is found in various collections for children. Orig. text in Stevenson's *H. for Ch. and Home*, with "*to* hell" for "*in* hell," st. iv., l. 1. It is sometimes given as "*Amongst* the deepest shades."

Amplest grace with Thee I find. *A. M. Toplady.* [*Christmas.*] 1st pub. in his *Poems on Sacred Subjects*, Dublin, 1759, pp. 73–4, in 8 st. of 4 l., and headed "On the Birth of Christ." Although not in C. U. in G. Britain, it has passed into a few American collections, and usually in an abbreviated form. Orig. text in Sedgwick's reprint of Toplady's *P. Works*, Lond., 1860.

[W. T. B.]

Ἀναστάσεως ἡμέρα. This is the first of eight Odes which form the great hymn commonly known as "The Golden Canon, or The Queen of Canons," of *St. John of Damascus*. The Odes alternate with those of St. Cosmas in the Greek Office for Easter Day in the *Pentecostarion*, and each is sung in order in the service as appointed therein. The date of its composition was probably the middle of the eighth century, St. John having died about A.D. 780. The design of the series of Odes which constitute the Canon is to set forth the fact of the Resurrection, its fulfilment of ancient types and figures and prophecies, and the benefits which it has brought to mankind; out of which arises the call for praise and thanksgiving. This is accomplished in the following manner:—

Ode i. The fact of the Resurrection; a new Passover; therefore rejoice. iii. This is the New River from the Rock; and the New Light. iv. This is the Salvation seen by Habakkuk, the male that opens the womb, the yearling Lamb, the Antitype of the ark; therefore, rejoice. v. He is Risen, bring praises, not ointments; haste to meet the Bridegroom. vi. He has broken from Hades, and with it has brought freedom to man. vii. He came from the fiery furnace like the Holy Three, the Holy Women found Him, therefore keep the Festival. viii. Yea, on this morn of praise, taste the vine's new fruit, and keep the Festival. ix. Arise, shine! praise Him, thou New Jerusalem, He is ours to the end; we therefore praise Thee, "O Christ, our Pascha."

Although a complete Greek Canon consists of *nine* Odes, only eight are given in this Canon for Easter, and in other Canons of the great Festivals. By a rigid rule the Odes must follow the order and keynote of nine Scripture Canticles, one, for example, being the *Benedicite*, and another Jonah's prayer. No. ii. Canticle is of a severe and threatening character, and is therefore omitted from Festival Canons. Hence the omission of an Ode based thereupon in this Canon for Easter; and why (as in the Canon for Christmas Day) Ode ii. is also missing. (See **Greek Hymnody**, § xvi. 11, and Χριστὸς γεννᾶται for the series of Canticles.)

The complete *Office*, as sung in the Greek Church every Easter Day, was included by Dr. Littledale in his *Offices from the Service Books of the Holy Eastern Church*, 1863, pp. 86–97, together with a literal *tr.*, pp. 209–224. The Canon is also found in the Abbé Migne's *Patrologia*, tom. xciv. p. 839. Dr. Neale introduces his *tr.* in his *Hys. of the Eastern Church* with the quotation of a most striking and eloquent description of an Easter morning in Athens, when, with great rejoicing, this Canon is sung:—

"As midnight approached, the Archbishop, with his priests, accompanied by the King and Queen, left the church, and stationed themselves on the platform, which was raised considerably from the ground, so that they were distinctly seen by the people. Everyone now remained in breathless expectation, holding their unlighted tapers in readiness when the glad moment should arrive, while the priests still continued murmuring their melancholy chant in a low half-whisper. Suddenly a single report of a cannon announced that twelve o'clock had struck, and that Easter day had begun; then the old Archbishop, elevating the cross, exclaimed in a loud exulting tone, '*Christos anesti*, Christ is risen!' and instantly every single individual of all that host took up the cry, and the vast multitude broke through and dispelled for ever the intense and mournful silence which they had maintained so long, with one spontaneous shout of indescribable joy and triumph, 'Christ is risen! Christ is risen!' At the same moment, the oppressive darkness was succeeded by a blaze of light from thousands of tapers, which, communicating one from another, seemed to send streams of fire in all directions, rendering the minutest objects distinctly visible, and casting the most vivid glow on the expressive faces, full of exultation, of the rejoicing crowd; bands of music struck up their gayest strains; the roll of the drum through the town, and further on the pealing of the cannon announced far and near these 'glad tidings of great joy'; while from hill and plain, from the seashore and the far olive grove, rocket after rocket ascending to the clear sky, answered back with their mute eloquence, that Christ is risen indeed, and told of other tongues that were repeating those blessed words, and other hearts that leapt for joy; everywhere men clasped each other's hands, and congratulated one another, and embraced with countenances beaming with delight, as though to each one separately some wonderful happiness had been proclaimed;—and so in truth it was;—and all the while, rising above the mingling of many sounds, each one of which was a sound of gladness, the aged priests were distinctly heard chanting forth a glorious old hymn of victory in tones so loud and clear, that they seemed to have regained their youth and strength to tell the world how 'Christ is risen from the dead, having trampled death beneath His feet, and henceforth the entomb'd have everlasting life.'"

Mr. Hatherley, in his annotated and musical edition of the *Hys. of the Eastern Church*, 1882, has pointed out that this writer was wrong in regarding this Canon as the "glorious old hymn of victory." The glorious old hymn in one stanza is: Χριστὸς ἀνέστη ἐκ νεκρῶν (*Littledale*, p. 87), which Dr. Littledale has rendered:—

> "Christ has risen from the dead,
> Death by death down doth He tread,
> And on those within the tombs
> He bestoweth life." (p. 210.)

It is after this has been repeated several times, and certain ceremonies are performed, that the great Canon of St. John of Damascus is sung.

The eight Odes of this Canon, the first of which has taken a permanent position in the hymnals of most English-speaking countries, are:—

Ode i. Ἀναστάσεως ἡμέρα. **'Tis the day of Resurrection.** By *J. M. Neale* in *Hys. of the E. Church*, 1862, p. 42, in 3 st. of 8 l. (3rd ed. p. 38). It was first pub. as a hymn for congregational use in the *Parish Hymn Book*, 1863, No. 52, beginning, "The Day of Resurrection." From that date it grew in general esteem and has been extensively adopted, sometimes with the opening line as above, and again as by Dr. Neale. Orig. *tr.* in *H. E. Church*, p. 42. Blank verse *tr.* in Dr. Littledale's *Offices*, &c., p. 211. The break in the refrain, st. iii., is copied from the original.

Ode iii. Δεῦτε πόμα πίωμεν. **Come and let us drink of that New River.** By J. M. Neale, from his *Hys. of the E. Ch.*, p. 44; also blank verse *tr.* in Dr. Littledale's *Offices*, &c., *of the H. E. Ch.*, p. 212.

Ode iv. Ἐπὶ τῆς θείας φυλακῆς. **Stand on thy watch-tower, Habakkuk the Seer.** By J. M. Neale, *Hys. of the E. Ch.*, p. 45; also blank verse *tr.* in Littledale's *Offices*, &c., p. 213.

Ode v. Ὀρθρίσωμεν ὄρθρου βαθέος. **Let us rise in early morning.** By J. M. Neale, from *Hys. of the E. Ch.*, p. 46; also blank verse *tr.* in Littledale's *Offices*, p. 214. Of Dr. Neale's *tr.*, st. i.–iii. are given as No. 266 in Willing's *Bk. of Common Praise*, 1872.

Ode vi. Κατῆλθες ἐν τοῖς κατωτάτοις. **Into the dim earth's lowest parts descending.** By J.

i. Neale, *Hys. of the E. Ch.*, p. 47; also blank erse *tr.* in Littledale's *Offices, &c.*, p. 215.

Ode vii. Ὁ παῖδας ἐκ καμίνου. Who from the fiery furnace saved the Three. By J. M. Neale, in *Hys. of the E. C.*, p. 48; also in blank erse in Littledale's *Offices. &c.*, p. 217.

Ode viii. Αὕτη ἡ κλητὴ καὶ ἁγία ἡμέρα. Thou allowed chosen day! that first [morn of praise]. By J. M. Neale, in *Hys. of the E. Ch.*, p. 50. In 1867 it was given in the *People's H.*, and, in 871, st. ii.–iv., beginning, "Come let us taste the wine's new fruit," as No. 28 in the Irvingite *H. for the Use of the Churches.* Dr. Littledale has also a *tr.* in blank verse in his *Offices, &c.*, p. 218.

Ode ix. Φωτίζου, φωτίζου, ἡ νέα Ἱερουσαλήμ. Thou new Jerusalem, arise and shine. By J. M. Neale, in *Hys. of the E. Ch.*, p. 52, and also in blank verse in Dr. Littledale's *Offices, &c.*, p. 219.

We would add that Dr. Neale's translations have not the exultant freedom of the original; and that greater use of this Canon can be made than has been done hitherto. Dr. Littledale's fine blank verse translations might be turned into some of the more popular measures of modern hymnody with advantage and success. Mr. Chatterton Dix has supplied some good examples in *Lyra Messianica*, 1864. (See 4th ed. of *Hys. of the E. Ch.*, Lon., Hayes, 1882, for readings in former editions and literal translations of and music to each Ode.) [J. J.]

Anatolius, one of the Greek hymn-writers. No details are known of him. From the fact that he celebrates martyrs who died in the 6th and early part of the 7th cent., it is certain that he is not to be identified (as by Neale) with the patriarch who succeeded Flavian in 449, and afterwards procured the enactment of the famous canon of the Council of Chalcedon, which raised Constantinople to the second place among the patriarchal sees (*Dict. of Ch. Biog.*, i. p. 110). A letter is said to exist showing that he was a pupil of Theodore of the Studium (759–826). More than a hundred hymns, all of them short ones, are found in the *Menæa* and *Octoechus.* Sometimes they are called *ἀνατολικὰ στιχηρά.* From this account, derived from *Anth. Graec. Carm. Christ.*, p. xli., it will be seen that his poems cannot be considered "the *spring*-promise" of the age of the Canons (*Neale*). A few of his hymns have been translated by Dr. Neale in his *Hys. of the E. Ch.*, and Dr. Littledale, in the *Offices of the H. E. Ch.*: see *ζοφερᾶς τρικυμίας* ("Fierce was the wild billow") and *Τὴν ἡμέραν διελθών* ("The day is past and over"). [H. L. B.]

Ancient of ages! humbly bent before Thee. *Sir J. Bowring.* [*Missions.*] A short hymn on behalf of missions, of more than usual merit. It appeared in his *Hymns*, 1825, in 2 st. of 7 l. In Miss Courtauld's Unitarian *Ps., Hys. and Anthems*, Lond., 1860, it is given as No. 16.

And am I born to die? *C. Wesley.* [*Death and Eternity.*] 1st pub. in his *Hymns for Children*, 1763, No. 59, in 6 st. of 8 l. J. Wesley included it in the 1780 ed. of the *Wes. H. Bk.* and it is retained in the revised ed. of 1875. From the *Wes. H. Bk.* it has passed into numerous hymnals both in G. Britain and America, and sometimes in an abbreviated form. Orig. text, *P. Works*, 1868–72, vol. vi. p. 426.

And am I only born to die? [*C. Wesley.* [*Death and Eternity.*] This hymn, similar in character to the above, appeared in the same work—*Hymns for Children*, 1763, in 6 st. of 6 l. In 1780 it was included in the *Wes. H. Bk.* and from thence it has passed into all the collections of the Methodist bodies, and several others, in G. Britain and America. Stevenson gives some interesting details of circumstances attending the singing of this hymn, in his *Meth. H. Bk. Notes*, 1883, p. 54. Orig. text in *P. Works of J. & C. Wesley*, 1868–72, vol. vi. p. 432.

And are our joys so quickly fled? *C. Wesley.* [*Christ walking on the sea.*] A long hymn of 14 st. of 6 l., on St. Matt. xiv. 23–33. (Christ and Peter.) 1st pub. in *Hymns and Sacred Poems*, 1749, under the heading "The Tempest." In its full form it is unknown to the collections; but a cento, "Oft when the waves of passion rise," was given in the *Leeds H. Bk.*, 1853, No. 291, and repeated in various hymnals, including Bapt. *Ps. & Hys.*, 1858; Sir J. Mason's Orphanage *H. Bk.*, and others. It is composed of st. iv., v., vii., viii., xiv., slightly altered. Orig. text in *P. Works*, 1868–72, vol. iv. p. 454.

And are we now brought near to God. *P. Doddridge.* [*Nearness to God.*] In the "D. MSS." this hymn is undated, and the text differs from that pub. by J. Orton in Doddridge's, *Hymns*, 1755, but whether the alterations were by Doddridge or Orton cannot be determined. The hymn is in 5 st. of 4 l., and entitled, "Nearness to God thro' Christ." In 1839, it was republished by J. Doddridge Humphreys, in *Scripture Hymns, by the Rev. Philip Doddridge, D.D., new and corrected ed.* The hymn in full is not in C. U.; but a cento, composed of st. i., ii. of the 1755 text, and two additional stanzas, based upon Doddridge's hymn, "High let us swell our tuneful notes" (q. v.), is in somewhat extensive use in America. It appeared in the Amer. *Prayer Bk. Coll.*, 1826, No. 95, and from thence passed into later hymnals, including the *Hymnal of the Prot. Episco. Church*, 1871.

And are we wretches yet alive? *I. Watts.* [*Lent.*] This somewhat uncommon and strongly worded hymn has passed out of use in G. Britain, but is still found in several modern American hymn-books of importance. It appeared in Watts's *Hys. and S. Songs*, 1707, Bk. ii., No. 105, in 5 st. of 4 l., and entitled, "Repentance flowing from the patience of God."

And are we yet alive? *C. Wesley.* [*Meeting of Friends.*] From his *Hymns and Sacred Poems*, 1749, vol. ii., No. 236, in 4 st. of 8 l., and entitled, "At Meeting of Friends." The 3rd st. is usually omitted, as in the 1780 ed. of the *Wes. H. Bk.*, and the revised ed., 1875. It is commonly used as the opening

hymn of the Wesleyan Conference. In all English-speaking countries it is a favourite hymn with the Methodist bodies, and in America especially it is included in the collections of various denominations. Orig. text, *P. Works*, 1868–72, vol. v. p 466.

And art Thou, gracious Master, gone? *T. Kelly.* [*Reproach of the Cross.*] 1st pub. in the 1st ed. of his *Hymns, &c.*, 1804, p. 26, in 5 st. of 6 l., as the first of a series of hymns on the "Reproach of the Cross." It is also found in all subsequent eds. of the same work. In 1812, Dr. Collyer gave it in his *Sel.*; it was repeated by Montgomery in his *Christ. Psalmist*, 1825; and by Bickersteth in the *Christ. Psalmody*, 1833, thus coming into C. U. The hymn, "Shall I to gain the world's applause," is a cento therefrom, composed of ll. 1–4 of st. ii., iv. and iii., in the order named and slightly altered. This cento in L. M. appeared in Nettleton's (Amer.) *Village Hymns*, 1824, No. 411, and from thence has passed into a few American collections.

And art thou with us, gracious Lord? *P. Doddridge.* [*In trouble.*] Not in the "D. MSS." and 1st pub. in J. Orton's ed. of his *Hymns, &c.*, 1755, No. 98, in 5 st. of 4 l., with the heading, "The timorous Saint encouraged by the Assurance of the Divine Presence and Help. Is. xli. 10." The same text was repeated in J. D. Humphreys's ed. of Doddridge's *Hymns*, 1839. Its use is limited, and in Spurgeon's *O. O. H. Bk.*, st. ii. is omitted. In a few collections, including Lant Carpenter's Unitarian *H. Bk.*, Bristol, 1831, and others, a cento is given as, "Art thou still with us, gracious Lord?" It is composed of st. i., ii., and iv., slightly altered.

And can it be that I should gain. *C. Wesley.* [*Thanksgiving for Salvation.*] Written at Little Britain, in May, 1738, together with the hymn, "Where shall my wondering soul begin?" on the occasion of the great spiritual change which C. Wesley at that time underwent. His diary of that date gives minute details of the mental and spiritual struggles through which he passed, evidences of which, and the ultimate triumph, are clearly traceable in both hymns. It was 1st pub. in J. Wesley's *Ps. and Hymns*, 1738, and again in *Hymns and Sacred Poems*, 1739, p. 117, in 6 st. of 6 l. When included in the *Wes. H. Bk.*, 1780, st. v. was omitted, the same arrangement being retained in the revised ed. 1875, No. 201. It has passed from that hymnal into numerous collections in G. Britain and most English-speaking countries. Stevenson's note on this hymn, dealing with the spiritual benefits it has conferred on many, is full and interesting (*Meth. H. Bk. Notes*, p. 155). Orig. text in *P. Works*, 1868–72, vol. i. p. 105.

And can my heart aspire so high. *Anne Steele.* [*Submission.*] 1st pub. in her *Poems, &c.*, new ed., 1780, vol. iii. p. 132, in 4 st. of 4 l., headed, "Filial Submission," and based on Heb. xii. 7. It was included in Sedgwick's reprint of her *Hymns*, 1863, p. 147. Its use is mainly confined to American collections of various denominations.

And did the Holy and the Just. *Anne Steele.* [*Redemption.*] A more than usually successful hymn by this writer. It appeared in her *Poems, &c.*, 1760 and 1780, vol. i. p. 175, in 6 st. of 4 l., entitled, "The wonders of Redemption." It is based on 1 Pet. iii. 18. It was also included in Sedgwick's reprint of her *Hymns*, 1863, p. 108. It was first brought into C. U. by Ash and Evans in their Bapt. Bristol *Coll.*, 1769. Its use in G. Britain is limited, but in America it is found in many collections.

And did the Son of God appear. *J. Montgomery.* [*Christ our Pattern.*] This hymn was written for J. H. Gurney's *Coll. of Hys.*, Lutterworth, 1838, No. 7. Respecting it Gurney says in the Preface, "One hymn, No. 7, in this collection, written upon a subject suggested to him [Montgomery] by the Editor, has never before been published." This hymn was repeated in the Mary-le-bone *Ps. & Hys.*, 1851, and in Montgomery's *Original Hys.*, 1853, No. 126, in 6 st. of 4 l. The title is "Christ Jesus our Pattern in doing and suffering."

And dost Thou fast, and may I feast? *J. S. B. Monsell.* [*Holy Communion—Lent.*] 1st pub. in his *Hymns of Love and Praise*, 1863, in 9 st. of 4 l. It is appointed for the 1st Sun. in Lent, and based on the words, "Can God furnish a table in the wilderness?" Ps. lxxviii. 19. In Allon's *Supp. H.*, 1868 and 1875, st. i.–iv. and vii. are given as No. 158.

And have I, Christ, no love for Thee. *S. Stennett.* [*Holy Anxiety.*] Contributed to Rippon's Bapt. *Sel.*, 1787, No. 252, in 5 st. of 4 l. It has passed into several hymn-books. It is also found in his *Memoir* by W. Jones, 1824. Orig. text, Spurgeon's *O. O. H. Bk.*, 1866, No. 640.

And have I measured half my days? *C. Wesley.* [*Pleading for Pardon.*] Appeared in *Hymns & Sacred Poems*, 1749, vol. i., in 16 st. of 4 l., and again in the *P. Works*, 1868–72, vol. iv. p. 322. In 1780, J. Wesley included st. x.–xiii. and xvi. in the *Wes. H. Bk.* as:—"God is in this and every place." The same is retained in all subsequent editions of that work, and has passed into general use amongst the Methodist bodies, and also in a few American collections of other denominations.

And is it so? A little while. [*Death and Eternity.*] An anonymous hymn in the American Tract Soc. *Songs of Zion*, 1864, the *Presb. Ps. & Hys.*, Richmond, 1867, and others.

And is it true, as I am told? *Amelia M. Hull.* [*Child's Hymn.*] Contributed to Miss H. W. Soltau's *Pleasant Hymns for Boys and Girls*, N.D., but pub. in 1862. It consists of 6 st. of 6 l. It is usually found in an abbreviated form, and sometimes with alterations. The hymnals which number it amongst their contents include the *Hy. Comp.*, No. 421; Snepp's *Songs of G. & G.*, No. 923; Major's *Bk. of Praise*, &c. [W, T, B.]

And is my soul with Jesus one? *seph Irons.* [*Union with Christ.*] From his *on's Songs*, &c., 3rd ed., 1825, No. 191, into *epp's Songs of G. & G.*, 1872, unaltered cept in first line, which reads in the ori- nal, "And is my soul *and* Jesus one?"

And is salvation brought so near? *Doddridge.* [*Salvation.*] Not found in "D. MSS." and 1st pub. by J. Orton in his of Doddridge's *Hymns*, &c., 1755, No. 262, 4 st. of 4 l. on Rom. x. 6–10, and repeated J. D. Humphreys's ed. of the same, 1839.

And is the gospel peace and love? *ne Steele.* [*Example of Christ.*] 1st pub. her *Poems on Subjects chiefly Devotional*, 60–80, vol. i. pp. 122–123: and repeated in dgwick's reprint of her *Hymns*, &c., 1863, . 75–76. It is in 7 st. of 4 l., and entitled The Example of Christ." In 1787 it was troduced into congregational use by Dr. ppon, in his Bapt. *Sel. of Hys.*, No. 166. his was followed by the Bapt. *New Sel.*, 28, No. 121, and others to modern col- ctions. In Snepp's *Songs of G. & G.*, 1872, o. 555, st. i., ii., iii., and vi. are given un- tered. It is also in American use.

And is the time approaching? *Jane rthwick.* [*Anticipation of Heaven.*] Ap- eared in her *Thoughtful Hours*, 1859, in 8 st. 4 l., and entitled "Anticipations." It is t in C. U. in G. Britain, but is found in veral American hymnals.

And is there in God's world so drear place? *John Keble.* [*Repentance.*] 1st b. in his *Christian Year*, 1827, in 14 st. of l. and appointed for the 2nd Sun. in Lent. he heading is:—

'And when Esau heard the words of his father, he ed with a great and exceeding bitter cry, and said to his father, Bless me, even me, O my father. nesis xxvii. 34. (Compare Hebrews xii. 17. 'He nd no place of repentance, though he sought it care- ly with tears.')"

The poem is based upon these quotations d is accompanied by the following note:—

'The author earnestly hopes, that nothing in these nzas will be understood to express any opinion as to general efficacy of what is called 'a death-bed re- ntance.' Such questions are best left in the merciful curity with which Scripture has enveloped them. au's probation, as far as his birthright was concerned, s quite over when he uttered the cry in the text. s despondency, therefore, is not parallel to anything this side of the grave."

This poem as a whole is not in C. U. A nto therefrom composed of st. i., iii.–viii., s given in the Gainsburgh *Hys. for the ristian Seasons* (1st ed., 1854), No. 116.

And is there, Lord, a cross for me? *Addiscott.* [*Submission.*] 1st pub. in *The w Cong. H. Bk.*, 1859, No. 650, and entitled Take up the Cross." It is appropriated the "Trials of the Christian Life."

And is this life prolonged to me? *Watts.* [*Decision for Christ.*] Appended his *Sermons*, 1721–24, vol. iii., and later s., vol. ii., No. 39, in 6 st. of 4 l. It is based his Sermon 39 on 1 Cor. iii. 22, "Whether fe or Death,—All are yours," to which he gave the title, "The Right Improvement of Life." The hymn is not in extensive use. It is sometimes abbreviated. The text in the *New Cong.* No. 488, is slightly altered.

And let our bodies part. *C. Wesley.* [*Parting.*] From *Hymns & Sacred Poems*, 1749, vol. ii., No. 233, of 10 st. in two parts. The first part, in 6 st., was included in the *Wes. H. Bk.*, 1780, and is retained in the revised edition, 1875, No. 535. In some collections a shorter version compiled from this is given. Orig. text, *P. Works*, 1868–72, vol. v. p. 462. From this hymn, and another, a cento has been formed, "O let our heart and mind," thus, st. i.–iv., st. ii., iii. of the above, st. v., vi., from st. viii. and v. of "Saviour of sinful men" (q. v.) This is found in Bapt. *Ps. & Hymns*, 1858 and 1880. The original hymn is also found in a few American collections. A second cento from this hymn alone was given in Martineau's *Hymns*, &c., 1840, and again in his *Hys. of Praise & Prayer*, 1873, No. 694. It begins, "And what though now we part," and is composed of st. i., l. 1–4, iii., iv., l. 4–8, and vi., l. 1–4, as in the *Wes. H. Bk.* but somewhat altered.

And let this feeble body fail. *C. Wesley.* [*Burial.*] From his *Funeral Hymns*, 1759 (2nd Series), No. iii., in 9 st. of 8 l. In 1830, 7 sts. were included in the *Supp. to the Wes. H. Bk.* as hymn 734, and as hymn 948 are retained in the revised ed., 1875. Orig. text, *P. Works*, 1868–72, vol. vi. p. 218. In America it is used somewhat extensively, and by various denominations.

And live I yet by power divine? *C. Wesley.* [*Recovery from Sickness.*] This hymn, in 17 st., on 2 Kings xx. 1–11, was written in 1738 by C. Wesley during his residence at Oxford, and as a thanksgiving after a dangerous sickness. It was pub. in *Hymns and Sacred Poems*, 1739. In 1780, the hymn "God of my life, what just return" was compiled therefrom, and included in the *Wes. H. Bk.* as No. 149. It is also found in many other collections, being held by the Methodist bodies in much esteem. Orig. text in *P. Works*, 1868–72, vol. i. p. 74.

And may I hope that when no more. *Joseph Swain.* [*Trust in God.*] Printed in his *Walworth Hymns*, 1792, in 10 st. of 4 l. In its full form it is not in C. U., but selections appear in Denham's *Saints' Melody*, 1837, &c., and also in the Amer. *Bapt. Praise Book.* Orig. text in the 1869 reprint of Swain's *Hymns.* [W. T. B.]

And must I be to judgment brought? *C. Wesley.* [*The Judgment.*] 1st pub. in his *Hymns for Children*, 1763, No. 33, in 8 st. of 4 l., and headed "A thought on Judgment." It is not in C. U. in G. Britain, but in America st. i.–v. are given in the Amer. *Meth. Episcop. Coll.*, 1849; the *H. Bk. of the Evangelical Association*, Cleveland, Ohio, 1882, No. 839, and others. Full text in *P. Works*, 1868–72, vol. vi. p. 401.

And must I part with all I have? *B. Beddome.* [*Self Denial.*] Given in Rip-

pon's *Sel.*, 1787, No. 281, in 4 st. of 4 l. It is almost unknown to modern collections in G. Brit., but in America it is found in several hymnals, including the *Bap. Hy. & Tune Bk.*, 1871; *Songs for the Sanctuary*, 1865; the Dutch Reformed *Hys. for the Church*, 1869; Hatfield's *Ch. H. Bk.*, 1872; and others. In all of these, the arrangement of the stanzas and the text varies, both from each other, and from the original. Orig. text in modern ed. of *Rippon*, and in R. Hall's ed. of Beddome's *Hymns*, 1817, No. 225, in 4 st. of 4 l.

And must this body die? *I. Watts.* [*Triumph over Death.*] 1st pub. in his *Hymns*, &c., 1707, in 6 st. of 4 l. and entitled "Triumph over Death in hope of the Resurrection" (Bk. ii., No. cx.). In an altered form it was given by J. Wesley in his *Ps. and Hys.* pub. at Charlestown, South Carolina, in 1736–7. It was not included in the *Wes. H. Bk.* in 1780, but added in the *Suppl.* of 1830; Wesley's text of 1736–7 being retained, with st. iii., l. 1, "And *ever*" for "And *often*" (the original reading of Watts) being omitted. In the revised ed. of 1875, this has again been abridged by the omission of the last stanza. The text of the *Wes. H. Bk.* is thus by Watts and J. Wesley. In other collections it is usually Watts unaltered. Its use in America is very extensive.

And now another day is gone, I'll sing, &c. *I. Watts.* [*Evening.*] "An Evening Song," in 4 st. of 4 l., from his *Divine Songs*, &c., 1715, into a few modern collections for children, including Major's *Bk. of Praise for Children*, No. 288, and others.

And now, 'mid myriad worlds enthroned. *Godfrey Thring.* [*Saturday.*] Written in 1868, and 1st pub. in his *Hymns & Sacred Lyrics*, 1874, pp. 19–20, and subsequently in various hymnals. Authorized text, Thring's *Coll.*, 1882, No. 79.

And now, my soul, another year. *S. Browne.* [*New Year.*] In his *Hymns & Spiritual Songs*, &c., 1720, Bk. i., pp. 44–5, in 8 st. of 4 l., and entitled "New Year's Day." Its use is very limited in G. Britain, but somewhat extensive in America. As given in modern hymn-books it is generally in an abbreviated form, as in Major's *Bk. of Praise*, No. 293, Snepp's *Songs of G. & G.*, No. 915.

And now the wants are told that brought. *W. Bright.* [*Close of Service.*] Written in 1865, and 1st pub. in his *Hymns and other Poems*, 1866, entitled "Hymn for the close of a Service," p. 36. In 1868 it was republished in the *Appendix* to *H. A. & M.*, with the addition of a doxology.

And will the Eternal King. *P. Doddridge.* [*Personal Dedication.*] Written according to the "D. MSS.," Jan. 3, 1736, and 1st pub. by J. Orton in his ed. of Doddridge's *Hymns*, 1755, in 3 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839. Found in various collections. Orig. text in Bapt. *Ps. & Hys.*, 1858, No. 396.

And will the great Eternal God? *P. Doddridge.* [*Opening of a Place of Worship.*] Written for the opening of a new place of worship at Oakham. In the "D. MSS." it is undated. In 1755 it was included by J. Orton in his ed. of Doddridge's *Hymns*, &c., No. 49, in 6 st. of 4 l., and repeated in J. D. Humphreys's ed. of the same, 1839. In 1826 it was embodied in an altered form in the Amer. *Prayer Bk. Coll.* as, "*And wilt Thou, O* Eternal God." This arrangement, in common with the original, is in extensive use in America. A cento from the original is also given in the *Wes. H. Bk.*, 1875, No. 994, as, "Great God, Thy watchful care we bless." It is composed of st. iii., iv., and vi., slightly altered.

And will the Judge descend? *P. Doddridge.* [*Judgment.*] This hymn is not in the "D. MSS" and was 1st pub. by J. Orton in Doddridge's *Hymns*, &c., 1755, No. 189, in 7 st. of 4 l. It is based upon St. Matt. xxv. 41, and headed "The final Sentence, and Misery of the Wicked." In its full form it is not usually given in the collections. The most popular arrangement is st. i., iv., v., vi. This is found in various collections in G. Britain. Its greatest use is in America, where it ranks in popularity with the best of Doddridge's hymns.

And will the Lord thus condescend? *Anne Steele.* [*The Love of Christ.*] 1st pub. in her *Poems*, 1760, vol. i. p. 67, in 6 st. of 4 l., based on Rev. iii. 20, and entitled "The Heavenly Guest." In 1769 it was included in the Bristol Bapt. *Coll.* of Ash and Evans, and came thus into C. U. It was also repeated in a new ed. of the *Poems*, 1780, and in Sedgwick's reprint of her *Hymns*, 1863, p. 42. At the present time its use is mainly confined to America.

And will the majesty of heaven? *P. Doddridge.* [*Condescension.*] This hymn on Ezek. xxxiv. 31, is in the "D. MSS." but undated. It was pub. by J. Orton in his ed. of Doddridge's *Hymns*, &c., 1755, No. 144, in 5 st. of 4 l., with slight differences from the MS. and with the MS. title of "God, the Shepherd of Men," expanded to "God's Condescension in becoming the Shepherd of Men." It was also republished in J. D. Humphreys's ed. of *Doddridge*, 1839.

And will ye go away? *S. Deacon* [*Falling away from Christ.*] This is No. 273 of his *Barton Hymns*, 1797, in 6 st. of 4 l., and is headed "A Serious Question." It was probably in the 1st ed. of those hymns, 1785, but this we have not been able to ascertain. In 1804 it was repeated, without alteration, in John Deacon's *New and Large Coll. of Ps. and Hys.* No. 461. As known in a few modern collections, specially amongst the Baptists, it is rewritten and enlarged to 9 st. This form was given to it in Rippon's *Sel.*, 27th ed., 1827, No. 439, pt. ii., and retains only a few lines of S. Deacon's text. Its signature is "*Anon., Rippon's Sel., 27th ed.* 1827, *based on S. Deacon*, 1797."

And wilt Thou now forsake me, rd? [*Confidence.*] An anonymous hymn ich appeared in vol. ii. (called Pts. iii. & iv.) a *Sel.* by the Countess of Northesk, entitled e *Sheltering Vine*, 3rd thousand, 1853. A ghtly different version is in the American bath *H. Bk.*, N.Y., 1858, No. 761, and other nerican collections.

And wilt Thou yet be found? *C. esley.* [*Resignation.*] 1st pub. in *Hymns d Sacred Poems*, 1740, in 22 st. of 4 l., and titled "Resignation." It was repeated in bsequent editions of the same, and in the *Works*, 1868–72, vol. i. p. 266. In its full rm it is unknown to the collections, but a rtion therefrom, consisting of st. ix.–xx., and ginning "When shall Thy love constrain," as given in the *Wes. H. Bk.* 1780, No. 133, d continued in all later editions. It has also ssed from thence into other collections, and ecially in those in use amongst the Methodist dies. Another cento, beginning with st. x., Ah! what avails my strife," is also in limited e; whilst a third, "And can I yet delay," ening with st. xv., is given in a large number American hymnals.

Anderson, John, s. of Andrew Ander-n, a miner, was b. near Yoker, Renfrew-ire, in 1804, and educated at the University Glasgow, and at the Divinity Hall of the ssociate Burghers, at Perth. In 1827 he ecame the first minister of the Associate urgher Church, at Helensburgh, Dumbar-nshire. The congregation which he suc-eded in gathering together passed with him to the communion of the Established hurch of Scotland in 1839. In 1843, both inister and people made a second change, in ining the Free Church movement of that ear. d. at Helensburgh, Jan. 10, 1867. In e ecclesiastical controversies of his day he ok a prominent part, specially in the Volun-ry controversy, the Free Church movement, d the Revival of 1858. His prose works ere somewhat numerous, and included a *ife of Christ*, 1861. He also wrote some etical pieces, and translations. He is known hymnology as the first to publish a com-ete *tr.* of Luther's hymns as *Hymns from e German of Dr. Martin Luther*, 1846. In 867, a short memoir, by John Oatt, together ith extracts from his prose and poetical ritings, appeared at Glasgow (T. Murray Son) as *Notes of an Invalid.* [J. J.]

Anderson, John, b. in 1820 at Dum-rnie, Perthshire, of which parish his father, r. John Anderson, was some time minister, d educated at the University of St. Andrew's. 1844 he was licensed as a Probationer in e Scotch Church, and subsequently was ppointed to St. John's parish, Dundee; the ast Church, Perth, 1845; and Kinnoul, 1853. e has pub. *The Pleasures of Home; The Le-nd of Glencoe*; and *Bible Incidents and their ssons*, 1861.

Anderson, Maria Frances, b. in Paris, rance, Jan. 30, 1819, and married to G. W. nderson, Professor in the University of Lewis-urg, Pennsylvania. Two of her hymns are given in the *Baptist Harp*, 1849. Of these:—"Our country's voice is pleading," has come into C. U. [F. M. B.]

Andreä, Johann Valentin, son of Johannes Andreä, afterwards Prelate of Königsbronn, b. Aug. 17, 1586, at Herrenberg in Württemberg. After completing his University studies, and acting for some time as a travelling tutor, he was, in 1614, appointed diaconus at Vaihingen, in 1620 Decan at Calw, in 1639 Court-preacher at Stuttgart, in 1650 Prelate of Bebenhausen, and in March, 1654, Prelate of Adelberg with his residence in Stuttgart: d. at Stuttgart, June 27, 1654. Distinguished as a man of high and deep piety, as a church reformer, as a philanthropist, and as a theological writer, poetry was not one of the serious employments of his life, though he was admitted in 1646 a member of the Fruitbearing Society (*Koch*, iii. 151–167; *Allg. Deutsche Biog.*, i. 441–447). He wrote few hymns, and hardly any of these have kept a place in the German Hymn-Books. The only one translated into-English is:—

Edele Lieb, wo bist so gar bei uns verstecket. [*Love forgotten.*] First pub. in his *Geistliche Kurtzweil*, Strassburg, 1619, p. 133, in 10 st. of 6 l.—a poem rather than a hymn. *Tr.* as "Generous Love! why art thou hidden so on earth?" by Miss Winkworth, 1869, p. 235. [J. M.]

Andrew, St., of Jerusalem, *Abp. of Crete* (660–732). b. at Damascus; he embraced the monastic life at Jerusalem, whence his name, as above. He was deputed by Theodore, Patriarch of Jerusalem, to attend the 6th General Council at Constantinople (680). He was there ordained deacon, and became Warden of the Orphanage. "During the reign of Philippus Bardesanes (711–714) he was raised by that usurper to the Archiepiscopate of Crete; and shortly afterwards was one of the Pseudo-Synod of Constantinople, held under that Emperor's auspices in 712, which condemned the Sixth Œcumenical Council and restored the Monothelite heresy. At a later period, however, he returned to the faith of the Church and refuted the error into which he had fallen." (*Neale*). He died in the island of Hierissus, near Mitylene, about 732. Seventeen of his homilies are extant, the best, not unnaturally, being on Titus the bishop of Crete. He is the author of several *Canons*, *Triodia*, and *Idiomela*; the most celebrated being The Great Canon. [**Greek Hymnody**, § xvii. 1.] Whether he was the earliest composer of Canons is doubtful, but no earlier ones than his are extant. Those ascribed to him are:—1. On the Conception of St. Anne; 2. On the Nativity of the Mother of God; 3. The Great Penitential Canon. 4. On the Raising of Lazarus. 5, 6, 7, 8. On the First Days of Holy Week. 9. On the 25th Feast-day between Easter and Pentecost. Fuller biographical details in *Dict. Christ. Biog.*, vol. i. pp. 111–12. [H. L. B.]

Andrews, Lancelot. [**Usher, James.**]

Ἀνέστης τριήμερος. *St. Joseph the Hymnographer.* [*Ascension.*] This Canon for

Ascension Day is found in the *Pentecostarion*, and was written about the middle of the ninth century. It is commonly regarded as St. Joseph's greatest production, and places him high amongst the Greek sacred poets. Dr. Neale remarks that "This is the crowning glory of the poet Joseph; he has here with a happy boldness entered into the lists with St. John of Damascus, to whom, on this one occasion, he must be pronounced superior." (*H. of the E. C.*, 1st ed., p. 141.) The finest points of this Canon, such as the lower angels shouting to the higher as the Lord ascends (Ode iii.); the wonder at the Human Body of the Lord (Ode iv.); and the rejoicing of angels and of nature, have their origin in the earlier Canons; but their dramatic treatment by Joseph is of greater majesty. In common with all the festival Canons it consists of eight Odes only. [Greek Hymnody, § xvi. 10, and xviii. 3.] These Odes are as follows:—

Ode i. Ἀνέστης τριήμερος ·
"After three days Thou didst rise."

Ode iii. Ἐπάρατε πύλας ·
"Exalt, exalt, the heavenly gates."

Ode iv. Ἰησοῦς ὁ ζωοδότης ·
"Jesus, Lord of Life Eternal."

Ode v. Νεκρώσας τὸν θάνατον ·
"Now that death by death hath found."

Ode vi. Ῥανάτωσαν ἡμῖν ἄνωθεν ·
"Rain down, ye heav'ns, eternal bliss."

Ode vii. Φωτεινή σε, φως ·
"Wafting Him up on high."

Ode viii. Τὸν ἐν δυσὶ ταῖς οὐσίαις ·
"Of twofold natures, Christ, the Giver."

Ode ix. Ὦ τῶν δωρεῶν.
"Holy gift, surpassing comprehension!"

The only *tr.* of this Canon into English is the above by Dr. Neale, which appeared in his *Hymns of the Eastern Church*, 1862. The acrostical arrangement of the original, derived probably from the alphabetical Psalms, and adopted to assist the memory, is reproduced by the translator. Odes v.–ix. have not come into C. U. Of the rest, i. and iii. are given in *Lyra Messianica*, 1864; iii. in Schaff's *Christ in Song*, 1870; iv. in the *People's*, 1867; and other collections. In the *Hymnary*, Ode iv. has an additional stanza by the Editors.

In Dr. Neale's *tr.* the Theotokion (address to the B. V. M.) is omitted. Mr. Hatherley, in the 4th ed. of the *Hymns of the Eastern Church*, 1882, gives the various readings of the several editions of the work, together with music for each Ode. He also draws attention to the fact that Ode viii. is not by St. Joseph, but by *John the Monk* [St. John of Damascus], whose Canon for the Ascension is also in the Office, and is sung together with that of St. Joseph. [J. J.]

Angel of God, whate'er betide. *C. Wesley.* [*Personal Consecration.*] Pub. in *Hymns and Sacred Poems*, 1740, in 5 st. of 4 l., and entitled "At setting out to preach the Gospel." It is not given in the *Wes. H. Bk.*, but st. i., iv., ii. in the order named are in C. U. in America to a very limited extent, including the *Hys. of the Spirit*, Boston, 1864, No. 418. Orig. text in *P. Works*, 1868–72, vol. i. p. 294.

Angel voices ever singing. *F. Pott.* [*Choir Festival.*] Appeared in his *Hymns fitted to the Order of Common Prayer*, 2nd ed., 1866, in 5 st. of 7 l., and from thence has passed into *Harland, Snepp, Thring, Church Hymns*, and others. It is one of the author's most successful and popular efforts. Its original title is "For the Dedication of an Organ, or for a Meeting of Choirs." Its use has extended to America, and other English-speaking countries.

Angel voices sweetly singing. *H. Bonar.* [*Heaven.*] 1st pub. in the 2nd Series of his *Hymns of F. and Hope*, 1861, in 12 st. of 4 l. As given in Snepp's *S. of G. and G.*, 1872, st. ii. and vii. are omitted. Otherwise it is unaltered.

Angelice Patrone, Beate Spiritus. [*Guardian Angels.*] This hymn, of unknown authorship and date, is in the *Corolla Hymnorum*, Cologne, 1806, p. 67. *Daniel* gives it without note or comment in ii. p. 376. It is also found in *Simrock*, p. 338; *Bässler*, No. 157, and others. [W. A. S.]

Translation in C. U.:—

Sweet Angel of mercy. By E. Caswall. It appeared in his *Masque of Mary and Other Poems*, 1858, in 8 st. of 8 l., and in his *H. and Poems*, 1873, p. 180. It is given in a few Rom. Catholic collections for Schools and Missions.

Angels, assist to sing. [*Ps. cxlviii.*] This version of Ps. 148 appeared in the *Christian Guardian*, 1808, with the signature "*Theophilus.*" From thence it passed into a few collections, including the *Leeds H. Bk.*, 1853, in 4 st.; Hatfield's Amer. *Church H. Bk.*, 1872, in 2 st. (i., ii.) and others; but its use is limited. [W. T. B.]

Angels from the realms of glory. *J. Montgomery.* [*Christmas.*] This hymn, which ranks as one of the most popular of the author's compositions, first appeared in his *Iris* newspaper [Sheffield], Dec. 24, 1816, in 5 st. of 6 l., and entitled "Nativity." In the 8th ed. of Cotterill's *Sel.*, 1819, it was repeated without alteration, and again in the 9th ed., 1820. On its republication by Montgomery in his *Christian Psalmist*, 1825, No. 487, the title was, "Good tidings of great joy to all people," and the following changes were introduced:—

st. ii. l. 2, "flock" to "*flocks.*"
st. iv. l. 2, "Waiting" to "*Watching.*"
st. v. l. 3, "repeals" to "*revokes.*"

These changes (together with the new title) were retained in his *Original Hymns*, 1853, No. 239; and must be regarded as the authorised text. By many compilers the closing stanza:—

"Sinners, wrung with true repentance,
Doom'd for guilt to endless pains," &c.

has been, in some instances, omitted, and in others a doxology has been substituted. That given in *A Hymn Book for the Services of the*

...ch, &c., by the Rev. James Gregory Smith... , reads:—

"Lord of heaven, we adore Thee,
Worthy Father and Son and Spirit,
One true God over all the ages,
Of the holy ... Kingdom
Lord of hosts, praise ye Him."

...ther found in the *Salisbury Hymn Book*, ... and others, including the *S. P. C. K. ...ch Hymns and Tunes*, *Church Hymns* and Young's *Call ...* in—

"... accompany you in praising
... Holy Spirit, God, one ...
... in the eternal Name of the
... Lord, Jehovah, ...
Worship Him, the only-born King."

...f the first two stanzas is translations from ... "Angelis suadet supplex oratio," by ... Rev. R. Bingham, appeared in the *Hymnary ...rt. Lect.*, 1871, pp. 76-81.

...ne use of this hymn in various forms as ...ning-evening invitation to communion ad... a hymn being the rule. Among Advent ... Hymnary, the *Hymns of the Church*, ... and the *Hymn Primer* &c. 1871, give the ...revised and enlarged text of 1721 and ... [J. J.]

Angels from your blissful stations. *Hymns for Christmas.* [The Second Advent.] ...ged in 1849 in his *Memorial Hymns ...hol*, "The Second Advent," pp. 21-23, ...s in 5 st. of 8 l., and was entitled *Ad...ere*. In Snepp's ed. of 1870, p. 147, ...s dated 1851, in error. [W. T. B.]

Angels roll the rock away. *Easter ...* ...ppearance and discourse [to Mary Magdalene] ... S. Peter's Bible, Royal Octavo, 1701, ... 1st, there is no heading. "The Empty ... and Appearance" is on p. 2 col. 1, ... [Easter] Hymnal, pp. "Shakespeare," and ...gned "C.C." The signature to Thomas's ... in the 2nd ed. is now signed "C." [Charles] ...ckerman," and in later editions, the 2nd, ... the signature was left to each reader's ... *Dr. Neale*, &c. In this form it passed ...ough Kennedy's *Hymn Book*, 1863, into ... in *Church Psalms and Hymns*, and those etc., ...ne has followed, and still is extensively ... [J. J.]

Angels, whene'er we get amended. ... 1773. It first appeared there signed as ... *Lyric Poems*, &c., as No. 14, with 4 new verses,

"Trembling saints, come to the sight."

...the "Hallelujah" following each line of ... set to music with several alterations. *Hall...* (Anon.) follows the 1774 text.

...n 1776, Dr. Thomas Haweis sent an ... and version of this hymn to the *Gospel ...*, where it appeared in the Sept. number ... at p. 4 l. This text, further alterations ... included in 1784 in the *Hymns compiled ... Divine Worship*, as No. 60, which he styles ... Advent," and subsequently from the *Ch. ...* Ash & Evans's *Coll.*, p. 180. The ... which the events respecting the ... of this hymn is best summarized ... Its use in one or another of its versions ... is very numerous, and especially in ... An almost exact of st. 1, 3, 4, and ... been rendered into Latin — "Angeli, ... summum nuntiate" — by the Rev. R. Bingham, and given in his *Hymnarium Christ. Lat.*, 1871, p. 106. As Dr. Smith's original text is never published in complete, the reader is given the 1st ed. of Ash & Evans:—

"Rise ye ... Prophets ...
"The Resurrection and ...
"Angels roll the ... away,
... Lord ... the Angels' ...
... The Stone being ... Tomb ...
... With ... Power ...
... Worship ...

"Tho' the ... Angels ...
... Prophets ...
... the Lord ... Himself ...
... the ... Prophets ...
... Worship ...

"Now ye Saints, lift up your ...
... Redemption ...
... Lord ...
... Worship ...

"Hasten, trumpet of ... voice,
... Lord ...
... Worship ...

"Haste ... all ye ... Nations,
... Worship ...

"Saints ... with Thunder ...
... Worship ...
[W. T. B.]

Angels round the throne are pausing. *Children's Hymns.* [Praise.] A beautiful hymn of praise for children. It is in the text of the Rev. C. Bullock's *Hymns written to form the basis of extemporaneous prayer for private ...*

Angels that high in glory dwell. [Baptismal Hymns, &c.] ... in his *Divine Songs for Children*, 1715, in 6 st. of 8 l., and entitled "Baptism considering and resolving upon a living [God's house to enter]." ... ascent was to Matthew, and to the Book of ... 1 Tim. iii. 15. ... is a slightly altered ...

Angels whene'er we get amended. *Whitsunday.* [Whitsuntide.] ... 1773. It was entitled "Trembling saints, come to the sight." ... the Rev. Thomas Haweis in the *Gospel ...* Sept. 1776, p. 4, and ... Dr. Haweis's *Hymns compiled ... Divine Worship*, 1784, No. 60, ... Ash & Evans's *Coll.*, 1794, p. 180. ... Mercer (1844) ... Windsor (1858) ... Windsor (1868) ... Windsor (1871) ... Windsor (1874) ... Windsor (1876) ... Windsor (1878) ... Windsor (1880) ... Windsor (1882) ... Windsor (1884) ... Windsor (1886) ... Windsor (1888) ... Windsor (1890) ... Windsor (1892) ... Windsor (1894) ... Windsor (1896) ... Windsor (1898) ... Windsor

Anima Christi sanctifica me. [*Holy Communion.*] The author of this hymn is unknown, and the earliest date to which it has been assigned is the 14th cent. It is found in the very rare *Heures a Lusage de Lengres. Imprimé a Troyes chez Jean le Coq*, without year or pagination. It is also in the *Hortulus Animae*, Lyons, 1516; and 1519; *Rambach*, i. p. 360, and *Daniel*, i., No. 498.

In the last it is included among the hymns written by unknown authors, before the 16th cent., and not inserted by authority in the Offices of any Breviary or Missal. *Daniel* also gives an additional intercession from the *Lengres Hours*, which has been ascribed to Ignatius de Loyola. As he was born in 1491, and did not embrace a religious life until 1521, this ascription is certainly an error.

Translations in C. U. :—

1. Prose *trs.* of both forms as in *Daniel* are given in many Roman and Anglican books of devotion. Of the first form there is :—"Soul of Christ, sanctify me," in the *Treasury of Devotion*, 1869, p. 6; and of the second, with the same first line, in Shipley's *Divine Liturgy*, 4th ed., 1876, p. 1.

2. **Soul of Jesus, make me holy.** This is a metrical paraphrase and expansion of the original in 60 lines. It appeared anonymously in the *Old Porch*, April, 1855, and passed through the *Lyra Eucharistica*, 1863, p. 106, into a few Roman Catholic Collections for Schools and Missions, but usually in an abbreviated form. Given in the Irvingite *Hys. for the Use of the Churches*, 2nd ed., 1871, No. 301, as "Heart of Jesus, make me holy," and is there attributed to "J. W. Chadwick." Chadwick's, however, is the shorter form noted below. Another arrangement of this *tr.* is, "Blood of Jesus; stream of life," No. 85 of *Hys.* for use at St. Ethelburga's, Bishopsgate, London, 1875.

3. **Soul of Jesus, once for me.** By M. Bridges. This is also a paraphrase of the original. It was pub. in his *Hymns of the Heart*, 1849, in 8 st. of 6 l. It was included in Shipley's *Divine Liturgy*, 1862; *Lyra Eucharistica*, 1863, p. 171; and, reduced to 4 st., in the *People's H.*, 1867.

4. **Soul of Jesus, make me pure.** By J. W. Chadwick, pub. in the *People's H.*, 1867, No. 558, in 2 st. of 6 l.

5. **Soul of Christ, my soul make pure.** By E. A. Dayman, made for and 1st pub. in the *Hymnary*, 1872, No. 443, in 2 st. of 8 l. It is translated somewhat freely from the original.

6. **Soul of Christ, be my satisfaction.** Anon. in Card. Newman's *Hys. for the Use of the Birmingham Oratory*, 1875.

7. **Soul of my Saviour, sanctify my breast,** is in the *St. George's H. Bk.*, for use in St. George's Roman Catholic Cathedral, Southwark, 1882, No. 33, ed. by the Rev. Joseph Reeks.

8. **Sanctify me wholly, Soul of Christ adored.** By T. I. Ball. An imitation of the Latin, given in the 6th ed. of the *Appendix* to the *Hymnal N.*, 1877, No. 358, in 3 st. of 4 l. [V.]

This hymn has also been rendered into German, and thence again into English :—

Die Seele Christi heil'ge mich. A free *tr.*, in 5 st. of 4 l., by Johann Scheffler. No. 53, in Bk. ii., 1657, of his *Heilige Seelenlust*, p. 169 (*Werke*, 1862, i. p. 106). Included as No. 80 in *Freylinghausen's G. B.*, 1704, and recently as No. 222 in the Berlin *G. L. S.*, ed. 1863. The only *tr.* in C. U. is, "Thy Soul, O Jesus! hallow me," good and full, by M. Loy, as No. 231 in the Ohio Luth. *Hymnal*, 1880.

The other *trs.* have much in common. (1) "Thy Soul, my Jesu! hallow mine," in the *Supp. to German Psalmody*, ed. 1765, p. 25, and *Select H. from German Psalmody*, Tranquebar, 1754, p. 34. (2) "Jesu, Thy soul renew my own," in the Wesley *Ps. and Hys.*, 1741 (*P. W.* 1868–72, vol. ii. p. 15). (3) "The Soul of Christ me sanctify," as No. 136 in the *Moravian H. Bk.*, 1742. In 1789 altered to "Lord Jesus, sanctify Thou me," and repeated thus in later eds. [J. M.]

Anna Sophia, dau. of the Landgrave Georg II. of Hesse-Darmstadt, was b. at Marburg, Dec. 17, 1638. Carefully educated, especially in Holy Scripture and the Christian Fathers, she was in 1657 elected Pröbstin of the Lutheran Fürsten-Töchter-Stift at Quedlinburg, where she became Abbess 1680, and died Dec. 13, 1683 (*Koch*, iii. 549–554; Stromberger's preface, &c.).

Her hymns, contemplations on the union of the soul with Christ, in the spirit of the Canticles, mostly appeared in her devotional work :—

Der Treue Seelen-Freund Christus Jesus mit nach denklichen Sinn-Gemählden, anmuthigen Lehr-Gedichten und neuen geistreichen Gesängen, abgedruckt und vorgestellet, Jena, 1658. The only one *tr.* into English is *Wohl dem der Jesum liebet* [Holy Scripture], her best hymn, 1658, *Appx.* p. 26. The *trs.* are: (1) "How happy they, who know and love," by Dr. G. Walker, 1860, p. 82. (2) "What joy to love the Saviour," in the *British Herald*, Nov. 1866, p. 363, repeated as No. 433 in Reid's *Praise Bk.*, 1872. [J. M.]

Anni peractis mensibus. [*Whitsuntide.*] In the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 95, it is quoted from the Durham MS. of the 11th cent. as a hymn for Pentecost, at Matins, in 5 st. of 4 l. It is also in an 11th cent. MS. in the *Brit. Mus.* (Vesp. D. xii. f. 81). *Tr.* by J. D. Chambers, in his *Lauda Syon*, 1857, in 5 st. of 4 l, as "A year's swift-months have passed away." It was repeated in Skinner's *Daily Service Hymnal*, 1864, No. 146.

Annue Christe saeculorum Domine. [*Common of Apostles.*] This hymn is of unknown authorship. Its full form consists of four general stanzas, and nine stanzas proper of saints.

It is found in three MSS. of the 11th cent. in the *British Museum* (Harl. 2961, f. 245, ff.; Jul. A. vi. 60, b, ff.; Vesp. D. xii. 98, b). In the Durham MS. of the 11th cent. (printed as *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 124), the four general stanzas are added to "Jam bone pastor Petre" (pt. of "Aurea luce," q.v.). The full form is in *Mone*, No. 666, from a 15th cent. MS. beginning with the stanza to St. Andrew, "Andreas pie," followed by 8 sts. proper of the festivals of SS. James; James and John; Philip; Bartholomew; Thomas; Matthew; Simon and Thaddeus; and Matthias; and concluding with 4 general stanzas. In the *York Brev.* the 4 general stanzas ("Annue Christe") are given as the hymn at Vespers at the Festival of an Apostle or Apostles, except in Eastertide. Also at Vespers and Matins occasionally, in the *Sarum Brev.* with the same exception. *Daniel*, i., No. 294, gives only four lines. The *Sarum Brev.* text is also in Card. Newman's *Hymni Ecclesiae*, 1838. [J. M.]

Translations in C. U. :—

1. O Christ, Thou Lord of worlds, Thine ear. J. M. Neale. Pub. in the enlarged ed. of the *Hymnal N.*, 1854, No. 75, in 4 st. of 8 l., from thence it has passed into a few collections. In the *St. Raphael's Coll.*, 1860, special stanzas were introduced after the *Sarum* manner (these titled stanzas are all original) for SS. Andrew, Thomas, John and James, Matthias, Peter, Bartholomew, Matthew, and Simon and Jude, and some of these were repeated in Skinner's *Daily Service Hymnal*, 1864, with additional verses for St. Barnabas and for SS. Philip and James, the latter altered from Bp. Wordsworth's hymn on that festival in his *Holy Year*, "Blest be, O Lord, the grace of Love." It is altered in the *Hymnary*, 1872, to "O Christ, Thou Lord of *all*."

2. Ruler of the ages, Christ, we now implore thee. By R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, No. 196, in 4 st. of 4 l., and signed "F. R."

3. Ruler of ages, Christ, vouchsafe to bow Thine ear. From the *Antiphoner and Grail*, 1880, and repeated in the *Hymner*, 1882. In the same books the varying verses of *Sarum* use are also translated.

Translations not in C. U. :—

1. Vouchsafe, O Christ, High Lord, &c. *Blew*, 1852.
2. O Christ, Thou Lord of worlds, Bestow, &c. *C. D. Chambers*, 1857. [V.]

Ἄνωθεν, παρθένοι, βοῆς ἐγερσίεκρος ἦχος. *St. Methodius.* This hymn is found in *The Banquet of the Ten Virgins*, and is reprinted in the *Anth. Gr. Car. Christ.*, 1871. From the latter work it was translated by A. W. Chatfield, for his *Songs and Hymns*, &c., 1876, pp. 141–153, where it is given as "The Virgins' Song." No portion of this fine rendering has come into common use. A cento or two might be compiled therefrom with ease. Its structure, character, &c., are fully described in **Greek Hymnody**, § x. 2, v. The opening line of Mr. Chatfield's *tr.* is, "The Bridegroom cometh, overhead."

Another called, another brought, &c. *Frances R. Havergal.* [*Praise.*] "Written at Leamington, June 30, 1872. This hymn literally expresses F. R. H.'s thrill of praise, when her own prayers and conversations resulted in her friend (A. B.) enrolling 'on our Captain's side.' 'Another life to live for Thee, another witness won!'" ("HAV. MSS.") It was first printed in *The Christian*, July 11, 1872, and then pub. in her *Under the Surface*, 1874, and *Life Mosaic*, 1879, in 11 st. of 4 l.

Another day begun! *J. Ellerton. Tuesday.*] Written Feb. 13, 1871. Appeared in the *Parish Magazine* for May, 1871, as one of three "Week Day Hymns," in 5 st. of 4 l., and appointed for Tuesday. During the same year it was included in *Church Hymns*, No. 56, with st. ii., l. 3, "sinful soil" changed to *guilty* soil," and st. v. altered from the original, which read :—

> "Another day of grace!
> To *bring* us on our way,
> One step towards *our* resting-place,
> The *endless* Sabbath-day."

In 1882 the revised text was repeated in Thring's *Coll.*, with st. ii. l. 3 re-written "And let not sin our conscience soil," by the editor. Authorised text in *Church Hymns*.

Another day has past along. *J. Edmeston.* [*Sunday Evening.*] In his *Cottage Minstrel*, 1821, a hymn of 4 st. appeared with the above first line, as No. 2, and headed "Lord, teach us to pray," while, as No. 10, "The Cottager's Reflections upon the Sabbath Evening," another hymn of 5 st., "Sweet is the light of Sabbath eve," was given. In Hatfield's Amer. *Church H. Bk.*, 1872, a cento from these was given as No. 48, consisting of st. i. of the first-named hymn, and st. i., ii., iii. and v. of the latter, with slight alterations. [W. T. B.]

Another portion of the span. *Charlotte Elliott.* [*Saturday Eve.*] From her *Hymns for a Week*, 1839, in 9 st. of 6 l., into Snepp's *Songs of G. and G.*, 1872, No. 905.

Another six days' work is done. *J. Stennett.* [*Sunday.*] This poem "On the Sabbath" appeared as one of his "Miscellany Poems," in his *Works*, 1732, vol. iv. pp. 231–234, in 14 st. of 4 l. In its full form it is unknown to any hymnal: but centos therefrom are in modern collections, nearly all beginning with the first stanza as above :—

1. A cento in 6 st. in the Bristol Baptist *Coll.* of Ash and Evans, 1769, from whence it has passed through a series of Baptist Hymnals to the Bapt. *Ps. and Hymns*, 1858, No. 819, and other modern collections. It is composed of st. i., x., xi., xii., and xiii., with a stanza introduced as the second, "Come, bless the Lord, whose love assigns," &c., the authorship of which has not been traced. The cento, "Come, bless the Lord," &c., in Stowell's *Sel.*, 1831–77, is compiled from the Bapt. *Ps. & Hys.* text.

2. Another cento which was given in Williams and Boden's *Coll.*, 1801, No. 451, and thence through various collections to the *Leeds H. Bk.*, 1853, the *New Cong.*, No. 753, and others. It is the above cento with the omission of the original st. xii., "With joy," &c.

3. A third cento, in Bickersteth's *Christian Psalmody*, 1833, No. 280, in 4 st., being i., x., and xiii. of the original, and the added stanza, "Come, bless the Lord," &c., as in No. i., is sometimes repeated in modern collections.

4. A fourth is given in Harland's *Ch. Psalter*, No. 22, Windle's *Metrical Psalter*, &c., No. 19, and others. It is composed of *Stennett's* st. i., x., xi., and xiii.

5. The last cento is repeated in the Islington *Ps. and Hys.*, 1862, No. 357, with the omission of st. xi. of the original.

6. A sixth cento, beginning, "Again our weekly labours end," and consisting of st. i., x., xi., and xiii. of *Stennett*, re-written for Cotterill's *Sel.*, 1810, No. 97, is given in several collections, old and new.

7. The seventh cento begins, "Another week its course has run." It is a slightly altered form of *Stennett's* st. i., x., xi., and xiii., and is included in the *Harrow School Coll.*

Most of these centos are in C. U. in America and other English-speaking countries. [J. J.]

Another week begins. *T. Kelly.* [*Sunday.*] 1st pub. in his *Hymns*, 2nd ed., 1806, and again, 3rd ed., 1809. In 1812 it was transferred to his *Hymns adapted for Social Worship*. Subsequently, in common with the rest of the hymns therein, it was again embodied in the original work. It is in 8 st. of 4 l., and based upon Ps. cxviii. 24. In the American hymnals it is re-written, the change being from S.M. to C.M. It also varies considerably in the number of stanzas used from 3 in the *Church Praise Bk.*, N. Y., 1881, to

5 in Hatfield's *Ch. H. Bk.*, 1872. In the latter form it begins, "And now another week begins."

Another week for ever gone. [*Sunday.*] An anonymous hymn in Rippon's *Comprehensive Ps. and Hys.*, 1844, No. 345, pt. iv., in 3 st. of 4 l.

Another week has passed away. *W. H. Bathurst.* [*Sunday.*] 1st pub. in his *Ps. and Hymns*, &c., 1831, No. 129, in 5 st. of 4 l., and entitled "Saturday Evening." It is also in Bickersteth's *Christ. Psalmody*, 1833 and 1841, and others. As given in *Kennedy*, 1863, No. 865, slight alterations have been introduced. Orig. text as above. It has been rendered into Latin as, *Nobis nunc iterum præterit hebdomas*, by the Rev. R. Bingham, and included in his *Hymnol. Christ. Lat.* 1871.

Another year has now begun. *C. Wordsworth, Bp. of Lincoln.* [*New Year.*] 1st pub. in his *Holy Year*, 1st ed., 1862, No. 14, for "New Year's Day," and consists of 9 st. of 4 l. Orig. text in later editions. The cento in Snepp's *Songs of G. & G.* is composed of st. i., iii., v., viii., vii. and ix., and that in Barry's *Ps. & Hys*, 1867, of st. i.–iii., v., viii., ix.

Another year has passed away. [*O. and N. Year.*] An anonymous hymn in the *Meth. S. S. H. Bk.*, 1879, the *Meth. Free Ch. S. S. H. Bk.* and others. In some collections it is attributed to "Allen," and in others it is said to be "American." We have failed in securing authority for either statement.

Another year hath fled, renew. *A. T. Russell.* [*O. and N. Year.*] Written Nov. 20, 1850 (S. MSS.), and 1st pub. in his *Psalms and Hymns*, &c., 1851, No. 63, in 3 st. of 8 l. In 1863 it was republished in *Kennedy*, No. 140, in a slightly altered form, but in *Thring's Coll.*, 1882, No. 130, the original text is restored with the exception of st. i., l. 1, *has* for *hath*, and the repetition of the last line of each stanza which was repeated in the original to suit the tune to which the hymn was written. With the first line as "Another year *has* fled, renew," it is also in use in Canada, and other English-speaking countries.

Another year is dawning. *Frances R. Havergal.* [*New Year.*] Written in 1874 for the ornamental leaflets and cards pub. by Caswell, 1875. It was subsequently included in her work, *Under the Surface*, 1874, and *Life Chords*, 1880. It is in 6 st. of 4 l. [HAV. MSS.]

Anstice, Joseph, M.A., s. of William Anstice of Madeley, Shropshire, b. 1808, and educated at Enmore, near Bridgwater, Westminster, and Ch. Church, Oxford, where he gained two English prizes and graduated as a double-first. Subsequently, at the age of 22, he became Professor of Classical Literature at King's Coll., London; d. at Torquay, Feb. 29, 1836, aged 28. His works include *Richard Cœur de Lion*, a prize poem, 1828; *The Influence of the Roman Conquest upon Literature and the Arts in Rome* (Oxford prize Essay); *Selections from the Choice Poetry of the Greek Dramatic Writers, translated into English Verse*, 1832, &c. His hymns were printed a few months after his death, as:—*Hymns by the late Joseph Anstice, M.A., formerly Student of Christ Church, Oxford, and Professor of Classical Literature, King's College, London*, Bridgwater, 1836, and thus introduced:—

"As none of the following Hymns had the advantage of being corrected and prepared for the press by their lamented Author, his family have not considered themselves at liberty to bring them before the public; but, having reason to believe that a large circle of surviving friends will be gratified by possessing a memorial of the manner in which some of his leisure hours were employed, and of the subjects which chiefly occupied his thoughts, during the last few months of his life, they have consented to their being printed for private distribution.—Bridgwater, June, 1836."

This work contains 52 hymns on various subjects, together with a poem "To my Hymn Book." The circumstances under which they were written are thus detailed by Mrs. Anstice in a communication to the Rev. Josiah Miller, author of *Singers and Songs of the Church*:—

"The hymns were all dictated to his wife during the last few weeks of his life, and were composed just at the period of the day (the afternoon) when he felt the oppression of his illness—all his brighter morning hours being given to pupils up to the very day of his death." —*S. & S.*, p. 495.

A few of the hymns are of a joyful character, but the circumstances under which they were written account for the prevailing tone of sadness by which they are chiefly characterized. About one half of these hymns were included by Mrs. Yonge in her *Child's Christian Year*, 1841. Being thus brought before the public, many soon came into C. U. Those in most extensive use are: "Father, by Thy love and power;" "In all things like Thy brethren, Thou;" "Lord of the harvest, once again;" and, "O Lord, how happy should we be." [J. J.]

Anthologia Davidica, or a Metrical Translation of the whole Book of Psalms, &c., by Presbyter Cicestrensis [*the Rev. Henry Latham*], Lond., Rivington, 1846. This work contains an excellent critical Preface, a long but imperfect list of Psalters and Partial Versions of the Psalms, and 159 extracts from 31 authors. The selection, although on the whole good, is weakened by numerous alterations. Some amends are made, however, by an appendix of original readings. A limited number of the older renderings of individual Psalms have passed into modern hymnals through this work.

Antiphon (Gr. Ἀντίφωνον; Lat. *Antifona.*). i. This word now ordinarily denotes a short versicle said at the beginning and close of a Psalm or Psalms in the Breviary Offices. But it has also borne the following meanings, which are not yet entirely obsolete:—

1. A Hymn or Psalm sung antiphonally—that is to say, alternately by two sides of a choir, instead of being recited by a single voice, or sung responsorially by the Priest and choir or congregation. Ignatius, third Bishop of Antioch in Syria, is said to have first introduced this mode of singing into the Church's services, after a vision in which he heard and saw angels so praising the Blessed Trinity (Amalarius, *De Eccles. Offic.* iv. 7). The custom was transferred thence into Western Christendom by St. Ambrose, into his own diocese of Milan, whence it spread into more general use (Rabanus Maurus, *De Instit. Cleric.* ii. 50).

2. A sentence of Holy Scripture, or an original composition, sung by itself without reference to any Psalm. Thus the sentence, "I heard a voice from heaven," &c., in the Anglican Burial Office, may be referred to as an instance of this, and similar examples occur in the Ambrosian and Mozarabic Offices for the Dead. (*Breviar. Goth.*, Migne's edit. p. 982.)

3. Certain portions of Psalms, or Sentences, generally but not always taken from Scripture, and introduced into the Liturgy. The old name for the Introit was "Antiphona ad Introitum," the last two words being frequently understood and not expressed. The "Offertorium" and "Communio" were likewise regarded as antiphons. So were the short sentences introduced before the Gospel, as "Gloria in excelsis Deo, et in terra pax. Alleluia, Alleluia" before the Gospel on Christmas day in the Milanese and some French Uses (Mart. *De Eccles. Rit. Lib. iv. cap. xii. § xxxii.*). Various Communion Sentences or Antiphons are provided in the *Gelasian Sacramentary* (Muratori, *Lit. Rom. Vet.* p. 398), *Stowe Missal* (*Lit. & Rit. of Celtic Church*, p. 242), and other ancient Service Books. Martene speaks of an "Antiphona ad Eucharistiam," commencing with the words "Venite populi," in the *Lyons Missal* (*ut supra*). In the Greek Liturgy of Constantinople the Introit consisted of three separate parts, each called an "Antiphonon," and consisting of partly variable, partly invariable elements (*Hammond, Lit. E. & W.* p. 92). An exact description of these Greek Antiphons will be found in Dr. Neale's Holy Eastern Church (*Introd. i.* 364).

4. A Sentence extracted or adapted from the Psalms or from some other source, and prefixed to each Psalm or group of Psalms, and repeated at the close. The rules regulating their use are very intricate, and have varied at different times and in different countries. The rules regulating their present use in the Latin Church may be found at the commencement of the *Roman Breviary*. There existed formerly great diocesan variety of wording, as well as of usage, of which Amalarius makes complaint at the commencement of his work, *De Ordine Antiphonarii*.

ii. In the 15th century we find the following varieties in the Antiphon to the Psalms at *Terce*, in the *Little Office of the B. V. M.*:—

Maria virgo assumpta est (*Rome*).
Quando natus es (*Sarum*).
Dignare me laudare (*Paris*).
Tota pulchra (*Sens*).
Rubum quem viderat Moyses (*Limoges*).
In odorem unguentorum (*Orleans*).
Alma virgo Maria (*Cambrai*).

The list might be extended, and similar lists drawn up to almost any number. Antiphons were also prefixed to the prayers or suffrages of special memoriae (*Sarum Brev.* Reprint, pp. vii.–xi.).

iii. Among special Antiphons the following deserve separate mention:—

1. The 4 Antiphons of the B. V. M. appended to the Roman Compline. For these see "Alma Redemptoris"; "Ave Regina"; "Regina Coeli"; and "Salve Regina."

2. The 7 greater Antiphons, for use at Vespers in Advent, beginning on Dec. 17. They are all double—that is to say, sung entire both before and after the Magnificat. Their use is indicated by the words "O Sapientia" placed against Dec. 16 in the Book of Common Prayer. Their opening words are these:—

1. O Sapientia, quae ex ore altissimi.
2. O Adonay et dux domus Israel.
3. O Radix Jesse qui stas in signum.
4. O Clavis David et sceptrum domus.
5. O Oriens, splendor lucis aeternae.
6. O Rex gentium et desideratus.
7. O Emanuel, rex et legifer.

To which Amalarius (*Lib. de Ord. Antiph.* cap. 13) adds an 8th, which is found in the Sarum and York and Hereford Breviaries:—

8. O Virgo virginum quomodo fiet.

The Sarum Breviary also adds a 9th Antiphon:—

9. O Thoma Didyme, per Christum quem.

The substance of 5 of the above Antiphons is expressed in irregular order in the Hymn, translated and arranged by Dr. Neale, "O come, O come, Emmanuel."

iv. The mystical meanings of Antiphons, and of their frequency, and of the mode of repeating them, are explained by Hugo à S. Victor, *Speculum Ecclesiae*, cap. 3. Originally they were always sung whole before and after each Psalm, always having also certain versicles attached to them. Sometimes they were sung twice, and sometimes before each verse of a Psalm or Canticle. An instance of a Magnificat with an Antiphon intercalated between all the verses is printed by Martene (*De Antiq. Eccles. Rit. Lib. iv. cap. iv.*). Many minute points are discussed at length by the ritualists, e.g. why the "Alleluia" which closes the Antiphons to the Psalms in the third nocturn of Feasts of the Apostles is omitted on the Feast of St. John the Baptist, &c. (Amalarius, *Lib. de Ordine Antiphon*, c. 59).

v. Books, Services, and Seasons were sometimes named after the opening words of Antiphons. The *Gradual* was once known as the "*Ad te levavi*," from the first words of the Antiphona, "ad Introitum," for the First Sunday in Advent (*Leofric Missal*, p. xxii.). Vespers for the Dead were called *Placebo*, from the Antiphon of the first Psalm: and Matins for the Dead were called *Dirige*, from the corresponding Antiphon in that service. Sundays and other days were called after the opening words of their Introits, as the First Sunday in Lent *Invocavit me*; the Second Sunday in Lent *Reminiscere*, and so forth. [F. E. W.]

The Antiphons which have been rendered into English for use in public worship are the above seven greater Antiphons for use at Vespers in Advent. These *tr.* are usually confined to the first seven, and are both in prose and metre. Taking the prose renderings first, we have the following:—

i. Prose Translations.

Of the Antiphons to the Magnificat in the *Roman Breviary*, prose versions into English exist in the Vesper Books and Primers of that communion; and an adaptation of these has been issued for the use of English Churchmen.

Of the *Sarum* Antiphons, translations of those to the *Benedictus*, *Magnificat*, and *Nunc Dimittis*, will be found in the *Antiphoner and Grail*, parts i. and ii., 1880, and with the addition of those to the Psalms in J. D. Chambers's *Psalter; or, Seven Hours of Prayer*, 1852; his *Order of Household Devotion*, 1854; and also in the *Day Hours of the Church of England*, and other books issued for the use of sisterhoods and other communities. Much information on the whole subject may be found in Dr. Neale's *Essays on Liturgiology*, 2nd edition, 1869, and in Neale and Littledale's *Commentary on the Psalms*, 1860–74, 4 vols.

Of the seven greater Antiphons, or the Os, the earliest *tr.* for Anglican use was made by Cardinal Newman for *Tracts for the Times*, No. 75, in 1836, but this is not in C. U. Another *tr.*, given in the St. Saviour's (Leeds) *Sacred Hymns and Anthems*, 1846, met with more favour, being repeated in R. Campbell's *St. Andrew's Hymnal*, 1850; Murray's *Hymnal*, 1852; in *H. and Introits* in the same year; and with the alteration of a word or two, and the addition of No. viii., in the enlarged ed. of the *Hymnal Noted*, 1854. The seven as in *Murray* are retained in the *Introits* prefixed to some editions of *Hymns A. & M.*

ii. Metrical Translations.

1. An early metrical rendering of the separate Antiphons was made by Canon William Cooke, and appeared in the Cooke and Denton *Hymnal* of 1853. Canon Cooke's account of the same is: "Where it was possible, the translator and arranger (who was William Cooke), took the words of Mr. A. J. Beresford Hope's *tr.* of the hymn 'Veni, Veni, Emmanuel,' in the *Hymnal N.*; retaining the prayer of the Prose Anthem for the Advent of Christ." The opening line of each Antiphon is: i. "O Wisdom, who o'er earth below;" ii. "Ruler and Lord, draw nigh, draw nigh;" iii. "O Rod of Jesse's stem, arise;" iv. "Key of the House of David, come;" v. "O Morning Star, arise;" vi. "O Thou on Whom the Gentiles wait;" vii. "Draw nigh, draw nigh, Immanuel."

2. A second *tr.* by Earl Nelson appeared in the *Sarum Hymnal*, 1868, as "The Advent Anthems." The opening line of each is:—(1) "O Wisdom! spreading mightily;" (2) "Ruler of Israel, Lord of Might;" (3) "O Root of Jesse! Ensign Thou!" (4) "O Israel's sceptre! David's Key;" (5) O Day Spring and Eternal Light;" (6) "O King! Desire of Nations! come;" (7) "O Law-giver! Emmanuel! King!" These were directed to be sung separately, or as one hymn, as desired.

3. These Antiphons were also *tr.* by W. J. Blew, and included in his *Church H. & Tune Bk.*, 1852.

4. Some time, Dr. Neale supposes about the 12th century, an unknown author took five of these Antiphons, and wove them into a hymn in the following order:—st. i. *O Emmanuel;* ii. *O Radix Jesse;* iii. *O Oriens;* iv. *O Clavis David;* v. *O Adonai.* This hymn began with the line:—

"Veni, veni, Emmanuel,"

and adding to each verse the refrain, which is not found in the original prose:—

"Gaude, gaude, Emmánuel
Nascetur pro te, Israel."

Daniel has given the full text in his *Thes. Hymn.* ii. 336 (1844). From Daniel's text *Dr. Neale* translated his:—

5. **Draw nigh, draw nigh, Emmanuel,** and pub. it in the 1st ed. of his *Mediaeval Hymns*, 1851, p. 119, in 5 st. of 6 l. That *tr.* he altered for the 1st ed. of the *Hymnal N.*, 1852, the same altered text being repeated in the enlarged ed. of 1854; and the 2nd and 3rd eds. of the *Mediaeval Hymns*, 1862 & 1863. The altered text is found in the *People's H.*, 1867, and also, with alterations by various hands, in the *Hymnary*, 1872, *H. Comp.*, 1876, Thring's *Coll.*, 1882, and others. It is from the original *tr.* of 1851 that parts ii.–v. and vii. of No. 74 in *Church Hys.* are taken, parts i. and vi. being from Canon Cooke's *tr.* from the original prose (see above). In the trial copy of *H. A. & M.* in 1859, an altered version of Neale's *tr.* was given beginning:—

6. **O come, O come, Emmanuel.** This was included in the 1st ed. of 1861, and again in the new ed. 1875; and is repeated in *Kennedy*, 1863; Allon's *Sup.* 1868; *Wes. H. Bk.*, 1875; and others. Another *tr.* is:—

7. **O come, Emmanuel, O come!** This is in the *Anglican H. Bk.*, and was made by the editor, the *Rev. R. C. Singleton*, in 1867, and included therein in 1868. Dr. Macgill's *tr.*:—

8. **O Come, Immanuel, hear our call,** appeared in the Scottish *Presb. Hymnal*, 1876, No. 29, and was subsequently included in his *Songs of the Christian Creed and Life*, 1876 and 1879.

Translation not in C. U.:—
O come! come, Thou Emmanuel. *Chambers*, 1857.

A rendering through the German has been noted by Mr. Mearns as follows:—

Nun sende Herr, uns deinem Sohn, in the Trier *G. B.*, 1846, p. 9, in 8 st. of 4 l. In the harmonized ed. of 1847, it is said to be from the Munich *G. B.*, 1586. *Tr.* as "Send now Thy Son unto us, Lord," by Miss Huppus, as No. 310, in E. Paxton Hood's *Children's Choir*, 1870.

[J. J.]

Antiphonale = seq.

Antiphonarium. A book containing the Antiphons, Invitatories, Hymns, Responds, Verses, and in later times the Little Chapters. Originally the Antiphons and Responds were contained in separate volumes known as the *Antiphonarium* and *Responsoriale* (Amalarius, *Prol. ad Lib. de Ord. Antiphon.* Edit. Hittorp, p. 224). The arrangement of the volume is attributed to Gregory I., and its revision to Adrian I. The early *Antiphonaries* of various countries and dioceses exhibit great variety of text and usage. [F. E. W.]

Anton Ulrich of Brunswick, b. Oct. 4, 1633, at Hitzacker, on the Elbe above Lauenburg, the portion as younger son of his father, Duke August, who three years afterwards succeeded to the Dukedom of Wolfenbüttel. He was the only child of the Duke's second marriage. In 1635 the Duke contracted a third marriage with Sophie Elisabethe of Mecklenburg. Father and stepmother alike were pious and fond of music and poetry, and their children were trained with a simple home life, in Lutheran orthodoxy; and, under J. G. Schottelius and Sigismund v. Birken, instructed in all the learning of the time. Under these influences, supplemented by a residence at the University of Helmstädt, 1650, Anton Ulrich grew up a lover of his mother tongue and of poetry—his first literary efforts being a number of hymns which he presented in MS. to his father as a New Year's gift, 1655. In 1659 he was admitted a member of the Fruitbearing Society. At the death of his father in 1666 the family circle was broken up, and, released from the healthful, if somewhat narrow, influences of his training and previous surroundings, he turned from hymn-writing to the affairs of the world. Henceforth the ruling passion, hitherto curbed, took the upper hand, and the desire for power and fame led him far astray.

In 1667 his elder brother appointed him Governor at Wolfenbüttel, and in 1685 made him Co-Regent of the Duchy of Brunswick. His desire for princely magnificence, fostered by a year's residence in France, led him into lavish expenditure, such as an imitation of the Palace of Versailles which he built at Salzdahlum, near Wolfenbüttel, and in Wolfen-

Büttel an Academy (opened 1687) for the education of young noblemen; a fine building for the Library, and a new opera house. Envious at the rapidly increasing power of the Hannover-Celle branch of the Wolfenbüttel line, he made alliance, in 1702, with France, against them, only to be deposed from the Co-Regency, although when his brother abdicated in 1704 he obtained full sway in Brunswick. By his secession to the Roman Catholic Church in 1709–10 (one of the results arising from the marriage of his granddaughter Elizabethe Christine to Charles of Spain, who was crowned Emperor in 1711), he lost the love of his subjects and the respect of his former princely friends, and attained neither temporal advantage, nor spiritual peace. When his fatal illness came on and he felt his end near, he summoned an Evangelical clergyman to prepare him for death, then received the Sacrament according to the Roman rite, and after giving his surviving children his blessing, d. at Salzdahlum, Mar. 27, 1714. His two sons succeeded each other, but as they died without male issue, the Dukedom passed to a son of his younger brother by Duke August's third marriage.

His hymns seem to have been mostly written before 1655, and were printed anonymously to the number of 44 as *Hocherleuchtete Geistliche Lieder, Einer hohen Personen*, N.P. 1665, and then enlarged to 60, and with melodies probably by his stepmother as:—*Christ Fürstliches Davids-Harpfen-Spiel zum Spiegel und Fürbild Himmel-flammender Andacht, &c.*, Nürnberg, 1667, with a preface on prayer, probably by J. G. Schottelius (reprinted with three hymns added, Wolfenbüttel, 1670). Of these 34 are included in the selections by H. Wendebourg from the Duke's *Geistliche Lieder*, pub. at Halle, 1856. Mostly composed before his 22nd year, many are in unusual metres and of the nature of experiments in verse, showing him as allied with the Pegnitz Order, of which his former tutor and life-long friend Sigismund v. Birken (q. v.) was then President or Chief Shepherd. But although it may be said that the Duke's hymns are often too subjective and farfetched, and that his after life did not altogether fulfil the promise of his youth; yet there cannot be denied to them the expression in beautiful form of a deep sense of sin, an ardent longing for grace, and a heartfelt love to the Saviour. Their poetic worth, simplicity of diction, and practical usefulness gained them admission to the Leipzig *Vorrath*, 1673, the Nürnberg *G. B.*, 1676, and other hymn-books of the period, and to Bunsen's *Versuch*, 1833, and other recent collections (*Koch*, iii. 537–549; Wendebourg's *Preface; Allg. Deutsche Biog.*, i. 487–491; *Bode*, 37–38). Four have been *tr.* into English, two 1st pub. 1665, and two 1st pub. 1667; the references to the original eds. being kindly supplied from the copies in the Ducal Library at Wolfenbüttel by the Principal Librarian, Dr. O. v. Heinemann.

i. Lass dich Gott. [*Resignation.*] This beautiful hymn on Consolation in Trial appeared in 1667, p. 237, as above (ed. Wendebourg, 1856, p. 68), in 6 st. of 6 l., ll. 1, 6, of each st. being identical. Included as No. 468 in pt. ii., 1714, of *Freylinghausen's G. B.*, and as No. 787 in Bunsen's *Versuch*, 1833 (*Allg. G. B.*, 1846, No. 319). *Tr.* as:—

Leave all to God. A good *tr.* (omitting st. iv.) by Miss Winkworth in the 1st Series, 1855, of her *Lyra Ger.*, p. 159 (ed. 1876, p. 161), and thence as No. 155 in *Ps. & Hymns*, Bedford, 1859, as No. 302 in the *Free Church H. Bk.*, 1882, and in the Gilman-Schaff *Lib. of Rel. Poetry*, ed. 1883.

ii. Nach dir, O Gott! verlanget mich. [*Thirsting for God.*] One of his best hymns. Appeared in 1665, p. 21, 1667, p. 28, as above (ed. Wendebourg, 1856, p. 8), in 11 st. of 4 l. Included as No. 1129 in the Leipzig *Vorrath*, 1673, and as No. 1259 in Burg's *Breslau G B.*, 1746. *Tr.* as:—

O God, I long Thy Light to see. A good *tr.* by Miss Winkworth in the 1st Series, 1855, of her *Lyra Ger.*, p. 145, omitting st. ii., iii., vi. In the second ed. p. 146, *tr.* of st. ii., iii., were added. Repeated thus as No. 118 in her *C. B. for England*, 1863.

Other *trs.* are, all omitting st. ii., iii., vi., (1) "O Lord! I long Thy face to see," by Miss Cox, 1841, p. 97 (1864, p. 115); (2) "My soul is thirsting, Lord, for Thee," by Lady Eleanor Fortescue, 1843 (1847, p. 38); (3) "Call me, O God; I come; for I," by Dr. G. Walker, 1860, p. 77.

iii. Nun tret ich wieder aus der Ruh. [*Morning. For the Sick.*] Appeared in 1667, p. 2, as above (ed. Wendebourg, 1856, p. 1.), in 8 st. of 8 l.

The *trs.* are, (1) "Once more from rest I rise again," by Miss Winkworth, 1855, p. 220 (1856, p. 222). (2) "From blest, unconscious sleep I wake again," by Miss Cox, 1864, p. 185.

iv. Wer Geduld und Demuth liebet. [*Patience and Humility.*] Appeared in 1665, p. 92, and 1667, p. 135, as above (ed. Wendebourg, 1856, p. 43), in 11 st. of 4 l. *Tr.* as *Patience and Humility*, by Miss Winkworth, 1869, p. 225.

[J. M.]

Apelles von Löwenstern. [Löwenstern.]

Ἄφραστον θαῦμα. *St. Cosmas.* From the Office for Easter Eve in the *Triodion*, i.e. the Lent volume which commences with the Sunday before Septuagesima, and goes down to Easter (see **Greek Hymnody**, xiv. 7). It is Ode 7 of the Canon, and is based on the Canticle, "The Song of the Three Children." Several Canons during Lent are composed of three Odes only; hence the name of the Lent volume "*Triodion*." The *tr.* of this Ode, "Christ, Who set free the Children three," was made by Dr. Littledale for and first pub. in the *People's H.*, 1867, No. 110, signed "L.," and appointed for Easter Eve. The original dates from the early part of the eighth century, and is found in modern Greek Service Books. The hymn "The Sepulchre is holding" is a *tr.* by Dr. Littledale of **Σήμερον συνέχει τάφος** from the same *Office* as the above. The author of the original, and the date are unknown. Dr. Littledale's *tr.* was made for and first published in the *People's H.*, 1867, No. 111, signed "L.," and appointed, with the above, for Easter Eve. It is repeated in the Irvingite *Hymns for the Use of the Churches*, 2nd ed., 1871. [J. J.]

Apostle of our own dear home. *J. E. Millard.* [*St. Augustine.*] Written for the

festival of St. Augustine, and 1st pub., with a second hymn for the festival of St. Mary Magdalene, in the *Ecclesiastic*, c. 1849, and again in *Lyra Sanctorum*, 1850, p. 92. From this later work it was transferred to the *People's H.*, 1867, and signed "J. E. M."

Apostles of the risen Christ, go forth. *H. Bonar.* [*Missions.*] Printed in the second series of his *Hymns of Faith & Hope*, 1863, pp. 142-3, where it is headed "The Great Message," and the motto is prefixed:—

> "Quo vos magistri gloria, quo salus
> Invitat orbis, sancta cohors Dei
> Portate verbum." *Old Hymn.*

It is in 5 st. of 6 l. Its use is mainly confined to America. [W. T. B.]

Apparebit repentina dies magna Domini. *Anon. cir. 7 cent.* [*Advent.*] The earliest reference which we have to this hymn is in Bede's *De Metris* (672-735). It is an acrostic, the first verse commencing with *A*, the third with *B*, the fifth with C., &c. Dr. Neale speaks of it as a "rugged, but grand Judgment Hymn," dates it "as early as the 7th century," and declares that "it manifestly contains the germ of the *Dies Iræ*." The text is given in Cassander's *Hymni Ecclesiastici*, Col. 1556; *Thomasius*, vol. ii. p. 433; Rambach, *Anthologie*, i. p. 126; *Daniel*, 1841, vol. i. No. 161; Du Méril, *Poésies Populaires Latines*, 1843, p. 135; Trench's *S. Lat. Poetry*, 1849 and 1873, and others. [W. A. S.]

Translation in C. U.:—

1. That great day of wrath and terror. By J. M. Neale, in his *Med. Hymns*, 1851, p. 9. From this *tr.* a cento has been given in the *Cumbrae H. Bk.*, 1863, No. 235. Mrs. Charles has also rendered it as: "Suddenly to all appearing the great day of God shall come," in her *Voice of Christian Life in Song*, 1858, p. 142, but it is not in C. U.

Apparuit benignitas. [*Christmas.*] A beautiful poem on the Incarnation quoted by *Mone*, No. 51, from a 15th cent. MS. at Karlsruhe in 92 lines. There is no *tr.* of the whole poem, but a cento beginning with l. 5, **O amor quam exstaticus**, was *tr.* by the Rev. B. Webb, for the *Hymnal N.*, 1854, in 8 st. of 4 l., the doxology being an addition to the original text. This *tr.*, considerably altered in some instances, has passed into the *Salisbury H. Bk.*, 1857; *H. A. & M.*, 1861; *People's H.*, 1867; the S. P. C. K. *Church Hys.*, 1871; the *Hymnary*, 1872; Thring's *Coll.*, 1882, and others. It begins in each hymnal:—"O Love, how deep, how broad, how high!" The original lines *tr.* are given in L. C. Biggs's *Annotated H. A. & M.*, 1867, p. 177.

Appleton, Sarah [Miles].

Approach, my soul, the mercy seat. *J. Newton.* [*Lent.*] 1st pub. in the *Olney Hymns*, 1779, bk. iii., No. 12, in 6 st. of 4 l., and again in all later editions of the same work. It came into early use in the hymnals and has attained to a foremost position as one of the most popular of Newton's productions. In the *Olney Hymns* it is the second of two hymns headed, "The Effort." The first hymn by Newton on this same subject begins:—"Cheer up, my soul, there is a mercy seat." No. 11, in 6 st. of 4 l. as above. Its similarity to "Approach, my soul," has led some to suppose it to have been re-written by an unknown compiler. In the American *College Hymnal*, N. Y. 1876, st. ii., iii. and iv. are given as No. 280, "Lord, I am come, Thy promise is my plea." The use of this hymn in any form is very limited.

Aquinas, St. Thomas. [Thomas of Aquino.]

Are there not in the labourer's day? *C. Wesley.* [*Duty.*] 1st pub. in *Hymns & Sacred Poems*, 1749, vol. i. 124, in 5 st. of 6 l., and entitled, "The way of duty the way of safety." In 1780 it was embodied in the *Wes. H. Bk.*, and from thence has passed into most of the hymnals of the Methodist bodies in G. Britain and America. It was introduced into the collections of the Ch. of England by Toplady, through his *Ps. & Hys.*, 1776. Orig. text in *P. Works*, 1868-72, vol. v. p. 17.

Are we doing as we should do? *T. Kelly.* [*Missions.*] Contributed to an ed. of his *Hymns*, &c., between 1838 and 1853, in 4 st. of 8 l. In the 1853 ed. (9th) it is given as No. 585, and headed "Questions for Conscience." Its use is limited.

Are we not sons and heirs of God? *I. Watts.* [*Gravity and Decency.*] 1st pub. with his *Sermons on Various Subjects*, &c., 1721, and was composed on the subject of his sermon on Phil. iv. 8. It was also repeated in 6 st. of 4 l. in later eds. of the *Sermons*. In Rippon's *Sel.* 1787, it was given, No. 229, as:—"Behold the sons, the heirs of God." and as such is known to modern hymnals.

Are your souls the Saviour seeking? [*Peace.*] This anonymous hymn was given by Mr. Denham Smith in his *Times of Refreshing*, 1860, in 4 st. of 8 l. It has passed into several collections, including *Com. Praise*, 1880; *Hys. for the Ch. Catholic*, 1882, &c.; but in all cases as "*Anon.*"

Arends, Wilhelm Erasmus, s. of E. F. Arnds, pastor at Langenstein, near Halberstadt, was b. at Langenstein, Feb. 5, 1677. He became, in 1707, pastor at Crottorf, near Halberstadt, and in 1718, pastor of the church of St. Peter and St. Paul in Halberstadt. He d. at the latter place, May 16, 1721 (*Koch*, iv. 389; *Allg. Deutsche Biog.*, i. 516; MS. from Pastor Spierling, Halberstadt, and Pastor Schafft, Langenstein). He is said to have contributed three hymns to pt. ii., 1714, of Freylinghausen's *G. B.* Of these Nos. 118, 303 are ascribed to him at p. 3 of the Grischow-Kirchner *Nachricht*, 1771, to Freylinghausen's *G. B.*, while the other is left anonymous. It is:—

Rüstet euch ihr Christenleute. [*Christian Warfare.*] First pub. as No. 360 in 1714 as above, in 4 st. of 11 l. Dr. Jacobs of Wernigerode informs me that Count Christian Ernst of Wernigerode (d. 1771), a well-known German hymno-

ogist, ascribed it to Arends in a marked copy of ne 1741 ed. of Freylinghausen's *G. B. Koch* tyles it "a call to arms for spiritual conflict and ictory." Included in many later hymn-books, nd recently as No. 675 in the Berlin *G. L. S.*, d. 1863.

Translation in C. U.:—

Christians, prayer may well employ you. A full nd good *tr.* contributed by J. M. Sloan as No. 289 o Wilson's *Service of Praise*, 1865. [J. M.]

Arglwydd arwain trwy'r anialwch.

W. Williams. [*Strength to pass through the Wilderness.*] This was pub. in the 1st ed. of the author's *Alleluia*, Bristol, 1745, in 5 st. of 6 l., as follows:—

Nerth i fyned trwy'r Anialwch.

1. Arglwydd, arwain trwy'r anialwch
Fi bererin gwael ei wedd,
Nad oes ynof nerth na bywyd,
Fel yn gorwedd yn y bedd:
Hollalluog
Ydyw'r un a'm cwyd i'r lan.

2. Colofn dân rho'r nos i'm harwain,
A rho'r golofn niwl y dydd;
Dal fi pan bwy'n teithio'r manau
Geirwon yn fy ffordd y sydd:
Rho imi fanna,
Fel na bwyf yn llwfrhau.

3. Agor y ffynnonau melus
Sydd yn tarddu o'r Graig i maes;
'Rhyd yr anial mawr canlyned
Afon iachawdwriaeth gras:
Rho imi hyny;
Dim i mi ond dy fwynhau.

4. Pan bwy'n myned trwy'r Iorddonen—
Angeu creulon yn ei rym,
Ti est trwyddi gynt dy hunan,
P'am yr ofnaf bellach ddim?
Buddugoliaeth,
Gwna imi waeddi yn y llif!

5. Ymddiriedaf yn dy allu,
Mawr yw'r gwaith a wnest erioed:
Ti gest angau, ti gest uffern,
Ti gest Satan dan dy droed:
Pen Calfaria,
Nac aed hwnw byth o'm cof.

The first *tr.* of a part of this hymn into English was by Peter Williams, in his *Hymns on Various Subjects (vii.), Together with The Novice Instructed: Being an abstract of a letter written to a Friend. By the Rev. P. Williams, Carmarthen*, 1771, *Printed for the author;* and was as follows:—

"Hymn V.

Praying for Strength.

"Guide me, O Thou great Jehovah,
Pilgrim thro' this barren land,
I am weak, but Thou art mighty,
Hold me with Thy powerful hand:
Bread of heaven,
Feed me 'till I want no more.

"Open Thou the pleasant fountains,
Where the living waters flow;
Let the river of salvation
Follow all the desert thro':
May Thy presence
Always lead and comfort me.

"Lord, I trust Thy mighty power,
Wondrous are Thy works of old;
Thou deliver'st Thine from thraldom,
Who for nought themselves had sold:
Thou didst conquer
Sin, and Satan and the grave."

These stanzas are a *tr.* of st. i., iii., v. W. Williams himself adopted the *tr.* of st. i., *tr.* st. iii. and iv. into English, added a fourth stanza, and printed them as a leaflet as follows:—

"A Favourite Hymn,
sung by
Lady Huntingdon's Young Collegians.
Printed by the desire of many Christian friends.
Lord, give it Thy blessing!

I.

"Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy pow'rful hand:
Bread of heaven, bread of heaven,
Feed me till I want no more.

II.

"Open now the chrystal fountain,
Whence the healing stream doth flow;
Let the fire and cloudy pillar
Lead me all my journey thro':
Strong Deliv'rer, strong Deliv'rer,
Be Thou still my strength and shield.

III.

"When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of deaths, and hell's destruction,
Land me safe on Canaan's side:
Songs of praises, songs of praises,
I will ever give to Thee.

IV.

"Musing on my habitation,
Musing on my heav'nly home,
Fills my soul with holy longings:
Come, my Jesus, quickly come;
Vanity is all I see;
Lord, I long to be with Thee!"

This leaflet was undated, but was c. 1772. During the same or the following year, it was included in the *Lady H. Coll.*, 5th ed., Bath, W. Gye, No. 94. Stanzas i.–iii. had previously appeared in *The Coll. of Hys. sung in the Countess of Huntingdon's Chapels in Sussex. Edinburgh: Printed by A. Donaldson, for William Balcombe, Angmoring, Sussex*, No. 202. This is undated; but Mr. Brooke's copy contains the autograph, "Elizabt. Featherstonehaugh, 1772," the writing and ink of which show it to be genuine. We can safely date it 1771. It was repeated in G. Whitefield's *Ps. & Hys.*, 1773; in *Conyers*, 1774, and others, until it has become one of the most extensively used hymns in the English language. There are diversities of text in use the origin of which in every case it is difficult to determine. The most widely known are:—

1. Where the 5th line in each stanza reads respectively, "Bread of heaven," "Strong deliverer," and "Songs of praises," the arrangement is from the *Lady H. Coll.*, 1771. This form is given in nineteen out of every twenty hymnals which adopt the hymn, including *H. A. & M.*, &c.

2. Where the 5th line reads respectively, "Lord of Glory," "Strong deliverer," "Lord and Saviour," the text is from Cotterill's *Sel.*, 1810 to 1819, where it is changed to the plural throughout.

3. Where the 5th line reads respectively, "Of Thy goodness," "Strong Deliverer," and "Grateful praises," the changes were made in Hall's *Mitre*, 1836.

4. The original, with the omission of lines 5 and 6 in each stanza, thereby reducing it to 8 7's, given in many American hymnals, appeared in the *Prayer Bk. Coll.*, 1826.

In addition to these there are altered texts, as follows:

5. *Guide us, O Thou great Redeemer.* In *Morrell & How*, 1854; Scottish *Episc. H. Bk.*, 1857, and others.

6. *Guide us, Thou whose Name is Saviour.* By J. Keble, re-written for the *Salisbury H. Bk.*, 1857, and repeated in the *People's H.*, 1867, *Sarum*, 1868, the *Hymnary*, 1872, &c.

7. *Guide us, Jesu, Holy Saviour.* In the *Parish H Bk.*, 1863–75. This is Keble's alteration of Williams, again altered.

8. *Guide us, O Thou great Deliverer.* In the *English Hymnal*, by J. A. Johnston, 2nd ed., 1856, No. 167.

9. *O Thou Great Jehovah, lead us.* This form of the text is in *Kennedy*, 1863, No. 639.

10. *Guide us, O eternal Saviour.* In *The Calcutta H. Bk.*, 1862, No. 102.

This hymn in one form or another has been rendered into many languages, but invariably from the English. These *trs.* included the Rev. R. Bingham's rendering into Latin, "Magne tu, Jehova," of the 3 st. arrangement, given with the English text, in his *Hymno. Christ. Lat.*, 1871. [J. J.]

Arise, and follow me. *H. Alford.* [*St. Matthew.*] This hymn is No. 261 of his *Year of Praise*, 1867. In his *Poetical Works*, 1868, p. 308, it is dated 1844; but it is not in his *Ps. & Hys.*, 1844, nor in his *School of the Heart*, &c., 1845. We have not traced it in a printed form beyond Johnston's *English Hymnal*, 1852, No. 205, where it is given with a doxology.

Arise and hail the happy [sacred] day. [*Christmas.*] Pub. anonymously in the *Liverpool Liturgy*, 1763, p. 155, in 5 st. of 6 l. In 1769 it was given in the Bristol Bapt. *Coll.* of Ash & Evans, No. 96, and subsequently in several of the older hymn-books. In modern collections it is sometimes found as, "Arise and hail the *sacred* day," as in Hall and Lasar's *Evangelical Hymnal*, N. Y., 1880. The chorus, "O then let heaven and earth rejoice," is not in the original. It appeared in some collections early in the present century. [See **Scott, Elizabeth.**]

Arise, in all Thy splendour, Lord. *Sarah Slinn.* [*Missions.*] In J. Dobell's *New Selection*, &c., 1806, No. 432, pt. 2, in 6 st. of 4 l., 5 st. of which are from No. 47 of J. *Griffin's Sel. of Missionary & Devotional Hys.*, Portsea, 1797. The hymn "Though now the nations sit beneath," was re-written for American use, by L. Bacon (q. v.) from *Dobell.*

Arise, my soul, arise, Shake off, &c. *C. Wesley.* [*Christ the Mediator.*] 1st pub. in *Hymns & Sacred Poems*, 1742, p. 264, in 5 st. of 6 l. and entitled "Behold the Man." (*P. Works*, 1868–72, vol. ii. p. 323.) In 1780 it was included in the *Wes. H. Bk.* as No. 194 in an unaltered form, and has been repeated in all subsequent editions (ed. 1875, No. 202). From the *Wes. H. Bk.* it has passed into all the collections of the Methodist bodies in all English-speaking countries, and also into many hymnals outside of Methodism both in G. Britain and America. It has also been rendered into various languages. One in Latin, by the Rev. R. Bingham:—"Surge, surge, Mens mea," is given in his *Hymnol. Christ. Lat.*, 1871. Mr. Stevenson has collected in his *Meth. H. Bk. Notes*, 1883, numerous illustrations of the direct value which this hymn has been to many.

Arise, my soul, arise, This earth, &c. *J. Gabb.* [*General.*] Contributed to the *English Sacred Songster*, 1873, together with his tune "*Heavenward*," No. 37, and republished, unaltered, in his *Welburn Appendix*, 1875, No. 93, but set to another tune (*Leyden*) also by Mr. Gabb.

Arise, my soul, arise, Thy [The] Saviour's sacrifice, &c. *C. Wesley.* [*On the Titles of Christ.*] Appeared in *Hymns and Sacred Poems*, 1739, in 15 st. of 6 l. In 1780, when included in the *Wes. H. Bk.*, it was given as one hymn in two parts (No. 187), but as early as 1809 the parts were numbered as separate hymns, and they are given thus in the revised ed., 1875, Nos. 194, 195; and in most collections of the Methodist bodies. The second part or hymn is, "High above every Name." In *Kennedy*, 1863, the second line of part 1, as above, begins, "*The* Saviour's sacrifice." Outside of the Methodist collections the use of both hymns is limited. (Orig. text, *P. Works*, 1868–72, vol. i. p. 146.)

Arise, my soul, in songs to own. *Joseph Irons.* [*Praise to God the Father.*] From his *Zion's Hymns*, &c., 3rd ed., 1825, No. 15, in 4 st. of 4 l., into Snepp's *Songs of G. & G.*, 1872, unaltered.

Arise, my soul, my joyful powers. *I. Watts.* [*Redemption.*] 1st pub. in his *Hymns and Spiritual Songs*, 1707, bk. ii., No. 82, in 6 st. of 4 l., and entitled "Redemption and Protection from Spiritual Enemies." Its use, generally in an abbreviated form, has been and still is limited, in G. Britain, but is somewhat extensive in America.

Arise, my soul, nor dream the hours. [*Redeeming the Time.*] An anonymous hymn in Longfellow and Johnson's Amer. *Hys. of the Spirit*, 1864, No. 568.

Arise, my tenderest thoughts, arise. *P. Doddridge.* [*Sorrow because of Sin.*] Written, June 10, 1739, on the text, Ps. cxix. 158 ["D. MSS."] and 1st pub. in J. Orton's ed. of Doddridge's *Hymns*, &c., 1755, unaltered, in 5 st. of 4 l. and headed, "Beholding Transgressors with Grief." Also repeated in J. D. Humphreys's ed. of *Doddridge*, 1839. It came into C. U. at an early date, both in the Ch. of England and amongst the Nonconformists, and is still retained in numerous collections in G. Britain and America. It is a powerful and strongly worded hymn of the older type, and is suited for use on behalf of missions.

Arise, ye people, and adore. *Harriet Auber.* [*Ps. xlvii.*] 1st pub. in her *Spirit of the Psalms*, 1829, in 4 st. of 4 l., "Hallelujah" being added to the last st. only. It is in many American Colls., and is more popular there than in England. [W. T. B.]

Arise, ye saints, arise. *T. Kelly.* [*Christ the Leader.*] 1st pub. in the 3rd ed. of his *Hymns on V. P. of Scripture*, 1809, No. 77, in 7 st. of 4 l., and headed, "He teacheth my hands to war," Ps. xviii. 34. In 1812 it was taken out of the above, and included in Kelly's *Hymns adapted for Social Worship*, No. 88, but subsequently it was restored to the original work. Full text in *Hymns*, M. Moses, Dublin, 1853, No. 253. As in C. U. both in G. Brit. and America, it is in an abbreviated form, but the arrangement of stanzas differs in various collections.

Arise, your voices all unite. *Bp. R. Mant.* [*Praise.*] An original composition included in his *Ancient Hymns from the Rom.*

ev., &c., 1837, No. 83, in 6 st. of 4 l. and titled, "Hymn commemorative of the Obt of Christian Worship," ed. 1871, No. 83.

Arm of the Lord, awake, awake. the terrors, &c. *C. Wesley.* [*Missions.*] cento composed of stanzas from three of e *Hymns of Petition and Thanksgiving for he Promise of the Father*, pub. by J. & C. Wesley in 1746. Stanza 1, from hymn 18, . 1; 2 from hymn 21, st. 2; 3 and 4 from ymn 22, st. 1 and 4. It was embodied in the *mpp.* to the *Wes. H. Bk.* in 1830, No. 696. In ne revised ed. of that Coll., 1875, No. 443, ne last stanza is omitted. Orig. text, *P. Works*, 868–72, vol. iv. p. 186.

Arm of the Lord, awake, awake. Thine own, &c. *C. Wesley.* [*Missions.*] This hymn was included in the first three editions of *Hymns & Sacred Poems*, all of which were pub. in 1739 (p. 222), but omitted in the fourth and fifth editions. In 1749 it was included in another series of *Hymns & Sacred Poems*, as the second part of a paraphrase of the 51st of Isaiah in 10 st. of 4 l. In 1780, 6 st. were included in the *Wes. H. Bk.*, No. 375, and are retained in the revised ed. of 1875, No. 386. The same arrangement is also found in several collections both in G. Brit. and America. Orig. text, *P. Works*, 1868–72, vol. iv. p. 302. Another hymn opening with the same first line, and of a similar character, was pub. in C. Wesley's *Hymns written in the time of the Tumults, June* 1780, No. ix., Bristol, 1780. The Tumults referred to took place in London. It is not in C. U. Orig. text, *P. Works*, 1868–72, vol. viii. p. 273.

Armstrong, Florence Catherine, daughter of William Armstrong, M.D., of Collooney, Co. Sligo, Ireland, b. March 18, 1843. Her well-known hymn:—

O to be over yonder [*Longing for Heaven*] was written in 1862, and pub. without her consent in the *British Herald*, Feb. 1865, p. 24, and dated "Jany., 1865." It soon attained an extended circulation, and was given in several collections In 1875 Miss Armstrong acknowledged the authorship in her work, *The King in His Beauty and Other Poems.*

Arnds, W. E. [Arends, W. E.]

Arndt, Ernst Moritz, son of Ludwig Nicolaus Arndt, estate manager for Count Putbus, in the island of Rügen, was b. at Schoritz in Rügen, Dec. 26, 1769. After studying at the Universities of Greifswald and Jena, where he completed his theological course under Paulus, he preached for two years as a candidate, but in 1798 abandoned theology. After a pedestrian tour through South Germany, Hungary, Northern Italy, France, and Belgium, he became, at Easter 1800, lecturer at the University of Greifswald, and in 1805 professor of history there. But in 1806, lamenting over the tyranny of France, he wrote his fiery *Geist der Zeit* (pt. ii. 1809, iii. 1813, iv. 1818) which awakened the patriotism of his countrymen, but drew on him the hatred of Napoleon, so that he had to flee to Sweden, and was not able to return to Greifswald till 1810. He again left Greifswald in 1812, and found a home with Baron v. Stein at St. Petersburg. After various wanderings, during which he wrote many pamphlets inciting his countrymen, as none else could, to deeds of valour, and composed his well-known songs (all of date 1813),

> "Der Gott, der Eisen wachsen liess.
> O du Deutschland, ich muss marschieren.
> Was blasen die Trompeten?
> Was ist des Deutschen Vaterland?"

which were said to have done more to inspire the troops than a victory won, he settled for some time at Cologne as editor of a patriotic newspaper. In 1818 he was appointed professor of history in the newly-founded University of Bonn. Being accused by the Conservative leaders then in power of teaching Republicanism, he was, in 1820, unjustly deposed (though his salary was continued to him), and was not restored till the accession of Friedrich Wilhelm IV. to the throne of Prussia in 1840. In token of respect he was elected Rector of the University 1840–1841, and lectured as professor till 1854. He continued his tranquil life at Bonn, varied by delusive hopes of better things from the Revolutionary periods of 1848 and 1859, till after having passed his ninety-first birthday (when he received some three hundred messages of congratulation which he personally answered) he departed to the Heavenly Fatherland, Jan. 29, 1860.

A man of learning, a true patriot, a distinguished poet, and a man greatly revered and beloved of the people, he was a worthy modern representative of the "old Arndt," author of the *True Christianity;* a man of deep religious feeling, and a true-hearted and earnest witness for the Evangelical Faith. By his well-known *Von dem Wort und von dem Kirchenliede*, Bonn, 1819, he was one of the prime movers in the reaction which has now rescued most of the German lands from the incubus of xviii. cent. Rationalistic hymn-books. To this pamphlet he annexed 33 hymns, his best known. Of the remaining 50 some 37 appeared in his *Geistliche Lieder*, Berlin, 1855, and the rest in the Frankfurt, 1818, and later editions of his *Gedichte*—the so-called complete edition of which, pub. at Berlin 1860, contains 427 secular and sacred pieces, ranging from 1787 to 1859, with a preface dated in Christmas week 1859. (*Koch*, vii. 140–148; *Allg. Deutsche Biog.*, i. 540–548.)

The following 14 hymns by him have been *tr.* into English:—

i. Der heil'ge Christ ist kommen. [*Christmas.*] 1st pub. in 1818, vol. i. p. 319, and *tr.* as "The blessed Christ is coming," by *C. T Astley*, 1860, p. 24, in 4 st. of 8 l.

ii. Dich Geist der Wahrheit, Geist der Kraft. [*Whitsuntide.*] A Prayer to the Holy Spirit. 1st pub. 1819 (No. 32), as above, in 8 st. of 4 l. *Tr.* by *J. Kelly*, 1885, p. 67, "O Spirit, Thou of love and might."

iii. Die Welt thut ihre Augen zu. [*Child's Evening Hymn.*] 1st pub. 1818 (vol. i. p. 265), as above, in 4 st. of 8 l. *Tr.* by *J. Kelly*, 1885, p. 109, "The busy world its eyes doth close."

iv. Es lebt ein Geist, durch welchen alles lebt. [*The Spirit of God.*] 1st pub. 1818 (vol. i. p. 281) as above in 5 st. of 4 l., and *tr.* as:—"There is a Spirit—universal Source," by *C. T. Astley*, 1860, p. 14.

v. Gegangen ist das Sonnenlicht. [*Evening.*] Written in 1813, and 1st pub. 1818 (vol. ii. p. 230) as above, in 5 st. of 8 l., entitled: "The traveller's evening hymn." *Tr.* as (1) "The sunlight has departed," by *Dr. Maguire*, 1883, p. 49; (2) "The fields and woods all silence keep," by *J. Kelly*, 1885, p. 112.

vi. Geht nun hin und grabt mein Grab. [*Burial of the Dead.*] Written in 1818, and 1st pub. 1819 (No. 19) as above in 9 st. of 6 l., and included in Bunsen's *Versuch*, 1833, and since in many other collections, e.g. *Unv. L. S.*, 1851, No. 815. It is the most popular of his hymns and was sung at his own funeral at Bonn, Feb. 1, 1860 (*Koch*, vii. 147). The *trs.* in C. U. are:—

(1) Go and dig my grave to-day! A good and full *tr.* in the 1st Series, 1855, of Miss Winkworth's *Lyra Ger.*, p. 241 (ed. 1856, p. 243), and repeated as No. 188 in her *C. B. for England*, 1863. In Schaff's *Christ in Song*, ed. 1879, p. 536.

(2) Weary now of wandering here. A *tr.* of st. i., iv., vi., ix., signed "F. C. C.," as No. 280, in Dr. Pagenstecher's *Coll.*, 1864.

Other *trs.* are: (1) "Go! and let my grave be made," by Miss Cox, 1841, p. 83 (1864, p. 83); (2) "Prepare me now my narrow bed," by Lady Eleanor Fortescue, 1843 (1847, p. 26); (3) "Go now, my friends, and dig my grave," by Dr. G. Walker, 1860, p. 109; (4) "Now go forth and dig my grave," by A. M. Jeaffreson, in *Golden Hours*, 1873, p. 52.

vii. Gott, deine Kindlein treten. [*Children.*] 1st pub. 1818 (vol. i. p. 275) as above, in 5 st. of 4 l. It is *tr.* as "Oh, gracious God! Thy children come before Thee," by C. T. Astley, 1860, p. 38.

viii. Ich weiss, woran ich glaube. [*The Rock of Salvation.*] Written in 1818, and 1st pub. 1819 (No. 28) as above in 6 st. of 8 l. In Knapp's *Ev. L. S.*, 1837, No. 1396 (ed. 1865, No. 1348), it begins "Ich weiss, an wen ich glaube." The *trs.* in C. U. are:—

(1) I know in Whom I put my trust. A good *tr.* of st. i., iv.–vi. of *Knapp's* text in the 2nd Series, 1858, of Miss Winkworth's *Lyra Ger.*, p. 162. Included as No. 1170 in *Kennedy*, 1863, and recently in Schaff's *Christ in Song*, ed. 1879, p. 426, and *Lib. of Rel. Poetry*, ed. 1883, p. 670.

(2) I know Whom I believe in, a *tr.* from *Knapp*, omitting st. ii., iii., as No. 288 in the Ohio Luth. *Hymnal*, 1880.

ix. Kann ich beten, Ist in Nöthen. [*The Power of Prayer.*] Written in 1818, and 1st pub. 1819 (No. 29) as above in 8 st. of 7 l., and *tr.* "When I can pray, Without delay," by *C. T. Astley*, 1860, p. 10.

x. Und klingst du immer Liebe wieder. [*The Love of Christ.*] 1st pub. 1855, as above, p. 57, in 5 st. of 6 l. *Tr.* by *J. Kelly*, 1885, p. 34, "And dost thou always love proclaim."

xi. Und willst du gar verzagen [*Trust in God.*] Written in 1854, and 1st pub. as above, 1855, p. 81, in 6 st. of 8 l. It is *tr.* as "And art thou nigh despairing," in the *Family Treasury*, 1877, p. 110.

xii. Was ist die Macht, was ist die Kraft. [*Holy Scripture.*] Written in 1818, and 1st pub. 1819 (No. 30) as above in 6 st. of 6 l., and included in Hofer's *Pilgerharfe*, Basel, 1863, No. 31. *Tr.* (1) "What is the Christian's power and might?" by R. Massie, in the *British Herald*, April, 1865, p. 61. (2) "What is the Christian soldier's might, What is," by R. Massie in the *Day of Rest*, 1878, vol. viii. p. 335.

xiii. Wenn aus dem Dunkeln ich mich sehne. [*Hope in God.*] Written in 1818, and 1st pub. 1819 (No. 18) as above, in 7 st. of 6 l. Included, omitting st. ii., as No. 2401 in Knapp's *Ev. L. S.*, 1837 (ed. 1865, No. 2128). *Tr.* as "When in the depths of night I'm sighing," in the *British Herald*, Aug. 1866, p. 312, repeated as No. 410, in Reid's *Praise Bk.*, 1872.

xiv. Wer hat den Sand gezählt, welcher im Wasser haust. [*The Almighty God.*] 1st pub. 1818 (i. p. 297) and included in 1819 (No. 6) as above, in 4 st. of 8 l. *Tr.* as "Who can on the seashore," in Dr. Dulcken's *Golden Harp*, 1864, p. 32. There is also a free *tr.* in the Unitarian *Hys. for Children*, Glasgow, 1855, No. 28, beginning:—"Who has counted the leaves that fall?" [J. M.]

Arnold, Gottfried, son of Gottfried Arnold, sixth master of the Town School of Annaberg in the Saxon Harz, b. at Annaberg Sept. 5, 1666. His life was varied and eventful, and although much of it had little to do with hymnody from an English point of view, yet his position in German Hymnology is such as to necessitate an extended notice, which, through pressure of space, must be (typographically) compressed.

After passing through the Town School and the Gymnasium at Gera, he matriculated in 1685 at the University of Wittenberg—where he found the strictest Lutheran orthodoxy in doctrine combined with the loosest of living. Preserved by his enthusiasm for study from the grosser vices of his fellows, turning to contemplate the lives of the first Christians, he began those investigations in Church History on which his fame principally rests, and thought of preparing himself to become a lecturer and professor, the worldly spirit which pervaded the Church repelling him from seeking to become one of her ministers. Accepting in 1689 an appointment as family tutor at Dresden, he became a disciple of Spener, then Court Preacher. Seeing and testifying against the ill-living of those around him, he lost his appointment in 1693, but by Spener's recommendation obtained a similar post at Quedlinburg, the centre of a recent religious Revival, one of the leaders in which was the Senior Court diaconus, J. H. Sprögel. While at Quedlinburg he wrote and pub. his first work of importance: *The First Love, i.e., a true Picture of the First Christians in their Living Faith, and Holy Life*, 1696, a book glowing with faith and earnestness, which gained a rapid circulation (5th ed. 1727) and was very greatly valued by P. J. Spener. Being thus brought into notice he was in 1697 appointed by the Landgrave Ernst Ludwig of Hesse-Darmstadt as Professor of History at Giessen. Accepting the post in a hopeful spirit, he did not find himself at home in his surroundings, and, unable to work as he wished, was constrained to resign in 1698. Returning to Quedlinburg he found leisure in the house of his friend Sprögel to pursue the investigations for his *Unparteiische Kirchen- und Ketzer-Historie* (Frankfurt-am-Main, 1699–1700). This epoch-making work, the most important of all his publications, a monument of gigantic industry and based on the original sources, sought with impartiality to bring out clearly the most prominent and most beautiful features of the Church life of bygone ages, while the more important works that preceded it had been largely partisan. It was dedicated to the King of Prussia, who, Jan., 1702, named him Historiographer; it gained for him the King's help, but by the favourable views taken of the heretics, and the unfavourable light in which the action of the Church towards them was often regarded, a storm of indignation was raised against him throughout the Church. About this time he joined the "New Angel Brotherhood" (S. Matt. xxii. 30), of the followers of the mystic Jakob Böhme, wrote in 1700 his *Mystery of the Wisdom of God* (see below), in which Heavenly Wisdom was represented as a pure Virgin, union with whom would preclude any earthly marriage, and ceased to partake of Holy Communion in public. Thereupon the ecclesiastical authorities took action, and would have banished him from Quedlinburg had not

King of Prussia interfered and sent two commissions 1700 and 1701 on Arnold's behalf.

Now came the turning point in his life. A thief who d broken into the house of the Sprögels was appre-nded at Allstedt, about 40 miles south. To bring the ef to justice, Sprögel's wife and her youngest daugh-, Anna Maria, went thither under Arnold's care. aching before the widowed Duchess of Sachsen-enach, Arnold was summoned by her to become acher at her Court at Allstedt, and before entering his duties was, on Sept. 5, 1701, married in Church at edlinburg to Anna Maria Sprögel—a union productive the happiest results, and which in great measure red him of his Separatist tendencies, but which ught the ridicule of his enemies upon him, and sed his expulsion from the Angel Brotherhood. tering upon his duties at Allstedt in 1702, he encoun-red much opposition, and thus, in 1705, gladly accepted m the King of Prussia an appointment as pastor and spector of Werben in the Altmark (near the junction the Elbe and Havel), as successor to his father-in-law, o had removed thence from Quedlinburg. As his rsecutors gave him no rest, he accepted from the gistrates of Perleberg, a few miles farther north, the storate there, to which the King added the inspectorate the district, beginning his labours on the 22nd nday after Trinity, 1707, by a sermon on St. Matt. ii. 45. Unwearied in word and work, by preaching, household visitation, and by the composition of votional manuals (one of which, entitled *Paradiesi-her Lustgarten*, 1709, reached a 7th ed. in 1746), he ught the good of his flock and won universal love and teem. His excessive devotion to study (publishing no ss than 58 works, some being folios, within 20 years) and s sedentary habits, brought on a severe attack of scurvy. n Whit-Sunday, 1714, when barely recovered from his ness, a recruiting party burst into the church and pressed some of the young men who were in the act receiving Holy Communion. This outrage was his ath-blow. On the next day, May 21, as pre-arranged, he reached a funeral sermon, but had to be supported by e sexton to enable him to finish it, "like a faithful sol-er keeping his post till his last gasp." Three days lay in an armchair, and was then removed to bed. earnest exhortation to his friends to full renunciation self and of the world and complete dedication to God, peaceful communion with God not unmingled with e bitterness of an early end, the days passed, till on May , 1714, after he had raised himself in bed and ex-imed "Frisch auf, frisch auf! Die Wagen her und t," his spirit peacefully passed away, his mortal dy being consigned to the grave on June 1—accompa-ed by a weeping multitude comprising nearly all the habitants of the place.

As a poet Arnold holds a high place, ough but few of his hymns (mostly written Quedlinburg) are entirely fitted for use in blic worship. Ehmann characterises his ems as full of originality, as pervaded with deep zeal for sanctification and the fear God, and with glowing devotion and tensity of love for Christ. All are tinged, me very deeply, with his mysticism, deal-g largely in theosophic language with the arriage of the soul to God. They found mission into the hymn-books of the paratists and the Pietists, and many of em in modern times are included in Knapp's . *L. S.* They appeared in the following rks :—

1) *Göttliche Liebes-Funcken. Aus dem grossen Feuer Liebe Gottes in Christo Jesu entsprungen.* Frank-t am Main, 1698. Containing 145 pieces, including best hymns. (2) *Anderer Theil der göttlichen Liebes-ncken.* Frankfurt, 1701. 36 pieces. (3) *Das Ge-mniss der göttlichen Sophia, der Weisheit, beschrieben l besungen.* Leipzig, 1700. The poetical portion of s work is in two parts :—i. *Poetische Lob- und bes-Sprüche* (100); ii. *Neue göttliche Liebes Funcken* 3). (4) *Das eheliche und unverechelichte Leben der ten Christen*, &c. Frankfurt, 1702, with an appendix 9 poems. (5) *Neuer Kern wahrer Geistesgebete*, &c. pzig, 1703, with a collection of hymns appended, itled *Ein neuer Kern recht geistlicher lieblicher der*—217 in all.

As these works contain a good many hymns by other authors, the task of discrimination is not easy, and thus it comes to pass that in the collected editions by *Albert Knapp* (Stuttgart, 1845) and by *K. C. E. Ehmann* (Stuttgart, 1856) a number of pieces are included which are not really by Arnold. Somewhat curiously, Miss Winkworth, in her *Christian Singers of Germany*, 1869, has selected three pieces, and only three, as favourable specimens of Arnold, and as it happens, not one is really by him. Knapp frequently abridges and alters, while Ehmann gives a valuable introduction, the unaltered text of 139 hymns, and, as an appendix, a selection from the poems not in regular form (*Koch*, vi. 138–159; Ehmann's *Introduction*, *Allg. Deutsche Biog.*, i. 587–588). The hymns here noted are arranged thus: I. Probably by Arnold; II. Possibly by Arnold; III. Not by Arnold, but not found earlier than in the works mentioned above. Of these the follow-ing have been rendered into English :—

I. *Hymns probably by Arnold*, 1–9.

1. Ew'ge Weisheit, Jesu Christ. [*Love to Christ.*] Founded on Canticles viii. 6, and 1st pub. 1700 as above, No. 68 (*Ehmann's* ed. 1856, p. 128), in 18 st. of 4 l., and included as No. 504 in *Freylinghausen's G. B.* 1704. *Tr.* as "Christ, thou'rt Wisdom unto me," No. 685 in pt. i. of the *Moravian H. Bk.* 1754.

2. Holdseligs Gottes-Lamm. [*Victory of Love.*] 1701 p. 61, as above (*Ehmann's* ed. 1856, p. 173), in 11 st. of 8 l., and thence as No. 484 in *Freylinghausen's G. B.* 1704. *Tr.* as "Thou, God's beloved Lamb," as No. 629 in pt. i. of the *Moravian H. Bk.* 1754. In 1789 altered to "Thou, God's most holy Lamb," and in 1801 and later eds. to "Jehovah! holy Lamb."

3. Ihr Sions-Töchter die ihr nicht. [*Love to Christ.*] Founded on Canticles iii. 11, and 1st pub. 1700 as above, No. 41 (*Ehmann's* ed. 1856, p. 107), in 13 st. of 4 l. Included as No. 716 in the *Herrnhut G. B.* 1735. *Tr.* as "Daughters of Zion, who're no more," No. 695 in pt. i. of the *Moravian H. Bk.* 1754.

4. Komm beug' dich tief, mein Herz und Sinn. [*Thanksgiving to Christ.*] 1st pub. 1702 as above, p. 549 (*Ehmann's* ed. 1856, p. 194), in 9 st. of 6 l. Included as No. 744 in *Freylinghausen's G. B.* 1705. *Tr.* as "Ourselves, dear Lord, we now resign," from st. vii., ix., as st. iii., iv. of No. 695 in the *Moravian H. Bk.* 1801, (ed. 1849, No. 826).

5. Mein König, schreib mir dein Gesetz. [*Brotherly Love.*] Founded on Ps. cxxxiii. and James ii. 8, and 1st pub. 1698, No. 125, as above (*Ehmann's* ed. 1856, p. 51, *Knapp*, 1845, p. 119), in 16 st. of 6 l. Included as No. 387 in *Freylinghausen's G. B.* 1704. *Tr.* as "Thy law, O Lord, be my delight," as No. 451 in the *Moravian H. Bk.* 1789, and repeated in later eds.

6. O Durchbrecher aller Bande (q.v.)

7. O stilles Lamm, ich such dein sanftes Wesen. [*Love to Christ.*] A poem 1st pub. 1698, No. 34, as above (*Ehmann's* ed. 1856, p. 270), in 21 lines, entitled "They are virgins. These are they which follow the Lamb," Rev. xiv. 4. In pt. ii. 1714, of *Freylinghausen's G. B.*, a recast beginning "O stilles Gottes-Lamm," in 5 st. of 8 l., was included as No. 429. The *trs.* are—from the second form: (1) "Meek, patient Lamb of God, to Thee," by *J. Wesley*, in *Ps. & Hymns*, 1741 (*P. Works*, 1868–72, vol. ii. p. 14), repeated as No. 545 in pt. i. of the *Moravian H. Bk.* 1754; (2) "Meek, patient Lamb of God, impart," as No. 434 in the *Moravian H. Bk.* 1789, and later eds.

8. So führst du doch recht selig, Herr, die Deinen. [*Trust in God.*] 1st pub. 1698, No. 138, as above (*Ehmann's* ed. 1856, p. 69), in 13 st. of 8 l., entitled "The best Guide." Included as No. 210 in *Freylinghausen's G. B.* 1704, and recently as No. 428 in the *Unv. L. S.* 1851. Dr. Schaff, in his *Deutsches G. B.*, 1860, says of it: "It was the favourite hymn of the philosopher Schelling. It is, however, more suited for private use than for Public Worship." It is a beautiful hymn, marked by profundity of thought and depth of Christian experience. The only *tr.* in C. U. is "How

well, O Lord! art thou thy People leading," in full as No. 671 in pt. i. of the *Moravian H. Bk.* 1754, and repeated, abridged and altered to "Well art Thou leading, Guide supreme," in 1826 (1849, No. 195). The *trs.* of st. i., iii., xi. from the 1826 were included in J. A. Latrobe's *Collection*, 1841, No. 329. Another *tr.* is "How blest to all Thy followers, Lord, the road," by *Miss Winkworth*, 1855, p. 175 (ed. 1876, p. 177).

9. Wie schön ist unsers Königs Braut. [*Heaven.*] 1st pub. 1698, No. 139, as above (*Ehmann's* ed. 1856, p. 72, *Knapp*, 1845, p. 217), in 14 st. of 6 l. Included as No. 584 in *Freylinghausen's G. B.* 1704. The *trs.* are—beginning with st. x.:—"Wie freuet sich mein ganzer Sinn," (1) "I'm glad, yea, sinner—likely bold," as No. 548 in pt. i. of the *Moravian H. Bk.* 1754. (2) "How doth my needy soul rejoice," as No. 882 in the *Moravian H. Bk.* 1789. In 1801 altered to "How greatly doth my soul rejoice," (1849, No. 1230).

II. *Hymns possibly by Arnold*, 10–11.

10. Erschein, du Morgenstern. [*Morning.*] 1st pub. 1703, p. 8 (*Ehmann's* ed. 1856, p. 196), in 4 st. of 8 l. Included as No. 751 in *Freylinghausen's G. B.* 1705, and No. 628 in *Porst's G. B.* ed. 1855. *Fischer*, i. 174, thinks A.'s authorship very doubtful. *Tr.* as "Thou Morning-Star appear," by *H. J. Buckoll*, 1842, p. 42.

11. O der alles hätt' verloren. [*The Heavenly Spirit.*] This beautiful hymn on Self-Renunciation appeared in 1703, p. 132 (ed. *Ehmann*, 1856, p. 210), in 8 st. of 4 l., but both *Koch*, vi. 159, and *Fischer*, ii. 138, regard A.'s authorship as very doubtful. Included as No. 719 in *Freylinghausen's G. B.* 1705, and recently as No. 614 in the *Unv. L. S.* 1851. In *Knapp's* ed. 1845, p. 8, beginning "O wer alles hätt' verloren," in 7 st. The only *tr.* in C. U. is, "Well for him who all things losing," a very good *tr.* omitting st. iii. by Miss Winkworth, in the 1st Series of her *Lyra Ger.* 1855, p. 134 (ed. 1876, p. 135), and repeated in her *C. B. for England*, 1863, No. 132, omitting the *tr.* of st. vi. Included as No. 451 in the Pennsylvanian Luth. *Ch. Bk.* 1868, and, with the omission of st. vi.–vii., in the Amer. *Meth. Episcopal Hymnal*, 1878.

Other trs. are: (1) "O were all things perishable," as No. 682 in pt. i. of the *Moravian H. Bk.* 1754. (2) "Ah! the heart that has forsaken," by *Mrs. Findlater*, in the *Family Treasury*, 1859, pt. ii. p. 208, and thence (quoting the German as "Ach das Herz verlassend alles") in the 4th Series, 1862, of the *H. L. L.* (ed. 1862, p. 284, 1884, p. 209). (3) "O how blest who, all resigning," by *Mrs. L. C. Smith*, in the *Sunday Magazine*, 1865, p. 946.

III. *Hymns wrongly attributed to Arnold*, 12–14.

Seven hymns of this class have been *tr.* into English. Of these two are noted under *Lodenstein*, one under *Scheffler*, and one under *J. L. Faber*. The others are:—

12. Es gehet mancher Weg und Bahn. [*Life's Voyage.*] 1st pub. in *Der Weisheit Gartengewächs*, 1703, edited by Arnold. *Ehmann*, 1856, p. 245, includes it in 7 st. of 4 l., but says it is certainly not by Arnold. *Knapp*, 1845, p. 173, quotes it, beginning, "Gar mancher Weg, gar manche Bahn," as from a MS. dated 1734, and included it in his *Ev. L. S.* 1850, No. 1583 (ed. 1865, No. 1652). *Tr.* as "Full many a way, full many a path," by *Miss Winkworth*, 1869, p. 295.

13. O du süsse Lust. [*Communion with Christ.*] Appeared in 1698, No. 140, as above; but distinctly marked as "by another." In *Knapp*, 1845, p. 78. Included in 9 st. of 6 l., as No. 458, in *Freylinghausen's G. B* 1704, and as No. 398 in *Porst's G. B.*, ed. 1855. The *trs.* are: (1) "O thou Pleasure blest," as No. 690 in pt. i. of the *Moravian H. Bk.* 1754; (2) "Bliss beyond compare," founded on the 1754, as No. 283 in the *Moravian H. Bk.* 1789. In full as No. 68 in the *Bible H. Bk.* 1845, and as No. 672 in Reid's *Praise Bk.* 1872.

14. Salb' uns mit deiner Liebe. [*The Kingdom of God.*] 1st pub. 1702, p. 526, but distinctly marked as "by another." In *Knapp*, 1845, p. 19. Included as No. 746 in *Freylinghausen's G. B.* 1705, and recently, as No. 198, in Knapp's *Ev. L. S.* 1850 (ed. 1865, No. 209). *Tr.* as "Anoint us with Thy blessed love," by *Miss Winkworth*, 1869, p. 293.

Dr. Franz Dibelius in his elaborate biography (*Gottfried Arnold*, Berlin, 1873) at pp. 180–183, 246–248, quotes four hymns not included by Ehmann, which he thinks may possibly be by Arnold. One of these is "Zum Leben führt ein schmaler Weg" (q. v.).

[J. M.]

Arnschwanger, Johann Christoph, son of Georg Arnschwanger, merchant in Nürnberg, was b. at Nürnberg Dec. 28, 1625. He entered the University of Altdorf in 1644, and that of Jena in 1647, where he graduated M.A. Aug. 9, 1647. After short periods of residence at Leipzig, Hamburg, and Helmstädt he returned to Nürnberg in 1650. There he was successively appointed Stadt-vicar in 1651, Diaconus of the St. Aegidien Church 1652, Morning Preacher in St. Walpurga's 1654, and Diaconus of the Church of St. Lorenz 1659, where he became Senior 1679, and Archidiaconus 1690. He d. at Nürnberg, Dec. 10, 1696. (*Koch*, iii. 517–520; *Allg. Deutsche Biog.*, i. 597.)

A lover of music and poesy, he was the correspondent of Anton Ulrich (q. v.) and a member of the Fruitbearing Society (1675). He did not join the Nürnberg Pegnitz Shepherd Order, seeking in his poetical work simplicity and fitness for popular use rather than their somewhat affected "learnedness." The best of his hymns, some 400 in all, the most important being those pub. in 1659, appeared in his:—

i. *Neue geistliche Lieder*, Nürnberg, 1659, in two books, each containing 20 hymns, set to music by the best organists and choir masters in Nürnberg.

ii. *Heilige Palmen und Christliche Psalmen*, Nürnberg, 1680, with 150 hymns in three divisions, with melodies by the musicians of Nürnberg.

Of these hymns the only one *tr.* into English is:—

Auf, ihr Christen, lasst uns singen. [*Easter.*] 1st pub. in 1659 as above, Bk. i., No. 13, in 12 st. of 11 l., entitled "On the Victorious Resurrection of Jesus Christ from the dead, in which our future Resurrection is also set forth." Included in the *Nürnberg G. B.*, 1676, No. 227, as No. 98 in pt. ii., 1714, of *Freylinghausen's G. B.*, and recently (reduced to st. i., ix.) as No. 213 in the *Berlin G. B.*, 1829. The only *tr.* in C. U. is, "Up, ye Christians, join in singing," from the Berlin *G. B.* in N. L. Frothingham's *Metrical Pieces*, Boston, U.S., 1870, p. 194, and thence altered and beginning, "Rise, ye Christians," as No. 644 in the *Swedenborgian Coll.*, Lond., 1880. [J. M.]

Around the throne of God, a band [in circling band]. *J. M. Neale.* [*Children's Hymn.*] This hymn appeared in Dr. Neale's *Hymns for Children*, 1st Series, No. xxxi., 1842, in 9 st. of 4 l. (with Bp. Ken's doxology), for Michaelmas Day. Two forms have been the outgrowth. The first, beginning with the same first line, is found, somewhat altered, in Harland's *Ch. Psalter*, &c., No. 248; Thring's *Coll.*, 1882, in 4 st., with "*Thine*" for "Thy," st. 3, l. 1, *H. A. & M.*, 1875, No. 335, and other hymnals, and the second, "Around the throne *in circling band*," in the *Sarum Hymnal*, 1868, No. 312, and others.

Around the throne of God in heaven Thousands of children. *Anne Shepherd.* [*Children's Hymn.*] Pub. in her *Hymns adapted to the Comprehension of Young Minds*, No. 29, in 6 st. of 5 l. The date of the 1st ed. of this work is undetermined. Dr. Moffatt *tr.* this hymn into the Bechuana language for his Kuruman *Coll.*, 1838. In 1853, 4 st.

re transferred to the *Leeds H. Bk.*, No. 877, l from thence passed into later collections. g. text in the *Meth. S. S. H. Bk.*, 1879, 448, with the change in st. v., l. 3, "that ious, purple flood" to "that *purple, pre-us* flood." It is in very extensive use in erica and other English-speaking coun-s. Orig. text in *Lyra Brit.*, 1867, p. 495.

Around the throne of grace we meet. *Montgomery.* [*Divine Worship.*] This hymn ms from its character and construction to e been written for one of the great Whit-tide gatherings of S. School children in ffield, or for an occasion of a somewhat ular kind. No record, however, is found ongst the "M. MSS.," and we trace its first blication to his *Original Hymns*, 1853, No. , in 5 st. of 4 l., with the title, "Unity in th, Hope, and Feeling." Its use is limited.

Around Thy grave, Lord Jesus. *J. Deck.* [*Holy Baptism.*] 1st pub. in *Ps. & s.*, Lon., Walther, 1842, pt. i., No. 277, in t. of 8 l. It is given in an unaltered form Spurgeon's *O. O. H. Bk.*, 1866, No. 921; and the Bapt. *Ps. & Hys.*, 1858, No. 699, with erations made for that collection by Mr. orge Rawson. The American collections, wever, usually follow the original text.

Around Thy table, Holy Lord. *Mary ters, nee Bowly.* [*Holy Communion.*] 1st b. in *Ps. and Hys.*, Lon., Walther, 1842, i., No. 253, in 7 st. of 4 l. In 1847, was included, with alterations by Mrs. ters, in her *Hymns intended to help the Com. Saints*, No. 39. The form in C. U., as in Walker's *Cheltenham Coll.* and others, is t of 1842. In the Amer. *Bapt. Praise Bk.*, Y., 1871, No. 795, the *Serv. of Song for Bapt. urches*, Boston, 1871, No. 837, and others, re is a cento composed of the opening stanza his hymn, together with st. v. and vi., from Cotterill's "Bless'd with the presence of ir God," slightly altered. [W. T. B.]

Around Thy table, Lord, we meet. *ly Communion.*] The hymn beginning h this first line in the 15th ed. of Stowell's (1877) is a cento the greater portion which is an alteration and rearrangement Mrs. Peters's hymn as above.

Arrayed in majesty divine, What wer, &c. *J. Merrick.* [*Ps. civ.*] A cento n his paraphrase of Ps. civ. The original pub. in his *Psalms, Translated or Para-ised in English Verse*, 1765, in 140 lines inning, "Awake, my soul, to hymns of se," and repeated, with alterations and itions by the Rev. W. D. Tattersall, in his of *Merrick*, 1797. The cento, as in Kippis's . *of Hys.*, &c., 1795, and later editions, as in one or two modern collections, is htly altered from the original.

Arrayed in robes of virgin white. *Moultrie.* [*Martyrs.*] 1st pub. in the *rch Times*, June 10, 1865, under the signa-"G. M.," and again in the Author's *ms & Lyrics*, 1867, in 6 st. of 6 l., with the ding, "Hymn for Festival of Martyrs," p. 157. In 1867 it was included in the *People's H.*, No. 210, with the substitution of the refrain for the last three lines of the original concluding stanza, thereby attaining uniformity throughout.

Art thou acquainted, O my soul? *C. Elliott.* [*Despondency.*] 1st printed in 1834, in the *Appendix* to the *Invalid's H. Bk.*, the entire *Appendix* being from Miss Elliott's pen. It is No. vi., is headed "Under Depression of Spirits," and based on Job xxii. 21. It is in 8 st. of 4 l., and is retained in subsequent editions. [W. T. B.]

Art thou, Lord, rebuking nations. *W. H. Havergal.* [*In time of war.*] Written in September 1831, and printed for the Ch. Miss. Soc. Anniversary in Astley Church, Sept. 25, 1831, the text on that day being Amos viii. 11. It was in 5 st. of 6 l. Included in *Life Echoes*, 1883. [HAV. MSS.]

Art thou, sinner, sighing, weeping. *A. Midlane.* [*Invitation.*] Written on Dec. 4, 1879, and 1st pub. in the *Joyful Tidings H. Bk.*, 1880, No. 4, in 5 st. of 4 l. [E. MSS.], is in the metre of "Art Thou weary, &c.," and is frequently used in Mission services.

As birds their infant brood protect. *W. Cowper.* [*Divine Protection.*] Appeared in the *Olney Hymns*, 1779, Bk. i. No. 72, in 5 st. of 4 l. It is based on Ezek. xlviii. 35. It is found in several of the older hymnals, including *Cotterill's*, 1810 to 1819, *Bickersteth's*, 1833, and others, but its modern use is confined mainly to America.

As Christ our Saviour's gone before. *G. Thring.* [*Ascension.*] Written in 1863, and 1st pub. in his *Hymns Congregational and Others*, 1866, p. 42, and from thence has passed into the *Uppingham School H. Bk.*, the *Hy. Comp.*, Thring's *Coll.*, &c. It is based upon the Collect for Ascension Day.

As for Thy gifts we render praise. [*National Hymn.*] Licensed to Christopher Barker in 1578 and appended to the subsequent editions of the *Accession Service* in Q. Elizabeth's reign. It is headed "Anthem or Prayer for the preservation of the Church, the Queen's Majesty & the Realm, to be sung after evening prayer at all times." It has a chorus:—

> "Save, Lord, and bless with good increase
> Thy Church, our Queen and Realm, in peace."

After this chorus, which heads the Anthem, come 4 st. of 6 l. and the chorus added as above. The hymn has been reprinted in full in the Parker Society's edition of *Liturgies & Occasional Forms of Prayer in the reign of Queen Elizabeth*, Cambridge, 1847, p. 560, but the original spelling is not retained. In 1863 Dr. Kennedy gave in his *Hymnol. Christ.*, No. 736, a slightly varying form in the original spelling, but whether the variations are by him, or are due to differences in the early copies is unknown. [W. T. B.]

As helpless as the [a] child who clings. *J. D. Burns.* [*Trust.*] 1st pub. in his

little book of prayers and hymns, *The Evening Hymn*, 1857, No. 9, in 3 st. of 8 l., and headed "Childlike Trust." It is given in the *Appendix* to Dr. Walker's *Cheltenham Coll.*, the new ed. of Stowell's *Coll.* (1st ed., 1831), and others. It is a tender, childlike hymn, for private use, and is sometimes given as a hymn for children.

As high as the heavens, and as vast. *J. Conder.* [*Ps. xxxvi.*] The earliest date to which we have traced this version of Ps. xxxvi. is Conder's *Hymns of Praise, Prayer*, &c., 1856, p. 13, in 5 st. of 4 l. In 1859 it was republished in the *New Cong.*, 1859, No. 49, in an unaltered form.

As many as in Adam die. *C. Wesley.* [*Holy Communion.*] This cento as in the *Meth. Free Ch. H. Bk.*, No. 711, is compiled from two of C. Wesley's *Short Hymns*, 1762, vol. ii., thus: st. i. from No. 248, on Matt. xxvi. 28; st. ii. from No. 88, on Matt. vii. 11. Full text in *P. Works*, 1868–72, vol. x. pp. 201 and 400.

As morn to night succeeds. *W. C. Dix.* [*Victory through Suffering.*] 1st pub. in the *People's H.*, 1867, No. 459, in 9 st. of 4 l.

As much have I of worldly good. *J. Conder.* [*Contentment.*] Appeared in his *Star in the East, and Other Poems*, 1824, pp. 60–61, in 4 st. of 6 l. and entitled "The Poor Man's Hymn, 'Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom,' James, ii. 5." In 1856 it was repeated in his *Hymns of Praise, Prayer*, &c., p. 147, and headed with the text, "The disciple is not above his Master," Luke vi. 40. The congregational use of this hymn began with Bickersteth's *Christ. Psalmo.*, 1833, and Conder's *Cong. H. Bk.*, 1836, No. 433. It was repeated by the *N. Cong.*, 1859, No. 348, and Snepp's *Songs of G. & G.*, 1872, No. 740.

As nigh Babel's streams we sate. *G. Wither.* [*Ps. cxxxvii.*] A rendering of Ps. cxxxvii. in 6 st. of 6 l. from his *Version of the Psalms*, 1632, into the *Anthologia Davidica*, 1846, pp. 479–81. [English Psalters, § 10.]

As oft with worn and weary feet. *J. Edmeston.* [*Sympathy of Christ.*] This is No. iv. of his *Fifty Original Hymns*, Northampton, 1833, pp. 7–8. The hymn is founded on Heb. iv. 15, and is in 4 st. of 6 l. Orig. text, *Lyra Brit.*, 1867. Its use, which is somewhat extensive, is mainly confined to America. In the Amer. *Bapt. Praise Bk.*, N. Y., 1871, No. 984, it is attributed to "*Wilberforce*" in error. [W. T. B.]

As panting, in the sultry beam. *John Bowdler.* [*Ps. xlii.*] A metrical rendering of Ps. xlii. from his *Select Pieces in Verse and Prose*, 1816, p. 60, in 2 parts, each containing 4 st. of 6 l. The first part is found in some of the older collections, including Elliott's *Ps. & Hys.*, 1835, and others, but has almost entirely fallen out of use in G. Brit. It is still found in a limited number of American hymnals. Orig. text, *Lyra Brit.*, 1867, p. 83.

As pants the hart for cooling springs. *J. Merrick.* [*Ps. xlii.*] This metrical paraphrase of Ps. xlii. appeared in Merrick's *Psalms Tr. or Paraphrased in English Verse*, 1765, in 16 st. of 4 l. Various compilations have been made therefrom, as in Collyer's *Sel.* of 1812, the Islington *Coll.* of 1830, and others.

As pants the hart for cooling streams. *Tate and Brady.* [*Ps. xlii.*] Appeared in the *New Version of the Psalms*, 1696, in 6 double stanzas of 4 l. From it numerous compilations have been made extending from three stanzas to six, with T. & B.'s C. M. doxology sometimes added as in *H. A. & M.*, but usually without alterations, save in some special instances to be noted. A copy of the Book of Common Prayer with the *New Version* appended thereto being within the reach of all, full details of those arrangements from the original are uncalled for (see Eng. Psalters, § 13). The principal texts which have been altered are:—

1. That by the *Rev. H. F. Lyte*, which appeared in his *Spirit of the Psalms*, 1834, in 4 st. of 4 l., the third stanza being rewritten from *T. & B.* It is found in several collections both in G. Brit. and America, and may be recognized by comparing any given text with the *N. Cong.*, 57, or Snepp's *Songs of G. & G.*, 513.

2. Another version is found in Hall's *Mitre*, 1836. From Hall's MS. *Notes* in his private copy of the *Mitre*, we find the alterations were made by *E. Osler*, who assisted Hall in compiling that collection. This arrangement is limited in use.

As pants the hart for water-brooks. [*Ps. xlii.*] This L. M. version of Ps. xlii., of more than usual merit, is given anonymously in the *Presb. Hymnal*, Philadelphia, 1874.

As pants the wearied hart for cooling streams. *G. Gregory.* [*Ps. xlii.*] 1st pub. in 1787 in George Gregory's translation of Bp. Lowth's *Praelectiones Sacrae.* It is a *tr.* of the Bishop's Latin Version of Ps. xlii. It was given in an altered form in Cotterill's *Sel.*, 1819, p. 25, in 9 st. of 4 l., and repeated in Montgomery's *Christian Psalmist*, 1825, p. 58, with, in the latter case, the signature in the Index—"Bp. Lowth." It has come into C. U. in its altered form, both in G. Britain and America, but abbreviated. It is found in the Amer. *Prot. Epis. P. Bk. Coll.* as early as 1826. [W. T. B.]

As showers on meadows newly mown. *T. Gibbons.* [*Divine Influence.*] Printed in 1784 as No. 28 in Bk. i. of his *Hymns adapted to Divine Worship*, in 6 st. of 4 l. It is founded on Ps. lxxii. 6, and headed "The Divine Influences resembled to Rain." In 1787 Dr. Rippon included it in his *Sel.*, No. 209. It was repeated in later editions, and from thence passed into many collections.

in America specially it has long been in C. U. various forms, the most popular being iv., v., vi., as:—"As, in soft silence, vernal showers]"—sometimes altered to—"As *when in* dence, vernal showers." [W. T. B.]

As some tall rock amidst the waves. *Newton.* [*St. Stephen.*] On "The Death of Stephen," in 6 st. of 4 l., and 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 120, and repeated, without alteration, in later eds. It was in C. U. as early as Cotterill's *Sel.*, 1810. It is seldom found in modern collections.

As the dew from heaven distilling. *J. Kelly.* [*Divine Worship.*] This hymn is given in the collections in two forms:—(1.) The original, which was pub. by Kelly in the 1st ed. of his *Hymns*, &c., 1804, p. 98, hy. xci., in 2 st. of 8 l., and based upon Deut. xxxii. 2. For some reason, not accounted for, Kelly omitted it from all subsequent editions of his *Hymns*, &c. The original text, however, is retained in the Bap. *Ps. & Hys.* 1858 and 1880, No. 812. In P. Maurice's *Choral H. Bk.*, 1861, it is attributed to "Gwyther," in error. (2.) The second form is that given to it by J. Bulmer, in his *Hys. Orig. and Select*, 1835, Bk. iii., No. 176. It is found in modern editions of Rippon's *Sel.*, in Snepp's *S. of G. & G.*, and others, and can be detected at once by the third line of st. i., reading "*Richly unto all* fulfilling," for the orig. "And revives it, thus fulfilling." In this form the ascription is "*T. Kelly*, 1804, *J. Bulmer*, 1835." [W. T. B.]

As the hart, with eager looks. *J. Montgomery.* [*Ps. xlii.*] 1st pub. in his *Songs of Zion*, 1822, in 4 st. of 6 l., and subsequently in various editions of his *Poetical Works*. It is only in limited use in G. Britain; but is given in several American collections including *Songs for the Sanctuary*, 1865, and others. Also in Martineau's *Colls.*, 1840 and 1873.

As the sun's enlivening eye. *J. Newton.* [*Parting.*] Bull, in his life of Newton, p. 222, gives the following account of the origin of this hymn:—

"In November [1776] Mr. Newton underwent an operation for a tumour in his thigh. He was mercifully brought through it, and was very soon able to resume his ordinary duties. On this occasion he composed the 1st hymn, Bk. ii. in the *Olney Hymns*."

As intimated, the hymn appeared in the *Olney Hymns*, 1779, in 7 st. of 4 l., and headed "Parting." It came into use in the older collections, and is still found in a few hymnals both in G. Britain and America. The hymn, "For a season called to part," which is given in the *New Cong.*, 1859, No. 848, and other collections, especially in America, is composed of st. iv., v., and vi. of this hymn.

As thy day thy strength shall be. *Frances R. Havergal.* [*Daily Strength.*] Written Jan. 1, 1859, and pub. in the *Sunday Magazine*, July 1867. It was also inscribed by the author in the Album of her sister (Miss M. V. G. Havergal), and from that has been lithographed in facsimile in Miss M. Havergal's *Memorials* of her. Miss Havergal's note on the hymn is:—

"The New Year's Bells were ringing in St. Nicholas' Church close to our Rectory (Worcester). I was sleeping with my sister Maria; she roused me to hear them, and quoted the text, 'As thy days thy strength shall be,' as a New Year's Motto. I did not answer, but presently returned it to her in rhyme (the two first verses, I think). She was pleased, so I finished it the next day and gave it her. The last verse, with a slight alteration, was placed by my cousins on Aunt Izard's tomb, 1868, thus:—

"Now thy days on earth are past,
Christ hath called thee home at last." [HAV. MSS.]

This hymn is not in C. U. in G. Brit., but it has been adopted by various American compilers, and is given in *Hys. and Songs of Praise*, N. Y., 1874, *Songs of Christian Praise*, N. Y., 1880, &c.

As to His earthly parents' home. *H. Alford.* [*Epiphany.*] Composed in 1865 for and 1st pub. in his *Year of Praise*, 1867, No. 36, in 4 st. of 4 l., and appointed for the "First Sunday after Epiphany." In 1879 it was transferred from thence to the *Meth. S. S. H. Bk.*, No. 144, in an unaltered form. It is also in other collections, including the Amer. *Hys. for the Church*, N. Y., 1869, No. 130.

As various as the moon. *T. Scott.* [*Changes in Life.*] Contributed to Dr. Enfield's *Hymns for Public Worship*, Warrington, 1772, No. 130, in 6 st. of 4 l., and headed, "The changes of human life appointed by God." In common with all the hymns in that collection it was unsigned. In 1795 it reappeared in the Unitarian hymn-book known as "Kippis's *Coll.* 1795," No. 379, with the signature "SCOTT." From the foregoing collections it has passed into various hymnals in G. Brit. and America, sometimes slightly altered, as "As changing as the moon." Orig. text as above. It is somewhat curious that Scott did not include this hymn in his *Lyric Poems and Hymns*, 1773. [W. T. B.]

As when the deluge waves were gone. *Sir J. Bowring.* [*Joy after Sorrow.*] 1st pub. in the 3rd ed. of his *Matins and Vespers*, 1841, in 5 st. of 4 l., and entitled "Joy after Sorrow." In 1860 it was included unaltered in Miss E. Courtauld's *Ps., Hys. and Anthems*, 1860, No. 370.

As when the weary traveller gains. *J. Newton.* [*Nearing Heaven.*] Included in the *Olney Hymns*, 1779, Bk. iii., No. 58, in 6 st. of 4 l. and entitled "Home in View," and continued in later editions of the same. It was given at an early date in the old collections, and is still in somewhat extensive use both in G. Britain and America, specially in the latter. In a great many cases the text is altered and abbreviated. The Bapt. *Ps. & Hys.* 1858, No. 576, is an exception in favour of the original. The Rev. R. Bingham has given a Latin rendering of the original with the omission of st. ii. in his *Hymnol. Christ. Lat.*, 1871, p. 67:—"Ut quando fessus longâ regione viator."

As with gladness men of old. *W. C. Dix.* [*Epiphany.*] "Written about 1860 during an illness" (E. MSS.) and first printed in a small collection of hymns for private circulation, entitled *Hymns of Love and Joy*, and

then in the trial copy of *H. A. & M.* In 1861 it was pub. in 5 st. of 6 l. almost simultaneously in the *St. Raphael's Hymnal*, Bristol, and in *H. A. & M.* From that date it has been incorporated in nearly every new hymnal and in new editions of the older collections in all English-speaking countries. Very slight variations in the text are sometimes found, as in the revised ed. of *H. A. & M.*, 1875. The author's authorized text is in *Ch. Hys.*, 1871, and Thring's *Coll.*, 1882. This hymn was brought into great prominence by Sir Roundell Palmer (Lord Selborne) in his paper on *English Church Hymnody*, at the Church Congress at York in 1866:—

"Of writers still living (the names of many, and of some very eminent, will at once occur to my hearers), I do not feel called upon to make myself, in this place, either the critic or the eulogist. But I may be permitted to say, that the most favourable hopes may be entertained of the future prospects of British Hymnody, when among its most recent fruits is a work so admirable in every respect as the Epiphany Hymn of Mr. Chatterton Dix; than which there can be no more appropriate conclusion to this lecture, 'As with gladness men of old.'"

An anonymous hymn—"As in Eastern lands afar"—given in *Holy Song for all Seasons*, Lon., Bell and Daldy, 1869, in 4 st. of 8 l., is based upon, and is an imitation of "As with gladness men of old." We have not met with it elsewhere. [J. J.]

Ascend Thy throne, Almighty King. *B. Beddome.* [*Missions.*] A short hymn in 3 st. of 4 l. on behalf of Missions, which was given in Rippon's *Sel.*, 1787, No. 370, and repeated unaltered in all subsequent editions of the same. It was also included in R. Hall's ed. of Beddome's *Hymns*, 1817. The use of this hymn in G. Brit. has almost ceased, but in America it is given in a great number of collections, and is most popular.

Ascended Lord, accept our praise. *Bp. W. W. How.* [*Thursday.*] Appeared in the *Parish Magazine*, as the first of three "Week-day Hymns," March, 1871, in 5 st. of 4 l. and appointed for Thursday. The same year it was included in *Ch. Hys.*, No. 58, with one change only, st. iii. l. 1, "*And* week" for "Yet, week," &c. This latter text, with the omission of st. ii., was also given in Thring's *Coll.*, 1882.

Aschenfeldt, Christoph Carl Julius, b. March 5, 1792, at Kiel. After studying at Göttingen he became, in 1819, pastor at Windbergen in Holstein. In 1824 he was appointed diaconus, and in 1829 chief pastor of St. Nicholas's Church in Flensburg; as also, in 1850, Probst of the district of Flensburg, and in 1851 Superintendent of the German-speaking portion of the Duchy, when he resigned the last of these offices in 1854, being appointed oberconsistorialrath. He d. at Flensburg, Sept. 1, 1856. His 150 hymns, elegant in form, but marked with some of the eighteenth century coldness, were contributed to various works and appeared in collected forms as:—

(1) *Feierklänge. Geistliche Lieder und Gebete auf die Sonn- und Festtage*, Lübeck, 1823, containing 203 pieces, of which 130 are by A. and the rest by his brother-in-law, Heinrich Schmidt, pastor in Eddelack, Holstein.

(2) *Geistliches Saitenspiel*, Schleswig, 1842, including 112 hymns, some of them altered versions of earlier pieces (*Koch*, vii. 156–159; *Allg. Deutsche Biog.*, i. 618).

Of his hymns the only one *tr.* into English is:—

Aus irdischem Getümmel. [*Following Christ.*] Founded on St. John xiv. 6, and contributed to Wehner's *Christosophisches G. B.*, Kiel, 1819, No. 40, in 3 sts. of 8 lines, entitled, "Jesus—the Way—the Truth—the Life," and being marked A—dt, has been erroneously ascribed to E. M. Arndt. Included in the *Feierklänge*, 1823, p. 269, and in various hymn-books, e.g. the Berlin *G. L. S.*, ed. 1863, No. 623. The *trs.* of this in C. U. are:—

1. Amid life's wild commotion. A full and good *tr.*, included as No. 226 in Bp. Ryle's *H. for the Church on Earth*, 1860, as No. 313 in *Kennedy*, 1863, and also in Schaff's *Christ in Song*, ed. 1869, p. 533, and *Lib. of Rel. Poetry*, ed. 1883, p. 601. The translator is unknown.

2. Amid this world's commotion. A good and and full *tr.* by Mrs. Findlater in the 4th Series, 1862, of the *H. L. L.* (ed. 1862, p. 298; 1884, p. 218). Unaltered as No. 132 in Jellicoe's *Coll.*, 1867, and as No. 501 in Windle's *Coll.* [J. M.]

Ash, John, LL.D., b. at Stockland, Dorsetshire, cir. 1725, and studied for the Bap. Ministry under the Rev. Bernard Foskett, pastor of Broadmead, Bristol. He received a call from this congregation in 1748, removing to Pershore, on the death of Mr. Cooke, in 1751, d. at Pershore, Ap. 10, 1779. His works include an *English Dictionary; Dialogues of Eumenes;* and *Grammatical Institutes.* In conjunction with Dr. C. Evans, q. v., he edited the Bristol Bapt. *Collection of Hymns adapted to Public Worship.* Bristol, Pine, 1769, referred to in this Dictionary as the Bristol Bapt. *Coll. of Ash & Evans.* Dr. Ash was not a writer of hymns. [Bapt. Hymnody.]

Ask, and ye shall receive. *J. Montgomery.* [*Prayer.*] Written Sept. 16, 1832, and, according to notes by Montgomery on the original MS., sent in MS. to several persons at different times (M. MSS.). It was included by him in his *Original Hymns*, 1853, No. 67, in 5 st. of 4 l., and entitled, "Asking, Seeking, Finding." It is based upon Matt. vii. 7, 8. It is in C. U. both in G. Brit. and America, but in each case to a limited extent.

Ask, and ye surely shall receive. [*Prayer.*] A cento in the *Hys. for the Chapel of Harrow School*, 3rd ed. 1866, No. 243, in 5 st. of 4 l. The st. i.–v. we have been unable to trace, but st. vi. is from Montgomery's "Prayer is the soul's sincere desire," q. v.

Asleep in Jesus! blessed sleep. *Margaret Mackay.* [*Burial of the Dead.*] Appeared first in *The Amethyst; or Christian's Annual for* 1832 (Edin. W. Oliphant), edited by R. Huie, M.D., and R. K. Greville, LL.D., p. 258, in 6 st. of 4 l. It is thus introduced:—

"Sleeping in Jesus. By Mrs. Mackay, of Hedgefield. This simple but expressive sentence is inscribed on a tombstone in a rural burying ground in Devonshire, and gave rise to the following verses."

In reprinting it at p. 1 of her *Thoughts Redeemed*, 1854. Mrs. Mackay says the burying ground meant is that of Penycross Chapel. She adds:—

"Distant only a few miles from a bustling and crowded seaport town, reached through a succession of more lovely green lanes for which Devonshire is so remarkable, the quiet aspect of Penycross comes solemnly over the mind. 'Sleeping in Jesus' seems in keeping with all around."

From the *Amethyst* it has passed into numerous hymnals in G. Brit. and America, and was recently included, in full, and unaltered, as No. 241 in the Scottish *Presb. Hymnal*, 1876, and as No. 31 in the *Free Church H. Bk.*, 1882. In Thring's *Coll.*, 1882, No. 557, we have a cento composed of the first stanza of Mrs. Mackay's hymn, and st. ii.–vi. from Thring's "Asleep in Jesus, wondrous sleep," as noted below, but somewhat altered. This cento is unknown beyond Thring's *Coll.* [J. M.]

Asleep in Jesus, wondrous sleep. *G. Thring.* [*Burial.*] Written in 1871, and 1st pub. in Preb. Hutton's *Lincoln Suppl.*, 1871; again, with music, in *Hymn Tunes*, 2nd series, by Henry Hugo Pierson, 1872; and in the author's *Hymns and Sacred Lyrics*, 1874, in 6 st. of 4 l. In 1880 it was included in the 1st ed. of Thring's *Coll.*, No. 235, but in the 2nd ed. it was superseded by the cento noted above.

Ἄσωμεν πάντες λαοί. *St. John of Damascus.* The Canon for St. Thomas's Sunday (i.e. Low Sunday), is based, in common with all the Greek Canons, upon the nine Canticles of the Greek service, with the omission of the second, as in the case of Christmas and Easter Days (see **Greek Hymnody**, § xvii. 2, and Ἀναστάσεως ἡμέρα.) It was written probably about the middle of the eighth century (St. John died about 780); and the Odes are found in the *Pentecostarion* in the service for St. Thomas's Sunday, commonly known in the Anglican Church as Low Sunday. The translations of the first four Odes are:—

Ode i. Ἄσωμεν πάντες λαοί. Come, ye faithful, raise the strain. This Ode is based upon the Canticle, "The Song of Moses," Ex. xv. The *tr.* is by J. M. Neale, and appeared in an article on "Greek Hymnology," in the *Christian Remembrancer*, April, 1859; and again in his *Hymns of the E. Church*, 1862, in 4 st. of 8 l. In 1868 it was included, with the substitution of a doxology for st. 4, in the *Appendix to H. A. & M.*, No. 291, and repeated in the revised edition of 1875. *The Hymnary* text, 1871–2, is, however, unaltered, but that of *Ch. Hys.* is both slightly altered and abbreviated. In all cases the translation is used as an Easter Hymn. In the original there is a refrain to every verse.

Ode iii. Στερέωσόν με, Χριστέ. On the rock of Thy commandments. This Ode is based upon the Canticle, "The Song of Hannah," 1 Sam. ii. *Tr.* by J. M. Neale as above. The tone of the *tr.* is graver than the original. Not in C. U.

Ode iv. Μέγα το μυστήριον. Christ, we turn her eyes to Thee, is based on the Canticle, "The Song of Habakkuk," Hab. iii. *Tr.* by J. M. Neale as above, omitting st. iv. Not in C. U. as a congregational hymn, but is found in *Lyra Eucharistica*, 1863, p. 42.

Ode v. Ἐκ νυκτὸς ὀρθρίζοντες. Thee, O Christ, we, very early rising, is based on the Canticle, "The Song of Isaiah," Is. xxvi. 9–20. *Tr.* by J. M. Neale, ed. 1863, where the last two lines scarcely represent the original. Not in C. U. This Ode did not appear in the 1st ed. of Dr. Neale's *tr.* In Mr. Hatherley's annotated ed. the first line begins, "Reconciliation's plan devising."

The remaining Odes have not been rendered into English. Orig. Greek text, which dates from the middle of the 8th cent., is found in Modern Greek Service Books; and the various readings of Dr. Neale's *tr.* in 1st, 2nd, and 3rd ed. in Mr. Hatherley's annotated ed. of the same, 1882. [J. J.]

Aspice, infami Deus ipse ligno. [*Passiontide.*] In the *Appendix* to the *Roman Breviary*, Bologna, 1827, it is the Hymn at Matins for the *Feast of the Passion of our Lord Jesus Christ*, to be observed on the Tuesday after Sexagesima Sunday. It is now adopted for use in England on the Friday after Sexagesima Sunday; by the Benedictine Order on Tuesday. See *Aspice ut Verbum Patris.* [W. A. S.]

Translations in C. U.:—

1. See, where in shame the God of glory hangs. By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 65, in 5 st. of 4 l., and again in his *Hymns & Poems*, 1873, p. 56. This is given, with alterations in the *Hymnary*, 1872, No. 239, the *Catholic Hymnal*, No. 38, &c.

2. Lo! on the inglorious tree. By W. J. Blew. 1st printed for use in his church, and then pub. in his *Church Hy. & Tune Bk.*, 1852, Passiontide, No. 23, in 6 st. of 4 l., and from thence (much altered) into the *New Cong.*, 1859, No. 376, and the Rev. Howard Rice's *Sel.* of 1870, No. 40.

Aspice ut Verbum Patris a supernis. *Anon.* [*Passiontide.*] The only notice of this hymn in *Daniel* is in the Index at the end of vol. v., thus:—"Orat. Domini in monte Oliveti, Frib." In the *Appendix* to the *Roman Breviary* containing the offices said in particular districts and places, not universally, it is the hymn at first and second Vespers, and at Matins, on the Feast of the *Prayer of our Lord on Mount Olivet*, Tuesday after Septuagesima Sunday. This office has of late years been adopted in England (as well by religious orders as by seculars), and is appointed to be said on the Friday after Septuagesima Sunday (though the Benedictine Order observe it on the Tuesday). It is the first of a series of Friday services, which extend to Friday in Passion week, as follows:—

The Prayer in the Garden. The Commemoration of the Passion. The Crown of Thorns. The Spear and Nails. The Holy Winding Sheet. The Five Wounds. The Precious Blood. The Seven Dolours of the B. Virgin Mary.

As a general note on the hymns occurring in these offices we may remark that—

The festivals themselves were instituted at various times and in different localities: thus, that of the Holy Winding Sheet was granted, for observance on the 4th of May, to the Kingdom of Sardinia, by Pope Julius II. in 1506, in honour of this relic (or part of it) preserved at Turin; that of the Precious Blood to Mantua, be-

cause of a portion in the Collegiate Church of St. Andrew in that city; that of the Crown of Thorns to Paris and other places in France, to be observed on August the 11th, the anniversary of the day on which the relic was brought to Sens by Gauthier, Archbishop of that city, after having been obtained from the Venetians by the King St. Louis, afterwards deposited in the Sainte-Chapelle in Paris; that of the Five Wounds occurs in the modern Paris Breviary on the Friday after Ash-Wednesday. A relic of the Lance being preserved at Prague, Pope Innocent IV. (1243–1254) instituted the Office for observance in the German Empire, in the following terms: "Granted that the Lance and Nails, and other instruments used in the Lord's Passion for procuring our salvation, are everywhere to be venerated by the faithful in Christ; and year by year solemn offices are celebrated in the church, and take place, having respect to the Passion itself; nevertheless we consider it worthy and fitting if a solemn and special Feast should be celebrated and take place with reference to the special instruments of that Passion, and particularly in those regions in which the instruments are preserved." We see how the observance has extended. (See Guyet, *Heortolog., Lib.* ii. *&c.*, Cavalieri, *Comment. in Sacrae Rituum Congregationis Decreta, Lib.* i. *Cap.* iv. *Decret.* vii.). [W. A. S.]

Translations in C. U.:—

1. See from on high, arrayed in truth and grace, by E. Caswall, first appeared in his *Lyra Catholica*, 1849, and again in his *Hymns & Poems*, 1873, p. 33, in 6 st. of 4 l., and entitled, "Prayer of Our Lord on Mount Olivet." The hymn:—

2. See from on high, the Source of saving Grace. in the *Hymnary*, 1872, No. 240, is an altered version of Caswall's translation.

Assembled at Thy great command. *W. B. Collyer.* [*Missions.*] 1st pub. in his *Hymns Partly Coll. and Partly Orig.*, 1812, No. 945, in 6 st. of 4 l., and entitled, "A Missionary Hymn for the Opening of the Service." It was repeated in later editions of the same collection, and also was adopted by several of the older compilers. It is rarely found in modern hymnals in G. Britain, but its use in America is extensive. Usually it is abbreviated to four or less stanzas.

Assembled in Thy house of prayer. *J. Montgomery.* [*Divine Service.*] Written for the Sheffield S. S. Union, Whitsuntide gathering, 1840, and first printed on a fly-sheet for use at that time. The same year it was sent to Dr. Leifchild, and in 1842 it appeared as No. 31, in 6 st. of 4 l., in his collection of *Original Hymns*, and headed, "For a divine blessing on the ministry of the word." (M. MSS.) In Montgomery's *Original Hymns*, 1853, it reappeared with the same title as No. 98.

Astley, Charles Tamberlane, son of John William Astley, of Dukinfield, Cheshire, born at Cwmllecoediog, near Mallwyd, North Wales, 12 May, 1825, and educated at Jesus Coll., Oxford (of which he was a Scholar), graduating B.A. 1847, M.A. 1849. Taking Holy Orders in 1849, he was Evening Lecturer, Bideford, 1849, Incumbent of Holwell, Oxford, 1850–54, Vicar of Margate, 1854–1864, and Rector of Brasted, 1864–78. Mr. Astley is the author of *Songs in the Night*, 1860. This work is composed partly of original hymns and partly of *trs.* from the German. The latter are noted in part under their first lines in German. Of the original hymns, "O Lord, I look to Thee," a hymn for Private Use, in 10 st. of 4 l., is given in Stevenson's *H. for the Ch. and Home*, 1873, with the omission of st. viii. It was "written at Pisa, during illness, about December, 1858."

Astonished and distressed. *B. Beddome.* [*Lent.*] Contributed to Rippon's *Sel.*, 1787, No. 40, in 4 st. of 4 l. and headed "The evil heart." From *Rippon* it has passed into several selections, and is found in use at the present time both in G. Britain and America, sometimes in an altered form. Orig. text as above. A revised version of the text was given in the posthumous ed. of Beddome's *Hymns*, edited by R. Hall, 1817, No. 469. This is not in C. U. In some collections this hymn is attributed to Toplady. This error arose out of the fact that Walter Row included it in his unsatisfactory ed. of Toplady's *Works*. [W. T. B.]

At even ere the sun was set. *H. Twells.* [*Evening.*] Written for and 1st pub. in the *Appendix* to *H. A. & M.*, 1868, in 7 st. of 4 l. It was originally in 8 st. The omitted st., No. iv., which has since been reinstated in *Church Hys.*, 1871, Thring's *Coll.*, 1882, and others, reads:—

> "And some are pressed with worldly care,
> And some are tried with sinful doubt;
> And some such grievous passions tear,
> That only Thou canst cast them out."

Since the first publication of the hymn in *H. A. & M.* in 1868, it has been included in almost every collection published from that date both in G. Britain and America. It ranks with the most popular of evening hymns. The text which has the widest acceptance is that of *H. A. & M.* Three changes, however, in the opening line are found in the collections. (1) "At even, ere the sun *did* set"; (2) "At even, *when* the sun was set"; and (3) "At even, *when* the sun *did* set." The last reading is adopted in Thring's *Coll.*, and, together with the second, is based upon the passage in St. Mark i. 32, "At even, *when the sun did set*, they brought unto Him all that were diseased," &c., in preference to the reading in St. Luke iv. 40, "Now, (revised, '*And*') *when the sun was setting.*" This preference has the support of the majority of commentators both ancient and modern, the ground taken being the acknowledged unlawfulness (with the Jews) of such a gathering of diseased persons until the sun had gone down, and the Sabbath was ended. The question was discussed by Mr. Twells and another in the *Literary Churchman*, June 9 and 23, 1882. The weight of evidence given therein was strongly in favour of the amended reading. Authorized text in *Church Hymns*. [J. J.]

At evening time let there be light. *J. Montgomery.* [*Evening.*] This hymn on Zech. xiv. 7, in 3 st. of 6 l. was written at Conway, N. Wales, in Sept. 1828, and is referred to by Holland in his *Memoirs* of Montgomery, vol. iv. p. 275. It was pub. in his *Poet's Portfolio*, 1835, pp. 181–2, and in his *Poetical Works*, 1841 and 1854. It is in extensive use in America. In 1858, the hymn "At evening time, when day is done," appeared

in the Bap. *Ps. & Hys.* No. 996. This is repeated in later eds. of that collection, in the *Bapt. Hymnal*, 1879, and other hymnals. It is this hymn rearranged by George Rawson, and its right ascription is, "*J. Montgomery*, 1828, *rewritten by G. Rawson*, 1858."

At every motion of our breath. *J. Montgomery.* [*Value of Time.*] Pub. in his *Christian Psalmist*, 1825, No. 512, in 5 st. of 4 l. and headed, "The Value of a Moment." In 1853 it was repeated in his *Original Hymns*, No. 224, but is not amongst the "*M. MSS.*" It is usually given in an abbreviated form. In J. H. Thom's *Hys., Chants*, &c., 1858, it is in 3 st., and in the Scottish *Evang. Union Hymnal*, 1878, there are 4 sts.

At God's right hand in countless numbers. [*Anticipation of Heaven.*] This hymn, which is No. 1247 of the *Moravian H. Bk.* of 1849, and No. 403 of the Irish *Church Hymnal*, 1873, is thus composed: st. i. is a single verse written by Ignatius Montgomery as the opening of an "Ode" compiled for the funeral of the Rev. Christian Gottfried Clemens, who died at Bristol 14th Aug. 1815; st. ii. is a *tr.* of *Wenn schlägt die angenehme Stunde;* and st. iii. a *tr.* of *O angenehme Augenblicke* (1766). These *trs.* are by *Bishop Molther* (cir. 1774), from the German of Christian Gregor. They appeared as single verses in the (*Moravian*) *Brethren's H. Bk.*, 1789, and were subsequently, in the edition of 1826, united by its editor, Bishop Foster, to the above stanza, "At God's right hand," &c, thus constituting the complete cento of 3 st. as in the Irish *Ch. Hymnal.* For these details we are indebted to Major Crawford's *Biog. Index* of that Hymnal.

At length the worst is o'er, and Thou art laid. *J. Keble.* [*Easter Eve.*] 1st pub. in his *Christian Year*, 1827, as the poem for Easter Eve, and continued in all subsequent editions of the same. It is in 8 st. of 8 l. In the Harrow School *Coll.* (var. dates), No. 115, the first stanza only is given.

At length this restless heart is still. *T. Davis.* [*Private Use.*] 1st pub. in his *Devotional Verse for a Month*, 1855, and from thence it passed into the Bapt. *Ps. & Hymns*, 1858, No. 966, in 5 st. of 4 l. To adapt it more fully for public worship the author re-wrote it for his *Hymns, Old & New*, &c., 1864, as, "Lord, I would count each moment Thine," No. 346. It was repeated in his *Annus Sanctus*, 1877, and is appointed for Nov. 16, and entitled "Walking at Liberty."

At the tomb where Christ hath been. *G. Moultrie.* [*Easter.*] Pub. in his *Hymns and Lyrics*, 1867, in 9 st. of 4 l., and entitled "Love is stronger than death." In the same year it was included in the *People's H.*, No. 120. In 1872 it was given in a revised form as "Near the tomb where Christ hath been," in the *Hymnary*, No. 294.

At Thy command, our dearest Lord. *I. Watts.* [*Holy Communion.*] This is No. xix. of his hymns "Prepared for the Holy Ordinance of the Lord's Supper," in his *Hymns & S. Songs*, 1707, Bk. iii., in 4 st. of 4 l. It is headed "Glory in the Cross: or, Not ashamed of Christ crucified." In G. Britain its use is not equal to that to which it has attained in America.

At Thy feet, O Christ, we lay. *W. Bright.* [*Morning.*] 1st appeared in the *Monthly Packet* for October, 1867, and again in Canon Bright's *Hymns and Poems*, 2nd ed. 1874, in 5 st. of 6 l. In the revised ed. of *H. A. & M.*, 1875, it is given in full as No. 6, with the alteration in st. iii. l. 2 of "*on* Thy grace" to "*in* Thy grace." [W. T. B.]

At Thy Feet, our God and Father. *J. D. Burns.* [*New Year.*] Printed in the Eng. Presb. *Ps. & Hys.*, 1867, No. 62, and in his *Remains* by Dr. J. Hamilton, 1869, pp. 224–5, in 6 st. of 4 l., and headed "New Year's Hymn," with the text, Ps. lxv. 2, prefixed. It has attained to a fair position in the hymnals of G. Britain, Canada, and America. The opening line sometimes reads, "At Thy feet, *O* God *our* Father."

At Thy transfiguration, Lord. *C. Wordsworth, Bp. of Lincoln.* [*The Transfiguration.*] Appeared in his *Holy Year*, &c., 1862, No. 24, in 12 st. of 4 l., and again, with slight alterations, in later editions of the same, No. 26, but divided into two parts.

Atchinson, Jonathan Bush, b. at Wilson, New York, Feb. 17, 1840, and "licensed as a Methodist Preacher," Sept. 6, 1874. Of his hymns the following are the best known:—

1. **Behold the stone is rolled away.** [*Easter.*] This was Mr. Atchinson's first hymn. It appeared in the *S. School Times*, Dec. 1874. It is not in use in Great Britain.

2. **Fully persuaded, Lord, I believe.** [*Faith.*] Written in 1874 or 1875, and 1st pub. in *Gospel Hymns*, No. 1. It is given in I. D. Sankey's *Sac. S. & Solos*, No. 149, with music by W. F. Sherwin.

3. **I have read of a beautiful city.** [*Heaven.*] Written about the same time as the former, and pub. in *Gospel Hymns.* It is given in I. D. Sankey's *Sac. S. & Solos*, No. 403, with music by O. F. Presbrey.

4. **O crown of rejoicing that's waiting for me.** [*The Reward.*] This hymn is also in I. D. Sankey's *Sac. S. & Solos*, No. 174, where it is set to music by P. Bliss. [F. M. B.]

Atkins, Lucy. [Wilson, L.]

Atkinson, John, D.D., b. at Deerfield, New Jersey, Sept. 6, 1835, and educated for the Ministry, which he now exercises in the American Methodist Episcopal Church. His very popular hymn, "We shall meet beyond the river," was written in Jan., 1867. It appeared in *Bright Jewels* (to music composed for it in Feb. 1867 by Hubert P. Main), in 1869, No. 43, in 4 st. of 8 l. From thence both words and music passed into I. D. Sankey's *Sac. S. & Solos*, No. 109.

Attend, and mark the solemn fast. *John Logan and John Morison.* [*True Fast-*

ing.] 1st appeared as No. 28 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Isaiah lviii. 5–9, in 6 st. of 4 l. In the public worship ed. of that year issued by the Church of Scotland and still in use unaltered save st. vi., l. i. In the markings by the eldest daughter of W. Cameron (q. v.), given as the joint production of Logan and Morison. From the 1781 it has passed into a few modern hymnals, and is included as No. 65 in Rorison's *H. adapted to the Ch. Services*, 1860. In the Amer. *Sab. H. Bk.*, 1858, st. ii.–vi., beginning, "Do I delight in sorrow's dress," were included as No. 1148, while st. iii.–vi., beginning, "Let such as feel oppression's load," were included as No. 769 in Campbell's *Comp. H. Bk.*, 1837. [J. M.]

Attend, my ear, my heart rejoice. *P. Doddridge.* [*Reward of the Righteous.*] This hymn is not in the "D. MSS." It was pub. by J. Orton in Doddridge's *Hymns*, &c., 1755, No. 187, in 6 st. of 4 l., and headed, "The final Sentence, and Happiness of the Righteous." Its use is limited.

Attend, while God's exalted Son. *I. Watts.* [*New Creation.*] 1st pub. in his *Hymns & S. Songs*, 1709, Bk. ii., No. 130, in 6 st. of 4 l., and entitled, "The New Creation." It is in limited use in G. Britain and America. The hymn, "Mighty Redeemer, set me free," found in a few collections including the *New Cong.*, 1859, is composed of st. iv.–vi. of this hymn.

Attend, ye tribes that dwell remote. *John Morison.* [*The Hope of the Just.*] 1st appeared as No. 22 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Isaiah xxxiii. 13–18, in 5 st. of 4 l. In the public worship ed. of that year, issued by the Church of Scotland and still in use, it is No. 21, with st. ii., ll. 2–4, and iii., ll. 3–4, rewritten. In the markings by the eldest daughter of *W. Cameron* (q. v.) ascribed to Morison. Included in a few modern hymnals as recently in Flett's *Coll.* Paisley, 1871, No. 296. Compare a recast of this beginning, "Attend, ye people, far and near," by Miss Leeson in her *Par. & Hys. for Cong. Singing*, 1853, No. 47. [J. M.]

Attolle paullum lumina. [*Passiontide.*] The text of this hymn is in *Daniel* ii. p. 345; *Simrock*, p. 110; the *Corolla Hymnorum*, Cologne, 1806, p. 17, and is of unknown authorship and date. *Bäumker*, i. p. 495, cites it as in the *Sirenes Symphoniacae*, 1678. Dr. Neale dates it, in common with "Exite, Sion filiae, Videte, &c.," as being:—

"Clearly of the very latest date: certainly not earlier than the sixteenth, it may be the beginning of the seventeenth, century. Their intensely subjective character would be a sufficient proof of this: and their rhyme equally shows it. Feminine double rhymes, in almost all mediaeval hymns, are reserved for trochaic measures;—their use, as here, in iambics, gives a certain impression of irreverence which it is hard to get over. Notwithstanding the wide difference between these and mediaeval hymns, they possess, I think, considerable beauty, and perhaps will be more easily appreciated by modern readers." *Med. Hys.*, 3rd ed., 1867, p. 214.

[W. A. S.]

Translations in C. U.:—

1. Raise, raise thine eye a little way. By J. M. Neale, appeared in the 1st ed. of his *Med. Hys.*, 1851, p. 148, in 7 st. of 7 l., being the first translation of this hymn into English. It is somewhat altered in the *Hymnary*, 1872, No. 248.

2. O Sinner, lift the eye of faith, is the above translation, in an altered form, made by the Compilers of *H. A. and M.*, and included in that collection in 1861. Concerning the alterations, Dr. Neale says in his 2nd ed. of the *Med. Hys.*, 1863, that "the alteration of the two trochaic into iambic lines" is "an improvement on the original metre." Although thus commended by Dr. Neale, the use of this form is almost exclusively confined to *H. A. and M.*

3. O Sinners, lift your eyes and see. By F. Pott, in his *Hymns*, &c., 1861, No. 189, in 6 st. [J. J.]

Atwood, Henry Adams Sergison, M.A., b. Jan. 13, 1800, educated at Queen's Coll., Oxford, graduating in 1822. He was successively Curate of Kenilworth, Chaplain to the Bishop of Lichfield, and Vicar, in 1839, of Ashleworth, Gloucestershire. In 1837 he published *Hymns for Private or Congregational Use, for every Sunday in the year.* He d. in 1877.

Auber, Harriet, daughter of Mr. James Auber, b. in London, Oct. 4, 1773. During the greater part of her quiet and secluded life she resided at Broxbourne and Hoddesdon, Herts, and died at the latter place on the 20th Jan., 1862. Miss Auber wrote devotional and other poetry, but only a portion of the former was published in her *Spirit of the Psalms*, in 1829. This collection is mainly her work, and from it some useful versions of the Psalms have been taken and included in modern hymn-books, about 20 appearing in Spurgeon's *O. O. H. Bk.*, 1866. Miss Auber's name is widely known, but it is principally through her exquisite lyric, "Our blest Redeemer, ere He breathed," and the Epiphany hymn, "Bright was the guiding star that led." (For criticism of her work, see **English Psalters**, §. 17.)

In addition to these and other hymns by Miss Auber, which are annotated under their respective first lines, the following are also in C. U., but principally in America:—

1. Arise, ye people, and adore. *Easter.*
2. As Thy chosen people, Lord. *Ps. lxviii.*
3. Can guilty man indeed believe? *Ps. xciv.*
4. Delightful is the task to sing. *Ps. cxlvii.*
5. Father of Spirits, Nature's God. *Ps. cxxxi.*
6. Hail, gracious Source of every good. *Ps. lxv.*
7. Hasten, Lord, the glorious time. *Ps. lxxii.*
8. Jehovah reigns, O earth, rejoice. *Ps. xcvii.*
9. Join, all ye servants of the Lord. *H. Scriptures.*
10. Jesus, Lord, to Thee we sing. *Ps. cx.*
11. O all ye lands, rejoice in God. *Ps. lxvi.*
12. O God our Strength, to Thee the song. *Ps. lxxxi.*
13. O praise our great and gracious Lord. *Ps. lxxviii.*
14. On thy church, O power divine. *Ps. lxvii.*
15. Sweet is the work, O Lord. *Sunday.*
16. That Thou, O Lord, art ever nigh. *Ps. lxxv.*
17. The Lord, Who hath redeemed our souls. *Ps. xxxi.*
18. When all bespeaks a Father's love. *Ps. xi.*
19. When dangers press and fears invade. *Ps. lxii.*
20. Who, O Lord, when life is o'er. *Ps. xv.*
21. Whom have we Lord, in heaven, but Thee. *Ps. lxxiii.*
22. Wide, ye heavenly gates, unfold. *Ascension.*

23. With hearts in love abounding. *Ps. xlv.*
24. With joy we hail the sacred day. *Sunday.*
25. Vainly through the night the ranger. *Ps. cxxvii.*

All these psalm-versions and hymns are from her *Spirit of the Psalms.* London, 1829. [J. J.]

Auctor beate saeculi. [*Love of Jesus.*] This hymn is of unknown authorship and date. It is for the Feast of the Sacred Heart of Jesus; for which Feast in some eds. of the *Rom. Brev.* later than 1735 there are two distinct offices with different hymns; the day of observance being that following the Octave of Corpus Christi (viz. Friday before the 3rd Sunday after Whitsunday). *Auctor beate saeculi* is the hymn at second Vespers in the *first* office when the Feast is kept on its own day, and with the rank of a greater double; and at *both* Vespers when the Feast is transferred, or kept with the rank of a double of the first or second class, the reason being that in the former case the *first* Vespers are superseded by the second Vespers of the Octave of Corpus Christi. In England the *first* office is appointed to be said on the Sunday after the Octave of Corpus Christi, with the rank of a double of the second class; religious orders, as a rule, observing it on the Friday succeeding that Octave, thus the hymn occurs at both Vespers. In addition to modern eds. of the *Rom. Brev.* the full text is given in *Daniel*, iv. p. 311, but without note or comment. [W. A. S.]

Translations in C. U. :—

1. Jesu, Creator of the world. By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 116, and in his *Hymns and Poems*, 1873, p. 66, in 6 st. of 4 l. This *tr.* is found in several collections, at times slightly altered, but generally as rendered by Caswall.

2. O Thou, by Whom the worlds were framed. This is based upon Caswall's *tr.* It is No. 347 in *Kennedy*, 1863; and, altered to "Thou blest Redeemer of the world," No. 82 in *Sarum*, 1868. In the latter it is appointed for "Sexagesima."

Audi, benigne Conditor. *St. Gregory the Great.* [*Lent.*] This hymn is given in St. Gregory's *Works* (see Migne's *Patrologia, tom.* 78, *col.* 849, 850.) In the *Roman Brev.* 1632 it occurs, almost unaltered, as the hymn at Vespers on the Saturday before the 1st Sun. in Lent, to the Saturday before Passion Sunday (the last exclusively), when the Ferial Office is said, Sundays included. In the *Hymn. Sarisb.* Lond., 1851, it is given as the hymn at Lauds on the 1st Sun. in Lent, and daily to the 3rd Sun. In *York* and *St. Alban's*, it is the hymn for the first four Saturdays in Lent and the following Sundays at Vespers. At *Canterbury* (from a MS. at Lambeth, No. 538, of the 15th cent. which states "these are the offices to the observance of which every monk of Christ Church, Canterbury, is held bound"), it is on Saturdays and Sundays, in Lent, at Vespers. At *Evesham*, 1st and 2nd Sun. at Vespers, and at *Worcester* and *St. Andrew-de-Bromholm (Norfolk)*, it is set down as a Vesper hymn in Lent. In the *British Museum* it is found in three MSS. of the 11th cent. (Harl. 2961, f. 236 b; Vesp. D. xii., f. 51; Jul. A. vi., f. 45). In the *Latin Hys. of the Anglo-Saxon Church* 1851, p. 62, it is from an 11th cent. MS. at Durham. The text is also in *Daniel*, i., No. 149, and with additional notes at iv. p. 121; in *Wackernagel*, i., No. 100; Card. Newman's *Hymni Eccl.*, 1838 and 1865, and others. [W. A. S.]

Translations in C. U. :—

1. Father of mercies, hear, Thy pardon, &c. By Bp. G. W. Doane, 1st pub. in his *Songs by the Way*, 1824, from whence it passed into Hall's *Mitre*, 1836; Cooke & Denton's *Hymnal*, 1853; the *Sarum*, 1868; *New Mitre*, 1875; *Kennedy*, 1863, No. 394, and others. (Orig. *tr.* in *Songs by the Way*, ed. 1875.) This *tr.* is sometimes attributed, as in Miller's *Singers & Songs*, p. 12, to Dr. Neale, in error.

2. Thou loving Maker of mankind. By E. Caswall, from the *Rom. Brev.* text. Appeared in his *Lyra Catholica*, 1849, p. 70, in 5 st. of 4 l., and again in his *Hymns & Poems*, 1873, p. 39. It is given in several Roman Catholic and other collections, and altered as, "O loving Maker of mankind," in the *Hymnary*, 1872, No. 211.

3. Benign Creator, hear. By W. J. Blew, from the *Paris Brev.*, printed on broadsheet for use in his church, circ. 1850, and pub. in his *Church Hy. & Tune Bk.*, 1852, in 5 st. of 4 l.

4. O Maker of the world, give ear. By J. M. Neale. Appeared in the *Hymnal N.*, 1852, from whence it passed into Murray's *Hymnal*, 1852, and several later collections.

5. Father of Mercies, hear, Before Thy throne, &c. By J. A. Johnston. Contributed to his *English Hymnal*, 1852 to 1861, in 5 st. of 4 l.

6. O Merciful Creator, hear, Regard our, &c. By J. D. Chambers, in his *Lauda Syon*, 1857, i. p. 129, in 5 st. of 4 l. This has been repeated in the ed. of 1866; in Dr. Irons's *Hymns*, 1866; the *People's H.*, 1867, &c.

7. O Merciful Creator, hear, To us in pity, &c. This rendering in *H. A. & M.*, 1861 and 1875, Pott's *Hymns*, 1861, *Ch. Hys.*, 1871, &c., is a cento from the *trs.* of Neale, Chambers, and others. It is said in the Index to *H. A. & M.* to be by the "Rev. J. M. Neale, D.D., and Compilers: from the Latin." It seems from Mr. Ellerton's note in *Ch. Hymns*, that the Rev. F. Pott was one of those "Compilers," and that to him this arrangement is mainly due.

8. O gracious Father, bend Thine ear. Two hymns, beginning with this same stanza, are in C. U. (1) in the *Parish H. Bk.* 1863; and (2) in Chope's *Hymnal*, 1864. The latter is the *Parish H. Bk.* text, with another st. (ii.).

Translations not in C. U. :—

1. O Merciful Creator! hear our prayer. By *Drummond*, 1619, in Heber's *Hymns*, 1827.
2. Thou gracious Author of our days. *J. Chandler*, 1837.
3. Hear, our all-gracious Father, hear. *Mant*, 1837.
4. Merciful Maker, hear our call. *Williams*, 1839.
5. Gracious Creator, hear. *Copeland*, 1848.
6. Father of Mercies, pitying hear. *Rorison*, 1851.
7. O merciful Creator, heed. *Hewett*, 1859. [J. J.]

Audi nos, Rex Christe. *Anon.* [*Processional.*] 1st pub. from a MS. of the 11th cent. at Clermont, by Du Méril, in his *Poésies Populaires Latines du moyen âge*, Paris, 1847, pp. 56–58, together with an extensive note.

The text was repeated by *Daniel*, iv. p. 171, with reference to Du Méril. It is a Pilgrim's song, and as such it might be used as a Processional. Dr. Neale has printed Du Méril's text (without the various readings) in his *Hymni Ecclesiae*, 1851, p. 227; and Mr. Ellerton (with the readings) in his *Notes on Church Hymns*, 1881, No. 440, where he falls into the error of giving the date of the *first*, 1843, instead of the *second*, 1847, volume of Du Méril's work. [W. A. S.]

Translations in C. U. :—

1. **O Christ, our King, give ear.** By J. M. Neale, 1st pub. in his *Med. Hymns*, 1851, in 8 st. of 3 l. including the chorus. The S. P. C. K. *Ch. Hymns*, 1871, No. 440, omits the chorus and st. ii.

2. **O blessed Trinity,** No. 299, in the *Hymnary*, is Dr. Neale's rendering expanded into 7 st. of 6 l. It was designed as a Processional for the Rogation Days.

Audimur: almo Spiritus. *C. Coffin.* [*Whitsuntide.*] From his *Hymni Sacri*, Paris, 1736, p. 57, as a Hymn for Whitsuntide. In the revised *Paris Breviary*, 1736, it is the Hymn for Lauds at Whitsuntide; as also in Lyons and other modern French Breviaries. Text in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. The *tr.* in C. U. is :—

Lo, the Father hears our prayer. By C. S. Calverley, made for and 1st pub. in the *Hymnary*, 1872, No. 321.

Translations not in C. U. :—

1. Our prayer is heard; the holy Dove. *J. Chandler*, 1837.
2. Now our prayers are heard on high. *I. Williams*, 1839.
3. We are heard: the gentle Spirit. *Blew*, 1852.
4. Our prayers are heard: the Spirit blest. *Chambers*, 1857.

Auf, auf, ihr Reichsgenossen. *Johann Rist.* [*Advent.*] 1st pub. in his *Sabbatische Seelenlust*, Lüneburg, 1651, p. 4, in 12 st. of 8 l., entitled, "On the Gospel of the First Sunday in Advent, which is written by the Holy Evangelist Matthew in his Gospel at the 21st Chapter." Included as No. 16 in the Leipzig *Vorrath*, 1673, and recently as No. 1 in the *Unv. L. S.*, 1851.

Translations in C. U. :—

1. **Arise, the Kingdom is at hand.** A *tr.* of st. i.–iii., ix., xii. by Miss Winkworth in the 2nd series, 1858, of her *Lyra Ger.*, p. 4, and repeated as No. 22 in her *C. B. for England*, 1863. Included in full as No. 438, in J. L. Porter's *Coll.*, 1876. The *trs.* of ll. 1–4 of st. i.–iii., xii. were included as No. 66 in Boardman's *Coll.*, Philadelphia, 1861, and an adaptation in 7 st. of C. M., as No. 115 in the Pennsylvanian Luth. *Ch. Bk.*, 1868.

2. **Arise, ye heirs of glory.** A *tr.* of st. i., iii., xii., signed F. C. C. as No. 7 in Dr. Pagenstecher's *Coll.*, 1864.

3. **Awake! sons of the Kingdom, the King, &c.** A *tr.* of st. i.–iii., ix.–xii. based on Miss Winkworth's *tr.* of the same, as No. 16 in the Ohio Luth. *Hymnal*, 1880. [J. M.]

Auf, auf, weil der Tag erschienen. *J. A. Freylinghausen.* [*Advent.*] 1st pub. as No. 1 in his *Neues geistreiches G. B.*, 1714, in 11 st. of 7 l., reprinted in Grote's ed. of his *Geistliche Lieder*, 1855, p. 1, and included as No. 129 in the Berlin *G. L. S.* ed. 1863.

Translations in C. U. :—

1. **Wake! the welcome day appeareth.** A good *tr.*, omitting st. vii., viii., by Miss Cox in her *Sac. H. from the German*, 1841, p. 3, and repeated with st. ix. slightly altered in her *H. from the German*, 1864, p. 23. Her *trs.* of st. i.–iv., xi., were included as No. 17 in Rorison's *Coll.* 1851; of st. i., iii., vi., x., as No. 233, in Hedge and Huntington's *Coll.*, 1853, and Robinson's *Songs for the Sanctuary*, 1865, No. 1176; and of st. i.–iv., xi., in J. L. Porter's *Coll.*, 1876, No. 404.

2. **Wake, oh wake, the day ariseth.** A *tr.* of st. i., iv., xi., by *A. T. Russell*, as No. 31 in his *Ps. & Hymns*, 1851. [J. M.]

Aufer immensam, Deus, aufer iram. [*National Fast.*] 1st pub. in *Vermanung an gantze Deutsche Nation*, Wittenberg, 1541, and included, altered, in *Hymni aliquot sacri, etc., Collectore Georgio Thymo*, 1552, where it is marked as "author uncertain." Thence in *Wackernagel*, i. p. 271, in 8 st. of 4 l. It has been *tr.* into English through "Nimm von uns, Herr, du treuer Gott," a free *tr.*, in 7 st. of 6 l., by Martin Moller in his *Meditationes Sanctorum Patrum*, Görlitz, 1584, entitled "A beautiful daily prayer in all time of need." Thence in *Wackernagel*, v. p. 56, and as No. 579 in the *Unv. L. S.*, 1851.

The *trs.* are: (1) "Remove from us, O faithful God," by J. C. Jacobi, 1722, p. 123 (ed. 1732, p. 188, altered). (2) "Think on Thy Son's so bitter death," a *tr.* of st. vi. "Gedenk an dein Sohn's bittern Tod," as No. 398 in pt. ii., 1746, of the *Moravian H. Bk.* (ed. 1754, pt. i., No. 218). [J. M.]

Auferstehn, ja auferstehn wirst du. *F. G. Klopstock.* [*Burial of the Dead.*] This beautiful little poem, hardly to be called a hymn, on the Resurrection of the Body, was written after the death, on Nov. 28, 1758, of his first wife, Meta Moller, and 1st pub. in his *Geistliche Lieder*, vol. i., Copenhagen, 1758, p. 80, in 5 st. of 5 l. It was sung by the assembled thousands when, on March 22, 1803, he was laid to rest at Meta's side in the churchyard of Ottensen, near Altona. Commonly used also at Easter. Included as No. 1512 in the Berlin *G. L. S.* ed. 1863. The *tr.* in C. U. is :—

Thou my dust awaking from brief rest, by A. T. Russell, as No. 257 in his *Ps. & Hymns*, 1851, in 5 st. Rather based on the German than an exact translation. Included, beginning "Thou wilt raise our bodies from brief rest," as No. 744 in *Kennedy*, 1863.

Translations not in C. U. :—

(1) "Yes! soon away shall death's deep slumbers roll," by Sir J. Bowring in his *Hymns*, 1825, No. 99. (2) "Yes! thou wilt rise, wilt rise as Jesus rose," in W. Nind's *Odes of Klopstock*, 1848, p. 309. (3) "Arise, yes, yes, arise, O thou my dust," in Dr. A. Baskerville's *Poetry of Germany*, 1854 (ed. 1876, p. 25), and thence in the Gilman-Schaff *Lib. of Rel. Poetry*, ed. 1883, p. 774. (4) "Thou shalt rise! my dust thou shalt arise," by Miss Borthwick in *H. L. L.* 1855 (1862, p. 165, 1884, p. 128), and altered in Schaff's *Christ in Song*, 1869, p. 652 (ed. 1879, p. 520). (5) "Rise thou shalt, yes, rise," by J. S. Stallybrass, in the *Tonic Sol-fa Reporter*, July, 1857. (6) "Rise again! yes, thou shalt rise again, my dust,"

by Miss Fry, 1859, p. 172. (7) "Arise again, arise again," in C. S. Bere's *Garland of Songs*, 1861 (later eds. p. 29). (8) "Rise again! yes, rise again wilt thou," by Miss Winkworth, 1869, p. 333. [J. M.]

Augusta, Johann, seems to have been born at Prag about the year 1500. He was consecrated Bishop of the Bohemian Brethren in 1532, became president of their "select council" in 1537, and d. at Jung-Bunzlau, Bohemia, Jan. 13, 1572. Two of his hymns, written in Bohemian, have passed into English through the German as follows:—

i. Aj jak jsou milí tvoji příbytkové. [*The Christian Church.*] Founded on Ps. lxxxiv. In the Bohemian Brethren's *H. Bk.*, 1559, f. 166, in 18 st. *Tr.* into German by J. Geletzky in the *Kirchengeseng*, Prag, 1566, and thence in *Wackernagel*, iv. p. 355, beginning "O wie sehr lieblich sind all dein Wohnung." *Tr.* from the German by J. Gambold as No. 269 in pt. i. of the *Moravian H. Bk.*, 1754 (1849, No. 763), beginning, "How amiable Thy habitations are."

ii. Budiž veleben Pán Bůh náš pochválen. [*The Christian Church.*] Founded on Ps. xlviii. In the Bohemian Brethren's *H. Bk.*, 1561. f. 168, in 8 st. *Tr.* into German by P. Herbert in the *Kirchengeseng*, 1566, and thence in *Wackernagel*, iv. p. 420, beginning, "Gott woll'n wir loben." The *trs.* from the German are (1) "Praise our God gracious," by J. Gambold, as No. 268 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Praise God for ever," as No. 491 in the *Moravian H. Bk.*, 1789 (1849, No. 761). [J. M.]

Aurea luce et decore roseo. [*SS. Peter and Paul*]. This hymn is probably of the 6th cent. It has generally been ascribed to Elpis, wife of the philosopher Boethius; but *Mone*, on the ground that it is not in classical metre, thinks that this is improbable. *Mone's* text, No. 684, is from MSS. of the 14th and 15th cent. *Daniel*, i., No. 137, gives the text in 6 st., along with the *Roman Breviary* version; with further notes at iv. pp. 164, 371, including readings from a 9th cent. MS. at Bern. Among the *British Museum* MSS. it is found in two of the 11th cent. (Vesp. D., xii. f. 85 b.; Jul. A., vi. f. 55). The text of an 11th cent. MS. at Durham is given in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 105.

This hymn is found in many Breviaries, *e.g.*, the older *Roman*, the *York*, and the *Sarum*, assigned to the vigils of SS. Peter and Paul, &c. St. iii. for St. Peter, beginning, "Jam bone pastor Petre," was used separately for the festivals of St. Peter's Chair and St. Peter's Chains. St. iv. for St. Paul, beginning, "Doctor egregie, Paule," was also used separately for the festivals of his Conversion, &c.

In the revised *Roman Breviary*, 1632, it was considerably altered, st. i. beginning "**Decora lux aeternitatis auream;**" st. iii. beginning "**Beate pastor Petre;**" and st. iv. beginning "**Egregie doctor Paule.**" This form is also in *Daniel*, i., No. 137. [J. M.]

Translations:—

1. Aurea luce et decore roseo. This has been *tr.* by J. D. Chambers in his *Lauda Syon*, pt. ii., 1866, as "With golden splendour bright." This, in a form so altered as almost to constitute a new *tr.*, was given in the *Antiphoner & Grail*, 1880, and the *Hymner*, 1882, No. 116: as "With golden splendour, and with roseate loveliness."

2. Decora lux aeternitatis auream. *Tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 159, and his *Hymns*, 1873, p. 87, as "Bathed in Eternity's all-beauteous beam;" and by F. W. Faber in his *Jesus & Mary*, &c., 1849, as "It is no earthly summer's ray." This latter *tr.* is adopted by some Roman Catholic hymn-books for Missions and Schools, and is also in the Marquess of Bute's ed. of the *Rom. Brev.*, 1879.

3. Beate pastor Petre clemens accipe. *Tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 128, and his *Hymns*, 1873, p. 70. This *tr.* is adopted by the Marquess of Bute, *Rom. Brev.*, 1879, as "Peter, blest Shepherd, hearken to our cry."

4. Egregie doctor Paule mores instrue. *Tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 129, and *Hymns*, 1873, p. 71, as "Lead us, great teacher Paul, in wisdom's ways." Also adopted by the Marquess of Bute. [J. J.]

Aurora jam spargit polum. [*Saturday Morning.*] This hymn is ascribed to St. Ambrose; but, not being quoted by early writers, it is not received as *certainly* genuine by the Benedictine editors; it may be his nevertheless. It is the Hymn at Lauds on Saturdays in the *Roman Brev.*, 1632, when the Ferial Office is said, from the Sunday after the Octave of the Epiphany to the first Sunday in Lent, and from the Octave of Corpus Christi to Advent. For the text in the *Rom. Brev.*, placed in juxtaposition with the original version, see *Daniel*, No. 47. See also the editions of St. Ambrose (Migne's *Patrol.*, tom. 17, the fourth and last of the works of that Father). Also in *Thomasius*, ii. p. 413, *Clichtoveus*, and others.

In the *Mozarabic Breviary*, ed. 1775, it is given among the hymns as "A hymn to be said on Saturdays in Lent at Matins." (*Migne's Patrol.*, tom. 86, col. 897.) In the *Hymnarium Sarisburiense*, Lond., 1851, p. 58, it is given as the hymn for Ferial Offices on Saturdays at Lauds from the Sunday after the Octave of the Epiphany to Lent, and from the Octave of Corpus Christi to Advent. *York*, *Hereford*, *Evesham*, &c., appear to have had the same use. (See p. 43, where the Sunday after the Octave of the Epiphany is called the Sunday *Domine, ne in irâ*, from the beginning of the responsory after the first Lesson at Matins: so the Sunday *Deus omnium* is named from a responsory at Matins on the Sunday after the Octave of Corpus Christi.) The variations of *York*, *Worcester*, *Evesham*, &c., are also given in that work. It is also in three MSS. of the 11th cent. in the *British Museum* (Harl. 2961, f. 225; Vesp. D. xii., f. 25 b; Jul. A. vi., f. 30 b), and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, from an 11th cent. MS. at Durham.

Mone, i. p. 372, cites it as in a MS. in the Town Library at Trier, probably of the 8th century; and *Daniel*, iv. p. 40, refers to a Rheinau MS. of the 10th cent. now at Zürich, in which it is also found.

The text of this hymn is also given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; Macgill's *Songs of the Christian Creed and Life*, Lond., 1876; *Simrock*, p. 8; and by others. [W. A. S.]

Translations in C. U.:—

1. The morn has spread its crimson rays. By R. Campbell, from the *Rom. Brev.*, made for and 1st pub. in his *St. Andrew's Hymnal*, Edin., 1850, p. 73, in 6 st. of 4 l., and given in later Scottish Episcopal collections,

2. Dawn sprinkles all the East with light. Contributed to the *Hymnal N.*, 1852, in 4 st. of 4 l. It is also No. 13 of Skinner's *Daily Service Hymnal;* and as "Dawn purples all the east with light," in the *Hymnal* of the American Protestant Episcopal Church, 1872. From the fact of its appearing in the *Hymnal N.* it has usually been attributed to Dr. Neale. On his own authority this is an error. ("S. MSS.")

3. Now morn is o'er the zenith spread. By J. D. Chambers, from his *Lauda Syon*, 1857, p. 33, into the *People's H.*, 1867, No. 432, in 4 st. of 4 l.

Translations not in C. U.:—

1. With dawn's faint streaks the heaven, &c. *Mant*, 1837.
2. Forth from the glorious eye of morn. *Hymn. Anglic.* 1844.
3. Morn lights up earth's canopy. *Bp. Williams*, 1845.
4. The dawn is sprinkling in the east. *Caswall*, 1849.
5. The dawn is dappling o'er the sky. *Copeland*, 1848.
6. Now morning sprinkles all the sky. *Macgill*, 1876.

[J. J.]

Aurora lucis dum novae. *N. Le Tourneaux.* [*Easter.*] In the revised *Paris Breviary*, 1736, this hymn is appointed as the hymn at Lauds on the Sunday after Easter-day, and afterwards at Lauds in the Ferial Office from Easter to the Ascension. The text is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. It is *tr.* as:—

1. Morn's roseate hues have decked the sky. By Wm. Cooke, written for the *Hymnary*, and included therein, 1872, No. 267. From the *Hymnary* it passed into Thring's *Coll.*, 1882, No. 200. The refrain is not in the original.

2. O come, and with the early morn. By Bp. J. R. Woodford, in *Hys. for the Christian Seasons*, 2nd ed., 1855; the *Parish H. Bk.*, 1863, No. 55, &c.

Translations not in C. U.:—

1. The new morn hath risen. *I. Williams*, 1839.
2. The orient beams of Easter Morn. *J. D. Chambers*, 1857.

[J. J.]

Aurora lucis rutilat. [*Easter.*] This hymn is ascribed to St. Ambrose, but was not received among his undoubted works by the Benedictine editors. (See Migne's *Patrol.*, tom. 17; the 4th vol. of the works of St. Ambrose.) It *may* be his; but is not specially referred to as such by any early writer.

The text is in *Daniel*, i., No. 79 (the revised *Roman Breviary* version being given side by side with the original), who says it may be found *everywhere in old Breviaries, but for the most part mutilated.* It is No. 19 of the *Junius* MS. of the 8th cent., and *Mone*, No. 141, has it from a MS. of the Abbey of Reichenau of the beginning of the 9th cent., and from later MSS. at Karlsruhe, &c. Amongst the *British Museum* MSS. it is in two of the 11th cent. (Vesp. D. xii., f. 70; Jul. A. vi., f. 49); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, p. 84, it is printed from an 11th cent. MS. at Durham.

It will be found in the *Hymn. Saris.* Lond., 1851, pp. 94, 95; headed "Ad Matutinas, Quotidie usque ad Ascen. Dom.," "At Matins, daily, to the Ascension of the Lord" (i.e. commencing on Low Sunday, the Octave of Easter). This part ends at line 20. Then follows, at Lauds, *Sermone blando Angelus* (to end). So the *York* use. At *Canterbury, St. Alban's, St. Andrew de Bromholm* (Norfolk), it would appear that *Aurora lucis* was said at Lauds entire. *Worcester* says "*Sermone blando Angelus* dicitur cum *Aurora:*" the two hymns are said one with the other: one, it may be, at Matins, the other at Lauds.

In the *Mozarabic Breviary* (Toledo, 1502, f. 297) it is given as the Hymn in the "Ordo Primi" in Easter-tide.

The revised version of this hymn, made for the *Roman Breviary*, 1632, begins **Aurora coelum purpurat:** and is therein divided as follows: (1) Lines 1–16 of the original became in a revised form the hymn for the Ferial Office at Lauds from Low Sunday to (exclusively) the Ascension; (2) Lines 17–32 of the entire hymn, *Tristes erant Apostoli* (with doxology of eight lines) are assigned to the *Common of Apostles and Evangelists in Easter-tide* (*Tempore Paschali*) at 1st and 2nd Vespers and at Matins; (3) Lines 32 to end, *Paschale mundo gaudium* (in the original *Claro Paschali gaudio*), to Lauds of the same *Common of Apostles and Evangelists.* This division of the latter part, for the *Common of Apostles and Evangelists*, was made by Pope Pius V. (Gavanti, *Thes. Sacrorum Rituum.*)

[W. A. S.]

In annotating the translations of this hymn, for the sake of unity and clearness, two divisions are given: (i.) *Trs.* of the *Original Text* (sometimes with variations), and (ii.) those *trs.* which are from the *Roman Breviary.*

I. The Original Text.

In rendering the hymn into English some translators have given the text in full, whilst others have taken a part only. Those in full, together with their use in modern hymnals, are:

i.—i. Aurora lucis rutilat. "Light's glittering morn bedecks the sky."

ii. Sermone blando Angelus. "With gentle voice the angel gave."

This *tr.* by Dr. Neale, in two parts, was published in the *Hymnal N.*, in 1852, and continued in later editions. Pt. i. consists of lines 1–20, and 4 lines, and a doxology not in the original, but in the *Sarum Brev.*, pt. ii. of lines 21–44, and the closing lines of pt. i. repeated.

In 1861, the Compilers of *H. A. & M.* gave this rendering in that collection with rather extensive alterations, and rearranged in three parts, thus:—

i. Aurora lucis rutilat. "Light's glittering morn bedecks the sky."

ii. Tristes erant Apostoli. "The Apostles' hearts were full of pain."

iii. Claro Paschali gaudio. "That Eastertide with joy was bright."

To these were added a stanza, and doxology as in the *Sarum Brev.*, to be sung at the end of each part:—

Quaesumus, Auctor omnium. "O Lord of all, with us abide."

Gloria Tibi Domine. "All praise be Thine, O risen Lord,"

In the annotated edition of *H. A. & M.*, Mr. Biggs has given the Latin text from the *Sarum Breviary*. It is a reprint of the original with the addition of the last eight lines.

This *H. A. & M.* text was included, with omissions and further alterations, in *Kennedy*, 1863, No. 691, in two parts :—

i. Aurora lucis, &c. "Light's glittering dawn."

ii. Claro Paschali gaudio. "That Eastertide with joy was bright."

In 1864 Mr. Skinner gave Dr. Neale's rendering with omissions, but without alterations in the text, in his *Daily Service Hymnal*, No. 127.

i. Aurora lucis, &c. "Light's glittering morn bedecks the sky."

ii. Claro Paschali gaudio. "In this our bright and Paschal day."

Dr. Neale's rendering is also included in the *Hymnary*, 1872, altered by the editors, and divided into three parts :—

i. Aurora lucis. "The glittering morn bedecks the sky."

ii. Tristes erant Apostoli. "Deep sorrow on the Apostles came."

iii. Claro Paschali gaudio. "Joy dawned again on Easter-day."

2. A second *tr.* of the full text was published by J. D. Chambers in his *Lauda Syon*, &c., 1857, pp. 182–185, in two parts :—

i. Aurora lucis. "Light's very morn its beams displays."

ii. Sermone blando. "In accents soft the Angel said."

This translation, as a whole, is not in congregational use, but portions are given in centos yet to be noted.

3. Sermone blando. "With gentle voice the Angel gave." This rendering of lines 21–44, and the 8 lines from the *Sarum Brev.*, was given in the *Salisbury H. Bk.*, 1857, No. 103. It is mainly an alteration of Neale's *tr.*, and probably by J. Keble.

4. Aurora lucis. "Now dawning glows the day of days," by Professor F. J. A. Hort, was written in 1858, for and pub. in the Rev. J. Ellerton's *Hymns for Schools & Bible Classes*, 1859, No. 34, in two parts :—

i. Aurora lucis. "Now dawning glows the day of days."

ii. Tristes erant. "Sad the eleven apostles sate."

With very slight alterations, pt. i. was included in *Church Hymns*, No. 130.

5. Aurora lucis. "The dawn of light breaks o'er the sky." An altered form of Dr. Neale's *tr.* of lines 1–16 and the 8 concluding lines from the Sarum Brev. was included in *Hymns fitted to the Order of C. P.* by Rev. F. Pott, 1861, No. 89.

Translations not in C. U. :—

In addition to the foregoing there are also translations which have not come into common use. These include :—

(1) i. *Aurora lucis.* "The ruddy dawn is breaking." ii. *Sermone blando.* "With gentle speech the Angel." This rendering is by the Rev. W. J. Blew, and appeared in his *Church Hymn and Tune Book*, 1852. Each part is given as a separate hymn, and includes the 8 lines from the *Sarum Brev.*

(2) *Aurora lucis.* "The day-spring fair of light, &c.," by *Mr. A. J. B. Hope* in his *Hys. of the Ch.* 1844, comprising lines 1–20, and the *Sarum* ending as above.

(3) *Aurora lucis.* "Heaven with rosy morn, &c.," by *Bp. John Williams* (America), appeared in his *Ancient Hymns of Holy Church.* Hartford [America], 1845. It embraces the same lines as that of Mr. Hope.

II. The Roman Breviary text.

As the divisions of the text in the *Roman Breviary* have been strictly adhered to by translators, it will simplify our work by annotating those translations in the same order.

1. *Aurora coelum purpurat.*

1. This holy morn, so fair and bright. By J. Chandler, appeared in his *Hymns of the Primitive Church*, 1837, pp. 77–8, Latin text, pp. 197–8. In this form it is not in common use ; but altered in his *Hys. of the Church*, 1841, No. 44, to "Bright sunbeams deck the joyful sky," it was included in Dr. Hook's *Church School H. Bk.*, 1850, No. 84 ; the *Leeds H. Bk.*, 1853, No. 310 ; and the Bapt. *Ps. & Hys.* 1858 and 1880, No. 171. In the *Leeds H. Bk.* it is attributed to "Rose" in error.

2. Morning spreads her crimson rays. By Bp. Mant, in his *Ancient Hymns*, 1837, p. 55, and in the ed. 1871, p. 98. It was given as No. 43 in Stretton's *Church Hymns*, 1850.

3. The dawn is purpling o'er the sky. By W. J. Copeland, 1st pub. in his *Hymns for the Week*, 1848, p. 86, together with parts two and three.

4. The dawn was purpling o'er the sky. By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, pp. 98–9, and again in his *Hymns & Poems*, 1873, pp. 55–56. In 1860, it was included in the *Wellington College H. Bk.* ; in 1867, in the *People's Hymnal*, and also in other collections.

5. With sparkling rays morn decks the sky. By J. A. Johnston, in his *English Hymnal*, 1852, 1st ed., No. 107. It was replaced in the editions of 1856 and 1861 by : "Morn's glittering light bedecks the sky," No. 116, also by Mr Johnston.

6. The morning purples all the sky. By A. R. Thompson, of New York, contributed to Schaff's *Christ in Song*, 1870, p. 193. This is a free rendering, with an original refrain of four lines to each stanza.

Translation not in C. U. :—

Now morning purples all the skies. *Macgill*, 1876.

2. *Tristes erant apostoli.*

1. Th' Apostles wept with hearts forlorn. By W. J. Copeland, in his *Hymns for the Week*, &c., 1848, pp. 89–90. This was given in Stretton's *Church Hymns*, 1850, No. 46 ; in Murray's *Hymnal*, 1852, No. 59, and other collections.

2. When Christ, by His own servants slain. By E. Caswall, *Lyra Catholica*, 1849, pp. 205–6, and *Hymns & Poems*, 1873, p. 109.

3. In sorrow steep'd, with hearts forlorn. By J. A. Johnston, 1st pub. in his *English Hymnal*, 1852, No. 111., and again, rewritten, but with the same first line, in the 2nd ed., 1856, and the 3rd ed., 1861.

4. As mourns a widowed bride. By Archbishop Benson, written for and first published in the *Wellington College H. Bk.*, 2nd ed., 1863, where it is appointed for St. Philip and St. James's Day evening.

3. *Paschale mundo gaudium.*

1. A fairer sun is risen on earth. By W. J. Copeland, in his *Hymns for the Week*, 1848, pp. 91–92. It was included in Stretton's *Church Hymns*, 1850, No. 50 ; in Murray's *Hymnal*, 1852, No. 58, and other collections.

2. Now daily shines the sun more fair. By E. Caswall, in his *Lyra Catholica*, 1849, pp. 207–8, and *Hymns & Poems*, 1873, pp. 109–110. In 1863 it was given with alterations in the *Wellington College H. Bk.* and appointed for St. Mark's Day morning.

3. Now shines the sun with brighter ray. By J. A. Johnston, in his *English Hymnal*, 1852, No. 112. For the edition of 1856 it was rewritten by the translator as, "Bright rose the sun that Easter-day." This latter rendering was repeated in the ed. of 1861.

III. Centos.

1. Hymns and Anthems, by G. Rorison, 1851. In this collection, No. 85, "The Apostles wept with hearts forlorn" is thus composed: st. i.–iii., Copeland as above (*Tristes erant*) altered; st. iv.–vi. by Dr. Rorison.

2. The People's Hymnal, 1867. In this collection there are three centos from various translations: (1.) "In accents bland the Angel blest," No. 115. It is thus composed: st. i., ii., iii., v., vi., Chambers's *Lauda Syon*, altered; st. iv. and viii., J. M. Neale, from *Hymnal Noted;* st. vii., Chope's *Hymnal*, 1857, No. 83; later editions, No. 211, altered. (2.) "The Apostles' hearts with grief were filled." St. i., editors; st. ii.–v., Chambers, as above altered; st. vi., Chope's *Hymnal*, as above, altered; st. vii., J. M. Neale, as above. (3.) "In this our bright and Paschal day." St. i. and v., J. M. Neale, *H. Noted;* st. ii., iii., Chambers altered; st. iv., J. A. Johnston, altered. [J. J.]

Aurora vails her rosy face. *Ralph Erskine.* [*The Joys of Heaven.*] 1st pub. in his *Gospel Sonnets* (2nd ed., Edin., 1726), as section 6 of part v., entitled "The Song of Heaven desired by Saints on Earth," in 20 st. of 4 l. Of this 11 st., beginning with st. ii., "Happy the company that's gone," were included in the *Sac. Songs of Scotland*, 1860, (Edin., A. Elliott, p. 42). Re-written 1785 by John Berridge as No. 143 of his *Sion's Songs*, beginning "O happy saints, who dwell in light." (See Lord Selborne's *Bk. of Praise*, No. cxiii. and note thereto.) [J. M.]

Aus Lieb' verwundter Jesu mein. xvi. cent. [*Holy Communion.*] This appears in the *Christ. Cathol. G. B., Nach der Paderbornischen Edition*, 1726, p. 263, in 16 st. of 4 l.; among the hymns for Corpus Christi, as "A Sigh of Love to Jesus." In the *Geistreiches G. B.*, Berlenburg, 1720, No. 90, it has 9 st. In the *Trier G. B.* (R. C.), 1846, p. 120, it is in 6 st. It has been *tr.* as:—

O Jesu, pierced for love of me. In full from the *Trier G. B.*, signed "Sister M.," in *Lyra Eucharistica*, 1863, p. 252 (ed. 1864, p. 298), and thence as No. 535 in the *People's H.*, 1867. [J. M.]

Aus tiefer Noth schrei ich zu dir. *Martin Luther.* [*Ps. cxxx.*] This beautiful, though free, version of Ps. cxxx. was written in 1523. Ps. cxxx. was a great favourite with Luther, one of those he called Pauline Psalms —the others being Ps. xxxii., li., and cxliii. With its versification he took special pains, and the final result ranks with the finest of German Psalm versions. It first appeared in 4 st. of 7 lines in *Etlich cristlich lider*, Wittenberg, 1524, and in *Eyn Enchiridion*, Erfurt, 1524. The form now in use considerably altered, and with st. ii. rewritten as ii., iii., appeared in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524, in 5 st., was included as No. 1 in Luther's *Christliche Geseng zum Begrebnis*, Wittenberg, 1542, and since in almost all German hymn-books, as recently in the *Unv. L. S.*, 1851, No. 362. Both forms are included in Wackernagel's *D. Kirchenlied*, iii. pp. 7–8, and in Schircks's ed. of Luther's *Geist. Lieder*, 1854, pp. 66–68.

The fine melody (in the Irish *Ch. Hymnal* called *De profundis;* elsewhere, *Luther's 130th*, &c.) is possibly by Luther, and first appeared, with the 5 st. form, in 1524.

The hymn was sung, May 9, 1525, at the funeral of the Elector Friedrich the Wise in the Court church at Wittenberg; by the weeping multitude at Halle when, on Feb. 20, 1546, Luther's body was being taken to its last resting-place at Wittenberg; and again as the last hymn in the Cathedral at Strasburg before the city was captured by the French in 1681. St. v. comforted the last hours of Christian, Elector of Saxony, 1591, of Johann Georg I., Elector of Saxony, 1656, and of King Friedrich I. of Prussia, 1723 (*Koch*, viii. 211–216).

Translations in C. U. :—

1. Out of the deep I cry to Thee, My. A free *tr.* of st. i.–iii., v., by *B. Latrobe*, as No. 231 in the *Moravian H. Bk.*, 1789 (1849, No. 287). In 1848, it was given, slightly altered from the edition of 1826, and beginning "Out of the depths I cry to Thee, Lord, look," as No. 4 in the Dalston Hospital *H. Bk.* The text of 1826, unaltered save st. ii., ll. 3–4, was included as No. 440 in the Irish *Ch. Hymnal*, 1873.

2. From deep distress to Thee I pray. In full by Dr. H. Mills in his *Horae Germanicae*, 1845 (1856, p. 71). Thence as No. 70 in the Luth. Gen. Synod's *Coll.* 1850–52, and as No. 464 in *Temple Melodies*, N. Y., 1851.

3. Out of the depths, O Lord. A paraphrase in 12 st. of 6 lines by Miss Fry in her *H. of the Reformation*, 1845, p. 141. The doxology is from the gloria to the version of Ps. i. by L. Oeler, 1525. This gloria is appended to Luther as No. 1558 in Burg's *Breslau G. B.*, 1746. Her st. viii., iii., ix., iv., v., in order beginning—"Lord, let Thy people be," were included as No. 100, and st. vi., vii., beginning—"Lord, Thou hast given Thy faithful word," as No. 97 in Whittemore's *Suppl. to All H. Bks.*, 1860.

4. Out of the deep I cry to Thee, O Lord God, &c. A good and full *tr.* by *A. T. Russell* as No. 74 in his *Ps. & Hys.*, 1851. Included in full in Dr. Bacon's ed. of *Luther's Hymns*, 1884, p. 10, and, omitting st. iv., as No. 85 in the *New Zealand Hymnal*, 1872.

5. From depths of woe I raise to Thee. Good and full by R. Massie in his *M. Luther's Spiritual Songs*, 1854, p. 73. Thence unaltered as No. 64 in the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 150), and since in the *Scottish Hymnal*, 1870, the Scottish *Presb. Hymnal*, 1876 (omitting st. iv.), and the Canadian *Presb. H. Bk.*, 1880.

6. Out of the depths I cry to Thee, Lord God! oh hear my prayer. In full by Miss Winkworth in her *Lyra Ger.*, 1855, p. 65, and thence unaltered as No. 626 in the *Wes. H. Bk.*, 1875. The lines ll–4 of st. i., iii., v. form No. 548 in the Amer. Unitarian *Hy.* [*& Tune*] *Bk.*, Boston, 1868.

7. Out of the depths I cry to Thee, Lord God, O hear my wailing. A good but rather free *tr.*, as No. 215 in the *New Cong.*, 1859, and since as No. 501 in the *Meth. N. C.*, 1863, as No. 42 in Dr. Thomas's *Augustine H. Bk.*, 1866, and No. 119 in the Appendix of 1874 to the *Leeds H. Bk.* of 1853. Of this *tr.* st. ii.–v. are given in Dr. Dale's *English H. Bk.*, 1874, No. 483, as "Thy sovereign grace and boundless love."

8. Almighty God! I call to Thee. A good *tr.* omitting st. ii., included in the Amer. Episc. *H. for Ch. & Home*, 1860, No. 308, and repeated as No. 511 in the Amer. *Episc. Coll.*, 1871.

9. Out of the depths I cry to Thee, Lord hear me. Full and good, as No. 40 by Miss Winkworth in her *C. B. for England*, 1863, and repeated as No. 354 in the Lutheran General Council's *Ch. Bk.* 1868.

10. In deep distress I cry to Thee, O Lord, my God. A *tr.* of st. i., ii., v., signed F. C. C., as No. 184 in *Dr. Pagenstecher's Coll.*, 1864.

11. From lowest depths I cry to Thee. Full and good in E. Massie's *Sacred Odes*, vol. ii., 1867, p. 134, and thence as No. 251 in *J. L. Porter's Coll.*, 1876.

12. Out of the depths I cry to Thee, Lord, mark my lamentation, in full, based upon R. Massie as above, as No. 233 in the Ohio Luth. *Hymnal*, 1880.

Translations not in C.U.:—

(1) "Out of the depe cry I to the," by Bp. Coverdale, 1539 (ed. 1846, p. 577). (2) "Fra deip, O Lord, I call to the," in the *Gude and Godly Ballates* (ed. 1568, folio 57; ed. 1868, p. 98). (3) "Out of the deeps of long distress," by J. C. Jacobi, 1722, p. 61 (ed. 1732, p. 97, alt. and beginning "Out of the deeps of dark distress"). (4) "Guilty and vile, I call on Thee," by J. Anderson, 1846, p. 70 (1847, p. 84). (5) "From deep distress I cry to Thee, Oh," by Dr. J. Hunt, 1853, p. 104. (6) "From trouble deep I cry to Thee," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 682, and repeated altered in his *Exotics*, 1876, p. 101. (7) "From lowest deeps I cry, O God," by N. L. Frothingham, 1870, p. 183. (8) "From deep distress I cry to Thee; Lord listen," in the *Ch. of England Magazine*, 1872, p. 183. (9) "In deep distress I cry to Thee, Lord," in E. Walter's *Martin Luther*, 1884, p. 13. [J. M.]

Austin, John, born at Walpole, Norfolk, and educated at St. John's, Cambridge (cr. 1640). He became a Roman Catholic, entered Lincoln's Inn to study for the Bar: subsequently became a tutor, and finally devoted himself to literature. Died in London, 1669. (See **Early English Hymnody**, §. x.) His works include *The Christian Moderator, Reflections upon the Oaths of Supremacy*, and:—

Devotions in the Antient Way of Offices Containing Exercises for every day in the Week. 1668. This last work, through which Austin is associated with hymnody, attained a 2nd ed. in 1672, 3rd ed. 1684, and two 4th eds. 1685. (A second part, consisting of a *Harmony of the Gospels*, was also published, and is of excessive rarity. A third, according to Anthony à Wood, existed in MS.) It was a Roman Catholic Manual, and contained 43 hymns, 39 of which are in the first edition, and those added in the third edition are perhaps by the editor. A few of these were renderings from the Latin by R. Crashaw, altered and adapted by Austin. In 1686 it was adapted for members of the Church of England by Theophilus Dorrington, and again in 1687 by the Lady Susanna Hopton under the editorship of George Hickes, afterwards a Nonjuring Bishop. Of the 5th ed., 1717, of the last adaptation, a reprint was published by Masters in 1856. [W. T. B.]

Austin, William. A lawyer of Lincoln's Inn in the time of Charles I. His widow, Ann Austin, pub. in 1635, his

Devotionis Augustinianae Flamma. This contains 3 carols for Christmas Day, 3 poems for Good Friday, 1 for the Annunciation, and a poem by himself in anticipation of his own death. They are all of merit, and 4 may be found reprinted in *Days & Seasons*, 3rd ed., 1857, Lond., Mozley. In the Harleian MSS. Ralph Crane's *A Handful of Celestiall Flowers* contains other hymns, one of which, with Austin's initials, has been printed by Farr in his *Select Poetry of James I.* It begins, "What a gracious God have we." The popular carol—

"All this night bright Angels sing,
Never was such carolling."

No. xli. in Bramley and Stainer's *Christmas Carols, New & Old*, 2nd Series, is his—

"All this Night shrill Chauntecleere
Daye's proclaiming Trumpeter,"

the first of his "Carrols for Christmas-day."

Austin d. Jan. 16, 1633, and lies in the north transept of St. Saviour's, Southwark, where there is a stately monument representing him, his wife, and all his children, in the quaint fashion of those times. [W. T. B.]

Αὕτη ἡ κλητή. [Ἀναστάσεως ἡμέρα.]

Author of all in earth and sky. *A. M. Toplady.* [*Lent.*] 1st appeared in his *Poems on Sacred Subjects*, 1759, in 22 st. of 4 l. and entitled "The Prayer of King Manasses Paraphrased." It was subsequently included in his *Hymns*, &c., 1856, p. 83, and in Sedgwick's reprint of the *Hymns*, 1860. The hymn, "Bowed with the sense of sin I faint," is composed of st. xv.–xix. and xxi. of the original.

Author of faith, Eternal Word. *C. Wesley.* [*Faith.*] This poem is a paraphrase of Heb. xi. It appeared in 88 st. of 4 l. in *Hymns & S. Poems*, 1740, with the title "The Life of Faith." In 1780 J. Wesley gave st. i.–vi. as No. 92 in the *Wes. H. Bk.* (ed. 1875, No. 95). From the *Wes. H. Bk.* it has passed into most of the collections of the Methodist denominations in G. Britain and America, and also into other hymnals. Full orig. text in *P. Works*, 1868–72, vol. i. pp. 209–221. The poem as a whole, is criticised in the *Wes. Magazine*, 1839, p. 381.

Author of faith, on me confer. *C. Wesley.* [*Faith.*] From his *Hymns on the Four Gospels*, MS. dated 1765, and 1st pub. in the *P. Works*, 1868–72, vol. x. p. 310, and from thence was transferred to the revised ed. of the *Wes. H. Bk.* 1875, No. 805, the third stanza being omitted. It is based on St. Matt. xvii. 20, "If ye have faith as a grain of mustard seed," &c.

Author of faith, to Thee I cry. *C. Wesley.* [*Lent.*] This hymn was first printed as the first of six hymns at the end of a tract entitled *A short View of the Differences between the Moravian Brethren in England, and J. & C. Wesley*, 1745. In 1749 it was reprinted in *Hymns & S. Poems*, vol. i. No. 10, in 5 st. of 6 l. in the *Wes. H. Bk.* 1780, No. 114

(ed. 1875), and in the *P. Works*, 1868–72, vol. iv. p. 324. It has also passed from the *Wes. H. Bk.* into various collections both in G. Britain and America, sometimes reading "Author of faith, to Thee *we* cry." A cento from this hymn, beginning, "Christ bids us knock and enter in," is given in the American *Church Pastorals*, Boston, 1864. It is composed of st. iv. and ii. slightly altered.

Author of faith, we seek Thy face. *C. Wesley.* [*Intercession.*] The original hymn appeared in 9 st. of 4 l. as No. 64, in vol. ii. of *Hymns & S. Poems*, 1749, and is repeated in the *P. Works*, 1868–72, vol. v. p. 233. The abbreviated form in C. U. was included by J. Wesley in the *Wes. H. Bk.*, 1780, No. 446 (rev. ed. 458). It consists of st. i.–v. and vii. It is found in various collections in G. Britain and America.

Author of friendship's sacred tie. *C. Wesley.* [*Friendship.*] 1st pub. in *Hymns and Sacred Poems*, 1749, vol. ii. p. 195, in 6 st. of 12 l. and again in the *P. Works*, 1868–72, vol. v. p. 408. In the *Wes. H. Bk.*, 1780, No. 510, a cento from this hymn was given, beginning, "Our friendship sanctify and guide." This has been repeated in various collections, and specially in those of the Methodist denominations both in G. Britain and abroad.

Author of life divine. [*Holy Communion.*] This hymn for the Holy Communion is from J. & C. Wesley's *Hymns on the Lord's Supper*, 1st pub. in 1745, No. 40, in 2 st. of 6 l. In 1875 it was included without alteration in the revised edition of *H. A. & M.*, and attributed to John Wesley. There is, however, no evidence that it was the composition of John as distinct from Charles, Wesley. In the absence of positive evidence either way the probabilities are in favour of Charles, rather than his elder brother. It is also in C. U. in America. Orig. text in *H. A. & M.* and *P. Works*, 1868–72, vol. iii. p. 244.

Author of life, with grateful heart. *S. Pearce.* [*Morning.*] Appeared at the end of his *Memoirs*, by Andrew Fuller, 1st ed., 1800, pp. 286–7, and again in the 2nd ed., 1801, in 5 st. of 4 l. and entitled "An Evening Song." The hymn beginning with this stanza in Major's *Book of Praise*, is a cento from S. Pearce, thus composed: st. i., the 1st st. as above; st. ii.–v. are st. iii.–vi. from Pearce's Morning Hymn in the same *Memoirs* as above, thus making a morning hymn. The text in *Major* is altered from the originals.

Author of our salvation, Thee. *C. Wesley.* [*Holy Communion.*] 1st pub. in *Hys. on the Lord's Supper*, 1745, No. 28, in 4 st. of 4 l., and based on the words, "As it is a sign and a means of Grace," being the first hymn on that division of the subject. It is not in use in G. Brit. In the *Hymnal of the Meth. Episco. Ch.*, N. Y., 1878, No. 851, it is given in an unaltered form. Also in the *P. Works*, 1868–72, vol. iii. p. 236.

Author of peace unknown. *C. Wesley.* [*Friendship.*] 1st pub. in his *Hymns and Sacred Poems*, 1749, vol. ii., No. 236, in 4 st. of 6 l., and again in the *P. Works*, 1868–72, vol. v. pp. 426–7. It is one of several hymns composed by C. Wesley at the time of his marriage. In its original form it is not found in common use. In 1780, however, J. Wesley gave st. ii., iii., and iv. in the *Wes. H. Bk.* No. 498, as, "Centre of our hopes Thou art," and from that collection it has passed into several hymnals, specially those of the Methodist denomination.

Ave Christi Corpus verum. *Anon.* [*Holy Communion.*] The text of this hymn is given in *Mone*, No. 219, from a Reichenau MS. of the 14th cent., with the title "In elevatione sanguinis Christi," which shows it to be a devotion at the elevation of the Chalice in the Mass.

There are at least four hymns which commence with almost the same words, but must not be confounded. "*Ave Christi Corpus verum*"; "*Ave verum Corpus natum*"; "*Ave Christi Corpus carum*"; "*Ave verum Corpus Christi.*" [W. A. S.]

Translation in C. U.:—

Hail, O Flesh of Christ Divine. By R. F. Littledale, 1st pub. in the *Altar Manual*, 1863; the *Lyra Eucharistica* the same year; and the *People's H.*, 1867, No. 176.

Ave! Colenda Trinitas. [*Holy Trinity.*] This hymn, of unknown authorship, is given in the *Latin Hymns of the Anglo-Saxon Church*, Lon., 1851, p. 146, from a Durham MS. of the 11th cent. It is also in a MS. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 71); and in Biggs's *Annotated H. A. and M.*, No. 132. It is *tr.* as:—

All hail, adored Trinity. By J. D. Chambers, in his *Lauda Syon*, pt. i., 1857, p. 218, in 4 st. of 4 l., and from thence into *H. A. and M.*, 1861; the *Hymnary*, 1872, Snepp's *S. of G. and G.*, 1872, and others, usually with slight alterations.

Ave Jesu! Ere we part. *C. H. Bateman.* [*Children's Evening Hymn.*] Appeared in the *Bible Class Magazine*, 1849, in 2 st. of 11 lines. In many collections, including Stevenson's *Hys. for Ch. & Home*, 1873, c. 13, a short hymn of 4 st. of 4 l., "Blessed Jesus, ere we part," has been compiled with alterations from this text.

Ave Jesu, Qui mactaris. *Anon.* [*Good Friday.*] Text in the *Paradisus animae Christianae* of J. M. Horst., sect. vi. "De vita et passione Domini," end of chap. iv. (ed. Cologne, 1630, p. 418). It is a *Hymn on the Seven Words uttered by Christ on the Cross.*

Translation in C. U.:—

Jesus, hail! Who, as Thou bleedest. By *E. B. Pusey.* Appeared in 1848 in vol. ii. of his *tr.* of the *Paradise of the Christian Soul*, and from thence it passed into the *Appendix* to the *Hymnal N.*, 2nd ed., 1864, No. 248.

Ave Maria, blessed Maid. *J. Keble.* [*B. V. M.*] From his Poem for "The Annunciation of the Blessed Virgin Mary," st. 7–10.

The original poem was written on the death of his mother, June 1, 1823. This fact supplies the key to the line of thought in the opening stanza :—

"Oh! Thou Who deign'st to sympathize
With all our frail and fleshly ties,
Maker, yet Brother dear.
Forgive the too presumptuous thought,
If, calming wayward grief, I sought
To gaze on Thee too near."

The poem as originally written was too personal for publication in the *Christian Year*, and, in 1826 (dated Mar. 9, 1826), the four concluding stanzas were omitted, and those beginning in that work, "Ave Maria, blessed Maid," to the end, were substituted, and the poem in this its new form was first published therein in 1827. The original was included with a special note in his *Misc. Poems*, 1869, pp. 230–33, and the cento, as a hymn, in the *Appendix* to the *Hymnal N.*, 2nd ed., 1864, the *People's H.*, 1867, No. 192, and others.

Ave maris stella. *Anon.* [*B. V. M.*] This hymn, so well known as to its words, is of uncertain authorship. It has been wrongly ascribed to St. Bernard, as it is found in a St. Gall MS., No. 95, of the 9th cent., and to Venantius Fortunatus (by M. A. Luchi, 1789), but on insufficient authority. The text is given in *Daniel*, i., No. 171, with various readings. (Other notes are given in vol. iii. p. 286, and vol. iv. p. 136.) *Mone* gives five paraphrases of this hymn, Nos. 496–500; each line of the original being followed by versified explanations and simplifications, a certain testimony to the popularity of the original.

It has been treated with so much respect as hardly to have been altered in the *Roman Breviary*, 1632, and was retained in the revised Breviaries of French dioceses (Paris, Lyons, &c.), as one of the few exceptions of old hymns not supplanted. It is appointed for Vespers in the Little Office of the Blessed Virgin, *Officium parvum beatae Mariae*, Paris, Lyons, Le Mans, &c.; some, as Paris, Le Mans, &c., having it also in the Saturday Office of the Blessed Virgin, *Officium beatae Mariae in Sabbato*, and in Feasts which have no special or *proper* hymns.

In the *Roman Breviary* it is the Hymn for 1st and 2nd vespers in the Feasts of the Blessed Virgin Mary; also in the Office of the B. V. M. on Saturdays, and in the Little Office, *Officium parvum Beatae Mariae Virginis*, at 1st vespers, there being no 2nd vespers in these two latter cases.

The hymn is found in three MSS. of the 11th cent. in the *British Museum* (Harl. 2961, f. 41; Vesp. D. xii. f. 63; Jul. A. vi. f. 56); and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 76, it is printed from an 11th cent. MS. at Durham. It is also given in *Bässler, Königsfeld, Simrock, Wackernagel*, i. No. 85, and various modern Roman Catholic collections. [W. A. S.]

Translations in C. U. :—

1. Hail, thou Star of Ocean. By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 197, where it began "Gentle Star of Ocean;" and again, in an altered form, in his *Hymns & Poems*, 1873, p. 105, in 7 st. of 4 l. It is given in a large number of Roman Catholic collections in G. Britain and America, often in an altered form, and sometimes beginning, "Hail, bright star of ocean."

2. Hail, Sea Star, we bless thee. This is by J. R. Beste in his *Church Hys.* (R. Cath.), 1849. Its use is not extensive.

3. Hail, thou resplendent Star. In *A Sel. of Catholic Hys.*, Glasgow, H. Margey, 1861, No. 41, the *St. Patrick's Catholic H. Bk.*, 1862, No. 60, and other collections this *tr.* is given without signature. It is based upon Caswall.

Translations not in C. U. :—

1. Hail, Ocean Star. *E. Caswall*, 1873.
2. The Star which o'er the sea. *J. W. Hewett*, 1859.
3. Hail! Star of Ocean, Mary. *Chambers*, ii. 1866.
4. Hail! Star of the sea, &c. (Prose). Mrs. Charles, 1858. [J. J.]

Ave, plena gratiâ, cujus. *Anon.* [*The Purification.*] In the revised *Paris Missal* of 1736, this hymn is given as the Sequence for the Feast of the Purification. The text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

Translations in C. U.:—

1. Ave, Mary, full of grace. By W. J. Copeland. 1st pub. in his *Hymns for the Week*, &c., 1848, p. 111, in 10 st. of 3 l., and repeated in Rorison's *Hymns and Anthems*, 1851, and later editions, in 5 st. of 6 l.

2. Jesus, Son of Mary, hail, No. 73 in Murray's *Hymnal*, 1852, and some later collections, is Copeland's *tr.* slightly altered.

3. In His Mother's pure embrace. No. 346 in the *Hymnary* is the same *tr.* altered by the editors of that selection.

4. Hail, thou Mother, full of grace, in the *Altar Hymnal*, 1884, is also Copeland's *tr.* altered by C. R.

Another *tr.* not in C. U. is, "Mary, hail to thee, we sing," in the *Monthly Packet*, Feb., 1868. [J. J.]

Ave regina coelorum. [*B. V. M.*] One of the four Antiphons to the B. V. M. (see "Alma Redemptoris mater"). Among the MSS. in the *British Museum* it is found in the St. Alban's Book of the 12th cent. (MSS. Reg. 2 A. x. f. 62), and a *Sarum Breviary* of the 14th cent. (MSS. Reg. 2 A. xiv. f. 235 b). It is also in the *York Breviary*, 1493 (1883 reprint, ii. 493); in the *Roman Breviary*, Modena, 1480, f. 512, &c. The text in *Daniel*, ii. 319, is from a Munich MS. probably of the 13th cent., and other sources. [J. M.]

Translation in C. U. :—

Hail, O Queen of Heaven enthroned! By E. Caswall, in his *Lyra Catholica*, 1849, p. 39, in 8 lines; and again in his *Hys. & Poems*, 1873, p. 23. It is largely used in Roman Catholic collections for schools and missions. Another *tr.* is "Hail, thou mighty Queen of heaven," by J. R. Beste, in his *Church Hymns*, 1849, p. 66. It is not in C. U.

Ave verum corpus natum. *Anon.* [*Holy Communion.*] The text will be found in *Daniel*, ii. p. 327. Also as No. 213 in *Mone's* Collection; with the heading, *In elevatione Corporis Christi*, and the statement that a Reichenau MS. of the 14th cent. says "Pope Innocent composed the following salutation" ("Salutationem sequentem composuit

Innocentius Papa"), and "this prayer has three years of indulgences granted by Pope Leo" ("haec oratio habet tres annos indulgentiarum a dom. Papa Leone"). Levis, *Anecdota sacra*, Turin, 1789, p. 107, gives the text with the variation *Esto nobis praestantior virtus in examine*, instead of *Esto nobis praegustatum mortis in examine*. It is in J. M. Horst's *Paradisus Animae* (ed. Cologne, 1644, p. 321), Sect. V., "De Sacram. Eucharistiae," as a private devotion at the elevation of the Host in the Mass ("sub elevatione"). It is also in *Kehrein*, No. 157. See *Ave Christi Corpus verum*, for a cognate hymn at the elevation of the Chalice. [W. A. S.]

Translations in C. U. :—

1. Hail to Thee! true Body sprung. By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 249, in 10 lines; and again, slightly altered, in his *Hymns & Poems*, 1873, p. 162. In the Roman Catholic hymnals the original *tr.* is generally used. In the *People's H.*, 1867, No. 177, we have a cento from this *tr.* of Caswall, that by J. R. Beste, and others.

2. Hail, true Body, born of Mary, No. 214 in the *Appendix* to *Hymnal N.*, 1864, is by H. N. Oxenham, from his *Sentence of Kaires and other Poems*, 1854 and 1867, somewhat altered.

3. Hail, true Body Incarnated, by W. J. Irons, is No. 67 of his *Ps. & Hys. for the Ch.*, 1873 and 1883. This rendering is specially adapted for Good Friday. 1st pub. in Dr. Irons's *Hymns*, 1866, No. 113.

4. Hail, true Body! God of heaven. By J. R. Beste, pub. with the Latin text in his *Ch. Hys.* (Rom. Cath.) Lond. 1849. It may be added that in most of the modern Roman Catholic collections the Latin text is also given, as in this case.

Translation not in C. U. :—

Hail, true Body, born of Mary. *E. B. Pusey*, 1848. [J. J.]

Aveling, Thomas William Baxter, D.D., b. Castletown, Isle of Man, May 11, 1815, educated privately and at Highbury College for the Congregational Ministry, and ordained to the pastorate of Kingsland in 1838, d. at Reedham, July 3, 1884. In 1875 he received the degree of D.D. from the Howard University, United States. His published works include *The Irish Scholar, a Narrative*, 1841; *Naaman, or Life's Shadows and Sunshine*, 1853; *Voices of Many Waters, &c.*, 1855; *The Service of the Sanctuary, &c.*, 1859, &c., including contributions to periodicals. Dr. Aveling was sometime editor of *The Jewish Herald*. In 1834 he published a small volume of poems and hymns. Those of his hymns which have come into C. U. were mostly written from year to year to be sung when he preached his New Year's Sermon to the young. Some of them came to the public through the Magazines. We are not aware that they have been collected. The best known are:—"On! towards Zion, on!" "Hail! Thou God of grace and glory," and "Lord of the lofty and the low." [J. J.]

Awake, again the Gospel trump is blown. *J. Keble.* [*Advent.*] Written on Dec. 26, 1823, and first pub. in his *Christian Year*, 1827, in 13 st. of 6 l. for Advent Sunday, with the text from the Epistle of that day, "Now it is high time to awake out of sleep, for now is our salvation nearer than when we believed." Its use as a hymn for public worship is very limited. In *Kennedy*, 1863, No. 19, st. i., v., xii. and xiii., are given with the change in st. v., l. 1, of "E'en so," to "Behold the world."

Awake, and sing the song. *W. Hammond.* [*Praise.*] This hymn appeared with the heading, "Before Singing of Hymns, by Way of Introduction," in his *Psalms, Hymns, and Spiritual Songs*, 1745 (Lond., W. Strahan), pp. 84–86, in 14 st. of 4 l. In its complete form it is unknown to the hymnals. Centos therefrom are, however, in use in all English-speaking countries. The growth of these centos is somewhat complicated, and can be best set forth in detail thus:—

1. The first use of the hymn in an abbreviated form was by G. Whitefield. In his *Coll. of Hys. for Social Worship*, 1753, he included as No. 47, st. i., ii., xiii., and xiv., with alterations which we give with the original readings in brackets:

"Praising Christ.

1. "Awake and sing the Song
Of Moses and the Lamb;
[Tune] *Wake* ev'ry heart and ev'ry tongue
To praise the Saviour's Name.

2. "Sing of His dying love,
Sing of His rising pow'r;
Sing how He intercedes above
For [*all*] those whose sins He bore.

3. "Sing 'till [you] *we* feel [your] *our* hearts
Ascending with [your] *our* tongues,
Sing 'till the love of sin departs,
And grace inspires [your] *our* Songs.

4. "Sing 'till [you] *we* hear Christ say,
'Your sins are all forgiv'n';
[Go] *Sing* on rejoicing [all the way] *ev'ry day*,
[And sing your souls to heav'n.]
'Till we all meet in heav'n."

2. The second form given to this cento was by M. Madan in his *Coll. of Ps. & Hys.*, &c., 1760, No. 35. In this we have st. i. and iii., as above, in Whitefield, and st. iv. expanded into two stanzas thus:—

4. "Sing on your heav'nly way,
Ye ransom'd sinners, sing,
Sing on, rejoicing, ev'ry day
In Christ, th' eternal King.

5. "Soon shall ye hear him say,
'Ye blessed children, come';
Soon will He call ye hence away,
And take His wand'rers home."

This cento was repeated by Dr. Conyers in his *Coll. of Ps. & Hys.*, 1774, by De Courcy, in his *Coll.*, 1775, and thence through numerous hymnals into Mercer's and Thring's *Colls.*, Lord Selborne's *Bk. of Praise*, and others in the Ch. of England; and through Lady Huntingdon's *Coll.*, 1764, into a limited number of Nonconformists' hymn-books. In many of these reprints the *ye* of st. v., l. 3, is changed to *you*. Amongst modern American collections in which this cento is given in full are:—Dutch Ref. *Hys. of the Ch.* N. Y., 1869; *Bap. Praise Bk.*, N. Y. & Chicago, 1871; Hatfield's *Ch. H. Bk.*, 1872, and the *Ch. Praise Bk.*, 1882; and, with the omission of st. iii., in the Episc. *Hys. for Ch. & Home*, Phil., 1860; Presb. *Ps. & Hys.* Richmond, 1867; *Ch.*

Pastorals, Boston, 1864; *Presb. Hymnal*, Phil., 1874; and the new *Episc. Hymnal*, 1871. The signature to this cento is "*W. Hammond*, 1745; *G. Whitefield*, 1753; *and M. Madan*, 1760."

3. The third cento appeared in Toplady's *Ps. & Hys.*, 1776, No. 118, in 6 st., the first five being *Madan's* text as above, with *us* for ye, in st. v. st. 3, and the addition of the following:—

"There shall our raptur'd tongue
His endless praise proclaim;
And sing, in sweetest notes, the song
Of Moses and the Lamb."

This stanza is from Watts's *H. & S. Songs*, 1709, Bk. i., No. 49, st. vi.:—

"*Then will our love and joy be full,*
And feel a warmer flame;
And sweeter voices tune the song
Of Moses and the Lamb."

This cento is the most widely adopted of any, both in G. Brit. and America. It is found in full in Snepp's *S. of G. & G.*, the *Meth. F. Ch. S. S. H. Bk.* and others; and with the omission of st. iii., "Sing till we feel our hearts, &c.," in the *Hy. Comp.*, the *Bap. Hymnal*, &c. The collections are far too many to name, and any book can be tested by the text as above. The American modern hymn-books which adopt it in full include *Hys. & Songs of Praise*, N. Y., 1874, and the *Evang. Hymnal*, 1880, in full, with a slight alteration in st. vi.; *Songs of Zion* (A. R. T. Soc.), 1864; *Sabbath H. Bk.*, N. Y. 1858; Bap. *Ser. of Song*, Boston, 1871, &c.; and with omission of st. iii., in *Bap. Hy. & Tune Bk.*, Phil., 1871; *Manual of Praise*, Oberlin, O., 1880; *Evang. Hys.* Cleveland, O., 1882; and in Canada, the *Presb. H. Bk.*, Toronto, 1880. Its ascription is "*W. Hammond*, 1745; *G. Whitefield*, 1753; *M. Madan*, 1760; *A. M. Toplady* [*with Watts*], 1776."

4. The fourth form appeared in Hall's *Mitre H. Bk.*, 1836, No. 138. As a cento it has failed to gain a position; but one stanza, No. iv. of cento 2, above rewritten, is retained in cento 5, below. It reads in *Hall*:—

"*Ye pilgrims on the road*
To Sion's city, sing;
Rejoicing in the Lamb of God,—
In Christ, *our heav'nly* King."

5. In the American New School Presb. *Church Psalmist*, 1843, the arrangement of No. 3 above was given with the omission of st. iii., and the substitution of *Hall's* "Ye pilgrims," &c., with "Rejoice, ye," for "Rejoicing," for st. iv. This text is second in popularity only to cento 3. It is given sometimes in 5 st. and again in 6, and is included, amongst other hymn-books, in the Bap. *Ps. & Hys.*, 1858; *New Cong.* 1859; *Windle; Hys. for the Ch. Catholic*, 1882; late editions of Rippon's *Sel.*, and others in G. Brit.: and in America, in the *Meth. Episc. H. Bk.*, 1849; *Songs for the Sancty.*, N. Y., 1865, &c. The ascription to this is, "*W. Hammond*, 1745; *G. Whitefield*, 1753; *M. Madan*, 1760; *A. M. Toplady* [*with Watts*], 1776; Hall's *Mitre*, 1836."

6. In the *Parish H. Bk.*, 1863–1875, No. 105, we have st. i., ii., iv., v., vi., from *Toplady*, slightly altered, together with the addition of a doxology. This is "*W. Hammond*, 1745; *G. Whitefield*, 1753; *M. Madan*, 1760; *A. M. Toplady*, [*with Watts*], 1776; *Parish H. Bk.*, 1863."

7. The last arrangement we have to notice is No. 335 of *Church Hys.*, 1871. This is *Toplady's* text, st. i., ii., iv., v., vi., with alterations in the 1 st.:—

"Awake and sing the song
Of glory to the Lamb,"

which we meet for the first time, and st. v.:—

"And sweeter voices swell the song
Of glory to the Lamb,"

of which the first line is *Watts's* (as above, No. 3) with *swell* for *tune*, and the second a fresh departure. It may be noted that this return to *Watts* was made by Cotterill in his *Sel.*, 1810. The signature to this cento is: "*W. Hammond*, 1745; *G. Whitefield*, 1753; *M. Madan*, 1760; *A. M. Toplady* [*with Watts*], 1776; *Ch. Hymns*, 1871."

In Bingham's *Hymno. Christ. Lat.*, 1871, there is a rendering into Latin of cento 5 in 5 st. slightly altered again, as:—"Jam cantilenam gratulantes tollite."

Beyond what we have here set forth in somewhat wearisome detail, other minute changes are to be found in collections of less importance than those noticed. These may be tested by the quotations given above, and a reference to the original text in *Lyra Brit.* 1867, pp. 263–5. [J. J.]

Awake, awake, my sluggish soul. *O. Heginbothom.* [*Watchfulness.*] 1st pub. in his *Hymns*, &c., 1794, in 6 st. of 4 l., and based upon St. Luke xii. 38–39. In 1812 it was transferred to Collyer's *Coll.*, No. 653, unaltered, and thus came into C. U. In some American collections, st. v. and vi. are omitted. In America it is also given as "Awake, awake, each drowsy soul," as in the *Bapt. Praise Bk.*, 1871, No. 558. In the Bap. *Ch. Praise Bk.*, N. Y., 1872, we have st. i., iii., and iv., and in *Ch. Pastorals*, Boston, 1864, st. i., iii., v. and vi.

Awake, awake, O Zion. *B. Gough.* [*Second Advent.*] Appeared in his *Lyra Sabbatica*, &c., 1865, p. 151, in 6 st. of 8 l., and entitled, "The coming Millennium," with the quotation of Isa. lii. 1. From that work it passed into the *People's H.*, 1867; Allon's *Suppl. Hymns*, 1868, in 5 st., and in other collections both in G. Britain and America. It is also included as the opening hymn of Gough's *H. of Prayer and Praise*, 1875.

Awake, awake the sacred song. *Anne Steele.* [*Christmas.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, &c., 1760, vol. i. p. 85, in 6 st. of 4 l., and headed "The Incarnate Saviour." It was also included in the 1780 ed. of the *Poems*, and in D. Sedgwick's reprint of her *Hymns*, 1859. It came into C. U. by being adopted by Ash and Evans in their Bristol *Coll.*, 1769, No. 88, from whence it passed into a few hymnals. It is still in use in America, and is given in Hatfield's *Ch. H. Bk.*, 1872, the *Bap. Praise Bk.*, 1871, and *Songs for the Sanctuary*, 1865, the first omitting st. vi. and the remaining two st. iv.

Awake, glad soul, awake, awake. *J. S. B. Monsell.* [*Easter.*] According to the Preface to his *Spiritual Songs*, this was one of his hymns "written amid the orange and olive

groves of Italy, during a winter spent (for the sake of health) upon the shores of the Mediterranean Sea." It was pub. in his *Hymns of Love and Praise*, 1863, p. 90, in 5 st., and in his *Spiritual Songs*, 1875, in 8 st. of 8 l., the new stanzas being ii., iii. and iv. Three centos therefrom are in C. U. (1) in the *Hy. Comp.*, No. 178, consisting of st. i., vi., vii. and viii. (2) in the Scottish *Evang. U. Hymnal*, No. 40, of st. i., v., vii. and viii. (3) in the Amer. *College Hymnal, N. Y.*, 1876, No. 145, beginning, "The shade and gloom of life are fled." This is composed of st. vi. and viii. unaltered. Full text in Schaff's *Christ in Song*, 1869–70.

Awake, Jerusalem, awake. *C. Wesley.* [*Exhortation.*] A paraphrase of Isaiah lii., which appeared in the Wesley *Psalms and Hymns*, 1741, in 28 st. of 4 l., C. M., divided into three parts. Two centos from this are in C. U. in America. (1) The Amer. *Meth. Episc. Coll.*, N. Y., 1849, composed of st. i., iii. and iv. of Pt. i., and st. ii. of Pt. iii. (2) *H. Bk. of the Evang. Assoc.*, Cleveland, O., 1882; the same stanzas with the addition of st. iv., Pt. iii. The poem as given in the *P. Works of J. and C. Wesley*, 1868–72, vol. ii. pp. 168–173, has 4 st. in L. M. added to Pt. ii. These stanzas were first published in the 1st series of *Hymns on God's Everlasting Love*, 1741. Being a part of the same chapter in Isaiah they were omitted from the reprint of the *Hymns*, &c., and incorporated with this poem, in the *P. Works*, vol. ii., 1869.

Awake, my heart, arise my tongue. *I. Watts.* [*Spiritual Clothing.*] 1st pub. in his *Hymns and S. Songs*, 1707 (1709, Bk. i., No. 20), in 6 st. of 4 l., and again in later editions. It is based on Is. lxi. 10. It came into C. U. at an early date, and is still found in many collections in G. Brit. and America.

Awake, my love, awake, my joy. *J. Mason.* [*Morning.*] This is a cento adapted from Mason's Songs of Praise for Morning and Evening, and consists of st. i. from the Evening and ii.–iv. from the Morning Hymn. It was included in the Rev. T. Darling's *Hymns for the Ch. of England*, new ed., 1874, No. 198. The original text appeared in Mason's *Songs of Praise*, 1683, and in Sedgwick's reprint, 1859, pp. 16–18.

Awake, my soul, awake, my tongue. *Anne Steele.* [*Ps. ciii.*] This version of Ps. ciii. extends to 16 st. of 4 l. It appeared in her *Poems*, &c., 1760, vol. ii. p. 206, and new ed., 1780. The cento given in Martineau's *Hymns*, &c., 1840 and 1873; the Amer. Bap. *Service of Song*, Boston, 1872, and others, is composed of st. i., ii., xi. and xvi. slightly altered. Orig. text in Sedgwick's reprint of Miss Steele's *Hymns*, 1863.

Awake, my soul, in [to] joyful lays. *S. Medley.* [*Love of God.*] Appeared in J. H. Meyer's *Coll. of Hymns* for Lady Huntingdon's Chapel, Cumberland Street, Shoreditch, 1782, and again in Medley's *Hymns*, Bristol and Bradford, 1785, in 8 st. of 4 l. In 1787 it was included, with the omission of one stanza in Rippon's Bapt. *Sel.*, 1787, No. 13, and again by the author in his *Hymns*, &c., 1800, with the addition of st. 4, and the transposing of st. v. and vi. The versions in common use are that of *Rippon*, 1787, in 7 st., and a selection therefrom, in 5 st. It is also in use in America. Orig. text in *Lyra Brit.*, 1867.

Awake, my soul, lift up thine eyes. *Anna L. Barbauld.* [*Watchfulness.*] Contributed to Dr. Enfield's *Hymns*, &c., Warrington, 1772, No. 126, in 6 st. of 4 l., and headed "The Conflict." In the following year it was repeated in her *Poems*, Lon., 1773, and again in her *Works*, &c., 1825, vol. i. p. 330. Its use has been and still is fairly extensive both in G. Brit. and America. Orig. text in *Lyra Brit.*, 1867, p. 34, and Lord Selborne's *Bk. of Praise*, 1862, p. 485. In the latter the date, 1773, is given in error.

Awake, my soul, stretch every nerve. *P. Doddridge.* [*Confirmation.*] This hymn is not given in the "D. MSS." It was 1st pub. by J. Orton in his ed. of Doddridge's *Hymns*, &c., 1755, No. 296, in 5 st. of 4 l., and entitled "Pressing on in the Christian Race." It was repeated in all subsequent editions of the *Hymns*, and also in Doddridge's *Scripture Hymns*, edited by J. Doddridge Humphreys, 1839. One of the earliest collections in which it is found is Ash and Evans's Bristol *Coll.*, 1769, No. 281, with the omission of st. iv. "That prize," &c. From that date it came into general use, sometimes in 4 st., and again in 5 st. until it became widely known both in Great Brit. and America. In modern collections it is held in greater favour by those of the Ch. of England than those of Nonconformists. Full orig. text in the *New Cong.*, No. 617, and the 4 st. form unaltered, in *Hy. Comp.*, No. 452. In the latter collection the editor suggests that in Confirmation it be sung after the benedictory prayer, "Defend, O Lord, this Thy servant," &c. This 4 st. arrangement has been rendered into Latin:—"Sursum, mens mea! Strenuè," by the Rev. R. Bingham, and given in his *Hymno. Christ. Lat.*, 1871, pp. 101–103. A slightly altered form of the hymn, as "*Awake, our souls, awake from sloth*," is given in a few hymnals, including Walker's *Cheltenham Coll.*, 1855 and 1881.

[J. J.]

Awake, my soul, to grateful praise. [*Morning.*] This hymn was given in J. H. Gurney's Lutterworth *Coll.*, 1838, No. 15, in 5 st. of 4 l., as by "Gardiner." It was repeated with the same ascription in the Marylebone *Ps. & Hys.*, 1851, and, without name or date, in *Kennedy*, 1863.

Awake, my soul, to meet the day. *P. Doddridge.* [*Morning.*] This hymn is in the "D. MSS." but undated. In 1755, it was pub. by J. Orton in Doddridge's *Hymns*, &c., No. 362, in 7 st. of 4 l. without alteration, the title being, "A morning hymn, to be used at awaking and rising." It was republished in J. D. Humphreys's ed. of the *Hymns*, 1839, No. 389. It is not in C. U. in G. Britain. In the American *Hymnal of the Meth. Episco. Ch.*, 1878, st. i., ii., vi., vii., are given, somewhat altered, as No. 96.

Awake, my zeal, awake, my love. *I. Watts.* [*Personal call to duty.*] This may be called a metrical paraphrase of his sermon on i. Cor. iii. 22, "Whether Life or Death—All are yours." It was appended with other hymns, to his *Sermons*, 1721–4, in 6 st. of 8 l., and is repeated in later editions. Its use is unlimited. In Hall's *Mitre*, 1836, it was given as "Awake *our* zeal, awake *our* love," in 4 st. This also has almost passed out of use.

Awake, our drowsy souls. *Elizabeth Scott.* [*Sunday.*] 1st pub. in the Baptist *Coll.* of Ash and Evans, Bristol, 1769, No. 307, in 5 st. of 6 l., and appointed as "A hymn for Lord's Day Morning." From that collection it passed into several later hymnals, including *Rippon, Dobell*, and others; but it is almost entirely unknown to modern hymn-books except in America, having been superseded by "Awake, ye saints, awake, And hail," &c., a recast of the same in 4 st. (st. iii. being the original with "*and*" for "while," l. 3) made by T. Cotterill, and given in the 1st ed. of his *Selection*, 1810. This form of the hymn is in somewhat extensive use both in Great Britain and America, and is usually ascribed correctly to "Elizabeth Scott and Thomas Cotterill." In many of the modern American hymnals, st. iv. is omitted; but the English generally give the text from Cotterill as in Bapt. *Ps. and Hys.*, 1858, in this case the only alteration is "*blest*" for "bless'd" in st. i., l. 5. Another form of the hymn is:—"Servants of God, awake." It consists of st. i.–iii. of Cotterill's recast, slightly altered. It appeared in the Harrow School *H. Bk.*, 1855, and from thence passed into *Church Hys.*, 1871, No. 39. In the *H. Bk. of the Evang. Assoc.*, Cleveland, Ohio, 1881, No. 604, st. i., ii. are given as "Children of God, awake"; and in the *Marlborough College Hys.*, 1869, st. i.–iii. as "Come, sons of God, awake."

[W. T. B.]

Awake, our souls, and bless His name. *P. Doddridge.* [*Christ the Door.*] This hymn is not in the "D. MSS.," and was 1st pub. by J. Orton in his ed. of Doddridge's *Hymns*, &c., 1755, in 4 st. of 4 l. It is based on St. John x. 9. It is repeated in later editions of the *Hymns*, and in J. D. Humphreys's ed. of the same, 1839. In *Kennedy*, 1863, No. 201, it is given as "Awake, my soul, and bless His name."

Awake our souls, away our fears. *I. Watts.* [*The Christian Race.*] 1st pub. in his *Hymns and S. Songs*, 1707, Bk. i., No. 48, in 5 st. of 4 l., and headed "The Christian Race." It has been repeated in later editions of the *Hymns*, and may be found in all editions of Watts's *Works*. Its use in the original, and as altered, is as follows:—

1. The original was included in various hymn-books at an early date, and is now in extensive use in all English-speaking countries.

2. The original—with the single change of "*Thy* matchless" for "Whose matchless power," in st. iii. line 1—is interesting, from the fact that it was introduced by *J. Wesley* in his *Ps. & Hys.*, pub. at Charlestown, South Carolina, in 1736–7, and from thence has passed into nearly all the Methodist hymn-books throughout the world, in addition to many in the Ch. of England. In the latter case the descent has been through M. Madan's *Ps. & Hys.* 1760.

3. The readings in Windle's *Met. Psalter*, and one or two others which have copied from him, are partly (st. ii. ll. 3–4) from Rowland Hill's *Ps. & Hys.*, 2nd ed., 1787, and partly (st. iii., iv.) by Mr. Windle.

4. In Hall's *Mitre*, 1836, the hymn is given as "Awake, *my soul, dismiss thy* fears." At one time this text was widely used, but is now almost unknown.

Other readings exist in minor collections, and may be corrected by collating with the orig. text as above.

Awake, sweet gratitude, and sing. *A. M. Toplady.* [*Christ's Intercession.*] In the *Gospel Magazine*, 1771, this hymn is given in 10 st. of 6 l. From the *G. Magazine* it passed at an early date into various collections, but in an abbreviated form. These included Rippon's *Sel.*, 1787, to which possibly, more than to any other hymnal, modern collections are indebted for their text both in G. Brit. and America. The full orig. text was included in Sedgwick's reprint of Toplady's *Hymns*, 1860, p. 150. It is curious to note that this hymn was omitted from Toplady's *Ps. and Hys.*, 1776, and from an ed. of his *Hymns*, pub. in 1856.

Awake, sweet harp of Judah, wake. *H. K. White.* [*Heaven.*] In Southey's ed. of H. K. White's *Remains*, 1807, this hymn is given in 7 of 4 l., with the title "In heaven we shall be purified, so as to be able to endure the splendours of the Deity," and accompanied with the following note:—

> The last stanza of this hymn was added extemporaneously by Henry one summer evening, when he was with a few friends on the Trent, and singing it as he was used to do on such occasions."

In the few modern collections in which this hymn is found it is given in an abbreviated form. The orig. text is in *Lyra Brit.*, 1867, p. 628. [W. T. B.]

Awake, ye saints, and raise [lift] your eyes. *P. Doddridge.* [*Exhortation.*] This hymn is not in the "D. MSS.," and was 1st pub. by J. Orton in his ed. of Doddridge's *Hymns*, &c., 1755, No. 264, in 4 st. of 4 l., and entitled "The near Approach of Salvation, an Engagement to Diligence and Love. Rom. xiii. 11." It was also repeated in J. D. Humphreys's ed. of the same, 1839. It came into C. U. at an early date, and is still found in a few important collections in G. Brit. and America. In R. Conyers's *Ps. and Hys.*, 1774, it was altered to "Awake, ye saints, and *lift* your eyes;" but this has died out of use. Orig. text in *Lyra Brit.*, 1867, p. 191, and Lord Selborne's *Bk. of Praise*, 1862, p. 296.

Awake, ye saints, to praise your King. *I. Watts.* [*Ps. cxxxv.*] His C. M. version of Ps. cxxxv., in 8 st. of 4 l., 1st pub. in his *Ps. of David*, &c., 1719. In a note thereto he says, "In the 5th stanza I have borrowed a verse from Jer. xiv. 22, "*Are there any among the vanities of the Gentiles that can cause rain.*" This st. begins "Which of the stocks and stones they trust." As a whole the paraphrase is not in general use. A cento beginning "Great is the Lord, and works unknown," is given in *N. Cong.*, No. 225. It is composed of st. ii.–v. and viii.

Away, dark thoughts, awake, my joy. *J. Mason.* [*Christmas.*] This is Mason's "Song of Praise for the Birth of Christ," and appeared in his *Songs of Praise*, 1683, in 4 st. of 8 l., and in later editions including Sedgwick's reprint, 1859. Its use as a congregational hymn is limited. It is quaint, and on the whole unsuited to modern taste.

Away from every mortal care. *I. Watts.* [*Public Worship.*] 1st pub. in his *Hymns and S. Songs*, 1709, Bk. ii., No. 123, in 6 st. of 4 l., and entitled, "The benefit of Public Ordinances." It has been republished in all later editions of the *Hymns*, &c., and in *Watts's Works*. G. Whitefield included st. i., ii., iii., and vi., in his Coll., 1753. This arrangement is often repeated in modern hymnals. In Hatfield's Amer. *Church H. Bk.*, 1872, No. 122, the full text is given with *brings*, for "*bears* down," in st. iii., l. 3.

Away, my needless fears. *C. Wesley.* [*Submission.*] In *Hymns and Sacred Poems*, 1749, 55 hymns were given as "For Christian Friends," of which this was No. 35, in 10 st. of 8 l. From this two centos have come into C. U. as follows:—

1. In the *Supp.* to the *Wes. H. Bk.* 1830, st. i., vii., and ix. were given in 6 st. of 4 l., No. 675. This cento is also found in various collections of the Methodist bodies, and in the revised ed. of the *Wes. H. Bk.* 1875. No. 832.

2. In *A. M. Toplady's Ps. & Hys.* 1776, No. 75, and later editions, st. i.–v. and ix. were given with slight alterations, but this cento has almost entirely gone out of use. Orig. text in *P. Works*, 1868–72, vol. v. p. 448.

Away, my unbelieving fear. *C. Wesley.* [*Confidence.*] Hab. iii., 17, 18, 19, is the subject of this hymn. It appeared in *Hymns and Sacred Poems*, 1742, in 4 st. of 8 l., and again in the *P. Works*, 1868–72, vol. ii. p. 198. It did not form part of the *Wes. H. Bk.* until the revised ed. 1875, although, through having been given in M. Madan's *Ps. & Hys.*, 1760, it had been in C. U. in the Ch. of England and amongst Nonconformists for more than one hundred years. Its modern use is limited.

Away, thou dying saint, away. *T. Kelly.* [*Death.*] 1st pub. in the 3rd ed. of his *Hymns*, 1809, No. 134, in 5 st. of 4 l., and repeated in all subsequent editions. It is based on Eccles. xii. 7, "And the Spirit shall return to God who gave it." Orig. text in E. T. Prust's *Supp. H. Bk.*, 1869, No. 241.

Away with death, away. *H. K. White.* [*Death.*] This poem, entitled "Athanatos," was given by Southey in his ed. of H. K. White's *Remains*, 1807, and repeated in later editions, as also in the numerous reprints of H. K. White's *Poems*. It is unknown as a hymn, but 20 lines therefrom slightly altered and beginning, "Hail the heavenly scenes of peace," are in Martineau's *Hymns*, &c., 1840 and 1873.

Away with our fears, Our troubles and tears. *C. Wesley.* [*Whitsuntide.*] This is No. 32 of his "Hymns for Whitsunday," which were pub. at Bristol in 1746 as *Hymns of Petition and Thanksgiving for the Promise of the Father*. It is in 5 st. of 8 l. In 1776 four stanzas, somewhat altered, were given in A. M. Toplady's *Ps. & Hys.*, No. 236, and thus came into C. U. It did not form a part of the *Wes. H. Bk.* until the revised ed. of 1875. Orig. text in *P. Works*, 1868–72, vol. iv. p. 203.

Away with my [our] fears! The glad morning appears. *C. Wesley.* [*Thanksgiving.*] This hymn was written for use on the celebration of a Birthday, and in many respects it is eminently suited thereto. It was 1st pub. in *Hymns and Sacred Poems*, 1749, vol. ii., No. 190, in 14 st. of 6 l., and entitled "On his Birthday." Under the date "June 17, 1788," J. Wesley refers to this hymn in the following manner:—

"I this day enter on my eighty-fifth year; and what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet by the rush of numerous years! . . . Even now, though I find daily pain in my eye, or temple, or arm, yet it is never violent, and seldom lasts many minutes at a time. Whether or not this is sent to give me warning that I am shortly to quit this tabernacle, I do not know; but be it one way or the other, I have only to say:—

'My remnant of days I spend in His praise,
Who died the whole world to redeem:
My days are His due, Be they many or few,
And they all are devoted to Him.'"

When included in the *Wes. H. Bk.*, 1780, No. 221, st. ii. and xi. were omitted. This form is repeated in the new ed., 1875, and also in numerous hymnals of the Methodist bodies at home and abroad. Orig. text in *P. Works*, 1868–72, vol. v. p. 400. [J. J.]

Away with our sorrow and fear. *C. Wesley.* [*Burial.*] No. viii. of his *Funeral Hymns*, 1746, in 5 st. of 8 l., and again in the *Wes. H. Bk.*, 1780, No. 71, and ed. 1875, No. 73. It is found in the hymnals of the various branches of the Methodist body in most English-speaking countries, and sometimes in other collections. In the Cooke & Denton *Hymnal*, 1853, No. 324, the first line reads, "Away with *all* sorrow and fear." Orig. text in *P. Works*, 1868-72, vol. vi. p. 197.

The hymn, with the same first stanza, in A. M. Toplady's *Ps. & Hys.*, 1776, No. 68, and later editions, together with others which have copied therefrom, is a cento, of which the 1st st. is st. i. of this hymn; st. iii. from Wesley's "Give glory to Jesus, our Head" (*Hys. & S. Poems*, 1749); and ii., iv., and v. from No. vii. of the above *Funeral Hys.* It is very little used, if at all, at the present time.

Awhile in spirit, Lord, to Thee. *J. F. Thrupp.* [*Lent.*] One of the best known and most popular of Mr. Thrupp's hymns. It was written for and 1st pub. in his *Ps. & Hys. for Pub. Worship*, 1853, No. 64, in 4 st. of 4 l. In 1861 the Rev. F. Pott included it in his *Hys.*, &c., No. 72, with st. iii. and iv. transposed, some minor alterations, and a doxology from the Latin. This form was repeated in *Ch. Hys.*, 1871, No. 103. Orig. text in Thring's *Coll.*, 1882, No. 154, with st. i., l. 2, "Into the desert would we flee," for "Would we unto the desert flee," an alteration from the Rev. F. Pott as above. The text of *Hys. & Songs of Praise: N. Y.*, 1874, is that of the Rev. F. Pott with a slight alteration, and the omission of the doxology.

Aylward, James Ambrose, b. in 1813, at Leeds, and educated at Hinckley, the Dominican Priory of St. Peter, to which a secular college was attached. Particulars touching the stages of his monastic life may be found in the *Obituary Notices of the Friar-Preachers, or Dominicans, of the English Province from the year of our Lord* 1650. He was ordained in 1836, and assisted in the school, taking the higher classical studies, in 1842. He became Head of the school, and continued so till it was discontinued in 1852. At Woodchester he was made successively Lector of Philosophy and Theology and Prior. He died at Hinckley, and was buried in the cloister-yard of Woodchester. His sacred poems have become his principal monument, and of these he contributed very many to the first three volumes of the *Catholic Weekly Instructor*, and other periodicals. His essay on the *Mystical Element in Religion*, and on *Ancient and Modern Spiritism*, was not pub. till 1874. Referring to him, and to his MS. *tr.* of Latin hymns, a large number of which are incorporated by Mr. O. Shipley in *Annus Sanctus*, 1884, Mr. Shipley says: "The second collection of MSS. came from the pen of the late Very Rev. Father Aylward, of the Order of Preachers, a cultured and talented priest of varied powers and gifts, whose memory is held dear by all who knew and were influenced by him. He went to his reward in the year 1872, after nearly forty years' profession as a Dominican, and was buried in the picturesque cloistral-cemetery of Woodchester, of which model and peaceful religious house he was the first Prior." [J. C. E.]

Ayres, H. C., b. about 1849, a member of the Baptist denomination, and a resident in Philadelphia, is the author of:—

1. **One there is who loves thee.** [*Love of Christ.*] A popular hymn and well known in G. Brit. through I. D. Sankey's *Sacred S. & Solos*, enlarged ed., No. 310. It was written during the Centennial Exhibition in Philadelphia, the theme having been suggested by the expression, "One there is Who loves and waits to bless," used by Mr. W. H. Doane (q. v.) in prayer at a meeting of friends at which Mr. Ayres was present. The MS. was presented to Mr. Doane a day or two afterwards. It was set to music by Mr. Doane, and pub. forthwith. The orig. text and music are in Mr. Sankey's *S. & Solos* as above. Mr. Ayres is also the author of:—

2. **No other Name.** [*The Name of Jesus.*] This hymn is unknown to the English collections. [J. J.]

B

B., in Ash and Evans's Bapt. *Coll.*, Bristol, 1st ed., 1769, i.e. Simon Browne.

B. in Nettleton's *Village Hymns* (American), 1824, i.e. Mrs. Phœbe Brown.

B. in *Hys. & Sac. Songs*, Manchester, Fletcher & Tubbs, 1855, i.e. Rev. G. B. Bubier.

B., in Horder's *Congregational Hymns*, 1884, i.e. the Rev. Stopford A. Brooke.

B. B., *Ash & Evans*, 1769, i.e. Benjamin Beddome.

B—d., in the same *Coll.*, later editions, i.e. Anna L. Barbauld.

B. S., in the same *Coll.*, 1769, i.e. Benjamin Seward.

B. T., in the *People's H.*, i.e. a *nom de plume* of the Rev. R. F. Littledale, and the initials of a former address.

Backward with humble shame we look. *I. Watts.* [*The Fall and the Redemption.*] 1st pub. in his *Hymns and Spiritual Songs*, 1707, bk. i., No. 57, in 8 st. of 4 l., and again in later eds. of the same. Its use, and that in an abbreviated form, is very limited.

Bacon, Francis, Lord Verulam, s. of Sir Nicholas Bacon, b. in London, 1561, d. 1626. He was educated at Trinity College, Cambridge, and there showed at an early age those remarkable powers which eventually gained him a world-wide and lasting renown. The story of his greatness and of his shame belongs more to the history of the nation than to hymnody, his contributions to the latter being confined to the metrical versions of seven (1, 12, 90, 104, 126, 137, 149) individual psalms, which were pub. in his *Certaine Psalmes*, Lond., Hannah Barrett and R. Whittaker, 1625; and reprinted in Dr. Grosart's *Fuller Worthies Miscellanies*, vol. i., 1870, and in various eds. of Bacon's collected *Works*.

Bacon, Leonard, D.D., was b. at Detroit (where his father was a missionary to the Indians), Feb. 19, 1802, and educated at Yale College, and at Andover. In 1825 he was ordained Pastor of the Centre Church, New Haven, and retained that charge till 1866, when he was appointed Professor of Theology in Yale Divinity School. This professorship he resigned in 1871; but till his death in 1881, he was Lecturer on Church Polity. He died Dec. 23, 1881. Dr. Bacon rendered important services to hymnology both as writer and compiler. While a student at Andover, he edited an important and now rare tract, entitled *Hymns and Sacred Songs for the Monthly Concert* [of Prayer for Missions], Andover, Sept. 1823. This contained the three hymns following, which are his:—

1. **Weep not for the saint that ascends.** *Death of a Missionary.*

2. **Land where the bones of our fathers are sleeping.** *Missions.* This was brought into notice in G. Britain through its insertion in the *Evangelical Magazine*, March, 1824.

3. **Wake the song of jubilee.** *Missions.*

Of these No. 1 is found in *Lyra Sac. Amer.*, p. 6, and No. 3 was adopted, with alterations, by Pratt in his *Ps. and Hys.* (Lond., Seeley & Co., 1829), from which it passed into Greene and Mason's *Church Psalmody*, 1831, and the *Church Psalmist* of the Evangelical Christians (N. Y.,

1845, 7th ed.). This altered text, with some further changes, was adopted by the author in his *Appendix* to T. Dwight's revised ed. of Watts's *Psalms*, 1833. This *Appendix* also contained three new hymns by him, viz. :—

4. Though now the nations sit beneath. *Missions.* This is based on a hymn by Sarah Slinn, "Arise in all Thy splendour, Lord" (q. v.), which Dr. Bacon had partly rewritten for his Andover Tract, above noted. In the *Appendix* to *Dwight* he substituted new verses for what remained of her's in the Tract, and then justly claimed the whole as his own.

5. O Thou Who hast died to redeem us from hell. *Holy Communion.*

6. God of our fathers, to Thy throne. *Thanksgiving.*

In 1845 Dr. Bacon was joint compiler with Dr. E. T. Fitch, and several others, of *Psalms & Hymns for Christian Use and Worship*, pub. "by the General Association of Connecticut."

To this collection he contributed the four hymns following :—

7. Here, Lord of life and light, to Thee. *Institution of a Minister.* This was written March 9, 1825, for his installation as pastor of the First Church, New Haven, and first pub. as above, No. 559, in 4 st. of 4 l., and headed "Ordination in an ancient New England Church."

8. O God, beneath Thy guiding hand. *American Anniversary Hymn.* This is a favourite American Anniversary hymn. It is abbreviated and altered from his hymn, "The Sabbath morn is as bright and calm," which he wrote for the Bicentenary of New Haven, 1833. In this revised form it was first pub. as above, No. 619, in 5 st. of 4 l., and appointed "For the twenty-second of December."

9. O God of Abraham, ever sure. *Prayer on behalf of the Young.* This was written as a substitute for Mrs. Hyde's "Dear Saviour, if these lambs should stray," the use of which was refused by the owners of the copyright of Nettleton's *Village Hymns* (1824). In the *Ps. & Hys.*, 1845, it is No. 635, in 4 st. of 4 l., and headed "Prayer for the children of the Church."

10. Hail, tranquil hour of closing day. *Evening.* This popular hymn was written under the same circumstances as the preceding, and as a substitute for Mrs. Brown's Twilight hymn, "I love to steal awhile away." It is No. 706 of the *Ps. & Hys.*, 1845, in 5 st. of 4 l., and entitled "Evening Twilight."

11. How sweet, thro' long remembered years. *Evening.* In the *Church Praise Bk.*, N. Y., 1882, No. 15, is composed of st. iii.–v. of No. 10.

[F. M. B.]

Bahnmaier, Jonathan Friedrich, s. of J. C. Bahnmaier, Town Preacher at Oberstenfeld, near Bottwar, Württemberg, was b. at Oberstenfeld, July 12, 1774. After completing his studies at Tübingen, his first appointment was, in 1798, as assistant to his father. He became Diaconus at Marbach on the Neckar in 1806, and at Ludwigsburg in 1810, where he was for a time the head of a young ladies' school. In 1815 he was appointed Professor of Education and Homiletics at Tübingen, but in the troublous times that followed had to resign his post. He received in 1819 the appointment of Decan and Town Preacher at Kirchheim-unter-Teck, where he continued as a faithful, unwearied, and successful worker for 21 years. He was distinguished as a preacher, and greatly interested in the causes of education, of missions, and of Bible societies. He was also one of the principal members of the committee which compiled the Württemberg *G. B.* of 1842. He preached his last sermon at Kirchheim, on the 10th Sunday after Trinity, Aug. 15, 1841. Two days later he held a visitation at Owen. While inspecting the school at the adjacent village of Brucker, he was struck by paralysis, and being conveyed back to Owen, d. there, Aug. 18, 1841 (*Koch*, vii. 81–84; *Allg. Deutsche Biog.*, i. 766–767). Of his hymns two have been *tr.* into English:—

i. **Jesu als du wiederkehrtest.** [*Schools.*] 1st pub. in his *Christliche Blätter aus Tübingen*, pts. 9–12 for 1819, p. 85, in 2 st. of 8 l., entitled "Prayer after School;" as one of 7 metrical prayers for Children, and for the School and House. Included as No. 2947 in Knapp's *Ev. L. S.*, 1837 (1865, No. 2614), and No. 513 in the Württemberg *G. B.*, 1842. The only *tr.* in C. U. is :—

Jesu, when Thou once returnest. In full by Miss Winkworth in her *C. B. for England*, 1863, No. 178.

ii. **Walte, fürder, nah und fern.** [*Missions.*] According to *Koch*, vii. 84, 1st printed separately 1827. Included as No. 97 in the *Kern des deutschen Liederschatzes*, Nürnberg, 1828, and as No. 260, beginning, "Walte, walte, nah und fern," in Bunsen's *Versuch.*, 1833, in 7 st. of 4 l., and since in the Württemberg *G. B.*, 1842, and other recent collections. One of the best and most useful of hymns for Foreign Missions. The *trs.* in C. U. are :—

1. Far and near, Almighty Word. A good and full *tr.* by Miss Cox in her *Sacred H. from the German*, 1841, p. 203, repeated, slightly altered, in her *H. from the German*, 1864, p. 223. Included in J. L. Porter's *Coll.*, 1876, and the *Bapt. Hymnal*, 1879. In Hedge and Huntington's *Hys*, Boston, U.S., 1853, and Dean Alford's *Year of Praise*, 1867, st. i. was omitted and the hymn thus began, "Word by God the Father sent."

2. Spread thy triumph far and nigh, by H. J. Buckoll. By omitting st. ii., iv. as No. 65 in the *Rugby School H. Bk.*, 1850 (in the *Rugby School H. Bk.*, 1870, No. 175, the *tr.* is complete). The *trs.* of st. iii., v.–vii. altered and beginning "Word of Him whose sovereign will," were included in the *Marylebone Coll.*, 1851, and Burgess and Money's *Ps. and Hys.*, 1857. The *Wellington College H. Bk.*, 1863, begins with the *tr.* of st. v., "Word of life, so pure and free."

3. Spread, oh spread, thou mighty Word. A full and very good *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 60, repeated in her *C. B. for England*, 1863, No. 176. Since included in *Kennedy*, 1863, *People's H.*, 1867, Horder's *Cong. Hys.*, 1884, and others; and in America in the Pennsylvania *Luth. Ch. Bk.*, 1868, *Hys. and S. of Praise*, N. Y., 1874, *Evang. Hymnal*, 1880, and others. In Longfellow and Johnson's *Hys. of the Spirit*, Boston, 1864, it begins with st. v., "Word of life, most pure, most strong."

Other trs. are :—

(1) "Go forth, thou mighty word of grace," by *Lady E. Fortescue*, 1843 (ed. 1847, p. 31). (2) "O Word of God, reign everywhere," by *Dr. G. Walker*, 1860, p. 85. (3) "Word of God! with glory crown'd," in L. Rehfuess's *Ch. at Sea*, 1868, p. 109. [J. M.]

Bailey, Edward, a Wesleyan local preacher, and a representative of a London iron firm, was b. at Brentford, Middlesex, Aug. 16, 1846. At 12 years of age, through the death of his father, he was compelled to work for his own livelihood, and to support his widowed mother, who was paralysed. His heavy labours were relieved by literary efforts, the first to appear in print being in 1869. Mr. Bailey is known chiefly as the author of 25 tracts in prose and verse, which have been pub. by the Wesleyan, the Tract, and other Societies, and of several hymns. Some of the latter were written for Anniversary Services at various Sunday Schools with which he was associated, and others in times of personal affliction. Of these hymns the following are in the *Meth. S. S. H. Bk.*, 1879, and other collections :—

1. Gracious God! Almighty Father. *Missions.*
2. Tried, trusted, crowned. *Perseverance.*
3. When our hearts are glad and light. *For Guidance.*

Bailey, Philip James, b. at Nottingham, April 22, 1816. His father, a man of great ability and local celebrity as a politician and author, was for some time proprietor and editor of the *Nottingham Mercury*, a weekly newspaper. In his 16th year P. J. Bailey became a student at Glasgow University. He did not graduate, but after a time went to London to study for the legal profession. In 1835 he was called to the bar by the Society of Lincoln's Inn. In the years that followed, whilst ostensibly engaged in legal matters, he was really absorbed in the study of literature and philosophy, and in the conception and elaboration of the remarkable poem in connexion with which his name is chiefly known. This was pub. in 1839, under the title of *Festus, a Poem, by Philip James Bailey. The Angel-World* (1850); *The Mystic and the Spiritual Legend* (1855); and *The Universal Hymn* (1868), may all be considered as episodes of his chief work, and are in fact in later editions in substance incorporated with it. Mr. Bailey is the author of two other works of a different class,—*The Age, a Satire*, 1858, and a brief political treatise on the *International Policy of the Great Powers.*

From 1864 to 1876 Mr. Bailey lived for the most part in Jersey. Of late years he has resided at a seaside village in North Devon.

Festus has passed through 10 editions in England, and 30 in America. One of the lyrics comprised in this poem—"Is Heaven a place where pearly streams"—appears as a Hymn in Dr. R. W. Dale's *English Hymn Bk.* Part of another—"Call all who love Thee, Lord, to Thee" (ed. 1848, p. 100)—has been expanded into a Hymn by G. Rawson (*Bap. Hymnal*, No. 568). Both compositions are eminently beautiful, and make one wish that Mr. Bailey had given us more of the same kind. [W. R. S.]

Baker, F. A. [Jerusalem, my happy home.]

Baker, Sir Henry Williams, Bart., eldest s. of Admiral Sir Henry Loraine Baker, b. in London, May 27, 1821, and educated at Trinity Coll., Cambridge, where he graduated, B.A. 1844, M.A. 1847. Taking Holy Orders in 1844, he became, in 1851, Vicar of Monkland, Herefordshire. This benefice he held to his death, on Monday, Feb. 12, 1877. He succeeded to the Baronetcy in 1851. Sir Henry's name is intimately associated with hymnody. One of his earliest compositions was the very beautiful hymn, "Oh! what if we are Christ's," which he contributed to Murray's *Hymnal for the Use of the English Church*, 1852. His hymns, including metrical litanies and translations, number in the revised ed. of *H. A. & M.*, 33 in all. These were contributed at various times to Murray's *Hymnal; H. A. & M.*, and the *London Mission H. Bk.*, 1876–7. The last contains his three latest hymns. These are not included in *H. A. & M.* Of his hymns four only are in the highest strains of jubilation, another four are bright and cheerful, and the remainder are very tender, but exceedingly plaintive, sometimes even to sadness. Even those which at first seem bright and cheerful have an undertone of plaintiveness, and leave a dreamy sadness upon the spirit of the singer. Poetical figures, far-fetched illustrations, and difficult compound words, he entirely eschewed. In his simplicity of language, smoothness of rhythm, and earnestness of utterance, he reminds one forcibly of the saintly Lyte. In common with Lyte also, if a subject presented itself to his mind with striking contrasts of lights and shadows, he almost invariably sought shelter in the shadows. The last audible words which lingered on his dying lips were the third stanza of his exquisite rendering of the 23rd Psalm, "The King of Love, my Shepherd is" :—

"Perverse and foolish, oft I strayed,
But yet in love He sought me,
And on His Shoulder gently laid,
And home, rejoicing, brought me."

This tender sadness, brightened by a soft calm peace, was an epitome of his poetical life.

Sir Henry's labours as the Editor of *H. A. & M.* were very arduous. The trial copy was distributed amongst a few friends in 1859; 1st ed. pub. 1861, and the *Appendix*, in 1868; the trial copy of the revised ed. was issued in 1874, and the publication followed in 1875. In addition he edited *Hymns for the London Mission*, 1874, and *Hymns for Mission Services*, N.D., c. 1876–7. He also pub. *Daily Prayers for those who work hard*; a *Daily Text Book*, &c. In *H. A. & M.* there are also four tunes (33, 211, 254, 472) the melodies of which are by Sir Henry, and the harmonies by Dr. Monk. He d. Feb. 12, 1877. [J. J.]

Baker, Mary A. Miss Baker, who is a member of the Baptist denomination, and a resident in Chicago, Illinois, is an active worker in the temperance cause, and the author of various hymns and temperance songs. Her most popular hymn :—

1. **Master, the tempest is raging,** *Peace*, was written in 1874 at the request of Dr. H. R. Palmer, who desired of her several songs on the subjects of a series of Sunday School Lessons for that year. Its theme is "Christ stilling the tempest." During the same year it was set to

music by Dr. Palmer, and pub. in his *Songs of Love for the Bible School*, 1874. It is found in other collections, including I. D. Sankey's *Sac. S. and Solos*, Lond., 1881. Its home popularity was increased by its republication and frequent use during the illness of Pres. Garfield. It was sung at several of the funeral services held in his honour throughout the States.

2. Why perish with cold and with hunger? *Invitation.* This is another of her hymns set to music by I. D. Sankey, and included in his *Sacred S. and Solos*, Lond., 1881. [J. J.]

Bakewell, John, b. at Brailsford, Derbyshire, 1721. At about the age of eighteen his mind was turned towards religious truths by reading Boston's *Fourfold State*. From that date he became an ardent evangelist, and in 1744 (the year of the first Methodist Conference) he began to preach. Removing to London some short time after, he became acquainted with the Wesleys, M. Madan, A. M. Toplady, J. Fletcher, and other earnest evangelical men. After conducting for some years the Greenwich Royal Park Academy, he resigned in favour of his son-in-law, Dr. James Egan, and employed much of his time in preaching at various places for the Wesleyans. He d. at Lewisham, near Greenwich, March 18, 1819, aged 98, and was buried in the Wesleyan burying ground connected with the City Road Chapel, London. Mr. Bakewell was the author of a few hymns, the best known being, "Hail Thou once despised Jesus," the abbreviations of the same, "Paschal Lamb, by God appointed," and "Jesus, hail, enthroned in glory." A short memoir of him was pub. by Mr. Stelfox, Belfast, 1864. [J. J.]

Bald zieh ich mit dem Sterbekleid. *Anon.* [*Eternal Life.*] Included as No. 3508 in Knapp's *Ev. L. S.*, 1837, in 2 st. of 4 l., with the note "Found in the hymn-book of my deceased wife." The only *tr.* in C. U. is:—

Soon in the grave my flesh shall rest. By Dr. H. Mills, in full, with 2 original st. added in his *Horae Ger.*, 1845 (1856, p. 250), and thence, as No. 983, in the Lutheran General Synod's *Hymns*, &c., 1852.

Another *tr.* is, "Soon all my sorrows I shall lay," by Dr. R. Menzies, in F. A. G. Tholuck's *Hours of Christian Devotion*, Edin., 1870, p. 541. [J. M.]

Balde, Jacob. He was b. at Ensisheim, in Alsace, in 1603, and d. in 1668, at the age of 65. In the year 1624 he entered the order of the Jesuits, but it is rather as a patriot, deeply mourning over the miseries caused by the "Thirty Years' War," than as a priest, that he comes before us in his works. His reputation amongst his compatriots as a writer of Latin poetry could hardly have been greater than it is. With an exaggeration which, however pardonable, can scarcely be allowed to pass altogether unchallenged, he is extolled by such writers as *Herder*, and even more markedly by *A. W. von Schlegel*, as though he were unapproached by any other modern Latin poet. There is, however, no doubt that his acquaintance and sympathy with the misfortunes of his country result in a realism, and at times an earnestness, founded upon deep religious feeling, in what he wrote, which is too often sought in vain in the works of other writers of the same class. He takes high rank, if not the first place, amongst such.

He was a prolific writer. His *Odes* and *Solatium Podagricorum* (the best known of his works) scarcely fall within the scope of a *Dictionary of Hymnology*; but, especially as it has been admitted by Archbishop Trench into his *Sacred Latin Poetry*, reference may be made here to his "Chorea Mortualis sive lessus de sortis et mortis in humanas res imperio," a dirge upon the death of the Empress Leopoldina, wife of Ferdinand III., in her first childbirth, in 1649, and chanted in her funeral procession, and commencing "Eheu, quid homines sumus?" (Trench, *Sac. Lat. P.*, 2nd ed., 1864, pp. 270–274). It is a noble poem, in which the author allows himself, as he very rarely did, to forsake the classical metres in which he usually wrote. However difficult to translate, and Archbishop Trench says that it "almost defies translation," there is one translation into English, in the original metre, in the *Southern Magazine*, U.S., Jan. 1873; and D. T. Morgan has another, but not in the original metre, in his *Hymns & other Poetry of the Latin Church*. The original poem is given at length in *Trench*, as quoted from *Balde*, Coloniae, 1660, vol. iv. p. 424.

The merits of Balde's productions consist rather in the grandeur and solemnity of his utterances and the boldness of his imagery than in the perfection of his classical style. Success in the latter is hardly claimed for him by his most ardent admirers. [D. S. W.]

Baldwin, Thomas, D.D., b. at Bozrah, or Norwich, Connecticut, 1753, was representative for some time of his native State in the Legislature. In 1783 he was ordained to the Baptist ministry, and from 1790 till his death, in 1825, he was Pastor of the Second Baptist Church, Boston. His best known hymns are:—

1. Almighty Saviour, here we stand. *Holy Baptism.* This hymn "For Immersion" was contributed to a *Coll. of Sacred and Devotional Hymns*, Boston, 1808, from whence it has passed into later Collections, including the *Baptist Praise Bk.*, N. Y., 1871, and others.

2. From whence does this union rise? *Communion of Saints.* First found in J. Asplund's *New Coll.*, Baltimore, 1793, beginning, "O whence does this union rise." Formerly very popular, and still in use as in the *Baptist Hy. [and Tune] Book*, Phila., 1871, No. 638. In the *Church Pastorals*, Boston, 1864, No. 981, it is altered to "From whence *doth* this union *arise*."

3. Ye happy saints, the Lamb adore. *Holy Baptism.* For Immersion, first appeared in a *Coll. of Sacred and Devotional Hymns*, Boston, 1808, from whence it passed in an altered form as:—"Come, happy souls, adore the Lamb," into Winchell's *Supp. to Watts*, 1819. It is found in Spurgeon's *O. O. H. Bk.*, 1866, and many modern American Baptist collections. [F. M. B.]

Balfern, William Poole, b. in 1818, at Hammersmith; entered the Baptist Ministry in 1848; and has laboured chiefly in the suburbs of London, and in Brighton. Mr. Balfern is the author of *Glimpses of Jesus* and other prose works of similar character, has been a frequent contributor to Religious Periodicals, and has pub. the following vols. of poetry:—

(1) *The Beauty of the Great King, and other Poems*, 1871, Lond., Passmore and Alabaster. (2) *Lyrics for the Heart*, 1876. (Same pubs.) (3) *Hymns of the Pas-*

sion, 1882, Lond., Nelson and Sons. (4) *Pilgrim Chimes for the Weeks of the Year*, 1881, is a selection from Mr. Balfern's poems made and pub. by Rev. Chas. Bullock.

Mr. Balfern's hymns have appeared in the *Bap. Hymnal*; *Ps. & Hys. for the Young*; the *Meth. S. S. H. Bk.*; *Songs of Gladness* (S. S. Union); *Bk. of Hymns for S. School*, Lond., Weeks & Co.; *Treasury of Sacred Song*, Kirkwall, W. Peace; and in a few collections of the Church of England. They include:—

1. Come unto Me, the Saviour speaks [said]. *Invitation.*
2. Hark, dear children, hear the angels. *Sunday.*
3. O gentle Teacher, ever near. *Divine Teacher.*
4. O Lamb of God, most lowly [holy]. *Holiness of Jesus.*
5. O morning star, whose distant ray. *Divine Guidance.*
6. O Thou Who art enthroned on high. *Praise.*
7. Shepherd of those sunlit mountains. *The Good Shepherd.*

All these hymns were contributed to the S. S. Union *Songs of Gladness*, 1871, and from thence have passed into other collections.

8. Say not, O wounded heart. *Love of Jesus.*

From his work, *The Beauty of the Great King*, 1871, into the *Bap. Hymnal*, 1879.

Whilst these hymns do not take a high rank as poetry, they are characterised by simplicity of expression, and by devout and earnest, often tender, Christian feeling. Balfern d. July 3, 1887. [W. R. S.]

Ball, Thomas Isaac, b. 16 August, 1838. On taking Holy Orders in 1865, he successively became Curate of St. Salvador's, Dundee Mission; Incumbent of St. Mary's, The Cove, by Aberdeen; Domestic Chaplain to the Earl of Kinnoull; Curate of All Saints, Brougham Street, Edinburgh; Curate of St. Columba's. Edinburgh; Priest of St. Michael's Chapel, Edinburgh; and Examining Chaplain to the Bishop of Argyll and the Isles. Mr. Ball is the author of *The Orthodox Doctrine of the Church of England*, 1877, and of numerous tracts; and the compiler of *The English Catholic's Vade-mecum*, 1868. In 1863 he contributed various *trs.* from the Latin to the *Appendix* to the *H. Noted*, for use in St. Alban's, Holborn, London, of which he was co-editor with the Rev. H. A. Walker. He was also the sole editor of the *Supp.* thereto, 1882. These *trs.* are annotated under their respective original first lines.

Ball, William, a member of the Society of Friends, some time resident at Glen Rothsay, Rydal, Westmoreland, author of (1) *Nugae Sacrae, or Psalms, Hymns, and Spiritual Songs*, Lond., 1825. (2) *The Transcript and Other Poems*; (3) *Hymns, or Lyrics*, 1864; (4) *Verses composed since* 1870, &c., 1875; and other works. From the above the following hymns have come into C. U.:—

1. Praise to Jesus! Praise to God. *Praise.* This is given in the *Hymnary*, 1871, as "Praise to Jesus, *Lord and* God," and in the American *Hys. and Songs of Praise*, N. Y., 1874, as:—"*Hallelujah!* Praise to God." Orig. text in *Lyra. Brit.*, 1867, p. 645.

2. There is a pure and tranquil wave. *Hope.* From *Nugae Sacrae*, 1825, into Lord Selborne's *Bk. of Praise*, 1862; the *Lyra Brit.*, 1867, p. 646: and the *Westminster Abbey H. Bk.*, 1883, &c.

Ballou, Hosea, a celebrated leader of the sect of Universalists, was b. at Richmond, New Hampshire, April 30, 1771. He was entirely self-educated, and began to preach when about 21. In 1807 he settled at Portsmouth, New Hampshire, passing to Salem, Mass., in 1815, and to Boston in 1817. He d. in 1852. To the Universalist *Hymns composed by different Authors*, pub. in 1808, he contributed 199 hymns. A few of these are still used by the Universalists, but one only, and that probably his best, has passed beyond their ranks. It is:—

When God descends with men to dwell. *The Second Advent.* Ballou also edited with Turner a second collection in 1821, and a third in his own name, 1837. [See **American Hymnody**, § VI.] [F. M. B.]

Bampfield, George Frederick Lewis, M.A., was b. at St. John's Wood in 1827, and was a posthumous child of Robert Westcote Bampfield, surgeon, in Covent Garden, London. In 1845 he entered Trinity College, Oxford, whence he migrated to Lincoln College as a scholar, and graduated in Arts in 1849. After being curate successively of Shoreham, and of St. Thomas's, Oxford, he was received into the Roman Catholic Church by the Rev. F. W. Faber, went through a noviciate of 18 months at the Oratory, was ordained priest in 1857 by Cardinal Wiseman in his private chapel, after which he visited Rome, and, returning to England, officiated as priest at Stratford and Waltham Cross, and took part in various missions. In 1868 the chief work of his life began. This was the opening of schools for children of the middle classes. He was assisted by priests and others who lived in community, under the title of "Institute of St. Andrew." Ten years later it was confirmed by authority. His hymn to "The Five Wounds" was contributed to Mr. Orby Shipley's *Annus Sanctus*, 1884. It begins "Ye priestly hands, which on the cruel cross." [J. C. E.]

Bancroft, Charitie Lees, née Smith, dr. of the Rev. Sidney Smith, D.D., Rector of Drumragh, County Tyrone, Ireland; was b. at Bloomfield, Merrion, in the county of Dublin, June 21, 1841; and married, in 1869, to Arthur E. Bancroft. Her hymns have appeared in periodicals, *Lyra Brit.*, Bishop Ryle's *Spiritual Songs*, and other collections, and also as leaflets. The following have come into C. U.:—

1. O for the [a] robes [robe] of whiteness. *Heaven desired.* This favourite children's hymn was 1st pub. as a leaflet in 1860. In 1867 it was included in *Lyra Brit.*, and thence has passed into several collections in G. Britain and America.

2. The King of glory standeth. *Christ the Saviour.* Contributed in 7 st. of 8 l. to the *Lyra Brit.*, 1867, and entitled "Mighty to save." In the *Hys. & Songs of Praise*, N. Y., 1874, No. 1196, it begins with st. iii., "He comes in bloodstained garments."

3. Before the throne of God above. *The Advocate.* Dated 1863, and given in Spurgeon's *O. O. H. Bk.*, 1866, *Laudes Domini*, N. Y., 1884.

In 1867 Mrs. Bancroft's hymns were collected and pub. as *Within the Veil, by C. L. S.*

Bancroft, James Henry, b. at Boston, 1819, graduated at Amherst College, 1839, and Andover, 1842. Ill-health prevented his

ordination as a Congregational minister. He d. in Boston, Aug. 25, 1844. His hymn—

Brother, though from yonder sky [*Burial*], was written in 1842, for the funeral of Dudley Leavitt, a classmate at Andover, who died there suddenly Jan., 7, 1842. It was given in *The Psalmist: a New Coll. of Hys. for the Use of Baptist Churches*, Boston, 1843, No. 1098, and has won considerable acceptance in America, but is unknown in England. [F. M. B.]

Bannerman, David Douglas, M.A., eldest s. of the late Rev. Professor James Bannerman, D.D., of the New College, Edinburgh, was b. at Ormiston, Haddingtonshire, January 29, 1842. After studying at the University of Edinburgh, where he graduated M.A. in 1861, he became, in 1869, collegiate minister of the Free Church, Dalkeith, and in 1879 minister of St. Leonard's Free Church, Perth. He contributed to the *Free Church H. Bk.* of 1882 a *tr.* of *Je te salue, mon certain Redempteur* (q. v.). [J. M.]

Baptized into the name. *Thomas Davis.* [*Holy Baptism.*] From his *Hymns, Old and New*, &c., 1864, No. 414, in 2 st. of 8 l., into the *Church S. S. H. Bk.*, 1868, No. 325, unaltered. It was originally written for Adult Baptism, but is also appropriate for Confirmation. It is given also in the American *Bapt. H.* [*& Tune*] *Bk.*, Phila., 1871, No. 744.

Baptist Hymnody, American. [American Hymnody, § IV.]

Baptist Hymnody, English. In this article it is proposed to give a brief account of the practices of the Baptists in England in regard to psalmody during the last 250 years, a list of their principal hymn-writers, and a notice of the hymn-books chiefly used amongst them at the present time.

For the better understanding of some statements which will follow, it should be noted that, from the first quarter of the 17th century up to the present, Baptists in this country have been divided into two main sections, i.e. *General* and *Particular* Baptists, the former favouring the Arminian view of the Christian Atonement and human free-agency, or *General* Redemption; the latter inclining more to the doctrines usually associated with the name of Calvin, or *Particular* Redemption. This distinction is now fast disappearing. Both sections are represented in "The Baptist Union," and the names *General* and *Particular* are falling into disuse. Nevertheless, the historical traditions of the two are different, and their principal institutions and societies continue distinct.

I. *The Seventeenth Century.*

(1) Throughout the 17th century the *General Baptists*, with but few exceptions, disapproved of psalmody in an ordinary mixed congregation. This was owing partly to their wish to avoid anything which seemed to ignore the difference between the "Church" and the "World," and partly to their dread of formalism. In the year 1678 the devout and learned Thomas Grantham, a man of immense influence among the *General Baptists* of that time, pub. his *Christianismus Primitivus*, wherein, speaking of the duty of Thanksgiving, he sets forth a number of reasons against "musical singing with a multitude of voices in rhyme and metre." He urges that Psalms and Hymns are to be sung by such only as God has fitted thereto by the help of His Spirit; that by *congregational* singing instruction is prevented, for "when all speak, none can hear"; that singing other men's words "opens a gap for forms of prayer"; that "once permit the singing by art pleasant tunes, and you will bring music and even instruments back again into public worship, and then, farewell to all solemnity." Eleven years later, in the *General Baptist Assembly* of 1689, the question of "promiscuous singing" was considered, when the persons holding the affirmative were desired to show "what Psalms they made use of for the *matter*, and what rules they did settle upon for the *manner*." Thereupon was produced, not the version of Sternhold and Hopkins, but "a book of metres composed by one Mr. Barton, and the rules for singing these Psalms *secundum artem*, viz., as the musicians do sing according to their gamut, *sol, fa, la, my, ray*, &c.; all which appeared so strangely foreign to the evangelical worship that it was not conceived anywise safe for the churches to admit such carnal formalities." And this opinion was endorsed with the general approbation of the Assembly.

(2) In the Calvinistic, or *Particular Baptist*, section of the denomination, congregational singing seems to have been regarded with more favour. In the records of the Broadmead Church, in Bristol, references to this part of worship are frequent. Thus, in the year 1671, it was a complaint made against them by "old Mr. Wright that had been Sheriff," that he could hear them sing Psalms from their meeting-place at his house in Hallier's Lane. There was a second Baptist community in Bristol, known as "Mr. Gifford's people," who, though willing to sing Psalms with others besides the church, scrupled to "sing in metre," and pleaded for permission to keep their hats on during this part of the service, or to "go forth." John Bunyan, who belonged to this section of the Baptists, not only in his famous Allegory frequently represents his pilgrims as singing, but also in his *Solomon's Temple Spiritualised* (A.D. 1688) speaks of this part of worship as belonging by God's appointment to the Church of the new covenant. But it is members of the church only—"Sion's sons"—that are to sing. He says:—

"To sing to God is the highest worship we are capable of performing in heaven; and it is much if sinners on earth, without grace, should be capable of performing it according to His institution acceptably. I pray God that it be done by all those that nowadays get into churches with spirit and with understanding."

Only a few months after Bunyan wrote these words a violent controversy broke out among the *Particular Baptists* of London concerning the lawfulness of congregational singing. In the year 1680 Hercules Collins, pastor of the Baptist Church in Wapping, in his *Orthodox Catechism*, had broached the assertion that singing was a public duty. Benjamin Keach, pastor of Horsley Down [see

Early English Hymnody, § XII. 1], in his *Tropes & Figures* (1682) and his *Treatise on Baptism* (1689), had followed in the same strain. But in 1690 one Isaac Marlow, an influential lay member of the church in Mile End Green, in a *Discourse concerning Singing*, entered the lists on the other side. Keach replied in his *Breach Repaired*, and presently others joined in the fray. As stated (l. c.), the General Assembly of *Particular Baptists* intervened in the interests of peace, and a truce followed; but the practice of congregational singing more and more prevailed.

These Baptists of the 17th century sang the *Psalms* in their ordinary worship. At length, however, the custom was introduced by Keach, in 1673), in supposed imitation of the example of Christ and His Apostles, of singing a hymn at the close of the Lord's Supper. Next, hymns were sung on Thanksgiving Days, at Baptisms, and on other special occasions. These appear to have been composed either by the minister himself or some gifted friend. Thus, in connection with the controversy above named, it is stated that on one occasion, at Mr. Keach's place, when a brother minister was officiating, "a hymn was given up to him which he read and sang, and the people with him." For use at these times were prepared both the earlier hymns of Benj. Keach, and the Sacramental Hymns of Joseph Stennett, the elder. Joseph Boyse, a Presbyterian minister in Dublin, who appears to have been a Baptist in principle, pub. eighteen *Sacramental Hymns*, to which he appended a hymn on Baptism, and another on the ministry (Dublin, and again Lond., 1693).

[For further details see Ivimey's *History of the English Baptists*, vol. i.; *Byepaths in Baptist History*, by J. Jackson Goadby; and an article in the *British Quarterly Review*, vol. lxxi., on "Early Nonconformist Psalmody," by J. Spencer Curwen.]

II. *The Eighteenth Century.*

(1) During the first half of the 18th century the *General Baptists* for the most part retained their prejudices against congregational singing. Thus, in 1733, a case was presented from Northamptonshire to the General Assembly of *General Baptists* complaining that some churches in that district had "fallen into the way of singing the Psalms of David, or other men's composures, with tunable notes, and a mixed multitude." It is, however, an indication of a change of feeling, that this Assembly, unlike the one in 1689, whilst admitting the fact of the innovation, decided to leave the matter an open question. About the middle of the century, partly as a result of the great Methodist movement, many new congregations of *General Baptists* sprang up in the midland counties and the West Riding of Yorkshire, and these all, like their Methodist neighbours, believed in Christian Song. In the year 1770, the *New Connexion of General Baptists* was formed, and soon afterwards a *Collection of Hymns* was prepared for their use. In 1785 Samuel Deacon (q.v.), of Barton, near Market Bosworth, in Leicestershire, pub. a volume of original hymns known as *Barton Hymns*. These hymns are homely in style, but full of gospel fervour. They had for a time considerable local popularity and reached a second edition in 1797. In 1791 the *General Baptist Association* sanctioned the preparation of a new *Collection of Hymns*, the former being very imperfect and nearly out of print. Accordingly in 1793 appeared a *Selection* edited by John Deacon, of Leicester, and another entitled *Hymns and Spiritual Songs selected from various authors*, the latter vol. being known by the name of *Dan Taylor's Hymns*. Nevertheless, in some of the older *General Baptist* churches the prejudice against congregational singing still survived, and, in 1785–7, a rather warm controversy was waged between Gilbert Boyce, a much-respected Lincolnshire minister, who in two pamphlets condemned the practice, and Dan Taylor, then of London, who defended it. A gentleman now living (1886) tells how he has heard from his mother of the songless worship of the *General Baptists*, at Morcott, in Rutland, and of the gladness expressed when one day, through the influence of the younger part of the congregation, the old custom was broken through, and a hymn heartily sung. By the close of the 18th century, however, singing, as a part of public worship, had become universal among the *General Baptists*.

(2) Returning to the *Particular Baptist* section of the denomination, and going back to the beginning of the century, we recall the name of Joseph Stennett, the elder. He may be regarded as the connecting link in *Baptist Hymnody* between the 17th and 18th centuries. His *Hymns for the Lord's Supper* belong to the former period (1697), those on *Believers' Baptism* to the latter (1712). He deservedly holds a front place among Baptist hymn-writers, not only as being among the first in order of time, but also from the sterling quality of some of his compositions. One of these, "Another six days' work is done," is a favourite Sunday-morning hymn in many Nonconformist congregations to this day. After his death, in 1713, it was long before a worthy successor appeared. Indeed, until nearly the middle of the century, the only Baptist hymn-writer of whom we know anything is Anne Dutton (1734), wife of the Baptist minister at Great Gransden, Huntingdonshire. J. A. Jones, who, in 1833, republished her hymns, styles her "the justly celebrated." Mrs. Dutton's compositions, however, are now (except by antiquaries) wholly forgotten. In 1747 appeared *Divine Songs, Hymns, and other Poems*, by Daniel Turner, M.A., of Abingdon; and in 1750, *Evangelical Hymns and Songs*, by Benjamin Wallin, pastor of Maze Pond. The hymns of neither of these writers possess any great merit, though of the two those of Turner have the more melody and true "poetic fire." To their names must be added that of John Needham, author of the well-known harvest hymn, "To praise the ever-bounteous Lord." His *Hymns Devotional & Moral* were printed at Bristol in 1768. Here, too, may be mentioned Edmund Jones, pastor at Exeter, who died in 1765, at a comparatively early age, the author of a hymn very popular for many years, "Come, humble sinner, in whose breast." But by far the most gifted Baptist

hymn-writer of this period was Anne Steele, the accomplished daughter of the Rev. Wm. Steele, Baptist minister, at Broughton, in Hampshire. Adopting the signature T.—in full *Theodosia*—she wrote a large number of hymns which were not only introduced into the Bristol hymn-book of Ash & Evans in 1769, and Dr. Rippon's *Sel.* in 1787, but are in common use at the present time. We have indeed now entered upon the palmy days of Baptist Hymnody, the thirty years or so which followed the first publication of Miss Steele's hymns. To this period belong Benjamin Beddome, a most prolific hymn-writer; Dr. Samuel Stennett (grandson of the Joseph Stennett already named), who contributed largely to Rippon's *Sel.*; Benjamin Francis, a native of Wales, but pastor for many years of a Baptist church in Gloucestershire; Robert Robinson; and John Fawcett, D.D., who (in 1772) on deciding to remain with his attached people at Wainsgate in Yorkshire, wrote, "Blest be the tie that binds," and in the course of the next few years composed several other hymns still in frequent use. Less known writers of this date are Wm. Tucker, of Chard, a Baptist layman, who in 1772 began to publish in the *Gospel Magazine* hymns strongly Calvinistic in sentiment; and James Newton, Classical Tutor to the Bristol Education Society, who about the same time wrote a few useful hymns, especially one for baptismal occasions. A much greater name is that of Dr. John Ryland, of Northampton, who at the age of 20, in 1773, wrote the first of a series of 100 hymns, most of which were composed to be sung in connexion with his sermons. John Adams, originally one of Ryland's members, about this time printed in the *Gospel Magazine* a few hymns now almost forgotten. John Fellows, most of whose works date from Birmingham, pub. hymns in 1773 and 1776, the former collection relating chiefly to the subject of Baptism. Richard Burnham, minister of Grafton Street Chapel, Soho, put forth in 1783 *New Hymns on divers subjects*, a volume which passed through several editions. Samuel Medley, the popular and useful minister of Byrom Street, Liverpool, began in 1786 to print hymns on broadsides as they were composed, and afterwards pub. them in two small volumes. In the following year (1787) John Dracup, of Steep Lane, in Yorkshire, pub. his *Hymns & Spiritual Songs*, and, in 1789, Charles Cole, of Whitchurch, put forth his *Threefold Alphabet of New Hymns*. In 1792 Joseph Swain, a young minister whose short and bright career at Walworth closed in four years afterwards, printed a collection of original hymns, several of which have a place in the principal Baptist hymn-books of the present day; and Samuel Pearce, of Birmingham, whose ministerial course both in brevity and fair promise greatly resembled Swain's, wrote a few hymns which were published with his life by Andrew Fuller in 1800. These were introduced into the later editions of Rippon's *Sel.* The history of the century closes not unfitly with the name of Job Hupton, minister at Claxton, in Norfolk, author of a fine hymn beginning "Come ye saints and raise an anthem," altered by Dr. J. Mason Neale into a form more familiar to modern ears, "Come ye faithful, raise the anthem." In regard to the hymn-books used by the *Particular Baptists* during the 18th century, they were undoubtedly at first simply collections for special occasions, such as those of Boyse, Joseph Stennett, and Wallin, and were used as supplementary to the Psalms in one or other of the metrical versions. But in 1769 a volume was brought out popularly known as the *Bristol Hymn Book*, compiled by the Rev. John Ash, LL.D., of Pershore, and the Rev. Caleb Evans, D.D., of Bristol. This contained 412 hymns by various writers. An 8th ed. of this collection, valuable for its preface and list of authors, was pub. by Isaac James, at Bristol, 1801; and a 10th ed. with a small supplement, Norwich, 1827.

In 1787 Dr. J. Rippon, of Carter Lane, and afterwards of New Park Street, London, pub. a *Selection of Hymns from the best authors, intended to be an Appendix to Dr. Watts's Psalms & Hymns.* It soon became the popular Baptist Hymn Book, was enlarged from time to time, and passed through more than 30 editions. It was intended, as indicated in the title, to be supplementary to Dr. Watts's *Psalms and Hymns.* Therefore the only hymns contained in it from Watts are from his *Lyric Poems, Sermons,* and *Miscellanies.* All editions contain the names of most of the authors. Prominent among these are those of Steele, Beddome, S Stennett, Doddridge, Fawcett, Needham, and D Turner. A few hymns are taken from J. Stennett, B. Francis, J. Ryland, Gibbons, and others. The 10th ed., 1800, and the 27th, 1827, were enlarged. No further change was made by Dr. Rippon, but on the expiration of the copyright of the 1st ed. in 1844, rival editions appeared with additions and alterations.

III. *The Nineteenth Century.*

But few hymn-writers of eminence have appeared among the Baptists of either section during the present century; though there are many who have written one or two hymns of merit. The first name that presents itself is that of John Burton, of Nottingham and Leicester, who wrote chiefly for Sunday Schools. Then comes the name of Mrs. Alice Flowerdew, a member of the old General Baptist Church in Worship St., London, and author of a well-known hymn on the seasons, pub. in 1811. John Mann, a bookseller, and member of the G. B. Church in the Commercial Road, London, in 1828 published a volume of *Hymns and Poems.* The Rev John Howard Hinton, M.A.—a minister of great influence in his day—composed a large number of hymns on the subjects of his sermons, and in 1833 published a collection therefrom. The Rev. John Eustace Giles, formerly of Leeds, wrote several missionary hymns, and in 1830 one of great excellence on the subject of Baptism. Mrs. Saffery, wife of a Baptist minister at Salisbury, wrote many hymns for special occasions, and in 1834 published a volume of *Poems on Sacred Subjects.* The Rev. James Harrington Evans, M.A., of John Street Chapel, Gray's Inn Lane, in 1818 prepared

s selection of 179 hymns for use in his n place of worship and introduced therein ew of his own composition. This collection ached the 5th ed. in 1838 with 451 hymns. ae Hon. and Rev. Baptist W. Noel, M.A., out the same time pub. a selection of hymns hich passed through several editions. Of ese a few were originals. About the year 34 Dr. Amos Sutton, a distinguished Gene- l Baptist missionary, on the occasion of a isit to England, composed a hymn which has er since been very popular at "Farewell rvices," "Hail, sweetest, dearest tie that nds." Miss Leslie, of Calcutta, the accom- shed daughter of another Indian missionary, the author of a volume of poems and of the autiful hymn, "They are gathering home- ard from every land." Edward Mote, a ptist layman of the strongly Calvinistic hool, published, in 1836, "*Hymns of Praise.*" avid Denham, in 1837, published a *Selec- n*, including many of his own compositions. ter hymn-writers include the Revs. Cor- lius Elven, Charles Haddon Spurgeon, F. . Goadby, M.A., Thomas Goadby, B.A., dward Hall Jackson, Dawson Burns, D.D., . P. Balfern, T. Vincent Tymms, J. T. Wig- r, Walter J. Mathams, Charles Clark, J. M. igner, W. H. Parker, B. Provis, and others. It remains to mention the principal hymn- oks in use in Baptist congregations from D. 1800 to the present time. Many have en prepared for the service of particular ngregations. These, as being of little more an local and temporary interest, we pass over, nfining ourselves to hymn-books which have en adopted by a large number of churches.

(1) Toward the end of the last century 793) John Deacon pub. a hymn-book for the e of *General Baptist* Churches, of which a d ed., with a large *Appendix*, the whole cluding 746 hymns, was pub. in 1804. At t date it is said to have been "pretty nerally in use in General Baptist Connec- ns." In 1830 this book, having been revised a committee appointed by the Annual Asso- tion, was formally adopted as the *General ptist Hymn-book*. In 1851, another book s substituted, entitled "*The New Hymn ok.*" The compilers were two brothers, the vs. J. B. Pike and J. Carey Pike. It, also, ore formal adoption, was revised by a com- ttee. In course of time an *Appendix* was pared containing about 80 modern hymns. t in 1877 it was deemed expedient by the sociation that another book should be com- ed to include a large number of the best nns of the present day. This book was D. in 1879, under the title of the "*Baptist mnal.*" The Rev. W. R. Stevenson, M.A., Nottingham, was editor, nine other General ptist ministers co-operating. It contains hymns. The word *General* was omitted n the title, partly from the fact stated at commencement of this article, that the sections of the Denomination are now ost identical in Christian doctrine and ctice, and partly from the expectation, ch has in fact been realised, that a certain ber of congregations in what has been wn as the *Particular Baptist* section would pt the new Hymnal. In 1880, by direction he General Baptist Association, the *School Hymnal*, containing 343 hymns for the young, was prepared for the use of Sunday Schools and Families by the Rev. W. R. Stevenson, assisted by a committee.

(2) We have seen that at the close of the 18th century the hymn-books chiefly in use among the *Particular Baptists* were the Collections of Dr. Rippon and of Drs. Ash and Evans. In 1828 a book was prepared by Mr. John Haddon, sen., and revised by Doctors Murch, Price and Steane, with other ministers, to which was given the name of *The New Selection*. This was revised and enlarged in 1838 and again in 1871 by the addition of a Supplement, called *Praise Waiteth*, and in both forms it has had a considerable circulation. Originally prepared by Mr. John Haddon, jun., the collection entitled *Psalms and Hymns*, which has been extensively used by important churches for 26 years past, was first pub. in 1858. The principal compilers were Drs. S. G. Green and N. Haycroft and the Revs. W. F. Burchell and J. T. Wigner. It contained, until 1880, just 1000 hymns; but in that year a *Supplement* was added, under the editorship of the Rev. J. T. Wigner, containing 271 additional hymns, chiefly modern. In 1882 a companion book was put forth under the same editorship, entitled *Psalms and Hymns for the Young*, intended chiefly for use in Sunday Schools. In 1866, the Rev. C. H. Spurgeon published a collection of hymns prepared under his direction and entitled *Our Own Hymn Book*. It contains 1129 psalms and hymns, and is used not only at the Metropolitan Tabernacle, but also in many other congregations presided over by ministers who were once students under Mr. Spurgeon.

Three other collections of hymns, used exclusively by the more highly Calvinistic of the *Particular Baptist* churches, are: (1) Mr. Wm. Gadsby's *Sel. of Hymns*, pub. in 1814. A new ed. with a *Supplement* appeared in 1838. Successive alterations and additions have been made from time to time (most of J. Hart's hymns having been incorporated), until it now contains 1130 hymns. (2) The *Selection*, 1837, of David Denham, formerly of Unicorn Yard Chapel, Tooley Street, London, containing nearly 1200 hymns, and said to be used by upwards of 100 churches in Great Britain. (3) The *Selection* of John Stevens, formerly of Meard's Court Chapel, London Enlarged and rearranged by J. S. Anderson, of New Cross Road, S.E., it now contains 970 hymns. [W. R. S.]

Baptist Hymnody, Scottish. [Scottish, § VI. 5.]

Baptist Hymnody, Welsh. [Welsh Hymnody, § IV.]

Barbauld, Anna Laetitia, née Aikin, daughter of the Rev. John Aikin, D.D., a dissenting minister, was b. at Kibworth-Harcourt, Leicestershire, June 20, 1743. In 1753 Dr. Aikin became classical tutor at a dissenting academy at Warrington. During her residence there she contributed five hymns to Dr. W. Enfield's *Hymns for Public Worship*, &c., Warrington, 1772. In the following year these were included in her *Poems*, Lond.. J. Johnson, 1773. In May, 1774, Miss Aikin

was married to the Rev. Rochemont Barbauld, a descendant of a French Protestant family, and a dissenting minister. For some years Mr. Barbauld conducted, in addition to his pastoral work, a boarding school at Palgrave, Suffolk. From this he retired in 1785. In 1786 he undertook the charge of a small congregation at Hampstead, and from thence he passed to the dissenting chapel (formerly Dr. Price's) at Newington Green, in 1802. He d. Nov. 11, 1808. Mrs. Barbauld continued to reside in the neighbourhood until her death, March 9, 1825. In the latter part of the same year her niece pub. *The Works of Anna Laetitia Barbauld, with Memoir, by Lucy Aikin*, 2 vols., Lond., Longman, 1825. As a writer of hymns Mrs. Barbauld was eminently successful. Their use, however, with the exception of five contributed to Dr. W. Enfield's collection, is almost exclusively confined to the Unitarian hymnals of Great Britain and America. Including these hymnals, the whole of her hymns are still in common use. These hymns appeared thus:—

i. *In Dr. W. Enfield's Hymns, &c.*, 1772.

1. Again the Lord of life and light. *Easter.*
2. Awake, my soul, lift up thine eyes. *Conflict.*
3. Behold, where breathing love divine. *Christian Charity.*
4. Jehovah reigns, let every nation hear. *God's Dominion.* A part of this was given in Collyer's *Sel.*, 1812, No. 586, as:—
5. This earthly globe, the creature of a day.
6. Praise to God, Immortal praise. *Harvest.*

ii. *Poems*, 1773 (*Preface dated Dec.* 1, 1772).

The whole of the above, and also:—

7. God of my life and author of my days. *To God the Father.* This is an "Address to the Deity," in 80 l. It is given in Martineau's *Colls.*, 1840 and 1873. From it the following centos were given in Collyer's *Sel.*, 1812:—
8. God, our kind Master, merciful as just.
9. If friendless in the vale of tears I stray.

iii. *Poems revised* 1792.

10. Come, said [says] Jesus' sacred voice. *Invitation.*
11. How blest the sacred tie that binds. *Christian Fellowship.*
12. Lo where a crowd of pilgrims toil. *Pilgrimage of Life.* From this is taken:—
13. Our country is Immanuel's ground [land].

iv. *Leisure Hour Improved* (*Ironbridge*), 1809.

14. Sweet is the scene when virtue dies. *Death.*

v. *Supplement to the Unitarian Coll. of Kippis, Rees, and others*, 1807.

15. When as returns the solemn day. *Sunday.*
16. Sleep, sleep to day, tormenting cares. *Sunday*
17. How may earth and heaven unite. *Worship.*

vi. *Works, with Memoir*, 1825.

In vol. i. most of the above are reprinted, and the following are added:—

18. Joy to the followers of the Lord. *Joy.* (c. 1820.)
19. Pure spirit, O where art thou now. *Bereavement.* This is dated 1808.
20. Salt of the earth, ye virtuous few. *Salt of the Earth.*
21. When life as opening buds is sweet. *Death.* This is dated "November, 1814."

The more important of these hymns are annotated in this Dictionary under their first lines. Mrs. Barbauld's *Hymns in Prose for Children*, originally pub. in 1781, were long popular and have been translated into French, Italian, Spanish, and other languages. [J. J.]

Barclay, John. [Scottish Hymnody, § VIII. 10.]

Baring-Gould, Sabine, M.A., eldest s. of Mr. Edward Baring-Gould, of Lew Trenchard, Devon, b. at Exeter, Jan. 28, 1834, and educated at Clare College, Cambridge, B.A. 1857, M.A. 1860. Taking Holy Orders in 1864, he held the curacy of Horbury, near Wakefield, until 1867, when he was preferred to the incumbency of Dalton, Yorks. In 1871 he became rector of East Mersea, Essex, and in 1881 rector of Lew Trenchard, Devon. His works are numerous, the most important of which are, *Lives of the Saints*, 15 vols., 1872–77; *Curious Myths of the Middle Ages*, 2 series, 1866–68; *The Origin and Development of Religious Belief*, 2 vols., 1869–1870; and various volumes of sermons. His hymns, original and translated, appeared in the *Church Times; H. A. & M.*, 1868 and 1875; *The People's Hymnal*, 1867, and other collections, the most popular being "Onward, Christian soldiers," "Daily, daily sing the praises," the *tr.* "Through the night of doubt and sorrow," and the exquisite Easter hymn, "On the Resurrection Morning." His latest effort in hymnology is the publication of original *Church Songs*, 1884, of which two series have been already issued. In the *Sacristy* for Nov. 1871, he also contributed nine carols to an article on "The Noels and Carols of French Flanders." These have been partially transferred to Chope's and Staniforth's Carol Books, and also to his *Church Songs*. [J. J.]

Barlow, Joel, b. at Reading, Connecticut, 1755, graduated at Yale 1778, and d. near Cracow, Poland, 1812. He was well known as an author and politician during and after the American Revolution. His publications include *Hasty Pudding; Columbia*, &c. In 1785, at the request of the (Congregational) General Association of Connecticut, he corrected and enlarged Dr. Watts's *Psalms*, supplying those omitted by Watts, and adapting the whole to American thought and circumstances. This work, pub. in 1786, went through various editions, and, although officially superseded by *Dwight* in 1800, it continued to be issued for many years after. Its title is somewhat curious as setting forth its design. It reads:—*Psalms carefully suited to the Christian Worship in the United States of America, being Dr. Watts's Imitation of the Psalms of David, as improved by Mr. Barlow.* Of his renderings of the Psalms, there are still in C. U.:—

1. **Awake, my soul, to sound His praise.** *Ps. cviii.* This is No. 233 in Hatfield's *Ch. H. Bk.*, 1872, and other collections.

2. **Lord, Thou hast scourged our guilty land.** *Ps. lx.* Altered from Watts. Also in Hatfield's *Ch. H. Bk.*, No. 1312.

3. **Our land, O Lord, with songs of praise.** *Ps. xxxi.* In the Phila. *Presb. Hymnal*, 1874.

4. **In Thee, great God, with songs of praise.** *National Hymn.* This is No. 3 in a slightly different form. It is No. 962 in N. Adams's *Church Pastorals*, Boston, 1864. [F. M. B.]

Barnaby, Sir Nathaniel, C.B., Director of Naval Construction in Her Majesty's Service, b. at Chatham in 1829, has been for many years interested in Christian education, and is Superintendent of the Bap. S. School at Lee, in Kent. He is the author of several hymns composed for use in the school at Lee. Of these, one beginning "To Jesus, our Captain, to Jesus, our King," and another,

"The soldier keeps his wakeful Watch," composed to the German tune, "The Rhine-Watch," are in W. R. Stevenson's *School Hymnal*, Lond., 1881. His hymns are spirited and popular. [W. R. S.]

Barnard, Edward William, M.A., of Trinity College, Cambridge, third s. of H. B. Barnard, of Cave Castle, Yorkshire, was b. March 15, 1791. He was Vicar of South Cave, Yorkshire, from 1816 to his premature death in 1828. His pub. works are:—

(1) *Trifles, in Imitation of the chaster style of Mewager*, 1818; (2) The *Protestant Beadsman*, Rivingtons, 1822; (3) *Flowers*, a series of short poems, original and translated. Privately printed at Martin's, Lond. 1827; (4) *Fifty Select Poems of Marc-Antonio Flaminio, imitated.* Chester, Fletcher, 1829. This posthumous vol. was pub. by his father-in-law, Archdeacon Wrangham. This vol. contains some few of Mr. Barnard's lyrical poetry, but by far the largest part of these compositions remain in MS. Miss Mitford, in her work, *My Literary Life*, 1850, speaks of Mr. Barnard as being eminent for scholarship, and of his poetry as "remarkable, not only for grace and beauty, but for a vigour of thought, a fulness, a body, very unusual in occasional verses." His *Protestant Beadsman* consists of a short account of each of the saints whom the Church of England commemorates in her services during the course of the ecclesiastical year, with original hymns for each Festival. These hymns number 22 in all, are marked with much sweetness and genuine devotional feeling, and are worthy of attention. [D. S. W.]

Barnard, John. [Scottish Hymnody, vol. viii. 8.]

Barnes, Barnaby, fourth s. of Dr. Barnes, Bishop of Durham, b. about 1569, in Yorkshire. At the age of seventeen he entered Brasenose Coll., Oxford, but never obtained his degree. In 1591 he is said to have joined a military expedition to Normandy, in which country he remained until 1594. He wrote *A Divine Centurie of Spiritual Sonnets*, which was printed in 1595. He was buried in the church of St. Mary-le-Bow, Durham, in December, 1609.

He was the author of three plays, one pub. in 1607, *The Devil's Charter*, and two in MS. not now to be traced, and of a volume of amatory poems, *Parthenophil Parthenophe*, 1593, which was privately reprinted from the only known copy, in 1875, together with all Barnes's other poems. It is also included in Mr. Arber's recent *English Garner*. His prose work, *Fovre Bookes of Offices Enabling Privat persons for the speciall service of all good Princes & Policies*, 1606, has not been reprinted. [W. T. B.]

Barrows, Elijah Porter, S.T.D., b. at Mansfield, Connecticut, Jan. 5, 1805, and graduated at Yale, 1826. Ordained in 1832, he was Pastor of First Free Presbyterian Church, N. Y., 1835–7; Professor of Sacred Literature in Western Reserve College, 1837–42; of Hebrew Language and Literature at Andover, 1853–66; and of the same at Oberlin, Ohio, 1872. His publications include *Memoir of E. Judson*, 1852; *Companion to the Bible*, 1869; *Sacred Geography and Antiquities*, 1872, &c. His hymn:—

Hallelujah, Christ is mine [*Peace in Christ*] was written at Hudson, Ohio, in 1846, in 6 st. of 6 l. It was taken by Mr. Trowbridge (a Missionary of the American Board) to Constantinople, and there *tr.* into two or three languages. Its first publication in English was in the Berlin *Manual of Praise*, 1880, No. 270. In this hymn, st. iii. and iv. are omitted. Dr. Barrows has also written several other hymns and versions of Psalms; but these have not come into C. U.

Barry, Alfred, D.D., second s. of Sir C. Barry, b. Jan. 15, 1826, and educated at King's Coll., Lond., and Trinity College, Cambridge, graduating in classical and mathematical honours in 1848 and obtaining a Fellowship the same year. Taking Holy Orders in 1850, he has held many important appointments, including the Sub-Wardenship of Trinity College, Glenalmond, and the Headmastership of Leeds Gr. Sch. In 1862 he passed from Leeds to Cheltenham as Principal of the College; thence in 1868 to King's College, London, as Principal; and in 1884 to Australia as the Bishop of Sydney and Metropolitan of Australia. In addition to these appointments, Dr. Barry was Boyle Lecturer 1875, Chaplain to the Bp. of Bath and Wells, and Chaplain in Ordinary to the Queen. His pub. works include *Introduction to the Old Testament; Notes on the Gospels; Notes on the Catechism; Life of Sir C. Barry; The Teacher's Prayer Book;* and various volumes of *Sermons.* Also a contributor to *Smith's Dict. of the Bible.* His hymns are few, and include that for *Sunday*, "As Thou didst rest, O Father," given in the Rugby School *H. Bk.*, 1876; and Thring's *Coll.*, 1882, &c. [J. J.]

Barth, Christian Gottlob, s. of C. F. Barth, house painter in Stuttgart, was b. at Stuttgart, July 31, 1799. He studied at Tübingen, where he was the principal founder of the Missionary Society, and was only restrained by his mother's entreaties from offering himself as a missionary. He became, in 1821, assistant at Neckarweihingen and Dornham, and, in 1822, curate in charge of Effringen and Schönbrunn, near Nagold. In 1824 he was appointed pastor of Möttlingen, near Calw, but resigned his charge in 1838, and settled in Calw, receiving in the same year the degree of D.D. from the University of Greifswald. He d. at Calw of apoplexy, Nov. 12, 1862. At Calw he devoted himself as a writer and preacher to children, as a preacher and writer in the cause of missions to the heathen and to the Jews, and as the founder and director of the Tract Society of Calw. One of his books, the *Bible History*, reached its 160th edition in 1872, and had then been translated into 24 European, 18 Asiatic, 7 African, and 3 South Sea languages. He frequently attended the meetings of the Religious Tract Society of London, and was a member of the Evangelical Alliance (*Koch*, vii. 199–210; *Allg. Deutsche Biog.*, ii. 94–95). Of his hymns there have been *tr.* into English:—

i. **Auf einem Berg ein Bäumlein stand.** [*Holy Scripture.*] Included in his *Lieder und Gedichte für Christenkinder*, Calw, 1842, p. 83, in 4 st. Previously in J. Köbner's *Christl. Harfentöne*, Hamburg, 1840, p. 115. The *trs.* are:—

(1) "Upon a hill there stands a tree," by *Dr. H. Mills*, 1845 (1856, p. 25), and thence in P. Stow's *Ocean Melodies*, Boston, U.S., 1849. (2) "A tree grows on a mountain," by *Mrs. Bevan*, 1859, p. 138. (3) "A tree stood on a mountain," in Dr. H. W. Dulcken's *Golden Harp*, 1864, p. 22. (4) "On a hill stands a beautiful tree," in W. B. Bradbury's *Fresh Laurels*, N. Y., 1867, p. 15, signed "L. W." (5) "Lo, on a mount a tree doth stand," by Mrs. H. R. Spaeth, as No. 60 in the Pennsylvania Lutheran *Little Children's Bk.*, Philadelphia, 1885.

ii. **Erhebe dich, du Volk des Herrn.** [*Missions.*] Written for the Basel Mission Festival, June 12, 1833. In his *Christliche Gedichte*, Stuttgart, 1836, p. 48, in 8 st. *Tr.* as "Ye people of the Lord, arise!" by *Dr. H. Mills*, 1856, p. 202.

iii. **Hüter, ist die Nacht verschwunden.** [*Missions.*] Written for the 20th anniversary, June 27, 1835, of the Basel Missionary Society, and 1st pub. in the *Mission*

Magazine for that year. In his *Christliche Gedichte*, Stuttgart, 1836, p. 54, in 8 st. The *trs.* are:—(1) "Ho! watchman, is the night away," by *Dr. G. Walker*, 1860, p. 84. (2) "Watchman! Hath the night departed," in L. Rehfuess's *Church at Sea*, 1868, p. 107. [J. M.]

Bartholomew, William, is favourably known through the English libretti of Mendelssohn's *Elijah*, *Athalie*, *Antigone*, *Laudа Sion*, &c.; and Costa's *Eli*, and *Naaman*, &c. He was b. in London, Sept. 6, 1793. For some years he was engaged in writing English words for foreign music. In 1841 he attracted the attention of Mendelssohn, and from that day to Mendelssohn's death, in 1847, he was associated with him, adapting for him the words of the above-named oratorios. He subsequently assisted Sir M. Costa in like manner with *Eli* and *Naaman*. He d. Aug. 18, 1867. His hymns are generally taken from the above works, the finest and best known being "Praise Jehovah, bow before Him" (q.v.).

Barton, Bernard, commonly known as the "Quaker Poet," was b. in London Jan. 31, 1784, and educated at a Quaker school at Ipswich. In 1798 he was apprenticed to Mr. S. Jesup, a shopkeeper at Halstead, Essex, with whom he remained until 1806, when he removed to Woodbridge, Suffolk, and entered into business with his brother, as a coal and corn merchant. On the death of his wife at the end of the first year of their married life, he proceeded to Liverpool, where he acted as a private tutor for a short time. He returned to Woodbridge in 1810, where he secured an engagement in the local bank of the Messrs. Alexander. This appointment he held for 40 years. He d. at Woodbridge, Feb. 19, 1849. During the same year his daughter pub. his *Poems and Letters*, with a Memoir. His poetical works were numerous, including:—

(1) *Metrical Effusions*, 1812; (2) *Poems by an Amateur*, 1818; (3) *Poems*, 1820; (4) *Napoleon, and other Poems*, 1822; (5) *Poetic Vigils*, 1824; (6) *Devotional Verses founded on Select Texts of Scripture*, 1826; (7) *A Widow's Tale*, 1827; (8) *New Year's Eve*, 1829; (9) *The Reliquary*, 1836; (10) *Household Verses*, 1845. A complete list of his works is given in Joseph Smith's *Descriptive Catalogue of Friends' Books*, Lond., J. Smith, 1867, vol. i. pp. 196–200.

From these works about 20 pieces have come into C. U. as hymns. These are found principally in the Scottish *Evangelical Union Hymnal*, on the one hand, and various American Unitarian collections on the other. The best known are, "Lamp of our feet, whereby we trace," and "Walk in the light, so shalt thou know." From his *Devotional Verses*, &c., 1826, the following have passed into the Scottish *Evang. Union Hymnal*, 1878:—

1. Fear not, Zion's sons and daughters. *Gracious Promises.* This is part of a poem on Isaiah xliii. 1, "Fear not, Jacob, tribulated."

2. Hath the invitation ended? *Invitation.*

3. See we not beyond the portal? *Present vision Imperfect.* This is part of the poem on 1 Cor. xiii. 12, "Dim and dark our present vision."

4. Those who live in love shall know. *Peace.*

5. Would'st thou share this benediction? *Poor in Spirit.*

In addition, there are also in various collections:—

6. Around Bethesda's healing wave. *Consolation.* This is on pp. 182–185, in his *Napoleon, and other Poems*, 1822, in 10 st. of 6 l. A cento therefrom is given in a few American hymnals, including Mr. Beecher's *Plymouth Coll.*, No. 746, as, "The waters of Bethesda's pool."

7. There is a life more dear. *Spiritual Life.* From the *Devotional Verses*, 1826, p. 96, into *Kennedy*, 1863, No. 1177, with the omission of st. v.

8. Say not the law divine. *Spiritual Law.* Also from the *Devotional Verses*, 1826, p. 34, into various American hymnals, generally Unitarian, as the *Hymn and Tune Bk.*, Boston, 1868, No. 342, &c., where, however, it is rewritten from an irregular metre to S.M. This had previously appeared in Hedge and Huntington's *Hys. for the Ch. of Christ*, Boston, U.S., 1853.

Other hymns, given in great part in American Unitarian collections, are annotated under their respective first lines. [J. J.]

Barton Gray. [Sass, G. H.]

Barton, William, b. cir. 1603, and for some time Minister of St. Martin's, Leicester. d. May 14, 1678. He was the author of one of the earliest collections of hymns, as distinct from Versions of the Psalms, in the English language. He was a friend of Richard Baxter, and it was at Baxter's request that he made four metrical renderings of the *Te Deum* (q. v.). His Hymns and Versions of the Psalms were numerous [see **Early English Hymnody**, §§ v., vi., and **Psalters, English**, § xi.], and were pub. as follows:—

(1) *The Book of Psalms in Metre*, 1644, 2nd ed. 1645, 3rd ed. 1646, 4th ed. 1654. (2) *Psalms & Hymns composed for the Public Thanksgiving, Oct.* 24, 1651. This consists of versions of Ps. 48, 76, 46 and 135. A copy of this is in the Bodleian. (3) *A Century of Select Hymns*, known as the *Chapter Hymns*, 1659, 100 in all. (4) *Four Centuries of Select Hymns*, an imperfect edition, published, he said, against his will. It contains the 1659 *Century*, a new *Century of Chapter Hymns*, and two *Centuries of Psalm Hymns*, 1668. (5) A new and revised ed. of the *Chapter Hymns*, 1670. (6) A new and revised ed. of the *Psalm Hymns*, 1672. (7) Last revise of the *Psalm Hymns*, containing the *Third Century*, 1682. (8) The foregoing *Centuries* collected, a *Third Century* of *Chapter Hymns* added thereto, 20 additional hymns, the Catechism, Book of Canticles, the Catalogue of Virtuous Women (all in metre), were pub., with an Introduction by his son, Edward Barton, "Minister of Welford, in Northamptonshire," in 1688. This is Barton's work which is known as the *Six Centuries of Select Hymns and Spiritual Songs, collected out of the Bible*, &c., Lond., 1688. Of these works Nos. 1, 2, and 4 differ widely in text from each other; and together with the rest are again altered in the final revision published after his death, 1682, and several times reprinted. The last ed. was pub. by Robert Robinson of Cambridge in 1768. These versions deserve more attention from compilers than they have hitherto received. It must be noted, however, that the *Book of Psalms*, and the *Psalm Hymns*, are distinct works. (9) Barton also printed a 4to vol. in 1655, as, *A View of Many Errors and some gross Absurdities in the Old Translation of the Psalms in English Metre, as also in some other Translations lately published.* This work contains specimens of his own translations and epigrams, and commendatory verses by his friends. [J. J.]

Bartrum, Joseph P. Of this American author nothing certain is known, save that he pub. *The Psalms newly Paraphrased for the Service of the Sanctuary*, at Boston, U.S.A., in 1833, and that he is supposed to have been an Unitarian. From *The Psalms*, &c., the version of Ps. cvi.:—"O from these visions, dark and drear," is given in several Unitarian collections in G. Britain and America. His version of Ps. lxxxvii., "Amid the heaven of heavens," is given in Holland's *Psalmists of Britain*, 1843, vol. ii. p. 339, together with a critical note on his work. [F. M. B.]

Bateman, Christian Henry, s. of John Bateman, was b. Aug. 9, 1813, at Wyke, near Halifax. After studying in the Moravian Church and exercising his ministry there for a time, he became, in 1843, minister of Richmond

Place Congregational Church, Edinburgh. After 1846 he was successively Congregational minister at Hopton, in Yorkshire, and Reading, in Berkshire. On taking Holy Orders in the Church of England he became, 1869–71, curate of St. Luke's, Jersey, and Chaplain to the Forces; 1871–75, Vicar of All Saints, Childshill, Middlesex; 1877–84, curate of St. John's, Penymynydd, Hawarden. His hymns appeared mainly in :—

(1) *The Sacred Song Book* (Edin., Gall & Inglis, subsequently pub. as *Sacred Melodies for Children*; and as *200 Sacred Melodies for Sunday Schools and Families*, was ed. by himself, with the Rev. James Gall, and latterly with Mr. Robert Inglis, the publisher. 1st pub. 1843 as 25; enlarged by a second part, 1846, to 60; revised and enlarged, 1854, to 80; 1862, to 130; and 1872, to 200; it reached a circulation of a million and a half before 1862, four millions before 1872, and above six millions before 1881. It was for many years the hymn-book for Sabbath School use in Scotland. (2) *The Children's Hymnal and Christian Year* (Lond., J. Hodges, 1872), including 11 original hymns, with others from many sources. His best known hymn is: "Come, children, join to sing" (q. v.). [J. M.]

Bateman, Henry, a popular writer of hymns for children, was descended from the De Voeux, a Huguenot family. Born on March 6, 1802, in Bunhill Row, Finsbury, he was educated for commercial pursuits, and followed the trade of a timber merchant. He d. in 1872. During the greater part of his life he was addicted to the writing of poetry, but his hymns were mostly written between 1856 and 1864. His pub. works are :—

(1) *Belgium and Up and Down the Rhine*, 1858; (2) *Sunday Sunshine: New Hymns and Poems for the Young*, 1858; (3) *Home Musings: Metrical Lay Sermons*, 1862; (4) *Heart Melodies: Being 365 New Hymns and Psalms*, 1862; (5) *Fret Not, and Other Poems*, including Hymns with music, 1869.

From his *Sunday Sunshine* (Lond., Nisbet & Co., 1858) the following hymns have come into C. U. :—

1. A holy and a happy youth. *Youthful Piety.*
2. A noble river, wide and deep. *Finding of Moses.*
3. A sparrow with its plain brown coat. *Providence.*
4. A thought is but a little thing. *Little Things.*
5. A tranquil heart and pleasant thought. *Peace.*
6. A pebble in the water. *Little Things.*
7. Always by day, always by night. *Omniscience.*
8. And is it true that Jesus came? *Good Shepherd.*
9. At Jordan John baptizing taught. *Whitsuntide.*
10. Cross purposes, how sad they are. *Duty.*
11. Daniel was right as right could be. *Duty.*
12. From grassy nest on fluttering wing. *Providence.*
13. God does not judge as we must do. *Charity.*
14. God made the sea, the wide, deep sea. *Providence.*
15. Good night, good night, the day is done. *Evening.*
16. Great God, the world is full of Thee. *Omnipresence.*
17. How joyously amongst the flowers. *Cain & Abel.*
18. I always love those friends the best. *Jesus the Truth.*
19. If anything seems too hard to do. *Perseverance.*
20. In Eden's garden, fair and bright. *Holiness.*
21. In my soft bed when quite alone. *Omniscience.*
22. In the wild desert, far from home. *Providence.*
23. It is but little that I know. *Faith.*
24. May I touch His garment's hem. *Faith.*
25. No tears in heaven! ah, then I know. *Heaven.*
26. O lead me not, O lead me not. *The Lord's Prayer.*
27. On the green grass five thousand men. *Providence.*
28. Over the fields in hedgerows green. *Duty.*
29. Sometimes I do not like to feel. *Solitude.*
30. There is one thing quite sure to make. *Good Temper.*
31. Thou blessed Jesus, pity me. *Jesus the Guide.*
32. Through all the way, the little way. *Providence.*
33. 'Tis very wonderful, I'm sure. *Trust.*
34. Tramp, tramp upon their unknown way. *The Red Sea.*
35. When God bade Abraham sacrifice. *Resignation.*
36. When Jairus's daughter was so ill. *Power of Christ.*
37. When morning, fresh and bright and new. *Morning.*
38. The good old book! with histories. *Holy Scriptures.*
39. Year after year, with patient love. *A Parent's Love.*

In addition to the foregoing the following from his *Heart Melodies*, &c. (Lond., Snow, 1862), are also in C. U., and have attained to some popularity :—

40. Gracious Saviour, gentle Shepherd [thus before Thee]. *Evening.*
41. Let us pray, the Lord is willing. *Prayer.*
42. Was it for me, dear Lord, for me? *Good Friday.*

As will be gathered from the above list of hymns in C. U., the *Sunday Sunshine* has been the most successful of Mr. Bateman's works. This success is due mainly to the fact that the hymns deal with subjects easily treated of in hymns for children. His hymns are hearty and natural in tone. Some of the best of those pub. in the *Sunday Sunshine* were given in the *Book of Praise for Children*, 1875, edited by W. Garrett Horder, and from thence have passed into many collections for children. His best hymn is "Light of the world! Whose kind and gentle care" (q. v.). It is a prayer of more than usual merit for Divine guidance. [W. G. H.]

Bathurst, William Hiley, M.A., S. of the Rt. Hon. Charles Bragge (afterwards Bathurst) some time M.P. for Bristol, b. at Clevedale, near Bristol, Aug. 28, 1796, and educated at Winchester, and Christ Church, Oxford, graduating B.A. in 1818. From 1820 to 1852 he held the Rectory of Barwick-in-Elmet, near Leeds. Resigning the Rectory in the latter year, through his inability to reconcile his doctrinal views with the Book of Common Prayer, he retired into private life, and d. at Lydney Park, Gloucestershire, Nov. 25, 1877. His works include, *The Georgics of Virgil: Translated by W. H. B.*, 1849; *Metrical Musings; or, Thoughts on Sacred Subjects in Verse*, 1849; and *Psalms and Hymns for Public and Private Use*, 1831 (2nd ed. 1842). This last contains 141 versions of Psalms, and 206 hymns. All the latter, and many of the former are original. Of his hymns, those in most extensive use are, "Hark! the distant isles proclaim," "Holy Spirit from on high," "Jesus, Thy Church with longing eyes," "Eternal Spirit, by whose power," "O for a faith that will not shrink," and "O Saviour, may we never rest." In addition to these and a few others (all of which are annotated under their first lines), the following are in C. U., but mainly in America :—

1. Before Thy cross, my dying Lord. *Faith.*
2. Before Thy mercy-seat, O Lord. *Holy Scriptures.*
3. Behold what unspeakable love. *Heaven.*
4. Does the Lord of Glory speak? *H. Scripture.*
5. Ere the world with light invested. *H. Spirit.*
6. Except the Lord our labours bless. *Ps. cxxvii.*
7. Full of weakness and of sin. *The Creator Spirit desired.*
8. Glory to the Almighty Father. *Praise.*
9. Holy Lord, our hearts prepare. *Preparation for Prayer.*
10. Holy Spirit from on high. *H. Spirit's direction implored.*
11. How blest are they who feel the weight. *Repentance.*
12. How strange that souls whom Jesus feeds. *Conflict.*
13. How sweet it is in early youth. *Youthful Piety.*
14. How sweet the hour of closing day. *Death.*
15. Led by a Father's gentle hand. *Communion of Saints.*

16. Lord, a better heart bestow. *Lent.*
17. Lord, bid the light arise. *To the Holy Spirit.*
18. Lord, shed Thy glory as of old. *Whitsuntide.*
19. Lord, what blessed consolation. *Safety of the Church.*
20. Lord, when our offerings we present. *Offertory.*
21. O for a beam of heavenly light. *Lent.*
22. O for that flame of living fire. *H. Spirit.*
23. O give thanks unto the Lord. *Ps. cv.*
24. Shepherd of Israel, from above. *On behalf of Children.*
25. This day the Lord hath called His own. *Sunday.*
26. When the world my heart is rending. *Heaven.*
27. Why search ye in the narrow tomb? *Ascension.*
28. Ye servants of the living God. *Praise.*

All these hymns were given in his *Psalms & Hymns*, &c., 1831 (Preface dated November 15th, 1830), and repeated, without alteration, in the 2nd ed., 1842. They are characterized by simplicity of language, and directness of aim; but do not in any instance rise above the ordinary level of passable hymnwriting. In some American collections Bathurst's name is contracted to "Bath," and this is regarded either as a complete surname or as a *Bath Coll.* The contraction was given by Bickersteth in his *Christ. Psalmody*, 1833. [J. J.]

Batman, Stephen (sometimes given as Bateman), was b. at Bruton, Somersetshire, and d. in 1584. Beyond the fact that he was a professor of divinity and the author of several works, nothing has been ascertained concerning him. E. Farr, in his *Select Poetry, &c., of the reign of Q. Elizabeth*, 1845, has given eight stanzas on "Life" from his work, *The trauayled Pylgrime, bringing newes from all partes of the worlde, such like scarce hearde of before*, Lond. 1569.

His works have often quaint titles. They include, in addition to the above—(1) *Batman uppon Bartholome, his Booke, De Proprietatibus Rerum. Newly corrected, enlarged, and amended*, Lond., East, fol., 1582 (a work of Shakesperian interest). (2) *Christall Glasse of Christian Reformation*, Lond., 1569. (3) *Golden Booke of the Leaden Goddes*, Lond., 1577. (4) *Doome warning all men to the Judgment*, Lond., 1581, &c.

Batty, Christopher, b. at Newby Cote, near Settle, Yorkshire, 1715, d. April 19, 1797. He was a member of the "Inghamites," a religious denomination located principally in the northern parts of the counties of Lancashire and Yorkshire. He assisted James Allen (q. v.) in the production of the *Kendal Hymn Book*, 1757, to which he contributed 31 hymns. Very few of these are in C. U. at the present time. His "Captain of Thine enlisted host" (*Missions*), from the *Kendal H. Bk.*, 1757, is found in Kemble's *Coll.*, 1853, No. 475, and in Spurgeon's *O. O. H. Bk.*, No. 968. He completed his brother's poem, *Messiah's Kingdom*, which was printed in 1792. [See **Inghamite Hymnody.**]

Batty, William, brother of the above, also an "Inghamite," and the contributor of 15 hymns to the *Kendal H. Bk.*, 1757. Of these, "Content and glad I'll ever be" (*Salvation by Grace*) and, "From Salem's gate advancing slow" (*Passiontide*), are in C. U. outside of the Inghamite Society, and are given in Snepp's *Songs of G. & G.*, 1872. W. Batty died in 1788. [See **Inghamite Hymnody.**]

Baxter, Lydia, an American Baptist, was b. at Petersburg, N. York, Sep. 2, 1809, married to Mr. Baxter, and d. in N. Y. June 22, 1874. In addition to her *Gems by the Wayside*, 1855, Mrs. Baxter contributed many hymns to collections for Sunday Schools, and Evangelistic Services. Of these, the following are the best known:—

1. **Cast thy net again, my brother.** *Patient toil.* Given in the *Royal Diadem*, N. Y., 1873.

2. **Go, work in my vineyard.** *Duty.* Also given in the *Royal Diadem*, 1873, and Mr. Sankey's *S. & Solos*, No. 4.

3. **I'm kneeling, Lord, at mercy's gate.** *Lent.* In *Coronation Hymns*, &c., N. Y., 1879.

4. **I'm weary, I'm fainting, my day's work is done.** *Longing for rest. Royal Diadem.* 1873.

5. **In the fadeless spring-time.** *Heavenly Reunion.* In the *Royal Diadem*, 1873, I. D. Sankey's *S. S. & Solos*, No. 256, and others. It was written for Mr. H. P. Main in 1872.

6. **One by one we cross the river.** *Death.* In *Songs of Salvation*, N. Y., 1870, I. D. Sankey's *S. S. & Solos*, No. 357, &c. It dates *cir.* 1866.

7. **Take the name of Jesus with you.** *Name of Jesus.* Written late in 1870, or early in 1871, for W. H. Doane, and pub. in *Pure Gold*, 1871. It is No. 148 of I. D. Sankey's *S. S. & Solos.*

8. **The Master is coming.** *Invitation.* In *Songs of Salvation*, 1870, No. 38.

9. **There is a gate that stands ajar.** *Mercy.* In *New Hallowed Songs*, and also the *Gospel Songs* of P. Bliss, 1874. It was written for S. J. Vail about 1872. It has attained to some popularity. It is given in Mr. Sankey's *S. & Solos*, No. 2.

[J. J.]

Baxter, Richard. Only s. of Richard Baxter, yeoman, Eaton Constantine, Shropshire, b. at Rowton, Shropshire, Nov. 12, 1615. He was educated at Wroxeter School, and for a time held the Mastership of the Dudley Grammar School. On taking Holy Orders, he became, in 1640, Curate of Kidderminster. Subsequently he was for some time chaplain to one of Cromwell's regiments. Through weakness he had to take an enforced rest, during which he wrote his *Saints' Everlasting Rest.* On regaining his health he returned to Kidderminster, where he remained until 1660, when he removed to London. At the Restoration he became chaplain to Charles II., and was offered the bishopric of Hereford, which he refused. On the passing of the Act of Uniformity, he retired from active duty as a Minister of the Church of England. In or about 1673 he took out a licence as a Nonconformist Minister and commenced lecturing in London. He d. Dec. 8, 1691. His prose works are very numerous. His poetical are:—

(1) *Poetical Fragments: Heart Imployment with God and Itself; The Concordant Discord of a Broken-healed Heart, London, Printed by T. Snowdon for B. Simmons, at the 3 Golden Cocks*, &c., 1681 (2nd ed. 1689; 3rd ed. 1699). It consists of accounts of his religious experiences in verse, and is dated "London, at the Door of Eternity; Rich. Baxter, Aug. 7, 1681." (2) *Additions to the Poetical Fragments of Rich. Baxter, written for himself, and Communicated to such as are more for serious Verse than smooth, London, Printed for B. Simmons at the Three Golden Cocks at the West-end of St. Paul's*, 1683. (3) *A Paraphrase on the Psalms, With other Hymns Left fitted for the Press*, pub. the year following his death (1692). [**Early English Hymnody**, § x., and **English Psalters**, § xii.] The *Poetical Fragments* were republished by Pickering, Lond., 1821. From this work his well-known hymn, "Now [Lord] it belongs not to my care," is taken (see "My whole, though broken, heart, O Lord.")

[J. J.]

Bay Psalter, The. Printed by Stephen Daye, at Cambridge, in New England, in 1640, but there is neither place nor printer's name on the title of this excessively rare volume, the first published in North America. It contains the Psalms only, but to the 2nd ed., pub. in 1647, are added a few spiritual songs. The 3rd, revised and amended by President Dunster, had a large addition of Scripture songs and hymns, written by Mr. Lyon. The translations were chiefly by the Rev. Richard Mather, the Rev. Mr. Weld, and the Rev. John Eliot. Francis Quarles, however, contributed several psalms. Originally known as the *Bay Psalm Book*, it afterwards was called *The New England Version of the Psalms*. (See Cotton's *List of Editions of the Bible & Parts thereof in English*, p. 117.) A copy is in the Bodleian, and two others have recently been acquired for America. [See **Eng. Psalters**, § XI., and **American Hymnody**.] [W. T. B.]

Bayly, Charles. This writer is included by Dr. C. Rogers in his *Lyra Britannica*, 1867; but his hymns have not come into general use. In 1841 he edited *The Selwood Wreath*, Lond. (Preface dated "Frome, Sept. 28, 1840.") The contributors to this volume include John Sheppard, Francis Skurray, and James Joyce. Mr. Bayly's *Descriptive and Other Poems* were pub. in 1860. Dr. Rogers gives "Jesus, to Thee I trembling fly," and "Jesus Christ enthroned on high," as specimens of his hymn-writing, and states that he was born at Frome-Selwood, Somersetshire, and was a member of the legal profession.

Baynes, Robert Hall, M.A., s. of the Rev. Joseph Baynes, b. at Wellington, Somerset, Mar. 10, 1831, and educated at St. Edmund Hall, Oxford, graduating B.A. 1856, and M.A. 1859. Ordained in 1855, he held successively the Curacy of Christ Church, Blackfriars, the P. Curacy of St. Paul's, Whitechapel; of Holy Trinity, Maidstone, and of St. Michael's, Coventry. In 1870 he was Bp. designate of Madagascar; but resigned in 1871. In 1873 he was appointed Hon. Canon of Worcester Cathedral, and in 1880 Vicar of Holy Trinity, Folkestone. Canon Baynes is more widely known as the compiler of some most successful books of sacred poetry than as an original hymn-writer, although some of his hymns are of considerable merit, and are in extensive use. Of these the best known are "Jesu, to Thy table led," and "Holy Spirit, Lord of glory." He was editor of *Lyra Anglicana*, 1862; *English Lyrics*, 1865; *The Canterbury Hymnal*, 1864; and the *Supp. Hymnal*, 1869 (all pub. Lond., Houlston & Wright); *The Illustrated Book of Sacred Poems*, Lond., Cassell & Co., and is the author of original *Autumn Memories and other Verses*, Lond., Houlston & Wright, 1869. His hymns appeared in *The Canterbury Hymnal*, the *Autumn Memories*, and in the *Churchman's Shilling Magazine*, of which he was sometime editor. His *Home Songs for Quiet Hours* were pub. in 1878, and *Hymns for Home Mission Services in the Church of England*, 1879. To his eucharistic manual, *At the Communion Time*, a series of hymns for Holy Communion are added. D. March 12, 1895. [J. J.]

Bazlee, John. Little is known of this writer beyond the facts that he was a minister of Lady Huntingdon's Connection, and had a chapel in Cumberland Street, Shoreditch. For use primarily of that congregation he pub., in 1768, *A Select Coll. of Psalms and Hymns, Extracted from Several Authors, and Published for the general use of the Church of Christ in her Militant State*, containing 252 hymns. This was re-issued in 1770, with a *Supplement* of 29 hymns; and a 3rd ed. appeared in 1775, with an *Appendix* of 51 hymns. This last was under the editorship of the Rev. Lawrence Coughlan. Two years later, on Coughlan's leaving Shoreditch, an anonymous *Collection* appeared; and again, in 1782, under the pastorate of John Henry Meyer, a *Selection* containing 442 hymns. As Bazlee's name is omitted from the edition published by Coughlan, some little confusion has arisen with regard to their respective claims. [W. T. B.]

Be joyful in God, all ye lands of the earth. *J. Montgomery.* [*Ps. c.*] Pub. in his *Songs of Zion*, 1822, in 4 st. of 4 l., and in his *Poetical Works*, 1828 and 1846; but omitted from his *Original Hymns*, 1853. It is not in C. U. in G. Britain; but in America, from its appearance in the *Prayer Bk. Coll.*, 1826, to the present, it has been included in numerous hymnals throughout the States. Orig. text in the American *Baptist Praise Bk.*, N. Y., 1871, No. 255.

Be known to us in breaking bread. *J. Montgomery.* [*Holy Communion.*] 1st pub. in his *Christian Psalmist*, 1825, No. 528, in 2 st. of 4 l., and entitled "The Family Table." It was subsequently republished in his *Original Hymns*, 1853, No. 207, with the same title. Its use is limited in its original form, but as a part of the cento "Shepherd of souls, refresh and bless" (q.v.), it is widely known in America.

Be love, delightful theme. *B. Beddome.* [*Preciousness of Christ.*] From his posthumous *Hymns*, &c., 1817, No. 74, in 6 st. of 4 l., into a limited number of hymnals. In Maurice's *Choral H. Bk.*, 1861, it is attributed to J. Montgomery in error.

Be merciful, O God, to me. *C. Wesley.* [*Psalm lvii.*] Appeared in *Ps. & Hys.*, 1743, in 9 st. of 6 l. (*P. Works*, 1868–72, vol. viii. p. 127.) The hymn "My heart is fixed, O God, my heart," in the *Suppl.* to the *Wes. H. Bk.* 1830, and the revised ed., 1875, is composed of st. vii., viii., ix.

Be Thou, O God, by night, by day. [*Morning.*] This anonymous hymn, which is given in many American collections, has not been traced beyond Cheever's *American Commonplace Book of Poetry*, N. Y. 1831. It is in the *Plymouth Coll.*, 1855; Longfellow and Johnson's *Hys. of the Spirit*, 1864; and others, in 3 st. of 4 l., but always as "Anon." [W. T. B.]

Be Thou our [my] Guardian and our [my] Guide. *I. Williams.* [*Divine Guidance sought.*] Appeared in his *Hymns on the Catechism*, 1842, in 4 st. of 4 l. It is based on the petition in the Lord's Prayer, "And lead us not into temptation." In some collections it is changed from the plural to the

singular throughout, as in *H. A. & M.*, revised ed., 1875, No. 282, &c. It is given in several collections in G. Britain and America.

Be thou ready, fellow-mortal. [*Readiness for Duty.*] Appeared anonymously in the Unitarian *Hys. for the Sanctuary*, Boston, 1849, No. 609. These *Hys.*, &c., were edited by the Rev. C. A. Bartol and others, and are known as *Bartol's Coll.* This hymn passed from that *Coll.* into the *Supplement* to Hedge & Huntington's *Hys. of the Church of Christ*, Boston, 1853, and again into other hymn-books.

Beadon, Hyde Wyndham, M.A., b. in 1812, and educated at Eton and at St. John's Coll., Cambridge, B.A., 1835, M.A., 1839. Taking Holy Orders in 1836, he became, in 1837, Vicar of Haselbury Plucknett, near Crewkerne, and, in 1838, Vicar of Latton, Wilts. He is also Hon. Canon of Bristol, and Rural Dean. His hymns were pub. in *The Parish Hymn Book*, 1863 and 1875, of which he was co-editor with the Rev. G. Phillimore, and Bp. Woodford. To that collection, in 1863, he contributed the following hymns:—

1. Fierce was the storm of wind. *Epiphany.*
2. Glory to thee, O Lord, Who by," &c. *Epiphany.*
This is usually given as, "All praise to Thee, O Lord, Who by," &c., and is found in several hymnals.
3. O God, Thy soldiers' crown. A *tr.* of "Deus tuorum militum" (q.v.).
This is sometimes given as, "O *Christ*," &c.
4. The Son of Man shall come. *Epiphany.*
The peculiarity of these hymns is that they are all in S.M. Their use is somewhat limited, with the exception of Nos. 1 and 2. [J. J.]

Beale, Mary, née Craddock, dau. of Mr. Craddock, Minister of Walton-on-Thames, b. 1632, d. in Pall-Mall, 1697. She was distinguished in painting, and her house was the resort of men of letters and eminence in various professions. Her versions of Ps. xiii., lii., lxx., and cxxx. were included in Samuel Woodford's *Paraphrase in English Verse, upon the Books of the Psalms*, 1667. The Version of Ps. lxx. is given in Holland's *Psalmists of Britain*, 1843, vol. ii. p. 76.

Beata nobis gaudia Anni reduxit orbita. [*Whitsuntide.*] This hymn is sometimes ascribed to St. Hilary of Poitiers; but as in the case of others, upon insufficient evidence. [See **Hilary.**]

The full text, in 6 st. of 4 l., is given in *Daniel*, i., No. 7, together with the *Roman Brev.* version, and a few references, and notes. *Mone*, No. 183, gives the text from MSS. of the 13th and 14th centuries, supplies readings therefrom, and closes with a note. *Daniel*, iv. pp. 160–161, quotes *Mone* almost verbatim, and adds readings from a Rheinau MS. of the 11th cent. The text is also found in two MSS. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 53 b., Vesp. D. xii. f. 78); the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 93, where it is printed from an 11th cent. MS. at Durham; in the *Hymn. Sar.*, Lond. 1851, pp. 113, 114; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; in *Simrock*, 1868; and other collections.

As to the use of this hymn, we may remark that in the *Mozarabic Brev.* it is the hymn at Lauds on Whitsunday, and daily to Trinity Sunday; in the *Sarum* for Second Vespers on Whitsunday, and daily at Vespers during the week; *York* adds First Vespers as well; *Canterbury* directs its use at Vespers; so also *St. Albans*, but with the addition of two stanzas from the hymn at First Vespers on Whitsunday—"Jam Christus astra." In the *Rom. Brev.* it is the hymn at Lauds on Whitsunday, and through the octave to Trinity Sunday exclusively. Other Breviaries of less importance also vary in their use.

The *Rom. Brev.* text differs from the older form only in the two instances: st. i., l. 4, "Effulsit in discipulos," is changed to "*Illapsus est apostolis*," and st. iv., l. 3, "Sacro dierum numero," to "Sacro dierum *circulo*." *Daniel* draws attention to a curious question with regard to the word, *paraclitus*, or *paracletus*, in st. i., l. 3, of this hymn. The last syllable but one, the penultimate, should have a long vowel. Here, however, it is short, as in Prudentius, *Cathem.* V., v. 160. On this point *Daniel* refers to Gavantus (*Thes. S. R.* tom. iii. p. 263), and to a treatise by Jean Baptiste Thiers (1636–1703).

This hymn must not be confounded with "Beata nobis gaudia dant militum solemnia," given in *Mone*, No. 736, of which there are no *trs.* into English. [W. A. S.]

Translations in C. U.:—

1. Again the circling seasons tell. By W. J. Copeland, appeared in his *Hymns for the Week*, &c., 1848, p. 102, in 7 st. of 4 l. In 1850 it was reprinted in Stretton's *Church Hys.*, and, in a re-written form, as "Again the circling year brings round," in the *English Hymnal*, 1852 and 1861, being a change from C.M. to L.M. In this arrangement Caswall's *tr.* of 1849 was also used somewhat freely.

2. Hail the joyful day's return. By R. Campbell, was written for his *St. Andrew's Hymnal*, and pub. therein in 1850, in 3 st. of 8 l., and from thence passed into the Scottish Episcopal *Coll.*, 1858; and with the single change of *the* to *this* st. i. l. 1 in Shipley's *Annus Sanctus*, 1884.

3. Blest joys for mighty wonders wrought. By J. M. Neale, appeared in the 1st ed. of *Hymnal N.*, 1852, No. 33. It has failed to win a position in the more important collections.

4. Round roll the weeks our hearts to greet. By W. J. Blew, written cir. 1850, first printed on a broadsheet, and then in his *Hymn and Tune Book*, 1st ed., 1852, 2nd, 1855, in 4 st. of 8 l. It was also included in the *People's H.*, 1867.

5. Joy! because the circling year. By J. Ellerton and F. J. A. Hort, made for and 1st pub. in *Church Hys.*, 1871. In 1875 it was also included in *H. A. & M.*, No. 153, with the omission of the last four lines. Mr. Ellerton in his note on this hymn (*Ch. Hys.*, folio ed., p. xliv.) attributes st. ii., "Like to quivering tongues of flame," to Bp. Mant's *Ancient Hymns*, 1837, in error. Mant has no *tr.* of the hymn. The stanza is from Campbell's *tr.* as above.

Translations not in C. U.:—

1. The rolling year pursues its way. *Primer*, 1706 (possibly by J. Dryden). This is given in O. Shipley's *Annus Sanctus*, 1884, p. 163.
2. The rowling year hath now brought back. A. J. B. Hope's *Hymns*, &c., 1844.
3. Blest is our joy! The time hath come once more. Bp. J. Williams, *Ancient Hymns*, 1845.
4. Again the slowly circling year. *E. Caswall*, 1849.
5. Blest season! which with gladness fraught. *J. D. Chambers*, 1857.
6. The circling year again, &c. *Wallace*, 1874.
7. Again amid the circling year. *F. Trappes*, 1865.
[J. J.]

Beaumont, Sir John, elder brother of Francis Beaumont, the dramatic writer, b. in 1582, and educated at Oxford. In 1626 he was created a baronet by King Charles I., d. in 1628. His writings include, *The Crown of Thorns*, a poem in 8 books (not now known to exist); *Bosworth Field and other Poems*, 1629; and Poems on religious and political

subjects. He is known to modern hymnals through one or two pieces only. His Poems have been reprinted by Dr. Grosart in his *Fuller Worthies Library*.

Beaumont, Joseph, eldest s. of Sir John Beaumont, was b. March 3, 1615, educated at Westminster, and Peter House, Cambridge, and d. Sept. 3, 1652. His *Original Poems in English and Latin* were pub. posthumously in 1749. In this work there is a fine poem on "Home" (p. 8). This has been condensed into a hymn, beginning "As earth's pageant passes by." (*Consecration to God.*) His *Psyche* (1st pub. 1647), together with selections from his *Original Poems*, &c., were reprinted in Dr. Grosart's *Chertsey Worthies*, 1877–80, in 2 volumes.

Beck, Thomas. Concerning this writer and compiler we have failed in gathering anything beyond the information contained in the title-pages of his works, and that he contributed to the *Gospel* and *Evangelical Magazines* under the signature of "T. B." His works include:—

(1) *Cause of the Dumb pleaded*, 1791, 2nd ed.; (2) *The Missionary, a Poem*, 1795; (3) *The Mission, a Poem*, 1796; (4) *Poetic Amusements*, 1809; (5) *Elegy on the Princess Charlotte*, 1817; (6) *Hymns calculated for the Purposes of Public, Social, and Private Worship, collected, composed, and arranged under their proper heads by Thos. Beck, Minister of the Gospel at Gravesend.* Printed for the Author by T. Fisher, Rochester, MDCCLXXXII.

From the last work the hymn, "Jesus, I [we] lift my [our] soul to Thee" (*H. Baptism*), is taken. It is given in the *H. Comp.* new ed., 1876, but previously appeared in Bickersteth's *Christ. Psalmody*, 1833. [W. T. B.]

Becker, Cornelius, s. of Adrian Becker, merchant of Leipzig, was b. at Leipzig, Oct. 24, 1561. After studying at the University, where he graduated 1584, he kept a private school till his appointment, in the beginning of 1588, as one of the masters of the St. Thomas School, a post he vacated in Sept., 1588, on being appointed diaconus at Rochlitz. In 1592 he became diaconus, and in 1594, pastor of the church of St. Nicholas, Leipzig; and subsequently Professor of Theology in the University, from which, in 1599, he received the degree of D.D. On account of false accusations he was deprived of his charge on June 5, 1601, but was vindicated and restored on Nov. 29 following. He d. suddenly at Leipzig, May 25, 1604 (*Koch*, ii. 219–223; *Allg. Deutsche Biog.*, ii. 221). He wrote a few hymns, but his principal work was his version of the *Psalter*, 1602. (See **Psalters, German.**) The only version *tr.* into English is:—

Der Herr ist mein getreuer Hirt, Dem ich mich ganz vertrane. [*Ps. xxiii.*] Appeared in S. Calvisius's *Harmonia Cantionum Ecclesiasticarum*, Leipzig, 1598, and then in Becker's *Der Psalter Dauids Gesangweis*, Leipzig, 1602. Thence in *Wackernagel*, v., p. 369, in 3 st. of 7 l., entitled "The Good Shepherd." In Bunsen's *Allg. G. B.*, 1846, No. 2. It is *tr.* as "My Shepherd is the Saviour dear," by *Miss Dunn*, 1857, p. 19. [J. M.]

Becon, Thomas. [**Old Version,** § ix. 9.]

Beddome, Benjamin, M.A. This prolific hymn-writer was b. at Henley-in-Arden, Warwickshire, Jan. 23, 1717, where his father, the Rev. John Beddome, was at that time Baptist Minister. He was apprenticed to a surgeon in Bristol, but removing to London, he joined, in 1739, the Baptist church in Prescott St. At the call of this church he devoted himself to the work of the Christian ministry, and in 1740 began to preach at Bourton-on-the-Water, in Gloucestershire. Declining invitations to remove to London or elsewhere, he continued pastor at Bourton until his death, on Sep. 3, 1795, at the age of 78. Mr. Beddome was for many years one of the most respected Baptist ministers in the West of England. He was a man of some literary culture. In 1770 he received the degree of M.A. from Providence College, Rhode Island. He was the author of an *Exposition of the Baptist Catechism*, 1752, in great repute at the time, and reprinted by Dr. C. Evans in 1772. It was his practice to prepare a hymn every week to be sung after his Sunday morning sermon. Though not originally intended for publication, he allowed thirteen of these to appear in the Bristol Bapt. *Coll.* of Ash & Evans (1769), and thirty-six in Dr. Rippon's Bapt. *Sel.* (1787), whence a number of them found their way into the General Bapt. *H. Bk.* of 1793 and other collections. In 1817, a posthumous collection of his hymns was pub., containing 830 pieces, with an introduction by the Rev. Robert Hall, and entitled "*Hymns adapted to Public Worship or Family Devotion, now first published from the Manuscripts of the late Rev. B. Beddome, M.A.*"

Preface dated "Leicester, Nov. 10, 1817." Some of the early copies bear the same date on the titlepage. Copies bearing both the 1817 and 1818 dates are in the *Brit. Mus.* The date usually given is 1818. Some hymns are also appended to his *Sermons*, seven vols. of which were pub. 1805–1819; and over twenty are given in the *Baptist Register* of various dates.

Beddome's hymns were commended by Montgomery as embodying one central idea, "always important, often striking, and sometimes ingeniously brought out." Robert Hall's opinion is just, when in his "Recommendatory Preface" to the *Hymns*, &c., he says, p. vii.:—

"The man of taste will be gratified with the beauty and original turns of thought which many of them exhibit, while the experimental Christian will often perceive the most secret movements of his soul strikingly delineated, and sentiments pourtrayed which will find their echo in every heart."

With the exception of a few composed for Baptisms and other special occasions, their present use in G. Britain is limited, but in America somewhat extensive. One of the best is the Ordination Hymn, "Father of Mercies, bow Thine ear." Another favourite is "My times of sorrow and of joy," composed, by a singular coincidence, to be sung on Sunday, Jan. 14, 1778, the day on which his son died, most unexpectedly, in Edinburgh. "Let party names no more," is very popular both in G. Brit. and America. "Faith, 'tis a precious gift," "Witness, ye men and angels, now," and the hymn for Holy Baptism, "Buried beneath the yielding wave," are also found in many collections. Beddome's popularity is, however, now mainly in America. [W. R. S.]

In addition to about 40 of Beddome's hymns in C. U. which are annotated in this Dictionary under their respective first lines, there are also the following 69, all of which

are in C. U. either in G. Brit. or America, in the former to a limited extent, and in the latter somewhat extensively.

1. All glory be to Him Who came. *Holy Baptism.* From his posthumous *Hymns*, &c., 1817, No. 598, in 4 st. of 4 l. into late eds. of *Rippon.*

2. Almighty God, we cry to Thee. *Prayer for guidance.* No. 336 of his *Hymns*, &c., 1817, in 4 st. of 4 l.

3. And shall I [we] sit alone? *Hope reviving.* No. 186 of his *Hymns*, &c., 1817, in 4 st. of 4 l., and No. 508 in the Amer. Ger. Reformed *Hys. of the Church*, N. Y., 1869. It is also in several other hymnals.

4. Arise, Thou Bright and Morning Star. *Christ, the Morning Star.* No. 106, in 3 st. of 4 l., in his *Hymns*, &c., 1817.

5. Awake, awake, my heart and tongue. *Passiontide.* This is No. 271, in his *Hymns*, &c., 1817, in 4 st. of 3 l. Stanzas ii.–iv. had, however, previously appeared in the 10th ed. of Rippon's *Sel.*, 1800, as No. 383, pt. ii., beginning, "To Him, Who on the fatal tree."

6. Awake, awake Thou mighty arm. *Missions.* This was pub. in the 10th ed. of Rippon's *Sel.*, 1800, No. 420. pt. iv. in 3 st. of 4 l., and again in Beddome's *Hymns*, &c., 1817, No. 698. In Spurgeon's *O. O. H. Bk.* it is No. 963.

7. Behold the day is come. *Judgment: Second Advent.* Pub. in his *Hymns*, &c., 1817, No. 798, in 4 st. of 4 l. In America it is given in the *Baptist Praise Bk.*, N. Y., 1871; *Songs for the Sanctuary*, 1865, &c. Not in use in G. Britain.

8. Behold the Eunuch, when baptized. *Holy Baptism.* Pub. in the 1st ed. of Rippon's *Sel.*, 1787, No. 471, in 7 st. of 4 l., as "The holy Eunuch, when baptized," but in Beddome's *Hymns*, &c., 1817, No. 625, it is given as "Behold the Eunuch," &c. It is known, however, to the hymnals as in Rippon's *Sel.*, "The holy Eunuch, when baptized."

9. Burden'd with guilt and pale with fear. *Lent.* Pub. in the Bristol *Coll.* of Ash and Evans, 1769, No. 216, in 3 st. of 4 l., and again in Beddome's *Hymns*, &c., 1817, No. 132.

10. Can sinners hope for heaven? *The Unbelievers.* Pub. in his *Hymns*, &c., 1817, No. 400, in 4 st. of 4 l., with the heading, "The Unrighteous excluded from heaven." It is in several American collections, including *Laudes Domini*, N. Y., 1884, No. 558.

11. Come, Holy Spirit, come; With energy, &c. *Whitsuntide.* Appeared in the 10th ed. of Rippon's *Sel.*, 1800, No. 211, pt. ii., in 4 st. of 4 l. Also in Beddome's *Hymns*, &c., 1817, No. 132.

12. Come, Jesus, heavenly Teacher, come. *Christ the Teacher.* Given as No. 128 in his *Hymns*, &c., 1817, in 3 st. of 4 l., and from thence into the Amer. Presb. *Ps. & Hys.*, Richmond, 1867.

13. Come, Thou Eternal Spirit, come. *Whitsuntide.* No. 142 of his *Hymns*, &c., 1817, in 3 st. of 4 l., and the Amer. *Bap. Praise Bk.*, N. Y., 1871, No. 511.

14. Come, ye humble, contrite souls. *Holy Baptism.* Adult Baptism is contemplated in this hymn, and "Candidates" are encouraged therein to proceed to the Holy Rite. Pub. in his *Hymns*, &c., 1817, No. 613, in 4 st. of 6 l. It is given in late editions of Rippon's *Sel.*

15. Death 'tis [is] an awful word. *Death.* On the "Death of a Sinner," in his *Hymns*, &c., 1817, No. 780, in 5 st. of 4 l., and from thence into the 27th ed. of Rippon's *Sel.*, 1827, No. 580.

16. Did Christ o'er sinners weep? *Before Sermon.* Given in the 1st ed. of Rippon's *Sel.*, 1787, No. 367, in 3 st. of 4 l., and again in Beddome's *Hymns*, &c., 1817, No. 587. It is in extensive use in America.

17. Dost Thou my profit seek? *Chastisement.* This short hymn in 3 st. of 4 l., entitled, "Submission under Affliction." was included in Rippon's *Sel.*, 1st ed., 1787, No. 540, and signed, "Beddome." It is not found, however, in this form in Beddome's *Hymns*, &c., 1817, but No. 223, "Does the Lord my profit seek," in 2 st. of 8 l., is either the original of that in *Rippon*, or is based thereupon.

18. Each other we have owned. *Parting.* From his *Hymns*, &c., 1817, No. 665, in 5 st. of 4 l., into a few collections.

19. Eternal Source of every good. *Opening of a Place of Worship.* Dr. Hatfield, in his Amer. *Church H. Bk.*, N.Y., 1872, dates this hymn 1790. This may possibly arise from its appearance in a work with which we are unacquainted. It was included in Beddome's *Hymns*, &c., 1817, No. 732. It is in a few hymnals.

20. Father of Mercies, bow Thine ear, Attentive to, &c. *For Missions.* Given in the 1st ed. of Rippon's *Sel.*, 1787, No. 426, in 6 st. of 4 l., and again in Beddome's *Hymns*, &c., 1817, No. 700.

21. Father of Mercies, God of Love, Send down, &c. *Holy Spirit.* In his *Hymns*, &c., 1817, No. 141, on the "In-dwelling of the Spirit," in 4 st. of 4 l. It is found in a few Church of England collections.

22. Fountain of blessing, ever blest. *For Daily Bread.* 1st pub. in the Bristol *Coll.* of Ash & Evans, 1769, No. 42, in 4 st. of 4 l., and again in Beddome's *Hymns*, &c., 1817, No. 341, from whence it has passed into later collections.

23. From Thy dear pierced side. *Passiontide.* Included in his *Hymns*, &c., 1817, No. 94, in 3 st. of 6 l., on the "Fountain opened." It is found in several American collections, as the Amer. Meth. Episc. *Hymns*, 1849, the *Service of Song for Bap. Churches*, Boston, 1871, &c.

24. Go forth, ye saints, behold your King [Lord]. *Missions or Second Advent.* Appeared in the 10th ed. of Rippon's *Sel.*, 1800, No. 421, pt. iv., in 4 st. of 4 l. and headed, "Saints longing to see their King with His many crowns." It was repeated in Beddome's *Hymns*, &c., 1817, No. 702. It is given in a limited number of collections; and in Spurgeon's *O. O. H. Bk.* it is dated 1818 in error.

25. Great God, 'tis from Thy sovereign grace. *Grace.* This hymn on 1 Cor. xv. 8, was given in the 10th ed. of Rippon's *Sel.*, 1800, in 4 st. of 4 l.; and in Beddome's *Hymns*, &c., 1817, No. 10.

26. Great God, to Thee I'll make. *Hope.* No. 231, pt. ii., in the 10th ed. of Rippon's *Sel.*, 1800; and in Beddome's *Hymns*, 1817, No. 478.

27. Great God of Providence, Thy ways. *Providence.* Included in the 1st ed. of Rippon's *Sel.*, 1787, No. 35, in 4 st. of 4 l. It passed from thence into a few of the earlier collections, and was repub. in Beddome's *Hymns*, &c., 1817, No. 40.

28. Great God, my Maker and my King. *Justice and Goodness of God.* Also in the 1st ed. of

Rippon's *Sel.*, 1787, No. 18, in 4 st. of 4 l., and in Beddome's *Hymns*, &c., 1817, No. 11.

29. How free and boundless is the grace. *Freeness of the Gospel.* In Rippon's *Sel.*, 1st ed., 1787, No. 362, in 4 st. of 4 l., and again in Beddome's *Hymns*, &c., 1817, No. 373, with an additional st. "Come, without money, without price."

30. How great, how solemn is the work. *Adult Baptism.* 1st in Rippon's *Sel.*, 1st ed., 1787, No. 453, in 6 st. of 4 l., and appointed for use on the "Morning before Baptism; or, at the waterside." It was repeated in Beddome's *Hymns*, &c., 1817, No. 619.

31. How many doubts and fears prevail. *Lent.* Given in the Bristol *Coll.* of Ash & Evans, 1769, No. 219, in 3 st. of 4 l., and again in Beddome's *Hymns*, &c., 1817, No. 435.

32. If secret fraud should dwell. *Sincerity.* No. 283, in the 1st ed. of Rippon's *Sel.*, 1787, in 3 st. of 4 l., and No. 232, in Beddome's *Hymns*, &c., 1817.

33. In all my ways, O God. *Family Altar.* From his *Hymns*, &c., 1817, No. 568, in 3 st. of 4 l., into modern eds. of Rippon's *Sel.*, No. 514.

34. In duties and in sufferings too. *Christ, the Example.* From his *Hymns*, &c., 1817, No. 92, in 3 st. of 4 l., into the Amer. Unitarian *Hy.* [*& Tune*] *Bk.*, Boston, 1868, No. 409.

35. Jesus, delightful, charming Name. *Name of Jesus.* An imitation of Newton's "How sweet the Name of Jesus sounds," given in the *Hymns*, &c., 1817, No. 108, in 5 st. of 4 l. It is found in several American collections, including the *Bap. Praise Bk.*, N. Y., 1871, No. 459.

36. Jesus, my love, my chief delight. *Christ, the Gift of God.* This is No. 171 in the 1st ed. of Rippon's *Sel.*, 1787, in 5 st. of 4 l., and No. 96 in Beddome's *Hymns*, &c., 1817.

37. Jesus, my Saviour, bind me fast. *Union with Christ.* From his *Hymns*, &c., 1817, No. 557, in 4 st. of 4 l., into the Amer. Presb. *Ps. & Hys.*, Richmond, 1867, No. 243, and several other American collections.

38. Jesus, my Saviour, let me be. *Conformity to Christ.* Also from his *Hymns*, &c., 1817, No. 199, in 4 st. of 4 l., into the same *Ps. & Hys.*, Richmond, 1867, No. 79.

39. Jesus, when faith with fixed eyes. *Passiontide.* Appeared in a *Coll. of Hys. for the Use of Christians of all Denominations*, 1782; again in Rippon's *Sel.*, 1st ed. 1787, No. 477, in 5 st. of 4 l.; and again, as "A view of Christ's sufferings," in Beddome's *Hymns*, &c., 1817, No. 60. It is a good example of the author's powers. In Spurgeon's *O. O. H. Bk.*, No. 819, it is dated 1818 in error.

40. Lord, incline my wandering heart. *Fear of the Lord.* From the *Hymns*, &c., 1817, No. 167, in 3 st. of 6 l., into modern editions of Rippon's *Sel.*, No. 226, pt. iii.

41. Lord, though bitter is the cup. *Patience.* This hymn is in two forms. The first was given by Dr. Rippon in his *Sel.*, 1787, No. 264, in 3 st. of 4 l., as "Dear Lord, though bitter is the cup;" and the second is No. 206 in Beddome's *Hymns*, as "Lord, though bitter," &c. In Rippon's *Sel.* it is in L. M., and in the *Hymns*, &c., in 7's.

42. Lord, with a grieved and aching heart. *Lent: the Publican.* Given in the 1st ed. of Rippon's *Sel.*, 1787, No. 236, in 3 st. of 4 l., and in the *Hymns*, &c., 1817, No. 477. It is in C. U. in America, as in *The Service of Song for Bapt. Churches*, Boston, 1871.

43. Love is the fountain whence. *Love to God.* From his *Hymns*, &c., 1817, No. 192, in 4 st. of 4 l., into the Amer. *Bap. Praise Bk.*, N.Y., 1871.

44. My few revolving years. *New Year.* From his *Hymns*, &c., 1817, No. 711, in 3 st. of 4 l., into the American *Sabbath H. Bk.*, N. Y., 1858, No. 1160. It is also given as "*Our* few revolving years," in several American hymnals.

45. My rising soul with strong desires. *Communion with God.* 1st pub. in the Bristol *Coll.* by Ash & Evans, 1769, No. 265, in 3 st. of 4 l. From thence it passed into Rippon's *Sel.*, 1787, No. 97. It was also included in Beddome's *Hymns*, &c., 1817, No. 561.

46. O blest society. *Unity.* From his *Hymns*, &c., 1817, No. 637, in 4 st. of 4 l., into modern editions of Rippon's *Sel.*, No. 258, pt. iii.

47. O Lord, Thou art my Lord. *Joining the Church.* This hymn, for the use of a person about to be admitted into Church fellowship, is from Beddome's *Hymns*, &c., 1817, No. 646, in 5 st. of 4 l. It is found in a few collections both in G. Britain and America.

48. O Lord, Thy perfect word. *Holy Scriptures.* In his *Church Hymn Bk.*, N. Y., 1872, Dr. Hatfield dates this hymn 1760. This date may possibly be from a magazine. We trace the hymn only to Beddome's *Hymns*, &c., 1817, No. 686, in 3 st. of 4 l.

49. On Britain, long a favoured isle. *Prayer for National Peace.* 1st pub. as No. 17 in the *Supp.* added to the 3rd ed. of the Bristol *Coll.* of Ash & Evans, 1778. It was repeated in Rippon's *Sel.*, 1787, and other collections, and in Beddome's *Hymns*, &c., 1817, No. 747, in 5st. of 4l.

50. On wings of love the Christian flies. *Heavenward.* Appeared in the 1st ed. of the Bristol *Coll.* of Ash & Evans, 1769, No. 282, in 4 st. of 4 l., and repeated in Beddome's *Hymns*, &c., 1817, No. 545.

51. Shout, for the blessed Jesus reigns. *Missions.* 1st pub. in the 1st ed. of the Bristol *Coll.* of Ash & Evans, 1769, No. 373, in 6 st. of 4 l., then in Rippon's *Sel.*, 1787, No. 429, and others among the older collections, and thence to modern hymnals. It is No. 706 of Beddome's *Hymns*, &c., 1817.

52. So fair a face bedewed with tears. *Compassion of Christ.* This, at one time a favourite hymn, was given in Rippon's *Sel.*, 1787, No. 484, in 4 st. of 4 l., and in Beddome's *Hymns*, &c., 1817, No. 70. It is still in C. U.

53. Sprinkled with reconciling blood. *Access to God.* No. 357, in 4 st. of 4 l., in Rippon's *Sel.*, 1787; and No. 403, in Beddome's *Hymns*, &c., 1817.

54. Strait the gate, the way is narrow. *The Strait Gate.* From the *Hymns*, &c., 1817, No. 348, in 4 st. of 6 l. into the 27th ed. of Rippon's *Sel.*, 1827, with the omission of st. iv.

55. The mighty God will not despise. *The Prodigal.* 1st pub. in the Bristol *Coll.* of Ash & Evans, 1769, No. 226, in 4 st. of 4 l., then in Rippon's *Sel.*, 1787, No. 273, and again in Beddome's *Hymns*, &c., 1817, No. 349.

56. The wandering star, the fleeting wind. *In-*

consistency. This 1st appeared in Rippon's *Sel.*, 1787, No. 310, in 5 st. of 4 l., then in Beddome's *Hymns*, &c., 1817, No. 515, and is now in C. U. In America it is given in the Unitarian *Hy. & Tune Bk.*, Boston, 1868, No. 563.

57. There is a world of perfect bliss. *Heaven.* From his *Hymns*, &c., 1817, No. 822, in 7 st. of 4 l. into the Amer. *Bap. Praise Bk.*, 1871, No. 1072, with the omission of st. ii., iii., and vii.

58. This world's a dreary wilderness. *Christ, the Refuge.* Included in his *Hymns*, &c., 1817, No. 100, in 5 st. of 4 l. In the Amer. *Bap. Hy. [& Tune] Bk.*, Phila., 1871, No. 515. st. i. and v., with the addition of another stanza as No. ii., are given as "This world would be a wilderness."

59. Wait, O my soul, thy Maker's will. *Wisdom of God.* Given in the 1st ed. of Rippon's *Sel.*, 1787, No. 11, in 4 st. of 4 l., and in Beddome's *Hymns*, &c., 1817, No. 18, and headed in each instance, "The Wisdom of God." In the American collections it is usually abbreviated by the omission of st. iv., as in the *Bap. Praise Bk.*, N. Y., 1871, No. 153, or st. iii. and iv., and slightly altered, as in Longfellow and Johnson's *Hys. of the Spirit*, Boston, 1864, No. 454.

60. When Adam sinned, through all his race. *The Fall.* From his *Hymns*, &c., 1817, No. 260, in 6 st. of 4 l., into the American *Church Pastorals*, Boston, 1864, No. 750, with the omission of st. ii. and iv.

61. When by the tempter's wiles betrayed. *The Fall.* No. 122 in Rippon's *Sel.*, 1787, and No. 261 in Beddome's *Hymns*, &c., 1817, in 5 st. of 4 l.

62. When Israel through the desert passed. *Light shining in darkness.* Contributed to the Bristol *Coll.* of Ash & Evans, 1769, No. 80, in 5 st. of 4 l. and headed, "The Excellency of the Divine Word." It was repeated in Rippon's *Sel.*, 1787, No. 44, and in Beddome's *Hymns*, &c., 1817, No. 679.

63. When storms hang o'er the Christian's head. *God our Refuge.* Also in the Bristol *Coll.*, 1769, No. 406, in 4 st. of 4 l., and in Beddome's *Hymns*, 1817, No. 323. This hymn is sometimes given as "When storms hang o'er *my* head"; and as "When storms hang o'er the *children's* heads."

64. Where'er the blustering north-wind blows. *Missions.* Given in the 10th ed. of Rippon's *Sel.*, 1800, No. 420, pt. ii., in 3 st. of 4 l., and in Beddome's *Hymns*, &c., 1817, No. 701. In Rippon's *Sel.*, st. iii. is altered from Beddome's MS.

65. Why, O my soul, why weepest thou! *The Spiritual Mourner.* Contributed to the Bristol *Coll.* of Ash & Evans, 1769, No. 221, in 3 st. of 4 l., and repeated in Rippon's *Sel.*, 1787, No. 274, and in Beddome's *Hymns*, &c., 1817, No. 520.

66. Witness, ye men and angels now. *Joining the Church.* From his *Hymns*, &c., 1817, No. 647, in 4 st. of 4 l., into the Bap. *Ps. & Hymns*, 1858, No. 710, unaltered.

67. Ye trembling souls, dismiss your fears. *Trust.* Pub. in Rippon's *Sel.*, 1787, No. 288, in 6 st. of 4 l., and in Beddome's *Hymns*, &c., 1817, No. 549, with the omission of st. vi. The omission of that stanza would seem to indicate that it was added to the original hymn by Dr. Rippon. In Windle's *Coll.*, No. 443, Rippon's text is repeated, with the omission of st. ii.

68. Ye worlds of light that roll so near. *Christ, the Morning Star.* Contributed to the Bristol *Coll.* of Ash & Evans, 1769, No. 112, in 5 st. of 4 l., and in Rippon's *Sel.*, 1787, No. 160, in each case with st. iv. bracketed for omission. In Beddome's *Hymns*, &c., 1817, No. 107, this stanza, which is specially adapted to the Epiphany, is omitted.

69. Your work, ye saints, is not comprised. *Adult Holy Baptism.* From his *Hymns*, &c., 1817, No. 632, in 6 st. of 4 l. into the 27th ed. of Rippon's *Sel.*, 1827, No. 470, pt. ii., and thence to later collections.

Beddome is thus seen to be in C. U. to the extent of about 100 hymns. In this respect he exceeds every other Baptist hymn-writer; Miss Steele ranking second.

The authorities for Beddome's hymns are: (1) *A Coll. of Hymns adapted to Public Worship*, Bristol, W. Pine, 1769, the *Coll.* of Ash & Evans; (2) Dr. Rippon's *Sel.* 1787, and later editions; (3) *Sermons printed from the Manuscripts of the late Rev. Benjamin Beddome, M.A., ...with brief Memoir of the Author*, Dunstable & Lond., 1805–1819; (4) Dr. Rippon's *Baptist Register*, 1795, &c.; (5) The *Beddome* MSS. in the Baptist College, Bristol; (6) and *Hymns adapted to Public Worship, or Family Devotion, now first published, from Manuscripts of the late Rev. B. Beddome, A.M. With a Recommendatory Preface by the Rev. R. Hall, A.M.* Lond., 1817. In his Preface, Mr. Hall gives this account of the Beddome MSS.:—"The present Editor was entrusted several years ago with the MSS., both in prose and verse, with permission from the late Messrs. S. & B. Beddome, sons of the Author, to publish such parts of them as he might deem proper. He is also indebted to a descendant of the Rev. W. Christian, formerly pastor of the Baptist Church at Sheepshead, Leicestershire, for some of the Author's valuable hymns, which had been carefully preserved in the family. From both these sources, as well as others of less consequence, the present interesting volume has been derived." [J. J.]

Bede, Beda, or Baeda, the Venerable. This eminent and early scholar, grammarian, philosopher, poet, biographer, historian, and divine, was b. in 673, near the place where, shortly afterwards, Benedict Biscop founded the sister monasteries of Wearmouth and Jarrow, on an estate conferred upon him by Ecgfrith, or Ecgfrid, king of Northumbria, possibly, as the Rev. S. Baring-Gould, *Lives of the Saints* (May), p. 399, suggests, "in the parish of Monkton, which appears to have been one of the earliest endowments of the monastery." His education was carried on at one or other of the monasteries under the care of Benedict Biscop until his death, and then of Ceolfrith, Benedict's successor, to such effect that at the early age of nineteen he was deemed worthy, for his learning and piety's sake, to be ordained deacon by St. John of Beverley, who was then bishop of Hexham, in 691 or 692. From the same prelate he received priest's orders ten years afterwards, in or about 702. The whole of his after-life he spent in study, dividing his time between the two monasteries, which were the only home he was ever to know, and in one of which (that of Jarrow) he died on May 26th, 735, and where his remains reposed until the 11th century, when they were removed to Durham, and re-interred in the same coffin as those of St. Cuthbert, where they were discovered in 1104.

It is unnecessary here to enter at further length into the details of Bede's quiet if laborious life, as the reader will find an exhaustive account of them by Bishop Stubbs of Chester, in Smith and Wace's *Dict. of Christian Biog.*, vol. i. pp. 300–304. It would be still more out of place in a work of this kind to discuss his writings generally. He was a voluminous

author upon almost every subject, and as an historian his contribution to English history in the shape of his *Historia Ecclesiastica* is invaluable. But it is with him as a hymnist that we have to do here.

I. In the list of his works, which Bede gives at the end of his *Ecclesiastical History*, he enumerates a *Liber Hymnorum*, containing hymns in "several sorts of metre or rhyme." The extant editions of this work are:—

(1) Edited by *Cassander*, and published at Cologne, 1556; (2) in Wernsdorf's *Poetae Lat. Min.*, vol. ii. pp. 239-244.

II. Bede's contributions to the stores of hymnology were not large, consisting principally of 11 or at most 12 hymns; his authorship of some of these even is questioned by many good authorities, such as *Koch*, vol. i., p. 79. *Daniel*, however, in vol. i. pp. 201–203, claims the following as having been written by Bede, on the authority of *Cassander*, *Ellinger*, *Thomasius*, *Rambach*, and others.

1. "Hymnum canamus Gloriae" (*Ascension*). This fine hymn is found in the *York Hymnal*, and was therefore in use in the services of the Church. 2. "Adeste Christi vocibus" (*Nativity of B. V. M.*). 3. "Apostolorum gloriae" (*SS. Peter and Paul*). 4. "Emitte Christi Spiritus" (*Pentecost*). 5. "Hymnum canentes martyrum" (*The Holy Innocents*). 6. "Illuxit alma saeculis" (*St. Agnes*). 7. "Nunc Andreae solemnia" (*St. Andrew*). 8. "Praecessor almus gratiae" (*Beheading of St. John Baptist*). 9. "Praecursor altus luminis" (*St. John the Baptist*). 10. "Primo Deus coeli globum" (*Hymn on the Creation*), a long hymn of 116 lines. 11. "Salve, tropaeum gloriae" (*St. Andrew's Address to his Cross*). To these *Mone*, vol. i. p. 284, adds, 12. "Ave sacer Christi sanguis" (*On the Elevation of the Chalice*), as claimed for Bede, but disallows the claim, and assigns a very late date to it. Of these Nos. 1 to 10 are referred to in *Daniel*, i., clxxii.-clxxxii.; No. 5 in *Königsfeld*, with *tr.* into German; and No. 11, with words of marked commendation, in *Trench*, 3rd. ed. p. 219. Details of the *trs.* of Nos. 1, 5, 9, 10 are given under their respective first Latin lines.

While we cannot look for the refined and mellifluous beauty of later Latin hymnists in the works of one who, like the Venerable Bede, lived in the infancy of ecclesiastical poetry; and while we must acknowledge the loss that such poetry sustains by the absence of rhyme from so many of the hymns, and the presence in some of what Dr. Neale calls such "frigid conceits" as the *epanalepsis* (as grammarians term it) where the first line of each stanza, as in "Hymnum canentes Martyrum," is repeated as the last; still the hymns with which we are dealing are not without their peculiar attractions. They are full of Scripture, and Bede was very fond of introducing the actual words of Scripture as part of his own composition, and often with great effect. *Neale* notes two instances:—

(1) In "Hymnum canentes Martyrum"—

> "Qui seminant in lacrymis,
> *Longo* metent in gaudio."

and (2) in "Hymnum canamus gloriae —

> "Mirata adhuc coelestium
> Rogavit aula civium,
> Quis, inquit, est Rex Gloriae?
> Rex iste tam laudabilis."

That Bede was not free from the superstition of his time is certain, not only from his prose writings, but from such poems as his elegiac "Hymn on Virginity," written in praise and honour of Queen Etheldrida, the wife of King Ecgfrith, and inserted in his *Ecclesiastical History*, bk. iv., cap. xx. [D. S. W.]

Beecher, Charles, s. of the well-known Dr. Lyman Beecher, whose autobiography he chiefly edited, and brother of Henry Ward Beecher, was b. at Litchfield, Connecticut, 1815. Mr. Beecher was for some time a Congregational pastor at Georgetown, Mass. He has pub. *Review of Spiritual Manifestations*, 1853; *Pen Pictures of the Bible*, 1855, &c. His hymns were contributed to his brother's *Plymouth Collection*, 1855, and include:—

1. **There's rest in the grave.** *Heaven.*
2. **We are on our journey home.** *Heaven.*

The latter is in the more extensive use, but both are unknown to the English collections. [F. M. B.]

Befiehl du deine Wege. *P. Gerhardt.* [*Trust in God.*] This hymn, which Lauxmann in *Koch*, viii. 392, calls "The most comforting of all the hymns that have resounded on Paulus Gerhardt's golden lyre, sweeter to many souls than honey and the honey-comb," appeared as No. 333 in the Frankfurt ed., 1656, of Crüger's *Praxis pietatis melica*. Thence in Wackernagel's ed. of his *Geistliche Lieder*, No. 66, and Bachmann's ed., No. 72, in 12 st. of 8 lines, and included as No. 620 in the *Unv. L. S.*, 1851. It is an acrostic on Luther's version of Ps. xxxvii. 5, "Befiehl dem Herren deine Wege und hoffe auf ihn, er wirds wohl machen," formed by the initial words of the stanzas, those in Wackernagel's ed. being printed in blacker type. This acrostic form has been preserved by *Jacobi* and *Stallybrass*.

According to tradition it was written in a Saxon village to console his wife after being compelled to leave Berlin. But, as already stated, the hymn was pub. in 1656, and though Gerhardt had to leave his office in 1666, he did not leave Berlin till his appointment to Lübben in 1669, while his wife died in Berlin in 1668.

The hymn soon spread over Germany, found its way into all the hymn-books, and ranks as one of the finest hymns of its class. *Lauxmann* relates that it was sung when the foundation stone of the first Lutheran church at Philadelphia was laid, May 2, 1743, and again on Oct. 20, when the Father of the American Lutheran Church, Heinrich Melchior Muhlenberg, held the opening service. He also relates that Queen Luise of Prussia, during the time when Germany was downtrodden by Napoleon I., came to Ortelsburg in East Prussia, and there, on Dec. 5, 1806, wrote in her diary the verses of Goethe (*Wilhelm Meister*, Bk. ii., Chap. xiii.), thus rendered by Thomas Carlyle:—

> Who never ate his bread in sorrow,
> Who never spent the darksome hours
> Weeping and watching for the morrow,
> He knows ye not, ye gloomy Powers.
>
> To earth, this weary earth, ye bring us,
> To guilt ye let us heedless go,
> Then leave repentance fierce to wring us:
> A moment's guilt, an age of woe!

But drying her tears she went to the harpsichord, and from Goethe turned to Gerhardt, and played and sang this hymn. In his note, extending from p. 392 to p. 405, *Lauxmann* gives many other instances of its consoling effects, and says of it, "Truly a hymn which, as Luther's 'Ein feste Burg,' is surrounded by a cloud of witnesses."

Translations in C. U.:—

Commit thou all thy griefs. A noble but free *tr.*, omitting st. v., ix.–xi., by J. Wesley in *H. and Sacred Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 125), in 8 st. of 8 l. Though free, it has in far greater measure than any other caught the ring and spirit of Gerhardt. Included as No. 37 in the *H. and Spir. Songs*, 1753, and as Nos. 103–104 in the *Pocket H. Bk.*, 1785, but not included in the *Wes. H. Bk.*, till as Nos. 67*,

674 in the *Supplement* of 1830 (st. iii., ll. 4–8, being omitted), and thence as No. 831 in the ed. of 1875. This *tr.* has come into very extended use, but generally abridged; Mercer, in the 1857 ed. of his *C. P. and H. Bk.*, giving it in full, but abridging it to 8 st. in his Ox. ed., 1864. Among recent collections it is found under its original first line in the Bapt. *Ps. and Hys.*, 1858, *Sarum H.*, 1868, Irish *Ch. Hymnal*, 1873, Scottish *Presb. Hymnal*, 1876, Horder's *Cong. Hys.*, 1884, and others; and in America in the *Plymouth Coll.*, 1855, *Sabbath H. Bk.*, 1858, *H. and Songs of Praise*, N. Y., 1874, *Evang. Hymnal*, N. Y., 1880, and many others. In the *United Presb. H. Bk.*, 1852, it began, "To God commit thy griefs." It is also found as follows:—

1. "Thou on the Lord rely" (Wesley's iii.), in Knight's *Coll.*, Dundee, 1871–74.
2. "Thy everlasting truth" (Wesley's v.), in Adams's *Ch. Pastorals*, Boston, U.S., 1864.
3. "Give to the winds thy fears" (Wesley's ix.), in *Kennedy*, 1863, and many English and American Colls.
4. "O cast away thy fears" (Wesley's ix. altered), in *United Presb. H. Bk.*, 1852.
5. "Through waves and clouds and storms" (Wesley's x.), in Davies and Baxter's *Coll.*, 1835.
6. "Leave to His sovereign sway" (Wesley's xiii.), in Adams's *Ch. Pastorals*, Boston, U.S., 1864.
7. "Thou seest our weakness, Lord" (Wesley's xv.), in Amer. Methodist Episcopal *Hymns*, 1849.
8. "Put thou thy trust in God," a greatly altered cento of which st. i. is based on iii., ll. 1–4; ii. on i., ll. 1–4; iii. on iii., ll. 1–4; and iv. on v., ll. 5–8; appeared as No. 77 in the *Mitre H. Bk.*, 1836, and since in various hymnals, e.g. S.P.C.K. *Ps. and Hys.*, 1853, *Kennedy*, 1863.

2. Commit thy way, confiding. In full by Dr. H. Mills in the *Evang. Review*, Gettysburg, July, 1849, and his *Horae Ger.*, 1856, p. 172. His st. i., ii., vi., xii. were included in the Lutheran General Synod's *Hymns*, 1852, and i., ii., v., vi., xi., xii. in the *Ohio Luth. Hymnal*, 1880.

3. Thy way and all thy sorrows. In full by A. T. Russell as No. 233 in his *Ps. and Hys.*, 1851, in 3 pts. Pt. ii. begins "In vain the powers of darkness" (st. v.), and pt. iii. with "Awhile His consolation" (st. ix.).

4. Commit thy way to God. A good *tr.*, omitting st. ix., x., xii., by Mrs. Charles in her *Voice of Christian Life in Song*, 1858, p. 239. Her *trs.* of st. i., ii., vi., viii., xi. form No. 138 in Jellicoe's *Coll.*, 1867, and i., vi.–viii., xi., No. 283 in Bp. Ryle's *Coll.*, 1860.

5. Commit thy way, O weeper. A free paraphrase, in 6 st. of 4 l., by J. S. Stallybrass for the *Tonic-Solfa Reporter*, July, 1857, repeated in Curwen's *Child's Own H. Bk.*, 1862, and new *Child's Own H. Bk.*, 1874.

6. Commit thou every sorrow, And care. *Tr.* of st. i.–iii., xii. by Miss Borthwick, as No. 240 in Dr. Pagenstecher's *Coll.*, 1864.

Translations not in C. U.:—

(1) "Commit thy Ways and Goings," by *J. C. Jacobi*, 1720, p. 15 (1722, p. 38, 1732, p. 63). (2) "Commit thou thy each grievance," No. 472, in pt. i. of the *Moravian H. Bk.* 1754 (1849, No. 191). (3) "Commit thy ways, thy sorrows," by Mrs. Stanley Carr in her *tr.* of *Wildenhahn's Paul Gerhardt*, 1845 (ed. 1856. p. 207). (4) "Commit thy secret grief," by *Miss Dunn*, 1857, p. 89. (5) "Commend thy way, O mortal," in Madame de Pontes's *Poets and Poetry of Germany*, 1858, vol. i., p. 424. (6) "Commit thou all thy ways, and all," by *Mrs. Bevan*, 1859, p. 124. (7) "Commit thy way unto the Lord, thy heavy," by Dr. R. P. Dunn in *Sacred Lyrics from the German*, Phil. 1859, p. 85. (8) "To God thy way commending," by *Miss Cox*, 1864, p. 161, and the Gilman-Schaff, *Lib. of Rel. Poetry*, ed. 1883, p. 510. (9) "Commit whatever grieves thee," by *J. Kelly*, 1867, p. 225. (10) "Commit thy way, O weeping," by Dr. J. Guthrie in his *Sacred Lyrics*, 1869, p. 92. (11) "Commit the way before thee," by *N. L. Frothingham*, 1870, p. 164. (12) "Commit thy course and keeping," by *Dr. John Cairns*, c. 1850, but 1st pub. Edin. 1881, as an eight-page tract. [J. M.]

Begin, my tongue [soul], some heavenly theme. *I. Watts.* [*Faithfulness of God.*] 1st pub. in his *Hys. and S. Songs*, 1707 (2nd ed., 1709, Bk. ii., No. 169), in 9 st. of 4 l., and entitled "The faithfulness of God in His promises." In 1776, Toplady included it, in an altered and abbreviated form, in his *Ps. and Hymns*, No. 388, as "Begin, my *soul*, some heavenly theme." This form of the hymn has been repeated in many collections, sometimes verbatim from Toplady, and again, with further alterations, as in the *Wes. H. Bk.*, 1830, and revised ed., 1875. Its use in America, usually abbreviated, is much more extensive than in G. Britain.

Behm, Martin, s. of Hans Behm [*Böhme, Boehm, Behemb, Behem, Böheim, Bohemus* or *Bohemius*], town-overseer of Lauban in Silesia, was b. at Lauban, Sept. 16, 1557. During a protracted famine, 1574, Dr. Paul Fabricius, royal physician at Vienna, a distant kinsman, took him to Vienna, where he acted as a private tutor for two years, and then went to Strassburg, where, from Johann Sturm, Rector of the newly founded University, he received much kindness. Returning home at his mother's request after his father's death, May, 1580, he was, at Easter, 1581, appointed assistant in the Town School, and on Sept. 20, ordained diaconus of the Holy Trinity Church. After his senior had been promoted to Breslau the Town Council kept the post nominally vacant for two years, and then, in June, 1586, appointed Behm chief pastor. For 36 years he held this post, renowned as a preacher, as a faithful pastor in times of trouble (famine 1590, pestilence 1613, war 1619), and as a prolific author. After preaching on the tenth Sunday after Trinity, 1621, he was seized with illness, and after he had lain for twenty-four weeks on a sick bed, there was ministered to him, on Feb. 5, 1622, the abundant entrance of which he sings in his hymn, "O Jesu Christ, meins Lebenslicht" (*Koch*, ii. 227–234; *Allg. Deutsche Biog.*, ii. 282).

He was one of the best hymn-writers of his time. His hymns are true and deep in feeling, dwelling specially on the Passion of Our Lord. They speedily passed into the hymn-books, and long held their place therein. Of about 480 hymns which he composed, the most important appeared in his:—

(1) *Centuria precationum rhythmicarum*, Wittenberg, 1606 (2nd ed., 1611).
(2) *Centuria secunda precationum rhythmicarum*, Wittenberg, 1608 (2nd ed., 1611).
(3) *Centuria precationum rhythmicarum*, Wittenberg, 1615 (complete ed. of the Three Centuries, Jena and Breslau, 1658). A selection of 79 Hymns, ed., with an introduction, by W. Nöldeke, appeared at Halle in 1857.

Four of his hymns have been *tr.* into English, three being in English C. U.:—

i. O Heilige Dreifaltigkeit. [*Morning.*] 1st pub. in his *Kriegesman*, Leipzig, 1593, in 7 st. of unequal length, repeated in 1608, as above, in 8 st. of 4 l. Both forms are in *Wackernagel*, v. p. 197; and the second in *Nöldeke*, 1857, p. 53; and, omitting st. vi.–viii., as No. 1126 in the Berlin *G. L. S.*, ed. 1863. In 1593 it was entitled "The ancient Sancta Trinitas et adoranda Unitas in German;" but it is rather a versification of the Prayer for Wednesday evening in

J. Habermann's *Gebet Buch* (Wittenberg, 1567). The *trs.* in C. U., both of the second form, are:—

1. O Thou most Holy Trinity. A very good *tr.* of st. i., iii.–v., by A. T. Russell, as No. 2 in his *Ps. and Hys.*, 1851, and thence in *Kennedy*, 1863, and Dr. Thomas's *Augustine H. Bk.*, 1866.

2. O holy, blessed Trinity, Divine. A good *tr.* of st. i.–v. by Dr. C. H. L. Schuette, as No. 295 in the *Ohio Luth. Hymnal*, 1880.

3. O holy, holy, holy Three, by *H. J. Buckoll*, 1842, p. 21.

ii. O Jesu Christ, meins Lebens Licht. [*For the Dying.*] His finest hymn. 1st pub. in a collection entitled *Christliche Gebet*, 1610, and then in his *Zehen Sterbegebet*, appended to his *Centuria secunda*, 1611 (see above), in 14 st. of 4 l., entitled "Prayer for a happy journey home, founded upon the sufferings of Christ." Thence in *Wackernagel*, v. p. 235, *Nöldeke*, 1857, p. 79, and the *Unv. L. S.*, 1851, No. 835. The *trs.* in C. U. are:—

1. Lord Jesus Christ, my Life, my Light. A very good *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 213, st. v., x. being omitted and viii., ix. combined as one st. In her *C. B. for England*, 1863, No. 190, she omitted her st. v., vi., and united her st. iv., vii. as iv. This *tr.* is included more or less abridged in Wilson's *Service of Praise*, 1865, and in America in the *Bapt. H. Bk.*, Phil., 1871, the Meth. Epis. *Hymnal*, 1878, and the *Ohio Luth. Hymnal*, 1880, &c.

2. Lord Jesus Christ, my soul's desire. A good and full *tr.* by Dr. John Ker in the *Juv. Miss. Mag.* of the U. P. Church, May, 1858, p. 25. St. i., iii., v., vii. form No. 49 in the *Ibrox Hymnal*, 1871.

Other trs. are:—

(1) "Lord Jesu, fountain of my life," by *J. C. Jacobi*, 1725, p. 52 (1732, p. 195), and repeated in the Moravian hymn-books combined in 1826 with J. Cennick's "Though I'm in body full of pain." (2) "Jesu, my light and sure defence," as No. 54 in the *Moravian H. Bk.*, 1742. (3) "O Jesu, life-light of my way," by *Miss Warner*, 1858 (ed. 1861, p. 176).

iii. O König aller Ehren. [*Epiphany.*] Founded on St. Matthew ii., and 1st pub. 1606 as above, in 6 st. of 8 l. Thence in *Wackernagel*, v. p. 210, *Nöldeke*, 1857, p. 31, and the *Unv. L. S.*, 1851, No. 79. The *trs.* in C. U. are:—

1. O King of Glory, David's Son. A double C. M. version of st. i., ii., v., vi. by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 20, and thence in Dr. Pagenstecher's *Coll.*, 1864, No. 33. Her 2nd *tr.*:—

2. O Jesu, King of Glory, No. 37 in her *C. B. for England*, 1863, is the above version rewritten to the original metre. In the *Ohio Luth. Hyl.*, 1880, No. 54, with *trs.* of st. iii., iv. added.

iv. Das walt Gott Vater und Gott Sohn. [*Morning Prayer.*] 1st pub. 1608 as above, in 11 st., and thence in *Wackernagel*, v. p. 215, in *Nöldeke*, 1857, p. 51. *Tr.* as "O God Almighty, Father, Son," by *H. J. Buckoll*, 1842, p. 15. [J. M.

Behme, David, b. April 2, 1605, at Bernstadt, in Silesia, became, 1630, Court preacher to Duke Heinrich Wenzel of Münsterberg, and pastor of Vielguth near Bernstadt. In 1638 became pastor of his native town, preacher to the court of Oels, and a member of the Consistory. There he remained as a faithful and exemplary pastor till his death, Feb. 9, 1657 (*Koch*, iii. 56–57; *Allg. Deutsche Biog.*, ii. 284). *Mützell*, 1858, includes six hymns under his name, Nos. 300–305. One has been *tr.* into English.

Herr nun lass in Friede. [*For the Dying.*] Founded on the *Nunc Dimittis*. 1st appeared in the 5th ed., Breslau, c. 1663, of the *Vollständige Kirchen und Haus Music*, p. 962, in 10 st. In *Mützell*, 1858, No. 301 as a hymn on the Festival of the Purification of the Virgin Mary. It is *tr.* as, "Lord, now let Thy servant," by Miss Winkworth, 1858, p. 216. [J. M.]

Behold, a stranger at the door. *J. Grigg.* [*Expostulation.*] This is one of *Four Hymns on Divine Subjects*, &c., 1765, in 11 st. of 4 l., a second being the well-known "Jesus, and shall it ever be?" (q. v.). It came into congregational use at an early date, but usually in an abbreviated form. Both in G. Britain, and in America, various arrangements of the text are given in collections in C. U. The full original text was reprinted in D. Sedgwick's ed. of Grigg's *Hymns*, &c., 1861. It is also found in Lord Selborne's *Bk. of Praise*, 1862, and in *Lyra Brit.*, 1867, p. 254.

Behold! how glorious is yon sky. [*Eternal Life.*] This hymn, in 2 st., is No. 749 in the *N. Cong.*, 1859, and No. 611 in Dr. Allon's *Cong. Psalmist Hyl.*, 1886. It has evidently been written for or adapted to the fine German chorale, "Wie schön leuchtet der Morgenstern" (see **Nicolai, P.**). But not one single line can be said to be *tr.* either from the hymn of Nicolai, or from the recast of Nicolai's hymn made by J. A. Schlegel (q.v.); and it must rank as an anonymous English hymn.

Behold, how good a thing it is, And how, &c. [*P. cxxxiii.*] From the *Scottish Psalter*, 1650, into Spurgeon's *O. O. H. Bk.*, 1866, No. 133. In the American *Presb. Hymnal*, Phila., 1874, No. 593, it is altered to "Behold, how good and pleasant," &c. In this form it is also in other American collections.

Behold my Servant! see Him rise. [*Christ the Ambassador.*] This Paraphrase, the author of which is unknown, first appeared in the Draft Scottish *Translations and Paraphrases*, in 1745, as No. v., on Is. xlii. 1–13, in 13 st. of 4 l. The opening sts. are:—

1. "Behold my Servant! see him rise
exalted in my Might:
Him have I chosen, and in him
I place supreme Delight."

2. "In rich Effusion, on his Soul,
my Spirit's Powers shall flow:
He'll to the Gentiles, and the Isles,
my Truths and Judgments show.'

The paraphrase extended in this strain to 13 st., some of which are exceedingly good, but the whole is too extensive to quote.

ii. In 1781 John Logan published a volume of *Poems*, p. 108, No. 6, in which were several hymns and paraphrases, including one based upon the above, in 16 st., and opening thus:—

"Behold! the Ambassador divine,
Descending from above,
To publish to mankind the law
Of everlasting love!

"On Him in rich effusion pour'd
The heavenly dew descends;
And truth divine He shall reveal
To earth's remotest ends."

We have given reasons elsewhere for holding that this rewritten version of the 1745

paraphrase is the work of M. Bruce (q. v.). The full text is in Dr. Grosart's *Works of Michael Bruce*, 1865, pp. 140–144.

iii. During the same year that Logan published his *Poems*, i.e. 1781, the new and revised edition of the Scottish *Translations and Paraphrases* was also published. Of this edition J. Logan was one of the revising and editing committee. In this work this hymn is included in a *third* form, in which we have 15 st. of 4 l. Of these 60 lines, 22 full lines and 7, partly so, are from the 1745 *Trans. & Par.*; 16 full lines, and 5 partly so, from Bruce of 1781, the rest being new. The hymn thus presents one of the most peculiar pieces of patchwork with which we are acquainted. As an illustration of the way in which a man can build up for himself a reputation out of the works of others, and live on that reputation, as J. Logan has done for nearly a century, we give this cento in full, printing the 1745 text in SMALL CAPITALS; Bruce's text of 1764, as printed in Logan's *Poems*, in *Italics*; and the new matter in *ordinary Roman type*.

"xxiii. Isaiah xlii. 1-13.

1. BEHOLD MY SERVANT! SEE HIM RISE
EXALTED IN MY MIGHT!
HIM HAVE I CHOSEN, AND IN HIM
I PLACE SUPREME DELIGHT.

2. *On him, in rich effusion pour'd,*
MY SPIRIT shall descend;
My truths and judgments he shall show
to earth's remotest end.

3. Gentle and still SHALL BE HIS VOICE,
NO THREATS FROM HIM PROCEED,
THE SMOKING FLAX HE SHALL NOT QUENCH,
NOR BREAK THE BRUISED REED.

4. THE FEEBLE SPARK TO FLAMES HE'LL RAISE;
THE WEAK WILL NOT DESPISE;
JUDGMENT HE SHALL BRING FORTH TO TRUTH,
AND MAKE THE FALLEN RISE.

5. The *progress of his zeal* and power
shall never know decline,
Till foreign lands and distant isles
receive the law divine.

6. HE WHO erected heav'n's bright arch
and bade the planets roll,
Who peopled all the climes of *earth,*
and form'd the human soul.

7. THUS saith THE LORD; THEE HAVE I RAIS'D,
MY PROPHET THEE INSTALL;
IN RIGHT I'VE rais'd THEE, AND IN STRENGTH
I'LL SUCCOUR WHOM I CALL.

8. I will establish with THE LANDS
a covenant in thee,
To give the Gentile nations light,
AND SET THE PRIS'NERS FREE:

9. Asunder burst the gates of brass;
the iron fetters fall;
And gladsome light and liberty
are straight restor'd to all.

10. I AM THE LORD, AND BY MY NAME
OF GREAT JEHOVAH KNOWN;
No idol shall usurp my praise,
NOR MOUNT INTO MY THRONE.

11. LO! FORMER SCENES, PREDICTED ONCE,
CONSPICUOUS RISE TO VIEW;
AND FUTURE scenes, PREDICTED NOW,
SHALL BE ACCOMPLISH'D TOO.

12. SING TO THE LORD in joyful strains!
LET EARTH HIS PRAISE RESOUND,
YE WHO UPON THE OCEAN DWELL,
AND FILL THE ISLES AROUND!

13. *O city of the Lord! begin*
the universal song;
And let the SCATTER'D *villages*
THE cheerful NOTES PROLONG.

14. *Let* KEDAR'S *wilderness afar*
lift up its lonely voice
And let the tenants of the rock
with accents rude rejoice.

15. Till 'midst *the streams of distant lands*
the islands sound his praise;
And ALL COMBIN'D, WITH ONE ACCORD,
JEHOVAH'S GLORIES RAISE!"

iv. William Cameron (q. v.), a member of the Committee with Logan, in his list of authors and revisers of the 1781 *Translations and Paraphrases*, a copy of which has been preserved, gives to Logan the credit of compiling this cento. It has been in authorized use in the Church of Scotland for 100 years, but is rarely found elsewhere. It must be designated, "*Scottish Tr. & Par.* 1745: *M. Bruce*, 1764, *printed in J. Logan's Poems*, 1781: *J. Logan*, 1781."

v. A cento, partly from the *Tr. & Par.* text above of 1781, and partly from that of 1745, was given in Bickersteth's *Christian Psalmody* in 1833, No. 238, and Miss Leeson's *Par. and Hymns*, 1853, No. 50, Pt. ii., beginning, "Sing to the Lord, in joyful strains," but has now gone almost altogether out of use. Another arrangement direct from the above 1781 text, st. xii.–xv., "Sing to the Lord," &c., was given in Kemble's *Psalms & Hymns*, 1853, and has been repeated in several collections.

vi. Another arrangement is: "Behold my servant, saith the Lord." It is composed of st. i.–iv, with alterations by Miss J. E. Leeson, and was included in her *Par. and Hymns*, 1853, No. 50, Pt. i. Its use is limited.

vii. In American hymnals, in addition to a reprint of most of the foregoing arrangements, we have, "Thus saith the Lord, who built the heavens," in Belknap's *Sacred Poetry; or, Ps. & Hys.*, 1795, "O city of the Lord, begin," in the Presb. *Church Psalmist*, &c., N. Y., 1847, and others. [J. J.]

Behold the amazing sight. *P. Doddridge.* [*Passiontide.*] In the D. MSS. this hymn is dated "May 8, 1737," and headed "The soul attached to a Crucified Saviour, from John xii. 32." In 1755, Job Orton included it in his ed. of Doddridge's (posthumous) *Hymns*, &c., No. 233, in 6 st. of 6 l. It is repeated in J. D. Humphreys's ed. of the same, 1839. It is in C. U. both in G. Brit. and America.

Behold the angel flies. *J. Bull.* [*Missions.*] This is given in P. Maurice's *Choral H. Bk.*, 1861, as "J. B. C.—Christ. Guard." This we find, from a MS. memorandum by Dr. Maurice, to be the Rev. John Bull, Curate of Clipston. The hymn appeared in J. Bull's *Devotional Hys.*, Lond., 1827, and thence probably passed into the *Christian Guardian*.

Behold the glories of the Lamb. *I. Watts.* [*Praise.*] 1st pub. in his *Hymns*, &c., 1707 (2nd ed., 1709, Bk. i., No. 1), in 8 st. of 4 l., and entitled, "A New Song to the Lamb that was slain." It is a paraphrase of a part of Rev. v. Watts's biographers state that this was his first hymn, and was written in 1696 in answer to a challenge that he could not produce better hymns than those by *W. Barton* (q. v.) which were sung in the Chapel in Southampton which he attended, and against which he had laid a complaint. In the *Hymns*, &c., st. iv. and v. are bracketed for omission if desired, and in the Bap. *Ps. & Hys.*, 1858, and others, this is done. In Darling's *Hys.*, 1886, it is given as "*How great* the *glory* of the Lamb." The use of the hymn is extensive, both in G. Britain and America. [See **Early English Hymnody**, § VI, 2.]

In the Draft Scottish *Translations and Paraphrases* of 1745, a somewhat peculiar cento is given as No. ix. in 12 st. of 4 l. It opens with his first stanza, and is thus composed: st. i., ii., iii., iv. corresponding stanzas from this hymn; st. v. Watts; st. vi. new; st. vii. Watts. From this point st. viii. to xii. are Watts's "Come let us join our cheerful songs" (q. v.) slightly altered. In the authorized issue of the *Translations and Paraphrases*, in 1781, there is another cento, opening again with the same stanza, but differing from the last. It is thus composed: st. i., ii., iii., iv. Watts, as above, with new alterations; st. v. Watts, "Come let us, &c.," as altered in 1745; st. vi. Watts; vii. Watts altered; st. viii. Watts, as above; st. ix. from 1745; st. x., xi. Watts, "Come let us, &c.," slightly altered. This complicated arrangement was made by *W. Cameron* (q. v.) for the 1781 issue of the *Trs.*, &c., and has been in use in the Church of Scotland for 100 years. It is also found in a few modern hymnals. It was given in the *Salisbury H. Bk.*, 1857, No. 171, with slight alterations. Full recast text in modern copies of the Scottish *Psalms*, &c. This, in common with the original, is in use in America. From this arrangement in the *Trs. & Paraphs.* a cento is given in Stevenson's *H. for the Church and H.*, 1873, No. 92, as "Hark, how the adoring hosts." In this st. i.–iv. and x. are omitted.

In Miss J. E. Leeson's *Par. and Hymns*, &c., 1853, this arrangement of the hymn is given with extensive alterations and additions, as No. 110 in 12 st. of 4 l. Its use is limited, although st. ix.–xii. are very fine. [J. J.]

Behold the Lamb [of God.] *M. Bridges.* [*Passiontide.*] 1st pub. in his *Hymns of the Heart*, &c., 1848, in 7 st. of 7 l., and entitled "Ecce Agnus Dei." It is found in many modern collections both in G. Britain and in America, but never in a full and correct form. Scarcely two texts can be found alike, whether they begin with the original first line, or as—"Behold the Lamb of God," as in *H. L. & M.*, *Thring*, and others. The original is also difficult to procure. We give it in full.

"Behold the Lamb!
Oh! Thou for sinners slain,—
Let it not be in vain,
That Thou hast died:
Thee for my Saviour let me take,—
Thee,—Thee alone my refuge make,—
Thy pierced side!

"Behold the Lamb!
Into the sacred flood,—
Of Thy most precious blood
My soul I cast:—
Wash me and make me pure and clean,
Uphold me thro' life's changeful scene,
Till all be past!

"Behold the Lamb!
Archangels, — fold your wings,—
Seraphs, — hush all the strings
Of million lyres:
The Victim, veil'd on earth, in love,—
Unveil'd, — enthron'd, — ador'd above,
All heaven admires!

"Behold the Lamb!
Drop down, ye glorious skies,—
He dies,—He dies,—He dies,—
For man once lost!
Yet lo! He lives,—He lives,—He lives,—
And to His church Himself He gives,—
Incarnate Host!

"Behold the Lamb!
All hail,—Eternal Word!
Thou Universal Lord,—
Purge out our leaven:
Clothe us with godliness and good,
Feed us with Thy celestial food,—
Manna from heaven!

"Behold the Lamb!
Saints, wrapt in blissful rest,—
Souls, — waiting to be blest,—
Oh! Lord,—how long!
Thou Church on earth, o'erwhelm'd with fears,
Still in this vale of woe and tears
Swell the full song.

"Behold the Lamb!
Worthy is He alone,—
Upon the iris throne
Of God above!
One with the Ancient of all days,—
One with the Paraclete in praise,—
All light,—all love!"

A comparison of this text with that in any collection will show how far alterations may have been introduced. In addition to being altered, it is usually abbreviated as well. In some American collections, including Dr. Hatfield's *Church H. Bk.*, 1872, No. 500, a hymn is given as—"Archangels! fold your wings," and attributed to "Samuel Egerton Brydges, 1820, a," which is really a portion of this hymn rewritten, beginning with line 2 of st. iii. as above. [J. J.]

Behold the Lamb of God, who bore thy burdens, &c. *T. Haweis.* [*Passiontide.*] From his *Carmina Christo*, &c., 1792. No. 5 in 4 st. of 4 l., and based on John i. 29. It is found in a few collections, and is worthy of more extended use. The text of *H. Comp.*, although claiming to be correct, is altered in st. i. and iv. and is from Bickersteth's *Christian Psalmody* of 1833.

Behold the lofty sky. *I. Watts.* [*Ps. xix.*] 1st pub. in his *Psalms of David*, &c., 1719, being a paraphrase of the first part of Ps. xix., and headed "The Book of Nature and Scripture. For a Lord's-Day Morning." It is in 8 st. of 4 l.; and was given with the omission of st. vi. in J. Wesley's *Ps. & Hys.*, Charlestown, South Carolina, 1736–7, p. 58. The paraphrase, "Behold the morning sun," deals in 8 st. of 4 l. with another aspect of the same Psalm, and is given next after the above in the *Psalms*, &c., 1719. Both paraphrases, usually abbreviated, are in C. U., the latter specially in America. In Martineau's *Hymns*, 1840 and 1873, the hymn "Behold the lofty sky," No. 247, is a cento from these two paraphrases, st. i., ii. being from the first, and iii.–vi. from the second.

Behold, the Master passeth by! [*St. Matthew's Day.*] This is a cento by *Bp. W. W. How*, based upon Bp. Ken's hymn for the same day, and first pub. in *Church Hymns*, 1871, No. 183, in 6 st. of 4 l., and Thring's *Coll.*, 1882, No. 510. It is thus composed:—

St. i.–iii. Original by Bp. How.

St. iv.–vi. By Bp. How from Bp. Ken, whose original stanzas are:—

Ken. st. xii. "From worldly clogs, bless'd Matthew loose,
Devoted all to sacred use,
That, Follow Me, his ear
Seem'd every day to hear,
His utmost zeal he strove to bend,
Towards Jesus' likeness, to ascend.

„ st. xx. "God sweetly calls us every day,
Why should we then our bliss delay
He calls to endless light,
Why should we love the night?
Should we one call but duly heed,
It would to joys eternal lead.

st. xxiv. "Praise, Lord, to Thee, for Matthew's call,
At which he left his wealthy all;
At Thy next call may I
Myself and world deny;
Thou, Lord, even now art calling me,
I'll now leave all, and follow Thee."

Bishop Ken's hymn appeared in his *Hymns for all the Festivals of the Year*, 1721 (ten years after his death): and again in the same work, repub. as *Bishop Ken's Christian Year*, by Pickering, in 1868.

Behold the path that [which] mortals tread. *P. Doddridge.* [*Journey of Life.*] In the D. MSS., this hymn is No. 44, but is undated. It was pub. as No. 27 in J. Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, and again in J. D. Humphreys's ed. of the same, 1839. It is in 7 st. of 4 l., and entitled "The Great Journey. Job xvi. 22." Its use is chiefly confined to America.

Behold the Prince of Peace. *J. Needham.* [*Meekness and Tenderness of Jesus.*] 1st pub. in his *Hymns*, &c., 1768, No. 87, in 7 st. of 4 l. The form, however, in which the hymn beginning with this first line is known is a cento, thus composed:—st. i.–iii. as above; st. iv., v., "Jesus! Thou light of men," &c.; from Needham's "Long had the nations sat," st. v., vi. In this form it is found in Sir Josiah Mason's *Orphanage H. Bk.* Birmingham, 1882, and others.

Behold the Redeemer of man. [*Passiontide.*] This hymn, in 5 st. of 4 l., is in Rowland Hill's *Coll. of Hys. for Children*, &c., Lond., 1808. It is not in the previous editions of 1790 or 1794, and may possibly be by R. Hill. As, however, no authors' names are given in the collection, and no further evidence is forthcoming, its authorship cannot be determined. It is found in several modern hymnals for Sunday Schools, as in the *Leeds S. S. H. Bk.*, 1832 to 1878, No. 49, and others. [W. T. B.]

Behold the Saviour of mankind. *Samuel Wesley, sen.* [*Good Friday.*] Written previous to the fire at his Rectory of Epworth, which was burnt down in 1709. At this fire John Wesley was saved from death by being rescued through the bed-room window by some of the parishioners. During the fire the MS. of this hymn was blown into the Rectory garden, where it was subsequently found. It was 1st pub. in J. Wesley's *Ps. & Hys.*, Charlestown, South Carolina, 1736–7, p. 46; also in the Wesley *Hymns and Sac. Poems*, 1739, in 4 st. of 4 l.; and again in the *Wes. H. Bk.* in 1780, revised ed., 1875, No. 22. From that collection it has passed into various hymnals both in G. Britain and America. The original contains 6 st. of 4 l. St. ii. and v. are usually omitted.

Behold the Saviour on the cross. *Cento*, 1781. [*Passiontide.*] 1st appeared as No. 44 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of John xix. 30, in 6 st. of C. M. It is thus made up: st. i. is altered from st. i. and iv., and st. ii. is exactly st. v. of Joseph Stennett's "Behold the Saviour of the world" in his *H. on the Lord's Supper*, 1705 (ed. 1709, p. 57). Another hymn in that collection (ed. 1709, p. 66), "'Tis finished, the Redeemer cries," furnishes, in its st. i., the ground of st. iii., in its st. iii. of st. v., and in its st. v. of st. vi. The remaining st. (st. iv.) is a cento from Charles Wesley's "'Tis finish'd, the Messias dies" (q. v.). Thus though the hymn has generally been ascribed to "Blair" (see **Blair, Hugh**), as in the markings by the eldest daughter of W. Cameron (q. v.), he cannot be regarded as having done more than make the cento and rewrite the whole to C. M. In the public worship ed. of that year issued by the Church of Scotland and still in use, it is unaltered. From the 1781 it has passed into a few modern hymnals, as in England, in Morrell and How's *Coll.*, 1854, and the Irvingite *Coll.*, 1864; and in America in the *Evang. Luth. H. Bk.*, 1834, Presbyterian *Ps. and Hys.*, 1843, and Adams and Chapin's *Coll.*, 1846. In Miss Leeson's *Paraphrases and Hymns for Cong. Singing*, 1853, No. 74, omitting st. v., vi. In the English Presb. *Ps. and Hys.*, 1867, No. 484, and *Church Praise*, 1883, No. 80, st. iii.–vi. beginning "'Tis finished! was his latest voice" were selected; and the same altered and beginning "'Tis finished—the Messiah cried" in the *Free Church H. Bk.*, 1873, No. 16. [J. M.]

Behold the servant of the Lord. *C. Wesley.* [*Submission.*] 1st pub. by J. Wesley in Pt. i. of his *Further Appeal to Men of Reason and Religion*, Dec. 22, 1744, and subsequently, by C. Wesley, in his *Hymns and Sacred Poems*, 1749, where it is entitled "An Act of Devotion" (vol. i. p. 120). It was embodied in the *Wes. H. Bk.*, 1780, No. 417, and thence has passed into various hymnals in G. Britain and America. Orig. text, *P. Works*, 1868–72, vol. v. p. 10.

Behold the sun that seemed but now. *G. Wither.* [*Afternoon.*] 1st printed in his *Hallelujah, or Britain's Second Remembrancer*, Lond., 1641, where it is No. 14 of his first part "Hymns Occasional." It is headed "At Sunsetting," and prefaced by the following note, "The singing or meditating to such purposes as are intimated in this Hymn, when we see the sun declining may perhaps expel unprofitable musings, and arm against the terrors of approaching darkness."

It is in 3 st. of 8 l., and its use is by no means equal to its merits. It was included in Farr's reprint of the *Hallelujah*, 1857; and thence, passing through Lord Selborne's *Book of Praise*, 1862, was given in Thring's *Coll.*, No. 20, with two slight alterations, *Thring* reading st. i., l. 4, "*The*" for "*This*"; and in st. ii., l. 5, "*our*" for "*those*." It is also in the *Westminster Abbey H. Bk.*, 1883. [**Early English Hy.**, § VIII.] [W. T. B.]

Behold the throne of grace. *J. Newton.* [*The Throne of Grace.*] Appeared in the *Olney Hymns*, 1779, Bk. i., No. 33, in 8 st. of 4 l., and based on 1 Kings iii. 5. Although extensively used both in G. Britain and in America, it is generally in an abridged, and sometimes altered form. In 1781 J. Wesley published the last four stanzas of the original as a hymn in the *Arminian Magazine*, p. 285, beginning "Since 'tis the Lord's command," but it failed to attract attention, and in that form is unknown to modern hymn-books.

Behold the wretch whose lust and wine. *I. Watts.* [*The Prodigal.*] This paraphrase of St. Luke xv. 13, &c., was 1st pub. in his *Hymns*, &c., 1709, Bk. i., No. 123, in 7 st. of 4 l. The peculiarity of its opening line has made against its adoption in its original form in modern hymnals.

In the draft Scottish *Translations and Paraphrases*, 1745, it was given unaltered as No. xxv., save st. vi., which was rewritten thus:—

"Bring forth the fairest Robe for him,
the joyful Father said;
To him each Mark of Grace be shown,
and every honour paid."

On the adoption of the hymn in the authorized issue of the *Translations and Paraphrases*, 1781, No. xl., it was given as "The wretched prodigal behold." This recast is composed as follows:—st. i.–v. recast from original by Watts, st. vi. new; st. vii. from 1745; st. viii. Watts; st. ix. new. This recast, which may be found in full in modern editions of the Scottish *Psalms*, &c., has been in common use in the Church of Scotland for 100 years.

In Miss J. E. Leeson's *Par. and Hymns*, &c., 1853, No. lxx., two hymns on the above passage, St. Luke xv. 13–25, are given; the first, "Nigh unto death with famine pined," being by Miss Leeson; and the second, "The prodigal's returning steps." This last is thus composed: st. i., ii. Miss Leeson, based on the Scottish *Par.*; iii., iv., *S. Par.* altered; v., vi., Miss Leeson. [J. J.]

Behold we come, dear [good] Lord, to Thee. *J. Austin.* [*Sunday.*] This is the first hymn, in 7 st. of 4 l., in his *Devotions in the Antient Way of Offices*, 1668, and is appointed for Sunday at Matins. After passing through the various reprints of that work, and of the revised editions of Dorrington, and of Hickes (see **Austin, J.**), it was included, with slight alterations, in the *Salisbury Hy. Bk.*, 1857; Pott's *Coll.*, 1861; the *New Zealand Hymnal*, 1872, and others. It had, however, previously appeared in J. Wesley's *Ps. & Hys.*, Charlestown, South Carolina, 1736–7, No. 24, in 6 st. [W. T. B.]

Behold what condescending love. J. Peacock. [*Christ blessing Children.*] 1st pub. in his *Songs of Praise, compiled from the Holy Scriptures*, 1776, p. 50, in 5 st. of 4 l. In the Amer. Meth. Epis. *Hymns*, 1849, No. 261; the Meth. Episc. *Hymnal*, 1878, No. 828; and Dr. Hatfield's *Church H. Bk.*, 1872, No. 1142 (dated 1806 in error), is a cento thus composed:—st. i., ii., iii., Peacock as above; st. v., Doddridge from his "See Israel's gentle Shepherd stand," st. iii.; but in both cases slightly altered. The cento has its origin in that which was given in Toplady's *Ps. and Hys.*, 1776, No. 120, in 6 st. of which (with alterations) st. i.–iv. are taken. [W. T. B.]

Behold what witnesses unseen. *Cross and Consolation.*] 1st appeared as No. 12 in the Draft Scottish *Translations and Paraphrases*, 1745, as a version of Hebrews xii. 1–13, in 12 st. of 4 l. The author unknown. In the revised ed., issued in 1751, a new stanza was added as iii., and slight alterations were made in other sts. In the *Draft* of 1781, the 1751 was repeated with various alterations, as No. 59; and with further alterations of 16 lines, in the public worship ed. issued in that year by the Church of Scotland, and still in use. In the markings of the eldest daughter of *W. Cameron* (q.v.), the alterations of 1781 are ascribed to Logan and Cameron. The text of 1781 has passed, abridged forms, into a few modern hymnals, as Maurice's *Choral H. Bk.*, 1861, No. 209, omitting st. ix.; and the Eng. Presb. *Ps. & Hys.*, 1867; and *Church Praise*, 1883, reduced to 6 sts. In the American *Prayer Bk. Coll.*, 1826, No. 212 (ed. 1871, No. 183), and others began, "Lo! what a cloud of witnesses;" while in Rorison's *H. adapted to the Church Services*, 1860, it is, "A witness-host, by us unseen." In Anderson's *Coll.*, Edinburgh, 1818, No. 359 begins with st. vi. altered to, "Like Christ, have ye, to blood or death," and No. 360, with st. x., "A father's voice, with reverence, we." It is included, considerably altered, as No. 85 in Miss Leeson's *Paraphrases & Hymns*, 1853, in three parts, pt. ii. beginning, "Lo! for the joy before Him set," and pt. iii., "Through all the hard experience led." [J. M.]

Behold what wondrous grace. *I. Watts.* [*Adoption.*] 1st pub. in his *Hymns*, &c., 1707 (2nd ed. 1709, Bk. i., No. lxiv.), in 6 st. of 4 l., and entitled "Adoption." In J. Wesley's *Ps. & Hys.*, Charlestown, South Carolina, 1736–7, p. 19, it was given with alterations and the omission of st. ii. Its modern use is limited in G. Britain, but extensive in America.

In the Draft Scottish *Translations and Paraphrases*, 1745, this text was given, as No. xxx., in 5 st., in a recast form. As this text, and not that of Watts, has been followed in the authorized issue of the *Translations*, &c., of 1781, and as the *Translations*, &c., of 1745 are difficult to consult, we subjoin the original of Watts, and the text of 1745.

Watts.

Behold what wondrous grace
The Father hath bestow'd
On sinners of a mortal race,
To call them Sons of God!

'Tis no surprising thing,
That we should be unknown;
The Jewish world knew not their King,
God's Everlasting Son.

Nor doth it yet appear
How great we must be made;
But when we see our Saviour here,
We shall be like our Head.

A hope so much divine
May trials well endure,
May purge our souls from sense and sin
As Christ the Lord is pure.

If in my Father's love
I share a filial part,
Send down Thy Spirit like a dove,
To rest upon my heart.

We would no longer lie
Like slaves beneath the throne;
My faith shall Abba, Father, cry,
And Thou the kindred own.

Translations, &c., 1745.

Behold th' amazing Height of Love
the Father hath bestow'd
On us, the sinful Sons of Men,
To call us Sons of GOD!

Conceal'd as yet this Honour lyes,
by this dark World unknown;
So the World knew not, when he came,
GOD's everlasting Son.

High is the Character we bear;
but higher we shall rise:
Tho' what we'll be in future worlds
is hid from mortal Eyes.

But this we know, our Souls shall then
their GOD and SAVIOUR see;
Unveil'd behold him, and transform'd
unto his Likeness be.

A Hope so great, and so divine,
may Trials well endure;
Refine the Soul from Sense and Sin,
as Christ himself is pure.

A comparison of this text with that authorized in the *Translations*, &c., of 1781, No. lxiii., and which may be found in any modern copy of the Scottish *Psalms*, &c., will shew at once how much the latter is indebted to the former; and how far both differ from Watts. By whom the 1745 recast was made is not known, but that of 1781, which has been in use in the Ch. of Scotland for 100 years, is claimed by *W. Cameron* (q.v.) as his. [J. J.]

Behold where breathing love divine. *Anna L. Barbauld, née Aikin.* [*Charity.*] Contributed to Dr. W. Enfield's *Hymns for Public Worship*, &c., Warrington, 1772, No. 117, in 8 st. of 4 l. In the following year it was republished in Mrs. Barbauld's (then Miss Aikin) *Poems*, Lon., J. Johnson, 1773, pp. 121–123. In this form it is not in extensive use, although included in Dr. Collyer's *Collection*, 1812, and repeated in Dr. Martineau's *Hymns*, 1840 & 1873. A cento from this hymn is given in the *Church S. S. H. Bk.*, 1868, No. 364, and other collections, beginning, "Blest is the man whose softening heart." It is composed of st. iii., iv., vii., viii., somewhat altered, and appeared in the 9th ed. of Cotterill's *Sel.*, 1820, No. 123. From thence it passed into various collections both in G. Britain and America. In *Kennedy*, 1863, No. 126, it begins, "Blest is the man whose *tender* heart." The full original text is given in *Lyra Brit.*, 1867, pp. 32–33.

Behold, where in a mortal form [the Friend of Man]. *W. Enfield.* [*Christ our Example.*] Appeared in the 3rd ed. of his *Hymns for Public Worship*, &c., 1797, in 8 st. of 4 l. It passed from thence into Bickersteth's *Christian Psalmody*, 1833, Reed's *Hymn-Book*, 1842, and others. In the Bapt. *New Selection*, 1828, No. 120, it was given as, "Behold, where in *the Friend of Man*," with the omission of st. ii., and in this form it is found in the Bap. *Ps. & Hymns*, 1858. The hymn is also in C. U. in America. The first form, abbreviated, is in *Songs for the Sanctuary*, N. Y., 1865, and the second is in *Hys. & Songs of Praise*, N. Y., 1874, and others.

Behold with pleasing extacy. — *P. Doddridge.* [*Missions.*] This hymn is No. 48 in the D. MSS., and dated "Oct. 30, 1737." It was pub. in Job Orton's ed. of Doddridge's (posthumous) *Hymns*, 1755, No. 121, in 7 st. of 4 l., in a slightly different form, and entitled "A Nation born in a day; or the rapid progress of the Gospel desired," Is. lxvi. 8, and again in J. D. Humphreys's ed. of the same, 1839. In its original form it has not come into common use: but st. iv. and v., beginning, "Awake, all conquering arm, awake," very slightly altered, were given in the American Bap. *Psalmist.* 1843, No. 857. Also in Spurgeon's *O. O. H. Bk.*, 1866, No. 962.

Behold yon new-born Infant grieved. *J. Merrick.* [*Ignorance of Man.*] 1st pub. in his *Poems on Sacred Subjects*, Oxford, Clarendon Press, 4to., 1763, pp. 25–27, in 8 st. of 4 l. It was also included in full by Montgomery in his *Christian Psalmist*, 1825, No. 333. In its full form it has not come into C. U.; but centos therefrom are given in numerous collections both in G. Britain and America. These are:—

1. "Author of good, to thee I turn [come]." This cento is composed of st. v.-viii., somewhat altered in Bickersteth's *Christ. Psalmody*, 1833, No. 157, and from thence has passed into several modern collections. In Dr. Kennedy's *Hymno. Christ.*, 1863, No. 1410, these stanzas are repeated as "Author of good, to Thee *we* turn," and thereto 8 lines have been added, probably by Dr. Kennedy.

2. "Author of good, we rest on Thee." This is a slightly altered form of the former cento, which is found in several American Unitarian collections.

3. "Eternal God, we look to Thee." This is an altered form of st. v., vi., and viii. It was included in the *Leeds H. Bk.*, 1853, No. 580, and is repeated in the *N. Cong.*, 1859, and other collections.

Taken in its various forms, very few of Merrick's compositions have attained to an equal position in popular favour. [J. J.]

Bei dir Jesu, will ich bleiben. *C. J. Spitta.* [*Confirmation.*] Founded on Ps. lxxiii. 23, and 1st pub. in the 1st Series of his *Psalter und Harfe*, 1833, p. 58, in 6 st. of 8 l., entitled, "I remain continually with Thee." In the Württemberg *G. B.*, 1842, No. 383, Knapp's *Ev. L. S.*, 1837, No. 1709 (1865, No. 890). The *trs.* in C. U. are:—

1. **In Thy service will I ever.** A full and good *tr.* by R. Massie in his *Lyra Dom.* 1860, p. 59, and thence in Schaff's *Christ in Song*, ed. 1879, p. 452. Altered and transposed as Nos. 542, 543 in Adams's American *Ch. Pastorals*, 1864. No. 543 begins with st. v., "Let Thy light on me be shining," and incorporates, as st. ii., a cento from st. i., ii. of Massie's *tr.* of Spitta's "Meine Stund ist noch nicht kommen" (q. v.). In Horder's *Cong. Hys.*, 1884, No. 267, st. iv., ll. 5–8, and v., ll. 5–8, are omitted.

2. **By Thee, Jesus, will I stay.** A *tr.* of st. i., v., vi. as No. 35 in Snepp's *S. of G. and G.*, 1876, marked as by "J. B. Walter, 1868."

Other trs. are:—

(1) "So will I abide for ever," by J. D. Burns in his *Memoir & Remains*, 1869, p. 236. (2) "Jesus, with Thee I would abide," by *Lady Durand*, 1873, p. 48.

[J. M.]

Beim frühen Morgenlicht. [*Morning.*] We have found this hymn in two forms, each differing somewhat from the other, and both differing from the text Caswall seems to have used for his translation. The earlier is in the *Katholisches G. B.*, Würzburg, 1828 [University Library, Würzburg], ed. by Canon S. Pörtner, for use in the Diocese of Würzburg; where it occurs as No. 88, at p. 183, in 14 st. of 4 l., and double refrain, entitled "The Christian Greeting." No author's name is given, but it is probably of Franconian origin, and does not seem older than the present century. The second is in F. W. von Ditfurth's *Fränkische Volkslieder*, Leipzig, 1855, pt. i., p. 12, in 13 st. of 4 l., with double refrain, entitled "Gelobt sey Jesus Christus." Eight stanzas of the first form are in the *Kath. Gesangbüchlein*, 7th ed., Aschaffenburg, 1860, and the second form is given in full in the *Evang. Kinder G. B.*, Basel, 1867, No. 59. The last four stanzas of the Würzburg *G. B.*, 1828, are here quoted for comparison.

xi. Die Finsterniss wird Licht,
Wenn fromm die Zunge spricht:
Gelobt sey Jesus Christus!
Die Macht der Hölle flieht
Vor diesem süssen Lied:
Gelobt sey Jesus Christus!

xii. Im Himmel selbst erschallt,
Mit heiligem Gewalt! Gelobt, &c.
Des Vaters ewigem Wort,
Ertönet ewig dort: Gelobt, &c.

xiii. Ihr Menschenkinder all'
Singt laut im Jubelschall: Gelobt, &c.
Rings um den Erdenkreis,
Ertöne Gott zum Preis: Gelobt, &c.

xiv. Singt Himmel, Erd' und Meer,
Und aller Engel Heer: Gelobt, &c.
Es schalle weit und breit,
In Zeit und Ewigkeit: Gelobt, &c.

The only tr. in C. U. is—

When morning gilds the skies, by E. Caswall, 1st pub. in H. Formby's *Catholic Hymns*, Lond., n. d., 1854 [approbation May 3, 1853], p. 44, in 6 st. of 4 l. and double refrain. In Caswall's *Masque of Mary*, 1858, 8 st. were added, and thus in his *Hymns & Poems*, 1873, p. 155, in 28 st. of 2 l. and refrain, entitled "The Praises of Jesus," the first line being given as "Gelobt sey Jesus Christ," which, as will be seen above, is the original refrain. The full text is given unaltered as No. 269 in the *Appendix* to the *H. Noted*, 3rd ed., 1867.

This hymn has attained considerable popularity, and is found in varying centos, as in *H. A. & M.*, 1868–75; *Hymnary*, 1872; *Bap. Hymnal*, 1879; Scottish *Free Church H. Bk.* 1882; Horder's *Coll.*, 1884; and in America in the *Bap. Praise Bk.*, 1871; *Evang. Hymnal*, N. Y., 1880; *Laudes Domini*, 1884, and others. Generally it appears under its original first line, but in the *People's H.*, 1867, it is divided into two parts, No. 446 beginning "The night becomes as day," which is st. xi. of the 1828, and st. xx. of the text of 1873. [J. M.]

Being of Beings, God of Love. *C. Wesley.* [*Believers one with Christ.*] A "Grace after Meat," given in *Hys. & Sac. Poems*, 1739, in 5 st. of 4 l. (*P. Works*, 1868–72, vol. i. p. 34). In the Drummond & Greville *Ch. of England H. Bk.*, 1838, No. 161, st. i., ii., v. were given as, "Eternal Father, God of Love." This was repeated in the American *Sabbath H. Bk.*, 1858.

Belcher, Joseph, D.D., a Baptist Minister, b. in Birmingham, England, April 5, 1794, took up his residence in America, 1844; and d. at Philadelphia, July 10, 1859. He pub. nearly 200 works, amongst them, *The Baptist Pulpit*, 1850; *History of Religious Denominations*, 1855; and *Historical Sketches of Hymns, their Writers, and their Influence*, 1859, reprinted at Albany, 1873. This last is extremely scrappy, sketchy, gossipy, and by no means trustworthy, but it contains some facts and recollections of value, and was for years the nearest approach to a general treatise on the subject in print. [F. M. B.]

Bell, Charles Christopher, the author of a few hymns in the *Meth. S. S. H. Bk.* 1879, was b. at Hickling, Notts, Dec. 10, 1845. Mr. Bell is a chemist by trade, and a member of the Church of England. His hymns are:—

1. Eternal Father, hear, we pray. *Evening.*
2. In thankful songs our hearts we lift. *Thanksgiving.*
3. Jesus, Who callest little ones to Thee. *Early Piety.*
4. O Thou, Whose love throughout this day. *Evening.*
5. Praise the Lord, for still He reigneth. *Praise to Christ.*

Of these hymns Nos. 4 and 5 are marked "Unknown," in the *Meth. S. S. H. Bk.* Mr. Bell's compositions are worthy of more extensive use than is now accorded to them.

Bell, Charles Dent, D.D., s. of Henry Humphrey Bell, b. at Warwick Lodge, Maghrafelt, Ireland, on 10th February, 1818, and educated at the Royal Academy, Edinburgh, and the Royal School, Dungannon, and Trinity Coll., Dublin, graduating B.A., 1842, M.A., 1852, and D.D., 1878. Having taken Holy Orders, he was successively Curate of Hampton in Arden, and St. Mary's Chapel, Reading, and of St. Mary-in-the-Castle, Hastings, 1846; Incumbent of St. John's Chapel, Hampstead, 1854; Vicar of Ambleside, 1861; with Rydal, 1872; and Rector of Chelsham, 1872. In 1869 he was also appointed Hon. Canon of Carlisle Cathedral. Dr. Bell's works include *Night Scenes from the Bible*, 1861; *Hills that bring Peace*, 1872; *The Saintly Calling*, 1873; *Voices from the Lakes*, 1877; *Songs in the Twilight*, 1881; *Hymns for the Church and the Chamber*, 1882; *Songs in Many Keys*, 1884; and for the Religious Tract Society, *Angelic Beings, and their Nature and Ministry.* He has also edited an *Appendix* to Dr. Walker's Cheltenham *Psalms and Hymns*, in 1873 (5th ed. 1878). To this *Appendix* were contributed:—

1. Another Sabbath closes. *Sunday Evening.*
2. Be near us, Triune God, we pray. *Matrimony.*
3. Be with us, gracious Lord, to-day. *Consecration of a Church.*
4. Christ ascends with songs exultant. *Ascension.*
5. Christ has risen! let the tidings. *Easter.*
6. Come, gracious Saviour, manifest Thy glory. *Advent.*
7. From the four winds, O living breath. *Missions.*
8. Good Lord, the valleys laugh and sing. *Harvest.*
9. Lord, at Thy mercy-seat we bow. *Foundation Stone of Church.*
10. O fill me with Thy Spirit, gracious Lord. *Whitsuntide.*
11. O Jesu, our salvation. Our Prophet, &c. *General Praise.*
12. On the sad night He was betrayed. *Passiontide.*
13. "Redeem the time," God only knows. *Time.*
14. The shadows lengthen, night will soon be here. *Evening.*
15. To God the Lord, I lift mine eyes. *General.*
16. With grateful heart and voice we raise. *Grace after Meat.*

These hymns being of recent date are not found, save in one or two instances, in any other collection than Dr. Bell's *Appendix* to Dr. Walker's *Ps. & Hymns*, and his *Appendix* to the *Hy. Comp.* noted below. With the exception of Nos. 14 and 16, the above were republished in Dr. Bell's *Hymns for Church and Chamber*, Lond., J. Nisbet & Co., 1882. This work also contains other hymns of merit, and should be consulted in preparing a Collection for congregational or private use. In 1884, Dr. Bell added an *Appendix Selected for the Use of Cheltenham Churches* to the *Hy. Comp.*, in which he embodied the hymns given in his former *Appendix*, and added thereto the following hymns from his *Hys. for the Church & Chamber*:—

17. Great God, Thy people's dwelling-place. *The New Year.*
18. He giveth His beloved sleep. *Safety during Sleep.*
19. O Lamb of God, Who died our souls to win. *Peace with God desired.*
20. O Saviour Christ, enthroned at God's right hand. *Christ the Anointed One.*
21. Rest in the Lord. Oh, words of love. *Exhortation to trust in God.*

In addition to these there were also given:—

22. For Erin plead we, God of love. *Hymn for Ireland.*
23. Jesu, our bright & Morning Star. *Epiphany.*

[J. J.]

Bell, Jane Cross. [Simpson, J. C.]

Beman, Nathan Sidney Smith, D.D., was b. at Canaan, Columbia Co., N. Y., Nov. 27, 1785; and graduated at Middleburg College, Vermont, 1807. He was a Congregational Pastor at Portland, Maine, 1810–12; Minister in Georgia, 1812–22; and Pastor of the First Presbyterian Church, Troy, N. Y., 1823–63. He d. at Carbondale, Illinois, Aug. 8, 1871. He edited *Sacred Lyrics*, Troy, 1832, and an enlarged collection under the same title, 1841. The latter was adopted by the

New School Presbyterian General Assembly as the *Church Psalmist*, 1847. Dr. Beman is known in hymnody mainly through his three hymns which are in common use:—

1. **Jesus, we bow before Thy throne.** *Missions.* This appeared in Dr. Hastings's *Spiritual Songs*, 1831, No. 174, in 4 st. of 4 l.

2. **Jesus, I come to Thee.** *Submission to Christ.*

3. **Hark, the judgment trumpet sounding.** *Judgment.* The last two were first pub. in his *Sacred Lyrics*, 1832, and all are given in Dr. Hatfield's *Church H. Bk.*, 1872. Dr. Beman's hymns are unknown to English collections. [F. M. B.]

Benedicite. This canticle is given in the *Septuagint* version of Holy Scriptures, and is therein a part [verse 35 to middle of v. 66] of the prayer of Azarias in the furnace, which occurs between vv. 23 and 24 of Dan. iii. It is not in the Hebrew version of the Holy Scriptures, and on this ground, amongst others, it is omitted from the Authorised Version. Its use in the Church, as a Canticle, dates from a very early period. It is in the *Greek*, *Ambrosian*, *Mozarabic*, *Roman*, *Sarum*, and other Office-books, usually at Lauds for Sundays and Festivals, but varying in form and length, full details of which are given in Dr. Smith's *Dict. of Christian Antiquities*, Art. *Benedicite*. In addition to the renderings into Latin for the use of the Western Church, the following are versions in English, the first of which, after that in Latin as noted above, is the version in the *Bk. of Common Prayer*:—

1. **O all ye works of the Lord.** By whom this rendering from the Latin was made is not known.

2. **O all ye works of God the Lord.** Anon. in Playford's musical ed. of the *Old Version*, 1677, and thence into the *Supp.* to the *New Version*, ed. 1708.

3. **Ye works of God, on Him alone.** By James Merrick, from his *Hys. & Poems on Sacred Subjects*, 1763.

* 4. **Angels holy, high and lowly.** By J. S. Blackie. This rendering of the *Benedicite* appeared in Dr. Bonar's *Bible H. Bk.*, 1845, No. 90, in 12 st. of 6 l., and again in Dr. Blackie's *Lays and Legends of Ancient Greece*, 1857, p. 163, in 7 st. of 4 l., and headed "Benedicite." Professor Blackie, in a note thereto, says:—

"This hymn was composed by me for the very beautiful Burschen melody, *Alles Schweige*, the music and words of which will be found in the collection of *Burschen Melodies*, published by me in *Tait's Magazine* for 1840, vol. vii. p. 259. Many of these melodies, though used on convivial occasions, have a solemnity about them, in virtue of which they are well fitted for the service of the Sanctuary" (p. 359). This rendering of the *Benedicite* is gaining in popular favour, and is found in several hymnals.

5. **O all ye works of God most high.** This paraphrase was given in various numbers of *The Sunday at Home*, in 1885. It is by the Rev. Richard Wilton.

Strictly speaking, Nos. 2, 3, and 5 are not in C. U. In addition to the above renderings there are also:—

(1) *Song of the Three Children Paraphrased, &c. By Lady Chudleigh. London*, 1703. This is reprinted in her *Poems*, 1709. (2) *Song of the Three Children in English Verse. By M. Le Pla. London. Printed by J. Morphew.* [Cir. 1720.] This was edited by S. Wesley, jun. (3) *Divine Hymns, or a Paraphrase upon the Te Deum & Benedicite.* Cambridge, T. Walker, 1691. [J. J.]

Benedict, Erastus Cornelius, LL.D., b. at Branford, Connecticut, March 19, 1800, and educated at Williams College, graduating in 1821. In 1824 he was called to the Bar; and from 1850–54 was President of the New York Board of Education. He was also Regent of New York University, and filled other important posts of honour. He d. in New York, Oct. 22, 1880. He published several works, including the *Hymn of St. Hildebert*, N. Y., 1867. In 1868, he contributed "Jesus, I love Thee evermore," a *tr.* of "O Deus, ego amo Te" (q. v.), and "With terror thou dost strike me now," a *tr.* of "Gravi me terrore pulsas" (q. v.), to Dr. Schaff's *Christ in Song*. [F. M. B.]

Benedicta sit beata Trinitas. [*Holy Trinity.*] An anonymous sequence, the text of which is included in the *Sarum*, *York*, and *Hereford Missals* as the sequence for Trinity Sunday. In the reprint of the *York Missal* (Surtees Society, vol. 60) it is noted that it is No. 24, among the Proses and Sequences from the *Bodleian* MS., 775 (written in the reign of Ethelred, sometime between 994–1017). In this MS. it is headed "In pretiosa solemnitate Pentecostes." It is also in an 11th cent. Winchester collection of Sequences, now in Corpus Christi College, Cambridge, No. 473. *Tr.* as, "All blessing to the Blessed Three," by C. S. Calverley, made for and 1st pub. in the *Hymnary*, 1870–72, No. 336, in 9 st. of 4 l. [W. A. S.]

Benedictus. Translations into English of this Song of Zacharias (St. Luke i., 68–79) are given in the various versions of the Holy Scripture, those best known being the *P. Bk.* version in the Morning Prayer, the *A. V.* 1611, and the *Revised V.* of 1881. In addition there are metrical renderings in the form of hymns in the *O. V.* of Sternhold and Hopkins; the *N. V.* of Tate and Brady, and the following:—

(1) Drayton's *Harmony of the Church*, 1591; (2) G. Wither's *Hys. and Songs of the Church*, 1623–31; (3) G. Sandys's *Paraph. on the Psalms*, 1636; (4) Simon Ford's *Ps. of David*, 1688; (5) Bp. Patrick's *Ps. of David in Metre*, 2nd ed., 1695. [W. T. B.]

Bengel, Johann Albrecht, s. of Albrecht Bengel, diaconus at Winnenden, near Waiblingen, Württemberg, was b. at Winnenden, June 24, 1687. After the completion of his theological studies at Tübingen (M.A. 1704, D.D. 1751), he became assistant at Metzingen, near Urach, in 1707, Repetent at Tübingen in 1708, and assistant (general preacher) at Stuttgart in 1711. In 1713 he was appointed Preceptor and preacher at the Cloister School of Denkendorf, near Esslingen. His pupils were mostly preparing for the Church, and during his tenure of office some 300 passed through his hands. In 1741 he was appointed Prelate of Herbrechtingen; and in 1749 Prelate of Alpirsbach (the highest post in the Church of Württemberg) and member of the Consistory. He d. at Stuttgart, Nov. 2, 1752 (*Koch*, v. 89–99, *Allg. Deutsche Biog.*, ii. 331–333; *Bode*, 43–44). As a theologian and ecclesiastic Bengel exercised a great and abiding influence in Württemberg. As a hymn-writer he was not prolific, and few of his hymns are still in use. One has been *tr.* into English, viz.:—

Ich gedenk an deine Wunden. [*Cross and Consolation.*] 1st pub. as a companion to Meditation in S. Urlsperger's *Der Krancken Gesundheit und der Sterbenden Leben*, Stuttgart, 1723, p. 223, in 8 st. of 8 l., entitled "On believing and patient suffering." Included as No. 867 in the Hannover *G. B.*, 1740. Sometimes erroneously ascribed to *Urlsperger*. The only *tr.* in C. U. is, "I'll think upon the woes," omitting st. ii., iv., v., as No. 579, in the American Bap. *Psalmist*, 1843. [J. M.]

Benigna-Maria, daughter of Count Heinrich XXVIII. of Reuss-Ebersdorf, was b. at Ebersdorf, Dec. 15, 1695. Under the tuition of Ulrich Bogislaus v. Bonin, she attained a high culture, and became conversant with Latin, Greek, and Hebrew. After the death of her parents she retired to a manor-house, near Pottiga, in the district of Lobenstein, and d. there July 31, 1751.

She was during all her life an invalid, but bore her afflictions with a meek and quiet spirit, and was ever humble in heart, fervent in prayer, and loving to all whom she thought to be of the truth, rich and poor alike. She regarded her brother-in-law, Count N. L. von Zinzendorf, as a schismatic, yet her hymns breathe the Herrnhut spirit, and were mostly published in the Moravian hymn-books (*Koch*, iv. 486–489). Of her hymns those tr. into English are:—

Komm Segen aus der Höh. [*Before Work.*] 1st pub. as No. 522 in the *Sammlung Geist- und lieblicher Lieder*, Leipzig und Görlitz, 1725, in 4 st. of 8 l. In the *Württemberg G. B.*, 1842, No. 516, altered and omitting st. ii. This is *tr.* as:—

Attend, O Lord, my daily toil. A good *tr.* from the Württ. *G. B.*, contributed by Dr. R. P. Dunn to *Sacred Lyrics from the German*, Philadelphia, 1859, p. 155, and thence, as No. 393, in Boardman's *Sel.*, Philadelphia, 1861. Another *tr.* is:—"God's blessing from on high descend," by Dr. G. Walker, 1860, p. 49.

ii. Das ist mir lieb, dass meine Stimm und Flehen. [*Ps. cxvi.*] 1725, as above, No. 14, in 11 st. The *trs.* are:—(1) "This yields me joy," No. 584, in the *Moravian H. Bk.*, 1801 (1849, No. 710). (2) "The time will come," of st. v. as st. ii., of No. 984, in the *Moravian H. Bk.*, 1801 (1849, No. 1235). [J. M.]

Bennett, Henry, b. at Lyme Regis, April 18, 1813, and d. at Islington, Nov. 12, 1868. His hymns, written at various dates, were collected and pub. as follows:—

(1) *Hymns by H. B.*, Lond.: Printed for the Author, 1867. This contained 25 pieces. (2) *Hymns by the late Henry Bennett*, 2nd ed., 1869. This was pub. by request, with additional hymns (32 in all, and 6 unfinished).

From these editions of his *Hymns*, "Cling to the Mighty One," and "I have a home above," are in extensive use. The following are also in C. U.:—

1. Jesus, my [the] Holy One. *Jesus for Men.*
2. Lord Jesus, hide Thy people. *Jesus All in All.*

Bennett, M. E., née Dampier, dau. of W. J. Dampier, M.A., Vicar of Coggeshall, Essex, and wife of the Rev. J. W. Bennett, Vicar of St. Paul's, South Hampstead, pub. in 1882:—

Hymns for Children of the English Church: being Simple Verses for every Sunday, and Holy Day in the Christian Year, Lond., W. Poole [1882].

From this work the following hymns were given in *The Universal Hymn Book* (1885):—

1. As by the wondrous working of the blessed holy Dove. *Christmas.*
2. Christ is our Great High Priest. *Epistle 5th S. in Lent.*
3. The infant Saviour, very soon. *Circumcision.*

These hymns, in common with many others in Mrs. Bennett's work, were written in 1881.

Bernstein, Christian Andreas, was b. at Domnitz, near Halle, where his father, Daniel Bernstein, was pastor. After completing his studies at Halle, he was appointed, in 1695, by A. H. Francke, a tutor in the Pädagogium there; was then ordained as assistant to his father (probably at the end of 1696); and d. at Domnitz, Oct. 18, 1699 (*Koch*, iv. 365, *Allg. Deutsche Biog.* ii. 484).

From extracts from the *Kirchenbuch* of Domnitz, kindly sent by Pastor Tauer, it appears that Bernstein was baptized there, July 12, 1672, and thus was probably b. July 9. He signed the book as assistant to his father on March 5, 1697. The funeral sermon, Oct. 20, 1699, was preached at his request by Francke, from Isaiah lxi. The statement by his father (who survived till Feb. 27, 1712), that Christian d. at the age of 27 years, 3 months, and 2 days, and in the 3rd month and 2nd day of his age, and 3rd year, 14th week of his ministry, seems hardly reconcilable with the other facts.

In Freylinghausen's *G. B.*, 1704–5, six of his hymns were included, four of which have been *tr.* into English:—

1. Ihr Kinder des Höchsten! wie steht's um die Liebe. [*Brotherly Love.*] 1704, as above, No. 386, in 9 st. Previously in G. Arnold's *Göttliche Sophia*, Leipzig, 1700, pt. ii. p. 309, as No. i. of the "Some hitherto unknown hymns." *Tr.* as:—"We in one covenant are joined," of st. v. by J. Swertner, as No. 384 in the *Moravian H. Bk.*, 1789.

ii. Mein Vater! zeuge mich, dein Kind, nach deinem Bilde. [*Names and Offices of Christ.*] 1704, as above, No. 62, in 14 st. The *trs.* are:—

(1) "My Father! form Thy Child according to Thine Image," by *J. C. Jacobi*, 1722, p. 125 (1732, p. 12). (2) "Father, make me Thy child," No. 546 in pt. i. of the *Moravian H. Bk.*, 1754.

iii. Schönster aller Schönen. [*Love to Christ.*] 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 246, in 8 st. *Tr.* as:—"Fairest of all beauties," No. 681 in pt. i. of the *Moravian H. Bk.*, 1754.

iv. Zuletzt gehts wohl dem der gerecht auf Erden. [*Cross & Consolation.*] 1704, as above, No. 440, in 7 st. The *trs.* are:—

(1) "At last he's well, who thro' the Blood of Jesus," No. 693, in pt. i. of the *Moravian H. Bk.*, 1754. Altered 1789, and changed in metre, 1801, beginning "At last he's blest." (2) "At last all shall be well with those, His own," by Miss Borthwick, in *H. L. L.*, 1858 (1862, p. 225; 1884, p. 172). [J. M.]

Benson, Edward White, D.D., Archbishop of Canterbury, s. of Edward White Benson, of York, was born at Birmingham, 14th July, 1829, and educated at King Edward's School in that town, and Trinity Coll., Cambridge. At Birmingham his contemporaries under the head mastership of Dr. Prince Lee, subsequently first Bishop of Manchester, included Dr. Westcott, and Dr. Lightfoot, Bishop of Durham. At Cambridge he took the high position of Sen. Opt. and 1st cl. Classical Tripos, winning also the distinction of Senior Chancellor's Classical Medallist. He subsequently became a Fellow of his College. In 1852 he passed from Cambridge to Rugby as assistant master; in 1859 from Rugby to Wellington College, of which he was Head Master for fourteen years; in 1872 from Wellington College to Lincoln, as Chancellor of the Cathedral; in 1877 from Lincoln to Truro, as the first Bishop of that Diocese; and

in 1883 from Truro to Canterbury, as the Primate of All England. In addition to these appointments he was also Prebendary of Lincoln and Chaplain to the Queen. The sterling value of Dr. Benson's work at Wellington College, at Lincoln, and at Truro, is strongly emphasised by his appointment to Canterbury. His literary labours have not been very extensive; but as a contributor to the *Dictionary of Christian Biography*, and the author of *Work, Friendship, Worship* (University Sermons at Cambridge), 1871; *Boy Life; Sundays in Wellington College*, 1874, and *Singleheart*, 1877, he is well and favourably known. His hymnological work embraces the co-editorship of the 1856 edition of the *Rugby School Hymn-book*; the editorship of the *Wellington College Chapel Hymn Book*, 1860, 1863, 1873, the translation of various Latin and Greek hymns, including *Angulare Fundamentum; Tristes erant Apostoli; Dies Irae; O Luce Qui mortalibus; Te lucis ante terminum; Φῶς ἱλαρὸν ἁγιάς δόξης* (q. v.), and a limited number of original hymns. Of the latter the best is the Rogation Hymn, "O throned, O crowned with all renown" (q. v.). [J. J.]

Benson, Richard Meux, M.A., educated at Christ Church, Oxford; B.A., in honours, 1847, M.A., 1849. On taking Holy Orders, he became curate of St. Mark's, Surbiton, 1849; and Vicar of Cowley, Oxford, 1850. He is also Student of Christ Church, Oxford. His works include *The Wisdom of the Son of David; Redemption*, 1861; *The Divine Rule of Prayer*, and others. His hymns, "O Thou whose all redeeming might," a *tr.* of "Jesu, Redemptor omnium," q. v., and "Praise to God Who reigns above," were contributed to *H. A. & M.*, 1861.

Bernard of Clairvaux, saint, abbot, and doctor, fills one of the most conspicuous positions in the history of the middle ages His father, Tecelin, or Tesselin, a knight of great bravery, was the friend and vassal of the Duke of Burgundy. Bernard was born at his father's castle on the eminence of Les Fontaines, near Dijon, in Burgundy, in 1091. He was educated at Chatillon, where he was distinguished for his studious and meditative habits. The world, it would be thought, would have had overpowering attractions for a youth who, like Bernard, had all the advantages that high birth, great personal beauty, graceful manners, and irresistible influence could give, but, strengthened in the resolve by night visions of his mother (who had died in 1105), he chose a life of asceticism, and became a monk. In company with an uncle and two of his brothers, who had been won over by his entreaties, he entered the monastery of Citeaux, the first Cistercian foundation, in 1113. Two years later he was sent forth, at the head of twelve monks, from the rapidly increasing and overcrowded abbey, to found a daughter institution, which in spite of difficulties and privations which would have daunted less determined men, they succeeded in doing, in the Valley of Wormwood, about four miles from the Abbey of La Ferté—itself an earlier swarm from the same parent hive—on the Aube. On the death of Pope Honorius II., in 1130, the Sacred College was rent by factions, one of which elected Gregory of St. Angelo, who took the title of Innocent II., while another elected Peter Leonis, under that of Anacletus II. Innocent fled to France, and the question as to whom the allegiance of the King, Louis VI., and the French bishops was due was left by them for Bernard to decide. At a council held at Etampes, Bernard gave judgment in favour of Innocent. Throwing himself into the question with all the ardour of a vehement partisan, he won over both Henry I., the English king, and Lothair, the German emperor, to support the same cause, and then, in 1133, accompanied Innocent II., who was supported by Lothair and his army, to Italy and to Rome. When Lothair withdrew, Innocent retired to Pisa, and Bernard for awhile to his abbey of Clairvaux. It was not until after the death of Anacletus, the antipope, in January, 1138, and the resignation of his successor, the cardinal-priest Gregory, Victor II., that Innocent II., who had returned to Rome with Bernard, was universally acknowledged Pope, a result to which no one had so greatly contributed as the Abbot of Clairvaux. The influence of the latter now became paramount in the Church, as was proved at the Lateran Council of 1139, the largest council ever collected together, where the decrees in every line displayed the work of his master-hand. After having devoted four years to the service of the Pope, Bernard, early in 1135, returned to Clairvaux. In 1137 he was again at Rome, impetuous and determined as ever, denouncing the election of a Cluniac instead of a Clairvaux monk to the see of Langres in France, and in high controversy in consequence with Peter, the gentle Abbot of Cluny, and the Archbishop of Lyons. The question was settled by the deposition by the Pope of the Cluniac and the elevation of a Clairvaux monk (Godfrey, a kinsman of St. Bernard) into his place. In 1143, Bernard raised an almost similar question as to the election of St. William to the see of York, which was settled much after the same fashion, the deposition, after a time, if only for a time, of William, and the intrusion of another Clairvaux monk, Henry Murdac, or Murduch, into the archiepiscopal see. Meantime between these two dates—in 1140—the condemnation of Peter Abelard and his tenets, in which matter Bernard appeared personally as prosecutor, took place at a council held at Sens. Abelard, condemned at Sens, appealed to Rome, and, resting awhile on his way thither, at Cluny, where Peter still presided as Abbot, died there in 1142. St. Bernard was next called upon to exercise his unrivalled powers of persuasion in a very different cause. Controversy over, he preached a crusade. The summer of 1146 was spent by him in traversing France to rouse the people to engage in the second crusade; the autumn with a like object in Germany. In both countries the effect of his appearance and eloquence was marvellous, almost miraculous. The population seemed to rise *en masse*, and take up the cross. In 1147 the expedition started, a vast horde, of which probably not a tenth ever reached Palestine. It proved a complete failure, and a miserable remnant shared the flight of their leaders, the Em-

peror Conrad, and Louis, King of France, and returned home, defeated and disgraced. The blame was thrown upon Bernard, and his apology for his part in the matter is extant. He was not, however, for long to bear up against reproach; he died in the 63rd year of his age, in 1153, weary of the world and glad to be at rest.

With the works of St. Bernard, the best ed. of which was pub. by *Mabillon* at Paris in the early part of the 18th cent. (1719), we are not concerned here, except as regards his contributions, few and far between as they are, to the stores of Latin hymnology. There has been so much doubt thrown upon the authorship of the hymns which usually go by his name,—notably by his editor, *Mabillon* himself,—that it is impossible to claim any of them as having been certainly written by him; but Archbishop Trench, than whom we have no greater modern authority on such a point, is satisfied that the attribution of them all, except the "Cur mundus militat," to St. Bernard is correct. "If he did not write," the Archbishop says, "it is not easy to guess who could have written them; and indeed they bear profoundly the stamp of his mind, being only inferior in beauty to his prose."

The hymns by which St. Bernard is best known as a writer of sacred poetry are: (1.) "Jesu dulcis memoria," a long poem on the "Name of Jesus"—known as the "Jubilus of St. Bernard," and among mediæval writers as the "Rosy Hymn." It is, perhaps, the best specimen of what *Neale* describes as the "subjective loveliness" of its author's compositions. (2.) "Salve mundi Salutare," an address to the various limbs of Christ on the cross. It consists of 350 lines, 50 lines being addressed to each. (3.) "Laetabundus, exultet fidelis chorus: Alleluia." This sequence was in use all over Europe. (4.) "Cum sit omnis homo foenum." (5.) "Ut jucundas cervus undas." A poem of 68 lines, and well known, is claimed for St. Bernard by *Hommey* in his *Supplementum Patrum*, Paris, 1686, p. 165, but on what Archbishop Trench, who quotes it at length, (*Sac. Lat. Poetry*, p. 242,) deems "grounds entirely insufficient." (6.) "Eheu, Eheu, mundi vita," or "Heu, Heu, mala mundi vita." A poem of nearly 400 lines, is sometimes claimed for St. Bernard, but according to *Trench*, "on no authority whatever." (7.) "O miranda vanitas." This is included in Mabillon's ed. of St. Bernard's *Works*. It is also attributed to him by *Rambach*, vol. i. p. 279. Many other hymns and sequences are attributed to St. Bernard. *Trench* speaks of a "general ascription to him of any poems of merit belonging to that period whereof the authorship was uncertain." Hymns, translated from, or founded on, St. Bernard's, will be found in almost every hymnal of the day, details of which, together with many others not in common use, will be found under the foregoing Latin first lines. [D. S. W.]

Bernard of Morlaix, or of Cluny, for he is equally well known by both titles, was an Englishman by extraction, both his parents being natives of this country. He was b., however, in France very early in the 12th cent., at Morlaix, Bretagne. Little or nothing is known of his life, beyond the fact that he entered the Abbey of Cluny, of which at that time Peter the Venerable, who filled the post from 1122 to 1156, was the head. There, so far as we know, he spent his whole after-life, and there he probably died, though the exact date of his death, as well as of his birth is unrecorded. The Abbey of Cluny was at that period at the zenith of its wealth and fame. Its buildings, especially its church (which was unequalled by any in France); the services therein, renowned for the elaborate order of their ritual; and its community, the most numerous of any like institution, gave it a position and an influence, such as no other monastery, perhaps, ever reached. Everything about it was splendid, almost luxurious. It was amid such surroundings that Bernard of Cluny spent his leisure hours in composing that wondrous satire against the vices and follies of his age, which has supplied—and it is the only satire that ever did so—some of the most widely known and admired hymns to the Church of to-day. His poem *De Contemptu Mundi* remains as an imperishable monument of an author of whom we know little besides except his name, and that a name overshadowed in his own day and in ours by his more illustrious contemporary and namesake, the saintly Abbot of Clairvaux.

The poem itself consists of about 3000 lines in a metre which is technically known as *Leonini Cristati Trilices Dactylici*, or more familiarly—to use Dr. Neale's description in his *Mediaeval Hymns*, p. 69—"it is a dactylic hexameter, divided into three parts, between which a caesura is inadmissible. The hexameter has a tailed rhyme, and feminine leonine rhyme between the two first clauses, thus:—

> "Tunc nova glor*ia*, pectora sobr*ia*, clarificabit:
> Solvit enigm*ata*, veraque sabb*ata*, continuabit,
> Patria lum*inis*, inscia turb*inis*, inscia litis
> Cive replebit*ur*, amplificab*itur* Israelitis."

The difficulty of writing at all, much more of writing a poem of such length in a metre of this description, will be as apparent to all readers of it, as it was to the writer himself, who attributes his successful accomplishment of his task entirely to the direct inspiration of the Spirit of God. "Non ego arroganter," he says in his preface, "sed omnino humiliter, et ob id audenter affirmaverim, quia nisi spiritus sapientiae et intellectus mihi affuisset et affluxisset, tam difficili metro tam longum opus contexere non sustinuissem."

As to the character of the metre, on the other hand, opinions have widely differed, for while Dr. Neale, in his *Mediaeval Hymns*, speaks of its "majestic sweetness," and in his preface to the *Rhythm of Bernard de Morlaix on the Celestial Country*, says that it seems to him "one of the loveliest of mediaeval measures;" Archbishop Trench in his *Sac. Lat. Poetry*, 1873. p. 311, says "it must be confessed that" these dactylic hexameters "present as unattractive a garb for poetry to wear as can well be imagined;" and, a few lines further on, notes "the awkwardness and repulsiveness of the metre." The truth perhaps lies between these two very opposite criticisms. Without seeking to claim for the metre all that Dr. Neale is willing to attribute to it, it may be fairly said to be admirably adapted for the purpose to which it has been applied by Bernard, whose awe-stricken self-abasement as he contemplates in the spirit of the publican, "who would not so much as lift up his eyes unto heaven," the joys and the glory of the celestial country, or sorrowfully reviews the vices of his age, or solemnly denounces God's judgments on the reprobate, it eloquently pourtrays. So much is this the case, that the prevailing *sentiment* of the poem, that, viz., of an awful apprehension of the joys of heaven, the enormity of sin, and the terrors of hell, seems almost wholly lost in such translations as that of Dr. Neale. Beautiful as they are as hymns, "Brief life is here our portion," "Jerusalem the Golden," and their companion extracts from this great work, are far too jubilant to give any idea of the prevailing tone of the original. (See **Hora Novissima.**)

In the original poem of Bernard it should be noted that the same fault has been remarked by Archbishop Trench, Dean Stanley, and Dr. Neale, which may be given in the Archbishop's words as excusing at the same time both the want, which still exists, of a very close translation of any part, and of a complete and continuous rendering of the whole poem. "The poet," observes Archbishop Trench, "instead of advancing, eddies round and round his object, recurring again and again to that which he seemed thoroughly to have discussed and dismissed." *Sac. Lat. Poetry*, 1873. p. 311. On other grounds also, more especially the character of the vices which the author lashes, it is alike impossible to expect, and undesirable to obtain, a literal translation of the whole. We may well be content with what we already owe to it as additions to our stores of church-hymns.

[D. S. W.]

Berridge, John, b. at Kingston, Notts, March 1, 1716, and educated at Clare Hall, Cambridge. In 1749 he was ordained as curate to the parish of Stapleford, near Cambridge, and in 1755 he was preferred to the Vicarage of Everton, where he d., Jan. 22, 1793. His epitaph, written by himself for his own tombstone (with date of death filled in), is an epitome of his life. It reads:—

"Here lies the remains of John Berridge, late Vicar of Everton, and an itinerate servant of Jesus Christ, who loved his Master and His work; and after running on His errands for many years, was caught up to wait on Him above. Reader! art thou born again? (No salvation without a new birth.) I was born in sin, February, 1716; remained ignorant of my fallen state till 1730; lived proudly on faith and works for salvation till 1754; was admitted to Everton Vicarage, 1755; fled to Jesus for refuge, 1755; fell asleep in Jesus, January 22, 1793."

The first collection of Berridge's hymns was pub. as *A Collection of Divine Songs*, 1760. This was subsequently suppressed. In 1785 his *Sion's Songs; or, Hymns composed for the use of them that love and follow the Lord Jesus Christ in Sincerity* were pub. The work contains 342 hymns, some of which had previously appeared in the *Gospel Magazine* (from 1775 to 1777, 20 in all), under the signature of "Old Everton" and others were adapted from C. Wesley. The most popular of these in modern collections are, "Jesus, cast a look on me;" "O happy saints who dwell in light;" and "Since Jesus freely did appear." Concerning his hymns pub. in 1785, he says in his *Preface*:—

"Twelve years ago these hymns were composed in a six months' illness, and have since laid neglected by me, often threatened with the fire, but have escaped that martyrdom." [J. J.]

Bertram, Robert Aitken, s. of Rev. J. M. Bertram, D.D., of St. Helena, b. at Hanley, 1836, and educated at Owen's College, Manchester, and as a Congregational minister has laboured in St. Helena, Manchester, Barnstaple, Nottingham and Llanelly. Mr. Bertram is author of several works, including *A Dictionary of Poetical Illustrations*, 1877; *A Homiletic Encyclopaedia of Illustrations in Theology and Morals*, 1880 and was also one of the editors of *The Cavendish Hymnal*, prepared in 1864 for the use of the congregation of Rev. Joseph Parker, D.D., at that time minister of Cavendish Chapel, Manchester. To that collection he contributed, under the initials "R. A. B.," the following hymns, several of which have passed into other hymn-books:—

1. As kings and priests we hope to shine. *Cross and Crown.*
2. Behold Thy servant, Lord. *Induction of a Minister.*
3. Father of Jesus, Lord of Love. *Love to God desired.*
4. Jesus, hail, Thou Lord of glory. *Ascension.*
5. Look down, O Lord, in love on these. *Reception into Church Membership.*
6. Lord of glory, throned on high. *Children's Hymn for New Year.*
7. Met to remember Thee, O Lord. *Holy Communion.*
8. O Christ, with all Thy members one. *Oneness with Christ.*
9. Our hearts still joy in Thee. *Sunday.*
10. Saviour, still the same Thou art. *Holy Baptism*
11. Seeking, Lord, Thy word to heed. *S. S. Teacher's Hymn.*
12. Sing loud for joy, ye saints of God. *Reception into Church Membership.*
13. Spirit of life, and power and light. *Whitsuntide.*
14. Swiftly fly, our changeful days. *Sunday.*
15. Ten thousand thousand are Thy hosts. *Communion of Saints.*
16. Thanks to Thy Name for every pile. *Opening of a Place of Worship.*
17. Thou Prince of Life, our praises hear. *Passiontide.*
18. With vision purged by Thine own grace. *Heaven.*

The hymn on "Hope," "Bending before Thy throne on high," in the *Cavendish Hymnal*, 1864, was contributed thereto by Mrs. Mary Ann Bertram, wife of our author, b. 1841, and d. 1864. [W. R. S.]

Beset with snares on every hand. *P. Doddridge.* [*Mary's choice.*] This hymn is not in the D. MSS. It was 1st pub. by J. Orton in the posthumous ed. of Doddridge's *Hymns*, 1755. No. 207, in 4 st. of 4 l., and headed "Mary's Choice of the Better Part;" and again in J. D. Humphreys's ed. of the same, 1839. Although used but sparingly in the hymnals of G. Britain, in America it is found in many of the leading collections, and especially in those belonging to the Unitarians. The *tr.*—"In vitae dubio tramite transeo," in Bingham's *Hymno. Christ. Lat.*, 1871, p. 109—is made from an altered text in Bickersteth's *Christian Psalmody*, 1833.

Besnault, Abbé, a Priest of St. Maurice, Sens, in 1726, and one of the contributors to the *Cluniac Breviary*, 1686, and the *Paris Breviary*, 1736.

Bestow, dear Lord, upon our youth. *W. Cowper.* [*For the Young.*] This hymn is the second of three "Hymns before Annual Sermons to Young People, on New Year's Evenings" (the 1st and 3rd being by J. Newton), which were pub. in the *Olney Hymns*, 1779, Bk. ii., No. 8, in 6 st. of 4 l. and signed "C." In Cotterill's *Sel.*, 1810, No. 93, it was given as—"Bestow, *O* Lord, upon our youth." Both this form and the original are in C. U. The original, with the omission of st. iv., is in the *Meth. Free Ch. S. S. H. Bk.*, No. 155; in full, in the Amer. Presb. *Ps. & Hys. for the Worship of God*, Richmond, 1867, and others. *Cotterill's* text, with the omission of st. iv., is in Stowell's *Sel.*, 1831 and 1877.

Bethune, George Washington, D.D. A very eminent divine of the Reformed Dutch body, born in New York, 1805, graduated at Dickinson Coll., Carlisle, Phila., 1822, and studied theology at Princeton. In 1827 he was appointed Pastor of the Reformed Dutch Church, Rinebeck, New York. In 1830 passed to Utica, in 1834 to Philadelphia, and in 1850 to the Brooklyn Heights, New York. In 1861 he visited Florence, Italy, for his health, and died in that city, almost suddenly after preaching, April 27, 1862. His *Life and Letters* were edited by A. R. Van Nest, 1867. He was offered the Chancellorship of New York University, and the Provostship of the University of Pennsylvania, both of which he declined. His works include *The Fruits of the Spirit*, 1839; *Sermons*, 1847; *Lays of Love & Faith*, 1847; *The British Female Poets*, 1848, and others. Of his hymns, some of which have attained to some repute, we have:—

1. **Tossed upon life's raging billow.** *Sailor's Hymn.* Appeared in the *Christian Lyre*, 1830; in the *Seamen's Devotional Assistant* the same year, and in Dr. Bethune's *Lays*, 1847, p. 168,

in 3 st. of 8 l. It "is said to have been the Author's first and favourite hymn, having been written when he was on a voyage to the West Indies, for the benefit of his health, in the year 1825" (*Lyra Sac. Amer.* p. 297). It is a "Sailor's Hymn;" as such it was given in *Lyra Sac. Amer.*, and thence passed into *The Hymnary*, 1872, and other English collections.

2. O for the happy hour. *Whitsuntide.* "A Prayer for the Spirit," contributed to the *Parish Hymns*, Phila., 1843, and republished in the *Lays*, &c., 1847, p. 158, in 6 st. of 4 l. It is found in many modern collections.

3. It is not death to die. A translation of Cæsar Malan's "Non, ce n'est pas mourir," (q.v.) from his *Lays*, 1847, p. 141, in 5 st. of 4 l. As stated above, Dr. Bethune died at Florence. His remains were taken to New York, and buried in Greenwood Cemetery. This hymn, in compliance with a request made by him before his death, was sung at his funeral. It is found in several English hymnals.

4. Light of the Immortal Father's glory. *Evening.* A *tr.* of the Greek hymn Φῶς ἱλαρόν (q.v.). It appeared in his *Lays*, &c., 1847, p. 137, in 2 st. of 8 l., and is in C. U.

5. Farewell to thee, brother. *Parting.* "The departing Missionary," pub. in his *Lays*, &c., 1847, p. 170, in 5 st. of 4 l., and included in *Lyra Sac. Amer.*, 1868, and thence into English collections. It is not in C. U. in America.

6. O Jesus, when I think of Thee. *Easter.* This is said to bear the date of 1847. It was 1st pub. in his *Life*, &c., 1867. Included in *Lyra Sac. Amer.* (where it is stated to have been found in MS. amongst the author's papers), and from the *Lyra* into English collections. It is an Easter hymn of no special merit.

7. Come, let us sing of Jesus. *S. Schools.* Pub. in 1850, suited to Sunday schools, and is found in Snepp's *S. of G. & G.* and others.

8. O Thou Who in Jordan didst bow Thy meek head. *Adult Baptism.* Written for and much used by the Baptists. It is dated 1857.

9. There is no Name so sweet on earth. *Name of Jesus.* Said by Mr. H. P. Main to be by Dr. Bethune. It has been wrongly ascribed to E. Roberts, a musician.

10. When time seems short and death is near. *Death anticipated.* This was found in the author's portfolio, and was written on Saturday, April 27th, 1862, the day before his death at Florence (*Life*, &c., p. 409). It was included in the *Lyra Sac. Amer.*, 1868, and from thence passed into one or two English hymnals.

In his *Lays*, &c., 1847, Dr. Bethune included the following "Christmas Carols for Sunday School Children":

1. The Almighty Spirit to a poor, &c.
2. Joy and gladness, joy and gladness.
3. Full many a year has sped.
4. We come, we come, with loud acclaim.

In the same work there are also metrical renderings of Psalms ix., xix., xxiii., cxxvi., and cxxvii. In the *Lyra Sacra Americana*, 14 pieces by Dr. Bethune are given, including many of the above. [F. M. B.]

Betts, Henry John, was b. 1825, at Great Yarmouth, where his father was a Baptist minister. He entered the Baptist ministry in 1847, and laboured successively in London, Edinburgh, Bradford (Yorks.), Manchester, Darlington, and Newcastle-upon-Tyne. Mr. Betts has pub. a small volume of hymns and poetical translations, entitled *Early Blossoms*, 1842; two vols. of sermons on *Scripture Localities and their Associations*," 1853; *Lectures on Elijah*, 1856; and at different times single sermons and lectures. For some years he was editor of the *Primitive Church Magazine*. His *Children's Hosannah* appeared in 1864. From it the following hymns are in C. U.:—

1. Beautiful Star, whose heavenly light. *Christ the Star.*
2. Jesus, Thou art meek and lowly. *Jesus desired.*
3. Our Father God, Who art in heaven. *The Lord's Prayer.*
4. There is a lamp whose steady light. *Holy Scripture.*

These are found in Major's *Bk. of Praise*, and some other collections. [W. R. S.]

Bevan, Emma Frances, née Shuttleworth, dau. of the Rev. Philip Nicholas Shuttleworth, Warden of New Coll., Oxford, afterwards Bp. of Chichester, was b. at Oxford, Sept. 25, 1827, and was married to Mr. R. C. L. Bevan, of the Lombard Street banking firm, in 1856.

Mrs. Bevan pub. in 1858 a series of *trs.* from the the German as *Songs of Eternal Life* (Lond., Hamilton, Adams, & Co.), in a volume which, from its unusual size and comparative costliness, has received less attention than it deserves, for the *trs.* are decidedly above the average in merit. A number have come into C. U., but almost always without her name, the best known being those noted under "O Gott, O Geist, O Licht des Lebens," and "Jedes Herz will etwas lieben." Most of these are annotated throughout this Dictionary under their authors' names, or German first lines. That at p. 630, "O past are the fast-days,—the Feast-day, the Feast-day is come," is a *tr.* through the German from the Persian of Dschellaleddin Rumi 1207–1273. Mrs. Bevan also pub. *Songs of Praise for Christian Pilgrims* (Lond., Hamilton, Adams, 1859), the *trs.* in which are also annotated throughout this Dictionary as far as possible. [J. M.]

Beyond, beyond the [that] boundless sea. *J. Conder.* [*Omnipresence of the H. Spirit.*] Appeared in his *Star in the East with Other Poems*, 1824, pp. 74, 75, in 5 st. of 6 l., headed, "A Thought on the Sea Shore, 'Though He be not far from every one of us,' Acts xvii. 27;" and dated, "Happisburgh, June, 1822." In 1856 it was repeated in his *Hymns of Praise, Prayer*, &c., p. 53, with slight changes in st. iv. and v. The congregational use of this hymn began with Curtis's *Union Coll.*, 1827, No. 21, and extended to Conder's *Cong. H. Bk.*, 1836; the *Leeds H. Bk.*, 1853; the Bap. *Psalms & Hymns*, 1858; the *New Cong.*, 1859, and others. Its use is fairly extensive, both in G. Britain and in America. In Martineau's *Hymns*, 1840, and *Hys. of Praise and Prayer*, 1873, it reads—"*O God, beyond that* boundless sea," and st. iii. is also omitted.

Beyond the glittering, starry globes. *J. Fanch.* [*Ascension.*] This hymn appeared in the *Gospel Magazine*, June, 1776. It was signed "F.," i.e. *Fanch*, and is as follows:—

Christ seen of Angels: 1 Tim. iii., 16.

1. "Beyond the glitt'ring starry globes,
Far as th' eternal hills,
There, in the boundless worlds of light,
Our great Redeemer dwells.

2. "Legions of angels, strong and fair,
In countless armys shine.
At his right hand, with golden harps
To offer songs divine.

3. "'Hail, Prince!' (they cry) 'for ever hail!
Whose unexampled love,
Mov'd Thee to quit these glorious realms,
And royaltys above.'

4. "Whilst He did condescend, on earth,
To suffer rude disdain;
They threw their honors at His feet,
And waited in His train.

5. "Thro' all His travels here below
They did His steps attend:
Oft gaz'd; and wonder'd where, at last,
This scene of love would end.

6. "They saw His heart transfixed with wounds,
His crimson sweat and gore:
They saw Him break the bars of death,
Which none e'er broke before.

7. "They brought His chariot from above
To bear Him to His throne;
Clapt their triumphant wings, and cry'd
'The glorious work is done!'"

Of this text the following arrangements have come into C. U.:—

1. The original, slightly altered, in Toplady's *Ps. & Hys.*, 1776 (but omitted from the 2nd ed., 1787); De Courcy's *Collection*, 4th ed., 1793, No. 254; Joseph Middleton's *Hymns*, 1793, No. 277; and others.

2. "Beyond, beyond the starry skies," in Kempthorne's *Ps. & Hys.*, 1810, No. 85; and later works.

3. "Beyond this glittering starry sky." In Cotterill's *Sel.*, 1810, No. 29, with omission of st. iii. and iv., and the addition of st. vi. In the 8th ed., 1819, this was altered by the restoration of the original arrangement of stanzas, st. iii. being also restored. It is found in later collections.

4. "Beyond the glittering starry skies." In Elliott's *Ps. and Hys.*, 1835. This is the orig. text very slightly altered. It is repeated in the *N. Cong.*, 1859, but attributed to *Gregg* in error.

The most popular forms of this hymn are centos from it in its enlarged form in 28 stanzas. This expansion by the addition of 21 stanzas was made by *D. Turner* (q. v.) and pub. in his *Poems* in 1794. Of these 21 st., 19 are given in Lord Selborne's *Bk. of Praise*, 1862, together with the first four by Fanch slightly altered. The centos from the *Fanch-Turner* text are most confusing. Opening with "Beyond the glittering, starry skies," we have these groups amongst others:—

(1) Smith and Stow's Bap. *Psalmist*, Boston, U.S., 1843, and others. (2) Bap. *Service of Song*, Boston, U.S., 1871, &c. (3) Spurgeon's *O. O. H. Bk.*, 1866; Snepp's *S. of G. and G.*, 1872; *Hys. & Songs of Praise*, N.Y., 1874, and others. (4) Bap. *Ps. and Hys.*, 1858. (5) *Bap. Hymnal*, 1879. These by no means exhaust the list; but they are sufficient to show that no arrangement nor text, other than the original, can be depended upon where accuracy is required.

Another arrangement which is somewhat popular in America is the S.M. hymn, "Beyond the starry skies." It is rewritten from the Fanch-Turner text, and amongst modern hymnals is found in the *Plymouth*, 1855; *Hys. for Ch. and Home*, Phila., 1860; *Songs for the Sanctuary*, N. Y., 1865-72; *Laudes Domini*, N. Y., 1884, and others. In the American *Church Pastorals*, Boston, 1864, No. 168, is a cento from Turner's addition to Fanch's hymn. It begins, "Blest angels who adoring wait."

In the *Baptist Register* of March, 1791, the following note concerning the Fanch-Turner text is given. It is addressed to Dr. Rippon by D. Turner, and dated Feb. 22, 1791.

"As to your enquiry concerning the hymn 'Jesus seen of Angels' [this hymn], it is true, as you were told by our good brother Medley that one part of it was made by my dear friend the Rev. James Fanch, of Rumsey, and the other part by me." [J. J.]

Beyond the smiling and the weeping. *H. Bonar.* [*Heaven anticipated.*] Pub. in his *Hys. of Faith and Hope*, 1st series, 1857, in 6 st. of 8 l., the last three lines being a refrain. In G. Britain it is found in one or two collections only, but in America its use is somewhat extensive, but usually with abbreviations and the change in the refrain of "Sweet hope!" to "Sweet *home!*" This last change has destroyed the loving tenderness of the refrain, and could never have been made by a poet. The refrain reads in the original:

"Love, rest, and home!
Sweet hope!
Lord, tarry not, but come."

Beyond the wicked [holy] city walls. *Cecil F. Alexander.* [*Good Friday.*] 1st pub. in her *Narrative Hymns for Village Schools*, 1859, No. 17, in 6 st. of 4 l. and headed, "Where they crucified Him." It is sometimes given as, "Beyond the *holy* city walls." This alteration destroys all the point and meaning of the hymn.

Bèze, Théodore de, b. at Vezelay, in Burgundy, 1519; d. 1605. Beza's father was of noble birth. He occupied the post of bailiff at Vezelay. Beza received a first-rate classical education under Melchior Wolmar. Before he was 20 he wrote some poetry in imitation of Catullus and Ovid, the licentiousness of which he mourned and condemned in after years. A brilliant prospect of Church emoluments turned his attention from the distasteful study of law. The income of the Priory of Longjumeau made him rich, and he became a prominent member of the literary world at Paris. But his entrance into Orders was barred by a secret marriage with Claudine Denosse. Subsequently, when the offer of the abbey of Froidmont by his uncle made it necessary for him to decide between avowing his marriage and renouncing the prospect, or repudiating his wife, he decided, under the solemn conversion produced by a dangerous illness, to abandon the Roman Church, and break with his whole past life. He left for Geneva (1548), and there publicly married. His first scheme for a living was to join his old comrade Jean Crespin, then at Geneva, in printing; but his appointment to the Professorship of Greek at Lausanne (1549), left the printing office in the hands of Crespin. Before his departure from Geneva he had been on intimate terms with Calvin; and the discovery of a metrical rendering of Ps. 16 on Beza's table at Geneva led Calvin to suggest to him the completion of Marot's *Psalms*. At Lausanne he became a friend of Viret. He stayed there ten years, during which he wrote a tragi-comedy, and 40 of his metrical Psalms (36 pub. in 1551, 6 more in 1554). He had whilst at Lausanne a narrow escape from death by the plague. In 1557 he went with Farel and Budæus to ask for the intercession of the German Protestant Princes in behalf of the persecuted Huguenots, and had interviews with Melanchthon. In 1559 he was appointed pastor at Geneva, Assistant Professor of Theology to Calvin, and the first Rector of the newly founded College of Geneva. With Peter Martyr and others he represented the Huguenots in the conference with the Queen-Mother and Cardinal Lorraine, at Poissy (1561), and remained at Paris nearly two years afterwards. His French metrical *Psalter*, in continuation of Marot, was completed in 1562. Calvin's death, 1564, left Beza the foremost figure at Geneva. In 1571, at the summons of the

King of Navarre, he presided at the Synod of the Reformed Churches at Rochelle; and again (1572) at Nismes. His wife died in 1588, and he married again soon afterwards. His public life, as a theologian, a preacher, and administrator, ceased about 1598, though he preached again for the last time in 1600. He was honoured till his death; only three years before which the Landgrave of Hesse visited him, when passing through Geneva. The works of Beza are very numerous. As a controversialist, a commentator, an investigator of the text of the New Testament, he occupied a high place in his time. Among his chief works are: *Annotationes in N. T.*, 1556; *Novum Testamentum*, 1556; *Psalms, with paraphrase in Latin*, 1579; *Life of Calvin*, 1563. See **French Psalters** for an account of his continuation of Marot's Metrical Psalter.

[H. L. B.]

Bianco da Siena, b. at Anciolina, in the Val d'Arno, date unknown. In 1367 he entered the Order of Jesuates, consisting of unordained men who followed the rule of St. Augustine. This order was instituted in that year by one John Colombinus of Siena, and suppressed by Pope Clement IX. in 1668. Little is known of Bianco beyond the fact that he is said to have lived in Venice for some years, and d. there in 1434. His hymns were pub. at Lucca, in 1851, and edited by T. Bini, under the title, *Laudi spirituali del Bianco da Siena*. This work contains 92 pieces. Of these the following have been translated into English, and have come into C. U.:—

1. Discendi, Amor santo. *The Holy Spirit desired.* This is No. 35 in the above work and is in 8 st. Of these, Dr. Littledale gave 4 in the *People's H.*, 1867, No. 473, as, "Come down, O Love Divine."

2. Gesù Christo amoroso. *Missions.* This is No. 79 of the above work. It has been rendered into English by Dr. Littledale, and was pub. in the *People's H.*, 1867, No. 400, as, "O Jesu Christ, the loving."

3. Vergine santa, sposa dell' Agnello. *St. Lucy. V. M.* This is also from the foregoing work, No. 74, in 15 st. of 3 l. Dr. Littledale's *tr.* in the *People's H.*, 1867, No. 226, is in 7 st. of 4 l., and begins, "O Virgin Spouse of Christ the Lamb."

4. Ama Jesu el tuo sposo diletto. *Love for Jesus.* This is No. 45 in the above work, in 33 st. In 1866 Dr. Littledale contributed a cento therefrom to R. Brett's *Office of the Most Holy Name.* This was transferred to Brooke's *Churchman's Manual of Priv. & Family Devotion*, 1882. It begins, "Love Jesus, Who hath sought thee so."

Although the *trs.* Nos. 1–3 have not gone any further than the *People's H.*, Nos. 1 and 2 are worthy of more extended use. [J. J.]

Biarowsky, Wilhelm Eduard Immanuel von, s. of F. M. F. von Biarowsky, a member of the Bavarian Government, was b. at Munich Oct. 8, 1814. After studying at Munich and Erlangen, he became, in 1840, German minister at Rolle, on the Lake of Geneva, and thereafter for some time assistant in Munich. He became, in 1845, pastor at Waitzenbach, Lower Franconia, but resigned in 1857, and after a year spent in Munich, was appointed first pastor of the Neustadt Erlangen, and in 1860 decan of Erlangen. He d. at Erlangen, June 2, 1882 (*Koch*, vii. 309–310; *MS.*, &c., from his widow).

He took an interest in the preparation of the Bavarian *G. B.*, 1854, and strove for the retention of hymns in their original forms. His hymns (which are mostly translations from the Latin) appeared principally in his *Gedichte*, Stuttgart, 1854, and his *Glockenklänge*, Erlangen, 1869. One has been *tr.* into English, viz.:—

Mein Herr, vergiss mein nicht. [*Supplication.*] 1st pub. in Knapp's *Christoterpe*, 1844, p. 183, in 6 st. of 8 l., repeated in 1854 as above. Included as No. 1658 in Knapp's *Ev. L. S.*, 1850 (1865, No. 1727). *Tr.* as:—"My God, forget me not," by Miss Jane Borthwick in *H. L. L.*, 1862. [J. M.]

Bickersteth, Edward, son of Henry Bickersteth, surgeon, of Kirkby-Lonsdale, Westmoreland, and brother of John Bickersteth, b. at Kirkby-Lonsdale, Mar. 19, 1786. In 1801, he received an appointment in the General Post Office, but relinquished it in 1806 for the study of law. Subsequently, in 1815, he took Holy Orders, and proceeded to visit the stations of the Church Miss. Society in West Africa. On his return he became the resident Secretary of the Society till 1830, when he was preferred to the Rectory of Watton, Herts, where he d. Feb. 28, 1850. His works, which are numerous, were pub., in 16 vols., in 1853. His *Christian Psalmody*, pub. 1833, enlarged ed. 1841, has had a most powerful and lasting influence upon the hymnody of the Church of England. Of the hymns contained therein a large proportion are still in C. U., and in many instances in the form in which they were given in that collection in 1833 and 1841. His hymns, contributed to the 1st ed. of his collection, are:—

1. Light of the world, shine on our Souls. *H. Scriptures.*
2. Lord of the harvest, hear us now. *During ministerial vacancy.*
3. Lord, shed Thy grace on every heart. *Social meeting.*
4. O for a single heart for God. *Single heart desired.*
5. O if we know the joyful sound. *Book Societies.*
6. Our Saviour Christ will quickly come. *Advent.*
7. The day of birth, my soul, improve. *Birthday.*
8. Walk with thy God—A sinner walk. *Enoch walked with God.* [J. J.]

Bickersteth, Edward Henry, D.D., s. of the above, b. at Islington, Jan. 1825, and educated at Trinity College, Cambridge (B.A. with honours, 1847; M.A., 1850). On taking Holy Orders in 1848, he became curate of Banningham, Norfolk, and then of Christ Church, Tunbridge Wells. His preferment to the Rectory of Hinton-Martell, in 1852, was followed by that of the Vicarage of Christ Church, Hampstead, 1855. In 1885 he became Dean of Gloucester, and the same year Bishop of Exeter. Bishop Bickersteth's works, chiefly poetical, are:—

(1) *Poems*, 1849; (2) *Water from the Well-spring*, 1852; (3) *The Rock of Ages*, 1858; (4) *Commentary on the New Testament*, 1864; (5) *Yesterday, To-day, and For Ever*, 1867; (6) *The Spirit of Life*, 1868; (7) *The Two Brothers and other Poems*, 1871; (8) *The Master's Home Call*, 1872; (9) *The Shadowed Home and the Light Beyond*, 1874; (10) *The Reef and other Parables*, 1873; (11) *Songs in the House of Pilgrimage*, N.D.; (12) *From Year to Year*, 1883.

As an editor of hymnals, Bp. Bickersteth has also been most successful. His collections are:—

(1) *Psalms & Hymns*, 1858, based on his father's *Christian Psalmody*, which passed through several editions; (2) *The Hymnal Companion*, 1870; (3) *The Hymnal Com-*

panion revised and enlarged, 1876. Nos. 2 and 3, which are two editions of the same collection, have attained to an extensive circulation. [Ch. of England Hymnody.]

About 30 of Bp. Bickersteth's hymns are in C. U. Of these the best and most widely known are:—"Almighty Father, hear our cry"; "Come ye yourselves apart and rest awhile"; "Father of heaven above"; "My God, my Father, dost Thou call"; "O Jesu, Saviour of the lost"; "Peace, perfect peace"; "Rest in the Lord"; "Stand, Soldier of the Cross"; "Thine, Thine, for ever"; and "Till He come."

As a poet Bp. Bickersteth is well known. His reputation as a hymn-writer has also extended far and wide. Joined with a strong grasp of his subject, true poetic feeling, a pure rhythm, there is a soothing plaintiveness and individuality in his hymns which give them a distinct character of their own. His thoughts are usually with the individual, and not with the mass: with the single soul and his God, and not with a vast multitude bowed in adoration before the Almighty. Hence, although many of his hymns are eminently suited to congregational purposes, and have attained to a wide popularity, yet his finest productions are those which are best suited for private use. [J. J.]

Bickersteth, John, M.A., s. of Henry Bickersteth, surgeon, b. at Kirkby-Lonsdale, June, 19, 1781, and educated at the Grammar School of that town, and Trinity College, Cambridge, where he graduated in honours. Taking Holy Orders, he became Vicar of Acton, Suffolk, and subsequently Rector of Sapcote, Leicestershire. He d. Oct. 2, 1855. The Dean of Lichfield is his second, and the late Bp. of Ripon his fourth son. In 1819 he pub. *Psalms and Hymns, selected and revised for Public, Social, Family, or Secret Devotion*, in which his hymns were included. A fourth ed., much enlarged, appeared in 1832. Of his hymns contributed to his *Coll.* in 1819, the following were transferred to his brother's *Christian Psalmody*, 1833:—

1. Great God, let children to Thy throne. *S. Schools.*
2. Hast Thou, holy Lord, Redeemer. *H. Communion.*
3. Israel's Shepherd, guide me, feed me. *H. Communion.*

and were thus brought into wider notice than through his own work. No. 3 is sometimes given as "*Heavenly* Shepherd, guide *us*, feed *us*," as in the Amer. Unitarian *Hys. of the Spirit*, Boston, 1864. [J. J.]

Bienemann, Caspar, s. of Conrad Bienemann, a burgess of Nürnberg, was b. at Nürnberg, Jan. 3, 1540. After the completion of his studies at Jena and Tübingen, he was sent by the Emperor Maximilian II. with an embassy to Greece as interpreter. In Greece he assumed the name of *Melissander* (a *tr.* into Greek of his German name), by which he is frequently known. After his return he was appointed Professor at Lauingen, Bavaria, and then Abt at Bahr (Lahr ?), and General Superintendent of Pfalz Neuburg; but on the outbreak of the Synergistic Controversy he had to resign his post. In 1571 he received from the University of Jena the degree of D.D., and in the same year was appointed, by Duke Johann Wilhelm, of Sachsen Weimar, tutor to the Crown Prince Friedrich Wilhelm. But when on the death of the Duke, in 1573, the Elector August, of Saxony, assumed the Regency, the Calvinistic court party gained the ascendancy, and succeeded in displacing Bienemann and other Lutheran pastors in the Duchy. Finally, in 1578, he was appointed pastor and General Superintendent at Altenburg, and d. there Sept. 12, 1591 (*Koch*, ii. 248–252; *Allg. Deutsche Biog.*, ii. 626). One of his hymns has passed into English.

Herr wie du willt, so schicks mit mir. [*Resignation.*] Written in 1574, while he was tutor to the children of Duke Johann Wilhelm of Sachsen Weimar, in expectation of a coming pestilence. He taught it as a prayer to his pupil the Princess Maria, then three years old, the initial letters of the three stanzas (H. Z. S.) forming an acrostic on her title, *Hertzogin zu Sachsen*. The Princess afterwards adopted as her motto the words "Herr wie du willt," and this motto forms the refrain of "Jesus, Jesus, nichts als Jesus," the best known hymn of the Countess Ludämilia Elizabeth of Schwarzburg-Rudolstadt (q. v.), (see *Koch*, viii. 370–371). This hymn "Herr wie" was 1st pub. in B.'s *Betbüchlein*, Leipzig, 1582, in 3 st. of 7 l., marked as C. Meliss D. 1574, with the title, "Motto and daily prayer of the illustrious and noble Princess and Lady, Lady Maria, by birth, Duchess of Saxony, Landgravine of Thuringia and Margravine of Meissen." Thence in *Wackernagel*, iv. p. 714. Included in the Greifswald *G. B.* 1597, and others, and in the *Unv. L. S.*, 1851, No. 578. The *trs.* in C. U. are:—

1. **Lord, as Thou wilt, whilst Thou my heart,** good and full, by A. T. Russell, as No. 195 in his *Ps. & Hys.*, 1851.

2. **Lord, as Thou wilt, deal Thou with me,** in full, by E. Cronenwett, as No. 409 in the Ohio *Luth. Hymnal*, 1880. Another *tr.* is:—

"Lord, as Thou wilt, so do with me," by *Dr. G. Walker*, 1860, p. 53. [J. M.]

Biggs, Louis Coutier, M.A., the well-known writer on *Hymns A. & M.* and kindred subjects, graduated at Oxford B.A. 1863. On taking Holy Orders he was successively Curate of Grendon, Northants; Asst. Master in Ipswich School; Rector of Parracombe, Devon; and of Chickerell, near Weymouth, and Chaplain at Malacca, Singapore, and other stations, including Penang in 1875, 1877, and 1885. Mr. Biggs has pub.:—

(1) *Hymns Ancient and Modern with Annotations and Translations*, 1867; (2) *Supp. Hymns for use with H. A. & M.*; (3) *English Hymnology* (a reprint of articles from the *Monthly Packet*), 1873; *Songs of Other Churches* (pub. in the *Monthly Packet*, 1871–2); and one or two smaller hymnological works. A few of the renderings of English hymns into Latin given in his *Annotated H. A. & M.* are by him.

Bilby, Thomas, s. of John Bilby, b. at Southampton, April 18, 1794. In 1809 he joined the army, remaining eight years. Subsequently he studied the Infant School System under Buchanan, whose school at Brewer's Green, Westminster, is said to have been the first Infants' School opened in England. In 1825 he obtained the charge of a Training School at Chelsea, where some 500 teachers were instructed in his system. In 1832 he proceeded to the West Indies, where he introduced his system of teaching. On returning to England, he became the parish clerk of

St. Mary's, Islington. He d. Sept. 24, 1872. He was one of the founders of "The Home and Colonial Infant School Society." Jointly with Mr. R. B. Ridgway he published *The Nursery Book, The Infant Teacher's Assistant*, 1831–32; and the *Book of Quadrupeds*, 1838. His hymns appeared in *The Infant Teacher's Assistant*, the best known of which is, "Here we suffer grief and pain."

Binney, Thomas, D.D., b. at Newcastle-on-Tyne, in 1798, and educated at Wymondley College, Hertfordshire. Entering the ministry, he was successively pastor of a congregation at Bedford, an Independent Chapel at Newport, Isle of Wight, and of the King's Weigh House Chapel, London, 1829. The University of Aberdeen conferred upon him the LL.D. degree. He d. Feb. 23, 1874. His works, exceeding 50 in number, include *Life of the Rev. Stephen Morell*, 1826; *Money*, 1864; *St. Paul, his Life and Ministry*, &c. He wrote a few hymns, including "Eternal Light! Eternal Light," and "Holy Father, Whom we praise." (*Close of Service.*)

Bird, Frederic Mayer, b. at Philadelphia, U.S., June 28, 1838, and graduated at the University of Pennsylvania, 1857. In 1860 he became Lutheran pastor at Rhinebeck, N. Y.; in 1866 at Valatie, N. Y., where he remained until 1868. In 1868 he joined the American Protestant Episcopal Church (deacon 1868, priest 1869), and became Rector at Spotswood, New Jersey, 1870–74, and elsewhere to 1881, when he became Chaplain and Professor of Psychology, Christian Evidences, and Rhetoric in the Lehigh University, South Bethlehem, Pennsylvania.

Professor Bird compiled with Dr. B. M. Schmucker, (1) Pennsylvania *Hys. for the use of the Evang. Lutheran Church*, 1865, revised (and now used) as the Lutheran General Council's *Church Book*, 1868; (2) and with Bp. Odenheimer *Songs of the Spirit*, N. Y., 1871–2; and pub. (3) *Charles Wesley seen in his Finer and less Familiar Poems*, N. Y., 1866–7. He also has conducted the department of "Hymn Notes," in the N. York *Independent* since 1880. His library of hymnological works is the largest in the United States.

Birken, Sigismund von, s. of Daniel Betulius or Birken, pastor at Wildstein, near Eger, in Bohemia, was b. at Wildstein, May 5, 1626. In 1629 his father, along with other Evangelical pastors, was forced to flee from Bohemia, and went to Nürnberg. After passing through the Egidien-Gymnasium at Nürnberg Sigismund entered the University of Jena, in 1643, and there studied both Law and Theology, the latter at his father's dying request. Before completing his course in either he returned to Nürnberg, in 1645, and on account of his poetical gifts was there admitted a member of the Pegnitz Shepherd and Flower Order. At the close of 1645 he was appointed tutor at Wolfenbüttel to the Princes of Brunswick-Lüneburg, but after a year (during which he was crowned as a poet), he resigned this post. After a tour, during which he was admitted by Philipp v. Zesen as a member of the German Society (or Patriotic Union), he returned to Nürnberg in 1648, and employed himself as a private tutor. In 1654 he was ennobled on account of his poetic gifts by the Emperor Ferdinand III., was admitted in 1658 as a member of the Fruitbearing Society, and on the death of Harsdörffer, in 1662, became Chief Shepherd of the Pegnitz Order, to which from that time he imparted a distinctly religious cast. He d. at Nürnberg, June 12, 1681. (*Koch*, iii. 478–485; *Allg. Deutsche Biog.*, ii. 660; *Bode*, pp. 44–46; the first dating his death, July, and the last dating his birth, April 25). In his 52 hymns he was not able to shake off the artificial influences of the time, and not many of them have retained a place in German C. U. Three have been *tr.* into English:—

i. **Auf, auf, mein Herz und du mein ganzer Sinn, Wirf alles heut.** [*Sunday.*] 1st pub. (not in 1661, but) in Saubert's *G. B.*, Nürnberg, 1676, No. 329, in 10 st. *Tr.* as:—

(1) "Arouse thee up! my Heart, my Thought, my Mind," by *H. J. Buckoll*, 1842, p. 10. (2) "Awake! awake!—to holy thought aspire," by *Dr. H. Mills*, 1856.

ii. **Jesu, deine Passion.** [*Passiontide.*] His finest hymn, 1st pub. in Saubert's *G. B.* Nürnberg, 1676, No. 83, in 6 st. of 8 l., and included as No. 240 in the Berlin *G. L. S.* ed., 1863. It did not appear in 1653. *Tr.* as:—

Jesu! be Thy suffering love. A good *tr.* of st. i.–iv., by A. T. Russell, as No. 87 in his *Ps. and Hys.*, 1851. Another *tr.* is:—

"Jesus, on Thy dying love," by W. Reid, in the *British Herald*, March, 1865, p. 46, repeated in his *Praise Bk.*, 1872, No. 435.

iii. **Lasset uns mit Jesu ziehen.** [*Passiontide.*] 1st pub. in J. M. Dilherr's *Heilige Karwochen*, Nürnberg, 1653, p. 412, in 4 st. of 8 l. Included as No. 250 in the Berlin *G. L. S.*, ed. 1863. The only *tr.* in C. U. is:—

Let us hence, on high ascending. Good and full, by A. T. Russell, as No. 184 in his *Ps. & Hys.*, 1851. His *trs.* of st. iii., iv., were adopted and altered to "Let us now with Christ be dying," as No. 635 in *Kennedy*, 1863. [J. M.]

Birks, Edward Bickersteth, M.A., s. of Professor T. R. Birks, b. at Kelshall, Herts, in 1849, and educated at Cholmeley School, Highgate, and Trinity College, Cambridge (B.A. 1870, M.A. 1873, and also a Fellowship 1870). On taking Holy Orders, he became, in 1878, Curate of St. Mary's, Nottingham, and, after six months at Greenwich, in 1880, Vicar of Trumpington in 1881, and Vicar of St. Michael's, Cambridge, in 1884. Mr. Birks is the author of the metrical Litany, "Light that from the dark abyss," in the *H. Comp.*, 1876. It first appeared in *Evening Hours* in 1871 (having been composed in 1869 or 1870). Others of his pieces are to be found in *Leaves from the Christian Remembrancer.*

Birks, Thomas Rawson, M.A., b. Sept. 1810, and educated at Trinity College, Cambridge (B.A. 1834, M.A. 1837), of which he subsequently became a Fellow. Having taken Holy Orders in 1837, he became Rector of Kelshall, Herts, 1844; Vicar of Holy Trinity, Cambridge, 1866; Hon. Canon of Ely Cathedral, 1871; and Professor of Moral Philosophy, Cambridge, 1872. He d. at Cambridge, July 21, 1883. His works, to the number of 25, include Biblical, Astronomical, Scientific, Prophetic, and other subjects. He also wrote the *Memoirs of the Rev. E. Bickersteth* (his father-in-law), 2 vols., 1851. His hymns appeared in Bickersteth's *Christian Psalmody*, 1833; and, together with Versions

of the Psalms, in his *Companion Psalter*, 1874. They number upwards of 100. [**Eng. Psalters**, § xx.] Very few are in C. U. in G. Britain, but in America their use is extending. They include:—

1. Except the Lord do build the house. *Ps. cxxvii.*
2. O come, let us sing to the Lord. *Ps. xcv.*
3. O King of Mercy, from Thy throne on high. *Ps. lxxx.*
4. O taste and see that He is good. *Ps. xxxiv.*
5. O when from all the ends of earth. *Ps. xiv.*
6. The heavens declare Thy glory. *Ps. xix.*
7. The Lord Himself my Portion is. *Ps. liii.*
8. The mighty God, the Lord hath spoken. *Ps. l.*
9. Thou art gone up on high, O Christ, &c. *Ps. xlvii.*
10. Whom have I [we] Lord in heaven, but Thee. *Ps. lxxiii.*

Of these versions of the Psalms, all of which date from 1874, the most popular is No. 3. Mr. Birks's compositions are worthy of greater attention than they have hitherto received.

[J. J.]

Bis ternas horas explicans. [*For the Sixth Hour.*] This hymn is in *Daniel*, i., No. 16, with a further note at iv. p. 13. *Daniel*, on the authority of Cassiodorus's commentary on Ps. cxix. 164, gives it as by St. Ambrose. *Daniel's* text is in 32 lines, of which he says, ll. 23–28, beginning "Orabo mente Dominum," are given by the Benedictine editors as a complete hymn of St. Ambrose. He cites it as in the *Hymnary* of Thomasius, and as in an 8th cent. MS. in the Vatican. *Tr.* as "Now twice three hours the sun hath told," by W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 148. [J. M.]

Blackall, Christopher Ruby, M.D., b. in New York State, 1830, and educated for the medical profession. For 15 years he followed his profession, including service in the army during the civil war. Subsequently he managed, for 14 years, a branch of the Baptist Publication Society, taking at the same time great interest in S. School work. He edited the *Advanced Bible Lesson Quarterly*, for 3 years, and also *Our Little Ones*.

1. **The prize is set before us.** *Heaven anticipated.* This is one of Dr. Blackall's most popular hymns for children. It was written in 1874 for the Sunday School of 2nd Baptist Church, Chicago, Illinois, and set to music by H. R. Palmer. It 1st appeared in Palmer's *Songs of Love for the Bible School*, 1874, from whence it has passed into numerous collections, including I. D. Sankey's *S. S. and Solos*, Lond., 1881.

2. **Follow the paths of Jesus.** *Following Jesus.* This is included in the *Bap. Hy.* [*& Tune*] *Bk.*, Phila., 1871, No. 701.

3. **Do the right, never fear.** *Duty.* In W. R. Stevenson's *School Hymnal*, Lond., 1880, No. 269.

[J. J.]

Blackie, John Stuart, LL.D., b. at Glasgow, July, 1809, and educated at Marischal College, Aberdeen, and at the University of Edinburgh. After a residence on the Continent for educational purposes, he was called to the Bar in 1834. In 1841, he was appointed Professor of Latin in Marischal College, Aberdeen, and in 1850 Professor of Greek in the University of Edinburgh. On the death of Dr. Guthrie he was for some time the Editor of the *Sunday Magazine*. His published works include:—*A Metrical Translation of Æschylus*, 1850; *Pronunciation of Greek*, 1852; *Lyrical Poems*, 1860; *Homer and the Iliad*, 4 vols., 1869, &c.; *Lays and Legends of Ancient Greece*, &c., 1857; and *Songs of Religion and Life*, 1876. To the hymnological student he is known by his rendering of a portion of the *Benedicite* (q. v.), "Angels, holy, high and lowly," which is found in several hymnals.

Blacklock, Thomas, D.D., b. at Annan, Dumfriesshire, November 10, 1721. He studied at the University of Edinburgh, and was, in 1759, licensed to preach. In 1762 he was ordained parish minister of Kirkcudbright, but, on account of his blindness, had to resign and retire on an annuity. He went to Edinburgh and there received as boarders University students and boys attending school. In 1767 he received the degree of D.D. from the University of Aberdeen (Marischal College). He was one of the earliest and most helpful literary friends of Robert Burns. He d. at Edinburgh, July 7, 1791. His *Poems* were often printed —in 1756 at London, with a *Memoir* by the Rev. Joseph Spence, Professor of Poetry at Oxford; in 1793, at Edinburgh, with a *Memoir* by Henry Mackenzie, &c. They include 2 Psalm Versions, and 4 Hymns. "Hail, source of pleasures ever new," is altered from the Hymn to Benevolence, and "Father of all, omniscient mind," is from his version of Psalm 139. No. 16 in the *Trans. and Par.* of 1781, "In life's gay morn," &c., is also ascribed to him. [J. M.]

Blackmore, Sir Richard, was appointed a Physician in Ordinary to William of Orange in 1697, receiving knighthood at the same time in recognition of his services at the Revolution. His works embraced theology, medicine, and poetry, and a *Version of the Book of Psalms*. [**Eng. Psalters**, § xvi.] Whilst Dryden and Pope sneered at his poetical works, Addison (*Spectator*, 339), and Johnson (*Lives of the Poets*) gave them a good word, and specially his poem on the *Creation*. He d. October 9, 1729.

His version of the *Psalms* was the last issued in England with royal license for use in Churches; but notwithstanding this it never obtained any circulation, and except as to a few psalms in Collyer's *Sel.*, 1812, and one or two others, and various Unitarian collections in the early part of this century, it has remained utterly neglected by editors of all schools of thought.

Blair, Hugh, D.D., eldest s. of John Blair, merchant, Edinburgh, was b. at Edinburgh, April 7, 1718. In 1730 he entered the University of Edinburgh, where he graduated M.A. in 1739. In 1742 he was ordained parish minister of Collessie, in Fife, became, in 1743, second minister of the Canongate, Edinburgh, in 1754 minister of Lady Yester's, and in 1758 joint minister of the High Church (now styled St. Giles's Cathedral). In 1762, while still retaining his pastoral charge, he was appointed the first Professor of Rhetoric in the University of Edinburgh—a chair founded for him. He received the degree of D.D. from the University of St. Andrews, in 1757. He d. in Edinburgh, Dec. 27, 1800.

In 1744 Dr. Blair was appointed a member of the Committee of Assembly which compiled the *Trs. and Pars.* of 1745, and in 1775 of that which revised and enlarged them. To him are ascribed by the Rev. W. Thomson and the Rev. Dr. Hew Scott (**Scottish Hymnody, Appendix**) Nos. 4, 33, 34, 44, of the 1781 collection. He is also credited with the alterations made on Para-

:raises 32 and 57, in 1745–51, and on Paraphrase 20, in :81. The Rev. J. W. Macmeeken (**Scottish Hymnody, Appendix**) would ascribe these 4 Paraphrases his second cousin, the *Rev. Robert Blair*, author of *e Grave* [eldest s. of the Rev. David Blair, b. in dinburgh, 1699, ordained Parish minister of Athelstaneord, East Lothian, in 1731, appointed, in 1742, a member the Committee which compiled the 1745 collection, d. Athelstaneford, Feb. 4, 1746]. Dr. C. Rogers, in his *ra Brit.* (pp. 66 & 664, ed. 1867) holds that, though r. Hugh Blair may have altered Paraphrases 44 and neither he, nor Robert Blair, wrote *any original* rms. While the weight of opinion and of probability in favour of Dr. Hugh Blair, no very definite evidence presented on either side, though the records of the resbytery of Edinburgh in 1748 show Dr. Hugh Blair as elected to revise Nos. 18 (7 in 1781), 21 (46 in 1781), and robably others [**Scottish Paraphrases, W. Cameron**, and notes on the individual hymns]. [J. M.]

Blair, Robert. [**Blair, Hugh.**]

Blair, William, D.D., b. at Clunie, Kingassie, Fife, Jan. 13, 1830, and educated at Perth-head School and St. Andrew's University, where he graduated M.A. in 1850, D.D. 1879. In 1856 he was ordained at Dunblane, as the United Presbyterian Minister in that town. Dr. Blair has pub. several prose works, including *Chronicles of Aberbrothoc*, and *Selections from Abp. Leighton with Memoir and Notes*, 1883. His hymn, "Jesu, Saviour, shepherd bringing" (*The Good Shepherd*), and its accompanying tune, "Leighton," were contributed to the Scottish *Presb. Hymnal for the Young*, 1882. He is also the author of several New Year's hymns.

Blatchford, Ambrose Nichols, B.A., b. at Plymouth, 1842, and educated for the Unitarian Ministry at Manchester New College, London. He also graduated at the London University as B.A. In 1866, he became junior colleague to the late Rev. William James, Minister of Lewin's Mead Meeting, Bristol, and on the death of Mr. James, in 1876, the sole pastor. Mr. Blatchford's hymns were written for the S. School anniversary services at Lewin's Mead Meeting, on the dates given below, and were adapted to existing melodies. They were first printed as fly-leaves and include :—

1. A gladsome hymn of praise we sing. *Praise.* 1876.
2. Awake to the duty, prepare for the strife. *Duty.* 1878.
3. Lord, without Thy constant blessing. *Divine Help.* 1875.
4. Night clouds around us silently are stealing. *Evening.* 1878.
5. O Lord of Life, for all Thy care. *Praise.* 1875.
6. O'er the wide and restless ocean. *Life & Hope.* 1878.
7. Once more the shadows fall. *Evening.* 1880.
8. Softly the silent night. *Evening.* 1875.

Nos. 1, 2, 4, 5, and 6 were 1st pub. in W. J. Stevenson's *School Hymnal*, 1880, and Nos. 3, 7, and 8 in the *Sunday School H. Bk.* of the U. S. Association, Lond., 1881. [J. J.]

Blaurer, Ambrosius, s. of Augustine Blaurer, Councillor of Constanz, was b. at Constanz, April 4, 1492. In 1513 he graduated at Tübingen and entered the convent of Alpirsbach, in the Black Forest, where he was chosen Prior. After studying Holy Scripture and the writings of Luther, he became dissatisfied with his position and left the convent in 1522, and went to Constanz. In 1523 he openly espoused the cause of the Reformation, and began to preach in 1525. In 1529 he commenced his work as Reformer of Swabia, in which, after the restoration of Duke Ulrich, 1534, he received his help and countenance till 1538, when the growing opposition of the Lutheran party led him to withdraw from Württemberg. He returned to Constanz, where he remained till 1548, when by the operation of the Interim [**Agricola**] and the seizure of the town by the Emperor, he was forced to flee to Griessenberg, in Thurgau, and in the end of 1549, to Winterthur. He became pastor at Biel, in the Jura, 1551, but returned to Winterthur, 1559, and d. there, Dec. 6, 1564 (*Koch*, ii. 62–76; *Allg. Deutsche Biog.*, ii. 691–693). *Koch* characterises him as the most important of the hymn-writers of the Reformed Church at the time of the Reformation. Some thirty in all of his hymns are preserved in MS. at Zürich and Winterthur. The only one *tr.* into English is:—

Wie's Gott gefällt, so gfällts mirs auch. [*Trust in God.*] *Wackernagel*, iii. p. 588, quotes it in 8 st. of 10 l. from a MS. of 1562 at Zürich, "Etlich geistliche gsang und lieder vor jahren geschriben durch meister Ambrosium Blaurern," and thinks it was probably written about 1526. In his *Bibliographie*, 1855, p. 220, he had cited a broadsheet, c. 1548, where it appears as one of "Zwey schöne Newe Lieder dess frommen Johansen Friderichen von Sachsen, welche Er in seiner Gefängknuss gedichtet hat" [i. e. 1547–52, after the battle of Mühlberg, 1547]; but this ascription *Wackernagel* thinks is as little justified by the personality as by the circumstances of the Elector. Though the authorship of the hymn be somewhat doubtful, its value is undeniable, and since its reception into the *Bergkreyen*, Nürnberg, 1551, it has appeared in most subsequent collections, and is No. 726 in the *Unv. L. S.*, 1851. The *trs.* are :—(1) "God's will is mine: I dare not stray," by *Dr. G. Walker*, 1860, p. 91. (2) "What pleaseth God, that pleaseth me," by *Miss Winkworth*, 1869, p. 124. [J. M.]

Bleak winter is subdued at length. *J. Newton.* [*Spring.*] 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 32, in 9 st. of 4 l. In its full form it is not in C. U., but an unaltered version of st. ii.–v. and ix. is given as: "Behold! long-wished for spring is come," in Rippon's *Sel.*, 1787, and later editions.

Bleibt bei dem, der euretwillen. *C. J. P. Spitta.* [*Following Christ.*] Founded on 1 John, ii. 28, and 1st pub. in the 1st Series, 1833, of his *Psalter und Harfe*, p. 113, in 4 st. of 8 l., entitled "Abide in Jesus." In the Württemberg *G. B.*, 1842, No. 382, and other collections. The *trs.* in C. U. are:—

1. O abide, abide in Jesus. A full and good *tr.* by R. Massie in his *Lyra Dom.*, 1860, p. 108, and thence in Bp. Ryle's *Coll.*, 1860; Adams's American *Ch. Pastorals*, 1864, No. 891, and Schaff's *Christ in Song*, ed. 1879, p. 495. Omitting st. ii. in the *Meth. N. Con. H. Bk.*, 1863, and J. L. Porter's *Coll.*, 1876. St. ii.–iv., beginning, "All is dying! hearts are breaking," are included in Robinson's *Songs for the Sanctuary*, N. Y., 1865; *H. and Songs of Praise*, N. Y., 1874; *Bap. Praise Bk.*, 1871, and others.

2. O abide in Him, Who for us. A full *tr.* by J. D. Burns, in his *Memoir and Remains*, 1869, p. 259; and repeated as No. 747 in Dale's *English H. Bk.*, 1874.

Other trs. are :—
(1) "Stay by One Who for your comfort," by *Miss Manington*, 1863, p. 53. (2) "Dwell in Christ, who once descended," by J. Kelly, 1885, p 37. [J. M.]

Blenkinsopp, E. C. L. [**Leaton-Blenkinsopp.**]

Bless God, my soul: Thou, Lord

alone. *N. Tate.* [*Ps. civ.*] This version of Ps. civ. is found in Tate's *Miscellanea Sacra*, 1696, and in the same year in the *New Version*. Its appearance in the former work determines its authorship as distinct from Brady. [See **Eng. Psalters**, § XIII. 3.] From its ornate character some have concluded that most, if not all the renderings in the *New Version* which partake of that character, are by him. This conclusion is plausible and possible, but by no means certain. It was introduced into use in America early in the present century, and is still given in a few collections.

Bless, O my soul, the living God. *I. Watts.* [*Ps. ciii.*] This is Pt. i. of his L. M. version of Ps. ciii., 1st pub. in his *Psalms of David*, &c., 1719, Pt. ii. being, "The Lord, how wondrous are His ways." Both parts are in C. U. both in G. Britain and America. Pt. i. is in 8 st., and Pt. ii. in 9 st. of 4 l. In addition there are abbreviations of Pt. i., and a cento from Pts. i. and ii. in C. U. The most popular arrangement in modern American hymnals is that in *Songs for the Sanctuary*, N. Y., 1865, *Laudes Domini*, N. Y., 1884, and many others. It is composed of st. i., ii., iii., and viii., slightly altered. Other arrangements are also found both in G. Britain and America. A cento from Pts. i. and ii. appeared in Bickersteth's *Christian Psalmody*, 1833, and is made up of Pt. i. st. i.–iii., Pt. ii. st. iv. and v., and an additional stanza from another source.

Bless'd, Blessed, Blest. The arbitrary, and, in many instances, unreasonable, way in which editors of hymnals, both old and new, have changed about these words, without any regard to the form originally used by the author, has rendered it necessary to follow the author's reading in every instance. When, therefore, a hymn cannot be found in one form, it must be sought for in the other.

Bless'd are the humble souls that see. *I. Watts.* [*The Beatitudes.*] This metrical paraphrase of the Beatitudes (St. Matt. v. 3–12) appeared in the enlarged ed. of his *Hymns & S. Songs*, 1709, Bk. i., No. 102, in 8 st. of 4 l. It held a prominent position in the older collections, but of late it has fallen very much out of favour. As "Bless'd are," "Blessed are," or "Blest are," it is still found in a few collections both in G. Britain and America.

Bless'd are the pure in heart. *J. Keble.* [*Purification.*] This poem, in 17 st. of 4 l., is dated "Oct. 10, 1819." It was 1st pub. in his *Christian Year*, 1827. As a whole it is not in C. U. The following centos, some of which are found in numerous collections, have been compiled therefrom:—

1. In J. Bickersteth's *Ps. & Hys.*, 1832, No. 449, we have st. i. and xvii. This was repeated in Elliott's *Ps. & Hys.*, 1835, No. 258, as "*Blest* are the pure," &c. Although it has fallen out of use in G. Britain, it is still given in a few American collections, as the Amer. Meth. Epis. *Hymns*, 1849; *The Evang. Hymnal*, N. Y., 1880.

2. In his *Mitre H. Bk.*, 1836, W. J. Hall pub. a cento, as No. 249, which was composed of two stanzas from this poem, and two that were new. By whom this cento was arranged, by Hall, or his collaborator, E. Osler, is not known, as the H. MSS. simply say "Keble." As this is the most popular cento, and its whole contents are usually attributed to Keble, we give the full text, with the alterations and additions in the *Mitre* in italics:—

"*Blest* are the pure in heart, For they shall see *their* God: The secret of the Lord is theirs; Their soul is Christ's abode.	Still to the lowly soul He doth Himself impart, And for His dwelling, and His throne, Chooseth the pure in heart.
The Lord, who left the sky, *Our life and peace to bring,* *And dwelt in lowliness with men,* *Their pattern, and their King;*	*Lord, we Thy presence seek;* *Ours may this blessing be!* *O give the pure and lowly heart* *A temple meet for Thee."*

In Murray's *Hymnal*, 1852, No. 122, this cento was repeated with slight alterations, and the addition of a doxology. This text, sometimes with, and again without a doxology, has been adopted by most of the leading hymnals in G. Britain, and a few in America, including *H. A. & M.*; the *Hymnary*; *Church Hymns*; the *H. Comp.*; *Thring*; the *Bap. Hymnal*; the American *Sabbath H. Bk.*, N. Y., 1858, and others. In a note to this cento, No. 141, in the 1st ed. of *H. A. & M.*, Mr. Biggs, in his *Annotated H. A. & M.*, quotes these words from Keble: "Hymn No. 141 is materially altered; not, however, without asking the writer's leave, *Rev. J. Keble.*" Whether this *leave* was given to Hall, in the first instance, in 1836, or to Mr. Murray on adopting Hall's text in 1852, cannot now be determined.

3. In several American collections, Hall's cento is repeated with the omission of st. ii. These include *Songs for the Sanctuary*, N. Y., 1865.

4. In the *Hys. for Christian Seasons*, Gainsburgh, 2nd ed., 1854, the cento is, st. i.–iv. are Keble's st. i., xii., xiv. and xvii. very much altered, and v. Hall, st. iv.

5. In Alford's *Year of Praise*, 1867, No. 251, the cento is *Keble*, st. i., ii., iii., xv., and xvii.

6. In Nicholson's *Appendix Hymnal*, 1866, st. iv., viii.–x. are given as No. 19, beginning, "Give ear, ye kings, bow down."

In addition to these, other arrangements are sometimes found, but are not of sufficient importance to be enumerated. [J. J.]

Bless'd be the everlasting God. *I. Watts.* [*Easter.*] 1st pub. in his *Hymns*, &c., 1707, Bk. i., No. 26, in 5 st. of 4 l., and entitled "Hope of Heaven by the Resurrection of Christ." Its use sometimes as "Blessed," and again as "Blest," &c., is not extensive. Orig. text in Spurgeon's *O. O. H. Bk.*, No. 841.

In the Draft Scottish *Trans. & Paraphs.*, 1745, it is given as No. xl. in an unaltered form. In the authorized issue of the *Trans.*, &c., in 1781, No. lxi. st. iii. was omitted, the third stanza in this arrangement being altered from the original, which reads in Watts:—

"There's an inheritance divine, Reserv'd against that day;	'Tis uncorrupted, undefil'd, And cannot fade away."

The recast text of 1781, which has been in use in the Church of Scotland for 100 years, is claimed by *W. Cameron* (q. v.), in his list of authors and revisers of that issue, as his own. Full text in modern copies of the Scottish *Psalms*, &c. [J. J.]

Bless'd morning! whose young, dawning rays. *I. Watts.* [*Sunday—Easter.*] Appeared in his *Hymns*, &c., 1707 (1709, Bk. ii., No. 72), in 5 st. of 4 l., and entitled, "The Lord's Day: or, The Resurrection of Christ." The arrangements of this hymn in C. U. are:—

(1.) The original. Very limited.

(2.) "Blessed morning," &c., as in Dr. Hatfield's Amer. *Church H. Bk.*, N. Y., 1872, with the change in st. i., l. 4, of "last abode," to "*dark* abode."

(3.) "Blest morning," &c. This opening, sometimes followed by two or three slight alterations and the omission of st. v., is the most popular form of the text both in G. Britain and America.

4.) "Blest morning," &c., in the *Hymnary*, 1872, . 13. This is very considerably altered.
In addition to these, in 1781, this hymn as added with alterations, as "Hymn IV.," the Scottish *Trans. & Paraphs.* It opens Blest morning! Whose *first* dawning rays." ae author of this recast is unknown.

Bless'd with the presence of their od. *T. Cotterill.* [*Holy Communion.*] 1st b. in the *Uttoxeter Sel.* 1805, No. 31, in 6 of 4 l., and headed "For the Sacrament." was repeated in Cotterill's *Sel.* 1810, No. , and continued in subsequent editions till e 9th, 1820, when it was omitted. St. iv., The vile, the lost, He calls to them," is iii. of W. Cowper's hymn: "This is the st of heavenly wine," from the *Olney ymns*, 1779, Bk. ii., No. 53. The use of is hymn is not extensive, although found a few modern collections. It is curious at Cotterill gives it as "*Blest* with," &c., in s index, but "*Bless'd* with," &c., in the dy of the book. A cento from this hymn ginning, "In memory of the Saviour's ve," appeared in R. Whittingham's *Coll.*, t ed., Potton, 1835; from thence it passed to Lord Selborne's *Bk. of Praise*, 1862, tevenson's *Hys. for Ch. & Home*, 1873, and hers. It is composed of st. iii., v., and vi. of e above very slightly altered.

Blessed are the sons of God. *J. umphreys.* [*Christian Privileges.*] This is e first of six hymns added by J. Cennick to t. ii. of his *Sacred Hymns for the Use of eligious Societies*, Bristol, F. Farley, 1743, o. 72, p. 95. It is in 8 st. of 4 l., and is aded, "The Priviledges of God's Children." oncerning these six hymns J. Cennick says, These were done by Mr. Joseph Humphreys." Whitefield's *Coll.*, 1753, it was given as o. 14 in that part of the collection devoted "Hymns for Society, and Persons meeting Christian-Fellowship." As shortly after is date it fell out of use in its original form, d the text is somewhat difficult to find, we ve the same in full:—

Blessed are the Sons of God.
They are bought with Christ's own Blood,
They are ransomed from the Grave,
Life eternal they shall have.

God did love them in his Son,
Long before the World begun;
They the seal of this receive
When on Jesus they believe.

They are justified by Grace,
They enjoy a solid Peace;
All their Sins are wash'd away,
They shall stand in God's great Day.

They produce the Fruits of Grace,
In the Works of Righteousness!
They are harmless, meek, and mild,
Holy, humble, undefil'd.

"They are Lights upon the Earth,
Children of a heav'nly Birth;
Born of God, they hate all Sin,
God's pure Seed remains within.

"They have Fellowship with God,
Thro' the Mediator's Blood;
One with God, with Jesus one,
Glory is in them begun.

"Tho' they suffer much on Earth,
Strangers quite to this World's Mirth,
Yet they have an inward joy,
Pleasure which can never cloy.

"They alone are truly blest,
Heirs of God, joint Heirs with Christ;
With them number'd may I be,
Here and in Eternity!"

The Rev. R. Conyers pub. in his *Coll. of Ps. & Hys.*, 1st ed., 1767, as No. 84, the above hymn in a new form. Dealing with the hymn as an unbroken poem of 32 lines, he took the first 6 lines, added thereto the last lines of the hymn as altered by Whitefield ("With them," &c.) as a refrain, and constituted them as st. i.; the next 6 lines, with the same refrain as st. ii., and so on to the end, thus producing a hymn of 5 st. of 8 l. Toplady, in his *Ps. & Hys.*, 1776, No. 116, adopted Conyers's idea of using the last two lines of the hymn as a refrain, by adding them to Humphreys's st. i.–iv., vi., and v., in the order named, and thereby producing a hymn of 6 st. of 6 l. It is to this arrangement of the text that most modern editors both in G. Britain and America are indebted for their centos. Portions of the hymn in centos of varying lengths, are in extensive use. [J. J.]

Blessed are they whose hearts are pure. *H. Alford.* [*St. Bartholomew.*] In Alford's *Poems*, 1868, this hymn is dated 1844. It is not in his *Ps. & Hymns* of that year. It is found in T. M. Fallow's *Sel.*, 1847. In 1852 it was repeated in *The English Hymnal*, in 1867 in Alford's *Year of Praise*, and again in other collections. In the Cooke and Denton *Hymnal*, 1853, it appears in the Index as "Blessed," &c.; but in the body of the book, No. 175, it begins, "How bless'd are they," &c. In some hymnals, both in G. Britain and America, it is attributed to "J. Conder." [W. T. B.]

Blessed be Thy Name. *J. Montgomery.* [*Journeying.*] In the "M. MSS," this hymn is dated "January 13th, 1835," and is there stated to have been sent in MS. to several persons at different dates. In 1853 it was given in Montgomery's *Original Hymns*, No. 194, in 5 st. of 6 l. and headed, "Prayers on Pilgrimage.—'Lord, help me.' Matt. xv. 25." Adopted by several collections.

Blessed night, when first that plain. *H. Bonar.* [*Christmas.*] Pub. in his *Hys. of Faith & Hope*, 1st series, 1857, in 34 st. of 3 l., and headed, "The Shepherds' Plain." In the Irish *Church Hymnal*, 1873, two centos are given from this poem, (1) "Blessed night, when first that plain," and (2) "Mighty King of Righteousness"; and in Mrs. Brock's *Children's H. Bk.*, 1881, No. 72, a cento is given as "Blessed night, when *Bethlehem's* plain," with "Alleluia" as a refrain. No. 73, in the same *Coll.*, and in the same metre, "Hark, what music fills the sky," is attributed to Dr Bonar in error. It forms a good companion hymn to "Blessed night, when first that plain."

Blessed Redeemer, how divine. *I. Watts.* [*Divine Equity.*] A hymn on his sermon on St. Matt. vii. 12. It was pub. in an ed. after 1723, of his *Sermons on Various Subjects*, &c., 1721–3, in 6 st. of 4 l., and headed "The Universal law of Equity." In the older collections it is frequently found, especially the American, but in modern hymn-books it is seldom given, and then in an altered and abridged form.

Blessed Saviour, who hast taught me. *J. M. Neale.* [*Confirmation.*] Appeared in his *Hymns for the Young*, 1842 (new ed., 1860), in 6 st. of 8 l. In this form it is

seldom if ever used. An abbreviated and altered text, as "Holy Father, Thou hast taught me," is found in some collections for children. It is compiled from st. i., iv., and v. and vi.

Blessing, honour, thanks, and praise. *C. Wesley.* [*Burial.*] 1st pub. in *Hymns and Sacred Poems*, 1742, in 5 st. of 8 l., as one of a number of "Funeral Hymns." In 1780 it was embodied in the *Wes. H. Bk.*, No. 49, from whence it has passed into numerous collections in G. Britain and America. Orig. text in the *Wes. H. Bk.*, 1875, No. 50, and in *P. Works*, 1868–72, vol. ii. p. 188. In the *Hymnary*, 1872, a cento, with the same first line, was given as No. 508, in 4 st. and was repeated in the S. P. C. K. *Church Hymns*, 1871. It is thus composed: st. i., ii. from the above, slightly altered; st. iii., iv. from the hymn, "Hark! a voice divides the sky," which follows the above, in the *Hymns and Sacred Poems*, 1742, the *Wes. H. Bk.*, and in the *P. Works*, vol. ii. p. 189. These stanzas are also altered from the original.

Blest are the souls that [who] hear and know. *I. Watts.* [*Ps. lxxxix.*] Pt. iii. of his C. M. rendering of Ps. 89, in 3 st. of 4 l., which appeared in his *Psalms of David*, &c., 1719, with the heading "The Blessed Gospel." Whitefield included it in his *Coll.* in 1753, No. 72; and Toplady in his *Ps. & Hys.*, 1776, No. 32. It thus came into general use, and is still found in numerous collections in G. Britain and America.

Blest be the dear uniting love. *C. Wesley.* [*Parting.*] Pub. in *Hys. & Sac. Poems*, 1742, p. 159, in 8 st. of 4 l., and again *P. Works*, 1868–72, vol. ii. p. 221. It was given in the *Wes. H. Bk.*, 1780, No. 520, with alterations, and the omission of st. v. and vi. This form of the hymn is in the revised ed., 1875, No. 534, and in most collections of the Methodist body. From Whitefield's *Coll.*, 1753, to the present it has also been in use amongst various denominations in one form or another, ranging from 5 stanzas in *Whitefield* to 3 stanzas as in several American collections. This hymn has been ascribed to J. Cennick in error.

Blest be the Lord, our Strength and Shield. *Anne Steele.* [*Ps. cxliv.*] Given in her *Poems*, &c., 1760, vol. ii. p. 240, in 14 st. of 4 l. (2nd ed., 1780), and in D. Sedgwick's ed. of her *Hymns*, 1859, p. 200. In 1836 a cento therefrom, based on st. i., x., xiii., and xiv. (very much altered), was included in Hall's *Mitre H. Bk.* The same cento is given in the Islington *Ps. & Hys.* with the omission of st. iii. as in the *Mitre*.

Blest be [is] the tie that binds. *J. Fawcett.* [*Brotherly Love.*] Miller, in his *Singers and Songs of the Church*, 1869, p. 273, says:—

"This favourite hymn is said to have been written in 1772, to commemorate the determination of its author to remain with his attached people at Wainsgate. The farewell sermon was preached, the waggons were loaded, when love and tears prevailed, and Dr. Fawcett sacrificed the attractions of a London pulpit to the affection of his poor but devoted flock."

Three sources of information on the matter are, however, silent on the subject—his *Life and Letters*, 1818; his *Misc. Writings*, 1826; and his *Funeral Sermon*. Failing direct evidence, the most that can be said is that internal evidence in the hymn itself lends countenance to the statement that it was composed under the circumstances given above. Its *certain* history begins with its publication in Fawcett's *Hymns*, &c., 1782, No. 104, where it is given in 6 st. of 4 l. From an early date it has been in C. U., especially with the Nonconformists, and at the present time it is found in a greater number of collections in G. Britain and America than almost any other hymn by Fawcett. It is usually given as "Blest *is* the tie," &c., and in an abridged form. Orig. text in Spurgeon's *O. O. H. Bk.*, 1866, No. 892, and *Songs for the Sanctuary*, N. Y., 1865, No. 847. [J. J.]

Blest day of God, most calm, most bright. *J. Mason.* [*Sunday.*] 1st pub. in his *Songs of Praise*, 1683, as the second of two hymns entitled "A Song of Praise for the Lord's Day," in 6 st. of 8 l. and 1 st. of 4 l. Early in the present century centos from this "Song" of various lengths began to be introduced into the hymn-books of the Church of England, and later, into Nonconformists' hymnals also; but in scarcely a single instance do we find the same arrangement in any three collections. In modern hymn-books both in G. Britain and America, the same diversity prevails, no editor having yet succeeded in compiling a cento which others could approve and adopt. No collection can be trusted either for text or original sequence of lines. The full orig. text, however, is easily attainable in Sedgwick's reprint of the *S. of Praise*, 1859. The opening line sometimes reads:—"Blest day of God, *how* calm, *how* bright," as in Mrs. Brock's *Children's H. Bk.*, 1881, No. 40, but the use of this form of the text is limited. Taking the centos together, their use is extensive. [J. J.]

Blest hour when mortal man retires. *T. Raffles.* [*Hour of Prayer.*] Printed in the *Amulet* for 1829, pp. 304–5, in 6 st. of 4 l. One of the first to adapt it to congregational use was the Rev. J. Bickersteth, who included 4 stanzas in his *Ps. and Hys.*, 1832, as No. 242. Its modern use in any form in G. Britain is almost unknown, but in America it is one of the most popular of Dr. Raffles's hymns, and is given in many of the leading collections. The full text is No. 883 in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872. Dr. Hatfield dates the hymn 1828, probably because contributions to the *Amulet* of 1829 would be sent to the editor in 1828.

Blest is the faith, divine and strong. *F. W. Faber.* [*The Christian Life.*] Appeared in his *Oratory Hymns*, 1854, in 6 st. of 4 l., and the chorus, "O Sion's songs are sweet to sing." In the 1855 ed. of the Cooke & Denton *Hymnal*, it was given with alterations to adapt it for use in the Church of England. In this form it is in a limited number of collections, the original being retained in the Roman Catholic hymnals.

Blest is the man, for ever bless'd. *I. Watts.* [*Ps. xxxii.*] His L. M. rendering of Ps. xxxii., pub. in his *Psalms of David*, &c., 1719, in 4 st. of 4 l. Dr. Watts's note there-

upon explains the liberty taken with the Psalm as follows:—

"These two first verses of this Psalm being cited by the Apostle in the 4th chapter of Romans, to shew the freedom of our pardon and justification by grace without works, I have, in this version of it, enlarged the sense, by mention of the Blood of Christ, and faith and Repentance; and because the Psalmist adds. *A spirit in which is no guile*, I have inserted that sincere obedience, which is scriptural evidence of our faith and justification."

As a hymn in C. U. in G. Britain it has almost died out; but in America it still survives in a few collections.

Blest is the man, supremely blest. *C. Wesley.* [*Ps. xxxii.*] 1st pub. in the Wesley *Psalms & Hymns*, 1743, as a version of Ps. xxxii. in 9 st. of 8 l. In 1875 it was rearranged and included in the revised ed. of the *Wes. H. Bk.* as hymn 561 in two parts, Pt. ii. being, "Thou art my hiding place, In Thee" (*P. Works*, 1868–72, vol. viii. p. 65).

Blest is the man who feels. *W. H. Bathurst.* [*Ps. xciv.*] Appeared in his *Ps. and Hys.*, 1831, in 4 st. of 6 l., and begins with the 12th verse of the Psalm. By whom the effort was made to add thereto the former part of the Psalm, we cannot say; but the result is the following paraphrase:—"O Lord, with vengeance clad," found in the *Wes. H. Bk.*, 1875, No. 602, in which st. i. is almost entirely new, and the rest is from this hymn.

Blest is the man whose bowels move. *I. Watts.* [*Ps. xli.*] This L. M. version of Ps. xlii., st. 1–3, which was pub. in his *Psalms of David*, &c., 1719, in 4 st. of 4 l., appears in some collections as "Blest is the man whose *mercies* move;" and in others, "Blest is the man whose *heart doth* move," the object being to get rid of the, to some, objectionable expression in the first line. These changes are adopted both in G. Britain and in America.

Blest is the man whose heart expands. *J. Straphan.* [*For Sunday Schools.*] 1st pub. in Rippon's *Sel.*, 1787, No. 523, in 6 st. of 4 l. The form in which it usually appears in 4 stanzas was included by Cotterill in his *Sel.*, 1819, No. 248, where it is appointed to be sung "At a Sermon for Charity Schools." A cento from this hymn, "Blest work, the youthful mind to win," is composed of st. v., iv., iii., and vi. considerably altered. It is found in this form in Baldwin's Preston *Sel. of Ps. & Hys.*, 1831, No. 21, and has been frequently repeated in later collections. A second cento, beginning with an alteration of st. iii., as "Blest is the work in wisdom's ways," has also come into use. In these varying forms this hymn has attained to an extensive circulation.

Blest Jesus, Source of grace divine. *P. Doddridge.* [*The Water of Life.*] This hymn is No. 88 in the D. MSS., where it is undated. In J. Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 221, it is given in 4 st. of 4 l., with a text slightly differing from the D. MSS. It is also in J. D. Humphreys's ed. of the same, 1839. Its most popular form is that given to it early in the century in some American Unitarian collections:—"Blest *Spirit*, Source of grace divine." In this form it is in the Unitarian *Hy.* [*and T.*] *Bk.*, Boston, 1868, and other hymnals.

Blest Saviour, when the fearful storms. [*Lent.*] This appeared under the signature of "M. H. W.," in Emma Parr's *Thoughts of Peace*, Lond., 1839, in 3 st. of 8 l. In 1863 it was included in *Kennedy*, as No. 427, in the slightly altered form of "*O* Saviour, when the fearful storms."

Blest season when our risen Lord. [*Whitsuntide.*] This hymn is No. 59 of J. H. Stewart's *Sel. of Ps. & Hys. for the Use of Percy Chapel*, Lond., 1813, in 5 st. of 4 l., where it is appointed for Monday in Whitsun-week. In common with all the hymns in the collection it is unsigned. In 1829 Josiah Pratt included st. i., ii., and iv., with slight alterations, in his *Ps. and Hys.*, No. 66. This was repeated in some American collections, and is known to modern hymnals as "Blest day when our ascended Lord," as in the *Songs for the Sanctuary*, N. Y., 1865, No. 412. [W. T. B.]

Blest truth, my soul and Christ are one. *J. Irons.* [*Final Perseverance.*] 1st pub. in the 3rd ed. of his *Zion's Hymns*, 1825, p. 173, in 5 st. of 4 l. In the later editions of that work he altered the opening line to:—"Blest truth, *the Church* and Christ are one." In this form, with slight alterations, it is given in Snepp's *S. of G. & G.*, 1872, No 419, and one or two collections besides.

Blest voice of love! O Word Divine. *W. J. Irons.* [*Confirmation.*] Written at Brompton on the occasion of the confirmation of one of the writer's children, and pub. in *Hymns for the Christian Seasons*, Gainsburgh, 1st ed., 1854, No. 184, in 4 st. of 6 l. In 1861 it was also given in Dr. Irons's *App.* to the *Brompton Metrical Psalter*; his *Hymns*, 1866; and in a revised form in his *Ps. & Hys.* 1873. In Thring's *Coll.*, 1882, the revised text of 1873 is adopted.

Blew, William John, M.A., s. of William Blew, b. April 13, 1808, and educated at Great Ealing School, and Wadham Coll., Oxford, where he graduated B.A. in 1830, and M.A., 1832. On taking Holy Orders, Mr. Blew was Curate of Nuthurst and Cocking, and St. Anne's, Westminster, and for a time Incumbent of St. John's next Gravesend. Besides *trs.* from Homer (*Iliad*, bks. i., ii., &c.) and Æschylus (*Agamemnon the King*), and works on the Book of Common Prayer, including a paraphrase on a *tr.* of the same in Latin, he edited the *Breviarium Aberdonense*, 1854; and pub. a pamphlet on *Hymns and Hymn Books*, 1858; and (with Dr. H. J. Gauntlett) *The Church Hymn and Tune Book*, 1852, 2nd ed., 1855. The hymns in this last work are chiefly translations by Mr. Blew of Latin hymns. They were written from 1845 to 1852, and printed on fly-sheets for the use of his congregation. Many of these *trs.* have come into C. U. The following original hymns were also contributed by him to the same work:—

1. Christ in the Father's glory bright. *Morning.*
2. God's ark is in the field. *Evening.* The second stanza of this hymn is from Bp. Cosin's *Hours*, in his *Coll. of Private Devotions*, 1627.
3. Hark, through the dewy morning. *Morning.*
4. Lord of the golden day. *Evening.*
5. O Lord, Thy wing outspread. *Whitsuntide.*
6. O Thou, Who on Thy sainted quire. *Whitsuntide.*
7. Sleeper, awake, arise. *Epiphany.*
8. Sweet Babe, that wrapt in twilight. *Epiphany.*

9. Ye crowned kings, approach ye. *Epiphany.* This is written to the tune, "Adeste fideles," and might easily be mistaken as a free *tr.* of the "Adeste."

Mr. Blew has also translated *The Altar Service of the Church of England, in the year* 1548, into English. His *trs.* are terse, vigorous, musical, and of great merit. They have been strangely overlooked by the compilers of recent hymn-books. He d. Dec. 27, 1894. [J. J.]

Blick aus diesem Erdenthale. *Albert Knapp.* [*Ascension.*] Written 1851, and included in his *Herbstblüthen*, Stuttgart, 1859, p. 152, in 8 st. of 8 l., repeated in his *Ev. L. S.*, 1865, No. 657. It has been *tr.* as:—

Looking from this vale of sadness. A good but free *tr.* by Miss Burlingham in the *British Herald*, Sept. 1865, p. 142, and repeated, as No. 377, in Reid's *Praise Bk.*, 1872. Stanzas vii., viii., beginning "Prince of Peace! how rich our treasure!" also form No. 303 in the Eng. Presb. *Ps. & Hys.*, 1867. [J. M.]

Bliss, Philip, b. at Clearfield County, Pennsylvania, July 9, 1838. In 1864 he went to Chicago in the employ of Dr. George F. Root, the musician, where he was engaged in conducting musical Institutes, and in composing Sunday School melodies. Originally a Methodist, he became, about 1871, a choirman of the First Congregational Church, Chicago, and the Superintendent of its Sunday Schools. In 1874 he joined D. W. Whittle in evangelical work. To this cause he gave (although a poor man) the royalty of his *Gospel Songs*, which was worth some thirty thousand dollars. His death was sudden. It occurred in the railway disaster at Ashtabula, Ohio, Dec. 30, 1876. He had escaped from the car, but lost his life in trying to save his wife. His hymns are numerous. Some of his verses have obtained wide popularity in most English-speaking countries. The more widely known, and specially those which are found in collections in use in G. Britain, are in the following American works:—

i. *The Prize*, 1870.

1. **I should like to die.** *Death anticipated.* This is one of his earliest compositions, and is unworthy of the position it holds.

2. **Through the valley of the shadow I must go.** *Death anticipated.*

3. **Whosoever heareth, shout, shout the sound.** *Jesus the Way.* Written during the winter of 1869–70 after hearing Mr. H. Moorhouse (from England) preach on St. John iii. 16.

ii. *The Charm*, 1871.

4. **Almost persuaded now to believe.** *Procrastination.* This was suggested by the following passage in a sermon by the Rev. Mr. Brundage, Bliss being present at its delivery:—"He who is almost persuaded is almost saved, but to be almost saved is to be entirely lost."

5. **Ho! my comrades! see the signal.** *Faithfulness.*

6. **O! Jerusalem, the golden city, bright, &c.** *Heaven.*

7. **On what Foundation do [did] you build?** *Christ the Foundation.*

iii. *The Song Tree*, 1872.

8. **Light in the darkness, sailor, day is at hand.** *Safety.* This hymn, "The Life-Boat," has attained to great popularity. The incident upon which it is based, that of the rescue of a ship's crew by a life-boat, is given in detail by Mr. Sankey in his *Sacred Songs*, &c., No. 99 (large ed.). It is sometimes known by its refrain, "Pull for the shore," &c.

iv. *The Joy*, 1873.

9. **In me ye may have peace.** *Peace.*

10. **To die is gain.** *Death anticipated.*

v. *Sunshine*, 1873.

11. **Down life's dark vale we wander.** *Death anticipated.*

12. **More holiness give me.** *For Holiness.*

13. **Only an armour-bearer.** *Soldiers of the Cross.*

14. **Standing by a purpose true.** *Faithfulness.*

15. **This loving Saviour stands patiently.** *Invitation.*

vi. *Gospel Songs*, 1874.

16. **A long time I wandered.** *Peace and Joy.*

17. **Brightly beams our Father's mercy.** *Mercy.*

18. **Come, brethren, as we march along.** *Praise.*

19. **Free from the law, O happy condition.** *Redemption.*

20. **Have you on the Lord believed?** *Fulness of Grace.* This hymn arose out of the following circumstances:—"A vast fortune was left in the hands of a minister for one of his poor parishioners. Fearing that it might be squandered if suddenly bestowed upon him, the wise minister sent him a little at a time, with a note saying, '*This is thine; use it wisely; there is more to follow.*' Hence also the refrain 'More to follow,' by which the hymn is known."

21. **How much owest thou?** *Divine Claims.*

22. **I know not the hour when my Lord will come.** *Death anticipated.* Suggested by reading the book, *The Gates Ajar.*

23. **See the gentle Shepherd standing.** *The Good Shepherd.*

24. **Though the way be sometimes dreary.** *Divine Leading.*

25. **Will you meet me at the fountain?** *Fountain of Living Water.* The incident out of which this hymn arose is thus stated in *The Christian*, No. 365, "At the Industrial Exposition at Chicago it was an every-day appointment to meet at the Central Fountain. Mr. P. P. Bliss, whose mind seemed always set on things above, caught up the words, and wrote this hymn, 'Meet me at the Fountain.'"

vii. *Gospel Hymns, No.* 1, 1875.

26. **One offer of salvation.** *The Name of Jesus.*

27. **Wandering afar from the dwellings of men.** *The Lepers.*

viii. *The International Lessons Monthly*, 1875.

28. **Weary gleaner, whence comest thou?** *Duty.*

29. **The whole world was lost in the darkness of Sin.** *Light of the world.*

30. **Man of sorrows! what a name.** *Redemption.*

31. **The Spirit, O sinner, in mercy doth move.** *Holy Spirit.*

ix. *Gospel Hymns, No.* 2, 1876.

32. **At the feet of Jesus.** *The good choice.*

33. **Come, sing the Gospel's joyful sound.** *Salvation.*

34. **Cut it down, cut it down.** *Justice and Mercy.*

35. **Do you see the Hebrew captive?** *Prayer.*

36. **Hallelujah, He is risen.** *Easter.* Written in the spring of 1876 and first sung by Bliss on Easter afternoon, 1876, in the Court House Square, Augusta, Georgia, to 5000 people.

37. **In Zion's rock abiding.** *Safety.*

38. **Repeat the story o'er and o'er.** *Grace and Peace.*

39. **Tenderly the Shepherd.** *The Good Shepherd.*

x. *Gospel Hymns, No.* 3, 1878.

40. **Hear ye the glad good news from heaven.** *Faith and Salvation.*

41. **I will sing of my Redeemer.** *Praise.*

xi. *Gospel Hymns, No.* 4, 1881.

42. **'Tis known on earth and heaven too.** *More about Jesus.*

xii. *Various.*

43. **Sing over again to me.** *Words of Life.* This appeared in a paper entitled *Words of Life*, 1874. The following are undated:—

44. **March to the battle-field.** *Duty and Victory.*

45. **There is sin in the camp.** *Hinderances.*

46. **'Tis the promise of God.** *Praise.*

47. **While the silvery moon-beams fall.** *New Birth.*

48. **God is always near me.** *Omnipresence.*

Two hymns, "I am so glad that our Father in heaven," and "Sowing the seed by the daylight [dawnlight] fair," (sometimes given as "Sowing *our* seed *in the morning* fair") are usually attributed to Mr. Bliss. In his *Gospel Songs*, Cincinnati, 1874, however, he lays claim to the music only. Mr. Sankey attributes this last to "E. A. Oakey." With the exception of No. 48, these hymns are given in Mr. Sankey's *Sacred Songs & Solos*, Pts. i. and ii. Their popularity is far beyond their literary merits, and is mainly due to the simple melodies to which they are wedded. As a writer of hymns of this class Mr. Bliss is second only to Mrs. Van Alstyne. Many anecdotes concerning hymns of this class are given in *American Evangelists; an Account of their work in England and America, by the Rev. Elias Nason*, Boston, U.S., Lathrop & Co., 1877.

Mr. Bliss is usually known as "P. P. Bliss." This is found on the title-pages of his collections. On his own authority, however, we are enabled to say that his name originally stood thus: "*Philipp Bliss.*" Early in life he separated the final *p* from his christian name, constituted it a capital P, and thus produced "P. P. Bliss." (For this article we are mainly indebted to Professor F. M. Bird, and Mr. H. P. Main.) [J. J.]

Blomfield, Charles James, D.D., was b. at Bury St. Edmunds, 1786, and graduated at Trinity College, Cambridge. On taking Holy Orders he held positions of importance in the Church, including the Rectory of St. Botolph, Bishopsgate, London; the Bishopric of Chester, 1824; and the Bishopric of London, 1828. He d. in 1857. It was under his patronage that Hall pub. his *Mitre H. Bk.*, in 1836, and to it he contributed two hymns for school anniversaries:—

1. In hymns of joy your voices raise.
2. O Thou, Who from the infant's tongue.

These hymns are unknown to modern collections [H. MSS.]

Blow ye the trumpet, blow. *C. Wesley.* [*Year of Jubilee, or the New Year.*] This is No. iii. of his seven *Hymns for New Year's Day*, 1750, in 6 st. of 6 l. It is based upon Lev. xxv. In 1772, and again in 1774, R. Conyers included st. i., iii., iv. and vi. in his *Coll.* This arrangement, however, gave way to one by A. M. Toplady which appeared in his *Ps. & Hys.*, 1776, No. 318, where st. ii. is given as vi., st. iv. as v., and a slight but significant alteration is introduced in st. iii. Originally lines 1-2 read:—

Extol the Lamb of God,
The all-atoning Lamb.

This was changed to:—

Extol the Lamb of God,
The *sin*-atoning Lamb.

The heated controversy between the Wesleys and Toplady on the questions, vital to them, of Arminianism and Calvinism gave point and meaning to this change. From Toplady's *Ps. & Hys.*, the text and arrangement of stanzas were taken by other compilers until the hymn acquired universal reputation as his composition. In 1830, it was included with three alterations in the *Supp.* to the *Wes. H. Bk.*, No. 645, and the error of authorship was rectified. In the revised ed. of the *Wes. H. Bk.*, 1875, two of the alterations are repeated: st. iv., l. 3, "*blest*," for "bless'd"; and st. v., "*Receive* it," for "Shall have it," &c. In varying forms, sometimes, as in *Toplady*, then as in the *Wes. H. Bk.*, and again in some other shape, this hymn is in very extensive use in all English-speaking countries. Orig. text in *P. Works*, 1868–72, vol. vi. p. 12. [J. J.]

Blunt, Abel Gerald Wilson, M.A., some time Travelling Fellow of Cambridge University, was born in 1827, and graduated at Pembroke College, Cambridge, B.A., 1850; M.A., 1860. Taking Holy Orders in 1851, he was from 1856 to 1860 Incumbent of Crew Green, Cheshire. In 1860 he was preferred to the Rectory of St. Luke's, Chelsea. Mr. Blunt's hymns, written for festival occasions at St. Luke's, are:—

1. **Evening comes, may we, O Lord.** *Evening.*
2. **From meadows bright with blossom.** *Flower Services.* This is dated June, 1882.
3. **Here, Lord, we offer Thee all that is fairest.** *Flower Services.* This is the best known and most popular of Mr. Blunt's hymns. From its composition in 1879, when it was first sung at the Flower Service at St. Luke's, it has attracted attention until it is deemed essential to the completeness of most collections of importance.
4. **Here, on this our festal day.** *St. Luke.* Written in 1882 for St. Luke's, Chelsea. All these hymns are printed in a small *Supplement* in use at St. Luke's.

Boardman, Sarah B. [Judson, S. B.]

Bode, John Ernest, M.A., s. of Mr. William Bode, late of the General Post Office, b. 1816, and educated at Eton, the Charter House, and at Christ Church, Oxford, graduating B.A. 1837, and M.A. in due course. Taking Holy Orders in 1841, he became Rector of Westwell, Oxfordshire, 1847; and then of Castle Camps, Cambridgeshire, 1860. He was also for a time Tutor of his College, and Classical Examiner. His Bampton Lectures were delivered in 1855. He d. at Castle Camps, Oct. 6, 1874. In addition to his *Bampton Lectures*, and *Ballads from Herodotus*, he pub. *Hymns from the Gospel of the Day for each Sunday and Festivals of our Lord*, 1860; and *Short Occasional Poems*, Lond., Longmans, 1858. In addition to his well-known hymn, "O Jesu, I have promised" (q. v.), the following from his *Hys. from the Gospel* are also in C. U.:—

1. God of heaven, enthroned in might. *H. Trinity.*
2. Spirit of Truth, indwelling Light. *Whitsuntide.*

Boden, James, was b. April 13, 1757, in the house at Chester long occupied by Matthew Henry, and educated for the Congregational Ministry at Homerton College. In 1784 he became the pastor of the Independent Chapel, Hanley; and, in 1796, of the Queen's Street Chapel, Sheffield. This last charge he held for nearly 43 years. He died at Chesterfield, June 4, 1841. In 1801 he assisted Dr. Williams, of the Masborough Theological College, near Sheffield, in compiling *A Coll. of above Six Hundred Hymns designed as a New Supp. to Dr. Watts's Ps. & Hys., &c.*, Doncaster, 1801. This collection is known as *Williams and Boden*, and to it is traced the anonymous modern version of "Jerusalem, my happy home" (q. v.). To this collection Boden contributed, under the signature "Boden," the following hymns:—

1. Bright source of everlasting love. *Charity Sermon.*
2. Come, all ye saints of God. *Passiontide.*
3. Come death, released from dread. *Death.*
4. Our great High Priest we sing. *Christ the H. Priest.*
5. Shall sin, that cruel foe? *Lent.*
6. Triumphant sing ye favoured [ransom'd] saints. *Jesus, all in all.*

7. We come, dear Jesus, to Thy throne. *Prayer Meeting.*

Of these hymns, No. 1 appeared in the *Evangelical Mag.* Aug., 1798. Most of them are still in C. U., but chiefly in America. They are of no special merit.

In the *Gospel Mag.*, 1777, there are a few hymns under the signature "J——s B——n, Chester." Of these, one only (8), "Ye dying sons of men" (*Invitation*), was given in the Williams and Boden *Coll.*, and then, not with the full signature of "*Boden,*" but as by "B——." On this evidence mainly the hymn has been ascribed to James Boden. It appeared in the *Gospel Mag.* twice in 1777, in Feb. and in Aug. It may be by our author; but seeing that it alone of the eight hymns above noted is signed "*B——,*" and was given in the *Gospel Mag.* in 1777, and that the rest are signed "*Boden,*" and did not appear in the *Gospel Mag.* in 1777, or in any other year, we regard the evidence as somewhat inconclusive. It has been suggested that possibly the "J——s B——n, Chester," was his father. The signatures appended to the hymns in the 1st ed. of *Williams & Boden*, 1801, were omitted from the 2nd ed., 1803, and portions of the Preface were rewritten. [J. J.]

Body, George, D.D., born in 1840, and educated at St. John's College, Cambridge, where he graduated B.A. 1862, M.A. 1876. On taking Holy Orders he was successively Curate of St. James's, Wednesbury, 1863–65; Sedgley, 1865–67; Curate in charge of Christ Church, Wolverhampton, 1867–70; Rector of Kirkby-Misperton, 1870–84; and Canon of Durham, and Missioner of the Diocese, 1883. He was also Proctor for the Archdeaconry of Cleveland, 1880–1885; and received an Hon. D.D. from Durham University in 1885. His publications include *Life of Justification; Life of Temptation*, &c. In 1874 he revised and added a Preface to the Rev. E. Husband's *Mission Hymnal;* and in 1885 he did the same for *The Durham Mission H. Bk.* In these *Hymnals* appeared his:—

1. Father, Who dost Thy children feed. *Holy Communion.*
2. Jesus, speak to me in love. *Prayer for Peace.*

Βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν. *St. Andrew of Crete.* This is known in the Greek Church as the Κανὼν ὁ μέγας—the Great Canon of Mid-Lent week. It was written probably about the end of the eighth century. Dr. Neale sums up its peculiarities and excellences thus:—

"It is a collection of Scriptural examples, turned to the purpose of penitential confession. It is impossible to deny the beauty of many stanzas, and the ingenuity of some tropological applications. But the immense length of the Canon, for it exceeds three hundred stanzas, and its necessary tautology, must render it wearisome, unless devotionally used under the peculiar circumstances for which it is appointed."—*Hymns of the E. C.*, 1862, p. 24.

The complete Canon is found in the *Triodion* of the Greek Church, and a selection is in the *Anth. Graec. Carm.* p. 199, and in *Daniel*, iii. pp. 52–4. Dr. Neale's *tr.* in his *Hys. of the Eastern Church*, 1862, p. 24, begins with *Daniel's* second stanza, Πόθεν ἄρξομαι θρηνεῖν, which he renders, "Whence shall my tears begin?" and consists of 10 st. of 6 l. It is taken from the earlier portion of the Canon. In 1871–2, st. i., ii., vii., viii., and x. appeared in an altered form in the *Hymnary*, No. 218; also, in 1871, st. i., iv., vii., viii., and x. in *Church Hymns*, No. 112, and other arrangements in later collections, sometimes as, "Whence shall *our* tears begin?" [See **Greek Hymnody**, § XVII., 1.] The whole Canon is given in a prose *tr.* in *The Orthodox Catholic Review*, 1875, vol. iv. pp 35–72. [J. J.]

Bogatzky, Carl Heinrich von. He was b. Sept. 7, 1690, on his father's estate of Jankowe, near Militsch, in Silesia. His father, J. A. v. Bogatzky, was descended from a noble Hungarian family, and entering the Austrian service attained the rank of Lieutenant-Colonel. Bogatzky's early education was picked up at various places as family arrangements permitted. He was for some time page at the Ducal Court of Weissenfels. From Weissenfels his father removed him to Breslau, to prepare for entering the army. During a long illness at Breslau he became convinced that God had other work for him to do. Receiving an offer of assistance from Count Heinrich XXIV., of Reuss-Köstriz, towards the expenses of an University course, he entered the University of Jena in 1713; but removed at Easter, 1715, to the University of Halle, still as a student of law. Before Christmas he received notice that his mother had died in Silesia, and that he must return. During the week that elapsed before setting out, while attending divine service, he received what he regarded as his first true views of Justification by Faith. Disowned by his father for objecting to enter the army, he returned from Silesia to Halle and enrolled himself, at Easter, 1716, as a student of theology. At Halle he began for his own edification his best known work, *The Golden Treasury*, 1st pub. at Breslau in 1718. During 1718 his health failed, and his voice became so seriously affected that he was unable to take any parochial charge. From thenceforth he devoted himself to religious authorship, and speaking in private gatherings. He left Silesia in 1740, and for five years resided at Saalfeld, where he wrote many works, including that on *True Conversion*, 1741. In 1746 he removed to Halle, where G. A. Francke gave him a free room in the orphanage. The rest of his life was spent mainly in that town. The most important of his publications at this time was his *Meditations and Prayers on the New Testament*, 7 vols., 1755–61. He d. at Halle, June 15, 1774. (*Koch*, iv. 468–478; *Allg. Deutsche Biog.*, iii. 37–39; *Autobiography tr.* by Samuel Jackson, Lond., 1856—the second dating his death, possibly through a misprint, as at Glaucha, near Halle, 1754).

Bogatzky seems to have begun hymn-writing about 1718, and in all composed 411 hymns, some of which appeared in part, in his devotional works, 3 in the *Cöthnische Lieder*, 1733–36, 6 in the *Wernigerode G. B.*, 1735, and in a collected form at Halle, 1750, as *Die Uebung der Gottseligkeit in allerley Geistlichen Liedern*, with 362 hymns (2nd ed. Halle, 1755, with 396; 3rd ed., 1771, with 411, reprinted unaltered at Berlin, 1844). With this the Dowager Queen of Denmark was so much pleased that, as the 1st ed. was in very small type, she offered to contribute to an ed. in larger type, and when that was issued in 1750 (with 376 hymns), bought 300 copies, all of which she distributed.

His hymns have little poetic fire or glow of imagination; but in his better productions there is stimulating zeal, warmth of religious feeling, and simplicity of religious faith, linking him rather with the earlier Halle School, than with the spiritual sensuousness of some of his fellow-contributors to the *Cöthnische Lieder*.

(1) The hymns by him in English C. U. are:

i. **Wach auf du Geist der ersten Zeugen.** [*Missions.*] 1st pub. 1750, as above, No. 133, in 14 st. of 6 l., entitled, "For faithful labourers in the Harvest of the Lord, for the blessed spread of the Word to all the world." Included in the *Berlin G. L. S.*, ed. 1863, No. 1383. *Tr.* as:—

Awake, Thou Spirit, Who of old. A good *tr.* of st. i.-iii., v.-viii. by Miss Winkworth, in her *Lyra Ger.*, 1st series, 1855, p. 41, and thence, omitting st. ii., altered in metre, and beginning, "Awake, Thou Spirit, Who didst fire," as No. 290 in the Pennsylvania Luth. *Ch. Bk.*, 1868. In Miss Winkworth's *C. B. for England*, 1863, No. 87, it is altered in metre to "Wake, Spirit, Who in times now olden," st. vii. being omitted, and this form is No. 190 in the Ohio *Luth. Hymnal*, 1880.

Another *tr.* is "O spirit of the early martyrs, wake," in the *British Herald*, Oct. 1865, p. 151. Not in C. U.

ii. Ich bin erlöst durch meines Mittler's Blut. [*Passiontide.*] 1750, as above, No. 330, in 10 st. of 9 l., entitled, "The believer's consolation in death." J. C. Wagner in his *Neues Hildburghäusisches G. B.*, 1807 (1808, No. 231), included a greatly altered form beginning, "Ich bin erlöst! Es floss des Mittler's Blut." The text *tr.* is that in Knapp's *Ev. L. S.*, 1837, No. 503, based on st. i., iii., v.–vii. of the original. The only *tr.* in C. U. is:—

I am redeem'd! the purchase of that blood, from *Knapp*, by Dr. H. Mills in his *Horae Ger.*, 1845 (1856, p. 64); repeated, omitting st. ii., as No. 125 in Stryker's *Christian Chorals*, 1885.

(2) Hymns not in English C. U.:—

iii. Du Hüter Israel. [*Morning.*] 1750, as above, No. 7, in 15 st. *Tr.* as "Guardian of Israel, Thou," by H. J. Buckoll, 1842, p. 53.

iv. Einer bliebt König, wenn alles erlieget. [*Christ as King.*] 1st in the large type ed., 1750, No. 367, in 10 st. *Tr.* as "One reigneth still, though all else may be failing," by Miss Burlingham, in the *British Herald*, Dec. 1865, p. 185, and repeated, as No. 394, in Reid's *Praise Bk.*, 1872.

v. Heut ist dein Tag vorhanden. [*Sunday Morning.*] 1750, as above, No. 106, in 5 st. *Tr.* as "This is Thy day so glorious," by H. J. Buckoll, 1842, p. 8.

vi. Hirt und Hüter deiner Schaafe. [*Spiritual Watchfulness.*] 1750, as above, No. 279, in 16 st. *Tr.* as "Great Shepherd of the sheep, No longer," in S. Jackson's *tr.* of Bogatzky's *Life*, 1856, p. 187.

vii. Jehovah, hoher Gott von Macht und Stärke. [*The Almighty God.*] At Schreibersdorf in the Riesengebirge in 1720, standing on an eminence, he viewed the distant mountains which at first he thought were clouds, and deeply impressed by the majesty, glory, and omnipotence of God, he wrote this hymn after returning to the house (*Life*, 1856, p. 51). Included, as No. 558, in the *Sammlung Geist- und lieblicher Lieder*, Leipzig and Görlitz, 1725, and repeated, 1750, as above, No. 268, in 12 st. *Tr.* as "Jehovah, God of boundless strength and might," by Miss Winkworth, 1869, p. 274.

viii. O stilles Lamm, du hast für mich gelitten. [*Cross and Consolation.*] 1750, as above, No. 305, in 7 st. *Tr.* as "O silent Lamb! for me Thou hast endured," by Mrs. Findlater, in *H. L. L.*, 1858 (p. 64, 1884, p. 122).

[J. M.]

Bohemian Brethren's Hymnody.

In the following article it is proposed to give, I. An outline of the history of the Brethren up to A.D. 1621; II. An account of their Bohemian and German hymn-books; and III. Tables showing the extent to which German hymns are derived from the Bohemian.

I. *History of the Brethren to* 1621.

The history of the Bohemian Brethren seems at first sight to be out of place in an article on the Bohemian Brethren's Hymnology. The hymnody, however, together with the personal histories of the writers of their hymns and the compilers of their hymn-books, are so interwoven with the general history of the body, that the former can only be made clear with the aid of the latter. Thus has arisen the necessity for the resumé which we now present. Especially at its commencement, this history is enveloped in a certain cloudiness, which we, with the facts now at command, are unable to pierce. The best results attainable we now give, but more as a summary than in detail.

§ i. *Introduction.*—1. Through the Compact [Holy Communion in both kinds, and liberty of preaching] granted by the Council of Basel, 1431, the Roman Catholics had attained their desired ends, for one section of the Hussites, confiding in the promises of the Church, had accepted that concession; the other, better acquainted with the tactics of the holy Fathers, had rejected it. Thus the schism between the two parties was completed; and the Roman Catholics could complacently look on at the mutual extermination of the Hussites.

2. After the battle of Lipan, 1434, the Taborites had ceased to exist as a political party; but the numerous and divergent religious doctrines, and tendencies comprehended under the name of the Taborites, did not cease, for numerous priests wandered through the land, and employed themselves in spreading strange doctrines, the result of which was that new sects sprang up on every hand. The best elements of this religious movement united themselves into small, free, congregations, the members of which remained within the pale of the Church, although having but little real connection with it, and grouped themselves around some one more considerable man from their midst, and acknowledged him as their leader.

§ ii. *First Period of the Unity.*—1. One of these congregations, or brotherhoods, existed at Chelčic, a village near Wodnan, learning and putting in practice the theories of a certain Peter, named Chelčický, after his residence. Without the advantages of a theological, or even classical training; having but an insufficient knowledge of the Latin language; a simple layman, and, perhaps, small landowner; "he watched, with a keen eye, the events that were passing around him; investigated, with an independent mind, and a fearless criticism, the great questions of his age; acknowledged no authority but the Bible; and displayed an originality of thought, and power of diction, that made him, in spite of the obscureness of his position, a master among the learned, and a teacher among the unlettered."

2. At the head of another congregation at Prague, stood Gregory, who, in his turn, was a follower of Rokycana. The latter, however, being a Reformer only so far as was convenient for his own purposes, sent Gregory and his "Brethren" to Peter, when urged by them to go further. At last, in order to get rid of them, Rokycana, in 1457, induced King George to assign the domain of Senftenberg as a settlement to Gregory and his friends, and these were most likely joined by the Brethren from Chelčic. Senftenberg, lying in the midst of lonely hills to the south of the Erlitz mountains, was but scantily peopled, and still suffering from the devastations of the Hussite war. Kunwald, a small village on this barony, was designated as the place for the settlement. In the following years they organised their community, chose some Elders as its leading representatives, drew up certain principles of doctrine and practice, and chose as their name *Fratres Legis Christi*. The persecutions raised against them by King George (who feared a new organization of the Taborites) caused the Brethren to wander through Bohemia, where they became acquainted with similar small congregations, and increased in numbers to such an extent that they resolved on an entire separation from the Utraquist Church.

3. In the year 1467, the Elders convoked delegates of all congregations connected with them to a synod held at Lhotka, a hamlet, or rather farm, near Reichenau. The assembled deputies, about 60 (besides some "German Waldenses"), from nearly all parts of Bohemia and Moravia, resolved first on their final separation from the Church. They then chose, by lot, three from their number, as bishops; viz., Matthias, Thomas, and Elias, who were then consecrated by prayer and the laying on of hands, by a Waldensian and by a Roman Catholic priest. But either at the same synod, or at any rate within the year 1467, scruples seem to have entered the minds of some of the Brethren as to whether such consecration would suffice. They therefore sent the Roman Catholic priest who had assisted in the consecration (Michael Bradacius), with a companion (whose name is unknown), to the Waldensian bishop Stefan (who lived in Austria, and was later burned at Vienna), in order to beg of him the episcopal consecration. Michael, having been consecrated a bishop by Stefan, on his return first

ordained the three originally chosen (Matthias, Thomas, and Elias) to the priesthood, and then consecrated them as bishops. Shortly after, he laid down, not only his episcopate received *ad hoc*, but also his Roman priesthood, and was newly ordained to the priesthood by one of the three new bishops whom he himself had consecrated. In this peculiar manner, so far as we can trace the history of the proceedings, the first consecration of bishops among the Brethren was effected.

4. The first tendency of the Brethren was plainly antagonistic to the course of this world. Their refusal to take the oath, and to join the military service; their contempt of learning; their refusal to permit their members to hold any office in the State; and other peculiarities, they inherited from Peter Chelčický, who thought to renew the world and human society by a strict observance of Christ's command to love one another, and maintained that all other commands and ordinances in the political and social life of men would cease spontaneously if that one command were but followed by all.

5. When, however, the members who joined the Unity without any acquaintance with Peter's first principles began rapidly to increase; when the Brethren perceived the need of learning to defend their convictions against their adversaries; when it seemed desirable not to refuse persons of high position who wished to join their congregations; then the number of those among them who rejected the old strict antagonism to the world displayed by Peter, rapidly augmented, and at the end of about twenty years there was a numerous party who might have been named the "Liberals" of the Unity. The principal leaders of this party were Lucas (named *Pragensis*) and Lawrence Krasonicky his friend, two men as learned as pious. The old strict party resisted all the proposed changes, and for a time prevailed; but at the synod of 1494 the liberal party obtained the victory; and the "small party" or *Amosites* (after their leader Amos), not being disposed to submit, separated themselves from the Unity. Some efforts made to put an end to this schism failed, and the Amosites lingered on as a small sect for about fifty or sixty years.

6. If the Amosites claimed to be the true Unity, they were right so far as they retained the ideas of Peter Chelčický. The new Brethren under Lucas, in the synod of 1495, resolved that the writings of Chelčický, Gregory, and other founders of the Unity should be received only so far as they were found to agree with the Bible, thus warranting the possibility of progress in doctrine and practice.

§ iii. *Second Period of the Unity.*—1. The first period of the Brethren's history is clearly distinguished from the second period under Lucas, by opinions, doctrines, and even by terms and expressions. Lucas has every right to be named the "second founder" of the Unity. Through the more liberal principles of admission to the Unity its numbers increased to such a degree that about the year 1500 it consisted of three to four hundred congregations, and there was hardly a town or village in Bohemia or Moravia where some of its members were not to be found.

2. From 1467 (§ ii. 3) to 1500 there had been three bishops, and one of these, Matthias, had held the most commanding position, but without responsibility. On the death of Matthias in 1500, the highest position was given to a Select Council, the members of which were chosen by the synod, for life; and the four new coordinate bishops who superintended distinct dioceses, were made responsible to the Select Council. Then, for the first time, the doctrines of the Unity were worked out by Lucas in 68 works, in a learned and systematic form. The sources of his theology, which on the whole remained the theology of the Unity as long as it lasted, were not the writings of Peter Chelčický, with whom he contended whenever occasion offered, but the writings of Hus and Wyclif; the latter especially with regard to the doctrine of the Lord's Supper. Lucas published the first hymn-book of the Brethren (II. 1); a catechism or "interrogations" for teaching the children; and a volume of ample instructions for the priests. He also reorganised the Church services, varying and enriching them. The Unity flourished under Lucas, and gained the summit of its independence, although, externally, the Brethren suffered, not only from the aggressions of Dominican preachers, but also from cruel and bloody persecutions, dating from the year 1503, when King Vladislav issued a mandate strictly forbidding any Brethren's services to be held in Bohemia.

3. Lucas was already beginning to fear for the internal independence and continued existence of the Unity, when Luther appeared in Germany. Luther soon obtained friends and followers amongst the members of the Unity, but Lucas was not one of these. Misunderstanding Luther's doctrines of Free Grace and of Christian Liberty, he reproached Luther with want of moral strictness, and with accommodation to many Roman Catholic dogmas. In the year 1523 he published an answer to Luther's *Vom Anbeten des Sakraments des heiligen Leichnams Jesu Christi*. In this he gave Luther clearly to understand that he did not wish for any nearer relations with him, on the ground that he himself held the Brethren to be nearer the truth. But many of the Brethren, and those the best and most important, dissented from the policy of Lucas; and these gained and exerted a great influence upon the whole Unity after his death.

§ iv. *Third Period of the Unity.*—1. After the death of Lucas, in 1528, we see the beginning of a third period in the Brethren's history, in which the Unity, sometimes giving itself up to strange influences, sometimes resisting and refusing them, lost more and more of its independent doctrines and existence. About the same time a heavy blow was struck at the external existence of the Unity.

2. At first, until 1546, the new tendency prevailed in the Unity, which (represented by John Horn, and, more especially, by John Augusta, the most important new members of the Select Council), aimed at giving publicity to the Brethren, and at forming alliance with the German Reformers. The connection with Luther, which had been broken off by Lucas, was renewed; and new connections were formed with Calvin and the Reformers of Strassburg. At the same time several Bohemian lords and noblemen (who until then had protected the Brethren who resided on their estates, but had never thought of joining the Unity) applied for admission, after having seen that German Electors and Princes were not ashamed to take Luther's part. In short, the despised and persecuted "sect of shoemakers and weavers" was now esteemed an interesting ancient Evangelical Church, and a body of sufficient political weight to command the attention of its adversaries.

3. All this was mainly due to John Augusta, in whom a severe and inflexible character was united with far-reaching designs, and an insuperable love of power. But on the other hand the consequence of this emergency of the Brethren from their retired position was that they became involved in the Bohemian insurrection of 1547; or if that cannot be absolutely proved, at any rate their adversaries used this turn of affairs in order to aim at the destruction of the Unity. Therefore, once more, as before in 1503, the Brethren were forbidden to conduct any divine service; and the Unity was commanded to dissolve itself. This time the edict was more strictly carried out than formerly, because the estates on which the Brethren had their principal settlements (where they lived under the protection of lords who were themselves members of the Unity) were confiscated to the Crown. Augusta himself, after having been indefatigable in encouraging and consoling the affrighted and persecuted Brethren, partly by letters and partly by nightly visits, while during the day he was obliged to conceal himself in the woods, was finally caught by treachery, and kept in close imprisonment in the castle of Pürglitz, a few miles west of Prague, for sixteen years. The Brethren were thus compelled to emigrate from Bohemia, in 1548. In two large companies, they with their wives and children crossed the mountains which bound Bohemia on the north, in order to seek for some place where they might serve God as their fathers had done. From that time we may distinguish three branches of the Unity: the *Bohemian*, which, after the death of Ferdinand I., flourished anew; the *Moravian* [see **Moravian Hymnody**], which has since become the principal branch of the Unity; and the *Polish*. The remarks which follow deal exclusively with the *first* of these three branches of the Unity.

4. While Augusta was kept in his long imprisonment, John Blahoslav stood at the head of the Unity; a master spirit, developed by a many-sided, polished, and classical education. The splendid large hymn-book published by him, or at his instigation (II. 6), and his theoretical work on music, testify to his musical attainments. Through his large collection of documents on the history of the ancient Brethren, and by his own writings on that subject, he became the founder of the Brethren's history; and at the same time the classical example for Bohemian prose style, the theory of which he gave in his Bohemian grammar. He proved himself also to have been an able diplomatist in his negotiations with the Court of Vienna. In their doctrine the Brethren, under Horn and Augusta, inclined to Luther until about 1546; under Blahoslav, who himself was not an original theologian, they tried to return to Lucas, but in fact they approached to Calvin. In ecclesiastical politics, also, Blahoslav had an object in view different from that of Augusta. Blahoslav, who wished to preserve the independence of the Unity, aimed at forming a confederation of the Brethren with the so-called New Utraquists, or Lutherans, in Bohemia; so

that each of the two Churches should retain its own confession, constitution, form of service, &c.; but should be united by friendship and work in common, in a manner similar to that realised in Poland by the Consensus Sendomiriensis between the Brethren, the Reformed, and the Lutherans. Augusta aimed at a union of the said Churches, with a common confession, common constitution, &c.; in short, at a uniform Evangelical Bohemian National Church; and, after his liberation from imprisonment in 1564, he entered into negotiations with the Lutherans for attaining this object. Surely, however, Blahoslav's design was more adequate to religious conviction, and guaranteed more religious liberty than Augusta's. But, after the deaths of Blahoslav, in 1571, and of Augusta, in 1572, a common confession was composed in 1575, by the Lutherans and the Brethren, as the basis of a Bohemian Evangelical Church; and thus Augusta's designs were attained. It is characteristic that the confession was not composed by clergymen at a synod, but by the states of the country at a diet at Prague. The idea of such a union of Churches was apparently taken from a political agreement between belligerent parties.

§ v. *Fourth Period of the Unity.*—1. With this year and this fact begins the last period of the Brethren's history: the disorganisation of the Unity. Though the aristocratic element among the Brethren still absolutely obeyed the commands of the Senior Kalef, in the transactions regarding the Confession of 1575, and on other occasions willingly subordinated itself to the discipline of the Church, yet its influence increased more and more. An illustrious product of the munificence of the Baron de Zerotin, and of the learning of the Brethren's ministers, is the Bible of Kralitz (1579–98), in 6 folio volumes, with commentary. The text of this (still published and circulated by the British and Foreign Bible Society) is as classical in the Bohemian language, as Luther's in the German.

2. But another result of the influence of the nobility was that the Unity, being deficient in Seniors of importance, became more and more implicated in the political aims of the nobility. The leaders in the combat of the Bohemians for religious liberty were members of the Unity, the most important being Wenzel Budovec de Budova. The first part of the struggle against the Emperor Rudolph II. met with a great success in securing the charter of 1609, by which, among others, the Bohemian Protestants were allowed an independent consistory in Prague. But in consequence of this the union between the Brethren and the Lutherans was made still closer, so that the Brethren lost this their old name, and accepted the common name chosen for all the Evangelical Bohemians, viz., *Utraquist Christians*. The second part of the struggle, the fatal insurrection of 1618, resulted in the disastrous battle of the White Mountain, near Prague, Nov. 8, 1620 (when the Imperial troops under Maximilian of Bavaria and Tilly, defeated the Evangelicals under the Winter-King, the Calvinistic Friedrich V. Count Palatine); in the bloody execution of the Bohemian Evangelical nobility (including Wenzel) at Prague, June 21, 1621; and *in the entire destruction of the Brethren's Unity*.

[Sources of the Brethren's History: (1) A. Gindely, *Geschichte der böhm. Brüder*, Prag, 1857. (2) B. Czerwenka, *Geschichte der evang. Kirche in Böhmen*, Bielefeld, 1869. (3) Goll, *Quellen und Untersuchungen zur Geschichte der böhm. Brüder*, Prag, 1878–82. (4) John Holmes, *History of the Protestant Church of the United Brethren*, London, 1825. (5) Edmund de Schweinitz, *The History of the Church known as the Unitas Fratrum*, Bethlehem, Pa., 1885, with a full account of the sources of the history.]

II. *The Bohemian and German Hymn-books of the Unity.*

§ i. *The Bohemian Hymn-books.*—1. The earliest known hymn-book is that extant in the Bohemian Museum at Prague. The title-page, the first leaf of the calendar, the last leaf of the alphabetical index and a leaf of the text, are missing. Judging from the type it seemed to have been printed at Prague, by Severin, who had printed a Bohemian Bible in 1488. On the last page is a colophon which may be thus *tr.*: "These hymns were finished on Wednesday in the Octave of the Baptism of God: in the year of God One Thousand Five Hundred and One," i. e. Jan. 13, 1501. The book contains 89 hymns, of which 21 are by Konvaldský, Táborský, and Lucas (II. 8); of the rest, two (No. 32, 45) are from the hymn-book of the Taborites. This first hymn-book, it may be noted, is never mentioned among the works of the Brethren.

2. Bp. Blahoslav, in his *History of the Brethren* [MS. in the University Library of Prague, fol. 112], says, referring to the year 1505, "The Brethren for the first time had a large sized Kancional of sacred hymns printed." It seems to have contained some 400 hymns, but no copy is now known to exist.

3. Blahoslav (l. c. fol. 119) says further, "In the year 1519 the Brethren published a book of sacred songs and hymns for the use of the pious and faithful people, and that in a 2nd ed." This was printed by Paul Olivetsky, at Leitomishl, but no copy seems to have survived.

4. In the preface to the hymn-book of 1561 the Brethren's Seniors explain that Lucas of Prague, who had edited the book of 1519 (I. § iii. 2) was commissioned to rearrange and correct it. But as he d. in 1528 they set themselves to a comprehensive revision. On account of the length of time required they in the meantime published some new hymns, in 1531, at Jung Bunzlau. If this remark does not refer to the German book of 1531 (see below), neither a copy nor other trace of this edition is extant.

5. In 1541 the hymn-book which had been so long in preparation was printed by Paul Severin at Prague, and edited by Bp. John Horn. No copy is now known to exist, but its title is preserved in a polemical treatise by the Jesuit, D. W. Sturm, in his *Comparison of the Doctrine of the Brethren*, pub. at Prague in 1584. The title begins:—

"Písně chval božských. Písně duchovní evangelitské," &c., or, in English, "Hymns in praise of God. Evangelical Hymns, newly revised, corrected and collected, and with many newly written on the principal doctrines of the Holy Scripture. In honour and in praise of the one, sole, and eternal God in the blessed Trinity. Also for the help, use, and consolation of those, who love the Bohemian nation and language with true Christian devotion. John Horn, with his fellow labourers. 1541. Prague." The colophon on the last page may be rendered thus:—"In the year 1541 after the birth of the Son of God this Cancional was printed and finished on Saturday after St. Martin's Day [Nov. 12] in the Altstadt of Prague, by me, Paul Severin of Kuttenberg, citizen of this illustrious town."

According to Blahoslav [*Grammatika česká*, 1571, new ed., Vienna, 1857, p. 40] it was reprinted at Leitomishl in 1541. Tucher [Schatz des evang. Kirchengesangs, Leipzig, 1848, ii. p. 321], who seems to have had in his hands a copy of this edition, says it contains 484 hymns. I could discover no copy either of this edition, or that which the printer Vanek Austsky, or Austin, of Jung Bunzlau, was authorised to print in 1547.

6. In 1555 John Černý, John Blahoslav, and Adam Sturm, were commissioned by the synod of the Unity to publish a new hymn-book to include the compositions of John Augusta (I. § iv. 2), and others of the younger Brethren. It was ready for the press in 1560, and the printing was finished June 7, 1561. Of this fine folio, which contains 744 hymns (including 60 from the hymn-book of 1501), a copy is preserved in the Archives at Herrnhut. The title is almost identical with that of 1541. The colophon may be thus *tr.*:—

"This Cancional was printed and finished by Alexander of Aujezd [or of Pilsen], at Samter [Poland], at the castle of his Grace Lucas, Count of Gorka, Waywode of Lančic, Starost of Bus."

Later editions, differing very little as to their contents, appeared in folio at Eibenschütz, 1564, and Kralitz, 1576 and 1581; and in 4to, at Kralitz in 1583, 1594, 1598.

7. Among the later hymn-books may be mentioned (1) a folio pub. at Kralic (Moravia) in 1615, which contains 644 hymns besides a metrical psalter, and was probably ed. by the four Seniors whose crests are found on p. 529. Copies of this ed. and of the quarto reprint of 1618 are to be found in the University Library, Prague. (2) A 12mo, pub. at Amsterdam in 1659, and ed. by J. A. Comenius. This contains, besides a metrical psalter, 430 hymns with an appendix of 25; and is to be found in the Archives at Herrnhut.

8. The principal contributors to the hymn-books of 1501 and 1561 are the following:—

(1) Matthias Konvaldský [b. 1442 at Kunwald, near Lititz; Bp. of the Unity; d. Jan. 23, 1500, at Leipnik], contributed 4 (Nos. 31, 33, 35, 48) to the *H. Bk.* of 1501, and 5 others to the ed. of 1561.

(2) John Táborský, or John Vilimek [a Roman Catholic priest; afterwards member of the Select Council; d. Apr. 28, 1495, at Leitomishl], contributed 6 (Nos. 6, 7, 10, 25, 46, 51) to the *H. Bk.* of 1501.

(3) Lucas Pragensis (q. v.) contributed 11 (Nos 1, 12, 14, 28 (?), 42 (?), 46, 47, 81, 82, 86, 92) to the *H. Bk.* of 1501; and 106 others to that of 1561. Included are 11 *trs.* from the Latin, and 4 revisions of older Bohemian hymns.

(4) John Augusta (q. v.) contributed 141 to the *H. Bk.* of 1561.

(5) John Blahoslav [b. Feb. 20, 1523, at Prerau, Moravia; Bp. 1557; Secretary of the Unity, 1558; d. Nov. 24, 1571, at Kromau, Moravia] has 65 in the 1561 *H. Bk.*, 17 being revisions of older Bohemian hymns.

(6) Adam Sturm [from Moravia; ordained priest 1555; d. Oct. 5, 1565] has 38 in the *H. Bk.* of 1561.

(7) Martin Michalec [b. 1504 at Leitmeritz; Bp. 1537; d. Jan. 24, 1547, at Prossnitz] has 31 in the 1561 *H. Bk.*

(8) Gallus Dřevinek [B.A. of Prague, 1524; member of the Select Council, 1553; d. Nov. 22, 1563, at Prossnitz] has 18 in the 1561 *H. Bk.*

(9) John Wolf [ord. priest 1529; member of Select Council; d. Oct. 26, 1548, at Prerau] has 13 in the 1561 *H. Bk.*

(10) John Paustenik [ord. priest 1529; d. 1543, at Jung Bunzlau] has 10 in the 1561 *H. Bk.*

(11) George Styrsa [of Wildenschwert; manager of the Brethren's printing office at Jung Bunzlau, 1520–31] has 9 in the 1561 *H. Bk.*

(12) Among the other authors whose names appear in the 1561, may be mentioned *Wenzel Solin* (5 hymns); *Nicholas of Turnau* (4); *Matthias Červenka* (q. v.) (5); *George Ciklovský* (3); *John Jelecký* (q. v.) (3); *John Hus* (q. v.) (2); *Rokycan* (1); *John Horn* (q. v.) (1); *Urban* (1). Of the 193 hymns whose authorship is unknown many appear in the Utraquist hymn-books of 1522, 1531, and 1559.

§ ii. *The Bohemian Brethren's German Hymn-books.* These are the following:—

1. *Ein New Geseng buchlen* MDXXXI. &c. [Nürnberg]. At the end is, "Printed at Jungen Buntzel, in Bohemia. By George Wylmschwerer in the year 1531. Finished on the 12th day of March." The book is in small quarto; and the printer is George Styrsa of Wildenschwert (see No. 11 above). The preface, addressed to the German congregations at Landskron and Fulnek, in Bohemia, is signed "Michael Weisse, Ewer Diener." All the hymns (155 in number) according to the preface seem to have been composed or translated by M. Weisse himself, and this was evidently the opinion of the editors of the 1639 (see below). Two are indeed in the Anabaptist *Ausbund* of 1583, ascribed to Anabaptist writers; but on what grounds is not known. Of the 155 hymns, as it will be seen from the table given below, we have only been able to find 12 which are translated from the Bohemian or the Latin. Almost all came more or less into use in the German Lutheran hymn-books of the century.

In the same year, 1531, an edition of this hymn-book is said to have appeared at Ulm, under the title of *Piccartisches Gesang Buch* (Piccarts or Piccardites, first an opprobrious name for the Brethren used by their foes; then by their friends, but never by themselves). Wackernagel, in his *Bibliographie*, 1855, Nos. 329, 375, 376, 377, 437, quotes reprints at Strassburg, 1534, and at Ulm in 1538, 1539, and 1541.

2. *Ein Gesangbuch der Brüder inn Behemen und Merherrn, Die man auss hass und neyd, Pickharden, Waldenses, &c. nennet, &c.* [Wernigerode]. At the end is "Printed at Nürnberg by Johann Günther, 1544. This hymn-book is in 8vo, and contains 181 hymns; 149 being from the 1531 (6 being eliminated), and 32 being new. Many reprints appeared in Germany, e.g. by Johann Berg and Ulric Neuber, at Nürnberg, 1564, 1576, 1585, 1590. The preface, by John Horn, informs us that the alterations were caused by the fact that some of the doctrines of the Brethren were not correctly represented in the former book, especially as regards the Lord's Supper. During the period since 1531 (I. § iv. 1), the Brethren, influenced by Luther, had somewhat changed their views, and Horn was himself a principal representative of the leaning towards Lutheranism. If what Jireček (*Hymnologia Bohemica*, p. 94) says be true, that the 1st ed. of this hymn-book appeared in 1535 (Weisse d. 1534), the passages in the preface regarding Weisse are of course less repugnant. *Wackernagel*, 1855, pp. 579–580, reprints Horn's preface in full.

3. *Kirchengeseng darinnen die Heubtartickel des Christlichen glaubens kurtz gefasset und ausgeleget sind; jtzt vom newen durchsehen, gemehret, und Der Rö. Kei. Maiestat, in unterthenigsten demut zugeschrieben.* Anno Domini 1566 [Berlin]. According to Blahoslav's account, this hymn-book was sent in MS. to the Emperor Maximilian, in 1564, and was first printed in 1566, at Eibenschütz, in Moravia, after the death of Ferdinand, his father. It is in 4to, and contains 343 hymns; being the hymns of the edition of 1544, with the exception of 15 which are omitted, and 177 which are new. An *Appendix* is added with 106 hymns by Lutheran authors. The preface (addressed to the "Reformed Evangelical Christian Churches of the German nation") is signed by Michael Tham, John Jelecky, and Peter Herbert. This book was reprinted, unaltered, at Nürnberg, in 1580.

4. Later editions of the Brethren's German hymn-book appeared in 1606 at Kralitz, in Moravia, edited by Martin Polykarp; in 1639 at Lissa in Poland, edited by Daniel Vetter; and in 1661 at Amsterdam, edited by J. A. Comenius. In the edition of 1639 [Berlin] the names of the authors are given in the index of first lines. There is also a biographical list (reprinted by *Wackernagel*, i. p. 726) "Of those persons who translated the Bohemian hymns into German verse, and also prepared this hymn-book." All the hymns in the 1639, which are taken from the collections of Weisse and Horn, are said to be composed by these authors.

5. The principal contributors to the editions of 1566–1639, are the following:—

(1) Peter Herbert (q. v.), 94 hymns.

(2) John Jelecky (q. v.), 22 hymns.

(3) Michael Tham [ordained priest, 1534; ministered at Fulnek and d. there Aug. 27, 1571], 28 hymns. Three are *tr.* in the *Moravian H. Bk.*, 1754, pt. i., Nos. 275, 282, 296.

(4) John Girk or Jirek [b. at Strehlen in Silesia; ordained priest 1549; d. at Neidenburg in East Prussia, March 1, 1562], 5 hymns.

(5) George Vetter or Strey [b. 1536, at Zabřeh in Moravia; ordained priest 1567; d. Jan. 25, 1599, at Selovitz in Bohemia], 6 hymns, one of which is *tr.* as No. 283 in pt. i. of the *Moravian H. Bk.*, 1754.

(6) Martin Polycarp [Hradecenus, i. e. of Königgrätz in Bohemia; d. soon after 1606, at Trebitz in Moravia], 9 hymns.

(7) John Korytansky [minister at Landskron in Bohemia, and Posen in Poland; d. 1582], 2 hymns, one of which is *tr.* as No. 254 in pt. i. of the *Moravian H. Bk.*, 1754.

(8) Paulus Klantendorfer (q. v.), 1 hymn.

(9) The other authors are, (1) *Centurio Sirutschko* (4 hymns); (2) *Valentine Schultz* (3); (3) *Lucas Libanus* of Löbau (1); *Martin Cornelius* of Zittau (2).

III. *A comparison of the German Hymn-books with the Bohemian.*

i. The hymn-book of Weisse, 1531. To only 12 of the German hymns in this collection have I been able to find corresponding Bohemian hymns, which having been published before 1531 may have been the originals of Weisse's hymns. But many of them are adapted from older Latin hymns (usually in such cases being headed by the first lines of the Latin); so it is very difficult, almost impossible, to decide whether Weisse translated from the Latin directly or through the Bohemian; more especially as his *trs.* are very free.

	German First Line.	Bohemian First Line.	Author, Source, &c.
1	Christus der uns selig macht	Maudrost Boha otce prawda	See "Patris Sapientia."
2	Der Tag vertreibt die finstre Nacht.	Jižt zaře vzchodí z temnosti	From the *Habrowan H. Bk.*, 1530. The Boh. h. has 1 st. more than the German.
3	Freuen wir uns all in ein	Radujme se vždy společně	See "Freuen wir uns all in ein."
4	Gelobt sei Gott im höchsten Thron	Radujme se všickni nynie	This is noted under Weisse, M.
5	Gelobt sei Gott von Ewigkeit	Křest'ané chvalmež Boha	1st pub. in the H. Bk. of 1501. "Lauda Sion Salvatorem" is the tune.
6	Gläubige Seel, schau dein Herr und König	Věrna duše, radostně máš	The German has 9 st. The Bohemian (from the *Utraquist H. Bk.*, 1530) has 8.
7	Komm heiliger Geist, wahrer Gott	Ó svatý přijdiž duše, napln srdce	Noted under *Weisse, M.*
8	Nun lasst uns den Leib begraben	Rozžehnejmež se stím tělem	Noted under *Weisse, M.*
9	O Gott wir loben dich.	Tě Boha chválíme, pánem	From the "Te Deum laudamus." Bohemian, 1st in the *H. Bk.* of 1501.
10	O Vater der Barmherzigkeit, Brunn	Hospodine, studnice dobroty	"Kyrie fons bonitatis." From the Latin by *Lucas*. Boh., 1st pub. in 1501.
11	O wie fröhlich ist die Zeit	Nastal jest nám všem čas	The Boh., 13 st., 1st pub. in 1501.
12	Singen wir fröhlich allesamt	Nuž velikonoční chválu	"Victimae paschali laudes," from the Latin. Boh., 1st pub. in 1501.

ii. *The hymn-book by John Horn*, of 1544. To 7 of the hymns J. Horn added to the Brethren's hymn-book correspond the following Bohemian hymns.

1	Der König der Ehren Christus	Již pán nad pány Kristus	"Cum rex gloriae Christus." The Boh. h. by M. Michalec has 3 st. more.
2	Heiliger Geist, Herre Gott	Navštěv náš, Duše svatý	"Veni sancte spiritus et emitte coelitus," a pretty exact *tr.* Boh., 1st pub. in 1501.
3	Nu loben wir heut allesamt	Svrchovaného krále pochvalmež	"Summi triumphum regis," *tr.* from the Latin by *Lucas*.
4	Nun lasst uns zu dieser Frist	Všickni věrné Křest'ané	"Gaudeamus pariter omnes." The Boh. h. by M. Michalec is a pretty exact *tr.* from the German.
5	O liebster Herre Jesu Christ	Pane Ježíši Kriste ty's	The Boh. h. by J. Augusta.
6	O Menschen heut hören die Klag	Poslauchejte žaloby nebeského otce	The Boh. in the *Utraquists' H. Bk.*, 1522; in Lucas, 1519 (?).
7	O freu dich Jerusalem	Těš se dcerko sionská	By *M. Michalec*. The Boh. has 3 st. more than the German.

iii. *The hymn-book* of 1566. We find 97 hymns, which correspond to Bohemian hymns in the Boh. *H. Bk.* of 1561. The same remarks, which we have made respecting Weisse's hymns and their original Bohemian, apply to many of these.

	The German hymns.	*The authors of the Germ. hymns according to the H. Bk. of* 1639.	*The Bohemian hymns.*	*The authors of the Bohemian hymns, superscriptions and other notes.*
1	Als Christus hie auf Erden war	*J. Girk*	Pán Kristus, syn boží věčný, přišel	*A. Sturm.* "Jesu quadragenariae."
2	Aus dem Abgrund der Höllen Schlund	*C. Sirutschko*	Zhlubokosti své úzkosti tebe' vzývám	*J. Blahoslav.* Ps. 130, "De profundis clamavi" (Partial *tr.*).
3	Barmherziger Herre Zebaoth	*J. Jelecky*	Ó stvořiteli všemohoucí, otče Bože	*Lucas, tr.* from "Kyrie Angelorum Domine."
4	Barmherziger Vater, allmächtiger	*J. Jelecky*	Milosrdný otče, všemohoucí tvorče	*M. Michalec.* "Concentu parili."
5	Christi Auffahrt und Erhöhung	*M. Polykarp*	Krista pána na vstaupení slavmež	"Festum nunc celebre magnaque gaudia."
6	Christo deinem Heiland sei heut Lob	Missing in the *H. Bk.* of 1639	Ke cti Krista krále prozpěvujíc vesele	*J. Augusta.* "Psallat ecclesia mater illibata."
7	Christus der wahre Gottes Sohn gesandt	*P. Herbert*	Ježíš Kristus jsa Bůh pravý	*J. Augusta.* "Audi benigne conditor."
8	Danksagung sei, Lob und Ehr	*M. Polykarp*	Buď chvála Bohu otci i synu	From the *H. Bk.* of 1501. "Congaudent angelorum."
9	Das ewige wahre Licht	Missing in the *H. Bk.* of 1639	Světlo nejtajnější z stolice vyšlo	*Lucas, tr.* from "Area virga primae matris."

	The German hymns.	*The authors of the Germ. hymns according to the H. Bk. of* 1639.	*The Bohemian hymns.*	*The authors of the Bohemian hymns, superscriptions, and other notes.*
10	Das ewige Wort, der wahre Gott	*P. Herbert* .	Slovo syn Boží jediný, bez počátku	*J. Blahoslav.* "Verbum caro factum est."
11	Das Leben Christi unsers Herrn	*M. Tham* .	Život Kristů zvelebujme, slávu jeho	*J. Augusta.* "Adsunt festa iubilea."
12	Das wahre Licht von Gottes Thron	Is missing in the *H. Bk.* of 1639	Světle zastkvělo se předivné nad námi	*J. Blahoslav.* Introitus.
13	Der eingeborne Gottes Sohn .	*P. Herbert* .	Věčný syn jednorozený, Bůh pravý	*M. Michalec.* "En trinitatis speculum."
14	Der ewig gütige Gott hat seine Güt	*J. Girk* .	Buoh dobrý, dobroty své v sobě nemoha	*J. Táborský* (from the *H. Bk.* of 1501). Tune: "Area virga primae matris."
15	Der Herr und Heiland Jesus Christ	*P. Herbert* .	Aj nyníť Pán Bůh přichází zborův	*J. Jelecky.* "The seven letters from the Revelation of St. John, ii., iii."
16	Der Herzog unsrer Seligkeit ist heut	*P. Herbert* .	Aj prvorozený ctí a slavau ozdobený	*J. Blahoslav.* "Viri Galilaei quid aspicitis."
17	Der höchste Gott hat in seinem Rat	Missing in the *H. Bk.* of 1639	Tajné rady uložení nevzalo jest	*Lucas.* "Verbum bonum et suave."
18	Dies ist der Tag den Gott der Herr selbst	*P. Herbert* .	Den přítomný vší vzácnosti jest hodný	"Haec est dies quam fecit Dominus."
19	Ei lasst uns jetzt allesamt .	*M. Polykarp* .	Narození Páně v tento čas pamatujme	
20	Ein freudenreicher Tag ist entstanden	*J. Jelecky* .	Nastal nám den přeutěšený .	*A. Sturm.*
21	Ein neue Bahn wir alle han .	*J. Korytansky* .	Cesta k nebi nová živá od Boha	*J. Augusta.* Measure and tune of the German and the Bohemian are different.
22	Ein wunderbar schön Licht scheinet	Missing in the *H. Bk.* of 1639	Světlo zastkvělo se jest dnešní den	*J. Blahoslav.* "Lux fulgebit hodie," Introit, at the morning service.
23	Erbarm dich unser o lieber Herre Gott	*M. Polykarp* .	Lítost měj nad námi, náš Pane	*Gallus Dřevínek.* "Miserere nostri Domine."
24	Erhör uns heut o unser lieber Vater	*M. Polykarp* .	Uslyšiž nás, Hospodine, nebot'	*G. Dřevínek.* "Exaudi nos Domine."
25	Freud und Wollust dieser Welt	*M. Cornelius* .	Rozkoš i utěšenie tohoto světa	1st pub. in the *Utraquists' H. Bk.*, 1522.
26	Frohlocke heut christgläubige Seel	*P. Herbert* .	Veseliž se srdce každého věrného	*A. Sturm.* "Exultet jam angelica."
27	Frohlockt und rühmt mit Herz und Mund	*P. Herbert* .	Radujme se v našem srdci z dobrých	*M. Konvaldsky.*
28	Gott der heilig Geist vom Himmel	*P. Herbert* .	Svatý duch s nebe přišlý, naplnil	*J. Blahoslav.* "Spiritus Domini replevit."
29	Gott der Vater sprach zu Christo	*P. Herbert* .	Pán Bůh otec nebeský synu svému	*M. Michalec.* Ps. 110
30	Gottes Sohn vom höchsten Thron	*M. Tham* .	S výsosti na tento svět otec .	The priest Mitinský (Utraquist); 1st pub. in the *Utraquists' H. Bk.*, 1522.
31	Gott ist zwar gütig alle zeit .	*J. Jelecky* .	Dobrotivýť jest Pán Bůh náš,	*J. Augusta.*
32	Gott unserm Herrn sei ewig Lob und	*P. Herbert* .	Stvořiteli věčnému buď chvála od	*A. Sturm.*
33	Gott wolln wir loben, der mit edlen Gaben	*P. Herbert* .	Budiž veleben Pán Bůh náš, pochválen	*J. Augusta.*
34	Hallelujah singt all mit grosser Freud	*P. Herbert* .	Hallelujah zpívejme s radostí	*A. Sturm.* "Invitatorium."
35	Hallelujah singt all mit Freuden	*P. Herbert* .	Hallelujah Duchsvatý přišel.	*J. Augusta.*
36	Hallelujah singt und seid froh	Missing in the *H. Bk.* of 1639	Hallelujah sláva narozenému pánu	"Alleluia, dies sanctificatus illuxit."
37	Heilig und zart ist Christi Menschheit	*P. Herbert* .	Ó ušlechtilé přirození .	*J. Blahoslav.* The Boh. h. has 1 st. more than the German.
38	Heiliger Geist du bist ein Gott	*P. Herbert* .	Duše svatý, jenž 's pán a Bůh všemohaucí	*M. Michalec.*
39	Herr Christ des Lebens Quell	*P. Herbert* .	Ó Kriste vzkříšený, král 's nad králi	"Vita Sanctorum, decus Angelorum."
40	Herr Gott schick uns zu deinen Geist	*G. Vetter* .	Bože náš myt' prosíme dej at' právě	*Lucas*, from the Latin. "Patrem natum Paraclctum."
41	Herr Gott, Schöpfer heiliger gütiger	*M. Tham* .	Bože věčný všemohaucí otče svatý	
42	Herr Gott send deinen Geist der lieben	*P. Herbert* .	Sešliž Hospodine svatého ducha svého	*J. Blahoslav.*
43	Herr Gott Vater der du bist gütig	*P. Herbert* .	Bože otče jenž 's milostivý a dobrotivý	
44	Hoch gelobt seist du Jesu Christ	*P. Herbert* .	Vítej, Jezukriste, s nebeské výsosti	*J. Augusta.*
45	Hör Mensch ein traurig Geschicht	*M. Tham* .	Chtějmež my poslauchati, také	*J. Paustenik.*
46	Jauchzt zu Ehren Christo .	*M. Polykarp* .	Plesej Bohu, vzdávej mu chválu	*J. Augusta.* "Ps. 66."
47	Ich fahr auf, spricht Christus der Herr	*P. Herbert* .	Ját' vstupuji, dí Pán, vnebe k otci	*J. Augusta.* "Ascendo ad patrem meum."
48	Ich werd erfreut überaus, wenn ich	*J. Jelecky* .	Ját' sem v tom rozveselen .	*M. Michalec.* "Ps. 122. Laetatus sum in his," tune and measure of the Germ. and the Boh. hymns are different.

	The German hymns.	*The authors of the Germ. hymns according to the H. Bk. of* 1639.	*The Bohemian hymns.*	*The authors of the Bohemian hymns, superscriptions, and other notes.*
49	Jesu Gottes Lämmlein, der du bist des	*P. Herbert* .	Ó beránku boží, jenž jsi obětován	*A. Sturm.*
50	Jesu Kreuz Leiden und Pein	*P. Herbert* .	Umučenie našeho pána milostného	1st pub. in the *Utraquists' H. Bk.*, 1522.
51	Jesus Christus unser Herr .	Missing in the *H. Bk.* of 1639	Když syn boží v neděli vstal jest	*Lucas.* "Mane prima sabbati."
52	Jesus ward bald nach seiner Tauf	*P. Herbert* .	Pán Ježíš po svém pokřtění puzen na	*Lucas.* "Ex more docti mystico."
53	Ihr Gottesboten rühmt allezeit	Missing in the *H. Bk.* of 1639	Vypravujtež, nebeští, slávu slova	*Lucas.* "Coeli enarrant gloriam Dei," *tr.* from the Latin.
54	Jubiliert heut alle Gemeinen (= Hallelujah freu dich Christenschar)	*P. Herbert* .	Slavtež jméno jeho (= Hallelujah prozpěvuj)	*M. Michalec.* Easter Invitatory.
55	Komm Schöpfer heiliger Geist	*P. Herbert* .	Přijdiž těšiteli duše svatý, a vérných	"Veni Creator Spiritus," from the Latin.
56	Lasst uns ańsehn die Sterblichkeit	*P. Herbert* .	Vizmež příklad smrtedlnosti, mrtvého	*Lucas.* "Rogamus te Domine Deus," *tr.* from the Latin.
57	Lasst uns Christi Sieg und Auffahrt	*P. Herbert* .	Z vítězství Ježíše, pána převelmi sl.	*J. Blahoslav.*
58	Lasst uns heut loben unsern König	Missing in the *H. Bk.* of 1639	Nejvyššího krále všech, Boha, chvalme	"Summi regis archangele Michael."
59	Lasst uns hören die Stimm und herzliche	*P. Herbert* .	Prorockýslyšme žádosti plný hlas	*J. Blahoslav.* "Introitus, which the old Bohemians named 'Rorate' and used to sing on Advent Sunday before morning service."
60	Lasst uns hören die Stimm (see Hallelujah singt all mit grosser Freud, 34)			
61	Lasst uns loben Gott den Herrn	*J. Girk* . .	Ej nuž chválu vděčnau vzdávejmež	*N. Turnovský.* "Eja recolamus laudibus piis."
62	Lasst uns mit herzlicher Begier	*P. Herbert* .	Náboženými srdci nyní prosby činme	*Lucas.*
63	Lobsingt heut zu Ehren Christo Jesu	*P. Herbert* .	Chválu vzdávejte Pánu Bohu mocnému	*A. Sturm*, corrected by Horn, "Laudem dicite Deo nostro."
64	Menschenkind was brüst du dich	*M. Cornelius* .	Proč se pneš, ó člověče, k nebi pýchau	*J. Wolf.*
65	Nehmt wahr das Licht, welchs erleucht	*P. Herbert* .	Aj světlo světa k osvěcování	*J. Blahoslav.* "Lumen ad revelationem."
66	Nehmt wahr der Weisen aus dem	*M. Polykarp* .	Aj mudrci od východu obětovali dary	*J. Augusta.* "Invitatorium."
67	Nun lasst uns heut all einträchtiglich	*P. Herbert* .	Prozpěvujmež všickni vesele a slavmež	*J. Augusta.* "Ecce concipies et paries filium."
68	Nun seht und merket lieben Leut	*J. Jdecky.* .	Neděstež se všickni toho	*J. Rokyta.*
69	O du allmächtiger König und Herr	*P. Herbert* .	Ó králi a páne Bože Abrahamů	"Domine Rex, Deus Abraham."
70	O du unerforschlicher, allmächtiger	*M. Polykarp* .	Bože nepostihlý a všemohaucí Kriste	
71	O Gott erbarm dich mein, wasch	*P. Herbert* .	Smiluj se nade mnau, Bože shlad'	*J. Augusta.* "Ps. 51."
72	O Gott warum verlässest du	Missing in the *H. Bk.* of 1639	Hospodine proč odmítáš lid znající	*J. Augusta.* "Ps. 10."
73	O heiliger Geist sei heut und allezeit	*P. Herbert* .	Ducha svatého milost rač býti s námi	"Sancti Spiritus adsit nobis gratia," from the Latin.
74	O Hirt und Heiland Israel, der du	*J. Jelecky* .	Ó pastýři izraelský, synu Boha živého	*J. Augusta.* "Ps. 80."
75	O Mensch schau an Christi Leben	*C. Sirutschko* .	Přeblahoslavený člověk, jehož by byl	*J. Blahoslav.* Ps. 1. "Beatus vir qui non abiit."
76	O Vater aller Barmherzigkeit	*M. Tham* . .	Vzbuď nás, Pane, ať povstaneme	*Lucas.*
77	O welch eine wunderbare und unerhörte	Missing in the *H. Bk.* of 1639	Ó předivné a neslýchané naštívení	*J. Blahoslav.* "O admirabile commercium" (adapted from an old Boh. hymn).
78	O wie sehr lieblich sind all deine Wohnung	*J. Jelecky.* .	Aj jak jsou milí tvoji příbytkové	*J. Augusta.* " s. 84." The first time in the *Utraquists' H. Bk.* of 1559.
79	O wie süss ist dein Gedächtnis	*P. Herbert* .	Ježíši tvať jest památka sladší nad	Tune: "Jesu dulcis memoria" (B. de Clairvaux).*
80	Preiset mit Freuden von ganzem Gemüte	*P. Herbert* .	Chvály radostné nebeskému otci	*J. Blahoslav.* "Ut queant laxis resonare fibris."
81	Preis und Ehr sei Gott in der Höh	Missing in the *H. Bk.* of 1639	Sláva na výsostech Bohu a na zemi	"Gloria in excelsis deo," from the ecclesiastical Gradual, 1st pub. in the *H. Bk.*, 1501.
82	Schau wie lieblich und gut ists	*P. Herbert* .	Aj jak jest to milé a utěšené.	*M. Červenka.* "Ps. 133."
83	Sei gelobet Herr Jesu Christ du König	*M. Tham* . .	Zdráv buď králi nebeský zemský	*Lucas.* "Salve rex coeli et terrae," *tr.* from the Latin.

* The Brethren's hymn is not a translation of Bernard's Latin hymn, but of a communion-hymn by the famous follower of Hus: *Mag. Jacobellus*, "Jesu tui memoria," first published by *Collinus* (Prague, 1574) under the title, "Antiqua et constans confessio." The Bohemian translation was first printed in the *Utraquists' H. Bk.* of 1522.

	The German hymns.	*The authors of the Germ. hymns according to the H. Bk. of* 1639.	*The Bohemian hymns.*	*The authors of the Bohemian hymns, superscriptions, and other notes.*
84	Selig sind zu loben Gottes Märtyrer	Missing in the *H. Bk.* of 1639	Ó přeblahoslavené blahoslavených	*Lucas.* "O beata beatorum martyrum."
85	Singet mit Freuden lobet und preist	*P. Herbert*	Pokřikněmež všickni k chvále Pána	*M. Michalec*, though some say that Br. A. Sturm composed it. (Blahoslav, *De cantionali*).
86	Singt all zu Ehren	*M. Polykarp*	Dejmež chválu Pánu a Bohu všemoh	"Festa Christi omnis christianitas."
87	Singt fröhlich und seid wohlgemut	*M. Tham*	Hod radostný pamatujme syna božího	*M. Michalec.*
88	Steh auf Herr Gott o stehe auf	*M. Tham*	Povstaň, Pane, ó povstaň, navštěviž	*Lucas.*
89	Uns ist heut allen ein seligs Kind	*P. Herbert*	Dítě překrásné naro dilo se nám	*J. Blahoslav.* "Puer natus est nobis," he "adapted it from an old one and cast it into a new form."
90	Wach auf Christenmensch und betracht	*M. Tham*	Probud' se již, duše věrná, přišlat'	*Lucas.* 1st pub. in the *Utraquists' H. Bk.*, 1530.
91	Wach auf Jerusalem sei froh	*M. Tham*	Probudiž se. ó Jeruzaléme, neb aj	*J. Blahoslav.* "Introitus."
92	Wacht fröhlich auf ihr Gerechten	Missing in the *H. Bk.* of 1639	Prábud'te se spravedliví, bydlitelé Siona	*J. Blahoslav.*
93	Weil dieser Tag vergangen ist	*P. Klantendorffer*	Práci denní vykonavše a k noci se	*J. Blahoslav.*
94	Weil wir vom Herren mancherlei guts	Missing in the *H. Bk.* of 1639	Aj poněvadž my dobré věci zdejší	*Lucas.* "Si bona suscepimus," *tr.* from the Latin.
95	Wer in guter Hoffnung will von hinnen	*P. Herbert*	Kdož chce v dobré naději smrti své	*Donát* (a member of a noble family, one of whom was chamberlain to the emperor Charles IV.).
96	Wohlan ihr lieben Kinder, die wir sind	*J. Jelecky*	Ej nuž my dítky, spolu křtem	*George Ciklovský.*
97	Wohlauf die ihr hungrig seid	*P. Herbert*	Ej nuž lační žízniví, sytosti božské	*J. Augusta.*

The sources of the Bohemian Brethren's hymnology (besides the original hymn-books) are on the German hymn-books, *Wackernagel*, Leipz., 1867–77; Tucher, Schatz des evang. Kirchengesangs, Leipz., 1848; and on the Bohemian hymn-books, Jireček, *Hymnologia bohemica, dějiny církevního básnictví českého až do xviii. století*, in the *Abhandlungen der königl. böhmischen Gesellschaft der Wissenschaften* vi. 9, Prague, 1878. [J. T. M.]

Böhm, David [Behme].

Böhm, Martin [Behm].

Böhmer, Just Henning, s. of Valentin Böhmer, advocate of Hannover, b. at Hannover, Jan. 29, 1674. After studying Law at the Universities at Jena, Rinteln, and Halle, he graduated at Halle in 1698, and began to lecture in 1699. In 1701 he was appointed Professor extraordinary, in 1702 Doctor, and and in 1711 ordinary Professor of Law, at Halle. He subsequently received many honours, being appointed in 1731 Director of the University of Halle, in 1743 Chancellor of the Duchy of Magdeburg, &c., and was reckoned a very high authority especially in ecclesiastical law. While lecturing to his students, Aug. 8, 1749, he suddenly became ill, and after a stroke of palsy, d. Aug. 23, 1749. (*Koch*, iv. 373–375; *Allg. Deutsche Biog.*, iii. 79–81, the latter dating his death Aug. 29.) Of his 21 hymns, 3 appeared in Freylinghausen's *Geistreiches G. B.* 1704–5. Two have been *tr.* into English, viz.:—

i. **Brich durch, mein angefochtnes Herz.** [*Passiontide.*] 1st pub. 1704, as above, No. 646, in 14 st. of 5 l., repeated as No. 218 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

Courage, my sorely tempted heart! A good *tr.* by Miss Winkworth of st. i.–iii., vi., ix., xii.–xiv. in the 2nd Series of her *Lyra Ger.* 1858, p. 143, repeated as No. 126 in her *C. B. for England*, 1863. In Schaff's *Christ in Song*, ed. 1879, p. 356.

ii. **O auferstandner Siegesfürst.** [*Easter.*] 1704, as above, No. 650, in 14 st. of 8 l., included as No. 314 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

O risen Lord! O conquering King! A good *tr.* by Miss Winkworth of st. i., iv.–vi., xiii., xiv., in the 2nd Series of her *Lyra Ger.*, 1858, p. 41. In full in Schaff's *Christ in Song*, ed. 1879, p. 208, and, with alterations and the omission of st. iv., in Allon's *Supp. Hys.*, No. 325; *N. Cong.*, No. 1041; and J. L. Porter's *Coll.*, 1876, No. 757. In her *C. B. for England*, 1863, No. 62, altered, with the *trs.* of st. iv., xiv. omitted. [J. M.]

Böhmer, Maria Magdalena, sister of J. H. Böhmer (see above), was born at Hannover, where she died, unmarried, in 1743 or 1744 (*Koch*, iv. 373; *Bode*, p. 47). She contributed two hymns (Nos. 655, 660) to Freylinghausen's *G. B.*, 1704; while one (No. 430) in his *Neues Geistreiches G. B.*, 1714, and four (Nos. 188, 193, 194, 582) in the *Neue Sammlung*, Wernigerode, 1752, are also ascribed to her. The only hymn by her *tr.* into English is—

Eins Christen Herz. [*Longing for Heaven.*] 1st pub. as No. 655 in Freylinghausen's *G. B.*, 1704, in 6 st. of 6 l., repeated as No. 701 in the Berlin *G. L. S.*, ed. 1863. It is *tr.* as:—

Regardless now of things below. A very free *tr.* by J. Wesley in *H. & Sacred Poems*, 1740 (*P. Works*, 1868–72, vol. i. p. 222), in 4 st. Included, as No. 6, in the Wesley *H. & Spiritual Songs*, 1753; in the *Supp.* of 1830 to the *Wes. H. Bk.*; and in the *Wes. H. Bk.*, 1875. [J. M.]

Boie, Nicolaus. [Boye.]

Bonar, Horatius, D.D. Dr. Bonar's family has had representatives among the clergy of the Church of Scotland during two centuries and more. His father, James Bonar, second Solicitor of Excise in Edinburgh, was a man of intellectual power, varied learning, and deep piety.

Horatius Bonar was b. in Edinburgh, Dec. 19th, 1808; and educated at the High School and the University of Edinburgh. After completing his studies, he was "licensed" to preach, and became assistant to the Rev. John Lewis, minister of St. James's, Leith. He was ordained minister of the North Parish, Kelso, on the 30th November, 1837, but left the Established Church at the "Disruption," in May, 1843, remaining in Kelso as a minister of the Free Church of Scotland. The University of Aberdeen conferred on him the doctorate of divinity in 1853. In 1866 he was translated to the Chalmers Memorial Church, the Grange, Edinburgh; and in 1883 he was chosen Moderator of the General Assembly of the Free Church of Scotland.

Dr. Bonar's hymns and poems were, he tells us, composed amid a great variety of circumstances; in many cases he cannot himself recall these circumstances; they also appeared in several publications, but nearly all have been published or republished in the following:—(1) *Songs for the Wilderness*, 1843–4. (2) *The Bible Hymn Book*, 1845. (3) *Hymns, Original and Selected*, 1846. (4) *Hymns of Faith and Hope*, First Series, 1857; Second Series, 1861; Third Series, 1866. (5) *The Song of the New Creation*, 1872. (6) *My Old Letters*, a long poem, 1877. (7) *Hymns of the Nativity*, 1879. (8) *Communion Hymns*, 1881. In addition to numerous prose works, he has also edited *The New Jerusalem; a Hymn of the Olden Time*, 1852, &c.

Dr. Bonar's poems—including many beautiful lyrics, several psalm versions, and translations from the Greek and Latin, a large number of hymns, and a long meditative poem—are very numerous, too numerous, perhaps, for their permanent fame as a whole.

Dr. Bonar's scholarship is thorough and extensive; and his poems display the grace of style and wealth of allusion which are the fruit of ripe culture. Affected very slightly by current literary moods, still less by the influence of other religious poetry, they reveal extreme susceptibility to the emotional power which the phases of natural and of spiritual life exercise; the phases of natural life being recognised chiefly as conveying and fashioning spiritual life, used chiefly for depicting spiritual life, and handled for this purpose with greater delicacy of touch than in the *Olney Hymns*, and with less conscious purpose than in the *Christian Year*. As a result of this susceptibility, and from habitual contemplation of the Second Advent as the era of this world's true bliss, his hymns and poems are distinguished by a tone of pensive reflection, which some might call pessimism. But they are more than the record of emotion; another element is supplied by his intellectual and personal grasp of Divine truth, these truths particularly:—The gift of a Substitute, our Blessed Saviour; Divine grace, righteous, yet free and universal in offer; the duty of immediate reliance upon the privilege of immediate assurance through that grace; communion with God, especially in the Lord's Supper, respecting which he insists on the privilege of cherishing the highest conceptions which Scripture warrants; and finally, the second Advent of our Lord: by his vigorous celebration of these and other truths as the source and strength of spiritual life, his hymns are protected from the blight of unhealthy, sentimental introspection.

To sum up: Dr. Bonar's hymns satisfy the fastidious by their instinctive good taste; they mirror the life of Christ in the soul, partially, perhaps, but with vivid accuracy; they win the heart by their tone of tender sympathy; they sing the truth of God in ringing notes; and although, when taken as a whole, they are not perfect; although, in reading them, we meet with feeble stanzas, halting rhythm, defective rhyme, meaningless iteration; yet a singularly large number have been stamped with approval, both in literary circles and by the Church.

In G. Britain and America nearly 100 of Dr. Bonar's hymns are in C. U. They are found in almost all modern hymnals from four in *H. A. & M.* to more than twenty in the American *Songs for the Sanctuary*, N. Y., 1865–72. The most widely known are, "A few more years shall roll;" "Come, Lord, and tarry not;" "Here, O my Lord, I see Thee face to face;" "I heard the Voice of Jesus say;" "The Church has waited long;" and "Thy way, not mine, O Lord."

In addition to these and others which are annotated under their respective first lines, the following are also in C. U.:—

i. From *Songs for the Wilderness*, No. 1, 1843.

1. For Thee we long and pray. *Sunday Morning.*
2. Holy Father, hear my cry. *A Child's Prayer.*
3. I thought upon my sins and I was sad. *Christ our Peace.*
4. Peace to the world, our Lord is come. *A Millennial Song.*
5. Spirit of everlasting grace. *The Vision of Dry Bones.*

ii. From *Songs for the Wilderness*, No. 2, 1844.

6. Ho, ye thirsty, parched and fainting. *Invitation.*
7. O 'tis not what we fancied it. *The world renounced.*
8. Sing them, my children, sing them still. *Children exhorted to Praise.*
9. Time's sun is fast setting. *Advent.*
10. Weep, pilgrim, weep, yet 'tis not for the sorrow. *Faith.*
11. Yes, for me, for me He careth. *Christ the Elder Brother.*

iii. From *The Bible Hymn Book*, 1845.

12. Jesus, my sorrow lies too deep. *Jesus, the Great High Priest.*
13. There is a Morning Star, my soul. *The Morning Star.*
14. This is not my place of resting. *Pressing towards heaven.*

iv. From *Hymns, Original and Selected*, 1846.

15. Let there be light, Jehovah said. *Creation.*

v. From *Hymns of Faith and Hope*, 1st series, 1857.

16. Be brave, my brother. *The Fight of Faith.*
17. Blessed be God, our God. *Good Friday.*
18. Everlasting praises. *Doxology.*
19. Go up, go up, my heart. *Heavenly aspirations desired.*
20. I close my heavy eye. *Evening.* Sometimes given as "*We* close our heavy eyes."
21. I see the crowd in Pilate's hall. *Good Friday.*
22. Jesus, while this rough desert soil. *Strength by the Way.*
23. Jesus, Whom angel-hosts adore. *The Word made Flesh.* From "The Son of God, in mighty love."
24. Make haste, O man, to live. *Exhortation to lay hold of Life.*
25. No seas again shall sever. *Heaven.*
26. Oppressed with noonday's scorching heat. *Shadow of the Cross.*
27. Rest for the toiling hand. *Burial.* From "Lie down, frail body, here."
28. Shall this life of mine be wasted? *Exhortation to Duty.*
29. These are the crowns that we shall wear. *Heaven.*
30. Thy works, not mine, O Christ [Lord]. *The Sin-bearer.*
31. Where the faded flower shall freshen. *Heaven.*

vi. From *Hymns of Faith and Hope.* 2nd series, 1861.

32. Be still, my soul, Jehovah loveth Thee. *Rest in the Love of God.*
33. Christ has done the mighty work. *Good Friday.*
34. Come, mighty Spirit, penetrate. *Whitsuntide.*
35. Deep down beneath the unresting surge. *Burial at Sea.*
36. Fear not the foe, thou flock of God [thou little flock]. *Battle-Song of the Church.*
37. For lack of love I languish. *Lent.*
38. From this bleak hill of storms. *Eternal Rest desired.*
39. He liveth long who liveth well. *The True Life.*
40. Here shall death's triumph end: the rock-barred door. *Easter.* From "The tomb is empty: wouldst thou have it full."

41. Jesus, Sun and Shield art Thou. *Jesus the First and Last.*
42. Jesus, the Christ of God. *Praise to Christ.*
43. Light of the world, for ever, ever shining. *Christ the Light of the World.* From "Why walk in darkness? Has the dear light vanished?"
44. Make use of me, my God. *Duty desired.*
45. Not what I am, O Lord, but what Thou art. *The Love of God.*
46. O Light of Light, shine in. *Cry of the Weary.*
47. O love of God, how strong and true. *Love of God.*
48. O love that casts out fear. *Love of God.*
49. O strong to save and bless. *Lent.*
50. O this soul, how dark and blind. *Lent.*
51. Safe across the waters. *Thanksgiving at end of a journey.*
52. Silent, like men in solemn haste. *Pressing onwards.*
53. Speak, lips of mine. *Exhortation to Praise.*
54. The Bridegroom comes. *Advent.*

vii. From *Hymns of Faith and Hope.* 3rd series, 1866.

55. Bear Thou my burden, Thou Who bar'st my sin. *Lent or Passiontide.*
56. Done is the work that saves. *Easter.*
57. Father, our children keep. *Prayer on behalf of Children.*
58. Fill Thou my life, O Lord my God. *Life's Praise.*
59. Finish Thy work, the time is short. *Earnest labour to the end.*
60. From the Cross the blood is falling. *Good Friday.*
61. He called them, and they left. *Obedience.*
62. Help me, my [O] God to speak. *Truth desired.*
63. Holy Father, Mighty God. *Holy Trinity.*
64. How are my troubles multiplied. *Ps. iii.*
65. How sweetly doth He show His face. *Flower Service.*
66. Light hath arisen, we walk in its brightness. *Sustaining power of Faith.*
67. Lo, God, our God has come. *Christmas.*
68. Lord, give me light to do Thy work. *Divine guidance desired.*
69. No, not despairingly. *Lent.*
70. Not to ourselves again. *Life in Christ, or, Living unto God.*
71. Now in parting, Father, bless us. *Post Communion.*
72. Sounds the trumpet from afar. *Battle-Song of the Church.*
73. Thee in the loving bloom of morn. *God in all.*
74. Through good report and evil, Lord. *Faithfulness.*
75. To Jehovah, God of might. *Praise to the Father.*
76. To the name of God on high. *Doxology.*
77. Upward, where the stars are burning. *Heavenward Aspirations.*
78. We take the peace which He hath won. *The Gift of Peace.*
79. When the weary, seeking rest. *Intercession for all Conditions of Men.*

viii. From *The Song of the New Creation*, 1872.

80. For the Bread and for the Wine. *H. Communion.*
81. Light of life so softly shining. *Light of Life.*
82. Yet there is room. The Lamb's bright hall of song. *Home Missions.*

ix. From *Hymns of the Nativity*, 1879.

83. Great Ruler of the land and sea. *Sailors' Liturgy.*

x. From *Communion Hymns*, 1881.

84. Beloved, let us love. *Brotherly Love.*

In several instances these hymns are given in an abbreviated form, and sometimes alterations are also introduced. In this latter respect however Dr. Bonar has suffered less than most modern hymn-writers. [J. B.]

Bonar, Jane Catharine, née Lundie, daughter of the Rev. Robert Lundie, some time minister of the parish of Kelso, b. at Kelso Manse, December, 1821, married, in 1843, to Dr. H. Bonar, and d. in Edinburgh, Dec. 3, 1884. Her hymns appeared in Dr. Bonar's *Songs for the Wilderness*, 1843–4, and his *Bible H. Bk.*, 1845. Their use is very limited. Mrs. Bonar is chiefly known through her hymn:—

Pass away, earthly joy. *Jesus, all in all,* which appeared in the *Songs for the Wilderness*, 2nd Series, 1844, and again in the *Bible H. Bk.* 1845, No. 108, in 4 st. of 8 l., including the refrain, "Jesus is mine!" The original text is given in Dr. Hatfield's *Church H. Bk.* 1872, No. 661. Sometimes this is altered to "Fade, fade, each earthly joy," as in the American *Songs for the Sanctuary*, 1865, No. 774, and others. The last stanza of this hymn is also st. iv. of the cento, "Now I have found a friend," &c. (q. v.).

Bonaventura, Saint and Cardinal, commonly called "Doctor Seraphicus," was b. of pious and well-to-do parents at Bagnera, in Tuscany, 1221. His father's name was John, of Fidenza, and he was baptized in his father's name of John. It is said that his mother, when her boy of four years old was "sick unto death," made a vow that, if he recovered, he should become a member of the Order of St. Francis, and that, his recovery taking place immediately thereupon, she exclaimed, "O Bonaventura!" ("O what good luck"), the name adopted by the son when he entered the Franciscan Order in 1242.

He was sent by his Order as a student to the University of Paris probably in or about A.D. 1242, and became a Professor of Theology there in 1245. In 1256, at the age of thirty-five years, and thirteen years after his profession as a monk, he was, in his absence, unanimously elected General of his Order by a Chapter held at Rome in the presence of the then Pope, Alexander IV. His election proved a happy one for the Franciscans, whose Order was in a critical condition, threatened with a schism, and tainted with heresy. In 1267 he was offered the Archbishopric of York by Pope Clement IV., but declined it, on the ground that any further addition to the long list of Italian dignitaries, who were being forced upon the Church of England at that time against its will, would cause fresh strife, and end in his expulsion. Upon the death of Clement in the following year, it is said (with what amount of truth authorities differ) that he declined the Papacy itself, though strongly urged to accept it, in order to put an end to the dissension between the French and Italian Cardinals, which kept the chair of St. Peter vacant for more than two years. When at last the College of Cardinals had delegated to six of their number the power of filling up the vacancy, and these delegates, possibly by Bonaventura's advice, had elected Theobald, Archdeacon of Liège, under the title of Gregory X., the new Pope very soon after his election made Bonaventura a Cardinal, so sorely against the will of the latter, that he fled to Paris in order to escape from the fresh responsibilities that such a position involved, and was only induced to return for investiture by the positive orders of the Pope to that effect. When he reached Rome, having received his cardinal's hat on the way, he was (1273) consecrated Bishop of Alba, one of the six suffragans of Rome.

He did not long enjoy his new honours. In 1274 Gregory X. assembled a great Œcumenical Council at Lyons, at which 500 bishops, 70 abbots, and at least 1000 dignified clergy were present. The two leading churchmen of the age, Thomas Aquinas and Bonaventura, were summoned to attend, the former to die on his road thither, the latter before its proceedings closed, in which he had taken part. Bonaventura was taken ill on July 6th, and d. on July 14th, 1274. He was buried in the Con-

ent of the Minorites at Lyons in the presence
f the Pope and all the Council.

When we turn from the facts of Bonaventura's life
discuss his literary qualities and achievements, the
me remark forces itself upon us, that has to be made
out so many of the great mediaeval writers, whose
mpositions consist both of prose and poetry, viz.,
at the former very far outweigh the latter in quantity,
well as in importance. His contributions to Latin
ymnology are few and far between; and, though generally
od, are scarcely, with one exception, in the front rank
such compositions. Of his style, as a hymn-writer,
rchbishop Trench, who is not given to exaggerated
raise, says, "His Latin poetry is good, but does not call
r any especial criticism" (*Sacred Lat. Poetry*, p. 145);
hile Dean Milman places his "Hymn to the Cross" as
ly inferior in melody to the "Stabat Mater" of
acopone da Todi, and the "Dies Irae" of Thomas of
elano. But, indeed, beyond the beautiful "Recordare
nctae crucis," it is more than doubtful what hymns
n be certainly attributed to Bonaventura. *Trench*
ves us in his *Sac. Lat. Poetry* two others, very beauti-
l in their very different styles, "Quam despectus,
iam dejectus," and "Quantum hamum caritas tibi
aesentavit," both of which he extracts from what is
e best edition of our author's collected works, *Bona-
nturae Opp.*, Lugduni, 1668. It is, however, by no
eans certain that either was really his work. *Daniel*
ves us only the "Recordare Sanctae Crucis" as cer-
inly written by Bonaventura, besides a hymn to the
irgin, founded on the "Te Deum," ii. 293, com-
encing "Te Matrem Dei Laudamus." *Mone* attributes
him also the "In passione Domini, qua datur salus
mini" (q.v.), and gives a "Planctus Bonaventurae
Christo," beginning "O Crux, frutex salvificus,"
hich, however, he says is not included in the poems
Bonaventura as given in his collected works (i. 152);
version of a hymn by him on the "Crown of Mary"
i. 172), an "Officium Compassionis" on the Blessed
irgin (ii. 139), and a long "Psalter of the Virgin" (ii.
3), which, however, *Trench* doubts his having written.
n edition published by a Dominican editor in the 15th
ntury, of St. Bernard's "Oratio ad Christum in
ucem pendentem," according to *Mone*, attributes part
it, "Salve, salve, Jesu pie," to Bonaventura and not
Bernard, and calls it "Orationes Bonaventurae," &c.
his "statement of the editor," *Mone* adds, "is not to
overlooked." Several of his hymns were in use in
blic worship, and the continual copying of them by
fferent hands, which this involved, has rendered it very
fficult, if not impossible, to ascertain always their cor-
ct texts. Very few have been translated into English.

[D. S. W.]

Bond, Alessie. [Faussett, A.]

Bonn, Hermann (or Gude), son of Arnold
ude, Councillor at Quakenbruck near Osna-
rück, was b. at Quakenbrück about 1504.
e matriculated at Wittenberg in 1523, and
ter studying under Luther and Melanchthon,
e was for some time employed as a tutor.
1530 he was appointed Rector of the newly
unded St. Mary's School, in Lübeck; and in
531, Superintendent of Lübeck. In 1543 at
ie request of the burgesses of Osnabrück he
roceeded thither, and in the course of that
ear as the result of his work the principality
as won to the cause of the Reformation. He
at Lübeck, Feb. 12, 1548 (*Koch*, i. 428–436;
llg. Deutsche Biog., iii. 133).

As a hymn-writer his work consisted mainly of revi-
ons of the older Latin hymns, and *trs.* of some of
em and of a few High German hymns into Low
rman. His hymns appeared as *Etlike schöne Geistlike
senge* appended to the Magdeburg *G. B.*, 1542-43. The
ly one *tr.* into English is:—

O wir armen Sünder [*Fall & Redemption*]. First
b. 1542 as above in 6 st. of 4 l., and thence in *Wacker-
gel*, iii. p. 735. It begins "Och wy armen sünders!
ise missedadt," and first appeared in High German in
e Magdeburg *G. B.*, 1588. Based on the old Judas
rmn, c. 1400, "O du armer Judas." *Tr.* as "We
ratcheit sinnaris pure" in the *Gude and Godly Ballates*
d. 1567-68, folio 13), ed. 1868, p. 21. (2) "'Twas our
eat transgression," in the *Christian Examiner*, Bos-
n, U.S., Sept. 1860 [J. M.]

Bornschürer, Johannes, b. Nov. 5, 1625, at Schmalkalden. After studying at the Universities of Marburg, Jena, Erfurt, and Strassburg he became, in 1650, pastor at Brotterode in Hesse Cassel, 1657 at Steinbach-Hallenberg, 1661 diaconus at Schmalkalden, and in 1670 decan in the town of Tann, where he d. Dec. 5, 1677 (*Koch*, iii. 430; *Allg. Deutsche Biog.*, iii. 176). To the hymn-book which he edited for use in Tann, pub. as *Geistliche Lieder zu Ubung christlicher Gottseeligkeit*, at Meiningen, 1676, he contributed five hymns, one of which is:—

Gott Vater, höre unser Bitt [*Holy Baptism*]. This prayer to the Holy Trinity for a blessing on the child, appeared as No. 6 of the Baptismal Hys. in 1676, as above, p. 435, in 4 st. of 6 l. In the *Unv. L. S.*, 1851, No. 260. The only *tr.* in C. U. is "O God the Father! hear our prayer," a good and full *tr.* by A. T. Russell, Nos. 154, 155, in his *Ps. & Hys.*, 1851, No. 155 beginning "O Thou most Holy Trinity," being a *tr.* of st. iv.

[J. M.]

Borthwick, Jane, daughter of James Borthwick, manager of the North British Insurance Office, Edinburgh, was b. April 9, 1813, at Edinburgh, where she still resides. Along with her sister Sarah (b. Nov. 26, 1823; wife of the Rev. Eric John Findlater, of Lochearnhead, Perthshire, who d. May 2, 1886) she translated from the German *Hymns from the Land of Luther*, 1st Series, 1854; 2nd, 1855; 3rd, 1858; 4th, 1862. A complete ed. was pub. in 1862, by W. P. Kennedy, Edinburgh, of which a reprint was issued by Nelson & Sons, 1884.

These translations, which represent relatively a larger proportion of hymns for the Christian Life, and a smaller for the Christian Year than one finds in Miss Winkworth, have attained a success as translations, and an acceptance in hymnals only second to Miss Winkworth's. Since Kennedy's *Hymno. Christ.*, 1863, in England, and the Andover *Sabbath H. Bk.*, 1858, in America, made several selections therefrom, hardly a hymnal in England or America has appeared without containing some of these translations. Miss Borthwick has kindly enabled us throughout this Dictionary to distinguish between the 61 translations by herself and the 53 by her sister. Among the most popular of Miss Borthwick's may be named "Jesus still lead on," and "How blessed from the bonds of sin;" and of Mrs. Findlater's "God calling yet!" and "Rejoice, all ye believers."

Under the signature of *H. L. L.* Miss Borthwick has also written various prose works, and has contributed many translations and original poems to the *Family Treasury*, a number of which were collected and pub. in 1857, as *Thoughts for Thoughtful Hours* (3rd ed., enlarged, 1867). She also contributed several *trs.* to Dr. Pagenstecher's *Coll.*, 1864, five of which are included in the new ed. of the *H. L. L.*, 1884, pp. 256–264. Of her original hymns the best known are "Come, labour on," and "Rest, weary soul." In 1875 she pub. a selection of poems translated from Meta Heusser-Schweizer, under the title of *Alpine Lyrics*, which were incorporated in the 1884 ed. of the *H. L. L.* She d. in 1897. [J. M.]

Borthwick, Robert Brown. [Brown-Borthwick, R.]

Borthwick, Sarah. [Borthwick, J.]

Böschenstein, Johann, s. of Heinrich Böschenstein, a native of Stein on the Rhine, was b. at Esslingen, Württemberg, in 1472. After taking Holy Orders as a priest he became, in 1505, tutor of Hebrew at Ingolstadt. Leaving this in 1514 he went to Augsburg,

where, in the same year, he pub. a Hebrew Grammar, and in 1518, by the recommendation of Reuchlin, was invited as tutor of Greek and Hebrew to Wittenberg, where he had Melanchthon as a pupil. In 1519 he went to Nürnberg; 1521 to Heidelberg; and in 1522 to Antwerp. After a short stay in Zürich, where he taught Hebrew to Zwingli, he settled, in 1523, at Augsburg, where he became by royal license teacher of Hebrew, and where he d. 1539. (*Koch*, i. 219–221, ii. 469–471; *Allg. Deutsche Biog.*, iii. 184–186, the latter stating that he resided at Nürnberg in 1525, and then went to Nördlingen, and d. there in great poverty 1540.) *Koch* quotes 4 of his hymns, the best being:—

Da Jesus an dem Kreuze stund. [*Passiontide.*] *Wackernagel*, ii. p. 1091, gives two forms, the first in 9 st. of 5 l ("Do Ihesus an dem creütze stünd"), from an undated leaflet, c. 1515, the 2nd from M. Vehe's *G. B.* 1537. It has been, but *Wackernagel* thinks erroneously, called a *tr.* from the Latin of Peter Bolandus ("Stabat ad lignum crucis"). Kehrein, in his *Kirchen- und religiöse Lieder*, Paderborn, 1853, p. 198, quotes it from a paper MS., which he dates xvth cent. The first form is No. 73 in Porst's *G. B.*, ed. 1855. The later version of the Seven Words on the Cross, "Da Jesus an des Kreuzes Stamm" (q. v.), has superseded it in most modern hymn-books. *Tr.* as "When Jesus on the Cross was found," No. 385 in pt. ii. of the *Moravian H. Bk.*, 1746. In 1789 it was rewritten as, "When Jesus hung upon the Cross." [J. M.]

Boswell, Robert, b. 1746, in Ayrshire. He received a classical education, and was an excellent Hebrew scholar. For some time he was a writer to the Signet in Edinburgh. He joined the followers of John Glas, a dissenting minister from the Church of Scotland, and was chosen to be leading elder of the Glassite congregation at Edinburgh. Whilst highly appreciating the Scottish *Version of the Psalms*, he thought it to be susceptible of improvement, and pub. a revised version in 1784 as *The Psalms in Metre from the Original.* In 1786 a 2nd ed. appeared with the new title *The British Psalter.* [See **Scottish Hymnody**, § VIII. 8.] He d. suddenly whilst preaching in London, Sunday, April 1st, 1804.

Boswell, Robert Bruce, was grandson of the Robert Boswell above named. He was a clergyman of the Church of England, and was for some years Incumbent of St. James's Church, Calcutta. He was compiler and editor of a book of *Psalms & Hymns*, pub. anonymously, in 1838, and printed at the Church Mission Press, Calcutta. In this work were about 50 Psalm Versions of his own composition. These have fallen out of use.

Botham, Mary. [**Howitt, M.**]

Bottome, F., S.T.D., was b. in Derbyshire, England, May 26, 1823. In 1850, having removed to America, he entered the ministry of the Methodist Episcopalian Church; and in 1872 he received the degree of S.T.D. from Dickinson's College, Carlisle, Penn. In addition to assisting in the compilation of R. P. Smith's *Gospel Hymns*, London, 1872: *Centenary Singer*, 1869; *Round Lake*, 1872, he has written:—

1. **Come, Holy Ghost, all sacred fire.** *Invocation of the Holy Spirit.* Appeared in R. P. Smith's *Gospel Hymns*, 1872. It is in several collections, including the Ohio *H. Bk. of the Evang. Association*, 1881, No. 364.

2. **Full salvation, full salvation.** *Joy of full Salvation.* Written in 1871, and pub. in a collection by Dr. Cullis of Boston, 1873. Also in the Ohio *H. Bk.*, 1881, No. 384.

3. **Love of Jesus, all divine.** *Love of Jesus.* Written in 1872, and pub. in his *Round Lake*, 1872. It is in several collections.

4. **O bliss of the purified, bliss of the free.** *Sanctification.* Written in 1869, and pub. in the *Revivalist*, and numerous hymn-books in America, including the Ohio *H. Bk.* as above, 1881, No. 477, &c.

His hymns, "Sweet rest in Jesus"; and "Oneness in Jesus," are also found in several collections for evangelistic services. [J. J.]

Bound upon the accursed tree. *H. H. Milman.* [*Good Friday.*] This popular hymn appeared in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 62, as the first of three hymns for Good Friday, in 4 st. of 10 l., but omitted, curiously enough, from Dr. Milman's own *Ps. & Hys.*, 1837. One of the first, if not the first, to bring it into regular congregational use was Elliott, who gave it in his *Ps. & Hys.*, 1835. From that date it gradually grew in popular favour until its use has become extensive, both in G. Britain and in America. In the *Meth. S. S. H. Bk.*, 1879, it is in 3 st. of 8 l. This was a special revision for that collection. Orig. text in *Lyra Brit.*, 1867, p. 404; and Schaff's *Christ in Song*, 1870, p. 163.

Bourdillon, Mary, née Cotterill, daughter of the Rev. Joseph Cotterill, some time Rector of Blakeney, Norfolk, b. at Ampton, Suffolk, Aug. 30, 1819, married to E. D. Bourdillon, and d. at Dresden, Feb. 19, 1870. Her principal poetical work was *A Mother's Hymns for her Children*, 1849, 2nd ed. 1852, containing 21 pieces. Of these the following are in C. U.:—

1. Above the clear blue sky, Beyond, &c. *Praise.*
2. Blessed Jesus, wilt Thou hear us? *Child's Prayer.*
3. Gracious Saviour, from on high. *Holy Baptism.*
4. Jesus, we thank Thee for Thy day. *Sunday.*
5. Lamb of God, who came from heaven. *Christ the Example.*
6. There was a lovely Garden once. *Eden.*

These hymns are characterized by great simplicity and directness of aim, and are most suitable for children.

Bourignon, Antoinette, was b. at Lisle in 1616. From a very early period she was under the influence of religion, which took, in course of time, a mystical turn. Undertaking the work of a religious reformer, she visited France, Holland, England, and Scotland; and published several works dealing with *The Testimony of Truth; The Renovation of the Gospel Spirit*, &c. Her enthusiasm, peculiarity of views, and disregard of all sects raised on the one hand zealous persecutors, and on the other warm adherents. At her death at Franeker, in Friesland, Oct. 30, 1680, she left a large number of followers, especially in Scotland and France. Her works were pub. in 19 vols. at Amsterdam, 1686. She is known to hymnology through her hymn, "Venez Jésus, mon salutaire" (q.v.).

Bourne, George Hugh, D.C.L., son of Rev. R. B. Bourne, born at St. Paul's Cray, Kent, 8th Nov. 1840, and educated at Eton, and C. C. C., Oxford, graduating B.A., 1863; B.C.L., 1866; and D.C.L. 1871. Taking Holy Orders in 1863, he became Curate of Sandford-on-Thames, 1863. He was afterwards Head Master of Chardstock Coll., and is now (1886) Warden of the same school, which has been transferred to St. Edmund's, Salisbury. Dr. Bourne has written the following hymns:—

1. Scarce discerning aught before us. *General.* Written in Switzerland in 1861, and pub. in *Lyra Messianica*, 1864, p. 17, in 10 st. of 4 l., and repeated in the *App.* to the S. P. C. K. *Ps. & Hys.*, 1869, in an abbreviated form.

2. O Christ, the king of human life. *H. Matrimony.* A hymn on Holy Matrimony, written in 1867 for the marriage of Dr. A. B. Webb, Bp. of Bloemfontein, and included in the S. P. C. K. *Appx.* to the *Ps. & Hys.*, 1869, and thence into *Church Hymns*, 1871.

3. Of the wondrous Body, O my tongue be telling. A translation of "Pange lingua gloriosi corporis," pr., contributed to *Lyra Eucharistica*, 2nd ed., 1864. Dr. Bourne has also written seven Post-Communion hymns for use in the Chapel of St. Edmund's College, Salisbury. These hymns have not been published. [J. J.]

Bourne, Hugh, the principal founder of the Primitive Methodist Society, and the editor of their first hymn-books, was b. at Fordhays, Stoke-on-Trent, April 3, 1772. His father, Joseph Bourne, a person in humble circumstances, was a member of the Church of England, whilst his mother belonged to the Wesleyan Society. His education, for his circumstances, was fairly good; and by earnest application to study he acquired some knowledge of Hebrew, Greek, and Latin. His mind was of a strongly devotional cast, and the Methodist movement of those days had such attractions for him that he joined himself thereto in 1799. The following year he went to reside near the Mow Cop Colliery, near Burslem, where he had secured an engagement. There, with two or three men of kindred spirit, he carried on a system of Prayer Meetings which culminated in a great Camp Meeting, after the American fashion, upon the Mow Cop Mountain, on Sunday, May 31st, 1807. Other camp meetings followed, but were condemned by the Wesleyan Conference later in the same year. Hugh Bourne, however, continued his evangelistic work in connection with the Wesleyan Society until June 27, 1808, when he was excommunicated, without notice or trial, by the Quarterly Meeting held at Burslem in that day. Subsequent acts of coolness and indifference on the part of the Wesleyan authorities, together with continued success in his evangelistic work, led him gradually to organize the Primitive Methodist Connexion. The decisive break occurred in 1810. From that date to his death, on the 11th Oct., 1852, Bourne gave himself to the work of extending and building up the Society of which he was practically the founder. He was the first editor of its magazine, and the first to compile a hymnal for its use.

Hugh Bourne's first effort in hymnology was the pub. of a very small *General Collection of Hymns and Spiritual Songs for Camp Meetings, Revivals, &c.*, 1809. This was enlarged and improved in 1819, 1820, 1821, 1822, and again in 1824. To these editions he contributed 10 hymns. In 1829 a second collection was added by him to the foregoing, to which he contributed another 20 hymns. This is the *Large Hymn Book, for the Use of the Primitive Methodists.* From the first collection one hymn only is still retained in C. U.:—"Camp-meetings with success be crown'd," altered to "Camp-meetings God has richly own'd," also rewritten by J. Flesher as, "This meeting with Thy presence crown," in the authorised hymnal of the Connexion; and from the second collection two hymns as follows:—

1. O Righteous Father, Lord of all. *Prayer for Children.*

2. We have a great High Priest. *H. P. of Christ.*

To the *Large Hymn Book* 146 hymns were also contributed which bore the signatures sometimes of "H. B. & W. S." and again "W. S. & H. B." In a note we are informed that the hymns with these ascriptions were by "Hugh Bourne and Wm. Sanders, jointly." Of these the following are at present in the authorized *Primitive Methodist Hymn Book*, 1853, and, in common with most of the hymns in that book, are greatly mutilated, and attributed now to Wm. Sanders and again to H. Bourne, without any apparent reason:—

1. A Pharisee unwisely stood. *Lent.*
2. Almighty God, of love divine. *Praise.*
3. Assist us, O Almighty Lord. *Missions.*
4. Come, let us lift our heart and voice. *Christmas*
5. Come, with your sore diseases. *Invitation.*
6. Encouraged by Thy gracious word. *Prayer.*
7. Great Jehovah, Sovereign Lord. *Prayer.*
8. Hark, the Gospel news is sounding. *Invitation.*
9. Jesus, my Lord, was crucified. *Passiontide.*
10. Jesus, Who spilt His precious blood. *The Advocate.*
11. Led by the God of truth and grace. *Seeking Heaven.*
12. Light of the Gentile race. *Missions.*
13. My brethren in the Lord. *Altered to—*
    Ye foll'wers of the Lord. *Faithfulness.*
14. My soul is now united, &c. *Altered to—*
    By faith I am united. *Union with Christ.*
15. Now, Lord, I on Thy truth depend. *Altered to—*
    O Lord, I on Thy truth depend. *Divine Aid*
16. Now, Lord, Thy blessing we implore. *D. Blessing.*
17. O, heavenly Zion, rise and shine. *Altered to—*
    Arise, O Zion, rise, &c. *Missions.*
18. See, in the mountain of the Lord. *Missions.*
19. Tho' in a world of sickness. *Altered to—*
    While in this world of sickness. *Confidence.*
20. To Thee, great Source of light. *Confidence.*
21. To Thee, O God of power divine. *Goodness of God.*
22. We now are journeying [going] to the place. *Heavenward.*
23. We read in Thy most holy word. *H. Baptism.*
24. Ye sleeping souls, arise. *Exhortation.*

In addition to these, all of which are given in the official Collection of the Primitive Methodist Society, there is also:—

25. Welcome, O Saviour, to my heart. *Prayer*—which is well known to the American hymnals.

From a literary point of view these hymns are not worthy of the position which has been accorded to them for so many years. Their simplicity is their redeeming feature. [J. J.]

Bourne, William St. Hill, b. in 1846, and educated at Merchant Taylors' School, and the London College of Divinity. Taking Holy Orders in 1869 he became successively Curate of Holy Trinity, Derby; Harrow-on-the-Hill; St. Paul's, St. Leonards-on-Sea; Ashford, Kent; in 1875, Vicar of Pinner, Middlesex; and in 1880, Vicar of All Saints, Haggerstone. Author of *Poems* in various periodicals; *Church Work and the Working Classes*, pub. in *Church Bells*, 1875, &c. In 1879 he became editor of *The Mission Field*, for the *S. P. G.* As a hymn-writer he is known through the following hymns:—

1. **Children's voices strive not vainly.** *Sunday School Anniversary.* Written in 1868.

2. **Christ, Who once among us.** *The Good Shepherd.* Written in 1868, and 1st pub. in the revised *H. A. & M.*, 1875.

3. **Enter with thanksgiving.** *Processional for Dedication Service.* Written in 1880 for the reopening of the Parish Church of Pinner, and pub., with music, by Skeffington & Son.

4. **For the freshness of the morning.** *Praise for all things.* Written in 1868, first printed on a broad-sheet, and then included in *The Universal H. Bk.*, 1885.

5. **In the Name of God the Father, In Whose Image we are made.** *Purity.* Written in 1885 for the Church Purity Society, printed in *The Vanguard*, Dec. 1885, and in the *White Cross Hymnal*, 1886.

6. **The evening shadowy dimness.** *Evening.* Written in 1868, printed on a broad-sheet, and again in *The Universal H. Bk.*, 1885.

7. **The Sower went forth sowing.** *Harvest or Burial.* Written in 1874 for Harvest Festival at Christ

Church, South Ashford, Kent; printed in *Church Bells* the same year, and included in *H. A. & M.*, 1875. It is sometimes used as a Funeral hymn.

8. **Through the feeble twilight.** *Easter hymn for Church Workers.* Written in 1884 for the Additional Curates Society's *Home Mission Field*, and printed therein, April 1884.

Mr. Bourne has also printed several hymns on fly-sheets for special occasions. Some of these are worthy of the attention of hymnal compilers. [J. J.]

Bowdler, John, b. in London, Feb. 4, 1783, and educated at the Sevenoaks Grammar School, and Winchester. In 1807 he was called to the Bar, but ill-health necessitated his residence abroad for a short time. On his return he resumed the duties of his profession. His weakness, however, increased, and gradually sinking, he d. Feb. 1, 1815. He was a person of more than usual parts, and gained the friendship of Macaulay, Wilberforce, and other men of eminence. In 1816 his *Select Pieces in Verse and Prose*, were pub. by his father with a brief *Memoir*, Lond., G. Davidson. The two vols. contain essays, reviews, poetical pieces, versions of 4 Psalms, and 6 hymns. Of his hymns and Psalm versions nearly all are in C. U. The best of these are, "As panting in the sultry beam;" "Children of God, who pacing slow;" and "Lord, before Thy throne we bend." The rest include:—

1. **Beyond the dark and stormy bound.** *Heaven.* This is a part of his hymn on the Sabbath. The original begins "When God from dust created man," is in 10 st. of 6 l., and dated 1812.

2. **Children of God, who pacing [faint and] slow.** *Encouragement.*

3. **Lord, before Thy throne we bend.** *Ps. cxx.* 3.

4. **O God, my heart within me faints.** *Ps. xlii.*

5. **Sing to the Lord with cheerful voice.** *Praise.* Entitled "Thankfulness," and dated "Jan. 1814."

6. **To heaven I lift mine eyes.** *Ps. cxxi.*

[J. J.]

Bowed with the guilt of sin, O God. *H. Alford.* [*Lent.*] Contributed to his *Year of Praise*, 1867, in 5 st. of 4 l., and appointed for the 7th Sun. after Trinity. It is more suitable to Lent. In the Musical ed. of the *Year of Praise* it is dated 1866.

Bowles, Caroline Ann. [Southey, C. A.]

Bowly, Mary. [Peters, M.]

Bowring, Sir John, LL.D., a distinguished man of letters, was b. at Exeter, Oct. 17, 1792. His studies extended to philology, poetry, politics, and other branches of learning, whilst as editor of the *Westminster Review* for some years (he received the appointment in 1825) he did considerable work as a reviewer. He held several official appointments under the Government as Commissioner to France on commercial matters (1834–5); British Consul at Hong-Kong (1849); and Governor of Hong-Kong (1854). He was twice Member of Parliament, and was knighted in 1854. He d. Nov. 23rd, 1872. His published works are very numerous, and display an astonishing acquaintance with various languages. Those specially bearing on poetry include:—

(1) *Russian Anthology, with Biographical and Critical notices of the Poets of Russia*, 1821; (2) *Specimens of the Russian Poets*, 1823; (3) *Ancient Poetry and Romance of Spain*, 1824; (4) *Batavian Anthology, or Specimens of Dutch Poets*, 1824; (5) *Servian Popular Poetry*, 1827; (6) *Specimens of Polish Poets*, 1827; (7) *Poetry of the Magyars*, 1830; (8) *History of the Poetical Literature of Bohemia*, 1832, &c.

In addition to these works, which are mainly translations, Sir John Bowring wrote original verse. This was pub. interspersed with a few translations, as follows:—

(1) *Matins and Vespers with Hymns and Occasional Devotional Pieces*, Lond., 1823; 2nd ed., enlarged, 1824; 3rd ed., again enlarged, 1841; and the 4th, still further enlarged, in 1851. (2) *Hymns:* as a Sequel to the Matins, 1825. In addition he contributed to a few Unitarian hymnals, especially that of the Rev. J. R. Beard of Manchester, 1837. In that *Coll.* many of the hymns added to the 3rd ed. of *Matins, &c.*, 1841, were first pub. A selection from these, together with a biographical sketch, was pub. by Lady Bowring in 1873, as a *Memorial Volume of Sacred Poetry.* This work contains hymns from the *Matins and Vespers*, together with others from Periodicals, and from his MSS.

Of his hymns a very large percentage have come into C. U. A few have been adopted by almost all denominations, as, "God is love, His mercy brightens"; "How sweetly flow'd the gospel sound"; "In the Cross of Christ I glory"; "Watchman, tell us of the night"; and others, but the greater portion are confined to the Unitarian collections of G. Brit. and America, of which denomination he was a member. In addition to the more important, which are annotated under their first lines, there are also the following in C. U.:—

1. **Clay to clay, and dust to dust.** *Burial* From his *Hymns*, 1825, into the *H. & Tune Bk.*, Boston, U.S., 1868, &c.

2. **Come the rich, and come the poor.** *Divine Worship.* Contributed to Beard's *Coll.*, 1837, No. 290, and repeated in Bowring's *Matins*, &c., 3rd ed. 1841. It is in a few American collections.

3. **Drop the limpid waters now.** *Holy Baptism.* From *Matins and Vespers*, 3rd ed., 1841, into *Kennedy*, 1863.

4. **Earth's transitory things decay.** *The Memory of the Just.* From his *Hymns*, 1825, into *Beard*, 1837; the American *Plymouth Coll.*, 1855; and the *Songs for the Sanctuary*, N.Y., 1865, &c.

5. **Father, glorify Thy name.** *The Father glorified.* Also from *Hymns*, 1825, into *Beard*, 1837; the *Hys. of the Spirit*, Boston, U.S., 1864, &c.

6. **Father and Friend, Thy light, Thy love.** *Omnipresence.* From *Matins and Vespers*, 2nd ed., 1824, into several collections, and sometimes in an abbreviated form.

7. **Father of Spirits, humbly bent before Thee.** Also in *Hymns*, 1825, and Dr. Martineau's *H. of P. & Prayer*, 1873. In Longfellow and Johnson's *Hys. of the Spirit*, Boston, U.S., 1864, it is given as, "Father of Spirits, gathered now before Thee."

8. **From all evil, all temptation.** *Preservation implored.* Contributed to Beard's *Coll.*, 1837.

9. **From the recesses of a lowly spirit.** *Prayer of trust.* From *Matins and Vespers*, 1st ed., 1823, into several American collections.

10. **Gather up, O earth, thy dead.** Pub. in his *Matins & Vespers*, 3rd ed., 1841, in 3 st. of 8 l.; and repeated, slightly altered, in *Kennedy*, 1863, No. 753.

11. **Gently the shades of night descend.** *Evening.* A cento from his poem on "Sunday Evening," in the *Matins*, &c., 1st ed., 1823, p. 6. It is given in the Boston *Hys. of the Spirit*, 1864; the Boston *H. & Tune Bk.*, 1868, and other collections.

12. How dark, how desolate. *Hope.* 1st pub. in his *Matins*, &c., 1823, p. 246. In Dr. Martineau's *H. of P. & Prayer*, 1873, it is No. 515.

13. How shall we praise Thee, Lord of Light? *Evening.* A cento from the same poem as No. 7 above. It is given in the *Hys. of the Spirit*, 1864, and other American collections.

14. Lead us with Thy gentle sway. *Divine Guidance desired.* *Hymns*, 1825, into *Hys. of the Spirit*, 1864, and others.

15. Lord, in heaven, Thy dwelling-place. *Praise.* Contributed to Beard's *Coll.*, 1837, No. 70, repeated in the author's *Matins*, &c., 3rd ed. 1841, p. 235, and given in a few American collections. In the *Hys. of the Spirit*, 1864, it is altered to "Lord *of every time and* place."

16. O let my [thy] trembling soul be still. *Resignation.* From the 1st ed. of the *Matins*, &c., 1823, p. 251, in 3 st. of 6 l., into Beard's *Coll.*, 1837; the *Hys. of the Spirit*, 1864, and others. It is sometimes given as, "O let *thy*," &c.

17. O, sweet it is to feel and know. *Monday Morning.* A poem in 16 st. of 4 l., given in his *Matins*, &c., 1823, p. 60. In 1837 st. i.–iii. were given in Beard's *Coll.* as No. 448, and entitled "God near in sorrow." In the 3rd ed. of the *Matins*, &c., 1841, this cento was repeated (p. 245), with the same title, notwithstanding the full poem was in the same book.

18. On the dust I'm doomed to sleep. *Resurrection.* Appeared in his *Matins*, &c., 1st ed., 1823, p. 252, in 2 st. of 8 l. In the 2nd ed., 1824, p. 232, it was altered to "*In* the dust," &c. This was repeated in 1841. In some hymnals it reads:—

19. The heavenly spheres to Thee, O God. *Evening.* This "Hymn to the Deity" appeared in the 2nd ed. of his *Matins*, &c., 1824, pp. 235–6, in 4 st. of 4 double lines. It is also in the 3rd ed., 1841; the Boston *Hys. of the Spirit*, 1864 and other American collections.

20. When before Thy throne we kneel. *Divine Worship.* From his *Hymns*, 1825, into Beard's *Coll.*, 1837, No. 93; the Boston *H. & Tune Bk.*, 1868, No. 21, and others.

21. Where is thy sting, O death? *Death.* Also from the *Hymns*, 1825, into the same collections as No. 20 above.

It will be noted that Beard's *Coll.*, 1837, is frequently named above. The full title of that hymnal is—

A Collection of Hymns for Public and Private Worship. Compiled by John R. Beard, Lond., John Green, 1837.

The Rev. John Relly Beard was an Unitarian Minister in Manchester, and the collection is dedicated "To the Manchester Meeting of Ministers." It contained a large number of original hymns. Bowring contributed 82, of which 33 were published therein for the first time. Some of his hymns are of great merit, and most of them are characterised by great earnestness and deep devotion. [J. J.]

Boyce. Twenty-one hymns appeared under this signature in Williams and Boden's *Coll.* of above *Six Hundred Hymns*, &c., 1801. [Boden, J.] The writer is sometimes described as "Samuel Boyce"; but nothing definite is known to us concerning him. Of these hymns the following are in C. U.:—

1. All hail, redeeming Lord. *Christ the Day-Spring.*
2. Grace, how melodious is the sound. *Fulness of Grace.*
3. Great Sovereign Lord, what human eye. *Harvest.*
4. O the transcendent love. *Christ the Sinner's Friend.*
5. Ye trembling captives, hear. *The Gospel Trumpet.*

Boyd, Robert, M.A. [*Bodius, Robertus*], eldest s. of James Boyd, of Trochrig, Ayrshire, and Archbishop of Glasgow, was b. at Glasgow in 1578. He studied at the University of Edinburgh, graduating M.A. in 1595. In 1597 he went to France, and lived principally at Tours till 1599, when he became Professor of Philosophy at Montauban. In 1604 he became Pastor at Verteuil. In 1606 he went to Saumur as pastor, and in 1608, became Professor of Theology there. Leaving Saumur in 1614, in 1615 he became Principal and Professor of Theology in the University of Glasgow, but resigned his appointments in 1621, and retired to his estate at Trochrig. In 1622 he was elected Principal of the University of Edinburgh, but had to resign at once by the King's command. In 1626 he was for a few weeks minister of Paisley, but had again to resign. He d. at Edinburgh Jan. 5, 1627. He was more celebrated as a theologian than as a poet. His principal poem is in Latin, and entitled *Hecatombe Christiana.* [See **Christe sanctorum.**] [J. M.]

Boyd, Zachary, M.A., was b. near Kilmarnock in 1585. He entered the University of Glasgow in 1601, and two years later went to St. Andrews, where he graduated M.A. in 1607. He then went to Saumur in France, where he became Second Regent in 1611. Returning to Scotland in 1621, he became in 1623 minister of the Barony Parish, Glasgow. He was thrice elected Dean of Faculty, twice Vice Chancellor, and thrice Rector, of the University of Glasgow. In that University he took great interest, and to it he bequeathed, by his will, in 1652, almost all his property, including a large mass of poetical and other manuscripts. He d. at Glasgow in March or April, 1653.

The 3rd edition of his version of *The Psalmes of David in Meeter* (which according to his preface to the 1648 ed. was suggested to him by the General Assembly, in 1644) was pub. at Glasgow, in 1646, and was, with that of 1648, largely used by the Committee who compiled the *Scottish Psalter* of 1650. In 1644 he pub. at Glasgow, *The Garden of Zion*, in 2 vols.; vol. i. containing metrical histories of the most important godly and wicked Scripture characters: and vol. ii. metrical versions of the Books of Job, Proverbs, Ecclesiastes, and the Song of Songs. To these were added (with a separate titlepage, dated 1645, but paged consecutively) *The Holy Songs of the Old and New Testament*, 5 of which had been embodied in the text of the 1st volume. He revised these *Songs*; added thereto "David's Lament over Saul and Jonathan," printed them at the end of the 3rd edition of his *Psalmes*, in 1646. As there given they include a new version of the Song of Songs, 12 Old Testament and 3 New Testament Songs. In 1647 he was requested by the General Assembly to prepare versions of the Scriptural Songs, and in accordance with that request he again revised his versions, and reprinted them, with the addition of a version of the Lamentations, George Buchanan's Latin morning hymn, and an original morning hymn to Christ (the finest verses he ever wrote) at the end of the 1648 edition of his *Psalmes*.

His other principal poetical works are *Zion's Flowers* (4 poems from which were pub. in 1855, by Gabriel Neil) and *The English Academie*, still in MS. in the Glasgow University Library. Boyd's versions are generally distinguished rather by faithfulness than elegance. His version of Job seems to have suggested Nos. 24

(No. 6 in 1781) and 39 (No. 4 in 1781) in the *Trans. and Paraphrases*, 1745. (See **Scottish Trans. and Paraphrases**, and the note on "How still and peaceful is the grave.") [J. M.]

Boyden, Henry, B.A., is the author of *Songs for the Household, Sacred and Secular* (Birmingham, E. Child, 1866), and many excellent hymns, printed on fly-sheets, for the use of his congregation on anniversary occasions at St. David's, Birmingham, some of which have been set to music by Dr. Belcher, Lond., Novello & Co. Mr. Boyden was b. at Birmingham in 1832, and is a graduate of Trinity Coll., Dublin, B.A. 1867. Taking Holy Orders in 1856, he has been successively Curate of St. Mary's, Honley; St. Mary's, St. George's, and St. Luke's, Birmingham; and since 1866 Vicar of St. David's, Birmingham.

Boye, Nicolaus, was b. at Wesslensbürn, or Weslingburen, in Holstein, where he became an Evangelical Preacher, and where he d. 1542. (*Koch*, i. 418; ii. 478; *Allg. Deutsche Biog.*, iii. 85.) The only hymn known as his is:—

O Gott, wir danken deiner Güt. [*Grace after Meat.*] 1st pub. in Low German in the *Geystlike leder uñ Psalmen*, Magdeburg, 1541, and in High German in the Bonn *G. B.*, 1564. Both forms are in *Wackernagel*, iii. p. 902, in 3 st. of 7 l. It was translated as "We thank the God, of thy gudnes," in the *Gude and Godly Ballates* (ed. 1567–68, folio 11), ed. 1868, p. 18. [J. M.]

Boyse, Joseph, was b. at Leeds in 1660, received a good education, and in 1683 became a Presbyterian minister in Dublin, a position he maintained with honour and usefulness until his death in 1728. His prose works, chiefly sermons and controversial treatises, were collected and published by himself in two large folios, London, 1728. He was the author of two collections of hymns. The first, printed in Dublin, in 1693 (small 8vo) with another title-page (London, 1693, Thomas Parkhurst, Cheapside), is entitled as follows:—

"*Sacramental Hymns collected chiefly out of such passages of the New Testament as contain the most suitable matter of Divine Praises in the celebration of the Lord's Supper. To which is added one hymn relating to Baptism and another to the Ministry. By J. Boyse, with some by other hands.*"

Those by "other hands" are 3 in number, viz. one by G. Herbert, and two by Patrick. Of the remaining 21 by Boyse himself, 18 are for use at the Lord's Supper. From the fact that in the hymn on *Baptism* immersion is the only mode recognized, it is pretty certain that the author was Baptist in sentiment, though Presbyterian in ecclesiastical position. The other collection by Boyse was printed at Dublin in 1691. It contains 76 hymns, in three parts, with music, and is entitled:—

Family Hymns for Morning and Evening Worship, with some for the Lord's days . . . All taken out of the Psalms of David. A copy is in the Antrim Presbytery Library at Queen's College, Belfast.

Boyse's hymns are interesting from their early date, but have no merit as poetry. The hymn "Come pay the worship God requires" (*Divine Worship*), in Martineau's *Hymns*, 1840, No. 42, is by this author. [W. R. S.]

Brackenbury, Robert Carr, of an old Lincolnshire family, was b. at Panton House, in that county, in 1752. He entered into residence at St. Catherine's Hall, Cambridge, but joining the Wesleys, he left without taking a degree, and became a minister of the Methodist denomination. In that capacity he visited Guernsey, Jersey and Holland. He retired from active work in 1789, and d. at his residence, Raithby Hall, near Spilsby, Aug. 11, 1818.

His works include:—(1) *Sacred Poems, in 3 parts*, Lond., 1797; (2) *Select Hymns, in 2 parts*, Lond., 1795; (3) *Sacred Poetry; or Hymns on the Principal Histories of the Old and New Testaments and on all the Parables*, Lond., 1800, and some prose publications. He also edited and altered William Cruden's *Divine Hymns*, N.D. The hymn, "Come, children, 'tis Jesus' command," was given in J. Benson's *Hys. for Children*, 1806. It does not appear in any of Brackenbury's works. Mrs. Smith, daughter of Dr. Adam Clarke, has included several incidents in his life in her *Raithby Hall*.

Bradberry, David, a Congregational minister, b. at Reeth, Richmond, Yorkshire, Nov. 12, 1735. At 23 he entered the Mile End Academy as a student for the Congregational Ministry, and subsequently became pastor of a congregation at Alnwick (1762); Wellingborough (1764); Ramsgate (1767); Manchester (1787); and Kennington, London (1797). He d. Jan. 13, 1803.

In 1794 he pub. *Tetelestai; the Final Close*, a poem on the Judgment; and also contributed to *A Supp. to the Version of the Psalms and Hymns of Dr. Watts, partly collected, altered, or transformed, in proper, peculiar, or broken metres*, Manchester, C. Wheeler, 1787 (Preface dated, Feb. 27, 1787.) Of the 42 hymns in this *Supp.*, 11 are by Bradberry. He is best known by his hymn for children, "Now let each heart [our hearts] conspire to raise" (*Sunday Schools*) in the *Wes. Reform H. Bk.*, No. 787, and others. It is the third of four hymns for children at the end of the *Supp.* 1787. In its altered form of "Now let *our hearts* conspire to raise," it was given in Rippon's *Sel.* 1787, No. 522.

Bradford, John, B.A., b. 1750, and educated at Wadham College, Oxford. He was for some time "Minister of the Gospel in Birmingham." He removed to Grub Street Chapel, London, in 1797, where he continued to preach till his death on July 16, 1805.

In 1792 he pub. *A Collection of Hymns*, Lond., Mathews, and others. It contained 280 hymns, some of which were his own. This collection was avowedly *Antinomian*. Very few of these hymns are in C. U.

Brady, Nicholas. [**Psalters, English,** § XIII. 4.]

Brainard, John Gardiner Calkins, b. at New London, Connecticut, 1796, and d. at Hartford, in 1828. He was educated at Yale College, and for some time practised law at Middleton, Connecticut. He also edited a paper at Hartford. His *Poems* appeared in 1825, 1832, and 1842. The hymn by which he is best known:—"To Thee, O God, the Shepherd Kings," was pub. in the Congregational *Ps. and Hys. for Christian use and Worship, prepared, &c., by the General Association of Connecticut*, 1845, No. 645, in 6 st. of 4 l., and headed "An agricultural hymn." [F. M. B.]

Brammall, John Holland, nephew of John Holland, the biographer of Montgomery and author of the *British Psalmists*, was b. at Sheffield, Dec. 21, 1831, and educated at the Collegiate School of that town. Although engaged in banking, he has found time for both hymn-writing and music. Most of his hymns and some of his tunes were written for the Sheffield Wesleyan Sunday School Union. Of the former, "Onward, children, onward,

ave the paths of sin," is best known. It was ritten for the Wes. S. S. Union of Sheffield 1870, and 1st printed on their Whitsuntide y-sheet of that year. It has been frequently sed at similar gatherings of children. In 379 it was given anonymously in the *Meth. S. H. Bk.*, No. 283.

Brandenburg-Culmbach, Margrave f. [Albrecht.]

Brandenburg, Electress of. [Luise enriette.]

Brawn, Mary Ann, dau. of the Rev. amuel Brawn, for 51 years pastor of the Baptist Chapel, Loughton, Essex, was b. at he Meads, Loughton, Aug. 15, 1828. She vas descended on the mother's side from the nartyr Thomas Hawkes, who was burned at he stake in 1555, at Coggeshall, Essex. From 1848 to 1875 Miss Brawn was engaged n educational work. Her poetical pieces are ew in number, and chiefly on devotional ubjects. They were first printed on fly-sheets or use in her father's chapel and elsewhere. They include:—

1. **God of Glory, at Thy feet.** *Children's Prayer.* Written, Jan. 30, 1867, and pub. in Congreve's *Gems of Song*, No. 183.

2. **O Father, we are very weak.** *Children's Prayer.* This is the best known of Miss Brawn's hymns It is in *Meth. S. S. H. Bk.*, 1879, and several other collections for children.

3. **O Thou Who art in every place.** *Lent.*

4. **O'er life's tempestuous sea.** *Divine Guidance.*

Of these, Nos. 3, 4, were given in *The Domestic Worshipper*, 1850, a volume of prayers and hymns edited by the Rev. Samuel Green. [J. J.]

Bread of Heaven, on Thee I [we] feed. *J. Conder.* [*Holy Communion.*] This hymn takes rank as the most popular and widely used of the author's productions. It appeared in his *Star of the East*, &c., 1824, p. 57, in the following form:—

"For the Eucharist.

"I am the living bread which came down from heaven . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life. . . . I am the true vine."—John vi. 51–4, xv. 1.

'Bread of Heav'n! on Thee I feed,	"Vine of Heav'n! thy blood supplies
For thy flesh is meat indeed.	This blest cup of sacrifice.
Ever may my soul be fed	'Tis thy wounds my healing give:
With this true and living bread;	To thy Cross I look, and live.
Day by day with strength supplied,	Thou my life! oh, let me be
Through the life of Him who died.	Rooted, grafted, built on Thee."

This text was repeated in Conder's *Cong. H. Bk.*, 1836, and his *Hymns of Praise*, &c., 1856, p. 86. It is in several Nonconformist hymnals, but sometimes, as in the Bap. *Ps. and Hys.*, 1858, No. 725, with "*The* blest" for "*This* blest cup," in st. ii., l. 2. In Pratt's *Ps. & Hys.*, 1829, No. 69, it was broken up into 3 st. of 4 l., and given as "Bread of heaven, on Thee *we* feed"; and this was repeated in some later collections. The most popular and widely used form of the hymn is the following, which was given in in the Cooke and Denton *Church Hymnal*, 1853, No. 202, as follows:—

"Bread of heaven, on Thee *we* feed,	"Vine of heaven! Thy Blood supplies
For Thy Flesh is meat indeed;	This blest cup of Sacrifice;
Ever may *our souls* be fed	*Lord*, Thy Wounds *our* healing give;
With this true and living Bread;	To Thy Cross *we* look and live:
Day by day with strength supplied	*Jesu! may we ever* be
Through the life of Him Who died.	*Grafted, rooted*, built *in* Thee. Amen."

Great popularity was given to this text by its adoption by *H. A. and M.* in 1861, and subsequently by other important Church of England collections. In Thring's *Coll.*, 1882, there is a slight return to the original. It will be noted that in the revised text there is no change of doctrine involved. Both in it, and in the original, the same truth is set forth; but the revised text is the more congregational and musical of the two. The American hymnals, in common with those of G. Britain, have adopted both texts, the revised being mainly found in the Protestant Episcopal collections. A Latin rendering of the *H. A. and M.* text by the Rev. C. B. Pearson as: "Pasce nos, Divine Panis," was given in Biggs's *Annotated H. A. and M.*, 1867. [J. J.]

Bread of the world in mercy broken. *Bp. R. Heber.* [*Holy Communion.*] 1st pub. in his posthumous *Hymns*, &c., 1827, p. 143, in 2 st. of 4 l., and headed "Before the Sacrament." Its use has become most extensive in all English-speaking countries. Orig. text in Thring's *Coll.*, No. 529. In the *Mitre H. Bk.*, 1836, the opening line was altered to "Bread of *our life* in mercy broken," but this reading has fallen out of use.

Breay, John George, b. in 1796, and d. Dec. 5, 1839. Ordained Deacon in 1819 and Priest in 1820, he became Vicar of Haddenham, 1827, and of Christ Church, Birmingham, 1832. He was also Prebendary of Lichfield. His *Sel. of Ps. & Hymns* was pub. at Birmingham, 1836. To it he contributed the following hymns:—

1. A small and feeble band. *Holy Baptism.*
2. Almighty God, apply. *Confirmation.*
3. Almighty Saviour, bow Thine ear. *Charity Schools.*
4. Come, gracious Saviour, from above. *Holy Baptism.*
5. O God, accept our early praise. *After Sermon.*
6. O God, the feeble sinner's friend. *Confirmation.*
7. Saviour, bless Thy word to all. *After Sermon.*
8. There is beyond this world of night. *Charity Schools.*

The best known of these is No. 4. His *Memoir* was pub. in 1841. [W. T. B.]

Breithaupt, Joachim Justus, s. of Christian Breithaupt, Superintendent of the district of Hohenstadt or Honstedt, Hannover, was b. at Nordheim, in Hannover, Feb., 1658. After a theological course at Helmstädt he became, in 1680, Conrector of the Gymnasium at Wolfenbüttel, but left in 1681, and, after being Professor of Homiletics in Kiel, was appointed, in 1685, Court preacher and member of the Consistory at Meiningen. In 1687 he became Pastor and Professor of Theology at Erfurt, receiving in the same year the degree of D.D. from the University of Kiel. Driven from Kiel by the Pietistic Controversy, he was appointed in 1691 pastor of the Cathedral Church, and dean of the Theological Faculty, at Halle; and in 1705, in addition, General Superintendent of the Duchy of Magdeburg. In 1709

he became Abt of Kloster-Bergen and Inspector of the Saalkreis. He d. at Kloster-Bergen, March 16, 1732 (*Koch*, iv. 334–342; *Allg. Deutsche Biog.*, iii. 291–292; *Bode*, p. 49). Of his 4 (5?) hymns one has passed into English:—

Jesus Christus, Gottes Lamm. [*Passiontide.*] Founded on Romans viii. 8–11. 1st in the *Geistreiches G. B.*, Halle, 1697, p. 549, in 5 st. The *trs.* are—(1) "Christ, th' eternal Lamb of God," by J. C. Jacobi, 1725, p. 13 (1732, p. 58), repeated as No. 537 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Jesus Christ, the Lamb of God," in G. Moultrie's *H. and Lyrics*, 1867, p. 64. [J. M.]

Brennende Lieb du süsse Flamm. [*Thanksgiving.*] Included in *Wackernagel*, iv. p. 1072, in 5 st. of 8 l., from a xvi. cent. MS. at Munich, in which it begins "Brünninde lieb, du süesser Flam." In the *Unv. L. S.*, 1851, it is No. 554. It is *tr.* as "Thou burning Love, thou holy Flame," by *Miss Winkworth*, 1869, p. 157. [J. M.]

Brethren, let us join to bless. *J. Cennick.* [*Praise.*] This is one of this writer's most popular hymns. It appeared in his *Sacred Hys. for the Children of God*, &c., 1742, in 5 st. of 4 l. One of the first to use it as a congregational hymn was G. Whitefield. He included it in his *Coll.*, 1753, but with alterations. It was repeated by M. Madan, in his *Ps. and Hys.*, 1760, No. 109, and others. Gradually its use extended until it became known in all English-speaking countries; sometimes as in *Whitefield*, and again in its original form. Whitefield's text can be distinguished by st. ii. which opens:—"*Master, see* to Thee we bow," whilst the original reads, "Son of God, to Thee we bow." Orig. text in *H. Comp.*, No. 512.

Breton, Nicholas, second s. of William Breton, of Red Cross Street, Cripplegate, London, probably b. about 1542–3. His father's will, proved in 1559, shows that at his death, his eldest son was still a boy, and that in the event of his death, Nicholas was not to inherit until he was 24. It appears that he resided for some time at Oriel College, Oxford. From 1577 to 1626 he issued pamphlet after pamphlet in prose and verse. In 1876 these were collected as far as possible by the Rev. A. B. Grosart, and printed in two vols. in his *Chertsey Worthies' Library*. He d. probably in 1626, being then about 83 years of age. As a sacred poet he is distinguished by melody and grace, and it has been only the want of a cheap edition of his works that has prevented his taking higher rank in public esteem. [See **Early Eng. Hymnody**, § VII.]

Brettell, Jacob, s. of an Unitarian Minister, b. at Gainsborough, April 16, 1793. In 1814 he entered upon the pastorate of an Unitarian congregation at Cockey Moor (now Ainsworth), Bolton, Lancashire; and in 1816 upon that of Rotherham, Yorkshire. The latter charge he held until 1859, when he retired from active work. He d. at Rotherham, Jan. 12, 1862. In addition to minor pieces contributed to various newspapers, &c., he pub.:—

(1) *The Country Minister; A Poem in four Cantos, with other Poems*, Lond., 1821; (2) *Sketches in Verse from the Historical Books of the Old Testament*, Lond., 1828.

In 1837 Mr. Brettell contributed 16 hymns to Beard's *Coll.* With one or two exceptions, these have fallen out of use. The best known, but by no means the best hymn, is "The last full wain is on the road," *Harvest*, given in Dr. Martineau's *Hys.*, 1873. Another is, "He lived, as none but He has lived" (*Life of Jesus*). In compiling a volume of sacred poems these hymns, from their poetic character, might be consulted with advantage. [J. J.]

Breviaries. 1. The name *Breviary* is that by which the Office Book which contains the services of the Canonical Hours is known in the Western Church. A large number of such books have been in use from time to time, each differing from the other in various particulars, but all known by the same name. This Office Book is probably called a *Breviarium*, either from being a compendium of separate volumes which in early days contained its various parts, or from the services in their present shape and length having been somewhat abbreviated from their form in primitive times.

2. Prior to the compilation of Breviaries, various books were in use in the daily offices, and from these the *Roman* and other Breviaries have been compiled. They are (1) the *Psalter;* (2) the *Scriptures;* (3) the *Sermologus* and the *Homiliary*, used respectively at the second and third nocturns on Sundays and certain other days; (4) the *Passionary* or *Passional;* (5) the *Antiphonary;* (6) the *Hymnal;* (7) the *Collectaneum*, or *Orationale;* and (8) the *Martyrology.*

3. From these materials an enormous variety of Breviaries has been built up; some of them generically different from the *Roman*, such as the *Horologion* or Breviary of the Eastern Church; the *Ambrosian Breviary* of the Church of Milan; and the *Mozarabic Breviary* of the Church of Spain; others being merely variations or offshoots of the *Roman Breviary.* The religious orders had their separate Uses, following the Benedictine or Monastic arrangement of the Psalms, as distinct from the Gregorian or secular arrangement. Separate Provinces, and single Dioceses, had their own Uses; so that the Mediaeval Breviaries of England, France, Germany, and other countries may be counted up by hundreds.

4. As this work is *hymnological*, and not *liturgical*, and as the liturgical contents of various Breviaries, especially that of Rome, have been treated fully in another place [see *Dict. of Christian Antiquities*, arts. *Breviary; Divine Office; Psalmody*, &c.], it will only be necessary to name a few leading Breviaries, especially those which have had the greatest influence on the hymnody of modern times. These are:—

(1) The Mozarabic Breviary. This *Breviary* is known in four forms, (1) in MS.; (2) as arranged and printed by Cardinal Ximenes; (3) Archbishop Lorenzana's revised edition of No. 2; and (4) Migne's *Patrol. Lat.* tom. lxxxvi. Each of these has a special hymnological interest, and, combined, they shed great light upon the question as to what hymns are and what are not truly *Mozarabic.*

(1) Of the ancient *MS. Breviary* there are copies in the *British Museum* the press marks of which are "Add. MSS. 30847–9."

(2) Cardinal Ximenes' edition of this *Breviary* is known to us through an edition published at Toledo, 1502, that is, fifteen years before the Cardinal's death. It is entitled, *Breuiarium secundum regulam beati hysidori. Impressum in regali ciuitate Toleti* MDII. In this edition there are about 214 hymns. Of these 110

were from the *Mozarabic MSS.* as noted below, and the rest were taken by Ximenes from the *Ambrosian*, the old *Roman*, and other sources.

(3) The copy of Archbishop Lorenzana's revised edition of the *Breviary*, which we have been able to consult, is: *Breviarium Gothicum secundum regulam beatissimi Isidori Archiepiscopi Hispalensis Jussu Cardinalis Francisci Ximenii de Cisneros prius editum: nunc operâ excmi D. Francisci Antonii Lorenzana Sanctae Ecclesiae Toletanae Hispaniarum Primatis Archiepiscopi recognitum ad usum sacelli Mozarabum. Matriti anno MDCCLXXV. Apud Joachimum Ibarra S. C. R. M. & Dignit. Archiep. Typog. Regio permissu.* In this edition of the *Breviary* folios 1–450, which constitute the *Breviary* proper, are a reprint of Cardinal Ximenes' edition of 1502. The *Aurora* hymns, and those for the *Feasts* throughout the year, and for *Sick* and *Dead*, are also the same in both. In this 1775 edition of the *Breviary* there is added what is known as the *Mozarabic Hymnarium*. This is a body of Mozarabic hymns compiled from ancient *Mozarabic MSS.*, and printed with the readings and spellings of the MSS. This was compiled after the publication of the Toledo edition, 1502, but if added to the *Breviary* before this edition of 1775 we cannot determine. This so-called *Hymnarium* (the collected hymns are headed *Incipiunt ymni de toto circulo anni*) contains 95 hymns printed in full, and 84 first lines of others which are given in full in their proper places in the Offices. These 179 hymns are the Old Mozarabic hymns, and of these 110 were in the Ximenes ed., 1502.

(4) In Migne's *Patrologia*, tom. 86, Lorenzana's ed. is reprinted in full.

We may add that the *Mozarabic Breviary* (the ancient Use of the Spanish Church) which, apart from legendary accounts of an Apostolic origin, may be referred to St. Isidore, Archbishop of Seville (†636) and his brother Leander, as its compilers, was abolished in favour of the *Roman Breviary*, by Gregory VII. (1073–85), but in deference to strong national feeling its continued use was allowed in seven churches of Toledo.

(2) The Ambrosian. The original construction of this Breviary is attributed to St. Ambrose, Bishop of Milan (†397).

The oldest copy of this *Breviary* which we have been able to consult is: *Breuiarium iuxta institutionem Scti Ambrosij Archiepiscopi inclyte ciuitatis Mediolani accuratissime castigatum: ac quamplurimis additionibus ordine nouo ac facili perfectissime resarcitum, Venetiis. Apud Hieronymum Scotum*, 1539. The hymns which are found in this edition are given in the following table as a^1. This *Breviary* was largely revised by St. Charles Borromeo (†1584). The copy of this which we have collated is: *Breviarivm Ambrosianvm Caroli S. R. E. Cardinalis tit. S. Praxedis Archiepiscopi iussu recognitvm, atqve editvm . . . . . Mediolani. Apud Pontios. et Baesutios fratres. M.D.LXXXII.* The hymns added to this edition are marked in the following table as a^2. In later editions several hymns have been again added, but as these hymns are in no sense *Ambrosian*, they do not appear as such in the table. This *Breviary* is in use in the diocese of Milan at the present time. We may add that in the following table the hymns common to both these editions of the *Ambrosian Breviary* are marked *a*.

(3) The Roman. This Breviary was the growth of centuries. St. Jerome (ob. 420), Cassian (ob. 423), Leo I. (Pope 440–61), and others, have been named as its compilers and composers. It was a work, however, of gradual formation, and cannot be assigned to any single person. The complex work now known as the *Roman Breviary* assumed its present shape, roughly speaking, under Gregory VII. (1073–1085). It has undergone four principal revisions. In so saying we exclude the reforming Breviary of Cardinal Quignon, the use of which was permitted for over thirty years in the sixteenth century, from the pontificate of Paul III. to that of Pius V., 1536–68. The *first* of these four revisions took place about 1525, being mainly conducted by Zacharias Ferrerius, under Clement VII.; the *second* was issued under Pius V. in 1568; the *third* under Clement VIII. in 1602; the *fourth* in 1632, under Urban VIII. Since then fresh offices, with new hymns, have from time to time been added to the Breviary by decrees of the Congregation of Rites, and the incorporation in this way of new hymns into the Breviary is a process which will continue to go on. At present there are about 158 hymns in the *Roman Breviary*, of which about sixty have been added since the days of Urban VIII. The large majority are taken from ancient sources, and very many of them have been translated into English, and are in common use outside the Church of Rome.

Three *Roman Breviaries* of the sixteenth, seventeenth and nineteenth centuries have been selected for use in drawing up the following list of first lines of hymns, marked r^1, r^2, r^3, respectively. The first of them is anterior to any of the above-mentioned reforms; the last includes all the most recent additions to the Breviary.

The 1515 edition is a 12mo totum, rubricated, with many woodcuts, and according to colophon on the last page, printed, "Venetiis. Per Jacobum pentium de Leucho." Then follows an *Appendix* from which four of the hymns marked (r^1) are taken; viz., three for the Visitation of the B. V. M., one for St. Joseph. Besides these two offices, the *Appendix* contains further offices, without special hymns for the Conception of the B. V. M.; Paul the first Hermit; the Holy Trinity. The opening rubric of the *Appendix* runs thus, "Incipit officium imaculate conceptionis virginis marie editum per reuerendum patrem dominum leonardum nogarolum prothonotarium apostolicum tertium ac sacre theologie doctorem famosissimum."

(4) The Sarum. This Breviary was in general use in England before the Reformation. It was not, like the *York* and *Hereford* Breviaries, confined to the Diocese from which it took its name, but it won its way into so nearly general acceptance, that it may be regarded as a national rather than a diocesan Use. It was not only accepted, with the above-named and a few local exceptions, throughout England and Wales, but its use seems to have prevailed, probably with modifications, throughout Ireland, from the twelfth century onwards. In the same century it was introduced into Scotland, the Diocese of Glasgow receiving it c. 1164, and other Dioceses following suit in the twelfth and thirteenth centuries. The *Aberdeen Breviary* (q. v.) represents an attempt made just before the Reformation to supersede the *Sarum Breviary*; and Walter Chepman, the owner of the first printing press in Scotland, complained to the Privy Council that his craft was injured by the continued importation of *Sarum* Office Books, and obtained an order from the Privy Council forbidding their introduction into Scotland for the future, 1509–10.

The *Sarum Breviary* does not belong to a distinct family of Office Books from the *Roman*, but must be classified as an offshoot of the *Roman* stock. There are a large number of textual and verbal variations. The particular Antiphons, Benedictions, Lections, Responsories, Hymns, Chapters, Preces, Versicles, differ to a great extent especially at certain particular seasons. No two pages of the *Roman* and *Sarum* Breviaries are probably in these respects exactly alike. But over and beyond these variations, there is a lesser but still a considerable number of structural and therefore more important differences. We subjoin a few specimens. The Absolutions which are prefixed to the Lessons in the different Nocturns in the *Roman*, are absent from the *Sarum Breviary*. The *Roman Breviary* provides one invariable form of Compline, while there are no fewer than twenty-two varieties of Compline in the *Sarum* Books for the different seasons of the ecclesiastical year. The *Sarum* rule was to say the Athanasian Creed daily at Prime, the *Roman* rule is to say it at Prime on Sundays only. By the *Sarum* rule the fifty-first Psalm was used at all the Hours on week-days not in Eastertide, and excepting Nocturns. By the *Roman* rule it is said only at Lauds and Vespers in Lent and Advent, and on a few fasting days. In this case, as in some other instances, the *Sarum* rubrics, which have remained unrevised since the sixteenth century, represent the older and unreformed *Roman* arrangement. In the same way some thirty of the hymns which in the following list are marked as *s* and r^1, are to be accounted for. They were recast, partly rewritten, in 1629, under Urban VIII., and such an entry as, "Ad regias agni dapes," r^2, represents the revised first line of a hymn which previously commenced with these words, "Ad coenam Agni providi" (r^1, *s. z.*). The Paris ed. 1531 has been reprinted by the Cambridge University Press, Pt. i., June 1, 1879; Pt. ii. 1883; Pt. iii. 1887.

(5) The York. This is another pre-Reformation variation of the *Roman Breviary*, the use of which was confined chiefly, if not entirely, to the diocese of York. It contains many hymns in common with the *Sarum Breviary*, but yields a limited number not to be found in any of the previously named books. A Venice ed. of this *Brev.*, dated 1493, has been reprinted by the Surtees Society, vol. i. 1880; vol. ii. 1883.

(6) The Aberdeen. This Breviary is one of the very few surviving Service Books of the pre-Reformation period of the Church in Scotland. It is substantially a *Sarum Breviary*, with certain necessary changes of wording, with a considerable amount of independent variation of text, and with the addition of a large number of commemorations of local saints. The Lections, Hymns, &c., for these series form a most important con-

tribution to the ancient hagiography of Scotland. It was compiled and edited by William Elphinstone, Bishop of Aberdeen (1483–1514). It was printed at Edinburgh by Walter Chepman, the *Pars hyemalis*, in 1509; the *Pars estivalis*, in 1510. It is thus the second earliest known printed book in Scotland. The colophon at the end implies that it was Bishop Elphinstone's hope that this Breviary would become the accepted Use of the [whole of the] Scottish Church, but there is no evidence of its having been accepted and used outside the limits of the Diocese of Aberdeen. The offices of the Compassion of the B. V. M., and of the Crown of Jesus, are only found in the *Appendix* to the Glammes copy of this Breviary. They are printed at the close of D Laing's Preface to the whole Breviary, which was published in facsimile in London in 1854.

(7) The Paris. Revised by Abp. Charles de Vintimille in 1736. The hymns in this Breviary are mainly by the following writers:—Charles Coffin (1676–1749); Charles Guiet (cir. 1684); Guillaume du Plessis de Geste, Bp. of Saintes (—1702); Abbé Besnault (fl. 1726); Claude de Santeüil (1628–1684); Jean-Baptiste de Santeüil (1630–1697); Isaac Habert, Bp. of Vabres (—1668); Denys Petau (1583–1652); Nicolas le Tourneaux (1640–1686); Jean Commire (1625–1702); St. Ambrose (cir. 340–397); Gurd. Vict; Bernard of Clairvaux (1091–1153); M. Ant Muret (1526–1585); Thomas of Aquino (1227–1274); Prudentius (348–cir. 413); Fortunatus (cir. 530–cir. 609). These hymns have been made known to English readers through the *trs.* of Isaac Williams, John Chandler, and others. The hymns added to this Breviary since 1736 are not noted in the following table.

(8) The Hereford. See § 11 of this article.

(9) Monastic Breviaries. See § 12 of this article.

5. It will be observed that we have selected for use the most important Breviaries of the Church. As the vast number of Breviaries which exist, especially on the Continent of Europe, rendered a collation of each a task beyond the limits of this work, the most important for hymnological purposes only are taken.

6. As all Breviaries have the arrangement of their parts much in common, a description of the *Roman Breviary* will serve, except for technical purposes, as an illustration of all.

It is sometimes printed as a single volume, sometimes in two, more frequently in four parts, for the Winter, Spring, Summer, and Autumn quarters. Each part contains (1) The Kalendar with Rubrics, and the Absolutions and Benedictions for use before the Lections. (2) The Psalter or Psalms arranged for use on each day of the week. (3) The Proper of the Season, containing the Chapters, Lessons, Hymns, Versicles, Responses, Antiphons, Collects, for the Sundays and movable Fasts and Festivals of the Church's year. (4) The Proper of Saints, containing the above Chapters, &c., for the immovable Feasts. (5) The Common of Saints, containing Psalms with Antiphons, Lections, &c., for feasts of particular classes, Apostles, Martyrs, Evangelists, &c. (6) Offices for the Dedication of a Church; for Festivals of the Blessed Virgin, with the Little Office for the same; the Office of the Dead; the Gradual and Penitential Psalms, with Litanies and various Collects, Benedictions, and other devotions. (7) A collection of special Offices which are not binding on the whole Church, but are only used in certain countries, &c., to which a special supplement is added of Offices belonging exclusively to certain dioceses or religious orders.

7. The arrangement of the *Psalms*, although interesting in itself, does not fall within the scope of this work. It has been fully treated in the *Dict. of Christian Antiquities*, art. *Psalmody* (q. v.).

8. The *Canticles* in use in the *Roman Breviary* (and this is illustrative of their use in some other Breviaries) are as follows:—

The Song of the Three Children. Ab. from *Dan. iii.* 58–88 (*Sept. version*). with two verses added. Sunday at Lauds.

The Song of Isaiah. *Is. xii.* 1–6. Monday at Lauds.

The Song of Hezekiah. *Is. xxxviii.* 10–20. Tuesday at Lauds.

The Song of Hannah. 1 *Sam. ii.* 1–10. Wednesday at Lauds.

The Song of Moses. *Exod. xv.* 1–19. Thu. at Lauds.

The Song of Habakkuk. *Hab. iii.* 1–20. Fri. at Lauds

The Song of Moses. *Deut. xxxii.* 1–43. Sat. at Lauds.

The Song of St. Mary. *St. Luke, i.* 46–55. Daily Vespers.

The Song of Zacharias. *St. Luke, i.* 68–79. Daily Lauds.

The Song of Symeon. *St. Luke, ii.* 29–32. Daily Compline.

The Song of SS. Ambrose and Augustine. [*Te Deum.*] At the end of Matins on certain Sundays and Feasts.

To the above list is generally added:

The Creed of St. Athanasius. Sunday at Prime (*r.*); Daily (*s. y.*).

Other Canticles are occasionally used in the French Breviaries. The Mozarabic Breviary is the most varied in its use of Canticles, containing no less than seventy-seven. (Migne, *Patrol. Lat.*, tom. lxxxvi. pp. 846–886.)

9. The *Hymns* in all the Breviaries are found in the various services. In some cases they are derived from a common source, in others they are associated with one Breviary only, this being specially so in the case of the ancient *Ambrosian* and *Mozarabic Breviaries*, and of the *Paris Breviary* of 1736. The following list of hymns from the most prominent Breviaries does not include *Proses* and *Sequences*. The history of many of the hymns named, together with such *trs.* as have been made into English, will be found in this work under their original first lines.

10. List of Hymns. This list has been compiled from the *Ambrosian*, *Mozarabic*, *Roman*, *Sarum*, *York*, *Aberdeen*, and *Paris Breviaries*. The editions used are:—

a^1. *Old Ambrosian Breviary*, Venice, 1539, but not in the revised edition.

a^2. *Revised Ambrosian Breviary*, Milan, 1582, but not in the 1539 edition.

a. Hymns common to both.

m^*. *Old Mozarabic Hymns* [see § 4 (1) of this article] given in the *Hymnarium* printed with Lorenzana's ed. 1775 of the *Mozarabic Brev.*, but not found elsewhere in the *Breviary*.

m^1. *Old Mozarabic Hymns* given in the *Hymnarium*, and also found in Ximenes' ed. of the *Mozarabic Brev.*, 1502.

m^2. Hymns introduced into the *Mozarabic Brev.*, 1502, from *Ambrosian*, *Old Roman*, and other sources.

[With few exceptions these hymns are in Migne's *Patrol.*, Paris, 1862, tom lxxxvi].

r^1. *Roman Breviary*, before the first great revision of 1525. Edition, Venice, 1515.

r^2. *Ronan Breviary*, after the 4th revision, 1632. Edition, Venice, 1635.

r^3. *Roman Breviary*. Modern. Edition, Tournay, 1879.

r. All the hymns which are found in all the above editions of the *Roman Brev.* are marked *r.*

s. Sarum Breviary. Reprint. Cambridge, 1879–87.

y. York Breviary. Surtees Soc., Durham, 1880–83.

z. Aberdeen Breviary. London 1854.

p. Paris Breviary. Revised Paris, 1736.

First line of Hymn.	Breviary.	Use.
A Deo missus Gabriel	*z.*	Annun. B. V. M.
A Patre unigenite	m^2.	2nd Mon. in Adv.
A Patre unigenitus	*s. y. z.*	Epiphany.
A solis ortus cardine Ad usque	$m^*.r.s.y.z.$	Christmas. Ann. B. V. M. (*m*).
A solis ortûs cardine Et usque (st. ii. Beatus)	m^1.	
A solis ortus cardine Et usque (st. ii. Gaudete)	m^1.	
Ad brevem se mortis	m^*.	Sat. in Easter Wk.
Ad coenam Agni providi	r^1. *s. y. z.*	Low Sunday.
Ad nuptias Agni Pater	*p.*	C. of Holy Women.
Ad prima verba virginis	*p.*	Visit. of B. V. M.
Ad regias Agni dapes	r^2.	Low Sunday.
Ad sacrum cujus	*z.*	C. of Matrons.
Ad sanctos cineres	*p.*	St. Dionysius.
Ad templa nos rursus	*p.*	Sunday. Lauds.
Adam vetus quod	*y.*	Christmas.
Adest diei Christe	m^*.	Consec. of Bp.
Adest dies laetitiae	*z.*	St. Ninian.
Adest dies sanctissima	m^2.	St. Nicholas.
Adest miranda passio	m^1.	St. Vincent.
Adeste coelitum chori	*p.*	Eastertide.
Adeste sanctae conjuges	*p.*	C. of Holy Women.
Adeste sancti plurimo	*p*	Oct. of All Saints.

First line of Hymn.	Breviary.	Use.
Adesto nostris precibus .	$m.^2$	Wed. after Oct.Ep. 1st Sun. in Lent.
Adesto plebs fidissima .	$m.^2$	St. Agatha.
Adesto sancta Trinitas .	$s.\ y.\ z.$	Trinity Sunday.
Adsunt, O populi, festa .	$m^2.$	St. Hippolytus.
Adsunt punicea floscula	$m^1.$	SS. Justa & Rufina
Adsunt tenebrae primae	$m^1.$	First Watch.
Aestimavit Hortulanum	$s.\ z.$	St. Mary Magd.
Aeterna Christi munera i.	$a^1.\ r.\ y.$	C. of an Apostle.
Aeterna Christi munera ii	$a^2.r^1.\ m^*.\ y.$	C. of Martyrs.
Aeterna coeli gloria . .	$r.\ s.\ y.\ z.$	Friday. Lauds.
Aeterne lucis conditor .	$m^2.$	Friday after 1st S. in Lent.
Aeterne rector siderum .	$r^3.$	Guardian Angels.
Aeterne rerum conditor.	$a.\ m^1.\ r.\ s.\ z.$	Matins (a), 1st S. in Adv. (m), S. Lauds ($r.s.z$).
Aeterne rex altissime .	$m^1.\ r.\ s.\ y.\ z.$	Ascension
Aeterni Patris ordine .	$s.$	Presentation of B. V. M.
Aeterni Patris unice. .	$y.$	St. Mary Magd.
Aeterni proles Patris .	$m^2.$	St. Bartholomew.
Aeterno regi gloriae . .	$z.$	Crown of Jesus.
Agathae sacrae virginis .	$a.$	St. Agatha.
Agne sepulchrum est .	$m^1.$	St. Agnes.
Agnes beatae virginis .	$a.$	St. Agnes.
Agni genitor Domine [Unigenite, 1502].	$m^1.$	Sun. before Epiph.
Agnoscat omne seculum	y	Christmas.
Ales diei nuntius. . .	$r.\ s.\ y.\ z.$	Tuesday. Lauds.
Alleluia piis edite . .	$m^1.$	1st S. in Lent.
Alma Redemptoris mater	$a^2.r^2.y.s.p.$	Ant. after Compline.
Almi prophetae progenies	$a.\ m^2.$	Decoll. of St. John Baptist.
Altissimi verbum Patris	$m^1.$	1st S. after Oct. of Epiph. & Sat.Lent.
Alto ex Olympi vertice	$r^2.$	Dedication of a Ch.
Amore Christi nobilis .	$a.$	St. John Evang.
Andrea pie sanctorum .	$s.\ y.\ z.$	St. Andrew.
Angulare fundamentum	$r^1.\ s.\ y.\ p.\ z.$	Dedication of a Ch.
Anni peracto circulo. .	$m^*.$	Birthday of a King
Annue Christe saeculorum	$s.\ y.\ z.$	C. of Apostles.
Antra deserti teneris .	$r.\ s.\ y.\ z.$	St. John Bapt.
Apollinaris martyris .	$a.$	St. Apollinaris.
Apostolorum passio . .	$a.\ m^1.$	SS. Peter & Paul.
Apostolorum supparem.	$a.$	St. Lawrence.
Ardet Deo quae femina .	$p.$	C. of Holy Women.
Aspice infami Deus . .	$r^3.$	The Passion.
Aspice ut verbum Patris	$r^3.$	The Lord's Prayer.
Athleta Christi nobilis .	$r^3.$	St. Venantius.
Auctor beate saeculi. .	$r^3.$	The Sacred Heart.
Auctor luminis filius .	$m^2.$	2nd S. in Lent.
Auctor perennis gloriae.	$m^*.$	Seventh Hour.
Audi benigne conditor .	$a^2.r.s.y.p.z.$	Lent.
Audimur almo Spiritus.	$p.$	Whitsunday.
Audit tyrannus anxius .	$r^2.$	Holy Innocents.
Aurea luce et decore. .	$r^1.\ s.\ y.\ z.$	Vig. of SS. Peter & Paul.
Aures ad nostras . . .	$r^1.$	Sundays. Lent.
Aurora coelum purpurat	$r^2.$	Sunds. after Easter
Aurora jam spargit polum	$m^*.r.s.y.z.$	Saturday. Lauds (do. in Lent, m).
Aurora lucis dum novae.	$p.$	Eastertide.
Aurora lucis rutilat . .	$r^1.\ m^2.y.s.z.$	Eastertide.
Aurora rutilat lucis . .	$z.$	St. Columba.
Ave maris stella . . .	$r.\ s.\ y.\ p.$	Feasts of B. V. M.
Ave mater Anna. . .	$s.\ z.$	St. Anne.
Ave regina coelorum .	$a^2.r^2.s.p.y.$	Antiphon after Compline.
Barchinon laeto Cucufate	$m^1.$	St. Cucufatus.
Bartholomaee coeli sidus	$s.\ y.\ z.$	St. Bartholomew.
Beata nobis gaudia . .	$m^1.r.s.y.z.$	Pentecost.
Beate martyr, prospera	$a.\ m^2.\ z.$	St. Vincent.
Beate pastor Petre . .	$r^2.$	SS. Peter & Paul.
Beate Symon et Thadaee	$s.\ z.$	SS. Simon & Jude.
Bellator armis inclytus .	$a.$	St. Martin.
Benignitatis fons Deus .	$m^1.$	1st day Jan. Fast.
Bina coelestis aulae . .	$s.\ y.\ z.$	St. John Apost.
Bis novem noster populus	$m^*.$	St. Engratia.
Caeteri nunquam nisi .	$p.$	Visit. of B. V. M.
Carnis spuans mundiciam	$r^1.$	St. Joseph.
Castae parentis viscera .	$s.\ z.$	Of B. V. M.
Caterva matrum . .	$m^1.$	Innocents.
Catharina mirabilis . .	$m^2.$	St. Catharine.
Certum tenentes ordinem	$m^1.$	Terce.
Chorus dei fidelium magno	$a^1.$	St. Peter Martyr.
Chorus novae Hierusalem	$s.\ y.\ z.$	Low Sunday.

First line of Hymn.	Breviary.	Use.
Christe coelestis medicina Patris	$m^1.$	Th. after Oct. Ep. 1st S. in Lent. For the sick.
Christe cunctorum. dominator alme	$a.\ m^*.$	Ded. of Ecclesia major, 3rd Sun. in Oct. (a.)
Christe cunctorum praesulum	$z.$	St. Blaan.
Christe decreto Patris .	$p.$	Com. of Bishops.
Christe, immense . .	$m^2.$	3rd S. in Lent.
Christe, lumen per petuum	$m^2.$	Tu. after Oct. Ep. ,, ,, 1st S. in Lent.
Christe, lux lucis vera .	$m^2.$	St. Dorothea.
Christe, lux mundi salus	$m^1.$	2nd Sun. after Oct. Ep.
Christe, pastorum caput	$p.$	Com. of Bishops.
Christe, precamur annue	$m^2.$	Friday after 1st Sun. in Lent.
Christe, prolapsi reparator	$p.$	Nat. St. John Baptist.
Christe, qui lux es et .	$a.\ m^1.\ s.\ y.\ z.$	Lent Compline.
Christe, qui regis omnia	$m^2.$	Th. after 1st Sun. in Lent.
Christe qui rex es . .	$z.$	St. Ninian.
Christe qui sedes Olympo	$p.$	St. Michael.
Christe redemptor (i) .	$r^1.\ m^2.\ s.\ y.$	All Saints.
Christe redemptor (ii) .	$r^1.\ s.\ y.\ z.$	Christmas.
Christe, rex mundi . .	$m^2.$	Of the Dead.
Christe salvator omnium	$m^2.$	Mon. after Oct.Ep.
Christe sanctorum decus	$r.\ s.\ y.\ z.$	SS. Michael ($r.\ s.\ y$),Gabriel ($r.\ s$), Raphael (r).
Christe, tu rerum . .	$m^*.$	St. Clement.
Christe, verus rex . .	$m^1.$	St. Servandus, &c.
Christi caterva clamitet	$m^1.$	1st S. in Adv.
Christi cruentae splendida	$p.$	Crown of Thorns.
Christi martyribus debita	$p.$	C. of Martyrs.
Christi miles gloriosus .	$s.$	St. Vincent.
Christi miles pretiosus .	$y.$	St. Vincent.
Christi perennes nuntii .	$p.$	C. of Evangelists.
Christo profusum sanguinem	$r^2.$	C. of Martyrs.
Christus est virtus Patris	$m^1.$	St. Jerome.
Christus est vita veniens	$m^1.$	St. Stephen.
Christus tenebris obsitam	$p.$	Epiphany.
Cibis resumptis congruis	$m^1.$	Before Compline in Lent.
Clamantis ecce vox . .	$p.$	Epiphany.
Clange lyram Zacharias .	$m.$	(See "Pange linguam Zacharie.")
Clara sanctorum una .	$m^1.$	St. James Ap.
Claro paschali gaudio .	$r^1.\ s.\ z.$	C. of Apostles.
Clarum decus jejunii. .	$s.\ y.\ z.$	3rd Sun. in Lent.
Clausus aurium meatus .	$m^*.$	Th. in Easter Wk.
Clementis festum . .	$m^1.$	St. Clement.
Cleri patrem et . . .	$z.$	St. Nicholas.
Coelestis agni nuptias .	$r^3.$	St. Juliana Falconieri.
Coelestis ales nuntiat .	$p.$	Annunciation.
Coelestis aula panditur .	$p.$	C. of Virgins.
Coelestis aulae principes	$p.$	C. of Apostles.
Coelestis formam gloriae	$s.\ z.$	Transfiguration.
Coelestis urbs Jerusalem	$r^2.$	Dedication of Ch.
Coeli cives applaudite .	$a^1.$	Augustine, Ep. & Conf.
Coeli Deus sanctissime .	$m^*.r.s.y.z.$	W. Vespers.
Coelitum consors . . .	$p.$	St. Genovefa.
Coelitum Joseph decus .	$r^3.$	St. Joseph.
Coelo datur quiescere .	$p.$	St. Barnabas.
Coelo quos eadem gloria.	$p.$	All Saints.
Coelo receptam. plaudite	$p.$	St. Genovefa.
Coelo redemptor praetulit	$r^3.$	Maternity B.V.M.
Coelorum regi psallite .	$a.$	St. Mary Mag.
Collaudemus Magdalenae	$s.\ z.$	St. M. Magd. Sat.before Adv.(a)
Concentu parili Justam .	$m^2.$	St. Justa.
Concinat nostra concio .	$z.$	St. Columba.
Conditor alme siderum .	$a^2.r^1.\ s.\ y.\ z.$	1st S. in Adv.
Congaudentes cum angelis	$m^2.$	St. Catharine.
Consors paterni luminis.	$m^*.\ r.\ s.\ y.\ z.$	Tuesday. Matins.
Convexa solis orbita . .	$m^1.$	None in Lent.
Cor arca legem	$r^3.$	Sacred Heart.
Corde natus ex parentis .	$y.$	Vigil of Christmas
Corpus domas jejuniis .	$r^3.$	St. John Cantius.
Creator alme siderum .	$r^2.$	Advent.
Crudelis Herodes Deum .	$r^2.$	Epiphany.

First line of Hymn.	Breviary.	Use.
Crux alma salve crux	*p.*	Susception of Cross
Crux sola languorum Dei	*p.*	Invention of Cross
Crux fidelis	*s. y. z.*	Invention of Cross
Cultor Dei memento	m^1. *s. y. z.*	Passion Sun. (*s.y*).
		Compline (*m*).
Cunctarum rerum omnipotens	m^2.	1st Mon. in Adv.
Cunctorum rex omnipotens	m^2.	1st Sun. in Adv.
Cunctus mundus patule	m^2.	St. Thomas.
Custodes hominum psallimus	r^3. *p.*	Guardian Angels.
Davidis soboles, gloria	*p.*	Sat. of B. V. M.
Debilis cessent elementa	*p.*	Circumcision.
Debitam morti sobolem	*p.*	Concept. of B. V. M.
Decora lux aeternitatis	r^2.	SS. Peter & Paul.
Decus sacrati nominis	m^1.	St. Andrew.
Dei canamus gloriam	*p.*	Monday. Matins.
Deus aeterni luminis	m^2.	Tu. after Oct. Ep.
Deus creator omnium, polique	*a. m*. s. y. z.*	Sat. Vsprs. (*s.y.z. m**) Vespers (*a*)
Deus creator omnium, lucis	m^2	2nd Sat. in Lent.
Deus, ignee fons animarum	m^1.	Office of the Dead.
Deus, immensa Trinitas	*m**.	C. of a just man.
Deus, immensa Trinitas	m^1.	C. of Confessor.
Deus, Pater ingenite	m^2.	W. after Oct. Ep.
Deus, qui certis legibus	m^2.	2nd Sun. in Lent.
Deus, sacrati nominis	m^1.	St. Andrew.
Deus, sanctorum psallimus	m^2.	The Innocents.
Deus, tuorum militum	*a.* m^1. *r. s. y. z.*	C. of a just man (*m*) C. of Martyrs (*a. r. s. y. z.*)
Dicamus laudes Domino	m^2.	Sext Lent.
Die dierum principe	*p.*	Sunday. Matins.
Dignas quis O Deus tibi	*p.*	Thursday. Lauds.
Divine crescebas puer	*p.*	Epiphany.
Doctor egregie Paule	r^1. *s. y.*	St. Paul.
Domare cordis impetus	r^3.	St. Elizabeth of Portugal.
Dum Christe confixus	*p.*	Passiontide.
Dum morte victor obruta	*p.*	SS. Philip & James
Dum nocte pulsa	r^3.	St. Venantius.
Dum spargit aram	*p.*	Comp. of B. V. M.
Ecce jam noctis	*r. s. y. z.*	Lauds.
Ecce parentes virginis	*z.*	Present. of B.V.M.
Ecce quem vates vetustis	*m**.	Easter Monday.
Ecce, saltantis pretium	*p.*	Decoll. of St. John Baptist.
Ecce salvator omnium	m^2.	2nd Mon. in Adv.
Ecce sedes hic tonantis	*p.*	Dedication of a Ch.
Ecce te, Christe, tibi	*m**.	Consecration of a Church.
Ecce tempus idoneum	*s. z.*	3rd S. in Lent.
Ecquis ardentes rapitur	*p.*	St. Martin.
Egregie doctor Paule	r^2.	Conv. of St. Paul. SS. Peter & Paul.
Emergit undis et Deo	*p.*	Oct. of Epiph.
En castitatis lilium	*z.*	C. of Virgins.
En, clara vox	r^2.	Advent.
En Evangelistae adest	m^2.	St. Luke.
En festum prodiit	m^2.	St. Euphemia.
En futura Annae	*z.*	Concept. of B.V.M.
En martyris Laurentii	m^1.	St. Lawrence.
En, ut superba	r^3.	Sacred Heart.
Enixa est puerpera	*s. z.*	B. V. M.
Eterne, &c. *See* Aeterne.		
Ex more docti	a^2. *r. s. y. z.*	Sun. Matins, Lent. Sun. Vespers, Lent (*a.*)
Ex quo salus mortalium	*p.*	C. of Martyrs.
Exiit cunis pretiosus	*p.*	Nat. St. J. Bapt.
Exite filiae Sion	*p.*	Crown of Thorns.
Exite Sion filiae	r^3.	Crown of Thorns.
Extimum vestis sacratae	*m**.	Easter Tuesday.
Exulta nimium turba	m^1.	St. Tirsus.
Exultemus concrepantes	*z.*	St. Magnus.
Exultet aula coelica	m^2.	St. Nicholas.
Exultet coelum laudibus	r^1, *s. y. z.*	C. of Apostles.
Exultet cor praecordiis	*s. z.*	Holy Name.
Exultet laudibus sacrata	r^1.	Transfig.
Exultet orbis gaudiis	r^2.	C. of Apostles.
Fac Christe, nostri gratia	*p.*	Epiphany.
Fando quis audivit Dei	*p.*	Passion Sunday.
Favens redemtis vota	*m**.	Mid-Lent.

First line of Hymn.	Breviary.	Use.
Felices nemorum pangimus	*p.*	C. of Abbots, &c.
Felix Anna prae	*s. z.*	St. Anne.
Felix dies mortalibus	*p.*	Oct. of Ascension.
Felix dies, quam proprio	*p.*	Circumcision.
Felix felici praesule	a^1.	Galdinus, Apb. Milan.
Felix morte tua qui	*p.*	C. of Martyrs.
Felix per omnes festum	*y.*	SS. Peter & Paul.
Felix terra quae fructuoso	m^2.	St. Fructuosus.
Felix Tarraco Fructuoso	*m**.	St. Fructuosus.
Feno jacere pertulit	*m**.	Christmas.
Festi laudes hodierni	r^1.	Feast of Trinity.
Festis laeta sonent	*p.*	C. of Virgins.
Festivis resonent compita	r^3.	Precious Blood.
Festum Christe rex per	m^1.	St. Thomas.
Festum Columbae celebre	*z.*	St. Columba.
Festum matris gloriosae	*s. z.*	Visitat. of B. V. M.
Festum insigne prodiit	m^1.	St. Agatha.
Fidelis plebs ecclesiae	a^1.	St. Anna.
Fit porta Christi pervia	*m**.	B. V. M.
Flagrans amore, perditos	*p.*	Lazarus, &c., visited by Christ.
Fletus longaevi rex	*z.*	Concept. B. V. M.
Fons Deus vitae perennis	*m**.	St. Felix.
Fortem virili pectore	r^2.	C. of non-Virgins.
Fortes cadendo martyres	*p.*	C. of Martyrs.
Forti tegente brachio	*p.*	Eastertide.
Frenentur ergo corporum	m^2.	Tuesday in Lent.
Fulgentis auctor aetheris	m^2.	Monday after Oct. of Epiph.
Fulget clara festivitas	*z.*	St. Kentigern.
Fulget hic honor sepulchri	m^1.	St. Eulalia.
Fumant Sabaeis templa	*p.*	Purif. of B. V. M.
Fundere preces tempus	m^1.	Ninth Hour.
Gallicae custos Genovefa gentis	*p.*	St. Genovefa.
Gallo canente venimus. Part of "Noctis tempus"	*m**.	At cock-crow.
Gaude Mater Ecclesia	m^2.	St. Barbara.
Gaude mater pietatis	*a.* r^1.	Transfig.
Gaudeat cuncta pia	m^2.	St. James.
Gaudet caterva nobilis	m^2.	St. Faustus, &c.
Gaudete flores martyrum	m^1.	Sts.-days in Adv. St. Acisclus.
Gentis Polonae gloria	r^3.	St. John Cantius.
Germine nobilis Eulalia	m^2.	St. Eulalia.
Gesta sanctorum martyrum	a^1.	St. George.
Gloriam sacrae celebremus	r^3.	The Winding Sheet.
Grates peracto jam die	*p.*	Compline. Feb. 2 to Ash W.
Grates tibi Jesu novas	*a.* m^2.	SS. Protasius & Gervasius.
Hac nocte hora prescius. Part of "Noctis tempus"	*m**.	At cock-crow.
Haec dies sacrae fidei	a^1.	St. Hieronymus.
Haec est dies qua	r^3.	St. Theresa.
Haec illa solemnis dies	*p.*	Annunciation.
Haec rite mundi	*y.*	C. of a Matron.
Haec vera Christi famula	a^2.	C. of Martyrs.
Herasme presul nobilis	a^1.	St. Erasmus.
Hic duorum chara fratrum	m^2.	SS. Emeterius and Celidonius.
Hic est dies verus Dei	*a.* m^2.	Eastertide.
Hic Joannes mire natus	m^1.	Decoll. of S. John Baptist.
Hinc functionis dies	*m**.	Of the Dead.
Hoc jussa quondam	*p.*	Transfiguration.
Hominis superne conditor	r^2.	Friday Vespers.
Honorem [Honore] sanctae Eugeniae	m^1.	St. Eugenia.
Horis peractis undecim	*m**.	Eleventh Hour.
Horres superbos nec	*p.*	Wed. Vespers.
Hortator ille primus	m^2.	Sat. in Lent.
Hostis Herodes impie	m^1. r^1, *s. y. z.*	Vigil of Ep. (*s.y.z*). Ep. (r^1. m^1).
Huc vos gratifice plebs	m^1.	St. Vincent, &c.
Huc vos, O miseri	*p.*	Epiphany.
Hujus obtentu Deus	r^1. *s. z.*	=seq.

First line of Hymn.	Breviary.	Use.
Hujus oratu Deus	r^2.	C. of non-Virgins.
Hujus supplicium pestis	m^*.	None, in time of War.
Hymnis dum resonat	p.	All Saints.
Hymnis predulcibus.	z.	St. Magnus.
Hymnum canamus gloriae	y.	Ascension.
Hymnum dicamus domino	a.	Feria Vin coena domini
Hymnum Mariae Virginis	m^2.	Assumption of B. V. M.
Iisdem creati fluctibus	p.	Thurs. Matins.
Illaesa te puerpera	p.	Compassion of B. V. M.
Illuminans, Altissimus[e]	a. m^1.	Epiphany.
Imago lucis paternae	z.	Image of our Lord.
Immense coeli conditor	m^*. r. s. y. z.	Monday. Vespers.
Imperatrix clementiae	z.	Compas.of B.V.M.
Impleta gaudent viscera.	s. y. z.	Pentecost.
Impleta sunt quae	z.	*See* Vexilla.
Impune vati non erit	p.	Decoll. of St. John Baptist.
In Annae puerperio	s. z.	St. Anne.
In majestatis solio	r^1.	Feast of Trin.
In matutinis surgimus	m^1.	Th. after Oct. Ep. At cock-crow.
In Ninivitas se coactus	m^2.	Th. in Lent.
In noctis umbra desides	p.	Advent. Compline
In passione Domini	s.	Image of our Lord.
Inclite rex magne	m^*.	Coron. of a King.
Incliti festum pudoris	m^1.	St. Cecilia.
Inconcussa tuo, summe	p.	St. Peter's Chair.
Ingrata gens Judeica	z.	Compas.of B.V.M.
Insigne festum Juliani	m^1.	St. Julian.
Insignem Christi Crispinum	m^1.	St. Crispin.
Insignem Christi martyrem	m^2.	C. of Martyrs.
Instantis adventum Dei.	p.	Advent.
Intende nostris precibus.	m^*.	Sunday.
Intende qui regis Israel.	a.	Christmas Day.
Inter sulphurei fulgura	p.	Whitsunday.
Intrante Christo Bethanicam domum	p.	Lazarus, &c., visited by Christ.
Inventor rutilis dux bone	m^1.	1st Sun. after Oct. of Epiphany.
Invicte martyr unicum	r^2.	C. of Martyrs.
Inviolata integra et casta	a^2. p. y. z.	Of B. V. M.
Ira justa conditoris	r^3.	Precious Blood.
Iram quam merito	m^*.	In War, at Sext.
Iste Confessor Domini	m^1. r. s. y. z.	C. of Confessors.
Iste electus Johannes	m^1.	St. John Evang.
Iste quem laeti	r^3.	St. Joseph.
Itote populi psallite	m^2.	SS. Simon & Jude.
Jactamur heu quot	p.	Mon. at Vespers.
Jam bone pastor Petre	r^1. s. y. z.	St. Peter's chair, chains, & Vig. of SS.Peter & Paul.
Jam Christe nomen	p.	St. Eleutherius.
Jam Christe sol	a^2. r^1. z.	Lauds. Lent.
Jam Christus astra	a. r. s. y. z.	Pentecost.
Jam cursus horae sextae	m^1.	Sext.
Jam dena nos perceptio.	m^*.	Tenth Hour.
Jam desinant suspiria	p.	Christmas Day.
Jam legis umbra claudi-tur.	m^1.	Wed. Vesp. in Holy Week.
Jam lucis orto sidere.	a. m^2. r. s. y. p. z.	Prime.
Jam meta noctis transiit	m^2.	Aurora.
Jam nil Hebraeis	p.	SS. Peter & Paul.
Jam non te lacerant	p.	C. of Martyrs.
Jam nunc ad illum	m^2.	St. Sebastian.
Jam nunc paterna	y.	Sunday Matins.
Jam nunc quae numeras	p.	C. of Doctors.
Jam passionis inchoandae	m^2.	St. Julian.
Jam sanctius moves opus	p.	Friday Matins.
Jam sol recedit	r^2.	Trinity Sunday. Sat. Vespers.
Jam solis excelsum jubar	p.	Sext.
Jam surgit hora tertia	a. m^2.	Terce.
Jam ter quaternis	y.	3rd Sun. in Lent.
Jam toto subitus	r^3.	Seven Dolours.
Jerusalem gloriosa	m^1.	St. Adrian.
Jesu auctor clementiae	s. z.	Holy Name.
Jesu, corona celsior	a. r.	C. of Confessors.
Jesu, corona Virginum	a. m^1. r. s. y. z.	C. of Virgins.

First line of Hymn.	Breviary.	Use.
Jesu, decus angelicum	r^3.	Holy Name.
Jesu defensor omnium	m^*.	Midnight.
Jesu dulcedo cordium	p.	Transfiguration.
Jesu, dulcis amor meus.	r^3.	The Winding-sheet
Jesu, dulcis memoria	r^3. s. z.	Holy Name.
Jesu, nostra redemptio	r^1. s. y. z. p.	Ascension, Compline(s.z), Lauds (y. p.). Vsprs. (r^1).
Jesu, quadragenariae	s. y. z.	Lent.
Jesu, Redemptor omnium perpes corona	r. s. y. z.	C. of Confessors.
Jesu, Redemptor omnium qui morte	m^*.	Easter Week. Terce.
Jesu, Redemptor omnium quem lucis	r^2.	Christmas.
Jesu, Redemptor omnium, Summi parentis	p.	Christmas.
Jesu, Redemptor saeculi	p.	Eastertide.
Jesu, rex admirabilis	r^3.	Holy Name.
Jesu rex salvator	z.	11,000 Virgins.
Jesu, sacerdotum decus.	p.	C. of Bishops.
Jesu, Salvator seculi (i)	s. y. z.	Easter. Compline.
Jesu, Salvator seculi (ii)	r^1. m^2. s.	All Saints.
Jesu solamen miseris	z.	Image of our Lord.
Joannes hujus artis	m^2.	Thursday in Lent.
Jonam prophetam mitis	m^2.	Tuesday in Lent.
Jordanis oras praevia	p.	Advent.
Joseph stirpis Davidicae	r^1.	St. Joseph.
Jubes, et in praeceps	p.	Tuesday. Matins.
Jucundum nobis hunc	m^*.	St. Virissimus, &c.
Juliani vita martyris	m^2.	St. Julian.
Jussu tyranni pro fide	p.	St. John at Lat. Gate.
Katharinae collaudemus	z.	St. Katharine.
Labente jam solis rota	p.	None.
Laetare coelum plausibus	p.	C. of Apostles.
Laetis terra sonet plausibus	p.	Nat. & Concept. B. V. M.
Lauda fidelis concio	z.	Crown of Jesus.
Lauda mater ecclesia	y.	St. Mary Magd.
Laudem beatae Eulaliae	m^1.	St. Eulalia.
Laudes sanctorum martyrum	m^1.	C. of Martyrs.
Legis figuris pingitur	r^3.	Crown of Thorns.
Lignum crucis mirabile.	p.	Exalt. of Cross.
Linquunt tecta magi	p.	Epiphany.
Luciae festum celebret sancta	a^1.	St. Lucia.
Lucis Auctor clemens	m^1.	Sun. Lent.
Lucis Creator optime	m^*. r. s. y. z.	Sunday Vespers.
Lucis hujus festa colat	m^2. r^1.	St. Anne.
Lugete pacis angeli	p.	Friday. Vespers.
Lustra (is) sex qui jam	r. s. y. z.	Passion Sunday.
Lux alma Jesu	r^2.	Transfiguration.
Lux de luce Deus fons	p.	Oct. of St. Denis.
Lux ecce surgit	r. s. y. z.	Thursday. Lauds.
Lux Deus Christe pietas	m^1.	St. Augustine.
Lux vera lucis claritas	m^*.	Sunday.
Maerentes oculi spargite	r^3.	C. of Passion.
Magna res nobis	z.	Concept. B. V. M.
Magnae Deus potentiae	m^*. r. s. y. z.	Thurs. Vespers.
Magni palmam certaminis	a^1.	St. Perpetua.
Magnum salutis gaudium	a^1.	Distribution of Palms.
Mane nobiscum, Domine	m^2.	2nd Wedn. in Adv.
Maria castis oculis	r^2.	St. Mary Magd.
Maria ventre concepit	y.	Christmas.
Maria sacro saucia	p.	St. Mary Magd.
Martinae celebri plaudite	r^3.	St. Martina.
Martine confessor Dei	m^1.	St. Martin.
Martyr Dei egregie	a^1.	St. Sebastian.
Martyr Dei qui unicum	m^*. r^1. s. y. z.	C. of Martyrs.
Martyr Dei Venantius	r^3.	St. Venantius.
Martyris festum rutilat	m^2.	St. Marcellus.
Martyris gesta[ns] Zoylique [Zoili]	m^1.	St. Zoylus.
Mathia juste duodeno	s. y. z.	St. Matthias.
Matris intactae venerandae conjux	p.	St. Joseph.
Matthaee sancte bino	s. z.	St. Matthew.
Memento de Deo Deus	p.	Little Office, of B. V. M.
Memento rerum Conditor	r^2.	" "
Memento salutis auctor	a. s.	Office of B. V. M
Mille quem stipant solio	p.	St. Michael.

First line of Hymn.	Breviary.	Use.
Miracula primeva ymnorum	*m.*	*Prologue to Hymns* (1775).
Miraculum laudabile .	*a.*	Ordn. of St. Ambrose.
Miramur, O Deus, tuae .	*p.*	Wed. Matins.
Miratur hostis posse . .	m^2.	Tuesday in Lent.
Miris modis repente . .	r^2.	St. Peter's Chains.
Miris probat sese modis .	*p.*	St. Stephen.
Missum Redemptorem .	*p.*	Christmas.
Molles in agnos ceu lupus	*p.*	Holy Innocents.
Montes, superbum verticem	*p.*	Visit. of B. V. M.
Mortale, coelo tolle . .	*p.*	Nat. & Concep. of B. V. M.
Mundi salus affutura .	*s. z.*	Visit. of B. V. M.
Mundi salus qui nasceris	*p.*	Compline, Christmas & Ephy.
Mysterium ecclesiae . . hymnus Christo	*a.*	(1) Purif. of B.V. M.; (2) Office of B. V. M.; (3) Visit of B.V.M.; (4) Annunc. of B. V. M.
Mysteriorum signifer .	*a.*	St. Michael Arch.
Mysterium mirabile . .	r^3.	The Winding-sheet
Mysticum melos persolvat	m^*.	St. Faustus, &c.
Nardi Maria pistici . .	r^1.	St. Mary Magd.
Nardus Columbae floruit	m^1.	St. Columba.
Nativitatem pueri . .	m^2.	St. John Baptist.
Natus Parenti redditus .	*p.*	SS. Philip & James
Necnon et ipsos protegit	m^2.	St. Agnes.
Nil laudibus nostris eges	*v.*	Monday. Lauds.
Nobis Olympo redditus .	*p.*	Ascension.
Nocte surgentes vigilemus	*r. s. y. z.*	Sunday. Matins.
Noctis tempus jam praeterit	m^1.	4th Sun. in Lent. At cock-crow.
Noctis tetrae primordia .	m^1.	First Watch.
Non abluunt lymphae .	*p.*	Oct. of Epiph.
Non illam crucians . .	r^3.	St. Martina.
Non parta solo sanguine	*p.*	C. of just men.
Non usitatis ortus hic .	m^2.	Friday in Lent.
Non vana dilectum . .	*p.*	C. of Virgins.
Nos imago Trinitatis .	*s.*	Image of Christ.
Novum sidus emicuit .	m^2.	St. Elizabeth of Hungary.
Novum sydus exoritur .	r^1.	Transfig.
Nox atra rerum . . .	*r. s. y. z.*	Thurs. Matins.
Nox et tenebrae . . .	*r. s. y. z.*	Wed. Lauds.
Noxium Christus simul .	*p.*	Circumcision.
Nullis te genitor . . .	r^3.	St. Hermenegild.
Nullis bibendi nemo .	m^2.	Sat. in Lent.
Nunc aurora, novae . .	*p.*	Sat. B. V. M. Little Office.
Nunc cunctorum vox jucunda	m^2.	St. Elizabeth of Hungary.
Nunc gestis ex veteribus	a^1.	St. Styrus.
Nunc sancte nobis . .	$a.m^1.r.s.y.z$	Terce.
Nunc suis tandem . .	*p.*	Nat. St. John Bap.
O beata Jerusalem . .	m^*.	Restoration of a Church.
O beate mundi . . .	m^1.	St. Christopher.
O castitatis signifer et forti	a^1.	C. of Martyrs.
O Christe palma martyrum	a^1.	St. Mauricius.
O Christe qui noster . .	*p.*	Whitsun Eve.
O Christi martyr et . .	m^2.	St. Barbara.
O coeli sydus lucide . .	*z.*	St. Maurice.
O coelorum alme princeps	*m.*2	St. Michael.
O crux ave spes . . .	*s.*	Passion Sunday.
O decus sacrum virginum	m^2.	Sat. Office of B. V.M. & Assump.
O Dei perenne verbum .	m^1.	SS. Justus & Pastor
O Dei sapientia . . .	*s. z.*	Presentation of B. V. M.
O Dei Verbum Patris .	m^1.	St. James.
O fons amoris Spiritus .	*p.*	Terce.
O fortis O clemens Deus	*p.*	Thurs. Vespers.
O gloriosa domina . .	r^1. *z.*	Assump. of B. V. M. (r^1). Compass. of B. V. M. (*z*).
O gloriosa femina . .	*s.*	Lady Day.
O gloriosa virginum . .	r^2.	Sat. of B. V. M.
O jam beata quae suo . .	*p.*	C. of Holy Women

First line of Hymn.	Breviary.	Use.
O luce quae tuâ lates. .	*p.*	Holy Trinity.
O luce qui mortalibus .	*p.*	Sunday. Vespers.
O lux beata Trinitas (i).	m^1. *s. y. z.*	2nd Sun. after Oct. Epiph. (*m*). Sat. Vsprs. (r^1. *s. y. z*)
O lux beata Trinitas (ii)	r^1.	Feast of Trin.
O magne rerum Christe .	m^2.	St. Aemilian.
O Maria noli flere . .	*s. z.*	St. Mary Magd.
O nata lux de	*s. z.*	Transfiguration.
O Nazarene, lux . .	m^1.	Monday in Lent.
O nimis felix	*r. s. y. z.*	St. John Bapt.
O Pater sancte mitis .	*s. y. z.*	Trinity Sunday.
O Petre, petra ecclesiae .	m^1.	St. Peter's Chair.
O pulchras acies . .	*p.*	C. of Abbots, &c.
O quam glorifica . . .	*s. y. p.*	Assump. of B. V. M. (*s. y*), Sat. (*p*), Little Office (*p*)
O quam juvat fratres .	*p.*	Tues. Vespers.
O qui perpetuus nos . .	*p.*	C. of Doctors.
O qui tuo, dux martyrum	*p.*	St. Stephen.
O quot undis	r^3.	Seven Dolours of B. V. M.
O rerum Domine conditor	m^1.	St. Genesius.
O sacerdotum inclita. .	m^1.	St. Babylas.
O salutaris fulgens . .	*s.*	Visitation of B.V. M.
O sator rerum . . .	*s. z.*	Transfiguration.
O sol salutis	r^2.	Lauds. Lent.
O sola magnarum . .	r^2.	Epiphany.
O splendor aeterni Patris	*p.*	Lent. Compline.
O stella Jacob . . .	r^3.	Purity of B.V. M.
O Thoma Christi . . .	*s. y. z.*	St. Thomas.
O triplex honor . . .	m^1.	St. Fructuosus, &c.
O Virgo pectus cui . .	*p.*	C. of Virgins.
O verum regimen . .	m^*.	For an army.
O vos aetherei plaudite .	*p.*	Assump. of B.V.M.
O vos cum citharis . .	*p.*	St. Mary of Egypt.
O vos unanimes Christiadum chori	*p.*	Oct. of All Saints.
Obduxere polum nubila.	m^*.	In time of rain.
Obsidiones obvias . .	m^1.	First Watch.
Octavus horae circulus .	m^*.	Eighth Hour.
Omnes fideles plaudite .	*s.*	Present. of B.V.M.
Omnibus manat cruor ecce venis	*p.*	Decoll. of St. John Bapt.
Omnipotenti Domino .	m^2.	St. Andrew.
Opes decusque regium .	r^3.	St. Elizabeth of Portugal.
Opprobriis Jesu satur .	*p.*	Passiontide.
Optatus votis omnium .	*a.*	Ascension.
Opus peregisti tuum . .	*p.*	Ascension.
Orbe nunc toto celebrentur ambo	*p.*	SS. Peter & Paul.
Orbis exultans celebret .	m^2.	St. Anne.
Panditur saxo tumulus .	*p.*	Lazarus, &c., visited by Christ.
Pange, lingua gloriosae .	*z.*	St. Katharine.
Pange, lingua, gloriosi corporis	a^2. m^2. r^1. *s. y* *p. z.*	Corpus Christi.
Pange, lingua, gloriosi lauream	r^2.	Passion and Palm Sunday & Invention of Cross.
Pange, lingua, gloriosi praelium	m^1. r^1. *s. y. z.*	Good Friday (*m*), Inv. of Cross (*m*). Pass. & Palm Sunday (r^1. *s. y. z*)
Pange, lingua, gloriosi praelium certaminis	*s.*	Image of Our Saviour.
Pange, lingua, gloriosi praesulis	*z.*	St. Nicholas.
Pange, linguam, Zachariae. [Changed to "Clange lyram Zacharias" in 1775.]	m^1.	St. John Baptist.
Pange sanctae Catharinae gloriosa	a^1.	St. Catharine.
Parata cum te poscerent	*p.*	Assump. of B.V.M.
Paschale mundo gaudium	r^2.	C. of Apostles.
Pastore percusso minas .	*p.*	Conv. of St. Paul.
Pater superni luminis .	r^2.	St. Mary Magd.
Patris aeterni soboles .	*p.*	Ded. of Church.
Perfecto trino numero .	m^2.	None.
Perfusa non sic amne .	m^2.	Thursday in Lent.
Perfusus ora lachrymis .	*p.*	St. Martin.
Petrum tyranne, quid .	*p.*	St. Peter in Prison
Petrus beatus catenarum	r^1.	St. Peter's Chains

First line of Hymn.	Breviary.	Use.
Placare, Christe, servulis	r^2.	All Saints. St. Gabriel.
Placet frementem publicis	m^2.	Friday in Lent.
Plagis magistri saucia	p.	St. Mary Magd.
Plasmator hominis Deus	$m^*.r^1.s.y.z.$	Friday Vespers.
Plaudat turba fidelium	z.	St. Ninian.
Plaude coelestis curia	r^1.	St. Joseph.
Plebs Deo dicata	m^1.	SS. Cosmas and Damian.
Post Petrum primum principem	a.	St. Andrew Ap.
Post ut occasum resolvit	m^*.	Ascension.
Praeclarum Christi militem	m^2.	St. Matthew.
Praeclara custos virginum	r^3.	Immac. Concep. & Purity of B.V.M.
Praedicta Christi mors	p.	SS. Philip & Jas.
Praesepe poni pertulit	y.	Christmas.
Primo die quo Trinitas	r^2.	Sunday. Matins.
Primo dierum omnium	$m^*.r^1.s.y.z.$	Sunday. Matins.
Pro speciali linteo	m^2.	St. Mary Magd.
Procul maligni cedite	p.	St. Mary Magd.
Prome vocem, mens canoram	p.	Five Wounds of Christ.
Prome commissas tibi	p.	St. Peter's Chair.
Promissa mundo gaudia	p.	SS.Joachim&Anne
Promissa, tellus, concipe.	p.	Ascension.
Promittis et servas datam	p.	Wed. Lauds.
Prompta cuncta Catholicae	m^2.	SS. Michael and Gabriel.
Proni rogamus Philippe	y.	St. Philip.
Psallat altitudo coeli	m^1.	Low Sunday.
Puer hic sonat Iohannes.	m^1.	St. John Baptist.
Puer sanctus veneratur	z.	St. Maurice.
Pulsum supernis sedibus	p.	Annunciation.
Qua lapsu tacito stella	p.	Epiphany.
Quae coelo nova nunc	p.	Assump.ofB.V.M.
Quae gloriosum tanta	p.	Conv. of St. Paul.
Quae longa tandem Virgo	p.	Assump.ofB.V.M.
Quae stella sole pulchrior	p.	Epiphany.
Quae te pro populi criminibus nova	p.	Lent.Five Wounds of Christ.
Quae turma nuptialibus	p.	St. Ursula.
Quaenam lingua tibi	r^3.	Lance and Nails.
Qualis potestas, Petre	p.	St. Peter's Chair.
Quam Christe signasti	p.	C. of Martyrs.
Quam nos potenter allicis	p.	Transfiguration.
Quarto die jam foetidus	m^2.	3rd Sun. in Lent.
Quem misit in terras	p.	C. of Apostles.
Quem nox, quem tenebrae	p.	St. John Evang.
Quem terra pontus	$r.s.y.z.$	Feast of B. V. M.
Qui amne nunc quadrifluo	m^*.	Fourth Hour.
Qui Christiano gloriantur	p.	St. Peter in Prison.
Qui natus es de virgine	p.	Doxology.
Qui nos creas solus	p.	Sundays Sept. to Lent.
Qui nube rupta, te	p.	Doxology.
Qui sacris hodie	p.	Purif. of B. V. M.
Qui te, Deus, sub intimo	p.	C. of just men.
Qui te revelas Gentibus	p.	Doxology.
Qui toti libri per Moysen	m^*.	Fifth Hour.
Quicumque Christum	r^2.	Transfiguration.
Quid moras nectis?	p.	Nat. St. John Bap.
Quid obstinata pectora	p.	St. Stephen.
Quid sacram, virgo	p.	C. of Virgins.
Quid tu relictis urbibus	p.	C. of Abbots, &c.
Quieti tempus adest	m^1.	First Watch.
Quis ille, sylvis	p.	Decoll. of St. John Bap.
Quo forma cessit par Deo	p.	Crown of Thorns.
Quo fugis praeceps?	p.	St. Martin.
Quo sanctus ardor te	p.	Visit. of B. V. M.
Quo vos magistri gloria	p.	Whitsunday.
Quod convolutis artubus	m^*.	Midnight.
Quod carne Christum	p.	Assump.ofB.V.M.
Quod chorus vatum	$s.y.z.$	Purif. of B. V. M.
Quod lex adumbravit	p.	Lent. Matins.
Quodcumque in orbe	r^2.	St. Peter's Chair.
Quodcumque vinclis	r^1.	St. Peter's Chair.
Quodquod diem determinent	m^*.	Twelfth Hour.
Quomodo fiet petiit	z.	Annun. B.V.M.
Quos in hostes, Saule	p.	Conv. of St. Paul.
Quos junxit unus	p.	SS. Peter & Paul.
Quos pompa saeculi quos opes	p.	St. Joseph. H. of B. V. M.
Quot fregit uno castitas	p.	St. Ursula.

First line of Hymn.	Breviary.	Use.
Rebus creatis nil egens	p.	Sundays. Septuagesima to Lent.
Rector potens verax	$a.m^1.r.s.y.z.$	Sext.
Rector, Redemptor et	m^*.	C. of Saints.
Redditum luci, Domino vocanti	p.	Lazarus, &c., visited by Christ.
Referre prisci stemma	m^2.	Sat. in Lent.
Regale Davidis genus	p.	SS.Joachim&Anna
Regali solio fortis	r^3.	St. Hermenegild.
Regi polorum debitas	a.	St. Dionysius.
Regina coeli, laetare	$a^2.r^2.p$.	Ant. Lauds and Compline.
Regis superni nuntia	r^3.	St. Teresa.
Regnis paternis debitus	p.	SS. Philip &James.
Regnator orbis summus	p.	Guardian angels.
Regum progenies, Isacidum decus	p.	St. Joseph.
Rerum Creator omnium	p.	Saturday. Lauds.
Rerum Creator optime (1)	$m^*.r.s.y.z.$	Wed. Matins.
Rerum Creator optime(2)	r^3.	Holy Redeemer.
Rerum Deus fons	m^*.	Satur. Vespers.
Rerum Deus tenax	$a.m^*.r.s.$ $y.z.$	None. $(a.r.s.y.z)$. Vespers (m).
Resonat ecclesia laudum	z.	11,000 Virgins.
Rex aeterne Deus fons	m^*.	In War.
Rex aeterne Domine	r^1.	Easter-tide.
Rex confessorum inclite	z.	St. Kentigern.
Rex gloriose Martyrum	$m^1.r.s.y.z.$	C. of Martyrs.
Rex gloriose Praesulum	r^3.	C. of all Popes.
Rex sempiterne coelitum	r^2.	Sunday. Matins.
Rex summe regum	p.	St. Louis.
Romane Christi fortis	m^1.	St. Romanus.
Sacer octavarum dies	m^1.	Circumcision.
Sacer puritatum dies	m^2.	Purif. B. V. M.
Sacrae parentes Virginis	s.	Presentation of B. V. M.
Sacrae triumphum martyris	m^2.	St. Martiana.
Sacrata Christi tempora	m^2.	S. after Ascension
Sacrate veni Spiritus	m^2.	Pentecost.
Sacratum Christi antistitem (1)	m.	St. Augustine.
Sacratum Christi antistitem (2)	m^1.	St. Gerontius.
Sacri senatus, Petre	p.	St. Peter's Chair
Sacri triumphales tui	a.	SS. Nazarius and Celsus.
Sacris solemniis juncta	$m^2.r.s.y.p.z.$	Corpus Christi.
Sacrum tempus in calculo	m^*.	SS. Cyriacus and Paula.
Saepe dum Christi	r^3.	B. V. M. Help of Christians.
Saevo dolorum turbine	r^3.	C. of Passion.
Salutis aeternae dator	r^2.	All Saints.
Salutis humanae sator (1)	r^2.	Ascension.
Salutis humanae sator (2)	r^3.	B. V. M. Pure Heart.
Salvator mundi Domine	$s.y.z.$	Christmas $(s.z)$, Trin. (y).
Salve, regina, mater	r^2.	Ant. Lauds and Compline.
Salvete Christi vulnera	r^3.	Precious Blood.
Salvete clavi et lancea	r^3.	Lance and Nails.
Salvete flores martyrum	$r^2.p$.	Holy Innocents.
Sancta mater istud	r^3.	Seven Dolours of B. V. M.
Sancte Dei pretiose	$s.y.z.$	St. Stephen.
Sanctissimae Leocadiae	m^1.	St. Leocadia.
Sanctorum meritis inclita	$m^1.r.s.y.z.$	C. of Martyrs.
Sat Paule sat terris	p.	Conv. of St. Paul.
Scripta sunt coelo duorum	m^1.	SS. Emeterius and Celidonius.
Scripta sunt in coelo piorum	m^1.	
Sebastiani martyris sollemne	m^*.	St. Sebastian.
Sed cur vetustae	m^2.	Monday in Lent.
Sed mox in auras	m^2.	Wedn. in Lent.
Sensus quis horror	p.	Fifth day of Oct. Ascension.
Sermone blando angelus	$s.y.z.$	Low Sunday.
Si quid virginitas	p.	St. Ursula
Signum novi crux	p.	Invention of Cross
Sinae sub alto vertice	p.	C. of Evangelists.
Sit qui rite canat	p.	St. John Evang.
Sol angelorum respice	m^1.	Compline.
Solemne festum ples	m^2.	St. Sebastian.
Solemne nos jejunii	p.	Lent. Lauds.
Solemne ruitat ac	m^2.	St. Matthew.

First line of Hymn.	Breviary.	Use.
Solve vocem mens sonora	*m**.	Friday in Easter Week.
Somno refectis artubus	*m**. *r. s. y. z.*	Monday. Matins.
Sperati sancti martyris	*m*1.	St. Speratus.
Splendor paternae gloriae	*a.m*1*.r.s.y.z.*	Mond. Lauds (*a. r. s. y. z*), Epiph.
Squalent arva soli	*m**.	For rain.
Stabat mater dolorosa	*r*3.	Seven Dolours of B. V. M.
Statuta decreto Dei	*p.*	Advent.
Stephani primi martyris	*a.*	St. Stephen.
Stupete gentes; fit Deus.	*p.*	Purif. of B. V. M.
Sublime Numen ter	*p.*	Holy Trinity.
Sudore sat tuo fides	*p.*	Conv. of St. Paul.
Suetus antro bustualis	*m**.	Wed. in Easter Week.
Summae Deus clementiae	*r*3.	Seven Dolours of B. V. M.
Summae Deus clementiae	*m**.*r*1*.s.y.z.*	Saturday. Matins.
Summae Parens clementiae (1.)	*r*2.	Saturday. Matins.
Summe Parens clementiae (2)	*r*2.	Trinity Sunday.
Summe Confessor sacer	*m*1.	C. of Confessors.
Summe largitor (*y*=seq.)		
Summi largitor praemii	*s. y. z.*	1st Sun. in Lent.
Summi Parentis unice	*r*2.	St. Mary Magd.
Summi pusillus grex	*p.*	C. of just men.
Summi vatis preconium	*a.*	St. Alexandus and St. Simplicianus
Supreme motor cordium	*p.*	Saturday. Vespers
Supreme quales, Arbiter	*p.*	C. of Apostles.
Supreme Rector coelitum	*p.*	Whitsun Eve.
Surgentes ad te Domine.	*m**.	Midnight.
Tandem laborum, gloriosi	*p.*	SS. Peter & Paul.
Tandem peractis O Deus	*p.*	Saturday. Matins
Te centies mille	*m*1.	Sat. after Easter.
Te decet hymnus in	*m**.	St. Dorothea.
Te deprecante corporum	*r*3.	St. John Cantius.
Te Joseph celebrent	*r*3.	St. Joseph.
Te Laeta, mundi Conditor	*p.*	Sat. before Septuagesima.
Te lucis ante	*a.m**.*r.s.y.z.*	Compline.
Te lucis auctor	*m**.	Sun. Matins in Lent.
Te majestatis Domine	*m*1.	Terce.
Te mater alma	*r*3.	Maternity of B. V. M.
Te principem summo	*p.*	Tuesday. Lauds.
Te Redemptoris	*r*3.	B. V. M. Help of Christians.
Te Sancte rursus	*p.*	St. Louis.
Te splendor et	*r*2.	St. Michael.
Telluris alme Conditor	*r*2.	Tuesday. Vespers.
Telluris ingens Conditor	*m**.*r*1*.s.y.z.*	Tues. Vespers.
Tellus tot annos quid	*p.*	Invention of Cross
Templa nunc fument	*p.*	St. Louis.
Templi sacratus pande	*p.*	Purif. of B. V. M.
Tempus sopori congruum	*m**.	Sunday night.
Ter sancte, ter potens	*p.*	Holy Trinity.
Thure fumantes quis hic	*p.*	St. Martin.
Tibi Christe, splendor	*r*1*. s. y. z.*	St. Michael.
Tinctam ergo Christi	*r*3.	Lance and Nails.
Transmissus raptim praedicans. [Transmissa raptim praeda, 1775].	*m*2.	Wed. in Lent.
Trinitati altissime matri Christi	*a*1.	All Saints.
Tristes erant Apostoli	*r. s. z.*	C. of Apostles.
Tu Christe nostrum	*s. z.*	Ascension.
Tu natale solum	*r*3.	St. Martina.
Tu quem prae reliquis	*p.*	St. John Evang.
Tu rex Redemptor	*m**.	Saturday. Matins.
Tu Trinitatis unitas (1)	*m**. *r. s. y. z.*	Fri. Matins(*r.s.y.z*)
Tu Trinitatis unitas (2)	*r*2.	Trinity Sunday.
Tuba clarifica plebs	*m.**	Of Marriage.
Tunc coelum horruit et	*z.*	Image of our Lord
Tunc ille Judas carnifex. Part of "Hostis Herodes."	*m**.	Maundy Thurs.
Turba refulsit coelica	*z.*	St. Blaan.
Ultricibus nos undique	*p.*	Friday. Lauds.
Ultrix ipsa suos saevit	*p.*	St. Mary of Egypt
Uncta crux Dei cruore	*p.*	Exalt. and Susception of Cross.
Uni sit et trino Deo	*p.*	Doxology.
Unus bonorum fons	*p.*	Nativity & Concpt. of B. V. M.
Urbem Romuleam quis furor	*p.*	St. John at Lat. Gate.
Urbis magister Tasciae.	*m*1.	St. Cyprian.
Urbis Romuleae jam toga	*m*1.	St. Torquatus.
Urbs beata Hierusalem	*r*1*. s. y. z.*	Dedication of a Ch.
Urbs Jerusalem beata	*p.*	,,
Ut queant laxis	*r. y. s. z.*	St. John Baptist
Veni Creator Spiritus	*r. s. y.* *p. z.*	(1) Pentecost (*r*1*. s.y.p.z*); (2) At vesting for Mass (*s*).
Veni Redemptor gentium	*m*1*. s. y. z.*	Christmas Day.
Veni Superne Spiritus	*p.*	Whitsunday.
Venit e coelo	*r*3.	Agony in the Garden.
Verbum Patris quod	*m*1.	4th Sun. in Lent.
Verbum quod ante	*p.*	Epiphany.
Verbum supernum prodiens A Patre.	*m*1*. r. s. y. z.*	1st Sun. in Adv.
Verbum supernum prodiens nec Patris.	*a. m*2*. r. s. y. p. z.*	Corpus Christi.
Vere gratia plena es	*a.*	Office of B. V. M.
Verus Redemptor Christe	*m**.	Cons. of a Bp.
Vexilla regis prodeunt	*a*2*.r.s.y.p.z.*	Passion Sunday. Palm Sunday (*a*). Exalt. and Invention of Cross(*a.z*)
Victis sibi cognomina	*p.*	Circumcision.
Victor, Nabor, Felix, pii	*a.*	St. Victor.
Virginis proles, opifexque	*m*1*. r. s. y. z.*	C. of Virgins.
Virginis sacrae triumphum (1)	*m*1.	St. Christina.
Virginis sacrae triumphum (2)	*m*2.	St. Justa.
Virginum robur, Deus	*p.*	C. of Virgins.
Virgo Dei genetrix	*p.*	Compline of B. V. M.
Virgo parens vixit	*z.*	Of B. V. M.
Virgo singularis	*s.*	Adv. Compline B. V. M.
Virgo virginum praeclara	*r*3.	Seven Dolours of B. V. M.
Vocaris ad vitam, sacrum	*m*1.	Palm Sunday.
Vocis auditae novitas	*m*1.	St. Saturninus.
Vos ante Christi tempora	*p.*	Sundays. Septu. to Lent.
Vos O virginei cum	*p.*	C. of Virgins.
Vos sancti proceres vos	*p.*	All Saints.
Vos succensa Deo	*p.*	C. of Doctors.
Vox clara ecce	*m*1*.r*1*.s.y.z.*	1st Sun. in Adv. (*r*1*. s. y. z*). Weekdays in Adv. (*m*).
Vox ecce vatum vivida.	*m*2.	SS. Justus and Abundus.

11. In addition to the *Breviaries* named above, two incomplete copies of the *Hereford Breviary* are available for collation. Among the Hereford hymns are the following, all of which are additional to those contained in the above table, and so far as we can trace, peculiar to this Breviary:—

First line of Hymn.	Use.
Aeternam celi gratiam	St. Raphael.
Alma chorus Domini	Holy Name.
Christi mater celicola	Visit. of B. V. M.
Corde natus . . . Ipse jussit	Christmas. Prime.
Corporis formam caduci	Christmas. Terce.
De sacro tabernaculo	Visit. of B. V. M.
Ecce quem vates	Christmas. Sext.
Excelsorum civium inclita	St. Raphael.
Exultet coelum gaudiis	St. Raphael.
Gaude mater ecclesia	St Thomas of Hereford.
Gaudet chorus fidelium	St. Anne.
In Mariam vitae viam	Visit. of B. V. M.
Juste judex mortuorum	Christmas. None.
O digna laudibus	St. Ethelbert.
Pretiosa splendet Anna	St. Anne.
Quos alloquentes	SS. Phil. & Jas. (Si post Ascensionem.)
Sanctorum meritis jungat	St. Ethelbert.
Veni Creator . . Memento	Matins of B. V. M.

12. *Monastic Breviaries.*—We append a further list of first lines of hymns drawn from Monastic Breviaries. We have omitted the first lines of all hymns common to both the secular and monastic Service Books, except in the case of a few rare hymns the wider use of which it seemed important to record. It will be observed that the following hymns are drawn almost exclusively from the Proprium Sanctorum. *Benedictine*, *Cistercian*, *Dominican*, *Franciscan*, and *Augustinian* Breviaries have been collated. The following editions have been made use of:—

(*a*) Breviarium Monasticum secundum ritum Monachorum Ordinis S. Benedicti de observantia Congregationis Casinensis, alias S. Iustinae de Padua. Venetiis MDCI.

(*b*) Breviarium sacri Ordinis Cisterciensis. Parisiis MDCXVII.

(*c*) Breviarium secundum ordinem S. Dominici. Nurembergae MCCCCLXXXV.

(*d*.) Officia Propria sanctorum Ordinis Minorum. Antverpiae MDCCXXII.

(*e*). Breviarium Cartusiani Ordinis. Lugduni MDCXLIII.

(*f*) Breviarium Augustinianum, ad usum fratrum et monialium Ordinis Eremitarum Sancti Augustini. Venetiis MDCCLXXXIX.

In four specified cases the hymns are drawn from a MS. source in the British Museum.

First line of Hymn.	Breviary.	Use.
Ad glorias ad laureas	*f.*	St. Thomas Villanov.
Ad panem medicum currite	*f.*	Benediction of bread.
Ad preces nostras, deitatis	*a.*	Sunday in Lent. Vespers.
Adest triumphus nobilis	*c.*	St. Peter Martyr.
Adesre sancti coelites	*f.*	Relics of All Saints
Adsunt festa jubilea	*b.*	Visit. B. V. M.
Aeterni Patris unice.	*c. e.*	St. Mary Magd.
Aeterno regi gloriae	*c.*	Invent. of Cross.
Agathae sacrae virginis	*b.*	St. Agatha.
Agnes beatae virginis	*b.*	St. Agnes.
Almi prophetae progenies	*b.*	St. John Bapt.
Amor Jesu dulcissime	*e.*	Name of Jesus.
Amore Christi nobilis	*b.*	St. John Evang. Both Feasts.
[Anni recurso tempore]	*b.*	Pt. of "Jesu corona celsior"
Apostolorum passio	*b.*	SS. Peter & Paul.
Apostolorum supparem	*b.*	St. Laurence.
[Aras nefandi numinis]	*b.*	Pt.of "Agnes beatae."
[Ascendant nostrae protinus]	*b.*	Pt. of "Mysteriorum signifer."
[Assertor aequi non]	*b.*	Pt. of Almi prophetae
Bellator armis inclytus	*b.*	St. Martin.
Bernardus doctor inclytus	*b.*	St. Bernard.
Bernardus inclytis ortus	*b.*	St. Bernard.
Cantemus Domino gradia	*f. Add. MS.*, 30014	St. Monica.
Christe cunctorum dominator	*b.*	Dedic. of a Church
Christum rogemus et	*b.*	All Saints.
Christus lux indeficiens	*b.*	Corpus Christi.
Clara diei gaudia	*b.*	St. Anne.
[Clero clarens et]	*b.*	Part of "Malachiae solemnia."
Coelestis regni nuptias	*f.*	St. Juliana (Falcon).
Coeli cives applaudite	*c. f.*	St. Augustine.
Coeli fidus amabile	*f.*	Commem. of St. Augustine.
Coelorum Domino dum	*f.*	St. Philip Neri.
Concinat plebs fidelium	*d.*	St. Clara.
Creator alme siderum	*f.*	Holiest Redeemer.
Crucis arma fulgentia	*d.*	Stigmata of St. Francis.
Crucis Christi mons	*d.*	Stigmata of St. Francis.
Decus morum, dux minorum	*d.*	St. Francis.
Dei fide qua	*a.*	Lent. Terce.
[Denariorum numero]	*b.*	Pt. of "Hymnum dicamus."
Deus manens primordium	*a.*	Transfig. Lauds.
Discede corpus inclytum	*f.*	Trans. of St. Augustine.
Diva mortalis generis	*f.*	St. Laurence Justinian.
Dive coelestis patriae	*f.*	St. John a S. Facundo.
Dum Christiano purpurata	*f.*	1st Trans. of St. Augustine.
Dum praedo Hesperias	*f.*	2nd Trans. of St. Augustine.
Ecclesiae flos germinans	*f.*	Commem. of St. Nicholas (Tol.).
En gratulemur hodie	*d.*	St. Anthony.
En noctis medium	*d.*	St. Gabriel.
Excelse princeps omnium	*f. Add. MS.* 30014	St. Monica.
Exultet claro sidere	*c.*	St. Peter Martyr.
Exultet coelum gaudiis	*f.*	Conv. of St. Paul.
Fallacis undas saeculi	*d.*	St. Didacus.
[Fallax ad patibulum]	*f.*	Pt. of "Post Petrum."
Flores, o populi, fundite	*d.*	St. Hippolytus.
Gaude felix Ungaria.	*c.*	St. Elizabeth of Hungary.
Gaude mater ecclesiam laetam	*c.*	St. Dominic.
Generat virgo filias	*d.*	St. Clara.
Haec tuae virgo monumenta	*c.*	St. Katharine.
Hic est dies verus	*b. e.*	Eastertide.
[Hic locus nempe]	*b.*	Pt. of "Christe cunctorum."
Huc reges opibus.	*f.*	Commem. of St. Thomas (Vill.).
Hymnum dicamus Domino	*b.*	Holy Cross. Crown of Thorns. Passiontide.
Hymnum festivae gloriae	*c.*	Visit. of B. V. M.
Hymnum novae laetitiae	*c.*	St. Dominic.
Illuminans altissime	*b.*	Epiph. Vespers and Lauds.
In coelesti collegio	*d.*	St. Francis.
In divinis operibus	*b.*	Corpus Christi.
[In principio erat]	*b.*	Pt. of "Amore Christi."
In profunda noctis	*f.*	St. John Nepomuc
Incliti patres Dominaeque	*f.*	Seven Founders Ord. Serv.
Incola abruptae rigidus	*f.*	St. William (Feb. 10).
Inopem canamus Didacum	*d.*	St. Didacus.
Integrum vitae scelerisque	*f.*	Commem. of St. Thomas (Vill.).
Intende qui regis Israel	*b.*	Christmastide.
[Intrat Cistercium cum]	*b.*	Pt. of "Bernardus inclytis."
Invictus hero numinis	*f.*	St.John Nepomuc.
Ite matris ossa nostrae	*f.*	Trans. of St. Monica.
Ite maerores animi	*f.*	St. Nicholas (Tolent.).
Jam dies longo revoluta	*a.*	St. Justina.
Jam fasces lictor ferat	*f.*	St.John Nepomuc.
Jam ferox miles tibi.	*c.*	St. Katharine.
Jam nimis terris facinus	*f.*	Seven Founders Ord. Serv.
Jam Regina discubuit	*b.*	St. Bernard.
Jam surgit hora	*b.*	Holy Week. Terce
Jam toto subitus vesper	*f.*	Seven Dolours, B. V. M.
Jam lux vera mentium	*d.*	St. Anthony.
Katherinae collaudemus	*c.*	St. Katharine.
Laeta stupet Thuringia	*c.*	St. Elizabeth of Hungary.
Lauda fidelis concio	*c.*	Crown of Jesus.
Lauda mater ecclesia	*c e.*	St. Mary Magd.
Laudibus cives resonent	*a.*	St. Benedict.

First line of Hymn.	Breviary.	Use.
Laudibus summus celebremus	*f.*	St. Nicholas (Tolent.).
Laudibus virgo nimis	*c.*	St. Katharine.
Laus regi plena gaudio	*d.*	St. Anthony.
Lingua pangat et	*c.*	Visit. of B. V. M.
Lucis hujus festa	*b. c.*	St. Anne.
Lumen in terris	*c.*	St. Vincent.
Magister orbis maxime	*f.*	St. Augustine.
Magnae dies laetitiae (1)	*c.*	St. Peter Martyr.
Magnae dies laetitiae (2)	*c.*	Visit. of B. V. M.
Magne pater Augustine	*c. f.*	St. Augustine.
Magne Vincenti nova	*c.*	St. Vincent.
Magni parentis plaudite	*f.*	2nd Trans. of St. Augustine.
Magnum salutis gaudium (1)	*b.*	St. Mary Magd.
Magnum salutis gaudium (2)	*b.*	Palm Sunday.
Malachiae solemnia votis	*b.*	St. Malachy.
Martine par Apostolis	*a.*	St. Martin.
Martyris Christi colimus	*a.*	St. Laurence.
Mente jocunda jubilent	*c.*	St. Vincent.
Mentibus laetis jubilemus	*d.*	St. Gabriel.
Mundi creator maxime	*f. Add. MS.*, 30014	St. Nicholas (Tolent.).
Mundi redemptor optime	*d.*	St. Didacus.
Mysterium ecclesiae	*b. c.*	B. V. M.
[Mysterium mirabile]	*b.*	Pt. of "Hic est dies."
Mysteriorum signifer	*b.*	St. Michael.
Noctu dum Nerius	*f.*	St. Philip Neri.
[Non illam crucians]	*f.*	Pt. of "Martinae celebri."
Novum sidus in supernis	*c.*	St. Anne.
Novus athleta Domini	*c.*	St. Dominic.
O Clara luce clarior	*d.*	St. Clara.
O decus coeli simul	*f.*	St. Laurence Justinian.
O feminarum gloria	*f.*	St. Monica.
[O grande cunctis]	*b. c.*	Pt. of "Optatus votis."
O mater augustissima	*f.*	Trans. of St. Monica.
[O praeferenda gloria]	*b.*	Pt. of "Stephani primi."
O sole, Jesu, clarior	*f.*	Name of Jesus.
O Trinitas laudabilis	*f. Add. M.S.*, 30014.	Holy Trinity.
O vita, Jesu, cordium	*f.*	Name of Jesus.
O vos unanimes	*f.*	Relics of All Saints
Optatus votis omnium	*b. c.*	Ascension-tide.
Orbis exultans celebret	*b.*	St. Anne.
Originale crimen necans	*c.*	Invent. of Cross.
Pangamus Nerio debita	*f.*	St. Philip Neri.
Pange lingua gloriosae (1)	*c.*	St. Katharine.
Pange lingua gloriosae (2)	*f.*	Lance & Nails.
Paschali jubilo sonent	*f.*	Lance & Nails.
Pastorem canimus; grex	*f.*	St. Thomas (Vill.)
Pauperum patri super	*f.*	St. Thomas (Vill.)
Pia mater et humilis	*c.*	Com. of non-Virgins.
Plaude festivo pia	*f.*	Appar. of Image of B. V. M.
Plaude lingua gloriosum	*f.*	Commen. of St. Augustine.
Plaude turba paupercula	*d.*	St. Francis.
[Poenas cucurrit fortiter]	*b.*	Pt. of "Deus tuorum militum."
Post Petrum primum	*b.*	St. Andrew.
Post triduum jussus	*b.*	Pt. of "Apostolorum supparem."
Praeclara septem lumina	*f.*	Seven Founders Ord. Serv.
Praesens dies expendatur	*c.*	St. Katharine.
Praesulis dignos meritis	*f.*	St. Laurence (Justin).
Praesulum fidus rutilansque	*f.*	St. Simplician
[Procedit e thalamo]	*b.*	Pt. of "Intende qui."
Procul phalanges hosticae	*f.*	St. William (Feb. 10).
[Profana dum accenderet]	*b.*	Pt. of "Bellator armis."
Proles de coelo prodiit	*d.*	St. Francis.
Qua Christus hora	*a.*	Lent. Sext.
Quicquid antiqui	*a.*	St. Benedict.
Quicumque certum quaeritis	*f.*	Sacred Heart.
Quocunque pergis virgines	*b.*	Pt. of "Jesu corona virginum."
[Ramos virentes sumpserat]	*b.*	Pt. of "Magnum salutis."
Rex Christe Martini	*a.*	St. Martin.
Rex sempiterne Domine	*a. e.*	Easter.
Rusticum solo Benedicte	*a.*	St. Benedict.
[Sacri junguntur uteri]	*b.*	Pt. of "Adsunt festa."
Salve crux sancta	*c.*	Invent. of Cross.
[Sisti jubet martyrem]	*b.*	Pt. of "Agathae sacrae."
Solemnitas fidelium	*c.*	St. Anne.
Spes orbis, o fidissima	*f.*	Commem. of St. Nicholas (Tol.).
Stephani primi Martyris	*b.*	St. Stephen. Both feasts.
[Sterili ventre prius]	*b.*	Pt. of "Orbis exultans."
Summi parentis filio	*f.*	Sacred Heart.
Te canunt omnes Nicolae	*f.*	(1) Canonization of St. Nicholas (Tolent.). (2) Feast of ditto. (3) Benediction of Bread.
[Te Christe rex piissime]	*b.*	Pt. of "Jesu corona celsior."
Te ferant linguae celebrentque	*f.*	St. Monica.
Ternis ter horis	*a.*	Lent. None.
Tot lacrymarum filius	*f.*	St. Monica.
[Traduntur igni martyres]	*b.*	Pt. of "Aeterna Christi munera."
Urbs alma summo	*f.*	Canonization of St. Nicholas (Tolent.).
Venit redemptor gentium	*e.*	Christmas.
Verbum supernum prodiens salvare.	*f.*	Lance and Nails.
[Vere gratia plena]	*b. e.*	Pt. of "Mysterium Ecclesiae."
[Verso crucis vestigio]	*b.*	Pt. of "Apostolorum passio."
Virginem divus rapuit	*a.*	St. Justina.
Virginis sacri redeunt	*a.*	St. Justina.
Virtutis heros maxime	*f.*	St. John a S. Facundo.
Vix in sepulchro conditur	*f.*	St. John Nepomuc.

13. In the above list several hymns already given in the former list are repeated, as indicated above; and *Proses* and *Sequences* are omitted, together with many hymns peculiar to local Breviaries or found in works of another kind, and those specially associated with the ancient *Hymnaries*, and with *Missals*. For these lists see *Hymnarium*, *Missals*, and *Sequences*, and the *Cross-Reference Index*. We may note that some of the hymns in the *Mozarabic Breviary* are of great length. That for St. Eulalia's Day (Dec. 10) consists of forty-five stanzas of five lines, and that for St. Vincent's Day (Jan. 22) of seventy-three stanzas of four lines each.

14. The great bulk of the above Hymns are unknown in English dress, or in the vernacular of the various countries where they are now or have been once in use. But in recent years English readers have become acquainted with many translations from the *Mozarabic*, *Ambrosian*, and *York Breviaries*, by various hands; the *Roman* by Bp. Mant, W. J. Copeland, and E. Caswall; the *Sarum* by J. M. Neale and J. D. Chambers; and the *Paris* by I. Williams,

J. Chandler, and J. D. Chambers. These translators, however, have not in every instance restricted themselves to Breviaries only. In common with W. J. Blew, R. Campbell, R. F. Littledale, J. Ellerton, J. W. Hewett, A. M. Morgan, H. M. Macgill, and others, they have gathered their treasures from various and widely scattered sources. [F. E. W.]

Brewer, Jehoiada, the "Sylvestris" of the *Gospel Magazine*, 1776, &c., was b. at Newport, Monmouthshire, in 1752. He was educated for commercial pursuits, but subsequently became a Congregational Minister, and as such was pastor at Rodborough, Gloucestershire; at Sheffield, to which he went in 1783; at Carr's Lane Chapel, Birmingham (1798); and at the Livery Street Chapel, in the same town. He d. Aug. 24, 1817. A *Memoir* of him appeared in the *Evangelical Register*, 1835, p. 396. His best-known hymn is—"Hail, Sovereign Love, that first began" (q. v.).

Bride of the Lamb, awake, awake. *Sir E. Denny.* [*Advent.*] 1st appeared in *Hys. for the Poor of the Flock, cir.* 1837–8, No. 128, in 7 st. of 4 l.: again in his *Sel. of Hys.*, 1839, No. 332; and again in his *Hys. and Poems*, 1848, p. 36. In the last work it is entitled, "The Church cheered with the hope of her Lord's return." In 1855 it was included in Dr. Walker's Cheltenham *Coll.*, No. 389, and in 1872 in Snepp's *S. of G. and G.* In *Kennedy*, 1863, it is given in 3 st. of 8 l. It is also found in a few American collections.

Bride of the Lamb, rejoice, rejoice. *Sir E. Denny.* [*Advent.*] This companion hymn to the foregoing, "Bride of the Lamb, awake, awake," was given in his *Hys. and Poems*, 1848, p. 38–9, in 6 st. of 4 l. From thence it passed into Dr. Walker's Cheltenham *Coll.*, 1855, and into Snepp's *S. of G. and G.*, 1872.

Bridgman, Isaac. In the year 1823, at which time he was Curate of Trinity Church, Forest of Dean, a pamphlet controversy arose as to his dismissal from the curacy. Subsequently he joined the Congregationalists, and became the Minister of St. John's Chapel, Walworth. For that congregation he pub.:—

Six Hundred Hymns; Sacred Canticles, selected and composed by Isaac Bridgman, Lond., 1836.

This collection contains 600 hymns. His "dying experience" was pub. in 1847, and a volume of *Miscellanies* in 1848. He was b. 1790, and d. July 5, 1846. In Snepp's *S. of G. and G.*, his hymn, "Behold the Saints of God," is dated 1830. It is No. 44 in the *Coll.* of 1836. [W. T. B.]

Bridges, Matthew, youngest s. of John Bridges, Wallington House, Surrey, and brother of the Rev. Charles Bridges, author of *An Exposition of the cxix. Psalm*, b. at The Friars, Maldon, Essex, July 14, 1800, and educated in the Church of England, but subsequently conformed to the Church of Rome. His works include, *Babbicombe, or Visions of Memory, with other Poems*, 1842; *Hymns of the Heart*, 1848 (enlarged in 1852); and *The Passion of Jesus*, 1852, besides some prose productions. From the last two works his hymns found in common use are taken, the greater number being from *Hymns of the Heart*. Besides the hymns in use in G. Britain, as, "Behold the Lamb;" "My God, accept my heart this day," and others, the following, all of which were pub. in 1848, are found in several American collections, to which they were introduced mainly through the Rev. H. W. Beecher's *Plymouth Coll.*, 1855:—

1. Bright were the mornings first impearl'd. *At the grave of Lazarus.*
2. Head of the hosts in glory. *All Saints.* From this is derived "Armies of God! in union," which is given in some American collections.
3. Lo, He comes with clouds descending (q. v.).
4. Rise, glorious Conqueror, rise. *Ascension.*
5. Soil not thy plumage, gentle dove. *Morning.*

Of late years Mr. Bridges has resided in the Province of Quebec, Canada. [J. J.]

Brigg, Julius, b. at Leeds, 1840, is the youngest son of John Newsom Brigg, woollen merchant, of that town, and an earnest worker in Sunday Schools, in connection with which he wrote numerous hymns and poems. Mr. Julius Brigg entered the Wesleyan Ministry in 1864, since which time he has been engaged in full circuit work. His contributions to hymnody include the following hymns:—

1. **Father, from Thy throne in glory.** *Sunday S. Teachers.* Written in October, 1861, to be sung at the Annual Meeting of the Wes. S. S. Teachers of Leeds. It was pub. in the *Meth. S. S. H. Bk.*, 1879, *The Golden Harp S. S. H. Bk.*, and others.

2. **Lord of angels, pure and holy.** *Divine Worship.* A hymn for children written in March, 1871, and included in the *Meth. S. S. H. Bk.*, 1879.

3. **Friends of truth and liberty.** *Temperance.* Dated Sept., 1872, and given in the Wesleyan *Temperance H. and Songs*, 1877.

4. **The many are not always right.** *For Bands of Hope.* Written in June, 1876, and included in various Temperance hymnals, and in Stevenson's *Sch. Hy.* 1880.

5. **If every little sunbeam.** *Temperance.* Dated Oct., 1877, and pub. in the Wesleyan *Temperance H. and Songs* the same year.

6. **Again we meet in gladness.** *S. S. Anniversary.* Written in 1880, and 1st pub. in Stevenson's *School Hymnal*, the same year.

Outside of hymnody Mr. Brigg has written somewhat extensively for the Wesleyan Magazines. He d. April 18, 1893. [J. J.]

Bright and joyful is the morn. *J. Montgomery.* [*Christmas.*] This popular hymn was contributed to the 8th ed. of Cotterill's *Sel.*, 1819, No. 213, in 4 st. of 4 l., and repeated in Montgomery's *Christian Psalmist*, 1825, No. 489, and his *Orig. Hymns*, 1853, No. 17. Its use is somewhat extensive, both in G. Britain and America. The original text is usually given; but sometimes st. iii., l. 2, reads, "*Christ, th'* Incarnate Deity," for "The Incarnate Deity." It is sometimes dated 1825, in error.

Bright as the sun's meridian blaze. *W. Shrubsole, jun.* [*Missions.*] Written for the first meeting of the London Missionary Society, and dated Aug. 10, 1795 (*Fathers and Founders of the L. M. Soc.*, 1844). It subsequently appeared in the *Evangelical Magazine*, Sept., 1795, in 6 st. of 4 l., entitled, "On the intended Mission," "O send out Thy light and Thy truth," Ps. xliii. 3, and signed "Junior." Although thus printed anonymously, it "was duly acknowledged by Mr. Shrubsole in his lifetime, and the original MS., with numerous corrections, is in the possession of his family, in his own autograph." (*Singers and Songs*, p. 326.) It was included in some of the older

collections, and is still in C. U. in G. Brit. and America. Orig. text in *Lyra Brit.*, 1867, p. 504.

Bright Queen of heaven. *H. Vaughan.* [*B. V. Mary.*] A poem in 4 st. of 4 l., entitled "The Knot," which appeared in Pt. ii. of his *Silex Scintillans, or Sacred Poems*, &c., 2nd ed., 1655, and again in the Rev. H. F. Lyte's reprint of the same, Lond., Pickering 1847 and 1883. In its original form it is not in common use; but as "Bright Queen of *saints*" it is found in the *People's H.*, 1867, No. 193. Orig. text in the Aldine ed. of *Vaughan*, 1883.

Bright shadows of true rest. *H. Vaughan.* [*Sundays.*] From the 1st part of his *Silex Scintillans*, 1650, where it is headed "Son-Days." It is in 3 st. of 8 l., and has been reprinted in the modern editions of Vaughan's work, as also in various selections of sacred poetry. In Dr. Martineau's *Hys. of P. and Praise*, 1873, it is No. 785. Orig. text, Aldine ed. of *Vaughan*, London, 1883, p. 97.

Bright the vision that delighted. *Bp. R. Mant.* [*Holy Trinity.*] This original hymn, one of several, was given in his *Ancient Hymns*, &c., 1837, No. 100, in 4 st. of 8 l., and headed "Hymn commemorative of the 'Thrice Holy'" (ed. 1871, p. 216). It is rarely given in its full form, st. iii. being usually omitted, as in the *H. Comp.*, No. 34. The most striking arrangement of the hymn is that beginning with the second half of the first stanza, "Round the Lord in glory seated," with the first half of the second stanza as a refrain. This is given in Thring's *Coll.*, No. 413, and is a most beautiful cento. Another form, beginning with the same line, is in the Irish *Church Hymnal*, No. 224. It is composed of st. i., l. 5–8, ii., iii. l. 5–8, and iv. T. Darling, in his *Hymns for the Ch. of England*, 1874, No. 110, has a cento in 4 st. of 4 l., as "*Near* the Lord in glory seated." In the ed. 1886, No. 160, another cento is substituted, beginning with st. i. [J. J.]

Bright was the guiding star that led. *Harriet Auber.* [*Epiphany.*] 1st pub. in her *Spirit of the Psalms*, 1829, p. 142, in 4 st. of 4 l. In America it has attained to a much greater popularity than in G. Britain, being found in many collections, sometimes attributed to the Rev. H. F. Lyte, and again to Miss C. Elliott. Orig. text in Lord Selborne's *Bk. of Praise*, 1862–7, p. 46, and Dr. Hatfield's *Church H. Bk.*, 1872, No. 363.

Bright, William, D.D., b. at Doncaster, Dec. 14, 1824, and educated at University College, Oxford, where he graduated B.A. (first class in *Lit. Hum.*) in 1846, M.A. in 1849. In 1847 he was Johnson's Theological Scholar: and in 1848 he also obtained the Ellerton Theological Essay prize. He was elected Fellow in 1847, and subsequently became Tutor of his College. Taking Holy Orders in 1848, he was for some time Tutor at Trinity College, Glenalmond; but in 1859 he returned to Oxford, and in 1868 became Regius Professor of Ecclesiastical History and Canon of Christ Church. His publications include:—

(1) *Ancient Collects, selected from various Rituals*, 1857, 2nd ed., 1862; (2) *History of the Church from the Edict of Milan to the Council of Chalcedon*, 1860; (3) *Sermons of St. Leo the Great on the Incarnation*, translated, with notes, 1862; (4) *Faith and Life*, 1864–66; (5) *Chapters of Early English Church History*, 1877; (6) *Private Prayers for a Week*; (7) *Family Prayers for a Week*; (8) *Notes on the Canons of the First Four Councils.* He has also edited (9) *Eusebius' Ecclesiastical History*, 1872; (10) *St. Athanasius's Orations against the Arians*, &c., 1873; (11) *Socrates' Ecclesiastical Hist.*; (12) with the Rev. P. G. Medd, *Latin Version of the Prayer Book*, 1865–69. His poetical works are, (13) *Athanasius and other Poems, by a Fellow of a College*, 1858; and (14) *Hymns & Other Poems*, 1866; revised and enlarged, 1874.

The last two works contain original hymns and translations. To the hymn-books he is known through his original compositions, seven of which are given in the revised ed. of *H. A. and M.*, and some are found elsewhere. In addition to "And now the wants are told," and "At Thy feet, O Christ, we lay" (q.v.), there are:—

1. **And now, O Father, mindful of the love.** *Holy Communion.* Pub. in *H. A. & M.*, 1875. Part of a composition in his *Hymns*, &c.

2. **Behold us, Lord, before Thee met.** *Confirmation.* Printed in the *Monthly Packet*, Nov. 1867, and, in a revised form, in the *Appendix* to *H. A. & M.*, 1868.

3. **How oft, O Lord, Thy face hath shone.** *St. Thomas.* Pub. in *H. A. & M.*, 1875.

4. **Once, only once, and once for all.** *Holy Communion.* Written in 1865, and pub. in his *Hymns*, &c., 1866, in 6 st. of 4 l. It was given in the *Appendix* to *H. A. & M.*, 1868; the new ed., 1875, and several other collections.

5. **We know Thee, Who Thou art.** *Prayer after Pardon.* Written in 1865, and pub. in his *Hymns*, &c., 1866, in 5 st. of 4 l. It was included in the *Appendix* to *H. A. & M.*, 1868, &c.

Canon Bright's hymns merit greater attention than they have received at the hands of compilers. He d. March 6, 1901. [J. J.]

Bright with all His crowns of glory. *Sir E. Denny, Bart.* [*Christ in Glory.*] Pub. in the *Hys. for the Poor of the Flock*, 1838, No. 143, and his *Sel. of Hys.*, 1839, No. 333, and again in his *Hys. and Poems*, 1848, p. 53, in 4 st. of 6 l., and entitled "The King on His throne." It is a spirited hymn and worthy of more extended use than is accorded to it. In 1867 it was re-written in 3 st. for the *People's H.*

Brightest and best of the sons of the morning. *Bp. R. Heber.* [*Epiphany.*] 1st pub. in the *Christian Observer*, Nov. 1811, p. 697, in 5 st. of 4 l. (the last being the first repeated); and again in his posthumous *Hymns*, &c., 1827, p. 25. Few hymns of merit have troubled compilers more than this. Some have held that its use involved the worshipping of a star, whilst others have been offended with its metre as being too suggestive of a solemn dance. Cotterill gave it in the 8th ed., 1819, of his *Sel.*, and omitted it from the 9th, 1820; and Elliott, following the example in detail, had it in his 1st ed. *Ps. and Hys.*, 1835, and dropped it from the 2nd, whilst others have done much the same. It has, however, survived these changes, and has become one of the most widely used of the Bishop's hymns. In the American Presbyterian *Ps. & Hys. for the Worship of God*, Richmond, 1867, No. 69, it is given in an altered form as "Hail the blest morn! see the Great Mediator," and attributed in the Index to *Tate and Brady*. The Rev. R. Bingham has given a Latin rendering in his *Hymno. Christ. Lat.*, 1871: "Stella, micans coelo nitido magis omnibus una." [J. J.]

Brightly did the light divine. *H. Alford.* [*St. Barnabas.*] In Dean Alford's *Poetical Works*, 1868, this hymn is dated 1844, although it is not found in his *Ps. and Hys.* of that year. In the musical ed. of his *Year of*

Praise, it is given as 1845; but in the ed. of words only it is undated. In the revised ed. of *H. A. & M.*, 1875, it is in an unaltered form.

Brightly gleams our banner. *T. J. Potter.* [*Processional.*] This hymn, which has attained to great popularity, is found in various forms, the most widely used of which are :—

1. The original, which appeared, with music, in *The Holy Family Hymns*, 1860, No. 5, in 8 st. of 8 l., and a chorus of 4 l. This is distinctly Roman in every way, as will be gathered from st. iii. and v., which read :—

(iii.) Mary, Mother, Ave!
Israel's lily hail!
Comfort of thy children
In this sinful vale.
'Mid life's surging ocean,
Whither shall we flee,
Save, O stainless Virgin,
Mother, unto thee?

(v.) Jesus! Mary! Joseph!
Sweet and holy Three!
List the praise we pay you
On our bended knee.
May we sing your glory
In glad realms above;
Bound for ever to you,
By the bonds of love."

This text is repeated in numerous Roman Catholic hymnals for schools and missions, and may be consulted without any difficulty.

2. The text as in the *People's H.*, 1867, No. 1, was given in Walker's *App.* to the *Hymnal N.*, 1863. This is the nearest approach to the original, but is not in extensive use.

3. The third and most popular text is that which appeared in the 1867 *App.* to *Morrell and How*, and was repeated in the *App.* to *H. A. and M.*, 1868. In this the only portions of the original which are retained are st. i. and ii. (with considerable alterations) and the chorus, which is simply the opening lines repeated.

4. In the *App.* to the S. P. C. K. *Ps. and Hys.*, 1869, No. 421, this text is distinguished by the third stanza, "Pattern of our childhood," &c. It was repeated in *Church's Hys.*, 1871, Mrs. Brock's *Children's H. Bk.*, 1881, Thring's *Coll.*, 1882, and many others. It has less of the original than any other arrangement of the hymn, and ranks next in extensiveness of use to that in *H. A. and M.* Mr. Ellerton's note to this hymn in the folio ed. of *Church Hys.* is in error by transposing the stanzas which he quotes.

5. The American use of this hymn in any form is very limited. In Richards's *Songs of Christian Praise*, N.Y., 1880, No. 464, we have st. i., ii. and iv., and in Stryker and Main's *Church Praise Bk.*, N.Y., 1882, No. 560, st. i., iii., and v. from No. 4 as above.

Although in some hymnals slight changes of these varying texts may be found, yet they are the generally accepted forms of the hymn. Taken together its use is very extensive; the revised versions, however, far outnumbering the original in use. [J. J.]

Bring the glossy branch, unfading. *T. Davis.* [*Christmas.*] Pub. in his *Devotional Verse for a Month*, 1855, in 5 st. of 8 l., and entitled "Christmas Day." In 1877 it was republished in his *Annus Sanctus*, but omitted from his *Hys. Old and New*, 1864. It has been set to music by W. H. Havergal. In 1870 Snepp gave, in his *Songs of G. and G.*, No. 198, st. ii., iii. and v. slightly altered, as :—
"Jesus, from the skies descending."

Brönté, Anne, sister of Charlotte, and daughter of the Rev. Patrick Brönté, B.A., Vicar of Haworth, Yorkshire, b. at Thornton, near Bradford, 1819; d. May 28, 1849. Anne Brönté was joint author with her sisters of a small volume of *Poems*, 1846, and personally of *Agnes Grey*, 1847; and *The Tenant of Wildfell Hall*, 1847, her *nom de plume* being *Acton Bell*. In 1851 a new edition of *Wuthering Heights*, by Ellis [*Emily*] Bell; and *Agnes Grey*, by Acton [*Anne*] Bell, was edited, with biographical notes, and selections from their papers by their sister, Charlotte Brönté. These selections consisted of poems and hymns by the two sisters. From those of Anne the following have come into C. U. :—

1. **I hoped that with the brave and strong.** *Time of Sorrow.* A hymn of much plaintive beauty, wrung from the writer by disappointment and affliction. It is in several collections, as Horder's *Cong. Hys.*, 1884, &c.

2. **My God, O let me call Thee mine.** *Lent.* Also very plaintive, but not so extensively in use. It is No. 291 in the *Bap. Hymnal*, 1879.

3. **Oppressed with sin and woe.** *Confidence.* The most popular, although not the best of her hymns. It is in many collections, both in G. Britain and America.

4. **Spirit of truth, be Thou my Guide.** *Spirit of Truth.* In a few hymnals, including Dr. Martineau's *Hys. of P. & Prayer*, 1873. [J. J.]

Brooke, Stopford Augustus, M.A., was b. at Letterkenny, Donegal, Nov. 14, 1832, and educated at Trinity College, Dublin, graduating B.A. 1856; M.A. 1858. He carried off the Downes prize and the Vice-Chancellor's prize for English verse. On taking Holy Orders he was successively Curate of St. Matthew's, Marylebone, 1857–59; of Kensington, 1860–63; Chaplain to the British Embassy at Berlin, 1863–65; Minister of St. James's Chapel, York Street, London, 1866–75; and of Bedford Chapel, 1876. He was also appointed Chaplain in Ordinary to the Queen, in 1872. In 1865 he published the *Life and Letters of the late F. W. Robertson;* in 1874, *Theology in the English Poets;* in 1876, *Primer of English Literature*, &c. On seceding from the Church of England in 1881, he pub. for the use of his congregation, *Christian Hymns*, a collection of 269 pieces. Of these he is the author of :—

1. **Immortal Love, within Whose righteous will.** *Resignation and Prayer for Guidance.* No. 183, in 4 st. of 6 l. It has a strong likeness to Card. Newman's "Lead, kindly light," in the same metre, and might be called a companion hymn thereto. It was repeated in Horder's *Cong. Hys.*, 1884.

2. **It fell upon a summer day.** *Christ blessing little children.* No. 250, in 10 st. of 4 l.

3. **It is finished, all the pain.** *Good Friday.* No. 80, in 6 st. of 4 l.

4. **Let the whole creation cry.** *Invitation to Praise God.* An imitation of Ps. 148. It is No. 47, in 10 st. of 4 l., and is of special merit. In st. iv., ll. 3, 4 are from another source.

5. **Mysterious Spirit, unto Whom.** *Rest and Joy in God.* Based on a *tr.* by J. G. Whittier from Lamartine. It is No. 159, in 3 st. of 8 l. It was repeated in Horder's *Cong. Hys.*, 1884.

6. **Now that day its wings has furled.** *Evening.* No. 13, in 5 st. of 4 l.

7. **O God, Whose love is near.** *Divine protection desired.* No. 103, in 7 st. of 4 l. This is Toplady's "Your harps, ye trembling Saints" re-written, only st. i. and iv. being absolutely by Mr. Brooke.

8. **O that Thou would'st the heavens rend And comfort, &c.** *Peace desired.* No. 149, in 4 st. of 4 l. The first line is from C. Wesley; also st. ii., l. 4, but the rest of the hymn is original.

9. **O Who is this that on a tree.** *Good Friday.* No. 79, in 8 st. of 4 l.

10. **Oft as we run the weary way.** *Heavenly Witnesses of the struggles of Men.* No. 188, in 6 st. of 6 l.

11. **Still the night, holy the night.** *Christmas Carol.* No. 55, in 3 st. of 8 l. It is a *tr.* from the German, and is noticed under **Mohr, Joseph.**

12. **Through the starry midnight dim.** *Christmas.* No. 53, in 6 st. of 3 l., and the refrain "Hallelujah."

13. **When the Lord of Love was here.** *Life of Christ.* No. 66, in 6 st. of 4 l. It has passed into *The Norwood Hymnal*; and with the omission of st. vi. and the transposition of st. iv. and v. into Horder's *Cong. Hys.*, 1884. This is his finest hymn.

In addition, Mr. Brooke has made extensive alterations in the text of the hymns which he has adopted from other writers, and has also inserted in many instances additional stanzas into well-known lyrics, and thereby brought them, to some extent, into harmony with his theological views. His own compositions are marked by great freshness of thought and tenderness of expression. [W. G. H.]

Brooke, William Thomas, b. Jan. 9, 1848, and educated at the City of London School. After entering commercial life he felt a warm interest in hymnology, and from his intimate acquaintance with Daniel Sedgwick he gradually learnt all that Sedgwick had to teach. His hymns and translations were contributed to religious newspapers and periodicals. Many are still unpublished, but hymns of his will be found in the *Monthly Packet*, 1872; the *Methodist S. S. Hymnal*, 1879; the *Methodist Hymns for Missions*, 1882; his own *Churchman's Manual of Priv. and Fam. Devotion*, 1882; and in the *Altar Hymnal*, 1884. Following in Sedgwick's steps, he has authenticated the texts and authorship for several compilations (e.g.) *Methodist S. S. H. Bk.*, 1879; the *Cong. Bk. of Praise for Children*, 1881, and others. Originally a Baptist, he became in 1867 a member of the Church of England.

Brooks, Charles Timothy. An American Unitarian Minister, b. at Salem, Mass., June 20, 1813, and graduated at Harvard, 1832, and the Divinity School, Cambridge, U.S., 1835. In that year he began his ministry at Nahant, subsequently preaching at Bangor and Augusta (Maine), Windsor (Vermont). In 1837 he became pastor of Newport, Rhode Island, and retained the same charge until 1871, when he resigned through ill-health. For details concerning his hymn, "God bless our native land," see **God save the King**, and p. 1566 i. [F. M. B.]

Brother, now thy toils are o'er. *G. Moultrie.* [*Burial.*] Written during the singing of a requiem in the Church of St. Nicholas, Boulogne, in the summer of 1863, and first pub. in the *Church Times*, Sept. 3rd, 1864, and in his ed. of the *Primer*, 1864. In 1867 it was embodied in the author's *Hymns and Lyrics*, pp. 413–15, in 11 st. of 4 l., with the refrain; and, in an abridged form, in the *People's H.*, 1867, No. 380. Upon this last the Rev. John Ellerton's hymn, "Now the labourer's task is o'er" (q.v.), is based, and st. iii., vi., and vii. are specially represented therein as st. iii., v., and vi. Mr. Moultrie's hymn was originally intended "To be sung as the body leaves the church;" and is a free paraphrase of detached portions of the Roman Office for the Dead. Orig. text as above. Authorized arrangement in *People's H.*

Brother, thou art gone before us. *H. H. Milman.* [*Burial.*] This hymn is introduced by Dean Milman in his *Martyr of Antioch, a Dramatic Poem*, 1822, pp. 33–5, as being sung at "The Place of Burial of the Christians." At the close of a funeral at night, *Fabius*, Bishop of Antioch, is represented as saying:—

"So, by the side of martyr'd Babylas,
Brother, thou slumberest; silent as yon stars,
And silent as the falling dews around thee,
We leave thy verdant grave. But oh! shall we,
When we put off the load of mortal life,
Depart like thee as in a deeper sleep,
With the sweet smile of life on the closed lips,
Or in an agony of mortal pain,
By the pitch'd stake, or den of raging lions?"

One of the first to extract it from the dramatic poem, and constitute it as a hymn for C. U. was Elliott, who included it in his *Ps. and Hys.*, 1835. It soon became popular, and is given in a great number of hymnals in G. Britain and America. Orig. text in *H. Comp.*, with "fear" changed to "*fears*" in st. ii., l. 5.

Brought to the Font with holy care. *E. Osler.* [*Holy Baptism—General.*] 1st pub. in Hall's *Mitre H. Bk.*, 1836, No. 222, in 4 st. of 4 l., and entitled "For a Blessing on our Christian Privileges;" and again, with alterations, in the July number of the author's *Church and King*, for 1837. No. 238 in *Kennedy*, 1863, is the original *Mitre* text. Although not strictly speaking a hymn for Holy Baptism, yet it is suitable to be sung during a service when that Sacrament has been administered.

Brown, Abner William, M.A., b. at Mount Tirot, Jamaica, Sept. 1, 1800, but was removed from Jamaica to Scotland in 1802. His early education was at the Edinburgh High School, and University, from whence he passed to Lincoln's Inn to read for the Bar. Ill-health caused him to suspend all studies for some time. Ultimately he entered the University of Cambridge, and took his degree in 1830. Ordained in 1831 to the curacy of Pytchley, Northamptonshire, in 1832 he became the Vicar of the same parish, from whence he removed to Gretton, in the same county, in 1851. He d. there Sept. 15, 1872. He was an Hon. Canon of Peterborough Cathedral from about 1851. Canon Brown's hymnological productions are:—

(1) *Introits and Collect Hymns*, 1845; (2) *Pytchley School Hymn-Book*, 1848; (3) *Home Lyrics* (privately printed, and containing hymns by a deceased daughter), 1859; (4) *A Selection of Psalms and Hymns for Public Worship*, Lond., Hamilton, Adams, and Co., 1865.

To each of these works Canon Brown contributed original hymns. Beyond his own *Sel.*, very few of these hymns are in C. U. The most popular is "O God for ever near." [J. J.]

Brown, James Baldwin, B.A., s. of Dr. J. B. Brown, b. at the Inner Temple, Aug. 19, 1820. He received his education at University College, London, graduating B.A. in 1839. For a short time he studied for the Bar, but soon passed from the Inner Temple to Highbury College to prepare for the Congregational Ministry. In 1843 he became pastor of the London Road Congregational Chapel, Derby; and in 1846 of the Claylands Independent Chapel, Clapham Road, London. In 1870 his congregation removed to their new chapel at Brixton. In 1878 he was Chairman of the Congregational Union. He d. at Brixton, 1884. His prose writings were numerous. He is known to hymnology chiefly through his popular hymn, "For increase of Faith"—'Thou Who our faithless hearts canst read.'"

Brown, James Baldwin, LL.D., barrister, of the Inner Temple, and father of the above J. B. Brown. In 1813 he joined Dr.

Raffles and J. H. Wiffen (the translator of *Tasso*) in publishing, anonymously, *Poems by Three Friends*. In the new ed., 1815, the authors' names were given. He also contributed a few hymns to Dr. Raffles's Liverpool *Coll.*, 1853. They have however died out of use. A specimen, "The manna to the fainting Jews" (*Christ the Bread of Life*), is given in *Lyra Brit.*, 1867, p. 90.

Brown, John Newton, D.D., was b. at New London, Connecticut, June 29, 1803, and graduated at Madison University, 1823. From 1838 to 1845 he was Professor of Theology at New Hampton, New Hampshire, and from 1845–1849 pastor at Lexington, Virginia. He d. in 1868. Dr. Brown was some time editor of the Baptist Publication Society, the *Christian Chronicle*, and the *National Baptist*. His works include *Encyclopaedia of Religious Knowledge*, 1831; *Memorials of Baptist Martyrs*, 1834; *Poems*, 1840. His hymn:—

Go, spirit of the sainted dead, appeared in *The Psalmist* (Revs. B. Stow and S. F. Smith), 1843, No. 1100, and thence has passed into other Baptist collections. [F. M. B.]

Brown, Phoebe, née Hinsdale. A member of the Congregational body, b. at Canaan, Columbia County, New York, May 1, 1783, she was left an orphan when two years old. At nine she fell into the hands of a relative who kept a county gaol. These, says her son, "were years of intense and cruel suffering. The tale of her early life which she has left her children is a narrative of such deprivations, cruel treatment, and toil, as it breaks my heart to read." Escaping from this bondage at 18, she was sought by kind people, and sent for three months to a common school at Claverack, N.Y., where she learned to write, and made profession of faith in Christ. In 1805 she was married to Timothy H. Brown, a painter, and subsequently lived at East Windsor and Ellington, Connecticut, Monison, Mass., and at Marshall, Henry County, Illinois. She d. at the last-named place, Oct 10, 1861. Most of her hymns were written at Monison, Mass. Through a life of poverty and trial she was "a most devoted mother, wife, and Christian." Her son, the Rev. S. R. Brown, D.D., became the first American Missionary to Japan, and two of her grandchildren are now in the same mission. In addition to her hymns, two or more volumes of prose by her have been published. Her *Autobiography* and *Poems* were being prepared for publication, when the editor died, and they are yet to appear. Despite all her disadvantages, Mrs. Brown's talents and work are superior to those of any other early female hymnist of America. It is hoped that her MSS. may some day be competently examined, and selected portions from them be published. Four of her hymns appeared in Nettleton's *Village Hys.*, 1824, with the signature "B."

1. **As once the Saviour took His seat.** *Penitence.*
2. **Go, messenger of love, and bear.** *Missions.*
3. **I love to steal awhile away.** *Retirement.*
4. **Welcome, ye hopeful heirs of heaven.** *Young Converts.*

Of these No. 2 is a Missionary hymn, written in 1817, but first pub. in the *Village Hys.*, 1824; No. 3 was written in 1818, and few hymns have a more pathetic history. It is this:—

Mrs. Brown was living at Ellington with "four little children, in a small unfinished house, a sick sister in the only finished room, and not a place above or below where I could retire for devotion." Not far off stood the finest house in the neighbourhood, with a large garden. Towards this the poor woman used to bend her steps at dusk, loving, as she writes, "to smell the fragrance of fruits and flowers, though I could not see them," and commune with Nature and God. This she did, never dreaming that she was intruding, her habits watched, or her motives misconstrued, till one day the lady of the mansion turned rudely upon her with "Mrs. Brown, why do you come up at evening so near our house, and then go back without coming in? If you want anything, why don't you come in and ask for it?" Mrs. B. adds, "There was something in her manner more than her words, that grieved me. I went home, and that evening was left alone. After my children were all in bed, except my baby, I sat down in the kitchen with my child in my arms, when the grief of my heart burst forth in a flood of tears. I took pen and paper, and gave vent to my oppressed heart."

The Poem then written is headed "An Apology for my Twilight Rambles, addressed to a Lady, Aug., 1818." The original has nine stanzas, the second beginning, "I love to steal awhile away." Years after, when Nettleton was seeking original matter for his *Village Hymns* (1824), this piece was abridged and altered into the present familiar form, either by Mrs. Brown herself, her pastor (Mr. Hyde), or Nettleton. Its popularity was great from the first. In 1853 it was included in the *Leeds H. Bk.*, and thus became known to English collections. It is found in *Lyra Sac. Amer.*, p. 29.

In 1819 Mrs. Brown wrote two hymns which were strangely overlooked by Nettleton, and did not appear till 1831 in Hastings's *Spiritual Songs*. These are:—

5. **How sweet the melting lay.** *Morning.*
6. **O Lord, Thy work revive.** *For a Revival.*

Both are found in *Lyra Sac. Amer.*, pp. 28–30. No. 6 was altered by the author for Nason's *Cong. H. Bk.*, 1857. This, according to Nason, is her authorized text. It is widely used in America, and is also found in a few English collections, including Reed's *H. Bk.* and the *N. Cong.*, and sometimes is attributed in error to Hastings. Her later hymns are:—

7. **Great God, we would to Thee make known.** This appeared in the *Mother's H. Bk.*, 1834.
8. **We come, O Lord, before Thy throne.** *For Sailors.*
9. **Grant the abundance of the sea.** *For Sailors.*

Two hymns for sailors, which appeared in Linsley and Davis's *Select Hymns*, 1836.

10. **Assembled at [round] Thine altar, Lord.** *Holy Communion.* This also appeared in the *Select Hymns*, 1836, and was altered for Nason's *Cong. H. Bk.*, 1857. It is a good hymn, and deserves wider adoption.
11. **Jesus, this mid-day hour.** *Noon.* "Written by special request for the Fulton Street [Noon] Prayer Meeting," about 1857.

In addition to the foregoing there are four hymns by her in *Parish Hymns* (Phila.), 1843, to which they were contributed; and there may be many others in various collections which are uncredited. [F. M. B.]

Brown, William, author of the hymn "Welcome, sacred day of rest" (*Sunday*), which appeared in *A Collection of Hymns, designed as an Appendix to Dr. Watts's Ps. and Hys.*, by T. Russell, M.A., 17th ed., 1839, No. 560, in 2 st. of 8 l., is known only as the writer of this hymn, and of a poetical work, pub. in 1822. The hymn is in somewhat

extensive use in G. Brit. and America. Orig. text in the S. P. C. K. *Ps. and Hys.* No. 195; and Dr. Hatfield's (Amer.) *Church H. Bk.*, 1872, No. 39; in each case with the orig. line, st. i., l. 2, changed from "Time of leaving worldly care," to "*Sweet repose from* worldly care."

Brown-Borthwick, Robert, b. at Aberdeen, May 18, 1840, and educated at St. Mary Hall, Oxford. Taking Holy Orders in 1865, he has been Curate of Sudeley (and Chaplain of the Winchcombe Union), Gloucestershire, 1865–6, and Evesham, 1866–8; Assistant Minister of Quebec Chapel, London, 1868–9; and Incumbent of Holy Trinity, Grange, near Keswick, 1869. He is now (1886) Vicar of All Saints, Scarborough. His publications, in addition to his prose works, are:—*Supplemental Hymn and Tune Book*, 1867 (4th ed., 1871); *Sixteen Hymns for Church and Home*, 1870; *Select Hymns for Church and Home*, 1871; and various *Kyries, Hymn Tunes, Chants*, &c. In addition he has rendered good service as one of the four Editors of the S. P. C. K. *Church Hymns*. In this last work three of his best hymns are found: "Come, O Jesu, to Thy Table"; "O Holy Jesu, Prince of Peace"; "Let us raise our grateful voices." Canon Westcott in his *Paragraph Psalter* acknowledges Mr. Brown-Borthwick's assistance in preparing that work for the press as of great value thereto. He d. March 17, 1894.

Of Mr. Brown-Borthwick's hymns the following appeared in his *Sixteen Hymns*, &c., 1870:—

1. **Come, O Jesus, to Thy Table.** *Holy Communion.*
2. **Lord, in the watches of the night.** *Midnight.*
3. **O Holy Jesu, Prince of Peace.** *Holy Communion.* The author's note to this hymn is, "This is not a congregational hymn, but a meditation, to be read while non-communicants are retiring, or to be sung by the choir alone, anthem-wise, kneeling."

These hymns were repeated in his *Select Hymns*, &c., 1871–85. The following is also in that collection:—

4. **Let us raise our grateful [gladsome] voices.** *Flower Services, or Thanksgiving.* "Written in Borrowdale, on a summer morning in 1870," and pub. in the S. P. C. K. *Church Hys.*, 1871, &c. [J. J.]

Browne, Felicia Dorothea. [Hemans, F. D.]

Browne, Charlotte Elizabeth. [Tonna, C. E.]

Browne, Jane Euphemia. [Saxby, J. E.]

Browne, Mary Ann. [Gray, M. A.]

Browne, Moses, was b. in humble circumstances in 1703, and was distinguished as a poet and miscellaneous writer. He was Vicar of Olney, Bucks, and for some time Chaplain of Morden College, Blackheath, Kent, where he d. Sept. 13, 1787. His poetical works were:—

(1) *Poems*, 1739; (2) *The Works, and Rest of the Creation*, in two parts. Pt. i. *An Essay on the Universe;* Pt. ii. *Sunday Thoughts*, &c., 1752 (6th ed., 1805). His hymns are contained in Pt. iv. of the *Sunday Thoughts*, together with versions of Ps. 130 and 139. He is known chiefly through his hymn "When with a mind devoutly pressed" (*Penitence*), which is "Night Song, No. viii.," in 5 st. of 4 l., of the *Sunday Thoughts*, having originally appeared in his *Poems*, 1739, p. 457. He complains in a note of editors of hymn-books printing this hymn "from an imperfect copy." It has been ascribed from time to time to various authors. (3) He also pub. in 1772, a *tr.* of J. L. Zimmerman's *Excellency of the Knowledge of Jesus Christ*, 1732, from which the hymn, "'Tis not too hard, too high an aim," is taken. It is annotated under "Es ist nicht schwert."

Browne, Simon. A contemporary of Dr. Watts, b. at Shepton Mallet, Somersetshire, cir. 1680, and d. in 1732. After studying for the Independent Ministry under the Rev. John Moore, of Bridgewater, he became pastor of an Independent charge in Portsmouth, and then, in 1716, of the Independent Chapel in Old Jewry, London. His later years were clouded by a peculiar malady, under the influence of which "he imagined that God had in a gradual manner annihilated in him the thinking substance, and utterly divested him of consciousness." It is supposed that the death of a highwayman at his hands during a violent struggle, followed by that of his wife and son a short time after, had much to do in producing this sad result. Whilst thus contending that he had no power to think, he produced a work in defence of Christianity, another in defence of the Trinity, a third as an Exposition of the 1st Ep. to the Corinthians, and a fourth in the form of a Dictionary. His publications number over 20. Of these works, he is known to hymnology through his:—

Hymns and Spiritual Songs, in Three Books, designed as a Supplement to Dr. Watts, &c., 1720, 2nd ed. 1741, 3rd ed. 1760. It contains 166 hymns, 7 doxologies, and a Preface of some historical interest.

In the old collections Simon Browne's hymns (all of which are from the above collection) held a prominent position, but in modern hymnals they are fast passing out of use. The best known and most widely used are "Come, Holy [gracious] Spirit, Heavenly Dove," "O God, on Thee we all depend," and "Lord, at Thy feet we sinners lie." In addition the following are also in C. U.:—

1. Eternal God, Almighty Cause. *Unity of God.*
2. Eternal God, of beings First. *God all in all.*
3. Frequent the day of God returns. *Sunday.*
4. Great First of beings, Mighty Lord. *Creation.*
5. Great God, my joyful thanks to Thee. *Thanksgiving.*
6. Great God, Thy peerless excellence. *Imitation of God.*
7. Great Lord of earth and seas and skies. *Providence.*
8. Great Ruler of the earth and sky. *Providence.*
9. Hail, Holy Spirit, bright, immortal, Dove. *Whitsuntide.*
10. Hail, happy day, the [thou] day of holy rest. *Sunday.*
11. I cannot shun the stroke of death. *Death.*
12. Lord, Thou art good; all nature shows. *Divine Goodness.*
13. Lord, what a feeble frame is ours. *Frailty of Life.*
14. O God, on Thee we all depend. *Confidence in God.* [J. J.]

Browne, Sir Thomas. b. in St. Michael's, Cheapside, London, Oct. 19, 1605, and educated at Winchester, and at the Hall now known as Pembroke College, Oxford, graduating B.A. in 1626. He practised as a physician in Oxfordshire, Shipden Hall, near Halifax, Yorkshire, and at Norwich. In 1671 he was knighted by Charles II. at Norwich, and died there, Oct. 10, 1682. He wrote numerous scientific, antiquarian, and other works, including *Religio Medici*, 1642, and others, republished in Bohn's Library. The *Religio Medici* has been edited in the *Golden Treasury* series, Macmillan, 1882, with great fulness of detail. He is known principally to hymnology through his fine hymn, "The night is come; like to the day."

Browne, Thomas Briarly, of Welling-

ton, was the author of *The Oxford Divines not Members of the Church of England*, 1839; *Thoughts of the Times*, 1838; and the *National Bankruptcy and other Poems*, Lond., Pickering, 1844. From this last work a version of the 148th Ps. has come into somewhat extensive use in English-speaking countries. It is the well-known "Praise the Lord of heaven, praise Him in the height." Orig. text in Lord Selborne's *Bk. of Praise*, 1862, p. 25.

Browning, Elizabeth, née Barrett, daughter of Mr. Barrett, an English country gentleman, and wife of Robert Browning, the poet, was b. in London 1809, and d. at Florence in 1861. As a poetess she stands at the head of English female writers, and her secular works are well known. Sacred pieces from her works are in C. U. in America. They include:

1. God, named Love, whose fount Thou art. *Love.*
2. How high Thou art! Our songs can own. *Divine Perfection.*
3. Of all the thoughts of God, that are. *Death.*
4. What would we give to our beloved? Pt. ii. of No. 3.
5. When Jesus' friend had ceased to be. *Friendship.*

Based on the death of Lazarus.

These hymns are in Beecher's *Plymouth Coll.* 1855; Hedge and Huntington's *Hys. for the Ch. of Christ*, Boston, U.S., 1853, &c.

Bruce, Charles, b. Oct. 25, 1837, at Braintree, Essex. Mr. Bruce has been engaged in literary work, and chiefly as an amanuensis. He has written about 25 books, mostly for the young, and also contributed to various magazines. Of the few hymns which he has composed the following are in C. U.:—

1. Father, O hear me. *Prayer.*
2. When little hearts believe and love. *Trust.*

Both are in the *Bk. of Praise for Children*, 1875.

[W. G. H.]

Bruce, Michael, son of a Scottish weaver, was born at Kinnesswood, Portmoak, Kinrossshire, Scotland, March 27, 1746, and educated at the village school, Edinburgh University (where he first became acquainted with John Logan), and the Theological Hall of the Associate Synod, held at Kinross, under the Rev. John Swanston, intending ultimately to enter the ministry, a hope which was frustrated by his untimely death. To assist in procuring University fees and maintenance he for some time conducted a school, during the recess, at Gairney Bridge, and subsequently at Forrest Mill, near Tillicoultry. Whilst yet a student he died at Kinnesswood, July 5th, 1767.

Logan, John, son of a farmer, born at Fala, Midlothian, 1748, and educated at Edinburgh University, in due course entering the ministry of the Church of Scotland and becoming the minister of South Leith in 1770. During the time he held this charge he delivered a course of lectures on philosophy and history with much success. While he was thus engaged, the chair of Universal History in the University became vacant; but as a candidate he was unsuccessful. A tragedy, entitled *Runnamede*, followed. He offered it to the manager of Covent Garden Theatre, but it was interdicted by the Lord Chamberlain "upon suspicion of having a seditious tendency." It was subsequently acted in Edinburgh. In 1775 he formed one of the Committee by whom the *Translations and Paraphrases* of the Church of Scotland was prepared. In 1782 he was compelled to resign his charge at Leith in order to prevent deposition, and finally, having passed on to London, he supported himself partly by his pen, and died there, Dec. 28, 1788.

The names of Bruce and Logan are brought together because of the painful controversy which has long prevailed concerning the authorship of certain *Hymns and Paraphrases* of Holy Scripture which are in extensive use in the Christian Church both at home and abroad. During the latter years of Bruce's short life he wrote various Poems, and also Hymns for a singing class at Kinnesswood, which were well known to his family and neighbours, and were eventually copied out by Bruce himself in a quarto MS. book, with the hope that some day he might see them in print. Immediately upon his death, in 1767, Logan called upon his father and requested the loan of this book that he might publish the contents for the benefit of the family. This was granted. Not till three years afterwards did a certain work, containing seventeen poems, and entitled *Poems on Several Occasions, by Michael Bruce*, 1770, appear, with a Preface in which it was stated that some of the Poems were by others than Bruce. Bruce's father immediately pointed out the absence from the volume of certain hymns which he called his son's "Gospel Sonnets," and members of the singing class at Kinnesswood also noted the absence of hymns with which they were familiar. Letters of remonstrance and demands for the return of the quarto MS. book of Bruce by the father remaining unanswered, led him eventually to see Logan in person. No book was forthcoming, a few scraps of MS. only were returned, and Logan accounted for the absence of the book by saying he feared "that the servants had singed fowls with it." For a time the matter rested here, only to be revived with renewed interest by the publication, in 1781 (14 years after the death of Bruce, and 11 after the *Poems*, &c., were issued), of *Poems. By the Rev. Mr. Logan, One of the Ministers of Leith.* In this volume, an "Ode to the Cuckoo," a poem of exquisite beauty, and other poetical pieces which appeared in the *Poems on Several Occasions, by Michael Bruce*, were repeated, and claimed as his own by Logan. In addition, certain *Hymns and Paraphrases* were included, most of which were of sterling merit, and poetical excellence. It has been shown, we think, most conclusively by Dr. Mackelvie in his *Life* of Bruce prefixed to the *Poems*, 1837 and by Dr. Grosart in his *Works of M. Bruce*, 1865, that the "Ode to the Cuckoo," "Lochleven," and other poetical pieces were taken from the MS. book of M. Bruce. The *Hymns and Paraphrases*, most of which were included in the *Translations and Paraphrases* during the same year, were also claimed for Bruce. With these we have to deal, and as the question has been of more than usual interest we give the respective claims made on behalf of Bruce and Logan in parallel columns as follows:—

M. Bruce.	J. Logan.
1. Bruce known to have written hymns for a singing class in Kinnesswood as early as 1764.	1. Logan then 16 years of age, and not known to have written anything to that date.

2. Bruce died 1767, and his father handed his MSS. to Logan, at Logan's request, for publication.

2. Logan acknowledged this by publishing, in 1770, *Poems on Several Occasions, by M. Bruce*, containing 17 poems. Some of these (not distinctly marked as such) he said were by others.

3. Bruce's father on receiving the volume, and not finding the "Gospel Sonnets," as he called his son's hymns, wrote to Logan for an explanation.

3. Logan did not reply.

4. The father visited Logan and demanded his son's MS. back.

4. Logan replied, first that he could not find it, and then that he feared "that the servants had singed fowls with it."

5. Immediately on the publication of Logan's *Poems* the *three* hymns following were identified by educated personal friends of Bruce as his, such identification being by actual quotations of stanzas:

1. "Few are thy days and full of woe."
2. "O happy is the man who hears."
3. "Behold the mountain of the Lord."

5. About 11 years after, i.e. in 1781, Logan published his *Poems*, in which were given *eleven* hymns as his own.

6. In addition, these claims were corroborated by the members of the singing class at Kinnesswood, his family, and his neighbours, to whom they were familiar, before seen in print.

6. Logan knew his authorship was thus disputed, but took no pains to vindicate his honesty.

These three hymns we therefore assign without reservation to M. Bruce.

ii. A second series of hymns which are claimed, on the one hand for M. Bruce and on the other for J. Logan, have caused, from the somewhat indefinite character of the evidence brought forward on both sides, some angry comments on the part of editors and controversialists. The sum of the argument is this:—

1. Bruce is known to have written hymns, other than the three given above, for the singing class at Kinnesswood.

1. This is not denied by Logan or his friends.

2. These, in common with all his Poetical Pieces, were written in the same MS. volume as the three above, and with them were handed to J. Logan for publication by Bruce's father.

2. This also is not denied.

3. In common with the three hymns they were omitted from the volume of Bruce's *Poetical Works*, but included with them by Logan in his *Poems*, 1781, as his own.

3. Admitted by Logan's friends.

4. These on their publication were claimed by Bruce's brother James as hymns known to him for years as the lost hymns of his brother Michael, and this was supported by the common consent of the members of the Kinnesswood singing class, and many other intimate friends of M. Bruce.

4. Admitted; but for Logan it must be pointed out that from the beginning of the controversy none of these witnesses are brought forward as giving one single line of any one of those hymns (as was done with the three before noted) as evidence that they had known the hymns before they were in print. The statements are thus general, and not particular, and consist more of personal impressions than of definite and positive statements of facts.

5. Notwithstanding this indefiniteness, there is no positive evidence on the other side save that the hymns were printed in a volume of poetry which Logan claimed as his own.

6. Failing to find any evidence other than this on behalf of Logan, we must give the following hymns to M. Bruce, although his claims lack the clear and definite character of the three given before:—

4. "When Jesus by the Virgin brought."
Known as—"*Just and devout old Simeon liv'd.*"
5. "Almighty Father of Mankind."
6. "Behold th' Ambassador divine."
Known as—"*Behold my Servant, see Him rise.*"
7. "Messiah! at Thy glad approach."
8. "Where high the heavenly temple stands."

iii. A third series of hymns, the Bruce or Logan authorship of which has been a matter of much dispute, appeared for the *first time* in the *Translations and Paraphrases* of 1781, and are not found in Logan's *Poems* of the same year. These, in common with the other *Trs. and Pars.*, were given anonymously. Those which had previously appeared in Logan's *Poems*, and, in some cases, in another and better form, were at once recognised as the hymns of the singing class at Kinnesswood; but those which, in addition, are given in W. Cameron's list to Logan were not so claimed at the time by friend or enemy. The claim upon these hymns as the work of Bruce was only made when it was found that Logan had given them to the Committee of the 1781 *Translations and Paraphrases*, and this apparently on the ground that a man who had confessedly stolen so much must necessarily have stolen all. This we cannot allow. On the evidence, therefore, that no claim was made by Bruce's family and friends to the Bruce authorship of anything *outside* of Logan's *Poems*; that the following were first published in the *Trs. & Paraphs.* of 1781; that at first their authorship was unknown to the general public and unclaimed by anyone; and that it was only when Logan's claims to the authorship was made known that the counter-claim for Bruce was set up: we hold that, until clearer evidence is brought forward on behalf of Bruce, the hymns, or paraphrases, following must be ascribed to J. Logan:—

9. "Who can resist th' Almighty arm."
10. "In streets and op'nings of the gates."
11. "Thus speaks the heathen: How shall man."
12. "Take comfort, Christians, when your friends."
13. "The hour of my departure's come."

We feel some reluctance in giving the last of these hymns to Logan, but with the evidence before us we cannot do otherwise. Internal evidence is in favour of Bruce, and the sentiments are natural to one who knew he was about to die. Beyond this, for Bruce, there is no evidence; and to Logan, as the defendant, we must give the benefit of the doubt.

iv. The following, which are found only in the *Translations and Paraphrases* of 1781, are claimed by W. Cameron for Logan, and have never been seriously disputed by the friends of Bruce, the second being original, the first a revise from the *Trs. & Paraphs.* of 1745; and the third a revise of Doddridge and Dr. Hugh Blair:—

14. "Let Christian faith and hope dispel."
15. "Thus speaks the high and lofty One."
16. "What though no flowers the fig-tree clothe."

In addition, we see no cause to deny to Logan the few changes, and new stanza, which are found in Doddridge's—

17. "O God of Bethel, by Whose hand."

v. Of the above hymns 5 are recasts of hymns in the Scottish *Trs. and Paraphs.* of 1745. Those are: "Behold the mountain of the Lord" (see "In latter days the mount of God"); "When Jesus by the Virgin brought" (see "Now let Thy servant die in peace"); "Behold the Ambassador divine" (see "Behold my Servant, see Him rise"); "Let Christian faith and hope dispel" (see "Now let our souls ascend above"); and "What though no flowers the fig-tree clothe" (see "So firm the saints' foundation stands").

The whole of these Bruce-Logan hymns and recasts are annotated in full under their respective first lines (q.v.) in the body of this work. As one outcome of these annotations it is curious to note that every hymn which we have ascribed to M. Bruce has come into more or less extensive use *outside* of the *Translations and Para-*

phrases, and that not one which we have ascribed to Logan, except "Let Christian faith and hope dispel," and "Take comfort, Christians," &c., is found beyond that work, unless we give to Logan the plaintive "The hour of my departure's come" (which Dr. Grosart claims for Bruce), and the recast "O God of Bethel, by Whose hand," whose success is due to Doddridge. This is the verdict of 100 years' use of those hymns, and shows conclusively the poetic strength of Bruce and the weakness of Logan.

Authorities:—*Scottish Translations and Paraphrases of 1745, 1751, 1781; Poems, &c.*, by M. Bruce, 1770; *Poems*, by J. Logan, 1781; Dr. Anderson's *British Poets*; Chambers's *Dict. of Eminent Scotsmen*; *The Poetic Wreath*, 1836; Dr. Mackelvie's *Life of Bruce*, prefixed to *Lochleven, &c.*, 1837; Dr. Grosart's *Works of Bruce*, text: *Edn. Brit.*, 4th ed., 1865-6: numerous *Magazine articles* and private mss.; Macmeeken's *History of the Scottish Metrical Psalms, &c.*, 1872. [J. J.]

Bruce, William, D.D., eldest s. of the Rev. William Bruce, United Secession minister at South Shields (who after 1818, conducted the Ardrish Academy, Cardross, Dumbartonshire), was b. at South Shields, April 7, 1812. He studied at the University of Glasgow, which, in 1860, conferred on him the degree of D.D., and became, in 1838, minister of Infirmary Street U.P. Church, Edinburgh (then Cowgate). He was Moderator of Synod in 1869. In 1870 he was appointed a member of the Hymnal Committee of the U.P. Church, and contributed 2 hymns to their *Presbyterian Hymnal*, 1876. These he included, with 8 others in his *Hebrew Odes and other Poems*, 1874 (Edin.: D. S. Stewart). He also pub., in 1878, *Memories: a Tale; and other Poems*. He d. at Bridge of Allan, Nov. 15, 1892. The two hymns contributed to the *Presb. Hymnal* are:—

1. Holy Father, Thou hast given. *Holy Scripture.*
2. The seed we bury in the earth. *Resurrection.*

[J. M.]

Brunn alles Heils, dich ehren wir. *G. Tersteegen.* [*Trinity Sunday.*] Based on the blessing of Israel, Numb. vi. 24–27, and 1st pub. in the 4th ed., 1745, of Tersteegen's *Geistliches Blumengärtlein* (Pk. iii., No. 75), in 5 st. of 4 l., entitled, "A prayer of faith at morning, at evening, at table, after sermon, and at all times." In the *Unv. L. S.*, 1851, it is No. 214. *Trs.* in C. U. are:—

1. **Salvation's healing Spring! to Thee.** Full and good by H. J. Buckoll in his *H. from the German*, 1842, p. 52. In the Irish *Church Hymnal*, 1869, following the example of the *Rugby School H. Bk.*, 1850, st. i. is omitted, the rest is slightly altered, and it begins: "O Lord, our Maker! ever near." This arrangement was made by Buckoll as joint editor of the Rugby School *H. Bk.*

2. **Thee, Fount of blessing, we adore!** In full by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 62, and repeated, slightly altered, in her *C. B. for England*, 1863, No. 16.

Other trs. are:—
(1) "Thou source of health and all our weal," by *Dr. G. Walker*, 1860, p. 39.
(2) "Fountain of all salvation, we adore Thee," by *Lady Durand*, 1873, p. 166. [J. M.]

Brunnquell aller Güter. *J. Franck.* [*Whitsuntide.*] 1st pub. in the Crüger-Runge *G. B.*, Berlin, 1653, No. 158, in 8 st. of 8 l., entitled, "A hymn of praise to God the Holy Ghost." Repeated in Crüger's *Praxis pietatis melica*, 1656, No. 199, and most subsequent hymnals as the *Unv. L. S.*, 1851, No. 163. In Franck's *Geistliches Sion*, 1674, p. 26 (ed. 1846, p. 27). The *tr.* in C. U. is:—

Source of good, whose power controls. A full and very good *tr.* by R. Massie in *M. Luther's Spir. Songs*, 1854, p. 89, repeated unaltered save iii. l. 7, and iv. l. 5 as No. 143 in the ed. of 1857, of Mercer's *C. P. and H. Bk.*, in two parts, the second beginning with st. v. "As the hart with longing looks" (Ox. ed., 1864, No. 20, retains only st. i., ii., vii., viii.). In full but slightly altered as No. 1052 in *Kennedy*, 1863, while st. i., ii., v. are given in Alford's *Year of Praise*, 1867, and st. i., v., vi. in Martineau's *Hys.*, 1873. In the *Meth. N. Connexion Hys.*, 1863, No. 311, beginning "Mighty Spirit! by Whose aid," is made up of st. vi. ll. 1–4, ii. ll. 5–8, and iv. [J. M.]

Bryant, William Cullen. First in order of time of the great American poets. Bryant was b. at Cummington, Mass., Nov. 3, 1794, and was educated at Williams College. In 1815 he was called to the Bar, and practised for a time at Great Barrington. In 1825 he retired from the Bar, settled at New York, and devoted himself to literary pursuits, founding the *New York Review*, and editing for a short time the *New York Evening Post*. He d. June 12, 1878. His poetical and other works are well known. His hymns were written at intervals during his long life. They were collected and privately printed in 1869, and number over 20. Those in C. U. are:—

1. **Almighty, listen while we raise.** *Praise.* This is given as "Almighty *hear us*," &c., in the Unitarian *H. and Tune Bk.*, Boston, 1868. It was introduced into G. Britain through Beard's *Coll.*, 1857.

2. **Deem not that they are blest alone.** *Mourning.* In this form it is in Beard's *Coll.*, 1837. It is best known as "*O deem* not they are," &c., and in this form it is No. 964 in *Songs for the Sanctuary*, N. Y., 1865–72, No. 452, in Dr. Martineau's *Hys. of P. and Praise*, Lond., 1873, &c.

3. **Father, to Thy kind love we owe.** *God's Loving-kindness.* This is given in several modern collections, including the Unitarian *H. and Tune Bk.*, Boston, 1868, *Martineau*, 1873, &c.

4. **O God, whose dread and dazzling brow.** *Compassion desired.* Is No. 57 in the Boston *H. and Tune Bk.*, 1868, as above.

5. **When he who from the scourge of wrong.** *Hope of the Resurrection.* This is seldom found in modern hymnals. Text in *Lyra Sac. Amer.*, 1868.

The above hymns (1–5) appeared in Dr. H. D. Sewall's (Unitarian) *Ps. & Hys. for Social and Private Worship*, 1820, and were written at the instance of a Miss Sedgwick. Following as near as possible the chronological order of the hymns we have next:—

6. **O Thou Whose own vast temple stands.** *Opening of a Place of Worship.* Written in 1835 for the Dedication of a Chapel in Prince Street, N. Y. This is the most widely known of this author's hymns. It was introduced into G. Britain as early as 1837, when it was included in Beard's *Coll.*, No. 405. It is in 4 st. of 4 l. Orig. text in *Songs for the Sanctuary*, N. Y., 1865, No. 1017, and *Martineau*, 1873, No. 727. Another form of the hymn is "Thou, Whose unmeasured temple stands." This is No. 569 in the Amer.

Presb. *Ps. and Hys.*, Richmond, 1867, Horder's *Cong. Hys.*, Lond. 1884, No. 747, and others.

7. All that in this wide world we see. *Omnipresence.* This is dated 1836. In his *Coll.* in 1837, No. 17, Beard gives it as an original contributed thereto, thus fixing its first publication.

8. Thou unrelenting past. *The Past.* Dates from 1836. Also in *Martineau*, 1873, No. 508.

9. Not in the solitude. *God in the City.* Dates from 1836, and is No. 26 in *Martineau*, 1873.

10. Whither, midst falling dew. *Divine Guidance.* This, in common with Nos. 8 and 9, is more a poem than hymn. It is addressed "To a Waterfowl," and dates from 1836. In *Martineau*, 1873.

11. Dear ties of mutual succour bind. *Charity Sermons.* No. 905 in the Amer. Methodist Episcopal *Hymnal*, 1878. It dates from about 1836.

12. O Thou whose love can ne'er forget. *Ordination.* Given (but not as an original contributed thereto) in Beard's *Coll.* (Eng.), 1837.

13. Mighty One, before Whose face. *Ordination.* This is dated 1840 (but is probably earlier), and is given in several collections, including Mr. Beecher's *Plymouth Coll.*, 1855, and others.

14. Look from Thy sphere of endless day. *Home Missions.* This hymn has also attained to considerable use both in G. Britain and America. It dates from 1840. It is in the *S. for the Sanctuary*, N. Y., 1865, Horder's *Cong. Hys.*, 1884, &c.

15. Lord, who ordainest for mankind. *Thanks for a Mother's love.* Written at Dr. Osgood's suggestion, and printed in his *Christian Worship*, 1862. It is repeated in *Martineau*, 1873.

16. All praise to Him of Nazareth. *Holy Communion.* Dr. Hatfield in his *Church H. Bk.*, 1872, No. 736, gives this in 3 st. of 4 l. In the *Songs for the Sanctuary* it is in its full form of 5 st. It dates from 1864.

17. As shadows cast by cloud and sun. *Epiphany.* In the Methodist Episcopal *Hymnal*, N. Y., 1878. It was contributed to that *Hymnal*, 1877, but was composed for the Semi-Centennial Celebration of the Church of the Messiah, Boston, March 19, 1875.

18. When doomed to death the Apostle lay. *On behalf of Drunkards.* Also in the Methodist Episcopal *Hymnal*, 1878.

In addition to the above the following hymns by Bryant are in limited use:—

19. All things that are on earth. *Love of God.* In Beard's *Coll.*, 1837.

20. Close softly, fondly, while ye weep. *Death.* In Mr. Beecher's *Plymouth Coll.*, 1855.

21. How shall I know thee in the sphere which keeps? *The Future Life.* In the *Suppl.* to the Boston *Hys. for the Church of Christ*, 1853.

22. Standing forth in life's rough way. *On behalf of Children.* In Dr. Allon's *Children's Worship*, 1878; Horder's *Cong. Hys.*, 1884, and others.

23. When this song of praise shall cease. *Death anticipated.* In his *Hymns*, 1869, and W. R. Stevenson's *School Hymnal*, 1880, No. 343.

24. When the blind suppliant in the way. *Opening the eyes of the blind.* In the Methodist Episcopal *Hymnal*, 1878, N. Y., No. 201. It dates from 1874.

25. Wild was the day, the wintry sea. *The Pilgrim Fathers.* In *Hys. of the Spirit*, by Longfellow and Johnson. Boston, 1864.

In 1869, *Hymns by W. C. Bryant*, 12mo, were privately printed. In this work the texts of many of the older hymns are altered. The dates of his hymns are difficult to determine, and many of those given above are approximate only. Bryant's genius was cool, meditative, and not distinguished by lyric fire. His hymns are correct and solid, but none reach the highest rank. [F. M. B.]

Bubier, George Burden, s. of the Rev. William Bubier, b. at Reading, Feb. 2, 1823. After serving for some time in a bank at Banbury, he prepared for the Congregational Ministry, at Homerton College. He was successively pastor of congregations at Orsett, Essex, 1844; Union Chapel, Brixton; Cambridge; and Hope Chapel, Salford, 1854. In 1864 he was appointed Professor of Theology and Philosophy at Spring Hill Congregational College, Birmingham. He d. at Acock's Green, near Birmingham, March 19, 1869. In 1855 he was joint editor with Dr. George Macdonald, and the brother of the latter, of

Hymns and Sacred Songs for Sunday Schools and Social Worship, in two parts, &c., Manchester, Fletcher and Tubbs, 1855. A great many of the 318 hymns in this collection have been repeated in later hymnals.

To that work he contributed 11 hymns under the signature "B." These, increased from other sources to 21, together with 6 Psalm Versions, were given with dates and in some instances with notes also, in his *Hymns and Devotional Verses*, Birmingham, 1867. Amongst those of his hymns in C. U. are:—

1. A fitly spoken word. *Kind Words.* Dated "January, 1855," and pub. in the *Hymns*, &c., as above, No. 285, in 6 st. of 4 l. Also in *H. and D. Verses*, 1867, p. 14. Given in Horder's *Cong. Hys.*, 1884.

2. Blest be the God of love. *Sunday Evening.* Written in "June, 1855," and pub. in *Hymns*, &c., in 6 st. of 4 l. as above; *H. and D. Verses*, 1867, *Horder*, 1884, and others.

3. Great is Thy mercy, Lord. *Chosen by Christ.* Dated "January, 1854," and pub. in the two works as above, in 5 st. of 4 l. In *Horder*, 1884.

4. I would commune with Thee, my God. *Longing for God.* This is the most popular of this author's hymns, and is given in several collections. It was written "February 2nd, 1854," in 4 st. of 4 l. It is in both the *Hymns*, &c., 1855, and the *H. and D. Verses*, 1867. Orig. text in *Bap. Hymnal.* 1879, No. 376.

5. My God, I love Thee for Thyself. *Love to God.* This is not in the *Hymns*, &c., 1855. It is dated "June 13th, 1857" in his *H. and D. Verses*, 1867, p. 22. It is given in the *Bap. Hymnal*, 1879, *Horder*, 1884, and others. [F. J. F.]

Buchanan, George, b. at Killearn, Stirlingshire, 1506. He was an eminent writer, and for some time was tutor to the Earl of Moray, the natural son of James V. Having embraced the doctrines of the Reformation he attacked the Franciscans in a satirical poem written by the command of James V. His life being in danger he fled to England, then to France and Portugal. In Portugal he was confined in a monastery on account of his free expression of opinions. During that confinement he rendered the Book of Psalms into Latin Verse, and subsequently pub. it in Paris, 1564. In 1551 he obtained his liberty, and some time after returned to Scotland and became tutor to James VI. He d. at Edinburgh in 1582. His version of the Psalms was rendered into English in 1754 by the Rev. T. Cradock. A few years later James Fanch paraphrased several individual Psalms. James Merrick also adapted the 122nd,

Buchfelder, Ernst Wilhelm, b. June 5, 1645, at Bentheim, East Friesland, Hannover. At first he studied law, but was so much impressed by a sermon he heard at Cassel, in 1672, from Theodor Under-Eyck, that he forthwith began the study of theology at the University of Utrecht, and at the close of his studies, attended for two years on the ministry of Under-Eyck, then pastor of St. Martin's Church, Bremen. In 1678 he became pastor at Glückstadt in Holstein; 1679, rector of the classical school at Emden, in East Friesland; in 1684 preacher and inspector at Büdingen, in Wetteravia; in 1687 preacher at Mühlheim on the Ruhr; and finally preacher at Emden, where he d. March 8, 1711 (*Koch*, vi. 14–16; *Allg. Deutsche Biog.*, iii. 478, the latter saying he d. May 8). *Koch* adds:—

"Only one hymn by him has appeared in print, but one of such importance that it may be reckoned a jewel of the Reformed hymnody. It bears the true impress of his inner life and was probably written in that year, 1672, so memorable in his history." It is:—

Erleucht mich Herr, mein Licht. [*True and False Christianity.*] Included in the *Geistreiches G. B.*, Halle, 1697, p. 53, and repeated in Freylinghausen's *G. B.*, 1704, No. 245, in 16 st. of 7 l. Also in the *Unv. L. S.* 1851, No. 303. It is *tr.* as:—

O Lord! afford a sinner light. A recast of the 1789 Moravian *tr.* (see below) in 8 st. of C. M.—viii. being by T. Bird, 1826—as No. 290 in the *Moravian H. Bk.*, 1826, repeated, abridged, in J. A. Latrobe's *Coll.*, 1852, No. 316.

Other trs. are:—

(1) "Enlighten me, my Light," in the *Suppl. to German Psalmody*, ed. 1765, p. 35, and *Select Hys. from Ger. Psalmody*, 1754, p. 63. (2) "O Lord! afford Thy Light," as No. 641 in pt. i. of the *Moravian H. Bk.*, 1754. In 1789 considerably altered, and in 1826 st. viii. and xvi., beginning "The language of true faith," alone retained. (3) "Impart, O Lord, Thy Light," by *Dr. H. Mills*, 1845 (ed. 1856, p. 39). [J. M.]

Buckoll, Henry James, M.A., s. of the Rev. James Buckoll, Rector of Siddington, near Cirencester, Gloucester; b. at Siddington, Sept. 9, 1803. He was educated at Rugby and Queen's College, Oxford, graduating B.A. in 1826, and became Assistant Master at Rugby the same year. He took Holy Orders in 1827, and d. at Rugby June 6, 1871. He was probably the editor of the first edition of the Rugby School *Collection*. In 1839 he edited a *Collection of Hymns* for the Rugby Parish Church, and in 1850 compiled, with Dr. Goulburn, a new ed. of the *Collection* for the Rugby School Chapel. That collection contains 14 of his hymns, a few of which were *trs.* from the Latin and German. His *Hymns translated from the German* were pub. 1842. It contained 67 translations from Bunsen's *Versuch*, 1833, most of which are in the original metres, and are annotated in this work under their first lines in German. Buckoll's hymns and *trs.* are mostly found in the hymn-books of the Public Schools. [J. J.]

Buckworth, John, b. at Colsterworth, Lincolnshire, Jan. 16, 1779, and d. April 2, 1835. On taking Holy Orders he became Curate of Dewsbury, and subsequently Vicar of the same parish. He pub. *Hymns for Sunday Schools* (3rd ed. 1814, 10th ed. 1830). This collection of 100 hymns contained a few originals by Buckworth. Of those hymns, most of which are from the 3rd ed. 1814, the following are still in C. U.:—

1. **Assembled in our school to-day.** *Opening of a S. School.* This hymn has long been regarded, both in G. Britain and America, as anonymous.

2. **Children of God, O blessed name.** *Adoption.* In several collections, including the *Leeds S. S. H. Bk.*, 1833 to 1865; *Common Praise*, 1879, and others.

3. **Children, think on [of] Jesus' love.** *The love of Jesus.* In *Common Praise*, 1879, &c.

4. **Christ is [was] merciful and mild.** *For Infants.* In W. R. Stevenson's *School Hymnal*, 1880, No. 9.

5. **Holy children, read and pray.** *For Infants.* In W. F. Stevenson's *Hys. for Ch. & Home*, 1872, No. 52, &c.

6. **Jesus little children blesses.** *Love of Jesus.* In various collections, including Major's *Bk. of Praise*, No. 48.

7. **Lord, look upon a little child.** *Seeking Jesus.* This is the most popular and widely used of Buckworth's hymns. It is worthy of greater attention than it has hitherto received.

Nos. 6 and 7 were added to Pt. ii. of the *Hys. for S. S.* between 1827 and 1830. As however this ed. of the *Hymns*, &c., was not pub. by Buckworth, there is some uncertainty as to the authorship of these hymns. [J. J.]

Budden, William, contributed a few hymns to the *Evangelical Magazine* in 1795, &c., under the signature of "W. B." Some of these hymns were reprinted by John Dobell, in his *New Selection*, 1806. One of these is still in C. U.:—

Come, let our voices join. *Sunday School Anniversary.* 1st printed in the *Evangelical Mag.*, Dec., 1795, in 6 st. of 6 l., signed "W. B.," and headed, "A Hymn composed for the use of the Congregation and Sunday School Children belonging to the Rev. Mr. Ashburner's Meeting, Poole, Dorset." In 1806 it was included in Dobell's *New Sel.*, in 1808, in R. Hill's *Coll. of Hys. for S. Schools*, and others. It is generally known to modern hymn-books as, "Come, let our voice ascend." This altered form was given by T. Cotterill in the *Appendix* to the 6th ed. of his *Sel.*, 1815. [W. T. B.]

Bulfinch, Stephen Greenleaf, D.D. This Unitarian minister was b. at Boston, June 18, 1809, and removed to Washington in 1818, his father being the architect of the Capitol. He graduated at Columbian College and the Cambridge Theological School. In 1831 he was ordained at Charleston, S.C., as assistant to Dr. Gilman. Subsequently he was pastor at Pittsburg, Pennsylvania; Washington, 1838; Nashua, New Hampshire, 1845; Dorchester, Mass., 1852; and East Cambridge, Mass., 1865. He d. at the last place, Oct. 12, 1870. His works include:—

(1) *Contemplations of the Saviour; A Series of Extracts from the Gospel History, with Reflections and Original and Selected Hymns.* Boston, Carter and Hendee, 1832. This has been reprinted in England. (2) *Poems*, Charleston, S.C., 1834. (3) *Lays of the Gospel*, 1845. In addition to these works, which contain his original hymns, he also pub. (4) *The Harp and Cross*, a selection of hymns, in 1857.

Those of his hymns which have attained to the greatest popularity are:—

1. **Hail to the Sabbath day.** *Sunday.* In the *Contemplations*, &c., p. 45. It is appended to Sect. xii. on the "Walk through the cornfields," and is in 5 st. of 4 l. It is in extensive use both in G. Britain and America, and is the best known of this author's hymns. In many collections it begins with st. ii., "Lord, in Thy [this] sacred hour."

2. **Hath not thy heart within thee burned?** *Presence of Christ.* In the *Contemplations*, &c., p. 148, as the accompanying hymn to the Reflections on Jesus appearing to His disciples on their way to Emmaus. It is in 5 st. of 4 l., and is given in

the Collections of *Beard*, *Martineau*, and others in G. Britain.

3. **O suffering friend of human kind.** *Passiontide.* The hymn in 4 st. of 4 l. appended to Sect. xxxv. on "Peter's confession of Christ," in the *Contemplations*, &c., p. 109. It ranks next in popularity to "Hail to the Sabbath day."

In addition to these hymns which best represent Dr. Bulfinch's powers as a sacred poet, the following are also in limited use :—

4. Burden of shame and woe. *Crucifixion.*
5. Holy Son of God most high. *Miracles of Christ.*
6. How glorious is the hour. *The New Life.*
7. It is finished! Glorious word. *Good Friday.*
8. There is a strife we all must wage. *Life's Duty.*

These are from his *Poems*, 1834. The next—

9. What power unseen by mortal eye. *Cure of Nobleman's Son.* From the *Contemplations*, &c., p. 56.
10. In the Saviour's hour of death. *Good Friday.*

Also from the *Contemplations*, p. 142:

Dr. Bulfinch's hymns were made known to English readers through Beard's *Coll.*, 1837, in which 19 were given. His hymns throughout are noted for solid and tranquil piety, and deserve a wider circulation than has been accorded to them. They embrace some good hymns on the miracles of Christ. [F. M. B.]

Bullock, William, D.D., a Missionary of the S. P. G. for 32 years, and sometime Dean of Halifax, Nova Scotia, and d. March 16, 1874. He is known to hymnody principally through his popular hymn (in its revised form by Sir H. W. Baker), "We love the place, O God" (q. v.). This appeared with other hymns of merit in his :—

Songs of the Church, Halifax, printed for the Author, 1854. Other hymns from the same work are in C. U. All his hymns were "written amidst the various scenes of missionary life, and are intended for the private and domestic use of Christians in new countries deprived of all public worship," and are worthy of renewed attention. Dean Bullock also pub. *Practical Lectures upon the History of Joseph and his Brethren*, 1826.

Bulmer, Agnes, née Collinson, third daughter of Edward Collinson, b. in Lombard Street, London, Aug. 31, 1775, and married in 1793 to Mr. Joseph Bulmer. Her husband's death took place in 1828, and hers on the 30th Aug., 1837. She pub. in 1836, *Memoirs of Mrs. Mortimer;* in 1833, *Messiah's Kingdom*, a poem in 12 books; in addition to articles contributed to the *Youth's Instructor*, &c. Her *Scripture Histories* appeared posthumously in 1837–8, and her *Select Letters* were pub. in 1842, with an introduction and notes, by the Rev. W. M. Bunting; and her *Memoir* in 1837 by her sister. Mrs. Bulmer was a member of the Wesleyan Society. Her best known hymn, "Thou who hast in Zion laid," was written for the laying of the foundation stone of the Oxford Road Wesleyan Chapel, Manchester, July 11, 1825, and included in the *Supp.* to the *Wes. H. Bk.*, 1830, No. 737.

Bulmer, John, b. in Yorkshire in 1784, educated for the Congregational Ministry at the Rotherham (Masborough) Independent College, and successively pastor at Haverfordwest, Rugeley, Bristol, Newbury, and Langrove, near Ross. He d. in 1857. He composed a few hymns, and compiled :—

(1) *Hymns, Original and Select*, 1834; (2) *Hymns and Evangelical Songs for the use of Sunday Schools;* (3) *Original Hymns intended to be sung at the Public Meetings and other Services of Temperance Societies*, 1836; and (4) *Beauties of the Vicar of Llandovery: Light from the Welshman's Candle;* being *trs.* from the Welsh of Poems by Rees Prichard (died 1644), (2nd ed., 1830). See **Welsh Hymnody.**

From his *Coll.* of 1834 the following are still in C. U. :—

1. Lord of the vast creation. *Lent.*
2. To Thee in ages past. *Public Worship.*

These hymns are in the *N. Cong. H. Bk.* and others.

Bunsen, Christian Carl Josias, Baron, Prussian Minister at Rome, 1823–1838; at Berne, 1839–1841; Ambassador to England, 1841–1854; was b. at Corbach in Waldeck, 25th August, 1791; d. at Bonn, November 28th, 1860. Having gained high honours in the Universities of Marburg and Göttingen, he began life as an assistant master in the Gymnasium of Göttingen, but soon quitted that post to prosecute the enquiries which he felt to be the true aim of his life, and for which he had already, at the age of 24, conceived the idea of a comprehensive plan of philological and historical research, culminating in a synthesis of philology, history and philosophy, with the application of that synthesis to religious and civil legislation. To the accomplishment of this youthful scheme it may truly be said that his whole life was dedicated; for though employed in the diplomatic service of his country for 37 years, he unremittingly carried on his labours as a scholar, and always regarded public questions under the aspect of their bearing on the moral and religious welfare of man, governing his publications by his convictions on these points. In the pursuit of the aims thus indicated, he studied successively the languages and antiquities of the Germanic, Indo-Persic, Semitic, and Egyptian peoples, the fruit of his investigations being enbodied in his :—

(1) "*Description of Rome*," 1819; (2) "*Egypt's Place in the World's History*," 1848; (3) "*Hippolytus and his Age*," 1852; (4) "*Outlines of a Philosophy of Universal History*," 1854; (5) "*Signs of the Times*," 1855; (6) "*God in History*," 1857–58; and lastly his (8) "*Bibel-Werk*," or Critical Text of the Bible, with commentaries, which he did not live to complete.

The titles of these writings will indicate the fact that the studies and employments which ever came nearest to his heart lay in the direction of theology, believing as he did that the revivification of practical Christianity was the "essential condition of universal well-being"—of "the salvation of Church and State."

"It is my conviction," he says (1821, æt. 29), "that all communion essentially consists in a common belief in the facts of the redemption of the human race through Christ; but when . . . a congregation is to be thereby formed, three points must be considered: first, agreement by means of a theological expression of the points of faith; secondly, congregational discipline; thirdly, a common form of worship."

It was for the third of these that Bunsen felt himself especially called to labour; writing in 1821 :—

"When I thought myself in my late illness on the brink of eternity . . . I enquired what I ought to make my calling if God should prolong my life . . . and upon my theological labours I rested as the quarter in which my calling was to be sought. My thoughts were bent principally on my liturgical enquiries."

In 1822 he composed the Liturgy still in use at the German Chapel on the Capitol, followed in 1833 by his *Versuch eines allgemeinen evangelischen Gesang- und Gebetbuchs*, containing 934 Hymns and 350 prayers. In Germany the tendency of the centuries that had elapsed since the great age of hymn-

writers had been to adapt their language and modify their thoughts in accordance with modern taste till, as Bunsen says, "Almost everywhere do we find the admirable ancient hymns driven out of use by modern ones which are feeble and spiritless." Luther's asperities of diction and metre had to be softened down, in order to fit them to sung in an age rejecting nearly all but iambic or trochaic verses, and moreover each government, sect, or school of opinion, thought themselves justified in remodelling the older National Hymnody according to their own ideas, till at length little remained of their pristine rugged glory, they were defaced past recognition.

Bunsen's object in his *Versuch* was to provide materials for a national hymn-book for the whole of Protestant Germany, irrespective of territorial, ecclesiastical or sectarian divisions. To this end he sought out the finest German hymns, and his selection includes a large proportion of the best hymns in the language with no limitations of party. The success of Bunsen's work in Germany at large was attested by the rapid sale of an enormous edition, but when a reprint was called for he published instead a smaller ed. of 440 hymns. The motive was his patriotic ambition to produce a handy volume like the English Book of Common Prayer, and he fondly hoped that when the volume was printed at the Rauhe Haus in 1846, it would speedily supplant the locally introduced *Gesangbücher* of the 18th and 19th centuries. This hymn-book has in fact been adopted for public worship by some individual congregations in Germany, and by many scattered throughout Australia, New Zealand, &c., but it never became a National Hymn-book. Bunsen was among the first to go back to the authors and their original texts, and the abridgments and alterations he made were done with tact and circumspection. Perhaps nothing, however, can better prove the high estimation in which Bunsen's first "epoch-making" work is held than the fact that his work of 1833 has been republished as:—

Allgemeines Evangelisches Gesang-und-Gebet-buch um Kirchen-und-Hausgebrauch: In völlig neuer Bearbeitung von Albert Fischer. Gotha, F. A. Perthes, 1881.

and that this republication, or rather recast, was conducted by the first German hymnologist living. A parallel case of inability to command universal acceptance for public use in the one hand, and of renovating influence in national hymnody on the other, is that of Lord Selborne's *Book of Praise.* Before the date of its publication in 1862, little or no regard was paid to original texts. Since then, however, few collections have been published in Gt. Britain and America in which the principle laid down by him has not been followed with more or less fidelity.

But it is not Germany alone, or even perhaps most widely, that has profited by Bunsen's zeal for hymnology. Through the medium of translations such as those of Miss Catherine Winkworth, Mr. Massie, Miss Cox, and others, many German hymns are as familiar to English and American readers as to Germans. The *Lyra Germanica* (of which more than 30,000 copies have been sold in England and probably as many more in America) is a household book wherever English is spoken, and few, if any, collections of hymns that have appeared in England or America since its publication have been compiled without some hymns taken from the *Lyra.*

But no sketch of Bunsen would be complete without mentioning that he himself had no mean talent as a writer of sacred poems. Some of these pieces are given in his Biography, and one is noted under "O lux beata Trinitas." Perhaps the whole scope of Bunsen's life-work can scarcely be summed up better than in his own words written in 1817 [aet. 26].

"To study and then to set forth the consciousness of God in the mind of man, and that which, in and through that consciousness, he has accomplished, especially in language and religion." [S. W.]

Bunting, William Maclardie, s. of Dr. Jabez Bunting, a well-known Wesleyan minister, was b. at Manchester, Nov. 23, 1805, and educated at the Wesleyan Schools at Woodhouse Grove, and Kingswood, and at St. Saviour's Grammar School, Southwark. In 1824 he entered the Wesleyan Ministry, and continued in active circuit work for twenty-five years. Failing health then compelled him to retire upon the Supernumerary list, when he took up his residence in London, and d. there on Nov. 13, 1866. In addition to editing the *Select Letters of Agnes Bulmer,* &c., 1842, and engaging in other literary labours, he contributed hymns to the *Methodist Magazine* (under the *nom de plume* of *Alec*) from time to time, and specially 43 to Dr. Leifchild's *Original Hymns,* 1842. Of these Dr. Leifchild rejected 8, and abbreviated 2. In 1842 these 10 hymns were pub. as *An Instrument of Ten Strings, strung in aid of the Wesleyan Missions, By Alec.* Other hymns by him were included in his *Memorials,* &c., pub. by the Rev. G. S. Rowe in 1870. Although a few of these hymns have come into C. U., they have failed as a whole to command public attention. Those in C. U. are:—

1. Blessed are the pure in heart, They have, &c. *Purity.*
2. Blest Spirit! from the Eternal Sire. *Holy Spirit.*
3. Dear is the day which God hath made. *Sunday.*
4. Father, our child we place. *Holy Baptism.*
5. Holy Spirit, pity me. *Lent.*
6. O blessed, blessed sounds of grace. *After Sermon.*
7. O crucified, triumphant Lord. *Holy Baptism.*
8. O God, how often hath Thine ear. *Renewing the Covenant.* Written in 1824, and given in the *Supp.* to the *Wes. H. Bk.,* 1830. This is the best known of his hymns.
9. Thou doest all things well. *God all in all.*

Most of these hymns are in the revised *Wes. H. Bk.,* 1875; Nos. 1–4 and 6 were in Dr. Leifchild's *Original Hymns,* 1842, and all are in the *Memorials,* 1870. [J. J.]

Bunyan, John. This great allegorist cannot be included amongst hymn writers, except on the ground that the piece, "He that is down needs fear no fall," from pt. ii. of his *Pilgrim's Progress,* 1684, is given in a limited number of hymnals. The son of a mechanic, he was b. at Elstow, 1628; was a Baptist minister at Bedford; and d. in London, Aug. 1688.

Bürde, Samuel Gottlieb, was b. Dec. 7, 1753, at Breslau, where his father was keeper of St. Barbara's Church. After studying law at the University of Halle, he was (1776–78) tutor and superintendent of a charity school

at Breslau. He then became private secretary to the Cabinet minister von Haugwitz, was for two years employed in the department of Forestry, and after being for some time secretary to the department of Finance at Breslau, was appointed member of the Aulic Council and Director of Chancery at Berlin, where he d. April 28, 1831 (*Koch*, vi. 319–322; *Allg. Deutsche Biog.*, iii. 581–82. *Fischer*, ii. 432, says he died at Breslau).

As a hymn-writer he was by some of his contemporaries reckoned nearly equal to Gellert, by others as superior. Of the some 100 hymns which he composed, the best appeared in his *Geistliche Poesieen*, Breslau, 1787, and his *Geistliche Gedichte*, Breslau, 1817. Five have been *tr.* into English. Those in C. U. are:—

i. Steil und dornicht ist der Pfad. [*Christian Warfare.*] 1st pub. 1787 as above, p. 24, in 5 st. of 6 l., entitled "The Lord's Warrior." Included, as No. 1908, in Knapp's *Ev. L. S.*, ed. 1865. *Tr.* as:—

1. Steep and thorny is the way To our home. A good and full *tr.* by Miss Cox in her *Sacred H. from the German*, 1841, p. 109. St. i.–iv., altered and adapted to St. Simon and St. Jude are No. 146 in Rorison's *Coll.*, 1851. Revised for *Lyra Eucharistica*, 1863, p. 207, and her *H. from the German*, 1864, p. 175.

2. Steep and thorny is the way Leading on. Good and full *tr.* contributed by Edward Jackson as No. 189 to Dr. Hook's *Church School H. Bk.*, 1850, and repeated as No. 319 in Mercer's *C. P. and H. Bk.*, 1855 (Ox. ed., No. 200), and in Robinson's *Parochial Psalter*, 1860 and 1869.

Other trs. are:—

(1) "Lo! steep and thorny is the road," by *Lady E. Fortescue*, 1843 (1847, p. 45). (2) "Steep and thorny is the way On to life," by *Dr. H. Mills*, 1845 (1856, p. 157).

ii. Wenn der Herr einst die Gefangnen. [*Consolation.*] Founded on Ps. cxxvi. 1787 as above, p. 61, entitled "Longing after the Liberty of the Children of God," in 3 st. of 8 l. In Knapp's *Ev. L. S.*, 1837, No. 2402 (1865, No. 2103). It is *tr.* as:—

When the Lord recalls the banish'd. A good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 227, repeated in her *C. B. for England*, 1863, No. 199. Included in *Kennedy*, 1863, Flett's *Coll.*, Paisley, 1871, the *Ohio Luth. Hymnal*, 1880, and others.

His hymns not in English C. U. are:—

iii. Der Frühling ist erschienen. [*Spring.*] 1st pub. 1817 as above, p. 118, as No. 5 of the "Edifying Hymns for Country People," in 5 st. *Tr.* as "'Tis Spring, the time of singing," by Miss Burlingham, in the *British Herald*, May, 1866, p. 264, repeated as No. 405 in Reid's *Praise Bk.*, 1872.

iv. Nicht mehr als meine Kräfte tragen. [*In Sickness.*] 1787 as above, p. 71, in 5 st. *Tr.* as "Not more than I have strength to bear," by *Miss Warner*, 1858 (1861, p. 478).

v. Wir wallen Pilger allzumal. [*Pilgrimage of Life.*] 1787 as above, p. 13, in 12 st. *Tr.* as "We are but pilgrims here below," by *Dr. H. Mills*, 1845 (1856, p. 162). [J. M.]

Burder, George, b. in London, June 5, 1752, and trained as an engraver. At the age of 24 he commenced preaching with the Calvinist Methodists, but subsequently joined the Congregationalists, and was pastor successively at Lancaster, Coventry, and Fetter Lane, London. He was one of the active founders of the Religious Tract, the London Missionary, and the British and Foreign Bible Societies, and some time editor of the *Evangelical Magazine*. He d. May 29, 1832. His works include *Village Sermons*, 1794; *Sea Sermons*, 1821; *Cottage Sermons*, 1826, and others. He is known to hymnology by his *Collection of Hymns from various Authors, intended as a Supp. to Dr. Watts*, &c., 1784. (Preface dated Nov. 20, 1784.) It had attained to the 25th ed. in 1827. To this collection he contributed 4 hymns, the best known being, "Sweet the time, exceeding sweet" (q.v.), sometimes altered to "Great the joy when Christians meet." The remaining three, all from the 1st ed. 1784, are:—

1. Come, dear Desire of nations, come. *Missions.*
2. Come ye that know and fear the Lord. *Love of God.* In Dr. Hatfield's *Church H. Bk.*, N.Y., 1872, 5 st. out of 9 are given as No. 236.
3. Lord, solemnize our trifling minds. *Before Sermon.* Altered to "*Great God, impress* our trifling minds," in the *N. Cong.*, No. 786, &c.

Burder's *Coll.* is of importance in the history of Congregational hymnody. The 1st ed., 1784, contained 187 hymns; 2nd ed., 1784, 211; 9th ed., 1803, 257 hymns; 18th ed., 1820, 277; and the last, the 25th ed., 1827, 294. His son, Henry Foster Burder, pub. a *Coll. of Ps. & Hys.*, 1826; and another son, the Rev. John Burder, also compiled a *Coll.* pub. without date. To the 18th ed., 1820, of G. Burder's *Coll.*, the wife of his son H. F. Burder contributed "And will the God Who reigns on high" (*Sunday Schools*), under the signature "S. M. Burder" [Sophia Maria]. [J. J.]

Burgess, Daniel, s. of a clergyman, b. at Collingbourne-Ducis, Wiltshire, 1645 (some accounts say 1647), was educated at Oxford, where he became a Fellow. Eventually he married, and losing his Fellowship, was introduced to the Earl of Cork, who appointed him his chaplain and gave him an incumbency in Ireland. Owing to his undoubted talent and agreeable manner he appears to have met with much success, until, through entertaining some new and strangely wild notions, he lost both the favour of the Earl of Cork and the living. He returned to London, and being well received by certain Dissenting ministers, joined their communion, and made known his secession from the Church. However, the change in his conduct was more marked than ever, and ultimately he ceased to be a credit to himself or his profession; d. 1713. In the year following appeared his

Psalms and Hymns and Spiritual Songs, by the late Rev. Mr. Daniel Burgess, Minister of the Gospel. This work was edited by John Billingsley, and for a time attracted some attention. [J. T. B.]

Burgess, George, D.D. Bishop Burgess was b. at Providence, Rhode Island, Oct. 31, 1809, and graduated at Brown University, 1826, where he was for some time a tutor. After studying for two years in Germany, he took Holy Orders, and in 1834 became Rector of Christ Church, Hartford. In 1847 he was consecrated Bishop of Maine, and also entered upon the Rectory of Christ Church, Gardiner. He d. in Haiti, April 3, 1866. His *Life* was pub. by his brother in 1869. His works include *The Book of Psalms translated into English Verse*, 1839; *The American Metrical Psalter*, N. Y., 1864; and *Poems*, Hartford, 1868. His Psalms and Hymns in use are:—

1. Lord, in Thy Name we spread the sail. *Sailor's Hymn.* This hymn is included in his *Poems*, 1868, p. 268, but is of unknown date and origin. The hymn, "While o'er the deep Thy servants sail," is an altered form of this hymn to be sung on behalf of sailors. It was apparently rewritten for the Connecticut *Psalms and Hymns*, 1845.

2. The harvest dawn is near. *Ps. cxxvi.* From his version of Ps. cxxvi., *Book of Psalms*, &c., 1839, beginning with st. v. Also his *Amer. Met. Psalter*, p. 250. It is widely used.

3. The floods, O Lord, lift up their voice. From *Ps. xciii.* in his *Book of Psalms*, 1839, st. iii., found in his *Amer. Met. Psalter*, p. 179.

4. When forth from Egypt's trembling strand. *Ps. cxiv.* From his *Book of Psalms*, 1839, and *Psalter*, 1864. It has been included in Spurgeon's *O. O. H. Bk.*, 1866.

Of these hymns Nos. 1 and 2 are found in almost every recent American collection but that of the Protestant Episcopal Church.

[F. M. B.]

Burgess, Henry, LL.D., was b. Jan. 30, 1808, and educated at a Dissenting College at Stepney. After labouring as a Nonconformist Minister for several years, he was ordained, in 1850, by the Bp. of Manchester, and officiated for some time in that diocese. In 1861 he was preferred to Whittlesey Vicarage, Cambridgeshire, where he d. Feb. 10, 1886. He was LL.D. of the University of Glasgow, and PH.D. of the University of Göttingen. Of his numerous works that which is associated with hymnology is:—

Select Metrical Hymns and Homilies of Ephraem Syrus. Translated from the original Syriac, with an Introduction, and Historical and Philological Notes. London: R. B. Blackadder, 1853.

These *trs.*, although unsuited for congregational use, because of the rugged blank verse form given them by Dr. Burgess, may yet be adapted, and with success, for C. U.

Buried beneath the yielding wave. *Beddome.* [*Holy Baptism.*] Pub. from Beddome's MSS. in his posthumous *Hymns*, &c., 1817, No. 603, in 5 st. of 4 l., from whence it has passed into numerous collections in G. Britain and America. Orig. text in Spurgeon's *O.O.H. Bk.*, No. 925. In some American collections it is dated 1787 in error.

Buried in baptism with our Lord. *Holy Baptism.*] Two centos beginning with his first line are in C. U. They are:—

1. Hymn No. 942 in the Moravian *Liturgy and Hymns*, 1849, in 2 st. of 4 l., of which st. i. is from J. Hart's *Supp. Hymns*, &c., 1762, No. 76, st. i.; and st. ii. is from the *Moravian H. Bk.*, 1789, No. 544.

2. In the American *Service of Song for Baptist Churches*, Boston, 1871, No. 831 is thus composed:—st. i., ii. from Hart's hymn as above: st. iii., the second stanza of the Moravian cento, slightly altered.

Buried in shadows of the night. *I. Watts.* [*Christ our Wisdom.*] 1st pub. in his *Hymns & S. Songs*, 1709, Bk. i., No. 97, in 5 st. of 4 l., and headed, "Christ our Wisdom, Righteousness," &c., 1 Cor. i. 30. In J. Wesley's *Ps. & Hys.*, Charlestown, South Carolina, 1736–7, No. 36, it was given with the omission of st. iii. This form was repeated with alterations in Toplady's *Ps. & Hys.*, 1776, No. 306, and others. It is found in several modern collections both in G. Britain and America.

Burleigh, William Henry, an active reformer and member of the Unitarian body, was b. at Woodstock, Connecticut, Feb. 12, 1812, and brought up on a farm at Stainfield in the same state. In 1837 he went to Pittsburg, Pennsylvania, where, having been previously apprenticed to the printing trade, he pub. the *Christian Witness* and *Temperance Banner*. In 1843 he undertook the duties of editor of the *Christian Freeman*, at Hartford. From 1849 to 1855 he was agent of the New York State Temperance Society; and from 1855 to 1870 Harbour Master at New York. Died at Brooklyn, March 18, 1871. His poetical pieces and hymns were contributed to various periodicals and journals. Many of these were collected and published as *Poems*, Phila. in 1841. This volume was enlarged by additional pieces, and republished by his widow, in 1871. The dates of these hymns and poems are most difficult to determine. Where possible they are given in detail. It is somewhat curious that Burleigh's hymns are generally more extensively used in England than at home. The introduction of some of his best compositions into the English collections is due to the *Lyra Sac. Amer.*, whence they were mostly taken by the compilers. Those in use in G. Britain and America are:—

1. Fades from the west the farewell light. *Night.* This poem, entitled "A Psalm of Night," is given in his *Poems*, N. Y., 1871, pp. 275–6. Although not in the 1st ed. of his *Poems*, 1841, it was in C. U. as early as 1844. It is in 5 st. of 8 l. From it the following centos have come into C. U.:—

(1) "Day unto day uttereth speech." This is composed of st. iii.–v., and was given in the *Christian Hys.* of the Cheshire Pastoral Association (Amer. Unitarian), 1844, as an "Evening Hymn."

(2) "O Holy Father, mid the calm." This cento in Longfellow and Johnson's *Bk. of Hys.*, 1846, and their *Hys. of the Spirit*, 1864, &c., is composed of st. iv.–v.

(3) "Not only doth the voiceful day," No. 324 in Longfellow and Johnson's *Hys. of the Spirit*, 1864, is composed of st. ii.–iii. Another arrangement beginning with the same stanza is in the *Lyra Sac. Amer.*, p. 41.

(4) "The brightening dawn and voiceful day." In the *Hymnary* (Lond.), 1872, is altered from the *Lyra Sac. Amer.* as above, with the addition of a doxology.

In and through these various forms, the use of this hymn is very extensive.

2. Father, beneath Thy sheltering wing. *Trust and Peace.* Appeared in Longfellow and Johnson's *Hys. of the Spirit*, 1864, No. 471, in 4 st. of 4 l. It is given in many American collections, and in the *Bap. Hyl.*, 1879, Horder's *Cong. Hys.*, 1884, and others in G. Britain. Orig. text in *Lyra Sac. Amer.*, p. 39, with "*that*" for "which" in st. ii. l. 4.

3. For the dear love that kept us through the night. *Morning.* From *Poems*, 1871, into Horder's *Cong. Hymns*, 1884.

4. From profoundest depths of tribulation. *Lent.* This appeared in the *Supp.* to Hedge and Huntington's *Hymns*, &c. (Unitarian), 1853, No 843.

5. Lead us, O Father, in the paths of peace. *Divine Guidance.* No. 32 of the *Lyra Sac. Amer.*, in 4 st. of 4 l., being "A Prayer for Guidance." With English compilers this hymn ranks amongst Burleigh's productions next in popularity to No. 8, and is found in most of the collections there named.

6. Not in vain I poured my supplication. *Lent.* This is a continuation of the same thought as No. 4 preceding, and follows it in the same *Supp.*

7. O deem not that earth's crowning bliss. *Mourning.* This passed from the *Lyra Sacra Amer.*, 1868, into the Eng. *Bap. Hymnal*, 1879; Horder's *Cong. Hys.*, 1884, and others. It is in his *Poems*, 1871, p. 258. The hymn, "From lips divine, like healing balm," in the Methodist Episcopal *Hymnal*, N. Y., 1878, is a cento from this hymn.

8. Still will we trust though earth seems dark and dreary. *Faith.* Appeared in the *Lyra Sac. Amer.*, 1868, pp. 43–44, in 5 st. of 4 l. This is the most widely adopted of this author's hymns by the English compilers. It is given in some of the best collections, as the *N. Cong.*, *Thring*, *Horder*, the *Bap. Hymnal*, *Allon*, &c.

9. There is a beautiful land by the spoiler untrod. *Heaven.* Dr. Cleveland (*Lyra Sac. Amer.*, 1868, p. 298) says, "This piece was first published in the *Independent*, Jan. 18, 1866."

10. They who have kept their spirit's virgin whiteness. *Purity.* In *Lyra Sac. Amer.*, 1868, p. 46.

11. Thou Who look'st with pitying eye. *Lent.* In *Lyra Sac. Amer.*, 1868, p. 47.

12. Through the changes of the day. *Evening.* From his *Poems*, 1841. It is given in the *Lyra Sac. Amer.*, p. 50, the S. P. C. K. *Ps. and Hys.*, 1852, Thring's *Coll.*, and others.

13. We ask not that our path be always bright. *Trust in God.* From the *Lyra Sac. Amer.*, 1868, into Horder's *Cong. Hys.*, 1884.

14. When gladness gilds our prosperous day. *Good in all.* Also from *Lyra Sac. Amer.* into Horder's *Cong. Hys.*, 1884.

It has been already noted that Burleigh's hymns have a more extended use in G. Brit. than in his own country. The foregoing notes will also show that his productions are more widely known and used outside of his own denomination than by his own people. Concerning the hymns included in the *Lyra Sac. Amer.*, Dr. Cleveland, the editor, says, "Most of these beautiful hymns of Mr. Burleigh's were given to me in MS. by the author," but he does not indicate what was new and what was old. [J. J.]

Burmeister, Franz Joachim, was a native of Lüneburg. He was ordained at Celle, May 4, 1670, and instituted as diaconus of St. Michael's Church, Lüneburg, July 10, 1670. This post he held till his death at Lüneburg, April 21, 1672. He was a friend of Rist, who crowned him as a poet in 1659, and in 1660 received him into his order of Elbe Swans. (*Koch*, iii. 448-450: *Allg. Deutsche Biog.*, iii. 628; MS. from Seminarlehrer Bode, Lüneburg.) His hymns were mostly contributed to the musical works of J. R. Ahle of Mühlhausen, 14 being set to music and pub. by Ahle in 1662, at Mühlhausen, as *Neue geistliche auff die hohen Festtage durchs gantze Jahr gerichtete Andachten.* Those *tr.* into English are:—

i. **Du keusche Seele du.** [*Visitation to Elisabeth.*] 1st pub. 1662 as above, No. 13 in 6 st. of 8 l., entitled on the "Festival of Mary's Visitation. On her visitation journey." As the hymn is very rare, the first and last sts. are here quoted from a copy kindly sent from Mühlhausen:—

i.

Du keusche Seele du,
Der Weiber Licht und Sonne,
Und deines Joseph's Wonne
Gehst nach Elisabethen zu,
Deinen Glauben dort zu stärken
An des Allerhöchsten Werken.

vi.

Die Welt ist solch ein Ort,
Darin wir Gastfrist pflegen;
Bald muss mein Leib sich legen,
Dann geht der Geist von hinnen fort,
Jesus woll' im Tod' und Leben
Mir sich zum Gefährten geben.

The only *tr.* in C. U. is:—

Thou virgin soul! O thou. By Miss Winkworth in her *C. B. for England*, 1863, No. 82.

ii. **Was soll ich, liebstes Kind.** [*Epiphany.*] 1st pub., 1662, as above, No. 4, in 4 st. of 4 l., entitled "On the Festival of the Holy Three Kings." In the Berlin *G. L. S.*, ed. 1863, No. 212. *Tr.* as:—

O Blessed Babe divine. A good and full *tr.* by Dr. Kennedy as No. 194, in his *Hymno. Christ.*, 1863. [J. M.]

Burnham, Richard, b. 1749, d. 1810, was for many years pastor of a Baptist Church in London, first in Little Chapel Street, and afterwards in Grafton Street, Soho. He is said to have been an excellent preacher. His hymns, 452 in all, were pub. as follows:—

New Hymns on Divers Subjects, Lond., Gilbert and Plummer, 1783. This contained 141 hymns. A 2nd ed. with 74 additional hymns as *New Hymns on Various Subjects* (same publishers), 1785. To this was added *New Hymns on Divine Love, chiefly designed for Love Feasts or Christian Societies* (25 hymns and 2 poetical pieces), Lond., W. Smith, but no date (cir. 1787). The 3rd ed. of the *Hymns*, &c., is dated 1794, the 4th 1796, and the 5th 1803. This last contains 452 hymns. In addition 3 hymns were printed at the end of a Sermon on *Believer's Baptism*, 1805, and many others on leaflets which have not been reprinted.

Burnham's hymns rank with the most intensely Calvinistic in the English language, and have been much used by congregations of Calvinistic sentiments. In the last edition of Gadsby's *Sel.* there are 20; in Denham's *Sel.* 82; and in Snepp's *Songs of G. & G.* 10. His best known hymns are, "Jesus! Thou art the sinner's Friend," and "O glorious God of grace." The following, from the editions of his *Hymns*, &c., indicated in brackets, are still in C. U.:—

1. Free grace, melodious sound [1794]. *Grace.*
2. God in Three appears all glorious [1796]. *H. Trinity.*
3. Great Jehovah's love endureth [1794]. *God unchangeable.*
4. How truly glorious is the love [1803]. *Love of God.* In Snepp's *S. of G. & G.*, 1872, this is altered by Miss Havergal.
5. Jesus draws the chosen race [1794]. *Election.*
6. Love will I ever sing [1796]. *Love of God.*
7. Now I know the great Redeemer [1794]. *The Advocate.*
8. The goodness of our glorious God [1794]. *Divine Goodness.*
9. The people of the Lord were chosen, &c. [1796]. *Election.*
10. Who can e'er fathom God's rich love [1803]. *Love of God.* [W. R. S.]

Burns, Dawson, D.D., b. in 1828, in Southwark, London, is the second s. of Dr. Jabez Burns. He entered the ministry among the General Baptists in 1851, and for a number of years was his father's colleague at Church Street Chapel, Edgware Road. He is now without pastoral charge, and devotes himself chiefly to literary and public work in connection with the Temperance Reformation. He is the author of several important works on the Temperance question, and of numerous contributions to periodicals and public congresses. In 1884 he published *Rays of Sacred*

Song for the Church and Home. Besides Scripture Studies and other poems, it contains 39 hymns for Public Worship. One of these, "Gladsome we hail this day's return" (*Reunion*), appeared in 1879 in the *Bap. Hymnal*, and has been very frequently used on anniversary occasions. Others are of sufficient merit to ensure their adoption as they become known. In 1882 Dr. Burns received the honorary degree of D.D. from Bates College, Maine, U.S. [W. R. S.]

Burns, James Drummond, M.A., was b. at Edinburgh, February 18, 1823. He studied and graduated M.A. at the University of Edinburgh. In 1845 he became Free Church minister of Dunblane, but resigned through failing health, in 1848, and took charge of the Presbyterian Church at Funchal, Madeira. In 1855 he became minister of Hampstead Presbyterian Church, London. Died at Mentone, Nov. 27, 1864, and was buried in Highgate Cemetery, London. His hymns appeared in:—

(1) *The Vision of Prophecy: and other Poems* (Edin., Edmonston and Douglas). This was originally published in 1854, and enlarged in 1858. The Poems are distinguished by vivid colouring and poetic imagination, along with directness, delicacy of execution, pensive sweetness, and tenderness. They have never however become widely popular. Included are 29 "Hymns and Meditations," some of which rank among the very best of our modern hymns for beauty, simplicity of diction, and depth of religious feeling. (2) *The Evening Hymn* (Lond., T. Nelson & Sons), 1857. This consists of an original hymn and an original prayer for every evening in the month—31 in all. The Hymns and Prayers alike are characterised by reverence, beauty, simplicity, and pathos. Some of the hymns in this volume are now well known; e.g. "Still with Thee, O my God," "Hushed was the evening hymn," "As helpless as a child who clings." (3) *Memoir and Remains of the late Rev. James D. Burns, M.A., of Hampstead. By the late Rev. James Hamilton, D.D.* (Lond., J. Nisbet & Co.), 1869. Besides 13 Sermons and the Memoir, this work includes 40 "Hymns and Miscellaneous Pieces." A number of these had appeared in periodicals. Some of them are very good though not equal to those previously published. Also 39 Translations of German Hymns, which appeared in the *Family Treasury*, &c., are rendered exactly in the metres of the originals and many had not previously been translated. The translations are generally very good. (4) Burns also wrote the article *Hymn* in the 8th ed. of the *Ency. Brit.* [J. M.]

Burns, Robert. This poet's life had little in common with hymnology, although some of his pieces, in common with a few of Byron's, have come into use in G. Britain and America. His life, from his birth in the parish of Alloway, near Ayr, Jan. 25, 1759, to his death, at Dumfries, July 21, 1796, was one of varying lights and shadows, and has been told elsewhere, frequently and eloquently. It remains for us only to name his sacred pieces, their origin, and their use. Those in C. U. are:—

1. O Thou great Being! What Thou art. *Lent.* Burns's account of this piece as entered in his Commonplace Book, under the date of "March, 1784," is:—'There was a certain period of my life that my spirit was broken by repeated losses and disasters, which threatened, and indeed effected, the utter ruin of my fortune. My body, too, was attacked by that most dreadful distemper a hypochondria, or confirmed melancholy. In this wretched state, the recollection of which makes me shudder, I hung my harp on the willow-trees, except in some lucid intervals, in one of which I composed the following, 'Oh, Thou Great Being! what Thou art, &c.'" Chambers says in his *Life and Works of Burns*, 1850 (Library ed., 1856), vol. i., p. 57, that financial and physical downfall was in 1781, when the poet was 23. At the same time he wrote, "Winter, a Dirge." From the latter the hymn:—

2. Thou Power Supreme, Whose mighty scheme, *Trust in God*, is taken. The second piece was pub. in his *Poems*, Kilmarnock, 1786, and the first in *Poems*, Edinburgh, 1787. Orig. text in Chambers's Life, vol. i. pp. 57–58. The title of the first is "A Prayer, written under the pressure of violent anguish."

3. O Thou unknown, Almighty Cause, *Death anticipated.* This was written at the age of 26, during an illness in the summer of 1784. In his Commonplace Book he calls it, "A Prayer when fainting fits and other alarming symptoms of a pleurisy, or some other dangerous disorder which still threatens me, first put nature on the alarm." Under the title "A Prayer in the prospect of death," it was included in his *Poems*, Kilmarnock, 1786.

4. The [that] man in life wherever placed. *Ps. i.*

5. O Thou, the first, the greatest Friend. *Ps. xix.* Chambers (*Life*, vol. i. pp. 86–87) has given these two Psalm versions to the same date as No. 3, and attributes them to the same cause. They were pub. in the Edinburgh ed. of his *Poems*, 1787. Orig. text in *Life*, &c., vol. i. pp. 86–87.

These hymns were all included in Dr. Martineau's *Hymns*, &c., 1840, and are also found in other and later collections both in G. Brit. and America. [J. J.]

Burton, John, b. 1773, in Nottingham, where he resided until 1813, when he removed to Leicester, at which town he died in 1822. He was a Baptist, a very earnest S. School teacher, and one of the compilers of the *Nottingham S. S. U. H. Bk.*, 1812. This book reached the 20th ed. in 1861. The 1st ed. contains 43 hymns which have his signature. He is known almost exclusively by one hymn, "Holy Bible, book divine" (q.v.). He was also author of *The Youth's Monitor in Verse, a series of Little Tales, Emblems, Poems and Songs* (1803); of the *Young Plantation, in verse; The Shrubbery*, and other similar productions for the young. Robert Hall wrote a recommendatory preface to one of his works. [W. R. S.]

Burton, John, jun., a popular hymn-writer for children, was b. July 23, 1803, at Stratford in Essex, in which place he carried on business as a cooper for about 50 years. He d. in 1877. Mr. Burton was a member of the Congregational body, and a Deacon of the Chapel where he attended. His contributions to hymnody began in 1822, when he sent his first production to the *Evangelical Magazine*. He continued to contribute to that and other periodicals for many years, his signature in the former being "*Essex*, J. B.," and in the *Child's Companion* "J. B. *Essex*." His publications are:—

(1) *One Hundred Original Hymns for the Young*, 1850; (2) *Hymns for Little Children*, 1851; (3) *The Child-Life of David*; (4) *The Book of Psalms in English Verse*, 1871; (5) *Scripture Characters in Verse*, &c.

His *Hymns for Little Children*, containing 54 pieces, has been republished in Philadelphia, U.S.A., as *My Own Hymn Book*. He also contributed to the *Union H. Bk. for Scholars*, 1840. Some of his hymns have attained a measure of popularity, including "O Thou that hearest prayer," "Come, let us sing our Maker's praise," and many others. In addition, the following are also in C. U.:—

1. Children who are gone to glory. *Saints' days.*

2. Children, you have gone astray. *Invitation.* Pub. in the *Child's Companion*, April, 1834, and his *One Hundred Hymns*, 1850, &c.

3. Come, let us sing our Maker's praise. *For Orphans.* In his *One Hundred Hys.*, 1850, No. 86, in 6 st. of 4 l.

4. Father of mercies, hear; On us, &c. *Divine*

influence implored. In his *One Hundred Hys.*, 1850, No. 97, in 6 st. of 4 l.: and partly re-written in 2 st. of 8 l. in *Kennedy*, 1863, No. 1209, beginning: "Father of mercies, hear *The song Thy children raise.*

5. God is love, delightful truth. *Love of God.* Pub. in the *Child's Companion*, Aug., 1835, and again in his *One Hundred Hys.*, 1850, No. 20, in 5 st. of 4 l. It is given in the *Silver St. S. S. H. Bk.*, 1880.

6. Happy would it be for me. *Early Piety.*

7. Hark! a still small voice is heard. *Christ's love for Children.* This appeared in the *Child's Companion*, July, 1836, and the revised ed. of the *Union H. Bk. for Scholars*, 1840; and again in his *One Hundred Hys.*, &c., 1850, No. 14, in 4 st. of 6 l. It is in various collections, including the *Meth. S. S. H. Bk.*, 1879, and others.

8. Heavenly Father, we draw near Thee. *Sunday Schools.* Pub. in his *One Hundred Hys.*, 1850, &c.

9. I often say my prayers. *Prayer.* Also from the *Union H. Bk.*, 1840; into Major's *Bk. of Praise*, &c.

10. None is like God, who reigns above. *Omnipresence.* Dated 1849, and given in his *One Hundred Hys.*, No. 4, in 5 st. of 4 l. It is reprinted in several school collections, as Stevenson's *School Hymnal*, 1880, No. 139.

11. Pilgrims we are and strangers. *Life a Pilgrimage.* From the *Evangelical Mag.*, 1829, 5 st. of 8 l., commencing "Now let our praise be given," and headed "The Pilgrim's Song," into the Bap. *Ps. & Hys.*, 1858, No. 553, in 4 st. of 8 l., st. i. being omitted.

12. Remember thy Creator now. *Early Piety.* From the *Child's Companion*, Sept. 1833, into his *One Hundred Hys.*, 1850, and the *Meth. S. S. H. Bk.*, No. 243.

13. Saviour, while my heart is tender. *Early Piety.* Also from the *One Hundred Hys.* It is in the *Bap. Hymnal*, 1879; Horder's *Cong. Hys.*, 1884; and others.

14. That kind eye which cannot sleep. *Omniscience.* But little known.

15. The Lord attends when children pray. *Prayer.* 1st printed in the *Child's Companion*, July, 1835, and again in Dec. 1837, and in the revised ed. of the *Union H. Bk.*, 1840; and his *One Hundred Hys.*, 1850, No: 31, in 5 st. of 4. l. It is in several collections, including Dr. Allon's *Children's Worship*, 1878, &c.

16. Though we are young our sins are great. *Lent.* In the revised ed. of the *Union H. Bk.*, 1840; and his *One Hundred Hys.*, 1850 (in the latter as "Though I am," &c.), No. 9, in 6 st. of 4 l. It is included in Major's *Bk. of Praise*, &c.

17. We do not love Thee as we ought. *Lent.* In the *Meth. S. S. H. Bk.*, 1879, No. 286.

18. Why did Jesus come from heaven? *Passiontide.* From his *One Hundred Hys.*, 1850, No. 61, in 4 st. of 6 l., into Major's *Bk. of Praise.*

19. Why should we spend our youthful days? *Youthful Piety.* Printed in the *Child's Companion*, May, 1835, in his *One Hundred Hys.*, 1850, and as No. 252 in the *Meth. S. S. H. Bk.*, 1879. [J. J.]

Butcher, Edmund, b. at Colchester, Essex, in 1757, and brought up as a linen-draper. After undergoing a preliminary training for the Unitarian Ministry, he was appointed to the charge of Leather Lane Chapel, Holborn, in 1789. From thence he removed to Sidbury Vale, Sidmouth, in 1798. Died April 14, 1822. Memoir in the *Christian Moderator*, 1827. His works include *Picure of Sidmouth; Tour through various parts of England; Sermons, to which are added suitable Hymns*, 1798; and the *Substance of the Holy Scriptures Methodized*, 1801. His hymns were given in the two latter works, in the *Protestant Dissenters' Magazine* (of which he was some time editor); in Kippis's *Collection*, 1795; the *Christian Guardian*, 1802–1808; Aspland's *Sel.*, 1810; and from his MSS. in Howse's *Selection of Hymns and Psalms*, 1837. They number 116 in all; but few, however, have attained to any position in modern hymnals. These include the following:

1. Blest is the man that [who] fears the Lord. *Ps. cxii.* Pub. in the Exeter Unitarian *Coll.*, 1812, in 5 st. of 4 l. It is in C. U. in G. Britain and America.

2. Father of all, where shall we find? *D. Worship.* In Dr. Martineau's *Hys.*, 1840, &c.

3. Great God, as seasons disappear. *Harvest.* This is the most popular of his hymns. It is annotated under its first line.

4. Hosanna! let us join to sing. *Resurrection.* Contributed to Aspland's *Sel.*, 1810, No. 290; and repeated in Dr. Martineau's *Hys.*, 1840, &c.

5. With deepest reverence at Thy throne. *God's Unsearchableness.* This is in American C. U. as in *Laudes Domini*, 1884, No. 248. It was contributed to Aspland's *Sel.*, 1810, No. 146. [J. J.]

Βυθὸς ἁμαρτημάτων. *St. Joseph of the Studium.* This is a portion from the *Triodion* of the Canon at Lauds for the Sunday of the Prodigal Son, answering to Septuagesima of the Anglican Church, and now in use in the Greek Church. The Canon was written about the middle of the ninth century. Dr. Neale's *tr.* of Odes vii. and viii., Trop. 2, 3, in his *Hymns of the E. C.*, is thus introduced:—

"The Sunday before Septuagesima, and Septuagesima itself, are, respectively, in the Greek Church, the Sunday of the Pharisee and Publican, and the Sunday of the Prodigal Son, those parables forming the gospel for the day, and serving for the keynote to the Offices."

Dr. Neale's translation, "The abyss of many a former sin," is in 5 st. of 6 l. The foregoing note shows the appropriateness of the Odes to the service, specially Dr. Neale's st. iv. (*H. E. C.*, 1862, p. 128). In 1872 this *tr.* was given in the *Hymnary*, No. 217, as, "The deep of many a former sin." [J. J.]

Butterworth, Joseph Henry, M.A., of Exeter College, Oxford, graduated B.A. in 1836. On taking Holy Orders he was successively Curate and Vicar of Stapleton, near Bristol, 1846–69, and Incumbent of St. Paul's, Cannes, 1870. Mr. Butterworth's hymns were contributed to the 1st ed. of Chope's *Hymnal*, 1857. They include a few *trs.* and the following original hymns:—

1. Spirit of Wisdom! guide Thine own. *Confirmation.*

2. Thou, Lord, Who know'st the hearts of men. *St. Thomas.* [J. J.]

By Christ redeemed, in Christ restored. *G. Rawson.* [*Holy Communion.*] Written in 1857 for, and 1st pub. in, the Bap. *Ps. and Hys.*, 1858, No. 741, in 6 st. of 4 l., and appointed for "The Lord's Supper." It is a hymn of more than usual excellence, and has attained to a greater position in modern hymnals than any other of the author's numerous compositions. The text was revised by the author for his *Hymns*, 1876, No. xxxv. Orig. text, Bap. *Ps. and Hys.*, 1858. In Thring's *Coll.*, 1882, st. iv., l. 3, is changed from "By one blest chain of loving rite," to "*The shame! the glory! by this Rite.*" The greatest alterations, however, are found in the S. P. C. K. *Church Hymns*, 1871, No. 205, where in addition to minor alterations, including the opening line to:—"By Christ redeemed, *to God* restored," we have the following lines:—

"His body broken in our stead,
Is here, in this memorial bread;
And so our feeble love is fed,
Until He come!

"His fearful drops of agony,
His life-blood shed for us we see:
The wine shall tell the mystery,
Until He come!"

transmuted into the weak stanza:—

"His Body slain upon the tree,
His Life-blood, shed for us, we see;
Thus faith shall read the mystery,
Until He come."

It is but just to add, however, that "They were compressed into one verse with considerable reluctance by the editors, with Mr. Rawson's kind permission, in deference to the judgment of others." (Notes on *Church Hymns*, folio ed., p. xlix.) The American use of this hymn in its original, or a slightly altered form, is very extensive. [J. J.]

By cool Siloam's shady fountain [rill]. *Bp. R. Heber.* [*Epiphany.*] In its original form as "By cool Siloam's shady *fountain*," this hymn was given in the April No. of the *Christian Observer*, 1812. It was subsequently rewritten in C. M. as "By cool Siloam's shady *rill*," and pub. in his posthumous *Hymns*, &c., 1827, in 6 st. of 4 l., for the 1st Sunday after the Epiphany. From the *Hymns*, it has passed into a great number of hymnals both in G. Britain and America, sometimes in full, and again with the omission of one or more stanzas, and is most popular as a children's hymn. Authorized text in Stevenson's *Hys. for Ch. & Home*, 1873. [J. J.]

By faith in Christ I walk with God. *J. Newton.* [*Faith.*] A second hymn on "Walking with God," Gen. v. 24 (the first being Cowper's "O for a closer walk with God"), given in the *Olney Hymns*, 1779, No. 4, in 7 st. of 6 l. It is found in a few collections both in G. Britain and America, including the *Westminster Abbey H. Bk.*, 1883; the Amer. Bap. *Service of Song*, 1871, &c.

By faith the upper choir we meet. *C. Wesley.* [*Praise to Christ.*] This hymn is No. 191 in the *Church Pastorals*, Boston, U. S. A., 1864, and is composed of st. iii., iv. of "A thousand oracles divine" (q.v.).

By the picture of Thy passion. [*Passiontide.*] *C. Wesley.* 1st pub. in the Wesley *Hymns on the Lord's Supper*, 1745, No. 87, in 8 st. of 3 l. In 1867 it was included in the *People's H.*, No. 471, with the alteration in st. iii. l. 3 of "Thy blood's appealing," to "Thy *Blood* appealing." In the *Hymnary*, 1872, it begins with st. ii., "Jesu, let Thy sufferings ease me," and is appointed for Fridays throughout the year. Orig. text, *P. Works*, 1868–72, vol. iii. p. 277.

By Thy victorious hand struck down. *S. Browne.* [*Lent.*] This cento, as given in Spurgeon's *O. O. H. Bk.*, 1866, No. 570, is composed of stanzas from various hymns in S. Browne's *Hymns and Spiritual Songs*, 1720, as follows:—st. i. from No. 10; ii. from No. 9; iii. from No. 13; iv. from No. 11; v. and vi. from No. 16. It is a most successful arrangement of the stanzas selected, and well adapted to its purpose.

Byles, Mather, D.D., b. 1706, educated at Harvard, 1725, d. 1788. He was an eminent Congregational Minister of Boston, and, for his time and place, an elegant scholar. He corresponded with, and was well thought of by the English wits and literati. His Toryism brought him into trouble at the Revolution, causing him, in his own words, to be "guarded, reguarded, and disregarded." His *Sermons* were pub. at various dates from 1729 to 1771, and his *Poems* in 1727, 1736, and 1744. Of the *Appendix* to *Tate and Brady*, pub. by S. Kneeland in 1760, he edited hymns 77 to 100 inclusive, of which hymns 78, 79, and 80 seem to be his own. Part of No. 78, beginning with st. vii., "When wild confusion wrecks the air," is a Judgment hymn, and has been included in Belknap's *Selection*, 1795, and later in the *Plymouth Coll.*, 1855, No. 1111, the *Bap. Praise Book*, 1871, and others. His hymns are unknown to English collections. [F. M. B.]

Byrom, John, M.A., F.R.S., b. at Manchester, Feb. 29, 169½, baptized the same day, and educated at Merchant Taylors' School, and Trinity College, Cambridge, where he graduated B.A. 1711½; M.A. 1715. He was elected a Fellow of his College in 1714. After studying medicine for a time at Montpellier, he returned to London, and earned his livelihood by teaching shorthand. Elected F.R.S. in 1724, and succeeded to the family estates about the same time. He d. Sept. 28, 1763. His *Poems* were first pub. in 1773, in two vols. In 1814 a more complete edition was issued by Nichols, of Leeds. From these *Poems* less than half a dozen hymns have come into common use. One of these, however, has a reputation which has extended to all English-speaking countries. We refer to his "Christians, awake!" (q.v.). His hymn, "My spirit longeth for Thee," is also worthy of attention. [J. J.]

Byron, George Gordon Noel, Lord, b. in London, Jan. 22, 1788, d. at Missolonghi, April 19, 1824. Lord Byron's name is associated with hymnody through a few pieces from his *Hebrew Melodies*, 1815, being in use in a limited number of hymnals, and these mainly in America. These include:—

1. The Assyrian came down like the wolf on the fold.
2. The king was on his throne.
3. The wild gazelle o'er Judah's hills.'

Lord Byron's *Works with Life and Letters*, by T. Moore, in 17 vols., was pub. by J. Murray, London, 1832. [J. J.]

C

C. in the Bristol Bap. *Coll.* of Ash & Evans, 1769, i.e. R. Cruttenden.

C. in Collyer's *Hymns*, &c., 1812, i.e. J. Conder.

C. in *New Golden Shower*, N. Y., 1870, i.e. Frances J. Van Alstyne, *née* Crosby.

C. C. Y. in the *Leeds Hymn Book*, 1853, and others, i.e. *Child's Christian Year*.

C. E. in Elliott's *Ps. & Hys.*, 1835, i.e. Charlotte Elliott.

C. F. *Hys. by C. F.* Birmingham, 1861, i.e. Christina Forsyth.

C. F. H. *Verses for Holy Seasons*, 1846, i.e. Cecil F. Alexander, *née* Humphreys.

C. F. H., author of *The Child's Book of Praise*, Lond., 1873, i.e. Claudia Frances Hernaman, *née* Ibotson.

C. H. I. *Songs in Sorrow and Songs in Joy*, Edinburgh, Taylor, 1864, i.e. C. H. Inglis.

C. H. L. S. in the *Evang. Lutheran Hymnal*, Columbus, Ohio, 1880, i.e. C. H. L. Schnette.

C. L. S. *Within the Veil*, i.e. Charitie L. Bancroft, *née* Smith.

C. & J. W. in various old hymn-books, i.e. C. & J. Wesley.

C. W. in same, i.e. C. Wesley.

Cabot, Eliza Lee. [Follen, E. L.]

Caddell, Cecilia Mary. This writer has published:—

(1) *Flower and Fruit; or, the Use of Tears*, 1856; (2) *Blind Agnese; or, the Little Spouse of the Blessed Sacrament*, 1856; (3) *The Martyr Maidens*, a Tale in *Historical Tales & Legends*, 1858; (4) *Nellie Netterville*, 1867; (5) *Summer Talks about Lourdes*, 1874.

Her hymns include:—

1. **Behold the lilies of the field.** *Providence.* In *The Dominican H. Bk.*, 1881, and others.

2. **It is finished! He hath seen [wept].** *Good Friday.* In the *People's H.*, 1867, and others. From *Lyra Messianica*, 2nd ed., 1865. [J. J.]

Call all who love Thee, Lord, to Thee. [*The Second Advent.*] This cento is composed thus:—the first four lines and the last line of the hymn are from P. J. Bailey's poem, *Festus*, 1839, and the rest are by G. Rawson. It was 1st pub. in the *Leeds H. Bk.*, 1853, No. 664, in 3 st. of 8 l., and is repeated in Mr. Rawson's *Hymns*, &c., 1876, p. 120. It is in several modern collections, including the *Baptist Hyl.*, 1879; Horder's *Cong. Hymns*, 1884, and others. [J. J.]

Call Jehovah thy salvation. *J. Montgomery.* [*Ps. xci.*] The MS. of this version of Ps. xci. is not preserved with the M. MSS. The paraphrase 1st appeared in Montgomery's *Songs of Zion*, 1822; in 5 st. of 8 l., and again in his *Original Hymns*, 1853, No. 145. As a hymn for congregational use it is generally given in an abbreviated form, both in the older and in modern collections, as in *Kennedy*, 1863; the *Wes. H. Bk.*, 1875; and others. Orig. text as above. [See **English Psalters**, § xvii.] In America it has attained to a good position, and is sometimes found as, "Call the *Lord*, thy *sure* salvation." From this hymn also, the hymn, "God shall charge His angel legions," is taken. It is composed of st. iv. and v., and was given in the American *Prayer Bk. Coll.*, 1826, and later hymn-books. [J. J.]

Callaway, William Fleetwood. A successful writer of hymns for children, and a Congregational Minister at Birmingham, was the s. of the Rev. John Callaway, for some time a Wesleyan Missionary in Ceylon. Mr Callaway was b. at Stafford, March 17, 1834. On the death of his father in 1841, he was removed into Cornwall. From thence he passed, in 1853, to York, where, influenced by the preaching of the Rev. James Parsons, he took a decided religious course, and joined the Congregationalists. Following up his commercial pursuits he went from York to Wem, Shropshire; and from thence to Birmingham. Having been engaged for some time as a lay preacher, when the pastorate of the Highgate Chapel, Birmingham, fell vacant in 1861, he received an invitation to preach. This led to his settlement as the pastor of that congregation. He d. May 22, 1886. Mr. Callaway's hymn-writing began with compositions for Sunday School Anniversaries. He proceeded to compose words for German tunes for men's voices only, and ultimately assisted the late J. Curwen, with hymns and songs, in his Tonic-sol-fa movement. Of his hymns the following have come into C. U.:—

1. Afar, while Jesus passeth by. *Healing the Lepers.*
2. Jesus watched the children playing. *Christ the Child.*
3. To Jacob's well the woman went. *Water of Life.*
4. Vainly o'er the weary oar. *Stilling the Tempest.*

These descriptive hymns were written for Curwen's *New Child's Own H. Bk.* during 1873–4, and were 1st pub. therein in 1874. In addition there are:—

5. God loves little children. *S. S. Anniversary.*
6. O Saviour, most gracious and loving. *S. S. Anniversary.*

These were written for his own S. School, and 1st pub. in Curwen's *New Child's O. H. Bk.* in 1874.

7. How oft, O Lord, young English hearts. *Child's Mission Hymn.* Written for an Anniversary of the London Miss. Soc. held in Birmingham in 1878. [J. J.]

Calm me, my God, and keep me calm. *H. Bonar.* [*Peace.*] Appeared in his *Hymns of Faith and Hope*, 1st series, 1857, in 8 st. of 4 l., and entitled, "The Inner Calm." Its use in G. Brit. is fair, but in America it ranks in popularity with the finest of Dr. Bonar's hymns. In one or two hymnals the opening line is altered to "Calm me, *blest Spirit*, keep me calm," as in Nicholson's *Appendix Hymnal*, 1866, but this is not popular. [J. J.]

Calverley, Charles Stewart, M.A., s. of the Rev. Henry Blayds, some time Vicar of South Stoke, near Bath (who took the name of *Calverley* in 1852), was b. at Martley, Worcestershire, Dec. 22, 1831. He entered Harrow in 1846, from whence he passed to Oxford, but coming under the censure of the authorities, he migrated to Cambridge in 1852, where, after gaining some of the best classical prizes of that University, he graduated first class in Classical honours. In due course he was called to the Bar and followed the Northern circuit. He died at Folkestone, Feb. 17, 1884. He is known to hymnody through several *trs.* from the Latin, which he made for the *Hymnary* in 1871, and were pub. therein in 1872. [J. J.]

Calvinistic Methodist Hymnody. [Welsh Hymnody, § ii.]

Cambridge, Ada. [Cross, Ada.]

Camerarius, Joachim. [Eber, P. iv.]

Cameron, William, M.A., seems to have been b. in 1751, at or near Pananich, a hamlet near Ballater, Aberdeenshire, his father, a son of Cameron of Glen Nevis, being apparently then a farmer in the parish of Glenmuick. He studied at the University of Aberdeen (Marischal College), where he graduated M.A. in 1770, was ordained parish minister of Kirknewton, Midlothian, in 1786, and d. at Kirknewton, Nov. 17, 1811. Though not a member of the Committee appointed by the General Assembly of 1775, to revise the Scottish *Translations and Paraphrases* of 1745–51, yet the burden of revision seems to have fallen upon him (probably through the influence of Dr. Hugh Blair), as to him are ascribed the changes made in 1775–1781 in no less than 34 of that collection, which in the 1781 are numbered thus:—Nos. 1, 3, 4, 6, 7, 22, 24, 26, 32, 34, 36, 39–43, 45–47, 49–52, 54–57, 59–61, 63, 65–67. He is also said to be the author of Nos. 14 and

17, in the 1781 collection, and to have altered Nos. 5, 12 of those first included there. His published works are:—

(1) *Poems on Various Subjects* (Edin., Gordon & Murray), 1780, containing 8 poems, 3 fables, and 20 lyric odes, two of which are called hymns. (2) *Poems on Several Occasions* (Edin., A. Constable & Co.), 1813; with 2 poems (1 from 1780), 2 fables (from 1780), and 23 lyric odes. Of the lyric odes 6 are so-called hymns (2 from 1780), and 5 are Psalm versions. Of the remaining twelve, 7 are from his 1780 volume, and 5—including a continuation of Dr. Beattie's *Minstrel*, in two books—printed for the first time. But neither volume contains any of the original hymns or recasts he is said to have contributed to the *Translations and Paraphrases* of 1781.

The ascriptions above are taken from the markings by Cameron's eldest daughter in a copy of the *Psalms* and *Paraphrases* kindly lent by her son, Mr. R. G. Sillar, of Bexley, Kent. Another son, Mr. W. C. Sillar, of Blackheath, London, possesses a MS. volume of poems by his grandfather, which, however, like the printed volumes, contains none of the *Paraphrases* of 1781. To Cameron, No. 12 of the 1781, and the changes made, in 1781, on Nos. 13, 15, and Hymn iv. have been sometimes ascribed, but they are not assigned to him in his daughter's markings. These markings thus apportion the remainder of the Scottish contributions:—to *Logan*, Nos. 8–11, 27, 31, 53, 58, and Hymn v., besides No. 48, which he merely altered, and No. 59, in which he probably had no share: to *Logan* and *Morison*, No. 28; to *Morison*, Nos. 19, 21, 29, 30, 35, besides No. 38, which more probably owes its form in 1781 to *Bruce* or *Logan:* to *Blair* Nos. 4, 33, 34, 44 (a cento): to *Robertson*, Nos. 25, 26, 42, 43: to *Blacklock*, No. 16: to *Randall*, No. 49: and to *Ogilvie*, No. 62. They also give Logan as alterer of Nos. 2, 18, 23, 25, from the 1745–51; and of No. 30 of those added in 1781. Bruce's name is never mentioned. Nos. 6, 12, 18, 23, 52, are ascribed to Watts—so far as we can see without shadow of proof—while the recast from Watts, No. 50 in 1781, is ascribed to *Randall*.

A list by the late Principal Lee of Edinburgh (now, as revised by the late Dr. David Laing, in the possession of Mr. William Bonar, Kensington, London), professedly based on a list in the possession of Cameron, differs in ascribing No. 12 of the 1781 to *Cameron*, and the alterations on Nos. 13, 15; while not ascribing to him the alterations on Nos. 5, 32, 56. It marks as anonymous from the 1745, Nos. 23, 26, 30 (!), 52, 59. The recast from the 1745, No. 38, it ascribes to *Logan*, and the recast No. 50, from Watts, is given as anonymous from the 1745. [See **Scottish Trans. and Paraphrases.**] [J. M.]

Campanus, Johann, was b. on June 24, c. 1565, at Wodnian in Bohemia. At the University of Prag (Prague), he graduated B.A. 1592, M.A. 1596. In 1592 he became master at Iglau, thereafter at Teplitz, and then professor at Königingratz. He was in 1596 appointed Rector of the St. Heinrich school, in the Neustadt, Prag, and in 1600 Rector at Kuttenberg. Ultimately he became Professor of Greek and Latin and of Bohemian History in the University of Prag, where he was some time Dean of the Philosophical Faculty, and in 1612 Rector of the University. He died at Prag, Dec. 13, 1622.

Brought up at Wodnian as a Hussite, he became a Lutheran; then a Calvinist; was in 1619 assessor of the Utraquist Consistory of the Teynkirche in the Altstadt, Prag; and on Nov. 16, 1622, formally became a Roman Catholic. His Latin Version of the Psalms, pub. at Prag, 1611, and his Latin Odes, Prag, 1612, were introduced for the senior scholars to sing in church and school. A complete ed. of his sacred poems appeared as *Sacrarum Odarum Libri Duo. Quorum Prior Psalmos Davidicos, Posterior hymnos Dominicales et feriales continet. Accessere Cantica Canticorum in Odaria* liii. *nec non Melodiae pro omnibus Psalmis, Odis, & Canticorum Odariis, ejusdem Authoris.* Frankfurt-am-Main, 1618. [Wernigerode.] A full list of his works is given in his *Biographie*, by G. J. Dlabcz, Prag, 1819.

Two of his poems have passed into English:

i. Rorando coeli defluant. *Advent.* 1st pub. in his *Odarum Sacrarum. Liber Posterior*, Prag, 1612 [Strahow, Prag.], p. 1, "Ode 1, De Adventu Domini," in 5 st. of 4 l., with the heading:—

"Sol Christus est, ros Christus est, hic quem rigat
Fovetque, frigus pellit, aestum mitigat."

It appears in a full and good German *tr.* in Johann Franck's *Geistliches Sion*, 1674, No. 2, (ed. 1846, p. 2), beginning:—

"Ihr Himmel tröpfelt Thau in Eil."

Franck's version was included in the 1688 (No. 317) and later eds. of Crüger's *Praxis pietatis melica;* in Bunsen's *Versuch*, 1833, No. 85, and his *Allg. G. B.*, 1846, No. 29. Bunsen, 1833, p. 878, calls it "One of the most profound hymns of that believing yearning, which recognises in the Incarnation of Christ the pledge of the union of God with the soul." The only *tr.* in C. U. from Franck is:—

Ye heavens, oh haste your dews to shed, in full in the 2nd Series, 1858, of Miss Winkworth's *Lyra Ger.*, p. 3. Thence as No. 20 in her *C. B. for England*, 1863, and as No. 15 in Bosworth's *Coll.*, 1865. St. ii.–v. beginning, "O living Sun, with joy break forth," are included as No. 121 in Dr. Thomas's *Augustine H. Bk.*, 1866.

Another *tr.* is "Descend, ye heavens, in gentle dews," by *Dr. G. Walker*, 1860, p. 25.

ii. Veni Redemptor gentium. *Advent.* Ode ii. of his *Liber Posterior* ed., 1612, p. 2 (1618, p. 276), in 7 st. of 4 l., headed "Ex hymno Ambrosii.

"Alvus tumescit virginis
Quantum potest vis Numinis."

Two stanzas may be compared with the Ambrosian, viz.:—

i.

"Veni Redemptor gentium,
Pulchrum renide lilium
Splendore fulgens flammeo;
Hic partus est dignus Deo!"

vii.

"Praesepe iam tuum micat,
Lumenque noctis emicat,
Quod nulla lux interpolet
Ut luceat plus quam solet."

A full and good German *tr.* by Johann Franck, beginning "Komm, Heiden-Heiland, Lösegeld," appears in C. Peter's *Geistliche. Arien*, Guben, 1667, No. 1, repeated in his own *Geistliches Sion*, 1674, p. 1 (ed. 1846, p. 1); and included in many subsequent collections as the *Berlin G. L. S.*, ed. 1863, No. 1596. The form *tr.* into English is that in Bunsen's *Versuch*, 1833, No. 78 (1881, No. 11). Bunsen, doubtless not knowing that it was a direct *tr.* from Campanus, calls it at p. 878 "the only successful version from the Ambrosian hymn [Veni Redemptor], more profound and delightful than the Latin." Bunsen omits st. ii., iii., and alters i., iv. The *trs.* in C. U. are:—

1. Redeemer of the nations, come. By Miss Winkworth in full from *Bunsen* in the 1st series of her *Lyra Ger.*, 1855, p. 186, repeated in her *C. B. for England*, 1863, No. 23, and in Dr. Thomas's *Augustine H. Bk.*, 1866.

2. Come, Ransom of our captive race. From Bunsen, omitting his st. iii., as No. 3 in Dr. Pagenstecher's *Coll.*, 1864, signed "F. C. C."

3. O Glory of Thy chosen race. In full from *Bunsen* by Dr. F. J. A. Hort for *Church Hymns*, 1871, No. 70, with an added doxology. [J. M.]

Campbell, Etta, sometime a teacher in Morristown, New Jersey, is the author of:—

1. Come, ye children, sweetly sing. *Jesus the Children's Friend.* Appeared in E. P. Hammond's *Praises of Jesus*, 1864; his *New Praises of Jesus*, 1869; and in other collections, including several in G. Britain.

2. What means this eager, anxious throng. *Jesus passes by.* Written during a religious revival in Newark,

U.S., 1863, and pub. in *Song Victories*. It is found in several collections, and was rendered exceedingly popular in Great Britain by Mr. Sankey in his Evangelical tour with Mr. Moody, 1874–6. [J. J.]

Campbell, Jane Montgomery, daughter of the Rev. A. Montgomery Campbell, b. in London, 1817, d. at Bovey Tracey, Nov. 15, 1878. Miss Campbell contributed in 1861, a number of *trs.* from the German to the Rev. C. S. Bere's *Garland of Songs; or, an English Liederkranz*, 1862; and also to his *Children's Choral Book*, 1869. The best known and most widely used of these *trs.* is a portion of "Im Anfang war's auf Erden," as the harvest hymn, "We plough the fields and scatter" [see **Claudius**]. Miss Campbell also pub. *A Handbook for Singers*, Lond., S. P. C. K. N.D. This small work contains the musical exercises which she taught in her father's parish school. [J. J.]

Campbell, Margaret, Lady Cockburn, née Malcolm, eldest daughter of Sir John Malcolm, G.C.B., married, June 20, 1827, to Sir Alexander Thomas Cockburn-Campbell, Bart. (one of the founders of the Plymouth Brethren in England), and d. at Alphington, near Exeter, Feb. 6, 1841. Her hymns were printed in lithograph from her MS. for private circulation. In the Plymouth Brethren *Ps. & Hys.*, Lond., Walther, 1842, some of these hymns were given, and thus came into C. U. The best known is, "Praise ye Jehovah, praise the Lord most holy." [J. J.]

Campbell, Robert. Advocate, of Sherrington, Scotland, was b. at Trochraig, Ayrshire, Dec. 19, 1814. When quite a boy he attended the University of Glasgow. Though showing from his earliest years a strong predilection for Theological studies, eventually he fixed upon the Scottish law as a profession. To this end he entered the Law Classes of the University of Edinburgh, and in due course entered upon the duties of an advocate. Originally a Presbyterian, at an early age he joined the Episcopal Church of Scotland. He became a zealous and devoted Churchman, directing his special attention to the education of the children of the poor. His classical attainments were good, and his general reading extensive. In 1848 he began a series of translations of Latin hymns. These he submitted to Dr. Neale, Dr. Mills of Ely, and other competent judges. In 1850, a selection therefrom, together with a few of his original hymns, and a limited number from other writers, was pub. as

Hymns and Anthems for Use in the Holy Services of the Church within the United Diocese of St. Andrews, Dunkeld, and Dunblane. Edinburgh, R. Lendrum & Co.

This collection, known as the *St. Andrews Hymnal*, received the special sanction of Bp. Torry, and was used throughout the Diocese for some years. Two years after its publication he joined the Roman Catholic Church. During the next sixteen years he devoted much time to the young and poor. He d. at Edinburgh, Dec. 29, 1868.

From his collection of 1850, four *trs.* were given in *H. A. & M.*, 1861, "At the Lamb's high feast we sing;" "Come, pure hearts, in sweetest measures;" "Ye Choirs of New Jerusalem;" "Ye servants of a martyr'd God" (*altered*). Attention was thereby directed to his *trs.* They are smooth, musical, and well sustained. A large number, not included in his 1850 collection, were left by him in MS. From these Mr. O.Shipley has printed several in his *Annus Sanctus*, 1884. (C. MSS.) [J. J.]

Campbell, Thomas, the Poet, has little in common with hymnody. A few of his pieces, including, "When Jordan hushed its waters still," are found in a limited number of hymnals. His poetical works, *The Pleasures of Hope, Gertrude of Wyoming*, and others, have been reprinted several times. He was b. at Glasgow, 1777; d. at Boulogne, 1844, and was buried in Westminster Abbey.

Camphuysen, Dirk Rafelszoon, s. of Rafael Camphuysen, surgeon at Gorinchem or Gorkum, Holland, was b. at Gorkum, 1586. Up to his eighteenth year he was a pupil of the painter Diderik Govertze. At the University of Leyden he studied theology, and embraced the opinions of Arminius. After acting for some time as a private tutor, he was appointed master of the fourth form in the Latin School at Utrecht, and occasionally preached in the Cathedral Church. In 1615 he was appointed preacher at Vleuten, but after two years was accused of being a Remonstrant, and forbidden to preach. Thereafter he led a somewhat troubled life, principally as a bookseller, residing at Amsterdam, then at Norden, in East Friesland, and at Harlingen. After a nine months' stay on the island of Ameland, he obtained leave to settle at Dokkum, in Friesland, where he became a flax merchant, solacing himself in the intervals of business with the composition of poetry. He d. at Dokkum, July 9, 1627 (*Allg. Deutsche Biog.*, iii. 739–740; Kobus and Rivecourt's *Biog. Handwoordenboek*, Zutphen, 1854; A. J. van der Aa's *Biog. Woordenboek*, Haarlem, 1855, iii. pp. 84–88. The notices of the 1624 and 1628 eds. of the *Rymen* have been kindly supplied by Dr. H. C. Rogge, Amsterdam).

"His religious poetry," says Sir John Bowring, "is superior to any which preceded it [in Holland]. There is a pure and earnest feeling throughout, an intense conviction of truth and an elevated devotion." His poems are contained in his *Stichtelyke Rymen*, 1st pub. in two parts at Hoorn, 1624 [University Library, Amsterdam]; a third part being added in an ed. N. P. N. D., cir. 1628 [do.]; and a fourth in the 12th ed., Rotterdam, 1658 (18th ed. Amsterdam, 1680). One of the best-known is:—

Wat is de Meester wijs en goedt. *May-Song.* 1st pub. in pt. iii., ed. 1628, p. 621, in 15 st. of 4 l. In the ed. Amsterdam, 1647, p. 283, entitled "May Morning Hymn of Contemplation." Sir John Bowring speaks of this as "one of the most popular productions of the Dutch poets; its harmonious versification and its simplicity have made it the common source of consolation in distress." It has passed into English direct through the *tr.* beginning, "What love, what wisdom, God displays," in Sir John Bowring's *Batavian Anthology*, Lond., 1824, p. 119. It has also been rendered into English through the German *tr.* by Robert Roberthin.

Der Meister ist ja lobenswerth. A somewhat free version, in 17 st., in H. Albert's *Arien*, pt. iv., Königsberg, 1641, No. 12, with the motto, "O curas hominum." Included as No. 730 in the *Unv. L. S.*, 1851. The only *tr.* is, "Worthy of praise, the Master-hand," by *Miss Winkworth*, 1869, p. 187.

Camphuysen also wrote a version of the Psalter in the metres of Marot and Beza, 1st pub. at Amsterdam, 1630 [Royal Library, The Hague], entitled *Uytbreyding over de Psalmen des Propheten Davids.* His Ps. 139:—

Heeft yemand lust zijn oogen te vermeyden, in 10 st. of 6 l. (ed. 1630, p. 368, 1679, p. 301), is *tr.* by Sir John Bowring, 1824, p. 122, as "If there be one whose thoughts delight to wander." [J. M.]

Can creatures to perfection find? *I. Watts.* [*God unsearchable.*] Pub. in his

Hymns, &c., 2nd ed., 1709, Bk. ii., No. 170, in 8 st. of 4 l., and entitled, "God Incomprehensible and Sovereign." It is found in a few modern collections, as *Spurgeon's O. O. H. Bk.*, but usually in an abbreviated form. In the *Church Pastorals*, Boston, U. S. A., 1864, st. iv., v., vii., viii., are given as, "God is a King, of power unknown," and in the American *Hys. for the Ch. of Christ* by Hedge & Huntington, 1853, No. 123, st. v., vi., viii. begin, "God wounds the heart, and He makes whole."

[J. J.]

Canitz, Friedrich Rudolph Ludwig, Freiherr von, s. of Ludwig v. Canitz, privy and legal counsellor at Berlin; was b. at Berlin, Nov. 27, 1654, a few months after his father's death. After studying at the Universities of Leyden and Leipzig, he made in 1675–77 a tour in Italy, France, England, and Holland. In 1677 he was chosen gentleman of the bedchamber by the Elector Friedrich Wilhelm, and accompanied him in his campaigns in Pomerania, &c. He was then, in 1680, appointed chief magistrate of the district of Zossen and Trebbin, in the Mittelmark, and in 1681 counsellor of the Court and Legation. After a successful embassy to Frankfurt, 1682, he was appointed in 1683 chief magistrate of Mühlenhoff and Mühlenbeck. He executed many important missions under Friedrich Wilhelm and his successor Friedrich III., was a privy counsellor, and received in 1698 the dignity of Baron from the Emperor Leopold I. He d. at Berlin, Aug. 11, 1699 (*Koch*, iv. 238–248; *Allg. Deutsche Biog.*, iii. 756, the latter dating his death Aug. 1). His hymns were 1st pub. posthumously, and without his name. They were edited by Dr. Joachim Lange, Rector of the Berlin Gymnasium, as *Nebenstunden unterschiedener Gedichte*, Berlin, 1700. Of the 24 religious poems, only 2 have continued in German C. U., viz.:—

i. Gott, du lässest mich erreichen. *Evening.* 1700, as above, p. 6, in 6 st. *Tr.* as: "Father! hear me humbly praying" (beginning with st. ii. "Neige dich zu meinen Bitten"), by *H. J. Buckoll*, 1842, p. 99.

ii. Seele du musst munter werden. *Morning.* This beautiful hymn, the mirror of his life, was 1st pub. 1700 as above, p. 3, in 14 st. of 6 l. Included as No. 795 in Freylinghausen's *Neues geistreiches G. B.*, 1714, and as No. 471 in the *Unv. L. S.*, 1851. The *trs.* in C. U. are:—

1. Come, my soul, thou must be waking. A very good *tr.* by H. J. Buckoll, omitting st. ii., iv., viii., given in a note at p. 456 of Dr. Arnold's *Christian Life: its Cause, its Hindrances, and its Helps.* London, 1841. The note is to a passage in Sermon vi., on Col. iii. 3, dated March, 1840, in which Dr. Arnold says:—

"Some may know the story of that German nobleman [v. Canitz] whose life had been distinguished alike by genius and worldly distinctions, and by Christian holiness; and who, in the last morning of his life, when the dawn broke into his sick chamber, prayed that he might be supported to the window, and might look once again upon the rising sun. After looking steadily at it for some time, he cried out, "Oh! if the appearance of this earthly and created thing is so beautiful and quickening, how much more shall I be enraptured at the sight of the unspeakable glory of the Creator Himself." That was the feeling of a man whose sense of earthly beauty had all the keenness of a poet's enthusiasm, but who, withal, had in his greatest health and vigour preserved the consciousness that his life was hid with Christ in God; that the things seen, how beautiful soever, were as nothing to the things which are not seen (p. 61).

Of the *tr.* Dr. Arnold says, "For the greatest part I am indebted to the kindness of a friend," which means that portions (viz. st. i., ll. 1–3, and one or two expressions) are taken from the anonymous version of 1838 (see below). In 1842 Buckoll included it in his *H. from the German*, p. 36, altering st. iii. l. 3, xii. ll. 1–3, and xiii. It is the text in Dr. Arnold's sermons which has passed into C. U. in the following forms, the references being to the *tr.* of the German stanzas.

(1) St. i., v.–vii., ix.–xi., American Epis. *H. for Ch. and Home*, 1860, altered.

(2) St. i., vi., vii., ix.–xii., in the *Salisbury H. Bk.*, 1857, and *Kennedy*, 1863. The *Anglican H. Bk.*, 1871, and the *Evang. Hymnal*, N. Y., 1880, omit st. xii.

(3) St. i., vi., vii., ix., xi., xii., considerably altered and with an added doxology in *Sarum*, 1868. This text in full, or abridged, is found in *Church Hys.*, 1871; *Hymnary*, 1872; Stevenson's *H. for Ch. and Home*, 1873; *Bap. Hymnal*, 1879, and others; and in America in the Epis. *Hymnal*, 1871; *Laudes Domini*, 1884.

(4) St. i., vi., vii., ix.–xii., xiv., in *Harrow School H. Bk.*, 1855, 1866; *Marlborough College*, 1869, &c.

(5) St. i., vii., ix., xi., with an added st. in *Bk. of Common Praise*, 1863; and in G. S. Jellicoe's *Coll.* 1867.

2. Come, my soul, awake, 'tis morning. A good *tr.*, omitting st. ii., iv., viii., by Miss Winkworth in her *Lyra Ger.*, 1855, 1st series, p. 216, and thence, retaining only the *trs.* of st. i., vi., vii., xi.–xiii., in her *C. B. for England*, 1863.

Another tr. is:—

"Come, my soul! thou must be waking," in the *British Magazine*, July, 1838, p. 21. From this, st. i., ll. 1–3, and one or two expressions were adopted by Buckoll (see above). [J. M.]

Canon. [**Κανών.**] [**Greek Hymnody, § xvi. 11.**]

Cantemus cuncti melodum nunc, Alleluia. [*Epiphany.*] This Sequence is given by Father Joachim Brander (a monk of the Abbey of St. Gall), in his MS. collection of *Hymns, Sequences*, &c., 1507. Brander gives the following description, "Alia de Epiphaniâ Christi Sequentia jocunda b. Notkeri, titulis *Puella turbata*. Canitur praecipue in Octavâ Epiphaniae," ("Another joyful Sequence of Blessed Notker's [died 912] for the Epiphany of Christ, with the title: *The troubled Virgin*. It is sung especially in the octave of the Epiphany.") The title *Puella turbata*, "The troubled (or disturbed) Virgin," has caused some difficulty as to what may be its meaning; but for its use we may refer to St. Matthew ii. 3, Jerusalem being termed the *Virgin* daughter of Sion; the *troubling* there mentioned occurring at the season of the Epiphany. The words of the hymn are modelled on those of the 148th Psalm.

The text is given in *Mone*, No. 67; *Daniel*, ii. p. 52; and *Kehrein*, No. 44, in each case with notes, and extensive readings from ancient MSS., the oldest being of the 11th cent., and referred to by *Daniel*. The most curious difference is in the conclusion. *Mone* reads "Laus Trinitati aeternae, All., All., All., All., All., All.;" whilst *Daniel* and *Kehrein* have "Laus Trinitati aeternae in baptismo domini quae clarificatur: Hinc canamus: Alleluia." In addition the text is also in an 11th cent. MS. in the *Brit. Mus.* (Harl. 2961, f. 234 *b*), and in three 11th cent. MSS. at St. Gall, Nos. 376, 380, 381.

In his *Med. Hys.*, 1863, p. 34, Dr. Neale says, "Next to St. Notker himself, the most famous writer of the Proses named from him was Godescalcus," and at p. 42 of this Sequence, "We shall have another occasion to speak of the 'Deposition of Alleluia' at Septuagesima, for which this famous Sequence was written by Godescalcus." *Brander*, *Daniel*, and *Kehrein* all declare that the Sequence is by St. Notker. For Dr. Neale's ascription to Godescalcus we find no evidence, and must thus assign the Sequence to St. Notker [see **Alleluia**]. [W. A. S.]

Translations in C. U. :—

1. The strain upraise of joy and praise, Alleluia. By J. M. Neale, appeared in the *Hymnal N.*, enlarged edition, 1854, and in his *Mediæval Hymns*, 2nd ed., 1863; it has passed into almost every hymnal published since that date. In the 2nd ed. of his *Mediæval Hymns*, 1863, Dr. Neale gives the history of its somewhat peculiar construction, and complains most bitterly of its being sung to Troyte's chant. He says :—

"There is only one thing with respect to the use of any of my hymns that has grieved me: the rejection of the noble melody of the Alleluiatic Sequence, and that for a third-rate chant. What would be said of chanting the *Dies iræ?* And yet I really believe it would suffer less than does the *Cantemus cuncti* by such a substitution. Further be it noticed, every sentence, I had almost said every word, of the version was carefully fitted to the music, the length of the lines corresponds to the length of each *troparion* in the original; and these are now stretched on the Procrustean bed of the same meaningless melody. That the original music cannot be learnt in an hour or two is most certain; but seeing that I have heard it thoroughly well sung, and most heartily enjoyed, by a school choir, varying in ages from fourteen to five, is it not unworthy of the great choral meetings, as at Ely, Salisbury, Sherborne, and elsewhere, including the words in their programmes, so utterly to spoil them in their performance? Let it be remembered that I have some little right to speak on the subject, having been the first to introduce the Sequence to English readers, and there being, even now, no other translation but my own." (*Preface*, p. ix.)

Notwithstanding this earnest protest of the translator, the original melody is practically unknown. It is included in the *Hymnal N.* with the accompanying Harmonies. The adaptation from Dr. Neale's *tr.* in the *Hymnary*, 1872, No. 189: "In sweet consent let all the anthem sing, Alleluia," cannot be called a new rendering of the Sequence.

2. Let us all in concert sing. By H. Alford, 1st pub. in a festival service book, and then included in J. Barnby's *Original Tunes to Popular Hymns*, 1st series, 1869. It is also given in several American collections.

3. Let us all in chorus sing. By R. C. Singleton, written in 1870, and pub. in the 2nd ed. of his *Anglican H. Bk.*, 1871. [J. J.]

Capitan, Herr Gott, Vater mein. [*Christian Faith and Life.*] 1st pub. in the Erfurt *Enchiridion* of 1526, and thence in *Wackernagel*, iii. p. 116, in 9 st. of 11 l. Generally entitled "The Margrave Casimir's Hymn," the beginnings of the stanzas forming the words "Casimir Marggraf zu Brandenburg." The hymn may have been written for him by the author of the similar hymn (q.v.), "Genad mir, Herr, ewiger Gott." *Tr.* as :—"Divine Protector, Lord, and Sire," by *Dr. G. Walker*, 1860, p. 43. [J. M.]

Capito, Wolfgang, s. of Hans Köpfel or Kopphel, farrier and counsellor at Hagenau, in Alsace; was b. at Hagenau in 1478. At Freiburg, in Breisgau, he studied medicine (M.D. in 1498); then law, and, after his father's death, theology. In 1512 he was appointed preacher at the Benedictine Collegiate Church of Bruchsal. He subsequently held important appointments at Basel, Mainz, and Strassburg. At Strassburg, under the influence of Zell and Bucer, he openly declared for the Reformation, became a freeman of Strassburg, July, 1523, and on Aug. 1, 1524, married the daughter of a Strassburg burgess. Working hand in hand with Bucer, he acted as mediator between the Zwinglians and the Lutherans, and after Zwingle's death he drew up for the Swiss churches a form of church government and worship. He d. at Strassburg during the pestilence in the beginning of Nov. 1541 (*Koch*, ii. 94–101; *Allg. Deutsche Biog.*, iii. 772–775, the latter dating his birth 1472).

He was a good musician and a lover of poetry. Three hymns are known as by him, two of which are based on the Latin. The only one *tr.* into English is noted under "Da pacem" (q.v.). [J. M.]

Captain of Israel's host and Guide. *C. Wesley.* [*The Divine Guide.*] 1st pub. in his *Short Hymns*, &c., 1762, vol. i., No. 133, in 2 st. of 6 l., and based on Ex. xiii. 21, "The Lord went before them by day in a Pillar of a Cloud, &c." In 1780 it was included, with alterations, in the *Wes. H. Bk.*, No. 317. It is found in a large number of hymnals, but in every case with alterations of st. ii., ll. 3–4. The original st. reads :—

By Thine unerring Spirit led,
We shall not in the desert stray,
The light of man's direction need,
Or miss our providential way.
As far from danger as from fear,
While Love, Almighty Love, is near.

The alterations which have been made in lines 3–4 are many. The most important are :—

1. By J. Wesley, in the *Wes. H. Bk.*, 1780–1875 :—
"*We shall not full direction need,*
Nor miss our providential way."

Dr. Osborn observes (*P. Works*, vol. ix. p. 43): "In 1780, Wesley altered the line so as to express assured confidence, without seeming to assert an independence of human help, 'We shall not full direction need.'" This reading is generally followed by the Methodist collections.

2. In Bickersteth's *Christian Psalmody*, 1833, these lines read :—

By Thee with heavenly manna fed,
We shall not lack in all our way.

3. In the *Mitre Hymnbook*, 1836, the S.P.C.K. *Ps. and Hys.*, 1852, and later editions, this was changed to :—

By *Thy paternal bounty* fed,
We shall not lack in all our way.

This has been repeated in a few collections, as in *Thring's*, 1882, No. 266. Mr. Thring has also added a doxology.

4. In Conder's *Cong. H. Bk.*, 1836, and several later hymnals, it is again altered :—

"*Our table by Thy bounty spread,*
Our wants supplied from day to day."

5. We must be content with another change :—
"*Nor* light of man's direction need,
While we pursue our heavenward way."

Full orig. text in *P. Works*, 1868–72, vol. ix. p. 43. [J. J.]

Captain of our Salvation, take. *C. Wesley.* [*Holy Baptism.*] 1st pub. in his *Hymns for Children*, 1763. No. xli., in 4 st. of 6 l. (*P. Works*, 1868–72, vol. vi. p. 408). In 1780 it was given in the *Wes. H. Bk.*, No. 462. It is also found in the collections of other branches of Methodism. In 1852, when given

in the S.P.C.K. *Ps. & Hys.* for "Baptism," st. iii. was omitted. This form has been repeated in other hymnals. In 1871 it was included in the S.P.C.K. *Church Hymns*, for "Theological Colleges," a few judicious and appropriate alterations having been made to adapt it to that purpose. [J. J.]

Captain of Thine enlisted host. *C. Batty.* [*Missions.*] Appeared in the *Kendal H. Bk.*, 1757, in 8 st. of 4. l., and from thence passed into one of the early editions of Lady Huntingdon's *Coll.* From that *Coll.* st. i.–iii. were taken by *Williams and Boden*, 1801. This form of the hymn has descended to several modern collections, including the *N. Cong.*, 1859, No. 921, where, however, it is attributed to C. Wesley in error. Snepps's text, in his *S. of G. & G.*, 1872, is st. i., iii., and iv. altered. [J. J.]

Carlton, Mrs. Leah, a *nom de plume* of Mrs. Van Alstyne, q.v.

Carlyle, Joseph Dacre, B.D., some time Professor of Arabic in the University of Cambridge, and afterwards Vicar of Newcastle-on-Tyne, was b. at Carlisle, June 4, 1758. In 1799 he accompanied the Earl of Elgin to Constantinople with the object of exploring the literary treasures of the public Library of that city. He extended his journey into Asia Minor, and the islands and shores of the Archipelago. He d. at Newcastle, April 12, 1804. Amongst his MSS. were *Poems, suggested chiefly by Scenes in Asia Minor, Syria*, &c. These were pub. under that title, in 1805, by Susanna Maria Carlyle. His hymns, which appeared in J. Fawcett's *Ps. & Hys.*, Carlisle, 1802, include, "Lord, when we bend before Thy throne"—his most popular production; a paraphrase of the Lord's Prayer, "Father of heaven, Whose gracious hand"; and "Lord, when we creation scan." His works include *Specimens of Arabian Poetry*, 1796. [J. J.]

Carlyle, Thomas, the Essayist and Historian, is known to hymnody solely through his *tr.* of Luther's "Ein feste Burg," q.v. He was b. near Ecclefechan, Dumfriesshire, Dec. 4, 1795, and d. at Chelsea, Feb. 5, 1881.

Carols. A carol is a song of joy originally accompanying a dance. Its origin and history, together with such collateral information as space will permit, may be best arranged under the following heads: i. *Derivation*; ii. *Historical Use of the Term*; iii. *The Carol and the Dance*; iv. *Sacred and Secular Carols*; v. *The Sacred Carol*; vi. *The Mysteries and Miracle Plays*; vii. *The Reformation Period*; viii. *Carol Literature*; ix. *Conclusion.*

i. *Derivation.*—The word Carol is derived from the Italian *Carola*, a ring-dance, from *carolare*, to sing. The Italian is said to come from the old French *querole*, or *carole*. The musical term *carola* in Boccaccio is synonymous with *ballata*; which the Crusca dictionary defines "canzone, che si canta balando," i.e. a song which is sung and danced at the same time.

ii. *Historical use of the Term.*—The word *carol* has been in use in English for at least some six hundred years. In the 13th cent. Robert of Gloucester wrote:—

"After mete, as rygt was, the menstrales geode aboute, And knytes and sweynes in *carole* gret route."

Chaucer, in the 14th cent. In his "Knight's Tale," l. 2205, we read:—

"What ladies fayrest ben, or best dancing,
Or which of 'hem can *carole* best or sing,
. . . . . .
Of all this now I make no mention."

In many instances also he uses it in connection with dancing as, for instance, in "The Romaunt of the Rose":—

"These folke of which I tell you so
Upon a *karole wentirn* tho,
A ladie *karoled* 'hem, that hight
Gladnesse the blissful and the light.
Well could she sing and lustily,
None half so well and semely—
And couthe enough for soche doing
As longith unto *karolling*
There mightest thou karollis sene
And folke daunce and merry ben
Ne code I never thennis go
Whiles that I saw 'hem dancing so."

Gower, about the same date, wrote:—

"And if so befalle amonge
That she *carolle* upon a songe,
When I it here, I am so fedde,
That I am fro myself so ledde
As though I were in Paradise."

In the 16th cent. *Spenser* writes in the "*Epithalamion*," l. 133:—

"But most of all, the damzels doe delight,
When they their tymbrels smyte,
And thereupon do daunce and *carrol* sweet,
That all the sences they do ravish quite."

In the same poem he also writes:—

"Hark! how the cheerful birds do chant their lays,
And *carol* of love's praise."

Shakespeare uses the word in his *Midsummer Night's Dream*, act ii. sc. 2, l. 43; in his *As You Like It*, act v. sc. 3. *Milton*, in the 17th cent. has it in *Paradise Lost*, bk. xii. l. 367: and in *Comus*, l. 849; Dryden, too, in the latter part of the same century, not to mention innumerable authors of more recent date. Under the term *Carol*, we may thus include a large class of popular songs, the first of which were characterised by dance-measures, both of time and action.

iii. *The Carol and the Dance.*—Both song and dance were employed in the earliest ages of mankind in some acts of Divine worship, whether of the true God or of heathen deities. Man's offerings were plainly to be of the very best, the most excellent in kind, and such as afforded the greatest test of self-abnegation and surrender on the part of the worshipper. Hence arose amongst the heathen, by perversion of revealed truth, human sacrifices. With better reason was it judged fitting that the Divine worship should be celebrated with the highest results of mental and artistic culture. Grace and aesthetic beauty of every sort in architecture, in painting, in sculpture, and in poetry were esteemed (as they ought to be) amongst the best of those gifts which, coming from God, ought to be dedicated to God. And, in its way, not *music* alone, but *dancing*, or "the poetry of motion" also was put on an equality with those other fine arts.

Ancient dancing was gymnastic, or mimetic; either for exercise of the body, or to express the feelings of the mind. Homer, Aristotle, Herodotus, Pindar, Athenæus, and others of a more recent date, have abundant allusions to

dances. The song and the dance were, however, gradually debased in the superstitious, and too often licentious, ceremonial of idolatrous worship. At no time, moreover, after the very first, can we regard them as having been exclusively sacred. The *dance* indeed, apart from its religious use in heathen temples, has come to be generally regarded, in this country at least, as wholly secular, and unfit for employment in the ordinary solemnities of Christian worship.

Instances of *dancing* as a part of Divine worship abound in the Old Testament. The 149th Ps. contains a direct precept, "Let the children of Sion be joyful in their King. Let them praise His name in the *dance;*" and in the 150th Ps. "Praise Him in the cymbals and *dances*." We also read, "There is a time to weep, and a time to laugh, a time to mourn, and a time to *dance*" (Eccl. iii. 4). These precepts are strikingly illustrated in the history of the Jews. The sublime Song of Moses had its appropriate antiphon when "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances," and answered back the chorus of the men, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea" (Ex. xv. 20). The *dances* of the daughters of Shiloh are recorded as of ordinary occurrence in the Book of Judges (ch. xxi. 21); and Jephthah's daughter, ignorant of his rash vow, came out to meet him on his return from his victory over the Ammonites "with timbrels and with dances" (Judges xi. 34). Other instances might be named; but perhaps the most striking, and certainly the most generally well known, instance of jubilant religious dancing recorded in holy Scripture is that of King David, on the occasion of his bringing up the sacred Ark of God from the house of Obed Edom into the city of David, when, laying aside his royal robes, he took part in the ritual of the sanctuary, and, vested simply in the humble linen ephod (or surplice) of ministerial service, he *danced* before the Lord. It has moreover been well suggested that Hebrew poetry actually owed its origin and special characteristics to the *choral dance;* in fact it began in *carolling*. It is evident that the sacred hymns were sung by opposite choirs; one usually performed the hymn itself, the other a particular distich. The movements of the *dance* suggested the parallelisms of the *verse*. In the New Testament social festivities with dances are alluded to with not a breath of disfavour by Our Lord Jesus Christ Himself, in the parable of the Prodigal Son, and in the simile of the children playing in the market-place.

The following extract from *Philo the Jew*, describing the meetings of the *Therapeutæ*, will show how in the early part of the first cent. something very like *carolling* in its strictest sense was practised by that ascetic branch of the sect of the Essenes, in their nocturnal religious worship.

"And after supper they celebrate their sacred vigil. And the vigil is conducted on this wise. They all stand up in a crowd, and in the midst of the symposium first of all two choirs are formed, one of men, and one of women, and for each, one most honoured and skilled in song is chosen as a leader and director. Then they sing hymns composed to the praise of God, in many metres, and to various melodies, in one singing together in unison, and in another with antiphonal harmonies, moving their hands in time and *dancing* [ἐπορχούμενοι]; and being transported with divine enthusiasm, they perform one while lyric measures, and at another tragic plain-song, strophes and antistrophes, as need requires. Then when each chorus, the men separately, and the women separately, has partaken of food by itself, as in the feasts of Bacchus, and quaffed the pure God-loving wine, they mingle together and become one choir out of two—the mimetic representation of that of yore standing on the shore of the Red Sea on account of the miracles wrought there . . . To this [the singing of the Song of Moses] the chorus of the male and female *Therapeutæ* afforded a most perfect resemblance with its variant and concordant melodies; and the sharp searching tone of the women together with the baritone sound of the men effected a harmony both symphonious and altogether musical. Perfectly beautiful are their motions, perfectly beautiful their discourse; grave and solemn are these carollers [χορευταί, dancers and singers—members of a choir—from χορός, a band of singers and dancers: a ring-dance]; and the final aim of their motions, their discourse, and their choral dancers [χορευτῶν] is piety." (Translated from Dr. Mangey's ed. of Philo's *Works*, from the original Greek, compared with the Editor's Latin translation, 1742, vol. ii. pp. 484–5, *On the Contemplative Life*.)

With regard to the subsequent practice of *dancing* with *singing* in Christian Churches, it is surely not altogether unreasonable to conjecture (in the absence of historical proof) that the traditional account of such *carolling* as that of these *Therapeutæ*, if not of a similar choralism among their Christian fellow-countrymen, may possibly have had some influence on the minds of the rulers of the Church, leading them not sternly and absolutely to deprive their heathen converts of the customary dances of their former religious ceremonies. It must, however, be admitted that there is no record of the use of the sacred dance in the Primitive Church, unless, indeed, these *Therapeutæ* were Christians, an opinion which is not generally received.

[Dr. Burney, in his History of Music, confounds these *Therapeutæ* with the Christians; probably misled by Eusebius. In the Supp. to Collier's *Dictionary* they are also called Christians. See Riddle's *Christian Antiquities*, p. 181, *note:* Eusebius's *Hist. Eccles.* l. ii., c. 17: Burton's *Lectures on the First Three Centuries*, x.: and *Mosheim*, bk. i., pt. i., ch. ii. § x.]

Later on, in some places, dances under due restraint were tolerated. The third Council of Toledo, 589, however, forbade dances in churches, through the vigils of saints' days. That of Auxerre, 590, forbade secular dances in churches. In 858, Gautier, Bp. of Orleans, condemned the rustic songs and women dancers in the Presbytery on festival days. In 1209 the Council of Avignon prohibited theatrical dances and secular songs in church. In 1212 processions danced round the churches of Paris, and women danced in the cemeteries. We are informed by Jaques de Henricourt (a writer of the 14th cent.) that, as a condition of the remission, by the Bp. of Liége in the 13th cent., of a tax previously paid by the merchants of Verviers, a deputation of certain magistrates and clergy of Verviers, headed by a cross, danced under the corona in the nave of the Cathedral of St. Lambert, at Liége, on Tuesday in Whitsuntide. This was continued until the Cathedral was burnt down by the French revolutionary soldiers, in 1794. In the 17th cent. the apprentices and servants of York were accustomed to dance in the nave

of the Minster on Shrove Tuesday; and in Wiltshire the inhabitants of Wishford and Batford, by a curious tenure, went up in a dance annually to Salisbury Cathedral. To this day, a dancing procession, chanting a curious *carol* to the tune of "Adam hatte sieben Sohne," takes place at Echternach in Luxemburg on Whitsun Tuesday. Also in the Cathedral at Seville, ever since the 12th cent., on Shrove Tuesday, and on the feasts of Corpus Christi, and of the Immaculate Conception, twelve young choristers, dressed as pages in antique Spanish costume, sing a jubilant *carol* at the lectern in the choir before the high altar, accompanied by an orchestra, ending in a ringing pneume [a succession of notes sung on one vowel]. This is followed by a *dance* round the lectern, and concluded by the choristers ranging themselves in line and playing "a regular and most harmonious fantasia on castanets." A few more instances might be given of *carolling* in its strictly literal sense in the Christian Church. Thus the dance, though generally discontinued, has never entirely died out, and the musical phase of the *carol* remains as vigorous as ever.

iv. *Sacred and Secular Carols.*—Under the term *carol* we may include a large class of popular songs, the first of which were characterised by dance measures, both of time and action. It has come eventually to be used to designate a kind of lyrical poem, usually, but not exclusively, on sacred subjects, intended to be sung with or without musical accompaniment, but it sometimes departs widely from the jubilant subjects of its original use, becoming more of the nature of the hymn, as its secular counterpart, the ballad, also, in like manner, rises in some instances into the sentimental and romantic poem. The melodies both of the *carol* and of the *ballad* are usually completed in the first stanza or verse, and repeated for each of the others.

v. *The Sacred Carol.*—The special difference between hymns, strictly so-called, and carols, may perhaps be most accurately marked by quoting the definition of the former given by St. Augustine:—

"Do you know what a hymn is? It is *singing* with the praise of God. If you praise God and do not sing, you utter no hymn. If you sing, and praise not God, you utter no hymn. If you praise anything which does not pertain to the praise of God, though in singing you praise, you utter no hymn." (See *Primer of Plain Song.* Novello.)

There is doubtless a wide border-land on which many a religious song may not inaccurately be classed under the head both of *hymn* and of *carol*. The most ancient Latin sacred lyrics are sometimes entirely direct addresses of prayer or praise to God, i. e. hymns. But they sometimes deflect (as do the Psalms themselves) from direct addresses to God into historical references to His miraculous works and providential interpositions in behalf of His people; or into subjective, contemplative admiration of the Divine dealings with His faithful servants as individuals, thereby indirectly promoting His glory, but not directly ascribing glory to Him, and thus "praising Him." Such songs do not come strictly within St. Augustine's definition; and it may therefore be suggested that they partake more or less of the nature of religious *carols*. And this applies equally to many modern compositions called *hymns*. It seems, then, not too much to assert that from the very beginning the Christian Church has been using sacred lyrics, which, whether we range them under the head of *Psalms, Hymns, Spiritual Songs, Odes, Canticles*, or simply *Songs*, had among them some at least, if not many, having the special characteristics of the *carol*. The first of these is undoubtedly the *Gloria in Excelsis*, which Bp. Jeremy Taylor calls a *carol* in his *Life of Christ*. To many of the *Sequences* (q. v.) of a later age the same designation might justly be applied. With the gradual disuse of the ancient languages and the birth of modern European tongues, and also coeval with the secular songs of the minstrels, troubadours, and minnesingers, religious songs—*carols* in fact—came to be composed in the languages then best understood by the common people. Of these, though many have perished in many cases through wanton destruction in the 16th and 17th centuries, yet a sufficient number remain to mark the character of the later mediaeval carols, and thus to link the past with the present.

vi. *Mysteries and Miracle Plays.*—The continuous chain of the history of carolling gains many a link from the records of the *Mysteries and Miracle Plays*. These plays extend from the 4th cent., when Gregory Nazianzen, Archbishop and Poet, and a Father of the Church, banished pagan plays from the stage at Constantinople, and introduced select stories from the Old and New Testament, to the celebrated Ober-Ammergau Passion Play of to-day. The songs introduced into these religious plays were essentially *carols*, and in no country were they popular earlier than in England. A proverb of French origin, current in the 14th and 15th cents., shows that the singing of ballads and carols was then very general in Britain. It reads,

"Galli cantant, Angli jubilant, Hispani plangunt, Germani ululant, Itali caprizant."

The translation at the same period was,

"The French *sing* or *pipe*, the English *carol*, the Spaniards *wail*, the Germans *howl*, the Italians *caper*."

The last allusion is rather to their unsteady holding of notes than to their facility in florid singing. (*Popular Music of the Olden Time*, by W. Chappell, i. intro. ix.)

vii. *The Reformation Period.*—This was a period of darkness and despair to the carol writers and the carol and ballad singers. "The reign of Queen Elizabeth gave the death-blow to the long sinking race of English minstrels" (Dr. Rimbault's *Little Book of Songs and Ballads*), by the edict which pronounced them all "rogues, vagabonds, and sturdy beggars" (*Dict. of Music*, &c., by Sir G. Grove). Musicians held ballads in contempt, and great poets rarely wrote in ballad metre. Notwithstanding the advance made in music of the highest artistic kind, both abroad and at home, in the 16th and 17th cent. ballads, carols, and other ditties gradually shared the obloquy of the minstrels. These were all but lost and forgotten by the close of the 17th cent., the teaching of music was discouraged, and even in Shakespeare's day he makes the clown in the "Winter's Tale" boast of the exceptional

cast of his chorus at his father's sheep-shearing feasts:—

"What will this sister of mine do with rice? But my father hath made her mistress of the feast, and she lays it on. She hath made me four-and-twenty nosegays for the shearers: three-man song-men all [i. e. singers of three-part songs], and very good ones: but they are most of them means [tenors] and bases: but one Puritan amongst them, and he sings psalms to hornpipes" [i. e. dance tunes]. Act. iv. sc. ii.

In the literature of the 16th cent. we have instances of the hold which even the *term* "Carol" had upon the national mind. In 1562 were published *Crestenmas carroles auctorysshed by my Lorde of London* [Bp. Grindal]; in 1564 we have *Carols exhorting men to put their trust in Christ alone;* and in 1579, *Carols or godly hymns for Christmas.* Later on we have a few lyrics of this class in the works of R. Southwell, G. Wither, W. Austin, Ben Jonson, R. Herrick, Jeremy Taylor, N. Tate, and others. In the 18th cent. also a carol may be found here and there, such as C. Wesley's "Hark, how all the welkin rings," but the true revival of carols and carolling is found in the collection and publication of carols in the early, and the writing of original carols in the latter part of the present century, aided probably not a little by the Christmas Carol broadsheets and chap-books which were somewhat extensively sold from 1800 to 1830, and less extensively somewhat later.

viii. *Carol Literature.*—The carol literature at the command of the hymnologist and literary student may be thus classified; (1) MSS. (2) *Printed Carols, Old and New;* (3) *Lullaby Carols;* and (4) *Secular Carols.*

(1) MS. *Carols.*—The great MS. store-house is the library of the British Museum. Its treasures have been examined by many students, and some of the results have been published by T. Wright, M.A., and others. One of the earliest pub. by Mr. Wright is from a MS. of the 10th cent. It records, in Latin, the conversion of England by the mission of St. Augustine in the 6th cent. from St. Gregory the Great, in which the softening influence of Christianity on the harshness of the ancient language is recorded.

"Ecce lingua Britanniae
Frendens olim barbarie
In Trinitate unica
Jam Alleluia personat
Proventu Evangelicae
Exhilarata vineae."

("Lo! the British tongue, e'erwhile harshly grating barbarously, now, in praise of the Trinal Unity, sounds forth Alleluia, joyously inspired by the arrival of the glad Evangelic vine.")

The *Liber Eliensis* preserves the well-known first stanza of a carol by Canute, of the 11th cent.:—

"Merry sang the monks of Ely,
As Kenute the king rowed thereby,
Row, knights, now near the land,
And hear we these monks sing."

Du Meril gives from the *Brit. Mus.* MS., 1139, in his *Poésies Populaires Latines Du Moyen Age*, 1847, p. 43, a "Chant sur Nativité du Christ," the first of which reads:—

"Nunc clericorum concio
devota sit cum gaudio;
in tanto natalitio
nam summi Patris filio
datur excelebratio;
Gaudeat homo!"

There is a singularly interesting MS. in the Brit. Mus. (*Sloane*, 2593) generally ascribed to the reign of Henry VI. (1422 to 1461), and very difficult to decipher. Fortunately there is a modern printed copy in *Songs and Carols*, edited by T. Wright, M.A. From its historical references, the date of one at least of these songs is fixed between 1362 and 1369. It may be inferred that the songs in this MS. belong to a numerous class of popular literature, that they were handed orally from generation to generation by those who sung them, and that a few of them only were copied down by accident as in this and similar MS. collections. The particular song alluded to is No. lii., p. 73, in Mr. Wright's *Songs & Carols*, 1847. It is in 8 st., and begins:—

"Thynk man qwerof thou art wrout,
Powre and naked thou were heder browt,
Thynk how Cryst thi sowle hath bowt
And fond to servyn hym to pay."

The remaining verses tell of famine, pestilence, death, storm, lightning, thunder, the burning of the tolbooth at Lynne; and exhorts men to take to heart these warnings of Divine "merveylis":—

"Lok man, how thou ledyst thi lyf
And how thou spendyst thi wyttes v
Go to cherch, and do the schryf,
And bryng thi sowle in redy way."

The following Christmas Carol, in which we have a curious blending of Latin and English, is from the same MS. It is No. vi. in Mr. Wright's work:—

"Eya, Ihesu hodie
Natus est de virgine.
"Blyssed be that mayde Mary,
Born he was of here body,
Goddis sone that sytht on hy,
Non ex virili semine.
"In a manjour of an as
Ihesu lay and lulled was
Harde peynis for to pas
Pro peccante homine.
"Kynges comyer fro dyvess londe
With grete gyftes in here honde,
In Bedlem the childe they fonde,
Stellae ducti lumine.
"Man and chylde bothe old and ying
Now in his blysful comyng,
To that chyld mon we syng
Gloria tibi Domine.
"Nowel, nowel in this halle
Make merye I pray you alle
Onto the chylde may we calle
Ullo sine crimine."

Another carol in this MS. is as follows:—

"Alleluiah, Al. Al. Al. Al. Alleluia
deo patri sit gloria.
"Salvator mundi domine,
Fader of hevene blessed thou be
Thou gretest a mayden with an ave.
Quae vocatur Maria.
"Adesto nunc propitius
Thou sendyst thy son swete Jesus
Man to become for love of us
deo patri sit gloria."

There are about 76 songs in this MS., a large proportion of them being carols, which, translated into modern English, with good tunes from equally old sources, might be utilised with advantage by competent editors for present use. There are unfortunately no musical notes in this rare and interesting MS.

Another 15th cent. MS. supplied materials for *Songs and Carols now first printed from a MS. of the XVth cent.*, edited by Thomas Wright, Esq., M.A., F.S.A., &c. Printed for the Percy Soc., 1847. From this MS. we quote the following carol as being of more than usual interest:—

[last] " This *endris* nyght
I saw a syght
A stare as bryght as day,
And ever among
A mayden song
Lullay, by by, lullay.

" This lovely lady sat and song, and to hyr chyld sayd,
My sone, my broder, my fader der, why lyest thou thus
[Winter] My swete byrd [*hayd.*
Thus it ys betyde
[true] Thow thou be kyng *veray*;
But nevertheless
I wyl not ses
To syng, by by, lullay.

" The chylde than spak in hys talking and to his moder
I *be kydde am* kyng in *crybbe* thar I be layd. [sayd.
[am renowned as] [manger]
For aungeils bryght
Done to me lyght
[not to be denied] Thou knost it ys *no nay*;
And of that syght
[quick] Thou mayst be *lyght*
To syng, by by, lullay, [in stall

" Now swet son syn thou art kyng, why art thou layd
Why ne thou ordende thi beddyng in sum gret kyngs
Me thynkyth it is ryght [hall?
That kyng or knyght
[lie] Shuld *ly* in good aray;
And than among
It wer no wrong
To syng, by by, lullay.

" Mary moder, I am thi chyld, thow I be layd in stall,
Lordes and dukes shall wosshyp me, and so shall
Ye shall well see [kyngs all.
That kynges thre
Shall come the XII day,
For this behest
Geve me thi brest,
And syng, by by, lullay. [and dere,

" Now tell me, swet son, I the pray, thou art my leve
How shuld I kepe to thy *pay*, and make the glad of
[satisfaction] [chere?
For all thi wyll
I wold fulfyll
[knowest] [faith] Thou *wetyste* full well in *fay*,
And for all thys
I wyll the kys,
And syng, by by, lullay.

" My der moder, when tym it be, thou take me upon loft,
And set me upon thi kne, and handyll me full soft.
And in thi arme
[cover] Thou *hyl* me warme
And kepe me nyght and day;
If I wepe
And may not slepe
Thou syng, by by, lullay.

" Now, swet son, syn it is so that all thyng is at thi wyll
I pray the graunte me a bone [boon] yf it be both
That chyld or man [ryght and skyll.
That wyl or kan
Be mery upon my day,
To blyse them bryng,
And I shal syng
Lullay, by by, lullay."

What sermon on the *mystery of mysteries*,—"*God manifest in the flesh*,"—could more eloquently set forth its paradox, than this most poetical relic of the 15th century? No record, alas! is forthcoming of its original melody. It is however set (in modernised English) to an old English air, and beautifully harmonised by Dr. Steggall, in *Christmas Carols, by the Rev. Henry Ramsden Bramley, M.A., and John Stainer, Esq., M.A., Mus. D.*, No. 25.

Another unique manuscript, of great historical interest (*Brit. Mus. Addit. MSS.*, 5665), made before, or certainly very early in, the reign of Hen. VIII., must not be left without mention here. It contains:—

A Collection of Church Services, Hymns, and Carols. A Modern Index of its contents has been carefully made and prefixed to the MS. itself; it includes 104 items. On fol. 66 b, at the bottom, is a marriage certificate; and on the next leaf, a power of attorney to receive rents, dated at Pyworthy, Devon, April 30, in the 3rd y. of H. VIII. In another place there is a receipt for £26, anl. pension to Langetre Church, 2nd y. of the same reign. It seems to have belonged to some choir, and contains (besides these miscellaneous insertions) much well transcribed vocal music in three parts—plain-song and very operose descant, not scored in a modern way—most difficult of interpretation even by experienced musical antiquarians. There are some fifteen pieces, headed "*In die Nativitatis*"; various *Misereres, Kyries, Hymns for Saints' Days, Te Deums and other Canticles, Masses*, a great number of *sacred* and some *secular songs*.

The whole of this book is in a measure a reflection of the unsettled state of Church services, and the upheaving of the old order of things at the dawn of the Reformation. It does not appear that any interpreter has as yet published an intelligible version of the entire MS., or of any of the most interesting parts of it. Both *Sandys*, No. VII., and the Editor of *Christmas with the Poets*, p. 6, have indeed quoted, from folio 5 b, one carol, the former printing the old English, the latter modernising it. The following is a literal version of this carol from the MS. itself:—

In die Nativitatis [with musical notation]. [Solo.]
Tenor. Nowell! Nowell! Nowell! Nowell!
" Who ys there that syngeth so Nowell Nowell."
" I am here Syre crists Masse"
[Plain-song] " Wellcome my lord Syr Christs Masse"
[Chorus] " Wellcome to all both more and less."
Com ner Nowell
Dieus wous garde byewe S^rs tydings
A mayde hath borne a chylde full yong
The weche causeth yew for to syng. Nowell.
Criste is now born of a pure mayde
In an ox stall he is laid
Wherefore sing we all atte abrayde.* Nowell.
Beuvex bien par tutta la company
Make gode chere and be ryght merry
And synge with us now joyfully. Nowell.

With similar mixture of verse and chorus, in harmony of the most "operose" kind, we find on fol. 8 b the following, also headed,

In die Nativitatis.
† c c a F C D E F.
Joseph wonder how this may be
That mary wex gret wheny and she
ever have levyd in chastite.
Iff she be w^t chylde, ;
hit ys not by me.
mervel not joseph.
The holy gost w^t mercifull distence
In here [= her] hathe entryd w^towte offence
God and man conceyved by his presence
In virgyne pure w^towte violence.
What the angel of god to me dothe say
Joseph muste and will umble obey.
Albye prevely [privily] y [I] wolde have stole away
But now will y fre her till that y say
Mervel not Joseph.

The following is from the same source [MS. 5665, fol. 406]:—

Jhesu fili virginis
miserere nobis.
Angelis ther were mylde of mode
Song to that swete fode,
With joye and blisse.
miserere nobis.
[crib or cradle] In a *crache* was that chylde layde,
Both oxe and asse with hym playde,
With joye and blisse.
miserere nobis.
[who] Then for us *ho* shadde his blode,
And also ho dyedde pro vobis,
And for us I wiss,
miserere nobis.

* *Abrayde*, to awaken (also neuter), to rouse oneself (Nares's Glossary). Hence the line may mean *Sing we all loudly*, "*lustily*."

† These are the notes of the plain-song in letters. See the Primer of Plain-Song, p. 26, 1st note.

And then to helle he toke the way,
To ransom them that there lay
With joy and blisse,
miserere nobis.

Another, for Epiphany, begins thus :—

There were three Persons, and one Lord,
The Son baptized with one accord,
The Father said the blessed word,
Hic est filius meus.

[The spelling here is modernised.]

In addition to the MSS. from which we have quoted, there are others which have been consulted, in which many carols may be found and illustrated, e.g. :—

Brit. Mus. Harleian Coll., 541, fol. 44. Do. 2252, fol. 153-400. Do. 5396, fol. 4 ro. *Arundel MS.*, 248, 14, v, and the *Harleian MS.*, 682. Nares's *Glossary of Old English* may be consulted for the interpretation of 16th and 17th cent. words.

(2) *Printed Carols.*—Printed Carols, whether in collections or scattered in various other works, and, as it were, buried under a mass of heterogeneous literature, next claim attention. In Ames's *Typographical Antiquities*, we learn that *Wynkyn de Worde* printed in 1521 a set of Christmas carols, and that "these were festival chansons for enlivening the Christmas celebrity." (See also Warton's *Eng. Poetry*, iii. sec. 26.) The following list, though by no means complete, will indicate the nature and character of some of the rarer and less known works in which carols may be found. Including books and broadsheets, we have the following :—

1. *Paradise of Dainty Devises.* 1576. Francis Kennelmersh.
2. *Psalms, Sonnets and Songs of Sadness and Piety.* 1587. William Byrd [?].
3. *St. Peter's Complaint.* 1593. Robert Southwell.
4. *Hymns and Songs of the Church.* 1623. And *Hallelujah.* George Wither. 1641.
5. *Devotions.* 1635. William Austin.
6. *Underwoods.* 1640. Ben Jonson.
7. *Noble Numbers.* 1647. Robert Herrick.
8. *The Golden Grove.* 1655. Jeremy Taylor.
9. *Paraphrase upon the Canticles.* S. Woodford.
10. *Supp. to Tate and Brady.* 1700. N. Tate.
11. *Poems Amorous, Moral and Divine.* 1718. Anon.
12. *Hymns on the Nativity.* 1746. And *Hymns for Children.* 1763. By C. Wesley.
13. *Complete Psalmodist.* 1749. John Arnold.
14. *The Christmas Box; or New Year's Gift.* R. T. S. c. 1820–30, containing all the carols which the Society had previously issued as separate tracts.
15. *Christmas Carols.* [Original.] 1837. Lond., 4to.
16. *A Good Christmas Box, containing a choice collection of Christmas Carols.* Dudley. 1847.
17. *New Carol-book for Christmas.* Bilston. c. 1830.
18. *Christmas Hymns and Sacred Pieces.* Bermondsey. c. 1818.
19. *Christmas Carols*; three series with music, by Dr. Gauntlett.
20. *Christmas and Christmas Carols.* c. 1845–50. J. F. R., with a valuable preface.
21. *Divers Carols for Xmas and Sundry Tides of Holy Church.* 1864. A. H. Brown. This has an interesting Introduction on the whole subject.
22. *The Sacristy.* 1871. No. 4 specially for the Rev. S. Baring-Gould's *tr.* of *Noels and Carols of French Flanders.*
23. *Carols, Hymns, and Songs.* 1882. J. H. Hopkins, New York.
24. The American *Works* of Bp. Coxe, Dr. Croswell, and others.
25. *A Garland of Christmas Carols, Ancient & Modern,* by Joshua Sylvester. Lond., 1861.
26. *Carols and Poems from the 15th cent. to the Present Time.* Edited by A. H. Bullen. 1885.

We have by no means exhausted the list; but these works, and those now to be more fully described, will be sufficient to indicate the wealth of carol literature which we possess. In addition there are :—

(*a*) *Songs and Carols* edited by Thomas Wright, M.A., 1847, already referred to as printed from the Sloane MS. 2593.

(*b*) *Christmas Tide, its History, Festivities and Carols*, by W. Sandys, 1852. He gives an excellent historical account of the Christmas Festival in its sacred and secular celebration; 42 Ancient Carols; a Mock Christmas Play; and 12 other Carols, with their melodies in short score.

(*c*) *Christmas with the Poets.* Bell & Daldy. This is a magnificent volume, embellished with 35 illustrations by Birket Foster. It contains poems and Christmas carols from the Anglo-Norman period to the present time. It is divided into *five* sections. An outline of these will give a bird's-eye view of their contents.

(1) *The Anglo-Norman Period to the Reformation.* One extract from this will give a good idea of the rest. It is the translation of an Anglo-Norman Carol of the 13th cent., beginning (in Sandys's *Christmas Tide*) "Seignors, ore entendez à nus": "Lordlings, listen to our lay." The opening stanza is :—

"Lordlings, listen to our lay,
We have come from far away
To seek Christmas;
In this mansion we are told
He His yearly feast doth hold:
Tis to-day!
May joy come from God above
To all those who Christmas love."

The chorus is the most decidedly pious part of this carol :—

"Den doint a tuz icels joie d'amurs
Qui à danz noël ferunt honors!" i. e.

"May joy come from God above,
To all those who Christmas love."

(2) *The Elizabethan Era* (1558–1603). This period furnished the following amongst others :—

1. "Was not Christ our Saviour
Sent unto us from God above?"
Thomas Tusser.
2. "Behold, a silly [simple] tender Babe
In freezing winter night."
Robert Southwell, d. 1595.
3. "I sing the birth was born to-night,
The Author both of life and light."
Ben Jonson, 1600.
4. "Immortal Babe, who this dear day
Didst change Thine heav'n for our clay."
Bp. Hall, cir. 1597.
5. "Run, Shepherds, run where Bethlehem blest appears,
We bring the best of news, be not dismayed."
W. Drummond.
6. "O than the fairest day, thrice fairer night,
Night to best days in which a sun doth shine."
W. Drummond.
7. "All after pleasures as I rid one day,
My horse and I, both tired, bodie and minde."
G. Herbert.
8. "Sweet music, sweeter far
Than any song is sweet." *Edmund Bolton.*
9. "The wrathful winter proaching on apace
With blushing blast, and all ybared the treen."
Thomas Sackville.
10. "Some say that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated."
W. Shakespeare.

(3) *Poems by Herrick* (1591–1674). Of these the following may be mentioned as truly religious and poetical carols :—

1. "In numbers, and but these few,
I sing thy birth, O Jesu."
2. "What sweeter music can we bring
Than carol for to sing?"
3. "Tell us thou clear and heavenly tongue,
Where is the Babe but lately sprung,
Lies He the lily-banks among?"

4. "Down with the rosemary and the bays,
Down with the mistletoe;
Instead of holly, now upraise
The greener box, for show."

Of these No. 3 is the "Star Song," and 4 is for Candlemas Eve.

(4) *The Civil Wars, the Commonwealth, and the Restoration.* George Wither is the leading singer of the earlier part of this period. His carols include:—

1. "As on the night before this happy morn." 1623.
2. "Lord, with what zeal did Thy first martyr." 1623.
3. "Teach us by his example, Lord." 1623.
4. "That rage whereof the Psalm doth say." 1623.
5. "That so thy blessed birth, O Christ." 1623.

Passing to others we have:—

6. "It was the winter wild." *J. Milton.*
7. "Come, we shepherds, whose blest sight.' *R. Crashaw.*
8. "The blessed Virgin travailed without pain." *Bp. Jeremy Taylor.*
9. "All you that in this house be here." *New Carols.* 1661.
10. "Now that the time is come wherein
Our Saviour Christ was born."
Poor Robin's Almanack, 1700.

(5) *The Eighteenth Century.* The editor of *Christmas with the Poets* (the collection with which we are now dealing) says, "Few poems bearing reference to the Christmas Festival appear to have been produced during that era of the revival of English literature which has acquired the epithet of Augustan." He quotes from John Grey, John Bampfylde, and R. J. Thorn; but their verses have not the true ring of carol minstrelsy, and are not likely to have been used as such. Singularly enough, he omits all reference to J. Byrom's "Christians, awake, salute the happy morn," and C. Wesley's "Hark, how all the welkin rings."

(6) *Nineteenth Century.* In this division we have extracts from 29 poets, including Sir Walter Scott, W. Wordsworth, Southey, Goodwyn Barmby, Barry Cornwall, J. Keble, Shelley, S. T. Coleridge, and Tennyson.

(*d*) In 1822 some *Ancient Christmas Carols* were edited by Davis Gilbert, F.R.S., F.A.S., &c., with the tunes to which he had been accustomed to hear them sung when he was a child, in churches and in private houses on Christmas Eve, throughout the West of England, up to the latter end of the 18th century. They used to be practised several weeks beforehand; and on the night of Christmas Eve, and on the Festival of the Nativity itself, they were sung with great fervour *at home*, after the 8 P.M. drawing of the cakes hot from the oven, and the festive draughts of ale or cyder, and *at Church*, instead of the metrical Psalms, specially at the afternoon service; and, he informs us, "none of the sports or gambols, so frequently practised on subsequent days, ever mixed themselves with the religious observances of Christmas Eve." The characteristic of these popular carols is that they consist for the most part of simple narratives of Holy Scripture with a grateful admonition to corresponding Christian duty and gratitude. They are set to music of a solemn tonality and a sprightly movement, derived apparently from very early composers, and mostly in the Ancient Church Modes. There are only *eight* carols, the first lines of which are:—

1. "The Lord at first did Adam make." This deals with the *Fall*, is in 7 st. of 8 l., and a refrain of four lines, and is set to a tune in the Dorian mode, and ¾ time.

2. "When God at first created man." The *Fall*, the *Annunciation*, and the *Nativity* are dealt with. The melody is in the Eolian mode, and in ⅝ time.

3. "A Virgin most pure as the prophets do tell." This is also given in W. Sandys's *Christmas Tide*, No. 23, p. 313, with a different form of the melody. From these two sources it was rearranged in 1860, by the late E. Sedding, in his 1st *Set of Ancient Christmas Carols*, arranged for four voices. The melody is in the 7th or Mixo-Lydian mode.

4. "When righteous Joseph wedded was."

5. "Hark! hark! what news the Angels bring!" This is in 5 st. of 4 l. L.M., and has no chorus.

6. "While Shepherds watched their flocks by night." These well-known words, by N. Tate, are set to an ancient melody, reminding one of the tune of the Latin hymn, "O filii et filiae" (*Hymnal N.*, 81).

7. "God's dear Son without beginning." This carol in 9 st. of 8 l. is sweetly pious in sentiment, and somewhat above the ordinary level of poetic feeling.

8. "Let all that are to mirth inclined." This is in 16 st. of 4 l., with a chorus of 2 l.:—

"For to redeem our souls from thrall,
Christ is the Saviour of us all."

In this carol the whole story of Christmas and Epiphany Tide is told in plain and terse rhymes, well calculated to catch the ear and touch the hearts of simple and unsophisticated carollers. The tune is bold and effective, in the Dorian mode on A, and in ¼ time.

(*e*) Some years ago an extremely rare book was brought from Stockholm, and placed in the hands of the Editors of the *Hymnal Noted;* and the *Carols for Christmas-Tide*, and *Easter-Tide*, subsequently published in 1853 and 1854, were the fruits of the Rev. J. M. Neale's study of the verse, and the Rev. T. Helmore's interpretation and harmonisation of the musical notation it contained. This small duodecimo volume is the:—

Piae Cantiones Ecclesiasticae et Scholasticae, veterum Episcoporum, in Inclyto Regno Sueciae passim usurpatae. (Printed at Greifswald.)

These "pious songs of ancient bishops, everywhere in vogue in Sweden," were revised and edited in the year 1582 by the Most Rev. *Theodore Peter Rhuta*, of Nyland; they are stated, in the titlepage, to be most highly esteemed by the Church of God, and the School at Abo, in Finland. The Dedication to his Patron the "Illustrious and Noble Lord Christian Horn, Free Baron of Aminna," enforces the Apostolic teaching as to the use of Psalms, Hymns and Spiritual Songs, by the practice of the "Old Fathers," who always joined music with the Word of God, as also by that of the wise governors and pious Bishops of the Christian Church. This dedication is dated from Rostock, May 23, 1582.

Every canticle of the 75 contained in the 200 pages of this little book has the notes of a melody to which all the verses are to be sung, some being also furnished with a second part, others with three or four parts. A few are noted throughout, after the manner of sequences, with recurring strains, but not in exact regular verses, as in the usual tunes of carols and hymns. The first part of the little book (to p. 70) contains *Cantiones de Nativitate*, then follow others, *de Passione*, and *de Resurrectione;* at pages 104, 105, 106 and 107 there are the *Descantus, Altus, Tenor* and *Bassus*, of a setting of the Hymn "*Jesu dulcis memoriae*," in the Dorian mode on G. Next a Phrygian melody to a carol, "*In Festo Pentecostes*," at p. 109. Songs, De Trinitate; p. 115, De Eucharistia; at p. 112, Cantiones precum, some of them *Hymns* in the strictest sense. Some songs follow, lamenting, and inveighing against crimes, wickedness, and general corruption of manners. At p. 158, to 176, are songs, *De vita Scholastica;* and the collection closes with a couple of songs under each of the following headings, *De Concordia; Historicae Cantiones*, and *De Tempore Vernali.*

"The *Piae Cantiones* were published for the use of the Lutheran communion in Sweden. Neither words nor music, however, were changed from earlier sources; and they occur in the Libraries of Germany, England and France, with no other difference than

traditionary repetition and popular variations would naturally introduce." (See the Prefaces in the folio ed. of *Helmore and Neale's Carols for Christmas-* and *Easter-Tide* for further information.)

(*f*) Soon after the publication of the 12 *Carols for Christmas-Tide*, and of the 12 *for Easter-Tide* before mentioned, Mr. Edmund Sedding, in 1860, published a set of nine *Antient Christmas Carols*, corresponding with the 18mo ed. of *Helmore and Neale's Carols* in size, type, and four-part vocal arrangement in compressed score, and a *separate book of words;* a 9th ed. appeared in 1863; and that same year a *second set* of seven more carols by the same energetic "Cantor of S. Raphael, Bristol," was published, and to the prefaces of each set the reader is referred for further information.

(*g*) Three original carols of the late Dr. Neale may also here be noticed:—

(1) "*Dives and Lazarus*," arranged by Edmund Sedding—the melody is of the 15th cent.—"*Now bring in good cheer.*" (2) "*Good Christians all, awake*," for Christmas Morning; music by the Rev. Thomas Helmore. (3) Lines written expressly to a Danish air by E. Herneman, given by Dr. Neale in MS. to W. S. Lambert, who also received a pianoforte copy of the music from Mrs. Neale. Mr. Lambert arranged it for 4 voices, to which Mr. Manns added wind instrument accompaniments. As a grand march also, it has been performed both at the Crystal Palace and elsewhere. The words are, it is believed, now for the first time published, through Mr. Lambert's courtesy to the writer:—

A Soldier's Carol, by Rev. John Mason Neale, M.A. (D.D.); written to the Danish air "Der Tapfer Landsoldat" (by E. Herneman).

1.

God bless the brave and true,
God bless the brave and true,
God bless and bring them thro',
Yes, God bless and bring them thro',
Whatever be the fight!
God bless and save the right,
And send the happy morning
That shall end a gloomy night!
True men have all one hope, boys,
One faith, one strength, one aim;
And though the battles differ,
The crown shall be the same.
And therefore God with us!
And we will be with Him.
Hurrah! hurrah! hurrah!

2.

With God to guard and guide,
With God to guard and guide,
We laugh at all beside!
Yes, we laugh at all beside!
Cheer up, brave hearts, and trust!
You can, you will, you must!
And see the God of battle, lads,
And not the arm of dust!
The world and all its legions,
They band against the right;
But if we have the truth, boys
We also have the might.
And therefore God for us,
And we will be for Him.
Hurrah! hurrah! hurrah!

3.

So—close, and firm, and near!
So—close, and firm, and near!
"*Together, front and rear!*"*
Let him, poor wretch! who may
The cause to gold betray!
For us—the sword is drawn—
Yes, and the scabbard flung away!
Strike in, strike in for justice!
Be spent, as well as spend:
And then—this life may go, boys,
The other cannot end.
And therefore God for us,
And we will be for Him.
Hurrah! hurrah! hurrah!

* The famous word passed along the lines, when the British soldiers led themselves at Fontenoy, 1745.

(*h*) Dr. Rimbault's *Little Book of Christmas Carols*, and Mr. Husk's excellent Collection of *Songs of the Nativity*, must not be omitted from the list of books included in the various and abundant sources of supply of original carols accessible to "*readers*," and to *singers*, of this popular Christian minstrelsy.

(*i*) *Carols for use in Church during Christmas and Epiphany, by the Rev. R. R. Chope*, 1875. The book has in all 112 carols. These include many old traditional ones, and many quite new, which (a reviewer in the *Literary Churchman* states) "are quite worthy, as a rule, of appearing with their time-honoured compeers." There is also a learned and most interesting Introduction, by the Rev. S. Baring-Gould; and in it will be found much which appeared also in the fourth part of the *Sacristy*.

(*j*) *Christmas Carols, New and Old*, the words edited by the Rev. Henry Ramsden Bramley, M.A., with illustrations by the Brothers Dalziel, and music edited by Dr. Stainer, N.D., is a handsome addition to carol literature of the present times; excellent in the poetry, picturesque in the illustrations, correct and refined in the music and its arrangements. There is an excellent preface in a smaller ed. of this book, and an index giving the source of the music and of the words of each carol. (Novello & Co.) Of the 70 examples in this work there are some 29 from traditional sources, 19 of which are to be found in other collections; thus 11 of them are in *Sandys*, 3 in *Gilbert*, 3 in *Christmas with the Poets*, 2 in *Helmore and Neale*, and 12 in *Chope*. From this collection we select the following carols as being excellent for their sound doctrine, religious unction, and poetic fervour. But where almost all are, in their several kinds, very good, this notice of a few must not be taken as any disparagement of the rest.

1. "Come, ye lofty; come, ye lowly." Rev. Archer Gurney.

2. "Come, tune your heart." *Tr.* by Frances E. Cox from the German.

3. "Jesu, hail!" *Tr.* by the Rev. H. R. Bramley from "Ave Jesu Deus."

4. "Good Christian men, rejoice." Dr. Neale.

5. "On the birth-day of the Lord." *Tr.* by Dr. Littledale from the Latin.

6. "The great God of heaven is come down to earth," by H. R. Bramley.

7. "God's dear Son without beginning," already noticed.

8. "The Babe in Bethlehem's manger laid." This is traditional from Chappell's *Coll.*

9. "The Virgin stills the crying." *Tr.* by H. R. Bramley. The melody to this carol is by J. Barnby. It is a favourable example of the modern tunes and their arrangement, happily combining the simplicity of pure diatonic melody with slight touches of modern harmony.

10. "Once again, O blessed time," by the Rev. W. Bright, D.D.; high-toned faith and warm devotion, with most harmonious verse, characterise this most charming Christmas song.

11. "All this night, bright angels sing," by W. Austin, 1635, set to music by Sir A. Sullivan.

12. "Forth then she came to seek where He did roam." Among the carols of a legendary and imaginative cast perhaps the most striking in this collection is this by Dr. Stainer. It is an original conception, and not, as it might be thought, the elaboration of a most lovely legend. The carol is very beautiful, and closes with a lovely lesson:—

"Know then, dear brother, in these Christmas hours,
Sorrow, like snow, will melt if He but smile;
And if He clothe thy wintry path with flowers,
Amidst thy mirth think on His thorns awhile."

13. "A Babe is born, all of a Maid." This is a

good specimen of the 15th cent. of a mixture of the vernacular with well-known lines of the Old Office hymns, as noted before. The first stanza reads :—

"A Babe is born, all of a Maid
To bring salvation with us;
No more are we to sing afraid,
Veni, Creator Spiritus."

14. "Immortal Babe, who this dear day," by Bp. Hall, is already noted above. It was written for the choir of Exeter Cathedral.

Concerning No. 6 above, "The great God," &c., Dr. Stainer has supplied the following facts:—

He says he has every reason to believe that the melody was originally the same as that of "A Virgin unspotted, &c." The editors [of the *Christmas Carols, New and Old*] received several MS. copies of the tune taken orally, agreeing with that which they have printed: but from Gloucestershire a tune was obtained that was always sung to these words ["A Virgin unspotted, &c."] but differing widely from its more usual form. It was considered so beautiful that Dr. Stainer got his co-editor to arrange other words for it. Thus we are indebted to the happy accident of a variation in the melody for another carol on the Nativity, "The great God of heaven is come down to earth," equal to the former ["A Virgin unspotted"] in the clearness and interest of its narrative, and far surpassing it in depth of thought, and elegance of diction.

(*k*) An excellent collection of *Carols, Hymns and Noels for Christmastyde* was published by T. W. Staniforth, in 1883. It contains 20 lyrics. The editor has caught the spirit and adopted the true style of church harmony, both in the arrangements of the tunes generally, and in the six he has composed himself. The work deserves wide circulation, and a clearer typography than the engraved pages of the first issue.

(*l*) *Church Songs* by the Rev. S. Baring-Gould, with music edited by the Rev. H. F. Sheppard, 1884–86.

(*m*) *Carols and Poems from the 15th cent. to the Present Time*, by A. H. Bullen, 1885, is rich in words.

(*n*) *In Excelsis Gloria: Carols for Christmas-tide*, 1885. This is set to music by A. H. Brown, and contains both ancient and modern Carols not found in other modern collections.

(*o*) *Carols for Easter and other Tides.* By the Rev. R. R. Chope, 1887.

(3) *Lullaby Carols.* One of the most striking of these we have already given, p. 209. Of others a few specimens must suffice. From the *Latin* we have "Sleep, my Babe! O sleep, the Mother," a *tr.* of "Dormi, Fili! dormi, Mater," by Mary D. Moultrie, in the Rev. Gerard Moultrie's *Hymns and Lyrics*, 1867; from the *German* of J. C. Rube, "Sleep well, my dear, sleep safe and free," in Jacobi's *Psalmodia Germanica*, 1722; from *Old English*, "My sweet little Babie, what meanest thou for to cry," in *Byrd* as above, and Montgomery's *Christian Poet*, 1827; "Sweet baby, sleep, what ails my dear?" G. Wither, 1641 as above; and "Hush, my dear, lie still and slumber," by I. Watts.

(4) *Secular Carols.* Amongst the less sacred or wholly secular carols may be mentioned the famous Queen's College *Boar's Head Carol* commonly ushering in the Christmas banquet; not only there, but at all grand tables of monarchs and nobles; songs in praise of holly and ivy; wassailing songs, and those of the waits, all so well described by Sandys. It is perhaps allowable to add a brief account of at least one specimen of a class, by no means uncommon in earlier days, legendary in their origin, and sometimes childish in their character.

At Coventry, in 1483, Richard III. witnessed the "*Ludus Corporis Christi*"; and so also did Henry VII. in 1485. This play opens at the sending forth of the decree of Augustus, and the consequent journey of S. Joseph and the B. V. Mary to Bethlehem. On the way she sees a tree, and asks what it is. S. Joseph replies, "For suthe Mary it is cleped a cherry tree; In tyme of year, ye might feed you thereon your fill." They converse on the tree, he desiring to hasten on; she to have some of the fruit. He deems it impossible to get at it, but implies that He by whom she is with child could grant her wish. She prays God that, if it be His will, she may have some of the cherries. The tree immediately bows down to her. Joseph fears he has offended the Blessed Trinity, and humbles himself. Hence the subject of the carol still sung, with various readings, in many parts of England, "*Joseph was an old man.*" Sandys, at p. 241; Chope, No. 26; and Bramwell and Stainer, No. 28; give each a different version. In Chope the legend is eliminated, doubtless that the rest of the song may not be excluded from use in Church. Mr. Baring-Gould considers this story "is the lingering of a very curious mysterious tradition, common to the whole race of man, that the eating of the fruit in Eden was the cause of the descendant of Eve becoming the Mother of Him who was to wipe away that old transgression,"* and he refers to Finnish epic poetry, the mythology of the Mexicans, a romance that has lately appeared from the catacombs of Egypt, and other rare sources of information in support of this view.

ix. *Conclusion.*—The revival of carol singing already alluded to has stimulated both poets and composers to add fresh stores to that abundance already transmitted to our age from earlier and more thoroughly believing times. The translations from the Latin writers in the Ages of Faith, when happily turned into true English idiom, and versification (as so many are, specially those of the late lamented Dr. John Mason Neale), are not only most worthy of use, but are the best patterns (and fortunately the most imitated) for the hymn and carol writers of the present day. Time, the certain arbiter of true excellence, has tried the *old* as it will eventually the *new*. "It is impossible at one stretch to produce a quantity of new carols, of which words and music shall alike be original. They must be the gradual accumulation of centuries; the offerings of different epochs, of different countries, of different minds, to the same treasury of the Church. None but an empiric would venture to make a set to order." (Neale, Preface to *Carols for Christmas-Tide.*) [T. H.]

Carpenter, Joseph Edwardes, PH.D., journalist, compiler of popular songs and ballads, dramatic writer and author of songs and hymns, was b. in London, Nov. 2, 1813, and d. in London, May 6, 1885. For a short time he was on the staff of some local journals in Leamington. His works, original and compiled, number nearly 20. These include his *Songs: Sacred and Devotional*, 1866, and from this volume his hymns are taken. Dean Alford included his "Lord and Father of creation" (*Holy Matrimony*) in *The Year of Praise*, 1867. [J. J.]

Carr, Thomas William, M.A., S. of Thomas William Carr, B.A., Incumbent of Southborough, b. June 15, 1830, and educated at Wadham College, Oxford, where he graduated (in honours), 1853. On taking Holy Orders in 1856, he became Curate of St. Peter's

* "In the Carol, and the Mystery Play, this tradition is strangely altered, but its presence cannot fail to be detected." Introduction to Chope's *Carols*, p. xxi.

with Holy Cross, Canterbury. In 1857 he was preferred to the Rectory of Beaudesert, and in the same year to the Rectory of Loddington, North Hants. He entered upon the Rectory of Barming, near Maidstone, in 1865. His hymn on "The Seven Words from the Cross," beginning "Draw near, thou lowly Christian," was written at Loddington in Holy Week, 1865, and pub. by Dalton; revised in 1885, and pub. by Wells Gardner, Darton & Co. The *People's H.*, 1867, has the original text. [J. J.]

Cary, Alice, the elder of two gifted sisters, was b. near Cincinnati, Ohio, 1820, removed to New York in 1852, and d. there Feb. 12, 1871. The story of the two sisters—of their courageous move from a rural, western home, their life in the metropolis, their mutual affection, and inability to live apart—has attracted much admiring and sympathetic interest. As poets they were of nearly equal merit. Besides some prose works, Alice pub. a vol. of *Poems* in 1850. Her hymns are:—

1. **Earth with its dark and dreadful ills.** *Death anticipated.* This fine lyric is given in *Hys. and Songs of Praise*, N. Y., 1874, and dated 1870.

2. **Along the mountain track of life.** *Lent.* The authorship of this hymn, although sometimes attributed to Alice Cary, is uncertain. It appeared anonymously in H. W. Beecher's *Plymouth Coll.*, 1855, No. 438. It would seem from its tone and the refrain, "Nearer to Thee," to have been suggested by Mrs. Adams's "Nearer, my God, to Thee," which appeared in 1841.

In addition to these there are the following hymns by her in the *Lyra Sac. Amer.*, 1868:—

3. Bow, angels, from your glorious state. *Peace desired.*
4. I cannot plainly see the way. *Providence.*
5. Leave me, dear ones, to my slumber. *Death anticipated.*
6. Light waits for us in heaven. *Heaven.*
7. A crown of glory bright. *The Fadeless Crown.* In the *Meth. S. S. H. Bk.* (Lond.), 1879. [F. M. B.]

Cary, Phœbe, sister of the above, b. near Cincinnati, Ohio, Sept. 4, 1824, and d. within six months of the death of the same sister at Newport, July 31, 1871. Her works include *Poems and Parodies*, 1854; and *Poems of Faith, Hope and Love*, 1868. With Dr. Charles F. Deems she compiled *Hymns for all Christians*, 1869. Her hymns are:—

1. **One sweetly solemn thought.** *Anticipation of Heaven.* This piece was not intended for public use, nor is it a suitable metre for musical treatment, yet it has won universal acceptance and popularity. In some instances this has been attained by change of metre as in the *Suppl.* to the Bapt. *Ps. & Hys.* 1880, No. 1185. Johnson's *Encyclopædia* is in error in saying it was "written at the age of 17." *The Congregational Quarterly* for Oct., 1874, says, "it was written, she tells us, in the little back third story bedroom, one Sabbath morning in 1852, on her return from church." This statement shows that it was composed when she was 28, and not 17. The popularity of the hymn in G. Britain arose mainly through its use in the Evangelistic services of Messrs. Moody and Sankey. In the Protestant Episc. *Hys. for Ch. and Home*, Phila., 1860, No. 383, it is given as "*A* sweetly solemn thought."

The following additional pieces by this author are in the *Lyra Sac. Amer.*, 1868:—

2. Go and sow beside all waters. *Seed Sowing.*
3. Great waves of plenty rolling up. *Gratitude.*
4. I had drunk, with lips unsated. *Living Waters.*

[F. M. B.]

Cäsar, Heinrich, was b. at Greussen in Thuringia, c. 1597, and became diaconus at Labiau, East Prussia, in 1624. He was instituted Feb. 25, 1627, as pastor at Loewenhagen, near Königsberg (Löwenhagen or Leuenhagen), and d. there, in his 72nd year, Aug. 11, 1669 (MS. from Pastor Winkler of Loewenhagen). The hymn:

In dieser Abendstunde, erheb ich [*Evening*], appeared with his name in the *New Preussisches vollständiges G. B.*, Königsberg, 1650, p. 650, in 16 st., and J. Crüger's *Praxis*, 1648, No. 22. Sometimes erroneously ascribed to Conrad Huober, of Strassburg. It is *tr.* as, "In this the evening hour," by *H. J. Buckoll*, 1842, p. 79. [J. M.]

Cast thy burden on the Lord. [*Strength in God.*] This hymn appeared anonymously (in common with all the hymns therein) in Rowland Hill's *Ps. and Hymns*, &c., 1st ed., 1783, No. 64, in 5 st. of 4 l., and entitled, "Encouragement for the Weak." In this form it passed into several collections to 1853, when it appeared in the *Leeds H. Bk.*, No. 571, rewritten by G. Rawson. As the hymn in both forms is in C. U., and the latter somewhat extensively, we append the two.

R. Hill's text, 1783.	*G. Rawson's text*, 1853.
Cast thy burden on the Lord,	*Cast thy burden on the Lord,*
Only lean upon His word;	*Only lean upon His word;*
Thou wilt soon have cause to bless	*Thou* shalt soon *find* cause to bless
His eternal faithfulness.	*His eternal faithfulness.*
He sustains thee by His hand;	Wouldst thou know thyself a child?
He enables thee to stand;	Is thy proud heart reconciled?
Those whom Jesus once hath lov'd,	Is it humbled to the dust,
From His grace are never mov'd.	Full of awe and full of trust?
Human counsels come to nought;	Dost thou not rejoice with fear?
That shall stand which God hath wrought;	Never be high-minded here;
His compassion, love and power	Heed not what the tempter saith,
Are the same for evermore.	Cling to Christ in lowly faith.
Heaven and earth may pass away,	Fear not, then, in every storm
God's free grace shall not decay;	There shall come the Master's form;
He hath promised to fulfil	Cheering voice and present aid—
All the pleasure of His will.	"It is I, be not afraid."
Jesus, Guardian of Thy flock,	*He will hold thee with His hand,*
Be Thyself our constant Rock;	*And enable thee to stand;*
Make us by Thy powerful hand	*His compassion, love, and power*
Strong as Sion's mountain stand.	*Are the same for evermore.*

By comparing the portions in italics in each of the above it will be seen, st. i. and v. of the 1853 text are from Rowland Hill, 1783; and st. ii., iii. and iv. are by G. Rawson. In some hymnals, specially in America, alterations are introduced into the 1853 text, as for instance in the *Hys. and Songs of Praise*, N. Y., 1874, and others. The extent of these and other alterations may be gathered by comparing any given text with those above. [J. J.]

Caswall, Edward, M.A., s. of the Rev. R. C. Caswall, sometime Vicar of Yately,

Hampshire, b. at Yately, July 15, 1814, and educated at Brasenose College, Oxford, graduating in honours in 1836. Taking Holy Orders in 1838, he became in 1840 Incumbent of Stratford-sub-Castle, near Salisbury, and resigned the same in 1847. In 1850 (Mrs. Caswall having died in 1849) he was received into the Roman Catholic communion, and joined Dr. Newman at the Oratory, Edgbaston. His life thenceforth, although void of stirring incidents, was marked by earnest devotion to his clerical duties and a loving interest in the poor, the sick, and in little children. His original poems and hymns were mostly written at the Oratory. He d. at Edgbaston, Jan. 2, 1878, and was buried on Jan. 7 at Redwall, near Bromsgrove, by his leader and friend Cardinal Newman. Caswall's translations of Latin hymns from the *Roman Breviary* and other sources have a wider circulation in modern hymnals than those of any other translator, Dr. Neale alone excepted. This is owing to his general faithfulness to the originals, and the purity of his rhythm, the latter feature specially adapting his hymns to music, and for congregational purposes. His original compositions, although marked by considerable poetical ability, are not extensive in their use, their doctrinal teaching being against their general adoption outside the Roman communion. His hymns appeared in:—

(1) *Lyra Catholica*, which contained 197 translations from the *Roman Breviary*, *Missal*, and other sources. 1st ed. Lon., James Burns, 1849. This was reprinted in New York in 1851, with several hymns from other sources added thereto. This edition is quoted in the indices to some American hymn-books as *Lyra Cath.*, as in Beecher's *Plymouth Coll.* 1855, and others.

(2) *Masque of Mary, and Other Poems*, having in addition to the opening poem and a few miscellaneous pieces, 53 translations, and 51 hymns. 1st ed. Lon., Burns and Lambert, 1858.

(3) *A May Pageant and Other Poems*, including 10 original hymns. Lon., Burns and Lambert, 1865.

(4) *Hymns and Poems*, being the three preceding volumes embodied in one, with many of the hymns rewritten or revised, together with elaborate indices. 1st ed. Lon., Burns, Oates & Co., 1873. Of his original hymns about 20 are given in the Roman Catholic *Crown of Jesus H. Bk.*, N.D.; there are also several in the *Hymns for the Year*, N.D., and other Roman Catholic collections. [J. J.]

Cawood, John, M.A., b. at Matlock, Derbyshire, March 18, 1775. His parents being in humble circumstances, he received in childhood but a limited education, and at 18 was engaged in the service of the Rev. Mr. Cursham, Sutton-in-Ashfield, Notts. Three years' study, however, under careful direction, enabled him to enter St. Edmund Hall, Oxford, in 1797. Obtaining his degree in 1801, he took Holy Orders, and became successively Curate of Ribsford and Dowles, and Incumbent of St. Ann's Chapel of Ease, Bewdley, Worcestershire. He d. Nov. 7, 1852. His hymns, 17 in all, were never published by himself. Of these 9 were included in Cotterill's *Sel.*, 8th ed., 1819, Nos. 268–276. Most of these have passed into other collections. These are:—

1. Almighty God, Thy word is cast. *After a Sermon.*
2. Hark! what mean those holy voices? (1819.) *Christmas.*
3. Begin a joyful song. (1819.) *Christmas.*
4. Behold yon wondrous star. (1819.) *Epiphany.*
5. Trembling with tenderest alarms. (1816.) *Finding of Moses.*
6. In Israel's fane, by silent night. (1816.) *Samuel.*
7. King o'er all worlds the Saviour shone. (1819.) *Good Friday.*
8. Christians, the glorious hope ye know. (1819.) *Plea for Missions.*
9. Hark! what mean those lamentations. (1819.) *Missions.*

In addition, Dr. Rogers pub. in his *Lyra Brit.*, 1867, from the author's MSS.:—

10. A child of sin and wrath I'm born. (1820.) *Infant's Prayer.*
11. The Son of God, in worlds on high. (1822.) *Christ's Humility.*
12. Blessed Father, Great Creator. (1837.) *Holy Trinity.*

These details are from the S. MSS., amongst which there are 5 hymns yet unpublished. [J. J.]

Cecil, Richard, M.A., b. in London, Nov. 8, 1748, and educated at Queen's Coll., Oxford. Ordained deacon in 1776, and priest in 1777. He became the Vicar of two churches near Lewes shortly after; chaplain of St. John's Chapel, Bedford Row, London, 1780; and Vicar of Chobham and Bisley, 1800. He died in 1810. His poem:—

Cease here longer to detain me. *Desiring Heaven.* In 9 st. of 4 l., is supposed to be addressed by a dying infant to his mother. It was written for his wife on the death of a child "only one month old, being removed at daybreak, whose countenance at the time of departure was most heavenly." It was 1st pub. in Mrs. Cecil's *Memoir* of him, prefixed to his *Remains*, 1811, and is headed "Let me go, for the day breaketh." In the American hymn-books it is usually abbreviated, as in the *Plymouth Coll.*, 1855, and others. [W. T. B.]

Cedant justi signa luctus. [*Easter.*] The date and authorship of this Sequence are unknown. Dr. Neale (*Med. Hys.*, 1st ed., 1851) regarded it of French origin, and certainly not earlier than the 13th cent., as evidenced by its subjective character, and the occurrence of one or two terms which were scarcely known to mediaeval writers. *Daniel* gives it in vol. ii. pp. 362–3, and Dr. Neale in *Hymni Ecclesiae*, 1851, p. 148. It is also in the *Tochter Sion*, Cologne, 1741, p. 251. [W. A. S.]

Translation in C. U.:—

Far be sorrow, tears and sighing, by J. M. Neale, pub. in the 1st ed. of his *Med. Hymns*, 1851, in 6 st. of 7 l. with the "Alleluia," but omitted from later editions. In 1872 it was given with alterations, and in 4 st. in the *Hymnary*, No. 275. This arrangement had previously appeared in *Kennedy*, 1863, No. 698. Dr. Neale's opening line is, "Hence with sorrow and with sighing." It is also *tr.* as, "Joy, O joy, ye broken hearted," by *Kynaston*, 1862. [J. J.]

Cennick, John, a prolific and successful hymn-writer, was descended from a family of Quakers, but brought up in the Church of England. He assisted J. Wesley and then G. Whitefield in their labours for a time, and then passed over to, and died as a minister of, the Moravian Church. Born at Reading, Dec. 12, 1718, he was for some time a land surveyor at Reading, but becoming acquainted with the Wesleys in 1739, he was appointed by J. Wesley as a teacher of a school for colliers' children at Kingswood in the following year. This was followed by his becoming a lay preacher, but in 1740 he parted from the Wesleys on doctrinal grounds. He assisted Whitefield until 1745, when he joined the Moravians, and was ordained deacon, in London, in 1749. His duties led him twice to Germany

and also to the North of Ireland. He d. in London, July 4, 1755. In addition to a few prose works, and some sermons, he published:—

(1) *Sacred Hymns, for the Children of God in the Days of their Pilgrimage*, Lond., J. Lewis, n.d. (2nd ed. Lond., B. Milles, 1741), Pts. ii., iii., 1742; (2) *Sacred Hymns for the Use of Religious Societies*, &c., Bristol, F. Farley, 1743; (3) *A Collection of Sacred Hymns*, &c., Dublin, S. Powell, 3rd ed., 1749; (4) *Hymns to the honour of Jesus Christ, composed for such Little Children as desire to be saved*. Dublin, S. Powell, 1754. Additional hymns from his Mss. were pub. by his son-in-law, the Rev. J. Swertner, in the *Moravian H. Bk.*, 1789, of which he was the editor. There are also 16 of his hymns in his *Sermons*, 2 vols., 1753–4, some being old hymns rewritten, and others new.

Many of Cennick's hymns are widely known, as, "Lo, He cometh, countless trumpets;" "Brethren, let us join to bless;" "Jesus, my all, to heaven is gone;" "Children of the heavenly King;" "Ere I sleep, for every favour;" "We sing to Thee, Thou Son of God;" and the Graces: "Be present at our table, Lord;" and "We thank Thee, Lord;" &c. Some of the stanzas of his hymns are very fine, but the hymns taken as a whole are most unequal. Some excellent centos might be compiled from his various works. His religious experiences were given as a preface to his *Sacred Hymns*, 1741. In addition to the hymns named, and others annotated under their first lines, the following are in C. U.:—

1. Be with me [us] Lord, where'er I [we] go. *Divine Protection.* [1741.]
2. Cast thy burden on the Lord. *Submission.* [1743.]
3. Not unto us, but Thee alone. *Praise to Jesus.* [1743.]
4. Thou dear Redeemer, dying Lamb. *Priesthood of Christ.* [1743.]
5. We sing to Thee, Thou Son of God. *Praise to Jesus.* [1743.]
6. When, O dear Jesus, when shall I? *Sunday Evening.* [1743.] [J. J.]

Cerne lapsum servulum. *J. W. Petersen.* [*Lent.*] 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 33, in 12 st., entitled, "Hymnus animi luctantis et vincentis," and thence as No. 263 in Freylinghausen's *G. B.*, 1704. It is a dialogue between the Soul (i.–vi., xi., xii.) and Jesus (vii.–x.), in 12 st. of 8 l. Freylinghausen also included as No. 271 a full *tr.* contributed by L. A. Gotter, beginning "Siehe! ich gefallner Knecht." This is No. 273 in Porst's *G. B.*, ed. 1855. The *trs.* are:—

(1) "Look on me Thy servant fall'n," as No. 631 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Jesus cometh to fulfil," a *tr.* of st. vii., as st. ii. of No. 762, in the *Moravian H. Bk.*, 1801 (1886, No. 994). (3) "Lamb of God, all praise to Thee." A *tr.* of st. xii., as st. iii. of No. 362, in the *Moravian H. Bk.*, 1801 (1886, No. 409). [J. M.]

Červenka, Matthias (*Erythraeus*), was b. at Čelakowitz, Bohemia, Feb. 21, 1521. He was consecrated bishop of the Bohemian Brethren in 1553, and was also secretary of the Unity. He d. at Prerau, Moravia, Dec. 12, 1569. One of his hymns, written in Bohemian, has passed into English as follows:—

Aj jak jest to milé a utěšené. [*The Christian Church.*] Founded on Ps. cxxxiii. In the Bohemian Brethren's *H. Bk.*, 1561, folio 170 b., in 28 st. *Tr.* into German by P. Herbert in the *Kirchengeseng*, Prag, 1566, and thence in *Wackernagel*, iv. p. 428, beginning, "Schau, wie lieblich und gut ist's allen Brüdern." *Tr.* from the German as No. 385 in the *Moravian H. Bk.*, 1789 (1886, No. 465), beginning, "How good and pleasant is it to behold." [J. M.]

Chadwick, John White, was b. at Marblehead, Mass., U.S., Oct. 19, 1840; graduated at the Cambridge Divinity School, July 19, 1864 and ordained minister of the Second Unitarian Church, Brooklyn, N.Y., Dec. 21, 1864. A frequent contributor to the *Christian Examiner; The Radical; Old and New; Harper's Magazine;* and has published many poems in American periodicals. His hymn on *Unity*, "Eternal Ruler of the ceaseless round," was written for the graduating class of the Divinity School, Cambridge, June 19, 1864. It is in Horder's *Congregational Hymns*, 1884. It is a hymn of superior merit. [W. G. H.]

Chamberlain, Thomas, M.A., was b. in 1810, and educated at Westminster, and Christ Church, Oxford (B.A. in honours, 1831). From 1837 to 1842 he was Vicar of Cowley, Oxford, and in 1842 he became Vicar of St. Thomas the Martyr, Oxford. He was Student of Christ Church, and Hon. Canon (1862). He was also from 1844 to 1850 Rural Dean of Oxford. His pub. works include *Theory of Christian Worship*, 2nd ed. 1855; *The Seven Ages of the Church*, 1858; and a *Commentary on the Epistle to the Romans*, 1870. He also edited:—

(1) *Hymns Used in the Church of St. Thomas the Martyr, Oxford.* Oxford, W. R. Bowden, 1861. This collection has been enlarged from time to time. (2) *Hymns chiefly for the Minor Festivals, Edited by the Rev. T. Chamberlain, M.A., Student of Christ Church, and Vicar of St. Thomas the Martyr, Oxford.* Lond., J. Masters, 1863. This contains 23 hymns.

To these collections Mr. Chamberlain contributed the following hymns:—

1. Among the saints of God. *Royal Saints.*
2. Another year is well nigh gone. *S. next before Advent.*
3. Apostle and Evangelist. *St. Matthew.* "To be inserted before the Doxology of any common metre hymn."
4. Before the throne of God. *Ember Days.*
5. Hark! what mean those gladsome voices. *Christmas.* Adapted from other hymns.
6. O Guardian of the Church divine. *Ordination.* Adapted from other hymns.
7. Of all the twelve Thou callest. *St. John the Evangelist.*
8. Saint Mark goes forth to Afric's strand. *St. Mark.*
9. Sweet it is to blend in union. *St. Edward the King; and St. Dunstan.*
10. The Church is one throughout the globe. *Unity of the Church.*
11. The ten commandments once for all. *For Monastic Saints.*
12. The thoughts that filled the mind of Luke. *St. Luke.*
13. 'Twas Thou, O Lord, Who gav'st the word. *St. Augustine of Canterbury.*
14. When once the Lord from Egypt. *St. Edward the King; and St. Dunstan.*

In addition to these hymns, No. 135, "And now the saint by whose dread pains," consists of stanzas adapted to SS. Andrew, Thomas, Matthias, Barnabas, Peter, James, Bartholomew, Simon and Jude, and designed to be introduced in the hymn "The eternal gifts of Christ the King." D Jan. 20, 1892. [J. J.]

Chambers, John David, M.A., F.S.A., s. of Captain Chambers of the R. N., was b. in London in 1805, and educated at Oriel College, Oxford, graduating with honours, in 1827 (M.A. 1831). He was called to the Bar by the Inner Temple in 1831. In 1842 he pub. an elaborate treatise on the Jurisdiction of the Court of Chancery over the persons and property of Infants, and was appointed Recorder of New Sarum the same year. At Salisbury

his attention was specially attracted to the Liturgical and other Ecclesiastical lore appertaining to the Cathedral, and to St. Osmund, its Bishop, 1078. St. Osmund compiled from different sources a series of Divine Offices, and Rules for their celebration within his diocese. These Rules were in two parts, the *Ordinale*, and the *Consuetudinary*.

The use of these Rules became very extensive; and although in certain parts the Uses of *York*, *Hereford*, *Bangor*, and *Lincoln* varied, yet John Brompton, the Cistercian Abbot of Jervaulx, writing within a hundred years after St. Osmund's death, says that these Rules and Offices had been adopted throughout England, Wales, and Ireland.

About 1230 (after the opening of the New Cathedral at Salisbury) these Rules were collected and rewritten in a complete volume, entitled *Tractatus de Officiis Ecclesiasticus* (MS. in the Cathedral Library). In the mean time the *Ordinale* had become partly welded into this *Consuetudinary*, and partly (especially that portion therein omitted from Maundy Thursday to Easter Eve) incorporated in the *Breviary*, *Missal*, and *Processional*, which had assumed definite shapes. From these materials, together with the aid of several MSS. and early printed Breviaries, Mr. Chambers pub. a *tr.* of:—

The Psalter, or Seven Ordinary Hours of Sarum, with the Hymns for the Year, and the Variations of the York and Hereford Breviaries, Lond. 1852. This was accompanied with a Preface, notes, and illustrations, together with music from a MS. folio *Antiphonary* or *Breviary* of the early part of the 14th cent. (in the Salisbury Cath. Lib.) collated with a similar MS. folio (*Lansdowne*, 463), both of *Sarum Use*. The hymns with their melodies, and the Canticles, were also collated with a MS. of the 14th cent. (Harl. 2951).

Mr. Chambers's subsequent publications include:—

(1) *The Encheiridion; or, Book of Daily Devotion of the Ancient English Church according to Sarum Use*. Lond. 1860. To this a number of the appropriate Hymns and Collects were added. (2) *A Companion for Holy Communion for Clergy or Laity; with a Prefatory Office for Confession, from the Ancient English Offices of Sarum Use*, 3rd ed. 1855. This was accompanied with notes and authorities. (3) *Lauda Syon, Ancient Latin Hymns of the English and Other Churches, Translated into corresponding Metres*, Pt. i. 1857; Pt. ii. 1866. (4) *An Order of Household Devotion for a Week, with Variations for the Seasons and Festivals, from the Ancient English of Sarum Use*. Lond. 1854. (5) *A Complete & Particular, yet concise account of the mode of conducting Divine Worship in England in the 13th and 14th centuries, contrasted with and adapted to that in use at the Present Time*. Lond. 1877. (6) A *tr.* from the original Greek of the genuine works of *Hermes Trismegistus*, the Christian Neoplatonist (A.D. 60), with notes and quotations from the Fathers.

Mr. Chambers's publications and *trs.* have had no small part in stimulating the great change which has taken place in the mode of worship in the Church of England. His *trs.* of Latin hymns are close, clear and poetical; they have much strength and earnestness, and the rhythm is easy and musical. Those in C. U. are mainly from the *Lauda Syon*. Greater use, however, might be made of these translations than has been done. Their earnestness and dignity would raise the tone of many collections. D. Aug. 22, 1893. [J. J.]

Chandler, John, M.A., one of the earliest and most successful of modern translators of Latin hymns, s. of the Rev. John F. Chandler, was b. at Witley, Godalming, Surrey, June 16, 1806, and educated at Corpus Christi College, Oxford, where he graduated in 1827. He took Holy Orders in 1831, and became Vicar of Witley in 1837. He d. at Putney, July 1, 1876. Besides numerous *Sermons* and *Tracts*, his prose works include *Life of William of Wykeham*, 1842; and *Horae Sacrae; Prayers and Meditations from the writings of the Divines of the Anglican Church, with an Introduction*, 1844. His translations, he says, arose out of his desire to see the ancient prayers of the Anglican Liturgy accompanied by hymns of a corresponding date of composition, and his inability to find these hymns until he says,

"My attention was a short time ago directed to some translations [by Isaac Williams] which appeared from time to time in the *British Magazine*, very beautifully executed, of some hymns extracted from the *Parisian Breviary*, with originals annexed. Some, indeed, of the Sapphic and Alcaic and other Horatian metres, seem to be of little value; but the rest, of the peculiar hymn-metre, *Dimeter Iambics*, appear ancient, simple, striking, and devotional—in a word in every way likely to answer our purpose. So I got a copy of the *Parisian Breviary* [1736], and one or two other old books of Latin Hymns, especially one compiled by Georgius Cassander, printed at Cologne, in the year 1556, and regularly applied myself to the work of selection and translation. The result is the collection I now lay before the public." Preface, *H. of the Prim. Ch.*, viii., ix.

This collection is:—

(1) *The Hymns of the Primitive Church, now first Collected, Translated, and Arranged, by the Rev. J. Chandler*. London, John W. Parker, 1837. These *trs.* were accompanied by the Latin texts. The *trs.* rearranged, with additional *trs.*, original hymns by Chandler and a few taken from other sources, were republished as (2) *The Hymns of the Church, mostly Primitive, Collected, Translated, and Arranged for Public Use, by the Rev. J. Chandler, M.A.* London, John W. Parker, 1841.

From these works from 30 to 40 *trs.* have come gradually into C. U., some of which hold a foremost place in modern hymnals, "Alleluia, best and sweetest;" "Christ is our Corner Stone;" "On Jordan's bank the Baptist's cry;" "Jesus, our Hope, our hearts' Desire;" "Now, my soul, thy voice upraising;" "Once more the solemn season calls;" and, "O Jesu, Lord of heavenly grace;" being those which are most widely used. Although Chandler's *trs.* are somewhat free, and, in a few instances, doctrinal difficulties are either evaded or softened down, yet their popularity is unquestionably greater than the *trs.* of several others whose renderings are more massive in style and more literal in execution. [J. J.]

Chapin, Edwin Hubbell, D.D., was the most distinguished man of the Universalists in later years. In his early days he was eminent as a lecturer; and as a preacher until his death. He was b. in Union village, Washington, N. Y., Dec. 29, 1814, and educated at Bennington, Vermont. He was successively pastor at Richmond, Virginia, 1837; Charleston, Mass.; Boston, 1846; and from 1848, of the Church of the Divine Paternity, New York city. He d. Dec. 26, 1880. He pub. several works, and edited, with J. G. Adams, *Hymns for Christian Devotion*, Boston, 1846. This is perhaps the most prominent Universalist Collection in the States. To it Dr. Chapin contributed the following hymns:—

1. Amid surrounding gloom and waste. *During a Storm.*
2. Father, at this altar bending. *Installation of a Pastor.*
3. Father, lo, we consecrate. *Opening of a Place of Worship.*
4. Hark! hark! with harps of gold. *Christmas.*
5. O Thou who didst ordain the word. *Ordination.*

6. Our Father, God! not face to face. *Opening of a Place of Worship.*
7. When long the soul has slept in chains. *Charitable Institutions.*

Of these No. 6 is the most widely used. In addition Dr. Chapin is the author of:—

8. Now host with host assembling. *Temperance.* This was given in Longfellow and Johnson's *Book of Hymns* (Unitarian), 1848, and from thence has passed into other collections. It is entitled "Triumph of Temperance," and is well known. [F. M. B.]

Chapman, Robert Cleaver, was b. Jan. 4, 1803, and has been for more than fifty years a "Minister of the Gospel" at Barnstaple. In 1837 he pub.:—

Hymns for the Use of the Church of Christ. By R. C. Chapman, Minister of the Gospel, Barnstaple. 1837. This was reprinted in 1852. Some copies of the 1852 edition have bound up with them *An Appendix selected from Various Sources. By John Chapman.*

Several of these hymns were repeated in the Plymouth Brethren *Hymns for the Poor of the Flock*, 1838; *A Few Hymns and Some Spiritual Songs, selected* 1856 *for the Little Flock;* and in other collections. These include:—

1. Go behold [and search] the tomb of Jesus. *Easter.*
2. God's tender mercies follow still. *Heaven.* Composed of st. xxi. of "The Lamb of God exalted reigns."
3. King of glory set on high. *Ascension.*
4. My soul, amid this stormy world. *Longing for heaven.*
5. No condemnation—O my soul. *Peace in Believing.*
6. O God, Whose wondrous Name is Love. *Resignation.*
7. The Prince of Life, once slain for us. *Advent.*

Mr. Chapman's hymns and poems number 162, and are mainly in use with the Plymouth Brethren, with whom he was a Minister. They are given in his *Hymns and Meditations*, Barnstaple, 1871. He d. June 12, 1902. [J. J.]

Charged with the complicated load. [*Pardon.*] This cento in 3 st. of 4 l. appeared in A. M. Toplady's *Ps. and Hys.*, 1776, No. 323. Sts. i. and ii. are probably Toplady's, whilst st. iii. is from C. Wesley's "Of my transgressions numberless," from his *Short Hymns*, 1762, vol. ii. p. 78, slightly altered. In Spurgeon's *O. O. H. Bk.*, 1866, Toplady's part of the cento is altered, Wesley's remains unchanged as in Toplady, and another stanza is added. The original cento was omitted from the 2nd and later editions of *Toplady.* [W. T. B.]

Χαριστήριον ᾠδήν. *St. Theodore of the Studium.* This Canon for "Orthodoxy Sunday" or "the First Sunday in Lent is kept in memory, primarily, of the final triumph of the Church over the Iconoclasts in 842, and incidentally, of her victory over all other heresies" (*Neale*). It is given in *Daniel*, iii. pp. 101–109, in 56 stanzas, together with a note thereon. Dr. Neale in his prefatory Note to the Canon says:—

"The following Canon is ascribed to St. Theodore of the Studium, though Baronius [*Baronii Annal. Eccles. ad ann.* 842, *Tom.* ix. *p.* 1053, 21, *p.* 1059, *seq.*] has thought that it cannot be his, because it implies that peace was restored to the Church, whereas that hymnographer died while the persecution still continued. Very possibly, however, it was written on the temporary victory of the Church, which did occur in the time of St. Theodore; and then, in 842, may have been lengthened and adapted to the then state of things, perhaps by Naucratius, the favourite disciple of St. Theodore."—*Hymns of the E. C.* (2nd ed. 1863, p. 113.)

Dr. Neale's *tr.* is of a portion only of the Canon, including Ode i. Tropar. i. 2; iii. 6; iv. 1, 2, 3; v. 1, 3, 4, 5; vi. 1; ix. 2, 3, 4, 5. It is "A song, a song of gladness!" *Hymns of the Eastern Church*, 1862, in 11 st. of 8 l. In 1866, st. vi.–viii., x., xi., were included as, "The Lord, the Lord hath triumphed," in H. J. Palmer's *Supplemental Hymnal;* and again, with slight alterations, in the *People's H.*, 1867. [J. J.]

Charles, D., jun. [Welsh Hymnody, § ii. 2.]

Charles, Elizabeth, née Rundle, is the author of numerous and very popular works intended to popularize the history of early Christian life in Great Britain; of Luther and his times; of Wesley and his work; the struggles of English civil wars; and kindred subjects as embodied in the *Chronicles of the Schönberg-Cotta Family*, the *Diary of Kitty Trevelyan*, &c., was b. at Tavistock, Devonshire. Her father was John Rundle, M.P., and her husband, Andrew Paton Charles, Barrister-at-Law. Mrs. Charles has made some valuable contributions to hymnology, including original hymns and translations from the Latin and German. These were given in her:—

(1) *The Voice of Christian Life in Song; or, Hymns and Hymn-writers of Many Lands and Ages*, 1858; (2) *The Three Wakings, and other Poems*, 1859; and (3) *The Chronicles of the Schönberg-Cotta Family;* (4) *Poems*, N. York, 1867. This has some additional pieces.

Her hymn on the *Annunciation*, "Age after age shall call thee [her] blessed," appeared in her *Three Wakings*, &c., 1859. [J. J.]

Charles, Thomas. [Welsh Hymnody, § ii. 2.]

Charlesworth, Vernon J., was b. at Barking, Essex, on April 28, 1839, and educated at Homerton College. In 1864 he became co-pastor with the Rev. Newman Hall at the old Surrey Chapel, and in 1869 the Head Master of Mr. Spurgeon's Stockwell Orphanage. Mr. Charlesworth has pub. *The Life of Rowland Hill*, &c., 1876, and, in co-operation with Mr. J. Manton Smith, *Flowers and Fruits of Sacred Song and Evangelistic Hymns.* To this work he contributed:—

1. As you gather round the family board. *Plea for Orphans.*
2. Blessed Jesus, Lord and Master. *Conferences.*
3. Come, brethren, let us sing. *Praise to God.*
4. Come to Jesus, He invites you. *Invitation.*
5. Heart to heart by love united. *Holy Matrimony.*
6. How blest in Jesus' name to meet. *Praise to Jesus.*
7. Our lamps are gone out, and the daylight is past. *The Foolish Virgins.*
8. Sweetest fellowship we know. *Walking in the Light.*
9. The day of the Lord is at hand. *Advent.*
10. There is a land as yet unknown. *Heaven.*
11. 'Tis a blessed thing while we live to sing. *Praise.*
12. When far from Thee, and heirs of woe. *Grace.*
13. Ye servants of Jesus, go forth. *Missions.*

In addition to these hymns, Mr. Charlesworth contributed—

14. I've nothing to bring Thee, Jesus. *Lent.*

to Fullerton & Smith's *Evangelical Echoes*, 1884, and has printed a considerable number as leaflets. Two of the most recent, "As the eastern hills are glowing" (*Morning*), and "Length'ning shadows darkly falling" (*Evening*), should find their way into common use. Mr. Charlesworth's hymns are very spirited and of a popular character. [J. J.]

Charlotte Elizabeth. [Tonna, C. E.]

Chatfield, Allen William, M.A., b. at Chatteris, Oct. 2nd, 1808, and educated at Charterhouse School and Trinity College, Cambridge, where he was Bell's Univ. Scholar and Members' Prizeman. He graduated in 1831, taking a first class in classical honours. Taking Holy Orders in 1832, he was from 1833 to 1847 Vicar of Stotfold, Bedfordshire; and since 1847 Vicar of Much-Marcle, Herefordshire. Mr. Chatfield has published various *Sermons* from time to time. His *Litany*, &c. [Prayer Book] in Greek verse is admirable, and has been commended by many eminent scholars. His *Songs and Hymns of Earliest Greek Christian Poets, Bishops, and others, translated into English Verse*, 1876, has not received the attention of hymnal compilers which it merits. One hymn therefrom, "Lord Jesu, think on me," is a specimen of others of equal merit, which might be adopted with advantage. He d. Jan. 10, 1896. [J. J.]

Cheever, George Barrell, D.D., eminent in reform, philanthropy, and literature, b. at Hallowell, Maine, April 17, 1807, and graduated at Bowdoin College, 1825. Dr. Cheever was a Congregational Pastor at Salem, Mass., 1833; New York, 1839; and the Church of the Puritans, N. Y., 1846–67. He has published several works, and one, *Deacon Giles' Distillery*, procured him a month's imprisonment, in 1835. In 1831 he edited the *American Common Place Book of Poetry*, and in 1851 *Christian Melodies*. The latter contains 19 hymns by him. One of these, "Thy loving-kindness, Lord, I sing," is still in C. U. It is adopted in an abbreviated form of 4 st. by Dr. Hitchcock, in *Hys. & Songs of Praise*, N. Y., 1874, where it is dated 1845. [F. M. B.]

Cherubic Hymn, The. [Greek Hymnody, § x. 9.]

Chester, Henrietta Mary, née Goff. Mrs. Mary Chester is the eldest daughter of Mr. George Goff, who d. in 1880, at Lausanne, where he had long resided. Mr. Goff's ancestors settled in Ireland in the time of Cromwell, but the main branch of the family has been long established in Hampshire. Miss Goff was married, in 1856, to Mr. Harry Chester, who was well known as an Assistant Secretary of the Committee of Council of Education, and as one of the foremost of the promoters of the extension of popular education, in connection with the National Society, the London Diocesan Board, and other institutions. Mrs. Chester, who was left a widow in 1868, is the author of a small volume of Stories, called *Meg's Primroses* and of *A History of Russia*, both written for and published by the S.P.C.K. Her translations of Latin and German Hymns made for *The Hymnary* (and marked "H. M. C.") are distinguished by the accurate reproduction of the original in language of simple poetic beauty, and have the genuine ring of an English Hymn. [Wm. C.]

Children of the heavenly King. *J. Cennick.* [*Encouragement to Praise.*] This is the most popular of this author's hymns, and, in an abbreviated form, it is found in a large proportion of the hymnals published in the English language for more than 100 years. It appeared in his *Sacred Hymns for the Children of God*, &c., 1742, Pt. iii., in 12 st. of 4 l. In 1753, G. Whitefield gave 6 st. in his *Coll.* as No. 38 of Pt. ii. M. Madan repeated this in 1760, and thus the abbreviated form came into use. Departures from Whitefield's arrangement are found in several instances, but as the full text has been included by Dr. Rogers in *Lyra Brit.*, 1867, p. 666, and can be easily consulted, they are not tabulated. Whitefield's text consisted of st. i., ii., iv., v., vii. and viii. In Bingham's *Hymno. Christ. Latina*, 1871, p. 123, there is a Latin rendering of the text as given in Bickersteth's *Christian Psalmody*, 1833, "Filii Regis superni, cantatis." [J. J.]

Children of the pious dead. [*All Saints.*] An anonymous hymn in 4 st. of 8 l. given in Spenser Murch's *Sabbath Scholars' H. Bk.*, 1849. In the *Appledore S. S. H. Bk.*, 6th ed., 1853, there is a different text, where in the last stanza the "sires"—those who through faith did mighty work: Heb. xi.—are they who approve the "fight of faith" below, whilst in *Murch's* book the Almighty is represented as watching the conflict. The unity of thought in the *Appledore* book seems to point it out as the original. This text is repeated in the *Meth. S. S. H. Bk.*, 1879. The hymn probably first appeared in a magazine. [W. T. B.]

Children of Zion, know your King. *J. Montgomery.* [*Appeal to the Jews.*] In the Bap. *Ps. & Hys.*, 1858–80, No. 764, this hymn is dated 1822. It is in the M. MSS., but without date, and the earliest appearance it made in any of Montgomery's works, so far as we can trace, is his *Original Hymns*, 1853, where it is given as in the MS. in 6 st. of 4 l. It is entitled, "Invitation to the Jews to acknowledge Christ." [J. J.]

Children's Hymns. In giving a brief sketch of this subject we find ourselves at every step face to face with the difficulty of lack of materials, from the destruction, by the busy little fingers of earlier generations, of the hymn-books we would so gladly treasure. It was long before it dawned on the Church that special hymns for children were needed—indeed, the only ancient hymn for children, that of Clemens Alexandrinus (see Greek Hymnody, § iii.), is more fitted for a youth of fifteen than for the period of childhood. Nevertheless, plenty of proof exists of the share the children had in the worship of the Church, e.g. the st. of Prudentius:

Te senes, et Te juventus,
Parvulorum Te cohors,
Turba matrum, virginumque,

Simplices puellulae,
Voce concordes pudicis
Perstrepant concentibus
Saeculorum saeculis!

or the story of the seven boys singing the "Gloria, laus, et honor," before the Emperor Louis, and so obtaining St. Theodulph's liberation, will at once show that though no special provision for children's hymns was made, yet the young were by no means neglected. Probably, in a less enlightened period, the mental capacity of the less educated common people was about that of their children, and so the lack of special provision was not felt. The early vernacular carols and hymns do not appear to have been composed for children, though the children then, as now, sang them, and the history of juvenile hymnody commences with

the Reformation so far as England is concerned. It easily divides itself into four periods, each with its own special characteristic. (i.) 1562–1715. The period from Sternhold to the issue of Watts's *Divine and Moral Songs*. (ii.) 1715–1780. The interval from Watts till the establishment of Sunday Schools. (iii.) 1780–1840. The history of the Evangelical Sunday School movement. (iv.) 1840–1884. The recognition by all parties and denominations of the importance of early religious training. We have but limited space to devote to each of these, and, merely pointing out the leading characteristics of each period and author, for fuller information we shall leave the student to consult the biographical notices of the writers in other parts of this Dictionary.

i. 1562–1715. Whether the *Primers* of Henry VIII., Edward VI., and Elizabeth were specially intended for youth, we can hardly say; at any rate, the hymns therein contained were merely translations of the old Latin hymns, but the *Precationes Piae* of 1564, with its Latin hymns of Ellinger, Flaminius, Buchanan and others, was evidently prepared for school use, and ancient hymns long lingered at the schools of Harrow, Eton, St. Paul's, and a few colleges; nor are they quite extinct at the present time.

Of vernacular hymns, the 1560 edition of Sternhold and Hopkins mentions on the title that the version is:—

"Very meet to be used of all sorts of people privatly, for their Godly solace and comfort: laiying aparte all ungodly songes and ballades, which tend only to the norishing of vice and *corrupting of youth*."

This was retained in the complete edition of 1562, and on most subsequent titlepages. The long struggle that ensued between Puritanism and Anglicanism, culminating in the Commonwealth and the Restoration, left little time for the cultivation of sacred poetry, and none for poetry for children. A hymn or two in Wither's *Hallelujah*, 1641, a child's grace by Herrick, 1647, seem all worth naming till 1655, when Jeremy Taylor appended his "Festival Hymns" to the *Golden Grove*. These, he remarks, are "fitted to the fancy and devotion of the younger and pious persons Apt for memory and to be joined to their other prayers." The idea was still that of private use, not of public worship; and when about 1674 Bishop Ken issued his "Three hymns" for the boys of Winchester College it is still the same. A worthy Baptist, Abraham Cheere, had in 1672 issued a volume which contains many short hymns and acrostics for children whom he had known, and whose names are given. A little later, Benjamin Keach (q.v.) printed his:—

War with the Devil; or, the Young Man's Conflict with the Powers of Darkness, in a Dialogue Discovering the Corruption and Vanity of Youth, the horrible Nature of Sin and deplorable Condition of fallen Man."

This became very popular as a chapbook, and with its quaint woodcuts and strong Calvinism suited the prevailing taste. It contains a few hymns, and was often given as a present, the copies yet remaining sometimes containing the autographs of donor and recipient expressed in the kindly quaint Nonconformist phraseology of the time. The examples of Ken and Taylor, of Keach and Cheere, were now followed by others, and two little penny books by Bunyan and Mason for childish use were issued, but no copies are known to exist at the present time. Matthew Henry, in his *Family Hymns*, 1695 (enlarged in 1702), and the compiler of *A Col. of Ps. H. and Spiritual Songs, Fitted for Morning and Evening Worship in a Private Family*, 1701, intended their books for the use of children and others, and one edition of Dorrington's reform of *Austin's Devotions* annexes tunes for the hymns. The nonjuring Bishop, George Hickes, in his translation of Fénelon's *Instructions for the Education of a Daughter*, 2nd ed., 1708, gives in the "Little Office for Two or more Young Ladies under the same Governess; to be used at any time," an earlier translation of "Jesu, dulcis memoria," revised by himself, and two poems at the close, one of exquisite freshness and beauty. It is in 9 st. of 6 l. We have but space to quote st. 1, 2, 5, 8 and 9.

"To Theodora.

Wouldst be happy? little child,
Be thou innocent and mild,
Like the patient lamb and dove,
Full of sweetness, full of love.
Modestly thy looks compose,
Sweet and blushing like the rose.

When in gardens thou dost play,
In the pleasant flowry May,
And art driven by sudden showers:
From the fresh and fragrant flowers;
Think, how short that pleasure is
Which the world esteemeth bliss.

When the fruits are sour and green,
Come not near them, be not seen
Touching, tasting, till the Sun
His sweet ripening work hath done.
Think, how harsh thy nature is
Till Heaven ripen thee for bliss.

Or lest thou shouldst drop away,
Like the leaf that fell today;
Still be ready to depart,
Love thy God with all thy heart:
Then thou wilt ascend on high
From Time to Eternity.

Paradise is sweeter there
Than the flowers and roses here;
Here's a glimpse, and then away,
There 'twill be for ever day,
Where thou ever in Heaven's spring
Shalt with saints and angels sing."

The other stanzas are of equal merit, and the whole is worthy of Breton or Wither at their best. It is so Elizabethan in tone and colour that it excites suspicion whether Hickes had not met with it in MS., and was the publisher only, not the author. The other poem is not so good, though it contains a pleasing "Hymn." But a greater is at the door; these early attempts are but the first-fruits; for Isaac Watts, whose Psalms and Hymns revolutionized Nonconformist hymnody, is also justly entitled to be called the first writer of children's hymns.

ii. 1715–1780. The immediate cause of the publication in August, 1715, of Watts's *Divine and Moral Songs for Children* seems, from the quaint dedication,

"To
Mrs. Sarah,
Mrs. Mary, *and* } Abney.
Mrs. Elizabeth

Daughters of Sir Thomas Abney, Knt., and Alderman of London,"

to have been the writer's gratitude for the kindness and attention shown him by the children's parents in the two preceding years during his long illness and convalescence; but from the preface, "To all that are concerned in the Education of Children," we learn:—

"The greatest part of this little book was composed several years ago, at the request of a friend, who has been long engaged in the work of catechising a very great number of children of all kinds, and with abundant skill and success. So that you will here find nothing that savours of a party. The children of high and low degree, of the Church of England or Dissenters, baptized in infancy or not, may all join together in these songs."

This would seem to indicate we owe Watts's efforts to a Church of England clergyman. Both dedication and preface are omitted from all but very early editions, and will well repay perusal. The high note of toleration struck by Watts has, we are happy to say, been recognised by most compilers since, and there is far less of party spirit and sectarianism in the hymn-books for the use of children than in collections for those "of a larger growth." The success of the *Divine and Moral Songs* was immediate and lasting; edition after edition was issued, and for more than a century editions printed in country towns as well as in centres of population testified to the need felt and met. Many attacks have recently been made on the theology of these hymns, especially with reference to future punishment, and to a certain extent, with justice, but Watts is mild compared with some contemporary theologians in description and assertion, and he evidently photographed the phase of religious thought then existing. Since this flaw was not discovered for a century, when the work of the *Divine and Moral Songs* was well nigh done, the objection seems uncalled for, and we can all recognise the sterling practical value of the *Divine Songs*:—"I thank the goodness and the grace;" "Almighty God, thy piercing eye;" "And now another day is gone;" "This is the day when Christ arose;" "Lord, how delightful 'tis to see;" while of the *Moral Songs* (enlarged in a later edition) "'Tis the voice of the sluggard," and "The Rose," are still remembered. The exquisite "Cradle Hymn," after the fine praise of F. T. Palgrave, himself a writer of children's hymns of high merit, needs no commendation from us.

The popularity of Watts prevented, to some extent, similar attempts in the same direction. A broadside, however, of the reign of George I., is in existence which shows that hymns were occasionally sung by the children at the charity sermons on behalf of particular schools, and in *Poems, Amorous, Moral and Divine*, 1718, we find "The Incarnation, A Carol, Sung by some children in Church." Such slender beginnings and rare exceptions are these that, except these two facts, we cannot point to any single mention of special hymns for children in public use in the Church of England, till the third period of our story.

A curious book by John Vowler, issued at Exeter in 1738, has a preface by Doddridge, but it can hardly be called a hymn-book. Doddridge, however, in 1744, rendered into metre "The Principles of the Christian Religion, expressed in plain and easy verse," and this is admirably done. It is in 24 portions, and some valuable hymns might be extracted therefrom, though as a whole it is unsuited for modern use. The xviiith portion, "On the Nature and Design of the Lord's Supper," gives an interesting glimpse of juvenile Nonconformist worship and illustrates Doddridge's well-known "My God, and is Thy table spread?" (q. v.).

> The memory of Christ's death is sweet,
> When saints around the table meet;
> And break the bread, and pour the wine,
> Obedient to His word divine.
> While they the bread and wine receive,
> (If on their Saviour they believe,)
> They feast, as on His flesh and blood,
> Cordial divine, and heavenly food!
> Their covenant thus with God renew,
> And love to every Christian shew.
> Well may their souls rejoice and thrive;
> Oh! may the blessed hour arrive
> When, ripe in knowledge and in grace,
> I at that board shall find a place!
> And now what there His people do,
> I would at humble distance view;
> Would look to Christ with grateful heart,
> And in their pleasures take my part;
> Resolved while such a sight I see,
> To live to Him who died for me.

From this, the non-communicating attendance of children was evidently approved by the writer, and the chastened devotion of the lines is eminently calculated for the purpose intended. Stormier times in the religious world were at hand, and the calm of Watts and Doddridge would not satisfy C. Wesley or J. Cennick, and to each of these we must give some attention. Cennick having joined the Moravians, issued at Dublin, in 1754, his *Hymns for Children*, in 2 vols. The work is of excessive rarity, the copy in the Fulneck Library being probably unique. It has never been properly examined by hymnologists, but later Moravian collections, notably that of 1789, take many hymns from this source. The specimens we have seen are tender, simple, and very mystical, but with little poetical beauty, full of Moravian tenets and fancies, but, as Pope says of Beaumont, "a man who has the art of stealing wisely" would find Cennick suggestive and worthy of attention. The best in the *Moravian H. Bk.*, 1789, are:—No. 622, "O Thou before whose Father's face," a prayer for the ministry of Angels, and two funeral hymns, Nos. 623 and 624, "Happy the children who are gone," and "How sweet the child rests." The second, No. 623, was long popular, but has been murdered by alteration, as in Dr. Allon's *Children's Worship*, No. 453. When, in 1763, C. Wesley published his *Hymns for Children*, he had already written many for the young which were scattered through other works. A second ed. of those hymns appeared in 1767 with the words *And Others of Riper Years* added to the title. The work was never very popular, and with the exception of "Gentle Jesus, meek and mild," has hardly a hymn in it known to modern collections outside the Wesleyan body. John Wesley, in a Preface dated March 27th, 1790, gives the clue to this, and as his words well illustrate our subject, we quote them:—

"There are two ways of writing or speaking to children: the one is, to let ourselves down to them; the other, to lift them up to us. Dr. Watts has wrote in the former way, and has succeeded admirably well, speaking to children as children, and leaving them as he found them. The following hymns are written on the other plan; they contain strong and manly sense, yet expressed in such plain and easy language, as even children may understand. But when they do understand them, they will be children no longer, only in years and stature."

When these words were written the day had already dawned when collections, not separate

books by one author, should contain hymns on both plans, and be issued with richer provision for the needs and wants of the rising generations.

iii. 1780–1840. The establishment of Sunday Schools in different parts of the country immediately resulted in people finding Watts hardly sufficient, and consequently collections were made and fresh hymns written. It being impossible to enumerate the whole of these collections and hymns, we must restrict ourselves to the more important. Robert Hawker the Commentator's *Psalms and Hymns Sung by the Children of the Sunday School, in the Parish Church of Charles, Plymouth, at the Sabbath Evening Lecture*, passed through 13 editions at least, and was probably issued after 1787, when the Charles Sunday School was established, as it borrows from Rippon, whose earliest date is 1787. Of the 104 hymns it contains, 44 are from *Watts*, and 35 from the *Olney Hymns*. 2 (one a revision from Hart) are apparently Dr. Hawker's, the rest by various authors. In 1790 Rowland Hill issued his *Divine Hymns attempted in easy language for Children*, which contained 44 hymns. This was revised by Cowper before publication, and was intended for the "Southwark Sunday School Society." In 1808, a collection by Rowland Hill of 298 hymns was issued, and enlarged in 1819. The preface says that the Southwark Sunday School Society, like the parent Society, adopted

> "A truly catholic and enlarged plan, so that the children educated by them are conducted to such places of worship, always where Evangelical truths are preached, but passing an equal portion of their Sabbath day's attendance in such congregations, whether Church or Chapel, as use or omit the liturgy of the Established Church."

He did not, however, reprint all the hymns of his own book of 1790, omitting, *inter alia*, "a hymn for a child that has ungodly parents," which might have caused scandal. Nor should we omit to mention the great philanthropist Jonas Hanway's book. In his sumptuous folio, *Proposals for Establishing County Naval Free Schools*, 1783, are embedded 18 hymns and 21 psalms. In 1793 the Moravians issued a small collection chiefly from their 1789 book. In 1800 appeared *H. for the Use of the Sunday Schools in Manchester*. This is decidedly superior in fitness and taste to anything previous to that date. In the same year a small collection was issued at Chatham. To the *Nottingham Collection*, a few years later, John Burton, sen., contributed his hymns; and the *Bristol* book of 1812 was one of the earliest to give the names of the authors. Meanwhile the Methodists had not been idle. They had recognized the need of new hymns, and Robert Carr Brackenbury and Benjamin Rhodes wrote some pleasing hymns for young Wesleyans. Joseph Benson, the biographer of John Fletcher, issued, in 1806, a collection from these sources and others, and this became, until 1825, the standard Wesleyan book.

The publication in 1810 of Ann and Jane Taylor's classic *Hymns for Infant Minds* rendered previous collections incomplete, and the *Original H. for Sunday Schools*, and other books by Mrs. Gilbert (Ann Taylor) also tended in the same direction.

Two new factors in our history now appear; the issue of magazines for children (*The Youth's Magazine* commenced in 1805) and the formation of the *Sunday School Union*. The one brought many fresh hymns as contributions to its pages; the other provided an authorised hymn-book for Sunday Schools, and so checked the supply. In general collections, too, the entry in the list of subjects "For the Young" now begins to appear; but from that day to this in all collections the proportion allotted to children is most inadequate. The 2nd ed. of the Sunday School Union *Hymn Book for Scholars* is dated 1816, the 3rd of that *for Teachers* 1821. These continued in use till 1840, when they were enlarged. Many hymns were issued for anniversary services on fly-sheets, notably those of Montgomery for the Sheffield Whitsuntide gathering, and some of Montgomery's highest successes have been won in this field.

To the *Child's Companion*, established in 1824, John Burton, jun., sent his hymns; to the *Children's Friend*, Dorothy Ann Thrupp, under the signature of *Iota*, and H. F. Lyte, contributed; while in the *Protestant Dissenter's Juvenile Magazine*, 1833, &c., appeared T. R. Taylor's too few and gem-like lyrics. J. Cawood wrote some for his own parish, specimens of which are in the *Lyra Britannica*, 1868, and in Dr. Rogers's *Child's Hymnal*, N.D., but some of the most beautiful of his productions, now before us in MS. remain unedited. The issue, in 1833, of John Peel Clapham's *Leeds S. S. U. Bk.* is noteworthy. It has been repeatedly revised, and contains good work.

iv. 1841–1884. More need now began to be felt among Churchmen and Nonconformists of something different from the narrow Calvinism of earlier days, and as the Tractarian movement gained ground, if Tractarian children were to sing hymns at all, new ones had to be written; for, to express the formulas of the new school, there were no English hymns to be had. The first noteworthy attempt was Mrs. F. M. Yonge's *Child's Christian Year*, 1841. Keble wrote the preface and contributed two new hymns, but the bulk of the book is from J. Anstice, Isaac Williams's *Paris Breviary Hymns*, and J. H. Newman from the *Lyra Apostolica*. It was several times reprinted, but is more fitted for the children of the educated classes than for the poor. I. Williams himself issued in 1842 his *Ancient Hymns for Children*, a selection from his book of 1839, slightly altered; and his *Hymns on the Catechism*, a valuable little work, must also be mentioned. But in the same year, and with more success, Dr. Neale pub. the 1st series of his *Hymns for Children*, a 2nd following in 1844, and a third in 1846. These became really popular, and some may be found in C. U., alike in England and America, at the present time. Still a need was felt for something more simple, and in 1848 Mrs. Cecil Frances Alexander pub. her *Hymns for Little Children*. Charmingly simple and tender, clear in dogma, and of poetical beauty, combining the plainness of Watts with the feeling for and with childhood of the Taylor sisters, and uniting with both the liturgical associations of the English Prayer Book, they remain unequalled and unapproachable. "Every morning the red sun,"

"Once in royal David's city," "There is a green hill far away," will at once occur as instances in point. They have reached nearly a hundred editions. Subsequent efforts by Mrs. Alexander have not been so successful, her *Narrative Hymns, Moral Songs, Poems on the Old Testament* (2 series), containing nothing worthy of note; but her "We are but little children weak," contributed to Dr. Hook's *Church School Hymn Book*, 1850, strikes a higher key, and in the S. P. C. K. *Ps. & Hys.*, 1852, "The roseate hues of early dawn;" "Jesus calls us, o'er the tumult," are very good, though not specially adapted for the young. Miss Wiglesworth's attempts in the same field are noticeable, and in Helen Taylor's *Sabbath Bells*, N.D., and *Missionary Hymns*, 1846, will be found good hymns, proving that not in one school of thought merely was the gift of combined simplicity and beauty to be found. To this same period belong Miss Leeson, Mrs. Herbert Mayo, and Miss D. A. Thrupp. To Mrs. Mayo's *Hymns & Poems*, 1849, Miss Thrupp contributed some of her best hymns. The enthusiasm of the Rev. John Curwen, and the introduction of the Tonic Sol-fa System in many Nonconformist schools, led to the production of his *Child's Own Hymn Book*, very deservedly popular. Originally issued in 1840, as *Sacred Songs*, another selection as *Hymns and Chaunts* appeared in 1844; two years later they were combined as *The Child's Own Hymn Book*. It was subsequently enlarged, and in 1865 contained 169 hymns; but in 1874 the entire book was recast under the title of *The New Child's Own Hymn Book*. Biographical notes on this have been pub. by the editor's son. From 1850 onwards a constant stream of collections has passed through the press, of which we can notice but the most important. The Church of England Sunday School Institute revised their earlier book in 1868 under the editorship of a Committee, the work falling chiefly on Mr. George Warington, but the book was abandoned in 1879 for one more modern in tone. A little book of *Children's Hymns and School Prayers* was issued by the S. P. C. K. Compilers of *Church Hymns*, and in 1881 Mrs. Carey Brock issued *The Children's Hymnbook*, which passed under the revision of Bishops How and Oxenden and the Rev. John Ellerton. It has at once taken the leading place among Church books, and contains not only the best hymns hitherto published, but new hymns, some of which are of equal value. Among other Church collections we may name the Rev. J. C. Miller's, N. D.; the *Hymns and Carols*, ed. by W. C. Dix, 1869; *Hymns and Carols for the Children of the Church*, 1876; and *H. for the Children of the Church*, 1878. The last contained new compositions by Mrs. C. F. Hernaman and Mrs. E. H. Mitchell, which will win their way. The Wesleyans in 1870 revised their preceding book of 1826–35, and with some success, but a new revision was called for in 1879, and the result was the *Methodist Sunday School Hymnbook*, containing 589 hymns. This, in our judgment, ranks first in merit of any collection for children yet made, and is approached only by Mrs. Carey Brock and the Rev. G. S. Barrett. Among the Congregationalists several books of importance appeared from time to time. Bubier's *H. & Sacred Songs*, 1855; Major's *Book of Praise for Home & School*, 1869; Allon's *Children's Worship*, 1878; and the present authorised selection, the Rev. G. S. Barrett's *Book of Praise for Children*, 1881, an enlargement of the Rev. W. G. Horder's book under the same title, issued in 1875. Less has been done among the Baptists, the only book of high merit being the Rev. W. R. Stevenson's *School Hymnal*, 1880. The English Presbyterians have *Psalms & Hymns for Children's Worship*, in addition to 61 hymns for the young in their *Church Praise*, 1882. In Scotland, which has done little in the way of original compositions in this line, we may name Rev. James Bonar's *School Worship*, 1878, and the United Presbyterian *Hymnal for the Young*, 1883. Among the "Friends" the *School & Mission Hymn Book*, 1873, is well edited. The Roman Church has only one book worth naming in this connection, the Rev. Henry Formby's *Catholic Songs*. This, issued partially about 1853, has been revised, and is now issued in two parts as the *Junior School Song Book* and the *Senior School Song Book*. It is of higher calibre than we generally find in hymnals of the Roman Catholic communion.

It only remains to notice the miscellaneous books not yet mentioned. The Sunday School Union issued their *Songs of Gladness* in 1871, containing originals by Miss Doudney, W. P. Balfern, and others, and this has been subsequently enlarged. Their latest publication is *The Voice of Praise*, 1886. It contains 600 hymns, and is a meritorious work. The issue in America of hymns of a revival type has been followed by the reprint, on this side the Atlantic, of many of this school, but they can scarcely win a lasting popularity, and belong rather to American hymnody. Dr. Rogers issued his pictorial *Child's Hymnal*, N. D., which contains some hymns not elsewhere accessible. In closing this survey we specially name Dr. W. Fleming Stevenson's *H. for Ch. & Home*, 1873, containing 100 hymns for children. The biographical index and the notes to the hymns are the best attempt hitherto made to collect facts as to children's hymns, Mr. Curwen's *Biographical Notes* already alluded to being its only rival. [W. T. B.]

Chope, Richard Robert, M.A., b. Sept. 21, 1830, educated at Exeter College, Oxford, B.A., 1855, and took Holy Orders as Curate of Stapleton, 1856. During his residence at Stapleton the necessities of the Choir led him to plan his *Congregational Hymn and Tune Book*, pub. in 1857. In 1858 he took the Curacy of Sherborne, Dorset; in the following year that of Upton Scudamore, where he undertook the training of the Chorus of the Warminster district for the first Choral Festival in Salisbury Cathedral; and in 1861 that of Brompton. The enlarged ed. of *The Congregational Hymn Book* was pub. 1862, and *The Canticles, Psalter, &c., of the Prayer Book, Noted and Pointed*, during the same year. In 1865 he was preferred to the parish of St. Augustine's, Queen's Gate, South Kensington, and subsequently pub. *Carols for Use in Church during Christmas and Epiphany*, 1875; *Carols for Easter and Other Tides*, 1887;

and other works. Mr. Chope has been one of the leaders in the revival and reform of Church Music as adapted to the Public Services. He was one of the originators of *The Choir and Musical Record*, and was for some time the proprietor and assistant editor of the *Literary Churchman*. [J. J.]

Χορός Ἰσραήλ. *St. Cosmas.* [*Transfiguration.*] This Canon of the Ascension is found in the Greek Service Book Office for that Festival, Aug. 6, and in *Anth. Graeca*, p. 176. It dates from the early part of the 8th cent., and in common with all festival Canons it consists of 8 odes, the 2nd ode being omitted (see **Greek Hymnody**, § xvi. 10). The only *tr.* into English is a cento principally from the first four odes, beginning as above and rendered "The choirs of ransomed Israel" by Dr. Neale in his *Hys. of the Eastern Church*, 1862, p. 84. It is thus derived: st. i. from ode i.; st. ii., iii. from ode iii.; st. iv. from ode iv.; st. v. from ode v. St. vi. is Dr. Neale's own, is a reference to the heavenly glory, and quite in the modern manner. It is introduced as a climax, but is not in the original, as that does not feel this need. From this *tr.* the following centos have been taken: *People's H.*, st. i., ii., vi.; S. P. C. K. *Ps. & Hys.*, st. i., iv.–vi.; Palmer's *Supp. Hymnal*, 1866, st. i., iii., iv., vi., and "In days of old on Sinai," being st. iv.–vi. in *H. A. & M.*, 1868 and 1875. [J. J.]

Chorus novae Hierusalem. *St. Fulbert of Chartres.* [*Easter.*] As St. Fulbert d. cir. 1029, this hymn dates from about the beginning of the 11th cent. It is found in an 11th cent. MS. in the *Brit. Mus.* (Vesp. D. xii. f. 72 b), and from this is printed in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 159. It is also in an 11th cent. MS. at St. Gall (No. 387). Its English use was extensive. It is given in the *Sarum Brev.* as the hymn at first Vespers of the Octave of Easter, and so for all Sundays to the Feast of the Ascension (*Hymn. Sarisb.*, 1851, pp. 90, 91); in *York*, the same, with the addition, "When the Sunday Office is said"; in *St. Alban's* through Easter week at Terce. It is also in the *Aberdeen Brev.*

The text is also in the following works: *Daniel*, i., No. 191, iv. p. 180, with various readings; *Mone*, No. 162; Card. Newman's *Hymni Eccl.*, 1838 and 1865. Biggs's *Annotated H. A. & M.*, 1867, p. 129, and others.

The second stanza, "Quo Christus invictus Leo" (in *H. A. & M.*, "For Judah's Lion bursts His chains"), is based upon a mediaeval belief, thus preserved in the words of Hugh of St. Victor, "Quum leaena parit, suos catulos mortuos parit, et ita custodit tribus diebus, donec veniens pater eorum exhalet ut vivificentur. Sic Omnipotens Pater Filium suum tertiâ die suscitavit a mortuis." [W. A. S.]

Translations in C. U.:—

1. Ye choirs of New Jerusalem, Your sweetest notes employ. By R. Campbell, from the *Sarum Brev.*, written for and 1st pub. in his *Hys. and Anthems*, &c. (St. Andrew's), 1850, pp. 75–6, in 6 st. of 4 l. In 1858 it was included, with a slight alteration in st. ii., l. 3, and the omission of st. vi. in the Scottish *Episco. Coll.*, No. 77. This was partly rewritten, and a doxology was added thereto by the compilers of *H. A. & M.*, and given in their "trial copy," 1859, No. 78, and then in their 1st ed. 1861. This is the form of the hymn which is in most extensive use. In Mr. Shipley's *Annus Sanctus*, Campbell's text is given from his MS.

2. Thou New Jerusalem on high. By J. M. Neale, from the *Sarum Brev.*, given in his *Mediaeval Hys.*, 1851. In revising it for the *Hymnal N.*, 1854, Dr. Neale rendered it, "Ye choirs of New Jerusalem, To sweet new strains," &c. This was repeated in his *Mediaeval Hys.*, 2nd ed. 1863, with st. ii. rewritten, and is the form of the hymn in C. U.

3. Wake, choir of our Jerusalem. By J. A. Johnston, in the *English Hymnal*, 2nd ed. 1856, and repeated in the 3rd ed., 1861.

4. O choir of New Jerusalem. By R. F. Littledale, from the *Sarum Brev.*, written for and 1st pub. in the *People's H.*, 1867, and signed "D. L."

5. Ye choirs of New Jerusalem, Your sweetest praises bring. By R. C. Singleton, written in 1867, and pub. in his *Anglican H. Bk.*, 1868.

Translations not in C. U.:—

1. Ye choirs of New Jerusalem, Begin, &c. *J. D. Chambers*, i., 1857.
2. Quire of the New Jerusalem. *W. J. Blew*, 1852–55.
3. The choir of New Jerusalem. *J. Keble*, 1857–66.
4. Sing, New Jerusalem. *J. W. Hewett*, 1859.
5. Jerusalem, thy song be new. Lord Braye. In Mr. Shipley's *Annus Sanctus*, 1884. [J. J.]

Christ from the dead is raised. *Tate and Brady.* [*Easter.*] A rhymed version of 1 Cor. xv. 20, the 3rd anthem appointed for Easter Day in the *Book of Common Prayer*. It is found in the *Supp.* to the *New Version*, for details of which see **Eng. Psalters**, § xiii., and **New Version**.

Christ is risen! Christ is risen! He hath burst, &c. *A. T. Gurney.* [*Easter.*] 1st pub. in his collection *A Book of Praise*, &c., 1862, No. 119, in 3 st. of 12 l. It is in C. U. in *three* forms:—

1. The original, which is seldom found outside the author's *Coll.*

2. The text as in *Church Hymns*, 1871, No. 132. In the *Church Times* of Feb. 19, 1875, the author denounces this arrangement, whilst in the folio ed. of *Church Hymns*, 1881, Mr. Ellerton (one of the editors) allows that "The variations in this hymn amount to an almost complete recasting of it. The fine conception of the hymn was grievously marred by faulty execution, and sincere thanks are due to the author for permitting his original to be so daringly manipulated" (p. xlii.). This text has been introduced into American use through the *Church Praise Bk.*, N. Y., 1882.

3. The text as in *H. A. & M.*, 1875, No. 138. Against this also the author complains in the same letter to the *Church Times*. It also has been introduced into American C. U. It was given in *Laudes Domini*, N. Y., 1884. [J. J.]

Christ is risen, the Lord is come. *H. H. Milman* [*Easter.*] This Easter hymn was given in the author's *Sel. of Ps. and Hys.*, &c., 1837, No. 2, for Easter, in 3 st. of 8 l., in his *Poems*. 1839, vol. ii. p. 342; and again in the 11th ed. of *Heber's Hymns*, 1842, p. 115, divided into 6 st. of 4 l. Amongst modern hymnals it is found in *Kennedy*, 1863, No. 702, with slight alterations, and the addition of the refrain "Alleluia!" It is also in the *Coll.* for *Harrow School Chapel*, and others. [J. J.]

Christ is the Foundation of the house we raise. *J. S. B. Monsell.* [*Foundation Stone of a Church.*] Written for the laying of the Foundation Stone of St. Mary

Magdalene, Paddington, in 1865, and pub. with an account of the ceremony in the *Church Times*. In 1863 it was included in Dr. Monsell's *Hys. of Love and Praise*, 2nd ed., pp. 139–40, in 12 st. of 8 l., and repeated in his *Litany Hymns*, 1870, and his *Parish Hymnal*, 1873, No. 200. In *Church Hymns*, No. 307, it is abbreviated from the original. Authorised text, *Parish H.* [J. J.]

Christ ist erstanden, Von der Marter alle. [*Easter.*] One of the earliest of German hymns, this is found in various forms as early as the 12th cent., and four of these are given by *Wackernagel*, ii. pp. 43–44. It was sometimes used alone, sometimes as part of the liturgical services at Easter, as at the lighting of the lamps, and sometimes woven into the early Passion plays (compare its use by Goethe in *Faust*, pt. i.). *Wackernagel*, ii. pp. 726–732, gives also seventeen versions from the 15th cent. The versions vary in length from 5 l. to 11 st. of 4 l. (Cf. Hoffmann von Fallersleben's *Geschichte des Deutschen Kirchenliedes*, Hannover, 1861, pp. 63, 178, 181, 187, 202, &c.) Two have been *tr.* into English.

1. *Wackernagel*, ii., No. 935, in 3 st., from the *Geistliche Lieder*, Erfurt, 1531 (previously in Klug's *G. B.*, Wittenberg, 1529), and thence in V. Babst's *G. B.*, 1545, and most succeeding hymn-books, and recently as No. 126 in the *Unv. L. S.*, 1851. This form Luther held in such esteem that of it he said, "After a time one tires of singing all other hymns, but the 'Christ ist erstanden' one can always sing again." The only *tr.* in C. U. is :—

Now is Christ risen, by A. T. Russell, in his *Ps. & Hys.*, 1851, *Appendix*, No. 2.

Other trs. are :—

(1) "Christ is now rysen agayne," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 563). (2) "The Lord is risen, and gone before," by *Miss Fry*, 1845, p. 70.

ii. *Wackernagel*, ii., No. 39, from a Munich MS. of the 15th cent. In 9 l. *Tr.* as :—

"Christ the Lord is risen, Out of," by *Miss Winkworth*, 1869, p. 37. [J. M.]

Christ lag in Todesbanden. *M. Luther.* [*Easter.*] 1st pub. in *Eyn Enchiridion*, Erfurt, 1524, entitled "The hymn, 'Christ ist erstanden,' improved." Thence in *Wackernagel*, iii. p. 12, in 7 st. of 7 l., and the same in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 20, and in the *Unv. L. S.*, 1851, No. 127. Only slight traces of the "Christ ist erstanden" (q. v.) are retained in Luther's hymn. Sts. iv., v., are based on the sequence "Victimae paschali laudes" (q. v.), and one or two expressions may have been suggested by the "Surrexit Christus hodie" (q. v.). These German and Latin hymns, with the Scriptural notices of the Passover Lamb, furnished Luther with the materials of this beautiful poem, but the working out is entirely original, and the result a hymn second only to his unequalled "Ein' feste Burg" (q. v.)

Translations in C.U. :—

1. Christ in the bands of death was laid, a good *tr.*, omitting st. vii., by A. T. Russell, as No. 104 in his *Ps. & Hys.*, 1851.

2. Christ lay awhile in Death's strong bands, a full and good *tr.* by R. Massie in his *M. Luther's Spir. Songs*, 1854, p. 16. In full and unaltered as No. 104 in the ed., 1857, of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 197). St. i., vi., vii. unaltered, with st. iv. ll. 1–4, and iii. ll. 5–7, united as st. ii., were included, as No. 129, in *Church Hys.*, 1871. St. i., iv., vi., vii., altered and beginning "Christ Jesus lay in Death's strong bands," appear as No. 192 in Thring's *Coll.*, 1882.

3. In the bonds of death He lay, Who, a full and good *tr.*, but not in the original metre, by Miss Winkworth in her *Lyra Ger.*, 1st Series, 1855, p. 87. Slightly altered, and omitting st. ii., as No. 714 in the *Wes. H. Bk.*, 1875. In full, but altered, in Schaff's *Christ in Song*, 1869, p. 261. The version beginning "In death's strong bands Christ Jesus lay," No. 749 in J. L. Porter's *Coll.*, 1876, is st. i., iv., vi., vii., mainly from the *Lyra Ger.*, but partly from the *C. B. for England*, with two lines from Mr. Massie.

4. Three days in Death's strong grasp He lay, a good *tr.* of st. i., iv.–vi., based on Mr. Massie, as No. 87 in Pott's *Coll.*, 1861.

5. In Death's strong grasp the Saviour lay, For our, a good *tr.*, omitting st. v., vi., by Miss Winkworth in her *C. B. for England*, 1863.

6. Jesus in bonds of Death had lain, a *tr.* of st. i., iv., vi., by Miss Borthwick, contributed as No. 79 to Dr. Pagenstecher's *Coll.*, 1864, and included in her *H. L. L.*, ed. 1884, p. 259.

7. In Death's strong grasp the Saviour lay, For our offences. Of No. 84 in the Ohio *Luth. Hymnal*, 1880, st. i., ii., iii., ll. 1–4 are from Miss Winkworth's *tr.*, and the rest are mainly from Mr. Massie.

Trs. not in C. U. :—

(1) "Christ dyed and suffred great payne," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 563). (2) "Christ was to Death abased," by *J. C. Jacobi*, 1722, p. 21 (1732, p. 38, altered), repeated as No. 225, in pt. i. of the *Moravian H. Bk.*, 1754, and continued in later eds., altered, 1789, to "Christ Jesus was to death abas'd." (3) "Once in the bands of death the Saviour lay," by *Miss Fry*, 1845, p. 65. (4) "The ransom of our souls to pay," by *J. Anderson*, 1846, p. 14 (1847, p. 39). (5) "Jesus was for sinners slain," by *Dr. J. Hunt*, 1853, p. 44. (6) "In Death's dark prison Jesus lay," by *Dr. H. Mills*, 1856, p. 211. (7) "Christ, the Lord, in death-bonds lay," by *Miss Warner*, 1858 (1861, p. 432). (8) "Death held our Lord in prison," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 331, and altered in his *Exotics*, 1876, p. 52. (9) "In the bands of Death Christ lay, Prisoner," &c., in S. Garratt's *Hys. and Trs.*, 1867, p. 28. (10) "In the bands of Death He lay, Christ," &c., in the *Ch. of Eng. Magazine*, 1872, p. 183. (11) "Christ was laid in Death's strong bands," in *Dr. Bacon*, 1884, p. 22, based on Mr. Massie. [J. M.]

Christ, my hidden life, appear. *C. Wesley.* [*Christ the Prophet.*] 1st pub. in *Hys. and S. Poems*, 1742, p. 206, in 6 st. of 8 l., as the second hymn on "Waiting for Christ the Prophet" (*P. Works*, 1868–72, vol. ii. p. 262). In 1780 J. Wesley compiled a cento therefrom, consisting of st. ii.–vi., and included it in the *Wes. H. Bk.*, No. 348, as :—"Open, Lord, my inward ear." In *Kennedy*, 1863, No. 1196, is the same cento, slightly altered, as :—"Open, Lord, *mine* inward ear." [J. J.]

Christ, of all my hopes the ground. *R. Wardlaw.* [*Christ All, and in all.*] This hymn appeared in the *Supp.* which he appended to the 5th ed. of his *Sel. of Hymns*, &c. (1st ed., 1803), in 1817, No. 458, in two parts, the 2nd part beginning, "When with wasting sickness worn." Pt. i. is in 6 st., and Pt. ii. in 7 st. of 4 l. Both parts have been adopted in G. Britain and America. In the latter, however,

the most popular form of the hymn is a cento composed of st. i., vi., x.–xiii., as in Dr. Hatfield's *Church H. Bk.*, N.Y., 1872, No. 896; or the same cento reduced to 4 st. of 4 l., as in several collections. [J. J.]

Christ our Passover for us. *C. Wesley.* [*Holy Communion.*] Pub. in *Hymns on the Lord's Supper*, 1745, No. 84, in 4 st. of 8 l.; and again in *P. Works*, 1868–72, vol. iii. p. 275. In the *Wes. H. Bk.* of 1875, No. 905:—"Jesus, Master of the Feast," is composed of st. iii., iv. of this hymn. It is curious to note that these same stanzas were introduced into the hymnals of the Church of England by Toplady through his *Ps. and Hys.* in 1776. [J. J.]

Christ [our] the Lord, is risen today, Sons of men, &c. *C. Wesley.* [*Easter.*] This is one of the most popular and widely used of C. Wesley's hymns. It appeared in the *Hys. and S. Poems*, 1739, in 11 st. of 4 l., with the heading "Hymn for Easter." In his *Ps. and Hys.*, 1760, No. 32, M. Madan introduced some alterations, and omitted st. vii.–ix., thereby forming a hymn of 8 st. It is from this form of the hymn that all subsequent arrangements of the text have been made. It is curious that although it was in several collections of the Church of England in 1780, yet J. Wesley omitted it from the *Wes. H. Bk.*, which he compiled and published during that year, and it was not until the issue of the *Supp.* to that collection in 1830, that it appeared therein in any form, and then the alteration of st. iv., l. 3, "Dying once, He all doth save," to "*Once He died our souls to* save," was adopted from Madan. Its use is extensive in all English-speaking countries. The reading, "Christ, *our* Lord," &c., dates from Cotterill's *Sel.*, 1810 (*P. Works*, 1868–72, vol. i. p. 185). [J. J.]

Christ the true anointed Seer. *C. Wesley.* [*Christ the Prophet.*] From his *Scripture Hymns*, which were left in MS. at his death. In the *Arminian Magazine* for May, 1789, J. Wesley announced his intention of publishing these hymns. That publication, however, was restricted to a few which were given in the magazine from time to time. The MS. was embodied in the *P. Works of J. and C. Wesley*, 1868–72, vol. x., "Hymns on the Four Gospels," &c. This hymn was given in the *Supp.* of the *Wes. H. Bk.*, 1830, and is retained in revised ed. of 1875. [J. J.]

Christ, Whose glory fills the skies, Christ the true, &c. *C. Wesley.* [*Morning.*] 1st pub. in J. and C. Wesley's *Hys. and S. Poems*, 1740, p. 61, in 3 st. of 6 l., and entitled "A Morning Hymn" (*P. Works*, 1868–72, vol. i. p. 224). In 1776, A. M. Toplady included it, unaltered, in his *Ps. and Hys.*, No. 296, and for many years it was quoted as his production. Montgomery, however, corrected the error in his *Christian Psalmist* in 1825. Its extensive use in the Church of England, and by Nonconformists, is due mainly to Toplady and Montgomery. The latter held it in special esteem, and regarded it as "one of C. Wesley's loveliest progeny." In its complete form it was not included in the *Wes. H. Bk.* until 1875. Its use is very extensive. The hymn:—"Thou, Whose glory fills the skies," as found in the *People's H.*, 1867, No. 570, is the same hymn with slight alterations. In the S. P. C. K. *Church Hymns*, the doxology is from the Cooke and Denton *Hymnal*, 1853; st. ii. and iii. have also been used in the cento "O disclose Thy lovely face," q. v. It has been rendered into Latin by the Rev. R. Bingham, in his *Hymno. Christ. Lat.*, 1871, as "Christe, cujus gloriae." The American use of the original is extensive. [J. J.]

Christ unser Herr zum Jordan kam. *M. Luther.* [*Holy Baptism.*] Probably written 1541, and pub. as a broadsheet in that year (Wackernagel's *Bibliographie*, 1855, p. 172). In Low German it appeared in the Magdeburg *G. B.*, 1542, and in High German in the *Geistliche Lieder*, Wittenberg, 154⅔. In *Wackernagel*, iii. p. 25, in 7 st. of 9 l., and the same in Schircks's ed. of Luther's *Geist. Lieder*, 1854, p. 59, and as No. 258 in the *Unv. L. S.*, 1851. The original title is "A hymn on our Holy Baptism, wherein is briefly embraced What it is? Who instituted it? What is its use?" It is a Catechetical hymn setting forth the Lutheran doctrine of Baptism, and is based on St. Matt. iii. 13–17, and St. Mark xvi. The only *tr.* in C. U. is:—

To Jordan came our Lord the Christ To do. *Tr.* in full in R. Massie's *M. Luther's Spiritual Songs*, 1854, p. 69; repeated with st. vii. altered, as No. 210 in the Ohio *Luth. Hymnal*, 1880. Also in *Dr. Bacon*, 1884, p. 68.

Trs. not in C. U.:—

(1) "Christ baptist was be Johne in Jordan flude," in the *Gude and Godly Ballates* (ed. 1568, folio 8), ed. 1868, p. 12. (2) "The eye sees water, nothing more," a *tr.* of st. vii., by J. Gambold, as No. 231 in the *Appendix* of 1743 to the *Moravian H. Bk.*, 1742, and repeated 1754–1849. (3) "To Jordan came our Lord the Christ, His," &c., by *J. Anderson*, 1846, p. 66 (1847, p. 81). (4) "Where Jordan's stream was rolling on," by *Dr. J. Hunt*, 1853, p. 96. (5) "Jesus, our Lord, to Jordan came," by *Dr. H. Mills*, 1856, p. 210. (6) "To Jordan when our Lord had gone," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 682, altered, in his *Exotics*, 1876, p. 98. [J. M.]

Χριστὲ ἄναξ, σὲ πρῶτον. *Gregory of Nazianzus.* [*Easter.*] This hymn to Christ on Easter Day dates from the 4th cent., and is found in various editions of St. Gregory's *Works*, in *Daniel*, iii. 6, and in the *Anth. Graec. Car. Christ.*, 1871. A translation, "O Christ the King! since breath pent up," &c., by A. W. Chatfield, appeared in his *Songs and Hymns*, &c., 1876. [See Greek Hymnody, § iv.] [J. J.]

Christe, coelestis medicina Patris. [*In time of Pestilence.*] This hymn is in the *Mozarabic Breviary*, Toledo, 1502, f. 311, as the hymn at Vespers in the Office for one or more sick persons, and again (f. 60) on the Thursday after the Octave of the Epiphany, called the "Vespers of the Sick." *Daniel*, i., No. 163, gives the text, with a note, and classes it with hymns written not earlier than the 6th, nor later than the 9th cent. *Tr.* as:—

Christ from the Father sent to bring us healing. Written by R. F. Littledale for the *Priest's Prayer Book*, enlarged ed. 1866, and from thence transferred to the *People's H.*, 1867. [W. A. S.]

Christe cunctorum dominator alme. [*Consecration of a Church.*] This hymn of unknown date and authorship, is found in

three MSS. of the 11th cent. in the *Brit. Mus.* (Jul. A. vi. f. 68 b; Vesp. D. xii. f. 112 b; Harl. 2961, f. 250), in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, p. 141, and in an 11th cent. Mozarabic Brev. in the *Brit. Mus.* The oldest MS. in which it is now found is one of the 9th cent. in the Library at Bern. *Daniel*, i., No. 96, and iv. pp. 110 and 364, has the full text with various readings from the Bern MS., and other sources. *Tr.* as:—

O Christ, Thou Ruler of the Universe, by *J. D. Chambers*, in his *Lauda Syon*, Pt. i., 1857, p. 237. Two centos from this vigorous *tr.* have been adopted, the first beginning with st. i., in Thring's *Coll.* 1882, and the second with st. ii.:—"Behold, O God, how thankful in Thy praise," in T. Darling's *Hymns*, 1885. Also *tr.* as, "Only begotten Word of God eternal." Printed for the use of St. Barnabas, Pimlico, 1884. St. viii. and ix. are original.

It has also been rendered into English through the German as follows:—

Du, dem der Himmel und die Erd' sich beuget, by A. J. Rambach, in his *Anthologie*, i. p. 176, in 9 st. Thence altered and beginning "O Herr, vor dem sich Erd' und Himmel beuget," in Knapp's *Ev. L. S.*, 1837, No. 1129 (1865, No. 1286). The only *tr.* in C. U. is:—

Eternal Son of God, O Thou, a *tr.* in L. M. of st. i.–iv., vi., ix. as No. 131 in the Ohio *Luth. Hymnal*, 1880. [J. M.]

Christe, fili Jesu summi. [*St. Benedict.*] The oldest known text of this hymn is found in a MS. of the 11th cent., at Stuttgart. It is also in a 13th cent. MS. in the *Brit. Mus.* (Add. 18301, f. 118). *Mone* gives it as No. 838, and thinks it is of the 6th cent.; and *Daniel*, iv. p. 184, gives the text without note or comment. *Tr.* as:—

Jesus Christ, with God the Father Consubstantial, Only Son, by G. Moultrie, 1st pub. in the *Church Times*, July 9, 1864; again in his *Hys. & Lyrics*, 1867; and in the *People's H.*, 1867, No. 242. [J. J.]

Christe hac hora tertia. [*For the Third Hour.*] This hymn is found in an *Anglo-Saxon Hymnary* of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 39). In the MS. it is given for the Nativity, at Terce; the hymn for Sext being "Sexta aetate virgine" (f. 39 b); and that for None being "Hora nona quae canimus (f. 39 b). The three parts are printed from this MS. in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, pp. 151–152. *Tr.* as "O Christ, our Lord, in this third hour," by J. D. Chambers, in his *Lauda Syon*, i. 1857, and repeated in Skinner's *Daily Service Hyl.*, 1864. [J. M.]

Christe, qui lux es et dies. [*Lent.*] An Ambrosian hymn, quoted by Hincmar, Abp. of Rheims, in his treatise, *Contra Godeschalcum . . . De unâ et non Trinâ Deitate*, 857, thus fixing its date at an early period. Although the Benedictine editors have assigned some hymns to St. Ambrose on the strength of their being quoted in the same work, yet they have rejected this as the work of that Father. (*Migne*, tom. 16–17.) The text and uses of this hymn are:—

(1) In the *Mozarabic Brev.*, Toledo, 1502, f. 304, b., it is given as a hymn for compline on Sundays, with an additional stanza which reads:—

"Tetre noctis insidias
Hujus timoris libera;
Tue lucis magnalia
Totum chorum inlumina."

(2) Daniel, i., No. 23, gives the text from two 13th cent. MSS. at Würzburg, &c. He also gives an additional verse which reads:—

"Ad te clamamus domine,
Noli nos derelinquere,
Festina, ne tardaveris,
Succurre nobis miseris."

(3) *Mone*, No. 70, gives the text from a MS. of the 8th cent., preserved at Darmstadt, with readings of later MSS. and printed Breviaries, and an extended note.

(4) *Daniel* follows in 1855 (iv. pp. 54–5), with references to his former note, and to *Mone*, and further readings from MSS. and printed Breviaries.

(5) It is found in a MS., c. 890, in the Bodleian (Junius, 25 f. 127 b); in three MSS. of the 11th cent. in the *British Mus.* (Jul. A. vi. f. 22 b; Vesp. D. xii. f. 11; Harl. 2961, f. 220 b); and in the *Latin Hys. of the Anglo-Saxon Church* is printed from an 11th cent. MS. at Durham (Surtees Soc., 1851, p. 12).

(6) It is also found in *Hymn. Sarisb.* (Lond. 1851), the *Sarum* and *York* Breviaries; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; *Wackernagel*, 1841, No. 21; *Bässler; Simrock;* Biggs's annotated *H. & A. M.*, and others. In the various Breviaries its use differed, but it was mainly confined to Lent. [W. A. S.]

Translations in C. U.—

1. O Christ, That art the Light and Day, by W. J. Copeland, 1st pub. in his *Hys. for the Week*, 1848, p. 156. This is repeated, without alteration, in the *Appendix* to the *Hymnal N.*, No. 116. There are also altered versions of the same *tr.*, as "O Christ, *Who* art the Light and Day," in *H. A. & M.*, 1875, and the Irish *Church H.*, 1873; and as "O Christ, *Thou* art the Light and Day," in the *Hymnary*, 1872.

2. Christ, Who art both our Light and Day, by Mrs. Charles, in her *Voice of Christian Life in Song*, 1858, p. 92. This is found in Newman Hall's *Coll.*, 1876, and one or two others.

3. O Christ, Who art both Light and Day, by W. Mercer, included in the Oxford ed. of his *Church Psalter*, &c., 1864, No. 6.

4. Christ, Thou Who art the Light and Day, by R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, No. 435.

Translations not in C. U.:—

1. Thou, Christ, art our Light. *Hymn. Anglic.*, 1844.
2. O Christ, Who art our Life and Day. *W. J. Blew*, 1852–55.
3. Ray of the Eternal Sire Divine. *W. J. Blew*, 1852–55.
4. O Christ, Thou art our Light, our Day. *J. D. Chambers*, 1857.
5. O Christ, Thy Light brings endless day. *H. M. Macgill*, 1875. [J. J.]

This hymn has also been rendered into English, through the German, as follows:—

i. **Christe, der du bist Tag und Licht,** 1st pub. in the *Erfurt Enchiridion*, 1526, fol. 26. In J. Zwick's *G. B.*, 1540, and others, it is ascribed to Wolfgang Meusel, or Meusslin, and so by *Koch*, ii. p. 92, who says it was written while M. was still a monk in the cloister at Lixheim. *Wackernagel*, iii. p. 121, gives it as anonymous, and as erroneously ascribed to M., in 7 st. of 4 l. In the Berlin *G. L. S.*, ed. 1863, No. 1150.

The trs. are:—

(1) "O Christ, that art the lyght and daye,' by Bp. Coverdale, 1539 (*Remains*, 1846, p. 584). (2) 'Christ, thow art the licht, bot and the day," in the *Gude and Godly Ballates*" (ed. 1567–8, folio 73), ed. 1868, p. 126. (3) "Christ, everlasting source of light," by *J. C. Jacobi*, 1725, p. 60 (ed. 1732, p. 179), and thence, as No. 243, in pt. i. of the *Moravian H. Bk.*, 1754. (4) "O Jesus, Thou our brighter day," by *H. J. Buckoll*, 1842, p. 63.

ii. **Christe, du bist der helle Tag,** by Erasmus Alber. *Wackernagel*, iii. p. 884, quotes this from *Die Morgengesang für die Kinder*, Nürnberg, c.

1556, where it is in 7 st. of 4 l. Included in the *Hamburg Enchiridion*, 1558, and recently as No. 507 in the *Unv. L. S.*, 1851. In Nöldeke's *Alber*, 1857, p. 43. St. vi., vii., says Lauxmann, have formed a very favourite evening prayer for families in Württemberg from olden times till now. The only *tr.* is:—

"We are Thy heritage indeed," of st. v., vii., as No. 244, in pt. i. of the *Moravian H. Bk.*, 1754. [J. M.]

Christe, qui sedes Olympo. *Jean Baptiste de Santeüil.* [*St. Michael and All Angels.*] Given in the *Cluniac Brev.*, 1686, p. 1086, and in his *Hymni Sacri et Novi*, 1689, p. 40; and in the ed. of 1698, p. 182, as "Christe, summi Rex Olympi," and in 7 st. of 6 l. In the revised *Paris Breviary*, 1736, st. ii. was omitted, and various alterations were introduced. Other French Uses vary both from *Paris Brev.* and the original. "Christe, qui sedes Olympo," is the *Paris* text from which all the *trs.* into English have been made. It is given in Chandler's *Hys. of the P. Church*, 1837, p. 224: and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. The stanza omitted from the *Paris Brev.* is:—

"Quotquot adstant, sempiternum
Qui tribunal ambiunt,
Hi tot ardent imperantis
Ferre jussa praepetes:
Ire terris, et redire,
Sacra per commercia."—Ed. 1698, p. 182.
[W. A. S.]

Translation in C. U.:—

Christ in highest Heaven enthroned, by W. Palmer, in his *Short Poems and Hys.*, 1845, in 6 st. of 6 l. From thence it passed, unaltered, into the St. Saviour's (Leeds) *Sacred Hymns & Anthems*, 1846, and with slight alterations and a doxology into *Hys & Introits*, 1852. It is also given in Murray's *Hymnal*, 1852, as, "Christ, to Whom, enthroned in Heaven"; in *H. A. & M.*, 1861, and the *Hymnary*, 1872, as "Christ, in highest heaven enthroned;" and (st. iv.–vi., from Murray's *Hymnal*), as "Blest are they o'er all creation," in *Kennedy*, 1863.

Translations not in C. U.:—
1. O Christ, Who in heaven. *J. Chandler.* 1837.
2. O Christ, Who sitt'st with God on high. *I. Williams.* 1839. [W. T. B.]

Christe Redemptor omnium Conserva tuos famulos. [*All Saints.*] The oldest form of this hymn is in three MSS. of the 11th cent. in the *Brit. Mus.* (Jul. A. vi. f. 60; Vesp. D. xii. f. 94 b; Harl. 2961, f. 244), and is printed from an 11th cent. MS. at Durham, in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 119. *Daniel* also refers (iv. p. 143) to a Rheinau MS. of the 11th cent. *Mone*, No. 635, gives the text of a 12th cent. MS. belonging to the Benedictine Abbey of St. Peter, at Salzburg, and *Daniel*, i., No. 243, has it from later authorities. Card. Newman's text in his *Hymni Ecclesiae*, 1838 and 1865, is from the *Sarum Brev.* The *Roman Brev.* hymn, **Placare, Christe, servulis**, is this hymn in a revised form. [J. M.]

Both the original and the *Rom. Brev.* texts have been rendered into English as follows:—

i. *Original Text.*

Translations in C. U.:—

1. O Christ! the world's Redeemer dear, by J. D. Chambers. 1st pub. in Pt. ii., 1866, of his *Lauda Syon*, p. 105, in 7 st. of 4 l. and repeated in the *Appendix* to the *Hymnal N.*

2. O Christ, Redeemer of mankind, by R. F. Littledale, written for and 1st pub. in the *People's H.*, 1867, No. 293, in 7 st. of 4 l. and signed "F. R."

ii. *Roman Breviary Text.*

Placare, Christe, servulis. This text is found in all editions of the *Rom. Brev.* since 1632, and in *Daniel*, i., No. 243. It is *tr.* as:—

O Christ, Thy guilty people spare, by E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, pp. 191–2, and again in his *Hymns*, &c., 1873, p. 103. This is the *tr.* commonly used in Roman Catholic collections for missions and schools. Another *tr.* is: "O be not angry, Lord, with those," by *Wallace*, 1874. [J. J.]

Christe Redemptor omnium [gentium] Ex [De] Patre. [*Christmas.*] This Ambrosian hymn is sometimes ascribed to St. Ambrose, but is rejected as such by the Benedictine editors of his works. (Paris Ed. 1686–90, tom. iii; *Migne*, tom. 17.) It is known in three forms. These are, i. The Original; ii. The *Roman Breviary* text; iii. and the *Paris Breviary* text.

i. *Original Text.*

Christe Redemptor omnium Ex Patre Patris unice. This is found in three MSS. of the 11th cent. in the *Brit. Mus.* (Jul. A. vi. f. 32 b; Vesp. D. xii. f. 31; Harl. 2961, f. 227 b), and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 119, printed from an 11th cent. MS. at Durham. The text in *Daniel*, i., No. 75, "Christe Redemptor gentium, De Patre," is from later authorities. In his vol. iv. p. 145, *Daniel* gives the earlier renderings from a Rheinau MS. of the 11th cent. The *Hymn. Sarisb.* 1851, p. 12, gives the text, with readings from various English Uses. [W. A. S.]

Translations in C. U.:—

1. Jesu, the Father's Only Son, by J. M. Neale, given in the *Hymnal N.*, 1st ed., 1852, No. 13, and continued in later editions. In 1884 it was transferred to the *Hymner.*

2. O Christ, Redeemer of our race, by Sir H. W. Baker, appeared in the trial copy of the *H. A. & M.*, 1859; 1st ed., 1861, and the revised ed., 1875.

3. O Christ, Redeemer of mankind, by R. F. Littledale, made for and 1st appeared in the *People's H.*, 1867, and signed "F. R."

Translations not in C. U.:—
1. O Christ, Redeemer of us all. *Primer.* 1604.
2. Christ, whose redemption all doth free. *Primer.* 1619.
3. Redeemer of the race of man. *W. J. Blew.* 1852.
4. O Christ, Redeemer of the world. *J. D. Chambers.* 1857. [J. J.]

ii. *Roman Breviary Text.*

Jesu Redemptor omnium, Quem lucis ante originem. This form of the hymn was given in the revised *Roman Breviary*, 1632, for Vespers and Matins on Christmas Day. The text is in *Daniel*, i., No. 75; and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

Translations in C. U.:—

1. Jesu, Redeemer of the world, by E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 48, and

again in his *Hymns*, &c., 1873, p. 26. From this text, with alterations, No. 21 in Chope's *Hymnal*, 1864; and No. 127 in the *Hymnary*, are taken. It is also the *tr.* used in several Roman Catholic *H. Bks.* for schools and missions.

2. Jesus, Redeemer, from on high, by W. J. Copeland, in his *Hys. for the Week*, 1848, p. 58, and as "Jesu, whom nations all adore," in Rorison's *Hys. & Anthems*, 1851.

3. Lamb, Whose Blood for all men streamed, by R. Campbell, in his *Hys. & Anthems*, 1850; and in *Annus Sanctus*, 1884.

Translations not in C. U.:—

1. Jesu, the Ransomer of man. *Primer.* 1685.
2. O Christ, the world's redemption. *Primer.* 1706.
3. Jesu, the Ransomer of man. *Evening Office.* 1710. A cento from Nos. 1 and 2, but partly original, reprinted in O. Shipley's *Annus Sanctus*, 1884.
4. Redeemer, Jesus, Life of man. *Bp. Mant.* 1837.
5. Jesus, Redeemer ere the light. *Husenbeth.* 1840.
6. Jesu, Redeemer of us all. *J. R. Beste.* 1849.
7. Jesu, our souls' redeeming Lord. *T. J. Potter*, in the *Catholic Psalmist*, 1859; and *Annus Sanctus*, 1884.
8. Jesu, Redeemer of the earth. *Bp. Williams.* 1845.
9. O Jesu, ere all ages known. *F. Trappes.* 1865.
10. Jesus, Saviour of mankind. *J. Wallace.* 1874.

From this text is also taken the hymn in the "Little Office of the Blessed V. Mary," in the *Rom. Brev.*, **Memento rerum Conditor.** This has been *tr.* by E. Caswall, in his *Lyra Catholica*, 1849, and *Hymns*, &c., 1873, as "Remember, O Creator, Lord."

iii. *Paris Breviary Text.*

Jesu, Redemptor omnium, Summi Parentis unice. This recast is by C. Coffin. It was given in his *Hymni Sacri*, Paris, 1736, and again in the same year in the revised *Paris Brev.* The text is in Chandler's *Hys. of the P. Church*, 1837, No. 43, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

Translations in C. U.:—

1. Christ, Redeemer of our race, by W. Mercer, in his *Church Psalter*, &c., 1864.

2. O Jesus, Life of ruined man, by R. C. Singleton. Written in 1867, and pub. in his *Anglican H. Bk.*, 1868. In the 2nd ed., 1871, it was revised as, "O Jesu, Saviour of us all."

Translations not in C. U.:—

1. Jesus, Thou holy Son of God. *J. Chandler.* 1837.
2. Jesu, born the world to free. *I. Williams.* 1839.

[J. J.]

Christe Rex, mundi Creator. [*Burial.*] This hymn is in an 11th cent. *Mozarabic Hymnarium* in the Brit. Mus. (Add. 30851, f. 160; and also in the *Mozarabic Brev.*, Toledo 1502, f. 316; and *Migne*, tom. 86. col. 923. The text is repeated in *Daniel*, iv. p. 117, and Neale's *Hymni Ecclesiae*, 1851, p. 219. *Tr.* as:—

Christ the King, the world's Creator, by R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, thence into the *Altar Hymnal*, 1884.

Christe! Sanctorum caput atque custos. *Robert Boyd.* [*Praise to Christ.*] Written at Trochrig in 1625, in 100 st. of 5 lines, 1st pub. as *Hecatombe Christiana I Hymnus, ἑκατονστρόφος ad Christum Servatorem* (Edin., Thomas Finlason, 1627), included in the *Delitiae Poetarum Scotorum hujus aevi Illustrium* (vol. i. p. 208, Amsterdam, 1637), reprinted in the *Poetarum Scotorum Musae Sacrae* (vol. i. p. 198, Edin. 1739), and elsewhere.

A cento of 5 st., being st. 6, 10, 32, 39, 96; beginning, "Nuncius praepes mihi labra summo," was *tr.* by *Dr. H. M. Macgill* as "O let some swift-winged angel," and contributed to the 1874 Draft Hymnal of the *United Presb. Church.* When included as No. 95 in the *Presb. Hymnal*, 1876, it began, "Lord! let Thy Spirit holy," but when Dr. Macgill reprinted it together with the Latin in his *Songs of the Christian Creed and Life*, 1876, No. 42, it began, "Lord! let Thy swift-winged angel." This was again altered in the 1879 ed. to, "Lord, let some swift-winged angel." It is one of the best of his translations. Another *tr.* is, "Christ, of Thy saints the Head, the King," in 50 st. of 8 lines, by Sir William Mure, pub. as *A spirituall Hymne of the sacrifice of a sinner to be offred upon the altar of a humbled heart to Christ our Redeemer*, &c. Edinburgh, John Wreittoun, 1628. J. M.]

Christe, sanctorum decus angelorum. *St. Rabanus Maurus.* [*St. Michael.*] This hymn is in four forms, not counting slight variations of text, as follows:—

i. *Original Text.*

Christe sanctorum decus angelorum, Auctor humani generisque rector. It is in three MSS. of the 11th cent. in the *Brit. Mus.* (Vesp. D. xii. f. 92; Jul. A. vi. f. 58; Harl. 2961, f. 243), and is also printed from an 11th cent. MS. belonging to the Dean and Chapter of Durham in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 116. Of this text there is no translation.

ii. *Textus Receptus.*

Christe sanctorum decus angelorum, Rector humani generis et auctor. This is given by *Daniel*, i., No. 188, with various readings, and by *Mone*, No. 311, also with notes. To these are added in *Daniel*, iv. p. 165, readings from a MS. of the 11th cent., belonging to the Abbey of Rheinau; and at p. 371 he says, that the hymn is also found in a MS. of the 9th cent. in the Town Library of Bern. Translations of this text are:—

1. O Christ, the Glory of the holy angels. *W. J. Blew.* 1852.
2. Christ, the holy angels' Grace. *J. W. Hewett.* 1859.
3. Christ, who of holy angels, Honour art. *J. D. Chambers*, ii. 1866.

iii. *Roman Breviary Text.*

Christe sanctorum decus angelorum, Gentis humanae Sator et Redemptor, given in the *Rom. Brev.*, 1632, for the Feast of St. Michael, at Lauds. The text is also in *Daniel*, i., No. 188; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; *Königsfeld*, ii. 134; *Bässler*, No. 71, &c. In this arrangement, st. v.:—

> "Hinc Dei nostri genitrix Maria
> Totus et nobis chorus angelorum
> Semper assistant, simul et beata
> Concio tota."

is changed to—

> "Virgo dux pacis genetrixque lucis
> Et sacer nobis chorus angelorum
> Semper assistat, simul et micantis
> Regia coeli."

In the translations the full force of this change has been evaded by all with the exception of Caswall.

Translations in C. U.:—

1. Christ of Thy angel host the Grace, by Bp. Mant, in his *Ancient Hymns*, 1837, p. 68 (1871, p. 119). Bp. Mant surmounts the difficulty of st. v. by omitting it altogether. In the *Appendix* to *Hymnal N.*, No. 184, st. ii. of Bp. Mant's *tr.*

is omitted, and a modified rendering of st. v. is added thereto.

2. **Christ of the holy angels Light and Gladness,** by W. J. Copeland, in his *Hymns for the Week*, 1848, p. 128. This is repeated in the *People's H.*, 1867, and others.

Translations not in C. U. :—

1. O Christ, the Beauty of the angel worlds. *E. Caswall.* 1849.

2. Of holy angels, Christ, Thou art the Glory. *F. G. Lee*, 2nd ed. 1869.

3. O Christ, the angels' Joy and Crown. *J. Wallace.* 1874.

iv. *Roman Breviary Appendix.*

This is given for the Feast of St. Raphael, Oct. 24. It is composed of st. i., iii.–v. of the *Textus Receptus*, with a very slight variation in st. i. The hymn might be adapted to St. Gabriel with equal facility. It is *tr.* by *Caswall*, 1849, as, "O Christ, the glory of the angel choirs," and by *J. Wallace*, 1874, as "O Christ, the angels' Joy and Crown."

[W. A. S.—J. J.]

Christi Blut und Gerechtigkeit. *N. L. von Zinzendorf.* [*Redemption.*] This fine hymn was written in 1739, during his return journey from St. Thomas's in the West Indies, and 1st pub. 1739, in *Appendix* viii. to the Herrnhut *G. B.*, 1735, as No. 1258, in 33 st. of 4 l. In Knapp's ed. of Z.'s *Geistliche Lieder*, 1845, p. 135, it is marked as "On St. Eustachius," which has been interpreted to mean that it was written on the island of St. Eustatius, in the Dutch West Indies, but quite as probably means that it was written on St. Eustachius's day, viz. on March 29, 1739. In the *Brüder G. B.*, 1778, No. 399, reduced to 20 st., and thus as No. 1261 in the *Berlin G. L. S.*, ed. 1863. St. i. is taken from the hymn, "In Christi Wunden schlaf ich ein," ascribed to Paul Eber (q. v.).

Translations in C. U. :—

i. **Jesu, Thy blood and righteousness,** a spirited but rather free *tr.*, omitting st. 6, 11, 13, 22, 23, 25–28, by J. Wesley, in *H. and Sacred Poems*, 1740 (*P. Works*, 1868–72, vol. i. p. 346). Of these 24 st. 16 were adopted in the *H. and Spiritual Songs*, 1753, No. 68, and 11 (1, 2, 6–8, 12, 13, 21–24) in the *Wes. H. Bk.*, 1780, No. 183 (ed. 1875, No. 190). In most collections it is still further abridged. The most usual cento is that given by M. Madan, in the 2nd ed., 1763, of his *Ps.* and *Hys.*, No. 175, which is of Wesley's st. 1, 12, 2, 13, 15, 24. This is found in Bickersteth's *Christian Psal.*, 1833, and has been recently given, omitting st. xiii., in Snepp's *S. of G. and G.*, 1876; Irish *Ch. Hymnal*, 1873; Spurgeon's *O. O. H. Bk.*, 1866; Pennsylvania Luth. *Ch. Bk.*, 1868, and other collections. Among the various British and American hymnals which begin with Wesley's first line, the other sts. used for making centos are taken from the *Wes. H. Bk.*, 1780 (6–8, 21–23).

The hymn is also found under these first lines:

1. **Jesus, Thy robe of righteousness** (st. i.), in the *Cong. H. Bk.*, 1836; *Leeds H. Bk.*, 1853; *N. Cong.*, 1859; Bapt. *Ps. & Hys.*, 1858, &c.

2. **Jesus! Thy perfect righteousness** (st. i.), in Cotterill's *Sel.*, 1810–19.

3. **Jesus, Thy grace and righteousness** (st. i.), in *Meth. N. Connexion*, 1847.

4. **Lord, Thy imputed righteousness** (st. i.), in American Dutch Reformed *Coll.*, 1847.

5. **The holy, meek, unspotted Lamb** (st. vi.), in American *Sabbath H. Bk.*, 1858.

6. **Lord, I believe Thy precious blood** (st. vii.), in Pennsylvania *Luth. H. Bk.*, 1865.

7. **Lord, I believe were sinners more** (st. viii.), in *Evang. Union Hymnal*, 1878.

8. **Jesus, be endless praise to Thee** (st. xxi.), in H. L. Hastings's *Hymnal*, 1880.

9. **Jesus, the Lord, my righteousness** (st. i.), in *The Enlarged London H. Bk.*, 1879.

ii. **Christ's crimson blood and righteousness,** a *tr.* of st. i., xiv., xv., xxx., by E. Cronenwett, as No. 260 in the *Ohio Luth. Hymnal*, 1880.

Another tr. is :—

"The Saviour's Blood and Righteousness," by C. Kinchen as No. 131 in the *Moravian H. Bk.*, 1742, and repeated, abridged, in later eds. (1886, No. 318). [J. M.]

Christi caterva clamitet. [*Advent.*] A hymn of unknown authorship, in the *Mozarabic Brev.*, Toledo, 1502, f. 1. *Mone*, No. 31, gives the text from a MS. of the 8th or 9th cent., belonging to the Town Library of Trier. It is also in an 11th cent. *Mozarabic Hymnarium* in the *Brit. Mus.* (Add. 30851, f. 111 b). *Mone's* notes and readings are extensive. He considers it to be of the 5th cent. *Daniel*, iv. 120, quotes *Mone's* text, references, and part of his notes. It is *tr.* as—

Hark! a glad exulting throng, by P. Onslow, in the *Lyra Messianica*, 1864, p. 6, in 8 st. of 4 l., and from thence into Alford's *Year of Praise*, 1867, No. 2. [J. M.]

Christi corpus ave. [*Holy Communion.*] Levis, in his *Anecdota Sacra*, 1790, pp. 32, 33, gives this as "A salutation to the Lord Jesus Christ, by St. Anselm of Canterbury." On this authority it is sometimes ascribed to St. Anselm; but from the fact that the hymn is not in his works, and that *Daniel*, ii. p. 328, and *Mone*, No. 214, give the text, and are doubtful of his authorship, this assumption is uncertain. *Mone* quotes it from a Reichenau MS. of the 14th cent. It is *tr.* as:—

Hail, Body born of Mary, by R. F. Littledale, 1st pub. in the *Altar Manual*, 1863; again in *Lyra Eucharistica*, 1863, and in the *People's H.*, 1867. [J. J.]

Christi hodierna celebremus natalitia. [*Christmas.*] A sequence in the Mass of the sixth day after Christmas Day, whether it be a Sunday or not, in the *Sarum Missal*, and for the third Mass of Christmas Day, in the *Hereford* and *York Missals*. In the *Hereford M.* the first line reads, "Christi hodierna pangimini omnes una." With the exception of the second verse, the intercisions and endings of the verses are in the letter *a*. The *Sarum* text is given in the Burntisland ed., 1867, col. 74; the *York*, in the Surtees Soc. reprint, vol. 59, p. 19; and the *Hereford*, in the reprint, 1874, p. 16. In the St. Gall MS., No. 614 (of the 10th cent.), it begins as in the *Hereford M.* In the Bodleian MS., No. 775, f. 136 (written c. 1000), and in an 11th cent. Winchester MS. now in Corpus Christi College, Cambridge (MS. 473), it begins with st. ii. "Coelica resonent." *Tr.* as:—

O come, loud anthems let us sing, by E. H. Plumptre, written for and 1st pub. in the *Hymnary*, 1872, No. 135. Also given in Dean Plumptre's *Things New and Old*, 1884. Also *tr.* as:—

Let us celebrate this day, Christ the Lord's nativity. *C. B. Pearson.* 1868. [J. M.]

Christi miles gloriosus. [*St. Vincent.*] A hymn for the Festival of St. Vincent at Lauds is found in a 12th cent. MS. in the Bodleian (Laud. Latin, 95 f. 144 b) and in a 14th cent. *Sarum Brev.* in the *Brit. Mus.* (MSS. Reg. 2. A. xiv., f. 183 b). It is reprinted in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **Glorious was the Christian warrior,** by J. D. Chambers, in pt. ii. p. 58, of his *Lauda Syon*, 1866, from whence it passed unaltered into the *People's H.*, 1867.

2. **For his Lord, a soldier glorious.** An anonymous *tr.* in the *Antiphoner and Grail*, 1880, and again in the *Hymner*, 1882. The doxology (st. iii.) is from *Chambers.* [J. J.]

Christi perennes nuntii. *Jean Baptiste de Santeüil.* [*SS. Mark and Luke.*] Pub. in the *Cluniac Brev.*, 1686, p. viii., and in his *Hymni Sacri et Novi*, 1689, 197; and in the ed. 1698, p. 240, as a hymn for the Evangelists, in 6 st. of 4 l. In 1736 it was included, with alterations, in the revised *Paris Brev.* as the hymn for 1st and 2nd Vespers on the Feasts of SS. Mark and Luke. It is also appointed for the same Feasts in other French Breviaries. The *Paris Brev.* text is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

Translations in C. U.:—

1. **Heralds of Christ, to every age,** by J. Chandler, from the *Paris Brev.*, in his *Hymns of the Prim. Church*, 1837, No. 92 (with the Latin text), in 5 st. of 4 l. This was repeated in the Cooke and Denton *Hymnal*, 1853; Dr. Oldknow's *Hys. for the Services of the Ch.*, 1854, &c. In the *English Hyl.*, 2nd ed., 1856 (3rd, 1861), it is given as: "Eternal gifts of Christ our King"; and in the *Hys. for Christian Seasons.* Gainsburgh, 1st ed., 1854, as "Heralds of Christ, through whom go forth."

2. **Christ's everlasting messengers,** by I. Williams, is the most widely used of the *trs.* of this hymn. It appeared in the Feb. number of the *British Magazine*, 1837, and again in the translator's *Hys. tr. from the Paris Brev.*, 1839, p. 277, in 5 st. of 4 l. It is found in several collections, including the *People's H.*, 1867; Alford's *Year of Praise*, 1867, &c.

3. **Heralds of Jesus through all time,** by E. Caswall, 1st pub. in his *Masque of Mary*, &c., 1858, and again in his *Hymns*, &c., 1873. In the *Hymnary*, 1872, it is given with alterations by the compilers as "Behold Christ's heralds through all time."

4. **Behold the messengers of Christ,** by the compilers of *H. A. & M.*, is based upon I. Williams, as above. It was given in the 1st ed., 1861, and again in the revised ed., 1875.

Translation not in C. U.:—

Praise for Thy saints to Thee, O Lord. *Bp. Mant.* 1837. [J. J.]

Christian children, hear me. *J. M. Neale.* [*All Saints.*] Is found in his *Original Sequences, Hymns and other Ecclesiastical Verses*, 1866, pp. 30–33. It is a "Children's Sequence," in 9 st. of 6 l., for All Saints Day, and is accompanied with the note:— "This is written to the very lovely melody of *Laus devotâ mente*, in the Sarum Gradual." In 1867 it was included in the *People's H.*

Christian children must be holy. *C. F. Alexander.* [*Circumcision.*] Appeared in her *Narrative Hymns for Village Schools*, 1853, No. ii. on "The Circumcision," in 5 st. of 4 l. Given without alteration in Mrs. Brock's *Children's H. Bk.*, 1881.

Christian, seek not yet repose. *Charlotte Elliott.* [*Watch and Pray.*] Appeared in her *Morning and Evening Hymns for a Week*, 1839, appointed for Wednesday Morning, and entitled "Watch and Pray that ye enter not into temptation." It is in 6 st. of 3 l. with the refrain "Watch and Pray." Although unrecognized for some time by hymnal compilers, in the later collections, beginning about 1860, it holds a very prominent position, and its use in all English-speaking countries has become very extensive. [J. J.]

Christians awake, salute the happy morn. *J. Byrom.* [*Christmas.*] This hymn is compiled from a poem of 48 lines, in two parts of 32 and 16 lines respectively, which was pub. in his posthumous *Poems*, &c., 1773, p. 58; and again in his *Works*, 1814, vol. ii. p. 37. It is one of two poems for Christmas Day. The popular form in which it now appears as in *H. A. & M.* was given to it in Cotterill's *Sel.*, 1819, No. 212. This was repeated by Montgomery, in his *Christian Psalmist*, 1825. From these two works it has passed into most collections now in use in English-speaking countries. There are also other centos in C. U. An altered version, beginning:—"With songs of praise salute," &c., is found in T. Darling's *Hymns*, &c. Orig. text, with which all centos should be compared, in *Lyra Brit.*, 1867, p. 116. [J. J.]

Christians! brethren! ere we part. *H. K. White.* [*Dismission.*] Appeared in Dr. Collyer's *Coll.*, 1812, No. 868, in 3 st. of 4 l., and entitled, "Dismission; or, A Parting Hymn." It was somewhat extensively used for some fifty years or more, but of late it has rapidly declined in popularity. It is usually given as, "*Christian brethren!* ere we part." With this beginning it is in use in four forms, as in (1) Harland's *Ch. Psalter*; (2) *Windle, Barry*, &c.; (3) *Snepp*; (4) Islington *Ps. & Hys.*; and as (5) "*Come, Christian brethren,* ere we part," in Spurgeon's *O. O. H. Bk.*, 1866. It is also in use, but to a limited extent, in America. [J. J.]

Χριστὸς γεννᾶται· δοξάσατε. *St. Cosmas.* This is the first of eight Odes or Hymns, which form St. Cosmas's Canon for Christmas Day. The Greek Office for Christmas Day is of great length and interspersed with hymns by St. Germanus of Constantinople, St. Anatolius, John the Monk, St. Romanus the Melodist, and Casia, in addition to the Canon of St. Cosmas. The latter was written early in the 8th century, St. Cosmas dying about 760, and has been reprinted in Greek in Migne's *Patrologiae*, tom. lxxxix., in *Anth. Graeca Christ.* p. 165, in *Daniel*, iii. pp. 55–60, and in Dr. Littledale's *Offices*, &c., *of the Holy Eastern Church*, 1863, pp. 55–85. The translations into English are those in rhymed measure by Dr. Neale, in his *Hys. of*

the Eastern Church, 1862, pp. 69–83, and the blank verse versions by Dr. Littledale in the second part of his *Offices*, &c., 1863, pp. 173–208. Dr. Neale regarded the Canon as "perhaps the finest, on the whole, of the Canons of Cosmas, and may fairly be preferred to the rival composition of St. John Damascene," *H. E. Ch.*, p. 69. Little use, however, has been made of it by the editors of English hymnals and books of Sacred Poetry, Dr. Neale's translation of the first Ode being the only one in Common Use. Dr. Littledale's note on this Canon explains the absence of Ode ii. from this and other Festival Canons :—

"It will be observed that the second ode does not appear in its place, but that the third follows immediately after the first. The reason is as follows. The nine Odes are theologically based on the nine Canticles of Lauds. i. The Song of Moses, Exodus xv. ii. The Song of Moses, Deut. xxxii. iii. The Song of Hannah, 1 Sam. ii. iv. The Song of Habakkuk, Hab. iii. v. The Song of Isaiah, Is. xxv. 19–20. vi. The Song of Jonah, Jo. ii. vii. The Song of the Three Children, Pt. i, 3–34. viii. The Song of the Three Children, Pt. ii., *Benedicite*. ix. *Magnificat* and *Benedictus* said together. The second song of Moses, which is said by the Western Church at the Saturday Lauds, is used only in Lent by the Eastern, and consequently a Canon for a festival season has no second ode at all. It is easy to trace the idea of each canticle running through its corresponding ode, especially in 1, 6, and 7."—*Offices, &c., of the Holy E. Church*, 1863, pp. 281–2.

The eight Odes which are thus based on their corresponding Canticles are :—

Ode. i. Χριστὸς γεννᾶται· δοξάσατε.

Christ is born! Tell forth His fame! By *J. M. Neale*, from his *Hys. of the E. Church*, 1862, in 4 st. of 6 l. In 1868 it appeared as "Christ is born! exalt His name!" in the *Sarum Hymnal*, No. 45, and from thence has passed in the same form into other collections. The original text was restored in the *Hymnary* in 1872, No. 142. In Dr. Littledale's *Offices*, &c., it is *tr.* as "Christ is born, Him glorify."

The remaining Odes are not in C. U. :—

Ode iii. Τῷ πρὸ τῶν αἰώνων.

"Him, of the Father's very Essence." *J. M. Neale.*

"The Son, before the worlds," *R. F. Littledale.*

Ode. iv. Ῥάβδος ἐκ τῆς ῥίζης.

"Rod of the Root of Jesse." *J. M. Neale.*

"Rod of the Root of Jesse." *R. F. Littledale.*

Ode v. Θεὸς ὢν εἰρήνης.

"Father of Peace, and God of Consolation." *J. M. Neale.*

"God of Peace, Father of Compassion." *R. F. Littledale.*

Ode vi. Σπλάγχνων Ἰωνᾶν.

"As Jonah, issuing from his three days' tomb." *J. M. Neale.*

"As the sea-monster vomited." *R. F. Littledale.*

Ode vii. Οἱ παῖδες εὐσεβεία.

"The Holy Children boldly stand." *J. M. Neale.*

"The Children reared in piety." *R. F. Littledale.*

Ode viii. Θαύματος ὑπερφυοῦς ἡ δροσοβόλος.

"The dewy freshness that the furnace flings." *J. M. Neale.*

"The furnace, shedding dew, portrayed." *R. F. Littledale*

Ode ix. Μυστήριον ξένον.

"O wondrous mystery, full of passing grace." *J. M. Neale.*

"A mystery strange and wondrous." *R. F. Littledale.*

The hymn Μέγα καὶ παράδοξον θαῦμα (q. v.) ("A great and mighty wonder") is from the same Office for Christmas Day. [See **Greek Hymnody**, § xvii. 3.] [J. J.]

Christ's own Martyrs, valiant cohort. *J. M. Neale.* [*All Saints.*] Appeared first in the *Church Times*, Oct. 29, 1864, signed J. M. N., and after revision, in his *Hymns chiefly Mediaeval, on the Joys and Glories of Paradise*, 1865, and is described by the author as "an attempt of my own; intended as a processional Hymn for All Saints." It is in 10 st. of 6 l., and entitled "Christ's own Martyrs," pp. 81–84. In 1866 it was republished in Neale's *Original Sequences, Hymns*, &c., pp. 57–60, with the following note on st. i. l. 2 :—

White-robed and palmiferous throng.

"This word [palmiferous] has been objected to as not English. It occurs, however, in Cudworth, from whom, as an English writer, there is (I take it) no appeal. It has been characterised by Archbishop Trench, who quotes from Cudworth, as 'beautiful.'"

The text of 1865, with the change of st. vii. l. 6. "stained" for "veined" was included in the *People's H.*, 1867, No. 291. [J. J.]

Christum ducem, Qui per crucem. *St. Bonaventura.* [*Lent.*] This is ascribed to St. Bonaventura, as a hymn for a *Little Office of the Passion*, at Lauds, and as such it is given in the various editions of his *Works*. *Mone*, No. 85, gives the text from MSS. of the 14th cent. at Strassburg and Karlsruhe, and an extended note. *Daniel*, iv. p. 219, repeats the text, but not the notes in full. It is also given in various mediaeval books of devotion as the *Cursus Collecti* and the *Hortulus animae*. [W. A. S.]

Translations in C. U. :—

1. To Christ, whose Cross. By F. Oakeley in his *Devotions commemorative of the Most Adorable Passion of our Lord and Saviour Jesus Christ*, 1842, in 5 st. of 6 l. In 1864 this was included, unaltered, in Skinner's *Daily Service Hymnal*.

2. To Christ, whose Cross repaired our loss. This hymn, which is No. 258 in the *Hymnary*, is a cento; st. i., ii., being i. and ii. from the above; st. iii. from Oakeley's *tr.* of "Qui pressura," and st. iv. and v. from his *tr.* of "Qui jacuisti" in the same work. The last two hymns named are distinct from the "Christum ducem," and are printed in *Mone* and *Daniel*, immediately after it.

Translations not in C. U. :—

1. Christ, our Leader and Redeemer. *J. D. Chambers*, 1857.

2. To Him who death endured hath. Dr. Edersheim, in his *Jubilee Rhythm of St. Bernard*, 1867. [W. T. B.]

Christus der ist mein Leben. [*For the Dying.*] The oldest accessible form of this hymn is in M. Vulpius's *Ein schön geistlich Gesangbuch*, Jena, 1609, No. 148, in 7 st. of 4 l. *Wackernagel*, v. p. 435, gives this and also a second form from a *Christliches Gesangbüchlein*, Hamburg, 1612, in 8 st. In the *Unv. L. S.*, 1851, No. 808, st. i.–vii. are as 1609, and st. viii. as 1612. According to a tradition,

seemingly baseless, it was written by Anna, wife of Count Heinrich of Stolberg, about 1600. Some would ascribe it to Simon Graf, who was only 6 in 1603. It has been a favourite hymn in prospect of death, and was thus sung by his wife and children to Heinrich Möwes, just before his death, Oct. 14, 1834, and repeated to Queen Elizabeth of Prussia on the third day of Advent, 1873 (*Koch*, viii. 614). *Tr.* as:—

1. My life is hid in Jesus, a good *tr.* of st. i.–vii., by Miss Winkworth, in her *C. B. for England*, 1863, No. 186.

2. To me to live is Jesus, a *tr.* of st. i.–iv., vii., signed "F. C. C.," as No. 289 in Dr. Pagenstecher's *Coll.* 1864.

3. For me to live is Jesus, in full, by E. Cronenwett, as No. 433 in the Ohio *Luth. Hymnal*, 1880.

Other trs. are:—

(1) "Christ is my light and treasure," by *J. C. Jacobi*, 1725, p. 55 (ed. 1732, p. 198). (2) "In Christ my life is hidden," by *N. L. Frothingham*, 1870, p. 149.

The hymn, "In Christ my life abideth," in 5 st., contributed by A. T. Russell, in the Dalston Hospital *H. Bk.*, 1848, No. 106, and repeated in his own *Ps. & Hys.*, 1851, No. 252, while not a *tr.* is based on the German. [J. M.]

Christus, Lux indeficiens. [*Holy Communion.*] This hymn is given in *Mone*, No. 204, in 10 st. of 4 l., from two 14th cent. MSS., at Karlsruhe, one of which belonged to the Abbey of Reichenau. *Mone* adds readings and notes. *Tr.* as:—

1. Christ, Light unfailing, with Thy Flesh, by J. D. Chambers, 1st in his *Companion to the Holy Communion*, 1855, and his *Lauda Syon*, 1857, in 10 st. of 4 l. In the *St. John's* (Aberdeen) *Hymnal*, 1870, No. 235, st. 3–4, 7–9 are omitted.

2. Christ the Light that knows no waning, by R. F. Littledale, in the *Altar Manual*, 1863; *Lyra Eucharistica*, 1863, and the *People's H.*, 1867. [J. J.]

Christus tenebris obsitam. *Jean Baptiste de Santeüil.* [*Epiphany.*] Pub. in his *Hymni Sacri et Novi*, 1689, p. 15 (ed. 1698, p. 72), in 4 st. of 4 l. In the revised *Paris Brev.*, 1736, st. i.–iii. were given, with the addition of three stanzas from another source. The hymn is also found in other French Brevs. The *Paris Brev.* text is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and is that adopted by the translators. [W. A. S.]

Translation in C. U.:—

Through Judah's land the Saviour walks, from the *Paris Brev.*, by J. Chandler, in his *Hys. of the Primitive Church*, 1837, in 6 st. of 4 l. This is given in an abbreviated form in *Kennedy*, 1863, No. 273, and altered to "Through Jewry's darkness Jesus walks," in the *Hymnary*, 1872, No. 176.

Translations not in C. U.:—

1. And now heav'n's growing light is manifest. *I. Williams*, 1839.

2. He dwells on earth, along His path. *R. Campbell*, 1850, and revised as "The bright and morning star arose," from the *Campbell MSS.*, in Mr. Shipley's *Annus Sanctus*, 1884.

3. O'er dark Judea's gloomy shores. *J. D. Chambers.* 1857. [J. J.]

Church of England Hymnody. [**England Hymnody, Church of.**]

Churches of Christ, by God's right hand. *J. Conder.* [*Colonial Missions.*] Appeared in his *Cong. H. Bk.*, 1836, No. 500, in 4 st. of 6 l., and based upon the words, "Make straight in the desert a highway for our God." It was repeated in *The Choir and The Oratory*, 1837, p. 261, and entitled, "The Claims of our Colonies." Also in his *Hys. of Praise, Prayer*, &c., 1856, p. 120. In the *New Cong.*, No. 905, it is given without alteration. It is one of the very few hymns which recognizes the claims of our colonies upon the prayers and assistance, in matters spiritual, of the mother country, and as such, although not a hymn of any great merit, it is yet deserving of more extended use. [J. J.]

Churchyard, Thomas. [**Old Version, § ix. 12.**]

Churton, Edward, D.D., s. of the Ven. Ralph Churton, sometime Archdeacon of St. David's and Rector of Middleton Cheney, Northampton, was b. in 1800, and educated at the Charterhouse and Christ Church, Oxford, where he graduated in honours, in 1821. He was for some time one of the Masters at Charterhouse. He took Holy Orders in 1826; was the first Head Master of the Hackney Church of England School, 1830; Rector of Crayke, 1835; Prebendary in York Cathedral, 1841; and Archdeacon of Cleveland, 1846. He d. July 4, 1874.

Archdeacon Churton's works include: (1) *The Early English Church*, 1840. (2) *Memoir of Bishop Pearson*, 1844. (3) *Lays of Faith and Royalty*, 1845. (4) *Memoir of Joshua Watson*, 1861. He also edited several works, including *Lays of Faith and Loyalty*, 1845, &c. He is known to hymnology through his work, *The Book of Psalms in English Verse*, 1854. This is commonly known as the *Cleveland Psalter*. The Preface is of more than usual interest and value. Of his renderings of the Psalms, some of which are of great excellence [see **Psalters, English,** § ix.], a few have come into C. U., the best known being, "God of grace, O let Thy light." The following, mainly in *Kennedy*, 1863, are from the *Cleveland Psalter*:—

1. Come, arise and let us go. *Ps. cxxxii.*
2. Earth with all thy thousand voices. *Ps. lxvi.*
3. For ever, Lord, Thy faithful word. *Ps. cxix.*
4. God of truth, all faithful Lord. *Ps. cxliii.*
5. God my hope, my strength, my King. *Ps. cxlv.*
6. God rules in realms of light. *Ps. xciii.*
7. How shall I render to my God. *Ps. cxvi.*
8. I lift mine heart to Thee. *Ps. xxv.*
9. If our God had not befriended. *Ps. cxxiv.*
10. In Thee, O Lord, I trust. *Ps. xxxi.*
11. Lord, hear me, grant my sorrows boon. *Ps. lv.*
12. Lord, hear my suppliant prayer. *Ps. cxxx.*
13. Lord, hear the voice of my complaint. *Ps. v.*
14. Lord, I have called on Thee; for Thou. *Ps. xvii.*
15. Lord, my heart is with the lowly. *Ps. cxxxi.*
16. Lord, my Rock, to Thee I cry. *Ps. xxviii.*
17. Lord, to my sad voice attending. *Ps. lxi.*
18. O happy state on earth to see. *Ps. cxxxiii.*
19. O praise the Lord, for He is love. *Ps. cxxxvi.*
20. O stand in awe, and fear to sin. *Ps. iv.*
21. Raise the psalm to God all glorious. *Ps. xcviii.*
22. 'Tis the day all days excelling. *Ps. cxviii.*
23. To Thee our guilty deeds. *Ps. xc.*
24. Whene'er to Thee I make my prayer. *Ps. lvi.*

Archdeacon Churton's *trs.* from the Latin, Spanish, and Anglo-Saxon, were included in his *Poetical Remains*, Lond., 1876. [J. J.]

Cives celestis patriae. *Bp. Marbodus.* [*The heavenly Jerusalem.*] This hymn is given in *Mone*, No. 637, from a MS. at Admont dated 1098, in 16 st. of 6 l. It deals with the mystical meaning of the precious stones in the foundation of the heavenly Jerusalem. Dr. Neale, by whom the *tr.* in C. U. was made, and pub. in his *Med. Hys.*, 1851, p. 38, introduces it with the following preface:—

"The ruggedness of the translation is merely a copy of that of the original in the following poem of Marbodus, successively Archdeacon of Angers and Bishop of

Rennes, who died 1125. Its title, a Prose, clearly proves it to have been intended, if not used, as a Sequence in the Mass of some high festival, probably a dedication. The mystical explanation of precious stones is the subject of the good Bishop's poem *de Gemmis*, which seems in its time to have obtained a high reputation. The Prose, which I here give, is certainly not without its beauty; and is a good key to mediaeval allusions of a similar kind."

Dr. Neale appends to his *tr.* an extensive note on the mystical meaning of the precious stones, in which he quotes largely from a commentary on the prose by Marbodus. The *tr.* is:—

Ye of the heavenly country, sing. It is in 16 st. of 6 l. A cento, composed of st. i., xv., xvi. was given in the Irvingite *Hys. for the Use of the Churches*, new ed. 1870. Beyond this the *tr.* is not in C. U. [J. J.]

Clamantis ecce vox sonans. *Nicholas le Tourneaux.* [*Epiphany.*] This is a hymn at first Vespers, during the Octave of the Epiphany, and the Baptism of our Lord, in the revised *Paris Brev.* of 1736. It previously appeared in the *Cluniac Breviary*, 1686, p. 230. The text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

Translations in C. U.:—

1. The voice of one that cries aloud. This *tr.*, based on J. Chandler's, was given in J. A. Johnston's *English Hymnal*, 1852, No. 63. In the 1856 and 1861 editions it was altered to "A voice of one that loudly cries."

2. The Herald's cry with thrilling sounds, by J. D. Chambers, in his *Lauda Syon*, 1857, p. 114. On p. 115 of the same work is a *tr.* of the Nocturn hymn, "Non abluunt lymphae Deum." From these two *trs.* the hymn, No. 175, in the *Hymnary*, 1872, "The Baptist's cry with thrilling sounds," is composed, st. i., ii. being from the first, and st. iii.–vi. from the second.

Translations not in C. U.:—

1. The voice of him who cries aloud. *J. Chandler.* 1837.
2. Judea's desert heard a sound. *I. Williams*, in *Brit. Mag.*, 1835, and *Hys. from Par. Brev.*, 1839.
3. Hark, in the wilderness. *R. Campbell*, from the *Campbell MSS.*, in Mr. Shipley's *Annus Sanctus*, 1884.
4. Lo the voice of one that crieth. *W. J. Blew.* 1852.

[J. J.]

Clapham, Emma, second daughter of John Peele Clapham, was b. in Hanover Square, Leeds, Oct. 18, 1830. Miss Clapham, who has given much time and attention to Sunday Schools and philanthropic work, contributed under the initials of "E. C." the following hymns to the *Leeds Sunday School H. Bk.*; ed. 1858, edited by her father:—

1. Guide of my steps along life's way. *Jesus the Guide.*
2. Lord, we meet to pray and praise. *Meeting of Church workers.*
3. Saviour, where dwellest Thou? *Meeting of S. School Teachers.*

Miss Clapham has also contributed several pieces to newspapers and the periodical press. [J. J.]

Clapham, John Peele, was b. at Leeds, July 7th, 1801, and educated privately, and at the Fulneck Moravian School, and the Protestant Free Church Grammar School, Manchester. He was a magistrate for the West Riding of Yorkshire, and Treasurer of the County Courts in Yorkshire. He was a member of the Congregational body, and took a warm interest in their religious and philanthropic work. Burley, Harrowgate and Ilkley were specially benefited by his zeal and munificence. His interest in Sunday Schools commenced at an early age, and continued to his death, on Nov. 19, 1875. In 1833 he edited the *Leeds Sunday School Hymn Book*, and also the revised edition, 1862. To this work he contributed the following hymns under the signature of "J. P. C.":—

i. To *Hymns Sel. and Original*, 1833.

1. God of union, God of love. *S. S. Teachers' Meeting.*
2. Let us unite to bless the Lord. *Sunday.*
3. Our Father, and our heavenly King. *The Lord's Prayer.*
4. Shall we grieve the Holy Spirit? *The work of the Holy Spirit.*
5. Strengthen Thy stakes, extend Thy cords. *Foundation-stone of a School.*
6. Sweet is the work, O Lord, to raise: *New Year.*
7. Thou gracious Father of the poor. *The True Riches.*
8. We dare not God's own holy day. *Sunday.*
9. When Jesus at a wondrous feast. *Feeding the Five Thousand.*

ii. To the same *Collection*, ed. 1858.

10. A little pilgrim on life's way. *Looking unto Jesus.* "The little pilgrim was no fiction, but a bonnie, loving, and lovable lad of nearly ten years old, our youngest son. He died at school, after a week's illness, and the refrain of his father's lines—'Jesus, my Saviour,' were the last words we could catch before he finished his pilgrimage." *Curwen's Biog., Notes*, p. 7.
11. Accept our glad thanksgiving, Lord. *Praise.*
12. Come away from the train. *Sunday.*
13. Far too often men are crying. *The Gifts of the Holy Spirit.*
14. Father in heaven, for Jesus' sake. *Grace before Meat.*
15. Heavenly Teacher, Light divine. *Imitating Christ.*
16. How good and how pleasant. *Praise to God the Father.*
17. Now in Christian love and union. *Grace before Meat.*
18. O make us truly wise. *Early Piety desired.*
19. Pure religion, Christian love. *Praise to God the Father.*
20. Tempt us not, ye sons of pleasure. *Sunday.*
21. We own Thy care, we love Thy word. *Praise.*

[J. J.]

Clapp, Eliza Thayer, a resident at Dorchester, Massachusetts, U.S., and author of *Words in the Sunday School*; and *Studies in Religion*, 1845, contributed at the request of Ralph W. Emerson three hymns and two poems to *The Dial*, 1841. From one of the hymns, in 9 st. of 4 l., pub. in *The Dial*, July, 1841, and entitled "The future is better than the past," the hymn "All before us lies the way" (*Onward with Confidence*) is taken. It was given in Hedge & Huntington's Unitarian *Hys. for the Church of Christ*, 1853, and has been repeated in several collections. It is usually attributed to Emerson, but in error. (George Cooke, in *Journal of Speculative Philosophy*, 1885.) [V. D. D.]

Clara diei gaudia. [*St. Anne.*] The dates given to this hymn are uncertain, and range from the 9th to the 13th cent. *Mone*, No. 791, gives the text from MSS. at Freiburg, and in the Library of the Lyceum at Constanz, of the 15th cent. He adds a few readings to the text. *Daniel*, i. 289, iv. 175, refers to several Breviaries of the 16th cent., but none earlier than 1500, and to a MS. of the 11th or 12th cent. belonging to the town Library of Hamburg. [W. A. S.]

Translation in C. U.:—

Spotless Anna! Juda's glory, by E. Caswall, in his *Lyra Catholica*, 1849, p. 263, in 6 st. of 4 l. On republishing it in his *Hymns*, &c., 1873, p. 188, he added an original refrain. This refrain is a special invocation of St. Anne. In the 2nd ed. of the *Appendix* to *Hymnal N.*, 1862, it was altered as, "Holy Anna, Juda's glory," and from thence it passed into the *People's H.*, 1867. In the Roman Catholic *Hys. for the Year*, N.D., it is given as "Blessed Anna, Juda's glory." In T. Chamberlain's *Hys. used at the Church of St. Thomas the Martyr*, Oxford, 1861, No. 149, st. i.–iii. are by Caswall, and st. iv., v. by T. Chamberlain. [J. J.]

Clark, Alexander, D.D., b. March 10, 1835, d. July 6, 1879. Dr. Clark was for many years a Minister of the American Methodist Episcopal Church, and the editor of the *Methodist Recorder*, pub. at Pittsburgh. Two of his hymns:—

1. Heavenly Father, bless me now. *Lent.*
2. Make room for Jesus. *Lent.*

are given in I. D. Sankey's *Sac. S. & Solos.*

Clark, Charles, b. in London, April 19, 1838, was educated for the ministry at the Baptist College, Nottingham, and in 1862 became minister at North Parade Chapel, Halifax. He was subsequently minister at Mazepond, London; Broadmead, Bristol; Albert Street, Melbourne, Australia; and is now (1885) pastor of the Baptist Church, Haven Green, Ealing. His hymn for children, "Jesus, holy Saviour, Shepherd of the sheep," was contributed to the *School Hymnal* (Lond., 1880). [W. R. S.]

Clark, John Haldenby, M.A., b. at Chesterfield, Derbyshire, Jan. 28, 1839, and educated at the Grammar School there, and at St. John's Coll., Cambridge, where he graduated in 1861. On taking Holy Orders, he became Curate of Barmby Moor and Fangfoss. After labouring in various parishes he became, in 1870, Vicar of West Dereham, Norfolk. Mr. Clark is known through his translation, "Soldiers, who are Christ's below." In 1880 he pub. *The Marriage of Cana, and Other Verses*; Lynn. It contains a few *trs.* from the Latin, in addition to original verse. He d. April 14, 1888. [J. J.]

Clark, Willis Gaylord, b. at Otisco, Onondaga County, New York, 1810, d. June 12, 1841. He was sometime editor of the *Philadelphia Gazette*, and contributed to the *Knickerbocker Magazine*. His poetical writings were published in 1846. His hymn:—

We have met in peace together, was written for the 8th Anniversary of the American Sunday School Union, 1832. It is unknown to the English collections. [F. M. B.]

Clarke, James Freeman, D.D., is a grandson of James Freeman (q. v.), from whom he was named. He was b. at Hanover, New Hampshire, April 4, 1810, and graduated at Harvard College, in Arts, in 1829, and in Divinity, 1833. Receiving ordination as a Unitarian Minister, he was Pastor at Louisville, Kentucky, from 1833 to 1840; of the Church of the Disciples, Boston, from 1841 to 1850; and also from 1853. Dr. Clarke for some time edited, whilst at Louisville, *The Western Messenger*, and is the author of *Orthodoxy, its Truths and Errors*, 1866; *The Christian Doctrine of Forgiveness*, 1852; *The Christian Doctrine of Prayer*, 1854, and other works. In 1844 he published the *Hymn Book for the Church of the Disciples*. This he enlarged in 1852. To each edition he contributed five hymns. Of these ten hymns five are found in the *Lyra Sac. Amer.* The best known of Dr. Clarke's hymns are:—

1. **Father, to us Thy children, humbly kneeling.** [*Holy thoughts desired.*] Dr. Clarke says this was manufactured from:—

2. **Infinite Spirit, who art round us ever** [*Holy thoughts desired*], which "was written in Kentucky about 1833, and printed in the *Dial* soon after."

3. **Brother, hast thou wandered far?** [*The Prodigal Son.*] This appeared in his *Disciples' H. Bk.*, 1844, and is somewhat extensively used. It appeared in an abbreviated form as, "Hast thou wasted all the powers?" beginning with st. ii., in *Hys. for the Church of Christ*, Boston, 1853; Beecher's *Plymouth Coll.*, 1855, and subsequently in others in G. Britain and America. The next three are also in one or two English collections.

4. **To Thee, O God, in heaven.** [*Holy Baptism.*] 1844.

5. **To Him who children blessed.** [*Holy Baptism.*] 1844.

6. **Dear Friend, whose presence in the house.** [*Christ's presence desired.*] 1855. The beauty and value of this last hymn have been partly, and deserve to be more fully, recognized. It is found in *Lyra Sac. Amer.*, which also has the following on "The Protestant Reformation":—

7. **For all Thy gifts we praise Thee, Lord.** This hymn was sung at the collation given by the Unitarians of New York and Brooklyn to the Members of the Convention assembled in the former city, Oct. 22, 1845. As originally written it contained 8 st.; the last two are omitted from both *Lyra Sac. Amer.* and Putnam's *Singers and Songs of the Liberal Faith.* [F. M. B.]

Clarke, Samuel Childs, M.A., b. Jan. 6, 1821, and educated at Queen's College and St. Mary Hall, Oxford, graduating B.A., 1844, and M.A. 1846. On taking Holy Orders he became successively Curate of Thorverton, and of Dawlish, Devon; Vicar of St. Thomas-by-Launceston, and Head Master of the Launceston Grammar School, and Vicar of Thorverton, 1875; and Hon. Sec. of the Exeter Board of Education. Mr. Clarke has pub. some educational works: *Thoughts in Verse from a Village Churchman's Note Book*, 1848, and *Services of Song* for Christmas, Passiontide, Ascension, Harvest (S. P. C. K. catalogue), Advent, Eastertide, Missionary, Flower, and Children's Services. These Services of Song have been sanctioned for use in churches by the Bishops of Exeter and Salisbury. Mr. Clarke's hymns include:—

1. **All hail, all hail to the natal day.** *Christmas.* Contributed to the *Parish Church Hymnal.*

2. **Framer of the light.** *Morning.* In the *Parish Ch. Hyl.*, and Mrs. Brock's *Children's H. Bk.*, 1881.

3. **Great Giver of all good, to Thee again.** *Harvest.* This is the best known of our author's hymns. It was first printed in the *Musical Times*, 1863, with music by Barnby. In 1868 it was included in the *Appendix* to

the S. P. C. K. *Ps. and Hys.*, in 1872 in the *Hymnary*, and again in many other collections.

4. In all Thou didst while here on earth. *St. Thomas.* In Mrs. Brock's *Children's H. Bk.*, 1881.

5. In humble adoration. *Laying of the Foundation-stone of a Church.* In Harland's *Suppl.* to *Ch. Psalter and Hymnal*, 1876.

6. Jesus, on this blessed morn. *Christmas.* In the *Parish Ch. Hyl.*

7. Lord, most holy, God most mighty. *For travellers and absent ones.* In the *Home H. Bk.*, 1885, by H. P. Hawkins.

8. Lord of the new creation. *Sunday Morning.* In the *Parish Ch. Hyl.*

9. Now a new year opens. *The New Year.* In Mrs. Brock's *Children's H. Bk.*, 1881, and one or two American collections.

10. O dark and dreary day. *Good Friday.* In *Suppl.* to Harland's *Ch. Hyl.*; Mrs. Brock's *Children's H. Bk.*

11. O Lord, it is a joyful thing. *Evening.* In the *Parish Ch. Hyl.*, &c.

12. O Thou who dwellest in eternity. *Festival.* In *Suppl.* to Harland's *Ch. Hyl.*, 1876.

13. Once more the sheaves are gathered. *Harvest.* In *Suppl.* to Harland's *Ch. Hyl.*, the author's *Harvest-tide* Service of Song, &c., 1876.

14. Thou who through shades of night. *Evening.* In the *Parish Ch. Hyl.*, &c.

In addition to these hymns, most of those given in Mr. Clarke's *Services of Song* are his composition, as are also the 19 in his *Services for Children*. Lond., Pitman, N.D. Some of these are initialled "S. C. C." Taken as a whole these hymns are a good addition to the common store for Special Occasions, and should be consulted by hymn-book compilers. He d. Feb. 22, 1903. [J. J.]

Clarum decus jejunii. *St. Gregory the Great.* [*Lent.*] The oldest form of this hymn is in two MSS. of the 11th cent. in the *Brit. Mus.* (Vesp. D. xii. f. 52; Harl. 2961 f. 238 b), and from a MS. of the 11th cent. at Durham in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 65. It is also given in various editions of St. Gregory's *Works;* in *Migne*, tom. 178, col. 849; *Daniel*, i., No. 148; *Mone*, No. 71; *Hymn. Sarisb.*, 1851; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and others. The use of the hymn in England was extensive. It is found in the *Sarum*, *York*, *Canterbury*, *Worcester*, and other English Brevs.

Translations in C. U.:—

1. The shining glory of the fast, by R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, with the signature "P. C. E."

2. Good it is to keep the fast, by Sir H. W. Baker, written for *H. A. & M.*, 1875.

3. From heaven, in glorious beauty shown. In the *Antiphoner and Grail*, 1880, and from thence into the *Hymner*, 1882, No. 49.

Translations not in C. U.:—

1. Fast's honour bright from Heaven come down. *W. J. Copeland.* 1848.

2. High token of the fast of Lent. *W. J. Blew.* 1852–55.

3. What honour hath the fast of Lent. *J. D. Chambers.* 1857.

4. That fasting serves a holy end. *J. W. Hewett.* 1859.

5. Depths of love with power divine. *Morgan.* 1880.

[J. J.]

Claudius, Matthias, s. of Matthias Claudius, Lutheran pastor at Reinfeld in Holstein (near Lübeck), was b. at Reinfeld, Aug. 15, 1740. An ancestor, who died as a Lutheran pastor in 1586, had Latinized his name, Claus Paulsen, to *Claudius Pauli*, and his descendants had adopted Claudius as their surname. Claudius entered the University of Jena, in 1759, as a student of theology, but being troubled with an affection of the chest, and finding little attraction in the Rationalism of Jena, he turned his attention to law and languages. After a short visit to Copenhagen, as private secretary to a Danish count, he joined in 1768 the staff of the Hamburg News Agency (*Adress-Comptoirnachrichten*). Removing to Wandsbeck, near Hamburg, he undertook in 1771 the editing of the literary portion of the *Wandsbecker Bote*, and contributed a number of his poems to the *Göttingen Musen-Almanach*. In 1776 he was appointed one of the Commissioners of Agriculture and Manufactures of Hesse-Darmstadt, and in 1777 editor of the official Hesse-Darmstadt newspaper, which he conducted in the same spirit as his *Wandsbeck Bote*. At Darmstadt he became acquainted with Goethe (then living near by at Frankfurt), and with a circle of freethinking philosophers. During a severe illness in 1777, he realised, however, the spiritual emptiness of the life at Darmstadt; the buried seeds sown in his youth sprang up; and he once more became in faith as a little child. Renouncing position and income, he returned to Wandsbeck to re-edit the *Bote*, which he conducted in a distinctively Christian spirit. In 1788 he was appointed by the Crown Prince of Denmark auditor of the Schleswig-Holstein Bank at Altona, but continued to reside at Wandsbeck till 1813, when he was forced by the war to flee, and was unable to return till May, 1814. The next year he removed to the house of his eldest daughter in Hamburg, and d. there Jan. 21, 1815 (*Koch*, vi. 417–429; *Allg. Deutsche Biog.*, iv. 279–281). His fugitive pieces appeared in two parts as *Asmus omnia sua secum portans; oder sämmtliche Werke des Wandsbecker Bothen*, Wandsbeck and Hamburg, 1774 (pt. iii. 1777, iv. 1782, v. 1789, vi. 1797, vii. 1802, viii. 1812). While much of his poetry was distinctively Christian in its spirit, and many of his pieces might rank as popular sacred songs, yet he wrote no hymns designed for use in Church. Three pieces have, however, passed into the German hymn-books, all of which have been *tr.* into English, viz.:—

i. Das Grab ist leer, das Grab ist leer. [*Easter.*] 1st pub. in pt. viii., 1812, as above, p. 121, in 10 st. *Tr.* as "The grave is empty now, its prey," by *Dr. H. Mills*, 1859, printed in Schaff's *Christ in Song*, 1870.

ii. Der Mond ist aufgegangen. [*Evening.*] His finest hymn, conceived in a child-like, popular spirit—a companion to the more famous hymn, "Nun ruhen alle Wälder" (q. v.). According to tradition it was composed during his residence at Darmstadt, 176$\frac{6}{7}$, while walking on the so-called Schnempelweg, a foot-path leading by the river-side up to the Odenwald. 1st pub. in J. H. Voss's *Musen-Almanach*, Hamburg, 1779, p. 184, and then in pt. iv., 1782, as above, p. 57, in 7 st. of 6 l. Included as No. 452 in the *Oldenburg G. B.*, 1791, as No. 570 in the *Württemberg G. B.*, 1842, and No. 509 in the *Unv. L. S.*, 1851. The only *tr.* in C. U. is:—

The silent moon is risen, good and full, as No. 322, in the Ohio *Luth. Hymnal*, 1880.

Other trs. are:—

(1) "The fair moon hath ascended," in the *British Magazine*, Nov. 1837, p. 518. (2) "The moon on high

is beaming," (by *H. J. Buckoll*, 1842, p. 105. (3) "The moon hath risen on high," by *Miss Winkworth*, 1855, p. 229 (1876, p. 231). (4) "The moon up heaven is going," by J. D. Burns, in *Family Treasury*, 1860, p. 92, repeated in his *Memoir*, 1869, p. 269. (5) "The moon is upwards climbing," by *Miss Manington*, 1863, p. 124. (6) "The moon is up in splendour," by E. Massie, 1866, p. 115. (7) "The moon hath risen clear," in Alice Lucas's *Trs. from German Poets*, 1876, p. 12. (8) "The moon is up and beaming," in Mrs. A. W. Johns's *Original Poems and Trs.*, 1882, p. 61.

iii. Im Anfang war's auf Erden. [*Harvest.*] 1st pub. in pt. iv., 1782, as above, p. 42, in 17 st. of 4 l., and chorus (see also G. W. Fink's *Musikalischer Hausschatz der Deutschen*, Altona, 1860, No. 77). It occurs in a sketch entitled, *Paul Erdmann's Fest.* The neighbours are represented as coming to Paul's house and there singing this so-called "Peasants' Song," the last four sts. of which specially relate to the occasion; the stanzas being sung as a solo, and all joining in the chorus. It can hardly be called a hymn, though it has passed into a few German hymnals principally for use in school. Beginning, "Auf! lasset Gott uns loben," 10 sts. were included as No. 482 in the Oldenburg *G. B.*, 1791. In T. Fliedner's *Liederbuch*, Kaiserswerth, 1842, No. 95 begins with st. vii., "Was nah ist und was ferne." The form most popular is that beginning with st. iii., "Wir pflügen und wir streuen," as in Dr. Wichern's *Unsere Lieder*, Hamburg, 1844, No. 55, and other collections. The sts. of the original which most nearly answer to the English versions are:—

iii.

Wir pflügen und wir streuen
Den Samen auf das Land;
Doch Wachsthum und Gedeyen
Steht nicht in unsrer Hand.
Alle gute Gabe
Kömmt oben her, von Gott,
Vom schönen blauen Himmel herab.

v.

Der sendet Thau und Regen,
Und Sonn- und Mondenschein;
Der wickelt Gottes Seegen
Gar zart und künstlich ein.

vii.

Was nah ist und was ferne,
Von Gott kömmt alles her!
Der Strohhalm und die Sterne,
Der Sperling und das Meer.

ix.

Er, Er macht Sonnaufgehen,
Er stellt des Mondes Lauf,
Er lässt die Winde wehen,
Er thut den Himmel auf.

x.

Er schenkt uns Vieh und Freude.
Er macht uns frisch und roth,
Er giebt den Kühen Weide,
Und unsern Kindern Brodt.

xiii.

Darum, so woll'n wir loben,
Und loben immer dar
Den grossen Geber oben.
Er ists! und er ists gar!

The popular if somewhat boisterous tune usually set to this hymn (as in *H. A. & M.*) is by J. A. P. Schulz. The melody given in 1782 is said there to be Italian, and is not suited to the chorus popular in England.

Translations in C. U.:—

1. We plough the fields and scatter, by Miss J. M. Campbell, contributed to the Rev. C. S. Bere's *Garland of Songs*, Lond., 1861, p. 61 (later eds. p. 27). A free rendering in 3 st. of 8 l., with chorus, entitled, "Thanksgiving for the Harvest." Since its reception into the Appendix to *H. A. & M.*, 1868 (No. 360, ed. 1875, No. 383), it has passed into numerous hymnals in G. Brit. and America. In Thring's *Coll.*, 1882, No. 609, st. iv., "Our souls, Blest Saviour, gather," is an original st. by Rev. H. Downton, added to supply some distinctly Christian expressions to the hymn, and 1st pub. in the *Record* newspaper in 1875.

2. We plough the fertile meadows. Of this *tr.* there are two forms greatly differing, both ascribed to Dr. S. F. Smith, but whether either form is really by him we have failed to ascertain. What seems to be the original form, in 6 st. of 4 l. and chorus, is found in the *Meth. Free Ch. S. S. Hys.*; Curwen's *New Child's Own H. Bk.*, &c. The other form, in 3 st. of 8 l. and chorus, is in Allon's *Supp. Hys.*; *N. Cong.*, &c.

3. We plough the ground, we sow the seed, in 4 st. of 8 l. with chorus, without name of *tr.*, is No. 215 in G. S. Jellicoe's *Coll.*, 1867. [J. M.]

Clausnitzer, Tobias, b. at Thum, near Annaberg, in Saxony, probably on Feb. 5, 1619. After studying at various Universities, and finally at Leipzig (where he graduated M.A. in 1643), he was appointed, in 1644, chaplain to a Swedish regiment. In that capacity he preached the thanksgiving sermon in St. Thomas's Church, Leipzig, on "Reminiscere" Sunday, 1645 (ii. Sunday in Lent) on the accession of Christina as Queen of Sweden; as also the thanksgiving sermon at the field service held by command of General Wrangel, at Weiden, in the Upper Palatine, on January 1, 1649, after the conclusion of the Peace of Westphalia. In 1649 he was appointed first pastor at Weiden, and remained there (being also appointed later a member of the Consistory, and inspector of the district,) till his death, on May 7, 1684 (*Koch*, iii. 354, 355; *Allg. Deutsche Biog.*, iv. 297; *Bode*, p. 53; MS. from Pastor Klinkhardt, Thum). Three hymns by him are known as follows:—

i. Jesu dein betrübtes Leiden. [*Passiontide.*] 1st pub. in his *Passions-Blume*, Nürnberg, 1662, a volume containing 12 sermons on the Passion of our Lord. The hymn appears at p. 17, in 7 st. of 6 l. entitled, "Clausnicer's Passion-Hymn which may be sung with each Meditation." This form is No. 496 in Burg's *G. B.*, Breslau, 1746. This hymn has passed into English through a recast, probably by Gensch von Breitenau, beginning, "Herr Jesu, deine Angst und Pein," in 6 st. of 7 l. 1st pub. in the *Vollständiges G. B.*, Plöen, 1675, No. 41, repeated as No. 101 in the *Unv. L. S.*, 1851. The only *tr.* in C. U. is:—

Lord Jesu! may Thy grief and pain, a good *tr.* of st. i., iii., vi., by A. T. Russell, as No. 84 in his *Ps. and Hys.*, 1851.

ii. Liebster Jesu wir sind hier, Dich und Dein Wort anzuhören. [*Public Worship.*] 1st pub. in the *Altdorffisches Gesang-Büchlein*, 1663, No. 20, in 3 st. of 6 l., as a Sunday Hymn for use before Sermon. It appeared with Clausnitzer's name in the Nürnberg *G. B.*, 1676, No. 891, and has since come into universal use. In the Berlin *G. L. S.*, ed. 1863, No. 1062. *Tr.* as:—

1. Gracious Jesu! in Thy name, a good and full *tr.* by A. T. Russell, as No. 82 in the Dalston Hospital *H. Bk.*, 1848. Included as No. 454 in the ed., 1857, of Mercer's *C. P. & H. Bk.* (Ox. ed. 1864, No. 56, considerably altered with st. ii. l. 4, iii. ll. 1–4, from Miss Winkworth, and a doxology added).

2. Gracious Jesu! we are here, a recast of his 1848 *tr.*, made by A. T. Russell for his *Ps. & Hys.*, 1851, No. 19.

3. Saviour, in Thy house of prayer, a good and full *tr.* as No. 13 in J. F. Thrupp's *Ps. & Hys.*, 1853, repeated in Maurice's *Coll.*, 1861, No. 634. In *Kennedy*, 1863, No. 1251, altered and beginning, "Saviour, to Thy house of prayer."

4. Blessed Jesus, at Thy word, a full and good *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd

Series, 1858, p. 68, repeated in her *C. B. for England*, 1863, No. 12. Included in the Eng. Presb. *Ps. & Hys.*, 1867, and others; and in America in the Pennsylvania *Luth. Ch. Bk.*, 1868; *Evang. Hymnal*, N. Y., 1880, and others.

5. Dear Lord, to hear Thee and Thy word, a good *tr.* by Mrs. L. C. Smith; included as No. 50 in Dr. Stevenson's *H. for Ch. & Home*, 1873.

Trs. not in C. U.:—

(1) "Dearest Jesu! we are here, Thee to hear," by *J. C. Jacobi* (1720, p. 32; 1722, p. 43; 1732, p. 72, alt.). In the *Moravian H. Bk.*, 1789, No. 12 (1849, No. 3), recast by C. J. Latrobe. (2) "Dearest Jesu, we are here, for to hear," as No. 432 in pt. i. of the *Moravian H. Bk.*, 1754. (3) "Here in Thy presence we appear," by J. Swertner, as No. 10 in the *Moravian H. Bk.*, 1789 (1886, No. 9). (4) "Blessed Jesus, we are here," by *Miss Manington*, 1863, p. 145. (5) "Precious Jesus! here are we," in the *British Herald*, Nov. 1866, p. 360, repeated in Reid's *Praise Bk.*, 1872, No. 419. (6) "Dear Redeemer, we are here," by *N. L. Frothingham*, 1870, p. 204.

iii. Wir glauben all an einen Gott, Vater, Sohn und heilgen Geist. [*Trinity Sunday.*] 1st appeared in the Culmbach-Bayreuth *G. B.*, 1668, p. 132, with the initials "C. A. D." With Clausnitzer's name it was included as No. 572 in the Nürnberg *G. B.*, 1676, in 3 st. of 6 l. In the Bavarian *G. B.*, 1854. *Tr.* as:—

1. We all believe in One true God, Father, Son and Holy Ghost, in full by Miss Winkworth in her *C. B. for England*, 1863, No. 75, and thence as No. 118 in the American *Meth. Epis. Hymnal*, 1878, and the *Evang. Assoc. H. Bk.*, 1882, No. 64.

2. One true God we all confess, by E. Cronenwett, as No. 209 in the Ohio *Luth. Hymnal*, 1880. [J. M.]

Cleft are the rocks, the earth doth quake. [*Good Friday.*] This hymn is sometimes attributed to Bp. Heber, but in error. It appeared in his posthumous *Hymns*, &c., 1827, pp. 64-5, in 7 st. of 5 l., and as "*Anon.*" Two centos therefrom have come into C. U.:—

1. "Cleft are the rocks," &c., in Alford's *Ps. and Hys.*, 1844, and his *Year of Praise*, 1867. This is composed of st. i., ii., iv., vii.

2. "Despised is the Man of grief," in Dr. Martineau's *Hymns*, &c., 1840; and his *Hys. of P. and Prayer*, 1873, being st. iii., v., and vi. considerably altered.

These centos are usually ascribed to "C. Dawson," but upon what authority we cannot determine. [J. J.]

Clemens, Titus Flavius (Clemens Alexandrinus), St. Clement of Alexandria, was b. possibly at Athens (although on this point there is no certain information) about A.D. 170. His full name, Titus Flavius Clemens, is given by Eusebius (*H. E.*, vi. 13) and Photius (*Cod.* 111), but of his parentage there is no record. Studious, and anxious to satisfy his mind on the highest subjects, he is said to have been a Stoic and Eclectic, and a seeker after truth amongst Greek, Assyrian, Egyptian, and Jewish teachers. He himself enumerates six teachers of eminence under whom he studied the "true tradition of the blessed doctrine of the holy apostles." At Alexandria he came under the teaching of Pantænus, and embraced Christianity, Pantænus being at the time the master of the Catechetical School in that city. On the retirement of Pantænus from the school for missionary work, Clement became its head, cir. 190, and retained the position to 203. His pupils were numerous, and some of them of note, including Origen, and Alexander, afterwards Bp. of Jerusalem. Driven from Alexandria by the persecution under Severus (202-203), he wandered forth, it is not known whither. The last notice we have of him in history is in a letter of congratulation by his old pupil, Alexander, then Bp. of Cappadocia, to the Church of Antioch, on the appointment of Asclepiades to the bishopric of that city. This letter, dated 211, seems to have been conveyed to Antioch by Clement. Beyond this nothing is known, either concerning his subsequent life or death, although the latter is sometimes dated A.D. 220.

The works of Clement are ten in all. Of these, the only work with which we have to do is *The Tutor*, ὁ Παιδαγωγός, in three books. The first book describes the Tutor, who is the Word Himself, the children whom He trains (Christian men and women), and his method of instruction. The second book contains general instructions as to daily life in eating, drinking, furniture, sleep, &c.; and the third, after an inquiry into the nature of true beauty, goes on to condemn extravagance in dress, &c., both in men and women. Appended to this work, in the printed editions, are two poems; the first, "A Hymn of the Saviour" (Ὕμνος τοῦ Σωτῆρος Χριστοῦ), and the second, an address "To the Tutor" (Εἰς τὸν Παιδαγωγόν). The first, beginning, Στομίον πώλων ἀδαῶν, is attributed to Clement in those MSS. in which it is found; but it is supposed by some to be of an earlier date: the second is generally regarded as by a later hand (see **Greek Hymnody**, § iii. For list of MSS. in which "The Tutor" is given, and for fuller details of Clement see *Dict. of Christian Biog.*, pp. 559-587).

The "Hymn of the Saviour," the earliest known Christian hymn, has been *tr.* into English as follows:—

Στομίον πώλων ἀδαῶν. The earliest *tr.* is "Shepherd of tender youth." This is by Dr. H. M. Dexter (q. v.). It was written in 1846, first pub. in *The Congregationalist* [of which Dexter was editor], Dec. 21, 1849, and is in extensive use in the United States. In Gt. Britain it is also given in several collections, including the *N. Cong.*, 1859; Bap. *Ps. & Hys.*, 1858; the R. T. Society's *Coll.*, &c.

There are also *trs.* not in C. U., viz.: (1) "Bridle of colts untamed," by Dr. W. L. Alexander, in the *Ante-Nicene Christ. Lib.*, vol. iv. p. 343; see also p. 345. (2) "Bridle of colts untaught," by Dr. H. Bonar, in *The Sunday at Home*, 1878, p. 11. (3) Another *tr.* is by the Rev. A. W. Chatfield, in his *Songs and Hys. of the Earliest Greek Christian Poets*, 1876. Mr. Chatfield, following the *Anth. Graeca Car. Christi.*, 1871, p. 37, begins with the eleventh line: βασιλεῦ ἁγίων, λόγε παυδαμάτωρ. "O Thou, the King of Saints, all-conquering Word." His *tr.* extends to 40 lines. [J. J.]

Clephane, Elizabeth Cecilia, third daughter of Andrew Clephane, Sheriff of Fife, was b. at Edinburgh, June 18, 1830, and d. at Bridgend House, near Melrose, Feb. 19, 1869. Her hymns appeared, almost all for the first time, in the *Family Treasury*, under the general title of *Breathings on the Border*. In publishing the first of these in the *Treasury*, the late Rev. W. Arnot, of Edinburgh, then editor, thus introduced them:—

"These lines express the experiences, the hopes, and the longings of a young Christian lately released. Written on the very edge of this life, with the better land fully in the view of faith, they seem to us footsteps printed on the sands of Time, where these sands touch the ocean of Eternity. These footprints of one whom the Good Shepherd led through the wilderness into rest, may, with God's blessing, contribute to comfort and direct succeeding pilgrims."

The hymns, together with their dates, are:—

1. Beneath the cross of Jesus. *F. Trs.*, 1872, p. 393.
2. Dim eyes for ever closed. *F. Trs.*, 1872, p. 393.

3. Who climbeth up too nigh. *F. Tres.*, 1872, p. 552.
4. Into His summer garden. *F. Tres.*, 1873, p. 245.
5. From my dwelling midst the dead. *F. Tres.*, 1873, p. 365.
6. The day is drawing nearly done. *F. Tres.*, 1873, p. 389.
7. Life-light waneth to an end. *F. Tres.*, 1874, p. 595.
8. There were ninety and nine that safely lay. *F. Tres.*, 1874, p. 595.

Of these Nos. 1 and 8 are in C. U. [J. M.]

Cleveland, Benjamin. Probably a Baptist, but known only by his *Hymns on Different Spiritual Subjects, in Two Parts*, whereof the 4th ed. appeared in Norwich, Connecticut, 1792. He is the author of :—

O could I find from day to day. [*Longing for Christ.*] This was preserved from oblivion by the *Hartford Sel.*, 1799, and is now in general use as altered and abridged to 4 st. by Nettleton, in his *Village Hymns*, 1824, No. 145. What is supposed to be the original text of the first four stanzas is found in Dr. Hatfield's *Church H. Bk.*, 1872, No. 876. [F. M. B.]

Cleveland, Charles Dexter, LL.D., b. at Salem, Mass., Dec. 3, 1802, and graduated at Dartmouth, 1827. Professor of Latin and Greek in Dickinson Coll., Pennsylvania, 1830, and of Latin in the University of New York, 1832. In 1834 he opened a seminary for young ladies in Philadelphia. He d. Aug. 18, 1869.

In 1850 he published *A Compendium of English Literature*; in 1858, another of *American Literature*; and in 1861, a third of *Classical Literature*, in addition to other works. His *Lyra Sacra Americana*, 1868, widely known in England, and from which many hymns have been introduced into the English hymnals, is inadequate and wholly uncritical, but it is better than Rider's *Lyra Americana*, 1865 (which was reprinted in substance by the R. T. S., Lon., 1865), and the Biographical sketches appended to it have some value. [F. M. B.]

Clifford, C. L., a *nom de plume* of *Mrs. Van Alstyne* (q. v.).

Cling to the Crucified. *H. Bonar.* [*Abiding in Christ.*] Contributed to his *Bible H. Bk.*, 1845, No. 268, in 2 st. of 12 l., and based upon i. John ii. 28, "Abide in Him." It was repeated in his *Hys. of Faith & Hope*, 1857, and in several hymn-books, including the *H. Comp.*, &c. In the *N. Cong.* and Allon's *Suppl. Hys.* it is altered to "Abide in Him, abide."

Cling to the Mighty One. *H. Bennett.* [*Trust in Jesus.*] This hymn is usually dated 1864. It was given as No. 3 in his *Hymns, by H. B.*, 1867, in 3 st. of 8 l. It is found in several collections in G. Britain and America, as in Snepp's *S. of G. & G.*, 1872; *Hys. & S. of Praise*, N. Y. 1874, and others.

Clothed in majesty sublime. *Joanna Baillie.* [*Ps. xciii.*] This appeared in her *Fugitive Verses*, 1840, in 5 st. of 4 l. as "Thoughts taken from the 93rd Psalm." In this form it is not in C. U., but as "Arrayed in majesty divine," it is sometimes found.

From the preface to her *Fugitive Verses*, we learn that she contributed to a proposed revision of the Scottish *Trs. and Paraphs.* three hymns which she has headed, "For the Scotch Kirk." This revision never took place. Joanna Baillie was the daughter of a Scotch minister; b. at Bothwell, 1762, and d. at Hampstead, 1851. Her poetical pieces, including *Plays*, &c., are well known. [W. T. B.]

Clyne, Norval, M.A., s. of the late Captain John Clyne, of the Royal Scots Regiment, was b. at Ballycastle, Ireland, Feb. 21, 1817, studied and graduated M.A. at the University of Aberdeen (Marischal College), and in 1846 became a member of the Society of Advocates in Aberdeen. He is the author of *Ballads from Scottish History*, 1863, &c. He was appointed one of the Aberdeen members of the Committee which compiled the Draft *Hymnal for the Scottish Church*, 1857, and contributed to it two hymns, viz., "Chief Shepherd of the chosen fold," and "Jesu! Heaven's eternal King," which he afterwards included in the *Aberdeen Hymnal*, of which he was the compiler (see **Scottish Hymnody**, vi. 7). Thence they have passed into various collections. A Christmas carol by him, "The blasts of chill December sound," originally pub. in *The Scottish Witness*, has been included, as No. 64, in the Rev. R. R. Chope's *Carols for use in Church*, 1875. [J. M.]

Cobbe, Frances Power, daughter of Charles Cobbe, D.L., of Newbridge House, Co. Dublin, was b. Dec. 4, 1822. She has written extensively on various subjects. The most important of her publications are :—

(1) *Essay on Intuitive Morals*; (2) *Religious Duty*; (3) *Broken Lights*, 1864; (4) *Duties of Women*; and others. She also edited the *Works* of Theodore Parker, in 12 vols.

Miss Cobbe has written only a few poems. Two of these were included in her *Italics; Brief Notes on Politics, People, and Places in Italy in* 1864 (1864), and a third in a Birthday Address to Lord Shaftesbury. Her hymn, "God draws a cloud over each gleaming morn" (*Rest in the Lord*), was written in 1859, in reply to some verses by an acquaintance, which were of a sad and despairing tendency. It has passed into several collections, including Horder's *Congregational Hys.*, 1884, and others. D. in April, 1904. [W. G. H.]

Cobbin, Ingram, M.A., b. Dec., 1777, and educated for the Congregational Ministry at Hoxton Coll. Entering the ministry in 1802, he was successively pastor of congregations at Banbury, at Holloway, at Putney, and at Crediton. He was also for some time Secretary of the Home Miss. Society. He d. at Camberwell, March 10, 1851. His publications were numerous, including *Scripture Parables in Verse*, 1818; *The Village Hymn Book*, 1820; and a *tr.* of Cæsar Malan's *Hymns* [see **French Hymnody**], 1825. He also contributed the following hymns to the Bap. *New Sel.*, 1828 :—

1. As blows the wind, and in its flight. *Regeneration.*
2. Before the Almighty power began. *Sovereign Grace.*
3. If 'tis sweet to mingle where. *Prayer Meeting.*
4. Lord! there is a throne of grace. *Prayer.*
5. Lord! to Thy bounteous care we owe. *Harvest.*

Of these hymns, Nos. 3 and 4 are in the most extensive use, and are given in several modern collections, specially amongst the Baptists. [J. J.]

Coeleste organum hodie sonuit in terrâ. [*Christmas.*] This Sequence is of unknown authorship and date. *Mone*, No. 388, quotes this hymn from a 12th cent. MS. at Graz, and holds that it is by a French writer. *Morel* quotes it from the MS. collection of Brander, 1507 (St. Gall MSS., No. 546), where it is called a sequence, "patris alicujus S. Galli conven-

tus." It is found in two 14th cent. MSS. in the *Brit. Mus.* (Lansdown, 432, f. 12 b; Caligula A. xiv. f. 44 b), &c. Every line of the Sequence ends in *a*. In the English Uses a curious but not uncommon diversity prevails. These may be gathered from their reprints, the *Sarum Missal*, Burntisland, 1861; the *York Missal*, Surtees Soc., 1872; and the *Hereford Missal*, 1874. *Tr.* as :—

Hark, the heavens' sweet melody, by E.H. Plumptre, written for and 1st pub. in the *Hymnary*, 1872, No. 134. It was republished in the translator's *Things New & Old*, 1884. Another *tr.* is, "This day celestial melody," by *Pearson*, 1868. [J. M.]

Coelestis ales nuntiat. *Jean Baptiste de Santeüil.* [*Annunciation.*] 1st pub. in his *Hymni Sacri et Novi*, 1689, p. 2, and again in the same, 1698, p. 87, in 5 st. of 4 l. In 1736 it was included in the revised *Paris Brev.* Also reprinted in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

1. The angel spake [spoke] the word, by E. Caswall—his quoted opening line being, "Supernus ales nuntiat,"—in his *Lyra Catholica*, 1849, p. 267; and again in his *Hymns*, &c., 1873, p. 170. This is given in the *Appendix* to the *H. Noted*, and in the *St. John's Hymnal* (Aberdeen), &c.

2. Hail blessed morn, when forth from heaven, by W. Cooke, made for the *Hymnary*, 1872, and given with the signature "A. C. C."

Translations not in C. U. :—

1. The herald light from Heav'n on golden wing. *I. Williams.* 1839.

2. The swift-winged herald from on high. *J. D. Chambers*, ii. 1866. [J. J.]

Coelestis aula panditur. *Jean Baptiste de Santeüil.* [*Virgins.*] Given in the *Cluniac Brev.*, 1686, p. lxv., and in his *Hymni Sacri et Novi*, 1689, p. 217, and 1698, p. 254, for "Sanctis Virginibus." In the revised *Paris Brev.*, 1736, it was appointed for Virgins, not being Martyrs. The text is also given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

Open is the starry hall, by I. Williams, 1st in the *British Magazine*, 1835, vol. viii., p. 518, and again in his *Hys. from the Paris Brev.*, 1839, p. 321. It has passed into *Hys. & Introits*, 1852; *Kennedy*, 1863; the *Hymnary*, 1872; the *Altar Hymnal*, 1884, &c.

Translation not in C. U. :—

The palace gates of Heaven expand. *J. D. Chambers*, ii. 1866. [J. J.]

Coelestis aulae principes. *Jean Baptiste de Santeüil.* [*Apostles.*] In the *Cluniac Brev.*, 1686, p. i., and in his *Hymni Sacri et Novi*, 1689, p. 189, and ed. 1698, p. 235, in 6 st. of 4 l. In 1736 it was given in the revised *Paris Brev.*, as the hymn for the "Common of Apostles at Lauds." It is also in the *Lyons* and other French Breviaries. Text in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and Chandler's *Hys. of the Prim. Church*, 1837, No. 87. [W. A. S.]

Translations in C. U. :—

1. Ye captains of a heavenly host, by I. Williams, in his *Hys. tr. from the Paris Brev.*, 1839, p. 274, and thence into the *App.* to the *H. Noted*.

2. Captains of the saintly band, by Sir H. W. Baker, in *H. A. & M.*, 1861; and in *Kennedy*, 1863.

3. The leaders of the Church of Christ, by G. Phillimore, in the *Parish H. Bk.*, 1863, in 5 double stanzas of 4 l., the last two being original. This was repeated in the 2nd ed., 1874, and in the S. P. C. K. *Church Hys.*, 1871.

4. Ye princes of the courts on high, by J. D. Chambers, in pt. ii., p. 4, of his *Lauda Syon*, 1866. The hymn, "Princes of the court on high," was adapted from this *tr.* by the Editors of the *Hymnary*, 1872, No. 388.

Translation not in C. U. :—

Hail, princes of the host of heaven. *J. Chandler.* 1837. [J. J.]

Coelestis formam gloriae. [*Transfiguration.*] This hymn, of unknown authorship, is in the *Sarum Brev.* (Venice, 1495, Estiva, pt. ii. f. 174), for the Transfiguration. *Mone*, No. 65, gives it from a MS. of the 15th cent., together with a few notes. *Daniel*, iv. p. 279, repeats this text without the notes. It is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and Biggs's *Annotated H. A. & M.*, 1867, p. 245. *Tr.* as :—

1. A type of those bright rays on high, by J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854. In 1861 this is altered to "O wondrous type, O vision fair," by the compilers of *H. A. & M.*, No. 202. This was repeated in full in *Kennedy*, 1863: and, abbreviated, in the Irvingite *Hys. for the Churches*, 1864, but omitted from the *H. A. & M.*, 1875. The original *tr.* was repeated in the *Hymner*, 1882.

2. The shadow of the glory which one day. By C. S. Calverley, written for and 1st pub. in the *Hymnary*, 1872, No. 367.

Translations not in C. U. :—

1. The shape for Whose bright vision. *W. J. Blew.* 1852.

2. O glorious scene, and passing fair. *J. D. Chambers.* 1857. [J. J.]

Coelestis O Jerusalem. [*All Saints.*] This hymn is usually given as from the revised *Paris Brev.*, 1736. It is not in that edition, but was added, for the Vigil of All Saints Day at Lauds (together with "Pugnate, Christi milites," the hymn at Matins for the same festival), in later editions. It is also found in the *Meaux Brev.*, 1834, and is given in 6 st. of 4 l. in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and in Biggs's *Annotated H. A. & M.*, 1867, p. 212. Its author is unknown. [W. A. S.]

Translations in C. U. :—

1. O heavenly Jerusalem, by I. Williams, pub. in his *Hys. tr. from the Paris Brev.*, 1839, p. 258. This *tr.*, with slight alterations, was given in Mozley's *Hymnal*, 1852; *H. A. & M.*, 1861–75; the *People's H.*, 1867; Spurgeon's *O. O. H. Bk.*; and (in two forms, each opening with the above first line) in the Roman Catholic *Hys. for the Year*, N.D., No. 50. In addition to these it is given in an altered form as, "O heavenly Queen, High Salem," in Blew's *Ch. H. & Tune Book*, 1852; as, "O heavenly Jerusalem, city," &c., in the *Salisbury H. Bk.*, 1857; and as, "Jerusalem the heavenly," in the *Hymnary*, 1872.

2. **Jerusalem the holy,** by W. E. Green. Written for and pub. in *A Book of Church Hys.*, Lond., 1864, No. 246.

Translation not in C. U. :—

Jerusalem, the city. *Anon.* in the *Shilling Magazine*, 1867. [J. J.]

Coeli Deus sanctissime. [*Wednesday.*] This hymn is sometimes ascribed to St. Ambrose, but on insufficient authority. It is found in two forms, the first what is usually received as the original, and the second the revised text in the *Roman Breviary*, 1632. Both texts are given in *Daniel*, i., No. 52; and the first in *Mone*, No. 277, who notes the oldest form of the hymn from a MS. of the 8th cent., in the Town Library at Trier. The first form is in the *Mozarabic*, *York*, *Sarum*, and many other Breviaries, both English and continental, but the Roman form is only in that Brev. It is found in three MSS. of the 11th cent. in the *Brit. Mus.* (Vesp. D. xii. f. 19; Jul. A. vi. f. 27; Harl. 2961, f. 223); in a MS. of the 9th cent. at St. Gall, No. 20; and also printed from an 11th cent. MS. at Durham in the *Latin Hys. of the Anglo-Saxon Church*, 1851. See also *Migne*, tom. xvii.; and *Wackernagel*, i., No. 93. [W. A. S.]

In annotating the *trs.* it will be necessary to take the two forms of the hymn:—

i. *The Textus Receptus.*

Translation in C. U.:—

O God, Whose hand doth spread the sky, by J. M. Neale, in the enlarged ed. of the *Hymnal N.*, 1854, in 5 st. of 4 l., and the *Hymner*, 1882.

Translations not in C. U.:—

1. O Thou most Holy God of heaven. *Hope.* 1844.
2. Most Holy God, the Lord of heaven. *J. D. Chambers.* 1857.

ii. *The Roman Breviary Text.*

Translations in C. U.:—

1. All Holy God on high, by W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 33, in 5 st. of 4 l. This text is repeated in St. John's *Hymnal* (Aberdeen), 1870, No. 99.

2. Lord of eternal purity, by E. Caswall, in his *Lyra Catholica*, 1849, p. 24, and again in his *Hymns*, &c., 1873, p. 15, in 5 st. of 4 l. This *tr.* is in several hymnals, including the *People's*, *Martineau*, and others. In the *Hymnary*, 1872, it is altered to, "Most Holy God, enthroned on high," and in the Roman Catholic *Hys. for the Year*, to "O Lord of perfect purity."

Translations not in C. U.:—

1. Thrice Holy Sovereign of the sky. *Bp. Mant.* 1837.
2. Holiest God, who reign'st on high. *Hymn. Anglica.* 1844.
3. All Holy Sovereign of the sky. *R. Campbell.* 1850.
4. O Lord, Who thron'd in the holy height. Card. Newman, in his *Verses*, &c., 1853–68. This is altered in W. J. Blew's *Church H. & Tune Book*, 1852–55, to "O Lord, most holy, and most high."
5. O God of heaven, most holy Thou. *J. Wallace.* 1874. [J. J.]

Coelitum Joseph decus. [*St. Joseph.*] This hymn for the Feast of St. Joseph, the husband of the B. V. M., which has been added to the *Roman Breviary* since 1632, is of unknown authorship. In addition to being in that Office, *Daniel* has reprinted it, iv. p. 296. *Tr.* as:—

Joseph, our certain hope below, by E. Caswall, in his *Masque of Mary*, 1858, in 5 st. of 4 l., and thence into his *Hymns*, &c., 1873, p. 74. This *tr.* is in use in Roman Catholic hymnals for Schools and Missions.

Translation not in C. U.:—

O Joseph, glory of the heavenly choir, *J. Wallace*, 1874. [J. J.]

Coelo datur quiescere. *Jean Baptiste de Santeüil.* [*St. Barnabas.*] Given in the *Cluniac Brev.*, 1686, p. 970; and in his *Hymni Sacri et Novi*, 1689, p. 53, and again in 1698, p. 103, in 6 st. of 4 l. In 1736 it was included in the revised *Paris Brev.*, and appointed as the hymn at Matins for the Feast of St. Barnabas. It is also in the *Lyons* and other French Breviaries. The text from the *Paris Brev.* as given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, has st. vii. and viii. from another source. *Tr.* as:—

1. Crowned with immortal jubilee, by I. Williams, from the *Paris Brev.* text, 1st pub. in the *British Magazine*, June, 1836 (vol. ix. p. 627, with the Latin), and again in his *Hys. tr. from the Paris Brev.*, 1839, p. 205. In 1841 it was included in the *Child's Christian Year*.

2. Thou, Barnabas, hast won repose, by R. F. Littledale, from the *Paris Brev.*, written for and pub. in the *People's H.*, 1867.

3. To Barnabas, Thy servant blest, by Harriet M. Chester, from the *Paris Brev.*, contributed to the *Hymnary*, 1872, and signed "H. M. C."

Translation not in C. U.:—

To Thee, O Barnabas, is given. *J. D. Chambers.* 1866. [J. J.]

Coelo quos eadem gloria consecrat. *Jean Baptiste de Santeüil.* [*All Saints.*] Given in the *Cluniac Brev.*, 1686, p. 1097, and in his *Hymni Sacri et Novi*, 1689, p. 161, and again, 1698, p. 212, in 7 st. of 4 l. In 1736 it was given, unaltered, in the revised *Paris Brev.* as the hymn for the 1st and 2nd Vespers of the Feast of all Saints. It is also in other French Breviaries, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Saints whom in heaven one glory doth await, by F. Pott, and pub. in his *Hymns*, &c., 1861, and in the *Hymnary*, 1872.

Translation not in C. U.:—

Ye that are now in heavenly glory one. *I. Williams.* 1834–9. [J. J.]

Coelos ascendit hodie. [*Ascension.*] This hymn, of unknown date and authorship, is given by Dr. Neale (*Med. Hymns.* 1851–67), as "apparently of the twelfth century." The text is in *Daniel*, i., No. 492, in 12 lines with "Alleluia" as a refrain to each. It has been *tr.* by Dr. Neale, in *Mediaeval Hys.*, 1851–63, as "To-day, above the sky He soared," and this is repeated in Dr. Schaff's *Christ in Song*, 1870. J. W. Hewett has also rendered it into English as "The King of glory, Christ most High," in his *Verses by a Country Curate*, 1859, and the *Lyra Messianica*, 1864. These *trs.* are not in C. U. It has also been rendered into English through the German, "Gen Himmel."

Gen Himmel aufgefahren ist. A *tr.* in 6 st. of 2 l., with Alleluia, appeared in B. Gesius's *Geistliche Deutsche Lieder*, Frankfurt a. Oder, 1601, folio 45, with the Latin. *Tr.* as "The King of glory, Christ the Lord," by E. Massie, 1867, p. 219. [J. M.]

Coffin, Charles, b. at Buzancy (Ardennes) in 1676, d. 1749, was principal of the college at Beauvais, 1712 (succeeding the historian Rollin), and rector of the University of Paris, 1718. He pub. in 1727 some of his

Latin poems, for which he was already noted, and in 1736 the bulk of his hymns appeared in the *Paris Breviary* of that year. In the same year he published them as *Hymni Sacri Auctore Carolo Coffin*, and in 1755 a complete ed. of his *Works* was issued in 2 vols. To his *Hymni Sacri* is prefixed an interesting preface. The whole plan of his hymns, and of the *Paris Breviary* which he so largely influenced, comes out in his words.

"In his porro scribendis Hymnis non tam poetico indulgendum spiritui, quam nitore et pietate consulendum esse existimavi. Pleraque igitur, argumentis convenienția e purissimis Scripturae Sacrae fontibus deprompsi quae idoneis Ecclesiae cantui numeris alligarem."

His hymns are described by a French critic as having less brilliancy than those of Santeüil (q.v.), but more simplicity and unction. They number 100 in the edition of 1736. Translations into English by J. Chandler, I. Williams and others, are noted under their respective Latin first lines. [W. T. B.]

Coffin, Robert Aston, D.D., b. at Brighton in 1819, and educated at Harrow, and at Christ Church, Oxford. In 1843 he became Vicar of St. Mary Magdalene's, Oxford; but in 1845 he resigned and joined the Church of Rome. In 1855 he became Rector of the R. C. Church of St. Mary's, Clapham; and in 1882 the R. C. Bishop of Southwark. He d. at Teignmouth, April 6, 1885. In 1863 he pub.:—

Hymns and Verses on Spiritual Subjects; being The Sacred Poetry of St. Alphonso Maria Liguori ..... Translated from the Italian, and edited by Robert A. Coffin, Priest of the Congregation of the Most Holy Redeemer. Lond., Burns & Lambert. One or two of these *trs.* previously appeared in a small collection which he edited: *Hymns for the Confraternity of the Holy Family, Jesus, Mary, and Joseph.* Lond., Imprimatur, Dec. 21, 1856.

Some of these *trs.* are in C. U. in Roman Catholic hymn-books for schools and missions. [J. J.]

Cole, Charles, b. May 20, 1733, at Wellow, in Somersetshire, d. 1813. In early life was a clothweaver; joined the Baptist church at Bradford, Wilts, and in 1758 began to preach at Whitchurch, Hants. In the year following he became pastor of the Baptist church there, a position he maintained with honour and usefulness for fifty years. He d. Dec. 3, 1813.

He pub. "*A Three-fold Alphabet of New Hymns.* I. *On the Public Ministry of the Word.* II. *On Baptism.* III. *On the Lord's Supper. To which is added a Supplicatory Supplement,* Lon., 1792." The title, "Three-fold Alphabet," was given from the fact that the hymns in each of the first three sections are arranged alphabetically, every letter being represented with the exception of X. The total number of hymns, including the *Supplement*, is 104. These hymns are sober and scriptural in sentiment, but prosaic in style. Several are found in the older collections as *Denham, Gadsby*, and others; but they have almost died out of use. [W. R. S.]

Coleridge, Hartley, eldest s. of S. T. Coleridge, b. 1796, d. 1849, is known to hymnody through some pieces published in his (posthumous) *Poems by Hartley Coleridge, with Memoir by his Brother*, Lond., 1851, including "Be not afraid to pray: to pray is right" (*Prayer*); and "In holy books we read how God hath spoken" (*Voice of God in Nature*).

Coleridge, Samuel Taylor, was b. at St. Mary Ottery, Devonshire, 1772, educated at Christ's Hospital, London, and Jesus College, Cambridge, and d. in 1834. His *Child's Prayer at Evening*, "Ere on my bed my limbs I lay," in Martineau's *Hymns*, 1840 and 1873, is dated 1808.

Coles, Vincent Stuckey Stratton, s. of Rev. James Stratton Coles, b. at Shepton Beauchamp, March 27, 1845, and educated at Balliol College, Oxford, graduating B.A. 1868, and M.A. 1872. On taking Holy Orders in 1869, he became Curate of Wantage. In 1872 he was preferred as Rector of Shepton-Beauchamp, Somerset, and in 1884 Librarian of the Pusey Library, Oxford. Mr. Coles has contributed the following hymns to *H. A. & M.*, and the S. P. C. K. *Church Hys.*

1. **Lord, in whose eternal counsels.** *For guidance and growth in holiness.* It was 1st printed as a leaflet, written for E. C. U. Festival, c. 1870; and then included, after revision, in S. P. C. K. *Church Hys.*, 1871.

2. **Most Holy Father, bending low.** *Lent.* No. 45 in the *Eucharistic Hymnal*, 1877.

3. **O Lamb of God, whose love divine.** *Martyrs (Virgins).* Given in the *Appendix* to *H. A. & M.*, 1868.

4. **O Shepherd of the sheep.** *Martyrs (Bishop).* Also given in the *Appendix* to *H. A. & M.*, 1868.

5. **We pray Thee, heavenly Father.** *Preparation for Holy Communion.* Originally written for a Communicants' class, it was included in S. P. C. K. *Church Hys.*, 1871, and in the revised *H. A. & M.*, 1875.

6. **Lord, I cannot seek Thee.** *Spiritual Communion.* Contributed to *Lyra Eucharistica*, 1863, and repeated in the *Churchman's Altar Manual*, 1882. [J. J.]

Colesworthy, Daniel C., a printer, editor, and bookseller, was b. at Portland, Maine, in 1810, and is now (1885) resident in Boston. He has pub. several volumes of verse, including *Sabbath School Hymns*, 1833; *Opening Buds*, 1838; *The Year*, 1873; and *School is Out*, 1876. Of his hymns the following are the best known:—

1. **A little word in kindness spoken.** *Kindness.* This appeared in his paper, *The Portland Tribune*, Sept. 25, 1841.

2. **While we lowly bow before Thee.** *Close of Service.* Included in E. Nason's *Cong. H. Bk.*, 1857, and thence has passed into several collections of later date, including *Songs for the Sanctuary*, N. Y., 1865–72; *Laudes Domini*, N. Y., 1884, and others.

Mr. Colesworthy is a member of the Congregational body. [F. M. B.]

Collaudemus Magdalenae. [*St. Mary Magdalene.*] This is a hymn of unknown authorship, and probably of English origin, 15 st. and a doxology. It is given in a 14th cent. *Sarum Brev.* in the *British Mus.* (MSS. Reg. 2, A. xiv., f. 214 ff.) for the Feast of St. Mary Magdalene, in three parts: viz.:—1. "Collaudemus Magdalenae," i.–v. and dox.: *Vespers.* 2. "Aestimavit ortolanum," vi.–x. and dox.: *Nocturns.* 3. "O Maria noli flere," xii.–xv. and dox.: *Lauds.* In *Daniel*, i., No. 439, it is given in full as one hymn from the *Sarum Brev.* (See also Card. Newman's *Hymni Ecclesiae*, 1838 and 1865), the text is repeated from the *Sarum Brev.* The first part of the hymn (i.–iv. and dox.) is found as "Pange lingua Magdalenae," in the *Works* of St. Bernardine of Siena (d. 1444, canonized 1450), *Sermon* 46. *Mone*, Nos. 1055,

56, 58, 59, gives the "Pange lingua" text, together with readings from MSS. of the 14th and 15th centuries. *Daniel*, iv. p. 245, compared *Mone's* text with his own, and adds readings from the *Aberdeen Brev.* [W. A. S.]

In tracing out the *trs.* of this hymn we follow the *Breviary* divisions, viz.:—

i. *Ad Vesperas.*

Collaudemus Magdalenae. A *tr.* of this part altered from a *tr.* by G. Moultrie from his *Espousals of S. Dorothea*, 1870, p. 78, was given in the *Antiphoner & Grail*, 1880; and again in the *Hymner*, 1882, No. 119, as "Sing we now the praise of Mary." Another *tr.* beginning, "Holy Magdalene praising," by J. D. Chambers, is in his *Lauda Syon*, pt. ii. 1866, p. 88, but this is not in C. U.

ii. *Ad Nocturnum.*

Aestimavit ortolanum. Dr. Neale's *tr.* of this part of the hymn, on its appearance in the 2nd ed. of his *Mediaeval Hys.*, 1863, was prefaced with these words:—

"The very elegant hymn, *Pange lingua Magdalene*, of English origin, is in the *Sarum Breviary*, divided into three, for Vespers, Matins, and Lauds. I translated it for the *Hymnal Noted*, but it was thought too complex for popular use. The Lauds hymn was accidentally kept, the other translations lost. It is in the Clewer edition of *The Day Hours*."

Dr. Neale's *tr.* is, "As the gardener, Him addressing," and is given in the *Hymner*, 1882, No. 120, and others.

iii. *Ad Laudes.*

O Maria noli flere. This is given in the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882, No. 121, as "Weep not, Mary, weep no longer." It is altered from a *tr.* by G. Moultrie. In these two works a *tr.* of the complete hymn may thus be found.

Translations not in C. U.:—

1. Sing we now of Mary's trial, joy and sorrow let us tell. G. Moultrie, in his *Espousals of St. Dorothea*. 1870.

2. Sing we now with praiseful voices. *D. T. Morgan.* 1871–83. [J. J.]

Collects in Verse. [Prayer, Book of Common.]

Collett, William Lloyd, M.A., was b. at Little Ilford, Essex, and graduated at Queen's College, Oxford, in 1842. On taking Holy Orders he held several appointments until 1855, when he was preferred to the Vicarage of St. Stephen's, Hammersmith. Mr. Collett compiled the *Appendix* added to the Cooke and Denton *Hymnal*, for use in St. Stephen's Church, 1855, and contributed to that *Hymnal* in 1855 his Ascensiontide hymn, "Hail, triumphant King of Glory," No. 153, in 3 st. of 8 l. [J. J.]

Collins, Henry, M.A., educated at Oxford, where he graduated about 1854. He was ordained to the Ministry of the Church of England, but in Nov., 1857, he entered the Roman communion, becoming a member of the Cistercian Order in 1860. Author of *Life of the Rev. Father Gentili*, &c., 1861; *The Spirit and Mission of the Cistercian Order*, 1866, &c. His hymns, were pub. by him before leaving the Church of England, in his *Hymns for Missions*, 1854, first pub. at Leeds, and then by Shrimpton of Oxford, and Masters of London. It contains 37 hymns, of which two only were by him:—"Jesu, meek and lowly" (*Passiontide*), and "Jesu, my Lord, my God, my all." (*Love of Jesus desired.*) These hymns are in extensive use. [J. J.]

Collins, S. A., the wife of an American Baptist Minister, is the author of several hymns and temperance songs, including "Jesus, gracious One, calleth now to thee" (*Invitation*), in I. D. Sankey's *Sac. S. & Solos*, No. 2, 1881.

Collyer, William Bengo, D.D., b. at Blackheath, April 14, 1782, educated at Homerton College, where, when 16 years old, he was enrolled as a student for the ministry. At 20 he began his ministry at Peckham; on Dec. 17, 1801, ordained pastor of a small church consisting of ten communicants. From 1814 to 1826 he was also pastor of a Church meeting in Salters' Hall. On June 17, 1817, a new chapel was opened for him at Peckham. There, from the time of his settlement in 1801, he laboured with great success and honour until Dec. 11, 1853, on which day he preached for the last time. He d. Jan. 8, 1854.

Dr. Collyer was eminent in his day as an eloquent Evangelical preacher, when formalism in worship, and Arianism in doctrine, prevailed. He was a man of amiable disposition, polished manners, and Christian courtesy; popular with rich and poor alike. He was the author of a series of lectures on Divine Revelation, in seven volumes: *Scripture Facts, Prophecies, Miracles, Parables, Doctrines, Duties, Comparisons.* Dr. Collyer compiled a hymn-book with the title, *Hymns partly collected and partly original, designed as a supplement to Dr. Watts's Psalms and Hymns*, 1812, It was intended at first for the use of his own congregation only, and was to include many hymns composed by himself, to be sung after sermons which he had preached to them, but he was led to alter the plan. It comprises 979 hymns, 6 choruses, and 4 doxologies, arranged in groups according to their authors, and not subjects. Of this number 57 were written by Dr. Collyer, and are for the most part short descriptive or didactic poems, religious or moral essays in verse, and not hymns addressed to the Creator and Redeemer. Some of them are devoid of Christian truth, and are poems of nature or of sentiment. Some of them were written during the hard and sorrowful times of the wars of Bonaparte, and relate to famine and national calamity. Several were prepared for the public meetings of missionary and benevolent societies, which had their origin in his time. He also pub. *Services suited to the Solemnization of Matrimony, Baptism*, &c., 1837, which contained 89 of his hymns; &c.; *Hymns for Israel, a Tribute of Love for God's Ancient People*, 1848 (41 hymns). In Dr. Leifchild's *Original Hymns*, 1843, there are also 39 of his compositions. Many of his pieces appeared in the *Evangelical Magazine*, and were also appended to his numerous published *Sermons*. A few of his hymns are still in C. U., including, "Another fleeting day is gone"; "Assembled at Thy great command"; "O Jesu, in this solemn hour"; "O Thou, the helpless orphan's hope"; "Return, O wanderer, return," and the fine cento, "Great God, what do I see and hear."

[F. J. F.]

Colver, Nathaniel, D.D., an eminent preacher and abolitionist, b. at Orwell, Vermont, 1794, and entered the Baptist Ministry in 1836, becoming successively Pastor at Boston, Detroit, Cincinnati, and Chicago. After the war, in 1865, he founded the Colver Institute at Richmond, Virginia. He d. Sept. 25, 1870. In 1848 he contributed 17 hymns to Banvard's *Christian Melodist*, Boston, U.S. Of these the best known are:—"Come, Lord,

in mercy come again," *Lent;* and "Weep for the lost! thy Saviour wept" (*Sympathy*), as in the *Bap. Praise Bk.*, N.Y., 1871, &c. [F. M. B.]

Come, all ye chosen saints of God. *J. Hart.* [*Passion Week.*] The following account of the origin of this hymn is given in the author's "Experience," which accompanies his *Hymns*:—

"The week before Easter, 1757, I had such an amazing view of the agony of Christ in the garden, as I know not well how to describe. I was lost in wonder and adoration, and the impression it made was too deep, I believe, ever to be obliterated. I shall say no more of this, but only remark that notwithstanding all that is talked about the sufferings of Jesus, none can know anything of them but by the Holy Ghost; and, I believe, he that knows most knows but very little. It was upon this I made the first part of hymn 1, 'On the Passion,' which, however, I afterwards mutilated and altered."

The hymn was pub. in his *Hys. composed on Various Subjects*, 1759, in 2 parts of 24 st. in all. As given in modern collections, as in Spurgeon's *O. O. H. Bk.*, it is a cento from the original with variations in the text. [J. J.]

Come, and hear the grand old story. *H. Bonar.* [*Life of Christ.*] This is the first of 9 lines which introduce a hymn of 17 st. of 4 l. beginning, "Christ the Father's Son Eternal," 1st pub. in his *Hys. of Faith and Hope*, 2nd series, 1861. The hymn, in an abbreviated form, is given in N. Hall's *Christ Church Hyl.*, 1876, and others. [J. J.]

Come, and let us sweetly join. *C. Wesley.* [*Church Gatherings.*] This poem of 22 double stanzas, divided into five parts, was given in Pt. ii. of J. & C. Wesley's *Hys. & S. Poems*, 1740, and headed "The Love Feast." The five parts were subsequently used as separate hymns, as follows:—

1. Come, and let us sweetly join. This was given in the *Wes. H. Bk.*, 1780, No. 505, and has been repeated in most collections of the Methodist body.

2. Come, Thou High and Lofty One. This was included in Toplady's *Ps. and Hys.*, 1776, and in the *Wes. H. Bk.*, 1780, No. 506 (ed. 1875, No. 520), and has passed into various collections. From it the centos (1) "Jesu, we the promise claim"; sometimes, "Jesus, we *Thy* promise claim," was given in Bickersteth's *Christ. Psalmo.*, 1833; and is found in modern hymnals, including Snepp's *S. of G. & G.*, 1872; and (2) "In the midst do Thou appear," as in Dr. Martineau's *Hymns*, &c., 1840, and his *Hys. of P. & P.*, 1873.

3. Let us join, 'tis God commands. This is No. 507 in the *Wes. H. Bk.*, 1780, and No. 521 in the revised ed., 1875. It has also passed into other collections, as the *Bap. Hymnal*, 1879, &c.

4. Partners of a glorious hope. No. 508 in the *Wes. H. Bk.*, 1780, and 522 in the revised ed. 1875, and other collections.

5. Father, hail, by all adored. No. 509 in the *Wes. H. Bk.*, 1780, and 523, 1875.

In addition to the above there are *three* centos in C. U. all beginning, "Come, and let us sweetly join," and each being distinct in itself. These are (1) *Leeds H. Bk.*, 1853, No. 738; (2) *N. Cong. Suppl.*, 1869; and (3) *Kennedy*, 1863. The original texts of all these parts and centos are in the *Wes. H. Bk.* as above, and the *P. Works*, 1868–72, vol. i. p. 350. [J. J.]

Come away to the skies. *C. Wesley.* [*Birthday.*] Written on the anniversary of the birth of his wife, Oct. 12, 1755, and 1st pub. in his *Hys. for Families*, 1767, No. 165, in 8 st. of 6 l. *P. Works*, 1868–72, vol. vii. p. 198. In 1780 it was included in the *Wes. H. Bk.* as No. 478, and has been retained in all subsequent editions of that collection. It is also given in other collections of the Methodist body, and in a few American Hymnals. [J. J.]

Come, blessed Spirit, Source of light. *B. Beddome.* [*Holy Spirit.*] This hymn is given in his *Sermons*, 1816, vol. iv., and in his (posthumous) *Hymns*, 1817, No. 136, in 4 st. of 4 l., and in each instance it is undated. It is found in extensive use in American hymn-books in two forms; 1st the original, as in Dr. Hatfield's *Church H. Bk.*, 1872 (where it is dated 1770); and 2nd changed from L.M. to S.M. in the Meth. Episco. *Hymns*, 1849, "Come, Spirit, source of light." [W. T. B.]

Come, children, hail the Prince of Peace. [*Praise to Christ.*] An anonymous hymn in 5 st. of 4 l. not traced beyond the *S. S. H. Bk.*, Phila., 1820, i., No. 162, and the Silver St. *S. Scholar's Companion* (7th ed.), 1821. From the time of its insertion, in 1843, in Bateman's *Sacred Melodies for Children*, it has been growing in favour both in England and America. In the latter it is sometimes found, as in the Baltimore *S. S. H. Bk.*, 1843, as "Come, let us praise the Prince of Peace," the order of the sts. being changed and the hymn altered. It is an imitation of "All hail the power of Jesus' Name." [J. J.]

Come, children, join the angelic [heavenly] throng. [*Praise to Christ.*] An imitation by an unknown writer of "All hail the power of Jesus' name," given in the Leeds *S. S. H. Bk.*, 1862, and in the Leeds *S. S. U. H. Bk.*, 1864: and also as "Come, children, join the *heavenly* throng," in the Silver Street *S. S. Companion*, 1880, in 4 st. of 4 l. [J. J.]

Come, children, join to sing. *C. H. Bateman.* [*Praise to Christ.*] 1st pub. in his *Sacred Melodies for Children*, 1843, No. 4, in 5 st. of 5 l. and the refrain; again in later editions, and in his *Children's Hymnal*, 1872. It is given in several collections in G. Britain and Canada, and is one of the most popular of the author's hymns. [J. J.]

Come, dearest Lord, descend and dwell. *I. Watts.* [*Whitsuntide.*] Given in the enlarged ed. of his *Hys. and S. Songs*, 1709, Bk. i., No. 135, in 3 st. of 4 l. In 1753 G. Whitefield included it in his *Coll.* This was followed by R. Conyers in his *Coll.*, 1774, and others, until its use has become extensive both in G. Britain and America. In many cases, especially in America, the term "dearest," so objectionable to many, is changed to, "Come, *gracious* Lord," &c. [J. J.]

Come, desire of nations, come; Hasten, Lord, &c. *C. Wesley.* [*Second Advent.*] Written as one of the *Hymns Occasioned by the Earthquake, March* 8, 1750, and 1st pub. in a tract bearing that title during the same year.

The unusual visitation of the earthquake created a great sensation in London and the neighbourhood, and the excitement of the people did much to set forth the calm faith, and to bring out the sterling worth of the Wesleys. The feelings of both were embodied in the hymns which C. Wesley wrote on the occasion. This particular hymn was included in J. Wesley's *Select Hymns with Tunes annext*, 1761, and other works, and in the *Wes. H. Bk.* as one of the "Additional Hymns," circ. 1800. It is retained in the new ed., 1875, and is found in several collections in G. Britain and America. Orig. text in *P. Works*, 1868–72, vol. vi. p. 48. [J. J.]

Come, Divine Immanuel, come. *C. Wesley.* [*Missions.*] "Written at the Land's End," and pub. in *Hys. and S. Poems*, 1749, vol. ii., No. 208, in 6 st. of 4 l. (*P. Works*, 1868–72, vol. v. p. 133). In 1753, G. Whitefield included it in his *Coll.*, No. 37, but it failed to gain popularity and is seldom found in modern collections. In the Amer. *Hys. and Songs of Praise*, N. Y., 1874, it is given in an altered form. [J. J.]

Come, every pious heart. *S. Stennett.* [*Praise to Christ.*] Appeared in *A Collection of Hys. for the Use of Christians of all Denominations*, Lond. 1782, and again in Rippon's *Selection*, 1787, No. 489, in 6 st. of 6 l., and entitled, "A Song of Praise to Christ." As given in modern collections it is usually composed of st. i., iii.–v., as in the Bap. *Ps. and Hys.*, 1858–80, No. 269, where, however, it is dated 1832 in error. Its use in America is very extensive. In the *Church S. S. H. Bk.*, 1879, it is given as, "Come, every youthful heart," and in a few collections as "Come, ye who love the Lord, And feel His," &c., including Dr. Walker's Cheltenham *Ps. & Hys.*, 1855, and others. [J. J.]

Come, Father, Son, and Holy Ghost, Honour the means, &c. *C. Wesley.* [*Adult Baptism.*] 1st pub. in *Hys. & S. Poems*, 1749, vol. ii., No. 181, in 6 st. of 4 l. (*P. Works*, 1868–72, vol. v. p. 388). In 1780 it was given in the *Wes. H. Bk.*, No. 464, and the revised ed., 1875, No. 476. It is in several collections in G. Britain and America, as the *Sarum*, 1868; the Amer. Meth. Episco. *Hymnal*, 1878, &c. In some American hymn-books, as *Hys. & Songs of Praise*, N. Y. 1874, st. iii., vi., are given slightly altered as "Father, in these reveal Thy Son." [J. J.]

Come, Father, Son, and Holy Ghost, One God, &c. *C. Wesley.* [*For Spiritual Peace.*] 1st pub. in his *Short Hymns*, &c., 1762. In the form in which it was given in the *Wes. H. Bk.* in 1780, No. 243, and continued in later editions, it embodied Nos. 200, 201 and 202 of the *Short Hymns*, these being based on Numb. vi. 24–26 (*P. Works*, 1868–1872, vol. ix. p. 65). From this cento, No. 661 in Snepp's *S. of G. & G.*, 1872, "Eternal Sun of Righteousness," is taken. It is composed of st. iii.–vi. slightly altered. [J. J.]

Come, happy children, come and raise. *Dorothy A. Thrupp.* [*Child's Song of Praise.*] Appeared in her *Hymns for the Young*, c. 1830 (4th ed. 1836), in 6 st. of 4 l. In 1848 it appeared again in Dr. Miller's *Ps. & Hys.*, 1848, and others, as, "Come, Christian children, come and raise." This text, with slight alterations, the omission of st. vi., and the passing on of st. ii. (rewritten) to the end as st. v. was repeated in *Church Hymns*, 1871, No. 567. In the Meth. Free Church *S. S. H. Bk.*, 1868, Miss Thrupp's text is again altered as "Come, let the young unite and raise." The original hymn is sometimes said to have appeared in Mrs. H. Mayo's *Sel. of Hys.*, &c., 1838, but this is an error. [W. T. B.]

Come, heavenly love, inspire my song. *Anne Steele.* [*Redeeming Love.*] This poem of 39 st. of 4 l. appeared in her *Hys. on Subjects chiefly Devotional*, 1760, vol. i. p. 7 (2nd ed., 1780, vol. i. p. 7), and in Sedgwick's reprint of her *Hymns*, 1863, p. 4. From the poem the following centos are in C. U.:—

1. **Come, heavenly love, inspire my song.** This was given in the Bristol *Coll.* of Ash and Evans, 1769, No. 129; repeated by R. Conyers, in his *Coll.*, 1772, and again by others to modern hymnals. It is composed of st. 1, 2, 3, 7, 8, 37 and 39.

2. **Come, Holy Ghost, inspire our songs.** This was given in the Uttoxeter *Sel.*, 1805; and repeated in Cotterill's *Sel.*, 1810–19, and from thence has passed into a few collections in G. Britain and America. It is composed of st. 1, 2, 3, 7, 8, slightly altered from the original, and an added stanza probably by Cotterill.

3. **Come, heavenly Dove, inspire my song.** This is in the Amer. *Evangelical Hyl.*, by Hall and Lasar, N. Y., 1880, st. 1, 2, 3, 8, 32, 33, 37, and 39 being included therein.

4. **Come, Holy Spirit, guide my song.** This is composed of st. i., ii., vii. and xxxvii. slightly altered. It is No. 63 in Windle's *Coll.*

5. **The Saviour, O what endless charms.** This cento in Snepp's *S. of G. & G.*, 1872, No. 174, is composed of st. 2, 3, 8, 37, and 39. [J. J.]

Come, Holy Ghost, all quickening fire; Come, and my hallowed, &c. *C. Wesley.* [*Whitsuntide.*] A "Hymn to God the Sanctifier," 1st pub. in *Hys. & S. Poems*, 1740, p. 45, in 8 st. of 6 l., and again in the *Wes. H. Bk.*, 1780, No. 341 (*P. Works*, 1868–72, vol. i. p. 240). In the American Meth. Episco. *Hymns*, 1849, st. iv., v., vii., viii. are given as "Humble and teachable, and mild." [J. J.]

Come, Holy Ghost, descend from high. [*Holy Baptism.*] This cento, in 2 st. of 4 l., appeared in A. M. Toplady's *Ps. & Hys.*, 1776, No. 99. It is composed of st. i. of C. Wesley's "Come Father, Son, and Holy Ghost, Honour the means," &c., as above, but slightly altered; and st. ii. probably by Toplady. This was repeated in T. Beck's (q. v.) *Hymns*, &c., 1782. In Bickersteth's *Christian Psalmody*, 1833, it is given in error as of Beck's composing, and this error is repeated in later collections. [J. J.]

Come, Holy Ghost, my soul inspire; Spirit of, &c. *R. Mant.* [*Whitsuntide.*] Appeared in his *Holydays of the Church*, &c., vol. i., 1828, pp. 317–318, in 6 st. of 4 l. at the close of a Meditation and Collect, which follows an account of the life and work of St. Barnabas. In 1837 it was transferred to his

Ancient Hys. from the Rom. Brev., &c., as one of his "Original Hymns," No. 105, without alteration, and entitled, "Hymn to the Comforter for Faith, Hope, and Charity." It is also included in Bp. Mant's *Ancient Hymns*, &c., 1871. In *Kennedy*, 1863, No. 1180, the hymn, "Holy Ghost, my soul inspire," is this hymn in a slightly altered form. Another arrangement is:—"Holy Spirit, in my [our] breast," which was given in the enlarged ed. of Morrell & How's *Ps. & Hymns*, 1864, No. 119. [J. J.]

Come, Holy Spirit, come, Let Thy bright beams, &c. *J. Hart.* [*Whitsuntide.*] Contributed to his *Hys. composed on Various Subjects*, 1759, No. 4, in 9 st. of 4 l., and headed, "To the Holy Ghost." One of the earliest to adopt it was Toplady, in his *Ps. & Hys.*, 1776, No. 237, with alterations which have come down to modern collections. This text is that usually adopted in Ch. of England hymnals. It is easily recognized by st. i., ll. 3, 4, which read:—

"Dispel the *sorrow* from our minds,
The darkness from our eyes,"

instead of—

"Dispel the darkness from our minds,
And open all our eyes,"

as in the original. Most of the American collections follow Toplady's text with slight variations, and abbreviations as in the *Bap. Praise Bk.*, N. Y., 1871; *Songs for the Sanctuary*, N. Y., 1865–72, &c. The abbreviated texts in the *Irish Church Hymnal*, 1873; Dr. Hatfield's *Church H. Bk.*, 1872; Stowell's *Ps. & Hys.*, 1831 and 1877, and others, are from the original. No. 151, in the *Mitre*, 1836, is a cento, st. i., ii. being from this hymn, and iii., iv. from C. Wesley's "Spirit of faith, come down," in each case with alteration. Full orig. text in *Lyra Brit.* 1867, p. 273. [J. J.]

Come, Holy Spirit, Heavenly Dove, My sinful maladies remove. *S. Browne.* [*Whitsuntide.*] Few hymns in the English language have been subjected to so many alterations and changes as this, which according to the author's title, concerns "The Soul giving itself up to the Conduct and Influence of the Holy Spirit." An enumeration of all these changes would tend to increase rather than to lessen the complications which surround the various texts in modern hymnals. The most that can be done will be to give the original text, and then to indicate the sources of the important changes in C. U.

1. The hymn appeared in S. Browne's *Hys. & Spiritual Songs*, 1720, Bk. i., No. 131, pp. 173, 174, in 7 st. of 4 l., as follows:—

"Come, Holy Spirit, heav'nly Dove,
My sinful maladies remove;
Be Thou my light, be Thou my guide,
O'er every thought and step preside.

"The light of truth to me display,
That I may know and chuse my way;
Plant holy fear within mine heart,
That I from God may ne'er depart.

"Conduct me safe, conduct me far
From every sin and hurtful snare;
Lead me to God, my final rest,
In His enjoyment to be blest.

"Lead me to Christ, the living way,
Nor let me from his pastures stray;
Lead me to heav'n, the seat of bliss,
Where pleasure in perfection is.

"Lead me to holiness, the road
That I must take to dwell with God;
Lead to Thy word, that rules must give,
And sure directions how to live.

"Lead me to means of grace, where I
May own my wants, and seek supply;
Lead to Thyself, the spring from whence
To fetch all quick'ning influence.

"Thus I, conducted still by Thee,
Of God a child beloved shall be;
Here to His family pertain,
Hereafter with Him ever reign."

2. In 1769 Ash and Evans pub. in their Bristol *Coll.*, as No. 161, the following version:

"Come, Holy Spirit, heavenly Dove,
With light and comfort from above;
Be Thou *our Guardian*, Thou *our* Guide,
O'er every Thought and Step preside.

"Conduct *us* safe, conduct *us* far
From every Sin and hurtful Snare;
Lead to Thy Word that Rules must give,
And teach us Lessons how to live.

"The Light of Truth to *us* display,
And make us know and choose *Thy* Way;
Plant holy Fear in *every* Heart,
That *we* from God may ne'er depart.

"Lead *us* to Holiness, the Road,
That *we* must take to dwell with God;
Lead *us* to Christ, the living Way,
Nor let *us* from His pastures stray.

"Lead *us* to God, *our* final Rest,
In His enjoyment to be bless'd;
Lead *us* to Heaven, the Seat of Bliss,
Where Pleasure in Perfection is. B."

3. This version was included in Toplady's *Ps. & Hys.*, 2nd ed., edited by Walter Row, 1787, No. 395, with the following alterations:

St. i., l. 1, "Come *gracious* Spirit, heavenly Dove," st. ii., l. 3, Lead to Thy word; *for that* must give.

This version was again repeated with minor changes, including "*precepts*" for "pastures," in Cotterill's *Sel.*, 1819, and others.

4. The next change of importance came with Hall's *Mitre*, 1836, No. 79, in which the last stanza reads:—

"Lead *us* to God, *our only* rest,
To be with Him for ever blest;
Lead *us* to heaven *that we may share*,
Fulness of joy for ever there."

5. In *Mercer*, 1864, this verse is transposed as:—

"Lead us to heaven, that we may share
Fulness of joy for ever there;
Lead us to God, our final rest,
To be with Him for ever blest."

6. On comparing the texts of modern collections with these details we find that (1) the original is represented in Lord Selborne's *Bk. of Praise Hymnal*, 1867; and Dr. Hatfield's *Church H. Bk.*, N. Y., 1872; (2) the Ash & Evans text as in the Bap. *Ps. & Hys.*, 1858–80, with "*gracious*" for "holy"; (3) the interwoven text of *Browne, Ash & Evans, Toplady*, and *Hall*, as in the *H. Comp.*, with "*final* rest" for "only rest;" (4) the *Browne, Ash & Evans, Toplady, Cotterill*, and *Mercer* text, Oxford ed. of *Mercer*, No. 228; and, through the same source, the *Hymnary*, 1872, and *H. A. & M.*, 1875, &c. The American collections follow in the same tracks, and are generally reproductions of the English text. Two centos remain to be noticed, that in Thring's *Coll.*, 1882, where st. vi. of the original is rewritten by the editor, and the arrangement, "Come gracious Spirit, gift of love," which is found in the *S. S. Union H. Bk.*, and other collections for children. [J. J.]

Come, Holy Spirit, Heavenly Dove, With all Thy, &c. *I. Watts.* [*Whitsuntide.*] 1st pub. in his *Hys. & S. Songs*, 1707, (ed., 1709, Bk. ii., No. 34, in 5 st. of 4 l.), and entitled, "Breathing after the Holy Spirit; or, Fervency of Devotion desired." The changes which have been made in this hymn are very numerous. About twenty texts are now in C. U., each differing from the other in some detail, and all joining in rejecting certain expressions in the original. The original reads:

"Come, Holy Spirit, Heav'nly Dove,
With all Thy quick'ning pow'rs,
Kindle a flame of sacred love
In these cold hearts of ours.

"Look how we grovel here below,
Fond of these trifling toys:
Our souls can neither fly nor go
To reach eternal joys.

"In vain we tune our formal songs,
In vain we strive to rise,
Hosannas languish on our tongues,
And our devotion dies.

"Dear Lord! and shall we ever live
At this poor dying rate,
Our love so faint, so cold to Thee,
And Thine to us so great?

"Come, Holy Spirit, Heav'nly Dove,
With all Thy quick'ning pow'rs,
Come, shed abroad a Saviour's love,
And that shall kindle ours."

The changes which have been made in this text have been mainly directed against st. ii. and iv. J. Wesley met the difficulty in his *Coll. of Ps. and Hys.*, 1743, by omitting st. ii. and making st. iv., l. 1, to read, "*And shall we then for* ever live." This text was given in the *Supp.* to the *Wes. H. Bk.*, 1830; the revised ed., 1875, and others. The reading of st. ii., ll. 3, 4, which has been received with the greatest favour is:—

"Our souls, *how heavily they go*
To reach eternal joys."

This was given in G. Whitefield's *Coll.*, 1753, No. 99, and repeated by *M. Madan*, 1760; *Toplady*, 1776; *Bickersteth*, 1833, and thus to modern collections. The most acceptable reading of st. iv., l. 1, 2,

"Dear Lord! and shall we ever *be*
In this poor dying *state*,"

was given in Bickersteth's *Christ. Psalmody*, 1833. The numerous minor changes in the text of this hymn we cannot note. The re-written forms of the text, one by Cotterill, in his *Sel.*, 1819, and the second by Hall or Osler, in the *Mitre*, 1836, are both failures. The American collections vary in their readings in common with those of G. Britain. In its various forms the use of this hymn is extensive. [J. J.]

Come, Immortal King of Glory. *T. Olivers.* [*Advent—Judgment.*] One form of this hymn, in 20 st. of 6 l. was pub. by the author as a pamphlet, and printed by Griffith Wright, at Leeds, but undated. A second form in 36 st., with parallel Scripture references, was printed at Bristol, and dated 1763. The two forms were reprinted by D. Sedgwick in his reprint of Olivers's *Hymns*, 1868. Two centos have been compiled from the *second* form of the hymn as follows:—

1. Come, Lord Jesus, O come quickly. This is No. 336 in Snepp's *Songs of G. & G.*, 1872, and is composed of st. 9, 20, 21, 29, 32 and 35.

2. Lo! He comes with clouds descending! Hark! the trump, &c. This was given in Lord Selborne's *Bk. of Praise*, 1862, and is composed of st. 4, 5, 7, 9, 20, 21, 23, 24, 27, 29, 32, 35.

These centos are usually dated 1757. This date is uncertain with regard to the first form of the hymn, and certainly wrong as applied to the second form, from which they are taken. [See Lo He comes, &c.] [W. T. B.]

Come in, thou blessed of the Lord; Enter in Jesus, &c. *T. Kelly.* [*Reception of a Member.*] Appeared in Kelly's *Appx.* of original hymns, added to *A Coll. of Ps. & Hys.*, Dublin, 1802, No. 268, in 5 st. of 4 l., as "Come *on*, thou blessed," &c. In his *Hys.*, &c., 1804, and later eds., it is changed to "Come *in*," &c. Of the 5 stanzas, 4 were repeated by Montgomery in his *Christ. Psalmist*, 1825, as an anonymous hymn. It has failed to attain a position in G. Britain, but in America it is given in several hymnals, including *Songs for the Sanctuary*, 1865–72, and others. It is sometimes given as, "Come in, thou blessed of the Lord, *O come*," &c. [J. J.]

Come in, thou blessed of the Lord; Stranger nor foe, &c. *J. Montgomery.* [*Reception of a Member.*] In the M. MSS. this hymn is dated "July 1, 1834." It was pub. in Conder's *Cong. H. Bk.*, 1836, No. 471, in 6 st. of 4 l., and again in Montgomery's *Original Hymns*, 1853, No. 150. Its popularity is greater in America than in G. Britain. [J. J.]

Come, kingdom of our God. *J. Johns.* [*Prayer for the increase of Spiritual Life.*] Contributed to Beard's Manchester Unitarian *Coll.*, 1837, No. 203, in 5 st. of 4 l., and headed, "Prayer for the kingdom of God." In 1840 it was repeated in Dr. Martineau's *Hymns*, &c., and subsequently in numerous Unitarian and other collections in G. Britain and America. It is sometimes used on behalf of Missions. The fifth stanza, which is the finest in the hymn, is usually omitted in the American collections. Orig. text in Dr. Martineau's *Hymns*, &c., 1873, and the American *Hys. and Songs of Praise*, N. Y., 1874, with, in the latter, st. v., l. 2, "raise *the*," for "raise Thy glorious throne." [J. J.]

Come, labour on! Who dares, &c. *Jane Borthwick.* [*Labour for Christ.*] This hymn was given in Miss Borthwick's *Thoughts for Thoughtful Hours*, 1859, in 7 st. of 5 l., but in the new ed. of 1863, p. 48, it was rearranged as 7 st. of 5 l., and in this form it has come into C. U. in many hymnals, including *Thring*, the *H. Comp.*, *Snepp*, &c., and a few American collections. [J. J.]

Come, let our voices join to raise. *I. Watts.* [*Ps. xcv.*] His L. M. version of the 95th Ps., given in his *Ps. of David*, &c., 1719, in 7 st. of 4 l., and headed, "Canaan lost thro' Unbelief; or, a Warning to delaying Sinners." Its use in G. Britain is limited. In America it is found in a large number of hymnals. Sometimes, as in the *Church Pastorals*, Boston, 1864, it begins with st. ii., "Come, let our souls address the Lord." [J. J.]

Come, let us adore the Lord's gracious hand. *J. Cennick.* [*Morning.*] Appeared in his *Sacred Hymns*, &c., 1743, Pt. ii., No. 30, in 4 st. of 8 l. In 1753 it was

given as No. 13, in G. Whitefield's *Coll.*, but in this form it is almost unknown to modern hymnals. In some American hymn-books, as Worcester's *Ps. and Hys.*, 1834, and *Hys. and Songs of Praise*, N. Y., 1874, st. ii.–iv. are given as "Our Saviour alone, the Lord let us bless." [J. J.]

Come, let us anew, Our journey pursue, Roll round, &c. *C. Wesley.* [*New Year.*] This popular hymn is much used by the Methodists at their Watchnight and Covenant Services, and is widely known in all English-speaking countries. It was 1st pub. as No. 5 of 7 hymns in a penny tract, entitled *Hys. for New Years Day*, MDCCL., and is in 3 st. of 8 l. (*P. Works*, 1868–72, vol. vi. p. 14). In 1760 it was adopted by *M. Madan*, in 1776, by *Toplady*, and later on by others in the Church of England; by J. Wesley in the *Wes. H. Bk.*, 1780, No. 45, and by Nonconformists generally. [J. J.]

Come, let us ascend, My companion and friend. *C. Wesley.* [*Christian Fellowship.*] This is No. 231, in vol. ii. of the *Hys. & S. Poems*, 1749, in 8 st. of 6 l. (*P. Works*, 1868–72, vol. v. p. 457). M. Madan gave 6 stanzas in his *Coll.*, 1760; Toplady repeated the same in his *Ps. & Hys*, 1776, and thus the hymn came into use in the Church of England. With the change in st. iv. l. 3, of "In the city" to "In the *palace*," it was included in full in the *Wes. H. Bk.*, 1780, No. 486, and is retained in the revised ed., 1875, No. 499. Both this text, and that of *Madan*, are in C. U. Interesting notes on the spiritual benefits conferred on persons by this hymn, are given in Stevenson's *Meth. H. Bk. Notes*, 1883. [J. J.]

Come, let us join our cheerful songs. *I. Watts.* [*Praise.*] This is one of the most widely known and highly esteemed of Watts's compositions. It has no special history beyond the fact that it appeared in his *Hys. & S. Songs*, 1707, and the enlarged ed. 1709, Bk. i., No. 62, in 5 st. of 4 l., and was headed "Christ Jesus the Lamb of God, worshipped by all the Creation, Rev. v. 11–13." The most popular form of the hymn is in 4 st., the st. "Let all that dwell above the sky (iv.) being omitted. This text was adopted by *Whitefield*, 1753; *Madan*, 1760; *De Courcy*, 1775; *Toplady*, 1776, and many others amongst the older compilers, and is retained by far the greater number of modern editors, both in G. Britain and America. The hymn, in whole, or in part, has been rendered into many languages, including one in Latin, "Venite, Sancti, nostra laeta carmina," in Bingham's *Hymno. Christ. Lat.* 1871. [J. J.]

Come, let us join our friends above. *C. Wesley.* [*Communion of Saints.*] 1st pub. in his *Funeral Hymns*, 2nd Series, 1759, No. 1, in 5 st. of 8 l., and entitled, "A Funeral Hymn." Although it was not included in the *Wes. H. Bk.* until the addition of the *Supp.* in 1830, it had been in C. U. outside of Methodism for many years before, and was well known, especially through st. ii.:—

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death:
One army of the living God,
To His command we bow:
Part of His host have crossed the flood,
And part are crossing now."

The use of the hymn, either in full or in an abbreviated form, has extended to all English-speaking countries. Orig. text in *P. Works* 1868–72, vol. vi. p. 215; and notes of some interest concerning spiritual benefits derived by many from the hymn, in Stevenson's *Meth. H. Bk. Notes*, 1883, p. 561.

In addition to the use of the original text in its full, or in an abridged form, there are also the following hymns which are derived therefrom:—

1. **"The saints on earth and those above."** This appeared in the *Appendix* to the 6th ed. of Cotterill's *Sel.* 1815, No. 227; in Montgomery's *Christian Psalmist*, 1825; and in several modern hymn-books. It is composed as follows:—St. i. From I. Watts's *Hys. & S. Songs*, 1709, Bk. ii., No. 152, st. v., which reads:—

"The saints on earth and all the dead
But one communion make;
All join in Christ, their living head,
And of His grace partake."

This is altered to:—

"The saints on earth and *those above*
But one communion make:
Joined to their Lord in bonds of love,
All of His grace partake."

St. ii.–v. are st. ii., iii., ll. 1–4, and v., ll. 4–8, of "Come, let us join," &c., slightly altered. In the S.P.C.K. *Church Hys.* the last line of the cento is altered, and in Thring's *Coll.* 1882, the last three lines are by Prebendary Thring.

2. **"Let saints below join saints above."** This appeared in Murray's *Hymnal*, 1852, No. 127, and is C. Wesley's text partly rewritten, and reduced to 6 st. of 4 l.

3. **"Let saints on earth in concert sing."** This, as given in *H. A. & M.* in 1861 and 1875, is Murray's arrangement of Wesley's text as above with the omission of st. 1. This is altered in the Harrow School *Hymns*, 1857, to "Let all below in concert sing."

4. **"Come, let us join our friends above, whose glory is begun."** This, in the *Marlborough College Hys.*, 1869, No. 104, is C. Wesley's text somewhat altered, and with many of the lines transposed.

The combined use of the original and these altered forms of the text is very extensive in all English-speaking countries. [J. J.]

Come, let us lift our joyful eyes. *I. Watts.* [*Christ the Mediator.*] This is No. 108, Bk. ii., of his *Hys. and S. Songs*, 1707, in 6 st. of 4 l., and is entitled, "Access to a throne of grace by a Mediator." In the older collections, as G. Whitefield's, 1753, and others, it was given in full, but in modern hymnals st. ii. and iii. are usually omitted, most editors both in G. Britain and America declining to maintain concerning the Throne of God:—

"Once 'twas a seat of dreadful wrath,
And shot devouring flame;
Our God appeared consuming fire,
And Veng'ance was His name.

"Rich were the drops of Jesus' blood,
That calm'd His frowning face,
That sprinkled o'er the burning Throne,
And turned the wrath to grace."

This hymn is sometimes misdated 1719, the date of Watts's *Psalms*. [J. J.]

Come, let us search our [hearts] ways and try. *I. Watts.* [*Truthfulness.*] 1st pub. in his *Sermons*, 1721–24, vol. ii. in 6 st. of 4 l. In this form it is seldom found in any hymn-book, either old or new. It was rewritten as "Come, let us search our hearts and try" (i.–iii. Watts; iv. original), by E. Osler for Hall's *Mitre H. Bk.*, 1836, No. 171. Osler made further alterations in the text for his

Church and King, June, 1837, p. 138, where it is appended to an essay on the Church Service for the 4th S. after Trinity. The *Church and King* text is usually followed. It is in Windle's *Coll.*, No. 67 (st. iii., l. 1, *speak* for *talk*), the Harrow School *Hymns*, 1855–57. [J. J.]

Come, let us sing the song of songs. *J. Montgomery.* [*Praise.*] According to the M. MSS. this hymn was written in 1841. It was pub. in his *Original Hymns*, 1853, No. 89, in 7 st. of 4 l. Although but little known in G. Britain, it is somewhat extensively used in America. As altered in the *People's H.*, 1867, it has passed into the *Churchman's Altar Manual*, 1882, and others. [J. J.]

Come, let us to the Lord our God. *J. Morison.* [*Lent.*] 1st appeared as No. 30 in the Draft Scottish *Trans. and Paraphrases*, 1781, as a version of Hosea, vi. 1–4, in 6 st. of 4 l. Here are the following variations from the public worship ed. issued in that year by the Church of Scotland, and still in use :—

St. iii., l. 4, Rejoicing in his sight.
St. iv., l. 1, Then shall we know His grace and love.
St. iv., l. 2, If him we make our choice.

In the markings by the eldest daughter of *W. Cameron* (q. v.), it is given as "Morison altered by Logan." It is one of the finest of the *Paraphrases*, and has recently come into extensive use, as in England in the *Hy. Comp.*, 1871–1877; the *Bap. Hymnal*, 1879, &c.; and in America in the Andover *Sabbath H. Bk.*, 1858, and others. Included in full, and unaltered, in Thring's *Coll.*, 1882, No. 274, and the *Free Church H. Bk.*, 1882, No. 48. In the Irvingite *Hymns for the use of the Churches*, 1864, st. iii.–vi. beginning, "Long hath the night of sorrow reigned," are included as No. 13 (ed. 1871, No. 48), and appointed for Advent; and the same as No. 494 in the American *Dutch Reformed H. Bk.*, 1869. Included in two parts, pt. ii. beginning, "Our hearts, if God we seek to know," as No. 62 in Miss Leeson's *Paraphrases and Hys. for Congregational Singing*, 1853. [J. M.]

Come, let us use the grace divine. *C. Wesley.* [*Confirmation.*] 1st pub. in his *Short Hymns*, &c., 1762, vol. ii., No. 1242, in 3 st. of 8 l., and based upon Jer. l. 5 (*P. Works*, 1868–72, vol. x. p. 46). In 1780 it was included in the *Wes. H. Bk.*, No. 518, from whence it has passed into other collections of the Methodist bodies. It was also given by Montgomery in his *Christian Psalmist*, 1825, and is found in some Nonconformist collections. The form in which it is usually given in the Church of England hymnals appeared in Bickersteth's *Christ. Psalmody*, 1833, as, "Come, let us *seek the grace of God*," as in Snepp's *S. of G. and G.*, 1872. [J. J.]

Come, let us who in Christ believe. *C. Wesley.* [*Praise to Christ.*] Appeared in his *Hys. on God's Everlasting Love*, 2nd Series, Lond. 1741, No. 8, in 14 st. of 4 l. In the *Wes. H. Bk.*, 1780, st. i., xii., xiii., xiv. were given as No. 200. This cento has been repeated in various collections in G. Britain and America, and is the received form of the hymn. See *Wes. H. Bk.*, 1875, No. 208, and the Amer. Meth. Episco. *Hymnal*, 1878, No. 28 (*P. Works*, 1868–72, vol. iii. p. 64). [J. J.]

Come, little children, learn to praise. [*Praise to God.*] Appeared in R. Hill's *Coll. of Hys. for S. Schools*, 1808, in 6 st. of 4 l. In this form it is unknown to the modern hymnals, but as "Come, children, learn your God to praise," it is given in several, including the *S. S. U. Coll.* and others. Possibly the hymn is by R. Hill, but we have no evidence to that effect. [W. T. B.]

Come, Lord, and tarry not. *H. Bonar.* [*Second Advent desired.*] Printed in May, 1846, at the end of one of the *Kelso Tracts*, and again in his *Hys. of Faith and Hope*, 1857. It is in 14 st. of 4 l., with the heading "Come, Lord," and the motto from St. Augustine, "Senuit mundus." Centos, varying in length and construction, but all beginning with st. i., are in extensive use in America. In G. Britain it is less popular. A cento, beginning with st. ii., "Come, Lord; Thy saints for Thee," is also given in *Kennedy*, 1863, No. 22. [J. J.]

Come, Lord, and warm each languid heart. *Anne Steele.* [*Joys of Heaven.*] 1st pub. in her *Poems, chiefly Devotional*, &c., 1760, vol. i. p. 34 (2nd ed., 1780, vol. i. p. 34); and in Sedgwick's reprint of her *Hymns*, 1863, p. 21. In the Ash & Evans Bristol *Coll.*, 1769, 8 sts. were given as No. 402, and were thus introduced into the Nonconformist hymnals. R. Conyers (*Ps. & Hys.*, 2nd ed., 1774, No. 360) and W. Row, through Toplady's *Ps. & Hys.*, 2nd ed., 1787, No. 411, gave other centos to the Church of England. Centos, all beginning with st. i., and usually compiled from one of those collections, are found in a great number of hymnals both in G. Britain and America. [J. J.]

Come, magnify the Saviour's love. *E. Osler.* [*Passiontide.*] 1st pub. in Hall's *Mitre*, 1836, No. 95, and again in the author's *Church and King*, March, 1837 (p. 84), where it is given after a prose meditation on "Christ exalted through humiliation and suffering," being the theme for the Sunday next before Easter. From the *Mitre* it has passed into several collections. The *Mitre* text, which differs somewhat from *Church and King*, is generally adopted. [J. J.]

Come, mild and holy Dove. *J. Austin.* [*Whitsuntide.*] 1st pub. in 10 st. of 4 l. in his *Devotions in the Ancient Way of Offices*, 1668 (for Lauds for the Holy Ghost) and in the adaptations of the same by Dorrington and Hickes. No. 140 in the *Anglican H. Bk.*, 1868, is a cento from this hymn in 4 st. [W. T. B.]

Come, my soul, thy suit prepare. *J. Newton.* [*Prayer.*] Appeared in the *Olney Hymns*, 1779, Book i., No. 31, in 7 st. of 4 l., and in later editions of the same. It was included in some of the older collections, and is still in extensive use in G. Britain and America, sometimes in full, and again in an abbreviated form. Orig. text as above, and in *Lyra Brit.*, 1867. [J. J.]

Come, O Thou all victorious Lord. *C. Wesley.* [*Lent.*] Written during a visit to Portland, June, 1746 (see the author's *Journal* and *Meth. Mag.*, May, 1869), where the occupation of the quarrymen suggested the line of thought and the appeal :—

"Strike with the hammer of Thy word
And break these hearts of stone."

It was 1st pub. in *Hys. & S. Poems*, 1749, in 7 st. of 4 l., and headed, "Written before preaching at Portland." In 1780 it was included, with two minor alterations, in the *Wes. H. Bk.*, No. 82, and has been retained in all subsequent editions. From that collection it has passed into many others, in G. Britain and America. Orig text, *P. Works*, 1868–72, vol. v. p. 124. In *Kennedy*, 1863, No. 354, it appears in a slightly altered form as, "All gracious, all victorious Lord," but its use as thus altered is not extensive. A cento composed of st. iii., v. and iv. slightly altered was also given in the American Unitarian *Hys. for the Ch. of Christ*, Boston, 1853, as, "Give us ourselves and Thee to know." [J. J.]

Come, O Thou Traveller unknown. *C. Wesley.* [*Prayer.*] This poem was 1st pub. in *Hys. & S. Poems*, 1742, in 14 st. of 6 l., and entitled "Wrestling Jacob." It is based on the incident in Jacob's life as recorded in Gen. xxxii. 24–32. Although a poem of great power and finish, it is unsuited to Public Worship. It received the most unqualified praise from I. Watts, who, J. Wesley said, did not scruple to say, "that single poem, *Wrestling Jacob*, was worth all the verses he himself had written" (*Minutes of Conference*, 1788); and J. Montgomery wrote of it as:—

"Among C. Wesley's highest achievements may be recorded, "Come, O Thou Traveller unknown," &c., p. 43, in which, with consummate art, he has carried on the action of a lyrical drama; every turn in the conflict with the mysterious Being against whom he wrestles all night, being marked with precision by the varying language of the speaker, accompanied by intense, increasing interest, till the rapturous moment of discovery, when he prevails, and exclaims, 'I know Thee, Saviour, Who Thou art.'" (*Christ. Psalmist*, 1825. xxiii.-iv.)

Notwithstanding this high commendation, and of it as a *poem* it is every way worthy, its unsuitability for congregational purposes is strikingly seen in the fact that it is seldom found in any hymnal, either old or new, except those of the Methodist denominations.

In 1780 it was given, with the omission of st. v. and vii. in the *Wes. H. Bk.*, No. 136, in two parts, Pt. ii. being, "Yield to me now, for I am weak." These parts were subsequently (ed. 1797) numbered as separate hymns, and as such are Nos. 140 and 141 in the revised ed., 1875. In the *Hys. for the use of the Meth. Episco. Ch.*, N. Y. 1849, it is broken up into four parts, each being numbered as a separate hymn, as:—"Come, O Thou Traveller unknown"; "Wilt Thou not yet to me reveal"; "Yield to me now, for I am weak"; and "The Sun of Righteousness on me." In their new *Hymnal*, 1878, which has taken the place of the 1849 book, the division, "Wilt Thou," &c., is included in the first, "Come, Thou, &c." There is also a cento from this poem in the *N. Cong.*, No. 1063, beginning, "O Lord, my God, to me reveal." Orig. text in *P. Works*, 1868–72, vol. ii. p. 173. [J. J.]

Come on, companions of our way. *J. Montgomery.* [*Life a Pilgrimage.*] Written for the Sheffield Red Hill S. S. Anniversary and printed on a broadsheet, March, 1829 [M.Mss.] in 4 st. of 6 l. In 1853 it was included in his *Original Hymns*, No. 153. It is the Scottish *Evang. Union Hyl.*, 1878. [J. J.]

Come on, my partners in distress. *C. Wesley.* [*Heaven anticipated.*] This hymn has interwoven itself into the personal spiritual history of Methodists probably more completely than any other hymn by C. Wesley. The instances given in Stevenson's *Methodist H. Book Notes*, 1883, p. 235, and the Index, although numerous and interesting, but very inadequately represent the hold it has upon the Methodist mind and feeling. Its literary merits also place it high amongst the author's productions. Its history is simple. It appeared in the *Hys. and S. Poems*, 1749, in 8 st. of 6 l.; in M. Madan's *Coll.*, 1760, in 5 st.; and again in the *Wes. H. Bk.*, 1780, with the omission of st. iii., as No. 324. The last form of the text has passed into numerous hymnals in all English-speaking countries. Two centos from the hymn are also in C. U., both commencing with st. ii.:—"Beyond the bounds of time and space." The first is in the *Leeds H. Bk.*, 1853, No. 638, and others, and the second in *Mercer*, Oxford ed. 1864–72, No. 404. Orig. text, *P. Works*, 1868–72, vol. v. p. 168. [J. J.]

Come, our indulgent Saviour, come. *P. Doddridge.* [*Easter.*] 1st pub. in J. Orton's ed. of Doddridge's *Hymns*, &c., 1755, No. 245, in 5 st. of 4 l., and entitled "The Disciples' Joy at Christ's appearance to them after the Resurrection." It was also given in J. D. Humphreys's ed. of the same, 1839. The form in which it is usually known is, "Come, condescending Saviour, come." This was given in the Bristol *Coll.* of Ash & Evans, 1769, No. 211. It was repeated in Bickersteth's *Christian Psalmody*, 1833, and other collections, and was thus handed down to the modern hymnals. In Dr. Alexander's *Augustine H. Bk.*, 1849–65, st. i., ii., and iv. are given as, "Come, great and gracious Saviour, come"; and in the *Bapt. Hymnal*, 1879, st. iv. and v. as, "Enter our hearts, Redeemer blest." [J. J.]

Come, pure hearts, in sweetest measures. *R. Campbell.* [*Feasts of Evangelists.*] This is a *tr.* of a Latin cento. Campbell's original MS. is headed "Psallat chorus corde mundo." Paraphrase upon three stanzas of Adam of St. Victor's two hymns, "De SS. Evangelistis." The cento is thus composed:—

St. i. Psallat chorus corde mundo. "Come, pure hearts, in sweetest measures." This was taken from the text of *Clichtoveus*, as in Trench's *Sac. Lat. Poetry*, 1849, and not from the original, which reads, "Plausu chorus laetabundo."

St. ii. Paradisus his rigatur. "See the rivers four that gladden," is st. 8 of "Jucundare plebs fidelis," as in *Daniel*, ii. p. 84.

St. iii. Horum rivo debriatis. "Here our hearts inebriated," is st. 9 of "Jucundare," &c., as above.

This paraphrase was pub. in his St. Andrews *Hys. & Anthems*, 1850, p. 96. It was repeated with slight alterations in Rorison's *Hys. & Anthems*, 1851, and one or two others, but its use was limited until 1861, when the compilers of *Hys. A. & M.* adopted st. i., ii. from Campbell, and replaced st. iii. with one of their own. In the *Hymnary*, st. i.–iii. are from Campbell, slightly altered, and st. iv. is new. The text of *Laudes Domini*, N. Y., 1884, is from *Hys. A. & M.* Full Latin texts are

in *Gautier*, ii., 1859; *Wrangham*, iii., 1883 (with *tr.*); *Daniel*, ii. 84–88. [J. J.]

Come, see the place where Jesus lay, For he hath left, &c. *J. Montgomery.* [*Easter.*] Written for "The Seventh Anniversary of the Sheffield and Attercliffe Missionary Union in aid of the London Missionary Society," and first sung in public in Howard Street Independent Chapel, Sheffield, on Easter Sunday, April 2nd, 1820. It was printed on a flyleaf for use at these services, and signed "J. M." In 1825 it was included, after careful revision, by Montgomery in his *Christ. Psalmist*, No. 407, in 6 st. of 4 l., and entitled, "The power of Christ's Resurrection," No. 495, and again in *Original Hys.*, 1853, No. 127. Its use is extensive, the revised text of 1825–53 being that which is usually followed [J. J.]

Come, sinners, to the gospel feast, Let every soul, &c. *C. Wesley.* [*Invitation.*] 1st pub. in his *Hys. for those who seek and those who have Redemption*, &c., 1747, in 24 st. of 4 l., and entitled "The Great Supper" (*P. Works*, 1868–72, vol. iv. p. 274). Two centos, both beginning with st. i., are in C. U.:—(1) that which was included in M. Madan's *Coll.*, 1760, No. 22, in 8 st., and is the source of the text as given in the Church of England hymnals; and (2) the *Wes. H. Bk.* cento given in that *Sel.*, 1780, and repeated in various Nonconformist collections. A cento for Holy Communion is also in the earliest eds. of the Lady Huntingdon *Coll.*, beginning:—

"Come, sinners, to the gospel feast;
Jesus invites you for His guest."

In late eds. of the same *Coll.* it begins "Come, sinner," &c. It is compiled from st. i., xii., xxii., xxiii. A hymn beginning:—

"Come, sinners, to the gospel feast;
O come without delay,"

is included in many American collections, as Dr. Hatfield's *Church H. Bk.*, 1872; the *Bap. Praise Bk.*, 1871, &c. It has been traced to the Bap. *Psalmist* of Stow & Smith, 1843, No. 418. In some of those collections it is taken for granted that it is the same cento as that in the Lady Huntingdon *Coll.* It has, however, nothing in common with that cento, nor with Wesley's original, except the first line. In st. i., l. 3 reads, "For there is room in Jesus' breast," and through the remaining four stanzas the changes are rung on the expression, "There's room," a style of composition altogether foreign to C. Wesley's usual method. It is *Anon.*, 1843. [J. J.]

Come then, my God, the promise seal. *C. Wesley.* [*Prayer.*] This is the second of two hymns on St. Mark, xi. 24, "What things soever ye desire when ye pray," &c., which appeared in his *Short Hys.*, &c., 1762, vol. ii., No. 314, in 3 st. of 8 l., and again in the *P. Works*, 1868–72, vol. xi. p. 45. In 1780 it was given in the *Wes. H. Bk.*, No. 405, as "Come, O my God, the promise seal," and in this form it has passed into various collections in G. Britain and America. [J. J.]

Come, Thou Almighty King. [*Holy Trinity.*] The earliest form in which this hymn is found is in 5 st. of 7 l., with the title, "An Hymn to the Trinity," on a tract of four pages, together with st. 1, 2, 6, 10, 11, and 12, of C. Wesley's hymn on "The Backslider," beginning "Jesus, let Thy pitying eye," &c., thus making up a tract of two hymns. The date of this tract is unknown. It is bound up with the British Museum copy of the 6th ed. of G. Whitefield's *Coll.*, 1757, and again with the copies in the same library of the 8th ed., 1759, and the 9th, 1760. In subsequent editions beginning with the 10th, 1761, both hymns were incorporated in the body of the book. M. Madan included it in the *Appendix* to his *Coll.* in 1763, No. cxcv., and through this channel, together with the Whitefield *Coll.*, it has descended to modern hymnals. The loss of the titlepage (if any) of the above tract renders the question of its authorship one of some doubt. The first hymn in the tract is compiled, as indicated, from C. Wesley's hymn, "Jesus, let Thy pitying eye," which appeared in his *Hys. & S. Poems*, 1749, some eight years before the abridged form was given in G. Whitefield's *Coll.* The hymn, "Come, Thou Almighty King," however, cannot be found in any known publication of C. Wesley, and the assigning of the authorship to him is pure conjecture. Seeing that it is given, together with another hymn, at the end of some copies of the 6th, 8th and 9th ed. of Whitefield's *Coll.* (1757, 1759 and 1760), and was subsequently embodied in that *Coll.*, the most probable conclusion is that both hymns were printed by Whitefield as additions to those editions of his collection, and that, as in the one case, the hymn is compiled from one by C. Wesley, so in this we have probably the reprint of the production of an author to us as yet unknown.

Much stress has been laid on the fact that the late D. Sedgwick always maintained the authorship of C. Wesley, and that from his decision there was no appeal. The "S. MSS." show clearly that (1) Sedgwick's correspondence respecting this hymn was very extensive; (2) that he knew nothing of the *British Mus.* copies noted above; (3) that he had no authority for his statement but his own private opinion based on what he regarded as internal evidence alone; (4) and that all the Wesleyan authorities with whom he corresponded, both in G. Britain and America, were against him. His authority is, therefore, of no value. The evidence to the present time will admit of no individual signature. It is "*Anon.*"

The use of this hymn, both in G. Britain, the Colonies, and America, is very extensive. It has also been rendered into various languages. Orig. text, *Lyra Brit.*, 1867, p. 656; Snepp's *Songs of G. & G.*, 1872. [J. J.]

Come, Thou Celestial Spirit, come. *P. Doddridge.* [*Whitsuntide.*] This hymn is undated in the D. MSS., where it begins, "Oh come, celestial Spirit, come." It was pub. in the altered form by J. Orton, in Doddridge's (posthumous) *Hymns*, &c., 1755, No. 285, in 4 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839. In the *Bap. Praise Bk.*, N. Y., 1871, st. iv. is omitted.

Come, Thou Conqueror of the nations. *C. Wesley.* [*Whitsuntide.*] From his *Hys. on the Expected Invasion*, 1759, when

it was feared that an attack on England would be made by the French. The tract was pub. in 1759, this hymn being No. 8, in 8 st. of 6 l. In 1830 it was included, with the omission of st. v., in the *Supp.* to the *Wes. H. Bk.*, and is retained in the ed. of 1875. It is also found in other collections, including *Kennedy*, 1863, No. 1077, where it is given as "Come, *great* Conqueror of the nations," in 5 st., the abbreviation being made by the omission of st. iii. and iv. Orig. text, *P. Works* 1868–72, vol. vi. p. 160. [J. J.]

Come, Thou desire of all Thy saints. *Anne Steele.* [*Public Worship.*] This hymn appeared with the heading, "Intreating the Presence of Christ in His Churches," in the author's *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 76 (2nd ed., 1780, vol. i. p. 76). In 1769 it was reprinted in the Bristol *Coll.* of Ash & Evans, and was thus brought into C. U. Its American use is much greater than that in G. Britain. It is usually abbreviated, and is sometimes given, as in the *Church Pastorals*, Boston, U. S., 1864, as "Come, O Thou King of all Thy saints." This cento is made of st. i., vi., vii. Orig. text in Sedgwick's reprint of Miss Steele's *Hymns*, 1863. [J. J.]

Come, Thou Fount of every blessing. [*Whitsuntide.*] As various and conflicting statements concerning this hymn abound, it will be necessary to trace, 1st its *History*, so far as known; and 2nd, to discuss the question of its *Authorship*.

i. *Its History.* This in detail is:—

1. In a Church Book, kept by Robert Robinson (q.v.), of Cambridge, and in the possession of the Rev. William Robinson, of Cambridge, his biographer, there is an entry in Robert Robinson's handwriting which reads:—"Mr. Wheatley of Norwich published a hymn beginning "Come, Thou Fount of every blessing" (1758). This entry forms part of a MS. list of the works which R. Robinson had written and published. This gives us a definite date, 1758.

2. Nothing has yet been found which can be identified as being issued by "Mr. Wheatley of Norwich" in which this hymn can be found.

3. The earliest known text in print is in *A Collection of Hymns used by the Church of Christ in Angel-Alley, Bishopsgate*, 1759, now in the library of the Drew Theological College, Madison, New Jersey, U.S.A. It is No. i., and in 4 st., beginning respectively:—

St. i. "Come, Thou Fount of every blessing."
St. ii. "Here I raise my Eben-ezer."
St. iii. "O, to grace how great a debtor."
St. iv. "O, that day when free from sinning."

4. This text was repeated in the *Hearers of the Apostles Collection of Hymns*, Nottingham, 1777; and in a *Dublin Collection*, 1785. Shortly afterwards, however, it seems to have fallen out of use.

5. The second and well-known form of the hymn in the first three stanzas as given above is found in M. Madan's *Ps. & Hys.*, 1760; G. Whitefield's *Ps. & Hymns*, 14th ed., 1767; the Countess of Huntingdon's *Coll.*, 1764; and most of the hymn-books pub. during the latter part of the last century. The text, as in Madan's *Ps. & Hys.*, 1760, which is the 1759 text with the omission of st. iv., is that usually adopted by modern compilers, and is given in *Lyra Brit.*, 1867, p. 479.

ii. *Authorship.*

This has been claimed for *Robert Robinson*, on the one part, and for the *Countess of Huntingdon* on the other. The evidence in each case is:—

(1) *For Robert Robinson.*

1. The entry in his own handwriting in the Cambridge Church Book, in which he enumerates it with his various productions as noted above.

2. His name is added to it in the 3rd ed. of *A Collection of Hymns adapted to Public Worship*, 1778; and has since been repeated in almost every collection in which authors' names are given from that date to the present.

3. Mr. Dyer, in his *Memoirs of the Life & Writings of R. Robinson*, 1796, states that amongst Robinson's papers there was a letter from Dr. Rippon, the compiler of the well-known Bapt. *Sel. of Hymns*, 1787, in which he acknowledges that one or two hymns in that *Sel.* were by Robinson, and names "Come, Thou Fount of every blessing" as one. Dr. Rippon gives it as No. 509, and for the "New Year." It is in 3 st., and signed *Robinson.*

4. It is included in Benjamin Flower's ed. of Robinson's *Miscellaneous Works*, Harlow, 1807, vol. iv. p. 346.

5. The Rev. W. Robinson, in *Select Works of the Rev. Robert Robinson*, 1861, claims it for him.

(ii. *For the Countess of Huntingdon.*

1. Bound up with a copy of J. & C. Wesley's *Hymns & Sacred Poems*, Dublin, 1747, are 21 leaves of writing paper. On the first leaf is written a list of several of the poetical publications of the Wesleys. Following it are hymns copied from Cennick, Watts, &c.; one by "Mrs. D. B.," and this hymn. These fill 10 leaves of the 21, and the rest are blank. On the title-page of this book is written in the same handwriting "Diana Bindon, 1759." On the inside of the cover of the book is pasted a Wesleyan Methodist quarterly ticket containing a small engraving of Christ washing one of the disciples' feet. On this is written, "Nov. 6, Diana Vandeleur," but the year is not given. The Wesley publications named on the first leaf reach down to 1756.

2. Amongst the MS. hymns is "Come, Thou Fount of every blessing." It is headed, "Hymn by the Countess of Huntingdon." It is in 5 st., i.–iv. being the same, with slight differences in the text, as that noted above as being in the *Coll. of Hys. used by the Church of Christ in Angel Alley, Bishopsgate*, 1759; and st. v. beginning, "If Thou ever didst discover," from C. Wesley's hymn "Jesu, help Thy fallen creatures," from his *Hys. & Sac. Poems*, 1749, vol. ii., No. 51.

3. Upon this evidence alone (we write with the *Diana Bindon MS.* and D. Sedgwick's MS. correspondence before us) Sedgwick carried on a long controversy in the *Notes and Queries*, and other periodicals, in 1858–9, contending throughout that "Diana Bindon" was a personal friend of Lady Huntingdon's, and that she had made her MS. copy direct from another MS. by the Countess. And this he did not only upon the worthless evidence here given, but also whilst receiving, privately, direct testimony to the contrary, together with a positive denial made to him by Lady Huntingdon's biographer. His MSS. show that having committed himself, he held it to be beneath him, and damaging to his reputation, to acknowledge his error.

From the foregoing account very much that appeared in the correspondence and is found in the S. MSS., is omitted, and the bare facts alone are given. These facts conclusively show that the author was Robert Robinson, and *not* Selina, Countess of Huntingdon.

The original text is probably that given in the *Angel Alley Coll.* (see above, i. 3), 1759, in 4 st., but the accepted text, and that which is in very extensive use in all English-speaking countries, is that given in 3 st. of 8 l. in Madan's *Ps. & Hys.*, 1760 (see above, i. 5). [J. J.]

Come, Thou long expected Jesus. *C. Wesley.* [*Christmas.*] Appeared in *Hys. for the Nativity of Our Lord*, 1744, No. x., in 2 st. of 8 l. The tract in which it appeared formed the first of those called the "Festival Hymns," which were subsequently pub. by Lampe in 1746. It was not included in the *Wes. H. Bk.* until the revised edition of 1875, No. 688, although it was given by Whitefield in his *Coll.*, 1753, and later editions; by Madan, in his *Ps. & Hymns*, 1760; by Toplady, in his *Ps. & Hymns*, 1776; and by others. It is found in a great number of hymnals in G. Britain and America, specially those of the Church of England, and usually without alteration, as in *Hy. Comp.*, No. 96. A marked departure from this rule is, "Come,

O Saviour, long expected," which appeared in Hall's *Mitre*, 1836, in 4 st. of 4 l., and again in the *New Mitre*, 1875, in 6 st., the last two stanzas being Edward Osler's doxology, "Worship, honour, glory, blessing," from the older *Mitre*, 1836, No. 282. Other altered forms are, "Come, Thou Saviour, long expected," in *Kennedy*, 1863, No. 89, "Hail, Thou long expected Jesus," in the American *Prot. Episco. Hymnal*, 1871. Orig. text, *P. Works*, 1868–72, vol. iv. p. 116. [J. J.]

Come, Thou soul-transforming Spirit. *J. Evans.* [*Before Sermon.*] This hymn was contributed to G. Burder's *Coll. of Hys. from Various Authors*, 1784, No. 13, in 2 st. of 6 l., and entitled, "Imploring the aid of the Spirit." In modern hymnals it is found in *three* forms as follows:—

1. The original. This was reprinted from Burder, by W. Jay, of Bath, in his *Sel.*, 1797, No. 220, but without signature. From Jay it passed into other hymnals, with the addition of "*Jay*" as the author, as in the American *Meth. Episco. H. Bk.*, 1849. The original text is also in Snepp's *S. of G. & G.*, 1872.

2. In the Williams and Boden *Coll.*, 1801, the hymn was given in an altered form, and with the addition of the stanza, "Then, whene'er the signal's given," from "Lord, dismiss us with Thy blessing." In Kemble's *New Church H. Bk.*, 1873, this is repeated with further alterations, and the omission of the added stanza.

3. In Bickersteth's *Christ. Psalmody*, 1833, No. 382, is the original with the addition of two stanzas from "Lord, dismiss us with Thy blessing." This cento has almost died out of use.

Although these three forms of the hymn exist, most modern editors are falling back upon the original, especially in America, where its popularity is greater than in G. Britain. [J. J.]

Come to a desert place apart. *J. Anstice.* [*Church Guilds.*] 1st printed in his *Hymns*, 1836, No. 39, in 5 st. of 4 l., and based on St. Mark, vi. 31–46. In 1841 it was included unaltered in the *Child's Christian Year*, and appointed for the 25th Sun. after Trinity. It is sometimes altered, as in the S. P. C. K. *Church Hys.*, 1871. [J. J.]

Come to our [dark] poor nature's night.] *G. Rawson.* [*Whitsuntide.*] Contributed to the *Leeds H. Bk.*, 1853, No. 397, in 9 st. of 4 l., and from thence it has passed into numerous collections. In 1876 the author included a revised text, in 8 st., in his *Hymns*, &c., No. 46. This, however, is not in general use. Orig. text, *N. Cong*, No. 438. The hymn, "Come to our dark nature's night," in the 1876 ed. of *H. Comp.* is a slightly altered version of the orig. text with the omission of st. vii. In the American *Hys. & Songs of Praise*, N. Y., 1874, it is given as "Holy Ghost, the Infinite." [J. J.]

Come to the morning prayer. *J. Montgomery.* [*Daily Prayer.*] This invitation to daily worship was printed in the *Evangelical Magazine* for Dec. 1842, where it is dated "Aug. 4, 1842," in 4 st. of 4. l. It was also included by Montgomery in his *Original Hys.*, 1853, No. 79, and entitled "Daily Prayer." It is given in *Hy. Comp.*, No. 10, in an unaltered form. It is also found in a few American collections. The most popular form of the hymn in America is "Come at the morning hour." This is found in several collections, as the *Songs for the Sanctuary*, 1865; the *Bap. Praise Book*, 1871, &c. [J. J.]

Come to Thy temple, Lord. *H. Alford.* [*Advent.*] 1st pub. in his *Ps. & Hys.*, 1844, No. 2, in 4 st. of 4 l., again in his *Poetical Works*, 1865, and his *Year of Praise*, 1867. It has passed into several collections. In T. Darling's *Hymns*, &c., 1885, it begins, "Thy temple visit, Lord." [J. J.]

Come unto Me, ye weary. [*W. C. Dix.* [*Invitation.*] This hymn, which ranks as one of the best of Mr. Dix's efforts, was pub. in 1867 in the *People's H.*; in 1869, in the *Appx.* to the S. P. C. K. *Ps. & Hys.*; in 1871, in *Church Hys.*; in 1875, in *H. A. & M.*, and in other collections. It has also been reprinted in *Laudes Domini*, N. Y., 1884. [J. J.]

Come, we [ye] that [who] love the Lord. *I. Watts.* [*Joy and Praise.*] 1st pub. in his *Hys. & S. Songs*, 1707, and again, 2nd ed., 1709, Bk. ii., No. 30, in 10 st. of 4 l., and entitled "Heavenly Joy on Earth." In its original and full form it is rarely found in modern collections, the *N. Cong.*, 1859, No. 693, and the Bap. *Ps. & Hys.*, 1858–80, being exceptions with the alteration of st. iii., l. 3, of "fav'rites" to "*children.*" It has undergone many alterations and revisions. Of these the principal are:—

1. "Come *ye* that love the Lord." This was given by J. Wesley in his *Ps. & Hys.*, pub. at Charlestown, U. S., 1736–7, during his stay in Georgia. In this form sts. ii. and ix. are omitted, and the rest are considerably altered. After slight revision this text was repeated by Wesley in the *Wes. H. Bk.*, 1780, and is in the revised ed. 1875, and in most collections of the Methodist communion.

2. "Come *ye who* love the Lord." This reading of the first line was given by Cotterill in the 8th ed. of his *Sel.*, 1819, and is followed in *H. Comp.* and others.

The different arrangement of stanzas, and the variations in the text which have been adopted by the numerous editors who have used it in one form or another may be counted by the hundred. The example set by *Wesley* in 1736, was followed by *Whitefield*, 1753; *Madan*, 1760; *Conyers*, 1772; *Toplady*, 1776, and onwards to the latest modern collection. No text can, as a rule, be relied upon. The original is easy to obtain in modern editions of *Watts*. The hymn, as a whole, is regarded as a good specimen of Watts's powers. [See **English Hymnody, Early, § xiii.**] [J. J.]

Come, weary souls, with sin distressed. *Anne Steele.* [*Invitation.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 27, in 5 st. of 4 l., and entitled, "Weary souls invited to rest" (2nd ed., vol. i. p. 27); and in Sedgwick's reprint of her *Hymns*, 1863. It is in extensive use both in G. Britain and America, and sometimes with "*sins*" for "sin" in the opening line. It was introduced into the Nonconformist hymnals through the Bristol *Coll.*, 1769, of Ash & Evans, and into those of the Church of England by *Conyers*, 1772, and *Toplady*, 1776. [J. J.]

Come, ye followers of the Lord. *C. Wesley.* [*Prayer.*] One of six hymns which were 1st pub. in 1745, at the end of a Tract entitled, *A Short View of the Difference between the Moravian Brethren lately in England, and the Rev. Mr. John & Charles Wesley*, It was also given in *Hys. & S. Poems*, 1749,

vol. ii., No. 28, in 6 st. of 8 l. When included in the *Wes. H. Bk.*, 1780, No 286, the last stanza was omitted. In this form it is found in several collections. Orig. text in *P. Works*, 1868–72, vol. v. p. 177. [J. J.]

Come, ye lofty, come ye lowly. *A. T. Gurney.* [*Christmas.*] 1st printed as a "Christmas Hymn" in 1852 in the *Penny Post*, vol. ii. p. 321, in 5 st. of 8 l. In 1856 it was included in the author's *Songs of Early Summer*, p. 178, and in 1862 in his work, *A Book of Praise.* It has also been given in the *Lyra Messianica*, 1864, in the carol collections of Chope, Stainer & Bramley, and others, and in several American hymn-books, including Dr. Hatfield's *Church H. Bk.*, 1872, and others. [W. T. B.]

Come, ye saints, and raise an anthem. *Job Hupton.* [*Praise to Christ.*] This hymn was 1st pub. in the *Gospel Magazine*, Sept. 1805, in 13 st. of 6 l., and entitled, "An Hymn of Praise to the Redeemer." It is signed "Ebenezer," and dated "A–y, June 1, 1805." A reprint was pub. by D. Sedgwick in his ed. of Hupton's *Hys. & Spiritual Poems*, &c., 1861.

In the *Christian Remembrancer*, July 1863 (vol. xlvi. pp. 117–18), Dr. Neale gave, in an article on "Hymns and Hymnals," a revised version of st. 1, 2, 4, 5, 8, 9, 10, and 12, as an illustration of the possibility of producing a hymn of merit out of somewhat crude materials. The first stanza by Hupton, and by Neale, will illustrate the way in which the latter suggested this might be accomplished.

1. *Stanza i., by Job Hupton :—*
"Come, ye saints, and raise an anthem,
Cleave the skies with shouts of praise,
Sing to Him who found a ransom,
Th' Ancient of eternal days,—
In your nature,
Born to suffer in your place."

2. *Stanza i., by Dr. Neale :—*
"Come, ye faithful, raise the anthem,
Cleave the sky with shouts of praise;
Sing to Him who found a ransom,
Ancient of eternal days:
God Eternal, Word Incarnate,
Whom the Heaven of heaven obeys."

Job Hupton's text is unknown to the hymnals, but Dr. Neale's has come into somewhat extensive use. The text of the latter is in the *People's H.*, 1867, No. 476, with the reading of st. iii. ll. 3–4 as :—

"With the ceaseless alleluias
Which they raise, the sons of light,"

and not as in the *Christ. Remb.* The liberties taken by Dr. Neale with Hupton's text have been followed by others in dealing with his, *Church Hys.* being specially prominent in this respect. In fact no text can be relied upon until verified by a reference to the *Christian Remembrancer*, or the *People's H.*, with the corrections noted above. [J. J.]

Come, ye saints, look here and wonder. *T. Kelly.* [*Easter.*] 1st pub. in 3rd ed. of his *Hymns*, &c., 1809, No. xvii., in 3 st. of 6 l., and based upon Mark xvi. 6, "Behold the place where they laid Him." It was repeated in his *Hys. adapted for Social Worship*, Dublin, 1812, No. xxvii. For the 1812 work the text was slightly altered in each stanza, and these alterations, with one exception, noted below, were subsequently adopted as the authorized text. It is given in Snepp's *Songs of G. & G.*, No. 256, with "*blessed* regions" for *happy* regions, in st. iii., l. 3; "*blessed* regions" is the original reading, and was restored to the text by the author. It is in somewhat extensive use. In Boardman's *Sel. of Hys.*, Philadelphia, 1860, it is given as "Come, ye saints, draw nigh and wonder;" and in the *H. Bk. of the Evang. Association*, Cleveland, Ohio, 1882, as "Come, ye saints, behold and wonder." [J. J.]

Come, ye sinners poor and wretched. *J. Hart.* [*Invitation.*] 1st pub. in his *Hys. Composed on Various Subjects*, 1759, No. 118, in 7 st. of 6 l., and headed "Come, and welcome, to Jesus Christ." One of the first to adopt it was R. Conyers in his *Coll.*, 1774, with various alterations, and the omission of st. iv. *Toplady*, followed in 1776 with further alterations. Both versions were repeated in some hymnals, and again altered in others, until the altered forms of the hymn number over twenty. *Conyers* and *Toplady* are answerable for most of the popular changes in the text. The alterations are too many to enumerate. Orig. text in *Lyra Brit.*, 1867, p. 275. In addition to changes in lines of the other than the first, that line has been altered to (1) "Come, ye sinners heavy laden," in the *Bap. Praise Bk.*, N. Y., 1871; (2) "Come, ye sinners sad and weary," in the *Canterbury Hymnal*, 1863; (3) "Come to Jesus, O my brothers," in Longfellow and Johnson's *Bk. of Hymns*, 1846; and (4) "Come ye weary, heavy laden," in Hatfield's *Church H. Bk.*, 1872, and others. [J. J.]

Come, ye thankful people, come. *H. Alford.* [*Harvest.*] 1st pub. in his *Ps. and Hymns*, 1844, No. 116, and subsequently, after revision, in his *Poetical Works*, 1865, and his *Year of Praise*, 1867, in 7 st. of 8 l. In 1861 the compilers of *H. A. & M.* included an altered version in that Collection. This was repudiated by the author, but still retained by the compilers of *H. A. & M.*, with an explanatory note in the Preface in some of the subsequent editions. The revised text in Alford's *P. Works*, 1865, is the authorized text, and that usually given in modern hymnals. This hymn has attained a greater popularity and more extensive use, both in Great Britain and America, than any other of the author's hymns. [J. J.]

Come, ye weary sinners, come. *C. Wesley.* [*Invitation.*] 1st pub. in his *Hys. for those that seek, and those that have Redemption*, &c., 1747, in 4 st. of 8 l. (*P. Works*, 1868–72, vol. iv. p. 220). With slight alterations, and the omission of st. iii., it was included in the *Wes. H. Bk.*, 1780, No. 28, and has been retained in all later editions. This is also the text usually given in other collections, both in G. Britain and America. In the Meth. Episco. *Hymns*, 1849, and the New *Hymnal* of the same body, 1878, the hymn "Come, weary sinners, come," is a cento from this hymn. It was made by the Committee of the 1849 book. The original 8 of 7 is turned into s. M. [J. J.]

Come ye yourselves apart and rest awhile, Weary, I know it, &c. *Bp. E. H. Bickersteth.* [*Ordination.*] 1st printed in a small collection of the author's original hymns under the title of *Songs in the House of Pilgrimage*, N.D. [1872]; and also included, unaltered, in the author's *H. Comp.*, 1876.

Command Thy blessing from above. *J. Montgomery.* [*Divine Worship.*] Written for the Sheffield Sunday S. Union, Whitsuntide gathering, June 3, 1816, and printed for that occasion, and in the *Evang. Mag.*, Sept., 1816, p. 372. In 1819 it was included in *Cotterill's Sel.*, No. 13, in 5 st. of 4 l., and there entitled "For God's blessing on His assembled people." In 1825 it was republished, with alterations, by Montgomery, in his *Christ. Psalmist*, No. 470, and again with the same text in his *Original Hymns*, 1853, No. 99. The arrangement, however, in C. U. are various, some following *Cotterill's* text, as in *Hy. Comp.*, from Bickersteth's *Christ. Psalmody*, 1833, others the revised text of 1825 and 1853, and others, as in *N. Cong.*, a mixture of the two. The American use also varies in like manner. [J. J.]

Communio, a liturgical term for the antiphon which was originally sung during the communion of the people in the Roman Rite, but which now the priest says after the ablutions at the Epistle side of the altar. It usually consisted of a verse of Holy Scripture, but the following instances of metrical Communions in the shape of short hymns are found in the *Sarum Missal*. No. 3 occurs also in the *York* and *Hereford*, and No. 4 in the *York Missal*.

1. De cruce depositum
Videns corpus Christi
Moesta mater lacrymas
Atque vultu tristi
Dixit; O dulcissime
Fili quid fecisti
Quod has poenas asperas
Et mortem subiisti?
Compassion of B. V. M.

2. O Gabriel, refove flebiles,
Aegros sana, conforta flebiles,
Fac nos mites semper et humiles,
Et in fide fortes et stabiles. *St. Gabriel.*

3. Per lignum servi facti sumus
Et per sanctam crucem liberati sumus
Fructus arboris seduxit nos
Filius Dei redemit nos. *Holy Cross.*

4. Vera fides Geniti purgavit crimina mundi,
Et tibi virginitas inviolata manet.
Nativity of B. V. M., and of B. V. M. in Easter Tide.
[F. E. W.]

Communion of my Saviour's blood. *J. Montgomery.* [*Holy Communion.*] Appeared in his *Christian Psalmist*, 1825, No. 511, in 6 st. of 4 l., and entitled, "The Lord's Supper," and again, without alteration, in his *Original Hymns*, 1853, No. 130. It is not in extensive use in its original form, but altered, and beginning with st. ii., as, "To feed on Christ, the living bread," it is given in *Kennedy*, 1863, in 2 st. of 8 l., the doxology which closes the 2nd st. not being in the original. [J. J.]

Compston, John, second s. of the Rev. Samuel Compston, was b. at Smallbridge, Rochdale, Jan. 9, 1828. He became minister of the Baptist Church, Inskip, near Preston, in 1852, was subsequently pastor of churches at Bramley, near Leeds; Barnsley; and York Road, Leeds. In 1878 he removed into Somersetshire, to become pastor of the united Baptist churches of Fivehead and Isle Abbots, near Taunton. In 1880 he organized and became Secretary to the Taunton District Psalmody Union.

Mr. Compston pub. (1) *Lancashire S. School Songs*, 1853 (14th thousand, 1857), afterwards incorporated in the larger school hymn-book, entitled (2) *Sacred Songs for Home and School*, 1860, of which Rev. J. Lees was co-editor; (3) *Popular Sacred Harmonies*, 1863. Mr. Compston, however, is best known in connection with Temperance hymnody. In 1870 he edited (4) The *National Temperance Harmonist*, and in 1881 the (5) *National Temperance Hymnal*, a new and greatly improved ed. of the former work. It contains nearly 500 temperance hymns and songs set to appropriate music. Twenty of these hymns are by Mr. Compston.

Mr. Compston is also the author of several pamphlets written in connection with the temperance and other philanthropic movements. [W. R. S.]

Concinat orbis cunctus, Alleluya. [*Easter.*] This Sequence of unknown authorship is in the Bodleian MS. 775, f. 185, b. (written between 994 and 1017) and is given in the *Hereford Missal* for Tuesday, and in the *York* and *Sarum Missals* for Wednesday, in Easter week, and may be found in the reprints of those works. *Tr.* as:—

1. **Let the whole world chant and sing**, by E. H. Plumptre, written for and 1st pub. in the *Hymnary*, 1872. It was reprinted in Dean Plumptre's *Things New and Old*, 1884.

2. **Alleluia, let the nations**, by C. S. Calverley, written for and 1st pub. in the *Hymnary*, 1872.

Translation not in C. U.:—

Let all the world with prayer and praise. C. B. Pearson in *Sarum Sequences*, 1871. [J. J.]

Concionator. One of A. M. Toplady's signatures in the *Gospel Magazine*.

Conder, Eustace Rogers, M.A., D.D., s. of Josiah Conder, b. April 5, 1820, near St. Albans. He studied at Spring Hill College, Birmingham; took his M.A. degree, with gold medal, in Philosophy, in the University of London, in 1844, and settled at Poole, Dorset, as Pastor of the Congregational Church there. In 1861 he removed to Leeds, as Minister of East Parade Chapel. In 1882 he received the degree of D.D. from Edinburgh University. The following hymns by Dr. Conder are in the Leeds *S. S. H. Bk.*, 1862–1878:—

1. Oh, bright are the mansions. *The Home of the Children of God.*
2. Where is the Land of cloudless day? *Jesus the Way to Heaven.*

Dr. Conder's *Heart Chords* were printed for private circulation in 1874. [J. J.]

Conder, George William, only s. of George Conder, was b. at Hitchin, Herts, Nov. 30, 1821. After studying at Highbury College, London, he became, in 1845, co-pastor, with Mr. Judson, of High Wycombe Congregational Church. In 1849 he succeeded the late Dr. Winter Hamilton as minister of Belgrave Chapel, Leeds, passing thence to Cheetham Hill, Manchester, in 1864; and Queen's Road, Forest Hill, Lon-

don, 1870. He d. at Forest Hill, Nov. 8, 1874. Whilst at Leeds he assisted in compiling the *Leeds H. Bk.*, 1853. He also pub. in 1874 an *Appendix* to that selection to which he contributed "All things praise Thee, Lord most high," and "Lord Jesus, Shepherd of mankind." [J. M.]

Conder, Joan Elizabeth, née Thomas, the wife of Josiah Conder, was the daughter of Roger Thomas, and granddaughter of the sculptor, L. F. Roubiliac, b. April 6, 1785, d. Jan. 22, 1877. Mrs. Conder contributed poems to *The Associate Minstrels*, 1810, under the signature "E."; to her husband's work, *The Star in the East*, 1824, anonymously; to the *Cong. H. Bk.*, 1836, in her own name; and to *The Choir and Oratory*, 1837, with an asterisk. Of these, seven were given in Conder's *Hys. of Praise, Prayer and Devout Meditation*, 1856. Of these the following appeared in the *Cong. H. Bk.*, 1836, and through that work have come into C. U.:—

1. The hours of evening close. *Saturday Evening.*
2. When Mary to the Heavenly Guest. *Mary anointing the feet of Jesus.*
3. What blissful harmonies above. *The heavenly choir.*
4. Not Thy garment's hem alone. *Desiring Pardon.* This last is the most popular of her hymns. The tune *St. Faith's* was composed for it by Mr. Beale, and pub. in *The Psalmist*, 1842. [F. J. F.]

Conder, Josiah, fourth s. of Thomas Conder, engraver and bookseller, and grandson of the Rev. John Conder, D.D., first Theological Tutor of Homerton College, was b. in Falcon Street (City), London, Sept. 17, 1789, and d. Dec. 27, 1855. As author, editor and publisher he was widely known. For some years he was the proprietor and editor of the *Eclectic Review*, and also editor of the *Patriot* newspaper. His prose works were numerous, and include:—

The Modern Traveller, 1830; *Italy*, 1831; *Dictionary of Ancient and Modern Geography*, 1834; *Life of Bunyan*, 1835; *Protestant Nonconformity*, 1818–19; *The Law of the Sabbath*, 1830; *Epistle to the Hebrews* (a translation), 1834; *Literary History of the New Testament*, 1845, *Harmony of History with Prophecy*, 1849, and others.

His poetical works are:—

(1) *The Withered Oak*, 1805; this appeared in the *Athenæum*. (2) *The Reverie*, 1811. (3) *The Star in the East*, 1824. (4) *Sacred Poems, Domestic Poems, and Miscellaneous Poems*, 1824. (5) *The Choir and the Oratory; or, Praise and Prayer*, 1837. Preface dated Nov. 8, 1836. (6) *Hymns of Praise, Prayer, and Devout Meditation*, 1856. This last work was in the press at the time of his death, and was revised and published by his son, the Rev. E. R. Conder, M.A. He also contributed many pieces to the magazines and to the *Associated Minstrels*, 1810, under the signature of "C." In 1838, selections from *The Choir and Oratory* were published with music by Edgar Sanderson, as *Harmonia Sacra*. A second volume was added in 1839. To Dr. Collyer's (q.v.) *Hymns*, &c., he contributed 3 pieces signed "C."; and to Dr. Leifchild's *Original Hymns*, 1843, 8 hymns.

As a hymn-book editor he was also well known. In 1836 he edited *The Congregational Hymn Book: a Supplement to Dr. Watts's Psalms and Hymns* (2nd ed. 1844). To this collection he contributed fifty-six of his own hymns, some of which had previously appeared in *The Star in the East*, &c. He also published in 1851 a revised edition of Dr. Watts's *Psalms and Hymns*, and in the same year a special paper on Dr. Watts as *The Poet of the Sanctuary*, which was read before the Congregational Union at Southampton. The value of his work as Editor of the *Congregational Hymn Book* is seen in the fact that eight out of every ten of the hymns in that collection are still in use either in G. Britain or America.

As a hymn writer Conder ranks with some of the best of the first half of the present century. His finest hymns are marked by much elevation of thought expressed in language combining both force and beauty. They generally excel in unity, and in some the gradual unfolding of the leading idea is masterly. The outcome of a deeply spiritual mind, they deal chiefly with the enduring elements of religion. Their variety in metre, in style, and in treatment saves them from the monotonous mannerism which mars the work of many hymn writers. Their theology, though decidedly Evangelical, is yet of a broad and liberal kind. Doubtless Conder's intercourse with many phases of theological thought as Editor of the *Eclectic Review* did much to produce this catholicity, which was strikingly shewn by his embodying many of the collects of the *Book of Common Prayer*, rendered into verse, in his *Choir and Oratory*. Of his versions of the Psalms the most popular are "How honoured, how dear" (84th), and "O be joyful in the Lord" (100th). His hymns in most extensive use are, "Bread of heaven, on Thee I feed;" "Beyond, beyond that boundless sea;" "The Lord is King, lift up thy voice" (this last is one of his best); "Day by day the manna fell;" "How shall I follow him I serve;" "Heavenly Father, to whose eye" (all good specimens of his subdued and pathetic style); and "O shew me not my Saviour dying." This last is full of lyric feeling, and expresses the too often forgotten fact that the Church has a living though once crucified Lord.

The popularity of Conder's hymns may be gathered from the fact that at the present time more of them are in C. U. in G. Britain and America than those of any other writer of the Congregational body, Watts and Doddridge alone excepted. [W. G. H.]

In addition to the hymns named above and others which are annotated under their respective first lines, the following, including two already named (4, 16), are also in C. U.:—

i. From Dr. Collyer's *Hymns*, &c., 1812.

1. When in the hours of lonely woe. *Lent.*

ii. From *The Star in the East*, &c., 1824.

2. Be merciful, O God of grace. *Ps. lxvii.*
3. For ever will I bless the Lord. *Ps. xxxiv.*
4. How honoured, how dear. *Ps. lxxxiv.*
5. Now with angels round the throne. *Doxology.*
6. O Thou God, Who hearest prayer. *Lent.* Dated Sept. 1820. Usually abbreviated.

iii. From *The Congregational Hymn Book*, 1836.

7. Blessed be God, He is not strict. *Longsuffering of God.*
8. Followers of Christ of every name. *Communion of Saints.*
9. Grant me, heavenly Lord, to feel. *Zeal in Missions desired.*
10. Grant, O Saviour, to our prayers. *Collect 5th S. after Trinity.*
11. Head of the Church, our risen Lord. *Church Meetings.*

12. Holy, holy, holy Lord, in the highest heaven, &c. *Praise to the Father.*
13. Jehovah's praise sublime. *Praise.*
14. Leave us not comfortless. *H. Communion.*
15. Lord, for Thy Name's sake! such the plea. *In National Danger.*
16. O be joyful in the Lord. *Ps. c.*
17. O breathe upon this languid frame. *Baptism of Holy Spirit desired.*
18. O give thanks to Him Who made. *Thanksgiving for Daily Mercies.*
19. O God, Protector of the lowly. *New Year.*
20. O God, to whom the happy dead. *Burial.*
21. O God, Who didst an equal mate. *Holy Matrimony.*
22. O God, Who didst Thy will unfold. *Holy Scriptures.*
23. O God, Who dost Thy sovereign might. *Prayer Meetings.*
24. O how shall feeble flesh and blood. *Salvation through Christ.*
25. O how should those be clean who bear. *Purity desired for God's Ministers.*
26. O say not, think not in thy heart. *Pressing Onward.*
27. O Thou divine High Priest. *Holy Communion.*
28. O Thou Who givest all their food. *Harvest.*
29. O Thou Whose covenant is sure. *Holy Baptism.*
30. Praise on Thee, in Zion-gates. *Sunday.*
31. Praise the God of all creation. *Doxology.*
32. See the ransomed millions stand. *Praise to Christ.*
33. The heavens declare His glory. *Ps. xix.*
34. Thou art the Everlasting Word. *Praise to Christ.*
35. Thy hands have made and fashioned me. *Thanks for Daily Mercies.*
36. To all Thy faithful people, Lord. *For Pardon.*
37. To His own world He came. *Ascension.*
38. To our God loud praises give. *Ps. cxxxvi.*
39. Upon a world of guilt and night. *Purification of B. V. M.*
40. Welcome, welcome, sinner, hear. *Invitation to Christ.*
41. Wheresoever two or three. *Continued Presence of Christ desired.*

iv. From *The Choir and the Oratory*, 1837.

42. Baptised into our Saviour's death. *Holy Baptism.*
43. In the day of my [thy] distress. *Ps. xx.*
44. O comfort to the dreary. *Christ the Comforter.*

v. From Leifchild's *Original Hymns*, 1843.

45. I am Thy workmanship, O Lord. *God the Maker and Guardian.*
46. O Lord, hadst Thou been here! But when. *The Resurrection of Lazarus.*
47. 'Tis not that I did choose Thee. *Chosen of God.* This is altered in the *Church Praise Bk.*, N. Y., 1882, to "Lord, 'tis not that I did choose Thee," thereby changing the metre from 7.6 to 8.5.

vi. From *Hymns of Praise, Prayer*, &c., 1856.

48. Comrades of the heavenly calling. *The Christian race.*

When to these 48 hymns those annotated under their respective first lines are added, Conder's hymns in C. U. number about 60 in all. [J. J.]

Conditor [Creator] alme siderum. [*Advent.*] This hymn is sometimes ascribed to St. Ambrose, but on insufficient evidence. It was rejected as such by the Benedictine editors; and with this the best authorities agree. It is known in various forms, the more important being the following:—

1. The text as in *Daniel*, i., No. 72, in 6 st. of 4 l., and the doxology. This text, when corrected by readings given in his vol. iv. p. 118, and 368, from a MS. of the 9th cent. at Bern; another of the 10th cent. at Munich, and others of the 10th and 11th cent. respectively, which belonged to the Abbey of Rheinau, is the oldest known.

2. In *The Latin Hys. of the Anglo-Saxon Church*, pub. by the Surtees Soc., 1851, p. 34, from an 11th cent. MS. at Durham. It is also in three MSS. of the 11th cent. in the *Brit. Mus.* (Vesp. D. xii. f. 27b; Harl. 2961, f. 225; Jul. A. vi. f. 31).

3. The *Sarum Brev.* text, in *Hymn. Sarisb.*, 1851, with readings from the *York, Canterbury, St. Albans, Worcester*, and other English Breviaries

4. The revised form of the hymn in the *Rom. Brev.*, 1632, in *Daniel*, i., No. 72; *Wackernagel*, 1841, p. 604; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and other collections.

5. *Mone's* text, No. 34, is from the Cistercian Breviaries specially a MS. of the 14th cent., formerly belonging to the Cistercian Nunnery of Lichtenthal. This text *Mone* considers as the original. *Daniel*, in iv. pp. 118 and 369, gives a summary of the evidence respecting this question of original text, and shows, that no MS. earlier than the foundation of the Cistercian Order appears to contain this text; whereas the ordinary version is found in a MS. at Bern of the 9th cent.

6. In the *Sarum Brev.* it is appointed as the Vesper hymn on the Saturday before the 1st Sun. in Advent, and throughout Advent on Sundays and week-days when no festival occurs. In the *Rom. Brev.* it is the Vesper hymn in Advent on Sundays, and whenever the Ferial Office is said; beginning with the Saturday preceding the 1st Sunday in Advent.

7. A cento composed partly from the *Rom. Brev.* version of this hymn is given for first and second Vespers on the feast of the Most Holy Redeemer (3rd Sun. in July) in the *Appendix* to the *Rom. Brev.* It consists of lines 1–4, 9–16; then a special stanza of 4 l. followed by lines 17–20 and a doxology. The Office in which this cento is found was first authorized for use in the Venetian territories. The origin of the Festival for which it was compiled is as follows:—The people of the city of Venice, when suffering from the effects of a plague which swept off a great number of the inhabitants and caused great terror, made a vow that if God would grant relief a church should be built by public subscription, dedicated to the *Most Holy Redeemer*, and a yearly visit paid to it in state by the magistracy of the city. In 1576 the plague ceased, and the church of *Il Santissimo Redemptore* was built; the annual act of homage being fixed for the third Sunday in July. The Government of the Venetian Republic obtained permission (when the devotion had greatly extended itself after many years of perseverance), on the 25th of April, 1722, from the Sacred Congregation of Rites, at Rome, that the Office of the Most Holy Redeemer should be said by all the clergy of the city of Venice with the rank of a *Lesser Double*; in 1724 this licence was extended to the whole Venetian territory; in 1729 the Feast was made a *Greater Double*; in 1731 a *Double of the Second Class*; finally, in 1737, an Octave was added. [W. A. S.]

Of the various forms of this hymn the translators have usually confined themselves either to the *Sarum* or the *Rom. Brev.* The results are as follows:—

Translations in C. U.:—

i. *The Sarum Brev. Text: Conditor alme siderum.*

1. **Creator of the stars of night**, by J. M. Neale, in the 1st ed. of the *Hymnal N.*, 1852, No. 10, in 6 st. of 4 l. This is repeated without alteration in later editions of the *Hymnal N.*; in Skinner's *Daily Hymnal*, 1864; in the *Hymner*, 1882, and others. It is also given as "Creator of the starry height, Thy people's," &c., in *H. A. & M.*, 1861 (the alterations being by the compilers, who had printed another arrangement of the text in their trial copy of 1859), and Allon's *Supplemental Hys.*, 1868, &c. In *Mercer*, Oxford ed., 1864, it is rewritten by Mercer. Another rendering, slightly altered, from the *Hymnal N.* is, "Creator of the starry height, Of faithful hearts," &c., in the *Hymnary*, 1872.

2. **Creator of the starry height**, by F. Pott, in his *Hymns*, &c., 1861. This is based upon Dr. Neale, and the *H. A. & M.*, revised text as above. It is repeated in *Church Hys.*, 1871.

3. **Creator of the starry height, The faithful**, &c., by R. F. Littledale, in the *People's H.*, 1867, and signed "F."

4. In addition to the foregoing, other arrangements are given in *Chope, Thring*, and others. That in *Thring* is the most complicated of all. In it *Dr. Neale, H. A. & M., the Rev. F. Pott*, the *Hymnary, Chope, Mr. Thring*, and others, are represented. The result is good.

Translations not in C. U. :—

1. Thou, who didst plant in time gone by. *Hymnarium Anglicanum.* 1844.
2. Kind Framer of the firmament. *W. J. Blew.* 1851.
3. Thou Framer of the starry heaven (with the stanza bracketed by *Daniel* as probably an interpolation into the hymn). *J. D. Chambers.* 1857.
4. Lord, who the stars of night. *J. W. Hewett.* 1859.
5. Fair Framer of the stars so bright. Dr. Edersheim's *Jubilee Rhythm,* &c. 1867.
6. Thou, who didst build the starry sky. *H. M. Macgill.* 1876.
7. Thou Builder of the starry skies. *J. A. Aylward.*
8. O Thou the Maker of each star. *Lord Braye.*

Nos. 7 and 8 are in Mr. Shipley's *Annus Sanctus,* 1884.

ii. *Roman Brev. Text: Creator alme siderum.*

1. Creator of the starry height, Of hearts believing, &c., by W. J. Copeland, in his *Hymns for the Week,* &c., 1848, p. 53, in 6 st. of 4 l. This was given, in an altered form, as "Creator of the starry poles," in the *English Hymnal,* 1852, again altered, but nearer to the original *tr.* in Murray's *Hymnal,* 1852; and in later eds. of the *English H.* It is also given, without alteration but with the omission of the doxology, in *Lyra Messianica,* 1864.

2. Creator of the starry frame, by *E. Caswall,* in his *Lyra Catholica,* 1849, p. 43. This is the *tr.* in C. U. in Roman Catholic collections for schools and missions. It is also given in the *St. John's Hymnal* (Aberdeen), 1870. In his *Hymns and Poems,* 1873, Caswall altered the first stanza to "Dear Maker of the starry skies," and thereby seriously weakened the hymn.

3. Maker of the starry sphere, by R. Campbell, in his *Hys. and Anthems,* 1850, p. 42. This was repeated in the Cooke & Denton *Hymnal,* 1853; the *Salisbury H. Bk.,* 1857; *Kennedy,* 1863; *Sarum,* 1868, and other collection.

4. O blest Creator of the stars, by E. W. Eddis, in his Irvingite *Hys. for the use of Churches,* 1864.

5. Blest Framer of the starry height, by R. C. Singleton, in his *Anglican H. Bk.,* 1868.

Translations not in C. U. :—

1. Creator of the starry frame. *Bp. Doane.* 1824.
2. Creator of yon circles bright. *Bp. Mant.* 1837.
3. O bright Creator of the skies. *J. R. Beste.* 1849.
4. O God, Who mad'st those orbs of light. *F. Trappes.* 1865.
5. O great Creator of the sky. *J. Wallace.* 1874.
6. Great Maker of the glittering stars. *T. J. Potter.*
7. Creator of the stars above. *F. C. Husenbeth.*
8. Creator of the starry pole. *Card. Newman.*
9. The *Primers* of 1604, 1619, 1685, and 1706.

Nos. 6, 7, and 8 are in Mr. Shipley's *Annus Sanctus,* 1884. [J. J.]

Congregational Hymnody, American. [American Hymnody, § III.]

Congregational Hymnody, English. 1. Notwithstanding the controversy which prevailed in the 17th cent. in the Baptist and Independent denominations as to the lawfulness or otherwise of singing in Divine Worship, the Independents, taken as a whole, were in favour of the practice. The distinction, however, which they, possibly unconsciously, drew between prayer and praise when set forth in prose, or in verse, was clearly marked. A set form in *prose,* either of prayer, as in the prayers and collects of the Book of Common Prayer; or of praise, as in the *Gloria in Excelsis* and other hymns in the same service book was regarded as an abomination; but petitions, supplications, praises, and thanksgiving of precisely the same character when given in *verse* were received with pleasure, and used in both public and private worship by all but the most rigid and austere. The rejection of the one set form, that of *prose,* was complete and final; the growth of the other, that of *verse,* was gradual and enduring.

2. The earlier stages of this growth are given in detail, from the *Psalms and Hymns* of W. Barton, 1644, to those of I. Watts, 1705–1723, in the article on **Early English Hymnody,** § VI.–XIII. By W. Barton, through his *Book of Psalmes in Metre,* 1644, his *Psalms and Hymns,* 1651, and his various *Centuries of Hymns,* culminating in *Six Centuries of Select Hymns,* &c., 1688 [*see* **Barton, W.**]; by T. Shepherd, by his *Penitential Cries,* 1691; by Matthew Henry, by his *Family Hymns,* 1695; by *A Collection of Divine Hymns,* 1694, gathered from six different authors, including R. Baxter and J. Mason; and by minor efforts on the part of others, the way was prepared for the advent and work of Isaac Watts.

3. The value and importance of the hymnological contributions of Isaac Watts to the Christian Church, from the dawn of the 18th century to the present time, cannot be estimated. No collection of hymns in the English language, compiled for general congregational use, save some two or three of an exceptional type, has been published since 1720, without extracts from one or more of his works being embodied therein. In universality of use, Watts is only equalled by C. Wesley. This great result has been attained by a combination of excellences in which poetic power, catholicity of spirit, and simplicity in embodying the vital truths of Christianity in song have stood pre-eminent. His strength—and it was great—and his weaknesses—and they were not few—are set forth in the articles on the **English Psalters,** § XV.; and on **Early English Hymnody,** § XIII.

4. For some years after the publication of his *Psalms of David* in 1719, Watts's *Psalms and Hymns* (the latter being his *Hymns and Spiritual Songs,* 1707–1709) constituted the hymn-book of the Congregational body. The great wave of religious thought and feeling which swept over the nation as the result of the work of Whitefield and the Wesleys, together with the poetical contributions of the latter, created on the one hand a desire for greater variety in the songs of the Christian life, and on the other partially supplied that want. It was found that Watts, in common with all men, had not the power to produce a complete work; a work which should be of high and uniform excellence, and should grasp in full the varied and shifting scenes of life. There were depths of passion, despair, and woe which he had not fathomed; there were heights of ecstatic joy which he had not reached. The broad field of Christian Song he had made his own. To others was left the cultivation of smaller spaces where the concentrated efforts of gifted men would yield rich results.

5. The conviction that Watts could not sing for all men, and had not sung for all time, was not long in dawning upon the members of his own community. The form in which this conviction received practical expression was first given in *Supplements* to Watts, mainly by individual Ministers of the Congregational

body, followed by *Collections* compiled, some by individual editors, and others by Committees sometimes acting on their own responsibility, and at other times under the auspices of the Congregational Union.

6. One of the first to compile a *Supplement* to Watts was Dr. Thomas Gibbons. His work was published in 1769, and followed by a second collection in 1784. The 1st ed. of Rowland Hill's *Coll. of Psalms and Hymns* is dated 1783. It was designed as a complete hymn-book, and was the first in the Congregational body to break away from the *Psalms and Hymns* of Watts. It ran into many editions, but those of a later date are the first edition re-arranged with additions. All the hymns are given without any indication of authorship. Hence has arisen the difficulty of identifying the editor's contributions. Rowland Hill's *Coll.* was superseded at Surrey Chapel, by James Sherman's *Coll.* in 1844; and Sherman's *Coll.* by C. Newman Hall's *Christ Church Hymnal*, 1876. George Burder's *Coll. of Hymns*, 1784, was a return to the *Supplement* series. His range was limited, and included, as he puts it, "the respectable names of Doddridge, Newton, Hart, Wesley, Cowper, Toplady, and Cennick." W. Jay of Bath could not break away from Watts, and so in 1797 he published for his own congregation *A Selection of Hymns of Peculiar Metre*. Another *Supplement* followed in 1801. It was edited by Dr. E. Williams and the Rev. James Boden, and published at Doncaster. The authors' names were given in the first edition, but omitted from the second, and subsequently restored. It had a very limited circulation, and is known chiefly through Boden's contributions, and the anonymous "Jerusalem, my happy home." Two years after Williams and Boden, Dr. Wardlaw followed the example set by Rowland Hill, and published his *Selection of Psalms and Hymns* at Glasgow, 1803. John Dobell's *New Selection of more than Seven Hundred Evangelical Hymns* dates from 1806. It was also a *Supplement* to Watts. Its chief value is in its record of authors. In this respect, although very faulty, it was the most complete up to that time. Dr. Collyer's *Hymns partly Collected and partly Original*, 1812, was peculiar and valuable. Its peculiarity lay in the grouping of all the hymns of a given author under his name, beginning with Dryden and ending with himself; and its value in the number of original hymns contributed by Conder, Montgomery, Ann and Jane Taylor, Raffles, McAll, and others; and from the MSS. of H. Kirke White. This *Supplement* was followed in 1813 by another *Collection of Hymns, designed as an Appendix to Dr. Watts, &c.*, by Thomas Cloutt, afterwards known as Thomas Russell. It ran into more than twenty editions, but added little or nothing to the treasury of sacred song. Dr. Raffles's *Collection* of 1816, and Dr. A. Reed's, of 1817, contained original hymns by their respective editors. A new departure took place in 1822 by the publication of *A Selection of Hymns for the Use of the Protestant Dissenting Congregations of the Independent Order in Leeds*, and edited by a committee consisting of the Revs. E. Parsons, R. Winter Hamilton, and T. Scales. As a *Supplement* to Watts it was an improvement on former works. Efforts by others were made, but were too unimportant to be enumerated. The last *Supplement* to Watts of any importance was, curiously enough, the first official hymn-book of the Congregationalists.

7. In accordance with a resolution passed by the Congregational Union in 1833, J. Conder compiled a collection in conjunction with a Committee appointed for the purpose; and in 1836 this collection was published as *The Congregational Hymn Book*. This collection of 620 hymns was enriched by some original hymns by Montgomery, and although the editor suffered severely from the common weakness of all hymn-writing editors in over-estimating the value of his own productions, yet the sterling worth of the book is realized in the fact that eight out of every ten of the hymns therein are still in use in G. Britain or America. In fairness to Conder it must be added that all his hymns were submitted to the Committee, and some as anonymous, and received their approval before incorporation in the book. Dr. J. Campbell's *Comprehensive Hymn Book*, 1841, was M. Wilks's 1798 edition of Whitefield's *Ps. & Hys.* enlarged to 1000 hymns. It was a very heavy book, and failed to secure general adoption. Dr. A. Reed's third effort resulted in *The Hymn Book*, 1842, a weak production on the old lines. Dr. Leifchild's *Original Hymns*, 1843, contained 370 hymns, for the most part published for the first time. The Revs. W. M. Bunting, Dr. Collyer, Dr. R. W. Hamilton, Dr. Raffles, J. Montgomery, Mrs. Gilbert, and others, well known to hymnody, failed to impart to the collection either life or popularity. It was a disastrous failure. Ten years afterwards a second Committee at Leeds, consisting of the Revs. H. R. Reynolds, T. Hudswell, G. W. Conder, W. Guest, and W. Morgan, published the well-known *Leeds Hymn Book*, 1853, as *Psalms, Hymns, and Passages of Scripture for Christian Worship*. It followed the conventional lines of most Nonconformist collections. The educated taste displayed in the text, the extension of the area of selection to the hymnological treasures of the Church of England, the Churches in Germany, and the Church of Rome; and the tone of confidence and strength which pervaded the whole book gave to it a literary character before unknown to Congregational hymnody. Its influence was soon felt throughout the whole denomination. Although a private enterprise, it gradually assumed a more than private character, until, in 1859, *The New Congregational Hymn Book*—after gathering from it its choicest treasures, and adding thereto much that was new and valuable—was published with the official imprimatur of the Congregational Union. From that date the older collection rose in historical importance, as it declined in general use. *The New Congregational Hymn Book* is, from the standpoint of the denomination, a good and sound collection. It has more of Watts than any other modern work; but this element, natural to the denomination, is balanced by a good selection from all ages and nations. Its *Supplement*, published in 1874, is very inferior.

The mutilations in the texts, made without any reason on poetical, theological, or ecclesiastical grounds, are very numerous, and are distinguished by extreme poetical weakness and by lack of sympathy with the authors. Taken as a whole, the weakness of the collection is in its size. It is too large to be uniformly excellent. Dr. Parker's *Cavendish Hymnal*, 1864, was a heavy production on the old lines, and a failure. Dr. Allon's *Supplemental Hymns for Public Worship*, 1868–75, is designed to be used with any Congregational hymn-book which may be lacking in hymns by modern writers, and in translations from Greek, Latin, and German. As it presupposes the use at the same time of another book, in which all the well-known hymns of the older writers are found, it claims to be supplemental only to those books. As such it is good, well arranged, and carefully edited. Another work of this kind is the *Appendix to the Leeds Hymn Book of* 1853, by G. W. Conder, published in 1874. It contains 205 hymns as against 341 in Dr. Allon's collection. Through its selection of Psalms and portions of Holy Scripture, pointed for chanting, its Suffrages, Advent Antiphons, and Metrical Litanies, it comes nearer to the modern collections of the Church of England than any other Hymnal or Appendix amongst the Nonconformists.

8. The latest additions to Congregational hymn-books are *The English Hymn Book*, 1874, by R. W. Dale, D.D.; the *Congregational Hymns*, 1884, by W. G. Horder; *The Congregational Psalmist Hymnal*, 1886, by H. Allon, D.D.; and the *Congregational Church Hymnal*, 1887, edited by the Rev. G. S. Barrett, B.A., and published by the Congregational Union.

9. Dr. Dale's work, he tells us in his Preface, "is called *The English Hymn Book* because I have endeavoured, as far as possible, to insert only those hymns which seem to me to be in harmony with the characteristic type of English piety. The religious life of this country, in its healthiest forms, is distinguished by a certain manly simplicity very alien from the sensuous sentimentalism which has been encouraged by some recent hymn-writers; even the pathetic hymns of the Middle Ages, and the noble songs of German Protestantism, do not express very naturally the religious thought and emotion of ordinary Englishmen." A work compiled upon these lines naturally falls back upon the older writers for much of its material, and knows nothing of some of the most popular of modern compositions. Of its 1260 hymns 58 begin with A., and of these there are 26 hymns which are neither in *Horder*, *Allon*, nor the *Congregational Church Hymnal*. These are mainly from Watts, Wesley, Anne Steele, Beddome, Bruce, Deck, Elizabeth Scott, and others amongst the older, and Bonar and Bishop Wordsworth amongst modern writers. The names of these authors of the hymns peculiar to Dr. Dale's book indicate with tolerable clearness what he means by "the characteristic type of English piety"; and "the religious thought and emotion of ordinary Englishmen." The hymns which come under other letters of the alphabet, and which are peculiar to this collection as distinct from *Horder*, *Allon*, and the *Congregational Church Hymnal*, are mostly by the same writers or others of the same type (T. H. Gill, who is largely represented, being somewhat exceptional), and impart to the collection a clearness like that of crystal, and an uniformity and rigidness almost as cold.

10. Mr. Horder's *Congregational Hymns, A Hymnal for the Free Churches*, has, in addition to 841 metrical hymns, in which about 350 authors and translators are represented, in most cases in an unaltered form, many of the Psalms, together with Passages of Holy Scripture and Ancient Hymns in English prose, pointed for chanting. Its range is beyond anything before attempted by Congregationalists, its contents having been gathered from all ages and nations that could furnish a Christian hymn of a moderate type, and in an English dress. The classification is that usually adopted in Congregational hymn-books, but in greater detail, includes hymns for children, and a special section entitled "The Home Sanctuary," for private use. Taking, as in the case of Dr. Dale, the hymns in A as representative of the whole, there are 41 hymns, of which 7 are peculiar to the book. These are by Bubier, McDonald, Emerson, Whittier, Newton, and one each from the Latin and Greek writers. These names show that, whilst the solid groundwork of recognized Congregational hymnody is the strength and stay of the book (as seen in the 34 hymns under A which are common to *Dale* and others), poetic warmth and cultured expression have been sought after and attained. The tone of the book is bright and buoyant, and its literary standard is exceptionally high.

11. Dr. Allon's *Congregational Psalmist Hymnal* contains 921 hymns arranged in the manner common with Nonconformist collections, and derived principally from the *New Congregational Hymn Book*, 1859; its *Supplement*, 1869; and his own *Supplemental Hymns*, 1868. Of the 49 hymns under A, 7 are peculiar to it as distinct from *Dale*, *Horder*, and the *Congregational Church Hymnal*. These are by Watts, Deck, Chandler, Hammond, Elizabeth Scott, and two from the German. It maintains more distinctly than any other collection the historical traditions of Congregational hymnody, and is, from the historical standpoint, the representative book of that body. The music by which it is accompanied is excellent.

12. The latest collection is that issued in 1887 by the Congregational Union as the *Congregational Church Hymnal*. It contains nearly 800 hymns, arranged in the usual manner, and edited with great care. Under A there are 41 hymns, of which 14 are peculiar to itself. These are by Robertson, Lynch, Ingelow, Gill, Rev. Francis Pott, Canon Bright, Dean Alford, Prebendary Thring, and others, and two are from the Greek. Whilst retaining all the great hymns which gave character and distinction to the *Leeds Book* of 1853, and the *New Congregational Hymn Book* of 1859, it has thus added thereto valuable contributions, and especially from the hymnody of the Church of England. Through this somewhat extensive admixture of Anglican Hymnody it stands out in marked contrast to *Dale*, with its theological coldness; to *Horder*, with its poetic

warmth and large importation of refined American hymns; and to *Allon*, with its old-fashioned Congregationalism, broadened out into wider sympathies, and rendered additionally attractive by its admirable musical setting. In hymnological accuracy it is equal to either of these collections; its earnest spirituality is very marked; and its musical setting is excellent.

13. The high position which the hymnody of the Congregationalists has taken is due to many causes. The greatest names are Watts, Doddridge, and Conder. A few in the second rank have produced lyrics of great beauty. The third class is very large, their productions are numerous, and their merits uniformly weak. The freedom which enables any one to publish a collection of hymns, and any congregation to adopt it or not, has had much to do in producing this result. For all who could write there were abundant opportunities for publication, and for the pastor who ventured to compile a collection, there was the certainty, except in instances the most rare, of its adoption by his own congregation, and the encouraging possibility that it might be acceptable unto others. Such elements of success, stimulating authors and compilers, from W. Barton, in 1644, to the *Congregational Church Hymnal*, in 1887, could not fail to produce much that is of permanent interest and value. [J. J.]

Congregational Hymnody, Welsh. [Welsh Hymnody, § III.]

Congreve, George Thomas, b. at Islington, 1821, and educated for the medical profession, has practised in London for many years. As a Deacon of the Baptist Church, Rye Lane, Peckham, and Superintendent of its Sunday School, he has done much to advance the interests of that body, and to popularise Sunday School work. In the interest of Sunday Schools he published, in 1869:—

Gems of Song for the Sunday School. A Hymn-book adapted for General Use in Schools and Families. Lond., Elliott Stock. To this was added *Gems of Song Music*, 1871.

Of this collection about one million copies have been sold. Mr. Congreve contributed thereto:—

1. Beyond the dark river a land I behold. *Heaven.*
2. For ever beautiful abide. *Heaven.*
3. Hark! what voice the silence breaks. *Invitation.*
4. How sweet [holy] is the Bible, how pure is the light. *Holy Scriptures.*
5. Look back! 'tis time I marked the road. *New Year.*
6. Look to Jesus! yes I may. *Looking to Jesus.*
7. Mark the lilies, frail and fair. *Flower Services.*
8. O Saviour, dear Saviour, remember me now. *Lent.*
9. Shepherd sweet, and fair, and holy. *Prayer to the Good Shepherd.*
10. Sweet Star of the morning. *Christ the Morning Star.*
11. There is a throne of matchless grace. *The Throne of Grace.*

Most of these hymns have been repeated in other collections for children. They are elevated in tone and simple and direct in expression; and are specially useful for children's services. [J. J.]

Conrad of Queinfurt was priest at Steinkirch on the Queiss, near Lauban, Silesia, and d. 1382 at Löwenberg, Silesia. D. G. Corner (see below) says that his tombstone in the St. Francis Chapel of the Cloister at Löwenberg, bore the epitaph composed by himself:—

"Christe, tuum mimum salvum facias et opimum,
Condidit hic odas has voce lyraque melodas."

After the building had been in use for some time as a military arsenal an examination in this century failed to find any traces of this monument. (See Hoffmann von Fallersleben's *Geschichte des deutschen Kirchenliedes*, Hannover, 1861, p. 78.) He is the author of a hymn or sacred poem, long popular in Silesia:—

Du lentze gut, des jares tiurste quarte. [*Easter.*] In 5 st. of 17 l. In *Wackernagel*, ii. p. 388; *Hoffmann v. Fallersleben*, p. 78; Kehrein's *Katholische Kirchenlieder*, i., 1859, p. 521; from MSS. of the 15th cent., at Breslau and Leipzig, and from Corner's *Gross Catolisch G. B.*, Nürnberg, 1631. It is *tr.* as "Fair Spring, thou dearest season of the year," by *Miss Winkworth*, 1869, p. 88. [J. M.]

Consors Paterni luminis. *St. Ambrose.* [*Early Morning.*] This is one of the twelve hymns which the Benedictine editors regarded as undoubtedly the work of St. Ambrose; and it is cited as by St. Ambrose by Hincmar in his treatise, *De unâ et non triná Deitate*, 857.

It is found in the *Roman*, *Sarum*, *York*, *Aberdeen*, *Paris* (1643), and other Breviaries. In the *Sarum* use it was the hymn on Tuesday at Matins from the Sunday after the Octave of the Epiphany up to the first Sunday in Lent. *Mone*, i. p. 372, cites it as an 8th cent. MS. at Trier, where it is assigned to Tuesday Nocturns, and this is the use of the *Roman Breviary*. The text, in 3 st. and a doxology, is given by *Daniel*, i., No. 19 (at iv. p. 37 he cites it as in a 10th cent. Rheinau MS.); *Thomasius*, ii. p. 407; Newman's *Hy. Eccl.*, 1838 and 1865, &c. It is also found in three MSS. of the 11th cent. in the British Museum (Vesp. D. xii. f. 15; Jul. A. vi. f. 25; Harl. 2961, f. 222); in two MSS. of the 11th cent. at St. Gall, Nos. 413, 414; in an 11th cent. MS. in Corpus Christi College, Cambridge, No. 391, p. 233; and in the *Lat. Hys. of the Anglo-Saxon Ch.*, Surtees Soc., 1851, p. 18, is printed from an 11th cent. MS. at Durham. [J. M.]

Translations in C. U.:—

1. Consort of paternal light. By Bp. Mant, in his *Ancient Hymns*, 1837, p. 8 (ed. 1871, p. 16). This was repeated in *Kennedy*, 1863, No. 1447.

2. Thou Consort of Thy Father's throne. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 15. This is given in the *Hymner*, 1882, with alterations, as "O Light of Light, O Dayspring bright."

Translations not in C. U.:—

1. Brightness of the Father's glory. *Bp. Doane*, 1824.
2. O God from God, O Light from Light. *Card. Newman*, 1865.
3. Son from the Father's brightness bright. *Hymnarium Anglicanum*, 1844.
4. Co-equal in Thy Father's Light. *W. J. Copeland*, 1848.
5. Pure Light of Light, eternal day. *E. Caswall*, 1849.
6. One with the Eternal Light. *R. Campbell*, 1850.
7. O Partner of the Father's Light. *R. Thornton*, in his *St. Ambrose: His Life*, &c., 1879. [J. J.]

Constantius, the *nom de plume* of J. Cottle (q.v.).

Cook, Russell Sturgis, b. at New Marlborough, Mass., March 6, 1811, was educated for the Congregational Ministry, and married a daughter of Dr. Cæsar Malan, of Geneva. From 1839 to 1856 he was one of the Secretaries of the American Tract Society. He was the originator of its system of colportage. Subsequently he became Secretary of the New York Sabbath Committee. He also edited the *American Messenger*. He d. at Pleasant Valley, New York, Sept. 4, 1864. His hymn:—

Just as thou art, without one trace. *Invitation.* Was pub. in the *American Messenger*, March, 1850, in 6 st. of 4 l. It was written as a companion hymn to Miss Elliott's "Just as I am, without one plea," and was sent by the author to her. It was soon adopted by editors of American hymn-books, sometimes in an abbreviated form, beginning with st. iii. as, "Burdened with guilt, wouldst thou be blest?" as in the *Sabbath H. Bk.*, 1858. It became known in G. Britain through Lord Selborne's *Bk. of Praise*, 1862. In that collection it was reprinted from an anonymous tract, in which st. ii. and vi. are omitted. This form of the hymn is usually given in the English collections. Full orig. text in Schaff's *Christ in Song*, 1869–70. [F. M. B.]

Cooke, William, M.A., was b. at Pendlebury, near Manchester, in 1821, and was educated in private schools. In 1839 he went up to Trinity Hall, Cambridge, and took his B.A. degree in 1843, and his M.A. in 1847. Ordained Deacon in 1844, and Priest in 1845, by the Bishop [Blomfield] of London, and having served the Assistant Curacies of Hillingdon, near Uxbridge, and of Myholt and Brantham in Suffolk, he was presented, in 1848, to the Incumbency of St. John's, Charlotte Street, London; in 1850, to the Vicarage of St. Stephen's, Shepherd's Bush; and in 1856, to the Vicarage of Gazeley, Suffolk. In 1850, he was a Select Preacher to the University of Cambridge; and from 1849 to 1857, Examining Chaplain to the Bishop [Graham] of Chester, by whom he was made Honorary Canon of Chester in 1854. In 1868 he was elected a Fellow of the Society of Antiquaries of London. He is the author of *The Power of the Priesthood in Absolution*, in 1863; *Of Ceremonies, Lights and Custom* (a Letter to the Rev. T. W. Perry), and various Sermons. In 1849, he issued a Book of Hymns for the use of the Congregation worshipping at St. John's, Charlotte Street, London; in 1853 was joint editor with the Rev. William Denton of *The Church Hymnal*; and in 1872 was associated with the Rev. Benjamin Webb, Prebendary of St. Paul's, in the editorship of *The Hymnary*. For that collection he translated and composed several hymns, his signature in some cases being "A. C. C.," i.e. "A Canon of Chester." [J. J.]

Cooper, Edward. [Staffordshire Hymn-books.]

Copeland, William John, B.D., b. at Chigwell, Sept. 1, 1804, and educated at St. Paul's School, and Trinity College, Oxford, graduating B.A. 1829, M.A. 1831, and B.D. 1840. He was a Scholar of his College, and afterwards Fellow and Dean. Taking Holy Orders, he became Curate of Hackney, and of Littlemore, and in 1849 Rector of Farnham, Essex, and Rural Dean of Newport. He was also Chaplain to the Bishop of St. Albans. Died at Farnham, Aug. 25, 1885. Mr. Copeland has published:—

Hymns for the Week, and Hymns for the Seasons. Translated from the Latin. Lond., W. J. Cleaver, 1848. He was also the Editor of Card. Newman's *Sermons.*

These *trs.* are mostly from the Roman Breviary, and preceded those by E. Caswall, pub. in 1849. Although they are not extensively used in their original form, yet they had a marked effect on the text of some later translators, and have contributed much towards the compiling of centos as found in modern hymn-books. Each *tr.* is annotated in this Dictionary under its first Latin line. In 1884 Mr. Copeland printed translations of Bp. Ken's Morning, Evening, and Midnight Hymns, the first lines of each, reading, (1) "Surge anima solis aemula"; (2) "Jam nocte laudo Te Deus"; (3) "Somno Deus nunc excitum." [J. J.]

Cor arca legem continens. [*Love of Jesus.*] In the *Supplement* to *Pars Aestiva* in the *Roman Breviary*, Bologna, 1827, this hymn (in 6 st. of 4 l.) is found at p. 221 and is assigned to Lauds on the festival of the Sacred Heart (see "Auctor beate saeculi"); the hymn for Vespers being, "En ut superba criminum." Both hymns are also in *Daniel*, ii. p. 360. *Tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 119, and his *Hys. & Poems*, 1873, as, "Ark of the Covenant! not that." In 1853, st. i., iii., v. were given in *Hys. for the Ch. of Christ*, Boston, No. 378. Other *trs.* are:—

1. **Jesus, behind Thy Temple's Veil.** *Anon.* in the Marquess of Bute's *Rom. Brev.* in English, 1879, vol. ii. p. 593.

2. **O tender Heart, strong ark which doth enshrine.** Rosa Mulholland, in Mr. Shipley's *Annus Sanctus*, 1884. [J. M.]

Cor meum Tibi dedo, Jesu dulcissime. [*Gift of the heart to Jesus.*] The authorship and date of this hymn are unknown. The text, under the heading "Ad Jesum," and in 4 st. of 6 l., is in *Daniel*, vol. ii. p. 370; the *Hymnodia Sacra*, Münster, 1753, p. 152, and the *Psalteriolum cantionum Catholicarum*, Cologne, 1722, p. 50. *Tr.* as—

1. **My heart to Thee I give for aye,** by R. F. Littledale, contributed to the *Priest's Prayer Book*, 1864, and the *People's H.*, 1867.

2. **I give my heart to Thee,** by Ray Palmer. Concerning this *tr.* Dr. Schaff says in his *Christ in Song*, 1869–70, that the Latin text was "freely and happily reproduced by the Rev. Dr. Ray Palmer, for this collection, Aug. 20, 1868. I know of no other English version." Dr Littledale's *tr.*, however, was pub. some four years before. Dr. Palmer's *tr.* was repeated, with alterations, in the 1869 *Supp.* to the *New Cong.*

3. **All my heart to Thee I give,** by J. Ellerton. Written June 3, 1874, set to music by Dr. John Naylor, and pub. by him as a sacred song. Lond., Novello, 1874. [J. J.]

Corpus ave clarum Domini. [*Holy Communion.*] This hymn is given by *Mone*, No. 221, from a MS. at Mainz of the 15th cent. It is in 18 lines, and headed "Oratio metrice composita in elevatione corporis Christi." It is *tr.* as:—

Hail, glorious Body of the Lord, by R. F. Littledale. It was 1st pub. in the *Lyra Eucharistica*, 1863; then in the *Altar Manual*, 1863; and finally, with alterations by Dr. Littledale, in the *People's H.*, 1867. [J. J.]

Cosin, John, D.D., s. of Giles Cosin, of Norwich, b. at Norwich Nov. 30, 1594; educated at the Free School of that city and Caius College, Cambridge. Taking Holy Orders he became (besides holding minor appointments) Prebendary of Durham Cathe-

dral; Rector of Brancepeth, 1626; Master of Peterhouse, Cambridge, 1634, and Vice-Chancellor of the University and Dean of Peterborough, 1640. He suffered much at the hands of the Puritans; but after the Restoration in 1660, he became Dean and then Bishop of Durham. Died at Westminster, Jan. 15, 1672. His *tr.* of the *Veni Creator Spiritus* (q. v.), "Come, Holy Ghost, our souls inspire," was included in his *Coll. of Private Devotions*, 1627. [J. J.]

Cosmas, St., The Melodist. (Died circ. A.D. 760.) The second among the Greek ecclesiastical poets. He was adopted by the father of St. John of Damascus, and educated with him by a Sicilian monk also named Cosmas, who had been redeemed from slavery by his adopted father. The two foster-brothers retired together to St. Sabas, and there stimulated, assisted and vied with one another in the composition of hymns. It is not certain whether some of the *Canons, Triodia*, and *Idiomela* under the name of Cosmas may not be the work of the elder Cosmas. (For details of works and criticism see **Greek Hymnody**, § xvii. 3.) He was elected Bishop of Maiuma in A.D. 743, and is commemorated in the Greek Calendar on Oct. 14. The story of Cosmas the elder is beautifully told in Milman's *Lat. Christ.*, vol. ii. 364. *Daniel*, vol. iii., gives 12 pieces by him, and Dr. Neale has *tr.* in his *Hys. of the Eastern Church*, 1862, the Canon for Christmas Day, and a cento from that for the Transfiguration. To English readers he is known through the *tr.* of this cento, "The choirs of ransom'd Israel," and its abbreviated form, "In days of old on Sinai." [H. L. B.]

Coster, George Thomas, was b. in 1835 at Chatham, Kent; studied for the Congregational Ministry at New College, London; ordained in 1859 at Newport, Essex, and has since held pastorates at Barnstaple, Hull, South Norwood, and Whitby. He has pub. (besides many sermons and tracts) *Pastors and People*, 1869; *Allegories*, 1878; *Lorrin and other Poems*, 1859; *The Rhyme of St. Peter's Fall*, 1871, and *Poems and Hymns*, 1882. He has also contributed several poems on Scripture characters (a line in which he excels) to *The Poet's Bible*, and edited, in 1869, *Temperance Melodies and Religious Hymns*. Of his hymns the following are in C. U.:—

1. Dost thou bow beneath the burthen. *Fellowship with God.* This is an imitation of Dr. Neale's "Art thou weary." It is No. 1112 in the 1880 *Supp.* to the Bap. *Ps. and Hys.*
2. From north and south and east and west. *Missions.*
3. Lord of the sea! afar from land. *Sabbath at Sea.*

Nos. 2 and 3 are in Horder's *Congregational Hymns*, 1884. [W. G. H.]

Cotterill, Jane, née Boak, daughter of Rev. John Boak, and mother of the Right Rev. Henry Cotterill, Bp. of Edinburgh; b. in 1790, married 1811 to the Rev. Joseph Cotterill; died 1825. Mrs. Cotterill contributed to the *Appendix* to the 6th ed. of *Cotterill's Sel.*, 1815, the following hymns:—1. "O! from the world's vile slavery," (*For Holiness*). 2. "O Thou! Who hast at Thy command," (*For Resignation*). These hymns were repeated in Montgomery's *Christian Psalmist*, 1825, and Mrs. Cotterill's name was appended thereto for the first time. Their use is not extensive. The first, "O! from the world's," &c., is found in *Kennedy*, 1863, No. 521, as, "From this enslaving world's control," the alterations being by Dr. Kennedy. [J. J.]

Cotterill, Thomas, M.A., was the son of a woolstapler at Cannock, Staffordshire, where he was b. Dec. 4, 1779. After attending the local boarding-school of the Rev. J. Lomax, he proceeded to the Free School, Birmingham. He graduated at St. John's College, Cambridge (B.A. 1801, M.A. 1805), of which he became a Fellow. Taking Holy Orders, he became Curate of Tutbury in June, 1803 (not 1806, as stated by Miller in *S. & Songs of the Church*). His subsequent charges were the Incumbency of Lane End, Staffordshire, 1808–17, and the Perpetual Curacy of St. Paul's Sheffield, 1817–23. He d. at Sheffield Dec. 29, 1823 (not Jan. 5, 1824, as in the *Gentleman's Magazine*), aged 44. His volume of *Family Prayers* attained to the sixth edition in 1824. As a hymn-writer, Cotterill is less known than as the compiler of a *Selection of Psalms and Hymns* which has had a most marked effect on modern hymnals. The 1st ed. of that *Selection* was pub. in 1810, and the 9th in 1820. All subsequent issues were reprints of the last. The most important ed. is the 8th, 1819. Its value and influence are noted elsewhere (see **England Hymnody, Church of**). To that *Selection* Cotterill contributed at various dates 25 original hymns and versions of individual psalms. These, in common with all the hymns in the *Selection*, are given without author's name. Through the aid, however, of marked copies [in the collections of Brooke and Julian] and of members of Cotterill's family, we are enabled to identify most, if not all, of his original productions. In addition to those which are annotated under their first lines, we have—

i. In his *Sel. of Ps. & Hys. for Public and Private Use, adapted to the Festivals of the Church of England, &c.*, 1st ed., 1810:—

1. Awake, O sword, the Father cried. *Atonement.*
2. Before Thy throne of grace, O Lord. *Lent.*
3. From Sinai's mount, in might array'd. *The Law and the Gospel.*
4. From Thine all-seeing Spirit, Lord. *Ps.* 139.
5. In all the ways and works of God. *Ps.* 145.
6. Out of the deeps, O Lord, we call. *Ps.* 130.
7. The Lord, who once on Calvary. *The Intercessor.* This is based on "Where high the heavenly temple stands," q. v.

ii. In the *Appendix* to the 6th ed. of the same *Selection*, Staffordshire, 1815:—

8. Blessed are they who mourn for sin. *Lent.*
9. Father of mercies, let our songs [way, ways]. *Thanksgiving.*
10. I was alive without the law. *Lent.*
11. Lord of the Sabbath, 'tis Thy day. *Sunday.*

iii. In the 8th ed. of the same, 1819:—

12. Help us, O Lord, Thy yoke to wear. *Charity Sermons.* This is sometimes given as "Lord, let us learn Thy yoke to wear," as in *Kennedy*, 1863, &c.
13. I love the Lord, for He hath heard. *Ps.* 116.
14. Lo in the East a star appears. *Epiphany.* This in an altered form begins in *Kennedy*, 1863, No. 188, with st. ii., "The ancient sages from afar."
15. Lord, cause Thy face on us to shine. *For Unity.*
16. When Christ, victorious from the grave. *Easter.*

The 9th ed. of the *Selection*, 1820, was practically a new work. It was compiled by Cotterill, but revised by Dr. Harcourt, the Archbishop of York, and was dedicated to him. It was the outcome of the compromise in

the legal proceedings over the 8th ed., 1819. The 8th ed. contained 367 hymns in addition to 128 versions of the Psalms and 6 Doxologies, the 9th only 152. Its full title was *A Selection of Ps. and Hys. for Public Worship*, Lond., T. Cadell, 1820. It may be noted that copies of the 8th ed., 1819, are found with two distinct title-pages. One of these, accompanied with the preface, was for the general public, the second, without the preface, for the use of the congregations of St. James's and St. Paul's, Sheffield.

Of Cotterill's hymns the most popular are, "O'er the realms of pagan darkness," "Let songs of praises fill the sky," and "Jesus exalted far on high," but these are not distinguished by any striking features of excellence. He was more happy in some of his alterations of older hymns, and in the compiling of centos. Many of the readings introduced into the great hymns of the Church first appeared in his *Selection*. The most notable amongst these are, "Rock of Ages," in 3 st., as in *H. A. & M.*, 1861, the *Wes. H. Bk.*, and other collections; "Lo! He comes with clouds descending;" and "Great God, what do I see and hear." Cotterill's connection with the Uttoxeter *Ps. & Hys.*, 1805, is given in detail in the article on **Staffordshire Hymn-books**, and his lawsuit over the 8th ed. of his *Sel.*, 1819, in the article on **England Hymnody, Church of.** [J. J.]

Cottle, Joseph, b. 1770, d. 1853. A native of Bristol, and from 1791 to 1798 a bookseller and publisher. He is best known as the friend of Coleridge and Southey, of whom, in 1837, he pub. *Recollections*, and in 1847 *Reminiscences*. He was the author of numerous works in prose and verse. In 1801 he pub. a *New Version of the Psalms of David*, of which a 2nd edition (privately printed), appeared in 1805. In 1828 he pub. *Hymns and Sacred Lyrics. In Three Parts, by Constantius.* Only a few copies were printed with this title, the greater part of the issue reading "*by Joseph Cottle*," instead of "*by Constantius.*" "These Hymns, Psalms and Sacred Lyrics," Cottle says, "are all originals, written progressively through a period of 20 years." Some of them found their way into a few collections, but have little poetic merit, and are now disused. [W. R. S.]

Cotton, George Edward Lynch, D.D., b. at Chester, Oct. 29, 1813, was the s. of Captain Thomas Cotton, who was killed in action on Nov. 13 in the same year. He was educated at Westminster, and Trinity College, Cambridge, graduating B.A. in 1836. His first appointment was as an assistant master at Rugby. From Rugby he passed to Marlborough as Head Master in 1852. In 1858 he was consecrated Bishop of Calcutta, as successor to Dr. Daniel Wilson. He was drowned, on disembarking from a steamer at Koshtea, Oct. 6, 1866. His hymn, "We thank Thee, Lord, for this fair earth" (q.v.) is deservedly popular. [W. T. B.]

Cotton, Nathaniel, M.D., born in 1707, and educated for the medical profession at Leyden. Giving his attention more especially to brain diseases, he first assisted a physician, who devoted his attention to the insane, at Dunstable; and they erected a large Asylum at St. Albans. In 1763 the poet Cowper became one of his patients, and, on his recovery, conceived a warm attachment for his medical friend. Dr. Cotton d. at St Albans, Aug. 2, 1788. Several of his hymns appeared from 1760 onwards in Dr. Dodd's *Christian's Magazine*, some signed "Dr. Cotton, St. Albans," some "N.," and some without signature. His poetical works were pub. posthumously:—*Various Pieces in Verse and Prose*, 2 vols., Lond., Dodsley, 1791; and *Visions in Verse*, &c., with *Memoir*, 1808. His hymns came into use through Collyer's *Coll.*, 1812. They are:—

1. Amid the various scenes of ill. *Affliction Sanctified.* From *Various Pieces*, &c., 1791.
2. Tell me, my soul, O tell me why. *Sin the cause of fear.* From *Various Pieces*, &c., 1791.
3. This is the day the Lord of Life. *Sunday.* From *Various Pieces*, &c., 1791.
4. While sorrow wrings my bleeding heart. *Suffering.* From his version of Ps. xiii., "Offended Majesty, how long?" in the *Christian's Magazine*, Feb. 1761.
5. With fierce desire the hunted hart. *Ps.* 42.

Dr. Cotton's most widely known hymn is, "Affliction is a stormy deep," q. v. It is a part of No. 5. [J. J.]

Countess of Huntingdon Connexion. [Huntingdon Hymnody, Countess of.]

Cousin, Anne Ross, née Cundell, is the only daughter of David Ross Cundell, M.D., Leith, and is the widow of the Rev. William Cousin, late Minister of the Free Church of Melrose. She has contributed many poems to various periodicals; 7 hymns to *The Service of Praise*, 1865, edited by the Rev. J. H. Wilson, of Edinburgh; and 1 to the *Ps. and Hys. for Divine Worship*, 1866, the Hymnal of the English Presbyterian Church. 4 of her hymns are included in the Scottish *Presb. Hymnal*, 1876. Her most popular hymn, "The sands of time are sinking," was first pub. in *The Christian Treasury* for 1857, and gives its title to the collected edition of her poems published in 1876, as *Immanuel's Land and other Pieces by A. R. C.* This is a collection of 107 hymns and poems, many of which are very beautiful. In general they are, however, rather meditations than hymns suited for public worship. Of these the following, in addition to those annotated under their first lines, are in C. U.:—

1. King Eternal, King Immortal. *Christmas.*
2. O Christ, what burdens bowed Thy head. *Good Friday.*
3. To Thee, and to Thy Christ, O God. *Praise.*
4. To thy father and thy mother. *Filial Duty.*

[J. M.]

Coverdale, Miles, D.D., a celebrated English Divine and Reformer, b. in Yorkshire, 1487, and educated at Cambridge. He was for some time a Canon of the Order of St. Augustine. On embracing the reformed faith, he went abroad, 1528, and associated with Tyndale and various continental Reformers. His translation of the Bible was published in 1535, and the second version of the New Testament, 1538. Returning to England, in 1551 he was promoted to the see of Exeter. On the accession of Mary he went to Denmark, and then to Geneva. At the latter place he assisted his fellow refugees in producing the celebrated Geneva Bible. In 1560, on the accession of Elizabeth, he returned to England, but instead of resuming his see, he accepted the Rectory of St. Magnus, London Bridge. He d. in Feb. 1569, and was buried in St. Bartholomew's church, by the Exchange.

Feb. 19, 1569. For his *Goostly Psalmes*, one of the earliest metrical efforts in the English language, but mainly from the German, see **English Psalters**, § v., and **Goostly Psalmes**. [J.J.]

Cowper, William, the poet. The leading events in the life of Cowper are: b. in his father's rectory, Berkhampstead, Nov. 26, 1731; educated at Westminster; called to the Bar, 1754; madness, 1763; residence at Huntingdon, 1765; removal to Olney, 1768; to Weston, 1786; to East Dereham, 1795; death there, April 25, 1800.

The simple life of Cowper, marked chiefly by its innocent recreations and tender friendships, was in reality a tragedy. His mother, whom he commemorated in the exquisite "Lines on her picture," a vivid delineation of his childhood, written in his 60th year, died when he was six years old. At his first school he was profoundly wretched, but happier at Westminster; excelling at cricket and football, and numbering Warren Hastings, Colman, and the future model of his versification, Churchill, among his contemporaries or friends. Destined for the Bar, he was articled to a solicitor, along with Thurlow. During this period he fell in love with his cousin, Theodora Cowper, sister to Lady Hesketh, and wrote love poems to her. The marriage was forbidden by her father, but she never forgot him, and in after years secretly aided his necessities. Fits of melancholy, from which he had suffered in school days, began to increase, as he entered on life, much straitened in means after his father's death. But on the whole, it is the playful, humorous side of him that is most prominent in the nine years after his call to the Bar; spent in the society of Colman, Bonnell Thornton, and Lloyd, and in writing satires for *The Connoisseur* and *St. James's Chronicle* and halfpenny ballads. Then came the awful calamity, which destroyed all hopes of distinction, and made him a sedentary invalid, dependent on his friends. He had been nominated to the Clerkship of the Journals of the House of Lords, but the dread of appearing before them to show his fitness for the appointment overthrew his reason. He attempted his life with "laudanum, knife and cord,"—in the third attempt nearly succeeding. The dark delusion of his life now first showed itself—a belief in his reprobation by God. But for the present, under the wise and Christian treatment of Dr. Cotton (q. v.) at St. Albans, it passed away; and the eight years that followed, of which the two first were spent at Huntingdon (where he formed his lifelong friendship with Mrs. Unwin), and the remainder at Olney in active piety among the poor, and enthusiastic devotions under the guidance of *John Newton* (q. v.), were full of the realisation of God's favour, and the happiest, most lucid period of his life. But the tension of long religious exercises, the nervous excitement of leading at prayer meetings, and the extreme despondence (far more than the Calvinism) of Newton, could scarcely have been a healthy atmosphere for a shy, sensitive spirit, that needed most of all the joyous sunlight of Christianity. A year after his brother's death, madness returned. Under the conviction that it was the command of God, he attempted suicide; and he then settled down into a belief in stark contradiction to his Calvinistic creed, "that the Lord, *after having renewed him in holiness*, had doomed him to everlasting perdition" (*Southey*). In its darkest form his affliction lasted sixteen months, during which he chiefly resided in J. Newton's house, patiently tended by him and by his devoted nurse, Mrs. Unwin. Gradually he became interested in carpentering, gardening, glazing, and the tendance of some tame hares and other playmates. At the close of 1780, Mrs. Unwin suggested to him some serious poetical work; and the occupation proved so congenial, that his first volume was pub. in 1782. To a gay episode in 1783 (his fascination by the wit of Lady Austen) his greatest poem, *The Task*, and also *John Gilpin* were owing. His other principal work was his *Homer*, pub. in 1791. The dark cloud had greatly lifted from his life when Lady Hesketh's care accomplished his removal to Weston (1786): but the loss of his dear friend William Unwin lowered it again for some months. The five years' illness of Mrs. Unwin, during which his nurse of old became his tenderly-watched patient, deepened the darkness more and more. And her death (1796) brought "fixed despair," of which his last poem, *The Castaway*, is the terrible memorial. Perhaps no more beautiful sentence has been written of him, than the testimony of one, who saw him after death, that with the "composure and calmness" of the face there "mingled, as it were, a holy surprise." Cowper's poetry marks the dawn of the return from the conventionality of Pope to natural expression, and the study of quiet nature. His ambition was higher than this, to be the Bard of Christianity (*Benham*, p. xlvi.). His great poems show no trace of his monomania, and are full of healthy piety. His fame as a poet is less than as a letter-writer: the charm of his letters is unsurpassed. Though the most considerable poet, who has written hymns, he has contributed little to the development of their structure, adopting the traditional modes of his time and Newton's severe canons. The spiritual ideas of the hymns are identical with Newton's: their highest note is peace and thankful contemplation, rather than joy: more than half of them are full of trustful or re-assuring faith: ten of them are either submissive (44), self-reproachful (17, 42, 43), full of sad yearning (1, 34), questioning (9), or dark spiritual conflict (38–40). The specialty of Cowper's handling is a greater plaintiveness, tenderness, and refinement. A study of these hymns as they stood originally under the classified heads of the *Olney Hymns*, 1779, which in some cases probably indicate the aim of Cowper as well as the ultimate arrangement of the book by Newton, shows that one or two hymns were more the history of his conversion, than transcripts of present feelings; and the study of Newton's hymns in the same volume, full of heavy indictment against the sins of his own regenerate life, brings out the peculiar danger of his friendship to the poet: it tends also to modify considerably the conclusions of Southey as to the signs of incipient madness in Cowper's saddest hymns. Cowper's best hymns are given in *The Book of Praise*

by Lord Selborne. Two may be selected from them; the exquisitely tender "Hark! my soul, it is the Lord" (q. v.), and "Oh! for a closer walk with God" (q. v.). Anyone who knows Mrs. Browning's noble lines on Cowper's grave will find even a deeper beauty in the latter, which is a purely English hymn of perfect structure and streamlike cadence, by connecting its sadness and its aspiration not only with the "discord on the music" and the "darkness on the glory," but the rapture of his heavenly waking beneath the "pathetic eyes" of Christ.

Authorities. *Lives*, by Hayley; Grimshaw; Southey; Professor Goldwin Smith; Mr. Benham (attached to *Globe Edition*); *Life of Newton*, by Rev. Josiah Bull; and the *Olney Hymns*. The numbers of the hymns quoted refer to the *Olney Hymns*. [H. L. B.]

Cox, Christopher Christian, M.D., was a Maryland physician, and long prominent in the public service. Born at Baltimore, Aug. 28, 1816, and graduated at Yale College, 1835. He practised medicine in Baltimore, 1838, and in Talbot County, Maryland, 1843. In 1861 he became Brigade Surgeon U. S. A., and resided in Washington. He d. Nov. 25, 1882. He was a member of the Protestant Episcopal Church. His hymns in C. U. are:—

1. Silently the shades of evening. *Evening.* Written in 1840 or 1846, and pub. in *Woodworth's Cabinet*, 1847, with music. It is much used in American hymn-books.

2. The burden of my sins, O Lord. *Lent.* Appeared in the *Cantate Domino*, Boston, 1859, together with two additional originals and two translations. These hymns are unknown to English collections. [F. M. B.]

Cox, D. [or R.] Old Version, § ix. 8.

Cox, Frances Elizabeth, daughter of Mr. George V. Cox, b. at Oxford, is well known as a successful translator of hymns from the German. Her *trs.* were pub. as *Sacred Hymns from the German*, Lond., Pickering. The 1st ed., pub. 1841, contained 49 *trs.* printed with the original text, together with biographical notes on the German authors. In the 2nd ed., 1864, *Hymns from the German*, Lond., Rivingtons, the *trs.* were increased to 56, those of 1841 being revised, and with additional notes. The 56 *trs.* were composed of 27 from the 1st ed. (22 being omitted) and 29 which were new. The best known of her *trs.* are "Jesus lives! no longer [thy terrors] now"; and "Who are these like stars appearing?" A few other *trs.* and original hymns have been contributed by Miss Cox to the magazines; but they have not been gathered together into a volume. [J. J.]

Coxe, Arthur Cleveland, D.D, LL.D. One of the most distinguished of American prelates, and son of an eminent Presbyterian minister, the Rev. Samuel H. Cox, D.D., was b. at Mendham, New Jersey, May 10, 1818. Graduating at the University of New York in 1838, and taking Holy Orders in 1841, he became Rector of St. John's, Hartford, Connecticut, in the following year. In 1851 he visited England, and on his return was elected Rector of Grace Church, Baltimore, 1854, and Calvary, New York, 1863. His consecration as Bishop of the Western Diocese of New York took place in 1865. His residence is at Buffalo. Bishop Coxe is the author of numerous works. His poetical works were mostly written in early life, and include *Advent*, 1837; *Athanasion*, &c., 1842; *Christian Ballads*, 1840 (Preface to the English edition, April, 1848); *Hallowe'en and Other Poems*, 1844; *Saul, a Mystery*, 1845, &c. Some of Bishop Coxe's hymns are found in the collections of every religous body in America, except the official collections of his own. This is accounted for by his too scrupulous modesty. As a member of the Hymnal Committee, in 1869–71, he refused to permit the insertion of his own lyrics. As he has not preserved memoranda, and has no precise recollection of dates, several dates here given are somewhat uncertain.

1. Behold an Israelite indeed. *St. Bartholomew.* First appeared in "Poems," published with his *Christian Ballads*, 1840, and found in an altered form in the *People's H.* and the *Hymnary*.

2. Body of Jesus, O sweet Food. *Holy Communion.* Written at St. James's College, Maryland (since broken up by the Civil War), Ascension Day, 1858. It was first printed for private use, and then pub. in the *Cantate Domino*, Boston, 1859, No. 53, and again in other American collections. It is also in Schaff's *Christ in Song*, 1869, and in *The Churchman's Altar Manual*, 2nd ed., 1883.

3. Breath of the Lord, O Spirit blest. *Whitsuntide.* Bishop Coxe considers this more worthy of being called a hymn than anything else from his pen. It was written long before it appeared in the New York *Independent*, Whitsuntide, 1878. It is in the Schaff-Gilman *Library of Religious Poetry*, 1881, and Brooke's *Churchman's Manual of Private and Family Devotion*, 1883.

4. Christ is arisen. *Easter.* This is suggested by, and partly *tr.* from, the famous Easter Chorus in Goethe's *Faust*, "Christ ist erstanden" (see Goethe), and appeared in *Hallowe'en*, 1844.

5. He who for Christ hath left behind. *St. Matthew.* From his *Christian Ballads*, &c., 1840.

6. In the silent midnight watches. *Christ knocking.* From his *Athanasion*, &c., 1842; an impressive moral poem rather than a hymn on Christ knocking at the door, extensively used in America, and sometimes in England. Orig. text, Schaff's *Christ in Song*, 1869.

7. Lord, when Thou didst come from heaven. A hymn for *Epiphany*, on behalf of Western Missions, appeared among the "Lays" appended to *Hallowe'en*, 1844, and again in later editions of the *Christian Ballads*. It is sometimes abbreviated, as in *Lyra Sac. Amer.*, "Westward, Lord, the world alluring."

8. Now pray we for our country. *National Hymn.* A stanza from *Chronicles*, or meditations on events in the history of England, called up by visiting her abbeys and cathedrals, and appeared in *Christian Ballads*, 1840. Originally it began, "Now pray we for our *mother*," and, with the succeeding stanza, was a call upon Americans to pray for their *mother* country. It is adopted by Dr. Martineau in his *Hys.*, 1873.

9. O walk with God, and thou shalt find. *Holiness.* Appeared in his *Hallowe'en*, &c., 1844, and is found in *Lyra Sac. Amer.*

10. O where are kings and empires now! *Church of God.* The 6th st. of his ballad "Chelsea," which appeared in the *Churchman*, 1839, and again in his *Christian Ballads*, 1840.

11. Saviour, sprinkle many nations. *Missions.* "Begun on Good Friday, 1850, and completed 1851, in the grounds of Magdalen College, Oxford." 1st pub. in *Verses for* 1851, *in Commemoration of the third Jubilee of the Society for the Propagation of the Gospel*, edited by the Rev. Ernest Hawkins, 1851. It was subsequently appended to the English ed. of his *Christian Ballads*. It is regarded as Biship Coxe's best piece, and to many minds it is the loveliest of missionary hymns. Its use in England is very extensive. It is not found in the American Episcopal hymnal for the reason given above.

12. Still as our day our strength shall be. *Temptation.* Appeared in his *Hallowe'en*, &c., 1844, and *Lyra Sac. Amer.*

13. Soldier, to the contest pressing. *Christian Conflict.* From his *Hallowe'en*, &c., 1844, and *Lyra Sac. Amer.* It was written in 1834.

14. There is a land like Eden fair. From *Hallowe'en*, &c., into a few collections.

15. We are living, we are dwelling. *Christian Soldiers.* An impressive moral poem rather than a hymn, but extensively used. It appeared in his *Athanasion*, &c., 1840, and *Lyra Sac. Amer.*

16. Who is this, with garments gory. *Passiontide.* From his "Lays" appended to *Hallowe'en*, 1844, and again in his *Christian Ballads*. It is found in the *Child's Christian Year*, 4th ed. N.D., the *People's Hy.*, and other collections. It is in 4 st. of 8 l. The last stanza is sometimes given as a separate hymn:—"Hail, all hail, Thou Lord of Glory."

17. When o'er Judea's vales and hills. Written *cir.* 1840, and pub. in his *Hallowe'en*, &c., 1844, and again, with the author's final corrections, made in 1869, in Schaff's *Christ in Song* (1870 ed. p. 112). Also in the English edition of his *Christian Ballads*. From this "Hymn to the Redeemer," two shorter hymns have been compiled:—(1) "How beauteous were the marks divine." This is in almost universal American and occasional English use. (2) "O who like Thee, so calm, so bright," in the *Hymnary*, 1872.

Bishop Coxe has also translated the *Pange lingua gloriosi corporis* (q. v.), and is the author of the beautiful Christmas Carol, "Carol, carol, Christians," given in his *Christian Ballads*, &c. [F. M. B.]

Crabbe, George, LL.B., b. at Aldborough, Suffolk, Dec. 24, 1754, and educated for the medical profession, but after practising for a short time, he turned his attention to literature, and subsequently took Holy Orders. He was successively Curate of Aldborough and of Stathern, and Incumbent of Evershot, Mirston and Trowbridge. Died at Trowbridge, Feb. 3, 1832. He received his degree from the Archbishop of Canterbury. Although well known as a poet, his hymns are very few, and but little known. His works include *The Village; The Parish Register*, 1807; and others. From *The Parish Register*, his hymn, "Pilgrim, burdened with thy sin" (q.v.) is taken. Crabbe's collected *Works* were pub., with a *Memoir*, by his son, in 1834. [J. J.]

Craig, John, was b. in 1512, educated at the University of St. Andrews, and became a Dominican monk. Being suspected of heresy, he went, in 1537, to England, then to France, and finally settled among the Dominicans in Bologna. There, on reading Calvin's *Institutes*, he embraced and taught his views. Being accused of heresy, he was sent to Rome and imprisoned. He was sentenced to be burnt, August 19, 1559, but escaped at the death of Paul IV., on Aug. 18. From Rome he went by Bologna and Milan to Vienna, where he preached before the Emperor Maximilian II., who gave him letters of safe conduct to England. Having returned to Scotland, he became minister of the Canongate (then Holyrood House), Edinburgh, in 1561, and in 1563 joint minister with John Knox of St. Giles's. In 1571 he became minister of Montrose, in 1573 Superintendent of Mar and Buchan, and in 1579 minister of Holyrood and domestic chaplain to James VI. He d. 12th December, 1600.

In the *Scottish Psalter* of 1564–65, there are 15 Psalm versions by him, viz.: Ps. 24, 56, 75, 102, 105, 108, 110, 117, 118, 132, 136, 140, 141, 143, 145; see the first lines under **Scottish Hymnody**, § ii. 2. They are mostly in P.M. and thus only three were repeated in the *Scottish Psalter*, of 1650, considerably altered, as the second versions of Ps. 136, 143, and 145. Craig's best known work is *A shorte summe of the whole Catechisme*, Edinburgh, 1581, reprinted at Edinburgh in 1883, with a careful biographical introduction by T. G. Law. [J. M.]

Cramer, Johann Andreas, b. Jan. 27, 1723, at Jöhstadt or Johann-Georgen-Stadt, in the Saxon Harz, where his father was pastor. After studying at the University of Leipzig, where he graduated M.A. in 1745, he was in 1748 appointed preacher at Crellwitz, near Lützen, and in 1750 Court Preacher and member of the Consistory at Quedlinburg. Four years later he became German Court Preacher to King Frederick V. of Denmark, at Copenhagen. There he obtained great fame as a preacher and teacher; and was appointed in 1765 Professor of Theology in the University. But after the accession of Charles VII., in 1766, the free-thinking party in the State gradually gained the ascendancy, and procured his removal; whereupon he was appointed, in 1771, Superintendent in Lübeck. When the orthodox party regained power in 1774, he was recalled to Denmark, as Vice-Chancellor, and First Professor of Theology in the University of Kiel, and in 1784 Chancellor. He d. at Kiel on the night of June 11–12, 1788 (*Koch*, vi. 334–344; *Allg. Deutsche Biog.*, iv. 550–551; *Bode*, pp. 54–55—the last dating his birth, Jan. 29).

Cramer was rather a writer of religious lyrics than of hymns, though at least 80 of his compositions passed into the hymn-books of his times. His Psalm versions are noted under **Psalters, German**, § vi. Those that have been *tr.* into English are all included either in the *Allgemeines G. B.*, Altona, 1780, which he edited for use in Schleswig-Holstein, or in his *Sämmtliche Gedichte*, Leipzig, 1782–3. They are:—

i. Die ihr des Lebens edle Zeit. *The duty of the Scholar.* 1780, as above, No. 820, in 12 st., repeated 1782, vol. ii. p. 319. *Tr.* as, "O ye, who from your earliest youth," by *Miss Winkworth*, 1869, p. 321.

ii. Erheb, erheb, O meine Seele. *Ps. civ.* In his *Poetische Uebersetzung der Psalmen*, Leipzig. 1763, pt. iii., p. 65, in 16 st. Included, 1780, as above, No. 124. The form *tr.* is that in the *Württemberg G. B.*, 1791, No. 36 (1842, No. 59), beginning with st. ii., "Herr, dir

ist niemand zu vergleichen." *Tr.* as, "Lord, none to Thee may be compared," by Miss Burlingham, in the *British Herald*, Jan. 1866, p. 200, repeated in Reid's *Praise Bk.*, 1872, No. 373.

iii. Erwachet, Harf' und Psalter. *Morning.* Founded on Ps. cviii. 1st pub. in Zollikofer's *G. B.*, Leipzig, 1766, No. 71, in 6 st. Repeated, 1780, as above, No. 2, and as No. 41 of the hymns appended to his *Evangelische Nachahmungen der Psalmen Davids*, Kopenhagen, 1769, p. 272. *Tr.* by *H. J. Buckoll*, 1842, p. 59, as:—"Wake, harp and psaltery sounding."

iv. Schuf mich Gott für Augenblicke. *Immortality of the Soul.* 1780, as above, No. 136, in 12 st., repeated, 1782, vol. i. p. 181. *Tr.* (beginning with st. vi., "Geist! das ist mein hoher Name"), by *Dr. H. Mills*, 1845, as:—"Man were better nam'd a spirit."

v. Sterbend für das Heil der Sünder. *Ascension.* In the *Bayreuth G. B.*, 1779, No. 173, in 4 st. Included, 1780, as above, No. 319, and 1782, vol. ii. p. 33. *Tr.* by *Dr. H. Mills*, 1845, as:—"Dying a guilty world to save."

vi. Unerforschlich sei mir immer. *God's Wisdom.* 1st pub. in his *Andachten in Betrachtungen, Gebeten und Liedern*, &c., vol. ii., pt. ii., Schleswig and Leipzig, 1768, and thence in *Rambach*, v. 54. Included in 1769 (see No. iii.), p. 250, and 1780 as above, No. 78. *Tr.* (1) in *Sacred Poems* by S. R. Maxwell, 1857, p. 126, as:—"Though inscrutable may ever"; (2) by *Dr. G. Walker*, 1860, p. 94, as:—"Inscrutable to me although."

[J. M.]

Crashaw, Richard, s. of the Rev. William Crashaw, was educated at the Charter House and Pembroke Hall, and Peterhouse, Cambridge. Of the latter college he became a Fellow, and distinguished himself both in Latin and English poetry. In common with many others he was ejected from his Fellowship for refusing the Covenant. Entering the Roman Communion he went to Paris, seeking preferment. Failing for a time, he was assisted by Cowley, the poet, in 1646, and by him recommended to Queen Henrietta Maria, who was then residing in Paris. Under her patronage he travelled in Italy, and subsequently became a Canon in the Church of Loreto. Died in 1650. Prior to his leaving England he wrote his *Steps to the Temple*, 1646, in which are given versions of two Psalms; and subsequently *The Delights of the Muses. Carmen Deo Nostro* was pub. posthumously in 1652. It contained hymns both original and translated. His *Poems* were edited by Turnbull, 1856; and by Dr. Grosart in 1869. [**English Psalters**, § x.; **English Hymnody, Early**, § ix.]

[J. J.]

Crasselius, Bartholomäus, son of Johannes Crasselt, sheepmaster at Wernsdorf near Glauchau, Saxony; was b. at Wernsdorf, Feb. 21, 1667. After studying at Halle, under A. H. Francke, he became, in 1701, pastor at Nidda, in Wetteravia, Hesse. In 1708 he was appointed Lutheran pastor at Düsseldorf, where he d. Nov. 10, 1724, after a somewhat troubled pastorate, during which he felt called upon to testify strongly and somewhat bitterly against the shortcomings of the place and of the times (*Koch*, iv. 418–421; *Allg. Deutsche Biog.*, iv. 566–67; *Bode*, p. 55; MS. from Pastor Baltzer, Wernsdorf; the second dating his call to Düsseldorf 1706). Of the 9 hymns by him which Freylinghausen included in his *Geistreiches G. B.*, 1704, two have been *tr.*:—

i. Dir, dir, Jehovah, will ich singen. *Prayer.* A hymn of supplication for the spirit of grace rightly to praise and worship God, founded on St. John, xvi. 23–28, the Gospel for Rogation Sunday. 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 587, in 8 st. of 6 l. Repeated as No. 291 in Freylinghausen's *G. B.*, 1704, and since in almost all collections, as in the *Berlin G. L. S.*, ed. 1863, No. 936.

The well-known tune (known in England as *Winchester New* as reduced to L. M. in *H. A. & M.*, No. 50) which appeared with this hymn in *Freylinghausen*, 1704, is altered from a melody to "Wer nur den lieben Gott lässt walten," in the *Musicalisch Handbuch der Geistlichen Melodien*, Hamburg, 1690. See L. Erk's *Choralbuch*, 1863, No. 63, and p. 247; also No. 261. The common, but erroneous ascription of this tune to Crasselius arose from confusion between the authorship of the tune and the words. There is no evidence that Crasselius wrote any tunes.

Translations in C. U.:—

1. Jehovah, let me now adore Thee, a good and full *tr.* by Miss Winkworth, as No. 117, in her *C. B. for England*, 1863, set to the 1704 melody.

2. To Thee, O Lord, will I sing praises, in full, by Dr. M. Loy, in the *Evangelical Review*, Gettysburg, July 1861, and as No. 216 in the Ohio *Luth. Hymnal*, 1880.

Other trs. are:—

(1) "To Thee, Jehovah, I'll be singing," in the *Supp. to Ger. Psalmody*, ed. 1765, p. 41, and in *Select H. from Ger. Psal.*, Tranquebar, 1754, p. 72. (2) "Draw me, O Father, to the Son," a *tr.* of st. ii., by P. H. Molther, as No. 185 in the *Moravian H. Bk.*, 1789. In the ed. of 1886 it is enlarged to 3 st. by the addition of the *tr.* of st. i. and viii., and in this form it begins:—"To Thee, Jehovah, will I sing." (3) "To Thee, O Lord, I come with singing," by Miss Burlingham, in the *British Herald*, April, 1866, p. 248, repeated as No. 402 in Reid's *Praise Bk.*, 1872.

ii. Erwach, O Mensch, erwache. *Lent.* Appeared in Freylinghausen's *G. B.*, 1704, No. 266, in 4 st. of 9 l. Included in Bunsen's *Versuch*, 1833, No. 298, and *Allg. G. B.*, 1846, No. 13. *Tr.* as "Awake, O man, and from thee shake," by *Miss Winkworth*, 1855, p. 61.

The hymn, "Heiligster Jesu, Heiligungsquelle," ascribed to Crasselius, is noted under *J. v. Lodenstein*. See also "Hallelujah! Lob, Preis und Ehr." [J. M.]

Creamer, David, b. at Baltimore, Nov. 20, 1812. He was in business till 1858, and from 1862 to 1879 in Government employment. He was the earliest American student of hymnology, and collector of hymns. Before 1860 he had gathered a hymnological library of 800 vols., many of them very rare. It now belongs to the Drew Seminary, Madison, New Jersey. In 1848 he pub. *Methodist Hymnology*, New Jersey, 12mo, pp. 470, a book then without precedent, except Burgess's smaller vol. pub. in London. He was also one of the compilers of *Hymns for the Methodist Episcopal Church*, 1849. [F. M. B.]

Creutzberg, Amadeus. [**Sinold, P. B.**]

Creutziger, Elisabethe. [**Cruciger.**]

Crewdson, Jane, née Fox, daughter of George Fox, of Perraw, Cornwall, was b. at Perraw, October, 1809; married to Thomas Crewdson, of Manchester, 1836; and d. at Summerlands, near Manchester, Sept. 14, 1863. During a long illness Mrs. Crewdson composed her works published as:—

(1) *Lays of the Reformation*, 1860. (2) *A Little While, and Other Poems* (posthumous), 1864. (3) *The Singer of Eisenach*, N.D.; and (4) *Aunt Jane's Verses for Children*, 1851. 2nd ed. 1855, 3rd 1871.

From these works nearly a dozen of her hymns have come into C. U. The best known are, "O for the peace which floweth as a river," and "There is no sorrow, Lord, too

light." In addition to these and others which are annotated under their respective first lines, there are the following in various collections:

1. Give to the Lord thy heart. 1864. *Offertory.*
2. How tenderly Thy hand is laid. 1864. *Resignation.*
3. Looking unto Jesus. 1864. *Jesus All in All.*
4. Lord, we know that Thou art near us. 1864. *Resignation.*
5. O Saviour, I have naught to plead. 1864. *During Sickness.* These plaintive lines were written a short time before her death.
6. O Thou whose bounty fills my cup. 1860. *Peace.*
7. The followers of the Son of God. 1864. *The Daily Cross.*
8. Though gloom may veil our troubled skies. 1864. *Resignation.*

[J. J.]

Croly, George, LL.D., b. in Dublin, Aug. 17, 1780, and educated at the Dublin University (M.A. 1804, LL.D. 1831). After taking Holy Orders, he laboured in Ireland till about 1810, when he took up his residence in London, and devoted himself to literature. In 1835 he succeeded to the united benefices of St. Stephen's, Walbrook, and St. Benet Sherehog, retaining the same till his death, which occurred suddenly in the public street, Holborn, Nov. 24, 1860. His prose publications, in addition to contributions to *Blackwood's Magazine*, were numerous, and dealt with biographical, historical, and scriptural subjects. His hymns were given in his—

Psalms and Hymns for Public Worship. Written and compiled by the Rev. George Croly, LL.D. Lond. Kendrick, 1854.

This collection contained 25 psalms, 50 hymns, and 6 poems. Of these 10 psalms, 12 hymns, and the 6 poems bear Dr. Croly's initial. The following have come into C. U. mainly through Windle's *Coll.*:—

1. Be still, be still, impatient soul. *Patience.*
2. Behold me, Lord, and if thou find. *Lent.*
3. Lift up your heads, ye gates of light. *Ascension.*
4. Lord, who hast sought us out, unsought. *Public Worship.*
5. Teach us, O Lord, this day. *Sunday.*
6. Thou, Lord of mercy and of might. *Lent.*

All these date from 1854, with the exception of No. 6, which appeared in his *Scenes from Scripture and other Poems*, 1851. [J. J.]

Cronenwett, E., a Lutheran Pastor at Butler, Pennsylvania, U.S.A., contributed to the *Evangelical Lutheran Hymnal, Published by Order of the Ev. Lutheran Joint Synod of Ohio and other States*, 1880, in addition to 20 *trs.* from the German, the following original hymns, some of which rank with the best in the collection:—

1. A holy state is wedded life. *Domestic Worship.*
2. Faith is wisdom from on high. *Faith.*
3. Heavenly Father, Jesus taught us. *Prayer.*
4. Lord, Thine omniscience I adore. *Omniscience.*
5. O Triune God, Thy blessing great. *Domestic Worship.*
6. Of omniscient grace I sing. *Omniscience.*
7. Of Zion's honour angels sing. *Ordination.*
8. The precepts of the word are pure. *Holy Scripture.*
9. The Spirit's fruits are peace and love. *Fruits of the Spirit.*
10. 'Tis a marvel in our eyes. *Foundation Stone laying of a Church.*
11. To Thee, our fathers' God, we bow. *Domestic Worship.*
12. Unto Cæsar let us render. *National Thanksgiving.*
13. We have a sure, prophetic word. *H. Scripture.*

[J. J.]

Crosby, Fanny. [Van Alstyne, F. J.]

Cross, Ada, née Cambridge, daughter of Henry Cambridge, b. at St. Germains, Norfolk, Nov. 21, 1844, and married, in 1869, to George Frederick Cross, who, in 1870, took Holy Orders as a curate in Eng., and subsequently, after holding various curacies in Australia, became, in 1877, Incumbent of Coleraine, in the diocese of Ballarat. Her works include *Hymns on the Holy Communion*, 1866; *Hymns on the Litany*, 1865, &c.; and she has also contributed to *Lays of the Pious Minstrels*, 1862; *English Lyrics*, &c.; and published a prose story, "*The Two Surplices*," 1865, and tales in various magazines. Her hymns have attained to some popularity, and are characterized by great sweetness and purity of rhythm, combined with naturalness and simplicity. The best known are:—

1. Humbly now with deep contrition. 1865. *Lent.*
2. Jesus, Great Redeemer. 1866. *Holy Communion.*
3. Light of the world, O shine on us. 1865. *Domestic Worship.*
4. Saviour, by [to] Thy sweet compassion. *Lent.*
5. The dawn of God's dear Sabbath, 1866. *Sunday Morning.*

[J. J.]

Crossman, Samuel, B.D. From A. Wood's *Athenae Oxonienses* (1720, vol. ii. p. 730) we gather all that is known of this hymn-writer. Wood says concerning him:—

"Samuel Crossman, Bachelor of Divinity of Cambridge, and Prebendary of Bristol, son of Samuel Crossman, of Bradfield Monachorum, in Suffolk. He hath written and published several things, as The Young Man's Monitor, &c., London, 1664, 8vo, and several sermons, among which are two sermons preached in the Cathedral of Bristol, 30th Jan., 1679, and 30th Jan., 1680, being the days of public humiliation for the execrable murder of King Charles I., printed at London, 1681, 4to; also a sermon preached 23rd April, 1680, in the Cathedral Church of Bristol, before the Gentlemen of the Artillery Company newly raised in that City, printed at London, 1680, 4to; and, An Humble Plea for the quiet rest of God's Ark, preached before Sir Joh. Moore, Lord Mayor of London, at St. Mildred's Church in the Poultrey, 5th February, 1681, London, 1682, 4to, &c. He died 4th February, 1683, aged 59 years, and was buried in the South Aisle of the Cathedral Church in Bristol" [of which he had been appointed Dean a few weeks before].

Crossman's contributions to hymnody were given in a small pamphlet entitled:—

The Young Man's Meditation, or some few Sacred Poems upon Select Subjects, and Scriptures. By Samuel Crossman, B.D. London, Printed by J. H., &c., 1664.

This pamphlet, which was reprinted by D. Sedgwick, Lond., 1863, contains 9 sacred poems. Of these the following are in C. U.:—

1. My life's a shade, my days. *Resurrection.* This is in 6 st. of 4 l., together with a chorus to each stanza of 4 l. It is sometimes given as "Life is a shade, my days," as in *Kennedy*, 1863.

2. Sweet place, sweet place alone, Pt. i. **Jerusalem on high,** Pt. ii. These two parts form one poem on *Heaven.* The most popular portion is Pt. ii. This is given in numerous collections in G. Britain and America. Part i. is not so extensively used. From the two parts the cento "Earth's but a sorry tent," in the Dutch Reformed *Hys. of the Church*, N. Y. 1869, is also taken. See **English Hymnody, Early,** § x.

3. Farewell, poor world, I must be gone. *Death anticipated.* This is given in the *Comprehensive Rippon*, 1844, and in a few of the older American hymn-books.

4. My song is love unknown. In the *Anglican H. Bk.*, 1868.

[J. J.]

Crosswell, William, D.D., was b. at Hudson, N.Y., Nov. 7, 1804; graduated at Yale College, 1822; entered for a time upon law studies, but eventually he entered Hartford College as a Theological Student, and then took Holy Orders in the Protestant

Episcopal Church in 1829. In 1829 he became Rector of Christ Church, Boston; in 1840, of St. Peter's, Auburn, New York; and in 1844, of the Church of the Advent, Boston. Died suddenly at Boston, Nov. 9, 1851. Whilst at Hartford he assisted, during 1827-28, in editing *The Watchman*, and contributed to it many of his poetical pieces. His *Memoir* was written by his father, the Rev. Dr. Crosswell, of New Haven; and his *Poems*, collected by his father, were edited, with a short *Memoir*, by Dr. (now Bishop) Coxe, and pub. at Boston in 1860. Of his hymns the following are in C. U.:—

1. Lord, go with us, and we go. *Journeying.* This in *Hymns for the Church and Home*, 1860, No. 212, is a portion of his "Traveller's Hymn," 1st pub. in 1833. Concerning it Dr. Coxe says, "When on a journey with him, I reminded him of his 'Traveller's Hymn,' which I had seen but could not remember; and he told me, if I recollect aright, that it was a sort of *Impromptu*, which bubbled up when he was going with Dr. Wainwright from Boston to New York to attend the General Convention" (*Memoir*, p. xlii.); and in his notes, p. 282, he indirectly fixes the date of composition as 1832. Orig. text in 2 st. of 8 l., in *Poems*, p. 255.

2. Lord, lead the way the Saviour went. *For Sisters of Mercy.* Written in 1831 for the Howard Benevolent Society of Boston. Dr. Coxe has entitled it "Hymn for Sisters of Mercy," and says he "ventured to give it a name suited to the present state of the Church, in which Deaconesses and Sisters of Mercy are among other realizations of the poet's ardent hopes. Perhaps we owe them to his faithful prayers." (*Notes* to the *Poems*, p. 283.) It is generally accepted as the best American hymn for benevolent occasions. Orig. text, *Poems*, p. 256.

3. Now gird your patient loins again. *Advent.* This hymn for Advent is in 3 st. of 4 l. *Poems*, p. 209; *Hys. for Ch. and Home*, No. 55.

4. O Saviour, leave us not alone. *Lent.* This is from his hymn for Lent beginning, "Thou who, for forty days and nights," in 4 st. of 4 double lines. In its abbreviated form it is found in *Hys. for Ch. and Home*, No. 85. Orig. in *Poems*, p. 219, in 4 st. of 4 double lines.

5. We come not with a costly store. *Epiphany.* For the Epiphany, from his *Poems*, p. 215, and based upon the Gospel of the day, in 2 st. of 8 l.

6. And now the solemn rite is past. *Ordination.* This is composed of st. vii., viii. of his poem, "The Ordinal," in *Poems*, pp. 69-71, slightly altered. "The Ordinal" was written in 1828, and describes minutely his own ordination at his father's church, at New Haven, and the feelings inspired, by the solemnity. It was printed in *The Watchman*, 1828. (*Poems*, Preface, p. xxvii.) The portion given as "And now the solemn rite is past" was included in Hall's *Mitre*, 1836.

Dr. Crosswell also *tr.* the "Veni, Creator Spiritus" as "Creator, Spirit, come and bless us." His hymns are mostly unknown to the English collections. [F. M. B.]

Crowley, Robert. The date of this writer's birth is unknown. He was educated at Magdalen College, Oxford, where he was elected to a Fellowship in 1542. He acted as a printer under Edward VI. On the accession of Mary, he became one of the Frankfurt exiles. When Elizabeth ascended the throne, he returned, and was successively Vicar of the parishes of St. Giles, Cripplegate, 1556, and St. Lawrence Jewry, 1576. He also became a Prebendary of St. Paul's in 1563. He d. June 18, 1588, and was buried in St. Giles's Church, Cripplegate.

Crowley is known to students of early English as the first editor of *Piers Plowman's Visions*, of which he printed two editions in 1550. He rendered into verse the Psalter and Litany, and composed several hymns, 1549, and also pub., in 1558, his *School of Virtue and of Good Nature*, which was composed of *trs.* of Latin hymns. He is generally regarded as the first person who rendered the entire Psalter into English verse. Specimens of his version are given in Holland's *Psalmists of Britain*, and in *Cotton*. He was also the author of the *Voice of the Last Trumpet*, 1550, given in Corser's *Collectanea Anglo-Poetica*, Pt. iv., and of a very rare poem,

"Pleasure and Payne, Heaven and Hell,
Remember these foure and al shall be well."

[J. T. B.]

Crown Him with many crowns. [*Christ the King.*] Four hymns are found in common use, each of which opens with this stanza. They are:—

1. By *Matthew Bridges*, which appeared in his *Hymns of the Heart*, 2nd ed., 1851, p. 58, in 6 st. of 8 l., and headed, "In capite ejus diademata multa. Apoc. xix. 12." This was repeated in his *Passion of Jesus*, 1852, p. 62, where the title runs, "Third Sorrowful Mystery, Song of the Seraphs. Apoc. xix. 12." In treatment and expression it has a more than slight resemblance to Kelly's "Look, ye saints, the sight is glorious" (q. v.). With alterations, and sometimes abbreviations, it appeared for congregational use in the *People's H.*, 1867; *H. A. & M.*, 1868 and 1875; *Sarum*, 1868; *Hymnary*, 1872; *Hy. Comp.*, and others.

2. In the *Appendix* to the S. P. C. K. *Ps. and Hys.*, 1869, there are 10 st. of 4 l., of which 8 st. are from M. Bridges, and 2, *i.e.* st. vii. and viii., "Crown Him the Lord of Might," &c., are by another hand.

3. In S. P. C. K. *Church Hymns*, 1871, we have a cento based upon Bridges's text, and thus composed, i. Bridges; ii.-iii. Bridges altd.; iv. Rev. G. Thring; v. Bridges altd.; vi. from S. P. C. K. as above; vii. ll. 1-4, Rev. G. Thring; ll. 5-8, Bridges.

4. The hymn opening with the same stanza in Thring's *Coll.*, 1882, is practically new, the 1st st. and l. 1 of the 5th being all that have been adopted from M. Bridges. Its original form in which it first appeared was, "Crown Him with crowns of gold." (In the American *College Hymnal*, N.Y., 1876.) This was in Mr. Thring's *Hys. and Sacred Lyrics*, 1874, p. 75, that portion of it contained in the *Church Hys.*, as noted above, having previously appeared in that collection. In 1880, on being transferred to Mr. Thring's *Coll.*, M. Bridges's opening stanza was substituted for the original in order to retain those fine lines:—

"Hark! how the heavenly anthem drowns
All music but its own."

A portion of the original hymn is sometimes given in American hymnals as, "Awake, my soul, and sing." It begins with line 5 of st. i., and is No. 272 in the *Bap. H. and Tune Bk.*, Philadelphia, 1871. [J. J.]

Crowns of glory ever bright. *T. Kelly.* [*Jesus Crowned.*] 1st pub. in the 2nd ed. of his *Hymns on Various Passages*, &c., 1806, in 5 st. of 4 l., but in all subsequent editions, after 1806, with alterations and an additional stanza. In modern hymnals it is given in *Kennedy*, 1863, No. 705, and in Snepp's *S. of G. & G.*, 1872, in the authorized form; but in the *People's H.*, 1867, No. 479, it is abbreviated and altered. It is also in use in America. [J. J.]

Cruciger, Elisabethe, née von Meseritz, was the daughter of a family belonging to the Polish nobility. Her parents, suffering from the persecutions of these times, had been forced to seek refuge at Wittenberg There, in May or June, 1524, she was married to Caspar Cruciger, son of a Leipzig burgess, who had enrolled himself as a student at Wittenberg in 1522. Cruciger, who was treated by Luther as his own son and accounted his most hopeful pupil, became in 1525 Rector of St. John's School and preacher in St. Stephen's Church, Magdeburg; and in 1528 was called to become professor in the philosophical faculty at Wittenberg, but, by Luther's wish, was appointed one of the professors of Theology. Of his wife, who d. at Wittenberg, May, 1535, little is known save that she was a friend of Luther's wife, a lover of music, and an affectionate wife and mother (*Koch*, i. 281–285; *Caspar Cruciger*, by Dr. Pressel, Elberfeld, 1862, p. 76; *Allg. Deutsche Biog.* xviii. 148, &c.). The only hymn known as by her is:—

Herr Christ, der einig Gotts Sohn. *Christmas.* 1st pub. in *Eyn Enchiridion*, Erfurt, 1524. In the *Geistliche Lieder*, Wittenberg, 1531, it is given as "Ein geistlich liedt von Christo, Elisabet Creutzigerin," and from the *Rostock G. B.*, 1531, it seems clear that in Klug's *G. B.*, Wittenberg, 1529, it bore the same title. *Wackernagel*, iii. pp. 46–47, gives four forms, all in 5 st. of 7 l. In the *Unv. L. S.*, 1851, No. 37.

Koch, i., 282, calls it "a sublime hymn fully embracing in itself the true power of the Gospel." It has been ascribed to Andreas Knöpken, but for this external evidence is entirely wanting, and in the *Riga Kirchenordnung*, 1537, in which his hymns appeared, this hymn is ascribed to E. Cruciger. That he as a theologian might fitly have written a hymn such as this, displaying power of theological expression (cf. st. v.) and knowledge of Latin (cf. st. i. with Prudentius's "Corde natus ex parentis") may be granted, but ladies learned in Latin and theology were not unknown in those days.

Translations in C. U.:—

1. The only Son from heaven. A good *tr.* of st. i.–iii., by A. T. Russell, as No. 41 in his *Ps. & Hys.*, 1851, repeated, with alterations, as No. 119 in *Kennedy*, 1863.

2. O Thou, of God the Father. A *tr.* of st. i., iii., iv., by Miss Winkworth, as No. 155 in her *C. B. for England*, 1863, and thence as No. 277 in the Ohio *Luth. Hymnal*, 1880.

Trs. not in C. U.:—

(1) "Christ is the only Sonne of God," by Bp. Coverdale, 1539, (*Remains*, 1846, p. 553). Almost identical with (2) "Christ is the onlie Son of God," in the *Gude and Godly Ballates* (ed. 1567–8, folio 74), ed. 1868, p. 127. (3) "Lord Christ th' eternal Father's," in the *Suppl. to German Psalmody*, ed. 1765, p. 3. (4) "Christ, that only begotten," as No. 335 in pt. i. of the *Moravian H. Bk.*, 1754. (5) "Thou Maker of each creature," No. 193 in the *Moravian H. Bk.*, 1789, is st. iii., iv. of the 1754, rewritten by P. H. Molther. In later eds. a *tr.* of st. vi. of "Herr Jesu, Gnadensonne" (see *L. A. Gotter*, No. i.) was added. [J. M.]

Crucis Christi mons Alvernae. [*St. Francis of Assisi.*] This hymn is given in a *Franciscan Breviary*, printed at Venice in 1495, as the hymn at first Vespers on the Feast of the Stigmata of St. Francis, Sept. 17th (Paris, 1597, p. 43). It is given, but imperfectly, in *Daniel*, i., No. 452.

The traditional account of the conferring of the *Stigmata*, or *Marks of the Passion*, on St. Francis, on Mount Alverna, is given in his *Life*, by St. Bonaventura, chapter xiii. (see his *Works*). The Marks of the Passion are said to have been imprinted by a Seraph, and on the occasion of one of the yearly visits paid by St. Francis to Mount Alverna, which he was wont to make at the beginning of Lent in honour of St. Michael. St. Bonaventura's account is given in the *Rom. Brev.*, where it furnishes the lessons for the second Nocturn at Matins on the Festival of St. Francis. [W. A. S.]

Translation in C. U.:—

Let Alverna's holy mountain, by E. Caswall, in his *Masque of Mary*, 1858, and again in his *Hys. and Poems*, 1873, p. 196, in 7 st. of 6 l. It is given in several Roman Catholic hymn-books for Schools and Missions, including the *Crown of Jesus*; the *Hymns for the Year*, and others.

Crüger, Johann, was b. April 9, 1598, at Gross-Breese, near Guben, Brandenburg. After passing through the schools at Guben, Sorau and Breslau, the Jesuit College at Olmütz, and the Poets' school at Regensburg, he made a tour in Austria, and, in 1615, settled at Berlin. There, save for a short residence at the University of Wittenberg, in 1620, he employed himself as a private tutor till 1622. In 1622 he was appointed Cantor of St. Nicholas's Church at Berlin, and also one of the masters of the Greyfriars Gymnasium. He d. at Berlin Feb. 23, 1662. Crüger wrote no hymns, although in some American hymnals he appears as "Johann Krüger, 1640," as the author of the supposed original of C. Wesley's "Hearts of stone relent, relent" (q.v.). He was one of the most distinguished musicians of his time. Of his hymn tunes, which are generally noble and simple in style, some 20 are still in use, the best known probably being that to "Nun danket alle Gott" (q.v.), which is set to No. 379 in *H. A. & M.*, ed. 1875. His claim to notice in this work is as editor and contributor to several of the most important German hymnological works of the 16th cent., and these are most conveniently treated of under his name. (The principal authorities on his works are Dr. J. F. Bachmann's *Zur Geschichte der Berliner Gesangbücher*, 1857; his *Vortrag* on P. Gerhardt, 1863; and his edition of Gerhardt's *Geistliche Lieder*, 1866. Besides these there are the notices in *Bode*, and in R. Eitner's *Monatshefte für Musik-Geschichte*, 1873 and 1880). These works are:—

1. *Newes vollkömmliches Gesangbuch, Augspurgischer Confession*, &c., Berlin, 1640 [Library of St. Nicholas's Church, Berlin], with 248 hymns, very few being published for the first time.

2. *Praxis pietatis melica. Das ist: Übung der Gottseligkeit in Christlichen und trostreichen Gesängen.* The history of this, the most important work of the century, is still obscure. The 1st ed. has been variously dated 1640 and 1644, while Crüger, in the preface to No. 3, says that the 3rd ed. appeared in 1648. A considerable correspondence with German collectors and librarians has failed to bring to light any of the editions which *Koch*, iv. 102, 103, quotes as 1644, 1647, 1649, 1650. 1651, 1652, 1653. The imperfect ed. noted below as probably that of 1648 is the earliest Berlin edition we have been able to find. The imperfect ed., probably ix.

of 1659, formerly in the hands of Dr. Schneider of Schieswig [see *Mützell*, 1858, No. 264] was inaccessible. The earliest perfect Berlin ed. we have found is 1653.

The ed. printed at Frankfurt in 1656 by Caspar Röteln was probably a reprint of a Berlin ed. c. 1655. The eds. printed at Frankfurt-am-Main by B. C. Wust (of which the 1666 is in the preface described as the 3rd) are in considerable measure independent works.

In the forty-five Berlin and over a dozen Frankfurt editions of this work many of the hymns of P. Gerhardt, J. Franck, P. J. Spener, and others, appear for the first time, and therein also appear many of the best melodies of the period. As these Berlin and Frankfurt editions are constantly referred to throughout this work, in the notes on German hymns, we subjoin a list of all the editions we have found (not noting duplicates), at present (1887) existing, as follows:—

i. *Berlin Editions.*

Edition.	Date.	Hymns.	Edition.	Date.	Hymns.
iii.	1648	387	xxviii.	1698	1163
x.	1661	550	xxix.	1702	786
xi.	1664	617	xxx.	1703	1194
xii.	1666	641	xxxii.	1709	1202
xiii.	1667	710	xxxiv.	1711	1202
xv.	1671	761	xxxv.	1712	1202
xvi.	1672	761	xxxvi.	1714	1222
xvii.	1674	764	xxxvii	1716	1222
xviii.	1675	803	xxxviii.	1718	1300
xix.	1678	769	xxxix.	1721	1300
xx.	1679	1001	xl.	1724	1316
xxii.	1684	1001	xli.	1729	1316
xxiii.	1688	1114	xlii.	1732	1316
xxiv.	1690	1220	xliii.	1733	1316
xxv.	1690	769	xliv.	1736	1316
xxvii.	1693	1124	xlv.	1736?	1316

ii. *Frankfurt Editions.*

	Date.	Hymns.		Date.	Hymns
1	1656	503	7	1676	1100
2	1662	606	8	1678	1169
3	1666	731	9	1680	787
4	1668	888	10	1683	254
5	1674	787	11	1693	1246
6	1674	208	12	1700	1246

Of the above the Royal Library, Berlin, possesses eds. xii., xvi., xix., xxiv., xxv., xxvii., xxix., xxxvi., xl., xliii., xlv., and Nos. 3, 4, 7, 9, 11; while the Hamburg Town Library has eds. xi., xviii., xx., xxiii., and Nos. 1, 5, 8, 10. In addition there are in public libraries in Germany the following, viz., eds. xiii., xvii., and Nos. 2, 6, in the Ducal Library, Wolfenbüttel; xv. in Ducal Library, Gotha; iii., xxxv., xxxvii. in Ducal Library, Wernigerode; ed. xliv. in the Royal Library, Munich; and No. 12 in the Leipzig Town Library. Ed. xxx. is in the Library of the Consistory, Berlin, and xxxiv. in possession of the Church at Börnicke near Nauen. The British Museum has eds. xxiii., xxv., and Nos. 1, 2.

In private hands I find in addition that eds. x., xxviii., xxxix., xli., xlii., are with Professor J. Bachmann, D.D., of Rostock; xxii., xxxviii., Dr. Zahn of Altdorf; xxxii. in my own possession.

3. *Geistliche Kirchen-Melodien*, &c., Leipzig, 1649 [Library of St. Katherine's Church, Brandenburg]. This contains the first stanzas only of 161 hymns, with music in four vocal and two instrumental parts. It is the earliest source of the first stanzas of various hymns by Gerhardt, Franck, &c.

4. *D. M. Luther's und anderer, vornehmen geistreichen und gelehrten Männer Geistliche Lieder und Psalmen*, &c., Berlin, 1653 [Hamburg Town Library], with 375 hymns. This was ed. by C. Runge, the publisher, and to it Crüger contributed some 37 melodies. It was prepared at the request of Luise Henriette (q.v.), as a book for the joint use of the Lutherans and the Reformed, and is the earliest source of the hymns ascribed to her, and of the complete versions of many hymns by Gerhardt and Franck.

5. *Psalmodia Sacra*, &c., Berlin, 1658 [Royal Library, Berlin]. The first section of this work is in an ed. of A. Lobwasser's *German Psalter*; the second, with a similar title to No. 4, and the date 1657, is practically a recast of No. 4, 146 of those in 1653 being omitted, and the rest of the 319 hymns principally taken from the *Praxis* of 1656 and the hymn-books of the Bohemian Brethren. New eds. appeared in 1676, 1700, 1704, 1711, and 1736. [J. M.]

Cruttenden, Robert, b. cir. 1691, d. cir. 1764. He was educated for the ministry among the Dissenters, and when a young man frequently preached for his uncle, the Rev. Mr. Bragg. But finding that he did not really believe in the Evangelical doctrines, he gave up the ministry, and betook himself to trade, in which for a number of years he was successful. In his 52nd year, having retired from business, he was living near to Whitefield's Tabernacle, when, his attention being excited by what he heard concerning the preaching there, a strong impulse seized him to go and hear for himself. The result was his conversion through the ministry of John Cennick. Twelve months later he joined a Congregational Church, of which he continued a member until his death, about 20 years subsequently. The narrative of his *Experience*, as read to this Church on his application for membership, was pub. in 1744, with a preface by Whitefield, and republished in 1790, with the addition of a letter from Mr. Cruttenden to Mr. Cennick. To this narrative his *Psalms & Hymns*, 17 in all, were appended. The full title of the *Experience* is too quaint to be omitted. It is:—

"Sovereign Efficacious Grace displayed in the awakening and converting a Rational, Learned, Aged sinner, exemplified in the *Experience of Robert Cruttenden*, Esq., as delivered by himself to the *Congregational Church*, then meeting in Lime Street, near Leadenhall Market, 1743, in order to be admitted into their society. Published, prefaced and recommended by the late *Rev. George Whitefield*, 1744, as an extraordinary effect of the Divine Spirit. To which is prefixed a *Letter from Mr. Cruttenden to Mr. Cennick*, 1742. Also *several Psalms, Hymns, &c., composed by him.* Now particularly addressed to all rational Christians for their perusal. London, printed and sold by T. Wilkins, Aldermanbury, MDCCXC."

From his *Psalms & Hymns* in the *Experience* the following are still in C. U.:—

1. And is it yet, dear Lord, a doubt? *Desiring to love God.*
2. Did Jesus die, but not for me? *Pardon through Jesus.*
3. I own my guilt, my sins confess. *Lent.*
4. Let others boast their ancient line. *Adoption.*
5. Rise, Sun of glory, shine reveal'd. *Happiness desired.*
6. 'Tis false, thou vile accuser, go. *Divine Mercy.*
7. What adverse powers we feel within. *Sin and Holiness.*
8. What jarring natures dwell within. *Sin and Holiness.* This is part of No. 7.

Cruttenden's hymns are full of Christian experience: some, as "Let others boast their ancient line," have a good deal of spirit, and the versification is usually smooth and flowing. [W. R. S.]

Crux benedicta nitet, Dominus qua carne pependit. *Venantius Fortunatus.* [*Holy Cross.*] This hymn, dating from the latter half of the 6th cent., is found in an 11th cent. MS. in the Bodleian (*Liturg. Misc.* 366, f. 21), and is given in its full form in Fortunatus's *Opera Poetica*, ed. F. Leo, (Berlin, 1881) from a St. Petersburg MS. of the 8th cent. and others. The abbreviated form of the hymn in 18 l. is that which is generally known. It is given in *Daniel*, i., No. 141, with notes and various readings;

Neale's *Hymni Ecclesiae*, 1851; Trench's *Sac. Lat. Poetry*, 1849 and 1864; and other collections. *Daniel* gives in vol. iv. p. 152, additional readings from a Rheinau MS. of the 11th cent., and an additional strophe (the 10th in the MS.) which is not found, so far as is known, in any MS. of Fortunatus. It reads:—

"O tam magna Deo magnalia tanta parasti
Quanta mira facit gloria magna Deo."

On the closing lines of this hymn:—

"Appensa est vitis inter tua brachia, de quâ
Dulcia sanguineo vina rubore fluunt,"

rendered by Dr. Neale as:—

"Twining about thine arms is the Vine, from whom in its fulness
Floweth the blood-red juice, Wine that gives life to the soul."

Archbishop Trench has the following beautiful note (ed. 1864, p. 131):—

"The cross as the tree to which the vine is clinging, and from which its tendrils and fruit depend, is a beautiful weaving in of the image of the true Vine with the fact of the Crucifixion. The blending of one image and another comes, perhaps, yet more beautifully out, though not without a certain incoherence in the images, in that which sometimes appears in ancient works of Christian art—namely, Christ set forth as the Lamb, round which the branches of a loaded vine are clustering and clinging." [W. A. S.]

Translations in C. U.:—

1. That blest Cross is displayed where the Lord in the flesh was suspended, by J. M. Neale, in his essay on the "Ecclesiastical Latin Poetry of the Middle Ages," in the *Encyclopaedia Metropolitana*, 1852; and again in his *Commentary on the Psalms*, 1860, in 9 st. of 2 l. In 1875 it was given in the *St. Margaret's Hymnal*; in 1880, in the *Antiphoner and Grail*, and as "Lo, the blest Cross is displayed," &c., in the *Hymner*, 1882.

2. The blessed Cross shines now to us where once the Saviour bled, by Mrs. Charles, in her work *The Voice of Christian Life in Song*, 1858, p. 130, in 9 st. of 2 l. This was repeated in the *Lyra Messianica*, 1864, and the *People's H.*, 1867. In the *Hymnary*, 1872, it is in 4 st. of 8 l. This text is altered, and the last four lines are original, and were added by the compilers. [W. T. B.]

Crux, mundi benedictio. *St. Peter Damiani.* [*Holy Cross.*] This hymn, which dates from the first half of the 11th cent., is given in various editions of the author's *Works*, e.g. that at Paris, 1642, vol. iv. p. 6. It is also in *Thomasius*, 1747: and *Migne*, tom. 145, col. 930. *Daniel*, i., No. 197, only quotes 4 lines from the former. Respecting this hymn, Dr. Neale remarks:—

"St. Peter Damiani, in almost all his compositions, seems to have had his eye on some earlier hymn: in the present case he clearly follows the Vexilla Regis. The following does not seem to have been publicly used by the Church," *Med. Hys.*, 1851, p. 36.

It is *tr.* as:—

O Cross by whom the earth is blest, by J. M. Neale, pub. in his *Mediaeval Hymns*, 1851, p. 36, in 6 st. of 4 l. It was revised for the 2nd ed., 1863, as, "O Cross, whereby the earth is blest." As in C. U. it is known in its earlier form as in the *Appendix* to the *Hymnal N.*, 1863, and Skinner's *Daily Service Hymnal*, 1864. [J. J.]

Cummins, James John, s. of a merchant in Cork, Ireland, was b. in Cork, May 5, 1795. In 1834 he removed to London, and was for many years a Director of the Union Bank of Australia. He d. at Wildecroft, Buckland, Surrey, Nov. 23, 1867. He devoted much time to the study of Hebrew and Theology. He prepared for the use of his children in their preparation for Confirmation, *Seals of the Covenant Opened in the Sacraments*. This work, including several hymns and poems, was pub. in 1839. The hymns and other poetical pieces were also pub. in 1839 as *Poetical Meditations and Hymns by the Author of The Seals of the Covenant Opened*. In 1849 this work was republished with additions as *Hymns, Meditations, and other Poems*. The title on the cover of this work is *Lyra Evangelica*, and by this title it is usually known. The hymns, "Jesus, Lord of life and glory," 1839, (*A Litany*); "Shall hymns of grateful love," 1839, (*The New Song*), and others are from this work. [J. J.]

Cundell, Anne Ross. [Cousin, A. R.]

Cunningham, John William, M.A., was b. in London, Jan. 3, 1780, and educated at St. John's College, Cambridge, where he graduated in honours, and subsequently became a Fellow of his College. In 1802 he was ordained to the Curacy of Ripley, in Surrey. The following year he removed to Ockham, and later to Clapham, where he was curate to the Rev. John Venn, who was the original of *Berkeley* in *The Velvet Cushion*. In 1811 he was presented by his family to the Vicarage of Harrow, which he held for fifty years. He d. Sept. 30, 1861. He published, in addition to pamphlets on various subjects:—

(1) *World without Souls*, 1805; (2) *The Velvet Cushion*, 4th ed. 1814; (3) *De Rancé, a Poem*, 1815; (4) *Morning Thoughts on the Gospel of St. Matthew*, 1824; (5) *Morning Thoughts on the Gospel of St. Mark*, 1827. The two series of *Morning Thoughts* contained hymns which were given without any signature. As there is an acknowledgment that with the verse, in the first case he was assisted by "a friend," and in the second "by friends," it is impossible to distinguish his work from that of his "friends."

With his name and publications the following hymns are associated:—

1. As the sweet flower that scents the morn. *Death of an Infant.* This poem appeared in *The Velvet Cushion* (4th ed. 1814, p. 157), in 6 st. of 4 l. In 1826 it was given in a revised form as a hymn in 3 st. of 4 l. in the American Episc. *Ps. & Hys.*, No. 127. In the Unitarian *Hys. for the Ch. of Christ* (Hedge & Huntington), 1853, No. 762, it is increased to 4 st. It has been attributed to Allan Cunningham, but in error.

2. Dear is the hallowed morn to me. *Sunday Morning.* This was given in Oliphant & Sons' *Sacred Poetry*, 4th ed., 1822, in 8 st. of 4 l., and signed "Cunningham." In 1833 Bickersteth gave st. i.–iii., vi., as No. 639 in his *Christ. Psalmody*, beginning, "Dear is to me the Sabbath morn." This has been repeated in English and American collections.

3. From Calvary a cry was heard. *Good Friday.* Pub. in his *Morning Thoughts on St. Matthew*, 1824, p. 103, in 5 st. of 4 l. It is in somewhat extensive use in America, and sometimes in 4 stanzas as in Dr. Hatfield's *Church H. Bk.*, 1872, No. 460.

4. How cheering the thought that the spirits in bliss. *Ministering Angels.* Pub. in his *Morning Thoughts on St. Matthew*, 1824, p. 15, in 2 st. of 4 l. In Bateman's *Sacred Melodies*, the Scottish *Presb. Hymnal for the Young*, 1882, &c., and several American collections, it is given as "How [dear is] delightful the thought that the angels in bliss."

5. The God of Israel never sleeps. *Watchfulness.* Pub. in his *Morning Thoughts on St. Mark*, 1827, p. 103, in 3 st. of 6 l. As No. 548 in Kennedy it is in an altered form. [W. T. B.]

Curtis, John, b. 1784, d. 1857, was a native of Bristol, in which city, engaged in

business pursuits, he spent his life. He was connected for many years with the choir at Broadmead Baptist Chapel. His hymn-book,

The Union Collection of Hymns & Sacred Odes, additional to the Psalms and Hymns of Dr. Watts, adapted to the use of the Church and the Social Circle, the Family and the Closet. London, B. J. Holdsworth, 1827,"

was for some time in use at Broadmead. It was designed for Independents and Baptists, all hymns on Holy Baptism being omitted: but it failed in securing the goodwill of either. [W. R. S.]

Curwen, John, s. of the Rev. S. Curwen, of an old Cumberland family, b. at Heckmondwike, Yorkshire, Nov. 14, 1816, and educated at Coward College, and University College, London. In 1838 he became assistant minister in the Independent Church, Basingstoke; co-pastor at Stowmarket in 1841, and pastor at Plaistow, Essex, in 1844. There he developed and promoted the *Tonic Sol-fa* method of teaching to sing, using it in his own schools and church, and lecturing upon it in various parts of the country. Resigning his ministry through ill health, in 1867, he established a printing and publishing business in order the better to create a *Tonic Sol-fa* literature. In 1853 he assisted in founding the Tonic Sol-fa Association, for the promotion of that method of singing, and in 1862 the Tonic Sol-fa College. He d. May 25, 1880. Besides a number of works explanatory of the Tonic Sol-fa system, Mr. Curwen was the compiler of *Sacred Songs*, 1840, and *Hys. & Chants*, 1844. In 1846 these were combined as *The Child's Own Hymn Book*. This was enlarged in 1865, and recast as *The New Child's Own Hymn Book* in 1874. As a Sunday-school hymn-book this collection has been exceedingly and deservedly popular. For it Mr. Curwen composed two hymns:—

1. **I'm a little Pilgrim.** *Pressing Heavenwards.* This was written in place of another with the same first line, whose author had refused permission for its use in Mr. Curwen's book. The tune and chorus usually sung with it are American.

2. **O what has Jesus done for me?** *Passiontide.* This was also written in place of another having the same line.

These are the only hymns known to be his. *The Sabbath Hymn Book*, Lond. 1859, was also edited by Mr. Curwen. [W. R. S.]

Cushing, William Orcutt, b. at Hingham, Massachusetts, Dec. 31, 1823, is the author of the following hymns which appear in I. D. Sankey's *Sacred Songs and Solos*:—

1. Beautiful valley of Eden. *Heaven.*
2. Down in the valley with my Saviour I would go. *Trusting to Jesus.*
3. Fair is the morning land. *Heaven.*
4. I am resting so sweetly in Jesus now. *Rest and Peace in Jesus.*
5. I have heard of a land far away. *Heaven.*
6. O safe to the Rock that is higher than I. *The Rock of Ages.*
7. Ring the bells of heaven, there is joy to-day. *Heavenly Joy over repenting Sinners.*
8. We are watching, we are waiting. *Second Advent anticipated.*

Mr. Cushing has also several additional hymns in some American Sunday School collections, and collections of Sacred Songs. [J. J.]

Custodes hominum psallimus Angelos. [*Guardian Angels.*] This hymn is ascribed to Card. Bellarmine. According to *Gavantus* it was added to the *Roman Brev.* in 1608, by command of Paul V. It was not formally incorporated in the *Brev.* until after 1632, and, in common with "Aeterne Rector siderum" (q.v.), is in the Venice ed., 1635, in an *Appendix* with independent pagination and a separate title-page. It is for Vespers in the Office for "the Holy Guardian Angels. Double of the second class," Oct. 2. It is also one of the few hymns from the *Rom. Brev.* given in modern French Breviaries. In the latter, however, it has a different doxology, and the text varies. The *Rom. Brev.* text is in *Daniel*, ii. p. 375; and the *Paris Brev.* in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

And are there then celestial habitants? by I. Williams, in his *Hys. tr. from the Paris Brev.*, 1839, p. 254. This was repeated in the *Child's Christian Year*, 1841, and later editions, where it is appointed for "St. Michael and All Angels." It is also *tr.* as:—"Praise we those ministers celestial." *E. Caswall.* 1849. [J. M.]

Cutter, William, b. at North Yarmouth, Maine, May 15, 1801, and was removed in childhood to Portland, and educated at Bowdoin College, graduating in 1821. He was subsequently engaged for some time in business in Portland, and again in Brooklyn, New York. Died Feb. 8, 1867. Mr. Cutter, who was a member of the Congregational body, was a deserving writer, who has hitherto missed his due meed of acknowledgment. To his friend Mr. Colesworthy we are indebted for the details of his life and hymnological work. His hymns include:—

1. **Thy neighbour? it is he whom thou.** *Christian Brotherhood.* This appeared in the *Christian Mirror* for May 30, 1828 (Mr. Colesworthy thinks that he set the types for it), and again in Cheever's *American Poetry*, 1831. An altered form of the hymn, "Who is thy neighbour? he whom thou," soon came into use, and was often printed before it was included anonymously in W. B. O. Peabody's Unitarian *Springfield Coll.*, 1835. From being found in that collection it has been attributed to Peabody in error.

2. **Hide not thy talent in the earth.** *Duty.* Appeared in the *Christian Mirror*, Oct. 10, 1828. In some collections it begins with st. ii., "What if the little rain should say."

3. **She loved her Saviour, and to Him.** *Thankfulness and Duty.* Was 1st pub. in the *Christian Mirror*, but the date is uncertain. It was reprinted by Cheever in his *American Poetry*, 1831. In addition to the above, Cutter wrote several hymns which appeared in the *Mirror*, and in the *Sunday School Instructor*, of which he and Mr. Colesworthy were joint editors. His hymns are unknown to the English collections. [F. M. B.]

Cutting, Sewell Sylvester, D.D., a Baptist Minister, was b. at Windsor, Vermont, Jan. 19, 1813, graduated at the University of Vermont, 1835, and was ordained at Boylston, Massachusetts, 1836. He was pastor at Southbridge, Mass., from 1837 to 1845. Editor of the *New York Recorder*, 1845–50,

and 1853–55; and of the *Christian Review*, 1850–53, and 1855–68. In 1868 he was appointed Professor of Rhetoric and History at the University, Rochester, N. York, and Secretary of the American Baptist Educational Commission. He d. at Brooklyn, Feb. 7, 1882. His *Historical Vindication of the Baptists* was pub. in 1858. His hymns in C. U. include:—

1. **Father, we bless the gentle care.** *The love of God.* Appeared in *Hys. for the Vestry and Fireside*, Boston, 1841.

2. **Gracious Saviour, we adore Thee.** *H. Baptism.* Appeared in Winchell's *Additional Hys.*, 1832, No. 509 (the author being then but 19); again in the *Psalmist*, 1843, and others.

3. **Great God, Thy glories blaze.** *Praise to God the Father.* Appeared in Linsley and Davis's *Select Hys.*, 1836–41, No. 514. In the *Psalmist*, 1843, it was altered to "God of the world, Thy glories shine." This is repeated in several collections, including the *Bap. Praise Bk.*, 1871, in 4 st. of 4 l. In the Bap. *Service of Song*, 1871, it is given as "God of the world, near and afar," is expanded into 5 st., and is dated 1835.

4. **O Saviour, I am blind, Lead Thou my way.** *The True Guide.* This hymn, in I. D. Sankey's *Sacred S. and Solos*, is also by Dr. Cutting.

[F. M. B.]

Czerwenka, M. [Cervenka, M.]

D

D., in Bristol Bap. *Coll.*, by Ash & Evans. 1st ed., 1769, i.e. P. Doddridge.

D. A. T., i.e. Dorothy A. Thrupp.

D. H. W., i.e. Mrs. Van Alstyne.

D. L., in the *People's H.*, i.e. Dr. Littledale.

D. P., i.e. *Desiderius Pastor*, a *nom de plume* of the Rev. Gerard Moultrie, in the *People's H.*

Dr B., in *Ash & Evans*, 1st ed., 1769, i.e. Dr. John Byrom.

Dr. Sc*tt, in *Ash & Evans*, 1st ed., 1769, i.e. Thomas Scott.

D. T., in *Ash & Evans*, 1st ed., 1769, i.e. Daniel Turner.

Dw., in *Supp. to Ash & Evans*, 1800, &c., i.e. T. Dwight.

Da Jesus, an des Kreuzes Stamm. [*The Seven Words.*] 1st appeared in the *Hannover G. B.*, 1646, No. 45, in 10 st. of 5 l., repeated in Crüger's *Praxis pietatis melica*, 1656, and many later collections. It was evidently written to supersede the older hymn noted under *Böschenstein*. Frequently, as by Bunsen in his *Versuch*, 1833, No. 168, and the *Berlin G. L. S.*, ed. 1863, No. 220, it is ascribed to J. Zwick. But the version of the Seven Words on the Cross given by *Wackernagel*, iii. p. 612, as by Zwick, and 1st pub. 1545, is in 7 st. of 8 l., beginning, "Im Ersten wort der hoptgrund stat," and is entirely different. *Tr.* as:—

1. **Seven times our blessed Saviour spoke.** A good and full *tr.* by Miss Cox in her *Sacred H. from the German*, 1841, p. 31 (*H. from the Ger.*, 1864, p. 57, slightly altered). In 1848, st. i.–viii. were included, unaltered, as No. 135 in the *Dalston Hospital H. Bk.* In full, but slightly altered, as No. 401 in the 1857 ed. of Mercer's *C. P. and H. Bk.* Omitting st. ix., it was included in Rorison's *H. and Anthems*, 1851, No. 70; and again in Darling's *H. for the Ch. of England*, 1874, altered as, "Seven words our blest Redeemer spoke."

2. **When on the cross the Saviour hung.** A full and good *tr.* by Miss Winkworth in her *C. B. for England*, 1863, No. 53, repeated as No. 74 in the *Ohio Luth. Hymnal*, 1880.

3. **My soul, thy great Redeemer see.** A *tr.* of st. i., ix., x., by Miss Borthwick, as No. 70 in Dr. Pagenstecher's *Coll.*, 1864.

Other trs. are:—

(1) "When Christ hung on the cursed tree," by *J. C. Jacobi*, 1722, p. 17 (1732, p. 32), repeated, altered, as No. 162 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Seven words from Jesus' lips did fall," in Dr. J. Guthrie's *Sacred Lyrics*, 1869, p. 75. [J. M.]

Da pacem, Domine. [*For peace.*] An antiphon of the 6th or 7th cent., founded on ii. Kings xx. 19; ii. Chron. xx. 12, 15; and Ps. cxxii. 6. By a Bull of Pope Nicholas III., 1279, it was ordered to be sung at every mass before the *Agnus Dei*. In the *Paris Breviary* of 1643 it is given along with a Collect for Peace, which occurs in the *Sacramentary* of Gelasius, A.D. 494, as a *Commemoratio de Pace per Annum. Ad Laudes et Vesperas*, thus:—

"Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi tu Deus noster. *V.* Fiat pax in virtute tua. *R.* Et abundantia in turribus tuis. *Oratio.* Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per Dominum," &c. (*Pars Hiemalis*, 1657, p. 159.)

The same text is given in the *Sarum Brev.* (Cambridge Press Reprint, 1882, of the Paris ed., 1531, col. 11), and in the *York Brev.* of 1493 (Surtees Society's Reprint, 1880, i. col. 942). A *tr.* in full is given in the Evening Service of the Church of England. In *The Prymer in English*, reprinted from a MS. cir. 1410, in Maskell's *Monumenta Ritualia Ecclesiae Anglicanae*, 1846, ii. p. 35, they read:—

"*Ant.* Da pacem. Lord ȝyue pees in our daies, for ther is noon othir that shal fyȝte for us, but thou lord oure god. *Vers.* Lord, pees be maad in thi vertu. *Resp.* And plenteousnesse in thi toures. Prei we. For the pees. Deus a quo: God, of whom ben hooli desiris, riȝt councels and iust werkis: ȝyue to thi seruauntis pees that the world may not ȝeue, that in oure hertis ȝouun to thi commaundementis, and the drede of enemyes putt awei, our tymes be pesible thurȝ thi defendyng: Bi our lord iesu crist, thi sone, that with thee lyueth and regneth in the unite of the hooli goost god, bi alle worldis of worldis. So be it.

The other *trs.* are from two German versions, the earlier being:—

1. **Verleih uns Frieden gnädiglich,** given to it by Martin Luther, first in prose in 1527 (*Koch*, viii. 159), and then in metrical form in Klug's *G. B.*, 1529. *Wackernagel*, iii. p. 21, quotes it from the *Geistliche Lieder*, Wittenberg, 1531; and also gives a form in 4 st. of 5 l., pub. at Augsburg in 1532, st. ii.–iv. being founded on the prose collect. In many districts of Germany, Luther's stanza was sung immediately after sermon, either separately or with the hymn, "Erhalt uns Herr bei deinem Wort,"

(q.v.). In Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 43, a second st. in 5 l., founded on 1 Tim. ii. 1, 2, and on the latter part of the prose collect, beginning, "Gieb unserm Fürsten und aller Obrigkeit," is added; 1st pub. in *Das Christlich Kinderlied Dr Martini Lutheri Erhalt uns Herr*, &c., Wittenberg, 1566, ed. by Johann Walther, and thence in *Mützell*, No. 556, and added to Luther's stanza, as No. 981, in the Berlin *G. L. S.*, ed. 1863.

The *trs.* from Luther are: (1) "Lord, in Thy mercy and Thy grace," by *Miss Fry*, 1845, p. 137; (2) "Lord! in mercy grant us peace," by *J. Anderson*, 1846, p. 65 (1847, p. 79); (3) "We Thee beseech, with one accord," by *Dr. J. Hunt*, 1853, p. 93; (4) "In these our days so perilous," by *R. Massie*, 1854, p. 68, included in *Dr. Bacon*, 1884, p. 54; (5) "Jehovah, grant us peace through all," by *Dr. G. Walker*, 1860, p. 39; (6) "Peace in our time, Lord God, bestow." by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 682, and thence in his *Exotics*, 1876, p. 97, altered to "Peace to us in Thy mercy grant."

2. Gieb Fried zu unser Zeit, O Herr. A very free version in 3 st. of 10 l., by Wolfgang Capito. *Wackernagel*, iii. p. 731, quotes it from the *Form und Ordnung Gaystlicher Gesang und Psalmen*, Augsburg, 1533 (where the order of stanzas is ii., i., iii.), and the Strassburg *G. B.*, 1533. *Mützell*, No. 153, quotes the text from the *Gros Kirchen G. B.*, Strassburg, 1560, where it is entitled "A hymn of supplication for peace and whole-hearted returning to God, with confession that we have justly merited our unrest by our sin and declension from God." It appeared in many of the German hymn-books up to the middle of the 18th cent., but since then has fallen out of use. The only *tr.* in C. U. is:—

Geue peace in these our dayes, O Lord. A full and close *tr.* in the 1560–61 *Psalmes of Dauid*. In Daye's *Psalter*, 1565, and many later eds. of the *Old Version*, it is signed **E. G.** These initials almost certainly denote Edmund Grindal, afterwards Abp. of Canterbury (1575–1583), who lived at Strassburg during the Marian Exile, and is known to have acquired a sufficient knowledge of German to have enabled him to take office in the German Church. It is included in a few hymnals of this cent., e.g. in J. Bickersteth's *Ps. and Hys.*, ed. 1832, No. 504, rewritten to 4 st. of L.M., and repeated in this form in E. Bickersteth's *Christian Psalmody*, 1833, Snepp's *Songs of G. and G.*, 1872, &c. [J. M.]

Da puer plectrum, choreis ut canam fidelibus. *A. C. Prudentius.* [*Miracles of Christ.*] This poem, written at the beginning of the 5th cent., is given in all editions of Prudentius's *Works* (*Cathemerinon*, No. 9), including that pub. in Rome, 1789, London, Valpy, 1824, vol. i. p. 123. It is also in a MS. of the 5th cent. in the Bibliothèque Nationale, Paris (8084 f. 29 b.). From this poem the hymn, **Corde natus ex Parentis, ante mundi exordium** (the *trs.* of which are annotated below), is taken. It usually consists of lines 10–12, 19–27, and 109–111, with slight alterations. In the *York Brev.* it is given at Compline for the Vigil of Christmas, and from thence to the Octave of the Epiphany. In the *Hereford Brev.* it is given for Prime. *Daniel*, i., No. 106, gives the text, together with an extended note relating to various readings, &c. The "Corde natus" text is also in a MS. of the 11th cent. in the *British Museum* (Harl. 2961 f. 228); and in a MS. of the 11th cent. at St. Gall. (No. 413); *Simrock*, p. 38; *Bässler*, No. 43; *Königsfeld*, i. p. 40 (with German *tr.*); Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and others. The hymn in the *Mozarabic Brev.* "Psallat altitudo coeli" (Toledo, 1502 f. 131) is also from this poem. In the *Hereford Brev.* there are also three other centos from this poem, viz.: (1) "Corporis formam" for Terce; (2) "Ecce quem vates" for Sext; and (3) "Juste Judex" for None. [W. A. S.]

Translations in C. U. of *Corde natus*:—

1. Of the Father sole begotten. By J. M. Neale, in the enlarged ed. of the *Hymnal N.*, 1854, (1st ed. 1852), in 6 st. of 6 l. with the refrain, "Evermore, and evermore." This refrain and the doxology are not in the original. This *tr.* is repeated in later eds. of the *Hymnal N.*, the *People's H.*, 1867, the *Hymnary*, 1872, &c. It is to be noted that some of the lines in this *tr.* are from Beresford Hope's *tr.* of the same text in his *Hys. of the Church*, 1844. In the *Parish H. Bk.* it is given as "Of the Father's *self* begotten." In *Laudes Domini*, N.Y., 1884, begins with st. ii., "He is here, whom Seers in old time."

2. Born of God the Father's bosom. This *tr.* appeared in the *Salisbury H. Bk.*, 1857, and again in J. Keble's *Miscellaneous Poems*, 1869. It is an alteration of Dr. Neale's *tr.* made by Keble for the *Salisbury H. Bk.*

3. Of the Father's love begotten. This *tr.* was given in the trial ed. of *H. A. & M.*, 1859, as "Of the Father's *will* begotten," but in the 1st ed. of 1861 it was given in its well-known form in 9 st. of 6 l. with the refrain, the additional stanzas being supplied by the *Hereford Brev.* text. The *H. A. & M. tr.* by Dr. Neale and Sir H. W. Baker is thus composed.:—i. Neale altered; ii., iii., Baker; iv.–vi., Neale altered; vii., Baker; viii., Neale altered; ix., Baker. This arrangement was repeated in the revised *H. A. & M.*, 1875, and is the most popular *tr.* of the hymn in C. U. Usually, however, compilers introduce changes and abbreviations on their own account, and not always to the advantage of the hymn. These changes are easily found by collating any given text with *H. A. & M.*

Translations not in C. U.:—

1. Son Eternal of the Father. *Hope.* 1844.
2. Yea! from the Almighty mind He sprung. (*Hereford Brev.* text.) *Hymn. Anglicanum.* 1844.
3. Offspring of The Eternal Father. *J. D. Chambers.* 1857.
4. Of the Father's heart begotten. *W. J. Blew.* 1852-55. [J. J.]

Dach, Simon, s. of Simon Dach, interpreter to the Court of Justice at Memel, Prussia, was b. at Memel, July 29, 1605. He attended the Cathedral school at Königsberg, the Town school at Wittenberg, and the Gymnasium at Magdeburg. In 1626 he returned to Königsberg, where, after studying philosophy and theology at the University, he for some time acted as a private tutor. In 1633 he was appointed assistant in the Cathedral school, and in 1636 Conrector. He then, in 1639, became Professor of Poetry in the University, was five times Dean of the Philosophical Faculty, and in 1656-57 Rector of the University. He d. at Königsberg, April 15, 1659 (*Koch*, iii. 182–191; *Allg. Deutsche Biog.*, iv. 685–688, &c.),

Dach was much of an invalid, and nearly broke down under the hard labour and poor pay of his early tutorial work at Königsberg, but found a true friend and generous patron in R. Roberthin (q.v.). In his later years the effects of the Thirty Years' War made themselves visible in Königsberg by depression of trade, famine, &c. In 1648 he lost Roberthin by death, and in 1649 many of his fellow professors fell victims to the pestilence, while during the last year of his life he suffered from a lingering consumption. These facts explain the sombreness of much of his verse. In 1636 he joined in forming the Poetical Union of Königsberg [*see* **Alberti**], and was its poetic soul. He was the most important poet of the Königsberg School, and one of the first lyric poets of his time—happy in expression, pure in style, and true hearted. But of the mass of his poems (some 1360 in all, many of which were "occasional" pieces for the Electoral House of Brandenburg, and for private friends) very few retain popularity; the best known being his *Aennchen von Tharaw*.

Dach's hymns, some 165 in all, appeared in broadsheet form, in H. Alberti's *Arien*, 1638–1650, and in the Königsberg Hymn-books, 1639–1690. They deservedly place him amongst the best hymn writers of his time, and win him the distinction of being one of the most lovable, most profound and most elegant of the more contemplative hymn writers. Their personal and subjective character, and the fact that so many are hymns of preparation for death, have prevented all but a few from finding a place in modern hymnals.

Five of Dach's hymns have passed into English, all of which are included in the complete edition of his *Werke* by Hermann Oesterley, pub. at Tübingen, 1876. They are:—

i. Ich steh in Angst und Pein. [*Second Advent.*] The Königsberg University Library possesses a broadsheet, printed at Elbing, 1642, as a *Christliches Trauer-Lied* to Christoph Behm, on the death, on Nov 22, 1633, of his son Christoph, a student of theology. It was included in pt. iv., Königsberg, 1641, of H. Alberti's *Arien*, No. 5, in 10 st. of 6 l., entitled "Supremi Judicis urnam non metuit fisus sanguine, Christe, tuo." Repeated in *Oesterley*, p. 91, as No. 1421 in the *Leipzig Vorrath*, 1673, and, omitting st. viii., in the *Wittenberg G. B.*, 1742–1866, No. 893. The only *tr.* in C. U. is:—

A dread hath come on me, a good *tr.*, omitting st. viii., as No. 28 in Miss Winkworth's *C. B. for England*, 1863.

ii. Kein Christ soll ihm die Rechnung machen. [*Cross and Consolation.*] 1st pub. in pt. ii., Königsberg, 1640, of H. Alberti's *Arien*, No. 1, in 7 st. of 6 l., entitled "Non caret adversis, qui pius esse velit." Included in *Oesterley*, p. 108, and as No. 631 in the *Unv. L. S.*, 1851. The form *tr.* into English is of st. ii., iii., vii., beginning, "Wer dort mit Christo hofft zu erben," which is No. 812 in Bunsen's *Versuch*, 1833. The only *tr.* in C. U. is:—

Wouldst thou inherit life with Christ on high? A good *tr.* from Bunsen, by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 129, and thence unaltered as No. 170 in the *New Zealand Hyl.*, 1872. In *Sacred Lyrics from the German*, Philadelphia, 1859, p. 61, it begins "Couldst thou inherit."

iii. O wie selig seid ihr doch, ihr Frommen. [*Eternal Life.*] The original broadsheet, printed at Danzig, 1635, with music by J. Stobäus, as the *Musikalisches Ehrengedächtniss* of Hiob Lepner, Burgomaster of the Königsberg Altstadt, who d. May 9, 1635, is in the Königsberg University Library. Included in B. Derschau's *G. B.*, Königsberg, 1639, p. 73, in 6 st. of 4 l., repeated in *Oesterley*, p. 95; the *Leipzig Vorrath*, 1673, No. 1460; in Burg's *G. B.*, Breslau, 1746, No. 1086; and many others. It is a fine hymn, founded on Rev. xiv., 13–14. Lauxmann, in *Koch*, viii. 673, relates that J. A. Hochstetter, Prelate of Bebenhausen, near Tübingen (d. 1720), in July, 1719, summoned his household to accompany him in visiting the family burial-place in the Church, and there pointed out his resting-place, spoke to them of eternal life, and ended by requesting them to sing this hymn, and also "Christus der ist mein Leben" (q.v.). The only *tr.* in C. U. is:—

O how blest are ye beyond our telling, a good and full *tr.*, as No. 197 in Miss Winkworth's *C. B. for England*, 1863.

Other trs. are, (1) "O, how blest are ye whose toils are ended," by H. W. Longfellow (1846 or earlier). *P. Works*, Routledge, 1879, p. 648. (2) "Oh! how blessed are ye, saints forgiven," by Miss Borthwick in *H. L. L.*, 1854, p. 32 (1884, p. 35). This is from the double form in the Berlin *G. B.*, 1711, No. 655, which has six stanzas to be sung alternately with Dach's stanzas by the choir as the answer of the Blessed Ones; with two concluding st. to be sung by choir and congregation together. These eight additional st. are by Jacob Baumgarten (b. 1668, d. 1722), and begin: "Ja, höchst selig sind wir, lieben Brüder; (3) "O how blessed, faithful souls are ye," by *Miss Winkworth*, 1855, p. 252; (4) "How bless'd the saints; who, dying here," by *Dr. G. Walker*, 1860, p. 114. It may be noted that the hymn beginning, "O how blest the throng who now adoring," by *A. T. Russell*, in 4 st. as No. 266 in his *Ps. & Hys.*, 1851, while not a *tr.*, is yet based on this hymn by Dach.

In addition the following hymns by Dach have been *tr.* into English:—

iv. Nimm dich, o meine Seel' in Acht [*Treasures in Heaven.*] 1st pub. as No. 5 in pt. vii. Königsberg, 1648, of H. Alberti's *Arien*, in 10 st. of 4 l., entitled, "As the noble Rottger von Tieffenbrock, a native of Livonia, departed this world at Königsberg in Prussia the 31st May, 1648," with the motto—

"Das ewige Gut
Macht rechten Muth."

Included by *Oesterley*, p. 208, and as No. 1762 in Knapp's *Ev. L. S.*, 1837 (1865 No. 1668). The *trs.* are, (1) "My soul, let this your thoughts employ," by *Miss Cox*, 1841, p. 133; (2) "Think, O my soul, that whilst thou art," by *Lady E. Fortescue*, 1843 (1847, p. 62); (3) "Beware, O man, lest endless life," by *Dr. H. Mills*, 1845.

v. Schöner Himmelssaal. [*Heaven.*] A beautiful hymn of homesickness for the heavenly country. *Oesterley*, p. 222, gives it as "On the death of Ursula Vogt, wife of Pastor Jacob Bollius, Oct. 30, 1655. Its composition was requested on June 3, 1649." The original broadsheet, with music by H. Alberti, as her *Christliches Sterbelied*, is in the Königsberg University Library. It did not appear in the Königsberg *G. B.*, 1657, but in the ed. of 1675 [Berlin] it is No. 496 (ed. 1690, No. 500), in 9 st. of 6 l. In the *Unv. L. S.*, 1851, No. 637. It is *tr.* as "O ye Halls of Heaven," by *Miss Winkworth*, 1869, p. 185. [J. M.]

Dachstein, Wolfgang, was, prior to the Reformation, a monk at Strassburg, and organist of the Cathedral. In 1524 he espoused the cause of the Reformation, and in 1525 was appointed organist and assistant preacher at St. Thomas's Church, which offices he held till at least 1530 (*Koch*, ii. 103–104).

Along with his friend M. Greitter (q.v.) he edited the first Strassburg Hymn-book, the *Kirchen ampt*, pub. in 1525. Two of his Psalm versions have been *tr.* into English, but he is best known as author of the melody which is set to the first of these.

i. An Wasserflüssen Babylon. [*Ps. cxxxvii.*] 1st pub. 1525, pt. iii, as above, and thence in *Wackernagel*, iii. p. 98, in 5 st. of 10 l. The *trs.*, almost identical, are: (1) "At the ryvers of Babilon," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 571). (2) "At the Rivers of Babylon," in the *Gude and Godly Ballates* (ed. 1568, folio 58, ed. 1868, p. 99).

ii. O Herr, wer würt sein Wohnung han. [*Ps. xv.*] 1st pub. 1525 as above, and thence in *Wackernagel*, iii. p. 98, in 3 st. of 7 l. *Tr.* as "O Lord, quha sall in hevin dwell with the," in the *Gude and Godly Ballates* (ed. 1568, folio 46, ed. 1868, p. 78). [J. M.]

Daily, daily sing the praises. *S. Baring-Gould.* [*Processional.*] This popular processional was written in 1865, and printed on a card for St. John's Mission, Horbury Bridge, Yorkshire. It was again printed in the *Church Times*, 1865, and subsequently included in the *People's H.*, 1867, and other collections. Its use has also extended to some of the American hymn-books. In connection with the Uganda mission a short time before the murder of Bishop Hannington, the following touching circumstance is recorded in the *Rock*, Sept. 18, 1885, as having taken place in January, 1885. Two native lads who had been kidnapped, but subsequently released, reported—

"That they had been taken with Kakumba and Ashe's boy, as also Serwanga, a tall, fine fellow, a baptised lad whom Majasi [the leader of the hostile party] had caught, and Duta's wife Sarah and her child, to a place outside the capital. That Serwanga, Kakumba, and Ashe's boy had been tortured by having their arms cut off, and were then bound alive to a scaffolding, under which a fire was made, and they were *slowly burnt to death*. Majasi and his men mocked them, and bade them pray now if Isa Masiya [Jesus Christ] would rescue them from his hands. The dear lads clung to their faith, and in the fire they sang, *Killa siku tunsifu* (the hymn, 'Daily, daily sing the praises.')." [J. J.]

Dale, Ella, Mrs. Van Alstyne, q. v.

Dale, Thomas, M.A., s. of Thomas Dale, a bookseller in London, b. at Pentonville, Aug. 22, 1797, and educated at Christ's Hospital, and Corpus Christi College, Cambridge, graduating B.A. 1822, M.A. 1825. On taking Holy Orders, he became, after holding several curacies, Vicar of St. Bride's, Fleet Street, London; Canon of St. Paul's, 1843; Vicar of St. Pancras, 1846; and Rector of Therfield, Herts, 1860. In 1870 he was nominated to the Deanery of Rochester, but died before induction, May 14, 1870. His poetical works are:—

(1) *The Widow of Nain*, 1819; (2) *The Outlaw of Tuuris*, 1820; (3) *Irad and Adah, a tale of the Flood; and Specimens of a New Translation of the Psalms*, 1822. These *Poems* were collected and pub. in one vol. in 1836; 2nd ed. 1842.

From these works the following hymns have been taken:—

1. **Dear as thou wert [wast], and justly dear** (1819). *Burial.* In the *Leeds H. Bk.*, 1853, and several American collections. It is from the *Widow of Nain*, and is given as a dirge sung at the funeral by the Village Minstrel.

2. **O never, never can we know** (1822). *Good Friday.* In the Bap. *Ps. & Hys.*, 1858–80.

3. **Speak, O ye judges of the earth** (1822). *Ps. lviii.* In the *Mitre H. Bk.*, 1836, &c.

4. **The Lord Whose Name is love** (1836). *Children's Praises.* In the *Mitre H. Bk*, 1836.

5. **When the spark of life is waning** (1819). *A Dying request.* This is No. viii. of Poems, appended to *The Widow of Nain*, 1819, p. 69. In Stevenson's *Hys. for Ch. & Home*, 1873.

Other hymns of a similar character might be taken from these works with advantage.

[W. T. B.]

Damascene, St. John. [John of Damascus.]

Damiani, or Damian, Peter, Saint, Cardinal, Bishop, and Doctor of the Church, whom Dom Gueranger calls "The austere reformer of the 11th century," was b. at Ravenna, about 988. He was the youngest of many children. His mother abandoned him as a babe, and his life was only saved by his being discovered by a faithful female servant, who took care of him until such time as his mother relented and received him back again. Both his parents dying while he was very young, he fell into the hands of a married brother, who, treating him with great harshness and regarding him rather as a slave than a near relation, sent him, "when he was grown up, into the fields to feed swine." In spite of this treatment, he early developed a virtuous and pious disposition, and another brother, Damian (after whom he is said to have been named), who was arch-priest of Ravenna, took pity on him, and had him educated. The progress he made in learning was the admiration of his teachers, and led very soon to his being employed as a teacher. He was very strict, even as a youth, as regards his mode of life, habituating himself to frequent watching, fasting, self-mortification and prayer. Struck with the self-denial of two Benedictine monks, who happened to call where he was living, he embraced their profession, and became a "religious" (in the monastery of Avellino, in the diocese of Gubbio) of the order of the monks of the Holy Cross of Fontavellana. Of that community he, in A.D. 1041, became the Superior, and so extended its usefulness that he was looked upon as the second founder, the first having been Ludolphus, a disciple of St. Romuald. He founded no less than five monasteries under the same rule, the Priors of which remained under his jurisdiction. After twelve years of eminent service to the Church, he was induced by Pope Stephen IX. to accept, in 1057, very much against his own wish, the position of Cardinal-Bishop of Ostia. This, after much difficulty, he was allowed to resign by Pope Alexander II., in 1062, but coupled with the reserve of a power to employ him in important Church matters, as he might at any time find needful. With his bishopric he also resigned his post as Superior of his old monastery, where he once more took up his abode. During his retirement (a retirement constantly broken in upon by calls from the Pontiff to proceed in a legatine capacity to settle various questions of importance to the Church in different parts of Europe), he lived a life of extraordinary asceticism and self-mortification. It was on his return journey from Ravenna, whither he had been sent as legate to inquire into the enormities charged against Henry, Archbishop of Ravenna, and otherwise adjust the affairs of the Church there, that he was called to his rest in his eighty-fourth year. He died of fever, at Faenza, in the monastery of Our Lady, on the 22nd or 23rd of March, 1072.

Damiani endeavoured by his literary labours to advance the cause of order and morality, and to add his quota, by no means an insignificant one, in worth or amount, to the church's store of Latin hymns. "He has left," as *Archbishop Trench* remarks, "a considerable body of Latin verse," but it is only with his hymns that we are concerned in these pages.

It is not surprising to find these hymns, the work of such a devoted servant of the Church of Rome, deeply tinged with the superstitions of that Church, and thereby to Protestant minds disfigured; but, notwithstanding this drawback, there are very few amongst the compositions of Latin hymn-writers to compare with some of our author's in vivid word-painting and richness of description. Such compositions as "Ad perennis vitae fontem," and "Gravi me terrore pulsas, vitae dies ultima," have very few equals in merit in the school of poetry to

which they belong, while the difference between them in thought and treatment is most marked, and exhibits to great advantage the versatility of their composer. In addition to the two hymns named (see "Ad perennis," concerning its disputed authorship), *Daniel* gives in vol. i. the texts of four hymns in full, and the first stanzas of ten others. The best known in addition to the two named are, "Crux, mundi benedictio;" and "Paule doctor egregie" (q.v.). [D. S. W.]

Dana, Mary S. B. [Shindler, M. S. B.]

Daniel, Hermann Adalbert, was b. at Köthen, Nov. 18, 1812. He studied at the University of Halle, graduating Ph.D. in 1835. In 1834 he was appointed one of the masters in the Paedagogium at Halle, in 1847 assistant inspector, and in 1854 professor there. He resigned his offices in 1870, and retired to Dresden. On his return from a visit to Westphalia he d. at Leipzig, Sept. 13, 1871 (*Allg. Deutsche Biog.*, iv. 731–734).

Daniel was the author of various geographical, scholastic and liturgical works. In the department of German Hymnology he is known as the compiler of a very indifferent hymn-book, the *Evangelisches Kirchengesangbuch*, Halle, 1842 (the only fairly good portion of the work being the index of authors compiled by Diaconus Dryander, of Halle); and as the author of the article *Gesangbuch* in Ersch and Gruber's *Encyclopaedia*, Leipzig, 1850. In the department of Latin Hymnology he did good service by his *Thesaurus Hymnologicus, sive hymnorum, canticorum, sequentiarum, circa annum MD. usitatarum, collectio amplissima:* vol. i. consisting of Latin hymns, Halle, 1841; vol. ii. with Latin sequences, 1843; vol. iii. with Greek hymns edited by R. Vorbaum, and Syriac hymns edited by L. Splieth, 1846; vols. iv., v. as a supplement to vols. i., ii. in 1855. It may be characterised as the work of a man who greatly loved his subject, but to whose mind the instinct of accuracy was in great measure wanting. In his first volume he worked with a very imperfect critical apparatus, but in his last two volumes (to which in many cases he transferred the texts and notes of *F. J. Mone* almost verbatim) he did much to improve his work. Yet even with the help of the index in vol. v., the work is most unsatisfactory. The index is bad, the arrangement of the work is confusing, and the references, which are very numerous and painfully contracted, have no table of abbreviations. Still, with all its defects it is an invaluable work. It contains the texts of many hymns not otherwise easily accessible, and information of much interest and value. It is worthy of exhaustive Indices, and in its own department has yet to be superseded. In this Dictionary it is quoted as *Daniel*. [J. M.]

Daniel, Robert T., was b. June 10, 1773, in Middlesex Co., Virginia, and removed in boyhood to Orange Co., North Carolina. He was engaged for some time as a blacksmith and cabinet-maker. In 1803 he was ordained to the Baptist Ministry, and acted as a missioner in North and South Carolina, Virginia, Tennessee, and Mississippi. Besides being an agent for various Baptist Missionary and Education Societies, he was an eminent revivalist. He d. at Paris, Tennessee, 1840. His hymn for Immersion, "Lord, in humble, sweet submission," appeared in Broaddus's *Dover Sel.*, 1828–31, in 6 st. of 4 l.; Winchell's *Additional Hymns*, 1832; and is given in Spurgeon's *O. O. H. Bk.*, 1866. [F. M. B.]

Daniell, John Jeremiah, b. at Bath, Oct. 6, 1819. In 1848 he was ordained by the Bp. of Manchester. His subsequent charges included the curacies of Gerrans, Menheniot, Kington-Langley, and others, and the vicarages of Langley-Fitzurse, Winterborne-Stoke, and Berwick St. James, Wilts, and Langley-Burrell, having been preferred to the last in 1879. Mr. Daniell is the author of several prose works, as: *Life of Mrs. Godolphin*; *The Geography of Cornwall*, &c.; and of a poetical work, *Lays of the English Cavaliers*. His hymns in C. U. are:—

1. **Alleluia, thanks and glory.** *Children praising Jesus.* Contributed to the S. P. C. K. *Children's Hys.*, No. 69.

2. **Come, sing with holy gladness.** *Praise of Christ.* Contributed to the *Appendix of H. A. & M.*, 1868, and since adopted by several collections in G. Britain and America.

Mr. Daniell has also written several hymns for local use: but these have not appeared in the larger and more widely used collections. He d. Nov. 1, 1898. [J. J.]

Danish Hymnody. [Scandinavian Hymnody.]

Dank, Dank, sey dir für dein Erbarmen. [*Holy Communion.*] Appeared as No. 158 in the Hamburg *G. B.*, 1787, in 5 st. of 6 l. Repeated as No. 357 in the Berlin *G. B.*, 1829, and as No. 298 in the Hamburg *G. B.*, 1842. In Dr. A. J. Rambach's *Nachricht* to the latter it is given as probably by C. C. Sturm, and as first pub. in the 1787 *G. B.* It was probably suggested by the hymn "Nun habe Dank für deine Liebe," in 9 st. of 6 l., which is included as a Post-Communion hymn in J. G. Zollikofer's *G. B.*, Leipzig, 1766, and is ascribed to Z. himself. *Tr.* as:—

Thanks, thanks be to Thee for Thy pity. A full and good *tr.* in Miss Warner's *Wayfaring Hymns*, 1869 (ed. 1877, p. 49), and thence, omitting st. ii., as No. 442 in Stevenson's *H. for Ch. and Home*, 1873. [J. M.]

Darby, John Nelson, M.A., youngest s. of John Darby of Leap, King's Co., Ireland, was b. at Westminster, Nov. 18, 1800; educated at Trinity College, Dublin, where he graduated in 1819; and in due course was called to the Bar. He subsequently took Holy Orders; but in a short time allied himself with the *Plymouth Brethren*. In the exercise of his ministry amongst them he visited most parts of the world, and translated the Bible into English, French, and German. His published works, including a *Synopsis of the Books of the Bible*; *Notes on Revelations*, &c., are numerous. He d. at Bournemouth, April 29, 1882. His hymns in C. U. are:—

1. **Hark, ten thousand voices crying.** *The Second Advent anticipated. Praise.* Appeared in *Hys. for the Poor of the Flock*, 1837, and repeated in *Ps. and Hys. and S. Songs*, Lond., Walther, 1842, and *A Few Hys.*, &c., 1856. It is also given in a few collections other than those for use amongst the "Brethren."

2. **O Lord, thy love's unbounded, So sweet, &c.** *God's unchanging Love.* Given in *A Few Hys.*, &c., 1856, No. 82, in 8 st. of 4 l. Another hymn in the same collection, No. 85, begins with the same first line: "O Lord, Thy love's unbounded! So full, so vast, so free!" This is in 2 st. of 8 l., and is attributed in the "S. MSS." to J. N. Darby, in common with the first.

3. **Rest of the saints above.** *Heaven.* In *A Few Hys.*, &c., 1856, No. 79, in 14 st. of 4 l.

4. **Rise, my soul, thy God directs thee.** *Divine Guidance.* 1st pub. in *Hys. for the Poor of the Flock*, 1837; and again in *Ps. and Hys.*, 1842 (as above); and *A Few Hys.*, &c., 1856, in 10 st. of 4 l. It is also in Dr. Walker's Cheltenham *Ps. and Hys.*, 1855–1881.

5. **This world is a wilderness wide.** *Following Christ.* This is No. 139, in 8 st. of 4 l., in *A Few Hys.*, &c., 1856.

6. **Though faint, yet pursuing, we go on our way.** *Divine Strength and Defence.* This hymn was given anonymously in the Bap. *Ps. and Hys.*, 1858, No. 558, in 5 st. of 8 l. In the 1871 ed. of the same collection, it appeared as by "John N. Darby (?) 1861." Here we have a doubt and an error. The doubt is with respect to the authorship; and the error is in the date. A hymn pub. in 1858 cannot be accurately dated "1861." The evidence for the J. N. Darby authorship is most unsatisfactory. We can simply name it "*Anon.*"

All these hymns were published anonymously; and the ascriptions of authorship of 1–5 are given from the "S. MSS." The same MSS. say that he edited the work above referred to: *A Few Hymns and some Spiritual Songs, Selected*, 1856, *for the Little Flock*. Lond. Groombridge & Sons. [J. J.]

Dark was my soul, and dead in sin. *J. Fawcett.* [*Life a Journey.*] 1st pub. in his *Hymns*, &c., 1782. No. 3, in 12 st. of 4 l., and headed "Thou shalt remember all the way," &c. Deut. viii. 2. From it a cento has come into C. U. as in Snepp's *Songs of G. & G.*, 1872, beginning, "Thus far my God hath led me on." It is composed of st. vi.–viii., xi., xii. [J. J.]

Darkly rose the guilty morning. *J. Anstice.* [*Good Friday.*] Appeared in *Hymns by J. Anstice., M.A.*, 1836, p. 24, in 4 st. of 6 l. In 1841 it was included in *The Child's Christian Year*, and repeated in the *Leeds H. Bk.*, 1853, the 1874 *Suppl.* to the *N. Cong.*, and others, with st. i. l. 6, "thorn-*plaited*," for "thorn-platted"; and st. ii., l. 6, "*sad* Gethsemane" for "green Gethsemane." In 1858 it was rewritten by the Rev. J. Ellerton, for a class of Sunday school children, and given in his *Hys. for S. Schools & Bible Classes*, Brighton, 1858, as, "Now returns the awful morning." This was again rewritten for *Church Hys.*, 1871. Of this arrangement st. ii. and iv. are by Mr. Anstice, and i., ii., v. are by Mr. Ellerton. [J. J.]

Darling, Thomas, M.A., s. of George Darling, M.D., b. in London, 1816, educated at the Charterhouse, and St. John's College, Cambridge, graduating B.A. 1838, and M.A. 1841. In 1839 he took Holy Orders, and subsequently became Incumbent of Thanington, near Canterbury, and in 1848 Rector of St. Michael Royal with St. Martin-Vintry, City of London. Mr. Darling published in 1855 *Hymns for the Church of England* (Lond. Longmans), arranged according to the Order of the Book of Common Prayer. The last edition (1887) contains 336 hymns, of which about 20 are by the editor. These hymns, which appeared from time to time in the various editions of his collection, are:—

1. All saints of the Lord. (1855.) *Easter.* In the 1887 ed. of the *Hymns*, this reads, "*Ye* saints of the Lord."
2. As chief among ten thousand see. (1858.) *Easter.*
3. At early dawn the mountain bound. (1857). *For Private use.*
4. Behold, I come; and with me bring. (1860.) *Sunday next before Advent.*
5. Behold, the vineyard of the Lord. (1857.) *The Church of Christ.*
6. Father of heaven, all nature upholding. (1858.) *Trinity.*
7. From cleft in Pyrenean rock. (1858.) *Healing Water.* For Private use.
8. Lift high a festal canticle. (1857.) *Christmas.*
9. Most gracious Lord, in all distress. (1855.) *Common Trouble.*
10. The everlasting hills declare. (1858.) *Ascension.* Written at Bagneres de Luchon in the Pyrenees, 1858.
11. There are who mount with eagle wings. (1858.) *St. John the Evangelist.*
12. There is a stream whose waters flow. (1858.) *Living Water.*
13. To God the glory, while we tell. (1860.) *St. Michael and All Angels.*
14. We now with one accord. (1855.) *Praise.* In the 1887 ed. of the *Hymns*, &c., this is given as, "Let all men praise the Lord."
15. What light is this whose silvery gleam. (1855.) *Epiphany.*
16. Who, when beneath affliction's rod. (1855.) *Resignation.*

In addition to these Mr. Darling has most successfully adapted hymns from other writers. These include, "Lord Jesus, taken from Thy servants' sight"; "Shepherd of the ransomed flock"; "The winds of God have changed their note" (all of which see); and "By faith, from day to day," and "Where dwells the glorious King?" from "The God of Abraham praise" (q. v.). Mr. Darling's original compositions and adaptations are more richly poetical than is usual with modern hymns. They are at the same time very devotional and of practical value. [J. J.]

Darracott, Risdon, pupil of Dr. Doddridge, and some time Presbyterian minister at Wellington, Somerset. Born 1717, d. Mar. 14, 1759. See "O God of Bethel," &c.

Das ist meine Freude hier. [*Joy in God.*] No. 519 in Freylinghausen's *Neues Geistreiches G. B.*, 1714, in 9 st. of 7 l. *Tr.* as:—

Now I find a lasting joy, a *tr.* of st. i., vi., vii., by Miss Borthwick, as No. 156, in Dr. Pagenstecher's *Coll.*, 1864. [J. M.]

Daughter of Zion, from the dust. *J. Montgomery.* [*For the Jews.*] Appeared in the Leeds *Sel. of Hymns*, 1822, No. 254, in 5 st. of 4 l., and based on Is. lii. 1. In 1825 it was included by Montgomery in his *Christian Psalmist*, No. 555, and again in his *Original Hymns*, 1853, No. 241. In *Common Praise*, 1879, it is given as "Arise, O Zion! from the dust." Its American use in its original form is extensive. [J. J.]

Daughters of Sion, come, behold. *I. Watts.* [*Coronation of Christ.*] Appeared in his *Hys. and S. Songs*, 1707, in 6 st. of 4 l., and entitled "The Coronation of Christ, and Espousals of the Church" (Bk. I, No. 72). In its full form its use is limited. A popular arrangement, beginning with st. ii., "Jesus, Thou everlasting King," is found in numerous collections, as in the *Wes. H. Bk.*, 1830. [J. J.]

Davies, Samuel, M.A., b. near Summit Ridge, Newcastle, Delaware, America, Nov. 3, 1723, and educated under the Rev. Samuel Blair, of Chester County, Pennsylvania, through the pecuniary assistance of the Rev. William Robinson, a Presbyterian Minister of New Brunswick. In 1745 he was licensed by the Presbytery of Newcastle as a probationer for the Ministry, and undertook duty in Virginia, in 1747. After visiting England in 1753, on behalf of the New Jersey College, and having received the degree of M.A., he was appointed President of New Jersey Presbyterian College, Princeton, in succession to Jonathan Edwards. He d. Feb. 4, 1761, at the early age of 37. His MSS. were entrusted to Dr. T. Gibbons, who pub. therefrom 5 vols. of *Sermons*. In 1851 the *Sermons* were republished in 3 vols., including a *Memoir* by the Rev. A. Barnes. His hymns, 16 in all, were given by Dr. Gibbons in his *Hymns adapted to Divine Worship*, 1769. As a hymn-writer he followed the lines laid down by Watts, and his verses are solid, but somewhat dry and heavy. Those of his hymns which are still retained in C. U. are:—

1. Eternal Spirit, Source of Light. *Influences of the H. Spirit implored.* From Dr. Gibbons's *Hymns*, &c., 1769, Bk. ii., No. 29, this passed into several of the older collections. In later works it is more frequently found in the American hymnals than those of G. Britain. It is in 4 st. of 6 l., as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, and the *Leeds H. Bk.*, 1853.

2. Great God of wonders, all Thy ways. *The Pardoning God.* This is one of the most, if not the most, popular of the author's hymns both in G. Britain and America. It has appeared in more than one hundred hymn-books in England alone, sometimes in full (5 st. of 6 l.), and at other times abbreviated, as in Spurgeon's *O. O. H. Bk.*, 1866; the *Bap. Hymnal*, 1879, &c. Its 1st publication was in Dr. Gibbons's *Hymns*, &c., 1769, Bk. i., No. 59.

3. How great, how terrible that God. *The Judgment.* In *Gibbons*, No. 37 of Bk. i., in 7 st. of 4 l.

4. Jesus, how precious is Thy name. *Jesus the Prophet, Priest, and King.* Is No. 31 of Bk. ii. in *Gibbons*, in 6 st. of 6 l. It was very popular with the older compilers, as *Ash and Evans*, *Rippon*, *Bickersteth*, and others in G. Britain, and also in America; but in modern collections it is rarely found. It is worthy of notice.

5. Lord, I am Thine, entirely Thine. *Holy Communion.* In *Gibbons* this is No. 28 of Bk. ii., in 7 st. of 4 l. It is very popular in America, but unknown to most English hymnals. In all editions of Rippon's *Sel.*, 1787–1844, it is given in 2 st. as "Lord, am I Thine, entirely Thine?" The hymn, "While to Thy table I repair," in the Andover *Sabbath H. Bk.*, 1858, is compiled from this hymn.

6. What strange perplexities arise. *Self-Examination.* This hymn is equal to No. 5 in American popularity, and exceeds it in G. Britain. In Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, it is abbreviated and slightly altered. Full text in 6 st. of 4 l. is in Spurgeon's *O. O. H. Bk.*, 1866. It was 1st pub. in Gibbons's *Hymns*, &c., 1769.

7. While o'er our guilty land, O Lord. *Fast Day.* This hymn, besides appearing in its original form in some collections, and with abbreviations in others, is also the source of "On Thee, our Guardian God, we call," st. iv. of the original given in a few American collections; and of the same arrangement of stanzas, "On Thee we call, O Lord, our God," in the *Andover Sabbath H. Bk.*, 1858, and others. The original in *Gibbons* is Bk. i., No. 56, in 8 st. of 4 l.

The remaining hymns by Davies have failed to attain a position in the hymn-books either of G. Britain or America. [F. M. B.]

Davis, Richard, b. 1658, d. 1714, was a native of Cardiganshire, received a liberal education, and in early manhood was for some years master of a grammar school in London. In 1690 he received an invitation to the pastorate from the Independent Church at Rothwell (or Rowell), in Northamptonshire, and with this church he spent the remaining 24 years of his life. He was a remarkable man, and, in connection with his Evangelistic labours in the region round about, anticipated Wesley's institution of lay-preachers. He pub. a volume of 168 hymns. The date of the 1st ed. is unknown. The title of the 2nd ed. is:—

"*Hymns Composed on Several Subjects, and on Divers Occasions; in Three Parts. With an Alphabetical Table. By R. Davis, minister of the gospel. The second edition. Some of the Hymns composed by other hands. London: Printed for W. Marshall, at the Bible, in Newgate Street; and H. Barnard, at the Bible in the Poultry*, 1694." A 7th ed. was published in 1748, with a recommendatory preface by Dr. John Gill, who in his youth had received much spiritual stimulus and guidance from Mr. Davis. The 8th ed. by *J. A. Jones*, of Mitchell Street Chapel, London, appeared in 1833.

However acceptable these hymns may have been to the villagers of the midland counties of England 190 years ago, they are too defective in metre, and altogether too uncouth in style for use now, and are of interest only to the student of early English hymnody. [W. R. S.]

Davis, Thomas, M.A., s. of Dr. R. F. Davis, Rector of All Saints, Worcester, and of Pendock, Worcestershire, was b. Feb. 15, 1804. He was educated for the law, and practised as a solicitor for two years. He then entered Queen's Coll., Oxford, and graduated B.A. in 1833, and M.A. in 1837. On taking Holy Orders he became Curate of All Saints, Worcester. In 1839 he was preferred as Incumbent of Roundhay, Leeds. Mr. Davis's works, in which his hymns appeared, are:—

(1) *Devotional Verse for a Month*, 1855; (2) *Songs for the Suffering*, 1859; (3) *The Family Hymnal*, 1860; (4) *Hymns, Old and New, for Church and Home, and for travel by Land or Sea; consisting of 223 selected, and 260 Original Hymns*, Lond., Longmans, 1864; and (5) *Annus Sanctus; or, Aids to Holiness in Verse for every day in the Year*, 1877. (6) *Help Homewards in Verse for Every Day in the Year*, 1883. The hymns given in the earlier of these works are generally repeated in the later.

Of Mr. Davis's hymns the best known are "O Paradise Eternal"; "Holiest, holiest, hearken in love"; "'Tis sweet on earth to wake at morn"; "Let every voice for praise awake"; and "Baptized into the Name." Many of Mr. Davis's hymns are of considerable merit, and his works should be consulted by all hymn-book compilers. The "selected" hymns in his *Hys. Old & New* are marked thus †, the rest are original. From his various works the following hymns are in C. U. outside of his *Hymns Old and New* in addition to those named and others, which are annotated under their respective first lines:—

i. From *Devotional Verse for a Month*, 1855.

1. Come, Holy Spirit, come, Mercies revealing. *Whitsuntide.*
2. Dear is the eye of earthly love. *The Loneliness of Jesus.*
3. Heavy and dark the clouds o'erhung. *Good Friday.*
4. I will not mourn my weakness, Lord. *Affliction.*

ii. From the *Family Hymnal*, 1860.

5. Shall I fear, O earth, thy bosom? *Easter.*
6. Sing, ye seraphs, in the sky. *Universal Praise.*

iii. From *Hymns Old and New*, 1864.

7. Day by day and year by year. *Old and New Year.*
8. Does one small voice within the soul? *Conscience.*
9. Faith alone breathes calm devotion. *The Calm of Faith.*
10. Father, vouchsafe us grace divine. *Morning.*
11. Great Father of our race. *God the Father.*
12. How kind our Father's voice. *Morning.*
13. I thank Thee, Lord, for every night. *Morning.*
14. In holy contemplation, Give me, &c. *After a Bad Harvest.*
15. Let every voice for praise awake. *God is Love.*
16. Lord, send Thy Spirit from above. *For an Increase of Charity.*
17. My Father kept me through the night. *Morning.*
18. Our God is love, O sweetly sing. *God is Love.*
19. The floods lift up their waves, O God. *For use at Sea.*

20. The Lord our God is King. *God the King Eternal.*
21. To all Thy servants who this day. *Holy Communion.*
22. To Thine own peaceful skies. *Ascension.*
23. What though fields of earth have yielded. *After a Bad Harvest.*

iv. From *Annus Sanctus*, 1877.

24. Christian, be thou content. *Quinquagesima Sunday.*
25. Keep Thou my heart that it may ne'er. *Slow to Wrath.*
26. More light, more life, more love. *Light, Life and Love desired.*
27. Unworthy though I be. *Divine Guidance desired.*
28. Why comes this fragrance on the summer breeze? *God is Love.* [J. J.]

Day after day I sought the Lord. *J. C. Hare.* [*Ps. xl.*]. This version of Ps. xl. in two parts; pt. ii. beginning, "Show forth Thy mercy, gracious Lord," appeared in his *Portions of the Psalms in English Verse. Selected for Public Worship* (Lond. J. W. Parker), 1839, pp. 56–7, each in 5 st. of 4 l. In 1875 both parts were included in an unaltered form in the *Wes. H. Bk.*, 566. [J. J.]

Day by day the manna fell. *J. Conder.* [*The Lord's Prayer.*] Appeared in his *Cong. H. Bk.*, 1836, No. 516, in 6 st. of 4 l., and based upon the text, "Give us day by day our daily bread." In the following year it was given as the fourth of six hymns on "The Lord's Prayer" in Conder's work *The Choir and the Oratory*, 1837, p. 33, and repeated in his *Hys. of Praise, Prayer*, &c., 1856, p. 137. It is given in a great many hymnals in G. Britain and America. In some American collections it begins with st. iii., "Lord, my [our] times are in Thy hand." [J. J.]

Day by day we magnify Thee. *J. Ellerton.* [*Praise—Children's Hymn.*] Written to be sung daily at the opening of a National School in Brighton, and pub., in 1858, in the author's *Hys. for Schools and Bible Classes*, from whence it passed into *Church Hys.*, 1871, Thring's *Coll.* (slightly altered), the *Methodist S. S. H. Bk.*, and other hymnals. In the *Church Praise Bk.*, N.Y., 1882, st. iv.–viii. are given anonymously as No. 93. Orig. text in *Church Hys.*, No. 568. [J. J.]

Day of Judgment, day of wonders. *J. Newton.* [*Advent.*] Written in 1774, and 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 77, in 7 st. of 5 l., and headed "The Day of Judgment." In the Rev. J. Bull's work on Newton, this hymn is referred to under the date of 1775 as follows:—

"'Sunday, 26th, spoke in the evening from a hymn on the day of judgment.' This hymn, he says previously, took him the most of two days to finish."

The quotation "Sunday, 26th," &c. [June 26th, 1775] is from Newton's Diary. Few of our author's hymns have attained to greater popularity than this both in G. Britain and America. It has been translated into several languages, including Latin (st. i.–iii., vi.): "Dies mirandorum! dies," in Bingham's *Hymno. Christ. Latina.*, 1871. Orig. text in *Lyra Brit.*, 1867, p. 440. [J. J.]

Day of loss and day of gain. *J. S. B. Monsell.* [*Good Friday.*] Pub. in his *Spiritual Songs*, 1857 (People's ed., 1875, p. 64), in 20 st. of 3 l., and headed "The Dark Day." In the Rev. F. Pott's *Hymns*, &c., 1861, No. 80, there is a cento from this hymn, st. 1, 10, 12, 13, 17–20 being employed. In his *Hys. of Love & Praise*, 1863, p. 82, Dr. Monsell gave st. 13–20, beginning, "Jesus! Gentle Sufferer! say." This, with the addition of a doxology, was repeated in his *Parish Hymnal*, 1875.

Dayman, Edward Arthur, B.D., 3rd s. of John Dayman, of Mambury, N. Devon, b. at Padstow in Cornwall, 11th July, 1807, and educated at Blundell's School, Tiverton, Devon, and Exeter Coll. Oxon. 1st Class in Lit. Hum. 1829, B.A. 1830, M.A. 1831, B.D. 1841. He was for some time Fellow and Tutor of his College, and Pro-Proctor, 1835. Taking Holy Orders in 1835, he became successively examiner for Univ. Scholarship for Latin, 1838; in Lit. Hum., 1838–9, and 1841–2, Sen. Proctor of the University 1840, Rector of Shilling-Okeford or Shillingstone, Dorset, 1842; Rural Dean, 1849; Proctor in Convocation, 1852; and Hon. Canon of Bitton in Sarum Cathedral, 1862. His works include *Modern Infidelity*, 1861, and *Essay on Inspiration*, 1864. He was joint editor with Lord Nelson and Canon (afterwards Bishop) Woodford of the *Sarum Hymnal*, 1868; which contains *trs.* from the Latin, and original hymns by him; and with Canon Rich-Jones, of *Statuta et Consuetudines Ecclesiae Cathedralis Sarisburiensis*, 1883. He also contributed several *trs.* from the Latin to *The Hymnary*, 1872. He has been for many years engaged in compiling an English Dictionary of Mediaeval Latin founded on Du Cange. The original hymns contributed by him to the *Sarum Hyl.*, 1868, are, with the dates of their composition, as follows:—

1. Almighty Father, heaven and earth, q.v. (1867.) *Offertory.*
2. O Lord, be with us when we sail. (1865.) *For use at Sea.*
3. O Man of Sorrows, Thy prophetic eye. (1865.) *Tuesday before Easter.*
4. Sleep thy last sleep. (1868.) *Burial.*
5. Upon the solitary mountain's height. (1866.) *Transfiguration.*
6. When the messengers of wrath. (1867.) *During Pestilence and Famine.*
7. Who is this with garments dyed? (1866.) *Monday before Easter.* [J. J.]

Days and moments quickly flying. *E. Caswall.* [*Old and New Year.*] This hymn appeared in 4 st. of 4 l. with the title, "Swiftness of Time," in his *Masque of Mary and other Poems*, 1858. With it was also given, under the title of "A Warning," one stanza, beginning "As the tree falls, So must it lie," &c. From these, together with abbreviations, additions, or alterations the following centos have been made:—

1. In *Chope's Hymnal*, 1862, the two with alterations.
2. In *H. A. & M.*, 1868, the same without alterations.
3. In the *Appendix* to the S. P. C. K. *Ps. and Hys.*, 1869, the first hymn, 4 st. with two additional stanzas.
4. In *Hymnary*, 1870–2. The first hymn of 4 st. with alterations, and a fifth st. by the editors.
5. In *Church Hys.*, 1871, a new cento of which st. i., ii., iii., are from the first hymn, much varied; v., vi., from S. P. C. K. *Ps. and Hys.*, altered; and iv., vii., viii., by the compilers.
6. In *H. A. & M.*, 1875, the first hymn of 4 st. slightly altered, and a new stanza.
7. In Thring's *Coll.*, 1882, the same first hymn with alterations by the editor.

Other centos found in a few additional collections are in American use. Orig. texts in Caswall's *Hys. & Poems*, 1873, p. 250. [J. J.]

De Courcy, Richard, M.A., b. in Ireland in 1743, and educated at Trinity College, Dublin. Having received Deacon's Orders, he became, in 1767, Curate to the Rev. Walter Shirley; but his theological views being obnoxious to Dr. Smythe, the Archbishop of Dublin, he was refused Priest's Orders and inhibited from preaching. These circumstances led to his being invited by Lady Huntingdon to England, and his joining her band of preachers. After some time, through Lady Huntingdon's influence, he obtained Priest's Orders from the Bishop of Lichfield. In 1770 he became Curate of Shawbury, Salop, and in 1774 Vicar of St. Alkmond's, Shrewsbury. The latter he retained to his death in 1803. His theological views, work, and other matters concerning him, are dwelt upon with some detail in the *Life and Times of the Countess of Huntingdon*, 1839. His published works include *Some Elegiac Lines on the Death of the Rev. G. Whitefield*, 1771; *Christ Crucified*, a reply to Dr. Priestley, in 2 vols., 1791; and various *Sermons*, &c. In 1775 he also published:—

A Collection of Psalms and Hymns Extracted from different Authors, with a Preface by Mr. De Courcy, Shrewsbury, 1775. (Preface dated "Shrewsbury, December 6, 1775.")

To the 2nd ed. of this *Coll.*, pub. in 1782, several hymns were added, amongst which the following are by common consent attributed to De Courcy:—

1. Angels who the throne surround. *Praise of Christ.*
2. Hark! from heaven a voice I hear. *Burial.*
3. Jesus the Saint's perpetual theme. *Christ, the Rose of Sharon.*
4. Lord, I thank Thee for Thy grace. *Thanksgiving for Salvation.*
5. Mount, my soul, to things above. *Looking Heavenward.*

These hymns are attributed to De Courcy on the ground that they cannot be found in any collection or work published before his *Coll.*, and that they have never been claimed by or on behalf of any other hymn-writer. All the hymns in his *Coll.* were pub. anonymously. Other hymns, sometimes attributed to him, have been traced to earlier hymn-books, and are consequently omitted from the foregoing list. [J. J.]

De profundis exclamantes. [*All Souls.*] This anonymous Sequence from the *Missal of Liége*, of 1502, is given in Neale's *Sequentiae*, 1852; *Daniel*, v., p. 320; and *Kehrein*, No. 880. *Tr.* as:—

Christ, enthroned in highest heaven. By R. F. Littledale, written for and 1st pub. in the *People's H.*, 1867, No. 300, and signed "A. L. P."

De Wolf, John. Born at Bristol, Rhode Island, 1786, and educated at Brown University. Subsequently he was Professor of Chemistry in that University, from 1817 to about 1838. He also lectured in medical schools at St. Louis, and in Vermont. His later life was spent at Bristol, R. I., where he d. in 1862. His version of Ps. 148, "Angel bands in strains sweet sounding," appeared in a Providence newspaper about 1815, and again in the *Journal* of that city in an obituary notice of the writer. It was but locally known till included in the Protestant Episc. *Hymnal*, 1871, by the author's relative, Bishop Howe, of Central Pennsylvania. [F. M. B.]

Deacon, John, b. 1757, d. 1821, half brother to Samuel Deacon (q.v.), joined in early life the G. Baptist Church at Barton Fabis. At the expiration of his apprenticeship he studied for the ministry under the Rev. Dan Taylor, and in 1782 became pastor of the G. Bapt. Church, in Friar Lane, Leicester. In 1791 the G. Baptists of the new connection, desiring a new Hymn-book, requested J. Deacon to prepare a *Selection* for their use. This was pub. in 1800. But the book was not adopted by all the churches, chiefly in consequence of alterations in some of Dr. Watts's hymns, disapproved of on doctrinal grounds. With most, however, it found favour, and a 2nd and enlarged ed. was pub. in 1804, containing 746 hymns. In the *Appendix* to this vol. are 11 hymns by John Deacon, all prepared for use at S. School anniversaries. In 1829, Deacon's collection was revised by a committee appointed by the G. Bapt. Association, and, the expressions objected to being amended, it was formally adopted as the hymn-book of the G. B. Connection. This position it held until 1851 [see **Bapt. Hymnody, III. 1**]. Besides the 11 hymns mentioned above, J. Deacon composed 33 others, which were sung by his congregation on special occasions, and still exist in MS.

[W. R. S.]

Deacon, Samuel, b. 1746, at Ratby, in Leicestershire, d. 1816 at Barton, near Market Bosworth, in the same county. He was s. of Samuel Deacon, sen., one of the first preachers of the Leicestershire General Baptists; and half brother to John Deacon (q.v.) of Leicester. In 1771, S. Deacon settled at Barton, a small agricultural village, where, however, he presently established a considerable business as clock and watchmaker, and became well known for his mechanical skill. In 1779 he was invited to assist his father in ministering to the cluster of village congregations of General Baptists, of which Barton was the centre. He was popular and useful as a preacher, and continued minister of this church 37 years, receiving no pecuniary remuneration, but himself contributing liberally to various religious enterprises. In 1785 he published a vol. entitled, *A New Composition of Hymns & Poems chiefly on Divine Subjects; designed for the Amusement and Edification of Christians of all Denominations, more particularly them of the Baptist persuasion. Leicester: printed for the author by George Ireland.*" It contained 63 hymns, and 20 meditations. Subsequent editions were considerably enlarged, and the collection became known as the *Barton Hymns*. S. Deacon's style is very homely, and of his numerous hymns, "O who can comprehend the rest" (*Heaven*), and "Ye heavy-laden souls" (*Invitation*), represent most, if not all, now in C. U. S. Deacon was also the author of several religious books, some very popular in their day, and most of them in metre, but they do not contain any of his hymns. [See **Baptist Hymnody, II. 1.**] [W. R. S.]

Dear Angel! ever at my side. *F. W. Faber.* [*The Guardian Angel.*] Appeared in his *Jesus and Mary*, &c., 1849, and his *Hymns*, 1862, in 13 st. of 4 l. It is in use in an abbreviated form in various Roman Catholic

hymnals for Schools and Missions. In some collections st. i.–vi., somewhat altered, and with the addition of a doxology, are given as: "Dear *Jesus*, ever at Thy side." It is in the *Plymouth Coll.*, 1855, and other American hymn-books, in addition to the *New Cong.*, 1859, and other English hymnals. In the *Methodist S. Scholars' H. Bk.*, 1870, the opening line is "*Bless'd Jesus*, ever at my side;" whilst in one or two collections it is again changed to "Dear *Saviour*, ever at my side." This last is almost confined to America. The object of these changes is to adapt a Roman Catholic hymn for Protestant use by substituting our Blessed Lord for "the Guardian Angel." [J. J.]

Dear Lord, accept a sinful heart. *W. Cowper.* [*Self-acquaintance.*] 1st pub. in J. Newton's *Twenty-Six Letters on Religious Subjects, &c., by Omicron*, 1774, in 6 st. of 4 l., and again in R. Conyers's *Coll.* of the same year. In 1779 it was also included in the *Olney Hymns*, Bk. iii., No. 26. It is found in a few modern collections, including Dr. Dale's *English H. Bk.*, 1874. [J. J.]

Dear Lord, on this Thy servant's day. *Cecil F. Alexander.* [*St. Matthew.*] 1st appeared in *H. A. & M.*, revised ed. 1875.

Dear Lord, Thy condescending love. *J. Fellows.* [*Holy Baptism.*] Appeared in his *Hys. on Believers' Baptism*, 1773, in 7 st. of 4 l. In this, its original form, it is unknown to modern hymnals. Abbreviated and altered, it was given as, "Dear Lord, *and will Thy pardoning love*," in 4 st. in Rippon's *Sel.*, 1787, No. 446, and from thence has passed into various collections in G. Britain and America. It is composed of st. i., iv., v., vi., as (with further slight alterations) in Spurgeon's *O. O. H. Bk.*, 1866, No. 927. [J. J.]

Dear Refuge of my [the] weary soul. *Anne Steele.* [*God the Refuge.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 144, in 8 st. of 4 l., and headed, "God the only Refuge of the troubled mind" (2nd ed. 1780), and in D. Sedgwick's reprint of her *Hymns*, 1863, p. 89. It was given also in the Bristol Bapt. *Coll.* of Ash & Evans, 1769, and in Bickersteth's *Christ. Psalmody*, 1833, and was thus brought into congregational use. It is included in numerous hymnals, both in G. Britain and America. In some collections, as the S. P. C. K. *Ps. & Hys.*, 1853–69, it is given as, "*Thou* Refuge of *my* weary soul;" and again, as in *Kennedy*, 1863, "*Thou* Refuge of *the* weary soul." [J. J.]

Dear Saviour, tell us where. *B. Beddome.* [*H. Baptism. Adult.*] Pub. in Robert Hall's (posthumous) ed. of Beddome's *Hymns*, &c., 1817, No. 607, in 5 st. of 4 l., and headed "Following the Flock." In a few collections, including the American *Bapt. Praise Bk.*, 1871, st. iv., v., slightly altered, are given as: "Here, Saviour, we do come." [J. J.]

Dear Saviour, when my thoughts recall. *Anne Steele.* [*Lent.*] 1st pub. in *Miscellaneous Pieces*, which were added as vol. iii. to her *Poems on Subjects chiefly Devotional*, in 1780, pp. 79–80, and not in the *Poems* in 1760, as stated in Spurgeon's *O. O. H. Bk.*, No. 616, where it is given in an unaltered form. It was reprinted in D. Sedgwick's reprint of Miss Steele's *Hymns*, 1863, p. 137, the original title reading "Penitence and Hope." Its use in America is extensive. [J. J.]

Dearest of all! the names above. *I. Watts.* [*Reconciliation through Christ.*] 1st pub. in the 2nd ed. of his *Hymns and S. Songs.* 1709, Bk. ii., No. 148, in 5 st. of 4 l., and entitled, "God reconciled in Christ." It was included in many of the older collections such as those of *Whitefield* and *Toplady*, and has continued to hold a prominent position in the hymn-books to the present. Its use, in America especially, is very extensive. [J. J.]

Death cannot make our souls afraid. *I. Watts.* [*Death of Moses.*] Appeared in the 1st ed. of his *Hymns and S. Songs*, 1707, in 4 st. of 4 l. Although included in the older collections of *Toplady* and others, it has almost died out of use in G. Britain. In America it is found in a few modern hymnals, and sometimes as "Death cannot make *my soul* afraid," a reading which appeared in *Toplady*, 1776, No. 82. [J. J.]

Death has been here, and borne away. *Jane Taylor.* [*Death.*] In the 4th ed. of *Original Hys. for Sunday Schools*, 1816, No. 16, in 7 st. of 4 l., this hymn takes the place of one on the same subject and in a similar strain, which appeared in the 2nd ed. of 1813, as "Now one of our number is dead." "Death has been here," &c., has been in C. U. for many years, and is found in several modern collections for children, but usually in an abbreviated form. [J. J.]

Death is sin's tremendous wages. *T. Kelly.* [*Wages of Sin.*] 1st pub. in the 3rd ed. of his *Hymns*, &c., 1809, No. 300, in 5 st. of 6 l., and based on Rom. vi. 25. In some collections, st. iii.–v. are given as "Come, behold a great expedient," as in the Scottish *Evang. Union Hymnal*, 1878, and the *Laudes Domini*, New York, 1884. [J. J.]

Death may dissolve my body now. *I. Watts.* [*Assurance of Heaven.*] 1st pub. in his *Hymns and S. Songs*, &c., 1707, Bk. i., No. 27, in 6 st. of 4 l., and entitled, "Assurance of Heaven; or, A Saint prepared to die." Its use in its full form, except in America, is limited. In Spurgeon's *O. O. H. Bk.*, No. 857, "With heavenly weapons I have fought," is composed of st. ii.–iv., slightly altered. The original hymn, with slight alterations in st. v. only, was included in the draft of the Scottish *Translations and Paraphrases*, 1745, as No. xxxiii. In the authorized issue of the *Trans. and Pars.*, 1781, a recast of the original was given as No. lv., "My race is run, my warfare's o'er." The alterations were numerous (the first line dating from the *Draft* of 1751); and in the markings by the eldest daughter of W. Cameron (q.v.) are ascribed to him. It must be designated, *Watts*, 1707, *S. Tr. and Pars.* 1781, *W. Cameron.* [J. J.]

Death steals upon us unawares. *T. Shepherd.* [*Death.*] In *Penitential Cries. Begun by the Author of the Songs of Praise* [John Mason]. *And carried on by another*

Hand, Licensed and entered Sept. 12, 1693, this hymn appears, as the second of two on the "Death of Saints." It is in 4 st. of 8 l., and 1 st. of 4 l., No. xxxvi. In Dr. Kennedy's *Hymno. Christ.*, 1863, No. 1478, the first half of st. iii. is omitted, and the rest of the hymn is somewhat extensively altered, and brought more in harmony with modern forms and modes of expression. The *Penitential Cries*, together with J. Mason's *Songs of Praise*, were reprinted by D. Sedgwick in 1859. [J. J.]

Death! 'tis a melancholy day. *I. Watts.* [*Death of the Wicked.*] Appeared in the 1st ed. of his *Hymns and S. Songs*, 1707 (2nd ed. 1709, Bk. ii. No. 52), in 6 st. of 4 l. It is usually abbreviated as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872. In the Presb. *Ps. & Hys. for the Worship of God*, Richmond, U.S.A., 1867, No. 631: "He is a God of sovereign love," is from this hymn. [J. J.]

Deathless principle, arise. *A. M. Toplady.* [*Death Anticipated.*] This hymn first appeared in

"*A Memoir of some Principal Circumstances in the Life and Death of the Rev. Augustus Montague Toplady*, late Vicar of Broad Hembury, Devon. To which is added, written by himself, the Dying Believer's Address to his soul, and his own last Will and Testament. London, Pr. for J. Matthews, 1778, pr. 6*d*."

On p. 24 of this *Memoir* we read:

"The following soliloquy, written some years ago by Mr. Toplady upon the death of a valued friend, has been thought so apposite to himself in his own dying hour that it is presented without any further apology."

After a sentence referring to the Emperor Hadrian, and his poem, "Animula, vagula, blandula," &c., and a note embodying Pope's translation of Hadrian's "Animula," &c., and of "Musculus' Versus," the poem, "Deathless principle, arise" follows, in st. of irregular length. It was subsequently shaped into 6 st. of 8 l., and in this form is given in D. Sedgwick's reprint of Toplady's *Hymns and Sacred Poems*, 1860, p. 165. In its full form it is found in many collections, both old and new, but usually for private use. In some American collections a cento is given beginning: "Deathless *spirit, now* arise," as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, whilst in others, as Longfellow & Johnson's Unitarian *Hys. of the Spirit*, Boston, 1864, there is a second cento, "Burst thy shackles! drop thy clay!" [J. J.]

Debilis cessent elementa legis. *Abbé Besnault.* [*The Circumcision.*] In the revised *Paris Breviary*, 1736, it is the hymn for first Vespers on the Feast of the Circumcision. It is also in the *Lyons* and other modern French Breviaries, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **The ancient law departs.** By the compilers of *H. A. & M.*, 1st appeared in the trial copy of that collection, 1859, and again in the 1st ed., 1861. It has passed into a few hymnals in G. Britain and America, and is sometimes altered.

2. **The Law's weak elements.** By the Editors of the *Hymnary*, 1872. It is an arrangement of the *trs.* of I. Williams, 1839, and *H. A. & M.*

Translations not in C. U.:—

1. Ye legal elements. *I. Williams.* 1839.

2. Let the departing law's weak factions cease. *J. D. Chambers*, 1857.

3. Now ancient shadows flee. *R. Campbell*, in Shipley's *Annus Sanctus*, 1884, from the *Campbell MSS.* [J. J.]

Decius, Nicolaus (Nicolaus a Curia or von Hofe, otherwise Hovesch), seems to have been a native of Hof, in Upper Franconia, Bavaria, and to have been originally called *Tech*. He became a monk, and was in 1519 Probst of the cloister at Steterburg, near Wolfenbüttel. Becoming favourable to the opinions of Luther, he left Steterburg in July, 1522, and went to Brunswick, where he was appointed a master in the St. Katherine and Egidien School. In 1523 he was invited by the burgesses of Stettin to labour there as an Evangelical preacher along with Paulus von Rhode. He became preacher at the Church of St. Nicholas; was probably instituted by the Town Council in 1526, when von Rhode was instituted to St. Jacob's; and at the visitation in 1535 was recognised as pastor of St. Nicholas's. He d. suddenly at Stettin, March 21, 1541, with some suspicion of being poisoned by his enemies of the Roman Catholic faction (*Koch*, i. 419–421, 471, 472; ii. 483; *Allg. Deutsche Biog.*, iii. 791–793).

He seems to have been a popular preacher and a good musician. Three hymns are ascribed to him. These are versions of the "Sanctus," the "Gloria in excelsis," and the "Agnus Dei." The second and third are noted under these Latin first lines. He is also said to have composed or adapted the melodies set to them. [J. M.]

Deck, James George, eldest s. of John Deck, of Bury St. Edmunds, was b. in 1802 and educated for the army, and became an officer in the Indian service. Retiring from the army, and having joined the Plymouth Brethren, he undertook, in 1843, the charge of a congregation of that body, at Wellington, Somerset. In 1852 he went abroad and settled in New Zealand. His hymns were published in *Hymns for the Poor of the Flock*, 1837–8; *Psalms and Hymns*, &c., Lond., Walther (containing those in the former collection), 1842; the *Wellington Hymn Book*, 1857; *Hymns and Spiritual Songs*, 1860. Of his hymns now in use outside his own denomination, the greater part appeared in the 1837–8 book, and are found in his brother-in-law's (Dr. Walker's) Cheltenham *Ps. & Hys.*, 1855. His compositions are marked by directness of aim, simplicity of language, and great earnestness. The rhythm is good, and an expressive tenderness pervades many of them. Although dealing mainly with the "Second Advent," there are several on other subjects which are of more than average merit. In a collected form they were published in his *Hymns and Sacred Poems*, Melbourne, H. Seelenmeyer, 1876. The more important of his hymns are annotated under their respective first lines. Of the rest we have:—

i. From *Hymns for the Poor of the Flock*, 1838.

1. Behold yon bright and countless throng. *All Saints.* Repeated in Maurice's *Choral H. Bk.*, 1861.

2. How long, O Lord our Saviour. *Second Advent desired.* In the *Parish H. Bk.*, 1863 and 1875, this is altered to "How long, O Lord, *Beloved.*"

3. Jesus, spotless Lamb of God. *Good Friday.*

4. Lord Jesus, are we [we are] one with Thee? *One with Christ.* In Walker's *Ps. and Hys.*, 1855–80, and several American hymn-books.

5. Lord, we are Thine, our God Thou art. *One with Christ.* Originally in 4 st. of 8 l., it appeared, in a re-

written form in 3 st. in Walker's *Ps. and Hys.*, 1855, as "Lord, we are Thine, in Thee we live."

6. O happy day when first we felt. *The Day of Peace.*

7. O Jesus Christ, the Saviour. *Jesus All in All.* In Walker's *Ps. and Hys.* it begins: "O Jesus Christ, *our* Saviour."

8. O Jesus, gracious Saviour." *The Advocate.*

9. O Lord, when we the path retrace. *Christ our Example.*

10. O Lord, who now art seated. *Christ in glory.*

11. Saviour, haste; our souls are waiting. *Second Advent desired.* This is given in Walker's *Ps. and Hys.*, in a rewritten form as "Saviour, hasten Thine appearing."

12. Soon shall our Master come. *Waiting for Christ.*

13. There is a place of endless joy. *Heaven.*

14. We're not of the world that fadeth away. *Christ's Sheep.*

15. When along life's thorny road. *Passiontide.*

ii. From *Appendix* to the 1841 ed. of the *Hymns for the Poor of the Flock.*

16. Lamb of God, our souls adore Thee. *Praise to Christ.* Sometimes it begins with st. ii., "Lamb of God, Thy Father's bosom."

17. Lamb of God, Thou now art seated. 2nd Pt. of No. 16.

iii. From *Psalms and Hymns, in Two Parts*, Lond., D. Walther, 1842.

18. Again we meet in Jesus' name. *Divine Worship.*

19. Great Captain of Salvation. *Burial.* In the Irish *Church Hymnal*, and other collections.

20. Jesus, Thy name indeed is sweet. *Hope of the Resurrection.*

21. O blessed Jesus, Lamb of God. *Praise to Jesus.*

22. O Lamb of God, still keep me [us]. *Christ's Presence desired.* This hymn is somewhat popular in America.

23. O Lord, in nothing would I boast. *Christ All in All.*

24. Oft we, alas! forget the love. *Holy Communion.*

25. The veil is rent! lo, Jesus stands [our souls draw near]. *The Intercessor.*

26. We bless our Saviour's name. *Thanksgiving for Forgiveness.*

iv. From *Psalms and Hymns for Public and Social Worship* (Dr. Walker's *Coll.*), 1855.

27. Father, to seek Thy face. *Public Worship.*

28. Jesus, [I] we rest in [on] Thee. *Joy in Forgiveness.*

29. O Lord, 'tis joy to look above. *Joy in the service of Christ.*

30. Thou hast stood here, Lord Jesus. *Burial.*

31. 'Twas Thy love, O God, that knew us. *Praise to God.*

32. When first o'erwhelmed with sin and shame. *Peace with God.*

All these hymns, except No. 1, are given in Dr. Walker's *Coll.*, 1855–80, and most of them are also found in other collections. [J. J.]

Deck, Mary Jane. [Walker, M. J.]

Dei canamus gloriam. *C. Coffin.* [*Monday.*] In the revised *Paris Brev.*, 1736, and again the same year in his *Hymni Sacri*, Paris, 1736, p. 11. It is for Mondays at Matins. It is also in the *Lyons* and other modern French Brevs. The text is also in Chandler, 1837, p. 145; Card. Newman's *Hymni Ecclesiae*, 1838–65; and Biggs's *Annotated H. A. & M.*, 1867. *Trs.* in C. U.:—

1. Come, let us praise the Name of God, Who spread the lofty skies. By J. Chandler in his *Hys. of the Primitive Ch.*, 1837. It was included in Dr. Oldknow's *Hymns*, &c., 1850, and others. In *H. A. & M.*, 1861, this was altered to "Come, let us praise the Name of God, Who on the second day," &c., and in this form was repeated in other collections. In the revised ed. of *H. A. & M.*, 1875, it was again altered to "Sing we the glory of our God."

2. Glory to God, Who when with light. By J. D. Chambers in Pt. 1 of his *Lauda Syon*, 1857, p. 12. This was repeated, with alterations, in *Kennedy*, 1863.

Translation not in C. U.:—

Glory to God on high, Upon this, &c. *I. Williams. British Mag.*, July, 1834, and *Hys. from Paris Brev.*, 1839. [J. J.]

Dei fide qua vivimus. [*Lent.*] In the 11th cent. Durham MS., printed in *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 59, this is given as a Daily Hymn for Sext in Lent, in 4 st. of 4 l. It is in a MS., c. 890, in the Bodleian (Junius, 25 f. 126 b). In the *British Museum* it is found in three MSS. of the 11th cent. (Harl. 2961 f. 236; Jul. A. vi. f. 44; Vesp. D. xii. f. 48 b). The text is also in *Daniel*, i., No. 65, and in his vol. iv. p. 353, readings are added from a 9th cent. MS. at Bern. It is *tr.* by J. D. Chambers in his *Lauda Syon*, 1857, as "The faith of God which we receive." [J. M.]

Deign this union to approve. *W. B. Collyer.* [*Holy Matrimony.*] Appeared in his *Services suited to the Solemnisation of Matrimony*, &c., 1837, No. 8, in 2 st. of 6 l. It is given, unaltered, in the *Bapt. Hymnal*, 1879. It is also found in a few American hymn-books, including the Prot. Episco. Ch. *Hymnal*, 1871.

Deiner Kinder Sammelplatz. *N. L. von Zinzendorf.* [*Burial of the Dead.*] 1st appeared as No. 242 in the "Zweyter Anhang bis 1754," to the *Kleine Brüder G. B.*, London, 1754, thus:—

Deiner Kinder Sammelplatz,
Allgnugsamer lieber Schatz!
Der hat, wie man hat vernomm'n,
Wieder eines mehr bekomm'n.

Eine Seele, die so da
Zu den Füssen Josuah
Weint' und bate um remiss
Der vicissitudinis;

Die ist auf Vocation
Ausgeraucht aus ihrem Thon,
Von dem Seitenwundenblitz
Eingeschmelzt in ihren Ritz.

Herze! weisst du, was ich mach,
Was ich denke zu der Sach?
Hätte mich mein Herr gefragt;
Hätt ich vielleicht nein gesagt.

Aber da du nun schon bist,
Wo dein rechtes Plätzgen ist;
Ja da hab ich nichts zu thun,
Als zu schweigen und zu ruhn.

Lämmlein, dieses Mitglied da
Geht uns freilich sehre nah:
Aber bist du uns nicht mehr,
Als das eigne Leben wär?

This form is quite unsuited for public use, though Knapp, in his 1845 ed. of Zinzendorf's *Geistliche Lieder*, p. 174, has tried to recast it—without much success. It was probably written between 1749 and 1755. Lauxmann, in *Koch*, viii., 651, however says that it was written 1746, on the death and funeral of an only brother. In the *Brüder G. B.* of 1778 it was included as No. 1720, with st. ii., iii. omitted, and otherwise greatly altered and much improved by Christian Gregor. This text, which begins, "Aller Gläubgen Sammelplatz," is No. 1565 in the Berlin *G. L. S.* ed. 1863. It is the usual funeral hymn among the German-speaking Moravians, and through the Württemberg *G. B.* of 1842 (No. 630) has become a great favourite in South Germany. Thus *Koch*, vii. 207, relates of Dr. C. G. Barth of Calw:—

"On the 15th of November [1862], according to his own desire he was buried in the grave of Machtolf [his pre-

decessor] at Möttlingen, where also his mother, who had died there in 1828, was at rest, to the strains of the hymn, an especial favourite of his, 'Aller Gläub'gen Sammelplatz.'"

An additional verse, translated by Miss Winkworth as st. iii., is founded on Zinzendorf's st. iv., and is thus given in Knapp's *Ev. L. S.*, ed. 1850, No. 2895:—

"Hätt' Er uns darob gefragt:
Ach, was hätten wir gesagt?
Heiss mit Thränen bäten wir:
'Lass die theure Seele hier!'"

It has been *tr.* as:—

Christ will gather in His own, a fine *tr.* from the 1778 text and the st. above, by Miss Winkworth, in her *Lyra Ger.*, 2nd Series, 1858, p. 120, and in her *C. B. for England*, 1863, No. 199. It was adopted unaltered as No. 191 in *H. A. & M.*, 1861, and has since been included in *Kennedy*, 1863; *Church Hys.*, 1871; *Bapt. Hyl.*, 1879, and others; and in America in the *College Hyl.*, 1876; *Bapt. Service of Song*, 1871; *Evang. Hyl.*, 1880, and others. It is given, in a slightly altered form, in Putnam's *Singers and Songs of the Liberal Faith*, Boston, U. S., 1875, and marked as an original hymn by W. C. H. Dall.

Another *tr.*, from the text of 1778, is "All the saints will meet on high," in J. D. Burns's *Memoir and Remains*, 1869, p. 228. [J. M.]

Denham, David, b. 1791, was the s. of Thos. Denham, a Baptist minister in the East of London. He began to preach when very young, and in 1810 became pastor of the Baptist Church at Horsell Common. In 1816 removed to Plymouth, in 1826 to Margate, and in 1834 to the Baptist Church in Unicorn Yard, Tooley Street, Southwark. Ill-health compelled him to resign his charge in London, and he sojourned for a time at Cheltenham and Oxford. He d. in 1848 at Yeovil, in Somerset, and was buried in Bunhill Fields Burial Ground, London. In 1837 he pub. a collection of hymns, as:—

The Saints' Melody. A New Selection of upwards of One Thousand Hymns, Founded upon the Doctrines of Distinguishing Grace, and adapted to every part of the Christian's experience and devotion in the Ordinances of Christ, &c., 1837. This edition contained 1026 hymns. This number was subsequently increased to 1145 hymns.

This *Selection* is still in C. U. in more than one hundred congregations in G. Britain and the colonies. Denham's hymns, all of which are signed "D. Denham," are numerous. There is also one, apparently by his wife, "Mrs. M. A. Denham." Outside of his own *Selection* his hymns are rarely found. The best known is "'Mid scenes of confusion and creature complaints." [W. R. S.]

Denham, Sir John, only s. of Sir John Denham, Chief Baron of the Exchequer, and afterwards Chief Justice of the King's Bench, Ireland, b. in Dublin, 1615, and educated at Trinity College, Oxford. In 1641 he was made governor of Fareham Castle for Charles I., and subsequently attended Charles II. in his exile. At the Restoration he was rewarded for his devotion to the Crown, and created a Knight of the Bath. Died in London, 1668, and was buried in Westminster Abbey. His poem, *Cooper's Hill*, is well known. The manly energy and nervous force of his verse was much more popular with Pope and Johnson and the 18th century school, than it is at the present time. His *Version of the Psalms* was written about 1668, but not pub. until 1714. [**Psalters, English,** § 12.] [J. J.]

Denicke, David, s. of B. D. Denicke, Town Judge of Zittau, Saxony, was b. at Zittau, January 31, 1603. After studying philosophy and law at the Universities of Wittenberg and Jena, he was for a time tutor of law at Königsberg, and, 1624–28, travelled in Holland, England and France. In 1629 he became tutor to the sons of Duke Georg of Brunswick-Lüneburg, and under father and sons held various important offices, such as, 1639, the direction of the foundation of Bursfeld, and in 1642 a member of the Consistory at Hannover. He d. at Hannover, April 1, 1680 (*Koch*, iii. 237; *Bode*, p. 58). His hymns, which for that time were in good taste, and are simple, useful, warm, and flowing, appeared in the various Hannoverian hymn-books, 1646–1659, which he edited along with J. Gesenius (q.v.). All appeared there without his name. Those *tr.* are:—

i. Wenn ich die heilgen zehn Gebot. *Ten Commandments.* Contributed to the *Hannover G. B.*, 1652, No. 69, as a hymn on the Ten Commandments, in 22 st. of 4 l., st. i.–x. being a confession of sins against them, and st. xi.–xxii. a meditation and prayer for God's mercy. Included in Crüger's *Praxis pietatis melica*, 1661, in Freylinghausen's *G. B.*, 1714, and recently in a few colls., as Sarnighausen's *G. B.*, 1855, No. 164, and the Ohio *G. B.*, 1865, No. 182. It is *tr.* as **Almighty Lord of earth and heaven.** By C. H. L. Schnette, as No. 206 in the *Ohio Luth. Hyl.*, 1880. St. i.–iv. are literal; st. v.–vii. seem based on v., vii., xvi., xvii.

Hymns not in English C. U.:—

ii. Ach treuer Gott! ich ruf zu dir. [*Christian Life.*] 1st pub. in the *Hannover G. B.*, 1652, No. 135, in 17 st. This is *tr.* as:—(1) "My God! I call upon Thy name," by *Miss Cox*, 1841, p. 177. (2) "Most holy God! to thee I cry," by *Lady E. Fortescue*, 1843 (1847, p. 69).

iii. Kommt, lasst euch den Herren lehren. [*The Beatitudes.*] 1st pub. in the *Hannover G. B.*, 1648, in 11 st., No. 133. It may have been suggested by J. Heermann's "Kommt ihr Christen, kommt und höret" (9 st. in his *Sontags- und Fest-Evangelia*, Leipzig, 1638; Mützell, 1858, No. 94), but has only 3 lines in common with it. In the *Nürnberg G. B.*, 1676, No. 962, and many later hymn-books, it begins: "kommt und lasst uns Jesum lehren." It is *tr.* as "Come and hear our blessed Saviour," by *J. C. Jacobi*, 1722, p. 46. In his 2nd ed., 1732, p. 75, altered and beginning "Come, and hear the sacred story," and thence in the *Moravian H. Bk.*, 1754, pt. i., No. 469; st. x., xi. beginning, "Jesus, grant me to inherit," being repeated in later eds. and as No. 428 in J. A. Latrobe's *Coll.*, 1841.

iv. Was kann ich doch für Dank. [*Praise and Thanksgiving.*] 1st pub. in the *Hannover G. B.*, 1648, in 8 st., No. 154. St. vii. is altered from "Herr Jesu, führe mich," by J. Heermann (*Devoti Musica Cordis*; Breslau, 1630; Mützell, 1858, No. 57. *Tr.* as "What thanks can I repay?" by *J. C. Jacobi*, 1725, p. 46 (1732, p. 147).

v. Wir Menschen sein zu dem, O Gott. [*Holy Scripture.*] 1st pub. in the *Hannover G. B.*, 1659, No. 180, in 10 st. Founded on the Gospel for Sexagesima Sunday—St. Luke viii. 4, &c. *Tr.* as:—(1), "Give us Thy Spirit, Lord, that we," a *tr.* of st. iii. by J. Swertner, as No. 8. in the *Moravian H. Bk.*, 1789 (1886, No. 9). (2) "Let the splendour of Thy word," a *tr.* of st. ix. by J. Swertner, as No. 15, in the *Moravian H. Bk.*, 1789. (1886, No. 17). [J. M.]

Denny, Sir Edward, Bart. Sir Edward Denny, s. of Sir E. Denny, 4th baronet, of Tralee Castle, County of Kerry, was b. 2 Oct., 1796, and succeeded his father in August, 1831. He is a member of the *Plymouth*

Brethren, and has contributed largely to their hymnody. His first publication, in which many of his hymns appeared, was *A Selection of Hymns*, Lond. Central Tract Depôt, 1839. This was followed by *Hymns & Poems*, Lond., 1848 (third ed., 1870). He has also published several prose works. Many of his hymns are popular, and are in extensive use as:—"A pilgrim through this lonely world"; "Bride of the Lamb, rejoice, rejoice"; "Bright with all His crowns of glory"; "Light of the lonely pilgrim's heart"; "Sweet feast of love divine," and several others. In addition to these, which are separately annotated, and those which are confined in their use to the congregations of the "Brethren," there are also nearly 20 in limited use in G. Britain and America. Of these the following appeared, first in his *Selection of Hymns*, 1839; then, in the *Appendix* to *Hymns for the Poor of the Flock*, 1841; and then in his *Hymns & Poems*, 1848-70:—

1. **Break forth, O earth, in praises.** *Praise for Redemption.* This is given in several collections in G. Britain and America.

2. **Children of God, in all your need.** *The Great High Priest.* In limited use.

3. **Children of light, arise and shine.** *Looking unto Jesus.* In numerous hymnals in G. Britain and America.

4. **Children of light, awake, awake.** *Advent.* This hymn is an application of the Parable of the Ten Virgins to the Second Coming of Christ.

5. **Dear Lord, amid the throng that pressed.** *The Holy Women at the Cross.* The use of this hymn in America is somewhat extensive.

6. **Hope of our hearts, O Lord, appear.** *The Second Advent desired.* In the *Hys. for the Poor of the Flock*, 1837; and the author's *Hys. & Poems*, 1848-70, and various collections in Great Britain and America.

7. **Joy to the ransomed earth.** *Jesus the King.* Its use is limited.

8. **Lo 'tis the heavenly army.** *The Second Advent.* The original of this hymn is in 4 st. of 10 l., and as such it is usually given: but in the *People's H.*, 1867, it is arranged in 4 st. of 8 l., and is also slightly altered.

9. **O grace divine! the Saviour shed.** *Good Friday.* In limited use.

10. **O what a bright and blessed world.** *The New Earth.* This hymn is based upon Gen. v. 29, as interpreted from a *Millennial* point of view. Christ is regarded as the Rest (*Noah-Rest*) of His people, and the remover of the curse from the earth.

11. **Sweet was the hour, O Lord, to Thee.** *Christ at the Well of Sychar.* Limited in use.

12. **Thou vain deceitful world, farewell.** *Forsaking the World for Christ.* In several collections.

13. **Through Israel's land the Lord of all.** *Mission to the Jews.* In addition to its use in its full form, it is also given as: "O Zion, when thy Saviour came," as in Dr. Walker's *Ps. & Hys.*, 1855-71; Snepp's *Songs of G. & G.*, and others. This opens with st. ii.

14. **'Tis finish'd all—our souls to win.** *Jesus the Guide and Friend.* In several collections.

15. **'Tis He, the Mighty Saviour comes.** *Missions.* Given in *Snepp*, and one or two others.

16. **'Tis night, but O the joyful morn.** *Hope.* In a few hymnals; also, beginning with st. ii., "Lord of our hearts, beloved of Thee," in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872.

17. **To Calvary, Lord, in Spirit now.** *Good Friday.* This is given in several hymnals, including Spurgeon's *O. O. H. Bk.*, 1866, &c.

The next is in the *Selection* of 1839, and the *Hys. & Poems*, 1848-70:—

18. **O Blessed Lord, Thy feeble Sheep.** *The Good Shepherd.* Its use is limited.

The three with which we close are from J. G. Deck's *Ps. & Hys.*, 1842, Pt. ii., and the *Hymns & Poems*, 1848-70:—

19. **Hark to the trump! behold it breaks.** *The Resurrection.* The design of this hymn is thus described by the author: "These lines are supposed to be the utterance of the saints at the blessed moment when they are actually ascending to meet the Lord in the air, as described in 1 Cor. xv. 51-57 and 1 Thess. iv. 16-18. It is given in several collections."

20. **Isles of the deep, rejoice, rejoice.** *Missions.*

21. **Where, in this waste unlovely [and desert] world?** *Rest for the Weary.* Its use is limited. [J. J.]

Dent, Caroline, great-granddaughter of John Collet Ryland, and grand-niece of John Ryland (q.v.), was b. Aug. 14th, 1815, at Milton, near Northampton, where she still resides [1887]. In 1854 Miss Dent pub. *Thoughts & Sketches in Verse.* Most of these pieces were of her own composition; and the rest were contributed by her sister, Mrs. Trestrail [**Trestrail**]. The hymn *Jesus, Saviour! Thou dost know* (*The Sympathy of Jesus*) is part of a piece of 13 st. by Miss Dent in this volume. It is in the Bap. *Ps. & Hys.*, 1858, and the *Baptist Hymnal*, 1879, &c.

In 1861 the sisters were joint authors of a small book of consolatory verses, entitled *Our Darling*, printed for private circulation; and in 1867 Miss Dent edited *The Letters of Miss Frances Rolleston.* She has also written *Sunshine in the Valley*, a Religious Tale (1858). [W. R. S.]

Deny Thee! what, deny the way? [*Denial of Christ.*] This poem appeared in Emma Parr's *Thoughts of Peace*, 1839, in 4 parts, Nos. 361-364, and signed "H. H." Of these parts i.-iii. are combined and altered in *Kennedy*, 1863, No. 1353, making a hymn of 5 st. of 8 l. and 1 st. of 5 l. Other arrangements are given in the American *Sabb. H. Bk.*, 1858 (4 st. of 4 l.); the *Bapt. Praise Bk.*, N. Y., 1871 (2 st. of 4 l.). [W. T. B.]

Depth of mercy, can there be. *C. Wesley.* [*Desiring Mercy and Pardon.*] 1st pub. in *Hys. & Sac. Poems*, 1740, and headed "After a Relapse into Sin," in 13 st. of 4 l., *P. Works*, 1868-72, vol. i. p. 271. When included in the *Wes. H. Bk.*, 1780, No. 162, st. iii. was omitted, and st. viii. was included in st. ii., the result being 6 st. of 8 l. This arrangement was continued in later editions, and has passed into other collections, both in G. Britain and America. In Stevenson's *Meth. H. Bk., and its Associations*, 1870-83, is an interesting and pathetic account of an actress and her change of life through the instrumentality of this hymn. The account has been repeated in many books and in various forms. It is of American origin, and first appeared, as far as can be traced, in Belcher's *Historical Notes on Hymns and Authors.* Although possibly true, it lacks authentication. No one has yet ventured to say whether the circumstance occurred in G. Britain or America, or whether it was in the last century or in this. Failing these details, we are not surprised that the names of the town and of the actress are both wanting. [J. J.]

Der Glaube bricht durch Stahl und Stein. *N. L. von Zinzendorf.* [*Following Christ.*] According to the *Nachricht* to the *Brüder G. B.*, 1778, this was written after the edict of Jan. 1, 1727, by which Zinzendorf was forbidden to hold religious meetings in Dresden. In his *Deutsche Gedichte*, 1735, p. 124, it is, however, dated 1726. It appeared as No. 5 in the "Andere Zugabe," c. 1730, to his 1725-8 *Sammlung geist- und lieblicher Lieder* (3rd ed., 1731, No. 1059), in 8 st. of 8 l.

In the *Brüder G. B.*, 1778, st. 1, 5, 7, 8, altered, appear as No. 920, and thence as No. 551 in the Berlin *G. L. S.*, ed. 1863. In Knapp's ed. of his *Geistliche Lieder*, 1845, p. 78, omitting st. 2–4. *Tr.* as:—

Glory to God, Whose witness train. This appeared as a hymn in 6 st. based on the 1778 as No. 1062, in the *Supplement* of 1809 to the *Moravian H. Bk.*, 1801; st. 5 being from "Sollt es gleich bisweilen scheinen" (q. v.), and was continued in later eds. In somewhat varying forms it appears in J. A. Latrobe's *Coll.*, 1852, No. 135; and in America in the *Book of Hys.*, Boston, 1848; Hedge & Huntington's *Coll.*, 1853; *Dutch Reformed*, 1869; *Songs for the Sanctuary*, N. Y., 1865; and *Laudes Domini*, 1884. [J. M.]

Der Tag ist hin, Mein Geist und Sinn. *J. A. Freylinghausen.* [*Evening.*] A fine hymn of longing for the Everlasting Light of that better country where there is no night. 1st pub. as No. 615 in his *Geistreiches G. B.*, 1704, in 14 st. of 5 l., and thence in Grote's ed., 1855, of his *Geistliche Lieder*, p. 102. It has passed into many German hymn-books, and is included as No. 1547 in the Berlin *G. L. S.*, ed. 1863.

Translations in C. U.:—

i. **The day expires; My soul desires,** omitting st. iv., v., vii.–ix., xi., by Miss Winkworth, in her *Lyra Ger.*, 1st Series, 1855, p. 228. Her *trs.* of st. i.–iii., xii., are included in the *St. John's Hyl.*, Aberdeen, 1870, No. 200. She recast her *tr.* as No. 168 for her *C. B. for England*, 1863, where it begins, "The day is done, And, left alone."

ii. **The day is gone, And left alone,** a good *tr.*, omitting st. iv., v., vii.–ix., xi., contributed by R. Massie, as No. 504, to the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed., No. 22), and in the translator's *Lyra Domestica*, 1864, p. 138. Included in R. Minton Taylor's *Parish Hyl.*, 1872, and in *Kennedy*, 1863. In Dr. J. Patterson's *Coll.*, Glasgow, 1867, No. 391 begins with the *tr.* of st. x., "When shall the day."

iii. **The day departs, My soul and heart,** a good *tr.* by Miss Borthwick, omitting st. ii., iv., v., vii., xi., in the *Family Treasury*, 1861, pt. ii., p. 298, and thence in the 4th Ser., 1862, of the *H. L. L.* p. 22. In Wilson's *Service of Praise*, 1865, the *tr.* of st. viii. and x., and in Jellicoe's *Coll.*, 1867, those of vi., viii., were omitted. In Thring's *Coll.*, 1882, her *tr.* of st. vi., viii., x. were omitted, and the rest slightly altered. The same text is in J. B. Whiting's *Coll.*, 1882.

Translations not in C. U.:—

These *trs.* all omit st. iv., v., vii., ix., xi., and are: (1) "Lo, Day is sped!" by *H. J. Buckoll*, 1842, p. 94. (2) "The day is gone; my soul looks on," by *Mrs. Bevan*, 1858, p. 48. (3) "The day is o'er, My soul longs sore," by *Miss Cox*, 1864, p. 19. [J. M.]

Der Tag vergeht, die müde Sonne sinket. [*Evening.*] Included as No. 2764 in Knapp's *Ev. L. S.*, 1837, in 6 st. of 4 l. *Tr.* as:—

The day is gone, the weary sun declining, in full in Dr. H. Mill's *Horae Ger.*, 1845 (ed. 1856, p. 22), repeated, omitting st. v., as No. 948 in the Amer. Luth. Gen. Synod's *Coll.*, 1850. [J. M.]

Des Morgens wenn ich früh aufsteh. [*Morning or Evening.*] *Wackernagel*, v. p. 42, gives two forms, the one from the *Geistliche Lieder und Psalmen*, Leipzig, 1582, the other from the Dresden *G. B.*, 1593. The latter, in 5 st. of 4 l., is included as No. 448 in the *Unv. L. S.*, 1851.

In the *Moravian H. Bk.*, 1789, there are three hymns which all seem to be intended as *trs.* of st. i. These are: (1) "Lord Jesus Christ, my life and light," No. 748. (2) "Lord Jesus, may I constantly," No. 753. (3) "Lord, in the morning when we rise," No. 763. In the current ed., 1886, No. 1173 is Nos. 753 and 748; while No. 1174 is No. 763, with two original st. added, of which ii. was No. 747 in 1789, and iii. was st. iii. of No. 886 in 1801. [J. M.]

Descend from heaven, immortal Dove. *I. Watts.* [*Christ in Glory.*] 1st pub. in his *Hymns & S. Songs*, 1707 (2nd ed., 1709, Book ii., No. 23), in 6 st. of 4 l. In the older collections two arrangements are found, the first dating from Whitefield's *Coll.*, 1753, No. 79, and the second from Toplady's *Ps. & Hys.*, 1776, No. 387 (later eds. No. 367), the last stanza of the latter being altered from Watts, Bk. ii., No. 47, by Toplady. In modern hymnals these centos have given place to others. The full and original text is rarely found in the hymn-books. [J. J.]

Descend, immortal Dove. *P. Doddridge.* [*Whitsuntide.*] This hymn is No. xlvii. in the "D. MSS.," in 4 st. of 4 l.; is dated "Sept. 11, 1737," and headed, "The love of God shed abroad in the heart by the Spirit. Rom. v. 5." It was included in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 259, and again in J. D. Humphreys's ed. of the same, 1839, No. 284. [J. J.]

Deserejam, anima, lectulum soporis. *St. Anselm of Lucca.* [*Love to Christ.*] This is a long poem found in la Bigne's *Bibl. Patrum*, Lyons, 1677, vol. xxvii. p. 444, under the title of "The Meditations of St. Anselm on the works of our Lord Jesus Christ." This title is said to be taken from a MS. at Mantua, and the poem is said to have been first edited by Lucas Wadding. A fragment, in 28 l., is in Trench's *Sacred Latin Poetry*, ed. 1864, p. 134. This is *tr.* in Mrs. Charles's *Voice of Christian Life in Song*, 1858, p. 175, as "Rise, my soul, from slumber, leave the bed of death." Another *tr.*, beginning with st. iii. in *Trench*, **Jesu mi dulcissime, Domine coelorum,** by Dr. H. Kynaston, was given in his *Occasional Verses*, 1862, No. 41, in 5 st. of 8 l., and repeated in the *People's H.*, 1867, and the *Hymnary*, 1872. It begins, "Jesu, solace of the soul." [J. M.]

Dessler, Wolfgang Christoph, s. of Nicolaus Dessler, jeweller, at Nürnberg, was b. at Nürnberg, Feb. 11, 1660. His father wished him to become a goldsmith, but, as he was not physically suited for this, he was permitted to begin the study of theology at the University of Altdorf. His poverty and bodily weakness forced him to leave before completing his course, and, returning to Nürnberg, he supported himself there as a proof reader. Becoming acquainted with Erasmus Finx or Francisci, then residing in Nürnberg, he was employed by Finx as his amanuensis, and at his request translated many foreign religious works into German. In 1705 he was appointed Conrector of the School of the Holy Ghost at Nürnberg, where he laboured with zeal and acceptance till

1720, when, by a stroke of paralysis, he was forced to resign. Finally, after an illness which lasted about 35 weeks, he d. at Nürnberg, March 11, 1722. Of his hymns, in all over 100, the best appeared, many with melodies by himself, in his volume of meditations entitled :—

Gottgeheiligter Christen nützlich ergetzende Seelenlust unter den Blumen göttliches Worts, oder andächtige Betrachtungen und Gedanken über unterschiedliche erläuterte Schriftsprüche, &c. Nürnberg, 1692 [Berlin] (*Koch*, iii. 531–535, and iv. 566–567).

From this work (the references to which have been kindly supplied by Dr. Zahn of Altdorf, from his copy), five hymns have been *tr.* into English, viz. :—

Hymns in English C. U.:—

i. Ich lass dich nicht, du musst mein Jesus bleiben. [*Constancy to Christ.*] Founded on Genesis xxxii. 36. 1st pub. 1692, as above, p. 553, along with Meditation xviii., which is entitled "The striving love." *Wetzel* (A. H., vol. i., pt. iv., p. 20) says it was sung, at her request, Sept. 5, 1726, at the deathbed of Christiana Eberhardina, a pious Queen of Poland. In the Berlin *G. L. S.*, ed. 1863, No. 728, in 9 st. of 10 l. Translated as :—

I will not let Thee go, Thou Help in time of need! a fine *tr.*, beginning with st. iv. ("Ich lass dich nicht, du Hülf in allen Nöthen"), and adding *trs.* of st. v., ix., by Miss Winkworth, in the 1st ser., 1855, of her *Lyra Ger.*, p. 59. Thence as No. 851 in the *Wes. H. Bk.*, 1875; No. 205 in the Scottish *Presb. Hymnal*, 1876; No. 139 in the Canadian *Presb. H. Bk.*, 1880.

Another tr. is, "I leave Thee not, Thou art my Jesus ever," by Dr. J. W. Alexander, 1st pub. in Dr. Schaff's *Kirchenfreund*, 1851, p. 140 (reprinted in the *Christian Treasury*, Edin. 1851, p. 378), and included in his *The Breaking Crucible*, &c., N. Y., 1861, p. 19. In Schaff's *Christ in Song*, 1869, p. 555.

ii. Mein Jesu dem die Seraphinen. [*Ascension.*] Founded on Jeremiah x. 7. 1st pub. 1692, as above, p. 348, along with Meditation xii., which is entitled "Christ's kingly and unapproachable glory." Thence as No. 278 in Freylinghausen's *G. B.*, 1704, and recently as No. 422 in the *Unv. L. S.*, 1851, in 8 st. of 8 l. Translated as :—

1. Jesu, Whose glory's streaming rays, a spirited *tr.*, omitting st. vii., viii., by J. Wesley, in *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 89). In the *Wes. H. Bk.*, 1780, st. i.–iii. were included as No. 129 (ed. 1875, No. 133), and st. iv.–vi., beginning "Into Thy gracious hands I fall," as No. 188 (ed. 1875, No. 196). Recently the first part has been given in America as No. 64 in H. L. Hastings's *Hymnal*, 1880, and the second as No. 496 in the *Meth. Epis. H. Bk.*, 1849, and as No. 464 in the Pennsylvania Luth. *Ch. Bk.*, 1868.

2. O Jesu, Lord, enthroned in glory, a good *tr.* of st. i., ii., v., by A. T. Russell, as No. 199 in his *Ps. & Hys.*, 1851.

3. My Jesus, Whom the seraph host, a good and full *tr.* by R. Massie, for the 1857 ed. of Mercer's *C. P. & H. Bk.*, No. 135 (omitted in Ox. ed.), reprinted in the translator's *Lyra Domestica*, 1864, p. 129.

4. My Jesus, if the seraphim, a good and full *tr.* by Miss Winkworth in the 2nd series of her *Lyra Ger.*, 1858, p. 50; and thence, unaltered, in Schaff's *Christ in Song*, 1869, p. 342. In her *C. B. for England*, 1863, No. 67, st. iv., vii., were omitted, and the rest altered in metre; and thence as No. 141 in J. L. Porter's *Coll.*, 1876.

Other trs. are : (1) "O Jesu! 'fore whose radiation," by J. Gambold, as No. 623 in pt. i. of the *Moravian H. Bk.*, 1754 (1886, No. 312). (2) "My Saviour, whom in heavenly places," in J. Sheppard's *Foreign Sacred Lyre*, 1857, p. 78.

iii. Wie wohl ist mir, O Freund der Seelen. [*The Love of Christ.*] Founded on Canticles viii. 5. 1st pub. 1692, as above, p. 154, along with Meditation vi., which is entitled "The penitential forsaking and embracing." Included as No. 451 in Freylinghausen's *G. B.*, 1704, and recently as No. 438 in the *Unv. L. S.*, 1851, in 6 st. of 10 l. Lauxmann, in *Koch*, viii., 243, says of it :—

"This hymn dates from the period when Dessler as a youth was residing in his native town of Nürnberg in ill health. He had given up the occupation of goldsmith and set himself to study at Altdorf, but lack of money and of health compelled him to abandon this also. He then maintained himself as a proof reader in his native town, became the spiritual son and scholar in poesy of Erasmus Francisci, in whose powerful faith he found nourishment in his sorrows. Through his linguistic attainments, as well as through his hymns, he furthered the edification of the Christian populace; and what he here sung may have afforded stimulus to himself in the still greater troubles which he afterwards had to endure during his conrectorship, and finally in his last thirty-five weeks illness."

Fischer (ii. 391) calls it—

"One of the finest hymns of Pietism, that has produced many blessed effects, and has been the model and incitement to many hymns of like character."

It is *tr.* as :—

1. How well am I, Thou my soul's lover, in full as No. 621 in pt. i. of the *Moravian H. Bk.*, 1754. Greatly altered, and omitting st. ii., v., as No. 295 in the *Moravian H. Bk.*, 1789, beginning, "How blest am I, most gracious Saviour," and continued thus in later eds. In 1840 Dr. Martineau included a hymn in 4 st. of 4 l., beginning, "What comforts, Lord, to those are given," as No. 294 in his *Hymns*, &c. (ed. 1873, No. 384). Of this st. i., ii. are based on st. i., st. iii. on st. ii., and st. iv. on st. iii. of the 1789.

2. O Lord, how happy is the time, a somewhat free *tr.* of st. i.–v., with st. i., slightly varied, repeated as st. vi., by Greville Matheson. Contributed to the *H. & Sacred Songs*, Manchester, 1855 (ed. 1856, No. 226), repeated in the *Sunday Magazine*, 1872, p. 741, and in Dr. G. Macdonald's *Threefold Cord*, 1883, p. 38. In the *H. for the Sick Room*, N. Y., 1859 (1861, p. 70), and *H. of the Ages*, 3rd Series, Boston, U.S., 1864, p. 233, it is considerably altered. This text is given in Schaff's *Christ in Song*, 1869, p. 491, further altered, and beginning "O Friend of souls! how blest the time"; Miss Winkworth's *tr.* of st. v., altered, being substituted for Mr. Matheson's. In the *Meth. Epis. Hymnal*, 1878, No. 613, is st. i., ii., v. of Schaff's text.

3. O Friend of Souls, how well is me, a good *tr.* omitting st. iii. by Miss Winkworth in her *Lyra Ger.*, 1st Series, 1855, p. 147 From this l. 1–4 of st. i., iii., v., altered, were taken as No. 513 in *H. of the Spirit*, Boston, U.S., 1864.

Another is : "'Tis well with me, O Friend unfailing," by Miss Burlingham in the *British Herald*, Dec. 1865, p. 185, repeated as No. 395 in Reid's *Praise Bk.*, 1872.

Hymns not in English C. U. :—

iv. Frisch, frisch hinnach, mein Geist und Herz. [*Cross and Consolation.*] Founded on Heb. x., 36. 1st pub. 1692 as above, p. 423, in 7 st. It is *tr.* as "Courage, my heart, press cheerly on," by Miss Winkworth, 1869, p. 277.

v. Oeffne mir die Perlenpforten. [*Longing for Heaven.*] Founded on Rev. xxii. 14. 1st pub. 1692 as above, p. 384, in 6 st. It is *tr.* as "Now the pearly gates unfold," by Miss Winkworth, 1858, p. 176.

[J. M.]

Deus Creator omnium Polique rector. *St. Ambrose.* [*Saturday Evening.*] St. Augustine in his *Confessions*, Bk. ix., refers thus to this hymn:—

"And behold, the corpse [of his mother] was carried to the burial; we went and returned without tears . . . It seemed also good to me to go and bathe, having heard that the bath had its name (*balneum*) from the Greek Βαλανεῖον, for that it drives sadness from the mind. And this also I confess unto Thy mercy, Father of the fatherless, that I bathed, and was the same as before I bathed. For the bitterness of sorrow could not exude out of my heart. Then I slept, and woke up again, and found my grief not a little softened; and as I was alone in my bed, I remembered those true verses of Thy Ambrose. For Thou art the

"Maker of all, the Lord,
And Ruler of the height,
Who, robing day in light, hast poured
Soft slumbers o'er the night,
That to our limbs the power
Of toil may be renew'd,
And hearts be rais'd that sink and cower
And sorrow be subdu'd."

[*The Confessions of St. Augustine.* Oxford: J. Parker. New ed. 1871, p. 195.]

St. Augustine also speaks in his *De Musicâ*, Lib. vi. c. 9, of singing the verse "Deus Creator omnium." The authorship and date [340–397] of this hymn as thus authenticated, have never been disputed.

The popularity of this hymn is seen in the fact that it is found in all the greater Breviaries, the *Roman* 1632 and *Paris* of 1736 excepted, its English use being specially marked. Its general use is on Saturdays from that preceding the 1st Sun. after the Octave of the Epiphany, to the Saturday before Quadragesima Sunday, both inclusive; and from the Saturday preceding the 1st Sun. in August to Advent. Variations from this are found in the *Sarum*, *Mozarabic*, *York*, &c. It is in a MS., c. 700, in the *British Museum* (Vesp. A. 1, f. 152 b), and Thomasius, ii. 419, gives readings from two Vatican MSS. of the 8th cent. It is also in three MSS. of the 11th cent. in the *British Museum* (Jul. A. vi.; Vesp. D. xii.; Harl. 2961), and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, is printed from an 11th cent. MS. at Durham. Text is in *Mone*, No. 281; *Daniel*, i. No. 12, with notes at ii. p. 381, and iv. p. 1; *Hymn. Sarisb.* text and readings; *Wackernagel* and *Macgill* text only. The text is also in *Migne*, tom. 86, c. 924, and the Benedictine ed. of St. Ambrose's *Works*.

[W. A. S.]

Translation in C. U.:—

Maker of all things, God most high. By J. D. Chambers. 1st pub. in his *Order for Household Devotion*, 1854, and again in his *Lauda Syon*, 1857, p. 55, in 8 st. of 4 l. In 1862 it was included in the *Appendix* to the *H. Noted*, No. 115; in 1867 in the *People's H.*; in Dr. Martineau's *Hys. of Praise & Prayer* (abbreviated), 1873; and in other hymn-books. In the *Hymnary*, 1872, it is altered to "O blest Creator, God Most High."

Translations not in C. U.:—

1. Creator of all! through Whose all-seeing Might. *Hymnarium Anglicanum.* 1844.
2. Creator of the starry pole, God of all worlds, &c. *W. J. Copeland.* 1848.
3. Lord of the far-encircling globe. *W. J. Blew.* 1852–55.
4. Maker of all, O Lord and God most High. *J. W. Hewett.* 1859.
5. O God, Who clothed, Creator wise. *Dr. H. Kynaston.* 1862.
6. Maker of all! Thou God of love. *Dr. H. M. Macgill.* 1876-9.

A portion of this hymn beginning with st. v., "**Ut cum profunda clauserit,**" has been *tr.* by Dr. Kynaston in his *Occasional Hys.*, 1862, No. 81, as a separate hymn, beginning "With darkest clouds while daylight's dearth." [J. J.]

Deus ignee fons animarum. *A. C. Prudentius.* [*Burial of the Dead.*] This beautiful poem, in 44 st. of 4 l., is No. x. in his *Cathemerinon*, and may be found in all editions of his works, *e.g.* Deventer, 1490, Lond., 1824, &c. It is also in a MS. of the 5th cent. in the Bibl. Nat. Paris (8084, f. 32*b*), and in a Mozarabic Office Book of 11th cent. in the British Museum (Add. 30851, f. 160). Its liturgical use has been limited, but in the *Mozarabic Breviary* (Toledo, 1502, f. 313*b*) it is given in the Office for the Dead. The full text is in *Wackernagel*, i., No. 40, and a part in *Daniel*, i., No. 115, pt. ii.

The form which has been most used is a cento beginning: **Jam moesta quiesce querela,** and consisting of st. 31, 15, 10–12, 32–36. This is found in *Babst's G. B.*, Leipzig, 1545, and many later collections, *e.g.* Dr. Zahn's *Psalter und Harfe*, Güteraloh, 1886, No. 480, and in *Daniel*, i., No. 115, pt. i. It was for generations a favourite funeral hymn among the Lutherans, and was sung in Latin in some parts of Germany till very recent times. Abp. Trench, in giving st. 31–44 in his *Sac. Lat. Poetry*, speaks of them as the "crowning glory of the poetry of Prudentius." It has been *tr.* into English direct from the Latin, and also through the German as follows:—

i. *From the Latin:—*

1. Why weep ye, living brotherhood. By W. J. Blew, in *The Church Hy. & Tune Bk.*, 1852–55, in 5 st. of 6 l., and again in H. Rice's *Hymns*, &c., 1870.

2. Cease, ye tearful mourners. By E. Caswall, in his *Masque of Mary*, &c., 1858, in 13 st. of 4 l., and again in his *Hys. & Poems*, 1873. It was repeated in an abridged form in the 1862 *Appx.* to the *H. Noted;* and in the *Hymnary*, 1872.

3. Be silent, O sad lamentation. By R. F. Littledale in the *People's H.*, 1867, under the signature of "A. L. P."

Other trs. are:—

1. Ah! hush now your mournful complainings. *Mrs. Charles.* 1858.
2. Now your sorrowful plaints should be hush'd. *J. W. Hewett.* 1859.
3. Hush, Mother, too loud is thy weeping. *H. Kynaston.* 1862.
4. No more, ah, no more sad complaining. E. A. Washburn, N. York, 1865, revised for Schaff's *Christ in Song*, Oct., 1868, and pub. therein, 1869.
5. Each sorrowful mourner be silent. J. M. Neale, in the *St. Margaret's Hymnal*, 1875.

ii. *From the German:—*

Of the "Jam moesta quiesce querela" many *trs.* have been made into German. Two of these have passed into English:—

i. Hört auf mit Trauern und Klagen. A free *tr.* in 10 st. of 4 l. 1st pub. in J. Eichorn's *Geistliche Lieder*, Frankfurt a. Oder, 1561, and thence in *Wackernagel*, iv. p. 191. Repeated in many later collections, often erroneously ascribed to Nicolaus Hermann as in Bunsen's *Versuch*, 1833, No. 632. *Tr.* as:—

O weep not, mourn not o'er this bier. A good and full version by Miss Winkworth in the 1st ser. of her *Lyra Ger.*, 1855, p. 249. In her 2nd

ed., 1856, p. 251, it is altered, and begins: "Now hush your cries, and shed no tear," and repeated thus in her *C. B. for England*, 1863, No. 97. Also in *Ps. & Hys.*, Bedford, 1859, No. 269, and the Rugby *School H. B.*, 1866, No. 208.

ii. **Nun lasst uns den Leib begraben.** This version has so little from the Latin that it is noted under its own first line (q. v.). [J. M.]

Deus Pater piissime. [*Saturday Evening.*] This hymn occurs as a vesper hymn for the Saturday before the 3rd Sunday in Lent to Passion Sunday, in a MS. Breviary, written about the 14th century, formerly belonging to the Monastery of Evesham (*MS. Barlow*, No. 41, in the Bodleian Library at Oxford). It is also in a 12th cent. MS. in the *British Museum* (Harl. 2928, f. 115 b.), and in a Bodleian MS. of the 13th cent. (Ashmole 1285, f. 38). In 1851 it was given in the *Hymnarium Sarisburiense*, p. 73. *Tr.* as:—

O God, O Father kind and best. By J. D. Chambers, in his *Companion to the Holy Communion*, 1855, and his *Lauda Syon*, 1857, p. 139, in 6 st. of 4 l. It is repeated in the *Appendix* to the *Hymnal N.*, 1863, and in Skinner's *Daily Service Hymnal*, 1864. [W. A. S.]

Deus tuorum militum. [*Feasts of Martyrs.*] This anonymous Ambrosian hymn is in two forms, one in 32 lines and the second in 16 lines. It dates probably from the 6th cent. The question as to what was the original form of the hymn has not been determined. *Daniel's* (i., No. 97) heading of the texts (both forms) is "De Communi unius Martyris," and he remarks that the hymns for the *Common of Saints* are nearly always of greater length in old and unaltered Breviaries than in those which are of more recent date, or which have been revised. The older hymns having reference to some particular saint, certain stanzas are afterwards cut out to make the hymn suitable for general use. If this view be taken of the present hymn, then the longer form is the original, and the shorter form given in the Breviaries is an abbreviation therefrom. Against this conclusion there are two facts, the first that the lines in the fuller form, which are not given in the Breviaries, do not apply to any special martyr, and second, that the oldest form in which we now have the hymn is (omitting the doxology) in 16 lines. This form, with slight variations in the text, is in the *Mozarabic Brev.* (Toledo, 1502, 317 b); in a 10th cent. MS. at Munich, where it is adapted for the Nativity of St. Laurence, quoted by *Mone*, No. 740; and in the *Latin Hys. of the Anglo-Saxon Church*, Surtees Soc., 1851, from an 11th cent. MS. at Durham. This would suggest that the shorter form of the hymn is the older of the two. As the translations into English are generally from the *Rom. Brev.*, it may be noted that this is the shorter form, with slight variations in lines 6, 7 and 11. This hymn is also found in four MSS. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 66; Vesp. D. xii., f. 107; Harl. 2961, f. 248 b; Add. 30851, f. 153 b.). For texts, readings, references, &c., see *Migne*, *Daniel*, *Mone*; Cardinal Newman's *Hymni Ecclesiae*, 1838 and 1865; *Wackernagel*, and the various Breviaries. [W. A. S.]

Translations in C. U.:

1. O Thou of all Thy warriors, Lord. By E. Caswall, in his *Lyra Catholica*, 1849, in 5 st. of 4 l., and his *Hymns*, &c., 1873, p. 110. This was given with alterations in Murray's *Hymnal*, 1852, and later collections, and without alterations in several Roman Catholic hymn-books.

2. O God, the Christian soldiers' Might. By R. Campbell. 1st pub. in his *St. Andrews Hymnal*, 1850, p. 97. A part of this is also embodied in No. 397 of the *Hymnary*, 1872.

3. O God, Thy soldiers' crown and Guard. By J. M. Neale, in the *Hymnal N.*, 1852–54, and later editions. In *H. A. & M.*, 1861–75, it is altered to "O God, Thy soldiers' great Reward." This is repeated in other collections.

4. Of all Thy warrior Saints, O Lord. By J. D. Chambers, given in his *Lauda Syon*, Pt. ii., 1866, p. 12, and repeated in the *People's H.*, 1867.

5. O God, Thy soldiers' Crown. By H. W. Beadon. 1st pub. in the *Parish H. Bk.*, 1863, No. 193, in the same collection, 1875, and in the *Hymnary*, 1872, where it reads, "O Christ, Thy soldiers' Crown."

6. O God, the Christian soldiers' Might. This, as given in the *Hymnary*, 1872, No. 397, is a cento from *Campbell*, *Neale*, *and Chambers*, with alterations by the editors.

7. O God, of all Thy Saintly host. By W. J. Irons, in his *Ps. & Hys. for the Church*, 1875.

8. In addition to the above, Nos. 17 and 93 in the *Hymner*, 1882, are centos from *Chambers & Neale*, and the first two lines of No. 27 in Chope's *Hymnal* are the opening lines of *Neale's tr.*, the rest being from another source.

Translations not in C. U.:—

1. Of Thy true soldiers, mighty Lord. *W. J. Copeland.* 1848.
2. O God of Thy soldiers. *Card. Newman.* 1868.
3. O. God, Thy soldiers' crown. *W. J. Blew.* 1852–55.
4. God of Thy soldiers. *J. W. Hewett.* 1859.

[J. J.]

Δεῦτε ἅπαντες πιστοί. *St. Theophanes.* From the *Triodion*—"Idiomela on Friday of Tyrophagus, that is, of Quinquagesima."

"At this period of the year the weeks are named, not from the Sundays that precede, but from those that follow them. Quinquagesima is termed Tyrophagus, because up to that time, but not beyond, cheese is allowed. The Friday previous is appropriated to the Commemoration of All Holy Ascetes; in order, as the Synaxarion says, that, by the remembrance of their conflict, we may be invigorated for the race that is set before us." *Hys. of Eastern Ch.*, 1st ed., 1862, p. 95.

To the above explanation Dr. Neale adds the *tr.* "Hither, and with one accord." In this *tr.* the length of strophe, the variation of refrain, and the alert cheering call are as in the original, but it lacks the nervous style and ornate diction of St. Theophanes. [J. J.]

Δεῦτε πόμα πίωμεν. ['Αναστάσεως ἡμέρα.]

Δεῦτε τελευταῖον ἄσπασμον δῶμεν. [*Burial.*] Dr. Neale prefaces his translation of "The Stichera of the Last Kiss," with the following note:—

"The following Stichera, which are generally, (though without any great cause,) attributed to St. John Dama-

scene, form, perhaps, one of the most striking portions of the service of the Eastern Church. They are sung towards the conclusion of the Funeral Office, whilst the friends and relations are, in turn, kissing the corpse; the priest does so last of all. Immediately afterwards, it is borne to the grave; the priest casts the first earth on the coffin, with the words 'The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.'" *Hys. of the E. C.*, 1st ed., 1862, p. 60; 4th ed., 1882, p. 46.

The original is found in the Burial Office of the Greek Church, in the *Euchologion*, in 13 st. Of these Dr. Neale has omitted st. vi. (which is very similar to vii.), ix., x., and the Theotokion address to the B. V. M. The last stanza is supposed to be spoken by the dead, is of double length, as in Neale, and is sung to a different tone. Dr. Neale's *tr.* is, "Take the last kiss,—the last for ever!" and was pub., with the introductory note, in *The Ecclesiastic and Theologian*, Aug., 1853 (vol. xv. p. 346), and again in his *Hys. of the E. C.*, 1862. It is not in common use. (See **Greek Hymnody**, § xvii. 2, and *Daniel*, iii. p. 125.) The original is given in *Bässler*, No. 18, together with a *tr.* into German; and in the 4th ed. of Dr. Neale's *Hys. of the E. C.*, 1882, Mr. Hatherly has given a prose *tr.* of the stanzas omitted by Dr. Neale. [J. J.]

Dexter, Henry Martyn, D.D., b. at Plympton, Mass., Aug. 13, 1821, and educated at Yale College, and Andover. In 1844 he was ordained Pastor of a Congregational Church at Manchester, New Haven. In 1849 he removed to the Berkeley Street Congregational Church, Boston, where he remained until his appointment as Editor of the *Congregationalist*, in 1867. Dr. Dexter is the translator of *Στόμιον πώλων* ("Shepherd of tender youth") [see **Clemens, Titus**], in C. U. in G. Britain and America. [F. M. B.]

Dich, Jesu, loben wir. *J. Scheffler.* [*The Praises of Jesus.*] Appeared as No. 118 in Bk. iii. of his *Heilige Seelenlust*, Breslau, 1657, p. 376 (*Werke*, 1862, i. p. 196), in 13 st. of 6 l., entitled, "She [the soul] sings Him a song of praise." Included as No. 687 in Freylinghausen's *G. B.*, 1705, and as No. 249 in Knapp's *Ev. L. S.*, 1850. *Tr.* as:—

Thou, Jesu, art our King. A fine and full rendering by J. Wesley, in *Ps. & Hys.*, 1738, and *H. & Sacred Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 155). Included as No. 142 in the *Moravian H. Bk.*, 1742 (1886, No. 651), omitting st. 10; seven st. of the 1826 text being included in J. A. Latrobe's *Coll.*, 1841, No. 42. It appeared in full as No. 45 in the Wesley *H. & Spiritual Songs*, 1753, but was not included in the *Wes. H. Bk.* till the new ed., 1875, No. 737, omitting st. x. Six st. appeared in M. Madan's *Coll.*, 1760; seven in the *Wesley Association H. Bk.*, 1838; three in Maurice's *Choral H. Bk.*, 1861; and five in the *Meth. N. Connexion H. Bk.*, 1863. [J. M.]

Dicimus grates tibi, summe rerum. *Philipp Melanchthon.* [*On the Angels.*] 1st appeared as No. 1 of *De Angelis Duo Hymni*, Wittenberg, 1543, in 10 st. of 4 l., and there dated Sept. 27, 1543. (*Blätter für Hymnologie*, 1886, p. 27); again in the *Psalterium Davidis*, Wittenberg, 1544; the *Corpus Reformatorum*, vol. x., col. 584, Halle, 1842, and *Wackernagel*, i. p. 268, in 11 st. This passed into English through **Herr Gott, dich loben alle wir**, a free *tr.* by P. Eber, first printed separately at Nürnberg, c. 1554, as *Ein schön New Geistlich Lobgesang*, then in J. Eichorn's *G. B.*, Frankfurt a. Oder, 1561; in *Wackernagel*, iv. p. 3, in 13 st. In the *Unv. L. S.*, 1851, No. 204, the text of 1561 is given, omitting the doxology. The only *tr.* in C. U. is:—

Lord God, we all give praise to Thee, in full, by E. Cronenwett, as No. 122 in the *Ohio Luth. Hyl.*, 1880.

Other translations are: (1) "To God let all the human race," by *J. C. Jacobi*, 1722, p. 28, repeated in the *Moravian H. Bk.*, 1754, and continued, altered, in later eds. (2) "O Lord our God! to Thee we raise, One universal," by *Miss Fry*, 1845, p. 131 [J. M.]

Dickinson, William, pub. in 1846:—*Hymns for Passion Week and the Forty Days, Adapted for Churches or for Private Worship*, Lond., J. Nisbet & Co., 1846. These hymns deal with such events in the history of Our Lord, as "The Alabaster Box"; "The Barren Fig Tree"; "The Cleansing of the Temple"; "The washing of the Disciples' feet," &c.; and with the Parables of "The Wedding garment"; "The Talents," &c., which are not commonly versified, and are worthy of attention. The following have come into C. U.:—

1. **Calm'd each soul, and clos'd each door.** *Easter-day at Even.* This is in the *Rugby School H. Bk.*, 1876; and as "Calm they sit with closed door," in *Kennedy*, 1863; and *Holy Song*, 1869.

2. **Ere that solemn hour of doom.** *The Ten Virgins—Advent. In Kennedy*, 1863; and the *Rugby School H. Bk.*, 1876.

3. **Hallelujah, who shall part?** *Perseverance of the Saints.* In several collections, including Spurgeon's *O. O. H. Bk.*, 1866, &c. [J. J.]

Dickson, David, the reputed author of "Jerusalem, my happy home," in the form of "O mother dear, Jerusalem," was a Scottish Presbyterian Minister born at Glasgow in 1583, and for some time Professor of Divinity at Glasgow (1640), and then (1650) in the University of Edinburgh. He was deprived of his office at the Restoration for refusing the Oath of Supremacy, and d. in 1663. His *Life* was pub. by Robert Wodrow in 1726. His connection with the *Jerusalem* hymn is given under **Jerusalem, my happy home**, q.v. [J. J.]

Dickson, William, eldest surviving son of the late James Dickson, Edinburgh, was b. at Edinburgh, July 24, 1817. After being educated at the High School and University of Edinburgh, he entered his father's business, which he still [1887] carries on. He is a prominent elder in the Free Church, has for many years taken a great interest in Sabbath School work, and has for more than 30 years edited *The Free Church Children's Record*. He has annually written a New Year's hymn since 1842. "Childhood's years are passing o'er us," his best known hymn, originally printed in 1841, as a leaflet for class use, was, in 1846, included in the 2nd part of the *Sacred Song Book* (see **Bateman**), and has since been included in many hymnals. [J. M.]

Die dierum principe. *C. Coffin.* [*Sunday Morning.*] Included in the revised *Paris Breviary*, 1736, as the hymn for Sunday at Matins, and republished in the same year

in the author's *Hymni Sacri*, p. 7, in 6 st. of 4 l. It is also in the Lyons and several modern French Breviaries. The orig. text is given in Chandler's *Hys. of the Prim. Ch.*, 1837, No. 1; Card. Newman's *Hymni Ecclesiae*, 1838–65, No. 1; and Macgill's *Songs of the Christian Creed and Life*, 1876–7, No. 12. [W. A. S.]

Translations in C. U.:—

1. Morn of morn, and day of days. By I. Williams. 1st pub. in the *British Mag.*, April, 1837, and again in his *Hys. tr. from the Parisian Breviary*, 1839, p. 1, in 28 l. In 1861 the compilers of *H. A. & M.*, rearranged it into 7 st. of 4 l., introducing also many alterations. This arrangement has passed into various collections, with at times the omission of st. iv. It is the most widely used *tr.* of this hymn.

2. This is the day the light was made. By J. Chandler. 1st pub. in his *Hymns of the Church mostly primitive*, 1841, as a distinct *tr.* from "The first of days the light beheld," which was given in his *Hymns of the Prim. Ch.*, 1837. In 1850 it was included in Dr. Hook's *Church S. S. H. Bk.*, No. 19. Later hymnals, quoting from Dr. Hook's *Coll.*, have in some instances attributed the *tr.* to him. It is found in *Kennedy*, *The Hymnary*, Mrs. Brock's *Children's H. Bk.*, and others.

3. Morn of morns, the best and first. By J. Ellerton, based partly on I. Williams, as above, written in 1870, and pub. in *Ch. Hymns*, 1871, No. 36. Its use is limited.

4. O Day of joy, when first the light. By W. Cooke, made for and 1st pub. in the *Hymnary*, 1871–2, No. 5.

Translations not in C. U.:—

1. The first of days the light beheld. *J. Chandler.* 1837.
2. Day [of days the prince, on thee. *W. J. Blew.* 1852–55.
3. O day of earthly days the chief. *J. D. Chambers.* 1857.
4. This day—the king of days, heaven-born. *H. Macgill.* 1876–7. [J. J.]

Die güldne Sonne. *P. Gerhardt.* [*Morning.*] Lauxmann, in *Koch*, viii. 185, calls this "A splendid hymn of our poet, golden as the sun going forth in his beauty, full of force and of blessed peace in the Lord, full of sparkling thoughts of God." It first appeared as No. 25 in the *Dritte Dutzet*, Berlin, 1666, of Ebeling's ed. of his *Geistliche Andachten*, in 12 st. of 10 l., entitled "Morning Blessing." In the eds. of his *Geistliche Lieder*, by Wackernagel, No. 98, and by Bachmann, No. 101. Included in J. Crüger's *Praxis pietatis melica*, 1672, and later eds., and recently as No. 449 in the *Unv. L. S.*, 1851. The beautiful melody (in the *Irish Ch. Hyl.*, called "Franconia") is by Ebeling, and appeared with the hymn 1666, as above.

Translations in C. U.:—

1. The golden sunbeams with their joyous gleams. A *tr.* of st. i.–iv., viii., ix., xii., by Miss Winkworth in her *Lyra Ger.*, 1st Series, 1855, p. 214, repeated, omitting the *trs.* of st. ii., viii., ix., as No. 814, in *Kennedy*, 1863.

2. Evening and Morning. A very good *tr.* beginning with st. iv. ("Abend und Morgen"), and being st. iv., viii.–xii., contributed by R. Massie, as No. 500, to the 1857 ed. of Mercer's *C. P. & H. Bk.* This form is included, in whole or part, in the *Irish Ch. Hyl.*, 1873, No. 8; Allon's *Suppl. Hys.*, No. 218; *N. Cong.*, No. 1195; J. L. Porter's *Coll.*, No. 100; Martineau's *Coll.*, No. 425; Horder's *Cong. Hyl.*, No. 556, &c. Beginning with the *tr.* of st. ix. ("Gott, meine Krone") as "Father, O hear me," it is included as No. 636 in *Kennedy*, 1863, and the same in Mercer's *Ox. ed.*, 1864, No. 384. Mr. Massie included it, prefixing *trs.* of st. i.–iii., which begin, "Golden and glorious," in his *Lyra Domestica*, 1864, p. 106, and this full form is repeated as No. 379 in Reid's *Praise Bk.*, 1872.

Translations not in C. U.:—

(1) "The sun's golden beams," by *Miss Dunn*, 1857, p. 21. (2) "Sunbeams all golden," by *Miss Cox*, 1864, p. 13. (3) "What is our mortal race" (beginning with st. vii.), by *E. Massie*, 1866, p. 87. (4) "See the sun's glorious light," by *E. Massie*, 1867, p. 8. (5) "The golden morning," by *J. Kelly*, 1867, p. 270. [J. M.]

Die parente temporum. [*Sunday Morning.*] This hymn is given in the *Breviary* of the Diocese of *Le Mans*, 1748, *Pars Hiemalis*, p. 4, as the hymn on Sunday at Nocturns from Whitsuntide to Advent. Text in Dr. Neale's *Hymni Ecclesiae*, 1851, p. 20. [W. A. S.]

Translations in C. U.:—

1. On this day, the first of days. By Sir H. W. Baker. *Tr.* for and 1st pub. in *H. A. & M.*, 1861, in 7 st. of 4 l. It was, so far as is known, the first *tr.* into English of this hymn. It is given in several hymn-books. In the *Hys. and Songs of Praise*, N. Y., 1874, st. v.–vii. are given as: "Father, Who didst fashion me."

2. To-day when time began its course. By R. F. Littledale, was given in the *People's H.*, for which it was made, in 1867, No. 421, with the signature "D. L."

3. This primal day, the Spring of Time. By R. C. Singleton. *Tr.* for the *Anglican H. Bk.*, 1867, and pub. therein 1868, No. 22.

4. This day the Father, Source of all. By W. Cooke. *Tr.* for the *Hymnary*, in which it 1st appeared in 1872, No. 9. [J. J.]

Dies absoluti praetereunt. [*Septuagesima.*] This hymn is found in two MSS. of the 11th cent. (Nos. 313, 314) at St. Gall; and is quoted in full in *Monc*, No. 68, and in *Daniel*, iv. p. 179, both with notes and references. *Mone* is inclined to believe it to be the work of a French poet. It is specially rich in allusions to Holy Scripture. *Tr.* as:—

The bygone days in Time's dark ocean sleep. By E. A. Dayman, written for and 1st pub. in the *Hymnary*, 1872, No. 200. [W. A. S.]

Dies est laetitiae, In ortu regali. [*Christmas.*] This Christmas hymn or carol, which Luther spoke of as a work of the Holy Spirit, seems to be of German origin, and is probably not earlier than the 14th cent.

G. Goeze, of Jena, in 1703, started the theory that this hymn was written by Benno, created Cardinal in 1085 by the Anti-Pope Clement III. Other German writers of the 18th cent., misunderstanding this statement, forthwith pronounced it the work of Benno, Bishop of Meissen, who d. 1107. See *Wetzel*, i. 108, and a wonderful combination of the two theories in O. F. Hörner's *Nachrichten von Liederdichtern des Augspurgischen Gesangbuchs*, Schwabach, 1775, p. 62. For neither supposition is there the slightest vestige of evidence. It exists in various forms, and as will be seen below, the early German versions give no help in determining what number of sts. it originally possessed. *Mone*, No. 47, quotes it from a MS. of the 15th cent. now at Trier, and from other sources; with notes and various readings. The stanzas of the *Trier MS.* are:—2 "Mater haec est filia." 3. "Orto dei filio." 4. "Angelus pastoribus."

5. "Ut vitrum non laeditur." 6. "In obscuro nascitur." 7. "Orbis dum describitur." 8. "Christum natum dominum." 9. "Christe qui nos propriis." He describes it as "having been recast and expanded."

Wackernagel, 1841, No. 53, gives st. 1, 3, 5, 4 from Lucas Lossius's *Psalmodia*, Nürnberg, 1553; but in his new ed. i., No. 332, he quotes the text of *Mone* with a 10th st.:—10. "Ut stellam conspiciunt," added for use at Epiphany, which he takes from J. Spangenberg's *Alte und Neue Geistliche Lieder*. Erfurt, 1544. *Rambach*, i. pp. 330–335, has st. 1, 3, 5, 4 with a note on the authorship. *Daniel*, i. p. 330, quotes the text of *Rambach* and *Wackernagel*, and at iv. pp. 254–257 gives the various readings and additional st. from *Mone;* with notes from other sources. The text is also found, generally in st. 1, 3, 5, 4 in *Simrock*, *Königsfeld*, *Büssler* (these with German *trs.*) and other collections. Hoffmann von Fallersleben (*Geschichte des Deutschen Kirchenliedes*, ed. 1861, pp. 295–301) refers to it as in a 15th cent. MS. now at Graz with st. 1, 3, 5, 2, 6, 4; as in a MS. of 1422 now at Munich with st. 1, 3, 2, 4, 6, 5 (both of these with German *trs.*); and as in another 15th cent. MS. at Munich with st. 1, 2, 6, 3, 4.

Translation in C. U.:—

Royal day that chasest gloom. By J. M. Neale, pub. in his *Mediaeval Hys.*, 1851, in 3 st. of 10 l. This is a paraphrase rather than a literal rendering of the shorter form of the hymn. In 1854 it was rewritten by Dr. Neale for his *Christmas Carols*, and in this form it passed into the *People's H.*, 1867, No. 34.

This hymn also passed into English through the German:—

Der Tag der ist so freudenreich. *Wackernagel*, ii., p. 520, gives this as a 15th cent. *tr.*, and reprints 11 (really 12) versions, varying from 1 to 13 st. The form *tr.* into English is that in Klug's *G. B.*, 1529, in 4 st., repeated as No. 29 in the *Unv. L. S.*, 1851. The *tr.* in C. U. is:—

A wondrous child, the Virgin-born, by A. T. Russell as No. 49 in his *Ps. & Hys.*, 1851. It begins with st. ii. ("Ein Kindelein so löbelich"), and is of st. ii., i.

Other trs. are:—(1) "Hail to the day! so rich in joy," by *Miss Fry*, 1845, p. 13. (2) "To us the promised child is born," a *tr.* of st. ii. by *Dr. H. Mills*, 1856, p. 274. [J. M.]

Dies irae, dies illa. [*Burial. Advent.*] In dealing with this great Sequence of the Western Church we shall note in detail, i. *The Text;* ii. *Its Authorship;* iii. *Its Liturgical Use;* and iv. *Its General Acceptance.*

i. *The Text.* For the use of the general reader the most accessible work on this subject is *Daniel*, ii. pp. 103–106.

1. The oldest form known to the present time is that contained in a MS. in the Bodleian, Oxford (*Liturg. Misc.* 163 *f.* 179*b*). This is a Dominican Missal written at the end of the 14th cent. and apparently for use at Pisa. This text is as follows:—

"Sequentia pro defunctis.

"Dies irae, dies illa,
Solvet saeclum in favilla;
Teste David cum Sibilla.

"Quantus tremor est futurus
Quando judex est venturus
Cuncta stricte discussurus.

"Tuba mirum *spargit* sonum,
Per sepulchra regionum,
Coget omnes ante thronum.

"Mors stupebit et natura,
Dum resurget creatura,
Judicanti responsura.

"Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

"Judex ergo cum sedebit,
Quicquid latet apparebit,
Nil inultum remanebit.

"Quid sum miser tunc dicturus?
Quem patronum rogaturus?
Cum vix justus sit securus.

"Rex tremendae majestatis,
Qui salvandos salvas gratis,
Salva me fons pietatis.

"Recordare Jesu pie
Quod sum causatuae viae,
Ne me perdas illa die.

"Quaerens me sedisti lassus,
Redemisti crucem passus,
Tantus labor non sit cassus.

"Juste judex ultionis,
Donum fac remissionis,
Ante diem rationis.

"Ingemisco tanquam reus,
Culpa rubet vultus meus,
Supplicanti parce Deus.

"Qui Mariam absolvisti
Et latronem exaudisti,
Mihi quoque spem dedisti.

"Preces meae non sunt dignae,
Sed tu bonus fac benigne,
Ne perenni cremer igne.

"Inter oves locum praesta
Et ab hoedis me sequestra,
Statuens in parte dextra

"Confutatis maledictis
Flammis acribus addictis,
Voca me cum benedictis.

"Oro supplex et acclinis,
Cor contritum quasi cinis,
Gere curam mei finis.

"Lacrymosa dies illa
Qua resurget ex favilla
Judicandus homo reus,
Huic ergo parce Deus.

"Pie Jesu Domine:
Dona eis requiem."

This text is the same as that in the modern *Roman Missal*, with the exception of the two words given in italics:—st. iii. l. 1, *spargit* instead of *spargens;* and st. iv. l. 2, *Dum* instead of *Cum*. These are probably errors on the part of the scribe, and cannot be accepted as true readings.

2. Another form of the text is in a MS. found amongst MSS. of Felix Haemmerlein, a priest of Zürich who d. cir. 1457. This MS. is now at Zürich. The text, in 22 st. of 3 l., is given in *Daniel*, ii. p. 103.

3. The third text known has an approximate date only, that of the *Variorum in Europa Itinerum Deliciae* of Nathaniel Chytraeus, 1st ed. 1594 (*Brit. Mus.*). It is also in Mohnike's *Kirchen- und litterarhistorische Studien*, vol. i. pt. i., Stralsund, 1824. Chytraeus gives it simply as one of the inscriptions he found in Mantua, and as in the Church of St. Francis. In the *Königsberg G. B.*, 1650, p. 305, it is said to have been "found on a Crucifix (*bey einem Crucifix*), at Mantua, in the Church of St. Francis." By later writers it is said to have been engraved on the marble base of a Crucifix in that church. Concerning this church and marble slab, a writer in the *Dublin Review*, vol. ix. 1883, p. 375, says:—

"Father Narcisso Bonazzi, Maestro di Capella to the Bishop of Mantua, has upon application most obligingly written to this effect: that the Church and Convent of St. Francis were suppressed in 1797 (the year of the French occupation of Mantua); that in 1811 the church was desecrated and the convent was turned into a military arsenal; and that no trace of the slab can now be found, neither in the churches to which the monuments of St. Francis were removed, nor in the royal or civic museums of the town."

The text according to Chytraeus, p. 186, has the following stanzas, which are given *before* the opening stanza of the older form of the hymn:—

"Quaeso anima fidelis,
Ah quid respondere velis,
Christo venturo de coelis,

"Cum a te poscet rationem,
Ob boni omissionem,
Et mali commissionem?

"Dies illa, dies irae
Quam conemur Praevenire,
Obviamque Deo ire

"Seria contritione
Gratiae apprehensione
Vitae emendatione."

Following these there are 16 st. corresponding to i.-xvi. of the oldest known form given above; and then, instead of st. xvii.-xix., the concluding st.:—

"Ut consors beatitatis,
Vivam cum justificatis,
In aevum aeternitatis."

Daniel gives in vol. ii. pp. 103–105 what he understood to be the *Mantua* text. This differs from *Chytraeus's* text in these particulars :—

Chytraeus	*Daniel.*
1. Quaeso anima . .	1. Cogita (Quaeso) anima
2. Cum a te poscet . . Et mali . .	2. Cum deposcet . . Ob mali . .
5. Teste David cum Sybilla.	5. Teste Petro cum . .
10. Nil inultum . .	10. Nil incultum . .
11. Cum nec justus . .	11. Quum nec justus . .
13. Quod sum causa . . (l. 2. "Ne me perdas" : l. 3. Quod sum causa.	13. Quod sim causa . . (These lines reversed, 2 being "Quod" and 3 "Ne").
14. Quaerens me sedisti . . Tantus labor ne sit . .	14. Quaerens me venisti . . Tantus labor non . .
16. Ingemisco vere reus . .	16. Ingemisco tanquam reus.
19. Statuens me parte . .	19. Statuens in parte . .
21. Ut consors . .	21. Consors ut . .

5. In the French Missals, e.g. that of *Paris*, 1738; and that of *Metz*, 1778, the opening lines read :—

"Dies irae, dies illa,
Crucis expandens vexilla,
Solvet seclum in favillâ.

Concerning the variations in the text in the opening lines of this Sequence, (6) "Teste David, cum Sybilla," (2) "Teste Petro cum Sybilla," and (3) "Crucis expandens vexilla," Archbishop Trench writes :—

"An unwillingness to allow a Sibyl to appear as bearing witness to Christian truth, has caused that we sometimes find this third line ['Teste David cum Sibyllâ'] omitted, and in its stead 'Crucis expandens vexilla,' as the second of this triplet. It rests on Matt. xxiv. 30, and on the expectation that the apparition of a cross in the sky would be this "sign of the Son of man in heaven." It is, however, a late alteration of the text; and the line as above ['Teste David'] is quite in the spirit of the early and medieval theology. In those uncritical ages the Sibylline verses were not seen to be that transparent forgery which indeed they are; but were continually appealed to as only second to the sacred Scriptures in prophetic authority; thus on this very matter of the destruction of the world, by Lactantius, *Inst. Div.* vii. 16–24; cf. Piper, *Method. d. Christl. Kunst*, p. 472–507; these, with other heathen testimonies of the same kind, being not so much subordinated to more legitimate prophecy, as co-ordinated with it, the two being regarded as parallel lines of prophecy, the Church's and the world's, and consenting witness to the same truths. Thus is it in a curious medieval mystery on the Nativity, published in the *Journal des Savans*, 1846, p. 88. It is of simplest construction. One after another patriarchs and prophets and kings of the Old Covenant advance and repeat their most remarkable word about Him that should come: but side by side with them a series of heathen witnesses, *Virgil*, on the ground of his fourth Eclogue, *Nebuchadnezzar* (Dan. iii. 25), and the *Sibyl*; and that it was the writer's intention to parallelise the two series, and to show that Christ had the testimony of both is plain from some opening lines of the prologue :—

'O Judaei, Verbum Dei	Et vos, gentes, non credentes
Qui negatis, hominem	Peperisse virginem,
Vestrae legis, testem Regis	Vestrae gentis documentis
Audite per ordinem.	Pellite caliginem.'

"And such is the meaning here—'That such a day shall be has the witness of inspiration, of David,—and of mere natural religion, of the Sibyl—Jew and Gentile alike bear testimony to the truths which we Christians believe.' All this makes it certain that we ought to read *Teste David*, and not, *Teste Petro*. It is true that 2 Pet. iii. 7–11 is a more obvious prophecy of the destruction of the world by fire than any in the Psalms; but there are passages enough in these (as Ps. xcvi. 13; xcvii. 3; xi. 6), to which the poet may allude; and the very obviousness of that in St. Peter, makes the reading, which introduces his name, suspicious."—*Sac. Lat. Poetry*, 1874.

ii. *The Authorship.* With regard to the authorship it seems certainly to have been of Italian origin, the Missals of other nations having adopted it at later dates. The author was probably Thomas of Celano, a Franciscan Friar of the 13th cent. This is the opinion of *Daniel*, *Mohnike*, *Rambach*, *Fink*, *Lisco*, *Trench*, and others who have written specially on the subject. The reasons for ascribing its origin to the Franciscan Order, and to Thomas of Celano, are :—

(1) The earliest known mention of this hymn is made by Brother Bartolomæo degli Albizzi, or Bartholomæus Pisanus, of the Order of St. Francis, who died about A.D. 1380, in his *Liber Conformitatum*, a treatise setting forth the points in which St. Francis sought to imitate his Divine Master. It was printed at Milan in 1510, again in 1513, also in later years.

(2) Sixtus Senensis, a very learned Dominican but (as in duty bound) very zealous for his order, in his *Bibliotheca Sancta*, Venet. 1566, calls it an "uncouth poem" (*inconditus rhythmus*). This points to a Franciscan origin; the old rivalry between the Franciscans and Dominicans, as is well known, was very great. Hence this writer's hostility furnishes a substantial argument.

(3) A resolution was adopted by the Dominican Order at Salamanca in 1576, to the effect that this Sequence should not be used in Masses for the Dead; as being contrary to the Rubrics. (See *Annotat. in Rubr. Ordinis Prædicatorum*, Venet. 1582.)

(4) The learned and painstaking Lucas Waddingus (Luke Wadding) in his *Scriptores Ordinis Minorum*, Romæ, 1650, ascribes it to Thomas of Celano; mentioning that others assign the authorship to St. Bonaventura, or to Matthæus Aquaspartanus (d'Acquasparta).

On the other hand, the learned Pope Benedict XIV. in his work *De Sacrificio Missæ, Sectio Prima*, § cxxiii., ascribes it (but only as a matter of opinion) to Cardinal Latinus Ursinus, or Frangipani, of the Dominican Order. This was probably Napoléon Frangipani, by some writers called Orsini, of the Dominican Order, created Cardinal of the title of St. Adrian by Pope Nicholas IV.; he died at Perugia in 1294. Further, Antonius Possevinus, a learned Jesuit, in his *Apparatus Sacer*, Venet. 1603, 1606, &c., says that some ascribe it to Augustinus Bugellensis Pedemontanus, of the Order of St. Augustine; adding that his own opinion is that it was the work of Humbert, the fifth General of the Dominican Order, who was born near Valence, died at Lyons in 1276, and was buried in the Dominican Church of that city. There is, however, little authority for these opinions, unless the fact that the oldest known text is found in a *Dominican Missal* of the latter part of the 14th cent. as noted above, lends weight to these statements. Still less is there weight in the opinions of Arnoldus Wein, a Benedictine Monk, and a great, if somewhat eccentric writer (b. 1554). In his *Lignum Vitae, Ornamentum et Decus Ecclesiae*, Venet. 1595, lib. v. cap. 70, a work which contains an account of illustrious men of his Order, he says that some have ascribed the "Dies Irae" to St. Gregory the Great, and some to St. Bernard.

Taking all the arguments and ascertained facts into account, we may conclude that the "Dies irae" was written by Thomas of Celano, a Franciscan Friar of the 13th cent., and the friend and biographer of St. Francis of Assisi.

iii. *Liturgical Use.* This Sequence is regarded as having been originally an Advent hymn. Its ritual use, however, is as the Sequence in the Mass for the Dead. It is first found in Italian Missals, and especially in those of the Franciscan Order. Among the oldest Missals in which it is known to occur are those of *Lübeck*, c. 1480; *Schleswig*, 1486; *Arras*, 1491; the *Dominican Processional*, Venice, 1494; the *Dominican Missal*, Venice, 1496; *Tournay*, 1498, &c. It is not given, however, in many Missals of the 15th and 16th centuries, nor in the collections of *Clichtoveus*, 1516; of *Adelphus*, 1519; and of *Torrentinus*, 1513, although these all contain

the Sequences then most frequently in use in France, Germany, &c. It is in the *Brander* collection of 1507. We may note also the following details:—

1. In the *Roman Missal* it is the Sequence on All Souls' Day; in Masses celebrated on the occasion of a death or burial; and also on the third, seventh, or thirtieth day after burial; and, optionally, in daily or ordinary Masses for the Dead.

2. In the *French Missals*, as quoted above, it appeared in the *Arras*, 1491; and the *Tournay*, 1498.

3. Its *English* use was limited. It is given in some editions of the *Sarum Missal* as a "Prosa pro defunctis qui voluerit," in the *Trigintale S. Gregorii*, an office subsequently suppressed. (Burntisland reprint of the *Sarum Missal*: Pars Secunda, 1867, col. 883*–885*.)

iv. *General Acceptance.* The hold which this Sequence has had upon the minds of men of various nations and creeds has been very great. Goethe uses it, as is well known, in his *Faust* with great effect. It also furnishes a grand climax to Canto vi. in Sir Walter Scott's *Lay of the Last Minstrel*. It has been translated into many languages, in some of which the renderings are very numerous, those in German numbering about ninety, and those in English about one hundred and sixty. In G. Britain and America no hymn-book of any note has appeared during the past hundred years without the "Dies Irae" being directly or indirectly represented therein. *Daniel*, writing from a German standpoint, says:—

"Even those to whom the hymns of the Latin Church are almost entirely unknown, certainly know this one: and if anyone can be found so alien from human nature that they have no appreciation of sacred poetry, yet, as a matter of certainty, even they would give their minds to this hymn, of which every word is weighty, yea, even a thunderclap."

From another standpoint, Archbishop Trench says:—

"Nor is it hard to account for its popularity. The metre so grandly devised, of which I remember no other example, fitted though it has here shown itself for bringing out some of the noblest powers of the Latin language—the solemn effect of the triple rhyme, which has been likened to blow following blow of the hammer on the anvil—the confidence of the poet in the universal interest of his theme, a confidence which has made him set out his matter with so majestic and unadorned a plainness as at once to be intelligible to all,—these merits, with many more, have given the *Dies Irae* a foremost place among the masterpieces of sacred song."—*Sac. Lat. Poetry*, 1874, p. 302.

The opening line of this Sequence is taken verbatim from Zeph. i. 15 (Vulgate version). *Daniel*, ii. pp. 103–131, has extensive notes on each strophe, and a general dissertation on the hymn. This he supplements in v. p. 110–117. It has also been treated of by several writers, and specially by Mohnike in his *Kirchen- und litterarhistorische Studium*, Stralsund, 1824, and his *Hymnologische Forschungen*, Stralsund, 1832; and Lisco in his *Dies Irae, Hymnus auf das Weltgericht*, Berlin, 1840.

Authorities: — *Mohnike*, *Lisco*, and *Daniel*, as above; Trench's *Sac. Lat. Poetry*, 1849–74; Dr. Schaff in *Hours at Home*, N. Y., 1868; *Dublin Review*, 1883; *Königsfeld*, 1847. [Y.]

v. Translations in C. U.:—

1. The day of wrath, that dreadful day. As the *trs.* of this Sequence are in many instances so much alike in the opening line, it will be necessary in some cases to give the opening stanza in a complete form. This, the oldest *tr.* in C. U. reads:—

"The day of wrath, that dreadful day
Shall the whole world in ashes lay,
As David and the Sibyl say."

This rendering is from the *Roman Missal*, and its first publication, so far as yet traced, was in N. Tate's *Miscellanea Sacra*, 1696, where it is given as "By the E. of Roscommon." It is also in the posthumous *Poems* of Wentworth Dillon, Earl of Roscommon, 1721 (Preface dated 1717). It subsequently appeared in a *Divine Office for the Laity*, 1763. Mr. Orby Shipley, in the *Dublin Review*, January, 1883, suggests the possibility of the *tr.* being by J. Dryden rather than by Lord Roscommon, on the ground of its appearance in the *Primer*, 1706, to which Dryden is believed to have largely contributed. It never appeared, however, in any edition of Dryden's works, and is not characterized by any of the peculiarities which distinguish Dryden's style. In 1812, Dr. Collyer gave in his *Coll.* 14 st. in two parts, pt. i. beginning, "The last loud trumpet's wondrous sound;" and pt. ii., "Thou Who for me didst feel such pain." In 1819, a cento composed of st. i., iii., vi., x., xv. and xvii., considerably altered, was given in Cotterill's *Sel.*, No. 201. This was followed by another cento broken into two parts, which appeared in Bickersteth's *Christian Psalmody*, 1833, beginning, pt. i., "The last loud trumpet's wondrous sound"; pt. ii., "Forget not what my ransom cost." The same arrangement was repeated in the earlier editions of Mercer, and other collections. The cento in Hall's *Mitre*, 1836, and the *New Mitre Hyl.*, 1875, beginning, "The last loud trumpet's," &c., is another arrangement of stanzas.

2. That day of wrath, that dreadful day. By Sir Walter Scott. This is a condensed rendering of the *Dies Irae*, introduced by Scott at the close of *The Lay of the Last Minstrel*, 1805, in 3 st. of 4 l., as having been sung in Melrose Abbey, "noble Angus" having decided

"That he a pilgrimage would take
To Melrose Abbey, for the sake
Of Michael's restless sprite."

The details of the pilgrimage are wrought out with grand effect, and conclude with this "hymn of intercession."

"That day of wrath, that dreadful day
When heaven and earth shall pass away!
What power shall be the sinner's stay?
How shall he meet that dreadful day?"

Soon after the publication of the *Lay*, &c., in 1805, this *tr.* was given as a hymn for public worship in various collections. Dr. Collyer included it in his *Sel.*, 1812; *Cotterill* followed in 1819, as "The day," &c., and others later on, until its use has extended to all English-speaking countries. Various attempts have been made to "improve" these noble lines; st. iii. l. 3 being specially selected with this result:—

"Be Thou, O Christ, the sinner's stay," in Elliott's *Ps. & Hys.*, 1835.

"Thou art, O Christ, Thy people's stay," in Drummond & Greville's *Church of England H. Bk.*, 1838.

"Jesus, be Thou the sinner's stay," in the Scottish United Presb. *H. Bk.*, 1852.

"Be Thou, O Christ, our steadfast stay," in Breay's Birmingham *Sel.*, 1855.

The first of these changes is still in extensive use, but another change in the opening line, "On that dread day, that wrathful day," given in Cotterill's *Sel.*, 1810, is now unknown.

This condensed rendering of the *Dies Irae* has not only taken a strong hold upon the general public, but it has also elicited the admiration of those who through their education and wide reading are best qualified to judge. One such has said:—

"I know nothing more sublime in the writings of Sir Walter Scott—certainly I know nothing so sublime in any portion of the sacred poetry of modern times, I mean of the present century—as the 'Hymn for the Dead,' extending only to twelve lines, which he embodied in *The Lay of the Last Minstrel*. (Right Hon. W. E. Gladstone. Speech at Hawarden, Feb. 3, 1866.)

Sir Walter Scott's admiration of the original is well known. His biographer, J. G. Lockhart, says concerning his last illness:—

"But commonly whatever we could follow him in was a fragment of the Bible (especially the Prophecies of Isaiah, and the Book of Job) or some petition in the Litany—or a verse of some psalm (in the old Scotch metrical Version)—or of some of the magnificent hymns of the Romish ritual, in which he always delighted, but which probably hung on his memory now in connection with the church services he had attended while in Italy. We very often heard distinctly the cadence of the *Dies Irae;* and I think the very last stanza that we could make out was the first of a still greater favourite, 'Stabat Mater dolorosa,'" &c. (*Memoirs*, 1838, vol. vii. p. 391.)

3. On that great, that awful day. By Lord Macaulay, a condensed rendering, contributed to the *Christian Observer*, Jan. 1826 (vol. 26), and embodied in the early editions of the *Rugby School Chapel H. Bk.*, and a few collections. It has almost altogether passed out of common use.

4. Day of wrath, thou day of thunder. By H. J. Buckoll, from the *Roman Missal*, 1st pub. in the *Rugby School Chapel H. Bk.*, and continued in later editions.

5. Day of wrath, that awful day. By I. Williams. The first st. of this rendering from the *Paris Missal* is:—

"Day of wrath!—that awful day
Shall the banner'd Cross display,
Earth in ashes melt away!"

This rendering appeared first in the *British Mag.* for Jan. 1834, and was repeated in the translator's *Thoughts in Past Years*, 1838, and his *Hys. tr. from the Parisian Brev.*, 1839. In full, or in part, this *tr.* has been included in the *Leeds H. Bk.*, 1853; *The Parish H. Bk.*, 1863–75; Mather's *Hys. for the Ch. of God*, 1864; *Mercer* (based on *I. Williams*), Oxford ed., 1864, and several others. The rendering in R. Campbell's St. Andrew's *Hys. and Anthems* is also this by I. Williams, with alterations by Campbell.

6. Day of anger, that dread day. By H. Alford, from the *Paris Missal*. The opening st. of this *tr.* is:—

"Day of anger, that dread day
Shall the sign in Heav'n display,
And the earth in ashes lay."

It appeared in his *Ps. & Hys.*, 1844, in two parts, the second beginning, "Thou didst toil my soul to gain"; and was repeated in his *Year of Praise*, 1867. In Windle's *Hymnal*, No. 83, there is given a cento from this *tr.* into which many alterations are introduced, and a refrain is added to each stanza which is altogether new to the hymn. The cento in the *Marlborough School Coll.*, 1869, No. 49, beginning with the first line from I. Williams, is from this *tr.* but greatly altered. Dean Alford's *tr.* is also given in a few American hymn-books.

7. Day of wrath, O day of mourning. By W. J. Irons, from the *Paris Missal*. It is well known that the Revolution in Paris in 1848 led to many scenes of terror and shame. Foremost was the death of Monseigneur D. A. Affre, the Archbishop of Paris, who was shot on June 25 on the barricades on the Place de la Bastille whilst endeavouring to persuade the insurgents to cease firing, and was buried on July 7. As soon as it was safe to do so his funeral sermon was preached in Notre Dame, accompanied by a religious service of the most solemn and impressive kind. Throughout the service the Archbishop's heart was exposed in a glass case in the Choir, and at the appointed place the *Dies Irae* was sung by an immense body of priests. The terror of the times, the painful sense of bereavement which rested upon the minds of the people through the death of their Archbishop, the exposed heart in the Choir, the imposing ritual of the service, and the grand rendering of the *Dies Irae* by the priests, gave to the occasion an unusual degree of impressiveness. Dr. Irons was present, and deeply moved by what he saw and heard. On retiring from the Church he wrote out this *tr.* of the *Dies Irae*. The surrounding circumstances no doubt contributed greatly to produce this, which is one of the finest of modern renderings of the grandest of mediaeval hymns. It was first issued in the privately printed *Introits and Hymns for Advent*, issued, without date, for the use of Margaret Street Chapel, London, where it bears the initials "W. J. I." It was also published in 1849 (Lond., Masters), with historical notes by Dr. Irons, and with the music to which it was sung in Notre Dame, harmonized by Charles Child Spencer. Dr. Irons also included it in his *Appx.* to the *Brompton Met. Psalter*, in his *Hymns*, &c., Brompton, 1866, No. 82, and in the new and enlarged ed. of his *Ps. & Hys.*, 1873–1883, No. 60. In popularity and extensiveness of use this *tr.* of the *Dies Irae* is surpassed only by Sir Walter Scott's. A few important changes have come into use which must be noted. The opening stanza is:—

"Day of wrath, O day of mourning,
See once more the Cross returning—
Heav'n and earth in ashes burning!"

This is given in J. A. Johnston's *English Hyl.*, 1852, as "Day of wrath, O day *dismaying*," &c.; in Thrupp's *Ps. & Hys.*, 1853, as "Day of *Judgment*, day of mourning"; and in *Kennedy*, 1863, as "Day of *anger, day* of mourning." The second line of st. i. has also undergone these changes:—in the *Salisbury H. Bk.*, 1857, the *Sarum*, 1868, and others, to "See! the Son's dread sign returning." In this there is a change in the wording of the line only, and not a change of thought. The thought, however, is changed in the *H. Comp.* and *Snepp*, where we read, "See the Crucified returning." In *H. A. & M.* the reading of the *Roman Missal* is adopted in spirit although not in word, "See fulfilled the prophet's warning," and this has been repeated in several hymn-books. The concluding lines which read:—

"Lord, who didst our souls redeem,
Grant a blessed Requiem!"

were changed in the *Hymns and Introits*, 1852, and the Cooke and Denton *Hymnal*, 1853, to the *tr.* by I. Williams:—

"Lord all-pitying, Jesu blest!
Grant them Thine eternal rest."

This, with "Grant *us*," for "Grant them," has been repeated, sometimes with and sometimes

without the change, in most hymn-books which have adopted Dr. Irons's *tr.* Thring's *Coll.* is an exception in favour of:—

"Jesu, Saviour ever Blest,
Grant us then eternal rest."

8. Nigher still, and still more nigh. By E. Caswall, from the *Roman Missal*, in his *Lyra Catholica*, 1849, p. 241; and his *Hys. & Poems*, 1873, p. 126. This is repeated in the Irvingite *Hys. for the Use of the Churches*, 1864–71.

9. Day of vengeance, day of sorrow. By W. J. Blew, from the *Roman Missal*, given in his *Church Hy. & Tune Bk.*, 1852. In Mr. Rice's *Sel.* from that work, No. 7 begins with st. 9 of this *tr.*, "Day of dread, in wrath awaking." This *tr.*, which ranks with, if it does not surpass, Dr. Irons's noted above, has been strangely overlooked by hymn-book compilers. A writer in the *Dublin Review* says of it, "for originality, force of expression, dignity, and rhythm [it] is unsurpassed, at least by any other Protestant version." (*Fifty Versions of Dies Irae*, 1883, vol. ix. p. 390.)

10. Day of wrath and tribulation. A cento in Rorison's *Coll.*, 1851, based on I. Williams and Dr. Irons. In the 2nd and later editions it reads, "Day of wrath! O day of mourning."

11. Day of wrath! that day dismaying. By J. A. Johnston, given in the 2nd ed. of his *English Hyl.*, 1856, instead of the altered version of Dr. Irons, as in the 1st ed., 1852. This new rendering was repeated in the 3rd ed., 1861.

12. Day of anger, all arresting. By W. B. Robertson, from the *Roman Missal*, 1st pub. in *Hosannah; or, Chants and Hymns for Children and Teachers*, Glasgow (Preface dated 1854). It was reprinted in 1868, in a programme of music sung by a choir at the meeting of the United Presbyterian Synod of that year. In the Draft of the *Presb. Hyl.*, 1874, it was reprinted for approval, and finally appeared in that collection in 1876, with st. ix.–xviii. considerably altered.

13. Day of doom, the last, the greatest. By Archbishop Benson. Written at Rugby, and 1st pub. in the *Wellington Coll. H. Bk.*, 1860, and repeated in subsequent editions. It is appointed to be sung before the Litany on the Sundays in Advent, and is from the *Roman Missal*.

14. Day of terror, day of doom. By A. P. Stanley, from the *Roman Missal*, appeared in G. Redmond Portal's *Hys for Use of the Parish of Albury*, 1864, in 9 st. of 6 l. In 1868 it was given in *Macmillan's Magazine*, and in 1869 in the *Appendix* to *Hys. for Use in the Chapel of Marlborough Coll.* as, "Day of wrath, O dreadful day," with an additional stanza. The same was repeated in the *Westminster Abbey H. Bk.*, 1883. In the *Hymnary*, 1872, it is given, with the addition of 3 stanzas by the Editors ("Nought of Thee my prayers can claim"; "Make me with Thy sheep to stand"; and "Full of tears and full of dread"), and divided into three parts, pt. ii. being, "When, in that tremendous day," and pt. iii., "O just Judge, to whom belongs." The ten-stanza form is repeated in a few American hymn-books, including *Laudes Domini*, 1884, and others.

15. O Day of wrath! that awful day! By R. C. Singleton, from the *Roman Missal*, written in 1867, and pub. in his *Anglican H. Bk.*, 1868, No. 36. In the 1871 ed. it reads: "Day of wrath! that awful day, Earth in ashes," &c., and marked as *tr.* in 1870.

16. Day of wrath! the heart dismaying. By "F. J. P." from the *Paris Missal*; in Dr. Rawes's *Hys. for the Year*, N.D. (1860); the *Catholic Hymnal*, N.D., and other Roman Catholic collections for Missions and Schools. This *tr.* has often been attributed to F. W. Faber, but in error. (*Dublin Review*, 1883, vol. ix. p. 390.)

17. Day of wrath! That day of woe. From the *Roman Missal*, in *The Crown of Jesus H. Bk.*, N.D. [c. 1862].

18. Day of wrath, that day dismaying. This cento in the *Hymnary* is thus composed: st. i.–viii. are st. i.–viii. of No. 16 above, by "F. J. P." re-written by Canon William Cooke. Canon Cooke changed the present tense of this *tr.* back to the future of the original, and thus made the whole hymn refer not to an actual realization, but a dread anticipation of the Judgment. He has also rendered the opening stanza according to the *Roman Missal*. These changes, and other alterations render these stanzas almost a new translation. The remainder of the hymn (st. ix.–xx.) is from Dr. Irons, No. 7, as above.

19. In that dim and awful day. By "E. O." in Dale's *English H. Bk.*, 1875, No. 836.

Translations not in C. U.:—

1. Dear, dear soul, awake, awake. Joshua Sylvester. *Divine Weekes of Du Bartas*, 1621.

2. Hearest thou, my soul, what serious things. Richard Crashaw. *Steps to the Temple*, 1646.

3. A day full of horror must. Patrick Carey. *Trivial Poems and Triolets* (Sir W. Scott's ed. 1820), 1651

4. Ah, silly soul, what wilt thou say. William Drummond. *Posthumous Poems*, 1656, and Bp. Sage's ed. 1711.

5. That day of wrath, that dreadful day. A. Crowther and T. V. Sadler. The *Rosarist's Daily Exercise*. Amsterdam, 1657.

6. Day of wrath, that dreadful day. James Dymock's *The Sacrifice of the New Law*, 1687. Also in an *Office of the B. V. M.* of the same year, and altered, in Brooke's *Churchman's Manual of Priv. and Family Devotion*, 1883.

7. A day of wrath, that dreadful day. Anon. *The Following of Christ*, 1694.

8. The day of wrath, that doom-deciding day. Anon. *Bona Mors*, 1754.

9. The day of wrath, that dreadful day. Anon. *The Office for the Dead*, N.D. cir. 1780.

10. The day of wrath, that great and awful day, "T. T. S.," in *Christian Observer*, May, 1819.

11. The dreadful day, the day of ire. F. C. Husenbeth. *Catholic Miscellany*, 1823, and *Missal for the Laity*, 1831.

12. O day of anger, awful day. "O," in the *Christian Remembrancer*, May, 1825.

13. Day of Judgment, day of ire. William Hay. *Bengal Annual*, 1831.

14. O day of wrath, that dreadful day. R. Parkinson. *Saturday Magazine*, Sept. 22, 1832, and reprinted in his *Poems*, 1832.

15. Day of judgment, day of wrath. Anon. *Spiritual Repository*, 1833.

16. O that day of wrath dismaying. J. Chandler. *Hys. of the Primitive Church*, 1837.

17. Wrath and righteous retribution. "C. F. R. of Fulneck." *Christian Observer*, Jan., 1837.

18. Day of anger, day of mourning. J. R. D. Beste. *Catholic Hours*, 1839.

19. The day of wrath, that last dread day. Anon. *Catholic Magazine*, 1839.

20. O day of wrath, and dread surprise. Daniel French. *Sel. of Catholic Hys.*, 1839.

21. The day of wrath, that dreadful day. William Young. *Catholic Choralist*, 1842.

22. O that day, that day of ire. R. C. Trench. T. V. Fosbery's *Hys. for the Sick and Suffering*, 1844.

23. Day of wrath, that awful day. E. B. Pusey in the *Paradise of the Christian Soul*, 1847.

24. That day of wrath, that dreadful day. W. R. Wingfield. *Prayers for the Dead*, 1845.

25. A day of wrath, a dreadful day. "E. S.," in Dr. Hook's *Holy Thoughts and Prayers*. Preface to 3rd ed., 1848.

26. That dread day of wrath and shame. James D.

Aylward. 1st printed in the *Dublin Review*, April, 1883, but written in 1846.

27. That day of wrath and grief and shame. James D. Aylward. Also printed in the *Dublin Review*, April, 1883, but written in 1846.

28. Day of wrath and doom of fire. Lord Lindsay. *History of Christian Art*, 1847.

29. Day of wrath, that dreadful day. Howel W. Lloyd. *Paradise of the Christian Soul*, 1877.

30. Day of doom, that day of ire. W. J. Copeland. Printed in *Dublin Review*, 1883, but written in 1847.

31. Awful doomsday, day of anger. Anon. *Spiritual Repository*, 1847.

32. Woe is the day of ire. Richard D. Williams (*Shamrock* of the "Nation"). *Manual of Sisters of Mercy*, 1848.

33. Day of the Lord's avenging ire. Dean Disney. *Irish Ecclesiastical Journal*, May, 1849.

34. Day of wrath, beneath whose thunder. Archdeacon Rowan. *Irish Ecclesiastical Journal*, June, 1849, but written before.

35. Day of wrath, that dreadful day. F. G. Lee. *Poems*, 1850.

36. Lo, that day of wrath awaketh. A. T. Russell. *Ps. & Hymns*, 1851.

37. Most surely at the appointed time (through the German). A. T. Russell. *Ps. & Hymns*, 1851.

38. Day of vengeance, day of burning. R. G. Lorraine. *English words to Mozart's Requiem Mass*, 1854.

39. Lo the day of wrath, the day. Mrs. E. Charles, *The Voice of Christian Life in Song*, 1858.

40. Ah that day of wrath and woe. William Bright. *Athanasius and Other Poems*, 1858.

41. Day of anger, that great day. J. W. Hewett. *Verses by a Country Curate*, 1859.

42. Day of anger, day of wonder. Philip S. Worsley. *Blackwood's Mag.*, 1860, and his *Poems and Translations*, 1863.

43. There comes a day, a dreadful day. Dr. G. Walker's *Hys. from the German*, 1860.

44. Day of Judgment, day appalling. H. Kynaston. *Occasional Verses*, 1862.

45. The day comes of indignation. Charles B. Cayley. *Church Times*, 1864.

46. Lo the day, the day of dooming. Francis Trappes. *Liturgical Hymns*, N.D. cir. 1865.

47. Great day of wrath, of days the day. J. H. S[weet]. *The Beautiful Latin Hymn*, 1866.

48. Day of wrath upon whose dawning. J. H. S[weet]. *The Beautiful Hymn*, 1866.

49. Day of awful wrath, great day, when. J. H. S[weet]. *The Beautiful Hymn*, 1866.

50. Day of wrath, O day of days. W. H. Robinson. *South London Chronicle*, May 26, 1866.

51. Day of anger, dreadful day. J. W. Thomas. *Poems on Sacred . . . Subjects*, 1867.

52. Day of wrath and tribulation. John Henry Hoskyns-Abrahall. *Christian Remembrancer*, Jan., 1868.

53. The day of wrath, that haunting day. R. C. Hutton. *Spectator*, March 7, 1868.

54. The day of wrath, that awful day. Anon. *Friend's Magazine*.

55. O the day, that day of anguish. John Wallace. *Hymns of the Church*, 1874.

56. Day of fury when earth dying. Charles Kent. *The Month*, Nov., 1874.

57. Day of wrath, that day whose knelling. Mr. Justice John O'Hagan. *Irish Monthly*, March, 1874.

58. Dawns the day, the day of dread. Anon. *Messenger of the Sacred Heart*, Nov., 1875.

59. Day of anger, sinners dooming. H. Macgill. *Songs of Christian Creed and Life*, 1876.

60. Day of ire, woe worth that day. William MacIlwaine. *Lyra Hibernica Sacra*, 1878.

61. Lo the day of wrath, that day. Osmond Seager. *Oremus*, 1878.

62. A day of wrath that day shall glow. C. Warren, 1878.

63. That day a day of wrath shall glow. C. F. S. Warren, 1878.

64. Cometh that day, that day of ire. Orlando Dobbin, 1878.

65. The day of wrath, that dreadful day. D. T. Morgan. *Hymns of the Latin Church*, 1880. Printed for private circulation, 1871.

66. Day of anger, that dread day, When the earth. W. Cowan. *Poems*, 1879.

67. O day of wrath, the last great dreadful day. Anon. "F. G. M." in the *Messenger of the Sacred Heart*, Nov., 1880.

68. O that day, the day of vengeance. Henry A. Rawes. *Fly Sheet*, 1884.

69. Day of wrath on which earth's framing. W. Hilton. *Messenger of the Sacred Heart*, 1884.

70. That day of wrath, that dreadful day, An extension of Sir W. Scott's *tr.* by Father Police. *Parochial Hymn-book*, 1881.

71. O day of wrath, of days the day. J. H. Sweet. *The Day of Judgment*, 1873.

72. Day of wrath upon whose dawning. J. H. Sweet. *The Day of Judgment*, 1873.

In addition to the above, the following are by American Translators:—

1. O that day, that day of ire. Mrs. M. J. Preston, 1851.

2. Day of wrath, portentous morning. Charles P. Krauth. *Winchester Republican*, 1851.

3. Day of wrath, that day dismaying. Dr. William R. Williams. *Miscellanies*, 1851.

4. Day of wrath the sinner dooming. Dr. Henry Mills. *Horae Germanicae*, 1856.

5. The Sibyl's leaf, the Psalmist's lay . . . "Somniator." *Poems*, 1859.

6. Day of ire, that day impending. Epes Sargent. *The Press*, 1859.

7. Day of wrath, that day of hasting. Robert Davidson. *Poems*, 1860.

8. Day of wrath, that day of burning. Abraham Coles. *Dies Irae in 13 original versions*, 1860.

9. Day shall dawn that has no morrow. A. Coles, 1860.

10. Day of vengeance, and of wages. A Coles, 1860.

11. Day of prophecy, it flashes. A. Coles, 1860.

12. Day of vengeance, end of scorning. A. Coles, 1860.

13. Day of wrath and consternation. A. Coles, 1860.

14. Day of wrath, that day of days. A. Coles, 1860

15. O that dreadful day, my soul. A. Coles, 1860.

16. Day foretold, that day of ire. A. Coles, 1860.

17. Lo it comes with stealthy feet. A. Coles, 1860.

18. Day of wrath, that day of dole. A. Coles, 1860.

19. O day of wrath, O day of fate. A Coles, 1860.

20. That day, that awful day the last. A. Coles, 1860.

21. Day of wrath, that day of wonder. George A. Crooke. *Episcopal Recorder*, 1863.

22. O that day of wrath and woe. A. H. Rogers. *The Lutheran*, 1864.

23. That day of wrath, that day of doom. James Ross. *The New York Observer*, 1864.

24. Day of threatened wrath from heaven. Erastus C. Benedict. *Christian Intelligencer*, cir. 1864.

25. Day of wrath, that final day. E. C. Benedict, 1864.

26. Day of wrath with vengeance glowing. E. C. Benedict, 1864.

27. Day of wrath, that day of burning. M. H. Bright. *The Round Table*, 1865.

28. Day of vengeance, lo that morning. General J. A. Dix. *Seven Great Hymns of the Church*, 1865.

29. Day of wrath, dread day of wailing. Anon. *Round Table*, Feb. 23, 1867.

30. A day of wrath and woe, that day. Anon. *Round Table*, 1867.

31. O day of wrath in that dread day. Anon. *The Living Age*, Jan. 26, 1867.

32. Day of wrath, day long expected. Roger S. Tracy. *Evening Post*, Jan., 1868.

33. Day of wrath, that day foretold. Dr. Philip Schaff. *Hours at Home*, May, 1868; and *Christ in Song*, 1869–70.

34. Day of anger, day of sighing. Horace Castle. *The University*, April, 1869.

35. The day of anger, ah that day. Henry J. Macdonald, 1869.

36. The day of wrath, ah me, the day. Robert McCorkle. *Evening Post*, 1869.

37. Day of wrath, of days that day. Edward Slosson. *Seven Great Hymns of the Church*, 1865.

38. Day of wrath, that day appalling. Sylvanus Phelps. *Poems*, 1869.

39. Day of wrath, that day of mourning. A. C. Kendrick. *Our Poetical Favourites*, 1869.

40. Lo the day, that day of ire. Oliver Taylor, 1869.

41. Day of wrath, that day appalling. Anon. *Hours at Home*, July, 1869.

42. That day of wrath, upon that day. W. G. Dix. *Hours at Home*, 1869.

43. Day of wrath, O direful day. Charles Rockwell. *Hours at Home*, 1869.

44. That day of wrath, that direful day. Anon. *Catholic Manual*, 1870.

45. Day of doom, O day of terror. Anon. *Catholic World*, May, 1873.

46. Day of wrath whose vengeful fire. Charles H. A. Esling. *Catholic Record*, 1874.

47. Day of Judgment, day of "urning," C. L. Weiser, 1875.
48. Day of wrath, that day undying. John Anketell. *American Church Review*, July, 1876.
49. Day of wrath, that awful day. John Anketell. *American Church Review*, 1876.
50. Day of wrath, thine awful morning. Samuel W. Duffield. *Warp and Woof*, 1870.
51. Day of wrath, O day of blaming. Samuel J. Watson. *Belford's Magazine*, May, 1878.
52. Day of wrath the world illuming. William W. Nevin. *Weekly Press*, Jan. 18, 1878.
53. Day of wrath, that dreadful day. Joel Swartz. *Lutheran Observer*, Aug. 22, 1878.
54. O day of days of anger. Anon. R. W. L. *The Churchman*, April 3, 1880.
55. Day, the ireful day affrighting. Matthias Sheeleigh, 1881.
56. The day of wrath, that certain day. Thomas MacKellar. *Hymns and a Few Metrical Psalms*, 1883, written in 1882, and "based on a literal rendering by J. Addison Campbell."
57. Day of wrath, that day of burning. Franklin Johnson, 1884.
58. Day of vengeance, day of fire. George Davie. *Catholic World*, Nov., 1884.
59. That day of wrath, of God's dread ire. John Mason Brown. *Catholic World*, Nov., 1884.
60. The Judgment day, that day of dread. Joseph J. Marrin. *Catholic World*, April, 1882.
61. Day of wrath, Oh day of burning. H. L. Hastings, in his *Songs of Pilgrimage*, 1886.

This extensive list of 133 translations of the *Dies Irae*, not in C. U. (73 English and 60 American) has been compiled mainly by the Rev. C. F. S. Warren, and Mr. W. T. Brooke. To this list a few more *trs.* will probably be added. The total number of *trs.* into English of this magnificent Sequence is thus over 150, and of these 19 renderings are in C. U. in G. Britain and America. The nearest approach to this is the *Adeste fideles* with 16 *trs.* in C. U., and 22 not in C. U., or 38 in all; and *Ein feste Burg*, with 18 in C. U. and 45 not in C. U., or a total of 63. [J. J.]

Dies sind die heilgen zehn Gebot. *M. Luther.* [*Ten Commandments.*] After the 13th cent. the Ten Commandments began to be used in Germany at the confessional, and for the instruction of children, and in later times on pilgrimages and as an introduction to the Litany during Passiontide. Luther's catechetical, metrical setting 1st appeared in *Eyn Enchiridion*, Erfurt, 1524, and thence in *Wackernagel*, iii. p. 15, in 12 st. of 4 l., each st. ending with "*Kyriolys.*" Included in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 47, and as No. 364 in the *Unv. L. S.*, 1851. The only *tr.* in C. U. is—

That men a godly life might live, in R. Massie's *M. Luther's Spiritual Songs*, 1854, p. 55, and thence, as No. 204, in the *Ohio Luth. Hyl.*, 1880, and in *Dr. Bacon*, 1884, p. 28.

Other trs. are:—(1) "These are the holy commaundements ten," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 544). (2) "Moyses upon the Mont Sinay," in the *Gude & Godlie Ballates* (ed. 1568, folio 5), ed. 1868, p. 6. (3) "These are the holy ten Commands," as No. 433, in pt. i. of the *Moravian H. Bk.*, 1754. (4) "These are the holy commandments," by *J. Anderson*, 1846, p. 53 (1847, p. 69). (5.) "The Lord Himself from Sinai's hill," by *Dr. J. Hunt*, 1853, p. 83. (6) "These are the holy ten Commands," by *Dr. G. Macdonald* in the *Sunday Magazine*, 1867, p. 571, thence, altered, in his *Exotics*, 1876, p. 84. [J. M.]

Dignare me, O Jesu, rogo Te. [*Security in Christ Jesus.*] This hymn is given by *Daniel*, ii. p. 371, but without any indication of the source of the text. It is found in the *Hymnodia Sacra*, Münster, 1753, p. 153, and in the *Psalteriolum Cantionum Catholicarum*, Cologne, 1722, p. 318. It is *tr.* as—

1. Jesu, grant me this, I pray. By Sir H. W. Baker, written for and 1st pub. in *H. A. & M.*, 1861, and continued in 1875. Also in other collections.

2. Jesu, grant me of Thy grace. By R. F. Littledale, given in the *People's H.*, 1867, and signed "A. L. P."

3. Jesu, Lord, to me impart. By R. C. Singleton, written in 1867, and included, in 1868, in his *Anglican H. Bk.* [J. J.]

Dilherr, Johann Michael, was b. at Themar in Meiningen, Oct. 14, 1604, and educated at the Universities of Leipzig, Altdorf and Jena. In 1646 he became first pastor of St. Sebald's Church, and Antistes of the Nürnberg clergy, and d. at Nürnberg, April 8, 1669. He was reckoned one of the most learned men and the greatest preacher of his time. He wrote some 60 hymns, which appeared in various devotional works, and in his *Bey* 1000 *Alte und Neue Geistliche Psalmen, Lieder und Gebete*, Nürnberg, 1654, &c. Only one has been *tr.*:—

Nun lasset Gottes Güte. [*God's Care.*] Appeared in his *Weg zu der Seligkeit*, Nürnberg, 1646, p. 491, in 16 st., entitled "Hymn of God's Goodness and against fretting Cares." The *tr.* is from the form in the *Brüder G. B.* 1778, No. 267, in 8 st., beginning, "Lasst uns mit süssen Weisen." It is *tr.* as "The prayers of the needy," No. 1111 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1849, No. 708). [J. M.]

Dir, Herr, dir will ich mich ergeben. [*For the Dying.*] This stanza has not been traced further than the German word book of Mendelssohn's oratorio of *St. Paul* (1836), where it is set to Neumark's well-known chorale, "Wer nur den lieben Gott lässt walten." It reads:—

> "Dir, Herr, dir will ich mich ergeben,
> Dir dessen Eigenthum ich bin,
> Du, nur allein du, bist mein Leben,
> Und Sterben wird mir dann Gewinn,
> Ich lebe dir, ich sterbe dir,
> Sey du nur mein so gnügt es mir."

It is *tr.* as:—

To Thee, O Lord, I yield my spirit, Who. By W. Ball, as part of his *tr.* of the word book of *St. Paul*, 1836. Included in the *Leeds H. Bk.*, 1853; *N. Cong.*, 1859; *Kennedy*, 1863; Horder's *Cong. Hyl.*, 1884, and others. It is sometimes erroneously ascribed to Neumark. [G. A. C.]

Disown'd of Heaven, by man oppressed. *J. Joyce.* [*On behalf of the Jews.* 1st appeared in the *Christian Observer* for Nov. 1809, in 5 st. of 6 l., entitled, "Hymn applicable to the Present Condition of the Jews," and signed "J. J." In 1833-5 two altered versions appeared almost together, both beginning, "O why should Israel's sons, once blest." One was included by Elliott in his *Ps. & Hymns*, 1835, No. 137, and the second in Bickersteth's *Christian Psalmody*, 1833, No. 408. In later hymnals Bickersteth's text has been almost exclusively adopted, as found in Windle's *Coll.*, No. 305. Hall's alterations in the *Mitre*, 1836, No. 106, have passed out of use, in common with those of Elliott and others. [J. J.]

Diterich, Johann Samuel, eldest son of A. M. Diterich, pastor of St. Mary's Church,

Berlin, was b. at Berlin, Dec. 15, 1721. After studying at the Universities of Frankfurt a. Oder, and Halle, he was for some time a private tutor in Berlin. He was, in 1748, appointed diaconus of St. Mary's Church in Berlin, and regimental chaplain, becoming, in 1751, archidiaconus, and, in 1754, pastor of St. Mary's. In 1763 he was appointed private Chaplain to the Queen, and in 1770 a member of the Supreme Consistory. He d. at Berlin, Jan. 14, 1797 (*Koch*, vi. 228–231; *Allg. Deutsche Biog.*, v. 258–259). His hymns appeared in the following works:—

(1) *Lieder für den öffentlichen Gottesdienst.* Berlin, 1765, with 236 hymns, edited by himself and his colleagues in St. Mary's Church. Designed as a supplement to Porst's *G. B.* of 1713. (2) *Gesangbuch zum gottesdienstlichen Gebrauch in den Königlich-Preussischen Landen.* Berlin, 1780, with 447 hymns principally edited by himself. (3) *Gesangbuch für die häusliche Andacht.* Berlin, 1787, with 421 hymns, principally of recent date.

None of these books give names of authors. Diterich seems to have contributed about 100 hymns either original or entirely recast, besides rewriting portions of many others. He distinguished himself as a leader in the unhappy process of "modernising" and "improving" the older German hymns, by which they were reduced to 18th cent. "correctness," and had all the life polished out of them. His 1765 collection formed the model of many wretched hymn-books, and his influence is even seen in such recent collections as the Hamburg *G. B.*, 1842, the Nassau *G. B.*, 1844, and the *G. B. für die evang. Landeskirche im Grossherzogtum Sachsen*, Weimar, 1883.

A number of the recasts from the older hymns which appear under Diterich's name are noted in this Dictionary under the names of their original authors. The following may be regarded as practically original:—

i. Schon ist der Tag von Gott bestimmt. [*Second Advent.*] 1765, as above, No. 129, in 8 st. of 7 l. Included as No. 390 in the Nassau *G. B.*, 1844. The only *tr.* in C. U. is:—

The trumpet sounds! the day is come! A full and good *tr.* in Dr. H. Mills's *Horae Ger.*, 1845 (ed. 1856, p. 332). Dr. Hatfield included st. i., iv., vi., vii., altered, in his *Ch. H. Bk.*, 1872.

The following, although not in English C. U., are available for hymnological purposes:—

ii. Auf Erden Wahrheit auszubreiten. *Christ's Ministry.* 1787, as above, No. 79, in 10 st. *Tr.* by *Dr. H. Mills*, 1845 (ed. 1856, p. 283), as "That men to truth might not be strangers."

iii. Auf! Jesu Jünger! freuet euch! *Ascension.* 1765, as above, No. 79, in 12 st., and is based on E. Alber's hymn "Nun freut euch Gottes Kinder all" (q. v.). Two forms have been *tr.* (1) "Auf, Christen, auf und freuet euch," in the Berlin *G. B.* 1780, No. 114; *tr.* as "Rejoice, ye saints, your fears be gone," by *Dr. H. Mills*, 1845 (ed. 1856, p. 324); and (2) "Ihr Jünger Jesu, freuet euch," in the *Trier G. B.* (R. C.), 1846, p. 94. *Tr.* as "Rejoice, ye saints, in glad accord," by *Dr. R. F. Littledale*, in *Lyra Messianica*, 1864, p. 371.

iv. Herr, meiner Seele grossen Werth. *Greatness of the Soul.* 1765, as above, No. 195, in 9 st. *Tr.* by *Dr. H. Mills*, 1845 (ed. 1856, p. 30), as "Lord, on the soul's enduring worth."

v. Mein Heiland lebt. Er hat die Macht. *Resurrection of the Dead.* 1765, as above, No. 123, in 8 st. *Tr.* by *Miss Manington*, 1863, p. 75, "My Saviour lives, and He the might."

vi. O Jesu, wahrer Frömmigkeit. *Jesus our Example.* Seems to have been suggested by J. J. Rambach's "Du wesentliches Ebenbild" in his *Haus G. B.*, 1735, No. 84. 1st pub. 1780, as above, No. 59, in 8 st. *Tr.* by *Dr. H. Mills*, 1845 (ed. 1856, p. 285), as "Jesus, of what we should approve." [J. M.]

Diu rose ist diu schoenste under alle blüete. [*The Beauty of the World.*] *Wackernagel*, ii. p. 147, quotes this 12th cent. hymn in 13 l., from a Jena MS., through F. H. von der Hagen's ed. of the *Minnesinger* (pts. i.–iv., Leipzig, 1838, pt. v., Berlin, 1856). *Tr.* as "O Rose! of the flowers, I ween, thou art fairest," by *Miss Winkworth*, 1869, p. 41. [J. M.]

Divine crescebas Puer. *Jean Baptiste de Santeüil.* [*Epiphany.*] 1st pub. in his *Hymni Sacri et Novi*, 1689, p. 14, and 1698, p. 71, in 4 st. of 4 l. In the revised *Paris Breviary* of 1736 it was appointed as the hymn for the Sundays at Lauds, from the Feast of the Circumcision to the Presentation of the Lord, unless Septuagesima Sunday should occur before the latter. It is also in the *Lyons* and other modern French Breviaries. Text also in Chandler's *Hys. of the P. Church*, 1837, No. 51; Card. Newman's *Hymni Ecclesiae*, 1838–65, and Biggs's *H. A. & M., with Annotations*, 1867, No. 62. There is no doxology in the original. [W. A. S.]

Translations in C. U.:—

1. In stature grows the heavenly child. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 57, with doxology from the *Paris Breviary*, and in the 1841 ed., No. 32. This *tr.* is in numerous hymn-books, and sometimes with slight alterations, as in Thring's *Coll.* and others.

2. The heavenly Child in stature grows. This *tr.* was given in *H. A. & M.*, in 1861, and is continued in the revised ed, 1875. It is J. Chandler's *tr.* as above, with alterations by J. Keble. Outside of *H. A. & M.* its use is limited.

Translations not in C. U.:—

1. And Thou art growing up, O Child divine! *I. Williams.* 1839.

2. Thou didst grow, O Babe divine. *W. J. Blew.* 1852–55.

3. In wisdom, stature, Heavenly grace. *J. D. Chambers.* 1857. [J. J.]

Dix, William Chatterton, s. of John Dix, surgeon, of Bristol, author of the *Life of Chatterton; Local Legends*, &c., b. at Bristol, June 14, 1837, and educated at the Grammar School of that city. Mr. Chatterton Dix's contributions to modern hymnody are numerous and of value. His fine Epiphany hymn, "As with gladness men of old," and his plaintive "Come unto Me, ye weary," are examples of his compositions, many of which rank high amongst modern hymns. In his *Hymns of Love and Joy*, 1861, *Altar Songs, Verses on the Holy Eucharist*, 1867; *Vision of All Saints*, &c., 1871; and *Seekers of a City*, 1878, some of his compositions were first published. The greater part, however, were contributed to *H. A. & M.*; *St. Raphael's H. Bk.*, 1861; *Lyra Eucharistica*, 1863; *Lyra Messianica*, 1864; *Lyra Mystica*, 1865; *The People's H.*, 1867; *The Hymnary*, 1872; *Church Hymns*, 1871, and others. Many of his contributions are renderings in metrical form of Dr. Littledale's *tr.* from the Greek in his *Offices . . . of the Holy Eastern Church*, 1863; and of the Rev. J. M. Rodwell's *tr.* of hymns of the Abyssinian Church. These renderings of the "songs of other Churches" have not received the attention they deserve, and the sources from whence they come are practically unknown to most hymnal compilers. Mr. Dix has also written many Christmas and Easter carols, the most widely known of which is "The Manger Throne." In addition to detached pieces in

prose and verse for various magazines, he has published two devotional works, *Light*; and *The Risen Life*, 1883; and a book of instructions for children entitled *The Pattern Life*, 1885. The last-named contains original hymns by Mr. Dix not given elsewhere In addition to the more important of Mr. Dix's hymns which are annotated under their respective first lines, the following are also in C. U.:—

1. **God cometh, let the heart prepare.** *Advent.* In his *Vision of All Saints*, &c., 1871.

2. **Holy, holy, holy, to Thee our vows we pay.** *Holy Communion.* Pub. in his *Altar Songs*, 1867, in 6 st. of 6 l., and headed "Eucharistic Processional for Dedication Feast." In the S. P. C. K. *Church Hys.*, 1871, and others in an abridged form.

3. **How long, O Lord, how long, we ask.** *Second Advent.* Appeared in the *Appendix* to the S. P. C. K. *Ps. & Hys.*, 1869, and repeated in several collections.

4. **In our work and in our play.** *Children's Hymn.* Pub. in his *Hys. and Carols for Children*, 1869, and is largely adopted in children's hymn-books, as Mrs. Brock's *Children's H. Bk.*, 1881, and others. Also in the S. P. C. K. *Church Hys.*, 1871.

5. **In the hollow of Thine hand.** *For Fair Weather.* Appeared in the *People's H.*, 1867, and repeated in several others.

6. **Joy fills our inmost heart to-day.** *Christmas.* Printed in the *Church Times*, and then on a Fly-sheet by G. J. Palmer, as the third of *Four Joyful Hys. for Christmas, circa* 1865. It is in the S. P. C. K. *Church Hys.*, 1871, and other hymnals. It is also one of Mr. Dix's *Christmas Customs & Christmas Carols*, N.D.

7. **Lift up your songs, ye thankful.** *St. Ambrose.* Contributed to the *People's H.*, 1867.

8. **Now in numbers softly flowing.** *St. Cecilia.* Contributed to the *People's H.*, 1867.

9. **Now, our Father, we adore Thee.** *Praise to the Father.* Appeared in the *Appendix* to the S. P. C. K. *Ps. & Hys.*, 1869.

10. **O Christ, Thou Son of Mary.** *St. Crispin.* First printed in the *Union Review*, Sept., 1866, and thence into the *People's H.*, 1867.

11. **O Cross which only canst allay.** *Glorying and Trusting in the Cross.* Pub. in the *People's H.*, 1867.

12. **O Thou the Eternal Son of God.** *Good Friday.* Appeared in *Lyra Messianica.*, 1864; the author's *Hys. and Carols for Children*, 1869; the S. P. C. K. *Church Hys.*, 1871, &c.

13. **On the waters dark and drear.** *For use at Sea.* Pub. in *Hys. for Pub. Worship*, &c. (St. Raphael's, Bristol), 1861; the S. P. C. K. *Church Hys.*, 1871, &c.

14. **Only one prayer to-day.** *Ash-Wednesday.* Contributed to the *People's H.*, 1867.

15. **Sitting at receipt of custom.** *St. Matthew.* Appeared in the *People's H.*, 1867.

16. **The Cross is on thy brow.** *Confirmation.* In the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*

17. **The stars above our head.** *Work and Humility.* In the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*

18. **When the shades of night are falling.** *Evening Hymn to the Good Shepherd.* In the author's *Seekers of a City*, &c. [1878].

Most of Mr. Dix's best-known hymns, and also some of those named above, are in C. U. in America and other English-speaking countries. In G. Britain and America from 30 to 40 are in C. U. He d. Sept. 9, 1898. [J. J.]

Do no sinful action. *C. F. Alexander, née Humphreys.* [*Children to be Christ-like.*] Appeared in her *Hys. for Little Children*, 1848, No. 5, on "The first promise. To renounce the devil and all his works," in 7 st. of 4 l. It is in Mrs. Brock's *Children's H. Bk.*, No. 232, *Common Praise*, and others.

Do not I love Thee, O my Lord? *P. Doddridge.* [*St. Peter's love of Christ.*] This hymn is not in the D. MSS. It was 1st pub. in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 246, in 7 st. of 4 l., and headed, "Appeal to Christ for the sincerity of Love to Him." It is based on St. Peter's answer to Christ, "Lord, Thou knowest all things, Thou knowest that I love Thee." In 1839 it was repeated in J. D. Humphreys's ed. of Doddridge's *Hymns*, &c. Its use in America is extensive [see **English Hymnody, Early**, § XIV.]. [J. J.]

Doane, George Washington, D.D. Bishop Doane was b. at Trenton, N. Jersey, May 27, 1799, and graduated at Union College, Schenectady, New York. Ordained in 1821, he was Assistant Minister at Trinity Church, New York, till 1824. In 1824 he became a Professor at Trinity College, Hartford, Conn.; in 1828 Rector of Trinity Church, Boston; and, in 1832, Bishop of New Jersey. He founded St. Mary's Hall, Burlington, 1837, and Burlington College, Burlington, 1846. Died April 27, 1859. Bishop Doane's exceptional talents, learning, and force of character, made him one of the great prelates of his time. His warmth of heart secured devoted friends, who still cherish his memory with revering affection. He passed through many and severe troubles, which left their mark upon his later verse. He was no mean poet, and a few of his lyrics are among our best. His *Works*, in 4 vols., with Memoir by his son, were published in 1860. He issued in 1824 *Songs by the Way*, a small volume of great merit and interest. This edition is now rare. A second edition, much enlarged, appeared after his death, in 1859, and a third, in small 4to, in 1875. These include much matter of a private nature, such as he would not himself have given to the world, and by no means equal to his graver and more careful lyrics, on which alone his poetic fame must rest.

The edition of 1824 contains several important hymns, some of which have often circulated without his name. Two of these are universally known as his, having been adopted by the American *Prayer Book Coll.*, 1826:—

1. **Softly now the light of day.** *Evening.* This, in addition to its use in American hymnals, is also found in the English Collections, including Snepp's *Songs of G. & C.* Written in 1824.

2. **Thou art the way, to Thee alone.** *Christ the Way.* This, in the judgment of many, is the first of American hymns, and one of the most admirable and useful in the English language. In the United States its use is most extensive, and since its introduction into the English Collections by *Bickersteth* in 1833, Hall in his *Mitre*, in 1836, and others, it has grown in favour until it ranks with the most popular of the great English hymns.

Near in merit to the foregoing stands a companion piece in the same work, which deserves to be better known:—

3. **Lord, should we leave Thy hallowed feet.**

The next three have been overlooked at home, but have obtained considerable circulation in English Collections.

4. **Father of mercies hear, Thy pardon we implore.** *Ash Wednesday or Lent.* A translation of "Audi, benigne Conditor" (q.v.), pub. in his *Songs by the Way*, 1824, together with several other translations, thus anticipating by twelve years the great English movement in that direction. Orig. *tr.* in his *Songs by the Way*, 1875.

Miller (*S. & S.*, p. 12) attributes this *tr.* to Dr. Neale in error.

5. Return and come to God. *Invitation.* In his *Songs*, &c., 1824. It is found in Hall's *Mitre*, 1836; the *Bap. Hymnal*, 1879, and several others.

6. To thee, O Lord, with dawning light. *Morning.* This hymn is attributed to Heber by Miller (*S. & S.*, p. 381) in error. It is included in the S. P. C. K. *Hymns*, 1852; in *Windle* and others. It is from the *Songs*, &c., 1824.

His later hymns, the dates of which are generally preserved in the last ed. of his *Songs by the Way*, include the following, which are more or less in use:—

7. Beloved, it is well. *All well in Christ.* This is entitled "To my wife"; is dated Mar. 12, 1833, and was written in a copy of Dr. Bedell's "It is well." It is given in *Kennedy*, 1863.

8. Broken-hearted, weep no more. *Assurance of Peace.* The date of this hymn is not preserved. It is found as early as 1829, when it appeared in the 2nd ed. of Cleland's (Baptist) *Hymns*.

9. Fling out the banner, let it float. *Missions, Home & Foreign.* This hymn, sometimes dated 1824 in error, was written at Riverside, 2nd Sun. in Advent, 1848, and is one of the author's latest effusions. It is in extensive use both in G. Britain and America.

10. He came not with His heavenly crown. *The two Advents.* In his *Songs by the Way*, ed. 1875, this poem is dated Dec. 1827. In Dale's *English H. Bk.*, 1879, it is given with the omission of st. iii., and in the American Protestant Episcopal *Hymnal*, 1871, it begins with st. iv., "Once more, O Lord, Thy sign shall be." Full text in *Lyra Sac. Amer.*, p. 92.

11. Lift not thou the wailing voice. *Burial.* A funeral hymn, adopted by the *Anglican Hy. Bk.*, but dated 1826 in error, for 1830.

12. What is that, mother? The lark, my child. This is not a hymn, but a familiar and long popular song.

13. When darkness erst [once] at God's command. *Israel in Egypt.* In *Kennedy*, 1863, No. 722.

14. Young and happy while thou art. *Youth for Christ.* A favourite piece in many juvenile collections. It is dated Sept., 1827, and is given in *Songs by the Way*, 1875.

The *Lyra Sac. Amer.* also contains the following:—

15. Brightness of the Father's glory. *Morning.* A *tr.* of "Consors Paterni luminis" (q.v.). It is from the *Songs*, &c., 1824.

16. Child that kneelest meekly there. *Child at Prayer.* Suggested by a cast from a piece of sculpture by Greenough representing a child at prayer.

17. Grant me, Lord, Thy graces three. *Faith, Hope, and Charity desired.*

18. Perfect through suffering may it be. *Uses of suffering.* Dated in *Songs by the Way*, "The Breakers, June 1, 1853."

19. Yes, it is a faithful saying. *Redemption.* In his *Songs*, &c., 1824. [F. M. B.]

Doane, W. H., b. in Preston, Connecticut, 1831, and educated for the musical profession by eminent American and German masters. He has had for years the superintendence of a large Baptist Sunday School in Cincinnati, Ohio, where he resides. Although not a hymn-writer, the wonderful success which has attended his musical setting of numerous American hymns, and the number of his musical editions of hymn-books for Sunday Schools and Evangelistic purposes, bring him within the sphere of hymnological literature. Amongst his collections we have:—

(1) *Silver Spray*, 1868; (2) *Pure Gold*, 1877; (3) *Royal Diadem*, 1873; (4) *Welcome Tidings*, 1877; (5) *Brightest and Best*, 1875; (6) *Fountain of Song*; (7) *Songs of Devotion*, 1870; (8) *Temple Anthems*, &c.

His most popular melodies include "Near the Cross," "Safe in the Arms of Jesus," "Pass me not," "More Love to Thee," "Rescue the perishing," "Tell me the old, old Story," *&c.* [J. J.]

Dobell, John, b. 1757, d. May, 1840, was a port-gauger under the Board of Excise, at Poole, Dorset, and a person of some local note. In 1806 he published:—

A New Selection of Seven Hundred Evangelical Hymns for Private, Family, and Public Worship (Many Original) from more than two hundred of the best Authors in England, Scotland, Ireland, and America, Arranged in alphabetical order; Intended as a Supplement to Dr. Watts's Psalms and Hymns. By John Dobell. Lond., Williams and Smith, 1806.

Subsequently this *Sel.* was increased to "*More than Eight Hundred*" hymns, and the wording of the title-page was changed in several instances. Dobell's account of this work is:—

"The hymns here presented to the public I have collected from more than two hundred authors; many of them are taken from Manuscripts which I deemed too valuable to be suffered to remain in obscurity, and some have been supplied by friends. As this work has been the labour of years, and the choice of many thousand hymns, it will, I trust, give satisfaction to the Church of God." *Preface*, p. iii.

In addition to a work on *Baptism*, 1807, and another on *Humanity*, 1812, Dobell also published;—

The Christian's Golden Treasure; or, Gospel Comfort for Doubting Minds, 1823. This work was in two vols., the first of which contained 124 hymns, several of which were by Dobell.

Of this writer's hymns very few are found in modern hymn-books. We have from the 1806 book:—(1) "Come, dearest Lord, and bless this day" (*Sunday Morning*); (2) "Great Ruler of the earth and skies" (*In time of War*); (3) "Now is the accepted time," (*Invitation*)—in C. U. in G. Britain and America, out of twenty or more. It is not as a hymn-writer, but as a diligent and successful hymnologist, that J. Dobell is best known. [J. J.]

Dober, Anna, née Schindler, was b. April 9, 1713, at Kunewald, near Fulnek, Moravia. She went to Herrnhut in 1725, and in 1730 joined her friend and townswoman, Anna Nitschmann (q.v.), in forming the "Jungfrauenbund" (i. Cor. vii. 32–34, Rev. xiv. 4) of the unmarried sisters at Herrnhut. On July 13, 1737, she became the wife of L. J. Dober (consecrated Bishop, 1742, d. at Herrnhut, 1766), then General Elder of the Moravian Church. After assisting him in his labours for the conversion of the Jews at Amsterdam, she d. at Marienborn, near Büdingen, Hesse-Darmstadt, Dec. 12, 1739 (*Koch*, vi. 324). A faithful and gifted servant of Christ, she was the author of numerous hymns, full of personal devotion to her Lord, and of

deep trust in Him; which passed into the Moravian collections, that of 1778 containing 18 by her.

Of one written May 26, 1735, beginning "Süsser Heiland deiner Gnade" [No. 1023 in *Appendix* ii. to the *Herrnhut G. B.*, 1735, in 13 st. of 4 l., and *tr.* as "Far greater than one thought or could suppose," as No. 64 in pt. ii. of the *Moravian H. Bk.*, 1754; st. iv.–xiii. already as No. 25 in 1742], *Koch* says st. iv., v. have become almost a Confession of Faith among the Moravians.

The only one of her hymns which has passed into use outside the Moravian hymn-books is:—

Du heiliges Kind. [*The Lamb of God.*] 1st pub. in *Appendix* iii. to the *Herrnhut G. B.*, 1735, No. 1046, in 10 st. of 5 l. In the *Brüder G. B.*, 1778, No. 368, st. viii. was omitted. The only *tr.* in C. U. is:—

Holy Lamb, who Thee receive, a free *tr.* in 8 st. of 4 l., by J. Wesley, in *H. and Sac. Poems*, 1740 (*P. Works*, 1868–72, vol. i. p. 280). Thence in full as No. 39 in the *Moravian H. Bk.*, 1742, but abridged and altered in later eds. In 1801, No. 274, is st. i.–iv. from the 1789, which begins, "Lamb of God, who Thee receive," and st. vi.-vii. rewritten from Wesley's st. v.–viii. (1886, No. 308). St. i.–iv. of this 1801 arrangement are in Montgomery's *Christian Psalmist*, 1825, and Elliott's *Ps. & Hys.*, 1835. The original form was given in full as No. 28 in *H. and Spiritual Songs*, 1753, and repeated as No. 340 in the *Wes. H. Bk.* 1780 (ed. 1875, No. 350). St. i., iii.–v., viii., slightly altered, were adopted as No. 78 in Mercer's *C. P. and H. Bk.*, 1855 (Ox. ed., 1864, No. 373). Other centos are found in the *N. Cong.*, 1859; *Psalmist*, 1878, and in America in the Meth. Epis. *Hymns*, 1849; the Baptist *Service of Song*, 1871; Hatfield's *Ch. H. Bk.*, 1872, &c. Other forms in C. U. are:—

1. **Blessed Lord, who Thee receive,** st. 1, 3, 4, 8, altered as in the *Rugby School H. Bk.*, 1850–1876; *Kennedy*, 1863, and others.

2. **Father, they who Thee receive,** st. 1, 3, 4, 8, in Hedge and Huntington's *Coll.*, Boston, U. S., 1853; and the *Plymouth Coll.*, 1855.

3. **Holy Lord, who Thee receive,** st. 1, 3, 4, 8, in the *Irish Ch. Hyl.*, 1869–73.

4. **Lamb of God, who Thee receive,** st. 1, 3, 4, of Wesley altered, and two st. based on Wesley's 5, 8, in Bickersteth's *Chr. Psalmody*, 1833.

Another tr. is, "Child born without sin," in full, as No. 189 in the *Appendix*, of 1743, to the *Moravian H. Bk.*, 1742. [J. M.]

Doddridge, Philip, D.D., was b. in London, June 26, 1702. His grandfather was one of the ministers under the Commonwealth, who were ejected in 1662. His father was a London oilman. He was offered by the Duchess of Bedford an University training for ordination in the Ch. of England, but declined it. He entered Mr. Jennings's Nonconformist seminary at Kibworth instead; preached his first sermon (ætat 20) at Hinckley, to which Mr. Jennings had removed his academy. In 1723 he was chosen pastor at Kibworth. In 1725 he changed his residence to Market Harborough, still ministering at Kibworth. The settled work of his life as a preceptor and divine began in 1729, with his appointment to the Castle Hill Meeting at Northampton, and continued till in the last stage of consumption he sailed to Lisbon, in 1751, where he died October 26, the same year. Two hundred pupils in all, gathered from England, Scotland and Holland, were prepared in his seminary, chiefly for the dissenting ministry, but partly for professions. The wide range of subjects, including daily readings in Hebrew and Greek, Algebra, Trigonometry, Watts's Logic, outline of Philosophy, and copious Divinity, is itself a proof of Doddridge's learning. He was presented with his D.D. degree by the University of Aberdeen. His fame as a divine, combined with his wide sympathies and gentle, unaffected goodness, won for him the friendship of Watts, Col. Gardiner and Hervey, and the esteem of Secker and Warburton. He welcomed the work of Wesley and Whitefield, and entertained the latter on his visit to Northampton. His *Rise and Progress of Religion in the Soul* and *The Family Expositor* both did good work in their day. For criticism of his hymns see **English Hymnody, Early,** § XIV. [H. L. B.]

After Dr. Doddridge's death his hymns were pub. by his friend Job Orton, in 1755, as:—

"*Hymns founded on Various Texts in the Holy Scriptures. By the late Reverend Philip Doddridge, D.D. Published from the Author's Manuscript by Job Orton . . .* Salop. Printed by J. Eddowes and J. Cotton, &c. MDCCLV."

Concerning the *text* of the hymns, Orton says in his Preface:—

"There may perhaps be some improprieties, owing to my not being able to read the Author's manuscript in particular places, and being obliged, without a poetical genius, to supply those deficiences, whereby the beauty of the stanza may be greatly defaced, though the sense is preserved."

The 1st ed. contained 370 hymns; the 2nd, 1759, 374; and the 3rd, 1766, and later eds., 375. In 1839 Doddridge's great-grandson re-edited the hymns from the original MS., and pub. the same as:—

Scriptural Hymns by the Rev. Philip Doddridge, D.D. New and corrected edition containing many hymns never before printed. Edited from the Original Documents by the Author's great-grandson, John Doddridge Humphreys, Esq. Lond. Darton & Clark, 1839.

This work contains 22 additional hymns. The text differs in many instances from Orton's, but these changes have not come into C. U. In addition to the MS. used by Orton and J. D. Humphreys, another containing 100 hymns (five of which are not in any ed. of the *Hymns*), all in the author's handwriting, and most of them dated, is referred to in this Dictionary as the "D. MSS." It is the property of Mr. W. S. Rooker and family. A MS., not in Doddridge's handwriting, of 77 "Hymns by P. Doddridge, Mar. 16, $17\frac{39}{40}$," is in the possession of Mr. W. T. Brooke. The existence of these MSS. is accounted for from the fact that Doddridge's hymns were freely circulated in MS. during his lifetime. It is from his correspondence with R. Blair (q.v.) that the few compositions traceable to him in the *Scottish Trans. & Paraphrases* were derived.

The hymns by Doddridge which have attained to the greatest popularity are:—"Awake, my soul, stretch every nerve"; "Do not I love Thee, O my Lord?" "Grace 'tis a charming sound"; "Hark, the glad sound, the Saviour comes"; "My God, and is Thy table spread?" "O happy day, that fixed my choice"; "O God of Jacob [Bethel], by Whose hand"; "See Israel's gentle Shep-

herd stand"; "Ye servants of the Lord." These hymns, with many besides, are annotated under their respective first lines. Of the rest, taken from the *Hymns*, &c., 1755, the following are also in C. U.:—

1. Behold the gloomy vale. *Death anticipated.*
2. Behold the Great Physician stands. *Christ the Physician.*
3. Captives of Israel, hear. *Spiritual Deliverance.*
4. Eternal God, our wondering souls. *Enoch's Piety and Translation.*
5. Eternal Source of life and thought. *Subjection to the Father.*
6. Exalted Prince of Life, we own. *Christ the Prince and Saviour.*
7. Father Divine, the Saviour cried. *Christ's Submission to the Father.*
8. Father Divine, Thy piercing eye. *Secret Prayer.*
9. Father of mercies, send Thy grace. *Sympathy. The Good Samaritan.*
10. Go, saith the Lord, proclaim my grace. *Forgiveness.*
11. God of Eternity, from Thee. *Redeeming the Time.*
12. God of my life, through all its [my] days. *Praising God continually.*
13. God of salvation, we adore. *Praise to God for Redemption.*
14. Great Father of mankind. *Gentiles brought into the Church.*
15. Great God, we sing that mighty hand. *The New Year.*
16. Great Leader of Thine Israel's host. *During Persecution.*
17. Great Lord of angels, we adore. *Ordination.*
18. Great Spirit of immortal love. *Purity of Heart desired.*
19. Great Teacher of Thy Church, we own. *The Divine Precepts.*
20. Hail, everlasting Prince of Peace. *Sympathy.*
21. Hail to the Prince of life and peace. *Praise to Christ.*
22. Hear, gracious [Saviour] Sovereign, from Thy throne. *The Blessings of the H. Spirit desired.*
23. How gentle God's commands. *God's Care of His Own.*
24. How rich Thy favours, God of grace. *God and His Living Temple.*
25. How swift the torrent flows [rolls]. *Our Fathers, where are they?*
26. Jesus the Lord, our souls adore. *Christ the Forerunner.*
27. Jesus, we own Thy Sovereign hand. *Christ to be fully known hereafter.*
28. Loud let the tuneful trumpet sound. *Gospel Jubilee.*
29. My gracious Lord, I own Thy right. *Life in Jesus.*
30. My [Dear] Saviour, I am [we are] Thine. *Joined to Christ through the Spirit.*
31. My soul, with all thy waking powers. *The Choice of Moses.*
32. Now let our voices join. *Singing in the ways of God.*
33. O injured Majesty of heaven. *Lent.*
34. O Zion, tune thy voice. *Glory of the Church of Christ.*
35. Peace, 'tis the Lord Jehovah's hand. *Resignation.*
36. Praise the Lord of boundless might. *The Father of Lights.*
37. Praise to Thy Name, Eternal God. *Growth in Grace desired.*
38. Remark, my soul, the narrow bounds. *The New Year.*
39. Repent, the Voice celestial cries. *Lent.*
40. Return, my roving heart, return. *Heart communing.*
41. Salvation, O melodious sound. *God our Salvation.*
42. Saviour of men, and Lord of love. *Ministry and Death of Christ.*
43. Searcher of hearts, before Thy face. *Peter to Simon Magus.*
44. Shepherd of Israel, Thou dost keep. *Induction or Settlement of a Minister.*
45. Shine forth, eternal Source of light. *Knowledge of God desired.*
46. Shine on our souls, eternal God. *Sunday.*
47. Sing, ye redeemed of the Lord. *Joy on the Homeward Way.*
48. Sovereign of life, before Thine eye. *Life and Death in God's hands.*
49. The darkened sky, how thick it lours. *Sorrow followed by Joy.*
50. The day approacheth, O my soul. *Judgment anticipated.*
51. The King of heaven His table spreads. *The Gospel Feast.*
52. The promises I sing. *The unchanging promises of God.*
53. The swift-declining day. *Walk in the Light.*
54. These mortal joys, how soon they fade. *Treasures, Perishable and Eternal.*
55. Thy judgments cry aloud. *Retributive Providence.*
56. Thy presence, Everlasting God. *Omnipresence of the Father.*
57. 'Tis mine, the covenant of His grace. *Death anticipated.*
58. To Thee, my God, my days are known. *Life under the eye of God.*
59. To-morrow, Lord, is Thine. *Uncertainty of Life.*
60. Triumphant Lord, Thy goodness reigns. *The Divine Goodness.*
61. Triumphant Zion, lift thy head. *The Church Purified and Guarded.*
62. Unite my roving thoughts, unite. *Peace.*
63. What mysteries, Lord, in Thee combine. *Christ, the First and Last.*
64. While on the verge of life I stand. *Death anticipated with Joy.*
65. With extacy of Joy. *Christ the Living Stone.*
66. Ye golden lamps of heaven, farewell. *Heaven opening.*
67. Ye hearts with youthful vigour warm. *The Young encouraged.*
68. Ye humble souls, that seek the Lord. *Easter.*
69. Ye sons of men, with joy record. *Praise of the Works of God.*
70. Yes, the Redeemer rose. *Easter.*

In Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, Nos. 9, 12, 14, 15, 21, 23, 25, 29, 30, 32, 34, 35, 39, 40, 44, 47, 51, 61, 64, 65, 67, 69, 70, as above, are dated 1740. What authority there may be for this date we cannot say, these hymns not being in any "D. MSS." with which we are acquainted, and no dates are given in the *Hymns*, &c., 1755. Some later American editors have copied this date from Dr. Hatfield.

Doddridge's hymns are largely used by Unitarians both in G. Britain and America. As might be expected, the Congregationalists also draw freely from his stores. The Baptists come next. In the hymnals of the Church of England the choicest only are in use. Taken together, over one-third of his hymns are in C. U. at the present time. [J. J.]

Donne, John, D.D., b. in London, 1573, and educated as a Roman Catholic, but at the age of nineteen he embraced Anglicanism. He acted for some time as Secretary to Lord Chancellor Ellesmere. At the desire of King James he took Holy Orders, and rising to great fame as a preacher, had the offer of fourteen livings during the first year of his ministry. He was chosen, in 1617, preacher at Lincoln's Inn. In 1621 he became Dean of St. Paul's, and soon afterwards Vicar of St. Dunstan's in the West. Died 1631, and was buried in St. Paul's. His work as a Poet and Divine is set forth by I. Walton in his *Lives*. He was the author of the plaintive hymn, "Wilt Thou forgive," &c. (q. v.). [See **English Hymnody, Early,** § VII.]. Donne's *Poems* (1633) have been recently edited in an admirable manner by the Rev. Dr. Grosart in his *Fuller Worthies Library*, where for the first time is printed a full and complete edition of the *Poems*. [J. J.]

Döring, Carl August, s. of B. L. Döring, chief-forester at Mark-Alvensleben, near Magdeburg, was b. at Mark-Alvensleben,

Jan. 22, 1783. After completing his studies at the University of Halle, he was for some time private tutor at Waldenburg, in Silesia. In 1808 he was appointed a master in the school at Kloster-Bergen, near Magdeburg; and after its dissolution by Napoleon in 1810, acted for some time as a private tutor at Helmsdorf, near Eisleben. He was, in 1814, appointed afternoon preacher at St. Peter's Church, Magdeburg; in 1815 Archidiaconus of St. Andrew's Church at Eisleben; and in 1816 Pastor of the Lutheran Church at Elberfeld. He d. at Elberfeld, Jan. 17, 1844 (*Koch*, vii. 159–168; *Allg. Deutsche Biog.*, v. 348–349).

One of the most prolific of German hymn-writers, he produced some 1200 hymns, not a few of which have passed into use in Germany through the Berlin *G. B.*, 1829, the *Nassau G. B.*, 1844, and other collections. They appeared mostly in his *Christliches Hausgesangbuch*. Of this pt. i. was pub. at Elberfeld, 1821, with 515 hymns by himself, and 169 by others; the 2nd ed., Elberfeld, 1825, omitting those by other authors, and increasing his own to 630. Part ii. was pub. at Elberfeld, 1830, with 551 hymns. Three have been *tr.*:—

i. Ich weiss, dass mein Erlöser lebt, Er ward ja schon mein Leben! [*Easter.*] 1821, as above, No. 100, in 6 st., *tr.* as "I know that my Redeemer lives; He is my life already," by *N. L. Frothingham*, 1870, p. 157.

ii. Vater, Sohn und heil'ger Geist. [*Confirmation.*] 1821, as above (No. 546), as a hymn for Confirmation. It is in 15 st. of various metres, st. i.–iii. being marked as to be sung by the congregation on behalf of the children; st. viii.–xiii. as a hymn of supplication by the children; st. iv.–vii. by the parents and teachers; and st. xiv.–xv. by the congregation as a general supplication. Two parts are in German C. U., viz. st. i.–iii. as in Bunsen's *Versuch*, 1833, No. 614, beginning, "Segne, Vater, Sohn und Geist," as in Döring's ed. 1825, No. 502; and st. viii.–xiii., beginning, "Wir flehn um deine Gnade," in *Bunsen*, No. 615, the *Hamburg G. B.*, 1842, No. 276, and many recent collections. The only *tr.* in C. U. is—

Father, Son and Holy Ghost, Bless the Young. A good *tr.* of st. i.–iii. by J. S. Stallybrass, in the *Tonic Sol-fa Reporter*, January, 1859, and thence, as No. 329, in the Scottish *Presb. Hyl.*, 1876.

iii. Taufe mich mit deiner Taufe. [*Whitsuntide.*] 1821, as above, No. 135, in 4 st. It is *tr.* as "With other baptism, Lord, baptise," by *Dr. G. Walker*, 1860, p. 66. [J. M.]

Doudney, Sarah, daughter of Mr. George E. Doudney, of Cosham, Hants, was b. near Portsmouth, but removed into a remote village in Hampshire at an early age. Her first efforts in literature were made when she was quite young, her poem, "The Lessons of the Water-Mill," a popular song, especially in America, having been written when she was only fifteen. Known mainly to the reading public through her stories, *A Woman's Glory*, *Stepping Stones*, and others, and through her contributions to the *Sunday Magazine*, *Good Words*, and other serials, her works, including fiction, and sacred and secular poems, have been widely read and appreciated. Her sacred poems are the least numerous of her writings. Some of these, as, "The Master hath come, and He calls us to follow," and "Saviour, now the day is ending," for use at the close of Evening Service, and of more than usual merit, create the desire for more of a like kind. Greater use, however, may be made of what she has written than has been done. By being buried in magazine literature, her hymns are somewhat difficult to trace. Her *Psalms of Life* was pub. by Houlston in 1871. In the Sunday School Union *Songs of Gladness*, 1871, the following were given:—

1. He hath gone into His garden. *The Vineyard of the Lord.*
2. In Thy holy garden ground. *The Vineyard of the Lord.*
3. Land of peace, and love, and brightness. *Heaven.*
4. Saviour, now the day is ending. *Sunday Evening.*
5. The Master hath come, and He calls us to follow. *Jesus and Mary of Bethany.*
6. We praise our Lord to-day. *Sunday.*
7. We sing a loving Jesus. *Praise of Jesus.*

Of these, Nos. 1, 2, 3, are in her *Psalms of Life*, 1871, and all have passed from the *Songs of Gladness* into other collections. Her:—

8. Room for the wanderer, room. *Christ's Invitation.*

is in W. R. Stevenson's *School Hymnal*, 1880. [J. J.]

Douglas, Ellen, i.e. Mrs. Van Alstyne, q. v.

Down from the mountain Jesus came. *C. Wordsworth, Bp. of Lincoln.* [*Epiphany.*] Appeared in his *Holy Year*, 1862, in 7 st. of 4 l., for the 3rd Sun. after the Epiphany, concerning "The Manifestation of the Godhead in Christ, as the Physician of Body and Soul: as seen in the Gospel of the Week." As a complete hymn it is not in common use, but st. iii.–vi., as: "O God, made manifest in flesh," is given in the *Supp.* to the *N. Cong.*, 1869, No. 1083. [J. J.]

Downton, Henry, M.A., s. of Mr. John Downton, Sub-Librarian of Trinity College, Cambridge, was b. at Pulverbatch, Shropshire, Feb. 12, 1818, and educated at Trinity College, Cambridge, where he graduated B.A. 1840, and M.A. 1843. Taking Holy Orders in 1843, he became Curate of Bembridge, Isle of Wight, 1843, and of Holy Trinity, Cambridge, 1847. In 1849 he was preferred to the Incumbency of St. John's, Chatham. He went to Geneva as English Chaplain in 1857; and was appointed Rector of Hopton in 1873. He was also for some time Domestic Chaplain to the late Lord Monson. He d. at Hopton, June 8, 1885. Mr. Downton pub. a *tr.* of Professor Ernest Naville's *Lectures on Modern Atheism*, 1865; and *Holy Scripture and the Temperance Question*, 1878. His hymns were chiefly contributed to the *Ch. of England Magazine*; A. T. Russell's *Ps. & Hymns*, 1851; Barry's *Ps. & Hymns*, 1862; and the *Sunday Magazine*. In 1873 he collected these and pub. them as *Hymns and Verses*. His *trs.* from the French of Alexandre Vinet are also in the volume. [See **French Hymnody**, § viii.] His best known hymns are "Another year, another year" (given anonymously in the Harrow School *Hymns*, 1855); "For Thy mercy, and Thy grace"; and "Harp awake, tell out the story." These have attained to great popularity, and are in extensive use. [J. J.]

Δόξα ἐν ὑψίστοις Θεῷ, ἐν Βηθλεέμ. By *John the Monk*, generally held to be the same as *St. John of Damascus* (q.v.). This is found in the Office of the Greek Church for Christmas Day, where it is sung at the service "At the first hour of the Night," when "Collected again in the Church, we begin Compline according to custom, and after the Glory be to God on high, we go out into the Narthex making the Procession, and chanting there Idiomelic stichera to the first tone" (Littledale's *Offices*, &c., p. 178), of which the

Δόξα ἐν ὑψίστοις Θεῷ is a portion. The only translation into English is Dr. Littledale's blank verse version in his *Offices, &c., of the Holy Eastern Church*, 1863, p. 180, and the same rendered into 8-7's measure by *W. Chatterton Dix*, for the *Lyra Messianica*, 1864, p. 111, in which it first appeared. The original Greek text, which dates from about the middle of the eighth century, is given in Dr. Littledale's *Offices*, &c., 1863, p. 63. The *tr.* is, "To-day in Bethlehem I hear" (*Littledale*), "To-day in Bethlehem hear I" (*Dix*). [J. J.]

Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη. This is the Greek form of the *Gloria in excelsis Deo*, and is an expansion of the Angels' Hymn in St. Luke, ii. 14. It is given in *Daniel*, ii. pp. 268–69, in two forms, and accompanied by very extensive notes. The first form is from the *Apostolic Constitutions*, and the second is found at the end of the Psalms and Canticles contained in the *Codex Alexandrinus*. This latter is also given in full in **Greek Hymnody**, § x. 4, and in **Anth. Graec.**, pp. 38–39. Of the *Codex Alex.* text Mr. Chatfield has given a literal *tr.* in his *Songs and Hymns*, &c., 1876, p. 161, v. "Glory to God in the highest," &c. The *tr* in the Communion Office of the Book of Common Prayer, "Glory be to God on high," is from the Latin version of the hymn. [J. J.]

Doxologies. The term Doxology may be applied to the *Tersanctus*, *Alleluia*, or any form of ascription of praise to the Blessed Trinity; but it is specially confined to the *Gloria in excelsis*, technically known as the *Greater Doxology* [see **Greek Hymnody**, § x. 4], and to the *Gloria Patri*, similarly known as the *Lesser Doxology*. Under the general heading of *Doxologies*, we might include the various forms of ascriptions of praise with which most of the collects and prayers are concluded in both Eastern and Western Office Books. It must suffice to give as samples the last words of the (1) "Great Intercession," and of the (2) "Prayer of Humble Access" in the *Clementine Liturgy*:

(1) "because to Thee belong all glory, worship, and thanksgiving, honour and adoration, to Father, Son, and Holy Ghost, now and always and for unceasing and unending ages. Amen." (Hammond, *Liturgies E. & W.* p. 19.)

(2) "through Thy Christ, with Whom to Thee be glory, honour, praise, laud, thanksgiving, and to the Holy Ghost for ever. Amen." (*Ibid.*, p. 20.)

It has also been the custom from earliest times to conclude sermons or addresses in public worship with varying forms of doxology. The form regularly used by St. Chrysostom was this:—

"through Jesus Christ our Lord, with Whom, to the Father, together with the Holy Ghost, be glory, might, and honour, now, and always, and for ever. Amen."

The *Gloria Patri*; or, *Lesser Doxology*, is of great, possibly but not demonstrably, Apostolic antiquity. Its Trinitarian language is derived from our Lord's commission to baptize in Mat. xxviii. 19. St. Basil the Great, or whoever was the author of the letter "De Spiritu Sancto ad Amphilochium," asserts that the first part in its present form was in use in both East and West as early as the time of St. Clement of Rome. No doubt the second half is later than the first half, and was added afterwards, but at a date which it is impossible to fix exactly. It must have been before A.D. 529, in which year the second Council of Vaison (can. 6) enjoins the use of the second half in France, as being already in general use throughout the whole East, Africa, and Italy, and as directed against heretics who denied the eternity of the Son of God. Various forms of the *Gloria Patri* have been and are in use, viz.:—

1. Early varieties of the *Greek* form were these, (1) Δόξα Πατρὶ ἐν Υἱῷ, καὶ διὰ Πνεύματος ἁγίῳ κ.τ.λ., and (2) Δόξα Πατρὶ διὰ Υἱῷ καὶ διὰ ἁγίου Πνεύματος κ.τ.λ., but both were discarded in favour of the following: (3) Δόξα Πατρὶ, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι, καὶ νῦν, καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν: which is still in current use in the Eastern Church, because the former were employed by Arius and his followers to prove a difference of inferiority between the second and first Persons of the Holy Trinity (Bingham, *Antiq. of Christ. Ch.*, Bk. xiv. cap. 2). Another ancient but long obsolete form of words was, (4) Δόξα Πατρὶ, καὶ Υἱῷ, σὺν ἁγίῳ Πνεύματι.

2. The ordinary *Latin* form is, "Gloria Patri et Filio et Spiritui Sancto: Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen."

3. The ordinary *Anglican* form, which is not a literal translation of the Latin text, is: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

4. The *Mozarabic* form, as ordered by the 12th and 14th canons of the ivth Council of Toledo, A.D. 633, and as found in the Introit appointed in the *Mozarabic Missal* for Christmas Day, is: "Gloria et honor Patri, et Filio, et Spiritui Sancto in saecula saeculorum. Amen."

Concerning the use of the Doxology we may note that in the Eastern Offices it is used after each "Stasis," or subdivision consisting of two or more Psalms. By the Western Rule of St. Benedict (cap. 18) it was directed to be used after each Psalm, and it is still so used in the *Roman Breviary*, except in the case of Psalms 62, 148, 149. It is also used at the close of the third, sixth, and eighth or ninth Responsories, with repetition of part of the Responsory in lieu of its second half; and after the four opening versicles at Matins, a position retained in the English Book of Common Prayer. The variations common to the Greek and Latin Service books, by which sometimes the first clause of the doxology is used without the second, may perhaps retain some witness to the separate history of the clauses.

Metrical Doxologies are naturally the outcome of the practice of concluding the Psalms with the *Gloria Patri*, being transferred to Hymns, and arranged according to their varying metres. In some instances the wording of the *Gloria Patri* was as strictly adhered to as the structure of the verse would admit, but in others the only resemblance is the expression of equal praise to the Three Persons in the Blessed Trinity. The following is a specimen in Sapphics taken from the *Mozarabic Breviary*:—

"Gloriam Patri celebrant honore,
Gloriam Nato recinent perenni,
Cum quibus Sanctus sociatus extat
Spiritus unus. Amen."
(For Feast of St. Cucufatus. *Migne*, p. 1171.)

Sometimes a reference to the event which is commemorated on any particular festival is introduced into the doxology, as in the concluding verse of the acrostic Epiphany hymn, "A Patre unigenitus" (q.v.).

"Gloria tibi, Domine,
Qui apparuisti hodie,
Cum Patre et Sancto Spiritu
In sempiterna saecula."

(*Mone*, i. p. 79. See also an Easter doxology, *Ibid.* p. 195.)

It is to the metrical Latin doxologies that we owe the various English forms which we possess, not necessarily the actual metres, but certainly the principles upon which they are based. It is thence that the early metrical doxology of the 1535 *Primer* comes:—

"Glory be to The Trinitie,
The Father, Son, and Spirit living:
Which are One God and Persons Three,
To Whom be praise without ending."

This is attached to the translation of Latin hymns. The forms in the later *Primers* are more regular, and also both *trs.* of the "Veni Creator," in the Ordinal. The various metrical renderings of the Psalms, as the Old Version, the New Version, and others, supply one for each metre. The older hymn-writers in many instances gave special attention to the point. I. Watts closed his *Hys. and Spiritual Songs*, 1707–9, with twenty versions, and introduced them by saying:—

"I cannot persuade myself to put a full period to these Divine Hymns till I have addressed a special song of Glory to God the Father, the Son, and the Holy Spirit. Though the Latin name of it, *Gloria Patri*, be retained in our nation from the Roman Church; and though there may be some excess of superstitious honour paid to the words of it, which may have wrought some unhappy prejudices in weaker Christians, yet I believe it still to be one of the parts of Christian worship."

Later writers followed these examples until almost every conceivable form of metrical doxology is provided for in the hymnody of the Church. [F. E. W.]

1. The numerous Metrical Doxologies which are found in Latin and English especially are marked by a distinction of some importance. As intimated above, the Latin doxology is so worded as to emphasise the day or season for which it is appointed in addition to offering praise to the Three Persons of the Holy Trinity, whilst the English doxology is concerned with the latter only. The result is a richness in the Latin which is unattainable elsewhere. If space admitted, a complete set of Doxologies from the ancient *Hymnaries* and *Breviaries* could have been given, but we must confine ourselves to some of the more important. The following are from the *Paris Breviary*, 1736:—

i. In Adventu.
"Qui liberator advenis,
Fili, tibi laus maxima
Cum Patre, cumque Spiritu,
In sempiterna secula."

ii. In Nativitate Domini.
"Qui natus es de Virgine,
Jesu, tibi sit gloria
Cum Patre, cumque Spiritu,
In sempiterna secula."

iii. In Epiphania Domini.
"Qui te revelas Gentibus,
Jesu, tibi sit gloria
Cum Patre, cumque Spiritu,
In sempiterna secula."

iv. In Tempore Paschali.
"Da, Christe, nos tecum mori;
Tecum simul da surgere:
Terrena da contemnere;
Amare da coelestia."

"Sit laus Patri; laus Filio,
Qui nos, triumphata nece,
Ad astra secum dux vocat:
Compar tibi laus, Spiritus."

v. In Ascensione Domini.
"Da, Christe, nos tecum mori!
Tecum simul da surgere:
Terrena da contemnere;
Amare da coelestia."

"Qui victor ad coelum redis,
Jesu, tibi sit gloria
Cum Patre, cumque Spiritu,
In sempiterna secula."

vi. In Die Pentecostes.
"Sit laus Patri; laus Filio:
Par sit tibi laus, Spiritus,
Afflante quo mentes sacris
Lucent et ardent ignibus."

vii. In Annunciatione Domini.
"Mundo redemptor qui venis,
Fili, tibi laus maxima
Cum Patre: nec tibi minor
Laus, utriusque Spiritus."

viii. Officio Dedic. Ecclesiae.
"Sit laus Patri, laus Filio;
Par sit tibi laus, Spiritus,
Divina cujus unctio
Nos templa Christo consecrat."

2. The *Roman Breviary* Metrical Doxologies follow this same rule, differing only in the wording of the same. As an instance, the following may be compared with No. v. above:—

In Ascensione Domini.
"Jesu, tibi sit gloria,
Qui victor in coelum redis,
Cum Patre et almo Spiritu,
In sempiterna saecula."

3. Other Breviaries, both ancient and modern, follow the same rule and extend it also to all Festivals and Special Offices. A collection of 29 Doxologies from the *Paris Breviary*, 1736, including those for several minor Festivals, is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and *trs.* of the more important from various Breviaries and ancient hymns are found in the works of J. Chandler, W. J. Copeland, E. Caswall, J. D. Chambers, W. J. Blew, Bp. Mant, J. M. Neale, I. Williams, and other translators of Latin hymns.

4. Original English Metrical Doxologies are very numerous, and are found in the early versions of the Psalms and in the most modern hymn-books. The more lengthy of these which are in C. U. have been dealt with as separate hymns, and are given in the general "Index of Subjects and Seasons." Those which are composed of one, or at most two stanzas, are too numerous, and too much alike, to be given in detail. We can only append a list of the most exhaustive collections which are available to the reader. These are:—

1. Old Versions of the Psalms.
2. The *Old* and *New Versions*.
3. I. Watts's *Hymns*, 1707, and *Psalms*, 1719.
4. Wesley's *Gloria Patri*, 1746, in the Wesley *P. Works*, 1868–72, vol. iii.
5. J. Newton in the *Olney Hymns*, 1779
6. The older collections of *Whitefield*, *Madan*, *Toplady*, *Conyers*, *Lady Huntingdon*, *Rippon*, the later Baptist *Selections*, 1828 & 1836, the Congregational *Collections* and others to 1860.
7. Large selections are given in *Kennedy*, 1863; the *Hy. Comp.* 1876; Snepp's *Songs of G. & G.*, 1872; and W. Stone's *Supplemental Hymnal*, 1873. This last is the largest collection of doxologies extant. The metres are very varied, and the doxologies number 120. In the majority of modern hymn-books of the Church of England the doxologies are given with the hymns, and are not appended as a separate section of each book.
8. Modern Nonconformist collections generally adopt the practice of giving the doxologies with the hymns. Spurgeon's *O. O. H. Bk.*, 1866, is an exception, the doxologies being given as a separate section between the Psalms and the hymn.

9. In modern American collections doxologies are usually appended at the end of the book and represent all the metres contained therein, as in the Protestant Episcopal *Hymnal*, 1871; the Methodist Episcopal *Hymnal*, 1878; Hatfield's *Church Hymn-Book*, 1872; the Baptist *Service of Song*, 1872, and others.

5. The provision which has thus been made, not only for the holy Seasons of the Church, but also for general purposes, and for the great variety of metre found in modern hymn-books, is very abundant. Where sameness and painful reiteration are unavoidable, it is useless to expect uniform excellence throughout. When, however, the wearisome commonplace is broken by Bp. Ken's "Praise God, from Whom all blessings flow"; Watts's "Give to the Father praise"; Osler's "Worship, honour, glory, blessing"; or by one of the finer translations from the Latin, we realize that a noble hymn need not be weakened by an ignoble doxology. [J. J.]

Dracup, John, was b. in 1723, but the place of birth and circumstances of early life not known. In 1755 he became pastor of the Independent Church at Steep Lane, Sowerby, near Halifax; but in 1772, having apparently changed his views on Baptism, left Steep Lane, and became a minister among the Baptists, first at Rodhill-end, near Todmorden, and then at Rochdale. In 1784, the members of the Independent Church at Steep Lane, having in the interval followed his example and become Baptists, invited him to re-settle among them. This he did, and continued their pastor until his death, May 28, 1795.

In 1787, Mr. Dracup pub. a small volume of 63 hymns with the title, *Hymns and Spiritual Songs, by John Dracup, Minister of the Gospel at Sowerby. Bolton, printed by R. Jackson.* Two of these, beginning "Free Grace to every heaven-born soul," and "Thanks to Thy name, O Lord, that we," had previously appeared in Lady Huntingdon's *Collection*, undated ed. cir. 1772, and again in the revised ed. of 1780. Both are in Denham's *Sel.* (1837); the former is in *Gadsby* (1853) and in Stevens's *Sel.* (1881), and the latter in Reed's *H. Bk.*, 1842, &c. A third hymn of Dracup's, very touching both in sentiment and language, is found in a small Baptist supplementary *Sel.* It begins, "Once I could say, 'My God is mine.'" His other hymns have seldom had more than a local use. [W. R. S.]

Draw near, ye weary, bowed and broken-hearted. [*Jesus weeping at the grave of Lazarus.*] This hymn was given in *Christian Lyrics*, R. T. S., N.D., in 4 st. of 6 l. In 1853, 3 st. were included in the *Leeds H. Bk.*, No. 296, as from the *Christian Lyre*. Whether this is a mistake for the R. T. S. *Christian Lyrics* we cannot say, but the hymn is not in the *Christian Lyre* of 1830–1. Dr. Dale gives the same stanzas in his *English H. Bk.*, 1874, but appends no signature. [W. T. B.]

Drayton, Michael, b. 1563, d. 1631, was very popular in his days, and his name is still regarded with respect. He was the author of the Poly-olbion and many other works. His hymns were pub. as:—

"*The Harmonie of the Church, containing, 'The spiritual songes and holy hymes of godly men, patriarkes, and prophets, all sweetly sounding to the praise and glory of the Highest*, 1591.'"

Of this but a single copy is known. It was reprinted by the *Percy Society*, and again in the Rev. Richard Hooper's edition of *Poly-olbion*, in Smith's *Library of Old Authors*. [J. T. B.]

Dread Jehovah! God of nations. [*In Time of Trouble—National.*] This hymn appeared in the *Christian Observer*, in April, 1804, in 4 st. of 8 l. At that time Bonaparte was First Consul, and meditating an immediate invasion of England. A day of humiliation and prayer was appointed. In anticipation of this day the following editorial note, together with the hymn as given below, appeared in the *Christian Observer*:—

"His Majesty has been graciously pleased to appoint Friday, the 25th of May next, to be observed throughout England and Ireland as a day of public humiliation and fasting. We earnestly hope it may be observed in a proper manner. We subjoin a hymn for the occasion, which has just reached us in time to obtain a place in this number.

Hymn for the Fast Day.
May 25, 1804.

"Dread Jehovah! God of Nations,
From thy Temple in the Skies,
Hear thy People's Supplications,
And for their Deliv'rance rise.
Lo! with deep Contrition turning,
In thy Holy Place we bend;
Fasting, praying, weeping, mourning,
Hear us, spare us, and defend.

"Foes, who've ravag'd peaceful Regions,
Now for us the Yoke prepare;
And if thou forsake our Legions,
We, like them, the Yoke must wear.
Shall Religion's Foes enslave us?
Shall their Heathen Tongues exclaim,
'Where's your God?' O rise to save us,
And assert Thy glorious Name.

"Though our Sins, each Heart confounding,
Long and loud for vengeance call;
Thou hast Mercy as abounding,
Thou hast Blood can cleanse them all.
Let that Mercy veil Transgression,
Let that Blood our Guilt efface;
Save thy People from Oppression,
Save from Spoil thy Holy Place.

"Hear, O God! the Vows we tender;
With our Hosts to battle go;
Shield the Head of each Defender,
And confound the impious Foe.
So when ceas'd the Battle's raging,
Thine shall be the Victor's Praise;
And in thy holy Bonds engaging,
We will serve thee all our Days.
"C. F."

In 1805, in John Gresham's *Select Portions of Psalms and Hymns*, 3rd ed., it is given as Hymn xiv., and a note states it to have been "Written by a Clergyman," and to have been separately published with music by Haydn. In 1819, *Cotterill*, having slightly altered the text, and omitted st. ii., included the hymn in his *Sel.* in 3 st., No. 337. Bickersteth went further in reducing it to the first and third stanzas, with alterations, in his *Christian Psalmody*, 1833. Hall adopted the same stanzas in his *Mitre H. Bk.*, 1836, but introduced many alterations therein. These alterations are repeated in the *New Mitre Hymnal*, 1874, together with a doxology in 2 st. of 4 l. Nearly all the modern collections, including the S. P. C. K. *Ps. & Hymns*, 1852-69; *Barry*, 1862–67; *H. Comp.* 1872; *Snepp*, 1872; *Harland*; Stevenson's *Hys. for Ch. & Home*; and many others, have the altered text as given in Bickersteth's *Christian Psalmody*, 1833, and not the original. In *Church Hys.*, 1871, No. 260, the hymn, "Lord Almighty, God of nations," is also *Bickersteth's* text with the alteration of the first and last lines of the hymn only. The hymn is in one form or another in somewhat extensive use in G. Britain and America. [J. J.]

Dread Sovereign, let my evening song. *I. Watts.* [*Evening.*] Appeared in the 1st ed. of his *H. & S. Songs*, 1707, Bk. ii., No. 7, in 6 st. of 4 l., and headed, "An Evening Song." The opening stanza, when compared with J. Mason's "Song of Praise for the Evening" (*Songs of Praise*, 1683, No. xi.), is evidently suggested by Mason's st. i. The two are:—

Mason, 1683.	*Watts*, 1709.
"Now from the altar of my heart	"Dread Sovereign, let my evening song
Let incense flames arise;	Like holy incense rise:
Assist me, Lord, to offer up	Assist the offerings of my tongue
Mine evening sacrifice."	To reach the lofty skies."

The hymn in its original form is in C. U. both in G. Britain and America. There are also altered texts in C. U., as (1) "Blest Saviour, let our evening song"; this is in *Common Praise*, 1879; and (2) "O Holy Father, let my song," in Bapt. *Ps. & Hys.*, 1858–80, &c. [J. J.]

Drei König führt die göttlich Hand. [*Epiphany.*] Appeared in the *Alte Catholische Geistliche Kirchengesäng*, Cologne, 1621, in 9 st. of 6 l., and thence, omitting st. ii. in F. Hommel's *Geistliche Volkslieder*, 1871, No. 51; and in full, but altered, in the *Trier G. B.* (R. C.), 1846, p. 34. Nearly the same text, but beginning, "Es führt drei König Gottes Hand," from the *Catholische Kirchen Gesäng*, Cologne, 1625, is included, omitting st. ii., ix. in *Wackernagel*, v. p. 1251, and in H. Bone's *Cantate*, 1846 (ed. 1879, No. 82). *Tr.* as:—

Three kings were led by God's own hand, a good *tr.* from the *Trier* text, omitting st. ii., iv., vii., by Dr. R. F. Littledale, as No. 54 in the *People's H.*, 1867, signed "A. L. P." [J. M.]

Dreieinigkeit, der Gottheit wahrer Spiegel. *J. Franck.* [*Trinity Sunday Evening.*] 1st pub. in C. Peter's *Andachts-Zymbeln*, Freiberg, 1655, p. 276, in the section entitled, "On the Holy Trinity," in 8 st. of 4 l. In Franck's *Geistliches Sion*, 1674, p. 31 (ed. 1846, p. 35). St. 1, 2 are based on "O Lux beata Trinitas," and st. 3–7, on Romans xi. 33–36. St. 8 ("Dein Nam ist gross") is taken from his *Vaterunserharpfe*, Frankfurt-am-Main, 1652. It passed into J. Crüger's *Praxis pietatis melica*, 1661; Freylinghausen's *G. B.*, 1704, and other collections, and is No. 14 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

True mirror of the Godhead! Perfect Light. A good *tr.* of st. 1–3, 7, 8, by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 64. Her *tr.* of st. 2, 7, 8, altered and beginning, "We praise Thee, Lord, with earliest morning ray," appear as "A Morning Psalm of Praise" in the *H. of the Spirit*, Boston, U.S., 1864, No. 103. [J. M.]

Drennan, William, M.D., b. at Belfast, May 23, 1754, and educated at Glasgow, where he graduated M.A. in 1771, and M.D. 1778. He subsequently practised at Belfast. He d. Feb. 5, 1820. In 1815 he pub. *Fugitive Pieces in Prose and Verse*, Belfast, 1815; and his *Poems* were collected and pub. with a *Memoir* by his sons in 1859. Of his poems six are grouped under the heading of "Religious Poems." Seven hymns, including five of these "Religious Poems," were contributed to Aspland's Unitarian *Sel.*, 1810; but in the 1859 *Poems and Memoir* most of them are in a longer form. As most of these are still in C. U. amongst the Unitarians in G. Britain and America, we subjoin the list of first lines:—

1. All nature feels attractive power. *Law of Love.*
2. Bless'd who with generous pity glows. *Charity.*
3. Humanity! thou sent of God. *Faith, Hope, Charity.*
4. In this fair globe, with ocean bound. *Love of God.*
5. O sweeter than the fragrant flower. *Doing Good.*
6. The heaven of heavens cannot contain. *Divine Worship.*
7. The husbandman goes forth afield. *Fruits of Benevolence.*

[W. T. B.]

Drese, Adam, was b. in Dec. 1620, in Thuringia, probably at Weimar. He was at first musician at the court of Duke Wilhelm, of Sachse-Weimar; and after being sent by the Duke for further training under Marco Sacchi at Warsaw, was appointed his Kapellmeister in 1655. On the Duke's death in 1662, his son, Duke Bernhard, took Drese with him to Jena, appointed him his secretary, and, in 1672, Town Mayor. After Duke Bernhard's death, in 1678, Drese remained in Jena till 1683, when he was appointed Kapellmeister at Arnstadt to Prince Anton Günther, of Schwarzburg-Sondershausen. He d. at Arnstadt, Feb. 15, 1701 (*Koch*, iv. 270–274; *Allg. Deutsche Biog.*, v. 397; *Wetzel*, i. 193–4, and *A. H.*, vol. i., pt. iv., pp. 28–30).

In 1680, the reading of Spener's writings and of Luther on the Romans led to a change in his religious views, and henceforth under good and evil report he held prayer meetings in his house, which became a meeting-place for the Pietists of the district. "His hymns," says Wetzel, "of which he himself composed not only the melodies, but also, as I have certain information, the text also, were sung at the meetings of pious persons in his house, before they came into print."

One has been *tr.* into English, viz.:—

Seelenbräutigam, Jesus, Gottes Lamm, appeared in the *Geistreiches G. B.*, Halle, 1697, p. 147, in 15 st. of 6 l., repeated (with the well-known melody by himself added, which in the *Irish Ch. Hyl.* is called "Thuringia"), in the *Darmstadt G. B.*, 1698, p. 134, as No. 197 in Freylinghausen's *G. B.*, 1704, and recently as No. 119 in the Berlin *G. L. S.*, ed. 1863. In Wagner's *G. B.*, Leipzig, 1697, vol. iii. p. 420, it begins, "Jesu, Gottes Lamm." The *tr.* in C. U. is:—

Bridegroom, Thou art mine, a *tr.* of st. 1, 2, 4, 8, 13–15, by Dr. M. Loy, as No. 283 in the *Ohio Luth. Hyl.*, 1880.

Another tr. is, "God and man indeed," of st. iii. as st. 1. of No. 463 in the *Moravian H. Bk.*, 1789 (1886, No. 224). [J. M.]

Dreves, Johann Friedrich Ludwig, s. of F. C. Dreves, burgomaster of Horn, in the Principality of Lippe-Detmold, was b. at Horn, Nov. 17, 1762. After the completion of his studies at the University of Marburg he was for some time conrector of the school at Detmold. In 1790 he became third pastor of the Reformed Church at Detmold, and after being pastor at Hillentrup from June 28 to Oct. 25, 1795, returned to Detmold as second pastor. He remained in Detmold till 1820, when he again became pastor at Hillentrup, and d. there Nov. 30, 1834. (*MS. from Pastor A. Koppen, Detmold.*) His hymn:—

Hier lieg ich, Herr! im Staube. *Trust in God.* Was written at Detmold after the death, on Nov. 14, and before the burial, Nov. 17, 1798, of his first wife Lischen (Elizabeth) née Ewald. It was 1st pub. as No. 91 of the hymns for the sick

and sorrowing appended to his Easter Sermon pub. at Lemgo, 1813, entitled *Wiedersehen*. It is in 12 st. of 8 l., and when included as No. 601 in the Berlin *G. B.*, 1829, st. v.–vii., ix., xii., were omitted, and the rest altered. This form was repeated in Bunsen's *Versuch*, 1833, No. 914. *Tr.* as :—

1. My God, lo, here before Thy face, a D. C. M. version from *Bunsen*, by Miss Winkworth in her *Lyra Ger.*, 1st Series, 1855, p. 38. Her st. iii., v., are altered in later eds. In full in the Schaff-Gilman *Lib. of Rel. Poetry*, ed. 1883, p. 821. In the American hymn-books it appears in the following forms from the 1855 text :—

(1) "My Father, God, before Thy face," No. 226, in Boardman's *Sel.*, Philadelphia, 1861, is from her st. i., ll. 1–4; iv., ll. 1–4, and vi.

(2) "O Father, compass me about," No. 362, in the *H. of the Spirit*, Boston, 1864, is her st. iv., ll. 1–4; v., ll. 1–4; vi., ll. 1–4; vii., ll. 4–8.

(3) "I know Thy thoughts are peace towards me," No. 978, in the *Sabbath H. Bk.*, 1858, is her st. v., vi.

(4) "Father, Thy thoughts are peace towards me," No. 905, in Robinson's *Songs for the Sanctuary*, 1865, is her st. v., l. 1–4, and vi.

2. My God, behold me lying. A good *tr.* of *Bunsen's* st. i., ii., iv., v., vii., by Miss Winkworth in her *C. B. for England*, 1863, No. 108. [J. M.]

Drop, drop, slow tears. *Phineas Fletcher.* [*Penitence.*] Appeared in his *Poetical Miscellanies*, 1633; recently republished by Dr. Grosart in 4 vols., 1869, in his *Fuller Worthies Library*. This tender poem is given in Thring's *Coll.*, 1882, and in others. [See **English Hymnody, Early, § VII.**] [J. J.]

Drooping soul, shake off thy fears. *C. Wesley.* [*Lent. Resignation.*] 1st pub. in *Hys. & Sac. Poems*, 1742, in 6 st. of 8 l. (*P. Works*, 1868–72, vol. ii. p. 293). In 1780, J. Wesley included st. i.–iv. in the *Wes. H. Bk.*, No. 137. This arrangement has been repeated in later editions, and in other collections. The expression in st. ii., l. 2—

> Fainting soul, be bold, be strong;
> *Wait the leisure of thy Lord.*

is from Coverdale's prose version of Ps. xxvii. 16, in the *Bk. of Common Prayer*. [J. J.]

Drummond, David Thomas Kerr, B.A., youngest s. of James Rutherford Drummond, of Stragreath, Perthshire, was b. at Edinburgh, Aug. 25, 1805. After studying at the University of Edinburgh, he went to Oxford, where he graduated B.A. He was ordained Priest in 1831, and, after serving various cures, became, in 1838, joint minister of Trinity Episcopal Church, Dean Bridge, Edinburgh. He resigned his charge and severed his connection with the Scottish Episcopal Church in 1843, when he became the minister of a church built for him (St. Thomas's English Episcopal Church, Edinburgh), where he continued to minister to a large and influential congregation until his death. He d. at Pitlochry, Perthshire, June 9, 1877. His hymns appeared to the number of 10 in the *Church of England Hymnbook*, 1838, of which he was joint editor with Dr. Greville, a member of his own congregation. [**Scottish Hymnody, § VII.**] [J. M.]

Drummond, William, M.A., eldest s. of Sir John Drummond, Kt., of Hawthornden, near Edinburgh, was b. at Hawthornden, Dec. 13, 1585. He studied at the University of Edinburgh, and graduated M.A. in 1605. Succeeding, by the death of his father, in 1610, to the estate of Hawthornden, he resided there till his death, on Dec. 4, 1649. He was one of the most eminent literary Scotsmen of his time, and a friend of Sir William Alexander and Ben Jonson. His *Flowers of Zion* were pub. in 1623, and his *Works* were collected and pub. in two vols. at London, 1655–56, and again at Edinburgh, in one vol., in 1711. His *Poems* were issued by the Maitland Club, in 1832, with additions from the Hawthornden MSS., originally pub. by Dr. David Laing in the Transactions of the Society of Antiquaries of Scotland. They have since been edited by Peter Cunningham in 1833, and, in 1856, by W. B. D. Turnbull (Lond., J. R. Smith). Among the *Posthumous Poems*, 1st pub. in 1656, is a *tr.* of the *Dies Irae*, and among those added in 1711 are *trs.* of 20 of the *Roman Breviary* hymns. These, which are interesting as being among the earliest attempts of the kind, are included in the edition of 1856. Professor Masson has recently issued an interesting work on him as *Drummond of Hawthornden: the Story of his Life and Writings* (Lond., Macmillan & Co., 1879). [J. M.]

In an article in the *Dublin Review*, 1883, and again in the preface to his *Annus Sanctus*, 1884, Mr. Orby Shipley has questioned Drummond's right to the *trs.* from the *Roman Breviary* which were given in his posthumous *Works*, 1711. The history of these translations, so far as we can gather, is this. In 1619 *The Primer; or, Office of the Blessed Virgin Mary*, was issued, with a revised translation [see **Primers**], and all the hymns therein but one were new. These were repeated in a reprint in 1632. This reprint contains an address to the reader, in which occurs the following passage :—

> "The Hymnes most of which are used by the holy Church in her publick Office; are a new translation done by one *most skilfull in English poetrie*, wherein the literall sense is preserued with the true straine of the verse."

In 1711 a complete edition of Drummond's *Works*, under the editorship of Bishop Sage and Thomas Ruddiman, appeared, and in it 18 hymns, identical with those in the 1615 *Primer*, were given as from the MSS. in the Edinburgh University Library. These MSS., however, are not now to be found, and Mr. Shipley's contention is that Drummond merely transcribed these translations, and that his 1711 editors, finding them in his autograph, concluded they were his. He strongly dwells (see his preface to *Annus Sanctus*, pp. 12–14) on the improbability of a Catholic publisher applying to a Scotch Protestant for translations, and really this is his main argument. Against this we must set the following considerations. (1) Drummond undoubtedly translated the *Dies Irae* pub. by Phillips, in 1656. His attention had therefore been drawn to Latin hymnody. (2) The express words of the address to the reader in the 1615 edition, "one most skilful in English poetry," certainly suit Drummond. (3) The fact that Sage and Ruddiman, with Drummond's MS. before them, had no doubt on the matter. (4) The books presented by him to the Edinburgh University show him to have had a taste for Roman and ascetic theology. (5) The similarity in style

to his *Flowers of Zion* of 1623. Mr. Shipley's theory therefore seems to rest on no solid basis. His evidence is purely internal and problematical. It is quite possible that in his foreign tours, for some time at least, Drummond was a concealed Roman Catholic. But this is as purely conjectural as Mr. Shipley's theory. The matter rests solely on the authority of Drummond's editors, Sage and Ruddiman, and the express assertion in the address of 1615 (noted above), that the translations were "done by one most skilfull in English poetrie." According to Mr. Shipley's theory this writer, who was "most skilfull in English poetrie," must have been a Roman Catholic; and failing to find one such poet amongst the Roman Catholics of that day to whom he can give a habitation or a name, he further adds that he is "unknown." Until it can be shown that at that date, 1615 (the 1st ed. of the *Primer*), there was a known Roman Catholic writer "most skilfull in English poetrie," we must abide by Drummond. [W. T. B.]

Drummond, William Hamilton, D.D., s. of an Irish physician, was b. at Ballyclare, Antrim, Ireland, 1772, and d. at Dublin, Oct. 16, 1865. Educated for the ministry at the University of Glasgow, he became, in 1793, the pastor of the Second Presbyterian Church, Belfast, and in 1816, of the Strand Street Chapel, Dublin. His poetical works include:—

(1) *Juvenile Poems*, 1797; (2) *Trafalgar*, 1805; (3) *The Giant's Causeway*, 1811; (4) *Clontarf*, 1817; and (5) *Who are the Happy? a Poem on the Christian Beatitudes, with other Poems on Sacred Subjects*, 1818.

In 1818 *A Selection of Ps. & Hys. for the Use of the Presbytery of Antrim, and the Congregation of Strand Street, Dublin*, was pub. at Belfast. This *Sel.* was probably edited by Dr. Drummond. It contained several of his hymns. Five of these (Nos. 84, 190, 201, 236, 264) were contributed to that edition.

From *Who are the Happy?* the following hymns have come into C. U.:—

1. **A voice from the desert comes awful and shrill.** *Advent.* This is in extensive use in the Unitarian hymn-books of America.

2. **Come, let us sound her praise abroad.** *Charity.*

3. **Father, I may not ask for less.** *Charity.* This is st. ii.–v. of No. 2, with a new introductory stanza. In this form the hymn was given in the *Leeds H. Bk.*, 1853.

4. **Give thanks to God the Lord.** *Victory through Christ.* Limited in use, although a hymn of much spirit. It appeared in the Belfast *Ps. & Hys.*, 1818.

5. **O had I the wings of a dove.** *Retirement.* This hymn is not suited to congregational use. It appeared in the Belfast *Ps. & Hys.*, 1818.

The original texts of these hymns are in *Lyra Brit.*, 1867, from whence also most of the biographical facts have been taken. A few of Drummond's hymns, in addition to those named, are found in some American Unitarian collections. [J. J.]

Dryden, John. The name of this great English poet has recently assumed a new importance to the students of hymns, from a claim made on his behalf in regard to a considerable body of translations from the Latin published after his death (1701), in a *Primer* of 1706. The discussion of this point will preclude us from giving more than an outline of his life.

i. *Biography.*—John Dryden was the s. of Erasmus, the third son of Sir Erasmus Dryden, and was b. at Aldwinkle, All Saints, Northants, Aug. 9, 1631. He was educated under Dr. Busby at Westminster, and entered Trin. Coll., Cambridge, in 1650. He took his B.A. in 1654, and resided nearly 7 years, though without a fellowship. He was of Puritan blood on both his father's and mother's side, and his training found expression in his first great poem, *Heroic Stanzas on the death of Oliver Cromwell*, 1658. In 1660, however, he turned, like the bulk of England, Royalist, and in his *Astraea Redux*, and in *A Panegyric on the Coronation* (1661), celebrated the Restoration. In 1663 he married Lady Elizabeth Howard. The marriage was apparently not a happy one; and there seems to be plain proof of Dryden's unfaithfulness. In 1670 he was made Poet Laureate and Historiographer Royal, and he retained these posts until the accession of William (1688). He had joined the Roman Church in 1685, and remained steadfast to it at the fall of James II. This change is of special significance, as will appear below, in regard to his translations from the Latin. It greatly straitened his means, and compelled him to great literary exertion in his closing years. He d. May 18, 1701, and was buried in Westminster Abbey.

The poems of Dryden show high excellence in fields widely different from another. He was for years the leader of the English stage, as a writer of tragedy, comedy, and tragi-comedy. The specialities of his plays were a large substitution of the heroic couplet for blank verse, in imitation of Corneille, plots full of exaggerated passion, intrigue, and rant, and a catchword dialogue. These features were caricatured by Buckingham and others in the *Rehearsal* (acted 1671). The gross immorality of his dramas has long made them unreadable; but his influence on poetry has been enduring. No metre so long dominated style as his heroic couplet, which, though inferior to Pope's in polish and precision, excels it in resonance, freedom and audacity, "The long resounding march and energy divine." He was the first to make poetry a lucid vehicle for political and religious discussion, in the *Religio Laici* (1682), and *The Hind and Panther* (1687). The finest satires in English are *Absalom and Achitophel* (Part i., 1681; Part ii., 1682, to which he contributed only a portion, the rest being by Nahum Tate), *The Medal*, and *Mac Flecknoe* (1682). He gave a new energy and fulness of meaning to the work of translation through his classical reproductions, of which his *Virgil* is the finest specimen (pub. in 1697). *Alexander's Feast* remains one of the most brilliant English odes. His prefaces and dedications had a large influence on our prose style, and are the first material efforts in the province of poetical criticism. The salient points of his genius are a transcendent literary force continually exerting itself in fresh forms; and that narrowing of the work of poetry to matters of political, social, human interest, which ruled supreme in Pope and his followers. (See *Dryden:* by Mr. G. Saintsbury, *Men of Letters* Series.)

ii. *Hymn Translations.* — Until recently, Dryden's known contributions to hymnody consisted of only three pieces. The best known of these is the *tr.* of "Veni Creator," pub. in vol. iii. of his *Miscellanies*, in 1693. Sir Walter Scott, in his *Life of Dryden*, 1808, pub. a *tr.* of the "Te Deum" ("Thee Sovereign God our grateful accents praise"), and a *tr.* of "Ut queant laxis," the hymn at Evensong for St. John the Baptist's Day (Scott calls it "St. John's Eve"): ("O sylvan Prophet").

Mr. W. T. Brooke has pointed out one or two facts that slightly shake Scott's attribution of these two pieces to Dryden. He has discovered the *tr.* of the "Te Deum" in Dodd's *Christian's Magazine*, 1760, contributed by J. Duncombe, and *attributed to Pope*. And Scott's account of the two pieces is confused. He

received them from a Mrs. Jackson, who told him that they were mentioned in Butler's "Tour through Italy," and that after Butler's death they passed into the hands of the celebrated Dr. Alban, and so came to hers. They are not however mentioned in the published edition of Butler's *Tour;* and "Butler" and "Dr. Alban" are the same person—Dr. Alban Butler, author of *The Lives of the Saints.* Alban Butler's *Tour* was edited and published by Charles Butler, his nephew, who also wrote a *Life of Alban Butler.* The confusion cannot now be unravelled: but is not enough to discredit Scott's decision, which may have rested on the handwriting. The *tr.* of the "Te Deum" is not like Pope, and has a Drydenesque Alexandrine in it, and other marks of Dryden's manner. One great Roman Catholic poet was perhaps confused with the other.

These three pieces, however, with slight variation of text, have been discovered independently by Mr. Orby Shipley and Mr. W. T. Brooke, in *The Primer, or Office of the B. V. Mary, in English,* 1706; and the discovery has led them to a strong conviction that the bulk of the 120 *trs.* of Latin hymns in this book are also Dryden's. It is shown under *Primers,* that there are remarkable evidences of unity of hand in these *trs.* Is this hand Dryden's? The case for Dryden is a constructive one, and may be thus summarised:—

The *tr.* in Scott, "O sylvan Prophet," is in a metre unknown to previous editions of the *Primer;* and there are altogether 11 *trs.,* generally representing Latin Sapphics, in the book in this metre. Five of these *trs.* have a further internal link in having the same gloria; three in having another common *gloria.* The presumption is irresistible that they are all by the author of "O sylvan Prophet." Again, the *tr.* of the "Te Deum" (also in *Scott*) is one of 8 pieces in Dryden's great metre, which is also new to the *Primers'* heroic couplets. Though not linked by common glorias, the tone of all these is Drydenesque, especially the *tr.* of "Sacris Solemniis," which has these characteristic lines, "They eat the Lamb with legal rites and gave Their mother synagogue a decent grave," and closes with an Alexandrine. The *tr.* "Creator Spirit, by Whose aid" is followed by two others in the same metre, which have a variation (in a single word) of its gloria. The three known hymns of Dryden are thus heads of groups presumptively of the same parentage. Proceeding further in the book, the large group of 8-syllable hymns exhibits 35, which are curiously marked as by a single hand through their glorias (see **Primers**). They have several Drydenesque phrases (e.g. "noon of night," "gleamy white," a technical use of "yielding," "liquid," "equal"), turns of expression and cadences, and a significant link with the *tr.* of the "Te Deum" in the term "vocal blood" (cf. "vocal tears" in 2 other *trs.*) found in the *tr.* of "Deus tuorum militum." This technical method of inquiry when applied still further to other groups linked by a single gloria certainly points in the same direction; Drydenisms, links with groups already named, an occasional appearance of layman freedom of expression, and in one case ("Audit tyrannus" *tr.*), an echo of the heroic plays, emerge. The least characteristic group is that containing *trs.* of "Ave maris stella" and "Jesu dulcis memoria," in C. M.; and the latter *tr.* ("Jesu, the only thought of Thee"), beautiful as it is, is in the main only the *tr.* from the *Primer* of 1685 recast in C. M. But the adoption of C. M.—a new metre in these *Primers*—would be natural in one previously long familiar with the metrical Psalms; the *tr.* of "Ave maris stella" has the recurrent use of "equal," which is a mannerism of Dryden: and the word "way" in the *tr.* of "Jesu dulcis memoria" is used similarly in that of "Immense coeli conditor."

The result of a minute investigation, purposely conducted on somewhat mechanical lines, is a presumption almost amounting to proof, that the bulk of these 120 *trs.* are not only by the same hand, but by the hand of Dryden. A measure of doubt must however attach to the least characteristic pieces, from the following considerations:—

(1) The *trs.* of "Stabat Mater" and "Dies Irae" are reprinted from the *Primer* of 1687. This fact is of course not decisive against their parentage by Dryden, as it may be argued, that the *Primer* of 1687 also contains Dryden translations. But (2) the *tr.* of the "Dies Irae" seems to be, notwithstanding some Drydenesque phrases, by Lord Roscommon. It is found in a text considerably varied from that of 1706 in Tate's *Miscellanea Sacra* (1696 and 1698); and is there attributed to Lord Roscommon. It appears also, but in a text identical with that of 1706, in Tonson's *Poems by The Earl of Roscommon,* 1717, which professes to give only the "truly genuine" poems of the Earl. If this *tr.* is not Dryden's, others also may not be his. And (3) the *Primer* of B. V. M. in which these *trs.* are found did not appear till five years after Dryden's death; and may have been edited by some one else. Mr. W. T. Brooke has drawn attention to variations in the text of *Scott* from that of the *Primer;* which may be accounted for by editorial revision; and the editor may have had blanks to fill in which Dryden had left.

It would be most natural to suppose that the *Primer* would be edited by a priest; but the fact that it is difficult to say whether the text in *Scott* or in the *Primer* is the more characteristic of Dryden either points to the existence of two authentic texts of the poet, or a revision by some one thoroughly intimate with Dryden's manner, e.g. (as Mr. Brooke acutely conjectures), Charles Dryden, who may have taken his father's MSS. with him to Rome.

The argument in favour of Dryden is presented with great force and skill by Mr. Orby Shipley in the *Dublin Review,* October, 1884, and in the preface to his *Annus Sanctus.*

In corroboration of the evidence given above, Mr. Shipley has collected some Roman Catholic traditions, which ascribe to Dryden "a considerable number" of Latin *trs.* "Jesu dulcis memoria" and "Dies Irae" are said to have been translated as penances. These traditions are however very indefinite; in some cases they do not date earlier than the present century; and in some (see Preface to *Annus Sanctus*) they are mistaken. He seeks a further corroboration of the theory from the appearance of several of these *trs.* in editions of *The Manual of Prayers,* 1750, and *The Garden of the Soul,* 1737. But it is shown under *Primers* that these books afford no real evidence on this subject. [H. L. B.]

Du ewiger Abgrund der seligen Liebe. *N. L. von Zinzendorf.* [*The Love of God.*] Written for the birthday, Sept. 21, 1726, of his friend Count Henkel of Oderberg. Appeared as No. 7 in the "Andere Zugabe," c. 1730, to his 1725–8 *Sammlung geist- und lieblicher Lieder* (3rd ed. 1731, No. 19), in 8 st. of 10 l., entitled "Ein Erweckungs Lied an Fest-Tagen," and repeated in the *Herrnhut G. B.,* 1735, No. 11; in the *Brüder G. B.,* 1778, No. 36, in 3 st.; also in Knapp's ed. of Zinzendorf's *Geistliche Lieder,* 1845, p. 72; and in his own *Ev. L. S.,* 1850, No. 1136. *Tr.* as:—

1. Eternal depth of Love Divine, a free *tr.* of st. 1, 2, 4, 7, by J. Wesley in *H. and S. Poems,* 1739 (*P. Works,* 1868–72, vol. i. p. 173). It was not included in the *Wes. H. Bk.* till in the *Suppl.* of 1830, No. 586, omitting Wesley's st. iii. ll. 5–8, and iv. ll. 1–4. This form is in the new ed. 1875, No. 655, and in the *Wesley Association* and *New Connexion Collections.* With the omission of the last 8 lines it is No. 94 in the Amer. Meth. Epis. *Hymns,* 1849. These omitted lines are given as No. 730: "O King of Glory, Thy rich grace," in the same collection.

2. Thou deep abyss of blessed Love, a free *tr.* of st. 1, 4, 8, by Mrs. Charles in her *Voice of Christian Life in Song,* 1858, p. 243, and thence in *Holy Song,* 1869, No. 298.

Another tr. is:—

"Ye bottomless depths of God's infinite love," by J. Gambold. The *tr.* of st. 1 appears as No. 238 in the *Appendix* of 1743 to the *Moravian H. Bk.,* 1742, and the full form as No. 392 in pt. ii., 1746 (1886, No. 24). Of

this 3 st. beginning "O bottomless depths" appear in the Schaff-Gilman *Lib. of Rel. Poetry*, ed. 1883. [J. M.]

Du himilisco trohtin. [*Supplication.*] *Wackernagel*, ii. p. 24, quotes this 12th cent. hymn in 2 st. of 4 l., entitled "The Prayer of Sigihard." Sigihard was the writer of the Freising MS. of Otfrid's works (now at Munich), and in a note at the end of this MS. says, "Ego sigihardus indignus presbyter scripsi. Unaldo episcopus istud evangelium fieri jussit." *Tr.* as "Thou Heavenly Lord of Light," by *Miss Winkworth*, 1869, p. 29. [J. M.]

Du schönstes Gotteskind. *G. Tersteegen.* [*Christmas.*] 1st pub. in the 2nd ed., 1735, of his *Geistliches Blumengärtlein*, as No. 46 in Bk. iii., in 11 st. of 8 l., entitled "The great Christmas gift." Included, omitting st. 4, 5, 10, 11, as No. 704 in Bunsen's *Versuch*, 1833 (*Allg. G. B.*, 1846, No. 48). The only *tr.* in C. U. is:—

Thou fairest Child Divine, a good *tr.* from Bunsen, by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 16. Included, omitting the *tr.* of st. 8, as No. 359 in *Ps. and Hys.*, Bedford, 1864. Two centos are found in American hymnals:—

(1) "I was a foe to God," beginning with st. 2, as No. 373 in the Episcopal *H. for Ch. & Home*, 1860.

(2) "Once blind with sin and self," beginning with st. 3 in the *Dutch Reformed H. Bk.*, 1869, the *Bapt. Praise Bk.*, 1871, *H. & Songs of Praise*, N. Y., 1874, &c. [J. M.]

Du unvergleichlich's Gut. *J. Scheffler.* [*Love to God.*] Appeared as No. 195 in Bk. v. of his *Heilige Seelenlust*, Breslau, 1668, p. 655 (*Werke*, 1862, i. p. 323), in 8 st. of 6 l., entitled "She [The Soul] contrasts the Majesty of God with her Nothingness." Included as No. 726 in Freylinghausen's *G. B.*, 1705, and recently, as No. 15, in Knapp's *Ev. L. S.* 1850 (1865, No. 15). The only *tr.* in C. U. is:—

O God, of good the unfathom'd sea, a vigorous and full rendering by J. Wesley in *H. and Sac. Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 141), and thence in full, as No. 36, in the *H. & Spiritual Songs*, 1753, and as No. 5 in the *Pocket H. Bk.*, 1785. It did not appear in the *Wes. H. Bk.*, 1780, but was added in an ed. between 1797 and 1809, and is No. 38 in the revised ed. 1875. Various forms beginning with st. i. appear in the *Leeds H. Bk.*, 1853; the *Meth. N. Connexion*, 1863; the *Irish Ch. Hyl.*, 1869–73; *Baptist Hyl.*, 1879; *Westminster Abbey H. Bk.*, 1883, &c.; and in America in the *Meth. Epis. Coll.*, 1849; *Evang. Hyl.*, N. Y., 1880; *Canadian Presb. H. Bk.*, 1880, &c. In the *Meth. Epis. South H. Bk.* 1847, No. 24, begins with st. 5, "Fountain of good! all blessing flows."

Another tr. is:—"O Good beyond compare," by *Miss Winkworth*, 1869, p. 249. [J. M.]

Duffield, George, jun., D.D., s. of the Rev. Dr. Duffield, a Presbyterian Minister, was b. at Carlisle, Pennsylvania, Sept. 12, 1818, and graduated at Yale College, and at the Union Theological Seminary, New York. From 1840 to 1847 he was a Presbyterian Pastor at Brooklyn; 1847 to 1852, at Bloomfield, New Jersey; 1852 to 1861, at Philadelphia; 1861 to 1865, at Adrian, Michigan; 1865 to 1869, at Galesburg, Illinois; 1869, at Saginaw City, Michigan; and from 1869 at Ann Arbor and Lansing, Michigan. His hymns include:—

1. Blessed Saviour, Thee I love. *Jesus only.* One of four hymns contributed by him to Darius E. Jones's *Temple Melodies*, 1851. It is in 6 st. of 6 l. In Dr. Hatfield's *Church H. Bk.* it is given in 3 st. The remaining three hymns of the same date are:—

2. Parted for some anxious days. *Family Hymn.*

3. Praise to our heavenly Father, God. *Family Union.*

4. Slowly in sadness and in tears. *Burial.*

5. Stand up, stand up for Jesus. *Soldiers of the Cross.* The origin of this hymn is given in *Lyra Sac. Americana*, 1868, p. 298, as follows:—

"I caught its inspiration from the dying words of that noble young clergyman, Rev. Dudley Atkins Tyng, rector of the Epiphany Church, Philadelphia, who died about 1854. His last words were, 'Tell them to stand up for Jesus: now let us sing a hymn.' As he had been much persecuted in those pro-slavery days for his persistent course in pleading the cause of the oppressed, it was thought that these words had a peculiar significance in his mind; as if he had said, 'Stand up for Jesus in the person of the downtrodden slave.' (Luke v. 18.)"

Dr. Duffield gave it, in 1858, in MS. to his Sunday School Superintendent, who pub. it on a small handbill for the children. In 1858 it was included in *The Psalmist*, in 6 st. of 8 l. It was repeated in several collections and in *Lyra Sac. Amer.*, 1868, from whence it passed, sometimes in an abbreviated form, into many English collections. [F. M. B.]

Duffield, Samuel Augustus Willoughby, s. of G. Duffield, jun., was b. at Brooklyn, Sept. 24, 1843, and graduated at Yale College, 1863. In 1866 he was licensed, and in 1867 ordained as a Presbyterian Minister, and is now [1886] Pastor of Westminster Church, Bloomfield, New Jersey. He pub. in 1867 a *tr.* of Bernard's *Hora novissima* (q.v.): *Warp and Woof; a Book of Verse*, 1868 (copyright, 1870); and *The Burial of the Dead* (in conjunction with his father), 1882. In the *Laudes Domini*, N.Y., 1884, the following *trs.* and an original hymn are by him:—

1. Holy Spirit, come and shine. A *tr.* of "Veni Sancte Spiritus." 1883.

2. O Christ, the Eternal Light. A *tr.* of "Christe lumen perpetuum." 1883.

3. O land, relieved from sorrow. *On Heaven*, written in 1875.

4. O what shall be, O when shall be. A *tr.* of "O quanta qualia." 1883.

5. To Thee, O Christ, we ever pray. A *tr.* of "Christe precamur annue." 1883. [J. J.]

Dum, Christe, confixus cruci. *C. Coffin.* [*Passiontide.*] Appeared in the *Paris Brev.*, 1736, and again in his *Hymni Sacri* of the same year. It is the Ferial hymn at Lauds in Passion week, and till Maundy Thursday. It is also in the *Lyons Brev.* and others. The text is given in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 65, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

O Thou, Who in the pains of death. By W. Cooke, written in 1872 for the *Hymnary*, No. 238.

Translations not in C. U.:—

1. O Thou, that nail'd upon the bleeding tree. I. Williams, *British Mag.*, April, 1834, and *Trs. from Paris Brev.*, 1839.

2. Whilst in the agonies of death. *J. Chandler*, 1837.

3. While on the Cross, O Christ! in death. *J. D. Chambers*, 1857. [W. A. S.]

Dum morte victor obrutâ. *C. Coffin.* [*SS. Philip and James.*] This hymn is in

the *Paris Brev.*, 1736, where it is given as the hymn for the first Vespers of SS. Philip and James. So also in the *Lyons* and modern French Breviaries. It was included in the author's *Hymni Sacri*, 1736, and is also in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 94, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

The Lord hath burst the bonds of death. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 105, in 6 st. of 4 l. The hymn No. 358 in the *Hymnary*, 1872, although beginning with the same first line, and assigned to Chandler in the Index, is so altered as to be almost beyond recognition. The most that can be said of it is that it is based on Chandler's *tr.* Another *tr.* is:—

When from Death's chambers Christ triumphant rose.
I. Williams, 1839. [W. A. S.]

Duncan, Mary, née Lundie, daughter of the Rev. Robert Lundie, Parish Minister of Kelso, was b. at Kelso, April 26, 1814. On July 11, 1836, she was married to the Rev. William Wallace Duncan, Parish Minister of Cleish, Kinross-shire. In the end of December, 1839, she took a chill, which resulted in a fever, terminating fatally on Jan. 5, 1840. Her gifts and graces were early consecrated to her Master's service. She was a devoted wife and mother, and a true helpmeet to her husband in his parochial work. Her hymns, mostly written for her children between July and December, 1839, appeared, in 1841, in her *Memoir*, by her mother, and were issued separately, in 1842, as *Rhymes for my Children*, to the number of 23. The best known are, "Jesus, tender Shepherd, hear me," and "My Saviour, be Thou near me." [J. M.]

Dunlop, Thomas, seventh son of Mr. James Dunlop, of Kilmarnock, was born at Kilmarnock, May 10, 1839. After studying at the Universities of Glasgow and Edinburgh, he became, in 1867, minister of the U. P. Church, Balfron, Stirlingshire, and in 1871 joint minister of Bristo U. P. Church, Edinburgh. This charge he resigned in 1875, and in the same year became minister of Emmanuel Congregational Church, Bootle. In 1874 he was appointed a member of the Psalmody Committee of the U. P. Church, and contributed the hymn, "I cannot, no, I will not let Thee go," to their *Presbyterian Hymnal*, 1876. In the Draft *Hymnal*, 1874, it began, "Jesus, I cannot, will not let Thee go," and contained 8 st. This form is included in the *Evang. Union Hymnal*, 1878, No. 152. He has recently been a frequent contributor to the Poets' Corner of the *Christian Leader*, a religious paper, pub. in Glasgow. [J. M.]

Dunn, Catherine Hannah, dau. of a Nottingham bookseller and printer, was b. at Nottingham, Nov. 7, 1815, and d. May 18, 1863. In 1857 she pub. a little volume of 36 *Hymns from the German*. Of these the best known are noted under "Hilf, Herr Jesu, lass gelingen" and "Nun sich der Tag geendet hat." They deserve more notice than they have as yet received. That at p. 37 is from "Liebster Jesu in den Tagen" [Freylinghausen's *G. B.*, 1714, No. 249], that at p. 98 from "Bete nur! bete nur," by J. G. F. Köhler [Knapp's *Ev. L. S.*, 1850, No. 1623], and that at p. 119 from "Esist vollbracht! Gottlob es ist vollbracht." [For this last see **Gryphius, A.**] [J. J.]

Dunn, Robinson Porter, D.D., an American Baptist, b. in 1825; was for some time Professor in Brown University, Providence, Rhode Island; and d. Aug. 28, 1867. His hymns, mainly translated from the Latin and other sources, include, "No, no, it is not dying"; "Jesus, Jesus, visit me"; "Jesus, our fainting spirits cry"; "We sinners, Lord, with earnest heart" (part of "Jesus, our fainting spirits cry," q.v.). These *trs.* appeared in some of the American hymn-books, and are in C. U. [J. J.]

Dutton, Anne, b. cir. 1698, d. 1765, was a native of Northampton, and at the age of 22 became wife of Benj. Dutton, Baptist minister of Great Gransden, Hunts. In 1743 her husband, on returning from a visit to America, was wrecked and lost near to the English coast. From that time to her death she devoted her time and much of her income to the service of religion. 13 vols. of her letters were published, some being translated into the Dutch language. She was the author of several theological treatises, and in 1734 published a poem entitled, *A narrative of the wonders of Grace, in six parts*, to which was added *A Poem on the special work of the Spirit in the hearts of the Elect*, also *Sixty-one hymns on several Subjects*. These poems and hymns were reprinted in 1833, with a *Memoir* of the author, by John Andrews Jones.

The hymns are prosaic in style, and may be described as short chapters of Calvinistic theology set to rhyme and metre. They have almost entirely passed out of use. One beginning "Faith is a precious grace," not improbably suggested Beddome's well-known hymn with the same first line. And another on "The Soul's joy in God as its Portion" so much resembles, both in thought and expression, Ryland's fine hymn, "O Lord, I would delight in Thee," that it seems almost certain that, when writing it, he had in his mind, perhaps unconsciously, memories of Mrs. Dutton's composition. [W. R. S.]

Dutton, Deodatus, jun., b. cir. 1810, was a native of Monson, Massachusetts, U.S. He was a Licentiate of the third Presbytery, New York, but died before ordination, about 1832. His hymns in C. U. are:—

1. **On Thibet's snow-capt mountain.** *Missions.* This appeared in pt. ii. of the *Christian Lyrics*, 1831, in 3 st. of 8 l. It is an imitation of Bp. Heber's "From Greenland's icy mountains."

2. **O where can the soul find relief from its foes?** *Heaven.* The date and first pub. of this hymn is uncertain. It is given, together with the above, in the *Plymouth Coll.*, 1855. [F. M. B.]

Dust and ashes, sin and guilt. *J. Montgomery.* [*Image of Christ desired.*] In the M. Mss., this hymn is dated "Jan. 23, 1833." It was pub. in Montgomery's *Original Hymns*, 1853, p. 168, in 3 st. of 6 l., and headed "Renewal in the Image of Christ." Its use is mainly confined to America.

Dwight, Timothy, D.D. This is the most important name in early American hymnology, as it is also one of the most illustrious in American literature and education. He was b. at Northampton, Massachusetts, May 14, 1752, and graduated at Yale College, 1769; was a tutor there from

1771 to 1777. He then became for a short time a chaplain in the United States Army, but passed on in 1783 to Fairfield, Connecticut, where he held a pastorate, and taught in an Academy, till his appointment, in 1795, as President of Yale College. His works are well known, and need no enumeration. He d. at New Haven, Jan. 11, 1817. In 1797 the General Association of Connecticut, being dissatisfied with Joel Barlow's 1785 revision of *Watts*, requested Dwight to do the work *de novo*. This he did liberally, furnishing in some instances several paraphrases of the same psalm, and adding a selection of Hymns, mainly from Watts. The book appeared as—

"*The Psalms of David, &c.... By I. Watts, D.D. A New Edition in which the Psalms omitted by Dr. Watts are versified, local passages are altered, and a number of Psalms are versified anew in proper metres. By Timothy Dwight, D.D., &c. ... To the Psalms is added a Selection of Hymns,*" 1800.

Dwight's lyrics are all professedly psalms, but they are by no means literal versions. His original compositions number 33. Of these many are still in common use, the most important being:—

1. **Blest be the Lord, Who heard my prayer.** *Ps. xxviii.* This is the second part of Ps. xxviii., in 5 st. of 4 l. It is in the English *N. Cong.*, 1859.

2. **I love Thy kingdom, Lord.** *Ps. cxxxvii.* This is version three of Ps. 137, in 8 st. of 4 l., and is in extensive use at the present time throughout the States. It is also included in many English, Irish, and Scottish collections, sometimes in the original form, as in Alford's *Year of Praise*, 1867; again as, "I love Thy Church, O God," which opens with the second stanza, as in the Scottish *Evangelical Union Hymnal*, 1878, in 3 st., and "We love Thy kingdom, Lord," in the *Irish Church Hymnal*, 1873. In Cleveland's *Lyra Sac. Amer.* 6 st. only are given from the original.

Next to this in popularity are his 2nd and 3rd renderings of *Ps. lxxxviii.*:—

3. **Shall man, O God of life and light.** (*3rd st.*)

4. **While life prolongs its precious light.** (*2nd st.*) Both of which are in extensive use. From his 4th version of the same Ps. (88), the following hymns have been compiled, each opening with the stanza indicated:—

5. **Just o'er the grave I hung.** *Stanza ii.*

6. **I saw beyond the tomb.** *Stanza iv.*

7. **Ye sinners, fear the Lord.** *Stanza xii.* This last is found in Spurgeon's *O. O. H. Bk.* The original version consists of 13 stanzas.

8. **O Thou Whose sceptre earth and seas obey.** *Ps. lxxii.* This is his second version of this Psalm, and was given in the *Comprehensive Rippon*, 1844.

The following, most of which are of a more jubilant character, are well known:—

9. **How pleasing is Thy voice.** *Ps. lxv.*

10. **In Zion's sacred gates.** *Ps. cl.*

11. **Lord of all worlds, incline Thy gracious [bounteous] ear.** *Ps. liii.*

12. **Now to Thy sacred house.** *Ps. xliii., st. 3.*

13. **Sing to the Lord most high.** *Ps. c.*

14. **In barren wilds shall living waters spring.** *Ps. liii.*

15. **Lord, in these dark and dismal days.** *Ps. cxxxii.*

No. 9 is found in *Lyra Sac. Amer.*, pp. 101–2, the seven stanzas of the original being abbreviated to five.

In addition to the *Psalms*, Dr. Dwight published three poems, *The Conquest of Canaan* 1785; *Greenfield Hill*, 1794; *Triumph of Infidelity*, 1788. [F. M. B.]

Dyer, Sidney, who served in the U. S. Army from 1831 to c. 1840, is a native of White Creek, Washington County, New York, where he was b. in 1814. On leaving the army he was ordained a Baptist Minister in 1842, and acted first as a Missionary to the Choctaws, then as Pastor in Indianapolis, Indiana (1852), and as Secretary to the Baptist Publication Society, Phila. (1859). He has pub. sundry works, and in the *Southwestern Psalmist*, 1851, 16 of his hymns are found. The following are later and undated:—

1. **Go, preach the blest salvation.** *Missions.* In the *Bapt. Praise Book*, 1871, and *The Bapt. Hy. & Tune Book*, 1871.

2. **Great Framer [Maker] of unnumbered worlds.** *National Humiliation.* In the Boston Unitarian. *Hymn [and Tune] Bk.*, 1868, and others.

3. **When faint and weary toiling.** *Work whilst it is day.* In the *Bapt. Praise Book*, 1871.

4. **Work, for the night is coming.** *Duty.* This hymn is in wider use than the foregoing, but though often ascribed to Dyer, is really by *Miss Anna L. Walker*, of Canada, who pub. a volume of *Poems*, 1868. S. Dyer, in 1854, wrote a hymn on the same subject for a Sunday-school in Indianapolis, and hence the confusion between the two. In 1882 a cento beginning with the same stanza was given in Whiting's (English) *Hys. for the Church Catholic*, No. 366. Of this cento, st. i., ii. are by Miss Walker; and st. iii., iv. by Miss Whiting, daughter of the editor of that collection. [F. M. B.]

E

E., a signature in *The Associate Minstrels*, 1810, i.e. Mrs. Joan E. Conder.

E. F. H., in *Freedom's Lyre*, N. Y., 1840, i.e. E. F. Hatfield.

E. G., in *Old Version.* See **O. V.**, § ix. 6.

E. L. B., in the *People's H.*, 1867, i.e. E. C. Leaton-Blenkinsopp.

E. O. D., in Mrs. C. Brock's *Children's Hymn Book*, 1881, i.e. Henrietta O. Dobrée.

E.—Y. D. R., in the *Christian Observer*, i.e. Sir Robert Grant.

Each coming night, O Lord, we see. *J. D. Burns.* [*Evening.*] 1st pub. in his *Evening Hymn* (a small volume of hymns and prayers), 1857, No. 16, on "Daily Mercies," and in 7 st. of 4 l. In 1858 it was given in 6 st. in the Bap. *Ps. & Hys.*, No. 914, and has been repeated elsewhere. It is not in the author's *Poems*, 1865.

Early English Hymnody [English Hymnody, Early].

Earth below is teeming, heaven is bright above. *J. S. B. Monsell.* [*Harvest.*] In his *Hys. of Love and Praise*, &c., 1863, this hymn is given in 4 st. of 8 l. and a chorus. It is based upon the words, "They joy before Thee, according to the joy in harvest." For his *Parish Hymnal*, 1873, No. 197, st. iii. and iv. were partly rewritten, and materially improved. In Snepp's *Songs of G. & G.*, 1872, No. 851, the *Meth. S. S. H. Bk.*, 1879, the

American *Laudes Domini*, 1884, the 1863 text is followed, Monsell's later text being apparently unknown to the compilers. [J. J.]

Earth hath detain'd me prisoner long. *I. Watts.* [*Praise.*] This "Song of the Angels above" appeared in his *Horæ Lyricæ*, 1706, in 22 st. of 4 l. In Toplady's *Ps. & Hys.*, 1776, 12 st. were given as No. 175, beginning with st. ii. in an altered form as "Earth has engross'd my love too long." The centos in modern hymnals, as Spurgeon's *O. O. H. Bk.*, 1866; Hatfield's *Church H. Bk.*, N. Y., 1872, and others are taken from this arrangement. [J. J.]

Earth is passed away and gone. *H. Alford.* [*Advent.*] Contributed to his *Ps. & Hys.*, 1844, No. 4, in 4 st. of 4 l., and repeated unaltered in his *Year of Praise*, 1867, but appointed for the 6th Sun. after Epiphany. It is found in several collections in G. Britain and America, including the *Harrow School H. Bk.* and *Songs for the Sanctuary*, N. Y., 1865.

Earth, rejoice, the Lord is King. *C. Wesley.* [*Confidence in God.*] Appeared in *Hys. & S. Poems*, 1740, p. 115, in 14 st. of 4 l., and headed "To be sung in a Tumult." (*P. Works*, 1868–72, vol. i. p. 296.) In the *Supp.* to the *Wes. H. Bk.*, 1830, 6 st. were given as "Earth, rejoice; *our* Lord is King," and this arrangement is repeated in the revised ed. of 1875. In some of the American hymn-books the original reading is retained. [J. J.]

Earth to earth, and dust to dust. Lord, we own, &c. *J. H. Gurney.* [*The Resurrection.*] Contributed to his *Coll. of Hys.* (*Lutterworth Coll.*), 1838, No. 42, in 4 st. of 6 l., and repeated in his *Ps. & Hys.* (*Marylebone Coll.*), 1851, No. 36. It is given, and generally unaltered, in several of the best collections in G. Britain and America. It is a distinct hymn in every way from Dr. G. Croly's "Earth to earth, and dust to dust! Here the evil and the just" (*Lyra Brit.*, 1867, p. 170), and is very suitable for funerals. [J. J.]

East, John, sometime Curate of St. Michael's, Bath, and Rector of Croscombe, Somerset, pub.:—

(1) *Psalmody for the Churches: A Collection of Psalms and Hymns arranged for Public Worship in the Churches and Chapels throughout the Rectory of Bath*, &c., &c., 1838. (2) *The Sabbath Harp*, a collection of Sacred Poetry, N.D.; and (3) *My Saviour; or, Devotional Meditations in Prose and Verse*, 3rd ed., 1836.

The following hymns by this author have come into C. U.:—

1. **Come unto Me, ye weary, come.** *Invitation and Response.* In his *Sabbath Harp*, N.D., in 4 st. of 4 l., and signed "J. E."

2. **Lord of the Soul and its light.** *The Light of Life.* From the *Sabbath Harp* into a few American hymnals.

3. **There is a fold whence none can stray.** *Heaven.* In *My Saviour*, &c., 3rd ed.; 1836, *Meditation*, No. 44, in 6 st. of 4 l.

4. **Where is my faith if I survey?** *Increase of Faith desired.* Sometimes ascribed to J. East, but not traced to his works. [W. T. B.]

Eastburn, James Wallis, s. of a New York bookseller and brother of Dr. Eastburn, Bp. of Massachusetts, was b. in London, England, Sept. 26, 1797. The family removed to New York in 1803, and he was educated at Columbia College, New York, where he graduated in 1816. Taking Holy Orders in 1818, he subsequently became a Rector at Accomac, Virginia, where his "abundant and successful labours" were cut short by an early death. He d. at Santa Cruz, Dec. 2, 1819. With Robert C. Sands, an intimate friend, he wrote a poem on the history of an Indian Chief, which was pub. as *Yamoyden*, in 1820. His hymns include:—

1. **O holy, holy, holy Lord, Bright in Thy deeds,** &c. [*Holy Trinity.*] This hymn is said by Dr. Hatfield to have been written in 1815. It was included in the *Prayer-Book Coll.*, 1826, and again in other collections. It is a "Ter Sanctus" of merit, and is widely used.

2. **Mountains of Israel.** This is found in some old collections, and in Griswold's *Sacred Poets*, 1848, p. 482.

3. **Strangers no more we wildly rove.** *The Spiritual Temple.* This is given in *Lyra Sac. Americana.* [F. M. B.]

Ebenezer, a *nom de plume* of Job Hupton in the *Gospel Magazine.*

Eber, Paul, s. of Johannes Eber, master tailor at Kitzingen, Bavaria, was b. at Kitzingen, Nov. 8, 1511. He was sent in 1523 to the Gymnasium at Ansbach, but being forced by illness to return home, was on his way thrown from horseback and dragged more than a mile, remaining as a consequence deformed ever after. In 1525 he entered the St. Lorentz school at Nürnberg, under Joachim Camerarius, and in 1532 went to the University of Wittenberg, where he graduated 1536, and thereafter became tutor in the Philosophical Faculty. He was appointed Professor of Latin in 1544, then in 1557 Professor of Hebrew and Castle preacher, and in 1558 Town preacher and General Superintendent of the Electorate, receiving in 1559 the degree D.D. from the University. He d. at Wittenberg, Dec. 10, 1569 (*Koch*, i. 271–278; *Allg. Deutsche Biog.*, v. 529).

At Wittenberg he was a close friend of Melanchthon, was privy to all his plans, and conducted the greater part of his correspondence. After Melanchthon's death in 1560, he became leader of his party, and had to engage in various controversies with the Crypto-Calvinists, &c.; the seeds of his fatal illness being sown on his return journey from the fruitless conference held at Altenburg with the theologians of Jena, which lasted from Oct. 20, 1568, to March 9, 1569.

Eber was, next to Luther, the best poet of the Wittenberg school. His hymns, some of them written for his own children to sing to Luther's melodies, are distinguished for their child-like spirit and beautiful simplicity. 17 hymns have been attributed to him, 4 of which are certainly his, and probably 2 others. Of these 6, 5 have been *tr.* into English, one of which is noted under "Dicimus grates," and the others are:—

1. **Herr Jesu Christ, wahr Mensch und Gott.** *For the Dying.* The first hymn-book in which this simple and beautiful hymn has been found is the Low German *Enchiridion*, pub. at Hamburg, 1565, where it is in 8 st. of 6 l., entitled "A prayer to Christ for a happy departure from this troublous life," and marked as "D. Paulus Eberus Filiolis suis faciebat MDLVII." *Wackernagel*, iv. p. 4, gives this and a second form in High German from the *Psalmen, Geystliche Lieder und Gesänge*, Strassburg, 1569. In his *Bibliographie*, 1855, p. 233, Wackernagel describes an undated broadsheet, which he would date 1550,

and at p. 279 says it forms the 1st of *Neun Schöne Geistliche Lieder*, Nürnberg N.D., c. 1556. G. Döring, in his *Choralkunde*, Danzig, 1865, p. 434, says it appeared as "Panie Jezu ty's czlowiek i Bog" in the *Polish Cantional*, ed. by Pastor Seklucyan, and pub. at Königsberg, 1559. Lauxmann, in *Koch*, viii. 591–594, adds that it comforted Eber himself while he lay a-dying, Dec. 10, 1569; was repeated by Hugo Grotius a few minutes before his death, Aug. 28, 1645; and was a favourite hymn of Prince Wolfgang of Anhalt (d. 1566), Christian I., Elector of Saxony (d. 1591), of the Margrave Georg Friedrich of Brandenburg-Kulmbach (d. 1603), &c. Included as No. 820 in the *Unv. L. S.*, 1851. The *trs.* in C. U. are :—

1. Lord Jesus Christ, true Man and God, Who borest. Good and full, by Miss Winkworth in the 1st Ser. of her *Lyra Ger.*, 1855, p. 239. Of this st. i.–iv. appear in the *Ps. & Hys.*, Bedford, 1859; i., ii., viii. in the *Harrow School H. Bk.*, 1866; and i.–iii., v., viii. in the Pennsylvania Lutheran *Church Bk.*, 1868. A cento from st. ii., ll. 3–6, iii., ll. 1–4, vii., ll. 3–6, beginning, "When from my sight all fades away," is No. 1181 in the American *Sabbath H. Bk.*, 1858.

2. Lord Jesus Christ, true Man and God, ThouWho. A *tr.* by *E. Cronenwett*, in 9 st. of L.M., based on st. i., ii., iv.–viii., as No. 434, in the *Ohio Luth. Hyl.*, 1880.

Other trs. are, (1) "O God, support me, death is near," by *Dr. G. Walker*, 1860, p. 103. (2) "Lord Jesus Christ, true Man and God, who hast," by *E. Massie*, 1867, p. 10.

ii. Wenn wir in höchsten Nöthen sein. *In Trouble.* Founded on a hymn by Joachim Camerarius, his former master at Nürnberg [b. at Bamberg, April 12, 1500, d. as Professor of Greek and Latin at Leipzig, April 17, 1574], which in *Wackernagel*, i. p. 324, runs thus :—

"In tenebris nostrae et densa caligine mentis,
Cum nihil est toto pectore consilii,
Turbati erigimus, Deus, ad Te lumina cordis
Nostra, tuamque fides solius erat opem.
Tu rege consiliis actus, Pater optime, nostros,
Nostrum opus ut laudi serviat omne Tuae."

These lines comforted Melanchthon in 1546; and Lauxmann, in *Koch*, viii. 161–165, thinks probably Eber also. He relates that on Ascension Day, 1547, after the battle of Mühlberg, the Wittenbergers having received a message from the captive Elector to deliver their city to the Emperor Charles V. assembled for prayer in church; and quotes a portion of the prayer by Bugenhagen which greatly resembles Eber's hymn. But that the hymn was written then we have no proof, and the earliest source quoted by *Wackernagel*, iv. p. 6, is the *Naw Betbüchlein*, Dresden 1566, in 7 st. of 4 l., though in his *Bibliographie*, 1855, p. 312, he describes a broadsheet printed at Nürnberg, N.D., c. 1560. In M. Moller's *Meditationes sanctorum Patrum*, Görlitz, 1584, it is entitled "A beautiful prayer of the venerable Dr. Paul Eber, which he composed on the beautiful words of King Jehoshaphat, 2 Chron. xx. 12." Included as No. 583 in the *Unv. L. S.*, 1851.

A "Cry from the depths," though not in despair but in trustful confidence in God, it is one of the finest and most widely used hymns of the Reformation period. *Lauxmann* relates how the singing of this hymn and the prayers of Martin Rinkart (q.v.), Archidiaconus of Eulenburg near Leipzig, prevailed to move the heart of the Swedish Lieutenant-Colonel, who on Feb. 21, 1635, had demanded from the inhabitants a ransom of £4500, but eventually accepted 2000 florins; says that in commemoration of a similar deliverance from the Swedish army in 1642 the hymn was long sung at the end of the Sunday afternoon service at Pegau, near Leipzig, and adds other incidents regarding its use.

The only *tr.* in C. U. is :—

When in the hour of utmost need. A full and very good *tr.* by Miss Winkworth in the 2nd Ser. of her *Lyra Ger.*, 1858, p. 180, and thence as No. 141 in her *C. B. for England*, 1863. Included in full in the Amer. *Presb. Hyl.*, 1874, and the *Ohio Luth. Hyl.*, 1880. In full, though slightly altered, as No. 233, in *H. A. & M.*, 1861, but omitted in the revised ed., 1875. In the *Hymnary*, 1871, *Psalmist*, 1878, J. L. Porter's *Coll.*, 1876, Thring's *Coll.*, 1882, and the *Evang. Hyl.*, N. Y., 1880, st. v. is omitted.

Other trs. are, (1) "When we are under great distress," by *J. C. Jacobi*, 1720, p. 19 (1722, p. 119; 1732, p. 184, altered, and thence as No. 140 in pt. i. of the *Moravian H. Bk.*, 1754). (2) "When neither help nor counsel's nigh," by *Dr. G. Walker*, 1860, p. 89. (3) "When all our way is hedged around," by *N. L. Frothingham*, 1870.

His hymns not in English C. U. are :—

iii. Helft mir Gottes Güte preisen. [*New Year.*] Written on the name Helena, borne both by his wife and his daughter, the initial letters of each st. composing it. *Wackernagel*, iv. p. 6, quotes it from Eichorn's *Geistliche Lieder*, Frankfurt a. Oder, c. 1580, in 6 st. of 8 l., entitled, "A Thanksgiving and Prayer for the New Year, in remembrance of God's goodness, for the Children." Older but less correct forms are noted by *Mützell*, p. 486, as in the Copenhagen *G. B.*, 1571, and the Stettin, 1576. Included as No. 68 in the *Unv. L. S.*, 1851. It is *tr.* as, "Ye Christians in this nation," by *J. C. Jacobi*, 1722, p. 11 (1732, p. 10, altered and beginning, "Come, let us all, with Fervour.")

iv. In Christi Wunden schlaf ich ein. [*For the Dying.*] Appears in Jeremias Weber's *G. B.*, Leipzig, 1638, p. 797, marked as "Another" (the hymn immediately preceding is ascribed to Eber), in 3 st. of 4 l. In the Berlin *G. L. S.*, ed. 1863, No. 1468, the text is slightly varied, and arranged in 2 st. of 6 l. It was first ascribed to Eber in the Nürnberg *G. B.*, 1676. Lauxmann, in *Koch*, viii. 595–601, says of it, "That the hymn is much older than the date of its appearance [i.e. than 1638] seems obvious; that it breathes the childlike spirit of Eber is certain. More than this we cannot say." St. i., ll. 3–6, "Ja Christi Blut und Gerechtigkeit," has been adopted by many pious Germans, young and old, as a prayer in life and death, and Lauxmann relates many interesting incidents regarding its use by A. G. Spangenberg, by Wilhelm Hey, and others. These four lines were adopted by N. L. von Zinzendorf, as the first st. of his well-known hymn, "Christi Blut und Gerechtigkeit" (q. v.). It is *tr.* as, "I fall asleep in Jesus' arms," by *Miss Winkworth*, 1869, p. 121.

[J. M.]

Ebert, Jacob, was b. Jan. 26, 1549, at Sprottau, in Silesia. In the University of Frankfurt a. Oder he was successively Professor of Hebrew, of Ethics, and of Theology, and d. there Feb. 5, 1614 (*Koch*, ii. 270–271; *Bode*, p. 62). One hymn by him has been *tr.* :—

Du Friedefürst, Herr Jesu Christ. [*For Peace.*] 1st pub. in B. Gesius's *Geistliche Deutsche Lieder*, Frankfurt a. Oder, 1601, *folio* 197, in 7 st. of 7 l., entitled "In Time of War, a prayer for peace, D. Jacobus Ebertus," the D denoting that he was also Doctor of Theology. Thence in *Wackernagel*, v. p. 413, and in the *Unv. L. S.*, 1851, No. 585. Sometimes erroneously ascribed to L. Helmbold. The only *tr.* in C. U. is :—

Lord Jesu Christ, the Prince of Peace. A good *tr.*, omitting st. iii., as No. 182, by Miss Winkworth in her *C. B. for England*, 1863. Her *trs.* of st. i., ii., iv. form No. 153 in the *Ohio Luth. Hyl.*, 1880.

Another tr. is : "Lord Jesu, blessed Prince of Peace," by *J. C. Jacobi*, 1722, p. 121 (1732, p. 186), and thence as No. 311 in pt. i. of the *Moravian H. Bk.*, 1754.

[J. M.]

Ebrard, Johann Heinrich August, D.D., was b. Jan. 18, 1818, at Erlangen, Bavaria, and is now [1885] honorary professor and pastor of the French Reformed Church there.

While chief pastor at Speyer he was principal compiler of the excellent hymn-book for Rhenish Bavaria (Rhein-Pfalz), pub. at Speyer, 1859, which, like others of his good works there, was thrown aside to please the Radicals. He is the author of various theological works, poems, &c. His partial version of the Psalms is noted under **Psalters, German.** Two have been *tr.* "Du selbst, o Herr, bist ja mein Hirt und Hüter," Ps. xxiii., and "Wie schön und lieblich ist es anzusehen," Ps. cxxxiii., in his *Ausgewählte Psalmen Davids*, Erlangen, 1852, pp. 31 and 48. Ps. xxiii. is *tr.* by C. T. Astley, 1860, p. 8; and Ps. cxxxiii. by J. Kelly, 1885, p. 91. [J. M.]

Ecce jam noctis tenuatur umbra. *St. Gregory the Great.* [*Early Morning.*] The oldest known form of this hymn is in three MSS. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 21; Vesp. D. xii. f. 7; Harl. 2961, f. 219 *b*), and in the *Latin Hys. of the Anglo-Saxon Church*, published in 1851, from a MS. of the 11th cent. at Durham (Surtees Soc., 1851). It is also given, in common with other hymns by St. Gregory, in the various editions of his *Works*, in *Migne*, and in *Daniel*, i., No. 147, and others. The text was revised for the *Roman Brev.*, 1632 (Sunday at Lauds), and it is from this revised text, as in *Daniel*, i., No. 147, that most *trs.* have been made. *Tr.* as:—

1. Paler have grown the shades of night. By Card. Newman. This appeared in *Tracts for the Times*, 1836, No. 75 in the *Roman Breviary*, p. 52, in 3 st. of 4 l., and is repeated in Lord Bute's English ed. of the *Breviary*. In 1850 R. Campbell altered it to "Behold the shade of night departs," and included it in his *Hys. and Anthems*, p. 2. From that collection it passed into the Scottish Episc. *Coll.*, 1858, &c.

2. Lo, now the melting shades of night are ending. By W. J. Copeland, from the *Roman Brev.*, in his *Hys. for the Week*, 1848, p. 10, in 3 st. of 4 l. This *tr.* is not in C. U., but it seems to have suggested the cento, "Now when the dusky shades of night retreating" (q.v.).

3. Lo, the dim shadows of the night are waning. An anonymous *tr.* in the *Antiphoner & Grail*, 1880, p. 66, and the *Hymner*, 1882, No. 84.

Other trs. are:—

1. Behold! night's shadows fade. *Hymn. Anglicanum.* 1844.
2. Lo, fainter now lie spread the shades of night. *E. Caswall.* 1849.
3. Now thinly falls the shade of night. By *W. J. Blew.* 1852–55.
4. See! vanished are the paling shades of night. *J. D. Chambers.* 1857.
5. Pale grow the shadows night hath spread around us. *J. W. Hewett.* 1859.
6. Lo, now the shadowy clouds of night are flying. *T. G. Crippen.* 1868. [J. J.]

Ecce pulchra canorum resonet voce Alleluia. This Sequence is found in a Bodleian MS. [775, f. 163], written in the reign of Ethelred, sometime between the years A.D. 994–1017. It occurs in the Common of many martyrs in the *Sarum Missal*, and in the Common both of one and of many martyrs in the *Hereford* and the *York Missals*. The text is given in the reprints of these Missals. It is also in an 11th cent. Winchester book now in the Library of Corpus Christi College, Cambridge, No. 473. *Tr.* as:—

Heaven with alleluias ringing. By Mrs. Chester, contributed to the *Hymnary*, 1872, No. 401, and signed "H. M. C."

Translations not in C. U.:—

1. Lo sweetly sounds the deep-toned Alleluia. C. B. Pearson. *Sarum Missal in English*, 1868.
2. Alleluias softly sounding. C. B. Pearson. *Sequences from the Sarum Missal*, 1871. [J. J.]

Ecce sedes hic Tonantis. *Abbé Besnault.* [*Dedication of a Church.*] In the revised *Paris Brev.*, 1736, this is the hymn at second Vespers on the Feast of the Dedication of a Church. So in the *Lyons* and other modern French Breviaries. The text is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

Translations in C. U.:—

This is the abode where God doth dwell. By I. Williams. 1st pub. in the *British Magazine*, July, 1837, and again in his *Hys. Tr. from the Parisian Brev.*, 1839, p. 338, in 5 st. of 6 l. It was repeated in the *Child's Christian Year*, 1841, and other collections.

This is the house where God doth dwell. This is a slightly altered form of the above *tr.* by I. Williams. It appeared in the *Hymnary* in 1872, No. 429. [J. J.]

Ecce sollemni hac die canamus festa. [*Nativity of B. V. M.*] The earliest known form of this sequence is given in a MS. of the 10th cent. at St. Gall, No. 340. It is also in five St. Gall MSS. of the 11th cent. (Nos. 343, 376, 378, 380, 381), beginning: "Ecce solemnis diei," and in an 11th cent. MS. in the *British Museum* (Add. 19768, f. 59 *b*). *Mone* (No. 341) and others regard it as a Notkerian Sequence. The text is also in *Kehrein*, No. 191, *Daniel*, ii. p. 54, &c. *Tr.* as:—

We keep the feast in gladness. By R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, No. 279, under the signature of "D. L." [J. M.]

Ecce tempus idoneum. [*Lent.*] This hymn is sometimes ascribed to St. Gregory the Great, but upon insufficient authority. It is found in a Bodleian MS. of the 12th cent. (Laud. Lat. 95, f. 140 *b*), and in the British Museum MS. Vesp. D. xii. f. 122 *b*, in a hand of late 12th cent. It is also in the *Sarum Brev.* (in a 13th cent. copy in the Bodleian, *Rawlinson C.*, 73, f. 63) as the hymn at Vespers from the Saturday before the third Sunday in Lent, daily in the Ferial Office to Passion Sunday. (*Hymn. Sarisb.*, Lon., 1851, p. 72.) It is also in the *Aberdeen Brev.*, 1509. *Daniel* gives the text, vol. i., No. 152, in 5 st. of 4 l. The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translations in C. U.:—

1. Lo, now is our accepted day. By J. M. Neale, in the 1st ed. of the *Hymnal N.*, 1852, and later editions. It is given with another doxology in the *Hymner*, 1882, No. 47. Two altered forms are also in C. U., one in *H. A. & M.*, 1861–75, arranged by the Compilers; and the second in the *Hymnary*, 1872, by the Editors.

2. Behold now is th' accepted time. By J. A. Johnston, in the 2nd ed. of his *English Hymnal*, 1856, and later editions. It is an altered form

of Dr. Neale's *tr.* as above. In *Kennedy*, 1863, No. 401, further alterations are introduced.

3. Behold! the accepted time appear. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 135. It was repeated in the *People's H.*, 1867, No. 63.

Translations not in C. U. :—

1. Behold the appointed time to win. *R. Campbell.* 1850.

2. Lo ye, the fitting time is this. *W. J. Blew.* 1852–55.

3. Lo, now is come the fit, accepted time. *J. W. Hewett.* 1859. [J. J.]

Ecking, Samuel, a Baptist, b. at Shrewsbury, Dec. 5, 1757, d. Jan. 16, 1785, contributed hymns to the *Gospel Magazine*, in 1778 and 1779, under the signature of "S. E—k—g." Of these the hymn, "Peace, peace, my soul," is in C. U. This hymn is also found in his *Essays on Grace, Faith, and Experience.* [W. T. B.]

Eddis, Edward William, a member of the Catholic Apostolic Church, commonly known as the "Irvingites," compiled for the use of their congregations, and pub. in 1864, *Hys. for the Use of the Churches* (Lond., Bosworth & Harrison). It contained 205 hymns, of which 19 were his original compositions, and 2 translations. The 2nd ed., in a revised form with 320 hymns and 44 doxologies, was pub. in 1871 (Lond., J. Strangeways). To this he contributed 40 new hymns and 1 translation, thus making 62 hymns. All these are signed "E. W. Eddis." Very few are found in any other collection. The exceptions include "O brightness of the Immortal Father's Face" (*tr.* from the Greek); "In us the hope of glory" (*The Second Advent desired*); and "Thou standest at the altar" (*H. Communion*). There are other hymns in this collection signed "E.," "C. E.," and "E. E.," which seem to indicate members of his family, but about which we can gain no definite information. The last, "E. E.," is probably his wife, as her name was "Ellen Eddis." [J. J.]

Eddy, Zachary, D.D., b. at Stockbridge, Vermont, Dec. 19, 1815, and ordained to the Cumberland Presbyterian Ministry, in 1835. After acting as a Missionary in Western New York and Wisconsin, he was a Congregational pastor at Warsaw, N.Y., 1850–55, and at Northampton, Mass., 1857; then Reformed Dutch pastor at Brooklyn, 1867; and again a Congregational Minister at Chelsea, Mass., 1871, and at Detroit, from 1873 to 1884. Dr. Eddy was the principal editor of the Reformed Dutch *Hymns of the Church*, 1869; and with Drs. Hitchcock and P. Schaff, of *Hymns and Songs of Praise*, 1874. His hymns include :—

1. Break forth, ye heavens, in song. *Praise to the Holy Trinity.* This is No. 43, in 3 st. of 7 l., in *The Manual of Praise*, Oberlin, Ohio, 1880. It is a spirited hymn.

2. Floods swell around me, angry, appalling. *Lent. Affliction.* No. 421 in the *Hys. of the Church*, 1869, in 4 st. of 4 l.

3. I saw on a throne uplifted in light. *Christ in Glory.* No. 209 in the *Hys. of the Church*, 1869, in 4 st. of 4 l.

4. Jesus, enthroned and glorified. *Whitsuntide.* A prayer for the gift of the Holy Spirit, No. 229, in the *Hys. of the Church*, 1869, in 4 st. of 6 l. [F. M. B.]

Edeling, Christian Ludwig, s. of Ludwig Edeling, Superintendent at Löbejün, near Halle, on the Saale, was b. at Löbejün, July 31, 1679. After the completion of his theological studies under Spener and Francke, he became, in 1704, tutor to Nicolaus Ludwig von Zinzendorf, and in 1706 Rector of the school at Gröningen, near Halberstadt. In 1710 he was appointed assistant preacher at Schwanebeck, near Halberstadt, where he became chief preacher in 1723, and Superintendent in 1739, and d. there Sept. 18, 1742 (*Koch*, v. 219–220; *Bode*, pp. 62–63; MS. from Oberpfarrer Graue, Löbejün).

His *Poetischer Vorrath*, now extant at Wernigerode, in MS. contains 27 hymns. Of these he contributed 10 to Freylinghausen's *Neues geistreiches G. B.*, 1714, viz., Nos. 68, 71, 227, 373, 522, 572, 594, 651, 695, 710. Two of these have been *tr.*

i. Christen erwarten in allerlei Fällen. *Trust in God.* 1714, No. 522, in 9 st. *Tr.* by *N. L. Frothingham*, 1870, p. 236, as "Christians may find in each scene of commotion."

ii. Der Tag bricht an, die Nacht ist hin. *Morning.* 1714, No. 695, in 12 st. The *trs.* are from Bunsen's *Versuch*, 1833, No. 677, beginning with st. viii., "Verbinde mich, mein Heil, mit dir." (It is based on "Der Tag bricht an und zeiget sich," in David von Schweinitz's *Penta-Decas Fidium Cordialium*, Danzig, 1640; reprinted in *Mützell*, 1858, No. 183, in 21 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 1090.) The *trs.* are, (1) "My Saviour, make me cleave to Thee," by *Miss Cox*, 1841, p. 53. (2) "Lift up my soul to Thee, O Lord," by *Lady E. Fortescue*, 1843 (1847, p. 12). [J. M.]

Edmeston, James, b. Sept. 10, 1791. His maternal grandfather was the Rev. Samuel Brewer, who for 50 years was the pastor of an Independent congregation at Stepney. Educated as an architect and surveyor, in 1816 he entered upon his profession on his own account, and continued to practise it until his death on Jan. 7, 1867. The late Sir G. Gilbert Scott was his pupil. Although an Independent by descent he joined the Established Church at a comparatively early age, and subsequently held various offices, including that of churchwarden, in the Church of St. Barnabas, Homerton. His hymns number nearly 2000. The best known are "Lead us, Heavenly Father, lead us," and "Saviour, breathe an evening blessing." Many of his hymns were written for children, and from their simplicity are admirably adapted to the purpose. For many years he contributed hymns of various degrees of merit to the *Evangelical Magazine.* His published works are :—

(1) *The Search, and other Poems*, 1817. (2) *Sacred Lyrics*, 1820, a volume of 31 hymns and 1 poem. This was followed by a 2nd Series, 1821, with 35; and a 3rd Series, 1822, with 27 pieces respectively. (3) *The Cottage Minstrel; or, Hymns for the Assistance of Cottagers in their Domestic Worship*, 1821. This was pub. at the suggestion of a member of the Home Missionary Society, and contains 50 hymns. (4) *One Hundred Hymns for Sunday Schools, and for Particular Occasions*, 1821. (5) *Missionary Hymns*, 1822. (6) *Patmos, a Fragment, and Other Poems*, 1824. (7) *The Woman of Shunam, and Other Poems*, 1829. (8) *Fifty Original Hymns*, 1833. (9) *Hymns for the Chamber of Sickness.* 1844. (10) *Closet Hymns and Poems*, 1844. (11) *Infant Breathings, being Hymns for the Young*, 1846. (12) *Sacred Poetry*, 1847.

In addition to those of his hymns which have attained to an extensive circulation, as those named above, and are annotated in this work under their respective first lines, there are also the following in C. U. in G. Britain and America :—

1. Along my earthly way. *Anxiety.* In his *Sacred Lyrics*, 3rd set, 1822, in 8 st. of 4 l. It is given in several collections, but usually in an abbreviated form, and generally somewhat altered.

2. Dark river of death that is [art] flowing. *Death Anticipated.* Given in his *Sacred Lyrics*, 3rd set, 1822, p. 39, in 9 st. of 4 l. It is usually given in an abbreviated form, and sometimes as, "Dark river of death that *art* flowing."

3. Come, sacred peace, delightful guest. *Peace.* Appeared in his *Closet Hymns*, &c., 1844, in 4 st. of 4 l.

4. Eternal God, before thy throne, Three nations. *National Fast.*

5. For Thee we pray and wait. *Second Advent.*

6. God intrusts to all. *Parable of the Talents.* This is No. 13 of his *Infant Breathings*, 1846, in 5 st. of 4 l. It is a simple application of the parable to the life of a child. It is widely used.

7. God is here; how sweet the sound. *Omnipresence.* Given as No. 9 in his *Sacred Lyrics*, 1st set, 1820, in 6 st. of 4 l. In the *Bapt. Hyl.*, 1879, No. 45. St. i.–iii. are from this text, and iv. and v. are from another source.

8. How sweet the light of Sabbath eve. *Sunday Evening.* No. 10 in *The Cottage Minstrel*, 1821, slightly altered.

9. Is there a time when moments flow. *Sunday Evening.* No. 5 of his *Sacred Lyrics*, 1st set, 1820, in 7 st. of 4 l.

10. Little travellers Zionward. *Burial of Children.* No. 25 of his *Infant Breathings*, &c., 1846, in 3 st. of 8 l. In the *Leeds H. Bk.*, 1853, it begins with st. ii., "Who are they whose little feet?"

11. May we, Lord, rejoicing say. *National Thanksgiving.* Dated 1849 by the author in Spurgeon's *O. O. H. Bk.*, No. 1008.

12. Music, bring thy sweetest treasures. *Holy Trinity.* Dated 1837 by the author in Spurgeon's *O. O. H. Bk.*, No. 167. It is in his *Sacred Poetry*, 1847.

13. Roll on, thou mighty ocean. *Departure of Missionaries.* In his *Missionary Hys.*, 1822, in 4 st. of 4 l. It is in C. U. in America.

14. Sweet is the light of Sabbath eve. *Sunday Evening.* In 5 st. of 4 l., from the *Cottage Minstrel*, 1821, where it is given as No. 10, and entitled "The Cottager's Reflections upon the Sabbath Evening."

15. The light of Sabbath eve. *Sunday Evening.* In 5 st. of 4 l., as No. 11 in the *Cottage Minstrel*, 1821, p. 14, and headed, "Solemn Questions for the Sabbath Evening."

16. Wake, harp of Zion, wake again. *Missions to the Jews.* Dated 1846 by the author in Spurgeon's *O. O. H. Bk.* It is in his *Sacred Poetry*, 1847.

17. When shall the voice of singing? In his *Missionary Hymns*, 1822. It is in a few American collections.

18. When the worn spirit wants repose. *Sunday.* No. 18, of his *Sacred Lyrics*, 1st set, 1820, in 4 st. of 4 l. It is somewhat popular, and is given in several collections in G. Britain and America, as the Bapt. *Ps. & Hys.*, 1858–80; the *Church Praise Bk.*, N. Y., 1881, &c.

19. Why should I, in vain repining? *Consolation.* No. 14 in the 1st set of his *Sacred Lyrics*, 1820, in 4 st. of 4 l. [J. J.]

Εἰ καὶ ἐν τάφῳ κατῆλθες ἀθάνατε. *St. John of Damascus.* [*Easter.*] This is a Contakion (κοντάκιον), or short hymn, dating from about the middle of the eighth century, found in the *Pentecostarion*, in the Office for Easter Day. The original is given in Dr. Littledale's *Offices, &c., of the Holy Eastern Church*, 1863, p. 91, and a *tr.* in blank verse, "If into the tomb ‖ Thou didst descend, Immortal One," p. 216. This latter has been rendered into 7s measure by *W. Chatterton Dix*, as, "If the dark and awful tomb," and as such is found in Schaff's *Christ in Song*, 1869, p. 241. [J. J.]

Εἰ καὶ τὰ παρόντα. *St. Methodius II.* [*Looking unto Jesus.*] From the *Paracletice*, the Sunday of the Fourth Tone. Dr. Neale's *tr.*, "Are thy toils and woes increasing?" was pub. in his *Hymns of the E. C.*, 1862, in 5 st. of 5 l. In 1871–2 it was given with alterations in the *Hymnary*, having previously appeared in Palmer's *Supplementary Hymnal*, 1866. It is also found in other collections, and sometimes as, "Are *our* toils and woes increasing." [J. J.]

Ei wie so selig schläfest du. [*Burial.*] Included as No. 179 in the *Anmuthiger Blumenkrantz*, 1712, in 7 st. of 4 l. It is sometimes erroneously ascribed to N. L. von Zinzendorf.

In the *Herrnhut G. B.*, 1735, No. 535, it is altered, and st. iii.–v. omitted, while in the *Brüder G. B.*, 1778, No. 937, is st. i., ii., vii. of the 1712, considerably altered. The altered st. ii., "Sein Leiden hat dich frei gemacht," is in the *Württemberg G. B.*, 1842, No. 619, inserted as st. ii. of the hymn, "Ei, wie so sanft verschläfest du [see **Neumann, G.**]. The hymn was sung, probably in the form of 1735, at Zinzendorf's funeral, and also at that of his second wife, Anna Nitschmann, he having d. on the 9th, and she on the 21st May, 1760 (see *Koch*, v. 337, 271, 312). The *trs.* are, (1) "How sweet the dream of her that sleeps," as No. 47 in the *Moravian H. Bk.*, 1742 (1754, pt. ii. No. 119). Adopted as No. 105 in the *Bible H. Bk.*, 1845. (2) "How sweetly this our brother sleeps," by *J. W. Foster*, as No. 845 in the *Moravian H. Bk.*, 1789 (1886, No. 1256). [J. M.]

Eia recolamus laudibus piis digna. *St. Notker.* [*Christmas*; or, *Circumcision.*] The earliest form of the text known is in a 10th cent. MS. at St. Gall (No. 340). It is also in three St. Gall MSS. of the 11th cent. (Nos. 343, 380, 381), in the last two being included amongst the Notkerian Sequences, and in an 11th cent. MS. in the Bodleian (Douce, 222 f. 90). In several Missals it is assigned to the second Mass on Christmas Day; and again in others to the first, or to the octave, of the same festival. In the *Sarum* and *Hereford* Missals it is the Sequence for the Feast of the Circumcision. In addition to *Daniel*, ii. p. 3, and the reprints of the *Sarum* and *Hereford Missals*, the text is also given in *Wackernagel*, i., No. 143; *Kehrein*, No. 10; *Bässler*, No. 74; and *Königsfeld*, i. 94. [W. A. S.]

Translation in C. U. :—

O come and let us tell with praise. By E. H. Plumptre, written for and 1st pub. in the *Hymnary*, 1872, No. 160.

Translations not in C. U. :—

1. Sing we the joyful day. C. B. Pearson. *The Sarum Missal in English.* 1868.

2. Let us devoutly pay. C. B. Pearson. *Sequences from Sarum Missal.* 1871. [J. J.]

Eight days amid this world of woe. *J. Anstice.* [*Circumcision.*] From his *Hymns*, &c., printed for private circulation by his widow, in 1836, No. 10, in 5 st. of 5 l. into the *Child's Christian Year*, 1841, and numerous collections in G. Britain and America. [J. J.]

Eighteen centuries have fled. *J. Conder.* [*Holy Communion.*] Appeared in the *Congregational H. Bk.*, 1836., No. 442, in 4 st. of 6 l., and based upon 1 Cor. xi. 26, &c., "Ye do shew the Lord's death till He come." It was repeated in the *Leeds H. Bk.*, 1853, and other collections, and in Conder's *Hys. of Praise, Prayer and Devout Meditation*, 1856. In the New York *Church Praise Bk.*, 1882, it is given as "Many centuries have fled." [J. J.]

Ein' feste Burg ist unser Gott. *Martin Luther.* [*Ps. xlvi.*] The common account of the origin of this, the most famous hymn of

Luther, is thus forcibly expressed by Heinrich Heine :—

"A battle hymn was this defiant song, with which he and his comrades entered Worms [April 16, 1521]. The old cathedral trembled at these new notes, and the ravens were startled in their hidden nests in the towers. This hymn, the Marseillaise Hymn of the Reformation, has preserved its potent spell even to our days, and we may yet soon use again in similar conflicts the old mailed words." (*Werke*, ed. 1876, v. iii. p. 36.)

It is, however, in the last degree unlikely that if the hymn had been composed in 1521, it should not have been pub. in 1524, along with Luther's earlier hymns. A second theory advanced by Dr. K. F. T. Schneider in 1856, that it was written Nov. 1, 1527, and partly suggested by the death of his friend Leonhard Kaiser (burnt at the stake, Aug. 16, 1527, at the instigation of the Bishop of Ulm), rests on hypotheses too elaborate to be examined here, but is not sustained by any foundation of fact (see *Blätter für Hymnologie*, 1883, pp. 75–79; 103–105, &c.). A third theory is that it was composed at the time of the Diet of Augsburg in 1530. Thus D'Aubigné says :—

"Luther, full of faith, revived the courage of his friends, by composing and singing with his fine voice that beautiful hymn, since become so famous, *Ein' feste Burg ist unser Gott*. Never did soul that knew its own weakness, but which, looking to God, despised every fear, find such noble accents. This hymn was sung during the Diet, not only at Augsburg, but in all the churches of Saxony, and its energetic strains often revived and inspirited the most dejected hearts." (*Hist. of Reformation*, ed. 1847, p. 543).

The hymn, however, belongs to the previous year, 1529, and was probably written for the Diet of Speyer (Spires), when on April 20, 1529, the German Princes made their formal Protest against the revocation of their liberties and thus gained the name of Protestants. Then, says Lauxmann, in *Koch*, viii. 120, "Luther with this hymn entered a protest before all the German people against endeavouring to obstruct the Gospel." It was first pub. in Klug's *G. B.*, Wittenberg, 1529, entitled "Der xxxxvi. Psalm. Deus noster refugium et virtus." The Psalm is used only as a motto, the imagery throughout being entirely original. We may, however, compare some of the phrases of his prose version, 1524 :—

"Eine Hülfe in den grossen Nöthen, die uns troffen haben" (i.). "Darum fürchten wir uns nicht" (ii.). "Gott ist bei ihr darinnen, darum wird sie wohl bleiben; Gott hilft mir [1545 ihr] frühe" (v.). "Der Herr Zebaoth ist mit uns, der Gott Jacob ist unser Schutz (vii.).

Wackernagel, iii. pp. 19–21, gives four forms, No. 32, from the *Form und Ordnung Gaystlicher Gesang und Psalmen*, Augsburg, 1529; No. 33, from the *Geistliche Lieder*, Wittenberg, 1531; No. 34, a double form from the Riga *Kirchenordnung*, 1530, and the Rostock *G. B.*, 1531 : Nos. 32 and 34 (both) being in Low German, No. 33 in High German. The earliest High German text now accessible, that of 1531, is as follows :—

i.
Ein feste burg ist unser Gott,
ein gute wehr und waffen.
Er hilfft unns frey aus aller not
die uns ytzt hat betroffen.
Der alt böse feind
mit ernst ers ytzt meint,
gros macht und viel list
sein grausam rüstung ist,
auf erd ist nicht seins gleichen.

ii.
Mit unser macht ist nichts gethan,
wir sind gar bald verloren :
Es streit fur uns der rechte man,
den Gott hat selbs erkoren.
Fragstu, wer der ist?
er heist Jhesu Christ,
der Herr Zebaoth,
und ist kein ander Gott,
das felt mus er behalten.

iii.
Und wenn die welt vol Teuffell wehr
unnd wolt uns gar vorschlingen,
So fürchten wir unns nicht zu sehr,
es sol uns doch gelingen.
Der Fürst dieser welt,
wie sawr er sich stellt.
thut er unns doch nicht,
das macht, er ist gericht,
ein wörtlin kan yhn fellen.

iv.
Das wort sie sollen lassen stahn
und kein danck dazu haben,
Er ist bey unns wol auff dem plan
mit seinem geist und gaben.
Nemen sie den leib,
gut, eher, kindt unnd weib
las faren dahin,
sie habens kein gewin,
das reich mus uns doch bleiben.

The same text, modernised in orthography, is given in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 35, and as No. 218 in the *Unv. L. S.*, 1851. In st. i. we see our stronghold and its besiegers; in st. ii. our weakness, our Saviour's power and might; in st. iii. the vanity of the Prince of this World; in st. iv. whatever earthly goods we lose we have our true treasure in heaven.

The hymn speedily spread over all Germany, and Lauxmann, in *Koch*, viii. 123–131, relates many incidents regarding hymn and chorale—the true National Hymn of Germany. Luther, in 1530, sang it daily at Coburg. Melanchthon, Jonas, and Cruciger, in their banishment from Wittenberg in 1547, were greatly comforted by hearing it sung by a little maiden on their entrance into Weimar. Gustavus Adolphus caused it to be sung by his whole army before the battle of Leipzig, Sept. 17, 1631, and it was on Sept. 15, 1882, sung "as by one man" by the assembled thousands on the field of Lützen, at the service held in commemoration of the Jubilee of the Gustavus Adolphus Society, which seeks to aid Protestant Churches in Roman Catholic countries. It was adopted by the Salzburg Emigrants of 1732, as their travelling hymn. Sung at Hermannsburg at the farewell service when Ludwig Harms was sending forth his first band of missionaries. During the Luther Celebrations, Sept. 12–14, and Nov. 10–12, 1883, it was sung in the Castle Church at Wittenberg, Sept. 12; at Eisleben at the unveiling of the Luther memorial in the Market Place, Nov. 10; and at countless celebrations in Germany, G. Britain, and America, in the original, or in various English versions.

Since the above remarks were put in type an elaborate monograph by Dr. J. Linke, of Altenburg, has appeared under the title *Wann wurde das Lutherlied Ein' feste Burg ist unser Gott verfasst?* Leipzig, 1886. Dr. Linke discusses with abundant research and polemic the various theories already noted, and the more recent combinations and hypotheses. His opinion is that the hymn was written on or about Oct. 31, 1525; and he quotes many interesting parallels from Luther's contemporaneous writings, and especially from his lectures on Zechariah, written about the end of October, 1525. But that such a hymn could remain in MS. from that date till the publication of Klug's *G. B.* in 1529, seems very improbable; and no trustworthy evidence is forthcoming that it appeared in print before 1529.

In Klug's *G. B.*, 1529, likewise appeared the magnificent chorale by Luther, evidently the product of the same mind and of the same inspiration. It has been strikingly, if somewhat inappropriately, used by Meyerbeer in *The Huguenots*; more recently by Mendelssohn in the fifth movement of his *Reformation Symphony*, 1830; and by Wagner as a motive in his *Kaisersmarsch*, written to commemorate

the return of the Emperor William in 1871, after the Franco-German war. It has now become well-known in England, and in its proper form is included in the *C. B. for England*, 1863 (see below).

An attempt has recently been made to show that this is a patchwork of snatches from various portions of the Roman Gradual, which Luther, while a monk, must often have sung. But even if this were clearly shown, to Luther would still be due the honour of smelting these scattered fragments and producing from them a glorious melody, now all of one piece. (See the *Blätter für Hymnologie*, 1884, pp. 82, 101, &c.)

Translations in C. U. :—

1. God is our Refuge in Distress, Our strong Defence. A full but free version in J. C. Jacobi's *Psal. Ger.*, 1722, p. 83 (1732, p. 138 altered), and repeated, greatly altered (by F. Okeley ?), as No. 319 in pt. i. of the *Moravian H. Bk.*, 1754. St. i.–iii., greatly altered, from the 1754, were included as No. 595 in the *Moravian H. Bk.*, 1886; and much the same text in J. A. Latrobe's *Coll.*, 1852, No. 256, with Carlyle's *trs.* of st. i. ll. 5–8, ii. ll. 5–8, substituted.

2. A safe stronghold our God is still. By T. Carlyle, in a characteristic essay on "Luther's Psalm," in *Fraser's Magazine* for 1831, reprinted in his *Miscellaneous Essays* (ed. 1872, vol. iii. p. 61). This is the most faithful (st. iv. excepted) and forcible of all the English versions. Included in full and unaltered in the *Wes. H. Bk.*, 1875; the Scottish *Presb. Hyl.*, 1876; *Church Praise*, 1883, &c. In some collections, as the *H. & Songs of Praise*, N. Y., 1874, it is slightly altered. A form greatly altered by W. M. Reynolds appeared as No. 964 in the American Luth. General Synod's *Coll.*, 1850. The version in the Canadian *Presb. H. Bk.*, 1880, No. 227, is altered mainly from Gaskell, Massie, and Hedge (see below).

3. God is the city of our strength, in Miss Fry's *H. of the Reformation*, 1845, p. 61, in full, with the doxology *tr.* by Mr. Thring, 1882 (see below). Her *trs.* of st. i.–iv., rewritten to 5 st. of 6 l., were included as No. 51 in J. Whittemore's *Suppl. to All H. Bks.*, 1860, and repeated as No. 498 in Maurice's *Choral H. Bk.*, 1861.

4. A tower of strength is our God's name, omitting st. iv., by A. T. Russell, as No. 98 in the *Dalston Hospital H. Bk.*, 1848. Thence, altered, as No. 136 in his own *Ps. & Hys.*, 1851, beginning, "A strong tower is our God's great name," and further altered as No. 501 in Maurice's *Choral H. Bk.*, 1861, beginning, "A tower of strength is God's great name."

5. A tower of strength our God doth stand, in full, by H. J. Buckoll, as No. 45 in the *Rugby School H. Bk.*, 1850 (ed. 1876, No. 285). Repeated, more or less altered and abridged, in the *Rugby Church H. Bk.*, 1863; *Kennedy*, 1863, No. 25 (altered mainly from Carlyle); *Wellington College H. Bk.*, 1864, and *Marlborough College H. Bk.*, 1869.

6. A strong tower is the Lord our God, To shelter. In full, as No. 334, in W. Hunter's *Select Melodies*, 1852, marked as by W. M. Bunting. Repeated in *Cantate Domino*, Boston, U. S., 1859, No. 307.

7. A mighty fortress is our God, A bulwark. A full and good *tr.* by Dr. F. H. Hedge, contributed to Dr. W. H. Furness's *Gems of German Verse*, 1852, and then as No. 852 to his own *Hys. for the Church of Christ*, Boston, U.S., 1853. Reprinted in full and unaltered in Putnam's *Singers and Songs of the Liberal Faith*, Boston, U.S., 1875, p. 214, with the note that "It has been sung on many occasions, as at the recent laying of the commemoration stone of Memorial Hall, at Cambridge [U.S.]." Included in full in the Schaff-Gilman *Lib. of Rel. Poetry*, ed. 1883, p. 384, and as No. 1343 in the ed. 1872 of Robinson's *Songs for the Sanctuary*. In full or abridged it appears in many American hymnals, as *Hys. of the Spirit*, 1864, Unitarian *H. Bk.*, 1869, Dutch Reformed *Hys. of the Church*, 1869, and others; and in England in Dr. Martineau's *Coll.*, 1873.

8. A sure stronghold our God is He. Full and good, by W. Gaskell, contributed in 1855 to the 2nd ed. of the 1st Ser. of Miss Winkworth's *Lyra Ger.*, p. 175, her *tr.* in the 1st ed. (see below) not being considered satisfactory. Slightly altered in metre as No. 124 in the *C. B. for England*, 1863, but restored as in the *Lyra Ger.* in the *Christian Singers of Germany*, 1869, p. 110. In full as No. 213 in Dr. Pagenstecher's *Coll.*, 1864, and as No. 284 in the Suppl. of 1884 to the *Scottish Hyl.* St. i., ii., were included, slightly altered, as No. 161 in the *Irish Ch. Hyl.*, 1869 (ed. 1873, No. 441).

9. A fortress firm is God our Lord. In full, by Dr. W. L. Alexander, in the *Scottish Cong. Magazine*, Jan. 1859. Repeated, reduced to 5 st. of 4 l., in W. Elliott's *Evangelical Hys.*, Plymouth, 1864.

10. A mountain fastness is our God. In full, by Bp. W. R. Whittingham, as No. 248 in the Amer. Episco. *Hys. for Ch. & Home*, 1860; and thence, with an added doxology not from the German, as No. 397 in the Amer. *Episco. Hyl.*, 1871.

11. A tower of strength is God our Lord. A *tr.* of st. i., ii., by Dean Alford, as No. 228 in his *Year of Praise*, 1867, and thence in Flett's *Coll.*, Paisley, 1871, and Dr. Dale's *Eng. H. Bk.*, 1879.

12. Our God stands firm, a rock and tow'r. By R. C. Singleton, a *tr.* of st. i., ii., with an original st. as iii., as No. 267 in his *Anglican H. Bk.*, 1868 (ed. 1871, No. 310). Repeated in the *Hymnary*, 1871, and J. L. Porter's *Coll.*, 1876; and in America in the *Presb. Hyl.*, 1874; *Evang. Hyl.*, N. Y., 1880; and *Ch. Praise Bk.*, 1882.

13. A mighty fortress is our God, A trusty. A full and good *tr.*, as No. 274 in the Pennsylvania Luth. *Ch. Bk.*, 1868; compiled by the committee of publication principally from the Carlyle, 1831, and Reynolds (1863 see below) texts.

14. A fortress strong is God our God. A good and full *tr.* by E. Thring, as No. 253, in the Uppingham and Sherborne *School H. Bk.*, 1874.

15. A tower of strength our God is still, A mighty, &c. In full, as No. 144, in the *Ohio Luth. Hyl.*, 1880, and marked as a compilation.

16. A Fortress sure is God our King. By Godfrey Thring, as No. 245 in his *Ch. of England H. Bk.*, 1882, repeated in Horder's *Cong. Hyl.*, 1884, and Allon's *C. P. Hyl.*, 1886. This is decidedly the best version for popular use, as Carlyle's is the most faithful and forcible. Mr. Thring omits st. iii., and gives a doxology added about 1546 in *Etliche Lieder*, Nürnberg, as altered in the appendix to Lobwasser's *Psalmen des Königlichen Propheten Davids*, 1574. The text used by Mr. Thring reads thus :—

> Lob, Ehr und Preis dem höchsten Gott
> Dem Vater aller Gnaden,
> Der uns aus Lieb geschenket hat
> Sein Sohn für unsern Schaden;

Sammt dem heilgen Geist,
Von Sünden er reisst
Zum Reiche uns heisst
Den Weg zum Leben weist,
Der helf uns fröhlich! Amen.

from an ed. of Lobwasser pub. at St. Gall in 1761.

17. A stronghold sure our God remains. In full, by Dr. J. Troutbeck, as No. 49 in the *Westminster Abbey H. Bk.*, 1883.

18. A Tower of safety is our God. A goodly, &c. A *tr.* in full by M. W. Stryker in his *H. & Verses*, 1883, p. 72; repeated in his *Christian Chorals*, 1885, No. 45.

Translations not in C. U.:—

(1) "Oure God is a defence and towre," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 569), ll. 1–4 being literally from Luther and the rest a version of Ps. xlvi. (2) "God is our refuge and strong fence," in *Lyra Davidica*, 1708, p. 75. 3) "By our own strength there's nothing done," a *tr.* of st. ii., as No. 14 in the *Moravian H. B.*, 1742, adopted as st. ii. of No. 319, in 1754. (4) "A tow'r of safety is our God, His sword," by *Dr. H. Mills*, 1845 (1856, p. 169). (5) "God to us a tower will be," by *J. Anderson*, 1846, p. 37 (1847, p. 55). (6) "Our God's a mighty panoply," in C. T. Brooks's *Schiller's Homage of the Arts*, &c., Boston, U.S., 1847, p. 114. (7) "A mighty castle is our God," by *Dr. J. Hunt*, 1853, p. 65. (8) "Our God's a tower and shield," a 2nd version by *Dr. Hunt*, p. 66. (9) "A castle is our God, a tower," by *R. Massie*, 1854, p. 38, repeated as No. 755 in Reid's *Praise Bk.*, 1872. (10) "God is our stronghold, firm and sure," by *Miss Winkworth*, 1855, p. 173. (11) "Our God, a tower of strength is He, A good defence," in Dr. H. W. Dulcken's *Book of German Songs*, 1856, p. 260. (12) "God is our Rock and Tower of strength," by *Miss Dunn*, 1857, p. 69. (13) "A sure stronghold our God is still," based on Carlyle, by J. S. Stallybrass, in the *Tonic Solfa Reporter*, July, 1857. (14) "The Lord, our God is a strong tower," by W. Sugden, in the *Wes. Meth. Magazine*, 1858, p. 79. (15) "A stronghold firm, a trusty shield When raging," by Dr. R. P. Dunn, in *Sacred Lyrics from the German*, Phil., U.S., 1859, p. 127. (16) "A sure defence, a fort, a tow'r," by *Dr. G. Walker*, 1860, p. 40. (17) "God, our own God, is a strong tower," in the *British Messenger*, August, 1860. (18) "A safe stronghold our God is still, A sure defence," a double version in slightly varied metre by W. M. Reynolds, in the *Evang. Review*, Gettysburg, July, 1863. (19) "A Fortress firm and steadfast Rock," by *Miss Cox*, 1864, p. 227. (20) "Our God He is a castle strong," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 450, and altered in his *Exotics*, 1876, p. 66. (21) "Our God, He is a fortress tower," by N. L. Frothingham, in the *Monthly Religious Magazine*, Boston, U.S., vol. 37, 1867, repeated altered in his vol. of 1870, p. 269. (22) "God is our Refuge and our Rock," by Dr. J. Ker, in a programme for a Psalmody meeting at Edinburgh, 1868. (23) "A mighty fortress is our God, A panoply," in Dr. J. Guthrie's *H. & Sacred Lyrics*, 1869, p. 71. (24) "Our God a tower of Strength is He, A goodly wall," by H. W. Longfellow, in the Second Interlude, added in 1872, to his *Golden Legend*, 1851 (*P. Works*, Routledge, 1879, pp. 479–481). (25) "A tower of strength our God is still," in the *Church of England Magazine*, 1872, p. 182. (26) "God is our fortress firm and sure," as No. 687 in Reid's *Praise Bk.*, 1872. (27) "High Tower and Stronghold is our God," based on Bp. Whittingham, 1860, in J. H. Hopkins's *Carols, H. & Songs*, 1882, p. 152, dated 1862. (28) "God is our Refuge—city strong," a 2nd *tr.* by M. W. Stryker, in his *H. & Verses*, 1883, p. 74. (29) "Strong tower and refuge is our God, Right goodly," by *Dr. L. W. Bacon*, 1884, p. 53, based on the *Luth. Ch. Bk.*, 1868 (see under No. xiii.). (30) "Our God's a fastness sure indeed, A trusty," by R. McLintock in the *Academy*, July 26, 1884. (31) "So strong a fortress is our God," by E. Walter in his *Martin Luther*, 1884, p. 22. It may be also noted that the hymns, "God is our Refuge in distress, Our Shield," No. 66 in the *N. Cong.*, 1859; and "God is our refuge and defence, our Shield," No. 104 in J. Whittemore's *Suppl. to All H. Bks.*, 1860, are versions of Ps. xlvi., but are not taken from Luther.

The following list of additional American translations has been kindly furnished by the Rev. B. M. Schmucker, D.D., Pottstown, Pennsylvania:—

(32) "A Rock and Refuge is our God," by Dr. J. A. Seiss, in *The Lutheran*, July 6, 1860. (33) "A mighty Fortress is our God, A shield," by Dr. J. A. Seiss in his *Ecclesia Lutherana*, 1860, p. 87. (34) "A Tower and Stronghold is our God," by W. H. Walter in his *Chorals and Hymns*, 1862, p. 12. (35) "God is our tower of strength and grace," by Dr. H. Harbaugh in the *Guardian* (American Reformed), May, 1863, p. 138. (36) "A fast-set Bulwark is our God," by Dr. C. P. Krauth in his *Jubilee Service*, 1867, p. 22. (37) "A mighty stronghold is our God," by Dr. J. Schwartz, 1879, in a printed programme for Union of Lutheran Synods. Revised in *Lutheran Book of Worship*, 1880, and in *Augsburg Songs*, 1885, No. 203. (38) "Our God is a stronghold, indeed," by Dr. S. R. Fisher in the (German Reformed) *Messenger*, Sept. 15, 1880. (39) "A mighty fortress is our God, To shelter," by J. H. Kurzenknabe in *Peerless Praise. Hymns and Music for the Sunday School*, 1882, p. 58. (40) "A moveless Fastness is our God," by Dr. M. Sheeleigh in his *Luther. A Song Tribute*, 1883, p. 102. (41) "A firm defence our God is still," by Dr. S. W. Duffield in his *English Hymns and their Authors*, New York, 1886, p. 2, marked as *tr.* in 1873.

Dr. B. Peck gives in his *Dr. Martin Luther's Ein' feste Burg ist unser Gott, in* 21 *Sprachen*, Chicago, 1883, 28 English versions in full. Of these 11 are among those noted in C. U., viz., Nos. 1 and 2 (1831 and 1850), 4 (1851), 5–10, 13. Of those not in C. U. he has Nos. 4, 9, 10, 11, 15, 18, 19, 21, 24, 35–38. Besides these, he gives:—(42) "A fast, firm fortress is our God," marked as *Anon.*, 1857. (43) "Our God's a fortress all secure, marked as *Anon.*, 1879. (44) "Tower of defence is our God," marked as by J. W. Bright. (45) "A mighty bulwark is our God," no marking. [J. M.]

Ein Kindelein so löbelich. [*Christmas.*] This is a cento which appeared in the *Zwickau Enchiridion*, 1528, and is there entitled "Ein Gesang von der Gepurt Christ, den man auff Weinachten singet, gebessert." Thence in *Wackernagel*, iii. p. 520, in 4 st. of 10 l.

St. i. is found as st. ii. of the hymn "Der Tag der ist so freudenreich," but was probably originally a single st., afterwards interpolated into that hymn; and it bears a slight resemblance to st. iii. of "Dies est laetitiae, In ortu regali" (q.v.). St. ii. is st. i. of "Der Tag der ist so freudenreich," entirely rewritten. St. iii., iv. are new. The only *tr.* is, "To us is borne a barne of blis," in the *Gude and Godly Ballates* (ed. 1568, fol. 27), ed. 1868, p. 45. [J. M.]

Ein Lämmlein geht und trägt die Schuld. *P. Gerhardt.* [*Passiontide.*] Appeared in the 3rd ed., 1648, of J. Crüger's *Praxis pietatis melica*, No. 118, in 10 st. of 10 l., included in Wackernagel's ed. of his *Geistliche Lieder*, No. 13, and Bachmann's ed., No. 7. Founded on St. John i. 29, and Is. liii. 4–7, it is styled by Lauxmann, in *Koch*, viii. 40, "the masterpiece of all Passion hymns." It has kept its place in Germany (*Unv. L. S.*, 1851, No. 95), but from its complexity and variety of figures has not come into extended English use:—

Translations in C. U.:—

1. A Lamb goes forth: the sins He bears. A *tr.* of st. i., ii., by A. T. Russell, as No. 93 in his *Ps. & Hys.*, 1851.

2. A Lamb goes uncomplaining forth. A good *tr.*, condensing st. ii., iii., as ii., in Mrs. Charles's *Voice of Christian Life in Song*, 1858, p. 232. The second pt. of this *tr.* beginning, "Gate of my heart, fly open wide" (st. vii.), is in Bp. Ryle's *Coll.*, 1860; Reid's *Praise Bk.*, 1872; and the *Christian Hys.*, Adelaide, 1872.

3. A Lamb bears all its guilt away. In full in J. Kelly's *P. Gerhardt's Spir. Songs*, 1867, p. 49. Reduced to 4 st. in the *Ohio Luth. Hyl.*, 1880.

Translations not in C. U.:—

(1) "A Lamb goes forth and bears the Guilt, of all the World together," by J. Gambold, as No. 241 in pt. iii., 1746, of the *Moravian H. Bk.* (1886, No. 100), altered in 1801 to "A Lamb went forth"; sts. v., ix., x., of this version, beginning, "Jesus, I never can forget," are included

in E. P. Hood's *Our H. Bk.*, 1868. (2) "A Lamb goes forth, and bears the Guilt of Adam's Generations," in the *Suppl. to Ger. Psal.*, ed. 1765, p. 13, and *Select Hys. from Ger. Psal.*, Tranquebar, 1754, p. 24. (3) "See, bowed beneath a fearful weight," by *Miss Dunn*, 1857, p. 32. (4) "A Holy, Pure and Spotless Lamb," by Miss Cox in *Lyra Messianica*, 1864, p. 230, and her *H. from the German*, 1864, p. 107. (5) "Forth goes a dear devoted Lamb," in Dr. J. Guthrie's *Sacred Lyrics*, 1869, p. 82. (6) "Behold a Lamb! so tired and faint," by Mrs. E. J. Carr, in *Songs of the Inner Life*, 1871, and repeated as No. 905 in Reid's *Praise Bk.*, 1872 (1872 has *trs.* of i., iv., from 1871, and other *trs.* of ii., iii., v.). (7) "A Lamb goes forth—for all the dues," by Catherine Macrea, as No. 990 in Reid's *Praise Bk.*, 1872. [J. M.]

Ein neues Lied wir heben an. *M. Luther.* [*Martyrs.*] This was Luther's first hymn, if hymn it can be called, and was written in 1523. On June 30, 1523, two young Augustinian monks, Heinrich Voes and Johann Esch, from Antwerp, had been, after examination by the Cologne Inquisitor, Jacob von Hogstraten, and at the instigation of the Louvain professors, condemned to death and burnt at the stake in Brussels. On receipt of the news of this first martyrdom for the Evangelical cause Luther's spirit was fired, and he wrote this spirited narrative, ending with the prophetic words:—

> Summer is even at our door,
> The winter now hath vanished,
> The tender flowerets spring once more,
> And He, Who winter banished,
> Will send a happy Summer.
> (*Tr.* by *R. Massie*, 1854, p. 44.)

It was the springtide, not only of the Evangelical Church, but of that wonderful growth of German religious poetry which yet lives and flourishes. The hymn first appeared in *Eyn Enchiridion*, Erfurt, 1524, st. ix., x. being added in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524. Thence in *Wackernagel*, iii. p. 3, in 12 st. of 9 l., and in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 83. The original title of the hymn was, "A new song of the two Martyrs for Christ, burnt at Brussels by the Sophists of Louvain." It produced a deep impression at the Reformation times and appeared in many of the early Lutheran hymn-books, but being rather a historical ballad than a hymn, has not appeared in recent collections. The only *tr.* in C. U. is:—

Flung to the heedless winds. A paraphrase in 2 st. of 8 l. of st. ix.:—

> Die Asche will nicht lassen ab,
> Sie stäubt in allen Landen;
> Hier hilft kein Bach, Loch, Grub noch Grab;
> Sie macht den Feind zu schanden.
> Die er im Leben durch den Mord
> Zu schweigen hat gedrungen,
> Die muss er todt an allem Ort
> Mit aller Stimm und Zungen
> Gar fröhlich lassen singen.

This appeared in a *tr.* of D'Aubigné's *Hist. of the Reformation*, pub. at Philadelphia, 1843, and is there said to have been *tr.* for that work by John Alexander Messenger. Included in the American Bapt. *Psalmist*, 1843, and since in many American hymnals, as the *Cheshire Association*, 1844; *Bk. of Hys.*, 1846–48; *Meth. Epis.*, 1849, &c.

Other trs. are:—

(1) "A new song I design to sing," by *J. Anderson*, 1846, p. 39 (1847, p. 57). (2) "A new song to the Lord we'll raise," by *Dr. J. Hunt*, 1853, p. 68. (3) "By help of God I fain would tell," by *R. Massie*, 1854, p. 40, and in *Dr. Bacon*, 1884, p. 12. (4) "A new song now we raise and sing," by W. M. Reynolds, in the *Evang. Review*, Gettysburg, Oct. 1855. (5) "A brave new song aloud we sing," in the *Christian Examiner*, Boston, U.S., Sept. 1860, p. 243. (6) "A new song here shall be begun," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 256, and, altered, in his *Exotics*, 1876, p. 71. (7) "O come, a new song let us raise," in the *Family Treasury*, Len. 1878, p. 592. [J. M.]

Einen Kaufmann sieht man ohne Gleichen. [*The Parable of the Pearl of great price.*] Included in J. Köbner's *Christliche Harfentöne*, Hamburg, 1840, p. 221, in 13 st. of 4 l., marked as "From the Kirchenfreund,' and entitled, "The Pearl of the Kingdom of Heaven." *Tr.* as, "Once a merchant travelled far and wide," by Miss Borthwick, in *H. L. L.*, 1855, p. 34; (1884, p. 97). [J. M.]

Einst fahren wir vom Vaterlande. *A. Knapp.* [*Missions.*] 1st pub. in his *Christliche Gedichte*, Basel, 1829, vol. ii. p. 97, in 6 st. of 8 l., entitled "Voyage with Jesus." Included in his *Ev. L. S.*, 1837, No. 1161 (1865, No. 1134). Originally written for the departure of missionaries, it is also appropriate for emigrants generally. The only *tr.* in C. U. is:—

Now we must leave our Fatherland. A good and full *tr.* by Miss Winkworth in the 2nd Ser., 1858, of her *Lyra Ger.*, p. 113. From this st. i., ii., ll. 5–8, iv. ll. 1–4, v. ll. 1–4, vi. ll. 1–4, were included, slightly altered, in *Church Hymns*, 1871, and repeated, omitting st. v., ll. 1–4, in the Appendix of 1884 to the *Scottish Hyl.*

Another tr. is:—

"Our leave of country now is taken," by *Dr. H. Mills*, 1856, p. 205. [J. M.]

Εἰρμός. [**Greek Hymnody, § xvi. 10.**]

Eja carissimi. [*St. Andrew.*] This anonymous hymn is found in a MS. of the 12th cent., belonging to the Abbey of St. Peter at Salzburg. *Mone*, No. 691, gives it in full in 36 lines, and says that the verse form is of the 6th or 7th cent. *Tr.* as:—

O hasten, beloved, your praises to sing. By R. F. Littledale, appeared first in the *Church Times*, Nov. 26, 1864, and again in the *People's H.*, 1867, No. 224, for the Feast of St. Andrew, and signed "D. L." [J. J.]

Ἐκ νυκτὸς ἔργων. [Ἔσωσε λαὸν.]

Ἐκ νυκτὸς ὀρθρίζοντες. [Ἄσωμεν πάντες λαοί.]

El. Nathan, a *nom de plume* of D. W. Whittle.

Eliakim, a *nom de plume* of Job Hupton, in the *Gospel Magazine*.

Elijah's example declares. *J. Newton.* [*Providence.*] This hymn on Elijah being fed by ravens appeared in R. Conyers's *Coll.*, 3rd ed., 1774, No. 267: in the author's *Twenty-six Letters, &c., by Omicron*, 1774; the *Gospel Magazine*, April, 1774; and in the *Olney Hymns*, 1779, Bk. i., No. 35, in 5 st. of 8 l. In the *Meth. Free Ch. S. S. H. Bk.*, 1869, st. i., ii., and v. are given as No. 244. [J. J.]

Ellerton, John, M.A., s. of George Ellerton, was b. in London, Dec. 16, 1826, and educated at Trinity College, Cambridge (B.A. 1849; M.A. 1854). Taking Holy Orders he was successively Curate of Easebourne, Sussex,

1850; Brighton, and Lecturer of St. Peter's, Brighton, 1852; Vicar of Crewe Green, and Chaplain to Lord Crewe, 1860; Rector of Hinstock, 1872; of Barnes, 1876; and of White Roding, 1886. Mr. Ellerton's prose writings include *The Holiest Manhood*, 1882; *Our Infirmities*, 1883, &c. It is, however, as a hymnologist, editor, hymn-writer, and translator, that he is most widely known. As editor he published: *Hymns for Schools and Bible Classes*, Brighton, 1859. He was also co-editor with Bishop How and others of the S. P. C. K. *Church Hymns*, 1871. His *Notes and Illustrations of Church Hymns*, their authors and translators, were published in the folio edition of 1881. The notes on the hymns which are special to the collection, and many of which were contributed thereto, are full, accurate, and of special value. Those on the older hymns are too general for accuracy. They are written in a popular form, which necessarily precludes extended research, fulness, and exactness of detail. The result is acceptable to the general public, but disappointing to the hymnological expert. Mr. Ellerton's original hymns number about 50, and his *trs.* from the Latin 10, or more. Nearly every one of these are in C. U. and include:—

1. Before the day draws near its ending. *Afternoon.* Written April 22, 1880, for a Festival of Choirs at Nantwich, and 1st pub. in the *Nantwich Festival Book*, 1880. In 1883 it passed into the *Westminster Abbey H. Bk.*

2. Behold us, Lord, a little space. *General for Weekdays.* Written in 1870 for a mid-day service in a City Church, and pub. in *Church Hys.* in 1871. It has passed into several collections.

3. Come forth, O Christian brothers. *Processional for Choral Festival.* Written for a Festival of Parochial Choirs held at Chester, May, 1870, and 1st printed in the Service-book of the same. In 1871 it passed into *Church Hys.*

4. Father, Name of love and fear. *Confirmation.* Written in 1871 for a Confirmation in the North of England, and pub. in *Church Hys.*, 1871, and other collections.

5. God, Creator and Preserver. *In Time of Scarcity.* Written for and 1st pub. in *The Hymnary*, 1870; and again in the revised ed., 1872, and other hymn-books.

6. Hail to the Lord Who comes. *Presentation of Christ in the Temple.* Written Oct. 6, 1880, for Mrs. Brock's *Children's H. Bk.*, and pub. therein, 1881.

7. In the Name which earth and heaven. *Foundation of a Church.* Written for and 1st pub. in *Church Hys.*, 1871, and repeated in several collections. The hymn sung at the re-opening of the Nave of Chester Cathedral, January 25, 1872, was compiled by Mr. Ellerton from this hymn, and his "Lift the strain of high thanksgiving."

8 King Messiah, long expected. *The Circumcision.* Written Jan. 14, 1871, and 1st pub. in *Church Hys.*, 1871. It has passed into other collections.

9. King of Saints, to Whom the number. *St. Bartholomew.* Written for and 1st pub. in *Church Hys.*, 1871. It is very popular, and has been repeated in many hymnals.

10. Mary at the Master's feet. *Catechizing.* Written for and 1st pub. in *Church Hys.*, 1871.

11. O Father, all-creating. *Holy Matrimony.* Written Jan. 29, 1876, at the request of the Duke of Westminster, for the marriage of his daughter to the Marquess of Ormonde. It was pub. in Thring's *Coll.*, 1880 and 1882.

12 O! how fair the morning broke. *Septuagesima.* Written March 13, 1880, for Mrs. Brock's *Children's H. Bk.*, and included therein, 1881.

13. O Lord of life and death, we come. *In Time of Pestilence.* Written for and 1st pub. in *Church Hys.* 1871.

14. O shining city of our God. *Concerning the Hereafter.* 1st pub. in the Rev. R. Brown-Borthwick's *Sixteen Hymns with Tunes*, &c., 1870; and again in *Church Hys.*, 1871.

15. O Son of God, our Captain of Salvation. *St. Barnabas.* Written April 5, 1871, and 1st pub. in *Church Hys.*, 1871; and again in *H. A. & M.*, 1875, Thring's *Coll.*, 1882, and others.

16. O Thou in Whom Thy saints repose. *Consecration of a Burial Ground.* Written for the Consecration of an addition to the Parish Churchyard of Tarporley, Cheshire, 1870, and pub. in *Church Hys.*, 1871.

17. O Thou Whose bounty fills the earth. *Flower Services.* Written for a Flower Service at St. Luke's Church, Chelsea, June 6, 1880, and pub. in Mrs. Brock's *Children's H. Bk.*, 1881.

18. Praise to our God, Whose bounteous hand. *National Thanksgiving.* Written in 1870 for *Church Hys.*, but 1st pub. in the Rev. R. Brown-Borthwick's *Select Hymns*, &c., 1871, and then in *Church Hys.* later the same year.

19. The day Thou gavest, Lord, is ended. The darkness, &c. *Evening.* Written in 1870 for *A Liturgy for Missionary Meetings* (Frome, Hodges), and revised for *Church Hys.*, 1871. The revised form has passed into other collections.

20. The Lord be with us when we bend. *Close of Afternoon Service.* Written [in 1870] at the request of a friend for use at the close of Service on Sunday afternoons when (as in summer) strictly Evening hymns would be unsuitable. It was pub. in *Church Hys.*, 1871, Thring's *Coll.*, 1882, and others.

21. This day the Lord's disciples met. *Whitsuntide.* "Originally written in 1855 for a class of children, as a hymn of 8 verses of 5 lines each, beginning, 'The Fiftieth day was come at last.' It was abridged, revised, and compressed into C.M. for Mrs. Brock's *Children's H. Bk.*, 1880," and pub. therein, 1881.

22. Thou in Whose Name the two or three. *Wednesday.* Appeared in the *Parish Magazine*, May, 1871, as a hymn for Wednesday. After revision it was included in *Church Hys.*, 1871, and repeated in other collections.

23. Thou Who sentest Thine Apostles. *SS. Simon and Jude.* Written in June, 1874, for the revised edition of *H. A. & M.*, and pub. in the same in 1875.

24. We sing the glorious conquest. *Conversion of St. Paul.* Written Feb. 28, 1871, for and pub. later the same year in *Church Hys.* It was repeated in *H. A. & M.*, 1875.

25. When the day of toil is done. *Eternal Rest.* Written in Jan., 1870, and 1st pub. in the Rev. R. Brown-Borthwick's *Sixteen Hys. with Tunes*, &c., 1870, *Church Hys.*, 1871, and subsequently in several Scottish hymn-books. The tune "Preston," in *Church Hys.*, was written for this hymn.

To these hymns must be added those which are annotated under their respective first lines, and the translations from the Latin. The grandest of his original compositions is, "Throned upon the awful tree," and the most beautiful and tender, "Saviour, again to Thy dear Name we raise"; and of his *trs.*, "Sing Alleluia forth in duteous praise," and "Welcome, happy morning, age to age shall say," are the most successful and popular. The subjects of Mr. Ellerton's hymns, and the circumstances under which they were written, had much to do with the concentration of thought and terseness of expression by which they are characterized. The words which he uses are usually short and simple; the thought is clear and well stated; the rhythm is good and stately. Ordinary facts in sacred history and in daily life are lifted above the commonplace rhymes with which they are usually associated, thereby rendering the hymns bearable to the cultured, and instructive to the devout. His antitheses are frequent and terse, almost too much so for devotional verse, and are in danger of interrupting the tranquil flow of devotion. His sympathy with nature, especially in her sadder moods, is great; he loves the fading light and the peace of eve, and lingers in the shadows. Unlike many writers who set forth their illustrations in detail, and then tie to them the moral which they are to teach, he weaves his moral into his metaphor, and pleases the imagination and refreshes the

spirit together. Now and again he falls into the weakness of ringing changes on words; but taken as a whole his verse is elevated in tone, devotional in spirit, and elegant in diction. See p. 1561, ii. [J. J.]

Elliott, Charlotte, daughter of Charles Elliott, of Clapham and Brighton, and granddaughter of the Rev. H. Venn, of Huddersfield, was b. March 18, 1789. The first 32 years of her life were spent mostly at Clapham. In 1823 she removed to Brighton, and died there Sept. 22, 1871. To her acquaintance with Dr. C. Malan, of Geneva, is attributed much of the deep spiritual-mindedness which is so prominent in her hymns. Though weak and feeble in body, she possessed a strong imagination, and a well-cultured and intellectual mind. Her love of poetry and music was great, and is reflected in her verse. Her hymns number about 150, a large percentage of which are in C. U. The finest and most widely known of these are, "Just as I am," and "My God, my Father, while I stray." Her verse is characterized by tenderness of feeling, plaintive simplicity, deep devotion, and perfect rhythm. For those in sickness and sorrow she has sung as few others have done. Her hymns appeared in her brother's *Ps. & Hys.* and elsewhere as follows:—

(1) *Psalms and Hymns for Public, Private, and Social Worship; selected by the Rev. H. V. Elliott,* &c., 1835–48. In this *Sel.* her signature is "C. E." (2) *The Christian Remembrancer Pocket Book.* This was originally edited by Miss Kiernan, of Dublin. Miss Elliott undertook the editorship in 1834. (3) *The Invalid's Hymn Book.* This was originally compiled by Miss Kiernan, but before publication was re-arranged by Miss Elliott, who also added 23 hymns in the 1st ed., 1834. These were increased in the following edition to the 6th in 1854, when her contributions amounted to 112. From that date no change was made in the work. (4) *Hours of Sorrow Cheered and Comforted; or, Thoughts in Verse,* 1836. (5) *Morning and Evening Hymns for a Week,* printed privately in 1839 for sale for a benevolent institution in Brighton, and pub. in 1842. (6) *Thoughts in Verse on Sacred Subjects,* 1869.

Miss Elliott's *Poems* were pub., with a *Memoir* by her sister, Mrs. Babington, in 1873, and an additional volume of *Leaves* from her unpublished *Journals and Poems,* also appeared in 1870.

In addition to her more important hymns, which are annotated under their respective first lines, there are in C. U.:—

i. From *The Invalid's Hymn-book,* 1834–1841:—

1. Clouds and darkness round about thee. (1841.) *Resignation.*
2. Not willingly dost Thou afflict [reject]. (1841.) *Divine Chastisement.*
3. O God, may I look up to Thee. (1841.) *Teach us to Pray.*
4. This is enough; although 'twere sweet. (1834.) *On being debarred from Divine Worship.*
5. With tearful eyes I look around. (1841.) *The Invitation "Come Unto Me."*

ii. From H. V. Elliott's *Psalms & Hymns,* 1835–1839:—

6. Glorious was that primal light. *Christmas.*
7. Hail, holy day, most blest, most dear. *Easter.*
8. My only Saviour, when I feel. *Jesus His people's Rest.*
9. Now let our heavenly plants and flowers. *Monday Morning.*
10. The Sabbath-day has reached its close. *Sunday Evening.*

iii. From Miss Elliott's *Hours of Sorrow,* 1836:—

11. Father, when Thy child is dying. *Prayer for a Departing Spirit.*
12. Leaning on Thee, my Guide, my Friend. *Death Anticipated.*
13. My God, is any hour so sweet? *The Hour of Prayer.*
14. O faint and feeble-hearted. *Resignation enforced.*
15. There is a holy sacrifice. *The Contrite Heart.*

iv. From her *Hymns for a Week,* 1839:—

16. Guard well thy lips; none, none can know. *Thursday Morning.*
17. There is a spot of consecrated ground. Pt. i.
18. This is the mount where Christ's disciples see. Pt. ii. *Monday Evening.*
19. This is the day to tune with care. *Saturday Morning.*

v. From *Thoughts in Verse on Sacred Subjects,* 1869.

20. As the new moons of old were given. *On a Birthday.*
21. I need no other plea. Pt. i.
22. I need no prayers to saints. Pt. ii. *Christ, All in All.*
23. Jesus, my Saviour, look on me. *Christ, All in All.*

Several of the earlier of these hymns were repeated in the later works, and are thus sometimes attributed to the wrong work. [J. D.]

Elliott, Ebenezer, commonly known as the "Corn Law Rhymer," was b. near Rotherham, Yorkshire, 1781, and d. at Barnsley, in the same county, in 1849. The greater part of his life was spent in Sheffield, where he was engaged in the iron trade, and it was in a Sheffield newspaper that many of his poetical pieces first appeared. He pub.:—

(1) *Night, a Descriptive Poem,* 1818. (2) *The Village Patriarch,* 1829. (3) *Corn Law Rhymes,* 1831. (4) *Poems,* 1834; and (5) *More Prose and Verse,* 1850.

A piece or two from these works have been adapted as hymns in some Unitarian Collections. They include "Another year is swallowed by the sea," for the old and new year. [J. J.]

Elliott, Emily Elizabeth Steele, third daughter of the late Rev. E. B. Elliott, of Brighton, author of the *Horae Apocalypticae,* was b. at Brighton, and now [1887] lives in London. She has contributed hymns, some of which have obtained wide acceptance, to the choir manuals, and *Additional Hymns,* 1866 (Nos. 8, 34) for use in St. Mark's Church, Brighton; to the *Church Missionary Juvenile Instructor,* which she edited for six years. Her *Chimes of Consecration,* a volume of 70 hymns and poems, was pub. in 1873, and her *Chimes for Daily Service* in 1880. The latter contains 71 hymns in two parts. The second part of 48 hymns is also pub. separately as *Under the Pillow,* for use as a cheap large type hymn-book (with corresponding tune-book) for hospitals and infirmaries and the sick generally. Her hymn, "Let us keep the feast" (*H. Communion*), was 1st pub. in *The Feast of Sacrifice and The Feast of Remembrance,* 1865, in 5 st. of 5 l. [J. M.]

Elliott, Henry Venn, M.A., s. of Charles Elliott, and brother of Charlotte Elliott, b. Jan. 17, 1792, and educated at Hammersmith by the Rev. H. Jowett, and at Trinity College, Cambridge. He graduated in 1810, and was subsequently a Fellow of Trinity. Taking Holy Orders in 1823, he became, in 1826, Minister of St. Mary's, Brighton, and remained there to his death on Jan. 24,

1865. His *Life*, by Josiah Bateman, was pub. in 1868. He pub. in 1835, *Psalms and Hymns for Public, Private and Social Worship*, 1835. To this collection his wife and sister contributed many hymns, and to the (2nd or 3rd ed.), c. 1839 edition, he added the following:—

1. For faith, Thy gift, O Lord. *Faith desired.*
2. In the sweet time of early morn. *Prayer on behalf of Children.*
3. Lovest thou not? alas! in thee. *Love desired.*
4. Saviour, I see Thy mansions fair. *Faith.*

Mr. Elliott's hymns have not come into extensive use, but his collection, often reprinted, had a marked influence upon latter hymn-books. [**England Hymnody, Church of.**] [J. J.]

Elliott, Julia Anne, née Marshall, daughter of Mr. John Marshall, of Hallsteads, Ullswater, was married to the Rev. H. V. Elliott (q.v.), in 1833, and d. Nov. 3, 1841. Her hymns were contributed to her husband's *Ps. & Hymns*, 1835, anonymously, but in the Index to the "3rd thousand," 1839, her initials were added. These hymns are eleven in all, and concerning them, Miller has justly said (*S. & Songs*, p. 482), they

"show a most refined poetical taste, and a special faculty for appreciating and expressing, appropriately, phases of thought and feeling that are beautiful, and that might have escaped common observation."

Of these hymns the best known are, "Hail, thou bright and sacred morn," "On the dewy breath of even," and "We love Thee, Lord, yet not alone" (q.v.). The rest are:—

1. Father, if that gracious name. *Intercession.*
2. Great Creator, who this day. *Sunday.*
3. I would believe; but my weak heart. *Lent.*
4. My God, and can I linger still. *Lent.*
5. O not when o'er the trembling soul. *Lent.*
6. O Thou, who didst this rite reveal. *H. Communion.*
7. Soon, too soon, the sweet repose. *Sunday Evening.*
8. Welcome to me the darkest night. *Resignation.*

[J. J.]

Elpis, first wife of the celebrated philosopher Boethius, was the daughter of Festus, Consul at Rome, 472, and sister of the mother of St. Placidus, a disciple of St. Benedict. The hymn "Aurea luce et decore roseo" (q. v.) is usually, but somewhat uncertainly, attributed to her. Others also bear her name (see Index). She d. at an early age, at Padua.

Elven, Cornelius, pastor for fifty years of the Baptist Church at Bury St. Edmunds, Suffolk, was b. in 1797, and d. in 1873. His hymn, "With broken heart and contrite sigh" (*Lent*), is found in several collections in G. Britain and America. It was written in Jan., 1852 (Miller's *S. & Songs*, p. 449), for use at special services by his own congregation, and was included in the Bapt. *Ps. & Hys.*, 1858.

Emergit undis et Deo. *Nicholas Le Tourneaux.* [*Epiphany.*] Contributed to the *Cluniac Brev.*, 1686, p. 234, and signed "N. T. P. R." In the revised *Paris Brev.*, 1736, it is the hymn at Lauds and Second Vespers at the Octave of the Epiphany. In the *Lyons* and *Amiens Breviaries* it is for Second Vespers only. In the *Paris Brev.* it is signed "N. T." The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865: and J. Chandler's *Hys. of the Primitive Church*, 1837, No. 55. *Tr.* as:—

1. Now Jesus lifts His prayer on high. By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 61, in 6 st. of 4 l. It was repeated in Oldknow's *Hymns*, &c., 1850; Murray's *Hymnal*, &c., 1852; the *People's H.*, 1867, and several later collections; and also altered as, "And now emerging from the stream," in the *English Hyl.*, 1852, No. 64. Another arrangement, adapted successfully for Holy Baptism as "When Jesus raised His prayer on high," was given in the Scottish Episco. *Coll.*, 1858, No. 105.

2. From the stream emerging, lo. This was given in the *English Hyl.*, 2nd ed., 1856; and the 3rd ed., 1861, as "From the stream emerging *now*." It is J. Chandler's *tr.* much altered.

3. The Lord comes forth from Jordan's stream. This is No. 167 in the *Hymnary*, 1872, and although set forth in the Index as by J. Chandler, it is really a cento from *Chandler*, the *English Hyl.* (version of 1852), and others, the form given to it, and many of the lines being from the *English Hymnal.*

Translations not in C. U.:—

1. He rises from the wave, and now. I. Williams, *British Mag.*, 1835; and *Trs. from Paris Brev.*, 1839.
2. From the wave behold Him rise. By *W. J. Blew*, 1852–55.
3. Emerging, lo! from Jordan's flood. *J. D. Chambers*, 1857, i. 115.

The hymn **Castis fit, expers sordium,** which is *tr.* by W. J. Blew in his *Church Hy. & Tune Book*, 1852–55, as "Dove of purity unstained," and repeated in Rice's *Sel.*, 1870, is from this hymn and begins with st. iv. [J. J.]

Emerson, Ralph Waldo, s. of an Unitarian Minister, was b. at Boston, U.S., May 25, 1803. He was educated for the Unitarian Ministry, and acted, 1829–32, as one of their ministers. Ultimately he left the ministry, and devoted himself to lecturing and literature. As a philosopher, essayist, and poet he rose to a distinguished position. He d. at Concord, Massachusetts, April 27, 1882. His published works include *Poems*, 1846; *Orations, Lectures, and Addresses*, 1844; *Representative Men*, 1850; *English Traits*, 1856, &c. His hymns are not numerous. They include:—

1. Out from the heart of nature rolled. *The Everlasting Word.* This is part of his poem *The Problem*, pub. in the *Dial*, July, 1840; and then in the 1st ed. of his *Poems*, 1846. It was included in the *Hys. of the Spirit*, 1864, No. 636; and Martineau's *Hymns*, &c., 1873, No. 112.

2. We love the venerable house. *The House of God.* Written in 1833, for the Ordination of the Rev. Chandler Robbins, who succeeded Emerson as Minister of the Second (Unitarian) Church, Boston. It is in the *Hys. of the Spirit*, 1864, No. 224; and Martineau's *Hys. of Praise and Prayer*, 1873. [J. J.]

Emilie Juliane was dau. of Count Albert Friedrich of Barby and Mühlingen (on the Elbe, near its junction with the Saale). During the Thirty Years' war her father and family had to seek refuge in the Heidecksburg, the castle of his uncle, Count Ludwig Günther of Schwarzburg Rudolstadt, and Emilie was b. at the Heidecksburg, Aug. 16, 1637. After the death of her father (1641) and mother (1642), she was adopted by her mother's sister (who was her god-mother, and had become the wife of Count Ludwig Günther), and was educated at Rudolstadt with her cousins, under the care of Dr. Ahasuerus

Fritsch, and other tutors. She became the wife of her cousin, Albert Anton, July 7, 1665, and d. at Rudolstadt, Dec. 3, 1706 (*Koch*, iv. 56–63; *Allg. Deutsche Biog.*, i. 127; *Pasig's Introduction*; *Bode*, pp. 63–64, &c.).

She was the most productive of German female hymn-writers, some 600 being attributed to her. Her early education in music and in poetry, and the influence of the kindred spirits of her cousin Ludämilia Elizabeth and of Dr. Ahasuerus Fritsch, no doubt fostered and developed her gifts. Her hymns, which are full of deep and child-like love to the Lamb of God, the Bridegroom of the Soul, partake too largely of the character of revelations of her inner life, and of reflections in verse, "improving" the events of her daily life, to be suited for Church use. A considerable number did, however, pass into the hymn-books, and the first here noted is a hymn of the first rank. Of those pub. in her lifetime the most appeared in her devotional works. (1) *Geistliche Lieder und Gebete vor und nach Erlangung göttl. Ehesegens*, Rudolstadt, 1683. (2) *Kühlwasser in grosser Hitze des Creutzes*, Rudolstadt, 1685. (3) *Tägliches Morgen- Mittags- und Abend-Opffer*, Rudolstadt, 1685 (2nd ed., enlarged, 1699). Others appeared in the editions of the *Rudolstadt G. B.* 1682–1704. After her death they appeared, collected, under the title of *Der Freundin des Lammes Geistlicher Brautschmuck*, pt. i., 1714, and enlarged 1742; pt. ii. 1742; pt. iii. 1770; a number of hymns by other authors, which the editors had found transcribed in the Countess's handwriting, being included by mistake. A selection of 103 of her *Geistliche Lieder*, ed. with an introduction, biographical and critical, by Dr. Pasig, appeared at Halle, 1855.

Three have passed into English, viz.:—

i. Wer weiss wie nahe mir mein Ende. *For the Dying.* This beautiful hymn was in last century the subject of an unpleasant controversy. It 1st appeared in the *Appendix* of 1688 to the *Rudolstadt G. B.*, 1682; and, like all the other hymns in that collection, it was given without an author's name. It at once passed into other collections, generally as anonymous, but sometimes under the name of the Countess. In the *Schwartzburgische Denkmahl einer Christ-Gräflichen Lammes-Freundin*, 1707, she was expressly named as author. On this G. M. Pfefferkorn (q.v.) claimed it as his own. The resulting controversy is given in detail in *Wetzel*, i. 4–26, ii. 294–307; iii. 156–191, and his *A. H.* i. 9–10, ii. 115–117; in Fischer, ii. 365–369; in Pasig's *Introduction*, xxiii.–xxxi.; and in *Koch*, viii. 637–639.

No evidence whatever save his bare word has been adduced for Pfefferkorn. On the other hand a copy of the hymn in the handwriting of the Countess dated Neuhaus, 17 Sept., 1686 (two days before the sudden death of Duke Johann Georg of Sachse-Eisenach, which Pfefferkorn said suggested to him the composition of it) is still preserved in the Church Library at Gera, to which it was presented in 1707 by Anna Dorothea Countess of Schwarzburg-Rudolstadt. In a copy of the *Rudolstadt G. B.*, 1704, in which Emilie had marked her own hymns, this hymn is initialed like the rest, "Æ. J.," and in a letter she wrote to the Countess Magdalena Sophia of Schönburg-Hartenstein, she expressly affirmed her authorship. In 1714 the editors of her *Brautschmuck* claimed for it on these grounds—1. That she declared she was the author. 2. That her husband affirmed the same. 3. That the whole Court knew of it. 4. That she had herself contributed it to the *Rudolstadt G. B.*, 1688. On internal grounds, too, its resemblance to other hymns of the Countess bespeaks her authorship.

It is one of the finest German hymns in preparation for death; and Lauxmann, in *Koch*, viii. 640–646, relates many instances regarding its use, especially in presentiment of death. Thus Dr. J. U. Frommann, diaconus at Tübingen, caused it often to be sung in church before his sudden death in November, 1715, during evening service; and J. A. Bengel (q.v.), when receiving Holy Communion for the last time with his wife and children, caused st. x., xi. to be sung at the close of the service. The hymn is in Dr. Pasig's ed. of her *Geistliche Lieder*, 1855, p. 164, in 12 st. of 4 l., and the refrain,

"Mein Gott, ich bitt' durch Christi Blut,
Machs nur mit meinem Ende gut!"

It is No. 602 in the *Unv. L. S.*, 1851.

The *trs.* in C. U. are:—

1. Who knows how near my life's expended, omitting st. ix., x., in Dr. H. Mill's *Horae Ger.*, 1845 (1856, p. 245). His *trs.* of st. i., vi.–viii. are included as No. 982 in the American Luth. Gen. Synod's *H. Bk.*, 1850–52, and as No. 430 in the *Ohio Luth. Hyl.*, 1880.

2. Who knows how near my end may be? Time speeds away, a good and full *tr.* by Miss Winkworth, in the 2nd Ser. of her *Lyra Ger.*, 1858, p. 204, and then as No. 187 in her *C. B. for England*, 1863. In the Pennsylvania Lutheran *Ch. Bk.*, 1868, st. i., vi., xi., xii., were included as No. 546.

Other trs. are: (1) "Who knows how soon my end may be," by *Dr. G. Walker*, 1860, p. 97; (2) "Who knows how near my end may be? Time," &c., by *E. Massie*, 1867, p. 155.

In addition the following have been *tr.*, but are not in English C. U.:—

ii. "Herr! mein Gott! lehre mich!" *Evening*, in No. iii., 1685, p. 30. iii. "Jesu Güte hat kein Ende." *Morning*, in No. ii., 1685, p. 228. Both *trs.* are by *H. J. Buckoll*, 1842, p. 104. [J. M.]

Empty'd of earth I fain would be. *A. M. Toplady.* [*Holiness desired.*] 1st pub. in his *Poems on Sacred Subjects*, 1759, as No. 25 of the "Petitionary Hymns," and headed, "The Believer's Wish." In April, 1771, he included it in a revised form, in 10 st. of 4 l., in the *Gospel Magazine*. This revised text is repeated in Sedgwick's reprint of Toplady's *Hymns*, 1860, p. 30, and is that in use in G. Britain and America. The cento from this hymn, "At anchor laid remote from home" (st. ix. and viii.), appeared in Rippon's *Sel.*, 1787, and is still in C. U. [W. T. B.]

En dies est Dominica. [*Sunday Morning.*] This long hymn of 116 lines is given by *Mone*, No. 247, from a MS. of the 15th cent. at Karlsruhe. He heads it "Dominicis diebus, hymnus." The same MS. contains the ancient melody. The lines 3, 4:—

"Ob octavam dominicae,
Resurrectionis sacrae;"

rendered in the *Hymnal N.*:—

"For on this day the eighth and first,
Our rising Lord death's fetters burst:"

receive illustration from a quotation from St. Augustine (354–430), and noted by *Mone*:—

"The souls truly of all the saints are indeed at rest before the resurrection of the body; but they have not that power of action with which they flourish when the body is received again, which action the eighth day signifies." *St. Augustine, Epist. Class ii. Epist.* 55, *c.* 13–23.

From this hymn the following centos are taken:—"En dies est Dominica"; "Christi nam resurrectio"; and "Hac die surgens dominus." [W. A. S.]

The translations of the centos from this hymn are:—

i. En dies est Dominica. Of this cento there are three arrangements:—

1. The Sunday morn again is here. A *tr.* of ll. 1–4, 13–28, 113–116, by J. M. Neale, in the *Hymnal N.*, 1854, in 6 st. of 4 l., and again in later editions.

2. Again the Lord's own day is here. This altered form of Neale's *tr.* with the omission of st. v. is by the Compilers of *H. A. & M.* It was included in the 1st ed., 1861, and continued in the revised ed., 1875.

3. This day which Jesus calls His own. By H. Trend, is a *tr.* of ll. 1–4, 9–28, 113–116, from the *Lyra Mystica*, 1865, into the *People's H.*, 1867, No. 419.

ii. Christi nam resurrectio. This cento is composed of ll. 13–16, 33–36, 49–52, 101–112. *Tr.* as:—

O'er death triumphant Christ arose. In the *People's H.*, 1867, No. 418, is by H. Trend, from the *Lyra Mystica*, 1865.

iii. Hac die surgens Dominus. This cento embraces ll. 28–36, 61–68, 96–108, 113–116. *Tr.* as:

Christ being raised from death of yore. By J. M. Neale, appeared in the *Hymnal N.*, 1854, and was continued in later editions. [J. J.]

En tempus acceptabile. [*Lent.*] The use of this hymn, probably of the 18th cent., varies according to the Breviary in which it is found. In the *Coutances Brev.* it is at Lauds from the 3rd Sunday in Lent to Passion Sunday (the latter exclusively); and in the *Amiens Brev.* at Matins on Sundays and week-days, when the Ferial Office is said, from Ash Wednesday to Passion Sunday. The text is given in Dr. Neale's *Hymni Ecclesiae*, 1851, p. 95, from the *Cahors Brev.* of 1746. *Tr.* as:

Lo! steals apace the welcome tide. By R. C. Singleton, written in 1867, and included in his *Anglican H. Bk.*, 1868. [W. A. S.]

Encompass'd with clouds of distress. *A. M. Toplady.* [*The struggles of Faith.*] No. 18 of Toplady's series of hymns in the *Gospel Magazine*, Feb., 1772, in 4 st. of 8 l. Although not included in his *Ps. & Hys.*, 1776, it is given in several modern hymn-books, as Spurgeon's *O. O. H. Bk.*, 1866, and others. Also in the Sedgwick reprint of Toplady's *Hymns*, 1860. [W. T. B.]

Enfield, William, LL.D., b. at Sudbury, Suffolk, March 29, 1741, of poor parents. Through the assistance of Mr. Hextall, the local Dissenting Minister, at 17 he entered the Daventry Academy under Dr. Ashworth. His first pastorate was of the congregation at Benn's Garden, Liverpool, to which he ministered from 1763 to 1770. In conjunction with Rev. J. Brekell of Key St. chapel, he edited

A New Collection of Psalms proper for Christian Worship, in three parts. I. Psalms of David, &c. II. Psalms of Praise to God. III. Psalms on various Subjects. Liverpool. Printed in the year 1764. Known as the *Liverpool Old Coll.* Later eds., 1767, 1770, 1787. In this last, 60 more hymns are added to the 3rd part.

From 1770 to 1785 Enfield was at Warrington, as minister to the Old Presbyterian congregation, and as teacher of Belles-lettres and other subjects, in the Dissenting Academy founded there in 1757. He pub. in 1774, *The Speaker*; 1783, *Institutes of Natural Philosophy*, and other works, including:—

Hymns for Public Worship: selected from Various Authors, and intended as a supplement to Dr. Watts's Psalms. Warrington. Printed for the Editor, 1772. 3rd ed. 1789. London. Printed for J. Johnson, St. Paul's Churchyard, and W. Eyres, Warrington. Contains 160 hymns, rather more than half being the same as in the *Liverpool Collection.* In this *Coll.* some of Mrs. Barbauld's hymns appeared for the first time.

From Warrington he proceeded to Norwich as pastor of the Octagon chapel, and d. there Nov. 3, 1797. In 1791 he pub. an abridgment of Brucker's *History of Philosophy*, and at the time of his death was engaged with Dr. J. Aikin, son of his late colleague at the Warrington Academy, in bringing out a *General Biographical Dictionary*, vol. i. 1796. He also pub.

A Selection of Hymns for Social Worship. Norwich. Printed by J. March for J. Johnson, St. Paul's Churchyard, London, 1795. 2nd ed., 1797; 3rd ed., 1802. London, J. Johnson. Printed by W. Eyres, Horse Market, Warrington. Contains 232 hymns, more than half by Watts, and of the rest 93 were retained from the *Warrington Coll.*

In this *Coll.* Enfield's own hymns first appeared, "Behold where in a mortal form" (*Example of Christ*); "Wherefore should man, frail child of clay" (*Humility*); and "O Thou, through all thy works adored" (*God the Ruler of Nature*). They are characteristic of the "moral preacher" and the Unitarian, and in taste are unexceptionable. Dr. Enfield received his degree from Edinburgh University. On his death Johnson brought out 3 vols. of his *Sermons* "on Practical Subjects," with a *Memoir* by Dr. Aikin. [V. D. D.]

English Hymnody. This subject, embracing as it does all hymns associated with the Church of England and Nonconformist bodies in England, from the beginning of English hymn-writing to the present, is too vast and complicated for one article. For the sake of accuracy, clearness, and simplicity, it has been divided into parts which have taken the form of separate articles, each article being complete in itself. The leading articles, and those from which the rest diverge, are **English Hymnody, Early,** and **Psalters, English**; and a thorough grasp of any subdivision can only be attained by acquaintance with these articles. The subdivisions include:—

1. Baptist.
2. Carols.
3. Children's Hymns.
4. Collects in Verse.
5. Congregational.
6. Doxologies.
7. England, Church of.
8. English Hymnody, Early.
9. Epistles, Hymns on the.
10. Graces, Metrical.
11. Gospels, Hymns on the.
12. Hospitals.
13. Inghamites.
14. Irvingites.
15. Invalids.
16. Lady Huntingdon's Colls.
17. Litanies, Metrical.
18. Methodist.
19. Missions.
20. New Version.
21. Old Version.
22. Presbyterian, English.
23. Primers.
24. Psalters, English.
25. Public Schools.
26. Roman Catholic, English.
27. Sailors and Soldiers.
28. Temperance.
29. Unitarians.

Any additional articles which may be given will be found either under their proper title or through the Cross Reference Index. [J. J.]

England Hymnody, Church of. In the article on *Early English Hymnody*, and in that on *English Psalters*, the contributions made by the Church of England to English Hymnody to 1700, and, in the case of *Psalters*, to the present time, are fully set forth. To this article is left the task of carrying on the history to the latest hymn-books which have issued from the press.

The origin and development of hymn-book making in the Church of England have their well defined periods, each is the outcome of renewed activity and spiritual life, and all bear witness to robust health and vigour.

i. *First Period.* 1700–1800.

For the first thirty years and more of the eighteenth century nothing was done in the form of hymn-book compiling in the Church of England. A movement, however, in the

right direction had taken place by the establishment of the Society for Promoting Christian Knowledge in 1698; and the Society for the Propagation of the Gospel in Foreign Parts, in 1701. The outlook was considerably enlarged by the establishment of these Societies, and, especially through the latter, interest was, to some extent, awakened in "Foreign Parts"; but mainly those which were British possessions. One of the first to catch the spirit of the new movement was John Wesley, who gave himself to mission work in Georgia; and the outcome of that mission was the first hymn-book compiled for use in the Church of England. Wesley went to Georgia in 1735, and returned to England in 1737. His visit to the Moravian settlement at Herrnhut, and his first field sermon on the 2nd of April, 1738, followed, and then came the actual foundation of Methodism, officially dated as 1739. Three years before this, and whilst in Georgia, he published,

Collection of Psalms and Hymns. Charles-town. Printed by Lewis Timothy, 1737.

One copy only of this collection is known to exist: but a facsimile reprint, with a preface by Dr. Osborne, was pub. by T. Woolmer, Castle Street, City Road, London, in 1882. In a letter quoted in Bliss's edition of Wood's *Athenae Oxonienses*, Wesley himself states that he published a *Collection of Psalms & Hymns* in 1736. This collection is the Charles-town book, which thus dates 1736–7. This collection is divided into three sections or parts. The first contains 40 "Psalms and Hymns for Sundays"; the second, 20 "Psalms and Hymns for Wednesdays or Fridays"; and the third, 10 "Psalms and Hymns for Saturday," or 70 hymns in all. Those for Sunday are mostly hymns of praise; those for Wednesday or Friday, humiliation, repentance and prayer; and those for Saturday adoration of God as the Creator of the Universe. There is no provision for Holy Baptism or Holy Communion. Of the 70 hymns more than one-third are by I. Watts, the rest being by various members of the Wesley family, including five *trs.* by J. Wesley from the German, and adaptations from J. Austin, G. Herbert, J. Addison, and others. John Wesley's expansion of this book, together with his various poetical collections and the publications of his brother Charles, were distinctly outside of the Church of England. [**Methodist Hymnody**, § i.]

Beyond this little work, narrow in design and limited in circulation, nothing was done until the great wave of religious awakening had reached the hearts of several of the clergy, and a few began to do within the Church what J. Wesley and others were doing in the fields without. The line of theological thought taken was, however, in most cases more in accordance with the Calvinism of G. Whitefield than the Arminianism of J. Wesley. When, therefore, M. Madan published in 1760 the second important hymn-book for use in the Church of England, he went to the collection published by G. Whitefield in 1753 for many of his hymns. These hymns were in most cases by Watts and Wesley, and altered by Whitefield. The alterations made in Whitefield's book suited Madan better than the originals (alterations so bitterly resented by Wesley in the preface to his hymn-book of 1780), and he took them without hesitation and without leave. The title of this book is:—

A Collection of Psalms and Hymns, Extracted from Various Authors, and published by the Reverend Mr. Madan . . . London. Printed by Henry Cock; and Sold at the Lock Hospital, near Hyde Park, 1760.

It contained 170 hymns. An *Appendix* of 24 hymns was added in 1763. The arrangement of the collection is very crude. No order of subjects or seasons is observed, except that 27 "Sacramental Hymns" are grouped together at the end, and an alphabetical arrangement is ignored. Notwithstanding this, the selection, although from a limited number of writers only, is excellent. The literary standard is high, and the tone throughout is exceedingly bright and joyous. More than two-thirds of these hymns are still in use in the Church of England.

In 1767 the Rev. R. Conyers, Vicar of Hemsley, Yorkshire, and friend of W. Cowper the poet, pub. his hymn-book under the title of:—

A Collection of Psalms and Hymns from Various Authors: For the use of Serious and Devout Christians of every Denomination. London: Printed by T. and J. Pasham in Black Friars, 1767.

This work seems to have had a good circulation, as it reached to a fourth edition in 1780, but whether its use extended, as its compiler designed, to any of the nonconforming bodies is not known. Conyers followed very much in the same path as Madan. In addition to embodying two-thirds of Madan's book in his own, he gathered the rest principally from the same common stores. He included a few originals from Newton and Cowper, but so far as is known he added nothing thereto of his own. It was an advance upon Madan's book in arrangement, was supplied with an index of subjects, and gave greater prominence to the Christian seasons; but its influence on later collections was not of a special character.

The compilation of Richard De Courcy, published as:—

A Collection of Psalms and Hymns Extracted from Different Authors. With a Preface by the Reverend Mr. De Courcy . . . Shrewsbury. Printed and sold by T. Wood . . . 1775. (*2nd ed.* 1782.)

introduced, especially in the 2nd and later editions, a number of hymns from Doddridge, Anne Steele, Mrs. Barbauld, and other Nonconformists, into C. U. in the Church of England. To the 2nd ed. he added a few hymns of his own.

The widening of the area of selections by De Courcy was anticipated to a great extent, so far as his 2nd and later editions were concerned, by A. M. Toplady, who pub. in 1776 his:—

Psalms and Hymns for Public and Private Worship, &c. London, 1776.

The 1st ed., in common with the 2nd and others, was without order or system. Although the greater part of the book was compiled from John and Charles Wesley and Isaac Watts, yet many names new to the Church of England were represented. Most of these were Nonconformists, as J. Allen, J. Cennick, J. Hart, W. Hammond, B. Wallin, and others. The number of his own hymns were few when compared with the number which he wrote: but the alterations and additions which he made in those by other hands were numerous. The 2nd ed. of the collection was edited by the

Rev. Walter Row in 1787. Some hymns were omitted and others added, the total being 412. In later editions the number was further increased. In 1814 they numbered 455, and 6 doxologies.

From 1776–87, at which dates Toplady's two editions were pub., to 1800, various collections were compiled, amongst which the more important were :—

1. *A Choice Coll. of Spiritual and Divine Hymns, taken from various Authors, &c.* By C. H[ull]. Bristol, 1776.

2. *A Collection of Ps. & Hys. on Various Subjects for Public and Private Worship, &c.* By W. Taylor and H. Jones. London, 1777.

3. *Select Ps. & Hys.* Macclesfield (2nd ed. 1780; new ed. 1795). Edited by D. Simpson.

4. *Ps. & Hys. Collected by W. B. Cadogan.* London, 1785. 2nd, 1787; 3rd, 1793; 4th, 1803.

5. *Psalms & Hymns.* By John Venn. London, 1785.

6. *The Ps. of David and other Portions of the Sacred Scriptures, &c.* [Basil Woodd.] London, 1794.

7. *Ps. Hys. & Anthems sung in the Chapel of the Hospital for the Maintenance and Education of Exposed and Deserted Young Children.* [*Foundling Hospital Coll.*] London. Music, 1774, 1797, 1801. Words only, 1797 and 1801.

Although this list shows that there was increased activity in the Church, and a fresher life, yet the hymn-books named above brought little of value to the common store of hymnody, and added not a single name of importance to the list of Church of England hymn-writers. This period closes with a limited number of hymn-books for Church use, and these were Calvinistic in doctrine, were built up upon the lines of the Nonconformists' collections, and were indebted for their contents to Dissenters and the Wesleys, to the extent of some seven-eighths of the whole. Basil Woodd's *Coll.*, 1794, and the anonymous reviser of the *Foundling Hospital Coll.*, 1797, indicated, however, a tendency towards a change for the better which soon took place.

The *Olney Hymns* (q.v.), by J. Newton and W. Cowper, the poet, were pub. during this period in 1779. Although outside of the hymn-books proper, that work exercised a powerful influence on the collections of the next two periods; added two of the greatest names to the roll of hymn-writers; and enriched the hymnody of all time.

ii. *Period.* 1801–1820

The increased interest in the singing of hymns rather than the psalm-versions of *Tate and Brady* during this period, is seen in the number of hymn-books which were published during the twenty years which it embraces, and the places where they were issued. The following list, although not complete, will give a fair idea of the growth and expansion of this new departure in the order of divine worship in the Church of England.

1. *Scriptural Hys. Sel. for the Congregation of All Saints Church, Liverpool. By Robert Banister.* Liverpool, 1801.

2. *Ps. & Hys. for Pub. and Private Devotion.* Sheffield, 1802.

3. *A Coll. of Ps. & Hys. from Various Authors, chiefly designed for Public Worship.* Carlisle, B. Scott, 1802 (4th ed., 1811), Edited by the Rev. J. Fawcett. To this collection J. D. Carlyle's hymns were contributed.

4. *Portions of the Ps. of David, Together with a Sel. of Hys. accommodated to the Service of the Church of England. By Thomas T. Biddulph.* Bristol, 2nd ed., 1804; 5th ed., 1813.

5. *A Sel. of Ps. & Hys. for Pub. and Private Use.* Uttoxeter, 1805. Compiled by J. Stubbs, T. Cotterill, and T. Gisborne.

6. *Versions and Imitations of the Ps. of David Sel. from Various Authors, and adapted to the public worship of the Church of England.* By John Davies. London, 1805.

7. *Ps. of David, &c.* (1st. ed., 1785.) New edition, with an *Appendix* containing :—

8. *Hys. for the principal Festivals of the Church of England.* By R. Cecil. 1806.

9. *Sel. Portions of Ps. extracted from various Versions and adapted to Pub. Worship, With an Appendix containing Hys. for the principal Festivals of the Church of England.* By John Venn. London, 1806. New ed., 1824; 4th ed. revised, 1831.

10. *A Sel. of Ps. & Hys. suited to Pub., Social, & Family Worship.* By the Rev. Henry Gauntlett. Wellington, 1807.

11. *A Sel. of Ps. & Hys. . . . St. Mary's Chapel, Birmingham, and St. James' Chapel, Ashted.* Birmingham, 1807.

12. *Select portions of Ps. from the New Version, Hys. and Anthems. Sung at the Parish Church in Sheffield.* Sheffield, 1807. Edited by Dr. T. Sutton, Vicar of Sheffield. 2nd ed., 1816.

13. *Portions of Psalms . . . . With Occasional Hys.* Uttoxeter, 1808. Included for use in Ashbourne Church.

14. *A Sel. of Ps. & Hys. By T. S., Rector of Sandford, Bucks.* Buckingham, 1808. Edited by the Rev. T. Scott.

15. *A Sel. from the New Version of Ps., 2nd ed., to which are added in the Appendix several Ps. & Hys. for various occasions not contained in the former edition.* By R. Omerod. London, 1809.

16. *Ps. & Hys. for Use of Ely Chapel.* By J. Willcox. London, 1809.

17. *Select Portions of Psalms and Hys. from Various Authors, &c.* By J. Kempthorne. London, 1810.

18. *A Sel. of Ps. & Hys. for Public and Private Use.* By T. Cotterill. Newcastle, Staffordshire, 1810–1815.

19. *A Sel. of Ps. & Hys., &c.* By W. Whitelock. Kendal, 1811.

20. *A Coll. of Ps. & Hys., chiefly designed for the use of Public Worship.* [John Scott?] Hull, 3rd ed., 1811.

21. *A Coll. of Ps. & Hys. from Various Authors, chiefly designed for the Use of Public Worship.* [C. Simeon?] Cambridge, 7th ed., 1811.

22. *A Coll. of Hys. for Wrenbury Church, Cheshire.* Chester, 1811. By G. Vaudrey.

23. *Ps. & Hys. for the Parish Church of Greenwich.* By J. L. B[icknell.] London, 1811.

24. *A Sel. of Ps. & Hys. adapted to the Services of the Church, &c.* By J. H. Stewart. Lond. 1813. [*Percy Chapel Coll.*] Very popular.

25. *A Sel. of Ps. & Hys. from the New Version of the Church of England and Others, &c.* By the Hon. Gerard T. Noel. London, 2nd ed., 1813; 3rd ed., 1820.

26. *Ps. & Hys.* By W. Hurn. Ipswich, 1813. 2nd ed., 1824.

27. *Select Ps. & Hys. for the Use of the Churches in Dudley, &c.* By "L. B." Dudley. 3rd ed. with *Supplement*, 1813.

28. *A Sel. of Ps. & Anthems.* By W. Morgan. Bradford, 1815. 2nd ed., 1822.

29. *Ps. & Hys.* New Brentford, 1815.

30. *Portions of Ps., together with Hys., &c.* By H. W. Wilkinson. Sudbury, 1816.

31. *Ps. of David, as sung in Penrith Church.* Penrith, 1816.

32. *Hys. & Anthems for the use of Ramsgate Chapel.* Ramsgate, 1817.

33. *Ps. & Hys. for Pub. Worship.* Wellington. 2nd ed., 1817.

34. *Ps. & Hys. Sung in St. John the Baptist Chapel. Dock.* Plymouth Dock, 3rd ed., 1818.

35. *Select Ps. & Hys. for the Use of the Parish Church of St. Botolph, Without Aldersgate, London.* London, 1818.

36. *A Sel. of Ps. & Hys. used in the Parish Church of Barton-under-Needwood, &c.* Burton-upon-Trent, 1818.

37. *A Sel. of Ps. & Hys. for Pub. & Private Use, &c.* By T. Cotterill. Sheffield. 8th ed. 1819. This is the enlarged and suppressed edition.

38. *A Coll. of Hys. adapted to the Fasts & Festivals of the Church of England.* By E. N. Goymer. Ipswich, 1819.

39. *Ps. & Hys. Selected & Revised for Public, Social, Family or Secret Devotion.* By J. Bickersteth. London, 1819. 2nd ed., 1824; 4th ed., 1832.

40. *A Sel. of Ps. & Hys. for Use in St. Alban's Abbey,* St. Alban's, 1820.

41. *A Coll. of Ps. & Hys. for Use in Burnley Church.* Burnley, Lancashire, 1820.

42. *Sel. of Ps. & Hys. for Public Worship.* Lond., T. Cadell, 1820. This is T. Cotterill's 9th ed., and is dedicated to the Archbishop of York.

The places where these collections were pub. are instructive, as showing that the movement was extending to every part of the country. Whilst Basil Woodd and others issued their compilations in London, Charles Simeon published his at Cambridge. Thomas Cotterill began in Staffordshire and finished in Sheffield. Birmingham, Bradford, Burnley, Cambridge, Carlisle, Dudley, Greenwich, Hull, Ipswich, Kendal, New Brentford, Penrith, Plymouth, Ramsgate, Sudbury, Wrenbury, and other towns had their representative books, each distinct in its way, and all testifying to the increased interest taken in the use of hymns. Outside of London, Yorkshire and Staffordshire were the greatest contributors.

The books of this period are marked by features unknown to the older collections. In the infancy of the movement such congregations as saw good to use the collection of Madan, or Toplady, or De Courcy, or any other, did so without any question as to the legality of the use of hymns in the services of the Church. With the growth of the movement came also opposition thereto on this point, thereby causing many compilers to vindicate their position and proceedings by elaborate prefaces; or to stamp their work with *quasi* authority by a quotation from Queen Elizabeth's Injunctions to the Clergy, 1559, or by a formal dedication to the bishop of the diocese in which the book was published. This opposition reached its climax in 1819. In that year the 8th ed. of Cotterill's *Selection*, a large book issued at a high price, called forth a storm of opposition on the part of his congregation at St. Paul's, Sheffield, upon whom he tried to force the book. This opposition was strengthened by outside feeling, until nothing was left but an appeal to the Diocesan Court at York for a legal decision. Before the trial came on, Archbishop Harcourt suggested a compromise to the effect that the *Selection* should be withdrawn, that another should be compiled, each hymn in which should be submitted for his approval, and that the work should be dedicated to him. This was done, and the result was *A Selection of Psalms and Hymns for Public Worship.* London. Printed for T. Cadell, in the Strand, 1820. For forty years this *Sel.* continued in use in numerous churches in the North of England. Cotterill's fame, however, as a compiler is associated with the suppressed book of 1819. It did more than any other collection in the Church of England to mould the hymn-books of the next period; and nearly nine-tenths of the hymns therein, and usually in the altered form given them by Cotterill, or James Montgomery who assisted him, are still in C. U. in G. Britain and America. A comparison of this edition with the seven editions which preceded it suggests that this honour is largely due to the assistance rendered by Montgomery.

Another feature which was new to the hymn-books, was the recognition of the fact that the Church of England used a Book of Common Prayer, and that the hymn-book in use in the same Church should be a companion thereto. The three books which hold a prominent position in this respect are those by Basil Woodd, J. H. Stewart, and J. Kempthorne. Holy Baptism, Confirmation, the Saints' Days, &c., are all provided for, and the hymns are systematically arranged under these respective headings. But by far the larger portion of the collections were on the old lines with a little more system in their arrangement. The best of these was Cotterill's suppressed edition of 1819. Basil Woodd's book was the *Hymnal Companion* of its day.

In the selection of *Psalms* during this period the renderings of J. Merrick and I. Watts were very much favoured, those by Tate and Brady, possibly because they were bound up with the Book of Common Prayer, being specially ignored. Contemporary writers of psalm versions shared the same fate, and no new names were added to the list of those whose productions were embodied in the preceding period, except those of Basil Woodd in his own collections. T. Cotterill, J. Cawood, J. D. Carlyle, Sir R. Grant, R. Heber, and W. Hurn, were the most notable of the hymn-writers of this period. With the exception of Grant and Heber these writers do not take high rank.

iii. *Third Period.* 1821–1850.

This period was one of the most prolific in hymn-book compiling of any in the history of the Church of England. During the twenty years an average of over two distinct collections came out every year. The highest number was reached in 1833, when about *ten* collections were published within the twelve months. As most of the hymn-books published during this period are referred to in the annotations of hymns throughout this Dictionary, we subjoin a list, which, although not complete, is yet sufficiently so for all practical purposes. From 1820–1830, we have:—

1. *A New Metrical Version of the Ps. of David with an Appendix of Select Ps. & Hys.* By Basil Woodd. Lond., 1821. Dedicated to the Lord Bishop of Durham.

2. *A Church of England Psalm-Book, or Portions of the Psalter adapted by Selections from the N. and O. Versions to the Service of the Established Church, &c.* By the Rev. Rann Kennedy, A.M., Minister of St. Paul's Chapel, Birmingham. London, 1821. 12th ed., 1848. This book has running comments on various expressions which occur in the psalms and hymns.

3. *Sixty Ps. & Hys. 1st set,* 1823. This contained many original hymns. Sets 2 & 3 were subsequently added. 4th ed., 1862. By E. G. Marsh.

4. *Psalms extracted, &c. . . . Hys. for the principal Festivals, &c.* (1st ed., 1806.) New ed. Clapham, 1824. [J. Venn.]

5. *Psalms Original & Selected for Pub. Worship.* George Mutter, 1825. Enlarged ed., 1841.

6. *A Churchman's Hymn Book, &c.* Derby, Mozley. 5th ed., 1826.

7. *Hymns, &c.* Bp. Heber, 1827; 4th ed., 1828; 11th ed., 1842; and later in England and India.

8. *Selection of Ps. & Hys., &c.* W. Nunn. Manchester, 1827. 3rd ed., 1835.

9. *Ps. & Hys. Sel. and arranged for Pub. Worship.* Charles Bradley. London, 1828.

10. *A Sel. of Ps. & Hys. for the Use of a Country Congregation, &c.:* by a Clergyman. Basingstoke, 1828.

11. *Church Psalmody.* Compiled by a Clergyman's Family. London, 1829. This book was of a distinctly liturgical type.

12. *A Sel. of Ps. & Hys. for St. Mary's, Bryanston Square.* London, 1829.

13. *A Manual of Parochial Psalmody.* T. Hartwell Horne. London, 1829. Dedicated to "William, Lord Archbishop of Canterbury." It has a long and interesting Preface, and most elaborate "Arrangements" of psalms and hymns.

14. *Three hundred and fifty portions of Psalms . . . with a Coll. of Six Hundred Hymns, &c.* Lond., 1829. [*Josiah Pratt's Coll.*]

15. *The Psalmist.* Henry and John Gwyther. Birmingham, 1830. This contains many original hymns, also others new to the collections. It was not reprinted, but had some influence on later works.

16. *Ps. & Hys. intended as a Supplement to the New Version.* Islington, 1830. Enlarged in 1841. By the Rev. Daniel Wilson. It was for many years the favourite Evangelical hymn-book in North London and district. Much of this popularity arose from the 1841 ed. borrowing extensively from Lyte.

17. *A Church H. Bk. Being a Collection of Ps. & Hys.* Derby, 1825. [By the Rev. Philip Gell.]

18. *A Coll. of Ps. & Hys. chiefly designed for Pub. Worship.* Belper, 1825. [By the Rev. John Wakefield.]

The most important of these was Pratt's *Coll.*, 1829, not for its own intrinsic merits, nor for any marked influence which it had upon later compilations in G. Britain: but because of the great number of hymns which it supplied to American hymn-books published during the next twenty years. In these books nearly all the hymns are of the old-fashioned type, and are arranged in the order of subjects with little or no provision for the minor festivals of the Church. Bp. Heber's *Hymns*, 1827, were an exception, not only in the value of the hymns supplied and their arrangement, but also in adding the name of H. H. Milman to the roll of hymn-writers, and increasing his own reputation as a sacred poet.

From 1831 to 1840 the list is augmented by the following:—

1. *Ps. & Hys. for Pub. & Private Use.* 1831. W. H. Bathurst. These are all original. The 1842 ed. is a reprint.

2. *Church and Home Psalmody, &c.* T. J. Judkin. Lond., 1831. All original compositions by Judkin. Enlarged ed., 1842. Dedicated to "Thomas, Lord Bishop of Salisbury."

3. *Ps. & Hys.* Hugh Stowell. Manchester, 1831. 15th ed., 1877, was edited by his son as *A Sel. of Hys., &c.*

4. *A Sel. of Psalms for Festivals, &c.* Thomas Mortimer. London, 1831. This contains some original hymns for Saints' days. It ran through several editions.

5. *A Sel. of Ps. & Hys. for Pub. Worship.* Preston, 1831. 16th thousand, 1871. By Mr. Baldwin, Vicar of Leyland, Preston.

6. *A Companion to the Prayer Book.* London, 1832. This collection gives 4 hymns for each Sunday (On the Collect, with a second on the same for Evening; on the Epistle; and on the Gospel). Hymns for Saints' Days from Bp. Mant's *Biographical Notices of the Apostles, &c.*, and from J. Keble's *Christian Year*, were brought into congregational use through this book. A *Selection* from this book was pub. the same year.

7. *Festival and Communion Hys., &c.* Greenwich, 1832. Compiled by the Rev. John Shepherd, Minister of the Dartmouth Row Chapel of Ease to Lewisham. It contains originals by the editor.

8. *A Sel. of Ps. & Hys. for Pub. Worship.* Samuel Wilberforce. Lond., 1832. Dedicated to "Charles Richard, Lord Bishop of Winchester."

9. *A Sel. of Anthems, Ps. & Hys., &c.* By the Rev. T. Underwood, jun. Ross, 1832.

10. *Christian Psalmody.* E. Bickersteth, 1833. Dedicated to "John, Lord Bishop of Lincoln."

11. *A Coll. of Hys. for General Use, &c.* Lond., 1833. The title on the back of this book is *A Churchman's Hymns.* Edited by W. W. Hull.

12. *Christian Psalmody, comprising the Book of Ps. . . . and Cong. Hys.* By J. C. Franks, Vicar of Huddersfield. Huddersfield, 1833.

13. *A Sel. of Ps. & Hys. intended for Pub. Worship, &c.* By the Rev. W. Barnes, Rector of Richmond (Yorks.). 1833. This selection gives a prose introduction to each Psalm, and has a section of "Hymns founded chiefly on the Collects, Epistles, and Gospels for each Sunday in the Year."

14. *A Sel. of Ps. & Hys. to be used in Belgrave Chapel.* Lond., 1833.

15. *A Sel. of Ps. & Hys. adapted to the Services of the Church of England.* Lond. & Leeds, 1833. This is divided on the principle of the Psalter. Three hymns are given for each day of the month. There are also additional hymns for Special Occasions and Private Use.

16. *A Coll. of Ps. & Hys. . . . [for] High Wycombe,* Bucks. By the Rev. J. C. Williams, High Wycombe. 2nd ed., 1838.

17. *Ps., Hys. & Spiritual Songs, &c.*, by Rev. E. D. Jackson, author of "The Crucifixion," and other Poems. Manchester, 1833.

18. *The Spirit of the Psalms.* H. F. Lyte. Lond., 1834.

19. *The Weston Hymn Book.* Lond., 1834. This was compiled by the Misses Harrison, of Weston, Sheffield. Weston House is now the Public Museum of Sheffield. J. Montgomery assisted in compiling, contributed to, and revised the proofs of this collection.

20. *Ps. & Hys. for Pub., Private & Social Worship.* H. V. Elliott. Lond., 1835. Dedicated to the "Lord Bishop of Chichester."

21. *Hys. for Sundays & Festivals.* H. Alford. Lond., 1835.

22. *A Sel. of Ps. & Hys. chiefly adapted for Pub. Worship according to the Services of the Church of England.* Edward Davies and John A Baxter. Lond., 3rd ed., 1835. Dedicated to "Henry, Lord Bishop of Lichfield and Coventry," and very extensively used.

23. *Ps. & Hys. Adapted to the Services of the Church of England.* London, 1836. W. J. Hall, and known as the "Mitre H. Bk." Dedicated to "Charles James, Lord Bishop of London."

24. *A Sel. of Ps. & Hymns extracted from Various Authors, &c.* Bungay, new and stereotyped edition, 1833.

25. *Christian Psalmody.* Liverpool, 1837. Compiled by several Clergymen of Liverpool, and reached to 13 editions.

26. *Ps. & Hymns for Divine Service, &c.* By the Rev. Roger Carus Wilson, Vicar of Preston, Lancashire, 1837. Dedicated to "John Bird, Lord Bishop of Chester."

27. *A Sel. of Ps. & Hys., adapted chiefly to Pub. Worship . . . of the Church of England.* John George Breay, B.A., Minister of Christ Church, Birmingham, and Prebendary of Lichfield. Birmingham, 1837.

28. *Ps. & Hys. Original and Selected.* J. Holt Simpson, 1837. From the *O.* and *N. V.*, together with *trs.* by Bp. Mant, J. Chandler, and I. Williams. Hymns from the *British Magazine* first came into C. U. through this collection.

29. *A Sel. of Ps. & Hys. adapted to the Use of the Church of St. Margaret, Westminster.* By. H. H. Milman. Lond., 1837.

30. *Psalmody for the Church: A Coll. of Ps. & Hys. arranged for Public Worship in the Churches and Chapels throughout the Rectory of Bath, &c.*, 1838. This was edited by the Rev. John East.

31. *A Coll. of Hys. for Pub. Worship.* J. H. Gurney. Lutterworth, 1838.

32. *A Sel. of Ps. & Hys. for Pub. Worship.* Kirkby Lonsdale. [Carus Wilson family.] Dedicated to "John Bird, Lord Bishop of Chester," by "the Editors." The 12th ed. is dated 1838.

33. *A Book of General Psalmody.* William Carus Wilson. Kirkby Lonsdale, 1838, 2nd ed., 1842. This book contains much new matter taken in many instances from current magazines.

34. *A Sel. of Ps. & Hys.* Norwich, 1838. This was for some time the authorized book of the Diocese.

35. *The Church of England Hymn Book.* D. T. K. Drummond, and R. K. Greville. Edinburgh, 1838. Dedicated "To the Archbishops and Bishops of the Established Church of England and Ireland."

36. *Ps. & Hys. for Rugby Parish Church.* Rugby, 1839. Edited by the Rev. H. J. Buckoll.

37. *Ps. & Hys.* W. Vernon Harcourt. York, 1840. Dedicated to his father the Archbishop.

38. *Ps. & Hys. for the Use of the Church at Accrington.* By Rev. J. Hopwood, the Incumbent. Accrington, 1840.

39. *Ps. & Hys. Selected and adapted to the purposes of Pub. Worship.* By Rev. E. Scobell, Incumbent of St. Peter's, Vere Street; and Evening Lecturer of the Parochial Church, St. Mary-le-Bone. 4th ed., 1840.

40. *Ps. & Hys. adapted to the Services of the Church according to the use of the United Church of England & Ireland; and also to Private Reading. Designed to incorporate those Metrical Versions of Psalms, and those Hymns (above 400) which have received Royal, Archiepiscopal, and Episcopal Sanction. By the Rev. Jeremiah Smith, M.A., Vicar of Long Buckby, Northamptonshire, and Prebendary of Lichfield.* London, c. 1840. 6th ed., 1851. The mode adopted in the compiling of this book anticipated to some extent that which guided Bishop Bickersteth in editing the *Hymnal Companion*, 1870. The first sought out "Royal, Archiepiscopal, and Episcopal" sanction; the second, the use made of hymns by former editors.

Of these collections the most noticeable were *Stowell's*, 1831; *Bathurst's* book, 1831; *Bickersteth's*, 1833; *Lyte's*, 1834; *Elliott's*, 1835;

and the *Mitre*, 1836. Stowell's book follows the order of Common Prayer in its broader features, but did not provide for the minor festivals. With additions by his son it is still in use. Bathurst's book was entirely his own composition, as was also the *Spirit of the Psalms*, by Lyte; and both were important, not as hymn-books, but as fresh stores of original compositions. Bickersteth's collection was a great success. It was very much an imitation of Cotterill's suppressed edition of 1819; but upon broader lines, and a somewhat different arrangement. His texts show, when altered from the originals, that he was largely indebted to Cotterill, Toplady, and the *Wes. H. Bk.* His researches in hymnody were beyond anything before attempted in a collection for congregational use in the Church of England, and, especially in the enlarged edition of 1841, partook in this respect largely of the character of the best modern hymn-books. His ascriptions of authorship given in the index are generally correct with regard to the leading writers; but with the more obscure he is often in the wrong. Notwithstanding that it lacked the rich productions of later writers, it was the best Evangelical hymn-book of the Church until "compiled anew," as *Psalms and Hymns based on the Christian Psalmody*, in 1858; and then entirely superseded by the *Hymnal Companion* of 1870–76, both works being by his son, Dr. Bickersteth, Bishop of Exeter. Elliott's collection, 1835, was another Evangelical book of some importance. Its chief historical interest lies in the fact that it was mainly the channel through which Martin Madan's altered text of Watts, Wesley, and others, came into modern hymnals; and that in it some of his sister Charlotte's finest productions were given to the Church. Hall's *Mitre* was a book of another kind, and contained a greater proportion of original hymns than any collection then in use, fifty being by E. Osler alone. It was the outcome of suggestions and complaints against existing collections made to him as Editor of the *Christian Remembrancer*. The Psalms were grouped together as in the older books; and the hymns were arranged in the order of the Book of Common Prayer, with the omission of all the Saints' Days, and Morning and Evening hymns. It had the repute of being "High Church"; a most unaccountable reputation in the face of these omissions. Its psalms and hymns, except in one or two instances, never exceeded four stanzas, and the texts, except in the new hymns, were the most mutilated in existence. With all these drawbacks it attained to a circulation of four million copies. Possibly its approval by and dedication to Dr. Blomfield, Bishop of London, had much to do with this success.

The number of hymn-books put forth during this period, together with the increase of writers and new compositions, testifies most emphatically and eloquently of the growth of religious life throughout the Church. Services were becoming brighter and more animated and cheerful, and a stronger and healthier life was manifesting itself on every hand. The lawsuit instituted against Cotterill in 1819, and the suppression of his book, had also pointed out a danger on the one hand to which compilers had to give heed, whilst the dedication of his revised book of 1820, "To the Most Reverend Edward Lord Archbishop of York," indicated the remedy on the other. Omitting the Welsh dioceses, these dedications included the two Archbishops and most of the Bishops of the Provinces of Canterbury and York. The remedy was found in these episcopal imprimaturs. Under these circumstances it is not surprising to find the use of hymns spreading rapidly throughout the Church; but it is curious to read in the preface of the Bungay *Ps. & Hys.*, 1836, "The position of *sitting*, too common in our congregations, admits of no defence," and to find the statement followed by an argument in defence of *standing* during the singing of the hymns. This protest was repeated in various collections of this period, but is not found later on.

From 1840 to 1850 the hymn-books published included :—

1. *Sel. of Hys. including Versions of Psalms, &c.*, by John A. La Trobe. London, 1841.
2. *Hys. Sel. for the Use of the Weaver Churches.* Sandbach, 1841. 2nd ed., 1845. Dedicated to "John Bird, Lord Bishop of Chester."
3. *Hys. Sel. for the Parish of Sandbach.* By the Rev. J. Latham. Sandbach, 1841. Contains several of J. Chandler's *trs.* from the Latin, and also originals by the editor. This is the same book as the preceding, adapted by the Editor for use in his own parish.
4. *The Church Psalm Book. A Sel. from the Old, New,* and other *Versions, with Hys. for the principal Festivals, &c.* By the Rev. S. Rowe, M.A., Vicar of Crediton, Devon. Plymouth, 4th ed., 1842 (1st ed. cir. 1834).
5. *Ps. & Hys., adapted to the Sundays & Holydays throughout the Year, &c.* H. Alford. London, 1844.
6. *The Praise of God.* By T. Bagnall Baker. London, 1844. Many original hymns by the Editor.
7. *Introits and Collect Hys.* A. Brown. Lond., 1845.
8. *Original Ps. & Hys. for the Use of Churches.* By Nathaniel Meeres. 1846.
9. *Hys. for the Fasts & Festivals, Issued for the Use of St. Stephen's, Camden Town.* Camden Town, 1846. This book reproduced some of the Saints' Days hymns from G. Wither's *Hys. & Songs of the Church*, 1623.
10. *A Sel. of Hys. for Pub. and Private Use, &c.* T. M. Fallow. London, 1847.
11. *Ps. & Hys. Original & Selected, &c.* Richard Shutte. London, 1847.
12. *A Sel. of Ps. & Hys., with Supplement.* C. S. Bird. Gainsborough, 1848. The 15 hymns in the Supplement are by the Editor.
13. *Ps. & Hys. Sel. and revised for Pub. Worship, with several Originals. By the Rev. James Kelly, M.A., Minister of St. Peter's Episcopal Chapel, Queen's Square, St. James' Park.* London, 1849.
14. *Introits & Hys. for Use in Margaret St. Chapel,* N.D. [1849]. This developed into *Hys. & Introits.* 1852.
15. *Ps. & Hys. for the Sanctuary, Family Altar, and Closet.* By the Rev. John C. Miller, M.A., Rector of St. Martin's, Birmingham. Lond., 1848.
16. *Church Hymns, or Hys. for the Sundays, Festivals and other Seasons of the Ecclesiastical Year as observed in the Church of England.* Compiled with an Introduction by Henry Stretton, M.A., Oxon., Perpetual Curate of Hixon, Diocese of Lichfield. Lond., 1850. This collection has a long and good Introduction, and draws largely from J. Chandler's and I. Williams's *trs.* from the Latin.
17. *Hys. for the Services of the Church, arranged according to the Seasons and Holydays of the Christian Year.* London, 1850. This collection consists almost entirely of *trs.* from the Latin by J. Chandler, Bp. Mant, and I. Williams. It was compiled by the Rev. Joseph Oldknow, of Holy Trinity, Bordesley, Birmingham.
18. *A Hymn Book for the use of Churches & Chapels.* London, 1850. Contains Introits and *trs.* from the Latin, especially those by E. Caswall.
19. *The Book of Common Praise.* London, 1850.
20. *A Sel. of Ps. & Hys.* By the Rev. H. K. Cornish, Vicar of Bakewell, Derbyshire. London, 1850.

The only book in this group which had any influence of importance upon later collections was that by *Alford*, 1844, and this arose prin-

cipally through his original compositions included therein.

These twenty years were not only fruitful in hymn-writers and hymn-books; but during the later half of this period a new departure in hymnody took place which has revolutionised the whole system of hymn-writing and hymn-book making. Keble's *Christian Year* was gradually raising the poetical standard, and awakening renewed interest in the Book of Common Prayer, and the Fasts and Festivals of the Church, when that interest was intensified by the *Tracts for the Times*, the controversies which arose therefrom, and, from a hymnological point of view, by the translations of Latin hymns from the *Roman Breviary* by Dr. (now Cardinal) Newman, Bp. Mant, W. J. Copeland, E. Caswall, and others; and from the *Paris Breviary*, by I. Williams and J. Chandler. These translations were a new revelation to the Church, which dazzled some and grieved others. Upon the hymn-books of this period they came too late to have more than a modified effect, in the next they moulded many and influenced all.

The leading Church writers and translators of this period were:—

H. Alford, J. Anstice, W. H. Bathurst, J. Chandler, W. J. Copeland, Miss Cox, J. Edmeston, C. Elliott and other members of her family, W. H. Havergal, Bishop Heber, J. Keble, H. F. Lyte, Bp. Mant, H. H. Milman, Dr. Newman (before he seceded), E. Osler, H. Stowell, I. Williams, J. H. Gurney, and others.

iv. *Fourth Period.* 1851–1860.

The collections published during these ten years were in many respects widely different in character to any that preceded them, or that came after. Although each book was distinct in itself, yet they may be grouped with comparative ease. The work of translating from the Latin, revived in the former period by Bp. Mant and others, already noticed, was carried on with great vigour and success, especially by W. J. Blew, J. M. Neale, J. D. Chambers, and others. The translations from the German by Miss Cox, 1841, and H. J. Buckoll, 1842, were greatly augmented by A. T. Russell, R. Massie, Miss Borthwick and her sister, Mrs. Findlater, and Miss Winkworth. In addition to purely English sources, valuable material was thus fast accumulating; material which on the one hand had the impress of ancient use, and on the other records of the storm of the Reformation, and the calm that followed. Gradually the Dissenting element, which up to this period constituted nearly two-thirds of the total contents of the hymn-books in use in the Church of England, gave place, in some cases altogether, and in all cases to a very great extent, to the Latin and German, and to new hymns of a higher and more definite Church tone. This work of reconstruction was aided materially by the Church periodical literature of the day, not the least important being the *Ecclesiologist*, and *The Parish Church Choir*. Taken chronologically the books issued during this period were:—

1. *Ps. & Hys. for Pub. Worship. Sel. for some of the Churches in Marylebone*, 1851. C. Baring, T. Garnier, and J. H. Gurney, commonly known as the *Marylebone Collection.*

2. *Choir Service at the Church of St. John the Baptist, Burley Ville.* Ringwood. 2nd ed., 1852.

3. *The Hymnal Noted*, 1852 and 1854.

4. *Ps. & Hys. for the use of Rugby Parish Church*, 1851. [J. Moultrie.] Contains several originals. It was based upon the collection made by H. J. Buckoll for the same Church in 1839.

5. *Ps. & Hys., partly Original, Partly Selected for the Use of the Church of England.* By A. T. Russell, &c., 1851. This collection is especially noticeable for its *trs.* from the German.

6. *A Hymnal for Use in the English Church*, 1852. [F. H. Murray.] This is sometimes known as *Mozley's Hymnal*, from the Publisher, and again as *Murray's Hymnal* from the Editor. It was withdrawn in 1861 in favour of *H. A. & M.*

7. *The Church Hymn & Tune Book.* By W. J. Blew, 1852. Principally *trs.* from the Latin.

8. *The English Hymnal, or a Hy. Bk. for the Use of the Church of England, &c.* Lond., Parker, 1852. 2nd ed., 1856; 3rd, 1861. This is James A. Johnston's *Hymnal.* Most of the *trs.* from the Latin are by the Editor. Those in the latter editions differ materially from the first.

9. *Hys. for the Sundays & Holy Days of the Church of England.* By J. R. Woodford (q. v.), 1852. 2nd ed., 1855.

10. *Hys. & Introits.* By G. C. White, 1852, 1853, 1861.

11. *Hys. S. P. C. K.*, 1852, enlarged as *Ps. & Hys.*, 1855; 1st *Appendix*, 1863; 2nd, 1869. Superseded by *Church Hymns*, 1871.

12. *The Church Hymnal.* Lond., J. Whitaker, 1852. It was "issued in the first instance in fasciculi, and used in the Churches of the Editors," the Rev. William Cooke, and the Rev. William Denton, "that the principle on which it was based, and the hymns it contained, might be tested by experience." It was pub. in 1853, 2nd ed. 1855, and had a large circulation. Special *Supplements* were added, in some instances by others, for local use. The altered texts, and they are not few, are mainly by Canon Cooke.

13. *A Sel. of Ps. & Hys., Arranged for the Public Services of the Church of England.* By the Rev. C. Kemble. Lond., 1853. This collection was used extensively for many years. In 1873 it was superseded by *The New Church H. Bk.* by the same Editor.

14 *Ps. & Hys. for Public Worship.* By the Rev. J. F. Thrupp, Cambridge, 1853: 2nd ed. undated and a reprint only. This work contains a great number of originals by the Editor.

15. *Hys. of the Catholic Church.* Stratford-on-Avon, 1853.

16. *Hys. for the Use of St. John the Baptist, Oxford*, 1854. This collection was issued as *The Merton H. Bk.* in 1866, and as *The Parochial H. Bk.*, 1866.

17. *The Church Psalter & H. Bk., &c.* By the Rev. W. Mercer. Lond., 1854, 1860; rearranged Oxford ed., 1864.

18. *Ps. & Hys. for the Use of the Church of England at Home and in the Colonies.* Rev. J. W. Colenso, 1854.

19. *Ps. & Hys., compiled by the Rev. T. B. Morrell and the Rev. W. W. How.* 1854; enlarged ed., 1864; *Supplement*, 1867.

20. *Symmetrical Psalmody; or, Portions of the Ps. and other Scriptures, translated into Metrical Stanzas with corresponding accents in corresponding Verses for Musical Use.* By the Rev. W. V. Harcourt. Lond., 1855. One of the most curious and eccentric books known to hymnody.

21. *A Church Psalter & Hymnal, &c.* By the Rev. E. Harland, 1855: *Supplement*, 1863; followed by an enlarged edition, undated, and a second *Supplement* in 1876.

22. *A Hymn Book for the Services of the Church and for Private Reading.* Oxford & Lond., 1855; 2nd ed., 1857; 4th, enlarged, 1867. This is the Rev. Isaac Gregory Smith's collection, and to it he contributed several originals.

23. *Hys. for Use in Church.* By the Rev. H. W. Burrows, 1855. Late Fellow of St. John's, Oxford.

24. *Ps. & Hys. for Pub. & Social Worship.* By the Rev. E. Walker, Vicar of Cheltenham, 1855. To this Dr. Walker added an Appendix; and the Rev. C. D. Bell a second *Appendix*, in 1878. This is known as the *Cheltenham Coll.* It contains a great number of hymns by Plymouth Brethren writers, including those of Dr. Walker's brother-in-law, J. G. Deck.

25. *Ps. & Hys, for the Sanctuary, Family-Altar, and Closet.* Sel. by the Rev. John C. Miller, D.D., Rector of St. Martin's, Birmingham, 1856. (Later ed. of No. 15 on p. 336, ii.)

26. *A Common Psalter*, 1856. Compiled by the Rev. William Harrison, B.A., Oxford, 1832. Sometime Rector of Birch, Colchester, and Hon. Canon of Rochester.

27. *The Winchester Church H. Bk.* Winchester and London, 1857.

28. *The Salisbury H. Bk.* Edited by Earl Nelson, 1857.

29. *Hys. for the Church of England.* Lond., 1857. This is the Rev. T. Darling's collection. It was enlarged and altered several times. The latest ed. is 1887.

30. *Words of the Congregational Hymn & Tune Book.* 1857. This was subsequently revised and issued as *The Hymnal.* *By the Rev. R. R. Chope,* 1862.

31. *Ps. & Hys. based on the Christian Psalmody, &c.* 1858. This is the Rev. E. H. Bickersteth's revision of his father's collection of 1833.

32. *Hys. for the Use of a Parish Church.* Honiton, 1859. By the Rev. J. F. Mackarness, Rector of Honiton, 1855–1869; Bp. of Oxford, 1870.

33. *Hys. for the Christian Seasons.* Gainsburgh, 1854. Edited by the Rev. R. T. Lowe, Lea, Lincolnshire.

34. *Ps. & Hys. Sel. for Pub. Worship in the Church of England.* Bedford, 1859.

35. *The Shilling H. Bk.*, 1859. By the Rev. W. Stone, Vicar of St. Paul's, Haggerston.

36. *Ps. & Hys. for Pub. Worship.* By the Rev. H. H. Wyatt, sometime Incumbent of Holy Trinity Chapel, Brighton, and in 1886 Rector of Conington, Peterborough.

37. *A Church Hymnal for Parochial Use.* 1859.

38. *The Divine Hymnal. A Coll. of Hys. of Direct Homage for the Use of the Church.* By A. K. B. G[ranville]. 1860.

39. *Hys. and Anthems for the Services of the Church.* 1860.

40. *Hys. for Pub. Worship.* By the Rev. A. Wolfe. 1860. Lady Margaret Preacher at Cambridge in that year, and in 1887 Rector of Fornham All-Saints, Bury St. Edmunds.

41. *Hys. for Pub. Worship and Private Devotion (in use at S. Raphael's Church, Bristol).* By A. H. W. [Arthur Hawkins Ward, of Pembroke College, Cambridge, B.A., 1855.] Bristol, 1860.

42. *Hys. for Pub. Worship, &c.* Cir. 1860. By Rev. W. Knight. Sometime Secretary of the Church Miss. Soc., and in 1887 Rector of Pitt Portion, Tiverton.

43. *Parochial Psalter and H. Book.* By J. Robinson, 1860.

This list shows that one or two editors, as *Kemble*, repeated the old order of things, whilst others, as in the case of Dr. Oldknow and the *Hymnal Noted*, went to the other extreme, the first in almost, and the second in entirely ignoring English hymns. The middle course adopted by the majority were of two types, the one where English and *trs.* from the Latin, with here and there a *tr.* from the German, were the rule, as in Murray's *Hymnal*, 1852, and the Cooke and Denton *Church Hymnal*, 1853; and the second, where the proportions of Latin and German were reversed, as in A. T. Russell's *Ps. & Hys.*, 1851, and Mercer's *Ch. Psalter and H. Bk.*, 1854. Of all these collections issued during this period, at its close, in popularity and extensiveness of use Mercer's took the lead. This period was also marked by a somewhat strict adherence in the arrangement of the hymns to the order of the Book of Common Prayer; by the introduction of the printing of the words and the music together; and by the almost entire discontinuance of dedications to the Bishops. The translators and original writers of this period include:

J. M. Neale, W. J. Blew, J. A Johnston, J. R. Woodford, W. Cooke, J. F. Thrupp, W. Mercer, W. W. How, E. Harland, I. G. Smith, T. Darling. E. H. Bickersteth, A. K. B. Granville, Earl Nelson, J. Keble, and others.

v. *Fifth Period. Hymns Ancient and Modern*, 1861.

The state of matters hymnological at the close of the last period was somewhat chaotic. Blew's admirable collection was a dead letter. The *Hymnal Noted* had an exceedingly limited circulation. Collections of the type of Murray's *Hymnal*, and the *Cooke & Denton* selection were too much alike to ensure success to either. *Mercer's* held on its way triumphantly: whilst *Kemble* with others of the same school, as *Cotterill*, *Bickersteth*, *Carus Wilson*, the *Ps. & Hys.* of E. H. Bickersteth, *Stowell*, the S. P. C. K. *Ps. & Hys.*, and a host of others (enumerated above) were in use in more than two-thirds of the chapels and churches of the Church of England. Outside of the hymn-books much hymnological work had also been done, notably by Dr. Neale, with the Latin; A. T. Russell, Miss Cox, R. Massie, Miss Borthwick, Miss Winkworth, and others with the German; and Alford, Keble, Churton, Mrs. Alexander, Mrs. Toke and others, too numerous to name, in original compositions. At the opening of this period those who favoured the *Hymnal Noted* line of hymnody were content to let their work alone. The other extreme, having the command of nearly three quarters of the parishes in the land, were also satisfied with what they had done. It was with the intermediate party of the *Murray*, *Hymns and Introits*, and *Cooke and Denton* school that the greatest difficulty was found. The difficulty, however, was the mother of a magnificent success. The leaders in this movement saw that a large mass of Churchmen were prepared, through the hymnological work of the former period, for something hymnological of a moderate, definite, and popular character, and on the new lines which circumstances had been shaping for some five and twenty years. On the understanding that several books then in use were to be withdrawn in favour of a new work, a syndicate of the holders of the copyrights of those hymn-books, and others interested in hymnology, was formed, and in 1859 the trial copy of the new adventure was distributed amongst its supporters. It bore the simple title *Hymns*. It consisted of 130 compositions, 121 of which were old and in other collections. Of the remaining 9, 5 were translations by the Compilers and 4 were new original hymns. The note which accompanied these *Hymns* indicated the object of the collection and its use, and explains the absence of all sacramental and most festival hymns:—

"These hymns are printed for temporary use, and as a specimen, still open to revision, of the Hymn Book now in course of preparation by a committee of Clergymen, the publication of which has been postponed to Advent, 1860. Some of these hymns, such as Bishop Ken's morning and evening hymns, will ultimately be given more fully; and of some only the first lines are now inserted for want of space. The book will probably contain about 300 hymns; ample provision being made for Baptism, Confirmation, Holy Communion, Saints' Days, Harvest Festivals, School Feasts, Funerals, Fast and Thanksgiving Days, Missions, &c. . . . Any suggestions will be gladly received by the Secretary of the Committee, the Rev. Sir Henry Williams Baker, Bart."

When the book was published in 1861 as *Hymns Ancient and Modern*, 18 of the 130 hymns in this trial copy were omitted, and others were more or less altered. The work (not counting parts) contained 273 hymns. Of these 132 were from the Latin, 10 from the German, 119 were English, and already in use, and 12 were new original hymns. Of the 132 from the Latin, 116 were altered, 33 being from Neale, 29 from Chandler, 17 from Caswall, 11 from I. Williams, and the rest from about a dozen translators. Sir H. W. Baker contributed 6 new translations, the Compilers 5,

and 5 were given unaltered from others. The translations from the German were by Miss Winkworth, Miss Cox, and Sir H. W. Baker, 9 being old, and 1 new (by Sir Henry). Of the English hymns, 92 were old hymns altered, 26 old hymns not altered, 10 new hymns by Sir H. W. Baker, 1 new by Mr. Whiting (much altered), and 1, also new, by Mr. Chatterton Dix. The new element in the book was represented, therefore, by 11 translations from the Latin, 1 from the German, and 12 original hymns. The alterations of the translations were mainly by the Compilers; but those of the English hymns they inherited for the most part from former editors. Nothing in the arrangement of the book was new, and the doctrinal standpoint was below several of the hymn-books which preceded it and about which little or nothing had been said. That a collection of hymns, thus constituted, should have been so much lauded, is as astounding as that it should have been so much abused. Its success was unparalleled in the history of hymnology, *Watts* and the *Wes. H. Bk.* alone excepted. This success arose from many causes. The book was published simultaneously with the withdrawal of others which had been its forerunners, and it was immediately adopted by many of the clergy who were pledged thereto. Its title was also one of the most happy ever adopted for a book. A great wave of religious enthusiasm was passing over the Church, and things old and primitive were esteemed of great value. Men were beginning to long for something of the old way of thinking, and fragrant with the old flavour. To get, therefore, a collection of "Hymns *Ancient* and Modern," was to gratify this longing, in utter ignorance of the fact that everything therein that was *old* had been at the threshold of their houses years before. The one word *Ancient* in the title was a magician's wand. The music was also an element of success of no mean importance. The *title* of the book was repulsive to Dissenters, but the *music* was attractive; and in addition to a vast sale in the Church of England, it soon found its way into a large number of chapels in England and elsewhere as a tune book solely for use with other collections. In a dozen years from its publication not twenty hymns as given therein were sung in thousands of churches and chapels, where at the same time not twenty tunes therein were unsung in the same places of public worship. Another, and that not the least, important element of its success was the abuse which was heaped upon it. Apart altogether from the party spirit of those attacks, the hymnological ignorance of the critics was something astounding. But it helped the cause which they intended to hinder, and drew attention to a work, which but for them, would have remained unknown to a large multitude of people.

vi. *Sixth Period.* 1862–1887.

The hymnological works which followed the publication of *H. A. & M.* were, omitting reviews and pamphlets which were numerous: 1st, *Works on Hymnody;* 2nd, *Collections not for Congregational use;* 3rd, *New editions of old books and appendices*, and 4th, *Independent Collections*.

1. *Works on Hymnody.*—The contributions of Dr. Neale, Mrs. Charles, and others to hymnological history during the former period, and the spirit of inquiry created by the publication of *H. A. & M.*, were followed by numerous magazine articles, pamphlets, and works of various designs and degrees of excellence both within the Church and amongst Nonconformists, as Mr. Biggs's *Annotated H. A. & M.*, 1867; his *English Hymnody*, and his *Songs of other Churches;* Dr. Littledale's and Dr. Neale's *trs.* from the Greek with accompanying notes; the *Lyras* of Mr. Orby Shipley; translations from the German by Miss Winkworth, Miss Borthwick and others; original compositions by various persons; the hymnological researches of D. Sedgwick, Josiah Miller (*Singers and Songs of the Church*), and Major Crawford in England, and Dr. Hatfield, Professor Bird, and others in America; the later works on Latin hymns of *Daniel, Mone, Wackernagel*, &c., in Germany; and the reprints of the *Missals* of *Sarum, York, St. Andrews* and *Hereford*, &c., and the *Latin Hymns of the Anglo-Saxon Church;* these publications and many besides in Great Britain, Germany, and America, produced a wealth of material and an accuracy of text which were unknown to the Compilers of *H. A. & M.* in 1861, and became available to them and others in after years.

2. *Collections not for Congregational use.*—The leading works of this kind, and those which had the greatest influence upon the books published after *H. A. & M.* were:—

1. *Lyra Eucharistica: Hys. & Verses on the Holy Communion Ancient & Modern, with other Poems.* 1863. By the Rev. Orby Shipley, enlarged 1864.

2. *Lyra Messianica: Hys. & Verses on the Life of Christ, Ancient and Modern. With other Poems.* 1864. The same Editor.

3. *Lyra Mystica.* 1865. The same Editor.

4. *The Book of Praise, from the best English Hymn Writers, Sel. and Arranged by Roundell Palmer.* 1862. 3rd ed. enlarged, 1867.

5. *Lyra Britannica, A Collection of British Hymns printed from the Genuine Texts. With Biographical sketches of the Hymn-writers.* By the Rev. Charles Rogers, LL.D., 1867. This was not a Church of England work; but it assisted materially in restoring the original texts of Church of England hymns.

These works contribute much in many ways in furthering the interest of English Hymnody, the *Book of Praise*, especially, in drawing attention to the incomplete texts of most hymn-books, and supplying the original readings, and the *Lyras* in furnishing translations from various sources.

3. *Supplements, New Editions of Old Books*, &c. These supplements and reprints included the following:—

1. *An Appendix to the Hymnal Noted.* By T. I. Ball. 1st ed., 1862, 213 hymns and 2 litanies; 2nd ed., 1863, 343 hymns; 3rd ed., 1867, 357 hymns; 6th ed., 1877, 371 hymns. The later editions are entitled *The Hymnal Noted, With Appendix revised and greatly enlarged.* Mr. Ball issued an additional *Supplement* at Edinburgh in 1882, which increased the total to 588 hymns. It has also Introits, Graduals, Tracts, and Sequences "according to the Roman Use."

2. *Appendix to the S. P. C. K. Ps. & Hys.* 1863.

3. *The Supplemental H. Book.* By the Rev. R. H. Baynes. 1866.

4. *The Appendix Hymnal.* By the Rev. H. L. Nicholson. 1866.

5. *The Supplementary Hymnal.* By the Rev. H. J. Palmer. 1866.

6. *Hys. for the Special Services and Festivals* [in Chester Cathedral.] Two Parts. 1867.

7. *Supplemental Hymn & Tune Book.* 1867. By the Rev. R. Brown-Borthwick.

8. *Appendix to H. A. & M.* 1868. By the Compilers.

9. *A Supplemental H. Bk.* [to the S. P. C. K. *Ps. & Hys.*]. By Richard Harvey. 1868.

10. *Appendix to H. A. & M. for St. Philip's, Clerkenwell.* 1868. This collection contains several original hymns by Mr. Whiting.

11. *Appendix to the S. P. C. K. Ps. & Hys.* 1869.

12. *Appendix to The Hymnal* for West Hackney. 1869. This contains the Rev. T. Hugo's original hymns.

13. *Appendix* to the *Hymnal Companion for the Use of Christ Church, Everton.* By W. H. M. Aitken. 1872.

14. *A Supplemental Hymnal.* 1873. By the Rev. W. Stone. It contains many of the Rev. S. J. Stone's best hymns.

15. *Appendix to H. A. & M. For the Use of St. Michael's, Folkestone,* 1873. By the Rev. E. Husband. It contains several original hymns by the Rev. G. Moultrie, the Editor and others.

16. *Hys. for Use in the Church of St. Ethelburga, Bishopsgate.* 1873. This is a special *Appendix* to the *People's Hymnal.*

17. *Litany Appendix.* By the Rev. T. B. Pollock. 1873.

18. *The Additional H. Bk.* 1875. By the Rev. J. C. Ryle. This contains 300 hymns for Pub. Worship. Most of these are new to the collections.

19. *Supplement* to Harland's *Church Psalter and Hymnal* (1855). By Lady Victoria Wellesley. 1876.

20. *Supplemental Hymns & Tunes.* 1882. By the Rev. E. Husband. Contains originals by the Editor.

21. *Appendix* to the *Hymnal Companion.* 1884. For use in the Cheltenham Parish Church by Canon Bell, with originals by the Editor.

22. *The Hymnal.* 1862. By the Rev. R. R. Chope. An enlarged ed. of his *Words of the Cong. Hy. & Tune Bk.* 1857.

23. *Hys. Sel. from the Church Hy. & Tune Bk.* [J. W. Blew's, 1852.] By the Rev. Howard Rice, Vicar of Sutton Courtney, Berks. 1870.

24. *Church Psalter & H. Bk.* By the Rev. W. Mercer. Oxford ed., 1864.

25. *Ps. & Hys. for Pub. Worship. Sel. for the Use of the Parish Churches of Islington.* Enlarged ed., 1862.

26. *Songs of the Church. A Supplemental Hymnal.* 1867. By the Rev. G. S. Jellicoe, Vicar of St. Peter's, Chorley, Lancashire.

27. *A Sel. of Hys. suited to the Services of the Church of England, By the (late) Rev. Hugh Stowell,* M.A., *&c.* Manchester, 1877. This is the 15th ed. of Stowell's *Sel.*, and was edited by his son, the Rev. T. A. Stowell.

28. *Savoy Hymnary.* Chapel Royal, Savoy, N.D. Appendix to *The Hymnary.*

29. *Supplemental Hy. & Tune Bk.* 1874. By the Rev. A. E. Evans.

30. *Supplemental Hymnal* to *H. A. & M.*, 1875. Lincoln. By the Rev. A. W. Hutton.

These numerous *Appendices* and *Supplemental Hymn-books* not only pointed out the weaknesses of the collections which, when published, were supposed to have been complete, but also brought to the front hymn-writers of great promise and sterling merit whose services have been utilized to the full in the latest hymnals, not only of the Church of England, but of Nonconformists also.

4. *Independent Collections.*—These again are numerous:—

1. *Hys. Fitted to the Order of Common Prayer and Administration of the Sacraments, &c.* 1861. By the Rev. F. Pott.

2. *Hys. Used at the Church of St. Thomas the Martyr, Oxford.* 1861. Enlarged ed., 1870. By the Rev. T. Chamberlain.

3. *The Choral H. Bk., Ps. & Hys. for Pub. and Private Use, &c.* 1861. By the Rev. P. Maurice.

4. *Words of Hys. in the Appendix of the Brompton Metrical Psalter.* 1861. By the Rev. W. J. Irons.

5. *The Church & Home Metrical Psalter & Hymnal.* By the Rev. William Windle, M.A., Rector of St. Stephen's, Walbrook, and St. Benet's. London, 1862.

6. *A Hymnal for Use in The Services of the Church.* By the Rev. J. B. Trend, B.A., Fellow of St. Augustine's College, Canterbury. 1862. This contains several *trs.* from the Latin by Dr. Trend, the Father of the Editor.

7. *Hymns for the Church Services.* Lincoln, 1862, *Supplements,* 1867 and 1871. Edited by Prebendary H. W. Hutton of Lincoln.

8. *Ps. & Hys. for the Church, School, and Home. By the Rev. D. T. Barry, B.A., Incumbent of St. Ann's, Birkenhead,* 1862; Rector of Fishley, Norfolk, 1880. This collection attained to extensive use. It was issued with a different arrangement in 1867, and an *Appendix* was added in 1871. In the latest edition the title is changed to *The Parish Hymn Book,* the title of the collection pub. by the Rev. H. W. Beadon and others in 1863.

9. *A Book of Praise; or, Hys. for Divine Worship in the United Church of England & Ireland, &c.* 1862. By the Rev. A. Gurney.

10. *The Daily Service Hymnal.* 1863. By the Rev. James Skinner. The revised small type ed. of 1864 contained an article explanatory of Commemoration Days, and Introits and Anthems.

11. *The Parish H. Bk.* 1863. By the Revs. H. W. Beadon, Greville Phillimore, and J. R. Woodford, all of whom contributed original hymns. In 1875 it was enlarged from 197 to 274 hymns.

12. *Hymnologia Christiana: or, Ps. & Hys. selected & arranged in the order of the Christian Seasons.* By B. H. Kennedy. 1863.

13. *The Canterbury Hymnal.* By the Rev. R. H. Baynes. 1863.

14. *A Book of Common Praise.* 1863.

15. *Hys. Old and New.* 1864. By the Rev. T. Davis.

16. *Hys. for the Use of the Parish Church of Albury.* By the Rev. G. R. Portal, M.A., Rector of Albury. 1864.

17. *Hys. New and Old.* 1864. By Lord Rollo.

18. *Hys. of the Church of God.* By the Rev. F. V. Mather, Perpetual Curate of St. Paul's Church, Clifton; Chaplain to the Bp. of Gloucester & Bristol. 2nd ed., 1864.

19. *A Book of Church Hys.* 1865. Compiled for the Use of St. Saviour's, Clapham. It was adopted by several churches in the neighbourhood. It is found with a change of title as *Hys. for St. Saviour's, Clapham; Holy Trinity, Clapham; St. Michael's, Mitcham,* &c.

20. *A Sel. of Ps. & Hys. for Pub. Worship.* 1865. By the Rev. Abner W. Brown.

21. *Hys. of Prayer and Praise for the Services of the Church and for Private Devotion.* Calne, 1865.

22. *Hys. for use in Church.* By the Rev. W. J. Irons. 1866. An enlargement of his *Appendix,* 1861.

23. *Church Song. A Compilation of Ps. & Hys. for Anglican Use.* 1866. By the Rev. W. J. Beaumont, Rector of Cole-Orton, Diocese of Peterborough.

24. *The People's Hymnal.* 1867. By the Rev. R. F. Littledale.

25. *The Book of Praise Hymnal.* 1867. By Lord Selborne.

26. *Hys. of Prayer and Praise.* 1867. By the Rev. S. F. Jones. Prepared for the Special Services in Westminster Abbey.

27. *The Year of Praise.* 1867. By the Rev. H. Alford.

28. *The Temple Church Hymn Book.* Lond., 1867.

29. *The Sarum Hymnal.* 1868. By Earl Nelson, and the Revs. J. R. Woodford and E. A. Dayman.

30. *The St. Michael's Hymnal.* Teignmouth, 1868.

31. *The Bonchurch H. Bk. for use in Pub. Worship, Devotional Meetings, and Schools.* By the Rev. J. G. Gregory, M.A., Rector. 1868. This has been superseded by *A Sel. of Hys. for use in Emmanuel Church, Hove, Brighton,* 1869, by the same Editor.

32. *The Anglican H. Bk.* 1868. By the Rev. R. C. Singleton. Revised and enlarged, 1871.

33. *Hymnal for the Church and Home.* By the Rev. B. A. Marshall, M.A., Incumbent of St. Cuthbert's, Carlisle. 1868.

34. *Holy Song for All Seasons.* 1869. A Selection of 631 hymns. Contains much not found in other collections.

35. *Selections from a Hymnal suited for the Services of the Church, with some Introits and Antiphons, and an Appendix.* Privately printed by W. Knott, Greville St., Brook St., Holborn, E.C., 1869. This has three *Appendices.*

36. *The Hymnal Companion.* 1870. By the Rev E. H. Bickersteth.

37. *The Hymnary.* 1870. By the Revs. W. Cooke and B. Webb. Revised, 1872.

38. *Select Hys. for Church & Home.* 1871. *Appendix* 1885. By the Rev. R. Brown-Borthwick.

39. *Songs of Grace & Glory for Private, Family, & Pub. Worship. Hymnal Treasures of the Church of Christ from the 6th to the 19th Century.* By Charles B. Snepp, LL.M., Vicar of Perry Barr. 1872. This collection is strongly Calvinistic in doctrine. It is very

rich in hymns of high merit, and not usually met with in modern hymn-books. Miss F. R. Havergal wrote for it and assisted in its compilation. It has a separate *Appendix*, which brings the number of hymns to 1094. The Indices are very full, and the ascriptions of Authors and dates are very accurate.

40. *Church Hymns*, S. P. C. K. 1871.

41. *Hymns for the Use of the University of Oxford in St. Mary's Church.* Oxford, 1872.

42. *A Book of Litanies.* Lond., Rivingtons. 1874.

43. *The Parish Hymnal, after the Order of the Book of Common Prayer.* 1873. By the Rev. J. S. B. Monsell.

44. *Ps. & Hys. for the Church.* 1873, 1875, 1884. By the Rev. W. J. Irons.

45. *The St. Margaret's Hymnal.* 1875. This collection, printed for St. Margaret's, East Grinstead, is noticeable as containing many hymns and *trs.* by Dr. Neale not in other hymn-books.

46. *An Improved Hymnal.* 1875. By Joshua W. Smith.

47. *A Book of Prayer & Praise.* 1875. By the Rev. T. W. Fowle, M.A., Rector of Islip, Oxford.

48. *The New Mitre.* 1875. By the Rev. W. J. Hall, M.A. A small book of 202 hymns, some originals by B. Gough and the Rev. S. Baring-Gould, and many from the *Mitre* of 1836.

49. *Hymns Ancient & Modern.* Revised edition, 1875.

50. *The Churchman's Hymnal. A Bk. of Hys. fitted to the Order and Teaching of the Bk. of Common Prayer.* 1876. New ed. 18, N.D. Edited by the Rev. J. L. Porter, Vicar of St. John's, Ladywood, Birmingham.

51. *Hymnal Companion.* Revised edition, 1876.

52. *The Eucharistic Hymnal.* 1877. Contains original hymns of the highest Anglican type.

53. *Common Praise: Ps., Hys. & Spiritual Songs for use in the Church of England.* 1879. The Church of England Book Society's collection.

54. *The Church of England H. Bk.* By the Rev. G. Thring. 1880. Revised ed., 1882.

55. *Hys., Anthems, &c., for Pub. Worship.* Edited by the Rev. T. E. Powell for the Parish Church of Bisham. Contains several originals by the Editor.

56. *Hys. for the Church Catholic.* 1882. Edited by the Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate.

57. *Hys. from the Ancient English Service Books, together with Sequences from various sources.* Reprinted from the *Antiphoner & Grail.* Privately printed, 1882. The title on the cover of this small book is *The Hymner.* The *trs.* are direct from the Latin without any modification whatever, the Invocation of Saints and other features of a like kind being retained. The *Antiphoner & Grail* appeared in two parts in 1880.

58. *The Westminster Abbey Hymn Book.* Edited by the Rev. J. Troutbeck. 1883.

59. *The Berwick Hymnal.* 1887. By the Rev. A. W. Oxford, Vicar of St. Luke, Berwick St., London.

60. *The Altar Hymnal. A Bk. of Song for use at the Celebration of the Holy Eucharist.* 1884. Edited by Mrs. C. F. Hernaman. It contains much original matter and several new *trs.* from the Latin by Dr. Littledale and others.

61. *The Universal Hymn Book*, &c. By the Rev. A. J. Soden. 1885.

62. *Hymn Book for the Church of England.* By the Rev. A. Gault. 1886.

63. *Hymns for the Church of England.* By T. Darling. 1889. This is the last version of his *Hymns*, &c., first pub. in 1857.

64. *Cantica Sanctorum, or Hymns for the Black Letter Saints' Days in the English and Scottish Calendars. To which are added A few Hymns for Special Occasions.* Edinburgh, 1880. Edited by the Rev. G. Moultrie.

The new names added to the roll of Church of England hymn-writers and translators during this period include:—

Mrs. Alderson, Sir H. W. Baker, S. Baring-Gould, A. Barry, H. W. Beadon, C. C. Bell, E. W. Benson, W. Bright, R. Brown-Borthwick, T. Chamberlain, R. R. Chope, J. S. Clarke, V. S. S. Coles, T. Davis, E. A. Dayman, W. C. Dix, H. Downton, J. Ellerton, A. E. Evans, F. W. Farrar, J. G. Gregory, Miss Havergal, E. Husband, W. J. Irons, B. H. Kennedy, R. F. Littledale, W. D. Maclagan, H. A. Martin, J. S. B. Monsell, G. Moultrie, F. T. Palgrave, G. Phillimore, E. H. Plumptre, T. B. Pollock, F. Pott, T. E. Powell, G. R. Prynne, A. P. Stanley, S. J. Stone, G. Thring, L. Tuttiett, H. Twells, B. Webb, W. Whiting, C. Wordsworth, and many others.

The hymn-books named above number over 250. They represent about two-thirds of the whole published since J. Wesley printed his little book at Charles-Town in 1736. If small local publications amounting to little more than pamphlets, and collections for the public schools, special institutions, soldiers and sailors, and for little children, are added, the total will be about 500. The authors and translators number 250 at the most. To these must be added the Foreign Mission work of the Church which has been productive of hymn-writing and translating in many languages, most stations being supplied with hymn-books in the vernacular, and suited to the people's needs.

An accurate classification of these books, many of which are still in use, is a matter of some difficulty. Of the oldest type of hymn-book, that of Madan and Toplady, there are three at the most, and of these the best in every way is Snepp's *Songs of Grace and Glory*, 1872. It is a large book, and from its standpoint, of exceptional merit. Of the more moderate Evangelical collections which inherit the traditions of *Cotterill*, *Elliott*, *Bickersteth*, *Stowell*, *Miller*, and others, there are about twenty. The books, which can be scarcely distinguished from *Hymns A. & M.*, except in their arrangements of hymns, the substitution of one translation for another, and the presence of a few original compositions, number about fifteen. *Church Hymns* and companion works are six at the most. Of the *People's Hymnal* type there are less than that; and the *Altar Hymnal* is almost alone. Although all the books published during this period are not included in the foregoing list, yet that list, and this somewhat rough outline of its distinctive features present a fair summary of the latest results of the hymnody of the Church of England.

Some of the books in this list are small in size, limited in design, and weak in execution. In others, although the size is enlarged, and the design is widened, the execution is still defective. Books of the highest merit are few. Taken as a whole the latest collections differ widely from the books of the former period. That distinct partiality for Latin hymnody on the one hand, and for German on the other, which was so marked in the last period, has given place to a broader basis of selection, which finds treasures in each, and valuable assistance from both. New translations and original hymns have also accumulated, the latter especially, and are of distinguished merit as a whole. Sermons in verse are passing out of the collections. Subjective hymns are much less popular than heretofore. The tone of those of praise and prayer is brighter, and more hopeful. The range of subjects and services has broadened out until few remain unrepresented in the best collections. A perfect book there is not, and cannot be. To attain the perfection of Holy Scriptures, Divine Inspiration is needed. To present a book to the Church which shall be *The* Book of *Common* Praise, in the same sense and with the same acceptableness as the Prayer Book is, as *The* Book of *Common* Prayer, requires a combination of circumstances and of men which does not exist. The rude beginning made by John Wesley in 1736 has developed in one hundred and fifty years into hymn-books of great merit and practical usefulness,

The best of these we have enumerated, and, concerning them as a whole, we have set down their distinctive features, and their suitability to the needs of the Church at the respective periods of their production. The needs of the Church of to-day differ widely from her needs one hundred and fifty years ago, and those needs are emphasized by the number of hymnals which are in common use. An united effort to blend the excellences of these works in one *Common Book of Praise* is much to be desired. The task would be a great one, probably too great to be accomplished with success, when the *known* difficulties are taken in hand, and the *unknown* are developed. Meanwhile the great schools of thought and work have their manuals of praise, and these are, as a whole, as distinct and definite in their utterances as they are hallowed in their devotion. Of these we can only name a few of the highest rank.

The most complete work for Daily Prayers, frequent Celebrations, and Occasional Services, with a careful provision for the time of the day and the season of the year, together with a high tone of Eucharistic teaching and devotion, is *The Hymnary* of 1872. It has more translations from the Latin, and especially from the old Anglican Use of *Sarum*, than any other collection. To those who hold that authors should speak in their own tongue, the extensive alterations in the texts of English hymns is a grievous error. The translations, and especially those from the Use of *Sarum*, are very massive, almost too massive, for ordinary congregational use. They lack the cadence and ring which hold the multitude, and the fire which stimulates and heightens the devotion of the ordinary worshipper. The book is a great work, the greatest on the lines in the high Anglican school of thought, but it is very cold, and almost passionless.

Midway between the first edition of *The Hymnary* in 1870, and the complete edition, in 1872, another book of great importance was published. Coming forth under the auspices, and with the imprimatur, of the Society for Promoting Christian Knowledge, and with the avowed object of meeting the common needs of the Church, and not the aspirations of a party, *Church Hymns* presents what is commonly known as the old-fashioned, non-Calvinistic doctrine of the old English divines, side by side with provision for the immense developments of modern Church work. Of the 114 hymns translated from other languages, 69 are from the Latin, 30 from the German, and 12 from the Greek; and of the Latin nearly one half date from the 17th and the 18th centuries. The known writers and translators number about 122, and the unknown possibly 25 more. The provision for extra Occasional Services is very full and well arranged. The literary standard is high, and the book as a whole is richer in poetic, as distinct from devotional, verse, than *The Hymnary*, the *Hymnal Companion*, or *Hys. A. and M.* Its great drawback is its mutilated texts. Some of these were inherited, but others, and they are many, were the gratuitous and, in most instances, the uncalled for offerings of the Editors.

The popular voice does by no means indicate at all times or in all places the truest doctrine, or the noblest work; but it does at all times and in all places mark that which is acceptable to the greatest number; and this it has done for *Hymns Ancient and Modern*. From a hymnological and historical point of view its first edition was a somewhat feeble work. Its text was the most mutilated in the Church; its literary standard was not the highest possible; and its range of subjects was very limited. The *Appendix* of 1868 was an advance in each direction; whilst the revised edition of 1875 corrects many, but not all, of its serious shortcomings and faults. Its sale, including the editions of 1861, 1868, and 1875, of over twenty-five million copies shows its use to be far beyond that of any hymn-book in the English language, whether old or new; its success has created a host of imitators; its firm and courageous Church arrangement and tone have raised the whole character and complexion of English hymnody; and the stimulus which it has given to hymnological study has produced a rich harvest to all parties and many creeds. If the dates of the original Hebrew of the Psalms, paraphrases of which are found therein, are allowed, then the contents will date from about 1500 B.C. to 1875 A.D., or a period of 3375 years. In this respect, however, it is not unique, as all the best modern hymn-books begin with the same date. Its contents are gathered from most branches of the Church of Christ, both old and new, the oldest portion being, however, not so prominent as is usually supposed. This is specially the case with the Latin hymns, about one-half of which are not as old as the Psalm Versions of *Sternhold and Hopkins*, and not much older than the hymns of John Mason and Isaac Watts. The original writers and translators who are known number about 195, and another 20, which are anonymous, will represent the total with which it may be credited. The additions thereto which are being compiled and arranged as an *Appendix*, supplying as they do a fuller and more accurate provision for Daily Services, several Special Festivals and Occasional Services, and for the Home Mission movement, will give it the completeness which it now lacks, and ensure for it renewed popularity.

Bishop Bickersteth's *Hymnal Companion*, the first edition of which was published in 1870, and the revised edition in 1876, was compiled upon a plan adopted once before in principle, but not in detail (see § iii. 40), and has resulted in a great success. Taking twenty-five hymn-books, dating from 1836 to 1870, and embracing the high Anglican *Hymnary* on the one hand, and the Ultra-Calvinistic *Songs of Grace and Glory* on the other, he constituted them his "friends in council," and with their aid he laid the foundations and built up much of the body of his book. Two attempts have been made to ascertain what hymns may be regarded as standard hymns in the Church of England. The first was published in *The Churchman's Shilling Magazine*, in 1874, when 28 Anglican hymn-books were used. This resulted in 216 hymns standing the test, and were regarded as being in the first rank, 65 in the second, and 31 in the third. Of these the whole of the first rank,

64 of the second, and 10 of the third, were in the first edition of the *Hymnal Companion*. These were retained in the revised edition of 1876, and several others were added from the third rank. The second attempt to ascertain what were held in the Church of England as Standard Hymns, was published by the Rev. James King, in his *Anglican Hymnology*, in 1885. This work is an expansion of the first attempt, by using 52 works instead of 28, but the results are rendered untrustworthy through 5 of the 52 books being Dissenting collections, and 1 a volume of Essays. Mr. King gives 105 hymns in the first rank, 110 in the second, and 110 in the third. Of these 103, 96, and 78, respectively, are in the *Hymnal Companion*. If Mr. King's Dissenting collections and the volume of Essays, which he unwisely used, are deducted from these books, the result will be equally favourable to the *Hymnal Companion* with the first. In *Anglican* representativeness, as thus wrought out, Bishop Bickersteth's work is at the head of all hymnals in the Church of England; and in keeping with this unique position, it has also the purest texts, being in this respect almost as faultless as Lord Selborne's *Book of Praise*. Notwithstanding this excellence, and the very full provision made from nearly 200 authors and translators for the Ordinary Services and the Occasional Offices, its prevailing *subjectiveness*, together with its *non*-representativeness of the *Catholic* as distinct from the *Anglican* Church of the past fifty years, are serious drawbacks to many. Half-a-dozen hymns from the Greek, less than a dozen from the German, and something like fifteen from the Latin, do not make an imposing total from those vast stores. The book is undoubtedly one of the first in the Church, but it is seriously narrowed by this exclusiveness.

The Church of England Hymn-book adapted to the Daily Services of the Church throughout the Year, by Prebendary Thring, is built up mainly on the lines of *Church Hymns*, and, like it, is designed for services of every kind and degree. Its Eucharistic standpoint is that of the first edition of *Hys. A. & M.* Its original writers and translators number 300, without counting anonymous authors, and their hymns represent eight distinct languages, being one more than *Hys. A. & M.* or *Church Hymns*. The usual and well-known hymns from the Greek are repeated; and there are also 85 from the Latin, and 29 from the German. The texts rank next to the *Hymnal Companion* in purity, and the arrangement of the hymns is very distinct and clear. Hymns of a morbid cast and unnatural tone are rigidly excluded, as are those which breathe passionate entreaties for death, that there may be an immediate attainment of glory. Its literary standard is the highest amongst modern hymn-books, and its poetical merits are great. When to these features of excellence are added a list of contributors one-third larger than *Hys. A. & M.* or the *Hymnal Companion*, and twice as large as those represented in *Church Hymns*; a sound theological groundwork; and a provision for divine worship exceeding any other collection in fullness, and in minuteness of detail, it must be conceded that for practical Church use from the doctrinal standpoint which it holds, it will be difficult to find its equal, and impossible to name its superior.

In addition to these five books there are others of much merit in the foregoing list, especially T. Darling's *Hymns for the Church of England; The People's Hymnal;* the *Universal Hymn Book*, and the special tribute to Dean Stanley's memory, *The Westminster Abbey Hymn Book*. But when we are required by the general public of all denominations and creeds to set before them the hymnody of the Church of England in its highest forms, and in its fullest development for practical Church purposes, we are compelled to affirm that *The Hymnary* of 1872; *Church Hymns* of 1871; *Hys. A. & M.* of 1875; *The Hymnal Companion* of 1876, and *The Church of England Hymn-book* of 1882, each great in itself, do embody, when combined, the highest and richest results of a century and a half of hymnological labour and research in the Church of England. [J. J.]

English Hymnody, Early.—I. *Introduction.*—Lord Selborne has called Dr. Watts the father of English Hymnody: and, as having lifted English hymns out of obscurity into fame, the title is a just one. It will be seen however, that there are facts in the history of the metrical Psalters and obscure hymns, which conditioned and moulded the work of Watts; that several of our choicest hymns in present use are found in books of the 16th and 17th century; that there are signs that hymns might have become a recognized part of church worship, but for the Puritan reaction; and that hymns, as distinct from paraphrases of Scripture, had become an acknowledged part of public worship among the Baptists and Independents at the close of the 17th century. The causes of the long delay in their acknowledgment will appear in succeeding sections. Hatred of the Papacy may have helped to discredit the Latin hymns among the Reformers. The marvellous power of the English Bible excluded almost every thing but actual Scripture from the service of praise during the growing ascendancy of Puritanism. After the Restoration, all singing among the Nonconformists became dangerous under the Conventicle Act. Under the more merciful laws of William III., Nonconformist hymns began to appear freely, and in the hands of Watts and his followers became a power. But this very fact for a long period discredited them within the Church, which adhered rigidly to the *Old* and *New Versions* of the Psalms. The object of this article, which closes with Watts and Doddridge, is to trace this history; indicating at the same time the position of vernacular hymns and paraphrases previous to the Reformation, the gradual decay of the influence of Latin hymns, and the transient reflection in England of the hymns of Germany.

II. *Hymn-singing before the Reformation.*

There is every reason to believe that sacred songs would form part of the repertory of the old English gleemen. One of the plans of Bishop Aldhelm for the evangelisation of his countrymen was to stand on the bridge as a

gleeman, and mix sacred and secular songs together. The account of Cædmon, the old English Milton, who embraced the monastic habit for the express object of devoting himself to religious poetry (see *Bede*, B. 4, c. 24) points in the same direction. Scarcely anything however remains to us. The earliest piece of Anglo-Saxon poetry is the hymn which Cædmon composed in his sleep while watching in the stable at night, and which led him to make poetry his vocation. It is given in Sharon Turner's *Hist. of the Anglo-Saxons* (Bk. 12, cap. 1). In Cuthbert's letter, recounting the death of Bede, there is a short hymn sung by him in his last illness. (*Trs.* in Sharon Turner, *ibid.*, Bk. 12, cap. 4, and Bede's *Eccl. Hist.*, p. xix., Bohn Series.) In the *Latin Hymns of the Anglo-Saxon Church* (Surtees Society), there are interlinear glosses of the Latin Hymns. Bp. Aldhelm's Psalter is mentioned elsewhere. [**Psalters, English, § III.**] In Grein's *Bibliothek der Angelsächsichen Poesie*, there are paraphrases of the Lord's Prayer and Gloria Patri, which are translated in Professor Rawson Lumby's *Be Domes Doege* (Early Eng. Text Society). These, however, are not hymns, but meditations on the separate clauses for purposes of instruction. It would extend the scope of this article too widely in this and succeeding paragraphs to attempt to indicate hymn material in religious and devotional poetry (e.g. Cædmon's *Paraphrase*).

No collection of mediæval English hymns has yet been published: but the number of ancient Carols, and Hymns to the B. V. Mary, indicates a practice, which must have been more widely exemplified. (See Preface to Chope's *Carols;* and for hymns to B. V. M., *Our Lady's Dowry*, by Rev. T. E. Bridgett; a hymn to her in Chaucer; and an alliterative hymn in Warton's *History of English Poetry.*) Mr. Furnivall, in *Hymns to the Virgin and Christ* (circa 1430), has published some *Poems of Christ* of great sweetness, especially a "Prayer to Jesus" and "The Love of Jesus," from which centos might be made. In this volume are also metrical renderings of the Creed and Ten Commandments. In Myrc's *Instructions for Parish Priests*, and in Canon Simmons's *Lay-Folks Mass Book*, are similar renderings of Pater Noster and Creed. In the latter is also a metrical version of *Gloria in Excelsis;* and there are metrical devotions that under other circumstances might well be used as hymns. The object of them as they stand is, however, silent devotion during the celebration of Mass. If the mediæval literature could be explored, and any considerable number of vernacular hymns brought together, they would throw additional light on the devotions of the laity of England in those days, to that revealed in these volumes.

III. *The Influence of the Latin Hymns.*

It is not easy to account for the entire omission by our Reformers of those Latin Hymns, which formed an integral part of the Offices which they reproduced in the Book of Common Prayer. They were freely used by Luther, to whom they were endeared in the monastery; and Coverdale, following his precedent, has three pieces formed on "Veni Creator," and another on "Christe, qui lux," in his *Goostly Psalmes and Spiritual Songs* (1539?). There is also a well-known letter of Cranmer to Henry VIII. (Oct. 7, 1544. *Works*, p. 412, Parker Society) in which he sends a translation of "Salve festa dies," which he has made in the same metre as the Latin, so that the Latin tune may be used to it: suggesting that the king should cause some other to undertake the task of translating "in more pleasant English" than his own. But for some reason nothing was done; and the C.M. rendering of "Veni Creator" (1549), and the L.M. rendering by Cosin (see below) (1662), are the only traces of the Latin hymns in the successive editions of the Book of Common Prayer. The omission is the more singular, because they were admitted in the books of private devotion, as appears from the history of the Primers. The Primers antecedent to the Reformation contain rude translations of the Latin hymns: so also do the illicit ones of the Gospellers and those of Henry VIII. But in 1553, just at Edward VI.'s death, a new Primer was issued, based on the Book of Common Prayer. Both this book and its immediate predecessors must have passed through Cranmer's hands; but here we seem to see the change of policy regarding the Latin hymns, perhaps the result of the influence of Calvin. This Primer has no hymns. They reappear, however, in Elizabeth's Primer (1559), which is a revision of Henry VIII.'s books, the original Latin being found in her Horarium (1560); some of the hymns, with the addition of "Christe, qui lux," appearing in her *Preces Privatae* (1564). Perhaps the permission to use a "hymn or such-like song" in the Injunctions (1559) contemplated the introduction of naturalised Latin hymns among other things. But the fashion of psalm-singing was mastering the people; and in the Liturgical Forms put forth for special occasions as the reign went on *Sternhold and Hopkins* is almost an authorized psalm-book. Except in a few isolated instances among the high church party, and in the Roman books of devotion, the Latin hymns entirely cease to affect the history for the whole period of this article. A notable book in the Church of England of this sort is *A Collection of Private Devotions, called The Houres of Prayer*, &c., by Bp. Cosin (1627), founded on the *Horarium* of Queen Elizabeth. The hymns are new. Some are original: others are fresh translations from the Latin, including at time of Holy Communion part of "Lauda Sion." It is in this book that the L.M. "Veni Creator," afterwards (1662) inserted in the Ordinal, first appears. The translation of "Jam lucis" ("Now that the daystar doth arise") was afterwards reprinted in Playford's musical edition of *Sternhold and Hopkins*. There is something of the feeling of Ken's great hymns in some of the phrases of the translations from the Matins and Vesper hymns. In Crashaw's *Poems* (circa 1646–52) will be found translations of hymns in the Office for the Holy Cross; and of "Vexilla Regis," "Lauda Sion," "Dies Irae," and others. Whether these pieces were composed before or after his entrance into the Roman communion seems uncertain. Two of

them are adopted by Austin in his *Devotions in the Way of Antient Offices*. Austin (§ x.) has in this same book a *tr.* of "Veni Sancte Spiritus." Mr. W. T. Brooke has also pointed out two *trs.* by Austin from "Summe Pater, O Creator," in Horst's *Paradise*, 2nd ed., 1698. In William Drummond's *Works* (*Lib. of Old Authors*, by W. B. Turnbull) there are twenty translations of Latin hymns (among others "Veni Creator," "Urbs beata," "Christe Redemptor," and "Stabat Mater"). These *trs.* had appeared in *The Primer or Office of B. V. M.* 1615. They were only published as Drummond's in 1711 by Bishop Sage and Thomas Ruddiman. A doubt has been raised about the ascription to Drummond. [See **Drummond, William.**] This Primer of B. V. M. is one of a very interesting series of Offices for B. V. M. in English (1615, 1619, 1684, 1685, 1706) containing successive new *trs.* of the Latin hymns. In that for 1706 is found Dryden's well-known *tr.* of the "Veni Creator" ("Creator Spirit, by Whose aid"), and two other pieces of his. **(Dryden, J.)** [The entire series of Primers, those of Sarum, those of the Reformation, of Mary, of Elizabeth, and the Roman Primers of the 17th century, are treated under **Primers.**]

IV. *German Influence at Reformation.*

The English hymn-singing at the Reformation was the echo of that which roused the enthusiasm of Germany under Luther. The most notable proof of this is found in Coverdale's *Goostly Psalmes and Spiritual Songs*. [See **Psalters, English**, § v.] Following Luther's large-hearted adoption of material from many sources, it contains Psalm versions, paraphrases of Latin hymns (see § III.), and fifteen other hymns. Mr. Mearns has pointed out that only two of these fifteen hymns have not as yet been found in German sources. One is suggested evidently by the *Veni Creator;* the other is a controversial hymn of the time ("Let go the whore of Babilon"). Nearly all the rest of the book is a more or less close rendering from the German; and some of the finest hymns are Luther's. This same German influence appears again, after a reaction in Calvin's direction, in the final developments of *Sternhold and Hopkins*. The admission of hymns as an *Appendix* to the *Psalter* is a departure from Calvin's precedents. The hymn, "Preserve us, Lord, by Thy dear Word," which Warton ridiculed under the name of "Turk and Pope," is again originally Luther's, the translation alone being Wisdome's. The translation of the *Pater Noster* by D. Cox is also from Luther. This German influence unfortunately dies away with these pieces, until its revival in Wesley. The narrower canons of Calvin admitting nothing but paraphrases of Scripture, and even of Scripture little outside the Psalms, become the stern rule of our hymnody for the next century and a half.

V. *Liturgical Paraphrases.*

The origin of our hymns lies in the Paraphrases. Very few of our original hymns are of earlier date than the close of the 17th century. They arose out of a lengthened period of Paraphrases, derived partly from Liturgical sources, but mainly from Holy Scripture. In Coverdale's *Goostly Psalmes and Spiritual Songs* (1539) there are metrical renderings of the *Crede* (2), the *Pater Noster* (2), the *Magnificat, Nunc Dimittis*, and *Misereatur;* and expansions of *Mediâ vitâ* and *Gloria in Excelsis*. These are evidently the suggestion of the Latin Offices. In Crowley's *Psalter* (1549) there are metrical Canticles. The English editions of *Sternhold and Hopkins* in Elizabeth's reign (1560–2) show an increasing effort to make the book a Companion to the Book of Common Prayer by means of paraphrases of Canticles, Creeds, the Decalogue, &c. [See **Sternhold and Hopkins**, § v.] Paraphrases of the Canticles and the *Quicunque* appear in Parker's *Psalter*, and are common in the long series of metrical Psalters. They appear in Wither's *Hymns and Songs of the Church*. Tate and Brady versified the Canticles, Creed, Ten Commandments, Lord's Prayer, and the Easter Anthem and *Gloria in Excelsis*. The Puritan Barton made four different versions of the *Te Deum* at the suggestion of Baxter. [**Barton, W.**]

These metrical Canticles however led to grave abuse. In Puritan churches they were substituted for those in the Prayer Book (*Heylin*). Whittingham had introduced the practice at Durham (*Warton*). Cosin's stand against this may have been the foundation of the charge made against him in the Long Parliament (a charge which he denied), "of forbidding the singing of the Psalms in metre." (May, *Hist. of Long Parliament.*) Wren had prohibited the substitution of them in the diocese of Norwich. The Lords' Committee (1641) recommended the legalization of the practice, and it lingered after the Restoration. Wheatley deprecated it in the 18th cent. (see his *Illustration of the Book of Common Prayer*, cap. 3, sect. 13).

VI. *Scripture Paraphrases.*

The real cradle of English hymns is the English Bible; and its power on the mind of England is forcibly exhibited by their history. The new-found Bible seemed to the Reformers the divinely-given well-spring of praise: large portions of it were actual songs, or rapturous utterances of the saints; and in the Bible words alone they deemed themselves secure from human error. The great illustration of this belief is found in the long series of metrical Psalters, which formed the staple of public praise for Churchman and Nonconformist till the close of the 17th century. [**Psalters, English.**] To these were generally attached in England renderings of the Canticles [§ v.] (The *Te Deum* is of course not considered here.) Somewhat less frequently, the Songs of Moses, of Deborah, of Hannah and Habakkuk (ch. iii.) were versified. Selections from Isaiah, the Lamentations of Jeremiah, the Book of Ecclesiastes and Book of Wisdom, certain chapters of the Proverbs (e.g. by *John Hall*, often wrongly attributed to Sternhold) were occasionally rendered. The book of the O. T. which was most frequently reproduced was the Song of Solomon (*inter alios* by Spenser, Dod, Wither, Sandys, John Mason and Watts). The most incongruous experi-

ments, showing the belief in the universal capability of Scripture for musical expression at the outset of the Reformation, are a *Metrical Version of the Genealogies*, twelve chapters of the *Acts of the Apostles*, rendered by *Christopher Tye* and sung in Edward VI.'s chapel, *Hunnis's Hyve full of Hunnye, containing the Firste Booke of Moses* (14 chaps.) (1578); and John Merbecke's *History of King David* in the Books of Samuel. Paraphrases of N. T., especially of passages of St. Paul's Epp., received a great development in Barton's *Chapter Hymns* (1659–88). [**Barton, W.**] They are a part of certain volumes which he calls *Centuries*, published at intervals in his lifetime, and the last after his death, containing paraphrases of Scripture and renderings of Psalms not admitted into his Psalters. The strictness of paraphrase was then beginning to relax, and in his later editions (e.g. *Six Centuries*, 1688) he allows himself to combine and omit chapters and verses in the same book of Scripture. A number of N. T. paraphrases, treated with increasing freedom of combination and omission, appeared in the next thirty years, and afterwards. Watts's 1st book of *Hymns*, consisting entirely of paraphrases, has several: so have Doddridge and many others.

The *Influence of the Paraphrases* has been great. With the exception of some by Watts, especially those preserved in The Scottish Paraphrases, the long series has indeed little direct interest now: but indirectly, as determining the character of the English hymn that sprang out of them, their interest is considerable. That grand note of our greatest hymns, impregnation with Scripture, is in great measure the heritage of the paraphrases. The limitation to Scripture had held its ground so long from dread of error. Hence if a hymn, not verbally derived from Scripture, was to be accepted, it had to give plain evidence of its ground in Holy Writ. There is a characteristic passage in the preface to Barton's *Four Centuries* (1668), in which he says that the absence of the check of Holy Scripture had led to "horrid blasphemy" in the Papist hymns. He calls also "The Complaint of a Sinner" (*O. V.*) "nonsensical," and stigmatizes the expression "Thy bloody wounds are yet to see," in "The Humble Sute," as erroneous, drawing as his inference, the danger of deserting the text of Scripture. Watts, in the Preface to his hymns, is careful to say that he "might have brought some Text .... and applied it to the margin of every verse."

In the *second* place, in the paraphrases we find the origin of the great divisions of our hymns, *objective* and *subjective*. The free and joyous praise of Watts and Mason, and the simpler, less introspective expressions of sorrow and penitence are a heritage from the Psalms. The delineation of the subtler emotions, motives, and moods of Christian experience, as well as of the appropriation of gospel truths, though flowing partly from the running stream of religious poetry, is even more the reflection of the N. T. paraphrases.

And *thirdly*, in the free grouping of N. T. texts, which characterized the later paraphrases, we see how unconsciously the type of hymn, which we shall find below in Watts, emerged. The habit of Sermon and Commentary made it an almost irresistible impulse to interweave the familiar parallel passages, to make one passage a theme for expansion by others, to omit and combine for the sake of unity; all the while, as they believed, keeping within the letter of Scripture. Then came the license of some connecting verse, as a piece of machinery. And only one step more converted the Scriptural Paraphrase into the Scriptural Hymn. In a volume of *Family Hymns* by Matthew Henry (1695), the precedent of sermons is put forth as an apology for his practice of combining texts of Scripture. The loose interpretation which Watts gave to the term paraphrase comes out clearly in his first book of hymns. His first hymn, which he is said to have produced in his 21st year, at his father's challenge, as something better than the hymns of the Southampton chapel, is a paraphrase of part of Rev. v. in the style of Barton, "Behold the glories of the Lamb:" but others are far more free. Very few probably would now consider "My God, how endless is Thy love" (Bk. i. 81), or "Come, let us join our cheerful songs" (Bk. i. 63), or "Join all the glorious names" (Bk. i. 150), and other noted hymns, as paraphrases, if Watts had not so classed them.

VII. *Original Hymns of the Elizabethan age.*

The Injunctions of Elizabeth (1559) gave free permission to use any "hymn or such like song to the praise of Almighty God," at the beginning and end of morning and evening prayer. [**Psalters, English**, § VIII.] But, from the causes we have indicated, hymns, as such, were proscribed in public worship until the close of the 17th century; and the hymns that precede that period are found only in books of religious poetry, or private devotion. Until the publication of Wither's *Hymns* (1623) such hymns are few, and chiefly the utterance of simple and unlettered piety. The specimens here designated are of course not an exhaustive list of the pieces that lie buried in the dead volumes of devotional verse. Those for the Elizabethan age will be found chiefly in *Select Poetry, chiefly devotional, of the reign of Queen Elizabeth*, edited by E. Farr, Parker Society, 1845. The earliest are by William Hunnis, a gentleman of the Chapel Royal under Edward VI., and Master of the Children under Elizabeth. There are seven of his hymns in the *Select Poetry*, all of a simple, fervent tone. Next in order are the six original hymns, which enjoyed the exceptional honour of being sung publicly, through their attachment to Sternhold and Hopkins's *Psalter* (1560–2). These are "The Lamentation of a Sinner," by Marckant; "The Lamentation," anonymous; "The Humble Sute of a Sinner"; "The Complaint of a Sinner"; "A Prayer unto the Holy Ghost," to be sung before the sermon and "A Thanksgiving after the receiving of the Lord's Supper." Of a similar character to those of Hunnis are two by Nicolas Breton (*Sel. Poetry*, pp. 180–1), whose works have been reprinted by Grosart; two, by Francis Kinwelmersh (*Sel.*

Poetry, pp. 291–2), one (*ibid.*, p. 316), by Walter Devereux, Earl of Essex, published in *The Paradise of Dainty Devises* (1576–80); one by Timothy Kendal (1576. *Sel. Poetry*, p. 384); nine in John Norden's *Progresse of Pietie* (1591, pub. by the Parker Society); and one by Abraham Fleming (1602. *Sel. Poetry*, p. 546). In the works of William Loe, pastor of the English Church at Hamburg (pub. by Grosart), are "*A Month's Minde—Nine Musings on Death, Seauen Dumps on the Seauen Words* (on the Cross). There are also metaphrases of the Psalms, Song of Songs, and Paull's Prayers in the volume. All the pieces are written purposely in monosyllables; and it is a singular testimony to the power of our short words, that the strength and simplicity of the compositions is enhanced rather than diminished by the restriction. In Dr. Donne's *Poems* (1633) are one or two hymns, composed in his sickness. One of these, "Wilt Thou forgive that sin?" was often sung in his presence at Evensong in St. Paul's. They are touching pieces. George Herbert is known to have sung some of his hymns to his viol. Walton has a beautiful story of his calling for it on the Sunday before he died, and singing, "The Sundays of man's life," &c. The music set to them was apparently known after his death. Some of them might be adapted to our freer musical settings. One, "Let all the world in every corner sing," has been treated successfully by both Sir George Elvey (*Ch. Hy.* 411) and Mr. Reay. "Throw away Thy rod" is also adapted in the *People's H.* (573). But notwithstanding their pungency and quaint devotion, they are too abrupt and irregular for congregational use. An attempt was made to regularize them in C. M. in a book which was much used after its publication in 1697—*Select Hymns from Mr. Herbert's Temple.* In the community at Little Gidding, hymns were used in the devotions, composed by Nicholas Ferrar, Herbert's friend and executor; but they are apparently lost, save a few specimens in J. E. B. Major's *Lives* of Ferrar. *The Synagogue*, by Christopher Harvie (1640), is an exact following of *The Temple* of Herbert which suggested it, but even less capable of congregational adaptation. In *Phineas Fletcher*, (1633, Grosart's edition), there are two hymns; one of which, "Drop, drop, slow tears," is of exceeding beauty for private use. The range of our hymns has nothing fresher, clearer, tenderer than a MS. hymn of 26 stanzas (4 lines), by F. B. P., "Hierusalem, my happie home" (1601). For a critical discussion of the date and author see the article in this Dictionary — **Jerusalem, my happy home**; Dr. Bonar's *New Jerusalem Hymns;* and letters in *The Literary Churchman*, July 20 and Aug. 3, 1884, by Major Crawford. The resemblances to "Urbs beata Hierusalem" are obvious, but the English hymn ignores the conception of the Church as the real Jerusalem, which is at the base of the Latin hymn. There is another hymn in L. M. in the MS. volume at the British Museum, which contains the longest, and probably the most authentic text of "Jerusalem, my happy home" (undated but earlier than 1616). This hymn is almost parallel in matter and plan, though not in versification.

VIII. *The first Hymn Book. George Wither.*

A great interest attaches to *Hymns and Songs of the Church* (1623), by George Wither. It is the earliest attempt at an English hymn-book, and we might almost think that, but for the Puritan reaction that set in immediately afterwards, the development of original hymns might have begun in the time of the Stuarts, within the church, instead of being delayed a century, to originate among the Nonconformists. Wither obtained a patent from the King, that his book should be bound up with every copy of the Metrical Psalms, and he evidently hoped that it would be used concurrently with them after morning and evening prayer, though "not as part of the Church's Liturgy." But the history of the book proved just the same as that of his subsequent version of the Psalms (1632). [**Psalters, English.**] Instead of fame and profit, it brought him persecution and loss, notwithstanding the approbation of the book by many members of Convocation. The first part of this book consists of the usual paraphrases of Scripture, including the Song of Solomon; the second is a series of hymns for all the Festivals, Holy Days (St. George's Day among them), Public Deliverances, Holy Communion, Ember Weeks, Seasonable Weather, Plenty, Peace, Victory, Deliverance from Public Sickness, and the King. Some of the poems in it were set to music by Orlando Gibbons. In 1641, many of these hymns were republished, with a few alterations, in the *Hallelujah, Britain's Second Remembrancer*, which was dedicated to the Long Parliament. No music is attached, but tunes are indicated at the head of the pieces, where they diverge from the usual metres of the *Old Version*. It is a book of Hymns for all sorts of times, states, and seasons, embracing a great circle of incidents, some of a minute character (e.g. When washing; On a boat; Sheep-shearing; House-warming; For lovers, Tailors, Jailer, Prisoner, Member of Parliament). Signs of the time, when the balance of power between King and Parliament hung so even and the great struggle was opening, will be easily seen in many hints and allusions. It is the work of a waverer on the border of the two camps. The general tone of it is one of simple practical piety, the language is of studied simplicity, and often of melodious grace; but much of it is not above the doggrel level of the *Old Version*, especially in the hymns peculiar to the *Hallelujah* itself. A list of Wither's best pieces (*Hymns*: **Encycl. Britan.** 9th ed.) and some choice specimens (*Book of Praise*) are given by Lord Selborne. There is too great a preponderance of meditation and recitative for general use. The very tender and sweet "Rocking Hymn" is only a lullaby. *The Sunset Hymn* is found in Thring's *Coll.* (Hy. 21), "Behold the sun that seemed but now." Far the finest—a noble lyric—is "Come, oh come, with pious lays" (*Hallel.*, Bk. 1, Hy. 1). Wither suffered as a poet, first from his political misfortunes, and afterwards from his rustic simplicity. His place in poetry is like that of Cowper, a reaction from a fantastic and artificial style to that of natural expression, singing of the wood-

land, the country and the home. As such, it earned the contempt of Pope ("wretched Withers") and Swift (Wither and Dryden are "Bavius and Mævius") and the sympathy of Southey and others. The first to do him justice was Percy. (See *Percy's Reliques*, "Shall I, wasting in despair?") [Wither George.]

IX. *Hymns of Herrick, Henry Vaughan, Jeremy Taylor, &c.*

The attention of the Puritans was engrossed in the Metrical Psalms. The so-called Hymns of Milton do not come under the definition of this work. The few hymns that were composed are consequently for the most part from royalist pens. Crashaw's belong more to the hymns of Latin origin, and are useless in their present shape. Herrick's *Noble Numbers* (pub. 1647, see Grosart's edition of *Robert Herrick*) contain hymns or hymn material. The carols for Christmas, The New Year, and the Circumcision, and a Star Song—all sung before Charles at Whitehall—are examples. His "Litanie to the Holy Ghost"—"In the hour of my distress," several verses of which are found in some hymn books (e.g. *Ch. H.* 390)—is full of tenderness; but the jocund humour of the man oddly intrudes on even his gravest thoughts in some of the stanzas (e.g. "When the artless doctor sees, No one hope but of his fees," &c. . . . . "When his potion and his pill . . . . meet for nothing but to kill," &c.). In Henry Vaughan's *Silex Scintillans* (1650–55. See Grosart's edition) there are many stanzas which might be admitted among hymns for private use, and expressed by freer and higher music. Two are admitted by Mr. Thring in his *Coll.*: "Beyond the veil" is of ethereal beauty. Jeremy Taylor's *Festival and Penitential Hymns*, 1654–5 (see Grosart's edition), are praised by Heber, and are characteristic of his genius; but it can scarcely be said that the poetic form adds anything to their eloquence, and they are odes rather than hymns, probably not intended for music. The Advent Hymn, "Lord, come away, Why dost Thou stay?" and that on Charity, "Full of mercy, full of love," are however admitted in Heber's *Hymns*, 1827. The Hymn on The Purification is one of the most regular and the best, and might perhaps be remodelled without losing its crystal lustre.

[Persons in search of the grotesque may be amused by two or three hymns composed by *John Goodwin*, *William Barton*, and others. Barton paraphrased Deborah's Song as a Thanksgiving for the battle of Worcester, and gives the congregation the alternative of singing Fairfax or Cromwell instead of Barak, "gunners" instead of "archers," &c.]

X. *Hymns of Crossman, Austin, Ken, &c.*

The Restoration was not favourable to the production of Nonconformist hymns. The Quaker and the Baptist held even psalm-singing a carnal ordinance; the raising of a tune among other congregations proscribed by the Conventicle Act was a signal to the constables. In 1664 was published a series of nine poems by Samuel Crossman, Prebendary and afterwards Dean of Bristol, entitled "The Young Man's Meditation" (reprinted by D. Sedgwick), which is worth attention. The 5th poem is good, the 7th, on The Resurrection, "My life's a shade" (See *Bk. of Praise*, cliii.), is equally so. The most beautiful is the 8th, in two parts, called "Heaven," from which two well-known hymns, "Sweet place, sweet place alone," and "Jerusalem on high" (see *Ch. Hy.* 394, *Wes. H. Bk.* 942), have been taken. The vision of the Heavenly City and the delight and sadness which it inspires are pourtrayed with equal delicacy; and the crisp rhythm, the longing refrain, and a trace of Puritan feeling add to its charm. In Henry More's *Divine Dialogues* (1667) are seven long hymns on the doctrines of the Great Festivals, all written on the same plan,—a narrative portion succeeded by a practical application. Wesley made subsequent use of them; though not devoid of devotion, they are rather coldly didactic. In 1668 appeared *The Devotions in the Antient Way of Offices*, by that saintly son of the Roman Church, John Austin, which were afterwards edited for Anglican use by Hickes, Dorrington, and others. Besides one or two adaptations of Latin Hymns from Crashaw, they contain original hymns appended to the offices; and few compositions leave such an impression of simple love to the Saviour, and sweet bird-like praise. The 6th Hymn, "Hark, my soul, how everything" (*Bk. of Praise*, 26), and the 32nd, "Lord, now the time returns" (5 sts. in *Bk. of Praise*, 189), are perhaps the choicest. But the rest in the *Book of Praise* are in the same gentle strain, and the selection could be enlarged. At least as early as 1674 were composed Bp. Ken's three unique hymns, which so perfectly represent his saintly personality. The pieced verses of our hymn-books give little conception of the originals. In the matter of form, the harmonious strength of familiar stanzas scarcely prepares us for the abruptness and even weakness of those omitted. As regards substance, "The Midnight Hymn," with its Light of God illumining the darkness (cento in Thring's *Coll.* 62) has scarcely a place in our books; the extracts from "The Morning Hymn" mainly exhibit the manly piety, the inviolate conscience and energy of duty, which George Eliot accentuates in Adam Bede; and those from "The Evening Hymn" the spirit of serene humility and trust: but in Ken all this is but the lower side of a realization, in which his praise is mingling with the heard anthems of heaven, and life is only life because overstreamed by the presence of God. It is the intensity of this spiritual imagination—and not the thoughts, which are found in many similar hymns, as the natural suggestion of the time, and even less the language, which is bare of imagery, and only distinguished by the restraint of rhyme from direct massive prose—that lifts these hymns to an angel level reached by no other English hymns. The four volumes of Ken's *Poetical Works* have many passages full of pathos, and breathe his habitual spirit of high devotion. The *Anodynes* and *Preparations for Death* are very touching, read with the context of the sufferings they solaced: and we turn eagerly in search of ore to *The Hymns for the Festivals*. But they are the poems of old age; the natural force is abating; the

naked diction more conspicuous; and the metres too irregular for use. [Ken, Thomas.] In the *Poetical Fragments* of *Richard Baxter* there are three or four hymns of a grave character very similar to the style of the metrical psalms, and characteristic of his solid piety. The most pathetic is "The Covenant and Confidence of Faith," from which the hymn "Now it belongs not to my care" is taken.

XI. *Mason's Songs of Praise.*

Attention has been drawn of late, partly through their republication by Mr. Sedgwick, to the *Songs of Praise* by John Mason (1683). They ran through many editions in their day, and influenced Watts and the Wesleys, who grafted some of the terse lines into their stanzas. Beneath the crudity and sameness of the verse there is a robust thought and great vigour of praise. There is an ancient quaintness about his "homespun" phrases, and yet his familiarity with the Platonic school of Divinity, and one or two classical quotations, point to a scholarly training. They can seldom be used as they stand, not only from their length and want of unity, but from their unequal merit. But the pungency of single verses tempts selection and combination; more however for admission into collections of religious poetry than hymnals. His lines in the 11th Song, "Man's life's a book of history, The leaves thereof are days," are an instance. His 24th Song supplies the base of the 117th hymn in the *Salisbury H. Bk.* (1857), adapted probably by Keble, "A living stream as crystal clear." A revision of the 16th Song by Keble is also found in the *Sarum Hymnal*, 1868, "How beautiful the feet that bring." *The Penitential Cries* by Thomas Shepherd (excepting the first six and the 86th Psalms, by his friend Mason) were attached to the *Songs of Praise* in 1693 and subsequent editions. They are of much lower merit than Mason's: the feeling of despondency and of the withdrawal of God's favour, which characterizes them, has a remarkable affinity with the *Olney Hymns;* and there seem to be echoes of his 12th Hymn, on "Lamenting the loss of First Love," in Cowper's "Oh! for a closer walk with God." One of those by Mason, "Ah! Lord, Ah! Lord, what have I done," is very pathetic. (See Mason, John.)

XII. *The first Baptist Hymn Book. Hymns adopted in Nonconformist Worship.*

At the close of the 17th century, the hymn disengages itself freely from paraphrase, and is cautiously admitted into Nonconformist worship. The first to adopt it was the Baptist congregation of Benjamin Keach. Keach was a man of considerable Biblical attainments. (See his *Treasury of Scripture Metaphors.*) He had led a hunted life, often endangered by his love of singing: his congregation surprised; and he himself on one occasion trampled under a trooper's horse, and on another imprisoned. From his little book in defence of hymns, *The Breach Repaired* (1691), it appears that for eighteen years previously his congregation had sung a hymn at the Lord's Supper. The object of his book was to establish the practice of singing as part of the service on every Lord's Day in his congregation at Horsley Down, Southwark. It was a contribution to a controversy, which for a time split the Baptist body into singing and non-singing congregations. A General Assembly in 1692 rebuked the bitterness of the discussion, and tried to mediate. In his own congregation Keach gained his point, and his *Spiritual Melody* (1691) and *Spiritual Songs* (1696) came into use in his own and other places of worship. The volumes are of considerable bulk; *Spiritual Melody* contains 300 hymns, *Spiritual Songs* are composed of 100 hymns and paraphrases. (See *History of the Baptists*, by Crosby, his son-in-law, and the R. T. S. *Life of Watts* by E. Paxton Hood.)

Hymns must have been introduced into the worship of the Independents about 1690. *A Collection of Divine Hymns* (1694) is a compilation from six different authors, including Baxter and Mason. Another (1707) by Samuel Bury is gathered from Crashaw, Herbert (turned into C.M.) Daniel Burgess, Foxton, Shepherd, Vincent, Clarke's *Annotations*, and the paraphrases of Boyse and Woodford. This is probably by no means a complete list of the hymn-writers of that time. The hymns themselves are of no value; but they present three points of interest. These "flat and dull" pieces, as Enoch Watts justly styled them, fought and won the battle as to the legitimacy of hymns, which made his brother Isaac's success possible. In the second place, as we review the field of their subjects—Keach dealing with the Person of God, the Work of Christ, the Holy Spirit, the Bible, the Church and Grace; Shepherd singing of Penitence; Mason, of Praise; others, of Christian experience—the wide range which Watts occupied seems less wonderful and less isolated from the past. And thirdly, it is curious to remark that while at present hymns at Holy Communion are scarcely used and are held in suspicion by many within the English Church, the Lord's Supper has been always the grand, at one time the sole, occasion for hymns among Nonconformists. Thus "When I survey the wondrous cross," is one of a whole book of sacramental hymns by Watts. The 4th book of Richard Davis's *Hymns* consists of 20 sacramental hymns. It may be that hymns were more used at Holy Communion within the Church than we imagine. Mr. W. T. Brooke has pointed out a curious note prefixed to a long sacramental hymn in Wither's *Hymns and Songs of the Church*, in which he speaks of a custom of singing a hymn during the administration: and a remark in *Enter into Thy Closet* (2nd ed. 1668, pp. 101–2) to the effect that the metrical psalms were generally sung during the communion of the people. There is also among the hymns appended to the *Old Version*, the Thanksgiving after receiving the Lord's Supper. Is it possible that the introduction of hymns in the Communion Service was not illegal under the Injunctions of Elizabeth, as being "after Morning Prayer"?

XIII. *Isaac Watts.*

Notwithstanding the contempt with which his name is often mentioned, and the faint

praise of his hymns by Dr. Johnson, few have left such a solid contribution to our best hymns as Isaac Watts (see *Book of Praise*, and Lord Selborne's article in the *Encycl. Britan.*, 9th ed.: *Hymns*), and no one has so deeply impressed himself on their structure. Approaching him from the past, his advance beyond Keach, Barton, and Mason is immense. Inheriting from the tradition of the metrical Psalms a healthy strength of thought and a habit of broad and jubilant praise, impressed through the paraphrases with the necessity of a rich Scripture groundwork, and supplied with a wide range of subjects by his immediate predecessors, he is in his best pieces gifted with a soft richness of diction, and a free, vigorous rhythm (especially in his L.M.); the distinctive characteristic of his unaffected piety—a very remarkable one in such a suffering life—being a pervading joyousness and buoyant faith, lighting up even his saddest hymns. His faults are bombast and doggrel. Turgid epithets and tawdry ornaments were the fashion of the time; and they probably advertised his hymns in literary circles, as they did, in a parallel case, *The New Version*. No one that has studied the hymns that preceded him, will wonder that Watts was indifferent about doggrel. The Metrical Versions of the Psalms, from Sternhold to Tate and Brady, were full of it: so were Mason, Keach, and the rest: and the ignorance of the people, the decay of music, the slow singing, the habit of giving out the verses line by line, were almost insuperable obstacles to continuous grace of expression. It is due to Watts to point out how frequently in his prefaces he speaks of the "fetter" of "the old narrow metres," the necessity of giving each line by itself a complete sense, and of "sinking it to the level of a whole congregation" as the accepted restraints under which he wrote: nor, though he strove to catch the ear of the world of letters, did he ever sacrifice to this object the edification of the people, to whom he ministered. It will be found that just in those pieces, where he is conscious of a refined audience on the one side and the unlettered congregation on the other, Watts's best work appears. With one or two exceptions (e.g. "He dies, the Friend of Sinners dies," *Hor. Lyr.*), neither the *Horæ Lyricæ* (1705), addressed to the literary world alone, nor, on the other hand, the sermonlike hymns attached to his London *Sermons* (1721–24), which are tamed down to the congregational level, and least of all the *Divine and Moral Songs for Children* (1715), contain his finest pieces; but his *Hymns* (1707–9) and *Psalms* (1719. See **Psalters, English**, § XV.), both of which were composed for the primary use of the people, yet with some hope that they might allure a finer taste.

But Watts's place in this history is to be estimated not only by the pieces he has left us, but by his enduring influence on the structure of our hymns. This influence is exhibited not in his use of the old metres, which are a heritage of the metrical Psalters, but in that compact and balanced form—what Montgomery calls "having a beginning, middle, and end"—which characterizes a large section of our hymns, and which, though an English specialty not greatly regarded in the hymns of antiquity, Montgomery lays down as essential. There is very little of this sense of proportion of parts and central unity in the hymns that precede Watts: but it is very perceptible in him: and the demand for it has steadily gained in strength since. It is curious to note that it originated probably not so much from artistic requirements as from the slow singing, which limited the number of verses, the clerk's practice of skipping and combining verses in the metrical Psalms, and the preacher's habit of condensing into a hymn, given out at the close, the substance or application of his sermon. (See also **Watts, Isaac.**)

The fullest representation of Watts is naturally found in *The New Congregational Hymn Book*. But that in *The Book of Praise* is also large. We can only note "Come we that love the Lord" (*Hymns*, Bk. 2, 30), "Why should the children of a King" (*ibid.*, Bk. 1, 144), as examples of simplicity; the well-known "Come let us join our cheerful songs" (*ibid.*, Bk. 1, 62), and the fine hymn of evangelical praise, "Join all the glorious Names" (*ibid.* Bk. 1, 150), as specimens of Scriptural richness; several hymns on Death, the finest, spite of its ruggedness, being, "Do flesh and nature dread to die" (*Sermons*, 43); "My God, how endless is Thy love!" (*Hymns*, Bk. 1, 81), as a specimen of warmth and softness; and the masterpiece of impassioned contemplation, "When I survey the wondrous cross" (*Hymns*, Bk. 3, 7). [For *Psalms* see **Psalters, English**, § XV.]

XIV. *P. Doddridge.*

The hymns of Philip Doddridge were so plainly the immediate progeny of Watts, that a short notice of them may be given as the close of this article. His hymns were sung as the enforcement of his sermons, given out probably from the pulpit line by line. They were first published (1755), after his death, by his pupil, Job Orton. They have not the power or the richness of Watts, and a deficiency of ear gives them thinness of tone. But they excel Watts in simplicity, serenity, and tenderness; there is a sweetness in his C.M. which Watts rarely equals, while his L.M. is often cold and artificial. His 43rd, however, "Eternal Source of every joy," and 310th, "Lord of the Sabbath," have much of the melody of Watts; nor has Watts any hymn so perfect in the combined qualities of feeling, structure, melody, and diction as Doddridge's 171st, "My God, and is Thy table spread." The 363rd, "Interval of grateful shade," has a lustrous delicacy, but is a lyric rather than a hymn. His 210th, "Hark! the glad sound," which is in every hymn-book, is one of the purest examples of his style. The exquisitely tender 246th, "Do not I love Thee, oh! my Lord," is too spiritual for common use. A full selection of Doddridge's hymns will be found in the *New Cong. H. Bk.*, and in the *Book of Praise*. [See also **Doddridge, Philip.**]

[H. L. B.]

Ennodius, Magnus Felix, was b. at Arles, circa 473, and was connected with several Romans of distinction. Losing his property at an early age through the invasion of the Visigoths, he went to Milan, where he

was received and educated by an aunt. In 489, through the death of his aunt, he was again reduced to destitution: but soon retrieved his fortunes by marrying a lady of wealth. A recovery from a dangerous sickness led him to reflect on his somewhat dissolute character, and to change his whole life. His wife retired into a convent, and he was ordained Deacon by the Bishop of Pavia. Under Pope Hermisdas he was advanced to the see of Pavia about 514, and was employed on two important missions to the Emperor Anastasius in order to oppose the spread of the Eutychian heresy; but in both instances he was unsuccessful. He d. in 521, and was buried in the Church of St. Michael, Pavia, July 17, 521. His works, eleven in all, were pub. amongst the *Auctores Orthodoxographici*, Basle, 1591; again, by Andrew Schott, Tournai, 1611, and in *Migne*, tom. lxiii. Sixteen of his hymns, some consisting only of a few lines, were included in *Daniel*, i., cxxi.–cxxxvi. Of these the following have been *tr.* by the Rev. S. A. W. Duffield:—

1. **Christe lumen perpetuum.** *Trust in Christ. Tr.* as "O Christ, the eternal light," in *Laudes Domini*, N. Y., 1883.

2. **Christe precamur annue.** *Evening. Tr.* as "To Thee, O Christ, we ever pray," in *Laudes Domini*, N. Y., 1883.

For fuller details concerning Ennodius and his works, see *Dicty. of Christ. Biog.*, art. *Ennodius*. [J. J.]

Enquire, ye pilgrims, for the way. *P. Doddridge.* [*Invitation.*] This is No. 137 of his posthumous *Hymns*, &c., 1755, in 6 st. of 4 l., and No. 155 in J. D. Humphreys's ed. of the same, 1839. It is based on Jer. l. 5. In most American hymnals it is given as "*Inquire*, ye pilgrims," &c. In the *Church Pastorals*, Boston, U.S., 1864, st. iv., iii., v., vi. are given in the order named as "Come, let us join our souls to God," and appointed for the admission of Church members. [J. J.]

Enslaved to sense, to pleasure prone. *C. Wesley.* [*Lent.*] This hymn, although of a penitential character, was pub. as a "Grace before Meat" in *Hys. and Sac. Poems*, 1739, in 8 st. of 4 l. (*P. Works*, 1868–72, vol. i. p. 32.) In the *Wes. H. Bk.*, 1780, it was given as the first hymn of section ii., "For mourners convinced of sin" (No. 104), and as such it was retained in the revised ed. of 1875. It is also used as a penitential hymn in several other collections in G. Britain and America. The *Grace*, "Come then, our heavenly Adam, come," *Wes. H. Bk.*, No. 1009, is st. v. of this hymn. [J. J.]

Enthroned on high, Almighty Lord. *T. Haweis.* [*Whitsuntide.*] 1st pub. in his *Carmina Christo*, &c., 1792 (2nd ed., 1802.). No. 15 in 5 st. of 4 l., and entitled, "Day of Pentecost." It was included in several of the older collections of G. Britain, but its modern use is mainly confined to America, where it is given in a large number of collections. In some of these, as in H. A. Boardman's Presb. *Sel. of Hymns*, 1860, it is attributed to "Humphries." This error is as early as J. Conder's *Cong. H. Bk.*, 1836, if not earlier. Orig. text in *Lyra Brit.*, 1867, p. 286. [J. J.]

Ἐπάρατε πύλας. [Ἀνέστης τριήμερος.]

Ἐπέβη ὡς λεών. *St. John of Damascus.* [*St. Paul.*] This is the ivth Ode in the Canon of St. Paul in the Office of SS. Peter and Paul, June 30, in the *Menaea*. It is given in Pitra's *Hym. Grec.* p. 76. Dr. Littledale's *tr.*, "Against the Church of Jesus," is good, and close to the original with the omission of the Theotokion (address to the B.V.M.). The *tr.* was 1st pub. in the *People's H.*, 1867, No. 237, and signed "F." It is appointed for the "Conversion of St. Paul." [J. J.]

Ἐφέστηκεν ἡ ἡμέρα. [Την ἡμέραν την φρικτήν.]

Ephrem, the Syrian. [Syriac Hymnody.]

Ἐπὶ τῆς θείας φυλακῆς. ['Αναστάσεως ἡμέρα.]

Epiphaniam Domino canamus gloriosam. [*Epiphany.*] This Sequence occurs in a MS. of Sequences (circa 1000) in the Bodleian Library, Oxford, No. 775, f. 140. It is also in a Winchester MS. of the 11th cent. now at Corpus Christi College, Cambridge, and an 11th cent. MS. in the British Museum (Harl. 2961, f. 251 *b*). In the *Sarum Missal* it is the Sequence for the Feast of the Epiphany only. In the *Hereford Missal* it is appointed for the Epiphany itself, its Octave, and the Sunday in the Octave. In the *York Missal* it is divided into three parts: (1) "Epiphaniam Domini," (2) "Balaam de quo vaticinans," and (3) "Magi sibi stella." The first is to be said on the Feast of the Epiphany, the second on the first day after; the third on the second day after, and so on, to the Octave, when the entire Sequence has to be sung. If however the 2nd or 3rd part should fall upon a Sunday, then it gave place to the proper Sequence for the "Translation of St. William the Archbishop," the Festival of that day. Text in reprints of the *Sarum*, *Hereford*, and *York Missals*, and *Kehrein*, No. 27. [W. A. S.]

Translations in C. U.:—

1. **Sing we in triumphal gladness.** By R. F. Littledale, written for and 1st pub. in the *People's H.*, 1867, No. 45, and signed "A. L. P." It is in 7 st. of 6 l.

2. **O come and praise with chant and song.** By E. H. Plumptre, contributed to the *Hymnary*, 1872, in 6 st. of 8 l., and appointed for use at the Holy Communion during the Epiphany.

Translations not in C. U.:—

1. All glory to the Lord's Epiphany. C. B. Pearson. *The Sarum Missal in English*, 1868.

2. Let us duly magnify. C. B. Pearson. *Sequences from the Sarum Missal*, 1871. [J. J.]

Epistles, Hymns on the. [Prayer, Book of Common.]

Ἐψευσάμην σε τὴν ἀλήθειαν, λόγε. *St. Gregory of Nazianzus.* "A hymn at night, after failure to keep vow," found in various editions of his *Works*, and in the *Anth. Graec. Car. Christ.*, p. 28, 1871. From this latter work Mr. Chatfield made his *tr.*, "O Thou, the Word of truth divine," and pub. the same in his *Songs and Hys.*, &c., 1876, p. 121, in 3 st. of 4 l. The original dates 324–389. [Greek Hymnody, § iv.] [J. J.]

Ere another Sabbath's close. [*Sunday.*] We have traced this popular hymn to the *Missionary Minstrel*, a little 48mo coll., edited by "O. P." and pub. by Nisbet, Lon., May, 1826, a much enlarged edition being issued a few years later. It reads :—

i. Ere another Sabbath's close,
Ere again we seek repose,
Lord, our song ascends to Thee,
At Thy feet we bow the knee.

ii. For the mercies of the day,
For this rest upon our way,
Thanks to Thee alone be given,
Lord of earth and King of heaven.

iii. Cold our services have been,
Mingled every prayer with sin;[1]
But Thou canst and wilt forgive,
By Thy grace alone we live.

iv. One there is at Thy right hand,
Angels bow at His command;
Yet He suffered in our stead,
And His wounds our pardon plead.

v. By the merits of Thy Son,
By the victory He won,
Pardoning grace and peace bestow,
Whilst we journey here below.

vi. Whilst this thorny path we tread,
May Thy love our footsteps lead;
When our journey here is past,
May we rest with Thee at last.

vii. Let these earthly Sabbaths prove
Sweet foretastes of joys above;
While their steps Thy pilgrims bend
To that rest which knows no end.

It has the initials appended, "O. P.," in common with about half of the hymns in the volume. One of the first, if not the first, to adopt it for congregational use was *Baptist W. Noel*, who included it with the omission of st. iv. and v. in his *Selection*, in 1832 (sometimes dated 1833 in error). From this fact arose the mistake of attributing it, at one time, to *Baptist W. Noel*, and at another, to his brother, *Gerard T. Noel*. In 1833 the same stanzas were repeated in Bickersteth's *Christian Psalmody*, and subsequently in other collections. Its use in all English-speaking countries is most extensive. From this hymn a cento beginning with st. ii., "For the mercies of the day," has come into extensive use in America, and is sometimes ascribed to "J. Montgomery, 1853," as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872. Its correct designation is "O. P., *Missionary Minstrel*, 1826."

[W. T. B.]

Ere Christ ascended to His throne. *B. Beddome.* [*Adult Baptism.*] Pub. in his posthumous *Hymns*, &c., 1817–18, No. 596, in 5 st. of 4 l., and headed "The Commission." In addition to its limited use in its full form, it is also abbreviated in some American collections. In the *Psalmist*, 1843, *Bapt. Praise Bk.*, N. Y., 1871, st. iii.–v. are given as, "Blest Saviour, we Thy will obey"; and in the *Sabbath H.* [*& Tune*] *Bk.*, N. Y., 1858 (*Bapt.* edition), the same stanzas as "Dear Saviour, we Thy will obey." These arrangements are not in use in G. Britain. [J. J.]

Ere God had built the mountains. *W. Cowper.* [*Divine Wisdom.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 52, in 4 st. of 8 l. and based on Prov. viii. 22–31. It is found in several collections, both old and new, in G. Britain, and is also in use in America. A rendering into Latin, "Priusquam Deus altos montes," by R. Bingham, was given in his *Hymno. Christ. Lat.*, 1871, p. 251. [J. J.]

Ere I [we] sleep, for every favour *J. Cennick.* [*Evening.*] Pub. in his *Sacred Hys. for the Children of God*, &c., 1741, No. 14, in 7 st. of 4 l., as the second of two hymns for evening. It was repeated in later editions of the same work, in Whitefield's *Coll.*, 1754; in M. Madan's *Ps. & Hys.*, 1760; the early editions of Lady Huntingdon's *Coll.*, and others of the old collections, and is also well known to modern hymnals, but usually in an abbreviated form, and sometimes as "Ere *we* sleep," &c. Orig. text in Stevenson's *Hys. for the Ch. & Home*, 1873, with the omission of st. vii., which reads :—

"So whene'er in death I slumber,
Let me rise || With the wise,
Counted in their number." [J. J.]

Ere mountains reared their forms sublime. *Harriet Auber.* [*God eternal—Man passing away.*] Appeared in her *Spirit of the Psalms*, 1829, in 4 st. of 4 l. In the American hymn-books it is given in its original L. M. form, as in Hedge and Huntington's *Hys. for the Ch. of Christ*, 1853, and several later Hymnals; and in a peculiar form to suit the music adopted in *Church Pastorals*, Boston, 1864. From Miss Auber and H. F. Lyte having both pub. works with the title *The Spirit of the Psalms*, this hymn has sometimes been attributed to Lyte in error. [J. J.]

Ere the blue heavens were stretch'd abroad. *I. Watts.* [*Divinity and Humanity of Christ.*] 1st pub. in his *H. & S. Songs*, 1707, Bk. i. No. 2, in 6 st. of 4 l. In addition to its somewhat extensive use in its original form in G. Britain and America, it is also given in an altered form as, "Before the heavens were spread abroad," in *Songs for the Sanctuary*, N. Y., 1865–72, and others. [J. J.]

Ere the words of peace and love. *Bp. E. H. Bickersteth.* [*Holy Matrimony.*] Written in 1869, and pub. in his *H. Companion*, 1870. It is also in his *The Two Brothers, and Other Poems*, 1871, and appointed to be sung after the blessing, "Almighty God, who at the beginning," &c. From Bp. Bickersteth's *Notes* to the *H. Comp.* we gather that it was written for that collection. [J. J.]

Erhalt uns, Herr, bei deinem Wort. *M. Luther.* [*Peace and Orthodoxy.*] This hymn was probably written 1541. In that year a service of prayer against the Turks was held at Wittenberg, for which Luther prepared a special office, in which most of the music was arranged for the boys of the choir. It was printed in broadsheet form at Wittenberg, 1542; appeared in Low German, in the *Magdeburg G. B.*, 1542; and then in High German in Klug's *Geistliche Lieder*, Wittenberg, 1543–4. In Klug it was entitled "A hymn for the children to sing against the two arch-enemies of Christ, and His Holy Church, the Pope and the Turks." Thence in *Wackernagel*, iii. p. 26, in 3 st. of 4 l., and Schircks's ed. of Luther's *Geist. Lieder*, 1854, p. 44. Additional stanzas from various sources have often been appended to this hymn, the most popular being those by Justus Jonas, probably written in 1545, against the Council of Trent. These are:—iv. "Ihr Anschläg, Herr, zu nichte mach"; v. "So werden wir

erkennen doch," and appear, added to Luther's three, at the end of the *Radtschlag des allerheyligsten Vaters Babsts Pauli des Dritten, mit dem Collegio Cardinalium gehalten, wie das angesatzte Concilium zu Trient fürzunehmen sey." Anno* M.D.XLV. (Wackernagel's *Bibliographie*, 1855, p. 204.) This text, in 5 st., is No. 723 in Burg's *Breslau G. B.*, 1746.

The hymn soon came into universal use, at morning and evening devotions, before sermon, &c. Lauxmann, in *Koch*, viii. 133–134, gives various instances of the resentment of the Romanists, especially against st. i., l. 2, "Und steur des Papst und Türken Mord," which in many recent hymn-books appears as "Und steure deiner Feinde Mord." It came into use in England through Wisdome's version (see below), of which Warton in his *Hist. of Eng. Poetry*, sect. xlv. (evidently not knowing that Wisdome was merely the translator) thus speaks:—He is chiefly memorable for his metrical prayer, intended to be sung in the church, against the Pope and the Turk, of whom he seems to have conceived the most alarming apprehensions. It is probable that he thought Popery and Mahometanism were equally dangerous to Christianity, at least the most powerful and sole enemies of our religion . . . Happily we have hitherto survived these two formidable evils!" The Turk, however, had come nearer to Wittenberg than to London, having under the rule of Suleiman the Lawgiver (1520–1566) conquered the greater part of Hungary, and even besieged Vienna. Moreover we find that in England in 1565 a form of prayer was issued to excite all godly people to pray "for the delivery of these Christians that are now invaded by the Turk." One passage from Luther's *Table Talk* will sufficiently show his sentiments: "Antichrist is the Pope and the Turk together; a beast full of life must have a body and soul; the spirit or soul of Antichrist is the Pope, his flesh or body the Turk. The latter wastes and assails and persecutes God's Church corporally; the former spiritually and corporally too, with hanging, burning, murdering, &c. But, as in the apostles' time, the Church had the victory over the Jews and Romans, so now will she keep the field firm and solid against the hypocrisy and idolatry of the Pope, and the tyranny and devastation of the Turk and her other enemies." *Bohn's ed.*, p. 193.

Translations in C. U.:—

1. Preserve us Lorde by Thy deare Worde. By R. Wisdome in *Daye's Psalter*, 1560–1. St. i., ii., are close, iii. free, and iv. an added doxology. It was repeated in 1562, 1565, and many of the later eds. of *Sternhold and Hopkins*, and is found in a few hymnals of this century, e.g. st. i.–iii., altered to "blest Word," were included as No. 501 in J. Bickersteth's *Ps. & Hys.*, 1832.

2. Oh God! uphold us by Thy word, And let. A paraphrase of st. i.–v., in Miss Fry's *H. of the Reformation*, 1845, p. 73, and thence, reduced to 4 st. of 8 l., beginning, "Lord, send forth Thy mighty Word," as No. 205, in J. Whittemore's *Suppl. to All H. Bks.*, 1860.

3. O Lord, uphold us by Thy Word, And break. A *tr.* of st. i.–iii., v., by W. M. Reynolds, as No. 966 in the American Luth. Gen. Synod's *Hymns*, 1850–52.

4. From all her foes Thy Church, O Lord. A good *tr.* of st. i.–iii., by A. T. Russell, as No. 135 in his *Ps. & Hys.*, 1851, repeated as No. 129 in Dr. Pagenstecher's *Coll.*, 1864.

5. Lord, by Thy Word deliverance work. A *tr.* of st. i.–iii., in R. Massie's *M. Luther's Spir. Songs*, 1854, p. 37, repeated, altered, and with *trs.* of st. iv., v. added, as No. 148 in the *Ohio Luth. Hyl.*, 1880.

6. Lord, keep us steadfast in Thy word. A *tr.* of st. i.–iii. (set to the melody which appeared in *Klug*, 1543–4), as No. 103 in Miss Winkworth's *C. B. for England*, 1863; repeated as No. 316 in the Pennsylvania *Luth. Ch. Bk.*, 1868.

Translations not in C. U.:—

(1) "Keep us, O Lord, by Thy pure word," as No. 318 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Oh God! uphold us by Thy Word, And scatter," by *Miss Fry*, 1845, p. 145. (3) "Great God! preserve us by Thy Word," by *J. Anderson*, 1846, p. 36 (1847, p. 54). (4) "Preserve us, Lord, and grant that we," by *Dr. J. Hunt*, 1853, p. 63. (5) "Thou Father-God, our souls sustain," by *Dr. H. Mills*, 1856, p. 145. (6) "God, hold us up by Thy strong word," by *E. Massie*, 1867, p. 208. (7) "Lord, keep us by Thy word in hope," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 450; repeated, altered, in his *Exotics*, 1876, p. 69. (8) "Lord keep us in Thy word and work, Restrain," based on *Miss Winkworth*, in Dr. Bacon, 1884, p. 67. [J. M.]

Erskine, Ralph, was s. of Henry Erskine, who was Rector of Cornhill, Northumberland, before the Act of Uniformity in 1662, and after the Revolution of 1688 was Parish minister of Chirnside, Berwickshire. He was b. at Moneylaws, Northumberland, March 15, 1685, his father being then in exile from Scotland for taking part in conventicles. He entered the University of Edinburgh in 1699, was licensed to preach in 1709, in 1711 ordained second minister of the Abbey Church, Dunfermline, and became first minister in 1716. Joining in 1737 with the "Four Brethren," who, protesting against the action of the General Assembly on Patronage, had been loosed from their charges by the Commission in 1733 and had formed themselves into a Presbytery at Gairney Bridge, near Kinross, Dec. 5, 1733, thus founding the Associate Church, he was with them and three others cited to, and deposed by, the General Assembly of 1740. In 1740 the majority of his congregation seceded with him and built him a church in Queen Anne Street, Dunfermline, in which he continued to minister till his death. He did not, however, cease to preach in his turn in the Abbey Church till after May, 1742. He d. at Dunfermline, Nov. 6, 1752. His published works are included in his

Sermons and other Practical Works (Glas. 1764–1765), the complete folio ed. in 2. vols. ed by John Newlands (his son-in-law), contains a short memoir, 141 sermons, and (1) *Gospel Sonnets: or, Spiritual Songs.* These *Gospel Sonnets*, of which the 2nd and complete ed. appeared in Edinburgh, 1726, and the 5th finally revised, in London, 1741, though homely, enjoyed great popularity, and did much good in Scotland in the last century. (2) *A Paraphrase upon the Song of Solomon.* In this, first pub. in Edinburgh, 1736, the "Song" is spiritualized at great length. (3) *Scripture Songs.* These are in 2 Books. The Old Testament Songs are (i.) 14 Songs from Genesis to Job; (ii.) Job's Hymns, 100; (iii.) The Song of Solomon, complete; (iv.) 21 Songs from Ecclesiastes, Isaiah, and Jeremiah; (v.) Lamentations, complete; (vi.) 6 Songs from the Minor Prophets. The New Testament Songs are (i.) 17 Songs from the Gospels; (ii.) 24 Songs from the Epistles; (iii.) 16 Songs from the Revelation. Of these parts the 2nd (Glas., 1753), the 3rd (Glas., 1752), and the 5th (Glas., 1750), the Old Testament, were the first pub. separately. The remainder, pub. at Glasgow, in 1754 as *Scripture Songs*, in 3 Books, were undertaken by request of the Associate Synod, in 1748, but not being pub. before Erskine's death never came into Church use. Many are altered from Watts, and some from the *Trans. and Paraph.* of 1745. (4) *Miscellaneous Poems.* These include 3 English and 2 Latin Elegies, a poem on the Civil Magistrate and Religion, and 7 Epitaphs. *Smoking Spiritualised* is given at the end of the *Gospel Sonnets* [see **Scottish Hymnody**, § vi.] A number of pieces by Erskine were included, more or less altered, in the Moravian hymn-books. The only one found in a modern hymnal which is well known is annotated under, "Ah! mournful case, what can afford," and another not now in C. U. under "Aurora veils her rosy face." [J. M.]

Es giengen trew frewlach also frü. [*Easter.*] A 13th cent. Easter carol on the visit of the Holy Women to the Sepulchre on Easter morning. It is given by *Wackernagel*, ii. p. 360, in 10 st. of 4 l. with "Alleluia"

from a paper MS. of 1516 now at Heidelberg. Hoffmann von Fallersleben, 1861, p. 84, has a text reading "Es giengen drî fröulîn," and in 13 st. The only *tr.* is "There went three damsels ere break of day," by Miss *Winkworth*, 1869, p. 85. [J. M.]

Es ist ein Ros (Reis) entsprungen. [*Christmas.*] *Wackernagel*, ii. p. 925, gives two forms, the first in 23 st. of 7 l. from the *Speier G. B.* (R. C.), 1600 (*Baümker*, i. p. 156, cites it as in the ed. of 1599), the second in 6 st. from the *Andernach G. B.* (R. C.), 1608. In his *Kleines G. B.*, 1860, No. 8, he gives st. i.–v., xxiii., from the Speier, with the fine melody found there. He thinks it was originally a 15th or 16th cent. Christmas or Twelfth Night Carol in the diocese of Trier.

It is founded on St. Luke i., ii., and on Isaiah xi. 1, 2. It interprets Isaiah's "Shoot out of the stock of Jesse" not as our Lord Jesus Christ, but as the Virgin Mary. The only *tr.* is "A spotless Rose is blowing," a *tr.* of st. i., ii. of the *Speier*, by *Miss Winkworth*, 1869, p. 85. [J. M.]

Es ist nicht schwer ein Christ zu sein. *C. F. Richter.* [*True Christianity.*] 1st appeared as No. 228 in Freylinghausen's *Neues geistreiches G. B.*, 1714, in 8 st. of 4 l. It is a companion to his earlier hymn, "Es kostet viel ein Christ zu sein" (1st pub. as No. 659 in Freylinghausen's *G. B.*, 1704; but not *tr.* into English), and with it was republished in his *Erbauliche Betrachtungen vom Ursprung und Adel der Seelen*, Halle, 1718, where the earlier is entitled "On the seriousness and difficulty of True Christianity," and the later "on the Easiness and Lovableness of True Christianity." They are given as companion hymns in the *Unv. L. S.*, 1851, Nos. 305, 306, both in 8 st. The only *tr.* in C. U. of "Es ist nicht schwer," is:—

'Tis not a [too] hard, too high an aim. By Moses Browne. Included in *The Excellency of the Knowledge of Jesus Christ*, &c., Lond., 1772. This work is a *tr.* of a treatise by J. L. Zimmermann (*Die überschwengliche Erkenntniss Jesu Christi*), pub. at Halle in 1732, in which the hymn is introduced with a Latin version by Zimmermann. Browne's *tr.* of this hymn is very free, and is in 8 st.; st. i., vi., vii. being of 12, ii.–v. of 8, and viii. of 4 l. It had previously been contributed to the *Christian's Magazine*, April, 1762, p. 182, where it is given as "Luther's Hymn, in eight practical rules," and begins "'Tis not too arduous an essay." The text of 1762 was repeated, with variations, as No. 369, in *A Coll. of Ps. & Hys.*, York, R. Spence, 1780, and in the 6th ed., 1806, of Moses Browne's *Sunday Thoughts*. The text of 1772, however, is that which has come down, mainly in centos, to modern hymnals. It is given in full in Miss Warner's *H. for the Ch. Militant*, N. Y., 1858 (ed. 1861, p. 568), and in Collyer's *Coll.*, 1812, Nos. 853–855. Besides appearing under its original first line, it is also found as follows:—

1. **The promis'd part in Christ to claim** (st. i. altered), in J. Bickersteth's *Ps. and Hys.*, 1832, No. 490; E. Bickersteth's *Christ. Psal.*, 1833, and E. H. Bickersteth's *Ps. and Hys.*, 1858.

2. **Be strong, my heart! be high thy aim** (st. i. alt.) in Mozley's *Ch. H. Bk.*, 1826, No. 314.

3. **Nature will raise up all her strife** (i., l. 5.), in Nettleton's American *Village Hys.*, 1825, No. 395.

4. **Act but the infant's gentle part** (ii.), in Dr. Bonar's *Bible H. Bk.*, 1845, No. 83.

5. **The sovereign Father, good and kind** (iii.) in Collyer's *Coll.*, 1812, No. 854.

6. **The gentle sire, the best of friends** (vi., l. 5), in Collyer's *Coll.*, 1812, No. 855.

7. **Thy gracious God, thy best of friends** (st. vi., l. 5, alt.), in Mozley's *Ch. H. Bk.*, 1826, No. 316.

Other trs. are, (1) "To be a Christian is not hard." By R. Massie. 1864. (2) "Give me, my child, the Father saith, thy heart." This begins with st. iii. as No. 357, in the *Moravian H. Bk.*, 1886. [J. M.]

Es kennt der Herr die Seinen. *C. J. P. Spitta.* [*The Lord's own.*] In the 2nd Series, 1843, of his *Psalter und Harfe*, p. 75, in 6 st. of 8 l., founded on ii. Tim. ii. 19, and entitled, "The Lord Knoweth His Own." Included as No. 1496 in Knapp's *Ev. L. S.*, 1850 (1865, No. 1561). The *tr.* in C. U. is:—

He knoweth all His people. A good and full *tr.* by Mrs. Findlater, in the 4th Series, 1862, of the *H. L. L.*, p. 25 (1884, p. 196), entitled, "The Little Flock." It was given in full as No. 439, in the *New App.*, 1869, to the S. P. C. K. *Ps. & Hys.* Included in Jellicoe's *Coll.*, 1867, omitting st. v., and in the Uppingham and Sherborne *School H. Bk.*, 1874, omitting st. ii., iii. In Stevenson's *H. for Ch. and Home*, 1873, st. i., iv., v. form No. 75, slightly altered and beginning, "God knoweth all His people."

Another tr. is, "The Lord His people all," by *R. Massie*, 1864, p. 63. [J. M.]

Es reden und träumen die Menschen viel. [*Hope.*] By *Johann Christoph Friedrich von Schiller*, b. Nov. 10, 1759, at Marbach, Württemberg, d. May 9, 1805, at Weimar. This little poem, hardly to be called a hymn, is one of his "Gedichte der dritten Periode," is entitled *Hoffnung* and is included in his *Werke*, Cotta, 1874, vol. i., p. 22, in 3 st. of 6 l. The only *tr.* in C. U. is:—

The world may change from old to new, a free *tr.* in 3 st. of 8 l., included as No. 127 in W. J. Fox's *Hys. & Anthems*, 1841, marked as by "Sarah F. Adams," but in later eds. as paraphrased from Schiller. This is repeated in E. Courtauld's *Coll.*, 1860, G. Gilfillan's *Selection*, 1875, and in America, in the *Book of Hys.*, 1846–48, Hedge & Huntington's *Coll.*, 1853, &c.

Among the *trs.* not in C. U. we note (1) "We children of men, we speak and dream," in *Stray Leaves*, Lond., 1827, p. 57. (2) "We speak with the lips and we dream in the soul," in Lord Lytton's *Poems & Ballads of Schiller*, 1844, vol. i. p. 74. (3) "Of better and brighter days to come," in E. A. Bowring's *Poems of Schiller*, 1851, p. 232. (4) "Men speak much and dream of a better time," in W. Nind's *German Lyrist*, 1856, p. 32. (5) "All men to speak and to dream are prone," in Dr. H. W. Dulcken's *Book of German Songs*, 1856, p. 278. (6) "Man talks and dreams that Time will unroll," in *Specimens of Schiller's Minor Poems*, Lond., 1867. (7) "Men talk with their lips and dream with their soul," in Dr. G. Macdonald's *Exotics*, 1876, p. 122. (8) "Of brighter and happier days to come," by J. D. Morell, in *English Echoes of German Song*, 1877, p. 116. [J. M.]

Es spricht der Unweisen Mund wohl. *M. Luther.* [*Ps. xiv.*] 1st pub. as No. 6 in the *Etlich cristlich lider*, Wittenberg, 1524, in 6 st. of 7 l., entitled "The Thirteenth Psalm." *Wackernagel*, iii. p. 6, quotes it from *Eyn Enchiridion*, Erfurt, 1524. In Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 78, and in the *Unv. L. S.*, 1851, No. 221. The only *tr.* in C. U. is:—

The mouth of fools doth God confess. In full in R. Massie's *M. Luther's Spir. Songs*, 1854, p. 29, repeated as No. 146 in the *Ohio Luth. Hyl.*, 1880, and adopted by *Dr. Bacon*, 1884, p. 8.

Other trs. are :—

(1) "The foolish wicked men can saye," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 581). (2) "Vain foolish men profanely boast," by *J. C. Jacobi*, 1725, p. 66 (ed. 1732, p. 84), repeated as No. 112, in pt. i. of the *Moravian H. Bk.*, 1754. (3) "Thus speak the foolish with their mouth," by *J. Anderson*, 1846, p. 28 (ed. 1847, p. 49, altered to, "Thus with their mouth the foolish say"). (4) "Though fools in words may boldly say," by W. M. Reynolds, in the *Evang. Review*, Gettysburg, Oct. 1849. (5) "Thus with their lips the foolish say," by *Dr. J. Hunt*, 1853, p. 58. (6) "Although the mouth say of the unwise," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 450, altered in his *Exotics*, 1876, p. 64, to "Although the fools say with their mouth."

[J. M.]

Es wollt' uns Gott genädig sein. *M. Luther.* [*Ps. lxvii.*] First printed at the end of Luther's *Ein weise christlich Mess zuhaltē*, Wittenberg, 1524, and then in *Eyn Enchiridion*, Erfurt, 1524. Thence in *Wackernagel*, iii. p. 8, in 3 st. of 9 l., in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 45, and as No. 222 in the *Unv. L. S.*, 1851.

It is the ancient Psalm rewritten as a New Testament missionary hymn. It was thus appropriately used at the opening service conducted by C. F. Schwartz, July 11, 1792, of the Mission Church at Trichinopoli in Southern India (*Koch*, viii. 114). It was sung by Gustavus Adolphus and his host just before the battle of Lützen (see *Altenburg*, No. ii.).

Translations in C.U. :—

1. Lord to us be merciful, a free *tr.* in 6 st. of 4 l. in J. Anderson's *H. from German of Dr. M. L.*, 1846, p. 45 (1847, p. 64). St. i.-iv. were taken slightly altered, and a st. v. added, by G. Rawson for the *Leeds H. Bk.*, 1853, No 82.

2. May God unto us gracious be, a good and full *tr.* by A. T. Russell as No. 147 in his *Ps. & Hys.*, 1851; repeated in *Dr. Bacon*, 1884, p. 35.

Other trs. are—(1) "God be mercyfull unto us, And sende," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 580), almost identical with (2) "O God, be mercyfull to us," in the *Gude and Godly Ballates* (ed. 1568, folio 69), ed. 1868, p. 119. (3) "God be mercyfull unto us, And grant," by R. Wisdome (probably based on Coverdale) in the 1560 *Psalmes of David*, but not repeated in the English *Psalter*, 1562, or the Scottish *Psalter*, 1564. Reprinted by Dr. Livingstone at p. 26 of his *Dissertations to The Scottish Metrical Psalter*, 1864. (4) "May God be gracious to us here," a *tr.* of st. 1 as No. 205 in the *Appendix* of 1743 to the *Moravian H. Bk.* 1742 (1754, pt. i., No. 123). (5) "May God His grace to us dispense," a *tr.* of st. i. as No. 1116 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801. In later eds. altered to, "Thy mercy, Lord, to us dispense" (1886, No. 902). (6) "Now may our God His mercy," by *Miss Fry*, 1845, p. 119. (7) "Father, let us Thy mercy see," by *Dr. J. Hunt*, 1853, p. 77. (8) "May God bestow on us His grace," by *R. Massie*, 1854, p. 45, repeated as No. 756 in Reid's *Praise Bk.*, 1872. (9) "To us, O God, impart Thy grace," by *Dr. H. Mills*, 1856, p. 201. (10) "God unto us right gracious be," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 570. In his *Exotics*, 1876, p. 77, altered to "Would that the Lord would grant us grace." (11) "May God reveal to us His grace," by *N. L. Frothingham*, 1870, p. 215. (12) "Ah God, in mercy send Thy grace," in the *Monthly Packet*, vol. xiv., 1872, p. 206.

[J. M.]

Es zieht ein stiller Engel. *C. J. P. Spitta.* [*Cross and Consolation.*] In the 1st Series, 1833, of his *Psalter und Harfe* (p. 116), in 5 st. of 8 l., entitled "Patience." This beautiful little poem appears in many recent collections of German Sacred Poetry, often entitled "The Angel of Patience," and is included in J. Sturm's *Hausandacht*, 1868, p. 465. The only *tr.* in C. U. is :—

To weary hearts, to mourning homes. By J. G. Whittier, in 4 st. of 6 l. Mr. Whittier informs us that it was written in 1845 and 1st pub. in his *Poems*, Boston, U.S., 1849, p. 262. In his *Poetical Works*, Lond., Macmillan & Co., 1874, p. 121, it is correctly described as "A Free Paraphrase from the German." It has been included in full in *The South Place Coll.*, 1873, Dr. Martineau's *H. of Praise and Prayer*, 1873, and Horder's *Cong. Hyl.*, 1884; and in America, omitting st. ii., in Hedge & Huntington's *Coll.*, 1853, *Plymouth Coll.*, 1855, and *Bapt. Praise Bk.*, 1871.

Other trs. are—(1) "A gentle angel walketh," by Miss Borthwick in *H. L. L.*, 1855, p. 19 (1884, p. 84); repeated in the Schaff-Gilman *Lib. of Rel. Poetry*, ed. 1883, p. 836. (2) "Lo, passed through Heaven's portals," in *Sacred Poems* by the Hon. S. R. Maxwell, 1857, p. 123. (3) "There goes a noiseless angel," by Miss Fry, 1859, p. 159. (4) "A gentle angel wendeth," by *R. Massie*, 1860, p. 20. (5) "A stilly angel wanders," by *Miss Manington*, 1863, p. 47. (6) "On silent wings an angel," in Dr. H. W. Dulcken's *Golden Harp*, 1864, p. 68. (7) "Throughout this earth in stillness," by Miss May in *Christian Lyrics*, Norwich and London, 1860, p. 123. (8) "A silent angel wanders," by *S. A. Storrs*, 1857, p. 63.

[J. M.]

Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης. *John the Monk*, commonly regarded as the same as *St. John of Damascus* (q.v.) Regarding it as a Canon by St. John it would date from about the middle of the 8th cent. It is a Canon for Christmas Day, and the Odes are sung in service alternatively with those of St. Cosmas's Χριστὸς γεννᾶται δοξάσατε ("Christ is born, Tell forth His fame," q.v). In common with all festival Canons, Ode ii. is omitted. [See **Greek Hymnody**, xvi. 11.] The remaining eight are :—

Ode i. Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης. "The Wonder-working Master saved His race." This is a rendering in blank verse by *Dr. Littledale*, and was published in his *Offices of the H. E. Church*, 1863, pp. 188–9. W. Chatterton Dix's version in the *Lyra Messianica*, 1864, pp. 57–8, is Dr. Littledale's blank verse turned into 7–6 measure.

Ode iii. Νεῦσον πρὸς ὕμνους, οἰκετῶν εὐεργέτα. "Bend to our hymns, Redeemer of Thine own." Blank verse *tr.* Littledale's *Offices*, p. 190. W. Chatterton Dix, the same *tr.* in 7–6 measure, *Lyra Messianica*, pp. 74–5.

Ode iv. Γένους βροτείου τὴν ἀνάπλασιν πάλαι. "The Prophet Habakkuk in ancient song." Blank verse *tr.* Littledale's *Offices*, &c., p. 193. "Habakkuk in ancient song," the same *tr.* in 6 of 7 measure by W. Chatterton Dix, *Lyra Messianica*, pp. 93–4.

Ode v. Ἐκ νυκτὸς ἔργων ἐσκοτυσμένης πλάνης. "From the night toils of darkened wandering." Littledale's *Offices*, &c., pp. 194–5.

Ode vi. Ναῖον Ἰωνᾶς ἐν μυχοῖς θαλαττίοις. "Jonah, abiding in the ocean depths." Littledale's *Offices*, &c., p. 196.

Ode vii. Τῷ παντάνακτος ἐξεφαύλισαν πόθῳ. "The Children, fascinated with the love." Littledale's *Offices*, &c., pp. 199–200.

Ode viii. Μήτραν ἀφλέκτως εἰκονίζουσι Κόρης. "The youths with fire circled, unconsumed." Littledale's *Offices*, &c., pp. 201-2.

Ode ix. Στέργειν μὲν ἡμᾶς ὡς ἀκίνδυνον φόβως. "Easy it is for us, as free from risk." Littledale's *Offices*, &c., pp. 204–5.

The original Greek text is given in *Anth. Græc. Car. Christ.*, p. 205, in *Daniel*, accompanied with a short note; and in Littledale's *Offices*, &c., pp. 53–85. This Canon,

with two others by the same author, are in Iambics. [See **Greek Hymnody**, § xvii. 2.] [J. J.]

Essex, J. B. [Burton, John.]

Estlin, J. P. [Unitarian Hymnody.]

Eta, in E. P. Hammond's *Praises of Jesus*, 1864, i.e. Etta Campbell.

Eternal and immortal King. *P. Doddridge.* [*Faith.*] 1st pub. in his posthumous *Hymns*, &c., 1755, No. 321, in 5 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 347. It is based on Heb. xi. 17. In several American collections it is altered to: "Almighty and immortal King," and reduced to 3 st. [J. J.]

Eternal Beam of Light Divine. *C. Wesley.* [*In Affliction.*] Appeared in *Hys. & Sac. Poems*, 1739, p. 144, in 6 st. of 4 l. (*P. Works*, 1868–72, vol. i. p. 128; and again in the *Wes. H. Bk.*, 1780, No. 328. It has passed into several collections in G. Britain, America, and other English-speaking countries. In the Boston (U.S.) Unitarian *Hy. & Tune Bk. for the Ch. & Home*, 1868, it is altered to "Eternal *God, Thou* Light Divine": and in *Songs of Christian Praise*, N.Y., 1880, and others, as:—"Eternal *Source* of Light Divine." It is a soothing and inspiriting hymn, and well adapted for use in affliction. [J. J.]

Eternal Father, strong to save. *W. Whiting.* [*For those at Sea.*] Of this hymn the following texts are known:—

1. The original MS., 1860, a reprint of which is preserved in Biggs's *Annotated H. A. & M.*, 1867, pp. 270–271.
2. The revised text by the Compilers of *Hymns A. & M.*, 1861, No. 222. This is most widely used of any.
3. A revision by the author made for the *App.* to the S. P. C. K., *Ps. and Hymns*, 1869, and repeated in *Church Hys.*, 1871, No. 321.
4. A Latin version also by Whiting, in Biggs's *Annotated H. A. & M.*, 1867, pp. 270–71. This version is of the *H. A. & M.*, revised text of 1861, and not of the original MS.

The lack of hymns for those at sea, together with its merits as a hymn, rendered it exceedingly popular from its first publication, and its use has become most extensive in English-speaking countries. Hodges, of Frome, has published a short tale founded thereupon, and entitled "*Hymn* 222." Orig. text as above, authorized text, *Church Hymns*, No. 321. [J. J.]

Eternal God, Almighty Cause. *S. Browne.* [*Unity of God.*] Given in his *Hys. and Spiritual Songs*, &c., 1720 (3rd ed. 1760), Bk. i., No. 176, in 8 st. of 4 l., and entitled, "One God." In its original form it is not in C. U., and the centos from it differ in almost every hymn-book. Usually st. i., ii., iv., viii. are given, as in Dr. Hatfield's *Church H. Bk.*, 1872. The stanza which is given in some American Unitarian collections, "Worship to Thee alone belongs," is not in the original, but is based on st. vi. [J. J.]

Eternal Light, eternal Light. *T. Binney.* [*Sunday.*] Mr. Binney's account of this hymn, supplied in 1866 to Miller's *Singers and Songs*, &c., p. 457, is, "It was written about 40 years ago, and was set to music and published by Power, of the Strand, on behalf of some charitable object to which the profits went. It was some little time since set to music also by Mr. Burnett, of Highgate. It has appeared, I believe, in one or two books of sacred poetry, and in a mutilated state in a hymn-book in America." It was given in the Bapt. *Ps. & Hys.*, 1858, No. 103, and again in several others, in 5 st. of 5 l. The hymn—"O Thou Who art enrob'd in Light," in the Oberlin, U.S., *Manual of Praise*, 1880, No. 77, is an altered form of this hymn, with the omission of st. ii. Orig. text in *Lyra Brit.*, 1867, p. 63. [J. J.]

Eternal Lord, from land to land. [*Missions.*] Appeared in *The Missionary Minstrel*, London, Nisbet, 1826, edited by "O. P." It is No. 78 in 8 st. of 4 l., and is signed by the Editor. It came early into congregational use, and is still found in several collections, especially in America, the text varying from 4 stanzas in some hymnals to 6 stanzas in others. [J. J.]

Eternal Lord of earth and skies [sky]. *C. Wesley.* [*Missions.*] This cento was given in the *Supp.* to the *Wes. H. Bk.*, 1830, No. 694, in 4 st. of 6 l., and repeated in the revised ed., 1875. It is composed of parts of Nos. 1059, 1060, 1043, respectively of his *Short Hymns*, &c., 1762, vol. ii. These hymns are given in full in *P. Works*, 1868–72, vol. ix., and are based on Isaiah xlii. 4; xlv. 21, &c. [J. J.]

Eternal Power, Whose high abode. *I. Watts.* [*Praise to God.*] This hymn supplies what the author called "The Conclusion," to his *Horæ Lyricæ*, 1705. It is in 6 st. of 4 l., and is entitled "God exalted above all Praise." In 1743, J. Wesley included it, with the omission of st. ii., and the alteration of st. i., l. 3, of "length" to *lengths*, and of st. iii., l. 1, from "Thy dazzling beauties whilst he sings," to "*Thee, while the first archangel* sings" (a change necessitated by the omission) in *Ps. & Hymns*, 1743, p. 66. In 1780 this version of the text was given in the *Wes. H. Bk.*, No. 307, and from the *Wes. H. Bk.* has passed into numerous collections in all English-speaking countries. According to Methodist usage Dr. J. Beaumont read the lines,

> "Thee, while the first archangel sings,
> He hides his face behind his wings,"

to the congregation in Waltham Street Chapel, Hull, on Sunday, Jan. 23, 1855; and during the singing of the second line he fell dead in the pulpit. The incident is given in detail in Stevenson's *Meth. H. Bk. and its Associations*, 1883, p. 225. [J. J.]

Eternal Source of every joy. *P. Doddridge.* [*New Year.*] Dated in the D. MSS Jan. 1, 1736, and 1st pub. by Job Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 43, in 7 st. of 4 l., and in J. D. Humphreys's ed. of the same, 1839, No. 55. In the D. MSS. the title is, "God crowning the Year with His goodness"; and in the Hymns, "The Year crowned with the divine goodness." It is usually given in an abbreviated form, the number of stanzas varying in the various hymn-books. Its use in G. Britain is much less extensive than in America. The text usually adopted is from the 1755 book, as in *Lyra Brit.*, 1867, p. 193; that, however, in the *Methodist S. S. H. Bk.* is from the Brooke MS. of Doddridge's *Hymns*. [See **English Hymnody, Early**, § ix.] [J. J.]

Eternal Spirit, by Whose power. *W. H. Bathurst.* [*Whitsuntide.*] Appeared in his *Ps. & Hys. for Public & Private Use*, 1831 (2nd ed., 1842), Hy. 57, in 5 st. of 4 l., and entitled, "Offices of the Spirit." Since its introduction into the Bapt. *Ps. & Hys.*, 1858–80, it has attained to a good position in modern hymn-books in G. Britain. It is also in use in America. Dr. Hatfield gives in his *Church H. Bk.*, 1872, the original text, with the date of the Preface [Nov. 15], 1830, and not the date of the publication of the *Ps. & Hys.* [J. J.]

Eternal Spirit, come. *C. Wesley.* [*Whitsuntide.*] Appeared in *Hys. of Petition and Thanksgiving for the Promise of the Father*, 1746, as No. 3 of the "Hymns for Whitsunday," in 4 st. of 6 l. (*P. Works*, 1868–72, vol. iv. p. 167). It is in C. U. in two forms:—

1. The first form is in 5 st., the additional st. being from No. 16 of the "Hys. for Whitsunday" as above. This arrangement was given in Toplady's *Ps. & Hys.*, 1776, No. 246.

2. The second form is that in the *Wes. H. Bk.* revised ed., 1875, No. 762. It was included in the *Supp.* to the *Wes. H. Bk.*, 1830, in 3 st. The stanzas omitted in 1875 are st. iii., iv. [J. J.]

Eternal Spirit, gone up on high. *C. Wesley.* [*Holy Communion.*] Appeared in *Hymns on the Lord's Supper, by J. & C. Wesley*, 1745, No. cxii. in 3 st. of 8 l. (*P. Works*, 1868-72, vol. iii. p. 298). In this form it is not in common use. A cento therefrom:—"O Jesu, Lord, gone up on high," was given in the *Hymnary*, 1870–72, No. 438, in 5 st., in which the text was both altered and transposed. Its use is limited. [J. J.]

Eternal Spirit, Source of truth. *T. Cotterill.* [*Assurance of Salvation desired.*] Appeared in his *Sel. of Ps. & Hys*, &c., 1810, No. 66, in 5 st. of 4 l., and entitled, "For a well grounded hope of Salvation," st. ii. being based on J. Hart's "Bless'd Spirit of truth, Eternal God" (1759), st. ii. It was repeated in all subsequent editions of his *Sel.* In modern hymn-books it usually reads, "Eternal Spirit, *God* of truth," as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872." In this form it is in extensive use in America. Its use in G. Britain is limited. Stanza iv. of this hymn is st. iv. of the cento "Spirit of Truth, Thy grace impart," q.v. [J. J.]

Eternal Wisdom, Thee we praise. *I. Watts.* [*Praise to the Creator.*] 1st pub. in his *Horæ Lyricæ*, 1705, as "A Song to Creating Wisdom," in 18 st. of 4 l., divided into five parts, and repeated in later editions of the same, and in Watts's complete *Works*. Centos from this poem, all beginning with the first stanza, are numerous, specially in the American hymn-books. J. Wesley set the example by giving 12 stanzas in his *Ps. & Hys.*, 3rd ed., 1743. This arrangement was republished in the *Wes. H. Bk.*, 1780, No. 217 (revised ed. 1875, No. 226), and in several other collections. Usually, however, the centos are much shorter than this, from 4 to 6 stanzas being the rule. [J. J.]

Eternity! eternity! How vast, yet near eternity. *A. T. Russell.* [*Eternal Life contemplated.*] Appeared in his *Ps. & Hys.*, 1851, No. 259, in 5 st. of 7 l. In the index it is marked as original, but it is in the metre and set to the melody of "O Ewigkeit" (q.v.). It is suggested by the German but cannot be called a *tr.* of it. It is included (generally from the altered text in *Kennedy*, 1863, No. 163) in the *Ibrox Hyl.*, 1871, Snepp's *Songs of G. & G.*, 1872, No. 1021 (where the ascription to "Daniel Wülffer, 1660, (*tr.*) F. E. Cox, 1841," is an error), J. L. Porter's *Coll.*, 1876, &c.; and in America in the *Sabbath H. Bk.*, 1858, *College Hyl.*, 1876, &c. [J. M.]

Eternity, Eternity, That boundless, &c. *J. Montgomery.* [*Eternity.*] In the M. MSS. this hymn is dated, "The Mount, December 20, 1836" (the "Mount" was his Sheffield residence), but it did not appear in print, so far as has been traced, until his *Original Hymns*, 1853, where it is given as No. 238 in 4 st. of 4 l., and headed with a line of one of his most popular hymns, "For ever with the Lord." [J. J.]

Etheridge, Elizabeth Ayton. [Godwin, E. A.]

Euchologion, The. [Greek Hymnody, § xiv.]

Εὐφραινέσθωσαν οἱ οὐρανοί. *John the Monk.* [*Annunciation.*] From the Greek Office of the Annunciation of B. V. M., in the *Menæa*. It dates from the middle of the eighth century. The only *tr.* into English is Dr. Littledale's:—"Let heaven rejoice and earth be glad," which was 1st pub. in the *Church Times*, July 2, 1864, as a "Hymn for Lady-Day," and again in the *People's H.*, 1867, No. 244, signed "L," and appointed for the Annunciation of B. V. M. This is one of Dr. Littledale's best *trs.* from the Greek, and is very close to the original. [J. J.]

Evans, Albert Eubule, B.A., was educated at St. Mary Hall, Oxford (B.A. 1866), and took Holy Orders in 1864. He held successively the Curacies of Slough, New Windsor, and Walmer; was an Organising Secretary of the S. P. G., Secretary to the South American Missionary Society, and Assistant Examiner to the Civil Service Commissioners; and became Rector of Kirk-Hallam, Ilkston, in 1875. Mr. Evans pub. *Pietas Puerilis*, 1865; *The Fourfold Message of Advent*, 1870; and some tales. His hymns appeared in the Rev. R. Brown-Borthwick's *Sixteen Hys.*, &c., 1870; his *Select Hys. for Church & Home*, 1871; Dr. Martineau's *Hymns*, &c., 1873; and the S. P. C. K. *Church Hymns*, 1871. These collections include the following:

1. Lo! the voice of Jesus. *Voice of Jesus.*
2. Look up, look up, my soul, still higher. *Upwards and Onwards.*
3. Lord, to Thee alone we turn. *Lent.*
4. Many mansions, O what rapture. *Heaven.*
5. O render thanks unto the Lord. *Septuagesima.*
6. There is a road that all may tread. *Christian Life a Pilgrimage.*
7. Trust in God and God alone. *Trust.* [J. J.]

Evans, James Harrington, M.A., s. of the Rev. Dr. Evans, priest-vicar of Salisbury Cathedral, was b. April 15, 1785, and educated at Wadham College, Oxford, where he graduated in 1803, and became a Fellow in 1805. Taking Holy Orders in 1808 he remained in the Church of England until 1815,

when he seceded, and became a Baptist Minister. He was the Minister of John Street Baptist Chapel, Gray's Inn Road, London, for many years. He d. at Stonehaven, Scotland, Dec. 1, 1849. His *Memoir and Remains* were pub. by his son in 1852. In addition to various prose works, *Dialogues on Important Subjects*, 1819; *Checks to Infidelity*, 1840; and others, he also pub.:—

Hymns, Selected Chiefly for Public Worship, London, printed by E. Justius, 1818. This ed. contained 179 hymns, several of which he wrote. This *Sel.* was enlarged from time to time; the 3rd ed., 1822, contained 211 hymns; and the last, 1843, 451 hymns. Of his hymns, "Change is our portion here," and "Faint not, Christian, though the road," are the best known. Mr. Evans contributed to Carus Wilson's *Friendly Visitor* of 1827, &c., under the signature of "Alix." [W. R. S.]

Evans, Evan. [*Glangeirionydd.*] Born at Trefriw in Caernarvonshire. He is considered the chief Welsh Hymn-writer of this century, as Williams was of the last century. He published two books of hymns and tunes between 1829 and 1841. He was Vicar of Rhyl, and d. in 1850. Although his hymn-books and tunes are not in use now, yet many of his hymns are found in every collection in Wales. [W. G. T.]

Evans, Jonathan, b. at Coventry in 1748 or 1749. He was the son of a working man, and as a youth was employed in a ribbon manufactory. About 1778 he joined the congregation at Coventry, over which the Rev. G. Burder was pastor. He began preaching at Foleshill, near Coventry, in 1782, and in 1795 he began his stated ministry there, retaining the same to his death on Aug. 31, 1809. Two biographical notices of him appeared in the *Evangelical Magazine* (Oct. 1809, and March 1847), and also several of his hymns. Two of his hymns appeared in Burder's *Coll.*, 1784, and another in the 2nd ed. the same year. His best known hymns are, "Come, Thou soul-transforming Spirit," and "Hark! the voice of love and mercy," q.v. He published no poetical work or collection of hymns. [J. J.]

Ever fainting with desire. *C. Wesley.* [*Holiness desired.*] Appeared in *Hys. and Sac. Poems*, 1742, p. 219, in 10 st. of 8 l., and headed, "A Prayer for Holiness" (*P. Works*, 1868–72, vol. ii. p. 274). In 1780 it was included in the *Wes. H. Bk.*, No. 344, with the omission of st. iii.–vi., and in this form it has been repeated in several hymn-books. The omitted stanzas contain expressions concerning entire holiness, which gave rise to much controversy, and caused J. Wesley to mark them for omission in later editions of the *H. & Sac. Poems* (*Works*, vol. x. p. 397; and *P. Works*, vol. ii. p. 274). [J. J.]

Ever patient, gentle [loving], meek. *Charlotte Elliott.* [*Resignation.*] Contributed to *The Invalid's H. Bk.*, 1834, No. 97, in 4 st. of 6 l., and headed, "Let this mind be in you which was also in Christ Jesus," Phil. ii. 5. It was repeated in subsequent editions of the same. In Longfellow and Johnson's *Book of Hys.*, Boston, U.S., 1846, it was given with the omission of st. ii., anonymously, and with the opening line as "Ever patient, *loving*, meek." The original text was restored in the Andover *Sabbath H. Bk.*, 1858. [J. J.]

Ever round Thy glorious throne. *J. S. B. Monsell.* [*St. Michael and All Angels.*] Appeared in his *Spiritual Songs*, &c., 1857 (People's ed., 1875, p. 189, in 33 st. of 4 l., and based upon the words "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation," Heb. i. 14. In 1861, the Rev. F. Pott included 14 stanzas in his *Hymns*, &c., No. 221, and divided them into three parts:—i. as above; ii. "From the world's remotest prime"; and iii. "Angels marked with wondering gaze." A very effective cento of 6 stanzas might be compiled from this poem. [J. J.]

Everest, Charles William, M.A., b. at East Windsor, Connecticut, May 27, 1814, graduated at Trinity College, Hartford, 1838, and took Holy Orders in 1842. He was rector at Hamden, Connecticut, from 1842 to 1873, and also agent for the Society for the Increase of the Ministry. He d. at Waterbury, Connecticut, Jan. 11, 1877 (See *Poets of Connecticut*, 1843). In 1833 he pub. *Visions of Death, and Other Poems;* from this work his popular hymn is taken:—

Take up thy cross, the Saviour said. *Following Jesus.* The original text of this hymn differs very materially from that which is usually found in the hymn-books. The most widely known form of the text is that in *H. A. & M.*, where it appeared in 1861. It was copied by the Compilers from another collection, but by whom the alterations were made is unknown. The nearest approach to the original is in Horder's *Cong. Hys.*, 1884. Orig. text in Biggs's *English Hymnology*, 1873, p. 24. [F. M. B.]

Everett, James, b. at Alnwick, Northumberland, May 16, 1784. His early education was of a very elementary character, and gave little promise of the literary position which he subsequently attained. In his 19th year he underwent a great spiritual change, which led him to become a member of the Wesleyan Society, and subsequently a local preacher and minister of that connection. His work in the ministry, his controversy with the Wesleyan Conference, his expulsion from their Society in 1849, and his part in founding the Wesleyan Reform Connection, which, by amalgamation with the Wesleyan Methodist Association in 1857, constitute the United Methodist Free Churches, were matters of Methodist history. Although deeply involved in Methodist polity and work, he found time to publish some forty works, chiefly biographical, but including some which were poetical and hymnological. He d. at Sunderland, May 10, 1872. His poetical works include:—

(1) *Edwin*, 1831; (2) *The Reign of Terror & other Poems*, 1832; (3) a Collection of *Hymns for Sunday Schools*, &c., 1831. Mr. Everett also edited the *Wesleyan Reform H. Bk.*, 1853 [See **Methodist Hymnody**, § v.], and with the Rev. M. Baxter, *Hymn Bk. of the United Methodist Free Churches*, 1860 [**Methodist Hymnody**, § v.]. His Life by Richard Chew was pub. in 1875, as *James Everett; A Biography.*

His hymns, which are republished in the *H. Bk. of the United Methodist Free Churches*, 1860, are:—

1. **Beneath the altar of the Lord.** *Divine Worship and the Altar.*

2. **Lo, Creation springs to birth.** *The Thorn* and its historical and spiritual associations. Pub. in his *Reign of Terror*, &c., 1832.

3. More anxious than the Persian sage. *S. S. Anniversary.* Printed in the *S. S. Magazine*, May 19, 1823.

During Mr. Everett's residence in Sheffield in 1820–21, he wrote several hymns for the Sheffield S. Schools, which are preserved in fly-sheet form but not incorporated in any collection. [J. J.]

Everlasting! changing never. *T. H. Gill.* [*Holiness desired.*] Written in 1845, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1846, No. 117, in 8 st. of 6 l. In 1853 it was transferred to Hedge and Huntington's American *Hys. for the Ch. of Christ*, No. 837. In later American collections as the *Hys. of the Spirit*, Boston, 1864, No. 431, and others. St. ii., iii., vi., vii., are given with slight alterations from this text, as "We the weak ones, we the sinners." In the author's *Golden Chain*, &c., 1869, p. 81, the hymn is given in a revised form. Concerning this revision the author says:—

"It was the most popular of my early hymns, and exactly expressed that spirit of general aspiration so prominent with ardent youth in the fifth decade of the century. The alterations introduced in the *Golden Chain* improved and strengthened the diction, as well as Christianised the hymn. Still the original has a newness, liveliness and charm which the altered version hardly retains." [J. J.]

Every morning the red sun. *Cecil F. Alexander.* [*Heaven.*] This hymn, in 5 st. of 6 l., is based on the article of the Apostles Creed, "And the life everlasting." It appeared in Mrs. Alexander's *Hys. for Little Children*, 1848, No. 20, and is repeated in later editions. It is found in several collections in G. Britain and America. In the American *Church Praise Bk.*, N. Y., 1882, it is altered to, "Every morn the glowing sun"; but the advantage of the change is questionable. [J. J.]

Every morning they are new. *G. Phillimore.* [*Morning.*] Written for and 1st pub. in the *Parish H. Bk.*, 1863, in 4 st. of 6 l. On being transferred to the *Hymnary*, 1872, No. 57, it was altered to "Every morning mercies new." This altered text was repeated in Thring's *Coll.*, 1882, and several others. In the American *Evang. Hymnal*, 1880; and the *Laudes Domini*, 1884, it is attributed to Dr. H. Bonar in error. [J. J.]

Ex more docti mystico. [*Lent.*] This hymn is found in two MSS. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 54; Harl. 2961, f. 237); and in the *Latin Hys. of the Anglo-Saxon Church*, printed from an 11th cent. MS. at Durham (B. iii. 32, f. 18 *b*), by the Surtees Society, in 1851. *Mone's* (No. 73) text from a 15 cent. MS. is slightly different from this; as is also that in *Daniel*, i., No. 86; and in the *Hymn. Sarisb.*, 1851. *Daniel* prints also the text of the *Roman Brev.*, 1632, and in iv. p. 121, he gives readings from a Rheinau MS. of the 10th cent. *Mone* holds that the hymn is by St. Gregory the Great. Concerning its use we may note:—

In the Uses of *Sarum* and *York* it is the hymn at Vespers of the 1st Sun. in Lent to the second Vespers of the 3rd Sunday. In the *Rom. Brev.* it is the hymn at Matins for the 1st Sun. in Lent to Passion Sunday exclusively. In the Uses of *Evesham, Canterbury, and St. Albans*, st. i.–iv. are to be said at Matins, and the rest at Lauds, from the 1st to the 3rd Sun. in Lent. Some continental Breviaries differ from each of these.

The hymn **Quod lex adumbravit vetus**, in the revised *Paris Brev.*, 1736, given as the hymn on Sundays and Ferial days at Matins from Ash Wednesday to Passion Sunday (as also in the *Lyons* and other modern French Breviaries) is a recast of this hymn made by Charles Coffin for the *Paris Brev.*, and also pub. in his *Hymni Sacri*, 1736, p. 102. This text is in Card. Newman's *Hymni Ecclesiae*, 1838–65; and J. Chandler's *Hys. of the Prim. Church*, 1837, No. 60. The old text is in the works noted above: *Wackernagel;* and (Roman) *Card. Newman*, 1838–65; and Biggs's *Annotated H. A. & M.*, 1867. [W. A. S.]

Translations in C. U.:—

i. Ex more docti mystico. Of this there are the following *trs.* in C. U.:—

1. Now with the slow-revolving year. By E. Caswall from the *Rom. Brev.* text, in his *Lyra Catholica*, 1849, p. 72, and his *Hymns*, &c., 1873, p. 40. In 1850 it was included in Dr. Oldknow's *Coll.*, No. 70, and later in *The Crown of Jesus H. Bk.*, and other Roman Catholic hymn-books for Schools and Missions. In the *Hymnary*, 1872, No. 212, this *tr.* is also given as, "By precepts taught in ages past, Again the fast," &c.

2. In solemn course, as holy lore. By J. D. Chambers (*Sarum* text), pub. in his *Order of Household Devotion*, 1854, and his *Lauda Syon*, 1857, p. 126. In the *People's H.*, 1867, No. 61, st. iv. is omitted.

3. The fast as taught by holy lore. By J. M. Neale, from the *Sarum* text. Appeared in the *Hymnal N.*, 1854; and repeated in the *Hymner*, 1882. In Skinner's *Daily Service Hymnal*, 1864, it begins with st. iv., "In prayer together let us fall." This form is also in some American collections.

4. By precepts taught in ages past, Now let us, &c. This is Dr. Neale's *tr.* rewritten by the Compilers of *H. A. & M.*, and given in their trial copy, 1859, and the 1st and later editions, 1861–75. It retains the greater portion of Dr. Neale's rendering, but is cast in a more popular form.

Translations not in C. U.:—

1. From heaven's own school's mysterious ways. *Primer.* 1706.
2. Of sacred usage old. *Bp. Mant.* 1837.
3. By rite religious bound. *W. J. Copeland.* 1848.
4. Let us, the scholars of Christ's school. *W. J. Blew.* 1851.
5. By mystic lessons wisely taught. *J. W. Hewett.* 1859.
6. Come, let us keep this solemn feast. *J. Wallace.* 1874.

ii. Quod lex adumbravit vetus. Of this text from the *Paris Breviary*, 1736, the following *trs.* are in C. U.:—

1. The solemn fast the Fathers saw. By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 67, in 6 st. of 4 l. In *Kennedy*, 1863, it was given with the omission of st. ii. as "With fast and prayer for sinful man."

2. It is the holy fast. By I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839, p. 108. It was repeated, with the omission of st. iii. and viii., in *The Child's Christian Year*, 1841, and later editions, &c.

3. Good it is to keep the fast. By Sir H. W. Baker, written for and 1st pub. in *H. A. & M.*, revised ed., 1875, No. 89. [J. J.]

Ex quo, salus mortalium. [*Jean Baptiste de Santeüil.* [*Martyrs.*] Pub. in the

Cluniac Breviary, 1686, and in his *Hymni Sacri et Novi*, 1689, p. 199 (ed. 1698, p. 242), in 6 st. of 4 l. In 1736 it was included in the revised ed. of the *Paris Brev.*, and appointed as the hymn at 1st and 2nd Vespers of the Common of One Martyr; and again in the *Lyons*, and other modern French Breviaries. *Paris Brev.* text in Card. Newman's *Hymni Ecclesiae*, 1838–65. [W. A. S.]

Translation in C. U. :—

Our Lord the path of suffering trod. By I. Williams. In his *Hys. tr. from the Parisian Brev.*, 1839, p. 281, in 7 st. of 4 l. In 1861, it was recast by the Compilers of *H. A. & M.*, and given in that collection as, "For man the Saviour shed." This is repeated in the revised ed., 1875.

Translation not in C. U. :—

Since Christ His precious life-blood gave. *J. D. Chambers*, 1866, ii. p. 8.

Exalted high at God's right hand. [*Saints in Glory.*] In *A Coll. of Ps. and Hys. chiefly intended for Public Worship*, pub. by Rowland Hill, in 1783, No. cxciii., this hymn appeared in 9 st. of 4 l., in the form of a dialogue, the opening stanzas being :—

"*Q.* Exalted high at God's right hand,
Nearer the throne than cherubs stand,
With glory crown'd in white array,
My wondering soul says, Who are they?

"*A.* These are the saints belov'd of God,
Wash'd are their robes in Jesus' blood
More spotless than the purest white,
They shine in uncreated light."

The hymn thus proceeds, following the order of thought in Rev. vii. 12–17 to the end. No name is given by which its authorship may be identified. It is usually attributed to Rowland Hill on the ground that it appeared first in his *Coll.*, and no one has been known to dispute his claims. Orig. text in *Lyra Brit.*, p. 309. The popular form of this hymn is that given to it by Cotterill in his *Selection*, 1810, No. 122, which reads :—"*Lo! round the throne* at God's right hand," &c., as in Mercer's *Ch. Psalter & H. Bk.*, Ox. ed., No. 429, with st. 4, l. 4, thus, "And thus the loud hosanna raise." It is sometimes included in hymnals with the first line, "Lo, *near* the throne at God's right hand," "Lo! round the throne a glorious band," and one or two minor alterations. The authorship of the Rowland Hill form of the text has been attributed to John Duncan, on the authority of John Dobell; but we regard this as an error [see p. 42]. It is rightly described in Thring's *Coll.*, 1880, as "From Cotterill's *Sel.*, 1810, based on Rowland Hill, 1783.' [J. J.]

Ἐξαποστειλάριον. [Greek Hymnody, § xvi. 7.]

Excelsorum civium inclita gaudia. [*St. Michael and All Angels.*] This anonymous hymn is given in the *Hereford Breviary* of 1505 for "St. Raphael." In Dr. Neale's *Hymni Ecclesiae*, 1851, p. 212, it is given as **Celsorum civium inclita gaudia**, and the same is repeated in *Daniel*, iv. p. 287. *Tr.* as :—

The mighty host on high. By J. M. Neale, in the *H. Noted*, 1854, in 5 st. of 7 l., and repeated in the *Hymnary*, 1872. This is from the text in his *H. Ecclesiae*, 1851.

Another tr. is :—

The exalted heavenly choir. *J. D. Chambers.* 1866. [J. J.]

Exite filiae Sion, Regis pudicae virgines. *Isaac Habert.* [*The Crown of Jesus.*] Contributed to the *Paris Brev.*, 1643, Aest. p. 604, for use at Vespers on the festival of The Crown of Thorns, Aug. 11, together with a second part for use at Lauds, beginning **Legis figuris pingitur**, at p. 610. Both parts were given in the *Paris Brev.*, 1713, and also in some of the recent editions of the *Roman Brev.*, as in the Tournay ed., 1879, where the first part begins **Exite Sion filiae** (see *Daniel*, ii. p. 360). In the *Paris Brev.*, 1736, Pt. i. as above only is given. The *trs.* are from the *Roman Brev.* :—

i. Exite Sion filiae.

Daughters of Sion! Royal Maids. By E. Caswall, in his *Lyra Catholica*, 1849, p. 68; and his *Hys. & Poems*, 1873, p. 38. It is repeated in the 1862 *Appendix* to the *H. Noted*, No. 242, and Shipley's *Annus Sanctus*, 1884, p. 63.

ii. Legis figuris pingitur.

Christ's peerless crown is pictured in. By E. Caswall, as above (1849), p. 69; 1872, p. 39) into the 1862 *Appendix* to the *H. Noted*, No. 243, and Shipley's *Annus Sanctus*, 1884, p. 64. [J. M.]

Exultet coelum laudibus. [*Festival of Apostles.*] The oldest known form of this hymn is in four MSS. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 63; Vesp. D. xii. f. 96 *b*; Harl. 2961, f. 246 *b*; Add. 30851, f. 153), and in the *Latin Hys. of the Anglo-Saxon Ch.*, printed from an 11th cent. MS. at Durham (B. iii. 32 f. 36 *a*). It is also in one or two of the older French Breviaries. In the *Roman Brev.*, 1632, it begins **Exultet orbis gaudiis.** *Daniel*, i., No. 232, gives both texts, together with notes and readings. *Mone*, No. 663, refers to five MSS. dating from the 12th to the 15th cent., and his text differs slightly from that of *Daniel*. In the *Parisian Brev.*, 1736, it was altered by C. Coffin to **Laetare coelum plausibus.** The *trs.* which we have are from :—

i. Exultet coelum laudibus. This is *tr.* as :—

1. Let heaven resound with praises. By W. J. Blew, in *The Church Hy. and Tune Bk.*, 1852–55; and again in Rice's *Hymns*, &c., selected from the same, 1870.

2. Ye heavens, exult with joyful praise. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 92, in 6 st. of 4 l., and is repeated in the *Appendix* to the *Hymnal N.*, No. 188; and in the *Hymner*, 1882.

ii. Exultet orbis gaudiis. This is the text of the *Roman Brev.*, 1632, and is *tr.* as :—

1. Let the round world with songs rejoice. By Bp. R. Mant, in his *Ancient Hymns*, &c., 1837, p. 72. (New ed., 1871, p. 127.) This is given without alteration in the *People's H.*, 1867, but usually it is altered, as in the following instances :—

(1) **Let all on earth with songs rejoice."** This was given in Murray's *Hymnal*, 1852; the *Salisbury*, 1857; in the *New Mitre* (with slight alterations), 1875; and with an additional stanza (st. ii.) and alterations in the *Hymnary*, 1872.

(2) "**Let earth be glad and joyful sing.**" This appeared in the *English Hyl.*, 1852–61.

(3) "**Let all on earth their voices raise.**" In this arrangement in *Church Hys.*, 1871, the older form of the text, earth re-echoing the praise of heaven, instead of heaven repeating the songs of earth, as in the *Roman*

Brev., has been adopted. Otherwise the text is from Bp. Mant, but somewhat altered.

2. Now let the earth with joy resound. By E. Caswall, in his *Lyra Catholica*, 1849, p. 202, and his *Hys. & Poems*, 1873, p. 107. It is included in the Roman Catholic *Hys. for the Year*.

Translations not in C. U.:—

1. Exult, thou world, exult with praise. *J. R. Beste.* 1849.

2. Now let the world with joy abound. *J. Wallace.* 1874.

iii. Laetare coelum plausibus.

1. Let heaven with acclamations ring. *J. D. Chambers.* 1866. [J. J.]

Exultet cor precordiis. [*Most Holy Name of Jesus.*] An anonymous hymn given at 1st Vespers on the "Feast of the Most Sweet Name of Jesus," Aug. 7, in the *Sarum Brev.*, Venice, 1495, *Estiv.* pt. ii. f. 178. *Tr.* as:—

1. Exult all hearts, right gladly. By W. J. Blew, in *The Church Hy. and Tune Bk.*, 1852–55; and again in Rice's *Hymns*, &c., selected from the same, 1870.

2. Let every heart exulting beat. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 243, in 8 st. of 4 l. This is repeated in an abbreviated, and sometimes altered, form in *H. A. & M.*, 1861; the *Hymnary*, 1872; Allon's *Suppl. Hys.*, 1868–75, and others.

3. Exult, all hearts, with gladness. This rendering, which is given in the Roman Catholic *Hys. for the Year* (N. D.), and in Spurgeon's *O. O. H. Bk.*, 1866, is an arrangement of a part of J. D. Chambers's *tr.*, very much altered, and with the L. M. changed to 7-6.

4. O let the heart exulting beat. By R. F. Littledale, written for and 1st pub. in the *People's H.*, 1867, No. 272, and signed "F. R."

Translation not in C. U.:—

With joyous strains, by ev'ry tongue. *J. W. Hewett.* 1859. [J. J.]

F

F., in the *Gospel Magazine*, 1776; i.e. James Fanch.

F., in Bristol Bap. *Coll.* of Ash & Evans, 1st ed., 1769; i.e. T. Flatman.

F—s, in the same; i.e. John Fellows.

F. J. C., in *Bright Jewels*, N.Y., 1869; i.e. Mrs. F. J. Van Alstyne.

F. R., initials of Dr. R. F. Littledale, reversed in the *People's Hymnal*; i.e. "Frederick Richard."

Faber, Frederick William, D.D., s. of Mr. T. H. Faber, was b. at Calverley Vicarage, Yorkshire, June 28, 1814, and educated at Balliol College, Oxford, graduating B.A. in 1836. He was for some time a Fellow of University College, in the same University. Taking Holy Orders in 1837, he became Rector of Elton, Huntingdonshire, in 1843, but in 1846 he seceded to the Church of Rome. After residing for some time at St. Wilfrid's, Staffordshire, he went to London in 1849, and established the London "Oratorians," or, "Priests of the Congregation of St. Philip Neri," in King William Street, Strand. In 1854 the Oratory was removed to Brompton. Dr. Faber d. Sept. 26, 1863. Before his secession he published several prose works, some of which were in defence of the Church of England; and afterwards several followed as *Spiritual Conferences*, *All for Jesus*, &c. Although he published his *Cherwell Waterlily and Other Poems*, 1840; *The Styrian Lake, and Other Poems*, 1842; *Sir Lancelot*, 1844; and *The Rosary and Other Poems*, 1845; and his *Lives of the Saints*, in verse, before he joined the Church of Rome, all his hymns were published after he joined that communion. They were included in his:—

(1) A small book of eleven *Hymns*, 1849, for the School at St. Wilfrid's, Staffordshire. (2) *Jesus and Mary: or, Catholic Hymns for Singing and Reading*, Lond. 1849. In 1852 the 2nd ed. was pub. with an addition of 20 new hymns. (3) *Oratory Hymns*, 1854; and (4) *Hymns*, 1862, being a collected ed. of what he had written and published from time to time.

Dr. Faber's account of the origin of his hymn-writing is given in his Preface to *Jesus & Mary*. After dwelling on the influence, respectively, of St. Theresa, of St. Ignatius, and of St. Philip Neri, on Catholicism; and of the last that "sanctity in the world, perfection at home, high attainments in common earthly callings . . . was the principal end of his apostolate," he says:—

"It was natural then that an English son of St. Philip should feel the want of a collection of English Catholic hymns fitted for singing. The few in the *Garden of the Soul* were all that were at hand, and of course they were not numerous enough to furnish the requisite variety. As to translations they do not express Saxon thought and feelings, and consequently the poor do not seem to take to them. The domestic wants of the Oratory, too, keep alive the feeling that something of the sort was needed: though at the same time the Author's ignorance of music appeared in some measure to disqualify him for the work of supplying the defect. Eleven, however, of the hymns were written, most of them, for particular tunes and on particular occasions, and became very popular with a country congregation. They were afterwards printed for the Schools at St. Wilfrid's, and the very numerous applications to the printer for them seemed to show that, in spite of very glaring literary defects, such as careless grammar and slipshod metre, people were anxious to have Catholic hymns of any sort. The MS. of the present volume was submitted to a musical friend, who replied that certain verses of all or nearly all of the hymns would do for singing; and this encouragement has led to the publication of the volume."

In the same Preface he clearly points to the *Olney Hymns* and those of the Wesleys as being the models which for simplicity and intense fervour he would endeavour to emulate. From the small book of eleven hymns printed for the schools at St. Wilfrid's, his hymn-writing resulted in a total of 150 pieces, all of which are in his *Hymns*, 1862, and many of them in various Roman Catholic collections for missions and schools. Few hymns are more popular than his "My God, how wonderful Thou art," "O come and mourn with me awhile," and "Sweet Saviour, bless us ere we go." They excel in directness, simplicity, and pathos. "Hark, hark, my soul, angelic songs are swelling," and "O Paradise, O Paradise," are also widely known. These possess, however, an element of unreality which is against their permanent popularity. Many of Faber's hymns are annotated under their respective first lines; the rest in C. U. include:—

i. From his *Jesus and Mary*, 1849 and 1852.

1. Fountain of love, Thyself true God. *The Holy Ghost.*
2. How shalt thou bear the Cross, that now. *The Eternal Years.*
3. I come to Thee, once more, O God. *Returning to God.*
4. Joy, joy, the Mother comes. *The Purification.*
5. My soul, what hast thou done for God? *Self-Examination.*
6. O how the thought of God attracts. *Holiness Desired.*
7. O soul of Jesus, sick to death. *Passiontide.* Sometimes this is divided into two parts, Pt. ii. beginning, "My God, my God, and can it be."

ii. From his *Oratory Hymns*, 1854.

8. Christians, to the war! Gather from afar. *The Christian Warfare.*
9. O come to the merciful Saviour that calls you. *Divine Invitation.* In many collections.
10. O God, Thy power is wonderful. *Power and Eternity of God.*
11. O it is sweet to think, Of those that are departed. *Memory of the Dead.*
12. O what are the wages of sin? *The Wages of Sin.*
13. O what is this splendour that beams on me now? *Heaven.*
14. Saint of the Sacred Heart. *St. John the Evangelist.*

iii. From his *Hymns*, 1862.

15. Father, the sweetest, dearest Name. *The Eternal Father.*
16. Full of glory, full of wonders, Majesty Divine. *Holy Trinity.*
17. Hark! the sound of the fight. *Processions.*
18. How pleasant are thy paths, O death. *Death Contemplated.*
19. O God, Whose thoughts are brightest light. *Thinking no Evil.*
20. O why art thou sorrowful, servant of God? *Trust in God.*
21. Souls of men, why will ye scatter? *The Divine Call.*
22. The land beyond the sea. *Heaven Contemplated.*
23. The thought of God, the thought of thee. *Thoughts of God.*
24. We come to Thee, sweet Saviour. *Jesus, our Rest.*

In addition to these there are also several hymns in C. U. in Roman Catholic hymn-books which are confined to those collections. In the *Hys. for the Year*, by Dr. Rawes, Nos. 77, 110, 112, 117, 120, 121, 122, 125, 127, 128, 131, 140, 152, 154, 169, 170, 174, 179, 180, 192, 222, 226, 230, 271, 272, are also by Faber, and relate principally to the Blessed Virgin Mary. Several of these are repeated in other Roman Catholic collections. [J. J.]

Faber, Johann Ludwig, was b. at Nürnberg, 1635. He studied at the Universities of Altdorf, Tübingen and Heidelberg, became in 1657 conrector, and in 1664 rector of the school at Oettingen, in 1666 rector of the school at Hersbruck, and in 1670 became fifth master in the Egidien Gymnasium at Nürnberg. He d. at Nürnberg, Nov. 28, 1678.

He was crowned as a poet by Sigismund von Birken in 1669. In 1664 he was admitted a member of the Pegnitz Shepherd and Flower Order, and his hymns were contributed to the *Poetische Andachtsklang*, Nürnberg, 1673, —a collection of verses by various members of the Order founded on the meditations in Dr. Heinrich Müller's *Geistliche Erquickstunden*, Rostock, 1664–1666. One of these has passed into English, viz. :—

Ich lass ihn nicht, der sich gelassen [*Love to Christ*], 1673, as above, No 50, in 8 st., founded on No. 300 of Müller's meditations. Sometimes erroneously ascribed to Gottfried Arnold. *Tr.* as "I leave Him not, Who came to save," by *Miss Winkworth*, 1869, p. 296. [J. M.]

Fading, still fading, the last beam is shining. [*Evening.*] This anonymous hymn appeared in *Hys. for Vestry and Fireside*, Boston, U.S., 1841, where it is ascribed to the *Sacred Minstrel*, a book of tunes, dated 1830. It has attained to great popularity in America, and is given in a great number of modern hymn-books, although unknown to those in G. Britain. It is in a peculiar metre and of exceptional merit. Orig. text in *Songs for the Sanctuary*, N. Y., 1865 and 1872. [J. J.]

Fain would my thoughts fly up to Thee. *J. Austin.* [*Hope.*] From his *Devotions in the Antient Way of Offices*, 1668, into Lord Selborne's *Bk. of Praise*, 1862–1867, and T. Darling's *Hymns*, &c., 1855 and 1887.

Faint not, Christian, though the road. *J. H. Evans.* [*Patient Endurance.*] Appeared in the 4th ed. of his *Hys. Selected chiefly for Pub. Worship*, 1833, in 7 st. of 4 l., and in the Rev. Carus Wilson's *Friendly Visitor*, Aug., 1835, with the signature "Alix." It is based on Heb. xii. 3. The hymn, "*Fear not, children*, though the road," in the *Meth. Free Ch. S. S. H. Bk.*, 1860, No. 311, is composed of st. i.–iii., and vi. of this hymn, slightly altered, together with a chorus from another source. It is popular in America. [J. J.]

Fair are the feet which bring the news. *J. Mason.* [*Missions.*] 1st pub. in his *Spiritual Songs; or, Songs of Praise*, 1683, p. 36, as "A Song of Praise for a Gospel Ministry," in 5 st. of 8 l. (Sedgwick's reprint, 1859, p. 26). In its full form it is unknown to modern hymn-books. The following centos therefrom are in C. U. :—

1. **Fair are the feet which bring the news.** In Longfellow and Johnson's *Hys. of the Spirit*, Boston, U.S., 1864, No. 343 is compiled from st. i., iii. and iv., considerably altered.

2. **Bless'd are the feet which bring the news.** This was given in Bickersteth's *Christ. Psalmody*, 1833, No. 429, and is altered from st. i., iii.–v.

3. **How blest the feet which bring the news.** In Hall's *Mitre*, 1836, No. 117 is st. i., v. altered.

4. **How beautiful the feet that bring.** This altered form of st. i.–iii., v. is by the Rev. J. Keble. It was given in the *Salisbury H. Bk.*, 1857, No. 188, the *Sarum H.*, 1868, *Kennedy*, 1863, and others. [J. J.]

Fair shines the morning star. *J. Montgomery.* [*Year of Jubilee.*] Appeared in his *Christian Psalmist*, 1825, No. 556, in 5 st. of 6 l., and in his *Original Hymns*, 1853, No. 263, the title in each case being "The Year of Jubilee." In 1836 J. Conder adopted it for the *Cong. H. Bk.*, and others have followed, both in G. Britain and America: but its use is not so extensive as many of Montgomery's hymns. In the N. Y. *Church Praise Bk.*, 1882, No. 227, is a cento beginning with st. i. of this hymn, and st. ii.–iv. from C. Wesley's "Blow ye the trumpet, blow" (q.v.). [J. J.]

Fair waved the golden corn. *J. H. Gurney.* [*Dedication of First Fruits.*] This application of the "First Fruits" as a hymn of prayer and praise for Children appeared in the author's Marylebone *Ps. & Hys.*, 1851, No. 38, in 6 st. of 4 l., and not in his Lutterworth *Coll. of Hys.*, 1838, as sometimes stated. It has attained to great popularity, and is found, generally unaltered, in most of the leading modern hymn-books. Bingham, in his *Hymno. Christ. Lat.*, 1871, has rendered it into Latin as "Pulchrius in Judae campis crepitante susurro." [J. J.]

Faith, hope, and charity, these three. *J. Montgomery.* [*Faith, Hope, and Charity.*]

In the M. MSS. this hymn is dated "Jan. 27, 1834." It was printed in his *Original Hymns*, 1853, No. 164, in 4 st. of 4 l., and entitled "The Christian Graces." It is given in a few hymn-books in G. Britain and America: as Dr. Martineau's *Hys. of Praise and Prayer*, 1873; the New York *Hys. & Songs of Praise*, 1874, and others. [J. J.]

Faith of our fathers! living still. *F. W. Faber.* [*A Pledge of Faithfulness.*] This hymn appeared as the first of two hymns, one "Faith of our Fathers," for England; and the second the same for Ireland, in his *Jesus and Mary; or, Catholic Hys. for Singing and Reading*, 1849, in 4 st. of 6 l. It was repeated in his *Oratory Hymns*, and several Roman Catholic collections for missions and schools. Its use illustrates most forcibly how in hymnody, as in other things, "extremes meet." In the original st. iii., ll. 1, 2, read:—

> "Faith of our Fathers! Mary's prayers
> Shall win our country back to thee."

In 1853 Drs. Hedge & Huntington altered these lines to:—

> "Faith of our Fathers! *Good men's* prayers
> Shall win our country *all* to thee."

for their Unitarian *Hys. for the Church of Christ*, No. 455. With this alteration it has passed into several Nonconformist collections in G. Britain and America. With the alteration of these few words the hymn is regularly sung by Unitarians on the one hand, and by Roman Catholics on the other, as a metrical embodiment of their history and aspirations. [J. J.]

Faith, 'tis a precious gift. *B. Beddome.* [*Faith described.*] Of this popular hymn various forms are in C. U. both in G. Britain and America as follows:—

1. The original, which was given in the Bristol Bap. *Coll.* of Ash & Evans, 1769, No. 232, in 4 st. of 4 l. This was repeated in Rippon's *Sel.*, 1787, and later editions, and several modern hymn-books.

2. The text as in R. Hall's posthumous ed. of Beddome's *Hymns*, 1817, No. 165, where after st. ii. alterations are introduced, and another stanza (iv.) is added. This text is given in the Bap. *Ps. & Hys.*, 1858.

3. "Faith is a precious gift." This is an altered form of the hymn, in Dr. Alexander's *Augustine H. Bk.*, 1849–65, partly from the 1769, and partly from the 1817 texts; and in the American *Bap. Praise Bk.*, 1871, from the 1769 text.

4. "Faith is the gift of God," in Snepp's *Songs of G. & G.*, 1872, is an alteration of the 1817 text in 5 st.

Taken in its various forms this hymn is very extensively used. [J. J.]

Faithful, O Lord, Thy mercies are. *C. Wesley.* [*God's Faithfulness.*] In several American hymn-books two hymns are given with this opening line, as follows:—

(1) No. 306, in Longfellow and Johnson's *Hys. of the Spirit*, 1864, in 2 st. of 4 l. This is No. 171 of C. Wesley's *Short Hymns*, &c., 1762, vol. i., on Ex. xxxiv. 6. (2) The second is in the *Bap. Praise Bk.*, 1871, No. 216, and is composed of portions of Nos. 169, 170, 171 of the *Short Hymns*, &c. (*P. Works*, 1868–72, vol. ix. p. 55). [J. J.]

Falckner, Justus, from his interest as the first Lutheran clergyman ordained in America, demands a somewhat fuller notice than would otherwise be given.

He was fourth s. of Daniel Falckner, Lutheran pastor at Langenreinsdort, Crimmitschau, Zwickau, Saxony, and was b. there, Nov. 22, 1672. He entered the University of Halle, Jan. 20, 1693, as a student of theology under A. H. Francke; but on completing his course felt the responsibility of the ministerial office in the German Church of that time too great for him to undertake. Along with his elder brother Daniel, who had shortly before returned from America, we find Justus accepting at Rotterdam, April 23, 1700, a power of attorney for the sale of Penn's lands in Pennsylvania. In 1701 ten thousand acres of Penn's lands were sold to Provost Andreas Rudman and other Swedes residing on the Manatawny. By intercourse with Rudman or otherwise Justus was led to reconsider his views on the ministry, and was on Nov. 24, 1703, ordained in the Swedish Church of Wicacoa, Philadelphia, by Rudman, T. E. Björck, and Anders Sandel, all Swedish Pastors. His first charge was the pastoral oversight of the Dutch settlers on the Manatawny, near New Hannover; but shortly afterwards he was sent by Rudman to take his place as pastor of the Lutheran Congregations at New York and Albany. There he proved himself an earnest, faithful and diligent worker, ministering also as occasion permitted, until their organization became consolidated, to three congregations in New Jersey (on the Hackensack, in Bergen County, and on the Raritan) and two in the State of New York (Loonenburg and Neuburg). In 1723 the pastorate at New York became vacant either by the death or removal of Falckner. Michael Knoll, who became pastor at New York in 1732, states that Falckner d. in 1723. The entries in Church registers which have been held to prove that when he felt the weight of years he retired to New Jersey as a smaller and easier field of labour, seem to be signed by a Daniel Falckner — whether brother, nephew, or son does not appear (MSS., &c., from Pastor Köhler, Langenreinsdorf; from Dr. B. M. Schmucker, Pottstown, Pennsylvania, &c. Details from these sources are given more fully in the *Blätter für Hymnologie*, 1885, pp. 3–6).

To his *Catechism*, the first known publication by a Lutheran minister in America (written in Dutch and pub. at New York, 1708, as *Grondlycke Onderricht*, &c.), three hymns are appended which seem to be *trs.* from the German. The only hymn by Falckner *tr.* into English is:—

Auf! ihr Christen, Christi Glieder. [*Christian Warfare.*] It seems to have been written while he was a student at Halle, and appears in the *Geistreiches G. B.*, Halle, 1697, p. 430, in 11 st. of 6 l., entitled "Encouragement to conflict in the spiritual warfare." It is a vigorous and stirring hymn, and after its reception into Freylinghausen's *G. B.*, 1704, came into extended use, and is still found in many collections as in the *Unv. L. S.* 1851. The only *tr.* in C. U. is:—

Rise, ye children of salvation, omitting st. 4 in Mrs. Bevan's *Songs of Eternal Life*, 1858, p. 10. Three centos have come into use—the *trs.* of st. 1, 3, 9 in Dr. Pagenstecher's *Coll.*, 1864; of st. 1, 5, 9, 11 in the Eng. Presb. *Ps. & Hys.*, 1867, and the *Temple H. Bk.*, 1867; and of st. 1, 5, 11 in *Laudes Domini*, N. Y., 1884.

Another tr. is: "If our all on Him we venture," a *tr.* of st. iii. as st. ii. of No. 1064 in the *Supplement* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 509). [J. M.]

Falk, Johannes Daniel, was b. Oct. 28, 1768, at Danzig, where his father was a wigmaker. With a stipend from the Town Council of Danzig, he entered the University of Halle in 1791, where he studied the classics and theology, remaining as a private tutor for some time after completing his course. In 1798 he married and settled as a man of letters at Weimar, where he was welcomed by Herder, Goethe and Wieland, and where he gained some reputation as a writer of satirical works. During the Napoleonic wars, after the battle of Jena, 1806, Falk found his true vocation as a philanthropist, first in the field hospitals and then in the care of destitute children. With the court preacher Horn he founded the "Society of Friends in Need," and shortly thereafter began his Refuge for poor children; receiving them

without restrictions as to age, birth, country or creed, and after giving them a godly industrial training sought to find the girls places as domestic servants and to apprentice the boys to trade. He lived to see the Refuge in permanent buildings (which in 1829 were made into a public training school for neglected children, under the name of *Falk's Institute*) and saw some 300 of his scholars fairly started in life. He d. at Weimar, Feb. 14, 1826 (*Kraus*, pp. 120–125; *Allg. Deutsche Biog.*, vi. 549–551). His hymns are few in number, but one has attained considerable popularity:—

O du fröhliche. [*For the Great Festivals.*] Written in 1816, and included in his *Auserlesene Werke*, Leipzig, 1819, vol. i. p. 357, in 3 st. of 6 l., entitled "Hymn for all the Three Festivals." St. i. is for Christmas, ii. for Easter, iii. for Whitsuntide. This form is No. 667 in the *Unv. L. S.*, 1851, but being easy of expansion we find in the Speier *G. B.*, 1859, No. 247, two other stanzas for each season added — in all 9 st. The only *tr.* in C. U. is:—

Hail, thou glorious, thou victorious. A free version by Dr. Kennedy of Falk's three sts., with original st. for Sunday and for the Second Advent, in his *Hymno. Christ.*, 1863. [J. M.]

Fanch, James, known as the joint author with Daniel Turner of the hymn "Beyond the glittering, starry skies" (q.v.), was b. in 1704, and d. Dec. 12, 1767. He was for many years a Baptist Minister at Romsey, and Lockerly, Hants. In addition to Sermons, &c., he pub. a

Paraphrase on a Select Number of the Psalms of David, done from the Latin of Buchanan, to which are added some Occasional Pieces, 1764. [J. J.]

Fannie. A *nom de plume* of Mrs. Van Alstyne (q.v.) in *Bright Jewels*, N. Y., 1869, *Royal Diadem*, N. Y., 1873, &c.

Far down the ages now. *H. Bonar.* [*The Church Militant.*] Pub. in his *Hys. of Faith and Hope*, 1st Series, 1857, in 14 st. of 4 l. The centos in C. U. all begin with st. i., but differ in the choice of stanzas, and range from five in the S. P. C. K. *Church Hys.*, 1871, to eight in the New York *Hys. and Songs of Praise*, 1874. Although in extensive use in various forms, it is seldom that any two collections have the same arrangement. [J. J.]

Far from my [our] heavenly home. *H. F. Lyte.* [*Ps. cxxxvii.*] This S. M. version of Ps. 137 is the most complete example of the author's method in paraphrasing the Psalms that we have: and furnishes us with a beautiful illustration of his tenderness and melody. It appeared in his *Spirit of the Psalms*, 1834, in 5 st. of 4 l. Its use exceeds that of any other of his Psalm versions, and is extensive both in G. Britain and America. Sometimes it is changed to "Far from *our* heavenly home;" and in other cases, as in *H. A. & M.*, st. ii., which reads:—

"Upon the willows long My harp has silent hung;
How should I sing a cheerful song Till Thou inspire my tongue?"

is omitted. Full orig. text in *H. Comp.*, No. 135. [**Psalters, English,** § XVII.] [J. J.]

Far from my thoughts, vain world, begone. *I. Watts.* [*Holy Communion.*] This hymn was given in his *H. & Sa. Songs*, 1707: and again in 1709 (Bk. ii., Nos. 15, 16), in two parts, each part consisting of 6 st. of 4 l., and the second beginning, "Lord, what a heav'n of saving grace." Pt. i. was given with alterations and the omission of st. iii., iv. in G. Whitefield's *Coll.*, 1753, No. 2, thereby rendering it a most suitable hymn for the opening of Divine Service. This use of the hymn is still followed, especially in America, as in Dr. Hatfield's *Church H. Bk.*, 1872, &c. In the American *Church Pastorals*, Boston, 1864, No. 710, st. v., vi. are given as "Blest Jesus! what delicious fare!" Pt. ii. is also somewhat extensively used in G. Britain and America. [J. J.]

Far from my thoughts, vain world, depart. *J. Conder.* [*Holy Communion.*] Appeared in his *Cong. H. Bk.*, 1836, No. 148, in 6 st. of 4 l., on the words, "He was known of them in breaking of bread." In this same form it was repeated in his work *The Choir and the Oratory*, 1837, p. 190; and again in his *Hys. of Praise, Prayer*, &c., 1856, p. 85. A rearrangement of this hymn, given in the *Leeds H. Bk.*, 1853, No. 727, is more popular than the original. It begins with st. iii., "Lord, in this blest and hallowed hour," and is composed of st. iii., ii. and iv. Another arrangement is st. iii., ii., iv.–vi. This is in the Bap. *Ps. & Hys.*, 1858. [J. J.]

Far from the world, O Lord, I flee. *W. Cowper.* [*Retirement.*] In 1765, when the poet had recovered his balance of mind and had to leave the charge of Dr. Cotton at St. Albans, under whose care he had been placed by his family, his friends

"Subscribed amongst themselves an annual allowance, such as made his own diminished means just sufficient to maintain him respectably, but frugally, in retirement, and left him to follow his own course. His resolution to withdraw from the business of the world, and from its society, occasioned those poems which, because of the circumstances that gave rise to them, belong properly to the personal history of an author.

'Far from the world, O Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war.'"

Southey,* from whose *Life and Works of William Cowper*, ed. 1853, vol. i. pp. 105–6, the above is taken, quotes the complete hymn, and then goes on to say:—

"After many unsuccessful attempts to procure lodgings nearer Cambridge, John Cowper wrote to say he had found some at Huntingdon, which he believed might suit him."

On Saturday, June 22, 1765, Cowper was taken to Huntingdon by his brother, and there left alone.

"No sooner," says Cowper, "had he left me, than finding myself surrounded by strangers, and in a strange place, my spirits began to sink, and I felt (such was the backsliding state of my heart) like a traveller in the midst of an inhospitable desert, without friend to comfort, or a guide to direct him. I walked forth, towards the close of the day, and in this melancholy frame of mind, and having wandered about a mile from the town, I found my heart, at length so powerfully drawn towards the Lord, that having a retired and secret nook in the corner of a field, I kneeled down under a bank and poured forth my complaints before him. It pleased my Saviour to hear me, so that this oppression was taken off, and I was enabled to trust in him that careth for the stranger, to roll my burden upon him, and to rest assured that wheresoever he might cast my lot, the God of all consolation would still be with me. But this was not all. He did for me more than either I had asked or thought."

The following day, Sunday, June 23, 1765, Cowper attended church for the first time after his recovery. He was specially impressed by the devotion of one of the worshippers, and with the reading of the Gospel of the day (1st S. after Trinity), which contained the parable of the Prodigal Son. He says:—

"I went immediately after church to the place where I had prayed the day before, and found the relief I had there received was but the earnest of a richer blessing. How shall I express what the Lord did for me, except by saying, that he made all his goodness to pass before me. I seemed to speak to him face to face, as a man conversing with his friend, except that my speech was only in tears of joy, and groanings which cannot be uttered. I could say indeed with Jacob, not 'how dreadful,' but how lovely, 'is this place! This is none other than the house of God.'"—*Southey*, i. pp. 108–9.

Although Southey does not say that this hymn was written on this special occasion, and although he quotes the hymn three pages before he gives these details, yet, when we read in st. ii.,

"The calm retreat, the silent shade,
With prayer and praise agree;
And seem, by Thy sweet bounty, made
For those who follow Thee,"

we feel that these must have been the circumstances and this the birth-place of the hymn. If so, its date will be *June* 23, 1765.

The publication of this hymn we have not been able to trace beyond the *Olney Hymns*, 1779, Bk. iii., No. 45, in 6 st. of 4 l., and headed "Retirement." We have seen it stated that it appeared in the *Gospel Magazine* prior to this, but this is an error. Its use is extensive for a hymn of so personal a character. It is very beautiful, and its associations with the poet's personal history give it a position of historical importance. [J. J.]

Far from these narrow scenes of night. *Anne Steele.* [*Heaven.*] This hymn ranks in popularity as one of the first of Miss Steele's hymns. It was first pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 157, in 11 st. of 4 l., and entitled "The Promised Land." It was repeated in her *Poems*, &c., 1780, and in D. Sedgwick's ed. of her *Hymns*, 1863, p. 96. In modern hymn-books it is found in various forms, ranging from 4 st. in the American *Bap. Hy.* [*& Tune*] *Bk.*, 1871, to 8 st. in the *Westminster Abbey H. Bk.*, 1883. It was brought into use in an abbreviated form in the Church of England through R. Conyers's *Coll.*, 1767, and A. M. Toplady's *Ps. & Hys.*, 1776; and amongst Nonconformists by the Bristol Bap. *Coll.* of Ash & Evans, 1769. In most American Unitarian collections a selection of stanzas rearranged from C.M. to S.M. is given, sometimes in 7 st., as in Dabney's *Sel. of Hys. & Ps.*, Andover, 1821; and again, in 5 st., as in the *Hy.* [*& Tune*] *Bk. for the Ch. & Home*, &c., Boston, 1868. [J. J.]

Farewell, poor world, I must be gone. *S. Crossman.* [*Death anticipated.*] This is his "Pilgrim's Farewell to the World," in 7 st. of 4 l., in his *Young Man's Meditation, or Some few Sacred Poems*, &c., 1664 (Sedgwick's reprint [1863], p. 7). The form in which it appeared in the "Sacred Melodies," appended to the *Comprehensive* ed. of Rippon's *Sel.*, 1844, is 4 st. of 4 l. and a chorus. Of these, st. ii. and the chorus are anonymous. In 1855 Mr. Beecher adopted this form of the hymn for his *Plymouth Coll.*, No 1220. In this the first four lines are from *Crossman* and *Rippon*, but altered to "Farewell, *dear friends*, I must be gone!" The second four lines and the chorus are from *Rippon*; and st. iii., iv. are anonymous. [J. J.]

Farewell, thou once a sinner. *C. Wesley.* [*Death.*] Appeared in his *Hys. & Sacred Poems*, 1749, vol. ii., No. 56, in 7 st. of 8 l., and headed "On the Death of a Friend" (*P. Works*, 1868–1872, vol. v. p. 216). In Dr. Martineau's *Hymns*, &c., 1840, No. 402, beginning "Farewell, thou once a *mortal*," is a cento from this hymn. It was repeated in his *Hys. of Praise and Prayer*, 1873. [J. J.]

Farningham, Marianne. [Hearn, M.]

Farrar, Frederic William, D.D., s. of the Rev. Charles Penhorn Farrar, sometime a missionary in India, and late Rector of Sidcup, Kent. He was b. at Bombay, Aug. 7th, 1831: and educated at King William's College, Isle of Man, and at King's College, London. In 1850 he obtained a classical exhibition, and in 1852 a scholarship at the University of London, whence, after taking the degree of B.A., he passed to Trinity College, Cambridge. There, in 1852, he took (with other prizes) the Chancellor's Prize in English verse, and graduated in first-class classical honours in 1854. In the same year he entered Holy Orders, and was subsequently for some time an assistant master at Harrow School. In 1871 he was appointed to the head mastership of Marlborough College, which he held until 1876, when he was nominated a Canon of Westminster Abbey and Rector of St. Margaret's, Westminster. He had previously been chosen Select Preacher before the University of Cambridge in 1868, and again in 1874, 1875, and Hulsean Lecturer in 1870. He was also appointed in 1869 a Chaplain to the Queen, and in 1883, Archdeacon of Westminster. Archdeacon Farrar has achieved a high reputation both as a writer and a preacher. He is the author of some volumes of fiction for the young which soon attained great popularity, as well as of several important works in the departments of philology and theology. Of the latter, his *Life of Christ* and *Life and Work of St. Paul* are the best known. As a preacher, Archdeacon Farrar stands in the first rank as a master of graceful eloquence. His contributions to hymnody include, "Father, before Thy throne of light," "God and Father, great and holy," and a beautiful carol, "In the fields with their flocks abiding." [G. A. C.]

Father, abide with us! the storm-clouds gather. [*The Divine Presence desired.*] Given anonymously as No. 60 in the Rev. E. Clay's *Appendix*, issued in Feb., 1869, to his *Ps. & Hys., adapted for the Services of the Ch. of England* (1st ed., 1858). In Snepp's *Songs of G. & G.*, 1872, No. 708, it is repeated without alteration. [J. J.]

Father, again in Jesus' Name we meet. *Lady Lucy E. G. Whitmore.* [*Lent Evening.*] 1st pub. in her *Family Prayers*, &c., 1824, in 4 st. of 4 l., as No. 8 of the 14 hymns appended thereto. It is based on St. Luke xv. 20. In 1833 Bickersteth gave it, with slight alteration, in his *Christ.*

Psalmody, No. 584. This was repeated by several editors as the original text. In the Rev. F. Pott's *Hymns*, &c., 1861; the S.P.C.K. *Church Hys.*, 1871, and others, st. ii. is omitted. It is a hymn of more than usual merit, and is in extensive use in G. Britain. In America it is also found in a few collections, including *Laudes Domini*, 1884. In Windle it is attributed in error to "White." Orig. text in *H. Comp.* No. 14. [J. J.]

Father, and can it be? *C. Wesley.* [*Lent.*] Appeared in his *Hys. & Sac. Poems*, 1749, vol. i., No. 92, in 7 st. of 8. l. It is No. 5 of 7 hymns written "After a Recovery" (*P. Works*, 1868–1872, vol. iv. p. 447). The hymn, "O unexhausted Grace," which is given in most of the Methodist hymn-books, is composed of st. iv.–viii., and was included in the *Wes. H. Bk.*, 1780, as No. 165. [J. J.]

Father and Lord of our whole life. *J. Keble.* [*Easter Eve.*] Written at Llandudno, Aug. 14, 1856, and first pub. in the *Salisbury H. Bk.*, 1857, and again in the *Sarum Hymnal*, 1868, No. 135. The original contains 9 st. of 4 l., and is found in Keble's *Miscellaneous Poems*, 1869, pp. 116–118. In the *Hymnary*, No. 260, beginning "Jesu, the Author of our Life," is a slightly altered form of this hymn. [J. J.]

Father, at Thy footstool see. *C. Wesley.* [*For Unity.*] In his *Hymns & Sac. Poems*, 1749, vol. ii., this is No. 3 of 55 hymns "For Christian Friends," in 6 st. of 4 l. (*P. Works*, 1868–1872, vol. v. p. 408). When given in the *Wes. H. Bk.*, 1780, No. 500, st. v., vi. were omitted. This is repeated in the revised ed., 1875, and several collections in G. Britain and America. The hymn in Dr. Martineau's *Hymns* of 1840, and of 1873, beginning with the same first line, is a cento, a few lines of which are from this hymn, but the rest we have been unable to trace. [J. J.]

Father, before Thy throne of light. *F. W. Farrar.* [*St. Michael and All Angels.*] Written for the Anniversary of the Dedication of Marlborough College Chapel, 1855, the author being at that time Assistant Master of the College under Dr. Cotton. In 1856 it was included in the *Marlborough College H. Book*; and again in the revised edition of the same collection in 1869, No. 106. From the latter it passed into the Savoy Chapel *Appendix* to the *Hymnary* (Chapel Royal), the S. P. C. K. *Church Hymns*, 1871, No. 184, the *H. Comp.*, 1876, and many other collections. It is admirably suited for daily use in public schools. [J. J.]

Father, behold with gracious eyes. *C. Wesley.* [*Public Worship.*] In the *Hys. for those that Seek and those that Have Redemption*, &c., 1747 (*P. Works*, 1868–1872, vol. iv. p. 270), this hymn, in 6 st. of 4 l., is set forth for use "At the Hour of Retirement." A. M. Toplady, on including it in his *Ps. & Hys.*, 1776, No. 60, omitted st. iii., added st. vi., vii. from Wesley's "Father of Jesus Christ, my Lord" (in the same *Hymns*, &c., 1747), and appointed the same for "Public Worship." From this text, and not the original, No. 780 in the *New Cong.*, 1859–1874, is taken; Toplady's st. iv., v. being omitted, and the rest somewhat altered. [J. J.]

Father, by Thy love and power. *J. Anstice.* [*Evening.*] Printed by his widow for private circulation in *Hymns by the late Joseph Anstice, M.A.*, &c., 1836, No. 3, in 4 st. of 10 l. In 1841 it was given in *The Child's Christian Year*, with one change only, that of st. i., l. 8, "Lull Thy children to repose," to "Lull Thy *creatures* to repose," which in the *H. Comp.* is again changed to "*Grant* Thy children *sweet* repose," and accompanied by a note (*Notes*, 31) which shows that Bp. Bickersteth used *The Child's Christian Year* text as the original, in error. In the numerous hymn-books in which this beautiful hymn is found, not this line, but st. iv., l. i.–iv., have been the source of difficulty. They read in the original:—

> "Blessed Trinity! be near
> Through the hours of darkness drear;
> When the help of man is far,
> Ye more clearly present are."

The attempts which have been made to overcome the weakness of these lines have been many. The most important of these are:—

1. "Blessed Trinity, be near,
Through the hours of darkness drear;
Then, when shrinks the lonely heart,
Thou more clearly present *art.*"
S. P. C. K. *Appendix* to *Ps. & Hys.*, 1869, their *Church Hymns*, 1871, and many others.
2. "Blessed Trinity, be near
Through the hours of darkness drear;
Oh, enfold us in Thine arm,
Screen from danger, save from harm."
Hymnary, 1872.
3. "Blessed Trinity, be near
Through the hour of darkness drear;
Then when shrinks the lonely heart,
Thou, O God, most present *art.*"
Hymnal Companion, 1870-76; Thring's *Coll.*, 1882; *Laudes Domini*, N. Y. 1884, and others.

Other arrangements of these lines are also given in some of the collections, but these are the most important. In addition there is also a re-arrangement of the text in the Cooke & Denton *Church Hyl.*, enlarged ed., 1855, No. 338, in 4 st. of 8 l.; and in the Rev. F. Pott's *Hymns*, &c., 1861, No. 23, in 4 st. of 6 l. In its various forms the use of this hymn is extensive. [J. J.]

Father, ere we hence depart. *J. Hart.* [*Dismission.*] 1st pub. in his *Supplement* to his *Hymns composed on Various Subjects*, 1762, No. 82, in 2 st. of 4 l. In 1767 it was given in R. Conyers's *Coll.* as "Father, *before* we hence depart." This was repeated in Toplady's *Ps. & Hys.*, 1776, No. 159, and is the received text of modern hymn-books in G. Britain and America. [J. J.]

Father, God, Who seest in me. *C. Wesley.* [*Pleading the Atonement.*] Four hymns beginning with the same stanza are known to hymnody as follows:—

1. The original in C. Wesley's *Hymns on the Lord's Supper*, 1745, No. 119, in 4 st. of 4 l. (*P. Works*, 1868–1872, vol. iii. p. 304); R. Conyers's *Coll.*, 1767, &c.
2. The same with the omission of st. iv. in *Hys. for the Chapel of Harrow School*, 1855–1866.
3. "Father, *Lord*, Who seest in me," in a few of the older collections, and in *Windle*.
4. "*Gracious* God, *Thou* seest me," in the Meth. New Connexion *H. Bk.*, 1847, No. 462, and later editions.
5. A curious cento, also associated with this hymn, and beginning with st. i., is in Rippon's Bapt. *Sel.*, 1787, and later editions. This remarkable patchwork is made up from C. Wesley's four hymns: (1) "Father, God, Who

nest in me;" (2) "Father, see the victim slain;" (3) "Depth of mercy can there be;" (4) "Rise, my soul, with ardour rise," as follows:—

St. i., ll. 1–4, from No. 1; st. i. ll. 5–6, from No. 2.
St. ii., ll. 1–2, from No. 4; st. ii., ll. 3–6, from No. 3.
St. iii., ll. 1–6, from No. 4; st. iv., ll. 1–4, from No. 1.
St. iv., ll. 5, 6, from No. 2; st. v., ll. 1–4, from No. 3.
St. v., ll. 5, 6, from No. 4; st. vi., ll. 1, 2, from No. 2.
St. vi., ll. 3–6, from No. 1. [J. J.]

Father, hear our humble claim. *C. Wesley.* [*For Unity.*] In Longfellow & Johnson's *Hymns of the Spirit*, Boston, U.S., 1864, No. 227, and in the *Songs for the Sanctuary*, 1865–1872, No. 823. This cento is taken from two hymns by C. Wesley: (1) "Come, and let us sweetly join"; and (2) "Father, Son and Spirit, hear," both of which appeared in *Hymns & Sac. Poems*, 1740, and each of which has furnished several centos to the hymn-books. This cento is st. i. from No. 1, and st. ii.–v. from No. 2. (See *P. Works*, 1868–1872, vol. i. pp. 351, 356, 357.) [J. J.]

Father, hear the blood of Jesus. *C. Wesley.* [*Holy Communion.*] In Toplady's *Ps. & Hys.*, 1776, and others of the older collections, this hymn is composed of two hymns by C. Wesley, 1st pub. in his *Hymns on the Lord's Supper*, 1745; "Father, hear the blood of Jesus," in 2 st. of 8 l., and "Dying Friend of Sinners, hear us," in 2 st. of 8 l. (*P. Works*, 1868–1872, vol. iii. pp. 225–226). In modern hymn-books the first of these hymns is given alone, as in the *Laudes Domini*, N. Y., 1884. [J. J.]

Father, hear the prayer we offer. [*Prayer.*] Given anonymously in J. S. Adams's *Psalms of Life*, 1857, No. 285, in 5 st. of 4 l.; in Longfellow and Johnson's Unitarian *Hymns of the Spirit*, Boston, U.S., 1864, No. 558, in 4 st. of 4 l.; in the *Songs for the Sanctuary*, N. Y., 1865; *Laudes Domini*, 1884, and others; and, with an additional stanza, in W. G. Horder's *Cong. Hymns*, Lond., 1884. [J. J.]

Father, hear Thy children's praises. *H. J. Buckoll.* [*Commemoration.*] Appeared in the *Ps. & Hys. for the Use of Rugby School Chapel*, 1850, No. 54, in 5 st. of 4 l., and appointed "For the Founder's Commemoration, October 20th." From the *Rugby* book it has passed into that of *Harrow*, and others of the public schools, and a few general collections. [J. J.]

Father, how wide Thy glory shines. *I. Watts.* [*Glory of God and Salvation of Men.*] 1st pub. in his *Horæ Lyricæ*, 1705, in 9 st. of 4 l., and headed "God glorious and Sinners saved." As early as 1738–1741 J. Wesley included it in an abbreviated form in his *Ps. & Hymns*, and it was subsequently given about 1800, in the *Wes. H. Bk.* Its early use in the Church of England was furthered by R. Conyers, De Courcy, A. M. Toplady, and others. Its use, but usually in an abbreviated form, is extensive in G. Britain and America. Full original text in modern editions of the *Horæ Lyricæ*, and Watts's *Works*. [J. J.]

Father, I dare believe. *C. Wesley.* [*Holiness desired.*] This hymn is composed as follows:—

i. from *Short Hymns*, &c., 1762, vol. i., No. 881, Ps. cxxx. 8.

ii. from *Short Hymns*, &c., 1762, vol. ii., No. 1178, Jer. iv. 1.

iii. from *Short Hymns*, &c., 1762, vol. ii., No. 1179, Jer. iv. 14.

In this form it was given in the *Wes. H. Bk.*, 1780, No. 398, and has been retained in subsequent editions of the same, and has also passed into other hymn-books. Orig. text, *P. Works*, 1868–72, vols. ix., x. [J. J.]

Father, I know that all my life. *Anna L. Waring.* [*Resignation.*] 1st pub. in her *Hymns and Meditations*, 1850, No. 1, in 8 st. of 6 l., and headed, "My times are in Thy hand." (Enlarged ed. 1863–1871.) One of the first, if not the first, hymn-book to bring it into C. U., was the *Leeds H. Bk.*, 1853, No. 892. Since then it has passed into numerous collections in G. Britain and America. Although faulty, and awkward in rhythm, it has attained to a considerable circulation, its deep devotional spirit and intense personality being very attractive to many. Although best adapted for private reading, it is suitable, under special circumstances, for congregational use. In the American Unitarian *Hy.* [*& Tune*] *Bk. for the Church and the Home*, Boston, 1868, No. 224, st. v., vii., viii., are given in an altered form as:—"I ask Thee for the daily strength:" st. i.–iv. being given as No. 223. [J. J.]

Father, I stretch my hands to Thee. *C. Wesley.* [*Faith desired.*] From *Psalms & Hymns*, 1741, in 6 st. of 4 l., and entitled "A Prayer for Faith" (*P. Works*, 1868–72, vol. ii. p. 13). In 1760 M. Madan included 3 st. in his *Coll.*, and thus introduced it into the Church of England. The altered text in the *Wes. H. Bk.* was given in the *Supp.* of that hymnal in 1830. Our authority for ascribing this hymn to C. Wesley with an expression of doubt is the following note by Dr. Osborn in the *P. Works*, 1868–72, vol. ii. p. 8.

"The reader will observe that of the 160 hymns contained in this volume as originally published [Ps. & Hymns, 1741], more than 130 may be traced (by reference given above in brackets) to previous publications by other authors; and were merely selected, arranged, and more or less altered by Wesley. Only three of those which have been so treated have been reprinted here; viz. 'Resignation,' 'Submission,' and the first 'Hymn to Christ.' The second with that title, together with 'A Thought in Affliction,' 'A Prayer for the Light of Life,' 'A Prayer of Faith' [*the above hymn*], and 'God's Love and Power,' are also reprinted, because they have not been identified in other collections, and may possibly be Wesley's."

The hymn is in several modern collections both in G. Britain and America. [J. J.]

Father, I want a thankful heart. *C. Wesley.* [*Desiring to know God.*] This cento in the Scottish *Evang. Union Hymnal*, 1878, No. 212, in 2 st. of 6 l. (where it is ascribed to A. M. Toplady in error), is composed of st. vi. of C. Wesley's "Father of Lights, from Whom proceeds": and st. v. of his "Jesu! my Great High Priest above." These two hymns appeared in the Wesley *Hys. & Sac. Poems*, 1739. (*P. Works*, 1868–1872, vol. i. pp. 77, 88.) [J. J.]

Father, if Thou my Father art. *C. Wesley.* [*Prayer for the Witness of the Spirit.*] Pub. in *Hys. and Sacred Poems*, 1740, p. 131, in 6 st. of 6 l., and headed, "Groaning for the Spirit of Adoption" (*P. Works*, 1868–72, vol. i. p. 307). In the *Wes. H. Bk.*, 1780, No. 365, st. ii.–vi. were given as "I want the Spirit of power within." This form of the hymn has been repeated in several collections in G. Brit. and America. [J. J.]

Father, in high heaven dwelling. *G. Rawson.* [*Evening.*] 1st pub. in the *Leeds H. Bk.*, 1853, No. 762, in 4 st. of 6 l., and based on a portion of Our Lord's Prayer (St. Luke xi. 3, 4). It was repeated in the Bapt. *Ps. & Hys.*, 1858–80, and several other collections in Great Britain and America. Mr. Rawson revised the text for his *Hymns*, 1876. In *Kennedy*, 1863, it is given as, "Father, *who in* heaven *art* dwelling." [J. J.]

Father, in Whom we live. *C. Wesley.* [*Holy Trinity.*] 1st pub. in his *Hymns for those that Seek, and those that Have Redemption*, &c., 1747, No. 34, in 4 st. of 8 l., and entitled "To the Trinity." In 1776 Toplady included it in his *Ps. & Hys.*, No. 349, and thus brought it into use in the Church of England. It was included unaltered in the *Wes. H. Bk.* in 1797, and retained in the revised ed. of 1875, No. 253. It is also in several American hymn-books. A portion of the cento "Father of all, to Thee; Let endless," &c. (q.v.) is taken from this hymn. [J. J.]

Father, let me dedicate. *L. Tuttiett.* [*New Year.*] A New Year's Hymn in 4 st. of 8 l., which appeared in his *Germs of Thought on the Sunday Special Services*, 1864. It passed into the S. P. C. K. *Ps. & Hys.*, 1869, *The Anglican H. Bk.* 1868, and other collections. It is one of the best known of the author's compositions. Orig. text in *H. A. & M.*, 1875, No. 74. An abbreviated form of this hymn, beginning with st. i., l. 2, altered "This new year to Thee," is found in some collections. In a few American hymn-books it begins, "Father, *here we* dedicate." This is also in some English collections, as W. G. Horder's *Cong. Hymns*, 1884, &c. — [J. J.]

Father, Lord of earth and heaven, Spare or take, &c. *C. Wesley.* [*Resignation.*] Written at Bristol during the illness of one of his children, and 1st pub. in his *Funeral Hymns*, 2nd Series, 1759, in 10 st. of 4 l., and entitled "A Prayer for a dying Child." It was not given in the *Wes. H. Bk.* until the revised ed., 1875 (*P. Works*, 1868–72, vol. vi. p. 251). [J. J.]

Father of all, from land and sea. *C. Wordsworth, Bp. of Lincoln.* [*For Unity.*] Written by request after the Nottingham Church Congress, 1871, and set to music by H. J. Gauntlett, Mus.D. It was added to the *Holy Year*, 6th ed., 1872, and to *H. A. & M.*, 1875. It is also in a few American books.

Father of all, in Whom we live. *C. Wordsworth, Bp. of Lincoln.* [*Confirmation.*] This hymn in three parts appeared in his *Holy Year*, 1862, pp. 207–210, with directions for their use as follows:—

i. **Father of all, in Whom.** "Referring to the whole Congregation," in 3 st. of 8 l.

ii. **O God, in whose all-searching eye.** "Referring to those who come to be confirmed: to be used before the laying on of hands," in 5 st. of 8 l.

iii. **Our hearts and voices let us raise.** "After the Laying on of the hands of the Bishop: to be sung specially by those who have been confirmed."

From pt. ii. the following hymns have been taken, and are in C. U.:—

1. **Arm these Thy soldiers, mighty Lord.**

2. **Come, ever blessed Spirit, come.** In Skinner's *Daily Service Hymnal*, 1864; the *Hymnary*, 1872, and others, and also several American collections.

3. **O Christ, Who didst at Pentecost.** In the *People's H.*, 1867. [J. J.]

Father of all, my soul defend. *J. Merrick.* [*Ps. xvi.*] 1st pub. in his *Psalms Tr. and Paraphrased in English Verse*, 1765, p. 27, and again in W. D. Tattersall's rearranged edition of the same, 1797. In the 8th ed. of his *Sel.*, 1819, No. 16, Cotterill gave a cento from this version (st. i., viii.–xi.) beginning, "God of our life, our souls defend." This was repeated in later collections. In *The Calcutta H. Bk.*, 1862, No. 16, this cento is repeated with the omission of st. ii., and the alteration of the opening line to "God of my life, my soul defend." Another cento is given in *Ps. & Hys. Selected for Public Worship*, &c., Bedford, 1859–64. It is composed of Cotterill's first stanza as above, and three stanzas from I. Watts's version of Ps. xvii., in his *Psalms of David*, &c., 1719, "Lord, I am Thine; but Thou wilt prove." [J. J.]

Father of all, to Thee; With loving hearts we pray. *J. Julian.* [*Lent.*] Written in 1874, and pub. in Thring's *Coll.*, 1882, and again in others.

Father of all! we bow to Thee. *Hugh Blair?* [*The Lord's Prayer.*] First appeared as No. 10 in the Draft Scottish *Translations and Paraphrases*, 1745, as a version of Matthew vi. 9–14, in 7 st. of 4 l. In the Draft of 1781 it is No. 33 slightly altered, and in the public worship ed. issued in that year by the Church of Scotland, and still in use, st. ii. and st. vi. l. 1, were rewritten. In the markings by the eldest daughter of *W. Cameron* (q.v.) ascribed to Blair. The revised text of 1781 has been included in the Eng. Presb. *Ps. & Hys.*, 1867, No. 133; in Worcester's *Select Hys.*, Boston, U.S., 1835, No. 133; the American Presb. *Ps. & Hys.*, 1843, No. 307, and a few other modern hymnals. A considerably altered form, reduced to 6 st., and beginning, "Father of all! to Thee we bow," is No. 21 in Cotterill's *Sel.*, 1819. [J. M.]

Father of all, Whose powerful voice. *C. Wesley.* [*The Lord's Prayer.*] 1st pub. in *Hymns & Sac. Poems*, 1742, p. 275, in 9 st. of 8 l., as a Paraphrase of the Lord's Prayer (*P. Works*, 1868–1872, vol. ii. p. 335). In the *Wes. H. Bk.*, 1780, it was given in three parts:—Pt. i. "Father of all, Whose powerful voice"; Pt. ii. "Son of Thy Sire's Eternal love"; Pt. iii. "Eternal, spotless Lamb of God," and numbered respectively 225, 226, 227. In this form it has been repeated in later editions of the *Wes. H. Bk.*, and has passed into other collections. In addition the hymn, "Father, 'tis Thine each day to yield," in Hall's *Mitre*, 1836, No. 214, and E. Osler's *Church & King*, June, 1837, is composed of Wesley's st. vi. altered, and a new stanza by Osler. The popular doxology "Blessing and honour, praise and love," much used in America, is the closing stanza of Wesley's paraphrase. This hymn is sometimes ascribed to *John* Wesley, but upon what authority we have been unable to ascertain. [J. J.]

Father of earth and sky. *C. Wesley.* [*The Lord's Prayer.*] In his *Short Hymns*,

&c., 1762, vol. ii., seven short hymns were given on the seven clauses of the Lord's Prayer as in St. Matthew vi. 9–13, and numbered 60–66. In the *P. Works*, 1868–1872, vol. x. p. 178, these short hymns are massed together as one hymn of 7 st. This arrangement was made for the *Supplement* to the *Wes. H. Bk.*, 1830, and is repeated in the revised ed., 1875, No. 653. The version of the Lord's Prayer as in St. Luke xi. 2–4, begins, "Father of me and all mankind," q.v. [J. J.]

Father of eternal grace [love]. *J. Montgomery.* [*The Image of God desired.*] Written in 1807, at the request of Mr. Gardiner, of Leicester, and pub. by him in his *Sacred Melodies*, 1808, in 4 st. of 4 l. In 1812 it was included in Dr. Collyer's *Coll.*, No. 919; in 1825 in Montgomery's *Christian Psalmist*, No. 464; and in 1853 in his *Original Hymns*, No. 186. It is in C. U. both in G. Britain and America. The hymn, "Father of eternal *love*," in Dr. Martineau's *Hymns*, &c., 1840 and 1873, is the same with slight alterations and the omission of st. ii. [J. J.]

Father of eternal grace! Thou hast loved, &c. *J. Conder.* [*Missions.*] Appeared in his *Cong. H. Bk.*, 1836, No. 241, in 3 st. of 4 l., and again as the last three stanzas of the hymn, "Thou from Whom all being sprang," which was given as the third of six hymns on "The Lord's Prayer," in 8 st. of 4 l., in his work, *The Choir and the Oratory*, 1837, p. 31. In its original form of three stanzas it was repeated in the *Leeds H. Bk.*, 1853; the Bapt. *Ps. & Hys.*, 1858 and 1880; the *New Cong.*, 1859 and 1874, and other collections, and in Conder's *Hys. of Praise, Prayer*, &c., 1856, p. 48. [J. J.]

Father of heaven above. *Bp. E. H. Bickersteth.* [*Holy Trinity.*] Written in 1870, and 1st pub. in his *H. Comp.* in 1870, the following note being added in the Annotated edition:—

"This hymn by the Editor was written for this hymnal in imitation of No. 2 'Supplemental Hymns,' by the Rev. Henry Moule. It is in the same measure, and, with that author's kind permission, includes two or three of his lines."

It was also given in his work, *The Two Brothers*, 1871, p. 232, and has passed into American use. [J. J.]

Father of heaven, whose love profound. *E. Cooper.* [*Holy Trinity.*] This hymn, the authorship of which was for a long time uncertain, is now known (on the authority of his son, the Rev. Henry Gisborne Cooper) to be the production of the Rev. Edward Cooper. It was contributed by him to the *Uttoxeter Selection*, 1805 (see **Staffordshire Hymnbooks**, No. i.), whence it passed into the *Ashbourne Coll.*, 1808 (*Ib.* No. ii.); Cooper's own *Selection*, Lichfield, 1811 (*Ib.* iv.); Cotterill's *Selection*, 1810–1820; and subsequently into most hymnals throughout English-speaking countries. It is based on the Litany and consists of 4 st. of 4 l., the doxology as in *H. A. & M.*, being a subsequent addition. In st. 4, l. 4, some hymnals read "all" instead of "us," but the original text follows the Litany in confining the prayer to the suppliant who offers it. The opening line has also been altered as follows:—(1) "Father of *all*, whose love *from heaven*," in the Rev. I. Gregory Smith's *Hymn Book*, &c., 1855; (2) "Father of *all*, Whose *wondrous grace*," in the Rev. F. H. Murray's *Hymnal*, 1852; (3) "Father of *all*, Whose *wondrous love*," in the Cooke and Denton *Church Hymnal*, 1853. It has also been adapted as a hymn of praise by Miss Harriett Auber, in her *Spirit of the Psalms*, 1829. This is accomplished by rewriting ll. 3, 4 of each stanza. The first stanza reads:—

"Father of heaven! Whose love profound
A ransom for our souls hath found,
To Thee, great God! the song we raise;
Thee for Thy pardoning love we praise."

This form of the hymn is No. 74 in Dr. Dale's *English H. Bk.*, 1874. Original text in *Hy. Comp.*, No. 254. [G. A. C.]

Father of Jesus Christ my Lord, I humbly seek Thy face. *C. Wesley.* [*Before Private Prayer.*] This hymn is No. 2 of six hymns given at the end of a tract entitled, *A Short View of the Differences between the Moravian Brethren in England and J. and C. Wesley*, 1745, in 7 st. of 4 l. It was also included in the *Hymns for those who Seek, and those who Have Redemption*, &c., 1747, No. 39 (*P. Works*, 1868–1872, vol. iv. p. 259). Sometime after J. Wesley's death in 1791, but before 1809, it was given, unaltered, in the *Wes. H. Bk.* It has passed into several collections, and is in C. U. in G. Britain and America. [J. J.]

Father of Jesus Christ my Lord, My Saviour, &c. *C. Wesley.* [*Faith in the Promises and Power of God.*] From a hymn of 10 st. in 4 l. on Rom. iv. 16, &c., in *Hymns & Sac. Poems*, 1742, p. 248, 11 st. were given in the *Wes. H. Bk.*, 1780, as No. 350. The same arrangement is in the revised ed., 1875, and other collections (*P. Works*, 1868–72, vol. ii. p. 309). A cento from the original beginning (st. ix.), "In hope against all human hope," was given in the American Meth. Episco. *Hymns*, 1849. [J. J.]

Father of light, and life, and love. *J. Montgomery.* [*Public Worship.*] Written on Nov. 24, 1842, for the Molyneux Hospital, Dublin (M. MSS.), but omitted from its *Coll.* of hymns, 1854. In 1853 it was included in Montgomery's *Original Hymns*, No. 287, in 6 st. of 4 l., and in 1873 in Dr. Martineau's *Hys. of Praise & Prayer*, No. 757. [J. J.]

Father of lights, from Whom proceeds. *C. Wesley.* 1st pub. in *Hys. & Sac. Poems*, 1739, in 8 st. of 6 l., and entitled "A Prayer under Convictions." The first five stanzas were given in the *Wes. H. Bk.*, 1780, as No. 96, and repeated in later editions, and in other collections. Another arrangement appeared in Toplady's *Ps. & Hys.*, 1776, No. 284, and subsequent editions. It is in 8 st. The first six are from the original as above, and the remaining two are the first and last stanzas of Ps. cxxxix. in the Wesley *Hys. & Sac. Poems*, 1739. This cento is sometimes found in Church of England hymnals. Orig. texts, *P. Works*, 1868–72, vol. i. 76, 87. [J. J.]

Father of lights, we sing Thy Name. *P. Doddridge.* [*Ps. lxxxiv.*] This hymn is No. xlvii. in the D. MSS. in 6 st. of 4 l., and

entitled "Providential Bounties Surveyed and Improved, St. Matt. v. 45." A slightly different text was given by Job Orton in his posthumous ed. of Doddridge's *Hymns*, 1755, No. 176, and the text in J. D. Humphreys's ed. of the *Hymns*, &c., 1839, No. 197, differs in a few words from both. The 1755 text is that in C. U. sometimes in an altered form. The hymn is given in most of the American Unitarian collections. [J. J.]

Father of love and power. *G. Rawson.* [*Evening.*] 1st pub. in the *Leeds H. Bk.*, 1853, No. 761, in 3 st. of 7 l., again in the Bapt. *Ps. and Hys.*, 1858-1880, No. 917, and others; and in his *Hymns*, &c., 1876, No. 51. In a MS. note to this hymn (in the editor's copy) in the last named work, the author, finding that he had unconsciously given three lines from Marriott's "Thou Whose Almighty Word," in st. iii., has substituted the following stanza:—

"Spirit of holiness,
Gentle transforming Grace,
Indwelling Light;
Soothe Thou each weary breast,
Now let Thy peace possessed,
Calm us to perfect rest,—
Bless us to-night."

This, together with stanzas i. and ii. in his *Hymns*, &c., constitute the author's revised text. In Skinner's *Daily Service Hyl.*, 1864, No. 28, the text is considerably altered, a doxology is added, and the whole is attributed to "C.L.," i.e. *Christian Lyrics*, 1860. [J. J.]

Father of Love, our Guide and Friend. *W. J. Irons.* [*Confirmation.*] Written for a confirmation, held at Brompton in 1844, in 3 st. of 8 l. One of the earliest collections in which it is found is *The Hys. for the Christian Seasons*, by the Rev. R. T. Lowe, Gainsburgh, 1854, No. 185. In 1861 the author included it in his Words of the *Hys. in the App. of the Brompton Metrical Psalter*, No. 7; in 1866 in his *Hys. for use in Church*, No. 20; in 1873 in his *Hys. for the Church*; and in 1875 in his *Ps. and Hys. for the Church*. In the last two it is divided into 6 st. of 4 l. as in the Gainsburgh book of 1854. Outside of Dr. Irons's collections it has attained to a somewhat extensive use in G. Britain and America, and is found in many of the best selections. Originally written for Confirmation, it is also adapted for "The New Year," or, in "Time of Trial." Original text in Thring's *Coll.*, 1882, No. 284. [J. J.]

Father of me and all mankind. *C. Wesley.* [*The Lord's Prayer.*] This paraphrase of The Lord's Prayer as in St. Luke xi. 2-4, was given in his *Short Hymns*, &c., 1762, vol. ii., in 8 separate hymns numbered 342-349; but in the *P. Works*, 1868-72, vol. xi. p. 200, these hymns are massed as one, No. 1366, in 10 st. of 8 l. The cento in C. U. appeared in the *Wes. H. Bk.*, 1780, No. 242, in 5 st. of 4 l., and is compiled from the original hymns, No. 342 and 343. It is found in several collections in G. Britain and America, and sometimes as "Father *and God* of all mankind," as in Longfellow and Johnson's *Bk. of Hymns*, Boston, 1846-8, &c. Wesley's version of the Lord's Prayer as in St. Matthew vi. 9-13, begins, "Father of earth and sky," q.v. [J. J.]

Father of [man] men, Thy care we bless. *P. Doddridge.* [*Family Worship.*] Appeared in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 2, in 4 st. of 4 l., and headed, "God's gracious approbation of a religious care of our families." In J. D. Humphreys's ed. of the *Hymns*, printed from the original MS. in 1839, a considerable difference is found in the hymns, showing that Orton took more than usual liberties with Doddridge's text. The first st. reads:—

"Father of men, Thy care we trace,
That crowns *with love our infant race*;
From Thee they sprung, and by Thy *power*
Are still sustain'd through every hour."

The text followed by the compilers of hymnbooks from Ash & Evans in their Bristol Bapt. *Coll.*, 1769, to the *New Cong.*, 1859-69, was that of Orton, 1755: often altered as in Ash & Evans's *Coll.* to "Father of *all*, Thy care we bless." This latter is the more popular reading of the two. The Meth. New Connexion *Hymns*, &c., 1835-60, has it as "Father of *man*, Thy care we bless." [J. J.]

Father of mercies, God of love; My [Our] Father and my [our] God. *O. Heginbothom.* [*Praise to and Adoration of the Father.*] Pub. in his (posthumous) *Hys. by the late Rev. Ottiwell Heginbothom, of Sudbury, Suffolk*, 1794; and in J. M. Ray's *Coll. of Hys.*, &c., 1799. It is in C. U. in G. Britain and America, and is sometimes attributed to T. Raffles in error. It is also in limited use as, "Father of mercies, God of love, *Our* Father, and *our* God." [J. J.]

Father of mercies, God of love; O hear a suppliant's cry. *T. Raffles.* [*The Penitent's Prayer.*] Published in Dr. Collyer's *Hymns*, &c., 1812, No. 909, in 6 st. of 6 l., and headed "The Penitent's Prayer." It was repeated in several of the older collections, and at the present time it is in somewhat extensive use. In America it is often ascribed to O. Heginbothom in error. [J. J.]

Father of mercies, God of peace. [*Harvest.*] Appeared anonymously in the revised ed. of Longfellow and Johnson's Unitarian *Book of Hymns*, 1848 (1st ed. 1846), in 4 st. of 6 l., and entitled "Thanksgiving Hymn." It is in their *Hys. of the Spirit*, Boston, 1864, and in other American Unitarian hymn-books. [J. J.]

Father of mercies, in Thine house. *P. Doddridge.* [*Ordination.*] 1st pub. in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, in 7 st. of 4 l., and headed, "The Institution of a Gospel Ministry from Christ, Eph. iv. 11, 12. For an Ordination." In 1839, it was pub. from the original MS. by J. D. Humphreys in his ed. of the *Hymns*, &c., No. 315, as "Father of mercies, in *Thy* house," and with several additional differences. It is curious that Orton retained the original first line in the index of the 1st ed. of the *Hymns*, &c., but altered it in the body of the book. Orton's text is followed by all compilers. In the *Supp.* to the *Wes. H. Bk.*, st. ii., iii., v.-vii., were given as "The Saviour, when to heaven He rose." This cento is retained in the revised ed., 1875. [J. J.]

Father of mercies, in Thy word. *Anne Steele.* [*Holy Scripture.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 58, in 12 st. of 4 l., repeated in the enlarged ed., 1780, and in Sedgwick's reprint of her *Hymns*, 1863, p. 36. In 1769, Ash & Evans gave a selection of 6 stanzas in their Bristol Bapt. *Coll.*, No. 79, and from this arrangement mainly the well-known hymn is taken. It is in extensive use in G. Britain and America, and is one of the most popular of Miss Steele's hymns. [J. J.]

Father of Peace and God of Love. *P. Doddridge.* [*Holiness desired.*] This hymn, from its historical connection with the Scottish *Translations and Paraphrases* of 1745 and 1781, has more than usual interest. Its history in detail is this:—

i. In Doddridge's MS. in the "Rooker MSS." No. iii. (see **Doddridge**), the text in his own handwriting is as follows:—

"ii. The Christian Perfected by the Grace of God in Christ; from Heb. xiii. 20, 21.

"Father of Peace, and God of Love,
We own thy pow'r to save;
That pow'r by which our Shepherd rose
Victorious o'er the Grave.

"We triumph in that Shepherd's name,
Still watchful for our good;
Who brought th' eternal cov'nant down
And seal'd it with his blood.

"So may thy spirit seal my soul,
And mould it to thy will;
That my fond heart no more may stray,
But keep thy cov'nant still.

"Still may we gain superior strength,
And press with vigour on;
Till full perfection crown our hopes,
And fix us near thy throne."

Another MS. of Doddridge's *Hymns* is in the possession of the writer, dated Mar. 16, 1739-40. This hymn is No. 2, and reads, st. i. l. 3, *Saviour* for *Shepherd;* st. iii. l. 4, *that* for *thy;* and st. iv. l. 7, *crowns* for *crown.*

ii. Through the kind offices of Robert Blair a copy of the hymn fell into the hands of the Committee appointed to compile the Scottish *Trans. and Paraphs.*, and by them was included therein as No. 34, in 1745, with st. ii. l. 1, "*Saviour's* name" for "*Shepherd's* name," and st. iii. "*our* souls" for "*my* soul," "*them* to" for "*it* to," and "*our weak* hearts" for "*my fond* heart."

iii. In the revised ed. of the same work, in 1751, it was altered thus: st. i. as above; st. ii.:—

"Him from the Dead thou brought'st again,
When, by his sacred Blood,
Confirm'd and seal'd for evermore
th' eternal Cov'nant stood.

3. "O may thy Spirit seal our Souls,
and mould them to thy Will;
That our weak Hearts no more may stray,
but keep thy Precepts still.

4. "Work in us all thy holy Will
to man by JESUS shown:
Till we, thro' him, improving still,
at last approach thy Throne."

iv. In 1755, Job Orton included the text as in the "Rooker MSS." in Doddridge's *Hymns*, No. 325, and the same text was included in the ed. pub. by J. D. Humphreys in 1839.

v. In 1781 the Scottish Committee included the form of the text now in common use in the *Trans. and Paraphs.*, No. LX. It is thus composed:—

St. 1. Original as in "Rooker MSS."

St. 2 and 3, corresponding stanzas from the revised ed. of *Trs. and Pars.*, 1751, as above.

St. 4, a new st. by *W. Cameron*, thus:—

"That to perfection's sacred height
we nearer still may rise,
And all we think, and all we do,
be pleasing in thine eyes."

This arrangement and last stanza are assigned to Cameron on the authority of his daughter (see **Cameron, W.**) This form of the hymn is in somewhat extensive use in all English-speaking countries. It should be designated, "*P. Doddridge, Scottish Tr. & Par.*, 1751, *and W. Cameron.*" [J. J.]

Father of the human race. *W. B. Collyer.* [*Holy Matrimony.*] 1st pub. in his *Services Suited to the Solemnization of Matrimony*, &c., 1837, No. 10, in 3 st. of 4 l., and thence unaltered into Spurgeon's *O. O. H. Bk.*, 1866, No. 1046, and others in G. Britain and America. [J. J.]

Father, our hearts we lift. *C. Wesley.* [*Christmas.*] 1st pub. in his *Hymns for the Nativity of our Lord*, 1745, No. 9, in 5 st. of 8 l. (*P. Works*, 1868-72, vol. iv. p. 114). In its full form it is not in C. U., but a cento beginning with the first four lines, and completed with odd lines from the rest of the hymn, is in C. U. in America. See Dr. Hatfield's *Church H. Bk.*, 1872, No. 408. [J. J.]

Father, see this living clod. *C. Wesley.* [*Holiness desired.*] This hymn is composed as follows;—

i. From *Short Hymns*, &c., 1762, vol. i., No. 8. Gen. ii. 7.

ii. From *Short Hymns*, &c., 1762, vol. i., No. 197. Lev. xxvi. 13.

iii. From *Short Hymns*, &c., 1762, vol. i., No. 55. Gen. xvii. 1.

iv. From *Short Hymns*, &c., 1762, vol. i., No. 5. Gen. i. 26.

In this form it was given in the *Wes. H. Bk.*, 1780, No. 357, and has been repeated in later editions and has passed into other collections. (*P. Works*, 1868-72, vol. ix.) [J. J.]

Father, Son, and Holy Ghost. In solemn power, &c. *C. Wesley.* [*Adult Holy Baptism.*] Written for the baptism of a female adult, and pub. in *Hymns and Sac. Poems*, 1749, vol. ii., No. 183, in 2 st. of 8 l. (*P. Works*, 1868-72, vol. v. p. 389). In 1868 it was included in the *Sarum Hymnal*, No. 233; the S. P. C. K. *Church Hymns*, 1871, and one or two American collections. By the change of "her" to "his," as circumstances require, it can be used for both sexes. This plan is adopted in some hymn-books. [J. J.]

Father, Son, and Holy Ghost, One in Three, &c. *C. Wesley.* [*Personal dedication to God.*] 1st pub. in the *Hymns on the Lord's Supper*, 1745, No. 155, in 6 st. of 6 l., and included in the *Wes. H. Bk.*, 1780, No. 418. It has been repeated in subsequent editions, and is also found in other hymn-books in G. Britain and America (*P. Works*, 1868-72, vol. iii. p. 333), sometimes beginning with st. v., "Now, O God, Thine own I am." The stanza (iv.)

"Take my soul and body's powers;
Take my memory, mind, and will,
All my goods, and all my hours,
All I know, and all I feel.
All I think, or speak, or do,
Take my heart;—but make it new!"

has been a favourite quotation in some religious bodies for more than a hundred years. Its spirit of self-surrender, and its deep fervour have suited both the strongly enthusiastic and the truly devout. Other parts of the hymn have also awakened more than usual interest. (See G. J. Stevenson's *Meth. H. Bk. Notes*, 1883, p. 290.) In the Ohio *Evan. Lutheran Hyl.*, 1880, this hymn is ascribed to *I. Watts* in error. [J. J.]

Father, Son, and Spirit, hear. *C. Wesley.* [*Communion of Saints.*] This poem on "The Communion of Saints," in 39 st. (in six parts), was pub. in the *Hys. and S. Poems*, 1740, p. 188 (*P. Works*, 1868–72, i. p. 356). From it the following centos have come into C. U.:—

1. Father, Son, and Spirit, hear.
2. Other ground can no man lay.
3. Christ our head, gone up on high.
4. Christ from whom all blessings flow.

These were given in the *Wes. H. Bk.*, 1780, as one hymn in four parts and numbered 501–504. They are repeated in the same form in later editions, and also in other collections.

5. **Father, Son, and Spirit, hear.** A cento in 8 st. of 4 l. from the original poem, given in Toplady's *Ps. & Hys.*, 1776, No. 240.

6. **Christ from whom all blessings flow.** St. i., iii. and v., of Pt. iv. of the original in W. F. Stevenson's *Hys. for Ch. & Home*, 1873.

7. **Lord from whom all blessings flow.** St. i., iii. and iv., from Pt. iv. of the original in the Bapt. *Ps. & Hys.*, 1858, and others.

8. **Happy souls, whose course is run.** From Pt. vi. of the original in the *Altar Hymnal*, 1884, No. 105.

9. **Jesus Christ, who stands between.** From Pt. v. of the original st. iv., v. in the American Meth. Episco. *Hymns*, 1849.

10. **Join us, in one spirit, join.** St. ii., iii., ix. and x. from Pt. iv. of the original in the American Unitarian *Hys. for the Ch. of Christ*, 1853. [J. J.]

Father, Thy paternal care. *Sir J. Bowring.* [*The Divine Father, the Giver of all good Gifts.*] This cento is taken from his poem for the third Tuesday evening in Autumn, in his *Matins and Vespers*, 1823, p. 120. It is in 3 st. of 8 l., and is admirably suited for *Flower Services*. Its use amongst the American Unitarians is extensive. [J. J.]

Father, Thy Son hath died. *H. Bonar.* [*Jesus, the Name of Names.*] This hymn on the life, death, resurrection, ascension, and glory of Jesus, with the simple but beautiful petition at the close of each stanza,

> 'Put honour on that Name of names,
> By blessing me,"

appeared in the 1st series of his *Hys. of Faith and Hope*, 1857, in 7 st. of 9 l., the refrain being changed, as "blessing," to "pardoning," &c., throughout. Although in C. U. in a few collections, its use is not equal to its merits. Possibly its peculiar metre may account for this neglect. [J. J.]

Father, Thy will, not mine, be done. *J. Montgomery.* [*Resignation.*] This hymn is said in the "M. Mss." to have been written at Ockbrook, Derbyshire (a Moravian settlement), in 1841. It was given in Montgomery's *Original Hymns*, 1853, in 2 st. of 6 l., and entitled "In Affliction." It is in several collections both in G. Britain and America. [J. J.]

Father, to Thee my soul I lift. *C. Wesley.* [*God the Giver of every good Gift.*] This is the first of three hymns on Phil. ii. 13. "It is God which worketh in you both to will and to do," first pub. in his *Hymns and Sac. Poems*, 1749, vol. ii., in 3 st. of 8 l. (*P. Works*, 1868–72, vol. v. p. 374). It was given in the *Wes. H. Bk.*, 1780, No. 423, and later editions, but divided into 6 st. of 4 l. In addition to this text, which is in C. U. in G. Britain and America, another was included in Toplady's *Ps. & Hys.*, 1776, No. 21, in 7 st. of 4 l., of which st. i.–v. are from this hymn, and st. vi., vii. are from the last of the three hymns named above. The use of this text is limited, No. 210 in the S. P. C. K. *Ps. & Hys.* is from the former somewhat altered. [J. J.]

Father, to Thy sinful child. *J. Conder.* [*Lent.*] Appeared in his *Cong. H. Bk.*, 1836, No. 517, in 7 st. of 4 l., and based upon the words "Forgive us our debts, as we forgive our debtors." In the following year it was republished in his work *The Choir and The Oratory*, 1837, p. 35, as Pt. v. of "The Lord's Prayer in Six Parts," and again in his *Hymns of Praise, Prayer*, &c., 1856, p. 138. In the *New Cong.*, 1859, No. 535, st. vi. is omitted, and slight changes are also introduced. In Martineau's *Hymns*, &c., 1840 and 1873, a part of this hymn is given as, "Lord, forgive me day by day" (st. iii.) [J. J.]

Father, we humbly pray. *Bp. C. Wordsworth.* [*Rogation Tide.*] 1st pub. in his *Holy Year*, 1st ed. 1862, p. 96, in 20 st. of 4 l. In the latest editions of the *Holy Year* the 20 st. are divided into four parts, as (1) "Father, we humbly pray"; (2) "With genial rains and dews"; (3) "Bless, Lord, Thy holy Church"; (4) "The widow desolate." In the S. P. C. K. *Church Hys.*, 1871, No. 140, and Dr. Dale's *English H. Bk.*, 1874, No. 1232, the full text is given with the omission of st. xii. Minor alterations are also introduced. [J. J.]

Father, Who art in heaven. *C. Wesley.* [*The Lord's Prayer.*] This version of the Lord's Prayer was printed from the "Wesley Mss." of Richmond College, Surrey, in *P. Works of J. & C. Wesley*, 1868–72, vol. x. p. 179, in 20 st. of 8 l., and as one of his "Hymns on the Four Gospels." In 1875, a cento beginning, "From trials unexempted," was given in the *Wes. H. Bk.*, No. 818. It is composed of st. xiii., xiv., xvi., xvii. [J. J.]

Father, Who on high. [*Holy Trinity.*] This cento has a somewhat curious and complicated history, the details of which are:—

It appeared in J. A. Latrobe's *Ps. & Hys.*, 1841, No. 3, in 4 st. of 6 lines. It is based on an English hymn by L. T. Nyberg beginning, "Holy Trinity," No. 452, in pt. ii. of the *Moravian H. Bk.*, 1754, in 2 st., for the second of which one beginning, "Had we angels' tongues," was substituted in the ed. of 1769—this st. ii. in 1769 being Mr. Latrobe's st. iv. In the *Supplement* of 1808 a hymn was included as No. 1033, beginning, "O eternal Word," in 2 st., of which st. i. is in the *Moravian Messenger*, Sept. 1868, ascribed to C. Gregor, and dated 1791; and is st. i. ll. 3–6, and ii. ll. 1, 2, of Mr. Latrobe. The remaining lines and st. iii.—which seems based on st. iv. of "Allein Gott in der Höh' sei Ehr" (q. v.)—are added to make the hymn suitable for Trinity Sunday, and as such it was included by Mercer as No. 164 in his *C. P. & H. Bk.*, 1857 (Ox. ed. 1864, No. 240), beginning, "Father, throned on high," and this was repeated, further altered, in Allon's *Suppl. Hys.*; as No. 1007 in the *N. Cong.*; and No. 19 in the *Meth. S. S. H. Bk.*, 1883. In the Eng. Presb. *Ps. & Hys.*, 1867, No. 378 is Mr. Latrobe's text unaltered,

The form beginning "O eternal Word," No. 215 in Dr. Pagenstecher's *Coll.*, 1864, is st. i., iv. from Latrobe's version, st. ii., iii. being taken from the Moravian versions of "Seelenbräutigam," by A. Drese (st. iii.), beginning, "God and man indeed," and of st. v. of J. A. Freylinghausen's "Wer ist wohl wie du," beginning, "Highest King and Priest." [J. M.]

Father, Whose everlasting love. Thy only Son, &c. *C. Wesley.* [*Praise for Redemption.*] Appeared in his tract *Hymns on God's Everlasting Love*, 1741, in 17 st. of 4 l., No. i. It was afterwards reprinted in the *Arminian Magazine*, 1778, p. 430. Sometime after J. Wesley's death, but before 1809, st. i.–iii., viii., xii., and xvii., were given in the *Wes. H. Bk.*, in a slightly altered form. The cento is also found in other collections. Orig. text in *P. Works*, vol. iii. p. 3. [J. J.]

Father, Whose path is in the Sea. *J. Julian.* [*Evening at Sea.*] Written in 1874, and 1st pub. in the *Churchman's Shilling Magazine*, Oct. 1874, in 4 st. of 4 l., and again in a few hymnals.

Faussett, Alessie, née Bond, daughter of the Rev. William Bond, Rector of Ballee, county of Down; b. at Ballee Rectory, Jan. 8, 1841, and married to the Rev. Henry Faussett, Incumbent of Edenderry, county of Tyrone, 1875. Her poetical works are (1) *Thoughts on Holy Words*, 1867, printed for private circulation; (2) *The Triumph of Faith*, 1870; (3) *The Cairns of Iona, and other Poems*, 1873. Her hymns in C. U. include:—

1. **Be with us all for evermore.** *For Divine Protection.* Written in 1867, and first printed for private circulation in her *Thoughts on Holy Words*, 1867.

2. **O Lamb of God, that tak'st away.** *Lent.* Written in 1865, and first pub. in *The Triumph of Faith*, 1870.

These hymns were given in the Irish *Church Hymnal*, 1873. [G. A. C.]

Fawcett, John, D.D., was b. Jan. 6, $\frac{1739}{1740}$, at Lidget Green, near Bradford, Yorks. Converted at the age of 16 under the ministry of G. Whitefield, he at first joined the Methodists, but 3 years later united with the Baptist Church at Bradford. Having begun to preach he was, in 1765, ordained Bap. minister at Wainsgate, near Hebden Bridge, Yorks. In 1772 he was invited to London, to succeed the celebrated Dr. J. Gill, as pastor of Carter's Lane; the invitation had been formally accepted, the farewell sermon at Wainsgate had been preached and the waggons loaded with his goods for removal, when the love and tears of his attached people prevailed and he decided to remain. In 1777 a new chapel was built for him at Hebden Bridge, and about the same time he opened a school at Brearley Hall, his place of residence. In 1793 he was invited to become President of the Baptist Academy at Bristol, but declined. In 1811 he received from America the degree of D.D., and died in 1817, at the age of 78. Dr. Fawcett was the author of a number of prose works on Practical Religion, several of which attained a large circulation. His poetical publications are:—

(1) *Poetic Essays*, 1767; (2) *The Christian's Humble Plea, a Poem, in answer to Dr. Priestley against the Divinity of our Lord Jesus Christ*, 1772; (3) Three hymns, in the *Gospel Magazine*, 1777; (4) *The Death of Eumenio, a Divine Poem*, 1779; (5) Another poem, suggested by the decease of a friend, *The Reign of Death*, 1780; and (6) *Hymns adapted to the circumstances of Public Worship and Private Devotion*, Leeds, G. Wright & Son, 1782. They are 166 in number, and were mostly composed to be sung after Sermons by the author.

Whilst not attaining a high degree of excellence as poetry, they are "eminently spiritual and practical," and a number of them are found in all the Baptist and Congregational hymn-books that have appeared during the last 100 years. The best known of these are, "Infinite excellence is Thine"; "How precious is the Book divine"; "Thus far my God hath led me on"; "Religion is the chief concern"; "Blest be the tie that binds"; "I my Ebenezer raise"; and "Praise to Thee, Thou great Creator." These hymns, together with others by Fawcett, are annotated under their respective first lines. [W. R. S.]

In addition the following hymns, also by Fawcett, but of less importance, are in C. U.:

1. **Behold the sin-atoning Lamb.** *Passiontide.* No. 60 of his *Hymns*, 1782, in 7 st. of 4 l. In several hymnals in G. Britain and America.

2. **I my Ebenezer raise.** *Birthday.* No. 102 of his *Hymns*, in 10 st. of 4 l. Usually given in an abbreviated form.

3. **Infinite excellence is Thine.** *Jesus the Desire of Nations.* No. 42 of his *Hymns*, in 12 st. of 4 l. In several hymn-books in G. Britain and America in an abridged form.

4. **Jesus, the heavenly Lover, gave.** *Redemption in Christ.* No. 10 of his *Hymns*, &c., 1782, in 7 st. of 4 l., and headed, "The marriage between Christ and the Soul." In Snepp's *Songs of G. & G.*, 1872, it reads, "Jesus, the heavenly *Bridegroom*, gave," and st. v. is omitted.

5. **Lord, hast Thou made me know Thy ways?** *Perseverance.* No. 122 of his *Hymns*, &c., 1782, in 8 st. of 4 l. In the *Baptist Hyl.*, 1879, No. 451, st. iv.–vii. are omitted.

6. **O God, my Helper, ever near.** *New Year.* No. 108 of his *Hymns*, &c., 1782, in 6 st. of 4 l. The *New Cong.*, 1859–69 omits st. vi.

7. **O, my soul, what means this sadness?** *Sorrow turned to Joy.* No. 111 of his *Hymns*, &c., 1782, in 5 st. of 6 l., and based upon the words, "Why art Thou cast down, O my soul?" &c. It is in C. U. in America, and usually with the omission of st. ii. as in Dr. Hatfield's *Church H. Bk.*, 1872.

8. **Sinners, the voice of God regard.** *Invitation to Repentance.* No. 63 of his *Hymns*, &c., 1782, in 7 st. of 4 l. on Is. lv. 7, "Let the wicked forsake his way," &c. It is in C. U. in America, but usually in an abbreviated form.

9. **Thy presence, gracious God, afford.** *Before Sermon.* No 165 in his *Hymns*, &c., in 4 st. of 4 l., and a chorus of two lines. In Dr. Hatfield's *Church H. Bk.*, 1872, No. 126, the chorus is omitted. Fawcett has another hymn on the same subject (No. 79) and beginning, "Thy *blessing*, gracious God, afford," but this is not in C. U.

10. **Thy way, O God, is in the sea.** *Imperfect Knowledge of God.* No. 66 in his *Hymns*, &c., 1782, in 7 st. of 4 l. on 1 Cor. xiii. 9, "We know in part," &c. It is in several American collections, usually abbreviated, and sometimes as, "Thy way, O *Lord*, is in the sea." In this form it is in *The Sabbath H. Bk.*, 1858, &c.

11. **With humble heart and tongue.** *Prayer for Guidance in Youth.* No. 86 in his *Hymns*, &c., 1782, in 7 st. of 4 l. on Ps. cxix. 9. "Wherewith shall a young man cleanse his way." It is No. 954 in the Bapt. *Ps. & Hys.*, 1858–80.

About 20 of Fawcett's hymns are thus still in C. U. Two hymns which have been ascribed to him from time to time, but concerning which there are some doubts, are fully annotated under their respective first lines. These are, "Humble souls that seek salvation," and "Lord, dismiss us with Thy blessing." [J. J.]

Fearless, calm, and strong in love. *T. Davis.* [*Ordination.*] Lord Selborne says in his notes to the enlarged ed. of his *Book of Praise*, 1866, concerning this hymn, "I am

indebted for this to the author," and in the body of his book he dates it 1862. It is repeated in W. R. Stevenson's *School Hymnal*, 1880, but not in the author's *Annus Sanctus*, 1877. It is suitable for meetings of lay readers and Sunday-school teachers. [J. J.]

Feeble in body and in mind. *C. Wesley.* [*In Perplexity.*] Mr. Stevenson, in his *Methodist H. Bk. Notes*, 1883, has dated this hymn 1749, but has omitted all authority for the statement. It was pub. in Dr. Leifchild's *Original Hymns*, 1843, No. 212, in 5 st. of 4 l. In the Wesley *P. Works*, 1868–1872, vol. xiii. p. 256, it was given in 6 st. This is repeated in the *Wes. H. Bk.*, 1875, in a slightly altered form. [J. J.]

Felices nemorum pangimus incolas. *Jean Baptiste de Santeüil.* [*Abbots and Monks.*] Appeared in the *Cluniac Breviary*, 1686, p. *i.*; his *Hymni Sacri et Novi*, 1689, and again in 1698, p. 250, in 7 st. of 4 l. In the revised *Paris Breviary*, 1736, it was appointed for "Abbatum, Monachorum, et Anachoretarum," at first Vespers (see also Card. Newman's *Hymni Ecclesiae*, 1838 and 1865). The only *tr.* in C. U. is:—

Sing we those who dwell concealed. By T. I. Ball, made for and first pub. in the *Appendix* to the *Hymnal N.*, 1862, No. 363, in 4 st. of 7 l.

Other trs. are:—

1. Happy are they whom God's protecting love. *I. Williams. British Mag.*, 1835, and *Hys. tr. from the Parisian Brev.*, 1839.
2. Sing we of those, whom in the forest wild. *E. Caswall*, 1858.
3. We sing the blest and pure. *J. D. Chambers*, 1866, p. 31. [J. J.]

Felix dies mortalibus. *Jean Baptiste de Santeüil.* [*Ascension.*] In the *Cluniac Brev.*, 1686, p. 497, and his *Hymni Sacri et Novi*, 1689, p. 21, and ed. 1698, p. 104, in 7 st. of 4 l. In 1736 it was given in the revised *Paris Brev.* as the hymn for the first and second vespers on the octave of the Ascension. It is also appointed for the same season in the *Lyons* and other modern French Breviaries. The text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and J. Chandler's *Hys. of the Prim. Church*, 1837. *Tr.* as:

1. O happy day for mortals. By W. J. Blew, first printed on flyleaf 1850–1851, and then included in his *Ch. Hy. & Tune Bk.*, 1852, in 5 st. of 6 l. In 1870 it was given in Rice's *Sel.* from that work, No. 63.

2. For aye shall mortals bless the day. By C. S. Calverley, made for and first pub. in the *Hymnary*, 1872, No. 317.

Trs. not in C.U.:—

1. O 'twas a day, both bright and good. *J. Chandler*, 1837.
2. Blest day when doom'd to die no more. I. Williams, *British Mag.* 1834; and his *Hys. tr. from the Parisian Brev.*, 1839.
3. O day with holy gladness fraught. *J. D. Chambers*, 1857, p. 199.
4. O happy day, to mortals dear. *R. F. Littledale, in Lyra Messianica*, 1864.
5. O day so dear to man once lost. *R. Campbell*, from his MSS. in Shipley's *Annus Sanctus*, 1884. [J. J.]

Felix dies quam proprio. *Abbé Besnault.* [*Circumcision.*] Appeared in the revised *Paris Brev.*, 1736, as the hymn for the Feast of the Circumcision at Matins. As such it is also repeated in the *Lyons* and other modern French Breviaries. Text in Card. Newman's *Hymni Ecclesiae*, 1838–65; J. Chandler's *Hys. of the Prim. Church*, 1837, and Biggs's *Annotated H. A. & M.*, 1867. *Tr.* as:—

1. O happy day, when first was poured. By J. Chandler, in his *Hys. of the Primitive Church*, 1837, No. 48, in 6 st. of 4 l. In 1852 five stanzas were given in the *English Hymnal*, No. 54; and subsequently in other collections, including the *Salisbury*, 1857; the *People's H.*, 1867, and others. The text in the *Hymnary*, 1872, although beginning with the same first line, differs materially in many parts. In *Kennedy*, 1863, it begins, "O *sacred* day when first was poured"; and in Snepp's *Songs of G. & G.*, 1872, as, "O *blessed* day, when first was poured." This last arrangement was given in Murray's *Hymnal*, 1852, and *H. A. & M.*, 1861; but in each case with slight differences in the text. It is also found in the *Appendix* to the *H. Noted.*

2. Blest day when from the Saviour flowed. By R. Campbell, 1st pub. in his *Hys. & Anthems*, &c., 1850, in 4 st. of 4 l. This is repeated in the *Hymnal* for St. John's, Aberdeen, 1870, and others.

3. Blest day on which the Saviour shed. By R. C. Singleton, written in 1867, and 1st pub. in his *Anglican H. Bk.*, 1868.

Trs. not in C. U.:—

1. O happy day, when this our state. *I. Williams*, 1839.
2. O happy day of all the year. *W. J. Blew*, 1852.
3. O happy day, with joy arrayed. *J. D. Chambers*, 1857, i. 101. [J. J.]

Felix morte tuâ, qui cruciatibus. *Jean Baptiste de Santeüil.* [*One Martyr.*] Appeared in the *Cluniac Breviary*, 1686, p. xiii., and in his *Hymni Sacri et Novi*, 1689 (ed. 1698, p. 243). It was included in the *Paris Brev.*, 1736, and is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

How happy the mortal. By I. Williams, in his *Hys. Tr. from the Parisian Breviary*, 1839, p. 283, in 9 st. of 4 l. This is repeated with the omission of st. ii. in the *H. Bk. for the Use of Wellington College*, 1863.

Another tr. is:—

O happy is thy death. *J. D. Chambers*, 1866, p. 10. [J. J.]

Fellows, John. Date of b. unknown; d. 1785. He was the author of the following:—

(1) *Grace Triumphant, a Sacred Poem in nine books*, 1770; (2) *Bromsgrove Elegy, in blank verse, on the Death of Rev. G. Whitefield*, 1771; (3) *An Elegy on the Death of Dr. Gill*, 1771; (4) *Hymns on Believers' Baptism*, Birmingham, 1773; (5) *The Apostle Paul's Defence before Felix, in verse*, 1775; (6) *Hymns in a great variety of Metres, on the Perfection of the Word of God and the Gospel of Jesus Christ*, 1776; (7) *The History of the Holy Bible, attempted in easy verse*, 4 vols., 1777; (8) *Six Instructive Views of Believers' Baptism*, a tract pub. both separately and as an Introduction to the 2nd edition of his "Hymns on Believers' Baptism" 1777; (9) *A Fair and Impartial Enquiry into the Rise, &c., of the Church of Rome*, 1779; and also (10) "*A Protestant Catechism.*"

Considering how numerous were the writings of J. Fellows, it is remarkable how little is known of him. It is stated by Dr. Joseph Belcher, in *Historical Sketches of Hymns* (Philadelphia, 1859), that he was a poor shoemaker, a member of the Baptist denomination, and that he lived in Birmingham. The evidence for this is tolerably clear.

That Fellows was a Baptist and not a Methodist, as Watt & Allibone say, is clear from his baptismal hymns. That he lived in or near Birmingham is likely from the

fact that most of his books date from Birmingham, and are said to be printed for the author, though sold by G. Keith, Gracechurch Street, London. Also, to the 2nd ed. of his *Hymns on Believers' Baptism* (1777) is prefixed a note of commendation, signed by eight Baptist ministers, who say they are personally acquainted with the author; and the first three names are those of the Baptist ministers at Birmingham, Coventry and Bromsgrove. From the records of the Baptist church formerly in Cannon Street, Birmingham, it appears that a John Fellows joined it early in 1780, and continued a member till his death on July 30, 1785. But one of J. Fellows's earlier pieces is entitled a *Bromsgrove* Elegy. Combining these facts we infer that Fellows first lived at Bromsgrove, and then, removing to Birmingham, joined the church in Cannon Street.

His hymns on Baptism are 55 in number. 6 are in Rippon's *Sel.*, 1787. Some of his hymns are in all Baptist hymn-books, from *Rippon* to modern collections. These include the disputed "Humble souls who seek salvation"; the hymn on behalf of children, "Great God, now condescend"; and others, all of which are annotated under their respective first lines. In addition the following are in limited use:—

1. Dear Lord, and will Thy pardoning love Embrace, &c. *Adult Baptism.* No. 28 of his *Hys. on Believers' Baptism*, 1773, in 7 st. of 4 l., and headed "The Believer constrained by the love of Christ to follow Him in His Ordinance." In Rippon's *Sel.*, 1787, it was reduced to 4 stanzas: and in the *Bapt. Hymnal*, 1879, to 6, st. vi. being omitted. It is also sometimes given as "O Lord, and will Thy pardoning love, &c."

2. Descend, Celestial Dove. *Invocation of the H. Spirit at Holy Baptism.* No. 55 of his *Hys. on Believers' Baptism*, 1773, in 6 st. of 8 l. In Rippon's *Sel.*, 1787, these were re-arranged in 4 stanzas, and again in the American *Bapt. Hy. & Tune Bk.*, 1871, to 3 stanzas.

3. Go, teach the nations and baptize. *Holy Baptism.* No. 454, in Rippon's *Sel.*, 1787, in 3 st. of 3 l. It is given in a few American collections.

4. Great God, we in Thy courts appear. *Holy Baptism.* No. 43 in his *Hys. on Believers' Baptism*, 1773, and Rippon's *Sel.*, 1787, No. 452, in 5 st. of 4 l. It sometimes begins with st. iii., "In Thy assembly here we stand."

5. Jesus, Mighty King of [in] Zion. *Holy Baptism; Christ the Guide.* No. 29 of his *Hys. on Believers' Baptism*, 1773, in 6 st. of 4 l. and headed, "Believers buried with Christ in Baptism." *Rippon*, 1787, reduced it to 3 stanzas, and these have been repeated in later collections as the American *Bapt. Hy. & Tune Bk.*, 1871, &c. [W. R. S.]

Feneberg, Johann Michael, was b. Feb. 9, 1751, at Oberdorf, Allgäu, Bavaria. He was for some time tutor in St. Paul's College, at Regensburg, and in 1785 was appointed professor in the Gymnasium at Dillingen. In 1793 he became parish priest of Seeg, in Allgäu, where he had as assistants Christoph Schmid, Martin Boos and Johannes Gossner; but in 1805, on account of his Evangelical teaching, was removed to Vöhringen, near Ulm, where he d. Oct. 12, 1812. The only hymn by him *tr.* into English is:—

Liebe und ein Kreuz dazu. [*Cross and Consolation.*] Of the origin of this beautiful hymn *Koch*, vi. 554, relates that it was "written at Seeg in 1794, as he, in the experience of the blessings of the cross after the amputation of his right foot, rendered necessary by an unfortunate fall on Oct. 21, 1793, had once more, on Easter Sunday [1794], renewed in body and soul, been able to ascend the pulpit as 'a wooden-legged man.'" It appeared in the *Sammlung erbaulicher Lieder zum Gebrauche in christlichen Häusern*, Kempten, 1812 (ed. 1817, No. 102), in 8 st. of 4 l. It is *tr.* as, "Love and a cross together blest," by Miss Borthwick in *H. L. L.*, 1862, p. 38; 1884, p. 205. [J. M.]

Ferguson, Fergus, D.D., second s. of the Rev. Fergus Ferguson, of Bellshill, near Glasgow, and afterwards of Aberdeen, was b. at Glasgow, September 6, 1824, and educated at the University of Glasgow, where he graduated B.A. 1845 and M.A. 1858. In 1845 he became minister of Blackfriars Street E. U. Church, Glasgow (now Montrose St.). He received the degree of D.D. in 1876, from Cumberland University, U.S. His two hymns appeared in *The Daystar*, the magazine of the Evangelical Union, and were contributed to the *E. U. Hymn-book* of 1856, and the *E. U. Hymnal* of 1878, he having been a member of both committees of compilation. They are:—

1. He loved me, and gave Himself for me. *The Love of Jesus.* Appeared in *The Daystar*, 1850, and repeated in the *E. U. H. Bk.*, 1856, and the *E. U. Hymnal*, 1878.

2. How sweet to the believer's soul. *Private Prayer.* Given in the *Daystar*, 1846, and again in the *E. U. H. Bk.*, 1856, and the *E. U. Hymnal*, 1878. [J. M.]

Ferrar, Nicholas, s. of Nicholas Ferrar, a merchant in London, was b. in the parish of St. Mary Stayning, Mark Lane, London, Feb. 23, 1592, and educated at Clare Hall, Cambridge, graduating B.A. 1610, and M.A. 1612. From 1612 to 1618 he travelled on the continent, and visited some of the chief cities of Italy, Germany, and Spain. On his return, he became an M.P. in 1624. The same year he retired from public life and purchased the lordship of Little Gidding, Huntingdonshire. After putting the mansion in repair, and restoring the church, he took up his abode there with his relatives to the number of 40 persons. He was ordained Deacon, but would not proceed further. The mansion at Gidding was distributed into apartments, oratories, and school rooms, and a round of devotion was maintained both day and night. He d. Dec. 1, 1637. His devotional pieces were written for the use of the Gidding community, and specimens have appeared in the Rev. J. E. B. Mayor's ed. of the *Lives* of Ferrar. He also translated *Divine Considerations of those things most profitable in our Christian profession*, from the Spanish of Juan Valdes. His *Memoirs*, by Dr. P. Peckard of Cambridge, were pub. in 1790. This is the Nicholas Ferrar introduced by Mr. Shorthouse in his romance of *John Inglesant* (ch. iv.). His description of the Protestant Nunnery at Little Gidding is one of the most exquisite chapters in that work. Ferrar was the friend and executor of the saintly George Herbert. [English Hymnody, Early, § VII.] [J. J.]

Festiva saeclis colitur. [*All Saints.*] This hymn is found in the three following forms:—

i. Festiva saeclis colitur. This form in 7 st. of 4 l. is contained in three MSS. of the 11th cent. in the British Museum (Vesp. D. xii. f. 93*b.*; Julius A. vi. f. 58*b.*; Harl. 2961, f. 243*b.*); and in the *Lat. Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 117, is printed from an 11th cent. MS., at Durham (B. iii. 32, f. 34*b*), as a hymn at Vespers on All Saints' Day. This form of the text has not been translated.

ii. Jesu, Salvator saeculi Redemptis ope subveni. This form in 5 st. (viz. omitting st. i., ii. of the first form, is found in two MSS. of the 11th cent. in the Brit. Mus., (1) a *Mozarabic Brev.* (Add. 30,848, f. 207), and (2) a *Mozarabic Hymnarium* (Add. 30,851, f. 164*b*), and in an 11th cent. MS. in the Bodleian (Liturg. Misc. 320, f. 62). It is also in the *Mozarabic* (Toledo, 1502); *Roman* (Venice, 1478); *Sarum*, and

various German Breviaries; and is also given by *Thomasius*, ii. p. 397; *Daniel*, i., No. 396; *Wackernagel*, i., No. 181. *Tr.* as:—

1. O Jesu, Saviour of the earth. By R. F. Littledale. Pub. in the *People's H.*, 1867, and signed "A. L. P."

2. Jesu, Who cam'st the world to save. Appeared in the *Antiphoner & Grail*, 1880, and the *Hymner*, 1882.

iii. Salutis aeternae dator. This is a recast of No. ii., which was made for and appeared in the revised *Roman Breviary*, 1632, and repeated in later editions. It is also in *Daniel*, i., No. 396. *Tr.* as:—

1. O Jesus, Source of sanctity. By Bp. R. Mant, in his *Ancient Hys.*, &c., 1837, p. 78, in 7 st. of 4 l. (ed. 1871, p. 137). This is in several collections, including the Cooke and Denton *Hymnal*, 1853, No. 164, where it begins, "O Jesu, our redeeming Lord," and is appointed for St. Andrew's Day. This recast, to adapt it for St. Andrew's Day, was made by Canon W. Cooke.

2. Giver of life, eternal Lord. By E. Caswall. Appeared in his *Lyra Catholica*, 1849, p. 193, in 6 st. of 4 l.; and again in his *Hys. & Poems*, 1873, p. 104. [J. M.]

Festum matris gloriosae. [*Visitation of the B. V. M.*] This hymn for the Feast of the Visitation B. V. M. is given for that Festival in the *Sarum Brev.*, Venice, 1495, Estiva pt. ii., fol. 130, and dates probably from the 15th cent. The full text is given in *Daniel*, i. 436, and a few readings are added in iv. p. 276 from the *Aberdeen Brev.* The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

Translations in C. U.:—

1. Saints, the glorious Mother greeting. By J. D. Chambers, in his *Lauda Syon*, Pt. ii., 1866, p. 83, in 6 st. of 6 l. In 1867 it was repeated in the *People's H.*, No. 261.

2. Now the glorious Mother's feast-day. Given in the *Antiphoner & Grail*, 1880, and repeated in the *Hymner*, 1882. [J. J.]

Fever and fret, and aimless stir. *F. W. Faber.* [*Despondency.*] Pub. in the 1852 ed. of his *Jesus and Mary*, &c., No. 63, in 13 st. of 4 l., and headed "Low Spirits." It was repeated in his *Hymns*, 1862. In Martineau's *Hymns*, &c., 1873, st. iv., vi., viii., xi. and vii., are given as "Voices are round me; smiles are near." This arrangement forms a beautiful hymn for private use. [J. J.]

Few are thy days and full of woe. *M. Bruce.* [*The Resurrection.*] From evidence elsewhere produced [see **Bruce, M.**] we believe the original of this hymn to have been written by M. Bruce about 1764; that the same was handed by Bruce's father to John Logan a short time after Bruce's death (in 1767), and that it was published by J. Logan in his *Poems*, 1781, p. 95, No. 2, as his own. The nearest approach to the original text now attainable is given in Dr. Mackelvie's ed. of Bruce's *Works with Life*, 1837, pp. 254–57; and Dr. Grosart's *Works of M. Bruce*, 1865, pp. 127–130. In the same year that Logan's *Poems* were published, the new and revised edition of the Scottish *Translations and Paraphrases* was issued, and therein, as No. viii., was given a paraphrase of Job xiv. 1-15, in which six of the fourteen stanzas are almost entirely from this hymn, and the remaining eight are but the amplification of the thoughts which are found in the remaining stanzas of the original. This version, which has been in use in the Church of Scotland for more than 100 years, should therefore be designated "*Michael Bruce altered by John Logan.*"

In addition to abbreviations of the text which begin with st. i., the following centos are in C. U.:—

1. All nature dies and lives again. This cento in Dabney's *Ps. & Hys.*, 1821, and later editions and other collections, is composed of st. vi.–viii., xii.–xiv.

2. The mighty flood that rolls. Composed of st. x.–iv. altered to S.M. in the American Prayer Book *Ps. & Hys.*, 1826, and later editions, and others.

3. The winter past, reviving flowers. Composed of st. viii., ix. altered, with three additional stanzas from another source. This is No. 306 in the American German Reformed *Ps. & Hys.*, 1834, and later editions. [J. J.]

Fierce passions discompose the mind. *J. Newton.* [*Contentment.*] Pub. in the *Olney Hymns*, 1779, Book i., No. 131, in 8 st. of 4 l., and based upon Philippians iv. 11. It is given in a limited number of collections, including Lord Selborne's *Book of Praise*, 1862-7, where it is attributed to "W. Cowper" in error. It does not bear Cowper's signature, "C." in the *Olney Hymns*. [J. J.]

Fierce raged the tempest o'er the deep. *G. Thring.* [*Stilling the Sea.*] Written in 1861, and 1st pub. in Chope's *Hymnal*, 1862, No. 187, in 4 st. of 4 l. It was repeated in the author's *Hys. Congregational and others*, 1866, No. 6; in his *Hys. & Lyrics*, 1874, p. 94, and in his *Coll.*, 1882. It has passed into numerous collections in G. Britain and America, and ranks as one of the most popular of Prebendary Thring's hymns. It has been specially set to music by Dr. Dykes, in Chope's *Hymnal*, and by others. [J. J.]

Fierce [raged] was the storm of wind. *H. W. Beadon.* [*Stilling the Sea.*] Contributed to the *Parish H. Bk.*, in 1863, No. 24, and continued in the enlarged ed., 1875, No. 24, in 7 st. of 4 l. When included in the *Sarum Hymnal*, 1868, No. 74, it was attributed to the late W. Beadon Heathcote in error. This was corrected in the *Hymnary*, 1870–2 (where the hymn is given with slight alterations as, "Fierce *raged* the storm of wind"), and in the Notes to *Church Hymns*, fol. ed., 1881. In the latter the original text is given, with the exception of the doxology. The hymn is based on the Gospel for the 3rd Sunday after the Epiphany. [J. J.]

Fight the good fight; lay hold. *J. Montgomery.* [*The Fight of Faith.*] Written Feb. 14, 1834 (M. MSS.), and given in Ferguson's *Sel. of Hys. for British Seamen*, 1838; and in the same year, with alterations, in Joshua Fawcett's *Temple Offerings*. It was also included in Montgomery's *Original Hys.*, 1853, No. 158, in 5 st. of 6 l., and headed, "Valiant for the Truth." It is in several collections in G. Britain and America, but usually in an abbreviated form. [J. J.]

Finita jam sunt praelia. [*Easter.*] This hymn is of unknown date and authorship. *Daniel*, ii. p. 363, gives it without note or reference of any kind, and the source from whence he obtained the text is unknown. It has not been traced earlier than the *Hymno-*

dia Sacra, Münster, 1753, p. 99. Dr. Neale repeats *Daniel's* text in his *Hymni Ecclesiae*, 1851, p. 147; and in his *Mediaeval Hymns*, 1851, p. 116, he groups it with 6 others as being "apparently of the twelfth century." The first stanza is:—

"Alleluia! Alleluia!
Finita jam sunt praelia;
Est parta jam victoria;
Gaudeamus et canamus: Alleluia!"

It extends to 5 st., each of which begins and ends with "Alleluia." The text is also in Biggs's Annotated *H. A. & M.*, 1867. *Tr.* as:

1. Finished is the battle now. By J. M. Neale, in his *Mediaeval Hymns*, 1851. In the *Hymnary*, 1872, No. 182, the opening lines are transposed, and several alterations are made in the text. It begins, "The crown is on the victor's brow." In the *People's H.*, 1867, and a few others, the text is unaltered. This was the first rendering of the hymn into English.

2. The strife is o'er, the battle done. By F. Pott. Made about 1859, and 1st pub. in his *Hys. fitted to the Order of Com. Prayer*, 1861, No. 91. In the same year it was given with extensive alterations in *H. A. & M.*, No. 114. This altered text has failed to commend itself to later compilers both in G. Britain and America, and the original *tr.* is given in most of the numerous hymnals which have adopted the hymn, in both countries. In the revised ed. of *H. A. & M.* the text is again altered, and st. iv. is omitted.

3. No more of strife, no more of pain. Anonymous in the *Parish H. Bk.*, 1863, No. 56, and again in the *Sarum Hymnal*, 1868.

Translations not in C. U.:—

1. Alleluia, Alleluia, for the battle now is o'er. *J. W. Hewett*, 1859.
2. The battle now is done. *H. Bonar*, 1857. [J. J.]

Findlater, Sarah. [See **Borthwick, Jane.**]

Finx, Erasmus, was b. at Lübeck, Nov. 19, 1627. After studying law at various universities and acting for some time as travelling tutor, he settled at Nürnberg as writer and corrector for the press, remaining there till his death, Dec. (Oct.?) 20, 1694. Under the name of Francisci (from his father's Christian name of Francis) he published a large number of historical and religious works. Of his some 200 hymns, which mostly appeared interspersed in his devotional works, two have passed into English:—

i. O Herr gieb Acht. [*Christian Warfare.*] In his *Ruhestunden*, pt. iii. p. 1007, Leipzig, 1680, in 12 st. *Tr.* as, "Lord, watch each hour," as No. 689 in pt. i. of the *Moravian H. Bk.*, 1754.

ii. O wie ist der Weg so schmal. [*The Narrow Way.*] In his *Gold-Kammer*, pt. ii. p. 303, Nürnberg, 1668, in 8 st. *Tr.* as, "O how narrow is the way," by *Miss Warner*, 1858 (ed. 1861, p. 445). [J. M.]

Firm was my health, my day was bright. *I. Watts.* [*Ps. xxx.*] Appeared in his *Psalms of David*, 1719, in 6 st. of 4 l., as a paraphrase of a portion of the 30th Psalm. In the *Anglican H. Bk.*, 1868, it is altered to "*My health was firm*, my day was bright." Its use in either form is not extensive. [J. J.]

Fischer, Albert Friedrich Wilhelm, D.D., was b. April 18, 1829, at Ziesar, Brandenburg, and studied at the University of Halle. Since 1877 he has been chief pastor and superintendent at Gross-Ottersleben near Magdeburg.

He claims notice here as author of the *Kirchenlieder-Lexicon*, pub. at Gotha, in 2 vols., 1878–1879. Arranged somewhat on the plan of the present *Dictionary of Hymnology*, it contains notes on some 4500 German hymns (together with notes on a few Greek and Latin hymns, which are the originals of some of the German texts); the plan of selection being to annotate hymns found in the best hymn-books that have been in use in the Prussian province of Saxony from the Reformation to the present time. It is the first work in German that has attempted, on any large scale, to give critical detailed notes on individual hymns, and may be pronounced indispensable to the student of German Hymnology. Wherever the data given in this *Dictionary* may be found to differ it is as the result of later investigations.

Dr. Fischer was also the founder (1883), and is at present joint-editor of the *Blätter für Hymnologie* (now appearing monthly at Altenburg, and frequently referred to in these pages), the first German magazine devoted entirely to Hymnology.

In recognition of his services to *Hymnology* the degree of D.D. was conferred on him by the University of Jena in 1884. [J. M.]

Fischer, Christoph. [**Vischer, C.**]

Fitch, Eleazar Thompson, D.D. Born at New Haven, Jan. 1, 1791, and graduated at Yale College, 1810. In 1817 he was appointed Professor of Divinity in Yale, and retained the Professorship to 1863. Died Jan. 31, 1871. His published works include *Sermons*, &c. With Dr. Bacon and others he compiled the Connecticut Congregational *Psalms & Hymns*, 1845, and contributed to it 3 psalm versions and 3 hymns. Of these the following are in use: (1) "Lord, at this closing hour." (*Close of Divine Service.*) This is extensively used in America, and is also found in the English Presb. *Ps. & Hys.*, 1867. (2) "The God of Peace, Who from the dead." (*Close of Divine Service.*) (3) "By vows of love together bound." (*Holy Matrimony.*) [F. M. B.]

Fixed firmly His [God's] foundations keep. *R. Mant, Bp.* [*Ps. lxxxvii.*] Appeared in his *Book of Psalms in an English Metrical Version*, &c., 1824, pp. 296–298, in 7 st. of 4 l., as a L.M. paraphrase of Ps. lxxxvii. In 1863, st. i., ii., v. and vii., slightly altered as: "Fixed firmly *God's* foundations keep," were given in *Kennedy*, No. 904. [J. J.]

Flagrans amore, perditos. [*Lazarus, Mary and Martha visited by Christ.*] This hymn is appointed for use at 1st Vespers on the Feast of St. Lazarus, &c., in the revised *Paris Brev.*, 1736; and also in the *Lyons* and other modern French Brevs. It previously appeared in the *Cluniac Brev.*, 1686, p. 1068. Full text in Card. Newman's *Hymni Ecclesiae*, 1838–1865. It has been *tr.* as:—

As Jesus sought His wandering sheep. By I. Williams. 1st pub. in the *British Magazine*, May, 1836 (vol. ix. p. 504); and again in his *Hys. tr. from the Parisian Brev.*, 1839, p. 241, in 5 st. of 4 l. In 1841 it was given in the *Child's Christian Year*, and later in a few collections in G. Britain and America. [J. J.]

Flatman, Thomas, poet and miniature painter, was b. in London, cir. 1633, and d. cir. 1688. He was a barrister of the Inner Temple, but gave most of his time to poetry and painting. He was the author of some Pindaric Odes on the deaths of Prince Rupert, and of Charles II.; and of a prose satire on Richard Cromwell. His *Poems & Songs* were pub. in 1674 (3rd ed. 1682), and from this

volume the following hymns have been transferred to Dr. Martineau's *Hymns*, 1840, and his *Hymns of Praise and Prayer*, 1873:—"Awake, my soul, awake, mine eyes" (*Morning*); "Sweet slumbers, come and chase away" (*Evening*). The similarity of these hymns to the Morning and Evening hymns of Bp. Ken suggests the possibility that they may have inspired the latter. Flatman's "Thoughts on Death" also contains the germ of Pope's "Vital Spark," &c., q.v. [J. J.]

Fleet, John George, was b. in London on the 8th of July, 1818. At 15 years of age he was removed from school to his father's counting-house, and at 17 he had to undertake, through his father's death, the sole control of the business, and from that time he followed commercial pursuits. At an early age he joined as teacher in a small Sunday School which his sister had begun in Lime Street, London. His interest in Sunday Schools which was thus awakened led him, with some young fellow-teachers, to found the Church Sunday School Institute in 1843. Of that Institute he was honorary Secretary for 20 years; and for 15 years he was Editor of the *Church Sunday School Quarterly*. To the hymn-book pub. by the Institute, *The Church Sunday School Hymn Book*, 1848, he contributed the following hymns by which he is known to hymnology:—

1. How faint and feeble is the praise. *Angels' Worship.*
2. Let children to their God draw near. *Children's Worship.*
3. O Lord, our God, Thy wondrous might. *Collect 7th S. after Trinity.*
4. Source of life, and light, and love. *A Teacher's Prayer.*
5. What mercies, Lord, Thou hast in store. *Collect for 6th S. after Trinity.*
6. Words are things of little cost. *Sins of the Tongue.*

In addition to these hymns, Mr. Fleet contributed several to *The Church S. S. Quarterly* in 1852-3-8, and 1861, and has pub. a small vol. of poems and hymns entitled *Lux in Tenebris*, 1873. [J. J.]

Fleming, Abraham, was a classical scholar, translator, and miscellaneous writer of the 16th cent., the dates of whose birth and death are unknown. He was for some time Rector of St. Pancras. He edited many of the classics with notes, and published also some original works. Amongst the latter there are:—

A Memorial of the Charitable Almes Deedes of William Lambe, gentleman of the Chapel Royal under Henry VIII., and citizen of London, 8vo, 1580. *The Diamant of Devotion*, 12mo, 1586; and *The Condyt of Comfort*. A hymn of his which appeared in *The Diamant of Devotion*, 1586, was republished by E. Farr, in *Select Poetry, chiefly Devotional, of the Reign of Queen Elizabeth*, 1841, p. 545 (Parker Society). [English Hymnody, Early, § VII.] [J. J.]

Flemming, Paul, s. of Abraham Flemming or Fleming, then schoolmaster at Hartenstein, near Zwickau, Saxony (afterwards pastor of Wechselburg, near Mittweida), was b. at Hartenstein, Oct. $\frac{5}{12}$, 1609. He entered the St. Thomas School, Leipzig, in 1623, and matriculated at the University of Leipzig at Michaelmas, 1626. At the University he devoted himself to the study of medicine and of poetry, being laureated as a poet in 1631, and graduating M.A. in 1632. In order to find refuge from the troubles of the Thirty Years' War he went to Holstein in 1633. In the same year he joined an embassy which Duke Friedrich of Schleswig-Holstein was about to send to his brother-in-law, the Russian Czar, as gentleman in waiting and "taster." In this expedition he was engaged from Oct. 22, 1633, to April 6, 1635. He then took part in the embassy sent by the Duke to the Shah of Persia, with the object of opening up the way for trade and Christianity into Central Asia. They set sail from Travemünde, near Lübeck, Oct. 27, 1635, and returned to Gottorf, Aug. 1, 1639. The expedition proved fruitless, and the many dangers and great hardships encountered broke Flemming's health. To qualify himself for medical practice in Hamburg he went to the University of Leyden, where he graduated M.D. in 1640; but shortly after his return to Hamburg he d. there, March 25 (April 2), 1640 (*Koch*, iii. 73-82; *Allg. Deutsche Biog.*, vii. 115-117).

Flemming was of an energetic temperament, with an ardent patriotism, and a deep love for the Evangelical Cause. He was a gifted poet, of true and deep feeling, who could write charming descriptions of the beauties of nature, and sweet and tender love songs. His secular poems, however, as a whole have the faults of the Silesian school of Martin Opitz; and it is by his hymns, and especially by his classical "In allen meinen Thaten," that his name lives.

His poems were first collected by the father of his betrothed as *D. P. Fleming's Teutsche Poemata*, and appeared in 1642 in two editions nearly alike, one at Naumburg and Jena, the other at Lübeck. The most complete ed. is that by J. M. Lappenberg, 2 vols., Stuttgart, 1865-66. Of his 41 religious poems (12 hymns, 9 odes, 20 sonnets) three have passed into English.

i. **In allen meinen Thaten.** *Trust in God.* This beautiful hymn was written in Nov., 1633, just before he started with the embassy to Moscow (see above); and may often have cheered his own sinking spirit then and in the more trying adventures of the second embassy. It 1st appeared in his *Teutsche Poemata*, 1642 (Lübeck ed. p. 287; Lappenberg's ed., i. p. 236), as No. 4 in Book i. of the Odes, in 15 st. of 6 l. It was included in the *Stralsund G. B.*, 1665, Freylinghausen's *G. B.*, 1704, and almost all recent collections. Sometimes, as in the *Unv. L. S.*, 1851, No. 646, it is given in full, but more frequently the special stanzas appropriate for travellers (vi.-ix., xiii., xiv.) are omitted. It is characterised in *Koch*, viii. 379, as a "pilgrim song suited for the Christian journey which we must all in faith make through joy and sorrow to our Eternal Home." *Lauxmann* adds that it has often been used appropriately at weddings, was the favourite hymn of Friedrich Wilhelm III. of Prussia, and was sung at the service in the Cathedral of Berlin, July 19, 1870, on the opening of the North German Diet immediately before the Franco-Prussian War. *Tr.* as:—

I leave to His good pleasure, a *tr.* of st. i., ii., iv., by A. T. Russell, as No. 232 in his *Ps. & Hys.*, 1851.

Other trs. are: (1) "In all my plans, Thou Highest," by *Dr. H. Mills*, 1856, p. 167. (2) "Where'er I go, whate'er my task," by *Miss Winkworth*, 1858, p. 108, repeated in L. Rehfuess's *Ch. at Sea*, 1868, p. 9. (3) "In every deed and word," in Madame de Pontes's *Poets & Poetry of Germany*, 1858, vol. i. p. 416.

His hymns not in English C. U. are:—

ii. **Ist's möglich, dass der Hass auch kann geliebet**

sein. *The Love of God.* In the *Lübeck* edition, 1642, p. 555 (*Lappenberg's* ed., i. p. 450), as No. 16 in Bk. i. of the Sonnets. *Tr.* as, "Can it then be that hate should e'er be loved," by *Miss Winkworth*, 1869, p. 175.

iii. **Lass dich nur Nichts nicht tauren.** *Cross and Consolation.* Probably written in Persia during the second embassy. In the *Lübeck* edition, 1642, p. 283 (*Lappenberg's* ed., i. p. 244), as No. 1 in Bk. i. of the Odes, in 3 st. of 6 l. The *trs.* are: (1) "Only let nothing grieve thee," by *Madame de Pontes*, 1858, v. i. p. 415. (2) "Let nothing make thee sad or fretful," by *Miss Winkworth*, 1869, p. 175. [J. M.]

Fletcher, Phineas, s. of Dr. Giles Fletcher and cousin of John Fletcher, the dramatic poet, b. 1582, and educated at Eton and King's College, Cambridge. In 1621 he took Holy Orders, and having obtained the living of Helgay, Norfolk, he retained the same nearly 29 years. He d. at Helgay, 1650. His best known poem is, *The Purple Island*, 1633, an allegorical description of man, in the style of Spenser. This was reprinted in 1783. His *Locustes or Apollyonists*, a satire against the Jesuits, suggested to Milton some ideas for his *Paradise Lost*. His 6 psalms, 1st pub. in his *Purple Island*, 1633, were reprinted by Dr. Grosart in his reprint of Fletcher's *Poetical Works*. [**English Hymnody, Early**, § VII.] [J. J.]

Fletcher, Samuel, b. at Compton, near Wolverhampton, in 1785, and educated at the Wolverhampton Grammar School. In 1805 he went to Manchester, and entering into business, he gradually rose to a position of wealth and influence. He d. at Manchester, Oct. 13, 1863. Although engaged in extensive mercantile pursuits he took an active interest in literature, and was one of the chief promoters of Owens College, Manchester. His hymns appeared in a small collection which he prepared during an illness, for use in his own family, and subsequently pub. as *Family Praise*, 1850. From this collection the following hymns have come into C. U.:—

1. Father of light and life. *Family Worship, Morning.*
2. Lord, as a family we meet. *Family Worship.*

These hymns were given in the *New Cong.*, 1859. Miller's note on Mr. Fletcher (*Singers and Songs*, &c.), and an article in *Good Words*, July, 1864, are well written and full of information. [J. J.]

Flint, James, D.D., b. at Reading, Mass., 1779, and graduated at Harvard, 1802. In 1806 he became pastor of a Unitarian Church at East Bridgewater, Mass., from which he passed to East Church, Salem, 1821. Died in 1855. In 1820 he contributed one hymn to *Sewell's New York Coll.*, and in 1843 he also pub. *A Collection of Hymns*, to which he contributed from 10 to 12 originals. His best known hymns are:—

1. **Here to the High and Holy One.** This hymn, "On leaving an Ancient Church," appeared in the *Cambridge Selection* of 1828.

2. **In pleasant lands have fallen the lines.** *Remembrance of our Fathers.* Written for the bicentenary of Quincy, Mass., May 25, 1840, and pub. in his *Coll.*, 1843.

3. **Happy the unrepining poor.** Appeared in Sewell's *New York Collection*, 1820. Dr. Flint's hymns are unknown to the English Collections. [F. M. B.]

Flitner, Johann, was b. Nov. 1, 1618, at Suhl, Saxony, where his father was an ironmaster. After studying theology at Wittenberg, Jena, Leipzig, and Rostock, he became in 1644 precentor, and in 1646 diaconus at Grimmen, near Greifswald. On the outbreak of the first Prusso-Swedish war he was forced to flee to Stralsund, but returned to Grimmen in May, 1660. At the death of his senior in 1664, he ought, according to custom, to have been appointed town preacher, but was passed over not only then but also in 1673 and 1676, when the post again became vacant. The outbreak of the second Prusso-Swedish war, immediately after this third disappointment, forced him again to flee to Stralsund, where he d. Jan. 7, 1678 (*Koch*, ii. 442–445; Mohnike's *Hymnol. Forschungen*, pt. ii., 1832, pp. 3–54). His hymns seem to have been written during his enforced leisure at Stralsund. They appeared, with melodies, entitled *Suscitabulum Musicum*, as pt v. of his *Himlisches Lust-Gärtlein*. Greifswald, 1661 (Hamburg Library). The only one *tr.* into English is:—

Ach was soll ich Sünder machen. [*Lent.*] The most popular of his hymns. Appeared 1661 as above, p. 462, in 7 st. of 6 l., each st. ending "Meinen Jesum lass ich nicht" (see note on *Keymann*) and with the motto "Omnia si perdam, Jesum servare studebo!" Included in the *Leipzig Vorrath*, 1673, No. 1089, and recently in the *Unv. L. S.* 1851, No. 357. The only *tr.* in C. U. is:—

What shall I a sinner do? A good *tr.*, omitting st. vi., as No. 110 in Miss Winkworth's *C. B. for England*, 1863.

Another tr. is: "What to do in my condition," in the *Supplement to German Psalmody*, ed. 1765, p. 48. [J. M.]

Floods of waters high in air. *T. Whytehead.* [*Monday.*] Appeared in his *Poems*, 1842, No. xxv., in 5 st. of 5 l., and entitled "The Firmament." Although not given in the *Poems* as a *tr.* of *Immense coeli Conditor* (q. v.), it is evidently based upon that ancient hymn. In its original form it is not in common use. The altered version, "Lo! the firmament doth bear," was given in the *Hymnary*, 1872, as the hymn for "Monday Evening." Its use is limited. [J. J.]

Flowerdew, Alice, was b. in 1759, and married to Mr. Daniel Flowerdew, who for a few years held a Government appointment in Jamaica, and d. in 1801. After his decease Mrs. Flowerdew kept a Ladies' Boarding-school at Islington. During her residence at Islington she was a member of the General Baptist congregation, in Worship Street (now at Bethnal Green Road). Subsequently she removed to Bury St. Edmunds, and some years later to Ipswich, where she d. Sept. 23, 1830. In 1803 she pub. a small volume of *Poems on Moral and Religious Subjects.* This work reached a 3rd ed. in 1811, and in that ed. appeared her well-known harvest hymn, "Fountain of mercy, God of love," q.v. Mrs. Flowerdew's maiden name has not been ascertained. [W. R. S.]

Foleshill, a *nom de plume* of Jonathan Evans, in *The Christian Magazine*, 1790–1793.

Folget mir, ruft uns das Leben. *J. Rist.* [*Following Christ.*] 1st pub. as No. 1 in the "Viertes Zehen" of his *Himlische Lieder*, Lüneburg, 1642, in 16 st. of 8 l., en-

titled, "A devout hymn to God for the following of Christ in true godliness and all good works." Included in Freylinghausen's *G. B.*, 1704, No. 393, omitting st. x., xi., and this form was repeated in most subsequent colls., and is No. 307 in the *Unv. L. S.*, 1851. The only *tr.* in C. U. is:—

Follow me, in me ye live. A good *tr.* of st. i.–iii., vi., vii., ix., xv., xvi., by Miss Winkworth in the 1st Series of *Lyra Ger.*, 1855, p. 188, entitled "St. Andrew's Day." Her st. i., v., vi. are included in *Kennedy*, 1863; and her st. vii., viii., with a st. from her ii., iv., v. beginning, "Saviour, meet it is indeed," in the Pennsylvania *Luth. H. Bk.*, 1865. [J. M.]

Follen, Eliza Lee, née Cabot, a well-known Unitarian writer, daughter of Samuel Cabot, b. at Boston, August 15, 1787, and married, in 1828, to Professor Charles Follen, who perished on board the "Lexington," which was burnt on Long Island Sound, Jan. 13, 1840. Mrs. Follen d. at Brookline, Mass., 1860. She was a voluminous writer. Her *Poems* were first pub. at Boston (Crosby & Co.), 1839, and whilst she was in England she issued another volume for children's use, entitled *The Lark and the Linnet*, in 1854. Both volumes also contain some translations from the German, and versions of a few Psalms. Her best known hymns are:—

1. How sweet to be allowed to pray. *Resignation.* Appeared in the *Christian Disciple*, Sept., 1818, and in her *Poems*, 1839, p. 116, in 4 st. of 4 l., and entitled, "Thy will be done."

2. How sweet upon this sacred day. *Sunday.* In her *Poems*, 1839, pp. 113–114, in 6 st. of 4 l., and entitled "Sabbath Day." It previously appeared in *Sabbath Recreations*, 1829.

3. Lord, deliver, Thou canst save. *Prayer for the Slave.* Found in *Songs of the Free*, 1836; but is not given in her *Poems*, 1839. In Adams and Chapin's *Hys. for Christian Devotion*, Boston, U.S., 1846, it is No. 802, in 5 st. of 4 l. In common with No. 2 it has found acceptance outside Unitarian Collections.

4. God, Thou art good, each perfumed flower. This is the original of J. H. Gurney's hymn, "Yes, God is good," &c. (q.v.) There is some obscurity about the text. It is found in her *Hymns for Children*, Boston, 1825, beginning, "God is good, each perfumed flower," and this obvious misprint (which destroys the metre) was usually copied in later books. It is also given with the same first line as an original piece, never before published, and signed "E. L. C." (initials of Mrs. Follen's maiden name), in Emily Taylor's *Sabbath Recreations*, Wellington, Salop, 1826, p. 203. This suggests that it was printed in the American book after the MS. was posted to England. Mrs. Follen may have written at first "Yes, God is good," but this cannot now be determined. It begins, "God, Thou art good," &c., in her *Poems*, 1839, p. 119, and in her verses, *The Lark and the Linnet*, &c., 1854, and in each case is in 6 st. of 4 l., with the title, "God is Good."

5. Will God, Who made the earth and sea. *A Child's Prayer.* Given in her *Poems*, 1839, p. 164, in 7 st. of 4 l. In Dr. Allon's *Children's Worship*, 1878, No. 212, it is abbreviated to 4 st. (i.–iv.), and attributed to "*H. Bateman*" in error. [F. M. B.]

For all Thy love and goodness, so bountiful and free. [*Spring.*] This hymn is based upon one written by Mrs. Frances Jane Douglas, *née* How, in 1848, and pub. in her *April Verses*. The original was rewritten by Mrs. Douglas's brother, Bp. W. W. How, for the S. P. C. K. *Church Hys.*, 1871. Its use has extended to several hymn-books notwithstanding its awkward metre and faulty rhythm. [J. J.]

For all Thy Saints, a noble throng. *Cecil F. Alexander.* [*St. James.*] Contributed to *H. A. & M.*, revised ed., 1875, and repeated in Mrs. Brock's *Children's H. Bk.*, 1881.

For all Thy saints, O Lord [God]. *Bp. R. Mant.* [*All Saints.*] An original hymn given with his *trs.* in his *Ancient Hymns*, &c., 1837, p. 80 (ed. 1871, p. 139), in 6 st. of 4 l., and entitled, "Hymn on All Saints." The form in which it usually appears, in 4 st., was given in the S. P. C. K. *Hymns*, &c., 1852. In addition the following arrangements are also in C. U.:—

1. For Thy dear saint, O Lord. This was given in *H. A. & M.*, 1861, No. 273. It is composed of st. i.–iii., v., of Bp. Mant's hymn, but considerably altered, and the substitution of another doxology.

2. For Thy true servants, Lord. This text in the Toronto *Church H. Bk.*, 1862, is the *H. A. & M.* text slightly altered.

3. For this, Thy saint, O Lord. Another altered text in Skinner's *Daily Service Hyl.*, 1864.

Of these arrangements, the S. P. C. K. is most popular, both in G. Britain and America. It sometimes reads, "For all Thy saints, O *God.*" [J. J.]

For all Thy [the] saints who from their labours rest. *Bp. W. W. How.* [*Saints' Days.*] 1st pub. in *Hymn for Saints' Day, and Other Hymns. By a Layman* [Earl Nelson], 1864, in 11 st. of 3 l., and the refrain "Alleluia." It was republished in *Lyra Britannica*, 1867; in the *Sarum Hymnal*, 1868; in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*, and subsequently in nearly every hymnal of importance published in G. Britain. It is also found in the best collections of all English-speaking countries, and, with hymnal compilers, it is one of the most popular of the author's compositions. It is sometimes given in American hymnals (as it is in the S. P. C. K. *Church Hys.*), as "For all *the* saints," &c., this being Bishop How's revised reading. In the Protestant Episcopal *Hymnal*, 1872, st. iii.–v. are given as a separate hymn (No. 186), beginning, "For the Apostles' glorious company." Orig. text as above. Authorized text in S. P. C. K. *Church Hymns.* [J. J.]

For ever blessed be the Lord. *I. Watts.* [*Ps. cxliv.*] In his *Psalms of David*, 1719, this version in 3 st. of 4 l. forms the first of three C.M. hymns on Ps. cxliv., and is accompanied with the following note:—

"The sense of a great part of this Psalm is found often repeated in the Book of Psalms. I have therefore only taken three small parts of it, and form'd three distinct hymns on very different subjects."

Although frequently found in the older collections its modern use is limited. [J. J.]

For ever we would gaze on Thee. *A. W. Chatfield.* [*Transfiguration.*] Written in March, 1874, "whilst journeying to, and

attending at the Assize Court at Shrewsbury," and 1st pub. in the revised ed. of *H. A. & M.*, 1875, No. 461.

For ever will I bless the Lord. *J. Conder.* [*Ps. xxxiv.*] 1st pub. in his *Star in the East with Other Poems*, 1824, pp. 34–37, in 8 st. of 6 l. In 1836 it was repeated in his *Cong. H. Bk.*, No. 402, with the change of st. iii. l. 5, "*Oh*," to "*Then* try," &c., and st. vi., l. 3, of "The wicked *sin*," to "The wicked *sink*," and in 1856 this corrected form was given in his *Hys. of Praise, Prayer*, &c., p. 11, as the authorised text. In modern hymnals two centos are given from this hymn: (1) That in the *New Cong.*, 1859, No. 402, composed of st. i., ii., iii., vi. and vii.; and (2) "For ever I will bless the Lord," in *Kennedy*, 1863, No. 1348, st. i., iii., iv. and vii. [J. J.]

For ever with the Lord. *J. Montgomery.* [*Heaven anticipated.*] 1st pub. in *The Amethyst*, an annual, in 1835, and again in the author's *Poet's Portfolio*, in the same year, p. 233, in 22 st. of 4 l., unequally divided into two parts, and headed, "At Home in Heaven, 1 Thess. iv. 17." It was repeated in his *Poetical Works*, 1841, p. 267; and in his *Original Hymns*, 1853, p. 231. In this last the second stanza of pt. ii. is omitted. Numerous centos from this hymn are in C. U., all except four beginning with st. i., but varying in length and arrangement. In America especially these centos have attained great popularity. The cento "Beneath the star-lit arch," in Beecher's *Plymouth Coll.*, 1855, is composed of st. vii., xii., xiii. and xxi. slightly altered. In Martineau's *Hymns*, &c., 1840 and 1873, there are also two centos from this hymn: (1) "In darkness as in light"; and (2) "My Father's house on high," and in the Presbyterian *Ps. & Hys. for the Worship of God*, Richmond, U.S.A., 1867, a third, (3) "My thirsty spirit faints." [J. J.]

For mercies countless as the sands. *J. Newton.* [*Praise.*] Appeared in the *Olney Hymns*, 1779, Bk. i., No. 50, in 5 st. of 4 l., and based upon Ps. cxvi. 12, 13. Its use both in the older, and in modern collections both in G. Britain and America, is extensive. Orig. text in *H. Comp.*, No. 501.

The authorship of this hymn is sometimes attributed to W. Cowper, the poet, but in error. It is not given in any of the collected works of Cowper, and his signature in the *Olney Hymns* "C." is not added to this hymn, in any edition with which we are acquainted, and certainly not in the first of 1779. We attribute it to *J. Newton* on the ground that all unsigned hymns in the *Olney* are claimed by him. [J. J.]

For Sion's sake I will not cease. *C. Wesley.* [*Missions.*] A poem on Ps. lxii., in 29 st. of 4 l., which appeared in *Hymns and Sacred Poems*, 1749, vol. i. Sometime after J. Wesley's death, probably about 1800, a cento therefrom was given in the *Wes. H. Bk.*, No. 149, beginning, "Thus saith the Lord, 'tis God's command." It is composed of st. xxi., xxiii.–xxvii., somewhat altered. Orig. text, *P. Works*, 1868–72, vol. iv. p. 312–316. In the revised ed., 1875, this cento was omitted in favour of "Why not now, my God, my God," which was formerly No. 411. [J. J.]

For Thy mercy and Thy grace. *H. Downton.* [*Old and New Year.*] Written in 1841, and 1st pub. in the *Church of England Magazine*, in 1843, p. 15, in 7 st. of 4 l., and entitled, "A Hymn for the commencement of the Year." In 1851 it was republished with one alteration, and the omission of st. ii. and iii., in A. Tozer Russell's *Ps. & Hys.* This was reproduced, with further alterations, in *H. A. & M.*, 1861. Numerous versions exist in modern hymnals, Russell's abridged text, as in the *Sarum Hymnal*, being most in favour. In 1873 the author included it in its original form, with two unimportant alterations, in his *Hymns and Verses*, &c., pp. 7, 8. Orig. text as above, authorised text in Thring's *Coll.*, 1882, and the *Westminster Abbey H. Bk.*, 1883. The doxology sometimes added thereto as in *Church Hymns*, 1871, is not in the original and is seldom adopted. The hymn, in its various forms and readings, is the most popular, and most widely used of Mr. Downton's productions. [J. J.]

Ford, Charles Lawrence, B.A., s. of Mr. W. Ford, artist, of Bath, was b. at Bath in 1830. Mr. Ford is a graduate of the London University, and is engaged in scholastic work. In 1862 he contributed several poetical pieces to Canon Baynes's *Lyra Anglicana*, in 1865 to his *English Lyrics*, and also to the *Illustrated Book of Sacred Poetry*, N.D. Mr. Ford's hymns and poems were collected and pub. as *Lyra Christi*, 1874. From these works the following have come into C. U.:—

1. Father, for Thy kindest word. (1862.) *Strength in Weakness.*

2. Lord, from this time we cry to Thee. *Christ the Guide of Youth.*

3. O Thou, by Whom the balm is borne. *In Affliction.*

4. This is my Body which is given for you. *H. Communion.* [J. J.]

Forgive, blest shade, the tributary tear. *Anne Steele.* [*Death and Burial.*] In 1760 Miss Steele pub. in her *Poems on Subjects Chiefly Devotional*, &c., vol. ii. p. 71, an ode "On the death of Mr. Hervey," in 9 st. of 4 l., and beginning, "O Hervey, honoured name, forgive the tear." From this ode st. i., ii. are taken, altered to "Forgive, blest shade, the tributary tear," and used as a hymn in a few collections, including Ellen Courtauld's *Ps., Hys.*, &c., 1853, and the American *Church Pastorals*, Boston, 1864. [J. J.]

Forgive, O Lord, our frailties [wanderings] past. [*Before Holy Communion.*] This hymn 1st appeared as a leaflet, and was then included in the *Foundling Coll.*, 1796 (but without music), in the following form:—

"Before the Sacrament. Dr. Cook.

Solo.

"Forgive, O Lord, our frailties past,
Henceforth we will obey thy call;
Our sins far from us let us cast,
And turn to thee, devoutly all.

Chorus.

"Then with archangels, we shall sing,
Praises to heav'n's eternal King.

Duet.

"Hear us, O Lord, in mercy hear,
Our guilt with sorrow we deplore;
Pity our anguish, calm our fear,
And give us grace to sin no more.

Chorus.

"Then with archangels we shall sing,
Praises to heav'n's eternal King.

Solo.
"While at yon altar's foot we kneel,
And of the holy rite partake,
Our pardon, Lord, vouchsafe to seal,
For Jesus, our Redeemer's sake.
Chorus.
"Then with archangels we shall sing,
Praises to heav'n's eternal King."

In the following year, 1797, it was retained in the *Foundling Coll.* in the same form. The last stanza, however, was omitted in the ed. of 1801, but restored again in 1809. In 1810 it was given in the Rev. J. Kempthorne's *Psalms and Hymns*, as, "Forgive, O Lord, our wanderings past," No. clxviii., and the alteration of st. ii. l. 2, to "*With sorrow we our guilt* deplore." From Kempthorne's *Ps. & Hys.* it has passed into a few collections, but usually in an altered form as in the *Irish Church Hymnal*, 1873, and others. The scarcity of the *Foundling Coll.* musical eds. of 1796 and 1809, and of the book of words only, eds. of 1797 and 1801, led most writers into the error of concluding that it was first printed in 1809, and that, having been included in J. Kempthorne's *Ps. & Hys.*, 1810, and thence passed into other collections, it was an original hymn by Kempthorne. All the evidence which we possess is against Kempthorne's claims, and we must designate it as "*Anon. Foundling Coll.*, 1796." [W. T. B.]

Forgive them, O my Father. *Cecil F. Alexander.* [*Good Friday.*] Contributed to the revised ed. of *H. A. & M.*, 1875, in 6 st. of 4 l., and based on the words "Father, forgive them, for they know not what they do." In 1881 it was repeated in Mrs. Brock's *Children's H. Bk.*, and is also found in one or two American collections. [J. J.]

Forsaken once, and thrice denied. *Cecil F. Alexander.* [*St. Peter.*] Contributed to the revised ed. of *H. A. & M.*, 1875, No. 416, and repeated in Mrs. Brock's *Children's H. Bk.*, 1881.

Forsyth, Christina, daughter of Thomas Forsyth, and sister of W. Forsyth, Q.C., sometime member for Cambridge, was b. in Liverpool in 1825, and d. at Hastings, March 16, 1859. During a long and painful illness she composed several hymns and poems which were issued as leaflets. These were collected after her death, and pub. in 1861, as *Hymns by C. F.* (*Lyra Brit.*, 1867, p. 233). From this volume the following have passed into a few collections:—

1. **Himself hath done it all.** O how those words. *Resignation.*

2. **Jehovah Elohim! Creator great.** *Names of Jehovah.*

3. **O Holy Spirit, now descend on me.** *Presence of the Holy Spirit desired.*

4. **O what a happy lot is mine.** *Union with Christ.*

[J. J.]

Fortem virili pectore. *Card. Silvio Antoniano.* [*Holy Women.*] Included by Pope Clement VIII. in the *Roman Breviary*, Venice, 1603, f. 37 *b.*, in the Common, as the hymn for 1st and 2nd Vespers, and at Lauds in the Office for the Common of Holy Women. It is also in other Breviaries; *Daniel*, iv. p. 311, and Card. Newman's *Hymni Ecclesiae*, 1838-65. The author, Cardinal Silvio Antoniano, was b. at Rome in 1540. Through the influence and patronage of Pope Pius IV. he became Professor of the Belles Lettres in the Collegio Romano, and subsequently rose to be the head of the college, and a cardinal. He d. in 1603. [W. A. S.]

Translations in C. U.:—

1. **High let us all our voices raise.** By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 223, in 5 st. of 4 l. It has been included in the *Hys. for the Year*, and other Roman Catholic collections for Missions and Schools; and in the *People's H.*, 1867, and other Anglican hymn-books. In Caswall's *Hys. & Poems*, 1873, p. 118, another *tr.* in S.M. is substituted for this. It begins, "Laud we the saints most sweet."

2. **This woman more than woman strong.** By J. R. Beste, in his *Church Hymns*, 1849, p. 59.

3. **O'er all the Church thy praise be told.** By R. Campbell, in his *Hys. & Anthems*, 1850, in 5 st. of 4 l. In connection with this *tr.* there are two centos which must be noted. The first is No. 87 in the *Hymnal for the use of St. John the Evangelist*, &c., Aberdeen, 1870. This is composed of st. i. this *tr.*, st. ii.–iv. from the *People's H.* as above. The second is No. 417, in the *Hymnary*, 1872, beginning, "To share the Lamb's high marriage rites." The first stanza of this cento is J. D. Chambers's *tr.* of "Ad nuptias Agni Pater" (*Lauda Syon*, pt. ii., 1866, p. 47), and the remaining stanzas are this *tr.* by R. Campbell, slightly altered.

4. **How blest the matron, who, endued.** By the Compilers of *H. A. & M.*, 1861. [J. J.]

Fortes cadendo Martyres. *Jean Baptiste de Santeüil.* [*Many Martyrs.*] Appeared in the *Cluniac Breviary*, 1686, p. xxvii., and in his *Hymni Sacri et Novi*, 1689 (ed. 1698, p. 245). It was given in the *Paris Breviary*, 1736, and is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Of the martyrs we sing. By I. Williams in his *Hys. tr. from the Parisian Breviary*, 1839, p. 287, in 8 st. of 4 l. This, abbreviated to 6 st., and altered, is No. 201 in Skinner's *Daily Service Hymnal*, 1864

Another tr. is:—
The valiant martyr-host to praise. *J. D. Chambers*, 1866, p. 16. [J. J.]

Forth from the dark and stormy sky. *Bp. R. Heber.* [*Lent.*] Appeared in his *Hymns*, &c., 1827, in 2 st. of 6 l., and appointed for the 2nd Sun. after Trinity. It was also included in the 1842 ed. of the same. The use of this hymn has been very varied. In the *New Mitre*, and Thring's *Coll.*, it is appointed for "Holy Communion" (its claim thereto being evidently the second line of st. i., "Lord, to Thine altar's shade we flee," and the concluding line of each stanza, "Turn not, O Lord, Thy guests away"); whilst in *Kennedy* it is given for "Passion Week," and in other collections for different seasons. In most cases the text is unaltered, as in Thring's *Coll.*, 1882, No. 532. Its American use is extensive. [J. J.]

Forth in Thy Name, O Lord, I go. *C. Wesley.* [*Morning.*] 1st pub. in *Hymns and Sac. Poems*, 1749, vol. i. p. 246. "For Believers Before Work," No. 144, in 6 st. of 4 l. It was included in the *Wes. H. Bk.*, in 1780, with the omission of st. iii. It has come into most extensive use both in G. Britain

and America. In common with many of the older hymns it has undergone alterations at various hands. The line which has given the greatest trouble to the compilers is, "And prove Thy acceptable will." This has undergone many changes, but that given in the *Leeds H. Bk.*, in 1853, "And prove Thy *good and perfect* will," has been received by common consent as the best and most musical reading. Orig. text, *P. Works*, 1868–72, vol. v. p. 50. The doxology in *H. A. & M.* and some other collections is not in the original. In 1767, R. Conyers gave it in his *Coll.* as "Forth in Thy *strength*, O Lord, *we* go," but this alteration has passed out of use. [J. J.]

Forth to the land of promise bound. *H. Alford.* [*Life a Pilgrimage.*] Written at Apton in December, 1828 (*Life*, 1872, p. 39), and was given in his *Ps. & Hymns*, 1844, No. 68, in 4 st. of 4 l., and again in his *Year of Praise*, 1867, No. 181. It is also in several American collections. Its subject is the journey of the Children of Israel spiritualised. [J. J]

Forti tegente brachio. *C. Coffin.* [*Easter.*] Included in the revised *Paris Breviary*, 1736, in 8 st. of 4 l., as the Vesper hymn in the Sunday and Ferial Offices, beginning with Low Sunday and extending to the Feast of the Ascension. It was also given in the author's *Hymni Sacri*, 1736, p. 104, and is repeated from the *Paris Brev.* in Card. Newman's *Hymni Ecclesiae*, 1838–65. [W. A. S.]

Translations in C. U. :—

1. Protected by the Almighty hand. By J. Chandler, in his *Hys. of the Primitive Church*, &c., 1837, p. 30, in 6 st. of 4 l. It is given in a few collections, including the 1862 *Appendix* to the *H. Noted.*

2. Bound by a holy charm. By I. Williams, in the *British Magazine*, April, 1837 (vol. xi. p. 387, together with the Latin text); and again in his *Hys. tr. from the Parisian Breviary*, 1839, p. 132, in 8 st. of 4 l. In the *Child's Christian Year*, 1841–71, it begins with st. ii., "Let us His praise unfold"; and in the *Hymnary*, 1872, No. 279, it is altered to "Beneath a mighty arm."

3. Fenced by a strong right arm. By W. J. Blew. 1st printed on flyleaf for the use of his own congregation, 1849–51, and then pub. in his *Church Hy. and Tune Bk.*, 1852, in 2 st. of 8 l., and 1 st. of 10 l. In this form it was repeated in Rice's *Sel.* from that work, 1870.

4. Led by a mighty arm. By J. A. Johnston. In the 1st ed. of his *English Hyl.*, 1852, this *tr.* is given in S.M., but in the 2nd ed., 1856, it was changed to 6's, in 4 st of 6 l. This is continued in later editions.

Trs. not in C. U. :—

1. Helped by the Almighty's arm at last. *J. D. Chambers*, 1857, p. 179.

2. By God's strong arm stretched forth to save. *R. F. Littledale* in *Lyra Messianica*, 1864.

From this hymn, st. iv.–viii. have been taken as a separate hymn, beginning :—"**Jam Pascha nostrum Christus est.**" In its Latin form it is not in use as a separate hymn. The following *trs.* are in C. U. :—

1. Now Christ our Passover is slain. By W. J. Blew, in his *Church H. and Tune Bk.*, 1852–55, and again in Rice's *Hymns* from the same, 1870.

2. Christ is become our Paschal Lamb. This *tr.* in Chope's *Hymnal*, 1862, and the *Parish H. Bk.*, 1863–75, is from I. Williams, as above, rewritten from 6's to C.M. [J. J.]

Fortunatus, Venantius Honorius Clementianus, was b. at Ceneda, near Treviso, about 530. At an early age he was converted to Christianity at Aquileia. Whilst a student at Ravenna he became almost blind, and recovered his sight, as he believed miraculously, by anointing his eyes with some oil taken from a lamp that burned before the altar of St. Martin of Tours, in a church in that town. His recovery induced him to make a pilgrimage to the shrine of St. Martin, at Tours, in 565, and that pilgrimage resulted in his spending the rest of his life in Gaul. At Poitiers he formed a romantic, though purely platonic, attachment for Queen Rhadegunda, the daughter of Bertharius, king of the Thuringians, and the wife, though separated from him, of Lothair I., or Clotaire, king of Neustria. The reader is referred for further particulars of this part of the life of Fortunatus to Smith and Wace's *Dict. of Christian Biography*, vol. ii. p. 552. It is sufficient to say here that under the influence of Rhadegunda, who at that time lived at Poitiers, where she had founded the convent of St. Croix, Fortunatus was ordained, and ultimately, after the death of Rhadegunda in 597, became bishop of Poitiers shortly before his own death in 609.

The writings, chiefly poetical, of Fortunatus, which are still extant, are very numerous and various in kind; including the liveliest *Vers de Société* and the grandest hymns; while much that he is known to have written, including a volume of *Hymns for all the Festivals of the Christian Year*, is lost. Of what remains may be mentioned, *The Life of St. Martin of Tours*, his Patron Saint, in four books, containing 2245 hexameter lines. A complete list of his works will be found in the article mentioned above.

His contributions to hymnology must have been very considerable, as the name of his lost volume implies, but what remains to us of that character, as being certainly his work, does not comprise at most more than 9 or 10 compositions, and of some of these even his authorship is more than doubtful. His best known hymn is the famous "Vexilla Regis prodeunt," so familiar to us in our Church Hymnals in some English form or other, especially, perhaps, in Dr. Neale's translation, "The Royal Banners forward go." The next most important composition claimed for him is "Pange, lingua, gloriosi praelium certaminis," but there would seem to be little doubt according to Sirmond (*Notis ad Epist. Sidon. Apollin. Lib.* iii., *Ep.* 4), that it was more probably written by Claudianus Mamertus. Besides these, which are on the Passion, there are four hymns by Fortunatus for Christmas, one of which is given by *Daniel*, "Agnoscat omne saeculum," one for Lent, and one for Easter. Of "Lustra sex qui jam peregit," of which an imitation in English by Bp. Mant, "See the destined day arise," is well-known, the authorship is by some attributed to Fortunatus, and by some to St. Ambrose.

The general character of the poetry of Venantius Fortunatus is by no means high, being distinguished neither for its classical, nor, with very rare exceptions, for its moral correctness. He represents the "last expiring effort of the Latin muse in Gaul," to retain something of the "old classical culture amid the advancing tide of barbarism." Whether we look at his style, or even his grammar and quantities, we find but too much that is open to criticism, whilst he often offends against good taste in the sentiments he enunciates. Occasionally, as we see in the "Vexilla Regis," he rises to a rugged grandeur in which he has few rivals, and some of his poems are by no means devoid of simplicity and pathos. But these are the exceptions and not the rule in

his writings, and we know not how far he may have owed even these to the womanly instincts and gentler, purer influence of Rhadegunda. *Thierry*, in his *Récits des Temps Mérovingiens, Récit* 5me, gives a lively sketch of Fortunatus, as in Archbishop Trench's words (*Sac. Lat. Poetry*, 1874, p. 132), "A clever, frivolous, self-indulgent and vain character," an exaggerated character, probably, because one can hardly identify the author of "Vexilla Regis," in such a mere man of the world, or look at the writer of "Crux benedicta nitet, Dominus qua carne pependit" q.v., as being wholly devoid of the highest aspirations after things divine. A quarto edition of his *Works* was pub. in Rome in 1786. [D. S. W.]

Forty days and forty nights. *G. H. Smyttan.* [*Lent.*] 1st pub. in the *Penny Post*, March, 1856 (vol. vi. p. 60), in 9 st. of 4 l., headed "Poetry for Lent; As sorrowful, yet always rejoicing," and signed "G. H. S." In 1861, 6 st. were given with alterations in the Rev. F. Pott's *Hymns*, &c., and repeated in *H. A. & M.*, 1861–75; Mrs. Brock's *Children's H. Bk.*, 1881, and others. Other slightly altered texts are given in the *Sarum Hyl.*, 1868; the S. P. C. K. *Church Hymns*, 1871, and others. This hymn has extended to a few American collections. [J. J.]

Forward! be our watchword. *H. Alford.* [*Processional.*] Was written for and first sung in public at the tenth Festival of Parochial Choirs of the Canterbury Diocesan Union, on the 6th June, 1871, and pub. with music, also by the Dean, in the Festival Book of that year. Both words and music were subsequently included in the author's *Life* by his widow, in 1872 (*Appendix B*), in 8 st of 12 l. It has since appeared in many hymnals both in G. Britain and America, including *The Hymnary*, 1872; *H. A. & M.*, 1875, Thring's *Coll.*, 1882, &c. In the American *Laudes Domini*, N. Y., 1884, it is divided into two parts, the second beginning, "Far o'er yon horizon." [J. J.]

Forward go in glad accord. *L. Tuttiett.* [*Choral Festivals.*] Written for the Coventry Choral Festival, 1867, and subsequently used on similar occasions at Peterborough, and elsewhere. Its first publication as distinct from printing in the foregoing festival books, was in Biden's *Processional Hymns with Tunes*, N. D. (Northampton). Authorized text in *Church Hymns*, 1871, No. 318. [J. J.]

Forward let the people go. *T. Kelly.* [*Press Onward.*] Appeared in his *Hymns . . . Not before Published*, 1815, No. 70, in 5 st. of 6 l. It was subsequently included in the various editions of his *Hymns on Various Passages of H. Scripture*, &c. The hymn, No. 1166, in the 1869 *Supp.* to the *New Cong.*, "Onward let My children go," is composed of st. i., iii., ii. and iv., in the order named but somewhat altered. Both the original, and the altered form of the hymn are in other collections. [J. J.]

Fountain, John, was b. in 1767. He was a member of the Baptist Church in Eagle Street, London, and in Jan., 1796, was recommended to the Baptist Missionary Society as "a person whose heart was engaged in the work of missions and whose character was suitable to such an undertaking." He set sail for India in April of the same year. He soon became sufficiently master of the Bengáli language to preach to the people, and gave promise of great usefulness; but after a brief bright course, died at Dinagepore, Aug. 20th, 1800.

Mr. Fountain had musical gifts, and, as appears from Rippon's *Baptist Register* for 1798, was probably the first who wrote out a Hindoo tune in musical notes. In the same number of the *Register* is a hymn entitled *The Penitent's Prayer & Resolve*, composed in Bengáli by Dr. W. Carey, and translated into English by J. Fountain. A hymn by Mr. Fountain is in the *Evangelical Magazine* for 1798. Another, beginning "Sinners, you are now addressed," appeared in Rippon's *Sel.* (1800), and is in Spurgeon's *O. O. H. Bk.*, 1866. [W. R. S.]

Fountain of comfort and of love. *P. Doddridge.* [*Prayer on behalf of Ministers.*] 1st pub. in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 271, in 6 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 296. In both cases the heading is the same, "Ministers comforted that they may comfort others"; but in the latter the opening line reads, "Fountain of comfort, *source* of love," this being the only difference in the text. (See **English Hymnody, Early, § XIV.**) [J. J.]

Fountain of grace, rich, full, and free. *J. Edmeston.* [*All-sufficiency of Christ.*] Pub. in his *Hys. for the Chamber of Sickness*, N.D. [1844], p. 19, in 4 st. of 4 l. In 1855 it was given anonymously in H. W. Beecher's *Plymouth Coll.*, No. 531. From that date it gradually grew in favour until it has taken its place in most of the leading American hymn-books. [J. J.]

Fountain of mercy, God of love. *Alice Flowerdew.* [*Harvest.*] 1st pub. in her *Poems on Moral and Religious Subjects*, 3rd ed., 1811, in 6 st. of 4 l., and entitled, "Harvest Hymn." It has been contended by some that it is taken from John Needham's hymn, No. lvi., in his *Hymns Devotional and Moral*, &c., 1763, which opens:—

> "To praise the ever bounteous Lord,
> My soul, wake all thy powers:
> He calls, and at His voice come forth
> The smiling harvest hours."

Needham's hymn, however, is very inferior in design and composition, and has nothing in common with this, by Mrs. Flowerdew, save the subject of Harvest. Mrs. Flowerdew's hymn was brought into congregational use by Cotterill in his *Sel.*, 1819, where it was given in 5 st., the last being by himself or Montgomery. The latter repeated it in his *Christian Psalmist*, 1825. In the *Anglican H. Bk.*, 1868, it is given as "O Fount of mercy, God of love." Its use in its original and other forms is extensive in most English-speaking countries. Orig. text in *Hy. Comp.*, No. 50.

An altered version of this hymn is very popular. It was given in Murray's *Hymnal*, 1852, as:—

> "Father of mercies, God of love,
> Whose gifts all creatures share;"

and later in numerous collections in G. Britain and America, including *H. A. & M.*, 1861 (where a doxology is substituted for the last st.), and others. Another form of this hymn was given anonymously in Longfellow and Johnson's American Unitarian *Book of Hymns*,

1846; their *Hys. of the Spirit*, 1864; and in Mrs. E. Courtauld's *Ps., Hys. & Anthems*, Lond., 1860. It begins, "Fountain of *life*, and God of love." [J. J.]

Fouqué, Friedrich Heinrich Carl de la Motte, was b. Feb. 12, 1777, at Brandenburg on the Havel, where his father, of an ancient and noble Huguenot family, was a retired officer of dragoons. Educated under the training of the French Reformed Church, it was intended that he should enter the University of Halle as a student of law. By his own preference however he entered the army, and in 1794 was appointed cornet in the Duke of Weimar's regiment of cuirassiers. In 1803 he married and retired to Nennhausen near Rathenow, Brandenburg. When, in March, 1813, the King of Prussia invited his people to arm against France, Fouqué offered himself as a volunteer and served as a lieutenant of cavalry till he was disabled at the battle of Lützen, May 2, 1813, and with the rank of major retired once more to Nennhausen. After the death of his wife, in 1831, he resided for some time at Halle, where he gave lectures in the University on the history of poetry; and finally settled in Berlin, where, two days after a stroke of apoplexy, he d. Jan. 23, 1843 (*Koch*, vii. 6–20; *Allg. Deutsche Biog.*, vii. 198–201, &c.).

Fouqué is best known as one of the leaders of the "Romantic" school of German literature, and by his wonderfully successful efforts to make the best features of the knight and minstrel life of the 12th cent. live again in the pages of his romances as an example and incitement to his own times. His fame rests not on his poems, but on his romances, especially that of *Undine* (1st ed. Berlin, 1811, 17th ed. 1870—frequently *tr.* into English). His hymns, while affording a true and thoughtful reflex of his religious feelings, cannot be said to have either great depth of Christian experience or genuine churchly ring, and hardly any have come into Church use in Germany. He himself only published 15 Mission hymns at Leipzig, 1822, as *Geistliche Lieder, Erstes Bändchen*. From his papers his second wife issued two collections, the *Geistliche Gedichte*, Berlin, 1846, and *Christlicher Liederschatz*, Berlin, 1862; but they contain few compositions that can be called hymns, and of these hardly any are suitable for church use.

Of his hymns those *tr.* into English are:—

i. Was du vor tausend Jahren. *Christ our Light.* Founded on St. Mark x. 46–52, and included 1846, p. 1, in 6 st. of 8 l., entitled, "The Faithfulness of the Saviour." Previously in Bunsen's *Versuch*, 1833, No. 761. *Tr.* as:—

A thousand years have fleeted, a good and full *tr.* by Miss Cox in her *Sacred Hys. from the Ger.*, 1841, p. 105, repeated, omitting st. ii.–iv., as No. 567 in Hedge and Huntington's *Hys. for the Ch. of Christ*, Boston, U.S., 1853.

Other *trs.* are: (1) "Thy mercy, Lord, is still the same," by *Lady E. Fortescue*, 1843. (2) "My Saviour, what Thou didst of old," by *Miss Winkworth*, 1855, p. 53.

His hymns not in English C. U. are:—

ii. In die Segel sanft und linde. *Missions.* 1822, p. 13, in 4 st., entitled "Prosperous Voyage," i.e. to the mission field. *Tr.* as "In our sails all soft and sweetly," by *Miss Winkworth*, 1858, p. 115.

iii. Wie schäumt so feierlich zu unsern Füssen. *Missions.* For missionaries about to set out on their voyage. 1822, p. 11, in 6 st., entitled "At the Sea." The *trs.* are: (1) "Thou, solemn Ocean, rollest to the strand," by *Miss Winkworth*, 1858, p. 112. (2) "Dark, mighty Ocean, rolling to our feet," by *Miss Borthwick*, in *H. L. L.*, 1858, p. 26, repeated in L. Rebfuess's *Ch. at Sea*, 1868, p. 5. [J. M.]

Four streams through happy Eden flow'd. *J. M. Neale.* [*St. Mark's Day.*] 1st pub. in the 3rd Series of his *Hymns for Children*, 1846, p. 21, in 7 st. of 4 l., the last being Bp. Ken's doxology. It is given in a few collections only. The idea upon which the hymn is based is that the four rivers of Eden were typical of the four Evangelists, and of these St. Mark was one. [J. J.]

Fox, Jane. [Crewdson, Jane.]

Fox, William Johnson, the son of a small farmer in Suffolk, was b. in 1786. As a boy he worked as a weaver, but subsequently spent six years in a bank. He was educated for the ministry under Dr. Pye Smith, at Homerton. His first settlement was with an Orthodox Independent congregation; but he very soon became a Unitarian. In 1817 he settled in London as minister of the Parliament Court Chapel. In 1824 he removed to a new chapel at South Place, Finsbury, where he remained until 1852. He was a prominent member of the Anti Corn-law League; joined in founding the *Westminster Review*, and from 1831 to 1836 was owner of the *Monthly Repository*. From 1847 to 1863 he sat in Parliament as member for Oldham. He d. in 1864. In 1841 he pub. *Hys. and Anthems*, London, Charles Fox. This collection contained 150 selections from various authors, including Mrs. Sarah Adams, who was a member of his congregation. He included 13 of his own hymns. A new and enlarged ed. of his *Hymns*, &c., was pub. in 1873. A memorial edition of his *Works* was pub. in 12 vols. in 1865. His hymns which have come into C. U. outside of his collection include:—

1. A little child in bulrush ark. *Moses.*
2. Call them from the dead. *The Spirits of the Past.*
3. Gracious Power, the world pervading. *Public Worship.*
4. In the plan divine. *Perfection of God's designs.*
5. Jews were wrought to cruel madness. *Good Friday. B. V. M. at the Cross.*
6. The sage his cup of hemlock quaffed. *Resignation.*

[V. D. D.]

Frances, Grace J., a *nom de plume* of Mrs. F. C. Van Alstyne.

Franch, James. [Psalters, English.]

Francis, Benjamin, M.A., was b. in Wales in 1734. He was baptized at the age of 15, and began to preach at 19. He studied at the Bristol Baptist College, and commenced his ministry at Sodbury. In 1757 he removed to Horsley (afterwards called Shortwood), in Gloucestershire. There he remained, through a happy and very successful ministry of 42 years, until his death in 1799. He was the author of many poetical compositions:—

(1) *Conflagration, a Poem in Four Parts* (1770); (2) *Elegies* on the Deaths of the Revs. *George Whitefield, Caleb Evans, Robt. Day*, and *Joshua Thomas*; (3) *The Association*, a Poem (1790); (4) a *Poetical Address to the Stockbridge Indians*; (5) two satirical pieces on the Baptismal controversy; *The Salopian Zealot*; and *The Oracle*, the former passing through several editions and being reprinted in America.

Francis was the author of 5 hymns in Rippon's *Sel.*, 1787, all of which are still in C. U.:—

1. **Before Thy throne, eternal King.** *Meetings of Ministers: or Church Conferences.*

2. **Glory to the eternal King.** *Majesty of God.* In Snepp's *Songs of G. & G.*, 1872.

3. **In sweet [loud] exalted strains.** *Opening of a Place of Worship.* This was given in *Rippon*, No. 338, in 6 st. of 6 l. with the note:—"Sung on opening the Meeting House at Horsley, Gloucestershire, [his Chapel,] Sep-

tember 18, 1774; and also at the opening of the New Meeting House, at Downend, near Bristol, October 4, 1786." This hymn is abbreviated in the *Bapt. Hymnal*, 1879, to 4 st., and begins with st. iii. which is altered to "Come, King of glory, come." No. 1020 in Spurgeon's *O. O. H. Bk.* is the same arrangement of stanzas altered by Mr. Spurgeon to "Great King of Zion, now." In several American hymnals it reads: "Great King of glory, come."

4. My gracious Redeemer, I love. *The love of Christ to Men.* In various collections.

5. Praise the Saviour, all ye nations. *Offertory.* In Snepp's *Songs of G. & G.*, 1872, No. 739, "With my substance I will honour," is a cento from this hymn.

6. Ye objects of sense and enjoyments of time. *Death.* A long hymn of 16 st. of 4 l. given in the new and improved ed. of *Rippon*, 1837, No. 553, Pt. ii. with the heading, "The dying Christian bidding adieu to the world." This hymn had previously appeared in the *Baptist Register*, 1795.

It was as a writer of Welsh hymns, however, that Francis excelled. In 1774 he pub. his *Alleluia, neu Hymnau perthynol i Addoliad Cyhoeddus (Hymns pertaining to Public Worship).* To this he contributed 103 hymns. A second volume appeared in 1786, to which he contributed 91 hymns, being a total of 194 in all [s. mss.]. Of these many are still in C. U. in Wales, the most popular being:—

1. Clod i'r bendigedig Oen—a oddefodd.
2. Deffro 'nghalon, deffro 'nghân—i ddyrchafu.
3. Gwyn fyd y dyn a gred yn Nuw.
4. Arglwydd grasol, clyw fy nghri—a'm griddfanau.
5. Wele gadarn sylfaen Sion.

[W. R. S.]

Francisci, Erasmus. [Finx.]

Franck, Johann, s. of Johann Franck, advocate and councillor at Guben, Brandenburg, was b. at Guben, June 1, 1618. After his father's death, in 1620, his uncle by marriage, the Town Judge, Adam Tielckau, adopted him and sent him for his education to the schools at Guben, Cottbus, Stettin and Thorn. On June 28, 1638, he matriculated as a student of law at the University of Königsberg, the only German university left undisturbed by the Thirty Years' War. Here his religious spirit, his love of nature, and his friendship with such men as Simon Dach and Heinrich Held, preserved him from sharing in the excesses of his fellow-students. He returned to Guben at Easter, 1640, at the urgent request of his mother, who wished to have him near her in those times of war during which Guben frequently suffered from the presence of both Swedish and Saxon troops. After his return from Prag, May, 1645, he commenced practice as a lawyer. In 1648 he became a burgess and councillor, in 1661 burgomaster, and in 1671 was appointed the deputy from Guben to the Landtag (Diet) of Lower Lusatia. He d. at Guben, June 18, 1677; and on the bicentenary of his death, June 18, 1877, a monumental tablet to his memory was affixed to the outer wall of the Stadtkirche at Guben (*Koch*, iii. 378–385; *Allg. Deutsche Biog.*, vii. 211–212; the two works by Dr. Hugo Jentsch of Guben, *Johann Franck*, 1877, and *Die Abfassungszeit der geistlichen Lieder Johann Francks*, 1876).

Of Franck's secular poems those before 1649 are much the best; his later productions becoming more and more affected and artificial, long-winded and full of classical allusions, and much inferior to those of Dach or Opitz. As a hymn-writer he holds a high rank and is distinguished for unfeigned and firm faith, deep earnestness, finished form, and noble, pithy, simplicity of expression. In his hymns we miss the objectivity and congregational character of the older German hymns, and notice a more personal, individual tone; especially the longing for the inward and mystical union of Christ with the soul as in his "Jesus, meine Freude." He stands in close relationship with Gerhardt, sometimes more soaring and occasionally more profound, but neither on the whole so natural nor so suited for popular comprehension or Church use.

His hymns appeared mostly in the works of his friends Weichmann, Crüger and Peter. They were collected in his *Geistliches Sion*, Guben, 1674, to the number of 110; and of these the 57 hymns (the other 53 being psalm versions of no great merit) were reprinted with a biographical preface by Dr. J. L. Pasig as Johann Franck's *Geistliche Lieder*, Grimma, 1846. Two of those *tr.* into English are from the Latin of J. Campanus (q. v.). Four other hymns are annotated under their own first lines:—"Brunquell aller Güter"; "Dreieinigkeit der Gottheit wahrer Spiegel"; "Jesu, meine Freude"; "Schmücke dich, o liebe Seele." The rest are:—

i. *Hymns in English C. U.*

i. Erweitert eure Pforten. [*Advent.*] Founded on Ps. xxiv. 7–10. 1st pub. in C. Peter's *Andachts-Zymbeln*, Freiberg, 1655, p. 25, in 7 st. of 8 l.; repeated 1674, p. 3, and 1846, p. 3, as above. Included in the 1688 and later eds. of Crüger's *Praxis pietatis*, in Bollhagen's *G. B.*, 1736, &c. The only *tr.* in C. U. is:—

Unfold your gates and open, a *tr.* of st. 1, 3, 6, by A. T. Russell, as No. 30 in his *Ps. & Hys.*, 1851; repeated altered as No 30 in *Kennedy*, 1863, and thus as No. 102 in *Holy Song*, 1869.

ii. Herr Gott dich loben wir, Regier. *Thanksgiving for Peace.* Evidently written as a thanksgiving for the conclusion of the Thirty Years' War, by the Peace of Westphalia, Oct. 24, 1648. 1st pub. in the *Crüger-Runge G. B.*, Berlin, 1653, No. 306, in 9 st. of 8 l., as the first of the "Hymns of Thanksgiving for Peace attained"; and repeated 1674, p. 182, and 1846, p. 77, as above. Included in Crüger's *Praxis*, 1653, and many later collections, and, as No. 591, in the *Unv. L. S.*, 1851. The only *tr.* in C. U. is:—

Lord God, we worship Thee, a very good version of st. 2, 3, 6, 8, by Miss Winkworth in her *C. B. for England*, 1863, No. 183. Repeated in full in the S. P. C. K. *Ch. Hys.*, 1871; the *Hymnary*, 1872; the *Psalmist*, 1878; and in America in the Pennsylvania Luth. *Ch. Bk.*, 1868. In the American *Prot. Epis. Coll.*, 1871; the *Hys. & Songs of Praise*, N. Y. 1874; and the Ohio Luth. *Hyl.*, 1880, the *tr.* of st. 8 is omitted.

iii. Herr ich habe missgehandelt. *Lent.* Of this fine hymn of penitence st. i. appeared as No. 19 in Crüger's *Geistliche Kirchenmelodien*, Leipzig, 1649. The full form in 8 st. of 6 l. is No. 41 in the *Crüger-Runge G. B.*, Berlin, 1653, entitled "For the forgiveness of sins," repeated 1674, p. 39, and 1846, p. 37, as above. Included in Crüger's *Praxis*, 1653, and others, and in the *Unv. L. S.* 1851. The only *tr.* in C. U. is:—

Lord, to Thee I make confession, a very good *tr.*, omitting st. 4, 5, 6, by Miss Winkworth in her *C. B. for England*, 1863, No. 44, repeated in the *Appendix* to the *Hyl. for St. John's*, Aberdeen, 1865–1870; and in the Pennsylvania Luth. *Ch. Bk.*, 1868; *Evang. Hyl.*, N. Y., 1880; Ohio Luth. *Hyl.*, 1880. Another *tr.* is: "Lord, how oft I have offended," by *N. L. Frothingham*, 1870, p. 177.

iv. Herr Jesu, Licht der Heiden. *Presentation in the Temple.* Founded on the account in St.

Luke ii., and probably the finest hymn on the subject. Dr. Jentsch, 1876, p. 9, thinks it was written before Dec. 8, 1669, as C. Peter, who d. then, left a melody for it. We have not found the full text earlier than 1674, as above, p. 10, in 6 st. of 8 l., entitled "On the Festival of the Purification of Mary" (1846, p. 10). Included in the 1688 and later eds. of Crüger's *Praxis*, and in the *Unv. L. S.*, 1851, No. 197. The *trs.* in C. U. are:—

1. Light of the Gentile world, a *tr.*, omitting st. 6, by Miss Winkworth in the 1st ser. of her *Lyra Ger.*, 1855, p. 193 (ed. 1876, p. 195), and thence as No. 147 in the Pennsylvania Luth. *H. Bk.*, 1865. This version is in S.M. Double.

2. Light of the Gentile Nations, a good *tr.*, omitting st. 6, by Miss Winkworth in her *C. B. for England*, 1863, No. 80. Repeated in Dr. Thomas's *Augustine H. Bk.*, 1866, and in America in the Pennsylvania Luth. *Ch. Bk.*, 1868, and the Ohio Luth. *Hyl.*, 1880.

ii. *Hymns not in English C. U.*

v. Du geballtes Weltgebäude. *Christ above all earthly things.* St. i. in Crüger's *Kirchenmelodien*, 1649, No. 116. The full text (beginning "Du o schönes) is No. 239 in the *Crüger-Runge G. B.*, 1653, in 8 st., entitled "Longing after Eternal Life." Repeated, 1674, p. 194, and 1846, p. 60, as above. The *trs.* are: (1) "Let who will in thee rejoice," by *Miss Winkworth*, 1855, p. 180 (1876, p. 182). (2) "O beautiful abode of earth," by *Miss Warner*, 1858 (1861, p. 233). (3) "Thou, O fair Creation-building," by *N. L. Frothingham*, 1870, p. 232.

vi. Unsre müden Augenlieder. *Evening.* Probably written while a student at Königsberg. 1st pub. in J. Weichmann's *Sorgen-Lägerin*, Königsberg, 1648, Pt. iii., No. 4, in 7 st.; repeated 1674, p. 213, and 1846, p. 91, as above. The only *tr.* is by *H. J. Buckoll*, 1842, p. 79, beginning with st. vi., "Ever, Lord, on Thee relying." [J. M.]

Franck, Michael, s. of Sebastian Franck, merchant at Schleusingen, was b. at Schleusingen, March 16, 1609. At the Gymnasium of his native town he made good progress, but at his father's death it was found possible only to give his brothers Sebastian and Peter a university education. Michael was accordingly apprenticed to a baker, and in 1628 became a master baker at Schleusingen. Reduced to poverty by the sufferings of war, he fled in 1640 to Coburg, was there kindly received by one of the master bakers, and in 1644, somewhat unexpectedly, was appointed master of the lower classes in the town school. He d. at Coburg Sept. 24, 1667 (*Koch*, iii. 435–441; *Allg. Deutsche Biog.*, vii. 259–260).

He was a friend of Dach and Neumark; was in 1659 crowned by Rist as a poet, and afterwards received into his order of Elbe Swans. In his times of trial he found consolation in hymn-writing. While many of his pieces are crude in form and expression, some are yet popular in style, and are full of faith.

The best of his hymns probably is:—

Ach wie flüchtig! ach wie nichtig. [*For the Dying.*] Appeared as the third of three hymns by Franck pub. with music in four parts at Coburg, 1652, entitled *Die Eitelkeit, Falschheit und Unbeständigkeit der Welt* [Wernigerode], in 13 st. In his *Geistliches Harpffen-Spiel*, Coburg, 1657 [Gotha], No. 24 with the motto

"Der Mensch und all sein Thun must mit der Zeit hergehn;
Wer Gott und Gottesfurcht recht liebt, wird ewig stehn."

Repeated in Crüger's *Praxis*, 1661, No. 530, and many subsequent collections, as in the *Unv. L. S.*, 1851, No. 803. It is a powerful picture of the vanity and nothingness of this world and all its treasures. The only *tr.* in C. U. is:—

O how cheating, O how fleeting, Is, &c. In full by Sir J. Bowring in his *Hymns*, 1825, No. 35. The *trs.* of st. i., iii., iv., xiii. were included in Curtis's *Union Coll.*, 1827, and of st. i.–iv., xiii. in the *Plymouth Coll.*, 1855.

Another tr. is: "Ah how fleeting, ah how cheating," by *N. L. Frothingham*, 1870, p. 153. [J. M.]

Franck, Salomo, s. of Jakob Franck, financial secretary at Weimar, was b. at Weimar, March 6, 1659. Little is known of his early history. He probably studied at Jena, and seems thereafter to have held some appointment at Zwickau. In 1689 he became secretary of the Schwarzburg ducal administration at Arnstadt; and in 1697 of the Saxon administration and of the consistory at Jena. He was then, in 1702, appointed secretary of the consistory, librarian, and curator of the ducal collection of coins and medals at Weimar. He. d. at Weimar July 11, 1725 (*Koch*, v. 420–426; *Allg. Deutsche Biog.*, vii. 213–214; *Schauer's* introduction, &c.)

He was a member of the Fruitbearing Society, and the author of a considerable number of secular poems, which are almost all "occasional" pieces and now forgotten. A diligent worker and a man of true piety, he had severe family afflictions to bear, and an undercurrent of meditation on death is present in many of his hymns. As a hymn-writer he is distinguished for ease and correctness of style; for adaptation to popular understanding and to congregational singing; for his love of adding refrains to his hymns; and for his happiness in word-painting and in setting forth contrasts.

Of his hymns (about 330 in all) which still continue in use in Germany, the most important appeared in his (1) *Geistliche Poesie*, Weimar, 1685, and in his (2) *Geist- und Weltliche Poesien*, vol. i., Jena, 1711; vol. ii., Jena, 1716. A selection of 46 of his *Geistliche Lieder* with a biographical and critical introduction by Dr. J. K. Schauer appeared at Halle, 1855. Eight of his hymns have passed into English, as follows:—

i. *Hymns in English C. U.*

i. Ach Gott verlass mich nicht. *Supplication.* A beautiful hymn of supplication for God's help founded on Ps. xxxviii. 22. It is No. 1 in the *Appendix* to the *Anderer Theil des Naumburgischen Gesang Buchs*, Naumburg, 1714, p. 106, in 5 st. of 8 l., marked "Salomon Francke" (ed. 1717, p. 487, marked "Gottgelassen Unverlassen, Salomon Francke.") The editor of this collection, J. M. Schamelius, who was one of the best hymnologists of the time, evidently thus believed that it was by Franck, but it has not yet been found in any work pub. by Franck himself. Each st. begins and ends with "Ach Gott verlass mich nicht." It is included in Schauer's introduction, and in many recent hymnals, as in the *Berlin G. B.*, 1829, the *Württemberg G. B.*, 1842, *Hannover G. B.*, 1883, &c. The *trs.* in C. U. are:—

1. Forsake me not, my God. A full and good but rather free *tr.* in the *Family Treasury* (Edinburgh: Nelson), 1859, pt. ii. p. 168, and thence, in Boardman's *Selection*, Phil., U.S., 1861, and in the Pennsylvania Luth. *Ch. Bk.*, 1868.

2. O God, forsake me not! Thine hand, by M. W. Stryker, in his *Hys. and Verses*, 1883, p. 32, and repeated in his *Christian Chorals*, 1885.

ii. Ich weiss es wird mein Ende kommen. *For*

the Dying. 1711, as above, p. 91, in 7 st. of 6 l., entitled "The author's daily dying thoughts." Included by Schauer, 1855, p. 79; in Burg's *G. B.*, Breslau, 1746, &c. The *trs.* in C. U. are:—

1. I know my end must surely come. A *tr.* of st. i., vii., in 2 st. of 6-8's, by Miss Winkworth, in the 2nd series of her *Lyra Ger.*, 1858, p. 203. Thence in the *Ps. & Hys.*, Bedford, 1859, and in America in the Pennsylvania Luth. *Ch. Bk.*, 1868.

2. I know the doom that must befall me. This is the above *tr.*, rewritten by Miss Winkworth to the original metre, and given in her *C. B. for England*, 1863, No. 185. To this *trs.* of st. iii., iv., vi., were added, and the others altered and beginning, "I know full well death must befall me," included in the Ohio Luth. *Hyl.*, 1880.

iii. So ruhest du, o meine Ruh. *Easter Eve.* 1685, as above, p. 29, in 7 st. of 4 l., entitled "On the burial of Jesus." It is a beautiful hymn on the entombment of Christ, founded on Rist's "O Traurigkeit" (q. v.). Included in *Schauer*, 1855, p. 44, and in many German collections, as the *Unv. L. S.*, 1851, No. 118.

Frequently it appears in altered forms. Thus J. A. Schlegel, 1766, p. 86, altered it to "So schlummerst du in stiller Ruh," and the *Berlin G. B.*, 1780, No. 102, further alters it to "Zur Grabesruh entschliefest du."

The *trs.* in C. U., all from the original, are:—

1. Thou who hast blest my soul with rest, a good *tr.*, omitting st. ii., v., by A. T. Russell, as No. 103 in his *Ps. & Hys.*, 1851.

2. Thou restest in the tomb beneath, a good *tr.*, omitting st. ii., v., as No. 83 in J. F. Thrupp's *Ps. & Hys.*, 1853.

3. Rest of the weary! Thou, a somewhat expanded version, omitting st. iii. by Miss Winkworth in her *Lyra Ger.*, 1st series, 1855, p. 85, repeated in the Pennsylvania Luth. *Ch. Bk.*, 1868.

4. So rest, my Rest! a very good *tr.*, omitting st. iii., by R. Massie, as No. 93 in the ed., 1857, of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 184). This has been included in Chope's *Hyl.*, 1862; *Kennedy*, 1863; the *Hymnary*, 1872; Thring's *Coll.*, 1880–82, &c.; and in America in the *Evang. Hyl.*, N. Y., 1880, and *Laudes Domini*, 1884. The form in Allon's *Suppl. Hys.*, No 324, is a recast partly taken from Miss Winkworth's *tr.* of "Nun gingst auch du" (see **Strauss, V. F.**).

Other trs. are: (1) "Now to the tomb Thyself art come," from Schlegel, by *Dr. H. Mills*, 1845 (1856, p. 316). (2) "So dost Thou rest," in the *British Herald*, Dec., 1866, p. 376, repeated as No. 421 in Reid's *Praise Bk.*, 1872. (3) "So thou art resting, O my Rest," in the *British Herald*, April, 1869, p. 52.

ii. *Hymns not in English C. U.*

iv. Ach was ist doch unsre Zeit. *For the Dying.* 1685, as above, p. 64, in 6 st., and *Schauer*, p. 31, each st. ending "Mensch, bedenke doch, das Ende." *Tr.* as "Oh! what is human life below," by Miss Cox in *Lyra Messianica*, 1864, p. 47, repeated in her *H. from the German*, 1864, p. 135, in the original metre, beginning, "What is human life below." Also *tr.* by *Miss Dunn*, 1857, p. 52; and by *E. Massie*, 1867, p. 3.

v. Gott, du Licht, das ewig bleibet. *Morning.* 1716, as above, p. 160, in 5 st., entitled "Morning Devotion," and in *Schauer*, p. 4. *Tr.* by *H. J. Buckoll*, 1842, p. 12; and by *Miss Manington*, 1863, p. 120.

vi. Heil'ger Tisch! Den Jesus decket. *Holy Communion.* 1711, as above, p. 69, in 6 st., entitled "Another Communion Meditation." In *Schauer*, p. 67. *Tr.* as, "This holy feast, by Jesus spread," by Miss Cox, in *Lyra Eucharistica*, 1863, p. 173.

vii. Ich weiss, es kann mir nichts geschehen. *God's Guidance.* 1711, as above, p. 221, in 5 st. (ll. 5, 6 of each st. being a refrain), entitled "On the words of Ps. lxxiii. 23, 24." In *Schauer*, p. 21. *Tr.* by *Miss Manington*, 1863, p. 22.

viii. Mein Gott, wie bist du so verborgen. *Providence.* 1711, as above, p. 76, in 6 st. (ll. 5, 6 of each st. being a refrain), entitled "The wonderfully blessed leadings of God." In *Schauer*, p. 16. *Tr.* by *Miss Manington*, 1863, p. 7. [J. M.]

Francke, August Hermann, s. of Johann Francke, a lawyer in Lübeck, was b. at Lübeck, March 22, 1663. He studied at the Universities of Erfurt, Kiel, and Leipzig, graduated M.A. at Leipzig, 1685, and thereafter lectured on Biblical subjects at Leipzig for some time. About Michaelmas, 1687, he went to Lüneburg to work under the pious superintendent C. H. Sandhagen; and there while composing his first sermon (on St. John xx. 31) he underwent that change which made him call Lüneburg his spiritual birthplace. After spending the greater part of 1688 at Hamburg, he stayed two months with P. J. Spener, at Dresden, and then returned about Lent, 1689, to Leipzig, where he resumed his Biblical lectures until the old orthodox party procured an edict forbidding them in the beginning of 1690. On March 10, 1690, he received a call to become diaconus of the Augustine Church at Erfurt, and there, by his stirring exhortations to renewal of heart, living faith and holy life, he drew many, even Roman Catholics, around him, but by a combination of the old orthodox Lutherans with the Romanists he was expelled from Erfurt, Sept. 27, 1691. After a lengthened visit to P. J. Spener, then Probst of St Nicholas's Church, Berlin, he was appointed by the Elector of Brandenburg, Dec. 22, 1691, as professor of Greek and the Oriental languages, and in 1698 ordinary professor of Theology in the University of Halle; being also appointed in 1691 preacher at St. George's Church in Glaucha (suburb of Halle), a post which he exchanged in 1715 for the pastorate of St. Ulrich's, Halle. After his left side was paralysed in Nov. 1726, he patiently endured much suffering till his death on June 8, 1727, at Halle (*Koch*, iv. 305–322; *Allg. Deutsche Biog.*, vii. 219–231).

Francke was the spiritual son of P. J. Spener, and became one of the leaders in the "Pietistic" movement which so powerfully influenced Germany, 1680–1750, raised the tone of the community after the depression of the Thirty Years' War, revived the educational system, began systematic provision for the poor, and refined and purified domestic life. Francke was the spiritual leader and teacher, and under him and the band of professors that gathered to Halle, Halle became the headquarters of Pietism. During his time Halle sent out some 6000 graduates in theology, men imbued with his spirit, good exegetes, and devoted pastors, who spread their doctrines all over Germany, and in the early decades of the 18th cent. occupied a majority of the pulpits.

The extensive buildings at Halle, which now bear the title of the "Francke Institutions," are a monument of his simple faith and philanthropic zeal. He began at Easter, 1695, by opening a room in his house for instructing the poor children of Glaucha, with a capital of about thirteen shillings. About Whitsuntide, 1695, were the beginnings of the Paedagogium, 1697 of the Latin School, 1698 of the bookselling and apothecary businesses, 1705 of the mission to the East Indies, 1710 of the Bible Society. On a place formerly occupied by beer and dancing gardens, the foundation stone of the great Orphanage was laid July 13, 1698, in a spirit of humble faith in God and fervent prayer, trusting to Him for the means to pay for the work as it progressed; and week by week as they were needed the supplies came in from far and near. In this work, as in regard to his sermons and lectures, Francke had great opposition to meet, but the Commission of Enquiry which his enemies procured resulted in a cabinet order of 1702, which is the Charter of his Institutions. In 1727 there were 134 orphans in the orphanage; and besides these 2207 scholars in the various

training schools, of whom some 360, as well as 225 poor students, received daily rations; while in 1863 the value of the buildings was about £45,000., and nearly 3500 scholars received instruction.

Distinguished as a professor, as a philanthropist, as a pastor, and as a preacher of gospel simplicity and soul-stirring earnestness, Francke was not prolific as a hymn-writer. Only three hymns are known by him, two of which are:—

i. Gottlob ein Schritt zur Ewigkeit. *New Year.* 1st pub. in his *Schrifftmässige Anweisung recht und Gott wolgefällig zu beten*, Halle, 1695, p. 534, in 12 st. of 7 l., as a "Morning and Evening" hymn, entitled "The Voice of the Bride ('When shall I come and appear before God?'), which she raises as often as she completes a step of her mortal life; and may be used by an upright and believing soul instead of the [usual] morning and evening hymn, as also at other times."

Reprinted in the *Geistreiches G. B.*, Halle, 1697, p. 294, Freylinghausen's *G. B.*, 1704, &c., and is No. 623 in the *Unv. L. S.*, 1851.

According to *Koch*, viii. 176–179, it was written immediately after his expulsion from Erfurt, Sept 27, 1691, while on his way to his mother's house at Gotha, and "in the experience of the overflowing consolation of the Holy Spirit." In the spirit of his favourite motto, "Quocunque die ante aeternitatem uno stamus pede," and based on 2 Cor. v. 6 and Rev. xxii. 17–20, it is modelled on a hymn by J. V. Andreä, 1636.

"Gottlob ein Schritt zur Ewigkeit
Ist abermals vorbei."

Koch adds that in his lifetime Francke found cases where this hymn had been blessed, that two days before his death he caused the hymn to be read to him, and said, "My faithful Jesus, I have given myself to Thee, soul and body that is sure;" and that on the day on which he died, June 8, 1727, this hymn was one of those sung at the choir meeting at Herrnhut.

The trs. in C. U. are:—

1. Thank God, that towards eternity, a full and good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd series, 1858, p. 9. In 1860, ll. 1–4 of st. i., iv., vi., viii., greatly altered, and beginning, "Bless God, that towards eternity," were included as No. 74 in the Amer. Epis. *Hys. for Ch. and Home.*

2. Oh wouldst Thou in Thy glory come, a *tr.* of st. iv., vii.–xi., founded by Miss Winkworth on her 1858 version, and given as No. 173 in her *C. B. for England*, 1863.

Other trs. are: (1) "Another step is made with God," in the *Suppl. to Ger. Psalmody*, ed. 1765, p. 50. Previously in *Select Hys. from Ger. Psal.*, Tranquebar, 1754, p. 79. (2) "Thank God! towards Eternity," by J. Gambold, as No. 626 in pt. i. of the *Moravian H. Bk.*, 1754 (1886, No. 1232). (3) "Thank God! another stage of time," by *Dr. H. Mills*, 1856, p. 227.

ii. Was von aussen und von innen. *Cross and Consolation.* A fine hymn of Trust in God, founded on Ps. lxii. 5–8. Written in memory of Eleonore, *née* Kubitz, wife of J. H. Michaelis, professor at Halle, and appended to the funeral sermon preached by Francke on Ps. lxii. 2, in St. George's Church, Glaucha, Nov. 1, 1711. Included as No. 500 in Freylinghausen's *Neues geistreiches G. B.*, 1714, in 9 st. of 8 l., and recently as No. 2250 in Knapp's *Ev. L. S.*, 1837 (1865, No. 1997).

Lauxmann, in *Koch*, viii. 508–512, speaks of this lady as one who suffered severe afflictions, but "what from without or from within pressed on her soul she bore in quiet waiting on the help of the Lord, of Whom she could at last gratefully say 'He hath done all things well.'" *Lauxmann* adds, "This hymn is also a beautiful clear mirror of Francke's own thought and conversation, heart and life experiences." In his *Segensvolle Fussstapfen*, 1709, he was able already to relate thirty instances in which the Lord had enabled him to receive, exactly at the time when he needed it, pecuniary help" in answer to his prayers during the building and conducting of the great Orphanage at Halle.

Of this hymn (which should be read with the history of his great work at Halle) the only *tr.* in C. U. is:—

What within me and without, a good and full *tr.* by Miss Winkworth in the 1st ed. of her *Lyra Ger.*, 1855, p. 126 (st. iii. being added in the 2nd ed., 1856), and thence as No. 139 in her *C. B. for England*, 1863. With the altered first line, "Lord, Thou art my Rock of strength," three centos are in American C. U.:—

1. St. ii., iv., vii., ix. in Boardman's *Sel.*, Phil., 1861.
2. St. ii., vii., ix. in the Pennsylvania Luth. *Ch. Bk.*, 1868, Dutch Reformed *Hys. of the Church*, 1869, and Richards's *Coll.*, 1881.
3. St. ii., iv., ix. in Robinson's *Songs for the Sanctuary*, 1865, and the *Hys. & Songs of Praise*, N. Y., 1874.

[J. M.]

Franklin, Jonathan (b. 1760, d. 1833), was originally minister of a Baptist church at Croydon, but in 1808 removed to Redcross Street Chapel, London, where he remained until death. His *Hys. & Spiritual Songs* were pub. in 1801, and reprinted in 1810 and 1812. As a hymn-writer he is known by three hymns only, of very moderate quality, which appear as the closing hymns of Pt. i. of later editions of W. Gadsby's *Sel.*, 1st ed., 1814. [W. R. S.]

Free, yet in chains, the mountains stand. *J. Montgomery.* [*Christian Union.*] Written for the Sheffield Sunday School Union, Whitsuntide gathering, 1837, and printed on a flyleaf for that occasion. [M. MSS.] It was included in his *Original Hymns*, 1853, No. 154, in 6 st. of 4 l., and headed, "Christian Union symbolized by Natural Objects." In the Scottish *Evang. Union Hyl.*, 1878, it begins, "Free, *though* in chains, the mountains stand." This reading is found in some copies of the *Original Hymns*, but is not the original text. [J. J.]

Freeman, Enoch W., was for some time Baptist Minister at Lowell, Maine, U.S. He edited a *Sel. of Hymns*, 1829–31, to which he contributed 7 of his own. Of these, "Hither we come, our dearest Lord," is still in C. U.

Freeman, James, D.D. Born at Charlestown, Mass., April 22, 1759, and graduated at Harvard, 1777. He was "the first avowed preacher of Unitarianism in the United States." In 1782 he was "Reader" in King's Chapel, and assisted or guided that historic parish in its change from Episcopacy to the then new ways in teaching and discipline. In 1787 he was "ordained," and retained the pastorate of the King's Chapel till 1826. He altered its Liturgy, and prepared for its use the King's Chapel *Coll. of Ps. & Hys.*, 1799. Died Nov. 14, 1835. His hymn, "Lord of the worlds below," is based on Thomson's "Hymn on the Seasons." It appeared in the *Ps. & Hys.*, 1799, and is found in various collections. Orig. text in Putnam's *Singers and Songs of the Liberal Faith*, 1875. [F. M. B.]

French Hymnody. The great development of French hymns, alike in the Roman Church and the Reformed Church of France, began with the present century. It has not been practicable to obtain detailed information about the Roman Catholic hymns; the few

details that are given are due to the kindness of Rev. Louis Mijola, Priest of the Church of Notre Dame des Victoires, London. The history of the hymns of the Reformed Church has been investigated by M. Atger in *Histoire et Rôle des Cantiques dans les églises réformées*. The hymns of the 18th and earlier centuries have been treated in a series of articles in the *Semeur*, May-August, 1837, kindly presented by the author, M. Henri Lutteroth, editor of the *Chants Chrétiens*. Much has been derived from these sources in the following pages.

i. *Latin Hymns.*

Translations of the Latin hymns have been less general in France than in England. The vernacular editions of The Hours of the Virgin Mary often have only prose renderings. So also have the modern "paroissiens," and the splendid *L'Année Liturgique* by Dom Guéranger. A *tr.* of *Hymnes Communs de l'Année*, by Nicolas Mauroy, appeared in 1527. Guy le Fèvre de la Boderie pub. among other pieces designed to supplant Marot's psalms, several *trs.* (*Hymnes Ecclésiastiques*, 1578, 2nd ed. 1582), by the command of Henry III. Lemaistre de Saci pub. *Hymnes de l'église pour toute l'année* at the end of his *Heures de Port-royal* (1650). Rival translations were made by the Jesuits in consequence of the success of this book (30 eds.). Racine *tr.* hymns from the Breviary, which were pub. in an edition of *The Breviary* by Nicolas Le Tourneux, afterwards condemned by the Archbishop of Paris (1688). Corneille also *tr.* all the Breviary hymns in *L'Office de la Sainte Vierge* (1670), and Louis Chassain in his *Les Hymnes et les Proses de l'Office Divin*, Lyons, 1695. Recently a number of the Latin hymns have been *tr.* in *Recueil de Poésies Lyriques*, 1854, by M. J. M. Hainglaise.

ii. *Roman Catholic Hymns.*

1. Several of the carols still in use are said to be of great antiquity, and these are probably only survivals of more general vernacular hymns. They are found in several *patois*, as well as in the general language. The earliest hymns that we are able to specify in this sketch are the *Cantiques Spirituels*, by Guy le Fevre de la Boderie (1578), consisting of *trs.* from Prudentius, Vidas and Petrarch, and some paraphrases of Scripture songs, along with the Latin *trs.* (§ i.). *La Philomèle Séraphique*, by a Capuchin, Jean l'Evangéliste (1632), dedicated to Louise de Lorraine, niece of Henry III.'s queen, and set to secular tunes, is a Jansenist book, with a mystic tone.

2. The great poet Jean Racine has left four very free paraphrases of Holy Scripture, two of which, "Doué du langage des anges" (1 Cor. xiii.), and "Mon Dieu, quelle guerre cruelle" (Rom. vii. 18 sequ.), are still in use. They were composed for the ladies of St. Cyr (1689), and were favourites with Louis XIV. and Mme. de Maintenon.

3. The poet Pierre Corneille versified the *Imitation of Christ*, by Thomas à Kempis (1656). Wherever the thought takes the form of an address to God, the matter, frequently expanded by Corneille, has been often used as hymn material, from its devotional purity and simple grace. "Parle, parle, Seigneur; ton serviteur écoute" (*Lib.* 3, c. 2), "O Dieu de vérité" (*Lib.* 1, c. 23), and "Source de tous les biens" (*Lib.* 4, c. 16), are in most collections. Three or four others are widely known. The third of these has been *tr.* by Miss Anna Warner in *Hys. of the Church Militant*, New York, 1858, "Source of all good to which I aspire."

4. Fénelon composed some hymns in the hope of replacing the licentious ballads of the Court. One on the Passion is commended by M. Lutteroth, editor of the *Chants Chrétiens*. Fénelon repeated one of his own hymns on his deathbed. They are the hymns of sober Quietism.

5. In connection with Fénelon stand the *Cantiques Spirituels* of Mme. Guyon, pub. in her *Poésies* (1648–1717); which have a special interest through Cowper's *trs.* They are of considerable bulk, and comprise nearly 900 pieces, written for the most part to popular ballad tunes. A large portion of them were composed during her imprisonment in the Château of Vincennes, often under circumstances of extreme suffering and privation. That a spirit of real, though highly strained, devotion animates them will be universally allowed; but the limited range of spiritual emotions which they repeat has so little in common with the active side of universal Christian life (being in some measure even peculiar to herself among the Quietist writers), and the literary expression is so poor, that they have gained no entrance into the circle of accepted French hymns.

6. The Abbé Pellegrin pub. several volumes under the titles of *Cantiques Spirituels; Noëls; Cantiques* (1706–15), under the patronage of Mme. de Maintenon. They consist of carols, Scripture narratives and hymns, on the Mysteries of the Faith and religious and moral subjects, and are set to tunes of operas and vaudevilles. Some are still in use.

7. In modern times the use of hymns in the Roman Church has greatly increased. They are used at missions, pilgrimages, and in the churches. A collection was compiled as early as 1765 for the Seminary of St. Sulpice by Père de la Tour. A piece of Voltaire, "Entendons-nous toujours vanter," still remained in the ed. of 1833. Among the most esteemed hymns and recueils of the present day are the productions of Ven. Grignon de Montfort, R. P. Hermann, and Marie Eustelle; and the hymnals of St. Sulpice, R. P. Garin, R. P. Lambilotte, and R. P. Hermann. (See also *Dictionnaire de Noëls et de Cantiques*, Paris, 1867, p. 740.)

iii. *Huguenot Hymns.*

1. In the 1st vol. of *Les Marguerites de la Marguerite des Princesses*, by Marguerite de Valois, afterwards Queen of Navarre (pub. 1547), there is a collection of six *Cantiques Spirituels*, full of real and tender devotion—a strange contrast to the licentiousness of her Heptameron. Appended to her *Miroir d'une âme pécheresse* (1533) there is *L'Instruction et foy d'ung Chrestien* by Clément Marot, containing the *Pater Noster*, *Ave Maria*, *Credo*, *Benediction devant Mengier*, *Graces pour ung enfant*, and *Dixain d'ung Chrestien malade à son amy*. Beza, at the request of the National Synod of Montauban, *tr.* the

Saincts Cantiques (16 pieces), of O. T. and N. T. (1595), which were sanctioned for private use by the Synod of Montpellier.

2. M. Henri Bordier has pub. (*Le Chansonnier Huguenot*, Paris, 1871, 4 books. Religious Chansons, Political Chansons, War Chansons, Chansons of Martyrdom) a selection from 9 small books of chansons, ranging from 1532 to 1597, with a valuable preface. Like kindred pieces in England and Germany, they naturally mingle satire and polemical invective with their religious elements.

Some of the religious pieces are paraphrases of Holy Scripture, others carols, others hymns, founded on passages of Holy Scripture. Sometimes they transform for sacred use existing popular ballads. The most eminent writers are Anthoine Saunier, a friend of Farel; Matthieu Malingre, and Eustorg de Beaulieu, friends of Marot. In one of the prefaces there is the strongest passage to be found dealing with that desire which Marot, Sternhold, Coverdale, and Fénelon express to supplant the low ballads ("pleines d'ordure et d'impieté) by religious songs. Though of small literary merit, M. Atger has culled out several verses and entire pieces, of simple fervour and freshness. The whole collection is of great interest.

3. Nicolas Denisot, who collected a volume of poems in honour of Marguerite de Valois, and who had been preceptor to Jane Seymour in England, pub. *Cantiques et Noëls* and *Cantiques du premier avènement de Jésus-Christ* (1553), marked by considerable freshness and beauty, under the anagram, *Conte d'Alsinois*.

4. Charles de Navières *tr.* the Scripture Canticles (1579). *Cantiques à l'imitation de Salomon et des Psalmes de David* by Etienne de Maizon Fleur (pub. posthumously 1580), were often reprinted in a curious volume entitled *Cantiques du Sieur de Valagres, et les Cantiques de Maizon Fleur.* It contains, besides the pieces by these two authors, which are full of allusion to the Huguenot sufferings (Valagres speaking of the glorification of the martyrs of St. Bartholomew), productions by Ives Rouspeau, a Calvinist of Geneva, and Antoine de la Rochechandieu "one of the founders of the Reformed Church at Paris" (Atger). But in order to secure circulation among the Catholics, they are preceded by some fine selections from poets of the day in the Roman Church, among which are a beautiful poem by Philippe des Portes, and Ronsard's eulogy of Charles IX. (!) Some touching pieces, more meditative devotions than hymns, written in prison by Odet de la Noue, were pub., posthumously, by his friend le Sieur de la Violette (1594). Among several other names in M. Lutteroth's account of the 17th cent., that of François Térond, who pub. (1721) with some Psalm versions 8 hymns, deserves special notice. Of these a morning hymn ("Une voix dans mon cœur s'éveille"), an evening hymn ("Seigneur, sous ta sûre conduite,"), and one on the Resurrection ("Jésus, par un suprême effort"), are in present use.

iv. *Reformed Church Hymnody.*

1. Until the early years of the 18th cent. Marot and Beza's Psalter alone was used in the public worship of the Reformed Church. After the conclusion of his revision of the Psalter [**Psalters, French**, iii. 3], Pictet, with his colleagues Calandrin and Turretini, suggested to the Venerable Company at Geneva that it would be a "happy innovation" to add to it hymns, reproducing the words of the Gospel, after the precedent of the Lutheran Church. He was commissioned to make the attempt, and, in 1705, pub. anonymously *Cinquante Quatre Cantiques Sacrez pour les Principales Solemnitez* (title-page of 1708 ed.). Of these, 12, which are either paraphrases or close deductions from Holy Scripture, were authorized for public worship; and these, or a slightly increased number, became an appendix to the Psalter throughout the Reformed Church.

The hymns of Pictet are of three classes: Scripture narratives, Scripture paraphrases, and real hymns. The narratives, on the Nativity, Passion, Resurrection, and Day of Pentecost, written at great length, but broken into pauses for singing, have never had great circulation. But among the paraphrases, "Béni soit à jamais le grand Dieu d'Israel" (*Benedictus*), "Mon cœur rempli des biens que Dieu m'envoye" (*Magnificat*), "Sois attentif peuple fidèle" (*Beatitudes*), "A celui qui nous a sauvez" (*Rev.* i. 6, iv. 11), and "Grand Dieu, nous te louons" (*Te Deum*), are still current. And several of the hymns are classic pieces. "Faisons éclater notre joye," the Christmas hymn; "Faisons retentir dans ce jour," and "Entonnons dans ce jour un Cantique nouveau," for Easter; "Venez Chrétiens et contemplons," a dramatic hymn for the Ascension, and "Célébrons tous par nos louanges," for Pentecost, are the finest pieces of sustained praise among French Hymns. "Esprit notre Créateur," which has resemblances to "Veni Creator;" "Seigneur mon Dieu, ma conscience," a prayer for repentance; "De tous les biens source pure et féconde," for Pentecost; "Peuple Chrétien ton Sauveur charitable," and "Tes biens O Dieu sont infinis," for the Lord's Supper, are widely used for their pure devotion.

2. Not till the last quarter of the 18th cent. was any further addition of hymns authorized. Jean Dumas pub. at Leipzig (1774) a collection of 307 hymns, which M. Bovet and M. Atger commend to the attention of compilers. The Reformed Church at Frankfurt, on its emancipation from conformity to the Lutheran ritual, pub. in 1787 *Nouveau Recueil de Psaumes et Cantiques*, which was revised 30 years afterwards by the Pastors Jean Renaud and Manuel, and only in 1849 gave place to the good collection (289 pieces), drawn from modern sources, now in use. A collection was authorized at Berlin (1793), and replaced by a new one in 1829. The Walloon Collection (pub. 1803) contains 133 hymns (20 of Pictet, a few of Térond, 40 of Frankfurt, 1787, others from St. Gall, 1771, Berlin, &c.) appended to its complete Psalter. (These details are due to M. Bovet's kindness.)

v. *The Réveil.*

1. The greatest name in the history of French hymns is that of César Malan (q.v.) of Geneva. The general store of hymns has grown up almost entirely from a number of small contributions; Malan alone emulates the wealth of production exhibited by Watts or Wesley. Like Watts, he gave the first great impulse towards the general recognition of hymns in public worship; like Charles Wesley, he was the poet and interpreter of a great religious movement craving devotional expression. The first idea of composing hymns seems to have been suggested to him by a friend in 1821.

His first volume, intended only for family use, *Cantiques Chrétiens pour les dévotions domestiques*, containing 35 hymns, was pub. in 1823. Another ed., containing 100 hymns, appeared in 1824. In the harmonized edition of these hymns arranged by Wolff Haujoch, a music master of Geneva (the melodies being by Malan himself), the original title is altered to one which

Malan had given originally to a version of 50 psalms (1824), *Chants de Sion:* and this title became the permanent one in the subsequent editions (1828, 200 hymns; 1832, 234 hymns; 1836, 300 hymns). In 1837 he published a volume of hymns and religious pieces for children, *Soixante Chants et Chansons pieuses*, 35 being hymns and 25 songs and stories of religious tendency. The 4th ed. of these (1853), entitled *Premiers Chants*, is enlarged to the number of 126, of which 59 are "Hymnes et Cantiques," 37 "Chansons pieuses," and 30 "Récits pieux." The melodies in all these books are Malan's. Several other hymns of his exist in MSS. His biographer estimates his total of compositions at a thousand. The hymns of Malan are no longer the power that they were in the days of the Réveil. But a large number of them are still in use, and the entire hymnody of the Reformed Church has been coloured by the Réveil and its interpreter. Malan's hymns have been *tr.* into English, first, *Hymns by the Rev. Cæsar Malan . . . Translated into English Verse*, 1825, by Ingram Cobbin; and the second, *Lyra Evangelica*, by Miss Arnold, 1866.

2. Next to Malan may be mentioned the lesser poets of the religious movement at Geneva at that time. Among the members of the Bible Class of Robert Haldane, which was the cradle of the movement in 1817, Ami Bost, H. Empaytaz, Guers, Galland, and Merle d'Aubigné have contributed to the treasury of hymns. Henri Empaytaz compiled a hymn-book for the Church of Bourg de Four (1824). It was revised in 1836 by Guers, Rochat and Olivier for the use of the Église Evangélique of Geneva, and is still in use in the Églises Evangéliques of Geneva and Lyons. A rendering of the *Te Deum* by Empaytaz, "Grand Dieu nous te bénissons," is very widely used. The work of Bost was more that of a musician than a writer of hymns. His complete works were only pub. in 1866, under the title of *Chœurs et Cantiques Chrétiens*. M. Atger says that his hymns bear the mark of the Réveil that gave them birth. The plaintive tones of that time are equally discernible in the hymns of Galland in *Chants Chrétiens* (Nos. 56, 72, 83). Two hymns by Merle d'Aubigné, the great historian, are in the *Chants Chrétiens* (65, 115). The first of them, "L'Éternel est ma part," is in many collections. To this period also belong the hymns of the devoted pastor in the High Alps, who died young, Felix Neff (1798–1829). Among them, "C'est Golgotha, c'est le Calvaire," and "Ne te désole point, Sion," are in common use.

3. The next marked epoch after the work of Malan at Geneva was the publication at Paris of the *Chants Chrétiens* by M. Henri Lutteroth in 1834. It culled out the choice pieces of the past (Racine, Corneille, Pictet, Térond, &c.); it added a number of hymns, which have since passed into wide circulation; and the music to which the hymns were set was greatly admired. The book has undergone modifications in its many editions; but in its definitive shape, attained in 1855, it contains 200 pieces, among which are hymns by Clottu, Chavannes, Vinet, Adolphe Monod, Scherer, &c. Forty-four are by M. Lutteroth himself, of which the 165th, "Alleluia! Gloire et louanges;" 20th, "C'est moi, c'est moi, qui vous console," 14th, "C'est un rempart que notre Dieu;" and 23rd, "Il vient, il vient, c'est notre Rédemption," are very widely used. The didactic character of others has probably rendered them less popular, though full of real piety. One of the 3 hymns by Mme. Lutteroth, 23rd, "Je veux t'aimer toi, mon Dieu," is of great sweetness, and found in most hymnals. The *Chants Chrétiens* is still the most popular hymn-book of the Reformed Church, and subsequent books have added comparatively little to its selection.

4. The most striking pieces in the *Chants Chrétiens* are those of Alexander Vinet, the great Swiss theologian. They had appeared for the most part in the *Semeur* (to which he frequently contributed), a periodical edited by M. Lutteroth. As refined and sensitive expressions of devotional feeling, Vinet's hymns are of a very high order. But the fine touch, the personal, reflective mood, and the delicate poetical images, adapt them more to private than public use. Mr. Henry Downton has *tr.* 7 of Vinet's pieces among his graceful renderings of French hymns in *Hymns and Verses*, 1873.

Several of Vinet's hymns are in every collection. "Sous ton voile d'ignominie," "O Seigneur, O Sauveur," "Toi qui dans la nuit de la vie," "Oh! pourquoi l'amitié gémirait," "Pourquoi reprendre O Père tendre" (written after his daughter's death), "Dans l'abîme des misères," and "Roi des anges, nos louanges," are well-known examples.

5. Among the large group of remaining writers, only a few names can be mentioned:—

Guillaume Clottu, of Neuchâtel (1800–30) has left a few hymns, of which "Oui, pour son peuple Jésus prie," is well known. **Frédéric Chavannes**, a disciple and friend of Vinet, pub. his *Poésies Chrétiennes et Cantiques*, in 1836. A full selection of his pieces is found in the *Recueil des Églises Nationales de Vaud, Neuchâtel et Genève*, and also in that of the *Église Libre de Vaud*. The most popular are: "Seigneur, mon Dieu, mon âme angoissée," "Encore cette journée, J'élèverai la voix," and "Dans le désert, où je poursuis ma route." The hymns of Chavannes are highly esteemed for fervour and unaffected simplicity. **Juillerat**, a pastor at Paris, pub. his *Devant la Croix*, in 1859, a volume of hymns and sacred poetry. His evening hymn, "A la fin de cette journée," is in general use. "Levons-nous, frères" is highly praised by M. Chatelanat and M. Atger. **Professor Henri Roehrich** has contributed several hymns of a tender, meditative and prayerful cast to the Strasburg *Coll.* (1878). "O cieux, unissez-vous aux transports de la terre" has been adopted by M. Bersier and the Methodist Collection. Others are good, such as "Je veux te suivre ici-bas;" "Grand Dieu, mon Seigneur, mon Père;" and "Éternel, tendre Père." **Adolphe Monod** (1812–56) has left a beautiful hymn, "Que ne puis-je, O mon Dieu, Dieu de ma délivrance?" A hymn by **M. Ed. Schérer**, editor of *Le Temps*, "Je suis à Toi," is one of the best French hymns. They are both *tr.* in Mr. Henry Downton's *Hymns and Verses*, 1873.

vi. *Lutheran Church.*

1. The line taken by the Lutheran French Church in regard to the translation and treatment of the Psalter and the use of hymns has been from the first distinct from that of the Reformed Church; the Psalter has been used partially, and treated in its typical and Evangelical relation, and *trs.* of the great German hymns have been used conjointly with it. *Pseaumes, Hymnes et Cantiques . . . mis en rime français selon la rime et melodies allemandes, Francfort*, 1612, contains 63 hymns or paraphrases. It appears from the preface that this is the 3rd edition. M. Douen mentions also *Les Pseaumes de Dauid. Auec les hymnes de D. M. Luther et autres docteurs de l'Église mis en vers français selon la rime et composition allemande, Montbéliard*, 1618. The chaplain of the Swedish Legation at Paris, Balthazar Ritter, pub. at Frankfurt, his native town to which he owed his education for the ministry, in 1673, a book, generally known as *Heures*

Chrétiennes (2nd ed., *Les occupations saintes des ames fidelles* [*Lambeth Lib.*], 1683). Some of the editions were reprinted at Hamburg (1685, 1686) and Berlin. The first part of this book is *Les Cantiques et les Pseaumes de l'Eglise* (1st ed., 93 pieces; 2nd ed., 139 pieces). Five editions were pub. in Ritter's lifetime. His successor Gueis pub. the 6th (1722). The 7th, containing 200 fresh *trs.* from the recent German hymns, pub. by Jean Daniel Claudi (1739), entitled *Heures Chrétiennes ou occupations saintes* (*Brit. Mus.*), has 381 pieces. They are to be considered, not so much compilations of the several pastors, as successive developments of the hymn-book, which grew gradually from the *Pseaumes, Hymnes et Cantiques of* 1612, A few pieces are *trs.* from the Latin, but far the larger quantity are distinctly stated to be *trs.* from the German, the heading of the original being given at the top of the piece. The *Cantiques Spirituels* of Strasbourg form another series. *Nouvelle Edition des Cantiques Spirituels accommodé aux airs et melodies des originaux allemands et de Pseaumes de David, Strasbourg*, 1747 (*Brit. Mus.*). Evidently not the 1st ed. Other editions, 1758–1769.

2. *Oberlin's Hymn-book.* There is a very interesting volume at the *British Museum*, which was given to Francis Cunningham in 1820 by Oberlin himself, 5 parts, viz.:—

Part i. is *Cantiques Spirituels traduit la plupart de l'allemand à l'usage des Eglises Protestantes de la Confession d'Augsbourg. Nouvelle Edition revue et corrigée à Strasbourg, N. D.* (203 pieces, 42 of them Psalms). Pt. ii. is a Collection of Prayers. Pt. iii. is *Cantiques choisis pour l'exercice de jeunesse. Cinquième Edition. Strasbourg*, 1808 (28 pieces, chiefly Psalms). Pt. iv. is *Cantiques choisis dans un but local et particulier, rangés par ordre alphabétique. Strasbourg*, 1815. Part v. consists of music for the preceding parts. Of the three parts, Pt. i. is evidently an ed. of the *Cantiques Spirituels* of Strasbourg. The plan of the book is a natural development of the 1747 edition: a fourth of the pieces are the same. This may perhaps be the hymn-book which *Stöber*, Oberlin's predecessor, is known to have introduced at Waldbach. Pt. iii. is evidently a children's hymn-book which had passed through five editions. A book of the same kind, with a title somewhat varied, is attributed to Stöber (possibly an earlier edition of this). Part iv. may be the *Appendix* to Stöber's hymn-book, which Oberlin is said to have introduced at Waldbach. The 203 pieces of the *Cantiques Spirituels* are composed of 128 pieces *trs.* from the German, and 40 French pieces (37 Pss.). The German *trs.* are quite independent of the Frankfurt *trs.* The Psalms are in some cases from Marot and Beza. One of the French pieces is "Que chantez-vous, petits oiseaux?" by Abbé Pellegrin. The 28 pieces of Pt. ii. are chiefly Psalms. Some are marked as *trs.* by their German headings; some (e. g. "Mon âme, O Dieu, se prosterne à tes pieds," often quoted as by Oberlin) have tunes from the Moravian Psalmodie, and may possibly be derived from it. Among the 22 pieces of Pt. iv. "De quoi t'alarmes-tu, mon coeur?" which is often ascribed to Oberlin, has the German heading, "Was Gott thut ist wohl gethan," but is very little like the German hymns having this initial line. (It has been *tr.* by Mr. Downton in *Hymns and Verses*, 1873, "Why art thou cast down, Oh, my soul?")

On the whole this book points to the conclusion that Oberlin was more a translator and collector than a composer of French hymns.

3. At Paris, the Frankfurt hymn-books were originally used in the chapel of the Swedish Embassy. The first hymn-book for the Lutheran Church there was compiled from the Frankfurt and from Swiss books (printed at Strasbourg about 1750) by Charles Baer. Chrétien Charles Gambs, chaplain to the Swedish Embassy, pub. *Recueil de Cantiques à l'usage de la Chapelle Royale de la légation de Suède. Paris*, 1800. It was drawn partly from the collections of Dumas, Henry, Engel and St. Gall (Douen). After the foundation of the first consistorial church, a new collection, drawn from Gambs, Engel, Dumas, Henry, Basel and St. Gall, Strasbourg, Frankfurt, Hamburg, and the Walloon collections, was pub., entitled, *Recueil de Cantiques à l'usage des Chrétiens évangéliques. Paris*, 1819. It was compiled by the pastors Boissard and Goepp (250 pieces). This collection has been finally replaced by the *Recueil de Cantiques à l'usage des Églises Évangéliques de France*, 1851 (363 pieces). The relation of this ed. to its predecessors has been thus characterized for this article by M. Chr. Pfender, a Lutheran pastor, who has made these hymns his study:—

"It would be difficult to find in it perceptible traces of the hymns of Ritter. The hymns have changed with the theology. The ed. of Gambs has somewhat of a rationalistic complexion. The ed. of 1851 is a reaction in the evangelical direction, drawing largely from the Moravian and the Swiss sources, especially the *Chants de Sion*, with a slight admixture of those of the Oberlin books." The music is principally German. The 5th ed. (1876) has a few modifications of slight importance.

4. Besides the Paris hymn-book, collections have been pub. at Montbéliard, Strasbourg and Nancy.

That of Montbéliard, *Nouveaux Choix de Psaumes et de Cantiques*, has passed through two editions (1847, 1856). It contains 292 pieces, of which a few are previously unpublished hymns of the country of Montbéliard, the rest being from the Paris Lutheran books, and the usual Reformed hymn-books and the Psalter. The Nancy Collection, *Hymnes et Cantiques à l'usage des Églises et des familles Chrétiennes*, 1874, contains 301 pieces. The pieces peculiar to it are several of a simple plaintive faith by E. M. The Strasbourg Collection, *Recueil de Cantiques*, 1878, contains 112 pieces, drawn from the Montbéliard Collection, the *Cantiques Spirituels* of Strasbourg, 1758, and the Paris Lutheran hymn-book. Its specialities are 17 hymns of a tender meditative character, addressed directly to God, and unfolding the feelings of the heart, by *M. H. Roehrich.*

vii. *Moravian Hymns.*

As the French Lutheran hymns of the 18th cent. were for the most part *trs.* of the German Lutheran, so the French Moravian are *trs.* of the German Moravian. The 1st ed., *Recueil de Cantiques, traduits de l'allemand*, 1743, was the work of Philip Henri Molther and Jeremie Rissler, natives of Alsace.

This book contains 75 pieces. A second part raised the total to 160 pieces; a third (*Recueil de Cantiques*, Basle, 1757), to 220 pieces, with some metrical litanies. The ed. of 1785, *Psalmodie de l'Eglise des Frères, ou recueil de Cantiques Spirituels, la plupart traduits de l'allemand*, Basle, contains 576 pieces. Instead of the alphabetical arrangement of the early editions, it is classified on the model of the standard German Moravian hymn-book (1778). About 370 pieces are professedly *trs.* from the German: about 200 are said to be originally French. The 9th ed. (1880) contains 700 pieces, of which only about 180 are retained from 1785 (69 of these being French originals). About 540 pieces are *trs.* from the German Moravian editions of 1778 and 1806 (*Supplement*)—hymns by the Zinzendorfs, Christian Gregor, &c. Of the rest, a few are *trs.* from non-Moravian German hymns, a few are well-known pieces of Pictet, Malan, Vinet, &c., the rest are apparently French hymns peculiar to the Brotherhood. About 80 of the distinctive pieces have passed into general French hymn-books. Among the most popular are "Alleluia! louange à Dieu" (*tr.* from "Hallelujah! Lob, Preis und Ehr," q.v.); "Chef, couvert de blessures," 1754 (*tr.* of St. Bernard's "Salve caput cruentatum," through the German of Paul Gerhardt, "O Haupt voll Blut und Wunden," re-written by Count Zinzendorf); "Demeure dans ta grâce" (*tr.* from J. Stegmann's "Ach bleib mit deiner Gnade," q. v.); "Jamais Dieu ne délaisse" (*tr.* from "Keinen hat Gott verlassen," q.v., attributed probably wrongly to A. Kessler); "Brillante étoile

du matin," 1757 (apparently *tr.* from "Brich an du schönes Morgenlicht"); and "Qu'ils sont beaux sur les montagnes" (apparently French). The general character of this book is well given in the Geneva, Neuchâtel and Vaud *Supplement*. "The distinctive traits of these hymns are simple expressions of love for the Saviour, and contemplations of His Death. Often incorrect in form . . . there are no French hymns, which so nearly approach the Psalms in originality of inspiration, power of faith, and richness of experience." Their general mood, it may be added, is strongly subjective and meditative; often marked by a childlike simplicity ("naïveté presque enfantine." *Bersier.*).

viii. *Methodist Collections.*

1. The earliest French hymn-book in connection with Methodism deserves loving remembrance by both France and England. It was drawn up under the auspices of the Wesleyan Missionary Society for the use of the thousands of French prisoners in the Medway, at Plymouth, and Portsmouth. The earliest mention of the book is found July 10th, 1813. (See *Methodist Magazine* of that year. Interesting details of the mission are given in the vols. for 1811.) It may have been compiled by Rev. W. Toase, who was in charge of the mission. The 1815 edition, *Choix de Cantiques à l'usage des Prisonniers Français*, contains 123 pieces: some of them by Pictet; some of them *trs.* from Watts, Cowper, and other English pieces; some from the metrical Psalm Versions; some from the Moravian, and others from sources not identified. The *trs.* are not of much value: and scarcely any of the pieces are found in subsequent Methodist collections.

2. The next series of books are those of John de Queteville (commenced ministry at Guernsey, 1786, died 1843). Rev. M. Gallienne, a Methodist minister in Alderney, says that Queteville's earliest collections were from the Port-Royal hymns, from Pictet, Marot and Beza. Afterwards he translated several of Wesley's hymns. The date of his earliest edition was about 1791–1792. The book reached its definite shape (app.) in 1818. The ed. of 1828, entitled *Recueil de Cantiques à l'usage de la Société appelée Méthodisté*, is arranged on the plan of the *Wes. H. Bk.* It was pub. at the request of the Conference, and contains no less than 762 hymns. It was frequently reprinted for use in the Channel Islands, but the poorness of the verse led eventually to the compilation of a new collection.

3. The new ed., *Recueil de Cantiques à l'usage des Églises Méthodistes des Iles de la Manche*, was pub. in 1868. It was the work of a Commission appointed by the Channel Islands District under the presidency of the Rev. M. Gallienne. It contains 454 pieces. The arrangement of De Queteville's book is exchanged for one more independent of the English *Wes H. Bk.* About 115 of De Queteville's pieces are retained. The new pieces are drawn from the sources of which all the Protestant hymnals avail themselves. The hymns that are special to the book are a few by Revs. M. and J. W. Delièvre and W. J. Handcock (the Secretary of the Commission). The book was sanctioned by the Conference.

ix. *French Methodist Hymn Book.*

The collection of De Queteville was too poor in a literary point of view to be really satisfactory in France. In 1831, if not earlier, appeared *Cantiques Chrétiens à l'usage des Assemblées religieuses*, Risler, Paris. It was compiled by M. Cook, then a minister at Congenies in the Department of Gard. The last ed. (14th) was pub. in 1881.

The ed. of 1833 contains 226 pieces. They are drawn from Pictet, Térond, and other sources of the 18th century, from the Moravian, and Malan, and other early books of this century. The 14th ed., *Cantiques Chrétiens, Paris*, 1881, edited by an eminent French Methodist pastor, M. J. P. Cook, son of the original editor (to whom this article is much indebted), contains 134 pieces from the 1833 edition. It has altogether 361 pieces, the new pieces being drawn from the *Chants Chrétiens*, the Moravian, the R. C. Collection of St. Sulpice, and the Psalter of the Reformed Churches, and from the various authors among Methodists and Protestants already mentioned. This ed. is one of the best, as it is one of the most recent, collections; and furnished with careful indices of the subjects and texts, the names of authors and composers.

x. *Translations from the English.*

The earliest *trs.* from the English are those in the French Prisoners Book and Methodist Collection of De Queteville (§ viii.). In recent years a considerable number of our English revival hymns have been *tr.* into French for the use of similar movements in France and Switzerland. They will be readily recognised in the

(1) *Cantiques du Réveil*, (2) *Cantiques imités de l'Anglais*, (3) *Hymnes et Cantiques à l'usage des Réunions Populaires*, and its *Supplement*, (4) *Hymnes du Croyant*, and (5) *Cantiques Populaires* with its *Supplément*. In this last book will be found upwards of 60 *trs.* chiefly by MM. Saillens and R. McAll (who have indicated the originals for this article) of English hymns in Sankey's *Songs & Solos* and older books.

xi. *Children's Hymns.*

Among the numerous selections, Mons. H. Roehrich of Vandœuvres signalises for this article.

(1) *Recueil de petits Cantiques et chants d'école avec un choix de psaumes et cantiques, pub. par les soins du Consistoire de l'Eglise Nationale de Genève, 6me édition, Genève*, 1871. (2) *Hosanna. Cantiques pour écoles du Dimanche et cultes de la jeunesse, pub. par les soins de l'Église Évangélique de Genève*, 1882. (3) *Cantiques du Messager de l'école du Dimanche, Lausanne*, 1878. (4) *Cantiques pour les enfants du catéchisme et des écoles du Dimanche, pub. par le Synode de l'Église Neuchâteloise*, 1881. (5) *Cantiques et chants d'école, pub. par la Mission intérieure protestante à Nimes, Paris*, 1883.

xii. *Collections of Hymns.*

French hymnals are very numerous. Besides those already mentioned, the principal are as follows:—

1. **The Reformed Church.** (1) *Psaumes et Cantiques pour le culte de l'Église Réformée*, published by the Consistory of Lyons. 1st ed. 1847; last 1878. (2) *Recueil de Psaumes et Cantiques à l'usage des Églises Reformées. Paris* and *Strasbourg*. Drawn up by a Conference of Pastors at Paris, 1857. 1st ed. 1859. It is one of the leading hymnals. (3) *Recueil de Cantiques Chrétiens pour l'usage de culte public et particulier. Frankfort*, 1849. 289 pieces, derived from 15 preceding collections. (4) *Recueil des Églises Nationales de Vaud, Neuchâtel et Genève*, 1866. 63 Ps., 87 hymns. Drawn up by a committee of the National Church in the 3 cantons. A *Supplement* was pub. in 1870 by several of the members of the Committee. A choice selection from French, Moravian, and other German sources. (5) *Nouveau Livre de Cantiques*. Paris, 1879. 217 pieces. A new compilation from the common sources of hymns, with not more than 20 new pieces. The editor is M. Bersier, who has contributed a valuable preface (§ xiii.). The text of the hymns has been revised in the interests of theological exactness. This system of revision of the text, and the difference in the music to which the hymns are set (a point of greater importance than in England—every hymn-book having its music as an integral part of it), often consti-

tute the only very salient distinction between many of the French Collections, all of them being variations of the same general material.

2. **Free Churches.** (1) *Psaumes et Cantiques pour les Assemblées de culte et pour l'édification privée.* 1st ed. 1851. Revised ed. 1864. The Collection used in the "Église Libre de Vaud." (2) *Recueil de Cantiques à l'usage des Églises Évangéliques Belges,* 1856. (3) *Recueil de Cantiques pour les assemblées de culte et pour édification privée,* 1860. The Collection published by "Les Églises Évangéliques de Genève et de Lyon."

3. **English Collections.** (1) *Extraits des Psaulmes versifiés, suivis de quelques Cantiques sacrés . . .* pour . . . *l'Église Protestante Episcopale Française de Londres,* 1846. (2) *Chants Religieux . . . pour l'Église Protestante Française de Londres: par le Rev. W. G. Daugars,* 1846. (3) *Recueil de Psaumes et de Cantiques à l'usage des Églises Anglicanes Françaises . . . par le Rév. W. B. Bouvérie,* 1876. 88 Pss., 156 Cantiques. The hymn-book used at the Savoy Church, Bloomsbury Street. (4) *Le Livre du Sanctuaire.* The Liturgy used in the crypt at Canterbury has a few cantiques in it.

xiii. *Conclusion.*

The French hymns are intensely subjective. "On regrette," says the able preface to the *Nouveau Livre de Cantiques,* Paris, 1879, "qu'il ne soit pas trouvé parmi nous plus de poëtes pour chanter le drame divin de la Rédemption, les grands faits de l'Évangile célébrés dans les fêtes de l'Église, et qui, bien plus que les expériences de l'âme individuelle, se prêteraient au chant des assemblées chrétiennes." In expressing sentiment, emotion, childlike repose in Jesus, they have a delicacy which we cannot reproduce. On the other hand, the broader, more solid portions of our English hymns find no echo in French. The fact is abundantly illustrated by the *trs.* from the English, which are taken scarcely with an exception from our hymns of subjective sentiment. There is consequently little scope for the introduction of French *trs.* among us; the store of our subjective hymns being already more than sufficient. The strictures of the *Nouveau Livre de Cantiques* are not untrue of England, though far truer of France. "La plus grande partie des cantiques publiés à notre époque expriment surtout les expériences du chrétien, et mettent trop l'homme en face de lui-même, au lieu de le porter avant tout à contempler les célestes réalités qui seules soutiennent l'âme et la fortifient." [H. L. B.]

French Psalters. [Psalters, French.]

Freu dich du werthe Christenheit. [*Easter.*] *Hoffmann von Fallersleben,* ed. 1861, p. 172, gives this in 3 st. of 7 l. from a Breslau MS. about 1478. *Wackernagel,* ii. pp. 738–741, gives 6 versions.

The only *tr.* is: "Rejoice, dear Christendom, to-day," by *Miss Winkworth,* 1869, p. 87. Her st. i.–iii. are from *Wackernagel's* No. 963(2), a version written in a copy of the Bohemian Brethren's *G. B.,* 1566: and st. iv., a doxology, is from *Wackernagel's* No. 964 quoted from *Ein edel Kleinat der Seelen,* Dillingen, 1568. [J. M.]

Freu dich sehr, o meine Seele. [*For the Dying.*] Included as No. 115 in C. Demantius's *Threnodiae,* Freiberg, 1620, in 10 st. of 8 l., entitled "Spiritual joy after the Eternal Joy." Repeated in many later hymn-books, as in the *Unv. L. S.,* 1851, No. 814. Erroneously ascribed to Caspar von Warnberg, to Simon Graff, to Valerius Herberger, and others. The only *tr.* in C. U. is:—

Cease, my soul, thy tribulation, a somewhat free version of st. 1, 6, 7, 10, by T. E. Brown, as No. 15 in the *Clifton College H. Bk.,* 1873.

Other trs. are: (1) "Rouse thyself, my Soul, endeavour," in *Lyra Davidica,* 1708, p. 69. (2) "Jesus at my dissolution," a *tr.* of st. vii. as st. vii. of No. 89 in the *Moravian H. Bk,* 1801 (1886, No. 1238). (3) "O my soul be glad and cheerful," a *tr.* of st. i. in Miss Winkworth's *C. B. for England,* 1863, *Appendix,* No. iii. (4) "Joy, my soul! oh, joy attend thee," by *N. L. Frothingham,* 1870, p. 147. [J. M.]

Freudentheil, Wilhelm Nicolaus, was b. June 5, 1771, at Stade, in Hannover, and studied at the University of Göttingen, from which, in 1841, he received the degree of D.D. He became, in 1816, diaconus of St. Nicholas's Church, Hamburg, and subsequently archidiaconus. He d. at Hamburg, March 7, 1853. One of his hymns has been *tr.*:—

Der Vater kennt dich, kenn auch ihn. [*God's Omniscience.*] Appeared in Severin Vater's *Jahrbuch für häusliche Andacht.* Halle, 1829, p. 56, in 6 st. *Tr.* as, "The Father knows thee! Learn of Him," by Mrs. Findlater, in *H. L. L.,* 1862, p. 52 (1884, p. 216). [J. M.]

Freuen wir uns all in ein. [*Prayer for Unity.*] This, the first hymn of the Bohemian Brethren, was composed in 1457 at Lhotka, in celebration of the foundation of the Unity. Bp. Blahoslav (De Cantionali, 1561) names as author Matthias Konvaldsky, and adds: "licet hanc cantilenam multi tribuunt alii cuidam bono viro, qui vocabatur Gabriel Komarovsky." Originally written in Bohemian, it began, "Radujme se vzdy spolecne," and was first pub. in the Bohemian Brethren's *H. Bk.,* 1501, in 13 st. The *tr.* into German (*Freuen wir,* &c.) is by M. Weisse, is a free version of 12 st., first appeared in the *New Geseng buchlen,* 1531, and is reprinted in *Wackernagel,* iii., No. 357. An English *tr.* from Weisse ("With unity of heart and voice") appears in Benham's *Notes on the Origin and Episcopate of the Bohemian Brethren,* London, 1867, p. 51 (see also **Bohemian Brethren,** II., i. 1; viii. 1). [J. T. M.]

Freut euch ihr Christen. [*Christmas.*] This appears in the *Geistliche Lieder und Psalmen,* Magdeburg, 1540; and thence in *Wackernagel,* iii. p. 841, in 4 st. of 8 l. In the *Leipzig G. B.,* 1582, altered to "Freut euch ihr lieben Christen," and this text is mostly followed in later collections. Included as No. 394 in Knapp's *Ev. L. S.,* 1850 (1865, No. 402). The only *tr.* in C. U. is:—

Rejoice, rejoice, ye Christians. A good and full *tr.* as No. 32 in Miss Winkworth's *C. B. for England,* 1863, thence into the Pennsylvania Luth. *Ch. Bk.,* 1868, and the *Ohio Luth. Hyl.,* 1880. [J. M.]

Freylinghausen, Johann Anastasius, s. of Dietrich Freylinghausen, merchant and burgomaster at Gandersheim, Brunswick, was b. at Gandersheim, Dec. 2, 1670. He entered the University of Jena at Easter, 1689. Attracted by the preaching of A. H. Francke and J. J. Breithaupt, he removed to Erfurt in 1691, and at Easter, 1692, followed them to Halle. About the end of 1693 he returned to Gandersheim, and employed himself as a private tutor. In 1695 he went to Glaucha as assistant to Francke; and when Francke became pastor of St. Ulrich's, in Halle, 1715, Freylinghausen became his colleague, and in the same year married his only daughter. In 1723 he became also sub-director of the Paedagogium and the

Orphanage; and after Francke's death in 1727, succeeded him as pastor of St. Ulrich's and director of the Francke Institutions. Under his fostering care these Institutions attained their highest development. From a stroke of paralysis in 1728, and a second in 1730, he recovered in great measure, but a third in 1737 crippled his right side, while the last, in Nov., 1738, left him almost helpless. He d. on Feb. 12, 1739, and was buried beside Francke (*Koch*, vi. 322–334; *Allg. Deutsche Biog.*, vii. 370–71; *Bode*, pp. 69–70; *Grote's Introduction*, &c.)

Almost all Freylinghausen's hymns appeared in his own hymn-book, which was the standard collection of the Halle school, uniting the best productions of Pietism with a good representation of the older "classical" hymns. This work, which greatly influenced later collections, and was the source from which many editors drew not only the hymns of Pietism, but also the current forms of the earlier hymns (as well as the new "Halle" melodies, a number of which are ascribed to Freylinghausen himself) appeared in two parts, viz.:—

i. *Geist-reiches Gesang-Buch, den Kern alter und neuer Lieder . . . in sich haltend, &c.*, Halle. Gedruckt und verlegt im Waysen-Hause, 1704 [*Hamburg*], with 683 hymns and 173 melodies. To the 2nd ed., 1705 [*Rostock University*], an *Appendix* was added with Hys. 684–758, and 21 melodies. Editions 3–18 are practically the same so far as the hymns are concerned, save that in ed. 11, 1719 [*Berlin*], and later issues, four hymns, written by J. J. Rambach at Freylinghausen's request, replaced four of those in eds. 1–10.

ii. *Neues Geist-reiches Gesang-Buch, &c.*, Halle . . . 1714 [*Berlin*], with 815 hymns and 154 melodies. In the 2nd ed., 1719 [*Rostock University*], Hys. 816–818, with one melody, were added.

In 1741 these two parts were combined by G. A. Francke, seven hymns being added, all but one taken from the 1st ed., 1718, of the so-called *Auszug*, which was compiled for congregational use mainly from the original two parts: and this reached a second, and last, ed. in 1771. So far as the melodies are concerned, the ed. of 1771 is the most complete, containing some 600 to 1582 hymns. (Further details of these editions in the *Blätter Für Hymnologie*, 1883, pp. 44–46, 106–109; 1885, pp. 13–14.) A little volume of notes on the hymns and hymn-writers of the 1771 edition, compiled by J. H. Grischow and completed by J. G. Kirchner, and occasionally referred to in these pages, appeared as *Kurzgefasste Nachricht von ältern und neuern Liederverfassern* at Halle, 1771.

As a hymn-writer Freylinghausen ranks not only as the best of the Pietistic school, but as the first among his contemporaries. His finest productions are distinguished by a sound and robust piety, warmth of feeling depth of Christian experience, scripturalness, clearness and variety of style, which gained for them wide acceptance, and have kept them still in popular use. A complete ed. of his 44 hymns, with a biographical introduction by Ludwig Grote, appeared as his *Geistliche Lieder*, at Halle, 1855. A number of them, including No. v., are said to have been written during severe attacks of toothache. Two ("Auf, auf, weil der Tag erschienen"; "Der Tag ist hin") are noted under their own first lines.

i. *Hymns in English C. U.*

i. Monarche aller Ding. *God's Majesty.* 1714, as above, No. 139, in 11 st. of 6 l., repeated in *Grote*, 1855, p. 88, and as No. 38 in the Berlin *G. L. S.*, ed. 1863. A fine hymn of Praise, on the majesty and love of God. *Tr.* as:—

Monarch of all, with lowly fear, by J. Wesley, in *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868–1872, vol. i. p. 104), in 8 st. of 4 l., from st. i., ii., v.–vii., ix.–xi. Repeated in full in the *Moravian H. Bk.*, 1754, pt. i., No. 456 (1886, No. 176); and in J. A. Latrobe's *Coll.*, 1841. The following forms of this *tr.* are also in C. U.:

(1) **To Thee, O Lord, with humble fear,** being Wesley's st. i., iii.–v., vii., viii. altered as No. 156 in Dr. Martineau's *Hys. for Christian Ch. & Home*, 1840, and repeated in Miss Courtauld's *Ps., Hys. & Anthems*, 1860, and in America in the Cheshire Association Unitarian *Coll.*, 1844.

(2) **Thou, Lord, of all the parent art.** Wesley's, st. iii.–v., vii. altered in the *College Hyl.* N. Y., 1876.

(3) **Thou, Lord, art Light; Thy native ray,** Wesley's st. iv., v., vii., in *Hys. of the Spirit*, 1864.

ii. O reines Wesen, lautre Quelle. *Penitence.* Founded on Ps. li. 12, 1714, as above, No. 321, in 7 st. of 8 l., repeated in *Grote*, 1855, p. 41, and in Bunsen's *Versuch*, 1833, No. 777 (ed. 1881, No. 435). The only *tr.* in C. U. is:—

Pure Essence! Spotless Fount of Light. A good and full *tr.* by Miss Winkworth in the 1st series of her *Lyra Ger.*, 1855, p. 43, and in her *C. B. for England*, 1863, No. 113.

iii. Wer ist wohl wie du. *Names and offices of Christ.* One of his noblest and most beautiful hymns, a mirror of his inner life, and one of the finest of the German "Jesus Hymns." 1704, as above, No. 66, in 14 st. of 6 l., repeated in *Grote*, 1855, p. 33, and is No. 96 in the Berlin *G. L. S.*, ed. 1863. The *trs.* in C. U. are:—

1. O Jesu, source of calm repose, by J. Wesley, being a free *tr.* of st. i., iii.–v., viii., xiii. 1st pub. in his *Ps. & Hys.*, Charlestown, 1737 (*P. Works*, 1868–1872, vol. i. p. 161). Repeated in full as No. 462 in pt. i. of the *Moravian H. Bk.*, 1754. In the 1826 and later eds. (1886, No. 233) it begins, "Jesus, Thou source." The original form was included as No. 49 in the Wesley *Hys. & Spir. Songs*, 1753, and, as No. 343, in the *Wes. H. Bk.*, 1780 (1875, No. 353). Varying centos under the original first line are found in *Mercer's C. P. & H. Bk.*, 1855–1864; *Kennedy*, 1863; *Irish Ch. Hyl.*, 1869–1873; J. L. Porter's *Coll.*, 1876, &c. It has also furnished the following centos:—

(1) **Messiah! Lord! rejoicing still,** being Wesley's st. iv.–vi. altered in Dr. Martineau's *Coll.*, 1840.

(2) **Lord over all, sent to fulfil,** Wesley's st. iv., iii., v., vi. in the Amer. *Meth. Epis. H. Bk.*, 1849.

2. Who is like Thee, Who? a *tr.* of st. i., ii., v., vii., x., xiii., as No. 687, in pt. i. of the *Moravian H. Bk.*, 1754. *Trs.* of st. xi., xiv. were added in 1789, and the first line altered in 1801 (1886, No. 234), to "Jesus, who with Thee." The *trs.* of st. i., ii., x., xiv., from the 1801, altered and beginning, "Jesus, who can be," are included in America in the Dutch Ref. *Hys. of the Church*, 1869; *H. & Songs of Praise*, N. Y., 1874; and Richards's *Coll.*, N. Y., 1881.

3. Who is there like Thee, a good *tr.* of st. i., ii., viii., xiv., by J. S. Stallybrass, as No. 234 in Curwen's *Sabbath H. Bk.*, 1859, repeated in the *Irish Ch. Hyl.*, 1873, and in W. F. Stevenson's *H. for Ch. & Home*, 1873.

4. Who is, Jesus blest, a *tr.* of st. i., ii., v., vi., xii., xiv., by M. Loy, in the Ohio Luth. *Hyl.*, 1880.

5. Who, as Thou, makes blest, a good *tr.*, omitting st. vii., ix., x., contributed by Dr. F. W Gotch to the *Baptist Magazine*, 1857. Repeated in the 1880 *Suppl.* to the Bapt. *Ps. & Hys.*, 1858.

The trs. not in C. U. are:—

(1) "Whither shall we flee," by *Miss Dunn*, 1857, p. 55. (2) "Who has worth like Thine," in the U. P. *Juvenile Miss. Mag.*, 1857, p. 217. (3) "Thou art First and Best," by *Miss Winkworth*, 1869, p. 267.

ii. *Hymns tr. into English, but not in C. U.*

iv. Herr und Gott der Tag und Nächte. *Evening.* 1705, as above, No. 755, in 6 st., *Grote*, p. 105. *Tr.* by *H. J. Buckoll*, 1842, p. 106, beginning with st. ii.

v. Mein Herz, gieb dich zufrieden. *Cross and Consolation.* 1st in the *Halle Stadt G. B.*, 1711, No. 503, in 11 st.; repeated 1714, No. 450, and in *Grote*, p. 71. *Tr.* by *Dr. G. Walker*, 1860, p. 86.

vi. O Lamm, das keine Sünde je beflecket. *Passiontide.* 1714, No. 85, in 19 st., *Grote*, p. 14. *Tr.* as, (1) "Lamb, for Thy boundless love I praises offer," of st. xii. as st. i. of No. 1023 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1849, No. 121). (2) "O Lamb, whom never spot of sin defiled," in the *British Magazine*, June, 1838, p. 625.

vii. O Lamm, das meine Sündenlast getragen. *Easter Eve.* 1714, No. 95, in 8 st.; *Grote*, p. 23. *Tr.* as "Christ Jesus is that precious grain," a *tr.* of st. v. by F. W. Foster, as No. 71 in the *Moravian H. Bk.*, 1789 (1886, No. 921).

viii. Zu dir, Herr Jesu, komme ich. *Penitence.* Founded on St. Matt. xi. 28–30. 1714, as above, No. 306, in 4 st.; *Grote*, p. 39. *Tr.* by *Dr. H. Mills*, 1845 (1856, p. 80). [J. M.]

Freystein, Johann Burchard, s. of A. S. Freystein, vice-chancellor of Duke August of Saxony and inspector of the Gymnasium at Weissenfels, was b. at Weissenfels, April 18, 1671. At the University of Leipzig he studied law, mathematics, philosophy and architecture. He resided for some time at Berlin and Halle and then went to Dresden as assistant to a lawyer. After graduating LL.D. at Jena in 1695, he began an independent legal practice at Dresden. In 1703 he became Rath at Gotha, but returned to Dresden in 1709 as Hof- und Justizrath, and was also, in 1713, appointed a member of the Board of Works. Enfeebled by his professional labours, he d. of dropsy at Dresden, April 1, 1718 (*Bode*, p. 70; *Blätter für Hymnologie*, 1884, pp. 22–24; *Koch*, iv. 222). Of the six hymns of this pious lawyer and disciple of Spener, five seem to have first appeared in the *Merseburg G. B.*, 1716. The other (which has been *tr.* into English) is:—

Mache dich, mein Geist, bereit. [*Watchfulness.*] This fine hymn, a stirring call to fight against the World, the Flesh, and the Devil, founded on St. Matt. xxvi. 41; first appeared in the *Geistreiches G. B.*, Halle, 1697, p. 393, in 10 st. of 8 l., entitled, "On the words Watch and Pray." It was repeated in Wagner's *G. B.*, Leipzig, 1697, vol. iv. p. 1280; in Freylinghausen's *G. B.*, 1704, and many later collections, and in the *Unv. L. S.*, 1851. The *trs.* in C. U. are:—

1. Rise, my soul, to watch and pray, omitting st. 2, 4, 8, 10, by Miss Winkworth in her *C. B. for England*, 1863, No. 125, repeated in J. Robinson's *Coll.*, 1869, No. 10.

2. Up, my soul, gird thee with power, omitting st. iv.–vi., by E. Cronenwett, as 396 in the *Ohio Luth. Hyl.*, 1880.

Other trs. are: (1) "O my soul, with prayers and cries," in *Lyra Davidica*, 1708, p. 53. (2) "Wake, my soul, wake up from sleep," by J. S. Stallybrass in the *Tonic Sol-fa Reporter*, January, 1859. (3) "Have thy armour on, my soul," by Miss Burlingham in the *British Herald*, Feb. 1865, p. 29.

The hymn "O my spirit, wake, prepare," by A. T. Russell, as No. 104 in the *Dalston Hospital H. Bk.*, 1848, and repeated as No. 196 in Dr. Pagenstecher's *Coll.*, 1864, while not a *tr.*, is based on st. iii., viii., ix. of the German. [J. M.]

Friend after friend departs. *J. Montgomery.* [*Death and the Hereafter.*] In Montgomery's *Poetical Works*, 1841, vol. iii. p. 182, he has dated this poem 1824. It was pub. in his *Pelican Island and Other Poems*, 1827; and in his *Poetical Works*, 1828 and 1841, but was not given in the first copies of his *Original Hymns*, 1853. In later copies of the same year it replaced a cancelled hymn ("This shall be the children's cry"), but was omitted from the Index. It is in C. U. in G. Britain and America. Orig. text in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872. [J. J.]

Friend of sinners, Lord of glory. *C. N. Hall.* [*Jesus, the Friend.*] "Composed for the author's father, the writer of the well-known tract The Sinner's Friend," Bolton Abbey, Sept., 1857, in 5 st. of 8 l., and 1st pub. in his *Hymns composed at Bolton Abbey*, 1858. It is usually given in an abbreviated form, as in the author's *Christ Ch. Hyl.*, 1876, or that in Spurgeon's *O. O. H. Bk.*, 1866. It is also in C. U. in America. [J. J.]

Friends of the poor, the young, the weak. *J. Montgomery.* [*Poor Children's Plea.*] This hymn is intended to be sung by children in Orphan Homes and Institutions of a like kind, at their yearly and other gatherings. It is a plea for sympathy and material help. It appeared in Montgomery's *Christian Psalmist*, 1825, No. 424, and in his *Original Hys.*, 1853, No. 312, in 6 st. of 4 l. [J. J.]

Fritsch, Ahasuerus. [Liebster Immanuel.]

Fröhlich soll mein Herze springen. *P. Gerhardt.* [*Christmas.*] Included as No. 104 in the Frankfurt ed. 1656, of Crüger's *Praxis pietatis melica* in 15 st. of 8 l., reprinted in Wackernagel's ed. of his *Geistliche Lieder*, No. 5, and Bachmann's ed., No. 44; and included as No. 35 in the *Unv. L. S.*, 1851. Lauxmann, in *Koch*, viii. 26, thus analyses it:

First a trumpet blast: Christ is born, God's Champion has appeared as a Bridegroom from his chamber (i., ii.). In the following 4 sts. the poet seeks to set forth the mighty value of the Incarnation: is it not love when God gives us the Son of His Love (iii.), the Kingdom of Joy (iv.), and His Fellowship (v.). Yes, it is indeed the Lamb of God who bears the sin of the world (vi.) Now he places himself as herald by the cradle of the Divine Child (vii.). He bids, as in Matt. xi. 28, all men (viii.), all they that labour (ix.), all the heavy laden (x.), and all the poor (xi.), to draw near. Then in conclusion he approaches in supplication as the shepherds and the Wise Men (xii.–xv.). He adores the Child as his source of life (xii.), his Lamb of God (xiii.), his Glory (xiv.), and promises to be ever true to Him (xv.). It is a glorious series of Christmas thoughts, laid as a garland on the manger at Bethlehem.

He adds that at the second day of the Christmas celebration, 1715, at Glaucha, near Halle, C. H. v. Bogatzky (q.v.), by the singing of st. xiii., xiv., was first clearly led to understand justification by faith in Jesus Christ.

Crüger gave an original melody in 1656 (as in L. Erk's *Choralbuch*, 1863, No. 86), but the melody generally used (in *Church Hymns* called Bonn) is that by J. G. Ebeling in the *Geistliche Andachten*, 1666, to "Warum sollt ich mich denn grämen." The hymn is a very beautiful one, but somewhat long, and thus generally abridged.

Translations in C. U.:—

1. Let the voice of glad thanksgiving. A good *tr.* of st. i.–iii., vi.–ix., by A. T. Russell, as No. 15 in the *Dalston Hospital H. Bk.*, 1848, and repeated, omitting the *trs.* of st. vi.–viii. as No. 56 in his own *Ps. & Hys.*, 1851.

2. All my heart this night rejoices. A beautiful but rather free *tr.*, omitting st. iii.–v., xiii., xiv. by Miss Winkworth in the 2nd series of her *Lyra Ger.*, 1858, p. 13, repeated in full in Brown-Borthwick's *Suppl. Hy. & Tune Bk.*, 1867, and omitting the *tr.* of st. vi. in J. L. Porter's *Coll.* 1876. In Miss Winkworth's *C. B. for England*, 1863, No 31, the *trs.* of st. ii., vi., xii. are omitted. The more important centos are the *trs.* of st. i., ii., vii., viii. in *Ch. Hys.*, 1871, Allon's *Suppl. Hys.*, &c.; and the *trs.* of i., vii.–ix., xii., xv. in the *Suppl.* of 1880 to the Bapt. *Ps. & Hys.*, 1858; and in America in the Dutch Reformed *Hys. of the Church*, 1869, the *Hys. and Songs of Praise*, N. Y., 1874, &c. Other centos are in the *New Zealand Hyl.*, 1872, the *Evang. Hyl.*, N. Y., 1880, the *Methodist S. S. H. Bk.*, 1883, and *Laudes Domini*, N. Y., 1884.

3. All my heart with joy is springing. A good but free *tr.* by Dr. Kennedy, as No. 100 in his *Hymno. Christ.*, 1863, omitting st. iii.–v., ix., xiii., xiv. His *trs.* of st. i., ii., vi., vii. were repeated in the *Anglican H. Bk.*, 1871.

4. Lightly bound my bosom, ringing. In full, by Dr. M. Loy, in the *Ohio Luth. Hyl.*, 1880.

Trs. not in C. U.:—

(1) "Now in His manger He so humbly lies," a *tr.* of st. v. as No. 435 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Up, my heart! rejoice with singing," as a broadsheet for Christmas, 1770. (3) "Rise, my soul, shake off all sadness," by P. H. Molther, as No. 38 in the *Moravian H. Bk.*, 1789 (1886, No. 36). (4) "Now with joy my heart is bounding," by *J. Kelly*, 1867, p. 18. (5) "Up! with gladness heavenward springing," by *E. Massie*, 1867, p. 24. (6) "Joyful be my spirit singing," by *N. L. Frothingham*, 1870, p. 260. (7) "Joyful shall my heart, upspringing," by *M. W. Stryker*, 1883, p. 30. [J. M.]

From all that dwell below the skies. *I. Watts.* [*Psalm cxvii.*] This paraphrase appeared in his *Psalms of David*, 1719, as follows:—

"Psalm cxvii. Long Metre.

i.

"From all that dwell below the Skies
Let the Creator's Praise arise:
Let the Redeemer's Name be sung
Thro' every Land, by every Tongue.

ii.

"Eternal are thy Mercies, Lord;
Eternal Truth attends thy Word;
Thy Praise shall sound from Shore to Shore
Till suns shall rise and set no more."

In this its original form this hymn is in extensive use in all English-speaking countries. It has also been *tr.* into several languages, including Latin, by Bingham, in his *Hymno. Christ. Latina*, 1871:—"Magna Creatoris cunctis altum aethera subter."

2. A second form of the hymn appeared about 1780, under the following circumstances. John Wesley, in the Preface to his *Pocket Hymn-book for the Use of Christians of All Denominations*, dated Nov. 15, 1786, says:—

"A few years ago I was desired by many of our preachers to prepare and publish a small Pocket Hymn-book, to be used in common in our Societies. This I promised to do, as soon as I had finished some other business, which was then on my hands. But before I could do this, a Bookseller stepped in, and without my consent or knowledge, extracted such a Hymn-book chiefly from our works, and spread several editions of it throughout the kingdom. Two years ago I published a Pocket Hymn-book according to my promise. But most of our people were supplied already with the other Hymns. And these are largely circulated still. To cut off all pretence from the Methodists for buying them, our Brethren in the late Conference at *Bristol* advised me to print the same Hymn-book which had been printed at *York*. This I have done in the present volume; only with this difference," &c.

The hymn-book here referred to is:—

A Pocket Hymn-book designed as a constant Companion for the pious, collected from Various Authors. York, R. Spence [c. 1780], *5th ed.*, 1786.

From this hymn-book J. Wesley reprinted in his *Pocket Hymn-book*, 1786, Watts's "From all that dwell below the skies," with these additional lines in one stanza:—

"Your lofty themes, ye mortals, bring,
In songs of praise divinely sing;
The great salvation loud proclaim,
And shout for joy the Saviour's name:
In ev'ry land begin the song;
To ev'ry land the strains belong;
In cheerful sounds all voices raise,
And fill the world with loudest praise."

The original, together with these lines from the *York* book, passed into several collections as a hymn in 4 st. of 4 l. The cento in this form is in C. U. in G. Britain and America.

3. A third form of the text is also in C. U. It appeared in the 1830 *Supplement* to the *Wes. H. Bk.*, No. 699. It is composed of Watts's original, four lines from the *York Pocket Book* text, and Bp. Ken's doxology, "Praise God from whom all blessings flow," &c. This was omitted in the 1875 revised ed. of the *Wes. H. Bk.*, in favour of Watts's original text. [J. J.]

From all Thy saints in warfare, for all Thy saints at rest. *Earl Nelson.* [*Saints' Days, Special and General.*] This hymn was suggested to the author by the hymn, "Ye saints! in blest communion," by Dr. Monsell, in his *Hys. of Love and Praise*, 1863, the design being the same, which is to furnish a general beginning and ending suitable for a hymn for any special Saint's Day, and to supply intermediate stanzas suitable for the persons specially to be commemorated. It was 1st pub. in a small volume entitled, *Hymn for Saints' Day, and other Hymns. By a Layman*, 1864. "Some verses were contributed by friends of the author; and the whole was revised by himself for the *Sarum Hymnal*, 1868" (*Church Hys.* folio ed., *Notes*, p. xliv.). Usually this text is repeated in the hymn-books. The S. P. C. K. *Church Hys.* is an exception in favour of a few minor alterations, and the addition of a new stanza (xviii.) for "All Saints." [J. J.]

From distant corners [places] of our land. *W. L. Alexander.* Written in 1847 for the Annual Meeting of the Congregational Union of Scotland, and is usually printed on the programme of the Anniversary from year to year. It was pub. in Dr. Alexander's *Augustine H. Bk.*, 1849, in 7 st. of 4 l., and from thence has passed into various hymnals, in some cases reading "From distant *places* of our land." [J. J.]

From Egypt lately come. *T. Kelly.* [*Seeking a Better Country.*] 1st pub. in his *Coll. of Ps. & Hys. extracted from Various Authors, with an Appendix*, 1802, No. 250, in 7 st. of 6 l. It was repeated in the numerous editions of his *Hys. on Various Passages of Scripture*, &c., from the first, 1804, to the latest, 1853. It is rarely given in its original and full form. The version, "From Egypt's *bondage* come," appeared in Cotterill's *Sel.*, 8th ed., 1819, and was repeated in Montgomery's *Christian Psalmist*, 1825. It came

into general use, and is a popular form of the hymn. Other altered texts are in Bickersteth's *Christian Psalmody*, 1833; Hall's *Mitre*, 1836; the S. P. C. K. *Church Hymns*, 1871, &c. These begin with the same first line as in Cotterill, but differ somewhat in the body of the text. The same differences are repeated in the American collections, but most of these are in error as to date. In a few hymn-books the hymn opens with st. ii., "To Canaan's sacred bound," as in the Marylebone *Ps. & Hys.*, 1851. [J. J.]

From every stormy wind that blows. *H. Stowell.* [*The mercy-seat.*] Appeared in *The Winter's Wreath, a Collection of original Contributions in Prose and Verse* (Lond. and Liverpool), 1828 (Preface dated 1827), p. 239, in 6 st. of 4 l. This collection was an illustrated annual, begun in 1828 and continued to 1832 inclusive. In 1831 this hymn was rewritten and included in the 1st ed. of the author's *Ps. & Hys.*, No. 216. This revised text is that which has been adopted by all editors of modern collections. It is given in full in the revised ed. of the same *Sel. of Hys.*, 1877, p. 168, with a return to the original of "*cold* and still," instead of "*stiff* and still," in st. vi. as in the revised text of 1831. The hymn, often in 5 st., is in very extensive use in all English-speaking countries. [J. J.]

From fisher's net, from fig-tree's shade. *J. S. B. Monsell.* [*St. Matthew.*] Appeared in his *Spiritual Songs*, 1857, in 12 st. of 4 l., on St. Matthew, the Apostle, and entitled, "The man of Business." It is sometimes given in an abridged form, beginning with st. iii., "Out of the busiest haunts of life," as in Porter's *Churchman's Hymnal*, 1876. [J. J.]

From foes that would the land devour. *Bp. R. Heber.* [*National Hymn.*] Appeared in his posthumous *Hymns*, &c. 1827, for the 23rd Sun. after Trinity, in 2 st. of 8 l. Although not usually used as such it is well adapted as a national hymn. Dr. Kennedy gives it in his *Hymno. Christ.*, 1863, No. 735, in an unaltered form, as one of a group of national hymns, under "Easter." Although but little used in G. Britain, it is given in several American hymnals. [J. J.]

From glory unto glory. *Frances R. Havergal.* [*Personal Consecration — New Year.*] Written at Winterdyne, Dec. 24, 1873, first printed as a New Year's leaflet, Jan. 1st, 1874, and then pub. in her work *Under the Surface*, March, 1874, in 20 st. of 4 l. Concerning this hymn the author says that it was the reflection of "that flash of electric light, when I first saw clearly the blessedness of true consecration, Dec. 2, 1873. I could *not* have written the hymn before. It is a wonderful word from 'glory unto glory.' May we more and more claim and realize all that is folded up in it." The sequel to this hymn is, "Far more exceeding," written April, 1876, 1st printed in *Our Own Fireside;* and then pub. in *Under His Shadow*, Nov. 1879 (HAV. MSS.). [J. J.]

From Greenland's icy mountains. *Bp. R. Heber.* Mrs. Heber's account of the origin of this hymn for Missions is that,

"In the course of this year [1819] a royal letter was granted authorizing collections in every Church and Chapel of England in furtherance of the Eastern operations of the Society for Propagating the Gospel. Mr. Reginald Heber went to Wrexham to hear the Dean of S. Asaph [his father-in-law] preach on the day appointed, and at his request, he wrote the hymn commencing 'From Greenland's icy mountains,' which was first sung in that beautiful Church." (*Memoirs*, vol. i. p. 519.)

The original MS. was subsequently secured from the printer's file by Dr. Raffles, of Liverpool, and has been reproduced in facsimile by Hughes of Wrexham. On a flyleaf of the facsimile is an interesting account of its origin, by the late Thomas Edgworth, solicitor, Wrexham. Mr. Edgworth's account agrees with that given by Mrs. Heber in the *Memoirs*, but is more circumstantial:—

"On Whitsunday, 1819, the late Dr. Shipley, Dean of St. Asaph, and Vicar of Wrexham, preached a Sermon in Wrexham Church in aid of the Society for the Propagation of the Gospel in Foreign Parts. That day was also fixed upon for the commencement of the Sunday Evening Lectures intended to be established in the Church, and the late Bishop of Calcutta (Heber), then rector of Hodnet, the Dean's son-in-law, undertook to deliver the first lecture. In the course of the Saturday previous, the Dean and his son-in-law being together in the Vicarage, the former requested Heber to write 'something for them to sing in the morning;' and he retired for that purpose from the table where the Dean and a few friends were sitting, to a distant part of the room. In a short time the Dean enquired, 'What have you written?' Heber having then composed the three first verses, read them over. 'There, there, that will do very well,' said the Dean. 'No, no, the sense is not complete,' replied Heber. Accordingly he added the fourth verse, and the Dean being inexorable to his repeated request of 'Let me add another, O let me add another,' thus completed the hymn of which the annexed is a fac-simile, and which has since become so celebrated. It was sung the next morning in Wrexham Church, the first time. E."

The text of the facsimile shows that Heber originally wrote st. ii. l. 7, "The savage in his blindness," but altered it in the MS. to "The *heathen* in his blindness." In the MS., st. ii., l. 2, reads, "Blow soft o'er Ceylon's isle." This is altered in the *Hymns*, 1827, to "Blow soft o'er *Java's* isle," but for what reason is unknown.

During the latter part of 1822 Heber was offered the Bishopric of Calcutta. Early in the following year a correspondent, signing himself "J.," forwarded the hymn to the editor of the *Christian Observer*, with a note in which, after referring to Heber's recent appointment to the Bishopric, and to the beauty of his muse, he adds, "the hymn having appeared some time since in print with the name of Reginald Heber annexed, I can feel no scruple in annexing the name to it on the present occasion." This note, followed by the hymn, was published in that magazine in February, 1823, and Heber was consecrated in the June following. In 1827 it was republished by his widow in *Hymns written and adapted to the Weekly Church Service*, p. 139, entitled, "Before a Collection made for the Society for the Propagation of the Gospel," and signed "R. H.," in common with the rest of Heber's hymns. It was subsequently reprinted in Heber's *Works*, in 1842. Its use is very extensive in all English-speaking countries; and it has been rendered into various languages, including Latin, in *Arundines Cami*, p. 225; and German by Dr. C. G. Barth, in his *Christ-*

liche Gedichte, Stuttgart, 1836, p. 65, and repeated in Biggs's *Annotated H. A. & M.*, 1867. [J. J.]

From hidden source arising. *R. F. Littledale.* [*Common of Evangelists.*] Written for and 1st pub. in the *People's H.*, 1867, No. 204, in 8 st. of 4 l., and signed "L." In 1869, st. i.–v. were given in the *Appendix* to the S. P. C. K. *Ps. & Hys.*, No. 313, and a new stanza ("For this Thy fourfold Gospel") was added thereto. In this form it passed into the S. P. C. K. *Church Hymns*, 1871. The idea of the hymn is both old and beautiful, that of comparing the four Evangelists to the four great rivers which issued from Eden. It is worked out in another form in sculpture and painting, where the rivers give place to the "four living creatures" of Rev. iv. 7. Mrs. Alexander has also utilized Ez. i. 10, in her hymn, "From out the cloud of amber light," in the same direction. [J. J.]

From highest heaven the Eternal Son. *Sir H. W. Baker.* [*Praise for Redemption.*] 1st pub. in *H. A. & M.*, 1861, and repeated, with the alteration in st. ii., l. 1, of "Sing out," to "*Rejoice*," in the ed. of 1875.

From Jesus' eyes, beside the grave. *Bp. C. Wordsworth, of Lincoln.* [*Consecration of Burial Ground.*] 1st pub. in his *Holy Year*, 1862, p. 223, in 13 st. of 4 l. In the latest editions of the *Holy Year* it is divided into two parts, Pt. ii. beginning, "I heard a voice from heaven, The dead," &c. A portion of this hymn, beginning with st. iii.—"Faith, looking on this hallow'd ground," is No. 281 in Skinner's *Daily Service Hymnal*, 1864. [J. J.]

From out the cloud of amber light. *Cecil F. Alexander.* [*St. Mark.*] Contributed to the revised ed. of *H. A. & M.*, 1875.

From pole to pole let others roam. *J. Newton.* [*Security in Christ.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 69, in 6 st. of 4 l., and headed, "The Lord is my Portion." It is found in a few collections in G. Britain and America. In the American *Songs for the Sanctuary*, N. Y., 1865, st. ii.–v. are given as, "Jesus, Who on His glorious throne." [J. J.]

From the courier [guiding] star that led. *Bp. E. H. Bickersteth.* [*Love.*] Written in 1875, and 1st printed in a small volume for private circulation, *Songs in the House of Pilgrimage* [1875], in 5 st. of 10 l., and based on St. John xxi. 15–17, "Lovest thou Me?" &c. In 1876 it was given in the *H. Comp.*, No. 298, as "From the *guiding* star," &c., this being the only change in the text.

From the Cross uplifted high. *T. Haweis.* [*Passiontide.*] 1st pub. in his *Carmina Christo*, &c., 1792, in 4 st. of 6 l., and based on St. John vii. 37. Its use in G. Britain is very limited, but in America it is given in many collections. In the Dutch Reformed *Hys of the Church*, N. Y., 1869, it is attributed to "Harvey," in error, and the text is slightly altered. Orig. text in *Hys. and Songs of Praise*, N. Y., 1874. [J. J.]

From the depths to Thee, O Lord. *W. Bartholomew.* [*Lent.*] Contributed from his MSS. by his widow to Hall and Lasar's *Evangelical Hymnal*, N. Y., 1880, No. 292, in 3 st. of 5 l. The tune *Nineveh*, which accompanies it, is by Mrs. Bartholomew.

From the heaven of heavens descending. *Bp. E. H. Bickersteth.* [*S. S. Teachers.*] "A Centenary Hymn for Teachers," written for the Centenary of Sunday Schools, 1880, and published in the *Church Sunday School Institute Magazine*, June, 1880, in 6 st. of 4 l.

From whence these dire portents around. *S. Wesley, jun.* [*Good Friday.*] 1st pub. in his *Poems on Several Occasions*, 1736, p. 136, in 7 st. of 4 l., and headed, "On the Passion of Our Saviour." In 1737, 6 st. were given in J. Wesley's Charles-Town (America) *Coll. of Ps. & Hys.*, as No. 6 of the "Ps. & Hys. for Wednesdays and Fridays." It was repeated in the Wesley *Ps. & Hys.*, 1741, and in the 1830 *Supp.* to the *Wes. H. Bk.*, but omitted from the revised ed. of 1875. It is found in several modern collections in G. Britain and America. In one or two of the latter it reads, "From whence these *direful omens round?*" [J. J.]

From year to year in love we meet. *J. Montgomery.* [*S. S. Anniversary.*] This hymn was evidently written for one of the great gatherings of Sunday School children at Whitsuntide, at Sheffield. It is No. 545 in his *Christian Psalmist*, 1825, in 6 st. of 4 l. It did not appear in the first copies of the 1st ed. of his *Original Hymns*, 1853, but took the place of a cancelled hymn ("Our hearts are glad to hear," No. 338) in later copies of the same issue, but was omitted from the Index. It is popular with modern compilers. [J. J.]

Frothingham, Nathaniel Langdon, D.D., b. at Boston July 23rd, 1793, and graduated at Harvard 1811, where he was also sometime Tutor. From 1815 to 1850 he was Pastor of the First Church (Unitarian), Boston, and subsequently attended as a worshipper the church where he had been 35 years minister till his sight and strength failed him. He d. April 4th, 1870. His *Metrical Pieces*, in 2 vols., were pub. in 1855 and 1870.

1. **O God, Whose presence glows in all.** *Ordination.* This was written in 1828 for the ordination of W. B. Lunt, New York.

2. **We meditate the day.** *Installation.* Written in 1835 for Mr. Lunt's installation at Quincy, Mass., as Co-pastor with Peter Whitney.

3. **O Lord of life and truth and grace.** *Ordination.* Also a special hymn. It was composed for the ordination of H. W. Bellowes, New York, 1839. It is found in common with Nos. 1 and 2 in Frothingham's *Metrical Pieces*, 1855. These *Metrical Pieces* are unknown to the English Collections. [F. M. B.]

Frothingham, Octavius Brooks, M.A., son of Dr. N. L. Frothingham, was b. at Boston, Nov. 26, 1822, and educated at Harvard, graduating in Arts, 1843, and in Theology, 1846. In 1847 he became Pastor at Salem, from whence he passed to Jersey City, 1855; and again to the 3rd Unitarian Society, New York, 1860. His works are numerous and well known. Mr. Frothingham is known as a leader of the Free Religious movement. His hymn, "Thou Lord of Hosts, Whose guiding hand" (*Soldiers of the Cross*), was written

for the Graduating Exercise of the class of 1846 (see also "God of the earnest heart"), and pub. in the same year in Longfellow and Johnson's *Book of Hymns*, No. 425. It has been adopted by Dr. Martineau in his *Hys. of Praise & Prayer*, 1873. [F. M. B.]

Frühlingsluft, um blaue Berge spielend. [*Ascension.*] On types of the Resurrection, suggested by St. John xiv. 19. Appeared in Knapp's *Christoterpe*, 1836, p. 149, in 5 st. of 4 l., entitled, "To my sister." *Tr.* as "Breezes of Spring, all earth to life awaking," by Miss Borthwick in the *Family Treasury*, 1862, pt. i. p. 289, and in *H. L. L.*, 1862, p. 95 (1884, p. 254). [J. M.]

Frühmorgens da die Sonn aufgeht. *J. Heermann.* [*Easter.*] 1st pub. in his *Devoti musica cordis*, Breslau, 1630, p. 66, in 19 st. of 4 l., with alleluias, and entitled, "Easter Hymn. How that Christ has arisen, and what we thence derive for instruction and consolation." Included in *Mützell*, 1858, No. 31; in Wackernagel's ed. of his *Geistl. Lieder*, No. 19; and in the *Unv. L. S.*, 1851, No. 136.

The trs. in C. U. are:—

1. Lo! with this morning's dawning ray. A good *tr.* of st. i., viii., ix., xv. by A. T. Russell, as No. 114 in his *Ps. & Hys.*, 1851.

2. Ere yet the dawn hath fill'd the skies. A good *tr.* of st. i., xii., xv., xvi., xviii., xix. by Miss Winkworth in the 2nd Series of her *Lyra Ger.*, 1858, p. 38. Repeated as No. 57 in her *C. B. for England*, 1863, and as No. 82 in the *Ohio Luth. Hyl.*, 1880. In the *Ibrox Hyl.*, 1871, the *trs.* of st. xviii., xix. are omitted.

Other trs. are: (1) "Doth Jesus live? why am I sad," of st. xv. as No. 333 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "In the grey of the morning when shades pass away," by *Miss Dunn*, 1857, p. 44. [J. M.]

Fry, Caroline. [Wilson, C.]

Fuger, Caspar. Two Lutheran clergymen of this name, apparently father and son, seem to have lived in Dresden in the 16th cent. The elder seems to have been for some time at Torgau, and then court preacher at Dresden to Duke Heinrich and his widow, and to have d. at Dresden, 1592. Various works appeared under his name between 1564 and 1592. The younger was apparently b. at Dresden, where he became third master and then conrector in the Kreuzschule. He was subsequently ordained diaconus, and d. at Dresden, July 24, 1617 (*Koch*, ii. 215-216; *Wetzel*, i. 303; *Wackernagel*, as below, and i. pp. 459, 513, 569). The hymn,

Wir Christenleut haben jetzund Freud [*Christmas*], is quoted by *Wackernagel*, iv. p. 10, from *Drey schöne Newe Geistliche Gesenge*, 1592, and from the *Dresden G. B.*, 1593, in 5 st. of 6 l. *Wackernagel* thinks it was written about 1552. *Bode*, p. 417, cites it as in Georg Pondo's *Eine kurtze Comödien von der Geburt des Herren Christi* extant in a MS. copy, dated 1589, in the Royal Library at Berlin. It is probably by the elder Fuger, though Wetzel and others ascribe it to the younger. Included in many later hymn-books, and recently as No. 57 in the *Unv. L. S.*, 1851. The only *tr.* in C. U. is:—

We Christians may rejoice to-day, a good and full *tr.* by Miss Winkworth in her *C. B. for England*, 1863, No. 34. [J. M.]

Fulbert of Chartres, Saint and Bishop (St. Fulbertus Carnotensis), flourished in the 11th century, having been consecrated Bishop of Chartres (probably) in 1007, and dying on April 10th, 1028. His collected works were pub. at Paris in 1608, but with the exception of one hymn, "Chorus novae Hierusalem" (q.v.), are very little known. That hymn in its original Latin form was included in the *Sarum Breviary*, and, in one English form or another, finds a place in most of our English Hymnals as "Ye choirs of New Jerusalem." [D. S. W.]

Fulgens praeclara rutilat. [*Easter.*] This is given in the *Sarum*, *Hereford*, and *York Missals* as the sequence for Easter Day. It was also of common use in France. *Morel*, 1868, No. 68, gives it in part from a 14th cent. MS. at Lucerne, and this is repeated in *Kehrein*, 1873, No. 95. *Daniel*, ii. 175, and v. 61, refers to it, but does not give the text. The oldest form known is in the Bodleian MS. 775, c. 1000 (f. 142); in an 11th cent. Winchester book now in Corpus Christi College, Cambridge (No. 473); and in an 11th cent. MS. in the British Museum (Harl. 2961, f. 253). It was *tr.* as—

Bright glows the morn this Easter-day. By Dean Plumptre for the *Hymnary*; and pub. therein, 1872. It is appointed to be sung at Holy Communion on Easter-day. Another *tr.* is, "This day the dawn glows bright above the sun," by C. B. Pearson, and given in his *Sequences from the Sarum Missal*, 1870. [J. M.]

Fuller-Maitland, Frances Sara. See pp. 774, i.; 1557, i.

Fuller, Margaret. [Ossoli, M. F. C. S.]

Fumant Sabaeis templa vaporibus. *Jean Baptiste de Santeüil.* [*Purification.*] Appeared in the *Cluniac Breviary*, 1686, p. 930, and in his *Hymni Sacri et Novi*, 1689 (ed. 1698, p. 66). It was given in the *Paris Breviary*, 1736, and is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Sweet incense breathes around. In the *Preface* (q. v.) to his *Hys. tr. from the Parisian Breviary*, 1839, I. Williams says that this *tr.* was supplied to that work "by a friend." It is given at p. 185, in 6 st. of 6 l. It appears in Skinner's *Daily Service Hymnal*, 1864, and others altered, and abbreviated to 4 st.

Another tr. is:—

To the temple's heights. *J. D. Chambers*, 1866, p. 63. [J. J.]

Funcke, Friedrich, was b. at Nossen in the Harz, where he was baptised March 27, 1642. After receiving a general and musical education at Freiberg and Dresden, he became cantor at Perleberg, and then, in 1664, Stadt Cantor at Lüneburg. He was, in 1694, appointed pastor at Römstedt, a few miles south of Lüneburg, and d. there Oct. 20, 1699. He revised the *Lüneburg G. B.*, 1686, and contributed to it 43 melodies and 7 hymns (*Blätter für Hymnologie*, 1884, pp. 115, 135, 146; 1885, p. 121). One has passed into English, viz.:—

Zeuch uns nach dir, so kommen wir. [*Ascensiontide.*] 1st pub. in the *Lüneburg Stadt G. B.*, 1686, No. 593, in 5 st. of 4 l., signed "F. F.," and founded on Canticles i. 4. Repeated in Freylinghausen's *G. B.*, 1705, No. 699, the *Berlin G. L. S.*, ed. 1863, No. 341, and many other collections. Often wrongly ascribed to

Ludämilia Elizabeth (q.v.), or to *Friedrich Fabricius* (b. April 20, 1642, at Stettin, and d. there Nov. 11, 1703, as Pastor of St. Nicholas's Church). The only *tr.* in C. U. is :—

Draw us to Thee, Lord Jesus. A somewhat free *tr.* omitting st. ii. by Miss Winkworth in her *C. B. for England*, 1863, No. 68. Repeated in Dr. Thomas's *Augustine H. Bk.*, 1866, *Marlborough College H. Bk.*, 1869, and in America in the Pennsylvania Luth. *Ch. Bk.*, 1868.

Other trs. are : (1) "Draw us, Saviour, then will we," by *Miss Dunn*, 1857, p. 102. (2) "Draw us to Thee, So shall we flee," by *N. L. Frothingham*, 1870, p. 275.

The hymn beginning, "Draw us to Thee, in mind and heart," by A. T. Russell, in 4 st., as No. 269 in his *Ps. & Hys.*, 1851, while not a *tr.* of, is based on this German hymn. Repeated in Dr. Pagenstecher's *Coll.*, 1864, and in J. L. Porter's *Coll.*, 1876. [J. M.]

Funeri ne date planctum. [*Burial.*] A Sequence at a Child's Funeral, in *Graduel de Paris*, 1754, and the *Paris Missal*, 1764. Its authorship is unknown. *Tr.* as :—

1. Let no tears to-day be shed. A terse and pathetic *tr.* by R. F. Littledale. This appeared first in the *Church Times*, Nov. 10, 1865, again in W. C. Dix's *Hymns & Carols*, 1869, and in the S. P. C. K. *Church Hymns*, 1871, "For the Burial of a Child." In the Preface to the latter collection it is attributed to W. C. Dix in error. This is corrected in the *Notes* of the folio edition.

2. Weep not at our pomp funereal. By T. I. Ball, in the 1873 ed. of the 1862 *Appendix* to the *Hymnal N.*, No. 369.

3. Wail ye not, but requiems sing. By Jane E. Leeson, in her *Hys. and Scenes of Childhood*, 1842, pt. ii. p. 205, and the *S. Margaret's Hymnal* [East Grinstead], 1875. [J. J.]

Funk, Gottfried Benedict, was b. Nov. 29, 1734, at Hartenstein, Saxony, and educated at the Gymnasium of Freiberg and the University of Leipzig. In 1756 he became tutor in the family of J. A. Cramer, then court preacher at Copenhagen. He returned to Germany in 1769 as subrector of the Cathedral School at Magdeburg, becoming rector in 1772; and being also appointed a member of the consistory in 1785 and Doctor of Theology in 1804. He d. at Magdeburg, June 18, 1814.

One of the best teachers of his time, he was also one of its most successful hymn-writers. His hymns, 25 in all, appeared (1) in the *G. B. für S. Petri*, Kopenhagen, 1760. (2) Zollikofer's *Neues G. B.*, Leipzig, 1766. (3) the *Magdeburg G. B.*, 1805. (4) in his *Schriften*, Berlin, 1820–21.

Four of his hymns have passed into English, viz. :—

i. Der unsre Menschheit an sich nahm. *Second Advent.* 1760, No. 973, in 7 st. 1820, v. i. p. 60. *Tr.* by *Dr. H. Mills*, 1845 (1856, p. 37).

ii. Lob sey Gott, der den Frühling schafft. *Spring.* 1760, No. 794, in 9 st. 1820, v. i. p. 34 (Gelobt sey). *Tr.* by *Miss Fry*, 1859, p. 109.

iii. Lob sey Gott, der den Morgen. *Morning.* 1766, No. 70, in 7 st. 1820, v. i. p. 25. *Tr.* by *H. J. Buckoll*, 1842, p. 58; and by *N. L. Frothingham*, 1870.

iv. Wie ist mein Herz so fern von dir. *Penitence.* 1805, No. 266, in 5 st. 1820, v. i. p. 9. *Tr.* by *Dr. H. Mills*, 1845 (1856, p. 123). [J. M.]

Für allen Freuden auf Erden. *M. Luther.* [*Praise of Music.*] 1st pub. in *Lob und preis der löblichen Kunst Musica*, Wittenberg, 1538; and then in the *Geistliche Lieder*, Wittenberg, 1543, entitled "Preface to all good hymn-books." In *Wackernagel*, iii. p. 29, in 40 lines.

The trs. are: (1) "Search ye the world—search all around, by *Dr. J. Hunt*, 1853, p. 178. (2) "Of all the joys earth possesses," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, and in his *Exotics*, 1876. (3) "Of all the joys that are on earth," by *Miss Winkworth*, 1869, p. 1, repeated in Dr. Bacon, 1884. [J. M.]

Furness, William Henry, D.D., b. in Boston, 1802, and graduated at Harvard in Arts and Theology, 1820. From 1825 he has been an Unitarian Pastor in Philadelphia. He is an accomplished scholar, and has been an active worker in reforms of various kinds. His publications are numerous and include a *Manual of Domestic Worship*, 1840, and a *tr.* of Schiller's *Song of the Bell*. His hymns are somewhat numerous, and several of them have great merit. The best and most widely used are :—

1. Father in heaven, to Thee my heart. *Resignation.* Appeared in *The Christian Disciple*, 1822. It was repeated in this form in some of the older collections, and a few modern hymnals, including the Boston Unitarian *Hy.* [*& Tune*] *Bk.*, 1868. In 1846 it was given in Longfellow and Johnson's *Bk. of Hys.* as "Father in heaven, to *Whom our hearts ;*" again in their *Hys. of the Spirit*, 1864, and in Dr. Martineau's *Hys. of Praise & Prayer*, 1873. This hymn is sometimes ascribed to "H. Ware," but in error.

2. Feeble, helpless, how shall I? *Jesus our Leader.* 1st pub. in the Cheshire Unitarian *Christian Hys.*, 1844, No. 272, in 5 st. of 4 l. It is in several modern collections, including *Lyra Sac. Americana*, 1868: Thring's *Coll.*, 1882.

3. Have mercy, O Father. *Divine direction desired.* Contributed to Dr. Martineau's *Hys. of Praise and Prayer*, 1873, in 2 st. of 6 l.

4. Here in a world of doubt. *Ps. xlii.* Contributed to the N. Y. Lutheran *Coll.*, 1834, and repeated in his *Manual of Domestic Worship*, 1840, Martineau's *Hymns*, &c., 1873.

5. Here in the broken bread. *Holy Communion.* Appeared in the *Appendix* to the Philadelphia Unitarian *Coll.*, 1828. It is in a few modern collections, including the Boston Unitarian *Hymn* [*and Tune*] *Bk.*, 1868.

6. Holy Father, Gracious art Thou. *Purity & Peace.* Contributed to Dr. Martineau's *Hymns*, &c., 1873, in 1 st. of 12 l.

7. I feel within a want. *Likeness to Christ desired.* Appeared in the Cheshire (U. S.) Unitarian *Christian Hys.*, 1844, No. 687, in 4 st. of 4 l. It is in a few collections both old and new.

8. In the morning I will raise [**pray**]. *Morning.* Appeared in his *Manual of Domestic Worship*, 1840, in 6 st. of 4 l., and repeated in Dr. Martineau's *Hymns*, &c., 1873. In Longfellow and Johnson's *Book of Hymns*, 1846, and the Boston Unitarian *Hymn* [*& Tune*] *Bk.* it begins with st. ii., "In the morning I will pray."

9. O for a prophet's fire. *Holy Communion.* Pub. in the *Appendix* to the Philadelphia Unitarian *Coll.*, 1828, and repeated in the Cheshire (U. S.) Unitarian *Christian Hymns*, 1844, and later hymn-books.

10. Richly, O richly have I been. *The Prodigal Son.* In his *Manual of Devotion*, 1840. In Longfellow and Johnson's *Book of Hys.*, 1846, and their *Hys. of the Spirit*, 1864, it is given as "*O* richly, *Father*, have I been"; whilst in

Hedge & Huntington's *Hys. for the Ch. of Christ*, 1853, the Boston Unitarian *Hy. [and Tune] Bk.*, 1868, and others, it opens with st. ii., "Unworthy to be called Thy son."

11. Slowly by Thy [God's] hand unfurled. *Eternal Light.* Given in his *Manual of Domestic Worship*, 1840, and repeated in a few hymnals. In Drs. Hedge & Huntington's *Hys. for the Ch. of Christ*, 1853, the first line was changed to "Slowly by *God's* hand unfurled." This is the reading of the Boston Unitarian *Hymn [& Tune] Bk.*, 1868. Dr. Martineau retains the original reading in his *Hymns*, &c., 1873.

12. Thou only Living, only True. *Ordination.* In Dr. Martineau's *Hymns*, &c., 1873, where it is dated 1868.

13. To the High and Holy One. *Consecration of Church.* In *Lyra Sac. Amer.*, 1868. From this is taken "To the truth that makes us free" (st. ii.), in the Boston *Hys. of the Spirit*, 1864.

14. What is the world that it should share? *Invocation of the Spirit.* Given in *The Christian Disciple*, 1822, and Dr. Martineau's *Hymns*, &c., 1873. It begins with st. ii. of his hymn "Here in Thy temple, Lord, we bow." In *Lyra Sac. Americana* it reads, "Oh, is there aught on earth to share."

15. What is this that stirs within? *The Soul.* Appeared in his *Manual of Domestic Worship*, 1840. In 1844 it passed into the Cheshire (U.S.) Unitarian *Christian Hymns*, No. 318, and later into numerous collections, both old and new. Furness d. in 1896. [F. M. B.]

G

G. in Bristol Bap. *Coll.*, by Ash & Evans, 1st ed. 1769, and Rippon's *Sel.*, 1787; i.e. Thomas Gibbons.

G. I. W., in Dr. Leifchild's *Original Hymns*, 1842; i.e. Mrs. G. I. Whiting.

G. J. S. The initials of George John Stevenson, appended to a short biographical sketch of *Bishop Ken*, which accompanied D. Sedgwick's reprint of Ken's *Hymns*.

G. M., in the *Church Times*; i.e. the Rev. Gerard Moultrie.

G. R., in the *Leeds S. School H. Bk.*, editions 1858 and 1878; i.e. George Rawson.

Gabb, James, B.A., was b. at Ebley, Gloucestershire, Feb. 3, 1830, and educated at Gonville and Caius College, Cambridge, graduating in honours in 1854. On taking Holy Orders he was curate of Barton-le-Street, 1854–64; domestic chaplain to the Earls of Carlisle at Castle Howard, 1855–75; curate of Bulmer, 1864–7; and rector of Bulmer from 1867. In 1864 he pub.:—

(1) *Steps to the Throne; or Meditations and Prayers in Verse* (Lond., Nisbet & Co.) containing 218 original versions of Psalms & Hymns. In 1871 a second volume, including many of the hymns in the former work, was pub. as (2) *Hymns and Songs of Pilgrim Life; or Steps to the Throne.* (Lond., Nisbet & Co.) It contained 103 hymns & songs. *The English Sacred Songster* (London, Sunday School Union), 1873, included 14 hymns by Mr. Gabb, one only being new, and 11 tunes. In 1875 the hymns in the foregoing works were collected, revised and pub. as (3) *The Welburn Appendix of Original Hymns and Tunes.* It comprises 116 hymns, the best known being "Jesus, Thou wast once a child," and "Saints exalted high in glory" (q. v.)

The music of *The Welburn Appendix* was edited by Dr. S. S. Wesley, he contributing thereto 22 tunes, 10 of which were from his *European Psalmist.* Mr. Gabb also contributed 44 tunes. This *Appendix*, although limited in use, is worthy of attention, with regard both to hymns and tunes, by hymnal compilers and their musical editors. Many of Mr. Gabb's hymns have been rewritten by him from time to time. *The Welburn Appendix* contains the authorised text. [J. J.]

Gadsby, William, was b. in 1773 at Attleborough, in Warwickshire. In 1793 he joined the Baptist church at Coventry, and in 1798 began to preach. In 1800 a chapel was built for him at Desford, in Leicestershire, and two years later another in the town of Hinckley. In 1805 he removed to Manchester, becoming minister of a chapel in Rochdale Road, where he continued until his death, in January, 1844. Gadsby was for many years exceedingly popular as a preacher of the High Calvinist faith, and visited in that capacity most parts of England. He pub. *The Nazarene's Songs, being a composition of Original Hymns*, Manchester, 1814; and *Hymns on the Death of the Princess Charlotte*, Manchester, 1817. In 1814 he also pub. *A Selection of Hymns for Public Worship*, appending thereto a large number of his own compositions [**Baptist Hymnody**, § III., 2]. The edition of 1882 pub. by his son J. Gadsby contains 1138 hymns, of which 157 are by William Gadsby, and form Pt. ii. of the *Sel.* From his point of view they are sound in doctrine, but have little poetic fervour, and the rhyme is faulty in a large number of instances. Four of these hymns are in Denham's *Sel.* and one in the *Sel.* of J. Stevens. [W. R. S.]

Gall, James, one of the Superintendents of the Carrubber's Close Mission, Edinburgh, was b. in 1808, and has been associated with that mission since its commencement in 1858. Before that he had taken great interest in Sunday Schools and Church Music. About 1836, he invented a system of printing music without small musical type, a mode of printing which has been greatly improved by others. He pub. *Anthems and Sacred Songs* in 1843, including two of his hymns:—

1. O come, let us sing to the God of Salvation. *Praise for Salvation.*
2. Who hath believed? Who hath believed? *Praise to Jesus.*

He was also associated with *The Sacred Song Book*, 1843, which afterwards was named *Sacred Melodies for Children*, and in 1872 200 *Sacred Melodies for Sunday Schools and Families* (see **Bateman, C. H.**). In this collection appeared:—

3. Go sound the trump on India's Shore. *Missions.*

Another popular hymn is:—

4. O! sing the Song of boundless love. *Praise for the Love of Jesus.*

This was written for the Scholars of the Free New North Mission Sabbath School, in May, 1877.

Mr. Gall has pub. several prose works, including *Instant Salvation; The World for Christ; Interpreting Concordance of the New Testament*; and others. [J. J.]

Gallaudet, Thomas Hopkins, LL.D., b. in Philadelphia, Dec. 10, 1787, and graduated

at Yale, 1805; was a tutor there from 1808–1810, and proceeded to Andover in 1811, remaining as a student till 1814. Having established an Institute for deaf mutes at Hartford, he visited Europe in its interest in 1814–15. From 1817 to 1830 he was the superintendent of that institution, and from 1838 to 1851 chaplain of the Insane Asylum, Hartford. He d. 1851. He pub. sundry juvenile works. In 1845 he contributed to the Connecticut Congregational *Ps. & Hys.*, No. 409, "Jesus, in sickness and in pain" (*Looking to Jesus in time of trial*). It is in 5 st. of 4 l. [F. M. B.]

Gambold, John, M.A., was b. April 10, 1711, at Puncheston, Pembrokeshire, where his father was vicar. Educated at Christ Church, Oxford, where he graduated B.A. in 1730, M.A. in 1734. Taking Holy Orders, he became, about 1739, Vicar of Stanton Harcourt, Oxfordshire, but resigned his living in Oct. 1742, and joined the United Brethren [Moravians], by whom he was chosen one of their bishops in 1754. He d. at Haverfordwest, Sept. 13, 1771. He pub. an ed. of the Greek Testament; *Maxims and Theological Ideas; Sermons*, and a dramatic poem called *Ignatius*. About 26 translations and 18 original hymns in the *Moravian Hymn Books* are assigned to him. One or two of his hymns, which were pub. by the Wesleys, have been claimed for them, but the evidence is in favour of Gambold. A collected ed. of his works was pub. at Bath in 1789, and afterwards reprinted. [G. A. C.]

Ganse, Hervey Doddridge, was b. Feb. 27, 1822, near Fishkill, New York, and removed to New York city in 1825. Graduated at Columbia College, 1839, studied Theology at New Brunswick, New Jersey, and was ordained in 1843. From 1843 to 1856 he was a Reformed Dutch Pastor, at Freehold, New Jersey, and from 1856 to 1876, of the North-west Reformed Dutch Church, New York. Since January 1, 1876, he has been the pastor of the First Presbyterian Church, St. Louis. His chief hymns are:—

1. Lord, I know Thy grace is nigh me. *Faith.* Was composed on a winter's night in his bedroom, in a farmhouse near Freehold, New Jersey, while on a visit of consolation to former parishioners. The first couplet came into his mind without forethought, and he adds, "I composed on my pillow in the darkness; completing the verses with no little feeling, before I slept." This hymn appeared in the Reformed Dutch *Hymns of the Church*, New York, 1869, and is somewhat widely used.

2. Eternal Father, when to Thee. *Holy Trinity.* Dated 1872, and included in *Hys. & Songs of Praise*, N. Y., 1874, No. 7.

3. From the vast and veiled throng. *Adoration of the Heavenly Hosts.* Dated 1872, and pub. in the *Hys. & S. of Praise*, N. Y. 1874, No. 13.

4. Is this the Son of God? *Surrender to God.* Dated 1872, also pub. in the *Hys. & S. of Praise*, 1874, No. 541.

5. Jesus, one word from Thee. *Confidence and Security in Christ.* Dated 1872, and given in the *Hys. & S. of Praise*, 1874, No. 697.

6. Thou Who like the wind dost come. *Prayer for the Holy Spirit.* No. 378 in the *Hys. & Songs of Praise*, 1874, and dated 1873.

These hymns are unknown to the English collections. He d. in 1891. [F. M. B.]

Garve, Carl Bernhard, was b. Jan. 24, 1763, at Jeinsen, near Hannover, where his father was a farmer. He was educated at the Moravian schools in Zeist, and Neuwied, at their Pädagogium at Niesky, and their Seminary at Barby. In 1784 he was appointed one of the tutors at Niesky, and in 1789 at Barby; but as his philosophical lectures were thought rather unsettling in their tendency, he was sent, in 1797, to arrange the documents of the archive at Zeist. After his ordination as diaconus of the Moravian church, he was appointed, in 1799, preacher at Amsterdam; in 1801 at Ebersdorf (where he was also inspector of the training school); in 1809 at Berlin; and in 1816 at Neusalza on the Oder. Feeling the burden of years and infirmities he resigned the active duties of the ministry in 1836, and retired to Herrnhut, where he d. June 21, 1841. (*Koch*, vii. 334–342; *Allg. Deutsche Biog.*, viii. 392–94, &c.)

Garve ranks as the most important of recent Moravian hymn-writers, Albertini being perhaps his superior in poetical gifts, but certainly not in adaptability to church use. His better productions are almost entirely free from typically Moravian features; and in them Holy Scripture is used in a sound and healthful spirit. They are distinguished by force and at the same time elegance of style, and are full of deep love and devotion to the Saviour. Many of them have passed into the German Evangelical hymn-books, no less than 36 being included in the Berlin *G. B.*, 1829; and of those noted below No. i. is to be found in almost all recent German collections. They appeared mostly in the two following collections, both of which are to be found in the Town Library, Hamburg: (1) *Christliche Gesänge*, Görlitz, 1825, with 303 hymns, a few being recasts from other authors. (2) *Brüdergesänge*, Gnadau, 1827, with 65 hymns intended principally for use in the Moravian Communion.

Garve's hymns in English C. U. are:—

i. Dein Wort, O Herr, ist milder Thau. *Holy Scripture.* Perhaps his finest hymn. 1825, as above, p. 51, in 7 st. of 8 l. Included, as No. 410, in the Berlin *G. L. S.*, ed. 1863, and in the German hymn-books for Hannover, 1883, for the kingdom of Saxony, 1883, for the province of Saxony, 1882, &c. *Tr.* as:—

1. Thy Word, O Lord, like gentle dews. A good *tr.* of st. i.–iii., by Miss Winkworth, in the 1st Ser., 1855, of her *Lyra Ger.* p. 36. In the Pennsylvania Luth. *Ch. Bk.*, 1868, it is No. 314 in full, but rewritten to D. C. M. In 1864 it was included, altered, and with ll. 5–8 of each st. omitted, as No. 681 in *Hys. of the Spirit*, Boston, U. S., and this has been repeated in Dr. Martineau's *Hys. of Praise & Prayer*, 1873, and Dr. Allon's *Children's Worship*, 1878.

2. Thy Word, O Lord, is gentle dew. A good *tr.* of st. i.–iii., based on the *Lyra Ger.*, by Miss Winkworth, as No. 102 in her *C. B. for England*, 1863, and thence, in the Ohio Luth. *Hyl.*, 1880.

ii. Hallelujah, Christus lebt. *Easter.* 1825, as above, p. 105, in 8 st. of 6 l. Included in Knapp's *Ev. L. S*, 1850, No. 565. *Tr.* as:—

Hallelujah! Jesus lives! A good *tr.* (omitting st. iv., vi.) by Miss Borthwick, in the 4th Ser., 1862, of the *H. L. L.*, p. 30 (1884, p. 201). In *Lyra Messianica*, 1864, p. 295, and in G. S. Jellicoe's *Coll.*, 1867, No. 103, it begins, "Alleluia! Jesus lives."

iii. O Vater der Gemeine. *Trinity Sunday.* 1825, as above, p. 18, in 3 st. of 7 l. Included as No. 107 in Knapp's *Ev. L. S.*, 1837. *Tr.* as:—

Father of all created. In full, as No. 159, in Dr. Pagenstecher's *Coll.*, 1864, signed "F. C. C."

Another tr. is, "O Father, we adore Thee," in the *British Herald*, Oct. 1866, p. 324, repeated as No. 416 in Reid's *Praise Bk.*, 1872.

Hymns not in English C.U. :—

iv. **Der Herr ist treu, Der Herr ist ewig treu.** *God's Faithfulness.* 1825, p. 5, in 6 st., repeated in the Berlin *G. B.*, 1829, No. 60, beginning "Gott ist treu." *Tr.* by *N. L. Frothingham*, 1870, p. 253.

v. **Geduld! Geduld! ob's stürmisch weht.** *Trust in God.* 1825, p. 180, in 3 st., repeated in the Berlin *G. B.* 1829, No. 593, beginning "Geduld! wie sehr der Sturm auch weht." *Tr.* by *N. L. Frothingham*, 1870. p. 265.

vi. **Sagt was hat die weite Welt.** *Holy Scripture.* 1825, p 49, in 6 st. *Tr.* as "Tell me, can the world display," in the *British Herald*, Nov. 1866, p. 360, repeated as No. 420 in Reid's *Praise Bk.*, 1872.

vii. **Wer bin ich, Herr, in deinem Licht.** *Self-Examination.* 1825, p. 216, in 15 st. *Tr.* by *N. L. Frothingham*, 1870, p. 258.

viii. **Zur Arbeit winkt mir mein Beruf.** *Before Work.* 1825, p. 233, in 9 st. *Tr.* by *E. Massie*, 1867.

A hymn sometimes ascribed to Garve is noted under "Gib deinen Frieden uns."

[J. M.]

Gascoigne, George, s. and heir of Sir John Gascoigne. The date and place of his birth are unknown, but it is probable that he was b. about 1525, and from a statement in the Address to Queen Elizabeth prefixed to one of his works, he seems to have spent a part of his early life in Westmoreland. He was educated at Trinity College, Cambridge, from whence he entered the Middle Temple as a student of law before 1548; but neglecting his studies he led a life of reckless extravagance and dissipation, on account of which he was disinherited by his father. In 1555 he migrated to Gray's Inn, but seems to have left it also. In 1557–58 he represented Bedford in Parliament. In 1565 he returned to Gray's Inn, and there, in the following year, two plays by him were represented, *The Supposes*, translated from the Italian of Ariosto, and *Jocasta*, adapted from the Phoenissae of Euripides. To the latter Gascoigne contributed three acts. In 1572 he was returned to Parliament as member for the borough of Midhurst: but objections being made to his character he appears not to have taken his seat, and not long afterwards went to the Low Countries and took service with William of Orange, from whom he received a captain's commission. His gallant conduct in the field obtained the favourable notice of that Prince, but after some time he was taken prisoner by the Spaniards and sent back to England.

During Gascoigne's absence his first book, *A Hundredth sundrie Floures bound up in one small Poesie*, the MS. of which he had left in the hands of a friend, was printed in 1573 without his permission, and after his return from Holland, he published in 1575 a corrected and enlarged edition of his *Poesies*. Thenceforward he seems to have led a literary life, and is said to have been in some way attached to the court. On the occasion of Elizabeth's celebrated visit to Kenilworth in the summer of 1575, Gascoigne was commissioned by Leicester to devise the masques, &c., performed for the Queen's entertainment. He d. at Stamford, Lincolnshire, Oct. 7, 1577, and was probably buried by his friend George Whetstone in the family vault of the Whetstones at Barnack, but this is not certainly known. At some time between 1558 and 1568 Gascoigne married Elizabeth Breton, mother, by her first husband, of the poet Nicholas Breton, and by her had a son. His widow survived until 1585. Gascoigne is noticeable as being one of the earliest English dramatists, the first English satirist, and the first English critic in poetry. In 1869 his poems were collected and edited for the Roxburghe Library by W. C. Hazlitt, and in 1868 his *Notes of Instruction in English Verse; The Steele Glas;* and *The Complaynt of Philomene* were included in English reprints edited by Edward Arber, together with Whetstone's metrical life of Gascoigne. To modern hymnody he is known by "We that have passed in slumber sweet," an altered version of his morning hymn, "Ye that have spent the silent night;" and other religious poems. [G. A. C.]

Gaskell, William, M.A., s. of Mr. William Gaskell, was b. at Latchford (a suburb of Warrington, on the Cheshire side of the Mersey), 24 July, 1805. He was educated at Manchester New College and at the University of Glasgow, where he graduated M.A. in 1825. In 1828 he became co-pastor with the Rev. J. G. Robberds at Cross Street Unitarian Chapel, Manchester, a position he held until his death. Mr. Gaskell was a man of cultivated mind and considerable literary ability. His publications include *Lectures on the Lancashire Dialect*, 1853, a small volume of *Temperance Rhymes*, 1839, and various theological works. In 1832 he married Elizabeth Cleghorn Stevenson, who afterwards attained celebrity as the authoress of *Mary Barton*, and of other popular tales. He d. June 11, 1884, and is buried at Knutsford. To the 2nd ed., 1856, of the 1st Series of *Lyra Germanica* Mr. Gaskell contributed "A sure Stronghold our God is He," a *tr.* of Luther's "Ein' feste Burg" (q.v.), replacing a version by Miss Winkworth in the 1st ed. He also contributed 79 hymns to Beard's Unit. *Coll. of Hys. for Pub. and Priv. Worship*, 1837. [G. A. C.]

The following hymns by Gaskell still in C. U. are found chiefly in Unitarian hymn-books, including Martineau's *Hymns*, &c., 1840, and *Hys. of Praise and Prayer*, 1873; Hedge & Huntington's *Hys. for the Church of Christ*, Boston, U.S.A., 1853; Longfellow & Johnson's *Book of Hys.*, Boston, 1848, and their *Hys. of the Spirit*, Boston, 1864; and the American Unitarian Association's *Hymn [& Tune] Bk.*, &c., Boston, 1868 :—

1. Dark, dark indeed the grave would be. *Death and Burial.*
2. Darkness o'er the world was brooding. *The Day-spring.*
3. Dark were the paths our Master trod. *Sympathy with Christ.*
4. Father, glory be to Thee. *Doxology.*
5. Forth went the heralds of the cross. *Power of Faith.*
6. How long, O Lord, his brother's blood? *In time of War.* From this "O hush, great God, the sounds of war," is taken.
7. I am free, I am free, I have broken away. *The New Birth.*
8. In vain we thus recall to mind. *H. Communion.*
9. Mighty God, the first, the last. *Infinite Knowledge.*
10. No more, on earth no more. *Death and Heaven.*
11. Not in this simple rite alone. *H. Communion.*
12. Not on this day, O God, alone. *Sunday.*
13. O God, the darkness roll away. *Missions.*
14. O God, to Thee our hearts would pay. *Old Year.*

15. O God, who knowest how frail we are. *Seeking Strength.*
16. O not to crush with abject fear. *Christ's Work.*
17. Our Father, through the coming year. The original begins, "Father, throughout the coming year."
18. Press on, press on, ye sons of light. *Continuance in well doing.*
19. Sleep not, soldier of the cross. *Faithfulness.*
20. Thanks, thanks unto God! Who in mercy hath spoken. *Gratitude for the Gospel.*
21. Through all this life's eventful road. *Walking with God.*
22. To Thee, the Lord Almighty. *Doxology.*
23. Unto Thy temple, God of Love. *Divine Worship.*
24. We join to [crave] pray with wishes kind. *H. Matrimony.*
25. We would leave, O God, to Thee. Original: "We would cast, O God, on Thee." *Rest in God.*
26. When arise the thoughts of sin. *Looking to Jesus.*

These hymns all appeared in Beard's *Coll.*, 1837. In addition there are:—

27. Calmly, calmly lay him down.
28. O Father, [gladly] humbly we repose.
29. O hush, great God, the sounds of war. *For Peace.*

The dates of these hymns we have not been able to determine. No. 27 is in Hopps's *Hys., for Pub. Worship*, 1858; and Nos. 28 and 29 are in Hedge & Huntington's *Hys. for the Church of Christ*, 1853. [J. J.]

Gaude, Mater Ecclesia. [*St. Edward the Confessor.*] This hymn was reprinted in Dr. Neale's *Hymni Ecclesiae*, 1851, p. 233, in 6 st. of 4 l., from the *Senlis Brev.* (*Breviarium Sylvanectense*, 1521), where it was given, "In Festo S. Ludovici Regis." In 1867 a *tr.* by Dr. R. F. Littledale was included in the *People's H.*, No. 287, beginning, "O Mother Church, to-day thy voice," and signed "A. L. P." It was appointed for the Festival of St. Edward the Confessor, Oct. 13. [J. J.]

Gedicke, Lampertus, s. of Christian Gedicke, superintendent of Gardelegen in the Altmark, was b. at Gardelegen Jan. 6, 1683. After the completion of his theological studies at Halle under Francke, he was for some time tutor in the orphanage at Halle, and then in a family at Berlin. Becoming an army chaplain he was successively appointed chaplain to the Guards (1709), accompanying them on several expeditions; chaplain to the Wartensleben regiment and garrison preacher at Berlin (1713); and Probst and inspector of all the garrison and regimental chaplains (1717). He d. at Berlin, Feb. 21, 1735 (*Koch*, iv. 414, 415; *Bode*, p. 72, &c.). He contributed two hymns to the *Neu-vermehrtes geistreiches G. B.*, Berlin, 1711. One of these is:—

Wie Gott mich führt, so will ich gehn. [*Trust in God.*] 1711, as above, No. 798, in 6 st. of 7 l., repeated in *Freylinghausen*, 1714, and as No. 918 in the Berlin *G. L. S.*, ed. 1863. Often used at weddings. The only *tr.* in C. U. is:—

Just as God leads me I would go, a good *tr.*, omitting st. ii., as No. 258, in H. L. Hastings's *Hyl.*, 1880.

Other trs. are: (1) "As God shall lead I'll take my way," by *Dr. H. Mills*, 1845 (1856, p. 176). (2) "As God leads me, will I go," by *Miss Warner*, 1858 (1861, p. 498). (3) "As God doth lead me will I go," by Miss Burlingham in the *British Herald*, June, 1866, p. 278, repeated as No. 407 in Reid's *Praise Bk.*, 1872. [J. M.]

Geh aus, mein Herz, und suche Freud. *P. Gerhardt.* [*Summer.*] This beautiful poem of thanksgiving for God's goodness in the delights of summer, and of anticipation of the joys of Paradise, appeared in the Frankfurt ed., 1656, of Crüger's *Praxis pietatis melica*, No. 412, in 15 st. of 6 l. Reprinted in Wackernagel's ed. of his *Geistliche Lieder*, No. 103, and Bachmann's ed., No. 85; and included, as No. 732, in the *Unv. L. S.*, 1851. It may be compared with the hymn, "Der trübe Winter ist vorbei," by Friedrich von Spee (q. v.). Lauxmann, in *Koch*, viii. 141, speaks of the tune (called *Lucerne* in the Irish *Church Hymnal*) as:—

A Swiss melody which has naturalised itself in Würtemberg to the hymn "Geh aus, mein Herz," and of which Palmer [Professor at Tübingen] assures us that the children's faces are twice as happy as often as they are allowed to sing it. Although evidently originally a song tune [by J. Schmidlin, 1770], yet its ring gives the freshness which one desires in an out-door hymn.

The *trs.* of this hymn in C. U. are:—

1. Go forth, my heart, and seek delight, a good *tr.*, omitting st. xiv., by Miss Winkworth, in the 1st series of her *Lyra Ger.*, 1855, p. 136. Her *trs.* of st. viii.–xi., beginning "Thy mighty working, mighty God," were included in the American *Sabbath H. Bk.*, 1858, and repeated in Boardman's *Coll.*, Philadelphia, 1861.

2. The golden corn now waxes strong, a very good *tr.* beginning with st. vii., "Der Waizen wächset mit Gewalt," contributed by R. Massie to the 1857 ed. of Mercer's *C. P. and H. Bk.*, No. 463 (Ox. ed., 1864, No. 500, omitting the *tr.* of st. x.). In the *Appendix* to the 2nd series of *Lyra Domestica*, 1864, Mr. Massie reprinted his *tr.* at p. 102, and prefixed a version of st. i.–vi., beginning "Go forth, my heart, nor linger here." In this form it was included in full in Reid's *Praise Bk.*, 1872.

Other trs. are: (1) "Come forth, my heart, and seek delight," by *Miss Cox*, 1841, p. 169 (1864, p. 149). (2) "Go forth, my heart, and revel in joy's flow," and "And oft I think, if e'en earth's sin-stained ground," a *tr.* of st. i., ix., by Mrs. Stanley Carr in her *tr.* of Wildenhahn's *Paul Gerhardt*, 1845 (ed. 1856, p. 235). (3) "Go forth, my heart, and seek for praise," by Dr. J. W. Alexander, in Schaff's *Kirchenfreund*, 1849, p. 419; reprinted in his work *The Breaking Crucible*, N. Y., 1861, p. 15. (4) "Go out, my heart, and pleasure seek," by *Miss Manington*, 1863, p. 164. (5) "Go forth, my heart! the year's sweet prime," by *E. Massie*, 1866, p. 36. (6) "Go forth, my heart, and seek delight, in this summer," by *J. Kelly*, 1867, p. 289. (7) "Go forth, my heart, and seek the bliss," by Mrs. E. L. Follen, in her *Lark and Linnet*, 1854, p. 30. [J. M.]

Geletzky, Johannes. [Jelecky, J.]

Gellert, Christian Fürchtegott, s. of Christian Gellert, pastor at Hainichen in the Saxon Harz, near Freiberg, was b. at Hainichen, July 4, 1715. In 1734 he entered the University of Leipzig as a student of theology, and after completing his course acted for some time as assistant to his father. But then, as now, sermons preached from manuscript were not tolerated in the Lutheran Church, and as his memory was treacherous, he found himself compelled to try some other profession. In 1739 he became domestic tutor to the sons of Herr von Lüttichau, near Dresden, and in 1741 returned to Leipzig to superintend the studies of a nephew at the University. He also resumed his own studies. He graduated M.A. 1744; became in 1745 private tutor or lecturer in the philosophical faculty; and was in 1751 appointed extraordinary professor of philosophy, lecturing on poetry and rhetoric, and then on moral philosophy. An ordinary professorship offered to him in 1761 he refused, as he did not feel strong enough to fulfil its duties, having been

delicate from a child, and after 1752 suffering very greatly from hypochondria. He d. at Leipzig, Dec. 13, 1769 (*Koch*, vi. 263–277; *Allg. Deutsche Biog.*, viii. 544–549, &c.).

As a professor, Gellert was most popular, numbering Goethe and Lessing among his pupils, and won from his students extraordinary reverence and affection, due partly to the warm interest he took in their personal conduct and welfare. In his early life he was one of the contributors to the *Bremer Beiträge;* and was one of the leaders in the revolt against the domination of Gottsched and the writers of the French school. His *Fables* (1st Ser. 1746; 2nd 1748), by their charm of style, spirit, humour and point, may justly be characterised as epoch-making, won for him universal esteem and influence among his contemporaries of all classes, and still rank among the classics of German literature.

As a hymn-writer he also marks an epoch; and while in the revival of churchly feeling the hymns of the Rationalistic period of 1760 to 1820 have been ignored by many recent compilers, yet the greatest admirers of the old standard hymns have been fain to stretch their area of selection from Luther to Gellert. He prepared himself by prayer for their composition, and selected the moments when his mental horizon was most unclouded. He was distinguished by deep and sincere piety, blameless life, and regularity in attendance on the services of the Church. His hymns are the utterances of a sincere Christian morality, not very elevated or enthusiastic, but genuine expressions of his own feelings and experiences: and what in them he preached he also put in practice in his daily life. Many are too didactic in tone, reading like versifications of portions of his lectures on morals, and are only suited for private use. But in regard to his best hymns, it may safely be said that their rational piety and good taste, combined with a certain earnestness and pathos, entitle them to a place among the classics of German hymnody. They exactly met the requirements of the time, won universal admiration, and speedily passed into the hymn-books in use over all Germany, Roman Catholic as well as Lutheran.

Two of Gellert's hymns are noted under their own first lines, viz., "Jesus lebt, mit ihm auch ich," and "Wie gross ist des Allmächtgen Güte." The following have also passed into English, almost all being taken from his *Geistliche Oden und Lieder*, a collection of 54 hymns 1st pub. at Leipzig, 1757, and which has passed through very numerous editions:—

I. *Hymns in English C. U.*

i. An dir allein, an dir hab ich gesündigt. *Lent.* 1757, p. 102, in 6 st. of 4 l., entitled "Hymn of Penitence." In Zollikofer's *G. B.*, 1766, and the Berlin *G. L. S.*, ed. 1863, No. 499. *Tr.* as:—

Against Thee only have I sinn'd, I own it. A good and full version, by Miss Winkworth, as No. 42 in her *C. B. for England*, 1863.

Another tr. is:—"Against Thee, Lord, Thee only my transgression," by *N. L. Frothingham*, 1870, p. 241.

ii. Dies ist der Tag, den Gott gemacht. *Christmas.* One of his best and most popular hymns. 1757, p. 72, in 11 st. of 4 l., repeated in the Berlin *G. B.*, 1765, No. 55, and the Berlin *G. L. S.*, ed. 1863, No. 154. *Tr.* as:—

This is the day the Lord hath made, O'er all the earth. A *tr.* of st. i.–iii., x., by Miss Borthwick, as No. 22 in Dr. Pagenstecher's *Coll.*, 1864, and included in *H. L. L.*, 1884, p. 256.

Other trs. are:—(1) "This is the day which God ordains," by *Dr. G. Walker*, 1860, p. 27. (2) "This day shall yet by God's command," in the *Family Treasury*, 1871, p. 278.

iii. Für alle Güte sei gepreist. *Evening.* 1757, p. 85, in 4 st. of 6 l., included in Zollikofer's *G. B.*, 1766, No. 78, and the Berlin *G. L. S.*, ed. 1863, No. 1160. *Tr.* as:—

To Father, Son, and Spirit praise. A good and full *tr.* by A. T. Russell, as No. 7 in his *Ps. & Hys.*, 1851.

Another tr. is:—"For all Thy kindness laud I Thee," by *H. J. Buckoll*, 1842, p. 96.

iv. Gott ist mein Lied. *Praise. On God's Might and Providence.* 1757, p. 78, in 15 st. of 5 l. In the Berlin *G. L. S.*, ed. 1863, No. 24. *Tr.* as:—

God is my song, His praises I'll repeat. A free *tr.* of st. i.–v., as No. 94 in Sir John Bowring's *Hymns*, 1825. Repeated, omitting st. ii., as No. 114 in Dale's *Eng. H. Bk.*, 1875.

Other trs. are:—(1) "Of God I sing," by *Dr. H. Mills*, 1856, p. 11. (2) "God is my song, With sovereign," by *N. L. Frothingham*, 1870, p. 243.

v. Wenn ich, o Schöpfer, deine Macht. *Praise.* This fine hymn of Praise for Creation and Providence was 1st pub. 1757, p. 62, in 6 st. of 7 l. In the Berlin *G. B.*, 1765, No. 25, and Berlin *G. L. S.*, ed. 1863, No. 72. *Tr.* as:—

Thou Great First Cause! when of Thy skill. In full in Dr. H. Mills's *Horae Ger.*, 1845 (1856, p. 5). St. ii., iii., v., vi., altered and beginning, "The earth, where'er I turn mine eye," are in the American Luth. Gen. Synod's *Coll.*, 1852.

Other trs. are:—(1) "When, O my dearest Lord, I prove," by *Miss Dunn*, 1857, p. 80. (2) "Creator! when I see Thy might," in Madame de Pontes's *Poets and Poetry of Germany*, 1858, v. i. p. 472. (3) "When I, Creator, view Thy might," by *Miss Manington*, 1863.

vi. Wer Gottes Wort nicht hält, und spricht. *Faith in Works.* This didactic hymn on Faith proved by Works, was first pub. 1757, p. 49, in 5 st. of 6 l. In Zollikofer's *G. B.*, 1766, and the Berlin *G. L. S.*, ed. 1863, No. 72. *Tr.* as:—

Who keepeth not God's Word, yet saith. A good and full *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 161. A greatly altered version of st. ii.–v., beginning, "True faith in holy life will shine," was included as No. 418 in *Kennedy*, 1863, and repeated in the *Ibrox Hyl.*, 1871, J. L. Porter's *Coll.*, 1876, and others.

II. *Hymns not in English C. U.*

vii. Auf Gott, und nicht auf meinen Rath. *Trust in God's Providence.* 1757, p. 134, in 6 st. *Tr.* as: (1) "Rule Thou my portion, Lord, my skill," by *Dr. H. Mills*, 1845 (1856, p. 164). (2) "On God and on no earthly trust," by J. D. Burns, in his *Remains*, 1869.

viii. Auf, schicke dich. *Christmas.* 1757, p. 109, in 7 st. *Tr.* as, "Come, tune your heart," by *Miss Cox*, 1841, p. 17 (1864, p. 39).

ix. Dein Heil, o Christ! nicht zu verscherzen. *Prayer.* 1757, p. 6, in 14 st. of 8 l. In J. A. Schlegel's *Geistl. Gesänge*, 3rd Ser., 1772, p. 193, recast as "Zu deinem Gotte beten," in 5 st. of 12 l.; and this in the Kaiserwerth *Lieder-Buch für Kleinkinderschulen*, 1842, No. 208, appears "Zu Gott im Himmel beten," in 8 st. of 4 l. The 1842 was *tr.* as, "O how sweet it is to pray," by *Mrs. Bevan*, 1859, p. 148.

x. Der Tag ist wieder hin, und diesen Theil des Lebens. *Evening.* 1757, p. 13, in 10 st., as "Self-Examination at Eventide." *Tr.* as, "Another day is ended," by *Miss Warner*, 1869 (1871, p. 9).

xi. Du klagst, und fühlest die Beschwerden. *Contentment.* 1757, p. 91, in 8 st. *Tr.* as, "Thy wounded spirit feels its pain," by *Dr. R. Maguire*, 1883, p. 153.

xii. Erinnre dich, mein Geist, erfreut. *Easter.* 1757, p. 27, in 13 st. *Tr.* as, "Awake, my soul, and hail the day," in Dr. J. D. Lang's *Aurora Australis*, Sydney, 1826, p. 43.

xiii. Er ruft der Sonn, und schafft den Mond. *New Year.* 1757, p. 154, in 6 st. In the Berlin *G. B.*, 1765, No. 233, as "Gott ruft." *Tr.* as, "Lord, Thou that ever wast and art," in the *British Magazine*, Jan., 1838, p. 36.

xiv. Gott, deine Güte reicht so weit. *Supplication.* 1757, p. 1, in 4 st., founded on 1 Kings iii. 5–14. The *trs.* are: (1) "O God, Thy goodness doth extend, Far as," by *Dr. J. D. Lang*, 1826, p. 10. (2) "Behold! Thy goodness, oh my God," by *Miss Fry*, 1845, p. 78.

xv. Gott ist mein Hort. *Holy Scripture.* 1757, p. 70, in 8 st. *Tr.* as, "I trust the Lord, Upon His word," by *Dr. H. Mills*, 1845 (1856, p. 23).

xvi. Herr, der du mir das Leben. *Evening.* 1757,

p. 121, in 5 st. *Tr.* as, "By Thee, Thou Lord of Heaven," by *H. J. Buckoll*, 1842, p. 97.

xvii. Herr, stärke mich, dein Leiden zu bedenken. *Passiontide.* 1757, p. 123, in 22 st. *Tr.* as, "Clothe me, oh Lord, with strength! that I may dwell," by *Miss Fry*, 1859, p. 153.

xviii. Ich hab in guten Stunden. *For the Sick.* 1757, p. 128, in 6 st. [See the *Story of a Hymn*, in the *Sunday at Home* for Sept., 1865.] *Tr.* as: (1) "I have had my days of blessing," by Mrs. Findlater, in *H. L. L.*, 1855, p. 60. (2) "Once, happy hours with blessings crowned," by *A. B. H.*, in the *Day of Rest*, 1877, p. 405.

xix. Ich komme, Herr, und suche dich. *Holy Communion.* 1757, p. 89, in 5 st. The *trs.* are: (1) "I come, O Lord, and seek for Thee," by *Miss Manington*, 1863, p. 14. (2) "Weary and laden with my load, I come," by *Dr. R. Maguire*, 1872, p. 178.

xx. Ich komme vor dein Angesicht. *Supplication.* 1757, p. 140, in 13 st. The *trs.* are: (1) "Great God, I bow before Thy face," by *Dr. J. D. Lang*, 1826, p. 23. (2) "Now in Thy presence I appear," by *Dr. H. Mills*, 1845 (1856, p. 137).

xxi. Mein erst Gefühl sei Preis und Dank. *Morning.* 1757, p. 55, in 12 st. *Tr.* as, "I bless Thee, Lord, Thou God of might," beginning with st. vi., by *H. J. Buckoll*, 1842, p. 56.

xxii. Nach einer Prüfung kurzer Tage. *Eternal Life.* 1757, p. 158, in 12 st., as "The Consolation of Eternal Life." Though hardly a hymn for congregational use and too individualised, it has been a very great favourite in Germany. In the Berlin *G. B.*, 1765, No. 132, and the Berlin *G. L. S.*, ed. 1863, No. 1483. The *trs.* are: (1) "A few short days of trial past," in Miss Knight's *Prayers & Hys. from the German*, 1812 (1832, p. 107). (2) "A few short hours of transient joy," by *Dr. J. D. Lang*, 1826, p. 123. (3) "When these brief trial-days are past," by *J. Sheppard*, 1857, p. 98. (4) "A few short days of trial here," by Miss Burlingham, in the *British Herald*, July 1865, p. 98. (5) "Our few short years of trial o'er," by *Dr. J. Guthrie*, 1869, d. 124. (6) "When these brief trial-days are spent," by *Miss Winkworth*, 1869, p. 318. (7) "A few more days, a few more years," by *Dr. R. Maguire*, 1883, p. 165.

xxiii. O Herr, mein Gott! durch den ich bin und lebe. *Resignation to the will of God.* 1757, p. 152, in 7 st. *Tr.* as, "In Thee, my God, I live and move," by *Dr. R. Maguire*, 1883, p. 113.

xxiv. So hoff' ich denn mit festem Muth. *Assurance of the Grace of God.* 1757, p. 115, in 4 st. The *trs.* are: (1) "Firm is my hope of future good," by *Dr. H. Mills*, 1845 (1856, p. 188). (2) "In Thee, O Lord, my hope hath stood," by *Dr. R. Maguire*, 1872.

xxv. Was ists dass ich mich quäle. *Patience.* 1757, p. 17, in 7 st. The *trs.* are: (1) "O foolish heart, be still," by *Miss Warner*, 1858 (1861, p. 452), repeated in Bp. Ryle's *Coll.*, 1860, No. 181 (2) "What billows these that o'er thee roll," by *Dr. R. Maguire*, 1872.

xxvi. Wie sicher lebt der Mensch, der Staub. *For the Dying.* 1757, p. 149, in 14 st. *Tr* as, "How heedless, how secure is man!" by *Dr. H. Mills*, 1845 (1856, p. 238).

One or two recasts from Gellert's *Lehrgedichte und Erzählungen*, Leipzig, 1754, came into German C. U., and one has passed into English, viz.:—

xxvii. Mensch, der du Christus schmähst, was ist in ihrer Lehre. *Love to Mankind.* 1754, pp. 27–56, being a poem entitled "The Christian." A recast from portions of this made by J. S. Diterich, beginning "Gieb mir, O Gott, ein Herz," in 9 st., appears as No. 219 in the Berlin *G. B.*, 1765; and has been *tr.* as "Grant me, O God! a tender heart," by *Miss Knight*, 1812 (1832, p. 97). [J. M.]

Gelobet seist du Jesu Christ. [*Christmas.*] This hymn has been called a *tr.* of the following Latin sequence:—

1. "Grates nunc omnes reddamus Domino Deo, qui sua nativitate nos liberavit de diabolica potestate.

2. "Huic oportet ut canamus cum angelis semper: Gloria in excelsis."

The text of this sequence is in *Daniel*, ii. p. 5, apparently from a Munich MS. of the 11th cent., and is also found in a 12th cent. MS. in the *British Museum* (Add. 11,669, f. 49). It has been ascribed to St. Gregory the Great, and to Notker Balbulus; but is probably by neither. The earliest form in which the German hymn has been found is in a MS. of 1370, probably written in the district of Celle, and now in the Royal library at Copenhagen. In the *Blätter für Hymnologie*, 1883, p. 47, it is quoted as occurring thus:—

"Hinc oportet ut canamus cum angelis septem gloria in excelsis:—

Louet sistu ihū crist,
dat du hute ghebaren bist
van eyner maghet. Dat is war.
Des vrow sik alde hemmelsche schar. Kyr."

The introductory words, it will be noted, are a corrupted form of pt. ii. of the sequence; the four lines following can hardly be said to have any connection with the sequence. This German stanza came into extensive use; and is almost the only instance of popular vernacular song used in the Church services before the Reformation. Thus in the *Ordinarium inclitae ecclesiae Swerinensis*, Rostock, 1519, there is a rubric in the service for Christmas, "Populus vero Canticum vulgare: *Gelavet systu Jesu Christ*, tribus vicibus subjunget" (*Hoffmann von Fallersleben*, ed. 1861, p. 194). To this single pre-Reformation stanza Martin Luther added six original sts. (which contain slight reminiscences of Fortunatus's "Quem terra, pontus, aethera"), and published the 7 st. (each stanza ending with Kyrieleis) on a broadsheet at Wittenberg, and then in *Eyn Enchiridion*, Erfurt, 1524. Thence in *Wackernagel*, iii. p. 9, in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 9; in the *Unv. L. S.*, 1851, No. 36; and in almost all German hymnbooks from the Reformation to the present time. Schamelius described it as "The blessings of the birth of Christ celebrated in paradoxes." It is *tr.* as:—

1. Jesus! all praise is due to Thee. A good *tr.* by C. Kinchen, omitting st. vi., as No. 52, in the *Moravian H. Bk.*, 1742. When repeated in the ed. 1754, pt. i., No. 213, Kinchen's *tr.* of st. i., ii., iii., vii. were retained, and st. iv.–vi. were given in a cento partly from Jacobi (see below). The 1754 text was repeated, with alterations, in subsequent eds. of the *Moravian H. Bk.* (1886, No. 34), and is found, as No. 209, in Lady Huntingdon's *Sel.*, 1780. Two centos may also be noted:—

(1) "He, who the earth's foundations laid" (st. ii.), Cotterill's *Sel.*, 1819, No. 216. (2) "The Son of God, who fram'd the skies" (st. ii. l. 3), in the *Bible H. Bk.*, 1845, No. 221.

2. O Jesu Christ! all praise to Thee. By A. T. Russell, in his *Ps. & Hys.*, 1851, No. 42, omitting st. iii., vi. Slightly altered, in *Kennedy*, 1863.

3. All praise to Thee, eternal Lord. A free *tr.* in 5 st. of 4 l. as No. 263 in the American *Sabbath H. Bk.*, 1858, and repeated unaltered in Schaff's *Christ in Song*, 1869, p. 53 (1879, p. 42). It is included in full and generally unaltered in various American collections, as the *Bap. H. Bk.*, 1871, *Presb. Hyl.*, 1874, *Laudes Domini*, 1884, &c.; and in England in Soden's *Universal H. Bk.*, 1885.

Translations not in C. U.:—

(1) "Now blessed be Thou, Christ Jesu," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 562). (2) "Due praises to th' incarnate Love," by *J. C. Jacobi*, 1722, p. 6 (1732, p. 6). (3) "Oh, let Thy praise, Redeemer, God!" by *Miss Fry*, 1845, p. 16. (4) "Glory to Christ, the virgin-born," by *J. Anderson*, 1846, p. 9 (1847, p. 32). (5) "Glory and praise to Jesus' name, by *Dr. J. Hunt*, 1853, p. 36. (6) "All praise to Jesus' hallowed name," by *R. Massie*, 1854, p. 11, repeated in *Dr. Bacon*, 1884,

p. 20. (7) "Praised be Thou, O Jesus Christ," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 151, altered in his *Exotics*, 1876, p. 43. (8) "All glory, Jesus Christ, to Thee," in the *Ch. of England Magazine*, 1872, p. 45. [J. M.]

Genad mir, Herr, ewiger Gott. [*Duties of a Sovereign.*] 1st in Klug's *G. B.*, Wittenberg, 1529. *Wackernagel*, iii. p. 117, quotes it from the *Geistliche Lieder*, Erfurt, 1531, in 9 st., entitled "The Margrave George's Hymn." The beginnings of the st. form the name *Georg Marggraf zu Brandenburg*. It is a companion hymn to the "Capitan Herr Gott" (q.v.): and probably by the same author. Casimir was b. Sept. 27, 1481, and d. Sept. 21, 1527; while Georg was b. March 4, 1484, and d. Dec. 17, 1543. The *trs.* are:—

(1) "O God, be kind; let no distress," by *Dr. G. Walker*, 1860, p. 44. (2) "Grant me, Eternal God, such grace," by *Miss Winkworth*, 1869, p. 125. [J. M.]

Gentle Jesus, Lovely Lamb. *C. Wesley.* [*Jesus All in All.*] Pub. in *Hys. and Sacred Poems*, 1749, in 7 st. of 4 l. (*P. Works*, 1868–72, vol. v. p. 21). The following arrangements of the text have come into C. U.:

1. Gentle Jesus, heavenly Lamb. In *Holy Song for All Seasons*, 1869, and other collections.

2. Jesus, all-atoning Lamb. In the *Wes. H. Bk.*, 1780, No. 422 (ed. 1875, No. 434.) G. J. Stevenson has several reminiscences of this hymn in his *Meth. H. Bk. Notes*, 1883, p. 291. This form of the hymn is in extensive use.

3. Jesus, let me cleave to Thee. In the Presb. *Ps. & Hys.*, Richmond, U.S.A., 1867, No. 357, in 2 st. (st. ii. and iv. altered). [J. J.]

Gentle Jesus, meek and mild. *C. Wesley.* [*A Child's Prayer.*] 1st pub. in *Hymns & Sacred Poems*, 1742; and again in *Hymns for Children*, 1763, in 7 st. of 4 l. Following it is another hymn, marked pt. ii., and beginning, "Lamb of God, I look to Thee," also in 7 st. of 4 l., thus accounting for the statement sometimes made that the original is in 14 stanzas. Centos from both parts are found in most collections for children in English-speaking countries, and are exceedingly popular with the young. The construction of each cento may be traced by a reference to the orig. text in *P. Works*, 1868–72, vol. vi. p. 441, No. 336. "Lamb of God," &c., in the *Methodist S. S. H. Bk.*, 1879, is entirely from pt. ii., whilst "Gentle Jesus, meek and mild," is compiled from both.

Other arrangements are:—

(1) "Loving Jesus, gentle Lamb," in the American Meth. Episco. *Hymns*, 1849; and (2) "Holy Jesus, Saviour mild," in the *Bonchurch H. Bk.*, 1868. [J. J.]

Gently, my [Father] Saviour, let me down. *R. Hill.* [*Death anticipated.*] In the *Life of the Rev. Rowland Hill, M.A.*, by the Rev. Edwin Sidney, 1834, Mr. Sidney says, in describing the death of Mr. Hill, "Sometimes he repeated the first verse of his own beautiful hymn, 'Gently, my Saviour, let me down'"; but he does not indicate where the full text could be found, nor the date of its composition. Dr. Hatfield in his American *Church H. Bk.*, 1872, No. 1357, in 5 st. of 4 l., dates it 1832, that is, the year before Mr. Hill's death. In the American *Church Praise Bk.*, N.Y., 1882, No. 655, it is dated 1796. This is certainly an error. The hymn is essentially an old man's hymn, and Dr. Hatfield's date is consistent with this fact. The hymn was given in 3 st. of 4 l. in the American Universalists' *Hys. for Christian Devotion*, 1846, No. 536, as "Gently, my *Father*, let me down." (See **Various.**) [J. J.]

Gerhardt, Paulus, s. of Christian Gerhardt, burgomaster of Gräfenhaynichen, near Wittenberg, was b. at Gräfenhaynichen, Mar. 12, 1607. On January 2, 1628, he matriculated at the University of Wittenberg. In the registers of St. Mary's church, Wittenberg, his name appears as a godfather, on July 13, 1641, described still as "studiosus," and he seems to have remained in Wittenberg till at least the end of April, 1642. He appears to have gone to Berlin in 1642 or 1643, and was there for some time (certainly after 1648) a tutor in the house of the advocate Andreas Barthold, whose daughter (Anna Maria, b. May 19, 1622, d. March 5, 1668) became his wife in 1655. During this period he seems to have frequently preached in Berlin. He was appointed in 1651, at the recommendation of the Berlin clergy, Lutheran Probst (chief pastor) at Mittenwalde, near Berlin, and ordained to this post Nov. 18, 1651. In July, 1657, he returned to Berlin as third diaconus of St. Nicholas's church; but becoming involved in the contest between the Elector Friedrich Wilhelm (who was of the Reformed Church) and the Lutheran clergy of Berlin, he was deposed from his office in February, 1666, though he still remained in Berlin. In Nov., 1668, he accepted the post of archidiaconus at Lübben, on the Spree, was installed in June, 1669, and remained there till his death on June 7, 1676 (*Koch*, iii. 297–326; *Allg. Deutsche Biog.*, viii. 774–783, &c.).

The outward circumstances of Gerhardt's life were for the most part gloomy. His earlier years were spent amid the horrors of the Thirty Years' War. He did not obtain a settled position in life till he was 44 years of age. He was unable to marry till four years later; and his wife, after a long illness, died during the time that he was without office in Berlin; while of the five children of the marriage only one passed the period of childhood. The sunniest period of his life was during the early years of his Berlin ministry (i.e. 1657–1663), when he enjoyed universal love and esteem; while his latter years at Lübben as a widower with one surviving child were passed among a rough and unsympathising people. The motto on his portrait at Lübben not unjustly styles him "Theologus in cribro Satanae versatus."

Gerhardt ranks, next to Luther, as the most gifted and popular hymn-writer of the Lutheran Church. Gervinus (ed. 1842, pt. iii. p. 366), the well-known historian of German literature, thus characterises him:—

"He went back to Luther's most genuine type of hymn in such manner as no one else had done, only so far modified as the requirements of his time demanded. In Luther's time the belief in Free Grace and the work of the Atonement, in Redemption and the bursting of the gates of Hell was the inspiration of his joyful confidence; with Gerhardt it is the belief in the Love of God. With Luther the old wrathful God of the Romanists assumed the heavenly aspect of grace and mercy; with Gerhardt the merciful Righteous One is a gentle loving Man. Like the old poets of the people he is sincerely and unconstrainedly pious, naïve, and hearty; the blissfulness of his faith makes him benign and amiable; in his way of writing he is as attractive, simple, and pleasing as in his way of thinking."

With a firm grasp of the objective realities of the Christian Faith, and a loyal adherence to the doctrinal standpoint of the Lutheran Church, Gerhardt is yet genuinely human; he takes a fresh, healthful view both of nature and of mankind. In his hymns we see the transition to the modern subjective tone of religious poetry. Sixteen of his hymns begin with, "I." Yet with Gerhardt it is not so much the individual soul that lays

bare its sometimes morbid moods, as it is the representative member of the Church speaking out the thoughts and feelings he shares with his fellow members: while in style Gerhardt is simple and graceful, with a considerable variety of verse form at his command, and often of bell-like purity in tone.

From the first publication of Gerhardt's hymns they at once came into favour among all ranks and creeds; and a large proportion are among the hymns most cherished and most widely used by German-speaking Christians at the present day. They appeared principally in the various eds. of Crüger's *Praxis*, and the *Crüger-Runge G. B.*, 1653 (see **Crüger, J.**). The first collected ed. was prepared by J. G. Ebeling, and pub. in separate "*Dozens*," 1–4 in 1666, 5–10 in 1667, i.e. 120 in all. In the ed. of J. H. Feustking, Zerbst, 1707, a few st. were intercalated (from MSS. in the possession of Gerhardt's surviving son), but no new hymns were added.

Among modern eds. of Gerhardt's hymns (mostly following the text of Ebeling) may be mentioned those by *Langbecker*, 1842; *Schultz*, 1842; *Wackernagel*, 1843; *Becker*, 1851; *Goedeke*, 1877, and *Gerok*, 1878. The *Historico-Critical* ed. of Dr. J. F. Bachmann, 1866, is the most complete (with 11 additional pieces hardly Church hymns), and reverts to the pre-Ebeling text.

The length of many of Gerhardt's hymns ("Ein Lämmlein" is 10 st. of 10 l.; "Fröhlich soll," 15 st. of 8 l., &c.), and the somewhat intricate metres of others, have caused his hymns to be less used in English than otherwise might have been the case; but a considerable proportion have come in some form or other into English hymn-books. A large selection, translated with scrupulous faithfulness but not retaining much of the lyric grace of the originals, was pub. by the Rev. John Kelly, in 1867, as *Paul Gerhardt's Spiritual Songs*; while many individual hymns have been *tr.* by John Wesley, Miss Winkworth, Miss Cox, Miss Borthwick, and many others. His *trs.* from St. Bernard are noted under "O Haupt voll Blut." There are separate notes on 19 of his greater hymns. (See *Index*.) Besides these the following have passed into English:—

I. *Hymns in English C. U.*

i. Auf den Nebel folgt die Sonn. *Thanksgiving after great sorrow and affliction.* In Crüger's *Praxis*, 1656, No. 249, in 15 st. of 7 l.; thence in Wackernagel's ed. of his *Geistliche Lieder*, No. 87, and Bachmann's ed., No. 64. In the *Unv. L. S.*, 1851, No. 402. *Tr.* as:—

Cometh sunshine after rain. A good *tr.*, omitting st. iv.–vii., x., xi., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 100 (*trs.* of x., xi. added to 2nd ed., 1856). Repeated, omitting the *trs.* of st. ii., x.–xii., as No. 4 in her *C. B. for England*, 1863. In the *Christian H. Bk.*, Cincinnati, 1865, No. 799, begins with st. xiii., "Now as long as here I roam."

Another tr. is:—"After clouds we see the sun," by *J. Kelly*, 1867, p. 261.

ii. Die Zeit ist nunmehr nah. *Day of Judgment—Second Advent.* Founded on Acts iii. 20. In the *Crüger-Runge G. B.*, 1653, No. 367, in 18 st. of 6 l., and thence in Wackernagel's ed. of his *Geistliche Lieder*, 1843, No. 119 (1874, No. 124), and Bachmann's ed., No. 40. In the Berlin *G. L. S.*, ed. 1863, No. 1517. *Tr.* as:—

O Christ! how good and fair. Being a *tr.* of st. iii., iv., vi., vii., x.–xiii., xvii., by Mrs. Charles, in her *Voice of Christian Life in Song*, 1858, p. 242. Her *trs.* of st. iii., x., xii., are No. 150 in G. S. Jellicoe's *Coll.*, 1867.

Other trs. are:—(1) "May I when time is o'er," of st. vii., viii. as part of No. 831 in the *Moravian H. Bk.*, 1789; in the 1801 and later eds. (1886, No. 1229), beginning, "I shall, when time is o'er." (2) "The time is very near," by *J. Kelly*, 1867, p. 341.

iii. Gottlob, nun ist erschollen. *Peace.* Thanksgiving for the Proclamation of the Peace of Westphalia, in 1648, after the Thirty Years' War. In Crüger's *Praxis*, 1656, No. 409, in 6 st. of 12 l., and thence in Wackernagel's ed. of his *Geistliche Lieder*, No. 64, and Bachmann's ed., No. 84; and in the *Unv. L. S.*, 1851, No. 589. *Tr.* as:—

Thank God it hath resounded. A full and good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 156, repeated, omitting st. ii., in her *C. B. for England*, 1863. St. i., v., vi., form No. 49 in M. W. Stryker's *Christian Chorals*, 1885.

Another tr. is:—"Praise God! for forth hath sounded," by *J. Kelly*, 1867, p. 251.

iv. Ich, der ich oft in tiefes Leid. *Ps. cxlv.* 1st pub. in J. G. Ebeling's ed. of his *Geistliche Andachten* Dritte Dutzet, 1666, No. 27, in 18 st. of 7 l. Thence in Wackernagel's ed., No. 95, and Bachmann's ed., No. 103; also in the Berlin *G. L. S.*, ed. 1863, No. 1004. *Tr.* as:—

I who so oft in deep distress. A good *tr.*, omitting st. ii.–iv., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 149. Her *trs.* of st. i., xiii.–xvi., xviii., were included as No. 224, and of st vi., viii., ix., xi. altered, and beginning, "O God! how many thankful songs," as No. 168, in *Holy Song*, 1869.

Another tr. is:—"Who is so full of tenderness," of st. viii. as st. iv. of No. 1075 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 537).

v. Ich steh an deiner Krippen hier. *Christmas.* Included in Crüger's *Praxis*, 1656, No. 105, in 15 st. of 7 l. Thence in Wackernagel's ed., No. 9, and Bachmann's ed., No. 45; and in the Berlin *G. L. S.*, ed. 1863, No. 167. A beautiful hymn, in which the poet puts himself in the place of the shepherds and the wise men visiting Bethlehem; and in praise and adoration tenders his devotion, his love and his all, to the Infant Saviour in the manger. *Tr.* as:—

My faith Thy lowly bed beholds. A *tr.* of st. i., iv., vii., xv., by A. T. Russell, as No. 57 in his *Ps. & Hys.*, 1851.

Other trs. are:—(1) "I stand beside Thy manger-bed," by *Miss Manington*, 1864, p. 38. (2) "Now at the manger here I stand," by *J. Kelly*, 1867, p. 32.

vi. Ich weiss dass mein Erlöser lebt. *Easter.* Founded on Job xix. 25–27. 1st pub. in J. G. Ebeling's ed. of his *Geistliche Andachten* Zehende Dutzet, 1667, No. 119, in 9 st. of 7 l.; repeated in Wackernagel's ed., 1843, No. 118 (1874, No. 123); in Bachmann's ed., No. 119; and in the Berlin *G. L. S.*, ed. 1863, No. 301. *Tr.* as:—

I know that my Redeemer lives, In this my faith is fast. A full and spirited *tr.* by J. Oxenford, in *Lays of the Sanctuary*, 1859, p. 122. His *trs.* of st. i., iii., vii.–ix., were included, altered, as No. 779 in *Kennedy*, 1863.

Another tr. is:—"I know that my Redeemer lives, This hope," &c., by *Miss Manington*, 1863, p. 78.

vii. Ich weiss, mein Gott, dass all mein Thun. *Supplication.* A prayer for success in all Christian works and purpose; founded on Jeremiah x. 23, and Acts v. 38, 39. Included in Crüger's *Praxis*, 1656, No. 332, in 18 st. of 5 l. In

Wackernagel's ed., No. 40; Bachmann's ed., No. 71, and the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

I know, my God, and I rejoice. A good *tr.* of st. i.–iii., viii., xi., ix., by Miss Winkworth, as No. 121 in her *C. B. for England*, 1863.

Another tr. is:—"My God! my works and all I do," by *J. Kelly*, 1867, p. 102.

viii. Kommt, und lasst uns Christum ehren. *Christmas.* Founded on St. Luke ii. 15. 1st pub. in J. G. Ebeling's ed. of his *Geistliche Andachten* Fünffte Dutzet, 1667, No. 56, in 8 st. of 4 l. Thence in Wackernagel's ed., No. 6; Bachmann's ed., No. 110; and the *Unv. L. S.*, 1851, No. 43. *Tr.* as:—

1. Come, unite in praise and singing. Omitting st. vi., vii., contributed by A. T. Russell to Maurice's *Choral H. Bk.*, 1861, No. 707.

2. Bring to Christ your best oblation. A full and good *tr.* by R. Massie in his *Lyra Domestica*, 1864, p. 96; repeated in Snepp's *Songs of G. & G.*, and Reid's *Praise Bk.*, 1872.

Other trs. are:—(1) "Come, and let us Christ revere now," by *Miss Manington*, 1864, p. 25. (2) "Come, and Christ the Lord be praising," by *J. Kelly*, 1867, p. 24.

ix. Lobet den Herren, alle die ihn fürchten. *Morning.* Included in the Crüger-Runge *G. B.*, 1653, No. 7, in 10 st. of 5 l. In Wackernagel's ed., No. 100, and Bachmann's ed., No. 21, and in the Berlin *G. L. S.*, ed. 1863, No. 1063. *Tr.* as:—

Praise God! revere Him! all ye men that fear Him! This is from the version in Bunsen's *Allg. G. B.*, 1846, No. 167, st. i. being from Gerhardt, and st. ii., iii., from "Lobet den Herren, denn er ist sehr freundlich" (q. v.); and appeared in the Dalston Hospital *H. Bk.*, 1848, No. 55, signed "A. G."

Other trs. are:—(1) "Our Lord be praising, All His glory raising," by *H. J. Buckoll*, 1842, p. 27. (2) "Praise ye Jehovah, all ye men who fear Him," by *J. Kelly*, 1867, p. 279.

x. Nicht so traurig, nicht so sehr. *Christian Contentment.* In the 3rd ed., 1648, of Crüger's *Praxis*, No. 251, in 15 st. of 6 l., repeated in Wackernagel's ed., No. 53; Bachmann's ed., No. 16, and the Berlin *G. L. S.*, ed. 1863, No. 851. It is founded on Ps. cxvi. 7; Ps. xlii. 6–12; 1 Tim. vi. 6. *Tr.* as:—

Ah! grieve not so, nor so lament. A free *tr.* by Mrs. Findlater, of st. i., ii., vii.–x., xiii., xv., in the 1st Ser., 1854, of the *H. L. L.*, p. 48 (1884, p. 50). Repeated, abridged, in *Holy Song*, 1869, and Dale's *English H. Bk.*, 1875.

Other trs. are:—(1) "Why this sad and mournful guise," by *Miss Dunn*, 1857, p. 85. (2) "Not so darkly, not so deep," by *Miss Warner*, 1858 (1861, p. 58). (3) "O my soul, why dost thou grieve," by *J. Kelly*, 1867.

xi. Nun lasst uns gehn und treten. *New Year.* Included in the Crüger-Runge *G. B.*, 1653, No. 106, in 15 st. of 4 l. Thence in Wackernagel's ed., No. 12; Bachmann's ed., No. 24, and the Berlin *G. L. S.*, ed. 1863, No. 200. Evidently written during the Thirty Years' War. *Tr.* as:—

In pray'r your voices raise ye. In full, by J. Kelly, 1867, p. 45. From this, 8 st. are included as No. 48 in the Ohio *Luth. Hyl.*, 1880.

Other trs. are:—(1) "Now let each humble Creature," in the *Suppl. to Ger. Psal.*, ed. 1765, p. 4, and *Select H. from Ger. Psal.*, Tranquebar, 1754, p. 7. In the *Moravian H. Bk.*, 1789, No. 507 (1849, No. 1106), greatly altered, and beginning, "Year after year commenceth." (2) "O come with prayer and singing," by R. Massie in the *British Herald*, Jan., 1865, p. 8. (3) "Christians all, with one accord," by *E. Massie*, 1867, p. 168. (4) "With notes of joy and songs of praise," by *Dr. R. Maguire*, 1883, p. 24.

xii. Schaut! schaut! was ist für Wunder dar? *Christmas.* 1st pub. in J. G. Ebeling's ed. of his *Geistliche Andachten* Fünffte Dutzet, 1667, No. 55, in 18 st. of 4 l. Thence in Wackernagel's ed., No. 4; Bachmann's ed., No. 109. *Tr.* as:—

Behold! behold! what wonders here. In full, by J. Kelly, 1867, p. 14. From this, 12 st. were included in the Ohio *Luth. Hyl.*, 1880, as Nos. 25, 26: No. 26 beginning with the *tr.* of st. xiii., "It is a time of joy to-day."

xiii. Warum willt du draussen stehen. *Advent.* Suggested by Gen. xxiv. 31. Appeared in the Crüger-Runge *G. B.*, 1653, No. 78, in 9 st. of 8 l.; viz., st. i.–vii., xi., xii., of the full form; st. viii.–x. being added in Ebeling's *Geistliche Andachten* Fünffte Dutzet, 1667, No. 50. The full text, in 12 st., is also in Wackernagel's ed., No. 2; Bachmann's ed., No. 23, and the *Unv. L. S.*, 1851, No. 20. *Tr.* as:—

Wherefore dost Thou longer tarry. A good *tr.*, omitting st. viii.–x., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 6. In her *C. B. for England*, 1863, No. 153, the *trs.* of st. iii., v., xi., are omitted.

Other trs. are:—(1) "Wherefore dost Thou, blest of God," by R. Massie, in *Lyra Domestica*, 1864, p. 90. (2) "Why, without, then, art Thou staying," by *J. Kelly*, 1867, p. 5.

xiv. Was alle Weisheit in der Welt. *Trinity Sunday.* In Crüger's *Praxis*, 1656, No. 212, in 8 st. of 9 l. Thence in Wackernagel's ed., No. 1, and Bachmann's ed., No. 59, and the Berlin *G. L. S.*, ed. 1863, No. 50. *Tr.* as:—

Scarce tongue can speak, ne'er human ken. In full, by J. Kelly, 1867, p. 1, repeated as No. 111 in the Ohio *Luth. Hyl.*, 1880.

Another tr. is:—"The mystery hidden from the eyes," by R. Massie, in *Lyra Domestica*, 1864, p. 87.

xv. Was Gott gefällt, mein frommes Kind. *Resignation.* This beautiful hymn, on resignation to "what pleases God," first appeared in the Crüger-Runge *G. B.*, 1653, No. 290, in 20 st. of 5 l. Thence in Wackernagel's ed., No. 60; Bachmann's ed., No. 37, and the *Unv. L. S.*, 1851, No. 723. *Tr.* as:—

What God decrees, child of His love. A good *tr.* of st. i., ii., v., vi., viii., xii., xv., xviii., xx., by Mrs. Findlater, in the 3rd Ser., 1858, of the *H. L. L.*, p. 49 (1884, p. 170). Included, in full, in Bp. Ryle's *Coll.*, 1860, No. 171; and abridged in *Christian Hys.*, Adelaide, 1872, and beginning, "What God decrees, take patiently," in *Kennedy*, 1863, No. 1344.

Other trs. are:—(1) "What pleaseth God with joy receive," by *Miss Dunn*, 1857, p. 94. (2) "What pleases God, O pious soul," by *Miss Winkworth*, 1858, p. 193. (3) What pleaseth God, my faithful child," by *J. Kelly*, 1867, p. 189.

xvi. Wie schön ists doch, Herr Jesu Christ. *For Married Persons.* Founded on Ps. cxxviii. 1st pub. in Ebeling's ed. of his *Geistliche Andachten* Vierte Dutzet, 1666, No. 38, in 8 st. of 12 l. Thence in Wackernagel's ed., 1843, No. 108 (1874, No. 109); Bachmann's ed., No. 105, and the *Unv. L. S.*, 1851, No. 680. *Tr.* as:—

Oh, Jesus Christ! how bright and fair. In full, by J. Kelly, 1867, p. 307, repeated, altered, and omitting st. iii.–v., in the Ohio *Luth. Hyl.*, 1880, No. 339.

II. *Hymns not in English C. U.*

xvii. Also hat Gott die Welt geliebt. *Good Friday.* On St. John iii. 16. In Crüger's *Praxis*, 1661, No. 372, in 17 st. *Tr.* as, "Be of good cheer in all your wants," by P. H. Molther, of st. 16, as No. 181 in the *Moravian H. Bk.*, 1789 (1886, No. 217).

xviii. Auf, auf, mein Herz mit Freuden. *Easter.* In Crüger's *Praxis*, 1648, No. 141, in 9 st. The *trs.* are: (1) "Up! up! my heart with gladness, See," by *J. Kelly*, 1867, p. 71. (2) "Up, up, my heart, with gladness, Receive," by *N. L. Frothingham*, 1870, p. 228.

xix. Du bist zwar mein und bleibest mein. *For the Bereaved.* A beautiful hymn of consolation for parents on the loss of a son. Written on the death of Constantin Andreas, younger son of Johannes Berkov, pastor of St. Mary's Church, Berlin, and first printed as one of the "Dulcia amicorum solatia" at the end of the funeral sermon by Georg Lilius, Berlin, 1650. Included in Ebeling's ed. of Gerhardt's *Geistliche Andachten* Sechste Dutzet, Berlin, 1667, No. 72, in 12 st. The *trs.* are: (1) "Thou'rt mine, yes, still thou art mine own," by *Miss Winkworth*, 1858, p. 123. (2) "Yes, thou art mine, still mine, my son," by J. D. Burns, in the *Family Treasury*, 1861, p. 8, and his *Remains*, 1869, p. 249. (3) "Mine art thou still, and mine shalt be," by *J. Kelly*, 1867, p. 333. (4) "Thou art mine own, art still mine own," by *Dr. J. Guthrie*, 1869, p. 100.

xx. Du, meine Seele, singe. Ps. cxlvi. In the Crüger-Runge *G. B.*, Berlin, 1653, No. 183, in 10 st. *Tr.* as, "O come, my soul, with singing," by Miss Burlingham, in the *British Herald*, January, 1866, p. 207, and as No. 423 in Reid's *Praise Bk*, 1872.

xxi. Gieb dich zufrieden, und sei stille. *Cross and Consolation—Ps. xxxvii. 7.* In *Ebeling* Erstes Dutzet, 1666, No. 11, in 15 st. *Tr.* as: (1) "Be thou content: be still before," by *Miss Winkworth*, 1855, p. 156, and in Bp. Ryle's *Coll.*, 1860, No. 269. (2) "Be thou contented! aye relying," by *J. Kelly*, 1867, p. 202. (3) "Tranquilly lead thee, peace possessing," by *N. L. Frothingham*, 1870, p. 246.

xxii. Hör an! mein Herz, die sieben Wort. *Passiontide.* On the Seven Words from the Cross. Founded on the hymn noted under **Böschenstein, J.** (q.v.). In Crüger's *Praxis*, 1656, No. 137, in 15 st. *Tr.* as: (1) "Come now, my soul, thy thoughts engage," by *Dr. H. Mills*, 1845 (1856, p. 309). (2) "Seven times the Saviour spake—my heart," by R. Massie, in the *British Herald*, Sept., 1865, p. 133. (3) "My heart! the seven words hear now," by *J. Kelly*, 1867, p. 63.

xxiii. Ich hab in Gottes Herz und Sinn. *Resignation.* In Crüger's *Praxis*, 1648, No. 249, in 12 st. *Tr.* as: (1) "I into God's own heart and mind," by *J. Kelly*, 1867, p. 219. (2) "To God's all-gracious heart and mind," by *Miss Winkworth*, 1869, p. 213, repeated in Statham's *Coll.*, Edin. 1869 and 1870.

xxiv. O Jesu Christ! dein Kripplein ist. *Christmas. At the Manger of Bethlehem.* In Crüger's *Praxis*, 1656, No. 101, in 15 st. *Tr.* as: (1) "Be not dismay'd—in time of need" (st. xi.) in the *Moravian H. Bk.*, 1789, No. 236. (2) "O blessed Jesus! This," by *Miss Winkworth*, 1858, p. 18. (3) "O Jesus Christ! Thy cradle is," by *Miss Manington*, 1864, p. 41. (4) "Thy manger is my paradise," by *J. Kelly*, 1867, p. 26.

xxv. Voller Wunder, voller Kunst. *Holy Matrimony.* In *Ebeling* Vierte Dutzet, 1666, No. 40, in 17 st. Often used in Germany at marriages on the way to church. *Tr.* as: (1) "Full of wonder, full of skill," by *Dr. H. Mills*, 1845 (1856, p. 215). (2) "Full of wonder, full of skill," in Mrs. Stanley Carr's *tr.* of *Wildenhahn's Paul Gerhardt*, ed. 1856, p. 52. (3) "Full of wonder, full of art," by *J. Kelly*, 1867, p. 302. (4) "Full of wonder, full of art," by *Miss Winkworth*, 1869, p. 215.

xxvi. Warum machet solche Schmerzen. *New Year.* On St. Luke ii. 21. In Crüger's *Praxis*, 1648, No. 97, in 4 st. Bunsen, in his *Versuch*, 1833, No. 120, gives st. iii., iv. altered to "Freut euch, Sünder, allerwegen." *Tr.* as: (1) "Mortals, who have God offended," by *Miss Cox*, 1841, p. 21, from *Bunsen*. (2) "Why should they such pain e'er give Thee," by *J. Kelly*, 1867, p. 43.

xxvii. Weg, mein Herz, mit den Gedanken. *Lent.* On St. Luke xv. In Crüger's *Praxis*, 1648, No. 36, in 12 st. *Tr.* as: (1) "Let not such a thought e'er pain thee," by *J. Kelly*, 1867, p. 83. (2) "Hence, my heart, with such a thought," by *Miss Winkworth*, 1869, p. 210.

Besides the above, a considerable number of other hymns by Gerhardt have been *tr.* by Mr. Kelly, and a few by Dr. Mills, Miss Manington, and others. The limits of our space forbid detailed notes on these versions.

[J. M.]

German Hymnody. German hymnody surpasses all others in wealth. The church hymn in the strict sense of the term, as a *popular religious lyric in praise of God to be sung by the congregation in public worship*, was born with the German Reformation, and most extensively cultivated ever since by the evangelical church in Germany. The Latin hymns and sequences of Hilary, Ambrose, Fortunatus, Gregory the Great, Notker, St. Bernard, Thomas of Aquino, Adam of St. Victor, Thomas of Celano, and others, were indeed used in public worship long before, but only by the priests and choristers, not by the people, who could not understand them any more than the Latin psalms and the Latin mass. The Reformed (as the non-Lutheran Protestant churches are called on the Continent) were long satisfied with metrical translations of the Psalter, and did not feel the necessity of original hymns, and some did not approve of the use of them in public worship.

The number of German hymns cannot fall short of one hundred thousand. Dean Georg Ludwig von Hardenberg of Halberstadt, in the year 1786, prepared a hymnological catalogue of the first lines of 72,733 hymns (in 5 vols., preserved in the library of Halberstadt). This number was not complete at that time, and has considerably increased since. About ten thousand have become more or less popular, and passed into different hymn-books. Fischer gives a selection of about 5000 of the best, many of which were overlooked by Von Hardenberg. We may safely say that nearly one thousand of these hymns are classical and immortal. This is a larger number than can be found in any other language.

To this treasury of German song several hundred men and women of all ranks and conditions—theologians and pastors, princes and princesses, generals and statesmen, physicians and jurists, merchants and travellers, labourers and private persons—have made contributions, laying them on the common altar of devotion. Many of these hymns, and just those possessed of the greatest vigour and unction, full of the most exulting faith and the richest comfort, had their origin amid the conflicts and storms of the Reformation, or the fearful devastations and nameless miseries of the Thirty Years' War; others belong to the revival period of the Spenerian Pietism and the Moravian Brotherhood, and reflect its earnest struggle after holiness, the fire of the first love and the sweet enjoyment of the soul's intercourse with her Heavenly Bridegroom; not a few of them sprang up even in the unbelieving age of "illumination" and rationalism, like flowers from dry ground, or Alpine roses on fields of snow; others again proclaim, in fresh and joyous tones, the dawn of reviving faith in the land where the Reformation had its birth. Thus these hymns constitute a most graphic book of confession for German evangelical Christianity, a sacred band which enriches its various periods, an abiding memorial of its victories, its sorrows and its joys, a clear mirror showing its deepest experiences, and an eloquent witness for the all-conquering and invincible life-power of the evangelical Christian faith.

The treasures of German hymnody have enriched churches of other tongues and passed into Swedish, Norwegian, Danish, and modern English and American hymn-books. John Wesley was one of the first English divines

who appreciated its value; and while his brother Charles produced an immense number of original hymns, John freely reproduced several hymns of Paul Gerhardt, Tersteegen, and Zinzendorf. The English Moravian hymn-book consists mostly of translations from the German. In more recent times, several accomplished writers, male and female, have vied with each other in translations and transfusions of German hymns. Among the chief English translators are Frances Elizabeth Cox; Catherine Winkworth; H. L. L., i. e. Mrs. Findlater and her sister, Miss Jane Borthwick; Richard Massie; Arthur Tozer Russell; James W. Alexander; H. Mills; John Kelly; not to mention many others who have furnished admirable translations of one or more hymns for church hymn-books, or private hymnological collections (as e. g. for Schaff's *Christ in Song*, N. York and London, 1870).

The history of German hymnody may be divided into six periods:—i. *The Mediaeval Period*, from the 8th to the 16th century; feeble beginnings, mostly on the basis of Latin hymns. ii. *The Reformation Period*, to the Peace of Westphalia, 1520–1648. iii. *The Confessional Period*, from Paul Gerhardt to Spener, 1648–1680. iv. *The Pietistic and Moravian Period*, from Spener to Gellert, 1680–1757. v. *The Rationalistic Period*, from Gellert to Arndt, 1757–1817. vi. *The Modern Evangelical Period*, from 1817 to present date.

i. *First Period.*

The Christianisation of the barbarians in western and northern Europe by Bonifacius, Ansgarius, and other missionaries, was accompanied with the introduction of the Latin language in theology and in public worship. This was an efficient means for preserving the unity of the church and facilitating literary intercourse among scholars, but prevented for a long time the free and full development of a vernacular hymnody. Nevertheless the German love for poetry and song produced a large number of sacred lyrics for private devotion, and versified translations of the Psalter and Latin hymns. Wackernagel gives, in the second volume of his great collection, no less than 1448 German hymns and sequences, from Otfrid to Hans Sachs (inclusive), or from A.D. 868 to A.D. 1518.

1. The oldest German poet is the Benedictine monk Otfrid, of Weissenburg (a pupil of Rabanus Maurus at Fulda). He prepared, in the middle of the ninth century, a versified Gospel history in the Alemannian dialect, divided into stanzas; each stanza containing four rhymed verses, the whole consisting of 1500 lines. This was the first German Bible for the laity. (See his *Krist*, edited by Graff, 1831, and nineteen specimens in *Wackernagel*, ii. 3–21.)

2. The *Kyrie eleison* and *Christe eleison*, which passed from the Greek church into the Latin, as a response of the people, to be repeated over and over again, especially on the high festivals, was popularly enlarged, and these brief poems were called from the refrain *Kirleison* or *Leisen*, also *Leichen*. They were the first specimens of German hymns which were sung by the people. The oldest dates from the end of the ninth century, and is called the *Leich vom heil. Petrus*. It has three stanzas, of which the first reads:—

"Unsar trohtin hat farsalt | zeimo dingenten man.
sancte Petre giwalt | Kyrie eleyson! Christe
Daz er mag ginerjan | eleison!" *

One of the best of these *Kirleisen*, but of much later date, is the Easter hymn:—

"Christ ist erstanden, | des sul wir alle fro sein,
von der marter all, | Christ sol unser trost sein,
Kyrie leyson." †

Some of the best Latin hymns, as the "Te Deum," the "Gloria in excelsis," the "Pange lingua gloriosi praelium certaminis," the "Veni Creator Spiritus," the "Lauda Sion salvatorem," St. Bernard's "Jesu dulcis memoria," and "Salve caput cruentatum," were repeatedly translated. Not unfrequently words of the original were mixed with the vernacular, as in the Christmas hymn:—

"*In dulci jubilo* | *Leyt in presepio*
Nu singet und seyt fro! | Und leuchtet *in gremio.*
Unsres Herzens Wonne | *Alpha es et O.*"

A Benedictine monk, John of Salzburg, prepared a number of translations from the Latin at the request of his archbishop, Pilgrim, in 1366, and was rewarded by him with a parish. Wackernagel (ii. 409 sqq.) gives 43 of his hymns from MSS. in the imperial library of Vienna.

3. The "Minnesänger" of the thirteenth century—among whom Gottfried of Strassburg and Walther von der Vogelweide are the most eminent—glorified earthly and heavenly, sexual and spiritual love, after the model of Solomon's Song, and the Virgin Mary as the type of pure womanhood. The mystic school of Tauler, in the fourteenth century, produced a few hymns full of glowing love to God. Tauler is the author of the Christmas poem, "Uns kommt ein Schiff geladen," and the hymn of love to God:—

"Ich muss die Creaturen fliehen
Und suchen Herzens Innigkeit,
Soll ich den Geist zu Gotte ziehen,
Auf dass er bleib in Reinigkeit."

4. The German hymnody of the Middle Ages, like the Latin, overflows with hagiolatry and Mariolatry. Mary is even clothed with divine attributes, and virtually put in the place of Christ as the fountain of all grace. "Through all the centuries from Otfrid to Luther" (says *Wackernagel*, ii. p. 13), "we meet with the idolatrous veneration of the Virgin Mary. There are hymns which teach that she pre-existed with God at the creation, that all things are created in her and for her, and that God rested in her on the seventh day." One of the favourite Mary hymns was "Dich Frau vom Himmel, ruf ich an." Hans Sachs afterwards changed it into "Christum vom Himmel ruf ich an."

This change is characteristic of the effect which the Reformation exerted upon the

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* *I. e.* "Our Lord delivered power to St. Peter that he may preserve the man who hopes in him. Lord, have mercy upon us! Christ, have mercy upon us!"

† Wackernagel, ii., 43 seq., gives several forms. They were afterwards much enlarged. In a Munich MS. of the 15th cent. a Latin verse is coupled with the German:

"Christus surrexit | et quos hic dilexit
mala nostra texit | hos ad coelum vexit
Kyrie leyson,"

worship of Mary. It substituted for it the worship of Christ as the only Mediator and Saviour through Whom men attain unto eternal life. The mediaeval hymnody celebrates Mary as the "Ewig-Weibliche," which draws men irresistibly heavenward. It resembles the Sistine Madonna of Raphael, who painted Christ as a child, even in heaven, on the arms of the Queen of Heaven.

ii. *Second Period.*

The Reformation of the sixteenth century taught or revived the primitive idea of the general priesthood of believers, and introduced the language of the people into public worship. It substituted a vernacular sermon for the Latin Mass, and congregational singing for the chanting of priests and choirs. The results were great and far-reaching, and of the utmost benefit to the Church of Christ.

1. *The Lutheran Hymnody till about* 1570. —The leader of the Reformation was also the first evangelical hymnist. To Luther belongs the extraordinary merit of having given to the German people in their own tongue the Bible, the Catechism, and the hymn-book, so that God might speak *directly* to them in His word, and that they might *directly* answer Him in their songs. He was also a musician and composed tunes to his best hymns. Some of them are immortal, most of all that triumphant war-cry of the Reformation which has so often been reproduced in other languages (the best English translation is Carlyle's), and which resounds with mighty effects on great occasions: "Ein' feste Burg ist unser Gott." Luther was a great lover of poetry and song, and availed himself of all existing helps for the benefit of public worship and private devotion. He began to write hymns in 1523, soon after he had completed his translation of the New Testament, and wrote his last two in 1543, three years before his death. He is the author of thirty-seven hymns; most of them (21) date from the year 1524.

He drew inspiration from the 46th Psalm for his "Ein' feste Burg," composed in the year 1529; from the 130th Psalm for his "Aus tiefer Noth schrei ich zu dir" (1523); from the 12th Psalm for his "Ach Gott vom Himmel sieh darein" (1522). He reproduced some of the best Latin hymns in new or improved translations, as "Herr Gott, dich loben wir" (*Te Deum laudamus*); "Komm, Gott Schöpfer, heiliger Geist (*Veni Creator Spiritus*); "Nun komm der Heiden Heiland" (*Veni Redemptor gentium*); "Mitten wir im Leben sind" (*Media vita in morte sumus*). He produced also strictly original hymns, as "Nun freut euch, lieben Christen g'mein" (1523); "Erhalt uns Herr bei deinem Wort" (against the Pope and the Turk, 1541); "Vom Himmel hoch da komm ich her" (for Christmas, 1535), and in an abridged form: "Vom Himmel kam der Engelschaar" (for Christmas, 1543), and the stirring song of the two evangelical martyrs at Brussels in 1523, "Ein neues Lied wir heben an."

Luther is the Ambrose of German hymnody. His hymns are characterised by simplicity and strength, and a popular churchly tone. They breathe the bold, confident, joyful spirit of justifying faith which was the beating heart of his theology and piety. He had an extraordinary faculty of expressing profound thought in the clearest language. In this gift he is not surpassed by any uninspired writer; and herein lies the secret of his power. He never leaves the reader in doubt of his meaning. He brings the truth home to the heart of the common people, and always hits the nail on the head. His style is racy, forcible, and thoroughly idiomatic. He is the father of the modern High German language and literature. His translation of the Bible may be greatly improved, but will never lose its hold upon the German-speaking people. Luther's hymns passed at once into popular use, and accompanied the Reformation in its triumphant march through German lands. Next to the German Bible they proved to be the most effective missionaries of evangelical doctrines and piety. How highly his contemporaries thought of them may be inferred from Spangenberg, likewise a hymnist, who said, in his preface to the *Cithara Lutheri* (1545):—

"The rhymes are easy and good, the words choice and proper, the meaning clear and intelligible, the melodies lovely and hearty, and, *in summâ*, all is so rare and majestic, so full of pith and power, so cheering and comforting that you will not find his equal, much less his master."

The first German evangelical hymn-book, the so-called *Achtliederbuch*, appeared in the year 1524 and contained eight hymns, four of them by Luther, three by Speratus, one by an unknown author. The *Erfurt Enchiridion*, of the same year, numbered twenty-five hymns, of which eighteen were from Luther. The hymn-book of Walther, also of 1524, contained thirty-two; Klug's *Gesangbuch*, edited by Luther, Wittenberg, 1529, had fifty-four; Babst's of 1545, eighty-nine; and the fifth edition of 1553, one hundred and thirty-one hymns. (See *Koch*, i. 250 sqq.) This rapid increase of hymns and hymn-books continued after Luther's death.

We can only mention the names of the principal hymnists who were inspired by his example.

Justus Jonas, Luther's friend and colleague (1493–1555) wrote, "Wo Gott der Herr nicht bei uns hält" (*Ps.* 124). *Paul Eber*, the faithful assistant of Melanchthon and Professor of Hebrew in Wittenberg (1511–1569), is the author of "Wenn wir in höchsten Nöthen sein," and "Herr Jesu Christ, wahr'r Mensch und Gott." *Burkhard Waldis*, of Hesse (1485–1557), versified the Psalter. *Erasmus Alber* (d. in Mecklenburg, 1553), wrote twenty hymns which Herder and Gervinus thought almost equal to Luther's. His "Christe, du bist der helle Tag," is a *tr.* from the Latin "Christe qui lux." *Lazarus Spengler*, of Nürnberg (1479–1534) wrote, about 1522, a hymn on sin and redemption, which soon became very popular, "Durch Adam's Fall ist ganz verderbt." *Hans Sachs*, the shoemaker-poet of Nürnberg (1496–1576), was the most fruitful "Meister-sänger" of that period, and wrote also some spiritual hymns. *Veit Dietrich*, pastor of St. Sebaldus in Nürnberg (d. 1549), wrote "Bedenk, o Mensch, die grosse Gnad." Markgraf *Albrecht* of Brandenburg (d. 1557): "Was mein Gott will, geschehe allzeit." *Paul Speratus*, his court-chaplain at Königsberg (1484–1551), contributed three hymns to the first German hymn-book (1524), of which the best is "Es ist das Heil uns kommen her." *J. Schneesing* (d. 1567) pub. in 1548 a hymn still in use, "Allein zu dir, Herr Jesu Christ." *J. Mathesius*, the pupil and biographer of Luther, and pastor at Joachimsthal in Bohemia (1504–1565), wrote a few; *Nicolaus Herman*, his cantor and friend (d. 1561), 176 hymns, especially for children, and composed popular tunes. *Nicolaus Decius*, first a monk, then an evangelical pastor at Stettin (d. 1541), reproduced the *Gloria in excelsis* in his well known "Allein Gott in der Höh sei Ehr" (1525), and the *Agnus Dei* in his eucharistic "O Lamm Gottes unschuldig" (1531).

The German hymnody of the Reformation period was enriched also by hymns of the *Bohemian Brethren*, which were freely translated by *Michael Weisse* (Weys), and *Johann Roh* (Horn) of Silesia. Weisse was a native

German, who had joined the *Bohemian Brethren*, edited in 1531 their first German hymn-book, and was sent by them as a delegate to Luther in 1522. Luther at first favoured them, but afterwards they showed their preference for the Reformed doctrine of the Sacraments.

2. *The Lutheran Hymnody from about* 1570 *to* 1648.—The productive period of the Lutheran church closed with the Formula of Concord in 1577, which gave final shape to its creed after the violent synergistic, antinomian, ubiquitarian, crypto-Calvinistic and adiaphoristic controversies. The hymns from this time to the close of the Thirty Years' War bear upon the whole the same character of objective churchly piety. But the untold misery which that fearful war entailed upon Germany stimulated the production of a more subjective and experimental type of sacred poetry, and multiplied the hymns of the Cross (*Kreuz- und Trostlieder*).

The following are the chief hymnists from the close of the 16th cent. and the first half of the 17th cent. :—

Nicolaus Selnecker (1530–1592), a pupil of Melanchthon and one of the framers of the *Formula Concordiae*, is the author of nearly 150 hymns. *Bartholomaeus Ringwaldt* (1530–1598), an equally fertile singer, is best known through his name being associated with the German *Dies irae*, "Es ist gewisslich an der Zeit." *Martin Moller* (1567–1606); *Martin Behm* (1557–1622); *Martin Schalling* (1532–1576), author of "Herzlich Lieb hab ich dich, O Herr," 1567; *Valerius Herberger* (1562–1627), author of "Valet will ich dir geben," 1613. *Philipp Nicolai*, Pastor at Unna in Westphalia, afterwards in Hamburg, where he died, 1608, was a violent polemic against the Calvinists, but two of his hymns, from the year 1598 or earlier, namely, "Wie schön leuchtet der Morgenstern" (based on Ps. 45), and "Wachet auf! ruft uns die Stimme" (Matt. 25), are truly classical and universal favourites in German churches, as well as the sublime chorales which he adapted to them. Although he belongs to the churchly school, he introduced, by the sweet and tender tone of his "Morning Star," the unique series of German Jesus-hymns, in which the sentiment of the love of the soul to the heavenly Bridegroom is expressed in glowing language.

To the period of the Thirty Years' War (1618–1648) belong the following poets :—

Martin Opitz (1597–1639), who founded the Silesian school of poets, reformed the art of poetry and introduced greater purity of language and metrical regularity. *Johann Heermann* (1585–1647), a great sufferer of bodily ills, contributed many hymns of permanent value, as "Herzliebster Jesu, was hast du verbrochen," "O Jesu, Jesu, Gottes Sohn," "O Jesu Christe, wahres Licht," "Zion klagt mit Angst und Schmerzen." *Matthäus Apelles von Löwenstern* (1594–1648) is the author of "Christe, du Beistand deiner Kreuzgemeinde," and "Jesu, meine Freud und Wonne." *Michael Altenburg* (1584–1640) wrote the first three stanzas of the famous battle hymn of Gustavus Adolphus, "Verzage nicht, du Häuflein klein," which that hero had sung by his army before the battle of Lützen (Nov. 19, 1632). *Joh. Matthaeus Meyfart* (1590–1642) is known by his New Jerusalem hymn, "Jerusalem, du hochgebaute Stadt." To *Paul Fleming* (1609–1640) we owe the pilgrim hymn, "In allen meinen Thaten." Mention must be made also of *Johann Hermann Schein* (1586–1630); *Heinrich Held* (d. c. 1650); *Georg Weissel* (1590–1635); *Simon Dach* (1605–1659); *Valentin Thilo* (1607–1662). *Martin Rinkart* (1586–1649), at the conclusion of that terrible war, 1648, gave classic expression to the grateful feeling of relief in the German "Te Deum," "Nun danket alle Gott."

3. *The German Reformed Hymnody during the Reformation period.* — The Reformed churches of Switzerland and Germany were far behind the Lutheran in original hymnody, but took the lead in psalmody. *Zwingli* and *Calvin*, the Swiss reformers, held the principle that the Word of God should have supreme dominion in public worship, and that no productions of man should be allowed to take its place. This principle raised the Psalter to new dignity and power. Versified versions of the Psalms became the first hymn-books of the Reformed churches. Clément Marot, court poet to Francis I. of France, had between 1533 and 1538, translated several psalms into French metre. These circulated in MS. first at the court, and then among the Huguenots, from whose use of them they assumed a party character. When Calvin was expelled from Geneva in 1538, he settled at Strasburg, and published there in the following year a small collection of 18 psalm versions and 3 other pieces with melodies attached. Of the psalms 12 are by Marot, 5 by Calvin himself, and 1 in prose. The melodies are mostly of German origin. Calvin returned to Geneva in Sept., 1541, and soon after that time another Psalter appeared at Strasburg, containing, besides the former 12, the 18 other psalms which Marot had already versified. Calvin then published at Geneva, in 1542, a new psalm book, containing Marot's 30 psalms, his own 5, and some shorter pieces, such as the Song of Simeon, the Creed, and the Decalogue. When Marot fled to Geneva in 1542, he revised these psalms for Calvin, and wrote for him 19 others which were published in the edition of 1543. Soon afterwards Marot left Geneva and died in 1544. Some years then elapsed when Theodore de Bèze (or Beza) completed the Psalter at Calvin's request. The first instalment was published in 1551, and the entire work in 1562. The musical editor of the Genevan Psalter was up to 1557 Louis Bourgeois. The additional tunes of 1562 (40 in number) were added by an unknown hand. After the completion of the Psalter the tunes were harmonized in 1565 by the celebrated Claude Goudimel, who perished in 1572 in the massacre at Lyons which followed the "Bartholomew" at Paris. Hence the *melodies* have often, but erroneously, been attributed to Goudimel, who had not even joined the Huguenot party until most of the Genevan Psalter had been published, and had no correspondence at any time with Calvin. [See **Psalters, French.**] The example set by Calvin and Beza was followed by the German Reformed, as well as the Dutch, English and Scottish Reformed churches. The Psalter of Israel became the favorite Reformed hymn-book, and is used as such in some branches of Scottish and American Presbyterianism, even to the exclusion of "uninspired" hymns.

The first German Reformed hymn-book appeared at Zürich, 1540, edited by *Johann Zwick*, of Constance, *Ambrose Blaarer* (or Blaurer), and his brother *Thomas Blaarer*. It contained versified psalms and original hymns, with a preface in defence of congregational singing. But the most popular collection for a long time was the versified Psalter of Ambrosius Lobwasser, a professor of law at Königsberg (b. 1515, d. 1585). It is a rhymed translation of the French Psalter of Marot and Beza, written at first for private devotion, and pub. at Leipzig in 1573. The poetry is the poorest part of the translation, and is well characterised by the name of the author (*Praisewater*); but the pious contents made it a rich source of devotion for a hundred years. It is a parallel to Rous's English

version of the Psalter. [See Scottish Hymnody.] It is another interesting coincidence that Lobwasser, who furnished the popular Psalter to the German Reformed or Calvinistic churches, was a Lutheran, and that Francis Rous, who furnished the most popular Psalter to Scotland, was an English Puritan, and spent his whole life in the south of England. What gave to both such an authority was the belief that the Hebrew Psalter is a complete and the only inspired manual of praise for public worship.

iii. *Third Period.*

The third period extends from the middle to the end of the seventeenth century, or from Paul Gerhardt to Spener (1648–1680). It is the transition from the churchly and confessional to the pietistic and devotional hymns, or, as the Germans say, from the *Bekenntnisslied to the Erbauungslied.* The poets were mostly orthodox, but with a mystic vein, and possessed fervent experimental piety. They include :—

Paul Gerhardt (1607–1676), a Lutheran pastor in Berlin, afterwards in Lübben, is the prince of German hymnists of the seventeenth century, and yields in popularity only to Luther, whom he greatly surpassed in poetic fertility. His 123 hymns are among the noblest pearls in the treasury of sacred poetry. More than thirty of them are still in use, and some of them have been naturalised in English dress by John Wesley, James W. Alexander, Miss Winkworth, A. T. Russell, John Kelly, and others. We mention "Befiehl du deine Wege," "O Haupt voll Blut und Wunden," "Wie soll ich dich empfangen." Next to him comes *Johann Franck* (1618–1677), burgomaster of his native town, Guben, in Lower Lausitz, not so popular and hearty, but superior in art and pathos. He characterised poetry as "the nurse of piety, the herald of immortality, the promoter of cheerfulness, the conqueror of sadness, and a foretaste of heavenly glory." He had a strong vein of mysticism, and began the series of the sweet pietistic Jesus-hymns. Among his best are, "Jesu, meine Freude," and the eucharistic "Schmücke dich, o liebe Seele." The three brothers Franck (Sebastian, Michael, and Peter) occupy an inferior rank. *Johann Rist* (1607–1667), much praised and much censured by his contemporaries, crowned as poet laureate by the Emperor Ferdinand III. (1644), was the most fertile poet of his age, and produced or manufactured 610 hymns, published in ten collections between 1641 and 1664. Some are of a high order, but many only rhymed prose, and nearly all too prolix. One of his best is, "O Ewigkeit du Donnerwort" (16 stanzas, but greatly abridged in hymn-books). *Georg Neumark* (1621–1681), librarian at Weimar, is the author of the popular hymn of trust in God, "Wer nur den lieben Gott lässt walten," which grew out of a providential deliverance from great distress. *Michael Schirmer* (1606–1673) wrote one of the best Pentecostal hymns, which, with its popular tune, is found in all German hymn-books: "O heil'ger Geist kehr bei uns ein."

The following have also more or less enriched German hymnody :—

Johann Georg Albinus (1624–1679); *Johann Olearius* (1611–1684); *Christian Keymann* (1607–1662); *C. F. Nachtenhöfer* (1624–1685); *Gottfried W. Sacer* (1635–1699); *Hartmann Schenck* (1634–1681); *Sigismund von Birken*, called *Betulius* (1626–1681); *Christoph Tietze* (1641–1703); *Salomo Liscow* (1640–1689); *Christian Knorr von Rosenroth* (1638–1689); *Ludaemilia Elizabeth*, Countess of Schwarzburg-Rudolstadt (1640–1672); *Anna Sophia*, Countess of Hesse-Darmstadt (1630–1683); *Emilia Juliana*, Countess of Schwarzburg-Rudolstadt (1637–1706); *Louise Henriette*, of Brandenburg (1627–1667), a Reformed princess, and wife of the great Elector, is credited with four hymns, one of which is an universal favourite: "Jesus, meine Zuversicht." *Johann Scheffler*, called *Angelus Silesius* (1624–1677), a physician by profession, stands alone as to his ecclesiastical position, but is not behind any of his contemporaries in poetic genius. He was constitutionally a mystic, and became so disgusted with the intolerant Lutheran orthodoxy of his surroundings that he entered the Roman Catholic Church at Breslau, 1653, and became involved in a most bitter controversy. But his hymns, some of which were written before his transition, outlived the strife, and are still found in every good hymn-book, e.g. "Ich will dich lieben meine Stärke," and "Liebe, die du mich zum Bilde." His heart was almost pantheistically absorbed in Christ, and his last words were, "Jesus and Christ, God and man, bridegroom and brother, peace and joy, sweetness and delight, refuge and redemption, heaven and earth, eternity and time, love and all, have mercy on my soul." F. W. Faber furnishes an interesting parallel, both as a poet and as a convert from Protestantism to Romanism.

iv. *Fourth Period.*

The *Pietistic* and *Moravian* period, from Spener to Gellert (1680 to 1757), produced a large number of hymns which breathe the spirit of a second Reformation or Revival in Germany. The Pietism of Philip Jacob Spener, and August Hermann Francke, was a reaction against the dry scholasticism and cold formalism of the Lutheran Church, and emphasised the importance of practical, personal, experimental piety. It corresponds in many respects to Puritanism, which preceded it, and to Methodism, which succeeded it, in England, but it remained within the state church. The Moravian movement resulted in a separate community, which Count Zinzendorf organised on the remnant of the Bohemian and Moravian Brethren or Unitas Fratrum. The Pietistic and Moravian hymns give expression to the various stages and shades of Christian experience, are fresh and lively, full of devotional fervor, but sometimes degenerate into a playful and irreverent sentimentalism.

It is a remarkable fact that some of the greatest religious revivals in the church—as the Reformation, Pietism, Moravianism, Methodism—were sung as well as preached and written into the hearts of the people, and that the leaders of those revivals—Luther, Spener, Zinzendorf, Wesley—were themselves hymnists.

From the Pietistic and Moravian hymnody we must distinguish the hymnists of the German Reformed Church, which began to relax the exclusive use of the Psalms, and produced not a few hymns equal to the best in the Lutheran Church of this period. The chief Pietistic hymnists are :—

Philipp Jacob Spener (1635–1705), an Alsatian by birth, pastor of St. Nicolai in Berlin, was in word and example the leader of the Pietistic revival, and one of the best men in German church history, but he had no poetic genius, and his few hymns derive their value from his name and fame rather than from intrinsic merit. *August Hermann Francke* (1663–1727), the second leader of Pietism, a hero of faith in God, and founder of the famous Orphan House in Halle, where he was professor of theology and pastor of a church, wrote a few hymns, one on New Year, "Gott Lob,' ein Schritt zur Ewigkeit." *Christian Friedrich Richter* (1676–1711), a pious physician and co-worker of Francke in his institutions at Halle, is the author of 33 hymns; the two best known represent Christian life in its difficulty and its ease, "Es kostet viel ein Christ zu sein," "Es ist nicht schwer ein Christ zu sein;" "Es glänzet der Christen inwendiges Leben." *Johann Anastasius Freylinghausen* (1670–1739), son-in-law and successor of Francke as director of the Orphan House, wrote a number of good hymns, and published the best hymn-book of the Pietistic school at Halle, 1704 and 1714. *John Daniel Herrnschmidt* (1673–1723), professor of theology in Halle and colleague of Francke in the management of the Orphan House: "Gott will's machen, Dass die Sachen," "Lobe den Herren, o meine Seele" (1714). *Christian Scriver* (1629–1693), pastor in Magdeburg, court chaplain at Quedlinburg, author of the highly popular devotional "*Seelenschatz*," wrote a few hymns, "Der lieben Sonne Licht und Pracht," "Jesu, meiner Seele Leben." *Gottfried Arnold* (1666–1714), the famous church histo-

rian, wrote several hymns of remarkable depth and devotion to Christ: "Herzog unsrer Seligkeiten," "So führst du doch recht selig, Herr, die Deinen." The last was the favourite of the philosopher Schelling. Knapp calls it "the richest hymn in thought and experience, and full of majestic wisdom." We may compare it to Cowper's hymn on Providence, "God moves in a mysterious way." *John Jacob Schütz* (1640–1690), a lawyer and syndic of his native city, Frankfurt-on-the-Main, "Sei Lob und Ehr dem höchsten Gut." *Adam Drese* (1620–1701), "Seelenbräutigam, Jesu, Gottes Lamm" (1697). *Johann Heinrich Schröder* (1666–1699), pastor near Magdeburg, "Eins ist noth, ach Herr, diess Eine" (1697), "Jesu, hilf siegen, du Fürste des Lebens" (1697). *Laurentius Laurenti* (1660–1722), musical director of the Cathedral at Bremen, "Ermuntert euch, ihr Frommen," "Du wesentliches Wort." *Johann Caspar Schade* (1666–1698), diaconus of St. Nicolai in Berlin: "Mein Gott, das Herz ich bringe Dir," "Ruhe ist das beste Gut." *Joachim Lange* (1670–1744), professor of theology in Halle, and friend of Francke, the morning hymn, "O Jesu, süsses Licht." *Ernst Lange* (1650–1747), magistrate at Danzig: "Unter denen grossen Gütern." *Ludwig Andreas Gotter* (1661–1735), of Gotha, a pious and fruitful hymnist, "Herr Jesu, Gnadensonne," "Womit soll ich dich wohl loben," "Schaffet, schaffet, Menschenkinder." *Wolfgang Christian Dessler* (1660–1722), of Nürnberg, "Ich lass dich nicht, du musst mein Jesus bleiben," "Hinweg ihr zweifelnden Gedanken." *Johann Friedrich Starck* (1680–1756), pastor in Frankfurt, a faithful follower of Spener, and author of a very popular book of daily devotion, wrote 939 pious hymns, but of no poetic value. *Johann Jacob Rambach* (1693–1735), professor of theology at Halle, afterwards at Giessen, the most churchly of the Pietistic hymnists: "Grosser Mittler, der zur Rechten," "Heiland, deine Menschenliebe," "Mein Jesu, der du vor dem Scheiden." *Johann Ludwig Conrad Allendorf* (1693–1773), editor of the "Cöthnische Lieder," "Die Seele ruht in Jesu Armen," "Unter Lilien jener Freuden," "Wo ist ein solcher Gott wie Du." *Leopold Franz Friedrich Lehr* (1709–1744), diaconus in Cöthen: "Mein Heiland nimmt die Sünder an." *Karl Heinrich Bogatzky* (1690–1774), lived in the Orphan House at Halle and wrote numerous devotional works, especially the *Schätzkästlein*, which is still extensively used: "Wach auf, du Geist der ersten Zeugen," "Ich weiss von keinem andern Grunde," "Mein Heiland, du hast mich gezogen." *Ernst Gottlieb Woltersdorf* (1725–1761), pastor in Bunzlau, founder of an orphan asylum, and a man of glowing zeal for the kingdom of God, "Komm, mein Herz, in Jesu Leiden." "Wer ist der Braut des Lammes gleich," "Wie selig ist das Volk des Herrn." *Benjamin Schmolck* (1672–1737), pastor primarius in Schweidnitz, one of the most prolific and popular hymnists: "Abba, lieber Vater, höre," "Ach sagt mir nichts von eiteln Schätzen," "Der beste Freund ist in dem Himmel," "Himmelan geht unsre Bahn," "Je grösser Kreuz, je näher Himmel," "Mein Jesu, wie du willst." *Philipp Friedrich Hiller* (1699–1769) is the most prolific hymn-writer of Württemberg and author of popular books of devotion: "Mir ist Erbarmung widerfahren," "Herr von unendlichen Erbarmen," "Jesus Christus herrscht als König."

(2) *The Moravian Hymnists* include some well-known names:—

Nikolaus Ludwig Graf von Zinzendorf (1700–1760), one of the most distinguished lights in German church history (whose motto was, "I have but one passion, and this is He, only He"), had with other gifts a true genius for sacred poetry, and often extemporised hymns in public worship, or after the sermon, some of rare beauty and some eccentric and trifling. Of his 2000 pieces, 205 were translated for the English hymn-book of the Moravians. Several have been reproduced by John Wesley, Miss Winkworth, and Miss Borthwick. In fertility and fervour he resembles Charles Wesley. "Aller Gläub'gen Sammelplatz," "Christi Blut und Gerechtigkeit," "Jesu, geh voran," "Herz und Herz vereint zusammen," "Die Christen gehn von Ort zu Ort," "Christum über alles lieben." *Christian Renatus Graf von Zinzendorf* (1727–1752), second son of the former and his assistant, composed, during his short life, a few choice hymns, which were published by his father (1754). "Marter Gottes (Christi), wer kann Dein vergessen." The closing stanza, "Die wir uns allhier beisammen finden," is very extensively used at the close of devotional meetings. *August Gottlieb Spangenberg* (1704–1792), bishop of the Moravians, long resident in America, and author of the Moravian confession of faith (*Idea Fidei Fratrum*, 1777), is the author of a beautiful hymn on Christian simplicity: "Heil'ge Einfalt, Gnadenwunder," and of "Die Kirche Christi, die Er geweiht." *Christian Gregor* (1723–1801), Bishop at Berthelsdorf, edited with Spangenberg the Moravian Hymn-book of 1778, which is still in use, also a choral-book (1784), and wrote one of the sweetest Jesus-hymns, from the holy of holies of loving intercourse with the Saviour, "Ach mein Herr Jesu! Dein Nahesein."

(3) *Hymnists of the German Reformed Church.*

Joachim Neander (1650–1680), pastor at St. Martin, in his native city of Bremen, a poet of overflowing praise of God, and hence called "the Psalmist of the New Covenant," wrote some of the very best and most popular hymns, especially "Lobe den Herren, den mächtigen König der Ehren," "Sieh, hier bin ich, Ehrenkönig," "Unser Herrscher, unser König." *Friedrich Adolf Lampe* (1683–1729), Professor of Theology at Utrecht, then pastor at St. Ansgari in Bremen, author of an elaborate Commentary on the Gospel of John, and of thirty hymns distinguished for depth and warmth. "Mein Fels hat überwunden," "Mein Leben ist ein Pilgrimstand," "O Liebesglut, die Erd und Himmel paaret." *Gerhard Tersteegen* (1697–1769), a ribbon-weaver in Mühlheim on the Ruhr, separatist, ascetic, evangelist and mystic of profound piety, author of 111 hymns (*Geistliches Blumengärtlein*, 1729), several of which are of the first rank, and are *tr.* by John Wesley, Miss Winkworth and Miss Borthwick, "Gott ist gegenwärtig! Lasset uns anbeten," "Gott rufet noch, sollt ich nicht endlich hören," "Allgenugsam Wesen," "Ich bete an die Macht der Liebe," "Jesu, der du bist alleine," "Kommt, Kinder lasst uns gehen," "Nun so will ich denn mein Leben," "O Gott, O Geist, O Licht des Lebens," "Siegesfürste, Ehrenkönig," "Wie bist du mir so innig gut."

v. *Fifth Period.*

The fifth period extends from 1757–1817, when Rationalism broke into the German churches and made sad havoc in the hymn-books and liturgies. It is the period of hymnological revolution. It began with the well-meant zeal for improving old hymns in style and expression and adapting them to the taste of the age. This zeal had some foundation in the uncouth language, the irregular rhymes, the antiquated words, and the Latinisms which disfigure many hymns of the 16th and 17th centuries. But it did not stop there. Klopstock, himself a great poet, published in 1758, along with his own spiritual odes, twenty-nine of the old hymns in altered form. He was followed by a swarm of hymnological tinkers and poetasters who had no sympathy with the theology and poetry of the grand old hymns of faith; weakened, diluted, mutilated and watered them, and introduced these misimprovements into the churches. The original hymns of rationalistic preachers, court chaplains and superintendents, now almost forgotten, were still worse, mostly prosy and tedious rhymes on moral duties. Conversion and Sanctification were changed into self-improvement, piety into virtue, heaven into the better world, Christ into Christianity, God into Providence, Providence into fate. Instead of hymns of faith and salvation, the congregations were obliged to sing rhymed sermons on the existence of God, the immortality of the soul, the delights of reunion, the dignity of man, the duty of self improvement, the nurture of the body, and the care of animals and flowers.

And yet this was the classical period of German poetry and literature. But Goethe, Schiller, Wieland, Lessing, Herder, wrote no hymns, and had little or no sympathy with evangelical religion, except Herder, who knew how to appreciate the old hymns.

We pass by the would-be hymns of rationalistic compilers of hymn-books, which have mostly gone out of use again. But there were during this period of dearth a few genuine hymnists whose works will not be forgotten, though they were affected somewhat by the moralising tone of their age. These include:—

Christian Fürchtegott Gellert (1716–1769), professor of poetry, eloquence and moral philosophy in Leipzig, a noble, truly pious, and highly gifted man, wrote *Spiritual Odes and Hymns* (1757), which are didactic rather than lyrical and emotional, but scriptural, warm, edifying, and justly popular, especially in North Germany: "Auf Gott, und nicht auf meinen Rath," "Diess ist der Tag, den Gott gemacht," "Gott, deine Güte reicht so weit," "Jesus lebt, mit Ihm auch ich," "Mein erst Gefühl sei Preis und Dank," "Wie gross ist des Allmächtigen Güte." *Friedrich Gottlieb Klopstock* (1724–1803), the German Milton, the singer of the "Messiah," wrote also some hymns of high poetic merit, but lacking in popular simplicity. "Auferstehn, ja, auferstehn wirst du" (Resurrection hymn), "Hallelujah, Amen, Amen" (funeral hymn), "Selig sind des Himmels Erben" (funeral hymn). *Johann Caspar Lavater* (1741–1801), pastor at Zürich, once a friend of Goethe, and a noble Christian philanthropist, wrote, "O Jesus Christus, wachs' in mir," "Fortgekämpft und fortgerungen," "Jesu, Freund der Menschenkinder." *Matthias Jorissen* (1739–1823), pastor of the German Reformed church in the Hague, made one of the best poetic versions of the Psalms. *Matthias Claudius* (1740-1815), called "Asmus," or the "Wandsbecker Bote," a faithful witness to the truth in an age of unbelief, wrote a popular evening hymn, "Der Mond ist aufgegangen."

vi. *Sixth Period.*

This dates from about 1817, and is the period of the revival of evangelical theology, piety, and hymnody. It is rich in hymns which combine the old faith with classical elegance of form, sound doctrine with deep feeling. We have:—

Friedrich von Hardenberg (1772–1801), called *Novalis*, was a youthful forerunner of the new epoch, a poetic genius of high order and burning love to Christ, connected with the Moravians, and also with the Romantic school. His hymns are among the very best, though somewhat sentimental. "Wenn alle untreu werden," "Was wär' ich ohne Dich gewesen," "Wenn ich Ihn nur habe." *Ernst Moritz Arndt* (1769–1860), professor of history in Bonn, and a noble German patriot, revived an interest in the old German hymns, 1819, and himself wrote one, which found its way into most hymn-books. "Ich weiss, an wen ich glaube." *Friedrich Adolf Krummacher* (1768–1845), pastor of St. Ansgari at Bremen, and author of the popular "Parables": "Eine Heerde und Ein Hirt," "Dein König kommt, o Zion," "Mag auch die Liebe weinen." *Friedrich Wilhelm Krummacher* (d. 1868), son of the former, pastor in Elberfeld, afterwards court chaplain at Potsdam, a most eloquent pulpit orator (sermons on Elijah, Elisha, David, the Advent, the Passion, &c.): "Du Stern in allen Nächten," "Behalte mich in Deiner Pflege." *Johann Baptist von Albertini* (1769–1831), of a noble family of the Grisons, in Switzerland, Moravian bishop at Berthelsdorf, fellow-student and friend of Schleiermacher, and a man of genius and piety: "Mit Deiner Gluth entzünde mich," "Selig sind, die nicht sehen und doch lieben." *Karl Bernhard Garve* (1763–1841), likewise a Moravian minister, and a gifted hymnist; he died at Herrnhut: "Deinen Frieden gib uns Herr," "Der ersten Unschuld reines Glück." *Friedrich Rückert* (1789–1866), one of the greatest masters of lyric poetry, wrote a beautiful Advent hymn: "Dein König kommt in niedern Hüllen." *Albert Knapp* (1798–1864), minister at Stuttgart, one of the most fruitful and gifted religious poets, and editor of the "Liederschatz." His best hymns are: "Eines wünsch ich mir vor allem andern," "Ich bin in Dir, und Du in mir," "Heil, Jesus Christus ist erstanden," "Nicht menschlicher Rath, noch Erdenverstand," "Schöpfer meines Lebens." *Christian Gottlob Barth* (1799–1862), a friend of Knapp, and likewise a Swabian, reflected his indefatigable zeal for foreign missions in his hymns: "Der Du in Todesnächten," "Hüter, ist die Nacht verschwunden." *Meta Heusser-Schweizer* (1797–1876), of Switzerland, called by Dr. Koch "the most eminent and noble among all the female poets of our whole Evangelical Church," "Ich weiss, dass mein Erlöser lebet": "Herz, du hast viel geweinet," "Theuer ist der Tod der Deinen," "Willkommen, lieber Ostertag." Miss Jane Borthwick has translated a number of her poems in *Alpine Lyrics*. *Carl Rudolph Hagenbach* (1801–1874), Professor of Church History in Basel, "Stille halten deinem Walten," "Wachet auf! Erhebt die Blicke." *Johann Peter Lange* (1802–1884), professor of theology in Bonn, a most fruitful author, editor of the well-known "*Bibelwerk*," and of a collection of hymns, wrote several little volumes of poetry: "Was kein Auge hat gesehen," "Der Herr ist auferstanden." *Karl Johann Philipp Spitta* (1801–1859), a Lutheran pastor and superintendent in the kingdom of Hannover, is upon the whole the most popular hymnist of the nineteenth century. His *Psaltery and Harp* passes through a new edition every year (the 50th appeared with illustrations in 1884). His hymns are characterised by deep evangelical piety and simplicity, and have found an excellent translator in Richard Massie. "Bei Dir, Jesu, will ich bleiben," "Kehre wieder, kehre wieder," "O selig Haus, wo man Dich aufgenommen," "O wie freun wir uns der Stunde," "Stimm an das Lied vom Sterben," "Unser Wandel ist im Himmel," "Wenn meine letzte Stunde schlägt." *Karl Gerok* (born Jan. 30, 1815), prelate and court chaplain in Stuttgart, the most fruitful and popular religious poet of Germany now living. His collections of poems bear the poetic names *Palmblätter, Pfingstrosen, Blumen und Sterne*: "Es ist in keinem andern Heil," "Sei willkommen, Tag des Herrn."

The works chiefly used in this sketch are the following:—

(1) *Geschichte des Kirchenlieds und Kirchengesangs der christlichen, insbesondere der deutschen evangelischen Kirche.* Von Eduard Emil Koch, Dekan, &c. 3rd ed. completed by Richard Lauxmann and Prof. Adolf Wilhelm Koch. Stuttgart, 1866–1876, in 8 vols. (The second ed. appeared 1852 and 1853 in 4 vols.) (2) *Geschichte des deutschen Kirchenlieles bis auf Luthers Zeit.* Von Hoffmann von Fallersleben, Breslau 1832, 3rd ed. Hannover, 1861. (3) *Das deutsche Kirchenlied von Martin Luther bis auf Nicolaus Herman und Ambrosius Blaurer.* Von Dr. K. E. P. Wackernagel, Stuttgart, 1841. (4) *Das Deutsche Kirchenlied von der ältesten Zeit bis zu Anfang des xvii. Jahrhunderts.* Von Philipp Wackernagel. Leipzig, 1864–77, in 5 vols. (completed by his two sons). A truly monumental work of the greatest value. We always quote this work, unless the other is expressly mentioned. (5) *Geistliche Lieder der evangelischen Kirche aus dem sechszehnten Jahrhundert nach den ältesten Drucken herausgegeben.* Von Dr. Julius Mützell. Berlin, 1855, in 3 vols. (6) *Denkmäler deutscher Poesie und Prosa aus dem 8ten bis 12ten Jahrh.* Von K. Müllenhoff und W. Scherer. Berlin, 1864. (7) *Christian Singers of Germany.* By Catherine Winkworth. London, 1869. (8) *Kirchenlieder-Lexicon, Hymnologisch - literarische Nachweisungen über ca. 4500 der wichtigsten und verbreitetsten Kirchenlieder aller Zeiten, &c.* Von Albert Friedrich Wilhelm Fischer. Gotha, 1878–79, 2 vols. (9) Also the older hymnological collections and discussions of *Rambach, Bunsen, Knapp, Daniel, J. P. Lange, Stier, Stip, Geffcken, Vilmar, &c.* (10) *Douen, Clément Marot et le Psautier Huguenot,* 1879–80, 2 vols.

[P. S.]

German Psalters [Psalters, German.]

Germanus, St. [634–734.] One of the Greek hymn-writers, and one of the grandest among the defenders of the Icons. He was born at Constantinople of a patrician family; was ordained there; and became subsequently bishop of Cyzicus. He was present at the Synod of Constantinople in 712, which restored the Monothelite heresy; but in after years he condemned it. He was made patriarch of Constantinople in 715. In 730 he was driven from the see, not without blows, for refusing to yield to the Iconoclastic Emperor Leo the Isaurian. He died shortly afterwards, at the age of one hundred years. His hymns are few. Dr. Neale selects his canon on The Wonder-working Image of Edessa as his most poetical piece (see Neale's *Hys. of the Eastern Church*, 1862, and later editions). The earliest biographical account of Germanus is found in

Basil's *Menology*, under May 12. Later we have a Memoir by Henschew (*Boll. Acta S. S. Mai*, iii., 155). His hymns are given in *Migne* and *Daniel*, and have been translated to a small extent into English by Dr. Neale. (For further biographical details see *Dict. Christian Biog.*, pp. 658–659.) [H. L. B.]

Gerok, Karl von, D.D., was b. January 30, 1815, at Stuttgart, and studied theology at the University of Tübingen. He was, from 1836 to 1840, assistant at his father's church in Stuttgart; 1840–43, lecturer (repetent) at Tübingen, and after 1844 diaconus at Böblingen, near Stuttgart. In 1849 he returned to preach at Stuttgart, where he now resides (1886), as chief court preacher and oberconsistorialrath (*O. Kraus*, 1879, p. 165: *MS.* from Dr. von Gerok, &c.).

Gerok is well known as an eloquent preacher, and has published various volumes of sermons. His fame principally rests on his sacred poetry. The best known of his poetical works is his *Palmblätter*, 1857, which has attained a wonderful circulation, and reached a 56th edition in 1886. A new series appeared in 1878 as *Palmblätter Neue Folge* (9th ed., 1885, under the title *Auf einsamen Gängen*). A series of poems on the Book of the Acts of the Apostles appeared as *Pfingstrosen*, 1864, (8th ed. 1886). His other poetical works are, *Die letzte Strauss*, 1885 (5th ed., 1886), *Blumen und Sterne*, 1867 (11th ed., 1886), and *Deutsche Ostern*, 1872 (6th ed., 1883). The *Palmblätter* is in four parts: pt. i consisting of poems on Holy Words, i.e. mostly founded on sayings of Holy Scripture; pt. ii. on "Holy Times" (Advent, &c.); pt. iii. on "Holy Mountains," and pt. iv. on "Holy Waters," i.e. on Mountains and Waters mentioned in Holy Scripture. From it a few centos have passed into some of the recent German hymn-books; and a version apparently including *trs.* of all the poems in the ed. of the German used appeared in English as *Palm Leaves by Karl Gerok. Translated from the German by J. E. A. Brown.* London: Strahan & Co., 1869. A large number of the individual poems have also been *tr.* by Miss Borthwick (who has also *tr.* a few from the *Pfingstrosen*), Miss Burlingham, the Revs. Dr. R. Maguire, E. Massie, J. Kelly, and various others. But as none of these versions have passed into English C. U., and as the originals are poems and not hymns, we must refer the reader to the works of these translators. [J. M.]

Gersdorf, Henriette Catharine von, dau. of Baron Carl von Friesen, was b. at Sulzbach, near Amberg, Bavaria, Oct. 6, 1648. In 1672 she married Baron Nicolaus von Gersdorf, of Dresden; and after his death, in 1702, retired to her estate of Grosshennersdorf, near Herrnhut, Saxony, where she for some time superintended the education of her grandson, Count N. L. von Zinzendorf; and where she d. March 6, 1726.

Her hymns, which are among the best of the period, appeared principally in the *Löbau G. B.*, 1725, and her *Geistliche Singe-Stunden, Löbau*, N. D., 1725, and were collected in her *Geistreiche Lieder und poetische Betrachtungen*, Halle, 1729. Through J. J. Rambach's *Haus G. B.*, 1735, and the *Hannover G. B.*, 1740, some 30 have passed into German use. Two have been *tr.* into English:—

i. **Ein Jahr der Sterblichkeit.** *New Year.* In the *Löbau G. B.*, 1725, No. 536, in 11 st., repeated 1729, p. 21. *Tr.* as, "Another year of mortal life," by *Dr. G. Walker*, 1860, p. 63.

ii. **Was darfst du, blödes Herz.** *Lent.* 1729, p. 70, in 16 st., entitled, "On the Grace of Justification." *Tr.* as, "What meanest thou, my soul," by *Dr. H. Mills*, 1845 (1856, p. 56). [J. M.]

Gesenius, Justus, D.D., s. of Joachim Gesenius, pastor at Esbeck, near Lauenstein, Hannover: was b. at Esbeck, July 6, 1601. He studied at the Universities of Helmstedt and Jena, graduating M.A. at Jena in 1628. In 1629 he became pastor of St. Magnus's Church, Brunswick; in 1636 court chaplain and preacher at the Cathedral in Hildesheim; and in 1642 chief court preacher, consistorialrath, and general superintendent at Hannover. He d. at Hannover, Sept. 18, 1673 (*Koch*, iii. 230–237; *Allg. Deutsche Biog.*, ix. 87–88; *Bode*, p. 76, &c.).

Gesenius was an accomplished and influential theologian, a famous preacher, and distinguished himself by his efforts to further the catechetical instruction of the children of his district. Along with **D. Denicke** (q.v.) he edited the Hannoverian hymn-books of 1646–1660. Both he and Denicke aimed at reducing the older German hymns to correctness of style according to the poetical canons of Martin Opitz; not so much interfering with the theology or making the authors speak a terminology foreign to them. Consequently their recasts, while setting a bad example, and while often destroying much of the force and freshness of the originals, were not by any means so objectionable as the recasts of the Rationalistic period, and moreover were soon widely accepted.

As no authors' names are given in the Hannoverian hymn-books, it is difficult to assign the authorship of the new hymns and recasts therein contained. The following is generally, and apparently with reason, ascribed to Gesenius:

Wenn meine Sünd' mich kränken. *Passiontide.* His finest hymn as regards depth, warmth, and finish. 1st pub. in the *Hannover G. B.*, 1646 No. 49, in 8 st. of 7 l. It has been called a recast of the hymn "Hilf Gott, dass mir gelinge," but bears not the slightest resemblance to it. Included in Crüger's *Praxis*, 1656, and many later collections, as the Berlin *G. L. S.*, ed. 1863, No. 277. By a not unjust retribution it was soon recast, and appeared in the *Lüneburg G. B.*, 1661, as "Wenn mich die Sünden kränken." *Tr.* as:—

1. **When guilt and shame are raising.** In full, by J. C. Jacobi, in pt. ii., 1725, of his *Psal. Ger.*, p. 4 (1732, p. 34). In the *Moravian H. Bk.* of 1789, No. 106, it is altered to "O Lord, when condemnation"; and in the ed. 1886, it begins with st. v., "Lord, let Thy bitter passion." A cento of st. ii., iii., v., from the *Moravian H. Bk.*, 1801, was adopted by Montgomery in his *Christian Psalmist*, 1825, beginning, "O wonder far exceeding," and this is in the *New Zealand Hyl.*, 1872.

2. **O Lord, when my sins grieve me.** A good *tr.* of st. i., ii., iv., v., by A. T. Russell, as No. 81 in his *Ps. & Hys.*, 1851.

3. **When sorrow and remorse.** In full, by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 74. A cento consisting of ll. 1–4 of st. i., iv.–vi., and of stanza vii., rewritten to S.M., is in the Pennsylvanian Luth. *Church Bk.*, 1868.

4. **O Lord, when condemnation.** A full and good *tr.*, included as No. 84 in the 1857 ed. of Mercer's *C. P. & H. Bk.* Probably by Mr. Mercer, but mainly taken from the *Moravian H. Bk.*, 1789, and from Miss Winkworth. Repeated, abridged, in his Oxford ed., 1864, No. 149, and in the Toronto *H. Bk.*, 1862.

5. **When o'er my sins I sorrow.** A good *tr.* based on her 1855 version, and omitting st. ii.–iv., by Miss Winkworth, as No. 48 in her *C. B. for England*, 1863. [J. M.]

Gib deinen Frieden uns, o Herr der Stärke. [*The Peace of God.*] Included as No. 1520 in Knapp's *Ev. L. S.*, 1837, in 6 st. of 4 l., without name of author; but in the 1850 ed., No. 1857, ascribed to *C. B. Garve.* We have failed to discover any authority for this ascription, and the hymn is certainly

neither in Garve's *Christliche Gesänge*, Görlitz, 1825, nor in his *Brüdergesänge*, Gnadau, 1827. The only *tr.* is:—

Give us Thy blessed peace, God of all might! A full and good version by Mrs. Findlater in the 4th series, 1862, of the *H. L. L.*, p. 87 (1884, p. 248); repeated as No. 141 in Jellicoe's *Coll.*, 1867. [J. M.]

Gib uns, o Jesu, Gnad. [*Love to Christ.*] Included as No. 175 in F. Hommel's *Geistliche Volkslieder*, Leipzig, 1871, in 5 st. of 4 l., as from the *Würzburg G. B.* (R. C.), 1630, and D. G. Corner's *Gross Catolisch G. B.*, Nürnberg, 1631. He entitles it "Against the Lust of the World." *Bäumker*, ii. p. 317, cites it as in the *Ausserlesene, Catholische Geistliche Kirchengesäng*, Cologne, 1623. The only *tr.* is, "Jesu be ne'er forgot," by *Miss Winkworth*, 1869, p. 254. She quotes the first line as, "Jesu, gieb uns dein' Gnad." [J. M.]

Gibbons, Thomas, was b. at Reak, near Newmarket, May 31, 1720; educated by Dr. Taylor, at Deptford; ordained in 1742, as assistant to the Rev. Mr. Bures, at Silver Street Chapel, London; and in 1743 became minister of the Independent Church, at Haberdashers' Hall, where he remained till his death, Feb. 22, 1785. In addition to his ministerial office he became, in 1754, tutor of the Dissenting Academy at Mile End, London; and, in 1759, Sunday evening lecturer at Monkwell Street. In 1760 the College at New Jersey, U.S., gave him the degree of M.A., and in 1764 that of Aberdeen the degree of D.D. His prose works were (1) *Calvinism and Nonconformity defended*, 1740; (2) *Sermons on various subjects* 1762; (3) *Rhetoric*, 1767; (4) *Female Worthies*, 2 vols., 1777. Three vols. of sermons were pub. after his death. His poetical works were:—

(1) *Juvenilia; Poems on various subjects of Devotion and Virtue*, 1750, was published by subscription. Among the subscribers is found the name of the Rev. Mr. George Whitefield, B.A. It was dedicated to the Countess of Huntingdon, and bears her coat of arms. In this volume are included versions of six of the Psalms, and a few hymns. (2) *Hymns adapted to Divine worship in two books. Book I. Derived from select passages of Holy Scriptures. Book II., Written on sacred subjects and particular occasions, partly collected from various authors, but principally composed by Thomas Gibbons, D.D.*, 1769. (3) *Hymns adapted to Divine worship in two books. Book I. Derived from select passages of the Holy Scriptures. Book II. Written on sacred subjects and particular occasions by Thomas Gibbons, D.D.*, 1784. (4) The *Sermons*, pub. in 1762, included fifteen hymns, one being appended to each sermon. (5) *The Christian Minister in three poetical epistles to Philander*, 1772. This volume included (i.) Poetical versions of several parts of Scripture. (ii.) Translations of poems from Greek and Latin writers. (iii.) Original pieces on various occasions. (6) *An English version of the Latin Epitaphs on the Nonconformist's Memorial, with a poem to the memory of the 2000 ministers ejected in 1662.* 1775. (7) *Select Portions of Scripture, and Remarkable Occurrences, versified for the Instruction and entertainment of Youth of both Sexes*, 1781. Reprinted in America, 1805.

Dr. Gibbons may be called a disciple in hymn-writing of Dr. Watts, whose life he wrote. His hymns are not unlike those of the second rank of Watts. He lacked "the vision and faculty divine," which gives life to hymns and renders them of permanent value. Hence, although several are in C. U. in America, they are dying out of use in G. Britain. The most popular are, "Now let our souls on wings sublime"; "Great God, the nations of the earth"; "Thy goodness, Lord, our souls confess"; "To Thee, my God, whose presence fills." [W. G. H.]

The less important of Dr. Gibbons's hymns, which are still in C. U. are:—

1. And be it so that till this hour. *Hope.* This is No. 50 in Bk. ii. of his *Hys. adapted to Divine Worship*, &c., 1769, in 5 st. of 4 l., and headed, "Encouragement against Despair; or, Hope still set before us." Originally a Sacramental hymn, in Rippon's *Sel.*, 1787, No 230, it was altered to a general hymn, with special reference to "Hope."

2. Assist us, Lord, Thy Name to praise. *Life, a race.* In Rippon's Bap. *Sel.*, 1787, No. 326, in 4 st. of 4 l.

3. Eternal life, how sweet the sound. *Eternal Life.* This is one of three hymns on Titus iii. 7, in his *Hys. adapted to Divine Worship*, &c., 1784, Bk. i., No. 156, in 5 st. of 4 l. In the American Dutch Reformed *Hys. of the Church*, 1869, No. 843 begins with st. ii., "Eternal life, how will it reign?"

4. Father, is not Thy promise pledged? *Missions.* This is Pt. iii. of his hymn, "Great God, the nations of the earth" (q. v.)

5. Forgiveness, 'tis a joyful sound. *Pardon.* From his *Hys. adapted to Divine Worship*, &c., 1769. Bk. i., No. 69, in 5 st. of 4 l. into several modern collections in G. Britain and America. It is based on St. Luke, vii. 47.

6. From winter's barren clods. [*Spring.*] Appeared in his *Hymns*, &c., 1784, Bk. ii., No. 27, in 5 st. of 4 l., and headed, "The Return of the Spring celebrated in the Powerful and Gracious Work of God." In 1787 it was repeated anonymously in Rippon's Bap. *Sel.*, No. 499. The hymn, "Great God, at Thy command, Seasons in order rise," begins with st. iii. of this hymn.

7. Happy the men in ancient days. *Public Worship.* In his *Hys. adapted to Public Worship*, &c., 1784.

8. On Zion, his most holy mount. *Gospel Feast.* From his *Hys. adapted for Divine Worship*, &c., 1769, Bk. i., No. 35, in 6 st. of 4 l. It was originally a Sacramental hymn, but in its abbreviated form, as in use in America, that element is eliminated.

9. Our Father, high enthroned above. *Lord's Prayer.* Appeared in the Bristol Bapt. *Coll.* of Ash & Evans, 1769, No. 41, in 9 st. of 4 l. In 1772 it was reprinted in a revised form, and with an additional stanza, in Gibbons's *Christian Minister*, p. 74.

10. Thy goodness, Lord, our souls confess. *Providence and Grace.* Appeared in the *Gospel Magazine*, 1775, and in his *Hys. adapted to Divine Worship*, &c., 1784, Bk. ii., No. 11, in 7 st. of 4 l. In Dobell's *Sel.*, 1806, st. i.–iv., and vi. were given with alterations, which were not improvements, as No. 9. This arrangement is repeated in modern hymn-books, including the *Bap. Hymnal*, 1879, and others.

11. When Jesus dwelt in mortal clay. *Jesus our Example.* From his *Hys. adapted to Divine Worship*, &c., 1784, Bk. i., No. 128, in 9 st. of 4 l. into a few American collections, including the *Bap. Praise Bk.*, 1871.

The more important of Dr. Gibbons's hymns are annotated under their respective first lines. [W. T. B.]

Gilbert, Ann. [Taylor, A. & J.]

Giles, John Eustace, was born at Dartmouth in 1805, and educated for the ministry at the Baptist College, Bristol. After preaching for a short time at Haverfordwest, he became, in 1830, pastor of the church in Salter's Hall, London. Leaving Salter's Hall in 1836, he ministered successively at Leeds, Bristol, Sheffield, Rathmines (Dublin), and Clapham Common, London. He d. at Clapham Common, June 24, 1875. His prose works include *A Funeral Sermon on the Death of Robert Hall; Lectures on Socialism*, &c. From childhood he composed hymns and poetical pieces. In 1834, at the request of the Baptist Missionary Committee, he composed a hymn in celebration of negro emancipation,

and Nos. 9, 16, & 24 in their *Jubilee Coll.*, 1842. The hymn by which he is best known is :—

Hast Thou said, exalted Jesus? *Holy Baptism (Adult).* It is a composition of special merit, and in English Baptist congregations is probably oftener sung on Baptismal occasions than any other hymn. It was written "during a serious illness, in 1830, and in anticipation of having to baptize several persons at Salter's Hall, London, on his recovery." (*Singers and Songs*, 1869, p. 482.) It was printed in 1830 in 6 st. of 6 l. In 1858 it was given in the Bapt. *Ps. & Hys.*, No. 705, with the omission of st. ii. The full original text is in the *Bapt. Hymnal*, 1879, No. 639. It is also in several other collections. [W. R. S.]

Gill, Thomas Hornblower, was b. at Bristol Road, Birmingham, Feb. 10th, 1819. His parents belonged to English Presbyterian families which, like many others, had become Unitarian in their doctrine. He was educated at King Edward's Grammar School under Dr. Jeune, afterwards Bishop of Peterborough. He left the school in 1838, and would have proceeded to the University of Oxford, but was prevented by his hereditary Unitarianism (long since given up), which forbade subscription to the Articles of the Church of England then necessary for entrance to the University. This constrained him to lead the life of an isolated student, in which he gave himself chiefly to historical and theological subjects. Hence his life has been singularly devoid of outward incident; and its interest gathers about his hymns, and the seasons of overmastering thought and feeling which gave them birth. The only events that can be chronicled are the publications of his books (see below). It is in the singular combination of influences which has formed his character and determined his thinking that the real interest of his life consists. Here is to be found the true key to the understanding of his hymns. To his Puritan ancestry may be traced their deep religiousness; to his Unitarian training their ethical earnestness; and to his poetical temperament their freeness from conventionality. Delight in the divine songs of Watts was his earliest intellectual enjoyment; and in after years the contrast between their native force and fulness and their dwindled presentation in Unitarian hymn-books began that estrangement from his hereditary faith which gradually became complete. These various influences mingled in his own hymns and have conspired to render him what Dr. Freeman Clarke calls him, "a more intellectual Charles Wesley." He belongs to the small company of really original hymnists. His hymns are marked by a remarkable absence of, and even opposition to all antiquarian and sacerdotal ideas of Christianity, a keen discernment of the spirit rather than the mere letter of the Gospel; and profound thought on Scripture themes, so that some of his hymns are too subtle for use in the ordinary worship of the Church. Their style is characterized by a certain quaintness of expression reminding one of George Wither or John Mason, but modified by the influence of Watts's warmth of feeling. They have great sweetness of melody, purity of diction, and happy adaptation of metre and of style to the subject of each hymn. They are almost exclusively used by Nonconformists. Dale's *English H. Bk.* contains 39; the *Baptist Hymnal*, 19; Horder's *Cong. Hymns*, 11; Martineau's *Hys. of Praise & Prayer*, 11; and the *Congregational Church Hymnal*, 14. The following are Mr. Gill's published works :—

(1) *The Fortunes of Faith*, 1841; (2) *The Anniversaries* (Poems in commemoration of great Men and great Events), 1858; (3) *The Papal Drama* (an historical essay), 1866; (4) *The Golden Chain of Praise Hymns by Thomas H. Gill*, 1869; (5) *Luther's Birthday* (Hymns), 1883; (6) *The Triumph of Christ* (Memorials of Franklin Howard), 1883.

Mr. Gill's hymns number nearly 200. Of these, over 80 are in C. U. in G. Britain and America. The most widely used of these :—"Everlasting, changing never"; "O mean may seem this house of clay"; "O wherefore, Lord, doth Thy dear praise"; "Our God, our God, Thou shinest here"; "The glory of the spring, how sweet"; and "Thou biddest, Lord, Thy sons be bold"; are annotated under their respective first lines, the rest are noted below. [W. G. H.]

The 75 hymns which follow are all annotated from the author's MS. notes, kindly supplied for use in this work :—

1. Ah tremblers, fainting and forlorn. *Eternal Youth.* Written in 1868, and 1st pub. in his *Golden Chain*, &c., 1869, p. 149, in 9 st. of 4 l. In 1873 Martineau gave st. iv.-ix. in his *Hymns*, &c., No. 256, as, "Young souls, so strong the race to run." These were repeated in the *Bapt. Hymnal*, 1879, as No. 862.

2. Alas the outer emptiness. *Consecration of the Heart.* Contributed to G. Dawson's *Ps. & Hys.*, 1846, No. 121, in 7 st. of 4 l. It was introduced to the American Unitarian collections through Hedge & Huntington's *Hys. for the Church of Christ*, 1853, No. 619.

3. Alas these pilgrims faint and worn. *Whitsuntide.* Written in 1853, and 1st pub. in his *Anniversaries*, 1858, p. 73, in 11 st. of 4 l., then in G. Dawson's *Ps. & Hys.*, 1862, the *Golden Chain*, &c., 1869, p. 107, &c.

4. Alone with Thee, with Thee alone. *Worship in Solitude.* Written in 1856, and 1st pub. in his *Golden Chain*, &c., 1869, p. 26, in 8 st. of 4 l.

5. And didst thou, Lord, our sorrows take? *Passiontide.* Written in 1849, and pub. in his *Golden Chain*, &c., 1869, p. 45, in 6 st. of 4 l. It is in several English collections.

6. Behold the everlasting Son. *Ascension.* Written in 1862, and 1st printed in the *Hagley Magazine*, and then in G. Dawson's *Ps. & Hys.*, 1862, and the *Golden Chain*, 1869, p. 47, in 8 st. of 4 l.

7. Break, new-born year, on glad eyes break. *New Year.* Written in 1855, and 1st pub. in his *Golden Chain*, &c., 1869, p. 144, in 6 st. of 4 l. It is one of the most popular of the author's hymns, and is found in many collections.

8. Bright Presence! may my soul have part. *Witness of the Spirit.* Written in 1849, and 1st pub. in his *Golden Chain*, &c., 1869, p. 100, in 8 st. of 8 l. It is repeated in *The Songs of the Spirit*, N. Y., 1871.

9. Bright Thy presence when it breaketh. *Public Worship.* Written in 1856, and 1st pub. in his *Golden Chain*, &c., 1869, p. 27, in 6 st. of 6 l. In the *Bapt. Hymnal*, 1879, and in Dale's *English H. Bk.* it is in an abridged form.

10. Day divine! when sudden streaming. *Whit-Sunday.* Written on Whit-Sunday, 1850, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1859, and again in the *Golden Chain*, &c., 1869, p. 97, in 3 st. of 8 l. In some American collections, as the Dutch Reformed *Hys. of the Church*, 1869, it is given as "Day divine, when *in the temple.*"

11. Dear Lord and Master mine. *Resignation.* Written in 1868, and 1st pub. in his *Golden Chain*, &c., 1869, p. 162, in 7 st. of 4 l. It is in somewhat extensive use both in G. Britain and America.

12. Dear Lord, Thou art not sorry. *Passiontide.* Written in 1866, and 1st pub. in his *Golden Chain*, &c., 1869, p. 58, in 5 st. of 8 l.

13. Dear Lord, Thy light Thou dost not hide. *Christian Labours.* No. 125 in the *Golden Chain*, &c., 1869, p. 178, in 8 st. of 4 l. on the text, "Let your light so shine before men," &c., and was written in 1855.

14. Do we only give Thee heed. *Jesus the*

Gladdener of Life. Written in 1849, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1853; and again in the *Golden Chain*, &c., No. 145, in 6 st. of 6 l. In use in G. Britain and America.

15. Embrace your full Salvation. *Heaven.* Written in 1870, and 1st printed in *The Congregationalist*, 1873, in 9 st. of 8 l. On including it in his *English H. Bk.*, 1874, Dr. Dale transposed some of the stanzas.

16. Farewell, delightful day. *Sunday Evening.* Written in 1867, and pub. in his *Golden Chain*, &c., 1869, No. 19, in 9 st. of 4 l. In the *Church Praise Bk.*, N. Y., 1882, st. i., viii., ix., are given with the alteration of the opening line as, "*Holy*, delightful day." Dr. Hatfield, in his *Church H. Bk.*, N. Y., 1872, has the same opening, but he omits st. iv.–vi. of the original.

17. Father, glorious with all splendour. *Holy Trinity.* This hymn of great merit was written in 1860, and pub. in the *Golden Chain*, &c., in 1869, No. 4, in 7 st. of 8 l. In some American collections, including *Hys. & Songs of Praise*, N. Y., 1874, No. 17, st. iv., vi., vii., are given as "Father, Thine elect who lovest."

18. Father, hast Thou not on me. *Eternal Love.* A Trinitarian hymn on eternal love, composed in 1867, and pub. in his *Golden Chain*, &c., 1869, No. 139, in 7 st. of 8 l. In 1869, st. v.–vii. were given in the *Suppl.* to the *New Cong.*, as "Mighty Quickener, Spirit blest."

19. Full many a smile, full many a song. *Joy in God the Father.* Written in 1854, and 1st pub. in his *Golden Chain*, &c., 1869, No. 8, in 9 st. of 4 l. In Dale's *English H. Bk.*, 1874, No. 21, st. ii., which applied personally to the author alone, was omitted.

20. How can I, Lord, abide with Thee? *Prayer.* "Produced in 1856. Struck with the didactic character of Cowper's and Montgomery's hymns, 'What various hindrances we meet,' and 'Prayer is the soul's sincere desire,' I greatly wished to set forth the soul's view of prayer, simply, naturally, poetically, and achieved this hymn with much aspiration and satisfaction." Printed in the *Golden Chain*, &c., 1869, No. 119, in 8 st. of 4 l., and headed "Pray without ceasing."

21. How, Lord, shall vows of ours be sweet? *Public Worship.* The author's earliest hymn. It was written in 1845, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1846, No. 114, in 6 st. of 4 l., and again in the *Golden Chain*, &c., 1869, No. 2. It is in several American hymn-books.

22. Is earth too fair, is youth too bright? *Consecration of Youth to God.* Written in 1848, and 1st pub. in his *Golden Chain*, &c., 1869, No. 102, in 13 st. of 4 l., and entitled "The Hymn of Youth."

23. Is not my spirit filled with Thine. *God glorious in His works.* "Written in the summer of 1846 among the hills and streams of Derbyshire," and 1st pub. in the *Golden Chain*, &c., 1869, No. 15, in 9 st. of 4 l., and entitled "God glorious in His works."

24. Let bolder hearts the strife require. *Prayer against Temptation.* No. 218 in Martineau's *Hys. of Praise and Prayer*, 1873. It was written in 1851, and 1st pub. in the *Golden Chain*, &c., 1869, in 7 st. of 4 l.

25. Lift thy song among the nations. *National Hymn.* Written in 1853, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1853, in 4 st. of 8 l. When repeated in the *Golden Chain*, &c., 1869, No. 62, an additional stanza (iii.) was given, and it was entitled "England's Hymn." It is a spirited hymn and worthy of greater circulation than it now has. The 1869 text is given in Dale's *English H. Bk.*, 1874, No. 1239.

26. Lord, am I precious in Thy sight. *Grieve not the H. Spirit.* Composed in 1850, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1853. In 1869 it was included in the *Golden Chain*, &c., No. 70, in 7 st. of 4 l., It is in C. U. in America. A cento is also in the *Suppl.* to the *New Cong.*, 1869, No. 1095. It is composed of st. iii., v., vi. much altered, and not improved, and begins, "O Holy Spirit, dost thou mourn?"

27. Lord, comes this bidding strange to us? *Invitation to Rejoice.* Written in 1849, and 1st pub. in his *Golden Chain*, &c., 1869, No. 144, in 11 st. of 4 l.

28. Lord, dost Thou ne'er Thy servants bless? *Free Grace.* Written in 1855, on the words of Oliver Cromwell as used by him in a letter to his "beloved cousin Mrs. St. John," dated "Ely, 13th October, 1638." "Truly no poor creature hath more cause to put him self forth in the cause of his God than I. *I have had plentiful wages beforehand; and I am sure I shall never earn the least mite.*" (Carlyle's *Oliver Cromwell's Letters and Speeches*, &c., Letter ii.) The hymn was 1st pub. in the *Golden Chain*, &c., 1869, in 9 st. of 4 l.

29. Lord, from Thee, what grace and glory. *National Hymn.* This cento in Vince's *Coll.*, 1870, No. 450, is from the poem, on St. George's Day, written in 1853, and pub. in the author's *Anniversaries*, 1858, p. 47.

30. Lord, from these trembling souls of ours. *Praise.* Composed in 1859, and 1st pub. in his *Golden Chain*, &c., 1869, No. 3, in 10 st. of 4 l.

31. Lord God, by Whom all change is wrought. *God Eternal.* Written in 1869, the keynote being the words of St. Augustine, "Immutabilis mutans omnia," and 1st printed in the *Songs of the Spirit*, N. Y., 1871. In 1874 it was included in Dale's *English H. Bk.*; and, in 4 st., in the *Bapt. Hymnal*, 1879.

32. Lord God of old, who wentest. *Public Worship.* Composed in 1868, and 1st pub. in his *Golden Chain*, &c., 1869, No. 30, in 5 st. of 8 l.

33. Lord, if our dwelling place thou art. *Communion of Saints.* Written in 1856, and 1st pub. in his *Golden Chain*, &c., 1869, No. 150, in 8 st. of 4 l. The hymn, "Death has no bidding to divide," in Dale's *English H. Bk.*, 1874, begins with st. ii., and omits st. i., iv. of this hymn.

34. Lord, in this awful fight with sin. *Victory through Christ.* Written in 1857, and 1st pub. in his *Golden Chain*, &c., 1869, No. 128, in 7 st. of 8 l.

35. Lord, in Thy people Thou dost dwell. *Unity of Christ and His people.* Written in 1864, and 1st pub. in his *Golden Chain*, &c., 1869, in 12 st. of 4 l.

36. Lord, Thou hast been our dwelling place. *National Hymn.* "Begun among the Waldenses, 1864," and 1st pub. in his *Golden Chain*, &c., 1869, No. 59, in 8 st. of 7 l., entitled, "The hymn of the Waldenses," and supplemented with the note, "This hymn as a whole belongs to the Waldenses only, among whom it was begun, but all the people of God have an interest in the first two and the last verses." Acting upon this suggestion of the author, these stanzas were given in the *Suppl.* to the *New Cong.*, 1869, as No. 1025.

37. Lord, Thou wouldst have us like to Thee. *Holiness desired.* Written in 1846, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1846, No. 120, in 8 st. of 4 l. It is in several American collections.

38. Lord, Thy gracious voice hath spoken. *Christ our Cæsar.* Written in 1849, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1853; and again in the *Golden Chain*, &c., 1869, in 3 st. of 8 l.

39. Lord, when I all things would possess. *Humility.* Written in 1850, and 1st pub. in his *Golden Chain*, &c., 1869, No. 111, in 8 st. of 4 l. In Martineau's *Hymns*, &c., 1873, No. 304, st. ii., iv., vii. are omitted. This hymn is also in C. U. in America.

40. Lord, when we come at Thy dear call. *The Holy Ghost, the Sanctifier.* No. 72 in his *Golden Chain*, 1869, in 7 st. of 4 l., was written in 1856, and is given in the *Songs of the Spirit*, N. Y., 1871.

41. May we not, Father, meetly mourn? *Burial.* No. 151 in his *Golden Chain*, &c., 1869, in 9 st. of 4 l., was written in 1855.

42. Methought my soul had learned to love. *Resignation.* "Composed in 1852 and first printed in *Golden Chain*, 1869. It came from the very depths of my own heart, was inspired by a suppressed trouble which turned out one of the greatest blessings of my life." In the *Golden Chain*, &c., No. 114, it is given in 7 st. of 4 l., and is headed, "Not my will but Thine be done."

43. My God, I do not flee from Thee. *Joy.* Written in 1849, and 1st pub. in his *Golden Chain*, &c., 1869, No. 10, in 7 st. of 4 l. The *New Cong.*, 1869, No. 1119, begins with st. ii., "Father, Redeemer, Quickener mine," and also omits st. iv.

44. My God, my Majesty divine. *Child of God.* Written in 1845, and 1st pub. in G. Dawson's *Psalms & Hys.*, 1846, No. 116, in 8 st. of 4 l., and again, after revision, in the *Golden Chain*, &c., 1869, No. 135. The original text is in C. U. in America.

45. Not, Lord, Thine ancient works alone. *Public Worship.* Written in 1874, and 1st printed in *The Congregationalist*, in 6 st. of 6 l., and entitled, "The Living God." In Dale's *English H. Bk.*, 1874, st. iii. is omitted.

46. Not yet I love my Lord. *Lent.* Written in 1868, and 1st pub. in his *Golden Chain*, &c., 1869, No. 86, in 9 st. of 4 l. It is in several collections, including Martineau's *Hymns*, &c., 1873, No. 199.

47. Not yet, ye people of His grace. *Here and Hereafter.* A hymn on the "The Vision Beatific," No. 165, in his *Golden Chain*, &c., 1869, in 11 st of 4 l. It was written in 1866, and is in American C. U.

48. O height that doth all height excel. Written in 1853, and "was born of the words of Augustine in

the outset of the Confessions, 'Secretissime et Praesentissime,' and was the first of several hymns inspired by his wonderful antitheses about God." It was 1st pub. in G. Dawson's *Ps. & Hys.*, 1853, and again in the *Golden Chain*, &c., 1869, No. 13, in 9 st. of 4 l. It is in English and American C. U.

49. O Holy Ghost, Who down dost come. *Whitsuntide.* "Written at Malvern on Whitsunday, 1863; a day of singular spiritual enjoyment, and outward loveliness." It was 1st pub. in the *Golden Chain*, &c., 1869, No. 74, in 7 st. of 4 l., and headed, "A Breathing after the Holy Spirit," and is in several collections. In Martineau's *Hymns*, &c., 1873, No. 251, it begins with st. ii., "Spirit of Truth, Who makest bright," st. i. and vi. being omitted.

50. O not alone in saddest plight. *Divine Guidance desired.* Composed in 1856, and 1st pub. in his *Golden Chain*, &c., 1869, No. 120, in 9 st. of 4 l.

51. O not to fill the mouth of fame. *A Servant of Christ.* "Composed in 1849, and printed first in a small collection of poems entitled, I think, *The Violet.*" In 1853 it was given in G. Dawson's *Ps. & Hys.*; and in 1869, in the *Golden Chain*, &c., No. 121, in 6 st. of 4 l. Its use is mainly confined to America.

52. O not upon our waiting eyes. *Divine Love.* Written in 1849, and 1st pub. in his *Golden Chain*, &c., 1869, No. 29, in 5 st. of 4 l.

53. O saints of old, not yours alone. *Seeking God.* Written in 1848, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1853; and again, after revision, in the *Golden Chain*, &c.; 1869, No. 126, in 10 st. of 4 l. The American hymn-books have usually the original text, but in Dale's *English H. Bk.*, 1875, and Horder's *Cong. H. Bk.*, 1884, the text is abridged from the *Golden Chain*.

54. O smitten soul that cares and conflicts wring. *Heaven desired.* Written in 1854, and 1st pub. in his *Golden Chain*, &c., 1869, No. 75, in 8 st. of 4 l.

55. O Spirit, sweet and pure. *Constant Presence of the Holy Spirit desired.* Written in 1868, and given in his *Golden Chain*, &c., 1869, as No. 127, in 7 st. of 8 l.

56. O time, ne'er resteth thy swift wing. *Worth of Time.* Written in 1855, and 1st pub. in his *Golden Chain*, &c., 1869, No. 98, in 9 st. of 4 l.

57. O wherefore hath my spirit leave? *Spiritual Changes.* "Composed with great ardour and stir of soul in 1847, and first printed in the *Golden Chain*, 1869," No. 85, in 7 st. of 4 l.

58. O'er fulness of grace, blest Britain rejoice. *National Hymn.* Composed in 1868, and 1st pub. in his *Golden Chain*, &c., 1869, No. 61, in 11 st. of 4 l., and entitled, "The Thanksgiving Song of Protestant Britain"; to which was added the words of Milton: "Let us all go, every true Protestant Briton, throughout the three kingdoms, and render thanks to God the Father of Light, and to His Son, Jesus Christ our Lord."

59. Saviour, needs the world no longer? *Christ All in All.* "Written in 1847 . . . it was inspired partly by my contemplation of Shelley's hapless, Christless life." It was 1st pub. in G. Dawson's *Ps. & Hys.*, 1853, and again in the *Golden Chain*, &c., 1869, No. 35, in 7 st. of 6 l., and headed, "Lord, to whom shall we go." Its use is limited, and far less than its merits deserve.

60. Saviour, Who from death didst take. *The Resurrection of Christ, a cause of Confidence.* Written in 1856, and 1st pub. in his *Golden Chain*, &c., 1869, No. 96, in 5 st. of 6 l.

61. Sweet Spirit, would Thy breath divine. *The Holy Ghost, the Purifier, desired.* Written in 1856, and given as No. 71 in his *Golden Chain*, &c., 1869, in 10 st. of 4 l.

62. The happy fields, the heavenly host. *Heaven.* Written in 1848, 1st pub. in G. Dawson's *Ps. & Hys.*, 1853, and again in the *Golden Chain*, &c., 1869, No. 157, in 10 st. of 4 l.

63. Thy happy ones a strain begin. *Joy in God.* Written in 1846, and pub. in G. Dawson's *Ps. & Hys.*, 1846, No. 118, in 5 st. of 4 l. In the *Golden Chain*, &c., 1869, No. 146, the text is slightly changed. The text in C. U. in G. Britain and America is from the original.

64. Too dearly, Lord, hast Thou redeemed. *Lent.* Written in 1855, and 1st pub. in his *Golden Chain*, &c., 1869, No. 97, in 9 st. of 4 l.

65. Unto thy rest return. *Lent.* Written in 1866, and 1st pub. in his *Golden Chain*, &c., 1869, No. 92, in 6 st. of 8 l.

66. We come unto our fathers' God. *God our Abode.* "The birthday of this hymn, November 22nd, 1868 (St. Cecilia's Day), was almost the most delightful day of my life. Its production employed the whole day and was a prolonged rapture . . . . . It was produced while the *Golden Chain* was being printed, just in time to be a link therein, and was the latest, as 'How, Lord, shall vows of ours be sweet?' was the earliest song included therein." In the *Golden Chain*, &c., 1869, it is No. 129, in 7 st. of 7 l., and is entitled, "The People of God."

67. We triumph in the glorious grace. *Citizens of Heaven.* Written in 1855, and 1st pub. in his *Anniversaries*, 1858, and again in his *Golden Chain*, &c., 1869, No. 153, in 12 st. of 4 l.

68. What sweetness on Thine earth doth dwell. *Nature revealing God.* [*Summer.*] Written in 1850, and 1st pub. in his *Golden Chain*, &c., 1869, in 8 st. of 4 l.

69. When shall I, Lord, a journey take. *Lent.* Written in 1856, and 1st pub. in his *Golden Chain*, &c., 1869, No. 80, in 8 st. of 4 l. It is in C. U. in G. Britain and America.

70. Whence this flaming joy that maketh? *The Prodigal's Return.* "Written in 1853 just before the hymn beginning 'Thrice blessed soul, who still hath made,' with the text 'Son, thou art ever with me' (*Golden Chain*, No. 134), which is its complement; and 1st printed in the *Golden Chain*," 1869, No. 81, in 6 st. of 6 l.

71. Would the Spirit more completely? *The Gifts of the Spirit.* Written in 1849, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1853; and again in the *Golden Chain*, &c., 1869, No. 67. in 3 st. of 8 l.

72. Ye children of the Father. *Spiritual Worship.* Written in 1867, and 1st pub. in his *Golden Chain.* &c., 1869, No. 23, in 6 st. of 8 l.

73. Ye of the Father loved. *Praise.* Written in 1862, and 1st pub. in the *Golden Chain*, &c., 1869, No. 5, in 8 st. of 8 l.

74. Ye people of the Lord, draw near. *Holy Communion.* Written in 1855, and 1st pub. in his *Golden Chain*, &c., 1869, No. 127, in 7 st. of 4 l.

75. Ye souls, the Father's very own. *Holy Diligence.* Composed in 1867, and 1st pub. in his *Golden Chain*, &c., 1869, No. 142, in 9 st. of 4 l.

These hymns are usually abridged in the hymn-books, the length of most of them being against their use in their full form. Although they are gradually growing in popular esteem, the extent of their use is much more limited than their merits deserve. [J. J.]

Gilman, Caroline, née Howard, daughter of Samuel Howard, and wife of Dr. S. Gilman (q.v.), was b. at Boston, U. S., in 1794, and married to Dr. Gilman in 1819. After Dr. Gilman's death in 1858, she resided for a time at Cambridge, U. S., and subsequently at Tiverton, Long Island. Mrs. Gilman is the author of several tales, ballads, and poems, and of the following hymns:—

1. Is there a lone and dreary hour? *Providence.* Contributed to Sewall's Unitarian *Coll.*, N. York, 1820, in 4 st. of 4 l. In 1867 Mrs. Gilman added a stanza thereto for the Charlestown *Services & Hymns.* The original hymn is in extensive use amongst the Unitarians in G. Britain and America.

2. We bless Thee for this sacred day. *Sunday.* Also contributed to Sewall's *Coll.*, 1820, in 4 st. of 4 l., to which another was added by Mrs. Gilman, for the Charlestown *Services & Hymns*, 1867. In extensive use. [F. M. B.]

Gilman, Samuel, D.D., was b. at Gloucester, Massachusetts, Feb. 16, 1791; graduated at Harvard, 1811, and was a tutor there from 1817 to 1819. In 1819 he became the pastor of a Unitarian congregation at Charlestown, South Carolina, and retained the same to his death. He d. at Kingston, Mass., Feb. 9, 1858. His hymns include:—

1. O God, accept the sacred hour. *Holy Communion.* Contributed to Dr. Harris's *Hys. for the Lord's Supper*, July, 1820, republished in

Sewall's Unitarian *Coll.*, N. York, 1820, and in later collections.

2. We sing Thy mercy, God of love. *Holy Communion.* Published as in the case of No. 1.

3. Yes, to the [that] last command. *Holy Communion.* Published as in the case of Nos. 1 & 2.

[F. M. B.]

Gilmore, Joseph Henry, M.A., Professor of Logic in Rochester University, New York, was b. at Boston, April 29, 1834, and graduated in Arts at Brown University, and in Theology at Newton Theological Institution. In the latter he was Professor of Hebrew in 1861–2. For some time he held a Baptist ministerial charge at Fisherville, New Hampshire, and at Rochester. He was appointed Professor at Rochester in 1868. His hymn, "He leadeth me, O blessed thought" (*Ps. xxiii.*), is somewhat widely known. It was written at the close of a lecture in the First Baptist Church, Philadelphia, and is dated 1859. It is in the *Bap. H.* [*and Tune*] *Bk.*, Philadelphia, 1871.

[F. M. B.]

Gisborne, Thomas. [Staffordshire Hymn-books.]

Give ear, O Lord, to hear. *W. Hunnis.* [*Lent.*] Appeared in his *Seven Sobs of a Sorrowful Soul for Sin*, 1585, in 3 st. of 8 l., and entitled, "An humble sute of a Repentant Sinner for Mercie." In 1845 it was reprinted in E. Farr's *Select Poetry, &c., of the Reign of Queen Elizabeth*, vol. i. p. 157. From that work it passed into *Kennedy*, 1863, No. 398, in an altered form as, "Attend, O Lord, and hear." [W. T. B.]

Give glory to the Lord. *J. Montgomery.* [*Praise.*] Written June 1st, 1836 ["M. MSS."], and pub. as a fly-sheet for the Whitsuntide gathering of the Sheffield S. S. Union, 1839, in 6 st. of 4 l. It is No. 91 in his *Original Hys.*, 1853. It is in limited use in America.

[J. J.]

Give glory unto God on high. *B. Barton.* [*Praise to the Holy Trinity.*] Pub. in his *Poetic Vigils*, 1824, p. 189, in 5 st. of 10 l. In its full form it is unknown to the collections, but the following centos therefrom are in C. U.:—

1. All glory to the Father be, Who made the earth. &c. This is No. 154 in the S. P. C. K. *Church Hys.*, 1871.

2. Ascribe we to the Father praise. This is apparently based upon st. i.–iv. of this hymn, and is No. 1117 in *Kennedy*, 1863.

3. Give glory unto God on high. This, in 5 st. of 4 l., is No. 1288 in *Kennedy*, 1863.

4. The Father, God, we glorify. This is No. 109 in the Cooke and Denton *Hymnal*, 1853. [J. J.]

Give laud unto the Lord. *John Pullain.* [*Ps. cxlviii.*] This version of Ps. 148 appeared, possibly in the lost *Anglo-Genevan Psalter*, appended to *The Forme of Prayers*, &c., 1558, and certainly in the *Anglo-Genevan Psalter*, 1561; thence into the Scottish *Psalter*, in 1565, where Psalm 136 ("O Lord, the Lord benign) is in the same metre. It is not in modern use; but is of historical importance as the first instance in psalms or hymns of the metre, 6.6.6.6.4.4.4.4. subsequently so successfully employed by *Tate and Brady*, in "Ye boundless realms of joy"; by I. Watts in "Lord of the worlds above"; and in the hymns of many other writers. The best stanza of this version we give as an example of both the metre and the rendering:—

2. "Praise Him both moon and sun,
Which are so clear and bright;
The same of you be done,
Ye glistring stars of light:
And eke no less,
Ye heavens fair,
And clouds of th' air,
His laud express."

The full text is difficult to find except in the Psalters appended to old editions of the Bible and Prayer Book. [Old Version, § IX.] [J. J.]

Give me the wings of faith to rise. *I. Watts.* [*Heaven: All Saints.*] 1st pub. in his *H. & Spiritual Songs*, 2nd ed., 1709, Bk. ii., No. 140, in 5 st. of 4 l., and entitled, "The Examples of Christ and the Saints." It is in extensive use in all English-speaking countries, and generally in its original form as in the *Hy. Comp.*, No. 357. In *Kennedy*, 1863, the opening line reads:—"Be mine the wings of faith to rise," No. 1379. There are also other slight alterations in the text. [J. J.]

Give thanks to God the Sovereign Lord, [King]. *I. Watts.* [*Ps. cxxxvi.*] This C. M. version of Ps. 136 was pub. in his *Ps. of David*, &c., 1719, in 10 st. of 4 l., with the following note:—

"In every stanza of this Psalm I have endeavoured to imitate the *Chorus* or Burden of the Song, *For His mercy endureth for ever*, and yet to maintain a perpetual variety."

The systematic way in which this end is accomplished is sketched out in the title which he gave to his Paraphrase. It reads: "God's Wonders of Creation, Providence, Redemption of Israel, and Salvation of his People." The form in which it is found in most modern collections, as in *N. Cong.*, 1859, No. 226, and others, eliminates the reference to the "Redemption of Israel," thus reducing the hymn to 6 st. The first line sometimes reads: "Give thanks to God, the Sovereign *King*." [J. J.]

Give to our God immortal praise. *I. Watts.* [*Ps. cxxxvi.*] This L. M. version of Ps. 136 appeared in his *Ps. of David* in 1719, in 8 st. of 4 l. In modern collections we find it given thus:—

1. The original in the *N. Cong.*, No. 227; Spurgeon's *O. O. H. Bk.*, No. 136, and others; and in the Bap. *Ps. & Hymns*, 1858–80, No. 8, with st. v., l. 1, "*Israel*" for "The Jews" of the original.

2. A cento composed of st. i., iv., vii. and viii. This was given in Cotterill's *Sel.*, 1810–19, and from thence has passed into numerous collections, including *Windle*, S. P. C. K. *Ps. & Hys.*, and Stevenson's *Hys. for Ch. & Home*, amongst modern hymnals, with slight variations in the refrain. This is the most popular form of the hymn.

3. A cento combining st. i.–iv. and vii., viii. This appeared in Conyers's *Coll.*, 1767, and amongst later hymnals the *Leeds H. Bk.*, 1853, the Islington *Ps. & Hys.*, Kemble's *New Church H. Bk.*, and other collections. This form is also in use in America. [See Psalters, English, § XV.] [J. J.]

Glad sight, the Holy Church. [*Holy Baptism.*] The Syriac original of this hymn is sometimes attributed to Ephrem the Syrian (d. 378), but without sufficient authority. It is found in the Office for Baptism of the Church at Jerusalem. Daniel, iii. 226, in the portion devoted to Syriac hymnody—*Carmina Ecclesiae Syriacae curavit Ludovicus Splieth*—gives the Syriac text, and a Latin *tr.* by Splieth, which reads:—

"Expande alas tuas sancta Ecclesia et simplicem

agnum suscipe, quem Spiritus Sanctus ex aquis Baptismi genuit. De hoc Baptismo vaticinatus est filius Zachariae; ego inquit, in aquis baptizo; at ille qui venturus est in Spiritu Sancto. Exercitus caelestium circumadstat baptisterio, ut ex aquis suscipiant filios Deo similes. Ex aquis viros sibi delegit Gideon, qui ad praelium prodirent; ex aquis Baptismalis sibi Christus adoratores delegit."

In 1862 the Rev. F. Pott contributed an article on "Hymnology" to the *Quarterly Review* (April, 1862), and gave therein a paraphrase in metre of the above Latin rendering, beginning, "Glad sight! the holy Church," in 9 st. of 4 l. Although previously included in his *Hymns*, &c., 1861, No. 236, in 7 st. of 4 l., this publication brought it into fuller notice, and it was soon added, in one form or another, to several hymn-books, including the *People's H.*, 1867; the *Appendix* to *H. A. & M.*, 1868; the S. P. C. K. *Church Hys.*, 1871; the *Hymnary*, 1872; and other collections in G. Britain and America. The greatest deviation from the original *tr.* is in the *Church Hymns*. The changes, however, were made with the translator's permission. [J. J.]

Gladden, Washington. [Various.]

Glassite Hymns. [Scottish Hymnody.]

Gloria in Excelsis. The simple and original form of this hymn is contained in the song of the angels as given by St. Luke ii. 14, "Glory to God in the highest, and on earth peace, goodwill toward men." This simple form came early into use, and is found in the *Liturgy of St. James*, where it is directed to be recited by the Priest when the gifts were "sealed."

2. From this simple beginning it soon expanded until it assumed the form of an elaborate hymn. The most complete text as it existed in the 5th century, is given at the end of the Psalms and Canticles in the *Codex Alexandrinus* in the Brit. Museum, which dates from the close of the 5th century. In the *Facsimile of the Codex Alexandrinus*, pub. by the authorities of the Brit. Museum, it is in vol. iii. folio 569, ii. This is given in **Greek Hymnody**, p. 459, i., § x. 4, together with a translation into English (q. v.).

3. The form given in the *Apostolic Constitutions*, vii. 47 (*Daniel*, ii. p. 268), differs in some measure from this by variations and the addition of some phrases (see *Dict. of Christian Ant.* p. 736).

4. The Latin form of the text is in an 8th century MS. in the Brit. Museum (Reg. 2 A. xx.). As given in the *Roman Missal* it reads:

"Gloria in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cælestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suspice deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe. Cum sancto Spiritu, in gloria Dei Patris. Amen."

5. The translations into English which are in C. U. are in prose and verse. The prose translation most in use is that in the Office for Holy Communion in the *Book of Common Prayer*. It is translated from the Latin text as above. The translation of the hymn in the Office of the Scottish Prayer Book is from the Greek text as in the article **Greek Hymnody**, p. 459, i., § x. 4. The principal difference between the two is in the second clause. This in the *Greek* is, "Lord the only begotten Son, Jesus Christ, and Holy Spirit." This reads in the *Scottish Office*, "And to Thee, O God, the only begotten Son Jesu Christ, and to Thee, O God, the Holy Ghost." The corresponding passage in the *Roman Missal* is "Domine Fili unigenite Jesu Christe," and in the *English Prayer Book*, "O Lord the only-begotten Son Jesu Christ." The concluding clause, in the form given to it in the *Roman Missal*, "Cum Sancto Spiritu, in gloria Dei Patris," and in the *English Prayer Book*, "with the Holy Ghost art most high in the glory of God the Father," is of unknown and, comparatively modern, interpolation (see *Daniel*, ii. p. 267). The translations into English verse are all from the prose translation in the *Book of Common Prayer*. They include the following:—

1. All glory be to God on high and peace on earth likewise. *Old Version.* In *J. Playford*, 1677.

2. To God be glory, Peace on earth. Given in the *Supplement* to the *New Version*, 1700, and continued until the N.V. gave way to modern hymn-books. It is in several collections both in G. Britain and America.

3. Let glory be to God on high. Appeared in the American Andover *Sabbath H. Bk.*, 1858, No. 467. Its authorship is unknown.

4. Glory in the highest to God. By Dr. Bonar in the *Sunday at Home*, 1878, p. 92.

In addition Mr. Chatfield has rendered the Greek text as in the *Antho. Graeca Carmi. Christi*, 1871, into prose in his *Songs & Hys. of the Earliest Greek Christian Poets*, 1876, p. 161, as "Glory to God in the highest," &c. See also "Glory be to God," &c., p. 427, ii. [J. J.]

This hymn has also been rendered into *German*, and from the German into *English* as follows:—

Allein Gott in der Höh sey Ehr. A rendering in 4 st. of 7 l., by Nicolaus Decius. 1st appeared in Low German as "Alleine God jn der höge sy ëre," in the Rostock *G. B.*, 1525 [Rostock University Library]. *Wackernagel*, iii. pp. 565–67, quotes it from the Rostock *G. B.*, 1526, and, in High Germany, from V. Schumann's *G. B.*, Leipzig, 1539. The well-known melody set to it in 1539 (*H. A. & M.*, No. 104) is also ascribed to Decius, probably partly adapted from the Latin plainsong. Text and melody speedily became favourites in Germany; were used on high festivals, at Holy Communion, &c.; and to this day are everywhere in use. Lauxmann, in *Koch*, viii. 104–111, relates many edifying incidents regarding them. In the *Unv. L. S.*, 1851, No. 185. The *trs.* in C. U. through the German are:—

1. To God on high all glory be. In full, as No. 226, in the *Appendix* of 1743 to the *Moravian H. Bk.*, 1742, and repeated, altered, in later eds. (1886, No. 191). St. i., iii., iv. nearly from the text of 1826, were included as No. 216 in Dr. Pagenstecher's *Coll.*, 1864.

2. To God on high be thanks and praise, Who deigns, &c. Of st. 1, by W. Ball, as part of his *tr.* of the German book of words of Mendelssohn's *St. Paul*, 1846. Included in the *Leeds H. Bk.*, 1853, No. 225; *N. Cong.*, 1859; Horder's *Cong. Hys.*, 1884; and others.

3. All glory be to God on high, And. A good and full *tr.* signed A. G. in the Dalston Hospital *H. Bk.*, 1848, No. 39.

4. All glory be to God on high, Who. A full

and good *tr.*, as No. 1, in Miss Winkworth's *C. B. for England*, 1863. Repeated in the *Temple H. Bk.*, 1867, and in America in the Pennsylvania Luth. *Ch. Bk.*, 1868, Ohio *Luth. Hyl.*, 1880, and the New York *Evang. Hyl.*, 1880.

5. To God on high be thanks and praise, For. In full, by R. C. Singleton, as No. 268, in the *Anglican H. Bk.*, 1868 (1871, No. 311). Repeated in J. L. Porter's *Coll.*, 1876, and in Stryker & Main's *Church Praise Bk.*, New York, 1882.

6. To God alone on high be praise. By J. D. Burns, in his *Remains*, 1869, p. 238. This is No. 66 in Dale's *English H. Bk.*, 1874.

7. To God alone the song we raise. In full, by T. E. Brown, as No. 45, in the *Clifton College H. Bk.*, 1872.

8. Alone to God on high be praise. A *tr.* of st. i. as st. i. of No. 95 in the Swedenborgian *Coll.*, 1880.

Translations not in C. U. :—

(1) "To God the hyghest be glory alwaye," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 564). (2) "Onlie to God on heich be gloir," in the *Gude and Godlie Ballates* (ed. 1568, folio 28, 1868, p. 47). (3) "To our Almighty Maker, God," by *J. C. Jacobi*, 1722, p. 26 (1732, p. 50, reading "gracious God"). (4) "To God alone in the highest heaven," by *Miss Fry*, 1845, p. 41. (5) "To God on high we'll praises sing," signed "P. J." in the *Sunday Mag.*, 1874, p. 384. [J. M.]

Gloria laus et honor. *St. Theodulph of Orleans.* [*Palm Sunday.*] That this hymn was written by St. Theodulph seems beyond all reasonable doubt. That it was written by him while imprisoned in the cloister, at Angers, about 820 or 821, is highly probable. Regarding its origin Clichtoveus, in his *Elucidatorium*, 1516, f. 31 *b*, tells a pretty story to the following effect:—

On Palm Sunday, 821, Louis the Pious, King of France, was at Angers and took part in the usual procession of the clergy and laity. As the procession passed the place where St. Theodulph was incarcerated he stood at the open window of his cell, and amid the silence of the people, sung this hymn which he had newly composed. The king was so much delighted with the hymn that he at once ordered St. Theodulph to be set at liberty and restored to his see; and ordained that henceforth the hymn should always be used in processions on Palm Sunday.

The story is not, however, a contemporary one; and moreover it seems clear that Louis the Pious was never in Angers after 818. It is also almost certain that St. Theodulph was never really restored to his see, but that he d. at Angers in 821.

The ritual use of this hymn was always as a Processional on Palm Sunday. According to the *Sarum* use the first four stanzas were to be sung before leaving the church by seven boys "in loco eminentiori," near the south door. In the use of *York* the boys of the choir seem to have gone up to a temporary gallery over the door of the church and there sang the first four stanzas. After each of the first three stanzas the rest of the choir, kneeling below, sang st. i. as a refrain. At the end of st. iv. the boys began the refrain and the rest of the choir, standing up, sang it along with them. In the *Hereford* use the procession went to the gates of the town. These being shut seven boys of the choir went to the summit and there sang the hymn. In the uses of *Tours* and *Rouen* it was also sung at the gate of the city. According to the modern *Roman* use it is sung when the procession returns to the church; two or four singers entering the church, and when the door has been closed, facing it and singing the hymn while the rest outside repeat the chorus.

The hymn is founded on Ps. xxiv. 7–10; Ps. cxviii. 25, 26; St. Matt. xxi. 1–17; and St. Luke xix. 37, 38. E. L. Dümmler, in his *Poetae latini aevi Carolini*, Berlin, 1877 ff. vol. i. p. 558, gives the full text in 78 lines. In the liturgical books ll. 1–36 only are given (so in the *Paris MS.*, 18557, of the 10th cent. cited by *Dümmler*; and in the British Museum MS. Add. 19768, f. 36 *b*, of the 11th cent); while in the Graduals and Missals the almost universal use was to give only ll. 1–12. This is the form in a St. Gall MS. (No. 899) of the 9th cent, cited by *Dümmler*, and it is the form in English C. U. as in *H. A. & M.* The text is also found in an 11th cent. MS. in the British Museum (Harl. 4951, f. 196 *b*); in two 11th cent. MSS. in the Bodleian (Liturg. Misc. 320, f. 18 b.; Liturg. Misc. 366, f. 18); in *Daniel*, i. No. 186, with notes at iv. p. 153; in *Bässler*, No. 69; in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der alten Kirchenhymnen*, vol. ii., 1886, pp. 313–322, &c. [J. M.]

Translations in C. U. :—

1. Glory and praise to Thee, Redeemer blest. By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 232, in 5 st., with the repetition of the first two lines of the hymn as a refrain. It was also repeated in his *Hys. & Poems*, 1873, p. 121. It is found in several collections, including *Kennedy*, 1863, where it is altered and begins, "*All glory be* to Thee, Redeemer blest." The *English Hymnal*, 1852 text, is also considerably altered, although the first line is retained.

2. King and Redeemer! to Thee be the glory. By G. Rorison. 1st pub. in his *Hys. & Anthems*, 1851.

3. Glory, and honour, and laud be to Thee, King Christ the Redeemer. By J. M. Neale. Appeared in his *Mediaeval Hys.*, 1851, p. 22.

4. Glory, and laud, and honour. By J. M. Neale. This is a second *tr.* by Dr. Neale, made for and pub. in the *H. Noted*, 1854, in 8 st. of 4 l., but supplied a little earlier to the *Salisbury H. Bk.*, 1857, in a slightly different form. In this form it is in a few collections, but as:—

5. All glory, laud, and honour, as altered by the compilers of *H. A. & M.* for their trial copy, 1859, No. 59, in 6 st. of 4 l., it is most widely known in all English-speaking countries. Dr. Neale approved of this arrangement, especially of the opening line, and adds in his note (*Med. Hys.*):—

"Another verse was usually sung, till the 17th century; at the pious quaintness of which we can scarcely avoid a smile:—

'Be Thou, O Lord, the Rider,
And we the little ass;
That to God's holy city
Together we may pass.'"

6. Glory, laud, and honour be, Our Redeemer Christ to Thee. By W. J. Blew, in *The Church Hy. & Tune Bk.*, 1852–5, in 7 st. of 4 l., and in Rice's *Sel.* therefrom, 1870, No. 46. In the Scottish Episco. *Coll. of Hys.*, &c., 1858, it was given in 4 st. as, "Glory, *praise*, and honour be."

7. To Thee be glory, honour, praise. Appeared in the Irvingite *Hys. for the Use of the Churches*, 1864, No. 35, as a "Tr. by C., 1861." It is repeated in the ed. of 1871, and in the American Dutch Reformed *Hys. of the Church*, N. Y., 1869.

8. Glory, praise, and honour be, Jesus, Lord, &c. Given anonymously in Dale's *English H. Bk.*, 1874, No. 255, in 4 st. of 4 l. It is a paraphrase, and not a *tr.* of the original.

Another tr. is:—

Glory, praise, and honour be, Christ, Redeemer, &c. *J. W. Hewett.* 1859. [J. J.]

Gloria Patri. [Doxologies.]

Gloriosi Salvatoris. [*Holy Name of Jesus.*] This anonymous hymn, possibly of the 15th cent., is given from the *Meissen Breviary*, cir. 1510, in *Daniel*, i. No. 449, in 6 st. of 3 double lines, and headed, "In festo S. Nominis Jesu." Dr. Neale's text, in 7 st. of 6 l., is given in his *Hymni Ecclesiae*, 1851, p. 165, from the *Liége Breviary*. In his *Mediaeval Hymns*, 1851, he claims for his *tr.* that it was the first rendering into English, and says concerning the original, "A German hymn on the Festival of the Holy Name of Jesus." All that can be said of its date is, that it is clearly posterior to the *Pange Lingua* of St. Thomas, which it imitates." [W. A. S.]

Translations in C. U.:—

1. To the Name that brings salvation. By J. M. Neale. Appeared in his *Mediaeval Hys.*, 1st ed. 1851, p. 142, in 6 st. of 6 l., and again in later editions. It is included, sometimes abbreviated, in the Scottish *Epis. H. Bk.*, 1858; the *Parish H. Bk.*, 1863–75; the *People's H.*, 1867; the *Hymnary*, 1872, and others. In the American *Hys. & Songs of Praise*, New York, 1874, it is abridged to 4 st., and begins, "Jesus is the Name we treasure." Another arrangement, beginning, "Name of Jesus, Name of pleasure," is in the *Hys. for the Chapel of Harrow School*, 1857.

2. To the Name of our salvation. This *tr.*, which was given in *H. A. & M.*, 1861, is based upon the above *tr.* by Dr. Neale; but is so altered that only 10 lines of the 36 contained in the hymn remain unchanged. It was repeated in *Kennedy*, 1863; the S. P. C. K. *Appendix*, 1869; the *Irish Ch. Hyl.*, 1873; and others. In the *Sarum*, 1868, the *H. A. & M.* text is somewhat altered. The *H. Comp.* gives Dr. Neale's *tr.* with variations from several hymn-books.

3. Name of our triumphant Saviour. By R. C. Singleton, written in 1867, and pub. in his *Anglican H. Bk.*, 1868.

4. To the Name that speaks salvation. By J. Ellerton, made for and 1st pub. in the S. P. C. K. *Church Hys.*, 1871. [J. J.]

Another tr. is:—

The glories of the Saviour's Name. *D. T. Morgan.* 1830.

Glorious in Thy saints appear. [*Holiness desired.*] A cento in 2 st. of 4 l. which appeared in Hedge & Huntington's Unitarian *Hys. for the Ch. of Christ*, Boston, U.S., 1853, No. 64; H. W. Beecher's *Plymouth Coll.*, 1855, No. 95, &c. It is from an anonymous hymn beginning "Abba Father, God of love," in 6 st. of 4 l. in *Hys. for Pub. Worship on the General Principles of Natural and Revealed Religion*, Salisbury, 1778, and commences with st. iii. This collection is known to the American Unitarian collections as the *Salisbury Coll.* [W. T. B.]

Glorious things of Thee are spoken. *J. Newton.* [*Church of Christ.*] 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 60, in 5 st. of 8 l., and entitled, "Zion, or the City of God," Is. xxxiii. 20, 21. It has attained to great popularity in all English-speaking countries, and ranks with the first hymns in the language. It is used, however, in various forms as follows:—

1. Orig. text in Snepp's *Songs of G. & G. People's H.*
2. A cento composed of st. i., ii. and v. This appeared in Cotterill's *Selection*, 1819, from whence it has passed into a great number of collections. It is by far the most popular arrangement of the hymn in use, and may be found in fifty or more hymnals, as in *H. Comp.*, No. 284, and sometimes with *Cotterill's* slight alterations, as in the Rev. F. Pott's *Hymns*, &c., 1861–67.
3. A cento composed of st. i., iii. and v., given in S. P. C. K. *Hymns*, 1852, but not popular.
4. A cento, st. i., ii. and doxology in four lines, not by Newton, in the *Cooke and Denton Hymnal*, 1853.
5. A cento, in 4 st. of 4 l., beginning, "Glorious things of *old were* spoken," is given in Isaac G. Smith's *H. Bk.*, 1855–57. It is thus composed: st. i., Newton altered; ii., I. G. Smith; iii., Newton; iv., dox. from *Cooke & Denton*. This is the least successful of any arrangement.
6. The whole hymn revised by J. Keble for the *Salisbury H. Bk.*, 1857, and included therein, as No. 130, with the four-line doxology from *Denton*. This, with slight returns to the original in two places (st. i., v.), and the omission of the doxology, was repeated in the *Sarum Hymnal* (broken into two parts, pt. ii. beginning "Blessed city, holy nation), 1868; and a cento therefrom again altered, in 6 st. of 4 l. in T. Darling's *Hymns*, &c., ed. 1887. Another cento, also with alterations, is given in the *Hymnary*, from which it passed into the *New Mitre Hymnal*, 1875.
7. Cento of st. i., ii., iv., v., unaltered as in the *Bk. of Praise Hymnal*, Thring's *Coll.*, and others.
8. In the S. P. C. K. *Church Hymns*, st. i.–iv. with slight alterations in st. i., ii., and iii.

In the American collections the same diversity of use prevails as in G. Britain. Sometimes the hymn is broken into two parts, with pt. ii. beginning, "Blest inhabitants of Zion." In addition other arrangements of minor importance are given in collections of less importance; but in most cases the original text is maintained. Stanzas i., ii., v., have been rendered into Latin by the Rev. R. Bingham, and included in his *Hymno. Christ. Latina*, 1871, "Dicta de te sunt miranda." [J. J.]

Glory and thanks to God we give. *C. Wesley.* [*Thanksgiving.*] The circumstances which gave rise to this hymn are related in C. Wesley's *Journal*. On his third visit to Leeds he met the Society on March 14, 1744,

"in an old upper room, which was densely packed, and crowds could not gain admission. He removed nearer the door that those without might hear, and drew the people towards him. Instantly the rafters broke off short, close to the main beam, the floor sank, and more than one hundred people fell, amid dust and ruins, into the room below." Several were severely injured, but none were killed. C. Wesley himself escaped with slight injuries. "I lifted up my head," he said, "and saw the people under me, heaps upon heaps. I cried out, 'Fear not, the Lord is with us; our lives are all safe,' and then gave out, 'Praise God from Whom all blessings flow'" (Stevenson's *Methodist H. Bk. Notes*, 1883, p. 68; and C. Wesley's *Journal*).

The hymn, in 12 st. of 4 l., was given in *Hys. & Sac. Poems*, 1749, vol. ii., No. 174, and headed, "After a deliverance from death by the fall of an house." In J. Wesley's corrected copy of the *Hys. & Sac. Poems*, he has changed "house" to *horse*, but Dr. Osborn (*P. Works*, 1868–72, vol. v. p. 381), adds that "on the whole, the reading of the first and second editions [*house*] seems preferable." In its original form it was unsuited for congregational use. In 1780, st. vi.–ix., xi., xii., were given in the *Wes. H. Bk.*, No. 56, as one of the hymns "Describing Judgment": "The great archangel's trump shall sound." It has passed into several collections in G. Britain and America. It forms a striking hymn for "Advent," and displays great power in word painting. [J. J.]

Glory be to God on high, God Whose glory fills the sky. *C. Wesley.* [*Holy Trinity.*] This is a paraphrase of the *Gloria in Excelsis* of the Book of Common

Prayer. The paraphrase is in J. & C. Wesley's *Hys. & Sac. Poems*, 1739, p. 128. In 1761 it was republished by J. Wesley in his *Coll. of* 132 *Select Hymns with Tunes Annext*, but was not added to the *Wes. H. Bk.* till sometime after his death, and probably in 1800–1, although it had long been in use in the collections of *Whitefield*, *Madan*, *Toplady*, and others. In 1820 Cotterill included an altered and abridged version of the text in his *Selection*. In this, st. i.–iii. are altered slightly, st. iv. greatly, and st. v. is new. This version, again altered, and abridged, is found in the S. P. C. K. *Ps. & Hys.*, and other collections. (Orig. text, *P. Works*, 1868–72, vol. i. p. 115.) Another hymn, beginning with the first stanza of this hymn, with the repetition of lines 1, 2, as a refrain, and the addition of 4 stanzas with the same refrain to each, was given in Beard's Manchester Unitarian *Coll.*, 1837, and repeated without the refrain in Hedge & Huntington's *Hys. for the Ch. of Christ*, Boston, U. S. A., 1853, No. 12, and also in other American collections. The additions to C. Wesley's opening stanza were by John Taylor of Norwich. [J. J.]

Glory be to God on high! Peace on earth, &c. *J. S. B. Monsell.* [*Christmas.*] Appeared in his *Hys. of Love and Praise*, 1863, p. 23, as the second hymn for Christmas, in 4 st. of 8 l., and repeated in his *Parish Hyl.*, 1873, No. 74. It is also given in Porter's *Churchman's Hyl.*, 1876, and others. In Snepp's *Songs of G. & G.*, 1872, it begins with st. ii., "We were lost, but we are found." [J. J.]

Glory be to God the Father. *H. Bonar.* [*Praise.*] Pub. in his *Hys. of Faith and Hope*, 3rd series, 1866, in 4 st. of 6 l., and entitled "Praise." It is included in several collections in G. Britain and America, in its original form. In the *Suppl.* to the *N. Cong.*, 1874, and that to the Bap. *Ps. & Hys.*, 1880, the stanzas are transposed, ii., iv., iii., i., and the hymn begins, "Glory be to Him Who loved us." The last stanza is sometimes used as a doxology distinct from the hymn itself. [J. J.]

Glory to God, and praise and love. *C. Wesley.* [*Praise for Salvation.*] Written by C. Wesley on the first anniversary of the great spiritual change which he underwent on Sunday, May 21, 1738, details of which are given under that date in his *Journal*. In 1740 it was included in *Hys. and Sac. Poems*, in 18 st. of 4 l., and headed, "For the Anniversary Day of one's Conversion." (*P. Works*, 1868–72, vol. i. p. 299.) One of the first to make use of the hymn for congregational purposes was R. Conyers, who gave a cento therefrom in his *Ps. & Hys.*, 1767, beginning, "O for a thousand tongues to sing," and consisting of st. vii., ix.–xii. This was followed by other centos (all beginning with the same stanza), in the collections of *De Courcy*, 1775; *Toplady*, 1776; and many others. The most widely known cento is that by J. Wesley, in the *Wes. H. Bk.*, 1780, No. 1, in 10 st., "O for a thousand tongues to sing." This is not only the opening hymn of the *Wes. H. Bk.*, but also of most collections of the Methodist bodies in all English-speaking countries. To this cause much of its popularity may be traced. Stevenson's annotations thereon in his *Methodist H. Bk. Notes*, 1883, are of more than usual interest. Another cento, "Look unto Christ, ye nations; own," is in the American Meth. Episco. *Hymns*, 1849.

The opening line of the cento, "O for a thousand tongues to sing," is supposed to have had its origin in an expression of Peter Böhler, the Moravian, who, when consulted by C. Wesley about praising Christ, replied, "Had I a thousand tongues, I would praise Him with them all." The well-known line, "He breaks the power of cancelled sin," has given offence to a few, from the Taylor and Jones *Ps. & Hys.*, Lond., 1777, where it read, "He breaks the power of *death and* sin," to the American *Manual of Praise*, Oberlin, Ohio, 1880, where it reads, "He breaks the power of *reigning* sin." These changes, however, are limited in their use, the original text being usually retained. [J. J.]

Glory to God on high, Let praises fill, &c. *James Allen.* [*Praise to Jesus.*] In the *Appendix* to the *Kendal Hymn Book*, pub. with the 2nd ed., in 1761, and of which Allen was the principal editor, this hymn appeared as follows:—

"*Worthy the Lamb.*"

"Glory to God on high,
Let praises fill the sky!
Praise ye His name.
Angels His name adore,
Who all our sorrows bore,
And saints cry evermore,
'Worthy the Lamb!'

"All they around the throne
Cheerfully join in one,
Praising His name.
We who have felt His blood,
Sealing our peace with God,
Spread His dear name abroad—
'Worthy the Lamb!'

"To Him our hearts we raise—
None else shall have our praise;
Praise ye His name.
Him our exalted Lord,
By us below adored,
We praise with one accord—
'Worthy the Lamb!'

"If we should hold our peace,
Stones would cry out apace;
Praise ye His name!
Love does our souls inspire
With heavenly, pure desire,
And sets us all on fire—
'Worthy the Lamb!'

"Join all the human race,
Our Lord and God to bless;
Praise ye His name!
In Him we will rejoice,
Making a cheerful noise,
And say with heart and voice,
'Worthy the Lamb!'

"Though we must change our place,
Our souls shall never cease
Praising His name;
To Him we'll tribute bring,
Laud Him, our gracious King,
And without ceasing sing,
'Worthy the Lamb.'"

The use of this hymn in various forms is very extensive in G. Britain and America. The forms of the text which are most popular, are:

1. The original in an abbreviated form, and sometimes with slight verbal alterations as in Dr. Hatfield's *Church H. Bk.*, N. Y. 1872, No. 267.

2. An altered form which appeared in Toplady's *Ps. & Hys.*, 1776, No. 186, as:—

"Glory to God on high!
Let *heav'n* and earth reply,
'Praise ye his name!'
Angels his *love* adore,
Who all our sorrows bore;
And saints cry evermore,
'Worthy the Lamb!'"

This text, in 4 st., was repeated in Burder's *Coll*, 1784, No. 112; in *Williams & Boden*, 1801, where it is attributed to *Burder's Coll.*; in the Bapt. *Ps. & Hys.*, 1858–80, and many others.

3. Another version was given in Rippon's *Sel.*, 1787, No. 387, in 6 st., beginning:—

"Glory to God on high!
Let *earth and skies reply*,
Praise ye his name:
His love and grace adore,
Who all our sorrows bore;
Sing aloud evermore,
Worthy the Lamb."

This version of the hymn is given in several modern collections, either abbreviated, or in full, as in Kemble's *New Church H. Bk.*, 1873, the *New Cong.*, 1859, &c.

4. In the Oxford ed. of Mercer's *Ch. Psalter & H. Bk.*, 1864, two hymns (Nos. 557–558) are given beginning respectively as:—

"Glory to God on high!
Let earth to heaven reply
Worthy the Lamb!
Let mortal tongue awake," &c.

and

"Begin the glorious lay,
The Lord is risen to-day;
Worthy the Lamb," &c.

These hymns are based upon J. Allen's; the first is probably by Mercer, and the second is by E. Jackson (q.v.).

5. In the Cooke & Denton *Church Hymnal*, 1853, No. 88, it opens:—

"Jesu, our risen King,
Glory to Thee we sing,
Praising Thy Name:
Thy love and grace adore,
Which all our sorrows bore,
Crying for evermore,
Worthy the Lamb."

This is also based on Allen, and was repeated in *Kennedy*, 1863, in Thring's *Coll.*, 1882, as "Jesus," &c., and in others.

Other arrangements are found in modern hymn-books, but all are based on the altered texts of *Toplady* and *Rippon*. The original is ascribed to *James Allen* on the authority of his private and marked copy of the *Kendal H. Bk.*, in the possession of Mr. C. D. Hardcastle, sometime of Keighley, Yorkshire. In that copy his initials "J. A." are added in his own handwriting [S. MSS.]. [J. J.]

Glory to God, the angel said. [*Christmas.*] Appeared anonymously in the 7th ed. of the Silver Street *Sunday Scholar's Companion*, 1821, No. 6, in 5 st. of 4 l. It was reprinted (without signature) in Miss D. A. Thrupp's *Hys. for the Young*, R. T. S., 4th ed., 1836, and on this ground it has been ascribed to her. Positive evidence that it was written by Miss Thrupp is wanting. It is in several modern collections for the young, including the *Church S. S. H. Bk.*, 1868. [W. T. B.]

Glory to God the Father be. *J. Mason.* [*Praise for Joy in the Holy Ghost.*] This cento as given in the *Songs for the Sanctuary*, N. Y., 1865, No. 396, is compiled from J. Mason's *Spiritual Songs; or, Songs of Praise*, &c., 1683, and is thus composed:—St. i. and v. from Song xv., st. vi. St. ii.-iv. from Song xxiv., st. i. ii. Although comparatively unknown, it is an effective "Song of Praise." [J. J.]

Glory to God, Whose sovereign grace. *C. Wesley.* [*Thanksgiving for success in Special Work.*] Appeared in *Hys. & Sac. Poems*, 1740, p. 140, in 8 st. of 4 l., and Bp. Ken's Doxology; and again in *Select Hys. with Tunes Annext*, 1761. It was written as a "Thanksgiving Hymn" for the conversion of numbers of the Kingswood colliers, and the consequent renovation of the whole neighbourhood. It was included in the *Wes. H. Bk.*, 1780, No. 195 (*P. Works*, 1868–72, vol. i. p. 287). Its use is not extensive outside the Methodist collections. [J. J.]

Glory to the Father give. *J. Montgomery.* [*Children praising God.*] Written for the Sheffield Sunday School Union, 1825, and first printed as a broad-sheet. In the same year it was published in his *Christian Psalmist*, No. 544, and again in his *Original Hymns*, 1853, No. 334. It was included in Bickersteth's *Christ. Psalmody*, 1833, and since then also in several collections in G. Britain and America. [J. J.]

Glory to the glorious One. *Ephrem the Syrian.* [*Sunday.*] This hymn appeared in Dr. Bonar's *Hys. of Faith & Hope*, 2nd series, 1861, in 11 st. of 6 l., where it is given as a "Sabbath Hymn," imitated from Ephrem (the Syrian). In an altered and abbreviated form of 7 st. of 6 l., this rendering was given in the Hymnary, 1872, No. 18. A blank verse *tr.* of the original was also pub. by Dr. Burgess in his *Select Metrical Hys. & Homilies of Ephraem Syrus*, &c., 1853, p. 83. The original is in the *Paræ netica* (or, "Exhortations to Penitence") of Ephrem, xli. tom. vi. p. 499. [J. J.]

Glory to Thee! O Lord, Who from this world of sin. *Emma Toke.* [*Holy Innocents.*] Written in 1851, and contributed anonymously to the S. P. C. K. *Hys. for Public Worship*, 1852, No. 119, in 6 st. of 4 l. Its use in G. Britain is extensive, but in America somewhat limited. Usually the text is given in full and unaltered. *H. A. & M.* is an exception in favour of 5 st., and the American *Prot. Ep. Church Hymnal*, 1872, of 4 st. A doxology is sometimes added, as in the *Salisbury H. Bk.*, 1857; *Chope's Hymnal*, 1864. An altered version beginning, "All praise to Thee, O Lord," was given in the *Hymnary*, 1870–2, but it has failed to gain any position. A second altered form as, "We give Thee praise, O Lord," appeared in T. Darling's *Hymns*, various editions, but this also is a failure. [J. J.]

Glory to Thee, Whose powerful word. *C. Wesley.* [*For use at sea.*] Appeared in *Hys & Sac. Poems*, 1740, in 6 st. of 4 l. and headed, "In a Storm" (*P. Works*, 1868–72, vol. i. p. 231). It is found in several American collections, both old and new, but its use in G. Britain is limited almost exclusively to *Mercer*, where it is given as "All praise to Thee, Whose powerful word." [J. J.]

Gmelin, Sigmund Christian, was b. March 15, 1679, at Pfullingen in Württemberg. After studying at the University of Tübingen, where he graduated in 1697 and became lecturer in 1700, he was in 1705 appointed assistant pastor at Herrenberg. There he associated himself with the Separatists; denounced the Church as worldly and as requiring a mere outward profession; objected to infant baptism, and departed from the views of the Church on the intermediate state, on the millennial reign, and on the reconciliation of all things. For these teachings he was deposed in 1706. After living for a time at Dörtenbach, near Calw, he retired to Wittgenstein, and finally to Schwarzenau, near Berleberg. He d. Oct. 12, 1707, probably at Schwarzenau

(*Koch*, v. 5; *Allg. Deutsche Biog.*, ix. 274). The only hymn by him *tr.* into English is :—

Ach treib aus meiner Seel'. [*Watchfulness.*] Included as No. 21 in the *Anmuthiger Blumen Krantz*, 1712, in 21 st. of 6 lines, and repeated as No. 231 in the Herrnhut *G. B.*, 1735, omitting st. xx. In full as No. 1101 in Schöber's *Liedersegen*, 1769. The only *tr.* in C. U. is :—

O Thou who all things canst control, a *tr.* in L. M. of st. i.–vi., by J. Wesley, in *H. and Sac. Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 12). It was not included in the *Wes. H. Bk.*, 1780; but was given, as No. 130, in Wesley's *Pocket H. Bk.*, 1785. In England st. i., ii. were included as No. 323 in *Ps. & Hys.*, 1854 (Colonial Ch. & S. Society), and st. i., ii., v., vi., as No. 467, in Martineau's *H. of Praise & Prayer*, 1873. In America st. i., ii., iv., v., were included, as No. 146, in the *Christian Lyre*, 1830, and repeated in the Methodist Episcopal South *Coll.*, 1847; the Unitarian *Book of Hymns*, 1846; and Boardman's *Coll.*, 1861. Stanzas i.–v. were also included in the Meth. Epis. *Coll.*, 1849, and the Evang. Association *H. Bk.*, 1882: st. i., ii. in the American Unitarian *H. Bk.*, 1869: and st. i., ii., vi., with a st. from iii., ll. 3, 4, and v. ll. 3, 4, in the Pennsylvania Luth. *Ch. Bk.*, 1868. [J. M.]

Go forward, Christian soldier. *L. Tuttiett.* [*Confirmation.*] 1st pub. in his *Counsels of a Godfather*, 1861, in 8 st. of 4 l., and based upon Exod. xiv. 15. In 1867 it was included in the *Appendix* to Morrell & How's *Ps. & Hys.*, and from that date it has gradually increased in popularity until it has become in G. Britain and in America the most widely used of the author's hymns. Orig. text in the S. P. C. K. *Church Hymns*, 1871. [J. J.]

Go forward in your course. *H. Alford.* [*St. Stephen.*] Written in 1835, and 1st pub. in his *Hys. for the Sundays and Festivals throughout the Year*, 1836, in 7 st. of 4 l. (see his *Life*). In 1844 it was included in his *Ps. & Hys.*, and in 1867, in his *Year of Praise*. In its full, or in an abbreviated form, it is given in numerous hymnals in G. Britain, New Zealand, and America. [J. J.]

Go, labour on, spend and be spent. *H. Bonar.* [*Missions.*] "Written in 1843, and printed at Kelso in a small booklet of three or four hymns." In 1843 it was included in Dr. Bonar's *Songs for the Wilderness*, in 8 st. of 4 l., and entitled "Labour for Christ." In 1857 it was repeated in his *Hys. of Faith & Hope*, 1st series, in 8 st. of 4 l., and entitled "The Useful Life," with the motto "Ψυχή μου . . . μου . . . Ἀνάστα, τί καθεύδεις," from *Daniel*, iii. p. 128. Previous to this, however, it had been brought into C. U. through the *Leeds H. Bk.*, 1853, No. 604. In the *Suppl.* to the *New Cong.*, 1869, No. 1157, it is divided into two parts, Pt. ii. being st. v.–viii., "Go, labour on while it is day." This arrangement is also found in other collections, sometimes as, "Go, labour on while *yet 'tis* day." This second part is in somewhat extensive use in America as a separate hymn. In the American *Sabbath H. Bk.*, 1858, No. 879, st. iv., vi.–viii. are given as, "Go, labour on; *your hands are weak*"; and, in *Holy Song*, 1869, No. 535, st. i., ii., vii., and viii., very much altered, as, "Go *forth to toil; to spend*, be spent." This last arrangement is too wretched to be associated with Dr. Bonar's name. [J. J.]

Go, messenger of peace and love. *A. Balfour.* [*Departure of a Missionary.*] This hymn appeared in the Bapt. *New Selection*, 1828, No. 361, in 10 st. of 4 l., with the signature of "Balfour." In the revised and enlarged ed., 1838, it retained the same signature, but in the Bapt. *Ps. & Hys.*, revised ed., 1871 and 1880, it was reduced to 6 st. and the signature was expanded into "Alexander Balfour, 1828." Beyond this no definite information has been obtained. Its use is limited. [J. J.]

Go not far from me, O my [God] Strength. *Anna L. Waring.* [*Resignation.*] Appeared in her *Hys. & Meditations*, 4th ed., 1854, in 14 st. of 6 l., and based upon Ps. xlii. 7, 8 (10th ed. 1871, No. 26). Various centos, mostly beginning with st. i., are in C. U. in G. Britain and America. The opening line in Martineau's *Hys. of Praise and Prayer*, 1873, is, "Go not far from me, O my *God*." In *Kennedy*, 1863, No. 294, the cento begins with st. vii., "How blessed are the eyes that see." [J. J.]

Go to dark Gethsemane. *J. Montgomery.* [*Passiontide.*] Of this popular hymn there are two texts, differing widely from each other, and both by Montgomery. The *first* appeared in Cotterill's *Selection*, 1820, and subsequent editions. It reads thus :—

"*The last sufferings of Christ.*

1. "Go to dark Gethsemane,
Ye that feel the tempter's power;
Your Redeemer's conflict see;
Watch with Him one bitter hour:
Turn not from His griefs away;
Learn from Him to watch and pray.

2. "See Him at the judgment-hall,
Beaten, bound, reviled, arraign'd:
See Him meekly bearing all!
Love to man His soul sustain'd!
Shun not suffering, shame or loss;
Learn of Christ to bear the cross.

3. "Calvary's mournful mountain view;
There the Lord of Glory see,
Made a sacrifice for you,
Dying on the accursed tree:
'It is finish'd,' hear Him cry:
Trust in Christ, and learn to die.

4. "Early to the tomb repair,
Where they laid his breathless clay;
Angels kept their vigils there:
Who hath taken Him away?
'Christ is risen!' He seeks the skies;
Saviour! teach us so to rise."

In 1825, Montgomery included this hymn in its *second* and revised form in his *Christian Psalmist*, No. 491, as follows :—

"*Christ our example in suffering.*

1. "Go to dark Gethsemane,
Ye that feel the tempter's power
Your Redeemer's conflict see,
Watch with Him one bitter hour;
Turn not from his griefs away,
Learn *of Jesus Christ to* pray.

2. "*Follow* to the judgment-hall,
View the Lord of life arraign'd;
O the wormwood and the gall!
O the pangs his soul sustain'd!
Shun not suffering, shame, or loss,
Learn of *Him* to bear the cross.

3. "Calvary's mournful mountain *climb;*
There adoring at his feet,
Mark that miracle of Time,
—God's own sacrifice complete:
'It is finish'd';—hear *their* cry;
Learn of Jesus Christ to die.

4. "Early *hasten to the tomb*,
Where they laid his breathless clay;
All is solitude and gloom,
—Who hath taken Him away?
Christ is risen:—He *meets our eyes*;
Saviour, teach us so to rise."

[In Montgomery's marked copy of the 1st ed., st. iii., l. 5, reads "hear their cry." In the margin he altered it in ms. to "hear *Him* cry:" and this reading was given in later editions. In his *Original Hymns*, 1853, it reads, "hear *the* cry."]

From the year 1825 the original and this revised text have passed on, side by side, unto the present date, one editor copying from Cotterill's *Selection*, and another from Montgomery's *Christian Psalmist*, until, of the hymnals now in C. U., of those which have adopted the hymn, about one-third have the original text of 1820, and, with a few exceptions, yet to be noted, the remaining two-thirds have the text of 1825. Amongst those adopting the original text are many of the Public School collections, as *Rugby*, *Harrow*, *Marlborough*, &c., and also *Mercer*, *Kennedy*, *Pott*, *The Anglican H. Bk.*, *Barry*, *Church Hys.*, &c., sometimes with abbreviations and very slight alterations. Those following the revised form of 1825, include *H. A. & M.*, *Hy. Comp.*, Thring's *Coll.*, *Snepp*, *Alford*, S. P. C. K. *Ps. & Hys.*, and others, and also most of the collections of the Nonconformists. In America, where it is in extensive use, the text usually adopted is that of 1825. In many cases it must be noted that st. iv., "Early hasten to the tomb," is omitted. Another form in three stanzas was given in Hall's *Mitre Hymn-book*, 1836. This is repeated in the *New Mitre Hymnal*, 1875, but is seldom if ever found elsewhere.

It will be seen from the foregoing that Mr. Ellerton's somewhat elaborate note in the S. P. C. K. *Church Hymns*, folio ed. p. lxvi., is based on an error, in concluding that the text in *Church Hys.* was altered by an unknown hand from Montgomery's *Christian Psalmist*, 1825, whereas it is Montgomery's text of 1820, with two very slight alterations only. Orig. text as above; author's revised and authorized text in his *Original Hymns*, 1853. [J. J.]

Go to the grave in all thy glorious pride [prime]. *J. Montgomery.* [*Burial.*] Written in February, 1823, on the death of the Rev. John Owen, for some years a Secretary of the British and Foreign Bible Society, who died at the close of 1822. In the issue of the Sheffield *Iris* for Dec. 21, 1824, it is given with the following note:—

"These lines were written nearly two years ago, at the request of a friend, and were not then designed for general circulation. This month, however, they have appeared in a popular periodical work by consent of the author. The circumstance is only mentioned to account for their late and perhaps unsuitable publication here."

The "popular periodical work" in which it appeared was the *Christian Observer*, Dec., 1824. In 1825 Montgomery included it, with the alteration of "glorious pride" to "glorious *prime*," in his *Christian Psalmist*, No. 533, in 6 st. of 4 l., with the heading, "On the death of a Minister cut off in his usefulness." It was repeated in his *Original Hys.*, 1853. On May 11, 1854, st. iii.–vi. (st. i., ii. being omitted as unsuitable) were sung at Montgomery's funeral, to the tune "Brading," by Dr. Callcott, "arranged by W. H. Callcott." One of the first to bring this hymn into C. U. was Dr. Martineau, in his *Hymns*, &c., 1840. Its use in America is more extensive than in G. Britain. [J. J.]

Goadby, Frederic William, M.A., S. of the Rev. Joseph Goadby, General Baptist Minister, was b. at Leicester, Aug. 10, 1845, and educated for the Baptist Ministry at Regent's Park College. He also graduated M.A. at the London University in 1868. In 1868 he became pastor of the Baptist Church at Bluntisham, Hunts, and, in 1876, of that at Watford, where, after a brief ministry of great promise, he d. Oct. 15, 1880. Besides contributing to periodical literature, Mr. Goadby wrote the following hymns:—

1. A crowd fills the court of the temple. *Palm Sunday.*
2. O Lord, the children come to Thee. *A Child's Prayer.*
3. O Thou, Whose hand has brought us. *Opening of a Place of Worship.*

Of these hymns Nos. 1, 2, are in a few collections, including Stevenson's *School Hymnal*, 1880, and No. 3 in the *Baptist Hymnal*, 1879. [W. R. S.]

Goadby, Thomas, an elder brother of the preceding, was b. at Leicester, Dec. 23, 1829. He studied for the ministry at the Baptist College, Leicester, and at Glasgow University, where he graduated B.A. in 1856; was successively pastor of Baptist churches in Coventry, London, and Derby. In 1873 he was appointed President of Chilwell College, now the "Nottingham Baptist College." Mr. Goadby has contributed many papers to newspapers, reviews, and other periodicals, and has pub. several sermons and addresses delivered on public occasions from 1860 to 1881. In 1884 he pub. *Revelation, its Nature and Record*, translated from the German of Ewald. His compositions in verse are a short poem, entitled *The Day of Death*, 1863, and hymns, chiefly prepared for anniversary occasions. Nine of these are in Stevenson's *School Hymnal*, London, 1880. The most widely known is "When the day of life is dawning, come, come to Me." No. 140 is a fine centenary hymn, "O God, who art through all the years, for evermore." No. 311, "Forward, Gospel heralds," is a stirring missionary hymn, its refrain being evidently suggested by Dean Alford's well-known verses, "Forward be our watchword." The 9 hymns and their subjects are:—

1. A band of maiden pilgrims. *S. S. Anniversary.*
2. Forward, gospel heralds. *Missions.*
3. God of the earth and sky. *Evening.*
4. Morn awakes, and woodlands sing. *Morning.*
5. O God, Who art through all the years. *Praise to the Father.*
6. O Thou, Whose holy love. *Prayer for Guidance.*
7. Prince of life, enthroned in glory. *Praise to Jesus.*
8. Shepherd of Israel, Jesus our Saviour. *The Good Shepherd.*
9. When the day of life is dawning. *Invitation by Christ.*

[W. R. S.]

God and Father, great and holy. *F. W. Farrar.* [*God is Love.*] Written in 1856, and included in the *Savoy Hymnary* (Chapel Royal), about 1869, in 3 st. of 8 l., from whence it has passed into various collections, including the *Westminster Abbey H. Bk.*, 1883, and others. In the American Unitarian *Hys. of the Spirit*, 1864, it begins, "*Lord* and Father, great and holy." [J. J.]

God hath two families of love. *J. M. Neale.* [*Evening.*] 1st pub. as an "Evening Hymn" in his *Hys. for Children*, 1st series, 1842, No. xiv., in 7 st. of 4 l., the doxology being Bishop Ken's "Praise God from whom," &c. The form in which it appeared in the S. P. C. K. *Church Hys.* has been adopted for "the correction of the popular error that the faithful departed are now reigning in heaven" (Ellerton's Notes on *Ch. Hys.*, 1881). The alterations made on this account in the *Church Hys.* text are so many and important that practically, both in form and in doctrine, it is almost a new hymn. Most of these changes are due to the compilers of that collection. The original is also in C. U. in G. Britain and America. [J. J.]

God in heaven His glory hides. *J. Gabb.* [*Praise in heaven and earth.*] 1st pub. in his *Steps to the Throne*, &c., 1864, in 5 st. of 4 l., and entitled, "Grace and Glory." In its original form it is unknown to the hymnals in common use, but it has been rewritten by the author in two forms:—(1) "God His perfect glory hides," given in his *Hys. and Songs*, &c., 1871, p. 105, and repeated in the *English Sacred Songster*, 1873. (2) "God in heaven his glory hides," in his *Welburn Appendix*, 1875, No. 106, to the author's tune, "Trentham." [J. J.]

God in His temple let us meet. *J. Montgomery.* [*Ps. cxxxii.*] Appeared in Cotterill's *Selection*, 1819, p. 74, in 4 st. of 8 l. In the revised ed. of 1820, lines 1–12 were given instead of the full text of the previous ed., thus making a hymn in 3 st. of 4 l. This was repeated in Montgomery's *Songs of Zion*, 1822, as No. 1 of Ps. 132, and the rest of the Cotterill text of 1819 as No. 2, beginning, "Lord, for Thy servant David's sake." Pt. i. was also included in his *Original Hymns*, 1853, No. 101. Both parts are in C. U. as separate hymns, but the first is found in the greater number of hymn-books. [J. J.]

God, in the Gospel of His Son. *B. Beddome.* [*The Gospels.*] Appeared in Rippon's Bap. *Sel.*, 1787, No. 54, in 6 st. of 4 l., and headed, "The Gospel of Christ." It was also included in Robert Hall's posthumous edition of Beddome's *Hymns*, 1817. Its use, especially in America, is very extensive, but sometimes in an abbreviated form. [J. J.]

God is a [the] Name my soul adores. *I. Watts.* [*God the Creator.*] Appeared in his *Horæ Lyricæ*, 1706, in 8 st. of 4 l., and entitled, "The Creator and Creatures." It is also in Watts's *Works* of various dates. Two or three centos from this hymn are in C. U., all commencing with st. i., one of the earliest of which is that in Toplady's *Ps. & Hys.*, 1776, No. 170. Dr. Martineau's cento in his *Hymns*, &c., 1840, and *Hys. of Praise & Prayer*, 1873, is composed of st. i., iii., iv., vii., viii. In some of the American collections the opening line begins, "God is *the* Name," &c., as in the *Plymouth Coll.*, 1855, and others. [J. J.]

God is gone up with a merry noise. *Bp. R. Heber.* [*Ascension.*] Pub. in his posthumous *Hymns*, &c., 1827, in 4 st. of 4 l., as the second of three hymns for Easter Day, Its appropriateness to Ascension-tide, rather than Easter-day, has led to its adoption, in some cases, for the Ascension. It is one of the least known of Heber's hymns, and is only adopted by *Kennedy* and a few others. [J. J.]

God is in His holy temple, All the earth, &c. *J. Montgomery.* [*Public Worship.*] Dated "Sheffield, Dec. 24, 1833" [M. MSS.], and pub. in his *Original Hymns*, 1853, No. 107, in 4 st. of 6 l., and headed, "For the great Congregation." In Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, it is reduced to 3 st., and in the *Songs for the Sanctuary*, N. Y., 1865–72, to 2 st. In Clapham's *Leeds S. S. H. Bk.*, 1858 and 1878, it is somewhat freely altered, and is signed "G. R.," i.e. *George Rawson*, in error. [J. J.]

God is King; the nations quiver. *J. Keble.* [*Ps. xcix.*] 1st pub. in his *Psalter; or Ps. of David*, &c., 1839, in 6 st. of 6 l., and repeated in later editions. Its use is mainly confined to the hymn-books of the English public schools, although it is a lyric of high rank. It is well suited as a Processional Hymn for choral festivals, the meetings of guilds, and other services of a like kind. [J. J.]

God is love, His mercy brightens. *Sir J. Bowring.* [*The Love of God.*] This hymn is sometimes attributed in error to his *Matins and Vespers*, 1823. It actually appeared in his *Hymns* in 1825, in 5 st. of 4 l., st. i. being repeated as st. v. In 1853 it was given without the repetition of the first stanza, in the *Leeds H. Bk.*, from whence it passed into numerous collections. Its use in English-speaking countries is very extensive, and it has become one of the most popular of the author's hymns. Orig. text, Thring's *Coll.*, No. 292, with "the mist," altered to "the *gloom*," and the omission of the repetition of st. v. This is the generally accepted form of the hymn. [J. J.]

God is love; that anthem olden. *J. S. B. Monsell.* [*God is Love.*] A poem for the 1st S. after Trinity, appeared in his *Spiritual Songs*, 1856 and 1857, in 6 st. of 6 l. A second form of the text in 4 st., beginning, "God is love: *the heavens tell it*," was included in the Rev. F. Pott's *Hymns*, &c., 1861, No. 209. These stanzas, with a return to the original text save "Our" for "Their" in st. iv., l. 5, are found in the S. P. C. K. *Church Hys.*, No. 372, Thring's *Coll.*, and several others. The complete text of 1856–57 was repeated by Dr. Monsell in his *Parish Hymnal*, 1873. During his last illness the hymn was revised by the author for the people's ed. of his *Spiritual Songs*. The opening lines read:—

> "God is Love: by Him upholden,
> Hang the glorious orbs of light."

This form of the hymn is in Horder's *Cong. Hymns*, 1884, and others. In the notes to *Ch. Hymns*, fol. ed., 1881, it is regarded as the original text in error. [J. J.]

God is our Refuge and our Strength. *H. Alford.* [*Ps. xlvi.*] 1st pub. in the *British Magazine*, Dec., 1832, in 7 st. of 4 l., and signed †. In 1833 it was reprinted in his anonymous *Poems and Poetical Fragments*. When given in his *Ps. & Hys.*, 1844, p. 75, st. iv.–vi. were omitted. The text of the *Hys.*

of the Spirit, Boston, U. S. A., 1864, No. 310, is from the original. [W. T. B.]

God is our Refuge, ever near. *J. Conder.* [*Ps. xlvi.*] Appeared in his *Cong. H. Bk.*, 1836, No. 403, in 2 st. of 7 l. When repeated in his work, *The Choir and The Oratory*, in the following year (Preface, Nov. 8, 1836), 16 lines were added thereto, but in another metre. These lines were omitted in his *Hys. of Praise, Prayer*, &c., 1856, p. 14, and also from all modern hymnals. Orig. text in *New Cong.*, 1859, No. 64. [J. J.]

God is the Refuge of His saints. *I. Watts.* [*Ps. xlvi.*] Appeared in his *Ps. of David*, &c., 1719, in 6 st. of 4 l. and headed, "The Church's Safety and Triumph among National Desolations." It has passed in full, or in an abbreviated form, into numerous collections in all English-speaking countries. In the Unitarian *Hymn* [*& Tune*] *Bk.*, Boston, U.S.A., 1868, st. v., vi., are given as No. 345, "There is a stream, whose gentle flow." [J. J.]

God made all His creatures free. *J. Montgomery.* [*Freedom.*] This hymn is No. iv. of his "Songs on the Abolition of Negro Slavery, in the British Colonies, Aug. 1, 1834." It is in 6 st. of 4 l., and entitled, "Slavery that is not." These "Songs" were pub. in his *Poet's Portfolio*, 1835. As given in Longfellow and Johnson's Unitarian *Bk. of Hymns*, 1848, and other American collections, it is composed of st. i., ii., v., vi., slightly altered. It is not in C. U. in G. Britain. [J. J.]

God moves in a mysterious way. *W. Cowper.* [*Providence.*] The commonly accepted history of this hymn is that it was composed by Cowper in 1773, after an attempt to commit suicide by drowning in the Ouse at Olney. In the *Memoirs* of Cowper by Hayley, and by Southey, as also in that of J. Newton, by Bull, there are painful details of his insanity in 1773. In Southey there is a distinct statement to the effect that his mania was suicidal, and that he made an attempt upon his life in October, 1773. Southey says (1853, vol. i. p. 174):—

"In the new character which his delirium had assumed [that it was the will of God that he should put an end to his life] the same perfect spirit of submission was manifested. Mr. Newton says 'Even that attempt he made in October was a proof of it; for it was solely owing to the power the enemy had of impressing upon his disturbed imagination that it was the will of God he should, after the example of Abraham, perform an expensive act of obedience, and offer, not a son, but himself.'" (May 26, 1774.)

This is conclusive as to the intended suicide; but there is no indication in the *Memoirs* that after his attack he wrote anything whatever until about April, 1774. Of this period Southey says:—

"His mind, though possessed by its fatal delusion, had recovered in some degree its activity, and in some of his most melancholy moments he used to compose lines descriptive of his own unhappy state." (1853, vol. i. p. 177.)

To our mind it is evident that Cowper must have written this hymn, either early in 1773, before his insanity became so intense as to lead him to attempt suicide in the October of that year, or else in April of 1774, when "he used to compose lines descriptive of his own unhappy state." Of these dates the latter is the more probable of the two, but neither will agree with the popular account of the origin of the hymn. Its publication agrees with this date, as it appeared in J. Newton's *Twenty-six Letters on Religious Subjects; to which are added Hymns, &c., by Omicron*, London, 1774. The actual date is fixed by Newton. He says:—

"Thursday, July 6th [1774]. *Omicron's Letters* are now published. May the Lord accompany them with His blessing. In reading them I could not but observe how different I appear on paper from what I know myself to be," &c.

In *Omicron's Letters* it is in 6 st. of 4 l., is entitled "Light shining out of Darkness," and is unsigned. It also appeared in the July number of the *Gospel Magazine* for 1774 (p. 307), in the same form and with the same title; but in this instance it is signed "J. W." We find it also in R. Conyers's *Coll. of Ps. & Hymns* of the same year, in the same form and with the same title, but without signature. It appears again in the *Gospel Magazine*, Dec., 1777, p. 555, at the end of a letter "On Affliction." This letter is unsigned. At the close of the hymn these words are added:—

"By Miss Ussington, late of Islington, who died in May, 1776. Taken from the original."

In this case the st. ii. is omitted; the eight lines of st. iii. and iv. are rearranged; a slight change is made in st. vi., and the following is added:—

"When midnight shades are all withdrawn
The opening day shall rise,
Whose ever calm and cloudless morn
Shall know no low'ring skies."

This uncertainty about the authorship of the hymn was set at rest in 1779, when J. Newton gave the original text and title from *Omicron's Letters* in the *Olney Hymns*, Bk. iii., No. 15, and signed it "C." From the first it gradually grew in importance and interest, until it has become one of the most widely known hymns in English-speaking countries. It has also been translated into several languages, including Latin, by R. Bingham in his *Hymno. Christi. Lati.*, 1871, as "Secretis miranda viis opera numen"; and Dr. Macgill in his *Songs of the Christian Creed and Life*, 1876, as, "Deus mundum, en, molitur." Montgomery's estimate of this hymn is very high. He says of it, "It is a lyric of high tone and character, and rendered awfully interesting by the circumstances under which it was written—in the twilight of departing reason" (*The Christian Poet*, 1825, Preface). Montgomery evidently thought the hymn was composed *before* the sad breakdown of 1773. [J. J.]

God of all consolation, take. *C. Wesley.* [*Parting of Friends.*] This is the last of his *Hys. for those that Seek, and those that Have Redemption*, &c., 1747, No. lii., in 8 double st. of 4 l. (*P. Works*, 1868–72, vol. iv. p. 280). In 1780, a cento in 12 st. beginning with st. i. was given in the *Wes. H. Bk.*, as No. 523 (new ed. 1875, 537), and has been repeated in most of the Methodist collections. Several interesting "associations" of this hymn are given in Stevenson's *Meth. H. Bk. Notes*, 1883. In Cotterill's *Sel.*, 6th ed., 1815, and subsequent editions, the hymn:—

"Not unto us, but Thee, O Lord!
Be praise and glory given," &c.,

appeared in 4 st. of 4 l., and headed, "The Saints kept by the power of God." From

Cotterill's *Sel.*, it passed into Bp. Bickersteth's *Ps. & Hys.*, 1858; the Islington *Ps. & Hys.*; the *Hy. Comp.*, and others. In *Kennedy*, 1863, it begins, "Not unto us, *to* Thee, O Lord." This cento is usually ascribed to "*J. Cennick and T. Cotterill*"; as in Miller's *Singers and Songs*, &c., 1869, p. 362, and the *Hy. Comp.* Notes. This error has arisen out of the similarity of the first line to J. Cennick's hymn :—

"Not unto us but Thee *alone*,
Bless'd Lamb, be glory given," &c.

The cento is based upon st. i., vi.–viii. of C. Wesley's hymn. The alterations by Cotterill are so numerous as almost to constitute a new hymn. Its correct ascription is, "*C. Wesley*, 1747; *T. Cotterill*, 1815." [W. T. B.]

God of all power, and truth, and grace. *C. Wesley.* [*Holiness desired.*] Pub. in *Hys. & Sac. Poems*, 1742, in 28 st. of 4 l., based on Ezekiel xxxvi. 13, &c., and headed, "Pleading the Promise of Sanctification" (*P. Works*, 1868–72, vol. ii. p. 319). It was also appended to J. Wesley's Sermon No. 40, and to J. Fletcher's *Last Check to Antinomianism.* It deals with the doctrine of Sanctification from the Methodist point of view. From the 1742 text the following centos have come into C. U. :—

1. **God of all power, and truth, and grace.** In the *Wes. H. Bk.*, 1780, No. 380, and later editions, is composed of st. i., iii., vi.–ix. and xiv. This was given in Hall's *Mitre H. Bk.*, 1836, No. 211, in an abbreviated form, as "O Thou, Whose mercy, truth, and love." This arrangement was by E. Osler, and is a distinct hymn from Osler's "O God, Whose mercy, truth, and love," which appeared in his *Church and King*, March, 1837, although in the latter he has borrowed a line or two from the former. [HALL MSS.]

2. **Father, supply my every need.** In the *Wes. H. Bk.*, 1780, No. 380, Pt. ii. is composed of st. xix.–xxii. It is also in other collections.

3. **Holy, and true, and righteous Lord.** In the *Wes. H. Bk.*, 1780, No. 381 is composed of sts. xxiii., xxvi.–xxviii. This is also in other collections.

All of these centos are in C. U. in G. Britain and America. [J. J.]

God of all-redeeming grace. *C. Wesley.* [*Holy Communion.*] No. 139 of his *Hys. on the Lord's Supper*, 1745, in 4 st. of 4 l. In 1760 it was given in Madan's *Ps. & Hys.*, No. 162, and later in other collections of the Church of England. It was also in the *Wes. H. Bk.*, 1780, No. 415, and later editions, and in a few collections in G. Britain and America. In the original st. iii. it reads, "Just it is, and good, and right"; but in the *Wes. H. Bk.*, J. Wesley changed it to "*Meet* it is, and just and right," thereby bringing it into harmony with the *Bk. of Common Prayer*, "It is very *meet*, right, and our bounden duty," &c. [J. J.]

God of almighty love. *C. Wesley.* [*Consecration to God.*] Appeared in *Hys. & Sac. Poems*, 1749, vol. i., No. 149, in 3 st. of 8 l., and entitled, "An hourly act of Oblation." In 1780 it was given with alterations in the *Wes. H. Bk.* as No. 314, and repeated in several collections in G. Britain and America. The cento, "Father, my lifted eye," in *Hys. for the Church of Christ*, Boston, U.S.A., 1853, is compiled with alterations from st. ii., iii., of this hymn. [J. J.]

God of eternal love. *I. Watts.* [*Ps. cvi.: God's love to Israel.*] 1st pub. in his *Ps. of David*, &c., 1719, in 6 st. of 4 l., and entitled, "Israel punish'd and pardon'd; or, God's unchanging love." In a note he says :—

"The chief design of this whole Psalm I have expressed in the Title, and abridged it in this form, having enlarged much more on this same subject in the 77th, 78th, and 105th Psalms.

"Though the Jews now seem to be cast off, yet the Apostle Paul assures us that 'God hath not cast away His people whom He foreknew,' Rom. xi. 2. Their unbelief and absence from God is but for a season, for they shall be recalled again; v. 25, 26."

The use of this hymn is not extensive. Original text in Spurgeon's *O. O. H. Bk.*, 1866. [J. J.]

God of eternal truth and grace. *C. Wesley.* [*Perfect Love.*] This cento is thus composed :—

St. i.–ii., *Short Hymns*, &c., vol. ii., No. 1376, Mich. vii. 20. St. iii.–iv., *Short Hymns*, &c., vol. ii., No. 174, Matt. xv. 28. St. v.–vi., *Short Hymns*, &c., vol. ii., No. 297, Mark ix. 23.

These *Short Hymns*, &c., were pub. at Bristol, 1762 (*P. Works*, 1868–72, vol. x.). This cento was included in the *Wes. H. Bk.*, 1780, No. 333, and is found in other collections. [J. J.]

God of glory, God of grace, Hear from heaven, &c. [*Holy Trinity.*] This popular and widely used hymn for children has been traced to Murch's *Sabbath Scholar's H. Bk.*, 1849, where it is given anonymously. It passed into Dr. Rule's *Methodist S. S. H. Bk.*, 1857, and numerous collections of later date, including the *Meth. S. S. H. Bk.*, 1879, No. 6, q.v. orig. text; the *Scottish Pres. Hymnal for the Young*, 1882, No. 2, and many others. [W. T. B.]

God of grace, O let Thy light. *E. Churton.* [*Ps. lxvii.*] Written in 1854, and pub. in the same year in his *Cleveland Psalter*, in 7 st. of 4 l. In 1861 it was given unaltered in *H. A. & M.*, and repeated in the revised ed. 1875. It is also in the *Hymnary*, 1872, and other English collections, and a few of the American hymn-books. It is a favourable specimen of the author's style (see **Psalters, English, § XIX.**). [J. J.]

God of Israel's faithful three. *C. Wesley.* [*Three Hebrew Children.*] Appeared in the *Hys. & Sac. Poems*, 1742, p. 213, in 5 st. of 8 l., with the title, "The Three Children in the Fiery Furnace" (*P. Works*, 1868–72, vol. ii. p. 267). In 1780 it was given with slight alterations and the omission of st. ii. in the *Wes. H. Bk.*, No. 349, and this arrangement has been repeated in several Methodist collections. In the revised *Wes. H. Bk.*, 1875, No. 359, st. i.–iii. only are given, whilst the American Meth. Episco. *Hymnal*, 1878, No. 677, has st. i., iii. [J. J.]

God of life, and light, and motion. *F. Oakeley.* [*Holy Trinity.*] Pub. in his *Lyra Liturgica*, &c., 1865, p. 145, in 14 st. of 4 l. In the *Hymnary*, 1872, No. 340, it appears as a hymn of 4 st. of 12 l., and the same text is repeated in the *Altar Hymnal*, 1884, No. 47. This arrangement is attained by omitting st. iv.–vi., and adding one of 4 lines at the close. The text in Hall & Lasar's *Evang. Hymnal*, N. Y., 1880, in 2 st. of 12 l., is from the *Hymnary*. In one or two collections the latter part of the hymn is given, beginning with st. x. as, "God the Father, Son and Spirit." [J. J.]

God of love, that [Who] hear'st the prayer. *C. Wesley.* [*None but Jesus.*] Pub. in *Hys. for those that Seek, and those that Have Redemption*, &c., 1747, p. 19, in 6 st. of 8 l. (*P. Works*, 1868–72, vol. iv. p. 228). The form in which it is known in modern collections was given in the *Wes. H. Bk.*, 1780, No. 494, in 8 st. of 4 l. In the American hymn-books it begins, "God of love, *Who* hear'st the prayer." [J. J.]

God of mercy, God of grace, Shew the brightness of Thy face. *H. F. Lyte.* [*Ps. lxvii.*] 1st pub. in his *Spirit of the Psalms*, 1834, in 3 st. of 6 l. as his 2nd version of Ps. lxvii., and again in later eds. of the same. It is in most extensive use in all English-speaking countries, and usually the original text is given unaltered as in Thring's *Coll.*, 1882. [J. J.]

God of my life, through all its [my] days. *P. Doddridge.* [*Praise for unfailing mercies.*] This hymn is dated in the Bapt. *Ps. & Hys.*, revised ed. 1871 and 1880, "1751," the year of Doddridge's death, but upon what authority it is not stated. Miller (*Singers and Songs*, 1869, p. 172) evidently took this date as the foundation of his note which reads :—

"This hymn may be read autobiographically, especially verse 3, in reference to the peaceful thankfulness in his heart when the last wave of his life was ebbing out at Lisbon. The words are :—

'When death o'er nature shall prevail,
And all its powers of language fail,
Joy through my swimming eyes shall break,
And mean the thanks I cannot speak.'"

No evidence beyond these unauthorised statements is forthcoming to show that this was the author's death-bed hymn, as this date, and Miller's note would imply. It was pub. in Doddridge's (posthumous) *Hymns*, &c., by J. Orton, 1755, No. 71, in 6 st. of 4 l., and headed, "Praising God through the whole of our existence, Psalm cxlvi. 2." In 1839 it was reprinted by J. D. Humphreys in his ed. of Doddridge's *Hymns*, &c., and accompanied by the following note :—

"It is interesting to remember, that, when pressed down by the hand of disease and tottering on the brink of eternity, the pious author of this hymn realized the divine consolations its perusal may inspire," p. 61.

This note seems to imply that the hymn was written before the author's illness at Lisbon, in 1751, and probably the date of 1740, given to it by Dr. Hatfield in his *Church H. Bk.*, N. Y., 1872, No. 182, is correct. In a few collections it is given as "God of my life, through all *my* days." Its use in all English-speaking countries is extensive. [J. J.]

God of my life, Thy boundless grace. *Charlotte Elliott.* [*Resignation.*] Contributed to the 2nd ed. of the *Invalid's H. Bk.*, 1841, in 4 st. of 4 l., and based upon Ps. xxxi. 5, "Into Thine hand I commit my spirit; Thou hast redeemed me, O Lord God of truth." In the American hymn-books the last line of each stanza is often altered to suit the hymn to various tunes. In the *Songs for the Sanctuary*, 1865, st. i. l. 4 is, "Father, I come, I come to Thee"; in *Laudes Domini*, 1884, "I come to Thee." The remaining stanzas undergo similar changes. Orig. text in the Stryker and Main *Church Praise Bk.*, N. Y., 1882, where the line reads, "Father! I come to Thee." [J. J.]

God of my life, Thy constant care. *P. Doddridge.* [*New Year.*] 1st pub. in his (posthumous) *Hymns*, &c., 1755, No. 134, in 6 st. of 4 l., and headed, "The possibility of dying this Year, Jerem. xxviii. 16; For New Year's Day." In 1839 it was republished, with slight variations in the text, in J. D. Humphreys's ed. of the *Hymns*, &c., No. 152. In Dr. Dale's *English H. Bk.*, 1874, No. 1174, st. i., iv.–vi., and in *Common Praise*, 1879, No. 325, st. i., iii., v., are given in each case as "God of *our* life, Thy constant care." An arrangement of st. ii.–v. also appeared in Cotterill's *Sel.*, 1810, and later editions, as, "How many kindred souls are fled." This is repeated in a few modern collections. [J. J.]

God of my life, to Thee I call. *W. Cowper.* [*Divine aid implored.*] Pub. in the *Olney Hymns*, 1779, Bk. iii., No. 19, in 6 st. of 4 l., headed, "Looking upwards in a storm," and signed "C." In the American Presb. *Ps. and Hys. for the Worship of God*, Richmond, 1867, No. 373, st. ii.–iv., are given as, "Friend of the friendless and the faint"; but ascribed to "Newton," in error. In the *Church Praise Bk.*, N. Y., 1882, the same arrangement, with the addition of st. vi., is given as No. 467. The S. P. C. K. *Hymns*, 1852, "God of our life, to Thee we call," is composed of st. i., ii., of this hymn, somewhat altered, and a third stanza from another source. In the *Anglican H. Bk.*, 1868, this hymn is again altered to, "My God, my Life, to Thee I call." [J. J.]

God of my life, to Thee, My cheerful soul, &c. *C. Wesley.* [*Birthday Hymn.*] No. 10 of his "Hys. for Believers," given in *Hys. & Sac. Poems*, 1749, vol. i., No. 123, in 8 st. of 6 l., and again in the *Wes. H. Bk.*, 1780, No. 219, with the omission of st. v. In the revised ed. of 1875, No. 229, the original stanzas are given in this order, i., ii., iv., iii., vi., viii., thus making a hymn of 6 st. The last stanza contains the lines :—

"Like Moses to Thyself convey,
And kiss my raptured soul away."

These lines are based upon the Jewish tradition that God drew the soul of Moses from the body by a kiss. Watts has the same idea in his poem on the death of Moses :—

"Softly his fainting head he lay
Upon his Maker's breast;
His Maker kissed his soul away,
And laid his flesh to rest."

(See *Horæ Lyricæ*, 1706). C. Wesley's orig. text is in *P. Works*, 1868–72, vol. v. p. 15. [J. J.]

God of my life, Whose gracious power. *C. Wesley.* [*Lent—In Temptation.*] 1st pub. in *Hys. & Sac. Poems*, 1740, in 15 st. of 4 l., and headed, "At the Approach of Temptation" (*P. Works*, 1868–72, vol. i. p. 322). From it the following centos have come into C. U. :—

1. The *Wes. H. Bk.*, 1780, No. 280 (new ed. 1875, No. 289), which is composed of st. i., ii., v., vi., ix., xi., xiv., xv. This is in several Methodist collections.
2. The *New Cong.*, 1859, No. 665, consisting of st. i., ii., v., vi., ix.
3. *Kennedy*, 1863, No. 180, consisting of st. i., ii., vi., ix., xi., xiv.
4. The *Leeds H. Bk.*, 1853, No. 241, consisting of st. i., ii., ix., xi., xiv. This is repeated in the *Hys. of the Spirit*, Boston, U.S.A., 1864; the Unitarian *Hy. [and Tune] Bk.*, Boston, 1868, and other American collections.

Of these four centos the last is the most widely used. In his *Meth. H. Bk. Notes*, 1883,

p. 218, Mr. Stevenson has an interesting anecdotal note on the *Wes. H. Bk.* cento. [J. J.]

God of my salvation, hear. *C. Wesley.* [*Lent.*] Pub. in *Hys. & Sac. Poems*, 1742, in 8 st. of 8 l., and headed, "After a relapse into sin" (*P. Works*, 1868–72, vol. ii. p. 200). In its full form it is unknown to the collections, but the following centos are in C. U.:—

1. In *Madan's Ps. & Hys.*, 1760, st. i., iv. v., are given as No. 10. This is repeated with slight alterations in the S. P. C. K. *Hymns*, 1852, and other collections. It was also in R. Conyers's *Coll.*, 1767, and several of the older hymn-books.

2. Toplady's cento in his *Ps. & Hys.*, 1776, No. 354, of which st. iii. and vii. are by Toplady, is not in modern use.

3. Bickersteth's *Christian Psalmody*, 1833, No. 160, is composed of st. i., ii., iv., vi., with slight alterations. This is repeated in the *Hy. Comp.* with a return to the original text.

4. Mercer's *Ch. Psalter & H. Bk.*, 1855, consists of st. i., ii., iv., vi., viii.

5. Dr. Hatfield's *Church H. Bk.*, N.Y., 1872, No. 639, embodies st. i., ii., iv.

6. The *Wes. H. Bk.*, 1780, No. 168 (new ed. 1875, No. 175), is composed of st. i., ii., iv., vi., viii. This cento has passed into several Methodist collections.

This somewhat large number of centos (and the most important only have been named) indicate the extensive use which has been made of the hymn from *Madan* to the present. Of these centos that in the *Wes. H. Bk.* is the best known. [J. J.]

God of our health, our Life and Light. *Bp. R. Mant.* [*Holy Baptism.*] One of the original hymns added to his *Ancient Hymns from the Roman Breviary*, 1837, p. 96, in 5 st. of 6 l. (ed. 1871, p. 163), and entitled, "Hymn of Thanksgiving for Holy Baptism." It was repeated in *Kennedy*, 1863; the S. P. C. K., *Ps. & Hys. Appx.*, &c. The hymn No. 498, in the *Hymnary*, 1872, for a "School Festival," "We thank Thee, Lord, our Life and Light," in L.M., is a cento from this hymn. [J. J.].

God of that glorious gift of grace. *J. S. B. Monsell.* [*Holy Baptism.*] 1st pub. in his *Hys. and Miscellaneous Poems*, Dublin, 1837, p. 44, in 5 st. of 4 l., and entitled, "Baptismal Hymn." It was repeated in his *Parish Musings*, 1850, but omitted, strangely enough, from his *Parish Hymnal*, 1873, although ranking in popularity with the best of his hymns. It is found in many of the best collections, including the S. P. C. K. *Church Hymns*, No. 222; *Hy. Comp.*, 398; the *Wes. H. Bk.*, No. 896, and others, and usually without alteration, as in Lord Selborne's *Bk. of Praise*, 1862 and 1867. Its use has also extended to most English-speaking countries. [J. J.]

God of the living, in Whose eyes. *J. Ellerton.* [*Burial.*] Written for and 1st pub. in his *Hymns for Schools and Bible Classes* (Brighton), 1858, in 3 st. of 4 l. On July 6, 1867, it was expanded by the author into 5 st. of 6 l., and in this form was pub. in the Brown-Borthwick *Words of the Suppl. H. and Tune Bk.*, N.D.; and the *Select Hys. for Church & Home*, 1871. Also in the S. P. C. K. *Church Hymns*, 1871, No. 245. It is in somewhat extensive use, the longer form being that usually adopted. The two forms are in Dr. Martineau's *Hys. of Praise and Prayer*, 1873, as Nos. 511 and 797. [J. J.]

God of the morning, at [Thy] Whose voice. *I. Watts.* [*Morning.*] 1st pub. in his *Hys. & S. Songs*, 1709, Bk. i., No. 79, in 6 st. of 4 l., as "A Morning Hymn." It is sometimes used in an abbreviated form, and as "God of the morning, at *Thy* voice." Its use in its full, or in abridged form, is extensive in G. Britain and America. [J. J.]

God of the prophet's power. *J. Cennick.* [*After Sermon, or Missions.*] Pub. in his *Sacred Hys. for the Children of God*, &c., 1741, No. 10, in 5 st. of 8 l. In its original form it is not in C. U. The hymn in many American collections, especially those of the Unitarians, beginning with the same first line, is a cento from this hymn with alterations in the text. It came into use early in the present century, and is found in the *Hys. of the Spirit*, Boston, 1864; the *Songs for the Sanctuary*, N. Y., 1865, and many others. [J. J.]

God of the seas, Thy thundering voice. *I. Watts.* [*God's Dominion over the Sea.*] No. 70, Bk. ii., of his *Hys. & S. Songs*, 1707, in 9 st. of 4 l., and entitled "God's Dominion over the Sea." In this form its use is very limited. A more popular form was given in the American *Prayer Bk. Coll.*, 1826, No. 118, in 3 st. beginning, "God of the sea, Thine awful voice." It is an alteration of st. i., iii. and vi., and is found in several American collections. [J. J.]

God of the universe, to Thee. [*Consecration of a Church.*] Appeared in Beman's *Sacred Lyrics*, Troy, 1841, and signed "Miss Mary O—, 1841." It is in use in a few American collections, as Hatfield's *Church H. Bk.*, 1872, No. 1290, in 4 st., and the *Songs for the Sanctuary*, 1865, No. 1031, in 5 st. [J. J.]

God of truth, and power, and grace. *C. Wesley.* [*Holy Communion.*] "Pub. as a tract of four pages, without name or date, but probably before 1745," and included in the *P. Works*, 1868–72, vol. viii. p. 441. It is in 10 st. of 4 l. Of these st. i.–vii., ix. and x., were given in the revised *Wes. H. Bk.*, 1875, No. 910. [J. J.]

God of unexampled grace. *C. Wesley.* [*Passiontide.*] 1st pub. in his *Hys. on the Lord's Supper*, 1745, No. 21, in 9 st. of 8 l. (*P. Works*, 1868–72, vol. iii. p. 229). From this the following centos have come into C. U.:

1. In M. Madan's *Ps. & Hys.*, 1760, No. 159 is composed of st. i.–iii. This was added to the *Supp.* to the *Wes. H. Bk.*, 1830, and is retained in the revised ed., 1875.

2. In A. M. Toplady's *Ps. & Hys.*, 1776, No. 299 is composed of st. i.–iv., vi., viii. ix., with alterations.

3. In the *Wes. H. Bk.*, 1800–1, st. iv.–ix., beginning "Jesus drinks the bitter cup." This is in a few Methodist collections, but is omitted from the revised ed. of the *Wes. H. Bk.*, 1875.

The use of portions of this hymn is thus somewhat extensive, especially amongst the Methodist bodies. In common with Milton ("Hymn for the Morning of Christ's Nativity") and others, Wesley has pressed heathen mythology into the service of Christianity in this hymn. The fifth stanza reads:—

> "Dies the glorious cause of all
> The true eternal *Pan*,
> Falls to raise us from the fall
> To ransom sinful man.
>
> "Well may *Sol* withdraw his light,
> With the Sufferer sympathise,
> Leave the world in sudden night,
> While his Creator dies." [J. J.]

God save the King. [*National Anthem.*] The origin and authorship of the English national anthem have given rise to much controversy, and many theories respecting them have been advanced, often demonstrating little save the writers' misapprehension of the points really at issue. To enter at length into these discussions would be foreign to the purpose of this work, and it will therefore be sufficient to notice briefly the theories above referred to, and then to state the results attained by a careful examination of the facts, so far as we know them at present.

i. *Theories respecting the Melody.*—1. The melody has been attributed to Dr. John Bull, and supposed to have been performed by him on the organ at the Merchant Taylors' Hall, July 16, 1607, when King James I. dined there with the Company. Of the book by Richard Clark, in which this theory is propounded, all that it is necessary to say here is that it is a tissue of errors from beginning to end. Curiously enough, however, Clark *afterwards* became possessed of a MS. volume of compositions by Dr. Bull, in which is found a sort of organ voluntary, entitled merely an "Ayre," identical in rhythm with "God save the King," and bearing considerable resemblance to it in the form of its melody.

2. An old Christmas Carol ("Remember, O thou man"), which is found in *Songs and Fancies*, Aberdeen, 1682, bears in several of its phrases some likeness to "God save the King," and has hence led some to claim a Scottish origin for the latter; but the rhythm is different, and the Carol had already appeared in Ravenscroft's *Melismata*, 1611, from which it passed into the Scottish collection.

3. A similar, but even slighter, resemblance to a passage in one of Purcell's sonatas, led others to associate the melody of "God save the King" with the name of that great composer.

4. Others, again, have referred its origin to an anthem or, more properly, hymn said to have been sung in the private chapel of James II. on the occasion of the apprehended invasion of England by the Prince of Orange.

5. Others have supposed it to be a Jacobite composition of later date.

6. Another story runs that it was composed by Lully in honour of a visit paid by Louis XIV. and Madame de Maintenon to the lately founded (1686) convent of St. Cyr. This myth is derived from the *Souvenirs de la Marquise de Créquy*, a clumsy and audacious forgery, the work, it is believed, of one Cousen de St. Malo. published in Paris in 1834. The words therein given as the original French :—

"Grand Dieu, sauvez le Roy!
Grand Dieu, vengez le Roy!
Vive le Roy!
Que toujours glorieux,
Louis victorieux,
Voye ses ennemis,
Toujours soumis.
Grand Dieu, sauvez le Roy!
Vive le Roy."

are merely a poor translation of the English. The addition to this fiction that Handel subsequently obtained the composition from the Sisters of St. Cyr, and introduced it into England as his own, is too absurd for further notice.

ii. *History of the Anthem.*—1. Henry Carey is commonly accepted as the author both of the words and music, but the ascription to him of either is open to considerable doubt. The air is said to have been sung by him in 1740, at a dinner to celebrate the recent capture of Portobello. This statement rests chiefly on a letter signed "W.," which appeared in the *Gentleman's Magazine* for 1796 (54 years after Carey's death), in which the writer asserts that he was present on the occasion. The story may, however, be true. "God save the King" is not included in any collection of Carey's works, and is first found in print in *Harmonia Anglicana*, N.D., but probably published about 1743 or 1744, and is there anonymous. It is headed "For two voices," the air differs slightly from the modern version, and the words consist of two stanzas only :—

"God save our Lord the King,
Long live our noble King,
God save the King!
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King.
"O Lord our God, arise,
Scatter his enemies
And make them fall!
Confound their politicks,
Frustrate their knavish tricks,
On him our hopes are fix'd,
O save us all."

Harmonia Anglicana was soon afterwards republished under the title of *Thesaurus Musicus*, and a copy of the first edition, in the possession of Mr. Cummings, gives the melody and words without any alteration whatever.

2. At the end of 1743 or in 1744 a concert was given by John Travers, organist of the Chapel Royal, which concluded with "A Latin Chorus." The words of this chorus are quoted by Mr. W. H. Cummings, in a series of six able articles published in the *Musical Times* (March to August, 1878), from a unique copy of the book of the words in his possession :—

"O Deus Optime!
Salvum nunc facito
Regem nostrum;
Sit læta victoria,
Comes et gloria,
Salvum jam facito,
Tu Dominum.
"Exurgat Dominus;
Rebelles dissipet,
Et reprimat;
Dolos confundito;
Fraudes depellito;
In te sit sita spes;
O! Salva Nos."

On the opposite page is an English version, but it is merely a literal translation of the Latin, and in prose. There is nothing to indicate any connection with the stanzas in *Harmonia Anglicana*. Mr. Cummings observes that :—

"the words of the Latin Chorus are so evidently intended for the tune of our National Anthem, that they seem to some extent to support the notion that the Anthem might have been sung during the reign of James II."

We are of opinion that Mr. Cummings might justly have spoken still more decidedly, and that his fortunate discovery of the Latin chorus has restored to us the original text of the hymn sung in 1688.

3. On the 28th Sept., 1745, twelve days after the proclamation of the Pretender at Edinburgh, "God save the King" was sung

at Drury Lane Theatre, with harmonies and accompaniments by Dr. Arne. The words of the first three lines appear thus in Arne's autograph score :—

"God bless our noble King,
God save great George our King,
God save the King."

and B. Victor in a letter to Garrick quotes the beginning of the 2nd verse thus :—

"O Lord our God arise!
Confound the enemies
Of George our King!"

The performance was received with tumultuous applause, and the example of Drury Lane was soon followed by Goodman's Fields and Covent Garden.

4. In Oct., 1745, the music and words were printed in the *Gentleman's Magazine* "as sung at both playhouses," with the addition of a 3rd verse :—

"Thy choicest gifts in store
On George be pleased to pour,
Long may he reign;
May he defend our laws,
And ever give us cause,
To say with heart and voice
God save the King."

The 1st and 2nd verses are exactly as in *Harmonia Anglicana*, with the exception of v. 1, l. 1, which is changed to "God save great George our King"; and of v. 2, l. 6, where "we fix" is substituted for "are fixed." Still Carey's name was never mentioned in connection with either tune or words, and when Arne was subsequently questioned on the subject, he replied :—

"He had not the least knowledge, nor could he guess at all who was either the author or composer, but that it was a received opinion that it was written for the Catholic Chapel of James II."

About the same time, a new edition of *Thesaurus Musicus* was issued, with a second volume added. Here the heading is, "A Loyal Song, Sung at the Theatres Royal, for two Voices"; the melody appears in almost its present shape; and the words are slightly changed as follows :—

St. i. l. 1, "God save *great George our King*,"

as in the *Gentleman's Magazine*.

St. ii. l. 2, Scatter our enemies.
St. ii. ll. 6, 7, On *thee* our hopes *we fix*,
God save us all.

Then follows the additional stanza as in the *Gentleman's Magazine*, but with the 6th line thus :—

"With Heart and Voice to sing."

This curious alteration is probably due to the engraver, but the examples given above show the manner in which the words were adapted to the circumstances of the time. It is also worthy of remark that while in the later edition of *Thesaurus Musicus* the words and melody were both revised, the index retains the first line as in *Harmonia Anglicana*, "God save our Lord the King."

The air now rapidly increased in popularity, and after a time took its present position as the National Anthem of England.

5. It was not until 1795 that the authorship was claimed for Carey by his youngest son, George Saville Carey, avowedly with the object of obtaining a pension as a reward for the public service rendered by his father in writing the "Loyal Song." George Carey, in his account of the matter in 1799, quotes "God save the King," in 4 stanzas, of which the 3rd is that given in the *Gentleman's Magazine*, and the 4th is :—

"Long grant that Marshal Wade
May by thy mighty aid,
Victory bring;
May he sedition hush,
And like a torrent rush,
Rebellious Scots to crush:
God save the King."

It need hardly be added that neither this stanza nor the 3rd could have been by Carey, who was dead when the Scottish rebellion broke out. George Carey, who was an infant at the time of his father's death, could have had no personal knowledge of the matter, but he states that he had often heard Mr. Pearce Galliard, a friend of his father, assert that the latter was the author of "God save the King," and, what is more important, he quotes a letter from Dr. Harington to himself stating that Mr. J. C. Smith (Handel's well-known amanuensis) :—

"has often told me that your father came to him with the words and music, desiring him to correct the bass, which Mr. Smith told him was not proper, and at your father's request he wrote down another in correct harmony. Mr. Smith, to whom I read your letter again, this day repeated the same again."

The date of this letter is June 13, 1795, not long after which Smith died, aged 83. Dr. Harington adds :—

"My curiosity was often raised to enquire after the author before Mr. Smith related the above, and I was often misinformed. Mr. Smith says he understood your father intended this as part of a birthday Ode, or something of that kind."

Here Mr. Cummings's discovery of the "Latin Chorus" assumes a special importance. Either the two English stanzas of 1743–4 are translated from the Latin, or the Latin from them. The latter alternative is almost inconceivable. It is impossible to imagine that a Latin version was made for Travers's concert, or if it had been made, why the English stanzas, if then already published, were not printed on the opposite page instead of a prose translation. Travers, as organist of the Chapel Royal, was exactly in the position to become possessed of a MS. from the Chapel of James II. He might, perhaps, not have known its origin, but, if he had, he would assuredly have kept the knowledge to himself, when employing the Jacobite hymn as the concluding piece of his concert, immediately following his new Ode for the birthday (Nov. 19, 1743) of the Princess of Wales. If this be so, it is difficult to doubt that the "Latin Chorus" represents the occasional hymn of 1688, and thus justifies the opinion expressed by Dr. Arne, probably in accordance with a tradition to that effect. If some copies of the anthem were preserved, one was not unlikely to have descended to Travers, and another to have been seen by Carey, who translated the Latin words into English. If then, along with the words Carey obtained the melody only, he would have to put a bass to it, which agrees with the account given by J. C. Smith. Mr. Cummings remarks that the bass of the song in *Harmonia Anglicana* is not worthy of Smith, who was an excellent musician, but we have no means of knowing whose the bass printed in 1743 really is. It may indeed be that by Carey himself which he took to Smith for correction. If, then, Carey's share in the National

Anthem is confined to the English translation of the Latin, and that, perhaps, only partially, it is easy to see why he never claimed the song as his own, and why his name was never publicly connected with it until many years afterwards. As to the melody, Carey must in this case have obtained it with the Latin words, in the same form, or in one similar to it, as that printed in 1743, and its immediate authorship must once more be restored to the domain of speculation.

6. The likeness of the Anthem to such pieces as "Remember, O thou man," is of no critical importance. In the compositions of the 16th and early part of the 17th century, we find the same or similar stock phrases continually recurring. Ingenuity of harmony was at that time more thought of than originality of melody: but, as Mr. Cummings points out, the similarity between "God save the King" and Bull's "Ayre" (composed *without a title and without words*) extends also to its peculiar rhythm, and could hardly have been accidental. The "Ayre," no doubt, is in the minor mode, but this is in no way inconsistent with its being the *basis* on which "God save the King" was constructed.

7. An argument adduced in support of the claim for the song to a *Jacobite* origin, is the former existence at Fingask Castle of an old drinking cup on which was inscribed the following stanzas:—

"God save the King, I pray,
God bless the King, I pray,
God save the King.
Send him victorious,
Happy and glorious,
Soon to reign over us,
God save the King.

"God bless the Prince of Wales,
The true-born Prince of Wales,
Sent us by Thee.
Grant us one favour more,
The King for to restore,
As Thou hast done before,
The Familie. Amen."

It is hardly necessary to point out that an inscription of this kind, undated and unauthenticated, is usually worthless as evidence, but in the present instance the references to the King's restoration and to the *true-born* Prince of Wales show that it must have been written before the death of James II. in 1701, after which there was no titular Prince of Wales until the birth of Charles Edward, in 1720. It has also been remarked that the somewhat peculiar expression "*Send* him victorious" is more applicable to the Stuart than to the Hanoverian family. These stanzas may then be considered as one of those adaptations of the original to special circumstances, of which many examples exist. It is to be observed that the verses in *Harmonia Anglicana* which otherwise conform closely to the "Latin Chorus," also contain the word "send," for which there is no correlative in the latter. This may be taken to show that Carey was acquainted with the old Jacobite paraphrase and borrowed from it part of the 1st stanza, with the word "soon" in l. 6, changed to "long." Another indication that the English stanzas are translated from the Latin, is found in st. ii., l. 6, where, while "In Te" is, in accordance with the circumstances of the case, rendered by "On him," the third person, in which the verb "sita est" is written, is copied so literally as to involve an imperfect rhyme, "are fix'd," corrected in 1745 to "we fix."

Our want of knowledge of the exact date of the publication of *Harmonia Anglicana* leaves it uncertain whether "God save the King" appeared in it in Carey's lifetime or after his death, which occurred in Oct., 1743; but the apparent ignorance of the English words on the part of Travers may incline us to believe they had not been printed when his concert was given.

iii. *Conclusion.*—The view of the case, of which the above is a sketch, reconciles many discrepancies, and on the whole it now seems more than probable that the occasional hymn or anthem, of which some tradition reached Arne and others, was really produced in 1688; that the composer *may* have been acquainted with Bull's "Ayre," and founded his melody upon it; that some copies of the anthem were current among the Jacobites, and that one imitation of it, at least, was made by them in English before the end of the 17th cent.; that the anthem became known to Carey about 1740, when he translated it (making some use, however, of the old adaptation); that he sang it in public, but never claimed it as an original composition; that about the same time he showed it to J. C. Smith; that another copy of the so-called anthem fell into the hands of Travers; and that almost immediately afterwards, through its performance at the theatres, "God save the King" attained the popularity which it has maintained to the present day.

iv. *Imitations of the Anthem.*—About 1766 the melody of "God save the King" became known on the Continent. It was set in Denmark as a national air to the words "Heil dir dem liebenden," a song in 8 st., written for the birthday of Christian VII. (a brother-in-law of George III. of England), by Heinrich Harries, editor of the *Flensburger Wochenblatt*, where it was pub. Jan. 27, 1790. Passing into Berlin, the words, recast by Balthasar Gerhard Schumacher, and beginning "Heil Dir, im Siegerkrantz," appeared in the *Spenersche* Zeitung, Dec. 17, 1793, and, with the tune, were afterwards adopted as the national air, first of Prussia, then of Saxony, and some other North German States. [For fuller details see the papers by Mr. Cummings referred to above, to which the present article is much indebted: to Grove's *Dict. of Music;* and to Chappell's *Popular Music.*]

2. A successful and popular imitation of the National Anthem is:—

"God bless our native land!
Firm may she ever stand,
Through storm and night;"

which is in use in America. Full details of the composition of this hymn are given at p. 1566, i.

3. In 1828 an imitation appeared in W. W. Hull's *Coll. of Prayers for Household Use, with a few Hys. and other Poems*, p. 124:—

"God save our King! O shed
All blessings o'er his head!
Comfort his heart!"

This was repeated in Hull's *Coll.*, 1833, and in 1863 it was given in *Kennedy* as:—

"Lord God, to Thee we pray;
Save our Queen! bless her sway
Over our land."

4. In the Havergal *Life Echoes*, 1883, there is a version of the Anthem adapted for the Marriage of the Prince of Wales, March 10, 1863, the adaptation beginning with st. ii., "God save the Prince of Wales." It is entitled "A New National Bridal Hymn." Another arrangement of the Anthem is in the same work, p. 140.

5. Numerous imitations of the metre of this Anthem are found in the hymn-books both old and new, one of the oldest being:—

"Come, Thou Almighty King,
Help us Thy praise to sing,
Help us to praise!"

the somewhat complicated history of which will be found under its first line. J. Marriott's "Thou Whose Almighty word," is another successful instance of the adaptation of the metre to sacred purposes.

6. During the Jubilee year, 1887, numerous alterations of the National Anthem, and additions thereto, were made to adapt it for the occasion. These alterations and additions from their special character cannot become permanent parts of the Anthem. Several hymns in the same metre, and others in varying metres, were also published; but the interest of these is mainly historical. (See Various.) [G. A. C.]

God that [Who] madest earth and heaven. [*Evening.*] This hymn is given in the collections in various forms as follows:—

1. The original in one stanza. This was 1st pub. in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 147.

2. The same with the addition of the stanza, "Guard us waking, guard us sleeping." This stanza is by Archbishop Whately, and is a free rendering of the ancient Compline Antiphon, "Salva nos, Domine, vigilantes, custodi nos dormientes, ut vigilemus in Christo, et requiescamus in pace." It is found in T. Darling's *Hymns*, &c., 1855, No. 8, as st. ii. of the hymn, and was appended to the Archbishop's *Lectures on Prayer*, 1860. These two stanzas constitute the hymn in its most popular form, and are in use in all English speaking countries, sometimes as, "God *who* madest," &c., as in *H. A. & M.*, 1861–75. A rendering of these stanzas into Latin, as "Deus, terras qui polosque," is given in R. Bingham's *Hymno. Christ. Latina*, 1871, p. 175.

3. These two stanzas and a doxology by T. Darling in his *Hymns*, &c., 1855, No. 8. This was repeated with alterations in the doxology in the *Salisbury H. Bk.*, 1857; in the Rev. F. Pott's *Hymns*, &c., 1861, and other hymn-books.

4. In the Oxford ed. of Mercer's *Ch. Psalter & H. Bk.*, 1864, No. 18, there is the following arrangement: i. "God, that madest," &c. (*Heber*); ii. "And when morn again shall call us" (*Mercer*); iii. "Guard us waking," &c. (*Whately*); iv. "Holy Father, throned in heaven" (*Mercer*). This is repeated in Brown-Borthwick's *Select Hymns for Ch. & Home*, 1871–85, with a transposition of st. ii. and iii., much to the advantage of the hymn.

5. In Major's *Book of Praise*, 1868, No. 281, is Mercer's arrangement without the doxology.

All these centos are in C. U. in G. Britain, America, and the colonies. See p. 1595, i. [J. J.]

God the all-terrible! King, Who ordainest. *H. F. Chorley.* [*In Time of War.*] Written for a Russian air, and printed, in 4 st. of 4 l., in Hullah's *Part Music*, 1842. It is given in several collections either in its original or in a slightly altered form, as in Thring's *Coll.*, 1882, &c. In the *Universal H. Bk.*, 1885, No. 392, st. i.–iii. of this text, somewhat altered, are given as, "God, Lord of Sabaoth! King Who ordainest." In Stryker's *Christian Chorals*, New York, 1885, it begins, "*O God, all* terrible," and in the American *Hys. of the Spirit*, Boston, 1864, No. 262, st. ii.–iv. are given in an altered form as, "God, the Omnipotent! Mighty Avenger."

During the Franco-German war, on the 28th Aug., 1870, the Rev. J. Ellerton wrote an imitation of this hymn, beginning, "God the Almighty One, wisely ordaining." It was pub. in the Rev. R. Brown-Borthwick's *Select Hymns for Ch. & Home*, 1871, No. 84, in 4 st. of 4 l. In 1871 a cento from these two hymns was given in the S. P. C. K. *Church Hys.*, No. 262, of which st. i.–iii. are from Chorley's hymn, and st. iv.–vi. are st. ii.–iv. from that by Mr. Ellerton. [J. J.]

God the Creator bless'd. *J. Montgomery.* [*Sunday.*] Written in May, 1838, and pub. in a small pamphlet entitled, *A Message from the Moon, and Other Poems.* [1838.] In 1839 it was also given in *Votive Offerings; or a Help to Stannington Church.* This was a small volume, and was sold for the benefit of the funds of Stannington Church, near Sheffield. In 1853 the hymn, somewhat altered (st. iii., l. 2, "Christian Day," for "Christian's Day," l. 3, "*where* (met . .)" for "when met . .," st. iv. l. 1, "The Church *below hath* bless'd," for "The Church hath ever bless'd") was given in Montgomery's *Original Hymns*, No. 11, in 6 st. of 6 l., and entitled "The Sabbath." It is in several modern American hymn-books, but is almost unknown to the collections in G. Britain. [J. J.]

God the Father, God the Son, Holy Spirit, Three in one. *G. Thring.* [*Close of Evening Service.*] Written in 1871 and 1st pub. in Preb. Hutton's *Supplement*, Lincoln, 1871, No. 273, in 4 st. of 8 l. In 1872 it was repeated in H. H. Pierson's *Hymn Tunes*, No. 23, with a special tune by Pierson. Subsequently it was included in the author's *Hys. and Sacred Lyrics*, 1874, p. 184; and in his *Coll.*, 1882, No. 94. It is also found in several other collections. [J. J.]

God the Father, Whose creation. *J. M. Neale.* [*Harvest.*] Pub. in the *Appendix* to the *H. Noted*, 2nd ed., 1864; and again in the author's posthumous *Original Sequences, Hymns*, &c., 1866, p. 69, in 6 st. of 6 l. It has since appeared in the *Appendix* to *H. A. & M.*, 1868; *People's H.*, 1867; and several other collections. [J. J.]

God the heavens aloud proclaim. *J. Merrick.* [*Ps. xix.*] 1st pub. in his *Psalms Tr. and Paraphrased in English Verse*, 1765, and repeated in W. D. Tattersall's rearranged ed. of the same, 1797. As a complete version of Ps. ix. it is not in C. U. A cento composed of st. xv., xvi., xviii., xix., from Tattersall's arrangement, is in several American collections, including *The Springfield Coll.*, 1835; the Unitarian *Hy.* [*& Tune*] *Bk.*, Boston, 1868, and several other hymn-books. It begins, "Blest Instructor, from Thy ways." This psalm version by Merrick as rewritten by Miss Auber in her *Spirit of the Psalms*, 1829, is given in Dale's *English H. Bk.*, 1874, as "Heavenly Teacher, from Thy ways." [J. J.]

God the Lord a king remaineth. *J. Keble.* [*Ps. xciii.*] 1st pub. in his *Psalter; or, Psalms of David*, 1839, p. 241, in 5 st. of 6 l. It was given in the *Sarum Hyl.*, 1868, *Kennedy*, 1863, and in several Public School

collections, but its use is not equal to its merits. It is one of Keble's finest renderings of the Psalms. [See **Psalters, English, § XVIII.**]

[J. J.]

God the Lord, in mercy bending. [*Holy Communion.*] This hymn is a *tr.* by Dr. R. F. Littledale of a cento from the Greek Liturgies of SS. James and Mark, made for and 1st pub. in the *People's H.*, 1867, No. 170, in 5 st. of 6 l. It is an "Invocation of the Holy Ghost, before the Consecration." The Greek begins, 'Ελέησον ἡμᾶς, ὁ Θεός. [J. J.]

God, the omnipresent God. *C. Wesley.* [*Ps. xlvi.*] 1st pub. in *Hymns occasioned by the Earthquake, March* 8, 1750, *London. Printed in the year* MDCCL. It is in 12 st. of 8 l. (*P. Works*, 1868–72, vol. viii. p. 106). In its full form it is unknown to the collections, but st. iv., v., are given in the Bapt. *Ps. & Hys.*, 1858, as No. 662; the Irvingite *Hys. for the Use of the Churches*, 2nd ed. 1871, No. 229, &c., as "From the throne of God there springs."

[J. J.]

God, Who didst so dearly buy. *C. Wesley.* [*Praise desired of Believers.*] There are two centos beginning with this first line as follows:—

1. In the 1st ed. of the *Wes. H. Bk.*, 1780, No. 406, and later editions to 1875; and also in other Methodist collections, the cento is compiled from C. Wesley's *Short Hymns, &c.*, 1762, as follows: st. i., No. 554; st. ii., No. 823; st. iii., iv., No. 882.

2. The second cento is No. 411, in the revised ed., *Wes. H. Bk.*, 1875, and is thus composed: st. i., the st. i. as above; st. ii. from C. Wesley's *Hys. for the Use of Families*, 1767, No. 28, st. i. (*P. Works*, 1868–72).

[J. J.]

God's holy law transgressed. *B. Beddome.* [*Hope in the Gospel.*] Appeared in R. Hall's ed. of Beddome's (posthumous) *Hymns*, &c., 1817, No. 362, in 4 st. of 4 l., and entitled, "Hope alone from the Gospel." Its use in G. Britain is limited, but in America it is extensive; but in most cases either abbreviated or altered. Orig. text in the *Hymnal of the Meth. Episco. Church*, 1878, No. 314, with "*Convinced of* guilt," &c., for "Burdened with guilt," &c., in st. i. l. 3. [J. J.]

Goethe, Johann Wolfgang von, s. of Johann Caspar Goethe, a lawyer at Frankfurt-am-Main; was b. at Frankfurt Aug. 28, 1749, and d. at Weimar, March 22, 1832. The greatest German poet of his day, and one of the most famous literary men of his own or any age, his sympathies were Classical rather than distinctively Christian; and as he himself said (Conversations with Eckermann, January 4, 1827), he wrote no poems suited for use in public worship.

A few pieces, principally from his well-known dramatic poem of *Faust* (pt. i. 1808; pt. ii. pub. posthumously, 1832), are found under his name in one or two Unitarian hymn-books. Good *trs.* of both parts of *Faust* have been pub. by Dr. John Anster, Bayard Taylor, Sir Theodore Martin, and others; while a very large number of other persons have pub. *trs.* of the first part. No attempt has accordingly been made to notice any *trs.* except those in the hymn-books.

i. *From Faust, pt. i.*, 1808.

i. Christ ist erstanden! Freude dem Sterblichen. *Easter.* The chorus of angels on Easter Day. *Tr.* as "Christ has arisen! Joy to our buried Head," by Dr. F. H. Hedge, in his *Supp. to Hys. for the Ch. of Christ*, Boston, U.S., 1853, No. 836. A free version is also noted under **A. C. Coxe**, No. 4.

ii. Die Sonne tönt nach alter Weise. *Praise.* The Song of the three Archangels in the Prologue in Heaven. *Tr.* as "The sun is still for ever sounding," by *Dr. F. H. Hedge*, as above, 1853, No. 190.

iii. Verlassen hab ich Feld und Auen. *Evening.* Faust's Soliloquy on entering his study with the dog. *Tr.* as "O'er silent field and lonely lawn," as No. 21 in W. J. Fox's *H. & Anthems*, 1841, repeated in English and American Unitarian collections.

ii. *Miscellaneous.*

iv. Des Maurers Wandeln. Written for the Freemasons' Lodge at Weimar, of which he became a member in 1780, and included in his *Werke*, 1828, vol. iii. p. 61, entitled "Symbolum." *Tr.* as "The Mason's ways are A type of Existence," by T. Carlyle, in his *Past and Present*, 1843, p. 318. Included, beginning "The future hides in it" (st. ii.), as No. 854 in Dr. Hedge's *Coll.*, 1853, as above.

Two pieces are also found in collections under his name, viz.:—

1. Without haste! without rest, in *Hys. of the Ages*, Boston, U.S., 3rd Ser., 1865, p. 76, and repeated as "Without haste and without rest," in Stopford Brooke's *Christian Hys.*, 1881, &c. It is suggested by "Wie das Gestern, Ohne Hast, Aber Ohne Rast, Drehe sich jeder, Um die eigne Last," in Goethe's *Zahme Xenien*, 2nd Ser., 1823 (*Werke*, 1828, iii. p. 245).

2. Rest is not quitting The busy career. (*Rest.*) This is part of a piece beginning "Sweet is the pleasure Itself cannot spoil." No. 853 in Dr. Hedge's *Coll.*, 1853, as above, marked as by "J. S. Dwight." There does not appear to be any equivalent poem in Goethe's *Werke*.

[J. M.]

Goffe, Eliza Fanny. [**Morris, E. F.**]

Golden harps are sounding. *Frances R. Havergal.* [*Ascension.*] Written at Perry Barr, Dec., 1871, under the following circumstances:—

"When visiting at Perry Barr, F. R. H. walked to the boys' schoolroom, and being very tired she leaned against the play-ground wall, while Mr. Snepp [editor of S. of Grace & Glory, 1872] went in. Returning in ten minutes he found her scribbling on an old envelope. At his request she gave him the hymn just pencilled, 'Golden harps,' &c. Her popular tune *Hermas* was composed for this hymn. *Hermas* was the tune she sang, as 'the pearly gates opened' for her, June 3, 1879." [HAV. MSS.]

The use of this "Ascension Hymn for Children," in G. Britain is limited, but in America it has attained to great popularity. It was pub. in the *Day Spring Magazine*, and the *Day of Days*, May, 1872; in *Under the Surface*, 1874, and in *Life Mosaic*, 1879. [J. J.]

Good is the Lord [our] the heavenly King. *I. Watts.* [*Ps. lxv.—Spring.*] 1st pub. in his *Psalms of David*, &c., 1719, in 6 st. of 4 l. and entitled, "The Blessings of Spring; or, God gives Rain." It is found in several modern hymn-books, and sometimes abbreviated as in the *New Cong.*, 1859. Another hymn beginning, "Good is the Lord, *our* heavenly King," appeared in Bickersteth's *Christian Psalmody*, 1833, No. 498, with the ascription to "*Watts*" in the Index. The first stanza is st. i. of this version of Ps. lxv., with *our* for *the*; the remaining three, each beginning, "Good is the Lord," are by another hand.

[J. J.]

Goode, William, M.A., b. in Buckingham, April 2, 1762, and received his early education, first in that town, and then under the care of the Rev. T. Bull, a Dissenting minister, at Newport Pagnel. Having a strong inclination for Holy Orders, he left the business in which he was engaged with his father, and, in 1780, entered Magdalen Hall, Oxford, where he graduated B.A. in 1784, and M.A., 1787. On taking Holy Orders in 1786, he became curate of Abbots Langley, Herts; then of St. Ann's,

Blackfriars, and subsequently rector of the latter parish, adding thereto one or two lectureships. He d. April 15, 1816. Mr. Goode's interest in foreign mission work was very earnest, and took a practical turn in assisting to found the Church Missionary Society. His prose works include *Sermons*, 1812; and *Essays on all the Scriptural Names and Titles of Christ*, &c., which were reprinted from the *Christian Guardian*, 1813–1816. His *Works*, together with a *Memoir*, were pub. in 1822 (6 vols.), and edited by his son. His version of the Psalms was pub. as:—

An Entire New Version of the Book of Psalms, in which an attempt is made to accommodate them to the worship of the Christian Church, in a variety of measures now in general use, with original Preface and Notes, critical and explanatory, By the Rev. William Goode, M.A., Rector of St. Andrew, Wardrobe, and St. Ann, Blackfriars; Lecturer of St. John of Wapping; and Lady Camden's Tuesday Evening Lecturer at the Church of St. Lawrance, Jewry. In two volumes. London: Printed for the Author by W. Wilson . . . and sold by Rivingtons, &c., 1811. 2nd ed., 1813; 3rd ed., 1816.

Pratt, in 1829; *Bickersteth*, in 1833; and *Kemble* in 1853, made extensive use of this version of the Psalms, the latter including nearly fifty pieces in his Coll. Most of these have fallen out of use, one only being retained in Kemble's *New Church H. Bk.*, 1873. In modern hymnals in G. Britain and America about twenty of Goode's versions are still in C. U. These include, "Jesus, with Thy salvation blest"; "Lord, I delight to find my place"; "Thou gracious God and kind"; "With songs of grateful praise," &c. [See **Psalters, English**, § XVI.] The following are still in C. U.:—

1. Crown His head with endless blessing. *Ps. cxviii.*
2. Far as the isles extend. *Ps. lxxii.*
3. How blest are they whose hearts sincere. *Ps. cxix.*
4. How blest the man with mercy crowned. *Ps. xxxii.*
5. If the Lord had not heard, may Israel now say. *Ps. cxxiv.*
6. Jesus, with Thy salvation blest. *Ps. xx.*
7. Let Thy grace, Lord, make me [us] lowly. *Ps. cxxxi.*
8. Lo in Gethsemané's dark shade. *Ps. lxxxviii.*
9. Lo, the mighty God appearing. *Ps. l.*
10. Lord, I delight to find my place. *Ps. xxvi.*
11. Lord of mercy, just and kind. *Ps. xiii.*
12. Lord, Thy Church hath seen Thee rise. *Ps. lxviii.*
13. Now let our songs arise. *Ps. xcvi.*
14. O my God, by Thee forsaken. *Ps. xlii.*
15. Prepare a new song Jehovah to praise. *Ps. cxlix.*
16. Songs anew of honour framing. *Ps. xcviii.*
17. Thou gracious God and kind. *Ps. lxxix.*
18. Though sinners boldly join. *Ps. ii.*
19. With songs of grateful praise. *Ps. cvii.* [J. J.]

Goostly Psalmes and Spiritualle Songes, by *Miles Coverdale*. Written by Bishop Coverdale, the great translator of the Bible. Of this work an unique copy is at Queen's Coll., Oxford. In the 2nd edition of Foxe's Acts and Monuments it is quoted among a list of books prohibited in 1539. In subsequent editions this list is withdrawn. Townsend's edition of Foxe restores it under the date of 1546, on the authority of Bonner's Register (*Academy*, June 28, 1884, Letter of Dr. A. F. Mitchell). A reprint of the book, without the tunes, has been published in Coverdale's *Remains*, 1846 (Parker Soc.). The Preface, in describing the motives that produced it, echoes the commonplace so frequent among translators of the Psalms. "Would God . . . our carters and ploughmen (had none) other thing to whistle upon save psalms . . . and if women . . . spinning at the wheels had none other songs . . . they should be better occupied than with hey nony nony, hey troly loly." The *Spiritual Songs* are paraphrases of the "Ten Commandments," "Creed," "Pater Noster," "Mediâ Vitâ," "Gloria in Excelsis," "Magnificat," "Nunc Dimittis," "Christe Qui Lux," "Veni Creator" (3), and twelve hymns. There are also fifteen renderings of psalms, two of them being duplicates. It is extremely probable that the whole book is translated from German originals. All the hymns and psalm-renderings save five have been identified by Mr. Mearns as German. It is thus a witness to the impression which the hymns and psalms of Germany made on the early Gospellers. [**Psalters, English**, § V.; **English Hymnody, Early**, IV.] [H. L. B.]

The following is a list of contents, the first lines of the German being given where the hymn is a translation:—

1. "O Holy Spirite our comfortoure."
2. "Come, holy Spirite, most blessed Lorde."
   Komm heiliger Geist, Herre Gott!
3. "Thou holy Spirite, we pray to the."
   Nun bitten wir den heiligen Geist.
4. "God the Father, dwell us by."
   Gott der Vater wohn uns bei.
5. "These are the holy commaundements ten."
   Dies sind die heilgen zehn Gebot.
6. "Man, wylt thou lyve vertuously."
   Mensch willt du leben seliglich.
7. "We beleve all upon one God."
   Wir glauben all an einen Gott, Schöpfer.
8. "In God I trust, for so I must."
   In Gott gelaub ich das er hat.
9. "O Father ours celestiall."
   Ach Vater unser, der du bist.
10. "O oure Father celestiall."
    Vater unser, der du bist.
11. "Be glad now, all ye christen men."
    Nun freut euch lieben Christengemein.
12. "Now is oure health come from above."
    Es ist das Heil uns kommen her.
13. "Christ is the only Sonne of God."
    Herr Christ der einig Gottes Sohn.
14. "In the myddest of our lyvynge."
    Mitten wir im Leben sind.
15. "By Adam's fall was so forlorne."
    Durch Adam's Fall ist ganz verderbt.
16. "Wake up, wake up, in God's name."
    Wach auf in Gottes Name.
17. "I call on the, Lorde, Jesu Christ."
    Ich ruf zu dir Herr Jesu Christ.
18. "Now blessed be thou, Christ Jesu."
    Gelobet seist du Jesu Christ.
19. "Christe is now rysen agayne."
    Christ ist erstanden von der Marter alle.
20. "Christ dyed and suffred great payne."
    Christ lag in Todesbanden.
21. "To God the hyghest be glory alwaye."
    Allein Gott in der Höh sey Ehr.
22. "My soul doth magnyfie the Lorde."
    Mein Seel erhebt den Herren mein.
23. "With peace and with joyfull gladnesse."
    Mit Fried und Freud ich fahr dahin.
24. "Helpe now, O Lorde, and loke on us."
    Ach Gott vom Himmel sieh darein.
25. "Werfore do the heithen now rage thus."
26. "Oure God is a defence and towre."
    Ein' feste Burg ist unser Gott (partly).
27. "Except the Lorde had bene with us."
    Wo der Herre nicht bei uns wär'.
28. "At the ryvers of Babilon."
    An Wasserflüssen Babylon.
29. "Blessed are all that feare the Lorde."
    Wohl dem, der in Gottes Furcht steht.
30. "Blessed are all that feare the Lorde."
    Wohl dem, der in Gottes Furcht steht.
31. "O Lorde God, have mercy on me."
    O Herre Gott begnade mich.
32. "O God, be mercyfull to me."
    Erbarm dich mein, O Herre Gott.
33. "Out of the depe crye I to the."
    Aus tiefer Noth schrei ich zu dir.

34. "I lyft my soule, Lorde, up to the."
Von allen Menschen abgewandt.
35. "God be mercyfull unto us."
Es wollt uns Gott genädig sein.
36. "The foolish wicked men can saye."
Es spricht der Unweisen Mund wohl.
37. "Prayse thou the Lorde, Hierusalē."
38. "Behold and se, forget not this."
39. "O Christ, that art the lyght and daye."
Christe, du bist Licht und der Tag.
40. "O hevenly Lorde, thy godly worde."
O Herre Gott, dein göttlich Wort.
41. "Let go the whore of Babilon."

Notes on the whole of these German hymns will be found throughout this Dictionary either under their first lines or by references from these, save in the following cases, where notes will be found under authors' names, viz.:—No. 9, under *Moibanus;* Nos. 8, 12, under *Speratus;* No. 13, under *Cruciger;* No. 15, under *Spengler;* Nos. 16, 27, under *Sachs;* No. 17, under *Agricola;* No. 22, under *Pollio;* No. 28, under *Dachstein;* No. 31, under *Greitter;* No. 32, under *Hegenwalt;* No. 34, under *Knöpken.* No. 39 is from "Christe qui lux es et dies," as *tr.* in the *Riga G. B.*, 1530.

In an interesting letter to the *Academy* of June 28, 1884, on "*Coverdale's Spiritual Songs,*" Professor Mitchell, of St. Andrew's, gives a list of first lines of their German originals, agreeing for the most part with the identifications made by myself, many months before. The blanks he would thus fill up:—For No. 1 he suggests "Herr Gott, din triiw mit gnaden leist" (*Wackernagel*, iii. p. 604, as by Johannes Zwick); for No. 25, "Ir Haiden, was tobt jr umb sust" (*Wackernagel*, 1841, No. 605, as by Joachim Aberlin); for No. 37, "Hierusalem, des louen stadt" (*Wackernagel*, iii. p. 570, from a Low German G. B. 1526); for No. 38, "Nun sieh, wie fein und lieblich ist" (*Wackernagel*, iii. p. 944, as by Conrad Huober); and for No. 41, "Lobt Gott, jr Christen allen" (*Wackernagel*, 1841, p. 690, from a Nürnberg collection, 1544). But in all these cases the resemblances are very slight indeed, and the earliest dates to which Nos. 38 and 41 have been traced, are respectively, 1545 and 1544. [J. M.]

Gospels, Hymns on the. [Prayer, Book of Common.]

Got thir eigenhaf ist. [*Supplication.*] Quoted by *Wackernagel*, ii. p. 24, from a Munich MS. of the 8th or 9th cent., in 2 st. of 4 l. It is a rhymed version of one of the collects in the *Liber Sacramentorum* of St. Gregory the Great (*Opera*, vol. ii., Paris, 1675, col. 1503), which begins "Deus, cui proprium est miserere semper et parcere," and of which a prose *tr.* is given (beginning "O God, whose nature and property is ever to have mercy and to forgive") among the "Prayers and Thanksgivings, upon several occasions," in the *Bk. of Com. Prayer.* The only *tr.* from the German is "God, it is Thy property," by *Miss Winkworth*, 1869, p. 29. [J. M.]

Gott der Vater wohn uns bei. [*Holy Trinity.*] Old Litany revised by *M. Luther.* The original of this hymn is probably of the 15th cent. or earlier. *Wackernagel*, ii., No. 684, quotes a form dating 1422, in 15 l., beginning "Sanctus Petrus, won uns bey." In Michael Vehe's *Gesangbüchlein*, 1537 (ed. 1853, p. 57), it is entitled, "A Litany in the time of Processions upon St. Mark's Day and in Rogation Week"; and consists of 5 st. of 12 l., followed by a series of Invocations of Patriarchs, Prophets, &c. Luther adopted st. i. ll. 1–6, rewrote st. i. ll. 7–12, and cut off the invocations to Mary, the Angels, and the Saints. His version appeared in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524, thus:—

"Gott der vatter won uns bey
Und las uns nicht verterben.
Mach uns aller sunden frey
Und helff uns selig sterben.
Für dem teuffel uns bewar,
Hallt uns bey festem glauben
Und auff dich las uns bawen,
Aus hertzem grund vertrawen,
Dyr uns lassen gantz und gar,
Mit allen rechten Christen
Entfliehen teuffels listen,
Mit waffen Gotts uns fristen.
Amen, Amen, das sey war,
So singen wyr Alleluia.

2.

"Ihesus Christus won uns bey, &c.

3.

"Heylig geyst won uns bey," &c.

In the Erfurt *Enchiridion*, 1526, it bears the title, "The hymn 'Godt der vatter won uns bey,' improved and evangelically corrected." In Luther's form it speedily became popular, and Lauxmann, in *Koch*, viii. 102–104, relates many instances of its use—at weddings, by the dying, in times of trouble, &c. It is given in *Wackernagel*, iii. p. 16, as quoted above; in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 40, and in the *Unv. L. S.*, 1851, No. 187. The *trs.* in C. U. are:—

1. God the Father! with us be. Shield us, &c. A free *tr.* in 5 st. of 4 l., in J. Anderson's *H. from the German of Dr. M. L.*, 1846, p. 24 (1847, p. 46). From this, st. i.–iii. unaltered, and st. iv. altered, were adopted as No. 450 in the *Leeds H. Bk.*, 1853, and repeated in *Kennedy*, 1863.

2. God the Father, with us be, And, &c. In full, by A. T. Russell, as No. 1 in the *App.* to his *Ps. & Hys.*, 1851.

3. O God, the Father! draw Thou nigh. In full, by Dr. M. Loy, in the Ohio *Luth Hyl.*, 1880.

Translations not in C. U.:—

(1) "God the Father, dwell us by," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 543). (2) "God the Father, our Defence," by *J. C. Jacobi*, 1722, p. 27. (3) "God our Father! dwell within," as No. 186 in pt. i. of the *Moravian H. B.*, 1754. (4) "Our Father God! to Thee we pray," by *Miss Fry*, 1845, p. 91. (5) "Father, in us Thy dwelling be," by *Dr. J. Hunt*, 1853, p. 53. (6) "God the Father, be our stay," by *R. Massie*, 1854, p. 26. (7) "Our God, our Father, with us stay," by *Miss Warner*, 1858 (1861, p. 82). (8) "O God the Father, with us dwell," in S. Garratt's *Hys. & Trs.*, 1867, p. 26. (9) "God the Father, with us be, Let," by Dr. G. Macdonald in the *Sunday Mag.*, 1867, p. 388; altered in his *Exotics*, 1876, p. 60. (10) "God the Father, with us stay," in *Dr. Bacon*, 1884, p. 44. [J. M.]

Gott ist gegenwärtig. *G. Tersteegen.* [*Public Worship.*] Appeared in his *Geistliches Blumengärtlein*, 1729, as No. 11, in Bk. iii., in 8 st. of 10 l., entitled, "Remembrance of the glorious and delightful presence of God." It passed into Zinzendorf's *Geist- und liebliche Lieder*, 1731, No. 1139, has attained a wider use than any other of Tersteegen's hymns, and is found in most recent collections, as in the *Unv. L. S.*, 1851, No. 559. It is a poetical reflex of his inner nature, a beautiful expression of the characteristics of his peculiar vein of mystical piety. *Lauxmann* in *Koch*, viii. 355, calls it "A hymn of deepest adoration of the All Holy God, and a profound introduction to blessed fellowship with Him." *Tr.* as:—

1. Lo, God is here! Let us adore, by J. Wesley, in *H. & Sacred Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 167), a *tr.* catching the spirit of the original, but rather free, in 6 st. of 8 l., and omitting st. vii., viii. Included in the *Wes. H. Bk.*, 1780, No. 481 (1875, No. 494). The full text is in Mercer's *C. P. & H. Bk.*, 1857 and 1864; but it is generally found in centos. The most important are:—

i. *In the original metre.*

(1) St. i., ii., iv., as in the *Mitre H. Bk.*, 1836; Bickersteth's *Christ. Psal.*, 1841; Amer. *Meth. Epis.*, 1878,

&c. In the *Swedenborgian Coll.*, 1824 and 1880, and others, this cento begins, "The Lord is here! Let us adore."

(2) St. i.-iv. as in the *Leeds H. Bk.*, 1853; Bapt. *Ps. & Hys.*, 1858; *Hyl. Comp.*, 1870; *H. & Songs of Praise*, N. Y., 1874; Horder's *Cong. Hyl.*, 1884, &c.

(3) "Lo! God is here! Him day and night," beginning with st. ii. in Elliott's *Ps. & Hys.*, 1835.

ii. *In Long Metre.*

(1) The most important form is of st. i., ii., iv., with ll. 5–6 omitted. This is found in the *Salisbury Coll.*, 1778; *Wilberforce*, 1832; *Martineau*, 1840; *Cooke-Denton*, 1853; the S. P. C. K. *Ch. Hys.*, 1871. It is also extensively used in America, as in the *Bk. of Hys.*, 1846–8; *Presb. Hyl.*, 1874; *Dutch Ref.*, 1869; *Bapt. Praise Bk.*, 1871; *H. & Songs of Praise*, 1874, &c.

(2) In *Kennedy*, 1863, No. 1252, ll. 1–12, are the above; while ll. 13–24 seem to be added by Dr. Kennedy to adapt it for the Reopening of a Church or similar festivals.

2. The Lamb is slain, let us adore, by W. Delamotte, as No. 134 in the *Moravian H. Bk.*, 1742, and repeated in later eds. (1886, No. 656, reading "The Lamb *was* slain"). Mainly taken from Wesley's *tr.* Included in varying forms in J. A. Latrobe's *Coll.*, 1841; in Walker's *Cheltenham Coll.*, 1855; and Reid's *Praise Bk.*, 1872.

3. God reveals His presence, by F. W. Foster and J. Miller, as No. 813 in the *Moravian H. Bk.*, 1789 (1886, No. 649), being a good *tr.* of st. i., ii., iv., vii., viii. The form in C. U. is that given to it by W. Mercer, in his *C. P. & H. Bk.*, 1855, No. 297 (Ox. ed., No. 426). He retained 13 lines as in the original *tr.*, slightly altered 5, and rewrote the rest (with little regard to the German), omitting st. iv. altogether. This text is in J. L. Porter's *Coll.*, 1876; *Ch. Praise*, 1883; *Free Ch. H. Bk.*, 1882; Irish *Ch. Hyl.*, 1873; *New Zealand Hyl.*, 1870; *Laudes Domini*, N. Y., 1884; Canadian *Presb. H. Bk.*, 1880, &c.

Translation not in C. U.:—

"The Lord is here; then let us bow before Him," by *Miss Dunn*, 1857, p. 76. [J. M.]

Gott ist und bleibt getreu. [*Trust in God.*] Founded on 1 Cor. x. 13. Included as No. 302 in J. H. Hävecker's *Kirchen-Echo*, Helmstädt and Magdeburg, 1695, in 6 st. of 8 l., without name of author; repeated as No. 25 in the Berlin *G. L. S.*, ed. 1863. It has been ascribed to Dr. Johann Christian Wilhelmi (sometime advocate under the Hessian administration and syndic at Giessen), but is not included among the hymns in the *Eisenach G. B.*, 1721, given as by him in *Wetzel*, iii. 428; and no trustworthy evidence of his authorship has been adduced. *Tr.* as:—

God is for ever true! His loving. A *tr.* of st. i.–iv., by M. W. Stryker, in his *Hys. & Verses*, 1883, p. 34, repeated as No. 167 in his *Christian Chorals*, 1885. [J. M.]

Gott rufet noch, sollt ich nicht endlich hören. *G. Tersteegen.* [*Advent.*] A beautiful hymn on God's gracious call to turn to Him; and what our answer should be. Founded on Ps. xcv. 7. 1st pub. in the 2nd ed., 1735, of his *Geistliches Blumengärtlein*, Bk. iii., No. 52, in 8 st. of 4 l., entitled, "To-day if ye will hear His voice." Included as No. 629 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

God calling yet!—and shall I never hearken? A good *tr.* by Mrs. Findlater, omitting st. vii., viii., in the 2nd Ser., 1855, of the *H. L. L.* p. 58 (1884, p. 116); and repeated as No. 553 in *Holy Song*, 1869. In America it has been somewhat widely used in the form given to it in the Andover *Sabbath H. Bk.*, 1858, No. 556. Here the *tr.* of st. v. was omitted and the rest reduced to L.M., beginning, "God calling yet!—shall I not hear." The text of 1858 has been adopted in full in the Dutch Ref. *Hys. of the Church*, 1869; Bapt. *H. Bk.*, 1871; *Presb. Hyl.*, 1874; *H. & Songs of Praise*, N. Y., 1874; *Meth. Epis. Coll.*, 1878; and others. Omitting st. iv. it appears in Hatfield's *Ch. H. Bk.*, 1872; Oberlin *Manual*, 1880; *Ch. Praise Bk.*, 1882, &c. In the Pennsylvania Luth. *Ch. Bk.*, 1868, the full text of 1858 is included, with the addition of a recast of st. v. [J. M.]

Gott sei gelobet und gebenedeiet. *M. Luther.* [*Holy Communion.*] St. i. dates from pre-Reformation times, was used at processions, during Mass as a post communion, and according to Bunsen (*Versuch*, 1833, p. 853) was sung by the people after the Epistle on Corpus Christi Day. This form is given by *Wackernagel*, ii. p. 748, from Ludewig Trutebul's *Enchiridion*, 1524; and by *Bäumker*, i. p. 719, from the Crailsheim *Schulordnung*, 1480. Luther adopted this st., added two others, and pub. the hymn in *Eyn Enchiridion*, Erfurt, 1524 (thence in *Wackernagel*, iii. p. 10), in 3 st. of 8 l., with two Kyrieleysons. Included in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 74, and as No. 271 in the *Unv. L. S.*, 1851. The *trs.* in C. U. are:—

1. God be blessed, and God be praised. A paraphrase in 54 l., in Miss Fry's *Hys. of the Reformation*, 1845, p. 93. Included, rewritten to 6 st. of 6 l., beginning, "Thou, who didst Thine Israel lead," in J. Whittemore's *Suppl. to all H. Bks.*, 1860, and in Maurice's *Choral H. Bk.*, 1861.

2. May God be praised henceforth, and blest for ever! In full in R. Massie's *M. Luther's Spir. Songs*, 1854, p. 78, repeated in the Ohio *Luth. Hyl.*, 1880, No. 273, and in *Dr. Bacon*, 1884, p. 33.

Translations not in C. U.:—

(1) "May God be praised and ador'd," as No. 234 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "For that amazing love and grace," based on the 1754, as No. 563 in the *Moravian H. Bk.*, 1789 (1849, No. 1005, beginning, "Lord, what amazing"). (3) "Now Christ be praised and glorified," by *J. Anderson*, 1846, p. 75 (1847, p. 87). (4) "Glory and praise to God we give," by *Dr. J. Hunt*, 1853, p. 108. (5) "Let God be praised, blessed and uplifted," by Dr. G. Macdonald in the *Sunday Mag.*, 1867, p. 847. In his *Exotics*, 1876, p. 105, it begins, "Let God be blest, be praised, and be thanked." [J. M.]

Gott verlässt die Seinen nicht! [*Cross and Consolation.*] Included as No. 1254 in the Breslau *G. B.*, 1743, in 3 st. of 6 l.; repeated in the ed. 1746, No. 128; in both cases without name of author. *Tr.* as:—

God doth not leave His own. A full and good *tr.* by Miss Warner in her *H. of the Ch. Militant*, 1858 (1861, p. 480). Included in the *Christian H. Bk.*, Cincinnati, 1865, No. 802; in Prust's *Suppl. H. Bk.*, Lond., 1869, No. 11; and in Dale's *English H. Bk.*, 1874, No. 597. [J. M.]

Gotter, Ludwig Andreas, s. of Johann Christian Gotter, Court preacher and Superintendent at Gotha, was b. at Gotha, May 26, 1661. He was at first privy secretary and then Hofrath at Gotha, where he d. Sept. 19, 1735. He was a pious, spiritually-minded man, with tendencies towards Pietism; and one of the best hymn-writers of the period. Of his printed hymns the earliest appeared in the *Geistreiches G. B.*, Halle, 1697. Of the 23

included in Freylinghausen's *Geistreiches G.B.*, 1704, and *Neues geistreiches G. B.*, 1714, seven have been *tr.* into English, besides his version of J. W. Petersen's "Salve, crux beata, salve" (q. v.). J. C. Wetzel, who had become acquainted with him during a visit Gotter made to Römhild in 1733, mentions a complete version of the Psalter (now in MS. in the Ducal Library at Wernigerode) by him, and quotes from his MS. the first lines of 42 hymns still unprinted (Wetzel's *A. H.*, ii. 22–30; *Koch*, iv. 400-402; *Allg. Deutsche Biog.*, ix. 456). Of his hymns those *tr.* into English are:—

i. *In English C. U.:*—

i. Erquicke mich, du Heil der Sünder. [*The Great Physician.*] On the Gospel for the 3rd S. in Advent (St. Matt. xi.), turning it into a prayer for cures of our moral nature similar to the miracles of physical healing there recorded. In *Freylinghausen*, 1714, No. 771, in 10 st. of 6 l., and in Knapp's *Ev. L. S.*, 1837, No. 196. The only *tr.* in C. U. is:—

Saviour of sinners, now revive us, of st. i., ii., v., x., by Miss Borthwick, as No. 236, in Dr. Pagenstecher's *Coll.*, 1864.

ii. Treuer Vater, deine Liebe. [*True and False Christianity.*] 1697, as above, p. 608, in 23 st. of 6 l., repeated in *Freylinghausen*, 1704; and in Porst's *G. B.*, 1713 (1855, No. 324). The only *tr.* in C. U. is:—

Father, Thine eternal kindness, omitting st. x., in J. C. Jacobi's *Psal. Ger.*, 1720, p. 3. Considerably altered in his ed., 1722, p. 50, and 1732, p. 78; and from this 8 st. were included as No. 542 in pt. i. of the *Moravian H. Bk.*, 1754. The *trs.* of st. xii., xiii., altered from the 1732, and beginning, "Has temptation well nigh won me," were included in the Scottish *Evang. Union H. Bk.*, 1856, and in Dr. J. Paterson's *Coll.*, Glasgow, 1867.

iii. Womit soll ich dich wohl loben. [*Praise and Thanksgiving.*] A beautiful hymn of Thanksgiving (founded on Ps. xci.) for the wonderful ways by which God in His love and goodness has led us, and of trust in the continuance of His love to the end. 1697, as above, p. 577, in 14 st. of 6 l., and the refrain (altered from Homburg's "Jesus, meines Lebens Leben.")

"Tausend, tausend Mal sei dir,
Grosser König, Dank dafür."

Repeated in *Freylinghausen*, 1704, and as No. 1033, in the Berlin *G. L. S.*, ed. 1863.

Lauxmann, in *Koch*, viii. 348–9, relates that st. iv. was adopted as a thanksgiving by the German Missionaries in Abyssinia on their deliverance by the capture of Magdala in 1868, and st. xi., by C. H. Bogatzky, after a narrow escape on one of his journeys in Bohemia; and adds that as the hymn, with its Swabian melody, was a great favourite of the poet Uhland, it was accordingly played by the trumpeters from the tower of St. George's Church, on July 14, 1873, at the ceremony of the unveiling of the statue erected to his memory in Tübingen.

The only *tr.* in C. U. is:—

Lord of Hosts! how shall I render. A good and full *tr.* in Dr. J. Guthrie's *Sacred Lyrics*, 1869, p. 131; and from this st. i., ii., ix., xiii., xiv., were included as No. 50 in the *Ibrox Hyl.*, 1871.

Another *tr.* is, "With what fervour of devotion," by J. C. Jacobi, 1732, p. 157.

ii. *Hymns not in English C. U.:*—

iv. Herr Jesu, Gnadensonne. [*Sanctification.*] Perhaps his finest hymn. 1697, as above, p. 525, in 8 st. The *trs.* are: (1) "Lord Jesus! Sun of graces," in the *Suppl. to Ger. Psal.*, ed. 1765, p. 43, (2) "O shed abroad, Lord Jesus," a *tr.* of st. vi., as No. 1086, in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801.

v. O Jesu meine Zuversicht. [*Lent.*] 1714, as above, No. 772, in 14 st. *Tr.* by *N. L. Frothingham*, 1870, p. 213, beginning with st. vii.

vi. Sei hochgelobt, barmherz'ger Gott. [*Praise for Redemption.*] On Eph. i. 3. 1st in the *Geistreiches G. B.*, Darmstadt, 1698, p. 485, in 16 st. *Tr.* as, "High praise to Thee, all-gracious God," by J. Wesley, in *Hys. & Sac. Poems*, 1740 (*P. Works*, 1868–72, v. i. p. 339).

vii. Wachet auf, ihr faulen Christen. [*Spiritual Watchfulness.*] On St. Matt. xxvi. 41. 1697, as above, p. 425, in 7 st., each beginning and ending with the word, "Wachet." *Tr.* as, "Arise! ye lingering saints, arise!" by *Mrs. Findlater*, in *H. L. L.* 1854.

[J. M.]

Gough, Benjamin, was b. at Southborough, Kent, in 1805, and d. Nov. 28, 1877. He was engaged in mercantile pursuits in London for some years. After retiring from business he resided at Mountfield, Faversham. He was a member and lay preacher of the Wesleyan denomination. His poetical works include:—

(1) *Lyra Sabbatica*, Lon., 1865; (2) *Kentish Lyrics*, Lon., 1867; (3) *Hymns of Prayer and Praise*, Lon., 1875; and several minor publications, the most important being (4) *Protestant Hymns & Songs for the Million*, Lon., 1878; (5) *Songs from the Woodlands, and Other Poems*, Lon., 1872; and (6) *Christmas Carols and New Year's Songs*, Lon. (N.D.).

Of Mr. Gough's hymns, about 20 are in C. U. in G. Britain and America, and of these the most popular and widely used is "Awake, awake, O Zion," q.v. Although possessing many features of popularity, his hymns do not rank high as literary productions. His works are also marred by numerous and feeble imitations of the great lyrics of the Church. Many of his earlier hymns were rewritten for his *Hys. of Prayer & Praise*, very much to their disadvantage. In addition to those which are annotated under their first lines the following are in C. U.:—

1. Be thou faithful unto death. *Faithfulness.* Appeared in his *Lyra Sabbatica*, &c., 1865, p. 77, in 3 st. of 8 l., and entitled "Christian Fidelity." In 1867 it was transferred to the *People's H.*, and again, in 1875, to the *New Mitre-Hymnal*, No. 151.

2. Blessed are the dead who die. *Burial.* Appeared in his *Lyra Sabbatica*, 1865, p. 89, in 4 st. of 8 l. and headed "For the dead in Christ." In Hatfield's *Church H. Bk.*, N. Y., 1872, it is slightly altered.

3. Christ is risen from the dead. *Easter.* In *Lyra Sabbatica*, 1865, p. 96, in 6 st. of 8 l., as "An Easter Carol;" but in his *Hys. of Prayer & Praise*, 1875, p. 49, this is changed to "An Easter Hymn." In the *New Mitre-Hymnal*, 1875, st. iv., v. are omitted.

4. Come, children, and join with ardour divine. *Missions.* In his *Lyra Sabbatica*, 1865, p. 159, in 9 st. of 3 l., and entitled, "Children's Missionary Hymn;" and the *Hys. of Prayer & Praise*, 1875, No. 39, in 4 st. of 6 l. In the latter work it is rewritten, very much to its disadvantage. The 1865 text is followed in the *Meth. S. S. H. Bk.*, 1879, No. 562.

5. Come to Bethlehem and see. *Christmas.* Appeared in his *Christmas Carols*, &c., N.D., p. 21, in 5 st. of 8 l. In the *New Mitre-Hymnal*, 1875, No. 26, it is dated 1873.

6. For all the [Thy] saints in heaven and earth. *All Saints.* From his *Lyra Sabbatica*, 1865, p. 119, in 4 st. of 8 l. into Snepp's *S. of G. & G.*, 1872, No. 748.

7. God the Father, full of grace. *Holy Trinity*, or *Public Worship.* Appeared in his *Kentish Lyrics*, 1867, p. 97, in 4 st. of 6 l.; and rewritten in a far less acceptable form, in his *Hys. of Prayer & Praise*, 1875, p. 80, in 4 st. of 6 l. No. 8 in the *Meth. S. S. H. Bk.*, 1879, is from the 1867 text.

8. Ho, every one that thirsteth. *Invitation.* Pub. in his *Lyra Sabbatica*, 1865, p. 83, in 5 st. of 8 l.; and, altered to its disadvantage, in his *Hys. of Prayer & Praise*, 1875, p. 33, in 5 st. of 8 l. No. 291 in the *Meth. S. S. H. Bk.*, 1879 is from the 1865 text.

9. How beauteous on the mountains. *Missions.* In *Lyra Sabbatica*, 1865, p. 23, in 5 st. of 8 l.; and his *Hys. of Prayer & Praise*, 1875, p. 20. In Hatfield's *Church H. Bk.*, N. Y., 1872, No. 1246, is composed of st. i.–iii.

10. In Thy temple we adore Thee, gentle, pure, and holy Child. *Christmas.* In his *Christmas Carols*, &c., N.D., p. 39, in 3 st. of 4 double lines. In the *New Mitre-Hymnal*, 1875, No. 30, it is dated 1873, and begins, "In Thy cradle we adore Thee."

11. Jesus, full of love divine. *Love of Jesus.* Written in 1874, and pub. in the *New Mitre-Hymnal*, 1875, No. 84.

12. Lift the gospel banner. *Missions.* This is attributed to B. Gough, on the authority of Mrs. Gough. It is not in his published works, and its first appearance is unknown. In the *Meth. S. S. H. Bk.*, 1879, No. 394, it is in 4 st. of 8 l.

13. O Jesus, behold the lambs of Thy fold. *Sunday.* From his *Lyra Sabbatica*, 1865, p. 103, in 9 st. of 3 l. into the *Meth. S. S. H. Bk.*, 1879, No. 511, with the omission of st. ii.

14. Quicken, Lord, Thy Church and me. *Whitsuntide.* Appeared in his *Lyra Sabbatica*, 1865, p. 16, in 6 st. of 6 l.; and in his *Hys. of Prayer & Praise*, 1875, p. 6; and headed "For another Pentecost." It is No. 363, in Snepp's *S. of G. & G.*, 1872.

15. Sing we merrily to God. *Praise.* Appeared in his *Lyra Sabbatica*, 1865, p. 65, in 5 st. of 8 l., and his *Hys. of Prayer & Praise*, 1875, p. 27. In the *New Mitre-Hymnal*, 1875, No. 138, st. iii. is omitted.

16. There is a land of rest. *Heaven.* From his *Lyra Sabbatica*, 1865, p. 105, in 4 st. of 8 l. into the *New Mitre-Hymnal*, 1875, No. 155, where it is appointed for St. Mark's Day.

17. There is no condemnation. *Peace.* In his *Lyra Sabbatica*, 1865, p. 25, and his *Hys. of Prayer & Praise*, 1875, p. 22, in 3 st. of 8 l., and headed "No Condemnation." In Snepp's *S. of G. & G.*, 1872, it is No. 682.

18. Uplift the blood-red banner. *Missions.* In his *Lyra Sabbatica*, 1865, p. 155, and his *Hys. of Prayer & Praise*, 1875, p. 37, in 4 st. of 8 l., and headed "For the Conversion of the World." It is No. 408 in the *People's H.*, 1867; No. 88 in the *New Mitre-Hymnal*, 1875, &c.

[J. J.]

Gould, Sabine Baring-. [Baring-Gould, Sabine.]

Grace, J. Frances, a *nom de plume* of Mrs. Van Alstyne (q. v.).

Grace, 'tis a charming sound. *P. Doddridge.* [*Salvation by Grace.*] 1st pub. in his (posthumous) *Hymns*, &c., by J. Orton, in 1755, in 4 st. of 4 l., as follows:—

"cclxxxvi. *Salvation by Grace. Eph.* ii. 5.

1. Grace! 'tis a charming Sound,
Harmonious to my Ear!
Heav'n with the Echo shall resound,
And all the earth shall hear.

2. Grace first contriv'd a Way
To save rebellious Man,
And all the Steps that Grace display,
Which drew the wond'rous Plan.

3. Grace taught my wand'ring Feet
To tread the heav'nly Road,
And new Supplies each Hour I meet,
While pressing on to God.

4. Grace all the Work shall crown
Thro' everlasting Days;
It lays in Heav'n the topmost Stone,
And well deserves the Praise."

This text was repeated in J. D. Humphreys's ed. of the *Hymns*, &c., 1839, with the change in st. i., l. 2, of "my ear," to "*mine* ear."

In his *Ps. & Hys.*, 1776, A. M. Toplady gave a cento as No. 134 which was thus composed:—

i. *Doddridge*, st. i., with l. 2, "*the* ear" for "my ear."
ii. *Doddridge*, st. ii.
iii. *Toplady*:—
"'Twas grace that wrote my name
In Thy eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took."
iv. *Doddridge*, st. iii., with, in l. 1, "*forc'd*" for "taught."
v. *Toplady*:—
"Grace taught my soul to pray,
And made my eyes o'erflow.
'Twas grace which kept me to this day,
And will not let me go."
vi. *Doddridge*, st. iv.
vii. *Toplady*:—
"O let Thy grace inspire
My soul with strength divine!
May all my powers to Thee aspire,
And all my days be Thine."

From the original, or from this cento, all modern versions of the hymn are derived, and their construction can be determined by collation with the texts as given above. The use of the hymn in various forms is very extensive in all English-speaking countries. It is sometimes given as "Grace! 'tis a *joyful* sound," as in Harland's *Church Psalter & Hymnal*, No. 282. Doddridge's text, slightly altered, is rendered into Latin as "Gratia, quàm dulcis vox nostris auribus illa!" in R. Bingham's *Hymno. Christ. Lat.*, 1871. [J. J.]

Graces, Metrical. The Jewish and Early Christian "blessings" and "giving thanks" at meal-times were in prose, the metrical forms in use at the present time being of later origin. Our Lord's custom was evidence alike of what was a common practice in Jewish families, and of His sanction of the same. When He fed the multitudes He "looked up to heaven and *blessed* and brake the loaves" (St. Matt. xiv. 19; St. Mark vi. 41; St. Luke ix. 16) "and gave thanks" (St. Matt. xv. 36; St. Mark viii. 6; St. John vi. 11). This practice was continued by the Apostles (see 1 Tim. iv. 3–6) and by their immediate successors. In the Apostolic Constitutions (c. 47) there is "A prayer at Dinner-time," which Mr. Chatfield has translated as:—

"Thou art blessed, O Lord, Who nourishest
me from my youth,
Who givest food to all flesh.
Fill our hearts with joy and gladness,
That at all times having all sufficiency,
We may abound to every good work
In Christ Jesus our Lord:
With Whom to Thee (be) glory, honour, and
might
For ever and ever. Amen."

2. The early Fathers, Clement of Alexandria, St. Cyprian, St. Basil, Tertullian, St. Chrysostom, and others, give evidence in their writings that the *Grace* was a common institution in the early Church. This fact is emphasised by the presence of short *Graces* in the Gelasian and Gallican Sacramentaries. In the "Additional Services," appended to the Modern *Roman Breviary*, the "Grace before and after Meat" has developed into a somewhat elaborate service, with special provision for certain days and seasons. This retention of the mediaeval practice is also maintained in a more or less complete form in several Colleges and Grammar Schools throughout the country. A list of School Prayers and Graces is given in the Rev. J. W. Hewett's *Bibliotheca Sacra Academica*, Lond. Rivingtons, Pt. ii. Prose Graces are given in the *A. B. C. Catechisme and Prayers*, in various editions from 1545 to 1779; and Prose and Metrical Graces in Latin by Melanchthon and others in the *Precationes Piae*, 1564.

3. *Metrical Graces*, somewhat in the form

of the modern *Grace*, does not seem to have come into general use until the Reformation. In Henry the Eighth's *Primer*, 1545, they come into prominence, and from that period they form part of every English *Primer*. Several of these are in Dr. Burton's *Three Primers of the Reign of Henry VIII.*, 1862; in Clay's *Liturgies of* 1549 *and* 1552, &c., 1844, and in his editions of the *Elizabethan Liturgical Services*, 1847; and *Private Prayers*, 1851 (Parker Society). As a specimen of these Graces we append two from some fragments in our possession of a lost edition of the Elizabethan *Primer*. The first is the "Grace after Dinner," and reads:—

"Now You have well refreshed your bodyes, remember the lamentable afflictions and miseries of ye thousandes of your neighboures and brethren in Christ visited by the hand of God, some with mortall Plagues and diseases, some with imprisonmentes, some with extreme pouertye, and necessitie, so that eyther they cannot or they have not to feede on as you have done, remember therefore how muche and how deepely ye presente are bound to the goodness of God for your healthe wealth libertye, and many other his benefittes geuen vnto you.

"Take hede ye neuer abuse the same,
Giue thankes to god for euerything;
And alwaie praise his holy name
Who doth not so is sore to blame
No euill ensample see that ye geue
Thus do the God's worde teache vs to lyve."

[It will be noted that the whole grace is really hortatory, and this is characteristic of this edition of the Primer in which the daily confession and absolution are given for private use in the singular number, the penitent thus being self-absolved.]

The second, the "Grace before Supper," is unfortunately incomplete, but its rhymed portion, so far as preserved, runs thus:—

"Geve thāks to god with one accord
For that shalbe set on this borde
And be not carefull what to eate
To eche thing lining the lorde sendes meate
For foode he will not see you perishe
But will you feede foster and cherishe
Take wel in worth that he hath sent . . ."

4. The two *Metrical Graces* which have taken the greatest hold on the Church throughout all English-speaking countries are those by John Cennick which appeared in his *Sacred Hymns for the Children of God, In the Days of their Pilgrimage*, London, 1741, p. 198, as follows:—

"Hymn cxxx.

Before Meat.

Be present at our Table, Lord;
Be Here, and Ev'ry Where ador'd;
Thy Creatures bless, and grant that we
May feast in Paradise with Thee."

"Hymn cxxxi.

After Meat.

We bless Thee, Lord, for this our Food;
But more for Jesu's Flesh and Blood;
The *Manna* to our Spirits giv'n,
The Living Bread sent down from Heav'n;
Praise shall our Grateful Lips employ,
While Life and Plenty we enjoy;
Till worthy, we adore thy Name,
While banqueting with Christ, the Lamb."

The modern form of the second *Grace* dates from Bickersteth's *Christian Psalmody*, 1833 (possibly earlier), where it reads:—

"We *thank* Thee, Lord, for this our food,
But *bless Thee more for Jesu's blood*!
May Manna to our *souls be* given,
The *bread of life* sent down from heaven."

This form has undergone slight changes: but it is substantially the same as that now in C. U.

5. In William Hammond's (q.v.) *Ps., Hys., and Spiritual Songs*, 1745, p. 310, there is a *Grace* for use "At Meals," in 3 st. of 8 l., which might be utilized with advantage. The opening stanza is:—

"Thee let us taste in all our food,
And relish Thy free grace,
Always confess that Thou art good,
And always sing Thy praise.
Jesus, Thou art the living Bread,
That Bread which came from heaven;
For as Thy precious blood was shed,
For us Thy life was given."

This *Grace* would furnish a cento of more than usual merits.

6. The *Wesleyan Graces* are many, and of some importance. It is to the Nonjuring and other influences on the Wesley brothers that the development of the English Metrical Graces are mainly due. John Wesley taught the duty of "saying Grace," and Charles Wesley provided somewhat extensively for its observance. As early as 1739 Graces were given in their *Hys. and Sacred Poems*. Others appeared in *Hys. and Sacred Poems*, 1742; the *Hys. for Children*, 1763; and the *Hys. for Families*, 1767. In addition a special tract of 26 Graces was published in 1746. The contents of this tract are:—

i. *Grace before Meat.*

1. Father, accept our sacrifice.
2. Father of earth and heaven.
3. Jesus, to Whom alone we live.
4. Jesu, we Thy promise plead.
5. Life of the world, come down.
6. Lord of all, Thy creatures see.
7. O Father of all, Who fillest with good.
8. O Thou, Whose bowels yearned to see.
9. O, how can a criminal feast?
10. Perishing for hunger, I
11. Waiting for the Comforter.

ii. *At, or After Meat.*

1. And can we forbear, In taking our food?
2. And can we forget, In tasting our meat?
3. Away with all our trouble.
4. Blessing to God, for ever blest.
5. Father, Friend of human race.
6. Father, through Thy Son receive.
7. Father, we render Thee Thine own.
8. Glory [laud], love, and praise, and honour.
9. Jesus, life-inspiring Saviour.
10. O God of all grace, Thy bounty we praise.
11. Praise Him Who by His word.
12. Thankful for our every blessing.
13. Thanks be to God, Whose truth we prove.
14. Thee, Father, Son, and Spirit, we.
15. When shall we see the day?

Several of these are given in whole or in part in the *Wes. H. Bk.*, 1875. Other *Graces*, by C. Wesley, which have come into C. U. are:—

i. *From Hys. & Sacred Poems*, 1739.

1. Being of beings, God of love.
In the *Wes. H. Bk.*, 1875, this is given as a hymn (No. 654), and st. i. also as a Grace.
2. Come Thou, our heavenly Adam [Father], come.
This is st. v. of "Enslaved to sense, to pleasure prone" (p. 351, i.).

ii. *From Hys. and Sacred Poems*, 1742.

3. Father, 'tis Thine each day to yield.
This is st. vi. of "Father of all, Whose powerful voice" (p. 368, ii.).

iii. *From Hys. for Children*, 1763.

4. For my life, and clothes, and food.
This is st. ii. of "Thou, my God, art good and wise."
5. Give Him then, and ever give.
This is st. iii. of "Happy man whom God doth aid."

iv. *From Hys. for Families*, 1767.

6. Meet and right it is to praise.
This is st. i. of that hymn.

v. *From the Poetical Works*, 1868–72.

7. O'erwhelm'd with blessings from above.

These *Graces* are all included in the *Wes. H. Bk.*, 1875, and most of them are found in other collections.

7. There remain several *Graces* which are in C. U. which we group in alphabetical order:—

1. Be known to us in breaking bread. By *J. Montgomery* (p. 119, ii.).
2. Daily, O Lord, our prayer be said. By J. Anstice, from his "*Lord of the harvest, once again.*"
3. Food, raiment, dwelling, health and friends. By J. Montgomery, in his *Christian Psalmist*, 1825.
4. For mercies that we taste and see. *J. Skinner.*
5. For us Thou spread'st a table, Lord. Appeared in *Hys. & Sacred Songs.* Manchester, Fletcher & Tubbs, 1855.
6. Great God, Thou Giver of all good. *J. Skinner.*
7. Great God, we bless Thy care. By J. G. Gregory, in his *Bonchurch H. Bk.*, 1868.
8. Great God, we praise Thy gracious care. By W. Freeman Lloyd, in the R. T. S.'s *The Child's Book of Poetry*, N.D.
9. Heavenly Father, grant Thy blessing. By C. H. Spurgeon, in his *O. O. H. Bk.*, 1866.
10. How kind and good to give us food. By *Mrs. J. C. Westbrooke.*
11. Join to bless the bounteous Giver. By C. H. Spurgeon, in his *O. O. H. Bk.*, 1866.
12. O what shall we poor children give. By J. G. Gregory, in his *Bonchurch H. Bk.*, 1868.
13. Our Father, bless the bounteous store. By C. H. Spurgeon, in his *O. O. H. Bk.*, 1866.
14. Parent of good, Whose bounteous grace. In the *Methodist S. S. H. Bk.*, 1879.
15. Thy providence supplies our food. By W. Cowper, from his "Almighty King, Whose wondrous hand" (p. 53, ii.).
16. To God, Who gives our daily bread. Anon. in Mrs. Brock's *Children's H. Bk.*, 1881.
17. We praise Thee, Lord, for every good. Anon. in Bickersteth's *Christian Psalmody*, 1833.
18. We Thank Thee, Father, for Thy love. By C. H. Spurgeon, in his *O. O. H. Bk.*, 1866.
19. With grateful heart and voice we raise. By C. D. Bell, in his Cheltenham *Appendix* to the *H. Comp.*, 1884.

8. In addition to these *Graces*, the **Index of Subjects** should also be consulted; and for some in two and three lines each see Dr. Monsell's *Parish Hymnal*, 1873. [W. T. B.]

Gracious Lord, incline Thine ear. *W. Hammond.* [*Christ desired.*] 1st pub. in his *Ps. & Hys.*, 1745, p. 258, in 10 st. of 4 l., and headed "I am sick of love. Cant. ii. 5," the opening stanza reading:—

"Gracious Lord, incline Thine Ear,
My Complaint vouchsafe to hear;
Faint and Sick of Love am I,
Give me Christ, or else I die."

In 1787 Dr. Rippon, on including the hymn in his Bapt. *Sel.*, No. 296, omitted st. ii., vii. and ix., and re-wrote st. i., thus:—

"Gracious Lord, incline Thine ear,
My *request* vouchsafe to hear;
Hear my never-ceasing cry;—
Give me Christ, or else I die."

This form of the hymn is in use amongst the Baptists, both in England and America. Another form in 6 st. (omitting st. ii., vi., vii., ix.) was given in Bickersteth's *Christ. Psalmody*, 1833, No. 644, with st. i. as:—

"Gracious Lord, incline Thine ear,
My *request* vouchsafe to hear;
Burden'd with my sins I cry,
Give me Christ, or else I die."

This form of the hymn is in limited use in the Church of England. [J. J.]

Gracious Lord, our children see. *W. Cowper.* [*Prayer on behalf of Children.*] 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 12, in 3 st. of 8 l., entitled, "A Prayer for Children," and signed "C." Its use in G. Britain is somewhat limited, but in America it is found in numerous collections. The reading of st. i., "Gracious *God*, our children see," dates from Bickersteth's *Christ. Psalmody*, 1833. [J. J.]

Gracious Saviour, gentle [holy] Shepherd. [*The Good Shepherd.*] In Miss Jane E. Leeson's *Hys. & Scenes of Childhood*, pub. in 1842, three hymns appeared as follows:—

1. "Shepherd, in Thy bosom folded," as *No. v.*
2. "Loving Shepherd of Thy sheep," as *No. xvii.*
3. "Infant sorrow, infant weakness," as *No. xl.*

Upon these hymns the cento, "Gracious Saviour, gentle Shepherd," is based. It was first pub. in the *Salisbury H. Bk.*, 1857, No. 183, in 5 st. of 6 l., and was appointed for Holy Baptism. It is thus composed:—

i. "Gracious Saviour, gentle *Shepherd,*
Little Ones are dear to Thee;
Gathered with Thine arms and *carried*
In Thy bosom they may be
Sweetly, fondly, safely tended;
From all want and danger free."

Of this stanza ll. 1–4 are from st. iii. of No. xl., as above, and ll. 5, 6 of No. v. The words in italics in this and the remaining stanzas are by Miss Leeson; the alterations and additions being by the Rev. J. Keble.

ii. "Tender Shepherd, never leave them
From Thy fold to go astray;
By Thy look of love directed,
May they walk the narrow way;
Thus direct them, and protect them,
Lest they fall an easy prey."

This stanza is rewritten from No. xvii. as above, no single line of the original being retained. It is based on the whole hymn, and not on any single stanza.

iii. "*Cleanse* their hearts *from* sinful *folly*
In the stream Thy love *supplied;*
Mingled streams of Blood and water
Flowing from Thy wounded side:
And to heavenly pastures lead them,
Where Thine own still waters glide."

The lines in italics are from Miss Leeson's No. v., st. ii.; whilst ll. 5, 6, by J. Keble, have nothing in common with the three hymns.

iv. "Let Thy holy word instruct them:
Fill their minds with heavenly light;
Let Thy love and grace constrain them,
To approve whate'er is right,
Take Thine easy yoke and wear it,
And to prove Thy burden light."

This is a new stanza by J. Keble, the keynote being Miss Leeson's No. v., st. iii., l. 1—"Ever and anon instruct me."

v. "Taught to lisp the holy praises
Which on earth Thy children sing,—
Both with lips and hearts unfeigned
May they their thank-offerings bring;
Then with all the saints in glory
Join to praise their Lord and King!"

This stanza is Miss Leeson's No. v., st. iii., rewritten.

In 1860 this cento was repeated in Jonathan Whittemore's Bapt. *Supp. to all Hymn-Books*, Lond., J. F. Shaw, No. 140, and signed "W.," i.e. "*Whittemore.*" This subscription has led the cento to be described as by "Miss Jane E. Leeson, and the Rev. Jonathan Whittemore, Baptist Minister, b. April 6, 1802; d. Oct. 31, 1860." Seeing, however, that Whittemore's text is a repetition of the *Salisbury H. Bk.* text, with the single alteration of st. iii., l. 6, from "Where Thine own still waters glide," to "Where *the peaceful* waters glide," this ascription must be set aside in favour of "*Miss*

Jane E. Leeson, 1842; *J. Keble*, 1857." [E. MSS. and S. MSS.]

The use of this cento in all English-speaking countries is very great. The opening line sometimes reads, "Gracious Saviour, *holy* Shepherd," but this form is not received with general favour. [J. J.]

Gracious soul, to whom are given. *C. Wesley.* [*Resignation.*] Appeared in the *Hys. & Sac. Poems*, 1740, in 11 st. of 6 l., and based on the words, "Blessed are they that mourn." (*P. Works*, 1868–72, vol. i. p. 330.) As given in the American Meth. Episco. *Hymnal*, 1878, No. 487, it is composed of st. i., ii., vii., iii., in the order named. The cento, "Human soul, to whom are given," in the American Unitarian *Hys. of the Spirit*, 1864, is also from this hymn. [J. J.]

Gracious Spirit, Dove divine. *J. Stocker.* [*Whitsuntide.*] This hymn 1st appeared in the *Gospel Magazine*, July 1777, in 6 st. of 4 l., and entitled, "To God the Holy Ghost," as follows:—

1. "Gracious Spirit, Dove divine,
Let Thy Light within me shine:
All my guilty fears remove;
Fill me full of Heav'n and Love.
2. "Speak Thy pard'ning Grace to me,
Set the burden'd Sinner free:
Lead me to the Lamb of God;
Wash me in his precious Blood.
3. "Life and Peace to me impart;
Seal Salvation on my Heart:
Breathe thyself into my Breast,
Earnest of immortal Rest.
4. "Let me never from thee stray;
Keep me in the narrow Way.
Fill my soul with Joy divine,
Keep me, Lord, for ever thine.
5. "Guard me round, on ev'ry Side;
Save me from self-righteous pride:
Me with Jesu's Mind inspire;
Melt me with celestial Fire.
6. "Thou my Dross and Tin consume;
Let thy inward Kingdom come:
All my Prayer and Praise suggest;
Dwell and reign within my breast."

This is also given in full in Sedgwick's reprint of Stocker's *Hys. & Spiritual Poems*, &c., 1861, p. 7. In Glazebrooke's *Coll.*, st. 1–4 were given as "Gracious Spirit, *love* divine." This was repeated as from "Glazebrooke's C." in the Williams & Boden *Coll.*, 1801, No. 143. This was again repeated in J. Dobell's *New Selection*, &c., 1806, and later collections, and has become the recognised form of the hymn, the only alteration of the original being that of "Dove" to "*love* divine," in the opening line. Various alterations of the text are also in C. U., both in G. Britain and America, one, as "Gracious Spirit, *power* divine," being No. 1040 in *Kennedy*, 1863, and a second, "*Holy* Spirit, *Love* divine," in Powell's *Hys. & Anthems*, &c., 1881. These alterations may be ascertained by a collation with the original, as above. The hymn in its various forms is very popular, and is in extensive use in all English-speaking countries. [J. J.]

Gracious Spirit, dwell with me. *T. T. Lynch.* [*Whitsuntide.*] 1st pub. in his work, *The Rivulet, a Contribution to Sacred Song*, 1855, p. 79, in 6 st. of 6 l. It was brought into congregational use through the Bapt. *Ps. & Hys.*, 1858. From that date it has steadily increased in popularity in G. Britain and America, and is given in full or in part in numerous hymn-books, especially those in use by Nonconformists. [J. J.]

Gracious Spirit, Holy Ghost. *Bp. C. Wordsworth of Lincoln.* [*Quinquagesima.—Love.*] 1st pub. in his *Holy Year*, 1st ed., 1862, in 8 st. of 4 l., and appointed for Quinquagesima, being a metrical paraphrase of the Epistle for that day. It is found either in full or in an abbreviated form in several collections, including some of the Public Schools, and a few in American C. U. In Martineau's *Hymns*, 1873, it begins, "Mighty Spirit, Gracious Guide." [J. J.]

Gradual. An anthem sung between the Epistle and Gospel with certain variations in form and use in Lent and Eastertide, which need not be described here. It is called the *Gradual* because it used to be sung either from one of the altar steps, or from one of the lower steps of the ambo into which the Deacon ascended to read the gospel. It was usually taken, with its verses, from the Book of Psalms, but occasionally from some other source. We subjoin a specimen of a metrical *Gradual*, for the Votive Mass of St. Sebastian, taken from the *Sarum Missal*. London, 1504.

"O Sancte Sebastiane,
Christi athleta gloriosissime,
Qui pro Christo reliquisti
Terrenae militiae principatum,
Et suscepisti magnum supplicium,
Intercede pro nobis ad Dominum.
O Sancte Sebastiane,
Christi martyr egregie,
Cujus meritis tota Lombardia
Fuit liberata a peste mortifera,
Libera nos ab ipsa et a maligno hoste.
Alleluia.
O Sancte Sebastiane
Nos trementes
Ac flentes
Imploramus tuum clemens auxilium
Ut possimus obtinere
Per te pestis mortiferae
Apud Christum remedium."
Burntisland Edit., 1861, p. 894*.
[F. E. W.]

Grant, James, b. probably in Edinburgh, but date unknown, and d. there on Jan. 1st, 1785. An ironmonger by trade, he carried on his business in West Bow, Edinburgh. From 1746 to 1752 he held several offices of importance in the Town Council of Edinburgh. Amongst several works of benevolence which received his aid the Orphan Hospital in Edinburgh was specially favoured, and to it the profits of the 1st and 2nd ed. of his *Hymns*, &c., were given. Those hymns and poems were mainly written to popular Scottish melodies, and were pub. as:—

Original Hymns and Poems, written by a Private Christian for his own use, and Published at the earnest desire of Friends. Edinburgh, 1784. (2nd ed., 1820, 3rd a reprint by D. Sedgwick, Lond., 1862.)

Of the hymns the best known is "O Zion, afflicted with wave upon wave." (*God's Unchangeable Love.*) It appeared as Hymn xvi. in the *Original Hymns*, &c., 1784, in 7 st. of 4 l., and is found in several modern collections, including the *New Cong.*, 1859, No. 610, and others. [J. J.]

Grant, Sir Robert, second s. of Mr. Charles Grant, sometime M.P. for Inverness, and a Director of the East India Company,

was b. in 1785, and educated at Cambridge, where he graduated in 1806. Called to the English Bar in 1807, he became M.P. for Inverness in 1826; a Privy Councillor in 1831; and Governor of Bombay, 1834. He d. at Dapoorie, in Western India, July 9, 1838. As a hymn-writer of great merit he is well and favourably known. His hymns, "O worship the King"; "Saviour, when in dust to Thee"; and "When gathering clouds around I view," are widely used in all English-speaking countries. Some of those which are less known are marked by the same graceful versification and deep and tender feeling. The best of his hymns were contributed to the *Christian Observer*, 1806-1815, under the signature of "E—y, D. R."; and to Elliott's *Psalms & Hymns*, Brighton, 1835. In the *Ps. & Hys.* those which were taken from the *Christian Observer* were rewritten by the author (see *Preface*). The year following his death his brother, Lord Glenelg, gathered 12 of his hymns and poems together, and pub. them as:—

Sacred Poems. By the late Right Hon. Sir Robert Grant. London, Saunders & Otley, Conduit Street, 1839. It was reprinted in 1844 and in 1868.

This volume is accompanied by a short "Notice," dated "London, June 18, 1839."

[J. J.]

Granted is the Saviour's prayer. *C. Wesley.* [*Whitsuntide.*] 1st pub. in the *Hys. and Sac. Poems*, 1739, in 10 st. of 4 l., as a "Hymn for Whitsunday." (*P. Works*, 1868–1872, vol. i. p. 188.) It was repeated by A. M. Toplady in his *Ps. & Hys.*, 1776, No. 351, and in a few modern collections, including the *Hymnary*, 1872, the *Wes. H. Bk.*, 1875, in an abridged form. The cento, "Come, divine and peaceful Guest," in the *Songs for the Sanctuary*, N. Y., 1865, and others, is from this hymn, and begins with st. vi. Another cento, beginning with st. iii., "God, the everlasting God," is No. 175 in *The College Hymnal*, N. Y., 1876. [J. J.]

Grateful notes and numbers bring. [*Thanksgiving.*] This hymn appeared in the *Christians Magazine*, Feb., 1766, as "A New Ode as sung by the Women at the Magdalen Chapel," in 7 st. of 4 l., without signature, and with many repetitions and choruses as the parts were divided between the "First and Second Galleries." The following, omitting repetitions, is the text:—

"Grateful notes and numbers bring,
While Jehovah's praise we sing:
Holy, holy, holy, Lord!
Be Thy glorious name adored.

"Men on earth, and saints above,
Sing the great Redeemer's love:
Lord, Thy mercies never fail:
Hail, celestial goodness, hail!

"Though unworthy, Lord, Thine ear,
Our humble hallelujahs hear;
Purer praise we hope to bring
When with saints we stand and sing.

"Lead us to that blissful state,
Where Thou reignest supremely great;
Look with pity from Thy throne,
And send Thy Holy Spirit down.

"While on earth ordained to stay,
Guide our footsteps in Thy way;
'Till we come to reign with Thee,
And all Thy glorious greatness see.

"Then with angels we'll again
Wake a louder, louder strain;
There, in joyful songs of praise,
We'll our grateful voices raise.

"There no tongue shall silent be;
There all shall join sweet harmony;
That through heaven's all spacious round,
Thy praise, O God, may ever sound!"

There is no signature to the hymn, but there is every reason to conclude that it was by the Rev. William Dodd, the editor of the Magazine. In the 3rd ed. of Dodd's *Account . . . of the Magdalen Charity*, 1766 (dedication of this ed. dated Feb., 1766, 1st ed., 1761), the hymn is reprinted as "An Ode for the Magdalen Chapel"; and follows an "Anthem, for the use of Magdalen Chapel," beginning, "Let the solemn organ blow," which, when printed in the *Christians Magazine*, March, 1765, was given as "By the Rev. W. Dodd, Chaplain to the King. Set to Music by Mr. Bach, Composer to Her Majesty." The hymn is in Dodd's favourite metre; and his version of the 100th Ps., and his hymn, "Glory be to God on high," bear strong internal evidence to identity of authorship. In modern hymn-books it is found as follows:—

1. **Grateful notes and numbers bring.** In the *Ps. & Hys. for the Use of the Magdalen Chapel*, 1804, it was given with slight alterations in the irregular lines to harmonize the metre. In Bickersteth's *Christ. Psalmody*, 1833, No. 209, it was repeated with the omission of st. ii. and vii., and through this channel came into modern use.

2. **Grateful hearts and voices bring.** This form of the text was given in Hall's *Mitre H. Bk.*, 1836, No. 24, in 4 st. This, with the addition of a doxology, was repeated in the Cooke & Denton *Hymnal*, 1853, No. 126, and other collections.

3. **Holy, holy, holy Lord! Be Thy glorious Name adored.** In 1778, Benjamin Williams gave 6 st. from the original in his Salisbury *Coll.*, beginning with ll. 3–4, of st. i., "Holy, holy, holy Lord." From this four stanzas were taken by A. Kippis and his co-editors, and included in their *Coll.*, 1795, No. 184, as from the "Salisbury Collection." This form was repeated in later collections, and is very popular with Unitarians in G. Brit. and America.

4. **Heavenly Father, Sovereign Lord, Be Thy glorious Name adored.** This is an alteration of st. i., ii., iii., v., vi. (st. i. being from st. i., ii.), in 4 st. This was given in the Meth. Episco. *Hymns*, N. Y., 1849, No. 41, and repeated in the *Hymnal* of the same body, 1878, No. 20. The hymn, "Heavenly Father, Sovereign Lord, ever faithful to Thy word" (q.v.), No. 333 in their revised *Coll.*, 1831, is by C. Wesley.

The use of this hymn in these various forms is extensive in G. Britain and America.

[W. T. B.]

Grates, peracto jam die. *C. Coffin.* [*Evening.*] Appeared in the *Paris Breviary*, 1736, as the hymn for the day after the Presentation to Ash Wednesday, at Compline on Sundays and Ferial days, except when the Office of the B. V. M. is said. Also under the same rule from Trinity to Advent. In Coffin's *Hymni Sacri*, 1736, p. 97, it is given with the heading, "Ad Completorium post Trinitatem." Text in Card. Newman's *Hymni Ecclesiae*, 1838 (ed. 1865, p. 7). [W. A. S.]

Translations in C. U.:—

1. **And now the day is past and gone. Holy God, &c.** By I. Williams, in his *Hymns tr. from the Parisian Brev.*, 1839, p. 11, in 5 st. of 4 l. In 1852 it was given, with alterations, in the *English Hymnal*, No. 16. In the editions of 1856 and 1861, the text is again altered. Another altered text was given as "*Another* day is past and gone; O God," &c., in *Kennedy*, 1863, No. 839, in 2 st. of 12 l. This text with the omission of st. i., ll. 10–12, and "*Where* golden harps," for "And golden harps," st. ii., l. 8, in the Irish *Church Hymnal*, 1873, No. 18.

2. The day is past and gone. By W. J. Blew, 1st printed about 1850 for use in his church, and then included in his *Church H. & Tune Bk.*, 1852, "From Trinity to Advent," No. 8, in 6 st. of 4 l. It is partly from I. Williams's *tr.* above. In the *Hymnary*, 1872, No. 88, it is given with alterations and the omission of st. iv. The full text is No. 97 in Rice's *Hymns*, &c., 1870. *Chope*, 1864, repeats the text of his 1st ed., 1857.

3. The day is past, and still we live. By R. Campbell. 1st pub. in his *Hys. & Anthems*, 1850, p. 33, in 5 st. of 4 l. This was given in the Scottish Episco. *Coll.*, 1858, as No. 13.

4. Our thanks for this completed day. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 43, in 5 st. of 4 l.; in Martineau's *Hys. of Prayer & Praise*, 1873, No. 573 is this *tr.* with slight alterations, and the omission of the doxology.

Translation not in C. U.:—

And now the day is past and gone, We sing, &c. *J. Chandler*, 1837. [J. J.]

Graumann, Johann, D.D. (Poliander), was b. July 5, 1487, at Neustadt in the Bavarian Palatinate. He studied at Leipzig (M.A. 1516, B.D. 1520), and was, in 1520, appointed rector of the St. Thomas School at Leipzig. He attended the Disputation in 1519 between Dr. Eck, Luther, and Carlstadt, as the amanuensis of Eck; with the ultimate result that he espoused the cause of the Reformation and left Leipzig in 1522. In 1523 he became Evangelical preacher at Würzburg, but left on the outbreak of the Peasants' War in 1525, and went to Nürnberg, where, about Lent, he was appointed preacher to the nunnery of St. Clara. He then, at the recommendation of Luther, received from the Margrave Albrecht of Brandenburg an invitation to assist in furthering the Reformation in Prussia, and began his work as pastor of the Altstadt Church in Königsberg, in Oct., 1525. Here he laboured with much zeal and success, interesting himself specially in organising the evangelical schools of the province, and in combating the errors of the Anabaptists and the followers of Schwenckfeldt. He d. at Königsberg, April 29, 1541 (*Koch*, i. 355–59: ii. 475; *Bode*, p. 78, &c.). The only hymn of importance by him which has kept its place in Germany is:—

Nun lob, mein Seel, den Herren. *Ps. ciii.* Appeared as a broadsheet at Nürnberg, c. 1540, and in J. Kugelmann's *News Gesang*, Augsburg, 1540. Both of these are given by *Wackernagel*, iii. pp. 821–23, in 4 st. of 12 l. This fine rendering has been repeated in most subsequent hymn-books, and is No. 238 in the *Unv. L. S.*, 1851. A 5th st., "Sey Lob und Preis mit Ehren," appeared in a broadsheet reprint at Nürnberg, c. 1555, and is in Burg's *G. B.*, Breslau, 1746, and other books, added to the original stanzas.

Lauxmann, in *Koch*, viii. 316–320, quotes Martin Chemnitz, 1575, as stating that it was written in 1525 at the request of the Margrave Albrecht, as a version of his favourite Psalm, and as saying that himself (i.e. Chemnitz) heard the Margrave joyfully singing it on his death-bed. *Lauxmann* adds that it was used by Gustavus Adolphus on April 24, 1632, at the first restored Protestant service at Augsburg. It was also sung by the inhabitants of Osnabruck, in Westphalia, as a thanksgiving at the close of the Thirty Years' War on Oct. 25, 1648, &c.

It is *tr.* as:—

My soul, now praise thy Maker! A good and full *tr.* by Miss Winkworth, as **No. 7** in her *C. B. for England*, 1863.

Other trs. are:—(1) "My soul! exalt the Lord thy God," by *J. C. Jacobi*, 1722, p. 86 (1732, p. 145). Included in the *Moravian H. Bks.* of 1754 (Nos. 127 and 315) and 1789. (2) "Now to the Lord sing praises," by *Dr. H. Mills*, 1845 (1856, p. 192). [J. M.]

Gravi me terrore pulsas vitae dies ultima. *Card. Peter Damiani.* [*Advent—Death.*] Dr. Neale introduces his *tr.* of this hymn in his *Mediaeval Hymns*, 1851, p. 33, with the following note:—

"This awful hymn, the *Dies irae* of the individual life, was written by S. Peter Damiani, Cardinal Bishop of Ostia, the great coadjutor of S. Gregory VII. in his reform of the Church. He lived from 1002 to 1072, and spent the last years of his life in devotion and retirement at his Abbey of S. Croce d'Avellano, having resigned his Cardinalate. His realization of the hour of death is shown, not only in this hymn, but by the Commendatory Prayer, used from time to time in the Roman Church which begins, 'To God I commend thee, beloved brother; and to Him Whose creature thou art I commit thee': originally composed by S. Peter as a letter to a dying friend."

The original text is given in Cajetan's ed. of Damiani's works (*Petri Damiani Opera*, Paris, 1642, vol. iv. p. 26): in *Migne*, tom. 145, col. 977, 978; in *Daniel*, i., No. 193; in *Trench*, 1849 (ed. 1874, p. 283); in *Bässler*, No. 83; and others. *Königsfeld* gives it in 15 st. from a Processional of the Dominican Order, Venice, 1572. It is also in the Venice edition of 1494. The additional stanzas are repeated by *Daniel*, iv. p. 291, but have not been translated. [W. A. S.]

Translation in C. U.:—

Day of death! in silence speeding. By E. Caswall. 1st pub. in his *Masque of Mary*, &c., 1858, in 9 st. of 6 l.; and again in his *Hymns*, &c., 1873, p. 224. In the Roman Catholic *Crown of Jesus H. Bk.*, N.D., No. 182, it is given in full: but in the *Hymnary*, 1872, No. 106, st. iii. & vii. are omitted.

Translations not in C. U.:—

1. O what terror in thy forethought. *Neale*, 1851.
2. With terror thou dost strike me now. Erastus C. Benedict of New York, contributed to Schaff's *Christ in Song*, 1869. [J. J.]

Gray, Jane, née Lewers, daughter of Mr. William Lewers, was b. at Castle Blayney, county Monaghan, Ireland, Aug. 2, 1796; and married to the Rev. John Gray, D.D., a Presbyterian minister. In 1820 they proceeded to America, where, in 1822, Dr. Gray became Pastor at Eaton, Pennsylvania. Mrs. Gray resided at Eaton till her death in 1871. Of 8 hymns which are known to be by her 6 were contributed to the (Old School) Presbyterian *Devotional Hymns*, Phila., 1842, of which Dr. Gray was one of the compilers; and 2 to the *Parish Hymns*, Phila., 1843. Of these the following are still in C. U.:—

1. Am I called? and can it be? *God's Invitation accepted.* Appeared in the German Reformed *Ps. & Hys.*, 1834, No. 454, and in the *Devotional Hymns*, 1842, and is in Spurgeon's *O. O. H. Bk.*, 1866, No. 576.

2. Hark to the solemn bell. *Burial.* This also dates from 1842, but is unknown to the English collections. [F. M. B.]

Gray, Thomas, jun., M.D., was b. at Jamaica Plain Roxbury, Massachusetts, Feb. 4, 1803, and educated at Harvard College, where he graduated in 1823. After visiting

England and the Continent he took his M.D. in 1827, and commenced the practice of medicine in Boston, U.S.A. He subsequently exchanged the practice of medicine for that of chemistry. He d. in Boston, March 6, 1849. His hymns were mainly written for children, and for occasional services. They are of more than ordinary merit, and are much used by the Unitarians, of which body Dr. Gray was a member. They include:—

1. **Good-night, good-night, our song is said.** *Evening.* Popular with children.

2. **Jehovah! at Thine awful throne.** *Ordination.* "Written for the Ordination of Mr. George Whitney as Pastor of the Second Church and Society in Roxbury, June 15, 1831."

3. **Our Father, here again we raise.** *Morning.* In Gray's *Sunday S. Coll.*, 1833.

4. **Suppliant, lo! Thy children bend.** *Prayer.* Also in Gray's *Sunday S. Coll.*, 1833.

5. **We come in childhood's innocence.** *Opening of a Sunday School.* Given in Gray's *Sunday School Coll.*, 1844.

6. **While round Thy throne, O God, we bend.** *Anniversary of Sunday School.* "Written for the Jubilee of the Boston Sunday School Society, at the Federal Street Church, Sept. 14, 1831." It was given in Gray's *Coll.*, 1833.

For these details we are indebted to Putnam's *Singers and Songs of the Liberal Faith*, 1874, pp. 171–176. [J. J.]

Great and glorious Father, humbly we adore Thee. *Bp. W. W. How.* [*Holy Communion.*] The note to this hymn in the S. P. C. K. *Church Hys.*, folio ed., p. xlix., is:—

"Written in 1869 with a view of setting forth each of the various aspects of the Holy Communion.—Our unworthiness to draw near (1); the Memorial before God (2); the Memorial before Man (3); Christ pleading His Passion for us above, yet present in His Sacrament (4); the receiving of the Heavenly Food (5); the offering of ourselves (6); the Angelic worship (7); adoration of the glorified Saviour (8)."

In 1871 it was included in the *Church Hymns*, with the tune "Oswestry," composed for it by Dr. Dykes. Since 1871 it has passed into several hymn-books in G. Britain, and into one or two in America. [J. J.]

Great Author of my being. *C. Wesley.* [*Death desired.*] 1st pub. in his *Hys. and Sac. Poems*, 1749, vol. ii., in 8 st. of 8 l., as the third hymn of several on "Desiring Death." (*P. Works*, 1868–72, vol. v. p. 202.) In 1825 J. Montgomery included a cento therefrom in his *Christian Psalmist*, No. 338, but this has not come into C. U. Another cento is No. 574 in the American *Sabbath H. Bk.*, 1858, and later editions. Both centos begin "Great Author," &c. [J. J.]

Great Creator, Who this day. *Julia Anne Elliott.* [*Sunday.*] Contributed to her husband's *Ps. & Hys.*, 1835, in 3 st. of 6 l. In the 1st ed. it was given without signature, but in later editions her initials "I. A. E." were added. It is in C. U. in G. Britain and America. In *Kennedy*, 1863, the original is given with one slight change as No. 898; and also in a much altered form beginning, "Father, Who the light this day," as No. 1457. [J. J.]

Great Father of each perfect gift. *P. Doddridge.* [*Whitsuntide.*] This hymn is No. 89 of the D. MSS., but is undated. It was 1st pub. in J. Orton's (posthumous) ed. of Doddridge's *Hymns*, &c., 1755, No. 251, in 5 st. of 4 l., and headed, "The descent of the Spirit, or His influence desired," Acts x. 44. It was also repeated in J. D. Humphreys's ed. of the same, 1839, No. 276. There are slight differences in the text of each, but that of Orton is commonly received as the original. The hymn is in several important collections in G. Britain and America. In the American *Bapt. Praise Bk.*, 1871, No. 522, it begins, "Great Father of *our feeble race.*" [J. J.]

Great First of beings, Mighty Lord. *S. Browne.* [*Creation.*] 1st pub. in his *Hys. and Spiritual Songs*, 1720, and repeated in later editions, as No. 39, in 8 st. of 4 l., and headed, "All things made for God." In the American *Prayer Bk. Coll.*, 1826, 6 st. were given as No. 3, and this arrangement (sometimes with further omissions) is also found in other American collections. [J. J.]

Great Former of this various frame. *P. Doddridge.* [*N. Year.*] This is No. 69 of the D. MSS., is dated, "Jan. 1, 173⅞," and headed, "The mutability of Creation, and the immutability of God." It was 1st pub. by J. Orton in his (posthumous) ed. of Doddridge's *Hymns*, &c., No. 64, in 6 st. of 4 l., and with the same heading; and again, with slight variations, in the text, by J. D. Humphreys, in his ed. of the same, 1839, No. 67. Although in C. U. in G. Britain and America, it is not so popular as many of Doddridge's hymns. [J. J.]

Great God, and wilt Thou condescend? *Ann Gilbert.* [*To God the Father.*] 1st appeared in A. & J. Taylor's *Hymns for Infant Minds*, 1810, No. 5, in 5 st. of 4 l. (ed. 1886, p. 10). It is entitled, "Our Father, which art in heaven." For many years it was received as the production of *Jane Taylor*; but now, on the authority of Mrs. Gilbert's *Memorials*, it is rightly assigned to the latter. It is of this hymn that her biographer writes:—

"It may not be too much to say that the manner of the Divine Teacher has been seldom more nearly approached. Such might have been the little child whom 'He set in the midst.' In such words might the most mature Christian address his Father in heaven." *Memorials*, 1874, vol. i. p. 224.

This is the most popular of Mrs. Gilbert's hymns, and is in extensive use in all English-speaking countries. [J. J.]

Great God, as seasons disappear. *E. Butcher.* [*Harvest.*] This hymn is adapted to Sermon xvi., in 6 st. of 4 l., in his *Sermons to which are added suitable Hymns*, 1798. It is found in two forms, the *first* chiefly in the Nonconformist collections, including Bap. *Ps. and Hys.*, 1858; Spurgeon's *O. O. H. Bk.*, 1866, No. 1033, and others; and the *second* in several hymn-books in the Church of England. The text in the latter, as found in Bp. Bickersteth's *Ps. & Hys.*, 1858; Harland's *Ch. Psalter*, &c., is much altered, and dates from Bickersteth's *Christ. Psalmody*, 1833. [J. J.]

Great God, indulge my humble claim. *I. Watts.* [*Ps. lxiii.*] 1st pub. in his *Psalms of David*, &c., 1719. in 8 st. of 4 l., and headed, "Longing after God; or, The Love of God better than life." In modern hymn-books it is given as follows:—

1. The original text in full in a limited number of collections.

2. The cento given in some of the Methodist hymn-

books. This is composed of st. i.–iii., vi., viii. These stanzas, much altered, were given in J. Wesley's *Ps. & Hys.*, 1741, and later editions. They were again altered, and in this last revised form were included in the *Suppl.* to the *Wes. H. Bk.*, 1830, as No. 597 (revised ed. 1875, No. 577).

3. Centos of various lengths from the original, all beginning with st. i.

4. The cento, No. 83, in the *New Cong.*, 1859: "Great God, permit my humble claim."

In one or more of these various forms this hymn is in C. U. in all English-speaking countries. [J. J.]

Great God, now condescend. *J. Fellows.* [*Holy Baptism.*] Appeared in his *Infants Devoted to God, but not Baptized*, 1773, No. 22, in 7 st. of 4 l. In 1787, 5 stanzas were given in Rippon's Bap. *Sel.*, as No. 336, and this has become the recognised form of the hymn. It is in extensive use, especially in America, and is one of the best known of Fellows's hymns. [J. J.]

Great God! o'er heaven and earth supreme. *E. Osler.* [*Sunday S. Anniversary.*] 1st pub. in Hall's *Mitre H. Bk.*, 1836, No. 281, in 3 st. of 8 l., and entitled, "Men Stewards of God's bounties." In the June number of Osler's *Church and King*, 1837, it was repeated for the 2nd S. after Trinity, with the change in st. ii., l. 3, of "We take," to "We *hail*." In the S. P. C. K. *Hymns*, 1852, No. 193, it was given as "Great God! *in* heaven and earth supreme," and repeated in later editions. The hymn No. 424, in the Irish *Church Hymnal*, 1873, and beginning with the same line, is a cento, in 4 st. of which st. i., l. 1., and st. ii. and iv. are from Osler altered, and the rest is from Doddridge's "Jesus, my Lord, how rich Thy grace" (q. v.), st. ii. and v. [J. J.]

Great God of Abraham, hear our prayer. *T. Cotterill.* [*For the Conversion of the Jews.*] 1st pub. in the 8th ed. of his *Selection*, 1819, No. 242, in 5 st. of 4 l., and headed, "For the conversion of the Jews" (see Cotterill, T.). It was repeated in the 9th ed., 1820, and all subsequent reprints of that ed. It is in many modern hymn-books, although it is not so popular as of old; and in several it is ascribed to "*Davies*," an error which appeared in Bickersteth's *Christian Psalmody*, 1833. [J. J.]

Great God of heaven and nature, rise. *P. Doddridge.* [*National Fast.*] In the D. MSS., No. 83, this hymn is dated "An hymn for the Fast day, Jan. 9, $17\frac{39}{40}$." The Fast day was that appointed at the opening of the war with Spain. The hymn was pub. in J. Orton's (posthumous) ed. of Doddridge's *Hymns*, &c., 1755, No. 368, in 6 st. of 4 l., and with the more general heading, "An Hymn for a Fast-day in Time of War"; and again, with slight variations, in J. D. Humphreys's ed. of the same, 1839, No. 395. In some collections, as *Mercer*, the *New Cong.*, and others, it is abridged, and begins, "Great God of heaven and *earth*, arise." It is found in both forms in several modern collections. [J. J.]

Great God, our infant voices raise. [*Praise to the Father.*] Pub. anonymously in Rowland Hill's *Hys. for the Use of S. Schools*, 1808, in 4 st. of 6 l. The hymn was designed to be sung by children, the congregation taking st. iv. as a chorus. In the Bristol *S. S. H. Bk.*, 1812, that st. was omitted, and has not since been restored. In Stowell's Manchester *Sel.*, 1831, No. 156, the opening line of the hymn begins, "Great God, our *voice to Thee we* raise," and in one or two other hymn-books the first line is again altered to "Great God, our *youthful* voices raise." [W. T. B.]

Great God, the nations of the earth. *T. Gibbons.* [*Missions.*] This poem was 1st pub. in his *Hys. adapted to Divine Worship*, &c., 1769, Bk. ii., No. 69, in 46 st. of 4 l., divided into 7 parts, and headed, "The universal diffusion of the Gospel promised by God and pleaded by His people." The 7 parts are:—

i. "Great God, the nations of the earth," in 6 st. of 4. l. ii. "O when shall Afric's sable sons?" in 6 st. of 4 l. iii. "Father, is not Thy promise pledged?" in 6 st. of 4 l. iv. "When Jesus shall ascend His throne," in 6 st. of 4 l. v. "When Christ assumes His throne, this song," in 8 st. of 4 l. vi. "When Christ is throned on Zion's hill," in 5 st. of 4 l. vii. "The seed in scanty handfuls sown," in 7 st. of 4 l.

From this poem the following hymns and centos have come into C. U.:—

1. Great God, the nations of the earth. This was given in Rippon's Bapt. *Sel.*, 1787, No. 420, in 7 st. In the edition of 1800 it was increased to 16 st., of which viii.–x. were not by Gibbons, and their presence is explained in a note which reads:—"Verses 8, 9, and 10 of this hymn, in substance, were written off *Margate*, by Mr. William Ward, one of the Baptist Missionaries, on their departure for India, May 28, 1799." It is the first part of this arrangement of the hymn which is usually in C. U.

2. Great God, is not Thy promise pledged? This is composed of st. i. and v. of Pt. iii. It is in C. U. in America.

3. Lord, send Thy word, and let it fly. This is compiled from Pts. ii., iv. and vii. (st. 13, 14, 24, 26, and 46 of Gibbons's numbering), with slight alterations, and is in American C. U., as Hatfield's *Church H. Bk.*, 1872, No. 1236.

4. Father, is not Thy promise pledged? Included in Rippon's *Sel.*, 1787, No. 419, and again in later editions, and in other collections. [W. T. B.]

Great God, this [hallow'd] sacred day of Thine. *Anne Steele.* [*Sunday.*] It was included in her *Miscellaneous Poems*, which were added to her *Poems on Subjects chiefly Devotional* (1st ed., 1760), as a third volume in 1780, p. 138, in 4 st. of 6 l. 1st pub. in 1769 in the Bristol Bapt. *Coll.* of Ash and Evans, No. 308, and from that date it came into general and somewhat extensive use. In some collections it begins, "Great God, this *hallow'd* day of Thine." Its use in this form is limited. Orig. text in D. Sedgwick's reprint of Miss Steele's *Hymns*, 1863, p. 151. [J. J.]

Great God, to me the sight afford. *C. Wesley.* [*God on Sinai.*] The cento which is known by this opening line is compiled from C. Wesley's *Short Hymns*, &c., 1762, as follows:—

St. i., ii., *Short Hymns*, vol. i., No. 166. St. iii., iv., *Short Hymns*, vol. i., No. 167. St. v., vi., *Short Hymns*, vol. i., No. 168.

The hymn given as the second part of the same, "Thy ceaseless, unexhausted love," is composed of:—

St. i., ii., *Short Hymns*, vol. i., No. 169. St. iii., iv., *Short Hymns*, vol. i., No. 170. St. v., vi., *Short Hymns*, vol. i., No. 171.

These two centos were given in the *Wes. H. Bk.*, 1780, as Nos. 240, 241. They are re-

peated in several collections in G. Britain and America. [J. J.]

Great God, to Thee our songs we raise. [*Resignation.*] Appeared anonymously in the *Foundling Coll.*, 1796, and subsequent editions, in 3 st. of 6 l. In 1810 it was transferred, with slight alterations, to the Rev. J. Kempthorne's *Select Portion of Ps. & Hys.*, No. 132, and from thence it has passed into a few modern collections. In the Irish *Church Hymnal*, 1873, the text is altered somewhat freely. In D. Sedgwick's marked copy of Kempthorne's *Ps. & Hys.*, 1810, the authorship is ascribed to Kempthorne, but without authority. In common with other hymns of high merit, which come to us from the *Foundling Coll.*, its authorship is unknown. [W. T. B.]

Great God, we sing that [Thy] mighty hand. *P. Doddridge.* [*New Year.*] Pub. by J. Orton in the posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 157, in 5 st. of 4 l., and again with variations in the text, by J. D. Humphreys's ed. of the same, 1839, No. 282, the general heading in both being, "Help obtained of God, *Acts xxvi.* 22. For the New Year." In some collections it begins, "Great God, we *praise Thy* mighty hand"; and in others, "Great God, we sing *Thy* mighty hand." Usually, however, the alterations, both in the English and American hymn-books, are very slight. [J. J.]

Great God, what do I see and hear? [*Advent.*] It is sometimes stated that this hymn is based upon the *Dies Irae*. With that sequence, however, it has no connection except that the two hymns are on the same subject. The commonly accepted statement that the hymn is by Martin Luther is still more apocryphal. A rendering of the *Dies Irae* into German which appeared in 1565 (*Wackernagel*, iv. pp. 344-5) was revised by Bartholomäus Ringwaldt and pub. in his *Handbüchlin*, 1586, and this was *tr.* by J. C. Jacobi, 1722. It is said that Ringwaldt's version was again *tr.* by another hand, c. 1802; and finally adopted by Dr. Collyer in 1812. How far this is correct will be gathered from the following facts:—

1. The opening stanza of Ringwaldt's text, 1586, is:—

> "Est ist gewisslich an der Zeit
> Dass Gottes Sohn wird kommen,
> In seiner grossen Herrlichkeit,
> Zu richten Bös und Frommen;
> Da wird das Lachen werden theur
> Wenn alles wird vergehn im Feur
> Wie Petrus davon schreibet."

2. The *tr.* by J. C. Jacobi, given in his *Psalmodia Germanica*, &c., 1722, p. 95, is:—

> "'Tis sure that awful Time will come,
> When Christ the Lord of Glory
> Shall from his Throne give Men their Doom
> And change what's Transitory;
> Who then will venture to retire,
> When all's to be consum'd by Fire
> As Peter has declared?"

3. The anonymous stanza pub. in *Ps. & Hys. for Pub. and Private Devotion*, Sheffield, 1802, is:—

> "Great God! what do I see and hear!
> The end of things created!
> The Judge of mankind doth appear
> On clouds of glory seated!
> The trumpet sounds! the graves restore
> The dead which they contain'd before!
> Prepare, my soul, to meet Him."

The only resemblance this stanza has to Jacobi's *tr.*, or to the German from which he *tr.*, is in the subject, and the metre common to them all. Strictly speaking, therefore, the history of "Great God, what do I see and hear!" begins with the anonymous stanza in the Sheffield *Ps. & Hys.* of 1802. This stanza was repeated in J. Kempthorne's *Sel. Portions of Ps. & Hys.*, 1810; R. Aspland's Unitarian *Sel. of Ps. & Hys.*, 1810, and others.

4. In 1812, Dr. Collyer gave this stanza in his *Hys. partly Collected and partly Original*, &c., No. 856, with the following additional stanzas:—

> 2. "The dead in Christ are first to rise,
> And greet th' archangel's warning;
> To meet the Saviour in the skies,
> On this auspicious morning:
> No gloomy fears their souls dismay,
> His presence sheds eternal day,
> On those prepar'd to meet Him.
>
> 3. "Far over space, to distant spheres,
> The lightnings are prevailing;
> Th' ungodly rise, and all their tears
> And sighs are unavailing:
> The day of grace is past and gone,
> They shake before the Judgment throne,
> All unprepar'd to meet Him.
>
> 4. "Stay, fancy, stay, and close thy wings,
> Repress thy flight too daring;
> One wondrous sight my comfort brings,
> The Judge my nature wearing:
> Beneath His cross I view the day,
> When heaven and earth shall pass away
> And thus prepare to meet Him!"

To the hymn as thus constituted, Dr. Collyer added the following note:—

"This hymn, which is adapted to Luther's celebrated tune, is universally ascribed to that great man. As I never saw more than this first verse, I was obliged to lengthen it for the completion of the subject, and am responsible for the verses which follow."

5. The next stage in the history of the hymn is supplied by T. Cotterill. In the 8th ed. of his *Sel.*, 1819, No. 199, the original stanza of 1802 was given unaltered; but in the 9th ed., 1820, No. 163, it was followed by the remaining stanzas being altered thus:—

> 2. "The dead in Christ *shall* first *arise*,
> *At the last trumpet's sounding,*
> *Caught up to meet Him*, in the skies,
> *With joy their Lord surrounding:*
> No gloomy fears their souls dismay;
> His presence sheds eternal day
> On those prepared to meet Him.
>
> 3. "*But sinners, filled with guilty fears,*
> *Behold His wrath* prevailing;
> *For they shall rise, and find* their tears
> And sighs are unavailing:
> The day of grace is past and gone:
> *Trembling they stand before the* throne,
> All unprepared to meet Him.
>
> 4. "*Great God! what do I see and hear!*
> *The end of things created!*
> *The Judge of mankind doth appear*
> *On clouds of glory seated:*
> Beneath His cross I view the day,
> When heaven and earth shall pass away,
> And thus prepare to meet Him."

6. From 1820 onwards the work of alteration has been carried on, *Cotterill's* text being more strictly adhered to than any other. More than twenty versions are found in hymn-books in C. U. at the present time, the most important being *H. A. & M.*, 1875, from *Cotterill*, through Murray's *Hymnal*, 1852; the S.P.C.K. *Church Hymns*, 1871, from *Cotterill* through Bickersteth's *Christ. Psalmody*, 1833; the *Hy. Comp.*, 1876, also through *Bickersteth*; Thring's *Coll.*, 1882, from *Cotterill*, with alterations by the editor; and the *Hymnary*,

1872, from *Cotterill*, with emendations by the compilers. In the *Hymnary* it begins, "O God, what do I see and hear!" and in T. Darling's *Hymns*, 1887, "Lord God, what do I see and hear." In the American *Church Praise Bk.*, 1882, st. i., ii. and iv. are from *Hys. A. & M.* (see above), and st. iii. is from Dr. Mills's *tr.* of "Schon ist der Tag von Gott bestimmt" (p. 302, i.). With regard to all the versions of this hymn, careful collation shows that the Sheffield *Ps. & Hys.* of 1802, and *Collyer*, in 1812, supplied the materials; *Cotterill* in 1820 shaped the edifice, and individual editors have since added, in some cases adornments, and in others disfigurements, thereto. Some forms of the text have been rendered into several languages, including that in the *Appendix* to the S. P. C. K. *Ps. & Hys.*, 1863, into Latin by R. Bingham, in his *Hymn. Christ. Latina*, 1871, as "Magne Deus, quæ videnda!" [J. J.]

Great God, where'er we pitch our tent. *B. Beddome.* [*Family Worship.*] This hymn on "Going to a new habitation," appeared in Rippon's *Sel.*, 1787, No. 333, in 2 st. of 4 l., and from thence it has passed into a few modern collections. In Beddome's (posthumous) *Hys. adapted to Public Worship*, 1817, it is given as stanzas iii. and iv. of the hymn, "Bless'd Lord, my wandering heart recal." The text in *Rippon* and in Beddome's *Hymns*, is slightly different. The former is that in C.U. [J. J.]

Great God, Whose universal sway. *I. Watts.* [*Ps. lxxii.*] 1st pub. in his *Psalms of David*, &c., 1719, as the 1st part of his version of Ps. lxxii., in 6 st. of 4 l., and entitled "The Kingdom of Christ." It is followed by pt. ii., "Jesus shall reign where'er the sun" (q.v.), in 8 st. of 4 l. Three hymns, all beginning with the same stanza, "Great God, Whose," &c., are in C. U. as follows:—

1. The original as above. This is in a few modern collections in G. Britain. In America it is very popular.
2. In E. W. Eddis's Irvingite *Hys. for the Use of the Churches*, 1864, No. 8 is composed of st. i. and vi. of this hymn, and st. iv. and v. of "Jesus shall reign," &c.
3. In the same collection, No. 143 is made up of st. i., as above, and st. vi.–viii., of "Jesus shall reign," &c. These centos are limited in their use. [J. J.]

Great is the Lord, of high renown. *J. Keble.* [*Ps. xlviii.*] This version of Ps. xlviii. appeared in two parts in his *Psalter, or Ps. of David in English verse*, 1839, pt. i., consisting of 5 st. of 4 l., and pt. ii. of 7 st. of 4 l. The latter began:—"Our ears have heard, and now our eyes," and in 1863 was given unaltered in *Kennedy*, as No. 1078, and with the addition of a doxology. [J. J.]

Great is the Lord our God. *I. Watts.* [*Ps. xlviii.*] 1st pub. in his *Psalms of David*, &c., 1719, in 7 st of 4 l., and headed, "The Church is the honour and safety of a nation." The popular form of this hymn is composed of st. i., ii., vi., vii. This is in extensive use in G. Britain and America, and embodies the oft-quoted stanza:—

> "These temples of His grace,
> How beautiful they stand
> The honours of our native place,
> The bulwarks of our land."

In a few cases the text is altered, and sometimes, as in the *New Mitre*, 1875, a doxology is added. [J. J.]

Great is their peace who love Thy law. *I. Watts.* [*Ps. cxix.*] This cento in the *Leeds H. Bk.*, 1853, No. 162, is compiled from Watts's C.M. version of Ps. cxix. as follows:

St. i. from pt. i. st. iii.; st. ii. from pt. v. st. i.; st. iii. from pt. ii. st. iv.; st. iv. from pt. v. st. vi.

The original version of Ps. cxix. extends to 18 parts, and was 1st pub. in Watts's *Psalms of David*, &c., 1719. [J. J.]

Great King of nations, hear our prayer. *J. H. Gurney.* [*Public Fast.*] 1st pub. in his Lutterworth *Coll. of Hys. for Pub. Worship*, 1838, No. 76, in 3 st. of 4 double lines, and headed, "Fast Day; or, Time of Public Calamity." It was repeated in the Marylebone *Ps. & Hys.*, 1851, No. 66, and is found in numerous modern collections, including *H. A. & M.*, the S. P. C. K. *Church Hys.*, the *Hy. Comp.*, &c. It ranks as one of the best hymns for the occasion of Public Fasting. [J. J.]

Great King of Saints, enthroned on high. [*On behalf of Church Officers.*] This hymn was given anonymously in W. Urwick's *Coll. of Hymns*, &c., Dublin, 1829, No. 292, in 5 st. of 4 l., and headed, "Praise and Prayer for the Office-bearers of the Church." In 1836 it was included in J. Conder's *Cong. Hy. Bk.*, No. 193, and in some copies it was signed "Conder," in the index. This, however, was subsequently omitted. The history of this hymn goes back to Rippon's Bap. *Sel.*, 1787, No. 417, "Fair Sion's King, we suppliant bow," which was given in the 4th ed. of J. Dobell's *New Selection* (1st ed. 1806), No. 209 (second part), as, "Great King of Sion, gracious God." This was again rewritten and given in Urwick's *Hymns* as above. Its authorship has not been determined. [J. J.]

Great Ruler of all nature's frame. *P. Doddridge.* [*Providence.*] In the "D. MSS." this hymn is No. 54, is headed "God's mercy in moderating the storms of affliction, from Is. xxvii. 8," and is dated "Dec. 10, 1737." The same text was given in the posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 92, in 4 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 108. Its use in G. Britain is limited, but in America it is extensive. The hymn, "Maker of all things, mighty Lord," by E. Osler, in Hall's *Mitre H. Bk.*, 1836, No. 48, is composed of st. i., ii. from this hymn (altered), and the rest by Osler. [J. J.]

Great Ruler of the earth and skies. A word of Thy, &c. *Anne Steele.* [*National Thanksgiving for Peace.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 38, in 6 st. of 4 l., and entitled, "Praise for National Peace." In 1787 it was given in Rippon's Bapt. *Sel.*, No. 531, and subsequently in a large number of hymn-books in G. Britain and America, including the Cooke & Denton *Hymnal*, 1853; Stowell's *Ps. & Hys.*, 1831 (15th ed., 1877), &c. Orig. text in D. Sedgwick's reprint of her *Hymns*, &c., 1863. [J. J.]

Great Ruler of the earth and sky, In boundless deeps, &c. *S. Browne.* [*Providence.*] In 1716 John Clarke, of London, pub. *The Error of them who devise Evil. A Sermon Preach'd in the Old Jewry, Nov.* 5,

1716, *By Simon Browne*, and appended thereto this hymn on "Mysterious Providence," in 9 st of 4 l. It was afterwards included, with the same title as No. 129, in Browne's *Hys. & Spiritual Songs*, 1720. It is in a few modern books. [J. J.]

Great Saviour, Who didst condescend. [*Public Worship.*] This children's hymn for use in Public Worship was given anonymously in Rowland Hill's *Hys. for the Use of S. Schools*, 1808, No. 177, in 5 st. of 4 l. In 1812 it was repeated in a Bristol *S. S. H. Bk.*; in 1836 in the *Cong. H. Bk.*; and again in others to modern hymn-books in G. Britain and America, including the *Meth. S. S. H. Bk.*, 1879, &c. [W. T. B.]

Great Shepherd of Thine Israel. *I. Watts.* [*Ps. lxxx.*] Appeared in his *Ps. of David*, &c., 1719, in 12 st. of 4 l., and entitled, "The Church's Prayer under Affliction; or, The Vineyard of God wasted." It is usually given in modern hymnals, both in G. Britain and America, in an abbreviated form, and sometimes as, "Great *Leader* of Thine Israel." In the Irvingite *Hys. for the Use of the Churches*, 1864, No. 68, st. v.–viii., slightly altered, are given as, "Lord, Thou hast planted with Thine hands." The opening lines of this version of Ps. lxxx.:—

> "Great Shepherd of Thine Israel,
> Who didst between the cherubs dwell,"

are from Sir J. Denham's version of the same Psalm, 1714. [J. J.]

Great Source of being and of love. *P. Doddridge.* [*River of Living Water.*] 1st pub. in his (posthumous) *Hymns*, &c., 1755, No. 147, in 6 st. of 4 l., and headed, "The waters of the Sanctuary healing the Dead Sea." To this is added, in order to explain the 5th stanza, "To the Dead Sea the waters flow," the note:—

> "The Sea or Lake, where Sodom, Gomorrah, &c., had stood, which was putrid and poysonous; and ancient writers say that no Fish could Live in it."

The same text, but with the omission of the note, was repeated in J. D. Humphreys's edition of the *Hymns*, &c., 1839, No. 165. In some modern hymn-books st. v. is omitted, as in Martineau's *Hymns*, &c., 1873. [J. J.]

Great Source of life, our souls confess. *P. Doddridge.* [*Thanksgiving for Personal Benefits.*] This hymn is No. 10 in the "D. MSS." but is undated. It is in 5 st. of 4 l., and entitled, "Of walking before the Lord in the land of the living," Ps. cxvi. 9. The same text was given in his (posthumous) *Hymns*, &c., 1755, No. 59, but the title was changed to, "Deliverance celebrated and good resolutions formed"; and again in J. D. Humphreys's ed. of the *Hymns*, &c., 1839, No. 72. In some modern collections st. ii. is omitted, as in Mercer's *Ch. Psalter & H. Bk.*, ed. 1864, No. 507. Usually, however, it is given in full. [J. J.]

Great Source of unexhausted good. [*Providence Acknowledged.*] Appeared in the Exeter Unitarian *Coll.*, 1812, No. 186, in 5 st. of 6 l.; headed, "Grateful acknowledgement of God's constant Goodness"; and marked in the Index with an asterisk denoting that it was first published therein. In modern American Unitarian collections, as the Boston *Hy. & Tune Bk.*, 1868, No. 148, it is abbreviated to 3 st. [W. T. B.]

Great was the day, the joy was great. *I. Watts.* [*Whitsuntide—Missions.*] From his *Hys. & S. Songs*, 1709, Bk. ii., No. 144, in 6 st. of 4 l., into a few modern collections. In the Bapt. *Ps. & Hys.*, 1858, No. 287, the lines:—

> "Go, and assert your Saviour's cause;
> Go, spread the mystery of His Cross,"

are changed to:—

> "Go, and your Saviour's Cross proclaim:
> Go, teach all nations in my Name."

This change is not generally adopted. [J. J.]

Greding, Johann Ernst. [Rube, J. C., No. i.]

Greek Hymnody. § i. *Introduction.* The ancient Greek hymns range themselves under two radically distinct classes: those written in the decaying classical metres, with increasing disregard to the rules of quantity: and the far larger and more important class found in the Service Books of the Eastern Church, which is more oriental in character, with an affinity to the Hebrew modes; and which, issuing from the hymns of the Old Covenant and the Angelic hymn at Bethlehem, developes itself into the elaborated canons of the eighth and ninth centuries.

A. *Classical Metres.*

§ ii. A copious selection of Christian hymns in classical measures, chiefly Anacreontic, may be seen in Daniel's *Thesaurus*, vol. iii., in *Anthologia Graeca Carminum Christianorum*, by Christ and Paranikas, and in *Poetae Veteres Graeci*, by La Rovière. The latest of these includes hymns by Leo the Wise (886–912), and the Patriarch Photius (died 891). Some of the most important will be noted in the following sketch. Two remarks may be made on them of a general character. They afford constant evidence of that change which shows itself in Latin as well as Greek, an increasing disregard of the old laws of quantity. (Instances may be seen in *Anthologia Graec. Car. Christ.*, Prolegomena, p. xxxvi. The interchange of *o* and *ω* as equivalent sounds is a common illustration of the fact.) And secondly, none of these classical measures, except in three Iambic canons of St. John of Damascus (see below, §§ xvi. 11, xvii. 2), were ever, so far as can be gathered, admitted into the public worship of the Church.

§ iii. *Clement of Alexandria.* The earliest of these hymns, and the oldest of all Christian hymns, Χτόμιον πώλων ἀδαῶν (Bridle of steeds untamed), is attached to the παιδαγωγός of *Clement of Alexandria* (170–220). It has been disputed whether it is really by Clement himself, or has been added by another hand, as an act of devotion founded on the book to which it is annexed. "Though its phraseology is adapted to the perfect Gnostic of Alexandria in the second century" (*Liddon*), there is nothing in its bright versicles—full of childlike trust in Christ, as the Shepherd, the Fisher of Souls, the Everlasting Word, the Eternal Light—that is not to be found in the pages of Holy Writ. It is written in

Dimeter Anapæstics. (See *Anth. Graec. Car. Christ.*, p. 37, and *Daniel*, iii. 3.) It has been translated by Dr. Bonar; by Mr. Chatfield in *Songs and Hymns of the Earliest Greek Christian Poets*, p. 155; and in *Ante-Nicene Christ. Lib.* i. 341, seq. The latter of these gives the best idea of the original structure.

§ iv. *Gregory of Nazianzus* (329–89). Among the religious poetry of Gregory of Nazianzus, written for the most part after his retirement from the Court at Constantinople to his cell at Nazianzus, there are hymns of a high order; rapt contemplations of the Triune Godhead, tinged with Platonic phrases to some extent, but far more vividly recalling the Creed of Constantinople. The finest perhaps are Ὦ πάντων ἐπέκεινα ("All-circling Infinite") in Hexameters, and the Anacreontic Σὲ τὸν ἄφθιτον μονάρχην ("Thee, King Immortal"). But the warmer tone of adoration in the "Hymn to Christ after Silence" at Easter Χριστὲ, ἄναξ, σὲ πρῶτον ("Thee first, O Christ the King") appeals more to the emotions. A full selection of these hymns will be found in *Anth. Graec. Car. Christ.*, all of which have been gracefully translated in Mr. Chatfield's *Songs and Hymns*, &c. The selection in *Daniel* iii. is slightly fuller. The author of *The Life of Ken by a Layman* [J. G. Anderdon] has drawn a parallel, suggested originally by Ken himself, between our own prelate and Gregory. The sudden fall from his brilliant eminence — as the eloquent preacher of the Anastasis, the Patriarch enthroned by the Emperor's own hand, and the president of the Œcumenical Council of Constantinople—to ignominious abdication and return to the cell of his humbler life; the employment of his remaining years in sacred poetry; and even the traits of heart and temper which the poems exhibit, have analogies in Ken. "The Address to his own Soul," Τί σοι θέλεις γενέσθαι ("What wouldst thou have") (see *Anth. Graec. Car. Christ.*, p. 26, and Mr. Chatfield's vigorous translation), a caustic, scornful soliloquy, recalls often the sudden turns of Herbert, and the contempt of life and earth which inspires "The Exit" of Baxter and "The Challenge" of Sir Walter Raleigh. The morning and evening hymns of Gregory cannot be named beside Ken's; but on the other hand nothing else of Ken equals the loftiness of Gregory. [Gregory of Nazianzus.]

§ v. *Synesius* (375–430). Ten hymns of this eloquent and philosophic bishop, not all written at the same period of his life, and yet considered by him as forming a single book (see the 10th hymn, Μνώεο Χριστέ) ("Remember, O Christ"), are beautiful examples of that speculative adoration of the Triune Godhead, which the Platonic philosophy inspired. The 8th hymn, Ὑπὸ δώριον ἁρμογάν, gives a tender portraiture of his love of his wife and children; and the 3rd, Ἄγε μοι Ψυχά, the longest of all, written in times of greater peace for his beloved Libya after his return from the court of Arcadius, shows the fervour of his patriotism. They are written in Anacreontic, Logœlic, Spondaic, and Anapæstic metres, and are printed in the *Anth. Graec. Carm. Christ.*, p. 20, seq., from whence they have been translated by Mr. Chatfield. The 10th hymn, in Mr. Chatfield's representation of it ("Lord Jesu, think on me,") has been adopted in *H. A. & M.*, and by Mr. Thring, but the Western form and expansion are the translator's. Though of great spirit, reality and beauty, the hymns of Synesius lie confessedly on the borderland of Christianity and Neo-Platonism, and often it is the Platonic rather than the specially Christian thought that inspires his most refined passages. It has been doubted, but perhaps erroneously, whether he believed in the Resurrection. (See *Anth. Graec. Carm. Christ.*, p. ix., and Chatfield's *Introduction*, p. i. seq.)

§ vi. *Sophronius*, Patriarch of Jerusalem (629). The poems of this prelate illustrate the distinction between the hymns in classical metres and those of the ritual of the Church which are to be treated below. Two or three *Idiomela*, written in the accustomed style, are found in the *Menaea* and *Horologion*. (See *Anth. Graec. Carm. Christ.*, pp. liii. 96.) His Anacreontic hymns, on the other hand, are not to be found in the Greek Service-books. They have been published in Cardinal Mai's *Spicilegium Romanum*, 1840, vol. iv., from which full extracts have been made in *Daniel*, iii., and *Anth. Graec. Carm. Christ.*, pp. 44–6. They are all written in the same metre; Ionic dimetre; but at intervals of fifteen or twenty lines varied by a couplet of different metre, "technically known as κουκύλλιον," generally expressive of some comment or aspiration arising out of the narrative given in the rest. They are long narratives, on the Annunciation, the Nativity, the Visit of the Magi, the Baptism, the Triumphal Entry, the Last Supper, the Cross, the Ascension; on St. Paul, St. John, St. Stephen, and certain saints. The most interesting is on the Holy Places, giving an insight into the appearance of Jerusalem and the spots held sacred in his day. It is in stanzas of four lines, the initial letters of the stanzas being the letters of the alphabet in order. These hymns of Sophronius have not been rendered into English.

§ vii. *Elias Syncellus. St. John of Damascus.* Of the remaining pieces in the *Anthologia* and *Daniel* only two are of conspicuous merit: a solemn reflection on death and judgment, deeply earnest, by Elias Syncellus (*Anth. Graec. Carm. Christ.*, p. 47), and a Prayer to Christ in Anacreontics, of great personal fervour, by St. John of Damascus. It has been versified in Mr. Lupton's St. John of Damascus (*Fathers for English Readers*, q. v.). The three great canons of St. John of Damascus in trimeter Iambics are an apparent exception to the rule that classical metres are not found in the Greek Service Books. But they are in reality a link between the two classes of hymns, for while written in Iambic metre, they are also conformed to the rules of syllable, accent, and acrostic, to which the Church hymns are subjected. See § xvi.

B. *Hymns of the Greek Church.*

§ viii. *Hymns of the Old Testament.* Of more enduring importance is the distinctively Christian growth, which has its root in the poetry and worship of the Old Covenant, and culminates in the hymns of the Eastern Church. If we could recover a more exact

notion of the strophes of Hebrew poetry, of the musical accents, the antiphonal singing, the liturgical use of detached versicles of the Psalms, and other characteristics of Hebrew hymnody, a strong light might be thrown on some of the obscure parallels presented by the Greek system. A few points may however be noted with tolerable certainty. It is scarcely worth stating that the songs of the Old Testament, together with other rhythmic passages, passed in their Greek forms into the Christian Services. The use of the *Alleluia* and the *Hosanna* are equally obvious examples. The *Ter Sanctus* had been partially in previous use in the Jewish ritual: the *Hosanna* which so constantly accompanies it was partly the echo of the Triumphal Entry, but partly also of the older refrain used at the Feast of Tabernacles (See *Dict. of the Bible*: *Hosanna*). Antiphonal singing, introduced among the Greeks by Ignatius at Antioch, seems clearly traceable to a Hebrew origin, exemplified by the practice of the Therapeutæ, as stated by Philo, and the far older practice of the Temple choirs (1 Chron. vi. 31, seq. and xxv.). (See *Dict. Christ. Ant.: Antiphon.*) The refrains and short ejaculations of praise which are such a marked feature of Greek hymns have analogies in the Psalms, and the Eighteen Prayers of the synagogue. The use of broken versicles of the Psalms (*στιχολογία*) and Christian versicles interwoven with them (*ἀπόστιχα, στιχηρὰ ἀπὸ στίχου*), as well as the longer form Antiphon are probably derived from the Hebrew use. The Acrostic, on which the strophes of the Canons are threaded, resembles the system of the Alphabetical Acrostic Psalms, and is occasionally itself alphabetical.

§ ix. *Hymns of the New Testament.* The inspired songs that ushered in the Nativity became probably at an early period canticles of the church: the Angels' Hymn at Bethlehem is the germ of the *Gloria in Excelsis* (see § x. 4.) There is no trace however of a similar use of the heavenly songs of the Book of Revelation, beyond the adoption of a few of the acclamations in the later Greek hymns. Beside these Scriptural hymns others must have soon arisen. That the holy enthusiasm of the new life of Christianity would express itself in some similar forms to those of the *Magnificat* and *Nunc Dimittis* seems in itself almost inevitable: and notwithstanding a measure of doubt attaching to both expressions, the terms 'hymn' and 'spiritual song' (Eph. v. 19, 20; Col. iii. 16, 17) seem plainly to assert their existence.

[The word *ὕμνος* is found only in these two passages of the N. T., but the derivative verb is used of the hymn sung at The Last Supper, which was probably the series of *Psalms* called the *Hallel* (Pss. cxiii.–cxviii.). St. Paul, however, plainly distinguishes "hymns" and "psalms." Watts and the early English writers of hymns thought the Canticles and other passages of Holy Scripture suitable for singing were denoted by "Spiritual Songs." But it is more probable that they were new utterances inspired by the Holy Spirit, like those in the Corinthian Church.]

The form and matter of these hymns may be suggested to us by the rhythmic passages in the epistles of St. Paul, St. James and St. Peter. A disposition has shown itself to find in some of the most remarkable of these, where they are separable from the context, actual quotations of existing hymns (e.g. 1 Tim. vi. 15, 16; Titus iii. 4–7; James i. 17). The verse which bears the strongest evidence of being a fragment of a hymn, "on penitence," is *Ἔγειραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός* ("Awake thou that sleepest," &c.), Eph. v. 14. Two of "the faithful sayings" in the Pastoral Epistles, which are evidently household words of the Christians, have a rhythmic character. *Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι* ("Christ Jesus came into the world to save sinners") (1 Tim. i. 15) has been called part of a hymn "on redemption": *Εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· κ.τ.λ.* ("If we die with Him, we shall also live with Him," &c.) 2 Tim. ii. 11–13, a fragment "on the glories of martyrdom": and the short versicles resembling one of the strophes of the canons, *ἐφανερώθη ἐν σαρκὶ, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.* ("Manifested in the flesh, justified in the spirit," &c.) 1 Tim. iii. 16, part of a hymn "on Our Lord's Incarnation and Triumph." (See Liddon's *Bampton Lectures*, p. 327, note.) It is not easy to decide whether such hymns were then used in the worship of the Church. Pliny's letter to Trajan seems to prove the use of hymns at the Eucharist at a very early period (*Carmen Christo quasi Deo dicere invicem secum*). On the other hand it will be shown below that there was a scruple against the adoption of anything but psalms in the public devotions (see § xi.); and the context, in which St. Paul mentions "hymns" and "spiritual songs," is giving directions not for worship, but common life and social intercourse. (See *Dict. Christ. Ant.: Hymns.*)

§ x. *Primitive Greek Hymns.* 1. The earliest hymn in this class is the *Thanksgiving* at lamp-lighting (*ἐπιλύχνιος εὐχαριστία*), as St. Basil calls it, which has been frequently translated both in prose and verse,—*Φῶς ἱλαρὸν ἁγίας δόξης* (q. v.) It was old in St. Basil's day (370): but it is a misinterpretation of his words (*De Spiritu Sancto*, c. 29) to attribute it to Athenogenes (169).

2. *Methodius* (died circa 311). A hymn found in "The Banquet of the Ten Virgins," beginning *Ἀνωθεν, παρθένοι, βοῆς ἐγερσίνεκρος ἦχος* ("Up, maidens, the sound of the cry that raiseth the dead"), by this early writer, though not found in the Greek Service Books, may be most fitly mentioned here on account of certain rhythmical features. Unlike all other extant early hymns, it is of great length—twenty-four strophes—and thus suggests the possibility that some of the longer anonymous *Idiomela* of the Greek Service Books may be of early date (see § x.). The initial letters of the strophes are, as in the Anacreontic hymn of Sophronius (see § vi.) on "The Holy Places," the letters of the alphabet in their order, thus supplying a link between the Hebrew Alphabetical Psalms and the acrostichs of Romanus and the canons (see §§ xii., xvi). Each strophe is followed by the same refrain (*ὑπακοή*) sung in chorus by The Ten Virgins, the strophes themselves being sung by Thekla alone. The rhythm is plainly Iambic, though loose and irregular. The piece is full of sustained spirit and elation, and Mr. Chatfield's translation of it, "The

Bridegroom cometh," is the best in his volume (p. 141). (See *Anth. Graec. Carm. Christ.*, p. 33, and another translation in *Ante-Nicene Library: Methodius*, p. 111.)

3. The *Ter Sanctus* in its earliest form, as derived from the hymn in Isaiah vi. 3, was used for liturgical purposes in the Jewish church. There is an apparent allusion to its use in Christian worship in the catechetical lectures of St. Cyril (circa 347). It appears in the Clementine Liturgy (*Apost. Const.* 8, 12) in this form, "Αγιος "Αγιος "Αγιος Κύριος Σαβαώθ· πλήρης ὁ οὐρανος καὶ ἡ γῆ τῆς δόξης αὐτοῦ· εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. ("Holy, Holy, Holy: Lord of Sabaoth; heaven and earth are full of His Glory. Blessed art Thou for ever. Amen.") The form varies slightly from this in the liturgies of St. Mark, St. James, and St. Chrysostom; and in the two latter the *Hosanna* is attached, "Hosanna to the Son of David: blessed be he that cometh in the name of the Lord: Hosanna in the highest." This precedent of combination was followed in the First Prayer Book of Edward VI. The hymn always occurs in the same position in Eastern liturgies, following the Eucharistic Preface. (See Neale's *Holy Eastern Church*, p. 541, and *Dict. of Christ. Ant.* under *Preface*.)

4. The Greek form of the *Gloria in Excelsis* is of early date. The germ of it is of course the Angels' hymn at Bethlehem (Luke ii. 14); and so far it occurs in the Liturgy of St. James. But the extended form of it is found at the end of the psalms and canticles contained in the *Codex Alexandrinus* (end of 5th cent.), and reads:—

Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία· Αἰνοῦμέν σε, εὐλογοῦμέν σε, εὐχαριστοῦμέν σοι, προσκυνοῦμέν σε, δοξολογοῦμέν σε διὰ τὴν μεγάλην σοῦ δόξαν· Κύριε βασιλεῦ, ἐπουράνιε, θεὲ πατὴρ παντοκράτωρ, κύριε υἱὲ μονογενὲς, Ἰησοῦ Χριστὲ, καὶ ἅγιον πνεῦμα. Κύριε ὁ θεὸς, ὁ ἀμνὸς τοῦ θεοῦ, ὁ υἱὸς τοῦ πατρὸς, ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου, ἐλεήσον ἡμᾶς· ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου, πρόσδεξαι τὴν δέησιν ἡμῶν· ὁ καθήμενος ἐν δεξιᾷ τοῦ πατρὸς, ἐλέησον ἡμᾶς· ὅτι σὺ εἶ μόνος ἅγιος, σὺ εἶ μόνος κύριος, Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρός. Ἀμήν. ("Glory to God in the highest and on earth peace, goodwill among men. We praise Thee, we bless Thee, we give thanks to Thee, we worship Thee, we give thanks to Thee for Thy great Glory. O Lord, Heavenly King, God the Father Almighty, Lord the only-begotten Son, Jesus Christ, and Holy Spirit! O! Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy on us: Thou that takest away the sins of the world, receive our prayer: Thou that sittest on the right hand of the Father, have mercy on us: For Thou only art Holy, Thou only art the Lord Jesus Christ to the Glory of God the Father.")

Another version of the hymn, substantially the same, yet with some additional phrases and variations, is found in the *Apost. Const.* 7, 47. In some late MSS. the chapter in which it is found is entitled προσευχῆς ἑωθινῆς. It is also found in a spurious treatise of St. Athanasius, *De Virginitate*, as a morning hymn. Its eucharistic use is Western; except the Nestorian, none of the Eastern Liturgies contain it. (See *Anth. Graec.*, p. xxii., and *Doxology* and *Gloria in Excelsis* in *Dict. Christ. Ant.*)

5. *Te Deum.* There can be little doubt that the *Te Deum*, or some elements of it are originally Greek, although only a few clauses have been actually discovered. The first twenty-one verses of the *Te Deum* in Latin are found without variation in early MSS.; but there are four known variations in the form of the last nine verses. Two of these variations differ from the one adopted in our Prayer-Book only in the omission of certain clauses. But the other two, besides omitting one or two clauses, insert, though each in a different place among the clauses, the words "*Benedictus es Domine Deus patrum nostrorum et laudabile nomen tuum in aeternum.*" If we add these words to the familiar phrases, "Day by day we magnify Thee," "Vouchsafe, O Lord, to keep us this day without sin," we obtain precisely the following short Greek hymn, which is found in the *Codex Alexandrinus* immediately after the Greek form of the *Gloria in Excelsis*. (See above, 4.)

Καθ' ἑκάστην ἡμέραν εὐλογήσω σε καὶ αἰνέσω τὸ ὀνομά σου εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος. Καταξίωσον, Κύριε καὶ τὴν ἡμέραν ταύτην ἀναμαρτήτους φυλαχθῆναι ἡμᾶς. Εὐλογητὸς εἶ Κύριε ὁ θεὸς τῶν πατέρων ἡμῶν καὶ αἰνετὸν καὶ δεδοξάσμενον τὸ ὄνομά σου εἰς τοὺς αἰῶνας. ἀμήν. ("Day by day I will bless Thee and praise Thy Name, for ever and ever and ever. Vouchsafe, Oh Lord, to keep us this day also without sin. Blessed art Thou, O God of our fathers, and praised and glorified is Thy Name for ever.") (See *Dict. Christ. Ant.*: "Te Deum;" *Anth. Graec. Carm. Christ.*, p. 39; *Daniel*, vol. iii.).

6. *Early Vesper Hymn* (*Te decet laus*). *Hymn before Meals.* In the 7th book of the *Apostolic Constitutions* (c. 47) the *Gloria in Excelsis* is followed by two other short hymns. They are printed in *Anth. Graec. Carm. Christ.*, p. 40, and translated by Mr. Chatfield. The first is an Evening Hymn. The latter part of it is simply the *Nunc Dimittis*, and the early part begins with a verse of the Psalms. It then repeats the phrase in the *Gloria in Excelsis*, αἰνοῦμέν σε, ὑμνοῦμέν σε, εὐλογοῦμέν σε διὰ τὴν μεγάλην σου δόξαν, and slightly varies the clause concerning "The Lamb, that taketh away the sin of the world." The next phrases are well known in their Latin form, "*Te decet laus.*" Σοὶ πρέπει αἶνος, σοὶ πρέπει ὕμνος, σοὶ δόξα πρέπει τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰώνας τῶν αἰώνων. ἀμήν. ("Thou art worthy to be praised, Thou art worthy to be hymned, Thou art worthy to be glorified, Father, Son, and Holy Ghost, for ever and ever. Amen.") The second hymn is what we should call a short grace before meals.

7. *Trisagion.* This name has of late been discontinued as an equivalent of *Ter Sanctus*, for good reasons. The Greek term τρισάγιον indicates a short invocation found in the Greek Liturgies, shortly after the Little Entrance, and sometimes accompanied by a prayer called "the prayer of the Trisagion." It is entirely distinct from the *Ter Sanctus* common to Greek and Latin Liturgies, and runs thus: "Αγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. "Holy God, Holy and Mighty,

Holy and Immortal, have mercy upon us." The legend of its origin relates that it was preternaturally communicated to the terror-stricken population of Constantinople during an earthquake in the time of St. Proclus (434–7). (See *Nicephorus Callistus*, Lib. 14, cap. 46.) It is considered, however, by Neale and others to be probably far older. It is said to have been introduced into the Liturgy in the reign of the younger Theodosius (408–50). It is found in the *Roman Missal* in The Improperia used on Good Friday. The Greek words and the Latin are there sung in response to each other by the two sides of the choir. So also in the *Sarum* and *York* Uses. (See *Dict. Christ. Ant.: Trisagion.*)

8. The Greek form of the *Gloria Patri* was perhaps founded on the Baptismal formula (Matt. xxviii. 19). The three early varieties of it may be seen under **Doxologies.** They were old in St. Basil's days (370).

9. *The Cherubic Hymn.* This hymn, so-called from its references to the Cherubim, is found in the chief Eastern Liturgies, except the Clementine, before the Great Entrance. It is not found in the heretical liturgies except in the Armenian; and this fact is an argument against its antiquity. It is generally ascribed to the time of Justinian. Cedrenus says that Justinian first ordered it to be sung in churches. It runs thus: Οἱ τὰ χερουβὶμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον ᾄδοντες, πάσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν, ὡς τὸν Βασίλεα τῶν ὅλων ὑποδεξάμενοι, ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν. ἀλληλούϊα. "Let us who mystically represent the Cherubim and sing the holy hymn to the Quickening Trinity, lay by at this time all worldly cares; that we may receive the King of Glory, invisibly attended by the angelical orders. Alleluia, Alleluia, Alleluia." (See *Dict. Christ Ant.: Cherubic Hymn.*)

10. *Hymn of Justinian.* A short hymn is found in the Liturgies of St. Mark and St. James, which Neale declares from internal evidence to be later than the Council of Ephesus (431), and which is generally considered the composition of the emperor Justinian (527–65). It runs thus: Ὁ μονογενὴς υἱὸς καὶ λόγος τοῦ θεοῦ, ἀθάνατος ὑπάρχων, καὶ καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας, σταυρωθείς τε, Χριστὲ ὁ θεὸς, θανάτῳ θάνατον πατήσας, εἷς ὢν τῆς Ἁγίας Τριάδος, συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, σῶσον ἡμᾶς. "Only-begotten Son and Word of God, Immortal, Who didst vouchsafe for our salvation to take flesh of the Holy Mother of God and Ever-Virgin Mary, and didst without mutation become man, and wast crucified, Christ our God, and by death didst overcome death, being One of the Holy Trinity, and glorified together with the Father and the Holy Ghost, Save us." (*Anth. Graec. Carm. Christ.*, p. 52.)

11. If the materials of the Greek Service-books could be critically distinguished, several of the *Anonymous* pieces among the shorter hymns would doubtless be added to these early compositions. It is generally believed, that the *Hirmoi*, on which so many of the later odes are modelled, belong to the earlier centuries. The versicles which are attached to the psalms, either as antiphons or στίχηρα ἀπόστιχα, are also probably among the earliest essays at hymns. Nor is there any reason why some of the anonymous *Idiomela*, which partake of the same natural spirited freshness as these should not be equally early. The elaborate canons of later times add very little original thought to these more artless pieces, and they are often inferior in force. Their prevailing type is a strophe asserting at the opening some Christian fact or doctrine; and then grounding on it an acclamation of praise or culminating in the utterance of some glorious title or consequence.

§ xi. *Liturgical use.* Between these short and simple hymns, largely built up of joyous ejaculations, and the elaborate Odes and Canons of the 8th and 9th centuries there is a wide interval: and as the history of the development is obscure, it will be convenient to throw together here some account of the gradual introduction of hymns into the public worship of the church. Notwithstanding the very early mention of hymns as part of the Liturgy in Pliny's letter and by Justin Martyr, as well as the evidence of the Liturgies for the use of some of those already noted, there was manifestly a certain reserve as to their general introduction; in some parts of the Church they were allowed earlier than in others. An extract from the Epistle of the Second Council of Antioch (269) against Paul of Samosata shows that they were then in use in the Church of Antioch (*Dict. Christ. Ant.: Hymns*). Yet as late as the 4th and 5th centuries there was a scruple against the use of anything but Psalms in the Eastern monasteries (*Pitra*, pp. 42, 43), and in Spain the Council of Braga (561) forbade the use of hymns. No doubt, they were originally of popular origin, and then from their own power of spiritual edification passed into the services. In three different centres of the life of the Church the use of hymns received a powerful impulse from their employment by heretics. The Gnostic hymns of Bardesanes and Harmonius led Ephrem the Syrian (circ. 360) to adopt their metres and rhythms in his hymns for the Syrian Church. The Arian hymns drew the attention of Athanasius at Alexandria (*Pitra*) and Chrysostom at Constantinople to the hold which hymns had on the masses. The use of processional hymns in the narthex, lighted by torches, may have originated in the processions with crosses and torches which Chrysostom organized at Constantinople (*Dict. Christ. Ant.: Hymns*). How far these movements developed the structure of the Greek hymns, it is impossible to say; the strophes of Ephrem, with their final invocation, or refrain, have great similarity to the *troparia* of the Greek odes. On the other hand the syllabic metres of Ephrem seem much more regular than the varied lengths of verse in the *troparia*, while the great number of tunes (275) in the Syrian Church contrasts strongly with the eight tones, to which the Greek hymns seem confined, and probably points to deep-seated differences. See for Ephrem Syrus, *Hymns and Homilies of E. S.*, translated by Dr. Burgess.

§ xii. *Middle Period.*—1. *Romanus.*—The

principal link between the early hymns and the odes and canons is found in a group of pieces discovered in two very rare Liturgical MSS. at Moscow and Rome, by Cardinal Pitra. (Published in his *Analecta Sacra Inedita*, Paris, 1876, quoted by Lord Selborne, art. "*Hymns*," *Encycl. Britan.*) Twenty-nine of these compositions are by Romanus; among the authors of others are found the names of Cosmas, Anastasius and others, who must not be confused with later poets of the same names: others are anonymous. As a specimen of their structure Cardinal Pitra describes (*Hymnographie Grecque*) the celebrated Christmas hymn of Romanus, which is composed of twenty-four strophes of considerable length, the initial letters of the strophes composing the words τοῦ ταπεινοῦ Ῥωμανοῦ ὕμνος; the strophes, with the exception of the first, all contain the same number of rhythmical phrases, though of very different lengths, and the corresponding phrases in each strophe are composed of the same *number* of syllables, though of varying quantity. The first strophe has only one feature in common with the rest: the last line, containing the central idea of the poem, is repeated again as the close of every succeeding strophe; and the strophes are so managed as to lead naturally up to it. He gives at length a poem for the 30th of June on the Holy Apostles (reprinted from *Hymnographie Grecque* in *Anth. Graec.*), and an anonymous one with the acrostic Εἰς Πέτρον καὶ Παύλον for the same day, both identical in structure with that for Christmas. The characteristic of all these pieces is a picturesque, almost dramatic treatment, which contrasts with the doctrinal cast of the Canons. Thus the Christmas hymn opens with a description of the cave at Bethlehem, the Infant Christ, the Virgin Mother, the angels, shepherds, Magi. The poem proceeds with a dialogue in which these personages take part. The title of these pieces (κοντάκιον) has thrown an incidental light on the short poems of the same name found in the present Greek Office Books. Cardinal Pitra has discovered that in several cases the κοντάκια and οἶκοι, intercalated between the 6th and 7th Odes of the Canons, are single strophes picked out of these original Contakia; and he discerns other traces of longer poems formed on the acrostic, τοῦ ταπεινοῦ κ.τ.λ., which are now buried in the Canons of the later age, which superseded them. See § xvi. 2, and **Romanus.**

2. *Sergius* (610–41). There is some affinity to the hymns of Romanus in the celebrated ἀκάθιστος ὕμνος, composed by the patriarch Sergius as a thanksgiving to the Mother of God for her defence of Constantinople from the attack of Chaganes, King of Persia. There is the same repetition of the last line of the strophe, and the same vivid narrative; and the opening strophe has a separate form. On the other hand there is no acrostic, the strophes are shorter, and the alternate ones are followed by a long series of invocations, managed with great brilliance and variety. There is also an occasional and unmistakable adoption of rhyme. The hymn was sung standing, in commemoration of the long watch of the Mother of God. Considered as a poem, the chief part of it is full of splendour; but the worship of the Virgin, which is its *raison d'être*, scarcely admits of its adaptation even partially in England.

§ xiii. *Period of the Odes and Canons.* A change largely connected with the Iconoclastic controversy was wrought in Greek Service Books during the 7th, 8th, and 9th centuries. The names of the defenders of the sacred *icons* fill a large space in the calendar; and their elaborate doctrinal hymns dispossessed the more animated and pictorial poems of Romanus. The new form which rises into view, and continues henceforward to be the highest mode of poetical expression, is the Canon, of which St. Andrew of Crete is the first known master.

Whether the Canon was a new invention at this time, or had been in existence previously, although no earlier specimens are extant, is uncertain. A quotation from Gerbert, given by Cardinal Pitra (*Hym. Grecque*, p. 43) seems to prove its existence in the 5th century. M. Christ, however (*Anth. Graec.*), considers the word an interpolation. At any rate it is not until the time of St. Andrew of Crete that the Canon takes its supreme place in the system.

§ xiv. *Sources and Translations of the later Greek Hymns.* — 1. *Sources.* — The hymns which follow are found in the Service Books of the Greek Church. These are:—

(1) *The Menaea*, twelve volumes, one for each month (μὴν), answering approximately to the Propria Sanctorum of the Western Breviary (*Dict. Christ. Ant.* s. v.).

(2) *The Paracleticè*, or *Greater Octoechus*, containing the Ferial office arranged on a system for eight weeks.

(3) The *Lesser Octoechus*, containing the Sunday Services of the preceding volume. The name is derived from the eight Tones (ἤχοι), to which the Services of the eight weeks are respectively set. These Tones are the same, except in name, as the Gregorian Tones. The arrangement of the *Octoechus* to them is said to have been the work of St. John of Damascus.

(4) *The Triodion*, containing the entire services for Lent, and those for the three preceding Sundays (Sunday of the Pharisee and the Publican; Sunday of Apocreos, after which no flesh is eaten; Tyrophagus, after which even cheese is forbidden). The name *Triodion* originates in the prevalence of hymns of that name (three odes).

(5) *The Pentecostarion Charmosynon*, containing the office for the seasons of Easter and Pentecost.

(6) *The Euchologion*, containing the occasional offices.

(7) *The Horologion*, containing the Hours of prayer.

The number of hymns in these volumes which contain (*Neale*) 4000 closely-printed quarto pages at least, is very large. They are little known in England. The best selection from them is that published by M. Christ in *Anth. Graec.* There is a more meagre one in *Daniel.* Cardinal Pitra has published a group of hymns connected with St. Peter and St. Paul. The great offices for Christmas, Easter, and Pentecost are printed in Dr. Littledale's *Offices of the Holy Eastern Church.*

2. *Translations, &c.* The difficulties in the way of studying the original services are almost removed for English classical scholars since the publication of Neale's *Introduction to the History of the Holy Eastern Church*, and Dr. Littledale's valuable book on *The Offices of the Holy Eastern Church*. The earliest, most spirited, and popular poetical translations are *The Hymns of the Eastern Church* by Dr. Neale (1862). Mr. Chatterton Dix has turned a portion of the blank verse of Dr. Littledale's *Offices* into metre, and published the same, partly in the *Church Times*, and subsequently in the *Lyras* pub. by Mr. Shipley. A few hymns have been translated in metrical form by Dr. Littledale, and appeared in the *Church Times* (1864), the *People's Hymnal* (1867), and the *Priest's Prayer-book*. There are also *trs.* by Dr. Macgill in his *Songs of the Christian Creed and Life*. Lond.: Pickering, 1876–79.

§ xv. *Structure and Versification.* A Greek hymn, as printed in the Service Books looks like a paragraph, or a collection of paragraphs, in rhythmical prose. The rhythmical phrases of the paragraphs are divided by a system of commas, which are obviously unconnected with punctuation. If rearranged, so as to make each rhythmical phrase a line of poetry, the paragraph assumes a resemblance to a piece of a Greek chorus, and snatches of classic rhythm foster the delusion. But it has proved impossible to reduce it to any known metre, or to establish any consistency between the paragraphs of a hymn by rules of prosody. Cardinal Pitra, however, who has investigated this matter with great acuteness, discovered that in the odes (where we have hymns composed of several paragraphs), and in groups of hymns confessedly similar (ὅμοια) and modelled on the leading one (προσόμοιον), the number of rhythmical phrases in each paragraph, and the number of syllables in each rhythmical phrase (short syllables counting as equivalent to long ones), is identical. M. Christ, who has also written a masterly essay on the subject in the *Anthologia Graec.*, has further established the fact that a fixed proportion of the accents in the corresponding phrases is always uniform. The *rhythm* of the hymns probably depended on this uniformity of accent more than on the law of the syllables. "In the decline of the language accent was trampling down quantity" (*Neale*). This growing inattention to quantity has been pointed out elsewhere (see § ii.). The increasing importance of accent is familiar in Latin hymns and in modern Greek. The general rhythmical impression of Greek hymns is thus described by Card. Pitra: "The system has no lack of flexibility, variety, or precision. The strophes are grave or spirited in turn, at one time possessing the solemn march of hendecasyllables, at another precipitating themselves in a stream of impetuous versicles, and most frequently blending both measures easily together" (*Hym. Grecque*, p. 24).

§ xvi. 1. *Names and Varieties of Hymns.* The names of the minor Greek hymns are very numerous. The *Antiphons* (ἀντίφωνα) have the character familiar to us in the Latin Breviaries.

2. The ἀπολυτίκια derive their name not so much from their place near the close of the vesper office, as from the Song of Simeon then originally sung (*Anth. Graec. Carm. Christ.*, p. lxix.).

There is a group of hymns, which are most usually found as satellites of the Canons.

3. The κάθισμα, so called, apparently, because sung seated, an intercalation between the third and fourth, or the sixth and seventh odes.

4. The κοντάκιον, intercalated after the sixth ode, which, as found at present, is a long single stanza, but which in many cases has been discovered by Pitra to be a relic of the long poems of the school of Romanus, the inventor of κοντάκια. (See § xii. and Romanus.) This discovery makes the derivation of the term from κόντος, the roller around which a roll of manuscript is bound, far more likely than that from κόντος, little, or that from the Latin *Canticum*. (*Dict. Christ. Ant.*, s. v.)

5. The οἶκος, which always follows the κοντάκιον, and is often also a relic of the school of Romanus, and of the same character, except that it sometimes closes with a series of invocations (χαῖρε—χαῖρε, *Neale*). *Pitra* derives it from the position of the choir, *grouped* round the leader, during its performance. But Neale and M. Christ (*Anth. Graec.*) compare it with the Italian *Stanza*, the cell which enshrines the thought.

6. The καταβασία, which is very often a repetition of the Hirmos of the ode, sung by the choir after *coming down* into the narthex.

7. The ἐξαποστειλάριον, which follows the canon, a hymn first introduced by Constantine, son of Leo the Wise (Emperor 913–59). Eleven of them connected with the Resurrection from his pen are quoted in *Anth. Graec. Carm. Christ.* p. 110.

8. The ὑπακοή, which occurs instead of the κάθισμα after the third ode. The derivation is doubtful. In the Virgin's Song of Methodius the ὑπακοή is a refrain. (See § x. 2.) But not so in the Greek Service Books. Neither Coresi's explanation, "an echo of what goes before" (*Dict. Christ. Ant.*, s. v.), nor Goar's, that the Church listens, (ὑπακούει) to some recital of God's marvellous dealings (*Neale*), is satisfactory.

9. The *Idiomelon*, sung at great Festivals, at matins (*Dict. Christ. Ant.*, s. v.), but most of all during the quiet hours of the night in the narthex (western part of the church), "glowing with the processional torches" (*Neale*), is much of the same character as other short hymns. But when several of them are combined under the name of *Stichera* (verses) *Idiomela*, a hymn results, which exceeds in length many of the odes; and some of the freshest pieces in the Service Books are in this class. Cardinal Pitra, following Leo Allatius, seems to think that the name arises from the fact that they have their own *musical* treatment attached to the words (ἴδιον μέλος). More commonly, however, μέλος is taken to denote rhythm or metre. It is impossible to trace any uniformity of structure in successive Idiomela: each one seems a law to itself, or, as Neale expresses it, its own model. Thus Stichera Idiomela are, at any rate practically, *Irregular Verses*.

10. *The Ode.* The *Ode* (ᾠδή) is composed of a variable number of short and vivid strophes, each of which has its highest expression of feeling thrown into its closing line. All the strophes are uniform in the number of syllables and lines and in certain leading accents (see above, § xv.). The model on which the strophes are formed is sometimes the first strophe of the Ode, which in that case is always printed with inverted commas; often it is an older strophe taken from the *Hirmologion*, and then only the few first words of it are printed, somewhat as we print the tune of a ballad, at the head of the *Ode*. The name of this strophe is *Hirmus* (εἱρμος), which is usually explained as denoting its *drawing* the other stanzas after it (*Neale*); but the derivation is doubtful (see *Anth. Graec. Carm. Christ.*, p. lx.). The other strophes are named *Troparia*, a term which is again explained as denoting the *turning* of these strophes to the *Hirmus* (*Neale*). But the derivation is denied by M. Christ, and the fact that the term *troparion* is found attached to single stanzas independent apparently of any *Hirmus* is against it. Pitra considers the *troparion* as a very ancient Greek form, specially used for the short verse, which follows the recitation of the Psalms in the nocturnal office. The *Odes* occur in groups: sometimes a pair is found (διώδιον), but most frequently there is a series of three (τριώδιον), or the full complement of eight, in the great Festival Canons, nine in others, which forms the *Canon*. The *Triodia* belong chiefly to the Lenten volume, named in consequence *Triodion*. The Odes are always connected with the Canticles of the Greek Service, and often cramped and distorted by the necessity of allusion to them.

11. *The Canons*, which are the highest effort of Greek hymnody, sung for the most part at Lauds, are founded principally on the Canticles then used, viz.: 1. Song of Moses, Exod. xv. (Monday); 2. Song of Moses, Deut. xxxii. (Tuesday); 3. Song of Hannah (Wednesday); 4. Song of Habakkuk (Thursday); 5. Isaiah xxvi. 9–20 (Friday); 6. Jonah's Prayer; and 7. the earlier portion of the Prayer of the Three Children. To these are added—8. the remainder of the Prayer of the Three Children (*Benedicite*); and 9. *The Magnificat* and *Benedictus*. In correspondence with these nine divisions the Canon theoretically consists of nine odes: but as from the severe and threatening character of the second Canticle the ode corresponding to it is only found in Lent, the majority of Canons consist of eight odes only. The Canon as a whole has no greater unity, or relation of parts than the group of Canticles, on which it is founded; but it is threaded on an acrostic written in iambics, or sometimes hexameters or elegiacs, at the commencement of the first ode; the letters of the acrostic opening the several troparia, and sometimes (e.g. in the Iambic Canons of St. John of Damascus. See also *Anth. Graec. Carm. Christ.*, p. 240; Pitra, *Hym. Grecque*, p. 20) the versicles of the *troparion* also. The three Iambic Canons of St. John of Damascus are a link with the classical metres. (See above, § vii.) Besides conforming to the laws of syllables and accents and acrostic in its strictest form, they are iambics in quantity. The English reader will gain a good idea of the appearance of a Greek Canon from the reproduction of one given in Neale's *Introduction to the History of the Holy Eastern Church*, vol. ii. p. 833. In the Service Books the Odes of two Canons are found interlaced with one another.

§ xvii. *General view of later Hymn-writers.* This splendid development of the Greek hymns may be considered as arising in the middle of the 7th century, reaching its zenith in the close of the 8th, and dying (with the exception of a few later pieces, extending even to the 16th century) in the beginning of the 10th century. Its beginning is associated with Jerusalem in the person of St. Andrew of Crete, 660–732 (see § xvii. 1). There also, in the Laura of St. Sabas, lived its two greatest poets, Cosmas and St. John of Damascus (ibid. 2, 3), (flourished circa 750); and the third great poet, Theophanes (§ xviii. 2), (circa 830). Another centre of hymnody was Sicily, and Italy. The elder Cosmas, tutor of St. John of Damascus, Joseph the Hymnographer (xviii. 3) (830), and Methodius (died 836), were of Sicily. There was a colony of Greek monks in the monastery of Grotta Ferrata, at Tusculum, which produced a school of hymn-writers in the 12th century, named after the great melodists of older days, the chief of them being St. Bartholomew of Grotta Ferrata. But the most lasting though less eminent home of hymnody was naturally Constantinople. Poets from St. Sabas, such as Theophanes, or Sicily, such as Joseph and Methodius the Patriarch of Constantinople, were drawn thither by the circumstances of their lives, and continued their works there. At an earlier period (715–34), Germanus, one of the grandest of the defenders of the Icons, was a hymn-writer during his patriarchate. The great monastery of the Studium was a home of hymnody (see § xviii.), and emperors, such as even the Iconoclast Theophilus and Leo the Wise, and Constantine Porphyrogenitus, wrote hymns. Some of the most celebrated writers will be noted in the following sections, the choice being greatly guided by the English translations in Neale which are the chief source of information to general readers.

1. *St. Andrew of Crete.* A considerable number of hymns by this early writer of Canons are contained in the Greek Service Books. The most celebrated is the Great Canon, of four parts, and of the prodigious length of 250 strophes. It is sung entire, "cum labore multo et pulmonum fatigatione," on Thursday in Mid-Lent (Combefis, quoted in *Dict. Christ. Biog.*, s. v.), as well as partially on other days of Lent. (Portions are published in *Daniel*, iii. 47–54, and in *Anth. Graec. Carm. Christ.*, 147–161. Translations by Neale in *Hy. E. C.*, p. 23.) The strophes of this Canon have not the point of those of St. John of Damascus, and make no use of refrains. The aim of it is penitential; a spirit of true penitence breathes through it; it has many beautiful passages, and is rich in allusion to the personages of the Bible, either as warnings or examples to the penitent; but its excellences are marred by repetition and pro-

lixity. See Βοηθὸς καὶ σκεπαστής. Besides this, his Canon on Mid-Pentecost (portions of which are given in *Daniel*, iii. 48–9), and several spirited *Idiomela* in the *Triodion* and *Pentacostarion*, and the *Triodia* in Holy Week (see translations, "O! the mystery passing wonder," "Jesus hastening for the world to suffer," Neale's *Hy. E. C.*, pp. 19–22), are specified by Neale as among his choicest pieces. His *Idiomela* for Christmas, εὐφραίνεσθε δίκαιοι ("Rejoice, ye righteous") (see *Anth. Graec.*, 97–8; *Daniel*, iii. 47; Littledale's *Offices*, p. 83) are full of spirit, setting forth in a few pointed verses the ideas of the longer canons.

2. *St. John of Damascus.* The Laura of St. Sabas, between Jerusalem and Bethlehem, was famous in more ways than one. Its Typicon (book of rubrics) was the most venerable and elaborate of its class, and is now the prevalent one in the East (*Pitra*). The native hymns of Syria, in their own language, would be heard there as well as those of the Greeks. It became the centre of a school of hymn-writers, of whom the two chief—and also the foremost in the roll of the Greek ecclesiastical poets—were Cosmas and St. John of Damascus. The impress of the latter on the Greek Service Books is distinct and deep. It affected the music as well as the poetry. The arrangement of the *Octoechus*, according to the Eight Tones (see § xiv.), is attributed to St. John of Damascus. The epithet "Melodist," which attached in earlier times to Romanus, is often given to St. John of Damascus, Theophanes, Theodore of the Studium, and especially Cosmas; and appears to denote those who were not merely hymn-writers (ὑμνόγραφοι), but musicians. The structure of the Odes and Canons also now began to exhibit certain features, which it never afterwards lost. The *Troparia* have a pointed brightness which contrasts not only with the long strophes of Romanus, but with the heaviness of St. Andrew of Crete. It has been thought that certain rhythmical characteristics may have been borrowed from the Syrian hymns of St. Ephrem (see § xi.). One of these may be the constant use of refrains; though it must be borne in mind that the refrain and the management of the preceding lines, so as to lead up to it, are part of the tradition of Romanus. At the same time the pictorial style of Romanus gave way to that doctrinal expression, animated by living devotion, which pervades the great body of Greek hymnody. The appropriation of the last strophe of the Ode to an invocation or praise of the B. V. M. (θεοτοκίον, or, if at the foot of the cross, σταυροθεοτοκίον) dates also from this period. The Canons of St. John of Damascus are found in the *Octoechus*, the oldest MSS. of which contained no other Canons than his (see *Pitra*, p. 59, *Anth. Graec.* p. xlvi.), in the *Menaea* and *Pentecostarion*. The latter are the more celebrated. They celebrate the grand themes of Christmas, the *Theophany* (Baptism of Christ), Pentecost, Easter, St. Thomas's Sunday, and the Ascension. The first three are the Iambic Canons (see § xvi. 11), which, perhaps from the metrical shackles which he has imposed on himself, are often laboured, and somewhat turgid in language. The Canon for St. Thomas's Sunday is a fine one, full of suggestion in regard to the unbelief of the Apostle. (See Ἄσωμεν πάντες λαοὶ, and *Anth. Graec.*, p. 221.) The Canon on the "Ascension" is very striking from its triumphant gladness and dramatic realization. The "Easter Canon," known as "The Golden Canon," or "King of Canons," is the grandest piece in Greek sacred poetry. Nowhere are the best characteristics of the Greek Canon exhibited so splendidly. The formal allusions to the Canticles on which the several odes are founded (see § xvi. 11), and the introduction of types, which in later poets become often monotonous and irrelevant, are here in complete keeping, and give a fitting and natural enrichment; and the brilliant phrases, culminating in acclamation, the freedom of the thoughts, the ringing, victorious joy, and the lofty presentation of the import of the Resurrection, compose a series of magnificent efforts of imaginative devotion. (See Ἀναστάσεως ἡμέρα and *Anth. Graec.*, p. 218; Littledale's *Offices*, p. 211.) To these Canons are probably to be added others under the name of John Arklas, and perhaps (though this is more doubtful), John the Monk. There are also numerous *Idiomela*, two of which Neale has translated. One of these (τὰς ἕδρας τὰς αἰωνίας, q. v.) is very popular ("Those eternal bowers," *Hy. E. C.*, p. 55). The other, which is not a hymn in the English sense, is one of the most beautiful pieces in Neale's volume ("Take the last kiss," *Hy. E. C.*, p. 49), representing some lines of intense emotion in the Burial Office in the *Euchologion*. (See Δεῦτε τελευταῖον ἀσπασμον, and *Daniel*, iii. 123.) From the Burial Office for Priests in the same volume is taken the beautiful translation of ποῖα τοῦ βίου τρύφη ("With pain earth's joys are mingled") in *The People's Hy.* by Dr. Littledale.

3. *St. Cosmas* (died circa 760). The great works of this poet are his Canons for the Festivals. Often, as in those for the Nativity, the *Theophany* (Baptism of Christ) and Pentecost, the Odes of the several Canons by himself and St. John of Damascus are interwoven, brotherlike, with each other. He has Canons on "The Purification," "Transfiguration," and "Palm Sunday." His canon on his favourite Father, Gregory of Nazianzus, is also mentioned by Neale. To these must be added a series of pieces (one a Diodion, two Triodia, and two Canons) dealing with the narrative in Holy Week. The ancient fame of the poems of Cosmas was great, and commentaries were composed on them (*Anth. Graec. Carm. Christ.* p. li.). He is generally spoken of as the equal of St. John of Damascus. But it can only be in a doctrinal point of view that he can be deemed the rival of his foster-brother. Neale styles him the most learned of the Greek poets: and on account of his fondness for types, boldness in their application, and love of aggregating them, compares him with Adam of St. Victor. He speaks also of the "compressed fulness of meaning," and "unusual harshness and contraction of his phrases." The only piece which poetically approaches the best efforts of St. John of Damascus is the Christmas Canon, Χριστὸς γεννᾶται· δοξάσατε (q. v.). It is pronounced by Neale to be

superior to the Iambic Canon of St. John of Damascus, with which it interlaces. It is said to be suggested by a sermon of Gregory of Nazianzus, from whom the ring of gladness with which it opens is borrowed (*Anth. Graec. Carm. Christ.*, p. l.; *Littledale*, p. 281). In the other pieces there is seldom anything that answers to the force, spontaneity, sustained exultation of St. John of Damascus. The joyousness is confined chiefly to the refrains, and the general treatment follows the narrative manner of Romanus; but somewhat loaded by typology and doctrinal statement. (A full selection may be seen in *Daniel*, iii. pp. 36, seq., and *Anth. Graec. Carm. Christ.*, 161, seq.; *trs.* of the Christmas Canon in Neale, *Hy. E. C.*, pp. 66; Littledale's *Offices*, p. 187, seq.)

§ xviii. *The Poets of the Studium.* In the peaceful interval commencing with the restoration of the *Icons* by the Second Council of Nicaea (A.D. 787), and ending in the renewal of persecution by Leo the Armenian (A.D. 813), the great monastery of the Studium at Constantinople became the home of hymnography. Neale says that this period is marked by the commencement of decline in vigour and freshness and increase of "Byzantine bombast."

1. *St. Theodore* (died A.D. 826) was Hegumen of the monastery; a man of "rigid, unbending, unyielding character," in outward life, but revealed as penetrated with love and penitence in his Lent Canons in the *Triodion* (*Neale*). A triumphal Canon for the great festival that commemorates the victory of the *Icons*, Orthodoxy Sunday, is by him. (See *tr.* in Neale's *Hy. E. C.*, p. 113, "A song, a song of gladness.") His Canon on the Judgment is pronounced by Neale "the grandest judgment hymn of the Church," previous to the composition of the *Dies Irae*. (See *τὴν ἡμέραν τὴν φρίκτην*, and Neale, *Hy. E. C.*, p. 104, "That fearful day," &c.) Certain Canons in the *Triodion* and *Pentecostarion* are by his younger brother *Joseph*, afterwards Bp. of *Thessalonica*. There is a Canon of much tenderness—the "Supplicant Canon by Theoctistus"—at the end of the *Paracletice*, which has been re-cast by Neale. (See *Hy. E. Ch.*, p. 153, and *Ἰησοῦ γλυκύτατε*).

2. *St. Theophanes* (circa 800–50). By the Greeks this poet is named with St. John of Damascus and Cosmas as in the highest rank of their hymn-writers. Like them, too, he is associated with Jerusalem, and possibly with St. Sabas (see **Theophanes, St.**). He is the most prolific of the Greek hymn-writers, with the exception of St. Joseph (*Neale*). The great bulk of his *Canons* and *Idiomela* are found in the *Menaea*, and the subjects to which he devotes them are the Martyrs and Confessors of the Greek Calendar. Neale points out the inevitable sameness and tediousness which results from devoting a separate canon to each saint, when all that can be said is, that they died for Christ; commending at the same time the wiser Latin practice in which "not even the Apostles have separate hymns, but supply themselves from the Common." Neither Neale nor the authors of the *Anth. Graec.* present anything of remarkable merit from these compositions. (See *Δεῦτε ἅπαντες πίστοι* and *ὁ πλάστης μοῦ Κύριος.*)

3. *St. Joseph the Hymnographer* (circa 840), This most voluminous of the Greek poets belonged by birth to the Sicilian school of hymnographers, but like Methodius of Syracuse, the circumstances of his life drew him to Constantinople. Neale's judgment of him is unfavourable. His canons in the *Menaea* are celebrations of saints and martyrs, of whom little is known; and the result is tautology, "common-place decked out in tragic language," verbiage in which Scriptural simplicity is exchanged for Byzantine tawdriness. The best features however of this style he tries to reproduce in "Stars of the morning," in his *Hy. E. C.* The cento from the canon for SS. Timothy and Maura, "Let our choir new anthems raise," is one of Neale's best pieces, and it derives additional interest to us from Kingsley's beautiful poem *Santa Maura.* (See *τῶν ἱερῶν ἀθλοφόρων.*) But much of its excellence is Neale's. And in "O happy band of pilgrims," and "Safe home, safe home in port," Neale himself confesses how little is really due to the original. One piece of St. Joseph, however, the "Canon on the Ascension" (*ἀνέστης τριήμερος*), though anticipated by the Canon of St. John of Damascus, is in doctrinal force and dramatic presentation very majestic. It is probably the finest hymn extant on the Ascension.

§ xix. *Subsequent Hymn-Writers* (900–1400). These may be dismissed rapidly; neither in the amount or merit of their contributions can they rank with their predecessors. The enormous bulk of the service books pointed to retrenchment, rather than introduction of much new matter, and such a retrenchment was carried out after the schism between East and West. (See details Pitra, *Hymn. Grecque*, p. 62.) Among the pieces of this later time Neale has chosen for translation a cento from one of the eight Canons of *Metrophanes* (died 910) in honour of the Trinity, "O Unity of Threefold Light." (See *τριφεγγὴς Μονὰς θεαρχική.*) Another of them is published in *Anth. Graec. Carm. Christ.*, pp. 354–7. In the same volume, pp. 110–12, are the Exapostelaria of Constantine Porphyrogenitus (913–959) on the Resurrection. *Daniel* has also two canons of John Mauropus (died 1060), one of which is very jubilant. They were not however incorporated in the Greek Service Books. One or two hymns however were admitted as late as Philotheus (1360), patriarch of Constantinople, and even in the 16th century. See *Anth. Graec. Carm. Christ.*, p. xxxviii.

§ xx. *Conclusion.* The most remarkable characteristic of Greek hymnody is its objectiveness, with which is closely connected its faculty of sustained praise. Whether the theme be the mystery of the Triune Godhead or the Incarnation, or the mighty periods of Christ's incarnate work in earth and heaven; or whether some life or narrative of Holy Writ, considered in its doctrinal or typical reference—the attitude of the poet is always one of self-forgetful, rapt, or ecstatic contemplation. While in the English hymn the Scripture fact or type or doctrine is the text or motto, and the body of the hymn consists of the human blessings, warnings or enlightenments that flow from it, the mind of the Greek poet rests and delights in the Revelation itself, and leaves the human references

subordinated, hinted, or even unexpressed. Visible everywhere, this contrast is most marked in the absorbed rapture with which the Greek poet hymns the Divine Perfections and the Incarnation, when compared with our self-regarding mode of praise. This habit of thought has however its disadvantages. By its discouragement of the development of human emotion, aspiration, and benefit, the range of subjects and reflection is narrowed; and in the later poets the repetition of the same types, epithets, and metaphors issues in sameness, conventional diction, and fossil thought. It is impossible to avoid the conviction, that the great bulk of Greek hymns would have had a richer value, if it had sought for inspiration in the deep spiritual analysis of St. Paul, or the interpretation of the changing moods of the soul, which are of such preciousness in the Psalms. The English translations omit one of the prevalent features of the original, the excessive honour and power ascribed to the Blessed Virgin. The place assigned to her is as high as in the Roman theology; the closing strophe of every ode is usually devoted to her (see § xvii.); and there are numberless canons on her scriptural and legendary history: the result being to lower that celebration of the Incarnation, which is intended to be guarded and enhanced. The difficulty of naturalizing the Greek hymns here arises from their wide divergence from English form. The sparkling Greek freezes in our metres, and the unity, proportion of parts, compactness, and selection of allied ideas, which we demand, have no correlatives in the loose, wandering, disconnected strophes. This is illustrated by the extant translations. With one exception ("Come, ye faithful, raise the strain,") none of the successful translations in Neale are exact reproductions of the odes of a canon, but either centos from them selected with an eye to unity, or shorter, more pointed pieces, to which he has given his own individuality, either of construction or language. Three of the most popular ones ("Art thou weary," "O happy band of pilgrims," and "Safe home, safe home in port"), by Neale's confession, contain so little of the Greek, that they ought not to have been called translations. Dr. Littledale's renderings are more nervous and faithful, though less lyrical, than Neale's; but these, too, are taken from the shorter hymns. It seems probable that the most successful translations will be either centos from the long canons, or renderings of the shorter hymns, in which there is often greater freshness and sweetness, with a more terse expression of the ideas.

[Authorities.—(1) Daniel's *Thesaurus Hymnologicus*, 1841–1855. (2) *Anthologia Graeca Carminum Christianorum*, by M. Christ and M. Paranikas, 1871. (3) *Hymnographie Grecque*, by Cardinal Pitra, 1867. (4) *Journal des Savants*, 1876; article by *Miller*. (5) *Christian Remembrancer*, vol. 55. (6) *Encyclopædia Britannica*, 9th ed., "Hymns." (7) Neale's *Introduction to History of the Holy Eastern Church*, 1851. (8) Neale's *Hymns of the Eastern Church*, 1862. (9) Littledale's *Offices of the Eastern Church*, 1863. (10) Chatfield's *Songs and Hymns of the Earliest Greek Christian Poets*, 1870. (11) *Lyra Messianica*, 1864. (12) *Orthodox Catholic Review*, 1875. (13) Mrs. Browning, *Greek Christian Poets*, 1863. (14) I. Williams's *Thoughts in Past Years*, 1838. (15) H. M. Macgill's *Songs of the Christian Creed and Life*, 1876–9. (16) Rev. S. G. Hatherly's ed. of Dr. Neale's *Hys. of the Eastern Church*, 1882. (17) Dr. Littledale's *Offices*, &c. This contains the most extensive and accurate Glossary of Greek Ecclesiastical terms available to the English reader. (18) *Veteres Graeci Poetae*, by La Rovière, 1614.] [H. L. B.]

Greenwell, Dorothy, commonly known as "Dora Greenwell," was b. at Greenwell Ford, Durham, in 1821; resided at Ovingham Rectory, Northumberland (1848); Golborne Rectory, Lancashire; Durham (1854), and Clifton, near Bristol, where she d. in 1882. Her works include *Poems*, 1848; *The Patience of Hope*, 1861; *The Life of Lacordaire; A Present Heaven; Two Friends; Songs of Salvation*, 1874, &c. Her *Life*, by W. Dorling, was pub. in 1885. [J. J.]

Greenwood, John Brooke, b. at Huddersfield, Feb. 9, 1828, and educated at the Huddersfield College, is a merchant shipper of cotton yarn to the continental markets. In 1853 he pub. *Records-Memorial* of E. B. Cave. He has written many hymns, chiefly for Sunday-school anniversary services, and other special occasions. Of these the following, which appeared with others in an *Appendix* to the *Leeds S. School H. Bk.*, pub. for the use of the Cheetham Hill (Manchester) S. School, are in C. U. outside that collection:—

1. **Crown with Thy benediction.** *Holy Matrimony.*

2. **Finding no place of rest.** *Return of the Dove to the Ark.*

3. **How long, O Lord, how long? Thy children sigh.** 1st pub. in the *Manchester Cong. Magazine.*

4. **There is no fold so fair as Thine..** *The Church of Christ.*

5. **What shall we render, Lord, to Thee?** *Holy Baptism.*

The full text of No. 2 is 7 stanzas, i.–iv. forming the original, and v.–vii. being a subsequent addition. Through a Roman Catholic relative of the author st. i.–iv. were given in the *Catholic Progress* with her initial "S." From thence it was taken by Mr. Orby Shipley and included in his *Annus Sanctus*, 1884, Pt. ii., p. 81, with the same signature. The full text is in Horder's *The Poet's Bible.*

Mr. Greenwood's hymns possess great tenderness and refinement, and are worthy of greater attention than they have received. [W. G. H.]

Greg, Samuel, was b. in Manchester, Sept. 6, 1804, and educated by Dr. Lant Carpenter, at Bristol, and at the Edinburgh University. He subsequently became a millowner at Bollington, near Macclesfield. He died, May 14, 1877. The addresses given by him at services which he conducted for his workmen at Bollington were pub. posthumously as *A Layman's Legacy*, 1877, with a prefatory note by Dean Stanley. He was also author of *Scenes from the Life of Jesus*, 1854, 2nd ed. 1869. Some of his short poems were appended to his *Layman's Legacy.* He is known to hymnody as the author of:—

1. **My soul in death was sleeping.** *New Life in Christ.* Appeared in his *Scenes from the Life of Jesus*, 1854, and included in the *Bapt. Hymnal*, 1879, No. 400.

2. **Slowly, slowly darkening.** *Old Age.* Written in the midst of affliction, Sept. 1868, and pub. in his *Layman's Legacy*, 1877, in 11 st. of 4 l., and entitled "The Mystery of Life." In 1884 it was given in W. G. Horder's *Cong. Hymns*, No. 837. In Martineau's *Hymns*, 1873, it reads, "*Now*, slowly, slowly, darkening." It is a hymn of great merit, and is well suited for Private Devotion.

3. **Stay, Master, stay upon this heavenly hill.** [*Transfiguration.*] 1st pub. in his *Scenes from the Life of Jesus*, 1854, at the close of a chapter on the Transfiguration. It was reprinted in *Macmillan's Magazine*,

1870, pp. 543–6, together with Dean Stanley's hymn, "Master, it is good to be," on the same subject. It was included in W. G. Horder's *Cong. Hymns*, 1884, No. 774. [W. G. H.]

Gregor, Christian, s. of Georg Gregor, a peasant living in the Silesian village of Dirsdorf, near Peilau, was b. at Dirsdorf, Jan. 1, 1723. In 1742 he went to Herrnhut, where he was at first employed in tuition. He became leader of the music in the [Moravian] Brethren's congregation at Herrnhaag, in 1748, and in 1749 at Zeist; but in 1753 he returned to Herrnhut as cashier of the Brethren's Board of Direction. He was, in 1756, ordained diaconus, in 1767 presbyter, and in 1789 bishop of the Brethren's Church. On Nov. 6, 1801, he attended a meeting, held at Herrnhut, of the Board of Direction of which he had been a member from 1764. Just as he entered his house at Berthelsdorf, near Herrnhut, he was struck with paralysis, and d. that same day. (*Koch*, vi. 436; *Allg. Deutsche Biog.*, ix. 630.)

He was a man greatly beloved and respected, simple of heart, loving, earnest and hardworking; and was entrusted with many important missions and visitations. His hymns are characterised by childlike fervour of devotion to his crucified Lord. A number appeared in *Des kleinen Brüder-Gesangbuchs dritter Theil*, Barby, 1767; but they were mostly contributed to the *Gesangbuch zum Gebrauch der evangelischen Brüder Gemeinen*, Barby, 1778, of which he was the principal editor. He was also an excellent organist, and edited, in 1784, a collection of accompanying tunes for the hymn-book of 1778, contributing thereto various melodies by himself. A little volume entitled *Historische Nachricht vom Brüder-Gesangbuche des Jahres 1778, und von dessen Lieder-Verfassern*, Gnadau, 1835 (2nd ed., 1851), occasionally referred to in these pages, is based on materials collected by Gregor.

His hymns in English C. U. are :—

i. Bis dereinst mein Stündlein schlägt. [*Love to Christ.*] 1778, No. 640, in 5 st. of 4 l. *Tr.* as :—

Till permitted hence to go, of st. i., ii., iv., as No. 563 in the *Moravian H. Bk.*, 1801 (1886, No. 1228). In 1826 an original st. by T. Bird was added, beginning, "Till the day when I shall tread." Repeated thus in 1886, No. 1228, and in J. A. Latrobe's *Coll.*, 1841, No. 484.

ii. Die Gottes Cherubim. [*The Angels.*] Appeared as No. 1877 in *Appendix* xii. c., 1746, to the Herrnhut *G. B.* of 1735, thus :—

"Die Gottes Cherubim
Erheben ihre Stimm,
(Funkelnd von Blitz und Strahl,)
Ihr Lied ist, wenn ichs sagen darf,
Dazu spielt mehr als eine Harf:
Ehre dem Seitenmaal!"

In 1778 it is included as No. 1600, beginning, "Die Gottes Seraphim," and expanded to three stanzas; i. of the Angels; ii. of the Redeemed; iii. of the Church on Earth. Here the song, "Ehre dem Seitenmaal," is given to the Church on Earth, and a paraphrase of Is. vi. 3, to the Angels. The only *tr.* in C. U. is :—

The Seraphim of God, in full from the 1778, by J. Miller and F. W. Foster, as No. 792 in the *Moravian H. Bk.*, 1789 (1886, No. 1220), repeated in J. A. Latrobe's *Coll.*, 1841, No. 424. Another *tr.* is "The Cherubims of God," from the original form, as No. 93 in pt. iii. of the *Moravian H. Bk.*, 1748.

iii. Heiliger, heiliger, heiliger, Herr Zebaoth. [*Public Worship.*] The introductory hymn in 1778, in 4 st. of 8 l., as on "The Word of God." The only *tr.* is :—

Holy Lord, Holy Lord, Holy and Almighty Lord, by F. W. Foster, C. G. Clemens, and J. Swertner, as No. 1 in the *Moravian H. Bk.*, 1789 (1886, No. 1). Included from the text of 1801, as No. 217 in Dr. Pagenstecher's *Coll.*, 1864.

iv. Nach tausendfachen Plagen. [*Passiontide.*] 1778, No. 128, in 8 l. It is *tr.* as :—

Behold, my soul, Thy Saviour, by P. H. Molther, as No. 352 in the *Moravian H. Bk.*, 1789. See No. vi.

v. O angenehme Augenblicke. [*Eternal Life.*] Written in 1766. In 1778, No. 1749, in 2 st. of 8 l. The *trs.* are :—

1. What heavenly joy and consolation, by P. H. Molther, of st. i., as No. 886 in the *Moravian H. Bk.*, 1789 (1886, No. 1314, st. iii.). Included as st. iii. of No. 403 in the Irish *Church Hyl.*, 1873.

2. O what joy, O what joy awaiteth me. No. 988 in the *Moravian H. Bk.*, 1801. In the 1886 edition it is marked as a *tr.* of No. v. as above. It bears more resemblance, however, to "O wie wallt mein Herz," which is No. 268 in the 1806 *Appendix* to the *Brüder G. B.* of 1778.

vi. O süsse Seelenweide. [*Passiontide.*] 1778, No. 167, in 11 st. of 8 l. St. i., ii. are ascribed to Gregor; iii., iv., xi. to Johann Prätorius; and v.–x. to C. R. von Zinzendorf (taken from Nos. 40 and 41 of the collected ed. of his hymns, 1754). The *tr.* is :—

How is my soul delighted, a *tr.* of st. i., ii., iv., v., vii., x. by F. W. Foster, and J. Miller, as No. 360 in the *Moravian H. Bk.*, 1789. In the 1801 and later eds. (1886, No. 407), Molther's *tr.* of No. iv. was prefixed as st. i., new *trs.* of st. viii., x. given, and the rest altered. In the *Book of Com. Praise*, ed. 1872, No. 86, is st. i., ii., ll. 5–8, and iii., by Gregor; and iv., ll. 5–8, by Prätorius, beginning, "Behold, my soul, thy Saviour."

vii. O Tage wahrer Seligkeit. [*Joy of Forgiveness.*] 1778, No. 398, in 6 st. of 8 l., included in the Berlin *G. L. S.*, ed. 1863. *Tr.* as :—

O days of solid happiness, in full as No. 340 in the *Moravian H. Bk.*, 1801 (1886, No. 386). Two centos from the text of 1849 are in C. U. :—

1. "What days of solid happiness," st. i.–iv., as No. 433 in the ed. of 1857 of Mercer's *C. P. and H. Bk.*
2. "Whene'er we contemplate the grace," st. iv.–vi. as No. 396 in the Irish *Church Hyl.*, 1873.

viii. Wenn schlägt die angenehme Stunde. [*Ascension.*] Written for Aug. 17, 1765, and included as No. 113 in 1767, as above, in 8 l. *Tr.* as :—

When, O when shall I have the favour, by P. H. Molther, c. 1774, included as No. 839 in the *Moravian H. Bk.*, 1789, repeated as st. ii. of No. 403, in the Irish *Church Hyl.*, 1873. In the 1886 ed. of the *Moravian H. Bk.*, No. 1314, it begins, "O when shall I have that great favour."

ix. Wie wird mir einst doch sein. [*Eternal Life.*] 1778, No. 1743, in 10 st. of 6 l. In the *Historische Nachricht* thereto, st. i.–iii. are marked as by Gregor, and st. iv.–x. as by N. L. von Zinzendorf. St. iv.–x. are recast from a hymn beginning, "Die Bäume blühen ab," written in the autumn of 1721, and included as No. 1245 in the 3rd ed., 1731, of his *Sammlung geist- und lieblicher Lieder*, in 46 st. of 4 l., the st. of the original used being in order 39, 42, 34, 18, 22, 29, 45. The only *tr.* in C. U. is :—

What shall I feel, when I, in full from the 1778, by C. I. Latrobe, as No. 885 in the *Moravian H. Bk.*, 1789 (1886, No. 1301). Two centos are in use :—

1. "How shall the joy be told"; st. i.-iv., vi., viii. altered in J. A. Latrobe's *Coll.*, 1841, No. 498.
2. "I hear the enraptured song"; st. 2, 6, 9, 10, as No. 582 in the *App.* of 1873 to Mercer's *C. P. & H. Bk.*

ii. *Hymns not in English C. U.:—*

x. Ach mein Herr Jesu! dein Nahesein. *Communion with Christ.* 1767, as above, No. 432, in 10 st. In the Berlin *G. L. S.*, ed. 1863, No. 925. Justly characterised by Dr. Schaff in his *Christ in Song*, 1869, p. 496, as "One of the sweetest hymns from the holy of holies of the believer's personal communion with his Saviour, and very characteristic of Moravian piety in its best form." The *trs.* are (1) "What peace divine, what perfect happiness," by P. H. Molther, as No. 278 in the *Moravian H. Bk.*, 1789 (1849, No. 362). In the 1886 ed. of the *Moravian H. Bk.*, No. 359, it begins with the *tr.* of st. v., "Gracious Redeemer, grant to us while here." (2) "Jesus, our Lord, when Thou art near," by *Dr. H. Mills*, 1845 (1856, p. 122). (3) "Ah dearest Lord! to feel that Thou art near," by *Miss Winkworth*, 1858, p. 168. (4) "Ah, Jesus, Lord, Thou art near to me," in the *British Herald*, Dec., 1866, p. 372, and as No. 304 in Reid's *Praise Bk.*, 1872. (5) "Jesus, my Lord, Thy nearness does impart," by E. Reynolds for Schaff's *Christ in Song*, 1869, p. 496.

xi. Hallelujah! der Heiland lebt. *Easter.* 1778, No. 203, in 17 st. (st. xiv. being by Matthäus Stach, and 1st pub. as st. ii. of No. 109, in 1767). *Tr.* as "Sing Hallelujah, Christ doth live," as No. 131 in the *Moravian H. Bk.*, 1801 (1886, No. 142), repeated in Bp. Ryle's *Coll.*, 1860, No. 131. Beginning with the *tr.* of st. ix., "The God of Peace, to guilty man," 6 st. were included as No. 90 in Reid's *Praise Bk.*, 1872. [J. M.]

Gregory, John George, M.A., was b. in 1827 and educated at Emmanuel College, Cambridge (B.A. 1853, M.A. 1856). In 1853 he took Holy Orders, and has held, besides various curacies, the Incumbency of Nechells, Birmingham; the Rectory of Bonchurch, Isle of Wight; and the Incumbency of Park Chapel, Chelsea. In 1878 he became Incumbent of Emmanuel Church, Hove, Brighton. Whilst at Bonchurch he pub. *The Bonchurch Hymn Book*, 1868. The 3rd ed. was pub. for the use of his congregation at Park Chapel, Chelsea, in 1873. It was finally rearranged as *A Sel. of Hymns for use in Emmanuel Church, Hove*, Brighton, in 1880. To the 1st ed. of this collection he contributed:—

1. Almighty God, our King. *Providence.*
2. Bind us to Thee, Lord, we pray. *Holiness desired.*
3. Christ, our Lord, enthroned on high. *Christmas.*
4. Defer not, O our God. *Missions.*
5. Every hour is passing. *The onward journey.*
6. Father, we adore Thee. *Holy Trinity.*
7. Great God, we bless Thy care. *Graces.*
8. High above all the angels doth Jesus now reign. *Advent.*
9. Holy Saviour, Thou Who reignest. *Advent.*
10. In faith and hope we bring this child. *Holy Baptism.*
11. In memory of Thy love. *Holy Communion.*
12. Jesus, Whose love so full, so free. *Divine guidance desired.*
13. Kind and gracious Saviour, lead us. *Easter.*
14. Lead Thou, Lord, and bid us follow. *Whitsuntide.*
15. Lord, hear Thy people pray. *Holy Baptism.*
16. Lord, our God, Thy wondrous grace. *Close of Divine Worship.*
17. O God, we would raise. *Praise.*
18. O what shall we poor children give. *Graces.*
19. The land of Immanuel, our Saviour, is yonder. *Heaven.*
20. We owe to Thee, O Lord. *Called of God.*
21. Zion's streets were thronging. *Jerusalem desolate.*

In the rearranged edition of his collection for Emmanuel Church, Hove, Mr. Gregory omitted Nos. 7, 8, 15, 18, 19, and 21 of the above, and added the following:—

22. Exalted o'er angels doth Jesus now reign. *Advent.* No. 8 rewritten.
23. I would take me to the Cross. *Good Friday.*
24. Jesus, our Lord, we look to Thee. *Advent.*
25. Lord God of endless love. *Close of Divine Service.*
26. Lord, it is sweet to rest. *Close of Divine Service.*
27. Lord Jesus, by Thy precious blood. *Passiontide.*
28. O brethren, let us sing. *Morning.*
29. O cheer thee, thou Christian. *Morning.*
30. O Lord, our Father, God and King. *Praise to the Father.*
31. Our Holy Saviour soon shall come. *Advent.*
32. Pray, Christian, pray, thy Father God will heed thee. *Prayer.* [J. J.]

Gregory of Nazianzus (St. Gregory Nazianzen), Bishop of Sasima and of Constantinople, s. of Gregory, Bishop of Nazianzus in Cappadocia, and Nonna, his wife, was b. at a village near that city where his father had an estate, and called Arizanzus. The date of his birth is unknown, but is generally given as A.D. 325. In early childhood he was taught to read the Scriptures by his mother. From his home he passed with his brother Caesarius to a school at Caesarea, the capital of Cappadocia, where he was instructed by one Carterius, supposed by some to be the same as the subsequent head of the monasteries of Antioch, and instructor of St. Chrysostom. At Caesarea he probably met with Basil, with whom he maintained a life-long friendship. From Caesarea Basil went to Constantinople, and Gregory and his brother to Caesarea in Palestine. In a short time his brother passed on to Alexandria, whilst he remained behind to study rhetoric, and then followed his brother to that city. From Alexandria he went to pursue his study at Athens. On his journey there the ship in which he sailed encountered a severe hurricane, so much so, that all despaired of life. The voyage, however, terminated safely, and Gregory felt his deliverance to be a fresh call upon him to devote himself to God. At Athens, Julian (the Emperor) was a fellow student, and there he also met Basil again, and rendered him much assistance. His studies at Athens extended over some ten years. About 356 he returned to Nazianzus, from whence, after great persuasion on the part of Basil he joined the latter at Pontus, and devoted himself for some two or three years to an ascetic life. On returning to his home the holy office of the priesthood was forced upon him by his father: but instead of exercising his office he fled to Pontus, only to return again in a few months. Ordained, probably at Christmas, he preached his first sermon in the Church at Nazianzus on the following Easter-day, A.D. 362. In 370, through Basil, who had become Metropolitan of Cappadocia and Exarch of Pontus, Gregory consented most unwillingly to be consecrated as Bishop of Sasima. Subsequently he became for a short time his father's coadjutor at Nazianzus. About Easter, A.D. 379, he was called by the oppressed orthodox Christians of Constantinople to that city. The people's wish was supported by the voice of many of the bishops. He arrived there, it is supposed, about Easter. He found the adherents of the Nicene Creed few, and crushed by the heretics, and without a church in which to worship. His work, and the opposition he met with in that city, we cannot detail here. Failing health, and a dispute respecting the validity of his position as Bp. of Constantinople, led him, in A.D. 381, to retire to Nazianzus. After administering the affairs of that diocese for a short time he retired to his birthplace at Arizanzus, and occu-

pied his remaining years—probably about six —in writing poems, &c. He d. cir. 390.

St. Gregory's extant writings were pub. in two folio volumes, the first in 1778; and the second in 1840. This is commonly known as the Benedictine edition and is entitled *Sancti Patris nostri Gregorii Theologi vulgo Nazianzeni Archiepiscopi Constantinopolitani, Opera omnia quae extant vel ejus nomine circumferuntur, ad MSS. codices Gallicanos, Vaticanos, Germanicos, Anglicos, nec non ad antiquiores editiones castigata*, &c., &c. Vol. i. contains 45 Sermons, and vol. ii. Letters on Various Subjects, and his poems. The latter are in two Books: Bk. i. (1) dogmatic, (2) moral; Bk. ii. historical, (1) relating to himself, (2) relating to others, including epitaphs, &c. The dogmatic poems are 38; the moral 40; those relating to his own life 99, and miscellaneous over 60. Many of these are given in the *Anth. Graec. Car. Chris.*, and *Daniel*, iii. pp. 5, 16, and 8 are translated by Mr. Chatfield in his *Songs and Hymns of the Greek Christian Poets*, 1876. For fuller details of St. Gregory's Life and Writings, his works in MS. and book form and other matters relating thereto, see *Dict. of Christian Biog.*, vol. i. pp. 741–761, and for criticism of his poetry, **Greek Hymnody**, § iv. [J. J.]

Gregory I., St., Pope. Surnamed The Great. Was b. at Rome about A.D. 540. His family was distinguished not only for its rank and social consideration, but for its piety and good works. His father, Gordianus, said to have been the grandson of Pope Felix II. or III., was a man of senatorial rank and great wealth; whilst his mother, Silvia, and her sisters-in-law, Tarsilla and Aemiliana, attained the distinction of canonization. Gregory made the best use of his advantages in circumstances and surroundings, so far as his education went. "A saint among saints," he was considered second to none in Rome in grammar, rhetoric, and logic. In early life, before his father's death, he became a member of the Senate; and soon after he was thirty years of age, praetor of the city. But, though extremely popular amongst his countrymen, he had no mind to live "lapped in luxury," and accordingly, when his father died, he devoted the whole of the large fortune that he inherited to religious uses. He founded no less than six monasteries in Sicily, as well as one on the site of his own house at Rome, to which latter he retired himself in the capacity of a Benedictine monk, in 575. In 577 the then Pope, Benedict I., made him one of the seven Cardinal Deacons who presided over the seven principal divisions of Rome. The following year Benedict's successor, Pelagius II., sent him on an embassy of congratulation to the new emperor Tiberius, at Constantinople. After six years' residence at Constantinople he returned to Rome. It was during this residence at Rome, before he was called upon to succeed Pelagius in the Papal chair, that his interest was excited in the evangelization of Britain by seeing some beautiful children, natives of that country, exposed for sale in the slave-market there ("non Angli, sed Angeli"). He volunteered to head a mission to convert the British, and, having obtained the Pope's sanction for the enterprise, had got three days' journey on his way to Britain when he was peremptorily recalled by Pelagius, at the earnest demand of the Roman people. In 590 he became Pope himself, and, as is well known, carried out his benevolent purpose towards Britain by the mission of St. Augustine, 596. His Papacy, upon which he entered with genuine reluctance, and only after he had taken every step in his power to be relieved from the office, lasted until 604, when he d. at the early age of fifty-five. His Pontificate was distinguished by his zeal, ability, and address in the administration of his temporal and spiritual kingdom alike, and his missionaries found their way into all parts of the known world. In Lombardy he destroyed Arianism; in Africa he greatly weakened the Donatists; in Spain he converted the monarch, Reccared; while he made his influence felt even in the remote region of Ireland, where, till his day, the native Church had not acknowledged any allegiance to the See of Rome. He advised rather than dictated to other bishops, and strongly opposed the assumption of the title of "Universal Patriarch" by John the Faster of Constantinople, on the ground that the title had been declined by the Pope himself at the Council of Chalcedon, and declared his pride in being called the "Servant of God's Servants." He exhibited entire toleration for Jews and heretics, and his disapproval of slavery by manumitting all his own slaves. The one grave blot upon his otherwise upright and virtuous character was his gross flattery in congratulating Phocas on his accession to the throne as emperor in 601, a position the latter had secured with the assistance of the imperial army in which he was a centurion, by the murder of his predecessor Mauricius (whose six sons had been slaughtered before their father's eyes), and that of the empress Constantina and her three daughters.

Gregory's great learning won for him the distinction of being ranked as one of the four Latin doctors, and exhibited itself in many works of value, the most important of which are his *Moralium Libri xxxv.*, and his two books of homilies on *Ezekiel* and the *Gospels*. His influence was also great as a preacher and many of his sermons are still extant, and form indeed no inconsiderable portion of his works that have come down to us. But he is most famous, perhaps, for the services he rendered to the liturgy and music of the Church, whereby he gained for himself the title of *Magister Caeremoniarum*. His *Sacramentary*, in which he gave its definite form to the Sacrifice of the Mass, and his *Antiphonary*, a collection which he made of chants old and new, as well as a school called *Orphanotrophium*, which he established at Rome for the cultivation of church singing, prove his interest in such subjects, and his success in his efforts to render the public worship of his day worthy of Him to Whom it was addressed. The *Gregorian Tones*, or chants, with which we are still familiar after a lapse of twelve centuries, we owe to his anxiety to supersede the more melodious and flowing style of church music which is popularly attributed to St. Ambrose, by the severer and more solemn monotone which is their characteristic.

The contributions of St. Gregory to our stores of Latin hymns are not numerous, nor are the few generally attributed to him quite certainly proved to be his. But few as they are, and by whomsoever written, they are most of them still used in the services of the Church. In character they are well wedded to the grave and solemn music which St.

Gregory himself is supposed to have written for them.

The Benedictine editors credit St. Gregory with 8 hymns, viz. (1) "Primo dierum omnium"; (2) "Nocte surgentes vigilemus"; (3) "Ecce jam noctis tenuatur umbra"; (4) "Clarum decus jejunii"; (5) "Audi benigne conditor"; (6) "Magno salutis gaudio"; (7) "Rex Christe factor omnium"; (8) "Lucis Creator Optime." *Daniel* in his vol. i. assigns him three others. (9) "Ecce tempus idoneum"; (10) "Summi largitor praemii"; (11) "Noctis tempus jam praeterit." For *trs.* of these hymns see under their respective first lines. (For an elaborate account of St. Gregory, see Smith and Wace's *Dictionary of Christian Biography.*) [D. S. W.]

Greitter, Matthäus, was a monk and chorister of Strassburg Cathedral, but in 1524 espoused the cause of the Reformation. In 1528 he was appointed assistant pastor of St. Martin's Church, and afterwards at St. Stephen's. When the Interim [**Agricola**] was forced on Strassburg, he was the only one of the Lutheran pastors that sought to further it, a course which he afterwards deeply regretted. His death is dated by *Wetzel*, i. 349, as Dec. 20, 1550; by the *Allg. Deutsche Biog.*, ix. 636, as Nov. 20, 1550; while *Koch*, ii. 104, says he d. of the pestilence in 1552.

Greitter was a distinguished musician, and with his friend Dachstein (q.v.) edited the *Strassburg Kirchen ampt*, 1524–5. Four psalm tunes by Greitter, and one by Dachstein were inserted by Calvin in his first Hymn-book published at Strassburg, 1539. All these were transferred to the first ed. of the French-Genevan Psalter in 1542, and two of them, both by Greitter (the tunes to psalms 36 and 91), were retained in the final ed. of 1562. Of his 7 Psalm versions 4 have been *tr.* into English:—

i. Ach Gott, wie lang vergissest mein. *Ps. xiii.* 1524. *Wackernagel*, iii. p. 89, in 4 st. *Tr.* as, "O Lord, how lang forever wil thow forget," in the *Gude and Godly Ballates*, ed. 1568, folio 46 (1868, p. 78).

ii. Da Israel aus Egypten zog. *Ps. cxiv.* In *Die Zwen Psalmen: In exitu Israel*, &c., Strassburg, 1527, thence in *Wackernagel*, iii. p. 93, in 2 st. *Tr.* as, "Quhen, fra Egypt departit Israell," in the *G. & G. Ballates*, ed. 1568, folio 56 (1868, p. 95).

iii. Nicht uns, nicht uns, o ewiger Herr. *Ps. cxv.* 1527, as ii., and *Wackernagel*, iii. p. 93, in 4 st. *Tr.* as, "Not unto us, not unto us, O Lord," in the *G. & G. Ballates*, ed. 1568, folio 56 (1868, p. 95).

iv. O Herre Gott, begnade mich. *Ps. li.* 1525. *Wackernagel*, iii. p. 90, in 5 st. *Tr.* as, "O Lorde God, have mercy on me," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 574). [J. M.]

Greville, Robert Kaye, LL.D., was eldest s. of Rev. Robert Greville, rector of Edlaston, Derbyshire, and was b. at Bishop Auckland in 1794. He studied medicine at Edinburgh and London, and finally settled, though he did not practise, in Edinburgh. He was a distinguished botanist, and a well-known philanthropist. He edited and contributed to a number of the current annuals from 1830 to 1850. He was a member of the congregation of the Rev. D. T. K. Drummond, and joint editor with him of *The Church of England Hymn-book*, 1838, contributing thereto 9 hymns. He d. at Murrayfield, Edinburgh, June 4, 1866 (Miller's *Singers & Songs*, p. 438). [See **Scottish Hymnody**, § VI.] His hymns, dating from the collection of 1838, are:—

1. A little while and every fear. *Death anticipated.*
2. A lost and sinful world to save. *Christmas.*
3. Before Thy throne in fetters bound. *Temperance.*
4. God of the world, we praise Thy name. *Temperance.*
5. O Ancient of eternal days. *Praise to the Father.*
6. O God, the Judge of nations, hear. *National Fast.*
7. O God, we come before Thee. *Happiness desired.*
8. While still Thy all-creative hand. *God's Faithfulness.*
9. Ye humble souls in sorrow bending. *Burial.*

In addition to these hymns, some of which are still in C. U. and all are worthy of attention, the following is also by Dr. Greville:—

10. O God, from Thee alone. *Missions.*

It appeared in *The Church of England Magazine*, Jan. 18, 1839, in 6 st. of 4 l. In 1852 it passed into the S. P. C. K. *Hymns*, No. 188, and was repeated in later editions and in other collections. [J. J.]

Griffiths, Ann, of Dolwar Fechan, Montgomeryshire, was b. in 1776, and d. in 1805. She composed many beautiful hymns, a collection of which was pub. (posthumously) in 1806, and also in 1808, under the title of "*Hymnau ofawl i Dduw ar Oen*" ("Hymns of Praise to God and the Lamb"). Several of her hymns rank with the best in the Welsh language. [W. G. T.]

Grigg, Joseph, was b. in 1728, according to the "S. MSS.," but this date seems to be some 6 or 8 years too late. He was the son of poor parents and was brought up to mechanical pursuits. In 1743 he forsook his trade and became assistant minister to the Rev. Thomas Bures, of the Presbyterian Church, Silver Street, London. On the death of Mr. Bures in 1747, he retired from the ministry, and, marrying a lady of property, took up his residence at St. Albans. He d. at Walthamstow, Essex, Oct. 29, 1768. As a hymn-writer Grigg is chiefly known by two of his hymns, "Behold a stranger at the door"; and "Jesus, and can it ever be?" His hymn-writing began, it is said, at 10 years of age. His published works of various kinds number over 40. Those in which his hymns are found are:—

(1) *Miscellanies on Moral and Religious Subjects*, &c., London, Elizabeth Harrison, 1756. (2) *The Voice of Danger, the Voice of God. A Sermon Preached at St. Albans, and at Box-Lane, Chiefly with a View to the apprehended Invasion. By J. Grigg. London, J. Buckland*, 1756. To this is appended his hymn, "Shake, Britain, like an aspen shake." (3) *Four Hymns on Divine Subjects wherein the Patience and Love of Our Divine Saviour is displayed*, London, 1765. (4) *Hymns by the late Rev. Joseph Grigg*, Stourbridge, 1806. (5) During 1765 and 1766 he also contributed 12 hymns to *The Christians Magazine.*

In 1861 D. Sedgwick collected his hymns and poems, and pub. them with a memoir as:

Hymns on Divine Subjects, * * * * London, 1861. This volume contains 40 "Hymns," and 17 "Serious Poems." In the "S. MSS." Sedgwick notes that in 1861 he omitted 3 hymns by Grigg, which were then unknown to him, viz.:—(1) On "The National Fast," appended to a sermon preached at Northampton, Feb. 13, 1761, by W. Warburton, and pub. in London, 1761. (2) "A Harvest Hymn by the late Rev. Joseph Grigg," in 6 st. in the *Evangelical Magazine*, July, 1822; and (3) On the Parable of Dives and Lazarus, dated "Feb. 15, 1767." [J. J.]

Grinfield, Thomas, M.A., b. Sept. 27th, 1788, and educated at Paul's Cray, Kent, and Trinity College, Cambridge. Taking Holy Orders in 1813, he was preferred to the Rectory of Shirland, Derbyshire, in 1827 (*Lyra Brit.*, 1867, p. 256). He d. in 1870.

His published works include:—

(1) *Epistles and Miscellaneous Poems*, London, 1815; (2) *The Omnipresence of God, with Other Sacred Poems*, Bristol, 1824; and (3) *A Century of Original Sacred Songs composed for Favourite Airs*, London, 1836.

From Nos. 2 and 3 the following hymns have come into C. U.:—

1. And is there a land far away from sin and woe? *Heaven.* No. 84 *of his Century of O. S. Songs*, 1836, in 4 st. of 4 l., and headed "The Heavenly Land."

2. O how kindly hast Thou led me [us]. *The Divine Guide.* No. 88 of his *Century*, &c., 1836, in 2 st. of 8 l.,

and entitled "Remembrance of the Way." In 1838 it was given as No. 166 in J. H. Gurney's Lutterworth *Coll.*, 1838; in his Marylebone *Ps. & Hys.*, 1851, No. 165; Lord Selborne's *Bk. of Praise*, 1862, No. 208, and other collections.

3. Then it burst, the glorious view. *Heaven.* 1st pub. in his *Omnipresence of God*, &c., 1824, p. 181, in 3 st. of 8 l., and entitled "The New Jerusalem." It is given in Snepp's *Songs of G. & G.*, 1872, No. 1003.

4. They talked of Jesus as they went. *The walk to Emmaus.* 1st pub. in his *Century*, &c., 1836, No. 52, in 5 st. of 8 l., and headed "The Visit to Emmaus." It was given in Lord Selborne's *Bk. of Praise*, 1862, No. 297, and in *Lyra Eucharistica*, 1863.

5. Though far from thy [your] country, unfriended, unknown. *Departure of Missionaries.* Appeared in his *Century*, &c., 1836, No. 38, in 5 st. of 4 l., and headed "Departure of Missionaries." In Dale's *English H. Bk.*, 1874, No. 1031, it is somewhat altered, and st. iii. and iv. are omitted.

6. 'Tis come, the time so oft foretold. *Christmas.* No. 68 in his *Century*, &c., 1836, in 10 st. of 6 l., and headed "Angels announcing to Shepherds the Birth of a Saviour. A Christmas Ode." In J. H. Gurney's Lutterworth *Coll.*, 1838, st. i., vi., ix., x. were given as No. 254. These were repeated in his Marylebone *Ps. & Hys.*, 1851, as No. 260; and in Lord Selborne's *Bk. of Praise*, 1862, as No. 32.

7. 'Tis not in circumstances. *Faith.* In its original form this is not in C. U., except in *The Comprehensive Rippon*, 1844, but it appeared as No. 44 in his *Century*, &c., 1836, as "All may be outwardly," in 4 st. of 12 l. In Dr. Dale's *Eng. H. Bk.*, 1874, No. 592, st. iii.–iv. are given in a slightly altered form.

8. When my heart beguiling. *Presence of Christ desired.* Pt. ii. of Song 2 in his *Century*, &c., 1836, in 13 l., and headed "Remember me. The Christian's request of his Saviour." In Dale's *English H. Bk.*, 1874, No. 534, l. 7 is omitted.

9. Why art thou grieving? *Trust.* No. 17 of his *Century*, &c., 1836, in 2 st. of 12 l., and headed "Why art thou disquieted? Hope thou in God." In Dale's *English H. Bk.*, 1874, No. 599, it begins "Why *are we* grieving?" and is divided into 6 st. of 4 l.

In addition to these hymns there are in the *Lyra Brit.*, 1867, the following:—

10. All may be outwardly. *The Heart the seat of Peace or Pain.* No. 44, but see No. 7 for this.

11. Grant me, Lord, to walk with Thee. *Simplicity.*

12. O could we pilgrims raise our eyes. *Walking by Faith.*

Of these, No. 10 is in *Sacred Melodies* appended to some editions of the *Comprehensive Rippon*, together with the following:—

13. Happy those who rest have found. *Repose in Jesus.* No. 59.

14. How still amidst commotion. *Hope.*

15. O do not forsake me, my Father, my Friend. *God's continued presence desired.*

16. Sweetly let's join our evening hymn. *For use at Sea.*

17. Sweetly ye blow, celestial gales. *For use at Sea.*

18. Wake, my voice, O wake once more. *Farewell.*

These hymns all appeared in his *Century*, &c., 1836. [W. T. B.]

Griswold, Alexander Viets, D.D., b. at Simsbury, Connecticut, in 1766. After being for some time rector at Bristol, Rhode Island, he was consecrated bishop of the "Eastern Diocese," in 1811. He was subsequently Bishop of Massachusetts. He d. in 1843, and his memoirs were pub. by Dr. J. S. Stone. His well-known hymn:—

Holy Father, great Creator. *Holy Trinity.* Was written probably in 1835. It appeared in that year in his *Family Prayers*, in 4 st. of 6 l. and entitled "Hymn to the God of Christians." With some alterations by Bp. Coxe, it was given in *Hys. for Church and Home*, &c., Phila., 1860, No. 153. It was repeated in the *Hymnal . . . . of the Protestant Episcopal Church*. 1871, No. 145. [F. M. B.]

Grosart, Alexander Balloch, D.D., LL.D., was b. at Stirling, N.B., on 18th June, 1835, and educated at the Falkirk Parish School, and privately; the University of Edinburgh, and the Theological Hall of the United Presbyterian Church. His own *alma mater* conferred on him the degree of LL.D., and St. Andrew's University, D.D. On 29th October, 1856, he was ordained as minister of the First United Presbyterian Church, Kinross during which pastorate he became well known as editor of the *Works and Biographies* of Dr. Richard Sibbes, Thomas Brooks, and many others, in Nichol's *Puritan Divines* and *Puritan Commentaries*, and as author of the *Life and Works of Michael Bruce*, and of *Jesus Mighty to Save, or Christ for all the World and all the World for Christ; Small Sins; Lambs all Safe, or Salvation of Children; Prince of Light and Prince of Darkness, or the Temptation of Jesus*, and various practical books. Perhaps in literature his name came most prominently forward as author of *Lord Bacon not the author of the Christian Paradoxes* (1865)—a discovery accepted at once by Spedding and Von Ranke, and universally, and so removing a shadow that had long lain on an illustrious name. This has since been followed up by a number of noticeable kindred discoveries, e.g. that Phineas Fletcher, not Edmund Spenser, was the author of *Britain's Ida* (the name and family history of Spenser's wife, "Elizabeth"); the identification of the *Phœnix* as Q. Elizabeth and of the *Turtle Dove* as the Earl of Essex in *Sir Robert Chester's Love's Martyr or Rosalins Complaint* (1601)—the only known book to which Shakespeare contributed verses (*New Shakspeare Society*, 1878); and unpublished MSS. of George Herbert, Richard Crashaw, &c. From Kinross he was translated to Prince's Park United Presbyterian Church, Liverpool; and in 1868 to Blackburn, Lancashire, where he is at present the minister of St. George's (Presbyterian Church of England).

Throughout his professional lifetime, Dr. Grosart has been a voluminous author, biographer, editor, and traveller. *The Fuller Worthies' Library*, 39 vols.; *Chertsey Worthies' Library*, 14 vols.; *Occasional Issues of Unique and Very Rare Books*, 38 vols.; *The Huth Library*, 39 vols.; editions of the *Works of Spenser*, 10 vols.; *Samuel Daniel*, 5 vols.; *George Daniel*, 4 vols.; *Townley MSS.*, 2 vols.; *Sir John Eliot MSS.*, 6 vols.; *Lismore Papers*, 10 vols.; *Prose Works of Wordsworth*, 3 vols.; The Spring Lecture, *Representative Nonconformists* (1879)—are only some of the fruits of his critical, annotatory, and biographical labours on our Elizabethan and other early literature. As an editor his books have been abundantly helpful in our department, and not a few of his authors belong to it, *e.g.* Spenser, Sidney, More, Beaumonts, Bruce, &c. He was the first to print many poems of *George Herbert, Richard Crashaw*, and others, and to translate their Latin and Greek poems. Much of our richest, finest, and rarest early English literature is only obtainable in Dr. Grosart's editions. These were nearly all privately printed, and limited. They are to be found in all our own great libraries, and in those of Europe and America. He has also contributed largely to the various literary and theological periodicals, *Encyclopaedia Britannica, National Biography*, &c. In 1868, he printed for private circulation a small vol. of 15 hymns, two of which have been introduced into Dr. Charles Rogers's *Harp of the Christian Home* (1876), viz., "The Living Way," and "Holiness." He has also printed a number of New-year and Watch-night Hymns, which have had a large circulation in Watchword Cards and leaflets; also two leaflets that have had a still wider circulation, "The Tear-dimmed lamp" and "God bless our Church and School." In *Leisure Hour* and *Sunday at Home*, &c., a number of his hymns have also appeared. He has announced his intention of sooner or later collecting a *Century* or more of his gradually accumulated Hymns. [J. J.]

Groser, Horace George, s. of Wm. H. Groser (q. v.), was b. in North London, Dec. 22nd, 1863. He is a member of the Congregational Denomination, and is wholly employed in literary work as editor and author. In 1886 he pub. a religious story entitled *Bertha Pemberthy*, but the greater part of his writings have been short poems contributed to the *Sunday Magazine*, *The Girls' Own Paper*, and other periodicals. He is the author of several hymns, a good specimen of which is in the *Voice of Praise*, 1886, "When my spirit pants for rest" (*Lord, remember me*). [W. R. S.]

Groser, William, s. of a Baptist Minister, was b. in London in 1791. In 1813 he became pastor of a small Baptist church at Princes Risborough, Bucks; in 1820 he removed to Maidstone, and in 1839 to London, where he resided until his death, in 1856. For some years subsequently to 1839, he was editor of *The Baptist Magazine*, and for the last five years of his life Secretary of the Baptist Irish Society. Mr. Groser also did good service to hymnody as an editor of hymn-books. The Baptist *New Selection*, prepared by Dr. Murch and others [see **Baptist Hymnody**], was edited by him in 1828. At the request of the Baptist Missionary Society he also prepared and edited in 1852, *A Sel. of Hys. adapted to Pub. Worship, and designed chiefly for the use of Baptist Churches in Jamaica.* London, Haddon & Co. This selection was reprinted in 1860 with the addition of 57 hymns; but is no longer in use, having been superseded by the Bap. *Ps. & Hys.*, 1858. As a hymn-writer Mr. Groser is known by one hymn only:—

Praise the Redeemer, almighty to save. *Death Conquered.* It was composed during his residence at Maidstone, to the metre and tune of "Sound the loud timbrel," and appeared in the enlarged *Sel. of Hymns for the use of Bapt. Congregations*, London, 1849; again in Spurgeon's *O. O. H. Bk.*, 1866, and in the 1880 *Suppl.* to Bapt. *Ps. & Hys.* [W. R. S.]

Groser, William Howse, B.SC., s. of Mr. W. Groser (for many years Secretary of the London Sunday School Union, and a relative of the Rev. W. Groser, noticed above), was b. in 1834, and educated at University College, London, and graduated B.SC. at the London University, in 1862. Although engaged in mercantile pursuits Mr. Groser devotes considerable time to natural science, and Christian work, especially in connection with Sunday schools. He was for twelve years editor of the *Bible Class and Youth's Magazine*; and subsequently of the *Sunday School Teacher*, and of the *Excelsior*. His publications, mainly of a Biblical and educational character, are numerous. In 1875, he edited:—

Songs by the Way. A Hymnal for Young Christians and Enquirers, Lond. S. S. U.

He also contributed hymns to the S. S. Union hymn-books:—

(1) *Sunday Scholars' Hymn Book*, N.D. (1861); (2) *Songs of Gladness; A Hymn-book for the Young*, 1871, containing 200 hymns. It was subsequently enlarged to 266; and (3) *The Sunday School Teachers' Hymn-book* (1871).

His hymns published in these books include:

i. *Songs by the Way*, 1875.

1. The Lord is our Shepherd. *The Good Shepherd.*

ii. In *Sunday Scholars' H. Bk.*, 1861.

2. Blest Saviour, who in days of old. *S. S. Anniversary.*

3. Great Lord of earth and time. *S. S. Anniversary.*
4. Swift as an eagle's flight. *Flight of time.*
5. Sunny days of childhood. *Early Piety.*

iii. In *Songs of Gladness*, 1871.

6. Borne upon time's noiseless wing. *New Year.*
7. How bright the morning broke. *Year of Jubilee.*
8. O happy they who know the Lord. *Early Piety.*
9. O'er the waters, dark and drear. *Divine Guidance Desired.*

These hymns were all composed between 1860 and 1875. All are in C. U. in G. Britain, and many also in America. Those in the *S. S. Teachers' H. Bk.* are the least known. [W. R. S.]

Gross, Johann. [**Rutilius, M.**]

Grünewald, Georg, was an Anabaptist shoemaker, who suffered martyrdom for his principles, being in 1530 burnt at the stake at Kopffstain, or Kufstein, on the Inn below Innsbruck. To him is ascribed, in a MS. Anabaptist Chronicle now in the Town Library at Hamburg, the hymn:—

Kommt her zu mir, sagt Gottes Sohn. [*Christ's Yoke.*] Founded on St. Matt. xi. 28–30. Appeared as "Ain schöns newes Christlichs lyed," in 1530. *Wackernagel*, iii. pp. 128–133, gives this in 16 st. and three later forms. The form in V. Babst's *G. B.*, Leipzig, 1545, is that in C. U., as in the *Unv. L. S.*, 1851, No. 421. It has been generally ascribed to Hans Witzstadt of Wertheim, but *Wackernagel* in a long note decides in favour of Grünewald.

The *trs.* are (1) "Cum heir, sayis Goddis Sone to me," in the *Gude and Godly Ballates*, ed. 1568, folio 16 (1868, p. 25). (2) "Come hither! saith our blessed Lord," by *J. C. Jacobi*, 1725, p. 35 (1732, p. 121), repeated as No. 151 in pt. i. of the *Moravian H. Bk.*, 1754. (3) "Come hither, says the Son of God," by *Dr. H. Mills*, 1856, p. 47. (4) "Come hither, says our blessed Lord," by *Dr. G. Walker*, 1860, p 80. [J. M.]

Grünbeck, Esther, née Magdalene Augusta Naverofsky, was b. at Gotha, Oct. 21, 1717, of a Polish-Jewish family who had become Christians. In 1734 she married Michael Grünbeck, a sculptor in Gotha, and in 1738 with him became a Moravian; entering the Widows' Choir after his death in 1742. Marrying in 1746 David Kirchhof, a baptized Jew, she engaged with him for some time in mission work among the Jews in Prussia and Poland. After his death she became leader of the Widows' Choir at Zeist, near Utrecht, and d. there Oct. 13, 1796.

In the *Historische Nachricht* to the *Brüder G. B.*, 1778 (ed. 1851, p. 205), 8 hymns and part of a ninth in that collection are ascribed to her. Those in English use outside the Moravian hymn-books are:—

i. **Dem blut'gen Lamme.** *Self-Dedication.* Founded on Rom. vi., 13. 1st pub. 1739, as No. 1365 in the *Supplement* to the 8th *Appendix* to the Herrnhut *G. B.*, 1735; in 10 st. of 6 l., repeated as No. 753 in the Berlin *G. L. S.*, ed. 1863. The only *tr* in C. U. is:—

To the Lamb stain'd with Blood, *tr.* in full by C. Kinchen as No. 155 in the *Moravian H. Bk.*, 1742. Four forms are in use:—

1. "Unto the Lamb of God," in the *Moravian H. Bk.*, 1789, No. 263 (1886, No. 335), altered, and omitting st. viii., ix.

2. "To Christ the Lamb of God," st. i., iv., vii. altered in J. A. Latrobe's *Coll.*, 1841, No. 313.

3. "Lord! bring me to resign," a cento from st. vii., viii., as No. 437 in Dr. Martineau's *Hymns*, 1840 (1873, No. 288), and as No. 668 in the American *Bapt. Psalmist*, 1843.

4. "To Thee I wholly give." A cento beginning with st. ii. in Lady Huntingdon's *Sel.*, 1780. It was subsequently changed to "To Thee, *my Lord*, I give."

ii. **Gnade ist ein schönes Wort.** *Forgiveness of Sins.* 1st pub. 1739 as No. 1293 in the 8th *Appendix* to the Herrnhut *G. B.*, 1735, in 8 st. of 8 l. The only *tr.* is "Grace! Grace! O that's a charming sound," in full, by C. Kinchen, as No. 32, in the *Moravian H. Bk.*, 1742, altered and abridged in later ed. (1886, No. 319). A cento in 8 st. of C.M. from st. ii., iii., v.–viii., and beginning "Grace, how exceeding sweet to those," was included in the 1780 ed. of Lady Huntingdon's *Sel.*, No. 85; and reduced to 5 st. in Campbell's *Comprehensive H. Bk.*, 1837, and to 3 st. in C. H. Bateman's *Cong. Psalmist*, 1846. [J. M.]

Gryphius, Andreas, was b. Oct. 2, 1616, at Gross-Glogau, in Silesia. He was educated at the School at Fraustadt, Silesia, 1631–34, and the Gymnasium at Danzig, 1634–36. After being for some time family tutor in the house of Baron Georg von Schönborn, near Fraustadt (who crowned him as a poet in 1637), he was forced by the Counter Reformation in Silesia to find refuge in Holland. He matriculated as a student at Leyden in 1638, and was afterwards till 1643 University Lecturer. Thereafter he accompanied the son of a rich Stettin burgess and two Pomeranian noblemen in a tour through France, Italy, Holland, and South Germany, and then, in the end of 1647, settled in Fraustadt. In 1650 he was appointed syndicus of the principality of Glogau, and while attending one of the meetings of the diet at Glogau was struck by paralysis and d. in the assembly house, July 16, 1664.

Gryphius ranks as one of the principal poets of Silesia. The troublous events of his life, however, cast a gloom over most that he wrote, and his hymns especially are sombre in character. He was the first writer of German tragedies (*Leo the Armenian; The Murdered Majesty; or, Charles Stuart of Great Britain*, &c.) and one of the earliest writers of German comedy (*Herr Peter Squenz; Horribilicribrifax*; *Die geliebte Dornrose*, an excellent little comedy in *Silesian dialect*, &c.).

Gryphius had begun writing sonnets about 1637, and his *Son- und Feyrtage Sonnete* were pub. at Leyden, 1639 [Berlin]; followed by his *Sonnete, Erste Buch*, 1643 [Berlin]. The first (pirated) ed. of his collected poems appeared as his *Teutsche Reimgedichte*, Frankfurt am Main, 1650 [Berlin], and the first authorised ed. as his *Teutscher Gedichte, Erster Theil*, Breslau, 1657 [Berlin]. Those *tr.* into English are:—

i. **Als der betrübte Tag zu Ende kommen.** *Entombment of Christ.* No. 19 in Bk. iv. of his *Odes* (1657, p. 40), in 13 st. *Tr.* as, "When that so troublous day was now concluded," as No. 167 in pt. i. of the *Moravian H. Bk.*, 1754.

ii. **Die Herrlichkeit der Erden.** *For the Dying.* His best hymn. No. 9 in Bk. i. of his *Odes* (1650, p. 99; not in 1643), in 15 st., entitled "Vanitas! vanitatum vanitas." The *trs.* are: (1) "Earth's boasted joys and splendour," by *Dr. H. Mills*, 1845. (2) "All glories of this earth decay," by *Miss Winkworth*, 1869, p. 177.

iii. **In meiner ersten Blüth.** *God is near.* No. 36 in Bk. iv. of his *Sonnets* (1657, p. 116; not in 1643), entitled "Andreas Gryphius on his Sunday and Festival Sonnetts." *Tr.* as, "In life's fair Spring," by *Miss Winkworth*, 1869, p. 179.

iv. **Je mehr wir Jahre zählen.** *New Year.* No. 9 in Bk. iii. of his *Odes* (1657, p. 79), in 8 st. *Tr.* as, "So many years of living," by *N. L. Frothingham*, 1870, p. 181 (from the recast "Wie viel wir"), in the Berlin *G. B.*, 1829, No. 835.

Another hymn has been frequently ascribed to Andreas Gryphius, but we have failed to find it either in his works or in the works of Christian Gryphius. It is:—

v. **Es ist vollbracht! Gottlob es ist vollbracht.** *For the Dying.* In the *Vollständiges Hauss- und Kirchen G. B.*, 9th ed., Breslau, 1726, No. 304, in 7 st. The *trs.* are: (1) "It is finished! finished! yea," by *Miss Dunn*, 1857, p. 119. (2) "It is complete. My God, I thank Thy care," by G. Moultrie, in his *Espousals of Saint Dorothea*, 1870, p. 65. [J. M.]

Guest, Benjamin, b. in 1788, was for some time the proprietor of a private school at Brighton, and subsequently vicar of a parish in Rutlandshire, and then rector of Pilton, Northants. He d. at Blackheath, Jan. 30, 1869. His hymn on *Holy Baptism*, "Heavenly Father, may Thy love," was contributed to H. V. Elliott's *Ps. & Hys.*, 1835, No. 324, in 4 st. of 4 l. It is also given in several collections of a later date, as the *N. Cong.*, 1859, &c. (Miller's *Singers and Songs of the Church*, 1869, p. 531). [J. J.]

Guide Thou, O God, the guardian hands. *G. Phillimore.* [*Ember Days.*] Written for and 1st pub. in *The Parish Hymn Book*, 1863 (No. 185), and appointed for "Ember Days." It consists of 6 st. of 4 l. In *The Hymnary*, 1872, st. v. and vi. are slightly changed; whilst in the S. P. C. K. *Church Hymns*, the metre has been altered from 8.6.8.4. to C.M. both with the consent of the author. It is also in other collections. [J. J.]

Guiet, Charles, a Jesuit, born at Tours in 1601. Taught classical literature and moral theology. He was also a preacher and experienced in the ceremonial of the Church. He wrote a work on the order of reciting the divine offices and d. at Tours, March 30, 1664. *Jöcher Gelehrten-Lexikon. Miller* places his death about 1684. Some of his hymns were given in the *Paris Breviary*, 1736. [G. A. C.]

Guion, Jeanne B. de la Mothe [Guyon, J. B. de M.]

Gunn, Henry Mayo, was b. March 25, 1817, at Chard, Somerset, and educated at Mill Hill School, and at University College. He held several pastorates, beginning with Basingstoke in 1841, and closing with Sevenoaks in 1881. He d. May 21, 1886. He pub. various works, chiefly descriptive of the Nonconformist Churches and their principles. Besides translating some of the earlier Greek and Latin hymns for the *Excelsior*, edited by the late Dr. James Hamilton, he wrote many hymns, including:—

1. **Higher, higher to the Cross.** *The Cross of Christ.* Appeared, in 6 st. of 4 l., in the 1866 *Supplement* to the collection used in the Redland Congregational Church, Bristol. It is also issued in sheet form.

2. **Our fathers were high-minded men.** *Fidelity to Principle.* This was suggested by the disruption of the Church of Scotland in 1843. It was pub. in the Alton Sunday School *Collection*, 1844, in 3 st. of 8 l. It is in several hymn-books, including the Congregational Union *Bk. of Praise for Children*, 1881.

3. **To realms beyond the sounding sea.** *Prayer on behalf of Colonists.* Appeared in the *New Cong.*, 1859, No. 903, in 4 st. of 4 l.

4. **We want no priest but Jesus.** *Priesthood of Christ.* Printed for the annual meeting of the Wilts Congregational Union, 1872. It is largely circulated as a broadsheet, and has been *tr.* into Italian for the use of the Evangelical Church of Italy. [W. G. H.]

Günther, Cyriacus, was b. Jan. 15, 1649, at Goldbach, near Gotha. After studying at the Gymnasium of Gotha, and the University of Jena, he became First-form master at Eisfeld, Sachse-Meiningen; and then Third-form master in the Gymnasium at

Gotha. He d. at Gotha in the beginning of Oct. 1704 (*Koch*, iv. 268–9; *Bode*, p. 81). His son, who was clerk of St. George's Church at Glaucha, possessed a MS. collection of some 30 hymns by his father; and from this he allowed Freylinghausen to select 10 for his *Neues geistreiches G. B.*, 1714. These are above the average in merit, and Scriptural and good in style. Two have passed into English:—

i. Bringt her dem Herren Lob und Ehr. *Praise and Thanksgiving.* 1714, No. 556, in 7 st. of 7 l., repeated as No. 993 in the Berlin *G. L. S.*, ed. 1863. The only *tr.* in C. U. is:—

With joyful heart your praises bring, a good *tr.* of st. i., iv.–vi., by A. T. Russell, as No. 202 in his *Ps. & Hys.*, 1851.

ii. Halt im Gedächtniss Jesum Christ. *Love to Christ.* Founded on 2 Tim. iii. 8. 1714, No. 765, in 6 st. of 7 l., repeated as No. 297 in the Berlin *G. L. S.*, ed. 1863. On thankful remembrance of Christ's Incarnation (i.); Death (ii.); Resurrection (iii.); Ascension (iv.); Promised Second Advent (v.); ending with a prayer for faith (vi.). The only *tr.* in C. U. is:—

O keep before thy thankful eyes. A good and full *tr.* by A. T. Russell, as No. 182 in his *Ps. & Hys.*, 1851.

Other trs. are: (1) "Remember Jesus, God's dear Son," by *Dr. H. Mills*, 1845 (1856, p. 125). (2) "Bear Jesus Christ the Lord in mind," by Miss Cox, in *Lyra Eucharistica*, 1863, p. 215 (1864, p. 259), and in her *H. from German*, 1864, p. 111. [J. M.]

Gurney, Archer Thompson, was b. in 1820, and educated for the legal profession. He was called to the Bar at the Middle Temple, but in 1849 he entered Holy Orders. He held several appointments, including the Curacy of Buckingham, 1854–58; the Chaplaincy of the Court Church, Paris, 1858–71, and other charges. He d. at Bath, March 21, 1887. His pub. works include:—

Spring, 1853; *Songs of the Present*, 1854; *The Ode of Peace*, 1855; *Songs of Early Summer*, 1856; and *A Book of Praise*, 1862.

To the *Book of Praise* he contributed 147 hymns. Very few of these are known beyond his own collection. He is widely known through his Easter hymn, "Christ is risen, Christ is risen." His "Memory of the blest departed" (*SS. Philip and James*) is in the *People's H.*, 1867. [J. J.]

Gurney, John Hampden, M.A., eldest s. of Sir John Gurney, a Baron of the Exchequer, was b. in Serjeants' Inn, London, Aug. 15, 1802, and educated at Trinity College, Cambridge, where he graduated in 1824. On taking Holy Orders he became Curate of Lutterworth (1827–1844), and subsequently Rector of St. Mary's, Marylebone, and Prebendary of St. Paul's Cathedral. He d. in London, March 8, 1862. The S. P. C. K. and other religious societies had his cordial sympathy, and received his active support. His publications include several small volumes in prose, and the following:—

(1) *Church Psalmody; Hints for the improvement of a Collection of Hymns published by the Society for Promoting Christian Knowledge*, 1853; (2) *A Collection of Hymns for Public Worship.* Lutterworth, 1838. This contains 300 hymns, and is known as his *Lutterworth Collection*; (3) *Psalms and Hymns for Public Worship, selected for some of the Churches of Marylebone.* London, 1851. This collection of 300 hymns and psalm versions is known as his *Marylebone Collection.* The Preface is signed by "Charles Baring," "Thomas Garnier," and "John Hampden Gurney," but the work was practically done by Gurney.

To the *Lutterworth Collection*, 1838, he contributed:—

1. Earth to earth, and dust to dust. *Burial.*
2. Great King of nations, hear our prayer. *Fast Day.*
3. Lord, as to Thy dear Cross we flee. *Lent.*
4. Lord, at Thy word the constant sun. *Harvest.*
5. Saviour, what wealth was Thine. *Passiontide.*
6. Soon to the dust we speed. *Heaven anticipated.*
7. Thou God of mercy and of might. *Good Friday.*
8. Thou plenteous source of light and love. *Advent.*
9. Thou Who of old didst raise. *Ascension.*
10. Through centuries of sin and woe. *For Peace.*
11. We praise Thee, everlasting God. *Te Deum.*

These hymns were all signed "J. H. G.," and Nos. 1, 2, 3, 7, 8, 9 and 11, were repeated in the *Marylebone Coll.*, 1851; and to these were added:—

12. Fair waved the golden corn. *Child's Hymn.*
13. How vast the debt we owe. *Offertory.*
14. Lord of the Harvest, Thee we hail. *Harvest.* This is No. 4 above rewritten.
15. Lord, we lift our eyes above. *Love of Christ.*

In addition to these we are specially indebted to Gurney for, "We saw Thee not when Thou didst come" (q.v.), and "Yes, God is good," &c. (q.v.). Several of the above-named hymns are in extensive use in G. Britain and America. The most popular are annotated under their respective first lines. [J. J.]

Guter Hirte, willst du nicht. *J. Scheffler.* [*The Good Shepherd.*] Appeared as No. 70 in Bk. iii. of his *Heilige Seelenlust*, Breslau, 1657, p. 218 (*Werke*, 1862, i. p. 128), in 5 st. of 6 l., entitled, "She [the Soul] beseeches Him, that He, as a Good Shepherd, would bring her, His lamb, to His fold." Included in Freylinghausen's *G. B.*, 1705, No. 702, and recently in the Berlin *G. L. S.*, ed. 1863. It is a hymn full of tenderness and pathos, and has been well translated as:—

1. Wilt Thou not, my Shepherd true, a full and very good *tr.* in Miss Cox's *Sacred H. from German*, 1841, p. 101. Thence with st. iii., ll. 3, 4, altered in the 1857 edition of Mercer's *C. P. & H. Bk.*, in *Kennedy*, 1863, &c. Slightly altered by Miss Cox for *Lyra Eucharistica*, 1863, p. 191, and her *H. from German*, 1864, p. 169; and thence unaltered in the *People's Hyl.*, 1867.

2. Loving Shepherd, kind and true, a full and good *tr.* in the 1st Ser., 1855, of Miss Winkworth's *Lyra Ger.*, p. 98, repeated, slightly altered, in the *Hyl. for St. John's, Aberdeen*, 1865–70. Considerably altered for metrical reasons in her *C. B. for England*, 1863, No. 152.

3. While on earth, dear Lord, I roam, a good but free *tr.* in Miss Dunn's *H. from German*, 1857, p. 109, and thence, omitting st. iii., iv., as No. 244, in Dr. Pagenstecher's *Coll.*, 1864.

4. Loving Shepherd! Guardian true, included in *Holy Song*, 1869, is a *tr.* of st. i., iii.–v., in 4 st. of 4 l., with the refrain, "Tender Shepherd! Thine I am, Keep till death Thy little lamb."

Another tr. is, "O Faithful Shepherd! now behold," by *Lady Eleanor Fortescue*, 1843 (1847, p. 43). [J. M.]

Guthrie, John, D.D., s. of John Guthrie, Milnathort, Kinross-shire, was b. at Milnathort, May 30, 1814, and after studying at the University of Edinburgh, where he graduated M.A. in 1835, was in 1840 ordained minister of the United Secession Church in Kendal.

Sympathising with the views of Dr. James Morison, he was, in 1843, deposed, and joined with Dr. Morison in forming the Evangelical Union. He continued in Kendal till 1848, becoming then minister of Dundas St. E. U. Church, Glasgow. In 1851 he went to Greenock; thence, in 1862, to Tolmer's Square, London, returning in 1866 to Glasgow as minister of Howard St. E. U. Church. He d. in London, September 18, 1878, while on his way to New Zealand. From 1846 to 1861 he was Professor to the Evangelical Union, and was re-elected in 1875. He received the degree of D.D. from Coburg University, U.S.A., in 1875. He was Convener of the Committee which compiled the *E. U. Hymn-book* of 1856, and a member of that which compiled the *E. U. Hymnal* of 1878 (to which he contributed 4 hymns). His hymns appeared in *The Daystar*, *The Evangelical Magazine*, &c. In 1869 he pub. *Sacred Lyrics; Hymns, original and translated from the German, with versions of Psalms*, Lon., J. Nisbet & Co., 1869. This work consists of 28 hymns, 17 *trs.*, and 37 Psalm versions. Some of the hymns have much beauty and sweetness. The *trs.* from the German are accompanied by interesting notes, and, while not ranking with the best by Miss Winkworth, are yet very good. The Psalm versions are of average merit. His hymns in C. U. are:—

1. **Blood of sprinkling, healing tide.** [*Blood of Sprinkling.*] Appeared in *The Evangelical Union H. Bk.*, 1856, in 3 st. of 8 l., and again, unaltered, in *The Evangelical Union Hymnal*, 1878. Composed in 1844.

2. **How lovely are thy tents.** [*Public Worship.*] 1st pub. in *Hys. & Spiritual Songs, collected by James Morison*, Kilmarnock, Pt. ii., 1844, in 7 st. of 6 l. It was repeated, unaltered, in *The Evangelical Union H. Bk.*, 1856; and *The Evangelical Union Hymnal*, 1878.

3. **'Tis evening: over Salem's towers, &c.** [*Christ weeping over Jerusalem.*] Appeared in *The Evangelical Union H. Bk.*, 1856, in 4 st. of 8 double lines, and again, unaltered, in *The Evangelical Union Hyl.*, 1878, No. 62, where it is dated 1846.

4. **Ye ransomed of Jesus.** [*Praise to Jesus.*] 1st pub. in *Hys. & Spiritual Songs*, &c. (see No. 2), Pt. ii., 1844, in 7 st. of 6 l.; and again, unaltered, in *The Evangelical Union H. Bk.*, 1856; and *The Evangelical Union Hyl.*, 1878, No. 98. [J. M.]

Guyet, Charles. [Guiet, C.]

Guyon, Madame. (1648–1717.) Jeanne Marie Bouvières de la Mothe was the leader of the Quietist movement in France. The foundation of her Quietism was laid in her study of St. Francis de Sales, Madame de Chantal, and Thomas à Kempis, in the conventual establishments of her native place, Montargis (Dep. Loiret), where she was educated as a child. There also she first learned the sentiment of espousal with Christ, to which later years gave a very marked development. She was married at sixteen to M. Guyon, a wealthy man of weak health, twenty-two years her senior, and her life, until his death, in 1676, was, partly from disparity of years, partly from the tyranny of her mother-in-law, partly from her own quick temper, an unhappy one. Her public career as an evangelist of Quietism began soon after her widowhood. Her first labours were spent in the diocese of Geneva, at Annecy, Gex, and Thonon, and in Grenoble. In 1686 she came to Paris, where she was at first imprisoned for her opinions in the Convent of St. Marie in the Faubourg St. Antoine, but released after eight months at the instance of Madame de Maintenon. She then rose to the zenith of her fame. Her life at all times greatly fascinated those around her; and the court, Madame de Maintenon, Fénelon (who ardently sympathised with her doctrine of pure and disinterested love of God), and Madame de Maintenon's College of Ladies at Cyr, came under the spell of her enthusiasm. But the affinity of her doctrines with those of Molinos, who was condemned in 1685, soon told against her. Her opinions were condemned by a commission, of which Bossuet was president. She then incurred Bossuet's displeasure by breaking the promises she had made to him to maintain a quiet attitude, and not return to Paris. She was imprisoned at Vincennes, Dec. 1695, and in the following year removed to Vaugirard, under a promise to avoid all receptions and correspondence, except by special permission. In 1698 she was immured in the Bastille, and not released until 1702. The Quietist controversy had meanwhile ruined the saintly Fénelon in the favour of Louis XIV., and obtained the condemnation by the Pope (1699) of his book (*Maximes des Saints*) written in defence of the doctrine of disinterested love. The remainder of Madame Guyon's life was spent in retirement with her daughter, the Marquise de Vaux, at Blois. She was visited there by numbers of persons of all ranks, some of them from foreign countries; and she had a considerable correspondence. She heard Mass daily, and died in full communion with the Roman Church. Madame Guyon's works fill 40 volumes. The principal ones are:—

(1) *Les Torrents* (1683), a description of God's dealings with souls, founded on her own spiritual history. (2) *Le Cantique des Cantiques interprété selon le sens mystique. Le Moyen Court de faire oraison* (1684). Her (3) *Autobiography*. (4) *Poésies et Cantiques Spirituels* (pub. 1722). The *Cantiques Spirituels* comprise nearly 900 pieces. The dates of composition are mainly to be gathered from internal evidence; some appear to have been written in the country; many were certainly written in her imprisonments at the Convent of St. Marie and Vincennes; many also apparently in her last sickness at Blois. They were composed to ballad tunes, and with an effortless facility, five or six hymns being often written in a day, while confined to her bed. She believed them to originate from the Divine impulse, more than from herself. The *Cantiques* are at once illustrated and interpreted by her *Autobiography* (which is one of the most remarkable books in the delineation of spiritual enthusiasm) and by her *Commentary on the Song of Solomon*, which applies its passionate love to the union of Christ with the soul. The leading ideas are, (1) the absorption of the soul, utterly emptied of self, into the Infinite Being of God: which is expressed at other times as the entire occupation of the soul, reduced to nothingness ("le néant, le rien"), and deprived of all independent will, by the Personality of God. The perfect state of the soul is one of complete passiveness; its energy is the energy of God directing and wielding the human powers; prayer becomes not the expression of desire, but rapt contemplation, wordless intercourse, and reception of the Divine Voice to the soul. (2) Pure and disinterested love of God, as Himself the Perfect Love, uninfluenced by any consideration of His favour and blessing either here or in eternity. If it be His will to cast the soul into hell itself, even this is to be accepted without fear or deprecation, if the Love of God remains as the joy of His creature. (3) The Love of God is consistent with terrible, often unintelligible or apparently capricious infliction of suffering and desertion on the soul He loves.

A selection of 37 pieces from these poems was *tr.* by the poet Cowper, in 1782 (pub. by his friend William Bull, in 1801). Bull had introduced the poems to him, and requested him to translate some of them. Whether Bull or Cowper selected the pieces for translation is uncertain. Their leading theme is that of Love unshaken,

submissive, not asking for release, though under the extremity of desertion and suffering inflicted by God's Hand, which is heavy with anger and seems threatening destruction. Mixed with these awful seasons there are others, in which the manifestation of the Divine Love floods the soul with transport. The points of affinity with Cowper's thought are obvious; and Bull may have hoped that the spectacle of her unmoved belief in the hidden love of God might help to drive away the terrible delusion of his reprobation. The nervous style is very different from the flabby lines of the French: and Cowper designedly modified the amative metaphors, which, especially when they represent the dealings of Christ with her as His spouse, in language suggested by the caprice of Cupid or that of conjugal infidelity, are very painful and unconsciously irreverent. (See his letters to W. Unwin, 1782–3.) The most characteristic pieces are those beginning, "'Twas my purpose on a day," "I suffer fruitless anguish," "Long plunged in sorrow," and "Source of Love, my brighter Sun."

The *trs.* from Madame Guyon's hymns which are in C. U. are mainly in American hymn-books. They include:—

1. Ah! régnez sur toute la terre. *Triumph of heavenly love desired.* From her *Cantique des Cantiques*, vol. ii, No. 236. *Tr.* by W. Cowper in his posthumous *Poems Translated from the French of Madame de la Mothe Guion*, &c., 1801, p. 14, in 3 st. of 4 l., as, "Ah! reign, wherever man is found." It is in Spurgeon's *O. O. H. Bk.*, 1866.

2. Amour que mon âme est contente. *The soul that loves God finds Him everywhere.* From vol. ii., Cantique 108. *Tr.* by W. Cowper, 1801, p. 33, in 9 st. of 4 l., as "O Thou, by long experience tried." This has been abbreviated and altered to "My Lord, how full of sweet content," in Hatfield's *Church H. Bk.*, N. Y., 1872, and others, and as "O Lord, how full of sweet content," in the Andover *Sabbath H. Bk.*, 1858; the *Songs for the Sanctuary*, 1865, &c. It is also in use in its original form. Cowper's *tr.* is more nervous than the original, but not always close thereto.

3. Divin objet, auquel nul objet n'est pareil. *The Nativity.* From her works, vol. iv., *Poëmes Heroïques*, 1. W. Cowper's *tr.* of the poem (1801, p. 1) begins "'Tis folly all—let me no more be told." The cento in C. U. begins on p. 4 with "Infinite God, Thou great unrivall'd One," and is composed of 14 l., not consecutive in all cases, and with extraneous additions.

4. Esprit Saint, viens dedans nos cœurs. *Charity.* From vol. ii., Cant. 96, beginning with st. iii. *Tr.* by W. Cowper, 1801, p. 26, as "Spirit of charity dispense." This is in American C. U.

5. Je n'aime plus d'un amour mien. *Life in the love of God.* From vol. iv., sect. 2, cant. 80. An anonymous *tr.* of a part of this as "I love my God, but with no love of mine," appeared in the Andover *Sabbath H. Bk.*, 1858; the *Church Praise Bk*, N. Y., 1881, &c., in 2 st. of 6 l. Of this *tr.* st. i. is apparently an expansion of the four first lines of this short hymn; st. ii. may be only an expansion of the two remaining lines, or may have added to it some verse of a hymn not identified. *Guyon*, vol. iii., cant. 136, is somewhat similar, especially at its close, but is on a much larger scale.

6. L'amour me tient asservie. *Divine love.* From vol. ii., cant. 155. *Tr.* by W. Cowper, 1801, p. 38, in 8 st. of 4 l., as "Love is the Lord whom I obey." It is generally used in an abbreviated form.

7. La fontaine dans sa source. *Living Water.* From vol. iv., cant. 81. *Tr.* by W. Cowper, 1801, p. 28, in 2 st. of 4 l., as "The fountain in its source." In 1812 it was given in Collyer's *Sel.*, No. 322, with an additional stanza by *Collyer*. This is the form of the text in C. U. in G. Britain and America.

8. Mon cœur depuis longtems plongé. *The Joy of the Cross.* From vol. iii., cant. 97. *Tr.* by W. Cowper, 1801, pp. 81–84, in 12 st. of 6 l., as "Long plung'd in sorrow, I resign." The following centos therefrom are in C. U.:—

1. "Long plunged in sorrow, I resign."
2. "O Lord, in sorrow I resign."
3. "Self-love no grace in sorrow sees."

Of these centos 1 is in Spurgeon's *O. O. H. Bk.*, 1866; and 2 and 3 in American collections.

9. Nous portons un doux témoignage. *God's Chosen.* Vol. ii., cant. 78. *Tr.* by W. Cowper, 1801, p. 35, as "How happy are the new-born race." This is usually altered to "O happy they, God's chosen race," as in *Mercer*, 1854, and others.

10. Souffrons, puisqu'il le faut, souffrons toute la vie. *The love of God the end of Life.* From vol. ii., cant. 165. *Tr.* by W. Cowper, 1801, p. 50, in 4 st. of 4 l., as "Since life in sorrow must be spent." In the *Songs for the Sanctuary*, 1865, and other American collections it is altered to "If life in sorrow must be spent."

In addition to these there are also *trs.* of hymns in C. U., the originals of which are attributed to Madame Guyon. These we have not identified in her poetical works:—

11. By suffering only can we know. *Resignation.* This is part of a poem written at nineteen. In a letter written from Blois in 1717, Madame Guyon thus alludes to it: "I remember that when I was quite young, only nineteen years of age, I composed a little song in which I expressed my willingness to suffer for God. . . . A part of the verses to which I refer is as follows: 'By suffering only can we know.'" The *tr.* in the American *Hys. for the Church of Christ*, 1853, is anonymous.

12. I would love Thee, God and Father. This we cannot identify. It appeared in the Andover *Sabbath H. Bk.*, 1858, No. 649, in 5 st. of 4 l. It is in *Songs for the Sanctuary*, 1865, Hatfield's *Church H. Bk.*, 1872, and others.

13. 'Tis not by skill of human art. *Love.* Not identified. The *tr.* appeared in the *Hys. for the Church of Christ*, 1853, No. 606. [H. L. B.]

H

H., in the Bristol Bapt. *Coll.* by Ash and Evans, 1769, i.e. Hudson.

H., in H. L. Hastings's *Songs of Pilgrimage*, Boston, 1886, i.e. the Editor.

H. B., i.e. Henry Bennett (q. v.).

H. K. B. E., i.e. Miss Hannah K. Burlingham of Evesham.

H. L. L., i.e. *Hymns from the Land of Luther.* [See **Borthwick, Jane.**]

H. M. C., in the *Hymnary*, i.e. Harriet Mary Chester (q. v.).

H—t, in the Bristol *Coll.* by Ash and Evans, i.e. Joseph Hart (q. v.).

Habert, Isaac, was a native of Paris, where he became Doctor of the Sorbonne, Canon and Lecturer in Divinity to the Chapter of the Cathedral, and Preacher to the King. On Dec. 17, 1645, he was consecrated Bp. of Vabres (Aveyron), a post which he held with esteem for over twenty years. He d. of apoplexy while on a visit to Pont-de-Salars, near Rodez, Sept. 15, 1668, and was buried in the Cathedral at Vabres.

He is best known as a writer against Jansenism; and as the editor of the *Liber Pontificalis*, Paris, 1643, which contains the Greek service with a Latin version by himself. He contributed a number of Latin hymns to the *Paris Breviary* of 1643. Those which are repeated in the *Paris Breviary* of 1736 are marked there *H. Vabr. Ep.*, or *Hab. Vabr. Ep.* [J. M.]

Had I ten thousand gifts beside. [*Completeness in Christ.*] Appeared anonymously in R. Conyers's *Coll.*, 1774, No. 254, in 2 st. of 6. l. In this form it is in use in America. In the *Bapt. H.* [*& Tune*] *Bk.*, Phila., 1871, No. 429, a third stanza has been added from "There is no path to heavenly bliss," st. i. of No. 202, in Rippon's Bap. *Sel.*, 1787. The usual modern form of the hymn in use in G. Britain is, "All other pleas we cast aside," as in Mercer's *Ch. Psalter & H. Bk.*, 1855, No. 111 (Ox. ed. 1864, No. 45). This is repeated in *Kennedy* with the addition of a doxology. [J. J.]

Haddock, Grace Webster. [**Hinsdale, G. W.**]

Haec illa solemnis dies. *Jean Baptiste de Santeüil.* [*Annunciation.*] Appeared in the *Cluniac Breviary*, 1686, p. 942, in his *Hymni Sacri et Novi*, 1689, p. 17 (ed. 1698, p. 86): "De Incarnatione Christi seu Annunciatione Dominica," in 6 st. of 4 l. It was repeated in the revised *Paris Brev.*, 1736, as the Hymn for the 1st and 2nd Vespers of Feast of Annunciation. Also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

O joyful was the morn. By R. Campbell in his *Hymns and Anthems*, &c., 1850, p. 88. This, in a rewritten form, is given in the *Hymnary*, 1872, as, "O joyful rose this sacred morn."

Other trs. are:—

1. This is the day, the solemn day. *J. Chandler*, 1837. Sometimes given as "O day of glad solemnity," as in Murray's *Hymnal*, 1852.
2. This is the festal light. *I. Williams.* 1839.
3. Hail, festal morn, whose sacred ray. *J. D. Chambers.* 1866. [J. J.]

Hagenbach, Carl Rudolph, D.D., s. of C. F. Hagenbach, professor of medicine at Basel, was b. at Basel, March 4, 1801. He studied at the Universities of Basel, Bonn, and Berlin. He returned to Basel in 1823 as University lecturer on Church history, was appointed ordinary professor of Church history in 1829, and d. at Basel, June 7, 1874 (*Koch*, vii. 95, 96; *Allg. Deutsche Biog.*, x. 344, 345, &c.). His hymns appeared principally in his *Gedichte*, Basel, 1846. Two are *tr.*:—

i. **Du Quell, der alle Herzen tränket.** *Passiontide.* On Christ thirsting on the cross. 1846, as above, vol. i. p. 33, in 4 st. *Tr.* as "Thou fountain for the panting heart," by *J. Kelly*, 1885, p. 40.

ii. **Stille halten deinem Walten.** *Resignation.* On patient waiting on God, founded on Ps. lxii. 2. In his *Gedichte*, 1846, vol. i. p. 85, in 8 st. of 6 l.; and in Knapp's *Ev. L. S.*, 1850, No. 1947. *Tr.* as:—

Since thy Father's arm sustains thee, a free *tr.* of st. i.–v. in the *Family Treasury*, 1861, p. 293; and in the Gilman-Schaff *Lib. of Rel. Poetry*, ed. 1883, p. 525, marked as *tr.* by "H. A. P." Included as No. 884 in *Laudes Domini*, N. Y., 1884. [J. M.]

Hail, all hail, the joyful morn. *Harriet Auber.* [*Christmas.*] 1st pub. in her *Spirit of the Psalms*, 1829, p. 139, in 4 st. of 4 l. In the Oberlin *Manual of Praise*, 1880, No. 164, st. ii., iii. are given as, "Angels bending from the sky." The full text is given in *Hymns & Songs of Praise*, N. Y., 1874, No. 172. [J. J.]

Hail! Alpha and Omega, hail. *J. Cennick.* [*Faith desired.*] Pub. in his *Sac. Hys. for the Children of God*, &c., 1741, No. 82, in 5 st. of 4 l., and entitled, "A Prayer for Faith." In 1774 it was given in R. Conyers's *Coll.*; No. 78, st. 3 being omitted. This arrangement has generally been followed by later editors, as in the *Moravian H. Bk.*, 1849, and others. In *Kennedy*, 1863, it reads: "*Great* Alpha and Omega, hail." In the *Moravian H. Bk*, 1886, it begins with st. ii., "Hail, First and Last," &c. [J. J.]

Hail, everlasting Spring. *P. Doddridge.* [*The Living Fountain.*] This hymn, based on Zech. xiii. 1, is dated in the D. MSS. "Nov. 7, 1736." It was 1st pub. in J. Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 170, in 3 st. of 8 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 191, and in each case without alteration. In *Hys. & S. of Praise*, N. Y., 1874, No. 515, it is given unaltered and in full. Elliott, in his *Ps. & Hys.*, 1835, No. 83, attributes the hymn to "Dodd," and this has been quoted as the author's name. It is simply a contraction of "Doddridge." [J. J.]

Hail, Father, Whose creating call. *S. Wesley, jun.* [*Adoration of God the Father.*] 1st pub. as No. 1 of his *Poems on Several Occasions*, 1736, in 6 st. of 4 l., and entitled, "A hymn to God the Father." It was repeated in the 2nd ed., 1743; and in Nicholls's reprint, 1862, p. 365. In the *Ps. & Hys.* pub. by J. Wesley at Charlestown, South Carolina, 1736–7, it is No. 11. It was not included in the *Wes. H. Bk.* until the *Suppl.*, 1830, No. 561 (revised ed., 1875, No. 642); although as "Hail, Father, Whose *commanding call*," it was given in Toplady's *Ps. & Hys.*, 1776, No. 189. [J. J.]

Hail, God the Son, in glory crowned. *S. Wesley, jun.* [*Adoration of God the Son.*] This companion hymn to the foregoing by the same author, was 1st pub. in his *Poems*, &c., 1736, and repeated in J. Wesley's *Ps. & Hys.*, Charlestown, South Carolina, 1736–7, No. 12, in 6 st. of 4 l., and headed, "Hymn to God the Son." It was repeated in the 2nd ed. of the author's *Poems*, &c., 1743, and in Nicholls's reprint, 1862. In 1830 it was included in the *Suppl.* to the *Wes. H. Bk.*, No. 601; and in the revised ed. 1875, No 665. It is also in other collections in G. Britain and America. Although not recognized in the *Wes. H. Bk.* until 1830, it was brought into use in the Church of England by Toplady in his *Ps. & Hys.* in 1776, No. 190. [J. J.]

Hail, happy day! the [thou] day of holy rest. *S. Browne.* [*Sunday.*] 1st pub. in his *Hys. & Spiritual Songs*, &c., 1720, Bk iii. No. 1, in 9 st. of 4 l., and headed, "For the Lord's Day." It is in several modern American collections, altered and abbreviated, as in the *Songs for the Sanctuary*, 1865, No. 71, where it reads, "Happy day! *thou* day of holy rest." The stanzas chosen are i., ii. and iv. [J. J.]

Hail, Holy Ghost, Jehovah, Third. *S. Wesley, jun.* [*Adoration of the Holy Ghost.*] This companion hymn to the author's "Hail, Father," &c., and "Hail, God the Son," &c., was 1st pub. in his *Poems*, &c., 1736, and repeated in J. Wesley's *Ps. & Hys.*, Charlestown, South Carolina, 1736–7, No. 13, in 6 st. of 4 l., and entitled, "Hymn to God the Holy Ghost." It was repeated in the 2nd ed. of the author's *Poems*, &c., 1743; and in Nicholls's reprint, 1862. Although included in Toplady's *Ps. & Hys.*, 1776, No. 191, it was not given in the *Wes. H. Bk.* until the *Suppl.* of 1830, No. 649 (revised ed., 1875, No. 750). [J. J.]

Hail, holy, holy, holy Lord, Let angels, &c. *E. Perronet.* [*Holy Trinity.*] Appeared in his *Occasional Verses*, &c., 1785, p. 23, in 9 st. of 4 l., and entitled, "The Lord is King." It is a companion hymn to the author's "All hail the power of Jesus' Name," and in common with it repeats the last line of st. i. in each stanza with the change in st iv.

vi. and ix. of "And shout, The Lord is King," to "O shout," "High shout," and "Loud shout." In Hatfield's *Church H. Bk.*, N. Y., 1872, No. 295 is composed of st. i.–iii., v. and ix. [J. J.]

Hail, holy martyrs, glorious names. *C. Wesley.* [*For Martyrs.*] 1st pub. in *Hys. & Sac. Poems*, 1740, in 12 st. of 4 l., and headed, "Written after walking over Smithfield." (*P. Works*, 1868–72, vol. i. p. 345.) A cento in the *Leeds H. Bk.*, 1853, No. 605, beginning with the same first line, is thus composed: st. i., ii., iv.–vi. are from this hymn, with alterations; and st. iii. and vii. are by another hand. From this cento another was taken for the Bapt. *Ps. & Hys.*, 1858. It begins, "Father, though storm on storm appear," and includes st. iii.–v. and vii. [J. J.]

Hail, Name of Jesus, glorious Name. [*Ascension.*] This hymn is based upon E. Perronet's "All hail the power of Jesus' Name," and several lines are taken from that hymn. It appeared in Jane E. Leeson's *Paraphrases & Hys*, 1853, in 2 st. of 8 l., and was repeated in the Irvingite *Hys. for the Use of the Churches*, 1864. Its ascription is "*E. Perronet*, 1779; *Jane E. Leeson*, 1853." [J. J.]

Hail, sacred day of earthly rest. *G. Thring.* [*Sunday.*] Written in 1863, and 1st pub. in his *Hys. Congregational and Others*, 1866, p. 82, in 13 st. of 4 l. In the *Appendix* to the S. P. C. K. *Ps. & Hys.*, 1869, No. 314, it was given in 9 st. with st. i. l. 3 changed from "Hail, quiet spirit bringing peace," to "Hail, day of light, that bringest light," by Bp. W. W. How. This text was repeated in Thring's *Coll.*, 1882, No. 65, and is the authorised form of the hymn. In *Laudes Domini*, N. Y., 1884, No. 92, st. i.–iii. and xiii. are altered from the original 8, 6, 8, 4 to 8, 8, 8, 4 measure, very much to the injury of the hymn. Full authorised text in the author's *Hys. & Sac. Lyrics*, 1874, p. 21. [J. J.]

Hail, sovereign love, that first began. *J. Brewer.* [*Christ the Hiding Place.*] 1st appeared in the *Gospel Magazine*, Oct. 1776, in 9 st. of 4 l., and signed "Sylvestris." It was given in full in J. Middleton's *Hymns*, 1793, No. 279; in *Williams and Boden*, 1801, No. 226; in undated editions of the Lady Huntingdon *Coll.*, No. 328, and others. Rippon, in the 27th ed. of his *Sel.*, 1827, No. 172, Pt. ii., set the example of abbreviation, and this example has been followed in almost all modern collections in G. Britain and America. In addition to abbreviated text there are also three altered forms of the hymn:—

1. **Hail, sovereign love, that first began.** No. 645 in the 1st ed. of Bickersteth's *Christ. Psalmody*, 1833. This had undergone considerable alteration, and further changes were made in the enlarged ed., 1841.

2. **Hail, sovereign love, that form'd the plan.** This is in somewhat extensive use in America, including Beecher's *Plymouth Coll.*, 1855, No. 548; *Songs for the Sanctuary*, 1865, No. 450, and others.

3. **Hail, boundless love, that first began.** In the Meth. F. Ch. *S. S. Hys.*, 1860, No. 62.

Full original text in *Lyra Brit.*, 1867, p. 87. [J. J.]

Hail the day that sees Him rise. *C. Wesley.* [*Ascension.*] 1st pub. in *Hys. & Sac. Poems*, 1739, p. 211, in 10 st. of 4 l., and entitled, "Hymn for Ascension Day" (*P. Works*, 1868–72, vol. i. p. 187). It has come into C. U. in various forms, of which the following are the most popular:—

1. *The original.* This was given in the *Suppl. to the Wes. H. Bk.*, 1830, No. 630; in the revised ed., 1875, No. 718; and several other collections. The first stanza reads:—

> "Hail the day that sees Him rise,
> Ravish'd from our wishful eyes!
> Christ, awhile to mortals given,
> Re-ascends His native heaven."

2. The full text, with slight alterations, appeared in Whitefield's *Coll.*, 1753, No. 43. This form of the hymn may be known by st. vi. ll. 1, 2, which read:—

> "Still for us *He intercedes*;
> Prevalent *His death He pleads.*"

3. An abbreviated text, given in Madan's *Ps. & Hys.*, 1760, No. 23, in 4 st. of 8 l. In this st. ii. and v. are omitted, and the alterations as in Whitefield are adopted. This has been repeated in several collections, both old and new, including the Dutch Reformed *Hys. of the Church*, N. Y., 1869, No. 187. In this last case the original reading (altered in Whitefield) is restored.

4. The most popular form of the hymn dates from 1820. In that year it was given in the 9th ed. of Cotterill's *Sel.*, No. 106, as follows (the italics being Cotterill's alterations):—

1. "Hail the day that sees Him rise,
   Glorious to His native skies!
   Christ awhile to mortals given,
   Enters now the highest heaven.
2. "There the *glorious* triumph waits;
   Lift your heads, eternal gates!
   Christ hath vanquish'd death and sin,
   Take the King of glory in.
3. "*See, the heaven its Lord* receives!
   Yet He loves the earth He leaves;
   Though returning to His throne,
   Still He calls mankind His own.
4. "Still for us *He intercedes;*
   His prevailing death He pleads;
   Near Himself prepares our place,
   Harbinger of human race.
5. "*O* though parted from our sight
   Far above yon azure height,
   Grant our hearts may thither rise,
   Seeking Thee above the skies."

This text was repeated almost verbatim in Bickersteth's *Christ. Psalmody*, 1833; Elliott's *Ps. & Hys.*, 1835; and others down to 1852, when, in the Rev. G. C. White's *Introits and Hys.*, the "Hallelujah" refrain was added to each verse. This form of the text, with the addition in some cases, as in *H. A. & M.*, of st. v. of the original ("See! He lifts His hands above"), is very popular, and is found in the *Hymnary*, 1872; *H. A. & M.*, 1861 & 1875; Thring's *Coll.*, 1882; the *Universal H. Bk.*, 1885; and others. It is *By C. Wesley*, 1739; *G. Whitefield*, 1753; *T. Cotterill*, 1820; *and G. C. White*, 1852.

5. The text of the *H. Comp.*, 1870 and 1876, is from the original with the "Hallelujah" refrain, and the change in st. ii., l. 1, of "pompous" to "*glorious*" and st. vi., l. 1, "Grant" to "Lord."

6. In the *Salisbury H. Bk.*, 1857, No. 106. A cento from the original, the *Cotterill-White*, text, and others, together with a doxology, was given as "Hail the day that sees Him go." This was replaced by the original, in the *Sarum Hymnal*, 1868,

7. The S. P. C. K. *Church Hys.*, 1871, omits st. iii. and vi. of the original, and gives variations from *Cotterill* and others.

8. In the 1863 ed. of the S. P. C. K. *Ps. & Hys.*, No. 230, there is a cento of which st. i.–iv. are altered from Wesley, and v., vi. are new to the hymn. It begins, "Master, Lord, to Thee we cry."

9. The American collections usually follow those of G. Britain in its various forms, and the source of each text can be determined by the foregoing annotations. In the *Church Pastorals*, Boston, 1864, No. 76, as "Master, may we ever say," is composed of st. vii.–x.

10. Several hymn-books also present slight variations either from the original, or from one of the altered forms, but these are too minute and numerous to give in detail.

When all its various forms are taken into account, this hymn ranks as one of the three hymns by C. Wesley which of all his compositions have attained to the greatest popularity. The other two are, "Hark! the herald angels sing," and "Jesu, lover of my soul."

[J. J.]

Hail the sign, the sign of Jesus. *S. Baring-Gould.* [*Missions.*] Written in 1866, and 1st printed in the *Church Times*, 1866. In 1867 it was included in the *People's H.*, and subsequently in other collections.

Hail, thou bright and sacred morn. *Julia A. Elliott.* [*Sunday Morning.*] 1st pub. anonymously in her husband's *Ps. & Hys.*, 1st ed., 1835, No. 296, in 2 st. of 6 l., but acknowledged in the "Third Thousand," 1839, by the addition of her initials "J. A. E." in the Index. It is given in several modern collections in G. Britain and America, including Whiting's *Hys. for the Ch. Catholic*, 1882, and *Songs for the Sanctuary*, N. Y., 1865, &c. [J. J.]

Hail, Thou God of grace and glory. *T. W. Aveling.* [*Prosperity of the Church desired.*] "One of four hymns sung on the occasion of the jubilee of the Old Congregational Chapel, Kingsland, which was held on June 16, 1844." (Miller's *Singers & Songs*, 1869, p. 531.) It was given in the *New Cong.*, 1859, No. 816, in 3 st. of 8 l. It has passed into several American collections, including Hatfield's *Church H. Bk.*, 1872, No. 1201; the *Laudes Domini*, 1884, No. 947, for "Christian Union"; and others. [J. J.]

Hail, Thou once despised Jesus. *J. Bakewell.* [*Ascension.*] In a volume of *Poetical Tracts*, 1757–74, in the Bodleian Library, Oxford [*Hymni G. Pamph.* 1276 (1)], there is, bound up with others, a small pamphlet of 72 pages with the following title:—

A Collection of Hymns addressed to The Holy, Holy, Holy, triune God, in the Person of Christ Jesus, our Mediator and Advocate. [Ps. xlvii. 6, in Hebrew; and Cant. iv. 16, in English.] London: Printed by M. Lewis, in Paternoster-Row. MDCCLVII.

At page 40 of this pamphlet the following hymn is found:—

"Hymn xlvi.

1.

"Hail, thou once-despised Jesus,
Hail, thou *Galilean* King!
Who didst suffer to release us,
Who didst free salvation bring!
Hail, thou universal Saviour,
Who hast borne our sin and shame;
By whose merits we find favour,
Life is given thro' thy name!

i. [ii.]

"Jesus, hail! enthron'd in glory,
There for ever to abide;
All the heav'nly host adore thee,
Seated at thy Father's side:
Worship, honour, pow'r, and blessing,
Thou art worthy to receive—
Loudest praises without ceasing
Meet it is for us to give!"

In M. Madan's *Coll. of Ps. & Hys.*, 1760, this hymn reappeared in the following expanded form, the added portions being in *italics*:—

"Hymn cx.

"Praise to Christ.

i.

"Hail thou once despised Jesus:
Hail thou Galilean King!
Who didst suffer to release us,
Who didst free Salvation bring!
Hail thou universal Saviour,
Who hast borne our Sin and Shame,
By whose Merits we find Favour,
Life is giv'n thro' thy Name!

ii.

"*Paschal Lamb by God appointed,*
All our Sins were on Thee laid!
By Almighty Love appointed,
Thou hast full atonement made:
Ev'ry Sin may be forgiv'n
Thro' the Virtue of thy Blood,
Open'd is the Gate of Heav'n,
Peace is made 'twixt Man and God.

iii.

"Jesus Hail! enthron'd in Glory,
There for ever to abide!
All the heav'nly Hosts adore Thee
Seated at thy Father's Side:
There for Sinners Thou art pleading
'Spare them yet another Year'—
Thou for Saints art interceding
Till in Glory they appear.

iv.

"Worship, Honour, Pow'r, and Blessing,
Christ is worthy to receive—
Loudest Praises without ceasing
Meet it is for us to give!
Help, ye bright angelic Spirits,
Bring your sweetest, noblest Lays,
Help to sing our Jesu's Merits,
Help to chaunt Immanuel's Praise!"

This text was repeated with slight alterations (specially in st. ii., l. 3, "love *anointed*," for "love appointed," in R. Conyers's *Coll. of Ps. & Hys.*, 1774, No. 70; in the Lady Huntingdon *Coll. of Hys.*, Edinburgh, c. 1771; and others. The next important change in the hymn was made by A. M. Toplady, with the object of making it subservient to his stern Calvinistic views. His text in his *Ps. & Hys.*, 1776, No. 113, is:—

i. "Hail, thou once despised Jesus!
Hail, thou Galilean King!
Thou didst suffer to release us,
Thou didst free salvation bring.
Hail, thou *agonizing* Saviour,
Bearer of our sin and shame!
By *thy* merits we find favour,
Life is given through thy name.

["Paschal Lamb," &c., omitted on doctrinal grounds.]

ii. "Jesus, hail, enthroned in glory,
There for ever to abide!
All the heav'nly host adore thee,
Seated at thy Father's side.
There for sinners thou art pleading,
There thou dost our place prepare,
Ever for us interceding
Till in glory we appear.

"Worship, honour, pow'r, and blessing,
Thou art worthy to receive;
Loudest praises, without ceasing,
Meet it is for us to give.

Help, ye bright angelic spirits!
Bring your sweetest, noblest lays;
Help to sing our Saviour's merits,
Help to chaunt Immanuel's praise."

In *A Coll. of Ps. & Hys. on various subjects for Pub. and Private Worship. Designed for the Congregation of Northampton Chapel.* By William Taylor and Herbert Jones. Lond., 1777, No. 162, there is a cento from Madan's text, to which is added what has long been regarded as the *fifth* stanza of "Hail, Thou once despised Jesus." It is from James Allen's *Coll. of Hys. for the Use of those that Seek and those that Have Redemption in the Blood of Christ*, 1757, No. 97, and reads:—

"Soon we shall with those in glory,
His transcendent grace relate;
Gladly sing th' amazing story
Of His dying love so great.
In that blessed contemplation,
We for evermore shall dwell;
Crown'd with bliss and consolation,
Such as none below can tell."

The sources of the various arrangements of "Hail, Thou once despised Jesus," found in modern hymn-books in all English-speaking countries, can be easily determined by reference to the above texts, which, in every case, are printed from the originals. In addition to the numerous centos in C. U. which begin with "Hail, Thou once," &c., there are also (1) "Paschal Lamb, by God appointed," and (2) "Jesus, hail, enthroned in glory."

J. Bakewell's share in the composition of this hymn in its full modern form of 5 st. of 8 l. seems thus to have been very limited. Unless it can be shewn that he re-wrote and enlarged it for M. Madan's *Ps. & Hys*, 1760, of the 40 lines so confidently attributed to him, only 16 are his. In the Bodleian Library Catalogue, the pamphlet in which Bakewell's two stanzas appeared, is said to be "Assigned by Mr. Daniel Sedgwick to William Jones, of Nayland." From Sedgwick's MSS. we find that this was a guess on his part. The compiler of the pamphlet is unknown. [J. J.]

Hail, Thou source of every blessing. *B. Woodd.* [*Epiphany.*] Appeared in his *Ps. of David and other portions of the Sacred Scriptures*, &c., N.D. [cir. 1810–21], No. 177, in 3 st. of 8 l., and again in his *New Metrical Version of the Ps. of David*, &c., 1821, No. 177. In Bickersteth's *Christian Psalmody*, 1833, it was given as by *Robinson* (i.e. R. Robinson, q. v.), and this error has been repeated in several collections. It is in extensive use, many collections following *Bickersteth's* text of 1833. Orig. text in the *Hy. Comp.*, No. 95, with st. iii., l. 7, "*all-inviting* Saviour," for "*universal* Saviour;" l. 3, "temples" for "temple." [J. J.]

Hail to the Lord's Anointed. *J. Montgomery.* [*Ps. lxxii. Missions.*] Written for and included in a Christmas Ode which was sung at one of the Moravian settlements in the United Kingdom, Christmas, 1821 (*Biog. Index to the Irish Ch. Hymnal*). This settlement is said by some to have been Fulneck, of which Montgomery was a member, but the authorities at Fulneck cannot substantiate the statement. Its subsequent history began with its being sent, on the 9th of January, 1822, in MS. to Mr. George Bennett then on a mission tour in the South Seas (*M.'s Memoirs*, vol. iii. p. 277). In April of the same year it was repeated by Montgomery himself at a missionary meeting in Pitt Street Chapel, Liverpool (*M.'s Memoirs*, vol. iii. p. 284), and in the following month was printed in the *Evangelical Magazine*, and entitled "Imitation of the 72nd Psalm (Tune Culmstock)." To it was appended a note alluding to Montgomery's forthcoming *Songs of Zion*. Later in the same year it was included in that work; again in Montgomery's *Poetical Works*, 1828, vol. iii. p. 59; and in 1841, vol. iii. p. 287; and finally in his *Original Hymns*, 1853, No. 267. It consists of 8 st. of 8 l. The text is slightly varied in each of Montgomery's works, the authorised being that in his *Original Hymns*.

Of all Montgomery's renderings and imitation of the Psalms this is the finest. It forms a rich and splendid Messianic hymn. Its success has been great, partly due at the first by the publicity given to it by Dr. Adam Clarke in his *Commentary on the Bible*, in which it appeared in 1822 with a special note. It is found in all modern hymnals of note, in all English-speaking countries, and has been translated into several languages. In common with most of Montgomery's hymns, it has undergone but little change at the hands of compilers. Two changes are given in *H. A. & M.*, in 1861, which are attributed to the Rev. J. Keble. They are: st. ii., l. 7–8:—

"*From hill to vale the fountains*
Of righteousness o'erflow,"

for Montgomery's:—

"And righteousness, in fountains,
From hill to valley flow;"

and st. iv., l. 8:—

"His name shall stand for ever,
His changeless name of love."

This last line of the hymn appears as follows in Montgomery's works, and elsewhere:—

Original. "His Name—what is it? LOVE."
P. W., 1828. "That Name to us is Love."
Orig. Hys., 1853. "That Name to us is LOVE."

In addition to these alterations by Montgomery and Keble, we find also the following:—

Rorison's *Coll.*, 1851. "His holiest Name is Love."
Mercer's *Coll.*, 1855. "His great, best Name of Love."
Hymnary, 1872. "Jesus, sweet Name of Love."
Monsell's *Parish Hymnal*, 1873. "The one great Name of Love."

Of these changes Montgomery's revised text of 1828 is in the most extensive use; *Mercer's* text ranks next, and then that by *Keble;* very few, if any, reprints of the *Hymnary* or of *Monsell* being found. The *Hymnary* text throughout is very much altered. In Wilson's *Service of Praise*, 1865, it is divided into two parts, Pt. ii. being, "Kings shall fall down before Him." A cento beginning, "Receive Messiah gladly," is in Martineau's *Hymns*, 1840, and "Arabia's desert ranger," is found in a few collections. The opening line in the *Anglican H. Bk.*, 1868, is "*All hail* the Lord's Anointed;" and to the usual cento of 4 st. Harland has added in his *Ch. Psalter*, &c., a doxology. Orig. text, *Evang. Mag.*, May, 1822; authorised text, "M. MSS." and his *Orig. Hymns*, 1853. [Psalters, Eng., § XVII.] [J. J.]

Hale, Edward Everett, M.A., b. at Boston, 1822, and graduated at Harvard. From 1846 to 1856 he was pastor of an Unitarian Church at Worcester; and from 1856 he has had the charge of South Church, Boston. He has pub. several prose works of merit. His hymn, "O Father, take the new-built shrine" (*Dedication of a Church*), is dated 1858. It was pub. in Longfellow & Johnson's *Hys. of the Spirit*, 1864, No. 223, in 2 st. of 4 l.; and was repeated in Martineau's *Hys. of P. & Prayer*, Lon., 1873, No. 725. [F. M. B.]

Hale, Mary Whitwell, daughter of Eliphalet Hale of Boston, U.S.A., was b. at Boston, Jan. 29, 1810. After receiving a good education she devoted herself to educational work in Boston, Taunton, Keene, N. H., and elsewhere. She d. Nov. 17, 1862. Her hymn-writing was brought into notice by two hymns, one on "Home," and the second on "Music," which were written for a juvenile concert at the Unitarian Church in Taunton, April 1834. Several of the hymns and poetical pieces which she subsequently wrote were contributed to the *Christian Register* under the initials "Y. L. E.," the concluding letters of her name. Her *Poems* were pub. at Boston in 1840. A few of her hymns also appeared in the Unitarian *Christian Hys. for Public and Private Worship*, commonly known as the *Cheshire Collection*, in 1844. [**American Hymnody**, § VII.] Putnam (to whom we are indebted for these details) gives the following of her hymns, with others, in full in his *Singers and Songs of the Liberal Faith*, 1874:

1. "Praise for the glorious light." *Temperance Anniversary.*
2. "This day let grateful praise ascend." *Sunday.*
3. "Whatever dims the sense of truth." *A Mother's Counsel.*
4. "When in silence o'er the deep." *Christmas.*

These hymns were given in the *Cheshire Coll.*, 1844. Nos. 2 and 3 were taken from her *Poems*. Some of the other pieces given by *Putnam* are worthy of attention. [J. J.]

Hale, Sarah Josepha, née Buell, b. at Newport, New Hampshire, 1795, and married to David Hale, a lawyer, who died in 1822. Mrs. Hale edited *The Ladies' Magazine*, Boston, from 1828; and Godey's *Ladies' Book*, Phila., from 1837, besides publishing several works. Her hymn, "Our Father in heaven, we hallow Thy name" (*The Lord's Prayer*), appeared in Mason & Greene's *Church Psalmody*, 1831, No. 553, in 2 st. of 8 l. Mrs. Hale, who was a member of the Protestant Episcopal Church, d. in 1879. [F. M. B.]

Hall, Christopher Newman, LL.B., s. of J. Vine Hall, was b. at Maidstone, May 22, 1816, and educated at Totteridge School, and Highbury College, London. In 1841 he graduated B.A. at the University of London, and LL.B. in 1856. From 1842 to 1854 he was minister of Albion Church, Hull; and from 1854 he has been in charge of Surrey Chapel, and its continuation, Christ Church, Westminster. He was also chairman of the Congregational Union of England and Wales in 1876. In addition to several prose works, and numerous tracts (one of which, "Come to Jesus," has been translated into 30 languages and has reached a circulation of two millions), he published:—

(1) *Hymns composed at Bolton Abbey, and Other Rhymes*, Lond., Nisbet, 1858; (2) *Cloud and Sunshine*, Lond., Hamilton, Adams & Co., 1870; (3) *Christ Church Hymnal, for the use of the Congregation of Christ Church, Westminster Road*, Lond., Nisbet, 1876; (4) *Pilgrim Songs in Sunshine and Shade*, Lond. 1870 (this is No. 1 with additional verses); (5) *Supplemental Pilgrim Songs*; and (6) *Songs of Earth and Heaven*, Lond., Hodder & Stoughton, 1886.

In the *Christ Church Hymnal*, 1876, there are 82 original hymns by Mr. Hall, 10 of which previously appeared in his *Hys. composed at Bolton Abbey*, &c., 1858. All the 82 hymns are signed "N. H." Of his hymns the most popular are, "Accepting, Lord, Thy gracious call"; "Friend of sinners, Lord of glory"; and "Hallelujah, joyful raise" (q.v.). In addition the following are also in C. U. outside of his *Hymnal*:—

1. Come, Lord, to earth again (1876). *Advent.*
2. Day again is dawning (1872). *Morning.*
3. Friend of sinners, hear my cry (1844). *Lent.*
4. God bless our dear old England (1876). *National Hymn.*
5. I know who makes the daisies. *Providence.*
6. Lord, we do not ask to know (1876). *Missions.*
7. O Jesus, Who to favoured friend (1876). *B. V. M. given into the charge of St. John.*

[W. G. H.]

Hall, William John, M.A., was b. in London, Dec. 31, 1793, and graduated at Corpus Christi College, Cambridge. Taking Holy Orders, he held several important appointments, including a Minor Canonry in St. Paul's Cathedral, London, 1826; Priest in Ordinary of H.M. Chapel Royal, St. James's, 1829, and the Vicarage of Tottenham, Middlesex, 1851. He d. at Tottenham, Dec. 16, 1861. He pub. various *Sermons*, a volume of *Prayers for the Use of Families*; and a valuable treatise on *Purgatory and Prayers for the Dead*. He is known to hymnology as the editor of *Psalms and Hymns adapted to the Services of the Church of England*, London, 1836, commonly known as the *Mitre Hymn-book*, from the impression of a *Mitre* on the cover. He was assisted in this work by E. Osler (q.v.) and others, who supplied original compositions. Many of the hymns were previously printed in the *Christian Remembrancer*, of which he was sometime the editor, and then the editor and sole proprietor. The *Mitre H. Bk.*, issued in 1836, with a dedication to Bp. Blomfield, attained to a circulation of four million copies. It introduced numerous hymns to modern collections, and had a marked influence on the hymnody of the Church of England. In this Dictionary all notes on hymns specially connected with the *Mitre H. Bk.* are from Mr. Hall's MSS., and distinguished as "H. MSS." His son, the Rev. William John Hall, M.A. (b. March 17, 1830, and educated at Merchant Taylors School, and at Trinity College, Cambridge; Minor Canon in St. Paul's Cathedral, London, and Rector of St. Clement's, Eastcheap, with St. Martin-Orgar, London), is the editor of the *New Mitre Hymnal, Adapted to the Services of the Church of England*, Lond., 1875. (Preface, *Advent*, 1874.) [J. J.]

Hallelujah = Alleluia. Hymns beginning with this word are arranged in this work according to the mode of spelling adopted by the authors and translators.

Hallelujah! Hallelujah! Hearts to heaven and voices raise. *C. Wordsworth, Bp. of Lincoln.* [*Easter.*] 1st pub. in his *Holy Year*, &c., 1862, p. 81, as the first of two hymns for Easter-day, in 5 st. of 4 double lines. Its use in all English-speaking countries is most extensive, and it ranks with the best of the author's hymns. [J. J.]

Hallelujah! He cometh with clouds and with light. *Bp. E. H. Bickersteth.* [*Advent.*] Written in 1850, and 1st printed in a magazine, in 4 st. of 4 l. In 1858 it was given in the author's *Ps. & Hys.*, &c., No. 411; and again in *The Two Brothers*, &c., 1871. Its use is limited. [J. J.]

Hallelujah! joyful raise. *C. Newman Hall.* [*Doxology.*] Dated "Surrey Chapel, November 19, 1857," and pub. in the author's *Hys. composed at Bolton Abbey*, &c., 1858, in 2 st. of 4 l. It is in C. U. in G. Britain and America, and is one of the most popular of the author's hymns. In his *Christ Church Hymnal*, 1876, it is No. 158. [J. J.]

Hallelujah! Lob, Preis und Ehr. [*Trinity Sunday.*] The earliest text known is in a broadsheet entitled *Gaudium Aeternum*, &c. [Ducal Library, Gotha], printed at Dresden, 1655, in memory of a Dresden lawyer called Johann Scheffer. The dedication is "at Dresden, M. Martinus von Döring," but no clear indication is given as to the authorship of the hymn. It is founded on Rev. xxi., xxii., and is in 31 st. of 8 l. A full notice of this broadsheet is given in the *Blätter für Hymnologie*, 1884, pp. 77–79. The form now in use is given at p. 482 in the *Geistreiches G. B.*, Darmstadt, 1698, in 4 st., entitled "The Marriage Hymn," and is based on st. i., xv., xxvi., xxxi., of the longer form. It passed through Freylinghausen's *G. B.*, 1704, into many later collections (Berlin *G. L. S.*, ed. 1863, No. 1000), and has been a special favourite in Germany as a "Swansong" for the dying. It is sometimes erroneously ascribed to B. Crasselius.

The trs. are, (1) "Hallelujah, Love, Thanks and Praise," in the *Suppl. to Ger. Psal.*, ed. 1765, p. 70, and *Select H. from Ger. Psal.*, Tranquebar, 1754, p. 98. (2) "Hallelujah, Might, Honour, Praise," as No. 674 in pt. i. of the *Moravian H. Bk.*, 1754. (3) "Sing Hallelujah, honour, praise," as No. 336 in the *Moravian H. Bk.*, 1789 (1886, No. 424). [J. M.]

Hallelujah! Raise, O raise. *J. Conder.* [*Ps. cxiii.*] A vigorous and successful paraphrase of the 113th Psalm, given in the *Cong. H. Bk.*, 1836, No. 25, in 6 st. of 4 l.; in his work, *The Choir and the Oratory*, 1837, p. 168; and in his *Hys. of Praise, Prayer*, &c., 1856, p. 29. It is found in most of the leading Nonconformist collections, including the *Leeds H. Bk.*, 1853, No. 152; Bapt. *Ps. & Hys.*, 1858, No. 793; the *New Cong.*, 1859, No. 178, and others. It is also in somewhat extensive use in America. From this hymn the following centos have also been compiled:—

1. "All His servants join to bless." In the *Songs for the Sanctuary*, N. Y., 1865, No. 131.
2. "Blessed be for evermore." In the *Hys. of the Spirit*, Boston, 1864, No. 105.

Although in C. U. in these various forms, it has not received the attention which it merits. [Psalters, English, § xix.] [J. J.]

Halt an, mein Herz, in deinem Glauben. *B. Schmolck.* [*Cross and Consolation.*] 1st pub. in his *Heilige Flammen der himmlisch gesinnten Seele*, and apparently in the 2nd ed. 1705 (ed. 1707, p. 64; Görlitz, 1709, p. 138), in 3 st. of 6 l., entitled "Steadfastness conquers." Included in Burg's *G. B.*, Breslau, 1746, No. 105, and other collections. *Tr.* as:—

Hold on, my heart, with faith relying. A good and full *tr.* by A. T. Russell, as No. 235 in his *Ps. & Hys.*, 1851, and repeated, omitting st. ii., in P. Maurice's *Choral H. Bk.*, 1861, No. 680.

Another tr. is, "Hold on, my heart, in thy believing," in the *Christian Examiner*, Boston, U.S., Sept. 1860, p. 252. [J. M.]

Hamilton, James, D.D., F.L.S., eldest s. of the Rev. William Hamilton, D.D., parish minister of Strathblane, Stirlingshire, was b. at Lonend, Paisley, Nov. 27, 1814. After studying at the Universities of Glasgow and Edinburgh, he became, in 1839, assistant in the parish of Abernyte, Perthshire. On Jan. 21, 1841, he was ordained minister of Roxburgh Place Church, Edinburgh, and on July 25, 1841, he became minister of Regent Square Presbyterian Church, London, where he remained till his death. He d. in London, Nov. 24, 1867. He was a well-known preacher, and a popular and useful writer. He took great interest in hymnology, contributed several hymnological articles to the *British and Foreign Evangelical Review*, and was a leading member of the committee which compiled the English Presb. *Psalms & Hymns*, 1867. In his *Life*, by the late Rev. W. Arnot, mention is made of his having written some Communion hymns, in 1831, but the only verses given in the *Life* are a *tr.* of "Wohlauf, wohlan zum letzten Gang" (see **Sachse**). [J. M.]

Hamilton, James, M.A., was b. at Glendollar, Scotland, April 18, 1819, and educated at Corpus Christi College, Cambridge. Taking Holy Orders in 1845, he held various charges until 1866, when he became Incumbent of St. Barnabas's, Bristol. In 1867 he was preferred to the Vicarage of Doulting, diocese of Bath and Wells. Mr. Hamilton is the author of a few hymns of great merit. Of these the following are in C. U.:—

1. **Across the sky the shades of night.** *New Year's Eve.* "Written to the old chorale introduced by Mendelssohn into his *St. Paul*, 'To God on High be thanks and praise.'" (*H. A. & M.*, tune to 104 by Decius. See p. 425, ii.) It is in Thring's *Coll.*, 1882, &c.
2. **O Jesu! Lord most merciful.** *Passiontide.* Contributed to the *People's H.*, 1867. In the *Hymnary*, 1872, it was altered to "O Jesu, our Salvation, Low at Thy Cross," &c. This was repeated in the *Parish H. Bk.*, 1875, Thring's *Coll.*, 1882, and others, and is the most popular form of the hymn. It was written to Hassler's Passion Chorale, as in *H. A. & M.*, 111.
3. **Praise, O praise the Lord of harvest.** *Harvest.* Appeared in Thring's *Coll.*, 1881 and 1882. [J. J.]

Hamilton, Richard Winter, LL.D., D.D., b. in London, July 6, 1794, and educated at Mill Hill School, and Hoxton College. In 1815 he became the minister of the Albion Street Chapel, Leeds, and then of Belgrave in the same town in 1836. He remained pastor of that congregation to his death, on July 18, 1848. His prose works were numerous, and, at the time of their publication, exceedingly popular. He was joint editor of:

A Sel. of Hys., &c., 1822 [Congregational Hymnody, 6], and contributed hymns to Clapham's Leeds *S. S. Union H. Bk.*, 1833; Leifchild's *Original Hymns*, 1842 (six hymns); and the *Leeds H. Bk.*, 1853. His *Nugae Literariae*, 1841, contained several of his hymns, and 13 versions of Psalms. Of his hymns the following are still in C. U.:—

1. I was often told my need. 1833. *Lent.*
2. Now all chafing cares shall cease. 1842. *Saturday Evening.*
3. O where is the land of the blest? 1833. *Heaven.*
4. Though poor in lot and scorned in name. 1853. *All things in Christ.*

[J. J.]

Hammond, William, B.A., b. at Battle, Sussex, Jan. 6, 1719, and educated at St. John's College, Cambridge. In 1743 he joined the Calvinistic Methodists; and in 1745, the Moravian Brethren. He d. in London, Aug. 19, 1783, and was buried in the Moravian burial-ground, Sloane Street, Chelsea. He left an Autobiography in Greek, which remains unpublished. His original hymns, together with his *trs.* from the Latin, were pub. in his:—

Psalms, Hymns, and Spiritual Songs. To which is prefix'd A Preface, giving some Account of a Weak Faith, and a Full Assurance of Faith; and briefly stating the Doctrine of Sanctification; and shewing a Christian's Completeness, Perfection, and Happiness in Christ. By William Hammond, A.B., late of St. John's College, Cambridge. London: Printed by W. Strahan; and sold by J. Oswald, at the Rose and Crown in the Poultry, mdccxlv.

A few of his original hymns from scriptural fidelity and earnestness have attained to a foremost position amongst English hymns. These include, "Awake, and sing the song," and "Lord, we come before Thee now." His *trs.* of Latin hymns were amongst the earliest published after those contained in the *Primers* and other devotional works of 16th and 17th centuries. They are of merit, and worthy of attention. Greater use might also be made of his original compositions. In addition to those named above, the following are also in C. U.:—

1. Brightness of the Father's Face. *God the Son.*
2. How great the Christian's portion is. *Possession of All in Christ.*
3. If Jesus is yours. *God's unchangeable Love.*
4. In Thine own appointed way. *Divine Worship.*
5. Jesus, Who died the [a] world to save. *Easter.*
6. Lord, if on earth the thought of Thee. *Heaven anticipated.*
7. Now with joint consent we sing. *Divine Worship.*
8. O Lord, how little do we know. *Quinquagesima.*
9. Would you win a soul to God? *The Gospel Message.*

[J. J.]

Hankey, Katherine, has published several hymns of great beauty and simplicity which are included in her:—

(1) *The Old, Old Story*, 1866; (2) *The Old, Old Story, and other Verses*, 1879; (3) *Heart to Heart*, 1870, enlarged in 1873 and 1876. In 1878 it was republished with music by the author.

Miss Hankey's hymns which have come into C. U. are:—

1. Advent tells us, Christ is near. *The Christian Seasons.* Written for the Sunday School of St. Peter's, Eaton Square, London, and printed on a card with music by the author.

2. I love to tell the story Of unseen things above. *The love of Jesus.* This is a cento from No. 3, and is given in Bliss's *Gospel Songs*, Cincinnati, 1874, and other American collections.

3. I saw Him leave His Father's throne. *Lovest thou Me?* Written in 1868. It is No. 33 of the *Old, Old Story, and other Verses*, 1879.

4. Tell me the old, old story. This Life of Jesus in verse was written in two parts. Pt. i., "The Story Wanted," Jan. 29; and Pt. ii., "The Story Told," Nov. 18, 1866. It has since been published in several forms, and sometimes with expressive music by the author, and has also been translated into various languages, including Welsh, German, Italian, Spanish, &c. The form in which it is usually known is that in I. D. Sankey's *Sacred S. & Solos.* This is Part i. slightly altered.

Miss Hankey's works contain many suitable hymns for Mission Services and Sunday Schools, and may be consulted both for words and music with advantage. [J. J.]

Hankinson, Thomas Edwards, M.A., who was educated at Corpus Christi College, Cambridge, where he won the Seatonian prize several times, was b. in 1804, and d. Oct. 6, 1843. In 1827 he pub. a volume of *Sacred Poems.* These were republished in an enlarged form by his brothers as a *Memorial* volume in 1844 (5th ed. 1860). The 1844 ed. included the following hymns which have come into C. U.:—

1. Come, see the place where Jesus lies. *Easter Eve.*
2. Let Thy Spirit, Lord, descending. *For Sunday Schools.* Written May 8, 1843.
3. Mighty God, may we address Thee? 1841. *For Sunday Schools.*
4. Our Father, if indeed Thou art. *Holy Trinity.*
5. We are a young and happy crew. 1840. *Dialogue hymn for Sunday Schools.*
6. Who shall ascend the holy place? *For Sunday Schools.* This is the most popular of his hymns, and is found in several collections, including *Sarum*, 1868, &c.

[W. T. B.]

Happiness, thou lovely name. *A. M. Toplady.* [*Happiness.*] 1st printed in the *Gospel Magazine*, Oct., 1774, in 4 st. of 8 l. It was not given by Toplady in his *Ps. & Hys.*, 1776; but appeared in 1793 in *Hymns Compiled by Joseph Middleton*, London, No. 271. In Bickersteth's *Christ. Psalmody*, 1833, No. 147, st. i.–iii. were given as "Happiness! *delightful* name!" This form of the text is also in later collections. There are also "Man to happiness aspires," in *Kennedy*, 1863, and "Lord, it is not life to live;" but the most popular form of the hymn is st. ii., iii., as, "Object of my first desire." This is in extensive use in G. Britain and America. Full text in D. Sedgwick's reprint of Toplady's *Hymns & Sac. Poems*, &c., 1860, p. 158. [J. J.]

Happy day of union sweet. *C. Wesley.* [*Christian Unity desired.*] From his *Short Hymns*, &c., 1762, vol. i., No. 995, slightly altered into the *Wes. H. Bk.*, 1780, but omitted in the revised ed., 1875, in favour of "True and Faithful Witness, Thou." This latter is a cento thus composed:—

St. i., *Short Hymns*, 1762, vol. i., No. 988, on Is. xi. 5.
St. ii., *Short Hymns*, 1762, vol. i., No. 995, being the second half of the former hymn, "Happy day," &c.

Orig. texts in *P. Works*, 1868–72, vol. ix. pp. 385 and 388. [J. J.]

Happy is he that fears the Lord. *I. Watts.* [*Ps. cxii.*] Appeared in his *Ps. of David*, &c., 1719, in 5 st. of 4 l., and headed, "Liberality Rewarded." It is in C. U. in G. Britain and America; and sometimes as, "Happy *the man* that fears the Lord," as in the *New Cong.*, 1859, No. 174. [J. J.]

Happy man [child] whom God doth aid. *C. Wesley.* [*Praise to God for care over Children.*] 1st pub. in his *Hys. for Children*, 1763, No. 18, in 3 st. of 8 l. (*P. Works*,

1868–72, vol. vi. p. 387.) In the *Meth. S. S. H. Bk.*, 1879, No. 61, it is changed to "Happy *child* whom God doth aid," as being more suitable for children. [J. J.]

Happy sons of Israel. *G. Sandys.* [*Ps. lxiv.*] 1st pub. in his *Paraphrase upon the Ps. of David*, 1636, in 60 lines; again in his *Paraphrase upon the Divine Poems* (with which the *Par. upon the Ps.* was incorporated), 1638; and again in R. Hooper's ed. of Sandys's *Poems* in Smith's *Library of Old Authors*. A cento from this paraphrase, beginning, "Sing the great Jehovah's praise," is No. 91 in the *New Cong.*, 1859. [J. J.]

Happy [saint] soul that free from harms. *C. Wesley.* [*Prayer to the Good Shepherd.*] Appeared in *Hys. & Sac. Poems*, 1749, No. 106, in 10 st. of 4 l., as No. 4 of "Hymns for those that wait for full Redemption." (*P. Works*, 1868–72, vol. v. p. 293.) In the *Wes. H. Bk.*, 1780, it was given with the omission of st. ii., iii., and repeated in the revised ed., 1875, No. 13. In Mercer's *Ch. Psalter & H. Bk.*, 1856 and 1872, it reads, "Happy *saint* that free from harms"; and in the Bapt. *Ps. & Hys.*, 1858, No. 550, st. vi.–x. are given as, "Jesus, seek Thy wandering sheep." [J. J.]

Happy soul, thy days are ended [ending]. *C. Wesley.* [*For the Dying.*] Appeared in *Hys. & Sac. Poems*, 1749, in 2 st. of 8 l., and headed, "For one departing" (*P. Works*, 1868–70, vol. v. p. 216). In 1830 it was given in the *Suppl.* to the *Wes. H. Bk.*, No. 725, and repeated in the revised ed., 1875, No. 922. It is also given in several collections in G. Britain and America. In some of these the opening line reads: "Happy soul, thy days are *ending*." [J. J.]

Happy the heart where graces reign. *I. Watts.* [*Love to God.*] 1st pub. in his *Hys. & S. Songs*, 1707 (2nd ed. 1709, Bk. ii., No. 38), in 5 st. of 4 l., and entitled, "Love to God." Of this hymn st. iv. and the idea embodied in st. v. had previously appeared in Watts's hymn, "'Tis pure delight without alloy," given in his *Horæ Lyricæ*, 1706, st. iii., iv. It is in extensive use in G. Britain and America. [J. J.]

Happy the man who [that] finds the grace. *C. Wesley.* [*Happiness in Forgiveness.*] Appeared in *Hys. for those that seek and those that have Redemption*, &c., 1747, No. 18, in 9 st. of 4 l., and based on Prov. iii. 13, &c. (*P. Works*, 1868–72, vol. iv. p. 234). In the *Wes. H. Bk.*, 1780, it was given with the omission of st. iv., v., viii., as "Happy the man *that* finds the grace." Most of the forms of this hymn in use in G. Britain and America are based upon this text of 1780. [J. J.]

Happy the souls that first believed. *C. Wesley.* [*Primitive Christianity.*] 1st pub. at the end of *An Earnest Appeal to Men of Reason and Religion, by J. Wesley, M.A.*, 1743, in 30 st. of 4 l., divided into two parts; and again in *Hys. & Sac. Poems*, 1749, No. 246 (*P. Works*, 1868–72, vol. v. p. 479). In 1780 J. Wesley compiled two centos therefrom, and included them in the *Wes. H. Bk.* as:—(1) "Happy the souls that first believed"; and (2) "Jesus, from Whom all blessings flow." These centos are repeated in the revised ed., 1875, Nos. 16, 17, and in several other collections. [J. J.]

Harbaugh, Henry, D.D., b. in Franklin Co., Pennsylvania, Oct. 24, 1817, was of Swiss descent. In early life he was a farmer, carpenter, and teacher; but in 1840 he entered Marshall College, Mercersburg. Entering the ministry of the German Reformed body, he became, in 1844, Pastor at Lewisburg, Lancaster and Lebanon, Pennsylvania, and in 1864 Professor in Theology at Mercersburg. He d. Dec. 27, 1867. He was Editor of the *Guardian* and the *Mercersburg Review*, in which he advocated what was called "Mercersburg Theology." His published works include sundry books about Heaven; *Poems*, Phila., 1860, and *Hys. & Chants for Sunday Schools*, Lebanon, 1861. This last includes his hymns. The best known and most widely used of his compositions are:—

1. **Jesus, I live to Thee.** [*Life consecrated to Jesus.*] This hymn is dated 1850. It is No. 391 in the *Hys. of the Church*, N. Y., 1869; No. 255 in Allon's *Suppl. Hys.*, Lond., 1868, and is also in other collections.

2. **God most mighty, sovereign Lord.** [*National Hymn.*] Appeared in his *Poems*, 1860, in 8 st. of 8 l., and headed, "A National Litany hymn." In some collections it is abridged, as in Hatfield's *Church H. Bk.*, N. Y., 1872, No. 1307; and in others part of it is altered to "Christ by heavenly hosts adored," as in the Reformed Dutch *Hys. of the Church*, 1869, No. 935, and others.

3. **Make the cross your meditation.** [*Passiontide.*] This *tr.* of "Recordare sanctae crucis" (q.v.) appeared in the *Mercersburg Review*, 1858, p. 481, and in his *Poems*, 1860. It is worthy of more attention than it has received. [F. M. B.]

Harbottle, Joseph, was b. at Tottlebank, near Ulverston, Sept. 25, 1798. In 1819 he joined the Baptist Church at Tottlebank (of which his father was the pastor), and shortly afterwards began to preach. In 1822 he went to reside with Dr. Steadman, President of the Baptist College at Horton, near Bradford, and for a time was teacher of classics in that institution. He subsequently became Pastor at Accrington, and in 1841 one of the Tutors of a small Baptist College in that town. At Accrington and Oswaldtwistle, in the neighbourhood, he continued to minister until his death, Jan. 19, 1864. Mr. Harbottle wrote several hymns. One appeared in the *Comprehensive Rippon* (1844), "See how the fruitless figtree stands" (*Invitation*). Another, "Farewell, my friends beloved" (*Departure of Friends*), is much sung at valedictory meetings among the Baptists in G. Britain and America. His other hymns are inferior in quality, and have not been included in any popular Collection. [W. R. S.]

Harcourt, William Vernon, M.A., s. of Archbishop Harcourt of York, was b. at Sudbury Hall, Derbyshire, in 1789, and edu-

cated at Oxford. Taking Holy Orders he became, in 1823, Rector of Kirkby-in-Cleveland, and Canon Residentiary of York; and in 1837, Rector of Bolton Percy. On the death of his elder brother in 1861, he succeeded to the family property, Nuneham Park, Oxfordshire. He d. in 1871. In 1840 he pub. a volume of *Psalms & Hymns*, and in 1855 his *Symmetrical Psalmody*. This latter work is one of the curiosities of hymnody. His version of Ps. cxxxvi., "Thank the Lord Who made the earth," is in *Lyra Brit.*, 1867; Martineau's *Hymns*, 1873, and others. [J. J.]

Hardenberg, Georg Friedrich Philipp von, was s. of Baron Heinrich Ulrich Erasmus von Hardenberg, director of the Saxon Saltworks at Weissenfels. He was b. May 2, 1772, at his father's estate of Widerstedt or Ober-Wiederstädt, near Eisleben. In the autumn of 1790 he entered the University of Jena, then went to Leipzig, and finally to Wittenberg. After concluding his studies, he went, in the end of 1794, to Tennstädt, near Erfurt, in order to learn administrative business under Kreisamtmann Just. In the autumn of 1797 he entered the School of Mines at Freiberg in Saxony, and in the autumn of 1799 went to Artern, at the foot of the Kyffhäuser-Berg, to be employed in the saltworks there. Soon after he began to spit blood, and while on a visit to Dresden the news of the sudden death of a younger brother, in Nov. 1800, brought on a hemorrhage which destroyed all hopes of his recovery. In January, 1801, he was removed to the house of his parents at Weissenfels, and d. there March 25, 1801. (*Koch*, vii. 4–9; *Allg. Deutsche Biog.*, x. 562–570; *Blätter für Hymnologie*, 1884, 3–6, &c.)

Hardenberg's various writings appeared under the name of **Novalis** (apparently taken from the name of one of the family estates), which he first adopted in his *Blüthenstaub*, pub. in the *Athenæum*, Brunswick, 1798; and it is as *Novalis* that he is best known. He was one of the leaders of the Romantic School which arose in Germany in the last years of the 18th cent., and of which his friends F. and A. W. Schlegel, Fouqué and Tieck are the best known members. It is, however, by his hymns that he will probably best be remembered. They arose in the time of deep sorrow into which he was cast on the death of his betrothed Sophie von Kühn, when his thoughts turned to the faith of his childhood (his father and mother were Moravians, and his early education was imparted by a Moravian pastor); and when from the barren religiosity of the latter days of Illumination his soul found its strength and solace in loving surrender to the Person of our Blessed Lord. His hymns, 15 in all, are distinguished by beauty of rhythm and lyric grace. While some have been included in recent German hymn-books (e.g. Nos. ii.–iv. in the Berlin *G. B.*, 1829, through the influence of F. Schleiermacher), yet for Church use they are too subjective, and in some cases even too sentimental. They must be regarded as beautiful, and deeply spiritual poems, rather than as hymns suited for public worship. Some of them are not altogether free from Pantheistic tendencies. The *Marienlieder* (i.e. the hymns to the B. V. M.) were not intended by himself to be inserted in his unfinished romance of *Heinrich von Ofterdingen*, as hymns of pilgrims to the shrine of the B. V. M. at Loretto in Italy. Seven of his hymns were sent, on Jan. 20, 1800, to F. Schlegel for publication in the *Athenæum*. They did not however appear till in the *Musenalmanach für das Jahr* 1802, pub. at Tübingen, 1802. The rest of his hymns were pub. in his *Schriften*, Berlin, 1802. A handy little ed. of his *Gedichte*, with a critical and biographical sketch by W. Beyschlag, appeared in 1869 (2nd ed. 1877). Since the publication of T. Carlyle's Essay on *Novalis* in 1829, numerous "Studies" have appeared in English and American reviews and magazines; and some of these may contain translations not noted below.

Hardenberg's hymns, all of which have been rendered into English, are as follows:—

I. *Hymns in English C. U.*

i. Ich sag' es jedem, dass er lebt. *Easter.* In his *Schriften*, 1802, pt. ii. p. 143, in 8 st. of 4 l. Repeated in the Württemberg *G. B.*, 1842, No. 165. *Tr.* as:—

I say to all men, far and near, in full, by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 40. In full in *Kennedy*, 1863; and in varying centos in America in the Dutch Ref. *Hys. of the Church*, 1869; *Bapt. Praise Bk.*, 1871; *Hys. & Songs of Praise*, N. Y., 1874, &c.

Other trs. are: (1) "I say to every one, He lives," by Helen Lowe, in her *Zareefa*, 1844, p. 166. (2) "To every one I say," by Dr. J. F. Hurst, in his *tr.* of K. R. Hagenbach's *Hist. of the Church* 18 *and* 19 *centuries*, N. Y., 1869, vol. ii. p. 283. (3) "I say to each man that He lives," by M. E. Bramston, in the *Day of Rest*, 1875, p. 69. (4) "He lives! He's risen from the dead," by Dr. G. Macdonald, in his *Exotics*, 1876, p. 22. [The hymn "He lives! He lives! let joy again," by Sir John Bowring, in J. R. Beard's *Coll.*, 1837, No. 145, seems based on this German.]

ii. Was wär ich ohne dich gewesen. *The Love of Christ. Musenalmanach*, 1802, p. 189, and his *Schriften*, 1802, pt. ii. p. 123, in 10 st. of 8 l. Included in various German hymn-books, and is No. 1562 in the Berlin *G. L. S.*, ed. 1863.

It is said that shortly after the death of Novalis his father was present at a Moravian service at Herrnhut during which this hymn was sung. When he asked who was the author of this wonderfully beautiful hymn, he was greatly moved on receiving the reply, "Your son." And then in a moment it became clear to him that the Christ who had been the Crown and Star of his heart ever since his youth, was also his son's Saviour and Deliverer, though he had sought and found Him by a different way.

The *trs.* in C. U. are:—

1. What had I been if Thou wert not, a free *tr.* of st. i.–iii., viii., v., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 96. Centos from this are:—

(1) Lord! when Thou mak'st Thy presence felt (st. iii.) in the Swedenborgian *Coll.*, 1880.

(2) Thou strong and loving God in man (st. iv.), in *Hys. of the Spirit*, Boston, U.S., 1864.

(3) Thou strong and loving Son of Man (st. iv.), in H. L. Hastings's *Hymnal*, Boston, U.S., 1880.

2. Without Thee, Lord, what had we been, a paraphrase or transfusion in 3 st. of 8 l., by Dr. W. L. Alexander, written about 1830, but first pub. in the 2nd ed., 1858, of his *Sel. of Hys.*, No. 323.

Other trs. are: (1) "What might I not have been without Thee," by Helen Lowe, in her *Prophecy of Balaam*, 1841, p. 216. (2) "What without Thee, would I have been," by *Dr. H. Mills*, 1845 (1856, p. 78). (3) "Without Thee, what were I worth being," by Dr. G. Macdonald, in *Good Words*, 1871, p. 846. Thence (as "Without Thee what were all my being"), in his *Exotics*, 1876, p. 3.

iii. Wenn alle untreu werden. *Love to Christ. Musenalmanach*, 1802, p. 200, and his *Schriften*, 1802, pt. ii. p. 136, in 4 st. of 8 l. Included in the Berlin *G. B.*, 1829; the Berlin *G. L. S.*, ed. 1863, No. 1563, &c. *Tr.* as:—

Though all the world forsake Thee, a free *tr.*, in 6 st. of 4 l., by J. S. Stallybrass, as No. 417 in Curwen's *Sabbath H. Bk.*, 1859.

Other trs. are: (1) "Tho' all men faith had banished," by Helen Lowe, in her *Prophecy of Balaam*, 1841, p. 222; and thence in *Lyra Eucharistica*, 1864, p. 100. (2) "Though all to Thee were faithless," by *Miss Winkworth*, 1855, p. 165. (3) "Though all were faithless to Thee," by M. E. Bramston, in the *Day of Rest*, 1875,

p. 68. (4) "My faith to Thee I break not," by Dr. G. Macdonald, in his *Exotics*, 1876, p. 15.

iv. Wenn ich Ihn nur habe. *Jesus only. Musenalmanach*, 1802, p. 199, and his *Schriften*, 1802, pt. ii. p. 134, in 5 st. of 6 l. In various recent German hymn-books, as the Württemberg *G. B.*, 1842, the Berlin *G. L. S.*, ed. 1863, No. 1564, &c. *Tr.* as:—

If I Him but have, by Dr. G. Macdonald, as No. 172 in the Manchester *S. S. H. Bk.*, 1855 (see **Bubier**), and in his own *Exotics*, 1876, p. 13.

Other trs. are: (1) "If I have only Him," by Helen Lowe, in her *Prophecy of Balaam*, 1841, p. 221, repeated in *Lyra Messianica*, 1864, p. 207. (2) "Oh! could my soul possess His love," by *Miss Fry*, 1845, p. 114. (3) "If I only have Thee," by Dr. G. W. Bethune, in his *Lays of Love and Faith*, 1847, p. 139. (4) "If only He is mine," by Miss Borthwick, in *H. L. L.*, 1855, p. 54. (5) "If I have Christ, and Christ be mine," by *Dr. G. Walker*, 1860, p. 52. (6) "If I trust in God alone," by Frederica M. Rowan, in her *Medit. on Death and Eternity*, 1862, p. 88.

II. *Hymns not in English C. U*

v. Es giebt so bange Zeiten. *The Unchanging. Schriften*, 1802, pt. ii. p. 145, in 7 st. The *trs.* are: (1) "How dark the seasons lour," by Helen Lowe, in her *Zareefa*, 1844, p. 164. (2) "There are dark hours of sadness," by Madame L. Davésiés de Pontès, in her *Poets and Poetry of Germany*, 1858, ii. p. 408. (3) "There be such dreary seasons," by M. E. Bramston, in the *Day of Rest*, 1875, p. 55. (4) "The times are all so wretched," by *Dr. G. Macdonald*, 1876, p. 24.

vi. Fern im Osten wird es helle. *Christmas. Musenalmanach*, 1802, p. 193, and his *Schriften*, 1802, pt. ii. p. 128, in 6 st. The *trs.* are: (1) "Afar the Eastern sky is glowing," by Helen Lowe, in her *Prophecy of Balaam*, 1841, p. 218, and *Lyra Messianica*, 1864, p. 87. (2) "Dawn, far Eastward on the mountain," by Dr. G. Macdonald, in *Good Words*, 1872, p. 216, and his *Exotics*, 1876, p. 7.

vii. Ich sehe dich in tausend Bildern. *B. V. M. Schriften*, 1802, pt. ii. p. 157, in 8 l. *Tr.* as: (1) "In many a form I see thee oft," by Helen Lowe, in her *Prophecy of Balaam*, 1841, p. 229. (2) "In countless pictures I behold thee," by *Dr. G. Macdonald*, 1876, p. 36.

viii. Ich weiss nicht was ich suchen könnte. *Desire for Christ. Schriften*, 1802, pt. ii. p. 147, in 12 st. The *trs.* are: (1) "I know not what I could desire," by Helen Lowe, in her *Prophecy of Balaam*, 1841, p. 223, and *Lyra Mystica*, 1864, p. 218. (2) "How could I wish a greater treasure," by *Dr. H. Mills*, 1845 (1856, p. 72). (3) "I know not one hope left to draw me," by *Dr. G. Macdonald*, 1876, p. 26. (4) "What better good could e'er befall me," by R. Massie, in the *Day of Rest*, 1878, p. 111. (5) "I know not what I more should long for," by F. W. Young, in the *Christian Monthly*, 1880, p. 559.

ix. Unter tausend frohen Stunden. *Communion with God. Musenalmanach*, 1802, p. 197, and his *Schriften*, 1802, pt. ii. p. 132, in 4 st. The *trs.* are: (1) "Of all the golden hours whose light," by Helen Lowe, in her *Prophecy of Balaam*, 1841, p. 220. (2) "All my world was struck with storm" (st. ii.), by M. E. Bramston, in the *Day of Rest*, 1875, p. 55. (3) "Of a thousand hours me meeting," by *Dr. G. Macdonald*, 1876, p. 11.

x. Weinen muss ich, immer weinen. *Passiontide. Schriften*, 1802, pt. ii. p. 141, in 7 st. *Tr.* as, "Weep I must—my heart runs over," by *Dr. G. Macdonald*, 1876, p. 20.

xi. Wenige wissen das Geheimniss der Liebe. *Holy Communion. Musenalmanach*, 1802, p. 202, and *Schriften*, 1802, pt. ii. p. 138, in 2 st. *Tr.* as, "Few understand the mystery of love," by *Dr. G. Macdonald*, 1876, p. 17.

xii. Wenn in bangen, trüben Stunden. *In sorrow. Schriften*, 1802, pt. ii. p. 153, in 2 st. The *trs.* are: (1) "When in hours of pain and anguish," by Madame L. Davésiés de Pontès, in her *Poets and Poetry of Germany*, 1858, ii. p. 407. (2) "When in dreary, mournful hours," by Lady John Manners, in her *Gems of German Poetry*, 1865, p. 14. (3) "When in hours of fear and failing," by *Dr. G. Macdonald*, 1876, p. 32.

xiii. Wer einmal, Mutter dich erblickt. *B. V. M. Schriften*, 1802, pt. ii. p. 154, in 8 st. *Tr.* as, "Who once hath seen thee, mother fair," by *Dr. G. Macdonald*, 1876, p. 33.

xiv. Wer einsam sitzt in seiner Kammer. *Christ the Consoler. Musenalmanach*, 1802, p. 195, and his *Schriften*, 1802, pt. ii. p. 130, in 9 st. *Tr.* as, "Who in his chamber sitteth lonely," by Dr. G. Macdonald, in *Good Words*, 1872, p. 234, and his *Exotics*, 1876, p. 9.

xv. Wo bleibst du, Trost der ganzen Welt. *Advent. Schriften*, 1802, pt. ii. p. 150, in 12 st. *Tr.* as, "Earth's Consolation, why so slow," by *Dr. G. Macdonald*, 1876, p. 29.

Besides the above he had previously pub. a series of poems entitled "Hymnen an die Nacht" in the *Athenæum*, a magazine edited by A. W. Schlegel and F. Schlegel, where they appear in vol. iii., pt. ii., pp. 188–204, Berlin, 1800. They are a wonderful picture of the "night" of sorrow into which he was plunged at the death of his betrothed on March 19, 1797. There are five poems in prose, with interspersed verse, the sixth being in verse. The longer poems in verse-form are:—

1. Das furchtbar zu den frohen Tischen trat.
2. Geboben ist der Stein.
3. Hinüber wall' ich.
4. Hinunter in der Erde Schoos.

There is a complete *tr.* by Henry Morley in his *Dream of the Lilybell*, &c., London, 1845. No. 2 has also been *tr.* by Dr. G. Macdonald in his *Threefold Cord*, 1883, p. 256; and No. 4 by Helen Lowe in her *Prophecy of Balaam*, 1841, p. 226 (*Lyra Mystica*, 1864, p. 220).

[J. M.]

Hark, a voice divides the sky. *C. Wesley.* [*Burial.*] Pub. in *Hys. & S. Poems*, 1742, in 5 st. of 8 l. (*P. Works*, 1868–72, vol. ii. p. 189). In 1780 it was given with slight alterations in the *Wes. H. Bk.* as No. 50, and repeated in the revised ed. 1875, No. 51. This is the text which is usually followed in G. Britain and America. It is sometimes found in an abbreviated form, as in Martineau's *Hymns*, 1840 and 1873. [J. J.]

Hark, for 'tis God's own Son that calls. *P. Doddridge.* [*Freedom in Christ.*] 1st pub. by J. Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 226, in 5 st. of 4 l., and headed, "True Liberty given by Christ Jesus, John viii. 36," and again, with slight alterations, in J. D. Humphreys's ed. of the same, 1839, No. 250. In C. U. st. ii. is usually omitted. In the *Leeds H. Bk.*, 1853, No. 613, it begins, "Hark, for *the Son of God now* calls," and is reduced to 3 stanzas.

[J. J.]

Hark, from the tombs a doleful [warning] sound. *I. Watts.* [*Burial.*] 1st pub. in his *Hys. & S. Songs*, 1707 (ed. 1709, Bk. ii., No. 63), in 4 st. of 4 l., and entitled, "A Funeral Thought." Its use is mainly confined to America, where it is sometimes given as, "Hark, from the tombs a *warning* sound," as in the *Bapt. Praise Bk.*, 1871.

[J. J.]

Hark, hark, my soul; Angelic songs are swelling. *F. W. Faber.* [*Evening.*] Pub. in his *Oratory Hymns*, 1854, and again in his *Hymns*, 1862, p. 385, in 7 st. of 4 l., and entitled, "The Pilgrims of the Night." Five stanzas in an altered form were given in the *Append.* to *H. A. & M.*, 1868, No. 325. By this means the hymn was brought prominently before the public, and became exceedingly

popular for a time. Its unreality, however, has excluded it from many of the best modern collections. In the *Bk. of Prayer & Praise for use in Sir Josiah Mason's Orphanage*, Erdington, 1883, No. 293, beginning, "Hark, hark, my soul, thy Father's voice is calling," is an imitation of this hymn. It is also in Allon's *Children's Worship*, 1878, No. 234. [J. J.]

Hark, hark, the organ loudly peals. *G. Thring.* [*Processional.*] Written in 1862, and 1st pub. in his *Hys. Congregational, and Others*, 1866, p. 45, in 5 st. of 9 l., and given for "Trinity Sunday." It has passed into several modern hymn-books in G. Britain and America, and is often used at Choral Festivals, for which it is admirably adapted. Authorised text in Mr. Thring's *Coll.*, 1882, No. 302. [J. J.]

Hark, how all the welkin rings. *C. Wesley.* [*Christmas.*] 1st pub. in *Hys. & Sac. Poems*, 1739, and again, in a revised form, in a new ed. of the same, 1743, in 10 st. of 4 l., and headed, "Hymn for Christmas Day." The form in which it is known to modern hymn-books has a somewhat intricate history. In G. Whitefield's *Coll.*, 1753, No. 31, it was given with the omission of st. viii. and x. as:

"Hark, the herald angels sing
Glory to the new-born King."

This text, with additional changes, was repeated in M. Madan's *Ps. & Hys.*, 1760, No. 8, in 8 st.; R. Conyers's *Coll.*, 1774, No. 335, in 4 st. of 8 l.; in De Courcy's *Coll.*, 1775, No. 30, in 6 st.; in Rowland Hill's *Coll.*, 1783, No. 201, in 6 st.; and in *Hymns* added to the *New Version* (q.v.), in 3 st. of 8 l., with the first two lines added as a refrain to each stanza. As this is the popular form of the hymn and is in C. U. in all English-speaking countries, a comparison with C. Wesley's revised text of 1743 will be of value:—

C. Wesley, 1743.	*Book of C. Prayer.*
1. "Hark, how all the welkin rings 'Glory to the King of Kings, Peace on earth and mercy mild, God and sinners reconciled.'	1. "Hark [1] *the herald angels sing,* Glory to the [1] *new-born King;* Peace on earth and mercy mild, God and sinners reconciled: Joyful all ye nations rise, Join the triumph of the skies, [2] *With th' angelic host proclaim,* *Christ is born in Bethlehem.* [3] *Hark the herald angels,*" &c.
2. "Joyful, all ye nations, rise, Join the triumph of the skies; Universal nature say 'Christ the Lord is born to-day.'	
3. "Christ, by highest heaven adored, Christ, the everlasting Lord, Late in time behold him come Offspring of a Virgin's womb.	2. "Christ by highest heav'n ador'd, Christ the everlasting Lord, Late in time behold Him come, Offspring of a Virgin's womb: Veil'd in flesh the Godhead [3] *He,* Hail th' Incarnate Deity. Pleas'd as man with *man* appear, Jesus our Immanuel here. [3] *Hark the herald angels,*" &c.
4. "Veil'd in flesh, the Godhead see, Hail the Incarnate Deity! Pleased as man with men to appear Jesus! our *Immanuel* here!	
5. "Hail the heavenly Prince of Peace! Hail the Sun of Righteousness, Light and life to all he brings, Risen with healing in His wings.	3. "Hail the [1] *heav'n-born* Prince of Peace! Hail the Sun of Righteousness! Light and life to all He brings, Ris'n with healing in His wings: Mild He lays His glory by, Born that man no more may die; Born to raise the sons of earth, Born to give them second birth. [3] *Hark, the herald angels,*" &c.
6. "Mild He lays His glory by, Born—that man no more may die. Born — to raise the sons of earth, Born — to give them second birth.	

From this point Wesley's hymn proceeds as follows:—

7. "Come, Desire of Nations, come, Fix in us Thy humble home; Rise, the woman's conquering Seed. Bruise in us the serpent's head.	9. "*Adam's* likeness, Lord, efface; Stamp Thy image in its place; Second *Adam* from above, Reinstate us in Thy love.
8. "Now display Thy saving power, Ruin'd nature now restore; Now in mystic union join Thine to ours, and ours to Thine.	10. "Let us Thee, though lost, regain, Thee the Life, the Inner Man; O! to all Thyself impart, Form'd in each believing heart."

The alterations indicated by the italics in the *Hymns* to the *New Version* text are—[1] *Whitefield*, 1753; [2] *Madan*, 1760; [3] *Hymns* added to the *New Version* [New Version, § ii.] This text has been repeated in numerous collections to the present time; and, sometimes with, and at other times without the refrain, is the most popular form of the hymn. In *H. A. & M.*, 1861 and 1875; *The Hymnary*, 1872; *Thring*, 1882, and many others, st. ii., ll. 5–8, reads:—

"Veiled in flesh the Godhead see!
Hail the Incarnate Deity!
Pleased as Man with man *to dwell*,
Jesus, our Emmanuel" [*here* omitted].

These alterations, now generally accepted, were given in J. Kempthorne's *Select Portions of Psalms*, &c., 1810, No. 27, but they are possibly older than that collection.

Seventy years after the hymn was adopted by M. Madan, the Wesleyan Conference embodied it in the *Suppl.* to the *Wes. H. Bk.*, 1830, No. 602; and repeated it in the revised ed., 1875, No. 683. This is *Madan's* text with the omission of st. ii. of *Wesley's* original, which was also st. ii. of *Madan's* arrangement. Other forms of the hymn are in C. U., the character of which may be determined by a comparison with the original as above.

One of several attempts which have been made to improve upon Wesley, and have failed to gain general acceptance, was that of T. Cotterill, in the various editions of his *Sel.* from 1810 to 1820. The opening stanza reads:—

"Hark! *the herald angels sing,*
Glory to the *new-born King;*
Glory in the highest heaven,
Peace on earth and man forgiven."

In this stanza, lines 1, 2 are *Whitefield's* alterations; and 3, 4 are by *Cotterill.* In a limited number of hymn-books st. vii.–ix. are given as a separate hymn, beginning, "Come,

Desire of Nations, come." In Bingham's *Hymno. Christ. Latina*, 1871, p. 160, the text as in *H. A. & M.*, but without the refrain, is rendered into Latin as: "Audite! tollunt carmina." The *tr.* in Biggs's *Annotated H. A. & M.*, 1867, p. 49, "Psallunt nascentis angeli," is by A. J. B. Beresford-Hope.

The use of this hymn in its various forms has extended to all English-speaking countries. It is found in a greater number of hymn-books, both old and new, than any other of C. Wesley's compositions; and, amongst English hymns, it is equalled in popularity only by Toplady's "Rock of Ages" and Bp. Ken's Morning and Evening hymns, and is excelled by none. In literary merit it falls little, if anything, short of this honour. [J. J.]

Hark, how the watchmen cry. *C. Wesley.* [*Old and New Year.*] This is No. 8 of 19 "Hymns for the Watchnight," pub. in *Hys. & Sacred Poems*, 1749, vol. ii., No. 91, in 12 st. of 8 l. (*P. Works*, 1868–72, vol. v. p. 271.) From this hymn the following centos are in C. U.:—

1. **Hark, how the watchmen cry.** This is composed of st. i., ii., iv., and vi., and was given in the *Wes. H. Bk.*, 1780, No. 305 (ed. 1875, No. 314). It is found in several modern collections.

2. **Angels your march oppose.** This embodies st. vii.–x., and was given as the 2nd part of "Hark, how the watchmen cry," in the *Wes. H. Bk.*, 1780, No. 306 (ed. 1875, No. 315). It is in several modern collections.

3. **Angels our march oppose.** This as given in a few American hymn-books in 2 st. of 8 l., or 4 st. of 4 l. It is compiled from st. vii., vi., viii., ix., in the order named.

4. **Our Captain leads us on.** In *Hys. and Songs of Praise*, N. Y., 1874. [J. J.]

Hark, in the presence of our God. *A. Midlane.* [*Angels' joy over repenting Sinners.*] Written in September, 1842, and pub. in the *Youth's Magazine*, Nov. 1842, in 6 st. of 4 l., and entitled "The Returning Sinner." In 1865, it was included in the author's *Gospel Echoes*, No. 157, and is in a limited number of Mission hymn-books. It has the special interest of being the author's *first* printed hymn. [J. J.]

Hark, my [dull] soul, how everything. *J. Austin.* [*Praise of Creation.*] Pub. in his *Devotions in the Antient Way of Offices*, &c., 1668, p. 83, No. vi., as the hymn for Monday at Lauds. [See reprint of the 5th ed., 1717, pub. by Masters in 1856.] It is in C. U. in three forms:—

1. **The original** in 7's metre in Horder's *Cong. Hymns*, 1884, No. 620; the American *Bapt. Praise Bk.*, 1871, No. 247, and others.

2. **Hark, my dull soul, how everything.** This was rewritten in L.M. probably by J. Wesley, and was given in his *Ps. & Hys.*, pub. at Charlestown, South Carolina, 1736–7, p. 69, in 7 st. of 4 l. It is seldom found in modern collections.

3. **Hark, dull soul, how everything.** This was given in the original metre, in G. Whitefield's *Coll.*, 1753, No. 83, in 4 st.; in M. Madan's *Ps. & Hys.*, 1760, No. 101, in 7 st., and in other old hymn-books. It is rarely met with in modern collections. [J. J.]

Hark, my soul, it is the Lord. *W. Cowper.* [*Divine Love.*] Pub. in Maxfield's *New Appendix*, 1768, and again in the *Gospel Magazine*, August, 1771, in 6 st. of 4 l., and signed "Omega." In 1774 it was included in R. Conyers's *Coll.*, No. 53; and in 1779 in the *Olney Hymns*, Bk. i., No. 118. It rapidly attained great popularity with hymn-book compilers; and is found at the present time in most of the high-class hymnals in all English-speaking countries. It is a lyric of great tenderness and beauty, and ranks as one of Cowper's best hymns. [See **Cowper, W.**] In *Kennedy*, 1863, No. 503, the opening line is mutilated into "*Hearken*, soul, it is the Lord." This is not repeated elsewhere. The original has been *tr.* into several languages, including Latin: "Audin'? Adest Dominus," by John W. Hales, in the *Academy*, Nov. 3rd, 1883; and Italian:—"Senti, senti, anima mea," by W. E. Gladstone, in the *Nineteenth Century*, 1883. [J. J.]

Hark, round the God of love. *H. F. Lyte.* [*Worship of Children acceptable to God.*] Printed anonymously in W. Carus Wilson's Magazine, *The Children's Friend*, 1838, in 4 st. of 4 l. It was reprinted in the "Memoir" prefixed to Lyte's *Remains*, 1850, as a specimen of his Sunday School hymns. It is found in W. F. Stevenson's *Hys. for the Church & Home*, 1873, c. 45; Allon's *Children's Worship*, 1878, No. 29; the *Meth. S. S. H. Bk.*, 1879, No. 543 (orig. text), and others. Although peculiar in metre and defective in rhyme, it is admirably adapted to Sunday Schools. [W. T. B.]

Hark, she bids all her friends adieu. *I. Watts.* [*Death and Heaven.*] Pub. in his *Horæ Lyricæ*, 1706, Bk. iii., in 8 st. of 4 l., and headed, "On the Sudden Death of Mrs. Mary Peacock. An Elegiac Song sent in a Letter of Condolence to Mr. N. P., Merchant at Amsterdam." In its full form it is not in C. U.; but, with the omission of st. i. and viii., it was included in H. W. Beecher's *Plymouth Coll.*, 1855, No. 1221, as "Farewell, bright soul, a short farewell." [J. J.]

Hark, ten thousand harps and voices. *T. Kelly.* [*Praise to Jesus.*] 1st pub. in his *Hymns*, &c., 2nd ed., 1806, in 7 st. of 6 l., and headed with the text "Let all the angels of God worship Him." In 1812 it was included in his *Hys. adapted for Social Worship*, No. 7, but subsequently it was restored to the original work (ed. 1853, No. 42). Its use is mainly confined to America, where it is given in several collections, including *Songs for the Sanctuary*, 1865, &c. In most cases it is abbreviated. [J. J.]

Hark, ten thousand voices cry. *T. Kelly.* [*Easter, or Ascensiontide.*] 1st pub. in the 2nd ed. of his *Hymns*, &c., 1806, in 1 st. of 4 l. in 7's metre; 4 st. of 4 l. in 87, 87 metre, and the chorus:—

> "Then haste, ye saints, your tribute bring,
> And crown Him everlasting King."

(Ed. 1853, No. 27.) This peculiarity of construction was overlooked by Elliott, who gave it with the omission of the chorus in his *Ps. & Hys.*, 1835, as a complete hymn in 7's; and the Editors of the *Leeds H. Bk.*, 1853, as 87, 5. In the Irish *Church Hymnal*, 1873, No. 199, the first stanza is rewritten:—

> "Hark, ten thousand voices *sounding*
> *Far and wide throughout the sky,*
> *'Tis the voice of joy abounding,*
> *Jesus lives, no more to die.*"

and the irregularity of metre is thereby overcome. In some collections, including *Kennedy*, 1863, No. 964, it begins with st. ii.: "Jesus comes, His conflict over." [J. J.]

Hark! the glad sound, the Saviour comes. *P. Doddridge.* [*Advent.*] Dr. Doddridge's original MS. of this hymn, now preserved in the Rooker "D. MSS.," gives the following as the text:—

" xiv. Christ's Message,
from Luke iv. 18, 19.
" Hark the glad Sound ! The Saviour comes
The Saviour promised long
Let ev'ry Heart prepare a Throne
And ev'ry Voice a Song.
" On him the Spirit largely poured
Exerts its sacred Fire
Wisdom and Might and Zeal and Love
His holy Breast inspire.
" He comes the Pris'ners to release
In *Satan's* bondage held
The Gates of Brass before him burst
The Iron Fetters yield.
" He comes from the thick Films of Vice
To clear the mental Ray
And on the Eye-Balls of the Blind
To pour celestial Day.
" He comes the broken Heart to bind
The bleeding Soul to cure
And with the Treasures of his Grace
T' enrich the humble Poor.
" His Silver Trumpets publish loud
The *Jub'lee* of the LORD
Our Debts are all remitted now
Our Heritage restored.
" Our glad *Hosannas*, Prince of Peace
Thy Welcome shall proclaim
And Heav'ns eternal Arches ring
With thy beloved Name.
" Dec. 28, 1735."

From this point the hymn has a twofold history, the first *Scottish*, and the second *English*.

i. *Scottish History.*—1. A copy of this MS. passed through Robert Blair (q. v.) [see **Doddridge in Various**] into the possession of the Committee appointed to prepare the *Trans. and Paraphrases* of the Church of Scotland, and by them was included therein as No. iv., in 1745, or 10 years after its composition, as follows:—

St. i. As above with l. 3 " Let every Heart *a Throne prepare.*"
St. ii. As above, with l. 1 "largely *shed,*" for "pour'd."
St. iii. As above, with l. 1 "to *relieve*" for "to release."
St. iv. As above, with l. 1 "thick *scales*" for "thick films."
St. v. As above, with l. 2 "*souls*" for "soul."
St. vi. As above.
St. vii. As above.

2. In 1781, the new *Trans. and Paraphrases* of the Church of Scotland were published, and, as No. xxxix., it appeared thus:—

St. i., ll. 1, 2. As above.
ll. 3, 4. "Let ev'ry heart *exult with joy,*
and ev'ry voice *be* song."
St. ii., iii. As above, in 1745.
St. iv. "He comes ! from *dark'ning scales* of vice
to clear the *inward sight;*
And on the eye-balls of the blind
to pour celestial *light.*"
St. v. As in 1745, with l. 1 "*hearts*" for "*heart.*"
St. vi. "*The sacred year has now revolv'd,*
accepted of the Lord,
When Heav'n's high promise is fulfill'd,
and Isr'el is restor'd."
St. vii. ll. 1, 2. As above.
ll. 3, 4. "And heav'n's *exalted* arches ring
with thy *most honour'd* name."

This form of the hymn received the official sanction of the Church of Scotland, and has been in common use in her communion for more than a hundred years. The alterations of 1781 were by W. Cameron. The text must be designated "*P. Doddridge,* 1735, *Scottish Trs. and Par.* 1745, *and W. Cameron*" [see **Cameron, W.**]

ii. *English History.*—1. We have no record of the printing of this hymn in England until ten years after it appeared in Scotland, when Job Orton gave it in his 1st ed. of Doddridge's (posthumous) *Hymns,* &c., 1755, No. cciii., and with one change only from the original MS., st. iv., l. 1, reading, "He comes from *thickest* films of vice."

2. The text of J. D. Humphreys's ed. of the *Hymns,* &c., 1839, No. 226, differs from that of Orton only in st. vi., which reads:—

" His silver trumpets publish loud
The *Lord's high Jubilee;*
Our debts are all remitted now,
Our heritage *is free.*"

3. From the Orton ed. of the *Hymns,* &c., 1755, the hymn has passed in a more or less complete form into almost every hymnal of note published since 1755, from *Conyers's,* 1774, to the *Westminster Abbey H. Bk.,* 1883, in the Church of England; *Ash & Evans* of 1769 to the *Baptist Hymnal* of 1879, in the Baptist Communion; and all the leading hymnals of other denominations with the unaccountable exception of the *Wes. H. Bk.* In addition it is in extensive use in America and other English-speaking countries. In popular use it is the most widely known of Doddridge's hymns.

4. The most popular form of the text is st. i., iii., iv., v., vii., as in the S. P. C. K. *Church Hys.,* and the *Hy. Comp.* That in 4 st. in *H. A. & M.,* and *Thring,* is from the earliest editions of the Countess of Huntingdon's *Collection.* The reading "to *bless,*" for "*enrich* the humble poor," dates from the last century.

5. The merits of this hymn have been thus referred to by Sir R. Palmer (Lord Selborne): "A more sweet, vigorous, and perfect composition is not to be found even in the whole body of ancient hymns," *York Church Congress Report,* 1866, p. 330. It must be pointed out, however, that st. iv., "He comes from the thick films of vice," is based on lines 39, 40 of Pope's *Messiah*:—

" He from thick films shall purge the visual ray,
And on the sightless eye-balls pour the day."

6. Translations of various forms of the hymn have been made into several languages, including Latin, in Bingham's *Hymno. Christ. Latina,* 1871, p. 55, "Laeta vox coeli resonant auras," and in Macgill's *Songs of the Christian Creed & Life,* 1876 and 1879, as "Laeta vox ! venit Salvator." [**English Hymnody, Early,** § XIV.] [J. J.]

Hark, the loud triumphant strains. *T. Kelly.* [*Missions.*] 1st pub. in the 3rd ed. of his *Hymns,* &c., 1809, No. 164, in 3 st. of 6 l. (ed. 1853, p. 577). In Hatfield's *Church H. Bk.,* N. Y., 1872, No. 303 is based upon this hymn; st. i., ll. 1–2, and st. iii., ll. 1–2, being slightly altered from Kelly, whilst the rest of the hymn embodies its train of thoughts in another form. [J. J.]

Hark, the nightly church-bell numbers. *Bp. E. H. Bickersteth.* [*Evening.*] Written in 1853 and 1st pub. in a tract, *The Cottayer's Handbook of Family Prayers,* 1854. It was repeated in his *Supplement* to his *Ps.*

& Hys., based on the Christian Psalmody, 1858, No. 7, and again in his work, *The Two Brothers*, &c., 1871. p. 247, and entitled, "The Village Evening Hymn." [J. J.]

Hark, the song of jubilee. *J. Montgomery.* [*Missions.*] Pub. in the *Evangelical Magazine*, July, 1818, in 3 st. of 8 l., in the author's *Greenland and other Poems*, 1819, p. 183; Cotterill's *Sel.*, 8th ed., 1819, No. 235; Montgomery's *Christian Psalmist*, 1825, No. 561; and his *Original Hys.*, 1853, No. 98. Almost from the first Montgomery had some difficulty with the second line of st. ii. His readings are:—

1. *Greenland*, &c. "From the abysse to the skies."
2. *Cotterill.* "From the depths unto the skies."
3. *Ch. Psal.* "From the centre to the skies."
4. *Same, altered in MS.* "From the depths unto the skies."
5. *Orig. Hys.* "From the depths unto the skies."

This last is Montgomery's authorized text, and is usually followed by modern compilers. The hymn is in extensive use in all English-speaking countries, and has been translated into several languages. [J. J.]

Hark, the sound of holy voices, chanting at the crystal sea. *Bp. C. Wordsworth of Lincoln.* [*All Saints' Day.*] 1st pub. in his *Holy Year*, 1862, No. 106, in 6 st. of 4 double lines (5th ed. 1868, No. 109). In 1863 it was given in the *Parish H. Bk.*, No. 190, and subsequently in other collections, until it has become throughout all English-speaking countries one of the most widely known and popular of the Bishop's hymns. In some collections st. ii., l. 2 is given as in the original:—

"King, Apostle, Saint, and Martyr, Confessor, Evangelist,"

and in others:—

"King, Apostle, Saint, Confessor, Martyr, and Evangelist."

The reason for this change is twofold: first, because of the division of the original line into two, and second, possibly because the old distinction between *Cónfessor*—i.e. one who witnesses for the faith by a good confession short of actual martyrdom; and *Conféssor*, i.e. one who receives confessions—was beyond the comprehension of ordinary congregations. One of the first, if not the first collection in which this change was made, was the *Appendix* to *H. A. & M.*, 1868.

In the S. P. C. K. *Church Hymns*, No. 199, st. v. is bracketed for omission in singing if desired. This stanza reads:—

"Now they reign in heavenly glory, now they walk in golden light,
Now they drink as from a river, holy bliss and infinite;
Love and Peace they taste for ever; and all truth and knowledge see
In the beatific vision of the Blessed Trinity."

The Rev. J. Ellerton's note on this hymn in his *Notes*, &c., on *Church Hymns*, folio ed. p. xlviii. explains this arrangement as follows:

"In the earlier editions of Church Hymns the fifth stanza of this hymn, 'Now they reign in heavenly glory,' &c., was omitted in deference to the judgment of one of the Episcopal Referees of the Society for Promoting Christian Knowledge, who held that the verse was liable to be misunderstood as countenancing the popular error that the Blessed are already in the full fruition of their future and everlasting glory — the 'Beatific Vision.' It is scarcely needful to say that so accurate a theologian as the Bishop of Lincoln had no sympathy with this view. His Lordship, while pressing for the restoration of this verse, explained that the whole hymn, from beginning to end, was to be regarded as the utterance in triumphant song of a vision of the *final* gathering of the saints, not as an exposition of their *present* condition in the Intermediate State. The Tract Committee of the Society therefore desired that the verse should in subsequent editions be restored; but should, in deference to those who might still think it liable to misconstruction, be bracketed for optional use."

In a MS. note on this hymn, and this special stanza, Bp. Wordsworth adds that:—

"The whole hymn from beginning to end is in harmony with the Epistle for the festival of the day (Rev. vii. 2, &c.), and like it is the utterance in triumphant song of a vision of the *final* gathering of the Saints." [E. MSS.]

It may be added that, with the exception of the alteration noted above, the original text of this hymn is usually given in an unaltered form. [J. J.]

Hark, the voice of Jesus calling, Come ye laden, &c. *A. Midlane.* [*The Invitation of Jesus.*] Written in August, 1860, and 1st pub. in the *Ambassador's H. Bk.*, 1861, No. 45, in 4 st. of 6 l. It was repeated in Spurgeon's *O. O. H. Bk.*, 1866, No. 497; again in many collections for Evangelical Meetings and Home Mission Services; and also in the author's *Gospel Echoes*, 1865, No. 41. It is also in C. U. in America and Canada. [J. J.]

Hark, the voice of love and mercy. [*Good Friday—Holy Communion.*] The authorship of this popular hymn has long been a matter of dispute. On the one hand it has been claimed for the *Rev. Jonathan Evans*, and on the other for the *Rev. Benjamin Francis*. The evidence on behalf of each is as follows:—

i. *For Jonathan Evans.*

1. In 1784 the hymn appeared in the Rev. G. Burder's *Coll. of Hys.*, &c., No. 126, in 5 st. of 6 l., but in the index of authors it had no signature.

2. Forty-three years later, viz. in the 25th ed. of his *Coll.*, 1827, Burder filled the blank in with the name of *J. Evans.*

3. Dr. J. Styles, who succeeded J. Evans as Pastor of the Foleshill congregation [see **Evans, J.**], published from Evans's MSS. several hymns in the *Evangelical Magazine*; and in the same Magazine, in March, 1847, he claimed this hymn for his predecessor.

ii. *For Benjamin Francis.*

1. Francis contributed to Rippon's Bapt. *Sel.*, 1787, five hymns, each of which was signed "*B. Francis*"; and one hymn altered from *Gregg* [see **Francis, B.**]. In the same *Sel.* there were two hymns which were signed "*F*——." The first of these was, "Hark, the voice of love and mercy"; and the second, "Lord, Thou hast made me know Thy ways."

2. During Dr. Rippon's lifetime there were no changes made in this signature. At his death in 1836, the copyright of the *Sel.* expired, and some interested persons published "A New Edition."

3. In this "New Edition" the "*F*——" was expanded into "*Francis*," in the case of "Hark, the voice of love and mercy"; but the signature of "Lord, hast Thou made me know Thy ways," remained as before.

4. On these grounds it is claimed for *B. Francis.*

These claims are not so satisfactory as could be desired, either for *Evans* or for *Francis*; and this is still more evident when we find that the second hymn with the signature "*F*——" in *Rippon* ("Lord, hast Thou made me know Thy ways") is a cento from Dr. John Fawcett's hymn in 6 st. pub. in his *Hymns*, &c., 1782, No. 123, and composed of st. i., v. and vi. The "F——" in *Rippon*, in this instance,

is John Fawcett (q.v.) of Yorkshire. "Hark, the voice of love and mercy," however, is not found in Fawcett's *Hymns*, 1782, and cannot be claimed for him. The evidence is in favour of *Jonathan Evans;* and the fact that Burder gave J. Evans in full in his *Coll.* of 1827 gives it great weight.

In America this hymn is as extensively used as in G. Britain, and in common with the hymn-books of G. Britain it is attributed in the American collections, now to "*B. Francis*," and again to "*J. Evans.*" The hymn in its original form was intended for general use if st. iv. were omitted, and for Holy Communion, when it was used. It reads:—

"Happy souls, approach the table,
Taste the soul-reviving food!
Nothing half so sweet and pleasant
As the Saviour's flesh and blood.
'It is finished'!
Christ hath borne the heavy load."

The original text in Burder's *Coll.* was repeated in Rippon's *Sel.* with the single change in st. ii., l. 2, of "Do these precious words afford," to "Do these *charming* words afford." *Rippon's* full text is in the *Lyra Brit.*, 1867, p. 653, accompanied by two notes on its authenticity. The Editor, however, was unaware that the hymn appeared in Burder's *Coll.* three years before it was given in Rippon's *Sel.*, 1787, and falls into the error of attributing its first appearance to Rippon's *Sel.* The text, with the omission of st. iv., is *tr.* into Latin in R. Bingham's *Hymno. Christ. Latina*, 1871, p. 221, as "Audin'? clara vox amoris." [J. J.]

Hark, through the courts of heaven. *H. Alford.* [*Joy in heaven over repenting Sinners.*] Contributed to his *Ps. & Hys.*, 1844, p. 68, in 4 st. of 4 l., and repeated in his *Year of Praise*, 1867, No. 156. It is in limited use in G. Britain and America. [J. J.]

Hark! what mean those holy voices. *J. Cawood.* [*Christmas.*] This popular hymn appeared in 1819 in the 8th ed. of Cotterill's *Sel.*, No. 269, in 6 st. of 4 l., with the refrain, "Hallelujah." In common with all the hymns in that *Sel.* it was unsigned; but when republished by J. Montgomery in his *Christian Psalmist*, 1825, it was attributed to "Cawood." In some works, and collections, it is dated 1816; but in J. Cawood's son's correspondence with D. Sedgwick, it is undated [S. MSS.], and failing further information, it must remain as 1819. Of all Cawood's hymns this is the most popular. It is in extensive use in G. Britain and America. Orig. text in Snepp's *S. of G. & G.*, 1872, No. 205, with "*glory* sing" for "praises sing" in st. iv., l. 2. [J. J.]

Harland, Edward, M.A., was b. at Ashbourne, Derby, 1810, and educated at Wadham College, Oxford, where he graduated B.A., 1831; M.A., 1833. On taking Holy Orders he became Curate of Newborough, 1833–36; of Sandon, 1836–51; Vicar of Colwich, Staffordshire, 1851; and Prebendary in Lichfield Cathedral, 1873. In 1858 he pub. *Index Sermonum.* His *Church Psalter and Hymnal* was first pub. in 1855, and contained 209 hymns and 8 doxologies. In 1863 a *Supplement* was added: in "186-" [1865] it was revised and enlarged as the "2nd edition," and in 1876 a *Supplement* of 184 hymns was added to the 2nd ed., making 584 hymns in all, most of the "Christmas Carols," &c., of the 2nd edition being omitted. To the various editions of this *Hymnal*, Prebendary Harland contributed the following hymns:—

1. **Behold a humble train.** (1863.) *Presentation of Christ.*

2. **Beloved disciple! Illustrious name.** (1863.) *St. John Evangelist.*

3. **Breathing slaughter 'gainst thy people.** (1863.) *Conversion of St. Paul.*

4. **Heirs of Thy salvation.** (1863.) *St. Michael and All Angels.*

5. **Here life is a shadow, and soon will be o'er.** (1863.) *O. and N. Year.* Written "Oct. 12, 1862, on Wolseley Bridge, with the Trent flowing below." Included in the *Hymnal*, 1863.

6. **Holy men, in olden time.** (1863.) *Common of Evangelists.*

7. **In the time of trial.** (1863.) *For Resignation.* An imitation of, and companion hymn to, Montgomery's "In the hour of trial."

8. **Jesus calls to us to-day.** (1867.) *S. School Anniversary.*

9. **Jesus is the sure foundation.** (1863.) *St. Peter.*

10. **Jesus, King of glory.** (1863.) *Faithfulness and its Reward.*

11. **Jesus, these lips can ne'er proclaim.** (1863.) *Praise to Jesus.*

12. **Jesus, when Thy cross I see.** (1863.) *Passiontide.*

13. **Lord, I never will deny Thee.** (1863.) *St. Peter.*

14. **Lord Jesus, when Thou wouldst appear.** (1863.) *The Annunciation.*

15. **Lord, Thine ancient people see.** (1855 (?).) *For the Jews.*

16. **Lord, we bend before Thy throne.** (1867.) *Unfavourable Harvest.*

17. **Lord, when earthly comforts flee.** (1855.) *Resignation.*

18. **My Lord, and my God, blessed word that declared.** (1863.) *St. Thomas.*

19. **Now, Lord, to every heart make known.** (1855.) *Passiontide.* "This hymn was written at the time of the author's Ordination as Deacon, in 1833. He chose for his first text 1 Cor. i. 23, 'We preach Christ crucified,' the sermon and the hymn being composed for the same occasion. He has preached from the same text, and this hymn has generally been used on the return of that day, for more than fifty years." It was included in his *Hymnal*, 1855.

20. **O come, all ye faithful, Come, see the place.** (1867.) *Easter.* Pt. i.

21. **O come, ye that labour.** (1867.) *Easter.* Pt. ii.

22. **O for a humbler walk with God.** (1855.) *Lent.*

23. **O Heavenly Jerusalem, Thou city of the Lord.** (1863.) *Heaven.* "This hymn was suggested to the author in a dream. In the night of Oct. 5, 1862, he dreamed that he saw the choirs of heaven ten thousand times ten thousand, in white robes, marching into a glorious Temple singing this hymn. He awoke, rose from bed, procured a light, and wrote down the words on the back of a letter as he had heard them in his dream, and then retired to rest again. The next morning he found the hymn on his dressing table." It was given in his *Supplement*, 1863.

24. **O Thou by Whom the healing art.** (1863.) *St. Luke.*

25. **Stephen, first of martyrs, we.** (1863.) *St. Stephen.*

26. **The chorus raise of highest praise.** (1863.) *Praise.*

27. **This day in this Thy holy place.** (1867.) *Friendly Societies.*

In addition to these the *Suppl.* of 1876 contained his "And now this Holy day," for *Sunday.* The majority of Prebendary Harland's hymns are for the minor festivals, and

are worthy of more attention than they have received. He d. June 8, 1890. [J. J.]

Harmer, Samuel Young, s. of Samuel Harmer, a member of the Society of Friends, was b. at Germantown, Pennsylvania, Dec. 9, 1809. In 1827 he joined the American Methodist Episcopalian Church, and was engaged for several years as a Sunday School teacher and superintendent. In 1842 he became a local preacher of that body, and, in 1847, was admitted into the ministry. He has held appointments in Philadelphia and Iowa. His well-known hymn "In the Christian's home in glory" (*Heaven*) was written in 1856 for a camp-meeting collection which the Rev. John Gladding was then compiling. It has been slightly altered, and set to music by the Rev. W. McDonald of Boston, Massachusetts. (For these details we are indebted to Dr. Hatfield's *Poets of the Church*. N. Y., 1884.) [J. J.]

Harp and voice Thy praises telling. *J. D. Burns.* [*Spiritual Worship.*] 1st pub. in his little book of prayers and hymns, *The Evening Hymn*, 1857, in 3 st. of 8 l., and entitled "Spiritual Worship." It was repeated with slight alterations in W. F. Stevenson's *Hys. for Church & Home*, 1873, No. 341, and other collections. [J. J.]

Harp, awake! tell out the story. *H. Downton.* [*New Year.*] Appeared in *Hys. for the London German Hospital*, Dalston, 1848, No. 91; A. T. Russell's *Ps. & Hys.*, 1851, No. 64, in 4 st. of 8 l.; and again in the author's *Hys. & Verses*, 1873, p. 9. It is in several collections, including the S. P. C. K. *Church Hymns*, 1871; the *Westminster Abbey H. Bk.*, 1883, and others. In *Kennedy*, 1863, No. 141, it begins with st. i., l. 5, "Sing we, brethren, faithful hearted." This in Dale's *English Hymnal*, 1874, is altered to "*Join* we, brethren, faithful hearted." [J. J.]

Harris, John, D.D., was b. at Ugborough, Devon, March 8, 1802, and educated for the Congregational Ministry at Hoxton Academy. He was Minister of the Congregational Church, Epsom, 1825–38; President of the Countess of Huntingdon's College at Cheshunt, 1838–50; and Principal of New College, London, 1850, to his death, Dec. 21, 1856. He received the degree of D.D. from Brown University in 1838. His works were numerous, including *The Great Teacher*, 1835; *Union: or, the Divided Church made one*, 1837; *The Pre-Adamite Earth*, 1846; two prize essays; a volume of poems, *The Incarnate One*, &c. His hymn, "Light up this house with glory, Lord" (*Opening of a Place of Worship*), appeared in the *New Cong.*, 1859, No. 882. It has become widely known, and is of more than usual merit. [W. G. H.]

Harsdörffer, Georg Philipp, was b. at Nürnberg apparently on Nov. 1, 1607. He studied law at the Universities of Altdorf and Strassburg; and after five years spent in travelling in France, Holland, England and Italy, returned to Nürnberg in 1630. In 1637 he was appointed assessor of the Lower Court, and in 1655 senator (Rathsherr). He d. at Nürnberg, Sept. 19 or 20, 1658. He was joint founder with J. Klaj of the Poguitz Shepherd and Flower Order in 1644, of which he became the President. His hymns appeared mostly in his *Hertzbewegliche Sonntagsandachten*, Nürnberg, 1649 [Wernigerode]; in his *Nathan und Jotham*, Nürnberg, 1650–1651 [2nd ed. 1651–59 in Berlin]; and in the works of his friend J. M. Dilherr. Few of his hymns are still in German use, and only two appear to have passed into English, viz.:—

i. **Der sich auf seine Schwachheit steurt.** *Lent. Confirmation.* In J. M. Dilherr's *Geistliche Liebesflamme*, Nürnberg, 1651, p. 446, in 6 st. of 8 l., entitled, "On religious completeness" (or "godly perfection"). The form *tr.* into English begins "*Wer* sich," and is found in the 8th ed., 1722, of Börner's Dresden *G. B.*, in 6 st. of 10 l., marked "D. B. W. M." These initials represent Dr. Bernhard Walther Marperger, court preacher at Dresden [b. May 14, 1682, at Hamburg; studied at the Universities of Altdorf and Halle; from 1704–1724 held various clerical appointments in Nürnberg; became, 1724, Oberconsistorialrath and court preacher at Dresden, and d. there March 28, 1746]; but in Marperger's own *G. B.*, Leipzig, 1725, No. 522, it does not bear his name. This may of course be because it is based on *Harsdörffer. Tr.* as: "Who seeks in weakness an excuse," by Miss Winkworth, 1855, p. 149.

ii. **Die Nacht ist nun vergangen.** *Morning.* Appeared in J. M. Dilherr's *Bei* 1000 *alte und neue geistliche Psalmen Lieder*, &c., Nürnberg, 1654, p. 512, in 6 st., marked "Another. Georg Phil. Harsdörffer." The *trs.* are: (1) "The night is now departed," by *H. J. Buckoll*, 1842, p. 41. (2) "Night from the earth is wending," by *Miss Manington*, 1863, p. 117. [J. M.]

Hart, Joseph, was b. in London in 1712. His early life is involved in obscurity. His education was fairly good; and from the testimony of his brother-in-law, and successor in the ministry in Jewin Street, the Rev. John Hughes, "his civil calling was" for some time "that of a teacher of the learned languages." His early life, according to his own Experience which he prefaced to his Hymns, was a curious mixture of loose conduct, serious conviction of sin, and endeavours after amendment of life, and not until Whitsuntide, 1757, did he realize a permanent change, which was brought about mainly through his attending divine service at the Moravian Chapel, in Fetter Lane, London, and hearing a sermon on Rev. iii. 10. During the next two years many of his most earnest and impassioned hymns were written. These appeared as:—

Hymns composed on Various Subjects, with the Author's Experience, London, 1759. During this year he became the Minister of the Independent Chapel, Jewin Street, London. In 1762 he added a *Supplement* to his *Hymns*; and in 1765 an *Appendix*. In modern editions of his *Hymns* these three are embodied in one volume as:—*Hymns composed on Various Subjects: With the Author's Experience, The Supplement and Appendix. By the Rev. Joseph Hart, late Minister of the Gospel in Jewin Street, London. Allott & Co.* [no date].

Hart d. on May 24, 1768. At one time his hymns were widely used, especially by Calvinistic Nonconformists. Many of them are of merit, and are marked by great earnestness, and passionate love of the Redeemer. The best known are: "Come, Holy Spirit, come"; "Come, ye sinners, poor and wretched"; "This God is the God we adore"; and "Lord, look on all assembled here." Those which are more limited in their use include:—

i. From his *Hymns*, &c., 1759.

1. **Descend from heaven, celestial Dove.** *Whitsuntide.* No. 6, in 6 st. of 6 l. In Snepp's *Songs of G. & G.*, 1872, No. 374, st. iv., v. are omitted. It is in extensive use in America.

2. **Great High Priest, we view Thee stooping.** *High Priesthood of Christ.* No. 56, pt. ii., in 3 st. of 8 l. In Snepp's *Songs of G. & G.*, 1872, No. 236; Hatfield's *Church H. Bk.*, N. Y., 1872, No. 435, &c.

3. How wondrous are the works of God. *Redeeming Love.* No. 21, in 9 st. of 4 l. In the Scottish *Evang. Union Hyl.*, 1878, st. i.–iv. are given as No. 11.

4. If ever it could come to pass. *Final Perseverance.* No. 58, in 3 st. of 6 l. Repeated in Snepp's *Songs of G. & G.*, 1872, No. 729.

5. Jesus is our God and Saviour. *Faith and Repentance.* No. 54, in 7 st. of 8 l. In Snepp's *Songs of G. & G.*, 1872, No. 146, st. iv. is omitted. In the *London H. Bk.* (enlarged), 1879, st. iii. and v. are given as "Nothing but Thy blood, O Jesus."

6. Jesus, while He dwelt below. *Gethsemane.* No. 75, in 23 st. of 6 l. In Snepp's *Songs of G. & G.*, 1872, No. 230, sixteen stanzas are broken up into three parts: (i.) "Jesus, while He dwelt below"; (ii.) "Full of love to man's lost race"; (iii.) "There my God bore all my guilt." A cento is also given in Hatfield's *Church H. Bk.*, N. Y., 1872, No. 441, as "Many woes had Christ [He] endured." It is composed of st. viii., ix., xiii., xx., xxiii., slightly altered. In the Scottish *Evang. Union Hyl.*, 1878, No. 34, 8 st. are given in two parts: pt. i. as, "Jesus, while He dwelt below"; pt. ii. "Eden from each flowery bed."

7. Lamb of God, we fall before Thee. *Christ All in All.* No. 17 in 4 st. of 8 l. It is in various collections, and as altered in *Kennedy*, 1863, No. 1171, is much improved.

8. Let us all with grateful praises. *Christmas.* No. 14 in 7 st. of 8 l. In Spurgeon's *O. O. H. Bk.*, 1866, it is reduced to 4 st. of 4 l.

9. Lord, look on all assembled here. *For a Public Fast.* No. 96, in 8 st. of 4 l. It is in several of the older hymn-books.

10. Lord, we lie before Thy feet. *Lent.* No. 74, in 6 st. of 6 l., and based on 2 Chron. xx. 20. In Spurgeon's *O. O. H. Bk.*, 1866, st. i., iii., vi. are given as No. 585.

11. Mercy is welcome news indeed. *God's Mercy in pardoning Sin.* No. 51, in 6 st. of 4 l., on St. Luke vii. 42. In *Spurgeon*, 1866, No. 544.

12. Much we talk of Jesu's blood. *Passiontide.* No. 41, in 4 st. of 8 l., on Lam. i. 12. In *Spurgeon*, 1866, it is abridged to 4 st. of 4 l.

13. Now from the garden to the cross. *Good Friday.* No. 63, in 9 st. of 4 l., and entitled, "The Crucifixion." In *Spurgeon*, 1866, No. 274, st. ii.–v., vi.–ix. are given as "See how the patient Jesus stands."

14. The Fountain of Christ Assist me to sing. *The Fountain.* No. 86, in 8 st. of 8 l. on Zech. xiii. 1. In *Spurgeon*, 1866, st. i., v., vii., viii., are given as No. 375.

15. The moon and stars shall lose their light. *Advent.* No. 48, in 4 st. of 4 l., on St. Matt. xxiv. 35. In *Spurgeon*, 1866.

16. The sinner that truly believes. *Saving Faith.* No. 88, in 5 st. of 4 l., and entitled, "Saving Faith." In *Spurgeon*, 1866, No. 533, st. ii. is omitted, and the opening line is altered to "The moment a sinner believes."

ii. From his *Supplement*, 1762.

17. Behold what awful pomp. *Advent.* No. 52, in 8 st. of 4 l. It is usually abridged as in the American Meth. Episco. *Hymns*, 1849, No. 1107.

18. Christ is the Eternal Rock. *The Offices of Christ.* No. 27, in 6 st. of 8 l. In Windle's *Metrical Psalter & Hyl.*, 1862, st. i., ii., v. are given as No. 53.

19. Christians, dismiss your fear. *Easter.* No. 33, in 4 st. of 8 l. into Dr. Alexander's *Augustine H. Bk.*, 1849, No. 79, in 7 st. of 4 l.

20. Dismiss us with Thy blessing, Lord. *Close of Service.* No. 78, in 2 st. of 4 l. In a few collections.

21. Gird thy loins up, Christian soldier. *The Christian Armour.* No. 29, in 5 st. of 8 l., on Eph. vi. 11. Found in several of the older, and a few of the modern collections.

22. Glory to God on high, Our peace, &c. *Holy Communion.* No. 3, in 6 st. of 4 l. In Hatfield's *Church H. Bk.*, 1872, No. 704, st. v., vi. are omitted.

23. Holy Ghost, inspire our praises. *On behalf of Ministers.* No. 77, in 5 st. of 8 l. In the Scottish *Evang. Union Hyl.*, 1878, No. 412, st. iii.–v. are given as, "Happy soul that hears and follows."

24. Jesus once for sinners slain. *Holy Communion.* No. 18, in 6 st. of 4 l. In American use.

25. Lord, help us on Thy word to feed. *Close of Service.* No. 80, in 2 st. of 4 l. In several modern hymn-books.

26. O for a glance of heavenly day. *Lent.* No. 64, in 5 st. of 4 l. In Hatfield's *Church H. Bk.*, 1872, and other American collections it is usually repeated in full. In Bickersteth's *Christian Psalmody*, 1833, it was given as, "Lord, shed a beam of heavenly day," and this is repeated in modern hymn-books.

27. Once more before we part. *Close of Service.* No. 79, in 2 st. of 4 l. Popular in G. Britain and America.

28. Once more we come before our God. *Before a Sermon.* No. 21, in 6 st. of 4 l., into *Hatfield*, 1872, No. 111, and others.

29. Sons of God by bless'd adoption. *Burial.* No. 45, in 3 st. of 8 l., into Snepp's *Songs of G. & G.*, 1872, No. 981, as "Sons of God by *blest* adoption."

30. Suffering Saviour, Lamb of God. *Holy Communion.* No. 14, in 8 st. of 4 l. In W. F. Stevenson's *Hys. for Church & Home*, 1873, st. iii., vii. are omitted.

31. That doleful night before His death. *Holy Communion.* No. 17, in 2 st. of 8 l. In the Scottish *Evang. Union Hyl.*, 1878, st. i. ll. 4–8, and st. ii., are given as, "To keep Thy Feast, Lord, we are met."

iii. From his *Appendix*, 1765.

32. Christians, in your several stations. *Christian Duty.* No. 7, in 5 st. of 6 l. It is slightly altered in Snepp's *Songs of G. & G.*, 1872, No. 742, and dated 1759 in error.

33. Prayer was [is] appointed to convey. *Prayer.* No. 12 in 6 st. of 4 l. into Snepp's *Songs of G. & G.*, 1872, No. 542, with alterations and the omission of st. ii., v. In some American collections it begins, "Prayer is to God, the soul's sure way." [J. J.]

Hartmann von der Aue seems to have been b. about 1170, apparently of the baronial family Von Owe of Au or Niedernau, near Rottenburg on the Neckar. He took part in one of the Crusades, most likely that of 1197, and was still living in 1207, but had died before 1220 (*Allg. Deutsche Biog.*, i. 634–636; *Goedeke's Grundriss*, 1884, i., 89–93, &c.).

The facts of his life have been considerably contested. Some have sought to connect him with Aub or Ouwe, near Rothenburg, on the Tauber; others with Au, near Freiburg in Baden. In his *Arme Heinrich* he calls himself Ritter und Dienstmann zu Aue, and was certainly a Swabian. He was one of the most notable poets of his time. His works are mainly metrical romances. Two deal with legends of the Arthurian cycle, *Erec* (Geraint and Enid), written about 1190; and *Iwein* (the Knight with the Lion), written about 1204—both based on *Christian of Troyes*. A third, *Gregorius* (a setting of the legendary early life of St. Gregory the Great), was written about 1200 on the basis of a French version. A fourth, the *Arme Heinrich* (the story of which is employed by H. W. Longfellow in his well-known *Golden Legend*, 1851), was his latest work. The remainder of his poems are love songs and songs of the Crusades, and were probably written c. 1193–1199. Various eds. of his individual works have been pub. during the last 50 years, and a collected ed. in 3 vols. by Fedor Bech appeared at Leipzig, 1867–69.

The only piece which can be called a hymn and has been *tr.* into English is

Min fröide wart nie sorgelos. *Crusader's Hymn.* This is in Bech's ed., pt. ii., p. 17, in 2 st. of 12 l.; also in *Wackernagel*, ii. p. 60. *Tr.* as "My joy was ne'er unmixed with care," by *Miss Winkworth*, 1869, p. 42. [J. M.]

Haste, traveller, haste! the night comes on. *W. B. Collyer.* [*Invitation.*] Appeared in Rippon's Bap. *Sel.* 27th ed. 1827, No. 581, Pt. ii., in 7 st. of 4 l., with the refrain "Haste, traveller, haste," to st. i.–vi., and "Haste to Him, haste," to st. vii. It is in use in G. Britain and America. Its original title is "Fleeing from the wrath to come by flying to Christ." [J. J.]

Hasten, [O] sinner, to be wise. *T. Scott.* [*Exhortation to Repentance.*] Pub. in his *Lyric Poems*, &c., 1773, No. 23, in 4 st. of 4 l., as "Hasten, sinner, to be wise." The L. M. version of this hymn, "Hasten, O sinner, to be wise," appeared in Rippon's *Sel.*, 1787, No. 116, st. ii. with the additional stanza "O Lord, do Thou the sinner turn." Both forms are in C. U. in G. Britain and America: the

original is in Snepp's *Songs of G. & G.*, 1872, No. 479, with Rippon's additional stanza reduced to 7's metre; and Rippon's text is in the Bap. *Ps. & Hys.*, 1858, No. 373. In the Oberlin *Manual of Praise*, 1880, No. 219, 3 st. are given in 7's metre as "*Haste*, O Sinner, *now* be wise." [W. T. B.]

Hastings, Horace Lorenzo, was b. at Blandford, Mass., Nov. 26, 1831; commenced writing hymns, and preaching, in his 17th year, and laboured as an evangelist in various parts of the U. S. In 1866 he established *The Christian*, a monthly paper, in which many of his hymns have appeared, and in 1865 the Scriptural Tract Repository in Boston. He pub. *Social Hymns, Original and Selected*, Boston, 1865; *Songs of Pilgrimage, a Hymnal for the Churches of Christ*, Part i., 1880; and in August, 1886, the same completed, to the extent of 1533 hymns, 450 of which are original and signed "H." The best known of these is "Shall we meet beyond the river," written in N. Y. city, 1858, and lately pub. as a leaflet in 14 st. of 8 l. The text in *Gospel Hymns* and elsewhere consists of the 1st half of st. i., iv., xi. and ix. *The Hastings Birthday Book*, extracts from his prose writings, appeared 1886. [F. M. B.]

Hastings, Lady Flora, daughter of the Marquess of Hastings, was b. at Edinburgh, Feb. 11, 1806, and d. July 5, 1839. Her hymns appeared in her posthumous *Poems by the Lady Flora Hastings, Edited by her Sister* [the Marchioness of Bute], 1841. The best known of her hymns is "O Thou, Who for our fallen race." (*The humility and love of Christ.*) This is usually given in an abbreviated form, as in W. F. Stevenson's *Hymns for Church and Home*, 1873. [J. J.]

Hastings, Thomas, MUS. DOC., s. of Dr. Seth Hastings, was b. at Washington, Litchfield County, Connecticut, October 15, 1784. In 1786, his father moved to Clinton, Oneida Co., N. Y. There, amid rough frontier life, his opportunities for education were small; but at an early age he developed a taste for music, and began teaching it in 1806. Seeking a wider field, he went, in 1817, to Troy, then to Albany, and in 1823 to Utica, where he conducted a religious journal, in which he advocated his special views on church music. In 1832 he was called to New York to assume the charge of several Church Choirs, and there his last forty years were spent in great and increasing usefulness and repute. He d. at New York, May 15, 1872. His aim was the greater glory of God through better musical worship; and to this end he was always training choirs, compiling works, and composing music. His hymn-work was a corollary to the proposition of his music-work; he wrote hymns for certain tunes; the one activity seemed to imply and necessitate the other. Although not a great poet, he yet attained considerable success. If we take the aggregate of American hymnals published during the last fifty years or for any portion of that time, more hymns by him are found in C. U. than by any other native writer. Not one of his hymns is of the highest merit, but many of them have become popular and useful. In addition to editing many books of tunes, Hastings also pub. the following hymn-books:—

(1) *Spiritual Songs for Social Worship: Adapted to the Use of Families and Private Circles in Seasons of Revival, to Missionary Meetings*, &c., Utica, 1831–2, in which he was assisted by Lowell Mason; (2) *The Mother's Hymn-book*, 1834; (3) *The Christian Psalmist; or, Watts's Psalms and Hymns, with copious Selections from other Sources*, &c., N. Y., 1836, in connection with William Patton; (4) *Church Melodies*, N. Y., 1858, assisted by his son, the Rev. T. S. Hastings; (5) *Devotional Hymns and Poems*, N. Y., 1850. The last contained many, but not all, of his original hymns. (6) *Mother's Hymn-book*, enlarged 1850.

The authorship of several of Hastings's hymns has been somewhat difficult to determine. All the hymns given in the *Spiritual Songs* were without signatures. In the *Christian Psalmist* some of his contributions were signed "Anon," others "M. S.," whilst others bore the names of the tune books in which they had previously appeared; and in the *Church Melodies* some were signed with his name, and others were left blank. His MSS., and *Devotional Hymns*, &c., enable us to fix the authorship of over 50 which are still in C. U. These, following the chronological order of his leading work, are:—

i. From the *Spiritual Songs*, 1831:—

1. Before Thy footstool kneeling. *In Sickness.* No. 358, in 3 st. of 8 l.

2. Bleeding hearts defiled by sin. *Fulness of Christ.* No. 261, in 5 st. of 4 l.

3. Child of sin and sorrow, Filled with dismay. *Lent.* No. 315, in 2 st. of 8 l. It is sometimes given as "Child of sin and sorrow, *Where wilt thou flee?*" It is in extensive use.

4. Delay not, delay not, O sinner draw near. *Exhortation to Repentance.* No. 145, in 5 st. of 4 l. Given in several important collections.

5. Forgive us, Lord, to Thee we cry. *Forgiveness desired.* No. 165, in 4 st. of 4 l.

6. Gently, Lord, O gently lead us. *Pilgrimage of Life.* No. 29, in 2 st. of 8 l. It is given in several collections. The first two lines are taken from a hymn which appeared in the *Christian Lyre*, 1830.

7. Go forth on wings of fervent prayer. *For a blessing on the distribution of Books and Tracts.* No. 250, in 4 st. of 5 l. It is sometimes given as "Go forth on wings of *faith and* prayer," as in the *Bapt. Praise Bk.*, N. Y., 1871, No. 1252; but the alterations are so great as almost to constitute it a new hymn.

8. Hail to the brightness of Zion's glad morning. *Missionary Success.* No. 239, in 4 st. of 4 l. In several hymn-books in G. Britain and America.

9. How calm and beautiful the morn. *Easter.* No. 291, in 5 st. of 6 l. Very popular.

10. In this calm, impressive hour. *Early Morning.* No. 235, pt. i. in 3 st. of 6 l. In several collections.

11. Jesus, save my dying soul. *Lent.* No. 398, in 4 st. of 4 l. A deeply penitential hymn.

12. Now be the gospel banner. *Missions.* No. 178, in 2 st. of 8 l. In several collections (see below).

13. Now from labour, and from care. *Evening.* No. 235. Pt. ii. in 3 st. of 6 l. This hymn, with No. 10 above, "In this calm," &c., constitute one hymn of 6 st. in the *Spiritual Songs*, but divided into two parts, one for Morning and the other for Evening. Both parts are popular as separate hymns.

14. O God of Abraham, hear. *Prayer on behalf of Children.* No. 288, in 5 st. of 4 l. In use in G. Britain.

15. O tell me, Thou Life and delight of my soul. *Following the Good Shepherd.* No. 151, in 5 st. of 4 l., on Cant. i. 7, 8.

16. Return, O wanderer, to thy home. *The Prodigal recalled.* No. 183, in 3 st. of 4 l., with the refrain, "Return, return" (see below).

17. Soft and holy is the place. *Public Worship.* No. 351, in 4 st. of 4 l. In Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, and some other collections, the opening line is altered to "*Sweet* and holy is the place."

18. That warning voice, O sinner, hear. *Exhortation to Repentance.* No. 231, in 4 st. of 6 l.

19. To-day the Saviour calls. *Lent.* No. 176, in 4 st. of 4 l. Dr. Hastings says, in a communication to Dr. Stevenson (*Hys. for Church and Home*, 1873), this hymn "was offered me in a hasty sketch which I retouched." The sketch was by the Rev. S. F. Smith.

20. Why that look of sadness. *Consolation.* No. 268, in 3 st. of 8 l.

21. Zion, dreary and in anguish. *The Church Comforted.* No. 160, in 4 st. of 4 l.

Concerning the two hymns, No. 12, "Now be the gospel banner"; and No. 16, "Return, O wanderer, to thy home," Dr. Stevenson has the following note in his *Hys. for Church and Home*, Lond., 1873:—

"In a letter to the Editor, Dr. Hastings wrote, not more than a fortnight before his death, 'These two hymns of mine were earlier compositions, the former ["Now be," &c.] for a Utica Sunday School celebration, the latter ["Return, O wanderer," &c.] after hearing a stirring revival sermon on the Prodigal Son, by the Rev. Mr. Kint, at a large union meeting in the Presbyterian Church, where two hundred converts were present. The preacher at the close eloquently exclaimed with tender emphasis, "Sinner, come home! come home! come home!" It was easy afterwards to write, "Return, O wanderer." '"

Several additional hymns in the *Spiritual Songs*, 1831, have been ascribed to Dr. Hastings, but without confirmation. The sum of what can be said on his behalf is that the hymns are in his style, and that they have not been claimed by others. They are:—

22. Drooping souls, no longer mourn. *Pardon promised.* No. 40, in 3 st. of 8 l., of which st. i., ii. are altered from J. J. Harrod's *Public, Parlour, and Cottage Hymns*, Baltimore, 1823, that is, 8 years before the *Spiritual Songs* were published.

23. Dying souls, fast bound in sin. *Pardon offered.* No. 41, in 5 st. of 8 l. It is usually given in an abridged form.

ii. From his *Mother's Hymn Book*, 1834:—

24. Forbid them not, the Saviour cried. *Holy Baptism.* No. 44.

25. God of mercy, hear our prayer. *On behalf of Children.* No. 48, in 5 st. of 4 l. It was included in J. Campbell's *Comprehensive H. Bk.*, Lond., 1837, and subsequently in several collections.

26. God of the nations, bow Thine ear. *Missions.* No. 115, in 4 st. of 6 l. In several collections.

27. How tender is Thy hand. *Affliction.* No. 99, in 5 st. of 4 l.

28. Jesus, while our hearts are bleeding. *Death. Resignation.* No. 95, in 5 st. of 4 l. This is in extensive use and is one of his best and most popular hymns.

29. Lord, I would come to Thee. *Self-dedication of a Child.* No. 72, in 4 st. of 4 l.

30. O Lord, behold us at Thy feet. *Lent.* No. 59, in 4 st. of 4 l. It is doubtful if this is by Hastings. It is sometimes signed "Mrs. T."

31. The rosy light is dawning. *Morning.* No. 11, in 3 st. of 8 l.

32. The Saviour bids us [thee] watch and pray. *Watch and Pray.* No. 119, in 4 st. of 4 l.

33. Thou God of sovereign grace. *On behalf of Children.* No. 66, in 6 st. of 4 l.

34. Wherever two or three may meet. *Divine Service.* No. 56.

35. Within these quiet walls, O Lord. *Mothers' Meetings.* No. 58, in 5 st. of 4 l. In Spurgeon's *O. O. H. Bk.*, 1866, No. 1010, it begins, "Within these *peaceful* walls." This reading is from J. Campbell's *Comprehensive H. Bk.*, Lond., 1837. It is very doubtful if this is by Hastings.

iii. From the *Christian Psalmist*, 1836:—

36. Children, hear the melting story. *On the life of Christ.* No. 430, in 3 st. of 6 l. It is given as from the *Union Minstrel*, and the statement that it is by Hastings is very doubtful, no evidence to that effect being in the possession of his family. Dr. Hatfield, in his *Church H. Bk.*, dates it 1830, and gives it as "Anon."

37. Go, tune thy voice to sacred song. *Praise.* No. 190, in 5 st. of 5 l., and given as from "MS."

38. He that goeth forth with weeping. *Missions.* No. 212, in 2 st. of 8 l., and given as from "MS." It is in several collections.

39. I love the Lord, Whose gracious ear. *Ps. cxvi.* Page 186, in 4 st. of 6 l., as from "MS."

40. Lord of the harvest, bend Thine ear. *For the Increase of the Ministry.* No. 407, in 6 st. of 4 l., as from "MS." This hymn Dr. Hastings altered for his *Devotional Hys. & Poems*, 1850, but it has failed to replace the original in the hymn-books.

iv. From the Reformed Dutch *Additional Hymns*, 1846:—

41. Child of sorrow, child of care [woe]. *Trust.* No. 168, in 2 st. of 8 l.; appeared in W. Hunter's *Minstrel of Zion*, 1845.

42. Heirs of an immortal crown. *Christian Warfare.* No. 136, in 2 st. of 8 l.

43. O Saviour, lend a listening ear. *Lent.* No. 175. St. vi., i., iv., v., altered.

44. The Lord Jehovah lives. *Ps. xviii.* No. 26, in 4 st. of 6 l.

These three hymns, together with many others, are given in the Dutch Reformed *Hys. of the Church*, N. Y., 1869. In the 1847 *Ps. & Hymns* there were, including these, 38 hymns by Hastings, and 2 which are doubtful.

v. From Dr. Hastings's *Devotional Hymns and Religious Poems*, 1850:—

45. In time of fear, when trouble's near. *Encouragement in Trial.* Page 95, in 3 st. of 4 l. In use in G. Britain.

vi. From *Church Melodies*, 1858:—

46. For those in bonds as bound with them. *Missions.* No. 416, in 5 st. of 4 l., on Heb. xiii. 3.

47. Forget thyself, Christ bids thee come. *Holy Communion.* No. 683, in 3 st. of 6 l.

48. Jesus, Merciful and Mild. *Leaning on Christ.* No. 585, in 4 st. of 8 l. In several collections.

49. Pilgrims in this vale of sorrow. *Self-denial.* No. 397, in 4 st. of 4 l.

50. Saviour, I look to Thee. *Lent. In time of Trouble.* No. 129, in 4 st. of 7 l.

51. Saviour of our ruined race. *Holy Communion.* No. 379, in 3 st. of 6 l.

52. Why that soul's commotion? *Lent.* No. 211, in 3 st. of 8 l. It is doubtful if this is by Hastings.

vii. In Robinson's *Songs of the Church*, 1862:

53. Be tranquil, O my soul. *Patience in Affliction.* No. 519, in 4 st. of 4 l. Altered in Robinson's *Songs for the Sanctuary*, 1865.

54. Peace, peace, I leave with you. *Peace, the benediction of Christ.* No. 386, in 3 st. of 7 l.

55. Saviour, Thy gentle voice. *Christ All in All.* No. 492, in 3 st. of 7 l.

viii. In Robinson's *Songs for the Sanctuary*, 1865:—

56. God of the morning ray. *Morning.* No. 53, in 2 st. of 7 l.

Of Hastings's hymns about 40 are in the Reformed Dutch *Ps. & Hys.*, 1847; 39 in Robinson's *Songs for the Sanctuary*, 1865; 15 in Hatfield's *Church H. Bk.*, 1872; and 13 in the *Lyra Sac. Americana*, 1868. They are also largely represented in other collections. Many other of his compositions are found in collections now or recently in C. U., but these are not of the highest merit. [F. M. B.]

Hatfield, Edwin Francis, D.D., was b. at Elizabethtown, New Jersey, Jan. 9, 1807, and educated at Middlebury College, Vermont, and at Andover. From 1832 to 1835 he was pastor of the 2nd Presbyterian Church, St. Louis. In 1835 he removed to New York, where he was at first pastor of 7th Presbyterian Church, and then of the North Presbyterian Church (1856–63) in the same city; and in

1864 he was appointed special agent to the Union Theological Seminary, New York. He also held from 1846 the appointment of Stated Clerk of the Presbyterian General Assembly. He d. at Summit, New Jersey, Sept. 22, 1883. His hymnological knowledge was extensive. His publications include:—

(1) *Freedom's Lyre; or, Psalms, Hymns, and Sacred Songs, for the Slave and his Friends*, N. Y., 1840, to which he contributed 24 hymns under the signature of "E. F. H."; (2) *The Church Hymn Book for the Worship of God*, N. Y., 1872, in which are 10 of his hymns; and (3) *Chapel Hymns*, N. Y., 1873. (4) *The Poets of the Church. Biographical Sketches of Hymn Writers, with Notes on their Hymns*, New York, 1884. This was a posthumous publication, and is far from being accurate.

His hymns and psalm versions in C. U. include:—

1. **Come, bless Jehovah's name.** (1837.) *Ps.* 134.
2. **Come, let us gladly sing.** (1837.) *Ps.* 95.
3. **Hallelujah, praise the Lord.** (1837.) *Ps.* 150.
4. **How perfect is Thy law.** (1837.) *Ps.* 19.
5. **How sweetly breaks the Sabbath dawn.** (1840.) *Sunday.*
6. **My Shepherd's name is love.** (1837.) *Ps.* 23.
7. **O sing hallelujah, praise ye the Lord.** (1837.) *Ps.* 146.
8. **Thee, Thee, we praise, O God, and now.** (1871.) A paraphrase of the *Te Deum.*
9. **'Tis Thine alone, Almighty Name.** (1872.) *Temperance.*
10. **Why, O God, Thy people spurn?** (1837.) *Ps.* 60.
11. **To God the Father, Son.** *Doxology.* In *Freedom's Lyre*, 1840. It is widely used.

These hymns and psalm versions are all in his *Church H. Bk.*, 1872, and the dates appended above are from that collection. No. 10 was pub. in his *Freedom's Lyre*, 1840, No. 25. [F. M. B.]

Have faith in truth. *H. Bonar.* [*Faithfulness to truth.*] Appeared in the 2nd series of his *Hys. of Faith and Hope*, 1861, in 10 st. of 4 l. In Dale's *English H. Bk.*, 1874, it begins with st. ii., "Make sure of truth," and st. ix. is also omitted. It is a beautiful hymn, and should be more widely known. [J. J.]

Have mercy, Lord, on me. *Tate & Brady.* [*Ps. li.*] This S.M. rendering of Ps. 51 was given in the *New Version*, 1698 (q.v.), in 17 st. of 4 l., divided into two parts, and is a good example of the renderings therein in that metre. [Psalters, English, § 13, γ.] As found in modern hymn-books in G. Britain and America it is given in an abbreviated form of three or more stanzas, and often with a doxology also from the N. Version. Few collections agree, however, in their selection of stanzas. The arrangement of stanzas as in *H. A. & M.*, 1875, is in more extensive use than any other. [J. J.]

Have mercy on us, God Most High. *F. W. Faber.* [*Holy Trinity.*] 1st pub. in his *Jesus and Mary*, &c., 1849, in 11 st. of 4 l. and entitled, "The Most Holy Trinity." In addition to its being given in an abbreviated form in Roman Catholic collections, it is also in *H. A. & M.*, 1861 and 1875, and other hymn-books. The arrangement in most extensive use is that of *H. A. & M.*, which is composed of st. i.–iii., v., and xi. In Allon's *Supplemental Hymns*, 1868, No. 3, is a cento by G. Rawson, part of which is from this hymn (specially st. i.–iii.), and the rest is by him, some of the lines being from his hymn, "Transcendent mystery unknown," subsequently pub. in his *Hymns*, &c., 1876, p. 39 (see note on p. 40). The cento in Horder's *Cong. Hys.*, 1884, and others, begins with st. ii. of the original, "Most ancient of all mysteries." [J. J.]

Have you ever brought a penny to the missionary box? *Emily E. S. Elliott.* [*Children's Mission Hymn.*] 1st pub. 1855, in the *Church Missionary Juvenile Instructor.* Included, slightly altered, as No. 19 of the Children's Hymns in Wilson's *Service of Praise*, 1865, in 6 st. of 4 l. In 1873, Dr. W. F. Stevenson included st. iii.–vi., beginning, "O how joyous is the music of the missionary song," in his *H. for Church and Home;* and this was repeated in Wilson's *Songs of Zion*, 1878, and in Allon's *Children's Worship*, 1878. In the latter it begins, "O joyous is the music." [J. M.]

Havergal, Frances Ridley, daughter of the Rev. W. H. Havergal, was b. at Astley, Worcestershire, Dec. 14, 1836. Five years later her father removed to the Rectory of St. Nicholas, Worcester. In August, 1850, she entered Mrs. Teed's school, whose influence over her was most beneficial. In the following year she says, "I committed my soul to the Saviour, and earth and heaven seemed brighter from that moment." A short sojourn in Germany followed, and on her return she was confirmed in Worcester Cathedral, July 17, 1853. In 1860 she left Worcester on her father resigning the Rectory of St. Nicholas, and resided at different periods in Leamington, and at Caswall Bay, Swansea, broken by visits to Switzerland, Scotland, and North Wales. She d. at Caswall Bay, Swansea, June 3, 1879.

Miss Havergal's scholastic acquirements were extensive, embracing several modern languages, together with Greek and Hebrew. She does not occupy, and did not claim for herself, a prominent place as a poet, but by her distinct individuality she carved out a niche which she alone could fill. Simply and sweetly she sang the love of God, and His way of salvation. To this end, and for this object, her whole life and all her powers were consecrated. She lives and speaks in every line of her poetry. Her poems are permeated with the fragrance of her passionate love of Jesus.

Her religious views and theological bias are distinctly set forth in her poems, and may be described as mildly Calvinistic, without the severe dogmatic tenet of reprobation. The burden of her writings is a free and full salvation, through the Redeemer's merits, for every sinner who will receive it, and her life was devoted to the proclamation of this truth by personal labours, literary efforts, and earnest interest in Foreign Missions. [J. D.]

Miss Havergal's hymns were frequently printed by J. & R. Parlane as leaflets, and by Caswell & Co. as ornamental cards. They were gathered together from time to time and published in her works as follows:—

(1) *Ministry of Song*, 1869; (2) *Twelve Sacred Songs for Little Singers*, 1870; (3) *Under the Surface*, 1874; (4) *Loyal Responses*, 1878; (5) *Life Mosaic*, 1879; (6) *Life Chords*, 1880; (7) *Life Echoes*, 1883.

About 15 of the more important of Miss Havergal's hymns, including "Golden harps are sounding," "I gave my life for thee," "Jesus, Master, Whose I am," "Lord, speak to me," "O Master, at Thy feet," "Take my life and let it be," "Tell it out among the heathen," &c., are annotated under their respective first lines. The rest, which are in C. U., number

nearly 50. These we give, together with dates and places of composition, from the *Havergal* MSS., and the works in which they were published. Those, and they are many, which were printed in *Parlane's Series of Leaflets* are distinguished as (*P.*, 1872, &c.), and those in *Caswell's* series (*C.*, 1873, &c.).

1. A happy New Year! Even such may it be. *New Year.* From *Under the Surface*, 1874.

2. Certainly I will be with thee. *Birthday.* Sept. 1871, at Perry Barr. (*P.* 1871.) Pub. in *Under the Surface*, 1874, and *Life Mosaic*, 1879.

3. Church of God, beloved and chosen. *Sanctified in Christ Jesus*, 1873. (*P.* 1873.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

4. God Almighty, King of nations. *Sovereignty of God.* 1872. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

5. God doth not bid thee wait. *God faithful to His promises.* Oct. 22, 1868, at Oakhampton. (*P.* 1869.) Pub. in *Ministry of Song*, 1869, and *L. Mosaic*, 1879.

6. God of heaven, hear our singing. *A Child's hymn for Missions.* Oct. 22, 1869, at Leamington. Pub. in her *Twelve Sacred Songs for Little Singers*, 1870, and her *Life Chords*, 1880.

7. God will take care of you, All through the day. *The Good Shepherd.* In Mrs. Brock's *Children's H. Bk.*, 1881.

8. God's reiterated all. *New Year.* 1873, at Winterdyne. (*C.* 1873.) Pub. in *Loyal Responses*, 1878, and *L. Mosaic*, 1879.

9. Have you not a word for Jesus? *Boldness for the Truth.* Nov. 1871, at Perry Barr. (*P.* 1872.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

10. He hath spoken in the darkness. *Voice of God in sorrow.* June 10, 1869, at Neuhausen. (*P.* 1870.) Pub. in *Under the Surface*, 1874, and in *L. Mosaic*, 1879.

11. Hear the Father's ancient promise. *Promise of the Holy Spirit.* Aug. 1870. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

12. Holy and Infinite! Viewless, Eternal. *Infinity of God.* 1872. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

13. Holy brethren, called and chosen. *Election a motive for Earnestness.* 1872. Pub. in Snepp's *Songs of G. & G.*, 1876.

14. I am trusting Thee, Lord Jesus. *Faith.* Sept. 1874, at Ormont Dessons. (*P.* 1874.) Pub. in *Loyal Responses*, 1878, and *Life Chords*, 1880. Miss Havergal's tune, *Urbane* (Snepp's *S. of G. & G.*, 1048), was composed for this hymn. The hymn was the author's "own favourite," and was found in her pocket Bible after her death.

15. I bring my sins to Thee. *Resting all on Jesus.* June, 1870. (*P.* 1870.) Printed in the *Sunday Magazine*, 1870, and *Home Words*, 1872. Pub. in *Under the Surface*, 1874, and *Life Chords*, 1880.

16. I could not do without Thee. *Jesus All in All.* May 7, 1873. (*P.* 1873.) Printed in *Home Words*, 1873, and pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

17. In full and glad surrender. *Confirmation.* Miss Havergal's sister says this hymn was "The epitome of her [Miss F. R. H.'s] life and the focus of its sunshine." It is a beautiful hymn of personal consecration to God at all times.

18. In the evening there is weeping. *Sorrow followed by Joy.* June 19, 1869, at the Hotel Jungfraublick, Interlaken. "It rained all day, except a very bright interval before dinner. Curious long soft white clouds went slowly creeping along the Scheinige Platte; I wrote 'Evening Tears and Morning Songs.' (Marg. reading of Ps. xxx. 5.)" (*P.* 1870.) Pub. in *Under the Surface*, 1874.

19. Increase our faith, beloved Lord. *Increase of Faith desired.* In *Loyal Responses*, 1878, in 11 st. of 4 l., on St. Luke xvii. 5. It is usually given in an abridged form.

20. Is it for me, dear Saviour? *Heaven anticipated.* Nov. 1871, at Perry Barr. (*P.* 1872.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

21. Israel of God, awaken. *Christ our Righteousness.* May, 1871, at Perry Barr. (*P.* 1872.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

22. Jehovah's covenant shall endure. *The Divine Covenant*, 1872. Pub. in Snepp's *Songs of G. & G.*, 1876.

23. Jesus, blessed Saviour. *New Year.* Nov. 25, 1872, at Leamington. (*P.* 1873.) Printed in the *Day-spring Magazine*, Jan. 1873, and pub. in *Life Chords*, 1880.

24. Jesus only! In the shadow. *Jesus All in All.* Dec. 4, 1870, at Pyrmont Villa. (*P. & C.* 1871.) Pub. in *Under the Surface*, 1874, and in *L. Mosaic*, 1879.

25. Joined to Christ by [in] mystic union. *The Church the Body of Christ.* May, 1871, at Perry Barr. (*P.* 1872.) Pub. in *Under the Surface*, 1874, *L. Mosaic*, 1879.

26. Just when Thou wilt, O Master, call. *Resignation.* In *Loyal Responses*, 1878, in 5 st. of 4 l., and Whiting's *Hys. for the Church Catholic*, 1882.

27. King Eternal and Immortal. *God Eternal.* Written at Perry Villa, Perry Barr, Feb. 11, 1871, and pub. in Snepp's *Songs of G. & G.*, 1876; *Under the Surface*, 1874; and *Life Mosaic*, 1879.

28. Light after darkness, Gain after loss. *Peace in Jesus, and the Divine Reward.* In Sankey's *Sac. Songs and Solos*, from her *Life Mosaic*, 1879.

29. Like a river glorious, Is God's perfect Peace. *Peace.* In her *Loyal Responses*, 1878, in 3 st. of 8 l., with the chorus, "Stayed upon Jehovah." In several collections.

30. Master, speak! Thy servant heareth. *Fellowship with and Assistance from Christ desired.* Sunday evening, May 19, 1867, at Weston-super-Mare. Pub. in *Ministry of Song*, 1869, and *L. Mosaic*, 1879. It is very popular.

31. New mercies, new blessings, new light on thy way. *New Life in Christ.* 1874, at Winterdyne. (*C.* 1874.) Pub. in *Under His Shadow*, 1879, *Life Chords*, 1880.

32. Not your own, but His ye are. *Missions.* Jan. 21, 1867. (*C.* 1867.) Pub. in *Ministry of Song*, 1869; *L. Mosaic*, 1879; and the *Hyl. for Church Missions*, 1884.

33. Now let us sing the angels' song. *Christmas.* In her *Life Mosaic*, 1879; and W. R. Stevenson's *School Hymnal*, 1880.

34. Now the daylight goes away. *Evening.* Oct. 17, 1869, at Leamington. Pub. in *Songs for Little Singers*, 1870, and *Life Chords*, 1880. It originally read, "Now the light has gone away."

35. Now the sowing and the weeping. *Sorrow followed by Joy.* Jan. 4, 1870, at Leamington. Printed in *Sunday at Home*, 1870; and pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

36. O Glorious God and King. *Praise to the Father.* Feb. 1872. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

37. O Saviour, precious [holy] Saviour. *Christ worshipped by the Church.* Nov. 1870, at Leamington. (*P.* 1870.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

38. O thou chosen Church of Jesus. *Election.* April 6, 1871. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

39. O what everlasting blessings God outpoureth on His own. *Salvation everlasting.* Aug. 12, 1871, at Perry Barr. (*P.* 1871.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

40. Our Father, our Father, Who dwellest in light. *The blessing of the Father desired.* May 14, 1872. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879. Miss Havergal's tune, *Tertius*, was composed for this hymn.

41. Our Saviour and our King. *Presentation of the Church to the Father.* (Heb. ii. 13.) May, 1871, at Perry Barr. (*P.* 1871.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

42. Precious, precious blood of Jesus. *The precious Blood.* Sept. 1874, at Ormont Dessons. (*C.*) Pub. in *Loyal Responses*, 1878, and *Life Chords*, 1880.

43. Sing, O heavens, the Lord hath done it. *Redemption.* In her *Life Mosaic*, 1879, and the *Universal H. Bk.*, 1885.

44. Sit down beneath His shadow. *Holy Communion.* Nov. 27, 1870, at Leamington. (*P.* 1870.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

45. Sovereign Lord and gracious Master. *Grace consummated in Glory.* Oct. 22, 1871. (*P.* 1872.) Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879.

46. Standing at the portal of the opening year. *New Year.* Jan. 4, 1873. Pub. in *Under the Surface*, 1874, and *Life Chords*, 1880.

47. To Thee, O Comforter divine. *Praise to the Holy Spirit.* Aug. 11, 1872, at Perry Barr. Pub. in *Under the Surface*, 1874, and *L. Mosaic*, 1879. Miss Havergal's tune, *Tryphosa*, was written for this hymn.

48. True-hearted, whole-hearted, faithful and loyal. *Faithfulness to the Saviour.* In her *Loyal Responses*, 1878, and the *Universal H. Bk.*, 1885.

49. What know we, Holy God, of Thee? *God's Spirituality*, 1872. Pub. in *Under the Surface*, 1874, and *Life Mosaic*, 1879.

50. Who is on the Lord's side? *Home Missions.* Oct. 13, 1877. Pub. in *Loyal Responses*, 1878, and *Life Chords*, 1880.

51. With quivering heart and trembling will. *Resignation.* July, 10, 1866, at Luccombe Rectory. (*P.* 1866.) Pub. in *Ministry of Song*, 1869, and *L. Mosaic*, 1879.

52. Will ye not come to Him for life? *The Gospel Invitation.* 1873. Pub. in Snepp's *Songs of G. & G.*, 1876.

53. Worthy of all adoration. *Praise to Jesus as the Lamb upon the throne.* Feb. 26, 1867, at Oakhampton. Pub. in *Ministry of Song*, 1869, and *L. Mosaic*, 1874. It is pt. iii. of the "Threefold Praise," and was suggested by the "*Worthy is the Lamb*," the "Hallelujah" and "Amen" choruses in Handel's *Messiah*.

54. Ye who hear the blessed call. *The Invitation of the Spirit and the Bride.* March, 1869, at Leamington. (*P.* 1869.) Pub. in *Ministry of Song*, 1869, and *Life Mosaic*, 1879. Suggested by, and written for, the Young Men's Christian Association.

55. Yes, He knows the way is dreary. *Encouragement.* 1867. Pub. in *Ministry of Song*, 1869.

Most of these hymns are given in Snepp's *Songs of Grace and Glory*, 1872 and 1876, his *Appendix*, 1874, and the Musical ed., 1880, and many of them are also in several other hymn-books, including *H. A. & M.*, *Thring*, *Church Hys.*, *Hy. Comp.*, &c., and some of the leading American collections. [J. J.]

Havergal, William Henry, M.A., s. of William Havergal, was b. at High Wycombe, Buckinghamshire, 1793, and was educated at St. Edmund's Hall, Oxford (B.A. 1815, M.A. 1819). On taking Holy Orders he became in 1829 Rector of Astley, Worcestershire; in 1842, Rector of St. Nicholas, Worcester; and in 1860, Rector of Shareshill, near Wolverhampton. He was also Hon. Canon in Worcester Cathedral from 1845. He d. April 18, 1870. His hymns, about 100 in all, were in many instances written for special services in his own church, and printed as leaflets. Several were included in W. Carus Wilson's *Bk. of General Psalmody*, 1840 (2nd ed., 1842); and in *Metrical Ps. & Hys. for Singing in Churches*, Worcester, Deighton, 1849, commonly known as the *Worcester Diocesan H. Bk.*, and of which he was the Editor. In *Life Echoes*, 1883, his hymns are given with those of Miss Havergal. Of those in C. U. the greater part are in *Mercer*, and Snepp's *Songs of G. & G.* Although his hymns are all good, and two or three are excellent, it is not as a hymn-writer but as a musician that Canon Havergal is best known. His musical works and compositions included, in addition to numerous individual hymn tunes and chants, the Gresham Prize Service, 1836; the Gresham Prize Anthem, 1845; *Old Church Psalmody*, 1849; *History of the Old* 100*th Psalm tune*, 1854, &c. He also reprinted *Ravenscroft's Psalter* of 1611. His hymns in C. U. include:—

1. Blessed Jesus, Lord and Brother. *School Festivals*, 1833. Pub. in *Life Echoes*, 1883.

2. Brighter than meridian splendour. *Christ the glory of His Church.* 1830. Pub. in W. C. Wilson's *Bk. of General Ps.*, 1840; the Worcester *Ps. & Hys.*, 1849, &c.

3. Christians, awake to joy and praise. *Christmas Carol.* c. 1860. Printed on broadsheet, with music by the author, and sold on behalf of the Lancashire Cotton Distress Fund.

4. Come, Shepherds, come, 'tis just a year. *Christmas Carol.* 1860. Pub. in Snepp's *Songs of G. & G.*, 1872.

5. For ever and for ever, Lord. *Missions*, 1866, for the Church Miss. Soc. Pub. in Snepp's *S. of G. & G.*, 1872, and the *Life Echoes*, 1883.

6. Hallelujah. Lord, our voices. *Sunday.* 1828. Pub. in W. C. Wilson's *Bk. of General Ps.*, 1840; the Worcester *Ps. & Hys.*, 1849; *Life Echoes*, 1883, &c.

7. Heralds of the Lord of glory. *Missions.* First sung in Astley Church, Sep. 23, 1827. Pub. in Miss Havergal's *Starlight through the Shadows*, 1880; Snepp's *S. of G. & G.*, 1872, &c.

8. Hosanna, raise the pealing hymn. *Praise to Christ*, 1833, and 1st sung in Astley Church, June 9, 1833. Pub. in W. C. Wilson's *Bk. of General Psalmody*, 1840; the Worcester *Ps. & Hys.*, 1849; *Life Echoes*, 1883, &c.

9. How vast the field of souls. *Missions.* 1858. Printed for Shareshill Church Miss. Anniversary, 1863, and pub. in Snepp's *S. of G. & G.*, 1872, and the *Life Echoes*, 1883.

10. In doubt and dread dismay. *Missions.* Written in 1837, and pub. in W. C. Wilson's *Bk. of General Psalmody*, 1840; the Worcester *Ps. & Hys.*, 1849, &c.

11. Jerusalem the golden, The home of saints shall be. *Heaven.* Pub. in *Life Echoes*, 1883.

12. My times are in Thy hand, Their best, &c. 1860. Pub. in Snepp's *S. of G. & G.*, 1872, the *Records* of the author's life and work, and *Life Echoes*, 1883. The editor of the *Records* says (p. 159) "this hymn has been much appreciated, and well illustrates the devotional and cheerful spirit of the writer."

13. No dawn of holy light. *Sunday.* 1825. Printed in 1831 on a leaflet, and pub. in W. C. Wilson's *Bk. of General Psalmody*, 1840; the Worcester *Ps. & Hys.*, 1849; *Life Echoes*, 1883, &c.

14. Our faithful God hath sent us. *Harvest.* Written at Shareshill in 1863, for a Harvest Festival. Pub. in Snepp's *S. of G. & G.*, 1872, and *Life Echoes*, 1883.

15. Shout, O earth! from silence waking. *Praise to Jesus for Redemption.* 1841. Pub. in the Worcester *Ps. & Hys.*, 1849; Snepp's *S. of G. & G.*, 1872, &c.

16. So happy all the day. *Christmas Carol.* c. 1834. Pub. in Snepp's *S. of G. & G.*, 1872.

17. Soon the trumpet of salvation. *Missions.* 1826. Pub. in Snepp's *S. of G. & G.*, 1872.

18. To praise our Shepherd's [Saviour's] care. *The Good Shepherd.* Written after witnessing the death of Elizabeth Edwards, aged 12, of St. Nicholas, Worcester, and printed as a leaflet. Pub. in W. C. Wilson's *Bk. of General Psalmody*, 1840; the Worcester *Ps. & Hys.*, 1849; *Life Echoes*, &c., 1883. The author also pub. a *Memoir* of the child.

19. Widely 'midst the slumbering nations. *Missions.* 1828. Pub. in the Worcester *Ps. & Hys.*, 1849; Snepp's *S. of G. & G.*, 1872, &c.

In addition to these hymns, his carols, "How grand, and how bright," "Our festal morn is come," and others are annotated under their respective first lines. Most of these carols and hymns were reprinted in *Christmas Carols & Sacred Songs, Chiefly by the Rev. W. H. Havergal*, Lond., Nisbet, 1869. [J. J.]

Haweis, Thomas, LL.B., M.D., b. at Truro, Cornwall, 1732. After practising for a time as a Physician, he entered Christ's College, Cambridge, where he graduated. Taking Holy Orders, he became Assistant Preacher to M. Madan at the Lock Hospital, London, and subsequently Rector of All Saints, Aldwincle, Northamptonshire. He was also Chaplain to Lady Huntingdon, and for several years officiated at her Chapel in Bath. He d. at Bath, Feb. 11, 1820. He published several prose works, including *A History of the Church*, *A Translation of the New Testament*, and *A Commentary on the Holy Bible*. His hymns, a few of which are of more than ordinary merit, were pub. in his

Carmina Christo; or, Hymns to the Saviour. Designed for the Use and Comfort of Those who worship the Lamb that was slain. Bath, S. Hayward, 1792 (139

hymns), enlarged. London, 1808 (256 hymns). In 1794, or sometime after, but before the enlarged edition was pub., two hymns "For the Fast-day, Feb. 28, 1794," were added to the 1st ed. These were, "Big with events, another year," and "Still o'er the deep the cannon's roar."

The most popular and widely used of his hymns are, "Behold the Lamb of God, Who bore," &c.; "Enthroned on high, Almighty Lord"; and "O Thou from Whom all goodness flows." The rest, all being from *Carmina Christo*, 1st ed. 1792, are:—

1. Dark was the night and cold the ground. *Gethsemane.*
2. From the cross uplifted high. *Christ in Glory.*
3. Great Spirit, by Whose mighty power. *Whitsuntide.*
4. Submissive to Thy will, my God. *Resignation.*
5. The happy morn is come. *Easter.*
6. Thou Lamb of God, that on the tree. *Good Friday.* The hymn, "Thy Head, the crown of thorns that wears," in Stryker & Main's *Church Praise Bk.*, N. Y., 1882, begins with st. ii. of this hymn.
7. To Thee, my God and Saviour, My heart, &c. *Praise for Redemption.*

[J. J.]

Hawker, Robert, M.D., was b. at Exeter in 1753, and educated for the medical profession. In 1778 he took Holy Orders, and in 1784 became Incumbent of Charles the Martyr Church in Plymouth, where he remained until his death, on April 6, 1827. Dr. Hawker was well known as a controversial and theological writer. His name is also associated with hymns, especially "Lord dismiss us with Thy blessing," and a few others. He pub.:—

Psalms and Hymns sung by the Children of the Sunday School, in the Parish Church of Charles, Plymouth, at the Sabbath Evening Lecture, N.D. [c. 1787].

This collection is noticeable as having been one of the first hymn-books published in connection with the Sunday School movement. It had some slight influence on later collections [**Children's Hymns**, § iii.]. He also pub. in pamphlet form:—

The Abba, Amen, and Corpus Christi Hymns. By Dr. Hawker, London: A. A. Paris, 1818.

These hymns, which are accompanied by passages of Holy Scripture, are:—

1. Abba, Father! Lord we call Thee. *God the Father.*
2. We bless Thee, O Thou great Amen! *Amen.*
3. When first at God's command. *The Church of Christ.*

[J. J.]

Hawker, Robert Stephen, M.A., grandson of Dr. Robert Hawker, was b. at Plymouth, Dec. 3, 1804, and educated at Pembroke College, Oxford (B.A. 1828, M.A. 1836). On taking Holy Orders in 1829, he became Curate of Wellcombe, Devon, and in 1834 Vicar of Morwenstow, Cornwall. He d. at Morwenstow, Aug. 15, 1873, having been received into the Roman Catholic communion the previous evening. He pub. several poetical works, including *Ecclesia*, 1840, in which some of his hymns appeared. Hymns by him were also pub. in *Lyra Messianica*, 1864. His "Child Jesus, a Cornish Carol," beginning, "Welcome, that star in Judah's sky," appeared in both these works. Very few of his hymns are in C. U.

[J. J.]

Hawkesworth, John, LL.D. (b. 1715, and d. Nov. 1773), a writer in the *Gentleman's Magazine*, proprietor and editor of the *Adventurer*, and friend of Johnson, Warton, and other literary men of note, pub., in 1760, *Poems and Translations*, and was the author of the well-known *Morning hymn* "In sleep's serene oblivion laid." This hymn was composed in 1773, "about a month before his death, in a wakeful hour of the night, and dictated to his wife on rising. It appeared in the *Universal Theological Magazine* for March, 1802." (Miller's *Singers & Songs*, &c., p. 210.) It was given in Collyer's *Sel.*, 1812; the *Leeds H. Bk.*, 1853; and others; and is in somewhat extensive use in America. It sometimes begins, as in the American Unitarian *Hys. for the Church of Christ*, 1853, with st. ii., "New born, I bless the waking hour." [J. J.]

Hawkins, Ernest, B.D., s. of Major Hawkins, b. Jan. 25, 1802, at Hitchin, and educated at Balliol College, Oxford (B.A. 1842). He was for sometime a Fellow of Exeter College. On taking Holy Orders he became Curate of Burwash, sub-librarian of the Bodleian Library, Curate of St. George's, Bloomsbury, Minister of Curzon Chapel, Mayfair, London, Prebendary of St. Paul's, and Canon of Westminster. From 1838 to his death, Oct. 5, 1866, he also acted as secretary to the S.P.G. Besides his prose works, which were not numerous, he pub. *Verses in commemoration of the Third Jubilee of the S.P.G.*, 1851–2. To this little collection his hymns were contributed. The most extensively used of these, "Lord, a Saviour's love displaying" (*Missions*), has been adopted by many collections.

[J. J.]

Hawks, Annie Sherwood. Mrs. Hawks was b. in Horsick, N. Y., May 28, 1835, and has resided for many years at Brooklyn. Her hymns were contributed to *Bright Jewels, Pure Gold, Royal Diadem, Brightest and Best, Temple Anthems, Tidal Wave*, and other popular Sunday School hymn-books. They include "I need Thee every hour" (written April, 1872), "Thine, most gracious Lord," "Why weepest thou? Whom seekest thou?" and others of the same type. [J. J.]

Hayn, Henriette Luise von, dau. of Georg Heinrich von Hayn, master of the hounds to the Duke of Nassau, was b. at Idstein, Nassau, May 22, 1724. In 1746 she was formally received into the Moravian community at Herrnhaag. There, and, after the dissolution of this community, at Grosshennersdorf, and, after 1751 at Herrnhut, she was engaged as teacher in the Girls' School; and after 1766 in caring for the invalid sisters of the community. She d. at Herrnhut, Aug. 27, 1782. (*Koch*, vi. 443–447; *Allg. Deutsche Biog.*, xi. 158, &c.) She was a gifted hymn-writer. A fervent love to Christ pervades her productions; and they are remarkably free from the unpleasant sentimentalism and that dwelling on the physical details of our Lord's Passion which mars so many of the Moravian hymns of that period. Over 40 hymns or portions of hymns by her are included in the *Brüder G. B.* of 1778. Only one has come into English use outside the Moravian hymn-books, viz.:—

Weil ich Jesu Schäflein bin. *Children.* This beautiful hymn for children, regarded as Lambs of the Good Shepherd, first appeared in the *Brüder G. B.*, 1778, No. 1179, in 3 st. of 6 l. It has been included in many recent German collections, as the Berlin *G. L. S.*, ed. 1863, No. 120. *Tr.* as:—

1. Jesus makes my heart rejoice, in full, by F. W. Foster and J. Miller, as No. 576 in the *Moravian H. Bk.*, 1789 (1886, No. 1006). Included, from the ed. of 1826, in Dr. Pagenstecher's *Coll.*, 1864, and others.

2. Seeing I am Jesus' lamb, a good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 90. Repeated in the *People's H.*, 1867, *Bk. of Praise for Children*, 1881, and in America in the Pennsylvania Luth. *Ch. Bk.*, 1868, &c.

3. I am Jesus' little lamb, a good and full *tr.* by Dr. W. F. Stevenson for his *H. for Ch. & Home*, 1873, c. 58, dated 1871. Repeated in Allon's *Children's Worship*, 1878, the *Methodist S. S. H. Bk.*, 1883, and others.

Another tr. is: "Since I'm Jesus' sheep I am," by R. Massie, in the *Day of Rest*, 1880, p. 622. [J. M.]

He cometh, on yon hallowed Board. *Cecil F. Alexander.* [*Holy Communion.*] Appeared in *Lyra Anglicana*, 1865, p. 149, in two parts, pt. i. beginning as above, and pt. ii. as "O Jesu, bruised and wounded more," the second part having previously appeared in Mrs. Alexander's *Legend of the Golden Prayers*, &c., 1859. Pt. i. is given in the 1874 *Appendix* to Snepp's *Songs of G. & G.*, No. 1088, as "He cometh as the Bridegroom comes." [J. J.]

He dies! the Heavenly Lover dies. *I. Watts.* [*Passiontide.*] 1st pub. in his *Horæ Lyricæ*, 2nd ed., 1709, in 6 st. of 4 l., and headed, "Christ Dying, Rising, and Reigning." In 1753, J. Wesley reprinted it in full, and without alteration, in his *Select Hys. for the Use of Christians of all Denominations*, 1753; and it was also adopted by others. The popular form of the text is that given to it by M. Madan in his *Ps. & Hys.*, 1760, No. 114, which reads (the italics being Madan's alterations):—

He dies! *the Friend of Sinners* dies!
Lo! Salem's daughters weep around!
A solemn darkness veils the skies;
A sudden trembling shakes the ground;
Come saints and drop a tear or two,
For Him who groan'd beneath your load;
He shed a thousand drops for you,
A thousand drops of richer blood!

Here's love and grief beyond degree,
The Lord of glory dies for men!
But lo! what sudden joys *we* see!
Jesus, the dead, revives again!
The rising God forsakes the tomb!
(*The tomb in vain forbids His rise!*)
Cherubic legions guard Him home,
And shout Him welcome to the skies!

Break off your tears ye saints, and tell
How high our great Deliverer reigns!
Sing how He spoil'd the hosts of hell,
And led the monster death in chains!
Say "Live for ever, wond'rous King!
Born to redeem! and strong to save"!
Then ask the monster, "Where's thy sting,
And where's thy Victory, boasting grave."

This text was repeated, with slight variations, by A. M. Toplady, in his *Ps. & Hys.*, 1776, No. 185, and also by other and later editors, and is, with the change of a word here and there, the received text of the hymn in G. Britain and America.

Miller (*Singers & Songs of the Ch.*, 1869), Stevenson (*Methodist H. Bk. Notes*, 1883), and others state that the foregoing alterations were made by J. Wesley. Wesley, however, did not include the hymn in the *Wes. H. Bk.* in 1780 in any form whatever. It was added, as altered by M. Madan, to the *Wes. H. Bk.* by the Wesleyan Conference in 1800 (i.e. nine years after Wesley's death), and must have been taken from Madan's *Ps. & Hys.* of 1760, or some other collections which had copied from Madan. Wesley made use of the original text in 1753 (as above); but there is no evidence to show that he ever countenanced Madan's alterations, much less claimed them as his own.

Another altered version of this hymn appeared as, "He dies! the Man of Sorrows dies," in Hall's *Mitre*, 1836, and is repeated in several modern collections. [J. J.]

He filled the cup with wine, and said. *Bp. E. H. Bickersteth.* [*Holy Communion.*] Written in 1850, and pub. in his *Ps. & Hys.*, 1858, in 6 st. of 4 l. In 1863 it was given in *Kennedy*, and later in the *New Cong.* and other collections. In the author's *Two Brothers and other Poems*, 1872, p. 251, it appeared in a new form as, "The hour is come; the feast is spread." This revision was made for the *H. Comp.*, 1870. In the annotated ed. of the same Bp. Bickersteth says:—

"This hymn for the Holy Communion, by the Editor, has been revised for this work. He ventures to include it, as touching on one aspect of the Lord's Supper, not usually alluded to in sacramental hymns, viz., Matt. xxvi. 29." [J. J.]

He has come! the Christ of God. *H. Bonar.* [*Christmas.*] Appeared in the 1st series of his *Hys. of Faith and Hope*, 1857, in 6 st. of 4 l., and headed "A Bethlehem Hymn," with the motto "Mundum implens in praesepio jacens," *Augustine.* In its full, or in an abridged form, it is in several collections in G. Britain and America. [J. J.]

He is coming, He is coming, Not as once, &c. *Cecil F. Alexander, née Humphreys.* [*Advent.*] 1st pub. in her *Hys. Descriptive and Devotional*, 1858, No. v., in 8 st. of 4 l. It has passed into several collections in G. Britain and America, and is increasing in popularity. [J. J.]

He is gone—Beyond the skies. *A. P. Stanley.* [*Ascension.*] In a note to this hymn given in his *Christ in Song*, 1870, p. 261, Dr. Schaff says concerning it:—

"It is here given complete from a MS. copy kindly furnished by the author to the editor, on Ascension Day, May 6, 1869. The Dean informs me that this hymn 'was written about ten years ago (1859), at the request of a friend, whose children had complained to him that there was no suitable hymn for Ascension Day, and who were eagerly asking what had been the feelings of the disciples after that event.'"

It first appeared in *Macmillan's Magazine* for June, 1862 (vol. vi. p. 153), and was signed "A. P. S." In the *Westminster Abbey H. Bk.*, 1883, it is given in full in 7 st. of 8 l. It has also furnished the following centos which are in C. U.:—

1. Christ is gone—A cloud of light. In the Bap. *Ps. & Hys. Suppl.*, 1880.

2. He is gone—A cloud of light. This revised and abbreviated version was given with the author's consent, in the Chapel Royal, Savoy, *Hymnary Appx.*, 1870, and repeated in the S. P. C. K. *Church Hys.* and other collections.

3. He is gone—and we remain. In Alford's *Year of Praise*, 1867, and also several American hymn-books.

4. He is gone—Towards their goal. In the *Wellington Coll. Chapel Hys.*, 1880.

5. He is gone—we heard Him say. In the Oberlin *Manual of Praise*, 1880.

Taken in these various forms, the use of this hymn is extensive. [J. J.]

He is risen! He is risen! Tell it with a joyful sound. *Cecil F. Alexander, née Humphreys.* [*Easter.*] 1st pub. in her *Verses for Holy Seasons*, 1846, in 5 st. of 6 l. It is given in several collections, and sometimes as "Christ is risen! Christ is risen!" &c., as in the *Hys. for the Church Catholic*, 1882. [J. J.]

He lives! the great Redeemer lives. *Anne Steele.* [*Easter.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 64, in 5 st. of 4 l. and entitled, "The Intercession of Christ," and in Sedgwick's reprint of her *Hymns*, 1863, p. 40. It passed into the Nonconformist collections through Rippon's *Sel.*, 1787; and into those of the Ch. of England through Toplady's *Ps. & Hys.*, 2nd ed. 1787. It is one of the most popular of the author's hymns, and is in extensive use, especially in America. [J. J.]

He sendeth sun, He sendeth shower. *Sarah Adams, née Flower.* [*Resignation.*] Contributed to and 1st pub. in W. J. Fox's *Hys. and Anthems*, 1841, No. 101, in 3 st. of 6 l. It is in extensive use, especially in America. Sometimes it is given as "God sendeth sun, He sendeth shower," as in the *Leeds H. Bk.*, 1853, and other collections. [J. J.]

He that is down needs fear no fall. *J. Bunyan.* [*Humility.*] This hymn was given in Bunyan's *Pilgrim's Progress*, 1684, Pt. ii., as the Shepherd Boy's song heard by Great-heart, Christiana, and the rest of the pilgrims in the Valley of Humiliation. It is thus introduced:—

"Now, as they were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a very fresh and well-favoured countenance; and as he sat by himself, he sang. Hark, said Mr. Great-heart, to what the shepherd's boy saith. So they hearkened, and he said:

'He that is down needs fear no fall;
He that is low, no pride;
He that is humble, ever shall
Have God to be his Guide.

'I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because Thou savest such.

'Fullness to such a burden is,
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age.'

"Then said the Guide, Do you hear him? I will dare to say, that this boy lives a merrier life, and wears more of that herb called heart's-ease in his bosom, than he that is clad in silk and velvet; but we will proceed in our discourse."

This hymn was frequently included in the older hymn-books, but it is seldom found in modern collections. [J. J.]

He was there alone, when even. *Sir J. Bowring.* [*Retirement and Devotion.*] Appeared in his *Hymns*, 1825, in 4 st. of 4 l. In 1848 it was given in Longfellow and Johnson's *Book of Hys.*, Boston, in 3 st. In this form it has been repeated in a few modern Unitarian collections. [J. J.]

He who walks in virtue's [God's true] way. *Sir J. Bowring.* [*Peace.*] 1st pub. in the 2nd ed. of his *Matins and Vespers*, &c., 1824, in 3 st. of 8 l., and again in the 3rd ed., 1841. In its original form it is not often found in C. U. An altered text is given in *Kennedy*, 1863, as "He who walks in *God's true* way." [J. J.]

He wills that I should holy be. *C. Wesley.* [*Holiness.*] A cento from his *Short Hymns*, &c., 1762, thus:—

St. i., ii. *Short Hymns.* Vol. ii., No. 631. 1 Thes. iv. 3.

St. iii., iv. *Short Hymns.* Vol. i., No. 325. Deut. xxx. 6.

St. v., vi. *Short Hymns.* Vol. i., No. 888. Ps. cxliii. 10.

St. vii., viii. *Short Hymns.* Vol. ii., No. 171. St. Matt. xiv. 36.

In this form it was given in the *Wes. H. Bk.*, 1780, No. 396, is continued in the revised ed., 1875, and is found in many collections in G. Britain and America. [J. J.]

Head of Thy [the] Church triumphant. *C. Wesley.* [*In time of Trouble.*] 1st pub. in his *Hys. for Times of Trouble for the Year* 1745, No. xv., in 4 st. of 10 l. (*P. Works*, 1868–72, vol. iv. p. 79). The special *Trouble* was the threatened attack on England by Charles Edward Stuart, the young Pretender, in consequence of which, together with foreign wars, a National Fast was proclaimed. This Wesley tract, composed on that occasion, contained 15 hymns. This hymn was included in Whitefield's *Coll.*, 1753; Madan's *Ps. & Hys.*, 1760; Toplady's *Ps. & Hys.*, 1776; the early editions of the Lady Huntingdon *Coll.*, and others of the older hymn-books. Gradually it became very popular, and its use extended to most English-speaking countries. Notwithstanding this success it was excluded from the *Wes. H. Bk.* until the revised ed., 1875. It has been and still is often attributed to *De Courcy*. The mistake began with Bickersteth in his *Christ. Psalmody*, 1833. He copied from De Courcy's *Coll.*, in which authors' names were not given, and was thus led into the error. In the last stanza of the hymn there is a reference to the death of *Stephen*, which has led in a few instances to the adoption of the hymn for St. Stephen's day.

In Archdeacon Robinson's *Last Days of Bishop Heber*, pp. 179–180, quoted in Heber's *Life*, 1830, vol. ii. pp. 435–6, the Archdeacon says, under date "Trichinopoly, April 2, 1826" (the day before the Bishop's sudden death at that place):—

"On returning from church in the morning, I was so ill as to be obliged to go to bed, and with his [the Bishop's] usual affectionate consideration, he came and sat the greater part of the afternoon with me. . . . Our conversation this afternoon turned chiefly on the blessedness of Heaven, and the best means of preparing for its enjoyment. He repeated several lines of an old hymn which he said, in spite of one or two expressions which familiar and injudicious use had tended to vulgarize, he admired as one of the most beautiful in our language, for rich and elevated tone of devotional feeling.

'Head of the Church triumphant!
We joyfully adore Thee,'" &c.

This is great praise. The hymn, however, lacks the refinement which is so marked a feature in the finest of C. Wesley's compositions. Its use is extensive. [J. J.]

Headlam, Margaret Ann, daughter of Ven. John Headlam, Archdeacon of Richmond, b. Jan. 4, 1817, is the author of:—

1. **Holy is the seed-time, when the buried grain.** *Harvest.* Written, c. 1862, for a Harvest Festival in

the parish of Whorlton, Durham, and pub. in a (privately printed) *Suppl.* to Pott's *Hys.*, &c. It was also given in the S. P. C. K. *Church Hys.*, 1871. In his note thereon (*Ch. Hys.*, folio ed. p. lvi.) Mr. Ellerton gives these details, and adds an omitted stanza, and an original tune (*Whorlton*) composed for it by Dr. Dykes.

2. Thy courts, O Lord, are open. *Re-opening of a Church.* Written for the re-opening of St. Oswald's Church, Durham, Aug. 1, 1883, and printed as a leaflet. [J. J.]

Heal us, Emmanuel, here we are. *W. Cowper.* [*Lent.*] 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 14, in 6 st. of 4 l., and headed, "Jehovah Rophi,—I am the Lord that healeth thee." It is often found in the older collections in its original form, and it still retains its place in a few modern hymnals. Taken in its original, and the following altered forms of the text, its use is somewhat extensive:—

1. Heal us, Emmanuel! hear our prayer. This was given in the *Salisbury H. Bk.*, 1857, and was repeated in the S. P. C. K. *Church Hys.*, 1871, and others.

2. Heal us, Emmanuel, here we stand. In the Amer. Tract Society's *Songs of Zion*, 1864, &c.

3. Heal us, Immanuel, we are here. In the *New Cong.*, 1859, and others.

4. Divine Physician of the Soul. In *Kennedy*, 1863.

5. Healer Divine, O hear our prayer. In a few American hymnals, including the Episcopal *Hys. for Ch. & Home.* Phila., 1860.

The references in this hymn to the father of the deaf and dumb child (*St. Mark ix.* 24), and to the woman healed of the issue of blood (*St. Mark v.* 34), render it most appropriate for use when those portions of Holy Scriptures are read in public worship, *e.g.* March 2, and 9. [J. J.]

Hear, Lord, the songs of praise and prayer. *W. Cowper.* [*Sunday School Anniversary.*] This hymn was pub. in Rowland Hill's *Divine Hys. attempted in Easy Language for Children*, &c., 1790, p. 58, No. 37, in 6 st. of 4 l. and headed, "A hymn for Sunday School Children. 'Better is a poor and wise child than an old and foolish king.' Eccl. iv. 13." In his Preface, p. vii., Hill says, Hymns 24 ["How happy are those little ones"] and 37 were also added by the gentleman that corrected the publication. It was also given in the *Christian Observer*, Oct. 1808, with the following letter as an introduction:—

"The following hymn, composed by the poet Cowper for the anniversary of the establishment of the Sunday Schools at Olney, and, perhaps, not ill calculated for general use on such anniversaries in other parishes, has never, I believe, appeared in print. If you agree with me in thinking the publication of it desirable, it is very much at your service. Its tendency is, certainly, the same with that of other productions of his pen. And its internal evidence, as to authorship, is so strong, that it is perhaps unnecessary for me to say I transcribe a copy sent by Mrs. Unwin, in her own handwriting, to her daughter, Mrs. Powley . . . E. Kilvington, Ossett, Aug. 16."

The hymn is in 6 st. of 4 l., the opening stanza being:—

"Hear, Lord, the songs of praise and prayer,
In heaven, Thy dwelling-place,
From children made the public care,
And taught to seek Thy face."

In the *Leeds S. S. H. Bk.*, 1833, it is abbreviated to 3 st., and in this form it is known to modern collections. One or two of the remaining stanzas might be added with advantage. [J. J.]

Hear what God the Lord hath spoken. *W. Cowper.* [*The Church in Glory.*] 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 65, in 3 st. of 8 l., and headed, "The future peace and glory of the Church." It is in somewhat extensive use both in G. Britain and America. [J. J.]

Hearken, ye children of your God. *P. Doddridge.* [*Spiritual growth enforced.*] 1st pub. in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 300, in 5 st. of 4 l.; and again, with slight changes, in J. D. Humphreys's ed. of the same, 1839. In Rippon's *Sel.*, 1787, No. 470, it was altered to "Attend, ye children of your God." This is repeated in several collections in America. In the Bapt. *Ps. & Hys.*, 1858, st. ii., iii.–v., are given as "Baptised into our Saviour's death, Our souls," &c. This is also repeated in other collections. [J. J.]

Hearn, Marianne, known to the public only by her *nom de plume* of *Marianne Farningham*, was b. at Farningham, in Kent, Dec. 17, 1834. She resided for short periods at Bristol and Gravesend, and since 1865 at Northampton. Miss Farningham is a member of the Baptist denomination. Her literary work has been done chiefly in connection with the *Christian World* newspaper, on the staff of which she has been from its first publication. She is also editor of the *Sunday School Times*. Most of her contributions to the *Christian World* have been republished in book form, and include:—

(1) *Lays and Lyrics of the Blessed Life*, 1861. (2) *Poems*, 1865. (3) *Morning and Evening Hymns for the Week*, 1870. (4) *Songs of Sunshine*, 1878.

From these works the following hymns have passed into C. U.:—

1. Father Who givest us now the New Year. *Old and New Year.* From her *Songs of Sunshine*, 1878.

2. Hail the children's festal day. *S. School Anniversaries.* Appeared in the *Sunday School Times*, 1875.

3. Let the children come, Christ said. *Christ's invitation of children.* In G. Barrett's *Book of Praise for Children*, 1881. It was written in 1877.

4. When mysterious whispers are floating about. *Death anticipated.* Appeared in the *Christian World*, in the Autumn of 1864; and again in her work, *Poems*, 1865. In I. D. Sankey's *Sac. Songs & Solos*, it is entitled "Waiting and Watching for me" (the refrain of each stanza), and is altered to "When my final farewell to the world I have said." This is the most popular of Miss Hearn's hymns. [W. R. S.]

Heathcote, William Beadon, B.C.L., was educated at New College, Oxford (B.C.L. 1840). He was for some time Fellow and Tutor of his College; Precentor of Salisbury Cathedral; Chaplain to the Bp. of Salisbury; and Select Preacher at Oxford. He was author of *The Psalter pointed to the Gregorian Tones*, and of *Prayers for Children especially in Parochial Schools, with a Morning and Evening Hymn*, Oxford, 1846. The hymn is given in two forms, one for *Morning* and the second for *Evening*. It begins:—"O Father, Who didst all things make." Mr. Heathcote d. in Aug. 1862. [J. J.]

Heavenly Father, Sovereign Lord, Ever faithful, &c. *C. Wesley.* [*Promised Happiness.*] Appeared in *Hys. & Sac. Poems*, 1740, as a paraphrase of Isaiah xxxv., in 20 st. of 4 l. (*P. Works*, 1868–72, vol. i. p. 290). The hymn, "Faint the earth, and parched

with drought," in Martineau's *Hymns*, &c., 1873, and a few American collections, is composed of st. xi., xii., iii., v. (in the order named), very much altered. In the *Wes. H. Bk.*, 1780, No. 339, the original hymn was given in two parts, Pt. ii. beginning:—"Where the ancient dragon lay." In this form it is retained in the revised ed., 1875, and is also found in other collections. [J. J.]

Heavenly Father, to Whose eye. *J. Conder.* [*In Temptation.*] Pub. in the *Cong. H. Bk.*, 1836, No. 518, in 8 st. of 4 l., as a paraphrase of the clause, "And lead us not into temptation, but deliver us from evil," in the Lord's Prayer. In *The Choir and the Oratory*, 1837, it is repeated as one of a series of hymns on the Lord's Prayer, and again in his *Hys. of Prayer and Praise*, 1856. It is usually given in an abbreviated form, and sometimes with the addition of a doxology. The last three stanzas, beginning, "Lord, uphold me day by day," are often used as a separate hymn. [J. J.]

Heber, Reginald, D.D. Born at Malpas, April 21, 1783, educated at Brasenose College, Oxford; Vicar of Hodnet, 1807; Bp. of Calcutta, 1823; d. at Trichinopoly, India, April 3, 1826. The gift of versification shewed itself in Heber's childhood; and his Newdigate prize poem *Palestine*, which was read to Scott at breakfast in his rooms at Brazenose, Oxford, and owed one of its most striking passages to Scott's suggestion, is almost the only prize poem that has won a permanent place in poetical literature. His sixteen years at Hodnet, where he held a half-way position between a parson and a squire, were marked not only by his devoted care of his people, as a parish priest, but by literary work. He was the friend of Milman, Gifford, Southey, and others, in the world of letters, endeared to them by his candour, gentleness, "salient playfulness," as well as learning and culture. He was on the original staff of *The Quarterly Review*; Bampton Lecturer (1815); and Preacher at Lincoln's Inn (1822). His edition of Jeremy Taylor is still the classic edition. During this portion of his life he had often had a lurking fondness for India, had traced on the map Indian journeys, and had been tempted to wish himself Bishop of Calcutta. When he was forty years old the literary life was closed by his call to the Episcopate. No memory of Indian annals is holier than that of the three years of ceaseless travel, splendid administration, and saintly enthusiasm, of his tenure of the see of Calcutta. He ordained the first Christian native—Christian David. His first visitation ranged through Bengal, Bombay, and Ceylon; and at Delhi and Lucknow he was prostrated with fever. His second visitation took him through the scenes of Schwartz's labours in Madras Presidency to Trichinopoly, where on April 3, 1826, he confirmed forty-two persons, and he was deeply moved by the impression of the struggling mission, so much so that "he showed no appearance of bodily exhaustion." On his return from the service

"He retired into his own room, and according to his invariable custom, wrote on the back of the address on Confirmation 'Trichinopoly, April 3, 1826.' This was his last act, for immediately on taking off his clothes, he went into a large cold bath, where he had bathed the two preceding mornings, but which was now the destined agent of his removal to Paradise. Half an hour after, his servant, alarmed at his long absence, entered the room and found him a lifeless corpse." *Life*, &c., 1830, vol. ii. p. 437.

Heber's hymns were all written during the Hodnet period. Even the great missionary hymn, "From Greenland's icy mountains," notwithstanding the Indian allusions ("India's coral strand," "Ceylon's isle"), was written before he received the offer of Calcutta. The touching funeral hymn, "Thou art gone to the grave," was written on the loss of his first babe, which was a deep grief to him. Some of the hymns were published (1811–16) in the *Christian Observer*, the rest were not published till after his death. They formed part of a MS. collection made for Hodnet (but not published), which contained, besides a few hymns from older and special sources, contributions by Milman. The first idea of the collection appears in a letter in 1809 asking for a copy of the *Olney Hymns*, which he "admired very much." The plan was to compose hymns connected with the Epistles and Gospels, to be sung after the Nicene Creed. He was the first to publish sermons on the Sunday services (1822), and a writer in *The Guardian* has pointed out that these efforts of Heber were the germs of the now familiar practice, developed through the *Christian Year* (perhaps following Ken's *Hymns on the Festivals*), and by Augustus Hare, of welding together sermon, hymnal, and liturgy. Heber tried to obtain from Abp. Manners Sutton and the Bp. of London (1820) authorization of his MS. collection of hymns by the Church, enlarging on the "powerful engine" which hymns were among Dissenters, and the irregular use of them in the church, which it was impossible to suppress, and better to regulate. The authorization was not granted. The lyric spirit of Scott and Byron passed into our hymns in Heber's verse; imparting a fuller rhythm to the older measures, as illustrated by "Oh, Saviour, is Thy promise fled," or the martial hymn, "The Son of God goes forth to war;" pressing into sacred service the freer rhythms of contemporary poetry (e.g. "Brightest and best of the sons of the morning"; "God that madest earth and heaven"); and aiming at consistent grace of literary expression. Their beauties and faults spring from this modern spirit. They have not the scriptural strength of our best early hymns, nor the dogmatic force of the best Latin ones. They are too flowing and florid, and the conditions of hymn composition are not sufficiently understood. But as pure and graceful devotional poetry, always true and reverent, they are an unfailing pleasure. The finest of them is that majestic anthem, founded on the rhythm of the English Bible, "Holy, Holy, Holy, Lord God Almighty." The greatest evidence of Heber's popularity as a hymn-writer, and his refined taste as a compiler, is found in the fact that the total contents of his MS. collection which were given in his posthumous *Hymns written and adapted to the Weekly Church Service of the Year. Lond., J. Murray*, 1827; which included 57 hymns by Heber, 12 by Milman, and 29 by other

writers, are in C. U. in G. Britain and America at the present time. [H. L. B.]

Of Bp. Heber's hymns, about one half are annotated under their respective first lines. Those given below were pub. in Heber's posthumous *Hymns*, &c., 1827. Some of them are in extensive use in G. Britain and America; but as they possess no special histories they are grouped together as from the *Hymns*, &c., 1827:—

1. **Beneath our feet, and o'er our head.** *Burial.*
2. **Creator of the rolling flood.** *St. Peter's Day, or, Gospel for 5th S. after Trinity.*
3. **Lo, the lilies of the field.** *Teachings of Nature: or, Gospel for 15th S. after Trinity.*
4. **O God, by Whom the seed is given.** *Sexagesima.*
5. **O God, my sins are manifold.** *Forgiveness, or, Gospel for 22nd S. after Trinity.*
6. **O hand of bounty, largely spread.** *Water into Wine, or, Gospel for 2nd S. after Epiphany.*
7. **O King of earth, and air, and sea.** *Feeding the Multitude: or, Gospel for 4th S. in Lent.*
8. **O more than merciful, Whose bounty gave.** *Good Friday.*
9. **O most merciful! O most bountiful.** *Introit H. Communion.*
10. **O Thou, Whom neither time nor space.** *God unsearchable, or, Gospel for 5th S. in Lent.*
11. **O weep not o'er thy children's tomb.** *Innocents Day.*
12. **Room for the proud! Ye sons of clay.** *Dives and Lazarus, or, Gospel for 1st S. after Trinity.*
13. **Sit thou on my right hand, my Son, saith the Lord.** *Ascension.*
14. **Spirit of truth, on this thy day.** *Whit-Sunday.*
15. **The feeble pulse, the gasping breath.** *Burial, or, Gospel for 1st S. after Trinity.*
16. **The God of glory walks His round.** *Septuagesima, or, the Labourers in the Market-place.*
17. **The sound of war in earth and air.** *Wrestling against Principalities and Powers, or, Epistle for 21st S. after Trinity.*
18. **The world is grown old, her pleasures are past.** *Advent; or, Epistle for 4th S. in Advent.*
19. **There was joy in heaven.** *The Lost Sheep; or, Gospel for 3rd S. after Trinity.*
20. **Though sorrows rise and dangers roll.** *St. James's Day.*
21. **To conquer and to save, the Son of God.** *Christ the Conqueror.*
22. **Virgin-born, we bow before Thee.** *The V. M. Blessed amongst women, or, Gospel for 3rd S. in Lent.*
23. **Wake not, O mother, sounds of lamentation.** *Raising the Widow's Son, or, Gospel for 16th S. after Trinity.*
24. **When on her Maker's bosom.** *Holy Matrimony, or, Gospel for 2nd S. after Epiphany.*
25. **When through the torn sail the wild tempest is streaming.** *Stilling the Sea, or, Gospel for 4th S. after Epiphany.*
26. **Who yonder on the desert heath.** *The Good Samaritan, or, Gospel for 13th S. after Trinity.*

This list is a good index of the subjects treated of in those of Heber's hymns which are given under their first lines, and shows that he used the *Gospels* far more than the *Epistles* in his work. [J. J.]

Hedge, Frederick Henry, D.D., s. of Professor Hedge of Harvard College, was b. at Cambridge, Massachusetts, 1805, and educated in Germany and at Harvard. In 1829 he became pastor of the Unitarian Church, West Cambridge. In 1835 he removed to Bangor, Maine; in 1850 to Providence, and in 1856 to Brookline, Mass. He was appointed in 1857, Professor of Ecclesiastical History at Cambridge (U.S.), and in 1872, Professor of German Literature at Harvard. Dr. Hedge is one of the editors of the *Christian Examiner*, and the author of *The Prose Writers of Germany*, and other works. In 1853 he edited, with Dr. F. D. Huntington, the Unitarian *Hymns for the Church of Christ*, Boston Crosby, Nichols & Co. To that collection and the supplement (1853) he contributed the following *trs.* from the German:—

1. **A mighty fortress is our God.** (*Ein feste Burg.*)
2. **Christ hath arisen! joy to, &c.** (Goethe's *Faust.*)
3. **The sun is still for ever sounding.** (Goethe's *Faust.*) For 2 and 3 see **Goethe.**

There is also in the Unitarian *Hymn* [*& Tune*] *Bk. for The Church & Home*, Boston, 1868, a *tr.* from the Latin.

4. **Holy Spirit, Fire divine.** ("Veni Sancte Spiritus.")

Dr. Hedge's original hymns, given in the *Hys. for the Church*, 1853, are:—

5. **Beneath Thine hammer, Lord, I lie.** *Resignation.*
6. **Sovereign and transforming grace.** *Ordination.* Written for the Ordination of H. D. Barlow at Lynn, Mass., Dec. 9, 1829. It is given in several collections.
7. **'Twas in the East, the mystic East.** *Christmas.*
8. **'Twas the day when God's anointed.** *Good Friday.* Written originally for a Confirmation at Bangor, Maine, held on Good Friday, 1843. The hymn "It is finished, Man of Sorrows! From Thy cross, &c.," in a few collections, including Martineau's *Hymns*, &c., 1873, is composed of st. iv.–vi. of this hymn. [F. M. B]

Heermann, Johann, s. of Johannes Heermann, furrier at Raudten, near Wohlau, Silesia, was b. at Raudten, Oct. 11, 1585. He was the fifth but only surviving child of his parents, and during a severe illness in his childhood his mother vowed that if he recovered she would educate him for the ministry, even though she had to beg the necessary money. He passed through the schools at Wohlau; at Fraustadt (where he lived in the house of Valerius Herberger, q. v., who took a great interest in him); the St. Elizabeth gymnasium at Breslau; and the gymnasium at Brieg. At Easter, 1609, he accompanied two young noblemen (sons of Baron Wenzel von Rothkirch), to whom he had been tutor at Brieg, to the University of Strassburg; but an affection of the eyes caused him to return to Raudten in 1610. At the recommendation of Baron Wenzel he was appointed diaconus of Köben, a small town on the Oder, not far from Raudten, and entered on his duties on Ascension Day, 1611, and on St. Martin's Day, 1611, was promoted to the pastorate there. After 1623 he suffered much from an affection of the throat, which compelled him to cease preaching in 1634, his place being supplied by assistants. In October, 1638, he retired to Lissa in Posen, and d. there on Septuagesima Sunday (Feb. 17), 1647. (*Koch*, iii. 16–36; *Allg. Deutsche Biog.*, xi. 247–249, &c.)

Much of Heermann's manhood was spent amid the distressing scenes of the Thirty Years' War; and by his own ill-health and his domestic trials he was trained to write his beautiful hymns of "Cross and Consolation." Between 1629 and 1634, Köben was plundered four times by the Lichtenstein dragoons and the rough hordes under Wallenstein sent into Silesia by the King of Austria in order to bring about the Counter-Reformation and restore the Roman Catholic faith and practice; while in 1616 the town was devastated by fire, and in 1631 by pestilence. In these troublous years Heermann several times lost all his moveables; once he had to keep away from Köben for seventeen weeks; twice he was nearly sabred; and once, while crossing the Oder in a frail boat loaded almost to sinking, he heard the bullets of the pursuing soldiers whistle just over his head. He bore all with courage and patience, and he and his were wonderfully preserved from death and dishonour. He was thus well grounded in the school of affliction, and in his *House and Heart Music* some of his finest hymns are in the section entitled "Songs of Tears. In the time of the persecution and distress of pious Christians."

As a hymn-writer Heermann ranks with the best of his century, some indeed regarding him as second only to Gerhardt. He had begun writing Latin poems about 1605, and was crowned as a poet at Brieg on Oct. 8, 1608. He marks the transition from the objective standpoint of the hymn-writers of the Reformation period to the more subjective and experimental school that followed him. His hymns are distinguished by depth and tenderness of feeling; by firm faith and confidence in face of trial; by deep love to Christ, and humble submission to the will of God. Many of them became at once popular, passed into the hymn-books, and still hold their place among the classics of German hymnody. They appeared principally in—

(1) *Devoti Musica Cordis. Hauss- und Hertz-Musica* &c. Leipzig and Breslau, 1630, with 49 hymns (2nd ed. 1636, with 54; 3rd ed. 1644, with 59). The first section is entitled "Hymns of Penitence and Consolation from the words of the Ancient Fathers of the Church." Seven of these, however, have no mention in their individual titles of the sources from which they are derived; and the remainder are mostly based not on Latin hymns, but on the prose meditations in Martin Moller's *Meditationes sanctorum patrum*, or on the mediaeval compilations known as the *Meditationes* and the *Manuale* of St. Augustine. (2) *Sontags- und Fest-Evangelia.* Leipzig and Breslau, 1636, being hymns on the Gospels for Sundays and festivals. (3) *Poetische Erquickstunden*, Nürnberg, 1656; and its *Fernere Fortsetzung*, also Nürnberg, 1656 [both in Wernigerode], are poems rather than hymns. The hymns of the *Hauss- und Hertz-Musica*, with a representative selection from Heermann's other poetical works, were edited by C. E. P. Wackernagel, prefaced by a long biographical and critical introduction, and published at Stuttgart, 1855.

Six of the most important of Heermann's hymns are annotated under their respective first lines. The other hymns by Heermann which have passed into English are :—

I. *Hymns in English C. U.*

i. O Jesu, du mein Bräutigam. *Holy Communion.* In his *Devoti Musica Cordis*, Breslau, 1630, p. 78, in 12 st. of 4 l. Thence in *Mützell*, 1858, No. 34, in Wackernagel's ed. of his *Geistliche Lieder*, No. 22, and the *Unv. L. S.*, 1851, No. 283. Seems to be founded on Meditation xi. in the mediaeval compilation known as St. Augustine's *Manuale*. *Tr.* as :—

O Jesu, Lord, who once for me, a good *tr.* of st. i., ii., iv., v., viii., by A. T. Russell, as No. 158 in his *Ps. & Hys.*, 1851.

Other trs. are: (1) "O Jesu! Bridegroom of my Soul," by *J. C. Jacobi*, 1722, p. 44 (1732, p. 73). (2) "Dear Saviour, who for me hast borne," by *Miss Dunn*, 1857.

ii. Rett, O Herr Jesu, rett dein Ehr. *In Time of Trouble.* A prayer for deliverance and peace for the Church. In his *Devoti Musica Cordis*, 1630, p. 119, in 5 st. of 4 l., among the "Songs of Tears." Thence in *Mützell*, 1858, No. 48, in *Wackernagel's* ed., No. 36, and the *Unv. L. S.*, 1851, No. 245. *Tr.* as :—

Thine honour rescue, righteous Lord, in full, by Dr. M. Loy, in the Ohio *Luth. Hyl.*, 1880.

iii. Treuer Wächter Israel. *In Time of War.* 1630, p. 115, in 13 st. of 7 l., among the "Songs of Tears." In *Mützell*, 1858, No. 47; in *Wackernagel's* ed., No. 35, and the *Unv. L. S.*, 1851, No. 594. Lauxmann, in *Koch*, viii. 549, says of it :—

"It is a powerful hymn filled with that prevailing prayer that takes heaven by force," and relates of st. vii., ll. v-7, "Eine Mauer um uns bau," that on Jan. 5, 1814, the Allied Forces were about to enter Schleswig. A poor widow with her daughter and grandson lived in a little house near the entrance of the town. The grandson was reading in his hymn-book those in time of war, and when he came to this said, "It would be a good thing, grandmother, if our Lord God would build a wall around us." Next day all through the town cries of distress were heard, but all was still before their door. On the following morning they had courage to open the door, and lo a snowdrift concealed them from the view of the enemy. On this incident Clemens Brentano composed a beautiful poem "Draus vor Schleswig."

It is *tr.* as :—

Jesu! as a Saviour, aid. A good *tr.* of st. vii., viii., xiii., by A. T. Russell, as No. 138 in his *Ps. & Hys.*, 1851.

iv. Zion klagt mit Angst und Schmerzen. *Church of Christ.* 1st pub. in his *Devoti Musica Cordis*, 2nd ed., 1636 (1644, p. 196), in 6 st. of 8 l., entitled, "From the beautiful golden saying of Isaiah, Chapter xlix." In *Mützell*, 1858, No. 101, in *Wackernagel's* ed., No. 53, and the *Unv. L. S.*, 1851, No. 256. *Tr.* as :—

Sion bow'd with anguish weepeth. A good *tr.* of st. i., iii., v., by A. T. Russell, as No. 141 in his *Ps. & Hys.*, 1851.

Another tr. is: "Zion mourns in fear and anguish," by *Miss Winkworth*, 1869, p. 198.

II. *Hymns not in English C. U.*

v. Ach Jesu! dessen Treu. *Love to Christ.* 1630, p. 144, in 33 st. One of his finest hymns, full of deep love to Christ, but from its great length very little used in Germany. *Tr.* as, "Ah! Jesus! Lord! whose faithfulness," by Miss Burlingham, in the *British Herald*, May, 1867, p. 72.

vi. Der Tod klopft bei mir an. *For the Dying.* 1656, p. 22, in 12 l. *Tr.* as, "That Death is at my door," by *Miss Winkworth*, 1869, p. 201.

vii. Du weinest für Jerusalem. *Christ weeping over Jerusalem.* 1630, p. 81, in 6 st., entitled, "On the Tears of Christ." Founded on St. Luke xix. 41–44, part of the Gospel for the 10 S. after Trinity. The *trs.* are: (1) "With tears o'er lost Jerusalem," by *Miss Cox*, 1841, p. 159. (2) "Our Lord wept o'er Jerusalem," by *Dr. H. Mills*, 1845 (1856, p. 295). (3) "Thou weepest o'er Jerusalem," by *Miss Winkworth*, 1855, p. 70.

viii. Herr Jesu Christe mein getreuer Hirte. *Holy Communion.* 1630, p. 74, in 9 st., founded on M. Moller's *Med. sanct. patrum*, pt. i. c. 11, and pt. v. c. 2. The *trs.* are: (1) "Dear Saviour, Thou my faithful Shepherd, come," by *Miss Dunn*, 1857, p. 111. (2) "Lord Jesus Christ, my faithful Shepherd, hear," by *Miss Winkworth*, 1858, p. 93, repeated in *Lyra Eucharistica*, 1863–64.

ix. Herr unser Gott, lass nicht zu Schanden werden. *Christ's Church.* 1630, p. 114, as one of the "Songs of Tears," in 5 st. *Tr.* as, "Ah! Lord our God, let them not be confounded," by *Miss Winkworth*, 1869, p. 197.

x. Hilf mir, mein Gott, hilf dass nach dir. *Christian Conduct.* 1630, p. 32, in 7 st., entitled, "For a better life. From the words of Augustine." Founded on No. i. of the *Meditationes* current under the name of St. Augustine. This meditation is apparently by St. Anselm of Canterbury. *Tr.* as, "Lord, raise in me a constant Flame," by *J. C. Jacobi*, 1725, p. 27 (1732, p. 105).

xi. Jesu, der du tausend Schmerzen. *In Sickness.* 1656, in the *Fernere Fortsetzung*, p. 79, in 12 l., entitled, "In great bodily pain." *Tr.* as, "Jesu, who didst stoop to prove," by *Miss Winkworth*, 1869, p. 200.

xii. Jesu Tilger meiner Sünden. *Lent.* 1656, in the *Fernere Fortsetzung*, p. 1, in 10 l., entitled, "For Victory in Temptation." *Tr.* as, "Jesu, Victor over sin," by *Miss Winkworth*, 1869, p. 201.

xiii. O Jesu, Jesu, Gottes Sohn. *Love to Christ.* 1630, p. 83, in 7 st., entitled, "Of the Love, which a Christian heart bears to Christ, and will still bear." A beautiful expansion of his motto "Mihi omnia Jesus." The *trs.* are: (1) "What causes me to mourn is this," a *tr.* of st. ii. by P. H. Molther, as No. 371, in the *Moravian H. Bk.*, 1789 (1886, No. 461). (2) "O Jesus, Jesus, Son of God," by Miss Burlingham, in the *British Herald*, Oct. 1865, p. 153, and in Reid's *Praise Bk.*, 1872.

xiv. Treuer Gott ich muss dir klagen. *In Trouble.* 1630, p. 103, in 12 st., entitled, "Hymn of a sorrowful heart for increase of faith." *Tr.* as, "Faithful God! I lay before Thee," by *J. C. Jacobi*, 1720, p. 9 (1722, p. 70; 1732, p. 117), and as No. 538 in pt. i. of the *Moravian H. Bk.*, 1754.

xv. Wollt ihr euch nicht, o ihr frommen Christen. *Second Advent.* 1636, p. 210, in 9 st., entitled, "On the day of the Holy Bishop Nicolaus. Gospel of Luke, 12

Chapter." *Tr.* as: (1) "O dear Christians, as 'tis needful, wou'd ye," as No. 153 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Help us, O Christ, to watch and pray," a *tr.* of st. ix. as st. iii. of No. 868 in the *Moravian H. Bk.*, 1789 (1849, No. 1221).

xvi. Wo soll ich fliehen hin. *Lent.* 1630, p. 20, in 11 st., entitled, "A hymn of consolation in which a troubled heart lays all its sins in true faith upon Christ. From Tauler." Based on M. Moller's *Meditationes*, vol. i. pt. i., No. 10. *Tr.* as, "O whither shall I fly," as No. 447 in pt. i. of the *Moravian H. Bk.*, 1754. In 1886, No. 279, it begins with "O Jesus, source of Grace" (st. ii.). [J. M.]

Hegenwalt, Erhart. Of this writer very little is known. He appears to have studied and graduated M.A. at Wittenberg. On Jan. 29, 1523, he attended the disputation of Zwingli, by which Zürich was won to the Reformation; and pub. an account of it in the same year. This narrative is dedicated to his friend and patron J. J. Rusinger, Abbot of Pfäffers (Pfeffers), and dated Zürich, May 3, 1523. Whether he is the same as Erhart Hegenwalt, who was admitted M.D. at Wittenberg, 1526, and was afterwards in practice at Frankfurt-am-Main, c. 1540, is not clear. The only hymn ascribed to him is:—

Erbarm dich mein, o Herre Gott. *Ps. li.* 1st pub. on a broadsheet dated "Wittenberg freytag nach Epiphanie im 1524 Jar. Erhart Hegenwalt." Thence in *Eyn Enchiridion*, Erfurt, 1524, *Wackernagel*, iii. p. 48, the *Unv. L. S.*, 1851, No. 366, &c., in 5 st. of 8 l. *Tr.* as: (1) "O God, be mercyfull to me," by *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 576). (2) "Shew pity, Lord! O Lord forgive," by *J. C. Jacobi*, 1722, p. 59 (1732, p. 95), and as No. 120 in pt. i. of the *Moravian H. Bk.*, 1754. Jacobi borrows a good many lines from Isaac Watts's version of Ps. li. [J. M.]

Heginbothom, Ottiwell, b. in 1744, and d. in 1768, was for a short time the Minister of a Nonconformist congregation at Sudbury, Suffolk. The political and religious disputes which agitated the congregation, in the origin of which he had no part, and which resulted in a secession and the erection of another chapel, so preyed upon his mind, and affected his health, that his pastorate terminated with his death within three years of his appointment. His earliest hymn, "When sickness shakes the languid corse [frame]," was printed in the *Christian Magazine*, Feb. 1763. In 1794 the Rev. John Mead Ray communicated several of Heginbothom's hymns to the *Protestant Magazine*; and in the same year, these and others to the number of 25, were published as:—

Hymns by the late Rev. Ottiwell Heginbothom of Sudbury, Suffolk. Sudbury, Printed by J. Burket, mdcccxciv.

These 25 hymns were repeated in J. M. Ray's *Coll. of Hys. from various authors intended as a Supplement to Dr. Watts's Psalms and Hymns*, 1799, and 12 in Collyer's *Collection*, 1812. In modern collections in G. Britain and America the following are in C. U. in addition to those annotated under their respective first lines:—

1. **Blest Jesus, when my soaring thoughts.** *Jesus, most Precious.*
2. **Come, humble souls; ye mourners come.** *Good Hope through Grace.*
3. **Come saints and shout the Saviour's praise.** *The Second Advent.*
4. **Come, shout aloud the Father's grace.** *Praise to God the Father.*
5. **Father of mercies, God of love.** *God the Father.*
6. **God of our life! Thy various praise.** *New Year.*
7. **Great God, let all our [my] tuneful powers.** *New Year.*
8. **Hark, the loud trumpet of our God.** *National Fast.*
9. **Hark, 'tis your heavenly Father's call.** *A Prayer to be used by the Young.*
10. **I ask not [honour] wealth, nor pomp, nor power.** *Wisdom and Knowledge desired.*
11. **Now let my soul, eternal King.** *Praise of the Gospel.* Sometimes given as "To Thee, my heart, eternal King."
12. **See, mighty God, before Thy throne.** *Fifth of November; a National Hymn.*
13. **Sweet peace of Conscience, heavenly guest.** *A good Conscience.*
14. **To Thee, my Shepherd, and my Lord.** *The Good Shepherd.*
15. **Unhappy city, hadst thou known.** *Christ weeping over Jerusalem.* From this the cento, "And can mine eyes without a tear?" is taken.
16. **When sickness shakes the languid corse [frame].** *Resignation.* Printed in the *Christian's Magazine*, Feb. 1763, and again in *Hymns*, &c., 1794.
17. **Yes, I will bless Thee, O my God.** *Praise of the Father.* The text is often altered. The cento "My soul shall 'praise Thee, O my God," in the Unitarian *Hymn [and Tune] Book*, &c., Boston, 1868, is from this hymn.

Most of these hymns are in Collyer's *Collection*, 1812. There are also 8 in Hatfield's *Church H. Bk.*, N.Y., 1872, and 7 in the *Songs for the Sanctuary*, N.Y., 1865. [W. T. B.]

Hehl, Matthäus Gottfried, was b. April 30, 1705, at Ebersbach, near Göppingen, Württemberg, and studied at the University of Tübingen (M.A. 1723). He was assistant clergyman in a village near Tübingen when Zinzendorf visited Tübingen in 1733. Thereafter he became a Moravian, was ordained in 1744 a presbyter, and in 1751 was consecrated in London as coadjutor bishop for America. He arrived at Bethlehem, Pennsylvania, Dec. 10, 1751, and in Nov., 1756, removed to Lititz. On account of advancing years he resigned his office in 1781, and d. at Lititz, Dec. 4, 1787 (*Koch*, v. 348–349). His hymns were written during his stay at Herrnhut, and appeared in the Herrnhut *G. B.*, 1735, and its Appendices. One has passed into English non-Moravian use, viz.:—

Geht, erhöht die Majestät. *Supplication.* This is No. 1054 in Appendix iii. to the Herrnhut *G. B.*, 1735, in 4 st. of 10 l. In the *Brüder G. B.*, 1778, it is No. 1069, and in the *Historische Nachricht* thereto st. i., ii. are ascribed to Hehl, and iii., iv. to N. L. von Zinzendorf [Zinzendorf sts. beginning "Lamm und Haupt, das selbst geglaubt," are included by Knapp in his ed., 1845, of Zinzendorf's *Geistliche Lieder*, p. 218, and dated 1733]. *Tr.* as:—

Rise, exalt the Majesty, in full, by P. H. Molther, as No. 116, in the *Moravian H. Bk.*, 1742, with an added st. iii. from "Lamm und Haupt! es sey geglaubt," by N. L. von Zinzendorf [No. 1089 in *Appendix* iv. to the Herrnhut *G. B.*, 1735, in 1 st. of 10 l., and by *Knapp*, 1845, p. 121, dated May 26, 1736]. In the 1789 and later eds. of the *Moravian H. Bk.* (1886, No. 768), it is greatly altered, and begins, "Rise, exalt our Head and King." Included in Montgomery's *Christian Psalmist*, 1825, and J. A. Latrobe's *Coll.*, 1841. [J. M.]

Heinrich Ernst, eldest s. of Christian Ernst, Count of Stolberg Wernigerode, was b. at Wernigerode, Dec. 7, 1716. During the lifetime of his father (who was one of the best hymnologists of his day, and founder of the fine Library at Wernigerode), he was Canon of Halberstadt. He succeeded to the estates in 1771, and d. at Halberstadt, Oct. 24, 1778.

He contributed four hymns to the *Wernigerode G. B.*, 1735. A selection from his *Geistliche Gedichte* was pub. at Halle, 1748–52. The rest of his printed hymns appeared in his *Betrachtungen der Sonn- und Festtäglichen Evangelien in Liedern*, Wernigerode, 1750 (all original), and in the *Neue Sammlung geistlicher Lieder*, Wernigerode, 1752, which includes 818 hymns,

of which some 370 are by himself. Two of these have passed into English, viz.:—

i. **Eile, eile, meine Seele.** *Christian Warfare*, 1735, as above, p. 829, in 17 st., entitled, "On the Conflict and Victory of Believers." *Tr.* as "Haste, haste, my soul, from ruin flee," by *Dr. G. Walker*, 1860, p. 83.

ii. **Morgen soll es besser werden.** *The Morning of Joy.* In the *Neue Sammlung*, 1752, No. 537, in 5 st. *Tr.* as "Yes! it shall be well at morning," by Mrs. Findlater, in *H. L. L.*, 1862, p. 63 (1884, p. 225), erroneously ascribed to C. B. Garve (q. v.). [J. M.]

Heinrich of Laufenburg was a native of Laufenburg, Aargau, Switzerland. The earliest notice of him is that in 1434 he was decan of the Collegiate Church of St. Maurice at Zofingen in Aargau. He afterwards held a similar post at Freiburg, in Baden; but in 1445 became a monk in the monastery of the Knights of St. John at Strassburg ("Zum grünen Werde"). He was living there in 1458, but probably died in that year or soon after (*Koch*, i. 213–214; *Allg. Deutsche Biog.*, xix. 810–813, &c.).

He was the most important and most prolific hymn-writer of the 15th cent., and a number of his productions are of sweetness and abiding worth. Most of them are in honour of the B. V. M. Many are in intricate metres, while others are written to song tunes, or are recasts of songs, or translations from the Latin. A large number are included by *Wackernagel* in his second volume, principally taken from a paper MS. of the 15th cent., which he found in the town library at Strassburg.

Two of the best of his original hymns are:—

i. **Ach lieber Herre Jesu Christ.** *Cradle Hymn.* This beautiful prayer of a mother for her infant child is given by *Wackernagel*, ii. p. 534, in 5 st. of 6 l., from the *Strassburg MS.*, where it is entitled "Benedictio puerily." In his *Kleines G. B.*, 1860, *Wackernagel* gives it as No. 114 (omitting st. ii.) with the original melody, dating both 1429. The text is also in *Hoffmann von Fallersleben*, ed. 1861, No. 125. *Tr.* as:—

Ah! Jesu Christ, my Lord most dear. A full and very good *tr.* by Miss Winkworth in her *Christian Singers*, &c., 1869, p. 93. The address to the B. V. M. in st. ii.,

"Maria, müter Jesu Christ,
Sit du dins Kints gewaltig bist,"

is translated as:—

"Since in Thy heavenly kingdom, Lord,
All things obey Thy lightest word."

Her *tr.* was adopted with alterations by the Rev. H. White in the *Savoy Hymnary* (Chapel Royal, Savoy), 1870, No. 35, beginning, "Lord Jesu Christ, our Lord most dear." Instead of taking the very good original melody, Mr. White altered the hymn to 6-8 metre, and omitted st. iv., v. This form has been repeated in the S. P. C. K. *Church Hys.*, 1871; Mrs. Brock's *Children's H. Bk.*, 1881, and others.

ii. **Ich wollt dass ich daheime wär.** *Eternal Life.* A beautiful hymn of spiritual Home-sickness. *Wackernagel*, ii. p. 540, includes a version in 13 st. of 2 l. from the *Strassburg MS.*; and another in 9 st. of 2 l. from a 15th cent. MS. at Berlin. *Hoffmann von Fallersleben*, 1861, gives the Strassburg text as No. 54; and a form in 9 st. from a MS. at Inzkofen, near Sigmaringen, dating 1470–1480, as No. 55. In his *Kleines G.B.*, 1860, Wackernagel gives as No. 74 a slightly altered form of the Strassburg text, along with the original melody. *Tr.* as "I would I were at last at home," by Miss Winkworth, 1869, p. 92. [J. M.]

Heinrich of Meissen, better known by his title of Frauenlob or Frouwenlop [some have regarded Frauenlob as his surname], was b. at Meissen, in Saxony, c. 1250, and educated at the Cathedral school there. Of humbler origin than the early Minnesingers, he adopted the profession of wandering minstrel as a means of livelihood. After residing for longer or shorter periods at the courts of many South and North German princes, he settled at Mainz about 1311; where he, the most important of the later Minnesingers, is said to have founded the first school of the Mastersingers. He d. at Mainz, Nov. 29, 1318 (*Allg. Deutsche Biog.*, vii. 321–323, &c.). His poems (edited by Ludwig Ettmüller, at Quedlinburg, 1843, as his *Leiche, Sprüche, Streitgedichte und Lieder*) are voluminous, overburdened by a display of learning, and often in intricate and artificial metrical forms. Two of his religious poems have passed into English, viz.:—

i. **Min Vreude ist gar zegangen.** *For the Dying. Wackernagel*, ii. p. 254, in 3 st. from a MS. at Vienna. Ettmüller, p. 162. The *tr.* is, "My joy is wholly banished," by *Miss Winkworth*, 1869, p. 78.

ii. **Nu wil ich nimmer mer verzwiveln.** *Faith.* In *Wackernagel*, ii. p. 245, in 14 l., from a MS. at Vienna. Ettmüller, p. 234. *Tr.* as, "Now will I nevermore despair of heaven," by *Miss Winkworth*, 1869, p. 80. [J. M.]

Held, Heinrich, was s. of Valentin Held of Guhrau, Silesia. He studied at the Universities of Königsberg (c. 1637–40), Frankfurt a. Oder (1643), and Leyden. He was also in residence at Rostock in 1647. He became a licentiate of law, and settled as a lawyer in his native place, where he d. about 1659, or at least before Michaelmas, 1661 (*Koch*, iii. 55–56; *Allg. Deutsche Biog.*, xi. 680; *Bode*, p. 87, &c.).

One of the best Silesian hymn-writers, he was taught in the school of affliction, having many trials to suffer in those times of war. His only extant poetical work is his *Deutscher Gedichte Vortrab*, Frankfurt a. Oder, 1643. Only one hymn from that volume came into German use. Much more important are his other hymns, which are known to us through Crüger's *Praxis*, and other hymn-books of the period. *Mützell*, 1858, includes Nos. 254–272 under his name.

Two of his hymns have been *tr.* into English:—

1. **Gott sei Dank durch alle Welt.** *Advent. Mützell*, 1858, No. 263, quotes this in 9 st. of 4 l. from a defective ed. of Crüger's *Praxis*, c. 1659. In the ed. of 1661 it is No. 85, marked Henr. Helt. Since then it has appeared in almost all German hymn-books (as in the Berlin *G. L. S.*, ed. 1863, No. 132), and takes rank as one of the finest Advent Hymns. *Tr.* as:—

1. **All the World exalt the Lord,** omitting st. vi. in *Select H. from Ger. Psal.*, Tranquebar, 1754, p. 4, and the *Suppl. to Ger. Psal.*, ed. 1765, p. 1. In 1789, the *trs.* of st. i., ii., iv., vii., ix. (altered) were included as No. 34 in the *Moravian H. Bk.* In the ed. of 1801 it was altered to "All the world give praises due" (ed. 1886, No. 44), and this text has been repeated in Dr. Pagenstecher's *Coll.*, 1864, and Willing's *Bk. of Com. Praise*, 1872.

2. **Be our God with thanks adored.** A *tr.* of st. i.–iv. by A. T. Russell in his *Ps. & Hys.*, 1851.

3. **Let the earth now praise the Lord.** A good *tr.*, omitting st. vii., by Miss Winkworth in her *C. B. for England*, 1863. Repeated in full in Schaff's *Christ in Song*, 1869, and, abridged, in

the American Pennsylvania Luth. *Ch. Bk.*, 1868, and Bapt. *Service of Song*, 1871.

ii. Komm, o Komm, du Geist des Lebens. *Whitsuntide.* A fine hymn of Invocation to the Holy Spirit. *Mützell*, 1858, No. 267, quotes it in 9 st. of 6 l. from a defective ed. of Crüger's *Praxis* pub. at Stettin c. 1664. In J. Niedling's *Geistliche Wasserquelle*, Frankfurt a. Oder, 1667, it is at p. 372 marked "H. Held" (not in Niedling's ed. 1663). In Luppius's *Andächtig singender Christen Mund*, 1692, p. 71, it is entitled "Devout Prayer and Hymn to God the Holy Ghost." Repeated in Freylinghausen's *G. B.*, 1704, and many subsequent hymn-books, as in the Berlin *G. L. S.*, ed. 1863, No. 363. It is sometimes erroneously ascribed to Joachim Neander. The *trs.* in C. U. are:—

1. Holy Spirit, once again. A full and good *tr.* by Miss Winkworth in the 2nd Ser., 1858, of her *Lyra Ger.*, p. 53. Included in full in the *Cantate Domino*, Boston, U.S.A., 1859. In Miss Winkworth's *C. B. for England*, 1863, st. ii., vi., vii. are omitted. This form of the text is repeated in W. F. Stevenson's *H. for Ch. & Home*, 1873, Hatfield's *Church H. Bk.*, 1872, &c. In the *Hyl. for St. John's, Aberdeen*, 1865, it begins "Holy Spirit, in us reign."

2. Come, oh come, Thou quickening Spirit, True, &c. A *tr.* of st. i., ii., iv., vii., ix. in Dr. Pagenstecher's *Coll.*, 1864, No. 98, signed E. T. L.

3. Come, O come, Thou quickening Spirit, Thou for ever. A good *tr.*, omitting st. iv.–vi. in the Pennsylvania Luth. *Ch. Bk.*, 1868, and marked as *tr.* by "Charles William Schaeffer, 1866." [Lutheran Pastor at Germantown.]

4. Come, O come, Thou quickening Spirit, God from all eternity, omitting st. iii., by E. Cronenwett, in the Ohio Luth. *Hyl.*, 1880.

Another tr. is, "Come, Thou Spirit ever living," by R. Massie in the *British Herald*, Dec., 1865, p. 179.

[J. M.]

Helder, Bartholomäus, s. of Johann Helder, Superintendent in Gotha, became, in 1607, schoolmaster at Friemar, and in 1616, pastor of Remstädt, near Gotha, where he d. of the pestilence, Oct. 28, 1635 (*Koch*, iii. 114, 115, 248; *Allg. Deutsche Biog.*, xi. 684, 685, &c.).

Helder pub. two works (both in the Royal Library, Berlin). (1) *Cymbalum Genethliacum.* Erfurt, 1615; and (2) *Cymbalum Davidicum.* Erfurt, 1620. The first contains 15 Christmas and New Year Hymns, and the second 25, mostly Psalm versions. In the *Cantionale Sacrum*, Gotha, 1646–48, over 50 hymns are given with his name as composer of the music and without definite ascription as regards the words. Two of these have passed into English, viz.:—

i. In meiner Noth ruf ich zu dir. *Supplication.* A prayer for grace, which appeared in the *Cantionale Sacrum*, pt. ii., Gotha, 1648, No. 71, in 3 st. of 6 l. *Tr.* by Miss Manington, 1863, p. 1, as "From out my woe I cry to Thee."

ii. O Lämmlein Gottes, Jesu Christ. *St. John Baptist's Day.* Founded on St. John i. 29. Appeared as No. 103 in the *Cantionale Sacrum*, Gotha, 1646, in 4 st. of 4 l., entitled, "On St. John's Day." Included as No. 391 in the *Unv. L. S.* 1851. The only *tr.* in C. U. is "O Jesus, Lamb of God, who art," in full, by A. Crull, as No. 120 in the Ohio Luth. *Hymnal*, 1880.

[J. M.]

Helmbold, Ludwig, s. of Stephan Helmbold, woollen manufacturer at Mühlhausen, in Thuringia, was b. at Mühlhausen, Jan. 13, 1532, and educated at Leipzig and Erfurt (B.A. in 1550). After two years' headmastership of the St. Mary's School at Mühlhausen, he returned to Erfurt, and remained in the University (M.A. 1554) as lecturer till his appointment in 1561 as conrector of the St. Augustine Gymnasium at Erfurt. When the University was reconstituted in 1565, after the dreadful pestilence in 1563–64, he was appointed dean of the Philosophical Faculty, and in 1566 had the honour of being crowned as a poet by the Emperor Maximilian II., but on account of his determined Protestantism he had to resign in 1570. Returning to Mühlhausen, he was appointed, in 1571, diaconus of the St. Mary's Church, and 1586, pastor of St. Blasius's Church and Superintendent of Mühlhausen. He d. at Mühlhausen, April 8, 1598. (*Koch*, ii. 234–248; *Allg. Deutsche Biog.*, xi. 701–702; *Bode*, pp. 87–88, &c.)

Helmbold wrote many Latin hymns and odes, and numerous German hymns for school use, including a complete metrical version of the Augsburg Confession. His Hymns for church use are mostly clear and concise paraphrases of Scripture histories and doctrines, simple and earnest in style. Lists of the works in which his hymns appeared (to the number of some 400) are given by *Koch* and *Bode*.

His hymns *tr.* into English are:—

i. Herr Gott, erhalt uns für und für. *Children.* On the value of catechetical instruction as conveyed in Luther's *Catechism for Children.* 1st pub. in Helmbold's *Dreyssig geistliche Lieder auff die Fest durchs Jahr.* Mühlhausen, 1594 (preface to tenor, March 21, 1585), and thence in *Wackernagel*, iv. p. 677, and *Mützell*, No. 314, in 4 st. of 4 l. In Porst's *G. B.*, ed. 1855, No. 977. The only *tr.* in C. U. is:—

O God, may we e'er pure retain, in full, by Dr. M. Loy, in the Ohio Luth. *Hyl.*, 1880.

ii. Nun lasst uns Gott dem Herren. *Grace after Meat.* Included in his *Geistliche Lieder*, 1575, in 8 st. of 4 l., and thence in *Wackernagel*, iv. p. 647, and the *Unv. L. S.*, 1851, No. 500. The *trs.* are: (1) "To God the Lord be rendered," as No. 326 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Now let us praise with fervour," in the *Suppl. to Ger. Psalmody*, ed. 1765, p. 75. (3) "To God the Lord be praises," as No. 778 in the *Moravian H. Bk.*, 1789 (1849, No. 1153).

iii. Von Gott will ich nicht lassen. *Trust in God. Lauxmann* in *Koch*, viii. 365–370, thus relates the origin of this the best known hymn by Helmbold:—

In 1563, while Helmbold was conrector of the Gymnasium at Erfurt, a pestilence broke out, during which about 4000 of the inhabitants died. As all who could fled from the place, Dr. Pancratius Helbich, Rector of the University (with whom Helmbold had formed a special friendship, and whose wife was godmother of his eldest daughter), was about to do so, leaving behind him Helmbold and his family. Gloomy forebodings filled the hearts of the parting mothers. To console them and nerve them for parting Helmbold composed this hymn on Psalm lxxiii. v. 23.

The hymn seems to have been first printed as a broadsheet in 1563–64, and dedicated to Regine, wife of Dr. Helbich, and then in the *Hundert Christenliche Haussgesang*, Nürnberg, 1569, in 9 st. of 8 l. *Wackernagel*, iv. pp. 630–33, gives both these forms and a third in 7 st. from a MS. at Dresden. Included in most subsequent hymn-books, e.g. as No. 640 in the *Unv. L. S.*, 1851. The *trs.* in C. U. are:—

1. From God the Lord my Saviour, by J. C. Jacobi, in his *Psal. Ger.*, 1722, p. 139, omitting st. vii. (1732, p. 134), repeated slightly altered (and with st. vi., ll. 1–4 from vii., ll. 1–4 of the German) as No. 320 in pt. i. of the *Moravian*

H. Bk., 1754. St. i.–iii., v., rewritten and beginning "From God, my Lord and Saviour," were included in the Amer. Luth. Gen. Synod's *Coll.*, 1850–52, No. 341.

2. Ne'er be my God forsaken. A good *tr.* of st. i., ii., iv., by A. T. Russell in his *Ps. & Hys.*, 1851, No. 229.

3. From God shall nought divide me. A good *tr.*, omitting st. ii., vii. by Miss Winkworth in her *C. B. for England*, 1863, No. 140. Partly rewritten in her *Christian Singers*, 1869, p. 154.

Other *trs.* are: (1) "God to my soul benighted," by *Dr. H. Mills*, 1845 (1856, p. 179). (2) "From God I will not sever," by Dr. N. L. Frothingham, 1870, p. 202. [J. M.]

Help, Lord, for men of virtue fail. *I. Watts.* [*Ps. xii.*] Appeared in his *Ps. of David*, 1719, in 8 st. of 4 l. In addition to its use in its original form, st. v., viii. are used as a separate hymn in Spurgeon's *O. O. H. Bk.*, 1866, as "Lord, when iniquities abound." [J. J.]

Help, Lord! the busy foe. *C. Wesley.* [*Prayer during business.*] Pub. in his *Hys. & Sac. Poems*, 1749, vol. i., in 3 st. of 8 l. (*P. Works*, 1868–72, vol. v. p. 51.) In the *Wes. H. Bk.*, 1780, No. 287, st. ii., iii. were given as "The praying Spirit breathe," but in the revised ed., 1875, the opening stanza was restored. It is in its abridged form that it is usually known. [J. J.]

Hemans, Felicia Dorothea, née Browne, was b. in Liverpool, Sep. 25, 1793. In 1800, her father having suffered severe losses in business, removed with his family near to Abergele, N. Wales, where he died sometime after. In 1812 she was married to Captain Hemans, who, on retiring from the army sometime after, removed to Bronnylfa, near St. Asaph. Some years after he left his wife and children and proceeded to Italy, where he died. In 1828 Mrs. Hemans removed to Wavertree, near Liverpool, and in 1831 to Dublin, where she d. May 16, 1835, and was buried in St. Ann's Church, Dawson Street, in that city. From 1808, when at 15 she pub. *Poems*, to 1834, when her *Scenes & Hymns of Life* appeared, she produced a great number of poems and other works, including:

(1) *The Domestic Affections and Other Poems*, 1812; (2) *The Sceptic*, 1820; (3) *Dartmoor*, 1821; (4) *Vespers of Palermo*, 1823; (5) *The Siege of Valencia*, 1823; (6) *Voice of Spring*, 1823; (7) *Forest Sanctuary*, 1825; (8) *Hymns for Childhood*, 1827 (English edition, 1834; first pub. in America); (9) *Records of Woman and Miscellaneous Poems*, 1828; (10) *Songs of the Affections*, 1830; (11) *Scenes and Hymns of Life* (dedicated to the poet Wordsworth), 1834. Then followed (12) *The Works of Mrs. Hemans; with a Memoir of her Life by her Sister* [Mrs. Hughes]. Edinburgh, W. Blackwood & Sons, 1839, in 7 vols. Her *Poems* were collected and published by Blackwood in 1849, and again as one of the *Chandos Classics*, 1886.

Three distinct ideas pervade Mrs. Hemans's poetry, the Fatherhood of God, Heaven as our Home, and mutual recognition when there. The work of the Atonement has a very subordinate place; and the Holy Spirit is scarcely recognised. The rhythm, even in her most popular pieces, is often disappointing, and a deep tone of sadness pervades most of her work. The gloom of disappointment and the traces of shadowed memories run like black threads through the web and woof of her productions. As a writer of hymns she holds a subordinate place. The best are "Answer me, burning stars of light," "Calm on the bosom of thy God," "Come to the land of peace," and "Fear was within the tossing bark." [J. D.]

Mrs. Hemans's hymns which have come into C. U. include;—

1. Answer me, burning stars of light. *Trust in God.* Written after the death of a sister-in-law, and pub. in her *Records of Woman*, &c., 1828, p. 242, in 4 st. of 8 l. (*P. Works*, N.Y., 1828, vol. ii. pp. 144, 268).

2. Calm on the bosom of thy God. *Death and Burial.* This hymn appears in the closing scene of her dramatic poem, *The Siege of Valencia*, 1823, p. 235, in 2 st. of 4 l. (*Works*, vol. iii. p. 379). It is supposed to be sung over the bier of Ximena, daughter of Gonzalez, the Governor of Valencia, during the final struggle of the siege. Mrs. Hemans subsequently added a third stanza ("Lone are the paths, and sad the bowers"); and in this form it is published separately as "A Dirge" in her *Works*, vol. iv. p. 330. It is one of the best known of her hymns.

3. Child, amidst the flowers at play. *Hour of Prayer.* This is given in her *P. Works*, 1828, vol. ii. p. 85, amongst the "Miscellaneous Pieces," in 3 st. of 8 l., as a hymn for *The Hour of Prayer*. Dr. Martineau in his *Hymns*, &c., 1873, dates it 1825.

4. Come to me, dreams [thoughts] of heaven. *Aspiration.* Appeared in her *National Lyrics*, 1834, p. 251, and again in her *Works*, 1839, vol. vii. p. 88.

5. Come to the land of peace. *The Angel's Greeting.* Pub. in her *Works*, 1839, vol. vi. p. 186.

6. Earth! guard what here we lay in holy trust. *Burial.* Given in her *Works*, 1839, vol. iv. p. 327. This is a poem, and not a hymn.

7. Father! that in the olive shade. *Gethsemane.* Written at the death-bed of her mother, Jan., 1827, and pub. in her *Hymns for Childhood*, in 4 st. of 4 l., as a *Hymn by the sick-bed of a Mother.* (*Works*, 1839, vol. vi. p. 147.) Sometimes as "O Thou, Who in the olive shade."

8. Father, Who art on high. *Prayer.* This is part of her "Cathedral Hymn," pub. in her *Scenes and Hys. of Life*, 1834. (*Works*, 1839, vi. p. 142.)

9. Fear was within the tossing bark. *Stilling the Tempest.* This hymn appeared in her *Hymns for Childhood*, 1827; her *Poet. Works*, N. Y., 1828, ii. p. 124; and her *Works*, 1839, vol. iv. p. 325.

10. He knelt, the Saviour knelt and prayed. *Gethsemane.* This hymn appeared in *The Almut* (an annual) in 1825, and her *P. Works*, N.Y., 1828, ii. p. 125. It is also introduced in her dramatic poem, *The English Martyrs: a Scene of the days of Queen Mary*, pub. in her *Scenes and Hys. of Life*, 1834, p. 16. A betrothed couple are condemned to death: but are allowed a short intercourse before execution. This they employ in prayer and the singing of this hymn, which is based upon the sacred scene in *Gethsemane.* "The English Martyrs" is the opening piece of the *Scenes and Hys. of Life*, 1834. (*Works*, vii. p. 130.)

11. I hear thee speak of the better land. *Heaven.* Pub. in her *Poetical Works*, N. York, 1828, ii. p. 193, and her *Songs of the Affections*, 1830, p. 225, in 4 st. of 7 l., and headed "The Better Land." (*Works*, 1839, vi. p. 123.) Popular as a sacred song, but not much used as a hymn.

12. Leaves have their time to fall. *The Hour of Death.* Pub. in her *Poet. Works*, N. Y., 1828, ii. p. 114, and in her *Forest Sanctuary*, 2nd ed., 1829, p. 276, in 10 st. of 4 l. (*Works*, 1839, iv. p. 177.) It is usually given in an abbreviated form.

13. Lowly and solemn be Thy children's cry to Thee. *Burial.* This hymn, in 9 st. of 6 l., forms the closing portion of her poem on *The Funeral Day of Sir Walter Scott.* [He d. Sept. 21, 1832.] The poem was given in her *Scenes and Hys. of Life*, 1834, p. 99. (*Works*, vii. p. 178.) In an abbreviated form this Burial hymn is in extensive use in G. Britain and America, and is found in more hymn-books than all the rest of Mrs. Hemans's hymns put together.

14. No cloud obscures the summer's sky. *Ps. xix.* Appeared in her *Hymns for Childhood*, in 10 st. of 4 l., and entitled "The Stars." (*Works*, 1839, iv. p. 253.) It is usually given in an abbreviated form, beginning with st. ii., "Child of the earth, Oh lift thy glance."

15. Now autumn strews on every plain. *Harvest.* One of her juvenile pieces, pub. in her *Poems*, Liverpool, 1808, p. 94, as a "Harvest Hymn."

16. O lovely voices of the sky. *Christmas Carol.* Appeared in her *Hymns for Childhood*, 1827, in 3 st. of 8 l., and her *Poet. Works*, N. Y., 1828, ii. p. 123. (*Works*, v. p. 307.)

17. Praise ye the Lord on every height. *Ps. cxlviii.* Pub. in her *Hys. for Childhood*, in 7 st. of 4 l. (*Works*, 1839, iv. p. 264.)

18. Saviour, now receive him. *Burial. Scenes and Hys. of Life*, 1834, p. 70, is a hymn entitled, "The Funeral Hymn" in the *Burial of an Emigrant's Child in the Forest.* It begins "Where the long reeds quiver." This extract opens with st. ii. altered.

19. The breaking waves dashed high. *Landing of the Pilgrim Fathers.* Pub. in her *Records of Woman*, &c., 1828, p. 261, in 10 st. of 4 l., and in her *Works*, 1828, p. 261, "The Landing of the Pilgrim Fathers in New England." (*Works*, 1839, v. p. 280.) Popular as a sacred song, but not much used as a hymn.

20. The Church of our fathers so dear to our souls. *The Holy Church.* This hymn has not been traced to date. Suepp, in *S. of G. & G.*, says 1834.

21. The kings of old have shrine and tomb. *The Graves of Martyrs.* In *The Forest Sanctuary*, 2nd ed., 1829, p. 284, "The Graves of Martyrs" in 7 st. Also *Poet. Works*, N. Y., 1823, ii. p. 150.

22. Where is the tree the prophet threw? *Faith.* Appeared in her *Poet. Works*, N. Y., 1828, ii. p. 170, and headed "The Fountain of Marah." Also in her *Works*, 1839, vi. p. 176. [J. J.]

Hence, vain intruding world, depart. *Anne Steele.* [*Retirement and Reflection.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 124, in 8 st. of 4 l., again in the new ed., 1780; and again in Sedgwick's reprint of her *Hymns*, 1863. In its full form it is not in C. U., but an abridged form beginning with st. iv., "Eternity is just at hand," appeared in the 2nd ed. of Toplady's *Ps. & Hys.*, 1787, No. 410, and is repeated in several modern collections; but mainly in America. [J. J.]

Henley, John, b. at Torquay, March 18, 1800: engaged for some years in circuit work as a Wesleyan minister; and d. at Weymouth, May 2, 1842. His well-known and popular children's hymn for *Palm Sunday*, "Children of Jerusalem," appeared in the *Wes. S. School Tune Bk.*, in J. Curwen's *Hys. & Chants*, 1844, and in many modern collections for children. Orig. text in the *Meth. S. S. H. Bk.*, 1879. [J. J.]

Henry, Matthew, an eminent Nonconformist divine and commentator, was b. in Flintshire, Oct. 18, 1662, and educated for the Bar. Leaving his legal studies he became a Dissenting minister at Chester, where he resided for many years, and subsequently removed to Hackney. He d. whilst travelling between Chester and London, June 22, 1714. His *Exposition of the Old and New Testament* is well known. His connection with Hymnology lay in his having published a volume of *Family Hymns* in 1695. (See **English Hymnody, Early**, § vi. 2.) [J. J.]

Hensel, Luise, dau. of J. J. L. Hensel, Lutheran pastor at Linum, near Fehrbellin, Brandenburg, was b. at Linum, March 30, 1798. Though confirmed as a Lutheran in her fifteenth year, she gradually approximated to Roman Catholicism, and was formally received into that Communion, Dec. 7, 1818. During the remaining years of her life, she devoted herself mainly to the education of the young and the care of the sick. In 1874 she entered the Union of Daughters of Christian Love at Paderborn, and d. at Paderborn, Dec. 18, 1876. (*O. Kraus*, 1879, pp. 204-211; *Allg. Deutsche Biog.*, xii. 1-3, &c.) Her best hymns were written before she was 23, and in proportion as she became an Ultramontane the poetical value of her productions declined. Her finest productions are distinguished by childlike simplicity, humility, resignation, and deep Christian love. They have won wide acceptance in Germany. The first two of those noted may be regarded as nursery classics.

A number of her hymns came into Clemens Brentano's hands as early as 1819, and were by mistake included as his in his posthumous works. A few were printed in F. Förster's *Sängerfahrt*, 1818, and a good many more in M. Diepenbrock's *Geistlicher Blumenstrauss*, Sulzbach, 1829. A complete ed. of her hymns was pub. by Professor C. Schlüter of Münster as her *Lieder* at Paderborn, 1870 (4th ed., 1879).

i. *Hymns in English C. U.*

i. Immer muss ich wieder lesen. [*Holy Scripture.*] This beautiful children's hymn on the Life of Christ as narrated in the Gospels, appeared in *Diepenbrock*, 1829, p. 265, in 7 st. of 4 l. (entitled "On the reading of Holy Scripture"); and in her *Lieder*, 1870, is dated Berlin, 1815. It is repeated in Knapp's *Ev. L. S.*, 1837, the Württemberg *G. B.*, 1842, &c. *Tr.* as:—

Ever would I fain be reading. A good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 24. It has been included in full in *Ps. & Hys.*, Bedford, 1859; *Kennedy*, 1863; *Bk. of Praise for Children*, 1881; and in America in Hatfield's *Church H. Bk.*, 1872, and others. In some collections it is abridged; and in the Unitarian South Place *Collection*, Lond., 1873, it begins, "Ever find I joy in reading."

Other trs. are:—

(1) "O how sweet the wondrous story," by *Mrs. Bevan*, 1859, p. 142. (2) "In that book so old and holy," in Dr. H. W. Dulcken's *Golden Harp*, 1864, p. 25. (3) "Still I read, and weary never," by "A. M. A," in the *British Herald*, Feb. 1868, p. 211.

ii. Müde bin ich, geh' zur Ruh. [*Evening.*] This beautiful child's evening prayer, the most popular of all her hymns, appeared in *Diepenbrock*, 1829, p. 270, in 4 st. of 4 l. In her *Lieder*, 1870, p. 54, dated Berlin, Autumn, 1816. Included in the *Unv. L. S.*, 1851, No. 528. *Tr.* as:—

1. Now that o'er each weary head. A free *tr.* of st. i.–iii. as No. 22 in C. H. Bateman's *Children's Hyl.*, 1872.

2. Weary now I go to rest. A good *tr.* of st. i.–iii. by E. Cronenwett as No. 324 in the Ohio *Luth. Hyl.*, 1880.

Other trs. are:—

(1) "Now I close my tired eyes," by *Mrs. Bevan*, 1859, p. 147. (2) "I am tir'd, and so I seek," by *Miss Manington*, 1863, p. 126. (3) "Weary now I go to bed," in Dr. H. W. Dulcken's *Golden Harp*, 1864, p. 40. (4) "Now with weariness opprest," a second *tr.* by *Dr. Dulcken*, p. 72. (5) "Wearied now I seek repose," by *J. Kelly*, 1885, p. 111.

ii. *Hymns not in English C. U.*

iii. Ich liebe einen Königs Sohn. [*Love to Christ.*] In *Diepenbrock*, 1829, p. 304, in 9 st., and in her *Lieder*, 1870, p. 67, dated Berlin, 1817. *Tr.* as "I love a royal only Son," by *E. Massie*, 1867, p. 174.

iv. O Sonne, wenn von deinem Licht. [*Love to Christ.*] In *Diepenbrock*, 1829, p. 257, in 6 st., and in her *Lieder*, 1870, p. 128, dated Sondermühlen, 1823. *Tr.* as "O Sun, if from thy light a ray," in J. D. Burns's *Memoir and Remains*, 1869, p. 270.

v. O Sorge, die mich niederdrückt. [*Encouragement.*] In *Diepenbrock*, 1829, p. 271, in 6 st., and in her *Lieder*, 1870, p. 13, dated Berlin, 1815. The *trs.* are:—(1) "O anxious care that weighs me down," by Miss Burlingham, in the *British Herald*, Sept. 1865, p. 144. (2) "Begone, O load of care, begone," by *J. Kelly*, 1885, p. 80.

vi. Was verlangst du, warum bangst du. [*Cross and Consolation.*] In *Diepenbrock*, 1829, p. 261, in 6 st.,

entitled "Sursum corda." In her *Lieder*, 1870, p. 43, it is dated Berlin, 1816. *Tr.* as "What seekest thou! Why fearest thou," by *C. T. Astley*, 1860, p. 28.

vii. Zu dir, zu dir, hinweg von mir. [*Consecration to Christ.*] In *Diepenbrock*, 1829, p. 267, in 5 st. In her *Lieder*, 1870, p. 31, dated Berlin, 1816. *Tr.* as "To Thee, to Thee, away from self," by *J. Kelly*, 1885, p. 72. [J. M.]

Hensley, Lewis, M.A., b. May, 1824, and educated at Trinity College, Cambridge, where in 1846 he graduated as Senior Wrangler, and first Smith's Prizeman. From 1846 to 1852 he was a Fellow and Assistant Tutor of Trinity College. Taking Holy Orders in 1851, he held successively the Curacy of Upton-with-Chalvey, Bucks; the Vicarage of Ippolyts-with-Great-Wymondly, Hertfordshire, and that of Hitchin, in the same county; Rural Dean, 1867. His works include *Household Devotions; Shorter Household Devotions*, &c. His hymns appeared in his *Hymns for the Sundays after Trinity*, Lon., Bell & Daldy, 1864; and *Hymns for the Minor Sundays from Advent to Whitsuntide*, Lond., Bell & Daldy, 1867. His *Advent* hymn, "Thy Kingdom come, O God," is from the latter of these works. [J. J.]

Herberger, Valerius, s. of Martin Herberger, furrier and poet at Fraustadt, Posen, was b. at Fraustadt, April 21, 1562. He studied theology at the Universities of Frankfurt a. Oder and Leipzig, and became in 1584 master of the lower classes in the school at Fraustadt. In 1590 he was appointed diaconus of St. Mary's Church, Fraustadt, and in 1599 chief pastor; but in 1604 he and his flock were ousted from the church by King Sigismund III., of Poland, for the sake of the few Roman Catholics in the place. Out of two houses near one of the gates of the town they made a meeting-place, to which, as the first service was held on Christmas Eve, the name of the "Kripplein Christi" was given. He d. at Fraustadt, May 18, 1627 (*Koch*, ii. 301–311; *Allg. Deutsche Biog.*, xii. 28–29, &c.).

Herberger pub. two sets of sermons, the *Evangelische Herzpostille* and the *Epistolische Herzpostille*. His famous work, the *Magnalia Dei, de Jesu Scripturae nucleo et medulla*, 8 vols., 1601–1610, was designed to show Christ all through the Old Testament, but in his exposition he only reached the book of Ruth. As a pastor he worked unwearidly for the good of his people, especially during the time of the great pestilence (1613 to 1630), and during the troubles of the early part of the Thirty Years' War.

Herberger wrote only a few hymns, and of these the best known is:—

Valet will ich dir geben, *For the Dying.* 1st pub. on a broadsheet entitled:—

"A devout prayer with which the Evangelical citizens of Frawenstadt in the autumn of the year 1613 moved the heart of God the Lord so that He mercifully laid down His sharp rod of wrath under which nearly two thousand fell on sleep. And also a hymn of consolation in which a pious heart bids farewell (Valet) to this world. Both composed by Valerius Herberger, preacher at the Kripplein Christi." Leipzig, 1614.

The hymn was pub. in *Mützell*, 1858, No. 6, in 5 st. of 8 l. The title of the hymn itself is:—

"The Farewell (Valet) of Valerius Herberger that he gave to this world in the autumn of the year 1613, when he every hour saw death before his eyes, but mercifully and also as wonderfully as the three men in the furnace at Babylon was nevertheless spared."

In this pestilence 2135 perished at Fraustadt, but Herberger manfully stuck to his post, and passed through all unhurt, comforting the sick and helping to bury the dead.

The hymn is an acrostic on his name formed by the beginnings of the stanzas—Vale (i.), r (ii.) i (iii.) u (iv.) s (v). It is one of the finest German hymns for the dying. It speedily passed into the hymn-books, and is still a favourite. In the Berlin *G. L. S.*, ed. 1863, No. 1502. Sometimes given beginning "Abschied will" or "Lebwohl will."

The beautiful melody which appeared with the hymn in 1614 is by Herberger's precentor, Melchior Teschner, and is now well known in England, being included, e.g. in *H. A. & M.*, as St. Theodulph.

The *trs.* in C. U. are:—

1. O World so vain, I leave thee, a good *tr.*, omitting st. iv., by A. T. Russell, as No. 248 in his *Ps. & Hys.*, 1851.

2. Farewell I gladly bid thee, a good and full *tr.* by Miss Winkworth, as No. 137 in her *C. B. for England*, 1863.

Other trs. are: (1) "Grant in the bottom of my heart," a *tr.* of st. iii. as No. 29 in the *Moravian H. Bk.*, 1742. (2) "Farewell henceforth for ever," by L. T. Nyberg, in the *Moravian H. Bk.*, 1754, pt. i., No. 451 (1886, No. 1227). (3) "Shelter our souls most graciously," by L. T. Nyberg, in the *Moravian H. Bk.*, pt. ii., 1746, p. 794 (1886, as pt. of No. 793). (4) "Vain world, forbear thy pleading," by *Dr. H. Mills*, 1856, p. 107. (5) "I bid adieu for ever," in the *British Herald*, Aug. 1866, p. 306, repeated in Reid's *Praise Bk.*, 1872, No. 336. (6) "My parting spirit biddeth," in the *Family Treasury*, 1878, p. 496. [J. M.]

Herbert, Daniel, for many years a Congregational Minister at Sudbury, Suffolk (b. circa 1751, d. Aug. 29, 1833), pub.:—

Hymns & Poems, Doctrinal and Sentimental, for the Citizens of Zion, who are longing to know their election of God, and who love Evangelical Truths. These were pub. in 3 vols. (i., 1801; ii., 1819; iii., 1827). Both hymns and poems are very indifferent in quality, and strongly Calvinistic in doctrine. (*Singers & Songs*, by J. Miller, 1869.) [J. J.]

Herbert, George, M.A., the fifth s. of Richard Herbert and Magdalen, the daughter of Sir Richard Newport, was b. at his father's seat, Montgomery Castle, April 3, 1593. He was educated at Westminster School, and at Trinity College, Cambridge, graduating B.A. in 1611. On March 15, 1615, he became Major Fellow of the College, M.A. the same year, and in 1619 Orator for the University. Favoured by James I., intimate with Lord Bacon, Bishop Andrewes, and other men of influence, and encouraged in other ways, his hopes of Court preferment were somewhat bright until they were dispelled by the deaths of the Duke of Richmond, the Marquis of Hamilton, and then of King James himself. Retiring into Kent, he formed the resolution of taking Holy Orders. He was appointed by the Bp. of Lincoln to the Prebend of Leighton Ecclesia and to the living of Leighton Bromswold, Hunts, July 15, 1626. He remained until 1629, when an attack of ague obliged him to remove to his brother's house at Woodford, Essex. Not improving in health at Woodford, he removed to Dantsey, in Wiltshire, and then as Rector to Bemerton, to which he was inducted, April 26, 1630, where he d. Feb. 1632. The entry in the register of Bemerton is "Mr. George Herbert, Esq., Parson of Foughleston and Bemerton, was buried 3 day of March 1632."

His life, by Izaak Walton, is well known; another Memoir, by Barnabas Oley, is forgotten. Herbert's prose work, *Priest to the Temple*, appeared several years after his death: but *The Temple*, by which he is best known, he delivered to Nicholas Ferrar (q.v.), about three weeks before his death, and authorized him to publish it if he thought fit. This was done in 1633.

The work became popular, and the 13th ed. was issued in 1709. It is meditative rather than hymnic in character, and was never intended for use in public worship. In 1697 a selection from *The Temple* appeared under the title *Select Hymns Taken out of Mr. Herbert's Temple & turned into the Common Metre To Be Sung In The Tunes Ordinarily us'd in Churches.* London, Parkhurst, 1697. In 1739, J. & C. Wesley made a much more successful attempt to introduce his hymns into public worship by inserting over 40 in a much-altered form in their *Hymns & Sacred Poems.* As some few of these came into their collection of *Ps. & Hys.*, 1741, revised 1743, they were long sung by the Methodists, but do not now form part of the *Wes. H. Bk.* No further attempt seems to have been made to use the *Temple* poems as hymns until 1853, when some altered and revised by G. Rawson were given in the *Leeds H. Bk.* of that year. From that time onward more attention was paid to Herbert alike by Churchmen and Nonconformists, and some of his hymns are now widely accepted. Many editions of his works have been published, the most popular being that of the Rev. Robert Aris Wilmott, Lond., Geo. Routledge & Son, 1857; but Dr. Grosart's privately printed edition issued in his *Fuller Worthies Library* in 1874, in three volumes, is not only the most complete and correct, but included also his psalms not before reprinted, and several poems from a MS. in the Williams Library, and not before published. The *Temple* has also been published in facsimile by Elliott Stock, 1876, with preface by Dr. Grosart; and in ordinary type, 1882, by Wells Gardner, with preface by J. A. Shorthouse. [**Eng. Hymnody, Early**, § VII.]

The quaintness of Herbert's lyrics and the peculiarity of several of their metres have been against their adoption for congregational purposes. The best known are: "Let all the world in every corner sing"; "My stock lies dead, and no increase"; "Throw away Thy rod"; "Sweet day, so cool, so calm"; and "Teach me, my God, and King." [W. T. B.]

Herbert, Petrus, seems to have been a native of or resident at Fulnek in Moravia. He was ordained priest of the Brethren's Unity in 1562, became a member of the Select Council in 1567, and was latterly Consenior of the Unity. By the Unity he was entrusted with many important missions. He was sent as a deputy to confer with Calvin: and again in 1562 to arrange with Duke Christoph of Württemberg for the education at Tübingen of young men from the Bohemian Brethren. He was also one of the deputies sent to Vienna to present the revised form of the Brethren's Confession of Faith to the Emperor Maximilian II. in 1564, and in 1566 to present their new German Hymn Book. He d. at Eibenschütz in 1571 (*Koch*, ii. 414; *Allg. Deutsche Biog.*, xiii. 263–264, &c.). Herbert was one of the principal compilers of the enlarged ed. of the Brethren's German H. Bk. pub. in 1566 as their *Kirchengeseng*, and contributed to it some 90 hymns. In the ed. of 1639 there are 104 hymns marked as his. His hymns are distinguished by simplicity and beauty of style. A number are *trs.* from the Bohemian. [See **Bohemian Hymnody**:—**Augusta, J.**, and **Červenka, M.**] His hymns *tr.* into English include:—

i. Die Nacht ist kommen drin wir ruhen sollen. [*Evening.*] Written probably under the pressure of persecution and oppression. In the *G. B.*, 1566, as above, in 5 st. of 7 l. (the last st. being a versification of the Lord's Prayer), and thence in *Wackernagel*, iv. p. 442, and the *Unv. L. S.*, 1851, No. 515. In J. H. Schein's *Cantional*, 1627, it appears as No. 99, with an additional st. not by Herbert, which reads:—

"Denn wir kein besser Zuflucht können haben,
Als zu dir, O Herr, in dem Himmel droben,
Du verlest keinen, gibst Acht auff die deinen,
Die dich recht meynen."

This st. is included as st. v. in the version in Bunsen's *Versuch*, 1833, No. 43. *Tr.* as:—

1. The night is come, wherein at last we rest, in full from Bunsen by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 77, repeated as No. 105 in R. Minton Taylor's *Coll.*, 1872.

2. Now God be with us, for the night is closing, a good *tr.* from Bunsen, in the original metre, by Miss Winkworth, as No. 170 in her *C. B. for England*, 1863, and repeated in her *Christian Singers of Germany*, 1869, p. 139. This version has been included in various recent collections, though generally abridged or altered, as in the *Hymnary*, 1872; Thring's *Coll.*, 1882; and in America in the *Evang. Hyl.*, N. Y., 1880, &c. In *Laudes Domini*, N.Y., 1884, it is in two parts (Nos. 209–210), the second beginning, "Father, Thy name be praised, Thy kingdom given." This is st. vi. with an added doxology, as in the *Hymnary*, 1872.

Other trs. are:—

(1) "The night comes apace," as No. 293 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Lo! evening's shades to sleep invite," by *H. J. Buckoll*, 1842, p. 64.

ii. O Christenmensch, merk wie sichs hält. [*Faith.*] 1566, as above, in 18 st. of 4 l., repeated in *Wackernagel*, iv. p. 433. In Bunsen's *Versuch*, 1833, No. 390 (*Allg. G. B.*, 1846, No. 130), the hymn begins with st. iii. altered to "Der Glaub' ist ein lebend'ge Kraft," and consists of st. iii., viii., xi., xii., xvi., xviii. Bunsen calls it "a noble confession of the true Christian faith." *Tr.* as:—

Faith is a living power from heaven. A good *tr.* from *Bunsen* by Miss Winkworth in her *Lyra Ger.*, 2nd ser., 1858, p. 160, and thence in her *C. B. for England*, 1863. It is repeated, more or less altered and abridged, in *Kennedy*, 1863; and in America in the *Presb. Hyl.*, 1874, Baptist *Service of Song*, 1871, &c.

ii. *Hymns not in English C. U.*:—

iii. Des Herren Wort bleibt in Ewigkeit. [*Holy Scripture.*] 1566, as above, in 25 st., and in *Wackernagel*, iv. p. 432. *Tr.* as "God's holy Word, which ne'er shall cease," by J. Swertner, as No. 3 in the *Moravian H. Bk.*, 1789 (1849, No. 2).

iv. Fürchtet Gott, O lieben Leut. [*Martyrs.*] 1566, as above, in 13 st., and in *Wackernagel*, iv. p. 429. The *trs.* are, (i.) "O love God, ye people dear," as No. 267 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "O exalt and praise the Lord" (from the version in the *Brüder G. B.*, 1778, beginning "Liebet Gott"), as No. 871 in the *Moravian H. Bk.*, 1789 (1886, No. 1306).

v. Lasst uns mit Lust und Freud aus Glauben singen. [*Eternal Life.*] A fine hymn on the Joys of Heaven. 1566, as above, in 12 st., and in *Wackernagel*, iv. p. 447. *Tr* as "In faith we sing this song of thankfulness," by *Mrs. Bevan*, 1858, p. 34.

vi. O höchster Trost, heiliger Geist. [*Whitsuntide.*] 1566, as above, in 13 st., and *Wackernagel*, iv. p. 407. The *trs.* are, (1) "O highest comfort, Holy Ghost," as No. 262 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "O Comforter, God Holy Ghost," as No. 203 in the *Moravian H. Bk.*, 1789 (1849, No. 265).

Besides the above a number of hymns by Herbert (all of which appeared in the *Kirchengeseng*, 1566, and are included in *Wackernagel's* vol. iv.) were *tr.* in pt. i. of the *Moravian H. Bk.*, 1754. The numbers in the 1754 are 166, 259, 263, 264, 265, 266, 274, 277, 281, 287, and 294. [J. M.]

Here at Thy Cross, my dying God. *I. Watts.* [*Salvation in the Cross.*] 1st pub. in his *Hys. & S. Songs*, 1707, Bk. ii., No. 4, in 5 st. of 4 l. It is in C. U. in its original form, and as: "Here at Thy Cross, my dying *Lord*"; "Here at Thy Cross, *incarnate* God"; and

"Here at Thy Cross, *my Saviour* God," in various American hymn-books, the aim of these alterations being to remove the objection that might be made to the clause *my dying God*, in the opening line. [J. J.]

Here, O my Lord, I see Thee face to face. *H. Bonar.* [*Holy Communion.*] Dr. H. Bonar's elder brother, Dr. John James Bonar, St. Andrew's Free Church, Greenock, is wont after each Communion, to print a memorandum of the various services, and a suitable hymn. After the Communion on the first Sunday of October, 1855, he asked his brother, Dr. H. Bonar, to furnish a hymn, and in a day or two received this hymn (possibly composed before), and it was then printed, with the memorandum, for the first time. It was pub. in *Hys. of Faith and Hope*, 1st series, 1857, in 10 st. of 4 l., and headed, "This do in remembrance of me." In addition to being in extensive use in its original, or in an abridged but unaltered form, it is also given as:—

1. **Here would I, Lord, behold Thee face to face,** in *Ps. & Hys.*, Bedford, 1859, &c.
2. **Here, Lord, by faith I see Thee face to face,** in Hatfield's *Church H. Bk.*, N. Y., 1872, &c.
3. **Here, O my Lord, I humbly seek Thy face,** in T. Darling's *Hymns*, &c., 1887.
4. **And now we rise, the symbols disappear.** Composed of st. v. and x. in the American Bapt. *Service of Song*, Boston, 1871.
5. **I have no help but Thine, nor do I need,** in the Leeds *S. S. H. Bk.*, ed. 1858.

In literary merit, earnestness, pathos, and popularity, this hymn ranks with the best of Dr. Bonar's compositions. [J. B.]

Here we suffer grief and pain. *T. Bilby.* [*Heaven anticipated.*] Pub. in *The Infant School Teachers' Assistant*, 1832, in 6 st. of 3 l., with the refrain, "O that will be joyful." Although suited in sentiment more to the aged than the young, yet mainly through the tune to which it is set and the refrain, it has become a very popular hymn with children, and is in extensive use in Sunday-schools. Authorised text from the author's MS. in *Lyra Brit.*, 1867, p. 62. [J. J.]

Heri mundus exultavit. *Adam of St. Victor.* [*St. Stephen.*] This sequence is by some considered to be the masterpiece of the poet, and is by Abp. Trench termed "a sublime composition." The full text, in 78 lines, together with a French *tr.* of the 15th cent., and extended notes, is given by Gautier in his *Oeuvres Poétiques d'Adam de S. Victor*; Paris, 1858, pp. 211–222. Gautier, in his 2nd ed., 1881, p. 78, quotes it from the *Limoges Sequentiary* of the 12th or 13th cent. (Bibl. Nat., Paris, No. 1139), a *Gradual* of the Abbey of St. Victor written before 1239 (Bibl. Nat., Paris, No. 14452, and other MSS.). It is also found in *Daniel*, ii. p. 64; *Kehrein*, No. 714; Trench's *Sac. Latin Poetry*, ed. 1864, p. 212; *The Liturgical Poetry of Adam of St. Victor*, &c., by D. S. Wrangham, 1881, and others. *Daniel* thinks lines 63–78 (omitted by *Trench*) are of doubtful authenticity. The legendary miracles there noted as worked by the relics of St. Stephen are however recorded by St. Augustine in Bk. xxii. c. 8, of his *De Civitate Dei*, a work probably well known to the author of this hymn, and the lines are in almost all the MSS. *Tr.* as:—

1. **Yesterday with exultation.** By *J. M. Neale*, pub. in the 2nd ed. of his *Mediaeval Hymns*, 1863, in 7 st. of 6 l. and 1 st. of 8 l. This was repeated in the *Appendix* to *H. A. & M.*, 1868, with st. viii. reduced to 6 l.; and in the *Appendix* to the *H. Noted*, 1862, and others in its original form.

2. **Jesu, Word of God Incarnate.** By *W. Cooke*, made for and first pub. in the *Hymnary*, 1872.

Translations not in C. U.:—

1. Yesterday the happy earth. *Mrs. Charles*, 1858.
2. Mingling with the shouts of earth. *H. Kynaston*, 1862.
3. Death shall be thy birthday morn. Pt. ii. of No. 2.
4. Yesterday the world elated. *D. S. Wrangham*, 1881.

[J. M.]

Herman, Nicolaus, is always associated with Joachimsthal in Bohemia, just over the mountains from Saxony. The town was not of importance till the mines began to be extensively worked about 1516. Whether Herman was a native of this place is not known, but he was apparently there in 1518, and was certainly in office there in 1524. For many years he held the post of Master in the Latin School, and Cantor or Organist and Choirmaster in the church. Towards the end of his life he suffered greatly from gout, and had to resign even his post as Cantor a number of years before his death. He d. at Joachimsthal, May 3, 1561. (*Koch*, i. 390–398; *Allg. Deutsche Biog.*, xii. 186–188, &c.)

He was a great friend and helper of J. Mathesius (q.v.) (who in 1532 became rector of the school, but in 1541 diaconus and in 1545 pastor of the church), and it was said that whenever Mathesius preached a specially good sermon Herman straightway embodied its leading ideas in a hymn. His hymns, however, were not primarily written for use in church, but were intended for the boys and girls in the schools, to supplant profane songs in the mouths of the young men and women, or for the daily life of the "house-fathers and house-mothers" in Joachimsthal, at home, and in their work in the mines. He is a poet of the people, homely, earnest, and picturesque in style; by his naïveté reminding us of Hans Sachs. He was an ardent lover of music and a very good organist. The chorales which he published with his hymns are apparently all of his own composition, and are among the best of the Reformation period.

Many of Herman's hymns soon passed into Church use in Germany, and a number are found in almost all books in present use. About 190 in all, they appeared principally in:—

(1) *Die Sontags Evangelia uber des gantze Jar, in Gesenge verfasset, für die Kinder und christlichen Haussvetter*, &c., Wittenberg, 1560 (dedication by Herman dated Trinity Sunday, 1559), with 101 hymns and 17 melodies. The best are those interspersed specially meant for children and not directly founded on the Gospel for the day. (2) *Die Historien von der Sindfludt, Joseph, Mose, Helia, Elisa und der Susanna, sampt etlichen Historien aus den Evangelisten*, &c., Wittenberg, 1562 (preface by Herman dated St. Bartholomew's Day, 1560), with 73 hymns and 20 melodies. In this case also the general hymns are the best. A selection of 60 (really 61) of his hymns, with a memoir by K. F. Ledderhose, was pub. at Halle, 1855.

One of Herman's hymns is noted under "Wenn mein Stündlein vorhanden ist." The others which have passed into English are:—

i. **Bescher uns, Herr, das täglich Brod.** *Grace before Meat.* 1562, as above, and thence in *Wackernagel*, iii. p. 1228, in 6 st. of 4 l.; in *Ledderhose*, p. 70; and in the Berlin *G. L. S.*, ed. 1863, No. 1133. *Tr.* as:—

1. **Thou art our Father and our God.** This, by P. H. Molther, a *tr.* of st. vi., as No. 180 in the *Moravian H. Bk.*, 1789 (1849, No. 220, st. v.).

2. As children we are owned by Thee, a *tr.* of st. vi., as st. iii. of No. 191 in the *Moravian H. Bk.*, 1801 (1849, No. 220, st. iii.).

ii. Die helle Sonn leucht jetzt herfür. *Morning.* 1560, as above, and thence in *Wackernagel*, iii. p. 1184, in 4 st. of 4 l.; in *Ledderhose*, p. 87; and in the *Unv. L. S.*, 1851, No. 450. *Tr.* as:—

The morning beam revives our eyes, a good and full *tr.* by A. T. Russell, as No. 71 in the *Dalston Hospital H. Bk.*, 1848.

iii. Erschienen ist der herrliche Tag. *Easter.* 1560, as above, in 14 st. of 4 l., entitled, "A new Spiritual Song of the Joyful Resurrection of our Saviour Jesus Christ; for the maidens of the girls' school in Joachimsthal"; and thence in *Wackernagel*, iii. p. 1175; in *Ledderhose*, p. 23, and the *Unv. L. S.*, 1851, No. 134. It has reminiscences of the "Erstanden ist der heil'ge Christ" (see **Surrexit Christus**). *Tr.* as:—

The day hath dawn'd—the day of days, a good *tr.* by A. T. Russell of st. i., ii., xiii., xiv., as No. 113 in his *Ps. & Hys.*, 1851.

Another tr. is, "At length appears the glorious day," by *Dr. G. Walker*, 1860, p. 28.

iv. Hinunter ist der Sonnen Schein. *Evening.* 1560, as above, and thence in *Wackernagel*, iii. p. 1184, in 4 st. of 4 l.; in *Ledderhose*, p. 88; and in the *Unv. L. S.*, 1851, No. 523. Some of the phrases may have been suggested by the "Christe qui lux es et dies" (q. v.). *Tr.* as:—

1. Sunk is the sun's last beam of light, a full and good *tr.* by Miss Cox in her *Sacred H. from the German*, 1841, p. 57. Included in Alford's *Ps. & Hys.*, 1844, and *Year of Praise*, 1867; in Dale's *Eng. H. Bk.*, 1875; in the Pennsylvania Luth. *Ch. Bk.*, 1868, and others. It is also given considerably altered and beginning, "Sunk is the Sun! the daylight gone," in W. J. Blew's *Church H. and Tune Bk.*, 1851–55.

2. The happy sunshine all is gone, in full, by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 225; repeated in her *C. B. for England*, 1863, and the Ohio *Luth Hyl.*, 1880.

Other trs. are: (1) "Did I perhaps Thee somewhat grieve," a *tr.* of st. iii. in the *Moravian H. Bk.*, 1789, No. 756. In the 1801 and later eds. (1386, No. 1181, st. iii.), it begins, "Where'er I Thee this day did grieve." (2) "The sun's fair sheen is past and gone," by *H. J. Buckoll*, 1842, p. 68. (3) "The sun hath run his daily race," by *Lady E. Fortescue*, 1843, p. 14.

v. Lobt Gott, ihr Christen alle gleich. *Christmas.* Written c. 1554, but first pub. 1560 as above, as the first of "Three Spiritual Christmas Songs of the new-born child Jesus, for the children in Joachimsthal." Thence in *Wackernagel*, iii. p. 1169, in 8 st. of 4 l.; in *Ledderhose*, p. 1; and in the *Unv. L. S.*, 1851, No. 47. It is one of the most popular German Christmas hymns. The melody set to it in 1560 is also by Herman; in 1554 to his "Kommt her ihr liebsten Schwesterlein" [in the *Hymnal Comp.* called "St. George's (old)"]. *Tr.* as:—

1. Let all together praise our God, a good *tr.* of st. i., iii., vi., viii., by A. T. Russell, as No. 52 in his *Ps. & Hys.*, 1851. Repeated in *Kennedy*, 1863, adding a *tr.* of st. ii., and beginning, "Let all creation praise our God."

2. Praise ye the Lord, ye Christians! yea, in full, by E. Cronenwett, as No. 31 in the Ohio *Luth. Hyl.*, 1880.

Other trs. are: (1) "A wondrous change He with us makes," a *tr.* of st. viii., ix. as No. 438 in pt. i. of the *Moravian H. Bk.*, 1754, repeated 1789–1826. (2) "Come, brethren, let the song arise," by *Dr. G. Walker*, 1860, p. 26. (3) "Praise God, now Christians, all alike," by *Miss Manington*, 1864, p. 9. (4) "Praise God, upon His throne on high," in the *Sunday Magazine*, 1874, p. 384, signed "P. J." The hymn "Shepherds rejoice, lift up your eyes," given by J. C. Jacobi in his *Psal. Ger.*, 1722, p. 8, to Herman's melody (which was 1st pub. 1554) is, as stated in his Preface, taken from Bk. i. of Isaac Watts's *Horæ Lyricæ*.

vi. So wahr ich leb, spricht Gott der Herr. *Absolution.* 1560, as above, in 11 st. of 4 l., entitled "A hymn on the power of the keys and the virtue of holy absolution; for the children in Joachimsthal." Thence in *Wackernagel*, iii. p. 1183; in *Ledderhose*, p. 47; and the *Unv. L. S.*, 1851, No. 429. It probably suggested the better known hymn, "So wahr ich lebe," q. v., by Johann Heermann. *Tr.* as:—

Yea, as I live, Jehovah saith, I do not wish the sinner's death, in full, by Dr. M. Loy, as No. 245, in the Ohio *Luth. Hyl.*, 1880. [J. M.]

Hernaman, Claudia Frances, née Ibotson, dau. of W. H. Ibotson, sometime Vicar of Edwinstowe, Notts, was b. at Addlestone, Surrey, Oct. 19, 1838, and married Sept. 1858, to the Rev. J. W. D. Hernaman, one of H. M. Inspectors of Schools. Mrs. Hernaman has composed more than 150 hymns, a great proportion of which are for children, and also some *trs.* from the Latin. Her publications include:—

(1) *The Child's Book of Praise; A Manual of Devotion in Simple Verse by C. F. H. Edited by the Rev. James Skinner, M.A., &c.*, 1873; (2) *The Story of the Resurrection*, 1879; (3) *Christmas Story*, 1881; (4) *Christmas Carols for Children*, 1st series, 1884; 2nd series, 1885; (5) *The Way of the Cross*, a Metrical Litany, 1885; (6) *Hymns for the Seven Words from the Cross*, 1885; (7) *The Crown of Life: A volume of Verses for the Seasons of the Church*, 1886.

In addition to these original publications Mrs. Hernaman contributed hymns to the *Church Times*, to various magazines, and to

(1) *Hymns for the Children of the Church* (22 hymns). 1878; (2) *Hymns for the Little Ones in Sunday Schools* (10 hymns), 1884; (3) The Rev. M. Woodward's (Folkestone) *Children's Service Book*, 1883; (4) Mrs. Brock's *Children's Hymn Book*, 1881; and (5) *The Altar Hymnal*, 1884. Mrs. Hernaman edited *The Altar Hymnal*, and contributed thereto a few *trs.* from the Latin in addition to original hymns.

Mrs. Hernaman's hymns in C. U. appeared as follows:—

i. In her *Child's Book of Praise*, 1873.

1. Behold, behold He cometh. *Advent.*
2. Holy Jesus, we adore Thee. *Circumcision.*
3. How can we serve Thee, Lord. *For Choristers.*
4. Jesus, in loving worship. *H. Communion.*
5. Jesus, Royal Jesus. *Palm Sunday.*
6. Lord, I have sinned, but pardon me. *Penitence.*
7. Lord, Who throughout these forty days. *Lent.*
8. Reverently we worship Thee. *H. Trinity.*

ii. In her *Appendix* to *The Child's Book of Praise*, 1874, and *Hymns for Little Ones*, 1884.

9. Hosannah, they were crying. *Advent.*

iii. In her *Christmas Carol*, 1875.

10. Angels singing, Church bells ringing. *Christmas Carol.*

iv. In *Hymns for the Children of the Church*, 1878.

11. As Saint Joseph lay asleep. *Flight into Egypt.*
12. Come, children, lift your voices. *Harvest.*
13. God bless the Church of England. *Prayer for the Church.*
14. Happy, happy Sunday. *Sunday.*
15. He led them unto Bethany. *Ascension.*
16. Jesu, we adore Thee. *H. Communion.*

v. In her *Story of the Resurrection*, 1879.

17. Early with the blush of dawn. *Easter.*
18. Now the six days' work is done. *Sunday.*

vi. In *The Altar Hymnal*, 1884.

19. Arm, arm, for the conflict, soldiers (1880). *Processional.*

20. Calling, calling, ever calling. *Home Mission.* Written in 1878, and printed in *New and Old.*

21. Gracious Father, we beseech Thee. *Holy Communion.*

22. Hail to Thee, O Jesu. *Holy Communion.*

23. Magnify the Lord to-day. *Christmas.*

24. O Lamb of God, Who dost abide. *Holy Communion.*

25. This healthful Mystery. *Holy Communion.*

vii. In Mrs. Brock's *Children's Hymn Bk.*, 1881.

26. It is a day of gladness. *Girls' Friendly Societies.*

Mrs. Hernaman's *trs.* in *The Altar Hymnal* are annotated under their Latin first lines. There is also her *Good Shepherd* hymn, in three parts. (1) "Faithful Shepherd of Thine own;" (2) "Faithful Shepherd, hear our cry;" (3) "Shepherd, who Thy life didst give," which appeared in *Hys. for the Children of the Church*, 1878, and in *The Altar Hymnal*, 1884. She d. Oct. 10, 1898. [J. J.]

Herr, des Tages Mühen und Beschwerden. *C. J. P. Spitta.* [*Evening.*] 1st pub. in his *Psalter and Harfe.* 1st Ser. Pirna, 1833, p. 93, in 4 st. of 8 l. It is one of the finest German evening hymns, but of rather an unsingable metre. In the Leipzig *G. B.*, 1844, and the *G. B.* for the Grand Duchy of Saxony. 1883, it begins, "Herr, des langen Tags Beschwerden." *Tr.* as:—

O Lord, Who by Thy presence hast made light, a good and full *tr.* by R. Massie in his *Lyra Domestica*, 1860, p. 8. This has been repeated in varying centos in the *Wes. H. Bk.*, 1875; *Suppl.* of 1880 to the Bapt. *Ps. & Hys.*; Thring's *Coll.*; Horder's *Cong. Hyl.*, 1884, &c.; and in America in *Laudes Domini*, N.Y., 1884.

Other trs. are:—

(1) "Oh Lord! Thy presence through the day's distractions," by *Miss Fry*, 1859, p. 6. (2) "My work was pleasant, Lord, my burden light," in the *Family Treasury*, 1875, p. 587, signed "J. G." (3) "O Thou Who didst my burden share," by *Dr. F. Maguire*, 1883, p. 30. [J. M.]

Herr, grosser Gott, dich loben wir. [*General Thanksgiving.*] Included in *Der heilige Gesang zum Gottesdienste in der römisch-katholischen Kirche*, Landshut, 1777, p. 105, in 5 st. of 8 l. with the refrain,

"Herr, grosser Gott! dich loben wir,
Bekennen dich, und danken dir."

and entitled, "Hymn for a Festival of Praise and Thanksgiving. On the model of the Ambrosian hymn of praise, Te Deum Laudamus." Repeated in the *Constanz G. B.* (R. C.), 1812 (1825, p. 595), the *Trier G. B.* (R. C.), 1846, p. 231, &c. The only *tr.* in C. U. is:—

O God the Lord, to Thee we raise. In full, by Dr. R. F. Littledale, in the *People's Hyl.*, 1867 (signed "A. L. P."), and Porter's *Churchman's Hyl.*, 1876; and omitting st. iv. in the *Hymnary*, 1872, and Dale's *English H. Bk.*, 1875. [J. M.]

Herr, lasse unser Schifflein heute. *F. Winkelmann.* [*For those at Sea.*] Included as for use at Services on Shipboard in Knapp's *Ev. L. S.*, 1837, No. 3104 (1865, No. 2762) in 3 st. In his Index of Authors Knapp ascribes it to *Friedrich Winkelmann*, who was, he says, a physician in Brunswick, and d. there in 1807. *Tr.* as, "O Lord, be this our vessel now" (quoting the German first line as "O Herr lass") by Miss Winkworth in her *Lyra Ger.*, 1858, p. 111. [J. M.]

Herr Zebaoth dein heiligs Wort. [*Holy Scripture.*] Included in the *Singende und klingende Berge*, Mühlheim, 1698 (*Fischer*, ii. 487), and repeated in Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 205, in 6 st. of 8 l., and the *Unv. L. S.*, 1851. It is sometimes erroneously ascribed to Christian Knorr von Rosenroth. The only *tr.* in C. U. is:—

O Lord of Hosts, Thy holy word. A good *tr.* of st. i., iv., v., by A. T. Russell, as No. 21 in his *Ps. & Hys.*, 1851. [J. M.]

Herrick, Robert, s. of Nicholas Herrick, goldsmith in Cheapside, London, was b. in London in 1591, and educated at St. John's College, and Trinity Hall, Cambridge. Taking Holy Orders in 1629, he was presented to the living of Dean-Prior, Devon. During Cromwell's Government he was ejected, but was reinstated at the Restoration. He d. in 1674. His *Noble Numbers* was pub. in 1647; and his *Hesperides, or the Works bothe Humane and Divine, of Robert Herrick*, in 1648. Various editions have followed, including that by Dr. Grosart, in 3 vols., in his *Early English Poets*, 1869. A *Selection*, with Memoir by Dr. Nott, was also pub. at Bristol, 1810; and another *Selection*, by F. T. Palgrave, in the *Golden Treasury* Series, 1877. Herrick's *Hesperides* is also one of the *Universal Library Series*, edited by H. Morley, 1884. [English Hymnody, Early, § ix.] [J. J.]

Herrmann, Johann Gottfried, D.D., s. of Gottfried Herrmann, pastor at Altjessnitz, near Bitterfeld, Saxony, was b. at Altjessnitz, Oct. 12, 1707. After studying at the University of Leipzig (M.A. in 1731), he was appointed in 1731 diaconus at Ranis, near Neustadt on the Orla; in 1734 diaconus at Pegau, near Leipzig; in 1738 superintendent at Plauen; and in 1746 chief Court preacher at Dresden, and oberconsistorialrath. He d. at Dresden, July 30, 1791 (*Koch*, v. 503–505). The only hymn by him *tr.* into English appeared in the *Privilegirte neue und vollständige Voigtländische Gesang Buch*, Plauen, 1742, which he edited while Superintendent at Plauen. It is:

Geht hin, ihr gläubigen Gedanken. *The Love of God.* A fine hymn, founded on Eph. i. 3–12, on Faith produced and nourished by the everlasting love of God. 1st pub. 1742 as above (ed. 1751, No. 843), in 14 st. of 6 l., entitled "On the Everlasting Love of God." Included as No. 413 in the *Unv. L. S.*, 1851. The only *tr.* in C. U. is:—

On wings of faith, ye thoughts, fly hence. A good *tr.*, omitting st. viii., by Miss Winkworth, in the 1st Ser. of her *Lyra Ger.*, 1855, p. 121. Her *trs.* of ll. 1–4 of st. v., xii., x., xi. beginning "Ah! happy hours! whene'er upsprings," with a 5th st. not from Herrmann, added to complete the hymn, were included as No. 646 in the Amer. *Sabbath H. Bk.*, 1858. Another arrangement, consisting of ll. 1–4 of st. ii.–iv., vii., xiii., appeared as No. 233 in the *Sabbath H. Bk.*, 1858, and is repeated in several American collections. It begins:—"Ere earth's foundations yet were laid." [J. M.]

Herrnschmidt, Johann Daniel, was b. April 11, 1675, at Bopfingen, in Württemberg,

where his father, G. A. Herrnschmidt, was from 1673–1702 diaconus, and 1702–1714 Town preacher. He entered the University of Altdorf in 1696 (M.A. 1698), and in the autumn of 1698 went to Halle. In the spring of 1702 he became assistant to his father, and in July, 1702, Helfer at the Town church. In 1712 he became superintendent, court preacher and consistorialrath at Idstein, and in the same year graduated D.D. at Halle. He was finally, in 1715, appointed Professor of Theology at Halle, and in 1716 also sub-director of the Orphanage and the Pädagogium there. He d. at Halle, Feb. 5, 1723 (*Koch*, iv. 349–354, 569, &c.). He was one of the best hymn-writers of the older Pietistic school. His hymns are Scriptural, and mirror his inner life, but do not possess much poetic force. They were almost all written during his first residence at Halle, 1698–1702, and appeared mostly in Freylinghausen's *Geistreiches G. B.*, 1704. Three have passed into English, viz. :—

i. **Gott wills machen, dass die Sachen.** *Trust in God.* 1704, No. 417, in 17 st. of 6 l., repeated as No. 706 in the *Unv. L. S.*, 1851. It is founded on the Gospel for the 4th S. after Epiphany (St. Matt. viii. 23–27); and is full of clear cut, almost proverbial sayings. *Tr.* as: (1) "God will make it, canst thou take it," in the *Suppl. to Ger. Psalmody*, ed. 1765, p. 63. (2) "Storms and winds may blow and batter," as No. 455 in the *Moravian H. Bk.*, 1789. In the 1801 and later eds. (1886, No. 626), it begins, "Storms of trouble may assail us." (3) "God so guides us, what betides us," by *N. L. Frothingham*, 1870, p. 251.

The two remaining hymns (ii., iii.) are annotated under Various. [J. M.]

Hertzog, Johann Friedrich, LL.D., s. of Johann Hertzog, diaconus of the Church of the Holy Cross, in Dresden, was b. at Dresden, June 6, 1647. After the completion of his legal studies at the University of Wittenberg, he was, from 1671 to 1674, tutor to the sons of General-Lieutenant von Arnim. In 1674 he returned to Dresden to practise as an advocate, where he d. March 21, 1699 (*Koch*, iii. 361–63; *Allg. Deutsche Biographie*, xii. 251). The only hymn by him which has been *tr.* into English is :—

Nun sich der Tag geendet hat, Und keine Sonn mehr scheint. [*Evening.*] *Fischer*, ii. 129, says that, according to the testimony of Hertzog's brother, this hymn was written one evening in 1670 while the author was still a student at Wittenberg. St. i. and the melody appear as No. 8 in the 1 *Zehen* of A. P. Krieger's *Neue Arien. In* 6 *Zehen*, Dresden, 1667 [Leipzig Town Library]. Hertzog seems to have adopted this st. and added 8 others, the form in 9 st. being found in Luppius's *Andächtig Singender Christen-Mund*, Wesel, 1692, p. 123, in 9 st. Included as No. 622 in Freylinghausen's *Geistreiches G. B.*, 1704, with a 10th st., which, according to *Fischer*, first appeared in the *Leipzig G. B.*, 1693. Also in the *Unv. L. S.*, 1851, No. 530. It speedily became popular, was often imitated, and still holds its place as one of the best German evening hymns. The *trs.* in C. U. are :—

1. **And now another day is gone.** A good *tr.*, omitting st. vii., by J. C. Jacobi in his *Psal. Ger.*, 1722, p. 111 (ed. 1732, p. 174, altered). St. vii., "With cheerful heart I close my eyes," while parallel with the German is really st. iv. of Watts's "And now another day is gone," in his *Divine and Moral Songs*. The 1732 text, slightly altered, is No. 479 in pt. i. of the *Moravian H. Bk.*, 1754, and st. i.–iii., vii., ix. altered are No. 391 in J. A. Latrobe's *Coll.*, 1841. The form principally used is a cento beginning, "In mercy, Lord, remember me"; and being st. iii., vii., ix., x. slightly altered as No. 760 in the *Moravian H. Bk.*, 1789, and repeated, omitting st. x., in later eds. (1886, No. 1183). This cento has recently been included in Windle's *C. P. & Hyl.*, 1862, in Dr. Thomas's *Augustine H. Bk.*, 1866, Dr. Martineau's *Hys. of Praise & Prayer*, 1873; and in America in the Meth. Epis. *H. Bk.*, 1849; *Hys. for the Ch. of Christ*, Boston, 1853, &c.

2. **And now another day is past.** A version of st. i.–iv., vii.–ix., based on Jacobi, is found as No. 494 in the *Appendix* to the American German Reformed *Ps. & Hys.*, 1834, and also in the Amer. Luth. Gen. Synod's *H. Bk.*, 1850.

3. **The shades of night have banished day.** A full and very good *tr.* by Miss Dunn in her *Hys. from the German*, 1857, p. 16. Included, slightly altered and omitting st. vi., viii., in the Uppingham & Sherborne *School H. Bk*, 1874, and thence in Thring's *Coll.*, 1882.

4. **Now that the sun doth shine no more.** A good *tr.*, omitting st. iv., vi., x., by Miss Winkworth in her *C. B. for England*, 1863.

5. **The day is done, the sun is set.** A *tr.* of st. i.–iii., vii., marked as by *F. C. C.*, as No. 176 in Dr. Pagenstecher's *Coll.*, 1864.

6. **Since now the day hath reached its close.** In full as No. 311 in the Ohio Luth. *Hyl.*, 1880, marked as a compilation.

Other trs. are: (1) "The waning day hath reached its close," by *H. J. Buckoll*, 1842, p. 84. (2) "The day is gone, and now no more," by *Dr. G. Walker*, 1860, p. 61. (3) "Now that the day from earth hath crept," by *Miss Manington*, 1863, p. 136. [J. M.]

Hervey, James, M.A., s. of the Rector of Weston-Favell and Collingtree, diocese of Peterborough, was b. at Hardingstone, near Northampton, Feb. 14, 1714, and educated at the Free Grammar School, Northampton, and Lincoln College, Oxford. At Oxford he had John Wesley, then a Fellow of Lincoln, as his tutor. Ordained in 1736, he assisted his father for a short time, and then became Curate of Dummer. At the end of a year he passed on to Devonshire, first as a guest of Mr. Orchard, at Stoke Abbey, and then as Curate of Bideford. In 1742 he left Bideford and rejoined his father, whom he succeeded as Rector of Weston-Favell and Collingtree in 1752. He d. Dec. 25, 1758. His controversial and religious writings were very popular at one time, but have fallen out of use. His *Meditations among the Tombs* (suggested by a visit paid to Kilkhampton Church, Cornwall), *Reflections on a Flower Garden*, and a *Descant on Creation*, were pub. in one volume in 1746; and his *Contemplations on the Night*, and *The Starry Heavens*, with *A Winter Piece*, were pub. as a second volume in 1746. A complete edition of his *Meditations* and *Contemplations* were pub. with a *Memoir* (Lond., W. Tegg) in 1860. From these the following hymns have come into C. U. :—

1. **Make the extended skies your tomb.** *The True Life.* This was given in the *Meditations among the Tombs*, 1746, in 4 st. of 4 l. as the conclusion of a meditation on "The only *infallible* way of immortalizing our characters" :—

"The only infallible way of immortalizing our characters, a way equally open to the meanest and

most exalted fortune is, 'To make our calling and election sure,' to gain some sweet evidence that our *names are written in heaven.*" . . . . .

"Make the extended skies your tomb;
Let stars record your worth," &c.

Its use in modern hymn-books is limited.

2. Since all the downward tracts of time. *Providence.* This appeared in the *Reflections on a Flower Garden*, 1746, in 3 st. of 4 l. It is given as a note to the following sentence: "Be still, then thou uneasy mortal:* know that God is unerringly wise; and be assured that, amidst the greatest multiplicity of beings, he does not overlook thee." . . . . .

"* *Permittas ipsis expendere numinibus, quid Conveniat nobis, rebusque sit utile nostris. Nam pro* jucundis aptissima *quæque dabunt dii: Carior est illis homo, quam sibi.*—Juv.

"Since all the downward tracts of time
God's watchful eye surveys;
O! Who so wise to choose our lot,
And regulate our ways?

"Since none can doubt His equal love,
Unmeasurably kind;
To His unerring, gracious will
Be ev'ry wish resign'd.

"Good when He gives, supremely good
Nor less, when He denies:
E'en crosses, from His sovereign hand,
Are blessings in disguise."

In addition to this hymn being in C. U. in this its original form, it is often found in 5 st. and beginning, "Since all the downward *tracks* of time." [J. J.]

Herz der göttlichen Natur. *N. L. von Zinzendorf.* [*Supplication for Grace.*] Written in 1728, and included as No. 15 in the *Andere Zugabe* to the 2nd ed., 1728, of his *Sammlung geist- und lieblicher Lieder*, 1725, (ed. 1731, No. 1143), in 7 st. of 8 l. In the *Brüder G. B.*, 1778, No. 975, it is abridged, and begins, "Herzenslamm, Immanuel!" while in the Wesleyan *Zionsharfe*, Winnenden, 1863, No. 24, it begins, "Gott, aus dem quillt alles Leben." The full text is in Knapp's *Ev. L. S.*, 1850, No. 1153. *Tr.* as:—

O God of God, in Whom combine, a somewhat free *tr.*, omitting st. vii., and in 6-line sts., by J. Wesley in *H. & Sacred Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 162). It was included as No. 122 in Wesley's *Pocket H. Bk.*, 1785, but not included in the larger *H. Bk.* till the *Supplement* of 1830, No. 610 (revised ed. 1875, No. 666). Repeated as No. 333 in the *Leeds H. Bk.*, 1853. In the *Meth. N. Con. H. Bk.*, 1863, No. 191, it begins "O God the Son," and in Dale's *Eng. H. Bk.*, 1875, No. 494, it begins "Almighty God, in Whom combine." [J. M.]

Herz und Herz vereint zusammen. *N. L. von Zinzendorf.* [*Communion of Saints.*] Written in 1725, and said to have been occasioned by strife in the Brethren's Unity, healed by common love to the Saviour. 1st pub. in his *Die letzten Reden unsers Herrn und Heylandes Jesu Christi vor seinem Creutzes-Tode*, Frankfurt and Leipzig, 1725.

This work contains a poetical rendering of our Lord's Farewell Discourse as recorded in St. John xiv.–xvii., each chapter forming a section of the poem, which thus contains respectively 43, 83, 81, and 113 st. of 8 l.—in all 320 st. From this st. 53–59 of section ii. were included as No. 1305 in the 3rd ed., 1731, of the *Sammlung geist- und lieblicher Lieder*, 1725, and repeated in the *Herrnhut G. B.*, 1735, in 8 st. In the *Brüder G. B.*, 1778, No. 713, st. 55 of section ii., 1725, was omitted, and three sts. inserted as vii., viii., x., which are taken from st. 78, 81, and 104 of section iv. of the 1725; while the text of all the stanzas is considerably altered. (See the various forms in the *Blätter für Hymnologie*, 1883, pp. 49–52.) The text of 1778 is No. 1040 in the Berlin *G. L. S.*, ed. 1863. The text in Bunsen's *Versuch*, 1833, No. 480, in 6 st., is greatly altered from the 1778.

The *tr.* in C. U. is:—

Heart and heart together bound, a good *tr.* of Bunsen's text by Miss Winkworth in her *Lyra Ger.*, 1st ser. 1855, p. 124, repeated as No. 105 in her *C. B. for England*, 1863. Her st. iv.–vi. altered, and omitting iv., ll. 5–8, and beginning "Jesus, truest Friend, unite," were included as No. 278 in the Pennsylvania Luth. *Ch. Bk.*, 1868.

Other trs. are:—

(1) "Flock of Jesus, be united" (st. ii.), by J. Miller and F. W. Foster, as No. 389 in the *Moravian H. Bk.*, 1789, (1849, No. 485). (2) "Grant, Lord, that with Thy direction," (st. ix.) as No. 1055, in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801. In the 1886 ed. of the *Moravian H. Bk.*, Nos. 1 and 2 are rewritten, and a *tr.* of st. i. prefixed, beginning, "Christian hearts in love united." (3) "Heart to heart in love united," in the *Christian Examiner*, Boston, U.S., Sept. 1860, p. 255. [J. M.]

Herzliebster Jesu, was hast du verbrochen. *J. Heermann.* [*Passiontide.*] 1st pub. in his *Devoti Musica Cordis*, Breslau, 1630, p. 63, in 15 st. of 4 l., entitled "The Cause of the bitter sufferings of Jesus Christ, and consolation from His love and grace. From Augustine."

The Latin meditation on which the hymn is based is No. vii. of the *Meditationes* of St. Augustine. This book, however, is not an original work of that Father, but a mediæval compilation, mainly from St. Anselm of Canterbury, but in part from St. Augustine, St. Gregory the Great, and others. Meditation vii. is by St. Anselm.

It is a beautiful and thoughtful hymn, and has been extensively used in Germany. It is given in *Mützell*, 1858, No. 30, in the *Unv. L. S.*, 1851, No. 102, &c. The fine melody (given in the *C. B. for England*) is by J. Crüger, appeared in his *Newes vollkömmliches G. B.*, Berlin, 1640, and is employed by J. S. Bach in his St. Matthew and St. John Passion Music. *Tr.* as:—

1. What laws, my blessed Saviour, hast Thou broken, a good and full *tr.* by Miss Cox in her *Sacred H. from the German*, 1841, p. 25 (ed. 1864, p. 51, slightly altered). In 1874 her *trs.* of st. i.–iv., vii., altered, and beginning, "What law, most blessed Jesus," were included in Darling's *H. for Ch. of England.*

2. What law, beloved Jesu, hast Thou broken, a good *tr.* of st. i., iii., iv., ix., by A. T. Russell as No. 91 in his *Ps. & Hys.*, 1851.

3. Alas, dear Lord, what law then hast Thou broken, a very good *tr.*, omitting st. v., by Miss Winkworth as No. 52 in her *C. B. for England*, 1863.

Other trs. are:—

(1) "What then, dear Jesus, hadst Thou done or said," No. 166 in the *Moravian H. Bk.*, 1742. (2) "Dear Jesu! wherein wert Thou to be blamed," No. 223 in pt. i. of the *Moravian H. Bk.*, 1754. In the ed. of 1849, No. 103, it begins "Dear Jesus! wherein art;" and in the 1886 ed., No. 92, with st. iv., "O wondrous grace, all earthly love exceeding." (3) "Alas, dear Lord, what evil hast Thou done," by *Miss Winkworth*, 1855, p. 77. (4) "O precious Jesus, what hast Thou been doing," by Miss Burlingham in the *British Herald*, July, 1865, p. 101, repeated in Reid's *Praise Bk.*, 1872. (5) "What didst Thou, Jesus, dearest One," by *Dr. J. Guthrie*, 1869, p. 78. (6) "O dearest Saviour! what law hadst Thou broken," by *N. L. Frothingham*, 1870, p. 208. [J. M.]

He's gone! see where His body lay. *T. Kelly.* [*Easter.*] Pub. in the 1st ed. of his *Hymns*, &c., 1804, in 6 st. of 6 l. (ed. 1853, No. 32), and is based on St. Matt. xxviii. 6. In addition to the original, two altered forms of the text are in C. U.:—

1. "O joyful sound! O glorious hour." This alteration of st. ii.–iv. appeared in Hall's *Mitre H. Bk.*, 1836. Its use is limited. 2. "Come, see the place where Jesus lay, And hear angelic voices say." This version of the text was made by the compilers of *H. A. & M.*, 1861, and is in extensive use. [J. J.]

He's gone! the spotless soul is gone. *C. Wesley.* [*Burial.*] Written "On the death of the Rev. James Hervey, Dec. 25, 1758," and pub. in Wesley's *Funeral Hymns*, 1759, No. 38, in 4 st. of 6 l. (*P. Works*, 1868–72, vol. vi. p. 279). It is adapted for general use in the Amer. Meth. Episcopal Ch. *Hymns*, 1849. [J. J.]

Hesse, Johann, D.D., s. of Johann von Hesse, a merchant of Nürnberg, was b. at Nürnberg, Sept. 21 or 23, 1490. He attended the Universities of Leipzig (1506), Wittenberg, where he graduated M.A., 1511, and heard lectures from Luther and Johann v. Staupitz; Bologna and Ferrara (D.D. at Ferrara, 1519). During his residence in Italy he gained an insight into the corruptions of the Church in that country, and on his return home in 1520 he sided more and more with the party of Reform. He had been appointed Canon of Neisse in Silesia in 1515, and was in 1520 ordained priest at Breslau. He acted for some time as a Provost of the Church of St. Mary and St. George, at Oels, and was then summoned to Breslau, in 1521, to preach as a Canon of the Cathedral. He did not at first declare himself openly for the Reformation; but on a visit to Nürnberg in the spring of 1523, preached a sermon in St. Sebald's Church, in which he proclaimed himself on the side of the Reformers. On this he was invited by the magistrates of Breslau to become Evangelical pastor of St. Mary Magdalene's Church there; and in spite of the opposition of the Pope and of King Sigismund of Poland, he was formally installed, Oct. 21, 1523, as the first Evangelical pastor elected by the people in Silesia. He d. at Breslau, Jan. 6, 1547. (*Koch*, i. 360–367; *Allg. Deutsche Biog.*, xii. 283–284, &c.) Two hymns have been ascribed to Hesse, one of which has passed into English, viz.:—

O Welt, ich muss dich lassen. *For the Dying. Wackernagel*, iii. p. 952, gives this in 10 st. of 6 l. from a broadsheet printed at Nürnberg, c. 1555, and from a Nürnberg *G. B.* of 1569. It is also in the *Unv. L. S.*, 1851, No. 839. Lauxmann, in *Koch*, viii. 589, says that according to tradition it was written as a dying song for criminals on their way to execution, in whose welfare Hesse had begun to interest himself as early as 1526. In Jeremias Weber's *G. B.*, Leipzig, 1638, p. 770, it is entitled, "A funeral hymn for a person who on account of his misdeeds is lawfully and justly brought from life to death, whose departure is publicly shown that everyone may take it to heart." Its popularity was greatly aided by the beautiful melody to which it is set. This is given in its original form by Miss Winkworth, and in *H. A. & M.* (No. 86) is called *Innspruck*. It appears in G. Förster's *Ausszug guter alter und newer Teutscher liedlein*, Nürnberg, 1539, in a four-part setting by Heinrich Isaak (b. c. 1440, Capellmeister to the Emperor Maximilian I.) to the words of the travelling artisan's song "Innsbruck, ich muss dich lassen." This hymn is *tr.* as:—

O world, I now must leave thee, a good *tr.* of st. i., iv.–viii., by Miss Winkworth, as No. 189 in her *C. B. for England*, 1863, repeated, omitting st. vi., in the Ohio Luth. *Hymnal*, 1880. Another *tr.* is:—"O world, I leave thee; far I go," by *Dr. G. Walker*, 1860, p. 161.

Another form of the hymn is that with the same first line given in Heinrich Knaust's *Gassenhawer, Reuter und Bergliedlin christlich, moraliter unnd sittlich verendert*, Frankfurt-am-Main, 1571, where it is in 3 st., signed "D. H. K." (i.e. Dr. Heinrich Knaust), and entitled, "Issbruck ich muss dich lassen christianly and morally altered." Thence in *Wackernagel*, iv. p. 781. The only *tr.* of this form is, "O world, I must forsake thee," by *Miss Winkworth*, 1869, p. 91. [J. M.]

Hessenthaler, Magnus, was b. in Oct., 1621, at Hochdorf, near Waiblingen, Württemberg, where his father was pastor. He became, in 1656, professor of history, diplomacy, and rhetoric, in the so-called "Collegium illustre," or academy for sons of noblemen, at Tübingen, and also lecturer on moral philosophy in the University. In 1663 he was appointed by Duke Eberhard III., of Württemberg, as historiographer of Württemberg, and removed to Stuttgart, where he d. April 2, 1681 (*Allg. Deutsche Biog.*, xii. 271).

A very complete set of his works is preserved in the University Library at Tübingen; but neither there nor in Stuttgart, Amsterdam or elsewhere have we been able to find the *Evangelische Jubelstimme* which he is said to have pub. at Amsterdam 1668, and which *Koch*, 2nd ed. ii. 314, says contained 13 original hymns. In the Nürnberg *G. B.*, 1676, there are 9 hymns (Nos. 73, 84, 94, 212, 213, 313, 466, 470, 901) under his name; and in the ed. of 1690 a 10th (No. 568, "Wenn jemand seinen Lebenslauf"). One has passed into English, viz.:—

Mein Jesu, wie gross ist die Lieb. *Saints' Days.* In the Nürnberg *G. B.*, 1676, No. 313, in 10 st. of 4 l., appointed for festivals of apostles and martyrs. *Tr.* as:—

True Shepherd, who in love most deep, by Miss Winkworth, as No. 79 in her *C. B. for England*, 1863, in 5 st. of 4 l. Miss W. seems to have *tr.* some altered and abridged version; at least the 5 st. she gives borrow more or less from all the 10 st. of the original.

[J. M.]

Heu! Heu! mala mundi vita. [*Advent.*] This poem was 1st pub. at length by E. Levis in his *Anecdota Sacra*, Turin, 1789, p. 119, and ascribed to the Franciscan *Peter Gonella*, of Tortona. A slightly fuller form in 384 lines, beginning, "Heu! Heu! mundi vita," was pub. by E. du Méril in his *Poésies Populaires Latines du Moyen Age*, Paris, 1847, p. 108, from a MS. of the 12th cent. in the National Library at Paris. In 1849 Archbishop Trench pub. a portion of the poem in his *Sacred Latin Poetry*, beginning "Eheu! Eheu! mundi vita," with the following note:—

"The MS. is of the twelfth century, and the poem itself can scarcely be of an earlier date. Three or four stanzas of it had already got abroad. Thus two are quoted by Gerhard, *Loci Theoll.* xxix. 11, and see Leyser, *Hist. Poem. Med. Aevi*, p. 423. The attribution of these fragments of the poem, and thus implicitly of the whole, to St. Bernard, rests on no authority whatever: it is merely a part of that general ascription to him of any poems of merit belonging to that period, whereof the authorship was uncertain."

Mone, Nos. 298, 299, included it in two parts. (i. "Heu! Heu! mala mundi vita." ii. "Cum revolvo toto corde"), and held that it was made up of two poems, though possibly by the same Italian author. The first part (ll. 1–200) he gives from a Reichenau MS. of the 14th cent., &c.; and the second part (ll. 201–384) from a MS. of the 13th cent. at Trier, &c. His notes and renderings are extensive. In *Daniel*, iv. p. 194, the text of both parts is quoted from Mone. It is also in a MS. of the 11th cent. at Bern (No. 424). [J. M.]

The full text of this poem has not been rendered into English. The following are centos therefrom:—

i. Cum revolvo toto corde. This is *tr.* by T. G. Crippen in his *Ancient Hymns and Poems*, 1868, p. 47, in five parts, as in *Mone* and *Daniel*. No portion of this *tr.* is in C. U.

ii. Appropinquat enim dies. This cento begins with line 321 of *Du Méril's* text, and line 117 of *Mone* and *Daniel*. Dr. Littledale *tr.* it for the *People's H.*, 1867, as "Now the day is hasting on," No. 19, where it is signed "F. R." This was repeated in the Irvingite *Hys. for the Churches*, enlarged 1871, and in both instances it is given for Advent.

iii. Dies illa, dies vitae. This cento begins with line 325 of *Du Méril's* text, and line 121 of the text as in *Mone* and *Daniel*. This was *tr.* as "Lo the Day, the Day of Life" [*Advent*], by Mrs. Charles, in her *Voice of Christian Life in Song*, 1858, p. 190. It was repeated in Schaff's *Christ in Song*, 1869–70, and other collections; and as "Lo, the day of Christ's appearing," in the *Hymnary*, 1872. Dr. Kynaston has also a *tr.* in his *Occasional Hymns*, 1862, No. 7, in 2 st. of 8 l. ("Day of Life, all sorrow ending"), which he entitles "A Hymn of Judgment." It is not in C. U. although worthy of that honour. [J. J.]

Heunisch, Caspar, was b. July 17, 1620, at Schweinfurt, in Franconia. After graduating at Jena, he became, in 1645, pastor at Priesenshausen, near Schweinfurt; in 1646 at Oberndorf; and in 1647 diaconus at Schweinfurt. He d. as superintendent at Schweinfurt, Oct. 18, 1690 (*Wetzel*, iv. 237–238). One of his hymns has been *tr.* into English:—

O Ewigkeit! du Freudenwort. *Eternal Life.* Included as No. 490 in the *Schleusingen G. B.*, 1688 [Ducal Library, Wernigerode], in 9 st. of 8 l., signed M. C. H., i.e. Magister Caspar Heunisch. It is a companion hymn to "O Ewigkeit, du Donnerwort" (q.v.), by Rist.

The trs. are: (1) "Eternity! delightful sound," by *J. C. Jacobi*, 1722, p. 101 (1732, p. 209). (2) "Eternity! that word, that joyful word," by *Miss Fry*, 1845, p. 112. (3) "Eternity! O word of joy," by Miss Burlingham, in the *British Herald*, Sept. 1865, p. 142, repeated in Reid's *Praise Bk.*, 1872. [J. M.]

Heusser-Schweizer, Meta, dau. of Diethelm Schweizer, pastor of the Reformed Church at Hirzel near Zürich, was b. at Hirzel, April 6, 1797, and was married in 1821, to Johann Jakob Heusser, a physician at Hirzel. Dr. Heusser d. at Hirzel in 1859, and his widow continued to reside there till her death on January 2, 1876 (*Koch*, vii. 377–381; *Allg. Deutsche Biog.*, xii. 339, 340).

She was of a true poetic genius, and may fairly be regarded as the most important of modern German female sacred poets. The Holy Scriptures and the mountain scenery of her lonely home were the chief sources of her poetic inspiration. She was trained in the school of affliction, and her poems breathe the spirit of deep and sincere piety and childlike dependence, are free from all affectation, and speak from the heart to the heart. Her poems first appeared at intervals in Albert Knapp's *Christoterpe*. The first series of them were pub. at Leipzig in 1858 as *Lieder einer Verborgenen*; reprinted with her name as her *Gedichte* at Leipzig, 1863. A second series was pub. at Leipzig in 1867. A large number of her hymns are found in Knapp's *Ev. L. S.*, 1850 and 1865; and in the *Deutsches G. B.*, 1860, of her friend Dr. Schaff, afterwards adopted as the official book of the American Reformed Church. A full selection of her poems was translated by Miss Jane Borthwick, and was pub. by Nelson in 1875 as *Alpine Lyrics*, and included as part of the new ed. of *Hymns from the Land of Luther*, 1884. The dates of composition, unless otherwise stated, have been kindly supplied by her daughter, Fräulein Ega Heusser.

I. *Hymns in English C. U.*

i. Herz, du hast viel geweinet. *Consolation.* Written in 1837, on her return from Pfäfers (Pfeffers). 1st pub. in Knapp's *Christoterpe*, 1841, p. 336, in 9 st. of 4 l., beginning "Du hast, O Herz geweinet," as "A Floweret from Pfäfers." Repeated 1858, p. 90, and in Knapp's *Christenlieder*, 1841, No. 190, and *Ev. L. S.*, 1850, No. 2060 (1865, No. 2120). *Tr.* as:—

Long hast thou wept and sorrowed, in full, by Miss Borthwick, in *H. L. L.*, 4th Ser., 1862, p. 33. The *trs.* of st. i., vii.–ix., were included in Wilson's *Service of Praise*, 1865, and the whole in Schaff's *Christ in Song*, 1870.

Another tr. is:—"Heart, thou hast long been weeping," in Reid's *Praise Bk.*, 1872.

ii. Schweige still. *Consolation.* Written Jan. 25, 1849, and 1st pub. in Knapp's *Christoterpe*, 1852, p. 128, in 6 st. of 5 l., entitled "Be still," and repeated 1858, p. 108. *Tr.* as:—

Heart be still! a good *tr.*, omitting st. iv., in the *Christian Treasury*, June, 1853, p. 142. Included in the *Shadow of the Rock*, N. Y., 1869, and thence in full in Horder's *Cong. Hymnal*, 1884, and, omitting st iii., iv., in W. F. Stevenson's *H. for Ch. & Home*, 1873.

Other trs. are:—

(1) "Peace, be still! In this night," in the *Christian Examiner*, Boston, U.S., Nov. 1860. (2) "Peace, be still, Through the night," by *Miss Borthwick*, 1875, p. 94.

II. *Hymns not in English C. U.*

iii. Danket um alles; ihr Kinder der göttlichen Liebe. *Thanksgiving.* On 1 Thess. v. 18. Written April 1, 1821. 1st pub. in her *Lieder*, 1858, p. 117, in 9 st. *Tr.* as "Give thanks for all things, children of your God," by *Miss Borthwick*, 1875.

iv. Der du trugst die Schmerzen aller. *Supplication.* Written 1833. 1st pub. in Knapp's *Christoterpe*, 1835, p. 276, in 12 st. *Tr.* as "Thou hast borne our sins and sorrows," by Miss Borthwick, 1875.

v. Dunkel ists! des Lebens laute Töne. *The Mother's Prayer.* Written 1827. 1st pub. in Knapp's *Christoterpe*, 1834, p. 45, in 14 st., entitled, "At midnight, by the children's bedside." *Tr.* as "Darkness reigns—the hum of life's commotion," by Miss Borthwick, in *H. L. L.*, 1854, p. 21.

vi. Endlich, endlich, wirst auch du. *Encouragement.* Written 1823. 1st pub. in Knapp's *Christoterpe*, 1834, p. 41, in 14 st. *Tr.* as "Doubt it not—thou too shalt come," by Miss Borthwick, 1875.

vii. Hör' ich euch wieder, ihr Töne des Frühlings erklingen. *Spring.* This noble hymn was written in March, 1833 (1831?), after many troublous days and nights, during a journey from the snow-clad heights of Hirzel to the neighbouring Lake of Zug, where Spring had already begun. (*Koch*, vii. 380.) 1st pub. in Knapp's *Christoterpe*, 1836, p. 238, in 21 st., entitled "Hymn of Praise. In early Spring amid the first songs of the birds." In the hymnals the second part, "Lamm, das gelitten, und Löwe, der siegreich gerungen" (st. x.), is given for Ascensiontide. The *trs.* are, (1) "Voices of Spring, with what gladness I hear you again," by Miss Borthwick, in *H. L. L.*, 1862, p. 8. (2) "Lamb, that hast suffered, and Lion of Judah victorious," by Dr. H. Harbaugh, in the German Reformed *Guardian*, July, 1865. (3) "Lamb, the once crucified! Lion, by triumph surrounded," *tr.* April, 1868, by T. C. Porter, for Schaff's *Christ in Song*, 1869.

viii. Ich weiss, dass mein Erlöser lebet. *Consolation.* Written March 20, 1859, on Job xix. 25, and included from her MS. in Dr. Schaff's *Deutsches G. B.*, 1860, in 5 st. (see his note there), and then in her *Gedichte*, 1863, p. 145. *Tr.* as "Yes! my Redeemer lives, to save us," by Dr. H. Mills, in Schaff's *Christ in Song*, 1870.

ix. Ich weiss was mich erfreuet. *Joy in Believing.* Written 1850, and 1st pub. in Knapp's *Christoterpe*, 1852, p. 132, in 8 st. *Tr.* as "I know what bringeth gladness," in the *British Herald*, July 1866, and in Reid's *Praise Bk.*, 1872.

x. Noch ein wenig Schweiss und Thränen. *Pilgrim Song.* Written 1835, and 1st pub. in Knapp's *Christoterpe*, 1836, p. 244, in 5 st. *Tr.* as "A few more conflicts, toils, and tears," by Miss Borthwick, 1875.

xi. O Jesus Christ, mein Leben. *Love to Christ.* 1st pub. as No. 185 in the *Zürich G. B.*, 1853., in 6 st. H. Weber, in his *Das Zürcher-Gesangbuch*, Zürich, 1872, p. 287, quotes from a letter of the authoress, by which it appears that about the year 1844 some of her friends wished a hymn to the fine old melody, "Es ist ein Ros entsprungen." She came upon No. 1527 in Knapp's *Ev. L. S.*, 1837, "Jesus, der ist mein Leben," recast it, and adapted it to the required metre. As the hymn is thus only partly original, she did not include it in her

published works. *Tr.* as "O Christ, my Life, my Saviour," by Miss Borthwick, 1875, p. 69.

xii. So zieh in Gottes Frieden denn. *Farewell to a Foreign Missionary.* 1st pub. in Knapp's *Christoterpe*, 1852, p. 134, in 11 st. *Tr.* as "Now, in the peace of God," by Miss Borthwick, 1875, p. 66.

xiii. Theuer ist der Tod der deinen. *Death of the Righteous.* Written on the death of a friend in 1849. 1st pub. in Knapp's *Christoterpe*, 1852, p. 136, in 6 st. *Tr.* as "Dear to Thee, O Lord, and precious," by Miss Borthwick, 1875, p. 49.

xiv. "Ueber ein Kleines," so sprach er in nächtlicher Stunde. *Eternal Life.* Founded on St. John xvi. 16. Written 1841, and 1st pub. in Knapp's *Christoterpe*, 1846, p. 30, in 10 st. *Tr.* as "A little while! so spake our gracious Lord," by Miss Borthwick in *H. L. L.*, 1858, p. 22.

xv. Willkommen, lieber, lieber Tag. *Easter.* Written 1825. 1st pub. in Knapp's *Christoterpe*, 1834, p. 54, in 12 st. *Tr.* as "We welcome thee, dear Easter day," by Dr. H. Mills in 1859, printed in Schaff's *Christ in Song*, 1870 (1879, p. 225).

xvi. Wir werden bei dem Herrn sein allezeit. *Eternal Life.* Founded on 1 Thess. iv. 17. Written 1845, and 1st pub. in Knapp's *Christoterpe*, 1846, p. 32, in 7 st. The *trs.* are, (1) "O sweet home echo on the pilgrim's way," by Miss Borthwick, in *H. L. L.*, 1858, p. 62. (2) "O blessed Voice—that Voice from Home," by Dr. R. Maguire, 1883, p. 162.

xvii. Zu deinen Füssen lass mich liegen. *Cross and Consolation.* Written 1865. 1st pub. in her *Gedichte*, 1867, p. 126, in 11 st. *Tr.* as "Low at Thy feet my spirit lies," by Miss Borthwick, 1875, p. 83.

Besides the above, many pieces have been *tr.* by Miss Borthwick, Miss Burlingham, Rev. J. Kelly and others. Being poems rather than hymns, they are omitted from this list.

[J. M.]

Heut ist des Herren Ruhetag. [*Sunday.*] Included as No. 27 in the *New ordentlich Gesang Buch*, Hannover, 1646, in 17 st. of 4 l., repeated as No. 1059 in the Berlin *G. L. S.*, ed. 1863. Sometimes erroneously ascribed to Nicolaus Selnecker. The only *tr.* in C. U. is:

This is the day of holy rest. A good *tr.* of st. i., ii., vii., xi., by A. T. Russell, as No. 11 in his *Ps. & Hys.*, 1851, and thence as No. 257 in the *New Zealand Hyl.*, 1872. [J. M.]

Heut ist gefahren Gottes Sohn. [*Ascension.*] *Bäumker*, i. pp. 87, 633, cites this hymn as in the *Catholische Kirchen Gesäng.*, Cologne, 1628; the *Würzburg G. B.* (R. C.), 1628, &c. In Hommel's *Geistliche Volkslieder*, Leipzig, 1871, No. 102, it is given in 14 st. of 2 l., from the *Würzburg G. B.* (R. C.), 1630, &c. In the *Trier G. B.* (R. C.), 1846, p. 93, altered and reduced to 7 st. *Tr.* as:—

To-day the Son of God hath gone. In full from the *Trier G. B.*, contributed by Dr. Littledale to *Lyra Messianica*, 1864, p. 369. An original 8th couplet,

> "And we, amid the Angel throng,
> Shall sing to Thee the glad new song,"

accidentally omitted in 1864, was added when the hymn was included in the *People's Hyl.*, 1867, No. 150. [J. M.]

Hewett, John William, M.A., was b. in 1824, and educated at Trinity College, Cambridge (B.A. 1849, M.A. 1852). From 1849 to 1852 he was a Fellow of St. Nicolas College, Shoreham; and subsequently he was Head Master of Bloxham Grammar School (1853–56), and Senior Classical Master in the North London College School (1874–78). He has also held curacies in London and the neighbourhood. He edited *The Sealed Copy of the Prayer Book*, 1848, and other works, and is the author of *History and Description of Exeter Cathedral;* and another of *Ely:* His original hymns and translations appeared in his *Verses by a Country Curate*, 1859. From this work the following hymns have come into C. U.:—

1. In the Name of God the Father. *H. Communion.* The 2nd stanza begins, "Lo in wondrous condescension," and the 3rd, "Here in figure represented."
2. Jesu, now Thy new-made soldier. *After Holy Baptism.*
3. What time the evening shadows fall. *SS. Simon & Jude.*
4. Withdraw from every human eye. *St. Bartholomew.*

There are also two *trs.* in *H. A. & M.*, "Jesu, our Lenten fast to Thee," and "O Thou Who dost to man accord," q.v. His *Verses* contain several good hymns in addition to those named. In addition he contributed a few hymns (all signed by him) to the *Lyra Messianica*, 1864; and "Jesus, Thy presence we adore" (*H. Communion*) to *The Eucharistic Hymnal*, 1877. [J. J.]

Hey, Johann Wilhelm, s. of H. A. Hey, pastor at Leina, near Gotha, was b. at Leina, March 26, 1789. He studied at the Universities of Jena and Göttingen, became in 1811 licentiate in theology, and, after varied tutorial work, was appointed in 1818 pastor at Töttelstädt, near Gotha. In 1827 he became court preacher at Gotha, where his preaching attracted large audiences, but being regarded as a Pietist, was in 1832 appointed superintendent of Ichtershausen. He d. at Ichtershausen, May 19, 1854 (*Koch*, vii. 262–266; *Allg. Deutsche Biog.*, xii. 344–345; MS. from Pfarrer Ortlob of Leina).

Hey's poems were mostly written for children. The best known are his *Fabeln für Kinder*, with illustrations by Otto Speckter, of which the first 50 appeared at Hamburg, 1833, the second 50 in 1837. Since then they have passed through a large number of editions in German, and have been several times *tr.* into English. At the end of each series is a "Serious Appendix," containing religious and moral songs. The whole of these two *Appendices* have been *tr.* into English as *Hymns and Poems for Little Children. Translated from the German.* London, 1853. Also in the *Fifty Fables*, 1867, and *Other Fifty Fables*, 1869, *tr.* by Sophie Klingemann, and pub. by F. A. Perthes at Gotha.

Very few of Hey's hymns are suited for Church use. Those which we have to note are:—

I. *Hymns for Church Use.*

i. Wenn auch vor deiner Thür einmal. *Christian Charity.* 1st pub. in Knapp's *Christoterpe*, 1835, p. 68, in 9 st. of 4 l., as the 5th hymn of a series on the words "Behold I stand at the door and knock," Rev. iii. 20. In Knapp's *Ev. L. S.*, 1837, No. 2412 (1865, No. 2146), it was altered to "Christ! wenn die Armen manchesmal," and this form passed into the Württemberg *G. B.*, 1842, and other recent collections. The only *tr.* is, "Ah, Christian! if the needy poor," by Mrs. Findlater, in *H. L. L.*, 3rd Ser., 1858, p. 30 (1884, p. 152).

ii. Wenn je du wieder zagst. *Passiontide.* On Christ in the Garden of Gethsemane. 1st pub. in Severin Vater's *Jahrbuch für häusliche Andacht*, Gotha, 1824, p. 173, as No. 9 of the "Reminiscences of the sufferings of Jesus; for the Quiet Days of the week before Easter," in 9 st. of 8 l., with the motto "Not my will, but Thine be done." Included in Bunsen's *Versuch*, 1833; Knapp's *Ev. L. S.*, 1850 and 1865, &c. *Tr.* as:—

Whene'er again thou sinkest. A good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 26, and repeated, abridged, in *Ps. & Hys.*, Bedford, 1864, and in *Holy Song*, 1869.

II. *Hymns for Children.*

All those to be noted appeared in the *Appendix* to the 2nd Series of his *Fabeln für Kinder*, Hamburg, 1837.

iii. Alle Jahre wieder, kommt das Christus Kind. *Christmas.* 1837, p. 31, in 3 st. The *trs.* are: (1) "The blessed feast of Christmas," in *H. & Poems*, 1853, p. 81. (2) "Every year that endeth," by *Sophie Klingemann*, 1869, p. 31. (3) "As each happy Christmas," by Mrs. H. R. Spaeth, as No. 33 in the *Little Children's Bk.*, Philadelphia, 1885.

iv. Aus dem Himmel ferne. *God our Father.* 1837, p. 7, in 4 st. The *trs.* are: (1) "From the glorious heav'n above," in *H. & Poems*, 1853, p. 49. (2) "From the glorious heaven," by *Mrs. Bevan*, 1859, p. 139. (3) "From the angels' dwelling," in Dr. F. Silcher's *Song Book for the Young*, Nelson, 1868, No. 1. (4) "From His heaven above," by *Sophie Klingemann*, 1869, p. 7. (5) "From the far blue heaven," as No. 676, in the *Tribute of Praise*, Boston, U.S., 1873.

v. Glöcklein klingt, Vöglein singt. *Thanksgiving.* 1837, p. 17 (in the ed. 1886, N.D., as part of *Sonnenschein, Sternelein*), in 5 st. The *trs.* are: (1) "The bells they ring, The birds they sing," in *H. & Poems*, 1853, p. 63. (2) "Bells do ring, birds do sing," in Silcher's *Song Book*, 1868, No. 9. (3) "Bells are ringing, Birds are singing," by *Sophie Klingemann*, 1869, p. 17. (4) "Church bells ring," by Mrs. H. R. Spaeth, in *Little Children's Bk.*, 1885, No. 72.

vi. Weisst du wie viel Sternlein stehen. *God's care of His creatures.* 1837, p. 20, in 3 st. The *trs.* are: (1) "Canst thou sum up each brilliant star." In *H. & Poems*, 1853, p. 67. (2) "How many stars are shining," by *Mrs. Bevan*, 1859, p. 144. (3) "Can you tell the countless number," by *Sophie Klingemann*, 1869, p. 20. (4) "Canst thou count the stars that twinkle," in the Rev. C. S. Bere's *Children's Choral Bk.*, 1869, p. 4, repeated as No. 425 in the *Universal H. Bk.*, 1885.

vii. Wen Jesus liebt Der kann allein. *Love of Christ.* 1837, p. 37, in 4 st. The *trs.* are: (1) "They who love Jesus alone can be gay," in *H. & Poems*, 1853, p. 90. (2) "The love of Christ makes ever glad," by *Sophie Klingemann*, 1869, p. 37. (3) "Whom Jesus loves," by Mrs. H. R. Spaeth, in *Service & Hys. for Sunday Schools* (Southern Lutheran), Philadelphia, 1883, p. 178. (4) "Whom Christ holds dear," by Prof. M. H. Richards, as No. 98 in the *Little Children's Bk.*, Philadelphia, 1885. [J. M.]

Hic reparandum generator fons animarum. *St. Paulinus of Nola.* [*Holy Baptism.*] In the *Cluniac Breviary*, Paris, 1686, p. 235, this is given in 6 st. and a doxology as a hymn for the Octave of the Epiphany, at Vespers. See also under **Various.** *Tr.* as "Ever sparkling, ever mounting"; by E. Caswall, in his *Masque of Mary*, 1858, and his *Hymns*, 1873, p. 218. In 1862 it was added to the *Appendix* to the *H. Noted.* [J. M.]

Hie to the mountain afar. *J. Montgomery.* [*Freedom of the Slave.*] This is No. v. of his *Songs on The Abolition of Negro Slavery in the British Colonies, Aug.* 1, 1834, in 4 st. of 8 l. It is headed, "The Negro's Vigil: on the Eve of the first of August, 1834; 'They that watch for the morning;' Ps. cxxx. 6." It was pub. in his *Poet's Portfolio*, 1835, p. 220. In 1846, st. i., iii., slightly altered, were given in Longfellow and Johnson's *Bk. of Hymns*, Boston, U.S.A., as "Climb we the mountain afar." [J. J.]

Hier legt mein Sinn sich vor dir nieder. *C. F. Richter.* [*Hoping for Grace.*] 1st pub. in Freylinghausen's *G. B.*, 1704, No. 309, in 12 st. of 4 l., and included in Richter's *Erbauliche Betrachtungen*, 1718, p. 376, as a hymn on spiritual conflict and victory. Repeated as No. 313 in the *Unv. L. S.*, 1851. *Tr.* as :—

My soul before Thee prostrate lies, a good and full *tr.* by J. Wesley in *Ps. & Hys.*, Charlestown, 1737; repeated, omitting st. iv., in his *H. & Sacred Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 85). Though not adopted in the *Wes. H. Bk.*, 1780 or 1875, the hymn came into C. U., by being included (omitting Wesley's st. viii., but greatly altered) in the *Moravian H. Bk.*, 1754, and later eds. (1886, No. 511). A cento partly from Wesley and partly from the *Moravian H. Bk.*, 1801, is to be found in Martineau's *Hymns*, 1840 and 1873. The sts. most frequently employed in making centos are Wesley's i.–v., viii., ix. Selections from these are found in Montgomery's *Christ. Psalmist*, 1825, &c., Mercer's *C. P. & H. Bk.*, 1857; and in America in the Meth. Epis. *H. Bk.* of 1849, and their *Hymnal* of 1878; the Andover *Sabbath H. Bk.*, 1858; Bapt. *Service of Song*, 1871, &c. [J. M.]

Higginson, Thomas Wentworth, M.A., was b. at Cambridge, U.S.A., Dec. 22, 1823, and educated at Harvard. From 1847 to 1850 he was Pastor of an Unitarian Church at Newburyport, and from 1852 to 1858 at Worcester. In 1858 he retired from the Ministry, and devoted himself to literature. During the Rebellion he was colonel of the first negro regiment raised in South Carolina. In addition to being for some time a leading contributor to the *Atlantic Monthly*, he pub. *Outdoor Papers*, 1863; *Malbone*, 1869; and other works. During his residence at the Harvard Divinity School he contributed the following hymns to Longfellow and Johnson's *Bk. of Hymns*, 1846:—

1. No human eyes Thy face may see. *God known through love.*
2. The land our fathers left to us. *American Slavery.*
3. The past is dark with sin and shame. *Hope.*
4. To Thine eternal arms, O God. *Lent.*

In the *Bk. of Hymns* these hymns are all marked with an asterisk. They, together with others by Mr. Higginson, are given in Putnam's *Singers and Songs of the Liberal Faith*, 1875. [F. M. B.]

High in yonder realms of light. *T. Raffles.* [*Heaven.*] 1st pub. in 6 st. of 8 l. in the *Supplement* to the *Evangelical Magazine* for Dec. 1808, with the signature "T. R." In 1812 it was included in Collyer's *Coll.*, and subsequently in numerous hymnals in G. Britain and America, including Raffles's *Suppl.* to Watts, 1853, and his *Hymns*, 1868. It is the most popular of his hymns both in G. Britain and America, and is in extensive use. [J. J.]

High let us swell our tuneful notes. *P. Doddridge.* [*Christmas.*] This hymn is undated in the D. MSS. It was 1st pub. in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 101, in 5 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 221. It was included in the *Supplement* to Tate & Brady's *New Version* (q.v.), under the same circumstances as Doddridge's "My God, and is Thy table spread," and a few other hymns. It is in extensive use, the text adopted in most cases being that in the *Supplement* to Tate & Brady. [J. J.]

High Priest for sinners, Jesus, Lord. *J. Montgomery.* [*Our Saviour's Prayers.*] This poem appeared in his *Original Hymns*, 1853, p. 75, with a preamble of 6 l., followed by pt. i. in 6 st. of 6 l., and pt. ii. of 7 st. of 6 l. It is a metrical setting of a running account of the prayers offered by our Blessed Lord as recorded in the Gospels. A cento beginning with st. ii. of pt. i.: "Early Christ

rose, ere dawn of day"; and a second, "O Father! save me from this hour" (pt. i. st. vi.), were given in the Scottish *Evang. Union Hyl.*, 1878. [J. J.]

Hilary, Hilarius Pictaviensis, Saint, Bishop, and, according to *St. Augustine*, "the Illustrious Doctor of all the Churches," was b., of heathen parents of an illustrious family and great wealth, at Poictiers early in the 4th century. He received, as a heathen, an excellent classical education, so that *St. Jerome* says of him that he "was brought up in the pompous school of Gaul, yet had culled the flowers of Grecian science, and became the Rhone of Latin eloquence." Early in life he married, and had a daughter named Abra, Afra, or Apra. About 350 he renounced, in company with his wife and daughter, the Pagan religion of his family, and became a devout and devoted Christian. After his baptism he so gained the respect and love of his fellow Christians, that in 353, upon a vacancy occurring in the see of his native town, he was, although married and a layman, elected to fill it, and received ordination as Deacon and Priest, and consecration as Bishop, "by accumulation," no uncommon occurrence in those days. From that time he was virtually, though not formally, separated from his wife, and lived a very ascetic life. Soon after his consecration he received a visit from St. Martin of Tours (who became thenceforward his devoted disciple), and distinguished himself by his unsparing opposition to the Arian heresy, which had gained many powerful adherents in Gaul at that time, obtaining for himself thereby the title in after years of "Malleus Arianorum," *the hammer of the Arians*. In 356 he was sent by the Emperor Constantius to Phrygia in exile, in consequence of a report made against his moral character by the Arian Council held at Beziers in Languedoc, over which the Arian leader, Saturninus, Bp. of Arles, presided, whose excommunication for heresy Hilary had some time before secured. His exile lasted until 362, when he returned to Poictiers by the Emperor's direction, though without his sentence of banishment being formally annulled. In spite of his consequent want of permission to do so, he left Poictiers towards the end of the same year, and spent two years in Italy, whence he was again sent back to Gaul in 364 by the new Emperor Valentinian, in consequence of his denouncing Auxentius, the Bp. of Milan, where Hilary was at that time resident, as having been insincere in his acceptance of the creed of Nicaea. Hilary lived for some three years after his final return to Poictiers, and d. Jan. 13, 368, though his Saint's Day (which gives his name to the Hilary term in our Law Courts) is celebrated on the following day, in order, probably, not to trench upon the octave of the Epiphany.

St. Hilary's writings, of which a large number are still extant though many have been lost, travel over a vast field of exegetical, dogmatic, and controversial theology. His principal work in importance and elaboration is his "Libri xii. de Trinitate," directed against the Arian heresy, while in his "Commentarium in Matthaeum" we have the earliest commentary on that gospel. The best edition of his works is that of *Constant*, originally pub. by the Benedictines, at Paris, in 1693, and reprinted, with some additions, at Verona, in 2 vols., by Scipio Maffei, in 1730.

St. Hilary was a sacred poet as well as a theologian, though most of his writings of this character perished, probably, in his *Liber Hymnorum*, which is one of his books that has not come down to us. It seems to have consisted of hymns upon Apostles and Martyrs, and is highly spoken of by *Isidore* of *Seville* in his *De Officio Ecclesiastico*. All that we have remaining are some lines of considerable beauty on our Lord's childhood (Dom Pitra's *Spicilegium Solesmense*, Paris, 1862), which are attributed, probably with justice, to him, and about 8 hymns, the attribution of which to him is more or less certainly correct. *Daniel* gives 7, 4 of which:—"Lucis Largitor splendide"; "Deus Pater ingenite"; "In matutinis surgimus"; and "Jam meta noctis transiit"; are morning hymns; one, "Jesus refulsit omnium," for the Epipbany; one, "Jesu quadragenariae," for Lent; and one, "Beata nobis gaudia," for Whitsuntide. *Thomasius* gives another as Hilary's, "Hymnum dicat turba fratrum" (for fuller details see under their respective first lines). Written as these hymns were in the first infancy of Latin hymnody, and before the metres of the old heathen Latin poets had been wholly banished from the Christian service of song, or the rhyming metres, which afterwards became so general and so effective, had been introduced into such compositions, they can scarcely be expected to take very high rank. At the same time they are not without a certain rugged grandeur, well befitting the liturgical purposes they were intended to serve. Containing as they also do the first germs of Latin rhymes, they have great interest for all students of hymnody, as thus inaugurating that treatment of sacred subjects in a form which was to culminate presently in the beautiful Church poetry of the 12th cent. [D. S. W.]

Hildebert, who sprang from a family of no great position, was b. at Laverdin, near Montoire, in France, 1057. Brought up at the feet of Berengarius of Tours (a pupil of Erigena) he so profited by the opportunities thus afforded him of acquiring learning, as to become one of the most cultivated scholars of his age. Having for some years been a Professor of Theology at Mans, he became at the age of forty (1097) Bp. of that see. He was translated, in 1125, to the Archbishopric of Tours, and d. 1134.

Hildebert's character as an individual has been very differently drawn by different writers, for while *Trench* describes him as "a wise and gentle prelate, although not wanting in courage to dare and fortitude to endure, when the cause of truth required it," who "must ever be esteemed one of the fairest ornaments of the French Church," *Bayle*, in his *Hist. & Crit. Dict.*, represents him as having "led a very scandalous life," even after his promotion to an archdeaconry. As to his character as a writer of Latin verse, the evidence is clearer and less contradictory. He is said, by the Benedictine editors of his works, to have written more than ten thousand Latin lines (as various in merit as voluminous in amount), sometimes in rhyme, more generally in heroic or elegiac metre, and upon subjects ranging from "An Address to the Three Persons of the Holy Trinity," to a legendary "Life of Mahomet." The large majority of his verses are of little value, while some rise to such a height of energy and grandeur as to induce *Trench* to prefer him to a higher place in sacred Latin poetry than any other writer except Adam of St. Victor, and almost to allow him to "dispute the palm" even with the latter. The first *complete* collection of his writings was made by the Benedictines, who edited them in conjunction with those of Marbod, bishop of Rennes, his contemporary, and pub. them at Paris, in 1708 (for specimens of the best work of Hildebert see Trench's *Sac. Lat. Poetry*, 1849 and 1873). The most striking of his pieces will probably be allowed to be (1) The "noble vision," "Somnium de Lamentatione Pictavensis Ecclesiae," of which Trench says, "I know no nobler piece of versification, nor more skilful management of rhyme, in the whole circle of sacred Latin poetry;" and (2) the "Oratio Devotissima ad Tres Personas SS. Trinitatis," which is thus characterised by the same high authority: "A poem . . . which gradually rises in poetical animation until towards the end it equals the very best productions which Latin Christian poetry anywhere can boast." The following graceful lines of Hildebert's "De Nativitate Christi" form part of a longer poem, and exhibit, not unfairly, the beauties and faults alike

of their author's style. For the attempted translation of them which follows the present writer is responsible.

"Nectareum rorem terris distillat Olympus,
Totam respergunt fiumina mellis humum.
Aurea sanctorum rosa de prato Paradisi
Virginis in gremium lapsa quievit ibi.
Intra virgineum decus, intra claustra pudoris,
Colligit angelicam Virginis aula rosam.
Flos roseus, flos angelicus, flos iste beatus
Vertitur in foenum, fit caro nostra Deus.
Vertitur in carnem Verbum Patris, at sine damno
Vertitur in matrem virgo, sed absque viro.
Lumine plena suo manet in nascente potestas,
Virgineum florens in pariente decus,
Sol tegitur nube, foeno flos, cortice granum,
Mel cera, sacco purpura, carne Deus.
Aetheris ac terrae sunt haec quasi fibula, sancto
Foederis amplexu dissona regna ligans."

"Dew-dropping nectar on earth pours down from the heights of Olympus,
Rivers of honey are shed over the face of the ground;
Out of the Garden of Eden a bright golden Rose of the blessed
Into a Virgin's breast falls and reposes in peace.
Hid 'neath its virginal glory, behind maiden chastity's portal,
Held in a Virgin's womb, lies an angelical Rose:
Bloom of a Rose, of a Rose angelic, this bloom ever-blessèd
Turns to a weed, and God puts on the flesh of a man.
Turned into flesh is the Word of the Father, tho' shorn not of glory,
And to a Mother a Maid, though she hath known not a man.
In the new-born is His power still filled with the light of His Godhead,
And in His Mother remains virginal honour undimmed.
Clouds the sun veil, the bloomd ry leaves, and the ear the grain covers,
Wax hides the honey, sackcloth purple, humanity God.
These are the clasps that connect this earth with high heaven above it;
Blending in holiest league kingdoms so widely apart."

[D. S. W.]

Hildegard, St., Virgin and Abbess, was b. at Bockelheim, or Bockenheim, Frankfurt, 1098. Her father, Hildebert, was one of the Knights of Meginhard, Count of Spanheim. When eight years old she was committed to the care of a sister of the Count, Jutta, the Abbess of St. Disibod, a position in which she was succeeded by Hildegard in 1136. Under the rule of Hildegard the convent became so crowded that a new one was built at Rupertsberg, near Bingen, into which, in 1147, Hildegard removed with eighteen Sisters. Hildegard gained great notoriety in very early life on account of visions to which, it is said, she was subject from her 6th to her 15th year. In later life she filled a considerable place in the history of her times, not only as a writer who had the courage of her opinions, and spared neither high nor low in her vigorous denunciations of their shortcomings, political as well as moral, but as a prophetess and preacher. At the instigation of St. Bernard she took a most prominent part in stirring up the unfortunate crusade which he preached, and engaged in many controversies with the hierarchy of her Church. Though she never ceased to be the abbess of the convent she had founded, much of her time was spent in travelling about the Continent, preaching and prophesying. She d. in 1179, and was buried at Rupertsberg, but her remains were removed, on the destruction of that convent by the Swedes, to Eilingen, in 1622.

Though St. Hildegard was a voluminous writer her contributions to the hymnody of her day were neither numerous nor important. *Mone* gives three sequences which are attributed to her, viz., one on the Holy Spirit, "O ignis Spiritus paracliti"; another on the B. V. M., "O Virga ac diadema purpurae Regis"; and a third on St. Disibod, "O praesul verae civitatis." [D. S. W.]

Hilf, Herr Jesu, lass gelingen. *J. Rist.* [*New Year.*] 1st pub. in the *Drittes Zehn* of his *Himlische Lieder*, Lüneburg, 1642, No. 1, in 16 st. of 6 l., entitled "Godly beginning of the New Year in, and with the most sweet name of Jesus." It is one of the best German New Year's Hymns, and became speedily popular (though often abridged). It is in the *Unv. L. S.*, 1851, No. 70. *Tr.* as:—

1. **Help, Lord Jesus, let Thy blessing,** by Miss Dunn in her *H. from the Ger.*, 1857, p. 71. The *tr.* is good but free, and represents st. i., iv., vii., viii., xiii.–xvi. of the original. Repeated, abridged, in Dr. Pagenstecher's *Coll.*, 1864; the *Bapt. Hyl.*, 1879, and others.

2. **Help us, O Lord, behold we enter,** a *tr.* of st. i., iv., viii., xiii., xv., xvi., by Miss Winkworth, in her *C. B. for England*, 1863, No. 172; repeated in the Ohio *Luth. Hyl.*, 1880. [J. M.]

Hill, Rowland, M.A., s. of Sir Rowland Hill, Bart., was b. at Hawkstone, near Shrewsbury, Aug. 23, 1744, and educated at Shrewsbury Grammar School, Eton, and St. John's College, Cambridge (B.A. 1769). Taking Holy Orders, he was for a time curate of Kingston, near Taunton. Leaving his curacy, but without renouncing his Orders or his connection with the Church of England, he itinerated for some twelve years, preaching mostly in Wilts, Gloucestershire, Somersetshire, and London. At Wotton-under-Edge he built a Chapel, where he often preached, and also opened the well-known Surrey Chapel, London, in 1783. At the latter place he ministered for nearly fifty years. He took great interest in Evangelical and Mission work, was one of the founders of the London Missionary Society, and a member of the first committee of the Religious Tract Society. He d. April 11, 1833. He was the author of several prose works; he also compiled the following hymn-books:—

(1) *A Collection of Psalms and Hymns for the Use of the Poor*, 1774. (2) *A Collection of Psalms and Hymns, chiefly intended for Public Worship*, 1783. This was enlarged in 1787, and a *Supplement* was added in 1796. Other revisions followed, the last being in 1830. (3) *Divine Hymns attempted in easy language for the Use of Children*, 1790 (2nd ed. 1794; later eds. 1808 & 1819). The hymns in this work, he tells us, are, with the exception of Nos. 24 and 37, his own, revised and corrected by some one he is not permitted to name (*Preface iv.–viii.*). (4) *A Collection of Hymns for Children*, 1808. (5) *Hymns for Schools*, 1832.

In these collections no authors' names are given, and his own contributions, except in the case of the children's *Hymns*, 1790, are difficult to determine. By common consent the following, including some from the 1790 *Hymns*, are attributed to him:—

1. **Come, Holy Ghost, the Comforter.** *Whitsuntide.* No. 30 of his *Divine Hys. for Children*, 1790, in 5 st. of 4 l. and headed "A Child's Prayer to God the Holy Spirit." It was repeated in the later editions of the *Divine Hys.*, and is found in modern hymn-books.

2. **Dear Friend of friendless sinners, hear.** *A Prayer for Rest in God.* In his *Ps. & Hys.* &c., 1783, No. 89, in 4 st. of 6 l., and headed "A Prayer for the promised Rest." In modern hymn-books its use is limited.

3. **Happy the children who betimes.** *Godly Education.* No. 8 in his *Divine Hys.*, 1790, in 5 st. of 4 l., and headed "The Blessings of a godly Education." It was repeated in later editions, and, sometimes with the omission of st. v., in modern collections for children.

4. **Lord, we raise our feeble voices.** *Praise to Jesus.* Major, in his *Bk. of Praise for Home & School*, dates

this hymn 1800. It is found in several collections for children.

5. My parents gave me, Lord. *A Child's Dedication to God.* No. 13 in his *Divine Hys.*, 1790, in 6 st. of 6 l., and headed "A Child's Hymn on easy Dedication to God in Holy Baptism." It is in a few modern collections.

6. We sing His love Who once was slain. *The Resurrection.* Appeared in the 1796 *Supplement* to his *Ps. & Hys.* It is in American C. U.

7. When Jesus first at heaven's command. *The Kingdom of Christ exalted.* Composed for the London Missionary Society, and printed in the *Evangelical Magazine*, 1797, vol. v. p. 263. It is appended to the author's sermon to the volunteers preached at Surrey Chapel, 1803, and was also included in the 1810 ed. of his *Ps. & Hys.*, No. 302, in 6 st. of 4 l. with the chorus, "Hail Immanuel," &c.

8. With heavenly power, O Lord defend. *Departure of Ministers.* Pub. in his *Ps. & Hys.*, 1783, No. 234, in 4 st. of 4 l., and headed "For Ministers at their Departure." In modern hymn-books it is generally given in 2 st.

9. Ye that in these [His] courts are found. *Public Worship.* This is usually attributed to R. Hill. It appeared, however, in Lady Huntingdon's *H. Bk.*, 1765, p. 404 (ed. 1773, p. 256), and can scarcely be his. In his *Ps. & Hys.*, 1783. It is usually given as "Ye that in *His* courts," in modern collections.

The person referred to as having revised the *Divine Hys.*, 1790, was the poet Cowper. The best known of R. Hill's hymns, "Cast thy burden on the Lord," and "Gently, my Saviour, let me down," are annotated under their respective first lines. (See also Index to Authors.) His *Life*, by the Rev. E. Sidney, M.A., was pub. in 1834. [J. J.]

Hill, Stephen P. An American Baptist Minister, who pub. *Christian Melodies*, Baltimore, 1836, in which there are 25 of his hymns signed "H." His hymn "Come, saints, adore your Saviour God" (*Holy Baptism*) is one of these. It is also found in the *Sabbath H. Bk.*, Baptist edition, 1859, and others. [J. J.]

Hill, Thomas, D.D., LL.D., s. of English parents, was b. at New Brunswick, New Jersey, Jan. 7, 1818. At the age of 20 he left the apothecary's shop in which he was employed, and began the study of Latin and Greek. He graduated at Harvard, 1843, and at the Cambridge Divinity School, 1845. His first charge was as pastor of the Unitarian Church at Waltham, Massachusetts; his second, that of President of Antioch College, Ohio, 1859; his third that of President of Harvard College, and his fourth that of pastor of "the First Parish in Portland, Maine, May 18, 1873." Dr. Hill has published numerous sermons, addresses, reviews, &c., and also a work—*Geometry and Faith*, 1849. Putnam (to whose *Singers and Songs of the Liberal Faith* we are indebted for this notice) says that he has "written or translated several hundred hymns or poems of decided excellence." These were mainly contributed to American magazines, the first having been printed in the *Christian Register*, in 1838. One of these, "All holy, ever living One" (*God our Light*), is in C. U. Several others of decided merit are given in *Putnam*, 1875, pp. 411-19. [J. J.].

Hiller, Friedrich Conrad, was b. at Unteröwisheim, near Bruchsal, in 1662. In 1680 he began the study of law at the University of Tübingen, where he became a licentiate in civil and canon law. He d. at Stuttgart, Jan. 23, 1726, where he had been since 1685 advocate in chancery at the ducal court.

His hymns, which found favour in Hannover, and have kept their place in Württemberg, appeared in his *Denckmahl der Erkentniss, Liebe und Lob Gottes, in neuen geistlichen Liedern*, &c., Stuttgart, 1711, with melodies by J. G. C. Störl. The only one *tr.* into English is:—

O Jerusalem du schöne. *Heaven.* 1711, as above, p. 535, in 7 st. of 6 l., entitled *Longing after Eternal Life.* It has been a great favourite in Württemberg, and was included in the Württemberg *G. B.*, 1742, and again in that of 1842. The fine melody set to it in 1711 is found in the *Sarum Hyl.*, 1868, No. 252.

The *trs.* are: (1) "O Jerusalem the golden," by R. Massie, 1864, p. 140, repeated in Reid's *Praise Bk.*, 1872. (2) "O Jerusalem! fair dwelling," in J. D. Burns's *Memoir and Remains*, 1869, p. 256. [J. M.]

Hiller, Philipp Friedrich, s. of Johann Jakob Hiller, pastor at Mühlhausen on the the Enz, Württemberg, was b. at Mühlhausen, Jan. 6, 1699. He was educated at the clergy training schools at Denkendorf (under J. A. Bengel) and Maulbronn, and the University of Tübingen (M.A. 1720). His first clerical appointment was as assistant at Brettach, near Neckarsulm, 1724–27. He afterwards held similar posts at Hessigheim and elsewhere, and was also, from 1729–31, a private tutor at Nürnberg. He was then, on St Bartholomew's Day, 1732, instituted as pastor of Neckargröningen, on the Neckar, near Marbach. In 1736 he became pastor of his native place, and in 1748 pastor at Steinheim, near Heidenheim. In his third year of residence at Steinheim he lost his voice, and had to employ an assistant to preach. He d. at Steinheim, April 24, 1769. (*Koch*, v. 107–126; *Allg. Deutsche Biog.*, xii. 425–426, &c.) Of Hiller's hymns the best appeared in:—

(1) *Arndt's Paradiss-Gärtlein . . . . in teutsche Lieder*, Nürnberg, N.D. [the copy in Berlin has a frontispiece dated 1730]. This was written during the time he was tutor at Nürnberg. P. Gerhardt had founded the fine hymn "O Jesu Christ, mein schönstes Licht," (q.v.) on one of the prayers in the volume of devotions which Johann Arndt had pub., 1612, under the title of *Paradies-Gärtlein*; and Gerhardt's example led Hiller to think of turning the whole of these prayers into hymns. The book is in four parts, and contains 301 hymns, 297 being founded on Arndt and four original. (2) *Geistliches Liederkästlein*, Stuttgart, 1762, and a second series, Stuttgart, 1767. Each series contains 366 short hymns, one for each day of the year. A complete reprint of these and the other hymns of Hiller (1075 in all) was ed. by C. C. E. Ehmann in 1844 (2nd ed. 1858).

Hiller is the most productive and most important of the earlier hymn-writers of Württemberg; and is the poetical exponent of the practical theology of his friend J. A. Bengel. The hymns of his *Paradiss-Gärtlein*, while clear and Scriptural, are decidedly spun out (see No. xii. below). His *Liederkästlein* contains the hymns of his riper years, and reveals a depth of spiritual wisdom, an almost proverbial conciseness, an adaptation to console and direct in the most diverse events of life, and the most varied experiences of the soul, a suitability as a manual for daily devotion, and a simple popularity of style that speedily endeared it to the pious in Southern Germany. It has passed through many editions in Germany, while colonists (especially from Württemberg) have carried it from thence wherever they went. It is said, e.g., that when a German colony in the Caucasus was attacked by a hostile Circassian tribe some fifty years ago the parents cut up their copies of the *Liederkästlein* and divided the leaves among their children as they were being torn from them into slavery.

The use of Hiller's hymns in Germany has principally been in the hymn-books of Württemberg, and, through J. J. Rambach's *Haus G. B.*, 1735, in Hannover. The following have passed into English:—

I. *Hymns in English C. U.*

i. Herr über Leben und der Tod. *Cross and*

Consolation. 1730, pt. iii. p. 332, founded on Arndt's Prayer, 26 (28) of Class iii. The part *tr.* is st. viii.–xiv., "Herr, meine Burg, Herr Zebaoth," which is founded on the fourth part of the third section of Arndt's Prayer. The text is in Ehmann's *Hiller*, Nos. 885, 886. *Tr.* as:—

O God of Hosts! O mighty Lord, a *tr.* of st. viii., xiii., xiv., signed "F. C. C.," as No. 162 in Dr. Pagenstecher's *Coll.*, 1864.

ii. Mein Gott in deine Hände. *For the Dying. Liederkästlein*, pt. ii., 1767, for Aug. 3, in 9 st. of 4 l., founded on Ps. xxxi. 6. In *Ehmann*, No. 986, and in Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as:—

My God, to Thee I now commend, a good *tr.* of st. i., iii., iv., vi., viii., ix., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 245. In her 2nd ed., 1856, she substituted a *tr.* of st. vii. for that of st. vi. The text of 1856 is in her *C. B. for England*, 1863, No. 194, and in the Ohio *Evang. Luth. Hyl.*, 1880; and the text of 1855 in the Pennsylvania Luth. *Ch. Bk.*, 1868.

Another tr. is: "My God, within Thy hand," by *Miss Warner*, 1858, p. 480.

iii. Mein Herz, du musst im Himmel sein. *Eternal Life. Liederkästlein*, p. ii., 1767, for Jan. 26, in 4 st. of 7 l., founded on St. Matt. vi. 21. In *Ehmann*, No. 639, and Knapp's *Ev. L. S.*, 1837. *Tr.* as:—

Aspire, my heart, on high to live, in full, by Dr. H. Mills, in his *Horae Ger.*, 1845 (1856, p. 86), repeated, omitting st. iv., as No. 220 in the Amer. Luth. Gen. Synod's *Coll.*, 1850–52.

iv. Wir warten dein, o Gottes Sohn. *Second Advent. Liederkästlein*, pt. ii., 1767, for Jan. 24, in 4 st. of 8 l., founded on 1 Thess. i. 9, 10. In *Ehmann*, No. 1041, and the Württemberg *G. B.*, 1842, No. 640. *Tr.* as:—

We wait for Thee, all glorious One, a good and full *tr.* by J. D. Burns, in the *Family Treasury*, 1859, pt. ii. p. 111, and his *Remains*, 1869, p. 264. Included in the *Christian H. Bk.*, Cincinnati, 1865, and in H. L. Hastings's *Songs of Pilgrimage*, 1886.

Another tr. is: "We wait for Thee, O Son of God," in the *British Herald*, April, 1866, p. 252, and Reid's *Praise Bk.*, 1872. This follows the altered form in C. B. Garve's *Christliche Gesänge*, 1825.

II. *Hymns not in English C. U.*

v. Abgrund wesentlicher Liebe. *Love of God.* 1730, pt. ii. p. 25, founded on Prayer 4 in Class II. of Arndt, which is "Thanksgiving for the Love of God, and prayer for it." *Tr.* as, "Thou fathomless Abyss of Love," by *Miss Winkworth*, 1869, p. 281.

vi. Angenehmes Krankenbette. *For the Sick. Liederkästlein*, 1762, p. 338, for Dec. 3, in 3 st., founded on St. Luke v. 18. *Tr.* as, "Bed of Sickness! thou art sweet," by *Miss Winkworth*, 1869, p. 283.

vii. Betet an, verlorne Sünder. *Lent. Liederkästlein*, 1762, p. 43, for Feb. 18, in 3 st., founded on St. Matt. xviii. 14. *Tr.* as, "Sinners, pray! for mercy pleading," by *Dr. H. Mills*, 1856, p. 50.

viii. Das Lamm, am Kreuzesstamme. *For the Dying. Liederkästlein*, pt. ii., 1767, for Feb. 12, in 8 st., founded on Acts vii. 59. In the Württemberg *G. B.*, 1842, No. 609, altered to "Der Hirt, am Kreuz gestorben." This form is *tr.* as, "The Shepherd by His passion," by J. D. Burns, in the *Family Treasury*, 1859, pt. ii. p. 64, and his *Remains*, 1869, p. 266.

ix. Die Liebe darf wohl weinen. *Burial of the Dead. Liederkästlein*, 1762, p. 286, for Oct. 12, in 7 st., founded on 1 Thess. iv. 13. *Tr.* as, "Love over the departed," by J. D. Burns in his *Remains*, 1869, p. 253.

x. Die Welt kommt einst zusammen. *Second Advent. Liederkästlein*, pt. ii., 1767, for Jan. 2, in 5 st., founded on 2 Cor. v. 10. *Tr.* as, "The world shall yet be cited," by J. D. Burns in the *Family Treasury*, 1859, pt. ii. p. 111, and his *Remains*, 1869, p. 263.

xi. Herr, meine Leibeshütte. *For the Dying. Liederkästlein*, pt. ii., 1767, for Feb. 18, in 8 st., founded on 2 Peter, i. 14. The *trs.* are: (1) "Lord, my house of clay," by *Miss Warner*, 1858, p. 605. (2) "My fleshly house is sinking now," by *Dr. G. Walker*, 1860, p. 162.

xii. Mein Jesus sitzt zur rechten Hand. *Ascensiontide.* 1730, pt. iii. p. 408, as st. 118–125 of the hymn on Arndt's prayer 27 (29) in Class III. This prayer is a long paraphrase of the Apostles' Creed. *Tr.* as, "Our Jesus now at God's right hand," by *Dr. H. Mills*, 1845 (1856, p. 330).

xiii. Singet Gott, denn Gott ist Liebe. *The Love of God. Liederkästlein*, 1762, p. 51, for Feb. 20, in 3 st., founded on 1 John iv. 16. The *trs.* are: (1) "God is love—then sing His praises," by *Dr. H. Mills*, 1845 (1856, p. 16). (2) "God is love, sing loud before Him," by J. D. Burns in his *Remains*, 1869, p. 231.

xiv. Singt doch unserm König. *Ascensiontide. Liederkästlein*, 1762, p. 328, for Nov. 23, in 3 st., founded on Ps. xcvi. 10. *Tr.* as, "Laud your King and Saviour," by J. Sheppard in his *Foreign Sacred Lyre*, 1857, p. 94.

xv. Untheilbare Dreifaltigkeit. *Trinity Sunday.* 1730, pt. ii. p. 226, founded on Arndt's prayer 26 in Class II., entitled "Thanksgiving for the revelation of the Holy Trinity." The *tr.* is from the recast of st. vi.–xii. made by J. S. Diterich for the Berlin *G. B.*, 1765, No. 51, and beginning "Lob, Ehre, Preis und Dank sei dir." *Tr.* as, "Love, honour, thanks, to Thee we raise," by *Dr. H. Mills*, 1845 (1856, p. 110).

xvi. Was freut mich noch wenn du's nicht bist. *Joy in God. Liederkästlein*, 1762, for June 20, in 2 st., founded on Ps. xliii. 4. *Tr.* as, "What earthly joy can fill my heart," by R. Massie in the *British Herald*, Nov. 1865, p. 175.

xvii. Wer ausharrt bis ans Ende. *Cross and Consolation. Liederkästlein*, pt. ii., 1767, for May 19, in 4 st., founded on St. Matt. xxiv. 13. *Tr.* as, "He who to death maintaineth," by J. D. Burns in his *Remains*, 1869, p. 261.

xviii. Wer kann dein Thun begreifen. *God's Power. Liederkästlein*, 1762, p. 18, for Jan. 18, in 3 st., founded on Is. xlv. 7. *Tr.* as, "Who, Lord, Thy deeds can measure," by *Dr. H. Mills*, 1845 (1856, p. 15). [J. M.]

Hillhouse, Augustus Lucas, younger brother of James Hillhouse (commonly known as the poet Hillhouse), was b. at New Haven, Connecticut, 1792, and educated at Yale, where he graduated in 1810. For some time he conducted a school in Paris; and d. near that city, March 14, 1859. His hymn:—

Trembling before Thine awful throne (*Joy in the Forgiveness of Sins*) was written cir. 1816, and pub. in the *Christian Spectator*, New Haven, April, 1822. It is a good hymn, and is in extensive use, but usually in an abbreviated form. The hymn, "Earth has a joy unknown to heaven," found in a few American hymn-books, begins with st. iii. of this hymn. Orig. text in *Christ in Song*, 1870. [J. J.]

Himmel, Erde, Luft und Meer. *J. Neander.* [*Thanksgiving.*] A beautiful hymn of praise and thanksgiving for the wonders and delights of Creation and Providence, founded on Acts xiv., 17. 1st pub. in his *Glaub- und Liebes-übung: auffgemuntert durch einfältige Bundes-Lieder und Danck-Psalmen*, Bremen, 1680, p. 162, in 6 st. of 4 l., entitled "Rejoicing in God's Creation," and with the note at the end, "Is also a Traveller's Hymn by land and water." It passed through Freylinghausen's *G. B.*, 1704, into later books, and is No. 707 in the *Unv. L. S.*, 1851. *Tr.* as:—

1. Heaven and earth, and sea and air, God's eternal. A good and full *tr.* by Miss Cox in her *Sacred H. from the Ger.*, 1841, p. 195. In more or less altered forms it is found in Alford's *Ps. & Hys.*, 1844, and his *Year of Praise*, 1867; in the *Marylebone Coll.*, 1851, &c.; and in America in the *H. for the Ch. of Christ*, Boston, 1853, &c.

2. Lo, heaven and earth, and sea and air, a full and good *tr.* in L. M. by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 148, repeated in

her *C. B. for England*, 1863, and in *Ps. & Hys.*, Bedford, 1859.

3. Heaven and earth, and sea and air, All their. This is a cento, and a good one, in the Pennsylvania Luth. *Ch. Bk.*, 1868. It is mainly from Miss Winkworth, but partly from Miss Cox, and partly new, and in the original metre.

4. Heaven and earth, and sea and air, Still their. A full and good *tr.* by J. D. Burns, included in his *Memoir*, &c., 1869, p. 229. Repeated in Dale's *Eng. H. Bk.*, 1875, *Bapt. Hyl.*, 1879, Horder's *Cong. Hyl.*, &c., 1884.

Other trs. are :—
(1) "Heaven and ocean, earth and air," by *Lady E. Fortescue*, 1843, p. 33. (2) "Heaven, earth, land and sea," by *Miss Manington*, 1863, p. 105. [J. M.]

Himmelan geht unsre Bahn. *B. Schmolck.* [*Ascensiontide.*] 1st pub. as the concluding hymn in his *Bochim und Elim.* Breslau, 1731 (No. 105, p. 275), in 10 st. of 6 l., entitled "The sweet thought of heaven." It is a beautiful hymn of looking forward to the heavenly aim and the heavenly prize. It is found in many recent German hymn-books as in the Berlin *G. L. S.*, ed. 1863, No. 706 (omitting st. vii.). *Tr.* as :—

1. Heavenward still our pathway tends, a good *tr.*, omitting st. iii., iv., vii., by Miss Cox in her *Sacred H. from the Ger.*, 1841, p. 117, and thence in the Pennsylvania Luth. *Ch. Bk.*, 1868. She revised her *tr.* for *Lyra Eucharistica*, 1864, p. 296, and her *H. from the Ger.*, 1864, p. 211. This revised form is in the *Bapt. Hyl.*, 1879.

2. Heavenward doth our journey tend, a good *tr.*, omitting st. iii., iv., vii., by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 108, and repeated in Harland's *C. P. & Hyl.*, No. 452, Bapt. *Ps. & Hys.*, 1858, &c. In her *C. B. for England*, 1863, No. 65, altered in metre, and thence, omitting the *tr.* of st. viii., in the Ohio *Evang. Luth. Hyl.*, 1880.

3. Heavenward our path still goes, a *tr.* of st. i., ii., ix., x., based on Miss Cox, as No. 231, in Bp. Ryle's *Coll.*, 1860; repeated in Dr. Pagenstecher's *Coll.*, 1864. Altered and beginning "Heavenward still our pathway goes," in *Kennedy*, 1863.

Other trs. are :—
(1) "Heavenward may our course begin," by *Lady E. Fortescue*, 1843, p. 50. (2) "Heavenward our pathway lies," by *Miss Dunn*, 1857, p. 63. (3) "Heavenward our pathway lies, In this world," &c., by Dr. F. W. Gotch, in the *Bapt. Magazine*, Jan. 1857. (4) "Heavenward our road doth lie," by *Miss Warner*, 1858, p. 117. [J. M.]

Hincks, Thomas, B.A., F.R.S., was b. at Exeter in 1818, and educated at the Royal Academical Institution, Belfast, and Manchester College, York. He has been pastor of Unitarian congregations at Cork, 1839; Dublin, 1841; Warrington, 1844; Exeter, 1846; Sheffield, 1852, and Mill Hill, Leeds, 1855–1869. He is the author of several scientific works and papers. His hymns were contributed to *Vespers according to the use of Mill Hill Chapel, Leeds*, 1868, a *Supplement* to the collection used by that congregation. They are :—

1. Hark, the evening call to prayer. *Evening.*
2. Heavenly Father, by Whose care. *Evening.*
3. Lord, in the holy hour of even. *Evening.*
4. To the Cross, O Lord, we bear. *Holy Communion.*

The most popular of these hymns is No. 2. They are all of more than average merit, and are worthy of attention. [W. G. H.]

Hinds, Samuel, D.D., s. of Abel Hinds, of Barbadoes, was b. in Barbadoes in 1793, and educated at Queen's College, Oxford (B.A. 1815, D.D. 1831). He was for some time Vice-Principal of St. Alban's Hall, Oxford (1827), and also Principal of Codrington College, Barbadoes. He held subsequently several appointments in England and Ireland, including the Deanery of Carlisle, 1848, and the Bishopric of Norwich, 1849. Resigning his Bishopric in 1857, he retired to London, where he d. Feb. 7, 1872. He pub. several prose works, and also *Sonnets and other Short Poems*, 1834. From that work his popular hymn, "Lord, shall Thy children come to Thee," sometimes given as, "O Lord, Thy children come to Thee" (*H. Communion*,) in the *Hy. Comp.* and others, is taken. [J. J.]

Hinsdale, Grace Webster, née Haddock, a Congregationalist, dau. of Professor C. B. Haddock; was b. at Hanover, New Haven, May 17, 1833, and married to Theodore Hinsdale, a lawyer of New York, in 1850. Mrs. Hinsdale is a contributor to the periodical press, and has pub. *Coming to the King, a Book of Daily Devotion for Children*, 1865; republished in England as *Daily Devotions for Children*, 1867. Her hymns include :—

i. From *Coming to the King*, 1865.

1. A light streams downward from the sky. *Heaven.*
2. My soul complete in Jesus stands (1855). *Safety in Jesus.*

ii. From Schaff's *Christ in Song*, N.Y., 1869.

3. Are there no wounds for me? *Passiontide.* Written April, 1868.
4. Jesus, the rays divine. *Jesus ever present.* Written July, 1868.
5. There was no angel 'midst the throng. *Jesus, the Deliverer; or, Redemption.* Written April, 1868. The hymn, "Jesus, Thou art my Lord, my God," in the 1874 *Supplement* to the *New Cong.*, is composed of st. viii.–x., xv.–xvii., slightly altered, of this hymn.
6. Thou stand'st between the earth and heaven. *Virgin and Child.* This poem was "written after viewing Raphael's Madonna di San Sisto, in the Royal Gallery of Dresden, Aug., 1867." (*Christ in Song.*) It is not suited for congregational use. [J. J.]

Hinton, John Howard, M.A., s. of the Rev. James Hinton, Baptist minister of Oxford, was b. in that city, Mar. 24, 1791. He graduated at the University of Edinburgh, and began his ministry at Haverfordwest (1816). Thence, in 1820, he removed to Reading, and in 1837, to London, where for many years he was pastor of the Baptist Church in Devonshire Square, Bishopsgate. In his later years he returned to Reading, but spent his closing days at Bristol, where he d. Dec. 17, 1873.

For the greater part of his life Mr. Hinton was one of the best known ministers of the Baptist denomination, and a recognised leader in all their public affairs. With him the logical faculty predominated, and he was a keen controversialist. His prose publications were numerous, being chiefly works of Theology and Practical Religion, but including also a *History of the United States of North America*; *Memoirs of William Knibb*, &c. In 1864–5 his theological writings were collected and republished in seven volumes. He wrote a large number of hymns, usually composing one to suit his sermon when he could not find one adapted thereto in the book used at his chapel. A few are printed at the end of his Theological Lectures, &c. Many are preserved in MS. in the Library of the Baptist Union, at the Mission House in Furnival Street. Three only are in C. U. and are as follows :—

1. Father of all, before Thy throne. *A Parental Prayer.*

2. Once I was estranged from God. *A Grateful Retrospect.*

3. O Thou that hearest, let our prayer. *Prayer for a Revival.*

These were in the Bapt. *Selection*, enlarged, 1838. No. 1 had appeared in the 1828 ed. of that *Sel.*, and in *Hymns by a Minister*, 1833. It is in Spurgeon's *O. O. H. Bk.*, 1866, and Nos. 2 and 3 are in the Baptist *Ps. & Hys.*, 1858.

These hymns are fair in quality, but Mr. Hinton was greater as a public man and theologian than as a hymn-writer.

[W. R. S.]

Hippel, Theodor Gottlieb von, s. of Melchior Hippel, rector of the Latin school at Gerdauen, in East Prussia, was b. at Gerdauen Jan. 31, 1741. He entered the University of Königsberg in 1756 as a student of theology, where he became an ardent disciple of Kant, and then, in 1762, turned to the study of law. In 1765 he became an advocate in Königsberg; in 1772, Town Judge; 1780, Burgomaster and Director of Police; 1786, Geheim Kriegsrath and City President. He d. at Königsberg, April 23, 1796 (*Koch*, vi. 301–309; *Allg. Deutsche Biog.*, xii. 463-66).

In his writings Hippel's great aim was to popularise and apply the ideas of his master Kant. In his inner life he was a combination of contradictions; on one side of a wonderful fervour of devotion and communion with the unseen; and on the other ambitious, miserly and worldly. His hymns, written in the manner of Gellert, and almost all composed 1757–60, appeared mostly in his *Geistliche Lieder*, Berlin, 1772, and were reprinted with additions in vol. viii. of his collected works (14 vols., Berlin, 1827–37). Two have passed into English.

i. **Gott hab' ich mich ergeben.** *Resignation.* 1772, p. 44, in 7 st. of 6 l., entitled "Submission to the will of God"; thence in the Berlin *G. L. S.*, ed. 1863, No. 908. In the Berlin *G. B.*, 1829, No. 581, altered to "Dir hab ich mich ergeben." The only *tr.* in C. U. is:—

To Thee, O Lord, I yield my spirit. Thine. A free *tr.* of st. i., ii., v., vii., by R. C. Singleton, as No. 271, in the *Anglican H. Bk.*, 1868.

ii. **Jetzt leb' ich, ob ich Morgen lebe.** *Preparation for Death.* 1772, p. 39, in 6 st., entitled "In recollection of Death." In the hymn-books sometimes repeated as in the original, sometimes as *Noch leb ich*, or as *Heut leb ich. Tr.* as: (1) "Now I live; but if to night," by Miss Warner, 1858, p. 305. (2) "Though still I live, I know not when," by Dr. G. Walker, 1860, p. 96.

[J. M.]

His Master taken from his head. *W. Cowper.* [*Death of a Minister.*] 1st pub. in the *Olney Hymns*, Bk. ii., No. 73, in 4 st. of 4 l. It was more frequently found in the older collections than in modern hymn-books, but it is still in use in America. [J. J.]

Ho, ye that thirst, approach the spring. [*Lent.*] 1st appeared as No. 27 in the Draft Scottish *Translations and Paraphrases*, 1745, as a version of Isaiah lv., in 14 st. of 4 l. In the revised ed. issued in 1751, st. ii. was rewritten, and st. iv., vi., xii., slightly altered. Considerable alterations were made when it was included as No. 26 in the Draft of 1781; and in the public worship ed. issued in that year by the Church of Scotland, and still in use, it was further altered, and st. iii.–vi., viii. rewritten. The markings by the eldest daughter of *W. Cameron* (q. v.) ascribe the alterations of 1781 to Cameron, and the original of 1745 to *William Robertson*; but this ascription to Robertson is not made by any other of the authorities, and is at least doubtful. The revised text of 1781 has passed into a few modern hymnals; st. i.–vi. being included in Burgess & Money's *Ps. & Hys.*, 1857, Eng. Presb. *Ps. & Hys.*, 1867, and the *Free Church H. Bk.*, 1882. The following abridged or altered forms have also been in use:—

1. **Ye thirsty souls, approach the spring** (st. i. altered), in Belknap's *Sacred Poetry*, Boston, U.S., 3rd ed., 1801, No. 298.

2. **Behold, He comes! your Leader comes** (st. v.), Twickenham Chapel *Coll.*, 1845, as for the 3rd S. after Epiphany.

3. **Seek ye the Lord, while yet His ear** (st. vii.), Eng. Presb. *Ps. & Hys.*, 1867; *Free Ch. H. Bk.*, 1882.

A version founded on the 1781, in four parts, viz.:—i. "Ho, every one that thirsteth, come." ii. "Thus saith the Lord, 'Incline your ear.'" iii. "Seek ye the Lord, while yet His ear." iv. "As rain and snow, on earth bestow," is found as No. 55 in Miss Leeson's *Paraphrases and Hymns for Congregational Singing*, 1853. [J. M.]

Hobson, John Philip, M.A., s. of John Hobson, M.A., sometime Consular Chaplain at Shanghai, was b. at Shanghai, China, Sept. 3, 1849, and educated at the Blackheath Proprietary School and Worcester College, Oxford (B.A. 1872). On taking Holy Orders he became Curate of Greenwich, 1873, and Vicar of Stanstead Abbotts, Herts, 1878. Mr. Hobson has pub.:—

(1) *Scenes in the Life of David: a Service of Song*, 1877; (2) *Scripture Echoes in our Church's Collects*, 1881; (3) *Twenty Hymns . . . with Tunes*; and others.

Mr. Hobson's hymns in C. U. are:—

1. **Hail, Son of Man! Hail, mighty Lord.** *Ascension.* Written for and 1st pub. in his *Scripture Echoes*, &c., 1881; in the *Twenty Hys.* and the *Universal H. Bk.*, 1885.

2. **It is an unknown way.** *New Year.* Written in 1877, and pub. in the *Twenty Hys.* and the *Universal H. Bk.*, 1885.

3. **O Lord, the bishop of our souls.** *Ember Days.* Written for a special Ember service held at Ware, 1878, and pub. in the *Twenty Hys.* and the *Universal H. Bk.*, 1885.

4. **Saviour Divine, Thou art my King.** *Jesus, the King.* Suggested by Miss Havergal's "My King," &c. Written in 1876, and 1st printed in the *Fireside Magazine*, 1876, and again in the *Twenty Hys.*, &c. It is the best known of the author's hymns.

5. **We thank Thee that the glorious sound.** *Missions.* Appeared in *Life and Work*, 1884.

In the *Twenty Hymns* (Novello) there are others of special merit, and worthy of the attention of compilers. [J. J.]

Hochheilige Dreifaltigkeit. *J. Scheffler.* [*Trinity Sunday.*] Appeared as No. 191 in Bk. v. of his *Heilige Seelenlust*, Breslau, 1668, p. 643 (*Werke*, 1862, i. p. 318), in 5 st. of 8 l. It was included, slightly altered and beginning, "Hochheilige Dreieinigkeit," in Freylinghausen's *G. B.*, 1704, and this form was repeated in many later hymn-books, as in the Berlin *G. L. S.*, ed. 1863, No. 31. It is a fine hymn of supplication to the Holy Trinity and for the special graces afforded by Father, Son, and Holy Spirit. *Tr.* as:—

1. **Most high and holy Trinity, Thou God,** a full and excellent *tr.* by Miss Cox in her *Sacred H. from the Ger.*, 1841, p. 45. In full and unaltered in Mercer's *C. P. & H. Bk.*, 1855, No. 163 (Ox. ed., 1864, No. 247), and other collections.

2. **Most high and holy Trinity! Who of.** A good and complete *tr.* by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 119, and thence in Boardman's *Selection*, Philadelphia, U.S., 1861.

In her *C. B. for England*, 1863, No. 76, it was altered to the original metre, and this form is in the *New Zealand Hyl.*, 1870.

3. **O High and Holy Trinity**, by Dr. R. F. Littledale for the *People's H.*, 1867, No, 165, signed "L." This is also a good and full version.

[J. M.]

Höchster Priester, der du dich. *J. Scheffler.* [*Self-Dedication.*] Appeared as No. 176 in Bk. v. of his *Heilige Seelenlust*, Breslau, 1668, p. 593 (*Werke*, 1862, i. p. 295), in 5 st. of 4 l. Included in Freylinghausen's *G. B.*, 1704, and recently as No. 687 in the Berlin *G. L. S.*, ed. 1863. The hymn is founded on Romans xii. 1, and carries out the figure somewhat in detail. To a number of the orthodox Lutherans of the 18th cent. st. iii., iv., gave great offence, and were accused of false mysticism, &c. *Tr.* as:—

Great High-Priest, who deignd̈st to be, a good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 32, and her *C. B. for England*, 1863, No. 129. It is repeated in full in the *Hyl. for St. John's, Aberdeen*, 1865–70, and the *Evang. Hyl.*, N.Y., 1880; and abridged in the *Harrow School H. Bk.*, 1866; Eng. Presb. *Ps. & Hys.*, 1867, &c. A considerably altered version, beginning, "Jesus, who upon the tree," in which st. iv., v. are condensed as iv., was included in the American *Sabbath H. Bk.*, 1858, and repeated in the *Bapt. H. Bk.*, Philadelphia, 1871.

Other trs. are:—

(1) "Greatest High-priest, Saviour Christ," by *J. C. Jacobi*, 1725, p. 39 (1732, p. 130); repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 459. (2) "Grant, most gracious Lamb of God," as No. 273 in the *Moravian H. Bk.*, 1789 (1886, No. 351). [J. M.]

Hodenberg, Bodo von, was b. April 3, 1604. After the conclusion of his university studies he entered the service of the Dukes of Lüneburg. He was for some time tutor to the sons of Duke Georg, and subsequently (1646) chief magistrate and director of the mines at Osterrode in the Harz, for the principality of Grubenhagen. He d. Sept. 20, 1650 (*Koch*, iii. 239; *Allg. Deutsche Biog.*, xii. 537; *Bode*, p. 91). The only hymn known by him is the beautiful

Vor deinen Thron tret ich hiemit. *Morning.* 1st pub. in the *New Ordentlich G. B.*, Hannover, 1646, No. 217 (beginning "*Für* deinen Thron"), in 15 st. of 4 l., introduced by the words, "In the morning, at midday, and in the evening one can sing." In the Lüneburg *G. B.*, 1669, it is ascribed to Justus Gesenius, who had probably altered it somewhat. Included as No. 1131 in the Berlin *G. L. S.*, ed. 1863. The only *tr.* of this form is "Before Thy Throne I now appear," by *J. C. Jacobi*, 1720, p. 37 (1722, p. 108; 1732, p. 171). Another form is that given by Bunsen in his *Versuch*, 1833, No. 49, in 10 st., beginning:—

Ich danke dir mit Herz und Mund. St. i. is altered from st. xi.; st. ii.–x. are st. ii., v.–x., xiv., xv. The only *tr.* of this form is "With heart, and mind, and every power," by *H. J. Buckoll*, 1842, p. 71. [J. M.]

Höfel, Johann, was b. June 24, 1600, at Uffenheim, in Franconia, and studied at the Universities of Giessen, Jena, and Strassburg, becoming in 1628 Doctor of Law at Jena. In 1633 he settled in Schweinfurt as a consulting lawyer, and d. there Dec. 8, 1683 (*Wetzel*, i. 435–436, and *A. H.* ii., 285–291). One of his hymns has been *tr.* into English:—

O süsses Wort das Jesus spricht. *Cross and Consolation.* Founded on St. Luke vii. 13. Included as No. 451 in the Coburg *G. B.*, 1655 [Göttingen University Library], in 11 st. of 4 l., entitled, "The sweet saying of Jesus, 'Weep not,' Luke vii." According to *Koch*, iii. 141, it had previously appeared in his *Musica Christiana*, 1634. *Tr.* as "Oh, sweetest words that Jesus could have sought," by Mrs. Findlater, in *H. L. L.*, 1855, p. 8 (1884, p. 75). [J. M.]

Hoffmann, Gottfried, s. of Caspar Hoffmann, brewer at Plagwitz, near Löwenberg, in Silesia, was b. at Plagwitz, Dec. 5, 1658. After studying at the University of Leipzig (M.A. 1688), he was appointed in 1688 Conrector, and in 1695 Rector of the Gymnasium at Lauban. In 1708 he became Rector of the Gymnasium at Zittau, where he d. after a stroke of paralysis, Oct. 1, 1712. (*Koch*, v. 437–442; *Allg. Deutsche Biog.*, xii. 591–592.) Of his hymns, about 60 in all, written mostly for his scholars, only one has passed into English, viz.:—

Zeuch hin, mein Kind. *Death of a Child.* According to *Koch*, v. 442, this beautiful hymn was written in 1693, on the death of his little daughter Magdalene Elisabethe, was printed in the same year in her funeral sermon on Job i. 21, and included by Hoffmann in his *Laubansche Leichengesänge*, 1704. It is in Schwedler's *Lieder Mose*, Budissin, 1720, No. 306, and repeated in the Berlin *G. L. S.*, ed. 1863, in 6 st. of 9 l. *Tr.* as:—

Depart, my child. A good *tr.*, omitting st. iv., by Miss Borthwick, in *H. L. L.*, 1st Ser., 1854, p. 25 (1884, p. 28). Repeated in *Kennedy*, 1863, omitting st. iii., and beginning "Farewell, my child." Other *trs.* are: (1) "So, go, my child," by *E. Massie*, 1866, p. 139. (2) "Go hence, my child," by *Dr. J. Guthrie*, 1869, p. 109. [J. M.]

Hogg, James, second son of Robert Hogg, was born in Ettrick Forest, Selkirkshire, January 25, 1772, according to his own account, though the baptismal date is December 9, 1770. He is perhaps best known as the *Ettrick Shepherd*, and friend of Professor John Wilson and Sir Walter Scott. He d. November 21, 1835, on his farm of Altrive in Yarrow. An edition of his *Poetical Works* was published in 1822 in 4 vols. (Edin., A. Constable) including the best of his poems—*The Queen's Wake*, 1813; *The Pilgrims of the Sun*, 1815; *Mador of the Moor*, 1816, &c. The two hymns by him which have come into use are, "Blessed be Thy name for ever," and "O Thou that dwellest in the heavens high." A complete edition of his prose and verse was pub. in 2 vols., 1865 (Glas., W. G. Blackie).

1. **Lauded be Thy Name for ever.** *Morning.* This is "The Palmer's Morning Hymn" (in 32 lines), which forms a part of Canto iv. of his poem *Mador of the Moor*, 1816. It is sometimes given in this form, but more frequently as "Blessed be Thy Name for ever" (2 st. of 8 l.), as in the S. P. C. K. *Hymns*, 1852, and others. It is also altered as "Lord of life, the Guard and Giver," as in *Mercer*, &c.

2. **O Thou that dwellest in the heavens high.** *Midnight.* This was given, together with music, as "A Cameronian's Midnight Hymn," in 8 st. of 4 l., in his tale of *The Brownie of Bodsbeck*, 1818. Although found in several collections its use is not so great as that of No. 1. [J. M.]

Hohlfeldt, Christoph Christian, was b. Aug. 9, 1776, at Dresden. He became, in 1819, Advocate for the Poor (Armen-Advocat) at the Court of Appeal at Dresden, and d. at Dresden, Aug. 7, 1849 (K. Goedeke's *Grundriss*, 1862 ff., iii. p. 183). His hymns appeared in his *Harfenklänge*, Dresden and Leipzig, 1823, 1830 and 1836. The only one *tr.* into English is:—

Verlass mich nicht! O du, zu dem ich flehe. *Supplication.* In his *Harfenklänge*, 1836, p. 244, in 6 st. of 4 l., entitled "Prayer." *Tr.* as:—

Forsake me not! O Thou, my Lord, my Light, by Mrs. J. P. Morgan, in the *Christian Union*, 1883. It is a *tr.* of st. i., ii., v., and is given as No. 116 in *Laudes Domini*, New York, 1884. [J. M.]

Hold up thy mirror to the sun. *J. Keble.* [*St. Bartholomew.*] In the annotated edition of the *Christian Year*, this poem is dated 1821. It was pub. in that work in 1827 in 17 st. of 4 l., and is based on St. John i. 50. In its full form it is unknown to the hymnals. In *Kennedy*, 1863, No. 300, there is a cento therefrom, beginning, "Eye of God's Word! where'er we turn," composed of st. v., vi., xiii., xiv. and xv. slightly altered. The somewhat peculiar expression, "Eye of God's Word!" is thus explained in a note thereto in the *Christian Year*. It is a quotation from the Rev. John Miller's *Bampton Lectures*, for 1817, p. 128:—

"The position before us is, that we ourselves, and such as we, are the very persons whom Scripture speaks of, and to whom, as men, in every variety of persuasive form, it makes its condescending though celestial appeal. The point worthy of observation is, to note how a book of the description and the compass which we have represented Scripture to be, possesses this versatility of power; *this eye, like that of a portrait, uniformly fixed upon us, turn where we will.*"

The cento is of more than usual merit as a hymn on *Holy Scripture*, but its use is limited. [J. J.]

Holden, Oliver, one of the pioneers of American psalmody, was b. in 1765, and was brought up as a carpenter. Subsequently he became a teacher and music-seller. He d. at Charlestown, Massachusetts, 1844. His pub. works are *American Harmony*, 1793; the *Worcester Collection*, 1797; and other Tune books. One of his most popular tunes is "Coronation." It is thought that he edited a small hymn-book, pub. at Boston before 1808, in which are 21 of his hymns with the signature "H." A single copy only of this book is known, and that is without title-page. Of his hymns the following are in C. U.:—

1. **All those who seek a throne of grace.** [*God present where prayer is offered.*] Was given in Peabody's *Springfield Coll.*, 1835, No. 92, in a recast form as, "They who seek the throne of grace." This form is in extensive use in America, and is also in a few collections in G. Britain.

2. **With conscious guilt, and bleeding heart.** [*Lent.*] This, although one of the best of Holden's hymns, has passed out of use. It appeared, with two others, each bearing his signature, in the *Boston Collection* (Baptist), 1808.

3. **Within these doors assembled now.** [*Divine Worship.*] [F. M. B.]

Holiest, Holiest, hearken in love. *T. Davis.* [*Divine Presence desired.*] Appeared in his *Hys. Old and New*, 1864, No. 155, in 4 st. of 5 l.; and again in his *Annus Sanctus*, 1877, where it is appointed for March 24. It is one of the most popular of the author's hymns, and is worthy of more extensive use than has yet been made of it. [J. J.]

Holland, John, b. in Sheffield, Mar. 14, 1794, and d. there, Dec. 28, 1872. During his long life he pub. more than 40 volumes in prose and verse, the most important of which hymnologically were his *Life of James Montgomery*, 1859 (7 vols.), and *The Psalmists of Britain*, 1843 (2 vols.), both of which are standard works. His earliest pub. poems appeared in *The Lady's Magazine*, 1814, with the initials "H." or "J. H."; and his first volume of poetry, *Sheffield Park*, in 1820. His hymns number several hundreds, and date from 1813 to his death in 1872. Four of these were contributed to the *Jubilee Hymn Book of the Sunday School Union*, 1853. They were, however, written so exclusively for local Sunday School anniversaries and children's services, and contain so many local allusions, as to render most of them unsuitable for general use. One in the Meth. Free Church *Sunday S. H. Bk.*, 1860, "Lord, why are thus our British youth?" (*S. S. Anniversary*) is a fair example of his hymn-writing. His *Life of the Rev. John Summerfield*, M.A., attained to great popularity in America. He assisted Montgomery in preparing and publishing the latter's *Original Hymns*, 1853, and wrote the introduction to the American edition of the same. His *Life*, by W. Hudson, was pub. in 1874. [J. J.]

Holland, Josiah Gilbert, was b. at Belchertown, Massachusetts, July 24, 1819. He was for some time on the staff of the *Springfield Republican*, and became in 1870 the editor of *Scribner's Magazine*. He has written several successful books, and some poetical pieces. One of the latter, "For summer's bloom, and autumn's blight" (*Praise in and through all things*), was included, from *Bitter Sweet*, 1858, in the Boston Unitarian *Hymn [and Tune] Bk. for the Church & Home*, 1868. He d. Oct. 12, 1881. [J. J.]

Holme, James, B.A., s. of T. Holme, Orton, Westmorland, was b. in 1801, and educated at Caius College, Cambridge (B.A. 1825). Ordained in 1825, he held successively the Incumbency of Low Harrowgate, the Vicarage of Kirkleatham, and the charge of Bolton, near Bradford. He d. in 1882. He pub. *Leisure Musings and Devotions*, &c., 1835; *Mount Grace Abbey*, a poem, 1843, and with his brother, the Rev. T. Holme (q.v.), *Hymns & Sacred Poetry*, Christian Bk. Soc., 1861. From this last work, "All things are ours, how abundant the treasure" (*Praise in Sickness*), in Snepp's *S. of G. & G.*, 1872, is taken. "God my Father, hear me pray" (*Lent*), in the *Anglican H. Bk.*, 1868, is attributed to him, and dated 1861. It is, however, from his *Leisure Musings*, 1835, p. 117, in 4 st. of 6 l., but it is not in the *Hys. & Sac. Poetry*. His hymn, "Lord Jesus, God of grace and love" (*H. Communion*), is from the *Hys. & Sac. Poetry*, 1861. These works are worthy of the attention of compilers of children's hymn-books. [J. J.]

Holme, Thomas, brother of the above, was b. Aug. 8, 1793, and educated at Appleby Grammar School. Taking Holy Orders in 1817, he was for twenty years Head Master of Kirby Ravensworth Grammar School. Subsequently he was Vicar of East Cowton, Yorkshire, where he d. Jan. 20, 1872. From *Hymns & Sacred Poetry*, 1861 (the joint work of himself and his brother James), the following hymns are taken:—

1. Behold the lilies of the field, How gracefully, &c. *Flower Service.*
2. Lord, in mine agony of pain. *Resignation.*

3. The Christian's path shines more and more. *Growth in Holiness.* This hymn previously appeared in a local collection about 1850. [J. J.]

Holmes, Elizabeth. [Reed, Elizabeth.]

Holmes, Oliver Wendell, M.D., LL.D., s. of the Rev. Abiel Holmes, D.D., of Cambridge, U.S.A., was b. at Cambridge, Aug. 29, 1809, and educated at Harvard, where he graduated in 1829. After practising for some time in Boston, he was elected in 1847 to the chair of Anatomy, in Harvard. His writings in prose and verse are well known and widely circulated. They excel in humour and pathos. Although not strictly speaking a hymn-writer, a few of his hymns are in extensive use, and include:—

1. **Father of mercies, heavenly Friend.** *Prayer during war.*

2. **Lord of all being, throned afar.** *God's Omnipresence.* This is a hymn of great merit. It is dated 1848.

3. **O Lord of hosts, Almighty King.** *Soldiers' Hymn.* Dated 1861.

4. **O Love divine that stoop'st to share.** *Trust.* 1859.

Of these Nos. 2 and 4 are in his *Professor at the Breakfast Table*, and are in C.U. in G. Britain, in Martineau's *Hymns*, 1873, and others. In 1886 the D.C.L. degree was conferred upon Professor Holmes by the University of Oxford. He was a member of the Unitarian body. He d. Oct 7, 1894. [F. M. B.]

Hölty, Ludwig Heinrich Christoph, s. of P. E. Hölty, pastor at Mariensee on the Leine, near Hannover, was b. at Mariensee, Dec. 21, 1748. He entered the University of Göttingen, 1769; completed his course, Easter, 1772; and became a Candidate of Theology, but never obtained a charge. He d. at Hannover, Sept. 1, 1776. His complete *Gedichte*, edited by his friend J. H. Voss, were pub. at Hamburg, 1783 (2nd ed. 1804). The only piece which can be called a hymn and has been *tr.* into English is:—

Ueb' immer Treu und Redlichkeit. *Conduct of Life.* 1st pub. in J. H. Voss's *Musenalmanach*, Hamburg, 1779, p. 117, in 9 st. of 4 l., entitled "The old countryman to his son." Included in the Oldenburg *G. B.*, 1791, No. 480. The *trs.* are, (1) "Let truth and spotless faith be thine," in the *Harp of Zion*, ed. by Basil Woodd, 1833, p. 101; (2) "With honest heart go on your way," in G. Dawson's *Ps. & Hys.*, 1846, No. 172. [J. M.]

Holy and reverend is [His] the Name. *J. Needham.* [*Holiness of God.*] In 1768 J. Needham pub. in his *Hys. Devotional and Moral*, No. 25, in 8 st. of 4 l., a hymn beginning as above. This was in C. U. for many years. In 1853 *George Rawson* rewrote st. i., iii., and viii., and added another (ii.), thus forming a hymn of 4 st. This was given in the Bap. *Ps. & Hys.*, 1858, and has passed into several collections, especially in America. In some collections it reads "Holy and reverend is *His* name." The ascription of the cento is *J. Needham*, 1768; *G. Rawson*, 1853. [J. J.]

Holy Bible, book Divine. *J. Burton, sen.* [*Holy Scripture.*] This popular hymn first appeared in the author's *Youth's Monitor in Verse*, &c., 1803, and again in the *Evangelical Magazine*, June, 1805, in 4 st. of 4 l., where it is signed, "Nottingham—J. B." In 1806 it was also given as No. 1 of pt. ii. of the author's *Hys. for Sunday Schools; or, Incentives to Early Piety.* As it is frequently altered in modern collections we add the original text.

"Holy Bible, book Divine,
Precious treasure, thou art mine;
Mine to tell me whence I came,
Mine to teach me what I am.

"Mine to chide me when I rove,
Mine to shew a Saviour's love;
Mine art thou to guide my feet,
Mine to judge, condemn, acquit.

"Mine to comfort in distress,
If the Holy Spirit bless;
Mine to shew by living faith
Man can triumph over death.

"Mine to tell of joys to come,
And the rebel sinner's doom;
Holy Bible, book Divine,
Precious treasure, thou art mine."

This hymn has gradually grown into favour, and now it is in C. U. in most English-speaking countries. [J. J.]

Holy Ghost, come down upon Thy children. *F. W. Faber.* [*Whitsuntide.*] Appeared in his *Oratory Hymns*, 1854, and again in his *Hymns*, 1862, in 6 st. of 4 l., the opening stanza being repeated as a chorus. The metre is most awkward and unmusical, and fully justifies the alterations made in the *Altar Hymnal*, 1884, where it is rewritten in 8. 7. 8. 7. metre, beginning "Holy Ghost, come down upon us." [J. J.]

Holy Ghost, Thou source of light. [*Whitsuntide.*] Appeared anonymously in the Andover *Sabbath H. Bk.*, 1858, No. 458, in 4 st. of 4 l., and subsequently in several other collections. In the *Bapt. Praise Bk.*, N. Y., 1871, it is altered to "Holy *Spirit*, Source of Light." [J. J.]

Holy Ghost, Whose fire celestial. [*Whitsunday.*] Appeared in Hawtrey's *Coll.* 1815, and again in Miss Auber's *Spirit of the Psalms*, 1829, where it was given with a few "Hymns for the Principal Festivals," p. 149, in 2 st. of 8 l. In Snepp's *Songs of G. & G.*, 1870–72, No. 351, it is attributed to *T. Cotterill* in error. [J. J.]

Holy, holy, holy Lord, Ever be Thy Name adored. [*Praise.*] This is a curious cento, in *Kennedy*, 1863, from two hymns by C. Wesley, in *Hymns & Sacred Poems*, 1739, the first of which is "Lord and God of heavenly powers," on the words from the Office for Holy Communion, and the second, "Glory be to God on high" (q.v.), on the Thanksgiving in the same office. The lines taken from these hymns are with slight alterations as follows: st. i., ii., ll. 1–4, iii., ll. 5–8, the rest of the cento being by Dr. Kennedy. [J. J.]

Holy, holy, holy Lord God Almighty. *Bp. R. Heber.* [*Holy Trinity.*] 1st pub. in his posthumous *Hymns*, &c., 1827, p. 84, in 4 st. of 4 l., and appointed for Trinity Sunday. It was soon adopted by hymn-book compilers, and is the best known and most widely used of the author's hymns. It is a splendid metrical paraphrase of Rev. iv. 8–11. Line 2 of st. i., "Early in the morning our song shall rise to Thee," has been subjected to

several changes to adapt the hymn to any hour of the day. Some of these alterations are:—

1. "*Gratefully adoring* our song," &c. *Leeds H. Bk.*, 1853.
2. "*Morning and evening* our song," &c. *Kennedy*, 1863.
3. "*Holy, holy, holy,* our song," &c. *Hymnary*, 1872.
4. "*Morning, noon, and night,* our song," &c.

The most popular change is the first of these. The majority of hymn-books, however, retain the original reading. Although a special hymn for Trinity Sunday, it is sometimes appointed as a morning hymn, as in the S. P. C. K. *Church Hys.*, 1871. [J. J.]

Holy, holy, holy Lord, God of Hosts! When heaven and earth. *James Montgomery.* [*Holy Trinity.*] Written Sept. 10, 1832 (M. MSS.), and included in the *Cong. H. Bk.*, 1836, No. 63, in 3 st. of 8 l.; the *Leeds H. Bk.*, 1853, No. 442; the author's *Original Hymns*, 1853, No. i.; and numerous collections in most English-speaking countries, and usually without alteration. In Spurgeon's *O. O. H. Bk.*, 1866, st. ii., iii. are given as "Holy, holy, holy Thee," and appointed as a doxology. [J. J.]

Holy Jesus, in Whose [Thy] Name. *Bp. R. Mant.* [*Prayer in the Name of Jesus.*] Appeared as one of his original hymns appended to his *Ancient Hymns*, &c., 1837, p. 109, in 5 st. of 6 l., as a "Hymn commemorative of Prayer in, and to Christ" (ed. 1871, p. 183). It is sometimes given as "Holy Jesus, in *Thy* Name." In the Cooke & Denton *Hymnal*, 1853, st. ii. is omitted, several alterations are made, and a doxology by the editors is added. This form, with further changes, is repeated in *Kennedy*, 1863. [J. J.]

Holy Jesus, mighty Lord. *Bp. C. Wordsworth of Lincoln.* [*Holy Innocents.*] 1st pub. in his *Holy Year*, 1862, No. 11, in 5 st. of 8 l. It is in C. U., but usually in an abbreviated form. The hymn "At Thy birth, Incarnate Lord," in the *Sarum Hyl.*, 1868, the S. P. C. K. *Church Hys.*, 1871, and others, is a cento beginning with st. iii. of this hymn. Some six lines are from this hymn, and the rest are by Earl Nelson, by whom the cento was arranged. [J. J.]

Holy Jesus, Saviour blest. *Bp. R. Mant.* [*Jesus the Way, Truth, & Life.*] 1st pub. in his *Ancient Hymns*, &c., as one of the originals appended thereto, 1837, p. 134, in 6 st. of four l., and headed, "Hymn commemorative of 'The Way, the Truth, and the Life'" (ed. 1871, p. 225). It is altered in several instances, as in the Cooke and Denton *Hymnal*, 1853; the *Appendix* to the *H. Noted*, 1862, "Holy Jesus, Saviour *bless'd*." [J. J.]

Holy offerings, rich and rare [Lord we bear]. *J. S. B. Monsell.* [*Offertory.*] Written for the Offertory at the opening of St. Mary Magdalene Church, Paddington, 1867, and 1st printed for use on that occasion. It was included in 1873 in the author's *Parish Hymnal*, No. 201, having previously appeared in the 1869 *Appx.* to the S. P. C. K. *Ps. & Hys.* It is also in *Church Hymns*, 1871, Thring's *Coll.*, 1882, and many others. It is in 10 st. of 8 l., and is usually divided into parts, and in several instances it is also abbreviated. "Holy offerings, *Lord, we bear*," in Brown-Borthwick's *Select Hymns for Church and Home*, 1871, is an altered form of this hymn. [J. J.]

Holy Spirit, Lord of glory. *R. H. Baynes.* [*Confirmation.*] Printed in the *Churchman's Shilling Magazine*, May, 1868; and again in the author's *Autumn Memories & Other Verses*, 1869, in 5 st. of 6 l. In 1871 it was included with slight alterations in the S. P. C. K. *Church Hys.*, and again in other hymnals. [J. J.]

Homburg, Ernst Christoph, was b. in 1605, at Mihla, near Eisenach. He practised at Naumburg, in Saxony, as Clerk of the Assizes and Counsellor. In 1648 he was admitted a member of the Fruitbearing Society, and afterwards became a member of the Elbe Swan Order founded by Rist in 1660. He d. at Naumburg, June 2, 1681. (*Koch*, iii. 388, 392; *Allg. Deutsche Biog.*, xiii. 43, 44.)

By his contemporaries Homburg was regarded as a poet of the first rank. His earlier poems, 1638–1653, were secular, including many love and drinking songs. Domestic troubles arising from the illnesses of himself and of his wife, and other afflictions, led him to seek the Lord, and the deliverances he experienced from pestilence and from violence led him to place all his confidence on God. The collected edition of his hymns appeared in two parts at Jena and Naumburg, 1659, pt. i. as his *Geistlicher Lieder, Erster Theil*, with 100 hymns [engraved title, Naumburg, 1658]; and pt. ii. as the *Ander Theil* with 50 hymns. In the preface he speaks of them as his "Sunday labours," and says, "I was specially induced and compelled" to their composition "by the anxious and sore domestic afflictions by which God . . . . . has for some time laid me aside." They are distinguished for simplicity, firm faith, and liveliness, but often lack poetic vigour and are too sombre.

Two of his hymns have passed into English, viz.:—

i. Ach wundergrosser Sieges-Held. *Ascension.* 1659, pt. i. p. 400, in 6 st. of 11 l., entitled, "On the Ascension of Jesus Christ." In the Berlin *G. L. S.*, ed. 1863, No. 327.

The trs. are: (1) "O wondrous Conqueror and Great," by Miss Burlingham, in the *British Herald*, Oct. 1865, p. 153, and Reid's *Praise Bk.*, 1872, No. 445. (2) "O glorious Saviour, conquering King," by *N. L. Frothingham*, 1870, p. 272.

ii. Jesu meines Lebens Leben. *Passiontide.* 1659, pt. i. p. 318, in 8 st. of 8 l., entitled, "Hymn of Thanksgiving to his Redeemer and Saviour for His bitter Sufferings." This is his most popular hymn, and has passed into many recent collections, including the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

1. Jesu! life! the life of heaven. *Tr.* of st. i., ii., vi.–viii., by A. T. Russell, for his *Ps. & Hys.*, 1851, No. 88.

2. Of my life the Life, O Jesus. A good *tr.* of st. i., ii., v., vii., viii., contributed by R. Massie to the 1857 ed. of Mercer's *C. P. & H. Bk.*, No. 404 (Ox. ed. 1864, No. 185), repeated in the Meth. N. Conn. *H. Bk.*, 1863.

3. Christ the Life of all the living. A good *tr.* of st. i., ii., v., vii., viii., by Miss Winkworth, in her *C. B. for England*, 1863, No. 49. Repeated in full in Dr. Thomas's *Augustine H. Bk.*, 1866, and the Ohio *Luth. Hyl.*, 1880; and abridged in the Pennsylvania Luth. *Ch. Bk.*, 1868, the *Hymnary*, 1872, and others.

4. Thou eternal life bestowest. *Tr.* of st. i.–iii., viii., by Miss Borthwick, contributed to Dr.

Pagenstecher's *Coll.*, 1864, No. 73, and repeated in *H. L. L.*, ed. 1884, p. 257.

Other trs. are: (1) "Jesu, Source of my Salvation," by *J. C. Jacobi*, 1732, p. 29, repeated in the *Moravian H. Bk.*, 1754 (1886, No. 97). (2) "Jesus! Source of life eternal," by Miss Burlingham, in the *British Herald*, Aug. 1865, p. 120, and Reid's *Praise Bk.*, 1872, No. 389. (3) "Jesus, of my life the living," by *N. L. Frothingham*, 1870, p. 198. [J. M.]

Homo Dei creatura. [*Judgment to come.*] This poem is a picture of the woes of the lost, and an exhortation to timely repentance. *Mone*, i. pp. 419–421, gives 115 lines (with various breaks) from a *Reichenau MS.* of the 14th cent., and conjectures that it was written in Italy in the time of Dante. *Daniel*, iv. p. 250, repeats *Mone's* text and most of his notes; and at v., p. 382, ascribes it to Dionysius the Carthusian (b. at Rickel in the diocese of Liège, became a Carthusian Monk at Roermond, or Ruremonde on the Maas, 1424, and d. there, March 12, 1471). In J. M. Horst's *Paradisus Animae Christianae*, Cologne, 1630, the text which has passed into English is given at p. 206 (sect. iii.), entitled, "D. Dominici Carthusiani exhortatio ad poenitentiam," and in 168 lines. Up to *Mone's* l. 72, the texts nearly agree; but the rest of *Mone's* text continues in the same gloomy strain, whereas in Horst's text the strain speedily changes to relate the bliss of the saints, and then ends by the warning to repentance. It has been *tr.* by E. Caswall in his *Masque of Mary*, &c., 1858, in 21 st. of 10 l., as "Creature of God, immortal man" (*Hymns*, &c., 1873, p. 208); and by I. Williams in his *Thoughts in Past Years*, 1838, as "Mortal, who art God's creation." [J. M.]

Hood, Edwin Paxton, was b. in Halfmoon Street, London, Oct. 24, 1820. He was self-educated. In 1852 he became the Independent Minister at Nibley, Gloucestershire, where he remained until 1857, when he removed to Offord Road, London. He held several charges (Brighton, Manchester, &c.), the last being Falcon Square, London. He d. in Paris, June 12, 1885.

Mr. Hood was a striking and suggestive preacher, and one of the most voluminous writers of the age. His published works, including *The Age and its Architects*, 1852; *Exposition of Swedenborg*, 1854; *Lamps of the Temple*, 1856; *Thomas Carlyle*, 1875; *Oliver Cromwell*, 1882, &c., are too numerous to give in detail. He also edited (and was the chief contributor to) *The Eclectic Review* for 8 years, and *The Preacher's Lantern* for 2 years.

As a hymn-writer he is best known as the author of hymns for children. These hymns have a freshness and simplicity which are attractive to children. Some of the best and most popular were written for Sunday School Anniversaries at Nibley, 1852–7. He also edited:—

(1) *Our Hymn Book* (a similar title, but a distinct work from Mr. Spurgeon's Collection). This was pub. specially for the use of his own congregations, and was enlarged from time to time. 1st ed. Brighton, 1862, enlarged 1868, 1873, and 1879. The last ed. contains 47 of his hymns. (2) *The Children's Choir*, 1870.

His hymns in C. U. outside of his own collections are:—

1. **Angel of God, thy wings expanded.** *Missions.* In his *O. H. Bk.*, 1862.
2. **Bride of the Lamb, sweet spices bring.** *Easter.* In his *O. H. Bk.*, 1862.
3. **Earth in beauty smiles again.** *Summer* (1852–57).
4. **God, Who hath made the daisies,** *Early Piety* (1852–57).
5. **Heart-broken and weary, where'er thou may'st be.** *Christ's Invitation.* 1st pub. at the end of the first sermon in his *Dark Sayings on a Harp*, 1865, and then in his *Our H. Bk.*, 1879.
6. **I hear a sweet voice ringing clear.** *Divine Protection* (1862).
7. **I love to think, though I am young.** *Jesus the Holy Child.*
8. **O Jesus, Saviour, we are young.** *Child's Prayer for Guidance* (1852–57).
9. **Rest remaineth, O how sweet.** *Heaven our Rest.* In his *O. H. Bk.*, 1862. A pathetic hymn sung at his funeral.
10. **Saviour and Master, these sayings of Thine.** *The Sand and the Rock.* Written at the Portland Breakwater, in the winter of 1858–59, and 1st pub. in his first volume of *Sermons*, 1860, at the close of that on "The Sand and the Rock." He says, "I walked the other day over the Great Breakwater at Portland, and there, whilst the rain descended and the floods came I thought and wrote out these verses." The hymn is in his *Our H. Bk.*, 1879, Horder's *Cong. Hyl.*, 1884, &c. It has also been printed on a fly-leaf for use in Portland Prison.
11. **Sing a hymn to Jesus when the heart is faint.** *Consecration of Self to Jesus.* Suggested by a tune heard at Vespers in Fontainbleau Church, and 1st pub. in *Eye Path Meadow*, 1870, and again in *Our H. Bk.*, 1879.
12. **Sweet hallelujahs! The birds and the blossoms.** *Universal Praise.* Written for the S. S. Anniversary, Offord Road Chapel, 1860, and pub. in *Our H. Bk.*
13. **Teach me, O Lord, where'er I move.** *God's Presence desired.* (1852–57.)
14. **There is a word I fain would speak.** *Redemption.* Written for S. S. Anniversary at Offord Road Chapel, 1858, and pub. in *Our H. Bk.*, 1862.
15. **There's a beautiful land where the rains never beat.** *Heaven.* (1852–57.) In his *Children's Choir*, 1870, &c.
16. **Unless the Lord the city keep.** *God the Pastor's Strength.* Written at the request of the Deacons of Offord Road Chapel, for the Recognition Service of the Rev. J. C. Jones. In his *O. H. Bk.*, No. 317.
17. **We love the good old Bible.** *Holy Scripture.* (1852–57.) Given in several collections.

The most popular of these hymns are Nos. 4 and 7. Nos. 3, 4, 5, 6, 7, 8, 11, 16, 17 are from the *Children's Choir*, 1870. These are in numerous collections. [W. G. H.]

Hook, Walter Farquhar, D.D., s. of Dr. Hook, sometime Dean of Worcester, was b. in London, Mar. 13, 1798, and educated at Winchester, and Christ Church, Oxford (B.A. 1820, D.D. 1837). Taking Holy Orders in 1820, he was successively Vicar of Holy Trinity, Coventry; Vicar of Leeds, 1837–59; Dean of Chichester, 1859; Chaplain in Ordinary to the Queen, &c. He d. at Chichester Oct. 20, 1875. He was the author of numerous Sermons, Pamphlets, Tracts, &c., but is most widely known through his *Church Dictionary*, and his *Lives of the Archbishops*. In 1846 he edited—

Verses for Holy Seasons, with questions for Examination, by C. F. H., Lond., 1846.

This was a volume of verses by Cecil Frances Humphreys, afterwards Cecil F. Alexander (q.v.). He also pub.:—

A Church School Hymn-book, Edited by Walter Farquhar Hook, D.D., Leeds, 1850.

In this collection all the hymns were given anonymously. Hence has arisen the error of attributing some of them to the editor. Dr. Hook was not a writer of hymns. [J. J.]

Hooper, Emma. [Whitfield, Emma.]

Hooper, Mary Fawler. [Maude, M. F.]

Hopkins, John. [Old Version, § ix. 2, x.]

Hopkins, John Henry. [Various.]

Hopkins, Josiah, D.D., was b. at Pittsford, Vermont, April 18, 1786. From 1809 to

1830 he was pastor of a Congregational Church, at New Haven, Vermont; and from 1830 to 1848 of the First Presbyterian Church, Auburn, N. York. He died at Geneva, New York, July 27, 1862. He was the editor of *Conference Hymns*, Auburn, 1846, and contributed hymns to the *Christian Lyre*, N. Y., 1830. From the latter work his hymns in C. U. are taken:—

1. O turn ye, O turn ye, for why will ye die. *Expostulation.*
2. Why sleep we, my brethren. *Expostulation.*

[F. M. B.]

Hopper, Edward, D.D., was b. in 1818, and graduated at Union Theological Seminary, New York, 1842. He is pastor of the Church of Sea and Land, N. Y. He is the author of

1. Jesus, Saviour, pilot me [us]. *Jesus the Pilot.*
2. They pray the best who pray and watch. *Watching & Prayer.*
3. Wrecked and struggling in mid-ocean. *Wreck & Rescue.*

Of these No. 1 appeared in the *Baptist Praise Bk.*, 1871, and 2 & 3 in *Hys. & Songs of Praise*, N. Y., 1874. [J. J.]

Hopps, John Page, was b. in London, Nov. 6, 1834, and educated at the G. Baptist College, Leicester. Commencing public work in 1856, after a brief ministry at Hugglescote and Ibstock, in Leicestershire, he became colleague with George Dawson at the Church of the Saviour, Birmingham. From 1860 to 1876 he ministered to Unitarian congregations at Sheffield, Dukinfield, and Glasgow. Since 1876 he has preached in Leicester. Mr. Hopps has published many books and pamphlets, chiefly volumes of Sermons and Lectures. Most of his smaller works are controversial. In 1863 he commenced a monthly periodical called *The Truthseeker*, which he still edits. He has compiled the following hymn-books for Congregational, Mission, or School purposes:—

(1) *Hymns for Public Worship and the Home*, 1858; (2) *Hymns of Faith and Progress*, c. 1865; (3) *Hymns for Public Worship*, 1873; (4) *One hundred Hymns for Sunday Schools*, 1873; (5) *Hymns, Chants and Anthems for Public Worship*, 1877; (6) *The Children's Hymn Book*, 1879; (7) *The Young People's Book of Hymns*, 1881; (8) and six different editions of *Hymns for Special Services* (for Sunday afternoon and evening gatherings in the Temperance Hall and Floral Hall, Leicester).

Mr. Hopps has himself written various hymns, some of considerable merit. Several have appeared in Congregational, Baptist, Unitarian and other collections. Among the best known are the following:—

1. Cold and cheerless, dark and drear. *Winter.*
2. Father, lead me day by day. *Child's Prayer for Divine Guidance.*
3. Father, let Thy kingdom come. *God's Kingdom desired.*
4. God bless the little children. *Prayer for Children.*
5. We praise Thee oft for hours of bliss. *The blessings of Sorrow.*

These hymns are from his *Hys., Chants, and Anthems*, &c., 1877, and the *Hys. for Special Services*. The most popular is No. 2. [W. R. S.]

Hora novissima, tempora pessima sunt, vigilemus. *Bernard of Cluny.* [*The Heavenly Jerusalem.*] This magnificent poem, evidently inspired by the last two chapters of the Revelation of St. John, was composed in the Abbey of Cluny, about 1145, and extends to about 3000 lines. It is found in a 13th cent. MS. in the Bodleian (Digby 65, f. 42).

i. *Publication.* It was included by Flacius Illyricus, in his *Varia poemata de corrupto Ecclesiae statu*, Basel, 1556. Illyricus was an ardent and enthusiastic Reformer; and as the greater part of the poem "is a bitter satire on the fearful corruptions of the age," it answered his purpose to use it in this manner. It was subsequently reprinted at Bremen, 1597; at Rostock, 1610; at Leipzig, 1626; at Lüneburg, 1640; in Wachler's *New Theological Annals*, December, 1820; and in Mohnike's *Studien*, 1824. In Trench's *Sac. Latin Poetry*, 1849, 96 lines were given, beginning with "Hic breve vivitur" (from which Dr. Neale's first translation was made); and in Dr. Neale's *Rhythm of Bernard de Morlaix, Monk of Cluny, on the Celestial Country*, 1858, there are 218 lines. In *Daniel*, ii. 380; *Bässler*, No. 139; *Königsfeld*, ii. 262; *Simrock*, p. 286, there are also extracts from the poem. The original is dedicated to Peter the Venerable, the General of the Order to which St. Bernard belonged, and is entitled, "De contemptu mundi." (Dr. Schaff, in his *Lib. of Religious Poetry*, 1883, p. 981, says this poem was printed in Paris in 1483. We have not seen this edition.)

ii. *Design and Execution.* Bernard states his argument thus:—

"The *subject* of the author is the Advent of Christ to Judgment: the joys of the Saints, the pains of the reprobate. His *intention*, to persuade to the contempt of the world. The *use*, to despise the things of the world: to seek the things which be God's. He fortifies his exordium with the authority of the Apostle John, saying, 'Little children, it is the last time'; where he endeavours to secure aforehand the favour of his readers, by setting the words of the Apostle before his own. At the commencement he treats of the Advent of the Judge, to render them in earnest, and by the description of celestial joy, he makes them docile." (Neale's *Rhythm*, &c., Preface.)

The *execution* of the poem, written as it was in "a rhythm of intense difficulty," was attained, as the author believed, through special divine grace and inspiration. His words in his dedicatory epistle are:—

"Often and of long time I had heard the Bridegroom, but had not listened to Him, saying—'Thy voice is pleasant in Mine ears.' And again the Beloved cried out, 'Open to Me, My sister.' What then? I arose, that I might open to my Beloved. And I said, 'Lord, to the end that my heart may think, that my pen may write, and that my mouth may set forth Thy praise, pour both into my heart and pen and mouth Thy grace.' And the Lord said, 'Open thy mouth.' Which He straightway filled with the spirit of wisdom and understanding; that by one I might speak truly, by the other perspicuously. And I say it in nowise arrogantly, but with all humility, and therefore boldly: that unless that Spirit of Wisdom and Understanding had been with me, and flowed in upon so difficult a metre, I could not have composed so long a work. For that kind of metre, continuous dactylic (except the final trochee or spondee), preserving also, as it does, the Leonine sonorousness, had almost, not to say altogether, grown obsolete through its difficulty. For Hildebert of Laverdin, who from his immense learning was first raised to the Episcopate and to the Metropolitan dignity; and Vuichard, Canon of Lyons, excellent versifiers, how little they wrote in this metre, is manifest to all." (Neale's *Rhythm*, &c., Preface.)

The poem is written in dactylic hexameters, with the leonine (sometimes a trisyllable or dactylic), and tailed rhyme, each line being broken up into three parts thus:—

"Hóra novissíma || tempora péssima || sunt: vigilémus!
Ecce minacíter || imminet arbíter || ille supremus!
Imminet, imminet || ut mala terminet || aequa coronet
Recta remuneret || anxia liberet || aethera donet."

iii. *Merits.* The two great authorities on this matter are Archbishop Trench and Dr. Neale. Referring to the numerous editions of the poem, the former says:—

"This is not wonderful; for no one with a sense for the true passion of poetry, even when it manifests itself in forms the least to his liking, will deny the breath of a real inspiration to the author of these dactylic hexameters." (*Sac. Lat. Poetry*, ed. 1874, p. 310.)

Archbishop Trench, whilst thus highly commending the poems, condemns the metre, and points out "its want of progress":—

"The poet, instead of advancing, eddies round and round his subject, recurring again and again to that which he seemed to have thoroughly treated and dismissed." (*Ibid.* p. 311.)

In a note on his lines 45–58, he also says:—

"In these lines ['Urbs Syon aurea'] the reader will recognise the original of that lovely hymn, which within the last few years has been added to those already possessed by the Church. A new hymn which has won such a place in the affections of Christian people as has 'Jerusalem the golden,' is so priceless an acquisition that I must needs rejoice to have been the first to recall from oblivion the poem which yielded it." (*Ibid.* p. 314.)

Dr. Neale says concerning the poem as a whole, and specially of that portion which he has translated:—

"The greater part is a bitter satire on the fearful corruptions of the age. But as a contrast to the misery and pollution of earth, the poem opens with a description of the peace and glory of heaven, of such rare beauty, as not easily to be matched by any mediaeval composition on the same subject." (*Med. Hys.*, 3rd ed., p. 68.)

iv. *Translations.* The first to translate any portion of the poem into English was Dr. Neale, and no translation but his is in C. U. at the present time. His first *tr.* was of the 96 lines in Trench's *Sac. Lat. Poetry*, beginning with "Hic breve vivitur" ("Brief life is here our portion"). This was pub. in his *Mediaeval Hymns*, 1851, p. 53. In 1858 he pub. *The Rhythm of Bernard de Morlaix, Monk of Cluny, on the Celestial Country*, in which he gave 218 lines from the original, beginning with the first ("Hora novissima"), a *tr.* of the same, and an interesting Preface. The *tr.* and the Preface (slightly altered) were repeated in the 2nd ed. of his *Mediaeval Hymns*, 1863. From one or the other of these two works the centos following have been taken:—

i. **Hora novissima, tempora pessima sunt, vigilemus = The world is very evil.** This is the opening of several centos, all compiled from the first portion of the *Rhythm*, but composed of varying stanzas. Taken together they are in extensive use.

ii. **Hic breve vivitur, hic breve plangitur, hic breve fletur = Brief life is here our portion.** This cento varies from five stanzas in the *Hymns and Introits*, 1853, to twelve stanzas in the 1869 *Appx.* to the S. P. C. K., *Ps. & Hys.* No common rule is adhered to as to the number of stanzas or the order in which they are arranged: but in its various forms it is found in upwards of an hundred collections in G. Britain and America.

iii. **O bona Patria, lumina sobria te speculantur = (1) For thee, O dear, dear country. (2) For thee, sweet, heavenly country. (3) For thee, O heavenly country.** In common with the foregoing, these centos vary both in length and arrangement of stanzas. These centos are in more extensive use than those under No. ii.

iv. **O sacra potio = O happy, holy portion.** In the 1862 *Appendix* to the *H. Noted*.

v. **Urbs Syon aurea, Patria lactea, cive decora = Jerusalem the golden.** The centos beginning with this stanza are not so numerous as those in Nos. ii. and iii., but their use in all English-speaking countries exceed every other portion of the poem.

vi. **Urbs Syon inclyta, gloria debita glorificandis = Jerusalem the glorious.** In comparison with the foregoing the centos which begin with this stanza are not in extensive use.

vii. **Urbs Syon unica, mansio mystica, condita coelo = Jerusalem the onely.** This is given in the *Appendix* to the *H. Noted*, 1862.

viii. **Urbs Syon inclyta, turris et edita littore tuto = Jerusalem exulting.** This is given in a few collections only.

Taken together these centos, compiled from one *tr.* of 218 Latin lines, present a result unique in hymnody. Without doubt the ballad measure adopted by Dr. Neale has had much to do with this popularity; but the *tr.* possesses features of excellence which have won the approval of those for whom the ballad measure has no attractions.

The changes made in the text by various compilers are somewhat numerous. The best are those in Thring's *Coll.*, 1882, including the re-translation by Prebendary Thring of the concluding eight lines of the original, as in Dr. Neale's *Rhythm;* and the worst, in Dr. Neale's judgment, those in the *Sarum Hymnal*, 1868.

The *trs.* not in C. U. are:—

1. The last of the hours iniquity towers. By *Dr. A. Coles*, Newark, New Jersey, 1866.
2. These are the latter times, these are not better times: Let us stand waiting. By *S. A. W. Duffield*, 1867.
3. Here we have many fears, this is the vale of tears, the land of sorrow. G. Moultrie, in the *Church Times;* and *Lyra Mystica*, 1865.
4. Earth very evil is; time through the last of his journeys is hasting. *Tr.* of the whole poem. *Jackson Mason*, 1880.
5. Hail Zion, city of our God, &c. ("Urbs Syon Inclyta.") *D. T. Morgan*, 1880.

Although these *trs.* are very much nearer the original than Dr. Neale's, and, in the case of Duffield and Moultrie, follow the metre of Bernard, yet there is little if any prospect of any of these being adopted for use in public worship. [J. J.]

Hordle, William, was b. in Dorsetshire in the year 1778, and in 1800 became Pastor of the Congregational Church in Harwich, Essex, where, after a useful ministry of half a century, he d. Dec., 1849. During part of this time he kept a school, and at his death left considerable property to religious purposes. In the year 1814 Mr. Hordle wrote the hymn, No. 840, in the Bap. *Psalms & Hys.* (1858), "This sacred day, Great God, we close" (*Sunday Evening*); but it is not known that he was the author of any other published composition. [W. R. S.]

Hornblower, Jane. [Roscoe Family.]

Horne, George, D.D., b. at Otham, near Maidstone, Kent, Nov. 1, 1730, and educated at Maidstone, and University College, Oxford (B.A. 1749). He subsequently became a Fellow, and in 1768 Master of Magdalen College. He was also Vice-Chancellor of his University, 1776; Dean of Canterbury, 1781, and Bishop

of Norwich, 1791. He d. Jan. 17, 1792. Bp. Horne is widely known through his *Commentary on the Book of Psalms.* His hymns were included in his *Memoirs* by the Rev. W. Jones, 1795: again, in his *Essays and Thoughts on Various Subjects with Hymns and Poems*, 1808: and again, in his *Works*, 1809. Of his Hymns the best known is:—

See the leaves around us falling [*Autumn*], which appeared in his *Memoirs*, 1795, pp. 223–4, in 10 st. of 4 l., and entitled "The Leaf. 'We all do fade as a leaf.' Isa. lxiv. 6." It is also found in his *Essays*, 1808, and *Works*, 1809. Collyer included it in an abbreviated form in his *Coll.*, 1812, from whence it passed into modern Nonconformist hymnals. It was brought into use in the Church of England by Cotterill through his *Sel.*, 8th ed., 1819.

Bishop Horne's translation of the Latin Grace, "Te Deum patrem colimus" (q.v.):— "Thee, Mighty Father, we adore," has been strangely overlooked by hymnal compilers.

[J. J.]

Horne, William Wales, b. in 1773 at Gissing, in Norfolk. In 1793 he became minister of a small Baptist Church at Tibenham, in the same county; thence removed, in 1797, to Yarmouth, thence to Leicester, and about 1806, to London. In London he preached first at the City Chapel, in Grub Street; then, for many years, at Trinity Hall, Aldersgate Street, and Hephzibah Chapel, Limehouse, taking services every Sunday at both places; finally (the two congregations having united) at Ebenezer Chapel, Commercial Road. Whilst pastor of this church he died, in 1826.

Whilst minister at Tibenham, Horne pub. a small vol. entitled *New Songs of Sion; or Short Hymns collected from the Scriptures of the Old Testament.* London, Mathews, 1794. In 1802, when at Leicester, he pub. *A Selection of Hymns for Public Worship, selected from the best authors, including also a great many original hymns.* This contained 310 hymns, 9 being his own composition. In 1806, when minister in Grub Street, London, he pub. *Sion's Harmony; or the United Praises of Ransomed Sinners; a complete Selection of Hymns for Public Worship.* This contained 513 hymns, 22 being by him. In 1812 an *Appendix* appeared, and in 1823 a new ed. of the entire book, as *Sion's Harmony of Praise; a Selection of Psalms, Hymns, and Spiritual Songs, for Public, Social, & Private Worship, from the best Hymn Writers; with a variety of original pieces, by W. W. Horne. Lond. printed by W. Woodcock*, 1823. This Selection contains 752 hymns, 95 being by Horne. Horne's own compositions have but little merit. Being Calvinistic in sentiment a few have been introduced into hymn-books used by congregations holding that form of doctrine. Two are in Snepp's *Songs of G. & G.*, and others in Denham's & Gadsby's *Selections.* These include:—

1. Draw near, ye saints, with sweetest praise. *Praise to Jesus.*
2. Death is no more a frightful foe (1806). *Victory over death.*
3. Sing to the Lord, Whose matchless love. *The Father's Love.*

[W. R. S.]

Horres superbos, nec tuam. *C. Coffin.* [*Wednesday.*] Pub. in the *Paris Breviary*, 1736, for Wednesdays at Vespers: and again in his *Hymni Sacri* the same year. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 25, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. O God, the hateful pride of man. By J. Chandler in his *Hymns of the Prim. Church*, 1837, p. 22, in 5 st. of 4 l., and repeated in Dr. Oldknow's *Hys. for the Ser. of the Church*, 1850.

2. Thou dost, Lord, abhor the proud. By I. Williams in his *Hys. tr. from the Parisian Breviary*, 1839, p. 26, in 5 st. of 4 l. This is No. 1160 in *Kennedy*, 1863.

Another tr. is:—
Thou dost, O God, the proud o'erthrow. *J. D. Chambers*, 1857.

[J. J.]

Horst; Horstius, J. M. [Merlo, J.]

Hosanna to the living Lord. *Bp. R. Heber.* [*Advent.*] This hymn is found in two forms and both by Heber. The first is unknown in modern hymnals, the second is in very extensive use in English-speaking countries. In 1811 Heber contributed several hymns to the *Christian Observer*, prefacing them with a letter in which he strongly condemned the familiarity assumed by hymn-writers with the Divine, and with divine things; and promised to remedy the defect so far as it lay in his power so to do. This letter appeared in Oct. 1811, together with four hymns, the first of which was this for Advent Sunday. The first stanza reads:—

"Hosanna to the living Lord!
Hosanna to the Incarnate Word!
Hosanna in the earth be said,
And in the heavens which he hath made.
Hosanna!"

In 1827, it appeared in Heber's posthumous *Hymns*, &c., p. 1, in a new and much-improved form. From this revised text all existing forms of the hymn in collections for congregational use have been made. The first stanza of the revised text is:—

"Hosanna to the living Lord!
Hosanna to the Incarnate Word!
To Christ, Creator, Saviour, King,
Let earth, let heaven, Hosanna sing!
Hosanna! Lord! Hosanna in the highest!"

The full revised text is in Lord Selborne's *Bk. of Praise*, 1862, No. 141. The doxology, which is given in *H. A. & M.* and other collections, was added to the hymn as early as Stretton's *Church Hymns*, 1850. The hymn "Hosanna, Lord, the angels cry," in Martineau's *Hymns*, &c., 1840, and later collections, begins with st. ii. of this hymn. [J. J.]

Hosianna David's Sohn. *B. Schmolck.* [*Advent.*] 1st pub. in his *Lustige Sabbath in der Stille zu Zion*, Jauer, 1712, p. 3, in 8 st. of 6 l., entitled "Hosannah for the Heavenly Manna. On the First Sunday of Advent." It is also suitable for Palm Sunday. Included in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

1. Hail, Hosanna! David's Son. A good *tr.* of st. i., iii., vi., as No. 6 in the Dalston Hospital *H. Bk.*, 1848, repeated in Dr. Pagenstecher's *Coll.*, 1864, No. 13.

2. Glad Hosanna! David's Son. In full in the Ohio *Luth. Hyl.*, 1880, No. 17.

Another tr. is: "Hosanna to the Son of David! Raise," by *Miss Winkworth*, 1855, p. 67. [J. M.]

Hoskins, Joseph, was b. in 1745, but at what place is unknown. He was a Congregational Minister, who for ten years laboured with great success at Castle Green Chapel, Bristol, and d. Sept. 28, 1788, aged 43. During the three years previous to his death he had written 384 hymns, which in the year following, after correction and revision, were pub. by Messrs. Moody & Bottomley, Congregational Ministers. The book is entitled, *Hymns on Select Texts of Scripture and Occa-*

sional Subjects (Bristol, 1789). From this work the following hymns are in C. U. :—

1. Alas! my [the] Lord my Life is gone. *Spiritual darkness and death.*
2. Great Light of life, Thou nature's Lord. *God, the True Light.*
3. In Thy great Name, O Lord, we come. *Divine Worship.*
4. O how the hearts of those revive. *Joy in Salvation.*
5. Prisoners of sin and Satan too. *Hope.*
6. Saviour of sinners, deign to shine. *Christ's light desired.*
7. The time is short, ere all that live. *Shortness of Time.*

Hoskins's hymns are said to have been greatly esteemed by his friends and hearers, but they have little poetic merit. [W. R. S.]

Hoste dum victo triumphans. [*Holy Communion.*] In the *Cluniac Breviary*, Paris, 1686, p. 557, this is given as a hymn for the Octave of Corpus Christi, at the Vigil, and consists of 5 st. and a doxology. *Tr.* by E. Caswall, and pub. in his *Masque of Mary*, &c., 1858, p. 307; and in his *Hymns*, &c., 1873, p. 159, as "When the Patriarch was returning." It was given in the *People's H.*, 1867, the *Appx.* to *H. Noted*, 1862, &c. [J. M.]

Houlditch, Anne. [Shepherd, A.]

House of our God, with cheerful anthems ring. *P. Doddridge.* [*New Year.*] 1st pub. in Job Orton's posthumous ed. of Doddridge's *Hymns*, 1755, No. 67, in 6 st. of 6 l.; and again in J. D. Humphreys's ed. of the same, 1839, No. 81. In Brown-Borthwick's *Select Hys. for the Church & Home*, 1871, and in the S. P. C. K. *Church Hys.*, 1871, is a cento beginning "House of our God, with hymns of gladness ring," which is mainly from this hymn. It is by J. Ellerton. The lines chosen are greatly varied from Doddridge, and st. v. ll. 2–4 are by Mr. Ellerton. [J. J.]

How blest the man who never trod. *J. Keble.* [*Ps. i.*] Pub. in his *Psalter*, 1839, in 6 st. of 4 l. In the *Rugby School H. Bk.*, 1876, No. 284, and the *Wellington College H. Bk.*, 1880, p. 119, it is given in an altered form, as "Blest is the man who walks with God," and in the latter with the addition of a doxology. The "Mr. Knight's Coll." referred to in the Rugby book, is the *Ps. & Hys.* by the Rev. W. Knight, St. Michael's, Bristol, 4th ed., 1867. [J. J.]

How blest Thy creature is, O God. *W. Cowper.* [*The Blessedness of Peace with God.*] Southey in his *Memoirs and Correspondence of William Cowper*, 1854, vol. i. pp. 99-104, gives an account of Cowper's insanity, his residence at St. Albans under the care of Dr. Cotton, and his partial recovery. At the beginning of his attack Cowper wrote a most painful poem, the nature and burden of which will be gathered from the following (the third) stanza, which reads :—

"Man disavows, and Deity disowns me,
Hell might afford my miseries a shelter;
Therefore, hell keeps her ever-hungry mouths all
Bolted against me."

In contrast to this despair Southey states that

"During this [the latter part of his stay with Dr. Cotton] part of his abode at St. Albans, he again poured out his feelings in verse, and the contrast is indeed striking between what he called this specimen of his first Christian thoughts, and that song of despair [noted above] which cannot be perused without shuddering. He cast his thoughts in the form of a hymn, which he entitled 'The Happy Change,' and took for his text part of a verse in the Revelations, 'Behold, I make all things new.'"

The hymn composed under these circumstances, in July, 1765, is full of peace and hope, as evidenced in st. iv. :—

"The soul, a dreary province once
Of Satan's dark domain,
Feels a new empire formed within,
And owns a heavenly reign."

The publication of the hymn in 6 st. of 4 l. with Cowper's original title, "The Happy Change," was in the *Olney Hymns*, 1779, Bk. iii., No. 44. In full or in part it is given in several hymn-books, especially in America. Sometimes it begins :—"How blest is man, O God," as in the American Unitarian *Hys. for the Church of Christ*, Boston, 1853. [J. J.]

How can a sinner know. *C. Wesley.* [*The Marks of Faith.*] Pub. in *Hys. and Sacred Poems*, 1749, vol. ii., No. 161. It consists of 8 st., and each stanza is composed of 4 l. of 6's metre, and 4 l. of short metre (*P. Works*, 1868–72, vol. v. p. 363). In the *Wes. H. Bk.*, 1780, No. 93, st. iv., v. were omitted, and the rest were rewritten in S.M. throughout. In this form the hymn is in C. U. in G. Britain and America. [J. J.]

How few and evil are thy days. *J. Montgomery.* [*Shortness of Life.*] Pub. in Cotterill's *Sel.*, 1819, No. 175, in 3 st. of 8 l., and again in Montgomery's *Greenland & Other Poems*, 1819. On its reappearance in his *Christian Psalmist*, 1825, No. 516, it was altered to "Few, few and evil are thy days." This was repeated in his *Original Hymns*, 1853, and is the received form of the text. [J. J.]

How few receive with cordial faith. *W. Robertson.* [*Passiontide.*] 1st appeared as No. 6 in the Draft Scottish *Translations & Paraphrases*, 1745, as a version of Is. liii. in 16 st. of 4 l. In the revised edition, 1751, st. viii., x., xii. were slightly altered. In the *Draft* of 1781, No. 25, it was considerably altered; and with further alterations this was repeated in the public worship ed. of that year which is still in C. U. in the Church of Scotland. In the markings by the eldest daughter of W. Cameron (q.v.), the original is ascribed to W. Robertson, and the alterations in 1781 to John Logan. The revised text of 1781 is included in full in the Eng. Presb. *Ps. & Hys.*, 1867, as two hymns, No. 170 beginning as above, and 171 as "We all like sheep have gone astray." In addition the following centos are in C. U. :—

1. **The Saviour comes [came], no outward pomp.** In Murray's *Hymnal*, 1852; the Bap. *Ps. & Hys.*, 1858; *Kennedy*, 1863, and others in G. Britain and America.
2. **Rejected and despised of men.** In the Andover *Sabbath H. Bk.*, 1858, &c.
3. **Fair as a beauteous, tender flower.** In *Hys. from the Parish Choir*, 1854.

In addition, Miss Leeson pub. an altered form of the hymn in 9 st. in her *Paraphrases & Hys. for Cong. Singing*, 1853, as pt. i., "Who hath believed the Witness-Word?"; and pt. ii., "We counted as condemned of heaven." Compare also Watts's *Hymns*, 1709, Bk. i., Nos. 141–2. [J. M.]

How firm a foundation, ye saints of the Lord. *Keen.* [*Perseverance of the Saints.*] This hymn appeared in Rippon's *Selection*, 1787, No. 128, in 7 st. of 4 l., and entitled, "Exceeding great and precious promises." In 1822 it was repeated in A. Fletcher's Bap. *Coll. of Hys.*, No. 296, in 4 st., the omitted stanzas being ii., iv. & v. Two arrangements of the text were thus handed down to modern hymnals. In the 1835 ed. of Fletcher's *Coll.*, the full original text is restored. This is repeated in Spurgeon's *O. O. H. Bk.*, 1866, No. 732, and other hymn-books.

The authorship of this hymn has been the subject of much enquiry. We have (1) in modern editions of *Rippon* the name of "*Kirkham*"; (2) in *Fletcher's* 1835 ed. as above, "*Keen*"; (3) and in Spurgeon's *O. O. H. Bk.*, "*George Keith.*"

1. *Rippon's* original signature was "K—." In modern editions, which are not published by Dr. Rippon's representatives, the "*K—*" is extended into "*Kirkham*," but on what authority we cannot say.

2. The ascription in Miller's *Singers and S.*, 1869, p. 349, we find from the *Sedgwick MSS.*, is based upon nothing but the statement of an old woman whom Sedgwick met in an almshouse.

3. In Fletcher's *Coll.*, 1822, the "*K—*" of Rippon is extended to "*Kn*," and in the ed. of 1835 this is still further extended to "*Keen*," and so it remains. That this is more likely to be correct than either of the other two is gathered from the fact that Dr. Fletcher was assisted in his work by Thomas Walker, the editor of Dr. Rippon's *Tune Book*, to whom he specially refers in these words:—"Great assistance has been obtained from Mr. Walker, Compiler of Dr. Rippon's *Tune Book*, and the Editor of the Companion to it, called *Walker's Companion;* and it is but justice to acknowledge that the principal choice of Hymns and the application of Tunes, has been effected by his extensive knowledge of sacred poetry, and long tried acquaintance with the science of sacred music." *Preface, Lon., Nov.* 1822.

In addition, in the Index of the "Names of such Authors of the Hymns as are known," the name "*Keen*," with the abbreviation "*Kn*," is also given. Taking Mr. Walker's acquaintance with Dr. Rippon's work into account, we are justified in concluding that the ascription to this hymn must be that of an unknown person of the name of KEEN.

The following hymns bear the same signature as the above in Dr. Rippon's *Sel.*, 1787.

1. **In songs of sublime adoration and praise** (*Distinguishing Grace*). This is given in Spurgeon's *O. O. H. Bk.*, on Sedgwick's authority, as "*George Keith*, 1787."

2. **The Bible is justly esteemed** (*Holy Scriptures*).

From the fact that these two hymns have a common signature in *Rippon's Sel.*, 1787, with "How firm a foundation," &c., and that the three appeared there for the first time, we also ascribe them to KEEN. Miller, in his *Singers and Songs of the Church*, 1869, bases his note on *George Keith* on the unsupported word of D. Sedgwick as above. [J. J.]

How grand and how bright That wonderful night. *W. H. Havergal.* [*Christmas Carol.*] The words and music were written at Astley Rectory, in 1827, and published in *Fireside Music*, 1858. It was also printed as a carol leaflet and sold by hawkers throughout Worcestershire, where it attained great popularity. It is now known as *The Worcestershire Carol.* The words were included in Snepp's *Songs of G. & G.*, 1872. [J. J.]

How great the wisdom, power, and grace. *B. Beddome.* [*Wonders of Redemption.*] Appeared in his (posthumous) *Hymns*, &c., 1817, No. 284, in 6 st. of 4 l., and headed "Wonders of Redemption." It has passed into several hymn-books, and in late eds. of the Bapt. *Ps. & Hys.*, 1858, it is dated 1790; but upon what authority is not stated. [J. J.]

How happy are those children who. *J. Cennick.* [*Heavenly Joys.*] Pub. in his *Hys. to the Honour of Jesus Christ, Composed for such Little Children as Desire to be Saved*, 1754, in 9 st. of 4 l. This hymn is known to modern collections in the following forms:—

1. "Happy the children who are gone." This was given in C.M. in 6 st. of 4 l. in the *Moravian H. Bk.*, 1789, No. 623 (ed. 1886, No. 1254).

2. In 1790 Rowland Hill adapted st. i., ii., iv., v. of the *Moravian H. Bk.* version to L.M., and included it in his *Divine Hys. in easy language for the use of Children*, No. 44. This is the popular form of the text, and is given in several modern collections for children as Allon's *Children's Worship*, 1878, No. 453, &c.

The first stanza of the *Original* is:—

"How happy are those children who
In peace to heaven are gone;
Who, cloth'd in long white garments, now
Stand singing round the throne."

The *Moravian H. Bk.* text is:—

"Happy the children who are gone
To Jesus Christ in peace,
Who stand around His glorious throne
Clad in His righteousness."

The *Rowland Hill* text is:—

"Happy the children who are gone
To live with Jesus Christ in peace,
Who stand around His glorious throne
Clad in His spotless righteousness."

[W. T. B.]

How happy every child of grace. *C. Wesley.* [*The Hope of Heaven.*] Pub. in his *Funeral Hymns*, 2nd series, 1759, No. 2, in 8 st. of 8 l., and from thence into the *Supplement* of the *Wes. H. Bk.*, 1830. G. J. Stevenson has given interesting "Associations" in his *Methodist H. Bk. Notes*, 1883, setting forth the spiritual help this hymn has been to many. (Orig. text, *P. Works*, 1868–72, vol. vi. p. 216.) Its use with the Methodist bodies in all English-speaking countries is extensive. A cento from this hymn, beginning "A stranger in the world below," is given in H. W. Beecher's *Plymouth Coll.*, 1855, No. 1273. It is composed of st. ii. and iii. A second cento in the American *Hys. and Songs of Praise*, N. Y., 1874, is, "O what a blessed hope is ours" (sts. vii., viii.). [J. J.]

How happy is the pilgrim's lot. [*Desiring Heaven.*] Appeared in the Wesley *Hymns for those that Seek, and those that Have Redemption*, 1747, No. 51, in 9 st. of 6 l. When given in the *Wes. H. Bk.*, 1780–1875, the fourth stanza was omitted. (*P. Works*, 1868–72, vol. iv. p. 278.) Although somewhat unreal as a hymn for general use, it has long been most popular with the Methodist bodies. Stanza v., "No foot of land do I possess," and vii., "There is my house, and portion fair," have gathered around them reminiscences, in many instances of a tenderly sacred character, some of which are noted in detail in Stevenson's *Methodist H. Bk. Notes*, 1883, p. 77. In Stevenson's *Notes* this hymn is attributed to John Wesley, and in the Index to the same work to Charles Wesley. The former is also the almost universal ascription in America,

the argument usually put forth being that the personal circumstances evidently referred to suited John Wesley rather than Charles. The editors of the *Wes. H. Bk.* are in doubt, and have left the authorship an open question. As there is no *direct* evidence either way, we must follow their example. [J. J.]

How happy the pair whom Jesus unites. *C. Wesley.* [*Holy Matrimony.*] Written in 1749, in contemplation of his coming marriage which took place at Garth, in Wales, on the 8th of April of the same year, and pub. in *Hys. & Sacred Poems*, 1749, in 6 st. of 4 l., as one of several hymns which were written under the same circumstances. (*P. Works*, 1868–72, vol. v. p. 427.) In its original form it is not in C. U. The hymn, "Appointed by Thee, we meet in Thy name," given in the *Wes. H. Bk.*, 1780, No. 472, and repeated in later editions, and in several other hymnals, is the same hymn in an abbreviated form. [J. J.]

How honourable is the place. *I. Watts.* [*Safety of the Church.*] This hymn, which is based on Is. xxvi. 1–6, has a two-fold history; the first English, and the second Scottish.

i. *English History.* It was first published in Watts's *Hymns*, &c., 1707 (1709, Bk. i., No. 8), in 7 st. of 4 l., and entitled "The Safety and Protection of the Church." In this form it came into extensive use with some of the Nonconformist bodies, and maintained its position until recently.

ii. *Scottish History.*—In 1745 it was included in the *Translations and Paraphrases*, No. xxix. (see **Scottish Trs. and Paraphs.**) with the single alteration of st. iv. l. 4 of "*trust in*" for "*ventur'd on* his Grace." The principal changes were made in 1781, when in the *Draft* st. i., ii., and vii. were rewritten, and a word or two in the remaining stanzas altered. This text with, in st. vii. l. 2, "*brave*" for "prop," was given in the authorized *Trs. and Par.* of 1781, No. xx., as "How glorious Sion's courts appear." W. Cameron (q.v.) ascribes this recast of Watts in his list of authors and revisers of the *Trs. & Par.* to Dr. Hugh Blair. It has been in authorized use in the Church of Scotland for more than 100 years, and is also given in a few English and American collections. J. E. Leeson's *Par. and Hymns*, 1853, No. xlvi., "In Judah's land let Zion's sons," is a cento by Miss Leeson from the *Scottish Par.* with alterations and additions by herself. St. i., iii. Miss Leeson; st. ii., iv. as above. In the American Presbyterian *Ps. & Hys.*, Richmond, 1867, No. 560, "How glorious is the sacred place," is an altered form of Watts, 1709. [J. J.]

How long shall dreams of creature [earthly] bliss? *P. Doddridge.* [*God the Salvation of His People.*] Written Aug. 15, 1736, D. MSS., and pub. in his (posthumous) *Hymns*, &c., 1755, No. 125, in 4 st. of 4 l.; and again in J. D. Humphreys's ed. of the same, 1839. In one or two American collections it begins, "How long shall dreams of *earthly* bliss?" as in the Unitarian *Hys. for the Church of Christ*, Boston, 1853. [J. J.]

How many pass the guilty night. *C. Wesley.* [*Watchnight.*] Appeared in *Hys. and Sac. Poems*, 1742, p. 135, in 6 st. of 6 l. as the first of a series of "Hymns for the Watchnight." (*P. Works*, 1868–72, vol. ii. p. 193.) In 1830 it was given in the *Supp.* to the *Wes. H. Bk.* with alterations, and the omission of st. iv. This was repeated in the revised edition, 1875. The opening line has undergone several changes, as: "How many pass *this* guilty night"; "How many pass *this solemn* night"; and "How many *spend* the guilty night." The original reading has by far the most extensive use. [J. J.]

How precious is the book divine. *J. Fawcett.* [*Holy Scriptures.*] Pub. in his *Hymns*, &c., 1782, No. 41, in 6 st. of 4 l., and based upon the words, "Thy Word is a lamp to my feet and a light to my path." Its use is extensive, especially in America, but usually in an abbreviated form. In the *New Cong.*, 1859, No. 466, st. iii. is by another hand. Orig. text in *Lyra Brit.*, 1867, p. 226. [J. J.]

How rich Thy bounty, King of kings. *P. Doddridge.* [*Divine Treasure in Earthen Vessels.*] Written Sept. 23, 1739 (D. MSS.), and pub. in his (posthumous) *Hymns*, &c., 1755, No. 175, in 5 st. of 4 l., and based upon 2 Cor. iv. 7. In 1839 it was repeated in J. D. Humphreys's ed. of the same, No. 300. [J. J.]

How sad our state by nature is. *I. Watts.* [*Salvation through Christ.*] 1st pub. in his *Hys. & S. Songs*, 1707 (ed. 1709, Bk. ii., No. 90), in 6 st. of 4 l., and headed "Faith in Christ for Pardon and Sanctification." In 1736–7 it was included by J. Wesley in his Charlestown *Ps. & Hys.* p. 52, with the change of st. v., l. 4, "With all his hellish crew," to "With his *infernal* crew." Wesley's alteration was repeated by G. Whitefield in his *Coll.* 1753; by M. Madan, in his *Ps. & Hys.* 1760, and others. In Conyers's *Coll.*, ed. 1774, the line reads, "*And form our souls anew.*" In modern hymn-books the difficulty is overcome by the omission of the stanza. Several interesting "Associations" in connection with this hymn are given in G. J. Stevenson's *Methodist H. Bk. Notes*, 1883. [J. J.]

How shall a contrite [sinner] spirit pray. *J. Montgomery.* [*Lent. Prayer.*] Written Sept. 15, 1840, "M. MSS.," and pub. in an undated ed. of T. Russell's *Sel. of Hys. for Congregational Worship*, enlarged ed. with *Appendix*; and again in Dr. Leifchild's *Original Hymns*, &c., 1842, No. 76. Subsequently it was included in the author's *Original Hymns*, 1853, No. 73. In *Common Praise*, 1879, it is given as "How shall a contrite *sinner* pray?" Its use, especially in its original form, is extensive. [J. J.]

How shall I follow Him I serve. *J. Conder.* [*Resignation and Suffering.*] This hymn, in 11 st. of 4 l., on the words, "If any man serve Me, let him follow Me," is in his *Star in the East*, &c., 1824, p. 62. In 1836 it was rewritten and divided into two hymns, the first in 7 st. beginning with the same first line, and included as No. 341 in the *Cong. H. Bk.*, 1836; and the second in 3 st., as "Thou Who for Peter's faith didst pray!" No. 588 in the same collection. The modern arrangements of these hymns, as in the Bap.

Ps. & Hys., 1858; the *New Cong.*, 1859; *Kennedy*, 1863, and others are from this 1836 text. In Conder's *Hys. of Praise, Prayer*, &c., 1856, p. 80, the two hymns are given as one, as in the *Star in the East*, &c. [J. J.]

How should the sons of Adam's race. *I. Watts.* [*Divine Majesty.*] 1st pub. in his *Hymns*, &c., 1709, Bk. i., No. 86, as a paraphrase of Job. ix. 2–10, in 6 st. of 4 l., and entitled "God, Holy, Just, and Sovereign." Its use is limited.

In the Scottish Draft *Trans. & Paraphs.* of 1745, it was given as No. 18 in an unaltered form; but in the revised issue of 1751 it appeared in a recast form by Dr. H. Blair. It appears, slightly altered, as No. 7 in the authorised issue of 1781, and as such has been in use in the Church of Scotland for more than 100 years. In her list of authors and revisers of the 1781 issue, W. Cameron's daughter claims these alterations of 1781 for W. Cameron (q.v.). It is given in full in all modern editions of the Scottish *Psalms*.

In the American *Prayer Bk. Coll.*, 1826, the Scottish version reappears as: "Ah, how shall fallen man," and this has been repeated in other hymnals, including the Prot. Episco. *Hymnal*, 1871. It was rewritten for the *P. Bk. Coll.* by Bp. Onderdonk (q.v.). [J. J.]

How still and peaceful is the grave. *Hugh Blair.* [*Burial of the Dead.*] 1st appeared as No. 39 in the Draft Scottish *Trans. and Paraphs.*, 1745, as a version of Job iii. 17–20, thus:—

"How still and peaceful is the Grave!
that silent Bed how blest!
The Wicked there from Troubling cease,
and there the Weary rest.

"There the freed Pris'ner groans no more
beneath Life's galling Load:
Mute is th' Oppressor's cruel Voice;
and broke the Tyrant's Rod.

"There Slaves and Masters equal ly,
and share the same Repose:
The Small and Great are there; and Friends
now mingle with their Foes."

In the draft of 1781 it appeared as No. 4, rewritten in 5 st.; and again, with three lines altered, in the public worship ed. issued in that year by the Church of Scotland, and still in use. In the markings by the eldest daughter of *W. Cameron* (q.v.) the original is ascribed to Blair, and the alterations in 1781 to Cameron. It is given also in several modern hymnals in G. Britain and America. [J. M.]

How sweet and awful is the place. *I. Watts.* [*The Great Supper.*] 1st pub. in his *Hys. and S. Songs*, 1707 (ed. 1709, Bk. iii., No. 13), in 7 st. of 4 l., and based upon St. Luke xiv. 17, &c. It is given, sometimes in an abbreviated form, in several modern collections in G. Britain and America. In Dr. Alexander's *Augustine H. Bk.*, 1849, and later editions it is given as, "How *sweetly* awful is the place;" and in the *Bap. Hymnal*, 1879, "How sweet and *sacred* is the place." [J. J.]

How sweet from crowded throngs. *J. Conder.* [*For open-air Service.*] "Written for the Centenary Commemoration of Whitefield's Open-air Ministry, on Stinchcombe Hill, July 30, 1839," and pub. in the *Evangelical Magazine* of October the same year. In 1856 it was also included in Conder's *Hys. of Praise, Prayer*, &c., p. 162. Dr. Kennedy has given it in an unaltered form in his *Hymno. Christ.*, 1863, No. 1442. Although remarkably well adapted for open-air services, its use is limited. [J. J.]

How sweet the name of Jesus sounds. *J. Newton.* [*The Name—Jesus.*] 1st pub. in the *Olney Hymns*, 1779, No. 57, in 7 st. of 4 l., and entitled, "The Name of Jesus." J. Wesley brought it into notice by inserting it in the *Arminian Magazine* in 1781. Notwithstanding this, however, it did not appear in the *Wes. H. Bk.* until the revised ed. of 1875. It is found, mostly with the omission of st. iv., "By Thee my prayers acceptance gain," in nearly every hymnal of repute which has appeared in the present century. It is superior in pathos, although less jubilant than Newton's "Glorious things of thee are spoken," which is regarded by many as his finest production; and ranks with the first hymns in the English language. Its use is most extensive in all English-speaking countries, and it has been translated into several languages, including Latin, by R. Bingham, in his *Hymno. Christ. Lat.* 1871, "Quam dulce, quam mellifluum," and Macgill, in his *Songs of the Christian Creed and Life*, 1876, "Jesus! O quam dulce nomen." Its uniform excellence is broken by st. iv., which is usually omitted, and the line, "Jesus! my Shepherd, *Husband*, Friend," in st. v. It is urged, and not without weight, that "the Bride, the Lamb's Wife," is not the individual soul, but the collective Church; and that the expression "*Husband*" is unsuited to congregational use, as in no sense can it be said that Jesus is the *Husband* of *Men*. Various efforts have been made to overcome this difficulty, and thereby retain one of the best stanzas of the hymn. The principal changes are:—

1. "Jesus! our Leader, Shepherd, Friend." Hatchard's *Sel.*, 1833.
2. "Jesus! my Shepherd, Surety, Friend." J. H. Gurney's *Coll. of Hys.*, &c., 1838.
3. "Jesus! our Shepherd, Brother, Friend." J. A. Johnston's *English Hymnal*, 1852.
4. "Jesus! my Shepherd, Guardian, Friend." *Leeds H. Bk.*, 1853.
5. "Jesu! our Brother, Shepherd, Friend." Cooke & Denton *Church Hymnal*, 1853.
6. "Jesus! my Saviour, Shepherd, Friend." Barry's *Ps. & Hys.*, 1867.

The origin of most of the readings found in modern hymn-books may be gathered from this list. In two or three instances unsuccessful rearrangements of the order of the stanzas in the original have been made. The most notable of these appeared in the *Salisbury H. Bk.*, 1857. Cotterill's attempt in his *Sel.* (8th ed.), 1819, to get rid of the word *sweet* in the opening line by substituting, "How *blest* the name of Jesus sounds," has also been a failure. In Kemble's *Ps. & Hys.*, 1853, st. v.–vii. were given as "Jesus, my Shepherd, Husband, Friend," but it was omitted from his *New Church H. Bk.*, 1873; and in the *Parish H. Bk.*, 1863 and 1875, st. iii., v., vii. altered, together with the addition of a stanza by the editors were given as: "Jesus, the Rock on which we build." [J. J.]

How sweetly flowed the Gospel's sound. *Sir J. Bowring.* [*Jesus the Teacher.*]

Pub. in his *Matins and Vespers*, &c., 2nd ed., 1824, p. 234, in 4 st. of 4 l., and headed, "Jesus teaching the people." In 1837 it was included in Beard's Unitarian *Coll.*, No. 121, and subsequently in a number of hymn-books, especially modern American collections. Orig. text in *Laudes Domini*, N. Y., 1884, with, in st. i., l. 4, "And joy and *gladness*" for "And joy and reverence." [J. J.]

How truly do I love Thee, Lord. [*Ps. xviii.*] This paraphrase of the 18th Psalm in Kennedy's *Psalter*, 1860, is rewritten from T. Sternhold, in the *Old Version*. Kennedy's rendering is in 39 st. of 4 l. In his *Hymnologia Christiana*, 1863, a portion is given in two parts, as No. 676, Pt. ii. being, "The Lord Himself will light my lamp." Another arrangement in C. U. is, "My God, the Rock in whom I trust." It begins with st. ii. of the 1860 version. [J. J.]

How vast the treasure we possess. *I. Watts.* [*All things in Christ.*] This hymn, as in Bickersteth's *Christ. Psalmody*, enlarged ed., 1841, the Bap. *Ps. & Hys.*, 1858, and others, in 5 st. of 4 l., is a cento from two hymns appended to Watts's *Sermons*, 1721–4, the first beginning, "How vast the treasure we possess"; and the second, "My soul, survey thy happiness." In the cento, st. i. is from the first, and st. ii.–v. are from the second of these two hymns. [J. J.]

How welcome was the call. *Sir H. W. Baker.* [*Holy Matrimony.*] Appeared in *H. A. & M.*, 1861, and the revised ed., 1875. It has attained to great popularity, especially in America, and is a favourite marriage hymn.

How, William Walsham, D.D., s. of William Wybergh How, Solicitor, Shrewsbury, was b. Dec. 13, 1823, at Shrewsbury, and educated at Shrewsbury School and Wadham College, Oxford (B.A. 1845). Taking Holy Orders in 1846, he became successively Curate of St. George's, Kidderminster, 1846; and of Holy Cross, Shrewsbury, 1848. In 1851 he was preferred to the Rectory of Whittington, Diocese of St. Asaph, becoming Rural Dean in 1853, and Hon. Canon of the Cathedral in 1860. In 1879 he was appointed Rector of St. Andrew's Undershaft, London, and was consecrated Suffragan Bishop for East London, under the title of the Bishop of Bedford, and in 1888 Bishop of Wakefield. Bishop How is the author of the S. P. C. K. *Commentary on the Four Gospels; Plain Words*, Four Series; *Plain Words for Children; Pastor in Parochiâ; Lectures on Pastoral Work; Three All Saints Summers, and Other Poems*, and numerous *Sermons*, &c. In 1854 was pub. *Psalms and Hymns, Compiled by the Rev. Thomas Baker Morrell, M.A., ... and the Rev. William Walsham How, M.A.* This was re-published in an enlarged form in 1864, and to it was added a *Supplement* in 1867. To this collection Bishop How contributed several hymns, and also to the S. P. C. K. *Church Hymns*, of which he was joint editor, in 1871. The Bishop's hymns in C. U. amount in all to nearly sixty.

Combining pure rhythm with great directness and simplicity, Bishop How's compositions arrest attention more through a comprehensive grasp of the subject and the unexpected light thrown upon and warmth infused into facts and details usually shunned by the poet, than through glowing imagery and impassioned rhetoric. He has painted lovely images inwoven with tender thoughts, but these are few, and found in his least appreciated work. Those compositions which have laid the firmest hold upon the Church, are simple, unadorned, but enthusiastically practical hymns, the most popular of which, "O Jesu, Thou art standing"; "For all the Saints who from their labours rest," and "We give Thee but Thine own," have attained to a foremost rank. His adaptations from other writers, as in the case from Bishop Ken, "Behold, the Master passeth by," are good, and his Children's hymns are useful and popular. Without any claims to rank as a poet, in the sense in which Cowper and Montgomery were poets, he has sung us songs which will probably outlive all his other literary works.

The more important of Bp. How's hymns, including those already named, and "Lord, Thy children guide and keep"; "O Word of God Incarnate"; "This day at Thy creating word"; "Who is this so weak and helpless"; and others which have some special history or feature of interest, are annotated under their respective first lines. The following are also in C. U.:—

i. From *Psalms & Hymns*, 1854.

1. Before Thine awful presence, Lord. *Confirmation.*
2. Jesus, Name of wondrous love [priceless worth]. *Circumcision. The Name Jesus.*
3. Lord Jesus, when we stand afar. *Passiontide.*
4. O blessing rich, for sons of men. *Members of Christ.*
5. O Lord of Hosts, the earth is Thine. *In time of War.*
6. O Lord, Who in Thy wondrous love. *Advent.*

ii. From *Psalms & Hymns*, enlarged, 1864.

7. Lord, this day Thy children meet. *Sunday S. Anniversary.*

iii. From *Supplement* to the *Psalms & Hymns*, 1867.

8. Hope of hopes and joy of joys. *Resurrection.*
9. O daughters blest of Galilee. *For Associations of Women.*
10. O happy feet that tread. *Public Worship.*
11. With trembling awe the chosen three. *Transfiguration.*

iv. From *Parish Magazine*, 1871, and *Church Hymns*, 1871.

12. O Jesu, crucified for man. *Friday.*
13. Yesterday, with worship blest. *Monday.*

v. From the S. P. C. K. *Church Hymns*, 1871.

14. Bowed low in supplication. *For the Parish.*
15. Great Gabriel sped on wings of light. *Annunciation of the B. V. M.*
16. O blest was he, whose earlier skill. *St. Luke.*
17. O God, enshrined in dazzling light. *Omnipresence. Divine Worship.*
18. O heavenly Fount of Light and Love. *Whitsuntide.*
19. O Lord, it is a blessed thing. *Week-days.*
20. O One with God the Father. *Epiphany.*
21. O Thou through suffering perfect made. *Hospitals.*
22. Rejoice, ye sons of men. *Purification of the B. V. M.*
23. Summer suns are glowing. *Summer.*
24. The year is swiftly waning. *Autumn.*
25. Thou art the Christ, O Lord. *St. Peter.*
26. To Thee our God we fly. *National Hymn.*
27. Upon the holy Mount they stood. *Transfiguration* and *Church Guilds.*
28. We praise Thy grace, O Saviour. *St. Mark.*

vi. From the S. P. C. K. *Children's Hymns*, 1872.

29. Behold a little child. *Jesus the Child's Example.*
30. Come, praise your Lord and Saviour. *Children's Praises.*
31. It is a thing most wonderful. *Sunday S. Anniversary.*
32. On wings of living light. *Easter.*

Bishop How's hymns and sacred and secular pieces were collected and pub. as *Poems and Hymns*, 1886. The *Hymns*, 54 in all, are also published separately. Hed. Aug. 10, 1897. [J. J.]

Howard, Caroline. [Gilman, C.]

Howitt, Mary, née Botham, second daughter of Samuel Botham, a member of the Society of Friends, was b. at Uttoxeter, Staffordshire, circa 1804, was married in 1823 to William Howitt, and d. Jan. 30, 1888. Her publications have little in common with hymnody. They include poems, novels, translations of Swedish and Danish works, and numerous contributions to magazines. In addition she was joint author with her husband of *Literature and Romance of Northern Europe*, 1852, &c. Her hymns include:—

1. **God might have made the earth bring forth.** *The Use of Flowers.* From her *Birds and Flowers, and Other Country Things*, Lond., N. D. (Preface, Sept. 28, 1837), p. 122, in 8 st. of 4 l.
2. **How goodly is the earth.** *Flower Services.* From her *Hymns and Fireside Verses*, Lond., 1839, p. 167.
3. **O spirit, freed from earth.** *Death and Burial.* Altered from her poem, "The Ascent of the Spirit," in her *Ballads and Other Poems*, 1847, p. 318. Dr. Martineau dates this poem 1834.

Mrs. Howitt also contributed "Let me suffer, let me drain" (*The Willing Disciple*), and "Clothe me with Thy saving grace" (*The Cry of the spirit*) to *Lyra Britannica*, 1867. [J. J.]

Huc ad montem Calvariae. [*Passiontide.*] This hymn is found in the Mainz *G. B.* (R. C.), 1661, p. 287, in 7 st., and is probably not of much earlier date. It is also in *Daniel*, ii. p. 353; Neale's *Hymni Ecclesiae*, 1851, p. 124, and other sources. *Tr.* as:—

1. **Up to the hill of Calvary.** By J. M. Neale, in his *Mediaeval Hys.*, 1851, p. 154, in 7 st. of 8 l. When included in *Kennedy*, 1863, it was divided into two parts, the second beginning with st. iv., "Have wealth and honour spread their wing."

2. **To Calvary ascending.** By H. Kynaston, pub. in his *Occasional Hymns*, 1862, p. 70, in two parts, the second beginning with st. iv., "Divitiis exutus es" ("Art poor? in all thy toiling.") The two parts were given in *Lyra Messianica*, 1864, and as No. 108, in the *People's H.*, 1867. [J. M.]

Hues of the rich unfolding morn. *J. Keble.* [*Morning.*] Written Sept. 20, 1822, and 1st pub. in his *Christian Year*, 1827, as the opening poem, in 16 st. of 4 l. From it the following centos have come into C. U.:—

1. **Hues of the rich unfolding morn.** (st. i.) In a few collections.
2. **O! timely happy, timely wise.** (st. v.) This is in a large number of hymn-books.
3. **New every morning is the love.** (st. vi.) This cento of various lengths is in extensive use in Great Britain and America, and, as a hymn, it ranks as one of the most popular of Keble's compositions. This is *tr.* into Latin by R. Bingham, in his *Hymno. Christ. Latina*, 1871, as "Omni oriente die lecto quum surgimus, horas."
4. **If on our daily course our mind.** (st. viii.) In several collections.
5. **As for some dear familiar strain.** (st. x.) In limited use.

The whole poem was given in Dr. Martineau's *Hymns*, &c., 1840; and again in his *Hys. of Praise & Prayer*, 1873. [J. J.]

Hughes, Thomas, M.A., b. at Donington Priory, near Newbury, Berks, Oct. 20, 1823, and educated at Rugby, and at Oriel College, Oxford (B.A. 1845), and called to the Bar, 1848. From 1865 to 1868 he was M.P. for Lambeth, and from 1868 to 1874 for Frome. Appointed a Queen's Counsel in 1869. He has published several popular works, including *Tom Brown's School Days*, 1856; *The Scouring of the White Horse*, 1858; *Tom Brown at Oxford*, 1861, and others. His hymn:—

"**O God of Truth whose Living Word,**" *Truth*, 9 st. of 4 l., was given to the Hon. Mrs. Norton for insertion in *Lays of the Sanctuary*, 1859, p. 98, a collection published for a charitable purpose. It is a hymn of great force, and seems to gather up and embody the distinctive thoughts and feelings which have animated his life. It was probably suggested by Maurice's sermon on "The Word of God conquering by Sacrifice," in *Doctrine of Sacrifice.* It is usually given in an abridged form, as in the S. P. C. K. *Church Hys.* 1871 (6 st.), or W. G. Horder's *Congregational Hys.*, 1884 (7 st.).

He d. in March, 1896. [W. G. H.]

Huie, Richard, M.D., was b. at Aberdeen, 1795, and educated at the High School, Edinburgh, and the University of Edinburgh. Entering upon the medical profession, he practised at Dundee for some time, and then removed to Edinburgh in 1822. He d. June 10, 1867. He pub.:—

The Family Hymn-Book, being a Selection of Hymns from the best authors, interspersed with a few Originals, and arranged for the purposes of Domestic Worship. By Richard Huie, M.D., Edinburgh, 1825.

To this *Sel.* he contributed 29 hymns. Of these the following are given in *Lyra Brit.*, 1867.

1. Ask, and ye shall get the blessing. *The Mercy-Seat.*
2. What is faith? It is to see. *Faith, Hope, and Charity.*
3. Ye worldly cares and themes, be gone. *Saturday Evening.*

The following cento is also from the *Family H. Bk.*, 1825, No. 250:—

4. O ye who with the silent tear. *Burial.* It is st. i., iii. slightly altered, and was given in Bickersteth's *Christ. Psalmody*, 1833, as by "Whitmore"; in the 1836 ed., as by "Huie"; and in his son's *Ps. & Hys. based on the Ch. Psal.*, 1858, as by "Huil," which is probably a misprint for "Huie." [J. J.]

Hujus diei gloria. [*St. James the Great.*] A hymn for the Festival of St. James the Great, July 25. The text, in 8 st. of 4 l., is given by *Mone*, No. 697, from a Rheinau MS. of the 11th cent., from an 11th cent. MS. at Stuttgart, and from later sources. It is also found in *Daniel*, i., No. 349, with a further note at iv. p. 176; in *Wackernagel*, i., No. 179, &c. St. v. l. 3 ("Juncto sibi Christophoro") has been interpreted as referring to St. John the Evangelist, who was *χριστόφορος* as borne on Jesus' bosom (St. John xiii. 23). But in the Breviaries of *Rome*, *Paris*, *Lyons*, &c., St. Christopher is commemorated along with St. James at Lauds on July 25; while in the *Mozarabic* rite only St. Christopher and his companions are noticed on that day. A *tr.* by Dr. Littledale, "May this bright day, O Christ the King," was pub. in the *Church Times*, July 16, 1864; and again in the *People's H.*, 1867. [W. A. S.]

Hull, Amelia Matilda, daughter of William Thomas Hull, was b. at Marpool Hall, Exmouth, *circa* 1825. Her publications include:—

(1) *Hymns by A. M. H.*, South Petherton, N.D. [1850]; (2) *Heart Melodies*, 1864; (3) *The Silver Trumpet Answered*; (4) *Fruit from the Tree of Life*; (5) *A Hymn-Book for Children*; (6) *Royal Musings concerning the King and His Work*, N.D. [1884].

Miss Hull also contributed 22 hymns to Miss H. W. Soltau's *Pleasant Hymns for Boys and Girls*, N.D. [1860]. From this collection her two popular hymns are taken:—

1. And is it true as I am told. *The Good Shepherd.*
2. There is life for a look at the Crucified One. *Life in Christ.* [J. J.]

Hull, William Winstanley, M.A., s. of John Hull, M.D., an eminent physician in Manchester, was b. at Blackburn, March 15, 1794, and educated at Macclesfield and Brazenose, Oxford, where he took a first-class *Lit. Hum.* in 1814, and subsequently became a Fellow. At Oxford he made life-long friendships with some, and acquaintance with most of the foremost men of his time, including Arnold, Keble, Whately, Milman, Rickards, Card. Newman, Stanley, and others. He entered Lincoln's Inn and was called to the Chancery Bar. He took a prominent part in London and at Oxford in the religious movements of the day. On retiring from the Bar he resided first at Tickwood Hall, Much Wenlock, and then at Knowle, Hazelwood, Derby. He d. Aug. 28, 1873. He published several prose works, including *Church Inquiry*, 1828; *Reasons for continuing to Protestants the whole Legislature of Great Britain and Ireland*, 1829; *Disuse of the Athanasian Creed*, 1831; *Defence of Dr. Hampden*, 1836, &c. His hymns and poems, chiefly distinguished by their earnest piety, were:—

(1) *A Collection of Prayers for Household Use, with a few Hymns and Other Poems*, Oxford, J. Parker, 1828; (2) *Poems on Various Subjects*, 1832; (3) *A Collection of Hymns for General Use, Submitted to the Consideration of the Members of the United Church of England and Ireland*, Lond., Hatchard, 1833. This *Coll.* is also known as *A Churchman's Hymns*, this title being printed on the cover; (4) A second edition of his 1828 *Coll. of Prayers*, &c., Lond., Seeleys, 1851. Of these Nos. 1 and 2 contained 89 of his original hymns and poems. No. 3 contained 209 hymns, of which 83 were original and signed "*O.*" In No. 4 the texts are altered in several instances, and additional hymns and poems are also given.

Very few of Hull's hymns were repeated in other collections until 1863, when Dr. Kennedy included the following in his *Hymno. Christiana.* The bracketed dates are those of publication. Several of the first lines are altered from the originals, and sometimes additions are also given:—

1. A car of fire is on the air. (1833.) *Death and Burial.*
2. Comfort ye, people of the Lord: for He. (1828.) *God merciful in Judgment.*
3. Eternal Spirit, God of all. (1833.) *Increase of Faith.*
4. Father of all, Who from Thy throne. (1833.) *God ever present.*
5. Hear, holy Father, God of heaven. (1851.) *Lent.*
6. Lord God, to Thee we pray. (1828.) *National Hymn.* Altered form of "God save the King."
7. Lord, let Thy work be done. (1833.) *Missions.*
8. Mercy triumphs, Christ is born. (1851.) *Christmas.*
9. O Thou, the woman's promised Seed. (1833.) *Christmas.*
10. Once He came, how meek and lowly. (1828.) *Advent.*
11. Our hearts worship Thee, Lord, our voices proclaim. (1833.) *Blessedness of God's People.*
12. Raise up some warning voice, O Lord. (1833.) *Lent.*
13. Son of God, we kneel before Thee. (1851.) *Christ's constraining Love.*
14. The day must come, the judgment day. (1833.) *Advent.*
15. The sinful earth was sunk in woe. (1828.) *Christmas.*
16. 'Tis darkness all, and dreariness. (1833.) *Lent.*
17. To the God of all creation, (1833.) *Divine Worship.*
18. We have a name to live. (1833.) *Life in Christ.*
19. We have heard the solemn story. (1833.) *Easter.*
20. We know the Spirit's will. (1833.) *The Holy Spirit, the Guide.*
21. When on the blazing mount the stone. (1833.) *Giving of the Commandments.*
22. Ye that would worship the Lord. (1833.) *Ps. c.*

These hymns and others by the author are worthy of the attention of hymn-book compilers. [J. J.]

Humani generis cessent suspiria. [*Annunciation.*] Appeared in the revised *Paris Missal*, 1685, for the "Feast of the Annunciation, and the Incarnation of Our Lord" (March 25). The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, in 13 st. of 5 l. *Tr.* by Dr. Neale in the *H. Noted*, 1854, as "The sighs and the sorrows," and repeated in the *Hymnary*, altered to, "Now the sighs and the sorrows." [W. A. S.]

Humble souls who seek salvation. *J. Fawcett.* [*Follow the Lamb.*] The earliest date to which we have traced this hymn (although probably it previously appeared in a magazine with which we are unacquainted) is in John Fellows's *Hys. on Believers' Baptism*, 1773, No. 25, in 3 st. of 8 l. It next appeared in John Fawcett's *Hymns*, &c., 1782, No. 117, with the heading "Invitation to follow the Lamb, Matt. iii. 15," and the following note:—

"The Author lays claim to this hymn, tho' it has appear'd under another name: he hopes the insertion of it, and the following ["Ye saints, with one accord"] will give no offence to those of his friends who are differently minded, as to the subject to which they refer."

With this note before us, we have no hesitation in ascribing this hymn to *John Fawcett.* Its use is mainly confined to America. [J. J.]

Humbly, my God, with Thee I walk. *J. Montgomery.* [*The walk of Faith.*] Written "at Dinsdale Hotel, Sept. 14, 1835," and sent in MS. to several persons from time to time (M. MSS.). It was given in his *Original Hymns*, 1853, in 6 st. of 4 l., as No. 167, and is in C. U. through a few collections. [J. J.]

Humphreys, Cecil Frances. [Alexander, C. F.]

Humphreys, Joseph, s. of Asher Humphreys, minister at Burford, Oxfordshire, was b. at Burford, Oct. 28, 1720, and educated at a grammar school at Fairford, and at an academy for the training of young men for the ministry in London. From the latter he was expelled, Dec. 25, 1739, because of his attachment to Whitefield. For a short time he associated with the Wesleys, but eventually joined G. Whitefield, and subsequently preached at Bristol, London, and Deptford. He d. in London (date unknown), and was buried in the Moravian Cemetery at Chelsea.

He was a contributor to Whitefield's *Christian History* (1741–1748), 1742, &c., and pub., 1742, An Ac-

count of Joseph Humphreys's Experiences, &c. As a hymn-writer he is not widely known. His hymns were contributed to J. Cennick's *Sacred Hymns for the Use of Religious Societies* (Bristol), 1743, pt. ii., and are thus introduced: "These were done by Mr. Joseph Humphreys." Of these hymns, two only are in C. U.:—

1. Blessed are the sons of God. *Adoption.*

2. Come, guilty souls, and flee away. *Invitation.*

These are given in Spurgeon's *O. O. H. Bk.*, 1866, and other collections. No. 1 is the more popular of the two. It is sometimes abbreviated, and has the concluding lines of st. viii. added as a refrain to each stanza. [J. J.]

Hunter, William, D.D., s. of John Hunter, was b. near Ballymoney, County Antrim, Ireland, May 26, 1811. He removed to America in 1817, and entered Madison College in 1830. For some time he edited the *Conference Journal*, and the *Christian Advocate*. In 1855 he was appointed Professor of Hebrew in Alleghany College: and subsequently Minister of the Methodist Episcopal Church, at Alliance, Stark Country, Ohio. He d. in 1877. He edited *Minstrel of Zion*, 1845; *Select Melodies*, 1851; and *Songs of Devotion*, 1859. His hymns, over 125 in all, appeared in these works. Some of these have been translated into various Indian languages. The best known are:—

1. A home in heaven; what a joyful thought. *Heaven a Home.* From his *Minstrel of Zion*, 1845, into the *Meth. Scholar's H. Bk.*, Lond. 1870, &c.

2. Joyfully, joyfully onward I [we] move. *Pressing towards Heaven.* This hymn is usually dated 1843. It was given in his *Minstrel of Zion*, 1845, and *Select Melodies*, 1851, and his *Songs of Devotion*, 1859. It has attained to great popularity. Two forms of the hymn are current, the original, where the 2nd st. begins "Friends fondly cherished, have passed on before"; and the altered form, where it reads: "*Teachers and Scholars* have passed on before." Both texts are given in W. F. Stevenson's *Hymns for Church & Home*, 1873, Nos. 79, 80, c.

3. The [My] heavenly home is bright and fair. *Pressing towards Heaven.* From his *Minstrel of Zion*, 1845, into the *Cottage Melodies*, New York, 1859, and later collections.

4. The Great Physician now is near. *Christ the Physician.* From his *Songs of Devotion*, 1859.

5. Who shall forbid our grateful [chastened] woe? This hymn, written in 1843, was pub. in his *Minstrel of Zion*, 1845, and in his *Songs of Devotion*, 1859. [F. M. B.]

Huntingdon's Hymn-Books, Countess of. The history of the hymn-books issued from time to time by the Connection with which Lady Huntingdon's name is associated is very involved and obscure. Apart from the rarity of the original editions, each edition differs widely in contents. There is no absolute proof that any edition before that of 1780 was collected by her ladyship, while her biographer states that her brother-in-law, W. W. Shirley (q.v.), assisted her in the compilation of that edition. If so, such co-operation dates from 1770, as in the Bath edition of that year Shirley's "Sweet the moments, rich in blessing," first appears. Whether before that date the work of compilation was entered upon by Lady Huntingdon is unknown. The Connection has never issued an edition of the authorised book with authors' names, and it is impossible to assign the parts Shirley and Lady Huntingdon took in altering the hymns of others found therein. It remains therefore for us to give details of the various editions of the Connectional hymn-book, and to add thereto such facts of interest as have come to our knowledge. The various editions are:—

i. *A Collection of Hymns, London, Printed for William Lee at Lewes, in Sussex, MDCCLXIV.* This contains 108 "Society Hymns" and "Doxologies," and 1 which is unnumbered, and 69 "Congregational Hymns." This edition apparently contained no originals. It is much indebted to J. Allen's *Kendal H. Bk.* of 1757 [**Inghamite Hymnody**], and to the Moravian Hymn-books.

ii. *The Collection of Hymns sung in the Countess of Huntingdon's Chapel, Bristol. Printed by E. Farley in Small Street, for Thomas Mills, Clerk, and to be had at his House in King's Mead Square, Bath, 1765.* This contained the Preface, as in No. 1, and had 127 "Society Hymns" (1 unnumbered) and Doxologies, 13 "Children's Hymns," and 91 "Congregational Hymns" with the "Doxologies" numbered as 92. A 12mo edition was also issued the same year. Many of the Inghamite and Moravian hymns were withdrawn in favour of Watts and the Wesleys.

iii. In 1770 appeared the *third* edition, printed at Bath by *S. Hazard for Thomas Mills, Clerk, and sold at his Circulating Library, King's Mead Square* [Bath]. This contained 240 hymns, including several by W. W. Shirley for the first time [see **Shirley, W. W.**].

iv. *A Collection of Hymns sung in the Countess of Huntingdon's Chapels, Bath. Printed by W. Gye, for T. Mills, Bookseller, and sold at his shop in Wine Street, Bristol. . . . This Hymn Book is sold in Bath by W. Gye only.* In this edition the hymns are differently arranged to any of the former editions, and are given as "Hymns" 149, "Hys. before Sermon" 20, "after Sermon" 11, "for Christmas Day" 11, "N. Year's Day" 3, "G. Friday" 7, "Easter" 6, "Spring" 3, "Ascension Day" 5, "Whitsunday" 6, "on the Trinity" 6, "for the Sacrament" 51, "Funeral" 5, "Morning" 1, "Evening" 3, "Short Hys." 9, "Dismissions" 12, and Doxologies and Choruses. To it is added with special pagination an Appendix of 8 hymns. This division shows the relative importance attached by the Connection at that date to various doctrines and ordinances of religion. The position assigned to "the Sacrament" is somewhat striking. The date of this edition is not certain, but it must be very near to if not absolutely 1774. It contains additional original hymns by W. W. Shirley (q. v.). Hymns by Cowper, Grigg, and W. Williams are introduced for the first time.

v. *A Collection of Hymns sung in the Countess of Huntingdon's Chapels in Sussex. Edinburgh: Printed for William Balcombe,* N.D. The arrangement of the hymns in this edition differs from the former editions. This seems to have been No. 1 revised and altered.

vi. *The Collection of Psalms and Hymns sung in the Countess of Huntingdon's Chapels in Lincolnshire. Gainsb'rough: Printed by J. Mozley,* 1778. This contains 399 hymns, and some doxologies. It is not of the usual small oblong shape of the Huntingdon hymn-books, has apparently nothing original, and was probably a collection independently of the usual book.

vii. These varying editions took the definite shape which has been since retained in *A Select Collection of Hymns to be universally sung in all the Countess of Huntingdon's Chapels, Collected by her Ladyship. London, MDCCLXXX.* This contained 289 hymns, several doxologies and the words of the Choruses in Handel's *Messiah*. To this *Supplements* were added in 1796 and 1808. In later editions the Choruses are omitted.

viii. Before the issue of the authorised book of 1780 the Countess allowed her Preachers to make their own collections if they so desired. Thomas Maxfield's *Collection*, containing hymns "never before published," appeared in 1766, 1768, and 1778; the *Collection* by Herbert Taylor and W. Jones (to which Cowper and Newton contributed) in 1777; and a *Collection* for Cumberland Street, Shoreditch, together with others which might be named.

ix. Since the issue of the authorised edition of 1780, various independent *Supplements* have been published as *The Beauties of Dr. Watts with popular Hymns from the best Authors, and Various Originals: intended as a Supplement to the Countess of Huntingdon's Hymn Book. Selected by Thomas Young, Minister in that Connexion* 1819, and *Psalms and Hymns Selected by the Rev. Joseph Sortain, A.B., of Trinity College, Dublin, Minister of the late Countess of Huntingdon's Chapel, Brighton* (and dedicated "To the Congregation"), 1842. T. Hawels's (q.v.) *Carmina Christo; or, Hymns to the*

Saviour, 1792, is also sometimes found bound up with the authorised collection.

In compiling the authorised edition of 1780 the Countess was assisted by W. W. Shirley. How far either or both were responsible for the previous editions we cannot say. It seems to us likely that they were jointly responsible for Nos. ii., iii., and iv.; that possibly Nos. i., v., and vi. were the work of others, v. and vi. being largely influenced by ii., iii., and iv.; and that vii. was certainly their combined work, in which the Countess bore the responsibility. [W. T. B.]

Huntingdon, Selina, née Shirley, Countess of, daughter of Washington, Earl Ferrers, was b. Aug. 24, 1707; married to Theophilus Hastings, 9th Earl of Huntingdon, June, 1728; and d. in London, June 17, 1791. At at early age she received serious religious impressions, which continued with her, and ruled her conduct through life. She was a member of the first Methodist Society, in Fetter Lane, London, and the first Methodist Conference was held at her house in June, 1744. Her sympathies, however, were with the Calvinism of G. Whitefield, and when the breach took place between Whitefield and Wesley she joined the former. Her money was freely expended in chapel building, in the founding of Trevecca College, South Wales (now Cheshunt), and in the support of her preachers. A short time before her death the Connection which is known by her name was founded; and at her death it numbered more than sixty chapels. For use in these chapels she compiled *A Select Collection of Hymns*, details of which and its various editions are given under **Huntingdon's Hymn-Books, Countess of.** Her own part in hymn-writing is most uncertain. The hymns, "Come, Thou Fount of every blessing," and "O when my righteous Judge shall come" (q. v.), have been specially claimed for her, but upon insufficient testimony. No mention of these hymns as being by her is made in her *Life and Times*, 1839. Miller says, "although the Countess was not much known as a hymn-writer, yet it is proved beyond doubt that she was the author of a few hymns of great excellence" (*Singers & Songs*, 1869, p. 183): but he neither names the hymns, nor submits the evidence. It is most uncertain that she ever wrote a hymn; and it is quite clear that upon reliable evidence not one has yet been ascertained to be of her composing. Her history and that of her Connexion are elaborately set forth in *The Life and Times of Selina, Countess of Huntingdon*, Lond., Painter, 1839. [J. J.]

Huntington, Frederic Dan, D.D., was b. at Hadley, Massachusetts, in 1819, and graduated at Amherst College, 1839, and Cambridge Divinity School, 1842. From 1842 to 1855 he was an Unitarian Minister in Boston; and from 1855 Professor of Christian Morals, and University Preacher, at Harvard. In 1859 he received Episcopal Ordination. He was for some time a Rector in Boston; and in 1869 he was consecrated Bishop of Central New York. With Dr. F. D. Hedge he edited the Unitarian *Hymns for the Church of Christ*, Boston, 1853. This collection contains three of his hymns:—

1. O Love Divine, lay on me burdens if Thou wilt. *Supplication.*
2. O Thou, in Whose Eternal Name. *Ordination.*
3. O Thou that once on Horeb stood. *God in Nature.*

The cento, "Father, Whose heavenly kingdom lies," in the *Hys. of the Spirit*, Boston, 1864, is from No. 2. Dr. Huntington has also edited, with Dr. Hedge, *Elim: Hys. of Holy Refreshment*, a collection of Sacred Poetry. From this work his hymn for *Burial*, "So heaven is gathering one by one," is taken. [F. M. B.]

Huntington, Emily. [Miller, E.]

Huntley, Lydia. [Sigourney, L.]

Hupton, Job, was b. in 1762, at a small village near Burton-on-Trent. He was brought up to work at a forge, but after his conversion through the preaching of the Rev. John Bradford, one of Lady Huntingdon's ministers, whom he heard at Walsall, he began to preach; and after a few months at Trevecca College, was himself employed by Lady Huntingdon for some years as one of her itinerating ministers. Having changed his views on the subject of Baptism, he became, in 1794, pastor of the Baptist church at Claxton, in Norfolk, where he laboured with much success for many years. He d. Oct. 19, 1849.

Hupton wrote much both in prose and verse, his compositions appearing in the *Gospel Magazine* under the signatures of "Ebenezer," "Eliakim," and "J. H—n." His prose writings were collected and pub. in 1843, under the title *The Truth as it is in Jesus*. In 1861, D. Sedgwick reprinted his *Hymns & Spiritual Poems*, with a brief memoir.

Of his 22 hymns three only are in C. U.:—

1. Come ye saints and raise an anthem. *Praise.*
2. Glorious, high, and lofty One. *The Dominion of God.* In *Gospel Magazine*, June, 1806.
3. Jesus, Omnipotent to save. *Lent.*

The first of these, "Come ye," &c. (q.v.), in its altered form by Dr. Neale, is in extensive use, the rest are in a few hymn-books only. Hupton had a bold and vigorous imagination and great command of language. If in early life he had enjoyed better educational advantages, he would probably have attained to eminence as a poet. [W. R. S.]

Hurditch, Charles Russell, was b. in Exeter, Dec. 20, 1839. In 1854 he underwent a spiritual change which led him subsequently to undertake religious work in some of the villages of Devonshire, and afterwards to succeed the late Mr. Henry Hull as the Secretary of the Young Men's Christian Association, Stafford Street, London. In 1865 he published *The London H. Bk. for Prayer Meetings and Special Services.* This was revised in 1880. In 1873 he also published *The Enlarged London H. Bk., a Collection of Hymns for Public, Social, and Private Use.* Of the smaller work more than half a million copies have been sold; and of the enlarged book the 86th thousand was issued in 1881. To the first (1865) he contributed Nos. 10 and 11 given below: the rest were published in the second book (1873).

1. Arise, ye saints, arise and sing. *God is Light.*
2. Arm of the Lord, awake! Exalt the Saviour slain. *Home Missions.*
3. Come, join the hosts above. *Praise of Jesus.*
4. Farewell to the present, farewell. *Friends parting.*
5. He dies! He dies! The Son of God most holy. *Good Friday.*
6. Hear the gospel's joyful sound. *Invitation.*
7. Jesus, do Thou my vision fill. *Jesus All in All.*
8. Let us by faith draw nigh. *Holy Communion.*

9. Lord, grant Thy Spirit's mighty power. *Divine Worship.*
10. Lord Jesus, we pray. *Second Advent desired.*
11. O Christ, Thou heavenly Lamb. *Divine Power desired.*
12. O God of all love! Thy presence here prove. *Divine Worship.*
13. O sacred Name! O Name of power. *Name of Jesus.*
14. O sinner, wilt thou further go? *Appeal and Response.*
15. O Sovereign Lord of earth and heaven. *Holy Baptism.*
16. Only Jesus would I see. *Jesus Only.*
17. Rejoice, rejoice, ye saints, rejoice. *Rejoicing in the Lord.*
18. Salvation's song be given. *Praise to Jesus.*
19. Soon shall these eyes, my Saviour, see. *Praise to Jesus.*
20. Soon shall we find our journey o'er. *Nearing Heaven.*
21. Stop, thou heavy-laden stranger. *Christ's Compassion.*
22. The atoning blood is flowing. *Redemption.*
23. These supplications hear. *Lent.*
24. Till we meet Thee in glory. *Constancy desired.*
25. We bless Thy precious Name. *Name of Jesus.*
26. What wondrous grace in Christ we see. *Christ's Humility.*
27. Ye dying sons of men; Christ calls, &c. *Invitation.*

Of these hymns, No. 1 was written as a companion hymn to "Come, let us all unite and sing. God is love;" No. 2, "about 1859;" No. 11, when he received the invitation to proceed to London, as noted above; No. 15, for the baptism of his youngest son; and No. 25 for a Conference which was held in London. All Mr. Hurditch's hymns are characterised by great simplicity and earnestness. [J. J.]

Hurlburt, William Henry, was b. at Charlestown, South Carolina, July 23, 1827, and educated at Harvard. He also studied at Berlin, Paris, and Rome. In 1848 he contributed the following hymns to Longfellow and Johnson's Unitarian *Book of Hymns*:—

1. My God, in life's most doubtful hour. *Faith desired, or, the Power of Trust.*
2. We pray for truth and peace. *Faith desired.*
3. We will not weep, for God is standing by us. *The Might of Faith.* [F. M. B.]

Hurn, William, b. at Breccles Hall, Norfolk, Dec. 21, 1754. His education was superior, enabling him, in 1777 to take the post of classical tutor in the Free Grammar School, Dedham, Essex. In 1779 he entered the army, but resigning his commission in 1780, he was ordained by Bishop Young of Norwich, in 1781. After holding various curacies, including Beighton Broome, Stowmarket, &c., he was presented in 1790 to the Vicarage of Debenham, Suffolk. In October, 1822, he resigned his Vicarage, and in April, 1823, undertook the pastorate of the Congregational chapel at Woodbridge, in the same county. This he retained to his death, Oct. 9, 1829. His poetical works included:—

(1) *Health Hill*, a descriptive poem, 1777; (2) *Blessings of Peace, a Lyric Poem*, 1784; (3) *Laughter in Death*, appended to *Preparation for Death* (a Sermon), 1792; and (4) *Psalms & Hymns, the greater part original; and the selected compositions altered with a view to purity of Doctrine and General Usefulness. By W. Hurn, Vicar of Debenham.* Ipswich, J. Raw, 1813. This contained 417 hymns, and a doxology. Of these 264 were by Hurn. After seceding from the Church of England this collection was enlarged and pub. as *Hymns and Spiritual Songs, with Metrical Versions from the Psalms: designed to teach the Christian Doctrine according to the Analogy of Scripture, by combining Knowledge and Practice, or the Duties with the Principles of the Gospel.* Woodbridge, 1824. This contained 420 of his hymns.

From the first edition of Hurn's collection the following hymns are in C. U.:—

1. Angels rejoiced and sweetly sung. *Christmas.*
2. Rise, gracious God, and shine. *Missions.* Altered in the *Salisbury H. Bk.*, 1857, to "Arise, O Lord, and shine."
3. The God of truth His Church has blest. *God's love of the Church.*

A biographical notice of Hurn was given in the *Evangelical Magazine*, 1829, and his *Brief Memorials* were pub. in 1831. [J. J.]

Husband, Edward was educated at St. Aidan's College, Birkenhead. Taking Holy Orders in 1866, he was successively Curate of Atherstone and Folkestone; and in 1878 Vicar of St. Michael and All Angels, Folkestone. In 1874 Mr. Husband pub. *The Mission Hymnal*, in which appeared his hymns as follows:—

1. Alas! poor world, I loved thee long. *Rest in Jesus.*
2. And dost Thou ask me, dearest Lord. *Christ's Invitation, "Follow Me."*
3. I must have Jesus only. *Jesus only desired.*
4. Sweet Blood, dear ransom of our souls. *The Blood of Jesus.*

These hymns are very simple, earnest, and impassioned: and bear a great resemblance to Faber's compositions. [J. J.]

Hushed the storm that lately raved. *Archbishop E. W. Benson.* [*The Annunciation.*] Written for and 1st pub. in the *Wellington College H. Bk.*, 1860, and also included the same year in the Rev. J. Moultrie's *Rugby Parish Church Collection*, and subsequently in other collections. [J. J.]

Hushed was the evening hymn. *J. D. Burns.* [*The Child Samuel.*] Pub. in his *Evening Hymn* (a small book of Prayers and Hymns), 1857, in 5 st. of 6 l. It is one of the most popular of the author's hymns, is very tender, and worthy of the position to which it has attained. [J. J.]

Huss, John. [Various.]

Hutten, Ulrich von, was b. at his ancestral castle of Steckelburg near Schlüchtern, on the Kinzig (Hesse-Cassel), April 21, 1488, and d. on the Island of Ufnau, in the Lake of Zürich, about the end of August, 1523.

He is better known as a herald of the Reformation, as a free lance, and as a satirist (he was one of the authors of the famous *Epistolae obscurorum virorum*), than as a hymn-writer. His complete works, German and Latin, appeared in 7 vols. at Leipzig, 1859, ff. One piece is:—

Ich habs gewagt mit Sinnen. [*Patriotism.*] This piece is an appeal to popular sympathy for his cause, and headed by his motto, "Ich habs gewagt" (I have ventured it), was 1st printed on a broadsheet in 1521 (thence in *Wackernagel*, iii. p. 386, in 7 st.), and soon became a favourite song of the early adherents of the Reformation. It has been *tr.* as (1) "I've ventured, knowing what I risk'd," in Madame de Pontes' *Poets and Poetry of Germany*, 1858, vol. i. p. 364. (2) "I've ventured it of purpose free," by *Miss Winkworth*, 1869, p. 99. [J. M.]

Hutton, James, s. of a clergyman and cousin to Sir Isaac Newton, was b. in London, Sept. 3, 1715, and followed for some years the trade of a bookseller. In 1739 he visited the Moravian settlement at Herrnhut, where he became acquainted with Count Zinzendorf. He retired from business in 1745, and was ordained a diaconus of the Moravian Church in 1749. He d. May 3, 1795. He contributed several hymns to the *Moravian H. Bk.*, 1754.

All his hymns were included in an Appendix to his *Memoirs*, pub. by Daniel Benham in 1856. In the English *Moravian H. Bk.*, 1886, the following hymns are by Hutton:—

1. Besprinkle with Thy blood my heart. *Holiness desired.* In the *Moravian H. Bk.*, 1742, No. 185, it begins "Stream thro' the bottom of my soul."
2. Brethren, what do you desire? *Missions. Moravian H. Bk.*, 1742.
3. Come faithful Shepherd, bind me. *Self-Consecration.*
4. How shall a young man cleanse his way? (1754) *Holy Scripture.*
5. Teach me yet more of Thy blest ways. *Good Friday.* Sometimes "O teach us more." (*M. H. Bk.*, 1742.) [J. J.]

Hyde, Abby Bradley, was b. at Stockbridge, Massachusetts, Sept. 28, 1799, and married to the Rev. Lavius Hyde, of Salisbury, Mass., Sept. 28, 1818. She d. at Andover, April 7, 1872. Her first poem, an *Address to Mr. Wolfe*, the Jewish missionary, appeared in a New Haven paper in 1822 or 1823, and from it Dr. L. Bacon (q.v.) took two hymns for his *Hys. & Sac. Songs for the Monthly Concert*, Andover, 1823. These hymns have merit, but are not now in C. U. Asahel Nettleton included 9 pieces by her in his *Village Hymns*, 1824, and 34 more were given in the revised and enlarged ed. of the same, 1851. An additional hymn appeared in Nason's *Congregational H. Bk.*, 1857. Of those hymns the following are still in C. U.:—

1. Ah, what can I a sinner do? *Lent.* From Nettleton's *Village Hys.*, 1824, in 5 st. of 4 l., into a few collections.

2. And canst thou, sinner, slight? *Grieve not the Spirit.* From Nettleton's *Village Hys.*, 1824, in 4 st. of 4 l., into a great number of American collections, and a few in G. Britain.

3. Behold the glorious dawning bright. *Second Advent.* From Nettleton's *Village Hys.*, 1824, in 4 st. of 4 l. Limited in use.

4. Dear Saviour, if these lambs should stray. *Prayer on behalf of children.* In Nettleton's *Village Hys.*, 1824, in 4 st. of 4 l. A touching hymn, and widely used.

5. Say, sinner, hath a voice within? *Exhortation to Repentance.* In a letter to Mr. Nason, dated July 10, 1857, Mrs. Hyde says that this hymn "was written down from my lips by a young sister, when I was not able to hold up my head from the pillow." It appeared in Nettleton's *Village Hys.*, 1824, in 6 st. of 4 l., and is in extensive use.

All Mrs. Hyde's pieces in the *Village Hys.* are signed "Hyde." [F. M. B.]

Hymn of Justinian. [Greek Hymnody, § x. 10.]

Hymnarium. Before the complex office book known as the *Breviary* assumed its present general order and shape at the close of the 11th and beginning of the 12th centuries, its various contents were distributed in separate volumes. One of these volumes was the *Hymnarium*, *Hymnale*, or *Hymnal*, which contained the hymns proper to the various sacred Seasons and Festivals, or assigned to the several Hours of the day. We are using the word *Hymnarium* in this article in the ancient meaning, and without reference to the many collections of hymns in modern times to which we ordinarily attach now the title of *Hymnary*.

In the first part of this article we shall enumerate, with a necessarily brief description of them, certain ancient and important MS. *Hymnaria* which have descended to us, together with two ancient Service Books, miscellaneous in character, but akin to *Hymnaria*, and then give a complete list of the first lines of all the Hymns. In the second part are added the first lines of such later hymns as did not become incorporated in the authorized Breviaries of after times, and are therefore not included in the first lines of hymns previously given under the article *Breviary*. This second list also includes a few more first lines of hymns drawn from mediæval sources other than *Hymnaria*, for which it would be difficult to find a place elsewhere. *In such cases a special reference is given to the press mark of the MS.*.

Sometimes a *Hymnarium* or *Collection of Hymns* is found as an independent volume. It was frequently (see the MSS. described below) appended to a *Psalter;* and occasionally to an *Antiphonary.*

Part i.—In compiling the first list of first lines of hymns an exhaustive use has been made of the following MS. *Hymnaria* and *Service-books*:—

(*a*) **The Durham Hymnary.** A Collection of Latin Hymns used in the Anglo-Saxon Church, with an interlinear Anglo-Saxon gloss. The MS. is of the 11th cent., and is now preserved in the Library of the Dean and Chapter of Durham, B. iii. 32. It was probably written in the diocese of Winchester, c. 1050. It was printed in 1851 by the Surtees Society, forming vol. xxiii. of its publications, and is referred to in the annotations in this *Dictionary* as the *Latin Hymns of the Anglo-Saxon Church*, 1851.

(*b*) **Cottonian MS.** [*Julius A. vi.*] An 11th century Latin *Hymnarium*. The text of each hymn is given in its metrical form, and is followed by a prose paraphrase with an interlinear Anglo-Saxon gloss. The Hymns extend to fol. 72, and are followed by Canticles. (This MS. is quoted in this *Dictionary* as *Jul. A. vi.*) A late 10th century *Kalendar* is bound up with and is prefixed to this *Hymnarium*, which has perhaps led to this *Hymnarium* itself being sometimes erroneously assigned to the 10th century. This MS. has also two hymns without glosses: *Adsunt, o socii*, at f. 17, in a hand of the 12th cent., and *O genetrix æterni*, at f. 89, in a hand of the end of the 11th cent.

(*c*) **Cottonian MS.** [*Vespasian D. xii.*] An early 11th century Latin *Hymnarium*. Each hymn is followed by a prose version of the same, accompanied by an interlinear Anglo-Saxon translation. The *Hymnary* extends to fol. 124, and is followed by Canticles, which extend to the end of the volume, and which are duplicated in a similar way. At folios 155, 156 are two hymns ("Æterni Patris" and "Lauda mater") in a hand of the 12th cent., and one ("Rex Christe tu") in a hand of the 14th or later. *Ecce tempus idoneum*, at f. 122 *b*, is in a hand of late 12th cent. (This MS. is quoted in this *Dictionary* as *Vesp. D. xii.*)

(*d*) **Harleian MS., 2961.** This is a *Collectarium* or inchoate *Breviary*, without the *Psalter*. It was written in the 11th century, and once belonged to Leofric, first Bishop of Exeter, 1050–72. The later history of this MS. is given in the *Introduction* to the *Leofric Missal*, 1883, p. xxviii. The Collectarium occupies the first part of the MS. (ff. 1–216), and is followed by the *Hymnarium* (ff. 218–256). The Sequences of this MS. are indexed under **Sequences.** (This MS. is quoted in this *Dictionary* as *Harl.* 2961.)

(*e*) **The Antiphonary of Bangor.** A 7th century MS. Irish Service Book, originally belonging to the Monastery of Bangor, County Down. It is proved from internal evidence to have been written 680–691, during the life-time of Abbot Cronan. It is now preserved in the Ambrosian Library at Milan. It has been printed in Muratori's *Anecdota Bibliothecæ Ambrosianæ*, vol. iv. pp. 121–159; and Migne's *Patrol. Curs. Lat.* lxxii. 582. It has no claim to the title of *Antiphonary*, but it is a collection of miscellaneous devotional pieces, including several hymns.

(*f*) **Book of Hymns; or, Liber Hymnorum.** An Irish MS. collection of devotional pieces, including a few hymns. Two copies of this MS. are in existence, both now at Dublin, and both written about the 11th century. The Trinity College (Dublin) copy has been partly published by the *Irish Archæological and Celtic Society*, vol. xvii. It is being edited by Dr. J. H. Todd.

(*g*) **C.C.C. 391.** This is a *Psalter* written soon after A.D. 1064, and now at Corpus Christi College (CCC), Cambridge (MS. No. 391). It seems to have been written at Winchester, and thence to have passed to Worcester before it fell into Archbp. Parker's hands. The *Psalter* is followed by a complete *Hymnarium*, and that again by a complete *Collectarium*, or inchoate *Breviary*, with miscellaneous devotions at its close.

(*h*) **Add. 30851.** This MS. is of the 11th cent., and is now in the British Museum. It is a Service Book of the ancient Church of Spain (*Mozarabic*), and contains a *Psalter* followed by Scripture canticles; then a *Hymnarium*; and lastly, miscellaneous Offices with hymns. Some leaves of the *Hymnarium* are missing, and so, e.g. "Psallat altitudo," begins imperfectly on f. 132; and "Hierusalem gloriosa" begins imperfectly on f. 135. The hymns found among the Offices at the end are marked in the following list as *h**.

(*i*) **Junius 25.** This is one of the MSS. bequeathed by Francis Junius to the Bodleian Library. It was probably written c. 890 A.D.; and contains 26 hymns with an interlinear Frisian gloss. Junius made several transcripts of these hymns (e.g. *Junius* 110). A good ed. by E. Sievers, from the original MS., was pub. as *Die Murbacher Hymnen*, at Halle, 1874.

(*k*) **Harl. 2928.** This MS., in the British Museum, is of the 12th cent., and contains a complete *Hymnarium*. Being of later date than the MSS. a–i, it is not cited in the case of hymns found in three or more of the earlier MSS.

In the following list of hymns the letters *a*, *b*, *c*, *d*, *e*, *f*, *g*, *h*, *i*, *k* indicate the MSS. named above in which they are found. The orthography has been modernized.

First line of Hymn.	MSS.	Use.
A Patre unigenitus	*a. b. c. d. g.*	Epiphany. Lauds.
A solis ortus cardine, Ad usque	*a. b. c. d. g. h.*	Christmas. Lauds.
Ad brevem se mortis usum	*h.*	Sat. in Easter Week. Pt. of "Da, puer."
Ad coenam Agni providi	*a. b. c. g. h. i.*	Low Sunday. Vespers.
Adest diei Christe consecratio	*h.*	Consecration of a Bishop.
Adest miranda passio	*h.*	St. Vincent.
Adesto sancta Trinitas	*c.*	Holy Trinity.
Adstantes pariter sexus	*h.*	St. Eugenia.
Adsunt, O populi, festa celebria	*h.*	St. Hippolytus.
Ad[s]sunt, o socii, festa	*b.*	Victory of Heraclius.
Adsunt tenebrae primae	*h**	First Watch.
Aeterna Christi munera Apostolorum	*a. c. d. h.*	C. of Apostles.
Aeterna Christi munera, Et martyrum	*a. b. d. g. h. i.*	C. of Martyrs.
Aeterna coeli gloria	*a. b. c. d. g.*	Friday. Lauds.
Aeternae lucis conditor	*i.*	Matins.
Aeterne rerum conditor	*a. b. c. d. g. i.*	Sunday. Lauds.
Aeterne rex altissime	*a. b. c. g*	Ascension.
Aeterni Patris Unice	*c.*	St. Mary Magdalene.
Agnes sepulchrum est	*h.*	St. Agnes.
Agnoscat omne saeculum	*d.*	Christmas.
Ales diei nuntius	*a. b. c. d. g.*	Tuesday. Lauds.
Alleluia dulce carmen	*a. b. c. d. g.*	Septuagesima.
Alleluia piis edite laudibus	*a. b. c. d. g. h.*	Septuagesima.
Alma Gregorii meritis praecipue	*a. d.*	St. Gregory.
Almi prophetae progenies pia	*h.*	Nativ. St. John Bapt.
Almum sidereae jam patriae	*a. c. d. g.*	Septuagesima.
Altus prosi[a]tor vetustus dierum	*f.*	By St. Columba.
Andreas pie sanctorum mitissime	*a. b. c. d. g.*	St. Andrew.
Angulare fundamentum	*c.*	Pt. of "Urbs beata Hierusalem."
Anni peractis mensibus	*a. c.*	Pentecost.
Anni peracto circulo	*h.*	Birthday of a King.
Annue Christe saeculorum Domine	*b. c. d. g.*	C. of Apostles.
Antra deserti teneris sub annis	*b.*	St. John Bapt. Pt. of "Ut queant."
Apostolorum passio	*h.*	SS. Peter and Paul.
Arbor decora et fulgida	*b. c. d.*	Pt. of "Vexilla regis."
Auctor salutis unicus	*a. b. c. d., g.*	Passiontide.
Audi benigne conditor	*a. b. c. d. g.*	Lent.
Audi Redemptor gentium	*a. b. c. d. g.*	Christmas at Matins.
Audite bonum exemplum	*e.*	St. Caemblach.
Audite omnes amantes Deum	*e. f.*	St. Patrick.
Aurea luce et decore roseo	*a. b. c. g.*	SS. Peter & Paul.
Aurora jam spargit polum	*a. b. c. d. g. h.*	Saturday. Lauds.
Aurora lucis rutilat	*a. b. c. g. i.*	Easter.
Ave colenda Trinitas	*a. b.*	Holy Trinity.
Ave Dunstane praesulum	*a. c.*	St. Dunstan.
Ave maris stella	*a b. c. d. g. h.*	B. V. M.
Aveto placidis Praesul amabilis	*a.*	St. Augustine.
Barchinon laeto Cucufate vernans	*h.*	St. Cucufatus.
Bartholomaee coeli sidus	*a. b. c. d. g.*	St. Bartholomew.
Beata nobis gaudia	*a. b. c. g.*	Pentecost.
Beate Simon et Taddee inclite	*a. b. c. d. g.*	SS. Simon & Jude.
Benchuir bona regula	*e.*	Monks of Bangor.
Bina coelestis aulae luminaria	*a. b. c. d. g.*	St. John Apostle.
Bis novem noster populus sub uno	*h.*	The 18 Martyrs.
Cantemus in omni die concinentes	*f.*	B. V. M.
Caterva matrum personat	*d. h.*	Holy Innocents. Pt. of "A solis."
Celebra Juda festa Christi gaudia	*f.*	Apostles, &c.
Certum tenentes ordinem	*i.*	Terce.
Chorus novae Hierusalem	*c.*	Easter.
Christe coeli Domine	*i.*	To Christ.
Christe coelorum habitator alme	*a.*	Dedication of a Church.

First line of Hymn.	MSS.	Use.
Christe cunctorum dominator alme	*a. b. c. d. h.*	Dedication of a Church.
Christe hac hora tertia	*c.*	Christmas, at Terce.
Christe qui lux es et dies	*a. b. c. d. g. h*. i.*	Compline.
Christe Redemptor omnium, Conserva	*a. b. c. d. g. h*.*	Christmas.
Christe Redemptor omnium, Ex Patre	*a. b. c. d. g.*	All Saints.
Christe Rex mundi Creator	*h.*	For the Dead.
Christe sanctorum decus angelorum	*a. b. c. d. g.*	St. Benedict.
Christe sanctorum decus atque virtus	*a. b. c. d. g.*	St. Michael.
Christe splendor gloriae	*c. d. g.*	See "O Christe splendor."
Christe tu rerum opifexque operum	*h.*	St. Clement.
Christi caterva clamitet	*h.*	1st S. in Advent.
Christus est virtus Patris sapientia	*h.*	St. Jerome.
Christus est vita, veniens in orbem	*h.*	St. Stephen.
Christus in nostra insula quae vocatur	*f.*	St. Bridget.
Clara magnaque sanctorum praeparantur gaudia (in the 1775 this begins with st. ii. "Mysticum melos")	*h.*	SS. Faustus, Januarius and Martial.
Clara sanctorum una Hierusalem	*h.*	St. James Apostle.
Clarum decus jejunii	*a. b. c. d. g.*	Lent.
Clausus aurium meatus	*h.*	Th. in Easter Week. Pt. of "Da, puer."
Clementis festum celebratur hodie	*h.*	St. Clement.
Coelestis aulae nobilis	*a.*	St. Augustine.
Coeli Deus sanctissime	*a. b. c. d. g.*	Wednesday, at Vespers.
Coeli vernantem patriam	*g.*	St. Oswald.
Conditor alme siderum	*a. b. c. d. g.*	Advent, at Vespers.
Confessor hic probabilis	*h.*	C. of Confessors.
Consors paterni luminis	*a. b. c. d. g. h**.	Tuesday. Matins.
Corde natus ex parentis	*d.*	Christmas. Pt. of "Da, puer."
Cultor Dei memento	*d.*	Lent, at Compline. Pt. of "Ades, Pater."
De Patris ergo lumine	*a. c.*	Pentecost, at Sext. Pt. of "Jam Christus."
Decus sacrati nominis	*h.*	St. Andrew.
Dei fide qua vivimus	*a. b. c. d. g. i.*	Lent, at Terce.
Deus aeterni luminis	*i.*	Matins.
Deus creator omnium Polique Rector	*a. b. c. d. g.*	Vespers.
Deus ignee fons animarum	*h.*	At burial.
Deus immensa Trinitas, Unitas	*h.*	C. of a Just Man.
Deus Pater piissime	*k.*	Vespers.
Deus qui certis legibus	*i.*	Midnight.
Deus qui claro lumine	*i.*	Vespers.
Deus qui coeli lumen es	*i.*	Matins.
Deus tuorum militum	*a. b. c. d. g. h.*	C. of a Martyr.
Dicamus laudes Domino	*i.*	Sext.
Dicamus omnes cernui	*c.*	Pt. of "Ex more docti."
Diei luce reddita	*i.*	Matins.
Doctor egregie Paule mores instrue	*a. b. d.*	St. Paul. Pt. of "Aurea luce."
Eadmundus martyr inclitus	*c.*	St. Edmund.
Ecce jam noctis tenuatur umbra	*a. b. c. d. g.*	Sunday. Lauds.
Ecce micantia veluti sidera	*h.*	St. Euphemia.
Ecce quem vates vetustis	*h.*	Pt. of "Da, puer." Easter Monday.
Ecce te Christe tibi cara semper	*h.*	Dedication of a Church.
Ecce tempus idoneum	*c.*	Lent.
En martyris Laurentii	*h.*	St. Lawrence.
En pater gloriae rutilum gaudiis cunctis	*h.*	St. Martin.
Enixa est puerpera	*a. b. c. d.*	Pt. of "A solis ortus."
Ex more docti mystico	*a. c. d.*	Lent.
Exaudi Christe nos pueris	*h.*	St. Bartholomew.
Extimum vestis sacratae	*h.*	Easter Tuesday. Pt. of "Da, puer."
Exultet aula coelica	*k.*	St. Nicholas.
Exultet coelum laudibus	*a. b. c. d. g. h.*	C. of Apostles.
Faeno jacere pertulit	*h.*	Pt. of "A solis." Christmas.
Favens redemptis vota abstinentiae	*h.*	Mid Lent.
Felix per omnes festum mundi cardines	*c. g. k.*	SS. Peter and Paul.
Festiva lux emicuit	*k.*	St. Martial.
Festiva saeclis colitur	*a. b. c. d. g.*	All Saints.
Festum Christe rex, per orbem	*h.*	St. Thomas.
Festum colentes celebre	*g.*	St. Mary Magdalene.
Fit porta Christo pervia	*a. c. d. h.*	Assumption of B. V. M.
Fons Deus aeternae pacis	*h.*	SS. Fucundus and Primicabus.
Fons Deus vitae perennis	*h.*	St. Felix.
Fratres unanimes foedere nexili	*d.*	St. Martin.
Fulgentis auctor aetheris	*i.*	Matins.
Gabriel Dei archangelus	*a. c. d.*	Assump. of B. V. M.
Gallo canente venimus	*h**.	Pt. of "Noctis tempus." Cockcrow.
Gaudete flores martyrum	*h.*	Saints' Days in Advent.
Gaude visceribus mater in intimis	*d.*	Nativity of B. V. M.
Germine nobilis Eulalia	*h.*	St. Eulalia.
Hac noctis hora praescius	*h**.	Pt. of "Noctis tempus." Cockcrow.
Hic duorum cara fratrum	*h.*	Pt. of "Scripta sunt." SS. Emeterius, and Chelidonius.

First line of Hymn.	MSS.	Use.
Hic est dies verus Dei	*i.*	Easter.
Hic Johannes mire natus	*h.*	Decoll. St. John Baptist.
Hic salus aegris medicina fessis	*a. b. c. d.*	Dedication of a Church. Pt. of "Christe cunctorum."
Hierusalem gloriosa	*h.*	St. Adrian.
Hinc functionis dies est	*h.*	Of the Dead.
Hora nona quae canimus	*c.*	None.
Hostis Herodes impie	*a. b. c. d. g. h.*	Epiphany. Pt. of "A solis."
Huc vos gratifice, plebs pia convocat	*h.*	SS. Vincent, Sabina and Chrysteta.
Hymnum canamus Domino Hymni novi	*a.*	Ascension.
Hymnum canamus gloriae Hymni novi	*b. c. g. k.*	Ascension.
Hymnum cantemus Domino Hymnum	*a. b. c. d. g.*	St. Stephen.
Hymnum dicat turba fratrum	*e.*	To Christ (by St. Hilary),
Ignis Creator igneus	*e.*	Benediction of Candles.
Immense coeli conditor	*a. b. c. d. g.*	Tuesday. Vespers. By St. Columba.
In te Christe, credentium	*f.*	
In Trinitate spes mea fixa	*f.*	St. Michael.
Inclite Pater super	*g.*	St. Oswald.
Inclite Rex magne regum	*h.*	Coronation of a King.
Incliti festum pudoris	*h.*	St. Cecilia.
Inclito regi polorum	*h.*	St. Primicius.
Infantum meritis inclita gaudia	*d.*	Holy Innocents. Pt. of "Sanctorum meritis."
Inventor rutili dux bone luminis	*c. h.*	Easter.
Iste confessor Domini sacratus	*a. b. c. d. g.*	Com. of a Confessor.
Jacobe juste, Jesu frater Domini	*a. b. c. d. g.*	St. James the Less.
Jam bone pastor Petre	*a. b. d.*	St. Peter. Pt. of "Aurea luce."
Jam, Christe, sol justitiae	*c. k.*	Easter.
Jam Christus astra ascenderat	*a. b. c. g*	Pentecost.
Jam lucis orto sidere	*a. b. c. d. g.*	Prime.
Jam rutilat sacrata dies	*a. b. c. d. g.*	St. Stephen.
Jesu corona virginum	*a. b. c. d. g, h.*	Com. of Virgins.
Jesu defensor omnium	*h**	Midnight.
Jesu nostra redemptio	*a. b. c. g.*	Easter.
Jesu quadragenariae	*a. b. c. g.*	Lent.
Jesu redemptor omnium, Perpes corona	*a. b. c. d. g. h.*	C. of a Confessor.
Jesu redemptor saeculi, Verbum Patris	*d.*	Vespers.
Jesus refulsit omnium	*a. b. c. d. g.*	Epiphany.
Jesu Salvator saeculi, Redemptis ope	*h*. k.*	All Saints.
Jucundis pangat saecula	*k.*	St. Martial.
Jucundum nobis hunc diem	*h.*	SS. Maximus and Julia.
Judaea tunc incredula	*a. b. c.*	Pentecost. Pt. of "Jam Christus."
Laetus hoc festum colat universus	*g.*	St. Mary Magdalene.
Largitas Christi veniam	*g.*	St. Mary Magdalene.
Lauda mater ecclesia	*c.*	St. Mary Magdalene.
Laudem beatae Eulaliae	*h.*	St. Eulalia.
Laudem Christo plebs dicata	*h.*	Festival of a Bishop.
Laurea regni redimitus olim	*c.*	St. Edmund.
Laus et corona militum	*c.*	St. Edmund.
Lucis auctor clemens, lumen immensum	*h**	First Watch.
Lucis creator optime	*a. b. c. d. g.*	Vespers.
Lustra sex qui jam peracta	*c. k.*	Passiontide. Pt. of "Pange l. g. praelium.
Lux Deus Christe, pietas redundans	*h.*	St. Augustine.
Lux ecce surgit aurea	*a. b. c. d. g.*	Thursday. Matins.
Magnae Deus potentiae	*a. b. c. d. g.*	Thursday. Vespers.
Magno canentes annua	*a. b. c. d. g.*	St. Benedict.
Magnus miles mirabilis	*a. b. c. d. g.*	St. Cuthbert.
Maria coeli regina	*a. c. d.*	B. V. M. Pt. of "Gabriel Dei."
Maria mater Domini, Aeterni Patris	*a. c. d.*	Assumption of B. V. M.
Maria virgo virginum	*a. c. d.*	B. V. M. Pt. of "Gabriel Dei."
Martiali pontifici Aquitanorum principi	*k.*	St. Martial.
Martine confessor Dei	*a. h.*	St. Martin.
Martine te deprecor	*f.*	St. Martin.
Martinus magnus pontifex	*h.*	St. Martin.
Martyr Dei qui unicum	*a. b. c. d. g. h.*	Com. of a Martyr.
Martyris Christi colimus triumphum	*a. c.*	St. Lawrence.
Martyris ecce dies Agathae	*k.*	St. Agatha.
Matthaee sancte bino pollens munere	*a. b. c. d. g.*	St. Matthew.
Matthia juste duodeno solio	*a. b. c. d. g.*	St. Matthias.
Mediae noctis tempore	*e. i.*	Midnight.
Meridie orandum est	*a. b. c. d. g. i.*	Lent, at Sext.
Mysteriorum signifer	*a. b. c. d. g.*	St. Michael.
Nobis ecce dies ordine congruo	*a. c.*	St. Andrew.
Nocte surgentes vigilemus omnes	*a. b. c. d. g.*	Nocturns.
Noctis tempus jam praeterit	*h**	Cockcrow. 4th Sun. in Lent.
Noctis tetrae primordia	*h**	First Watch. By St. Columba.
Noli, Pater, indulgere	*f.*	
Nox atra rerum contegit	*a. b. c. d. g.*	Thursday. Nocturns.
Nox et tenebrae et nubila	*a. b. c. d. g.*	Wednesday. Lauds.

First line of Hymn.	MSS.	Use.
Nunc sancte nobis Spiritus	*a. b. c. d. g.*	Terce.
Nunc tibi virgo virginum	*c. d. g.*	B. V. M.
Nuntium vobis fero de supernis	*k.*	Epiphany.
O beata Hierusalem, praedicanda civitas	*h.*	Restoration of a Church.
O beate mundi auctor	*h.*	St. Christopher.
O Christe splendor gloriae	*a. b.*	Of Confessors.
O coelorum alme princeps	*h.*	St. Michael.
O Dei perenne verbum	*h.*	SS. Justus and Pastor.
O Dei Verbum Patris ore proditum	*h.*	St. James brother of St. John.
O genitrix aeterni virgo Maria verbi	*b.*	B. V. M.
O gloriosa domina	*k.*	Pt. of "Quem terra."
O gloriosa femina	*a. b. c. d.*	Pt. of "Quem terra."
O lux beata Trinitas	*a. c. d. g.*	Holy Trinity.
O magne rerum Christe Rector inclite	*h.*	St. Aemilian.
O Nazarene lux Bethlehem Verbum Patris	*d. h.*	Lent, at Compline.
O Pater sancte mitis atque pie	*a. b. c.*	Holy Trinity.
O Petre, petra ecclesiae	*h.*	St. Peter's Chair.
O quam glorifica luce coruscas	*a. b. c. d. g.*	Assumption B. V. M.
O rerum Domine, conditor omnium	*h.*	St. Genesius.
O sacerdotum inclita corona	*h.*	St. Babilas.
O Thoma Christi perlustrator lateris	*a. b. c. d. g.*	St. Thomas.
O triplex honor, o triforme culmen	*h.*	St. Fructuosus. Pt. of "Felix Tarraco."
O veneranda Trinitas laudanda	*a. b.*	Holy Trinity.
Obduxere polum nubila coeli	*h.*	In time of rain.
Obsidiones obvias	*h**	First Watch.
Omnium Christe pariter tuorum	*a. b. c. d. g.*	All Saints.
Optatus votis omnium	*a. b. c. g.*	Ascension.
Pange lingua gloriosi; Praelium certaminis	*c. d. k.*	Passiontide.
Parce, Domine, parce populo tuo	*f.*	By St. Mugint.
Perfecto trino numero	*a. b. c. d. g. i.*	Lent, at None.
Plasmator hominis Deus	*a. b. c. d. g.*	Friday, at Vespers.
Plaudat polorum laudibus	*k.*	St. Mary Magdalene.
Plebs Deo dicata pollens	*h.*	SS. Cosmas and Damian.
Poculum esto vitae sitientibus	*h.*	Pt. of "Favens redemptis." Mid Lent.
Post matutinas laudes	*i.*	Lauds.
Post ut occasum resolvit	*h.*	Pt. of "Da, puer." Sat. in Easter Week.
Praeco benigne et decus ecclesiae	*a. c. d.*	St. Barnabas.
Praenuntiatrix usie Eximia	*k.*	St. Mary Magdalene.
Precamur Patrem Regem	*e.*	The Apostles.
Primo dierum omnium	*a. b. c. d. g. h**.	Nocturns. Sunday.
Prompta cuncta Catholicae	*h.*	St. Michael.
Proni rogamus Philippe os lampadis	*a. b. c. d. g.*	St. Philip.
Psallat altitudo coeli	*h.*	Pt. of "Da, puer." Low Sunday.
Puer hic sonat Johannes	*h.*	St. John Baptist.
Qua Christus hora sitiit	*c. k.*	Lent, at Sext.
Quaesumus ergo, Deus ut sereno	*a. b. c.*	Dedic. of a Church. Pt. of "Christe cunctorum."
Quarta die jam foetidus	*h.*	Pt. of "A solis." 3rd S. in Lent.
Quem terra pontus aethera	*a. b. c. d. g.*	Annun. B. V. M.
Quieti tempus adest	*h.**	First Watch.
Quod chorus vatum venerandus olim	*a. b. c. d. g.*	Purification B. V. M.
Quod, quod volutis (convolutis) artubus	*h.**	Midnight.
Recordemur justitiae	*e.*	St. Comgill.
Rector potens verax Deus	*a. b. c. d. g.*	Sext.
Rerum Creator optime	*a. b. c. d. g. h**.	Nocturns.
Rerum Deus tenax vigor	*a. b. c. d. g.*	None.
Restant nunc ad Christi fidem	*h.*	SS. Nunilo and Alodia.
Rex aeterne Domine Creator Rerum	*a. i. k.*	Saturday, at Matins.
Rex angelorum dominator orbis	*g.*	St. Oswald.
Rex angelorum praepotens	*d.*	Passiontide.
Rex Christe factor omnium	*d.*	Passiontide.
Rex Christe Martini decus	*k.*	St. Martin.
Rex Christe tu mirificas	*c.*	St. Martin.
Rex gloriose martyrum	*a. b. c. d. g. h*	C. of Martyrs.
Romane Christi fortis assertor Dei	*h.*	St. Romanus.
Sacratissimi martyres	*e.*	C. of Martyrs.
Salve crux sancta salve mundi gloria	*c.*	Holy Cross.
Salvator mundi Domine	*k.*	Vespers.
Sancta sanctorum opera	*e.*	Abbots of Bangor.
Sancte Dei pretiose protomartyr Stephane	*a. c. d.*	St. Stephen.
Sancti venite Christi corpus sumite	*e.*	Communion of Priests.
Sanctissimae Leocadiae	*h.*	St. Leocadia.
Sanctorum meritis inclita gaudia	*a. b. c. d. g. h.*	C. of Martyrs.
Scripta sunt coelo duorum	*h.*	SS. Emeterius, Chelidonius.
Sed cur vetustae gentis exemplum	*h.*	Pt. of "O Nazarene." Fridays in Lent.
Sexta aetate virgine	*c.*	Christmas, at Sext.
Sic ter quaternis trahitur	*a. c. d. i.*	Lent. Vespers or None.
Solve vocem mens sonoram	*h.*	Pt. of "Da, puer." Friday in Easter Week.
Somno refectis artubus	*a. b. c. d. g. h**.	Monday, at Matins.

First line of Hymn.	MSS.	Use.
Spiritus divinae lucis	*c.*	Sunday at Matins.
Splendor paternae gloriae	*a. b. c. d. g. i.*	Tuesday at Matins.
Squalent arva soli pulvere multo	*h.*	For Rain.
Suetus antro bustualis	*h.*	Wed. in Easter Week. Pt. of "Da, puer."
Summa Dei bonitas	*a.*	St. Augustine.
Summae Deus clementiae	*a. b. c. d. g. h**	Saturday. Nocturns.
Summe confessor, sacer et sacerdos	*h.*	C. of Confessors.
Summe largitor praemii	*a. c. d.*	Lent.
Summe Salvator omnium	*a.*	Lent.
Surgentes ad te, Domine	*a. c. h**	Christmas. Nocturns.
Te centies mille legionum angeli	*h.*	Saturday before Easter.
Te deprecamur Dominum	*h**	A prayer in stanzas for chanting.
Te lucis ante terminum.	*a. b. c. d. g.*	Compline.
Te lucis auctor personent	*c.*	Easter.
Telluris ingens conditor.	*a. b. c. d. g.*	Tuesday, at Vespers.
Tellus ac aether jubilent	*a. c.*	Maundy-Thursday.
Tempus noctis surgentibus	*i.*	Matins.
Tempus sopori congruum	*h**	First Watch.
Ternis ter horis numerus	*c. k.*	(No heading or title).
Tibi, Christe, splendor Patris	*a. b. c. d. g.*	St. Michael.
Tu Rex Redemptor omnium	*h**	Saturday. Matins.
Tu Trinitas Unitas, Orbem	*a. b. c. d. g. h**	Friday, at Nocturns.
Tunc ille Judas carnifex	*h.*	Pt. of "A solis." Maundy-Thursday.
Urbis magister Tasciae	*h.*	St. Cyprian.
Urbs beata Hierusalem	*c. h. k.*	Anniv. of Dedication of a Church.
Ut queant laxis resonare fibris	*a. b. c. g.*	St. John Baptist.
Ut tuae vitae Benedicte laudes	*a. b. c. d. g.*	St. Benedict.
Veni Creator Spiritus, Mentes	*a. b. c. g.*	Pentecost.
Veni redemptor gentium	*a. b. c. d. g. h*	Christmas.
Verus Redemptor Christe lumen luminis	*h.*	Consec. of a Bishop.
Verbum supernum prodiens A Patre	*a. b. c. d. g. h.*	Advent, at Nocturns.
Vexilla regis prodeunt	*a. b. c. d. g.*	Passiontide.
Virginis proles opifexque matris	*a. b. c. d. g. h.*	C. of Virgins.
Vocis auditae novitas refulsit.	*h.*	St. Saturninus.
Votiva cunctis orbita	*k.*	St. Mary Magdalene.
Vox clara ecce intonat	*a. b. c. d. g. h.*	Advent, at Matins.

Part II.—In this second part are given the first lines of hymns which are not included in the list in the first part of this article; and which are not (with a few exceptions) in the lists given under the article *Breviary*. In compiling this second list the following MS. *Hymnaria* are principally cited:—

(*q*) **Ashmole MS., 1525.** This is in the Bodleian, and formerly belonged to the monks at Canterbury. It is of the 13th cent., and contains a Psalter, Litany, Collects and Canticles; with a complete *Hymnarium* for the ecclesiastical year.

(*r*) **Ashmole MS., 1523.** Also in the Bodleian. A Cluniac Bromholm MS., and of a similar nature as (*q*), but of the early 14th cent.

(*s*) **Additional MS., 18,301.** A MS. in the British Museum. This includes a *Hymnarium* of the 12th cent.

(*t*) **Cambridge University Library, Nn. iv. 11.** This is a paper *Hymnarium* of the beginning of the 16th cent.

(*u*) **Liturg. Misc., 370.** This is in the Bodleian. It is a Psalter with a *Hymnarium* of the 13th cent.; apparently written for use at Padua.

(*x*) **Harleian MS., 4664.** A MS. of the beginning of the 14th cent., now in the British Museum. It contains a *Hymnarium* apparently written for use at Durham.

(*y*) **Arundel, 340.** A MS. of the 14th cent., now in the British Museum, and containing a *Hymnarium*.

The following list also includes a number of first lines drawn from mediaeval sources other than *Hymnaria*, for which it would be difficult to find a place elsewhere. In such cases references are given to the press marks of the MSS. The MSS. marked *Cott.*, *Harl.*, *Arundel*, *Reg.*, *Add.* are in the British Museum. Those marked *Laud*, *Rawlinson*, *Digby*, *Ashmole*, *Canon*, are in the Bodleian. Those marked *c.c.c.* are in the Library of Corpus Christi College, Cambridge.

First line of Hymn.	MS. used, and where found.	Use.
Ad preces nostras Deitatis	*Add.*, 30,014	Lent.
Adest dies sanctissima	*s.*	St. Nicholas.
Adesto nobis inclite confessor.	*x.*	St. Cuthbert.
Alma Christi quando fides	*s. y. Laud. Mis.*, 468	St. Maurice.
Alma lux siderum.	*s. y.*	St. Dionysius.
Alpha et Ω magne Deus	*Arundel*, 201. *Canon. Mis.*, 266	To God.
Amorem sensus erige	*y*	Lent.
Andrea Christi famule	*r.*	Trans. of St. Andrew, pt. of "Summi Regis."
Angelus ad Virginem	*Laud. Mis.*, 748.	B. V. M.
Anglorum populi plaudite cuncti	*x.*	St. Cuthbert.
Anna partu solvitur	*Rawlinson*, *C.* 510	St. Anne.
Assertor aequi non ope regia	*s. y.*	Pt. of "Almi prophetae." Decoll. St. John Baptist.
Astra polorum superascendens	*s. y.*	Ascension.
Audi virgo mater Christi	*Canon. Scriptt.*, 131	B. V. M.
Audite fratres facta	*Cott. Cleop. A., ii.*	St. Monenna.

First line of Hymn.	MS. used, and where found.	Use.
Audite sancta studia	*Cott. Cleop. A., ii.*	St. Moñenna.
Augustine lux doctorum	*Canon. Scriptt.*, 89	St. Augustine.
Aula superna poli	*Camb. Univ. Lib. Gg., v.* 35	All Saints.
Aurea lux patriae Wentana	*Cott. Nero E.*, 1.	St. Swithin.
Aures ad nostras, Deitatis preces	*u.*	Lênt.
Ave dies praefulgida	*c.c.c.* 371	St. Edward.
Ave gemma pretiosa	*Cott. Cleop. C. vi.*	St. Etheldreda.
Ave gloriosa Agnes	*t.*	St. Agnes.
Ave Katherina, Martyr et Regina	*y.*	St. Katharine.
Ave maris stella, vera mellis stilla	*Rawlinson, C.*, 510	B. V. M.
Ave mater salvatoris, Vas	*Canon. Mis.*, 95.	B. V. M.
Ave regina coelorum Pia	*Canon. Lat.*, 112	B. V. M.
Ave stella maris Virgo	*Laud. Mis.*, 368.	B. V. M.
Ave stella matutina	*Rawlinson, C.*, 108	B. V. M.
Ave Sunamitis lux Maria	*Rawlinson, C.*, 510	B. V. M.
Ave verbum ens in principio	*Laud. Mis.*, 368.	To Christ.
Ave virgo generosa	*Canon. Mis.*, 100	St. Barbara.
Ave virgo mater Christi	*Digby*, 166	B. V. M.
Ave virgo speciosa	*Digby*, 19	B. V. M.
Ave virgo stella maris	*Canon. Mis.*, 95.	B. V. M.
Beate martyr prospera	*r.*	St. Pancras.
Bonum simplex et perfectum	*Rawlinson, C.*, 510	Holy Trinity.
Cantemus Domino grandia munera	*Add.*, 30,014	St. Monica.
Cantemus socii Domino	*Harl.* 3072	To Christ.
Cara parens pare carens	*Digby*, 166	B. V. M.
Ceteri tantum cecinere vatum	*r. Canon. Bibl.*, 30	Pt. of "Ut queant." St. John Bapt.
Chori plaudant alacriter	*t.*	St. Anne.
Chorus noster plaudat odis	*Laud. Mis.*, 240.	B. V. M.
Christe fili Jesu summi	*s. y.*	St. Benedict.
Christe praesul pretiose	*Laud. Lat.*, 95	St. Richard.
Christe qui virtus sator et vocaris	*s. y.*	All Saints.
Christe Salvator, pietatis auctor	*y.*	St. Nicholas.
Christi fidelis armiger	*x.*	St. Oswald.
Christo coelorum agmina	*s. y.*	St. Maurice.
Cives coelestis patriae	*Camb. Univ. Lib., Gg. v.*, 35	Of the 12 precious stones.
Clara coelorum celebret	*Add.*, 26,788	St. Heribert.
Coelestem regem veneremur	*Canon. Lat.*, 273	St. Augustine.
Coeli cives applaudite	*Laud. Lat.*, 5	St. Augustine.
Coeli gemma bona	*Digby*, 100	St. Katharine
Confiteor Dominum nunc	*Camb. Univ. Lib., Gg. v.*, 35	Nicene Creed.
Conjubilando coeli	*Add.*, 26,788	St Heribert.
Conscendat usque sidera	*s. t. y. Laud. Mis.*, 468	St. Lawrence.
De Patre Verbum prodiens	*y.*	St. John Evangelist.
De profundis criminum	*Digby*, 166	Lament. of a Sinner.
De sacro tabernaculo	*Canon. Scriptt.*, 223	Visit. B. V. M.
Dei testis egregius	*r.*	St. Pancras.
Denum ter annorum cyclis	*y.*	Epiphany. Pt. of "Jesus refulsit."
Deus, deorum Domine	*Laud. Mis.*, 468	Invent. of St. Stephen.
Deus, qui mundum crimine jacentem	*Canon. Bibl.*, 30	Annunc. B. V. M.
Diem sacrati hominis	*s.*	St. Andrew.
Dies absoluti praetereunt	*y.*	Septuagesima.
Dulcis Jesu memoria	*Laud. Mis.*, 668; *Rawlinson, C.*, 510.	To Christ.
Dunstanus en coelestia	*q.*	St. Dunstan.
Dux gregis egregie	*Digby*, 166	St. Thomas à Becket.
Excelse princeps omnium	*Add.*, 30,014	St. Monica.
Festa praesentis celebret diei	*q.*	St. Benedict.
Festum nunc celebre magnaque gaudia	*s. u. y. Canon. Bibl.*, 30	Vigil of Assumption, B. V. M.
Fons totius bonitatis	*Add.*, 22,604	B. V. M.
Fontem misericordiae	*Canon. Bibl.*, 1	St. Mary Magdalene.
Gaude flore virginali	*Rawlinson, C.*, 553	B. V. M.
Gaude Gabrielis ore salutata	*Rawlinson, C.*, 510	B. V. M.
Gaude mundi gaudium	*Digby*, 86	B. V. M.
Gaude quae cuncta transisti	*Digby*, 19	B. V. M.
Gaude virgo concipiens	*Ashmole*, 1398	B. V. M.
Gaude virgo laudabilis	*Laud. Mis.*, 269	B. V. M.
Gaude virgo mater Christi	*Cott. Cleop. A., ii.*	B. V. M.
Gaudens in verbo sed turbata	*Canon. Bibl.*, 30	Annun. B. V. M. Pt. of "Deus qui mundum."
Gemma Dei speciosa	*Canon. Bibl.*, 40	St. Katharine.

First line of Hymn.	MS. used, and where found.	Use.
Hic est verus Christicola	*s. y.*	One Confessor.
Hoc in templo summe Deus	*t.*	Pt. of "Urbs beata."
Hora novissima tempora pessima	*Digby*, 65	The New Jerusalem.
Hujus diei gloria	*s. y.*	St. James.
Hymnum Deo vox jucunda	*t.*	St. Elizabeth.
Imbuit post hinc homines beatos	*r. x.*	Pt. of "Christe sanctorum." St. Benedict.
In te concipitur o virgo regia	*Digby*, 2	B. V. M.
Jesu Christe auctor vitae	*s. y.*	St. Mary Magdalene.
Jesu ex Deo genitus	*Camb. Univ. Lib., Gg.* 1, 32	To Christ.
Jesu redemptor omnium	*s.*	St. Martin.
Jesu vena dulcedinis	*Laud. Mis.*, 368	To Christ.
Juste judex Jesu Christe	*Laud. Mis.*, 216; *Arundel*, 201	To Christ.
Katharinae collaudemus Virtutum insignia	*u.*	St. Katharine.
Laudes Christo cum canticis	*r.*	St. Mary Magdalene.
Laudibus summis, celebremus omnes	*Add.*, 30,014	St. Nicholas (Tolent.).
Laus angelorum inclita	*s. y.*	St. Andrew.
Lavacra puri gurgitis	*t.*	Pt. of "A solis."
Lux Deus aeterna	*Digby*, 65	Holy Trinity.
Lux et decus ecclesiae	*u.*	St. Prosdocimus.
Lux maris gaude	*y.*	Purif. B. V. M.
Macte summe confessorum	*y.*	St. Rupert. Pt. of "Eja fratres, extollamus." (*Mone*, No. 1145.)
Magne pater Augustine	*Laud. Lat.*, 5	St. Augustine.
Magno salutis gaudio	*r.*	St. Mary Magdalene.
Magno salutis gaudio	*t.*	Passiontide.
Mare, fons, ostium atque terrarum	*Laud. Mis.*, 468	St. Willibald.
Maria Mater Domini, Maria soror	*u.*	St. Mary Magdalene.
Maria stella maris	*Digby*, 86; *Laud Mis.*, 368	B. V. M.
Mariae virginis fecundat	*Add.*, 22,694	B. V. M.
Martine par apostolis	*r. x.*	St. Martin. Pt. of "Rex Christe Martini."
Martyr egregie, Deo dilecte	*y.*	St. Blasius.
Me similem cineri	*Reg.* 2, *A. xx.*	To God.
Mente canam Domino	*Reg.* 2, *A. xx.*	Holy Trinity.
Miserere mei Deus	*Digby*, 166	Lament. of a sinner.
Mundi creator maxime	*Add.*, 30,014	St. Nicholas (Tolent.).
Mysterium ecclesiae	*Add.*, 31,385	B. V. M.
Mysterium mirabile	*Add.*, 31,385	Pt. of "Hic est dies." Easter.
Nate Rex summe	*y.*	Assump. B. V. M.
Novum sidus emicuit	*t.*	St. Elizabeth.
O beata Trinitas	*Laud. Mis.*, 468	Holy Trinity.
O crucifer bone, lucisator	*Harl.*, 3072	Passiontide.
O cunctis excelsior	*t.*	B. V. M.
O dee cunctipotens	*Camb. Univ. Lib., Gg.* v, 35	To God and Christ.
O grande cunctis gaudium	*Add.*, 31,385	Pt. of "Optatus votis." Ascension.
O inclite confessor Christi	*Coll. Nero., A. ii.*	St. Dunstan.
O mira creatura	*Laud. Mis.*, 368	B. V. M.
O Pater aeterne	*Digby*, 65	Holy Trinity.
O quam beata femina	*Laud. Lat.*, 95	St. Mary Magdalene.
O redemptor sume carmen	*ccc.* 190, and 473	To Christ.
O sancta mundi domina	*s. y.*	Nativ. B. V. M.
O sepulchrum Jesu Christi	*Canon. Mis.*, 528	Sepulchre of Christ.
O Trinitas laudabilis	*t. Add.*, 30,014	Holy Trinity.
O vere digna hostia	*t.*	Pt. of "Ad coenam."
O virgo beatissima	*y.*	Assump. B. V. M.
Olivae binae pietatis unicae	*t.*	Pt. of "Aurea luce."
Omnes superni ordines	*Laud. Mis.*, 468	All Saints.
Omnipotens solus regnas	*Camb. Univ. Lib., Gg.* v., 35	To God.
Optata saeclis gaudia	*Add.*, 26,788	St. Heribert.
Ortum Modwennae dat Hibernia	*Cott. Cleop., A. ii.*	St. Monenna.
Panditur mundus simul omnis illi	*q.*	St. Benedict.
Pange lingua gloriosae virginis	*t.*	St. Agnes.
Pange lingua gloriosi praesulis	*Laud. Lat.*, 95	St. Richard.
Pange lingua Magdalenae	*Rawlinson, A.*, 420	St. Mary Magdalene.
Pastis visceribus ciboque sumpto	*Harl.*, 3072	After food.

First line of Hymn.	MS. used, and where found.	Use.
Pater noster qui es in coelis	*Digby*, 166	A metrical version.
Peccatrix quaedam femina	*u.*	St. Mary Magdalene.
Per te nitescat Rex Deus	*q.*	St. Dunstan.
Petrus beatus catenarum	*s.*	Pt. of "Felix per omnes." St. Peter.
Phoebus astris cum omnibus phoebae	*u.*	St. Justina.
Pie colamus annua	*Laud. Lat.*, 95; *Laud. Lat.*, 5	St. Mary Magdalene
Praefulgens sidus anglicum	*Digby*, 166	St. Thomas à Becket.
Psallat haec concio sonora carmina	*Cott. Cleop., C. vi.*	St. Nicholas.
Quasi thus ardens in igne	*Laud. Mis.*, 240	St. Thomas à Becket.
Rector aeterni metuende saecli	*Add.*, 21,170	St. Otmar.
Regalis ostro sanguinis	*x.*	St. Oswald.
Regina clementiae Maria	*Digby*, 86; *Harl.* 524	B. V. M.
Salamonici mysteria	*Rawlinson, C.*, 938	St. Edith.
Salve de qua Deo gratum	*Digby*, 19	B. V. M.
Salve festa dies felix octava	*Digby*, 53	Eastertide.
Salve festa dies qua Christus	*Digby*, 53	Ascension.
Salve festa dies quam	*Digby*, 53	Pentecost.
Salve mater misericordiae	*Camb. Univ. Lib., Gg. v.*, 35	B. V. M.
Salve per quam fit sodalis	*Digby*, 19	B. V. M.
Salve sancta dies celebri	*c.c.c.*, 371	St. Dunstan.
Salve sancta facies nostri	*Ashmole*, 1291	Face of Christ.
Salve sancta parens	*t.*	St. Anne.
Salve virgo gloriosa	*Canon. Bibl.*, 40	B. V. M.
Salve virgo virginum	*Digby*, 86	B. V. M.
Sancte Blasi plebi tuae subveni	*y.*	St. Blasius.
Sancte Pater summa	*Camb. Univ. Lib., Gg. v.*, 35	The Lord's Prayer.
Sancte sator, legis	*Camb. Univ. Lib., Gg. v.*, 35	To Christ.
Sidus solare revehit	*t.*	St. Mary Magdalene.
Signum crucis mirabile	*t. Add.*, 30,848	Holy Cross.
Sion devetae filiae	*t.*	St. Agnes.
Sollemnis dies advenit	*s. y.*	St. John Evang.
Spiritus alme Dei	*Digby*, 65	Holy Trinity.
Stella maris quae sola paris	*Digby*, 65	B. V. M.
Stephano primo martyri	*s. y.*	St. Stephen.
Summe summi tu Patris Unice	*Canon. Mis.*, 95	Holy Trinity.
Summi regis potentia	*r.*	Transl. of St. Andrew.
Te canunt omnes Nicolae gentes	*Add.*, 30,014	St. Nicholas (Tolent.).
Te ferant linguae celebrentque omnes	*Add.*, 30,014	St. Monica.
Te matrem laudamus	*Rawlinson, B.*, 214	B. V. M.
Te nunc laudamus	*Camb. Univ. Lib., Gg. v.*, 35	The Te Deum.
Te nunc sancte speculator	*c.c.c.*, 390	St. Hedda.
Tortoris risit verbera	*r.*	St. Pancras. Pt. of "Dei testis."
Ut fons fecundus	*Laud. Lat.*, 95	To Christ.
Venter puellaris expers tamen maris	*Digby*, 166	B. V. M.
Vera regni perfruens	*Arundel*, 201	St. Guthlac.
Vere gratia plena es	*Add.*, 31,385	Pt. of "Mysterium ecclesiae."
Virens ave virgula	*Laud. Mis.*, 240	B. V. M.
Virgo decus coeli	*Add.*, 17,281	B. V. M.
Virgo Templum Trinitatis	*Laud. Mis.*, 352	B. V. M.
Virgo vincens vernancia	*Laud. Mis.*, 368	B. V. M.
Vita sanctorum decus angelorum	*s.*	Easter.
Vita sanctorum via spes salusque	*s. y. Add.*, 21,170	St. Gall.

The hymns in the above lists are mostly of unknown authorship. They are of varying merit, many, especially those in the second list, hardly rising above the level of doggerel. Many of them have never been printed and hence have escaped observation, and are not to be found in the collections of *Daniel* and *Mone*. The index of first lines may be of use to persons who are interested in the obscurer Latin hymns of the later middle ages. An examination of other MSS. than those specified as made use of in this article would no doubt swell the list. Private libraries and the libraries of separate colleges at Oxford and Cambridge remain to be searched for such a purpose. [F. E. W. and J. M.]

Hymnum canamus Domino [gloriae]. *Venerable Bede.* [*Ascension.*] This hymn, usually ascribed to Bede, is found in two MSS. of the 11th cent. in the British Museum (*Vesp.* D. xii. f. 72 *b*; *Jul.* A. vi. f. 50), and in the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham, in 11 st. of 4 l. (B. iii., 32 f. 25 *b*). In an 11th cent. MS. in the British Museum (Add. 30848 f. 153 *b*.) it begins, "Hymnum canamus *gloriae*," and this

reading is followed by *Thomasius*, ii. p. 372; by *Daniel*, i., No. 172; by Card. Newman in his *Hymni Ecclesiae*, 1838 and 1865; and others. [J. M.]

Translations in C. U.:—

1. **The hymn of glory sing we.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–5; and again in Rice's *Sel.* from the same 1870.

2. **Sing we triumphant hymns of praise.** By B. Webb, in the *H. Noted*, 1854, in 7 st. of 4 l., and again in the *Hymner*, 1882.

3. **A hymn of glory let us sing.** By Elizabeth Charles in her *Voice of Christian Life in Song*, &c., 1858, p. 141, in 6 st. of 4 l. It was repeated in the *People's H.*, 1867; Schaff's *Christ in Song*, 1869 and 1870; and the *Hymnary* (much altered), 1872.

Translation not in C. U.:—

Sing we triumphant hymns of praise. *J. D. Chambers*, 1857.

All these *trs.* are from the "Hymnum canamus gloriae" form of the text. [J. J.]

Hymnum canentes martyrum. *Venerable Bede.* [*The Holy Innocents.*] Included, ascribed to Bede, in Cassander's *Hymni Ecclesiastici*, Cologne, 1556, and repeated by *Ellinger*, 1578, p. 256; *Bässler*, No. 63, and others. Also in Dr. Giles's ed. of Bede's *Opera*, vol. i., Lond., 1843, p. 81, in 8 st. of 8 l. *Daniel*, i., No. 176, quotes only st. i. The first and last lines of each stanza are identical, a device which here produces a somewhat unnatural effect, and rather spoils an otherwise fine hymn. [See Bede.] [J. M.]

Translations in C.U.:—

1. **The hymn for conquering martyrs raise.** By J. M. Neale, in his *Mediaeval Hys.*, 1851, p. 15, in 6 st. of 8 l., with short critical and historical notes. It was repeated in the *People's H.*, 1867, and in an abridged form in the *Hymnary*, 1872.

2. **A hymn for martyrs sweetly sing.** This in *H. A. & M.*, 1861, is Dr. Neale's *tr.* altered by the compilers.

3. **A voice from Ramah was there sent.** In *Kennedy*, 1863, No. 198, begins with st. iii. of Dr. Neale's *tr.* as above.

Translation not in C. U.:—

A hymn of martyrs let us sing. *Mrs. Charles*, 1858. (*Tr.* of 8 lines only.) [J. J.]

I

I., in Bristol Bap. *Coll.* of Ash & Evans, 1st ed., 1769, i.e. W. Jesse.

I. A. E., in H. V. Elliott's *Ps. & Hys.*, 1835, i.e. Julia A. Elliott.

I. D., in *Ash & Evans*, 1769, i.e. I. Dixon.

I. L., in Beard's *Coll.*, 1837, i.e. John Lagniel.

I. S., in *Ash & Evans*, i.e. *J. Stennett.*

I am not worthy, Holy Lord. *Sir H. W. Baker.* [*Holy Communion.*] Written for and first pub. in *H. A. & M.*, 1875. It is also in several other hymnals.

I am, saith Christ, your glorious Head. *J. Newton.* [*Easter.*] 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 116, in 7 st. of 4 l., and headed "The Resurrection and the Life." The most popular form of the hymn is that given to it by Cotterill in the 8th ed. of his *Sel.*, 1819, No. 18. This is composed of st. iv., ii., v.–vii. in the order named, and altered to, "Pour down Thy Spirit, gracious Lord." It is in extensive use, and sometimes as: "Pour *out* Thy Spirit," &c. Another form was given in Stowell's Manchester *Sel.*, 1831, p. 87, and is still in C. U. It begins, "Fulfil Thy promise, gracious Lord," and is composed of st. iv.–vi., and slightly altered. [J. J.]

I am the man who long have known. *C. Wesley.* [*Temptation.*] Pub. in *Hys. & Sac. Poems*, 1740, p. 84, in 20 st. of 4 l., and headed, "Written in stress of Temptation." (*P. Works*, 1868–72, vol. i. p. 273.) In 1780, J. Wesley included a cento in 8 st. from this hymn in the *Wes. H. Bk.*, No. 151, as:—"My sufferings all to Thee are known." This has been repeated in several collections in G. Britain and America. Mr. G. J. Stevenson has given in his *Meth. H. Bk. Notes*, 1883, many pleasing associations of this hymn. [J. J.]

I asked the Lord that I might grow. *J. Newton.* [*The Sinner's Prayer Answered.*] Pub. in his *Twenty-six Letters on Religious Subjects, &c., by Omicron*, 1774, in 7 st. of 4 l., and headed "The Converted Sinner," again in R. Conyers's *Coll.*, 1774, No. 353, and again in the *Olney Hymns*, 1779, Bk. iii., No. 36, with the heading changed to "Prayer answered by Crosses." Although of a specially personal and subjective character, it has been somewhat extensively adopted for congregational use, both in Great Britain and America. [J. J.]

I cannot call affliction sweet. *J. Montgomery.* [*Affliction.*] The origin of this hymn is thus given by Holland in his *Memoirs* of Montgomery:—

"On the 24th May [1832] the poet returned to Sheffield from Bristol, where he had been attending religious meetings. An album was immediately put into his hand from a lady in London who had long been an admirer of his poetry, and although now on her deathbed, could not repress an intense desire to see his handwriting in her book. He was affected by her appeal, and inscribed the lines beginning 'I cannot call affliction sweet.'" *Memoirs*, v. 43.

This hymn is amongst the M. MSS., but is undated. It was pub. in Montgomery's *Poet's Portfolio*, 1835, p. 252, in 4 st. of 4 l., and headed "An After-Thought." It was repeated in his *Original Hys.*, 1853, and is in several modern collections. [J. J.]

I gave My life for thee. *Frances R. Havergal.* [*Christ desiring the entire devotion of His Servants.*] Miss M. V. G. Havergal's MS. account of this hymn is:—

"In F. R. H.'s MS. copy, she gives this title, 'I did this for thee; what hast thou done for Me?' Motto placed under a picture of our Saviour in the study of a German divine. On Jan. 10, 1858, she had come in weary, and sitting down she read the motto, and the lines of her hymn flashed upon her. She wrote them in pencil on a scrap of paper. Reading them over she thought them so poor that she tossed them on the fire, but they fell out untouched. Showing them some months after to her father, he encouraged her to preserve them, and wrote the tune *Baca* specially for them. The hymn was printed on a leaflet, 1859, and in *Good Words*, Feb., 1860. Pub. also in *The Ministry of Song*, 1869. Though

F. R. H. consented to the alterations in *Church Hymns*, she thought the original more strictly carried out the idea of the motto, 'I gave My life for thee, What hast thou done for Me?'" (H. MSS.).

Miss F. R. Havergal also refers to this hymn in a letter quoted in her *Memoirs*, p. 105:—

"I was so overwhelmed on Sunday at hearing three of my hymns touchingly sung in Perry Church, I never before realized the high privilege of writing for the 'great congregation,' especially when they sang 'I gave My life for thee' to my father's tune *Baca*."

The recast of this hymn for the S. P. C. K. *Church Hymns*, 1871, referred to above, begins, "Thy life was given for me." The original appeal of Christ to the disciple is thus changed into an address by the disciple to Christ. This recast has not become popular. The original, as in Snepp's *Songs of G. & G.*, 1872, is in extensive use in Great Britain and America. [J. J.]

I give immortal praise. *I. Watts.* [*Praise. A Doxology.*] Appeared in his *Hys. & Spiritual Songs*, 2nd ed., 1709, Bk. iii., No. 38, in 4 st. of 8 l., and entitled, "A Song of Praise to the Blessed Trinity." In its original form it is not often found; but as "We give immortal praise," it is in C. U. in all English-speaking countries. This slightly altered text was given in G. Whitefield's *Ps. & Hys.*, 1753; in M. Madan's *Ps. & Hys.*, 1760; in A. M. Toplady's *Ps. & Hys.*, 1776, and others to modern hymn-books. In *Kennedy*, it is recast as "To God the Father yield," but this form is in limited use. [J. J.]

I have a home above. *H. Bennett.* [*Heaven.*] Pub. in the Bap. *Ps & Hys.*, 1858, No. 598, in 5 st. of 8 l. (in later eds. it is dated 1851), and in the author's *Hymns by H. B.* in 1867, in 10 st. of 4 l., and headed, "The Christian's Home." It has come into extensive use in G. Britain and America. [J. J.]

I have renewed, O Lord, my vow. *J. M. Neale.* [*First Communion.*] Pub. in his *Hys. for the Young*, 1844, No. 9, in 11 st. of 4 l., and headed, "The First Holy Communion." In the S. P. C. K. *Church Hys.*, 1871, No. 202, "Behold Thy servant drawing near," is composed of st. iv., v., viii. and x., slightly altered from this hymn. [J. J.]

I hear a sound [voice] that comes from far. *T. Kelly.* [*The Voice of Mercy.*] Pub. in the 2nd ed. of his *Hymns on Various Passages of Scripture*, 1806, in 6 st. of 4 l. (ed. 1853, No. 327). It is usually given in an abbreviated form, and sometimes as, "I hear a *voice* that comes from far," as in Hatfield's *Church H. Bk.*, N. Y., 1872, &c. [J. J.]

I hear the words of love. *H. Bonar.* [*Good Friday—Holy Communion.*] Appended in the 2nd series of his *Hys. of Faith & Hope*, 1861, in 10 st. of 4 l., and headed, "He died and lives." Two centos from this hymn are in C. U., both beginning with st. i. The first, suitable for Passiontide, is in Nicholson's *Appendix Hymnal*, 1866; and the second, for Holy Communion, in *Laudes Domini*, N. Y., 1884. [J. J.]

I heard the voice of Jesus say. *H. Bonar.* [*Christ's Invitation.*] Written at Kelso, and pub. in his *Hys. Original and Selected*, 1846, and in the 1st series of his *Hymns of Faith & Hope*, 1857, in 3 st. of 8 l., and headed, "The Voice from Galilee." It has come into extensive use, and is one of the most popular of the author's hymns. It is often used in Home Mission Services, and is suited thereto. It has been rendered into Latin by Dr. Macgill in his *Songs of the Christian Creed and Life*, 1876, as "Loquentem exaudivi." [J. J.]

I know not if the dark or bright. *H. Alford.* [*Resignation.*] Written in 1862, and printed in *Macmillan's Magazine*, 1863, in 7 st. of 4 l. In 1865 it was included in the author's *Poetical Works*, and in 1884 in Horder's *Cong. Hymns*. [J. J.]

I know that my Redeemer lives, And ever prays for me. *C. Wesley.* [*Rejoicing in hope.*] Pub. in *Hys. & Sac. Poems*, 1742, p. 180, in 23 st. of 4 l., and entitled, "Rejoicing in Hope." (*P. Works*, 1868–72, vol. ii. p. 242.) Two centos from this hymn, both beginning with st. i., are in C. U.:—

1. In Toplady's *Ps. & Hys.*, 1776, No. 290, in 8 st. This is in use in the Church of England.
2. In the *Wes. H. Bk.*, 1780, in 9 st., No. 373 (ed. 1875, No. 384). This is the arrangement commonly found in the Methodist hymn-books (but sometimes abbreviated) in G. Britain and America. Stevenson has an interesting note on this cento in his *Meth. H. Bk. Notes*, 1883, p. 265. [J. J.]

I know that my Redeemer lives, He lives, and on the earth, &c. *C. Wesley.* [*Resurrection.*] Appeared in *Hys. & Sac. Poems*, 1742, in 4 st. of 8 l., and based on Job xix. 25. (*P. Works*, 1868–72, vol. ii. p. 182.) It was included in the 1830 suppl. to the *Wes. H. Bk.*, and retained in the 1875 ed. This hymn was included in Toplady's *Ps. & Hys.*, 1776, No. 64, with an additional stanza from Wesley's *Funeral Hys.*, 1st series, 1746, No. 9, st. xiii., "Ev'n now I taste that bliss divine." [J. J.]

I know that my Redeemer lives. What comfort this, &c. *S. Medley.* [*Easter.*] This hymn is found in the 21st ed. of G. Whitefield's *Ps. & Hys.*, 1775, in 9 st. of 4 l., and in the 4th ed. of De Courcy's *Coll.*, 1793, No. 258; but in each case without signature. Medley included it in the London ed. of his *Hymns*, 1800. It was also repeated in the Cambridge ed., 1839. In an abbreviated form it is in somewhat extensive use, and is easily known by the frequent repetition of the words "He lives!" The cento, "The Saviour lives, no more to die," is also popular; but that in the American *Bapt. Praise Book*, 1871, "He lives, my kind, wise, heavenly Friend," is limited in use. Both forms of the text are in C. U. in G. Britain and America. [J. J.]

I lay my sins on Jesus. *H. Bonar.* [*Jesus, the Substitute.*] 1st pub. in the 1st series of his *Songs in the Wilderness*, 1843, in 4 st. of 8 l., and headed, "The Fulness of Jesus." It was repeated in his *Bible H. Bk.*, 1845, No. 122, and in the 1st series of his *Hys. of Faith & Hope*, 1857. In the *Hys.*, &c., it is entitled "The Substitute." In the American Bapt. *H.* [*& Tune*] *Bk.*, 1871, it is given as two hymns, the second beginning "I rest my soul on Jesus." In various forms the hymn is very popular for Home Mission

Services, and is in extensive use in G. Britain and America. [J. J.]

I left the God of truth and light. *J. Montgomery.* [*Repentance.*] In 1795, Montgomery commenced in his paper, the *Sheffield Iris*, a series of essays under the title of "The Whisperer, or Hints and Speculations, by Gabriel Silvertongue Gent." These essays, which were afterwards republished in a volume, abounded in the irreverent use of Holy Scripture. The state of mind which prompted him thus to write continued, he says, "for the space of ten years." (*Memoirs*, vol. ii. p. 116.) On seeing clearly the wrong which he had done, he destroyed all the copies of the work which he could find, and penned this hymn, in 1807, in token of his true repentance. (*Memoirs*, vol. v. p. 364.) It was first pub. in the *Evangelical Magazine*, subsequently in Cotterill's *Selection*, 8th ed., 1819, No. 295; and then by Montgomery as the first of his hymns in his *Christian Psalmist*, 1825. It is also in his *Original Hys.*, 1853, No. 171. In the *Christian Psalmist*, st. ii., l. 3, reads: "Through all His *bonds* of love I broke." In all his other works we find "*bands*" for "bonds." In his marked copy of the *Ch. Psalmist*, he has changed "bonds" to "*bands*" in the margin. This is the authorized reading. In the *Hys. & Songs of Praise*, N. Y., 1874, No. 479, "Heart-broken, friendless, poor, cast down," is composed of st. vii., viii. of this hymn. [J. J.]

I lift my soul to God. *I. Watts.* [*Ps. xxv.*] Part i. of his version of Ps. xxv. in his *Psalms of David*, &c., 1719, in 6 st. of 4 l., headed "Waiting for Pardon and Direction." In the *Church Pastorals*, Boston, 1864, and other American collections, st. iii.–vi. are given as, "From the first dawning light." A cento in the *Leeds H. Bk.*, 1853, No. 31, begins with the same stanza. It is composed of st. ii., iv. of Pt. i.; st. i., vii., viii. of Pt. iii. The American arrangement is the more popular of the two. [J. J.]

I love the sacred book of God. *T. Kelly.* [*Holy Scripture.*] This hymn is in two forms, and both by Kelly. The first form was pub. in the 1st ed. of his *Hys. on Various Passages of Scripture*, 1804, in 7 st. of 4 l.; and the second in the Dublin ed., 1836, No. 391. Both forms are in C. U.; the first in *Windle*, and the revised in Snepp's *Songs of G. & G.*, 1872. Various collections in G. Britain and America, some in the original, and others in the revised form. These can be tested by *Windle* and *Snepp*. [J. J.]

I need Thee, precious Jesus. *F. Whitfield.* [*Longing for Jesus.*] This hymn first appeared as a hymn-sheet in 1855, in 6 st. of 4 double lines. It was then included in the author's *Sacred Poems and Prose*. On the publication of this volume in 1861, the author found that his first stanza, which began,

"I need Thee, precious Jesus, for I am full of sin,"

was omitted without his sanction, and the hymn began with st. ii. :—

"I need Thee, precious Jesu, for I am very poor."

Although the author at once repriuted the full text in self-defence, the mutilated hymn came into C. U., and was generally received as the original. Both it and the original (usually in 4 sts.) are in extensive use in all English-speaking countries. In a more or less complete form it has also been *tr.* into numerous languages, including French, Dutch, German, Arabic, &c. The author specially desires that his original text may be followed, as in Bp. Ryle's *Hys. for the Church*, 1860. [J. J.]

I once was a stranger to grace and to God. *R. M. McCheyne.* [*The Lord our Righteousness.*] Appeared in the *Scottish Christian Herald*, March, 1836, in 7 st. of 8 l., and entitled "Jehovah Tsidkenu," "The Lord our Righteousness—The watchword of the Reformation," and signed "Larbert . . . R. McC." In 1844 it was included by A. Bonar in his *Memoir & Remains* of McCheyne, p. 582, and dated "November, 18, 1834." Its use, especially in America, is extensive. [J. J.]

I prais'd the earth in beauty seen. *Bp. R. Heber.* [*Flower Services.*] Pub. in his posthumous *Hymns*, &c., 1827, p. 92, in 3 st. of 6 l., and appointed for the 4th S. after Trinity. It is well suited for Flower Services, and is found in several modern collections. [J. J.]

I sing the Almighty [Mighty] power of God. *I. Watts.* [*Praise for Creation and Providence.*] Appeared in his *Divine Songs for Children*, 1715, in 8 st. of 4 l., and headed, "Praise for Creation and Providence." Although seldom used in its complete form, arrangements of the text, varying in the number of stanzas taken, are in C. U. in all English-speaking countries. It is sometimes given as "I sing the mighty power of God," but this reading is not popular. [J. J.]

I sojourn in a vale of tears. *J. Mason.* [*Hope.*] 1st pub. in his *Songs of Praise*, &c., 1683, No. 30, in 9 st. of 8 l., as the "Song of Praise for the Hope of Glory," and repeated in D. Sedgwick's reprint, 1859, p. 46. From it three centos are in C. U. :—

1. **I sojourn in a vale of tears.** In use in America specially.
2. **And dost Thou come, O blessed Lord.** In Bickersteth's *Christian Psalmist*, 1833, No. 535, and others.
3. **My Saviour is gone up to heaven.** In *Bickersteth*, 1833, No. 536. and others.

The text of all these centos is slightly altered from the original. [J. J.]

I thank Thee, Lord, for using me. *H. Bonar.* [*Joy in the Service of God.*] Appeared in the 3rd series of his *Hys. of Faith and Hope*, 1866, in 15 st. of 4 l., and headed, "Forget not all His Benefits." In the *Cong. Church Hyl.*, 1887, 12 st. are given as one hymn in two parts, Pt. ii. beginning, "I thank Thee, gracious God, for all." Several arrangements from this hymn, all opening with st. i., are in C. U. Sometimes these are given as, "*We* thank Thee, Lord, for using *us*." The use thus made of this hymn is somewhat extensive. [J. J.]

I that am drawn out of the depth. *J. Mason.* [*Deliverance from Spiritual Affliction.*] 1st pub. in his *Songs of Praise*, &c., 1683, No. 23, in 5 st. of 8 l. and 1 st. of 4 l., and entitled "A Song of Praise for Deliverance

from Spiritual Troubles." It was repeated in D. Sedgwick's reprint, 1859, p. 43. From this hymn the cento, "God's furnace doth in Zion stand," in Alexander's *Augustine H. Bk.*, 1849 and 1865, Spurgeon's *O. O. H. Bk.*, 1866, and others, is taken. It begins with st. iv. The cento in the American Unitarian *Hy. [& Tune] Bk. for the Church and Home*, Boston, 1868, "The world can neither give nor take," is composed thus:—st. i. from Mason's "My God, my reconciled God"; and st. ii., iii. from this hymn. [J. J.]

I thirst, but not as once I did. *W. Cowper.* [*Thirsting for God.*] Given in the *Olney Hymns*, 1779. Bk. iii., No. 61, in 5 st. of 4 l., and headed, "My soul thirsteth for God." It is found in several American collections, and in a few also in G. Britain.

I thirst, Thou wounded Lamb of God. [*Union with Christ.*] This hymn, by John Wesley, first appeared in *Hys. & Sacred Poems*, 1740 (*P. Works*, 1868–72, vol. i. p. 265), thus—

1. "I thirst, Thou wounded Lamb of God,
To wash me in thy cleansing Blood,
To dwell within thy Wounds; then Pain
Is sweet, and Life or Death is Gain.
2. "Take this poor Heart, and let it be
For ever clos'd to all but Thee!
Seal Thou my Breast, and let me wear
That Pledge of Love for ever there.
3. "How blest are they who still abide,
Close shelter'd in thy bleeding Side!
Who Life and Strength from thence derive,
And by Thee move, and in Thee live.
4. "What are our Works, but Sin and Death,
'Till Thou thy quick'ning Spirit breathe?
Thou giv'st the Power thy Grace to move;
O wondrous Grace! O boundless Love!
5. "How can it be, Thou heavenly King,
That Thou should'st us to Glory bring;
Make Slaves the Partners of thy Throne,
Deck'd with a never-fading Crown?
6. "Hence our Hearts melt, our Eyes o'erflow,
Our Words are lost; nor will we know,
Nor will we think of ought beside
My Lord, my Love is crucify'd!
7. "Ah! Lord, enlarge our scanty Thought,
To know the Wonders Thou hast wrought;
Unloose our stammering Tongues, to tell
Thy Love immense, unsearchable.
8. "First-born of many Brethren, Thou!
To Thee, lo! all our Souls we bow,
To Thee our Hearts and Hands we give,
Thine may we die, Thine may we live!"

This hymn is made up from four German hymns, all of which appeared in *Appendix* vii. to the *Herrnhut G. B.*, 1735. (See notes on their first lines.) Of Wesley's hymn st. i., ii., are based on st. i., iii. of *N. L. von Zinzendorf's*

1. "Ach! mein verwundter Fürste!
Nach dessen Blut ich dürste,
In dem mein Sehnen ruht,
An dessen Liebesherze
Mir wohl ist, und der Schmerze
Selbst heilsam, gut und sanfte thut.
3. "Nimm mich mit Liebeserbarmen
Beim Herz und bei den Armen,
Und setz ein Siegel drauf;
Lass mich verschlossen werden
Von dem Geräusch der Erden,
Dir aber mache selber auf."

Stanzas iii.–vi. are based on *J. Nitschmann's*

1. "Du blutiger Versühner!
Der Kreuzgemeine Diener!
Du unser Seelenmann!
Wir fall'n zu deinen Füssen,
Und wollen sie umschliessen,
So gut ein Arm des Glaubens kann.
2. "Wir sind ja kleine Kinder,
Erlöste arme Sünder,
Die deinen Lebenssaft,
Der aus der Seitenhöhle
Geflossen auf die Seele,
In sich gesaugt zur Gotteskraft.
3. "Das ist der Heil'gen Stärke,
Dass gar nicht unsre Werke
Das blutbefreundte Lamm,
Uns Gnade zu erzeigen,
Bewegen oder neigen;
Die Liebe dringt es wundersam.
4. "Wir wissen nichts zu sagen,
Als dich erstaunt zu fragen,
Ists möglich? Königssohn!
Dass du gebornen Sclaven
Hilfst in den Freiheitshafen,
Und sie bestimmst zu Kron und Thron.
5. "Das macht uns Liebesschmerzen,
Wie Wachs sind unsre Herzen,
Ja wie die Stäublein gar;
Wir lassen Thränen fliessen,
Und wollen sonst nichts wissen,
Als dass ein Lamm geschlachtet war."

Stanza vii. is based on st. i., ii. of *Zinzendorf's*

1. "Der Gott von unserm Bunde,
Der sein Lob in dem Munde
Der Säuglingen bereit,
Der lass uns kräftig fühlen,
Wie die Register spielen
Der Gotteslieb in dieser Zeit.
2. "Er geb uns muntre Kehlen,
Die Wunder zu erzählen,
Die seine Treue thut:
Ein an den Wunden trinken:
Ein inniges Versinken,
Und einen kindlich frohen Muth."

Stanza viii. is based on st. xiv. of a hymn by *Anna Nitschmann*, which begins "Mein König deine Liebe."

14. "Nun, erstgeborner Bruder!
Nun Meister an dem Ruder
Des Schiffleins der Gemein:
Ich geb dir Herz und Hände
Dass ich bis an mein Ende
Will deine treue Seele seyn."

Wesley's *tr.* was first adopted for congregational use as No. 61 in the *Moravian H. Bk.*, 1742, in full and unaltered. In the 1789 and later eds. it is abridged and begins "We pray Thee, wounded Lamb of God." In 1753 Wesley's full text was given in his *H. & Spiritual Songs*, No. 14, and repeated in the *Wes. H. Bk.*, 1780. It is also in the *Leeds H. Bk.*, 1853, *People's Hyl.*, 1867, and others. It is found in the following abridged or altered forms:—

1. **Jesu, Thou wounded Lamb of God** (i. alt.). *The Hym. Companion*, and others.
2. **O come, Thou wounded Lamb of God** (i. alt.). Whitefield's *Hymns*, &c., 1753; Madan's *Ps. & Hys.*, 1760, and others.
3. **O come, Thou stricken Lamb of God** (i. alt.). Walker's *Ps. & Hys.*, 1855, &c.
4. **Jesus, Thou holy Lamb of God** (i. alt.). Rugby Church *H. Bk.*, 1839.
5. **We pray Thee, wounded Lamb of God** (i. alt.), in Robinson's *Songs for the Sanctuary*, N.Y., 1865, &c.
6. **Take my poor heart, and let it be** (ii. alt.), in Snepp's *Songs of G. & G.*, 1872.
7. **Lord! take my heart, and let it be** (ii. alt.). Amer. *Presb. Hyl.*, 1874, &c.
8. **How can it be, Thou heavenly King** (v.). American Meth. Epis. South *Coll.*, 1847, &c. [J. M.]

I too, forewarned by Jesus' love. *C. Wesley.* [*Death Anticipated.*] The two closing hymns of the Official *Hymnal of the Meth. Episcopal Church*, N. Y., 1878, are, "I too, forewarned by Jesus' love," and "In age and feebleness extreme." They are introduced by the following special note:—

"The following hymns were composed by Charles Wesley in extreme old age. The second hymn was his

last utterance in verse, and was dictated on his death-bed."

With regard to "I too, forewarned by Jesus' love," it was pub. in C. Wesley's *Short Hymns*, &c., 1762, vol. ii. p. 397, No. 783, on 2 Peter i. 14, and in 2 st. of 4 l. (*P. Works*, 1868–72, vol. xiii. p. 191.) As C. Wesley was b. in 1707, and d. in 1788, this gives his age as 55 when the hymn was pub., that is 25 years before he died. The hymn therefore was not written by him "in extreme old age." The statement concerning "In age and feebleness extreme" (q.v.), however, is correct. [J. J.]

I travel all the irksome night. *J. Montgomery.* [*Journey of Life.*] In Montgomery's *Greenland, and other Poems*, 1819, this poem of 21 st. of 4 l. is given as:—

"A night in a stage-coach: being a Meditation on the way between London and Bristol, Sept. 23, 1815."

It was repeated in his *P. Works*, 1828, vol. iii. p. 189, and again in later editions. In the *Plymouth Coll.*, N. Y., 1855, st. i., xix.–xxi. are given as No. 1116. In the Boston Unitarian *Hys. of the Spirit*, 1864, the arrangement is, st. i. from this poem, and st. ii. and iii. from another source. [J. J.]

I want a Sabbath talk with Thee. *Jane Crewdson, née Fox.* [*Sunday.*] This plaintive hymn for private use rather than public worship, appeared in *A Little While and other Poems*, Manchester, Tubbs & Brook, 1864, p. 14, and entitled, "Sabbath Musings for a Sick Chamber." It is based on the words, "Jesus Himself drew near, and went with them," St. Luke xxiv. 15. It is given in Snepp's *Songs of G. & G.*, 1872, No. 823, without alteration. [J. J.]

I want that adorning divine. *Charlotte Elliott.* [*For Purity.*] This poem on "The Pilgrim's Wants" appeared in the *Christian Remembrancer* pocket book, 1848, and as one of J. Groom's leaflets, 1848, in 9 st. of 4 l. Each stanza is based upon a passage of H. Scripture.

i. Col. iii. 12–17; ii. Rom. viii. 11, 16; iii. 1 John iii. 2, 3; iv. Rev. ii. 17; v. John iv. 2, 5; vi. 1 John ii. 15; vii. Matt. vi. 19, 21: viii. Heb. xiii. 5, 6; ix. Philip iii. 8, 9.

It is also given in *Leaves from the Christian Remembrancer*, 1871, and in *Leaves from Unpublished Journals, Letters and Poems of Charlotte Elliott*, Lond., N.D. (cir. 1870). In Snepp's *Songs of G. & G.*, 1872, it is given in two parts, Pt. ii. being, "I want Thine own hand to unbind." [W. T. B.]

I want to be an angel. *Sidney P. Gill.* [*For Purity.*] In the S. MSS. (W. 50) there is a letter from Mrs. Anna Reed Wilson, of Newark, New Jersey, to Mr. Randolph, of New York, respecting this hymn and its authorship. It is dated "Newark, N.J., Feb. 6th, /73," and in it Mrs. Reed says:—

"My sister's full name is Miss Sidney P. Gill. (An odd name for a woman, but coming down from a Welsh ancestress.) The hymn was written in Philadelphia when my sister, *then* a very young lady, taught the Infant Sunday School of Dr. Joel Parker's Church, of which she was a member. She had been teaching a lesson on *Angels* (I believe), when a lovely little girl exclaimed 'Oh I want to be an angel.' The child within a few days was attacked by a fatal disease and died; and under the strong impression of the circumstance, the little hymn was written, and sung in the S. School. The first knowledge we had of its being *in print* was finding it in a Dayton, Ohio, newspaper .... I cannot give you the exact date of its composition, but think it must have been about /54."

This hymn has become a great favourite with children. It is in use in all English-speaking countries, and has been translated into several languages. In some collections it is given as "I *would* be *like* an angel." This is especially the case in G. Britain. In the Presbyterian *Ps. & Hys. for the Worship of God*, Richmond, U. S. A., 1867, the opening line is again altered to "I want to be *with Jesus*," but this change is not so popular as the former. [J. J.]

I was a wandering sheep. *H. Bonar.* [*The Lost Sheep.*] Pub. in the 1st series of his *Songs in the Wilderness*, 1843, No. 1, in 5 st. of 8 l., and headed, "Lost but Found, 'Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25.'" It was repeated in his *Bible H. Bk.*, 1845, No. 264, and in his *Hys. of Faith and Hope*, 1857. It ranks with the most popular of Dr. Bonar's hymns, and is in C. U. (usually in an unaltered form), in all English-speaking countries. [J. J.]

I was wandering and weary. *F. W. Faber.* [*The Lost Sheep.*] 1st pub. in his *Jesus and Mary*, &c., 1849, in 7 st. of 9 l., and entitled, "The True Shepherd. For the Ragged School." Also found in his *Hymns*, 1862. It is a hymn of great beauty and pathos, admirably suited for private use, but from its peculiar quaintness cannot be popular with the general public. It is sometimes given as, "I was weary and wandering," to the manifest injury of the hymn. [J. J.]

I weep, but do not yield. *H. Bonar.* [*Lent. Chastisement.*] Appeared in the 1st series of his *Hys. of Faith and Hope*, 1857, in 22 st. of 4 l., and entitled "The Rod." From this poem the following centos are in C. U.:—

1. **I weep, but do not yield.** The original text abridged.
2. **Come nearer, nearer still.** In Newman Hall's *Christ Church Hymnal*, 1876.
3. **I did Thee wrong, my God.** In several collections in G. Britain and America.
4. **I said, my God, at length.** In the 1874 *Suppl.* to the *New Cong. H. Bk.*
5. **My sky was once noon-bright.** In the American *Sabbath H. Bk.*, 1858.

Through these centos the poem has become well known and widely appreciated. [J. J.]

I will praise Thee every day. *W. Cowper.* [*Praise for Salvation.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 58, in 5 st. of 4 l., and headed, "O Lord, I will praise Thee." It is found in a few modern collections, including the *Cong. Church Hyl.*, 1887. [J. J.]

I will take refuge in my God. *J. Conder.* [*Resignation.*] In his *Hys. of Praise, Prayer*, &c., 1856, p. 173, this is given in 3 st. of 8 l., and is based on Phil. i. 24, "To abide in the flesh is more needful." As a whole it is not in C. U., but st. ii. is in the American *Church Pastorals*, Boston, 1864, as, "And shall I shun the sacred fight." [J. J.]

I worship thee, sweet will of God. *F. W. Faber.* [*Will of God.*] 1st pub. in his *Jesus and Mary: or Catholic Hymns*, &c., 1849, in 14 st. of 4 l., entitled "The Will of

God," and repeated in his *Hymns*, 1862. In its full form it is not usually found in C. U.; but broken up into centos it is found as:—

1. **He always wins who sides with God.** In the American Unitarian *Hys. of the Spirit*, Boston, 1864.
2. **I worship Thee, sweet Will of God.** In several collections in G. Britain and America.
3. **I bow before Thy will, O God.** In Dr. Dale's *English H. Bk.*, 1874.
4. **I bow me to Thy will, O God.** In Spurgeon's *O. O, H. Bk.*, 1866, and others.
5. **I love to kiss each print where Thou.** In the *Church Praise Bk.*, N.Y., 1882.
6. **I worship Thee, O blessed God.** In one or two minor collections.

Through these centos the hymn is widely known in G. Britain and America. [J. J.]

Ich armer Sünder bin auch heilig. [*Sanctification.*] Included as No. 394 in the Ohio *G. B.*, 1870, in 9 st. of 6. l., without name of author. *Tr.* as, "Who knew no sin and no deceiving," by E. Cronenwett, as No. 402 in the Ohio *Luth. Hyl.*, 1880. [J. M.]

Ich bin ein Gast auf Erden. *P. Gerhardt.* [*Eternal Life.*] A beautiful Pilgrim hymn of Homesickness for the Heavenly Fatherland; founded on Ps. cxix. 19, and Heb. xi. 13–16. First pub. in Ebeling's ed. of his *Geistliche Andachten* Berlin, 1666, *Ander Dutzet*, No. 17, in 14 st. of 8 l: reprinted in Wackernagel's ed. of his *Geistliche Lieder*, 1843, No. 112, and Bachmann's ed., No. 98; and included as No. 824 in the *Unv. L. S.*, 1851.

The hymn is an echo of the thoughts that sustained Gerhardt in the many trials of his earthly pilgrimage. *Lauxmann*, in *Koch*, viii. 556, relates that on the first Sunday of May, 1852, the retired and aged schoolmaster of Altburg, near Calw, in Württemberg, was requested by his successor to act as organist for the day. He consented with joy, and sang with the congregation the first stanza of this hymn; but in the middle of the second his head fell on the tune-book, and his spirit departed. With the strains of this hymn his body was laid to rest a few days after.

Translations in C. U.:—

1. **A pilgrim here I wander,** a good *tr.*, omitting st. iv.–viii., by Miss Winkworth, in her *Lyra Ger.*, 2nd ser., 1858, p. 173, and in her *C. B. for England*, 1863, No. 148. Included in varying centos in *Ps. & Hys.*, Bedford, 1859; *Kennedy*, 1863; *People's H.*, 1867. In *Holy Song*, 1869, it begins, "As pilgrims here we wander."

2. **A pilgrim and a stranger,** a free *tr.* in 7 st., by Miss Borthwick, in *H. L. L.*, 3rd series, 1858, p. 13 (1884, p. 139). Included in full in the Schaff-Gilman *Library of Rel. Poetry*, and in varying centos in the Pennsylvania Luth. *Ch. Bk.*, 1868, Hatfield's *Ch. H. Bk.*, 1872, &c.

Other trs. are, (1) "On earth I'm but a pilgrim," by G. Wade, in the *U. P. Juvenile Miss. Magazine*, 1859, p. 252; (2) "A rest here have I never," by *J. Kelly*, 1867, p. 316. See also note on "In exile here we wander." [J. M.]

Ich bin getauft auf deinem Namen. *J. J. Rambach.* [*Holy Baptism.*] 1st pub. as one of the 8 hymns which form pt. iii. of his *Erbauliches Handbüchlein für Kinder*, Giessen, 1734, in 7 st. of 6 l., entitled "Daily Renewal of the Baptismal Covenant" (*Bode*, p. 286). Included as No. 363 in his *Geistreiches Haus G. B.*, 1735, and recently as No. 457 in the Berlin *G. L. S.*, ed. 1863. It is one of the finest of his hymns. The *trs.* in C. U. are:—

1. **I am baptized into Thy name.** In full, by Miss Winkworth, in her *Lyra Ger.*, 2nd series, 1858, p. 91. Repeated more or less abridged in *Holy Song*, 1869, and in America in Boardman's *Selection*, 1861; Bapt. *Service of Song*, 1871; and Meth. Epis. *Hyl.*, 1878.

2. **Baptized into Thy name most holy.** A good *tr.*, omitting st. vi., by Miss Winkworth, as No. 92 in her *C. B. for England*, 1863. Repeated in full, and with a *tr.* of st. vi. added, in the Ohio *Luth. Hyl.*, 1880. With st. iv. omitted it is found in the 1880 *Suppl.* to the Bapt. *Ps. & Hys.*, and in Allon's *Cong. Psalmist Hyl.*, 1886.

3. **Father, Son, and Holy Spirit, I'm baptized in Thy dear Name.** A good *tr.*, omitting st. vi., as No. 323 in the Pennsylvania Luth. *Ch. Bk.*, 1868, marked as *tr.* by Charles William Schaeffer, D.D., 1860. [J. M.]

Ich rühme mich einzig der blutigen Wunden. [*Love to Christ.*] These words are given on the frontispiece of the *Herrnhut G. B.*, 1735, as the motto of that collection. They are not however by N. L. von Zinzendorf, but are taken from st. ii. of a hymn beginning "Ach alles was Himmel und Erde umschliesset," which is No. 847 in the *Vollständiges G. B.*, Hamburg and Ratzeburg, 1679, in 8 st. of 4 l., and repeated as No. 69 in Porst's *G. B.* ed., 1855. *Tr.* as:—

"I glory in nothing, but in the Wounds bloody," as No. 632, in pt. i. of the *Moravian H. Bk.*, 1754. In the 1789 and later eds. (1886, No. 451) it begins, "I'll glory in nothing but only in Jesus." [J. M.]

Ich singe dir mit Herz und Mund. *P. Gerhardt.* [*Thanksgiving.*] 1st pub. in the *Crüger-Runge G. B.*, Berlin, 1653, No. 186, in 18 st. of 4 l. Thence in Wackernagel's ed. of his *Geistliche Lieder*, No. 85, and Bachmann's ed., No. 27. Included in Crüger's *Praxis*, 1656, and most later collections, as recently in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

O Lord! I sing with mouth and heart. In full in J. Kelly's *P. G.'s Spir. Songs*, 1867, p. 255. A cento in 6 st. is found in the Ohio *Luth. Hyl.*, 1880, No. 364.

Other trs. are, (1) "He never yet has made mistakes," of st. xvii., xviii., as No. 475, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "I sing to Thee with Heart and Tongue," in the *Suppl. to Ger. Psalmody*, ed. 1765, p. 65. Included in the *Moravian H. Bk.*, 1789, No. 802 (1886, No. 647), altered, and beginning, "I'll praise Thee with my heart and tongue." (3) "I sing to Thee with mouth and heart," by *Miss Cox*, 1864, p. 154. (4) "I'll sing to Thee with heart and mouth," by *Miss Manington*, 1863, p. 108. (5) "My heart's warm gush breaks forth in mirth," by *E. Massie*, 1867. [J. M.]

Ich weiss mir ein Blümlein, ist hübsch und fein. [*Holy Communion.*] This is No. 278 in the *Unv. L. S.*, 1851 (*mir* being omitted for metrical reasons), and is there (as also by Miss Winkworth) erroneously ascribed to Basilius Förtsch (b. at Rossla in Thuringia, d. as pastor of Gumperta, near Orlamünde, in 1619). *Wackernagel* gives it as anonymous, and at v. p. 10 includes four forms, the oldest being from "*Drey schöne geistliche Lieder*," printed separately in 1579. In his *Bibliographie*, p. 309, he had cited a broadsheet *Zwey schöne newe geistliche Lieder*, which he dated Nürnberg, c. 1560. The form *tr.* by Miss Winkworth is that in the Leipzig *G. B.*, 1586, in 8 st. *Tr.* as, "I know a flower so sweet and fair," by Miss Winkworth in *Lyra Eucharistica*, 1863, p. 197, repeated in the Schaff-Gilman *Lib. of Rel. Poetry*, ed. 1883. [J. M.]

Ich will dem Herren, meinem Gott, lobsingen. *Thanksgiving.* Included, as No. 564, in Freylinghausen's *Neues geistreiches G. B.*, 1714, in 14 st. of 2 l. *Tr.* as:—

(1) "I'll sing unto my God, the Lord of nature," as No. 679, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "To Thee, the Lord of all, I'll humbly sing," as No. 1103 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 654). [J. M.]

Ich will dich lieben, meine Stärke. *J. Scheffler.* [*Love to Christ.*] One of the finest of his hymns, breathing a deep spirit of ardent devotion to the Saviour. 1st pub. as No. 10 in Bk. i., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 41), in 8 st. of 6 l., entitled, "She [the Soul] promises to love Him even unto death." It passed through Freylinghausen's *G. B.*, 1704, into many recent collections, and is No. 317 in the *Unv. L. S.*, 1851. *Tr.* as:—

1. **Thee will I love, my strength, my tower, Thee will I love, my joy, my crown,** a fine *tr.*, omitting st. ii., by J. Wesley, in *H. & Sacred Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 176), two lines, "That all my powers," &c., being taken from Bp. Ken. Included in the Wesley *H. & Spir. Songs*, 1753; *Wes. H. Bk.*, 1780 and 1875; and recently in many English and American collections. The form beginning, "I thank Thee, uncreated Sun," in the Amer. Meth. Epis. *Hymns*, 1849, and the *Plymouth Coll.*, 1855, commences with Wesley's st. iv.

2. **Thee will I love, my strength, my glory,** a free *tr.* of st. i., by A. T. Russell, as No. 57 in the Dalston Hospital *H. Bk.*, 1848. In his own *Ps. & Hys.*, 1851, No. 186, he added free *trs.* of st. v., vi.

3. **I will love Thee, all my treasure!** by Mrs. Findlater, in the 2nd ser., 1855, of the *H. L. L.*, p. 13 (ed. 1884, p. 80), omitting st. ii. Included, more or less altered or abridged, in *Cantate Domino*, Boston, U.S., 1859, Andover *Sabbath H. Bk.*, 1858, &c.

4. **Thee will I love, my strength, my tower, Thee will I love, my Hope, my Joy,** a good *tr.*, omitting st. ii., vii., by Miss Winkworth, as No. 150 in her *C. B. for England*, 1863.

Other trs. are, (1) "Alas that I not earlier knew Thee" (beginning with st. iii.) in the *Christian Examiner*, Boston, U. S., Sept., 1860, p. 246. (2) "Thee will I love, my Strength, my Tower, Thee will I love, my Joy, my Peace," by R. Massie, in the *British Herald*, April, 1865, p. 56, repeated in Reid's *Praise Bk.*, 1872, No. 384. (3) "Thee will I love, my crown, my treasure," by R. Massie, in the *Day of Rest*, 1879, p. 277. [J. M.]

Ide, George Barton, D.D., Baptist Minister, was b. at Coventry, Vermont, in 1806; educated at Middlebury College, Vermont; was pastor successively at Boston, Philadelphia, and Springfield, Massachusetts, and d. in 1872. He edited the *Baptist Harp*, Philadelphia, 1849. To that work he contributed 9 hymns. Of these, "Son of God, our glorious Head (*On behalf of ministers*) is still in C. U. [J. J.]

Ide, Mary. [Torrey, Mary.]

Idiomela. [Greek Hymnody, § x. 11.]

Idiomelon. [Greek Hymnody, § xvi. 9.]

Ἰδοὺ ὁ Νύμφιος ἔρχεται. [*Midnight.*] This midnight hymn of the Eastern Church is taken from the Ferial Midnight Office of the Greek Church, where it is given at the beginning of the Horologion. The *tr.* "Behold the Bridegroom cometh," by G. Moultrie, was pub. in *Lyra Messianica*, 1864, p. 50; and again in Moultrie's *Hys. & Lyrics*, 1867, p. 18. It was brought into congregational use through the *People's H.*, 1867. It is in extensive use in America. [J. J.]

Ἰησοῦ γλυκύτατε. [Theoctistus, St.]

Ἰησοῦς ὁ ζωοδότης. [Ἀνέστης τριήμερος.]

Ἰησοῦς ὑπὲρ τοῦ κόσμου. *St. Andrew of Crete.* [*Palm Sunday.*] This is a cento from a canon of three odes, sung at Compline on Palm Sunday. The canon dates cir. 660–732, and is found in the Greek Office for Palm Sunday, in the *Triodion*. (See *Daniel*, iii. p. 50.) The cento therefrom translated by Dr. Neale, "Jesus, hastening for the world to suffer," is composed of the 3rd and 6th Troparia of the first ode; the 4th of the second Ode, and the 6th and 7th of the third Ode. It was pub. in *The Ecclesiastic and Theologian*, 1853, p. 349, and in his *Hys. of the Eastern Church*, 1862 (ed. 1882, p. 16). [J. J.]

If God is mine, then present things. *B. Beddome.* [*Security in God.*] This hymn is in C. U. in two forms:—

1. **If God is mine, then present things.** This appeared in the 10th ed. of Rippon's *Sel.*, 1800, No. 287, pt. ii., in 6 st. of 4 l., and is in somewhat extensive use in America, but usually in an abridged form.

2. **If Christ is mine, then all is mine.** This was given from Beddome's MSS. in his (posthumous) *Hymns*, &c., 1817, No. 564, in 6 st. of 4 l. This is also in C. U., and more especially in America. [J. J.]

If human kindness meets return. *G. T. Noel.* [*Gratitude. Holy Communion.*] Given as No. 45 in 4 st. of 4 l. in the 1st ed. of his *Ps. & Hys.*, 1810. In the 3rd ed., 1820, it is No. 61. It is also in the author's *Arvendel, or Sketches in Italy and Switzerland*, 1826. It is in extensive use in G. Britain and America, and usually unaltered, as in the *New Cong.*, 1859; and others. [J. J.]

If I must die, O let me die. *B. Beddome.* [*Death Anticipated.*] This hymn was pub. in Dr. Rippon's *Baptist Register*, 1794, p. 319, in 4 st. of 4 l., in an obituary notice of Beddome. It there began:—

"If I must die, O let me die
Trusting in Thee alone."

In the *Bapt. Register*, 1800, p. 312, it is given as:

"Lord, must I die? O let me die
Trusting in Thee alone."

This text was repeated in the 10th ed. of Rippon's *Sel.*, 1800, No. 550 (pt. iii.), and is found in a few modern collections, with sometimes two additional stanzas (ii. and v.), which were added in the 27th ed. of *Rippon*, 1827. In Beddome's (posthumous) *Hymns*, &c., 1817, No. 778, it is given in 4 st. from Beddome's MSS. as:—

"'If I must die'—Oh let me die,
Trusting in Jesus' blood."

The American *Sabbath H. Bk.*, 1858, and others are from this text. [W. T. B.]

If Paul in Cæsar's court must stand. *J. Newton.* [*St. Paul's Voyage.*] Given in the *Olney Hymns*, 1779, Bk. i., No. 125, in

8 st. of 4 l. It is not usually found in C. U. in its full form. A part of the hymn beginning with st. v., "Believers now are tossed about," was given in the Edinburgh *Hys. for the Tabernacles*, 1800, and in Dr. Alexander's *Augustine H. Bk.*, 1849 and 1865. [J. J.]

If Solomon for wisdom prayed. *J. Newton.* [*Lent.*] 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 32, in 8 st. of 4 l., as the second hymn on 1 Kings iii. 5, "Ask what I shall give thee." In its original form it is unknown to the hymnals; but st. v.-viii., as "And dost Thou say, Ask what thou wilt," is well known, and in extensive use. It appeared in this form in the *Arminian Magazine*, 1781, p. 231. It is given in many modern collections in G. Britain and America, and usually with slight alterations, which vary in different hymnals. In the Presbyterian *Sel. of Hys.*, Philadelphia, 1861, it begins, "*Lord*, dost Thou say," &c. [J. J.]

If the Lord [my] our Leader be. *J. Newton.* [*Jacob's Ladder.*] Josiah Bull, in his *John Newton of Olney and St. Mary Woolnoth*, 1868, says, under date of June, 1774:—

"Writing about this time to his sister-in-law, Mrs. Cunningham, who had removed to Scotland, he sends her a copy of his hymn, entitled 'Jacob's Ladder,' saying, 'Your removal led my thoughts to the subject of the following hymn, and therefore you ought to have a copy.'" (2nd ed. p. 202.)

In 1779, the hymn was given in the *Olney Hymns*, Bk. i., No. 9, in 5 st. of 8 l., with the title "Jacob's Ladder." It is found in a few modern collections in America. [J. J.]

If there be any special thing. *E. Caswall.* [*Ingratitude.*] 1st pub. in his *Masque of Mary*, &c., 1858, in 6 st. of 4 l., and again in his *Hymns & Poems*, 1873, p. 247. It is in C. U. in three forms, (1) the original in the 1862 *Suppl.* to the *H. Noted*; (2) as, "O Jesu Christ, if aught there be," in the *Appendix* to *H. A. & M.*, 1868, and the revised ed., 1875; and, (3) "O Jesu Christ, if sin there be." This last is in the *Hymnary*, 1872, and was made by the author's permission by the editors. It changes a meditative piece into a hymn and prayer to Our Blessed Lord. [J. J.]

Iisdem creati fluctibus. *C. Coffin.* [*Thursday.*] Appeared in the *Paris Breviary*, 1736, at Matins on Thursdays, and again in his *Hymni Sacri*, p. 22, of the same year. The text is also in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 26, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. The deep a two-fold offspring bore. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 23, in 6 st. of 4 l. This was repeated in the *Hymnal for the use of St. John the Ev., &c., Aberdeen*, 1870.

2. This day behold the waters bear. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 24.

3. The fish in wave, the bird on wing. This *tr.*, as given in *H. A. & M.*, 1861 and 1875; Allon's *Suppl. Hys.*, 1868; *Kennedy*, 1863 (altered), and others, is by the Compilers of *H. A. & M.*, based upon J. Chandler as above, and the opening line from I. Williams's *tr.*, 1839.

4. O praise the Lord, the King of kings. This in the *Hymnary*, 1872, is by the editors, based upon J. D. Chambers's *tr.* as above.

Another tr. is:—

The fish in wave, and bird on wing, From selfsame waters spring. I. Williams, in *Brit. Mag.*, 1834, and his *Hys. tr. from the Parisian Brev.*, 1839. [J. J.]

I'll praise my Maker with my [while I've] breath. *I. Watts.* [*Ps. cxlvi.*] 1st pub. in his *Psalms of David*, &c., 1719, in 6 st. of 6 l., and headed, "Praise to God for His Goodness and Truth." It is sometimes given in this form: but the more popular arrangement, which is in extensive use in all English-speaking countries, is that by J. Wesley, beginning, "I'll praise my Maker *while I've* breath." This is composed of st. i., iii., iv. and vi. somewhat altered. It appeared in Wesley's *Ps. & Hys.*, Charlestown, South Carolina, 1736-7; was repeated in the Wesley *Ps. & Hys.*, 1743, and in the *Wes. H. Bk.*, 1780. Another arrangement is, "Happy the man whose hopes rely." This is composed of st. iii., iv., and vi. somewhat altered, and was given in Cotterill's *Sel.*, 1810. Neither the original nor the arrangements by Wesley and by Cotterill have the doxology which is found in some collections. [J. J.]

I'm but a stranger here. *T. R. Taylor.* [*Heaven the Home.*] This hymn, written apparently during his last illness, was pub. in his *Memoirs and Select Remains*, by W. S. Matthews, 1836, in 4 st. of 8 l., and headed "'Heaven is my home. Air—'Robin Adair.'" In 1853 it was included in the *Leeds H. Bk.*; and later in numerous collections in G. Britain and America, sometimes as "*We are* but *strangers* here." Orig. text in Bap. *Ps. & Hys.*, 1858 and 1880, with *tempest* for "tempests" in st. ii. l. 1. [J. J.]

I'm kneeling at the threshold, aweary, faint, and sore. *W. L. Alexander.* [*Death Anticipated.*] "I wrote it," writes Dr. Alexander, "after an evening spent with my venerable father then near the end of his earthly pilgrimage, and when he spoke much of his longing to depart to and join those who had been the companions of his pilgrimage, but had preceded him into the better land." (E. MS.) In 1865 it was printed in the *Sunday Magazine* in 5 st. of 8 l. From that magazine it first passed into a few American hymnals, and then into the 1874 *Supp.* to the *New Cong.*; the *Hy. Comp.*, 1876, and others. It is the most popular of Dr. Alexander's hymns. [J. J.]

I'm not ashamed to own my Lord. *I. Watts.* [*Not ashamed of the Gospel.*] Pub. in his *Hys. & S. Songs*, 1707, Bk. i., No. 103, in 4 st. of 4 l., and based on 1 Tim. i. 12. Two forms of the hymn are in C. U. The first is the original as in the *New Cong.*, 1859; and the second is that in the Scottish *Translations and Paraphrases*. In the Draft *Trs. and Paraphs.*, 1745, Watts's text was given with the alteration of st. i., ll. 3, 4, to

"Maintain the glory of his cross
And honour all his laws."

In the authorized issue of the *Trs. and Paraphs.*, 1781, this alteration was retained, and others were introduced by W. Cameron (q. v.). This recast has been in use in the Church of Scotland for more than 100 years, and is easily distinguished from the original by the alteration noted above. [J. J.]

Immense coeli Conditor. *St. Gregory the Great?* [*Monday.*] This hymn, on the Second Day of the Creation, has been frequently ascribed to St. Ambrose, but the Benedictine editors do not acknowledge it as his, nor is it claimed for him by Luigi Biraghi in his *Inni sinceri e carmi de Sant Ambrogio*, Milan, 1862. *Mone* thinks it is by St. Gregory, but it is not included in the Benedictine edition of St. Gregory's *Opera*. It is found as a Vesper hymn in almost all old Breviaries and hymnaries, generally assigned to Monday, as in the *Roman*, *Sarum*, *York*, *Aberdeen*, *Mozarabic* and other *Breviaries*.

Mone, No. 273, gives the text from a MS. of the 9th cent. at Trier, &c., and says the first verse is in an 8th cent. MS. at Trier. *Daniel* gives it at l., No. 50, and iv. p. 50, from a Rheinau MS. of the 10th cent., &c. It is in four MSS. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 14*b*.; Jul. A. vi. f. 24*b*; Harl. 2961, f. 221 *b*; Add. 30,848, f. 72 *b*), and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 17, is printed from an 11th cent. MS. (B. iii. 32, f. 6) at Durham. Among the St. Gall MSS. it is found in No. 20, of the 9th cent., and Nos. 387, 413 of the 11th cent. Also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, &c. [J. M.]

Translations in C. U.:—

1. Floods of water, high in air. By T. Whytehead, in his *Poems*, 1842, p. 72, in 5 st. of 5 l. This is a paraphrase rather than a *tr.* of "Immense coeli Conditor." In 1872 it was given in the *Hymnary* as "Lo! the firmament doth bear."

2. Lord of immensity sublime. By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 17, in 5 st. of 4 l., and again in his *Hys. & Poems*, 1873, p. 11. It was repeated in the *People's H.*, 1867.

3. O Great Creator of the sky. By J. M. Neale. Appeared in the enlarged ed. of the *H. Noted*, 1854, in 5 st. of 4 l., and thence into the *Hymner*, 1882, &c.

Translations not in C. U.:—

1. All present Framer of the sky. *Bp. Mant*, 1837.
2. Almighty Maker of the heaven. *A. J. B. Hope*, 1844.
3. Maker of Heaven! Who spread'st yon proud. *Hymnarium Anglicanum*, 1844.
4. God of the boundless space. *W. J. Copeland*, 1848.
5. Thou Whose almighty Word, The firmament, &c. *R. Campbell*, 1850.
6. Lord of unbounded space. *W. J. Blew*, 1852–55.
7. Lord of unbounded space. Card. Newman, *Verses on Various Religious Subjects*, 1853, and the Marquess of Bute's *Rom. Brev. in English*, 1879.
8. Creator of the heavens, Whose arm. *J. D. Chambers*, 1857.
9. Great Creator of the sky. *J. Wallace*, 1874,
10. Creator, God immense and wise. *Primer*, 1736.

[J. J.]

Immortal spirit! wake, arise. *Charlotte Elliott.* [*Morning.*] Printed in her *Hymns for a Week*, 1839, and pub. in the same 1842, in 10 st. of 4 l., and appointed for Tuesday Morning. It is based on Heb. xii. 1, "Let us run with patience the race that is set before us." In Whiting's *Hys. of the Ch. Catholic*, 1882, it is given in 6 st., and in the Presb. *Sel. of Hys.*, Philadelphia, 1861, No. 400, in 5 st. The latter begins, "Lord, I to Thee commit my way," that is, st. v. and vi. rewritten, while st. ii.–v. are the original st. vi.–x. [J. J.]

In a land of strange delight. *J. Montgomery.* [*Midnight.*] Pub. in Collyer's *Coll.*, 1812, No. 920, in 4 st. of 4 l., and headed, "A Midnight Thought." In 1819 it was repeated in Cotterill's *Sel.*, No. 343, and Montgomery's *Greenland and Other Poems*; in 1825, in his *Christian Psalmist*; and in 1853, in his *Original Hymns*. Various readings of st. iv., ll. 3, 4, are in C. U. These are all by Montgomery, and appeared as follows:—

1. In Collyer's *Coll.*, 1812:—

"When I wake to meet my doom,
I will hide in His embrace."

2. In Cotterill's *Sel.*, 1819, and in the *Christian Psalmist*, 1825:—

"Fearless in the day of doom,
May I see Him face to face."

3. In *Greenland*, &c., 1819:—

"Fearless in the day of doom,
May I stand before His face."

4. In *Original Hymns*, 1853:—

"When I wake to meet my doom,
May I see Him face to face."

Of these readings No. 2 is the finest, and is also the most popular. [J. J.]

In age and feebleness extreme. *C. Wesley.* [*Trust in Jesus.*] This stanza of 6 l. was the last of the magnificent series of hymns and spiritual songs associated with the name of Charles Wesley. Dr. Whitehead, his physician, seems to have been the first to give the details to the public. This he did in his *Life* of John Wesley. In Jackson's Official *Memoirs of the Rev. Charles Wesley*, small ed., 1848, p. 455, the details are:—

"Hence it appears that Mr. John Wesley still entertained a hope of his brother's recovery. The decree, however, was gone forth, and no means could avail for the preservation of his life. While he remained in a state of extreme feebleness, having been silent and quiet for some time, he called Mrs. Wesley to him, and requested her to write the following lines at his dictation:—

'In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope Thou art,
Strength of my failing flesh and heart;
O could I catch a smile from Thee,
And drop into eternity.'

"For fifty years Christ as the Redeemer of men had been the subject of his effective ministry, and of his loftiest songs: and he may be said to have died with a hymn to Christ upon his lips. He lingered till the 29th of March, 1788, when he yielded up his spirit into the hands of his God and Saviour, at the advanced age of seventy-nine years and three months."

The stanza was included in the *Wes. H. Bk.* in 1875, but it had previously appeared elsewhere. It is not suited for congregational use. Its interest lies in its origin and its after associations. In G. J. Stevenson's *Meth. H. Bk. Notes*, 1883, pp. 522–30, these after associations are gathered together in a long and interesting note. [J. J.]

In Christ I've all my soul's desire. [*Christ All in All.*] Appeared in the *Christian Magazine*, 1790, and signed "W. G. Bristol." In 1806, it was transferred, with alterations, to John Dobell's *New Selection*, No. 55, in 5 st. of 4 l. This, the recognized form of the text, is in C. U. in G. Britain and America, including Snepp's *Songs of G. & G.*, 1872, and the Dutch Reformed *Hys. for the Church*, N. Y., 1869. [J. J.]

In domo Patris summae majestatis. [*Eternal Life.*] The text of this hymn is given by *Mone*, No. 302, from a 15th cent. MS. at Karlsruhe, and with the title "A hymn of the various mansions and rewards of the Elect in the Heavenly Jerusalem." The *tr.* by J. M. Neale, "My Father's home eternal," was pub. in his *Hys. chiefly Mediaeval*

on the Joys and Glories of Paradise, 1865, p. 38, and repeated in the *People's H.*, 1867. Dr. Neale says of his *tr.* that it "is little more than an imitation and abbreviation of the Latin." Also *tr.* as "In my Father's house on high," in *Lyra Mystica*, 1865, by "H. R. B." [W. A. S.]

In dulci jubilo singet und sit vro. [*Christmas.*] This hymn is a macaronic, partly Latin and partly German. It was a great favourite in Germany till comparatively recent times. It has been often ascribed to Peter of Dresden, who d. cir. 1440, but is certainly older. *Wackernagel*, ii. pp. 483–486, gives 8 versions, varying from 3 to 7 st. of 8 l. (See *Hoffmann von Fallersleben's* monograph *In dulci jubilo*, Hannover, 1861, p. 46.)

The *trs.* are, (1) "In dulci jubilo, now let us sing with mirth and jo," in 3 st. (as in the *Psaltes Ecclesiasticus*, Mainz, 1550), in the *Gude and Godly Ballates*, ed. 1568, f. 28 (1868, p. 47). (2) "Let Jubil trumpets blow, and hearts in rapture flow," in 4 st. (as in Klug's *G. B.*, Wittenberg, 1529), in *Lyra Davidica*, 1708, p. 7. (3) "In dulci jubilo—to the house of God we'll go" (as in *Klug*, 1529), by Sir J. Bowring, in his *Hymns*, 1825, No. 21. (4) "In dulci jubilo, sing and shout, all below," in 4 st. (as in a Breslau 15th cent. MS.), by *Miss Winkworth*, 1869, p. 94. (5) "In dulci jubilo, Let us our homage shew," by R. L. de Pearsall, first in the *Musical Times*, and then in Novello's *Part Song Book*, 2nd Series, vol. x., 1887, No. 296 (as in *Klug*, 1529).

It has also passed into English through a recast (from the text of *Klug*, 1529), entirely in German, which begins "Nun singet und seid froh." This is in 4 st., and was 1st pub. in the *Hannover G. B.*, 1646, p. 222, and has been repeated in many subsequent collections as in the Berlin *G. L. S.* ed., 1863, No. 174.

Tr. as "Now sing we, now rejoice," a good and full *tr.* by A. T. Russell, as No 48 in his *Ps. & Hys.*, 1851. Another *tr.* is, "We all indeed were perish'd," a *tr.* of st. iii., as No. 302 in pt. i. of the *Moravian H. Bk.*, 1754. [J. M.]

In every object here I see. *J. Newton.* [*Nature lifting the soul to God.*] Printed in the *Gospel Magazine*, June, 1774, and included in the *Olney Hymns*, 1779, in 2 st. of 6 l., and headed, "A Thought on the Seashore." It was given in the Leeds *S. S. U. H. Bk.*, 1833 and 1879, as No. 128. [J. J.]

In exile here we wander. *W. Cooke.* [*Septuagesima.*] This hymn, pub. in the *Hymnary*, 1872, under the signature "A. C. C." was suggested to Canon Cooke by P. Gerhardt's "Ich bin ein Gast auf Erden" (q. v.), but it is not a *tr.* of that hymn. It was written for the *Hymnary*. The alteration in Thring's *Coll.*, 1882, of st. iii., ll. 4–8, to

> "And we shall rise in that great day
> In bodies like to Thine,
> And with Thy saints, in bright array,
> Shall in Thy glory shine."

is the author's authorized text. [J. J.]

In evil long I took delight. *J. Newton.* [*Looking at the Cross.*] Pub. in the *Olney Hymns*, 1779, Bk. ii., No. 57, in 7 st. of 4 l., and headed, "Looking at the Cross." Although not referred to by Josiah Bull in his account of Newton (*John Newton*, &c., 1868), it seems to be of special autobiographical interest as setting forth the great spiritual change which Newton underwent. In its full form it is rarely found in modern hymn-books. Two arrangements are in C. U. (1) "In evil long I took delight," abridged, and (2) "I saw one hanging on a tree." The latter is mainly in American use. [J. J.]

In Gottes Namen fahren wir. [*Travellers' Hymn.*] This is found in varying forms from the 14th to 16th century, and was very much used by travellers on land and water, by the crusaders, at pilgrimages and processions, &c. *Wackernagel*, ii. pp. 515–517, gives 6 versions, and at iii. pp. 1229–33, gives 5 versions, varying from 2 to 29 st., the oldest being from a Munich MS. of 1422. (See also *Hoffmann von Fallersleben*, 1861, pp. 70–73, 212–215, &c.) The forms *tr.* into English are:—

i. *Wackernagel*, ii., No. 680, from the *Psaltes Ecclesiasticus*, Mainz, 1550, in 4 st. *Tr.* as, "Now in the name of God we go," by *Miss Winkworth*, 1869, p. 43.

ii. *Wackernagel*, ii., No. 682, from M. Vehe's *Gesangbüchlein*, Leipzig, 1537, in 12 st., and altered, in H. Bone's *Cantate*, 1847, No. 365. *Tr.* as, "Onward in God's name we wend," by R. F. Littledale, for the *People's Hyl.*, 1867, No. 137, omitting st. v., vi. It is appointed for Rogationtide, and signed "F. R." Repeated in Dale's *English H. Bk.*, 1875.

iii. *Wackernagel*, iii., No. 1437, in 3 st., from the *Bonn G. B.*, 1561; included as No. 1194 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as, "In God's name, let us on our way," by Miss Winkworth, in her *Lyra Ger.*, 2nd ser., 1858, p. 107. Repeated as No. 180 in her *C. B. for England*, 1863, and in the Ohio *Luth. Hyl.*, 1880. Another *tr.* is, "In God's name we our way do go," as No. 323 in pt. i. of the *Moravian H. Bk.*, 1754.

In Knapp's *Ev. L. S.*, ed. 1865, No. 2744, this third form is ascribed to Johann Hiltstein, 1557. Hiltstein's hymn (*Wackernagel*, iii. p. 1140, and *Unv. L. S.*, 1851, No. 648) is essentially different. [J. M.]

In grief and fear, to Thee, O Lord. *W. Bullock.* [*In time of Trouble.*] Appeared in his *Songs of the Church*, Halifax, N. Scotia, 1854, pp. 221–222, in 5 l. of 4 st., entitled, "The Church in Plague or Pestilence," and based upon the words, "God is our Refuge and Strength, a very present help in trouble." In 1861 it was given in *H. A. & M.*; in 1863 in Kennedy, and again in many other collections, and usually with the omission of st. iii., which reads:—

> "Our sins Thy dreadful anger raise,
> Our deeds Thy wrath deserve;
> But we repent, and from Thy ways
> We never more will swerve."

The *H. A. & M.* text, with st. i., l. 3, thus: "And while Thy judgments are abroad," and the stanza above quoted, will give the orig. text. Its use is somewhat extensive. [J. J.]

In humble faith, and holy love. *T. Rennell.* [*Holy Trinity.*] These stanzas by Dean Rennell form the words of the anthem known by the above first line, No. 304 of the *Musical Times* series, the music being by Dr. George M. Garrett. In its original form the hymn is not used as such in the collections, but rewritten by Dr. Kennedy as, "A triple light of glory shines," it was included in his *Hymno. Christ.*, 1863. [J. J.]

In latter days, the mount of God. [*The Church the House of God.*] In the Scottish *Translations and Paraphrases* of 1745, this is given as No. xxviii. on Is. ii. 2–6, as follows:—

1.

> "In latter Days, the Mount of God,
> his sacred House, shall rise
> Above the Mountains and the Hills,
> and strike the wond'ring Eyes,

2.
"To this the joyful Nations round,
all Tribes and Tongues shall flow;
Up to the House of God, they'll say,
to *Jacob's* God, we'll go.

3.
"To us he'll point the Ways of Truth:
the sacred Path we'll tread:
From *Salem* and from *Zion*-Hill
his Law shall then proceed.

4.
"Among the Nations and the Isles,
as Judge supreme, he'll sit:
And, vested with unbounded Pow'r,
will punish or acquit.

5.
"No Strife shall rage, nor angry Feuds,
disturb these peaceful Years;
To plow-shares then they'll beat their swords,
to Pruning-hooks their Spears.

6.
"Then Nation shan't 'gainst Nation rise,
and slaughter'd Hosts deplore:
They'll lay the useless Trumpet by,
and study War no more.

7.
"O come ye, then, of *Jacob's* house,
our Hearts now let us join:
And, walking in the Light of God,
with holy beauties shine."

The author of this piece is unknown, and the piece itself has passed out of use. From it, however, there has grown a hymn concerning the authorship of which much discussion has arisen. The details of this controversy are given under **Bruce, M.** (q.v.). From evidence there adduced we hold that the revision of the above, known as, "Behold the mountain of the Lord," was written by M. Bruce about 1764; that after his death in 1767, the MS. was given to J. Logan for publication; that in 1781 Logan published it in his *Poems* as his own; and that the same year, as one of the revisers of the Scottish *Translations and Paraphrases*, he secured, after some alterations and the addition of a stanza, also altered from the original of 1745, its insertion therein.

2. The text as given in Logan's *Poems*, 1781, p. 106, No. 5, and which is the nearest approach to Bruce's original that can be attained, is as follows:—

1.
"Behold! the mountain of the Lord
In latter days shall rise,
Above the mountains and the hills,
And draw the wondering eyes.

2.
"To this the joyful nations round
All tribes and tongues shall flow;
Up to the hill of God, they'll say,
And to His house we'll go.

3.
"The beam that shines on Zion's Hill
Shall lighten every land,
The King who reigns in Zion's towers
Shall all the world command.

4.
"No strife shall vex Messiah's reign,
Or mar the peaceful years;
To ploughshares soon they beat their swords,
To pruning-hooks their spears.

5.
"No longer hosts encountering hosts,
Their millions slain deplore;
They hang the trumpet in the hall
And study war no more.

6.
"Come then—O come from every land,
To worship at His shrine;
And, walking in the light of God,
With holy beauties shine."

3. As already indicated, this text with slight alterations, and the original st. iv. as above, altered to "Among the nations," &c., was given in the Scottish *Translations and Paraphrases*, 1781, No. xviii., as follows:—

St. i., as above, 1781, with l. 3, "*On mountain tops, above,*" &c. St. ii., as above, 1781. St. iii., as above, 1781. St. iv., from 1745, st. iv. altered. St. v., "No strife shall *rage, nor hostile feuds disturb those* peaceful years," &c., 1781. St. vi., l. 1, as 1781; 2, "*Shall crowds of* slain deplore"; ll. 3 and 4 as 1781. St. vii., "Come, then, *O house of Jacob! come*"; ll. 2, 3, 4 as 1781. Modern editions are somewhat different from this.

4. In this last form the hymn has been in authorized use in the Church of Scotland for more than 100 years, and is found in the hymnals of most English-speaking countries. It should be designated as *Scottish Trs. & Paraphs.*, 1745, *rewritten by M. Bruce, and altered by J. Logan.*

5. In Miss J. E. Leeson's *Par. and Hymns*, &c., 1853, this hymn is given as rewritten by her for that collection as, "The mountain of Jehovah's house." It is in 5 st. of 4 l. Another form, dating from Belknap's *Ps. & Hymns*, Boston, 1795, beginning "O'er mountain tops, the mount of God," is in C. U. in America. [J. J.]

In life's gay dawn, when sprightly youth. *T. Blacklock.* [*Children.*] 1st appeared as No. 16 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Eccles. xii. 1, in 4 st. of 4 lines. In the public worship ed. issued in that year by the Church of Scotland, and still in use, *dawn* in st. i., l. 1, was altered to *morn*, and 8 other lines rewritten. In the markings by the eldest daughter of *W. Cameron* (q. v.) ascribed to Blacklock. Included in *Paterson's Coll.*, Glasgow, 1867, and in America in the *Springfield Coll.*, 1835. In the American Prot. Episcopal *Coll.*, 1826, No. 92, it was altered to "O, in the morn of life, when youth." This was followed in America in the *Bap. Psalmist*, 1843; Cheshire Association *Christian Hymns*, 1844; and further altered to "In the glad morn of life, when youth," in *Adams & Chapin's Coll.*, 1846, or to "In the bright morn of life, when youth," as in the *Bap. Praise Bk.*, New York, 1871. [J. M.]

In natali Domini. [*Christmas.*] This hymn probably is of the 14th or 15th cent. *Wackernagel*, i. pp. 202–203, gives five versions varying from 2 to 6 st., the oldest being from a 15th cent. MS. at Munich. The form *tr.* into English is his No. 323—which appeared with the German in 6 st. of 7 l. in the *Enchiridion geistliker leder*, Wittenberg, 1571. *Daniel*, i., No. 474, quotes it from *Wackernagel's* 1st ed. (1841). It has passed into English through the German "Do (Da) Christus gebaren war Fröwden sick der Engel schar," which appeared with the Latin, 1571, as above, and thence in *Wackernagel*, iv. p. 790, in 6 st. of 7 l., repeated as No. 26 in the *Unv. L. S.*, 1851. *Tr.* as:—

Hark! the heavenly hosts proclaim. A good *tr.* of st. i., ii., iv., by A. T. Russell, as No. 50 in his *Ps. & Hys.*, 1851. Slightly altered and beginning "Hark, the angel choirs," as No. 101 in *Kennedy*, 1863. Another *tr.* is "On the birthday of the Lord." By Dr. Littledale in *Lyra Messianica*, 1864. [J. M.]

In never ceasing songs of praise. *B. Beddome.* [*The overruling of all for Good.*] Pub. in his (posthumous) *Hymns*, &c., 1817, No. 34, in 5 st. of 6 l. In this form it is not in C. U.; but the hymn "Temptations, trials,

doubts and fears," included in the 1800 ed. of Rippon's *Sel.*, No. 286, pt. ii., has many lines in common. Whether Beddome's 1817 text is *Rippon's* 1800 text expanded from 3 st. of 4 l. to 5 st. of 6 l., or whether the 1800 text was abridged by Rippon from Beddome's MS., we cannot say. [J. J.]

In noctis umbrâ desides. *C. Coffin.* [*Advent.*] Appeared in the *Paris Breviary*, 1736, for Compline in Advent; and again in Coffin's *Hymni Sacri*, 1736, p. 93. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 12, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **While we our weary eyelids close.** By J. Chandler, in his *Hys. of the Prim. Ch.*, 1837, p. 10. It is repeated in a few collections.

2. **When shades of night around us close.** By the Compilers of *H. A. & M.* 1st printed in their trial copy, 1859, and then in the 1st ed., 1861.

3. **When night has veiled the earth in shade.** By the Editors of the *Hymnary*, 1872, principally from the *trs.* by J. Chandler and J. D. Chambers.

Translations not in C. U.:—

1. And now with shades of night opprest. *I. Williams.* 1839.

2. When clouds of darkness veil the sky. *R. Campbell.* 1850.

3. In Night's dim shadows lying. *W. J. Blew.* 1852–5.

4. In shadowy night, whilst drowsy sleep. *J. D. Chambers.* 1857. [J. J.]

In passione Domini, qua datur salus homini. *St. Bonaventura.* [*Passiontide.*] This is ascribed to St. Bonaventura, and is given in his *Opera*, Mainz, 1609, vol. vi. p. 417, as a hymn for a *Little Office of the Passion* at Matins. *Mone*, No. 84, gives the text from three MSS. of the 14th cent., one at Strassburg, and two (one of which belonged to the abbey of Reichenau) at Karlsruhe. He mentions another MS. at Karlsruhe as assigning it to Compline on the festival of the Crown of Thorns; and *Daniel*, iv. p. 219, in giving the text of *Mone*, cites it as a hymn at Matins on this festival in the *Constanz Breviary*, 1516. [W. A. S.]

Translations in C. U.:—

1. **In the Lord's atoning grief.** By F. Oakeley. Written in 1841 for use in Margaret Street Chapel, London, of which the translator was then the Incumbent, and pub. in his *Devotions Commemorative of the Passion of Our Lord*, &c., 1842. In 1852 it was included, with alterations, in *Hys. and Introits*, and thence, in 1861, into *H. A. & M.*, in 5 st. of 4 l. This text has been repeated in several collections, and sometimes abridged to 3 st. as in Thring's *Coll.*, 1882.

2. **In our Lord's atoning grief.** This arrangement of Canon Oakeley's *tr.* appeared in the Cooke & Denton *Hymnal*, 1853, No. 68, and was repeated in Chope's *Hymnal*, 1864. St. i., ii., iv. are from *Oakeley*, and iii. is new.

Translation not in C. U.:—

Thy wondrous passion life, O Lord. *J. D. Chambers.* 1857. [J. J.]

In streets and openings of the gates. *J. Logan.* [*Voice of Wisdom.*] 1st pub. in the Scottish *Translations and Paraphrases*, 1781, No. x., in 7 st. of 4 l. We have ascribed this paraphrase to J. Logan on evidence given in the memoir of *M. Bruce* in this work (q.v.). In Miss J. E. Leeson's *Paraphs. and Hys.*, 1853, No. 43, this hymn opens with the same first line; but it is a rewritten form of the hymn in 4 st. by Miss Leeson. [J. J.]

In the beginning God said "Be!" *J. Montgomery.* [*Creation.*] This hymn is dated in the original MS. "Written at Dinsdale, Sep. 22, 1835." In 1853 it was included in Montgomery's *Original Hymns*, No. 2, in 4 st. of 4 l., and entitled "The Creation and Dissolution of all Things." Its use is limited. [J. J.]

In the Cross of Christ I [we] glory. *Sir J. Bowring.* [*Glorying in the Cross.*] Pub. in his *Hymns*, 1825, in 5 st. of 4 l., and based upon Gal. vi. 14. It has passed into numerous collections in G. Britain and America, and is one of the most widely known of the author's hymns. It is sometimes given as "In the Cross of Christ *we* glory." [J. J.]

In the fields with their flocks abiding. *F. W. Farrar.* [*Christmas Carol.*] Written in 1871 for one of the Harrow Concerts, and subsequently embodied by Mr. John Farmer in his Oratorio *Christ and his Soldiers.* From the Oratorio it was transferred, together with the original music, to Mrs. Brock's *Children's H. Bk.*, 1881. It is also in several other collections. [J. J.]

In the hour of my distress. *R. Herrick.* [*Litany to the Holy Spirit.*] This Litany was pub. in his *Noble Numbers*, &c., 1647, in 12 st. of 4 l.; and in Dr. Grosart's *Early English Poets*, 1869, vol. iii. p. 132. The form in which it is found in C. U. is that of a cento. The stanzas chosen vary in the hymnals, those usually omitted being too quaint for congregational use. In some collections it begins "In the *time* of my distress." It is also sometimes given as "In the hour of *deep* distress," with the refrain "Good Spirit, comfort me." This form of the text appeared in Cotterill's *Sel.*, 1819, where it was given as a sequel to "O Thou from Whom all goodness flows." It is in extensive use in G. Britain and America. Orig. text in *Lyra Brit.*, 1867, p. 306. [See **English Hymnody, Early**, § ix.] [J. J.]

In the hour of trial. *J. Montgomery.* [*In Trial and Temptation.*] Montgomery's original MS. of this hymn is dated "October 13, 1834;" and on it the names of twenty-two persons are written to whom he sent MS. copies, together with the dates on which they were sent [M. MSS.]. The text is the same as that given in Montgomery's *Original Hymns*, 1853, No. 193, in 4 st. of 8 l., with the exception of st. iii., l. 4, which reads, "*O'er* the sacrifice." Four forms of the text (besides minor alterations, are in C. U.:—

1. The authorized text of 1853. This was given in Mercer's *Ch. Ps. & H. Bk.*, 1854, and has become exceedingly popular in G. Britain and America. This text is that given in the *Hy. Comp.* with st. i., l. 2, *Jesu* for "Jesus," and Bp. Bickersteth's note (in 1876) on his text: "This hymn, by J. Montgomery (1825) is given, as varied by F. A. Hutton (1861)," is in error both with regard to date and text.

2. An altered text by Mrs. Frances A. Hutton, given in Prebendary H. W. Hutton's (Lincoln) *Supplement and Litanies*, N.D. This text is easily recognised by

comparing the concluding stanza with that by Montgomery :—

Montgomery.	*Mrs. Hutton.*
"When, in dust and ashes, To the grave I sink, While heaven's glory flashes O'er the shelving brink, On Thy truth relying, Through that mortal strife, Lord, receive me, dying, To eternal life."	"When *my last hour cometh*, [*and pain ; Fraught with strife When my dust returneth To the dust again ;* On Thy truth relying Through that mortal strife. *Jesus, take* me, dying, To eternal life."

3. The text as in Thring's *Coll.*, 1882, which is Mrs. Hutton's text slightly altered.

4. The text in *Church Hys.*, 1871. The alterations in st. iii., iv., are by the editors. This text may be easily recognised in any other collection by st. iv., ll. 1, 2 :—

"When my lamp low burning
Sinks in death's last pain," &c.

The opening lines of this hymn have been the subject of much controversy, it being held by many that the petition,

"In the hour of trial,
Jesus, *pray for* me,"

is unscriptural. That Montgomery himself was not at one time quite satisfied with the petition is evident from the fact that a copy of the hymn in his handwriting, dated "Sheffield, Apl. 25, 1835," (Wincobank Hall MSS.) reads :

"In the hour of trial,
Jesus, *stand by* me."

The outcome of this difficulty is found in the following readings of this line :—

1. Jesus, *pray for* me. Original MS.
2. Jesus, *stand by* me. Wincobank Hall MS.
3. Jesus, *pray for* me. Montgomery, *C. Hys.*, 1853.
4. Jesus, *help Thou* me. Mrs. Hutton
5. Jesu, *plead for* me. Thring's *Coll.*

When these various forms of the text are taken into account, it is found that this hymn ranks in popularity with the best of Montgomery's productions. [J. J.]

In the morning hear my voice. *J. Montgomery.* [*Daily Prayer.*] Montgomery's original MS. of this hymn is dated "Jany. 7, 1834," and on it are given the names of fifteen persons to whom copies were sent. Montgomery pub. the hymn in his *Original Hymns*, 1853, No. 80, in 5 st. of 4 l., as "A Prayer for every day and all day long." Its use is mainly confined to America. [J. J.]

In the night of my solitude kneeling alone. *J. D. Burns.* [*Night.*] Appeared in his little book of prayers and hymns, *The Evening Hymn*, 1857, No. 22, in 6 st. of 4 double lines, and headed "In the night His song shall be with me." It deals with the "night" of "solitude," "sorrow," "temptation," "sickness," "desertion," and "life," a stanza being devoted to each. It is a most effective hymn for private devotion. It is in Dale's *English H. Bk.*, 1875. [J. J.]

In the sun and moon and stars. *Bp. R. Heber.* [*Advent.*] Appeared in the *Christian Observer*, Oct. 1811, in 4 st. of 4 l., and headed "2nd Sunday in Advent—*Luke* xxi." It was repeated with some changes in the text in Heber's posthumous *Hymns*, &c., 1827, p. 9. This text is that usually followed in the hymn-books in G. Britain and America. [J. J.]

In Thee we live, and move, and are. *John Mason.* [*Providence.*] This is a most successful cento compiled by Dr. Kennedy for his *Hymno. Christ.*, 1863, No. 1409, in 5 st. of 4 l. It is from various "Songs" in Mason's *Spiritual Songs*, or *Songs of Praise*, first pub. in 1683 as follows :—

St. i. From "Song of Praise for Preservation," st. iii., l. 1–4. St. ii. From "Song of Praise for Providence," st. iii., l. 1–4. St. iii. From "Song of Praise for Protection," st. i., l. 5–8. St. iv. From "Song of Praise for Protection," st. ii., l. 1–4. St. v. From "Song of P. for Family Prosperity," st. v., l. 5–8.

These "Songs" are Nos. iv., v., vi. and viii. respectively, and are found in full in D. Sedgwick's reprint of Mason's *Songs of Praise*, 1859. [J. J.]

In Thy Name, O Lord, assembling. *T. Kelly.* [*Public Worship.*] 1st pub. in his *Hymns . . . Not before Published*, 1815, No. 24, in 3 st. of 6 l. (*Hymns*, 1853, No. 371.) In its original form it is in extensive use, and as "In Thy courts, O Lord, assembling," it is also found in several collections. The latter text was given in Martineau's *Hymns*, 1840 and 1873, and others. [J. J.]

In token that thou shalt not fear. *H. Alford.* [*Holy Baptism.*] In Mrs. Alford's *Life* of Dean Alford the origin of this hymn is thus stated :—

"Some lines on 'The Sign of the Cross in Baptism' (suggested by *Hooker's Eccl. Polity*, Bk. v., sec. 65) were written at this time. They were sung four years afterwards in Wymeswold Church as a hymn when his first child was christened, and since their publication they have come to be used not unfrequently on the occasion of a Baptism." *Life*, ii. p. 78.

The passage from *Hooker* here referred to by Mrs. Alford is :—

"Seeing therefore that to fear shame which doth worthily follow sin, and to bear undeserved reproach constantly, is the general duty of all men professing Christianity ; seeing also that our weakness while we are in this present world doth need towards spiritual duties the help even of corporal furtherances, and that by reason of natural intercourse between the highest and the lowest powers of man's mind in all actions, his fancy or imagination carrying in it that special note of remembrance, than which there is nothing more forcible where either too weak, or too strong a conceit of infamy and disgrace might do great harm, standeth always ready to put forth a kind of necessary helping hand ; we are in that respect to acknowledge the good and profitable use of this ceremony, and not to think it superfluous that Christ hath His mark applied upon that part where bashfulness appeareth, in token that they which are Christians should be at no time ashamed of His ignominy."

The hymn was written at Heale, during Alford's stay from June 5 to July 17, 1832, with his uncle, Mrs. Alford's father, and was first printed in the *British Magazine*, Dec. 1832. In 1833 it was repeated in Alford's anonymous *Poems & Poetical Fragments*, and subsequently in most of his poetical works and collections of hymns, including his *Year of Praise*, 1867. In the numerous collections in which it is found, both in G. Britain and America, it is usually given in a correct form. It is sometimes found "In token that *we should* not fear." It is given in a greater number of hymn-books than any other hymn for Holy Baptism, and in popularity it ranks amongst the Dean's hymns as second only to his "Come, ye thankful people, come." [J. J.]

In vain Apollos' silver tongue. *B. Beddome.* [*Before Sermon.*] Appeared anonymously in Rippon's Bap. *Sel.*, 1787, No. 360, in 2 st. of 4 l. In Beddome's (posthumous) *Hymns*, 1817, No. 588, there is a hymn in 3 st. of 4 l. beginning "In vain does *Paul's*

persuasive tongue." The former hymn is either the latter rewritten from 3 st. to 2, or the latter is the former expanded. As Beddome supplied Rippon with many of his hymns in MS., probably the 1817 text is the original. [J. J.]

Incarnate God! the soul that knows. *J. Newton.* [*Safety of the Believer.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 47, in 8 st. of 4 l., and headed "The Believer's Safety. Psalm xci." It is in use in its original form, and also as, "O God most high, the soul that knows." This altered form of st. i., vi.–viii. was made by W. J. Hall for his *Mitre H. Bk.*, 1836, No. 83. Sometimes, as in the *New Mitre*, 1875, a doxology is added. [J. J.]

Incarnate Word, Who, wont to dwell. *Bp. R. Heber.* [*Epiphany.*] Appeared in his (posthumous) *Hymns*, &c., 1827, p. 32, in 4 st. of 4 l., and appointed for the 2nd S. after Epiphany. It is given in several collections in an unaltered form. Another form, "Messiah, Lord, Who, wont to dwell," is also in C. U. This was given in Martineau's *Hymns*, 1840. [J. J.]

Indulgent God, to Thee I raise. *T. Coles.* [*Praise for Salvation.*] Included anonymously in the 10th ed. of Rippon's Bapt. *Sel.*, 1800, No. 299 (Pt. iii.), in 6 st. of 4 l., and headed "Happy in the Salvation of God." In some copies of the 1827 edition of Rippon the blank is filled in with "Coles." After Dr. Rippon's death in 1836, *three* editions of his *Sel.* appeared: (1) his original *Sel.* as revised in 1827; (2) an edition pub. by Hall, Virtue & Co., which was a reprint of Rippon's 1800 edition with additions; and (3) *The Comprehensive Rippon*, 1844. In No. 2 this hymn is ascribed to "*B. Francis*," and in No. 3 to "*Francis*." That No. 1 in giving it to "*T. Coles*," is right is evident from a communication from B. F. Flint, grandson of B. Francis, to D. Sedgwick, dated "Jan. 26, 1859," in which he says "'Indulgent God, to Thee I raise,' ascribed to my Grandfather, is not his, but was written by the late Rev. Thomas Coles of Bourton." [J. J.]

Indulgent Sovereign of the skies. *P. Doddridge.* [*Fast Day.*] In the D. MSS., this hymn, No. 76, is headed "God intreated for Jerusalem. A hymn for a Fast Day, from Isa. lxii., 6, 7," and is dated "Jan. 4, 173$\frac{3}{4}$." It is also in the Brooke MSS. It was pub. in Doddridge's (posthumous) *Hymns*, &c., 1755, No. 120, in 10 st. of 4 l., with the heading changed to "God intreated for Zion; Isaiah lxii., 6, 7. For a Fast Day; or, A Prayer for the revival of Religion;" and repeated in J. D. Humphreys's ed. of the same, 1839, No. 136. It is usually given in the hymn-books in an abridged form, and sometimes as "*Thou glorious* Sovereign of the Skies." [J. J.]

Ingemann, Bernhardt Severin, was b. at Thor Kildstrup, Island of Falster, May 28, 1789. From 1822 to his death in 1862, he was Professor of the Danish Language and Literature at the Academy of Sorö, Zealand, Denmark. He was a poet of some eminence. His collected works were pub. in 1851, in 34 volumes. Seven of his hymns *tr.* into English are given in Gilbert Tait's *Hymns of Denmark*, 1868. The only hymn by him in English C. U. is:—

Igjennem Nat og Traengsel. *Unity and Progress.* It is dated 1825, and is given in the *Nyt Tillaeg til Evangelisk-christelig. Psalmebog*, Copenhagen, 1859, No. 502. In its *tr.* form as "Through the night of doubt and sorrow," by the Rev. S. Baring-Gould, it has become widely known in most English-speaking countries. The *tr.* was pub. in the *People's H.*, 1867. It was greatly improved in *H. A. & M.*, 1875, and has been specially set to music by several composers. [J. J.]

Ingham, Benjamin, M.A. The details of the life of this hymn-writer are given in the article on **Inghamite Hymnody.** Ingham's hymns appeared in the *Kendal H. Bk.*, 1757, and in various editions of the English *Moravian H. Bk.* The 1886 ed. of the *Moravian H. Bk.* contains the following hymns by him:—

1. Jesus, my Saviour, full of grace. *Jesus All in All.*
2. The one thing needful, that good part. *Mary's Choice.*

[J. J.]

Inghamite Hymnody. The Inghamite Society was founded by the Rev. Benjamin Ingham, brother-in-law to the Countess of Huntingdon. He was b. at Osset, Yorkshire, June 11, 1712, and educated at Queen's College, Oxford. At Oxford he made the acquaintance of Whitefield and the Wesleys, a circumstance which greatly influenced his after life. In 1735 he was ordained by the Bishop of Oxford (Dr. John Potter), and in October of the same year he sailed with C. Wesley to Georgia, in America. On the voyage he made the acquaintance of several Moravian missionaries, who were also proceeding to America, and on his arrival in that country he joined them in their work. Returning to England in 1738, he began preaching in various churches and chapels in Wakefield, Leeds, and Halifax; but in June, 1739, he was inhibited from preaching in any of the churches in the diocese of York. He continued to labour with the Moravians in Bedfordshire, Nottinghamshire, Lancashire, and Yorkshire, &c., where several Moravian settlements were subsequently established, that at Fulneck, near Leeds, being on ground given to the Society by Ingham. Ingham's Society and chapels were, however, distinct from the Moravians, and his preachers looked to him as their head. In 1755, at a general meeting of his preachers, at Winewall, near Colne, in Lancashire, he was elected General Overseer of the Societies, and William Batty (q.v.), and James Allen (q.v.) were chosen as his fellow-helpers, who were set aside for their work by prayer and the laying-on of hands by Ingham. At about that time the Inghamites had upwards of eighty chapels, but mainly through internal dissensions they have dwindled to a very small number. The first hymn-book published for the use of this society was printed at Leeds, and was drawn mainly from the Lady Huntingdon Coll. The most important collection was that known as the *Kendal Hymn Book*, which was published in 1757, and to it an *Appendix* was added in 1761. The editor of this book was James Allen, who contributed about one-half of the contents. The other contributors were Christopher Batty, William Batty, John Green, Benjamin Ingham, and four or five others. Ingham seems to have written Nos. 3 and 85

[S. MSS]. Half-a-dozen hymns from this book are all that are found in modern hymn-books, outside the Inghamite official collection. (For further details concerning Ingham and the Inghamites see *Life and Times of Selina, Countess of Huntingdon*, Lond., Painter, 1839.) Ingham d. in 1772. [J. J.]

Inglis, Charlotte H. [Various.]

Inglis, Margaret Maxwell, née Murray, was b. at Sanquhar, Dumfriesshire, Oct. 1774, and was married first to Mr. Finlay, and secondly to Mr. John Inglis, an officer of the Excise, who d. in 1826. Mrs. Inglis d. at Edinburgh, Dec. 1843. Her *Miscellaneous Poems* were pub. at Edinburgh in 1838 (Rogers's *Sacred Minstrel*, p. 75). [J. J.]

Ingolstätter, Andreas, was b. at Nürnberg, April 9, 1633, where he became superintendent of the market, and where he d. June 7, 1711. In 1672 he was admitted a member of the Pegnitz Shepherd and Flower Order, and was in 1674 crowned as a poet. Of his seven or eight hymns (of which six were contributed to the Pegnitz *Andachtsklang*, 1673-91) one has passed into English:

Hinab geht Christi Weg. [*Humility.*] 1st pub. in the *Poetischer Andachtsklang*, Nürnberg, 1673, No. 39, in 7 st. of 8 l.; and is founded on meditation, No. 261, of Dr. H. Müller's *Geistliche Erquickstunden*. Included in Knapp's *Ev. L. S.*, 1837, No. 2198, in 6 st. *Tr.* as:—

Christ's path was sad and lowly. A good *tr.* from Knapp by Mrs. Findlater in the 3rd Ser., 1858, of the *H. L. L.*, p. 8 (1884, p. 135), repeated in the Irvingite *H. for use of the Churches*, 1871. In Bp. Ryle's *Coll.*, 1860, it begins "Lowly, my soul, be lowly."

Another tr. is "Still downward goes Christ's way," by J. D. Burns, in the *Family Treasury*, 1859, p. 192 (*Remains*, 1869, p. 248). [J. M.]

Instantis adventum Dei. *C. Coffin.* [*Advent.*] Given in the *Paris Brev.*, 1736, as the hymn at Matins for Sundays, and Ferial-days in Advent. It was also included in the author's *Hymni Sacri*, 1736, p. 32; in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 36; and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. It is *tr.* as:—

1. The Advent of our God. Our Prayers, &c. By J. Chandler. 1st pub. in his *Hys. of the Prim. Church*, 1837, p. 39, and subsequently included in numerous collections, and sometimes with considerable alterations as noted below. Its use is more extensive than any other *tr.* of this hymn.

2. Our God approaches from the skies. By I. Williams. 1st pub. in his *Hys. Tr. from the Parisian Brev.*, 1839, p. 43. This was given in the *Salisbury H. Bk.*, 1857, as "God cometh! and e'en now is near;" and was repeated, with further alterations, and the introduction of some lines from *Chandler*, in the *Sarum Hyl.*, 1868, as "The Advent of our God! Behold, the Lord is near."

3. The coming of our God, our Prayers, &c. This *tr.* in R. Campbell's *Hys. and Anthems* (*St. Andrews Hymnal*), 1850, is based upon J. Chandler, st. i.–iii. being repeated almost word for word. The *tr.* by R. Campbell in Mr. O. Shipley's *Annus Sanctus*, 1884, is this text of 1850, partly rewritten, specially st. iii., but several of *Chandler's* lines are still retained.

4. Lest the Comer tarry long. By W. J. Blew. 1st printed for use in his own Church cir. 1851, and then in his *Ch. Hy. and Tune Book*, 1852 and 1855. It is repeated in Rice's *Hymns*, 1870.

5. The Advent of our God. Let us with prayers. By J. A. Johnston, in his *English Hyl.*, 1856 and 1861.

6. The Advent of our King. Our prayers, &c. This *tr.* appeared in the trial copy of *H. A. & M.*, 1859, and again in the 1st ed., 1861, and the revised ed., 1875. It is J. Chandler's *tr.* very much altered by the Compilers of *H. A. & M.*

7. Lift up the Advent strain. This rendering appeared in the *Parish H. Bk.*, 1863 and 1875, and the *Hymnary*, 1872. It is J. Chandler's *tr.* slightly altered.

8. To hail Thine Advent, Lord, we lift. In Mercer's *Ch. Psalter and Hy. Bk.*, Ox. ed., 1864, No. 75, is J. Chandler's *tr.* rewritten from S. M. into L. M. This was probably done by Mercer.

9. The Advent of our King! For this prepare the way. This is the Rev. F. Pott's revision of J. Chandler's *tr.* in *Hys. fitted to the Order of Com. Prayer*, 1861.

10. The Advent of our God, Behold the Lord, &c. This in the S. P. C. K. *Church Hys.*, 1871, is a cento from J. Chandler, I. Williams, the *Sarum Hyl.*, 1868, and some lines newly rendered by the Editors of *Church Hys.*

Translations not in C. U.:—

1. To haste Thine Advent from the skies. *J. D. Chambers*, 1857.
2. The advent of our God and King. *G. Moultrie*, 1870.
3. The Advent of our God at hand. *J. C. Earle*, in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

Interval of grateful shade. *P. Doddridge.* [*Evening.*] In the "D. MSS." this hymn is given in full, but without date. In 1755, it was included in Doddridge's (posthumous) *Hymns*, as the second of the "Hymns on Particular Occasions and in Uncommon Measures," being No. cccIxiii. of the volume, in 70 lines, and entitled "An Evening Hymn, to be used when composing oneself to sleep." It is also in J. D. Humphreys's ed. of the *Hymns*, 1839, No. 309. In 1812, Dr. Collyer gave the complete hymn in his *Collection*, dividing the same, as in Doddridge's *Hymns*, into three parts, and using each part as a separate hymn. He also divided the unbroken lines of the original into stanzas. The three hymns thus made were:—

"Interval of grateful shade."
"What though downy [peaceful] slumbers flee."
"What if death my sleep invade."

This arrangement was repeated in Bickersteth's *Christian Psalmody*, 1833, Nos. 489, 490, 491, in Elliott's *Ps. & Hys.*, 1835, No. 327, and other collections. In this manner these three hymns were handed down to modern collections. A cento from the poem is also in C. U. It begins: "Heavenly Father, gracious Name." [See Eng. Hymnody, Early, § xiv.] [J. J.]

Into the heav'n of the heav'ns hath He gone. *H. Bonar.* [*Ascension.*] Given in the 3rd Series of his *Hys. of Faith & Hope*, 1866, in 8 st. of 4 l., and headed, "The Song of the Lamb." The cento, "Blessing, and honour, and glory, and power," in 3 st. in *Laudes Domini*, N. Y., 1884, and others, is taken from this hymn. [J. J.]

Iota. In W. Carus Wilson's *Friendly Visitor*, and in *The Children's Friend* this is the *nom de plume* of Dorothy A. Thrupp.

Ira justa Conditoris. [*Passiontide.*] In the Office of the Most precious Blood of our Lord Jesus Christ this is the hymn at Matins.

This Office is one of those added to the *Roman Breviary* since 1735. In the Bologna ed., 1827, it is given in the *Appendix* to the *Pars Vernalis* as one of the festivals of March, and as a double of the first class; but by a decree of Pope Pius IX., Aug. 10, 1849, it is ranked as a double of the second class and appointed for the 1st Sunday in July.

The text is found as above in the *Appendix*, 1827, p. 233, in 6 st., and is repeated in subsequent editions of the *Roman Breviary*. Also in *Daniel*, ii. p. 355. [J. M.]

Translation in C. U.:—

He Who once in righteous vengeance. By E. Caswall. Pub. in his *Lyra Catholica*, 1849, p. 85, in 6 st. of 6 l.; and again in his *Hys. & Poems*, 1873, p. 47. In 1853, st. i., iv.–vi. were given in the Cooke & Denton *Hymnal*, No. 6. This arrangement of the text has been repeated in a large number of hymn-books in G. Britain and America, and is the popular form of the hymn. In the 1862 *Appendix* to the *H. Noted*, No. 298, the full text is given; and in the *Hymnary*, 1872, st. iii. is omitted. [J. J.]

Irish Hymnody. Although there are numerous hymns and sacred poems of great excellence in the Irish, Latin, and English languages which are the production of writers of Irish birth, yet Ireland does not possess a distinctive hymnody as is the case with England, Scotland, France, Germany, and America, &c. The best and fullest account of what was done in the earliest days of Irish history is contained in *The Book of Hymns of the Ancient Church of Ireland*, by J. H. Todd, D.D., 2 vols., 1855–69. These hymns are taken from the *Liber Hymnorum*, a MS. in the Library of Trinity College, Dublin; with various readings from the well-known *Antiphonarium Benchorense* in the Ambrosian Library, Milan; and other ancient sources. Dr. Todd accompanies the hymns with translations. Another work of interest is the *Lyra Hibernica Sacra, Compiled and edited by Rev. W. MacIlwaine, D.D., Canon of St. Patrick's, Dublin:* Belfast, 1878. This work has an interesting Preface; nearly 230 pieces, divided into "Sacred Poems," "Hymns," and "Sacred Lyrics;" and a list of the 80 authors from whose works extracts are given: from St. Patrick (372–466), Sedulius? (434), and St. Columba (521–597), to Mrs. C. F. Alexander, Dean Bagot, Dr. Monsell, and Dr. Littledale. This book presents good specimens of what has been done by the eighty writers therein represented; but it neither exhausts the list of writers nor gives one-hundredth part of the sacred lyrics which they have written.

2. The various collections of hymns for Public Worship which have been or still are in use in Ireland are comparatively few. "The United Church of England and Ireland" used *Tate and Brady* in common until the practice in England of publishing independent hymn-books for Church use led to the publication of Weyman's *Melodia Sacra*, by Marcus Moses, a music-seller in Dublin, circa 1820. This was followed by an *Appendix* to the same of *Hymns with Tunes*, and by Bussell's *The Choralist*, consisting of vol. i., *Metrical Psalms & Chants*, 1842; vol. ii. 200 *Hymns*, 1864, vol. iii. 100 additional *Hymns* and several short anthems, 1865 (Crawford's *Biog. Index* [Composers] *to the* [Irish] *Church Hymnal*). In October, 1862, a Committee of Clergymen was appointed by a Conference of Clergy and Laity of the united diocese of Down and Connor, and Dromore, to compile a hymn-book under the direct sanction of the Bishop of the diocese. This resulted in *A Book of Hymns suited to the Services of the United Church of England and Ireland*, Belfast, 1863, containing 414 hymns. In 1864 the Dublin Association for Promoting Christian Knowledge published a *quasi-official* collection as *The Church Hymnal* (280 hymns). This book, revised and enlarged to 474 hymns, 2 graces, and 16 doxologies, was published in 1873 as the *authorized* hymn-book of the Church of Ireland. This collection has attained to a large circulation. Its *Biographical Index* (the "Writers" by G. A. Crawford and J. A. Eberle, and the "Composers" by G. A. Crawford) is the best work of its kind extant.

3. The *Presbyterians* throughout Ireland have usually adhered to the use of the *Scottish Psalter* [see **Scottish Hymnody**]. Individual efforts have, however, been made from time to time to supply separate congregations with hymn-books, as in the case of *A Selection of Psalms & Hymns for the Use of the Presbytery of Antrim, and the Congregation of Strand Street, Dublin.* Belfast, 1818; and W. F. Stevenson's *Hymns for the Church and Home*, 1873.

4. The *Congregationalists* have also had individual efforts made on their behalf in *A Selection of Hymns designed for the Worship of a Christian Congregation*, Belfast ("sold at the Vestry-Room of the Independent Meeting-house, Donegall-Street"), 1820; and *A Collection of Hymns adapted to Congregational Worship. By William Urwick, Dublin* ["York Street Meeting-House"], 1829.

5. The *Methodist* bodies have used from the first the same official hymn-books as those in use in England; and some other religious bodies do the same.

6. The *Roman Catholics* being provided with their hymnody for the ordinary services of the Church in their *Breviary* and *Missal*, only a few small hymn-books for use in Schools and Missions are in use amongst them.

7. Thomas Kelly's *Collection of Psalms & Hymns extracted from Various Authors*, 1802; and his *Hymns adapted for Social Worship*, 1812; *A Selection of Hymns used in Bethesda Chapel, Dorset Street* [Dublin], Dublin, 1819; and a few others of no real moment, were individual or congregational efforts without national or denominational significance.

8. Taken together, therefore, these results do not present an imposing array of hymn-books as an outgrowth of religious work in Ireland. If Ireland, however, has not done much for herself in the way of influencing the Church at home and abroad through her *hymn-books*, yet her *hymn-writers* stand, in

numbers and in merit, in the front rank of the Singers of the Church. [J. J.]

Irons, Joseph, s. of William Irons, of Ware, was b. at Ware, Nov. 1785, and was for some years the friend of John Newton when the latter was Rector of St. Mary, Woolnoth, and an attendant upon his ministry. On the death of Newton, Irons joined the Nonconformists, and was for some time Pastor of a Nonconformist Chapel at Sawston, and then of the Grove Chapel, Camberwell, London. He d. April 3, 1852.

J. Irons's reputation as a preacher amongst the Nonconformists was very great. His sermons were intensely Calvinistic and very powerful; and the perorations, not unfrequently in poetical blank verse, were most striking and effective. His hymns are powerful, and at times poetical, but from their strong Calvinistic teaching have failed to become popular. They were published for use by his own congregation, and until several were adopted by Spurgeon in his *O. O. H. Bk.*, 1866, and Snepp in his *Songs of G. & G.*, 1872, were seldom found in any other collection for congregational use.

J. Irons's poetical works, including those in which his hymns appeared, were:—

(1) *Zion's Hymns intended as a Supplement to Dr. Watts's Psalms and Hymns. Printed for the Author by G. Youngman, Saffron Walden*, 1816. This ed. contained 247 hymns. It was enlarged, 2nd ed., 1819,; 3rd ed., 1825; 5th ed., 1827 (611 hymns). The title was afterwards changed to *Zion's Hymns, for the use of Zion's Sons and Daughters.* (2) *Nymphas. Bride and Bridegroom communing. A Paraphrastic Exposition of The Song of Solomon, in Blank Verse*, 1840; (3) *Judah. The Book of Psalms Paraphrased in Spiritual Songs for Public Worship*, 1847; and (4) *Calvary.* A Poem in Blank Verse.

From his *Zion's Hymns*, the following hymns, in addition to a few annotated under their respective first lines, are in C. U.:—

i. *From the 1st edition*, 1816:—

1. Hark, 'tis the Shepherd's voice. *The Good Shepherd.*
2. Holy Spirit, heavenly Dove. *Before Sermon.*
3. Jehovah's love first chose His Saints. *The Father's Love.*
4. Precious Bible, what a store. *Holy Scriptures.*
5. See from Zion's fountain rises. *The Water of Life.*
6. Zion, beloved of God. *The Church the Bride of Christ.*

ii. *From the 2nd edition*, 1819:—

7. In yonder realms where Jesus reigns. *The heavenly Mansions.*
8. O the happiness arising. *Happiness in Christ.*
9. What boundless and unchanging love. *The Father's Love.*

iii. *From the 3rd edition*, 1825:—

10. Are the saints predestinated? *Predestination.*
11. Arise, my soul, with songs to own. *Praise for Covenanting grace.*
12. Aspire, my soul, to yonder throne. *The Father Infinite.*
13. Awake, awake, ye saints of God. *Holiness of the Church desired.*
14. Father, we glory in Thy choice. *Holy Trinity.*
15. For ever, O delightful word. *Praise of God everlasting.*
16. Hark, how the choir around the throne. *Triumphs of Grace.*
17. Hark, how the glorious hosts above. *The Church Triumphant.*
18. Holy Father, let Thy love. *Holy Trinity.*
19. How safe are all the chosen race. *Final Perseverance.*
20. I sing the gracious, fixed decree. *Predestination.*
21. Jesus saw His Church elected. *The Church the Bride of Christ.*
22. Let party names no more be known. *Unity desired.*
23. Now let Jehovah's covenant love. *Saints precious to Jesus.*
24. O my Lord, how great Thy wonders. *Praise for Redemption.*
25. Of Israel's covenant I boast. *Praise for Covenanting Grace.*
26. One with Christ, O blissful thought. *Union with Christ.*
27. Praying soul, dismiss thy fear. *Christ the Intercessor.*
28. Rising on the One Foundation. *The Church the Temple of the Holy Spirit.*
29. We sing the Father's Love. *Holy Trinity.*

His paraphrases of the Psalms given in his *Judah*, &c., 1847, are almost unknown to modern hymn-books. The following are in C. U.:—

30. My heart expands with good enditing. *Ps.* xlv. This is given in Spurgeon's *O. O. H. Bk.*, 1866, as "Warm with love my heart's inditing."
31. My soul lies grovelling low. *Ps. cxix.*
32. O give thanks unto the Lord. *Ps. cvii.*

Although the use of these hymns is mainly confined to *Spurgeon* and *Snepp*, a few are found in other collections both in G. Britain and America. [J. J.]

Irons, William Josiah, D.D., s. of Joseph Irons above, was b. at Hoddesdon, Herts, Sep. 12, 1812, and educated at Queen's College, Oxford (B.A. 1833, D.D. 1854), and took Holy Orders 1835. In 1837 he became Incumbent of St. Peter's, Walworth, and was subsequently Vicar of Barkway, Incumbent of Brompton, Rector of Wadingham; and in 1872, Rector of St. Mary-Woolnoth, formerly held by his father's friend, John Newton. He was also Bampton Lecturer in 1870, and Prebendary of St. Paul's Cathedral. He d. June 18, 1883. Dr. Irons took a somewhat prominent part in the ecclesiastical controversies of his day, and published extensively thereon in the form of Sermons, Letters, Pamphlets, &c. His important work, the Bampton Lectures, 1870, was on *Christianity as taught by St. Paul.* His hymn-writing and translating began during his Curacy at St. Mary, Newington, 1835–1837, and was continued to his death. Many were first printed as broadsheets, and subsequently included in the Rev. R. T. Lowe's (Rector of Lea, Lincolnshire) *Hys. for the Christian Seasons*, Gainsburgh, 1st ed., 1854, and in his own collections. Of these separate publications the most important were his *tr.* of the *Dies Irae*, and *Quicumque vult*, and a few special *Hymns* (Hayes) in 1867. His hymnological works, in addition to these, were:—

(1) *Metrical Psalter*, 1857; (2) *Appendix to the Brompton Metrical Psalter*, 1861 (22 hymns); (3) *Hymns for Use in Church*, 1866 (100 hymns). These contained hymns by Dr. Irons, and others. The next contains his Translations and Original Hymns only. (4) *Psalms and Hymns for the Church*, 1st ed., 1873 (126 h.); 2nd ed., 1875 (190 h.); 3rd ed., 1883 (308 h.). The principal object of this last work was to supply special hymns on the Collects, Epistles, and Gospels, and for Advent and Lent, together with special hymns for the Festivals; and this to a great extent Dr. Irons was enabled to accomplish. His versions of individual Psalms are directly from the Hebrew, line for line.

In addition to those of Dr. Irons's hymns and translations, which are annotated under their respective first lines, the following are in C. U. outside of his own collections, the details appended being from his MS. notes:—

1. **Blest voice of love, O Word divine.** *Confirmation.* Written for a Confirmation at Brompton, and pub. in Lowe's *Hys. for the Christian Seasons*, 1854, No. 184; in the *Appendix to the Brompton Metrical Psalter*, 1861; and the author's later collections.

2. **Can earthly voices fitly sing.** *Public Opening of a School.* Written at Brompton on the occasion of the opening of a School, and pub. in the 1861 *Appendix* as above, and in the author's later collections.

3. **Children of earth, for heaven we seek.** *Epi-*

phany. A meditation on the Collect for the 1st S. after the Epiphany, and pub. in his *Ps. & Hys.* 1875.

4. Eternal Spirit, God of Grace. *Whitsuntide.* Written in 1865, and pub. in his *Hys. for Use in Church*, 1866, and in a revised form in his *Ps. & Hys.*, 1873.

5. Faithful Creator, Lord Divine. *Consecration to God.* Pub. in his *Ps. & Hys.*, &c., 1873.

6. Father of love, our Guide and Friend. *Confirmation.* Written for a large Confirmation at Brompton, in 1844, and pub. in Lowe's *Hys. for the Christian Seasons*, 1854, No. 185, and in the 1861 *Appendix* as above, and the author's later collections.

7. Hail, holy rest, calm herald of that day. *Sunday.* Pub. in his *Ps. & Hys.*, &c., 1873.

8. Is not this our King and Prophet? *Palm Sunday.* Pub. in his *Ps. & Hys.*, &c., 1873.

9. It is not finished, Lord of grace. *Preparation for Heaven.* Written in 1850. It is No. 45 of his *Hymns*, 1866, in 6 st. of 5 l.

10. Jesu, Who for us didst bear. *Words from the Cross.* In his *Hymns*, 1866, No. 42.

11. Joy of joys, He lives, He lives. *Easter.* Written in 1873. In the *N. Mitre*, 1875; and the author's *Hymns*, 1875.

12. Lord, hear my prayer, bow down Thine ear. *Lent.* Pub. in his *Ps. & Hys.*, 1873.

13. Lord, in Thy wrath Thou thinkest yet. *Lent.* In his *Hymns*, 1866, No. 91.

14. Lord, Thy voice hath spoken. *The Beatitudes.* In *Hys. for use in the Church of Saint Ethelburga, Bishopsgate*, 1873, and Dr. Irons's *Ps. & Hys.*, 1875.

15. No sorrow and no sighing. *Heaven.* Pub. in his *Ps. & Hys.*, 1873, in 5 st. of 4 l. In Thring's *Coll.*, 1882, st. i.–iii. were given from the 1875 text, and a new stanza was added by Dr Irons at Prebendary Thring's request.

16. O God with us, the Saviour. *For use during a Retreat.* Given in his *Ps. & Hys.*, 1873.

17. O how long, how long. *Ps. xiii.* Appeared in his *Ps. & Hys.*, &c., 1873.

18. O Saviour, now at God's right hand. *Jesus the High Priest.* Pub. in the 1861 *Appendix* as above, and revised in the author's latter collections. In the *Ps. & Hys.*, 1873., st. i., ii., v. are from 1861, iv. from 1866; and iii. is new.

19. O who are they so pure and bright? *Holy Innocents.* Written on the death of Infants in the Epidemic of 1837, and pub. in Lowe's *Hys. for the Christian Seasons*, 1854, No. 20, and in the 1861 *Appendix* as above, in 3 st. of 8 l. In the 1866 *Hymns* it was divided into 6 st. of 4 l., and this arrangement was repeated in the 1873 *Ps. & Hys.*

20. Sing with all the sons of men. *Easter.* Given in his *Ps. & Hys.*, 1873.

21. Thanks be to God for meet and right. *Processional.* Pub. in his *Hymns*, &c., 1866, and again in his *Ps. & Hys.*, 1873.

22. To whom but Thee, O God of Grace. *Passiontide.* Appeared in his *Hymns*, &c., 1866; and in his *Ps. & Hys.*, 1873.

23. Triumphant Lord, Thy work is done. *Ascension.* Pub. in the 1861 *Appendix* as above, in 3 st. of 4 l. In the 1866 *Hymns* the st. (iii.) "O by Thy spotless, wondrous birth" was added; and in this enlarged form the hymn was repeated in the *Ps. & Hys.*, 1873.

24. We praise Thee, O our God—to Thee. *Children's Hymn of Praise to the Holy Trinity.* Written for the Schools at St. Mary's Newington, and pub. in the 1861 *Appendix* as above, and repeated in the *Hymns*, &c., 1866, and the *Ps. & Hys.* 1873.

25. Who is this from Bethlehem coming? *Purification of B. V. M.* Appeared in the *Ps. & Hymns*, 1873.

26. Why art thou weary, O my soul? *Ps. lxi.* Given in his *Hymns*, &c., 1866, and his *Ps. & Hys.*, 1873, in 6 st. of 7 l. In Thring's *Coll.*, 1882, st. iii. is omitted.

Amongst modern hymn-writers, Dr. Irons ranks with the first. His hymns have not been largely used outside of his own congregation; but their high excellence, variety of subjects and metres, intense earnestness, powerful grasp of the subject, and almost faultless rhythm must commend them to the notice of hymn-book compilers. Prebendary Thring has enriched his *Coll.* (1882) with most of those named above. They are of more than usual excellence, and others remain of equal merit. [J. J.]

Irvingite Hymnody. This brief title, which has been given by hymnologists to the hymnody of **The Catholic and Apostolic Church**, is adopted throughout this work. The origin of the first hymn-book of this denomination is thus set forth in its Preface:—

"In addition to the Divine Songs and Anthems, principally from Holy Scripture, which have been hitherto in use among these congregations, a desire has long existed for a larger selection of hymns, for use both in the public worship of the Church and in private devotional exercises. The object in preparing this book has been to provide such Hymns as may aid, and serve to express, our faith and hope. Of these Hymns, some are original, and appear now for the first time in print: some have long been in use in different sections of the Church."

This collection was compiled by a committee of which Mr. E. W. Eddis was the leading member, and was published in 1864, as *Hymns for the Use of the Churches.* It contained 205 hymns. In 1871 it was enlarged to 320 hymns and 44 doxologies. The 3rd edition is a reprint of that of 1871 with a few verbal alterations. The original hymns contributed to this book were by Mr. E. W. Eddis and other writers, who have appended their initials to their hymns, but decline to give their names to the public. Some of these hymns have passed into other collections. Several of those by Mr. Eddis are of great merit, especially those of Praise, and might be transferred to other collections with advantage. This is the Official (and only) hymn-book of "The Catholic and Apostolic Church." [J. J.]

Is heaven a place where pearly streams. *P. J. Bailey.* [*Heaven.*] Appeared in his poem *Festus*, 1839. In the *Leeds H. Bk.*, 1853, it was given as "Is heaven a clime where diamond dews?" and in Dale's *English H. Bk.*, 1874, as "Is heaven a place where diamond dews?" In one or another of these forms it is also found elsewhere. [J. J.]

Is the [thy] cruse of comfort wasting. *Elizabeth Charles.* [*The Cruse of Oil.*] Appeared in her *Three Wakings*, 1859, and repeated in the *Hy. Comp.*, revised ed., 1876, and appointed for "Almsgiving." It is also in several other collections, and sometimes as "Is *thy* cruse," &c. [J. J.]

Is there in heaven and earth, who can? *B. Beddome.* [*Salvation through Jesus.*] Appeared anonymously in the 10th ed. of Rippon's *Sel.*, 1800, No. 294, pt. ii., in 6 st. of 4 l., and thence into a few later hymnals. In Beddome's (posthumous) *Hys.*, &c., 1817, No. 696, it is given as "Is there a friend in earth or heaven?" and headed "The All-sufficient Saviour." [J. J.]

Israel in ancient days. *W. Cowper.* [*The Gospel in the Old Testament.*] Pub. in the *Olney Hymns.* 1779, Bk. i., No. 132, in 6 st. of 6 l., and headed "Old Testament Gospel." It is a poetical summary of some of the principal types of the Jewish Dispensation and their fulfilment in Jesus Christ. It is found in several modern collections. [J. J.]

Israel's Shepherd, guide me, feed me. *J. Bickersteth.* [*The Good Shepherd.*] This hymn is found in a *Select Portion of Psalms & Hymns*, 4th ed., Lancaster, W. Minshall, printer, 1816, No. 78, in 4 st. of 8 l., and again, with slight alterations, in the author's own *Ps. & Hys.*, 1819. Thence it passed into

Cotterill's *Sel.*, 1819; E. Bickersteth's *Christian Psalmody*, 1833; and numerous other collections. In a few hymn-books it begins: "*Heavenly* Shepherd, guide *us*, feed *us*." (See p. 142, i.) [J. J.]

Ist Gott für mich, so trete. *P. Gerhardt.* [*Trust in God.*] Included in the Frankfurt ed., 1656, of Crüger's *Praxis pietatis melica*, as No. 380, in 15 st. of 8 l., reprinted in Wackernagel's ed. of his *Geistliche Lieder*, No. 63, and Bachmann's ed., No. 79, and included as No. 418 in the *Unv. L. S.*, 1851. It is a magnificent hymn of Christian confidence, founded on Romans viii. It was probably suggested by the troublous experiences of his life, but the idea that st. xiii. refers to his conflict with the Elector is disproved by the fact that the hymn was pub. in 1656, while the contest did not begin till 1662. Lauxmann, in *Koch*, viii. 408, quotes Langbecker as saying, "This heroic hymn of Gerhardt's is worthy to be placed side by side with Luther's 'Ein feste Burg'"; and himself says of it:—

"The hymn bears the watchword of the Lutheran Church as Paul gives it, 'If God be for us, who can be against us?' One thinks of Philip Melanchthon's last words as he, worn out with the manifold conflicts after Luther's death and with many bitter and grievous trials, lay a-dying on April 19, 1560, he once more raised himself in bed and cried 'If God be for us, who can be against us?' When one asked him if he wished anything, he replied, 'Nothing, save Heaven!' and gave up his spirit. In the same spirit it has been entitled 'A Christian hymn of Consolation and of Joy,' and has spoken to the hearts of many troubled ones and strengthened them with new courage for the fight of Faith."

The 15th st., "Mein Herze geht in Sprüngen," has been a special favourite in Germany, and Lauxmann, in *Koch*, relates of it in regard to a well-known German theologian:—

While still young, Professor Auberlen of Basel departed from this life in 1864. This highly gifted and highly cultured witness for the Faith was by an early death compelled to give up his greatly blessed labours, many projects, and a happy family life. On the 2nd of May, a few hours before his death, a friend said to him, "Christ's disciples follow in His pathway, first Death and the Grave, then Resurrection and Ascension." To this he replied, "Of the fear of death, thank God, I know nothing, and can say with Paulus Gerhardt:

'Ist Gott für mich, so trete
Gleich alles wider mich.'"

In the same night (his last upon earth) he repeated st. xv. of this hymn. Soon after, his light, as a taper, quietly went out.

Translations in C. U.:—

1. If God be on my side. A good *tr.*, omitting st. iv.–vi., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 130. Included, abridged, in *Holy Song*, 1869, and the *Evang. Hyl.*, New York, 1880. Centos from this *tr.* are:—

(1) **If Jesus be my friend** (st. i., l. 5), in the Andover *Sabbath H. Bk.* 1858, Hatfield's *Church H. Bk.*, 1872, &c.

(2) **Since Jesus is my friend** (st. i., l. 5 altered), in Robinson's *Songs for the Sanctuary*, N. Y., 1865, *Laudes Domini*, 1884, &c.

(3) **Here I can firmly rest** (st. ii.), in the Andover *Sabbath H. Bk.*, 1858, Pennsylvanian Luth. *Ch. Bk.*, 1868, and other American collections.

2. If God Himself be for me. A good *tr.*, omitting st. iv.–vi., x., contributed by R. Massie to the ed., 1857, of Mercer's *C. P. & H. Bk.*, No. 161 (Ox. ed., No. 406, abridged), and included in his own *Lyra Domestica*, 1864, p. 110. Varying centos are found in the Pennsylvanian Luth. *Ch. Bk.*, 1868, Eng. Presb. *Ps. & Hys.*, 1867, and the *Free Church H. Bk.*, 1882. In *Laudes Domini*, N. Y., 1884, No. 378 begins "I build on this foundation" (st. iii.).

3. Is God for me? I fear not. A spirited if rather free version, omitting st. v., xi., xii., by Mrs. Bevan in her *Songs of Eternal Life*, 1858, p. 39; repeated, abridged, in Snepp's *Songs of G. & G.* In Reid's *Praise Bk.*, 1872, it appears as three hymns: (1) as above; (2) No. 622, beginning "There is no condemnation" (st. vi.), and (3) No. 623, beginning "In heaven is mine inheritance" (st. x.).

4. Is God for me? t'oppose me. In full, by J. Kelly, in his *P. Gerhardt's Spir. Songs*, 1867, p. 208. His *trs.* of st. iii., xiv., xv., beginning "My Faith securely buildeth," are No. 414 in the Ohio *Luth. Hyl.*, 1880.

Other trs. are, (1) "Is God for me? what is it," by *J. C. Jacobi*, 1725, p. 41 (1732, p. 139). Included in the *Moravian H. Bk.*, 1754; and repeated, abridged, in the 1789 and later eds., beginning "Is God my strong salvation"; (2) "The world may rise against me round" and "The world may fall beneath my feet," *trs.* of st. i., xiii., by Mrs. Stanley Carr in her *tr.* of Wildenhahn's *Paul Gerhardt*, 1845 (1856, pp. 173, 174). [J. M.]

Iste Confessor Domini sacratus [colentes]. [*Saints' Days.*] This hymn is found in the Common of Confessors in the *Sarum*, *York*, *Aberdeen*, *Mozarabic*, *Roman* and other Breviaries. In the *Roman Brev.* of 1632 (text in *Daniel*, i., No. 226) it is altered considerably, beginning "Iste confessor Domini *colentes*."

Daniel, after giving the text at i., No. 226, notes at iv. p. 371, that it is contained in a 9th cent. MS. at Bern as a hymn on St. Germanus. It is in three MSS. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 108; Jul. A. vi. f. 66 *b*; Harl. 2961, f. 249), and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 136, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 40). Also in three MSS. (Nos. 387, 413, 414) of the 11th cent. at St. Gall. Also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. The text usually *tr.* is from the *Rom. Brev.* of 1632. [J. M.]

Translations in C. U.:—

1. The Confessor of Christ, from shore to shore. By E. Caswall, in his *Lyra Catholica*, 1849, p. 216, and again in his *Hys. & Poems*, 1873, p. 114. This is also given in some Roman Catholic collections for Missions and Schools.

2. He, the Confessor of the Lord, with triumph. By J. M. Neale, in the *H. Noted*, 1852, No. 41.

3. This is the day when Jesus' true Confessor. By R. F. Littledale, made for and first pub. in the *People's H.*, 1867, and repeated, except the alternative first stanza and the third, in the Marquess of Bute's *Rom. Brev. in English*, 1879, i. p. 842.

4. He, whom in all lands celebrate the faithful. Appeared in the *Antiphoner & Grail*, 1880, and the *Hymner*, 1882, and appointed for St. Silvester.

Translations not in C. U.:—

1. Unto Thine holy Confessor, our voices. *W. J. Blew*, 1852.

2. This Thy Confessor Lord! of fame sublime. *J. D. Chambers* (from the older text), 1866.

3. O'er all the world the faithful sing. *J. Wallace*, 1874. [J. J.]

It is my sweetest comfort, Lord. *E. Caswall.* [*Christ's Humanity.*] 1st pub. in his *Masque of Mary*, &c., 1858, p. 255, in 4 st. of 4 l., and headed "Christ's Humanity;" and again, in a revised form, in his *Hys. & Poems*, 1873, p. 276. It is given in several modern hymn-books. [J. J.]

It is the Lord, behold His hand. *J. Montgomery.* [*In Times of Distress.*] Written Aug. 22, 1832, during the epidemic of cholera in Sheffield, and for use in that town (M. MSS.). It was pub. in Montgomery's *Original Hymns*, 1853, No. 290, in 6 st. of 4 l., and entitled "During the Cholera —Confession and Supplication." In *Kennedy*, 1863, No. 457, it is abbreviated, and altered. The companion hymn, also written on Aug. 22, 1832, and for the same purpose, was "Let the land mourn through all its coasts." This was pub. in the *Original Hys.*, 1853, No. 289, in 6 st. of 4 l., and is in C. U. in G. Britain and America. The hymns, "Sing Hallelujah, sing," and "Walking on the winged wind," were written by Montgomery at the close of the same year as a "Thanksgiving for Deliverance from the Cholera" (M. MSS.), and also pub. in his *Original Hymns*, 1853. [J. J.]

It is Thy hand, my God. *J. G. Deck.* [*In Affliction.*] The origin of this hymn is thus stated by the author in *Joy in Departing: a Memoir of the Conversion and Last Days of Augustus James Clarke, who fell asleep in Jesus, May 2nd, 1845. By J. G. Deck*, London, 1847, p. 34:—

"It was written originally to comfort a bereaved mother and widow in her hour of sorrow, and the Lord made it a comfort to the soul of this young disciple."

The date of its composition is unknown. It was pub. in *Psalms & Hymns & Spiritual Songs in two Parts*, Lond., D. Walther, 1842, pt. ii., No. 70, in 6 st. of 4 l., and headed "In Sorrow." It was repeated in numerous collections, and is in C. U. in G. Britain and America, and sometimes with the erroneous signature of "J. N. Darby." [J. J.]

Italian Hymnody. [Various.]

I've found the Pearl of greatest price. *J. Mason.* [*Praise of Christ.*] 1st pub. in his *Spiritual Songs, or Songs of Praise to Almighty God*, &c., 1683, No. 13, in 4 st. of 8 l. and 1 st. of 4 l., and headed "A Song of Praise for Christ;" and again in D. Sedgwick's reprint, 1859, p. 20. Various arrangements of the text are in C. U. in G. Britain and America, including the alteration, "I've found the precious Christ of God," in the *Enlarged London H. Bk.*, 1873, and others. The alterations and transpositions in the text are too numerous to enumerate. They can easily be detected by reference to the Sedgwick reprint as above. The opening lines of the original read:—

"Ive found the Pearl of greatest Price,
My heart doth sing for joy;
And sing I must; *a Christ I have;*
O what a Christ have I?"

The words in italics Mason expanded into a poem which was included in his *Poetical Remains*, 1694. This poem was given in *A Pocket Hymn-Book designed as a constant Companion for the Pious, collected from Various Authors, York, R. Spence* (5th ed., 1786, No. 113), the first stanza being:—

"A Christ I have, O what a Christ have I.
He built the globe, he spread the starry sky!
And yet for me, and Adam's sinful race,
He bled and dy'd to manifest his grace."

In 1786 this book was reprinted at the request of the Conference held at Bristol that year, with omissions and additions by J. Wesley, as *A Pocket Hymn-Book for the Use of Christians of All Denominations.* London, 1786. Wesley's Preface is exceedingly plain and severe. This hymn and one by James Allen were omitted, with others, in the reprint, and the omission is specially explained:

"But a friend tells me 'Some of these, specially those two that are doggerel double distilled, namely, "The despised Nazarene," and that which begins, "A Christ I have, O what a Christ have I," are hugely admired, and continually echoed from *Berwick-upon-Tweed* to *London.*' If they are I am sorry for it: it will bring a deep reproach on the judgment of the Methodists."

Usually these strictures are said to have been applied by Wesley to "I've found the Pearl of greatest price," in the 1st st. of which the line "A Christ I have, &c.," is embedded. This is not so. They apply to the hymn from the *Poetical Remains* of 1694, in which the first line of each stanza begins, "A Christ I have, O what a Christ have I." It is to be noted that the words, "doggerel double distilled," are not J. Wesley's, but are given by him as a quotation from "a friend." [J. J.]

J

J., in Collyer's *Sel.*, 1812, i.e. Jane Taylor.

J. A., in *Gospel Magazine*, 1776, i.e. John Adams.

J. A. E., in Dale's *English Hymn Book*; 1874, i.e. Julia A. Elliott.

J. B., *Essex*, in *Child's Companion*, i.e. John Burton.

J. C. and **T. C.**, in *English and Scottish Psalters.* See **Old Version.**

J. C. W., in Bristol Bap. *Coll.* of Ash and Evans, 1769, i.e. J. & C. Wesley.

J. E., in *The Christian's Magazine*, 1790–1793, i.e. Jonathan Evans.

J. E., *Coventry*, in *The Gospel Magazine*, 1771–1778, i.e. Jonathan Evans.

J. E. L., in the Irvingite *Hymns for the Use of the Churches*, 1864 and 1871, i.e. Jane E. Leeson.

J. E. M., in the *People's Hymnal*, 1867, i.e. J. E. Millard.

J. J., in *The Christian Observer*, 1809, i.e. J. Joyce.

J. L., in Beard's Unitarian *Coll. of Hymns*, 1837, i.e. John Lagniel.

J. M., in *late* editions of Bristol Bap. *Coll.* of Ash & Evans (1st ed., 1769), i.e. J. Montgomery.

J. M., in P. Maurice's *Choral Hymn Book*, 1861, i.e. Jane Maurice.

J. P., in *Fresh Laurels*, N. Y., 1867, i.e. Josephine Pollard.

J. S., in the Bristol Bap. *Coll.* of Ash & Evans, 1769, i.e. J. Stennett.

Jackson, Edward, M.A., was b. in 1812, and took Holy Orders in 1845, and became Clerk in Orders of Leeds Parish Church the same year, Incumbent of St. James's, Leeds, 1846, and Hon. Canon of Ripon, 1875. He received his M.A. from the Archbishop of Canterbury, 1847. In 1875 Canon Jackson pub. a *Supplement of Hymns for Use in Public*

Worship, Mission Services, and Schools, to which he contributed several original hymns, and a few adaptations from the German. Some of these have passed into other collections and include :—

1. And now we go away and leave this hallowed place. *Close of Service.*
2. Assembled in Thy temple, Lord. *Divine Worship.*
3. Begin the glorious lay. *Easter.*
4. Behold the sacred rite. *H. Communion.*
5. Come, little child, with me. *S. Schools.*
6. Gathered in this sacred place. *Divine Worship.*
7. Gathered in this upper room. *Mission Service.*
8. God is gone up on high, Bless ye, &c. *Ascension.*
9. Hail to the holy morn. *Christmas.*
10. Hear us, holy Jesus. *Lent.*
11. How blest in Jesus' steps to tread. *Imitation of Christ.*
12. Lord, once more we sing Thy praises. *School Festival.*
13. Met at this most solemn time. *Close of the Year.*
14. Most Holy Lord and God, Lo, in Thy courts. *Divine Worship.*
15. O no! it is not death to fly Above earth's, &c. *Death the entrance into Life.*
16. One more year is passed away. *Old & New Year.*
17. Spirit of Christ and God, Pt. i. *Whitsuntide.*
18. Spirit of cleansing grace, Pt. ii. *Whitsuntide.*
19. Spared by Thy goodness, gracious Lord. *Parish Festival.*
20. The power that rules the globe. *Christ's Power to Heal.*
21. To God all glory be. *Holy Trinity.*
22. To those who tread with duteous pace. *The Christian Seasons.* [J. J.]

Jackson, Edward Hall, s. of a civil engineer, was b. in Birmingham, April 12, 1838. In 1856 he joined a Baptist Church, and in 1859 became a Baptist minister. In that capacity he has laboured in Liverpool, Billesden (Leicestershire), Castle Donington, Ripley, and Louth; and as an occasional lecturer he has been widely popular. His hymns have been composed chiefly for S. School Anniversaries. Three were introduced into the *Baptist Hymnal*, 1879, and seven into the *School Hymnal*, 1880. The following are found in several S. S. collections :—

1. A thousand blessings on the place. *The Sunday School.*
2. Brethren, we have found the Lord. *Invitation to Church Fellowship.*
3. Fearless, calm, and strong in love. *Teachers' Meeting.*
4. Hark for a voice to the children calling. *Invitation Heavenwards.*
5. How fair are the lilies, what fragrance they yield. *Flower Services.*
6. I have a work, O Lord. *Teachers' Prayer.*
7. Jesus, hear us for the young. *Teachers' Prayer.*
8. Little vessels on life's waters. *Prayer for the Young.*
9. Love each other, little children. *Love and Patience.*
10. Shall Jesus bid the children come? *Children invited to Christ.*
11. The golden land is shining. *Heaven.* [W. R. S.]

Jackson, Martha Evans. [Shelley, Martha E.]

Jacobi, John Christian, a native of Germany, was b. in 1670, and appointed Keeper of the Royal German Chapel, St. James's Palace, London, about 1708. He held that post for 42 years, and d. Dec. 14, 1750. He was buried in the Church of St. Paul's, Covent Garden. His publications included :—

(1) *A Collection of Divine Hymns, Translated from the High Dutch. Together with their Proper Tunes and Thorough Bass. London: Printed and Sold by J. Young, in St. Paul's Churchyard; . . .* 1720. This edition contains 15 hymns. Two years later this collection, with a few changes in the text and much enlarged, was republished as (2) *Psalmodia Germanica; or a Specimen of Divine Hymns. Translated from the High Dutch. Together with their Proper Tunes and Thorough Bass. London: J. Young . . .* 1722. This edition contained 62 hymns, of which 3 ("He reigns, the Lord our Saviour reigns"; "Is God withdrawing"? "Shepherds rejoice") and the first stanza of another ("Raise your devotion, mortal tongues," from "Hosannah to the Prince of Life") were taken from I. Watts. A 2nd Part was added in 1725, and was incorporated with the former part in 1732. Lond., G. Smith. After Jacobi's death the *Psalmodia Germanica* was republished, in 1765, by John Haberkorn, with a *Supplement* of 32 pieces. [G. A. C.]

Jacobus de Benedictis, commonly known as **Jacopone,** was b. at Todi in Umbria, early in the 13th cent., his proper name being Jacopone di Benedetti. He was descended from a noble family, and for some time led a secular life. Some remarkable circumstances which attended the violent death of his wife, led him to withdraw himself from the world, and to enter the Order of St. Francis, in which he remained as a lay brother till his death, at an advanced age, in 1306. His zeal led him to attack the religious abuses of the day. This brought him into conflict with Pope Boniface VIII., the result being imprisonment for long periods. His poetical pieces were written, some in Italian, and some in Latin, the most famous of the latter being "Cur mundus militat sub vanâ gloriâ" (possibly by Walter Mapes), and the "Stabat Mater dolorosa." Archbishop Trench says of him :—

"An earnest humourist, he carried the being a fool for Christ into every-day life. The things which with this intent he did, some morally striking enough, others mere extravagances and pieces of gross spiritual buffoonery—wisdom and folly, such as we often find, side by side, in the saints of the Roman Calendar—are largely reported by Wadding, the historian of the Franciscan Order, and by Lisco, in a separate monograph on the *Stabat Mater*, Berlin, 1843, p. 23. These often leave one in doubt whether he was indeed perfectly sound in his mind, or only a Christian Brutus, feigning folly, that he might impress his wisdom the more deeply, and utter it with more freedom." *Sac. Latin Poetry*, 3rd ed., 1874, p. 268.

Sketches of the life and writings of Jacopone, drawn entirely from the original sources (*Trench*), have been pub. as follows :—

(1) By Mohnike, *Studien* Stralsund, 1825, vol. i. pp. 335–406; (2) by Ozanam, *Les Poëtes Franciscains en Italie au Treizième Siècle*, Paris. In addition there are articles in the *Biographie Universelle*; *Macmillan's Magazine*, Aug., 1873; and the *Enc. Britannica*, 9th ed. [J. J.]

Jacque, George, s. of George Jacque, Douglas, Lanarkshire, was b. near Douglas, Jan. 18, 1804. After studying at the University of Glasgow, he became, in 1835, minister of the South U. P. Church, Auchterarder, Perthshire. He has pub. *The Clouds; a Poem*, 1866; and *Hope, its Lights and Shadows*, 1875. He was appointed a member of the Hymnal Committee of the U. P. Church in 1870, and contributed the following to their *Presb. Hymnal*, 1876 :—

1. Hark, how heaven is calling. *Divine Worship.*
2. O Thou in Whom are all our springs. *National Hymn.* [J. M.]

Jactamur heu quot fluctibus. *C. Coffin.* [*Evening.*] Pub. in the *Paris Breviary*, 1736, as the hymn for Mondays at Vespers, and in his *Hymni Sacri*, 1736, p. 13. It is also in the *Lyons* and other modern French Breviaries; Chandler's *Hys. of the Primitive Church*, 1837, No. 19, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

Translation in C. U. :—

When storm and tempest o'er us roll. By J. Chandler in his *Hys. of the P. Church*, 1837, p. 16. This is repeated in a few collections. In the *Hymnary*, 1872, it is given as, "When earth's fierce tempest o'er us rolls."

Translations not in C. U. :—

1. Now us with winds and waves at war. *I. Williams.* 1839.
2. We lift our eyes oppressed with ills. *J. M. Neale.* In R. Campbell's *Hys. & Anthems.* 1850.
3. Tost on the ocean drift. *W. J. Blew.* 1852 and 1855.
4. Tost on the wave, by tempest driven. *J. D. Chambers.* 1857. [J. J.]

Jahn, Martin. [Janus, M.]

Jam Christe sol justitiae. [*Lent.*] In this hymn Lent is regarded as a season of waiting and penitential preparation for the Second Creation at Easter. It does not seem to be earlier than the 6th cent. It is found in two MSS. of the 11th cent. in the *British Museum*, viz. in a *Hymnarium* (Vesp. D. xii. f. 120), and in a *Mozarabic Breviary* (Add. 30848, f. 98). From the former of these it is printed in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 155. It is found in the older *Roman* (e. g. Venice, 1478) and *Aberdeen Breviaries*. Also in *Mone*, No. 69; *Daniel*, i., No. 214, &c. In the revised *Roman Breviary*, 1632, it begins **O sol salutis, intimis**, and this form is repeated in later eds. of that Breviary; in *Daniel*, i., No. 214; and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Both forms of this hymn have been *tr.* into English as follows :—

i. **Jam Christe sol justitiae.** This is *tr.* by J. D. Chambers, in his *Lauda Syon*, 1857, p. 129, as :—"O Christ! Thou Sun of justice, come."

ii. **O sol salutis, intimis.** The *trs.* in C. U. are :

1. **The darkness fleets, and joyful earth.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 74, and again in his *Hys. & Poems*, 1873, p. 41. It is in C. U. in its original translated form, and also (1) the same with slight alterations as in the *Hymnary*, 1872; (2) the same abbreviated; (3) as "*When* darkness fleets, and joyful earth," as in the *People's H.*, 1867; and as (4) "Jesu, true Sun of human souls," in the 1862 *Appendix* to the *H. Noted.*

Translations not in C. U. :—

1. O sovereign Sun, diffuse Thy light. *Primer*, 1706, in Shipley's *Annus Sanctus*, 1884.
2. Salvation's Sun, the inward gloom. *Bp. Mant*, 1837.
3. Lord, Sun of salvation, pour. *A. J. B. Hope*, 1844.
4. O Jesu, Sun of health divine. *W. J. Copeland*, 1848.
5. O Jesu, Sun of Justice, shine. *J. Wallace*, 1874.
6. Jesu, Sun of our Salvation. *D. T. Morgan*, 1880. [J. J.]

Jam Christus astra ascenderat. *St. Ambrose?* [*Whitsuntide.*] This hymn is ascribed to St. Ambrose by *Thomasius*, *Mone* and others, but is not assigned to him by the Benedictine editors. It is a metrical setting of Acts ii. 1–16, without much beauty or point. *Thomasius*, ii. 374, cites it as in a Vatican MS. of the 8th cent. It is in three MSS. of the 11th cent. in the British Museum; two of the English Church (Vesp. D. xii. f. 79; Jul. A. vi. f. 52), and one of the ancient Spanish Church (Add. 30848, f. 158); and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 95, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 28). Also in an 11th cent. MS. at St. Gall, No. 387. In the *Sarum Breviary* it was the hymn at First Vespers on Whitsunday and daily to Trinity Sunday; the second part, **Impleta gaudent viscera**, being assigned to Lauds. In the *York* and *Roman Breviaries* it was the hymn at Matins in Whitsuntide. In the Durham MS. "De Patris ergo lumine" (l. 13) is assigned to Sext, and "Judaea tunc incredula" (l. 25) to None in Whitsuntide. The printed text is also in *Mone*, No. 182; *Daniel*, i., No. 57, and iv. p. 83; and the Littlemore *Hymnale secundum Usum .... Eccl. Sarisburiensis*, 1850, p. 70. [J. M.]

Both parts of this hymn have been *tr.* into English, and are in C. U. as follows :—

i. **Jam Christus astra ascenderat.** *Tr.* as :—

1. **Above the starry spheres.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 104; and again in his *Hys. & Poems*, 1873, p. 59. It is usually slightly altered, as in *H. A. & M.*

2. **Now Christ ascending whence He came.** By J. M. Neale, in the *H. Noted*, 1854, the *Hymner*, 1882, &c. Sometimes as "Now Christ, gone up to whence He came," as in the *Salisbury Hy. Bk.* 1857.

3. **Now Christ unto the stars above.** By R. F. Littledale, in the *People's H.*, 1867, signed "L"; and again, somewhat altered, in the Irvingite *Hys. for the Use of the Churches*, 1871.

4. **Christ had regained the sky.** By E. A. Dayman, in the *Sarum Hymnal*, 1868, in 9 st. of 6 l., and again in the *Hymnary*, 1872, in 6 st. of 6 l.

Translations not in C. U. :—

1. O our redemption, Jesu Christ. *Primer*, 1604.
2. O Jesu, Who our souls doth save. *Primer*, 1619.
3. Now Christ hath pierced the skies to claim. *Primer*, 1706.
4. Now Christ beyond the stars had gone. *W. J. Copeland*, 1848.
5. Now Christ had climbed the starry skies. *W. J. Blew*, 1852–55.
6. Now, Christ above the starry skies. *J. D. Chambers*, 1857.
7. Now far above the starry plain. J. D. Aylward, in Shipley's *Annus Sanctus*, 1884.
8. To former scenes of glorious light. By H. Trend, in *Lyra Messianica*, 1864.
9. Now Christ beyond the stars is gone. *J. Wallace*, 1874.

ii. **Impleta gaudent viscera.** *Tr.* as :—

1 **Breathed on by God the Holy Ghost.** By R. F. Littledale, in the *People's H.*, 1867, and signed "A. L. P."

2. **With joy the Apostles' breasts are fired.** Anonymous in the *Antiphoner & Grail*, 1880, and the *Hymner*, 1882.

In addition to these *trs.* Mr. Blew has a *tr.* beginning "To men from every nation call'd." This opens with st. ii. of "Impleta gaudent viscera," beginning "Notique cunctis gentibus." [J. J.]

Jam desinant suspiria. *C. Coffin.* [*Christmas.*] The hymn for Matins of Christmas Day in the *Paris Breviary*, 1736; and again in his *Hymni Sacri*, 1736, p. 36. It is also in the *Lyons* and other French Brevs., J. Chandler's *Hys. of the Primitive Church*, 1837, No. 41, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

Translations in C. U. :—

1. **Cease, weary mortals, cease to sigh.** By J. Chandler in his *Hys. of the P. Church*, 1837, p. 44. This was repeated in Johnston's *English*

Hymnal, 1852, and again, with alterations, in 1856 and 1861.

2. Away with sorrow's sigh. By I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839, p. 53. This is given in Lord Selborne's *Bk. of Praise*, 1862.

3. God from on high hath heard. By Bp. J. R. Woodford. Written about 1850, and 1st pub. in his *Hys. Arranged for Sundays*, &c., 1852 and 1855. It is found in numerous hymn-books, and in various forms, the principal of which are :—

(1) The original *tr.* in Chope's *Hymnal*, 1864.

(2) The text in S.M. as in *H. A. & M.* This was given in the trial copy of *H. A. & M.*, 1859, and in the eds. of 1861 and 1875. It is also in many other collections. It is an altered version of Bp. Woodford's *tr.*, was made without his knowledge, and was never accepted by him. [E. Mss.]

(3) The *Parish Hymn Book*, 1863 and 1875. This text is thus composed : st. i.–v. and viii. are from Bp. Woodford's *tr.* ; and st. vi., vii. are by the Rev. G. Phillimore. [E. Mss.].

(4) The *Sarum Hymnal* text, 1868, No. 40. This is Bp. Woodford's revised and authorized text. [E. Mss.]. It is given, slightly altered, in the *Hymnary*, 1872.

(5) The S. P. C. K. *Church Hymns*, 1871. This text is thus composed : st. i.–iii., Bp. Woodford's original *tr.* ; st. iv., v. the same but slightly altered ; st. vi., from Bp. Woodford's revised text in the *Sarum*, 1868 ; st. vii., viii., by G. Phillimore, as in the *Parish H. Bk.*

It should be noted in connection with this *tr.* that the beautiful lines in the *Sarum* text,

> "Adoring tremble still,
> And trembling still adore,"

are from I. Williams's *tr.*, 1839, where they are given as one line.

4. Now suspend the wistful sigh. By G. Rorison, in his *Hys. & Anthems*, 1851, No. 23, and the 1862 *Appendix* to the *H. Noted*, No. 125.

5. Clear through the silent night. This *tr.* in T. Darling's *Hys. for the Ch. of England*, 1887, is a slightly altered form of the *H. A. & M.* text beginning with st. ii.

6. Calmed be our griefs, hushed every sigh. By J. D. Chambers in his *Lauda Syon*, 1857. This was repeated in the *Hymnal for the Use of St. John the Evangelist*, Aberdeen, 1870.

7. Hark! on the midnight air. In Skinner's *Daily Service Hymnal*, 1864; and the *Altar Hymnal*, 1884. This text is as follows: sts. i.–iv. by Bp. Woodford in the *Parish H. Bk.* as above ; st. v. from G. Phillimore's addition to the same, altered ; and the rest by A. H. Ward.

8. Now let mournful sighing cease. By R. F. Littledale in the *People's H.*, 1867, and signed "A. L. P."

Translations not in C. U. :—

1. Ye people, cease from tears. *R. Campbell.* 1850.
2. Let sighing cease and woe. *W. J. Blew.* 1852.
3. Now signs of mourning disappear. *Lord Braye.*

In O. Shipley's *Annus Sanctus*, 1884. [J. J.]

Jam lucis orto sidere. [*Morning.*] This hymn has frequently been ascribed to St. Ambrose, but it is not assigned to him by the Benedictine editors, or by Biraghi in his *Inni sinceri e carmi di Sant' Ambrogio*, 1862. It is certainly ancient, and may possibly be as old as the 5th cent. *Mone*, i. p. 372, cites it as in an 8th cent. Ms. at Darmstadt, and in two Mss. of the 8th cent. at Trier ; in each case appointed for Prime. It is found in three Mss. of the 11th cent. in the British Museum (Vesp. D. xii. f. 7 *b* ; Jul. A. vi. f. 21 ; Harl. 2961 f. 219 *b*). In the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, p. 9, it is printed from an 11th cent. Ms. at Durham (B. iii. 32 f. 4). It is also in an 11th cent. Ms. at Corpus Christi College, Cambridge (391, p. 230) ; in the St. Gall Mss. 313, 314 of the 11th cent., &c. In almost all Mediaeval Breviaries, including the *Sarum*, *York*, *Aberdeen*, *Mozarabic* of 1502, *Roman* (Venice, 1478, and the revision of 1632) and *Paris* of 1643 ; uniformly as a hymn at Prime in the Daily Office. The text is also in *Daniel*, i., No. 48, with a reference at iv. p. 42 to it as in a Rheinau Ms. of the 10th cent. ; in the *Hymnarium Sarisb.*, 1851, p. 38 ; in *Wackernagel*, i., No. 67 ; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, &c. In the *Paris Brev.*, 1736, it is recast by Charles Coffin, and this text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 3 ; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865 ; Macgill's *Songs of the Christian Creed and Life*, 1876. [J. M.]

Both forms of this hymn have been *tr.* into English, and have come into extensive C. U. as follows :—

i. *The Original Text.*

1. Brightly shines the morning star. By Bp. R. Mant, in his *Ancient Hymns*, &c., 1837, p. 4 (ed. 1871, p. 8). In *Kennedy*, 1863.

2. Now hath arisen the star of day. By H. Alford, in his *Ps. & Hys.*, 1844, No. 106 ; and again in his *Year of Praise*, 1867.

3. Now doth the sun ascend the sky. By E. Caswall, in his *Lyra Catholica*, 1849, p. 9 ; and again in his *Hys. and Poems*, 1873, p. 6. This was repeated in Oldknow's *Hymns*, &c., 1850 ; with slight alterations in the *People's H.*, 1867 ; and also in other collections.

4. Now that the daylight fills the sky. By J. M. Neale, in the *Hymnal N.*, 1852, No. 4. This in given unaltered in several hymn-books. In *H. A. & M.*, 1861 and 1875, it begins with the same first line, but the text is very much altered by the compilers. This is repeated in *Kennedy*, 1863, No. 821. The text in Pott's *Hymns*, &c., 1861, is altered by the editor. In the S. P. C. K. *Church Hys.*, 1871, the text of *H. A. & M.* is taken with slight alterations. The text in Thring's *Coll.*, 1882, is Neale's altered by Thring. In addition to these it is altered in the *English Hymnal*, 1852 and 1861, to "Now that the day-star mounts the sky [on high];" in the *Sarum Hyl.*, 1868, "While now the daylight fills the sky ;" and the *Hymnary*, 1872, "Again the daylight fills the sky." When these arrangements of Neale's *tr.* of the hymn are all taken into account it is found that his *tr.* is the most widely used of any.

5. The star of light is rising bright. By W. J. Blew, in his *Church Hymn & Tune Bk.*, 1852–55, and again in Rice's *Sel.* from the same, 1870.

6. As mounts on high the orb of day. By R. C. Singleton, written in 1867, and pub. in his *Anglican H. Bk.*, 1868.

7. The star of light ascends the sky. By G. Moultrie, in his *Hys. and Lyrics*, 1867, and the Irvingite *Hys. for the Use of the Churches*, 1871.

Other translations are :—

1. Now that the day-star doth arise. Bp. Cosin, in his *Coll. of Private Devotions*, 1627. (Rivington's ed., 1838, p. 39).
2. The morning star has risen, and we. W. W. Hull, in his *Coll. of Hymns*, 1833.
3. The star of morn to night succeeds. Card. J. H. Newman, in *Tracts for the Times*, No. 75, p. 55.
4. Now that the star of light hath risen. *A. J. B. Hope.* 1844.
5. Yon herald star hath brought the morn. *Hymnarium Anglicanum*, 1844.

6. While now the sun his course begins. Bp. J. Williams, in his *Ancient Hys.*, Hartford, U. S. A., 1845.
7. Now day's bright star is risen afar. *W. J. Copeland.* 1848.
8. Now the day-star bright is born. *G. Rorison.* 1851.
9. The star of light hath risen, and now. *J. D. Chambers.* 1857.
10. Riseth now the star of day. H. Bonar, in his *Hys. of Faith & Hope*, 1857.
11. The star of day hath risen, and we. J. Keble, in his *Misc. Poems*, 1870.
12. The star of morn is in the skies. *H. M. Macgill.* 1876.
13. The day-star shows his radiant face. *J. Wallace.* 1874.

ii. *The Paris Breviary Text.*

1. Once more the sun is beaming bright. By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 3; into the *Wes. H. Bk.*, 1875, and others. In the Cooke and Denton *Church Hyl.*, 1853, it was altered to "Now whilst the sun is beaming bright;" and in Mercer's *Ch. Psalter & H. Bk.*, 1864, it is rewritten from C.M. to L.M. as "The star of morn now wakes from sleep."

2. Now that the day-star glimmers bright. By Card. J. H. Newman, in his *Verses on Religious Subjects*, 1853, and his *Verses on Various Occasions*, 1868, p. 234, where it is dated "Littlemore, February, 1842." In the American Unitarian *Hys. for the Church of Christ*, 1853, No. 365, it was given in 4 st. as "Now that the sun is beaming bright." This was repeated in Spurgeon's *O. O. H. Bk.*, 1866; W. F. Stevenson's *Hys. for Church and Home*, 1873; Martineau's *Hymns*, &c., 1873, and others. In Beecher's *Plymouth Coll.*, 1855, and others, it reads, "Now that the sun is gleaming bright."

Other trs. are:—

1. Now morn's star hath woke from sleep. I. Williams, in the *British Magazine*, Jan. 1834; and his *Hys. tr. from the Parisian Breviary.* 1839, p. 5.
2. The star of light hath risen, and now (st. iii., "As wane the hours," &c.). *J. D. Chambers.* 1857.
3. The star of light has risen, O Lord, &c. By G. Phillimore in the *Parish H. Bk.*, 1863 and 1875.
4. The star of morn is in the skies. *H. M. Macgill.* 1876. [J. J.]

Jam non te lacerant carnificum manus. *Jean Baptiste de Santeüil.* [*Common of One Martyr.*] Appeared in the *Cluniac Breviary*, 1686, p. xviii., and in his *Hymni Sacri et Novi*, 1689, p. 202, and again in edition 1698, p. 244, in 5 st. of 4 l. It was included in the *Paris Brev.*, 1736, and is also found in the *Lyons* and other modern French Brevs., and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Fear no more for the torturer's hand. By I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839, p. 285. This was repeated in the *Hymnal for the Use of St. John the Evangelist*, &c., *Aberdeen*, 1870; and as, "Fear no more the clanking chain," in *Kennedy*, 1863. In this st. i., ii. are reversed, st. iv. is rewritten, and the doxology is omitted.

Translation not in C. U.:—

No more thy limbs are rent. *J. D. Chambers.* 1866. [J. J.]

Jam sanctius moves opus. *C. Coffin.* [*Friday.*] Appointed in the *Paris Breviary*, 1736, for Fridays at Matins after Whitsuntide. It was also included in the author's *Hymni Sacri*, 1736, p. 25, in 6 st. of 4 l., in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 29, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

Translations in C. U.:—

1. And now, O God, Thy mind resolves. By J. Chandler in his *Hys. of the Prim. Church*, 1837, p. 26.

2. To day, O Lord, a holier work. This *tr.* in *H. A. & M.*, 1861 and 1875, in *Kennedy*, 1863, and others, is Chandler's *tr.* altered by the compilers of *H. A. & M.*

3. To day, O God, Thy mind resolves. This *tr.* in the *Hymnal for the Use of St. John the Evangelist*, &c., *Aberdeen*, 1870, is Chandler's *tr.* altered by the editor.

4. To day, O Lord, Thy will resolves. This *tr.* in the *Hymnary*, 1872, is also Chandler's *tr.* but altered by the editors of the *Hymnary.*

Translations not in C. U.:—

1. Now a holier work, O Lord. *I. Williams.* 1839.
2. A greater, holier work this day. *J. D. Chambers.* 1857. [J. J.]

Jam solis excelsum jubar. *C. Coffin.* [*Easter.*] Given in the *Paris Breviary*, 1736, as the hymn at Sext in Paschal-tide. In the author's *Hymni Sacri*, 1736, p. 92, it begins, "Nunc solis," &c. The *Paris Brev.* form is repeated in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 6, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

Translation in C. U.:—

Behold the radiant sun on high. By J. D. Chambers, in his *Lauda Syon*, 1857, p.38, in 3 st. of 4 l. This was repeated, with alterations, in the *Hymnary*, 1872.

Translations not in C. U.:—

1. And now the sun's meridian beams. *J. Chandler.* 1837.
2. The sun is soaring high. *I. Williams.* In the *British Magazine*, Jan. 1834, and his *Hys. tr. from the Parisian Brev.*, 1839.
3. Fast climbs the sun heaven's crystal mount. *W. J. Blew.* 1852. [J. J.]

Jam toto subitus vesper eat polo. [*B. V. M.*] The hymn at Matins in the office of the Seven Dolours of the B. V. M., commemorated on the 3rd S. in September. This office has been added to the *Roman Breviary* since 1736. It is bound up with the *Pars Autumnalis* of the British Museum copy of the Antwerp ed., 1757, and was authorized then for use in Germany by the "Fratres ordinis servorum B. M. V." In the Kempten ed., 1746, it is given among the offices not of universal obligation, and marked as to be used in all the hereditary possessions of the House of Austria. The text of this hymn is in recent editions of the Breviary, and also in *Daniel*, iv. p. 306. *Tr.* as:—

Come, darkness, spread o'er heaven thy pall. By E. Caswall, in his *Lyra Catholica*, 1849, p. 171, and again in his *Hys. & Poems*, 1873, p. 93. It has been repeated in a few hymn-books. Another *tr.* is, "Let darkness vanish from the heavens now, by *J Wallace*, 1874. [J. M.]

Janus, Martin, seems to have been a native of Silesia, and to have been born about 1620. After receiving his license in theology, he became Precentor of the two churches at Sorau, in Silesia, then, about 1653, was appointed Rector of the Evangelical School at Sagan, and Precentor at the church near the Eckersdorf gate. He became Pastor at Eckersdorf about 1664, but was expelled by the Imperial Edict of March 13, 1668, by which all Evangelical pastors and teachers were driven out of the principality. He is said to have become Precentor at Ohlau, in Silesia, and d.

there about 1682. The only hymn by him *tr.* into English is :—

Jesu meiner Seelen Wonne. *Love to Christ.* Included in the *Christlich Herzens Andacht*, Nürnberg, 1665 [Wolfenbüttel], No. 24, in 18 st., repeated with his name in the Nürnberg *G. B.*, 1676, &c., and in Porst's *G. B.*, ed. 1855, No. 715. Sometimes erroneously ascribed to J. Scheffler. The *tr.* is, "O! at last I did discover," beginning with st. v. as No. 464 in pt. i. of the *Moravian H. Bk.*, 1754. In the 1789 and later eds. (1886, No. 338) it begins "O! at last I've found my Saviour." [J. M.]

Je Te salue, mon certain Rédempteur. *Jehan Calvin* (?). [*Praise to Christ.*] This hymn, entitled "Salutation à Jésus-Christ," first appeared in the edition of the *French Psalter*, published at Strassburg in 1545, the Strassburg copy of which unfortunately perished in the destruction of the Town Library during the bombardment of Strassburg in the Franco-German war. It has been ascribed to Calvin, but F. Bovet, in his *Histoire du Psautier des Églises Reformées*, 1872, and Dr. E. Reuss, of Strassburg, who included it in 8 st. of 8 lines in the "Lesser Works of Calvin" (*Corpus Reformatorum*, 1867, vol. xxxiv.), both regard his authorship as very doubtful. O. Douen, in his *Clément Marot et le Psautier Huguenot*, 1878–79, thinks it probable that the author was *Jean Garnier*, then Minister of the French Congregation at Strassburg. Mr. Bannerman gives an interesting summary of the evidence as a preface to his translation (see below). It is *tr.* as

1. I greet Thee, who my sure Redeemer art. A good, full and close *tr.* in the original metre, made in 1868, by Elizabeth Lee Smith, wife of Prof. H. B. Smith, of New York, and contributed to Schaff's *Christ in Song* (ed. 1869, p. 678). Included in W. F. Stevenson's *Hys. for Church & Home*, 1873, omitting st. i., vi., vii., beginning with st. ii., "Thou art the King of mercy and of grace," and slightly altering st. iii. l. 8 (st. iv. of original).

2. I greet Thee, my Redeemer sure. A full, good and close *tr.* by D. D. Bannerman (q. v.), first pub. in *The Catholic Presbyterian*, Dec. 1879, p. 458. Included in full, and unaltered, in the Schaff-Gilman *Library of Religious Poetry* (ed. 1883, p. 610), and unaltered, but omitting st. ii., viii., as No. 119, in the *Free Church H. Bk.*, 1882. [J. M.]

Jehovah! 'tis a glorious Name. *P. Doddridge.* [*Trust in Jehovah.*] In the D. MSS. this hymn is headed, "The Saint encouraging himself in the Lord his God," and is dated "Oct. 9, 1737." It was included in J. Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 20, in 3 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 24. In the *Bapt. Hyl.*, 1879, it is slightly altered. [J. J.]

Jelecky, Johannes, better known in the Germanised form **Geletzky,** was ordained a priest of the Bohemian Brethren's Unity in 1555. He was some time President of the community at Fulnek, in Bohemia, and afterwards at Grödlitz, in Bohemia. He d. at Grödlitz, Dec. 28, 1568. He was sent by Bp. Blahoslav to negotiate with the Anabaptists of Austerlitz. To the *Kirchengeseng*, 1566, he contributed 22 hymns and translations. Two have passed into English, of which one is noted under **Augusta, J.** The other is

Dankt Gott dem Herren. *Children.* 1566, as above, in 7 st. In *Wackernagel*, iv. p. 364. *Tr.* as "In Faith, O teach us," beginning with st. v., as No. 279, in pt. i. of the *Moravian H. Bk.*, 1754. [J. M.]

Jersey, Margaret Elizabeth Villiers, née Leigh, Countess of, eldest daughter of Lord Leigh, of Stoneleigh, in the county of Warwick, was b. Oct. 29, 1849, and in 1872 was married to the Earl of Jersey. In 1871 the Religious Tract Society published a small collection of her hymns and poems under the title of *Hymns and Poems for very Little Children.* A second series under the same title appeared in 1875. They "were mostly written by Lady Jersey before she married, for the use of a little sister, it being difficult to find hymns composed in language simple enough for a very young child." And certainly they are distinguished by a charming simplicity both of thought and language. Six of these hymns were included in W. R. Stevenson's *School Hymnal*, 1880. Some of these are repeated in the *Voice of Praise* (London S. S. Union) and other collections. Her hymns in C. U. are :—

1. Here am I, for thou didst call me. *Child Samuel.*
2. Holy Jesus, Who didst die. *A Child's Prayer.*
3. I am a little soldier. *A child of God.*
4. O let me praise my God and King, *Praise to God the Father.*
5. Speak the truth, for that is right. *Speaking the Truth.*
6. There are many lovely things below. *Heaven.*

[W. R. S.]

Jerusalem, Jerusalem, enthroned once on high. *Bp. R. Heber.* [*Christ Weeping over Jerusalem.*] Pub. in his posthumous *Hymns*, &c., 1827, p. 102, in 5 st. of 4 l., and appointed for the 10th S. after Trinity, the account of Christ weeping over Jerusalem being the Gospel for that day. In T. Darling's *Hymns for the Ch. of England*, ed. 1861–1875, it is altered to "Thou city of Jerusalem." The original is in several collections. [J. J.]

Jerusalem luminosa. [*Eternal Life.*] This hymn, in 100 lines, was 1st pub. by *Mone*, No. 304, from a 15th cent. MS. at Karlsruhe, in which it is entitled, "On the glory of the heavenly Jerusalem as concerning the endowments of the glorified body." Of this and the two cognate hymns of this MS. ("Quisquis valet" and "In domo Patris," q.v.) Dr. Neale says, "The language and general ideas prove the writer [unknown, but apparently of the 15th cent.] to have been subject to the influence of the school of Geert Groot and Thomas à Kempis" (*Hys. chiefly Mediæval on the Joys and Glories of Paradise*, 1865, p. 44). Lines 25 ff., "In te nunquam nubilata," may be compared with a passage in St. Cyprian's *De laude martyrii* :—

"All things there have nothing to do with either cold or heat; nor do the fields rest, as in autumn; nor again does the fertile earth bring forth fruit in the early spring; all things belong to one season, they bear the fruits of one summer: indeed, neither does the moon serve to mark the months, nor does the sun run through the spaces of the hours; nor does the day, put to flight, give way to night; joyful rest reigns over the people, a placid dwelling contains them."

Dr. Neale's rendering of the ll. 25–30 is :—

"There the everlasting spring-tide
Sheds its dewy, green repose;
There the Summer, in its glory,
Cloudless and eternal glows;
For that country never knoweth
Autumn's storms nor winter's snows."

[W. A. S.]

Translation in C. U. :—

Light's abode, Celestial Salem. By J. M. Neale, pub. in the *H. Noted*, 1858, in 7 st. of 6 l., and again in his *Hys. chiefly Mediæval on the*

Joys and Glories of Paradise, 1865. In its full or in an abridged form it has been included in several hymn-books, including *H. A. & M.*, the *Hymnary*, &c. In the *Hyl. for the use of S. John, &c., Aberdeen, Appendix*, 1870, it is altered to "Seat of Light! Celestial Salem," and in the *St. Margaret's Hymnal* (East Grinstead), 1875, as "O how blessed, O how quickening." [J. J.]

Jerusalem, my happy home. [*The Heavenly Jerusalem.*] The importance of this poem, the varying forms in which it, or some portions of it, are found in modern hymn-books, and the doubt which attaches to its authorship, necessitate an exhaustive treatment of its text and history. The fact that two versions are known, both dating from the latter part of the 16th cent. (those of F. B. P. and W. Prid), points naturally to a common source from whence each was taken. After indicating this probable source of the poem, we will give the text and history in detail.

i. *Probable source of the Poem.* For some centuries the volume known to us as *The Meditations of St. Augustine* (*Liber Meditationum*) had been popular, and had widely influenced the thought of the Church. At the time of the Reformation, Roman Catholic and Protestant alike vied in translations of it, in whole or in part. In many editions Card. P. Damiani's hymn on *Paradise*, "Ad perennis vitae fontem," is given as a part of the *Manual*, and has thus become frequently ascribed to St. Augustine. In the *Liber Meditationum* [ed. *Divi Aurelii Augustini Hipponensis Episcopi Meditationes, Soliloquia et Manuale*, Venice, 1553, c. 25] the following passage is found:—

Mater Hierusalem, Civitas sancta Dei. . . . . Felix anima mea, semperque felix in saecula, si intueri meruero gloriam tuam, beatitudinem tuam, pulchritudinem tuam, portas et muros tuos, et plateas tuas, et mansiones tuas multas, nobilissimos cives tuos, et fortissimum Regem tuum Dominum nostrum in decore suo. Muri namque tui ex lapidibus preciosis, portae tuae ex margaritis optimis, Plateae tuae ex auro purissimo, in quibus jocundum Halleluia sine intermissione concinitur, Mansiones tuae multae, quadris lapidibus fundatae, sapphiris constructae, laterculis cooperta aureis, in quas nullus ingreditur nisi mundus, nullus habitat inquinatus. Speciosa facta es et suavis in deliciis tuis, mater Hierusalem. Nihil in te tale, quale hîc patimur, qualia in hac miserâ vitâ cernimus. Non sunt in te tenebrae, aut nox, aut quaelibet diversitas temporum. Non lucet in te lux lucernae, aut splendor lunae, vel jubar stellarum, sed Deus de Deo, Lux de Luce, Sol Justitiae semper illuminat te. Agnus candidus et immaculatus, lucidum et pulcherrimum est lumen tuum. Sol tuus et claritas tua et omne bonum tuum, hujus pulcherrimi Regis indeficiens contemplatio. Ipse Rex Regum in medio tui, et pueri ejus in circumitu ejus. Ibi hymnidici Angelorum chori. Ibi societas supernorum civium. Ibi dulcis solemnitas omnium ab hac tristi peregrinatione ad tua gaudia redeuntium. Ibi Prophetarum providus chorus. Ibi duodenus Apostolorum numerus. Ibi innumerabilium Martyrum victor exercitus. Ibi sanctorum Confessorum sacer conventus. Ibi veri et perfecti Monachi. Ibi sanctae Mulieres, quae voluptates seculi et sexûs infirmitatem vicerunt. Ibi Pueri et Puellae qui annos suos sanctis moribus transcenderunt. Ibi sunt oves et agni, qui jam hujus voluptatis laqueos evaserunt. Exultant omnes in propriis mansionibus, dispar est gloria singulorum, sed communis est laetitia omnium. Plena et perfecta ibi regnat Caritas quia Deus est ibi omnia in omnibus quem sine fine vident, et semper videndo in ejus amore ardent, amant et laudant, laudant et amant. Omne opus eorum laus Dei, sine fine, sine defectione, sine labore. Felix ego et vere in perpetuum felix, si post resolutionem hujus corpusculi audire meruero illa cantica coelestis melodiae, quae cantantur ad laudem Regis Aeterni, ab illis supernae Patriae civibus beatorumque spirituum agminibus. Fortunatus ego, nimiumque beatus, si et ego ipse meruero cantare ea, et assistere Regi meo, Deo meo, et Duci meo, et cernere eum in gloriâ suâ, sicut ipse polliceri dignatus est, dicens: *Pater volo ut quos dedisti mihi sint mecum, ut videant claritatem meam, quam habui apud te ante constitutionem mundi.* Et alibi. *Qui mihi ministrat, me sequatur, et ubi ego sum, illic et minister meus erit.* Et iterum. *Qui diligit me diligetur à Patre meo, et ego diligam eum, et manifestabo ei meipsum.*

This passage, together with Card. P. Damiani's hymn, seems to have been the source of the hymn by **F. B. P.**, as it is certainly of that by W. Prid.

ii. *The Hymn by F. B. P.* This is in a MS. book in the *British Museum*, numbered *Add.* 15,225. The MS. is undated, but is of the latter part of the 16th or the beginning of the 17th cent. The full text is as follows:—

A Song Mad by F: B: P.

To the tune of Diana.

" 1 Hierusalem my happie home
When shall I come to thee
When shall my sorrowes haue an end
Thy ioyes when shall I see

" 2 O happie harbour of the saints
O sweete and pleasant soyle
In thee noe sorrow may be founde
Noe greefe, noe care, noe toyle

" 3 In thee noe sickenesse may be seene
Noe hurt, noe ache, noe sore
There is noe death, nor uglie devill
There is life for euermore

" 4 Noe dampishe mist is seene in thee
Noe could, nor darksome night
There eyerie soule shines as the sunne
There god himselfe giues light

" 5 There lust and lukar cannot dwell
There envie beares noe sway
There is noe hunger heate nor coulde
But pleasure everie way

" 6 Hierusalem: Hierusalem
God grant I once may see
Thy endlesse ioyes and of the same
Partaker aye to bee

" 7 Thy wales are made of precious stones
Thy bulwarkes Diamondes square
Thy gates are of right orient pearle
Exceedinge riche and rare

" 8 Thy terrettes and thy pinacles
With carbuncles doe shine
Thy verie streetes are paued with gould
Surpassinge cleare and fine

" 9 Thy houses are of Ivorie
Thy windoes cristale cleare
Thy tyles are mad of beaten gould
O god that I were there

" 10 Within thy gates nothinge doeth come
That is not passinge cleane
Noe spiders web, noe durt noe dust
Noe filthe may there be seene

" 11 Ah my sweete home Hierusaleme
Would god I were in thee
Would god my woes were at an end
Thy ioyes that I might see

" 12. Thy saints are crownd with glorie great
They see god face to face
They triumph still, they still reioyce
Most happie is their case

" 13 Wee that are heere in banishment
Continuallie doe mourne
We sighe and sobbe, we weepe and weale
Perpetually we groane

" 14 Our sweete is mixt with bitter gaule
Our pleasure is but paine
Our ioyes scarce last the lookeing on
Our sorrowes still remaine

" 15 But there they liue in such delight
Such pleasure and such play
As that to them a thousand yeares
Doth seeme as yeaster day

" 16 Thy viniardes and thy orchardes are
Most beutifull and faire
Full furnished with trees and fruits
Most wonderfull and rare

" 17 Thy gardens and thy gallant walkes
Continually are greene
There groes such sweete and pleasant flowers
As noe where eles are seene

" 18 There is nector and ambrosia made
There is muske and civette sweete
There manie a faire and daintie drugge
Are troden under feete
" 19 There cinomon there sugar groes
There narde and balme abound
What tounge can tell or hart conceiue
The ioyes that there are found
" 20 Quyt through the streetes with siluer sound
The flood of life doe flowe
Upon whose bankes on everie syde
The wood of life doth growe
" 21 There trees for euermore beare fruite
And evermore doe springe
There euermore the Angels sit
And evermore doe singe
" 22 There David standes with harpe in hand
As maister of the Queere
Tenne thousand times that man were blest
That might this musicke hear
" 23 Our Ladie singes magnificat
With tune surpassinge sweete
And all the virginns beare their parts
Sitinge aboue her feete
" 24 Te Deum doth Sant Ambrose singe
Saint Augustine dothe the like
Ould Simeon and Zacharie
Haue not their songes to seeke
" 25 There Magdalene hath left her mone
And cheerefullie doth singe
With blessed Saints whose harmonie
In everie streete doth ringe
" 26 Hierusalem my happie home
Would god I were in thee
Would god my woes were at an end
Thy ioyes that I might see
finis finis"

In 1601 this hymn, abbreviated to 19 stanzas, was printed in *The Song of Mary the Mother of Christ . . . . with the Description of Heavenly Jerusalem. London: E. Allde*, 1601. This text, being derived from the above, is very corrupted and incomplete, and variations in arrangement and in phrase are numerous. These two versions, if the latter is not derived from the former, must have had one common source, and suggest the possibility of an earlier and probably printed version of the hymn now unknown being the source of both.

iii. *W. Prid's hymn on The New Jerusalem.* This hymn is contained in:—

The Glasse of vaine-glorie: Faithfully translated (out of S. Avgvstine his booke, intituled Speculum peccatoris) into English by W. P.[rid], Doctor of the Lawes. Printed at London by John Windet dwelling at the signe of the white Beare, nigh Baynard's Castle 1585 (2nd ed. 1593).

From this hymn or song of 176 lines we will quote those stanzas only which have to do with the New Jerusalem hymn. It reads:—

"Psalme of Zion.

" 1 O Mother deare Hierusalem,
Jehouas throne on hie:
O Sacred Cittie, Queene and Wife,
Of Christ eternally.
" 2 My hart doth long to see thy face,
my soule doth still desire,
Thy glorious beautie to behold,
my mind is set on fire.
" 3 O comely Queene in glorie clad,
in honour and degree:
Al faire thou art exceeding bright
no spot there is in thee.
" 4 O piereless dame and daughter faire
of loue, without annoy:
Triumph, for in thy beautie braue,
the King doth greatly ioy.
" 5 Thy port, thy shape, thy stately grace,
thy fauour faire in deede:
Thy pleasant hew and countinance,
all others doth exceede."

Stanzas 6–12, which follow, are an indifferent paraphrase of passages from *The Song of Solomon*. The writer returns to his subject in st. 13–18;—

" 13 O then thrise happie should my state
in happinesse remaine:
If I might once Thy glorious Seate,
and princely place attaine.
" 14 And view thy gallant gates thy wals
thy streetes and dwellinges wide,
Thy noble troup of Citizens
and mightie king beside.
" 15 Of stones full precious are thy towres
thy gates of pearles are tolde,
There is that Alleluia sung
in streates of beaten gold,
" 16 Those stately buildings manifold,
on squared stones do rise,
With Saphyrs deckt, & lofty frames
enclosed Castlewise.
" 17 Into the gates shall none approche,
but honest, pure and cleane:
No spot, no filth, no loathsome thing,
Shall enter in (I meane).
" 18 O mother deare Jerusalem,
the comfort of vs all,
How swete thou art and dilicate,
no thing shall thee befall."

Stanzas 19–22 are much in common with F. B. P.'s hymn. Stanzas 23–28 are:—

" 23 He is the king of kings beset,
amidst his Seruants right:
And they his happie houshold all,
do serue him day and night.
" 24 There, there the quiers of Angels sing,
there the supernall sort,
Of citizens (that hence are rid
from dangers deepe) do sport.
" 25 There be the prudent Prophets all,
Thappostles six and six;
The glorious martirs on a row,
and Confessors betwixt.
" 26 There doth the crew of righteous men,
and matrons all consist;
Yong men & maids that here on earth
their pleasures did resist.
" 27 The sheepe & lambs that hardly scapte,
The snares of death and hell;
Triumph in ioy euerlastingly
whereof no tongue can tell.
28 And though the glorie of ech one,
doth differ in degree;
Yet is the ioy of all alike,
and common (as we see)."

Stanzas 29–33 continue to borrow from the *Meditations of St. Augustine*. At the close of st. 34 the writer takes a fresh departure, and, referring to our Blessed Lord, says:—

" According to his promise made
(Which here I enterlace);"

and st. 35–38 consist of "enterlaced" texts accordingly. Stanzas 39, 40 are of no special note; and the poem concludes with st. 41–44:—

" 41 O blessed are the pure in heart,
their Soueraigne they shall see;
And they most happie heauenly wights
that of his houshold bee.
" 42 Wherefore, O Lord, dissolue my bonds,
my giues and fetters strong:
For I have dwelt within the tents
of Cedar ouer long.
" 43 And grant, O God, for Christ his sake,
that once deuoide of strife;
I may thy holy hill attaine,
to dwell in all my life.
" 44 With Cherubins and Seraphins,
and holy soules of men:
To sing thy praise O Lord of hostes,
for euer and euer. Amen."

In his Preface to *The Glasse of Vaine Glory*, Prid says this is a

"Song of Sion which I have here translated out of S. Augustine's Booke of Prayers, Chap. 24, into Englishe meeter . . . I have as neare as I could possibly, followed the verie wordes of mine Authour."

To this point the history is clear. It is certain that W. Prid translated direct from the work known to us as St. Augustine's *Meditations;* and it is highly probable that F. B. P. derived his directly from the same source, or

indirectly through the translation of another. It now remains for us to show how later writers have availed themselves of these materials.

iv. *Additional forms of the Hymn.* From this point we have a great variety of texts, the more important of which are as follows:—

(i.) The most noted of these is a broadside of the 18th cent., which was reprinted by Dr. H. Bonar in his work *The New Jerusalem; a Hymn of the Olden Time*, 1852. Dr. Bonar attributes this text to David Dickson, a Scottish Presbyterian Minister (1583–1663). It is in 248 lines, all of which, with the exception of ll. 25–32, and 233–236, are altered either from F. B. P. or from W. Prid. From the following extract from Robert Wodrow's *Life of D. Dickson*, 1726, it is evident that Wodrow regarded the production as an original poem by Dickson:—

"Some short poems on pious and serious subjects, such as the 'Christian Sacrifice,' 'O Mother dear, Jerusalem,' and (on somewhat larger, octavo 1649), 'True Christian Love,' to be sung with the common tunes of the Psalms. . . . ." This is all of his I have seen in print.

The opening stanza of this combined version of F. B. P. and W. Prid, is:—

"O Mother dear, Jerusalem!
When shall I come to thee?
When shall my sorrows have an end,
Thy joys, when shall I see?
O happy harbour of God's saints!
O sweet and pleasant soil!
In thee no sorrow may be found
No grief, no care, no toil."

The full text is given in Dr. Bonar's work as above.

(ii.) Contemporary with this broadside in Scotland was another in England. It is in the *Rawlinson Collection*, 4to, 566, 167, and entitled "*The true description of the everlasting ioys of Heaven. To the Tune of, 'O man in desperation.'*" It is undated, but "Printed for F. Coles, T. Vere, and J. Wright," who are known to have issued many broadsides, ranging from 1650 to 1670. This broadside we date from internal evidence, circ. 1660, or a little later. The first six stanzas will be sufficient to show that it is merely F. B. P. more or less altered, and that it contains no trace whatever of W. Prid's version.

"1 Jerusalem, my happy home,
When shall I come to thee?
When shall my sorrows have an end?
thy joys when shall I see?

"2 Where happy harbour is of Saint,
with sweet and pleasant soyl:
In thee no sorrow ever found,
no grief, no care, no toyl.

"3 In thee no dampish Mists are seen,
nor cold, nor darksome night:
In thee all souls for ever sing
there God always gives light.

"4 *Heaven is the Spring where waters flow*
to quench our heat of sin
There is the tree where truth doth grow
to lead our lives therein.

"5 *There Christ is judge that stints the strife*
when men's devises fail
There is the bread that feeds the life
that death cannot assail

"6 *The tidings of salvation dear*
comes to our ears from thence:
The fortress of our faith is there
and shield of our defence."

The last three stanzas (which we have given in italics to mark them off from the rest) are the familiar lines prefixed in an altered form to several editions of the English Bible in the early part of the 17th cent. and beginning:—

"Here is the spring whence waters flow."

By a slight alteration in the opening line that and the eleven lines which follow are made to set forth the beauties and treasures of Holy Scripture instead of those of Heaven. (See p. 1530.) The concluding lines of the poem fix the date at or a short time after the Restoration of Charles II. (1660):—

"God still preserve our Royal King,
Our Queen likewise defend,
And many happy, joyful days
good Lord, unto them send.
Thus to conclude I end my song
wishing health, wealth, and peace:
And all that wish the Commons good,
good Lord their wys increase."

(iii.) In 1693 William Burkitt, the Expositor, pub. an *Help and Guide to Christian Families*. This work is in three parts, together with the addition of 8 *Divine Hymns on several Occasions*. The last hymn is as follows:—

"*An* Hymn: *a longing for Glory.*

"1 *Jerusalem!* my happy Home,
When shall I come to Thee?
When shall my labours have an End?
Thy Joys when shall I see?

"2 Thy Gates are richly set with Pearl,
Most glorious to behold;
Thy Walls are all of precious Stone,
Thy Streets are pav'd with Gold.

"3 Thy Gardens and thy pleasant Fruits
Continually are green;
There are such sweet and pleasant Flow'rs
As ne'er before was seen.

"4 If heaven be thus glorious
Lord, why must I keep thence?
What Folly is't that makes me loth
To die, and go from hence?

"5 Reach down, reach down thine Arm of Grace,
And cause me to ascend
Where Congregations ne'er break up,
And Sabbaths have no End.

"6 When wilt thou come to me, O Lord?
O come, my Lord, most dear;
Come nearer, nearer, nearer still;
I'm well when thou art near.

"7 My dear Redeemer is Above,
Him will I go to see,
And all my Friends in Christ below,
Shall soon come after me.

"8 *Jerusalem!* my happy Home,
O how I long for Thee!
Then shall my Labours have an End,
Thy Joys when once I see.
Amen, Hallelujah,
Come, LORD JESUS."

This text is a cento and is thus composed. St. i., ii., iii., viii., are from F. B. P. somewhat altered. St. iv., v. are from Daniel Burgess's "Hymn on the Sabbath Day," beginning, "O God, Whose glorious majesty," where st. ii. and iii. read:—

"2 If Heaven be the land of peace,
Lord, why must we keep thence?
What folly is't that makes us loth
To dye and to go hence."

"3 Reach down, Reach down thine arm of Grace,
Lord, fit us to ascend
Where Congregations ne'er break up,
And Sabbaths have no end."

Stanza vi. of Burkitt's text is from T. Shepherd's *Penitential Cries*, No. 25, st. iv., ll. 1–4, slightly altered. These *Cries*, as is well known, were begun by J. Mason and finished by T. Shepherd, and were pub. with J. Mason's *Spiritual Songs, or Songs of Praise*, 1693. Stanza vii. is from J. Mason's *Sp. Songs*, 1683, No. 30, st. viii., ll. 1–4, which read:—

"My dearest Friends, they dwell above,
Them will I go to see;
And all my Friends in Christ below
Will soon come after me."

The text of Burkitt was repeated with slight alterations in *A Collection of Hymns and Sacred Poems. Dublin: Printed by S.[Samuel] Powell, in Crane Lane*, 1749, No. 84. In R. Hill's 1794 *Supp.* to his *Ps. & Hys.* six stanzas were given from *Burkitt* (iii. and vii. being omitted); and in 1798 five only, *Burkitt's* st. viii. being also omitted. In this form the cento has passed into modern collections.

In the American *Church Pastorals*, 1864, it is somewhat altered, and broken up, without any regard to the original sequence of the stanzas, into the following hymns:—(1) "Jerusalem, my happy home"; (2) "Jerusalem, Jerusalem, would God," &c.; (3) "Jerusalem, the happy seat"; (4) "Jehovah, Lord, now come, I pray"; (5) "O Lord, that I Jerusalem"; and (6) "O passing happy were my state."

(iv.) Another transformation of F. B. P.'s text appeared in *Psalms & Hymns . . . . by W. S., London*, 1725. It is in 40 st. of 4 l. and is superior to many arrangements of the poem. The following lines are fair specimens of the rest:—

"There David sits with Harp in Hand
As Master of the Choir:
Most happy they who understand,
And may His Music hear."

(v.) In Williams & Boden's *Col. of above Six Hundred H. designed as a New Supplement to Dr. Watts's Psalms & Hymns, Doncaster*, 1801, the most popular form of the hymn is found as No, 193, and reads :—

"*The Heavenly Jerusalem.*

"1 Jerusalem ! my happy home,
Name ever dear to me !
When shall my labours have an end
In joy, and peace, and thee ?

"2 When shall these eyes thy heaven-built walls
And pearly gates behold ;
Thy bulwarks with salvation strong,
And streets of shining gold !

"3 O when, thou city of my God,
Shall I thy courts ascend ;
Where congregations ne'er break up,
And Sabbaths have no end ?

"4 There happier bow'rs than Eden's bloom,
Nor sin nor sorrow know ;
Blest Seats ! thro' rude and stormy scenes
I onward press to you.

"5 Why should I shrink at pain & woe,
Or feel, at death, dismay ?
I've Canaan's goodly land in view,
And realms of endless day.

"6 Apostles, martyrs, prophets there,
Around my Saviour stand ;
And soon my friends in Christ below,
Will join the glorious band.

"7 Jerusalem ! my happy home,
My soul still pants for thee ;
Then shall my labours have an end,
When I thy joys shall see."

It is signed "Eckinton C." In *Ps. & Hys. for Pub. or Priv. Devotion, Sheffield Printed by James Montgomery At The Iris Office*, 1802, the text is repeated with the change in st. iv., l. 1, of *Eden* for *Eden's*. The "Eckinton C." text was repeated in J. Montgomery's *Christian Psalmist*, 1825, No. 129. It has gradually grown in popular favour, and is now in C. U. in a more or less accurate form in all English-speaking countries.

[The association of James Montgomery's name with the "Eckinton C." text is peculiar and suggestive. From 1792 to 1794 Montgomery lived with and was an assistant to Joseph Gales, a printer, bookseller, and auctioneer at Sheffield. In 1794 Montgomery succeeded to the printing business, and continued his acquaintance with Gales and his family. Gales's parents and three sisters resided at Eckington (about six miles from Sheffield) at the time, and the father and daughters were members of the Parish Church Choir. Montgomery frequently visited the family at Eckington. Amongst the *Montgomery MSS.* there is a copy of Dickson's version of the New Jerusalem hymn which was sent in MS. to Montgomery by a Moravian friend with a request that he would rewrite it, or condense it into a suitable hymn for public worship. In the MS. certain stanzas corresponding to those in the "Eckinton C," are marked in pencil as stanzas which maintained a continuity of thought, and a few suggestions are penciled in the margin in shorthand. About this time (1796–1800) a small collection of hymns was printed by Montgomery for the use of the Eckington Parish Church Choir, and in this the text of "Jerusalem, my happy home," known as the "Eckinton C" version, was given. Mr. J. H. Brammall (q. v.) remembers this little pamphlet well, but has lost his copy. Under these circumstances it is almost, if not quite, safe to say that the *Eckinton C.* version of "Jerusalem, my happy home" is by Montgomery.] (See 1905 SUPPLEMENT.)

(vi.) This list of versions of the New Jerusalem hymn, although far from being exhaustive, yet contains all that is of value for ascertaining the origin and history of the various texts which are in modern hymn-books. We may note in addition an American form of the hymn, given in Dr. Bonar's work, *The New Jerusalem*, &c., 1852, the opening of which is :—

"O heavenly Jerusalem,
Thou City of my King ;"

and another in 3 st. in Card. Newman's *Hymns for the Use of the Birmingham Oratory*, Dublin, J. F. Fowler, 1857 :—

"O fair, O fair Jerusalem."

v. *The Initials "F. B. P."* Various attempts have been made to explain these initials, the principal of which are :—

(1) Dr. Neale's suggestion in his *Hymns Chiefly Mediaeval on the Joys & Glories of Paradise*, 1865, p. 16, is : "It [the *Brit. Mus. MS.*] contains several other pieces of poetry, evidently by Roman Catholics ; one headed—'Here followeth the song Mr. Thewlis wrote himself ;' and another, 'Here followeth the song of the death of Mr. Thewlis.' Now John Thewlis was a priest, barbarously executed at Manchester, March 18, 1617. It is probable therefore, that 'F. B. P.' was another sufferer (in all likelihood a priest) in the persecution either of Elizabeth, or of James I."

(2) Again, in the 2nd ed. of the same work, 1866, p. 19, Dr. Neale says, "I have since been informed by Mr. Daniel Sedgwick, whose knowledge of English Hymnology is as astounding as it is unrivalled, that the initials stand for Francis Baker Porter, a Secular Priest for some time imprisoned in the Tower, and the author of a few short devotional treatises."

(3) J. Miller, in his *Singers and Songs of the Church*, 1869, p. 85, says : "It has been suggested that the initials 'F. B. P.' stand for Francis Baker, 'Pater' or priest."

From an intimate acquaintance with the late Daniel Sedgwick we are in a position to state that what he contributed to Dr. Neale was "Francis Baker, Pater," and that Dr. Neale misread "Pater" as "Porter." J. Miller's suggested reading was also from Sedgwick. This reading by Sedgwick was a pure guess on his part, and cannot be received. The writer, probably a Roman Catholic, and possibly a priest, remains unknown. [W. T. B.]

Jerusalem, thy joys divine. [*The Heavenly Jerusalem.*] This poem, in 27 st. of 8 l. and headed by 1 st. of 4 l., appeared in *The Song of Mary the Mother of Christ ; containing the story of his life and passion ; the teares of Christ in the garden ; with the description of the Heavenly Jerusalem*, 1601. (See "Jerusalem, my happy home.") This poem was partially reprinted in the Parker Society's *Select Poetry of the Reign of Queen Elizabeth*, 1845, p. 427. It is from this poem that *Kennedy*, 1863, "Jerusalem, thy joys divine," is compiled. [W. T. B.]

Jervis, Thomas, s. of a Presbyterian Minister of the same name, was b. at Ipswich in 1748, and educated for the Ministry at Hoxton. In 1770 he was appointed classical and mathematical tutor at the Exeter Academy. From 1772 to 1783 he was tutor to the sons of the Earl of Shelburne, at Bowood, where Dr. Priestley was librarian. In the latter year Jervis succeeded Dr. A. Rees at St. Thomas's Southwark, moving in 1796, after the death of Dr. Kippis, to the Princes' St. Chapel, Westminster. From 1808 to 1818 he was minister at the Mill Hill Chapel, Leeds. After his retirement he lived in the neighbourhood of London, and d. there in 1833. Jervis was one of the four editors of *A Coll. of Hys. & Ps. for Public & Private Worship*, London, 1795. [See **Unitarian Hymnody.**] He contributed 17 hymns to the 1st ed., and 4 to its *Supplement*, 1807. Of these several are found in later Unitarian collections in G. Britain and America, including :—

1. God to correct a guilty world. *Divine Providence.*
2. Great God, Thine attributes divine. *Confidence in God.*
3. Lord of the world's majestic frame. *Praise a Duty.*
4. Shall I forsake that heavenly Friend ? *Constancy desired.*
5. Sweet is the friendly voice which [that] speaks. *Peace to the Penitent.*
6. Thou, Lord, in mercy wilt regard. *Penitence.*
7. With sacred joy we lift our eyes. *Divine Worship.* This is given in *Laudes Domini*, N.Y., 1884, as : "With joy we lift our eyes."

These hymns all date from 1795, and the most popular are Nos. 4 and 6. [V. D. D.]

Jesaiä, dem Propheten, das geschah. *M. Luther.* [*The Sanctus.*] This paraphrase of Isaiah vi. 1–4, was 1st pub. in Luther's *Deudsche Messe und ordnung Gottis Diensts*, Wittenberg, 1526, repeated in the Erfurt *G. B.*, 1527, the *Geistliche Lieder*, Wittenberg, 1529 and 1531, &c., in 16 l., entitled "The German Sanctus." Thence in *Wackernagel*, iii. p. 18. Also in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 58, the *Unv. L. S.*, 1851, No. 191, &c.

According to the ritual directions of the *Deudsche Messe*, in the Holy Communion the Bread was first consecrated and received by the communicants, and then this *Sanctus*, or else Luther's "Gott sei gelobet," or "Jesus Christus unser Heiland" (from Huss) was sung. The Wine was then consecrated and received (see *Blätter für Hymnologie*, 1883, p. 89).

Translation in C. U.:—

Unto the seer Isaiah it was given. By A. T. Russell, for his *Ps. & Hys.*, 1851, No. 13.

Other trs. are, (1) "We read that to Isaiah it befel," by *Miss Fry*, 1845, p. 138. (2) "To Isaiah the ancient seer," by *J. Anderson*, 1846, p. 82. In his ed., 1847, p. 93, it begins, "Isaiah once, that prophet old." (3) "The rapt Isaiah saw the glorious One," by *Dr. J. Hunt*, 1853, p. 165. (4) "Isaiah, filled with deep prophetic awe," by Dr. W. M. Reynolds, in the *Evang. Review*, Gettysburg, Oct. 1853. (5) "These things the Seer Isaiah did befall," by *R. Massie*, 1854, p. 85, repeated in *Dr. Bacon*, 1884, p. 50. (6) "To Isaiah, the prophet, this was given," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 841. In his *Exotics*, 1876, p. 111, it begins, "Unto the seer Isaiah it was given." [J. M.]

Jesu, accept the grateful songs. *C. Wesley.* [*Jesus All in All.*] Pub. in *Hys. & Sac. Poems*, 1749, in 22 st. of 4 l., and headed "After Preaching in Church" (*P. Works*, 1868–72, vol. v. 110). From this one of the most popular centos in use by the Methodist bodies was given in the *Wes. H. Bk.*, 1780, No. 36, as "Jesus the Name, high over all." It is composed of st. ix., x., xii., xiii., xviii. and xxii. This cento, with the omission of its st. i. and iv. was given as "Jesus, the Name to sinners dear," in Dr. Alexander's *Augustine H. Bk.*, 1849 and 1865. G. J. Stevenson's note on the *Wes. H. Bk.* cento in his *Meth. H. Bk. Notes*, 1883, p. 45, is long and interesting. The last stanza:—

> "Happy, if with my latest breath,
> I may but gasp His Name;
> Preach Him to all, and cry in death,
> 'Behold, behold the Lamb,'"

has had a special charm for many Ministers of the Gospel. Several instances are given by Stevenson as above. [J. J.]

Jesu, at Whose supreme command. *C. Wesley.* [*Holy Communion.*] Pub. in *Hys. & Sac. Poems*, 1742, and again in the *Hys. for the Lord's Supper*, 1745, No. 30, in 8 st. of 4 l. (*P. Works*, 1868–72, vol. iii. p. 237). With slight alterations it was included in the *Wes. H. Bk.*, as one of the "Additional Hymns," in 1800. It has passed into several collections in G. Britain and America. In addition two forms of the text are in C. U.:—

1. **Blest Jesu, to Thy gracious Board.** This form, opening with st. ii. slightly altered, was given in the *Salisbury H. Bk.*, 1857, and is repeated in other hymnals.

2. **Jesu, by Thy supreme command.** This text in the *Hymnary*, 1872, is Wesley's very much altered, together with the omission of st. iii., and the addition of a doxology. [J. J.]

Jesu Corona celsior. [*Common of Confessors.*] This hymn is cited by *Morel*, p. 179, as in a 14th cent. MS. at Einsiedeln. It is also in a MS. of, at the latest, 1415, in the British Museum (Add. 30014 f. 167 *b*), in the St. Gall MS., No 526, of the 15th cent., in the *Roman Breviary* (Venice, 1478), the *Ambrosian Breviary*, 1539, &c. *Daniel*, i., No. 98, gives the older text and also the revised form in the *Roman Breviary* of 1632, "For Feasts of a Confessor not a Bishop." *Mone*, No. 747, gives only *Daniel's* st. iii.–viii., beginning "Anni recurso tempore," from a 15th cent. MS. at Karlsruhe. He thinks that its metrical form proves it to have been composed in France in the 11th cent. The *Roman Brev.* text, 1632, is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translation in C. U.:—

Jesus, eternal Truth sublime. By E. Caswall. Pub. in his *Lyra Catholica*, 1849, p. 219, in 8 st. of 4 l., and again in his *Hys. & Poems*, 1873, p. 115. It is found in a few collections, including Skinner's *Daily Service Hymnal*, 1864, &c., and the Marquess of Bute's *Roman Breviary in English*, 1879, vol. i. p. 861.

Translations not in C. U.:—

1. Jesu, than crown of Kings art Thou. *W. J. Blew*, 1852–5.

2. Jesus, surpassing happiness. *J. Wallace*, 1874. [J. J.]

Jesu Corona Virginum. [*Common of Virgins.*] This beautiful hymn, founded on Canticles ii. 16, Isaiah xxviii. 5, and Rev. xiv. 4, has been ascribed to St. Ambrose, but is not adjudged to him by the Benedictine Editors. *Thomasius*, ii. 402, gives it from a Vatican MS. of the 8th cent. It is found in four hymnaries of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 111 *b*; Jul. A. vi. f. 68; Harl. 2961, f. 250; Add. 30851, f. 155), and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 140, is printed from an 11th cent. MS. at Durham. (B. iii. 32 f. 41.) It is also in 3 MSS. of the 11th cent. at St. Gall (Nos. 387, 413, 414). Among Breviaries it is included in the *Roman* (Venice, 1478), *Ambrosian* of 1539, *Sarum*, *York*, *Aberdeen*, &c., the *Sarum* use being at Lauds and Second Vespers on the festivals of Virgins and Martyrs. *Daniel*, i., No. 99, gives the text, and at iv. pp. 140, 368, cites it as in a 10th cent. Rheinau MS., and in a 9th cent. MS. at Bern. The *Roman Brev.* text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translations in C. U.:—

1. **Thou Crown of all the Virgin choir.** By E. Caswall. Pub. in his *Lyra Catholica*, 1849, p. 221; and again in his *Hys. & Poems*, 1873, p. 116, but altered to "*Dear* Crown of all the Virgin choir." The original *tr.* is given in Roman Catholic hymn-books for missions and schools. It is also in other collections.

2. **Jesu, the Virgin's Crown, do Thou.** By J. M. Neale in the 1854 ed. of the *H. Noted.* The most popular form of this *tr.* is its altered text by the compilers of *H. A. & M.*, 1861 and 1875. It begins with the same first line, and is in several collections.

3. **O Jesu, Crown of Virgins, Whom.** By R. F. Littledale. Made for and 1st pub. in the *People's H.*, 1867, and signed D. L.

4. **O Jesu, Crown of Virgins, Thou.** This in the *Hymnary*, 1872, is Dr. Neale's *tr.* as above, altered by the Editors of the *Hymnary*.

Translations not in C. U. :—

1. Jesus, receive our suppliant cry. *J. R. Beste*, 1849.
2. Jesu the Crown, and sweet Reward. *R. Campbell*, 1850.
3. Jesu, the Virgins' coronal. *W. J. Blew*, 1852–5.
4. Jesu, the Virgin's Crown. In love, &c. *J. W. Hewett*, 1859.
5. Jesu, the Crown of Virgins, Whom. *J. D. Chambers*, 1866.
6. Jesus, the Virgin's crown, their spouse. *J. Wallace*, 1874. [J. J.]

Jesu deine tiefe Wunden. *J. Heermann.* [*Passiontide.*] 1st pub. in his *Devoti Musica Cordis*, Leipzig and Breslau, 1644, p. 174, in 6 st. of 8 l., entitled "Consolation from the wounds of Jesus in all manner of temptation. From the Manual of St. Augustine." The *Manuale* is a mediæval compilation from various sources, and meditation xxii., on which the hymn is based, is adapted from the work of St. Bernard of Clairvaux on Canticles. Included in *Mützell*, 1858, No. 106, in Wackernagel's ed. of his *Geistliche Lieder*, No. 59, and the *Unv. L. S.*, 1851.

It is one of the finest of Hermann's hymns, and is much used in Germany. Count N. L. von Zinzendorf said of it, "The crown of all our old hymns is in truth Augustine's 'Jesu deine tiefe Wunden,' in which is contained our whole doctrine and practice. *Lauxmann* says (in *Koch*, viii. 37), that st. i.–iii. were often used by young men and maidens as their daily prayer against this world's temptations. He also relates how the singing of this hymn comforted the well-known Württemberg theologian Philipp David Burk in his last hours (March 22, 1770).

Translations in C. U. :—

1. Lord! Thy death and passion give. A good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 72; repeated, omitting st. ii., iii., in the Pennsylvanian Luth. *Ch. Bk.*, 1868, No. 177. St. v., vi., beginning, "Lord, in Thee I place my trust," are included, altered, in the *Hys. of the Spirit*, Boston, U.S.A., 1864, and American Unitarian *Hymn Bk.*, 1869.

2. Oh, what precious balm and healing. A good and full *tr.* by R. Massie, contributed to the 1857 ed. of Mercer's *C. P. & H. Bk.*, No. 87 (Ox. ed., 1864, omitted), and reprinted in his own *Lyra Domestica*, 1864, p. 125.

Another *tr.* is, "Christ, thy holy Wounds and Passion" (from the altered text in the Hannover *G. B.*, 1657 [1659, No. 65, by Justus Gesenius?], which begins "Jesu deine heilge Wunden"), by J. C. Jacobi, 1722, p. 14. In his ed. 1732, p. 27, it begins "Christ, thy sacred wounds," thence in the *Moravian H. Bk.*, and repeated in the 1789 and later eds. (1849, No. 107), altered and beginning, "Christ, Thy wounds and bitter passion." In the ed. of 1886, No. 1238, only the *tr.* of st. v. is retained, beginning, "All my hope and consolation." [J. M.]

Jesu, dulcis amor meus. [*Passiontide.*] This hymn is almost entirely composed of separate lines transposed and in some instances altered from St. Bernard's "Salve mundi salutare" (q. v.). It is the hymn at Lauds in the Office of the "Most Holy Winding Sheet of our Lord Jesus Christ; double of the First Class." This office has been added to the *Roman Breviary* since 1736, and is appointed for the Saturday after the 2nd S. in Lent. The text is found in the *Appendix* to the *Pars Verna* of the *Roman Breviary*, Bologna, 1827, p. cclxxviii., and is repeated in later eds. and in *Daniel*, iv. p. 323. *Tr.* as :—

Jesu, as though Thyself wert here. By E. Caswall. Pub. in his *Lyra Catholica*, 1849, p. 82; and again in his *Hys. & Poems*, 1873, p. 46. It is found in several hymn-books, and often with the omission of st. ii. Another *tr.* is "Jesus, sweetest love of mine." *J. Wallace*, 1874. [J. M.]

Jesu dulcis memoria. *St. Bernard.* [*The Holy Name of Jesus.*] This hymn has been generally (and there seems little reason to doubt correctly) ascribed to St. Bernard; and there are many parallels to it in his genuine prose works, especially that on the Canticles. It has been variously dated 1130, 1140 or 1153; but as positive proof is lacking that it is unquestionably the work of St. Bernard it is manifestly impossible to fix a date for its composition. The years 1130 and 1140 were very stormy times indeed with him, and have nothing in common with the hymn. [See **Bernard of Clairvaux**, p. 136, i.] Possibly it was written shortly after the Second Crusade which he preached (1146), and for the disaster of which he was blamed. The most probable moment of his life would then be about 1150, when he was residing in retirement and was weary with the world. Dr. Schaff in his *Christ in Song* justly styles the hymn as "the sweetest and most evangelical ... hymn of the Middle Ages." It is the finest and most characteristic specimen of St. Bernard's "subjective loveliness," and in its honied sweetness vindicates his title of *Doctor mellifluus*. It is, however, open to the charge of eddying round its subject, so that Abp. Trench says of it: "With all the beauty of the stanzas in particular, the composition, as a whole, lies under the defect of a certain monotony and want of progress." It is best known as the *Joyful* (or *Jubilee*) *Rhythm* of St. Bernard on the Name of Jesus; but sometimes by the title of *In commemorationem dominicae passionis*. The title *Cursus de aeterna sapientia* was probably suggested by Ecclesiasticus xxiv. (especially vv. 20, 21; see Dr. Edersheim in the *Speaker's Commentary* on the "Apocrypha"): the Eternal Wisdom being Our Lord Jesus Christ.

I. *MS. forms of the Text.*

The earliest form of the text now known (and it may be added the best, and most probably the original) is contained in a MS. of the end of the 12th cent., now in the Bodleian, Oxford *Laud Misc.* 668 f. 101), in 42 st. of 4 l. The first lines of these stanzas are :—

1. Dulcis Jesu memoria.
2. Nil canitur suavius.
3. Jesus spes poenitentibus.
4. Jesu dulcedo cordium.
5. Nec lingua potest dicere.
6. Jesum quaeram in lectulo.
7. Cum Maria diluculo.
8. Tumbam profundam fletibus.
9. Jesu Rex admirabilis.
10. Mane nobiscum Domine.
11. Amor Jesu dulcissimus
12. Jesum Christum recognoscite.
13. Jesu auctor clementiae
14. Cum digne loqui nequeam.
15. Tua Jesu dilectio.
16. Qui te gustant, esuriunt.
17. Quem tuus amor ebriat.
18. Jesu decus angelicum.
19. Desidero te millies.
20. Amor tuus continuus.
21. Jesu summa benignitas
22. Bonum mihi diligere.
23. Jesu mi dilectissime.
24. Quocunque loco fuero.
25. Tunc amplexus, tunc oscula.
26. Jam quod quaesivi video.
27. Hic amor ardet dulciter.
28. Hic amor missus coelicus.
29. O beatum incendium.
30. Jesus cum sic diligitur.
31. Jesu flos matris virginis.
32. Jesu sole serenior.
33. Cujus amor sic afficit.
34. Tu mentis delectatio.
35. Mi dilecte revertere.
36. Sequor quocumque ieris.
37. Portas vestras attollite.
38. Rex virtutum, rex gloriae.
39. Te coeli chorus praedicat.
40. Jesu in pace imperat.
41. Jesus ad Patrem rediit.
42. Jam prosequamur laudibus.

Practically the same form is found in a 13th cent. MS. in the Bodleian (*Rawlinson, C.*, 510 f. 3 *b*; also beginning *Dulcis Jesu*); and in a MS. of 1288 at Einsiedeln. The text of the Einsiedeln MS. is printed by *Morel*, No. 109, the only important difference being that this MS. does not contain stanza 39. The hymn is also found in a MS. of the 15th cent. in the Bibl. Nat., Paris (*Fonds italiens*, 559 f. 106. This MS. contains the poems of Jacobus de Benedictis, otherwise called Jacopone or Giacopone da Todi), in 43 st. From a collation kindly supplied by M. Leopold Delisle, the chief librarian, it appears that in this MS. stanza 27 is omitted and two stanzas added, viz. :

43. Jesu stringam vestigia. | 44. Veni, veni, Rex optime.

A MS. of the 15th cent. at Mainz (see *Mone*, i. p. 332) contains in all 50 st., viz. 1–42, 44 as above, and :—

45. Cor nostrum quando visitas.
46. Hoc probat ejus passio.
47. Hic amantem diligite.
48. Jesu mi bone, sentiam.
49. Tu verae lumen patriae

together with the two following :—

50. Tuum dulcorem sitio,
Quo solo me reficio,
In me quia deficio,
Ad te, Jesu, respicio.

51. Hic amor est suavitas
Et pietas et castitas,
Et sanctitas et puritas;
Nam Deus est et charitas.

Among the St. Gall MSS. the hymn is found in No. 1394, in a hand of 13th cent.; in No. 519 cir. 1439, and No. 520 of 1436. Herr Idtenson, the librarian, has kindly informed me that these three MSS. all contain st. 39; but that of the stanzas numbered 43–51 not one is found in No. 1394, and in Nos. 519, 520, only stanza 48. The variations of text are exceedingly numerous and very bewildering. The MSS., moreover, not only disagree as to the order of the stanzas, but often as to the order of lines (and of words) in the individual stanzas. As in the four earliest MSS. none of the stanzas 43–51 are to be found (one, viz. st. 48, is in *Mone's* Frankfurt MS. of the 14th cent.; the rest have not been traced earlier than the 15th cent.) it is hardly likely that they are by St. Bernard; and st. 44 has not the quadruple rhyme. These stanzas are quite unnecessary to the hymn and break its course; though in themselves some of them are not at all unworthy of St. Bernard.

II. *Printed forms of the Text.*

A form in 48 stanzas (viz. 1–42, 44–49) is found in the Benedictine ed. of St. Bernard's *Opera*, Paris, 1719, and later editions. *Daniel*, i., No. 206, gives it in 48 st. (from Bernard's *Opera*, Paris, 1690, G. Fabricius's *Poetarum vet. eccles. opera Christiana*, Basel, 1564, and other sources), viz. st. 1–42, 44–49, adding in his notes st. 43 from *Fabricius*, and the readings of the *Roman Breviary*, 1722; while at iv. pp. 211–217 he gives further notes principally from *Mone*. [For order of stanzas see below. St. 37 here begins "Coeli cives occurrite" (l. 2), and st. 49 "Tu fons misericordiae" (l. 2).] The Laud MS. (see above) affords a much better text than that which *Daniel* gives, and it is hoped will not escape the notice of future editors of Latin hymns. *Mone*, No. 258, prints 24 st. with a doxology ("Aeterna sapientia," &c.) from a 14th cent. MS. at Frankfurt-am-Main (where the stanzas are in order 1, 2, 3, 9, 5, 20, 11, 18, 48, 15, 16, 19, 21–26, 32, 34, 13, 40, 39, 41); and also gives the readings of a 15th cent. MS. at Mainz (see above). *Wackernagel*, i., No. 183, gives 50 st. from Bernard's *Opera*, 1719, and *Fabricius*, 1564. The full text is also in J. M. Horst's *Paradisus animae Christianae*, 1644, and later editions. Centos will be found in Abp. Trench's *Sac. Lat. Poetry*, 1864 (15 st.); F. A. March's *Latin Hys.*, 1875 (24 st.); *Königsfeld*, 1847 (11 st.); *Bässler*, 1858 (11 st.), and others.

III. *Ritual use of the Rhythm.*

The length of the hymn and the fact that it was not specially appropriate for any of the usual offices of the Church made its use for some time limited. In the Frankfurt MS., employed by *Mone*, of the 24 st. selected three are apportioned to each of the eight canonical hours of the day; and *Fabricius* arranges the 47 st. of his text according to a similar plan.

The text of *Mone* is the arrangement made by Heinrich Suso, otherwise called St. Amandus or Heinrich von Berg [b. at Constanz, March 21, 1300, became a Dominican 1318, d. in the Dominican convent at Ulm, Jan. 25, 1365], who was one of the Mediaeval Mystics, and a member of the society of The Friends of God, along with Tauler (q.v.) and others. In his youth he had taken the Everlasting Wisdom depicted in the Salomonic Books as the object of his love, and in his later years founded a Brotherhood of the Everlasting Wisdom. For this brotherhood he compiled his *Horologium sapientiae*, or *Horae de aeterna sapientia*. In a MS. of the 14th cent. written in Germany and now in the *Brit. Mus.* (*Add.* 18318, f. 141 *b*) it is marked as "Quicunque desiderat sapientiam aeternam familiarem sibi sponsam habere, debet ei has horas cottidie devote legere." In the printed ed. which the British Museum catalogue dates Venice, 1492, it is marked as "Incipit cursus seu officium de eterna sapientia compositum a beate Henricho Suso ordinis praedicatorum." Of this office (meant, as will be seen, for daily use by the Brotherhood) there is a *tr.* which the British Museum catalogues dates Douay, 1580, and which is entitled "Certayne sweete Prayers of the glorious name of Jesus, commonly called Jesus Mattens, with the howers thereto belonging: written in Latin above two hundred yeres ago, by H. Susonne." This contains a series of *trs.* from St. Bernard which are earlier than any noted below, but are very poor. The first begins, "O Jesu meeke, ye swetest thought."

The form in 50 st. seems to have been used as a *Rosary*, being arranged in five decades and answering to the 50 *Ave Marias* of the *Rosary*. When a separate office of the Holy Name of Jesus came into general use, apparently about 1500, centos from this poem were embodied in it. Such an office appears to have been added to the *Sarum Breviary* about 1495 (certainly in the Paris ed. 1499), and contains two centos, (i.) "Jesu dulcis memoria," for Matins, and (ii.) "Jesu, auctor clementiae." for Lauds; and the same centos are in the *Hereford Brev.*, 1505; the *Aberdeen Brev.*, 1509–10; and the *York Brev.*, 1526 (not in the *York Brev.*, 1493). In the regular *Roman Breviary* the hymn does not appear in any form till the revision of 1568; and then only in the patchwork noted under "Lux alma, Jesu, mentium," and appointed for the festival of the Transfiguration. An office of the Holy Name seems to have been authorised for use in the Franciscan Order by Clement VII. (Pope 1523–34), but was not authorised for general use before 1721, and by decree of Dec. 20, 1722, was ranked as a double of the second class. It appears in the Antwerp, 1733, and later eds. of the *Roman Breviary*, and includes three centos, (i.) "Jesu dulcis memoria," for Vespers; (ii.) "Jesu, Rex admirabilis," for Matins; (iii.) "Jesu decus angelicum," for Lauds. In the

Paris Breviary of 1680, a cento beginning "Jesu dulcedo cordium" is appointed for Lauds on the festival of the Transfiguration. [J. M.]

IV. *Translations into English.*

After giving an account of the full *trs.* of the poem, we purpose dealing only with those centos which have been *tr.* into English, and most of which are in C. U. at the present time. As in annotating the *trs.* we follow the text of *Daniel* (which is itself the Benedictine text), a comparative table is here given to serve as a chart. The columns headed D represent the stanzas in the order in which *Daniel* gives them; and the columns headed M the order in which the corresponding stanzas are given in Section I. of this article.

D.	M.	D.	M.	D.	M.	D.	M.
1.	i.	13.	xlvi.	25.	xxi.	37.	xxxii.
2.	ii.	14.	xii.	26.	xxii.	38.	xxxiii.
3.	iii.	15.	xlvii.	27.	xxiii.	39.	xxxiv.
4.	iv.	16.	xiii.	28.	xxiv.	40.	xxxv.
5.	v.	17.	xiv.	29.	xxv.	41.	xxxvi.
6.	vi.	18.	xlviii.	30.	xxvi.	42.	xxxvii.
7.	vii.	19.	xv.	31.	xxx.	43.	xxxviii.
8.	viii.	20.	xvi.	32.	xxvii.	44.	xlix.
9.	ix.	21.	xvii.	33.	xxviii.	45.	xxxix.
10.	x.	22.	xviii.	34.	xxix.	46.	xl.
11.	xlv.	23.	xix.	35.	xxxi.	47.	xli.
12.	xi.	24.	xx.	36.	xliv.	48.	xlii.

V. *Translations of the Full Form.*

1. A full *tr.* was given by E. Caswall in his *Masque of Mary*, 1858, and again in his *Hys. & Poems*, 1873, p. 139. In this he repeated several stanzas of his earlier *tr.* from the *Roman Breviary* (see below), including four of the five stanzas which compose the Vesper hymn. This *tr.* has been broken up into the following centos:

(i.) **Jesu dulcis memoria = Jesu, the very thought of Thee.** Usually the *tr.* of the *Roman Brev.* text is followed here.

(ii.) **Jesu Rex admirabilis = O Jesu, King most wonderful.** This is generally given from the *tr.* of the *Roman Brev.* text (see below). It is distinguished from that by st. ii., "Stay with us, Lord; and with Thy light."

(iii.) **Amor Jesus dulcissimus = Jesu, Thy mercies are untold.** Composed of st. xii., xiii., xv., vii. in *H. A. & M.*, 1875.

(iv.) **Jesu decus angelicum = O Jesu, Thou the beauty art.** This is usually taken from the *Roman Brev.* text (see below). It is distinguished from this by st. ii., "For Thee I yearn, for Thee I sigh."

2. In the *tr.* of J. M. Horst's *Paradise of the Christian Soul*, edited by Dr. E. B. Pusey in 1847, *The Rhythm* is *tr.* in five decades of varying metre, thus:—

(i.) **Jesu, dulcis memoria = Jesu, who dost true joys impart.**

(ii.) **Mane nobiscum, Domine = Stay with us, Lord, and lift Thy gracious light.**

(iii.) **Qui Te gustant esuriunt = They who of Thee have tasted hunger more.**

(iv.) **Jam quod quæsivi, video = Now what I sought do I behold.**

(v.) **Tu mentis delectatio = Thou art the mind's delight.**

This *tr.* is not in C. U. It is vigorous and musical, and from it some excellent centos might be compiled. The *tr.* used in the *tr.* of *The Paradise of the Christian Soul*, pub. by Burns, 1850, is E. Caswall's as above, divided into five decades.

3. **Jesu, how sweet those accents are.** By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 137, reduced to 30 st. of 4 l. In Darling's *Hymns*, &c., 1887, the following hymns are said to be based on this *tr.*; but they have so little in common either with Copeland's *tr.* or St. Bernard's original that Mr. Darling may claim them as his own. The most that can be said is that they were suggested by Copeland's *tr.*:—

(1.) Lord Jesus, since the faith of Thee.
(2.) To Thee, O Christ, our thoughts aspire.
(3.) What name so full of melody?

4. **Jesu, name of sweetest thought.** By Dr. Edersheim, in his *The Jubilee Rhythm of St. Bernard of Clairvaux*, &c., 1867. This is a very spirited and musical *tr.*, and from it some five or six centos of great excellence might be compiled. It has been strangely overlooked. It is in 48 st. of 4 l.

5. **Jesu, remembrance passing sweet.** By T. G. Crippen, in his *Ancient Hys. & Poems*, 1868, p. 163, in 48 st. of 4 l.

6. **O Jesus, Thy sweet memory.** By Mrs. Charles in her *Voice of Christian Life in Song*, 1858, in 19 st. of 4 l. This *tr.* is rarely quoted in the collections.

VI. *Translations from the Sarum Uses.*

In the *Sarum Breviary* there are *two* centos, and in the *Sarum Gradual one*, all of which have been rendered into English as follows:—

(i.) **Jesu dulcis memoria.** This is appointed for Matins on the Festival of the Holy Name in the *Sarum Brev.*, 1499, and is composed of the following stanzas: 1, 2, 3, 5, 9, 10, as above. This has been *tr.* as:—

1. **Jesu, the very thought is sweet.** By J. M. Neale, in the *H. Noted*, 1852, No. 18, with added doxology. This *tr.* may be distinguished from Neale's *tr.* from the *Sarum Gradual* (below) through st. iv., which reads here "No tongue of mortal can express." This *tr.* is found in a large number of hymn-books in G. Britain and America, the text, slightly altered, as in *H. A. & M.*, being the most popular. In the *Salisbury H. Bk.*, 1857, it begins "Jesu! memorial name so sweet;" and in the *Sarum H.*, 1868, "Jesu, sweet memories of Thy Name."

2. **Jesu, how sweet Thy memory Within my, &c.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55.

3. **Jesu, how sweet Thy memory is! To every heart, &c.** By J. D. Chambers, in his *Lauda Syon*, 1857, p. 244.

(ii.) **Jesus, auctor clementiæ.** In the *Sarum Brev.*, 1499, this is the hymn for Lauds at the Festival of the Holy Name. It consists of st. 16, 22, 35, 37, 25, 43, 45, and an additional stanza. *Tr.* as:—

1. **Jesu, Well-spring of all mercy.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55, and again in Rice's *Sel.* from the same, 1870.

2. **Jesu, Thou Fount of mercy, hail.** By J. D. Chambers, in his *Lauda Syon*, 1857, p. 245, and again in the *Hymner*, 1882, somewhat freely altered as "Jesu, of mercy Source alone."

(iii.) **Jesu dulcis memoria.** This longer extract from the poem appears in the *Sarum Gradual*, 1532, as a Sequence (commonly called the *Rosy Sequence*) for the Festival of the Holy Name. It consists of st. 1–7, 47, 48. It is *tr.* as:—

Jesu, the very thought is sweet. By J. M. Neale, in the *H. Noted*, 1854, No. 72, and a few other collections, including the *People's H.*, 1867. It is distinguished from Neale's *tr.* above by st. iv., which begins "Jesu, Thou sweetness pure and blest," which is also the opening of No. 1474 in *Kennedy*, 1863, and others. In the *Sarum Hyl.*, 1868, No. 67, Pt. i. is composed of st. i.–v. from this *tr.*, and st. vi.–viii. from the *tr.* above, i. 1, also by Dr. Neale, and in both instances slightly altered; and Pt. ii. from this *tr.* being st. viii., vi., vii. and ix., also altered.

VII. *Translations from the Roman Use.*

In the *Roman Breviary*, 1722, three centos were given for the 2nd S. after the Epiphany, being the Festival of the Holy Name of Jesus, as follows :—

(i.) Jesu dulcis memoria. This is appointed for *Vespers*, and is composed of st. 1, 2, 3, 5, and an added st., "Sis Jesu nostrum gaudium." *Tr.* as :—

1. Jesu, the very thought of Thee. By E. Caswall, in his *Lyra Catholica*, 1849, p. 56 ; and again in his *Hys. & Poems*, 1873, p. 31. This *tr.* is the most widely used of any made from *The Rhythm*, and is usually given unaltered, except at times a slight change in st. iv. In *Kennedy*, 1863, it is slightly altered, and st. iii., ll. 5-8, are added from Caswall's *tr.* of "Jesu, Rex admirabilis."

2. Sweet and with enjoyment fraught. By Bp. Mant in his *Ancient Hys.*, &c., 1837, p. 50 (1871 ed., p. 90).

Other trs. are :—

1. Thy sweet remembrance, Lord, imparts. *R. Campbell.* 1850.
2. O Jesu dear, how sweet Thou art. F. S. Pierpoint in 2nd ed. *Lyra Eucharistica*, 1864.
3. The memory sweet of Jesus' Name. J. D. Aylward in Shipley's *Annus Sanctus*, 1884, p. 45.

(ii.) Jesu, Rex admirabilis. This is appointed for *Matins* at the same Festival, and is composed of st. 9, 11, 4, 14, and the added stanza, "Te nostra Jesu vox sonet." *Tr.* as :—

1. O Jesu, King most wonderful. By E. Caswall, in his *Lyra Catholica*, 1849, p. 57 ; and his *Hys. & Poems*, 1873, p. 32. This *tr.* is widely used.

Other trs. are :—

1. O Jesu, King of Saints adored. *Bp. Mant.* 1837.
2. Jesu, King o'er all adored. *R. Campbell.* 1850.
3. Jesu, the King all wonderful. *W. J. Blew.* 1852–55.
4. O Jesu, Lord, most mighty King. J. D. Aylward, in Shipley's *Annus Sanctus*, 1884, p. 46.

(iii.) Jesu, decus angelicum. This is appointed for *Lauds* in the same Festival, and is composed of st. 22, 20, 27, 10, 35. *Tr.* as :—

1. O Jesu, Thou the beauty art. By E. Caswall, in his *Lyra Catholica*, 1849, p. 58 ; and his *Hys. & Poems*, 1873, p. 33. This also is in extensive use.

2. Jesu, highest heaven's completeness. By R. Campbell, in his *Hys. & Anthems*, 1850, p. 17, and in the *People's H.*, 1867.

3. Crown of the angels, Thy sweet Name. By J. D. Aylward, in O. Shipley's *Annus Sanctus*, 1884, p. 46.

VIII. *Translations from the Paris Use.*

In the *Paris Breviary*, 1736, the hymn for Lauds for the Festival of the *Transfiguration* is :—

Jesu dulcedo cordium. This is composed of st. 4, 10, 11, 18, 21, 44, of *The Rhythm*, and is *tr.* as :—

1. Jesu, the heart's own Sweetness and true Light. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839.

2. Jesu, delight of every heart. By J. D. Chambers, in his *Lauda Syon*, 1857.

IX. *Various Centos.*

The following hymns are translations of stanzas compiled from *The Rhythm*. They vary much in length and character. Some are in C. U. and others are worthy of that distinction :—

1. In Rorison's *Hys. & Anthems*, 1851, there are two centos arranged by Dr. Rorison from various *trs.*, with additions of his own, as :—

1. "Jesu, how sweet the memories are."
2. "Jesu, the angels' Light and song."

2. In J. A. Johnston's *English Hymnal*, 2nd ed., 1861, portions of E. Caswall's *tr.* of the full text, somewhat extensively altered, were given as two hymns, Nos. 65, 66, as :—

1. "O Jesu, King adorable."
2. "O Jesu, Thou the glory art."

3. In Dr. Kynaston's *Occasional Hymns*, 1862, there are two centos from *The Rhythm*, as :—

1. "Source of recollection sweet."
2. "Jesu, Bridegroom, Saviour, Friend."

4. The Rev. R. C. Singleton's *tr.* in the *Anglican H. Bk.*, 1868, No. 258, "Jesu, how sweet the thought of Thee," is from the *Roman Brev.*, with an additional stanza (v.) from *The Rhythm* (x.).

5. In the Roman Catholic *Hys. for the Year*, 12 st. are given from *The Rhythm*, divided into three parts :—

1. "Jesu, the very thought of Thee." The 2nd st. begins "No sound, no harmony so gay."
2. "Thee, then, I'll seek, retired apart."
3. "O King of love, Thy blessed fire."

6. The hymn given in the American *College Hyl.*, N. Y., 1876, as, "O Thou in Whom our love doth find," is from E. Caswall's full *tr.*, st. 41, 11, 16, 18, very slightly altered.

7. The hymn, "O Jesus, Lord of all below," in the American *Hys. for the Church of Christ*, Boston, 1853, is composed of E. Caswall's *tr.* of the *Roman Brev.* form of "Jesu, Rex admirabilis," st. iii.–v. slightly altered.

8. The most popular cento in C. U. is, "Jesus, Thou joy of loving hearts," by Dr. Ray Palmer. It is composed of the *tr.* of st. 4, 3, 20, 28, 10, of *Daniel's* text, and appeared in the American Andover *Sabbath H. Bk.*, 1858, No. 686. It is found in all the best English and American hymn-books now in C. U., and is usually given in an unaltered form. In the *Hymnary*, 1872, it is altered to "O Jesu, joy of loving hearts."

9. In the 1862 Appendix to the *Hymnal N.* there are two centos: (1) "Tu mentis delectatio," *tr.* by T. I. Ball as "Thou the spirit's pleasure," and (2) "Jesu, Tua dilectio" ("Tua, Jesu dilectio"), *tr.* as "Jesu! the soul hath in Thy love."

10. Another cento, *tr.* by Dr. J. W. Alexander, was pub. in Schaff's *Kirchenfreund*, N. Y., April, 1859 ; and in Schaff's *Christ in Song*, 1869 and 1870. It begins, "Jesus, how sweet Thy memory is! Thinking of Thee," &c.

11. In the Primers of 1684 and 1685, and in the Evening Office of 1725, there are the following centos :—

1. "Thou, Jesus, art the admired King." (1684.)
2. "Jesus the only thought of Thee
Fills with delight my memory." (1685.)
3. "If Jesus called to mind imparts." (1725.)

These centos are printed in full in O. Shipley's *Annus Sanctus*, 1884; and the *Primers*, &c., are described in the Preface to the same [see also **Primers.**]

12. In R. Beste's *Church Hys.*, 1849, there are 14 st. of 4 l. from *The Rhythm*, as: "Jesus, how sweet the thought of Thee."

13. Dr. J. Wallace gave 14 st. in 4 l. in his *Hys. of the Church*, 1874, as "Jesus, to think of Thee." (See Various.)

This elaborate and extensive use of St. Bernard's *Rhythm* is almost if not entirely unique in hymnody. A few hymns exceed it in the number of their translations into English, as the "Adeste fideles," the "Dies Irae," and the "Ein' feste Burg," but no other poem in any language has furnished to English and American hymn-books so many hymns of sterling worth and well-deserved popularity. [J. J.]

X. *Translations through the German.*

The hymn has been frequently *tr.* into German. Four of these versions have passed into English, viz.:—

i. Ach Gott, wie manches Herzeleid (q. v.).

ii. O Jesu süss, wer dein gedenkt. *Wackernagel*, v. p. 449, gives this in 18 st. of 4 l. from the 1612 ed. of Johann Arndt's *Paradiss-Gärtlein*; and also gives a version in 52 st. from the 1711 ed. of the *Paradiss-Gärtlein*. According *to Bäumker*, i. p. 385, the 18 st. of 1612 form part of a version in 48 st. in Conrad Vetter's *Paradiess-vogel*, 1613; Vetter in his preface stating that this version had been for some time in print. There does not appear to be any reason for assigning this *tr.* either to *Arndt*, or, as has sometimes been done, to *Martin Moller*. A selection of 16 st. is No. 773 in the *Unv. L. S.*, 1851. *Tr.* as:—

When memory brings my Jesus to my sense. A very free *tr.* in 41 st. of 4 10's. 1st pub. in A. W. Boehm's *tr.* of Arndt's *True Christianity*, vol. i., 1712, p. 597. This was revised by J. C. Jacobi, reduced to L.M., and included in his *Psalmodia Germanica*, 1720, p. 25 (1722, p. 130), beginning "When Thought brings Jesus to my sense." In *Jacobi's* ed., 1732, p. 17, it is altered to "Sweet Jesus! when I think on Thee." In the *Moravian H. Bk.*, 1754, pt. i., No. 236, is a cento of 17 st. from *Jacobi*, 1732; to which are added 3 st. from Isaac Watts (st. v. of his "Far from my thoughts, vain world, be gone;" and st. iv., v. of his "'Twas on that dark, that doleful night"), in all 20 st. Centos, beginning with st. i., from the text of 1754, are found in Montgomery's *Christian Psalmist*, 1825, Surrey Chapel *H. Bk.*, 1858, &c. Other more or less altered forms of *Jacobi* are:—

1. Dear Jesus, when I think of Thee (*Jacobi's* st. i. altered). *Moravian H. Bk.*, 1789 (1849, No. 465).

2. Of Him Who did Salvation bring (*Jacobi's* st. iii.) in Madan's *Ps. & Hys.*, 1760, and in varying centos in the Amer. Meth. Epis. *Hymns*, 1849, *Hys. & Songs of Praise*, N. Y., 1874, &c.

3. Come all, and hear of Jesus' love (*Jacobi's* st. xl. altered), in Dr. Hawker's *Coll.*, Plymouth, 1847.

iii. An Jesum denken oft und viel. By M. Rinkart, in his *Jesu Hertzbüchlein*. This work was completed in MS. 1630, and first printed 1636. Only the 2nd ed., Leipzig, 1663, is now extant [Royal Library, Hannover], and there the *tr.*, being broken up into sets of 3 st., begins at p. 31 and ends p. 121. The complete text, in 48 st., is in Dr. J. Linke's ed. of Rinkart's *Geistl. Lieder*, 1886, p. 352. In the Lüneburg Stadt *G. B.*, 1686, No. 246 consists of st. 1, 2, 4, 12, 15, 28, 39, and this form is in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

Sweet meditation on the Lord. A *tr.* of st. 1, 2, 4, 12, 39, by H. L. Hastings, 1879, included in his *Hymnal*, 1880, and *Songs of Pilgrimage*, 1886.

iv. Jesu, deiner zu gedenken. A free *tr.*, in 48 st., by N. L. von Zinzendorf, included as No. 1148 in the 3rd ed., 1731, of his *Sammlung geist- und lieblicher Lieder*. *Tr.* as "Jesu! on Thee to be thinking," as No. 237 in pt. i. of the *Moravian H. Bk.*, 1754. [J. M.]

Jesu dulcissime, e throno gloriae. [*Love to Christ.*] This is found in the *Psalteriolum cantionum Catholicarum*, Cologne 1722, p. 334; in the *Hymnodia Sacra*, Münster 1753, p. 161; in *Daniel*, ii. 371, &c. It is probably not earlier than 1650, and is in 4 st. of 4 l. [J. M.]

Translations in C. U.:—

1. Jesu, most loving One, Who from Thy glory's throne. By R. F. Littledale, in the *People's H.*, 1867.

2. O precious Saviour, from Thy throne. By R. C. Singleton, written in 1867, and included in the *Anglican H. Bk.*, 1868.

3. Jesu, most pitiful, Who from heaven's throne. By J. Ellerton, in Brown-Borthwick's *Sixteen Hys. with Tunes*, 1870, and again in the Brown-Borthwick *Select Hys.*, 1871.

Another tr. is:—

O Jesu, most sweet! From Thy glorious throne. *J. W. Hewett*, 1859. [J. J.]

Jesu, for the beacon-light. *Sir H. W. Baker.* [*Festival of Martyrs. For a Doctor.*] Written for and first pub. in the *Appendix* to *H. A. & M.*, 1868, and repeated in the revised ed., 1875. [J. J.]

Jesu geh' voran. *N. L. von Zinzendorf.* [*Following Christ.*] 1st appeared as No. 525 in the *Brüder G. B.*, 1778, in 4 st. of 6 l. It is a slightly altered centô (probably made by Christian Gregor) from two hymns by Zinzendorf, on both of which see notes. St. i. is st. x., iii. is st. iv., and iv. is st. xi. of "Seelenbraütigam, O du Gottes-Lamm"; and st. ii. is st. xi. of "Glanz der Ewigkeit." In the text of 1778 it has passed into many German hymn-books, e.g. the Berlin *G. L. S.*, ed. 1863, No. 634; and has become a great favourite, especially as a children's hymn. *Tr.* as:—

1 Jesus, still lead on. A very good but free *tr.* by Miss Borthwick, in the *Free Church Magazine*, 1846, p. 14, repeated, slightly altered, in *H. L. L.*, 1st Ser., 1854, p. 23 (1884, p. 26). From the *H. L. L.* it has passed into many recent hymnals, e.g. the *People's*, 1867; *Church Hys.*, 1871; Thring's *Coll.*, 1882; *Bapt. Hyl.*, 1879; *N. Cong. Hyl.*, 1887, &c.; and in America in the *Sabbath H. Bk.*, 1858; *Presb. Hyl.*, 1874; *H. & Songs of Praise*, N. Y., 1874, &c., generally in full and unaltered.

2. Jesu! guide our way. A good and full *tr.* by A. T. Russell, written March 20, 1846, and pub. in his *Ps. & Hys.*, 1851, No. 61. This, generally omitting st. iii., has been repeated in the *Book of Praise Hyl.*, 1867; American *Presb. Hyl.*, 1874; *Evang. Hyl.*, N. Y., 1880, &c. The versions in the Eng. Presb. *Ps. & Hys.*, 1867, and John Robinson's [some time Chaplain of the Settle Union, Yorkshire, who d. Jan. 1886] *Coll.*, 1869, are partly from Mr. Russell and partly from Miss Borthwick.

3. Jesu, day by day. A full and close *tr.* by Miss Winkworth, as No. 174 in her *C. B. for England*, 1863; and in her *Christian Singers*, 1869. Repeated in J. L. Porter's *Coll.*, 1876, and M. W. Stryker's *Christian Chorals*, 1885.

4. Jesu! be our Guide. By L. Heyl, as No. 406 in the Ohio *Luth. Hyl.*, 1880.

Other trs. are, (1) "Jesus, lead the way," by J. D. Burns, in the *Family Treasury*, 1859, pt. i. p. 289, and his *Memoir & Remains*, 1869, p. 241. (2) "O Jesus, show the way," in Dr. J. F. Hurst's *tr.* of K. R. Hagenbach's *Hist. of the Church 18 and 19 centuries*, N. Y., 1869, vol. i. p. 433. (3) "Jesus, day by day," partly from Miss Winkworth, as No. 1014 in Reid's *Praise Bk.*, 1872. (4) "Jesus, day by day, Guide us on our way," as No. 485 in the *Moravian H. Bk.*, 1886. [J. M.]

Jesu, if still Thou art to-day. *C. Wesley.* [*For Pardon.*] Pub. in *Hys. & Sac. Poems*, 1740, in 21 st. of 4 l., and headed,

"These things were written for our Instruction" (*P. Works*, 1868–72, vol. i. p. 262). It is a résumé of the miracles of our Lord, together with their spiritual teachings. In 1780 the poem was divided (with the omission of st. xiii.) into two parts, and included in the *Wes. H. Bk.* as two hymns (Nos. 131, 132), the second part being, "While dead in trespasses and sins." Both parts have passed into other collections, Pt. i. sometimes being given as "Jesus, if Thou art still to-day," as in Spurgeon's *O. O. H. Bk.*, 1866. Sometimes Pt. i. is used as a special hymn for the 3rd S. after the Epiphany, for which it is most suitable. In the Reformed Dutch *Hys. of the Church*, N. Y., 1869, st. vii.–x. of Pt. ii. in the *Wes. H. Bk.* are given as, "O Lord, impart Thyself to me." [J. J.]

Jesu, komm' doch selbst zu mir. *J. Scheffler.* [*Love to Christ.*] A fine hymn of longing for spiritual union with Christ, 1st pub. as No. 3 in Bk. i., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 29), in 9 st. of 4 l., entitled, "She [the Soul] longs after Jesus alone." It passed through Freylinghausen's *G. B.*, 1704, into many later German collections, and is No. 761 in the *Unv. L. S.*, 1851. The *trs.* in C. U. are:—

1. Jesus, Jesus, visit me. A good and full *tr.* by Dr. R. P. Dunn, contributed to *Sacred Lyrics from the German*, Philadelphia, 1859, p. 125. Repeated, generally omitting st. iv.–vi., in Hatfield's *Church H. Bk.*, 1872, Baptist *Service of Song*, 1871, Amer. *Presb. Hyl.*, 1874, *Laudes Domini*, N.Y., 1884, and others.

2. Jesus! Saviour! come to me. Let me, &c. A good and full *tr.* by Dr. M. Loy in the *Evang. Review*, Gettysburg, July, 1861; repeated as No. 279 in the Ohio *Luth. Hyl.*, 1880.

3. Jesu, Jesu, come to me. Longeth, &c. A good *tr.* from the greatly altered text ("Jesu, Jesu, komm zu mir") of the *Trier G. B.* (R. C.), 1846, p. 121, in 7 st.; in *Lyra Eucharistica*, 1864, p. 29, signed "M." Repeated as No. 94 in the *Hyl. for St. Ethelburga's*, Lond., 1873.

Other trs. are: (1) "Dearest Jesus, come to me," as No. 465 in pt. i. of the *Moravian H. Bk.*, 1754 (1886, No. 453), repeated in some eds. of Lady Huntingdon's *Coll.* (2) "Jesus, come Thyself to me," by *Miss Manington*, 1864, p. 29. (3) "Jesus, Jesus, come to me! How I long," &c., by Miss Burlingham, in the *British Herald*, July, 1865, p. 109. (4) "Jesus, Jesus, come to me! Oh how," &c., in the *British Herald*, April, 1867, p. 55, repeated as No. 243 in Reid's *Praise Bk.*, 1872. (5) "Jesus, Saviour, come to me, Lo, I thirst," &c., in the *Family Treasury*, 1877, p. 111. [J. M.]

Jesu, Lord, we look to Thee. *C. Wesley.* [*Family Union desired.*] Appeared in *Hys. and Sac. Poems*, 1749, vol. i., No. 146, in 6 st. of 4 l., and again in the *Wes. H. Bk.*, 1780, No. 495. (*P. Works*, 1868–72, vol. v. p. 52.) The cento "Lord, we all look up to Thee," in T. Davis's *Hys. Old and New*, 1864, No. 231, and in Spurgeon's *O. O. H. Bk.*, 1866, was adapted by Mr. Davis from this hymn. [J. J.]

Jesu, Lover of my soul. *C. Wesley.* [*In time of Danger and Temptation.*] 1st pub. in the Wesley *Hys. and Sac. Poems*, 1740, in 5 st. of 8 l., and headed "In Temptation" (*P. Works*, 1868–72, vol. i. p. 259). In 1800 it was added to the *Wes. H. Bk.*, but before this it had been included in a few hymn-books of the Church of England, amongst which were M. Madan's *Ps. & Hys.*, 1760; R. Conyers's *Ps. & Hys.*, 1774; A. M. Toplady's *Ps. & Hys.*, 1776, and others. During the past hundred years few hymns have been so extensively used. Its popularity increases with its age, and few collections are now found from which it is excluded. It is given in the hymn-books of all English-speaking countries, and has been translated into many languages.

2. The opening stanza of this hymn has given rise to questions which have resulted in more than twenty different readings of the first four lines. The first difficulty is the term *Lover* as applied to our Lord. From an early date this tender expression was felt by many to be beneath the solemn dignity of a hymn addressed to the Divine Being. Attempts have been made to increase the reverence of the opening line by the sacrifice of its pathos and poetry. The result was "Jesu, *Refuge* of my soul," a reading which is still widely adopted; "Jesus, *Saviour* of my soul," and "*Father, Refuge* of my soul." Wesley's reading, however, has high sanction. In the *Wisdom of Solomon*, xi. 26, we read: "But Thou sparest all, for they are Thine, O Lord, Thou *Lover* of souls."

The second difficulty was in ll. 3, 4:

> "While the nearer waters roll,
> While the tempest still is high."

To a great number of hymn-book compilers, these words have been a stumbling-block and a rock of offence. Various attempts have been made to surmount the difficulty from the 1st ed. of Lady Huntingdon's *Coll.* of Hymns, 1764, to the S. P. C. K. *Church Hymns*, 1871. Wesley's opening lines are:—

> "Jesu, Lover of my soul,
> Let me to Thy bosom fly,
> While the nearer waters roll,
> While the tempest still is high."

Amongst the numerous attempts to improve these lines are the following:—

1. "While the *billows near me* roll."
This is in Lady Huntingdon's *Coll.*, 1764, as above, and more than a hundred years later, in Harland's *Ch. Psalter & Hyl.*, 1876, besides several collections between the two dates.
2. "While the *raging billows* roll."
This reading appeared in Rippon's Bap. *Sel.*, 1787; Bickersteth's *Christ. Psalmody*, 1833, and others, and is widely used.
3. "While the *threat'ning* waters roll."
In Kempthorne's *Ps. & Hys.*, 1810, and a few modern hymn-books,
4. "Jesus, *Refuge* of *the* soul,
To Thy sheltering arms we fly."
This is in Cotterill's *Sel.*, 1815. In the 1819 ed. it was changed to,
5. "*To Thy sheltering cross we* fly," and the entire hymn was omitted in 1820.
6. "Jesus, *Saviour* of my soul,
Let me to Thy *mercy* fly."
In Basil Woodd's *Ps. & Hys*, 1821.
7. "Jesus, Lover of *our* souls,
We to Thee for safety fly;
While the *ocean round us* rolls,
While the tempest still is high."
This appeared in W. Urwick's *Collection*, Dublin, 1829, and has passed into a few collections.
8. "Jesus, *Refuge* of *the* soul,
We to Thee for safety fly;
While the *waters round us* roll,
While the tempest still is high."
This is *Urwick's* reading altered, and was given in Frank's *Christ. Psalmody*, Huddersfield, 1833.
9. "Let me to Thy *shelter* fly."
In Davies and Baxter's *Sel.*, Lond., 1835.
10. "While the *gathering* waters roll."
In Murray's *Hymnal*, 1852; Pott's *Hymns*, &c., 1861; *H. A. & M.*, and others.
11. "*To Thy sheltering wings I* fly."

In Rowe's *Church Psalm Book*, cir. 1840.
12. "*I will* to thy bosom fly."
In the *Covenant Hymns*, London, 1849.
13. "*To Thy mercy we would* fly,
While the *billows near us* roll."
In the Rugby School *Ps. & Hys.*, 1850.
14. "While the *troubled* waters roll."
In the *Primitive Methodist H. Bk.*, 1853.
15. "While the *waters near me* roll,
While *temptation's wave mounts* high."
These changes, and a doxology of 4 l., were given in the *Salisbury H. Bk.*, 1857. The line, "While the *waters nearer* roll," was repeated in *Church Hymns*.
16. "While the *waves around me* roll."
In T. Davis's *Hys. Old & New*, 1864.
17. "*O Thou* Lover of my soul." In the American Unitarian *Hys. of the Spirit*, 1864.

3. In addition to these individual changes, there are others, and also several combinations, as for instance :—

"Jesus, *Refuge* of *the* soul,
To thy sheltering arms we fly;
While the *raging billows* roll,
While the *tempest's roar* is high,"

in *Kennedy*, 1863, in which there are *six* alterations, each of which was made by a different person and at a different date, the last being by *Dr. Kennedy*, in 1863. These numerous quotations do not exhaust the changes and combinations of changes which the ingenuity of compilers have forced upon Wesley's lines. In the whole range of hymnody, we know of no stanza or portion of a stanza which has undergone so many alterations. As an editorial curiosity those four lines are in their transformations unique. In the latest hymn-books, as Thring's *Coll.*, the *Westminster Abbey H. Bk.*, Horder's *Cong. H. Bk.*, and others in G. Britain and also America, it is pleasing to find that Wesley's lines are unaltered. In this these collections are at one with a large number of hymnals of various dates whose uniform use is emphatically in favour of the original text. The fact that in a wide expanse of waters a distant part may be lashed into fury by a passing storm whilst around a given ship there is perfect calm; and that these circumstances are often reversed, and the "nearer waters" are those affected, and the distant waters are sleeping in the silent air—seems to have escaped the notice of the two score or more editors who have vainly striven to improve Wesley's text. In life, as in nature, storms are local. One ship may be dashed hither and thither by the fury of "the nearer waters;" whilst another is sleeping in the far distance on a throbless sea. Men cry for help, not against dangers which are both distant and undefined; but out of the depths of their immediate troubles. Their life is amid "the *nearer* waters" of local surroundings and passions and temptations, and to them the *Lover* of souls is indispensable.

4. Many charming accounts of the origin of this hymn are extant, but unfortunately, some would add, they have no foundation in fact. The most that we can say is that it was written shortly after the great spiritual change which the author underwent in 1738; and that it was published within a few months of the official date (1739) which is given as the founding of Methodism. It had nothing whatever to do with the struggles, and dangers with lawless men, in after years. Nor with a dove driven to Wesley's bosom by a hawk, nor with a sea-bird driven to the same shelter by a pitiless storm. These charming stories must be laid aside until substantiated by direct evidence from the Wesley books; or from original MSS. or printed papers as yet unknown.

5. Mr. G. J. Stevenson's "associations" of this hymn in his *Meth. H. Bk. Notes*, 1883, are of more than usual interest and value.

6. This hymn has been *tr.* into several languages, including Latin, by R Bingham in his *Hymno. Christi. Latina*, 1871, as, "Meæ animæ Amator;" and H. M. Macgill in his *Songs of the Christian Creed & Life*, 1876, as, "Jesu! Animae Amator." [J. J.]

Jesu, meek and gentle. *G. R. Prynne.* [*A Child's Prayer.*] Written in 1856, and pub. in the author's *Hymnal Suited for the Services of the Church*, &c., 1858, in 5 st. of 4 l. In 1861 it was given in *H. A. & M.*, and subsequently in most collections published in G. Britain and America. The author has also republished it in his work *The Soldier's Dying Visions, and Other Poems*, 1881, and has added the following note :—

"This little hymn has found its way into most English Hymn-books. It is commonly thought to have been written for children, and on this supposition I have been asked to simplify the fourth verse. The hymn was not, however, written specially for children. Where it is used in collections of hymns for children, it might be well to alter the last two lines in the fourth verse thus :—

"Through earth's passing darkness,
To heaven's endless day."

Usually the original text is given as in *H. A. & M.*, 1875. [J. J.]

Jesu meine Freude. *J. Franck.* [*Love to Christ.*] This beautiful hymn appears in C. Peter's *Andachts Zymbeln*, Freyberg, 1655, No. 211, in 6 st. of 10 l., followed by a seventh stanza marked off * * "Vater aller Ehren," from Franck's *Vaterunserharfe* (i.e. one of his metrical versions of the Lord's Prayer). It is also in J. Crüger's *Praxis*, Frankfurt, 1656, No. 385 (with the melody by Crüger still in German use); in Franck's *Geistliches Sion*, 1674, No. 85 (1846, p. 58), and in most later hymn-books generally in the original 6 st., as in the *Unv. L. S.*, 1851, No 762.

It is modelled on a Song in H. Alberti's *Arien*, pt. iv., Königsberg, 1641, No. 24, which begins, "Flora meine Freude; Meiner Seelenweide." When the hymn began to be extensively used many of the older Lutherans objected that its depth of spiritual experience unfitted it for use in public worship; just as in our days Bp. C. Wordsworth, in the preface to his *Holy Year*, objected on similar grounds to the use of "Jesus, lover of my soul," by an ordinary congregation. Lauxmann, in *Koch*, viii. 279-286, relates many instances in which the use of this hymn was blessed. He adds that it was *tr.* into Esthonian in 1667; into Russian in 1724, by command of Peter the Great; and about the same time into Latin.

Translations in C. U. :—

1. Jesus, my chief pleasure. A good *tr.*, omitting st. iii., contributed by R. Massie, as No. 436, to the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 339, omitting the *tr.* of st. iv.). Mr. Massie included the *tr.* in his *Lyra Domestica*, 1864. p. 132, and it is also in Reid's *Praise Bk.*, 1872; Schaff's *Christ in Song*, &c.

2. Jesu, priceless treasure. A good *tr.*, omitting st. iii., by Miss Winkworth, as No. 151, in her *C. B. for England*, 1863, repeated, adding a *tr.* of st. iii., in her *Christian Singers*, 1869, p. 228. Included in the Ohio *Luth. Hyl.*, 1880, No. 280, with a *tr.* of st. iii. not by Miss Winkworth.

3. Jesus, Thou art nearest. A *tr.* of st. i., ii.,

v., vi., by M. W. Stryker, as No. 119 in his *Christian Chorals*, 1885.

Other trs. are, (1) "Jesu! Source of gladness," by J. C. *Jacobi*, 1722, p. 74. Slightly altered in his 2nd ed., 1732, p. 128, and repeated in the *Moravian H. Bk.*, 1754. In the *Moravian H. Bk.*, 1789, No. 453 (1849, No. 655), the three opening lines of this version and little else are from Jacobi. (2) "Jesus, my chief pleasure, Comfort," by *Dr. H. Mills*, 1845 (1856, p. 90). (3) "Jesu, my joy-giving," by *N. L. Frothingham*, 1870, p. 150. (4) "Jesu, Fount of Pleasure," by J. H. Hopkins, in his *Carols*, &c., 3rd ed., 1882. [J. M.]

Jesu, my God and King. *C. Wesley.* [*Jesus The King.*] 1st pub. in *Hys. & Sac. Poems*, 1739, p. 171, in 11 st. of 6 l., and entitled "Hymn to Christ the King" (*P. Works*, 1868–72, vol. i. p. 152). In the 1830 *Supplement* to the *Wes. H. Bk.*, st. i.–vii. were included as No. 689. These are repeated as No. 727 in the revised ed., 1875. In *Kennedy*, 1863, st. iii.–v. and vii. are given as "Hail your dread Lord and ours." [J. J.]

Jesu, my great High Priest above. *C. Wesley.* [*Lent.*] Pub. in *Hys. & Sac. Poems*, 1739, in 5 st. of 8 l., and headed Ps. 139, 23, "Try me, O God, and seek the ground of my heart" (P. Bk. version), and again in *P. Works*, 1868–72, vol. i. p. 87. When included in the *Wes. H. Bk.*, 1780, No. 97, it was reduced to 4 st., and began, "Jesu, my Advocate above." This arrangement, either in full or abbreviated, is given in several modern hymnals. The last stanza of the original is sometimes given as a short hymn beginning, "O sovereign Love [Lord], to Thee I cry." [J. J.]

Jesu, my Master and my Lord. *C. Wesley.* [*Close of the Year — Temptation.*] Appeared in *Hys. & Sac. Poems*, 1749, vol. ii., in 4 st. of 8 l., as No. 6 of "Hymns for the Watch Night" (*P. Works*, 1868–72, vol. v. p. 268). In the *Wes. H. Bk.* 1780, st. ii.–iv. were given (No. 301) as "Into a world of ruffians sent"; but in the revised ed., 1875, the original first stanza was restored. In both forms the hymn is in C. U. [J. J.]

Jesu, my Saviour, Brother, Friend. *C. Wesley.* [*Jesus All in All.*] 1st pub. in *Hys. & Sac. Poems*, 1742, p. 214, in 15 st. of 4 l., and headed "Watch in all things" (*P. Works*, 1868–72, vol. ii. p. 271). In 1780 J. Wesley divided st. i.–xi. into two hymns, and gave them in the *Wes. H. Bk.* as (1) "Jesu, my Saviour, Brother, Friend" (No. 303); and (2) "Pierce, fill me with an humble fear" (No. 304). This arrangement is repeated in the revised ed., 1875, and other collections. In several American Unitarian hymn-books the first part is altered to "Great God, my Father, and my friend"; and in some Presbyterian collections as "Great God, our Father, and our Friend"; but the use of these forms has not extended to G. Britain; neither has that in the American Meth. Episco. *Hymns*, 1849, No. 586, which is composed of st. vi. vii., and begins "Jesu, I fain would walk in Thee." In the American Meth. Episco. *Hymns*, 1849, Pt. ii. begins, "Lord, fill me with an humble fear." [J. J.]

Jesu, my Strength, my Hope. *C. Wesley.* [*Self-Consecration.*] Appeared in *Hys. & Sac. Poems*, 1742, p. 146, in 7 st. of 8 l., and headed "A Poor Sinner" (*P. Works*, 1868–72, vol. ii. p. 208). In 1780 st. i.–vi. and ii. were given in the *Wes. H. Bk.* as No. 292 (ed. 1875, No. 301). This is repeated in several collections. There are also the following additional centos from this hymn in C. U.:—

1. I rest upon Thy word. In the American *Church Pastorals*, Boston, 1864.

2. I want a heart to pray. In the American Dutch Reformed *Hys. of the Church*, 1869, &c.

3. Jesus, our strength, our hope. In the Cooke and Denton *Hymnal*, 1853, &c.

4. My God, my Strength, my Hope. In several American collections.

5. O God my Strength, my Hope. In Martineau's *Hymns*, 1840; the Bap. *Ps. & Hys.*, 1858, and others. [J. J.]

Jesu nostra redemptio, Amor et desiderium. [*Ascension.*] This fine hymn is probably of the 7th or 8th cent. It is found in three MSS. of the 11th cent. in the British Museum, two of the English Church (Vesp. D. xii. f. 69; Jul. A. vi. f. 48 *b*.), and one of the ancient Spanish Church (Add. 30848, f. 153 *b*.); in the St. Gall MS. No. 387, of the 11th cent.; in a MS. cir. 1064, in Corpus Christi College, Cambridge (No. 391, page 247); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, p. 83, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 24 *b*). It is in the old *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, and many other *Breviaries*. The printed text is also in *Daniel*, i., No. 56; *Mone*, No. 173; J. Chandler's *Hys. of the Prim. Church*, 1837; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. The use of *Sarum* was at Compline from the vigil of the Ascension to Whitsuntide; that of *York* at Lauds; and the *Roman* at Vespers. In the revised *Roman Breviary* of 1632 it begins, **Salutis humanae Sator.** This is repeated in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 71, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

This hymn has been *tr.* in both its original and in the *Roman Breviary* forms, as follows:—

i. Jesu nostra redemptio. The *trs.* in C. U. are:—

1. O Christ, our hope, our heart's desire. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 83. This *tr.* is the most popular of any of this hymn. In addition to being in C. U. in the original *tr.* in some collections it was altered by the compilers of *H. A. & M.* in 1861 to "Jesu, our hope, our heart's desire" (again altered in ll. 2–4 of st. i. in 1875), and in the *Hymnary*, 1872, to "O Jesu, our Redemption, Love." The *Hymnary* text is rewritten in L.M., and is much altered throughout.

2. O Jesu, our Redemption. By E. Caswall in his *Lyra Catholica*, 1849, p. 290; and again in his *Hys. and Poems*, 1873, p. 146. This is repeated in several collections. In the *Hymnary* this is rewritten in L.M. as "O Jesu, our Redemption, Love."

3. Jesu, Redemption, all divine. By J. M. Neale, in the *H. Notcd*, 1852, and one or two other hymn-books.

4. Our Redemption, our Salvation. By W. J. Blew, in his *Hymn and Tune Bk.*, 1852–55; and again in Rice's *Sel.* from the same, 1870.

5. Jesu, our Redemption blest. By R. F. Littledale, in the *People's H.*, 1867.

Translations not in C. U. :—

1. O our Redemption, Jesu Christ. *Primer*, 1604.
2. O Jesu, Who our souls dost save. *Primer*, 1619.
3. Jesu, Who our Redemption art, God, Maker of all things, &c. *I. Williams*, 1839.
4. Jesu, Who our Redemption art, Who in the deep love, &c. *Hymnarium Anglicanum*, 1844.
5. Jesu, Redeemer, Thou Who art. *J. D. Chambers*, 1857.
6. Jesu, our Redeemer, now. *Mrs. Charles*, 1858.
7. Jesu, Redemption dear. *J. W. Hewett*, 1859.
8. Jesu, Thou Redeemer dear. *Dr. Edersheim*, 1867.
9. Jesu, our Ransom from above. In Shipley's *Annus Sanctus*, 1884.

ii. Salutis humanae Sator. This *Roman Breviary* form of the text has been thus *tr.* :—

1. O Jesu, Lord of heavenly grace. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 81, into *Mercer* and others.

2. O Thou pure light of souls that love. By E. Caswall, in his *Lyra Catholica*, 1849, p. 100; and his *Hys. & Poems*, 1873, p. 56. This *tr.* is in several collections.

Translations not in C. U. :—

1. Jesus, Who man's Redeemer art. *Primer*, 1685 and 1710, in Shipley's *Annus Sanctus*, 1884.
2. O Christ, the Saviour of mankind. *Primer*, 1706.
3. Saviour of men, our joy supreme. *Bp. Mant*, 1837.
4. O Lord, Redeemer of the world. *A. J. B. Hope*, 1844.
5. Author of lost man's salvation. *W. J. Copeland*, 1848.
6. Saviour of men, Who dost impart. *F. C. Husenbeth*, 1840.
7. Jesu, slain for earth's release. *R. Campbell*, 1850.
8. Hail Thou, Who man's Redeemer art. *T. J. Potter*, in Shipley's *Annus Sanctus*, 1884.
9. Thou Who didst die for sinners' sake. *J. Wallace*, 1874. [J. J.]

Jesu, now Thy new-made soldier. *J. W. Hewett.* [*After Baptism.*] Pub. in his *Verses by a Country Curate*, 1859, in 7 st. of 6 l. and entitled "A Hymn after Baptism." It is followed by a quotation from one of the author's sermons, and a dedication reads :—

"To Mr. and Mrs. T——, my faithful and consistent Church parishioners, for the baptism of whose grandson this Hymn was composed, I inscribe the same with affectionate regard.—The Country Curate. Whitsun Monday, 1859."

It was included in the S. P. C. K. *Appendix*, 1869; in the *Hymnary*, 1872; Thring's *Coll.*, 1882; and also in several others, but usually somewhat abridged. [J. J.]

Jesu quadragenariae. [*Lent.*] This hymn has been ascribed to St. Hilary, but is certainly of later date. It is found in the *Sarum*, *York*, *Aberdeen*, and a number of German *Breviaries* (e.g. Halberstadt, 1500, and Havelberg, 1518), appointed for Lent at Vespers or Lauds; sometimes from the 1st to the 3rd S., or, as in the *Sarum* use, in the daily office at Lauds from the 3rd S. in Lent to Passion Sunday. The text is also in two MSS. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 53; Jul. A. vi. f. 46); and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 64, is printed from an 11th cent. MS. at Durham. (B. iii. 32 f. 19.) It is also found in two MSS. of the 11th cent. at St. Gall (Nos. 413, 414); in *Daniel*, i., No. 6, the *Hymnarium Sarisburiense*, 1851, p. 77, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translations in C. U. :—

1. Jesu, the Law and Pattern, whence. By J. M. Neale. Pub. in the *H. Noted*, 1852, No. 21, in 6 st. of 4 l. It has passed into several collections, including the *Hymner*, 1882.

2. Jesu, Who this our Lenten tide. By J. D. Chambers. Appeared in his *Lauda Syon*, 1857, p. 138, in 6 st. of 4 l., and repeated in the *People's H.*, 1867.

3. Jesu, our Lenten fast of Thee. By J. W. Hewett. Pub. in his *Verses by a Country Curate*, 1859, p. 39, in 6 st. of 4 l. In *H. A. & M.*, 1861 and 1875, it was given with alterations by the compilers.

4. In watch and prayer by Thee. By F. Pott. Made for and 1st pub. in his *Hys. fitted to the Order of Com. Prayer*, 1861, in 6 st. of 4 l. In 1871 it was revised by the Translator for the S. P. C. K. *Church Hys.*, and given therein as "In hunger, watch, and prayer."

5. Jesu, in fast for sinful man. This rendering in the *Hymnary*, 1872, is Dr. Neale's *tr.* as above, slightly altered by the Editors of the *Hymnary*.

Translation not in C. U. :—

Jesu, Whose holy life displays. *W. J. Blew*, 1852–5. [J. J.]

Jesu, Redeemer of mankind. *C. Wesley.* [*Lent. Holiness desired.*] Appeared in *Hys. and Sac. Poems*, 1742, p. 246, in 14 st. of 4 l., and based upon Titus ii. 14, "He gave Himself for us that He might redeem us from all iniquity" (*P. Works*, 1868-72, vol. ii. p. 303). Six stanzas, beginning with st. ix., were given in the *Wes. H. Bk.*, 1780, No. 394, as "What is our calling's glorious hope." This text has been repeated in several collections. [J. J.]

Jesu Redemptor omnium, Perpes corona praesulum. [*Comm. of Confessors.*] This hymn is found in four hymnaries of the 11th cent. in the *British Museum*, viz.: three of the English Church (Vesp. D. xii. f. 109; Jul. A. vi. f. 67; Harl. 2961, f. 249*b*), and one of the Spanish Church (Add. 30,851, f. 154*b*). In the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, p. 137, it is printed from an 11th cent. MS. at Durham. (B. iii. 32, f. 40 *b*.) It is also found in the *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*. In the *Sarum* use it was the hymn at Lauds and Second Vespers on the festival of a Confessor and Bishop. *Daniel*, i., No. 237, gives the text, and at iv. p. 369, cites it as in a 9th cent. MS. at Bern. The *Roman Brev.* text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

1. Redeemer blest of all who live. By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 217, in 5 st. of 4 l.; and again in his *Hys. & Poems*, 1873, p. 115. It is repeated in some Roman Catholic collections for missions and schools, and also in other hymn-books.

2. Jesu, the world's Redeemer, hear. By J. D. Chambers. Pub. in the enlarged ed. of the *H. Noted*, 1854; and repeated in the *Hymnary*, 1872, &c.

3. O Thou, Whose all redeeming might. By R. M. Benson. Contributed to *H. A. & M.*, 1861, and repeated in the revised ed., 1875.

4. Jesu, Redeemer, the renown. By J. D. Chambers. This second rendering by Mr. Chambers appeared in his *Lauda Syon*, Pt. ii., 1866, and was repeated in the *People's H.*, 1867.

Translations not in C. U. :—

1. Jesu, Redeemer Thou of all. *W. J. Blew*, 1852–5.
2. Jesus, Redeemer of mankind. *J. Wallace*, 1874.

In the *York Breviary* of 1493, st. iii., iv., slightly altered and beginning **Haec rite mundi gaudia**, are given as the hymn for 1st Vespers and for Matins in the office of the Common of one Matron, usually called the *Common of Holy Women*. This form is found in the reprint of that Breviary by the Surtees Society, ii. 77 (1883). The *tr.* from this text is :—

The world and all its boasted good. This appeared in the enlarged edition of the *H. Noted*, 1854, in 3 st. of 4 l. It is usually ascribed to Dr. Neale, but in error. [J. M.]

Jesu, Redemptor saeculi, Qui tertio post funera. *C. Coffin.* [*Easter.*] This hymn, as given in the *Paris Breviary*, 1736, for Compline during the Octave of Easter and up to the Ascension, began :—

"Jesu, Redemptor saeculi,
Qui tertio post funera
Redux ab inferis die,
Mortem resurgendo necas."

The hymn was repeated in Coffin's *Hymni Sacri*, &c., 1736; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and in J. Chandler's *Hys. of the Primitive Church*, 1837. Although several *trs.* of this hymn have been made, none are in C. U. They are :—

1. O Thou Who wast for sinners slain. *J. Chandler.* 1837.
2. Thou, Who to save the world, &c. *I. Williams*, in the *British Mag.*, April, 1837; and again in his *Hys. tr. from the Parisian Brev.*, 1839.
3. Jesu, for all Thy blood was shed. *R. Campbell*, 1850.
4. Jesu, Redeemer, Thee we praise. *J. D. Chambers*, 1857.
5. Jesu, the earth's Redeemer Thou. Another rendering slightly different from the former, by R. Campbell, circ. 1850, printed from his MSS. in Mr. Shipley's *Annus Sanctus*, 1884.
6. Jesus, Who didst redeem mankind. *J. C. Earle* in *Annus Sanctus*, 1884. [J. J.]

Jesu Redemptor saeculi, Verbum Patris altissimi. [*Easter.*] This is found in two MSS. of the 11th cent. in the *British Museum*, viz. in a hymnarium (Harl. 2961, f. 220*b*), and in a *Mozarabic Breviary* (Add. 30848, f. 66*b*). In the later Breviaries, as the *Sarum*, *York*, *Paris* (1643), &c., it begins, "Jesu Salvator saeculi." The text of the *Harleian MS.* (in 4 st. and a doxology) is printed in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 165. *Daniel*, i., No. 218, only gives st. i.; and *Mone*, No. 291, st. i.–iii., and a doxology differing from the *Harleian*. In the *Sarum* use (see the *Hymnarium Sarisb.*, 1851, p. 92) it is the hymn at Compline from the Saturday in Easter week to the Festival of the Ascension. It is also directed that st. v., vi. are to be said at the end of every hymn of the same metre, only excepting "Chorus novae Hierusalem," till the Ascension, p. 11, ii. In order the more accurately to distinguish this hymn from that by C. Coffin as above, we give the first stanza in full :—

"Jesu Redemptor saeculi,
Verbum Patris altissimi,
Lux lucis invisibilis,
Custos tuorum pervigil." [J. M.]

Translations in C. U. :—

1. Jesu, the world's redeeming Lord, Of Sire most high, &c. By W. J. Copeland, in his *Hys. for the Week*, 1848, p. 161.

2. Jesu, Who broughtest redemption nigh. By J. M. Neale, in the *Hymnal Noted*, 1852, No. 30.

3. Jesu, the world's redeeming Lord, The Father's co-eternal Word. This appeared in the trial ed. of *H. A. & M.*, 1859, and the eds. of 1861 and 1875. It is an altered form of W. J. Copeland's *tr.* as above. In *Kennedy*, 1863, the *H. A. & M.* text is slightly changed to "O Thou, the world's redeeming Lord."

4. Jesu, Redeemer of the earth. By R. F. Littledale in the *People's H.*, 1867, signed "F."

5. Jesu, the world's redeeming Lord, Eternal Son, co-equal Word. This *tr.* in the *Hymnary*, 1872, is Dr. Neale's *tr.* as above, altered, together with a little from *Copeland*.

Translations not in C. U. :—

1. Saviour Christ, Who all below. *Hymnarium Anglicanum.* 1844.
2. Jesu! to earth the Saviour given. *J. D. Chambers.* 1857. [J. J.]

Jesu, sacerdotum decus. *Guillaume de la Brunetière.* [*Common of Bishops.*] Appeared in the *Cluniac Breviary*, 1686, xl., "Commune Doctorum," and again in the *Paris Breviary*, 1736, "Commune Pontificum," at Lauds. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 98, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

Jesu, Thy priest's eternal prize. By E. Caswall, in his *Masque of Mary*, &c., 1858, and his *Hys. and Poems*, 1873. It is given in the 1862 *Appendix* to the *H. Noted*, and also in several Roman Catholic hymn-books for missions and schools.

Translations not in C. U. :—

1. Jesu, Who didst Thy pastor crown. I. Williams, in the *British Magazine*, Nov. 1837, and his *Hys. tr. from the Parisian Brev.*, 1839, p. 295.
2. O Christ, Who art our pastor's Lord. *J. Chandler*, 1837.
3. O Jesu, Honour of Thy priests. *J. D. Chambers*, 1866. [J. J.]

Jesu, Saviour, Son of God, Bearer of the sinner's load. *H. Bonar.* [*Behold the Man.*] Appeared in his *Hys. of Faith and Hope*, 2nd series, 1861, in 36 lines, and headed, "Ecce Homo!" In Dale's *English H. Bk.*, 1874, it is abridged to 6 st. of 4 l. It is a most suitable hymn for Passiontide. [J. J.]

Jesu, shall I never be? *C. Wesley.* [*The Mind of Christ desired.*] Pub. in *Hys. & Sac. Poems*, 1742, p. 221, in 20 st. of 4 l., and headed, "Let this Mind be in you, which was also in Christ Jesus" (*P. Works*, 1868–72, vol. ii. p. 276). A hymn therefrom of 13 st., beginning with the first, was given in the *Wes. H. Bk.*, 1780, No. 345, and has been repeated in several other collections. There are also three additional centos in C. U.: (1) "Jesus, plant and root in me"; (2) "Jesus, root and fix in me"; and (3) "God of Jesus, hear me now." The last appeared in Martineau's *Hymns*, 1840. [J. J.]

Jesu, Shepherd of the sheep, Thou Thy flock, &c. *W. Hammond.* [*The Good Shepherd.*] 1st pub. in his *Ps., Hys. & S. Songs*, 1745, p. 78, in 11 st. of 4 l., and entitled "Christ the Shepherd." In 1783 R. Hill gave 8 st. in his *Ps. & Hys.*, as No. 49, beginning :—

"Jesus, Shepherd of the sheep,
Gracious is Thine arm to keep."

This was repeated in later collections. In Cotterill's *Ps. & Hys.*, 1810–1819, another arrangement from *Hammond* as :—

"Jesus, Shepherd of the sheep,
Powerful is Thine arm to keep."

This is usually confounded with R. Hill's arrangement of Hammond's text. It is, however, a distinct cento. [J. J.]

Jesu, soft harmonious Name. *C. Wesley.* [*Prayer for Unity.*] Given in *Hys. & Sac. Poems*, 1749, vol. ii. p. 243, in 4 st. of 8 l. (*P. Works*, 1868–72, vol. v. p. 475). It was included in the *Wes. H. Bk.*, 1780, No. 524, and has been repeated in several collections, and sometimes as "Jesus, *blest* harmonious Name," as in the *Leeds H. Bk.*, 1853. In Martineau's *Hymns*, 1840 and 1873, st. ii. is given as "Lord, subdue our selfish will." This forms a poetic gem of two stanzas. [J. J.]

Jesu, the word of mercy give. *C. Wesley.* [*Ember Days. For Ministers.*] Compiled from his *Short Hys. on Select Passages of H. Scriptures*, 1762, as follows :—

St. i., ii., *Short Hys.*, vol. i., No. 638, on 2 Chron. vi. 41.
St. iii.–vi., *Short Hys*, vol. i., No. 397, on Judges v. 31.

In this form it was given in the *Wes. H. Bk.*, 1780, No. 434, and has passed into several later collections (Orig. text, *P. Works*, 1868–72, vol. ix.). [J. J.]

Jesu, Thou art my Righteousness. *C. Wesley.* [*Christ our Righteousness.*] 1st pub. in *Hys. and Sac. Poems*, 1740, p. 96, in 6 st. of 4 l., and entitled "Christ our Righteousness." It was repeated in J. Wesley's *Select Hys. with Tunes*, 1761. The form, however, by which it is best known is that given to it by J. Wesley in the *Wes. H. Bk.* 1780, No. 337, beginning with st. iii., "For ever here my rest shall be." In this form it has become known in all English-speaking countries, and is in extensive use. It has also been translated for use on Mission Stations. The original hymn was included in M. Madan's *Ps. & Hys.*, 1760; A. M. Toplady's *Ps. & Hys.*, 1776, and others, and was thus brought into use in the Church of England. It is sometimes dated 1745 in error. Another arrangement is that of st. iv., v. in the Reformed Dutch *Hymns of the Church*, N. Y. 1869, as: "My dying Saviour and my God." Pleasing reminiscences of the *Wes. H. Bk.* form of the hymn and of its spiritual benefits to many persons are given in G. J. Stevenson's *Meth. H. Bk. Notes*, 1883, p. 249. Orig. text in *P. Works*, 1868–72, vol. i. p. 283. [J. J.]

Jesu, to Thy table led. *R. H. Baynes.* [*Holy Communion.*] Pub. in his *Canterbury Hymnal*, 1864, No. 227, in 7 st. of 3 l., and headed with the text, "To know the love of Christ, which passeth knowledge." It has passed into numerous hymnals, both in G. Britain and America. It is the most widely used of Canon Baynes's hymns. [J. J.]

Jesus, and didst Thou condescend? [*The Miracles of Christ.*] This hymn appeared in the Bristol Bapt. *Coll.* of Ash & Evans, 1769, No. 224, in 5 st. of 4 l., headed, "Imploring Mercy," and signed, "Am—a." In *The Union Collection of Hymns and Sacred Odes*, &c., by J. Curtis, of Bristol, 1827, No. 56, it was repeated in 4 st., and signed as in *Ash & Evans*. In this form it has passed into several collections, including the *New Cong.*, 1859; *Laudes Domini*, N. Y., 1884; and as "And didst Thou, Jesus, condescend?" in the American *Bapt. Hymn* [*and Tune*] *Bk.*, 1871. As to the authorship, D. Sedgwick has given in his MSS., "Amelia Curtis, 1827," and on a fly-leaf of a copy of the 1827 ed. of *Ash and Evans*, "Amelia Wakeford." The *New Cong.* gives "Bradley," and *Laudes Domini* "Mrs. Amelia Wakeford." Possibly this last may be right, but we have no positive evidence either way (Sedgwick's contradiction of himself renders his evidence valueless), and must leave it as in *Ash & Evans*, "Am—a." [J. J.]

Jesus, and shall it ever be. *J. Grigg.* [*Glorying in Jesus.*] The somewhat complicated history of this hymn begins with its publication by J. Grigg in his *Four Hymns on Divine Subjects wherein the Patience and Love of Our Divine Saviour is displayed*, 1765, as follows :—

"Jesus! and shall it ever be!
A mortal man ashamed of Thee?
Scorn'd be the thought by rich and poor;
O may I scorn it more and more!

"Ashamed of Jesus! sooner far
Let evening blush to own a star.
Ashamed of Jesus! just as soon
Let midnight blush to think of noon.

"'Tis evening with my soul till He,
That Morning Star, bids darkness flee;
He sheds the beam of noon divine
O'er all this midnight soul of mine.

"Ashamed of Jesus! shall yon field
Blush when it thinks who bids it yield?
Yet blush I must, while I adore,
I blush to think I yield no more.

"Ashamed of Jesus! of that Friend
On Whom for heaven my hopes depend!
It must not be! be this my shame,
That I no more revere His name.

"Ashamed of Jesus! yes, I may,
When I've no crimes to wash away;
No tear to wipe, no joy to crave,
No fears to quell, no soul to save.

"Till then (nor is the boasting vain),
Till then I boast a Saviour slain:
And oh, may this my portion be,
That Saviour not ashamed of me!"

These crude verses were given in an unaltered form in a few of the older hymn-books. It was soon found, however, that they called for revision with the results following :—

1. In the April number of the *Gospel Magazine*, 1774, it was given with alterations and the omission of st. iii. and iv., with the heading, "Shame of Jesus conquer'd by Love. By a Youth of Ten Years." It was without signature, and began, "Jesus! and *can* it ever be." We believe that this was the *first* instance in which it was set forth that it was written at ten years of age; and we have failed to find any evidence other than this for the statement. In the *Meth. Free Church H. Bk.* 1860, it is altered to "Lord Jesus! can it ever be."

2. The second version of the text was given in Rippon's Bap. *Sel.*, 1787, No. 451, where it is stated to have been "Altered by *B. Francis*." The alterations are somewhat extensive, st. iv. is omitted, and a new stanza is added ("His institutions would I prize," &c.). This text may be distinguished by st. i. :—

"Jesus! and shall it ever be
A mortal man asham'd of Thee!
Asham'd of Thee, Whom angels praise,
Whose glories shine through endless days."

3. The *third* version which we have traced is in J. Kempthorne's *Select Portions of Ps. . . . and Hys.*, &c., 1810, p. 175, in 4 st., and beginning, "Asham'd of Jesus! Can it be?" This was taken from the *Gospel Magazine*, as above, with the omission of its st. ii., and slight alterations. It was repeated in Elliott's *Ps. & Hys.*, 1835, and later collections, sometimes with *can* changed to *shall*.

4. The *fourth* version begins :—

"*Jesus! Redeemer! can it* be
That sinners are ashamed of Thee?"

This was given in 4 st. in Cotterill's *Sel.*, 8th ed., 1819, No. 81. This text was altered from that in the *Gospel Magazine*, and was a failure.

5. The fifth version is a recast by Bp. W. W. How, and was printed in the S. P. C. K. *Hys. for Occasional Services*, No. 5, 1882, in 5 st. of 4 l. It is also in the S. P. C. K. sheet of *Hys. for Mission Services*. It begins :—

"Ashamed of Thee! O dearest Lord,
I marvel how such wrong can be;
And yet how oft in deed and word
Have I been found ashamed of Thee!"

It is a good mission hymn, but it has little in common with that by Grigg.

Other and somewhat minute changes have been introduced into the text by various hymn-book compilers, but these are the most important, and practically cover the whole ground. [J. J.]

Jesus, arise with saving might. [*Missions.*] This hymn appeared in Kemble's *Ps. & Hys.*, 1853, No. 479, in 3 st. of 4 l., as a "Prayer for the Heathen," and ascribed to "Birks." It was repeated in later editions of the *Ps. & Hys.*, and in Kemble's *New Church H. Bk.*, 1873, with the same signature. It is not in Professor Birks's *Companion Psalter*, 1874, and was not received by him as his composition. If his, the fact had faded from his memory (E. MSS.). [J. J.]

Jesus, at Thy command. [*Life a Voyage—Christ the Pilot.*] This hymn is in an undated edition of Lady Huntingdon's *Coll. of Hymns*, pub. at Bath about 1774. It is No. 136, in 7 st. of 6 l. It is also given in Coughlan's 1775 *Appendix* to J. Bazlee's [q. v.] *Select Collection of Ps. & Hys.*, No. 311, where it is entitled, "The Believer's Pilot." In 1776 it reappeared in A. M. Toplady's *Ps. & Hys.*, No. 312, in De Courcy's *Coll.*, 2nd ed., 1782, and again in later hymn-books. In modern collections it is sometimes attributed to Toplady, and again to De Courcy (q. v.), but in error. It is associated with the Lady Huntingdon Connexion from the first, and is possibly by one of that denomination. A part of this hymn is given in the American *Church Pastorals*, Boston, 1864, as, "By faith, I see the land." It begins with st. v., and is taken from Toplady's *Ps. & Hys*, as above. [J. J.]

Jesus, behold the wise from far. [*Hymn to Christ.*] This hymn in its original form appeared in J. Austin's *Devotions in the Antient Way of Offices*, &c., 1668; again in Theophilus Dorrington's ed. of the same, 1686; and Lady Susanna Hopton's ed., 1687. The form by which it is known to modern hymn-books was given to it by J. Wesley, and appeared in his *Coll. of Ps. & Hys.* pub. at Charles-Town, 1736–7, No. 17, as a "Hymn to Christ," in 6 st. of 6 l. (*P. Works*, 1868–72, vol. i. p. 116). This form of the hymn is in C. U. in G. Britain and America, and sometimes in an abbreviated form. Its designation is "*J. Austin*, 1668; *J. Wesley*, 1736." [J. J.]

Jesus, bestow the power. *C. Wesley.* [*In Temptation.*] Pub. in *Hys. & Sac. Poems*, 1749, vol. ii., in 6 st. of 8 l., as No. 7 of "Hymns for the Watchnight" (*P. Works*, 1868–72, vol. v. p. 269). When included in the *Wes. H. Bk.*, 1780, No. 302 (ed. 1875, No. 311), st. i. was omitted, and some slight changes in the text were made. This text, which begins, "Bid me of men beware," is that in C. U. in G. Britain and America. In the American *Church Pastorals*, 1864, it reads, "Lord, let me calmly wait." [J. J.]

Jesus calls us; [mid] o'er the tumult. *Cecil F. Alexander, née Humphreys.* [*St. Andrew.*] Contributed to the S. P. C. K. *Hymns*, &c., 1852, No. 116, in 5 st. of 4 l. Its use has become very extensive in most English-speaking countries. Usually the original text is followed, but here and there slight variations are introduced, as, for instance, in *H. A. & M.*, where st. iv. l. 4, reads, "That we love Him more than these," for "Christian, love Me more than these." In 1871 a mutilated text was given in the S. P. C. K. *Church Hymns*. This led to a revision of the original by Mrs. Alexander, which was given in the folio ed., 1881, and later editions of *Church Hys.*, as Mrs. Alexander's authorised text. It is easily recognised by the refrain of st. i.–iii., "Softly, clearly—'Follow Me.'" This text differs very materially from the original, and in comparison with it, will commend itself to very few. In the *Anglican H. Bk.*, 1868, the opening line reads, "Jesus call us, *mid* the tumult." Other alterations are also introduced very much to the injury of the hymn. [J. J.]

Jesus came; the heavens adoring. *G. Thring.* [*Second Advent.*] Pub. in Chope's *Hymnal*, 1864, No. 155, in 5 st. of 6 l., and in the author's *Hys. Congregational and Others*, 1866, p. 9; his *Hys. and Sac. Lyrics*, 1874, p. 28; and his *Coll.*, 1882. It has passed into numerous hymn-books in Great Britain and America, and is one of the most widely used of Prebendary Thring's compositions. In the American *Bapt. Praise Bk.*, 1871, it is given in an abridged form, beginning with st. iii., "Jesus comes to souls rejoicing." The text is slightly modified throughout. [J. J.]

Jesus Christ from highest heaven. *S. Baring-Gould.* [*Second Advent.*] Written in 1865, and first printed in the *Church Times* of that year. In 1867 it was included in the *People's H.*, in 8 st. of 4 l., and classed with the General hymns. It has since passed into several collections. [J. J.]

Jesus Christ is risen to-day. *Easter.* This version of the anonymous Latin hymn, "Surrexit Christus hodie," is first found in a scarce collection entitled :—

Lyra Davidica, or a Collection of Divine Songs and Hymns, partly new composed, partly translated from the High German and Latin Hymns; and set to easy and pleasant tunes. London: J. Walsh, 1708.

Of the history of this collection nothing is known, but the character of its contents may perhaps lead to the supposition that it was compiled by some Anglo-German of the pietist school of thought. The text in *Lyra Davidica*, 1708, p. 11, is as follows :—

"Jesus Christ is risen to day, Halle-Halle-lujah.
Our triumphant Holyday
Who so lately on the Cross
Suffer'd to redeem our loss.

"Hast ye females from your fright
Take to Galilee your flight
To his sad disciples say
Jesus Christ is risen to day.

"In our Paschal joy and feast
Let the Lord of life be blest
Let the Holy Trine be prais'd
And thankful hearts to heaven be rais'd."

We subjoin the original Latin for the purpose of comparison :—

De Resurrectione Domini.

1. " Surrexit Christus hodie
Humano pro solamine.
Alleluia.
2. " Mortem qui passus corpore
Miserrimo pro homine. Al.
3. " Mulieres ad tumulum
Dona ferunt aromatum.
4. [" Quærentes Jesum dominum,
Qui est salvator hominum.]
5. " Album videntes angelum
Annunciantem gaudium:
6. [" Mulieres o tremulæ,
In Galilæam pergite!]
7. " Discipulis hoc dicite,
Quod surrexit rex gloriæ.
8. " [Petro dehinc et ceteris
Apparuit apostolis.]
9. " Paschali pleno gaudio
Benedicamus Domino.
10. [" Gloria tibi domine,
Qui surrexisti a morte.]
11. [" Laudetur sancta Trinitas,
Deo dicamus gratias."]

The oldest Latin text known is that given by *Mone*, No. 143, from a Munich MS. of the 14th cent. This MS. does not contain st. 4, 6, 8, 10, 11 (enclosed in brackets above). Of these st. 6, 11 are found in a Breslau MS., cir 1478; and st. 4, 8, 10 in the *Speier G. B.* (Roman Catholic), 1600. The Breslau MS. has the following readings:—ii. l. 1, *pridie* (not *corpore*); v. l. 1, *cernentes*; ix. l. 1, *In hoc paschali gaudio.* [See note on **Surrexit Christus hodie.**]

The modern form of the hymn appears first in Arnold's *Compleat Psalmodist*, 2nd ed., pt. iv., 1749, where the first stanza of 1708 is alone retained, and stanzas 2 and 3 are replaced by new ones written without any reference to the original Latin. This recast is as follows:—

" Jesus Christ is ris'n to-day. Hallelujah.
Our triumphal holyday
Who did once upon the Cross
Suffer to redeem our Loss.

" *Hymns of praises let us sing*
Unto Christ our heavenly King
Who endur'd the Cross and Grave
Sinners to redeem and save.

" *But the pain that he endured*
Our Salvation has procured
Now above the Sky he's King
Where the Angels ever sing."

Variations of this form are found in several collections. The following is in Kempthorne's *Select Portions of Psalms*, &c., 1810:—

" Hymn lxxxii.
" Benefits of Christ's Resurrection to sinners.
" Rom. iv. 25.
" *For Easter Day.*

" Jesus Christ is ris'n to day;
Now he gains triumphant sway;
Who so lately on the cross
Suffer'd to redeem our loss.
Hallelujah.

" Hymns of praises let us sing,
Hymns to Christ our heav'nly King,
Who endur'd both cross and grave,
Sinners to redeem and save.
Hallelujah.

" But the pains, which he endur'd,
Our salvation have procur'd;
Now He reigns above the sky,
Where the angels ever cry
Hallelujah."

The next form is that which was given to it in the *Supplement* to Tate & Brady. This was added to the *Supplement* about 1816. [See **New Version**, § ii.] This text is:—

" Jesus Christ is risen to-day,
Our triumphant holy day;
Who did once, upon the cross,
Suffer to redeem our loss.
Hallelujah.

" Hymns of praise then let us sing
Unto Christ our heavenly King:
Who endur'd the cross and grave,
Sinners to redeem and save.
Hallelujah.

" But the pains which He endur'd
Our salvation hath procur'd:
Now above the sky He's King,
Where the angels ever sing.
Hallelujah."

To this has been added by an unknown hand the following doxology:—

" Now be God the Father prais'd,
With the Son from death uprais'd,
And the Spirit, ever blest;
One true God, by all confest.
Hallelujah."

This doxology, from Schaff's *Christ in Song*, 1870, p. 198, is in the *H. Comp.* and one or two other collections.

Another doxology is sometimes given, as in Lord Selborne's *Book of Praise*, 1862, Thring's *Coll.*, 1882, and others, as follows:—

" Sing we to our God above—Hallelujah!
Praise eternal as His love; Hallelujah!
Praise Him all ye heavenly host, Hallelujah!
Father, Son, and Holy Ghost. Hallelujah!"

This is by C. Wesley. It appeared in the Wesley *Hys. & Sac. Poems*, 1740, p. 100; again in *Gloria Patri, &c., or Hymns to the Trinity*, 1746, and again in the *P. Works*, 1868–72, vol. iii. p. 345.

The above text from Tate and Brady's *Suppl.*, cir. 1816, is that adopted by the leading hymn-books in all English-speaking countries, with in some cases the anonymous doxology, and in others with that by C. Wesley. It must be noted that this hymn sometimes begins:—

" Christ the Lord, is risen to day
Our triumphant holy day."

This must be distinguished from:—

" Christ the Lord, is risen to-day,
Sons of men and angels say,"

by C. Wesley (p. 226, i.); and,

" Christ the Lord, is risen to-day,
Christians, haste your vows to pay:"

a *tr.* of " Victimae Paschali " (q. v.), by Miss Leeson; and,

" Christ the Lord, is risen to-day,
He is risen indeed:"

by Mrs. Van Alstyne (q. v.).

Another arrangement of " Jesus Christ is risen to-day " is given in T. Darling's *Hymns*, &c., 1887. This text is st. i., ii., *Tate & Brady Suppl.*, with a return in st. i. l. 3, to the older reading; and st. iii., iv. by Mr. Darling.

It may not be out of place to add, with reference to this hymn, that the tune to which it is set in *Arnold*, and to which it is still sung, is that published with it in *Lyra Davidica*. The tune is also anonymous, and was probably composed for the hymn. The ascription of it by some to *Henry Carey* is destitute of any foundation whatever, while *Dr. Worgan*, to whom it has been assigned by others, was not born until after the publication of *Lyra Davidica*. [G. A. C.]

Jesus Christ, my Lord and Saviour. *Jane Taylor.* [*Christ, the Children's Example.*] Pub. in *Hys. for Infant Minds*, by Anne and

Jane Taylor, 1810, in 6 st. of 4 l., and headed, "The Example of Christ" (ed. 1886, p. 99). It has attained to great popularity, and is in extensive use in G. Britain and America. In some American hymnals, including Beecher's *Plymouth Coll.*, 1855, ll. 3, 4 of st. ii.—

"But the Lord was meek and lowly,
Pure and spotless, free from sin,"

is added as a refrain to each stanza, with line 4 as "And was never known to sin." This reading of this line is repeated in some English collections, including Mrs. Brock's *Children's H. Bk.*, 1881. [J. J.]

Jesus Christus, nostra salus. *J. Hus?* [*Holy Communion.*] This hymn has been ascribed to Hus, and is included in the *Monumentorum Joannis Hus altera pars*, Nürnberg, 1558, but his authorship is at least doubtful. *Wackernagel*, vol. i., gives three forms, No. 367, in 10 st. from a Munich MS. of the 15th cent.; No. 368 from the 1558, as above, in 9 st.; No. 369 from Leisentritt's *G. B.* (R. C.), 1584, in 7 st. The last text is also in *Daniel*, ii. 370. In his *Cantiones Bohemicae*, Leipzig, 1886, preface, pp. 22, 31, 43, &c., G. M. Dreves discusses the authorship, and cites it as in 10 st., in a MS. cir. 1410, belonging to the Abbey of Hohenfurth; in a *Gradual*, cir. 1420, in the Bohemian Museum at Prag, &c. The text of Leisentritt's *G. B.*, 1584, is *tr.* as:—

Jesus Christ our true salvation. By R. F. Littledale, in the 2nd ed. of *Lyra Eucharistica*, 1864, p. 354, and the *People's H.*, 1867.

This hymn has also passed into English through the German, viz.:—

Jesus Christus unser Heiland, Der von uns den Gottes Zorn wandt. This is by M. Luther, and 1st appeared in *Eyn Enchiridion*, Erfurt, 1524, in 10 st. of 4 l., entitled "The Hymn of St. John Hus improved." Thence in *Wackernagel*, iii. p. 9. Also in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 70; in the *Unv. L. S.*, 1851, No. 279, &c. Only st. i. is at all directly taken from the Latin, so that if Luther "improved" the hymn he did so by superseding it. *Tr.* as:—

Lord Jesus Christ! to Thee we pray, From us. In full, by W. M. Reynolds, in the *Evang. Review*, Gettysburg, Oct., 1849, repeated as No. 264 in the Ohio *Luth. Hyl.*, 1880.

Other trs. are, (1) "Our Saviour Christ, King of grace," in the *Gude and Godlie Ballates*, ed. 1568, f. 9 (1868, p. 15. (2) "Our Saviour Christ by His own death," as No. 276 in Pt. i. of the *Moravian H. Bk.*, 1754. (3) "To avert from men God's wrath," by C. I. Latrobe, as No. 557 in the *Moravian H. Bk.*, 1789 (1849, No. 959). In the ed. of 1886, No. 973, it begins, "That we never should forget" (st. ii.); (4) "Jesus Christ, our Saviour, Who," by *J. Anderson*, 1846, p. 72. In his ed. 1847, p. 85, altered to "Christ our Lord and Saviour"; (5) "Jesus the Christ—the Lamb of God," by *Dr. J. Hunt*, 1853, p. 106. (6) "Christ who freed our souls from danger," by *R. Massie*, 1854, p. 75, and in *Dr. Bacon*, 1884, p. 30. (7) "Christ Jesus, our Redeemer born," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 840, and his *Exotics*, 1876, p. 103. [J. M.]

Jesus Christus, unser Heiland, Der den Tod überwand. *M. Luther.* [*Easter.*] 1st pub. in *Eyn Enchiridion*, Erfurt, 1524, in 3 st. of 4 l., each stanza ending with "Kyrieleyson." Thence in *Wackernagel*, iii. p. 11. Also in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 24, the *Unv. L. S.*, 1851, No. 139, &c. *Tr.* as:—

1. Christ, our Lord, who died to save. By J. Anderson, in his *H. from the German of M. Luther*, 1846, p. 13 (1847, p. 38), repeated, unaltered, in the *Leeds H. Bk.*, 1853, No. 315.

2. Jesus Christ, our great Redeemer. By A. T. Russell, as No. 105 in his *Ps. & Hys.*, 1851.

3. Jesus Christ to-day is risen. By R. Massie, in his *M. Luther's Spir. Songs*, 1854, p. 15, repeated in Reid's *Praise Bk.*, 1872, the Ohio *Luth. Hyl.*, 1880, &c.

Other trs. are, (1) "See! triumphant over death," by *Miss Fry*, 1845, p. 71. (2) "Christ the Lord to-day is risen," by *Dr. J. Hunt*, 1853, p. 43. (3) "Jesus Christ, our Saviour true," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 332, repeated, altered, in his *Exotics*, 1876, p. 54. (4) "Christ the Saviour, our Prince all-hailed," by *N. L. Frothingham*, 1870. (5) "Jesus Christ, who came to save," in *Dr. Bacon*, 1884. [J. M.]

Jesus, exalted far on high. *T. Cotterill.* [*Circumcision. The Holy Name, Jesus.*] Pub. in the *Uttoxeter Sel.*, 1805, and again in Cotterill's *Sel. of Ps. & Hys.*, 1st ed., 1810, in 5 st. of 4 l. It has attained to extensive use, and is usually given in an unaltered form, as in the Oxford ed. of Mercer's *Ch. Psalter & H. Bk.* In *Kennedy*, 1863, No. 605, "O Thou Who in the form of God," is an altered form of a part of this hymn, and begins with st. iii. [See **Staffordshire Hymn-Books.**] [J. J.]

Jesus, full of all compassion. *D. Turner.* [*Lent.*] Appeared in the Bristol Bap. *Coll.* of Ash & Evans, 1769, No. 223, in 10 st. of 4 l., headed "The Supplication," and signed "D. T." It was repeated in full in Rippon's *Sel.*, 1787, No. 295; and again in later collections. It is in a large number of modern hymn-books in G. Britain and America, but usually in an abridged form. It is justly regarded as Turner's finest hymn. [J. J.]

Jesus, gentlest [holy] Saviour, God of might, &c. *F. W. Faber.* [*Holy Communion.*] This hymn of "Thanksgiving after Communion" was pub. in his *Oratory Hymns*, N.D. [1854], No. 20, in 12 st. of 4 l.; and again in his *Hymns*, 1862, No. 91. It is given in its full form in some Roman Catholic hymn-books for Missions and Schools, and altered and abbreviated in various collections, including (1) the S. P. C. K. *Church Hymns*, 1871, as "Jesu, Lord and Saviour"; (2) J. G. Gregory's *Bonchurch H. Bk.*, 1868, as "Jesus, holy Saviour"; (3) Mrs. Brock's *Children's H. Bk.*, 1881, as "Jesu, gentlest Saviour"; and (4) Martineau's *Hymns*, 1873, as "Father, gracious Father." In Nicholson's *Appendix Hyl.*, 1866, the hymn is divided into two parts, Pt. ii. beginning "Jesu, dear Redeemer." In these various forms its use is extensive. [J. J.]

Jesus, I love Thy charming Name. *P. Doddridge.* [*Jesus precious to the Believer.*] In the D. MSS. this hymn is No. 56, is entitled "Christ precious to the Believer," and is dated "Oct. 23, 1717." It was given by J. Orton in his ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 335, with the same title, and in 5 st. of 4 l., and was repeated in J. D. Humphreys's edition of the same, 1839, No. 361. At an early date exception was taken to the opening line, "Jesus, I love Thy *charming* Name"; and in modern hymn-books the result is seen in the text being changed to "Jesus, I love Thy *sacred* Name," and to "Jesus, I love Thy *saving* Name."

The former of these two is a successful alteration. [J. J.]

Jesus, I my cross have taken. *H. F. Lyte.* [*Hope.*] This hymn is found in a volume of *Sacred Poetry*, Edinburgh, Oliphant & Sons, 3rd ed., 1824, in 6 st. of 8 l., headed "Lo! we have left all, and followed Thee," and signed "G." In 1825, it appeared in Montgomery's *Christian Psalmist*, No. 94, with the same signature; in W. Carus Wilson's *Family Visitor*, May, 1826, without signature; in *Hys. for Private Devotion*, Lond., Hatchard, 1827, also without signature; and then in Lyte's *Poems Chiefly Religious*, 1833, p. 41, but in a slightly different form, and as given in Lord Selborne's *Bk. of Praise*, 1862, p. 402. In an abbreviated form it has passed into numerous collections in most English-speaking countries. It is also altered and broken up as:—

1. "Church of God, by Christ's salvation,"
2. "Jesus, we our Cross have taken."
3. "Know, my soul, thy full salvation."
4. "Saviour, I my cross have taken."
5. "Take, my soul, thy full salvation." [J. J.]

Jesus, I sing Thy matchless grace. *P. Doddridge.* [*Jesus, the Head of the Church.*] This hymn begins in the D. MS., "Jesus, I *own* Thy matchless grace." It is entitled "Christ our Head," and is undated. It was given with the first line as above in J. Orton's posthumous ed. of Doddridge's *Hymns*, 1755, No. 290, in 5 st. of 4 l., and the title changed to "Christ the Head of the Church," and again in J. D. Humphreys's ed. of the same, 1839. The 1755 text is that in C. U. [J. J.]

Jesus, immortal King, arise. *A. C. H. Seymour.* [*Missions.*] This hymn appeared in the author's *Vital Christianity exhibited in a Series of Letters on the most Important Subjects of Religion, addressed to Young Persons*, 1810, in 7 st. of 4 l. In the *Coll. of Ps. & Hys.* by Henry Foster Burder (not George Burder (q.v.) as usually understood, but his son), st. i.–iii., and vii. were given anonymously as "Jesus, immortal King, arise." This was repeated in the *New Cong.*, 1859, as by "Burder." Several American collections copied from the *New Cong.*, and hence the association of Burder's name with the hymn. In Bickersteth's *Christian Psalmody*, 1833 (in 5 st.), and several other hymn-books it is given without signature. It is sometimes attributed to "*Noel's Coll.*" and again to others. The 5-st. arrangement, as in *Bickersteth*, 1833, is in use in America. [J. J.]

Jesus, immortal King, go on [display]. *T. Kelly.* [*Missions.*] Appeared in Kelly's *Coll. of Ps. & Hys.* &c., Dublin, 1802, No. 252 (the second hymn with the same number), in 5 st. of 4 l.; and again in his *Hymns*, &c., 1804 (ed. 1853, No. 532). Its use in this form is mainly confined to America. In Alford's *Ps. & Hys*, 1844, No. 41, and his *Year of Praise*, 1867, it was given as "Jesus, immortal King, display." [J. J.]

Jesus is God, the solid earth. *F. W. Faber.* [*The Godhead of Jesus.*] This is given in his *Hymns*, 1862, p. 33, in 7 st. of 8 l., with the title "Jesus is God." In Nicholson's *Appendix Hyl.*, 1866, it is divided into two hymns, the second being "Jesus is God: alas to think." Another arrangement is in American C. U., as in Hatfield's *Church H. Bk.*, 1872, and others. This begins with "Jesus is God! The glorious band Of golden angels sing." [J. J.]

Jesus is our great salvation. *J. Adams.* [*Election.*] Pub. in the *Gospel Magazine*, May, 1776, in 6 st. of 6 l., and signed "J. A." In 1787 it was given in Rippon's Bap. *Sel.*, No. 108, in 5 st., and with the author's name. After J. Adams (q.v.) was expelled from the Baptist denomination, the hymn was continued in *Rippon*, but the author's name was withdrawn. The hymn is found in several modern hymn-books of a marked Calvinistic type, as Snepp's *Songs of G. & G.*, 1872, &c. This and other hymns by Adams were identified by his son, the Rev. S. Adams, sometime Vicar of Thornton, Leicestershire. (S. MSS.) [J. J.]

Jesus, lead us with Thy power. *W. Williams.* [*In Temptation—Security in Jesus.*] Pub. in his *Gloria in Excelsis; or Hys. of Praise*, &c., 1772, No. 35, in 3 st. of 8 l. In modern hymn-books it is usually given as "Jesus, lead *me by* Thy power." Original text in Lord Selborne's *Bk. of Praise*, 1862. [J. J.]

Jesus lebt, mit ihm auch ich. *C. F. Gellert.* [*Easter.*] 1st pub. in his *Geistliche Oden und Lieder*, Leipzig, 1757, p. 147, in 6 st. of 6 l., entitled "Easter Hymn." The keynote of this, one of Gellert's finest hymns, is St. John xiv. 19. It is in the metre and has reminiscences of "Jesus, meine Zuversicht" (see **Luise Henriette**), but has yet a genuine lyric character of its own. It passed into the Berlin *G. B.*, 1765, and almost all later German hymn-books, and is No. 304 in the Berlin *G. L. S.*, ed. 1863. Since 1861 hardly a hymn-book of importance has appeared in English-speaking countries without containing some version of it.

Originally written and still generally used for Easter, it is very appropriate for use by the dying, or for the consecration of a grave-yard. It has often recently been sung at funeral services, e.g. at the Lord Mayor's funeral (G. S. Nottage), in St. Paul's, April 18, 1885; at that for Bishop McDougall of Labuan, in Winchester Cathedral, Nov. 19, 1886, &c.

Translations in C. U.:—

1. Jesus lives, and so shall I. A full and good *tr.* by Dr. J. D. Lang, in his *Aurora Australis*, Sydney, 1826, p. 57. This is found in full in America in the *Plymouth Coll.*, 1855, and *Cantate Domino*, 1859; and, abridged, in the Dutch Reformed *Hys. of the Church*, 1869, Bapt. *H. Bk.*, 1871, &c.

2. Jesus lives! no longer now. A full and very good *tr.* by Miss Cox, in her *Sacred H. from the German*, 1841, p. 35. She revised it for *Lyra Messianica*, 1864, p. 275, and still further for her *H. from the German*, 1864, p. 61. It has come into very general use in English-speaking countries in the following forms:—

(1) In the original metre. From the 1841 it passed, more or less altered and abridged, into the Dalston Hospital *H. Bk.*, 1848; *H. for the Ch. of Christ*, Boston, U. S., 1853; *Plymouth Coll.*, 1855 (in the last it begins "Jesus lives, thy terrors now"), &c. In later books the "Jesus lives, thy terrors now"), &c. In later books the text of 1864 is generally followed, as in the Scottish *Presb. Hyl.*, 1876; *Cong. Hyl.*, 1887; Canadian *Presb. H. Bk.*, 1880, &c.

(2) In 7.8.7.8.4 metre. This, the most popular form of the hymn, was given in Rorison's *Hys. & Anthems*, 1851, and repeated in Murray's *Hymnal*, 1852. The two last lines of each stanza were omitted, "Alleluia" was added to each stanza, and the text was considerably altered. *Rorison* gives in order st. i., ii., iv.–vi., while the 1852 nearly follows his text, but gives in order st. i., vi., iv., v., ii., and adds a doxology. To follow out the variation of text and order in later books would be bewildering, the most usual form being that given in Murray's *Hymnal*, 1852, repeated (without the doxology) in *H. A. & M.*, 1861. The *H. A. & M.* text (with Dr. Gauntlett's beautiful tune St. Albinus) has passed into very many English, American, and other hymn-books.

The principal forms in the 7.8.7.8.4. metre which do not begin with the original first line are :—

(a) **Jesus lives! Thy terrors now Can no longer, Death, appal us,** in *Church Hys.*, 1871, &c. Otherwise this is the *H. A. & M.* text.

(b) **Jesus lives! thy terrors now Can, O Death, no more appal us,** in Thring's *Coll.*, 1880–82. Here st. i. l. 2, was altered with Miss Cox's consent in order to avoid an apparent denial of the resurrection of Jesus which some musical settings of the opening line might produce. Otherwise (st. iii. being omitted) the text and order of her 1864 version are nearly followed.

(c) **Jesus lives! henceforth is death** (st. ii.) in Alford's *Year of Praise*, 1867.

(d) **Jesus lives! to Him the throne** (st. v.), in Rorison's *Coll.*, ed. 1860.

3. Jesus lives; I live with Him. A good and full *tr.* by Dr. J. Guthrie, in his *Sacred Lyrics*, 1869, p. 121, repeated in the *Ibrox Hyl.*, 1871.

The trs. not in C. U. are, (1) "My Saviour lives! I will rejoice," by *Lady E. Fortescue*, 1843 (1869, p. 18). (2) "Jesus lives! With Him shall I," by *Miss Warner*, 1869 (1877, p. 18). In Sir John Bowring's *Matins and Vespers*, 3rd ed., 1841, p. 231, there is a hymn in 3 st. of 8 l., beginning "Jesus lives, and we in Him," which is based on Gellert. This previously appeared as No. 150 in J. R. Beard's *Coll.*, 1837. [J. M.]

Jesus, Lord of life and glory, Bend from, &c. *J. J. Cummins.* [*Lent.*] A sweet and musical Litany, which appeared in his *Poetical Meditations and Hymns*, 1839, in 7 st. of 4 l., with the refrain, "By Thy mercy, O deliver us, Good Lord." In 1849, it was reprinted in his *Hymns, Meditations, and Other Poems*, Lon., Royston & Brown, pp. 26–27. It is in C. U. as :—

(1) Orig. text. st. i., iii.–vii., with "our *Hope*," for "our Rock," in *H. A. & M.*, 1868 and 1875.

(2) "Jesu, Lord of life and glory." As in *H. A. & M.*, with change to *Jesu* only in the *Hymnary*, 1872.

(3) "Jesus, Lord, we kneel before Thee." In the *Salisbury H. Bk.*, 1857, No. 74, with the alteration of the first line, the omission of st. v. and the addition of st. vii. The same text was repeated in *Kennedy*, 1863, the *Anglican H. Bk.*, 1868, and in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*

(4) The same first line, but composed of st. i., iii., iv., vi., and vii., in *Chope's Hymnal*, 1864, and *Thring's Coll.*, 1882.

(5) The same text as *Salisbury H. Bk.*, with "*Jesu*" for "Jesus," in *The Parish H. Bk.*, 1863 and 1875, *Sarum*, 1868, &c.

The sub-title of the *Hymns*, &c., of 1849, and by which the book is generally known, is *Lyra Evangelica*. Orig. text therein. [J. J.]

Jesus, Master, Whose I am. *Frances R. Havergal.* [*Servant of Christ.*] Written for her nephew, J. H. Shaw, in Dec., 1865, printed as a leaflet (Parlane's Series), and then pub. in her *Ministry of Song*, 1869, and the *Life Mosaic*, 1879. In the original MS. it is divided, st. i.–iii. being "Jesus, Master, Whose I am," and st. iv.–vi., "Jesus, Master, Whom I serve." The hymn is suitable for Confirmation, or for personal Consecration to Christ. [J. J.]

Jesus, my all, to heaven is gone. *J. Cennick.* [*Jesus the Way.*] Appeared in his *Sac. Hys. for the Use of Religious Societies*, 1743, No. 64, in 9 st. of 4 l. In 1760, M. Madan included 8 stanzas in his *Ps. & Hys.*, No. 17. This text in a more or less correct form has been handed down to modern hymn-books, including *Common Praise*, 1879, and others. Orig. text in *Lyra Brit.*, 1867, p. 133. [J. J.]

Jesus, my kind and gracious Friend. *R. Burnham.* [*Jesus the Sinners' Friend.*] Appeared in the 4th ed. of his *Hys. Particularly designed for the Congregation meeting in Grafton Street, Soho*, 1796, No. 202, in 6 st. of 4 l., and headed "Praying for the Redeemer's mindfulness." In this form it is almost unknown, but as "Jesus, *Thou art the sinners'* Friend," it is the most popular of Burnham's hymns. Its use in America especially is very extensive. It is sometimes attributed to "Richard Parkinson" in error. [J. J.]

Jesus, my Lord, how rich Thy grace. *P. Doddridge.* [*Offertory.*] This hymn is No. 94 in the D. MSS., but is undated. The heading is, "On relieving Christ in the Poor." In 1755 it was pub. in Doddridge's (posthumous) *Hymns*, &c., No. 188, in 5 st. of 4 l.; and again in J. D. Humphreys's ed. of the same, 1839, No. 209. It is in C. U. in its original form; but the most popular forms are the following :—

1. Fount of all good, to own Thy love. This is Doddridge's text rewritten by E. Osler, for Hall's *Mitre H. Bk.*, 1836, No. 160, in 4 st. of 4 l. It has been included in several collections.

2. Fountain of good, to own Thy love. This is *Osler's* text with slight alterations, and the addition of a doxology from *Tate & Brady*. It was given in Stretton's *Church Hys.*, 1850, No. 64 (it is possibly older), Johnston's *English Hymnal*, 1852 and 1861; Thring's *Coll.*, 1882, and others. In *Mercer*, Alford's *Year of Praise*, 1867, the *Hy. Comp.*, and many others, the doxology is omitted. In addition there are other arrangements of *Osler's* text, as in *Stretton*, including that in Pott's *Hymns*, &c., 1861, where st. i.–iii., vi. are slightly altered from *Stretton*, and iv., v., vii., are new. This form of the text is repeated, with slight variations, in the S. P. C. K. *Church Hymns*, 1871.

3. High on a throne of radiant light. This begins with st. ii. of the original, and is found in a few collections.

4. Jesus, our Lord, how rich Thy grace. In the American *Songs for the Sanctuary*, N. Y., 1865.

All these arrangements from Doddridge's text, together with the original, are in C. U. in America and other English-speaking countries. The best arrangement is that in *Thring*, 1882, from *Stretton*, 1850. [J. J.]

Jesus, my Lord, I cry to Thee. *C. Wesley.* [*For Sanctification.*] This cento is from his *Short Hys. on Select Passages of H. Scriptures*, 1762, as follows :—

St. i., ii., *Short Hys.*, &c., vol. ii., No. 299, on St. John ix. 25.

St. iii., iv., *Short Hys.*, &c., vol. i., No. 341, on Deut. xxxii. 39.

St. v., vi., *Short Hys.*, &c., vol. i., No. 1004, on Isaiah xxvii. 3.

In this form it appeared in the *Wes. H. Bk.*, 1780, No. 397, and has passed into several collections (Orig. text, *P. Works*, 1868–72, vols. ix. and xiii.). [J. J.]

Jesus, my Lord, my God, my all! How can I love Thee, &c. *F. W. Faber.* [*Holy Communion.*] Appeared in his *Jesus*

and Mary, &c., 1849, in 9 st. of 4 l., with the refrain,

"Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!"

It is headed "Corpus Christi." In C. U. it is broken into parts, as: (1) "Jesus! my Lord," &c.; (2) "Ring joyously, ye solemn bells"; and (3) "Sound, sound His praises higher still." Its use is mainly confined to Roman Catholic hymnals. [J. J.]

Jesus, my Saviour, and my King. *S. Browne.* [*Prayer for Unity.*] 1st pub. in his *Hys. and Spiritual Songs*, 1720, Bk. i., No. 147, in 4 st. of 8 l., and headed, "Prayer for brotherly love." In its original form it is not in C. U. The following centos are associated therewith:—

1. **O God, our Saviour, and our King.** This is No. 1186 in *Kennedy*, 1863, where st. i., ii. are from this hymn, and st. iii., iv. are from J. Wesley's *tr.* "O Thou to Whose all searching sight" (See "Seelenbräutigam"), st. iii. and iv. altered.

2. **O Lord, my Saviour, and my King.** No. 645 in the Bap. *Ps. & Hys.*, 1858, is from Browne's hymn, but somewhat altered. [J. J.]

Jesus, my Saviour, bind me fast. *B. Beddome.* [*Divine Drawings implored.*] Pub. in his (posthumous) *Hymns*, &c., 1817, No. 557, in 4 st. of 4 l., and headed "Draw me." In the 27th ed. of Rippon's Bap. *Sel.*, 1827, st. ii.–iv. were given, together with a new opening stanza, as "If Thou hast drawn a thousand times." This is repeated in Spurgeon's *O. O. H. Bk.*, 1866, No. 463, and others; especially the American hymn-books. [J. J.]

Jesus, my Shepherd is. *J. Conder.* [*Ps. xxiii.*] Pub. in Collyer's *Coll.*, 1812, No. 897, in 6 st. of 6 l., headed, The Good Shepherd," and signed "C." In Conder's *Star in the East*, &c., 1824, it was pub. in a new form, and began "The Lord my Shepherd is." This was repeated in the *Cong. H. Bk.*, 1836, No. 401, and in Conder's (posthumous) *Hys. of Praise, Prayer*, &c., 1856, p. 8, and is the authorised form of the hymn. [J. J.]

Jesus, our Lord, who tempted wast. *H. Alford.* [*Lent.*] 1st pub. in his *Ps. & Hys.*, &c., 1844, No. 29, in 7 st. of 4 l., and again in his *Year of Praise*, 1867, No. 73, in 5 st., the second and third stanzas being omitted. The original text is repeated in full, but with slight alterations, in several collections. [J. J.]

Jesus, our souls' delightful choice. *P. Doddridge.* [*Spiritual Conflict.*] This hymn is No. 1 of the D. MSS., is in 4 st. of 4 l., is headed "On the Struggle between Faith and Unbelief," and is dated "Sep. 7, 1735." J. Orton included it in his ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 197; and J. D. Humphreys in his ed. of the same, 1839, No. 220. It is in a few modern collections, including Spurgeon's *O. O. H. Bk.*, 1866. [J. J.]

Jesus setzt ein vor seinem End. [*Holy Communion.*] Kehrein, in his *Katholische Kirchenlieder*, vol. i., 1859, p. 636, quotes this from D. G. Corner's *Gross Catholisch G. B.*, 1631, where it is in 12 st. of 2 l., entitled "A New Hymn for Corpus Christi." Repeated in the Bamberg *G. B.*, 1670, p. 264; Münster *G. B.*, 1677, p. 247; and other Roman Catholic collections. *Tr.* as:—

Before to His sad death He went, a *tr.* of st. i.–viii. as No. 203 in the Ohio *Luth. Hyl.* 1880. [J. M.]

Jesus shall reign where'er the sun. *I. Watts.* [*Foreign Missions.*]. This is one of the most popular hymns by Watts, and was given in his *Psalms of David*, 1719, as Pt. ii. of his version of Ps. lxxii., in 8 st. of 4 l. Although it has attained to a high position in modern hymnals, it is rarely found in the collections published before the present cent. It increased in popularity with the growth and development of Foreign Missions, and is now used most extensively in all English-speaking countries. One of the earliest to adopt it for congregational use was Rowland Hill. It is found in his *Ps. & Hymns*, 1st ed., 1783; but abbreviated to 6 st. This was followed by some compilers in the Church of England, including *Cotterill* in *Ps. & Hys.*, 1810–1820; *Bickersteth*, 1833, and others; by the Wesleyans in their *Supplement*, 1830; the Baptists, and other denominations, until at the present day it is given in almost every English hymn-book of any standing or merit. As an example of the way in which *The Psalms of David* were *imitated in the language of the New Testament*, by Watts, it is unusually good. It is also in his best style. In modern collections it is generally given in an abbreviated form, ranging from 4 st., as in *H. A. & M.*, to 6 st., as in the *Wes. H. Bk.* Changes are also introduced in the text, but most of these date from the beginning of the present century. It has been rendered in full and in part in many languages, including "Omnibus in terris Dominus regnabit Iesus," by the Rev. R. Bingham, in his *Hymno. Christ. Lat.*, 1871, p. 103. In this rendering st. ii., iii., and vii. are omitted. [See **Psalters, Eng.**, § xv.] Mr. G. J. Stevenson gives, in his *Methodist H. Bk. Notes*, 1883, p. 351, an account of the striking and historical use which was made of this hymn when various islands in the South Seas officially renounced heathenism and embraced Christianity:—

"Perhaps one of the most interesting occasions on which this hymn was used was that on which King George, the sable, of the South Sea Islands, but of blessed memory, gave a new constitution to his people, exchanging a Heathen for a Christian form of government. Under the spreading branches of the banyan trees sat some thousand natives from Tonga, Fiji, and Samoa, on Whitsunday, 1862, assembled for divine worship. Foremost amongst them all sat King George himself. Around him were seated old chiefs and warriors who had shared with him the dangers and fortunes of many a battle; men whose eyes were dim, and whose powerful frames were bowed down with the weight of years. But old and young alike rejoiced together in the joys of that day, their faces most of them radiant with Christian joy, love, and hope. It would be impossible to describe the deep feeling manifested when the solemn service began, by the entire audience singing Dr. Watts's hymn, "Jesus shall reign where'er the sun" . . . Who so much as they could realize the full meaning of the poet's words? for they had been rescued from the darkness of heathenism and cannibalism, and they were that day met for the first time under a Christian constitution, under a Christian king, and with Christ Himself reigning in the hearts of most of those present. That was indeed Christ's kingdom set up in the earth." [J. J.]

Jesus, tender Shepherd, hear me. *Mary Duncan, née Lundie.* [*Child's Evening Hymn.*] This beautiful little hymn was composed for her children in 1839, and 1st pub. in

3 st. of 4 l. in her *Memoir*, 1841 (ed. 1843, p. 311). It is No. 3 in her *Rhymes for my Children*, 1842, entitled "An Evening Prayer." It has been included in England in the Baptist *Ps. & Hymns*, 1858, the *Hy. Comp.*, 1876, and others; in America, in the *Episcopal H. Bk.*, 1871, the *Evang. Hymnal*, N. Y., 1880, the *Songs of Christian Praise*, N. Y., 1881, and in other collections. [J. M.]

Jesus, the Christ of God. *H. Bonar.* [*Praise to Christ.*] Appeared in his *Hys. of Faith & Hope*, 2nd series, 1861, in 7 st. of 4 l., and entitled "Praise to Christ." It is found in numerous collections in G. Britain and America. In some hymn-books it begins with st. ii. :—

"Jesus, the Lamb of God,
Who us from hell to raise;"

but this form of the text is not so popular as the original. [J. J.]

Jesus, the needy sinner's Friend. *C. Wesley.* [*Holy Communion.*] This cento is composed of Nos. 366, 367, and 368 of "Hys. on the Four Gospels," pub. from the Wesley MSS. in the *P. Works of J. & C. Wesley*, 1868–72, vol. x. p. 282. It appeared as No. 875 in the revised edition of the *Wes. H. Bk.*, 1875, with the concluding lines changed from :—

"We banquet on the heavenly Bread,
When Christ Himself imparts,
By ministerial hands convey'd
To all believing hearts:"

to—

"We banquet on the heavenly Bread,
When Christ Himself imparts,
By *His disciples'* hands conveyed
To all believing hearts." [J. J.]

Jesus, Thou all-redeeming Lord, Thy blessing, &c. *C. Wesley.* [*General.*] Appeared in *Hys. & Sac. Poems*, 1749, vol. i. p. 316, in 18 st. of 4 l., and entitled "Before Preaching to the Colliers in Leicestershire" (*P. Works*, 1868–72, vol. v. p. 121). In 1780 two hymns compiled, with slight alterations, therefrom: (1) "Jesus, Thou all-redeeming Lord," being st. i., ii., iv., v., vi.–ix.; (2) "Lovers of pleasure more than God," being st. xi., xii., xvii., xviii., were included in the *Wes. H. Bk.*, Nos. 34, 35, and continued in subsequent editions. Also found in other collections. In addition to these, a cento beginning "Lover of souls, Thou well canst prize," is given in *Kennedy*, 1863, No. 627. It is compiled from the *Wes. H. Bk.*, pt. i., as above, st. iii.–viii., with slight alterations and a doxology. [J. J.]

Jesus, Thou needest me. *H. Bonar.* [*Oneness with Christ Explained and Desired.*] Pub. in his *Hys of Faith & Hope*, 2nd series, 1861, in 8 st. of 4 l., and headed "The Lord needeth Thee." It has passed into a few collections, including Dale's *English H. Bk.*, 1874, &c [J. J.]

Jesus, Thou Soul of all our joys. *C. Wesley.* [*Choral Festivals.*] Appeared in *Hys. & Sac. Poems*, 1749, vol. ii., No 90, in 8 st. of 6 l., as the second of two hymns on "The True Use of Music." In the *Wes. H. Bk.*, 1780, it was included as No. 196 (ed. 1875, No. 204). It has passed into several collections, sometimes abbreviated, as in *Mercer*; and again, in the altered form, "Jesus, in Whom Thy saints rejoice," as in the Cooke and Denton *Hymnal*, enlarged ed., 1855. [J. J.]

Jesus, Thou wast once a child. *J. Gabb.* [*Holiness desired.*] This hymn is found in three forms :—

(1) It was first pub. in the author's *Steps to the Throne*, &c., 1864, in 5 st. of 4 l., and repeated in his *Hymns and Songs*, &c., 1871, with the title "Christ Incarnate." In this form it is a prayer for Holiness.

(2) The above text was rewritten by the Rev. C. H. Spurgeon as a hymn for Mothers' Meetings, and included in his *O. O. H. Bk.*, 1866, No. 1012, from whence it passed into Snepp's *Songs of G. & G.*, 1872.

(3) In 1875 the same hymn was rewritten by the author in 6 st. of 4 l., and given, with his tune "Moorlands," in his *Welburn Appendix*, 1875, No. 49, as above.

Of these texts the first is by far the most beautiful and simple. [J. J.]

Jesus, Thy Church with longing eyes. *W. H. Bathurst.* [*Second Advent.*] 1st pub. in his *Ps. & Hys.*, 1831, No. 41, in 6 st. of 4 l., and headed "Second Coming of Christ." It has passed into a large number of hymn-books, both in G. Britain and America, and ranks as one of the most popular of Bathurst's hymns. It is a most suitable hymn on behalf of Foreign Missions. Orig. text in Thring's *Coll.*, 1882. [J. J.]

Jesus, Thy name I love. *J. G. Deck.* [*Jesus, All and in All.*] Appeared in *Ps., Hys. and Spiritual Songs*, London, D. Walther, 1842, Pt. ii., No. 6, in 4 st. of 8 l. In *A Few Hys. and some Spiritual Songs selected* 1856 *for The Little Flock*, No. 109, it is given in a rewritten form as "Jesus! that Name is love." Outside of the Plymouth Brethren hymn-books the original text is given sometimes with slight alterations, as in Hatfield's *Church H. Bk.*, N. Y., 1872, No. 1005. [J. J.]

Jesus, when I fainting lie. *H. Alford.* [*Death anticipated.*] 1st pub. in his *Year of Praise*, 1867, No. 208, in 3 st. of 6 l., and appointed for the 16th S. after Trinity. It was one of two hymns which were sung at the author's funeral, the second being his "Ten thousand times ten thousand." [J. J.]

Jesus, where'er Thy people meet. *W. Cowper.* [*Opening of a Place of Worship.*] The Rev. J. Bull, in his *John Newton of Olney and St. Mary Woolnoth*, &c., gives the following account of this hymn :—

"1769. In a letter to Mr. Clunie, in April, Mr. Newton speaks of a journey to Kettering, and of his preaching there, and says: 'I have been pretty full-handed in preaching lately. I trust the Lord was graciously with us in most or all of our opportunities. We are going to remove our prayer-meeting to the great room in the Great House. It is a noble place, with a parlour behind it, and holds one hundred and thirty people conveniently. Pray for us, that the Lord may be in the midst of us there, and that as He has now given us a Rehoboth, and has made room for us, so that He may be pleased to add to our numbers, and make us fruitful in the land.'

"It was for this occasion that two of the hymns in the *Olney Selection* were composed, the 43rd and 44th of the second book. The first, beginning 'O Lord, our languid frames inspire,' by Mr. Newton; and the second, 'Jesus, where'er Thy people meet,' by Mr. Cowper."

In a note Mr. Bull adds :—

"Elsewhere the editor of this volume has erroneously stated that these hymns were written when the Great House was *first* used for religious services. This could not have been as Mr. Cowper was then unknown at Olney. The present more correct statement explains the reference in Mr. Cowper's hymn to the renewal of former mercies, and to a more enlarged space."

The first of these references is in st. iii., ll. 1, 2 :—

"Dear Shepherd of Thy chosen few!
Thy former mercies here renew:"

and the second to st. v., ll. 3, 4 :—

"Come Thou and fill this wider space,
And bless us with a large increase."

The hymn was pub. in the *Olney Hymns*, 1779, Bk. ii., No. 44, in 6 st. of 4 l. It is preceded, as stated above, by J. Newton's "O Lord, our languid souls inspire," which is headed "On opening a Place for Social Prayer," and is given as No. "XLIV. C. *Another*," meaning, another hymn on the same subject. It is given in modern hymn-books in its original form, and also as follows :—

1. The arrangement in the *Salisbury H. Bk.*, 1857, is thus :—St. i., ii., iv., v. and viii. are slightly altered from *Cowper*: st. iii., vi., vii. and ix. are by *J. Keble*, and the doxology is by *Bp. Ken*. This text was repeated, with the omission of the doxology, in the *Sarum Hymnal*, 1868. In the *Anglican H. Bk.*, 1868, five stanzas are taken from the *Salisbury H. Bk.*, and one from the original, and further altered as "O Jesu, where Thy people meet."

2. In *Kennedy*, 1863, the text is from the *Salisbury H. Bk.*, 1857.

3. In the S. P. C. K. *Church Hys.*, 1871, the arrangement is :—St. i., ii., *Cowper*; st. iii., *Keble*; st. iv., v., *Cowper*; st. vi., ll. 1–2, *Cowper*; ll. 3–4, *Keble*. In the stanzas from Cowper the text is as in the *Salisbury H. Bk.*

4. In Martineau's *Hymns*, &c., 1840 and 1873, *Cowper's* st. i., ii. and iv. are given as "O Lord, where'er Thy people meet."

The use of this hymn in its various forms is extensive in all English-speaking countries. It has also been translated into many languages, and is one of the most popular of Cowper's hymns. Orig. text in Lord Selborne's *Book of Praise*, 1862, p. 150. [J. J.]

Jesus, while He dwelt below. *J. Hart.* [*Passiontide.*] A descriptive hymn of great power on The Passion of Our Lord. It was pub. in Hart's *Hymns*, &c., 1759, No. 75, in 23 st. of 6 l., and headed "Jesus ofttimes resorted thither with His disciples," John xviii. 2. The following centos have been compiled therefrom :—

1. "Jesus, whilst He dwelt below." Pt. i.
"Full of love to man's lost race." Pt. ii.
"There my God bore all my guilt." Pt. iii.
These centos were given in Snepp's *Songs of G. & G.*, 1872, No. 230.

2. "Jesus, while He dwelt below." Pt. i.
"Eden from each flowery bed." Pt. ii.
These were given in the Scottish *Evang. Union Hymnal*, 1878, No. 34, and others.

3. "Comes once more the awful night."
In the S. P. C. K. *Church Hys.*, 1871, this is very much altered from the original.

4. "Comes again the dreadful night."
In Whiting's *Hys. for the Ch. Catholic*, 1882. Also altered from Hart.

Through these various centos great use is made of this hymn. [J. J.]

Jesus, while [whilst] this rough desert soil. *H. Bonar.* [*Jesus' presence desired.*] Pub. in his *Hys. of Faith and Hope*, 1st series, 1857, in 5 st. of 4 l., and headed "Strength by the way." In *Kennedy*, 1863, it reads, "Jesus, *whilst* this rough desert soil." [J. J.]

Jevons, Mary Ann, née Roscoe. [Roscoe Family.]

Jewitt, William Henry, nephew of Mr. Orlando Jewitt, the engraver, was b. at Headington, Oxford, March 17, 1842. Mr. Jewitt is an architect and artist. He has written several hymns of more than usual merit. The earliest were pub. as *Hys. on the Te Deum*, Manchester, J. Anson, 1874. This little work contains 23 pieces. He also pub. in 1886 a vol. of tales in verse, entitled "The Romance of Love." His hymns in C. U. are :

1. Christ the Lion of royal Judah. *St. Mark.*
2. O Christ, the Father's mirrored Light. *All Saints.*
3. O, Father, mid the cherubim. *St. Michael and All Angels during the Offertory.*
4. O Father of the world supreme. *God the Creator, or Flower Services.*
5. O Lord of Life, and Light, and Love. *St. Michael and All Angels.*
6. O Son Eternal, uncreate. *The Eternal Sonship of Christ.*
7. We know that Thou shalt come. *Advent.*
8. We know Thee, Lord, the eternal Way. *SS. Philip and James.*

Of these hymns Nos. 4, 5, 6, 7, are from the *Hys. on the Te Deum*, 1874; No. 1 was contributed to the *Universal H. Bk.*, 1885; No. 2 appeared in the *Manchester Diocesan Magazine*; No. 8 in the *Penny Post*; and No. 3 in the *Altar Hymnal*, 1884. In addition to these Mr. Jewitt is the author of Nos. 21, 24, 38, 42, 44, 45, 46, 47, 87, 88, 95 and 96, in Chope's *Carols for Easter* and other Christian seasons (Lond., Novello), 1884. [J. J.]

Jex-Blake, Thomas William, s. of Thomas Jex-Blake of Burnwell, was b. in 1832, and educated at Rugby, and University College, Oxford (B.A. in 1st class 1855; D.D. 1873). He was some time Fellow of Queen's College, Oxford; from 1858 to 1868 Assistant Master at Rugby; Principal of Cheltenham College, 1868 to 1874; Head Master of Rugby, 1874 to 1887; and Rector of Alvechurch, Redditch, 1887. Dr. Jex-Blake's well-known hymn, "Lord, we thank Thee for the pleasure" (*Thanksgiving*) was written at the request of Dr. Cotton (then Head Master of Marlborough), in September, 1855. It is in the *Rugby* and other Public Schools hymn-books, and several general collections. Dr. Jex-Blake's published works do not contain any original poetical compositions. [J. J.]

John Arklas. [Greek Hymnody, § xvii. 2, and John of Damascus.]

John of Damascus, St. The last but one of the Fathers of the Greek Church, and the greatest of her poets (*Neale*). He was of a good family in Damascus, and educated by the elder Cosmas in company with his foster-brother *Cosmas the Melodist* (q. v.). He held some office under the Caliph. He afterwards retired to the laura of St. Sabas, near Jerusalem, along with his foster-brother. There he composed his theological works and his hymns. He was ordained priest of the church of Jerusalem late in life. He lived to extreme old age, dying on the 4th Dec., the day on which he is commemorated in the Greek calendar, either in his 84th or 100th year (circa 780). He was called, for some unknown reason, *Mansur*, by his enemies. His fame as a theologian rests on the work πηγὴ γνώσεως, the first part of which consists of philosophical summaries, the second dealing with heresies, and the third giving an account of the orthodox faith. His three orations in favour of the *Icons*, from which he obtained the name of *Chrysorrhous* and *The Doctor of Christian Art*, are very celebrated. The immense

impetus he gave to Greek hymnology is discussed in **Greek Hymnody**, § xvii. 2. The arrangement of the *Octoechus* in accordance with the Eight Tones was his work, and it originally contained no other Canons than his. His Canons on the great Festivals are his highest achievements. [See **Greek Hymnody**, §§ vii., xvii. 2, and *ἐπέβη ὡς λέων.*] In addition to his influence on the form and music, Cardinal Pitra attributes to him the doctrinal character of the later Greek hymnody. He says that the rhythm of the Canons may be often traced in the prose of the *πηγὴ γνώσεως*. He calls him the Thomas Aquinas of the East. The great subject round which his hymns are grouped is The Incarnation, developed in the whole earthly career of the Saviour. In the legendary life of the saint the B. V. M. is introduced as predicting this work: the hymns of John of Damascus should eclipse the Song of Moses, rival the cherubim, and range all the churches, as maidens beating their tambours, round their mother Jerusalem (Pitra, *Hymn. Grecque*, p. 33). The legend illustrates not only the dogmatic cast of the hymns, but the introduction of the *Theotokion* and *Stauro-theotokion*, which becomes the prevalent close of the Odes from the days of St. John of Damascus: the Virgin Mother presides over all. The Canons found under the name of *John Arklas* (one of which is the Iambic Canon at Pentecost) are usually attributed to St. John of Damascus, and also those under the name of *John the Monk*. Some doubt, however, attaches to the latter, because they are founded on older rhythmical models (*εἱρμοι*), which is not the case with those bearing the name of the Damascene, and they are not mentioned in the ancient Greek commentaries on his hymns (see *Anth. Graec. Car. Christ.* p. xlvii.). One of these is the Iambic Canon for Christmas. [See **Greek Hymnody**, §§ vii. and xvii. 2.]

His numerous works, both in prose and verse, were published by *Le Quien*, 1712; and a reprint of the same with additions by *Migne*, Paris, 1864. Most of his poetical writings are contained in the latter, vol. iii. pp. 817–856, containing those under the title *Carmina*; and vol. iii. pp. 1364–1408, the *Hymni*. His Canon of SS. Peter & Paul is in *Hymnographie Grecque*, by Cardinal Pitra, 1867. They are also found scattered throughout the Service Books of the Greek Church, and include Iambic Canons on the Birth of Christ, the Epiphany, and on Pentecost; *Canons* on Easter, Ascension, the Transfiguration, the Annunciation, and SS. Peter & Paul: and numerous *Idiomela*. In addition, Cardinal Mai found a MS. in the Vatican and published the same in his *Spicilegium Romanum*, which contained six additional *Canons*, viz.: In St. Basilium; In St. Chrysostomum; In St. Nicolaum; In St. Petrum; In St. Georgium, and In St. Blasium. But M. Christ has urged grave objections to the ascription of these to St. John of Damascus (*Anth. Graec. Car. Christ.* p. xlvii.). Daniel's extracts in his *Thes. Hymn.*, vol. iii. pp. 80, 97, extend to six pieces. Dr. Neale's translations of portions of these works are well known, and fully detailed in this work. For fuller details of St. John, authorities, &c., see *Dict. of Christian Biog.*, vol. iii. pp. 409–422; and for a popular account of him and his works, Lupton's *St. John of Damascus*, in *The Fathers for English Readers*, 1882. [H. L. B.]

John the Monk. [**Greek Hymnody**, § xvii. 2, and **St. John of Damascus.**]

Johns, John, b. at Plymouth, March 17, 1801, the son of an artist. Educated at the grammar school and by the Rev. I. Worsley, Unitarian minister at Plymouth, and afterwards spent two years at Edinburgh. In 1820 became minister of the old Presbyterian chapel at Crediton, where he remained till his removal to Liverpool in 1836, as Minister to the Poor. He was a man of fine poetic temperament and retiring disposition, but his work among the people called out his great practical and organising ability. He died a sacrifice to the fever which raged in the district where he laboured, June 23, 1847. Besides his reports to the Liverpool Domestic Mission Society, and frequent contributions to the *Monthly Repository*, *Christian Reformer*, and *Christian Teacher*, he published three volumes of poetry, *Dews of Castalie; a collection of Poems*, 1828; *The Valley of the Nymphs*, 1829; and *Georgics of Life*, 1846. There are 35 of his hymns in Dr. Beard's *Collection*, 1837, and several of them are in other Unitarian books. The best known of his hymns are:—

1. Come, Kingdom of our God. *Prayer for the Kingdom of God.*
2. Farewell, our blighted treasure. *Death of a Child.*
3. Great God, avert from us the thought. *Heaven.*
4. Hush the loud cannon's roar. *Common Brotherhood and Peace Universal.*
5. O know ye not that ye. *Purity.* This is altered from "What, know ye not that ye?"
6. Thanks to God for these who came. *Preachers of the Word.* Altered from "Welcome, welcome these who came."
7. Thou must be born again. *Necessity of the New Birth.*

These hymns were contributed to Beard's *Coll.*, 1837, and passed thence into other collections. [V. D. D.]

Johnson, Samuel, M.A., was b. at Salem, Massachusetts, Oct. 10, 1822, and educated at Harvard, where he graduated in Arts in 1842, and in Theology in 1846. In 1853 he formed a Free Church in Lynn, Massachusetts, and remained its pastor to 1870. Although never directly connected with any religious denomination, he was mainly associated in the public mind with the Unitarians. He was joint editor with S. Longfellow (q. v.) of *A Book of Hymns for Public and Private Devotion*, Boston, 1846; the *Supplement* to the same, 1848; and *Hymns of the Spirit*, 1864. His contributions to these collections were less numerous than those by S. Longfellow, but not less meritorious. He d. at North Andover, Massachusetts, Feb. 19, 1882. His hymns were thus contributed:—

i. To *A Book of Hymns*, 1846.

1. Father [Saviour] in Thy mysterious presence kneeling. *Divine Worship.*
2. Go, preach the gospel in my name. *Ordination.*
3. Lord, once our faith in man no fear could move. *In Time of War.*
4. O God, Thy children gathered here. *Ordination.*
5. Onward, Christians, [onward] through the region. *Conflict.* In the *Hys. of the Spirit*, 1864, it was altered to "Onward, onward through the region."
6. Thy servants' sandals, Lord, are wet. *Ordination.*
7. When from Jordan's gleaming wave. *Holy Baptism.*

ii. To the *Supplement*, 1848.

8. God of the earnest heart. *Trust.*

iii. To the *Hymns of the Spirit*, 1864.

9. City of God, how broad, how far. *The Church the City of God.*
10. I bless Thee, Lord, for sorrows sent. *Affliction—Perfect through suffering.*
11. Life of Ages, richly poured. *Inspiration.*
12. Strong-souled Reformer, Whose far-seeing faith. *Power of Jesus.*

13. The Will Divine that woke a waiting time. *St. Paul.*

14. Thou Whose glad summer yields. *Prayer for the Church.*

15. To light that shines in stars and souls. *Dedication of a Place of Worship.*

Of these hymns No. 8 was "Written for the Graduating Exercises of the Class of 1846, in Cambridge Divinity Schools"; and No. 10 "Written at the request of Dorothea L. Dix for a collection made by her for the use of an asylum." It is undated. A few only of these hymns are in use in Great Britain. [F. M. B.]

Johnston, James Aitken, was ordained by the Bishop of Jamaica in 1834, and was preferred to the Perpetual Curacy of St. John's, Waterloo Road, London, in 1848. He d. in 1872. He was the editor of

The English Hymnal, or a Hymn-Book for the Use of the Church of England. With an Appendix containing Selections from Metrical Versions of the Psalms. London: Parker, 1852.

A new and thoroughly revised ed. was pub. in 1856. This was reprinted in 1861 as the 3rd ed. From a MS. supplied by Johnston to D. Sedgwick [s. MSS.] we find that he was the author or translator of 34 hymns in the 3rd ed., but this list does not include "O Jesu, Lord, the Way, the Truth" (*SS. Philip and James*), attributed to him in Thring's *Coll.*, 1882. In his *trs.* he is considerably indebted to others, and his original hymns display no special merit. [J. J.]

Join all the glorious Names. *I. Watts.* [*Names and Titles of Jesus Christ.*] Pub. in his *Hys. & Sac. Songs*, 1709, Bk. i., No. 150, in 12 st. of 8 l., as the second of two hymns on "The Offices of Christ, from several Scriptures." It has been freely altered, abbreviated, and divided from M. Madan's *Ps. and Hys.*, 1760, to the present time. The line which has caused most trouble to the editors has been st. x., l. 1, "My dear, Almighty Lord," the term "dear" being very objectionable to many. The line has undergone the following amongst other changes:—

1760. *M. Madan.* "*Thou* dear Almighty Lord."
1769. *Ash & Evans.* "My *great* Almighty Lord."
1830. *Wes. H. Bk.* "*O Thou* Almighty Lord."
1833. *Bickersteth.* "*Divine* Almighty Lord."
1835. *H. V. Elliott.* "*Almighty, Sovereign* Lord."
1851. *J. H. Gurney.* "*Almighty, gracious* Lord."
1858. *Bap. Ps. & Hys.* "My *Saviour and my* Lord."
1876. *Presby. Hymnal.* "*Jesus,* Almighty Lord."

To this list may be traced most of the changes found in modern hymn-books. There are others also of less importance. In addition to abbreviations which begin with the original first line, there are also the following centos:—

1. **Arrayed in mortal flesh.** This was given in R. Conyers's *Coll.*, 1774, in 5 st., and in other hymn-books.
2. **Great Prophet of my God.** In Alford's *Year of Praise*, 1867, &c.
3. **Jesus, my Great High Priest.** This, in Spurgeon's *O. O. H. Bk.*, 1866, is composed of st. viii., vi., and ix. of this hymn, and st. vi., "Immense compassion reigns," from No. 148 of Bk. i. of Watts's *Hymns*, "With cheerful voice I sing."
4. **My dear Almighty Lord.** In Spurgeon's *O. O. H. Bk.*, 1866, No. 372.

The original hymn is justly regarded as one of Watts's finest efforts. In its various forms its use is extensive in most English-speaking countries. It has been *tr.* in whole, or in part, into various languages, including Latin, in R. Bingham's *Hymno. Christ. Lat.*, 1870, as "Pange nomen omne mirum." [See **English Hymnody, Early,** §§ vi., xiii.] [J. J.]

Jonas, Justus (Jobst, Jost, Jodocus), s. of Jonas Koch, burgomaster of Nordhausen, in Thuringia, was b. at Nordhausen, June 5, 1493. He studied at Erfurt (M.A. 1510), and Wittenberg (LL.B.); returning to Erfurt in 1517, where, in 1518, he was appointed Canon of the St. Severus Church, Professor, and, in 1519, Rector of the University. In the festal ode on his rectorate (by his friend Eoban Hesse) he was called the *Just Jonas*, and henceforth he adopted *Jonas* as his surname, and it is as *Jonas* that he is known. In 1521 he was appointed Probst of the Schlosskirche (All Saints) at Wittenberg, D.D., and Professor of Church Law in the University. Here he worked for twenty years as a true and devoted friend and helper of Luther and Melanchthon, and was then, from 1541 to 1546, superintendent and chief pastor at Halle. After Luther's death he passed through various troubled experiences, but became in 1553 superintendent and chief pastor at Eisfeld on the Werra, where he d. Oct. 9, 1555. He added two stanzas to Luther's "Erhalt uns Herr, bei deinem Wort" (q.v.). The only original hymn by him which has passed into English is:—

Wo Gott der Herr nicht bei uns hält. *Ps. cxxiv.* 1st pub. in *Eyn Enchiridion*, Erfurt, 1524, and thence in *Wackernagel*, iii. p. 42, in 8 st. In the *Unv. L. S.*, 1851, No. 254. *Tr.* as, "If God were not upon our side," by *Miss Winkworth*, 1869, p. 117. [J. M.]

Jones, Edmund, s. of the Rev. Philip Jones, Cheltenham, was b. in 1722, and attended for a time the Baptist College at Bristol. At the age of 19 he began to preach for the Baptist Congregation at Exeter, and two years afterwards he became its pastor. In 1760 he pub. a volume of *Sacred Poems.* After a very useful ministry he d. April 15, 1765. From an old MS. record of the Exeter Baptist Church, it appears that it was under his ministry in the year 1759, that singing was first introduced into that Church as a part of worship. As a hymn-writer he is known chiefly through:—

Come, humble sinner, in whose breast. This hymn appeared in Rippon's Bap. *Sel.*, 1787, No. 355, in 7 st. of 4 l., and headed, "The successful Resolve—'I will go in unto the King,' Esther iv. 16." It has undergone several changes, including:—

1. "Come, sinner, in whose guilty breast." In the *Meth. Free Ch. S. S. H. Bk.*, 1860.
2. "Come, trembling sinner, in whose breast." This is in a great number of American hymn-books.
3. "Come, weary sinner, in whose breast." Also in American use.

Miller, in his *Singers & Songs of the Church*, 1869, p. 333, attributes this hymn to a Welsh Baptist hymn-writer of Trevecca, and of the same name. *Rippon*, however, says in the 1st ed. of his *Sel.* that Edmund Jones, the author of No. 333, was pastor of the Baptist Church at Exon, Devon. This decides the matter. [W. R. S.]

Jones, Griffith, of Llanddowror, was b. at Cilrhedyn, Carmarthenshire, of respectable parents, in 1683. He was ordained deacon by Bishop Bull in 1708. In 1711 he became Vicar of Llandeilo-Abercowyn, and Vicar of Llanddowror in 1716. In 1730, he first commenced his circulating schools in Wales, which proved of incalculable blessings to thousands. He d. April 8, 1761, at the house of Mrs. Beavan, who had helped him with his schools,

and also bequeathed £10,000 towards their maintenance. He laboured in the parish of Llanddowror for 45 years. He published many books and some hymns, selected from the works of different authors. One of his books was called *Anogaeth i folianu Duw*, or "Admonition to praise God." [W. G. T.]

Jones, Samuel Flood, M.A., s. of William Jones, for many years the Secretary of the Religious Tract Society, was b. in London in 1826, and educated at Pembroke College, Oxford (B.A. 1851). Taking Holy Orders he was Minister of St. Matthew's, Spring Gardens, London, 1854–76; Lecturer of Bow, London, 1858–76; Minor Canon, Westminster Abbey, 1859; Precentor, 1869; Vicar of St. Botolph, Aldersgate, London, 1876; and Priest in Ordinary to the Queen, 1869. In 1860 he pub. *Hymns of Prayer and Praise*, Lond., Dalton & Lucy. This book contained 100 hymns, of which the following were by Mr. Jones:—

1. Here all is strife and war. *The Present and the Future.*
2. Jesus, my Advocate in heaven. *Jesus the Advocate.* This is adapted from "Star of the Sea."
3. Lord of light, this day our Guardian be. *Morning.*
4. This is the day of light, When first the silv'ry dawn. *Sunday.* Written long before 1860.

Mr. Jones's most popular hymn is:—

5. Father of Life, confessing. *H. Matrimony.*

This was written about 1867, at the request of the late Dean Stanley for use at Marriages in Westminster Abbey. It has passed into several hymn-books. Mr. Jones's brother, William Henry Rich-Jones, M.A., Vicar of Bradford-on-Avon, and Canon of Salisbury (b. 1817, d. 1885), contributed:—

1. Haste, my soul, thy God adore. *God the Sustainer.*
2. Lord, Thy solemn Passion past. *Ascension.* (In W. J. Blew's *Coll.*, 1852–55, but not his).

to his *Hymns*, &c., as above; and his wife Catherine Flood Jones (b. 1828) also contributed:—

Pilgrim, bend thy footsteps on. *Onward.*

to the same work. He d. Feb. 26, 1895. [J. J.]

Jonson, Benjamin, commonly known as *Ben Jonson*, the s. of a clergyman, was b. at Westminster in 1573, and educated at Westminster School, and St. John's, Cambridge. He d. in London, Aug. 6, 1637. His history and dramatic abilities are well known to all students of English literature. He is known in association with hymnody mainly through his carol, "I sing the birth—was born to-night," which is still in use. It is given in his *Underwoods* in the 2nd vol. (folio) of his *Works*, 1640, and entitled "A Hymn on the Nativity of my Saviour." Two additional hymns therein, "The sinner's sacrifice" and "A Hymn to God the Father," have much merit, but are unsuited for congregational use. His Works have been edited by Gifford, and more recently by Lieut.-Col. Francis Cunningham. [See **English Hymnody, Early**, § v.; and for *Life, Enc. Brit.*, 9th ed.] [J. J.]

Jordanis oras praevia. *C. Coffin.* [*Advent.*] Pub. in his *Hymni Sacri*, 1736, p. 34; and again in the *Paris Breviary* the same year as the hymn for Sundays and Ferial days in Advent at Lauds. It is also in the *Lyons* and other Modern French Breviaries; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and J. Chandler's *Hys. of the Primitive Church*, 1837, No. 37. It is *tr.* as:—

1. On Jordan's bank the Baptist's cry. J. Chandler. 1st pub. in his *Hys. of the Prim. Church*, 1837, p. 40, in 6 st. of 4 l. It is one of the most popular of Chandler's translations, and is given in a large number of hymn-books, those which contain the original *tr.*, however, being in the minority, and include the *People's H.*, 1867, the *Westminster Abbey H. Bk.*, 1883, and the *Universal H. Bk.*, 1885. Of the numerous versions of the text, in most instances embodying slight alterations only, the best known are, Murray's *Hymnal*, 1852; the *Salisbury H. Bk.*, 1857; *Kennedy*, 1863; *Chope*, 1864, &c. The most popular arrangement is that by the Compilers of *H. A. & M.* It appeared in their trial copy, 1859; and with another doxology in the 1st ed., 1861; and the revised edition, 1875. A few of the altered lines are taken from Murray's *Hymnal*, 1852, and the Cooke and Denton *Hymnal*, 1853. The most marked alteration is st. iv. "To heal the sick, stretch forth Thy hand." The following, together with others, give the *H. A. & M.* text with further alterations: the S. P. C. K. *Church Hys.*, 1871; the *Hymnary*, 1872: T. Darling's *Hymns*, &c., 1887, &c. The Rev. F. Pott's version in his *Hymns*, &c., 1861, and Prebendary Thring's in his *Coll.*, 1882, are specially good. In the *English Hymnal*, 1856, and 1861, *Chandler's* text is altered to "On Jordan's banks a herald-cry;" and in the *New Mitre Hymnal*, 1875, No. 158, is a cento, st. i.–iii. being from *Chandler's tr.*, and st. iv., v. are Dr. Watts's version (L. M.) of Ps. 117, pub. in his *Ps. of David*, 1719, and not from his *Hymns*, &c., 1709, as stated by the editor.

2. Lo! the desert-depths are stirred. By W. J. Blew. Printed for use in his Church, circ. 1850, and pub. in *The Church H. & Tune Book*, 1852 and 1855. It was repeated in Rice's *Hymns*, 1870.

3. Lo! the great Herald's voice. By Bp. J. R. Woodford. Contributed to the *Parish H. Bk.*, 1863; and repeated in the enlarged ed., 1875.

4. Behold the Baptist's warning sounds. By R. C. Singleton. Pub. in his *Anglican H. Bk.*, 1868, and again, after slight revision, in the 2nd ed. of the same, 1871.

Translations not in C. U.:—

1. Lo, the Baptist's herald cry. *I. Williams*, 1839.
2. Lo! the Prophet sent before. *G. Rorison*, 1851.
3. O, hark! through Jordan's echoing bounds. *J. D. Chambers*, 1857.
4. What sounds doth Jordan's streams appal. In O. Shipley's *Annus Sanctus*, 1884, by "W. M. A." [J. J.]

Joseph of the Studium. [**Joseph of Thessalonica.**]

Joseph of Thessalonica. This hymn-writer is known in Greek hymnody as **Joseph of the Studium.** He is not however the same person wrongly named by Dr. Neale in his *Hys. of the Eastern Church* as *Joseph of the Studium*, author of the great Canon for the Ascension. That Joseph is *St. Joseph the Hymnographer* (q.v.). Joseph of Thessalonica, younger brother of St. Theodore of the Studium, q.v. (see *Hys. of the Eastern Church*), was some time Bishop of Thessalonica, and died in prison, after great suffering inflicted by command of Theophilus. [**Greek Hymnody**, § xviii. 1.] He was probably the author of

the Triodia in the Triodion, and certainly of five Canons in the Pentecostarion to which his name is prefixed. His pieces have not been *tr.* into English. [H. L. B.]

Joseph, St., the Hymnographer. A native of Sicily, and of the Sicilian school of poets is called by Dr. Neale (in his *Hys. of the Eastern Church*), *Joseph of the Studium*, in error. He left Sicily in 830 for a monastic life at Thessalonica. Thence he went to Constantinople; but left it, during the Iconoclastic persecution, for Rome. He was for many years a slave in Crete, having been captured by pirates. After regaining his liberty, he returned to Constantinople. He established there a monastery, in connection with the Church of St. John Chrysostom, which was filled with inmates by his eloquence. He was banished to the Chersonese for defence of the *Icons*, but was recalled by the empress Theodora, and made Sceuophylax (keeper of the sacred vessels) in the Great Church of Constantinople, through the favour of the patriarch Ignatius. He stood high also in the favour of Photius, the rival and successor of Ignatius, and accompanied him into banishment. He d. at an advanced age in 883. He is commemorated in the Calendars of the Greek Church on April 3rd. He is the most voluminous of the Greek hymn-writers. There are more than two hundred Canons under the acrostic of his name, in the *Menaea*. Cardinal Pitra says he is reported to have composed a thousand. There is some difficulty in distinguishing his works from those of the brother of Theodore of the Studium, *Joseph of Thessalonica*. This latter poet, and not the more celebrated *Joseph the Hymnographer*, was named *Joseph of the Studium*. [**Greek Hymnody**, § xviii. 1, 3.] [H. L. B.]

Josephson, Ludwig Carl Leopold, was b. January 28, 1809, at Unna, Westphalia, and studied at the University of Bonn. In 1832 he became Pastor at Iserlohn, Westphalia, and after other appointments became in 1863 Pastor and Superintendent at Barth, near Stralsund, in Western Pomerania. He d. at Barth, Jan. 22, 1877 (MS. from Superintendent Baudach, Barth, &c.) His hymns appeared in his *Stimmen aus Zion*, Iserlohn, 1841, and from this a number passed into Knapp's *Ev. L. S.*, 1850 and 1865. One has been *tr.* into English.

Es ruht die Nacht auf Erden. *For the Sick.* For use during a sleepless night. 1st pub. 1841 as above, p. 36, in 10 st. of 4 l., repeated in *Knapp*, 1850, No. 2485 (1865, No. 2738). *Tr.* as "Now darkness over all is spread," by *Miss Winkworth*, 1858, p. 83. [J. M.]

Joy to the followers of the Lord. *Anna L. Barbauld.* [*Joy.*] Written about 1820, and pub. by her sister in *The Works of Anna Lætitia Barbauld, with a Memoir*, 1825, vol. i. p. 339, in 6 st. of 4 l. In Dr. Martineau's *Hymns*, 1840, and again in 1873, it is given as "Joy to those that love the Lord." This is also in other collections. In Ellen Courtauld's *Ps., Hys. & Anthems*, 1860, it begins with st. iii., "'Tis a joy that, seated deep," altered to "Joy there is, that, seated deep." [J. J.]

Joy to the world, the Lord is come [nigh]. *I. Watts.* [*Ps. xcviii.*] 1st pub. in his *Psalms of David*, &c., 1719, in 4 st. of 4 l., as the 2nd pt. of his version of Psalm 98. T. Cotterill gave, in the 1st ed. of his *Sel.*, 1810, a much altered version of text, which was repeated in the authorized ed. of 1820 with the repetition of st. i. as st. v. This arrangement is known by st. ii., which reads, "Ye saints, rejoice, the Saviour reigns," &c. Bickersteth's arrangement in his *Christian Psalmody*, 1833, is also in 5 st.; but the added stanza (iii.) is from *Watts's* version of the first part of the same Psalm. Both of these texts have been repeated in later collections. In addition there are also the following: (1) "The Lord is come; let heaven rejoice," in Hall's *Mitre H. Bk.*, 1836; and (2) "Joy to the world, the Lord is nigh," in the Irvingite *Hys. for the Use of the Churches*, 1864. In its various forms, but principally in the original, it is in use in most English-speaking countries. It has also been translated into several languages, including Latin, in R. Bingham's *Hymno. Christ. Lat.*, 1870, "Lætitia in mundo! Dominus nam venit Iësus!" [J. J.]

Joyce, James, M.A., was born at Frome, Somersetshire, Nov. 2, 1781, and was for some years Vicar of Dorking, and d. there Oct. 9, 1850. He pub. *A Treatise on Love to God*, &c., 1822; *The Lays of Truth, a Poem*, 1825; and *Hymns with Notes*, 1849. This last is a small work which he compiled for his parishioners. It is composed of passages of Holy Scripture, Meditations, and 20 Hymns. Of his hymns, the following are in C. U.:—

1. **Disown'd of Heav'n, by man oppress.** [*On behalf of the Jews.*] This appeared in the *Christian Observer*, Nov., 1809, in 5 st. of 4 l., headed, "Hymn applicable to the present condition of the Jews," and signed "J. J." The form in which it is known to modern collections is, "O why should Israel's sons, once bless'd." This appeared in Bickersteth's *Christian Psalmody*, 1833, and is widely used. The cento, "Lord, visit Thy forsaken race—vine," in use in America, is Bickersteth's (1833) somewhat altered.

2. **High on the bending willows hung.** [*On behalf of the Jews.*] This hymn was given in the December number of the *Christian Observer*, 1809, in 6 st. of 4 l., as "A second hymn applicable to the present condition of the Jews," and signed "J. J."

3. **Israel bewails her freedom gone.** [*On behalf of the Jews.*] This is his "Third Hymn applicable to the present condition of the Jews," and was given in the *Christian Observer*, Dec., 1809, with No. 2. It is in 6 st. of 4 l., and signed "J. J." [J. J.]

Jubes: et, in praeceps aquis. *C. Coffin.* [*Tuesday.*] Pub. in his *Hymni Sacri*, 1736, p. 15, and again in the *Paris Breviary* of the same year, for Tuesdays at Matins. It is also in the *Lyons* and other modern French Brevs.; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and in J. Chandler's *Hys. of the Primitive Church*, 1837. *Tr.* as:—

1. **He speaks the word; the floods obey.** By J. Chandler, in his *Hys of the Prim. Church*, 1837, p. 17. It was repeated in Dr. Oldknow's *Hymns*, &c., 1850; and as "God speaks the word; the floods obey," in the "Additional *Ps. & Hys.*" given in the Scottish Episco. *Coll.*, 1858.

2. **The word is given, the waters flow.** By I. Williams. Appeared in the *British Magazine*, July, 1834; and again in his *Hys. Tr. from the Parisian Brev.*, 1839, p. 18.

3. **He spake! and gathering into one.** By J. D. Chambers, in his *Lauda Syon*, 1857, p. 16; and the *Salisbury H. Bk.*, 1857.

4. Thou spakest, Lord, and into one. By the Compilers of *H. A. & M.*, 1861, based upon I. Williams's *tr.* above. This is repeated in other collections.

5. Thou spakst the word, the waters flow. This in the *Hymnal for the Use of St. John the Evangelist's, Aberdeen*, 1870, is I. Williams's *tr.* altered.

6. O Father, Who this earth hast given. This in the *Hymnary*, 1872, is I. Williams's *tr.* re-written in L. M. It is appointed for Septuagesima. [J. J.]

Jubilate. [Prayer, Book of Common.]

Jubilemus omnes una. [*Advent.*] This sequence for the 4th S. in Advent is found in a 12th cent. English *Gradual* in the British Museum (Reg. 2, B. iv. f. 65), and a *Sequentiary*, cir. 1199 (Calig. A. xiv. f. 44). Also in two 14th cent. French Missals in the *British Museum* [Add. 16,905 (of Paris), f. 18 *b*; and Add. 30,058 (of Sens), f. 16 *b*], 14th cent. *Sarum Missal* (Lansdown, 432, f. 11 *b*), &c. The printed text is in the reprints of the *Sarum, York, Hereford* and *Arbuthnott Missals*; in Neale's *Sequentiae*, 1852, p. 8; *Daniel*, v. p. 174 (from *Neale*); *Kehrein*, No. 5. *Tr.* as:—

Honour and glory, thanksgiving and praise. By E. A. Dayman, for the *Hymnary*, and pub. therein, 1872. It is repeated in the *Laudes Domini*, N.Y., 1884. Other *trs.* are:—

1. Let us all rejoice together. *J. D. Chambers*, 1866.
2. Before the all-creating Lord. C. B. Pearson, in *Sarum Missal in English*, 1868. [J. M.]

Jubilemus pia mente. [*For the Dying. In Time of Pestilence.*] The only MS. form of this sequence we have been able to find is in a 15th cent. *Sarum Missal* in the Bodleian (*Liturg. Misc.*, 372, f. 261 *b*). It is also found in the eds. of the *Sarum Missal* printed at Venice, 1494; London, 1498, &c.; and in the Burntisland reprint is given at cols. 887*–889*.

This sequence occurs in a Mass, Pro mortalitate evitanda (for escaping death by pestilence), which is introduced by a notice which states that Pope Clement, with all the Cardinals in conclave, composed and arranged the Mass, and granted to all those who were truly penitent, and had made their confession, and had heard this Mass, 260 days of indulgence (i.e. remission of canonical penalties), and that all those who heard this Mass should carry in the hand a lighted candle while hearing Mass on the five days following; and should hold it in the hand, kneeling, throughout the whole Mass. And so sudden death could not hurt them. And this was certified and approved in Avignon and its neighbourhood. The Pope mentioned was Clement VI., elected Pope, May 7, 1342. The contagion alluded to was brought to Italy in 1347 by merchants from the Levant, and soon spread over Europe, causing a fearful amount of mortality. Clement, at Avignon, then the seat of the Papacy, distinguished himself by trying in various ways to alleviate and terminate this scourge, providing for the nursing and support of the sick, the burial of the dead, &c.

Translation in C. U.:—

Holy Trinity, before Thee. By Harriet Mary Chester, made for and pub. in the *Hymnary*, 1872, in 7 st. of 6 l., and signed "H. M. C."

Another tr. is:—

With pious minds let us rejoice. C. B. Pearson, in the *Sarum Missal in English*, 1868. [W. A. S.]

Jucundare plebs fidelis. *Adam of St. Victor?* [*Common of Evangelists.*] A fine sequence founded on Ezek. i. 4–28, x. 9–22, and Rev. iv. 6–8. The "living creatures" are made symbolical of the Evangelists, St. Matthew being represented by the man, St. Luke by the ox, St. Mark by the lion, and St. John by the eagle. Then under another figure the Evangelists are compared to the four rivers which watered Paradise (by later writers St. Matthew is represented by Gihon, St. Mark by Tigris, St. Luke by Euphrates, and St. John by Pison). The sequence has generally been ascribed to Adam of St. Victor, and is included in L. Gautier's ed. of Adam's *Oeuvres poetiques*, vol. ii., 1858, p. 425; but in his ed. 1881, p. 223, Gautier says that the rhythm is unlike Adam, and as he thinks Adam's authorship is doubtful, he does not print the text, but merely refers to it in a *Gradual* of St. Victor before 1239 (Bibl. Nat., Paris, No. 14448), a Paris *Gradual* of the 13th cent. (B. N., No. 15615), and other sources. F. W. E. Roth, in his *Lateinische Hymnen des Mittelalters*, 1887, No. 252, gives the readings of a *Gradual* of the end of the 12th cent. (now at Darmstadt), where it is given as a sequence for SS. Mark and Luke. It is in a *York Missal*, cir. 1390, now in the Bodleian, but belonging to University College, Oxford; in an early 14th cent. *Paris Missal* in the British Museum (Add. 16905, f. 298); in the *Magdeburg Missal* of 1480 and others. The printed text is also in *Daniel*, ii. p. 84; *Trench*, ed. 1864, p. 62; *Kehrein*, No. 427; Wrangham's *Liturgical Poetry of Adam of St. Victor*, 1881, vol. iii. p. 162. In the uses of *St. Victor*, of *Cluny*, and of *Paris* it was the sequence for the festival of St. Matthew. The full *trs.* of this hymn are, (1) "Faithful flock in whose possessing," by J. M. Neale, in his *Med. Hys.*, 1851, p. 78; altered in later editions to "Children of a heavenly Father"; and (2) "O be joyful, faithful nation," by D. S. Wrangham, in his *Liturgical Poetry of Adam of St. Victor*, 1881, iii. p. 163. Portions of the hymn are also included in "Come, pure hearts in sweetest measure" (p. 250, ii.). (See also "Sing to God," in Various.) [J. M.]

Judkin, Thomas James, M.A., s. of a London tradesman, was b. at London, July 25, 1788, and was educated at Caius College, Cambridge (B.A. 1815, M.A. 1818), mainly at the expense of Sir William Curtis, an alderman of the City of London. After taking Holy Orders in 1816, he held various curacies, until 1828, when he was preferred as minister of Somers Chapel, St. Pancras, London. He d. Sept. 11, 1871. He pub. *Twelve Signs of the Times; Popish Aggression*; and other works, including a volume of sonnets as *Bygone Moods*. His hymns were published mainly for the use of his own congregation and appeared as:—

(1) *Church and Home Psalmody; being a Collection of Psalms from the Old and New Versions, and Original Hymns, for Congregational and Domestic Purposes*, 1831. In 1834 this was enlarged and issued as (2) *Church and Home Melodies, being a New Version of the more devotional parts of the Psalms, together with a Version of the Collects, and Original Hymns; for Congregational and Domestic purposes.* This was divided into (1) "Spirit of the Psalms." (2) "Collects in Verse." (3) "Hymns on the Gospels," and (4) "Original Hymns." (3) The 3rd ed. was pub. in 1837. At the end of the volume two title-pages were supplied, that the book, if so desired, might be divided into two, one as *The Spirit of the Psalter; The Collects in Verse, together with Hymns suggested by the Gospels for the day throughout the Year*; and the other, *Sacred Melodies; or Original Hymns for Congregational and Domestic Use.*

From the 1st ed. of his *Coll.* the following hymns are in C. U. :—

1. Enthroned is Jesus now. *Ascension.*
2. Holy Spirit, Fount of blessing. *Whitsuntide.*
3. How shall I pray, O Lord, to Thee. *Prayer.*
4. We are journeying to a place. *Heavenward.*
5. When in the dark and cloudy day. *Jesus, all in all.*

[J. J.]

Judson, Adoniram, D.D., b. at Maldon, Massachusetts, Aug. 9, 1788, where his father was Pastor of a Baptist Church. He graduated at Brown University, Providence, Rhode Island, 1807; and went in 1815, together with his first wife, as a Missionary to India. After encountering various hindrances from the East India Company, they began their mission in Burmah. On June 8, 1824, Rangoon having been taken by the British, Dr. Judson was imprisoned by the natives, and was kept in captivity until the Burmese capitulated to the British in 1826. His first wife dying on Oct. 24, 1826, he married the widow of his late colleague, G. D. Boardman (*née* Hull, see below), April 10, 1834. He d. at sea, April 12, 1850, and was buried in the deep. He translated the Bible into Burmese, and wrote several tracts in that language. A Burmese-English Dictionary was compiled from his papers. His *Memoirs*, by Dr. Wayland, were pub. in 1853. His hymns include :—

1. Our Father God, [Lord] Who art in heaven. *The Lord's Prayer.* This hymn is dated "Prison, Ava, March 1825," and was written during his imprisonment above referred to. It was given in his *Memoirs*, 1853, vol. i. p. 308. It is in C. U. in G. Britain and America.

2. Our Saviour bowed beneath the wave. *Holy Baptism.* This dates from 1829, or earlier, and is in 7 st. It is said to have been "sung at the Baptism of several soldiers at Moulmein, British Pegu." St. i.–iii. usually form the hymn.

3. Come, Holy Spirit, Dove divine. *Holy Baptism.* This is composed of st. vii., v., vi. of No. 2, and is found in Winchell's *Coll.*, 1832.

[F. M. B.]

Judson, Sarah, née Hull, daughter of Ralph Hull, was b. at Alstead, New Haven, Nov. 4, 1803, and married first to the Rev. George D. Boardman, and afterwards to Dr. Judson (see above). She d. at St. Helena, Sept. 1, 1845. Her fine missionary hymn, "Proclaim the lofty praise," is in W. Urwick's *Dublin Coll.*, 1829, No. 142, in 4 st. of 8 l. Its appearance in America prior to this has not been traced. [F. M. B.]

Jussu tyranni pro fide. *Nicolas le Tourneaux.* [*St. John at the Latin Gate.*] Appeared in the *Cluniac Breviary*, 1686, p. 188, and the *Paris Breviary*, 1736, as the hymn at Lauds for the Feast of St. John, Ante Portam Latinam. It is also in several modern French Breviaries; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and J. Chandler's *Hys. of the Primitive Church*, 1837, No. 45. It is *tr.* as :—

1. John, by a tyrant's stern command. By I. Williams. Pub. in his *Hys. Tr. from the Parisian Breviary*, 1839, p. 203, in 5 st. of 4 l. It has been repeated in a few hymn-books, including the *English Hymnal*, 1852 and 1861, &c.

2. An exile for the faith. By E. Caswall. Pub. in his *Lyra Catholica*, 1849, p. 289, in 6 st. of 4 l., and again in his *Hys. & Poems*, 1873, p. 195. In addition to its use in its original form in Roman Catholic hymn-books for missions and schools, and others, it is also given in part as follows :—

1. In *H. A. & M.*, 1861 and 1875, and others which have copied therefrom, st. i.–iii. are by E. Caswall, and iv., v. are by the compilers.

2. In the *Parish H. Bk.*, 1863 and 1875, st. i.–iv. are by E. Caswall, with st. iii. re-written, and v., vi. are by G. Phillimore. This was repeated in the S.P.C.K. *Church Hys.*, 1871, and others.

3. In the *Hymnary*, 1872, is the *Parish H. Bk.* text, slightly altered, with the addition of a doxology based on Caswall's *tr.*

3. For Jesu's sake, to lonely lands. By F. Pott, based upon *E. Caswall* as above, was given in his *Hymns*, &c., 1861.

Another tr. is :—

Beloved disciple of thy Lord. *J. Chandler*, 1837.

[J. J.]

Just as I am, without one plea. *Charlotte Elliott.* [*The Lamb of God.*] Written for and 1st pub. in the *Invalid's Hymn Book*, 1836, in 6 st. of 4 l., and headed with the text, "Him that cometh unto Me, I will in no wise cast out" (see Index to *Invalid's H. Bk.*). During the same year it also appeared in Miss Elliott's *Hours of Sorrow Cheered and Comforted*, with the additional stanza, "Just as I am, of that free love," &c. From this last work the hymn has been transferred to almost every hymnal published in English-speaking countries during the past fifty years. It has been translated into almost every European language, and into the languages of many distant lands. The testimony of Miss Elliott's brother (the Rev. H. V. Elliott, editor of *Psalms and Hymns*, 1835) to the great results arising from this one hymn, is very touching. He says :—

"In the course of a long ministry, I hope I have been permitted to see some fruit of my labours; but I feel far more has been done by a single hymn of my sister's."

The text of this hymn is usually given in full, and without alteration, as in *Church Hymns*, 1871, No. 408. It ranks with the finest hymns in the English language. Its success has given rise to many imitations, the best of which is R. S. Cook's "Just as thou art, without one trace." A Latin rendering, "Ut ego sum! nec alia ratione utens," by R. Bingham, is given in his *Hymno. Christ. Lat.*, 1871, and a second by H. M. Macgill, in his *Songs of the Christian Creed and Life*, 1876, as, "Tibi, qualis sum, O Christe!" [J. J.]

Justinian's Hymn. [Greek Hymnody, § x. 10.]

K

"K——," in Dr. Rippon's Bap. *Selection.* [How firm a foundation, &c.]

Kn, in Dr. A. Fletcher's *Collection.* [How firm a foundation, &c.]

Kämpff, Johann, was a native of Staffelstein in Franconia. After studying at the Universities of Wittenberg and Jena, he was appointed in 1604 diaconus at St. Margaret's

Church, and subsequently at the Augustinerkirche in Gotha. Along with his colleague at the Augustinerkirche, he fell a victim to the pestilence, and d. Oct. 30, 1625 (*Koch*, iii. 114; MS. from Dr. Otto Dreyer, Superintendent at Gotha). The only hymn by him which has passed into English is

Wenn ich in Todesnöthen bin. *For the Dying.* A beautiful prayer of faith, founded on St. John xix. 34. Appeared, with his name, as No. 2 in pt. iii. of the *Cantionale Sacrum*, Gotha, 1648, in 8 st. of 7 l. Included in Freylinghausen's *G. B.*, 1704, and in Porst's *G. B.*, ed. 1855, No. 885. *Tr.* as:—

When in the pains of death my heart. A good *tr.* of st. i., ii., vii., viii. by A. T. Russell, as No. 249 in his *Ps. & Hys.*, 1851. [J. M.]

Κανών. [Greek Hymnody, § xvi. 11.]

Καταβασία. [Greek Hymnody, § xvi. 6.]

Κατῆλθες ἐν τοῖς κατωτάτοις. [Ἀναστάσεως ἡμέρα.]

Κάθισμα. [Greek Hymnody, § xvi. 3.]

Keach, Benjamin, was b. at Stoke-Hammond, Bucks, Feb. 29, 1640. Early in life he joined a Baptist Church, and at 18 began to preach. For the next 10 years he laboured as an evangelist in the towns and villages of his native county, suffering at times much persecution for his principles as a Baptist and Nonconformist. In 1664, he pub. a small book entitled *The Child's Instructor; or, a New and Easy Primer.* For this he was tried before Lord Chief Justice Hyde, and condemned to a fine, imprisonment and the pillory. In 1668 he removed to London, and became pastor of a Particular Baptist Church which met, first in private houses, and afterwards in Horselydown, Southwark. There a large congregation gathered round him, to which he ministered with great acceptance and usefulness until his death in 1704. Keach deserves special mention for the part he took in introducing singing into Baptist congregations, having been the first who did so. [Baptist Hymnody and English Hymnody, Early, § xii.] He wrote many hymns, the earliest appearing in his *War with the Powers of Darkness*, 4th ed., 1676. Nearly 300 by him were pub. in 1691 as *Spiritual Melody*, their subjects being the Metaphors of Holy Scripture. This subject had been previously expounded by him in his *Tropologia, a Key to open Scripture Metaphors*, 2 vols. folio, 1682. His *Distressed Sion Relieved, or The Garment of Praise for the Spirit of Heaviness*, was pub. in Lond., 1689. It is mainly in blank verse, is dedicated to William and Mary, and is written in praise of Protestantism against Romanism. In 1691 he also pub. *The Breach Repaired in God's Worship; or Singing of Psalms, Hymns & Spiritual Songs proved to be a Holy Ordinance of Jesus Christ*, &c. (London, J. Hancock): and also *Spiritual Melody* the same year. His latest poetical work appeared in 1696: *A Feast of Fat Things: containing several Scripture Songs and Hymns.* Keach was a voluminous writer, forty-two works being pub. by him, in addition to prefaces and introductions to the books of others. His hymns have passed out of C. U. [W. R. S.]

Keble, John, M.A., was b. at Fairford, in Gloucestershire, on St. Mark's Day, 1792. His father was Vicar of Coln St. Aldwin's, about three miles distant, but lived at Fairford in a house of his own, where he educated entirely his two sons, John and Thomas, up to the time of their entrance at Oxford. In 1806 John Keble won a Scholarship at Corpus Christi College, and in 1810 a Double First Class, a distinction which up to that time had been gained by no one except Sir Robert Peel. In 1811 he was elected a Fellow of Oriel, a very great honour, especially for a boy under 19 years of age; and in 1811 he won the University Prizes both for the English and Latin Essays. It is somewhat remarkable that amid this brilliantly successful career, one competition in which the future poet was unsuccessful was that for English verse, in which he was defeated by Mr. Rolleston. After his election at Oriel, he resided in College, and engaged in private tuition. At the close of 1813 he was appointed Examining Master in the Schools, and was an exceedingly popular and efficient examiner. On Trinity Sunday, 1815, he was ordained Deacon, and in 1816 Priest, by the Bishop of Oxford, and became Curate of East Leach and Burthorpe, though he still continued to reside at Oxford. In 1818 he was appointed College Tutor at Oriel, which office he retained until 1823. On the death of his mother in the same year, he left Oxford, and returned to live with his father and two surviving sisters at Fairford. In addition to East Leach and Burthorpe, he also accepted the Curacy of Southrop, and the two brothers, John and Thomas, undertook the duties between them, at the same time helping their father at Coln. It should be added, as an apology for Keble thus becoming a sort of pluralist among "the inferior clergy," that the population of all his little cures did not exceed 1000, nor the income £100 a year. In 1824 came the only offer of a dignity in the Church, and that a very humble one, which he ever received. The newly-appointed Bishop of Barbadoes (Coleridge) wished Keble to go out with him as Archdeacon, and but for his father's delicate state of health, he would probably have accepted the offer. In 1825 he became Curate of Hursley, on the recommendation of his old pupil, Sir William Heathcote; but in 1826, on the death of his sister, Mary Ann, he returned to Fairford, feeling that he ought not to separate himself from his father and only surviving sister. He supplied his father's place at Coln entirely. 1827 was memorable for the publication of the *Christian Year*, and 1828 for the election to the Provostship of Oriel, which his friends, rather than himself, seem to have been anxious to secure for him. In 1829 the living of Hursley was offered to him by Sir William Heathcote, but declined on the ground that he could not leave his father. In 1830 he published his admirable edition of *Hooker's Works.* In 1831 the Bishop of Exeter (Dr. Philpotts) offered him the valuable living of Paignton, but it was declined for the same reason that Hursley had been declined. In the same year he was also elected to the Poetry Professorship at Oxford. His *Prælectiones* in that capacity were much admired. In 1833 he preached his famous

Assize Sermon at Oxford, which is said by Dr. Newman to have given the first start to the Oxford Movement. Very soon after the publication of this sermon the *Tracts for the Times* began to be issued. Of these *Tracts* Keble wrote Nos. 4, 13, 40, and 89. In 1835 his father died, and Keble and his sister retired from Fairford to Coln. In the same year he married Miss Clarke and the Vicarage of Hursley, again becoming vacant, was again offered to him by Sir W Heathcote, and as the reason for his previous refusal of it no longer existed, he accepted the offer, and in 1836 settled at Hursley for the remainder of his life. That life was simply the life of a devoted and indefatigable parish priest, varied by intellectual pursuits. In 1864 his health began to give way, and on March 29, 1866, he passed away, his dearly loved wife only surviving him six weeks. Both are buried, side by side, in Hursley churchyard.

In his country vicarage he was not idle with his pen. In 1839 he published his *Metrical Version of the Psalms*. The year before, he began to edit, in conjunction with Drs. Pusey and Newman, the *Library of the Fathers*. In 1846 he published the *Lyra Innocentium*, and in 1847 a volume of *Academical and Occasional Sermons*. His pen then seems to have rested for nearly ten years, when the agitation about the Divorce Bill called forth from him in 1857 an essay entitled, *An Argument for not proceeding immediately to repeal the Laws which treat the Nuptial Bond as Indissoluble;* and in the same year the decision of Archbishop Sumner in the Denison case elicited another essay, the full title of which is *The Worship of Our Lord and Saviour in the Sacrament of the Holy Communion*, but which is shortly entitled, *Eucharistical Adoration*. In 1863 he published his last work, *The Life of Bishop Wilson* (of Sodor and Man). This cost him more pains than anything he wrote, but it was essentially a labour of love.

In the popular sense of the word "hymn," Keble can scarcely be called a hymn-writer at all. Very many of his verses have found their way into popular collections of Hymns for Public Worship, but these are mostly centos. Often they are violently detached from their context in a way which seriously damages their significance. Two glaring instances of this occur in the Morning and Evening hymns. In the former the verse "Only, O Lord, in Thy dear love, Fit us for perfect rest above," loses half its meaning when the preceding verse, ending "The secret this of rest below," is excised, as it generally is in collections for public worship, and the same may be said of that most familiar of all Keble's lines, "Sun of my soul, thou Saviour dear," which has of course especial reference to the preceding verse, "'Tis gone, that bright and orbed blaze," &c. The *Lyra Innocentium* has furnished but few verses which have been adopted into hymn collections; the *Psalter* has been more fortunate, but the translations from the Latin are almost unknown.

Taking, however, the word "hymn" in the wider sense in which Dr. Johnson defines it, as "a song of adoration to some superior being," Keble stands in the very first rank of hymn-writers. His uneventful life was the very ideal life for such a poet as Keble was, but not the sort of life which would be best adapted to train a popular hymn-writer. *The Christian Year* and the *Lyra Innocentium* reflect in a remarkable degree the surroundings of the writer. They are essentially the works of a refined and cultured mind, and require a refined and cultured mind to enter into their spirit. Keble, all his life long, and never more than in the earlier portion of it, before he wrote, and when he was writing *The Christian Year*, breathed an atmosphere of culture and refinement. He had imbibed neither the good nor the evil which the training of a public, or even of a private, school brings. It was not even the ordinary home education which he had received. He had been trained, up to the very time of his going to college, by his father, who was clearly a man of culture and refinement, and had been himself successively Scholar and Fellow of Corpus. When he went to Oxford, he can scarcely be said to have entered into the whirl of university life. The Corpus of those days has been admirably described by Keble's own biographer, Sir John Coleridge, and by Dean Stanley in his *Life of Dr. Arnold*; and the impression which the two vivid pictures leave upon the mind is that of a home circle, on rather a large scale, composed of about twenty youths, all more or less scholarly and refined, and some of them clearly destined to become men of mark. When he removed across the road to Oriel, he found himself in the midst of a still more distinguished band. Whether at home or at college he had never come into contact with anything rude or coarse. And his poetry is just what one would expect from such a career. Exquisitely delicate and refined thoughts, expressed in the most delicate and refined language, are characteristic of it all. Even the occasional roughnesses of versification may not be altogether unconnected with the absence of a public school education, when public schools laid excessive stress upon the form of composition, especially in verse. *The Christian Year* again bears traces of the life which the writer led, in a clerical atmosphere, just at the eve of a great Church Revival, "cujus pars magna fuit." "You know," he writes to a friend, "the *C. Y.* (as far as I remember it) everywhere supposes the Church to be in a state of decay." Still more obviously is this the case in regard to the *Lyra Innocentium*. It was being composed during the time when the writer was stricken by what he always seems to have regarded as the great sorrow of his life. Not the death of his nearest relations—and he had several trials of this kind—not the greatest of his own personal troubles dealt to him so severe a blow as the secession of J. H. Newman to the Church of Rome. The whole circumstances of the fierce controversy connected with the *Tract* movement troubled and unsettled him; and one can well understand with what a sense of relief he turned to write, not *for*, but *about*, little children, a most important distinction, which has too often been unnoticed. If the *Lyra* had been written *for* children it would have been an almost ludicrous failure, for the obscurity which has been frequently complained of in *The Christian Year*, is still more conspicuous in the latter work. The title is somewhat misleading, and has caused it to be regarded as a suitable gift-book for the young, who are quite incapable of appreciating it. For the *Lyra* is written in a deeper tone, and expresses the more matured convictions of the author; and though it is a far less successful achievement as a whole, it rises in

places to a higher strain of poetry than *The Christian Year* does.

Another marked feature of Keble's poetry is to a great extent traceable to his early life, viz. the wonderful accuracy and vividness of his descriptions of natural scenery. The ordinary school-boy or undergraduate cares little for natural scenery. The country is to him a mere playing-field. But Keble's training led him to love the country for its own sake. Hence, as Dean Stanley remarks, "Oxford, Bagley Wood, and the neighbourhood of Hursley might be traced through hundreds of lines, both in *The Christian Year* and the *Lyra Innocentium*." The same writer testifies, with an authority which no other Englishman could claim, to "the exactness of the descriptions of Palestine, which he [Keble] had never visited." And may not this remarkable fact be also traced to some extent to his early training? Brought up under the immediate supervision of a pious father, whom he venerated and loved dearly, he had been encouraged to study intelligently his Bible in a way in which a boy differently educated was not likely to do. Hence, as Sir John Coleridge remarks,

> "*The Christian Year* is so wonderfully scriptural. Keble's mind was, by long, patient and affectionate study of Scripture, so imbued with it that its language, its train of thought, its mode of reasoning, seems to flow out into his poetry, almost, one should think, unconsciously to himself."

To this may we not add that the same intimate knowledge of the Bible had rendered the memory of the Holy Land so familiar to him that he was able to describe it as accurately as if he had seen it? One other early influence of Keble's life upon his poetry must be noticed. Circumstances brought him into contact with the "Lake poets." The near relation of one of the greatest of them had been his college friend, and John Coleridge introduced him to the writings not only of his uncle, S. T. Coleridge, but also of Wordsworth, to whom he dedicated his *Prælectiones*, and whose poetry and personal character he admired enthusiastically. To the same college friend he was indebted for an introduction to Southey, whom he found to be "a noble and delightful character," and there is no doubt that the writings of these three great men, but especially Wordsworth, had very much to do with the formation of Keble's own mind as a poet. It has been remarked that in Keble's later life his poetical genius seemed to have, to a great extent, forsaken him; and that the *Miscellaneous Poems* do not show many traces of the spirit which animated *The Christian Year* and the *Lyra Innocentium*. Perhaps one reason for this change may be found in the increased interest which Keble took in public questions which were not conducive to the calm, introspective state of mind so necessary to the production of good poetry. The poet should live in a world of his own, not in a world perpetually wrangling about University Reform, about Courts of Final Appeal, about Marriage with Deceased Wife's Sister, and other like matters into which Keble, in his later years, threw himself—heart and soul.

It is not needful to say much about Keble's other poetical works. *The Psalter* was not a success, and Keble did not expect it to be. "It was undertaken," he tells us, "in the first instance with a serious apprehension, which has since grown into a full conviction, that the thing attempted is, strictly speaking, *impossible*." At the same time, if Keble did not achieve what he owned to be impossible, he produced a version which has the rare merit of never offending against good taste; one which in every line reflects the mind of the cultured and elegant scholar, who had been used to the work of translating from other languages into English. Hymnal compilers have hitherto strangely neglected this volume; but it is a volume worth the attention of the hymn-compiler of the future. There is scarcely a verse in it which would do discredit to any hymn-book; while there are parts which would be an acquisition to any collection. His translations from the Latin have not commended themselves to hymnal compilers. Some of his detached hymns have been more popular. But it is after all as writer of *The Christian Year* that Keble has established his claim to be reckoned among the immortals. It would be hardly too much to say that what the Prayer Book is in prose, *The Christian Year* is in poetry. They never pall upon one; they realise Keble's own exquisite simile:—

> "As for some dear familiar strain
> Untired we ask, and ask again;
> Ever in its melodious store
> Finding a spell unheard before."

And it would hardly be too bold to prophesy that *The Christian Year* will live as long as the Prayer Book, whose spirit Keble had so thoroughly imbibed, and whose "soothing influence" it was his especial object to illustrate and commend. [J. H. O.]

Keble's hymns, poetical pieces, and translations appeared in the following works:—

(1.) *The Christian Year: Thoughts in Verse for the Sundays and Holydays Throughout the Year. Oxford: John Henry Parker*, 1827. Preface dated "May 30th, 1827." The last poem, that on the "Commination," is dated March 9, 1827. The poems on the "Forms of Prayer to be used at Sea," "Gunpowder Treason," "King Charles the Martyr," "The Restoration of the Royal Family," "The Accession," and "Ordination," were added to the 4th edition, 1828. The Messrs. Parker have pub. a large number of editions to date, including a *fac-simile* reprint of the first edition, and an edition with the addition of the dates of composition of each poem. A *fac-simile* of Keble's MS. as it existed in 1822 was also lithographed in 1882, by Eliot Stock, but its publication was suppressed by a legal injunction, and only a few copies came into the hands of the public. Since the expiration of the first copyright other publishers have issued the work in various forms.

(2.) Contributions to the *British Magazine*, which were included in *Lyra Apostolica*, 1836, with the signature of "γ."

(3.) *The Psalter or Psalms of David; In English Verse; By a Member of the University of Oxford. Adapted for the most part, to Tunes in Common Use; and dedicated by permission to the Lord Bishop of Oxford. . . . Oxford, John Henry Parker: J. G. & F. Rivington, London, MDCCCXXXIX.* Preface dated "Oxford, May 29, 1839."

(4.) *The Child's Christian Year: Hymns for every Sunday and Holy-Day. Compiled for the use of Parochial Schools. Oxford: John Henry Parker*, 1841. This was compiled by Mrs. Yonge. Keble wrote the Preface, dated "Hursley, Nov. 6, 1841," and signed it "J. K." To it he contributed the four poems noted below.

(5.) *Lyra Innocentium: Thoughts in Verse on Christian Children, their Ways and their Privileges . . . Oxford: John Henry Parker: F. & J. Rivington, London*, 1846. The Metrical Address (in place of Preface) "To all Friendly Readers," is dated "Feb. 8, 1846."

(6.) *Lays of the Sanctuary, and other Poems. Com-*

piled and Edited by G. Stevenson de M. Rutherford . . . London: Hamilton, Adams & Co., 1859. This was a volume of poems published on behalf of Mrs. Elizabeth Good. To it Keble contributed the three pieces noted below.

(7.) *The Salisbury Hymn-Book*, 1857. Edited by Earl Nelson. To this he contributed a few hymns, some translations from the Latin, and some rewritten forms of well-known hymns, as "Guide me, O Thou great Jehovah," &c.

(8.) *Miscellaneous Poems by the Rev. J. Keble, M.A., Vicar of Hursley. Oxford and London: Parker & Co.*, 1869. The excellent Preface to this posthumous work is dated "Chester, Feb. 22, 1869," and is signed "G. M.," i.e. by George Moberly, late Bp. of Salisbury. This volume contains Keble's Ode written for the Installation of the Duke of Wellington as Chancellor of the University of Oxford, in 1834, his poems from the *Lyra Apostolica*, his hymns named above, his translations from the Latin, and other pieces not published in his works.

The most important centos from *The Christian Year*, which are in C. U. as hymns, and also the hymns contributed to the *Salisbury H. Bk.*, 1857, are annotated in full under the first lines of the original poems. The *trs.* from the Latin and Greek are given under the first lines of the originals. There are also several of his more important pieces noted in the body of this work. All these may be found through the *Index of Authors and Trs.* at the end of this *Dictionary*. Those that remain (mainly centos) and have no special history, are the following (the dates given being those of the composition of each piece):—

i. From *The Christian Year*, 1827 and 1828.

1. Creator, Saviour, strengthening Guide. *Trinity Sunday.* (March 3, 1826.)
2. Father, what treasures of sweet thought. *Churching of Women.* (March 13, 1827.)
3. God is not in the earthquake: but behold. *9th S. after Trinity. The still small voice.* (Aug. 13, 1822.)
4. In troublous days of anguish and rebuke. *9th S. after Trinity. The still small voice.* (Aug. 13, 1822.)
5. Lessons sweet of spring returning. *1st S. after Epiphany. Spring.* (May 17, 1824.)
6. My Saviour, can it ever be? *4th S. after Easter. The promised Comforter.*
7. O Father of long suffering grace. *18th S. after Trinity. God's longsuffering.* (Oct. 6, 1823.)
8. O God of mercy, God of might, How should, &c. *H. Communion.* (Jan. 31, 1827.)
9. O Lord my God, do Thou Thy holy will. *Wednesday before Easter. Resignation.* (Aug. 13, 1821.)
10. O say not, dream [think] not, heavenly notes. *Catechism.* (Feb. 16, 1827.)
11. O shame upon thee, listless heart. *SS. Philip & James.* (Aug. 3, 1825.)
12. O who shall dare in this frail scene? *St. Mark's Day.* (1820.)
13. Red o'er the forest peers the setting sun. *23rd S. after Trinity. The Resurrection of the body.* (Nov. 12, 1825.)
14. Spirit of Christ, Thine earnest give. *Ordination.* (March 28, 1828.)
15. Spirit of light and truth, to Thee. *Ordination.* (March 28, 1828.)
16. Spirit of might and sweetness too. *Confirmation.* (Feb. 21, 1827.)
17. Sweet nurslings of the vernal skies. *15th S. after Trinity. Consider the lilies. Live for to-day.* (Feb. 3, 1826.)
18. The days of hope and prayer are past. *4th S. after Easter. The promised Comforter.*
19. The live-long night we've toiled in vain. *5th S. after Trinity. Miracle of the Fishes.* (1821.)
20. The midday sun with fiercest glare. *Conversion of St. Paul.* (Mar. 2, 1822.)
21. The shadow of the Almighty's cloud. *Confirmation.* (Feb. 22, 1827.)
22. The silent joy that sinks so deep. *2nd S. after Epiphany. Turning Water into Wine.*
23. Then, fainting soul, arise and sing. *4th S. after Easter. The promised Comforter.*
24. When brothers part for manhood's race. *St. Andrew's Day.* (Jan. 27, 1822.)
25. Who is God's chosen priest? *St. Matthias's Day.*
26. Why doth my Saviour weep? *10th S after Trinity. Christ weeping over Jerusalem.* (1819.)
27. Why should we faint and fear to live alone? *24th S. after Trinity. God's goodness in veiling the future.* (June 7, 1825.)
28. Wish not, dear friends, my pain away. *16th S. after Trinity. Resignation.* (1824.)

ii. From *The Psalter*, 1839.

29. From deeps so wild and drear. *Ps. cxxx.*
30. God our Hope and Strength abiding. *Ps. xlvi.*
31. How pleasant, Lord of hosts, how dear. *Ps. lxxxiv.*
32. Lord, be my Judge, for I have trod. *Ps. xxvi.*
33. Lord, Thy heart in love hath yearned. *Ps. lxxxv.*
34. Lord, Thou hast search'd me out and known. *Ps. cxxxix.*
35. My God, my God, why hast Thou me? *Ps. xxii.*
36. My Shepherd is the living God. *Ps. xxiii.*
37. My Shepherd is the Lord; I know. *Ps. xxiii.*
38. Praise the Lord, for He is love. *Ps. cxxxvi.*
39. Praise ye the Lord from heaven. *Ps. cxlviii.*
40. Sing the song unheard before. *Ps. xcvi.*
41. Sound high Jehovah's Name. *Ps. cxxxv.*
42. The earth is all the Lord's, with all. *Ps. xxiv.*
43. The mercies of the Lord my God. *Ps. lxxxix.*
44. The seed of Jacob, one and all. *Ps. xxii.*

iii. From *The Child's Christian Year*, 1841, and later editions.

45. Bethlehem, above all cities blest. *Innocents' Day.*
46. Lo, from the Eastern hills the Lord. *10th S. after Trinity. The Gospel.* (Late editions.)
47. Our God in glory sits on high. *1st S. after Easter. The Epistle.*
48. When Christ to village comes or town. *16th S. after Trinity. The Gospel.* (Late editions.)

iv. From *Lyra Innocentium*, 1846.

49. Christ before thy door is waiting. *Presence of Christ in His poor;* or, *Offertory.*
50. How [When] the new-born saints, assembling. *Offertory.*
51. Once in His Name Who made thee. *Holy Baptism.*
52. Who for the like of me will care? *Naamans' Servant-maid.*

v. From *Lays of the Sanctuary*, 1859.

53. Lord, lift my heart to Thee at morn. *Emigrant's Midnight Hymn.*
54. O Love unseen, we know Thee nigh. Cento from No. 53.
55. Slowly the gleaming stars retire. *Morning Hymn for Emigrants at Sea.*
56. The twilight hour is sweet at home. *Evening hymn for Emigrants at Sea.*

The editor of Keble's *Miscellaneous Poems* says concerning Nos. 53, 55, and 56:—

"The three hymns for Emigrants, for use at Midnight, Morning, and Evening, were written at the request of his friend Sir Frederic Rogers, at that time Emigration Commissioner. They were printed in the first edition of the 'Prayers for Emigrants,' which he had compiled, but were subsequently omitted, perhaps as being thought not sufficiently simple for the class of people for whose use the Book of Prayers was chiefly intended." Preface, p. vi.

When, to the 56 centos and hymns given above, are added those annotated elsewhere in this Dictionary, it is found that nearly 100 hymns (counting centos as such) by Keble are in C. U. at the present time, and of these some rank with the finest and most popular in the English language. [J. J.]

Keimann, Christian, s. of Zacharias Keimann, Lutheran pastor at Pankratz, in Bohemia, and after 1616 at Ober-Ullersdorf, was b. at Pankratz, Feb. 27, 1607. In the autumn of 1627 he entered the University of Wittenberg, where he graduated M.A., March 19, 1634; and in the next month was appointed by the Town Council of Zittau as Conrector of their Gymnasium, of which he became Rector in 1638. He d. at Zittau, Jan. 13, 1662 (*Koch*, iii. 369; *Allg. Deutsche Biog.*, xv. 535, &c.). Keimann was a distinguished teacher. He was the author of a

number of scholastic publications, of a few Scriptural plays, and of some 13 hymns. Almost all of his hymns came into church use. They take high rank among those of the 17th cent., being of genuine poetic ring, fresh, strong, full of faith under manifold and heavy trials, and deeply spiritual. Two have passed into English:—

i. **Freuet euch, ihr Christen alle.** *Christmas.* This beautiful hymn is included in 4 st. of 10 l. as No. 24 in pt. iv. of A. Hammerschmidt's *Musikalische Andachten*, pub. at Freiberg in Saxony, 1646; and is set to a tune by Hammerschmidt introduced by Hallelujah repeated twelve times. In the *Unv. L. S.*, 1851, No. 34. According to *Koch*, viii. 25, it was composed as part of a piece written by Keimann for his scholars to perform at Christmastide, 1645, and pub. as *Der neugeborne Jesus*, at Görlitz, 1646. Stanza iv. may refer to the truce of 1645 between Saxony and Sweden. *Tr.* as:—

O rejoice, ye Christians, loudly. A good and full *tr.* by Miss Winkworth, as No. 33 in her *C. B. for England*, 1863, where it is set to the original melody.

ii. **Meinen Jesum lass ich nicht; Weil er sich für mich gegeben.** *Love to Christ.* 1st appeared in A. Hammerschmidt's *Fest- Bus- und Danckl*ieder, Zittau and Leipzig, 1658 (engraved title, 1659), pt. iii., No. 4, in 6 st. of 6 l. It is an acrostic on the dying words uttered on Oct. 8, 1656, by the Elector Johann Georg I. of Saxony: Meinen (i.), Jesum (ii.), lass (iii.) ich (iv.) nicht (v.); st. vi. giving in the initial letters of lines 1–5 (J. G. C. Z. S.) the name, viz. Johann Georg Churfürst zu Sachsen, and then in line 6 the motto in full. Founded on the words of Jacob in Gen. xxxii. 26, it has comforted and strengthened many in life and at the hour of death; and has served as the model of many later hymns. Included as No. 737 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

I will leave my Jesus never! A good *tr.*, omitting st. iii., included as No. 448 in the Pennsylvania Luth. *Ch. Bk.*, 1868, marked as Unknown *tr.*, 1864.

Other trs. are:—(1) "Never will I part with Christ," by *J. C. Jacobi*, 1722, p. 80 (1732, p. 132), and thence in the *Moravian H. Bk.*, 1754 (1886 as pt. of No. 452 altered, and beginning, "Jesus will I never leave"). (2) "I will not let Jesus go," by J. S. Stallybrass in the *Tonic Solfa Reporter*, Dec. 1860. (3) "Jesus will I ne'er forsake," by *E. Massie*, 1867, p. 117. (4) "My Redeemer quit I not," by *N. L. Frothingham*, 1870, p. 135. [J. M.]

Keinen hat Gott verlassen. [*Trust in God.*] *Wackernagel*, v. p. 275, gives this hymn from the *Geistliche Lieder*, Erfurt, 1611, and the *Christliches Gesangbüchlein*, Hamburg, 1612, in 8 st. of 8 l. Also in *Mützell*, 1855, No. 590, and the Berlin *G. L. S.*, ed. 1863, No. 847. In the 1612 it is entitled "A hymn on the name of the serene right honourable princess and lady, Lady Katharina, by birth and marriage Margravine and Electress of Brandenburg." As she d. Sept. 30, 1602, the hymn probably dates from the 16th cent. The initials of the 8 st. form the name *Katarina*. The common ascription to Andreas Kessler, who was only b. in 1595, is baseless. *Tr.* as:—

(1) "Haste, Lord, within my worthless heart." A *tr.* of st. vi. by C. Kinchen, as No. 33 in the *Moravian H. Bk.*, 1742. In 1789 and later eds. (1886, No. 444, ascribed without ground to Catharine Grossmann) it begins "O Lord, accept my worthless heart." (2) "Amen, this the conclusion," a *tr.* of st. viii., as No. 603, in the *Moravian H. Bk.*, 1801 (1886, No. 719). [J. M.]

Keith, George. [How firm a foundation.]

Kelly, John, was b. at Newcastle-on-Tyne, educated at Glasgow University, studied theology at Bonn, New College, Edinburgh, and the Theological College of the English Presbyterian Church (to which body he belongs) in London. He has ministered to congregations at Hebburn-on-Tyne and Streatham, and is now (1887) Tract Editor of the Religious Tract Society. His translations of Paul Gerhardt's *Spiritual Songs* were pub. in 1867. Every piece is given in full, and rendered in the metre of the originals. His *Hymns of the Present Century from the German* were pub. in 1886 by the R. T. S. In these *trs.* the metres of the originals have not always been followed, whilst some of the hymns have been abridged and others condensed. His translations lack poetic finish, but are faithful to the originals. [W. G. H.]

Kelly, Thomas, B.A., s. of Thomas Kelly, a Judge of the Irish Court of Common Pleas, was b. in Dublin, July 13, 1769, and educated at Trinity College, Dublin. He was designed for the Bar, and entered the Temple, London, with that intention; but having undergone a very marked spiritual change he took Holy Orders in 1792. His earnest evangelical preaching in Dublin led Archbishop Fowler to inhibit him and his companion preacher, Rowland Hill, from preaching in the city. For some time he preached in two unconsecrated buildings in Dublin, Plunket Street, and the Bethesda, and then, having seceded from the Established Church, he erected places of worship at Athy, Portarlington, Wexford, &c., in which he conducted divine worship and preached. He d. May 14, 1854. Miller, in his *Singers & Songs of the Church*, 1869, p. 338 (from which some of the foregoing details are taken), says:—

"Mr. Kelly was a man of great and varied learning, skilled in the Oriental tongues, and an excellent Bible critic. He was possessed also of musical talent, and composed and published a work that was received with favour, consisting of music adapted to every form of metre in his hymn-book. Naturally of an amiable disposition and thorough in his Christian piety, Mr. Kelly became the friend of good men, and the advocate of every worthy, benevolent, and religious cause. He was admired alike for his zeal and his humility; and his liberality found ample scope in Ireland, especially during the year of famine."

Kelly's hymns, 765 in all, were composed and published over a period of 51 years, as follows:—

(1) *A Collection of Psalms and Hymns extracted from Various Authors, by Thomas Kelly, A.B., Dublin*, 1802. This work contains 247 hymns by various authors, and an Appendix of 33 original hymns by Kelly.

(2) *Hymns on Various Passages of Scripture, Dublin*, 1804. Of this work several editions were published: 1st, 1804; 2nd, 1806; 3rd, 1809; 4th, 1812. This last edition was published in two divisions, one as *Hymns on Various Passages of Scripture*, and the second as *Hymns adapted for Social Worship.* In 1815 Kelly issued *Hymns by Thomas Kelly, not before Published.* The 5th ed., 1820, included the two divisions of 1812, and the new hymns of 1815, as one work. To the later editions of 1820, 1826, 1836, 1840, 1846, and 1853, new hymns were added, until the last published by M. Moses, of Dublin, 1853, contained the total of 765.

As a hymn-writer Kelly was most successful. As a rule his strength appears in hymns of Praise and in metres not generally adopted by the older hymn-writers. His "Come, see the place where Jesus lay" (from "He's gone, see where His body lay"), "From Egypt lately come"; "Look, ye saints, the sight is glorious"; "On the mountain's top appearing"; "The Head that once was crowned with thorns"; "Through the day Thy love has spared us"; and "We sing the praise of Him Who died," rank with the first hymns in the English language. Several of his hymns of great merit still remain unknown through so many modern editors being apparently adverse to original investigation. In

addition to the hymns named and others, which are annotated under their respective first lines, the following are also in C. U. :—

i. From the *Psalms and Hymns*, 1802 :—

1. Grant us, Lord, Thy gracious presence. *Commencement of Divine Worship.*
2. Jesus, Immortal King, go on [display]. *Missions.*
3. Saviour, through the desert lead us. *Divine Guidance Desired.*
4. The day of rest once more [again] comes round. *Sunday.*
5. We've no abiding city here. *Seeking Heaven.*

ii. From the *Hymns on V. Passages of Scripture*, 1st ed., 1804 :—

6. Boundless glory, Lord, be thine. *Praise for the Gospel.*
7. By whom shall Jacob now arise? *Epiphany.*
8. Glory, glory to our King. *Praise to Christ as King.*
9. How pleasant is the sound of praise. *Praise for Redemption.*
10. How sweet to leave the world awhile. *In Retirement*, or *For a Retreat.*
11. In form I long had bowed the knee. *Jesus, the Saviour*, or *Praise for Salvation.*
12. It is finished! sinners, hear it. *Good Friday.*
13. Jesus, the Shepherd of the sheep. *The Good Shepherd.*
14. Let reason vainly boast her power. *Death.*
15. Poor and afflicted, Lord, are Thine. *Affliction.*
16. Praise we Him to Whose kind favour. *Close of Service.*
17. Spared a little longer. *Safety in God.*
18. Stricken, smitten, and afflicted. *Passiontide.*

iii. From the *Hymns*, &c., 2nd ed., 1806 :—

19. Far from us be grief and sadness. *Joy of Believers.*
20. Give us room that we may dwell. *Missions.*
21. Glory, glory everlasting. *Praise of Jesus.*
22. God has turned my grief to gladness. *Joy after Sorrow.*
23. Happy they who trust in Jesus. *Peace in Jesus.*
24. Hark, the notes of angels singing. *Angels praising Jesus.*
25. Hark! 'tis a martial sound. *Christian Life a Warfare.*
26. I hear a sound [voice] that comes from far. *The Gospel Message.*
27. Jesus is gone up on high. *Divine Worship.*
28. Now [O] may the Gospel's conquering power. *Home Missions.* In the 1853 ed. of the *Hymns* it begins "O may the Gospel's conqu'ring force."
29. O Zion, when I think on thee. *Desiring Heaven.*
30. Praise the Saviour, ye who know Him. *Praise of Jesus.*
31. See from Zion's sacred mountain. *The Fountain of Life.*
32. The atoning work is done. *Jesus the High Priest.*
33. Zion is Jehovah's dwelling. *The Church of God.*
34. Zion stands by hills surrounded. *The Safety of the Church.*
35. Zion's King shall reign victorious. *Missions.*

iv. From the *Hymns*, &c., 3rd ed., 1809 :—

36. Behold the Temple of the Lord. *The Church a Spiritual Temple.*
37. Blessed Fountain, full of grace. *Fountain for Sin.*
38. Brethren, come, our Saviour bids us. *Holy Communion.*
39. Fly, ye seasons, fly still faster. *Second Advent Desired.*
40. God of Israel, we adore Thee. *Evening.*
41. Gracious Lord, my heart is fixed. *Trust and Peace.*
42. Hark, a voice! it comes from heaven. *Death.*
43. Hark, that shout of rapt'rous joy. *Second Advent.*
44. If our warfare be laborious. *Labour and Rest.*
45. Lo, He comes, let all adore Him. *Missions.*
46. Nothing know we of the season. *Time of Second Advent uncertain.*
47. O had I the wings of a dove. *Holiness and Heaven desired.*
48. O where is now that glowing love. *Despondency.*
49. Our Father sits on yonder throne. *God the Father.*
50. Ours is a rich and royal Feast. *H. Communion.*
51. Shepherd of the chosen number. *Safety in the Good Shepherd.*
52. We're bound for yonder land. *Life, a Voyage.*
53. Welcome sight! the Lord descending. *The Second Advent.*
54. What is life? 'tis but a vapour. *Death anticipated.*
55. Who is this that comes from Edom? *Ascension.*
56. Why those fears? Behold 'tis Jesus, *Stilling the Sea.*
57. Without blood is no remission. *Passiontide.*
58. Yes, we trust the day is breaking. *Missions.*

v. From *Hymns: Not before Published*, 1815 :—

59. Behold the Lamb with glory crowned. *Exaltation of Christ.*
60. God is love, His word has said it. *God is Love.*
61. God of our salvation, hear us. *Opening or Close of Divine Worship.*
62. In Thy Name, O Lord, assembling. *Commencement of Divine Worship.*
63. Keep us, Lord, O [and] keep us ever. *Divine Worship.*
64. Let sinners saved give thanks, and sing. *Praise for Salvation.*
65. Praise the Lord Who died to save us. *Passiontide.*
66. Salvation is of God alone. *God the Author of Salvation.*
67. Saviour, come, Thy [saints] friends await Thee [are waiting]. *Second Advent desired.*
68. Sweet were the sounds that reached our ears. *Divine Mercy.*
69. We'll sing of the Shepherd that died. *The Lost Sheep.*
70. When we cannot see our way. *Trust and Peace.*
71. Who is this that calms the ocean? *Stilling the Sea.*

vi. From the *Hymns on V. Passages of Scripture*, &c., eds. 1820 and 1826 :—

72. Grace is the sweetest sound. *Divine Grace.*
73. Now let a great effectual door. *Missions,*
74. Now may the mighty arm awake. *Missions.*
75. Now may the Spirit from above. *Home Missions.*
76. Sing, sing His lofty praise. *Praise of Jesus.*
77. Sound, sound the truth abroad. *Missions.*
78. Speed Thy servants, Saviour, speed them. *Departure of Missionaries.*

vii. From the *Hymns on V. Passages*, &c., 1836 :—

79. Come, O Lord, the heavens rending. *Prayer for Blessings.*
80. The night is far spent, the day is at hand. *The Second Advent.*

viii. From the *Hymns on V. Passages*, &c., circa 1845 :—

81. Joyful be the hours to-day. *Sunday.*
82. Lord, behold us few and weak. *Opening of Divine Service.*
83. Meet Thy people, Saviour, meet us. *Meetings for Prayer.*
84. Saviour, send a blessing to us. *Prayer for Blessings.*
85. Sing of Jesus, sing for ever. *Praise of Jesus.*

ix. From the *Hymns on V. Passages*, &c., 1853 :—

86. Precious volume, what thou doest. *H. Scripture.*
87. Unfold to us, O Lord, unfold. *Divine aid to reading H. Scripture.*

All these hymns, together with those annotated under their respective first lines are in the 1853 ed. of Kelly's *Hymns* pub. in Dublin by M. Moses, and in London by Simpkin, Marshall & Co. Kelly's musical editions are issued by the same publishers. [J. J.]

Kempenfelt, Richard, of Swedish descent, was b. Oct., 1718. In Jan., 1741, he obtained a lieutenant's commission in the British Navy. He became captain in 1757, and admiral in 1780. He was drowned in the "Royal George," which sank in harbour at Portsmouth on Aug. 29, 1782. Admiral Kempenfelt was an admirer of Whitefield and the Wesleys, and interested himself much in evangelistic work. His hymns were pub. as *Original Hymns and Poems. By Philotheorus.* Exeter, printed by B. Thorn, 1777, and were dedicated "To the Rev. Mr. Fletcher, Vicar of

Madeley, in Shropshire." They were reprinted, with a Preface, by D. Sedgwick, in 1861. Although most of these hymns are given in the older collections, only a few remain in modern hymn-books, and, including centos, are:—

1. Bear me on Thy rapid wing. *Praise to Jesus in Heaven.*
2. Burst, ye emerald gates, and bring. *Praise to Jesus in Heaven.*
3. Gentle Spirit, waft me over. *Heaven desired.*
4. Hail, Thou eternal Logos, hail. *Adoration of Jesus.*
5. Hark, 'tis the trump of God. *The Last Day.*
6. O my Redeemer, come. *The Last Day.*

Of these Nos. 1 and 2 are from the same hymn; and Nos. 5 and 6 also from another. The original texts of Nos. 3, 5, and 6 are in *Lyra Brit.*, 1867, pp. 349–52. [J. J.]

Kempff, Johann. [Kämpff, J.]

Kempis, Thomas à. [Thomas of Kempen.]

Kempthorne, John, B.D., s. of Admiral Kempthorne, was b. at Plymouth, June 24, 1775, and educated at St. John's, Cambridge (B.A. 1796, B.D. 1807), of which he subsequently became a Fellow. On taking Holy Orders, he became Vicar of Northleach, Gloucestershire, in 1816; Vicar of Wedmore, Somersetshire, 1827, and the same year Rector of St. Michael's and Chaplain of St. Mary de Grace, Gloucester. He was also a Prebendary in Lichfield Cathedral from 1826, and sometime Examining Chaplain to the Bishop of that diocese. He d. at Gloucester, Nov. 6, 1838. His hymnological work is:—

Select Portions of Psalms from Various Translations, and Hymns, from Various Authors. The whole Arranged according to the yearly Seasons of the Church of England; with attempts at corrections and improvements. By the Rev. John Kempthorne, B.D. . . . . London. Hatchard. 1810.

In this collection there are a few hymns of merit, as "Forgive, O Lord, our wanderings past," "Great God, to Thee our songs we raise," and "Praise the Lord, ye heavens adore Him," which are usually ascribed, on D. Sedgwick's authority, to J. Kempthorne. These hymns, however, are not by Kempthorne, but were taken by him for his collection from the Foundling Hospital *Ps. & Hys.*, 1796 and 1801–9; and there is no evidence whatever that he had anything to do with that hymn-book. As that book is frequently quoted by hymnologists, we append the title-page of the 1801 ed., which is a reprint of that of 1797:—

Psalms, Hymns, and Anthems; sung in the Chapel of the Hospital for the Maintenance and Education of Exposed and Deserted Young Children. London, Printed in the Year M.DCCC.I. At the end of some copies of this edition there is pasted in a four-paged sheet of hymns which include, with others, "Praise the Lord, ye heavens adore Him" (q.v.).

In the 1st ed. of his own *Select Portions of Psalms*, &c., 1810, Kempthorne did not in any way indicate his own hymns, but in the 2nd ed. of 1813 (which is a reprint of the 1st ed. with an *Appendix* of 11 hymns) he says in his Preface:—

"For Hymn 140 and Hymn, p. 267. *Appendix*; for almost all of Ps. 42, p. 197; Ps. 51, p. 57 and 61; Ps. 84, p. 195; Ps. 86, p. 134; Ps. 115, p. 49; Hymn 127; and for a considerable part of Ps. 22, p. 64; Ps. 122, p. 103; Ps. 133, p. 141; Ps. 139, p. 38; Hymns 20, 43, 54, 81, 97, 101, 118, and several others, the Editor is responsible, and acknowledges his obligations to some kind friends."

Of these hymns and psalm versions, which Kempthorne claims as his own, only one or two are in C. U. [J. J.]

Ken, Thomas, D.D. The bare details of Bp. Ken's life, when summarised, produce these results:—Born at Berkhampstead, July, 1637; Scholar of Winchester, 1651; Fellow of New College, Oxford, 1657; B.A., 1661; Rector of Little Easton, 1663; Fellow of Winchester, 1666; Rector of Brighstone, 1667; Rector of Woodhay and Prebendary of Winchester, 1669; Chaplain to the Princess Mary at the Hague, 1679; returns to Winchester, 1680; Bp. of Bath and Wells, 1685; imprisoned in the Tower, 1688; deprived, 1691; died at Longleat, March 19, 17$\frac{11}{12}$.

The parents of Ken both died during his childhood, and he grew up under the guardianship of Izaak Walton, who had married Ken's elder sister, Ann. The dominant Presbyterianism of Winchester and Oxford did not shake the firm attachment to the English Church, which such a home had instilled. His life until the renewal of his connection with Winchester, through his fellowship, his chaplaincy to Morley (Walton's staunch friend, then bishop of Winchester), and his prebend in the Cathedral, calls for no special remark here. But this second association with Winchester, there seems little doubt, originated his three well-known hymns. In 1674 he published *A Manual of Prayers for the Use of the Scholars of Winchester College*, and reference is made in this book to three hymns, for "Morning," "Midnight," and "Evening," the scholars being recommended to use them. It can scarcely be questioned that the Morning, Evening, and Midnight hymns, pub. in the 1695 edition of *The Manual*, are the ones referred to. He used to sing these hymns to the viol or spinet, but the tunes he used are unknown. He left Winchester for a short time to be chaplain to the Princess Mary at the Hague, but was dismissed for his faithful remonstrance against a case of immorality at the Court, and returned to Winchester. A similar act of faithfulness at Winchester singularly enough won him his bishopric. He stoutly refused Nell Gwynne the use of his house, when Charles II. came to Winchester, and the easy king, either from humour or respect for his honesty, gave him not long afterwards the bishopric of Bath and Wells. Among the many acts of piety and munificence that characterised his tenure of the see, his ministration to the prisoners and sufferers after the battle of Sedgmoor and the Bloody Assize are conspicuous. He interceded for them with the king, and retrenched his own state to assist them. He attended Monmouth on the scaffold. James II. pronounced him the most eloquent preacher among the Protestants of his time; the judgment of Charles II. appears from his pithy saying that he would go and hear Ken "tell him of his faults." Among the faithful words of the bishops at Charles's death-bed, none were so noble in their faithfulness as his. He was one of the Seven Bishops who refused to read the Declaration of Indulgence, and were imprisoned in the Tower by James for their refusal, but triumphantly acquitted on

their trial. At the accession of William III. he refused, after some doubt on the subject, to take the oaths, and was at length (1691) deprived of his see. His charities had left him at this time only seven hundred pounds, and his library, as a means of subsistence; but he received hospitality for his remaining years with his friend Lord Weymouth, at Longleat. The see of Bath and Wells was again offered him, but in vain, at the death of his successor, Bp. Kidder. He survived all the deprived prelates. His attitude as a nonjuror was remarkable for its conciliatory spirit. The saintliness of Ken's character, its combination of boldness, gentleness, modesty and love, has been universally recognised. The verdict of Macaulay is that it approached "as near as human infirmity permits to the ideal perfection of Christian virtue." The principal work of Ken's that remains is that on the Catechism, entitled *The Practice of Divine Love*. His poetical works were published after his death, in 4 vols. Among the contents are, the *Hymns for the Festivals*, which are said to have suggested to Keble the idea of *The Christian Year;* the *Anodynes* against the acute physical sufferings of his closing years; and the *Preparatives for Death*. Although many passages in them are full of tender devotion, they cannot rank either in style or strength with the three great hymns written at Winchester. (See **English Hymnody, Early**, § x.) The best biographies of Ken are *The Life of Ken by a Layman*, and, specially, his *Life*, by the Very Rev. E. H. Plumptre, Dean of Wells, 1888.

[H. L. B.]

Bishop Ken is known to hymnody as the author of the *Morning*, *Evening*, and *Midnight Hymns*, the first and second of which at least have found a place in almost every English collection for the last 150 years. The general history of these hymns, as we now know it, is as follows:—

1. In 1674 Ken pub. his Manual of Prayers for Winchester Scholars as

A Manual of Prayers For the Use of the Scholars of Winchester College [here arms of William of Wykeham within a border]. *London, Printed for John Martyn*, 1674, 12mo, pp. 69.

From a passage in this work it may fairly be inferred that the author had already composed hymns for the use of the scholars. He says:—

"Be sure to sing the Morning and Evening Hymn in your chamber devoutly, remembering that the Psalmist, upon happy experience, assures you that it is a good thing to tell of the loving kindness of the Lord early in the morning and of his truth in the night season."

Two hymns only seem to be here referred to, but the expression "night season" may include both the *Evening* and *Midnight* hymns, and the latter would be only used occasionally. The hymns are not given in the *Manual* of 1674, or succeeding editions, until that of 1695, when the three hymns are added as an *Appendix*. The title of this edition is:—

A Manual of Prayers For the Use of the Scholars of Winchester College. And all other Devout Christians. To which is added three Hymns for Morning, Evening, and Midnight; not in former Editions: By the Same Author. Newly Revised. London, Printed for Charles Brome at the Gun, at the West end of St. Paul's Church, 1695.

2. In 1704 Richard Smith, a London publisher, issued a book similar in appearance to the *Manual*, and entitled *A Conference between the Soul and Body concerning the Present and Future State*. This edition contained a strong recommendation by Dodwell, an intimate friend of Ken, but no hymns. To the 2nd ed., however (1705), were added two (*Morning* and *Evening*) hymns, with Ken's name appended, but containing two additional verses to the *Evening* hymn, and differing in several other respects from the text of the *Manual*. Thereupon Charles Brome, to whom the copyright of the latter belonged, issued a new edition with an *Advertisement* stating that Ken "absolutely disowned" the hymns appended to the *Conference*, "as being very false and uncorrect," and that the genuine text was that given in the *Manual* only. Brome's *Advertisement* reads:—

"Advertisement—Whereas at the end of a Book lately Publish'd call'd, 'A Conference between the Soul and Body,' there are some Hymns said to be writ by Bishop Ken, who absolutely disowns them, as being very false and uncorrect; but the Genuine ones are to be had only of Charles Brome, Bookseller, whose just Propriety the Original copy is."

3. In 1709, however, the spurious hymns were again pub. as Ken's in a book entitled

A New Year's Gift: in Two Parts: to which is added A Morning and Evening Hymn. By Thomas, late L. B. of Bath and Wells. The Third Edition with additions. London Printed by W. Onley. 1709.

Brome met this, as before, with a new edition of the *Manual*, in which the *Advertisement* of 1705 as above was repeated, but the text of the hymns considerably revised. This revised text was followed in all subsequent editions of the *Manual*, but as, until lately, it was thought to have appeared first in the edition of 1712, published soon after Ken's death, its genuineness was suspected by many. The question as it then stood was fully discussed in an able letter by Sir Roundell Palmer (Lord Selborne), prefixed to the reprint of Ken's *Hymns*, pub. by D. Sedgwick in 1864. Since that time the discovery in the Bodleian Library of a copy of the *Manual* of 1709 shows that the revision was made in that year, and confirms the conclusion at which Lord Selborne had previously arrived, that it was Ken's genuine revised text. The title of this edition is:—

A Manual of Prayers For the Use of the Scholars of Winchester College, And all other Devout Christians, To which is added three Hymns for Morning, Evening, and Midnight; By the same Author. Newly Revised. London: Printed for Charles Brome at the Gun, the West end of St. Paul's Church, 1709.

The *Advertisement* before referred to is at p. 130. The alterations of 1709 may therefore be accepted as being made by Ken himself, and it seems not improbable that the revision was suggested by the recent republication of the spurious text in spite of Brome's disclaimer in 1705, and possibly by adverse criticism of the original text. Lord Selborne pointed out in his *Letter* that Ken altered a passage in his *Practice of Divine Love* (1st ed., 1685) because "some Roman Catholic writer professed to discover the doctrine of Transubstantiation" therein. This alteration was made in the 2nd ed., 1686, and explained in the Preface to have been made "to prevent all misunderstanding for the future." A passage also in the *Manual*—"Help me, then, ye blessed Hosts of Heaven, to celebrate that unknown

sorrow, &c."—was claimed in a Roman Catholic pamphlet as a passage which "taught the scholars of Winchester to invocate the whole Court of Heaven." This passage Ken altered "to prevent all future misinterpretations," and prefixed an *Advertisement* to the 1687 ed. of the *Manual* explaining why he had done so. In looking through the texts of the three hymns for 1695, and 1709, and especially at the doxologies, and at st. x. and xi. in the *Evening Hymn*, "You my Blest Guardian, whilst I sleep," &c. (1695); and "O may my Guardian while I sleep," &c. (1709), do we not see a good and sufficient reason to account for the revision of the hymns?

4. With regard to the text given in the *Conference*, Lord Selborne observes that it is not improbable that alterations and various readings, originating with Ken himself, might have obtained private circulation among his friends, long before he had made up his own mind to give them to the public; a suggestion which may possibly help to explain the fact, that a writer, patronised by Dodwell, was misled into believing (for such a writer ought not lightly to be accused of a wilful fraud) that the text, pub. in the *Conference* in Ken's name was really from his hand. That Ken occasionally altered passages in his writings when for any reason he considered it necessary, is certain; and there can be little doubt that the text of the three Winchester hymns was more or less unsettled before 1695. At any rate, before their first appearance in that year in the *Manual* the *Evening* hymn had found its way into print. It was pub. in

"*Harmonia Sacra; or Divine Hymns and Dialogues . . . Composed by the Best Masters . . . The Words by several Learned and Pious Persons. The Second Book*," *London, Henry Playford*, 1693.

The first volume of this work appeared in 1688, and was dedicated to Ken. It is not improbable therefore that Playford, when collecting materials for his second volume, obtained the words of the *Evening Hymn* directly from the author. The text is here subjoined:—

"An Evening Hymn.

"The words by Bishop Ken.

"Set by Mr. Jeremiah Clarke.

"All praise to Thee my God this night
For all the blessings of the light;
Keep me, oh keep me, King of kings,
Under Thy own Almighty Wings.

"Forgive me, Lord, for Thy dear Son,
The ill that I this day have done,
That with the world, myself and Thee,
I, ere I sleep, at peace may be.

"Teach me to live, that I may dread
The Grave as little as my bed;
Teach me to die, so that I may
Triumphing rise at the last day.

"Oh may my Soul on Thee repose,
And with sweet sleep mine eyelids close,
Sleep that may me more vig'rous make,
To praise my God when I awake.

"When in the night I sleepless lie,
My soul with heav'nly thoughts supply;
Let no ill dreams disturb my rest,
No pow'rs of darkness me molest.

"My dearest Lord, how am I griev'd
To lye so long of Thee bereav'd!
Dull sleep of sence me to deprive,
I am but half my days alive.

"But though sleep o'er my weakness reigns,
Let it not hold me long in chains,
But now and then let loose my heart,
Till it an Hallelujah dart;

"The faster sleep the sence does bind,
The more unfetter'd is the mind;
Oh may my soul from matter free
The unveil'd Goodness waking see.

"Oh! when shall I in endless day,
For ever chase dark sleep away,
And endless praise with th' heavenly choir,
Incessant sing and never tire;

"You my best Guardians, whilst I sleep,
Close to my bed your vigils keep,
And in my stead all the night long
Sing to my God a grateful song.

"Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above, the angelick host,
Praise Father, Son, and Holy Ghost."

In comparing this text with that of 1695, the following differences are found:—

1693.	1695.
St. i., l. 1, All praise	*Glory.*
St. iii., l. 3, so that	*that so.*
St. iv., l. 4, praise	*serve.*
St. vi., ll. 1 and 2	rewritten.
„ ll. 3 and 4	transposed as 1 and 2.
St. vii., l. 1, weakness	*frailty.*
„ l. 3, But now	*And now.*
St. viii., l. 4, The	*Thy.*
St. x., l. 1, best Guardians	*blest Guardian.*

Stanza x. was also expanded in 1695 into two by the addition of new 3rd and 4th lines to st. x., and the construction of st. xi. out of two new lines followed by lines 3 and 4 of 1693.

The hymn was set by Clarke as a Cantata for a solo voice, with the Doxology as a chorus in four parts.

5. We now submit the texts of the *Morning*, *Evening*, and *Midnight* hymns, as they appear in the 1695 and the 1709 editions of the *Manual* respectively:—

Awake my soul and with the sun. [*Morning.*] The texts of 1695 and 1709 are subjoined in parallel columns for the purpose of comparison, the variations of 1709 being printed in italics.

1695.	1709.
"*A Morning Hymn.*	"*A Morning Hymn.*
"Awake my Soul, and with the Sun,	"Awake, my Soul, and with the Sun,
Thy daily stage of Duty run;	Thy daily Stage of duty run,
Shake off dull Sloth, and early rise,	Shake off dull Sloath, and *joyful* rise,
To pay Thy morning Sacrifice.	To pay thy Morning Sacrifice.
"Redeem thy mis-spent time that's past,	"*Thy precious time mis-spent, redeem,*
Live this day, as if 'twere thy last:	*Each present day thy last Esteem,*
T' improve thy Talent take due care,	Improve thy Talent *with* due Care,
'Gainst the great Day thy self prepare.	*For* the Great Day thy self prepare.
"As all thy Converse be sincere,	"*In Conversation* be sincere,
Thy Conscience as the Noon-day clear;	*Keep* Conscience as the Noon-*tide* clear.
Think how All-seeing God thy ways,	Think how All-seeing God thy ways,
And all thy secret Thoughts surveys.	And all thy Secret Thoughts surveys.
"Influenc'd by the Light divine,	"*By influence of* the Light Divine,
Let thy own Light in good Works shine:	Let thy own Light *to others* Shine,
Reflect all Heaven's propitious ways,	Reflect all Heaven's propitious *Rays,*
In ardent love and chearful praise.	In ardent Love, and chearful Praise.
"Wake, and lift up thy self, my Heart,	"Wake, and lift up thy self my Heart,
And with the Angels bear thy part,	And with the Angels bear thy part,
Who all night long unwearied sing,	Who all Night long unwearied Sing,
Glory to the Eternal King.	*High Praise* to the Eternal King.

"I wake, I wake, ye heavenly Choire, May your Devotion me inspire, That I like you my Age may spend, Like you may on my God attend.	"I wake, I wake, ye Heavenly Choir, May your Devotion me inspire, That I like you my Age may spend, Like you may on my God attend.
"May I like you in God delight, Have all day long my God in sight, Perform like you my Maker's Will, O may I never more do ill.	"May I like you in God delight, Have all day long my God in sight, Perform like you my Maker's Will, O may I never more do ill.
"Had I your Wings, to Heaven I'd fly, But God shall that defect supply, And my Soul wing'd with warm desire, Shall all day long to Heav'n aspire.	"Had I your Wings to Heaven I'd fly, But God shall that Defect supply, And my Soul wing'd with warm desire, Shall all Day long to Heaven aspire.
"Glory to Thee who safe hast kept, And hast refresh't me whilst I slept. Grant Lord, when I from death shall wake, I may of endless Light partake.	"*All Praise* to Thee, who safe hast kept, And hast refresh'd me whilst I slept, Grant, Lord, when I from Death shall wake, I may of endless Light partake.
"I would not wake, not rise again, Ev'n Heav'n it self I would disdain; Wer't not Thou there to be enjoy'd, And I in Hymns to be employ'd.	"I would not wake, nor rise again, *And* Heaven itself I would disdain, Were't not Thou there to be enjoy'd, And I in Hymns to be employ'd.
"Heav'n is, dear Lord, where e'er Thou art, O never then from me depart; For to my Soul 'tis Hell to be, But for one moment without Thee.	"Heav'n is, Dear Lord, where e'er thou art, O never then from me depart: For to my Soul, 'tis Hell to be, But for one Moment *void of* Thee.
"Lord I my vows to Thee renew, Scatter my Sins as Morning dew, Guard my first springs of thought, and will, And with thy self my Spirit fill.	"Lord, I my Vows to Thee renew, *Disperse* my Sins as Morning Dew, Guard my first Springs of Thought and Will, And with thy self my Spirit fill.
"Direct, controul, suggest this day, All I design, or do, or say; That all my Powers, with all their might, In thy sole Glory may unite.	"Direct, controul, Suggest, this Day All I design, or do, or say, That all my Powers with all their Might, In thy sole Glory may Unite.
"Praise God, from whom all Blessings flow, Praise him all creatures here below, Praise Him above y' Angelick Host. Praise Father, Son, and Holy Ghost."	"Praise God from whom all Blessings flow, Praise him all Creatures here below, Praise him above, *ye Heavenly* Host. Praise Father, Son, and Holy Ghost."

Among the alterations made in 1709, the word *joyful* instead of *early* in st. i. occurs in the *Conference* of 1705, thus seeming to confirm the suggestion of Lord Selborne, referred to above, that some at least of the readings in the *Conference* may have originated with Ken himself. The change in the order of two words in st. x., *Thou not* for *not Thou*, made in 1712, is also anticipated by the *Conference*. In st. vi. l. 1 of the hymn, some later editions of the *Manual* issued by C. Brome after 1712 give "Awake, awake," for "I wake, I wake." Lord Selborne inclines to the belief that the latter reading is possibly due to the printers, but as it is found not only in every edition up to 1712, including the revision of 1709, but in the *Conference* of 1705, this seems improbable. Lord Selborne adds, "'I wake' in the sense of bodily waking from natural sleep, would be out of place, after five whole stanzas had been already spoken or sung," but is it not rather a response to the exhortation with which the 1st and 5th stanzas commence? After addressing in them his own Soul, the singer suddenly exclaims, "I wake," and then turns to the "Heavenly Choir" with an expression of hope to be enabled to follow their example of unceasing adoration of the Most High. If this be so, it is far more likely that the reading "Awake" is due to some later editor or printer who failed to catch the author's full meaning.

The various *Morning Hymns* by Ken which have appeared in the *Appendix* to Tate and Brady's Version of the Psalms, and in most hymnals published during the past 150 years are compilations from this hymn, with, in many instances, slight alterations of the text either of 1695 or of that of 1709. In some modern hymnals the difficulty of the length of the hymn is overcome by dividing it into two or more parts.

All praise [Glory] to Thee, my God, this night. [*Evening.*] The texts of 1695 and of 1709 are as follows:—

1695. "*An Evening Hymn.*	1709. "*An Evening Hymn.*
"Glory to thee my God, this night, For all the Blessings of the Light; Keep me, O keep me King of Kings, Under Thy own Almighty Wings.	"*All Praise* to Thee my God this Night, For all the Blessings of the Light,* Keep me, O keep me King of Kings, *Beneath* thy own Almighty Wings.
"Forgive me, Lord, for thy dear Son, The ill that I this day have done, That with the world, my self, and Thee, I, e're I sleep, at peace may be.	"Forgive me, Lord, for thy dear Son, The ill that I this Day have done; That with the World, my self, and Thee, I, e're I sleep, at Peace may be.
"Teach me to live, that I may dread The Grave as little as my Bed; Teach me to die, that so I may Triumphing rise at the last day.	"Teach me to live, that I may dread The Grave as little as my Bed; *To dye, that this vile Body* may *Rise Glorious* at the *awful* day.
"O may my Soul on thee repose, And with sweet sleep mine Eye-lids close; Sleep that may me more vig'rous make, To serve my God when I awake.	"O! may my Soul on Thee repose, And with sweet Sleep mine Eye-lids close; Sleep, that may me more Vig'rous make, To serve my God when I awake.
"When in the night I sleepless lye, My Soul with Heavenly thoughts supply, Let no ill dreams disturb my rest, No powers of darkness me molest.	"When in the Night I sleepless lie, My Soul with Heavenly Thoughts supply; Let no ill dreams disturb my Rest, No Powers of darkness me molest.
"Dull sleep of sense me to deprive, I am but half my days alive; Thy faithful lovers, Lord, are griev'd To lye so long of Thee bereav'd.	"Dull Sleep of Sense me to deprive, I am but half my *time* alive, Thy faithful Lovers, Lord, are griev'd, To lye so long of Thee bereav'd.

* In the original misprinted "Night."

"But though sleep o'r my frailty reigns, Let it not hold me long in chains; And now and then let loose my heart, Till it an Halleluiah dart.	"But tho' Sleep o'er my frailty Reigns, Let it not hold me long in Chains; And now and then let lose my Heart, Till it an Hallelujah dart.
"The faster sleep the sense does bind, The more unfetter'd is the mind; O may my Soul from matter free, Thy unvail'd Goodness waking see!	"The faster Sleep the Senses binds, The more unfetter'd are our Minds, O may my Soul from matter free, Thy *loveliness uncloudéd* see!
"O when shall I in endless day, For ever chase dark sleep away, And endless praise with th' Heavenly Choire, Incessant sing, and never tire?	"O when shall I in endless Day, For ever chase dark Sleep away, And *Hymns with the Supernal* Choir, Incessant Sing, and never tyre!
"You my Blest Guardian, whilst I sleep, Close to my Bed your Vigills keep, Divine Love into me instill, Stop all the avenues of Ill.	"*O may my* Guardian while I sleep, Close to my Bed *his* Vigils keep, *His Love Angelical* instill, Stop all the Avenues of Ill.
"Thought to thought with my Soul converse, Celestial joys to me rehearse, And in my stead all the night long, Sing to my God a grateful Song.	"*May he Cœlestial Joys rehearse,* *And thought to thought with me converse,* *Or* in my stead all the Night long, Sing to my God a Grateful Song.
"Praise God from whom all blessings flow, Praise him all Creatures here below, Praise him above y' Angelick Host, Praise Father, Son, and Holy Ghost."	"Praise God from whom all Blessings flow, Praise him all Creatures here below, Praise him above *ye Heavenly* Host, Praise Father, Son, and Holy Ghost."

8. A reference to the text given in *Harmonia Sacra* shows that the change from "Glory" to "All praise" in l. 1. is only a restoration of the original reading; and without being aware of this fact, Lord Selborne points out that the expression "All praise" is remarkably consistent with Ken's frequent use of it in other writings. The same alteration was made in 1709 in the *Morning Hymn*, st. 9, and in the *Midnight Hymn*, st. 7; while at the same time "Glory" in the *Morning Hymn*, st. v. l. 4, is changed to "High Praise."

As in the case of "Awake my soul," this hymn has been divided, subdivided, and rearranged in a great many ways during the last 150 years. In one form or another it will be found in most hymnals pub. during that period.

My God, now I from Sleep awake. [*Midnight.*] The texts of 1695 and 1709 are subjoined:—

1695.	1709.
"*A Midnight Hymn.*	"*A Midnight Hymn.*
"Lord, now my Sleep does me forsake, The sole possession of me take, Let no vain fancy me illude, No one impure desire intrude.	"*My God now I from sleep awake,* The sole Possession of me take, *From Midnight Terrors me secure,* *And guard my Heart from Thoughts impure.*
"Blest Angels! while we silent lye, You Halleluiahs sing on high,	"Bless'd Angels! while we silent lye, You Hallelujahs Sing on high,
You, ever wakeful near the Throne, Prostrate, adore the Three in One.	*You Joyful Hymn the ever Bless'd,* *Before the Throne and never rest.*
"I now awake do with you joyn, To praise our God in Hymns divine: With you in Heav'n I hope to dwell. And bid the night and world farewell.	"*I with your Choir Cœlestial joyn,* *In offering up a Hymn* Divine With you in Heaven I hope to dwell, And bid the Night and World farewell;
"My Soul when I shake off this dust, Lord, in thy Arms I will entrust; O make me thy peculiar care, Some heav'nly Mansion me prepare.	"My Soul, when I shake off this Dust, Lord, in thy Arms I will intrust. O make me Thy peculiar Care, Some *Mansion for my Soul* prepare.
"Give me a place at thy Saints feet, Or some fall'n Angel's vacant seat; I'll strive to sing as loud as they, Who sit above in brighter day.	"Give me a place at thy Saints' Feet, Or some fallen Angel's vacant Seat; I'll strive to sing as loud as they, Who sit above in brighter Day.
"O may I always ready stand, With my Lamp burning in my hand, May I in sight of Heav'n rejoyce, When e're I hear the Bridegroom's voice.	"O may I always ready stand, With my Lamp burning in my Hand; May I in sight of Heav'n Rejoyce, When e'er I hear the Bridegroom's Voice.
"Glory to Thee in light array'd, Who light thy dwelling place hast made, An immense Ocean of bright beams, From thy All-glorious Godhead streams.	"*All Praise* to thee in light array'd, Who light thy dwelling place hast made, *A boundless* Ocean of bright Beams, From thy All-glorious God-head Streams.
"The Sun, in its Meridian height, Is very darkness in thy sight: My Soul, O lighten, and enflame, With Thought and Love of thy great Name.	"The Sun in its Meridian height, Is very darkness in Thy sight! My Soul, O lighten and inflame, With Thought and Love of thy Great Name.
"Blest Jesu, Thou on Heav'n intent, Whole nights hast in Devotion spent, But I, frail Creature, soon am tir'd, And all my Zeal is soon expir'd.	"Bless'd Jesu, Thou on Heav'n intent, Whole Nights hast in Devotion spent, But I, frail Creature, soon am tir'd, And all my Zeal is soon expir'd.
"My Soul, how canst Thou weary grow, Of Antedating Heav'n below, In sacred Hymns, and Divine Love, Which will eternal be above?	"My Soul how canst thou weary grow, Of antedating *Bliss* below; In Sacred Hymns, and *Heav'nly* Love, Which will Eternal be above.
"Shine on me Lord, new life impart, Fresh ardours kindle in my heart; One ray of thy All-quickning light Dispels the sloth and clouds of night.	"Shine on me, Lord, new Life impart, Fresh Ardours kindle in my Heart; One Ray of thy All-quick'ning Light, Dispells the sloth and clouds of Night.
"Lord, lest the tempter me surprize, Watch over thine own Sacrifice, All loose, all idle thoughts cast out, And make my very dreams devout.	"Lord, lest the Tempter me surprize, Watch over thine own Sacrifice; All loose, all idle thoughts cast out, And make my very dreams devout.
"Praise God from whom all blessings flow, Praise him all Creatures here below,	"Praise God, from whom all Blessings flow, Praise him all Creatures here below;

Praise him above y' Angelick Host,
Praise Father, Son, and Holy Ghost."

Praise him above ye Heavenly Host,
Praise Father, Son, and Holy Ghost."

Like the *Morning* and *Evening Hymns*, this hymn has been divided and rearranged in various ways, and is found in one form or another in most hymnals published during the last 150 years.

6. The various centos from these hymns which are in C. U. in English-speaking countries are:—

i. From the *Morning Hymn.*

1. All praise to Thee Who safe hast kept.
2. Awake, my soul, and with the sun.
3. Glory to Thee Who safe hast kept.
4. I wake, I wake, ye heavenly choirs.
5. I would not wake nor rise again.
6. Wake, and lift up thyself, my heart.

ii. From the *Evening Hymn.*

1. All praise to Thee, my God, this night.
2. Glory to Thee, my God, this night.

iii. From the *Midnight Hymn.*

1. All praise to Thee in light array'd.
2. Glory to Thee in light array'd.
3. Lord, now my sleep doth me forsake.
4. My God, now [when] I from sleep awake.

The following list of editions of the *Manual* from 1674 to 1712 inclusive, and the libraries in which they are to be found, was kindly supplied by the late Mr. G. W. Napier:—

1674, B. M. (*British Museum*); 1675, *B. M.* and *Bodleian*; 1677, *B. M.*; 1679, *Bod.*; 1681, *B. M.*; 1687, *B. M.* (the first pub. with Bishop Ken's name); 1692, *B. M* and *G. W. Napier*; 1695, *Bod.* (the first ed. containing the three hymns); 1697, *B. M.*; 1700, *B. M.*; 1703, *Nap.*; 1705, *Nap.*; 1709, *Bod.* and *Nap.*; 1712, *Nap.*

7. Bp. Ken has not escaped the not unusual charge of plagiarism, in connection with his celebrated hymns. Charges of this kind have been made from time to time, the nature and value of which we will endeavour to summarize. These are: (1) he borrowed from *Sir Thomas Browne*; (2) he did the same from *Thomas Flatman*; (3) he did neither, but *Paraphrased from the Latin.*

(1) *Sir Thomas Browne.* In 1643 Sir Thomas Browne pub. his *Religio Medici* (it was pub. surreptitiously in 1642), and therein (Pt. ii. § 12) gave the following hymn in a monologue on *Sleep*:—

"It is that death which Adam died before his mortality; a death whereby we live a middle and moderating point between life and death. In fine, so like death, I dare not trust it without my prayers, and an half adieu unto the world, and take my farewell in a colloquy with God:—

"The night is come, like to the day
Depart not thou, great God, away.
Let not my sins, black as the night,
Eclipse the lustre of thy light.
Keep still in my horizon; for to me
The sun makes not the day, but Thee.
Thou Whose nature cannot sleep,
On my temples sentry keep;
Guard me 'gainst those watchful foes,
Whose eyes are open while mine close.
Let no dreams my head infest,
But such as Jacob's temples blest,
While I do rest, my soul advance:
Make my sleep a holy trance:
That I may, my rest being wrought,
Awake into some holy thought
And with as active vigour run
My course as doth the nimble sun.
Sleep is a death;—O make me try
By sleeping, what it is to die!
And as gently lay my head
On my grave, as now my bed.
Howe'er I rest, great God, let me
Awake again at last with Thee.
And thus assur'd, behold I lie
Securely, or to wake or die.
These are my drowsy days; in vain
I do not wake to sleep again:
O come that hour, when I shall never
Sleep again, but wake for ever!

"This is the dormitive I take to bedward; I need no other *laudanum* than this to make me sleep; after which I close mine eyes in security, content to take my leave of the sun and sleep unto the resurrection."

The poet James Montgomery drew attention to the striking similarity of thought and mode of expression between this hymn and the Evening Hymn by Ken, in his *Select Christian Authors*, 1827. This has also been done several times in *Notes and Queries*, during the past twenty years, and not always in the best spirit. That the similarity pointed out by Montgomery does exist is very clear: but to say that Ken deliberately *stole* Browne's work no one with any acquaintance with poets and profound thinkers would venture to affirm. Possibly *sect.* 3 below may do something towards solving the difficulty.

(2) *Thomas Flatman.* In his *Poems and Songs*, small 8vo, 1674, he has the following

"Hymn for the Morning.

"Awake my soul, awake mine eyes!
Awake my drowsy faculties!
Awake and see the newborn light
Spring from the darksome womb of night!
Look up and see the unwearied sun
Already has his race begun:
The pretty lark is mounted high,
And sings her matins in the sky.
Arise my soul! and thou, my voice,
In songs of praise early rejoice.
O great Creator! Heavenly King!
Thy praises let me ever sing!
Thy power has made, thy goodness kept
This fenceless body while I slept.
Yet one day more hast given me
From all the powers of darkness free;
O keep my heart from sin secure,
My life unblameable and pure,
That when the last of all my days is come,
Cheerful and fearless I may wait my doom."

In *Notes and Queries*, 3rd S., x. 205, Mr. W. T. Brooke suggests that this is the origin of Ken's *Morning Hymn.* It is impossible to say that Ken never saw Flatman's hymn, but certainly if he had he made very little direct use of it. The subject is the same, and a few expressions are almost identical; but the mode of treatment and the burden of the thought are essentially different. Such similarity as does exist in the two hymns suggests two men looking at and writing about the same thing in the same pious and thankful spirit, rather than one man copying from another.

(3) *Paraphrases from the Latin.* A writer in *Notes and Queries*, 3rd S., xii. 327, says:—"*Bishop Ken's Hymns.*—These are certainly not *original* compositions. They are paraphrases, and very beautiful ones, of three noble hymns in the *Roman Breviary.* "Awake, my soul," is "A solis ortus"; "Glory to Thee" is "Te lucis ante terminum." The Midnight Hymn has a similar origin, but I forget the Latin. S. J." This idea of a Latin origin of the hymns is also set forth by Dr. Greenhill in his edition of Browne's *Religio Medici*, 1881, p. 289: "Compare this [Browne's hymn] with the beautiful and well-known *Evening Hymn* of Bishop Ken; and these again with several of the *Hymni Ecclesiae* [Card. Newman's 1838 and 1865], especially that beginning 'Salvator mundi, Domine,' with which Ken and Browne, both Wykehamists, must have been familiar." To our mind this suggestion is nearer the truth than any other; but even from this point of view it is too much to call the three hymns *paraphrases.* The most that can be said of them is that the Latin hymns referred to may, and possibly did, suggest them, but only as a text of Holy Scripture suggests a sermon.

8. The title of Bp. Ken's hymns on the Festivals of the Church, published posthumously in 1721, is: *Hys. for all the Festivals of the Year.* They were republished by Pickering as: *Bishop Ken's Christian Year or Hymns and Poems for the Holy Days and Festivals of the Church*, Lond., 1868. From this work the following centos have come into C. U.:—

1. All human succours now are flown. *Visitation of the Sick.*
2. I had one only thing to do. *A New Creature.*
3. O purify my soul from stain. *10th S. after Trinity*, or *A Prayer for Purity.*

4. O Lord, when near the appointed hour. *Holy Communion.*
5. Unction the Christian name implies. *Confirmation.*

See New Appendix. [G. A. C.]

Kennedy, Benjamin Hall, D.D., s. of the Rev. Rann Kennedy, sometime Incumbent of St. Paul's, Birmingham, and editor of *A Church of England Psalm-Book*, &c., 1821 (12th ed. 1848), was b. at Summer Hill, near Birmingham, Nov. 6, 1804, and educated at King Edward's School, Birmingham; Shrewsbury School; and St. John's College, Cambridge. He graduated B.A. in 1827 (First Class Classical Tripos and First Chancellor's Medallist). He was Fellow of his College 1828–36; Head Master of Shrewsbury School, 1836–66; and Regius Professor of Greek in the University of Cambridge and Canon of Ely, 1867. Dr. Kennedy took Holy Orders in 1829, and was for some time Prebendary in Lichfield Cathedral and Rector of West Felton, Salop. He was elected Hon. Fellow of St. John's College, Cambridge, in 1880. Besides his *Public School Latin Grammar*, *Palaestra Latina*, *Palaestra Stili Latini*, &c., his editions of some of the Classics, and *University Sermons*, Dr. Kennedy pub. the following:—

(1) *The Psalter, or the Psalms of David, in English Verse. By a Member of the University of Cambridge*, 1860; (2) *Hymnologia Christiana, or Psalms & Hymns Selected and Arranged in the Order of the Christian Seasons* (quoted in this *Dictionary* as *Kennedy*), 1863.

i. From these two works many psalms and hymns have passed into other collections. The following versions of the Psalms first appeared in *The Psalter*, 1860, and again in the *Hymno. Christ.*, 1863. In many instances they have undergone considerable alteration in the latter work, and those of great length are broken into parts:—

1. All ye people, come and clap, &c. *Ps. xlvii.*
2. Arise, O Lord, with healing rod. *Ps. x.*
3. As pants the hind for cooling streams. *Ps. xlii.*
4. As Thy mercy lasts for ever. *Ps. cix.*
5. Be merciful to me, O God. *Ps. lvii.*
6. Be Thou my Judge, and I will strive. *Ps. xxvi.*
7. Bless ye the Lord, His solemn praise record. *Ps. cxxxiv.*
8. Bow down Thine ear, and hear my cry. *Ps. lxxxvi.*
9. Come, ye children, list to me. *Ps. xxxiv.*
10. Ever, O my God and King. *Ps. cxlv.*
11. Ever will I bless the Lord. *Ps. xxxiv.*
12. Every king shall bow before Him. *Ps. lxxii.*
13. Full oft my chafing thoughts, &c. *Ps. lxxiii.*
14. God, avert the deadly blow. *Ps. lix.*
15. God, in Judah's homes is known. *Ps. lxxvi.*
16. God of my righteousness. *Ps. iv.*
17. Hear Thou my prayer, O Lord. *Ps. cxliii.*
18. Help us, O Lord, the good decay. *Ps. xii.*
19. How blest are they who flee, &c. *Ps. cxix.*
20. How blest the man, who fears to stray. *Ps. i.*
21. How blest the man whose errors, &c. *Ps. xxxii.*
22. How good it is to praise the Lord. *Ps. xcii.*
23. How long art silent, Lord? how long. *Ps. xxxv.*
24. How long forgotten, Lord, by Thee. *Ps. xiii.*
25. How long wilt Thou conceal Thy face. *Ps. lxxxix.*
26. I lift mine eyes unto the hills. *Ps. cxxi.*
27. I love the Lord, for He is nigh. *Ps. cxvi.*
28. I muse upon Thine ancient praise. *Ps. lxxvii.*
29. I praise Thee, Lord, who o'er my foes. *Ps. xxx.*
30. I trod the path of life, my strength. *Ps. cii.*
31. In trouble to the Lord I prayed. *Ps. cxx.*
32. Jehovah reigns, arrayed in light. *Ps. xciii.*
33. Judge me, O God; maintain my cause. *Ps. xliii.*
34. Lord, hear my prayer, and let my cry. *Ps. cii.*
35. Lord, I am not lofty-minded. *Ps. cxxxi.*
36. Lord, I lift my soul to Thee. *Ps. xxv.*
37. Lord, my Rock. I cry to Thee. *Ps. xxviii.*
38. Lord, save me from the foeman's wrath. *Ps. cxl.*
39. Lord, Thou wilt guard with faithful love. *Ps. xxxvii.*
40. Lord, Thy love and truth I praise. *Ps. ci.*
41. My God, my God, to Thee I cry, Ah! why hast Thou, &c. *Ps. xxii.*
42. My heart is fain, O God, my heart. *Ps. cviii.*
43. My portion is the living Lord. *Ps. cxix.*
44. My Saviour is the living Lord. *Ps. xviii.*
45. My Shepherd is the Lord, no care. *Ps. xxiii.*
46. My trust is in Thy holy Name. *Ps. lxxi.*
47. My voice to God ascends on high. *Ps. lxxvii.*
48. Not in envy, not in anger. *Ps. xxxvii.*
49. Not in Thy fury, Lord, reprove. *Ps. xxxviii.*
50. O grant us, God of love. *Ps. lxvii.*
51. O God, be merciful to me. *Ps. li.*
52. O God of hosts, a vine. *Ps. lxxx.*
53. O God, subdue the power of sin. *Ps. vii.*
54. O Lord, in Thine accepted day. *Ps. lxix.*
55. O Lord our King, how bright Thy fame. *Ps. viii.*
56. O Lord, the God of my salvation. *Ps. lxxxviii.*
57. O praise ye the Lord, Praise Him in His shrine. *Ps. cl.*
58. O rejoice, ye righteous, in the Lord. *Ps. xxxiii.*
59. Oft, as to scatter kings. *Ps. lxviii.*
60. Out of the depths to Thee I cry. *Ps. cxxx.*
61. Praise, O my soul, the Lord and all. *Ps. ciii.*
62. Praise, O my soul, the Lord; how great. *Ps. civ.*
63. Praise the Lord, for good is He. *Ps. cxxxvi.*
64. Praise the Lord, for it is wise. *Ps. cxlvii.*
65. Praise the Lord from heaven on high. *Ps. cxlviii.*
66. Praise the Lord, His people; raise. *Ps. cxlvi.*
67. Praise ye the Lord, all nations. *Ps. cxvii.*
68. Praise ye the Lord, for good is He. *Ps. cxviii.*
69. Praise ye the Lord, for very good. *Ps. cvii.*
70. Praised be the Lord, my Rock of might. *Ps. cxliv.*
71. Save me, O God, the dangerous, &c. *Ps. lxix.*
72. Save me through Thy name, O God. *Ps. liv.*
73. Seek we Jehovah's house, they said. *Ps. cxxii.*
74. Sing a new song unto the Lord. *Ps. xcvi.*
75. Sing the Lord, ye sons of heaven. *Ps. xxix.*
76. Sing unto the Lord with mirth. *Ps. c.*
77. Take note, O Lord, of all my fears. *Ps. lvi.*
78. The heavens declare Thy wondrous fame. *Ps. lxxxix.*
79. The heavens, O God, Thy glory tell. *Ps. xix.*
80. The king, O Lord, with hymns of praise. *Ps. xxi.*
81. The life of man is like the grass. *Ps. ciii.*
82. The Lord in thy distressful day. *Ps. xx.*
83. The Lord is King; glad earth, and ye. *Ps. xcvii.*
84. There is no God, so saith the fool. *Ps. xiv.*
85. Thou searchest all my secret ways. *Ps. cxxxix.*
86. To Thee I call, O Lord, be swift. *Ps. cxli.*
87. 'Twas dream-like, when the Lord's decree. *Ps. cxxvi.*
88. Unless the Lord with us had wrought. *Ps. cxxiv.*
89. Unto my feet a lantern shines Thy word. *Ps. cxix.*
90. Unto the Lord I make my moan. *Ps. cxlii.*
91. We sat and wept by Babel's stream. *Ps. cxxxvii.*
92. When Israel came from Egypt's strand. *Ps. cxiv.*
93. When through the dismal waste. *Ps. lxviii.*
94. Who rules his life by God's behest. *Ps. cxxviii.*
95. Whoe'er his secret home has made. *Ps. xci.*
96. With weary care brought low. *Ps. lxix.*
97. With my whole heart I will praise Thee. *Ps. cxxviii.*
98. Within Thy tabernacle, Lord. *Ps. xv.*
99. Ye Judges of the earth, be still. *Ps. lxxxii.*

ii. The following also appeared in *The Psalter*, 1860, and again in *Hymno. Christ.*, 1863, mostly altered, and based upon the corresponding *Psalms* by George Sandys (q.v.), pub. in his *Paraphrase upon the Psalms of David*, 1636:—

100. Blest he whose timely mercies heed. *Ps. xli.*
101. Hide not, O Lord, Thy cheering face. *Ps. xl.*
102. I waited for a gentle word. *Ps. xl.*
103. Israel of God, be Christ your Guide. *Ps. cxv.*
104. Who in the Lord securely lay. *Ps. cxxv.*

iii. To the Rev. A. T. Russell's *Psalms & Hymns*, 1851, Dr. Kennedy was indebted to a limited extent in preparing his *Psalter*, 1860. In his Preface he says, p. viii., "Mr. Russell's metres, and occasionally his words, have been adopted in the following Psalms: 2, 24, 39, 45, 46, 50, 84, 85, 90, 110, 111, 113." Of these the following, sometimes with alterations of the 1860 text, were given in the *Hymno. Christ.*, 1863:—

105. God is our sure defence, our aid. *Ps. xlvi.*
106. My heart is full, and I must sing. *Ps. xlv.*
107. Not vain, O Lord, Thy loving word. *Ps. lxxxv.*

108. O Lord of hosts, my soul cries out. *Ps. lxxxiv.*
109. O ye who on His service wait. *Ps. cxiii.*
110. Praise the Lord with exultation. *Ps. cxi.*
111. The earth and all that it contains. *Ps. xxiv.*
112. Unto my Lord Jehovah said. *Ps. cx.*
113. Why do the heathen rage. *Ps. ii.*

iv. Dr. Kennedy also contributed to his *Hymno. Christ.*, 1863, the following original hymns :—

114. Another week is past and I. *Saturday Evening.*
115. Eternal Source of life and light. *Trinity.*
116. For life and light, and wants supplied. *Evening.*
117. Lord in whom I live and move. *Evening.*
118. Lord, let the love in us abound. *Passion Week.*
119. Lord of all power and might. *Ascension.*
120. O Lord, ope Thou our lips. *General.*
121. One alone hath power to give. *Easter.*
122. Sin-laden, weary, lost, I flee. *Lent.*
123. To us this day is born a Child. *Christmas.*
124. We ask not of Thee worldly good. *Whitsuntide.*
125. Whilst the careless world is sleeping. *Advent.*

Also the following additional versions of Psalms :—

126. The Lord is King, He reigns on high. *Ps. xciii.*
127. When tempests round us gather. *Ps. cxxx.*

v. Besides the foregoing the *Hymno. Christ.* included numerous translations from the German, recasts of hymns by other writers, versions of individual Psalms, and additional original hymns, by Dr. Kennedy, many of which have passed into other collections, and all of which are annotated in this work under their respective first lines. Altogether his contributions to the *Hymno. Christ.* number about two hundred, and embrace two thirds, or more, of his *Psalter* of 1860. As a popular hymnal the *Hymno. Christ.* has been a failure: but as a storehouse to which compilers of hymn-books can resort, it is of great and permanent value. D. April 6, 1889. [J. J.]

Kent, John, was b. at Bideford, Devonshire, Dec. 1766, and d. Nov. 15, 1843. As a working shipwright his opportunities for acquiring the education and polish necessary for the production of refined verse were naturally limited. His hymns are strongly worded, very earnest and simple, and intensely Calvinistic. A few were published in Samuel Reece's *Collection*, 1799. The 1st ed. of his *Collection of Original Gospel Hymns*, was pub. in 1803, and the 10th ed., with "The Author's Experience," in verse, 264 hymns, 15 longer pieces, and a *Life* by his Son in 1861. The Calvinistic teaching so prominent in his hymns has restricted their use to a limited number of collections. The greatest use made of them in modern hymn-books has been by Mr. Spurgeon (*O. O. H. Bk.*, 1866) and Mr. Snepp (*Songs of G. & G.*, 1872). In the following list the dates in brackets indicate the dates of publication :—

1. Before the Almighty began (1841). *Election.*
2. Betroth'd in love, ere time began (1803). *Election.*
3. Christ exalted is our song (1803). *Christ the sinner's Surety.*
4. Come saints, and sing in sweet accord (1803). *Stability of the Covenant.*
5. Hark, how the blood-bought host above (1803). *Election.*
6. How sweet the notes of yonder choir (1841). *Christmas.*
7. In types and shadows we are told (1803). *Pardon.*
8. Indulgent God, how kind (1803). *Electing Love.*
9. Let Zion in her songs record (1803). *Pardon—Grace exalted.*
10. Love was the great self-moving cause (1803). *Free Grace.*
11. Precious is the Name of Jesus (1841). *The Precious Name.*
12. Salvation by grace, how charming the song (1803). *Free Grace.*
13. Saved from the damning power of sin (1803). *Eternal Love.*
14. Sons of God, in tribulation (1803). *Affliction.*
15. Sons of peace, redeemed by blood (1803). *Good Friday.*
16. Sovereign grace o'er sin abounding (1827). *Perseverance of the saint.*
17. 'Tis the Church triumphant singing (1803). *Praise.*
18. 'Twas not to make Jehovah's love (1803). *Election.*
19. 'Twas with an everlasting love (1803). *Election.*
20. What cheering words are these (1803). *Safety in God.*
21. With David's Lord, and ours (1803). *The Divine Covenant.* [J. J.]

Kern, Christian Gottlob, was b. Jan. 13, 1792, at Söhnstetten, near Heidenheim, Württemberg, where his father was pastor. After the completion of his theological studies at Tübingen he was for two years assistant clergyman at Plochingen. In 1817 he became Theological Tutor (repetent) at Tübingen, in 1820 Second Pastor (Helfer) at Besigheim, and, in 1824, Preacher and Professor at the Clergy School of Schönthal. He finally became, in 1829, Pastor of Dürrmenz-Mühlacker, near Pforzheim, and d. there Aug. 5, 1835 (*Koch*, vii. 210; *Allg. Deutsche Biog.*, xv. 632). His hymns appeared mostly in Knapp's *Christoterpe*. One has been *tr.*, viz. :—

Wie könnt ich sein vergessen. *Holy Communion.* This beautiful hymn was 1st pub. in Knapp's *Christoterpe*, 1837, p. 192, in 5 st. of 8 l., headed "At the Celebration of Holy Communion." Included in Knapp's *Ev. L. S.*, 1837, No. 966 (1865, No. 948), the Württemberg *G. B.*, 1842, and others. Dr. Schaff, in his *Deutsches G. B.*, 1874, No. 171, gives it from a MS. copy supplied by the daughter of the author, and says it was written in 1820. *Tr.* as :—

Oh how could I forget Him! A full and very good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 101; and thence in Schaff's *Christ in Song*, 1869, p. 622. Abridged in her *C. B. for England*, 1863; in *Holy Song*, 1869; in the *College Hymnal*, N. Y., 1876, and others. Another *tr.* is, "Will not my memory treasure," in J. D. Burns's *Memoir & Remains*, 1869, p. 271. [J. M.]

Kethe, William, is said by Thomas Warton in his *Hist. of Eng. Poetry*, and by John Strype in his *Annals of the Reformation*, to have been a Scotsman. Where he was born, or whether he held any preferment in England in the time of Edward VI., we have been unable to discover. In the *Brieff discours off the troubles begonne at Franckford*, 1575, he is mentioned as in exile at Frankfurt in 1555, at Geneva in 1557; as being sent on a mission to the exiles in Basel, Strassburg, &c., in 1558; and as returning with their answers to Geneva in 1559. Whether he was one of those left behind in 1559 to "finishe the bible, and the psalmes bothe in meeter and prose," does not appear. The *Discours* further mentions him as being with the Earl of Warwick and the Queen's forces at Newhaven [Havre] in 1563, and in the north in 1569. John Hutchins in his County history of Dorset, 1774, vol. ii. p. 316, says that he was instituted in 1561 as Rector of Childe Okeford, near Blandford. But as there were two Rectors and only one church, leave of absence might easily be extended. His connection with Okeford seems to have ceased by death or otherwise about 1593.

The Rev. Sir Talbot H. B. Baker, Bart., of Ranston, Blandford, who very kindly made researches on the spot, has informed me that the Registers at Childe Okeford begin with 1652–53, that the copies kept in Blandford

date only from 1732 (the earlier having probably perished in the great fire there in 1731), that no will can be found in the district Probate Court, and that no monument or tablet is now to be found at Childe Okeford.

By a communication to me from the Diocesan Registrar of Bristol, it appears that in a book professing to contain a list of Presentations deposited in the Consistory Court, Kethe is said to have been presented in 1565 by Henry Capel, the Patron of Childe Okeford *Inferior*. In the 1813 ed. of *Hutchins*, vol. iii. pp. 355–6, William Watkinson is said to have been presented to this moiety by Arthur Capel in 1593.

Twenty-five Psalm versions by Kethe are included in the *Anglo-Genevan Psalter* of 1561, viz. Ps. 27, 30, 47, 54, 58, 62, 70, 85, 88, 90, 91, 94, 100, 101, 104, 107, 111, 112, 113, 122, 125, 126, 134, 138, 142,—the whole of which were adopted in the *Scottish Psalter* of 1564–65. Only nine, viz. Ps. 104, 107, 111, 112, 113, 122, 125, 126, 134, were included in the *English Psalter* of 1562; Ps. 100 being however added in 1565 (see first lines of the rest under **Scottish Hymnody**, II. § 2). Being mostly in peculiar metres, only one, Ps. 100, was transferred to the *Scottish Psalter* of 1650. The version of Ps. 104, "My soul, praise the Lord," is found, in a greatly altered form, in some modern hymnals.

Warton calls him "a Scotch divine, no unready rhymer," says he had seen a moralisation of some of Ovid by him, and also mentions verses by him prefixed to a pamphlet by Christopher Goodman, printed at Geneva in 1558; a version of Ps. 93 added to Knox's *Appellation* to the Scottish Bishops, also printed at Geneva in 1558; and an anti-papal ballad, "Tye the mare Tom-boy." A sermon he preached before the Sessions at Blandford on Jan. 17, 1571, was printed by John Daye in 1571 (preface dated Childe Okeford, Jan. 29, 157?), and dedicated to Ambrose Earl of Warwick. See **Sternhold & Hopkins**, §§ 9–11. [J. M.]

Key, Francis Scott, was b. in Frederick County, Maryland, 1779, and educated at St. John's College, Annapolis. He practised as a lawyer in Washington, District of Columbia, and was the United States District Attorney there till his death on Jan. 11, 1843. His poetical pieces, which were printed in various works, were collected and pub. in N. Y. as *Poems* in 1857. His hymns in C. U. include:—

1. **Before the Lord we bow.** *National Thanksgiving.* This Thanksgiving hymn for the 4th July was pub. in 1832, and was probably written for the celebration of that year. It is in use in G. Britain and America.

2. **If life's pleasures charm [cheer] thee.** *The heart for God only.* Appeared in *The Christian Lyre*, 1830.

3. **Faith is the Christian's evidence.** *Faith.*

4. **Lord, with glowing heart I'll praise Thee.** *Praise for Pardon and Peace.* Pub. in Dr. Mühlenberg's *Church Poetry*, 1823, the *Prayer Bk. Coll.*, 1826, &c.; and altered as "Lord, with *fervor I would* praise Thee," in the Unitarian *Hys. for the Church of Christ*, Boston, 1853. In the Oberlin, Ohio, *Manual of Praise*, 1880, it begins with st. ii., "Praise, my soul, the God that sought thee."

Of these hymns Nos. 1, 2, and 4 are in the *Lyra Sac. Americana*, 1868, together with the following:—

5. Behold the grant the King of kings. *All things in Christ.*

6. My God, my Father, may I dare. *God, the Father.*

7. When troubles, wave on wave, assail'd. *Efficacy of Prayer.*

F. S. Key was also the author of "The Star Spangled Banner" (1814). For original text of his pieces see the *Poems*, 1857. [F. M. B.]

Keymann, Christian. [Keimann, C.]

Kiel, Tobias, was b. Oct. 29, 1584, at Ballstädt near Gotha. After completing his theological studies at Jena, he became in 1606 Schoolmaster at Ballstädt, and in 1613 Pastor at Eschenbergen. He was then, in 1627, appointed Pastor at Ballstädt, and d. there six days after his settlement. (*Brückner's Kirchen und Schulenstaat des Herzogthums Gotha*, 1753, ii., pt. xii. p. 13; iii., pt. viii. p. 12, &c.) In 1721 some 60 of his hymns were extant in MS. The only one *tr.* into English is

Herr Gott, nun schleuss den Himmel auf. *For the Dying.* In J. M. Altenburg's *Kirchen- und Hausgesänge.* Erfurt, 1620, No. 6, in 3 st., entitled "On the Festival of the Purification of Mary:" and in the *Unv. L. S.*, 1851, No. 818. *Tr.* as "Lord God, now open wide Thy heaven," by *Miss Winkworth*, 1858, p. 215. [J. M.]

Killinghall, John. The date of his birth is unknown. He was admitted pastor of a congregation at Beccles, Suffolk, Oct. 13, 1697. Through some indiscretion of conduct he retired from the ministry for a time. Subsequently, about 1702, he became the pastor of the Congregational Church, Southwark, then meeting in Deadman's Place (the Church of the Pilgrim Fathers). He d. Jan. 1740. His memoir is included in the *Brief Records of the Independent Church at Beccles*, 1838, by S. W. Rix. (Miller's *Singers & Songs*, 1869, p. 156.) His hymn:—

In all my troubles, sharp and long (*Joy in Affliction*) appeared in the *Life of Faith exemplified and recommended in a Letter found in the Study of the Rev. Joseph Belcher, late of Dedham, in New England, since his Decease. An Answer to this question, "How to live in this World so as to live in Heaven?" To which is added a few Verses by the late Rev. Killinghall, upon reading of it. London.* 1741. It is in 3 st. of 4 l., and is found in modern hymn-books in the following forms:—(1) "In all my troubles, sharp and strong," in Reed's *H. Bk.*, 1842, and others; (2) "In every trouble, sharp and strong," in several collections, including the Enlarged *London H. Bk.*, 1873, &c.; and (3) "In every trying hour," in several American books, as *Songs for the Sanctuary*, N. Y., 1865, &c. In several of the older collections this hymn is attributed to "Coombes"—why we know not. [J. J.]

Kimball, Harriet McEwan, a native and resident of Portsmouth, Newhaven, is the author of *Hymns*, Boston, 1866; *Swallow Flights of Song*, 1874, &c. Her hymns include:—

1. **At times on Tabor's height.** *Faith and Joy.*

2. **Dear Lord, to Thee alone.** *Lent.*

3. **It is an easy thing to say.** *Humble Service.*

4. **We have no tears Thou wilt not dry.** *Affliction.* Appeared in the *Poets of Portsmouth*, 1864, and the Unitarian *Hys. of the Spirit*, 1864, and others. In Miss Kimball's *Hymns*, 1866, this hymn begins with st. iii. of "Jesus the Ladder of my faith."

Several of Miss Kimball's poems were included in Baynes's *Illustrated Book of Sacred Poems*, 1867. [F. M. B.]

Kindred in Christ, for His dear sake. *J. Newton.* [*Welcome to Christian Friends.*] Pub. in the *Olney Hymns*, 1779, Bk. ii., No. 70, in 6 st. of 4 l., and headed, "A Welcome to Christian Friends." It is in C. U. in its original form, and also as: (1) "Kindred in Christ, to us 'tis given," adapted for *Union and Home Missionary Meetings*; and (2) "May He by Whose kind care we meet," also suitable for similar gatherings. [J. J.]

King, Catherine. [Pennefather, C.]

King, Elizabeth. [Mills, Elizabeth.]

Kingsbury, William, was b. in 1744, educated at an Independent academy in London, and became Pastor of the ancient Congregational Church, Above Bar, in Southampton, where he d. in 1818, after an honourable and useful ministry of fifty-four years. He was the author of several published sermons and pamphlets, including:—(1) *A Sermon on the King's recovery*, 1780; (2) *The Manner in which Protestant Dissenters perform Public Worship represented and vindicated*, 1796; (3) *An Apology for Village Preachers*, 1799; (4) *A Funeral Sermon on the Death of the Rev. Mr. Towle*, 1807, &c. Kingsbury was one of the ministers under whose patronage Dobell pub. his *New Selection*, 1806, and to that book contributed two hymns:—"Great Lord of all thy churches, hear!" No. 213 (*Divine Worship*), and "Let us awake our joys," No. 100 (*Jesus the King*). Both these hymns are in C. U., the second being specially popular in America. [W. R. S.]

Kinner, Samuel, was a native of Breslau, and after he had graduated M.D. was for some time a physician there. He then entered the service of the Duke of Liegnitz-Brieg as Rath and Court Physician, and d. at Brieg, Aug. 10, 1668, at the age of 65 (J. H. Cunradus's *Silesia Togata*, Liegnitz, 1706, p. 150). One hymn ascribed to him has been *tr.*, viz.:—

Herr Jesu Christ, du hast bereit. *Holy Communion.* In Jeremias Weber's *G. B.*, Leipzig, 1638, p. 394, in 8 st. of 7 l., entitled "A beautiful hymn on the Supper of the Lord. Samuel Kinner." In Burg's *G. B.*, Breslau, 1746, No. 1665, entitled "For worthy reception, before Holy Communion." *Tr.* as:—

Lord Jesus, Thou art truly good. A full and good *tr.* by E. Cronenwett, as No. 265 in the Ohio *Lutheran Hymnal*, 1880. [J. M.]

Kippis, Andrew, D.D., was b. at Nottingham, March 28, 1725, and educated for the ministry under Dr. Doddridge at Northampton, 1741–46. After a short residence with congregations at Boston and Dorking, he settled in London in 1753, as minister of the Princes Street Chapel, Westminster. There he remained till his death in 1795, holding rank as the leading Presbyterian minister in the metropolis. For many years he was classical tutor at the Hoxton Academy, and afterwards at the Hackney College. He contributed largely to the *Gentleman's Magazine* and the *Monthly Review*, and edited five volumes of a new edition of the *Biographia Britannica*, a work commenced in 1778, and interrupted by his death on Oct. 8, 1795. His Life of Captain Cook was also pub. separately, and to his edition of Lardner's *Works* (1788) a *Memoir* was prefixed. His degree of D.D. was conferred by the University of Edinburgh in 1767.

He was joint editor of *A Collection of Hymns and Psalms for Public and Private Worship*, selected and prepared by Andrew Kippis, D.D., &c.; Abraham Rees, D.D., &c.; Rev. Thomas Jervis, and Rev. Thomas Morgan, LL.D., London, 1795. This collection, commonly known as *Kippis's*, but sometimes as *Rees's*, passed through many editions, a *Supplement* being added in 1807, and was very generally used during the early decades of this century by congregations of Presbyterians and others, then become Unitarian in London and throughout the country [**Unitarian Hymnody**, § 9]. It contained 690 hymns.

The aim of the editors in their selection was to avoid "everything of a doubtful or disputable kind," and they adopt the language of Dr. Watts in the preface to his Hymns, "The contentious and distinguishing words of sects and parties are excluded." The alterations and omissions to adapt various hymns to the standard of the editors are considerable, though very little compared to what was done by others before and after them. The tone of the collection is somewhat colourless, and it gradually gave place among Unitarians to others which contained fuller and more varied expression of distinctively Christian feeling.

Two hymns by Kippis appear in this *Collection*.

1. "**Great God, in vain man's narrow view,**" *The Incomprehensibility of God*, which was generally adopted in later Unitarian books, and appears in Martineau's *Hymns*, 1840 and 1873.

2. "**How rich thy gifts, Almighty King,**" *National Thanksgiving*, which is four stanzas of the hymn, "Say, should we search the globe around," written for the thanksgiving appointed Nov. 29, 1759, and appended to his Sermon on that occasion. It was given in full in Pope's *Coll.*, 1760; and the Liverpool Octagon *Coll.*, 1763. In Lindsey's *Coll.*, 1774, five stanzas are given; in other early books only four, as in *Kippis*. The last two stanzas, somewhat altered, appear anonymously as: "With grateful hearts, with joyful tongues," in the *Cong. H. Bk.*, 1836, and the *New Cong.*, 1859. [V. D. D.]

Kirkham. [**How firm a foundation, &c.**]

Klantendorfer, Paulus, was a minister among the Bohemian Brethren, and d. in 1566. To their *Kirchengeseng*, 1566, he contributed one hymn, viz.:—

Weil dieser Tag ist vergangen. *Evening.* 1566, as above, and thence in *Wackernagel*, iv. p. 349, in 6 st. of 4 l. *Tr.* as, "Because this day is at an end," as No. 291 in pt. i. of the *Moravian H. Bk.*, 1754. In 1789 a *tr.* of st. vi. of "Herr Jesu! meines Lebens Heil" (see **Neumeister**) was added. In later eds. (1886, No. 1179) it begins, "Another day is at an end." [J. M.]

Klopstock, Friedrich Gottlieb, the eldest of the 17 children of Gottlob Heinrich Klopstock (then advocate and commissionsrath at Quedlinburg, and after 1735 amtmann at Friedeburg, on the Saale, near Halle), was b. at Quedlinburg, July 2, 1724. From 1739 to 1745 he attended the famous school at Schulpforte, near Naumburg (where he conceived the first idea of his *Messias*); then he entered the University of Jena, in the autumn of 1745, as a student of theology, and the University of Leipzig at Easter, 1746. At Leipzig he made acquaintance with J. A. Cramer (q.v.); and became one of the contributors to the *Bremer Beiträge*, in which the first three books of his *Messias* appeared. In 1748 he became tutor in the house of a merchant named Weiss at Langensalza; and in 1750 accepted an invitation to visit Zürich (the literary capital of Switzerland), where his *Messias* had been received with great enthusiasm. He was then, in the spring of 1751, invited by the Danish prime minister, Count von Bernstorff, to take up his residence at the Court of King Frederick V., at Copenhagen, in order to be able to finish his *Messias* free from the cares of a profession; and was, in 1763, appointed Legationsrath. After the Count ceased, in the end of 1770, to be prime minister, Klopstock retired to Hamburg, in 1771, on a pension. The rest of his life was passed mainly at Hamburg, except about a year spent at Carlsruhe, at the Court of the Margave Carl Friedrich of Baden, who appointed him Hofrath. He d. at Hamburg, March 14, 1803, and was buried with civic honours on the 22nd, under a lime-tree in the churchyard at Ottensen (*Koch*, vi. 322; *Allg. Deutsche Biog.*, xvi, 2ºl, &c.).

Klopstock ranks among the classic poets of Germany. In his *Oden* (collected at Hamburg, 1771; enlarged, Leipzig, 1798; finally enlarged, Leipzig, 1804) he is seen at his best; his earlier compositions of this class being the finest modern examples for perfection of form, lyric grace, majesty, and purity of rhythm. His most famous work is his *Messias*, which on its first appearance created an enthusiasm such as had not been awakened by any German work for centuries. It was suggested by Milton's *Paradise Lost*, but Milton's calm majesty, firmness of touch, and unity of action were all foreign to Klopstock's nature—his genius was lyric rather than epic. With all its defects of style and construction, it is still a noble work, and could only have been written by a true poet and a sincere Christian; though to us its interest perhaps consists as much in its historical importance and results as in its intrinsic merits. (Books i–3 written in prose at Jena, and then in hexameter verse at Leipzig, and 1st pub. in the *Neue Beyträge*, Bremen, 1748. Books 1–3 revised, and 4, 5 added at Halle, 1751; 6–10 added in the Copenhagen ed., 1755; 11–15, Copenhagen, 1768; 16–20, Halle, 1773. Finally revised ed. in 4 vols., Leipzig, 1800.)

In his hymns Klopstock is not seen at his best. He seems to have had little appreciation of the requirements which the writer of hymns for use in public worship has to meet. His hymns are emotional and subjective, little suited to congregational tunes, and not sufficiently simple in style. In his first collection (1) *Geistliche Lieder*, Copenhagen, 1758, he included a number of indifferent recasts of earlier German hymns; his second collection (2) *Geistliche Lieder*, Copenhagen, 1769, consists entirely of original compositions. The only one of his hymns which is still much used in Germany is "Auferstehn, ja auferstehn, wirst du" (q.v.). The others which have passed into English C. U. are:—

i. Deine heilige Geburt. *Supplication.* In his *Geistliche Lieder*, 1758, p. 44, in 14 l., repeated in Knapp's *Ev. L. S.*, 1837, No. 468. *Tr.* as "Saviour! by Thy holy birth," by Dr. W. L. Alexander, in 2 st. of 8 l. It was written about 1830, but 1st pub. in the 2nd ed., 1858, of his *Sel. of Hys.*, No. 339, entitled "Christ's aid invoked."

ii. Herr, du wollst sie vollbereiten. *Holy Communion.* In his *Geistliche Lieder*, 1758, p. 135, arranged for antiphonal singing by choir and congregation. The form *tr.* into English is "Herr, du wollst uns vorbereiten," being the first two stanzas for choir altered as No. 246 in the Württemberg *G. B.*, 1842, in 2 st. of 12 l. *Tr.* as "Grant us, Lord! due preparation," by L. Heyl, in the Ohio *Luth. Hymnal*, 1880. Another *tr.* is, "O God, do Thou Thy folk prepare," by *Dr. G. Walker*, 1860, p. 64.

iii. Nicht nur streiten, überwinden. *Christian Warfare.* 1st pub. in the *G. B. für St. Petri Kopenhagen*, 1760, No. 639; repeated in his *Geistliche Lieder*, 1769, p. 23, in 5 st. of 8 l., entitled "The Victory of the Faithful." In the Berlin *G. L. S.*, ed. 1863. *Tr.* as "Labour ever, late and early," a full but rather free *tr.* by Dr. Kennedy, in his *Hymno. Christ.*, 1863.

iv. Zeige dich uns ohne Hülle. *Sunday.* In his *Geistliche Lieder*, 1769, p. 88, in 4 st. of 8 l., entitled "Preparation for Divine Service." Included in the Berlin *G. L. S.*, ed. 1863. It is the only hymn by Klopstock much used in English. *Tr.* as "Lord, remove the veil away," a good and full *tr.* by Miss Borthwick, in *H. L. L.*, 3rd Ser., 1858, p. 47 (1884, p. 168). Included in full in *Kennedy*, 1863; Eng. Presb. *Ps. & Hys.*, 1867; *Temple H. Bk.*, 1867; Dale's *Eng. H. Bk.*, 1875, and others. It is abridged in W. F. Stevenson's *Hys. for Ch. & Home*, 1873, *Laudes Domini*, N. Y., 1884, and others.

Hymns not in English C. U.

v. Ach wie hat mein Herz gerungen. *Strength in Weakness.* 1769, p. 101, in 10 st. *Tr.* as "Ah me, what woes this heart have wrung," by J. Sheppard, in his *Foreign Sacred Lyre*, 1857, p. 68.

vi. Du wollst erhören Gott, ihr Flehn. *For the Dying.* 1758, p. 73, in 11 st. The form *tr.* is the recast (probably by J. S. Diterich), as No. 120, in the Berlin *G. B.*, 1765, beginning "Dein sind wir Gott! in Ewigkeit." *Tr.* as "We're Thine, O God, for evermore," by *Dr. H. Mills*, 1845 (1856, p. 241).

vii. Selig sind des Himmels Erben, *For the Dying*; or, *At Funerals.* 1758, p. 15, in 4 pts., arranged for choir and congregation, in all 10 st. Founded on Rev. xiv. 13. Sung at the funeral of J. C. Lavater, January 4, 1801. *Tr.* as "Blessed are the heirs of heaven," by G. Moultrie, in his *Hys. & Lyrics*, 1867, p. 337.

viii. Stärke, die zu dieser Zeit. *For the Dying.* 1758, p. 1, in 3 st. *Tr.* as "Strengthen, Lord, the weary soul," by G. Moultrie, in his *Hys. & Lyrics*, 1867, p. 355, marked as an "orison for the departing spirit."

ix. Um Erden wandeln Monde. *The Lord's Prayer.* In his *Oden*, vol. ii., Leipzig, 1798, p. 119, marked as written in 1789, and entitled "Psalm." It is an ode of 58 lines, embodying and amplifying the Lord's Prayer. Sung at his own funeral. *Tr.* as, (1) "Moons round their planets roll," by *J. Sheppard*, 1857, p. 46. (2) "Round their planets roll the moons," by *Miss Winkworth*, 1869, p. 332.

x. Wenn ich einst von jenem Schlummer. *Morning.* 1769, p. 57, in 3 st. In the Württemberg *G. B.*, 1842, No. 562. The *trs.* are, (1) "When I rise again to life," by W. Nind, in his *Odes of Klopstock*, 1848, p. 307. (2) "When I wake from out that slumber," in A. Baskerville's *Poetry of Germany*, 1854, p. 39, repeated in the Schaff-Gilman *Lib. of Rel. Poetry*, ed. 1883, p. 282. (3) "Father, let no day to come" (the text used begins with st. ii. altered to "Gieb dass keiner meiner Tage"), by *J. Sheppard*, 1857, p. 88. (4) "Since I one day from yonder sleeping," by *Miss Warner*, 1869, p. 40.

xi. Zitternd freu ich mich. *The Vision of God.* 1st pub. in the *Nordische Aufseher* ed. by J. A. Cramer, vol. ii. (Kopenhagen, 1760). In his *Oden*, Hamburg, 1771, p. 25, in 90 lines, and marked as written in 1759. *Tr.* as, (1) "With trembling I rejoice," by *W. Nind*, 1848, p. 130. (2) "I joy, but tremblingly," by *J. Sheppard*, 1857, p. 24. (3) "Trembling I rejoice," by *Miss Winkworth*, 1869, p. 329.

Besides the above a considerable number of Klopstock's *Oden* are *tr.* by J. Sheppard in his *Foreign Sacred Lyre*, 1857. A full selection from the *Oden* appeared as *Odes of Klopstock from* 1747 *to* 1780. *Translated from the German by William Nind*, London, W. Pickering, 1848. [J. M.]

Knak, Gustav Friedrich Ludwig, s. of Christian F. L. Knak, Justiz Commissarius at Berlin, was b. at Berlin, July 12, 1806. He matriculated as a student of theology at the University of Berlin, Easter, 1826. In the autumn of 1829 he became tutor in a private school at Königs-Wusterhausen, near Berlin, where he worked manfully for the sick and dying during the cholera year 1831. He returned to Berlin in August, 1832, and acted as one of the editors of the well-known *Geistlicher Lieder Schatz* (referred to in this Dictionary as the Berlin *G. L. S.*), to which he contributed a number of hymns, and for which he wrote the preface dated Dec. 11, 1832. In the autumn of 1834 he was ordained pastor of Wusterwitz, near Dramburg, in Pomerania; and in the end of 1849 was appointed Gossner's successor as Pastor of the Lutheran-Bohemian congregation (Bethlehemskirche) in Berlin. During a holiday visit to a married daughter at Dünnow, near Stolpemünde, he was taken suddenly ill, and d. there July 27, 1878; his body being removed to Berlin and laid to rest in the graveyard belonging to his church (*O. Kraus*, 1879, p. 266; *Allg. Deutsche Biog.*, xvi. 261, &c.).

Knak was a man of prayer, a faithful and successful preacher and pastor, and greatly interested in Missions at home and abroad, especially in the Lutheran missions to China and the Chinese Orphanage at Hong Kong. As a hymn-writer he is distinguished by elegance of style, harmony of rhythm, and deep love to the personal Christ. His hymns appeared in his *Simon Johanna, hast du mich lieb?* Berlin, 1829 (enlarged editions pub. at Berlin 1840, and again in 1843 as his *Zionsharfe*); in the Berlin *G. L. S.*, ed. 1832; and in his *Liebe um Liebe . . . Nachtrag zu dessen Zionsharfe*, Werder, 2nd ed. 1849 (3rd ed. Berlin, 1850),

Those of Knak's hymns which have passed into English are:—

i. Lasst mich geh'n, lasst mich geh'n. *Longing for Heaven.* Of the origin of this favourite hymn, *O. Kraus*, 1879, p. 269, gives the following account:—

"Knak's earnest zeal in the cause of missions to the heathen had the natural result, that for many years he was summoned as festival preacher to the most distant Mission services. On the way to fulfil these engagements many of Knak's hymns had their origin. About 1845, one day the pastor of Wusterwitz [his cure] came to pastor Sondermann at Coprieben, and asked him to play the well-known popular melody 'Morgenroth, Morgenroth,' as he had just composed a hymn to that tune. As the desired melody rang out, the poet struck up for the first time that hymn since sung by hundreds of thousands, 'Lasst mich geh'n! Lasst mich geh'n.' Later, Knak's blind organist, Voigtländer, in Berlin, composed the pleasing melody, to which at the present time the hymn is generally sung."

This hymn appears to have been written on July 23, 1846, and is included in his *Liebe um Liebe*, 1849 (3rd ed., 1850, No. 48), in 5 st. of 5 l., entitled "Longing after Jerusalem." It soon attained wide popularity, and is given as No. 1597 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

1. To the sky, to the sky. A good and full *tr.* by J. M. Sloan, contributed to J. H. Wilson's *Service of Praise*, 1865, No. 165, and *Songs of Zion*, 1878, No. 94; in both cases set to Voigtländer's melody.

2. Let me go, let me go, Jesus, face to face, to know. In full, by Mrs. Edmund Ashley, in the *British Herald*, Sept., 1867, p. 139; repeated in Reid's *Praise Bk.*, 1872. In the *Christian Hys.*, Adelaide, 1872, No. 347 begins with st. ii. "Glorious light, glorious light."

Other trs. are, (1) "Let me close, let me close," as No. 12 in *Heart Melodies*, Lond., Morgan, N.D., signed "A. P. E. J." (2) "Let me flee, let me flee," by *E. Massie*, 1866. (3) "Let me go, let me go, Lord to me," by Mrs. H. R. Spaeth, in the *Southern Luth. Service & Hys. for S. Schools*, Philadelphia, 1883. (4) "Let me go! ah, let me go," by *J. Kelly*, 1885.

Other hymns by Knak which have been *tr.* into English are:—

ii. Herr, du hast uns reich gesegnet. *Close of Divine Service. Zionsharfe*, 1843, No. 92, in 2 st. *Tr.* as "Lord, we've tasted Thy rich blessing," in L. Rehfuess's *Church at Sea*, 1868.

iii. Ich bin ein Pilger Gottes hier auf Erden. *Pilgrimage of Life. Liebe um Liebe*, 3rd ed. 1850, No. 45, in 4 st. *Tr.* as "God's pilgrim am I here, on earth below," by *J. Kelly*, 1885.

iv. Jesus sei mit dir auf allen Wegen. *Birthday wish. Liebe um Liebe*, 3rd ed. 1850, No. 36, in 22 lines. *Tr.* as (1) "Jesus be with thee in thy ways, Jesus favour," in L. Rehfuess's *Church at Sea*, 1868. (2) "Jesu be with thee in all thy ways, Jesu crown," by *J. Kelly*, 1885.

v. Mit der Sehnsucht heissen Blicken. *Love to Christ. Zionsharfe*, 1840, p. 4, in 6 st. *Tr.* as "With the glow of ardent longing," by Miss Burlingham, in the *British Herald*, Sept. 1865, p. 141.

vi. Sei getrost, o Seele. *Cross and Consolation. Zionsharfe*, 1840, p. 2, in 3 st. *Tr.* as "O my soul, be comforted, Give not," by *J. Kelly*, 1885.

vii. Wenn Seelen sich zusammenfinden. *Communion of Saints.* Berlin *G. L. S.*, ed. 1832, No. 1857, in 5 st. *Tr.* as "When they may chance to meet together," by *Dr. H. Mills*, 1845 (1856, p. 186).

viii. Zieht im Frieden eure Pfade. *Farewell. Zionsharfe*, 1843, No. 86, in 11 lines. *Tr.* as "Now in peace go on your ways," in L. Rehfuess's *Church at Sea*, 1868. [J. M.]

Knapp, Albert, was b. July 25, 1798, at Tübingen, where his father (1800, Oberamtmann at Alpirsbach in the Black Forest, and 1809, Oberamtmann at Rottweil) was then advocate at the Court of Appeal. In the autumn of 1814 he entered the Theological Seminary at Maulbronn, and in 1816 the Theological College at Tübingen, where he also graduated M.A. at the University. In November, 1820, he became assistant clergyman at Feuerbach, near Stuttgart; and in July, 1821, at Gaisburg, near Stuttgart. He was appointed, in Feb., 1825, diaconus (Helfer) at Sulz on the Neckar, and also pastor of the neighbouring village of Holzhausen; in June, 1831, archidiaconus at Kirchheim-unter-Teck, along with Bahnmaier (q.v.); in May, 1836, diaconus of the Hospitalkirche in Stuttgart; and in October, 1837, archidiaconus of the Stiftskirche. He was finally appointed, in December, 1845, Stadtpfarrer at St. Leonhard's Church in Stuttgart, where, after having been for some time partially disabled by paralysis, he preached his last sermon, Feb. 13, 1863. He d. at Stuttgart, June 18, 1864 (*Koch*, vii. 213; *Allg. Deutsche Biog.*, xvi. 263, &c.).

Knapp as a *Poet* possessed not merely very considerable talent, but also natural originality. He was pre-eminently a lyric poet; the best of his secular poems being those which celebrate the history and the scenery of his beloved Swabia. His poems are characterised by rich play of fancy, wealth of ideas and of figures, masterly word-painting, capacity of feeling, ease of expression, and sonorous and musical rhythm. Unfortunately the very flow of his imagination betrayed him, for the greatest fault of his poems is that they are at once too numerous and too long (and it must be added sometimes too rhetorical and too eager to point a moral); what was easy writing becomes hard reading.

As a *Hymn-writer*, among the recent hymn-writers of Germany, Knapp holds a high place, perhaps we might say the highest of all. To his hymn-writing he brought his powers as a poet, and the depth of his nature as an earnest and sincere disciple of Jesus Christ. In his hymns his aim was to make known the fulness of the grace of God, and to reveal the wealth and depth of Holy Scripture, and the love of God to all mankind. Their earnestness, their experimental Christianity, their Scripturalness and their beauty of form have gained for many of them a place in all recent German hymn-books. They have somewhat unaccountably been neglected by English translators. It is certainly surprising that in the *Hymns from the Land of Luther* not one version from Knapp finds a place. While all the hymns of Spitta's *Psalter und Harfe* have passed into English, and many of them in half a dozen different versions, comparatively few of Knapp's hymns have been translated, though they rank much higher as poetry, and are more suited for Church use than those by Spitta.

As a *Hymnologist* Knapp did good service by his *Christoterpe* [complete set in Berlin], an annual which he edited from 1833 to 1853, in which many of his own pieces appeared, and also many of the best poems and hymns of Hey, Meta Heusser-Schweizer, and various others. He was also the compiler of the *Evangelischer Lieder-Schatz* (frequently referred to in this Dictionary as Knapp's *Ev. L. S.*), the most elaborate German hymn-book of recent times. Of this the 1st ed., with 3590 hymns, appeared at Stuttgart in 1837, and a Supplement entitled *Christenlieder*, 1841, added 250 more. In his 2nd ed., 1850 (3067 hymns) he omitted many of the third-rate hymns of his 1st ed., added many of a higher class, and gave the hymns more nearly (but by no means exactly) as the authors wrote them. The 3rd ed., 1865 (3130 hymns, concluded by his son), was further improved, and the notices of the authors of the hymns were revised and enlarged. As a comprehensive collection with a specially full representation of good modern hymns it has no rival in German. He was also one of the editors of the Württemberg *G. B.* of 1842. The editions which he prepared of the Hymns of Gottfried Arnold (1845) and N. L. von Zinzendorf (1845) are of interest, but he took most unwarrantable liberties with the originals; many pieces being not merely abridged but rewritten "to suit the requirements of the 19th century."

Knapp's original hymns appeared principally in his *Christoterpe* and *Evangelischer Lieder-Schatz*, as above; and also in his

(1) *Christliche Gedichte*, 2 vols., Basel, 1829. (2) *Neuere Gedichte*, 2 vols., Basel, 1834, sometimes ranked as vols. iii., iv. of No. 1. (3) *Gedichte, Neueste Folge*, Stuttgart, 1843. (4) *Herbstblüthen*, Stuttgart, 1859. Those which have passed into English C. U. are:—

i. Aus deiner Eltern Armen. *Holy Baptism.* This and No. iv. seem to have been written for the baptism of his own children. 1st pub. in his *Christoterpe*, 1850, p. 222, in 3 st. of 8 l., entitled "Baptismal Hymn," and repeated in his *Ev. L. S.*, 1850, No. 846 (1865, No. 875). The *tr.* in C. U. is

Thy parent's arms now yield thee. In the original metre by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 89; and thence in *Kennedy*, 1863. Slightly altered for metrical reasons in her *C. B. for England*, 1863, No. 89.

ii. Blick aus diesem Erdenthale (p. 150 i.).

iii. Einst fahren wir vom Vaterlande (p. 326 ii.).

iv. O Vaterherz, das Erd' und Himmel schuf. *Holy Baptism.* A beautiful hymn of supplication to (i.) God the Creator; (ii.) God the Redeemer; (iii.) God the Sanctifier; on behalf of the child, ending with a prayer to the Holy Trinity for guidance and blessing throughout its life. 1st pub. in his *Christenlieder*, 1841, No. 89, in 4 st. of 9 l., repeated in his *Ev. L. S.*, 1850, No. 847 (1865, No. 876). The *tr.* in C. U. is:—

O Father-Heart, Who hast created all. A good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 87, repeated in the Schaff-Gilman *Lib. of Rel. Poetry*, ed. 1883, p. 437. In the hymnals it appears in the following forms, all beginning with st. i.:—

1. O Father, Thou Who hast created all. In *H. A. & M.*, 1861 and 1875, and others.

2. Father! Who hast created all. In Adams's American *Ch. Pastorals*, 1864, being the *H. A. & M.* version reduced to C.M.

3. Father, Who hast created all. In the Pennsylvania Luth. *Ch. Bk.*, 1868, in 8.6.8.6.8.8. metre.

4. Father of heaven, Who hast created all. In *Kennedy*, 1863; the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882; and in America in M. W. Stryker's *Christian Chorals*, 1885.

Hymns not in English C. U.:—

v. Abend ist es; Herr, die Stunde. *Evening.* Written at Sulz, June 19, 1828 (*Koch*, vii. 224). 1st pub. in his *Christliche Gedichte*, 1829, i. p. 9, in 10 st. *Tr.* as "It is evening, and the hour, Lord," by *Miss Manington*, 1863, p. 130.

vi. Eines wünsch ich mir vor allem Andern. *Love to Christ.* 1st pub. in his *Christliche Gedichte*, 1829, i. p. 151, in 4 st., entitled "My Wish." Lauxmann, in *Koch*, viii. 59, says it was written, April 23, 1823, while Knapp was at Gaisburg, for the use of a young girl at Stuttgart who was about to be confirmed. Dr. Schaff classes it as the finest and most popular church hymn of its author. *Tr.* as "More than all, one thing my heart is craving," by T. C. Porter, April 13, 1868, for Schaff's *Christ in Song*, 1869, p. 625.

vii. Geh hin! der Herr hat dich gerufen. *Burial of a child.* Written, 1844, on the death of his son Manuel. 1st pub. in his *Christoterpe*, 1849, p. 139, in 4 st. *Tr.* as "Go hence! the Lord hath called thee home," by Dr. J. Guthrie, in his *Sacred Lyrics*, 1869, p. 112.

viii. Geh zum Schlummer ohne Kummer. *Burial.* Written in memory of his first wife, who d. April 11, 1835. 1st pub. in his *Ev. L. S.*, 1837, No. 3432 (1865, No. 3006), in 5 st. *Tr.* as "Softly slumber, softly slumber," by R. Massie, in the *Day of Rest*, 1878.

ix. Geist des Lebens, heil'ge Gabe. *Whitsuntide.* Written at Sulz for Whitsuntide, 1828 (*Koch*, vii. 225). 1st pub. in his *Christliche Gedichte*, 1829, i. p. 86, in 13 st. *Tr.* as "Thou Spirit, Who dost life impart," by *J. Kelly*, 1885, p. 63.

x. Hättest du Licht und Heil. *The Blessings of Salvation.* In his *Christliche Gedichte*, 1829, i. p. 149, in 7 st. *Tr.* as "Oh, Jesus! had'st Thou not brought near," by *C. T. Astley*, 1860, p. 30.

xi. Heulend spielen Stürme mit den Schiffen. *For those at Sea.* 1st pub. in his *Christliche Gedichte*, 1829, ii. p. 26, in 10 st., entitled "The Walk on the Sea, Matthew xiv. 24–32." *Tr.* as "Howling storms are sporting with the vessel," in L. Rehfuess's *Church at Sea*, 1868, p. 38.

xii. Ihr Kinder lernt von Anfang gern. *Children.* Written 1839, and 1st pub. in his *Christenlieder*, 1841, No. 212, in 9 st., entitled "The Use of the Fourth (Fifth) Commandment." *Tr.* as "Betimes O learn, ye children, well," by *Dr. G. Walker*, 1860, p. 68.

xiii. Jesus, ew'ge Sonne. *The Glory of Christ.* In his *Neuere Gedichte*, 1834, ii. p. 50, in 7 st. *Tr.* as "Jesus, everlasting Sun," by *J. Kelly*, 1885, p. 35.

xiv. Schwellet sanft, ihr weissen Segel. *For those at Sea.* 1st pub. in his *Ev. L. S.*, 1837, No. 3109, in 5 st. *Tr.* as "Gently swell, ye white sails, driven," in L. Rehfuess's *Church at Sea*, 1868, p. 13.

xv. Sohn des Vaters, Herr der Ehren. *Waiting on God.* In his *Christliche Gedichte*, 1829, i. p. 162, in 3 st. *Tr.* as (1) "Son of the Father! mighty Lord, An answer," by *C. T. Astley*, 1860, p. 1. (2) "Lord of glory, God's dear Son, Let this thing," &c., by *R. Massie*, 1864, p. 124.

xvi. Streichet hin, ihr leisen Flügel. *The Fleetness of Time.* In his *Ev. L. S.*, 1837, No. 2903, in 3 st. *Tr.* as "O ye winds of time! still hieing," in L. Rehfuess's *Church at Sea*, 1868, p. 42.

xvii. Weh' mich vom sanften Mittag an. *The Waiting Soul.* The original of this hymn is J. Newton's "Breathe from the gentle South, O Lord" (*Olney Hys.*, 1779, Bk. iii., No. 10). Knapp's *tr.* is full and good, and is included in his *Christoterpe*, 1837, p. 294, and *Ev. L. S.*, 1837, No. 2251. The text *tr.* is that in S. Hofer's *Pilgerharfe*, Basel, 1863, No. 118, which begins with st. iii. altered to "O Herr, ich möchte stille sein." Mr. R. Massie was quite unconscious that he was reproducing a hymn of Newton's by a process of double translation. His versions are, (1) "O Lord, I gladly would be still," in the *British Herald*, June, 1865, p. 85. (2) "Lord, I would still and patient be," in the *Day of Rest*, 1877, vol. viii. p. 379.

xviii. Wenn ich in stiller Frühe. *Morning.* In his *Christliche Gedichte*, 1829, i. p. 25, in 3 st., entitled "The Morning Star." *Tr.* as, (1) "When in the cool, still morning," by R. Massie, in the *British Herald*, April, 1865, p. 56, and Reid's *Praise Bk.*, 1872. (2) "When from my sleep awaking," by R. Massie, in the *Day of Rest*, 1877, p. 375.

xix. Wie hold ist diese Stille. *Sunday Morning.* Written 1842. In his *Gedichte, Neueste Folge*, 1843, p. 3, in 7 st. In his *Ev. L. S.*, 1850, No 1176 (1865, No. 1217), it begins "Wie süss." *Tr.* as "O quiet, silent sweetness," in L. Rehfuess's *Church at Sea*, 1868, p. 27.

Five additional hymns by Knapp are *tr.* by Dr. H. Mills in his *Horae Germanicae*, 1845 and 1856. A version by Knapp from Cæsar Malan is noted under "Non, ce nest pas mourir." [J. M.]

Knight, Joel Abel. In Dobell's *New Selection of* 700 *Evangelical Hymns*, 1806, is a hymn on the death of a child, commencing, "Alas! how changed that lovely flower," the name affixed being "Knight." It also appears with the same signature in Denham's *Selection*, 1837, and in some American hymnbooks. The writer was most probably the *Rev. Joel Abel Knight*, an Evangelical divine, who, in 1789, pub. a vol. of Sermons, and was the author of a small volume of *Sacred Poems*. Knight was a man of some note, and friend of J. Newton, Greathead, Rippon, and Ryland. He was also the author of "My Father's at the helm." [W. R. S.]

Knoll, Christoph, was b. in 1563 at Bunzlau in Silesia, and entered the University of Frankfurt a. Oder in 1583. In 1586 he was appointed assistant (Signator) in the school at Sprottau in Silesia. He then became, in 1591, diaconus, and in 1620 archidiaconus, at Sprottau. On Nov. 23, 1628, he was expelled by the Lichtenstein dragoons, but was

eventually allowed to become pastor at the neighbouring village of Wittgendorf, where he d. in 1650 (S. J. Ehrhardt's *Presbyterologie Schlesiens*, 1780–89, iii. pp. 386, 505, &c.). His well-known hymn,

Herzlich thut mich verlangen, *For the Dying*, is said to have been written during a pestilence in 1599, and was first printed at Görlitz in 1605 (see *Blätter für Hymnologie*, 1887, pp. 8, 56, &c.). In *Wackernagel*, v. p. 350 (from Buchwalder's *G. B.*, Görlitz, 1611, &c.), the *Unv. L. S.* 1851, No. 822, &c., in 11 st. of 8 l. *Tr.* as "My heart is filled with longing," by Miss Winkworth in her *C. B. for England*, 1863, Appx. No. iv. [J. M.]

Knollis, Francis Minden, D.D., s. of the Rev. James Knollis, Vicar of Penn, Bucks, was b. Nov. 14, 1815, and d. at Bournemouth, Aug. 25, 1863. He was educated at Magdalen, Oxford (B.A. 1837, D.D. 1851), and took Holy Orders in 1838. He was for sometime Fellow of his College, Chaplain to Lord Ribblesdale, and Incumbent of Fitzhead. His publications were somewhat numerous, including *A Wreath for the Altar; A Garland for the School, or Sacred Verses for Sunday Scholars*, 1854. His well-known hymn, "There is no night in heaven" (*Heaven and its blessedness*), appeared in Rutherford's *Lays of the Sanctuary and Other Poems*, 1859, p. 134, in 10 st. of 4 l. It is headed "The One Family. Thoughts for the Feast of St. Michael and All Angels." [J. J.]

Knöpken, Andreas (Cnophius), was b. at Küstrin (Cüstrin) about 1490. He was for some time assistant in the school at Treptow, in East Pomerania, under Bugenhagen. But as they both espoused the cause of the Reformation, they had to flee from Treptow in 1521, Bugenhagen to Wittenberg, and Knöpken to Riga. At Riga Knöpken conducted a successful disputation with the monks, and was appointed by the Council and burgesses evangelical archidiaconus of St. Peter's Church, where he began his work Oct. 23, 1522. He d. at Riga, Feb. 18, 1539.

Knöpken's hymns are almost all Psalm versions. Three appeared under the title of *Ethlike psalmen dorch Andream Knöpken vordütscht* as an *Appendix* to B. Waldis's *De parabell vam vorlorn Szohn*, Riga, 1527. The rest appeared in the *Riga Kirchenordnung*, 1530, 1537, &c. See the introduction to Dr. J. Geffcken's reprint (Hannover, 1862) of the various eds. of this *Kirchenordnung*.

Knöpken's hymns *tr.* into English are:—

i. **Hilff Gott, wie geht das immer zu.** *Ps. ii.* 1527, as above, and thence in *Wackernagel*, iii. pp. 99–103, in 8 st. of 7 l., beginning "Help Godt, wo geyt dat yümer to." The High German form is in the *Zwickau Enchiridion*, 1528. *Tr.* as "Quhat is the caus, O God omnipotent" in the *Gude and Godlie Ballates*, 1568, f. 44 (1868, p. 74).

ii. **Von allen Menschen abgewandt.** *Ps. xxv.* 1527, as above, and thence in *Wackernagel*, iii. pp. 105–109, in 12 st. of 7 l., beginning "Van allen Mynschen afgewandt." In High German in V. Schumann's *G. B.*, Leipzig, 1539. *Tr.* as "I lyft my soule, Lorde, up to the, My God," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 578).

A hymn frequently, but erroneously, ascribed to Knöpken is noted under **Cruciger, E.** (p. 271 i.). [J. M.]

Knorr, Christian, Baron von Rosenroth, s. of Abraham Knorr von Rosenroth, pastor at Altrauden in Silesia, was b. at Altrauden, July 15, 1636. After studying at the Universities of Leipzig (where he graduated M.A. 1659, along with J. B. Carpzov, the famous Orientalist) and Wittenberg, he made an extended tour through France, England, and Holland. At Amsterdam he became acquainted with an Armenian prince, with the chief Rabbi, Meier Stern, from Frankfurt-am-Main, with Dr. John Lightfoot, Dr. Henry More, and others, and as the result of intercourse with them, devoted himself to the study of the Oriental languages, of chemistry, and of the cabalistic sciences. For his learning in these departments he was taken into the service of the like-minded Palsgrave Christian August of Sulzbach, who in 1668 appointed him Geheimrath and prime minister (Kanzlei-director). He was created Baron von Rosenroth by the Emperor Leopold I. in 1677, and d. at Sulzbach (near Amberg, Bavaria), May 8, 1689, it is said at the hour he had himself predicted. (*Wetzel*, ii. 43, and *A. H.*, ii. 444; Hörner's *Nachrichten von Liederdichtern*, Schwabach, 1775, p. 142, &c.)

Knorr edited various Rabbinical writings, published various cabalistic works (e.g. his *Kabbala denudata*, 2 vols., Sulzbach, 1677), and was one of the seekers after the philosopher's stone. His hymns appeared as *Neuer Helicon mit seiner Neun Musen, das ist: Geistliche Sitten-Lieder*, &c. Nürnberg, 1684 [Hamburg Library], a work containing 70 hymns mostly flowing in expression and metre. Of these 12 are poetic versions from Boethius's *De Consolatione Philosophiae*, 8 are from Latin hymns, and 8 are recasts of older German hymns. Sixteen of his hymns were included by Freylinghausen in his *G. B.*, 1704 and 1714. *Koch* speaks of them not unjustly as "truly pious and spiritual," as "of genuine poetical elevation and glowing desire after inner union with Christ," and as the fruits of a "noble and chastely earnest mysticism."

Two of Knorr's hymns have passed into English. One is a *tr.* of "Ad coenam Agni" (p. 12 ii.). The other is

Morgenglanz der Ewigkeit. *Morning.* This fine hymn appeared, 1684, as above, p. 159, in 7 st. of 6 l., entitled "Morning Prayer," and is included in the Berlin *G. L. S.*, ed. 1863, No. 1121. It is based on a hymn by M. Opitz (see **Opitz**, No. ii.), but is more happily expressed, and has attained much greater popularity. *Fischer*, ii. 94, speaks of it as "one of the freshest, most original, and spirited of Morning Hymns, as if born from the dew of the sunrise." In all the *trs.* in C. U. st. ii., v. are omitted. *Tr.* as:—

1. **Light of heaven's eternal day!** A good *tr.* by A. T. Russell, as No. 68 in the Dalston Hospital *H. Bk.*, 1848, repeated in his own *Ps. & Hys.*, 1851, and the Cheltenham *College H. Bk.*, 1866.

2. **Dayspring of Eternity! Dawn on us this morning-tide.** A good *tr.* by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 219. In full in the *Hyl. for St. John's, Aberdeen*, 1870, and E. Courtauld's *Ps., Hys. & Anthems*, 1860; and abridged in *Hys. of the Spirit*, Boston, U. S., 1864, Dr. Martineau's *Hymns*, 1873, and others.

3. **Jesus, Sun of Righteousness.** A good but rather free *tr.* by Miss Borthwick, in *H. L. L.*, 2nd Ser., 1855, p. 23 (1884, p. 88), included in the *Hy. Comp.*, 1876; *Evang. Union Hyl.*, 1878; *Ch. Praise*, 1883, &c.; and in America in the *Sabbath H. Bk.*, 1858; Pennsylvania *Luth. Ch. Bk.*, 1868, and others. In E. T. Prust's *Suppl. H. Bk.*, 1869, *Baptist Hyl.*, 1879, and others, ll. 5, 6 of each st. are omitted. In Hatfield's *Church H. Bk.*, N. Y., 1872, *Hys. & Songs of Praise*, N. Y., 1874, and others, it is rewritten to 6 lines of 7's.

4. **Come, Thou bright and morning star.** A good

tr. contributed by R. Massie to the 1857 ed. of Mercer's *C. P. & H. Bk.*, No. 502 (Ox. ed. 1864, No. 1), and in his own *Lyra Domestica*, 1864, p. 136. Repeated in R. Minton Taylor's *Hymnal*, 1872, No. 42; Marlborough College *H. Bk.*, 1869; Rugby *School H. Bk.*, 1876, and others.

5. Sun of heaven's eternal day. A good *tr.* contributed by Dr. John Ker to the *United Presb. Juv. Miss. Mag.*, 1858, p. 73; repeated in the *Ibrox Hyl.*, 1871.

6. Dayspring of Eternity, Light of uncreated Light. By Dr. B. H. Kennedy, as No. 824 in his *Hymno. Christ.*, 1863.

7. Dayspring of Eternity! Hide no more thy radiant dawning. A good *tr.* by Miss Winkworth (based on her 1855 version), as No. 159 in her *C. B. for England*, 1863. Repeated in R. Minton Taylor's *Hymnal*, 1872, No. 43, and the *Bk. of Ch. Praise*, 1865 (Bosworth).

8. Dayspring of Eternity, Brightness of the Father's glory. A good but free *tr.* by J. H. Hopkins, 1st pub. in Dr. Walter's *Chorals & Hys.*, 1866, and then in his own *Carols, Hys. & Songs*, 1882, p. 145. Included in the *Hys. & Songs of Praise*, N. Y., 1874.

9. Dayspring of Eternity, Brightness of the Light divine. In Brown-Borthwick's *Select Hys.*, 1871, and *Ch. Hys.*, 1871, compiled mainly from the *trs.* by Miss Winkworth and Miss Borthwick, but partly from Dr. Kennedy and Mr. Russell. Thence in J. L. Porter's *Coll.*, 1876, and the *Psalmist*, 1878.

10. Dayspring of eternal day. A good *tr.* by Edward Thring, contributed to the *Uppingham and Sherborne School H. Bk.*, 1874, No. 5.

Other trs. are: (1) "Day-dawn of Eternity," by *H. J. Buckoll*, 1842, p. 35. (2) "Daystar from Eternity," in J. Sheppard's *Foreign Sacred Lyre*, 1857, p. 84. (3) "Morning glance of verity," by *Miss Manington*, 1863, p. 111. (4) "Brightness of Eternal Day," by Miss Burlingham, in the *British Herald*, May, 1866, p. 264, and Reid's *Praise Bk.*, 1872, No. 404. [J. M.]

Knowles, James Davis, an American Baptist Minister, was b. at Providence, Rhode Island, 1798; educated at Columbian College; became pastor of the 2nd Baptist Church, Boston, 1825, and Professor at Newton Theological Institute, 1832. He d. in 1838. His hymn, "O God, through countless worlds of light" (*Dedication of a Place of Worship*), appeared in the Baptist *Psalmist*, 1843; the Meth. Episco. *Hymns*, 1849, &c. [F. M. B.]

Knox, William, b. at Firth, Lilliesleaf, Roxburgh, Aug. 17, 1789, and educated at the parish school, and the grammar school at Musselburgh. For some time he was engaged in farming at Wrae, near Langholm, Dumfriesshire; but not succeeding to his satisfaction, he left Wrae in 1817, and finally settled in Edinburgh in 1820, where he subsequently obtained employment as a contributor to the public journals. He d. in Edinburgh, Nov. 12, 1825. His poetical works were, (1) *The Lonely Hearth*, North Shields, 1818; (2) *Songs of Israel*, 1824; (3) *The Harp of Zion*, 1825; and (4) these three works, together with a short Memoir, as his *Poems*, &c., Lond., J. Johnson, 1847. The *Songs* and *Harp* are mainly paraphrases of portions of Holy Scripture. A few have come into use as congregational hymns, as, "A voice comes from Ramah," "Acquaint thee, O mortal," "O sweet as vernal dews that fall" (*Ps. cxxxiii.*), and others. [J. J.]

Koch, Eduard Emil, was b. Jan. 30, 1809, at the Solitude, near Stuttgart. After the completion of his theological studies at Tübingen in 1830, he was for some time assistant clergyman at Ehningen, near Böblingen, and in 1837 became pastor at Gross-Aspach, near Marbach, on the Neckar. In 1847 he was appointed third pastor, then second, and in 1853 chief pastor and decan at Heilbronn. In 1864 he took an easier post as pastor at Erdmannhausen, near Marbach. He d. while on a visit to Stuttgart, April 27, 1871 (*Allg. Deutsche Biog.*, xvi. 373–375).

Koch claims notice here as the author of the *Geschichte des Kirchenlieds und Kirchengesangs der Christlichen, insbesondere der deutschen evangelischen Kirche.* The 1st ed. appeared at Stuttgart, 1847, in 2 vols., and the second at Stuttgart, in 4 vols., 1852–53. Of the 3rd ed. he only lived to complete vols. 1–6, 1866–1869, vol. 7 being edited from his MSS. by his son (recently Court chaplain to Prince Alexander of Bulgaria), and pub. 1872; with an 8th volume by R. Lauxmann (founded on vol. iv. of 1853), 1876, and finally a very incomplete index in 1877. All the references in this Dictionary are to the third ed., unless the contrary is stated, and the following notice refers exclusively to it. Regarded as the work of one man, and as covering the whole field of German Hymnody, it is a wonderful achievement, and worthy of the highest admiration. It was a great advance on anything previously attempted, and as a comprehensive survey will not soon be superseded. Regarded more in detail, it has two main sides, biographical and bibliographical. As a collection of biographies with historical connections it possesses great merit. The biographies are for the most part full, careful, and interesting, and have been taken as the basis of the biographical notices by the present writer, who has pleasure in directing attention to them as containing especially much fuller details of the spiritual life of the authors than he has been able to give. As a collection of notes upon individual hymns, and notices of the works of the authors brought under review it is impossible to speak by any means so highly. Had Koch been content to indicate in any way the information which he had himself gathered from the books he was able to consult, his work might not have appeared so complete, but would in reality have been much more valuable. As it is, the information given is very often confused and inexact, and what is much worse, it is often when definite totally wrong, plainly showing that the writer had never seen many of the books which he cites: so that no single statement (especially of the period 1600–1750) can be taken without verification. The practical result to the present writer was that he was compelled in 1885 to make a visit to Germany for the purpose of consulting the hymnological collections in various of the principal libraries. All the references by page or number to the works of German authors have been made either by himself or by others at his request specially for this Dictionary. [J. M.]

Koitsch, Christian Jacob, was b. Sept. 13, 1671, at Meissen, where his father was a leathercutter. He entered the University of Leipzig in 1692, and then went as a student of theology to Halle, where, under the influence of Francke and Breithaupt, he became one of the first "awakened" students. After he had finished his course, Francke appointed him, in 1696, as one of the Masters, and in 1700 as Inspector, of the Paedagogium at Halle. In 1705 he became Professor and Rector of the Gymnasium at Elbing, and d. at Elbing, Aug. 21, 1734. (*Bode*, p. 99; *Allg. Deutsche Biog.*, xvi. 455, &c.) To Freylinghausen's *Geistreiches G. B.*, 1704, and its 2nd ed., 1705, he contributed 8 (or 9) hymns; and two others to his *Neues geistreiches G. B.*, 1714. Of these the following have passed into English, viz.:—

i. Du bist ja, Jesu, meine Freude. *Christian War-*

fare. 1704, as above, No. 308, in 6 st. *Tr.* as "Thou, Jesu, art my Consolation," by Miss Burlingham, in the *British Herald*, March, 1866, p. 232, repeated in Reid's *Praise Bks*, 1872.

ii. **Lasset uns den Herren preisen.** *Thanksgiving.* Founded on Ps. lxxii. 18, 19. 1704, as above, No. 488, in 7 st. *Tr.* as "Now unite to render praises," by W. Okely, as No. 800 in the *Moravian H. Bk.*, 1789 (1886, No. 648).

iii. **Mein Herze, wie wankest und fladderst du noch.** *Self-Renunciation.* 1705, as above, No. 718, in 8 st. *Tr.* as "O Saviour, the truest, the best of all friends" (st. vi.), as No. 429 in the *Moravian H. Bk.*, 1886.

iv. **O Ursprung des Lebens, o ewiges Licht.** *Love to Christ.* A fine hymn on Christ as the Fountain of Life. 1704, as above, No. 356, in 7 st. of 6 l.; and in the Berlin *G. L. S.*, ed. 1863, No. 825. The *tr.* in C. U. is "O Fountain eternal of life and of light." A good *tr.*, omitting st. iii., as No. 1100 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801. In the 1826 and later eds. (1886, No. 631), a *tr.* by J. Swertner of st. iii. was incorporated—this st. having appeared as No. 267 in the *Moravian H. Bk.*, 1801. Included, altered and abridged, in Mercer's *C. P. and H. Bk.*, 1855 and 1864, and the *Irish Ch. Hyl.*, 1873. Another *tr.* is "O everlasting source of life and light," by Miss Borthwick, in *H. L. L.*, 1862, p. 79 (1884, p. 241). [J. M.]

Kolbe, Frederick William, was b. Nov. 3, 1821, at Gütersloh, Westphalia, and having been trained at the Mission College of the Rhenish Society at Barmen, was sent, in 1844, as a missionary to the Cape of Good Hope. There he laboured in the district of Worcester till 1848, when he proceeded to Damaraland and joined the first missionaries to the Ovaherero. There he contributed 35 hymns and school songs to the first Herero hymnal, printed at Cape Town, in 1849. In 1853 he joined the London Missionary Society, and since then his sphere of work has again been in the Colony, first at George, and for nearly 20 years at the Paarl. There he prepared an enlarged edition of the Dutch hymn-book of the London Missionary Society, adding 100 hymns written by himself (some original, but) most of them translations of well-known English and German hymns. Many of these translations by Mr. Kolbe are now in extensive use among the Church of England, Congregational, and Dutch Reformed native congregations throughout South Africa. The Church of England Dutch *Hymnal*, compiled by Rev. J. A. Hewitt in 1877, comprising 201 hymns, has 37 of Mr. Kolbe's translations and four of his original hymns. Mr. Kolbe has recently prepared a new *Supplement* to the Dutch Hymn-book of the London Society, referred to above, containing translations of "Lead, kindly light," "Art thou weary," "Take my life," and other modern English hymns. [W. R. S.]

Kolross, Johann (Rhodanthracius), is said to have been a pastor at Basel, and to have died there in 1558. In his *Encheridion*, Nürnberg, 1529 (later ed., 1534. It is a manual of orthography), he calls himself teacher of German (*Teutsch Lehermayster*) at Basel; and so in his Scriptural play (*Ein schön spil von Fünfferley betrachtnussen den menschen zür Büss reytzende.* It is on the motives of the Dance of Death at Basel), performed at Basel on the 1st S. after Easter, 1532, and printed at Basel, 1532 (Goedeke's *Grundriss*, 1886, ii. 181, 337, 343, &c.). The only hymn by him *tr.* into English is:—

Ich dank dir lieber Herre. *Morning.* 1st pub. separately at Nürnberg, c. 1535, and thence in *Wackernagel*, iii. p. 86, in 9 st. of 8 l. Included in V. Schumann's *G. B.*, Leipzig, 1539, the Berlin *G. L. S.*, ed. 1863, No. 1111, &c. It has been characterised as containing "all the leading thoughts of the Reformation." The *trs.* are from the greatly altered form in 6 st., beginning "Das walten deine Wunden," given as No. 1800 in *Appx.* xii., c. 1744, to the *Herrnhut G. B.* 1735, and in the *Brüder G. B.*, 1778, No. 1509. They are, (1) "Thy Wounds, Lord, be my Safeguard," as No. 324 in pt. i. of the *Moravian H. Bk.*, 1754. In the ed. of 1849, 2 st. are repeated, st. v. beginning "Lord Christ! I give Thee praises," as No. 1006, and st. iv. beginning "Amidst this world's profaneness," as No. 610.

To Kolross has also been ascribed (as in the *Zürich G. B.*, 1570) a version of *Ps. cxxvii.*, which 1st appeared in the *Zwickau Enchiridion*, 1525, and begins "So (Wo) Gott zum Haus nicht giebt sein Gunst." A rendering of *Ps. cxxvii.* is given under this first line in J. C. Jacobi's *Psalmodia Germanica*, 1722, p. 35 (1732, p. 60), but it is not from the German, and is simply the L.M. version of this Psalm by Isaac Watts. A hymn also ascribed to Kolross is noted under **Magdeburg, J.** [J. M.]

Komm heiliger Geist, Herre Gott. *M. Luther.* [*Whitsuntide.*] *Wackernagel*, ii. p. 748, gives as No. 986 a double form of st. i. from two MSS. of the 15th cent. at Munich; as No. 987 a form from the Basel *Plenarium*, 1514; and as No. 988 a form from the *Obsequiale*, Ingolstadt, 1570. This stanza is a *tr.* of an antiphon, not earlier than the 11th cent., which reads "Veni Sancte Spiritus: reple tuorum corda fidelium, et tui amoris in eis ignem accende: Qui per diversitatem linguarum cunctarum gentes in unitate fidei congregasti. Alleluia. Alleluia" (see *Daniel*, ii. p. 315). *Bäumker*, i. pp. 643, 644, says the Latin antiphon is still sung in many dioceses in Germany on Sundays before High Mass, and cites the German as in the *Crailsheim Schulordnung* of 1480. Martin Luther adopted this old German stanza with alterations, and adding two original stanzas, pub. the whole in *Eyn Enchiridion*, Erfurt, 1524. The complete form in 3 st. of 8 l., with "Alleluia," is in *Wackernagel*, iii. p. 14, in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 28, and the *Unv. L. S.*, 1851, No. 174. The hymn soon became popular in Germany. *Koch*, viii. 87, says that in the Peasants' War it was sung by Münzer and his forces immediately before the battle of Frankenhausen, May 25, 1525; that it was sung by Leonhard Kayser when at the stake at Passau, Aug. 16, 1527; and that st. ii. was the last pulpit utterance of J. M. Dilherr, in March, 1669. *Tr.* as:—

1. **Come Holy Ghost! Come Lord our God!** In full by J. C. Jacobi, in his *Psalmodia Germanica*, 1722, p. 25 (1732, p. 42). Included in the *Moravian H. Bk.*, 1754, slightly altered, but in the 1789 and later eds. (1886, No. 239) greatly altered, probably by J. Swertner. The text of 1789 is repeated in the Irish *Church Hyl.*, 1873. In 1846 W. J. Blew printed a recast for choir use, and included it in his *Ch. H. & Tune Bk.*, 1852–55, with an added doxology.

2. **Holy Spirit, gracious Lord.** By Miss Fry, in her *Hys. of the Reformation*, 1845, p. 108, in 40 lines. Her version of st. i., rewritten to 2 st. of 8 l., is No. 152 in Whittemore's *Suppl. to all H. Bks.*, 1860.

3. **Blest Comforter! come;—Lord our God!** In full by A. T. Russell, as No. 17 in his *Ps. & Hys.*, 1851; repeated by Dr. Bacon in his *Hys. of*

Martin Luther, 1884, p. 27, altered to "Come, Holy Spirit, Lord our God, And pour."

4. Come, Holy Ghost! Lord God, fulfil. A good and full *tr.* by R. Massie, in his *Martin Luther's Spir. Songs*, 1854, p. 19. Repeated in Mercer's *C. P. & H. Bk.*, 1857, unaltered save "full fill" in st. i. l. 1. (Ox. ed., 1864, No. 435, as 6 st. of 4 l.); and in the Ohio *Luth. Hyl.*, 1880, reading "and fill."

5. Come, Holy Spirit, God and Lord. In full by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 117; and her *C. B. for England*, 1863, No. 72. Repeated in Dr. Thomas's *Augustine H. Bk.*, 1866, and the Pennsylvania Luth. *Church Bk.*, 1868.

6. Come, Holy Spirit! gracious Lord! Help us. By M. E. Tupper, as No. 57 in Judd's *S. S. H. Bk.*, Halifax, 1870.

Other trs. are :—

(1) "Come, holy Spirite, most blessed Lorde," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 542). (2) "Come holy holy Ghost, Lord our God," in *Lyra Davidica*, 1708, p. 51. (3) "Lord God, the Holy Spirit, come," by *J. Anderson*, 1846, p. 17 (1847, p. 41). (4) "Come, Holy Ghost! Come, Lord our God! Thy," by *J. Hunt*, 1853, p. 49. (5) "Come, Holy Ghost! rule Thou within," by *Dr. H. Mills*, 1856, p. 143. (6) "Come, Holy Ghost, come, mighty God," by *E. Massie*, 1867, p. 209. (7) "Come, Holy Spirit, Lord and God," by Dr. G. Macdonald in the *Sunday Mag.*, 1867, p. 388, and his *Exotics*, 1876, p. 57. [J. M.]

Kommt, Kinder, lasst uns gehen. *G. Tersteegen.* [*Christian Pilgrimage.*] 1st pub. in the 3rd ed., 1738, of his *Geistliches Blumengärtlein*, Bk. iii. No. 62, in 19 st. of 8 l., entitled "Hymn of Encouragement for Pilgrims." Repeated in full in the *Unv. L. S.*, 1851, No. 322; and, abridged, in many other German collections. Illustrating this hymn, Lauxmann, in *Koch*, viii. 564, says that Tersteegen

"once said to some of his friends, who visited him on his birthday: 'My friends, if I should die to-day I would only have three words to say to you as a last farewell: 1. Place your whole confidence on the grace of God in Christ Jesus; 2. Love one another; 3. Watch and pray!' This is the quintessence of this noble travelling song for Christian pilgrims and strangers here below (1 St. Peter ii. 11, 12), whose course is a march through the Desert to Canaan. The whole life of Tersteegen is proof of the genuineness and sincerity of the spirit that breathes throughout this hymn."

Translations in C. U. :—

1. Come, brothers, let us onward. A *tr.* of st. i., ii., v., x., xiv., xvii., xviii., by Mrs. Findlater, in *H. L. L.*, 1st Ser., 1854, p. 51 (1884, p. 52). The *trs.* of st. i., ii., xvii., xviii., were included in J. A. Johnston's *English Hyl.* (ed. 1861, No. 192).

2. Come, brethren, let us go. A good *tr.* of st. i., ii., vi. xi., xii., xiv.-xix., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 161. A cento in 6 st. of 4 l., from the *trs.* of st. i., xi., xvi., xvii., is included in the *Parish H. Bk.*, 1863 and 1875. Centos beginning with the *tr.* of st. xi., "Come, children, let us go," are in the Eng. Presb. *Ps. & Hys.*, 1867, and the Cong. *School Hyl.*, 1881.

Other trs. are, (1) "Come, children! on; this way," by *Miss Warner*, 1858, p. 224. (2) "Come, children, let's be going," in the *Christian Examiner*, Boston, U. S., Sept., 1860, p. 252. (3) "Come, brethren, let us hurry," in L. Rehfuess's *Church at Sea*, 1868, p. 99. [J. M.]

Κοντάκιον. [Greek Hymnody, § XII. 1—XVI. 4.]

Κόπου τε καὶ κάματου. [*Rest in Jesus.*] In the 1st ed. of Dr. Neale's *Hys. of the Eastern Church* he gives this hymn as by "S. Stephen the Sabaite, A.D. 725—A.D. 794"; calls it "Idiomela in the Week of the First Oblique Tone," and adds, "These stanzas, which strike me as very sweet, are not in all the editions of the *Octoechus*. I copy from a dateless Constantinopolitan book." In subsequent editions of the *Hys. of the E. Church* the words "I copy from a dateless Constantinopolitan book" were omitted. This omission has caused numerous fruitless searches for the text in the authorized editions of the *Octoechus*. The Constantinopolitan book referred to by Dr. Neale cannot be found amongst Dr. Neale's books, nor has a copy corresponding thereto been as yet discovered.

The so-called translation of this Idiomela, "Art thou weary, art thou languid?" was accompanied in the 3rd ed., 1866, of Dr. Neale's *Hys. of the E. Church*, with a note in the Preface to this effect :—

"The Hymns at page 206 ['O happy band of pilgrims'], 209 ['Safe home,' &c.], and 'Art thou weary,' contain so little that is from the Greek, that they ought not to have been included in this collection; in any future Edition they shall appear as an Appendix."

In accordance with this expressed wish of Dr. Neale's these hymns were given as an *Appendix* to the 4th ed. of the *Hys. of the E. Church*, 1882, edited by the Very Rev. S. G. Hatherley. The most therefore that can be said of these three hymns is that they are based upon the few words quoted by Dr. Neale which he found in his extensive reading of the Greek Sacred Poets, and that those words have yet to be traced to their original source.

"Art thou weary, art thou languid," appeared in the 1st ed. of the *Hys. of the E. Church*, 1862, in 7 st. of 4 l. It was at once included in T. Darling's *Hys. for the Ch. of England*, 1862; and the *Parish H. Bk.*, 1863; and subsequently in almost every hymn-book published in G. Britain and America. It has been set to a great number of tunes, those in *H. A. & M.* being *Christus Consolator* by Dr. Dykes; and *Stephanos* by Sir H. W. Baker, harmonized by W. H. Monk. Sir A. Sullivan's tune in *Church Hymns* is entitled *Rest*. In the *Contemporary Review* for Dec. 1875, there is a rendering of "Art thou weary," &c., into Latin by W. E. Gladstone. This, together with Dr. Neale's text and a short note, were given in the *Times* of Dec. 2, 1875. The Latin begins, "Scis te lassum? scis languentem?"

Another rendering by H. M. Macgill in his *Songs of the Christian Creed & Life*, 1876, is "Sisne lassus, aerumnosus."

An expanded version of this hymn appeared in 1887 under the following circumstances :—

"Several years ago," says Dr. Boyd of St. Andrews, N.B., "an anonymous correspondent sent me 'Art thou weary,' in print with the added stanzas." Thinking that he had been favoured with Dr. Neale's original form of the hymn, and not having Dr. Neale's works at hand for correction, Dr. Boyd wrote a short notice of the hymn in this expanded form, and had it inserted in the May, 1887, number of *Life and Work. A Scottish Magazine*, &c., p. 73, as 'A Regrettable Omission in a Favourite Hymn.' The added stanzas are :—

"'5. Is this all He hath to give me
In my life below?
Joy unspeakable and glorious
Thou shalt know.

"'6. All thy sins shall be forgiven—
All things work for good:
Thou shalt Bread of Life from Heaven
Have for food.

"'7. From the fountains of Salvation
Thou shalt Water draw:
Sweet shall be thy meditation
In God's Law.

"'9. Festal Palms, and Crowns of Glory,
Robes in Blood wash'd white,
God in Christ His People's Temple—
There no night.'"

The hymn as thus expanded into 11 st. has been printed as a leaflet, with the heading "Complete Version of Hymn 163" [in the *Scottish Hymnal*, 1884]. That these additional stanzas are neither by Dr. Neale nor from a Greek hymn, is evident to any one acquainted with Dr. Neale's works and with the Service Books of the Greek Church.

In King's *Anglican Hymnology*, 1885, p. 194, there is a most striking account of Mr. King's visit to the Monastery at Mar Saba, where St. Stephen resided and wrote. It is one of the redeeming features of that most unsatisfactory and unreliable work. [J. J.]

Kosegarten, Ludwig Gotthard, was b. Feb. 1. 1758, at Grevismühlen, Mecklenburg, and studied at the University of Rostock-Bützow (PH. D. 1785, D.D. 1792). After being for some time Rector of the school at Wolgast, near Greifswald, he became, in 1792, pastor at Altenkirchen, on the island of Rügen. This post he held till the 21st S. after Trinity, 1815 (officiating during vacations), though he had in 1808 been also appointed Professor of History at Greifswald. In 1817 he became third Professor of Theology and pastor of St. James's Church at Greifswald, and d. there Oct. 26, 1818. His *Dichtungen* appeared at Greifswald, 1812–13, in 8 vols., and 1824–27 in 12 vols. Four additional hymns are given at the end of his *Akademische Reden*, ed. by G. C. F. Mohnike, and pub. at Stralsund, 1832. One is *tr.*, viz.:—

Jerusalem, du hochgebaute Stadt. *Eternal Life.* 1832, as above, p. 287, in 5 st. of 8 l., entitled "Homesickness." He wrote this, his last poem, with a foreboding of his approaching death, and recited it in the introduction to his last sermon on the 9th S. after Trinity 1818 (July 19). It is a beautiful poem, founded on the better-known hymn by Meyfart (q.v.), and on the Latin hymn "Urbs beata Hierusalem," q.v. Abp. Trench in his *Sac. Lat. Poetry*, 1864, p. 312, quotes ii.–iv. with approbation. *Tr.* as:—

Jerusalem, thou city built on high, Would God I were in thee. A full and good *tr.* by J. M. Neale in his *Hys. chiefly Mediaeval on the Joys and Glories of Paradise*, 1865, p. 97. Repeated in the *St. Margaret's Hyl.* (East Grinstead), 1875. [J. M.]

Krause, Jonathan, s. of Christian Wilhelm Krause, Master of the Clothworkers and Sexton at Hirschberg, in Silesia, was b. at Hirschberg, April 5, 1701. Entering the University of Leipzig in 1718, he went in 1723 to Wittenberg, where he graduated M.A. He was then for some time travelling tutor to a young Baron von Birken, and 1727–32 a tutor in the family of Baron von Nostitz, at Polgsen, near Wohlau. On Aug. 20, 1732, he was ordained as Diaconus of Probsthayn, near Liegnitz, and in 1739 became chief pastor of the Church of St. Peter and St. Paul at Liegnitz. In 1741 he was also appointed Superintendent and Assessor of the Consistory. He d. at Liegnitz, Dec. 13, 1762 (S. J. Ehrhardt's *Presbyterologie Schlesiens*, 1780–89, iv. p. 280, &c.). He edited the Liegnitz *G. B.* of 1745. His hymns appeared in his

(1) *Die zum Lobe Gottes eröffnete Lippen der Gläubigen*, &c., Hamburg, 1732, and (2) *Gnade und Wahrheit Gottes in Christo Jesu, in heiligen Liedern über alle Sonn- und Fest-Tags Evangelien und Episteln*, Leipzig and Lauban, 1739. [Berlin Royal Library.]

The only hymn by Krause *tr.* into English is

Alleluja! schöner Morgen. *Sunday Morning.* This hymn, a great favourite in Southern Germany, 1st appeared 1739 as above, p. 487, in 9 st. of 6 l., entitled "Morning-Hymn on Sunday." Repeated thus in the Liegnitz *G. B.*, 1745, No. 1; but in recent colls., as the Württemberg *G. B.*, 1842, and the *Unv. L. S.*, 1851, No. 482, it begins "Hallelujah!" Sometimes erroneously ascribed to B. Schmolck. *Tr.* as:—

Hallelujah! Fairest morning. A good *tr.*, omitting st. v., vii., viii., by Miss Borthwick, in *H. L. L.*, 3rd Ser., 1858, p. 28 (1884, p. 150). Included in full in the *Appx.* of 1869 to the S. P. C. K. *Ps. & Hys.*; in *Holy Song*, 1869, and others. In the S. P. C. K. *Church Hys.*, 1871, the *trs.* of st. iii., iv. are omitted, and the rest slightly altered; and this form is followed in *Laudes Domini*, N. Y., 1884. In G. S. Jellicoe's *Coll.*, 1867, it begins "Alleluia."

Other trs. are, (1) "Hallelujah! beauteous morning," by *Miss Manington*, 1863. (2) "Hallelujah! day of gladness," by R. Massie, in the *Day of Rest*, 1876, p. 35. [J. M.]

Krewziger, Elisabethe. [Cruciger.]

Krishnu Pal, the first Hindoo who was baptized in Bengal, was b. about 1764, and baptized at Serampore by the celebrated Baptist missionary, William Carey, on Dec. 28, 1800. He became a useful Christian minister, and wrote several hymns in the Bengali language. One of these was *tr.* into English by Dr. Marshman in 1801 as "O thou, my soul, forget no more" (*Christ the Friend*). It was included in the 27th ed. of Rippon's Bap. *Sel.*, 1827, No. 170, Pt. 2, in 6 st. of 4 l., in Bickersteth's *Christian Psalmody*, 1833, in 5 st., and again in later collections, including the *Baptist Hymnal*, 1879, and others. Krishnu d. at Serampore, Aug. 22, 1822. [W. R. S.]

Krummacher, Friedrich Adolf, was a native of Tecklenburg, Westphalia, where his father, Friedrich Jacob Krummacher was Burgomaster and Hoffiscal. He was baptized there, July 22, 1767, and apparently born July 13, 1767. In 1786 he entered the University of Lingen (since 1819 ranked as a Gymnasium), and in 1787 that of Halle. After concluding his theological studies in 1789, he was for some time tutor in the family of Senator Meyer in Bremen; was then appointed, in 1790, Conrector of the Gymnasium at Hamm, and in 1793 Rector of the Gymnasium at Mörs (Meurs), near Düsseldorf. In the end of 1800 he became Professor of Theology and Eloquence at the Reformed University of Duisburg. When, after the battle of Jena (Oct. 14, 1806), Duisburg was taken from Prussia, the salaries of the professors ceased, but Krummacher lectured on till his audience consisted of one student. He was then, in the autumn of 1807, appointed pastor of Kettwig, on the Ruhr; in 1812 Chief Court Preacher and General Superintendent at Bernburg; and finally, in 1824, he became chief pastor of the St. Ansgarius Church at Bremen. By

reason of growing infirmities he resigned his charge in June, 1843, and d. at Bremen, April 4, 1845 (*O. Kraus*, 1879, p. 310; *Blätter für Hymnologie*, 1886, p. 80, &c.).

Krummacher is best known as a preacher; and as the author of the well-known *Parabeln*, first pub. 1805, which passed through many eds., and ranks as the standard German work of its class. His hymns are little suited for church use, being often allegorical and high-flown, and not for the most part sufficiently simple and direct, though in some cases he does write in a popular, natural style, and with a beauty of his own. His hymns mostly appeared in his *Festbüchlein*, a work consisting of allegorical narratives, conversations, &c., with interspersed hymns. Of this the 1st part, entitled *Der Sonntag*, was pub. 1808 (2nd ed. 1810; 3rd ed. 1813; 4th ed. 1819); pt. ii., entitled *Das Christfest*, in 1810 (2nd ed. 1814; 3rd ed. 1821); and pt. iii., entitled *Das Neujahrsfest*, in 1819.

Those of Krummacher's hymns *tr.* into English are:—

i. Allgemach aus Dämmerung und Nacht. *Advent.* In his *Festbüchlein*, pt. ii., 1810 (1814, p. 154), in 5 st. of 4 l., entitled "The Prophets of Nature"; and given after the conversation on Zacharias, the father of St. John the Baptist. Included as No. 34 in J. P. Lange's *Deutsches Kirchenliederbuch*, Zürich, 1843. The unity of idea is violated by the concluding lines of st. v.

"Wie die leisen Lispel den Propheten
Einst auf Horeb's Felsenspitz' umwehten."

And thus in his preface, p. vii., Dr. Lange suggests that st. v. should read thus:—

"Allgemach und siegreich fort und fort
Bricht durch unser Fleisch das ew'ge Wort;
Die Propheten grüsst es durch Gesichte,
Dann wird's Mensch und himmlische Geschichte."

Tr. as:—

Slowly, slowly from the caves of night. A full and good *tr.* from Lange by Dr. Kennedy, as No. 42 in his *Hymno. Christ.*, 1863.

ii. Eine Heerde und ein Hirt. *Missions.* 1st pub. in the 3rd. ed., 1821, of pt. ii. of his *Festbüchlein*, p. 163, in 6 st. of 6 l., at the close of the section on "Israel and the Strangers." In the Berlin *G. L. S.*, ed. 1863, No. 1365, and many other recent collections. The *trs.* are:—

1. One, only One, shall be the fold. By Miss Dunn, in her *Hys. from the German*, 1857, p. 49.

2. One Shepherd and one fold to be. In *Cantica Sanctorum*, 1880, No. 96.

iii. Ja fürwahr! uns führt mit sanfter Hand. *Ps. xxiii.* In his *Festbüchlein*, pt. i. (5rd ed. 1813, p. 118), in 5 st. of 4 l., with Hallelujahs. It is given in the story of the festal rededication of a village church destroyed in time of war, as a choral hymn sung by boys and girls after the Holy Communion. In the Württemberg *G. B.*, 1842, No. 72. *Tr.* as:—

1. Yes! our Shepherd leads with gentle hand, Through. A good and full *tr.* by Miss Borthwick, in *H. L. L.*, 1st Ser., 1854, p. 59 (1884, p. 60), repeated in *Kennedy*, 1863; Mrs. Brock's *Children's H. Bk.*, 1881; the *Christian H. Bk.*, Cincinnati, 1865, and others.

2. Yea! our Shepherd leads, with gentle hand, Along. In full by M. W. Stryker, as No. 164 in his *Christian Chorals*, 1885.

iv. Mag auch die Liebe weinen. *Love, Faith and Hope. Festbüchlein*, pt. i., 1808, p. 136, in 3 st. of 4 l., in the section entitled "The Setting Sun," for Sunday evening. It is appended to a story in which the father has been speaking of the Resurrection of Christ the Sun of Righteousness, as celebrated on that day, the hymn being introduced as sung by the family and neighbours, as he ceased to speak. Included in the Württemberg *G. B.*, 1842, No. 628. It is most suited to be sung at a choral funeral. *Koch*, 2nd ed., iv. p. 695, says it was sung at the author's funeral at Bremen, April 10, 1845, and that st. iii. is on the cross over his grave. He adds that st. i., iii. were sung July 17, 1850, at the funeral of Dr. August Neander, the church historian in Berlin; followed by an address by Krummacher's son, Friedrich Wilhelm (author of the well-known *Elijah*, *Elisha*, and other works). *Tr.* as:—

Though Love may weep with breaking heart. A good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 121. Repeated in Flett's *Coll.*, Paisley, 1871, and in H. L. Hastings's *Songs of Pilgrimage*, 1887.

Other trs. are, (1) "Let love weep,—It cometh," by *Miss Warner*, 1858, p. 584. (2) "Yea, Love may weep when death prevails," by *Dr. G. Walker*, 1860, p. 57.

A number of other pieces by Krummacher are *tr.* in the *Sacred Lyrics from the German*, Philadelphia, 1859; by C. T. Brooks, 1847; by Mrs. Follen, 1851; and by Miss Fry, 1859. As they are poems rather than hymns they are not noted here. [J. M.]

Kunth, Johann Sigismund, was b. Oct. 3, 1700, at Liegnitz, Silesia, and studied theology at the Universities of Jena, Wittenberg, and Leipzig. He was in 1730 appointed pastor at Pölzig and Bröckau, near Ronneburg, by Count Henkel von Donnersmark. In 1737 he became chief pastor at Löwen, Silesia, and in 1743 pastor and superintendent at Baruth, near Jüterbog, Brandenburg. He d. at Baruth, Sept. 7, 1779 (S. J. Ehrhardt's *Presbyterologie Schlesiens*, 1780–89, ii. p. 137, &c.). The only hymn by him *tr.* into English is

Es ist noch eine Ruh vorhanden. *Eternal Life.* This fine hymn (founded on Heb. iv. 9; St. Matt. xi. 28, 29; Job. vii. 1-3; Ps. cxxvi. 5, 6, and Rev. vii. 16, 17) appears in the *Einige geistreiche Lieder.* Cöthen, 1733, No. 22, in 7 st. of 7 l. In the Berlin *G. L. S.*, ed. 1863, No. 1535.

According to Richter (*Biog. Lexikon*, 1804, p. 183) it was written by Kunth while on a journey from Wittenberg to Silesia, i.e. c. 1725; and this agrees with the statement of Fischer (*Supplement*, 1886, pt. i. p. 48) that it appeared in the *Neu eingerichtetes geistreiches G. B.*, Leipzig, 1730. *Koch*, 2nd ed., vol. iv. p. 712, says it was written in 1731 or 1732, while Kunth was journeying with his patron, Count Erdmann Heinrich von Henkel, who was on his way to take possession of some property in Silesia. On the way the carriage broke down, and this delay gave the Count occasion to murmur at the ceaseless unrest of this life. Kunth, reminding him of the believer's everlasting rest, stepped aside a moment, and then returned with this hymn. *Koch* adds that it comforted the dying hours of Heinrich Möwes (q.v.), being read to him by his wife in his last moments on earth.

The translations are:—

(1) "Yes, there remaineth yet a rest," by *Miss Winkworth*, 1855, p. 195. (2) "There is a day of rest before thee," by *Mrs. Bevan*, 1858, p. 3. (3) "Yes, still for us a rest remaineth," by Miss Borthwick, contributed to H. E. Goldschmidt's *German Poetry*, 1869, p. 431.

[J. M.]

Küster, Samuel Christian Gottfried, s. of S. C. K. Küster, inspector and chief pastor at Havelberg, Brandenburg, was b. at Havelberg, Aug. 18, 1762. After studying at the University of Berlin (D.D. 1835) he became third pastor of the Friedrich-Werder Church at Berlin, in 1786; in 1793 second pastor; and in 1797 chief pastor and superintendent,

on the death of his father (who had been called to this church in 1771). He d. at Eberswalde (Neustadt-E.), near Berlin, Aug. 22, 1838 (*Allg. Deutsche Biog.*, xvi. 439, &c.).

He was one of the editors of the Berlin *G. B.*, 1829, and contributed to it two hymns, Nos. 294 and 549; and in 1831 pub. a small volume of *Kurze lebensgeschichtliche Nachrichten* regarding the authors of the hymns therein contained.

One of Küster's hymns has passed into English, viz.:—

O Jesu, Freund der Seelen. *Love to Christ.* 1829, as above, No. 549, in 6 st. of 8 l. Suggested by the "Schatz über alle Schätze" [see **Liscovius**]. *Tr.* as:—

O Jesus, Friend unfailing. A good and full *tr.* by Miss Burlingham, written June 13, 1865, and 1st pub. in the *British Herald*, July, 1865, p. 100. Repeated in full in Reid's *Praise Bk.*, 1872; W. F. Stevenson's *H. for Ch. & Home*, 1873; Dale's *English H. Bk.*, 1875, and others; and abridged in Newman Hall's *Christ Church Hyl.*, 1876; *Baptist Hyl.*, 1879; *Suppl.* of 1880 to Bapt. *Ps. & Hys.*, 1858, &c. [J. M.]

Kynaston, Herbert, D.D., was b. Nov. 23, 1809, and educated at Westminster School, and Christ Church, Oxford (of which he was sometime Student), where he graduated in 1831 (1st class Lit. Hum.). Taking Holy Orders in 1834, he became Head Master of St. Paul's School, London, in 1838; Select Preacher of the University of Oxford, 1842–43; Rector of St. Nicholas-Cole-Abbey, with St. Nicholas Olave, 1850–66; and Prebendary of Holborn in St. Paul's Cathedral, 1853. He d. Oct. 1878. His *Miscellaneous Poems* were pub. in 1840, and his hymns as follows:—

(1) *Occasional Hymns* (original and translated), 1862. (2) *Occasional Hymns*, 2nd series, pt. i., 1864. (3) *Occasional Hymns*, 2nd series, pt. ii., chiefly on the Miracles, 1866.

These hymns and translations, which are of more than usual merit, have been either strangely overlooked or are unknown to most modern editors. A few were included in the *Hymnary*, 1872. Dr. Kynaston also contributed to the *Guardian* from time to time several renderings into Latin of his own hymns, and of hymns by others, but these have not been republished. [J. J.]

Kyrie eleison. *M. Luther.* [*The Litany.*] This setting of the Litany was composed in the beginning of 1529, and first pub. in Klug's *G. B.*, Wittenberg, 1529, and thence in the *Riga G. B.*, 1530, and the *Rostock G. B.*, 1531. It is No. 959 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—(1) "Good Lord! us deliver," by *J. Anderson*, 1846, p. 62. In his ed., 1847, rewritten, beginning, "Lord save! and keep us free." (2) "Have mercy on us, Lord, we pray," by *Dr. J. Hunt*, 1853, p. 90. (3) "Lord, have mercy," by *R. Massie*, 1854, p. 64. [J. M.]

Kyrie! Gott Vater in Ewigkeit. [*Public Worship.*] A recast of the Kyrie summum ("Kyrie fons bonitatis"), sung in mediæval times on Festivals from Trinity to Christmas, and found in a 12th cent. MS. in the B. Museum (Reg. 2 B. iv. f. 12b.) It was printed apparently at Wittenberg, in 1541, and thence in *Wackernagel*, iii. p. 226, in 3 st. of unequal length; repeated in the *Unv. L. S.*, 1851, No. 176. Two "Kyries" by Johann Spangenberg, somewhat resembling this, are given by *Wackernagel*, iii. p. 928. *Tr.* as:—"O Lord God the Father for evermore." A good and full version by A. T. Russell, as No. 14 in his *Ps. & Hys.*, 1851. [J. M.]

L

L., in Bristol Bap. *Coll.* of Ash & Evans, 1769, i.e. *Leach.*

L., in the *People's Hymnal*, 1867, i.e. R. F. Littledale, q. v.

L. H. C., in *Ash & Evans* as above, i.e. Lady Huntingdon's *Collection.*

L. L., in *Ash & Evans*, as above, i.e. *Liverpool Liturgy*, 1763. [See **Unitarian Hymnody, 7.**]

La Trobe, Benjamin, was b. in Dublin, April 19, 1725, and educated at the University of Glasgow. He entered the Ministry of the Moravians, and subsequently became superintendent of that body in England. He d. Nov. 29, 1786. Several of his *trs.* of German hymns appeared in the *Moravian H. Bk.*, 1789. [G. A. C.]

La Trobe, Christian Ignatius, eldest s. of the above Benjamin La Trobe, was b. at the Moravian Settlement, Fulneck, Leeds, Yorkshire, Feb. 12, 1758, and educated in England and at the Brethren's College, Niesky, Silesia. Taking orders in the Moravian Church, he became in 1784 Secretary to their Society for the Furtherance of the Gospel, and in 1795 Secretary to the Unity of the Brethren in England. He d. at Fairfield, near Liverpool, May 6, 1836. He is best known through his *Selection of Sacred Music*, in six volumes, which appeared in 1806–25. His hymnological contributions consist of a few translations from the German. [G. A. C.]

La Trobe, John Antes, M.A., grandson of B. La Trobe, and s. of C. I. La Trobe, was b. in London in 1795, and educated at St. Edmund Hall, Oxford, graduating B.A. 1826, and M.A. 1829. Having taken Holy Orders in the Church of England, he was appointed Incumbent of St. Thomas, Kendal, in 1840, and retained the same to 1865. In 1858 he was nominated Hon. Canon of Carlisle Cathedral. He d. in 1879. His musical works include *The Music of the Church*, 1831, and his poetical, *Sacred Lays and Lyrics*, 1850. He also published a

Selection of Hymns, including Versions of Psalms, arranged under Subjects, so as to form A Small Body of Divinity, and suited for Private, Social, and Public Worship. Lond., Seeleys, 1841.

This selection contains many of his own hymns. In 1852 a 2nd ed. was pub. with authors' names. "How strange is heavenly love" (*The love of God*), "O bring to Jehovah [the Lord] your tribute of praise" (*Ps. l.*), are two of the very few of his hymns in C. U. [G. A. C.]

Labente jam solis rotâ. *C. Coffin.* [*Afternoon, Sunday.*] Appeared in his *Hymni Sacri*, 1736, p. 93, as "Prono volutus impetu," and again in the *Paris Breviary* the same year, as "Labente jam solis rotâ." It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 8, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Now the day's declining wheel. By I. Williams, in the *British Magazine*, Jan. 1834; and

again in his *Hys. Tr. from the Parisian Breviary*, 1839, p. 9, in 14 irregular lines. Rearranged as a hymn in 3 st. of 4 l., in 4 of L.M., it was given in the *English Hymnal*, 1852, No. 10, and repeated in 1856 and 1861.

2. As now the sun's declining rays. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 7. It was soon incorporated in several hymn-books as an afternoon hymn, and gradually grew in favour until few modern hymn-books of the first rank are found without it. Usually the text is given without alteration as in the *People's H.*, 1867. The text of *H. A. & M.*, 1861 and 1875, is Chandler altered by the Compilers, the changes being in st. i. and the doxology. This text is repeated in Thring's *Coll.*, 1882, and others. In *Kennedy*, 1863, Chandler's *tr.* is revised by the Editor.

3. As now the sun's departing rays. By R. C. Singleton, written in 1870, and given in his *Anglican H. Bk.*, 2nd ed., 1871.

Translations not in C. U. :—

1. And now the sinking orb of day. *J. Chandler*, L.M. version in his *Hymns*, &c., 1841.
2. Again the dawn gives warning meet. *G. Rorison*, in his *Hys. & Anthems*, 1851, based on W. Palmer's *tr.* in his *Short Poems & Hys.*, Oxford, 1845.
3. The day to night is calling. *W. J. Blew*, 1852–55.
4. The sun hath downward turned his way. *J. D. Chambers*, 1857.
5. Now with rapid wheel inclining. *D. T. Morgan*, given in his *Hys. and Other Poetry of the Latin Ch.*, 1880, under Coffin's original first line. [J. J.]

Laetabundus exultet fidelis chorus : Alleluia. Regem regum. *St. Bernard of Clairvaux.* [*Christmas.*] The earliest form known of this *Sequence* is in a *Gradual* apparently written in England during the 12th cent. and now in the British Museum (Reg. 2 B. iv. f. 177), and another MS. in the B. M. containing a collection of *Sequences*, apparently written c. 1199 (Calig. A. xiv. f. 50 *b*). It is in the St. Gall MS., No. 338, at p. 334, in a hand of the 13th cent. Among *Missals* it is found in an early 14th cent. *Paris*, and a 14th cent. *Sens* in the British Museum; in a *Sarum*, c. 1370; a *Hereford*, c. 1370; and a *York*, c. 1390, all now in the Bodleian; in the *St. Andrews*, the *Magdeburg* of 1480, and many French and German *Missals*. It was also used as a hymn in the *Sarum Breviary*, e.g. in a MS. of the 14th cent. in the British Museum (Reg. 2 A. xiv. f. 187 *b*). The printed text is also in *Daniel*, ii. p. 61; *Kehrein*, No. 13, and others.

Of this poem Dr. Neale says "This *Sequence* or Hymn is of rare perfection in its kind, and perhaps as widely known as any hymn of the Church" (*Med. Hys.* 1851, p. 49). As will be seen by the note above, its use was specially general in England and in France. In the *Sarum Missal* it was used as the Sequence on the Fourth Day in the octave of the Assumption of the B. V. M.; and in the *Sarum Breviary* as a hymn at the second Vespers of the Purification, and also of the Assumption of the B. V. M. In the *Hereford Missal* it is appointed for use within the octave of the Epiphany; and in the *York Missal* in the Mass at Daybreak on Christmas day. [J. M.]

Translations in C.U. :—

1. Full of gladness, Let our faithful choir, &c. By J. M. Neale, in the *Hymnal N.*, 1854, in 6 st.

2. With hallowed mirth, sing all ye faithful choirs on earth. By J. D. Chambers, in his *Lauda Syon*, Pt. ii., 1866, p. 65. This was repeated with slight variations in the *People's H.*, 1867.

3. Come, ye faithful choirs on earth. This rendering in the *Hymnary*, 1872, is based upon the *Hymnal N.*, as above.

4. Faithful chorus, Loud exult, &c. In the *Hymner*, 1882, is based upon the *Hymnal N.*, as above.

Translations not in C. U. :—

1. Be the tidings. J. M Neale, in 1st ed. of his *Mediæval Hys.* 1851; but afterwards omitted.
2. Full of joy, in sweet accord. *J. W. Hewett.* 1859.
3. With holy gladness full. *J. W. Hewett.* 1859. A second translation.
4. Now by Thy faithful choirs. C. B. Pearson. In the *Sarum Missal in English*, 1868, and his *Sequences from the Sarum Missal*, 1871. [J. J.]

Lamb of God for sinners slain, By Thy mercy born again. *Bp. J. R. Woodford.* [*Holy Baptism.*] Pub. in his *Hymns*, &c., 1852, No. 55, in 4 st. of 4 l., and repeated in the *Parish H. Bk.*, 1863 and 1875: the *Sarum*, 1868; the 1863 *Appendix* to the S. P. C. K. *Ps. & Hys.*, No. 291, and others. In Skinner's *Daily Service Hymnal*, 1864, it is adapted for Holy Baptism, and for Confirmation, and in each case Skinner has attributed it to C. Wesley in error. The *Sarum* is also in error in giving the date of its composition as 1860. [J. J.]

Lamb of God for sinners slain, To Thee I feebly pray. *C. Wesley.* [*Looking unto Jesus.*] Appeared in *Hys. & Sac. Poems*, 1742, p. 49, in 6 st. of 8 l. (*P. Works*, 1868–72, vol. ii. p. 98). In 1776, st. i.–iii. and vi. were included in Toplady's *Ps. & Hys.*, No. 279, and thus came into use in the Church of England. J. Wesley's cento for the *Wes. H. Bk.*, 1780, No. 161, was composed of st. i., iii., v., vi. This is retained in the ed. of 1875, and is in extensive use. [J. J.]

Lamb of God, that in the bosom. [*Advent.*] This cento appeared in Bayley's Manchester *Ps. & Hys.*, 1789, No. 4, and again in others, including Stowell's Manchester *Ps. & Hys.*, 1831, p. 95, in 8 st. of 4 l., st. i., iii., v., vii. being the "Air," and the alternate stanzas the "Chorus." Stanzas iii. and iv. are from C. Wesley's "Love divine, all loves excelling," q.v., and the rest are anonymous. This cento is in the 1877 ed. of Stowell's *Ps. & Hys.*, and several other collections. In Chope's *Hymnal*, 1864, No. 192, st. i. is the opening stanza of this cento, and the remaining 4 stanzas are from C. Wesley's "Love divine, all loves excelling." [J. J.]

Lamb of God, Whose bleeding love. *C. Wesley.* [*Holy Communion.*] This is No. 20 of the Wesley *Hys. on the Lord's Supper*, 1745, in 4 st. of 8 l. (*P. Works*, 1868–72, vol. iii. p. 228). It was given in the older hymn-books of the Church of England as Madan's *Ps. & Hys.*, 1760; Toplady's *Ps. & Hys.*, 1776, and others, and also in some Nonconformist collections, but was not included in the *Wes. H. Bk.* until the *Supplement* of 1830. An altered version of this hymn, beginning, "Lamb of God, Whose *dying* love," appeared in Hall's *Mitre H. Bk.*, 1836, No. 269, in 2 st. of 8 l. That arrangement was by E. Osler, and was repeated, with slight changes, in his *Church & King*, March, 1837. Another form of the hymn is, "*Blest* Lamb of God, whose *dying* love." It is found in the Rugby School *H. Bk.*, 1850; *Kennedy*, 1863, and others. [J. J.]

Lampe, Friedrich Adolf, D.D., s. of Heinrich Lampe, pastor of the Reformed

church at Detmold, was b. at Detmold, apparently Feb. 18, and was certainly baptized there Feb. 19, 1683. He remained at Detmold till the death of his grandfather (General-Superintendent Zeller) in 1691, and then joined his widowed mother at Bremen. He entered the Lyceum (Academic Gymnasium) at Bremen, in 1698; and in 1702 went to the University of Franeker in Holland. After a short residence at the University of Utrecht he became, in 1703, pastor of the Reformed church at Weeze, near Cleve; in 1706 at Duisburg; and in 1709 second pastor of St. Stephen's Church in Bremen, where in 1719 he became pastor primarius. In 1720 he was appointed German preacher and professor of dogmatics at the University of Utrecht (the degree of D.D. being also conferred on him); and in 1726 professor of Church History and Rector of the University. After a severe illness in the winter of 1726–27 he resigned in June, 1727, and returned to Bremen as third pastor of St. Ansgar's Church and professor at the Lyceum. He d. at Bremen, Dec. 8, 1729. (*Allg. Deutsche Biog.*, xvii. 579; *F. A. Lampe Sein Leben und seine Theologie.* By Dr. Otto Thelemann, 1868, &c.)

Lampe was the most important theologian that had appeared in the German Reformed Church since the Reformation period. He was the great exponent of the Federal or Covenant theology in his *Geheimniss des Gnadenbundes*, 1712 ff.; the author of a well-known commentary on St. John's Gospel, 1724–26; of various catechetical works, &c. As a hymn-writer Lampe is not so important; but yet ranks as one of the best writers in the Reformed Church. His hymns are Scriptural, and characterised by glowing piety, deep spiritual insight, firm faith, and play of fancy; but are often somewhat obscure and involved, and not seldom very lengthy. Nine first appeared in his *Balsam aus Gilead*, Bremen, 1713, and the rest principally in his *Bündlein XXV. Gottseliger Gesänge*, Bremen, 1723 [Royal Library, Berlin], and later eds. The ed. of 1731 (*XXX. Geistliche Lieder*, &c.) contains also an appendix of 13 hymns from his MS.

Comparatively few of Lampe's hymns are in modern German C. U. Those which have passed into English are:—

i. Mein Leben ist ein Pilgrimstand. *For Travellers.* 1723, No. 10, p. 39, in 8 st., entitled "Travelling Thoughts." In the Berlin *G. L. S.*, ed. 1863. *Tr.* as, "My life is but a pilgrim-stand," by *Dr. H. Mills*, 1845 (1856, p. 150).

ii. O Fels des Heils am Kreuzesstamm. *Holy Communion.* 1723, No. 5, p. 21, in 12 st. of 5 l. entitled "Devotional Hymn at Holy Communion." In Dr. J. P. Lange's *Kirchenliederbuch*, 1843, st. xii. is omitted, and it begins "O Fels des Heils, O Gotteslamm." The *tr.* in C. U. is:—

O healing Rock, O Lamb of God. A *tr.* of st. i.–iii., v., xii., by Dr. R. Maguire, in his *Melodies of the Fatherland*, 1883, p. 107. Repeated, omitting st. iii., in R. Gault's *H. Bk. for Ch. of England*, 1886.

iii. O Liebesgluth, wie soll ich dich. *Love to Christ.* Founded on St. John iii. 16. 1723, No. 19, p. 50, in 6 st. Previously in his *Geheimniss des Gnadenbundes*, pt. iv., vol. ii., 2nd ed., Bremen, 1721, p. 1086. In Bunsen's *Versuch*, 1833, omitting st. ii., iv. *Tr.* as: (1) "O Fire of Love, what earthly words," by *Mrs. Bevan*, 1858, p. 61. (2) "O wondrous love of Christ! how bright," by *Dr. G. Walker*, 1860, p. 75.

iv. So ist von meiner kurzen Pilgrimschaft. *New Year.* 1723, No. 24, p. 69, in 16 st. The form *tr.* is that in the Berlin *G. B.*, 1829, No. 424, altered, and beginning "Wie schnell verstrich, O Herr voll Mild' und Huld." *Tr.* as, "How swift, O Lord, most kind, most bountiful," by *N. L. Frothingham*, 1870, p. 255.

[J. M.]

Langbecker, Emanuel Christian Gottlieb, s. of Christian Gottlieb Langbecker, clothier in Berlin, was b. at Berlin, Aug. 31, 1792. After being for some time engaged in his father's business, he entered the service of Prince Waldemar of Prussia in 1827, becoming his household secretary in 1840. He d. at Berlin, Oct. 24, 1843 (*Koch*, vii. 39–42; Registers of St. George's Church, Berlin, &c.).

His hymns appeared in the Berlin *Wochenblatt*, 1822, &c.; in his *Gedichte*, Berlin, 1824, 2nd Series, 1829; and in the Berlin *G. L. S.*, of which he was the principal editor, and for which he compiled the biographical notices in the 1st ed., 1832. He also pub. various hymnological works, including his historical sketch *Das deutsch-evangelische Kirchenlied*, Berlin, 1830; the first critical ed. of P. Gerhardt's *Leben und Lieder*, Berlin, 1841; *Gesang-Blätter aus dem xvi. Jahrhundert*, Berlin, 1838, &c.

One of his hymns is in English C. U.:—

Wie wird mir sein, wann ich dich, Jesus, sehe. *Longing for Heaven.* Founded on 1 John iii. 2. In his *Gedichte, Zweite Sammlung*, Berlin, 1829, p. 65, in 5 st. of 6 l., entitled, "In prospect of Eternity." It was a favourite hymn of C. H. Zeller (q.v.) Included in the Berlin *G. L. S.*, 1832, No. 1922 (1863, No. 722). The *tr.* is:—

What shall I be? my Lord, when I behold thee. A full and good *tr.* by Mrs. Findlater, in *H. L. L.*, 2nd Ser., 1855, p. 56 (1884, p. 114). Repeated, in full, in Bp. Ryle's *Coll.*, 1860; and, omitting st. iv., in the *Meth. N. Conn. H. Bk.*, 1863.

[J. M.]

Lange, Ernst, was b. at Danzig, Jan. 3, 1650, where his father, Matthias Lange, was in the service of the Senate. He was for some time secretary in Danzig, and thereafter in Warsaw. In 1691 he was appointed judge in the Altstadt of Danzig, and in 1694 senator. He d. at Danzig, Aug. 20, 1727 (*Bode*, p. 103; *Allg. Deutsche Biog.*, xvii. 623, &c.). After a visit to the Netherlands in 1698, Lange allied himself with the Mennonites and Pietists in Danzig, and came into conflict with the Lutheran clergy. His hymns were mostly written about the time when the pestilence visited Danzig, in 1710, and principally appeared in his *LXI. Gott geheiligte Stunden*, without place or date of pub., but probably at Danzig, 1711 (Preface dated "Danzig, Feb. 12, 1711"). The idea of this work was as a thankoffering for preservation during this trying time; and it embraced 61 hymns, viz., one for each year of his life. A number of additional hymns seem to have been contributed in MS. to Freylinghausen's *Neues geistreiches G. B.*, 1714. His Psalm versions are noted under **Psalters, German.** Lange's hymns which have passed into English are:—

i. Im Abend blinkt der Morgenstern. *Epiphany.* 1711, as above, p. 4, in 19 st. of 4 l., entitled, "The Saviour Who appeared at Bethlehem to the Wise men from the East, set forth; from Matt. ii. 1–12." A new st. was added as xx. (probably from his MS.), when the hymn was included by *Freylinghausen*, 1714, No. 59. Repeated, abridged, in Knapp's *Ev. L. S.*, 1837, No. 435 (1865, No. 414). The *tr.* in C. U. is:—

The wondering sages trace from far. A *tr.* of st. i., ii., xx., by Miss Cox, in her *Sacred H. from the German*, 1841, p. 23 (1864, p. 43). Repeated in Hedge & Huntington's American *Hys. for the Ch. of Christ*, Boston, 1853; Schaff's *Christ in Song*, 1869 and 1870, &c.

Another tr. is: "At eve appears the Morning Star," by *Lady E. Fortescue*, 1843, p. 5.

ii. O Gott, du Tiefe sonder Grund. *God's Majesty.* 1st printed as No. 140, in *Freylinghausen*, 1714.

in 10 st. of 14 l.; repeated in the Berlin *G. L. S.*, ed. 1863. F. Schleiermacher called it "A masterpiece of sacred poetry." The *tr.* in C. U. is:—

O God, Thou bottomless abyss. A spirited *tr.*, omitting st. vi., ix., and in 8 st. of 12 l., by J. Wesley, in his *Coll. of Ps. & Hys.*, Charlestown, 1737, No. 16, and the Wesley *Hys. and Sacred Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 143). The lines—

> "Thy wakened wrath doth slowly move,
> Thy willing mercy flies apace"

are adapted from the *New Version* of Ps. ciii. 8. The hymn passed into the *Wes. H. Bk.*, 1780, in two parts, Nos. 231 and 232 (ed. 1875, Nos. 240, 241). In other hymn-books it has appeared in a variety of centos. As these are all from the text of the *Wes. H. Bk.*, more or less altered and transposed, it will suffice to give their first lines with references to the text of 1780. These centos include:—

(1) **While Thee, Unsearchable, I set** (i., l. 9 alt.). Martineau's *Hymns*, 1840.

(2) **Unchangeable, all-perfect Lord** (ii., l. 9). Longfellow & Johnson's *Bk. of Hys.*, Boston, U.S., 1848.

(3) **Thy parent-hand, Thy forming skill** (iii). Amer. Meth. Epis. South *Coll.*, 1847.

(4) **Thou, true and only God, lead'st forth** (v.). *Wes. H. Bk.*, 1780, No. 232.

(5) **Thine, Lord, is Wisdom, Thine alone** (vi.). Scottish *Evang. Union H. Bk.*, 1856.

(6) **Parent of good! Thy bounteous hand** (vii.). Martineau's *Hymns*, 1840.

(7) **Parent of good! Thy genial ray** (vii. alt.). Dr. Thomas's *Augustine H. Bk.*, 1866.

These details show the extensive use of this hymn in English-speaking countries.

Another tr. is, "O God, Thou bottomless Abyss! How shall I competently know Thee," as No. 673 in pt. i. of the *Moravian H. Bk.*, 1754. In the ed. 1886, No. 174, it begins, "O God, Thou fathomless abyss."

iii. Unter denen grossen Gütern. *Brotherly Love*, or, *Quinquagesima.* A fine paraphrase of 1 Cor. xiii. 1st pub. 1711, as above, p. 37, in 5 st. of 10 l., entitled, "The preeminence of Love. From 1 Cor. xiii. 1, 2, 3, 13." When included as No. 423, in *Freylinghausen*, 1714, a new stanza was added as st. vi., and this form is No. 798 in the *Unv. L. S.*, 1851. *Tr.* as:—

Many a gift did Christ impart. A full and good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 1855, p. 50; repeated, abridged, in *Kennedy*, 1863. In the American Unitarian *Hys. of the Spirit*, Boston, 1864, and in the *Laudes Domini*, N. Y. 1884, &c., it begins with the *tr.* of st. ii., l. 5, "Though I speak with angel tongues." [J. M.]

Lange, Joachim, D.D., s. of Mauritius Lange, senior councillor at Gardelegen in the Altmark, was b. at Gardelegen, Oct. 26, 1670. He entered the University of Leipzig in the autumn of 1689, where he shared rooms with A. H. Francke; and in 1690 followed Francke to Erfurt, and in 1692 to Halle. By the recommendation of J. C. Schade he was appointed, in 1693, tutor to the only son of F. R. L. von Canitz, at Berlin. Subsequently he became, in 1696, rector of the school at Cöslin in Pomerania; in 1698 rector of the Friedrichswerder Gymnasium at Berlin, and in 1699 pastor of the Friedrichstadt church; and in 1709, professor of theology at Halle (D.D. 1717), where he d. May 7, 1744 (*Koch*, iv. 343; *Allg. Deutsche Biog.*, xvii. 634, &c.). In his day Lange was best known as a commentator on the whole Bible (*Biblisches Licht und Recht*, &c., 7 folio vols., Halle, 1730–1738); as a defender of Pietism against the "Orthodox" Lutheran controversialists of the early 18th cent.; and as the author of over 100 theological works. Only two hymns are known by him, one of which is:—

O Jesu, süsses Licht. *Morning.* 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 4, in 8 st. of 8 l. Repeated in Freylinghausen's *G. B.*, 1704, No. 608, and recently, as No. 469, in the *Unv. L. S.*, 1851. *Tr.* as:—

Jesu, Thy light again I view. A free *tr.*, in 7 st. of 6 l., by J. Wesley, in *Hys. & Sacred Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 159); repeated as No. 661 in pt. i. of the *Moravian H. Bk.*, 1754 (1886, No. 344, abridged). The form most used is that in the *Wes. H. Bk.*, 1780, No. 419, where st. i. is omitted; and it begins with st. ii., altered to "O God, what offering shall I give." This form is in *Mercer*, 1857 and 1864, *Kennedy*, 1863, and others; and in America, in the Meth. Epis. *Hymns*, 1849, *Evang. Association H. Bk.*, 1882, &c. In the American *Sabbath H. Bk.*, 1858, a cento from Wesley's st. iii., vi., vii., is given as No. 917, beginning, "Now, O my God, Thou hast my soul."

Other trs. are: (1) "O let me always think Thou'rt near," by J. Swertner, of st. vii., as No. 430 in the *Moravian H. Bk.*, 1789. In the 1801 and later eds. (1886, No. 567) it is altered, and begins, "O let us always think Thee near." (2) "O Jesu, welcome Light," by *H. J. Buckoll*, 1842, p. 47. (3) "O Jesu, Light most sweet." In the *Family Treasury*, 1879, p. 230. [J. M.]

Lange, Johann Christian, D.D., was b. at Leipzig, Dec. 25, 1669, and studied at the University of Leipzig (M.A. 1689). In 1697 he was appointed extraordinary professor of Philosophy, in 1698 professor of Morals, and in 1707 professor of Logic and Metaphysics at the University of Giessen. He then became, in 1716, superintendent and first court preacher at Idstein, near Wiesbaden, graduating D.D. in the same year; the districts of Saarbrück and Usingen being also put under his care respectively in 1722 and 1728. He d. at Idstein, Dec. 16, 1756 (*Koch*, iv. 398, &c.). His hymns, distinguished by fervent love to Christ, were written mostly during his residence at Lüneburg, 1691–94, as tutor in the house of J. W. Petersen (q.v.). Only one has passed into English, viz:—

Mein Herzens-Jesu, meine Lust. *Love to Christ.* On the Names and Offices of Christ. This is found, without his name, in J. H. Hävecker's *Kirchen Echo*, 1695, No. 64, in 18 st. of 7 l., repeated in the *Geistreiches G. B.*, Halle, 1697, p. 140, *Porst's G. B.*, ed. 1855, No. 64, &c. With this hymn Lange comforted himself on his death-bed. *Tr.* as: (1) "Sweet Jesus who my Wish fulfills." In *Lyra Davidica*, 1708, p. 44. (2) "Jesu! my Heart's most joyful Rest." In the *Suppl. to Ger. Psalmody*, ed. 1765, p. 7, and *Select Hys. from the Ger. Psal.*, Tranquebar, 1754, p. 9. (3) "Jesu, Thou my Heart's pleasing Feast." As No. 675 in the *Moravian H. Bk.*, 1754. (4) "Jesus, Thou art my heart's delight." As No. 274 in the *Moravian H. Bk.*, 1789 (1886, No. 358). [J. M.]

Lange, Johann Peter, D.D., s. of Peter Lang or Lange, farmer and carrier on the estate of Bies, near Sonnborn, Elberfeld, was b. at the Bies, April 10, 1802. In 1822 he entered the University of Bonn as a student of theology; and in the beginning of 1826 he became assistant to Pastor Emil Krummacher of Langenberg. In June 1826 he was appointed second pastor at Wald near Solingen; in 1828 second pastor of the Reformed church at Langenberg, and in 1832

second pastor at Duisburg. He was then appointed professor of Church History and Dogmatics at Zürich, as successor to D. F. Strauss, and entered on his duties at Easter, 1841; receiving shortly thereafter D.D. from Bonn. After Easter, 1854, he was professor of Systematic Theology at Bonn (also Consistorialrath after 1860), and continued to lecture up to five days before his death. He d. at Bonn, July 8, 1884 (*Koch*, vii. 361; *O. Kraus*, 1879, p. 324, &c.).

Lange is best known as a theologian, and by such works as his *Life of Christ*, 1844; his *Bibel-Werk*, 1857, ff., a commentary on the whole Bible which he edited in conjunction with various German scholars (English ed. by Dr. P. Schaff and others), &c. During his tenure of office at Zürich, he began the fashion of giving University lectures on hymnology (1842), and pub. a large hymn-book (*Deutsches Kirchenliederbuch*, Zürich, 1843) with an elaborate introduction and a considerable body of notes. He is the most important modern hymn-writer of the German Reformed Church. He was, however, a thinker rather than a poet. His productions are primarily thoughtful, picturesque, imaginative, and deeply spiritual poems for private reading; and have little of the popular tone and style fitted for use in the services of the church. They appeared mostly in his (1) *Biblische Dichtungen*, vol. i., Elberfeld, 1832; vol. ii. Elberfeld, 1834; (2) *Gedichte*, Essen, 1843; (3) *Vom Oelberge*, Frankfurt-am-Main, 1852; 2nd ed. 1858.

Comparatively few of Lange's hymns are in German C.U. Those which have passed into English are :—

i. *Hymns in English C. U.*

i. Der Herr ist auferstanden. *Easter.* In his *Biblische Dichtungen*, vol. i., 1832, p. 155, in 17 st. of 7 l. In his *Vom Oelberge*, 1852, p. 28, only st. i., vii., xiv.–xvii., were retained, and this form is No. 517 in Dr. Schaff's *Deutsches G. B.*, 1874. *Tr.* as :—

The Lord of Life is risen. A good *tr.* of the 1852 text, by Dr. H. Harbaugh, in the German Reformed *Guardian*, April 1860, p. 106, repeated in *Hys. for the* [German] *Ref. Ch. in the United States*, Philad., 1874; also in Schaff's *Christ in Song*, 1869 and 1870.

ii. Unsre Lieben sind geschieden. *For Mourners.* In his *Biblische Dichtungen*, vol. ii., 1834, p. 172, in 10 st. of 6 l., entitled, "The Home Going." In F. Seinecke's *Evang. Liedersegen*, 1862, No. 412. *Tr.* as :—

Our beloved have departed. By Mrs. Findlater, omitting st. v., vii., ix., in *H. L. L.*, 2nd Ser., 1855, p. 28 (1884, p. 93). Repeated, in full, in *Holy Song*, 1869. The *trs.* of st. i., ii., viii., x., altered, and beginning, "Do we mourn for friends departed," are in J. A. Johnston's *English Hymnal*, 1856; and the same cento, varied, and beginning, "Weep we sore for friends departed," is in *Kennedy*, 1863.

iii. Was kein Auge hat gesehen. *Eternal Life.* A fine hymn, founded on 1 Cor. ii. 9. In his *Biblische Dichtungen*, vol. ii., 1834, p. 92, in 13 st. of 6 l. A form, in 7 st., is included in Dr. Schaff's *Deutsches G. B.*, 1874. *Tr.* as :—

What no human eye hath seen. A good *tr.*, by Miss Borthwick, omitting st. ii., viii., xi., xiii., in *H. L. L.*, 2nd Ser., 1855, p. 73 (1884, p. 130). Repeated, in full, in *Holy Song*, 1869, and *Kennedy*, 1863; and abridged in the *Meth. N. Conn. H. Bk.*, 1863, and Flett's *Coll.*, Paisley, 1871.

ii. *Hymns not in English C. U.*

iv. Auf den dunklen Bergen. *Passiontide.* 1832, p. 145, in 12 st. *Tr.* as : "Upon the mountain dark and drear," by *Dr. R. Maguire*, 1883, p. 68.

v. Es ist noch nichts verbrochen. *Encouragement.* 1834, p. 103, in 8 st. *Tr.* as : "Sure the Lord thy God hath spoken," by *Dr. R. Maguire*, 1883, p. 121.

vi. Gott mit uns! mit uns auf Erden. *Christmas.* A fine hymn, written in 1830 on "Immanuel—God with us." 1832, p. 71, in 6 st. *Tr.* as : "God with us! In flesh combining," by *C. T. Astley*, 1860, p. 27.

vii. Hier und dort im wilden Meere. *Christ at Bethany.* 1832, p. 138, in 9 st. *Tr.* as : "Mid the ocean deep and wide," by *Dr. R. Maguire*, 1883, p. 52.

viii. Ich weiss ein stilles, liebes Land. *The Churchyard.* 1834, p. 167, in 12 st. *Tr.* as : "I know a sweet and silent spot," by Mrs. Findlater, in *H. L. L.*, 1858, p. 54 (1884, p. 174).

ix. Lass mich diese Welt verstehen. *Cross and Consolation. Gedichte*, 1843, p. 61, in 5 st. *Tr.* as : "In the light, Lord, of Thy cross," by *J. Kelly*, 1885.

x. Mein Vater ist der grosse Herr der Welt. *Privileges of Christians.* Founded on 1 Cor. iii. 21. 1834, p. 106, in 8 st. *Tr.* as :—"My Father is the mighty Lord, Whose arm," by Mrs. Findlater, in *H. L. L.*, 1854, p. 54 (1884, p. 55).

xi. Schöne Sonne, kommst du endlich wieder. *Trust in God.* 1834, p. 99, in 10 st. *Tr.* as : "Sun of comfort, art thou fled for ever," by Miss Borthwick, in *H. L. L.*, 1855, p. 10 (1884, p. 77).

xii. Sey du mein Freund, und schau in meine Brust. *Supplication.* Suggested by 1 John ii. 1. 1834, p. 88, in 7 st. *Tr.* as : "Be Thou my Friend, and look upon my heart," by Mrs. Findlater, in *H. L. L.*, 1858, p. 41.

xiii. So gross ist Gottes Welt. *Wonders of Day and Night. Vom Oelberge*, 1852, p. 121, in 9 st. entitled "Two Worlds." *Tr.* as : "So wide, so richly stored," by Miss Borthwick, in the *Family Treasury*, 1867.

xiv. Wo Lämmer schlafen, wacht die Hirtentreue. *Christmas.* 1834, p. 23, in 2 st. of 4 l., and 2 of 3 l. *Tr.* as : "Where the lambs sleep, there shepherds watch around," by Mrs. Findlater, in *H. L. L.*, 1862, p. 17.

[J. M.]

Langford, John. The time and place of this person's birth are unknown. He is said to have been connected with the early Methodists, and then to have become a member of the Baptist church in Eagle Street, London. In 1765 he began to preach in a chapel called Blacksfields, in Gainsford Street, London, and in the following year was ordained pastor. There he remained for 12 years, then removed to Rose Lane, Ratcliff, and afterwards to a small place in Bunhill Row. But his imprudent conduct compelled him at length to give up preaching. He inherited considerable property, but squandered it in extravagance, and died in great wretchedness about 1790.

J. Langford pub. a few Sermons, and, in 1776, a collection of *Hymns & Spiritual Songs*, which reached a second ed. The excellent and well-known hymn "Now begin the heavenly theme," has been ascribed to him. It is in his collection; but since, in the preface to his second ed., he tells us that he has marked his own hymns with an asterisk, and this one is not so marked, it is clearly not of his composition.

[W. R. S.]

Langhans, Urban, was a native of Schneeberg, in Saxony. He was for some time cantor, i.e. choirmaster, at Glauchau, in Saxony; and then from 1546 to 1554 diaconus there. In 1554 he became diaconus at Schneeberg, and still held this position in 1562. The date of his death is not known; but his successor in office d. in 1571 (*Blätter für Hymnologie*, 1884, pp. 7–12, 25-27, 190). Whether he wrote any hymns is doubtful. The only one ascribed to him which has passed into English is :—

Lasst uns alle fröhlich sein. *Christmas.* The first stanza of this hymn is found at p. 17 of Martin Hammer's *Laudes Immanuelis* (a sermon on "Grates nunc omnes reddamus"), pub. at Leipzig, 1620 [Ducal Library, Gotha]. The full form, in 4 st. of 4 l., has not yet been traced earlier than to the *Ander Theil* of the Dresden *G. B.*, 1632. It is also in J. Niedling's *Lutherisch Handbüchlein*, 1655, p. 578, in Freylinghausen's *G. B.*, 1704; the Berlin *G. L. S.*, ed. 1863, No. 171, &c. In the Arnstadt *G. B.*, 1711, Langhans is given as the

author of the text, and in the Dresden *G. B.*, 1656, as the author of the melody. Dr. J. Zahn, in his *Psalter und Harfe*, 1886, No. 27, gives both text and melody from the Dresden *G. B.*, 1632. *Tr.* as:—

1. Let us all in God rejoice. In full, by Dr. M. Loy, in the *Evang. Review*, Gettysburg, July, 1861, p. 152, repeated in the Ohio *Evang. Luth. Hyl.*, 1880, No. 19.

2. Let us all with gladsome voice. In full, by Miss Winkworth, as No. 29 in her *C. B. for England*, 1863. [J. M.]

Lapsus est annus: redit annus alter. [*New Year.*] In the *Meaux Breviary*, 1713, and 1834, this is the hymn at compline after the first vespers of the festival of the Circumcision of our Lord. This would of course be said as the last office on Dec. 31. There is a rubric directing that at stanza v. all kneel down. So also in the *Poictiers Breviary* (*Pictaviense*), in which it probably originated. Neale, in his *Hymni Ecclesiae*, 1851, p. 162, gives the text *e Breviario Meldensi*, i.e. the *Meaux Breviary*. It is also in the *Le Mans Brev.* of 1748. *Daniel*, iv. 319, repeats the text from Neale. Also in L. C. Biggs's annotated *H. A. & M.*, 1867. [W. A. S.]

Translations in C. U.:—

1. The year is gone beyond recall. By F. Pott. Appeared in L. M. in his *Hys. fitted to the Order of Common Prayer*, 1861, No. 48, in 6 st. of 4 l., and was repeated, unaltered, in the *People's H.*, 1867, and others; and, abbreviated and altered, in the S. P. C. K. *Church Hys.*, 1871. In 1861 the compilers of *H. A. & M.* transposed Archdeacon Pott's L. M. *tr.* into C. M., thus necessitating many alterations. This text has been adopted by several hymnals, including *Kennedy*, 1863, Allon's *Cong. Psal. Hymnal*, 1886, and others. In these forms this *tr.* is extensively used.

2. The year is gone, another dawns. By W. Cooke, written for and pub. in the *Hymnary*, 1872.

Translation not in C. U.:—

Past is the old year, now begins another. *J. W. Hewett.* 1859. [J. J.]

Lasset Klag und Trauern fahren. *J. Heermann?* [*Eternal Life.*] This hymn is not found in any of the works of Heermann now extant. It appeared, with his name, in the *Königsberg G. B.*, 1650, p. 702, in 9 st. of 8 l. Thence in *Mützell*, 1858, No. 136. In Bunsen's *Allg. G. B.*, 1846, No. 432, is st. i. ll. 1–4, ii. ll. 5–8, iv., vii., ix. The ascription to Heermann may have arisen from confounding with his "Lasset ab, ihr meine Lieben," 1st pub. in his *Devoti musica cordis*, Leipzig, 1636 (1644, p. 186), thence in *Mützell*, 1858, No. 98, in 12 st. of 8 l. The *Lasset Klag* has been called a version of "Jam moesta quiesce querela," but has greater resemblance to "Ad perennis vitae fontem." *Tr.* as:—

I go from grief and sighing. A good *tr.* from *Bunsen* by Mrs. Bevan, in her *Songs of Eternal Life*, 1858, p. 17, repeated, unaltered, in Snepp's *Songs of G. & G.*, 1872. In Reid's *Praise Bk.*, 1872, it is altered to "We go from grief and sighing." [J. M.]

Lathbury, Mary Ann, was b. in Manchester, Ontario County, New York, Aug. 10, 1841. Miss Lathbury writes somewhat extensively for the American religious periodical press, and is well and favourably known (see the *Century Magazine*, Jan., 1885, p. 342). Of her hymns which have come into C. U. we have:—

1. Break Thou the bread of life. *Communion with God.* A "Study Song" for the Chautauqua Literary and Scientific Circle, written in the summer of 1880. It is in Horder's (Eng.) *Cong. Hymns*, 1884.

2. Day is dying in the west. *Evening.* "Written at the request of the Rev. John H. Vincent, D.D., in the summer of 1880. It was a "Vesper Song," and has been frequently used in the responsive services of the Chautauqua Literary and Scientific Circle." It is in the *Laudes Domini*, N. Y., 1884.

For these details we are indebted to S. W. Duffield's *English Hys.*, &c., N. Y., 1886. [J. J.]

Latin Hymnody.—A complete history of Latin Hymnody has never yet been written. It would occupy a considerable volume. This dissertation therefore must be considered as a mere epitome of an extensive and interesting subject, which is, in fact, intimately connected and interwoven with Christianity itself; and, as St. Chrysostom remarks (on Ps. 41), "Nothing gladdens the soul like modulated verse—a Divine song composed in metre."

i. *Ancient definition of Hymn.*

What, then, is a Hymn, and whence originally was the Hymnody of the Western Church derived? "Know ye," asks St. Augustine, commenting on the 148th Ps., "what a hymn is? It is a song with praise of God. If thou praisest God and singest not, thou utterest no hymn. If thou singest and praisest not God, thou utterest no hymn. A hymn, then, containeth these three things: song (*canticum*), and praise (*laudem*), and that of God. Praise, then, of God in song is called a hymn." The Septuagint (v. 14) has here "*ὕμνος πᾶσι τοῖς ὁσίοις αὐτοῦ*." Augustine proceeds—"What, then, meaneth this: 'An hymn to all His Saints?' 'Let His Saints receive a hymn. Let His Saints utter a hymn.'" *Modulata laus est hymnus*, says St. Gregory of Nazianzus (*Iamb.* 142). In the *Cotton MS., Vespasian D. xii.*, in the British Museum, exists a *Hymnary* with an interlinear Saxon version of the 10th or 11th century. The scribe on the first fly-leaf writes thus:

"It is clear that David the Prophet first composed and sang hymns, then the other prophets, afterwards the three youths when cast into the furnace. There are then Divine hymns; there are also those composed by human understanding. Hilarius, Bishop of Poictiers, flourished first in versified hymns; after whom Ambrose, Bishop of Milan, is known to have excelled in this kind of poetry. Whatever poems, then, are sung in praise of God are called hymns. A hymn, moreover, is of those who sing and praise, which from Greek into Latin is interpreted 'Laus,' because it is a song of joy and praise; but properly hymns are those containing the praise of God."

This definition, then, excludes prose anthems, meditative, didactic, historical, merely religious poetry, and private devotional pieces unsuited for public worship. According to this definition, to constitute a hymn three conditions are requisite: it must be praise of God or of His saints, be capable of being sung, and be metrical.

ii. *The Hymns of Holy Scripture.*

The substantive *ὕμνος* and the derived verb *ὑμνέω* -*ῶ* intransitively occur in the Septuagint Version of the Old Testament—Ps. lxv. 13; 2 Chron. xxix. 30; Prov. i. 20; Eccles. xxxix. 35; xlvii. 8; li. 11; 1 Macc. iv. 24; xiii. 47: and in Is. xlii. 10—*ὑμνήσατε τῷ κυρίῳ ὕμνον καινόν*. It is used intransitively governing an

accusative—2 Chron. xxix. 33; Ps. xxii. 23–25 (which is quoted verbatim, Heb. ii. 12, "ἐν μέσῳ ἐκκλησίας ὑμνήσω σε"), and Is. xii. 4. The substantive ὕμνος occurs also in the Septuagint, Is. xii. 5; xxv. 1; Neh. xii. 46; Ps. xl. 3; lxv. 1; c. 4; cxlviii. 1; Is. xlii. 10; also in the titles to Ps. vi., liv., lv., and at the end of Ps. lxxii. The conclusion is that the Greek word "Hymn" and its equivalent in the Hebrew (see Is. xii. 5; xxv. 1) or Syriac, were in common use among the Jews at the coming of our Lord to signify a Song of Praise to God; whence it passed to the whole Christian Church. Matthew xxvi. 30 and Mark xiv. 26, relate how Christ and his disciples "ὑμνησαντες," literally "having hymned," went forth. This hymn, it seems, was the "Hallel" or Ps. cxiii.–cxviii., beginning with Halleluyah. The next notice of hymns in the New Testament is in the 16th ch. of the Acts, v. 25. Paul and Silas "praying were hymning The God," προσευχόμενοι ὕμνουν τὸν θεόν. What these hymns were is doubtful; scarcely the Psalms. St. James v. 13, says "Is any merry? let him sing psalms" (ψαλλετω); thus, as well as St. Paul in two passages hereafter cited, particularising this kind of praise, and distinguishing it from others. Some hymnologists, however, have included the Psalms and the Canticles of the Old and New Testament, as the Songs of Miriam and Deborah, with other songs of praise, such as the *Sanctus*, *Magnificat*, and *Nunc Dimittis*, under the general name of Hymns. Le Brun, in his *Explicatio Missae*, i. 82, has done this. So also Whitby confounds the Psalms of David with the hymns composed by spiritual men, such as Zacharias and Symeon. St. Paul himself, however, distinguishes between the three kinds of divine praises, "Speaking one to another in psalms and hymns and spiritual songs" (ᾠδαῖς, *i.e.* Odes or Canticles), Ephes. v. 19. And again, "Teaching and admonishing one another with psalms and hymns and spiritual songs (ᾠδαῖς), singing with grace in your hearts to the Lord." Col. iii. 16. "Where," says Bishop Beveridge, "by psalms I understand those of David's composing; by hymns such anthems as were made up, chiefly of praise and thanksgiving by whomsoever composed; by spiritual songs all sorts of songs upon any spiritual subject." And this division is quite in accordance with that made in the first age by Hippolytus. (*De Consummatione Mundi sub fin.*—*Routh, Reliquiae Sacrae*, ii. 146; iii. 314.) "I have prepared your mouth for giving glory and praise, and psalms and odes." What, then, were these hymns as apart from the other two species of praise?

iii. *Hymns of the Early Church.*

"We find," continues Beveridge, "from the testimony of the younger Pliny (2nd cent., *Lib.* x., *Epist.* 97), under Trajan, that the Christians in the first age were accustomed to meet before day, and to sing a hymn to Christ as God by turns one after another;" and to the same effect is Tertullian (*Apolog.* 2.), and Eusebius (*Hist.* iii.). Caius, a Greek author writing in the beginning of the third century against the Montanists, speaks of "psalms and odes; such as were from the beginning written by the faithful, hymns to the Christ, the Word of God, calling Him God." (*Routh, Reliq. Sacr.*, ii. 127.) So that very early after Pentecost Christian and not mere Jewish hymns must have been composed, which were publicly sung in the congregations, and these chants and hymns were conducted by an order of persons called Psaltae or Cantores. (*Sozomen, Lib.* iv., *c.* 3; *Socrates, Lib.* v., *c.* 22.) Philo, in his "*Vita Contemplativa*," describes how the Ascetics in Egypt, then and before his time (circa A.D. 40 to 68), "composed hymns in various metres and rhythms in honour of the true God, some in the ancient trimeter; others newly composed. The president begins, and the choirs follow in various modulations, with a chorus of all the people in two choirs of men and women, each having its leader, but all equally joining at the end." The Christians of St. Mark there possibly followed this example. Eusebius (*Lib.* ii., *c.* 17, *Histor.*), quoting Philo, speaks of these Therapeutae: "Not only do they use the ancient hymns, but they make new ones to God, modulating them in metre and sounds in a very excellent and sweet composition, which is also practised in the Church and in monasteries"; and he subsequently speaks of these (*Lib.* v., *c.* 28) as "*Cantica fratrum*," wherein "*a primordio a fidelibus conscripta Christum Verbum Dei concelebrant.*" In a well-known place of St. Basil (quoted Gerbert i., 233) "The psaltery (*i.e.* tunes) of these harmonic rhythms has its origin from above, whence we should be anxious to seek them, and not to be carried away by delight in the melody to the pleasures of the flesh"; and in his epistle to the Neocaesarienses, 63, "Divided into two companies, they sing in alternate parts; then to one person is allotted that he should begin first what is to be sung by the next following him." Paul of Samosata was condemned in a council, held at Antioch, A.D. 260, for rejecting these hymns. St. Ephrem of Nisibis (died 379) says, "We honour our festivals in psalms and hymns and spiritual songs." In 506 the Council of Agde (*Can.* 30) ordered the singing of hymns every day, morning and evening. The Council of Tours still more plainly, after having formally recommended the adoption of the Ambrosian hymns, "There are yet some others which are worthy of being sung which have the names of authors, who were constant in the faith, prefixed." Still more important and decisive was the decree of the 6th Council of Toledo in 633. (*Can.* 13, *Labbe*, iv. p. 1709.) "For singing hymns and psalms publicly in the church we have the example of Christ and His apostles. Hymns are composed like masses or petitions, or commendations or laying on of hands, of which there are many, just as with prayers; let none of you for the future withhold hymns composed in praise of God, but let Gaul and Spain celebrate them alike. Those should be excommunicated who shall dare to reject hymns."

iv. *Influence of Greek Hymns.*

That these Hymns to Christ, whether metrical or non-metrical, had their origin in the East, and thence travelled to the West, is

evident historically. Eusebius (*Lib.* v. 28) speaks of the "Cantica fratrum a primordio a fidelibus conscripta"; so also Tertullian. So Sozomen (*Lib.* vi., *c.* 25), speaks of the "*Sacros hymnos qui in ecclesiâ cani solent.*" St. Chrysostom speaks of the hymns after the psalms in divine service: and the tradition related by Socrates is that Ignatius (who first came to Antioch A.D. 68) had learnt in a vision of angels "how in antiphonal hymns to hymn the Holy Trinity"; to whom may be added Hierotheus, greatly commended by Dionysius and Noethus (see *Gerbert*, i. 75); Hippolytus and others of the second century. The rise and growth of Greek hymns, and the use made of the earliest by Latin writers of a later date, are fully set forth in the articles on **Greek Hymnody, p. 456, i.**; **Doxologies, p. 308, i.**; **Gloria in Excelsis, p. 425, i.**, and the **Te Deum.** See also **Syriac Hymnody.** If any proofs were wanting that Latin Hymnody originated in, and was derived from, the East, it may be found in these articles; for, with a few exceptions, there are daily hymns for the Hours, and for the Festivals, Fasts, and Seasons in each case; and the Apostles and Saints are celebrated by hymns in a similar manner and on the same occasions. Nor are the Spanish and Mozarabic Christians any exception, who originally received their hymnody partly from Rome and the East, partly from the Greek-speaking Christians of Africa. The very ancient Irish Latin Hymn of the Apostles, beginning *Precamur Patrem* (from the *Antiphonarium Benchorense*—Bangor, in the county of Down) and reprinted by *Daniel*, vol. iv. p. 31, bears evident marks of a translation from an Eastern original. These early hymns soon made their way with Christianity itself, from the East to Rome, Africa, Spain, and all other parts of the Roman Empire; except, perhaps, Northern Gaul, where, as St. Jerome complains in his preface to the Second Book of his Commentary on the Galatians, hymns were unacceptable. They were very soon introduced into public worship, but were not originally sung in the Latin tongue; for, in the first Christian times, Greek, or dialects of it, continued to be spoken in Italy, the South of Gaul, Germany and Africa, and Latin had not yet come into common use; nor was it possible to compress into classical measures the fervid devotion of the earlier converts.

v. *Earliest Latin Hymns.*

Gerbert (*De Cantu et Musica Sacra, vol. i., p.* 80, pub. 1774), after examining all the authorities, finds that no name can be connected with any hymn in the Latin language till we arrive at St. Hilary and Pope Damasus, in the beginning of the 4th century. Isidore of Seville, who d. 636 (*De Officiis, Lib.* i., *c.* 6) says: "Hilary of Gaul, Bishop of Poictiers, was the first who flourished in composing hymns in verse," and St. Jerome, who d. 420, makes a similar statement. It would appear, from Hilary's own words, that he brought some from the East (in Ps. lxviii., lxiv.). Those beginning *Lucis largitor splendide;* the Lenten hymn, *Jesu quadragenariae;* three short ferial morning hymns, *Deus pater ingenite, In matutinis surgimus,* and *Jam meta noctis transiit,* in the *Mozarabic Breviary*; one for Vespers in the Epiphany, *Jesus refulsit omnium;* another for Compline or Lauds at Pentecost, *Beata nobis gaudia,* have been ascribed to Hilary by Fabricius, Cassander, Tommasi, and Daniel. To Hilary also is ascribed by the *Antiphonarium Benchorense* [see **Hymnarium**] the noble matin hymn in praise of Christ, *Hymnum dicat turba fratrum hymnum cantus personet,* in trochaic tetrameters, which is by Bede denominated *pulcherrimus* (*De arte metrica*); but it would seem rather to be an anonymous poem of the 6th century. By the consent of most authorities to Pope Damasus I. (A.D. 366) are ascribed two short Latin hymns, one for St. Andrew, *Decus sacrati nominis,* the other for St. Agatha (martyred A.D. 251), *Martyris ecce dies Agathae.* The latter is the earliest hymn respecting any Saint: it is in rhyme, and the ordinary laws of Latin metre are ignored.

vi. *St. Ambrose and Ambrosian Hymns.*

We arrive in succession at the great name of St. Ambrose (b. at Treves 340, d. 397), the main founder of the original, simple, dignified, objective school of popular Latin Hymnody, which for so many ages, almost without intermixture, prevailed over the Roman Empire, and before the 6th century penetrated even into Spain (See *Arevali Dissertationes,* vi. 21–23), and is still in use in the Divine Office all over Europe. As Mabillon writes (*Liturgia Gallicana,* 381), "St. Ambrose took care that, after the manner of the Eastern Fathers, psalms and hymns should be sung by the people also, when previously they had only been recited by individuals singly, and among the Italians by clerks only." St. Augustine, speaking of the hymns at Milan, says, "These hymns and psalms are sung after the manner of the Easterns, lest the people be wearied, which is imitated by almost all the congregations in the world."

A fact which now strikes the inquirer is this: that in the 101 hymns up to this date (6th cent.) printed by *Daniel*, vol. i., 91 of which (a very few excepted) he attributes to St. Ambrose or his contemporaries and followers, the ancient classical metres are abandoned, prosody is neglected, accentuation substituted for correct quantity, and the Iambic dimeter is mostly adapted as best suited for congregational singing. With the exception of here and there an Alcaic or Sapphic, or tetrameter, or pentameter, or hexameter usually in honour of some festival or Saint, this Iambic dimeter of eight syllables remained the favourite for all hymns for *public worship* which are to be found in the Office books down to and beyond the introduction of the *Sequences* hereinafter mentioned. Those in the *Ambrosian Breviary* (re-edited by St. Charles Borromeo, 1582) were almost exclusively in that metre. The same may be said of those in the Gotho-Isidorian, edited by Cardinal Ximenes, 1502, and the *Mozarabic Hymnal* pub. in folio at Madrid, 1775. This was so almost exclusively in the ancient English Church, with the exception, indeed, of two or three of St. Gregory's, in Sapphics, and a few others for Festivals. Out of 130

hymns in 11th century English Benedictine Hymnals (Harl. 2961; Jul. A. vi. &c.) there are not a dozen in other measures. [See **Hymnarium, p. 546, ii.**] The same may be predicated of Germany, France, and Spain, and so it continued to be down to the Reformation. Vast additions were doubtless made at and after the epoch of the *Sequences*, and from the 13th century downwards, which will hereafter be noticed.

vii. *Early Ritual Use.*

These hymns were very soon appropriated to the great and minor Festivals and Fasts of the year, the Seven days of the week, and the Seven hours of Prayer, as among the Easterns. It is a question, however, whether this definite appropriation was first made by St. Ambrose himself, or mainly by St. Benedict after him. In the rule of the monastery at Lerins (A.D. 523), similar to that of St. Cæsarius of Arles, some of these (*Bolland. ad diem, January* 12) are so appropriated; so in that of St. Isidore, and in that of St. Aurelian of Arles, who d. 555. Respecting the rule of St. Benedict there can be no doubt. Benedict founded his Order, promulgated his rule, and prescribed the time, the method, and course of his liturgical offices in the beginning of the 6th century. It spread rapidly over Europe, and Reyner, in his *Apostolatus Benedictorum* (Douay, 1626), maintained that for many hundreds of years no other Order really existed. Doubtless also the customs of this vast community would exercise a great influence over the seculars, and determine their usages, as well as those of the succeeding Orders. St. Benedict expressly adapted the Hymns of Ambrose, composed either by him or his successors and imitators, to his Order of Worship (*Regula* xviii.). Walafrid Strabo, who d. 849 (*De Rebus Ecclesiasticis, c.* 25), writes, "As our sainted Abbot Benedict ordained, the hymns are said in the Canonical Hours which Ambrose himself composed, or others in imitation of him." "Which," says Hincmar, in his book on the Trinity (857), "is written in the rule of St. Benedict, and in which the Catholic faith is redolent; and they are pious prayers, and the composition is admirable." (See *Gerbert de Re Musica*, i. 510.) In No. 391, C. C. C. Library, Cambridge, in the *Liber Sanctae Marie Wygornensis Ecclesiae per Sanctum Oswaldum*, is an old English Benedictine Office book and Hymnary, Anno 1064, the title of the latter being *Incipiunt Hymni Ambrosiani canendi per singulas horas secundum constitutionem Patris nostri Benedicti.* [See **Hymnarium, p. 547, i.**] These are nearly identical with what constituted the English Church Hymnody down to the year 1556. Other MS. English Hymnals of the 12th, 13th and 14th centuries, described in detail in **Hymnarium, pp. 546, 547, 551,** are nearly identical in the hymns which they contain, varying from 115 to 130 in number. The same hymns may be found repeated in the English Hymnals up to 1556, with some local variations, and the addition of such as were composed for Festivals (such as the Name of Jesus and the Transfiguration) instituted later on. The Ambrosian and Benedictine scheme was thus adhered to, throughout England and all the North of Europe, and, with local variations, in the remainder of Western Christendom.

viii. *From the IV. to the XI. Century.*

With the Ambrosiani must be grouped the succeeding composers of Christian poetry, several of them laymen, for the next five or six hundred years, for they wrote mainly on the same subjects, in the same vein, with the same intent, mostly in the same metre. We recall with pleasure the names of Aurelius Clemens Prudentius, Sedulius, Felix, Sidonius Apollinaris, Juvencus, Ennodius, Venantius Fortunatus, St. Gregorius Magnus, St. Columba, St. Isidore of Seville, Beda Venerabilis, Paulus Diaconus, Carolus Magnus, Theodulphus, Rhabanus Maurus, St. Odo of Cluny, St. Fulbert, St. Peter Damiani, with a number of anonymous poems extending over the same period, some of them most beautiful and remarkable, up to the epoch of St. Bernard.

Amongst these must be reckoned the hymn *Exultet jam angelica turba coelorum* (found equally in the old *Roman, Gallican, Ambrosian*, and *Mozarabic* rite, as well as others, such as *Sarum*), whose glorious strains at the Benediction of the Paschal candle (probably with the same music from the beginning, as in the *Sarum Missal*), and on the new light, are probably, with a consensus of critics, those of St. Augustine (*Daniel*, ii. 312). As he was said to have been a deacon when he composed it, it was always afterwards sung by the deacon.

In the last half of the 4th and in the beginning of the 5th century lived Aurelius Clemens Prudentius (q. v.). He was born probably at Saragossa or at Calahorra in Spain. About his fiftieth year he determined to abandon his earthly pursuits and to spend the remainder of his days in promoting the honour of God and the kingdom of Christ. In his fifty-seventh year, according to his own preface, he published many of his poems, and continued to do so up to the year 405, about which time he went to Rome (*Hic mihi cum peterem te rerum maxima Roma*, &c.; *Innumeros cineres Sanctorum Romula in urbe Vidimus, Peristeph.* ix. 3, xi. 1), and afterwards took up his abode at Imola. He seems to have died about A.D. 413. He was a prolific author. His Christian Lyrics are his *Cathemerinon*, or twelve hymns adapted to all the actions of the day: his *Peristephanon*, or fourteen hymns of the "Crowns of the Martyrs"; and his *Apotheosis* of the Divinity of Christ. Amongst his hymns are the daily hymns *Ales diei nuntius, Nox et tenebrae*, and *Lux ecce surgit aurea;* for the Nativity, *Corde natus ex Parentis;* for the Holy Innocents, *Salvete flores Martyrum;* for the Epiphany, *O sola magnarum urbium;* and for Lent there are also his "Hymnus jejunantium"; *O Nazarene lux Bethleem*, and *Cultor Dei memento.* That for Holy Saturday, at the lighting of the Paschal candle, *Inventor rutili dux bone luminis*, is still retained in many foreign hymnaries, and in the *Sarum* for the procession after Vespers on that day; along with four or five others of less note. A hymn sometimes ascribed

to Prudentius, but in error, and not found in his works, is:—

"Hymnum Mariae Virginis,
Decantemus cum Angelis," &c.

This is in the *Mozarabic Breviary*, 1502. It may be observed, moreover, that in his sacred poetry Prudentius has made use of the Iambic trimeter and dimeter, the hendecasyllabic, Alcaic, and Sapphic metres, the Trochaic tetrameter, Glyconean, and others.

To omit mention of Paulinus of Nola, Coelius Sedulius comes in as a Christian lyrist in the first half of the 5th century, under Honorius and Theodosius II. Whether he was a layman or ecclesiastic is unknown: probably he was a Presbyter. He is said to have been a Greek, and again an Italian; and then again (confounding him with another Sedulius), an Irishman. He composed a hymn in acrostics (*i.e.* each verse beginning with consecutive letters of the alphabet), which is the beginning of his poem in Iambic dimeters on the Life of Christ: *A solis ortus cardine*, a part of which is the Epiphany hymn, *Hostis Herodes impie*. These were universally adopted into all Hymnaries. St. Magnus Felix Ennodius (born in France 473, died 521), composed one or two excellent hymns; and Elpis [See **Elpis, p. 329, i.**], that beginning *Aurea luce et decore roseo*, for the Festival of St. Peter and St. Paul.

Next, in order of time, we arrive at one of the noblest and most pleasing of the Christian lyrists, Venantius Honorius Clementianus Fortunatus (See **p. 383, ii.**). The time of his birth is unknown, but he himself tells us that he was born at a village called Duplabilis between Treviso and Ceneda in Venetia. He was educated at Ravenna in grammar, rhetoric, and Roman law. He composed poetry as early as A.D. 555; he went to Tours to St. Martin's grave in 565, was at the wedding of Sigebert with Brunhilda; Rhadegunda, widow of Clothaire the First, was his friend. There he dwelt and became a priest, and was a friend of Gregory of Tours. In the year 597 he was made Bishop of Poictiers. The date of his death is not known, but it was probably about 609. He composed prose works, but his fame rests on his poetry. In the second book of his sacred poems we find the glorious ode, *Vexilla Regis prodeunt, Fulget Crucis mysterium*, for Passiontide. It finds its place in most European Hymnaries, although sometimes (as in the present *Roman*) in a mutilated form; the penultimate stanza, for instance:—

"Fundis aroma cortice,
Vincis sapore nectare,
Jucunda fructu fertili,
Plaudis triumpho nobili,"

is often omitted; but it has no worthy representative in our vernacular church hymn-books except perhaps in the *Hymnary*. Of equal sublimity and fervour is his well-known Passion monody, mostly in trochaics, *Pange lingua gloriosi Praelium certaminis*, which has been subjected to similar ignominious treatment in the Roman Breviary. Then we have the Paschal Processional, in hexameters and pentameters, from his poem on the Resurrection, very universally adopted; the first verse of which, *Salve festa dies toto venerabilis aevo*, was in England generally prefixed to all the processional proses for the great Festivals.

To St. Gregory the Great we owe some few of the best hymns for Sundays from the Epiphany to Lent, for Passiontide, Palm Sunday, and for the Hours (in Sapphics). They were speedily adopted into most hymnaries, especially the early English. That for Sunday morning especially, *Primo dierum omnium*, is found in all; but neither that nor any of the Lenten or Passiontide hymns are represented in our vernacular church hymn-books to any appreciable extent. To all these are appended the ascription of praise to the Holy Trinity at the end, which (although it has been attributed to St. Ambrose) seems now first, in various forms, to have come into general use.

The *Irish Hymnody* must not be left unnoticed. A *Liber Hymnorum* exists in Trinity College, Dublin, in old Irish characters, with copious Scholia in the same writing: a second in the Royal Irish Academy; and a third at the Franciscan College of St. Isidore at Rome. Some hymns from these were published by Colgan (*Trias thaumaturga*, 1647), by Ware, 1656, and by Usher. The late Dr. Todd undertook to edit this *Liber Hymnorum* for the Irish Archæological and Celtic Society, but two parts only appeared, in 1855 and 1869, the undertaking having been cut short by his untimely death. In them we find a hymn in honour of St. Patrick, written by Sechnall, the son of his sister, *circa* A.D. 458 (a Lourica, or coat of mail to whomsoever repeated it)—

"Audite, omnes amantes Deum, sancta merita
Viri in Christo beati Patrici Episcopi.
Quomodo bonum ab actum similatur angelis,
Perfectamque propter vitam aequatur apostolis."

It is printed in *Daniel*, iv. 91, and by Dr. J. Laur, Villanueva, in his *Opuscula S. Patritii*, Dublin, 1835. Then follows the noble composition of St. Columba, containing the substance of the Creeds in 150 lines:—

"Altus Prosator, vetustus dierum et ingenitus,
Erat absque origine primordii et crepidine;
Est et erit in saecula saeculorum infinita,
Cui est unigenitus Christus et Sanctus Spiritus."

Also a hymn of St. Cummin Lange (A.D. 661), in rhyme in praise of the Apostles, who are named successively, four lines being devoted to each:—

"Celebra Juda festa Christi gaudia,
Apostolorum exaltans memoria."

Another to St. Mary, also rhymed, by St. Cuchumine (700 to 750, see *Mone*, ii. 383):—

"Cantemus in omni die concinentes varie,
Conclamentes Deo dignum hymnum Sanctae Mariae,
Bis per chorum hinc et inde collaudemus Mariam."

Also (amongst others) there is a hymn in praise of St. Bridget (died 523), who was for many ages the St. Mary of the Irish. It begins—

"Christus, in nostra insula quae vocatur Hibernia."

The author, 600–650, is unknown.

To pass over the hymn to St. Agatha by Isidore of Seville; one by the Spanish lady Cyrilla, for St. Thyrsus and his companions; and that on the Day of Judgment, *Apparebit repentina*, both praised by Bede, and in trochaics; we notice a remarkable Sacra-

mental one, from the *Bangor Antiphonary*, of noble simplicity, *Sancti venite Corpus Christi sumite*, which, as *Daniel* remarks (i. 194), doubtless shows that all Christians then received under both kinds.

At the end of the 8th century appears anonymously the hymn for many martyrs, *Sanctorum meritis inclyta gaudia* (in *Choriambic Asclepiads*, the fourth verse *Glyconic*). This is in the Anglo-Saxon hymnaries. (In the *Harl.* 2961 a portion is appropriated to the Holy Innocents.) This list may be closed with the *Ave Maris Stella*, or *Stilla*, which appears in public worship in the 9th century, wherein this denomination is first applied to the Blessed Virgin. It has never been altered, but subsequently was in France and Germany frequently farced and paraphrased, and so turned into a Sequence (see *Mone*, vol. ii. 215, *et seq.*).

Bede contributed to the Anglo-Saxon Church, &c., a treatise, *De Arte Metrica*, and a number of hymns. Paulus Diaconus, one, *Ut queant laxis*, in Sapphics, for the Nativity of St. John Baptist. To Charlemagne is attributed the beautiful and touching *Veni Creator Spiritus*, which since his age has been sung with unexampled unanimity, solemnity, and fervour in all portions of the Western Church, not only at Pentecost but in all observances in which the aid of the Holy Ghost was specially necessary; in the coronation of kings, the consecration of patriarchs, archbishops and bishops, at the opening of councils, &c.; and at Pentecost, especially at Terce, it used to be, in all churches, with the celebrant fully vested, and all the altar lights kindled. To this period belong also the fine hymns for St. Michael and All Angels, one of which was composed by Alcuin for Charlemagne, *Summi Regis Archangele Michael*, and another (*Mone*, i. 447) *Archangelum mirum magnum*. In the following century Theodulphus composed *Gloria laus et honor*, for Palm Sunday; Rhabanus Maurus (the *Liturgist*, A.D. 815) two hymns for St. Michael's Day, *Christe sanctorum decus angelorum;* another in trochees, *Tibi Christe splendor patris;* Odo of Cluny on St. Mary Magdalene, *Lauda mater ecclesia;* Fulbert of Chartres, the Paschal song of joy, *Chorus novae Jerusalem*. St. Peter Damiani, although a poet, witness his *Ad perennis vitae fontem*—Of the joys of Paradise—did not add much to Church song. Flavius added *Tellus et aethra jubilent*, used in the Anglo-Saxon hymnals for the *Coena Domini*. And we may close this list with the loved name of St. Bernard and his jubilant rhythm, *Jesu dulcis memoria*, and his monody to Christ on the Cross, *Salve mundi salutare*, both composed at Clairvaux. *Jesu dulcis memoria* was speedily welcomed by the whole Western Church. Originally appropriate to the Circumcision, it was transferred to "The Name of Jesus" when that became a Church festival (on August 7). It was afterwards repeatedly imitated and paraphrased, especially in *Tracts* and *Sequences;* two beautiful rhymed examples of which are one in the *Sarum* and other English Missals. Three centos are in the pre-Reformation English daily Offices. (See **Jesu dulcis Memoria**, p. 585, i.)

Anonymous hymns not later than the 11th century include *Jam Christe Sol justitiae*, *Auctor Salutis Unicus*, in the early English and many French and German MSS. and books. For the Festival of SS. Peter and Paul, *Felix per omnes*, &c., in the *Roman*, *Spanish*, *Paris*, *Rouen*, and pre-Reformation *English Hymnaries:* for Martyrs, *Martyr Dei qui unicum;* for Apostles, *Exultet coelum laudibus;* for Confessors, *Iste confessor Domini*, and *Jesu Redemptor omnium;* for Virgins, *Virginis proles;* for St. Stephen, *Sancte Dei pretiose*, in rhyme, and extensively used in England and Germany; but not in the *Spanish*, *Ambrosian*, or *Rouen* offices.

This list may be closed with the triumphant *Urbs beata Jerusalem*, a splendid paraphrase of the Apocalypse xxi., 2, 19–21, appropriated to the Dedication of a Church and the Anniversary, and sung throughout Europe of old time, probably from the 8th century. The Anglo-Saxons used also *Christe cunctorum dominator alme* of the 7th century, which is in many French hymnals. The *Urbs beata* has not escaped mutilation, as in the *Roman Breviary*, and by Guyet and the other Gallican so-called restorers of Latin hymnody, but its main features have always been conserved. Archbishop Trench writes (*Sacred Latin Poetry*): "This poem attests its own true inspiration in that it has proved the source of true inspiration in circles beyond its own," alluding to the numerous translations and imitations of it in English and German. The fine hymn for the restoration of a church, *O beata Jerusalem*, is apparently an early Spanish hymn.

ix. *Hymns of the XI. and XII. Centuries.*

The period of the 11th and 12th centuries constitutes a marked epoch in the history of Latin Hymnody. By that time the ordinary usage of hymns in the various formularies of the Western Church in different countries, dioceses, and religious communities, in their daily, weekly, festal, and penitential worship, had become fixed and settled, the Benedictines, as already intimated, setting the example; for, although Ambrose composed hymns, it is not certain that he ordained them to be sung in order in the Church Offices. Those we have been considering constituted the staple of the sacred songs of the Missals, Breviaries, and other Offices of this date; such being from time to time added in each Country, Church, Diocese or Conventual society as celebrated the saintly founders and patrons of each, with their peculiar solemnities; originally, perhaps, in versicles and responses in prose, converted after a time into poetry: of this, the Spanish hymns are notable examples. By this time, however, with a few striking exceptions, the Clergy and Monks had become the principal poets. The comparative seclusion of the former, and the separation of the latter from all worldly affairs, exercised a marked influence on these compositions. They increased greatly in number; they became more spiritualized, subjective, devout, and mystical. They were no longer confined to the direct worship and praise of the Creator, of Christ, of the Holy Ghost; to the honour of the Blessed Virgin, and of the Apostles and certain prin-

cipal Saints, and appropriated to the various solemnities of the Church relating to them: such as were those of Ambrose, Gregory, Prudentius, Fortunatus, and their successors. They became amplified and refined into eulogies, descriptions of, and meditations upon, the Passion and Wounds of Christ, on His Sacred Countenance, on His Cross, on His Sweet Name, on the Vanity of Life, on the Joys of Paradise, on the Terrors of Judgment; into penitential exercises, of the Holy Sacrament, of the lives and sufferings of numerous Saints —most especially into praises of the Blessed Virgin, on her Dignity, on her Joys and Dolours. Of this last particular species (often mere paraphrases of *Ave Maris Stella*, and laudations of a somewhat extravagant kind) vast numbers, but, it is to be observed, mainly belonging to the next succeeding centuries, are to be found in *Mone*, ii.; whilst previous to this period, as *Daniel* remarks, very few had been composed. Peter Damiani, Bonaventura, Bernard of Cluny, Thomas of Celano, and many others, including Adam of St. Victor, were the authors of the last previously mentioned sacred devotional poetry.

x. *Adoption of Accent and Terminal Rhyme.*

A further fact of importance must also be noticed: the universal adoption therein of accent instead of correct quantity, and of terminal rhyme or assonance. Neither of these, as we have already seen, is a necessary adjunct of Latin Hymnody, and may be thought to detract from its dignity; but the terminations and prosody of the Latin of that age lent themselves so easily thereto, that sacred poetry in general, instead of being founded on the metre and quantity of syllables, assumed rather, as being more facile, syllabism and rhyme. These rhymes were at first merely of vowels or assonances, to be adhered to when convenient, disregarded when otherwise. They might be confined to a single letter or fall on an unaccented syllable, or be found in the last verse only. Hilary himself, perhaps, almost unconsciously set the first example in the 4th century:—

"Quem stella natum fulgida
Monstrat micans in aethera,
Magosque duxit praevia,
Ipsius ad cunabula."

Pope Damasus, St. Gregory, and others wrote rhymed or assonant hymns. *Ave Maris Stella*; *Veni Creator Spiritus* are such. Odo of Cluny has alternate rhymes

"Lauda Mater ecclesia,
Lauda Christi clementiam,
Qui septem purgat vitia
Per septiformem gratiam."

Nor is the Church, nor are individuals to be blamed, for thus following the universal promptings of human nature peculiar to no age, which in sacred compositions, as in others, looks for smoothness and ease, for the music of language, for an assistance to memory, and to rivet the attention; to which the music may form an harmonious accompaniment. "It is not," says Dr. Guest (*Hist. of English Rhythm*, 116), "a mere ornament, it marks and defines the accent, and thereby strengthens and supports the rhythm. Its advantages have been felt so strongly that no people have ever adopted an accentual rhythm without also adopting rhyme." To the 12th century belong trochaic tetrameter acatalectic (or perfect) and catalectic (or incomplete) lines. An example of this last is that of Peter Damiani (*Dan.* i. 116),

"Ad perennis vitae fontem mens sitivit arida."

The composers of Sequences, as will be found, made much use of these rhymes and assonances. Among the most remarkable instances of elaborate rhyming is the *Hora novissima* of Bernard of Cluny, a poem, evidently intended for private use only. It is in a dactylic hexameter catalectic, with a trochaic rhymed ending, divided into three parts, between which a caesura is inadmissible, and it has a feminine leonine intermediate rhyme between the two first clauses:—

"Hora novissima | tempora pessima | sunt vigi | lemus"

Dr. Neale translated it into English verse of fourteen syllables each, three short of the original, without attempting the complicated rhyme. Mr. Moultrie (*Lyra Mystica*, 113) also rendered a considerable portion with much success into a similar measure to the original. [See p. 533.] St. Thomas of Aquino (13th cent.) rhymed his sacramental lyrics; but in most cases the quantitative mode still prevailed. *Daniel* prints several hymns of a much later date (vol. i. pp. 298–306) of St. Nicholas, St. Agnes, St. Joseph, the Visitation, of Mary Magdalene, of Augustine, of the Name of Jesus, each stanza of three lines, in trochaic catalectics of fifteen syllables and triple rhymes. Rhymed hexameters and rhymed hexameters and pentameters are sometimes used.

xi. *Metre.*

With rhyme is intimately connected the subject of metre. The principal feet of which the Greeks and Latins made use in their verse were eight in number: 1. The *Spondee*, of two long syllables; 2. The *Pyrrhic*, of two short; 3. The *Iambic*, of a short and long; 4. The *Trochee*, of a long and short: 5. The *Dactyl*, of a long and two short; 6. The *Anapaest*, of two short and a long; 7. The *Molossian*, of three long; 8. The *Tribrach*, of three short. Of these the 1st, 2nd, 5th and 6th measure two in time more or less rapid, the remainder three. Four others are sometimes found in classical poetry: 1. The *Amphibrach*, a long between two short; 2. The *Amphimacer*, a short between two long; 3. The *Bacchic*, a short followed by two long: 4. And the *Antibacchic*, two long followed by a short. The first is a measure of two, with a syncope in the middle, the remainder of five. Of all these feet, with their compounds, the mediaeval hymnists, as well as the classical poets, made use in composing their verses. At the School of Adrian at Canterbury, we are told that "centena genera metrorum" were studied, among which was the *Adonic* of one long and two short, and two long syllables. Before this time, however, these classical measures, *Hexameters*, *Hexameters* and *Pentameters*, *Anacreontic*, and the various measures found in Horace, although still partially retained, were in process of change or abandonment. Church Song was composed mostly in alliterative and rhythmical measure, judging of the melody by the ear, and attending to

the artificial distribution of the accent, and not to the quantity of the syllable. Bede in a treatise, *De Arte Metrica*, says, "Rhythm is a modulated composition of words, not in metrical arrangement (compositione), but arranged in a number of syllables according to the judgment of the ears;" or, as Ethelwold says (*Bonifacii Epist.* lxv., Mayence Edit. 77), "not elaborated by the measuring of feet, but composed of eight syllables in each particular verse, fitted under one and the same letter in equal paths of lines." Ethelwold had before written that he had sent three hymns for singing of two kinds; the first in heroic measure of a dactylic hexameter and pentameter rule, and adjusted into seventy formulæ of coequal verses; the other being in the *Iambic* dimeter and an *Acrostic* as just before mentioned. Bede himself speaks of the *Dactylic* or *Hexameter* (which he prefers); of the *Pentameter*; of the *Dactylic Phalecian pentameter*; consisting of a *Spondee*, a *Dactyl*, and three *Trochees* ("Cantemus Domino Deoque Nostro";) of the *Sapphic*; of the *Tetrameter* catalectic,

"Squalent arva sole pulvere multo;"

Of the *Iambic hexameter:*

"Senex fidelis prima credendi via,"

Of the *Iambic tetrameter* or *dimeter:*

"Deus Creator omnium,"

The *Anacreontic:*

"Age jam precor mearum,"

And the *Trochaic:*

"Hymnum dicat turba fratrum,"

and what he calls a rhythm without measure;

"Rex Eterne Domine,
Rerum Creator omnium,"

as all being in use in his time for sacred poetry. It will be found on examination that after Bede's time those hymns in the English hymn-books up to the 11th and 12th centuries [see **Hymnarium, p. 546**] are mainly in *Iambic* or *Trochaic* metres, and composed with little regard to prosody. Classical versification founded on measure and quantity was gradually transformed into the more modern, based on the number of syllables, accentuation, alliteration, assonance, and rhyme. At the opening of the 12th century this syllabism and rhyme ruled lyrical verse. The *Asclepiad* of four feet (a Spondee, a Choriamb, a *Trochee*, and *Iambics*, ending with two *Dactyls*), or of four feet and a *Caesura* (a *Spondee*, a *Dactyl*, then the *Caesura* followed by two *Dactyls*); the *Iambic* dimeter, the septenarian *Trochaic*, are all reducible to a uniform number of syllables. The quantity of the penultimates was, however, retained. The *Trochaic Tetrameter* catalectic and acatalectic, was called also *Septenarius* because of the complete number of its feet, catalectic when one syllable short, *Desinit citius quam debuit* (καταλήγω), acatalectic when having the feet complete. Assonances or rhymes were introduced at the end of the verse as well as of its first hemistich. Thus Peter Damiani:

"Dum pressuris ac aerumnis se gemit obnoxiam,
Quam amisit dum deliquit contemplatur gloriam."

In the next century we find correct rhymes:

"Ad honorem tuum Christe recolet ecclesia
Praecursoris et Baptistae tui natalitia."

Lingard, in his *Anglo-Saxon Church* (ii. 64), gives to the same effect a summary of English sacred poems, and notices that from these metres were borrowed the measures of our present modern poetry. Further, the first verse of the hemistich of the *Septenarius* was doubled, and correspondently the second. Thus was initiated the celebrated strophe of four, then of six, verses which were ample, harmonious, and easy, and admitted of a thousand varieties. The eight syllable verses might be tripled and quadrupled; and as many syllables added to each line as might please the ear. To this measure the music was intimately adapted. The tradition for the *Proses* or *Sequences* was that, differently from hymns, the melody should be varied from one end to the other, but that in them there should be the same musical phrase for lines having the same number of syllables. The melody was varied throughout, but each neumatic period was chanted twice, or oftener, as need be. So far might be the case with the *Proses* of Notker. There was, however, one thing more wanted, and that was a verse by way of pause, having an invariable number of syllables, for a clausula or period, both to the verses and for the music. Yet this versicle had to be developed so that the musical phrase might be developed also when required, as these phrases might be, and always were, of unequal length. Another verse of 15 syllables would not be sufficient for this; hence the first hemistich being doubled, the *Christi natalitia* was interposed, which thus admitted the enlargement of the melody required; and, as the two last verses of each clausula rhymed, *Regem cum laetitiâ*, the unity of the strophe was preserved. And thus, at last, sung Adam of St. Victor, on St. Stephen:—

"Heri mundus exultavit,
Et exultans celebravit
Christi natalitia;
Heri chorus angelorum,
Prosecutus est cœlorum
Regem cum laetitiâ."

Practical necessity, then, as much as taste created these brilliant and popular sacred lyrics of the 12th and following century. By the end of the 13th the mechanism and style were already becoming debased.

xii. *Sequences.*

In the 10th and 11th centuries a new description of Hymns denominated *Proses*, and by the Germans *Tropes* or *Sequences*, were introduced into the celebration of the Mass, *Hymns* having been previously usually confined to the daily public Offices of prayer and praise; and *Trope* being a general name for any versicle or strophe introduced into, or supplementary to, other ecclesiastical chants (*Gerbert, de Cantu*, i. 340). According, however, to St. Cyprian's life of Cæsarius of Arles, 542 (*Gerbert, ibid.*), that Bishop ordered the laity and clergy to sing, some in Greek, some in Latin, *Proses* and *Anthems* in the Church. Later on, however, *Prose* came to mean the kind of style of that composition; *Sequence*, its place in the Service. In consequence of the destruction of Jumièges by the Normans in 851, some of its monks took refuge at St. Gall, bringing with them their *Gregorian Antipho-*

nary. Therein the *Gradual* (the anthem preceding the Gospel) in all Festal days and Seasons ended with a long *Alleluia*, being a musical jubilation on a certain number of notes, called *Neumes*, without words, on the final A; also called the *Sequentia* as following thereon. These *Neumes* (which were very difficult to remember) owed their origin to two chanters sent by Pope Adrian to Charlemagne; Peter, who opened a school at Metz, and Romanus, who, having been detained by illness at St. Gall, commenced a school of music there also. In this monastery of St. Gall was domiciled a young religious named Notker (called Balbulus from his stammer), of refined musical taste. He was delighted to find that the Jumièges book had affixed to these *Neumes* certain words corresponding to their number, a contrivance which enabled him to remember the cadences of these *Neumes* much more easily; especially as new ones were constantly being introduced. Under the advice of his master Yson, he forthwith set himself to compose some new words for these musical *Sequences* at the different Festivals of the year, and began with that for Eastertide—

"Laudes Deo concinat orbis ubique totus"

(see *Daniel*, v. 62), wherein every note of the melody should have an accompanying word. After other lessons as to the melody and words from his master, he composed another in like form for the Dedication of a Church—

"Psallat Ecclesia mater illibata"

(see *Daniel*, ii. 23; *Mone*, i. 323; *Neale's Sequentiae*, 247); and others followed.

In general these early *Notkerian Proses* (with a few conspicuous exceptions), were not rhymed or with assonances, except accidentally; hence the peculiar appellation. That for the Nativity, *Eja recolamus* (for the Circumcision in the *Sarum Missal*); for the Holy Innocents, *Laus tibi Christe;* that for the same day in the *Sarum Missal*, *Celsa pueri concrepent;* the *Veni Sancte Spiritus Et emitte*, attributed to Robert King of France; a grand anonymous prose on the Holy Trinity—

"Benedicta sit beata Trinitas,"

retained in the *Sarum Missal* for Trinity Sunday; the well-known *Alleluiatic Prose* for Septuagesima, *Cantemus cuncti;* another for Christmas, *Nato canunt omnia;* and St. Bernard's *Lætabundus*, are amongst the exceptions and are all either rhymed or assonant. This non-rhyming gave rise to the idea (partly adopted even by *Mone*, iii., 49) that they were vague, incoherent compositions, without determinate metre or melodies. Such was not the case. Dr. Neale (*Daniel*, v., 1) and the Abbé Gautier (*Preface* CXXXVII.) have given a series of canons by which the recitation of them was regulated, the main principle of which was that each of the clauses or lines of the *Prose* should be nearly of similar length, and each syllable be closely accommodated to the musical notes of the jubilant *Neumes* to which they were set. If, then, the individual clause was double or treble, or more, the same musical phrase would be repeated, twice or thrice, &c. If somewhat longer, it would be lengthened out; if shorter contracted, till another phrase was arrived at. The *Prose* at last often consisted of a series of clauses, two and two of the same plan, although the introductory and concluding versicles had a special modulation. The Abbé Gautier gives this example:

Preface—"Johannes Jesu Christo multum dilecte Virgo.
1. Tu Ejus amore carnalem
   In nave parentem liquisti, } 2 clauses of 9 syllables.
2. Tu lene conjugis | pectus respuisti | Messiam secutus.
   Ut Ejus pectoris | sacra meruisses | Fluenta potare."

Into other phases of this ancient prosody it is not necessary to enter.

We are now arrived at the middle period of the 12th century, and to Adam of St. Victor; to the second period of these noble rhymed metrical *Sequences*, changed in metre, which, increasing in beauty and popularity, kept hold on the mind of the Church in Northern Europe for centuries. Northern Europe, be it observed, for it must be mentioned that neither Spain nor Italy nor France south of the Loire, seem ever to have welcomed them. About the year 1153 may be said to have begun a new epoch in the history of *Proses* (hereafter to be called *Sequences*) in the Abbey of St. Victor at Paris, founded 40 years before by Louis VI. Therein resided a distinguished sacred poet and musician named Adam, whose compositions were destined to effect a vast improvement (even a revolution) in Church song. The learned Jose Clichtove, who died 1554, in the fourth and last part of his *Elucidatorium Ecclesiasticum* (who, however, is not particularly happy in the explanation of *Proses*), writes thus of him and of the rhymed *Proses* of this second epoch:—

"This form of *Prose* in the Church Offices is most celebrated and of all that which is most in use. Its illustrious author, renowned no less for virtue than for learning, Adam of St. Victor, was in a surprising degree copious and ready in the rhythmical modulation of Proses, as very many of those composed by him for certain occasions very plainly declare."

By this time, in the North of France at least, a considerable proportion of the *Notkerian Proses* and those of inferior merit had gone out of use in choirs; and Church musicians had set themselves to compose others of a more melodious and popular character. These did not confine themselves to the ancient *Neumes* of *Alleluia*, repeated on many clauses or versicles of an equal number of syllables, but adopted an entirely novel and original system both of versification and music, derived from popular airs and much more grateful to the ear. We find verses of great regularity constructed according to the system explained above, and enriched with rhymes of great number, variety, and beauty, having penultimates sometimes long, sometimes short. Of these Adam of St. Victor was the principal author (although he had many imitators), and the Abbé Gautier has done signal service to Church hymnody by publishing 103 of them, with a few others which may perhaps be his, and also some of his hymns, together with an exhaustive introduction and notes exhibiting much research (*Œuvres Poétiques d'Adam de S. Victor. Paris*, 1858; 2nd ed. 1881). M. Félix Clément has also done much for the cause by publishing, with the original music (*4th edition, Paris*, 1876, *Poussielgue frères*) in modern notation, the chants of the Sainte Chapelle, with a selection of the principal Sequences

of the Middle Ages from ancient manuscript sources.

The *Sequences* of Adam are most of them very beautiful. Out of 45 which Gautier prints in his 2nd ed., 1881, as undoubtedly genuine, six are for the Feast days which are connected with the Blessed Virgin, the remainder for the other Church Festivals and Seasons. Like those of Notker, they became extremely popular all over the North of Europe. Two of them for Pentecost, the admirable *Lux jucunda, lux insignis*, and *Qui procedis ab utroque* are singularly fine and impressive. It is not too much to say that these compositions, and, indeed, those of this date in general, are charged and saturated with the great facts, the very inmost, the most recondite and spiritual meanings of Scripture, with its mystical and symbolical meanings and interpretations; and are in musical and flowing verse, clothed with the magnificent imagery and descriptions of the Prophets and of the Book of the Revelation. A goodly selection is made from them in the English Missals, among them the splendid

"Zyma vetus expurgetur,"

for Easter; for the Dedication of the Church—

"Hierusalem et Sion filiae"

in the Octave—

"Quam dilecta tabernacula;"

for the Feasts of the Virgin—

"Ave mundi spes Maria,"
"Hodiernae lux diei;"

and that which Dr. Neale has denominated "the masterpiece of Adam," for the Exaltation of the Cross, and sung throughout France, England, and Rhineland,

"Laudes Crucis attollamus."

We may well join in the pathetic lamentation of the Abbé Gautier (*Preface* CLXXXII.) over the abolition in the Gallican Church, where they had been sung by choir and people down to the 17th cent., "without pity, without shame, and without taste, of these poems which had been chanted in the vaulted roofs of a thousand churches for four centuries," not being out of place nor interfering with the Divine Offices, but their most natural ornament, for the sake of adopting others of a more classical style; and sympathise in his earnest desire to readopt, as "national reminiscences," not all the Proses of Adam, but the more beautiful, of which, he says, "there are at least twenty which would embellish any Liturgy." An excellent edition of Adam's Liturgical poetry, with a translation into corresponding metres and rhymes, was published by the Rev. Digby S. Wrangham, M.A., in 1881.

The English *Missals* also contain many of Notker's *Proses*, as that for the Circumcision, *Eja recolamus;* for Easter, *Laudes Salvatori;* for Pentecost, *Sancti Spiritus adsit nobis gratia;* for St. Martin, *Sacerdotem Christi;* for Apostles, *Clare sanctorum senatus;* for St. John Evangelist, *Joannes Jesu Christo*, &c. Many of the *Sequences* in the English *Missals* are anonymous: for Easter, *Fulgens praeclara rutilat*, and the dramatic and interrogative *Victimae Paschali;* those for Advent, which were not customary elsewhere; and one for the Visitation, probably composed at Salisbury (*Daniel*, v. 258), beginning *Celebremus in hac die*, and which has this strophe—

Visitatrix in montanis,
Visitatrix in his planis,
Sis matris ecclesiae,

which seems to have been written after the removal of the cathedral to its present site. A MS. *Troparium*, formerly belonging to Christ Church, Dublin, of the latter half of the 13th century, is in the University Library, Cambridge. It contains a series of these Sarum Sequences with the musical notation of that period attached to each.

The number of these compositions, especially of the Adamic type, increased almost indefinitely during the 13th and 14th centuries in every country, diocese, and church. Of great elegance and significance, is that of the Four Evangelists, *Jucundare plebs fidelis.* Also that of St. Thomas of Aquino, who died 1274, *Lauda Sion Salvatorem*, composed after the best manner of Adam, and fully exemplifying his style; to which may be added the imitation, *Recolamus Sacram Coenam.* The "Praise of the Cross," by St. Bonaventura, his contemporary, *Recordare Sanctae Crucis*, is excellent also. Especially is to be noted the Sequence *Dies irae, dies illa*, for All Souls' Day. This last is almost the only *Sequence* which Italy has produced, and, says *Daniel* (ii. 112) "Omnium consensu sacrae poeseos summum decus, et ecclesiae latinae κειμήλιον est pretiosissimum." The inimitable *Stabat Mater dolorosa*, Monody of Jacobus de Benedictis (as it seems), on the Seven Dolours or Of the Compassion of the Blessed Virgin, in the style of Adam, and probably composed after 1225, has been accepted by the whole Latin Church. In the unreformed noted *Rouen Antiphonary* this is placed as a *Prose* for Sunday in the Passion, with the original simple and mournful melody which Rossini adopted and enlarged. A noble *Sequence* for the Epiphany, *Prompto gentes animo*, not found in the books, is in that *Antiphonary.*

By the beginning of the 14th century the composition of *Proses* and *Sequences*, and that of Latin sacred poems in general, may be said to have culminated. These increased indefinitely in number, but not in excellence, and sometimes became, in the North, almost incumbrances to the Divine Offices. Many on various subjects were even composed in, or translated into, the vulgar tongue, and sung by the people, often to secular tunes, on every possible occasion. There was almost a sense of relief in the Western Church when, in the 16th century, Pius V. and the Council of Trent reduced those to be used as part of the Mass to four; the *Victimae Paschali; Veni Sancte Spiritus; Lauda Sion Salvatorem;* and the *Dies Irae;* to which was added the *Stabat Mater* in 1727. Fuller details concerning *Sequences*, together with the first lines of more than seven hundred, and an account of over thirty MSS. and printed service books in which they are found, are given in the special article on **Sequences.**

xiii. *The XIV. and XV. Centuries.*

At the beginning of the 14th century the golden age of Latin hymnody may be said to have expired, and its sun to have gone down

in glory. Among the latest gems were the *Hymns and Sequences* of St. Thomas of Aquino, the Dominican, renowned as one of the few Italian sacred poets. His hymns include the *Adoro te devote; Pange lingua gloriosi Corporis; Lauda Sion; Sacris Solemniis*, and the *Verbum supernum*, all of which have been in extensive use either in their original or their translated forms from his day to the present time. Other fine hymns before the end of the 14th century are: *Surrexit Christus hodie*, and *Ecce tempus est vernale*, both for Easter; and the *O beata beatorum*, for Martyrs. The grand and pathetic *Stabat Mater dolorosa, Juxta crucem*, although often associated with this period, is of a later date. It is found in the *Paris Missal*, 1481, and the *Belgian Missal*, 1483. [See **Sequences.**]

The sacred lyrical Latin poetry subsequent to the 13th century, of which there is an extraordinary quantity in every possible variety of metre, may be divided into four classes:—

1. Hymns to God and the several Persons of the Holy Trinity.
2. For Festivals and Seasons, and to the Cross.
3. Of Saints and Angels.
4. Of the Blessed Virgin.

Of all these the authors are for the most part unknown. As to the first head, it would seem as if former Christian poets had exhausted these great subjects, and the praises become feebler and less original. The old Hymns and Sequences keep their places, and to them are subjoined many variations and additions peculiar to each Country, Diocese, Church, and Conventual Order; but the new hymnody attains not to the grandeur and excellence of the more ancient. This may easily be verified in the volumes of *Mone*. The former spirit of Christian poetry, however, still partially survived, although the style is inferior and different. There are several hymns to the Holy Trinity of the 14th and 15th centuries, especially in Germany — *Dulcis amor, pax, veritas; Summe Pater sancte Deus; Trinitatis altissimae*, &c., most of them condensations or expansions of the Nicene and Athanasian Creeds. We find too "Hours of the Holy Trinity." The three *Hymns* and *Sequences* for the Transfiguration in the English Office-books are fine. They begin *Coelestis formam gloriae; O sator rerum, reparator aevi;* and *O nata lux de lumine*. There are rhymed summaries of the Life of Christ, besides such as were in use in the 11th and 12th centuries. There is an excellent rhymed hymn for Advent, with a melody, *Veni, Veni, Rex Gloriae!* a number of rhymed and assonant or acrostic Songs and Hymns for the Nativity: *Dies est laetitae; Apparuit benignitas*, &c., precursors of Christmas and Epiphany Carols. We find many for the Passion, as *Plange Sion Filia; Dulcis Jesu spes pauperum; Patris Sapientia; Ad matutinum gemide*, and several versions of the Hours of the Passion, mostly in rhyme, a method of devotion which began and spread widely in this age. There is also a devotion of the Holy Cross, *Crux tua, Christe, salus hominum;* one for the Exaltation or Invention of the Cross, *Salve Crux sancta, Salve mundi gloria*, in Iambic hexameters Monoculum; and a Lament for Jesus, for private recitation, in eighty verses, each verse beginning with His Name. There are also hymns "of the Face of Jesus," and salutations to His several members; *Salve mea O patrona Crux*, a double-rhymed hymn of the Passion; and several Graces after Meals. Some fine additional *Hymns* and *Sequences* there are for Pentecost and the Holy Ghost. St. Thomas of Aquino had many imitators in honour of the Sacrament, in proses, in versified accompaniments to the actions of the Mass, generally acrostics or rhymed, such as *Christus Lux indeficiens; O Panis dulcissime; Ave caro Christi cara, Tu es certe quem habeo; Quod in ara cernitur; Salve saluberrima; Saturatus ferculis;* all of which are new features of hymnody, were sometimes sung in the churches, and also used privately. There are also "Salutations of Jesus," each line beginning with *Ave* or *Salve*, the Rosary of Christ, the Psalter of Jesus (576 verses); *Jesu dulce Medicamen*, with prayers to Him; of the Goodness and spiritual benefits of God, *Angelorum si haberem*, &c.; hymns for funerals, penitential hymns; many on the miseries of this life; in time of tribulation; on *Contempt of the World*, &c. Many of these betray the mind of the cloister, and are sacred songs, and rather meant for private meditation than for worship. Several are of the glories of the Heavenly Jerusalem, *In urbe mea Jerusalem summa*, rhymed, and with music; *In domo Patris; Jerusalem luminosa*, after the manner of the *Ad perennis vitae fontem*, and the *Urbs beata*. Some are to the Holy Angels, and to St. Michael in particular, the *Mysteriorum Signifer*, those to the Nine Angelic Orders, *Summo Deo agmina*, and "To Thy proper Angel," *Salve mi Angelice* (see *Mone*, vol. i.).

xiv. *Hymns to the B. V. M.*

The greatest change, however, which took place at this period in Church Song had relation to the Blessed Virgin. Before the 14th century several hymns respecting her, some of them in the subjective sense, had been used in the Latin Church, such as *Ave Maris Stella; Cantemus in omni die; Quem terra, pontus, aethera; O quam glorifica; O Sancta mundi Domina* (Nativity and Conception); *Salve Regina; Alma Redemptoris Mater; Ave Regina Coelorum*, &c. The Festivals in her honour were the Conception, Nativity, Presentation, Annunciation, the Visitation (instituted 1389), the Purification, and Assumption. For each of these a vast variety of lyrical poems were composed, which may have been sung (but concerning this we have no information) at those Festivals by congregations in France and Germany, and some in North Italy, for most of them, as described by *Daniel* and *Mone*, have *Neumes*, or musical notes, attached thereto. There are glosses innumerable on the Angelic Salutation, more than 100 beginning with *Ave* and *Salve*, and on the Canticle *Magnificat*. The Dolours of Mary have a large number thereon, none, however, equalling in pathos the *Stabat Mater*; and there are as many of the "Joys of Mary after the Resurrection" and her Assumption. They are all mainly subjective, and, with a few exceptions, such as *O Dei Sapientia* (*Daniel*, iv. 283) for the Presenta-

tion, are poor, fanciful, and trivial, without real poetical merit. We have arrived at the decadence of Latin Hymnody when the enervating and over-sentimental influence of conventual life becomes so manifest. Rhyme and acrostics, and varieties of metre, are carried to an excess. On examination it will be found that whereas the more ancient of these hymns had always a direct reference to our Lord Himself, the greater part of the later regard the Blessed Virgin almost as an independent personage, with powers and attributes of her own. This is the more evident when we look at the hundreds which must have been used for private as well as public devotion. We find a *Te Deum Marianum;* the *Victimae Paschali* transferred to Mary only; the "Psalter of Mary;" the "Marian Litany;" the "Garland and Salutations;" the "Rosaries of Mary;" the Prayers to and Praises of Mary, &c. An English form of this kind of Prose is given by *Daniel* (ii. 240) with the musical notes, beginning—

"Flos pudicitiae
Aula munditiae,
Mater Misericordiae
Salve Virgo serena
Vitae vena,
Lux amoena,

"Rore plena
Septiformis Spiritus,
Virtutibus
Ornantibus,
Ac moribus
Vernantibus."

All these, be it remarked, are but a small portion of those which, as *Mone* remarks, he might have produced. This last editor has added a number from Greek, Italian, and German sources of the like nature. We may be thankful that our English Uses were in a great measure saved from this deterioration.

xv. *Apostles, Saints, Martyrs, &c.*

A similar change and revolution took place in and after the 14th century in the Western Church with the hymnody which related to the Apostles, Saints, Martyrs, Confessors, and Virgins. The number of *Hymns* and *Sequences* became excessive, particularly in Germany and France, and also in Spain. Every Church had its peculiar hymn-book. Those of All Saints are mostly metrical Litanies. Fine *Sequences* are *Cujus laus secundum nomen*, in rhyme; and *Alleluia nunc decantet*, all the lines of which end in "*a*." Another is *Coeli Solem imitantes*, in Adamic metre. Several are of St. Peter and the other Apostles singly, most of which are narratives of their lives and martyrdom; among these may be noticed a *Sequence* of St. Peter of 36 verses all rhymed, and of which every word begins with "*P.*" (as "Plebs parentis pietatis). Several are of Peter and Paul jointly, two or three of which are in our early English books. There are many of St. John Evangelist, SS. Andrew, Mark, and Luke; of Martyrs generally, one of which is the beautiful Prose, *O Beata beatorum.* So also of Confessors and Virgins. Among the last St. Agnes holds, as previously, a distinguished place.

Of the Irish saints, SS. Colman, Columba, and Columbanus, whose fame had travelled to St. Gall and the banks of the Rhine in the 7th and 8th centuries, there are other hymns. Several are of St. Benedict. Many, amongst others a Prose and a Rosary, of St. Barbara, with every possible rhyme and alliteration. St. Nicholas, St. Vincent, and the Magdalene, were favourite subjects both in the Spanish, German, and French books. Besides these, hymns to above 160 single Saints of as many Churches are given in *Mone's* third volume, and in the fourth and fifth of *Daniel*, of which many are for private devotion only. We soon perceive how inferior these, with few exceptions, are in dignity, beauty, comprehensiveness, and devout feeling to their predecessors. Sense and poetry were often sacrificed to catching multitudinous rhymes or assonances, or an a b c d Sequence.

xvi. *The Roman Breviary.*

Yet another change, and for the worse, appears in the hymns of the Western Church in the 16th, 17th, and following centuries. It must here be noted that the Latin Church did not undertake in any way the care of its Hymnody until late in the middle ages. This was never, like the daily Offices and prayers in the Mass, regarded as a necessary part of Divine worship. These last-named devotions were carefully restored and corrected in and after the 8th century, but Hymns were used, and others newly composed without restraint, and adopted as suited the will of the respective Churches and Dioceses. Their authors and composers were and are for the most part not known, yet they had a wide and great influence over the faith of the masses and of the religious communities. With Leo X. (Pope 1513) came into fashion what is called the classical revival. He, who strongly favoured this movement, became desirous that the Church hymns should be coerced within the laws of regular metre and Latinity. He entrusted this task to Zaccharia Ferrerio Vicentino, who completed this new Hymnology. Leo, however, died shortly afterwards, as well as Adrian VI., and it was Clement VII. who, in 1523, on the 11th of December, by his official letters, recognised and approved the revised Hymnary. In this 16th century Fabricius, Ellinger and others corrected the texts of the Church lyrical poetry generally. In the 17th century Pope Urban VIII. (who ruled from 1623 to 1644) commissioned three accomplished Jesuits (Famianus Strada, Tarquinius Galluccius, and Hieronymus Petruccius) again to revise and correct these Breviary hymns, after the approved classical pattern. We are witnesses of the result, as seen in the *Roman Breviary* of to-day, and of how, after this proceeding, the simple, noble, and forcible style of Ambrose, Hilary, and their successors, has for the most part vanished, having been supplanted by the cold and often capricious alterations of these reformers. [See **Breviaries**, p. 170, ii.]

xvii. *French, Spanish, and other Breviaries.*

The example was contagious. Before the year 1737 a large proportion of the ancient *Hymns* and *Sequences* were removed from the French *Antiphonaries* and *Breviaries*, particularly from those of *Paris* and *Rouen*, and thus the compositions of the brothers Santeüil, Le Tourneaux, Habert, Besnault, Muret, De la Brunetière, Coffin, Guyet, and a few others, were substituted or interpolated. Arevali, who did his best to accomplish the same

task with the Spanish Hymnody (*Hymnodia Hispanica*, 1786) in his Dissertation on Ecclesiastical Hymns in the same volume, gives a history of all these proceedings, and warmly approves of them; as does Guyet, a Jesuit, in his *Heortologia*, Paris, 1657 (*Venice*, 1729). The outcome was a parti-coloured mixture of doubtful character, in parts of which the old classical metres are again revived. It must, however, be admitted that among these later compositions are many of great beauty, power and devotional fervour, especially those of the brothers Santeüil. Those in the *Paris Breviary* of 1736 for ordinary Sundays at Matins and Vespers, and in Advent, for Matins at Christmas, and St. Stephen's Day, for the Epiphany, *Quae Stella sole pulchrior* at First Vespers, and *Linquunt tecta Magi* at Lauds; those for the Five Wounds, *Prome vocem, Quae te pro populi;* those for Easter, and the Ascension, for Virgin Martyrs, for the Annunciation, are excellent. It is much to be lamented that Isaac Williams (*Hymns tr. from the Parisian Breviary*, 1839), who fully appreciated their beauty, has rendered them for the most part into such crabbed and incongruous measures. The *Rouen* hymnody is known to but few, yet the *Proses* for Christmas, *Verbum lumen de lumine;* for the Epiphany, *Prompto gentes animo* (already mentioned); that for the Ascension, *Solemnis haec festivitas* (*Narbonne Breviary*, 1709, and *Daniel*, ii. 367) are worthy of notice. Besides these there are some fifteen original hymns of much merit.

All these and many more in Germany and elsewhere are now, in fact, swept away, to the infinite regret of the Churches to which they were appropriated, and the Latin Hymnody of the Western Church has thus been narrowed to the few, and in great part curtailed and formalized, compositions included in the modernized *Roman Breviary*, and the five Sequences in the *Roman Missal*. This is a conclusion much to be deplored to so glorious a career; and our grief is increased when we find, as is the fact, that the ancient music for the same has undergone a similar transformation and reduction.

xviii. *Expositions.*

Notice must here be taken of the numerous *Expositiones Hymnorum et Sequentiarum*, which, commencing even before this epoch, continued to be produced till late in the 16th century. In the *Liber Hymnorum* of the ancient Irish Church, edited by Dr. Todd, in the old Irish characters, for the Archæological and Celtic Society, Dublin, 1855 and 1869, there are elaborate scholia and explanations of all the hymns, some of them in the original Irish language. In the British Museum are two English hymn-books of the 11th century (*Jul.* A. vi. and *Vesp.* D. xii.), which are examples of expositions. Both are apparently Benedictine, and the latter is headed:—

> "Incipiunt hymni quod noctibus atque diebus
> Decantant monachi laudibus assiduis;
> His animus monachi coelestia quaerere discit
> Aeternumque melos cogitat hisce modis."

It contains an interlinear paraphrase in ordinary Latin prose of each verse of the hymn, thus:—

> "*Splendor et immortalis Divinitas!*
> O, Lux beata Trinitas!
> *Et O auctoritalis potentia!*
> Et principalis Unitas!" &c.

And there is also an interlinear version of this paraphrase in Anglo-Saxon. In *Julius* A. vi., the hymns themselves are not at length, but only the first few words, but there follows, as in *Vespasian* D. xii., a version of the hymn in ordinary Latin prose, and between the lines of this version runs a literal Anglo-Saxon translation of the same. This prose version reads thus:—

> "O Lux et O beata Trinitas
> Et O principalis Unitas
> Infunde lumen in nostris cordibus
> Quia jam recedit igneus Sol"—

with the translation into Anglo-Saxon between the lines. In the Bodleian Library (*Laud Misc.*, 384) is a *Liber Hymnalis*, with the exposition of Hilarius written in a hand of the end of the 13th cent. The comment on *Jam lucis orto sidere* begins thus:—

> "Materia hujus hymni est deprecatio ad Deum ut orto sidere, id est Christo, Christus dignetur segregare nos a viciis et induendo nos virtutibus repellat a nobis superbiam; id est faciat nos humiles; et quoniam umbra mortis, id est peccatum, recessit, ideo Lux, id est Christus, jam habitat in cordibus nostris. Vel sic," &c.

These *Expositiones* became from the 14th century forward, plentiful on the Continent, and as soon as printing was invented they multiplied everywhere. According to Mr. Dickinson's catalogue, no fewer than twenty-seven editions were printed in England between 1494 and the middle of the 16th century, besides others in Belgium, Germany, and France. Copies of these are in the British Museum, Bodleian, and Lambeth Libraries, and elsewhere. The *Aurea Expositio Hymnorum*, by Hilarius, was edited at Paris in 1485. It has already been observed that the more ancient hymns, and especially the *Sequences* of Adam of St. Victor, exhibit a profound and various knowledge of Holy Scripture, of its minutest facts, of its mystical and typical interpretations, of the lives and martyrdoms of the Apostles and the Saints; so that it is not wonderful, in an age when copies of the Holy Scriptures and other books were rare and chiefly to be found in monasteries, where few could consult them, that interpretations of the full meaning of these sacred songs should eagerly be looked for. The commentaries of Wimpheling, 1513; Bebelius, 1492–1501; of Hermannus Torrentinus, 1513, 1538; the copious dissertations of the *Elucidatorium Ecclesiasticum* of Clichtoveus (*Paris*, 1516; *Basle*, 1517–19), and of others noted in the Preface to Daniel's *Thesaurus Hymnologicus*, show the continued need of these comments. That the moderns require them also is easily proved by the *Lateinische Anthologie* of Kehrein (*Frankfurt*, 1840); the copious notes of *Daniel*, especially in his fourth and fifth volumes; the lengthy observations of *Mone* in his three volumes; and those of the Abbé Gautier in his 1st edition of Adam of St. Victor, 1858.

The earlier of these *Expositiones* are generally in what may be called the vernacular Latin of the time. They were intended no doubt for the instruction of choirs and schools of the Clergy, and for the more educated

laity, that they might "sing with the understanding"; "that the meaning might be known by all scholars and ecclesiastics," "by a notable comment which sets forth the accounts and most remarkable places of Holy Scripture, and of those saints whose histories are sung."

xix. *Music.*

With regard to the melodies to which these *Hymns* and *Sequences* were sung up to and beyond the beginning of the 14th century, and to the musical notation thereof, these are separate matters of so great an importance and extent, involving as they do a consideration of the whole system of the Plain Song of the Church, which, although Gregorian, was originally derived from the complicated modes of the Greeks, that they cannot be satisfactorily treated of in this short memoir. Both are exhaustively discussed by Gerbert, Abbot of the Congregation of St. Blaise in the Black Forest, in his two quarto volumes, *De Cantu et Musicâ Sacrâ;* in the *Dictionnaire de Plain-Chant*, the twenty-ninth volume of the *Nouvelle Encyclopédie Théologique* of the Abbé Migne's Series; by Coussemaker, *Sur l'Harmonie au Moyen Age* (*Paris, Didron*, 1852); in the lately published work of the Abbé Raillard, *Explication des Neumes* (*Paris, E. Repos*); and in *Les Mélodies Grégoriennes* of Dom Joseph Pothier, of the Abbey of Solesmes (*Tournay, Desclée Lefevre & Cie.*, 1880). It must suffice to state that these tunes were all simple, yet majestic and popular, and that most of them probably were appropriated to and sung with the Hymns of the Church (they also remaining unaltered) without variation ever since the 6th century throughout the West. When *Proses* and *Sequences* were introduced into the Divine Office in the North of Europe in the manner above stated, melodies were either newly composed or adapted from others for them. Pothier (p. 211, *qua supra*) has published a noble one for *Laetabundus exultet* of the 12th cent. in the Guidonian irregular clef of C with B flat.

It is necessary, however, to give an account of the Notation of this Music; for from the 7th and 8th centuries musical notes of some kind are appended to all hymns. The first system, usual in the 5th century, was alphabetical; that of Boethius (*De Musicâ, Lib.* iv., *c.* 14), which marked the notes by the fifteen first letters of the alphabet. Sometimes the first Octave was represented by the seven first capitals, the second by the seven smaller letters. Others, again, used Greek Capitals for this purpose. All these methods were, however, found to be unsatisfactory, and by the 8th century Neumes were universally employed. Examples are at hand in the *Hymnals, Harleian*, 2961, *Vespasian* D. xii., wherein the Hymns are carefully throughout surmounted by *Neumes;* and reference may be made to the accompanying Plates, Nos. 1, 2, and 7, for their shapes.

These *Neumes* were certain points, lines, contorted marks, and curves (resembling modern shorthand), placed under or over each syllable to be chanted, in order to distinguish each vocal sound; and since the chant is variable, sometimes equal, sometimes unequal, sometimes mounting, sometimes descending, they had peculiar names corresponding to their various shapes, and were conjoined with accents to mark the different tones, and often compounded and piled over one another. Now these *Neumes* and accents could indicate the ascent or descent of the scale, the piano or forte of the notes, but not their relative height or value, nor the key, nor the mode, nor the accidentals, if any. Hence, in order to read and interpret a chant thus noted, it was necessary (say in the 9th century) first to translate the signs without distinction of modes, and afterwards to decide from the character of the melody the key and the mode to which it belonged, as well as the doubtful intervals. For instance, the sign called *Podatus* represented an ascending interval, embracing one, two, or more tones; but only a profound acquaintance with the modes of the Plain Chant could show which of these intervals the singer was to choose. The whole, in fact, depended on the skill and intelligence of the Cantor. This awkward contrivance continued to the end of the 12th century at least. Guido d'Arezzo in the 11th century thought to remedy this imperfection by drawing two lines through the mass of *Neumes* in order to mark their relative height. One of these was red, to mark the note F; the other green, to mark the note middle C. He afterwards added two other lines, begun by two other letters of the scale. Soon, however, the colours and additional letters were abandoned, and the clefs were reduced to two, with an irregular third; the Do clef, where the fork that grasps the line indicates the position of middle C; and the Fa clef, where this fork has a breve ■ either before or behind it, indicating the place of the note F. The irregular B flat was marked in its proper space; whether any F sharp was ever introduced is doubtful. The notes were the long or minim ■|, requiring emphasis, the breve ■, usually of uniform length, but variable if the phrase required it, and the semibreve ◆, always short, except in cadences. It is to be observed, however, that, as a general rule, the notes were all of equal length, even up to the 16th century, without change of time and without bars. Reference should be made to Nos. 3, 4, 5, and 6 in the accompanying plate.

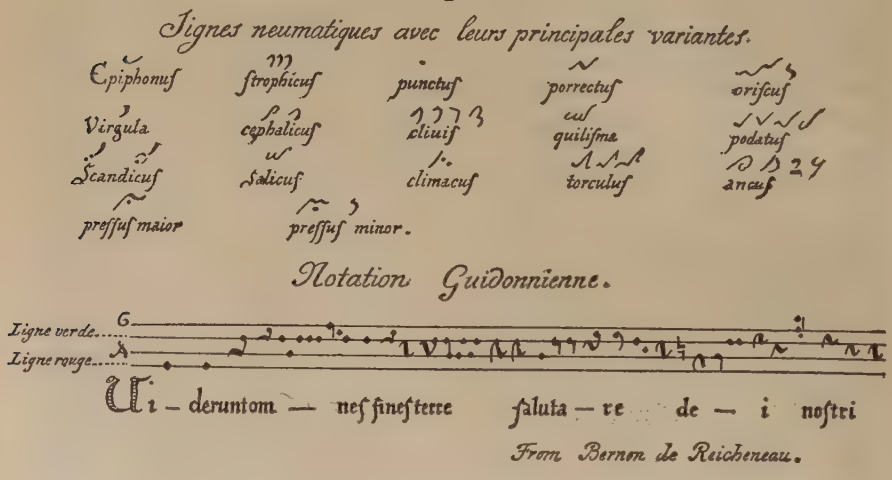
Attempts have frequently been made, by Gerbert formerly, and later by the Père Lambillotte, commenting on the *Antiphonary* of St. Gall (*L'Unité dans les chants liturgiques, Paris*, 1851), to identify the ancient melodies represented by *Neumes* with those noted in the 13th century, and subsequently after the method of Guido. The *Notkerian Sequences* were thought convenient for this inquiry, wherein each syllable had only one tone or two short together; but the comparison was not satisfactory, because of the great latitude which the *Neumes* allowed. Lately, however, the Abbé Raillard has made a laborious collation of all the principal choir-books in France, with a view to the solution of this problem, and has printed the result of

them in the four large tables appended to his work, *Explication des Neumes*.

Simultaneously the Benedictine Père Dom Joseph Pothier, of the Abbey of Solesmes, instituted similar inquiries elsewhere, and in 1880 published at Tournay *Les Mélodies Grégoriennes d'après la tradition*. Both of them have given plentiful examples of Neumes, and in tables and engravings have shown how they gradually became transformed into the more modern notation. It is not too much to say that they have established the true identity of the Hymnal melodies of the later age with those of the earliest period known.

The manner of chanting these hymns (p. 653, ii.), was generally by the people, not by the clergy only, who nevertheless led them, singing one verse and the general congregation responding with the same or with the next verse, all of them joining in the last ascription of praise. The mode of executing *Proses* or *Sequences* differed, varying in different places. According to Gerbert (*Lib.* i., *Pt.* i., p. 340) and the *Dictionnaire de Plain-Chant* (p. 270, *Tit. Proses*) the Cantors with their assistant Deacons advanced and seated themselves or stood at a desk (*Lectricum*) whereon the *Sequence* was placed, or in front of the pulpit, whence the Gospel was to be sung, the choir remaining in their places. Having sung through their strophe, the strain was repeated by choir and people, with organ accompaniment, and so on with each strophe till the whole was finished.

1



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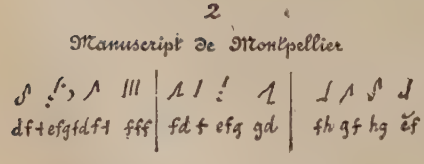

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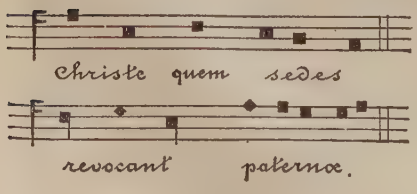

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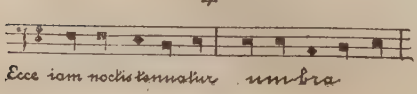

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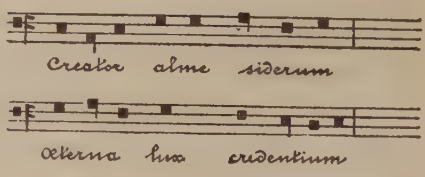

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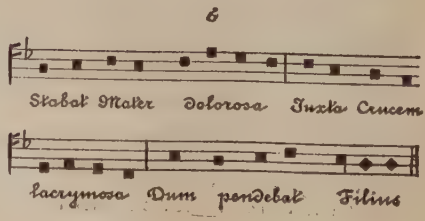
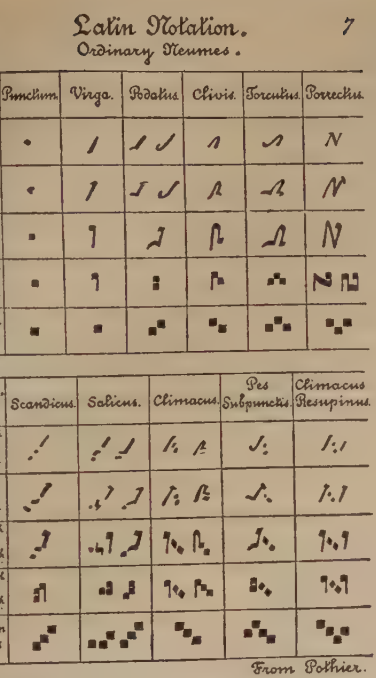




We would add that beside the above-named books on early Church Hymnal Music, that of Bernon de Reichenau on the *Gregorian Chant* (*Toulouse*, 1867); and that of the Abbé Tardife on the *Plain Chant* (*Angers*, 1883) should be consulted. A considerable number of facsimiles are in Léon Gautier's *Histoire de la Poésie Liturgique au Moyen Âge*, Paris, 1886, vol. i. [J. D. C.]

Authorities.—The authorities for this outline of Latin Hymnody, and for a fuller and more exhaustive treatment of the subject, include:—

1. *De Auctoribus Hymnorum. Auctore Jacobo Wimphelingo.* Strassburg, 4to, 1515.

2. *Hymni Veterum Poetarum Christianorum Ecclesiae Latinae Selecti; Textum ad optimarum editionum fidem exhibuit, et praefatione, notisque variorum adjectisque praecipuis variantibus lectionibus illustravit C. A. Björn.* Copenhagen, 8vo, 1818.

3. *Hymni Ecclesiastici, praesertim quae Ambrosiani dicuntur, recogniti et multorum Hymnorum accessione locupletati, cum Scholiis opportunis in locis adjectis et Hymnorum Indice Studio Georgii Cassandri; accedit Bedae Presbyteri Tractatus de metrorum generibus, ex primo libro de Re Metrica.* Cologne, 8vo, 1556.

4. *Hymnodia Sanctorum Patrum, quae a Romana Ecclesia per annum decantari solet, Commentariis explicata. Auctore Gregorio Valentiano Siculo a Marsalia* Venice, fol. 1646.

5. *Hymnodia Hispanica, ad Cantus, Latinitatis, Metrique leges revocata et aucta. Praemittitur Dissertatio de Hymnis Ecclesiasticis. Auctore Faustino Arevalo.* Rome, 4to, 1786.

6. *De Cantu et Musica Sacra. Auctore Martino Gerberto.* 2 vol., 4to. St. Blasien, 1774.

7. *Historia poetarum et poematum medii aevi.* By Polycarp Leyser. Halle, 1721.

8. *Die Sängerschule St. Gallens vom achten bis zwölften Jahrhundert.* By Anselm Schubiger. Einsiedeln, 1858.

9. *Die Lateinische Sequenzen des Mittelalters in musikalischer und rhythmischer Beziehung dargestellt.* By Karl Bartsch. Rostock, 1868.

10. *Die Christlichen Dichter und Geschichtschreiber Roms.* By Dr. J. C. F. Bähr. 2nd ed., Carlsruhe, 1872.

11. *Geschichte der Christlichen lateinischen Litteratur.* By Adolf Ebert. Leipzig, 1874.

12. *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen.* By Dr. J. Kayser. Vol. i., Paderborn, 1881; vol. ii., 1886.

In addition to these works the MSS., and the printed *Breviaries*, *Graduals*, *Hymnaries*, *Missals*, &c., which are enumerated under the following headings in this Dictionary, must also be consulted. viz.:—**1. Breviaries, p. 170. 2. Hymnarium, p. 546. 3. Missals, p. 738, i. 4. Latin, Translations from the, p. 655; 5. Sequences.** [J. J.]

Latin, Translations from the. A large proportion of the translations of Latin hymns into English are found at the present time in the various hymnals in use in Public Worship. These hymns are annotated in this work under their respective Latin first lines. A great number of recent *trs.*, however, remain, of which no use has been made, although many are of great merit, and no insignificant number are of higher excellence, and are better adapted for congregational use, than many of those now in the hymn-books. The object of this article is to gather these translations together in such a manner as will enable the student to find what he needs with comparative ease.

i. In the *first* column in the list which follows, the opening line of each hymn, or portion of a hymn, which has been translated, is given in full.

ii. In the *second* column the *Authors' Names*, when known, are indicated by *Capital Letters*, as follows:—

A.	Abelard, P.
Alard	Alard, W.
Amb.	Ambrose.
Aug.	St. Augustine.
A. V.	Adam of St. Victor.
B.	Besnault, S.
Balde	Balde, J.
B. G.	Brunetière, G. de la.
B. V.	Bede, the Venerable.
Buch.	Buchanan, G.
C.	Coffin, C.
Com.	Commire, J.
D.	Damiani, P.
F.	Flaminius, M. A.
G.	Gottschalk.
G. S.	Gourdan, S.
Greg.	Gregory the Great.
H.	Hildebert.
H—y	Hilary.
Hab.	Habert, Isaac.
Hart.	Hartmann of St. Gall.
M.	Muret, A.
Map	Map, W.
N.	Notker.
P.	Paulinus of Aquileia.
P. V.	Peter, the Venerable.
Prud.	Prudentius, A. C.
S. B.	Santeüil, Baptiste.
S.	Santeüil, J. B. de.
S. C.	Santeüil, C. de.
U.	Urban VIII.

iii. In the *third* column one or more of the most accessible works in which the *Latin text* is given is indicated by letters and figures, as follows:—

1. *English Collections and Reprints.*

a. **Chandler, J.** *Hymns of the Primitive Church.* London, Parker, 1837.

b. **Newman, Card. J. H.** *Hymni Ecclesiae.* Macmillan, Oxford 1838 and London 1865.

c. **Trench, Archb. R. C.** *Sacred Latin Poetry.* Lond., Macmillan, 1864 and 1874.

d. **The Littlemore** *Hymnale secundum usum insignis ac praeclarae Ecclesiae Sarisburiensis.* Littlemore, 1850. Edited by W. Stubbs, C. Marriott, and A. C. Wilson.

e. **Neale, J. M.** *Hymni Ecclesiae e Breviariis quibusdam et Missalibus.* Lond., Parker, 1851 and 1888.

f. **Wrangham, D. S.** *The Liturgical Poetry of Adam of St. Victor.* Lond., Kegan Paul, Trench & Co., 1881.
g. **Macgill, H. M.** *Songs of the Christian Creed and Life.* Lond., Pickering, 1876 and 1879.
h. **Stevenson, J.** *Latin Hymns of the Anglo-Saxon Church.* Printed by the Surtees Society, 1851, from an 11th cent. MS. at Durham.
m. **March, F. A.** *Latin Hymns, with English Notes.* Harper, New York, 1875.
n. **Loftie, W. J.** *The Latin Year, a Selection of Rhyming Latin Hymns from Ancient and Modern Sources.* Lond., Pickering, 1873.

2. *Foreign Collections.*

1. **Daniel, H. A.** *Thesaurus Hymnologicus.* 5 vols. Halle and Leipzig, 1841–56.
2. **Mone, F. J.** *Lateinische Hymnen des Mittelalters.* 3 vols. Freiburg (Baden), 1853–55.
3. **Wackernagel, C. E. P.** *Das deutsche Kirchenlied.* 5 vols. Leipzig, 1864–77. Vol. i. contains a collection of Latin hymns and sequences.
4. **Bässler, F.** *Auswahl altchristlicher Lieder.* Berlin, 1858.
5. **Simrock, K.** *Lauda Sion.* 2nd ed. Stuttgart, 1868.
6. **Königsfeld, G. A.** *Lateinische Hymnen und Gesänge aus dem Mittelalter.* Vol. i., Bonn 1847; vol. ii., Bonn, 1865.
7. **Kehrein, J.** *Lateinische Sequenzen des Mittelalters.* Mainz, 1873.
8. **Morel, G.** *Lateinische Hymnen des Mittelalters.* Einsiedeln, 1868.
9. **Zabuesnig, J. C.** *Katholische Kirchengesänge.* 3 vols. Augsburg, 1822.
10. **Moll, Karl von.** *Hymnarium, Blüthen lateinischer Kirchenpoesie.* Halle, 1861. 2nd ed., 1868.
11. **Weinzierl, F. J.** *Hymni Sacri . . . ex plurium Galliae dioecesium Breviariis.* Augsburg, 1820.
12. **Supplementum** *ad Graduale.* Mechlin (Malines), 1862.
13. **Abbe Migne's** *Patrologiae cursus.* Latin series.
14. **Du Meril, E.** *Poésies Populaires Latines du Moyen Age.* Paris, 1847.

iv. The *fourth* column gives the *Translators* in whose works the translations are found. Each Translator is indicated by a *Numeral*, and the details of their publications are given in their Biographical Notices.

1. **Aylward, J. A.,** in O. Shipley's *Annus Sanctus,* 1884.
2. **Beste, J. R.,** in his *Church Hys.,* 1849, and O. Shipley's *Annus Sanctus,* 1884.
3. **Blew, W. J.,** in his *Church H. and Tune Bk.,* 1852–55.
4. **Campbell, R.,** in his *Hys. & Anthems,* 1850, and O. Shipley's *Annus Sanctus,* 1884.
5. **Caswall, E.,** in his various books, see p. 215, i.
6. **Chambers, J. D.,** in his *Lauda Syon,* 1857 and 1866.
7. **Chandler, J.,** in his *Hys. of the Primitive Church.* 1837.
8. **Charles, Elizabeth,** in her *Voice of the Christian Life in Song,* 1858.
9. **Copeland, W. J.,** in his *Hys. for the Week, and Hymns for the Seasons,* 1848.
10. **Crippen, T. G.,** in his *Ancient Hys. and Poems,* 1868.
11. **Dix, W. C.,** in *Church Times,* Jan. 1887.
12. **Hewett, J. W.,** in his *Verses by a Country Curate,* 1859.
13. **Kynaston, H.,** in his *Occasional Hys.,* 1862.
14. **Littledale, R. F.,** in various works as indicated.
15. **Macgill, H. M.,** in his *Songs of the Christian Creed and Life,* 1876 and 1879.
16. **Mason, Jackson,** in his *Rhythm of Bernard de Morlaix,* &c., 1880.
17. **Morgan, A. M.,** in his *Gifts and Light,* 1867.
18. **Morgan, D. T.,** in his *Hys. and Other Poetry of the Latin Church,* 1880.
19. **Neale, J. M.,** in his *Mediaeval Hymns,* 1851, and 1863.
20. **Newman, Card. J. H.,** in his *Verses,* &c., 1853 and 1868.
21. **Lyra Eucharistica,** 1863. Enlarged ed., 1864.
22. **Pearson, C. B.,** in his *Sequences from the Sarum Missal,* 1871.
23. **Trend, H.**
24. **Williams, I.,** in his *Hys. tr. from the Parisian Breviary,* 1839.
25. **Lyra Messianica,** 1864.
26. **Lyra Mystica,** 1865.
27. **Wrangham, D. S.,** in *The Liturgical Poetry of Adam of St. Victor,* 1881.
28. **Wackerbarth, A. D.,** in his *Lyra Ecclesiastica,* Pt. i., 1842, Pt. ii., 1843.
29. **Wallace, J.,** in his *Hymns of the Church,* 1874.
a, b*, c*,* &c., in various works as indicated below.

N.B.—All pieces marked (*H.*) are parts of the poem "Alpha et Ω."

First Lines.	Authors.	Latin Text.	Translations.	Use or Subject.
A morte qui te suscitans	*XVIII. c.*	*e.*	25.	Compline.
Ad honorem patris Maglorii	*A. V.*	*f.*	27.	St. Magloire.
Ad honorem Trinitatis	*A. V. (?)*	*f.*	27.	St. Augustine.
Ad honorem tuum, Christe	*A. V.*	*f.* 7.	27.	N. of St. John Baptist.
Ad nuptias agni Pater	*B. G.*	*b.* 9. 11.	6. 24.	C. of H. Women.
Adest dies specialis	*A. V.*	*f.*	27.	St. Magloire.
Adeste sanctae conjuges [Jam cuncta]	*S.*	*b.* 9. 11.	6. 24.	C. of H. Women.
Adeste sancti coelites [plurimo]	*S. B.*	9. 11.	5. 24.	All Saints.
Adite templa supplices	*XVIII. c.*	11.	3.	Sunday Morning.
Almo supremi Numinis in sinu			5.	The Will of God.
Alpha et Ω magne Deus	(*H.*)	*c. g. m.* 2. 4. 6.	13. 15. 26.	Holy Trinity.
Altitudo quid hic jaces	*XVII.c.*	*e. g.* 1. 4. 5. 6. 10.	15. 18. *g**.	Advent.
Alma chorus Domini nunc pangat nomina summi	*N. (?)*	*b. d.* 1. 2. 7.	22.	Holy Trinity.
Amor Patris et Filii	*XIV. c.*	1. 2. 7.	14. 25.	Whitsuntide.
Amorum sensus erige	*XIV. c.*	1. 2.	18.	Passiontide.
Angele! Qui meus es custos			6.	The Guardian Angel.
Animemur ad agonem	*A. V.*	*f.* 1. 7.	27.	St. Agnes.
Ante thorum virginalem	*A. V.*	*f.* 2. 7.	27.	Christmas.
Aquas plenas amaritudine	*A. V.*	*f.*	27.	St. Thomas of Canty.
Ardet Deo quae femina	*S.*	*a. b.* 9. 11.	7. 24.	C. of H. Women.
Athleta Christi nobilis	*XVII. c.*	1. 9.	5. 29.	St. Venantius.
Auctor salutis unicus	*XI. c.*	*h.* 1.	6.	Passiontide.
Audax es vir juvenis	*IX. c.*	1. 2.	10.	Contempt of the World.
Audi beata seraphim	*XIX. c.*	*Milan Brev.,* 1830.	3.	Christmas.
Audiat miras oriens, cadensque			29.	St. Emygdius.
Augustini magni patris	*A. V. (?)*	*f.*	27.	St. Monica.
Augustini praeconia	*A. V.*	*f.*	27.	Conv. of St. Augustine.
Augustino praesuli	*A. V. (?)*	*f.*	27.	St. Augustine.
Aurora diem nuntiat	*A. V.*	*f.*	27.	St. Victor.
Aurora quae solem paris	*S.*	1. 11.	5.	Nat. of B. V. M.
Ave caput Christi gratum	*XIV. c.*	2.	6.	Members of Christ's Body.
Ave, caro Christi cara	*XIV. c.*	1. 2. 3.	21.	H. Communion.
Ave Carole sanctissime			5.	St. Charles Borromeo.
Ave, Christi corpus carum	*XIV. c.*	2.	18.	H. Communion.
Ave crucis dulce lignum	*XV. c.*	1. 7.	18. 25.	Passiontide.

First Lines.	Authors.	Latin Text.	Translations.	Use or Subject.
Ave Jesu Christe, Verbum Patris, filius Virginis	*XV. c.*	1.	21.	H. Communion.
Ave Maria, gratia plena	*A. V. (?)*	*f.* 1. 2. 3 7.	27.	B. V. M.
Ave, mater Jesu Christi	*A. V.*	*f.* 1. 7.	27.	Nat. of B. V. M.
Ave, mundi spes, Maria	*A. V.*	*f.* 1. 2. 7.	27.	B. V. M.
Ave, Virgo singularis, Mater	*A. V.*	*f.* 7. 8.	27.	Assumption B. V. M.
Ave, Virgo singularis. Porta vitae	*A. V.*	*f.*	27.	B. V. M.
Ave verbi incarnati corpus	*XV. c.*		17.	H. Communion.
Ave vulnus lateris nostri Salvatoris			6.	Christ's Wounded side
Avete solitudines	*XIX. c.*	9.	5.	The Hermits.
Belli tumultus ingruit			5.	St. Pius V.
Cantant hymnos coelites	*XIX. c.*	12.	5.	Assumption B. V. M.
Cedit frigus hiemale (see "Ecce tempus")	*XIII. c.*	*e.* 1. 14.		Passiontide.
Celebremus victoriam	*A. V.*	*f.*	27.	SS. Nereus and Achilleus.
Christe decreto Patris institutus	*S.*	*b.* 9. 11.	12. 24.	C. of Bishops.
Christe, Fili summi Patris. Part of "Ave mundi spes, Maria"	*XII. c.*	2.	25.	Advent.
Christe lux mundi, salus	*XI. c.*	*e.* 1.	3.	Evening.
Christe pastorum caput atque princeps	*B. G.*	*b.* 9. 11.	6. 20. 24.	C. of Bishops.
Christe prolapsi reparator orbis	*C.*	*b.* 9. 11.	24.	N. of St. John Baptist.
Christe qui regnas Olympo	*S.*		21.	Reparation to M. H. Sac.
Christe Rex coeli Domine	*VIII. c.*	1.	8.	To Christ.
Christi martyribus debita nos decet	*C.*	*b.* 9. 11.	6.	C. of Martyrs.
Christo laudes persolvat	*A. V. (?)*	*f.*	27.	St. John Evang.
Circumire possum coelum et terram*			21.	Tree of Life.
Clara chorus dulce pangat voce	*A. V. (?)*	*f.* 1. 2. 7.	27.	Ded. of a Church.
Coelestis Agni nuptias	*XVIII. c.*	1. 9.	5. 29.	St. Juliana Falconieri.
Coeli choris perennibus	*XVIII. c.*	*e.*	25.	Easter at Lauds.
Coeli cives applaudite	*A. V. (?)*	*f.* 1. 2. 9.	27.	St. Augustine.
Coeli enarrant gloriam Dei Filii	*G.*	1. 3. 7.	19.	Division of Apostles.
Coelo Redemptor praetulit	*XVIII. c.*	1.	5. 29.	Maternity of B. V. M
Coeli solem imitantes	*A. V. (?)*	*f.* 1. 2. 7.	27.	The Holy Apostles.
Coelum coruscans intonet	*XV. c.*	8.	3.	Christmas.
Coelum gaude, Terra plaude	*P. V.*	*c.*	25.	Christmas.
Coenam cum discipulis	*XV. c.*	*e.* 1. 7.	19. 22.	Passiontide.
Coetus parentem Carolum			5.	St. Charles Borromeo.
Congaudeant hodie	*A. V. (?)*	*f.*	27.	St. Thomas.
Congaudentes exultemus vocali	*A. V. (?)*	*f.* 1. 7.	27.	St. Nicolas.
Congaudentes exultemus, exultantes	*A. V.*	*f.*	27.	St. Giles.
Cor angustum dilatemus	*A. V.*	*f.*	27.	St. Augustine.
Corde voce pulsa coelos	*A. V.*	*f.* 1. 7.	13. 27.	Conv. of St. Paul.
Cordis sonet ex interno	*A. V.*	*f.*	27.	St. Leger.
Corporis mysterium pange gloriosi	*XIV. c.*	2.	21.	H. Communion.
Corpus domas jejuniis	*XVIII. c.*	1. 9.	5. 29.	St. John Cantius.
Crucifixum adoremus	*XVIII. c.*	11.	17.	Passiontide.
Crux ave benedicta	*XVII. c.*	*c. m.* 1. 5. 6. 10	18. 25.	Holy Cross Day.
Crux fidelis, terras coelis	*XV. c.*	*d. e.* 1. 10.	12.	Holy Cross Day.
Crux sola languorum Dei	*S.*	*e.* 9.	21.	H. Cross.
Crux tua, bone Jesu*			21.	The Holy Cross.
Cum fui sine Te	*Aug.*	*g.*	15.	Penitence.
Cum me tenent fallacia	*Alard*	*c. n.*	18.	St. Michael and all Angels.
Cunctorum Rex omnipotens	*XV. c.*	*e.* 1.	25.	Advent.
De ascensione Domini*			25.	Ascension.
De laudibus S. Scripturae*			26.	Praise of H. Scripture.
De Parente summo natum	*XVI. c.*	1. 7.	18. 26.	Transfiguration.
De profundis tenebrarum	*A. V.*	*f.* 1. 2. 7.	27.	St. Augustine.
De superna hierarchia	*XV. c.*	1. 7.	17. 21.	H. Communion.
Dei qui gratiam impotes			5.	St. Joseph.
Deo laudes extollamus	*A. V. (?)*	*f.*	27.	SS. Savinian & Potentian.
Deserta, valles, lustra, solitudines	*S.*	9. 11.	5.	St. Benedict.
Deus-Homo, Rex coelorum	*Marbod*	*c. m.*	21.	To Christ.
Deus sanctorum psallimus	*XV. c.*	*Moz. Brev.*	3.	Holy Innocents.
Dic nobis quibus e terris nova	*X. c.*	1. 7.	22.	Easter.
Dies iste celebretur In quo	*XV. c.*	7.	28.	Con. B. V. M.
Dignas quis O Deus Tibi	*C.*	*a. b.* 9. 11.	6. 7. 18. 24.	Thursday. Lauds.
Domare cordis impetus Elisabeth	*U.*	1. 3. 9.	5. 29.	St. Elizabeth of Portugal,
Dormi, Fili, dormi! Mater	*XVII. c.*	*n.* 1. 4. 5. 6. 10.	25.	Christmas.
Dulce nomen Jesu Christi	*XIV. c.*	7.	22.	Name of Jesus.
Dulcis Jesu spes pauperis	*XIV. c.*	*m.* 2.	8. 10.	Passiontide.
Dum mente Christum concipit			29.	St. Catharine of Genoa.
Dum nocte pulsa lucifer	*XVII. c.*	1. 9.	5. 29.	St. Venantius.
Dum vestem audis nuptialem*			21.	The Wedding Garment.
Ecce dies celebris Lux succedit	*A. V.*	*c. f.* 1. 7.	19. 27.	Easter.
Ecce dies praeoptata	*A. V.*	*f.* 7.	27.	St. Vincent.
Ecce dies triumphalis	*A. V.*	*f.*	27.	St. Victor.
Ecce saltantis pretium puellae	*S.*	*b.* 9. 11.	24.	Decoll. of St. John Baptist.
Ecce tempus est vernale (see "Cedit frigus")	*XIII. c.*	*e.* 1.	19. 21. 25.	Passiontide.
Ecce vergentem rotat. Part of "Christe lux mundi, salus."	*XI. c.*	*e.* 1.	3.	Evening.
Ecquis binas columbinas	*XVII. c.*	*c. e. g. m. n.* 1. 4. 5. 6. 10.	13. 15. 16. 18. 19, 21, 25.	Passiontide.
Eheu, quid homines sumus	*Balde*	*c.* 1.	18.	Dirge of Emp. Leopoldina.
Eja O dulcis anima	*XV. c.*	2.	6. 21.	Holy Communion.
Electum O frumentum	*XV. c.*		17. 21.	Holy Communion.

First Lines.	Authors.	Latin Text.	Translations.	Use or Subject.
En Evangelistae adest	*XV. c.*	*Moz. Brev.*	3. 4.	St. Luke.
En ut superba criminum	*XIX. c.*	1. 9.	5. *a**. 21. 29.	Sacred Heart.
Erumpe tandem juste dolor	*XVII. c.*	1.	5.	Easter.
Ex radice caritatis	*A. V.*	*f.*	27.	Relics of St. Victor.
Exiit cunis pretiosus infans	*C.*	*b.* 9. 11.	24. 25.	Nat. of St. John Bap.
Exite Sion filiae, Videte vestrum Regem	*XVII. c.*	*n.* 1. 5. 6.	6. 19. *m.*	Crown of Thorns.
Exultemus et laetemur	*A. V.*	*f.* 7.	27.	St. Andrew.
Fac Christe, nostri gratia [Fas Christi]	*S.*	*b.* 9. 11.	4. 24.	Epiphany.
Fando quis audivit? Dei	*C.*	*a. b.* 9. 11.	3. 4. 6. 24.	Passion Sunday.
Felix per omnes festum mundi cardines	*XI. c.*	*b. d. h.* 1.	6.	SS. Peter and Paul.
Felix sedes gratiae. Part of "Trinitatem simplicem	*A. V.*	*f.*	27.	St. John. Evang.
Ferunt vagantes daemonas. Part of "Ales diei nuntius."	*Prud.*	*g.* 13.	15.	St. Peter.
Festivis resonent cantica plausibus			29.	For Confessors.
Festivis resonent compita vocibus	*XIX. c.*	1. 9.	5. *b** 29.	Precious Blood.
Festum Christi Rex per orbem	*XI. c.*	*Moz. Brev.*	3.	St. Thomas.
Fit porta Christi pervia [see p. 6, i.]	*Amb.*	*h.* 1. 3. 5.	9. 24. (1838)	B. V. M.
Florem spina coronavit	*XVI. c.*	1. 7.	25.	Crown of Thorns.
Fregit Adam interdictum	*XII. c.*	2.	10.	Christmas Carol.
Fundere preces tempus est	*XI. c.*	*Moz. Brev.*	3.	Evening.
Gaude prole, Graecia	*A. V.*	*f.* 7. 8.	27.	St. Denis.
Gaude, Roma, caput mundi	*A. V.*	*f.* 1. 2. 7.	27.	SS. Peter and Paul.
Gaude, Sion, et laetare	*A. V.*	*f.*	27.	St. Thomas of Canty.
Gaude, Sion, quae diem recolis	*A. V.*	*f.* 7.	27.	St. Martin.
Gaude, superna civitas	*A. V.*	*f.*	27.	St. Marcellus.
Genovefae sollemnitas	*A. V.*	*f.* 1. 2. 7.	27.	St. Genevieve.
Gentis Poloniae gloria	*VIII. c.*	1. 9.	5. 29.	St. John Cantius.
Gloriam sacrae celebremus omnes	*XIX. c.*	*Rom. Brev.*	5. *c** 29.	The Winding Sheet.
Gratiani grata sollemnitas	*A. V.*	*f.*	27.	St. Gratian.
Gratulemur ad festivum	*A. V.*	*f.* 7. 12.	27.	St. John Evang.
Gratulemur in hac die	*A. V.*	*f.*	27.	Assump. of B. V. M.
Haec est dies qua candidae	*U.*	1. 9.	5. 29.	St. Theresa.
Haec est dies summe grata	*XV. c.*	1. 7.	25.	Transfiguration.
Haec est dies triumphalis	*XVI. c.*	*c.* 1.	25.	Easter.
Haec est fides orthodoxa (*H.*)		*c. g.*	15.	The True Creed.
Haec est sancta sollemnitas	*XI. c.*	1. 2. 7.	25.	Easter.
Haeres peccati, natura filius irae	*A. V.*	*f.*	27.	Epitaph of A. of St. Victor.
Hic est dies verus Dei	*Amb.?*	*e. m.* 1. 2. 3. 9.	3. 8. 25.	Easter.
Hic salus aegris medicina fessis. Part of "Christe cunctorum."		*h.*	6.	Dedication of Church.
Hierusalem et Syon. See "Jerusalem."				
Hoc jussa quondam rumpimus	*S.*	*b.* 9. 11.	24. 25.	Transfiguration.
Hodiernae lux diei Sacramenti	*XVI. c.*	1. 7.	17. 21.	H. Communion.
Hodiernae lux diei Celebris in	*A. V.*	*f.* 1. 2. 3. 7.	17. 27.	B. V. M.
Horae peractus circulus. Part of "Jam nos"	*XI. c.*	13. (*lxxxvi.* 936.)	3.	Morning.
Huc cum domo advenisti			28.	B. V. M. at Loretto.
Huc vos o miseri, surda relioquite	*C.*	*b.* 9. 11.	6. 24. 25.	Epiphany.
Hymnis dum resonat curia coelituum	*S.*	*b.* 9. 11.	24.	All Saints.
Hymnum dicamus Domino	*VIII. c.*	1. 2. 6.	8.	Passiontide.
Illaesa te puerpera	*Hab.*	*b.* 9. 11.	24.	Compassion of B. V. M.
Illuminans Altissimus	*Amb.*	*m.* 1. 2. 3. 9.	9. 11. 24. (1838)	Epiphany.
Illustra tuo lumine	*Aug.*	*g.*	15.	Life Everlasting.
Imperas saxo, latitans repente			29.	St. Emygdius.
Impune vati non erit impotens	*C.*	*b.* 9. 11.	24.	Decoll. of St. John Baptist.
In diebus celebribus	*XV. c.*	2.	18. 26.	Com. of Saints.
In eadem specie visum	*A. V.*	*f.*	27.	
In excelsis canitur	*A. V.*	*f.*	27.	Christmas.
In hac valle lachrymarum	*XVI. c.*	1. 7.	18.	St. Michael.
In natale Salvatoris	*A. V.*	*f.*	17. 26. 27.	Christmas.
In profunda noctis umbra	*XVIII. c.*	1. 9.	29.	St. John Nepomucen.
In sapientia disponens omnia	*XII. c.*	2. 7.	10. 26.	Life of Jesus.
In terris adhuc positam	*A.*	13. (*clxxviii.* 1796)	*g**	Ascension.
In triumphum mors mutatur	*XVIII. c.*	10. 11.	18.	Festival of Martyrs.
Inclyti Patres, Dominaeque mundi	*XVIII. c.*	9.	29.	Confessors.
Inde est quod omnes credimus. Part of "Ales diei nuntius"	*Prud.*	*g.*	15.	Watchfulness.
Infecunda mea ficus (*H.*)		*c. g.*	15.	Penitence.
Intende nostris precibus	*P. V.*	*Moz. Brev.*	3.	Morning or Evening.
Inter aeternas superum coronas	*XV. c.*	9.	5.	St. Benedict.
Inter sulphurei fulgura turbinis	*C.*	*b.* 9. 11.	3. 24. 26.	Whitsunday.
Intrante Christo Bethanicam domum	*G. S.*	*b.* 9. 11.	24.	Lazarus visited by Christ.
Inventor rutili dux bone luminis	*Prud.*	*b. h.* 1. 3. 9.	6.	1st S. after Oct. of Ephy.
Invictus heros Numinis	*XVIII. c.*	1. 9	29.	St. John Nepomucen.
Iste quem laeti colimus fideles	*XVII. c.*	1. 9.	5. 29.	St. Joseph.
Ite noctes, ite nubes	*XVIII. c.*	1. 5. 6.	14. **f*	Easter.
Itote populi psallite	*XV. c.*	*Moz. Brev.*	3.	SS. Simon and Jude.
Jactatus undis naufragis. Part of "Homo creatus innocens"	*XVIII. c.*	*e.* 1.	13.	Forward through Trials.
Jam fasces lictor ferat, et minantem	*XVIII. c.*	1. 9.	29.	St. John Nepomucen.
Jam legis umbra clauditur	*XI. c.*	*e.* 1.	21.	Maundy Thursday.
Jam nimis terris, facinus, per omne	*XVII. c.*	9.	29.	Confessors.

First Lines.	Authors.	Latin Text.	Translations.	Use or Subject.
Jam nos secundae praemonet	*XI. c.*	13. (*lxxxvi.* 942).	3.	Morning.
Jam nunc quae numeras	*S.*	*b.* 9. 11.	6. 18. 24.	Com. of Doctors.
Jam pulsa cedunt nubila. Part of "Regina coeli"	*XVII. c.?*	1. (ii, p. 365)	19.	Easter.
Jam satis fluxit cruor hostiarum	*XVIII. c.*	*b.* 11.	21. 24.	Com. of Presbyters.
Jam sexta sensim solvitur	*VI. c.*	*e. m.* 1.	8.	Mid-day.
Jam surgit hora tertia	*Amb.* (?)	*e.* 1. 9.	9. 24. (1838.).	Terce.
Jerusalem et Sion filiae	*A. V.*	*f.* 1. 2. 3. 7.	22. 27. 28.	Dedic. of Church
Jesse virgam humidavit	*A. V.*	*f.* 1. 2. 7.	27.	B. V. M.
Jesu clemens, pie Deus			21.	To Christ.
Jesu Corona martyrum			29.	St. Emygdius.
Jesu dulce medicamen	*XIV. c.*	1. 2. 3. 10.	10.	Jesus, Fountain of Love.
Jesu, manus, pedes, caput	*XVIII. c.*	*c.*	25.	Passiontide.
Jesu meae deliciae	*XVIII. c.*	1.	25.	Passiontide.
Jesu, nobis miserere*			21.	Holy Communion.
Jesu nostra refectio	*XV. c.*	*e.* 1.	21.	Holy Communion.
Jesus refulsit omnium	*H—y.*	*h.* 1. 2.	6.	Epiphany.
Jesu, tuorum militum	*A. V.*	*f.*	27.	St. Victor.
Jubilemus cordis voce	*XV. c.*	1. 7.	18.	Holy Trinity.
Jubilemus Salvatori, Quem	*A. V.*	*f.* 7. 8.	25. 27.	Christmas.
Jubilemus Salvatori, Qui spem	*A. V.*	*f.*	18. 27.	Conv. of St. Paul.
Juste Judex Jesu Christe	*XII. c.*	2.	10.	Lent.
Laetabundi jubilemus, Ac devote	*A. V.*	*f.*	18. 27.	Com. of Martyrs.
Laeta quies magni ducis	*XV. c.*	1. 2. 7.	5.	St. Benedict.
Laetare, Puerpera, Laeto	*XV. c.*	7.	25.	Christmas.
Laetetur hodie matris ecclesiae	*XV. c.*	1. 7. 8.	25.	Transfiguration.
Laudemus omnes inclyta	*A. V.*	*f.* 7.	27.	St. Bartholomew.
Laudantes triumphantem Christum	*N.* (?)	1. 2. 7.	14. i*	Easter.
Laudes Christo cum canticis	*XIV. c.*	*Ashmole MS.*, 1523.	6. i*	St. Mary Magdalene.
Laudes Deo devotas	*N.* (?)	*b. d.* 7. 8.	3. 22. 25.	Whitsuntide.
Laudes Deo, dicat per omnia	*XVI. c.*	1. 7.	25.	Transfiguration.
Laus erumpat ex affectu	*A. V.*	*f.* 1. 7.	27.	St. Michael and All Angels.
Laus sit regi gloriae	*XV. c.*	3. 7.	18.	The Sacred Wounds.
Laus Tibi Christe qui es Creator	*G.* (?)	1. 2. 3. 7.	19.	Praise to Christ.
Lignum crucis mirabile	*Greg* (?)	*b.* 2. 3. 9.	21.	H. Cross.
Lucis Largitor splendide	*H—y.*	*g. m.* 1. 3. 4. 5. 6.	8. 13.	Morning.
Lux advenit veneranda Lux	*A. V.*	*f.* 1. 7.	26. 27.	Nat. of B. V. M.
Lux est ista triumphalis	*A. V.*	*f.*	27.	SS. Peter and Paul.
Lux est orta gentibus	*A. V.*	*f.* 7.	17. 25. 27.	Epiphany.
Lux illuxit dominica	*A. V.*	*f.* 7.	25. 27.	Easter.
Magister cum discipulis	*XIV. c.*	2.	21.	H. Communion.
Magne pater Augustine	*A. V.*	*f.* 1. 2. 3. 9.	27.	St. Augustine.
Magno salutis gaudio	*Greg.*	1. 3. 9.	9.	Palm Sunday.
Magnum nobis gaudium	*XVI. c.*		25.	Epiphany.
Majestati sacrosanctae	*XV. c.*	*c.* 1. 7. 10.	18. 25.	Epiphany.
Maria castis oculis. Part of "Magno salutis"		*b.* 1. 9.	5. 9. 29.	St. Mary Magdalene.
Maria sacro saucia vulnere	*S.*	*b.* 9. 11.	24.	St. Mary Magdalene.
Martinae celebri plaudite nomini	*U.*	1. 3. 9.	5. 29. *n**	St. Martina.
Martyr Dei Venantius	*XVII. c.*	1. 9.	5. 29. *n**	St. Venantius.
Martyris egregii, triumphos	*A. V.* (?)	*f.* 2. 7.	27.	St. Vincent.
Martyris Victoris laudes resonent christiani	*A. V.* (?)	*f.*	27.	St. Victor.
Matris cor virgineum			6.	Compassion B. V. M.
Matris sub almae numine			29.	Confessors.
Me receptet Sion illa	(*H.*)	*c. g.* 4.	13. 15.	The Heavenly City.
Meridie orandum est	*IX. c.*	*h.* 1.	6.	At Sext.
Mille quem stipant solio sedentem	*S.*	9. 11.	24.	St. Michael and All Angels.
Miris modis repente. Part of "Felix per"		*b.* 1. 9.	5. 29.	St. Peter's Chains.
Missus Gabriel de coelis	*A. V.* (?)	*f.* 1. 2. 7.	19. 22. 27.	Christmas.
Mitis Agnus, Leo fortis	*XI. c.*	*e. g.* 1. 10.	15. 18. 25.	Easter.
Molles in agnos, ceu lupus	*XVII. c.*	*a. b.* 9. 11.	7. 24.	H. Innocents.
Morsus anguis nos omnes in lumbis Adae	*XIV. c.*	2. 7.	21.	H. Communion.
Mortale, coelo tolle, genus, caput	*C.*	*b.* 9. 11.	24.	Nat. and Conc. of B. V. M.
Mortem ei intulit ferox. Part of "Martyris victoris"	*A. V.* (?)	*f.*	27.	St. Victor.
Mortis portis fractis, fortis	*P. V.*	*c. m. n.*	8. 25.	Easter.
Multi sunt presbyteri	*XIV. c.*	14.	19.	Duty of the Clergy.
Mundi decor, mundi forma	*XV. c.*	7. 8. 9.	18.	St. Martha.
Mundo novum Jus dicere	*XVIII. c.*	*e.*	25.	Whitsuntide.
Nate Patri coaequalis	(*H.*)	*c. g. m.*	13. 15.	God the Son.
Nate qui Deo Parenti	*S.*	9.	21.	Reparation to M. H. Sac.
Natus Parenti redditus	*S.*	*a.* 9. 11.	7.	SS. Philip and James.
Nobis Sancti Spiritus gratia sit data	*XIV. c.*	2.	5.	Whitsuntide.
Non illam crucians. Part of "Martinae"			5.	St. Martina.
Non vana dilectum gregem	*R. G.*	*b.* 9. 11.	24.	C. of Virgins.
Novamne das lucem Deus?			5.	Reparation to M. H. Sac.
Novi partus gaudium	*XIV. c.*	*e.* 14.	19.	Christmas.
Novum sidus exoritur	*XV. c.*	*e.* 1. 2.	25.	Transfiguration.
Noxium Christus simul introivit	*B.*	*b.* 9.	24.	Circumcision.
Nullis te genitor blanditiis trahit	*U.*	1. 9.	5.	St. Hermenegild.
Nunc novis Christus celebretur hymnis	*XVIII. c.*	*e.*	18.	Easter.
Nunc Te flebilibus concinimus modis			5.	Reparation to M. H. Sac.
Nuntium vobis fero de supernis	*Greg.* (?)	*m.* 6, 8.	6. 25.	Epiphany.

First Lines.	Authors.	Latin Text.	Translations.	Use or Subject.
O colenda Deitas	*XV. c.*	2.	21. 23.	Holy Communion.
O crucifer bone, lucisator	*Prud.*	2. 4.	10.	G. before Meat. (Easter.)
O crux qui sola languentes, see Crux sola			21.	H. Cross.
O gens beata coelitum	*XVII. c.*	*m.* 1. 4. 5. 6.	6.	The Joy of the Saints.
O jam beata, quae suo	*S.*	*a. b.* 9. 11.	7.	C. of H. Women.
O Jesu dulcissime, cibus salutaris.	*XV. c.*	2.	21.	Post Communion.
O Jesu dulcissime, Jesu dilectissime	*XV. c.*	2.	18.	Evening.
O Maria, stella maris, Pietate	*A. V.*	*f.* 7. 8.	27.	B. V. M.
O Nazarene, lux Bethlehem	*Prud.*	1. 3.	3.	Monday in Lent.
O nox vel medio splendidior die	*M.*	*Sens Brev.*, 1726	3. 25.	Christmas.
O Panis dulcissime, O fidelis.	*XIII. c.*	1. 2. 7.	21. 23.	H. Communion.
O pulchras acies, castraque fortia	*S.*	*b.* 9. 11.	6. 24.	C. of Abbots, &c.
O quam glorificum, solum sedere	*XV. c.*	*n.* 2.	19. 26.	To Christ.
O qui supernae gaudia patriae			29.	St. Vincent of Paul.
O sacerdotum veneranda jura	*XVIII. c.*	*b.* 11.	13.	Unbelief of Israel.
O salutaris fulgens stella maris	*XV. c.*	*d.*	21. 24.	Com. of Presbyters.
O sancta praesepis tui. Part of "Quid est"	*Prud.*	*g.*	6.	Visit. of B. V. M.
O veneranda Trinitas laudanda	*XI. c.*	*h.* 8.	6.	Holy Trinity.
O virgo pectus cui sacrum	*M.*	*a. b.* 3. 9. 11.	6. 7. 24.	C. of Virgins.
O vos aetherei, plaudite, cives	*S.*	9. 11.	5.	Assump. of B. V. M.
O vos unanimes Christiadum chori	*S. B.*	9. 11.	24.	Oct. of All Saints.
Omnes gentes plaudite, Festo choros	*XIII. c.*	1. 7.	26. *h**	Ascension.
Omnia habemus in Christo*			21.	Christ All in All.
Omnibus manat cruor ecce venis	*S.*	*b.* 9. 11.	3. 24.	Decoll. of St. John Bap.
Omnipotenti Domino	*XV. c.*	*Moz. Brev.*	3.	St. Andrew.
Omnis fidelis gaudeat	*XV. c.*	1.	19.	Face of Christ.
Orabo mente Dominum (see p. 144, i.)	*Amb.*	*I. Williams*, 1838	24. (1838)	Prayer.
Orbis totus Unda lotus	*A. V.*	*f.*	27.	B. V. M.
Pallidi tandem procul hinc timores			29.	St. Gabriel.
Panditur saxo tumulus remoto	*S. C.*	*b.* 9. 11.	24.	Lazarus visited by Christ.
Pangat chorus in hac die	*A. V.*	*f.* 1. 2. 7.	27.	St. James the Greater.
Pange lingua gloriosae lanceae	*XVIII. c.*	1. 9.	29.	The Lance.
Panis descendens coelitus	*XIV. c*	2.	21.	Holy Communion.
Paraclitus Increatus (*H.*)		*c. g. m.*	13. 15.	Whitsuntide.
Paranymphus salutat virginem	*A. V.* (?)	*f.* 2.	27.	Annunc. B. V. M.
Parendum est, cedendum est	*XVII. c.*	1. 5. 6. 10.	18.	Farewell to the World.
Paschali jubilo sonent praeconia	*XVIII. c.*	1. 9.	29.	Lance and Nails.
Pestis visceribus ciboque sumpto	*Prud.*	2. 3.	10. 18.	Easter. Thanks after Meat.
Paulus Sion architectus	*XIII. c.*	*n.* 1. 2. 7. 10.	18.	Conv. of St. Paul.
Peccator intueberis. Part of "Quid est."	*Prud.*	*g.*	15.	Advent.
Per pacem ad lucem*			21.	Rest and Peace in Truth.
Per unius casum grani	*A. V.* (?)	*f.* 7.	27.	St. Quintin.
Perfusus ora lachrymis	*Com.*	9.	5.	St. Martin.
Pia mater plangat ecclesia	*A. V.*	*f.*	27.	St. Thomas of Canty.
Piscatores hominum (see "Viri venerabiles")			5.	Christ to His Ministers.
Plagis Magistri saucia	*B. G.*	*b.* 9. 11.	24.	St. Mary Magdalene.
Plange, Sion, muta vocem	*XVIII. c.*	*Paris M.*, 1739	21.	Act of Reparation.
Plaude festivo, pia gens, honore			29.	Our Lady of Good Counsel.
Plaudite Coeli, Rideat aether.	*XVII. c.*	*g. m. n.* 1. 4. 5. 6. 10.	8. 12. 15. 18.	Easter.
Pone luctum Magdalena	*XVII. c.*	*c. m.* 1. 4. 5. 6. 10.	8. 13. 18. 25. *g**	Easter.
Portas vestras aeternales	*XVI. c.*	*c. n.*	18.	Ascension.
Postquam hostem et inferna	*A. V.*	*f. n.* 7. 8.	18. 25. 27.	Ascension.
Postquam Puellae dies quadragesimus	*P.*		*e**	Purif. of B. V. M.
Potestate, non natura	*A. V.*	*c. f. m.* 1. 2. 7.	18. 27.	Christmas.
Praeclara custos virginum	*XVIII. c.*	1.	5. 29.	Immaculate Conception.
Praeclara septem lumina	*XVIII. c.*	9.	29.	Confessors.
Praeclarum Christi militem	*XV. c.*	*Moz. Brev.*	3.	St. Matthew.
Praecursorem summi regis	*A. V.*	*f.* 1. 7.	27.	Beheading of St. John Bap.
Pressi malorum pondere			5.	St. Paul.
Prima victricis fidei corona	*XVIII. c.*	*e.* 11.	25.	Epiphany.
Procul maligni cedite spiritus	*S.*	*b.* 9. 11.	24.	St. Mary Magdalene.
Profitentes unitatem	*A. V.*	*f.* 1. 7. 10. 12.	18. 27.	Trinity Sunday.
Proles Parentis optimi	*Buch.*	*g.* 3.	15.	Morning.
Promat pia vox cantoris	*A. V.* (?)	*f.*	27.	St. Giles.
Prome casta concio cantica organa	*X. c.*	*Sarum M.*	22.	Easter.
Promissa, tellus, concipe gaudia	*B.*	*b.* 9. 11.	6. 24. 25.	Ascension.
Prope est claritudinis magnae dies	*XIV. c.*	1. 7.	25.	Advent.
Prunis datum admiremur	*A. V.*	*c. f. m.* 7.	8. 27.	St. Lawrence.
Puer nobis nascitur	*XV. c.*	1. 2. 3.	*Ev. Office* 1748	Christmas.
Pulchra res ictum. Part of "Scripta sunt"	*Prud.*		13.	Martyrs.
Qua lapsu tacito stella loquacibus	*C.*	*b.* 9.	4. 24. 25.	Epiphany.
Quaenam lingua tibi, O lancea, debitas	*XIX. c.*	*Rom. Brev.*	5. *d** 29.	Lance and Nails.
Quaesumus ergo Deus ut sereno. Part of "Christe cunctorum"		*h.*	6.	Dedication of a Church.
Quam, Christe, signasti viam	*S.*	*b.* 9. 11.	6. 24.	C. of Martyrs.
Quam dilecta tabernacula	*A. V.*	*c. f. m.* 1. 2. 3. 7.	19. 22. 26. 27.	Ded. of Church.
Quantis micas honoribus	*XVIII. c.*	*b.*	21. 24.	Com. of Presbyters.
Quem nox, quem tenebrae	*S.*	*b.* 9. 11.	6. 24.	St. John Evang.
Qui Christiano gloriantur nomine	*S.*	*b.* 9. 11.	3. 24.	St. Peter in Prison.
Qui mutare solet grandibus infima			29.	St. Vincent of Paul.
Qui nos creas solus Pater	*C.*	*b.* 9. 11.	24.	Sundays Sept. to Lent.
Qui Te Deus sub intimo	*S.*	*a. b.* 9. 11.	6, 7. 24.	C. of Just Men.
Quicunque sanus vivere			5.	St. Joseph.

First Lines.	Authors.	Latin Text.	Translations.	Use or Subject.
Quid est quod artum circulum	*Prud.*	*g.*	13. 15. 26.	Christmas.
Quid moras nectis? Domino jubente	*C.*	*b.* 9. 11.	24.	Nat. of St. John Baptist.
Quid, obstinata pectora.	*S.*	*a. b.* 9. 11.	7. 24.	St. Stephen.
Quid tu, relictis urbibus [Quam purâ]	*S.*	*b.* 9. 11.	6. 18. 24.	C. of Abbots, &c.
Quid tyranne, quid minaris	*D.?*	*g. m.* 1. 4. 5. 6. 10.	15. 18.	Christian Courage.
Quidquid antiqui cecinere vates	*XV. c.*	9.	5.	St. Benedict.
Quieti tempus adest	*XI. c.*	*Moz. Brev.*	3.	Evening.
Quis dabit profunda nostro			5.	Reparation to M. H. Sac.
Quis ille sylvis e penetralibus	*C.*	*b.* 9. 11.	24.	Decoll. St. John Baptist.
Quis novus, coelis, agitur triumphus			29.	St. Vincent of Paul.
Quo me, Deus, amore	*XVIII. c.*	1.	17. 21.	H. Communion.
Quodcunque in orbe. Pt. of "Felix per"	*XI. c.*	*b.* 9.	5. 29.	St. Peter's Chair.
Quos pompa saeculi, quos opes	*C.*	*Paris B.* 9. 11.	24.	St. Joseph, Husb. of B.V.M.
Recolamus sacram coenam	*XIV. c.*	1. 2. 7.	17. 21.	H. Communion.
Redditum luci, Domino vocante	*S. C.*	*b.* 9. 11.	24.	Lazarus visited by Christ.
Redeundo per gyrum	*XIV. c.*	1. 2. 7.	19.	The Theban Legion.
Regali solio fortis Iberiae	*U.*	1. 3. 9.	5. 29. *n**	St. Hermenegild.
Regina coeli jubila	*XVII. c.*	1.	19.	Easter.
Regis et pontificis	*A. V. (?)*	*f.*	27.	Crown of Thorns.
Regis superni nuntia	*U.*	1. 9.	5. 29.	St. Theresa.
Regnis Paternis debitus	*S.*	*b.* 9. 11.	24.	SS. Philip and James.
Reminiscens beati sanguinis	*XVI. c.*	*Utrecht M.*, 1540	17. 21.	Passiontide.
Resonet in laudibus	*XIV. c.*	1. 3. 4. 5. 6. 10.	3.	Christmas.
Roma Petro glorietur	*A. V.*	*f.* 7.	27.	SS. Peter and Paul.
Rosa novum dans odorem	*A. V. (?)*	*f.*	27.	St. Stephen.
Sacram venite supplices	*XIX. c.*		5.	St. Joseph Calasanctius.
Sacrata Christi tempora	*VIII c.*	*Moz. Brev. c.* 1.	25.	S. after Ascension.
Sacrata libri dogmata	*Hart.*	1. 2. 3.	10.	Before Reading the Gospel.
Saepe corde tepido et arido accedimus*			21.	Perseverance.
Saepe dum Christi populus cruentis	*XIX. c.*	1.	5. 29.	B. V. M. Help of Christns.
Salve, crux, arbor vitae praeclara	*A. V.*	*f.* 1. 2. 7.	27.	Exaltation of the Cross.
Salve crux sancta, arbor digna	*XI. c.*	1. 2. 7.	22.	H. Cross.
Salve crux sancta, salve mundi	*XI. c.*	*e. h.* 1. 2. 9.	1.	Invention of the Cross.
Salve, dies dierum gloria	*A. V.*	*f.* 7. 8.	27.	Easter.
Salve, mater Salvatoris	*A. V.*	*e. f.* 1. 3. 7.	27.	Nat. B. V. M.
Salve saluberrima, Tu salus infirmorum	*XIV. c.*	2.	6. 21.	Prep. for H. Communion.
Salve, sancta caro Dei	*XII. c.*	1. 2.	21.	Holy Communion.
Salve sancta facies nostri Redemptoris	*XIV. c.*	1. 2. 3. 7.	6.	Face of Jesus Christ.
Salve sanguis Salvatoris	*XV. c.*	2.	21.	Holy Communion.
Salve, suavis et formose	*XV. c.*	2.	21.	Holy Communion.
Salve tropaeum gloriae	*B. V.*	*c. m.* 1.	13. 25.	Good Friday. H. Cross.
Sancti visu columbino	*XV. c.*	1. 7.	18.	St. Augustine.
Sanctorum meritis jungat praeconia	*XV. c.*	*d.*	6.	H. Innocents.
Scripta sunt coelo duorum martyrum	*Prud.*	*Moz. Brev.*	13.	SS. Emeterius & Celedonius.
Sexta passus feria	*A. V.*	*f. n.* 7.	25. 27.	Easter.
Si vis Patronum quaerere		8.	5.	St. Peter.
Si vis vere gloriari	*XIV. c.*	*c.* 1. 7.	13. 18. 22. 25.	The Crown of Thorns.
Sicut chorda musicorum. Pt. of "Prunis datum"	*A. V.*	*c. f. m.* 7.	8. 27.	Martyrdom of St. Lawrence
Signum novi Crux foederis	*S.*	*e.* 9. 11.	21.	Altar of the Cross.
Signum pretiosus, signum crucis*.			21.	Tree of Life.
Simplex in essentia	*A. V.*	*c. f.* 1. 7.	27.	Whitsuntide.
Speciosus formâ prae natis hominum	*XV. c.*	1. 7.	26.	Transfiguration.
Spiritus paraclitus	*A. V. (?)*	*f.*	27.	Whitsuntide.
Splendor Patris et figura	*A. V.*	*f.* 1. 7.	27.	Christmas.
Stupete gentes: fit Deus hostia	*S.*	1.	4. 24.	Purification of B. V. M.
Sudore sat tuo fides	*B. G.*	*b.* 9. 11.	3. 24.	St. Paul.
Summis ad astra laudibus	*XVIII. c.*	*Paris B.* 9. 11.	29.	St. Catharine of Genoa.
Supplex sacramus canticum	*XIX. c.*	*Milan Brev.*, 1830.	3.	Circumcision.
Surgentes ad Te Domine	*IX. c.*	*e. h.* 1. 2. j.	6.	Midnight.
Surgit Christus cum trophaeo	*XV. c.*	7.	26.	Easter.
Tandem fluctus, tandem luctus	*XVII. c.*	*n.* 1.	19.	Advent.
Te deprecante corporum	*XVIII. c.*	1. 9.	5. 29.	St. John Cantius.
Te Joseph celebrent agmina Coelitum	*XVII. c.*	*b.* 1. 9.	5. 29. *n**	St. Joseph.
Te mater alma Numinis	*XVIII. c.*	1.	5. 29.	Maternity of B. V. M.
Te principem, summo Deus	*C.*	*a. b.* 9. 11.	3. 6. 7. 18. 24.	Tuesday. Lauds.
Te quanta, victor funeris	*XVIII. c.*	*e.*	25.	Easter.
Te sancte Jesus mens mea	*F.*	*g.*	15.	Love to Christ.
Templum cordis adornemus	*A. V.*	*f.*	27.	Purification of B. V. M.
Totum Deus in Te spero (*H.*)		*g.* 4.	15. 18.	Faith.
Tria dona Reges ferunt. Part of "Virgo mater."	*A. V.*	*c. f.*	26. 27.	Epiphany.
Tribus signis Deo dignis	*Hart.*	*c. g. n.*	15.	Epiphany.
Trinitatem reserat aquila	*A. V. (?)*	*f.* 2. 7.	27.	St. John Evangelist.
Trinitatem simplicem	*A. V. (?)*	*f.*	27.	Holy Trinity.
Triumphalis lux illuxit	*A. V.*	*f.* 1. 2. 7.	27.	St. Vincent.
Tu es certe quem habeo	*XIV. c.*	2.	21.	H. Communion.
Tu natale solum protege, tu bonae	*U.*	1. 9.	5. 29.	St. Martina.
Tu, quem prae reliquis Christus amaverat	*S.*	*b.* 9. 11.	6. 24.	St. John Evangelist.
Tuba Syon jucundetur	*A. V. (?)*	*f.*	27.	St. Margaret.
Turbam jacentem pauperum			29.	St. Catharine of Genoa.
Ut nunc, ab alto, praevia			29.	St. Vincent of Paul.
Ut sol decoro sidere		*b.*	24.	Conception B. V. M.

First Lines.	Authors.	Latin Text.	Translations.	Use or Subject.
Vagitus Ille exordium. Part of "Quid est quod"	*Prud.*	*g.*	15.	Christmas.
Venerando praesuli Remigio.	*A. V.* (?)	*f.*	27.	St. Remigius.
Veni Creator Spiritus, Spiritus recreator	*XVI. c.*	*c. m.*	8. 16.	Whitsuntide.
Veni summe Consolator	*A. V.*	*f.*	18. 26. 27.	Whitsuntide.
Veni, veni, Rex gloriae	*XV. c.*	2.	10.	Advent.
Verbi vere substantivi	*A. V.*	*c. f.*	19. 27.	St. John Evangelist.
Verbum prodiens a Patre	*XIV. c.*	2.	21.	H. Communion.
Virginis in gremio Nato Dei Filio.	*XV. c.*	1. 2. 7.	17. 26.	Christmas.
Virgo, mater Salvatoris	*A. V.*	*f.*	27.	B. V. M.
Viri venerabiles sacerdotes Dei	*Map.*	*e.*	5.	Ad Clerum.
Vita per quam vivo	*Aug.*	*g.*	15.	Jesus, the Life.
Vix in sepulcro conditur	*XVIII. c.*	1. 9.	29.	St. John Nepomucen.
Vos sancti proceres, vos superum chori.	*S.*	9. 11.	24.	All Saints.
Vos succensa Deo splendida lumina	*S.*	*b.* 9. 11.	6. 24.	C. of Doctors.
Vox clara terris nos gravi	*XVIII. c.*	*e.*	*k**.	Advent.

In the foregoing list the *trs.* marked *a**, *b**, *c**, &c., are as follows:—

*a**. In the *Rom. Brev. in English*, by the Marquess of Bute, 1879.

*b**. In O. Shipley's *Annus Sanctus*, 1884, by T. J. Potter.

*c**. In the *Rom. Brev. in English*, 1879.

*d**. In the same.

*e**. In the *Church Times*, Jan. 23, 1887, by W. C. Dix.

*f**. In Neale and Littledale's *Commentary on the Psalms*, vol. iii. 1874, Ps. xcvi. 12.

*g**. In Dr. Schaff's *Christ in Song*, 1869, by Dr. E. A. Washburn of New York, June 1868.

*h**. In the *Church Times*, May 28, 1886, by Dr. Littledale.

*i**. In the *Church Times*, April 2, 1885, by Dr. Littledale.

*k**. In O. Shipley's *Annus Sanctus*, by H. I. D. Ryder.

*m**. In Loftie's *Latin Year*, 1873, p. 327.

*n**. *Primer*, 1782.

We have also to note that—

(1) The three *trs.* from St. Augustine (*Aug.*) in the foregoing list are metrical paraphrases of portions of his prose works.

(2) Those lines which are given thus: "De ascensione Domini*," are not the first lines of Latin hymns, but are Latin titles which preface English hymns in a few works. These titles are retained in this list that the origin of the hymns so prefaced may be clearly defined.

(3) Those hymns marked *A. V.* (?) are noted by M. Leon Gautier in his 2nd ed. of the *Œuvres Poetiques d'Adam de St. Victor*, 1881, as *falsely* attributed to that author.

In addition to searching this list for translations, the Index to Latin first lines should also be consulted, as numerous hymns (as known to the general reader) are either taken from longer hymns, or are altered forms of the authors' texts. The following list of recent collections of Latin Hymns and Sequences, which are not indexed on p. 656, is added here for the convenience of students:—

1. *Die Tropen- Prosen- und Präfations-Gesänge des feierlichen Hochamtes im Mittelalter.* By Ad. Reiners. Luxemburg, 1884.

2. *Hymni et Sequentiae . . . quae ex libris impressis et ex codicibus manuscriptis saeculorum a ix. usque ad xvi. partim post M. Flacii Illyrici curas congessit, &c.* By Gustav Milchsack. Pt. 1. Halle, 1886.

3. *Cantiones Bohemicae. Leiche, Lieder und Rufe des 13. 14. und 15. Jahrhunderts, &c.* By G. M. Dreves. Leipzig, 1886.

4. *Lateinische Hymnen des Mittelalters.* By F. W. E. Roth. Augsburg, 1887.

5. *Hymnarius Moissiacensis. Das Hymnar der Abtei Moissac im 10. Jahrhundert. Nach einer Handschrift der Rossiana. Im Anhange: a. Carmina scholarium Campensium. b. Cantiones Vissegradenses.* By G. M. Dreves. Leipzig, 1888. [J. J.]

Lauda mater ecclesia. *St. Odo of Cluny.* [*St. Mary Magdalene.*] This is the companion to "Aeterni Patris Unice" (q.v.), and, like it, is found in an 11th cent. MS. in the British Museum (Vesp. D. xii. f. 153 *b*), these two hymns being written in a hand of the 12th cent. It is also in a 13th cent. MS. in the Bodleian (Ashmole, 1525, f. 168 *b*). In the *York Brev.* of 1493 it is the hymn at Vespers on the festival of St. Mary Magdalene. The text is also in *Mone*, No. 1063; *Daniel*, i., No. 190, with further notes at iv. p. 244; Neale's *Hymni Ecclesiae*, 1851, p. 193; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and others. *Tr.* as:—

1. Exalt, O Mother Church, to-day. By J. M. Neale, in his *Mediaeval Hys.*, 1851, p. 27; in the *Appendix* to the *Hymnal N.*, 1862, the *Day Hours of the Church of England*, and others.

2. O Church, our Mother, speak His praise. By J. D. Chambers, in his *Lauda Syon*, pt. ii., 1866, p. 90, and repeated in the *People's H.*, 1867.

Another tr. is:—Praise, dearest Church and Mother, praise. *W. J. Blew.* 1852–55. [J. M.]

Lauda Sion Salvatorem. *St. Thomas of Aquino.* [*Holy Communion.*] This is one of the four *Sequences* which are alone retained in the revised *Roman Missal*, 1570, and later editions. It seems to have been written about 1260 for the Mass of the festival of Corpus Christi. For this festival St. Thomas, at the request of Pope Urban IV., drew up in 1263 the office in the *Roman Breviary*; and probably also that in the *Roman Missal*. In form this *Sequence* is an imitation of the "Laudes crucis attollamus" (q. v.), and consists of 9 stanzas of 6 lines, followed by 2 of 8 and then 1 of 10 lines. Among early *Missals* it is found in a French missal of the end of the 13th cent. (Add. 23935 f. 11 *b*), and a 14th cent. Sens (Add. 30058 f. 83 *b*) in the British Museum: in a *Sarum*, c. 1370 (Barlow 5, p. 256); a *Hereford*, c. 1370; a *York*, c. 1390, and a *Roman* of the end of the 13th cent. (*Liturg. Misc.* 354 f. 58 *b*), all now in the Bodleian: in the *St. Andrew's Missal* (printed ed. 1864, p. 213); in the *Magdeburg* of 1480, and many other German *Missals*, &c. Its use was primarily for Corpus Christi; but in the *Sarum* use st. xi., xii. ("Ecce panis angelorum") might be used during the octave. In the *York* use the complete form was used on Corpus Christi, and during the octave it was divided into three parts said on succeeding days, viz. (1) st. i.–iv.; (2) v.–viii. ("Quod in coena Christus gessit"), and (3) ix.–xii. ("Sumunt boni, sumunt mali"). It has often been used as a Processional; at the Benedic-

tion of the Blessed Sacrament (especially st. xi. xii.), and other occasions. The printed text is also in *Mone*, No. 210; *Wackernagel*, i., No. 230; *Daniel*, ii. 97, and v. 73; *Kehrein*, No. 150; *Bässler*, No. 100; March's *Lat. Hys.*, 1875, p. 165, &c. The text, with a full commentary, is given in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der älteslen Kirchenhymnen*, vol. ii., 1886, pp. 77–109.

As a historical document, and an example of harmonious and easy rhythmic flow of verse combined with the most definite doctrinal teaching, this sequence is of great interest. Considered however as a hymn for present day use (especially if for use in the Reformed Churches) the case is entirely different. *Mone* characterises it as "a dogmatic didactic poem on the Holy Communion;" and *Kehrein* as a "severely dogmatic sequence." It is in fact a doctrinal treatise in rhymed verse, setting forth the theory of Transubstantiation at length and in precise detail. In stanza vii. the refusal of the cup to the laity is implied in the assertion that the whole Christ is given in *either* species:—

"Sub diversis speciebus,
Signis tamen et non rebus
Latent res eximiae:
Caro cibus, sanguis potus,
Manet tamen Christus totus
Sub utraque specie."

This, in Canon Oakeley's *tr.*, 1850, reads:—

"Beneath two differing species
(Signs only, not their substances)
Lie mysteries deep and rare;
His Flesh the meat, the drink his Blood,
Yet Christ entire, our heavenly food,
Beneath each kind is there."

Again in st. x. St. Thomas is very definite and emphatic in his warning:—

"Fracto demum sacramento
Ne vacilles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.
Nulla rei fit scissura,
Signi tantum fit fractura
Qua nec status nec statura
Signati minuitur."

This is *tr.* by Canon Oakeley as:—

"Nor be thy faith confounded, though
The Sacrament be broke; for know,
The life which in the whole doth glow,
In every part remains;
The Spirit which those portions hide
No force can cleave; we but divide
The sign, the while the Signified
Nor change nor loss sustains."

The modern use which is made of the hymn in its English forms will be gathered from the translations noted below. [J. M.]

In translating this *Sequence* no difficulty has been found where the translator has held the distinct doctrine of Transubstantiation in common with St. Thomas. The difficulty has arisen when his hard and clear cut sentences have had to be modified, and his dogmatism to be toned down to fit in with convictions of a less pronounced character. The result is that the *trs.* for private devotion are usually very literal; whilst those for public worship are, either the former modified and arranged in centos, or else paraphrases which have little of the "Lauda Sion" in them but the name. The *trs.* are:—

1. Break forth, O Sion, thy sweet Saviour sing. By F. C. Husenbeth, in his *Missal for the Laity*, 1840. This paraphrase is extended to 24 st. of unequal length, and is very literal in its doctrinal teaching.

2. Praise thy Saviour, Sion, praise Him. By E. B. Pusey in his *tr.* of the *Paradise of the Christian Soul*, 1847, p. 133. This is a modified translation.

3. Praise high the Saviour, Sion, praise. By Canon Oakeley, in his *tr.* of the *Paradise of the Christian Soul*. London, Burns, 1850, p. 414. A literal translation.

4. Sion, lift thy voice, and sing. By E. Caswall, in his *Lyra Catholica*, 1849, p. 236; and his *Hys. and Poems*, 1873, p. 124. A literal *tr.*

5. Praise, Oh Sion, praise thy Pastor. By J. R. Beste, in his *Church Hymns*, 1849, p. 17. A literal *tr.*

6. Zion, thy Redeemer praising. By A. D. Wackerbarth, in his *Lyra Ecclesiastica*, Pt. ii., 1843, p. 7. A literal *tr.* Also in O. Shipley's *Annus Sanctus*, 1884.

7. Praise, O Sion, praise thy Pastor. In the 1863 *Appendix* to the *Hymnal Noted*, No. 218. It is based upon Wackerbarth, but indebted more especially to Caswall and Beste.

8. Sion, praise thy Prince and Pastor. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852–55. An abbreviated and modified form.

9. Laud, O Syon, thy Salvation. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 222. Slightly modified.

10. Laud, O Sion, thy Salvation. A cento in O. Shipley's *Divine Liturgy*, 1863; again, in a different form, in the *Altar Manual*, by Littledale and Vaux, 1863, and again in the *People's H.*, 1867. This cento is mainly from Dr. Pusey's, Wackerbarth's, and Chambers's *trs.* mostly rewritten. This, slightly altered, is in the *Hymner*, 1882.

11. Praise, O Sion, thy Salvation. A cento in the *Hymnary*, rewritten mainly from Wackerbarth, Chambers, and the *People's H. trs.* It is given in two parts, Part ii. being "Lo, the bread which angels feedeth." Another *tr.* of st. xi., xiii. in 7's metre, is given as Pt. iii., "Earthly pilgrim, joyful see."

12. Laud thy Saviour, Sion praise Him. A cento in 6 st. based chiefly on J. D. Chambers, Dr. Pusey, and others in the 1870 *Appendix* to the *Hyl. for the Use of St. John the Evangelist*, Aberdeen.

13. Sion, to Thy Saviour singing. By A. R. Thompson. This is merely a paraphrase of st. i.–iv., xi., xii. The essential part of the hymn is omitted, and as a rendering of St. Thomas's *Sequence* it has no claim. The 6 sts. appeared in the American *Sunday School Times*, 1883; and again, in two parts, in *Laudes Domini*, 1884, Pt. ii. beginning, "Here the King hath spread His table."

14. Sing forth, O Sion, sweetly sing. By J. D. Aylward in O. Shipley's *Annus Sanctus*, 1884.

15. Sion, praise Thy Saviour King. By J. Wallace, in his *Hys. of the Church*, 1874. A literal translation.

Three versions from the older translators must be mentioned here:—

16. Praise, O Syon! praise thy Saviour. By R. Southwell, in his *Mœoniæ, or Certaine excellent Poems and Spiritual Hymnes*, &c., 1595.

17. A special theme of praise is read. A cento in 3 st. of 6 l., by Bp. Cosin, in his *Coll. of Private Devotions*, &c., 1627 (11th ed., 1838, p. 285).

18. Rise, royal Sion, rise and sing. By R. Crawshaw, in the 2nd ed. of his *Steps to the Temple*, &c., 1648, and again in an altered form into the Dorrington and Hicke editions of John Austin's *Devotions* (see p. 97, ii.).

From the foregoing *trs.* and centos, st. xi.

and xii., beginning, **Ecce, panis Angelorum,** are often used as a separate hymn. The following are the opening lines:—

1. See for food to pilgrims given. E. B. Pusey. (No. 2.)

2. The Bread of angels, lo, is sent. Canon Oakeley. (No. 3.)

3. Lo, upon the Altar lies. E. Caswall. (No. 4.) This is in use as *tr.* by Caswall, and also altered to "Lo, before our longing eyes," in the Dutch Reformed *Hys. of the Church*, N. Y., 1869.

4. See the bread of angels lying. J. R. Beste. (No. 5.)

5. Bread that angels eat in heaven. A. D. Wackerbarth. (No. 6.)

6. Lo, the Bread which angels feedeth. *Hymnal N.* (No. 7), and the *Hymnary*, 1872.

7. Lo, the angels' Food is given. In the *Introits* prefixed to some eds. of *H. A. & M.*, N. D., and again in the *People's H.*, 1867. This was repeated in the *Appendix* to *H. A. & M.*, 1868; the *Hymnary* (with slight alterations), 1872; the *Altar Hymnal*, 1884. In *H. A. & M.*, 1875, it is claimed on behalf of "The Compilers."

8. Lo, the Bread which angels feedeth. J. D. Chambers. (No. 9.)

9. Lo the angels' food descending. A. R. Thompson. (No. 13.)

10. Behold, the Bread of angels, sent. J. D. Aylward. (No. 14.)

Although the renderings in part and in whole of the "Lauda Sion" are thus numerous, the use of any of these *trs.* in public worship is very limited. [J. J.]

Laudes Christo redempti voce modulemur supplici. *St. Notker.* [*Easter.*] This is found in an Einsiedeln MS. of the 10th cent., 121, p. 566. It is also in the Prüm *Gradual*, written c. 1000 (Bibl. Nat. Paris Lat. 9448), and the Echternach *Gradual* of the 11th cent. (B. N. No. 10510); in the St. Gall MSS., Nos. 376, 381, of the 11th cent.; in a MS. c. 1200, in the Bodleian (*Liturg. Misc.* 340 f. 140 *b*); in a *Gradual* of the 11th or 12th cent. in the British Museum (Reg. 8 C xiii. f. 13), and others. The printed text is in the *Magdeburg Missal*, 1480, and other later German *Missals;* in *Daniel*, ii. p. 178, and *Kehrein*, No. 92. *Tr.* as:—

Praise to Christ with suppliant voices. By R. F. Littledale, in *Lyra Messianica*, 1864, p. 331; and again in the *People's H.*, 1867, No. 116. [J. M.]

Laudes crucis attollamus. *Adam of St. Victor.* [*Passiontide. Holy Cross.*] This *Sequence* has been generally ascribed to Adam of St. Victor, and is given by L. Gautier in his edition of Adam's *Oeuvres poetiques*, 1881, p. 224, as probably by him, and is there quoted from a Limoges *Sequentiary* of the 12th or 13th cent. (Bibl. Nat. Paris, No. 1139), and other sources. It is found in a *Gradual* apparently written in England during the 12th cent., and now in the British Museum (Reg. 2 B. iv. f. 173 *b*); in a MS. of the end of the 12th cent. now in the Bodleian (*Liturg. Misc.* 341 f. 51 *b*); while *Morel*, p. 36, cites it as in a Fischingen MS. of the 11th cent., an Einsiedeln MS. of the 12th cent., &c. In a 14th cent. *Paris Missal*, and a 14th cent. *Sens Missal* in the British Museum; as also in the *Sarum*, *York*, *Hereford*, *St. Andrews*, and many other *Missals* (e.g. the *Magdeburg Missal*, 1480); it is the *Sequence* for the Festival of the Invention or the Exaltation of the Cross. The printed text is also in *Daniel*, ii. p. 78; *Kehrein*, No. 60; *D. S. Wrangham*, ii. 46, and others. Dr. Neale, in his *Mediæval Hymns*, speaks of it as "perhaps the masterpiece of Adam of St. Victor"; but this is greatly to overrate it, save for its technical qualities. It is a panegyric of the cross, in which the types in the Old Testament are drawn out at length. It is quite impossible to give an adequate version of it in good English. *Tr.* as:—

Be the Cross our theme and story. By J. M. Neale, in his *Mediæval Hymns*, 1851, p. 95, in 12 st. of unequal lines. In 1864, 4 st. were given in Skinner's *Daily Service Hyl.*, No. 236; and in 1882, 9 st. in the *Hymner*, as No. 134.

Other trs. are:—

1. To the Cross its due laudation. *D. S. Wrangham*, ii. 1881.

2. Come, let us with glad music. H. W. Lloyd, in O. Shipley's *Annus Sanctus*. 1884. [J. M.]

Laudes Salvatori voce modulemur supplici. *St. Notker.* [*Easter.*] Among the St. Gall MSS. this *Sequence* is found in No. 340 of the 10th cent.; Nos. 376, 378, 380, 381 of the 11th cent., &c. It is contained in a Bodleian MS. written c. 1000 (Bodl. 775, f. 188), as a "Sequence on the miracles of Christ and His Resurrection"; in three MSS. of the 12th cent. in the British Museum (Add. 11669, f. 50; Calig. A. xiv. f. 56; Reg. 8, C. xiii. f. 14 *b*), &c. Also in the *Sarum*, *York*, *Hereford* and *St. Andrews Missals*, the *Magdeburg Missal* of 1480, and many others. The printed text is also in *Daniel*, ii. p. 12; *Mone*, No. 148, *Kehrein*, No. 181, &c. [J. M.]

The poem is entitled *Frigdora*, because set to a melody made up of the modes which the Greeks called Phrygian and Dorian, i.e. the first tone mixed with the third (see Du Cange under "Frigdorae," and Dr. Neale's *Essays on Liturgiology*, p. 379). It sets forth the verity, so essential to be maintained in these days, and so tersely expressed by Dr. Liddon (*Bampton Lectures*, p. 243), "The miraculous is inextricably interwoven with the whole life of Christ." No wonder then that it was adopted in all the three English Missals—on the Sunday after Easter in the *Sarum* and the *Hereford*, and on the Monday in Easter Week in the *York*. Bishop Andrews, commenting on the words of Isaiah, "Unto us a child is born; unto us a Son is given," and expounding them according to a decree of the Fathers of the Council of Seville, that "the Child imparts His human, the Son His divine power," adds words accurately illustrative of this hymn:—

"All along His life you shall see these two. At His birth, a cratch for the Child, a star for the Son; a company of shepherds viewing the Child, a choir of angels celebrating the Son. In His life; hungry Himself, to show the nature of the Child; yet feeding five thousand to show the power of the Son. At His death; dying on the cross, as the Child of Adam; at the same time disposing of Paradise, as the Son of God" (2nd Sermon on the Nativity). The *Sequence* is *tr.* as:—

Praise to our Lord and Saviour dear. By Dean Plumptre, made for and first pub. in the *Hymnary*, 1872, No. 272, in two parts, Pt. ii. beginning, "So wrought He all His Father's will."

Another tr. is:—

Let us with lowly voice. C. B. Pearson, in the *Sarum*

Missal in English, 1868, and his *Sequences from the Sarum Missal*, 1871. [WM. C.]

Laudibus cives resonent canoris. [*St. Benedict.*] In the *Psalmista Monasticum*, Venice, 1583, f. 232 *b*, this is the hymn for the First Vespers of St. Benedict. It is also referred to in a *Benedictine Breviary* pub. at Venice in 1524; and is in a 15th cent. M.S. at St. Gall (No. 440). *Daniel*, iv. 329, gives the text from a *Cistercian Brev.* without mentioning the date of the ed. he used. *Tr.* as:—

Through the long nave and full resounding aisles. By E. Caswall, in his *Masque of Mary*, 1858, p. 333, and again in his *Hys. & Poems*, 1873, p. 199. It is given in a few Roman Catholic hymn-books for Missions and Schools. [J. M.]

Laurenti, Laurentius, s. of Herr Lorenz, or Laurenti, a burgess of Husum, in Schleswig, was b. at Husum, June 8, 1660. He entered the University of Rostock in 1681, and after a year and a half spent there, went to Kiel to study music. In 1684 he was appointed cantor and director of the music at the cathedral church at Bremen. He d. at Bremen, May 29, 1722 (*Koch*, iv. 281; Rotermund's continuation of Jöcher's *Gelehrten-Lexicon*, iii. 1405, &c.). Laurenti was one of the best hymn-writers of the Pietistic school. His hymns are founded on the Gospels for Sundays and Festivals, and they draw out the bearing on the Christian life of the leading thoughts therein contained. They are of noble simplicity; are Scriptural, fervent, and often of genuine poetical worth. In Freylinghausen's *G. B.*, 1704 and 1714, no less than 34 are included, and many of these, with others by him, are still in extensive German use. They appeared in his:—

Evangelia Melodica, das ist: Geistliche Lieder, und Lobgesänge, nach dem Sinn der ordentlichen Sonn- und Fest-tages Evangelien, &c. Bremen, 1700 [Royal Library, Berlin], with 148 hymns on the Gospels, and two others.

Of his hymns those which have passed into English are:—

i. Du wesentliches Wort. *Christmas.* Founded on St. John i. 1–12. In his *Evangelia Melodica*, 1700, p. 30, in 8 st. of 8 l., entitled, "For the Third Day of Christmas." Included in Freylinghausen's *G. B.*, 1704, No. 20; and, recently, as No. 83, in the Berlin *G. L. S.*, 1863. The *trs.* in C. U. are:—

1. O Thou essential Word, Who from. A good *tr.*, omitting st. iii., v., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 15 (2nd ed., 1856, considerably altered); and repeated, abridged, in Flett's *Coll.*, Paisley, 1871. Varying centos, beginning with st. i., l. 5, altered to "O Saviour of our race," are found in America, as in Boardman's *Sel.*, Philadelphia, 1861; the Pennsylvania *Luth. Ch. Bk.*, 1868; and the Dutch Ref. *Hys. of the Church*, 1869.

2. O Thou essential Word, Who wast. By Miss Winkworth, in her *C. B. for England*, 1863, No. 54. This is her 1856 version (as above) rewritten to the original metre. Repeated, in full, in Dr. Thomas's *Augustine H. Bk.*, 1866, and the Ohio *Luth. Hyl.*, 1880; and, abridged, in the Eng. Presb. *Ps. & Hys.*, 1867, and *Laudes Domini*, N. Y., 1884.

ii. Ermuntert euch, ihr Frommen. *Second Advent.* This is his finest hymn. In his *Evangelia Melodica*, 1700, p. 353, in 10 st. of 8 l., entitled, "For the 27th S. after Trinity." It is founded on St. Matt. xxv. 1–13; and unites the imagery of the parable of the Ten Virgins with that of Rev. xx., xxi. Included, as No. 578, in Freylinghausen's *G. B.*, 1704; and, recently, as No. 1519, in the Berlin *G. L. S.*, ed. 1863. The *tr.* in C. U. is:—

Rejoice, all ye believers. By Mrs. Findlater, in *H. L. L.*, 1st Ser., 1854, p. 61 (1884, p. 62), a good *tr.* of st. i.–iii., vii., viii., x. In full, but altered to the original metre, in Schaff's *Christ in Song*, 1869 and 1870. This version is found in a large number of English and American hymnals, under the following forms:—

(1) **Rejoice, all ye believers** (st. i.). Varying centos are found in *Mercer*, 1864, *Hyl. Comp.*, 1876, &c.; and in America in Hatfield's *Church H. Bk.*, 1872, *Evang. Hymnal*, N. Y., 1880, and others.

(2) **Rejoice, rejoice, believers** (st. i. alt.). Varying centos are given in Alford's *Year of Praise*, 1867, English Presb. *Ps. & Hys.*, 1867, and in America in the Episc. *Hymnal*, 1871; *Hys. & Songs of Praise*, 1874; *Bapt. H. Bk.*, 1871; *Laudes Domini*, 1884; and others.

(3) **Rise up, all ye believers** (st. i. alt.). In J. A. Johnston's *English Hyl.*, 1856, and *Kennedy*, 1863.

(4) **Awake! rise up, ye faithful** (st. i. alt.). In the *New Zealand Hymnal*, 1872.

(5) **Ye saints, who here in patience** (st. vii.). In W. Stone's *Suppl. Hymnal*, 1873, and H. L. Hastings's *Songs of Pilgrimage*, 1886.

Other trs. are: (1) "Prepare your lamps, stand ready," by P. H. Molther of st. ii., as No. 857 in the *Moravian H. Bk.*, 1789 (1886, No. 1282). (2) "Awaken, O chosen and faithful," by *Mrs. Bevan*, 1858, p. 30.

iii. Fliesst ihr Augen, fliesst von Thränen. *Passiontide.* In his *Evangelia Melodica*, 1700, p. 94, in 12 st. of 8 l., entitled, "For Sunday Esto mihi" [*Quinquagesima*], and founded on St. Luke xviii. 31–43. Included in Freylinghausen's *G. B.*, 1704, No. 82, the Berlin *G. L. S.*, ed. 1863, No. 228, &c. The *tr.* in C. U. is:—

Flow my tears, flow still faster. By Mrs. Findlater, in *H. L. L.*, 2nd Ser., 1855, p. 48 (1884, p. 107), of st. i., iv., vi., viii.–xii. Repeated, omitting st. viii., ix., xii., altered, and beginning, "Flow my contrite tears, flow faster," in the Amer. Epis. *Hys. for Ch. and Home*, 1860.

Another tr. is: "Weep, mine eyes, with tears o'erflowing," by *Miss Manington*, 1863, p. 55.

The following hymns are not so well known in their translated forms:—

iv. Jesu, was hat dich getrieben. *Advent.* On Christ's journey to Jerusalem. 1700, p. 1, in 8 st., entitled, "For the 1st S. in Advent," and founded on St. Matt. xxi. 1–10. In the Berlin *G. L. S.*, ed. 1863, No. 244. *Tr.* as: "Jesus! what was that which drew Thee," by Mrs. Findlater in *H. L. L.*, 1855, p. 31.

v. Wach auf, mein Herz, die Nacht ist hin. *Easter*; or, *Sunday Morning.* 1700, p. 138, in 10 st., entitled, "On the 1st day of Easter." Founded on St. Mark xvi. 1–8, and Eph. v. 14. In the *Unv. L. S.*, 1851, No. 484. The *trs.* are: (1) "Rouse up, my heart! the Night is o'er," by *H. J. Buckoll*, 1842, p. 3. (2) "Wake up, my heart, the night has flown," by *Miss Manington*, 1863, p. 68.

vi. Wer im Herzen will erfahren. *Epiphany.* 1700, p. 48, in 12 st. of 6 l., entitled, "For the day of the Epiphany of Christ, or Festival of the Three Holy Kings," and founded on St. Matt. ii. 1–12. Repeated in Freylinghausen's *G. B.*, 1704, No. 71 in full. In Bunsen's *Versuch*, 1833, No. 655 (1881, No. 62), st. i.–iii., xi., xii. are given. *Tr.* as: "Is thy heart athirst to know." A good *tr.* from *Bunsen* by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 22, and her *C. B. for England*, 1863, No. 39. [J. M.]

Laus devota mente. [*Common of Evangelists.*] This *Sequence* is found in a *Sarum Missal*, c. 1370, in the Bodleian (Barlow, 5, page 418); in a late 13th cent. *Gradual* in the British Museum (Add. 12194, f. 139); in the reprints of the *Sarum*, *Hereford* and *St. Andrews Missals*. In the *Sarum* and *Hereford* it is the *Sequence* in the Mass of the

Common of an Evangelist. In a MS. of the beginning of the 14th cent. in the Bodleian (*Junius* 121), it is ascribed to Gervasius of Chichester, who fl. 1160. *Tr.* as:—

1. Wake hearts devout whom love inspires. A *tr.* of st. i.–iii., viii., ix., by Mrs. H. M. Chester, made for and first pub. in the *Hymnary*, 1872, No. 394, and signed "H. M. C."

2. Praise the true heart's offer. By J. M. Neale, in the *St. Margaret's Hymnal*, 1875, the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882.

Another tr. is:—

To Christ your voices raise. C. B. Pearson, in the *Sarum Missal in English*, 1868, and his *Sequences from the Sarum Missal*, 1871. [WM. C.]

Lavater, Johann Caspar, s. of Johann Heinrich Lavater, physician in Zürich, was b. at Zürich, Nov. 15, 1741. He entered the Academic Gymnasium at Zürich in 1758, and in the end of 1759 began his studies in its theological department. After completing his course he was ordained in the spring of 1762, but did not undertake any regular clerical work till April 1769, when he was appointed diaconus of the Orphanage church at Zürich, where he became pastor in 1775. In July 1778 he was appointed diaconus of St. Peter's church, and in Dec. 1786 pastor there. When, during the Revolutionary period, the French laid the Swiss Cantons under contribution, and then in April 1799 deported ten of the principal citizens of Zürich, Lavater felt compelled to protest in the pulpit and in print. Consequently while on a visit to Baden, near Zürich, he was seized by French dragoons, May 14, 1799, and taken to Basel, but was allowed to return to Zürich, Aug. 16, 1799. When on Sept. 25, 1799, the French under Masséna entered Zürich, Lavater was treacherously shot through the body by a French grenadier, who had just before thanked him for his charity, and from this wound he never entirely recovered. He resigned his charge in January 1800, and d. at Zürich, Jan. 2, 1801. (*Koch*, vi. 499; *Allg. Deutsche Biog.*, xvii. 783, &c.)

Lavater was one of the most celebrated and influential literary characters of his time; a most popular and striking preacher; and a lovable, genuine, frank-hearted man, who was the object of an almost incredible veneration. His devotional writings (*Aussichten in die Ewigkeit*, 4 vols., Zürich, 1768–78, &c.), and his works on Physiognomy (*Von der Physiognomik*, Leipzig, 1772; *Physiognomische Fragmente*, 4 vols., Leipzig and Winterthur, 1775–78), were eagerly read and admired all over Europe, but were very soon forgotten. He was no theologian, and his warm heart and fertile imagination led him into many untenable positions. His works on Physiognomy are without order or philosophical principles of connection, and their permanent interest is mainly in the very numerous and often well-executed engravings. Of his poems the *Schweizerlieder* (Bern, 1767, 4th enlarged ed., 1775), are the utterances of a true patriot, and are the most natural and popular of his productions. His Epic poems ((1) *Jesus Messias, oder die Zukunft des Herrn*, N.D., Zürich, 1780, a poetical version of the Apocalypse; (2) *Jesus Messias, oder die Evangelien und Apostelgeschichte in Gesängen*, 4 vols., Winterthur, 1783–86. (3) *Joseph von Arimathea*, Hamburg, 1794) have little abiding value.

As a hymn-writer Lavater was in his day most popular. His hymns are well adapted for private or family use. Many of them are simple, fresh, and popular in style, and evangelical, earnest and devout in substance. But for church use he is too verbose, prolix, and rhetorical. Of his hymns (some 700) a considerable number survive in German collections compiled before 1850, e.g. the Berlin *G. L. S.*, ed. 1840, has 13; the Württemberg *G. B.*, 1842, has 15; the Hamburg *G. B.*, 1842, has 23, &c. But in the more recent collections almost all have disappeared, e.g., the new hymn-book for the Kingdom of Saxony, 1883, has not a single one. The most important appeared principally in the following works:—(1) *Funfzig Christlicher Lieder*, Zürich, 1771. (2) *Lieder zum Gebrauche des Waysenhauses zu Zürich*, Zürich, 1772. (3) *Christliche Lieder der Vaterländischen Jugend, besonders auf der Landschaft, gewiedmet*, Zürich, 1774. (4) *Zweytes Funfzig Christlicher Lieder*, Zürich, 1776. (5) *Christliche Lieder . . . Zweytes Hundert*, Zurich, 1780. (6) *Sechszig Lieder nach dem Zürcherischen Catechismus*, Zürich, 1780. [Nos. 1–6 in the Royal Library, Berlin, and 3–6 in the Brit. Mus.]

Those of his hymns which have passed into English include:—

i. O du, der einst im Grabe lag. *Sunday.* In his *Lieder*, &c., 1772, No. 7, in 9 st. of 4 l., entitled "Sunday Hymn." Included in the Zürich *G. B.*, 1787 and 1853; Bunsen's *Versuch*, 1833, No. 6, &c. The *tr.* in C. U. is:—

O Thou, once laid within the grave. A good *tr.*, omitting st. iii., vii., viii., by H. J. Buckoll, in his *Hys. from the German*, 1842, p. 9. Repeated, abridged, in the Dalston Hospital *H. Bk.*, 1848, and the Rugby School *H. Bk.*, 1850 and 1876.

Another tr. is: "O Thou who in the grave once lay," by R. Massie, in the *British Herald*, June, 1865.

ii. O Jesus Christus, wachs in mir. *Sanctification.* His finest hymn. Founded on St. John iii. 30. 1st pub. in his *Christliche Lieder*, 1780, No. 85, in 10 st. of 4 l., marked as "On New Year's Day, 1780," and with the motto "Christ must increase, but I must decrease." In Knapp's *Ev. L. S.*, 1837, No. 1644. The *tr.* in C. U. is:—

O Jesus Christ, grow Thou in me. A good and full *tr.* in the *British Messenger* for Nov. 1, 1860. In Schaff's *Christ in Song*, 1870, p. 108, it is marked as *tr.* by Mrs. E. L. Smith, the statement that this was its *first* appearance being an error. If the *tr.* is really by her, it must have appeared in some American publication prior to Nov. 1860. It has passed, in varying centos, into the *Baptist Hyl.*, 1879, Snepp's *Songs of G. & G.*, 1872, *Suppl.* of 1874 to the *N. Cong.*, and others: also in *Hys. & Songs of Praise*, N. Y., 1874, *Christian Hyl.*, Adelaide, 1872, &c.

iii. O süssester der Namen all. *Name of Jesus, or, New Year.* 1st pub. in his *Sechszig Lieder*, 1780, No. 25, in 4 st. of 7 l., as the second hymn on "Jesus Christ, the only begotten Son of God, our Lord. Second article of the Christian Faith." It is appointed for the 16th Sunday, and for the 39th and 40th questions of the *Zürich Catechism.* In the Berg Mark *G. B.*, 1835, No. 319; and included in a number of the German Roman Catholic *H. Bks.*, as those for St. Gall, 1863, Rottenburg, 1865, and others. The *tr.* in C. U. is:—

O Name, than every name more dear. A good *tr.* of st. i., iii., iv., by A. T. Russell, in his *Ps. & Hys.*, 1851, No. 68. Repeated in Maurice's *Choral H. Bk.*, 1861, *Meth. New Connexion H. Bk.*, 1863, *New Zealand Hyl.*, 1872, &c.

iv. Vereinigt zum Gebete war. *Whitsuntide.* 1st pub. in his *Christliche Lieder*, 1774, No. 23, in 15 st. of 4 l. The form *tr.* into English is that in Bunsen's *Versuch*, 1833, No. 225, which begins, "O Geist des Herrn! nur deine Kraft," and consists of st. x. ll. 3, 4; xi. ll. 1, 2; xii.–xv. The *tr.* is:—

O Holy Ghost! Thy heavenly dew. A good *tr.* from Bunsen, by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 43, and the Gilman-Schaff *Lib. of Rel. Poetry*, ed. 1883, p. 814. Slightly altered in *Lyra Messianica*, 1864, p. 386,

and thence in Alford's *Year of Praise*, 1867. Again slightly altered in Miss Cox's *Hys. from the German*, 1864, p. 67, and thence in J. L. Porter's *Coll.*, 1876.

Another tr. is: "Blest Spirit, by whose heavenly dew," by *Lady E. Fortescue*, 1843, p. 10.

The following are not in English C. U. :—

v. Ach! nach deiner Gnade schmachtet. *Cross and Consolation. Zweytes Funfzig*, 1776, No. 5, in 8 st., entitled "The Conflict of Prayer in hours of darkness." The *trs.* are: (1) "As the hart for water panteth, So my soul," by R. Massie, in the *British Herald*, March 1865, p. 40. (2) "Lord for Thee my soul is thirsting," by R. Massie, in the *Day of Rest*, 1877, vol. vii. p. 58.

vi. Auf dich, mein Vater, will ich trauen. *Cross and Consolation. Christliche Lieder*, 1774, No. 4, in 8 st., entitled "Encouragement to trust upon God." The *trs.* are: (1) "On Thee will I depend, my Father," by R. Massie, in the *British Herald*, May, 1865, p. 66. (2) "On Thee I build, O heavenly Father," by R. Massie, in the *Day of Rest*, 1878, vol. viii. p. 378.

vii. Von dir, o Vater, nimmt mein Herz. *Cross and Consolation. Funfzig Christlicher Lieder*, 1771, No. 33, in 15 st., entitled "Encouragement to Patience." *Tr.* as, "Father! from Thee my grateful heart," by Miss Knight, in her *Trs. from the German in Prose and Verse*, 1812, p. 89.

Besides the above a considerable number of pieces by Lavater have been *tr.* by Miss Henrietta J. Fry, in her *Pastor's Legacy*, 1842 (which consists entirely of *trs.* from Lavater); in her *Hys. of the Reformation*, 1845; and in her *Echoes of Eternity*, 1859. [J. M.]

Lawson, John, was b. at Trowbridge, Wiltshire, July 24, 1787. He was articled to a wood-engraver in London; but believing that his knowledge of various manual arts might make him useful in the foreign mission field, he offered himself to the Baptist Missionary Society, and was sent to India. He arrived at Serampore in 1812, and soon rendered good service by showing how to reduce the types for printing used in the Eastern languages. He subsequently became pastor of a Baptist Church in Calcutta, devoting also much time to the work of education. He d. Oct. 22, 1825. Mr. Lawson was an accomplished naturalist and a good musician, but his favourite recreation was the composition of poetry. *Orient Harping, Roland*, and other poems were published by him between the years 1820 and 1825. Two of his hymns were printed in the Baptist *New Selection*, 1828 :—

1. Father of mercies, condescend. *Prayer for a Missionary.*
2. Fountain of truth and grace and power. *Prayer for the Jews.*

The following are in the *Comprehensive Rippon*, 1844 :—

3. While in the howling shades of death. *Missions.*
4. Europe, speak the mighty name. *Universal Doxology.* [W. R. S.]

Lead, kindly Light, amid the encircling gloom. *Card. J. H. Newman.* [*Evening. Divine Guidance Desired.*] This exquisite lyric has been the cause of much controversy, arising from the facts that, first, the statement has been made that it was the passionate outpouring of the author's soul when perplexed with doubt as to his duty with regard to entering the Roman Communion or no; and the second, that the closing lines—

"And with the morn those angel faces smile,
Which I have loved long since and lost awhile,"

through their ambiguity, have led to several ingenious interpretations, some of which appeared in *Notes and Queries* in 1880. The answer to each of these statements must be given, as far as possible, in Cardinal Newman's own words.

i. Cardinal Newman, in his *Apologia Pro Vita Sua*, 1864, pp. 94–100, sets forth his attitude at the time this lyric was written, both towards the Church of England and the Church of Rome, in a most careful and elaborate manner. His statements, in a condensed form, but in his own words, are :—

"While I was engaged in writing my work on the Arians [1832], great events were happening at home and abroad, which brought out into form and passionate expression the various beliefs which had so gradually been winning their way into my mind. Shortly before, there had been a Revolution in France; the Bourbons had been dismissed: and I believed that it was unchristian for nations to cast off their governors, and, much more, sovereigns who had the divine right of inheritance. Again, the great Reform Agitation was going on around me as I wrote. The Whigs had come into power; Lord Grey had told the Bishops to set their house in order, and some of the Prelates had been insulted and threatened in the streets of London. The vital question was how were we to keep the Church from being liberalized? there was such apathy on the subject in some quarters, such imbecile alarm in others; the true principles of Churchmanship seemed so radically decayed, and there were such distractions in the Councils of the Clergy . . . . . With the Establishment thus divided and threatened, thus ignorant of its true strength, I compared that fresh vigorous power of which I was reading in the first centuries . . . . . I said to myself, 'Look on this picture and on that'; I felt affection for my own Church, but not tenderness; I felt dismay at her prospects, anger and scorn at her do-nothing perplexity. I thought that if Liberalism once got a footing within her, it was sure of the victory in the event. I saw that Reformation principles were powerless to rescue her. As to leaving her, the thought never crossed my imagination; still I ever kept before me that there was something greater than the Established Church, and that that was the Church Catholic and Apostolic, set up from the beginning, of which she was but the local presence and organ. She was nothing, unless she was this. She must be dealt with strongly, or she would be lost. There was need of a second Reformation.

"At this time I was disengaged from College duties, and my health had suffered from the labours involved in the composition of my volume . . . . . I was easily persuaded to join Hurrell Froude and his father, who were going to the south of Europe for the health of the former. We set out in December, 1832. It was during this expedition that my verses which are in the *Lyra Apostolica* were written; a few indeed before it; but not more than one or two of them after it . . . . . The strangeness of foreign life threw me back into myself; I found pleasure in historical sites and beautiful scenes, not in men and manners. We kept clear of Catholics throughout our tour . . . . . I saw nothing but what was external; of the hidden life of Catholics I knew nothing. I was still driven back into myself, and felt my isolation. England was in my thoughts solely, and the news from England came rarely and imperfectly. The Bill for the Suppression of the Irish Sees was in progress, and filled my mind. I had fierce thoughts against the Liberals. It was the success of the Liberal cause which fretted me inwardly. I became fierce against its instruments and its manifestations . . . . . Especially when I was left to myself, the thought came upon me that deliverance is wrought, not by the many but by the few, not by bodies but by persons . . . . I began to think I had a mission . . . . When we took leave of Monsignore Wiseman, he had courteously expressed a wish that we might make a second visit to Rome: I said with great gravity, 'We have a work to do in England.' I went down at once to Sicily, and the presentiment grew stronger. I struck into the middle of the island, and fell ill of a fever at Leonforte. My servant thought that I was dying, and begged for my last directions. I gave them, as he wished; but I said 'I shall not die.' I repeated, 'I shall not die, for I have not sinned against light, I have not sinned against light.' I never have been able to make out at all what I meant. I got to Castro-Giovanni, and was laid up there for nearly three weeks. Towards the end of May I set off for Palermo,

taking three days for the journey. Before starting from my inn in the morning of May 26th or 27th, I sat down on my bed, and began to sob bitterly. My servant, who acted as my nurse, asked what ailed me. I could only answer, 'I have a work to do in England.' I was aching to get home; yet for want of a vessel I was kept at Palermo for three weeks. I began to visit the Churches, and they calmed my impatience, though I did not attend any services. I knew nothing of the Presence of the Blessed Sacrament then. At last I got off in an orange boat bound for Marseilles. We were becalmed a whole week in the Straits of Bonifacio. Then it was that I wrote the lines 'Lead, kindly light' [June 16, 1833], which have since become well known. I was writing verses the whole time of my passage. At length I got to Marseilles, and set off for England. The fatigue of travelling was too much for me, and I was laid up for several days at Lyons. At last I got off again and did not stop night or day till I reached England, and my mother's house. My brother had arrived from Persia only a few hours before. This was Tuesday. The following Sunday, July 14th, Mr. Keble preached the Assize Sermon in the University Pulpit. It was published under the title of 'National Apostasy.' I have ever considered and kept the day as the start of the religious movement of 1833."

In writing of further changes of thought which he underwent during the succeeding six years, Cardinal Newman says, *Apologia*, p. 214:—

"Now to trace the succession of thoughts, and the conclusions, and the consequent innovations on my previous belief, and the general conduct, to which I was led, upon this sudden visitation [stated on the previous page]. And first, I will say, whatever comes of saying it, for I leave inferences to others, that for years I must have had something of an habitual notion, though it was latent, and had never led me to distrust my own convictions, that my mind had not found its ultimate rest, and that in some sense or other I was on journey. During the same passage across the Mediterranean in which I wrote 'Lead, kindly light,' I also wrote verses, which are found in the *Lyra* under the head of 'Providences,' beginning, 'When I look back.' This was in 1833; and, since I have begun this narrative, I have found a memorandum under the date of September 7, 1829, in which I speak of myself, as 'now in my room in Oriel College, slowly advancing, &c., and led on by God's hand blindly, not knowing whither He is taking me.'"

This, then, is the author's account of the state of his personal feeling, and the circumstances which surrounded him at the time that he wrote what must be regarded as one of the finest lyrics of the nineteenth century. Angry at the state of disunion and supineness in the Church he still loved and in which he still believed; confident that he had "a mission," "a work to do in England;" passionately longing for home and the converse of friends; sick in body to prostration, and, as some around him feared, even unto death; feeling that he should not die but live, and that he must work, but knowing not what that work was to be, how it was to be done, or to what it might tend, he breathed forth the impassioned and pathetic prayer, one of the birth-pangs, it might be called, of the Oxford movement of 1833:—

"Lead, Kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.
I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on.
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.
So long Thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

ii. The ambiguity of the two closing lines has caused much speculation and controversy. Summarised, the principal interpretations are:—

1. The troubled and hesitating spirit finds itself "amid encircling gloom"; "the night is dark"; and the soul has lost awhile the "angel faces," not only of Fancy and Hope and Youthful Confidence, but of those divine forms of faith and assurance, which it had "loved long since," which had accompanied the believer during the early fervour of his belief.—*Notes and Queries*, *April* 3, 1880.

2. A second interpretation is that "those angel faces" are the faces of the ministering spirits, "sent forth to minister to them who shall be heirs of salvation."

3. A third interpretation is that these lines are expressive of the Christian's hope of being re-united on the resurrection morn with those loved and lost by death on earth. (*N. & Q.*, *April* 3, 1880.) This application of the lines is set forth in a window of one of the churches of Clevedon. An angel is represented as soaring upwards, bearing away from earth two infants in his arms, and these two lines are quoted underneath. —*N. & Q.*, *6th S. II.*, *Aug.* 7, 1880, p. 118.

4. A fourth interpretation is, "When all the absorbing business, and care and pleasures of life are beginning to weary us, when the world is losing something of its hold on us, and we once more catch glimpses as it were of that other life which most of us here at some time dreamed, and perhaps, though all too feebly, striven for, then the better soul wakes from its slumbers; the night is gone, "And with the morn those angel faces smile," &c.—*N. & Q.*, *6th S. I.*, *May* 8, 1880, p. 385.

5. Another explanation is suggested in the question, "Do these lines refer to the more intimate communion of infants with the unseen world of spirits which was lost in later years?"—*N. & Q.*, 6th *S. I.*, *June* 12, 1880, p. 480.

To all which, and to all other interpretations that have been made or may be made, Cardinal Newman gives answer in a letter to Dr. Greenhill, printed in the *Guardian*, Feb. 25, 1880, p. 257, and repeated in *N. & Q.*, *6th S. I.*, March 20, 1880, p. 232.

"The Oratory, January 18, 1879.

"My dear Dr. Greenhill,—You flatter me by your questions; but I think it was Keble who, when asked it in his own case, answered that poets were not bound to be critics, or to give a sense to what they had written, and though I am not like him, a poet, at least I may plead that I am not bound to *remember* my own meaning, whatever it was, at the end of almost fifty years. Anyhow there must be a statute of limitation for writers of verse, or it would be quite tyranny if in an art, which is the expression, not of truth, but of imagination and sentiment, one were obliged to be ready for examination on the transient states of mind which came upon one when home sick, or sea sick, or in any other way sensitive, or excited.

"Yours most truly, JOHN H. NEWMAN."

We may add that in thus forgetting the meaning of a passage written so long before, the author is not alone. Coleridge, Goethe, and other poets have confessed to the same infirmity.

iii. The history of the publication of this lyric is very simple, the only noticeable feature being the changes in the motto which may be taken as setting forth the meaning Cardinal Newman attached to it at various periods in his history. It was first pub. in the *British Magazine*, March, 1834, with the motto "Faith-Heavenly Leadings;" again in *Lyra Apostolica*, 1836, p. 28, the motto reading, "Unto the godly there ariseth up light in the darkness": and again in the author's *Occasional Verses*, 1868, the motto being "The Pillar of the Cloud."

iv. Alterations in, and additions to, the text are not numerous. Bishop Bickersteth's additional stanza reads in the *Hy. Comp.*:—

"Meantime along the narrow rugged path,
Thyself hast trod,
Lead, Saviour, lead me home in Child-like faith
Home to my God,
To rest for ever after earthly strife
In the calm light of everlasting life."

To this stanza Bishop Bickersteth has added this explanation in his *Notes* of 1876:—

"The last verse, which is founded on the Collect for St. John the Evangelist's day, and which it is hoped will be found in unison with those that precede it, was added by the Editor from a sense of need and from a deep conviction that the heart of the belated pilgrim can only find rest in the Light of Light."

Alterations of the text are few. In Dr. Bonar's *Bible H. Bk.*, 1845, No. 116, it begins, "Lead, *Saviour*, lead, amid the encircling gloom"; and "the garish day," is changed to "the *glare of* day." Two or three books have also adopted this reading. In the *Hys. for Church and Home, Compiled by Members of the Protestant Episcopal Church*, Philadelphia, 1860, it begins, "*Send, Lord, Thy* light amid th' encircling gloom." "I loved the garish day," reads, "I loved *day's dazzling light*"; and st. iii. ll. 1-4:—

"So long Thy power hath *bless'd* me, *surely* still
'Twill lead me on
Through dreary hours, through pain and sorrow, till
The night is gone."

In the Unitarian *Hys. of the Spirit*, Boston, U. S. A., 1864, the original first line is restored; "day's dazzling light" is retained; and the lines above are repeated with "dreary hours" changed to dreary *doubts*." Another alteration is "*Send* kindly light," &c. (H. W. Beecher's *Plymouth Coll.*, 1855). The weakness of all these amendments is the surest safeguard against their general adoption.

The hymn has been rendered into several languages. The Latin versions are:—"O Lux benigna duce," by the Rev. H.M. Macgill, 1876; and "O Lux alma, bono protinus auspice," by the Rev. Jackson Mason, and "Alma Lux, inter media tenebras," by "C. G. G.," both in the *Guardian* of Jan. 3, 1883. [J. J.]

Lead us, Heavenly Father, lead us. *J. Edmeston.* [*Holy Trinity—Invocation of.*] Appeared in his *Sacred Lyrics, set two*, 1821, in 3 st. of 7 l., and entitled "Hymn, Written for the Children of the London Orphan Asylum (Air Lewes)." In 1858 it was included in the Bap. *Ps. & Hys.*, No. 564, and from that date it has grown gradually into favour until it has attained to a foremost place amongst modern hymns in all English-speaking countries. It is generally given in a correct and complete form as in Thring's *Coll.*, 1882. It has been rendered into several languages, including Latin. The Rev. R. Bingham, in his *Hymno. Christ. Lat.*, 1871, has *tr.* it as "Duc nos, Genitor Coelestis." [J. J.]

Leader of faithful souls, and Guide. *C. Wesley.* [*The Christian Race.*] Appeared in *Hys. for those that Seek, and those that Have Redemption*, 1747, No. 41, in 8 st. of 6 l., and entitled "The Traveller" (*P. Works*, 1868-72, vol. iv. p. 262). In 1776, Toplady included 7 st. in his *Psalms & Hys.* as No. 269, and from thence it passed into various collections of the Church of England, including Bickersteth's *Christian Psalmody*, 1833, and others. As found in the *Wes. H. Bk.*, 1780, No. 69, and later editions, and in the collections of other Methodist bodies, st. v. and vii. are omitted. Its American use is great. [J. J.]

Leaton-Blenkinsopp, Edwin Clennell, M.A., s. of G. Leaton-Blenkinsopp, was b. Jan. 1, 1819, and educated at University College, Durham (B.A. 1839, M.A. 1842). Taking Holy Orders, he was, in 1844, Curate of Ormskirk; in 1851 Incumbent of St. James's, Lathom; in 1855 Chaplain to the English Army in Turkey, at Algiers in 1859, and at the Fortifications of Portsmouth in 1862. In 1863 he became Rector of Springthorpe, Lincolnshire. Mr Leaton-Blenkinsopp has pub. *The Doctrine of Development in the Bible and in the Church*, 1869, and has contributed numerous papers to periodical literature. His original hymns, together with *trs.* from the Latin, appeared in *Lyra Messianica*, 1864; *Lyra Mystica*, 1865; and *The People's H.*, 1867. The *trs.* are annotated under their respective first Latin lines. His original hymns include:—

1. **O noble martyr, thee we sing.** *St. George.* In the *People's H.*, 1867.
2. **The Tree of Life in Eden stood.** *The Tree of Life.* In *Lyra Mystica*, 1865.
3. **When Israel came from Egypt's land.** *Whitsuntide.* In *Lyra Messianica*, 1864.

His signature is "E. L. B." [J. J.]

Lebt ihr Christen, so allhier auf Erden. [*Following Christ.*] Founded on 2 Tim. iv. 7, 8, and included as No. 352 in Freylinghausen's *Neues geistreiches G. B.*, 1714, and repeated as No. 635 in the Berlin *G. L. S.*, ed. 1863.

Tr. as:—"O fear not, Christians, that rough path to tread," by Miss Cox, in *Lyra Eucharistica*, 1864, p. 370, and her *H. from the Ger.*, 1864, p. 97. [J. M.]

Lees, Jonathan, sprung from an old Nonconformist family in Lancashire, was b. at Manchester, Aug. 7, 1835. He was educated at Owens College and the Lancashire Independent College, and in 1861 went as Congregationalist Missionary to Tientsin, in North China, where he has since laboured.

Mr. Lees was one of a band of young men who, about the year 1852, began the first Sunday Evening Ragged School in England, in Sharp Street, Angel Meadow, Manchester. For use in this school he made a collection of hymns, which after a time was published as *Sacred Songs for Home & School* (*Bremner, Manchester.*) Nine or ten of these hymns were composed by Mr. Lees. During his residence in China he has pub. several collections of Temperance Melodies, the largest and most recent being entitled *Original & Selected Temperance Songs, together with Solos & Hymns, intended mainly for the use of Sailors in the Far East. Shanghai*, 1881. Fifteen of these, composed chiefly to popular secular tunes, are by Mr. Lees himself. Besides the hymns and songs contained in these books, about 20 other pieces have appeared on leaflets or in magazines. One, a missionary hymn commencing "They are coming! they are coming!" is in W. R. Stevenson's *School Hymnal*, where by mistake it is attributed to another author.

One of the most widely used of Christian Hymnals in the Chinese language was edited by Mr. Lees in 1872 (London Mission, Tientsin); and more recently he has prepared a smaller volume, consisting chiefly of translations of the more popular hymns in I. D. Sankey's collection. For particulars concerning these books see Article on **Missions, Foreign.** [W. R. S.]

Leeson, Jane E. The earliest work by Miss Leeson with which we are acquainted

is her *Infant Hymnings*. Then followed *Hymns and Scenes of Childhood, or A Sponsor's Gift* (London, James Burns; Nottingham, Dearden), 1842, in which the *Infant Hymnings* were incorporated. Concerning Pt. ii. of the *Hys. and Scenes*, &c., Miss Leeson says, "For the best of the Poems in the second part, the Writer is indebted to a friend." In the Rev. Henry Formby's *Catholic Hymns arranged in order for the principal Festivals, Feasts of Saints, and other occasions of Devotion throughout the Year*, Lond., Burns and Lambert, N.D. [1851], "Imprimatur, N. Cardinalis Wiseman, May 3rd, 1853," her *tr.* of *Victimae Paschali* ("Christ the Lord is risen to-day"), and her "Loving Shepherd of Thy Sheep" (also in *Hys. & Scenes*, 1842), were given under the signature "M. L." Her *Paraphrases and Hymns for Congregational Singing* (most of which were re-written from the Scottish *Translations and Paraphrases* (q.v.), 1781) were pub. by Wertheimer & Co., Lond., in 1853. In the Irvingite *Hys. for the Use of the Churches*, 1864, there are five of her original hymns and four of her *trs.* from the Latin under the signature of "J. E. L.;" and most of these were repeated in the 2nd ed., 1871. In addition Miss Leeson is the author of several other works, including *The Christian Child's Book*, 1848, *The Child's Book of Ballads*, 1849, *Songs of Christian Chivalry*, 1848, *Margaret, a Poem*, 1850, *The Seven Spiritual Works of Mercy*, and others. Her hymns in C. U. include:—

1. **A little child may know.** *God's love of little Children.* In *Hys. & S. of Childhood*, 1842, No. 20, in 5 st. of 4 l.

2. **Dear Saviour, to Thy little lambs.** *For Purity.* In *Hys. & S. of Childhood*, 1842, No. 19, in 4 st. of 8 l.

3. **Father, I [we] love Thy house of prayer.** *Public Worship.* In *Hys. & S. of Childhood*, 1842, No. 76, in 3 st. of 12 l. It is usually abbreviated.

4. **Have ye counted the cost?** *Soldiers of the Cross.* In *Songs of Christian Chivalry*, 1848, p. 8, in 10 st. of 9 l. Usually abbreviated as in the *Enlarged London H. Bk.*, 1873.

5. **In the dark and silent night.** *Confidence.* In *The Christian Child's Book*, 1848, in 3 st. of 3 l., with the refrain, "Hallelujah." It is in the Irish *Church Hymnal*, 1873, and other collections.

6. **Jesus Christ, my Lord and King.** *Child's Praise of Christ.* In *Hys. and S. of Childhood*, 1842, No. 18, in 6 st. of 4 l.

7. **King of Saints and King of glory.** *All Saints.* In her *Paraphrases & Hys.*, 1853, p. 84, in 2 st. of 8 l.

8. **Saviour, teach me day by day.** *Obedience.* In *Hys. & S. of Childhood*, 1842, No. 49, in 4 st. of 8 l. In several hymn-books in Great Britain and America.

9. **Songs of glory fill the sky.** *Christmas.* In the Irvingite *Hys. for the Use of the Churches*, 1864, No. 21, in 3 st. of 8 l., with the refrain "Hail! Lord Jesu."

10. **Stand we prepared to see and hear.** *Advent.* In the Irvingite *Hys. for the Use of the Churches*, 1864, No. 173, in 4 st. of 8 l. Written in 1860.

11. **Sweet the lesson Jesus taught.** *Christ blessing little Children.* In *Hys. & S. of Childhood*, 1842, No. 1, in 5 st. of 4 l.

12. **Wake the song, O Zion's daughter.** A cento of much excellence, which see.

13. **Wake, ye saints, the song of triumph.** *Ascension.* Written in 1861, and pub. in the Irvingite *Hys. for the Use of the Churches*, 1864, No. 60, in 4 st. of 6 l., with the refrain "Hallelujah." In st. ii., ll. 3, 4, and 6 are from C. Wesley's "Hail the day that sees Him rise."

Miss Leeson's most popular hymn, "Loving Shepherd of Thy Sheep," and her *trs.* from the Latin are noted elsewhere in this work. Of Miss Leeson's personal history we can gather nothing. B. 1807; d. 1882. [J. J.]

Lehr, Leopold Franz Friedrich, s. of Johann Jakob Lehr, Hofrath at Cronenburg (Cronberg, Kronberg), near Frankfurt-am-Main, was b. at Cronenburg, Sept. 3, 1709, and entered the University of Jena in 1729. In 1730 he went to Halle to study under J. J. Rambach and G. A. Francke; and here he also acted as tutor to the children of J. A. Freylinghausen, and conducted devotional meetings at the Orphanage. In July 1731 he became a tutor at Cöthen (Köthen) to the princesses of Anhalt-Cöthen, and held this post till 1740, when he was appointed diaconus of the Lutheran church at Cöthen. While on a visit to his father-in-law at Magdeburg he was seized with fever, and d. there, Jan. 26, 1744. (*Koch*, vi. 446, &c.)

Lehr's hymns are full of love to Christ and of the wonders of the redeeming grace of God. They are allied to those of Allendorf (q.v.), and were also mostly contributed to the *Cöthnische Lieder* (p. 50, ii.). of which he was joint editor. In 1757 they were edited along with his other poetical works as his *Himlisches Vergnügen in Gott und Christo*, Halle, 1757. [Wernigerode Library] by Samuel Helmich, then court preacher at Glückstadt, Holstein, who had married Lehr's widow. Those which have passed into English are:—

i. **Mein Heiland nimmt die Sünder an.** *Lent*, or *The Friend of Sinners.* Written in 1731 or 1732 as a companion to the hymn "Jesus nimmt die Sünder an" [see **Neumeister**]. 1st pub. in the *Einige geistreiche Lieder*, Cöthen, 1733, No. 9, in 11 st. of 10 l., entitled "Luke xv. 2. This Jesus receiveth sinners and eateth with them." Included in J. J. Rambach's *Haus G. B.*, 1735, No. 264, the Berlin *G. L. S.*, ed. 1863, No. 114, &c. The *trs.* are:—

(1) "My Saviour sinners doth receive, Whom with sin's." This is No. 217 in the *Moravian H. Bk.*, 1789. In the ed. of 1886, No. 258 begins with st. viii., "Come, all that heavy laden are." (2.) "My Saviour sinners doth receive, Whom under burden," by Dr. John Ker in the *United Presb. Juvenile Miss. Magazine*, May, 1858.

ii. **So hab' ich nun den Fels erreichet.** *The Rock of Ages.* 1733 as above, No. 4, in 6 st. of 10 l., entitled "Is. xxvi. 4. The Lord is a rock for ever" (so Luther's version). In Rambach's *Haus G. B.*, 1735, No. 303, and the Berlin *G. L. S.*, ed. 1863. The *trs.* are:—

(1) "I now have found the Rock of Ages," by *Dr. H. Mills*, 1845 (1856, p. 84). (2) "I have at last attained the Rock," by *Miss Warner*, 1869, p. 34.

iii. **Was hinket ihr, betrogne Seelen.** *Confirmation.* An exhortation to true and whole-hearted earnestness, founded on 1 Kings xviii. 21. 1733 as above, No. 1, in 12 st. of 6 l., and the refrain "Hindurch." In J. J. Rambach's *Haus G. B.*, 1735, No. 338, and the *Unv. L. S.*, 1851, No. 345. *Tr.* as:—

"Why haltest thus, deluded heart," by *Miss Winkworth*, 1855, p. 142 (1856, p. 143, beginning "Why halt thus, O deluded heart"). [J. M.]

Leland, John, an American Baptist minister, was b. at Grafton, Massachusetts, on May 15th, 1754, and began to preach at the age of 20. From 1776 to 1790 he was in Virginia, and thereafter in Massachusetts, mostly at Cheshire. He d. Jan. 14, 1841. His *Sermons, Addresses, Essays and Autobiography* were pub. by his niece, Miss L. F. Greene, at Lanesboro, Massachusetts, in 1845. His influence seems to have been equalled by his peculiarities. We hear of his "restless activity and roving disposition"; his "mad devotion to politics," wherein he had much local and temporary weight; his "ready wit and endless eccentricities;" as also of his high character. Of the hymns which have been ascribed to him, some on doubtful authority, the following are the most important:—

1. **The day is past and gone, The evening, &c.** *Evening.* This is in universal American use, and Leland's claim to the authorship has never been disputed, although it is supported by no known particulars. It was first made widely known

by the invaluable *Hartford Selection* (Congregational) of 1799. Its first appearance, so far as known, was in *Philomela, or, A Selection of Spiritual Songs*, by George Roberts, Petersburg, 1792, No. 82.

2. O when shall I see Jesus? *The Christian Race.* This vigorous lyric is ascribed by Dr. Hitchcock, in *Hymns and Songs of Praise*, 1874, to Leland. It has generally been regarded as anonymous, and is of uncertain date, cir. 1807, or probably earlier.

3. Christians, if your hearts are warm. *Holy Baptism. Adult.* The only hymn by Leland which can be authenticated by date and circumstances is this familiar doggerel:—

"Christians, if your hearts are warm,
Ice and snow can do no harm."

Dr. Belcher says, in his *Historical Sketches of Hymns*, &c., 1859, that it was written for one of Leland's large baptisms in Virginia, 1779.

[F. M. B.]

Leon, Johannes, was a native of Ohrdruf, near Gotha. He was for some time an army chaplain, then in 1557 pastor at Königsee (Schwarzburg-Rudolstadt), in 1560 at Gross-Mühlhausen, and in 1575 at Wölfis, near Ohrdruf. He d. at Wölfis, about Easter, 1597 (*Allg. Deutsche Biog.*, xviii. 298; *Wackernagel*, i. pp. 466, 654; iv. p. 490, &c.). Leon's hymns appeared principally in his (1) *Handbüchlin*, Frankfurt-am-Main, 1566, and (2) *Trostbüchlein.* The ed. printed at Nürnberg, 1611, has a preface of Dec. 9, 1588, so that the first ed. was probably 1589. His hymns are reprinted in *Wackernagel*, iv., Nos. 671–715. The only hymn ascribed to him which has passed into English is:—

Ich hab mein Sach Gott heimgestellt. *For the Dying. Wackernagel*, iv. p. 519, gives this, in 18 st. of 5 l., from the *Psalmen, geistliche Lieder und Kirchengesäng*, Nürnberg, 1589; with a long note, in which he traces all the st. save xi., xiv., xv., xvii., to Leon's *Trostbüchlein*, and to his *Leich-Predigten* [i.e. "Funeral Sermons"], 1581–82. *Mützell*, No. 347, cites it as in the *Psalmen, geistliche Lieder und Lobgesänge*, Strassburg, N.D., but apparently before 1587. In the Berlin *G. L. S.*, ed. 1863, No. 1460.

This hymn has been frequently ascribed to Dr. Johann Pappus [b. Jan. 16, 1549, at Lindau on the Lake of Constanz; 1571, professor of Hebrew at the University of Strassburg; d. at Strassburg, July 13, 1610]; but this ascription has not been traced earlier than about 1640, e.g. in the *Cantionale sacrum*, Gotha, pt. iii., 1648, No. 18, and the Königsberg *G. B.*, 1650, p. 530. Lauxmann, in *Koch*, viii. 609, thinks that Pappus may have arranged the hymn in its present form. It was probably suggested by a song beginning, "Ich hab meine Sach zu Gott gestellt," which *Wackernagel*, iii., Nos. 1242, 1243, quotes from a Leipzig broadsheet of 1555, and other sources.

This hymn has been *tr.* as:—

1. My Life I now to God resign. By J. C. Jacobi, in his *Psal. Ger.*, pt. ii., 1725, p. 56 (1732, p. 199), omitting st. vii., xv., xvi. Repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 313 (1886, No. 1242, beginning with the *tr.* of st. viii., "Teach us to number so our days"), and in J. A. Latrobe's *Coll.*, 1841 and 1852. In the *Bible H. Bk.*, 1845, it begins with st. iii., "What is this life? a constant scene."

2. My all I to my God commend. A very good *tr.* of st. i., iii., vi., viii., x., xi., xiv., xvii., by A. T. Russell, as No. 246, in his *Ps. & Hys.*, 1851; repeated, abridged, in Dr. Pagenstecher's *Coll.*, 1864, and *Kennedy*, 1863, No. 156. Dr. Kennedy, also gives a cento, beginning with the *tr.* of st. x., "Few are our days and sad below."

3. My cause is God's, and I am still. A good *tr.* of st. i., xi.–xiv., xvi.–xviii., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 210; repeated, omitting the *trs.* of st. xii., xvii., in her *C. B. for England*, 1863, No. 127. [J. M.]

Leslie, Emma. [Toke, Emma.]

Leslie, Mary Eliza, is daughter of Andrew Leslie, for many years Baptist missionary in Calcutta, was b. at Monghyr, Jan. 13, 1834, became a member of her father's church, and having received a superior education, was for eight years Superintendent of an Institution for the education of Hindoo young ladies. Since 1877 Miss Leslie has been engaged in various kinds of philanthropic work in Calcutta. Her publications include:—

(1) *Ina and Other Poems*, 1852. (2) *Sorrows and Aspirations*, 1858. (3) *Heart Echoes from the East; or, Sacred Lyrics and Sonnets* (London, Nisbet, 1861). (4) *The Dawn of Light; a Story for Hindoo Women*, 1867. (5) *Eastern Blossoms; a Story for native Christian Women*, 1875. (6) *A Child of the Day*, 1882.

In the *Heart Echoes from the East* is a lyric beginning "They are gathering homeward from every land (*Death contemplated*), which has been exceedingly popular, and has been reprinted in many forms. It is in W. R. Stevenson's *School Hymnal*, 1880. Several of Miss Leslie's lyrics and sonnets are very good, and worthy of the attention of hymn-book compilers. [W. R. S.]

Let all the world in every corner sing. *G. Herbert.* [*Praise to God, the King.*] First pub. posthumously in his *Temple*, in 1633, p. 45, in the following form:—

"ANTIPHONE.

"*Cho.* Let all the world in ev'ry corner sing,
My God and King.

"*Vers.* The heavens are not too high,
His praise may thither flie:
The earth is not too low,
His praises there may grow.

"*Cho.* Let all the world in ev'ry corner sing,
My God and King.

"*Vers.* The church with psalms must shout,
No doore can keep them out:
But above all, the heart
Must bear the longest part.

"*Cho.* Let all the world in ev'ry corner sing,
My God and King."

Although admirably adapted for musical treatment, the original form of the text is not popular with modern editors. We have the original in Thring's *Coll.*, 1882; and in the *Hymnary*, 1872, the same, with the addition of a doxology. Usually the text is rearranged, sometimes, as in the S. P. C. K. *Church Hys.*, 1871; Horder's *Cong. Hys.*, 1884, &c.; and again, in other collections in a different manner. This hymn is also in C. U. in America. [J. J.]

Let earth and heaven agree, Angels and men, &c. *C. Wesley.* [*Praise of Jesus as the Redeemer.*] Appeared in the *Hys. on God's Everlasting Love*, London, 1741, No. 11, in 10 st. of 6 l. (*P. Works*, 1868–72, vol. iii. p. 71). In whole or in part, it soon came into general use not only by the followers of the Wesleys, but also by many who, on Calvinistic grounds, opposed them, and against

whom the *Hys. on God's Everlasting Love* were written. M. Madan included st. i.–iv. in his *Ps. & Hys.*, 1760, No. 90, and this form of the hymn was repeated by A. M. Toplady in his *Ps. & Hys.*, 1776; and again by others to modern hymn-books in the Church of England. Nonconformists also copied this form of the hymn. In the *Wes. H. Bk.*, 1780, st. i.–v., vii. and ix. were given as No. 33. This is the form of the hymn most popular in G. Britain and America. The following centos are also in C. U:—

1. **Jesus, harmonious Name.** Composed of st. iii. iv., vii. and ix., is in the American Andover *Sabbath H. Bk.*, 1858, and others.

2. **Jesus, transporting sound.** In the *Hymnary*, 1872, this is composed of st. ii.–iv., vi.–ix., x., considerably altered.

In G. J. Stevenson's *Methodist H. Bk. Notes*, 1883, p. 42, several interesting reminiscences of this hymn are recorded, mainly from Wesleyan sources. [J. J.]

Let Jacob to his Maker sing. *P. Doddridge.* [*God the Guide of Israel.*] 1st pub. in Job Orton's edition of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 402, in 5 st. of 4 l., and again in J. D. Humphreys's edition of the same, 1839, No. 118. It is in C. U. in its full form in America, and also, beginning with st. ii. as "God knows our souls in all their fears," in the Boston *Church Pastorals*, 1864. [J. J.]

Let me alone [another] this only year. *C. Wesley.* [*Death Anticipated.*] Pub. in *Preparation for Death in Several Hymns*, 1772, No. 43, in 4 st. of 8 l. (*P. Works*, 1868–72, vol. vii. p. 396). In 1830 it was given in the supplement to the *Wes. H. Bk.* as "Let me alone *another* year"; and this has been repeated in a few collections. The hymn "Because for me the Saviour prays," in the American Meth. Episco. *Hymns*, 1849, No. 381, is from this hymn, and begins with the second half of st. i. with the lines transposed. [J. J.]

Let me be with Thee where Thou art. *Charlotte Elliott.* [*Heaven Anticipated and Desired.*] This hymn, which is usually attributed to the 1st ed. of Miss Elliott's *Hours of Sorrow*, &c., 1836, really appeared in her brother's Brighton *Ps. & Hys.*, 3rd thousand, 1839, No. 412, in 4 st. of 4 l., and signed "C. E." It was repeated, with slight alterations, in her *Hys. for a Week*, 1842; and again, slightly altered, in late editions of the *Invalid's H. Bk.* The text usually followed by modern editors is that of 1842, as in Lord Selborne's *Bk. of Praise*, 1862, where it is given with the change in st. iv., l. 3, of "life nor death" to "death nor life." The S. P. C. K. *Church Hymns*, 1871, is an exception in favour of several changes in the text, and *Kennedy's*, 1863, is the greatest departure from the original. The American books vary in their texts in common with those of G. Britain. [J. J.]

Let not your hearts with anxious thoughts. *William Robertson.* [*Ascension.*] First appeared as No. 14 in the Draft Scottish *Translations and Paraphrases*, 1745, as a version of John xiv. 1–5, in 6 st. of 4 l. In the *Draft* of 1781, No. 42, st. iii. was omitted; st. iv. rewritten; and st. i. slightly altered. Thence, unaltered, in the public-worship ed. issued in that year by the Church of Scotland and still in use. In the markings by the eldest daughter of W. Cameron (p. 200, ii.) the original is ascribed to Robertson, and the alterations in the 1781 text to Cameron. The revised text of 1781 is included in the Eng. Presb. *Ps. & Hymns*, 1867, and a few other collections. In Porter's *Selection*, Glasgow, 1853, it is altered to "Let not your hearts—'tis Jesus speaks," and in the *Twickenham Chapel Coll.*, 1845, p. 60, to "Let not your hearts be troubled now." [J. M.]

Let party names no more. *B. Beddome.* [*For Unity.*] 1st pub. in the Bristol Bap. *Coll.* of Ash and Evans, 1769, No. 360, in 4 st. of 4 l., entitled "Christian Love," and signed "B. B." It was also given in Beddome's (posthumous) *Hymns*, &c., 1817, No. 638, but with the title changed to "Communion of Saints." In some hymn-books it begins with st. ii., "Among the saints on earth"; and in others the opening line is changed to "Let *names of strife* no more." In its various forms it is in extensive use amongst Nonconformists, and especially in America. [J. J.]

Let saints on earth their anthems [voices] raise. *J. Evans.* [*Praise to Jesus as the Prince of Peace.*] Pub. in the 2nd ed. of Burder's *Coll. of Hymns*, 1784, No. 191, in 4 st. of 4 l., and headed "Prince of Peace." It is found in several modern hymn-books, as Spurgeon's *O. O. H. Bk.*, 1866; Snepp's *Songs of G. & G.*, 1872, and others. [J. J.]

Let songs of praises fill the sky. *T. Cotterill.* [*Whitsuntide.*] Pub. anonymously in his *Selection*, 8th ed., 1819, No. 229, in 4 st. of 6 l.; and again, with his name, in Montgomery's *Christian Psalmist*, 1825, No. 291. It is in C. U. in most English-speaking countries, and sometimes reduced to C.M. as in the *New Cong.*, 1859 and 1874. [J. J.]

Let such as would with wisdom dwell. *William Cameron.* [*Godly Sorrow.*] First appeared as No. 14 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Eccles. vii. 2–6, in 5 st. of 4 l. In the public worship ed. issued in that year by the Church of Scotland and still in use, st. i. was reversed, ll. 1, 2, being given as ll. 3, 4; and ll. 3, 4 rewritten, so that it began "While others crowd the house of mirth;" ll. 1, 2 of st. ii. being also rewritten, and ll. 1, 3 of st. iii. altered. In the markings of the *Trs. & Paraphs.* by the eldest daughter of W. Cameron (p. 200, ii.) it is ascribed to Cameron. The revised text of 1781 is included in the *United Presb. H. Bk.*, 1852, Porter's *Selection*, Glasgow, 1853, and a few other collections. [J. M.]

Let the world lament their dead. *C. Wesley.* [*Burial.*] Appeared in *Hys. & Sac. Poems*, 1742, in 6 st. of 8 l. (*P. Works*, vol. ii. p. 186). In the *Wes. H. Bk.*, 1780, st. iv.–vi. were given as No. 57: "Jesus, faithful to His word," and this abbreviated form of the hymn has been repeated in several collections, and is still in C. U. [J. J.]

Let there be light! Thus spake the Word. *J. Montgomery.* [*Missions.*] This

hymn was printed in the *Evangelical Magazine*, June, 1818, in 8 st. of 4 l., and headed "Hymn composed for the Anniversary of the Missionary Society by J. Montgomery, Esq., and sung at Spa Fields Chapel, May 14th, 1818." It was included in Cotterill's *Sel.*, 8th ed., 1819, No. 236, in 4 st. of 8 l. In Montgomery's *Christian Psalmist*, 1825, No. 554, st. iv. is omitted, and the rest are divided into 6 st. of 4 l. This form is repeated in his *Original Hymns*, 1853, No. 260, is the revised text, and is in several collections in G. Britain and America. The hymn "From day to day, before our eyes," in Beecher's *Plymouth Coll.*, 1855, the N. Y. *Songs for the Sanctuary*, 1865, and other American hymn-books, is composed of st. iv.–viii. of the *Evangelical Magazine* text of 1818. (*Cotterill's* st. iii., iv.). [J. J.]

Let us ask the important question. *J. Hart.* [*Passiontide.*] Pub. in his *Hymns*, &c., 1759, No. 56, in two parts, the second being "Great High Priest, we view Thee stooping," and headed "Faith and Repentance." Pt. i., in 5 st. of 8 l., asks and answers the important question, "What is it to be a Christian?" and Pt. ii., in 3 st. of 8 l., is a Prayer based upon the answer given in Pt. i. Both parts are in C. U., but the second ("Great High Priest, &c."), which is by far the finer of the two, is also by far the more popular. It is in several collections in G. Britain and America. [J. J.]

Let us love, and sing, and wonder. *J. Newton.* [*Praise for Redeeming Love.*] Appeared in his *Twenty Six Letters on Religious Subjects, by Omicron*, 1774, in 6 st. of 6 l., and headed, "Praise for Redeeming Love." It was also given in the *Gospel Magazine*, May, 1774, and in the *Olney Hymns*, 1779, Bk. iii., No. 82. It is in C. U. in G. Britain and America, and sometimes in an abbreviated form. [J. J.]

Let us praise God this day. [*The Annunciation.*] Included anonymously in *Hys. for the Festivals and Saints Days of the Church of England*, Oxford, 1846. It was repeated, with the addition of a doxology, in Stretton's *Church Hys.*, 1850, in Johnston's *English Hyl.*, 1852, and other collections. The text of *H. A. & M.*, 1875, is from Fallows's *Sel.*, 1847. In addition to the original, two altered forms of the text are in C. U.:—

1. **Praise we the Lord this day.** This slightly altered text was given in Murray's *Hymnal*, 1852; the *Salisbury H. Bk.*, 1857; *Kennedy* (with new doxology), 1863; the S. P. C. K. *Church Hys.*, 1871, &c. The last-named has *Murray's text* with the omission of st. iii.

2. **O praise the Lord this day.** This text in the *Hymnary*, 1872, is somewhat freely altered, and is in limited use. [J. J.]

Let us sing the King Messiah. *J. Ryland.* [*Praise to Christ as King.*] This fine paraphrase of Ps. xlv., in 7 st. of 6 l., is dated by Dr. Ryland's son "July 31st 1790" [S. MSS.]. It appeared in *Hymns Included for the Use of the United Congregations of Bristol at their Monthly Prayer Meetings for the Success of the Gospel at Home and Abroad, begun in* 1797, Bristol, 1798. The Preface is dated Feb. 26, 1798, and is signed by eight ministers of whom Dr. Ryland is first on the list. This hymn was given, with omissions, in the Bap. *New Selection*, 1828; and subsequently in numerous collections in G. Britain and America. The original text is given in Ryland's *Pastoral Memorials*, 1825, and in D. Sedgwick's reprint of Ryland's *Hymns*, 1862. [W. T. B.]

Let us the sheep in Jesus named. *J. Cennick.* [*Praise to Jesus, the Good Shepherd.*] Pub. as a "Hymn of Praise in a Dialogue," in his *Sacred Hys. for the Use of Religious Societies*, Bristol, 1743, Pt. i., No. iv., in 5 st. of 4 l.; and again, in the same year, in his *Sacred Hys. for the Children of God in the Days of their Pilgrimage*, Lond., 1743. This, in common with all Dialogue hymns with the Moravians, was sung antiphonally, the men taking the first half of each verse, and the women the second. The opening stanzas of this hymn are thus printed for antiphonal singing:—

1. "Let us the Sheep in Jesus nam'd,
Our Shepherd's Mercy bless:
Let us, whom Jesus hath redeem'd,
Shew forth our Thankfulness.
2. "Not unto us! to Thee alone,
Bless'd Lamb, be Glory giv'n;
Here shall Thy Praises be begun,
But carried on in Heaven."

In its original form this hymn is unknown to the modern collections, but, beginning with st. ii., as:—

"Not unto us! but Thee alone,
Bless'd Lamb, be glory given,"

it appeared in Rippon's Bap. *Sel.*, 1787, No. 384, and is found in several modern hymnals in G. Britain and America, including the Bap. *Ps. & Hys.*, 1858 and 1880, Spurgeon's *O. O. H. Bk.*, 1866, and others. The first stanza of the hymn, "Not unto us but to Thy name" (q.v.), is also from this hymn. [W. T. B.]

Let us with a gladsome mind. *J. Milton.* [*Ps. cxxxvi.*] This paraphrase of Ps. 136 was written according to his biographers, Warton and Mitford, in 1623, when Milton was fifteen, and attending St. Paul's School, London. It appeared in his *Poems in English and Latin*, 1645 (2nd ed. 1673), in 24 st. of 2 l., with the refrain—

"For His mercies aye endure,
Ever faithful, ever sure."

In its full form it is not in C. U., but numerous abbreviations, all beginning with the opening stanza, are in use in all English-speaking countries. Another arrangement in L. M., and without the refrain, is given in Martineau's *Hymns*, 1840, No. 100, as "*O* let us, with a *joyful* mind." Sir H. W. Baker's version of Ps. cxxxvi., "Praise, O praise our God and King"; H. Trend's "Praise, O praise our heavenly King," in Skinner's *Daily Service Hymnal*, 1864, the *People's H.*, 1867, and others; and T. Darling's "Come, and let us praises sing," in his *Hymns*, 1887, are all based upon Milton's text. [J. J.]

Let worldly minds the world pursue. *J. Newton.* [*Dedication of self to God.*] Pub. in R. Conyers's *Ps. & Hys.*, 1774, No. 180, and again in the *Olney Hymns*, 1779, Bk. iii., No. 59, in 6 st. of 4 l., and headed "Old things are passed away." It is in C. U. in its full form, and also abbreviated, beginning with st. iii., "As by the light of opening day." This abridged text is more popular than the full

form of the hymn. It was given in Bickersteth's *Christian Psalmody*, 1833, and is found in several modern hymn-books. [J. J.]

Let Zion's watchmen all awake. *P. Doddridge.* [*Ordination—Ember Days.*] Written at "Floor, Oct. 21, 1736" [D. MSS.], in 5 st. of 4 l. This is Floore in Northamptonshire, and the hymn was written for the ordination of a Minister, probably for that place. It was pub. in Job Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 324; and again in J. D. Humphreys's ed. of the same, 1839, No. 350. Its use is extensive, especially in America. [J. J.]

Lewers, Jane. [Gray, Jane.]

Lewis, George, D.D., of Llanuwchllyn, was b. at Trelech, Caermarthenshire, in 1762. His parents were members of the Established Church, but he became a minister of the Independents. He was a learned man, and highly respected by all who knew him. He is the author of several works of great value, and the hymn "Rhyfedd na buaswn 'nawr" was composed by him. He d. in 1822. [W. G. T.]

Lie down, frail body, here. *H. Bonar.* [*Burial.*] Appeared in his *Hys. of Faith and Hope*, 1st series, 1857, in 13 st. of 4 l., and entitled, "The Flesh resting in Hope." It is given in an abridged form in a few collections, including Dale's *English H. Bk.*, 1874. From it also is taken the cento "Rest for the toiling hand." [J. J.]

Liebe die du mich zum Bilde. *J. Scheffler.* [*The Love of Christ.*] No. 107, in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 180), in 6 st. of 6 lines, entitled, "She [the Soul] surrenders herself to the Everlasting Love." Included as No. 35 in the Berlin *G. L. S.*, ed. 1863, with an additional st. as iv., "Liebe die du Kraft und Leben," added when the hymn was given in the *Geistreiches G. B.*, Halle, 1697, p. 184.

"It is one of the most beautiful and profound hymns of the spiritual love of the soul to her Saviour," says Lauxmann in *Koch*, viii. 290. Wetzel, in his *A. H.*, ii. 771–776, relates that one evening in 1722 Benjamin Schultze, a German missionary at Madras, sang it from *Freylinghausen*, and was so delighted with it that he determined that his Malabar scholars should share his pleasure. That evening he translated verse after verse, not resting till he had finished it two hours after midnight. The success he attained led him to translate 103 hymns from the German which are still sung in South India.

Translations in C. U. :—

1. Lord, Thine image Thou hast lent me. By J. C. Jacobi, in his *Psal. Germanica*, 1720, p. 1, in 7 st. It is one of his best *trs.* It was slightly altered in his ed. 1722, p. 33, and again in his ed. 1732, p. 56; and thence in the *Moravian H. Bk.*, 1754, Lady Huntingdon's *Selection*, 1780, and Dr. Pagenstecher's *Coll.*, 1864. St. i., iii., iv., vii., were included in the Pennsylvanian Luth. *Ch. Bk.*, 1868, and the Ohio Luth. *Hyl.*, 1880. In the *Moravian H. Bk.*, 1789 (1849, No. 21), it was considerably altered, and began, "In Thine image, Lord, Thou mad'st me." A cento in 5 st. of 4 l., beginning, "Love divine! I would adore Thee," is in the Roxburgh Place *Coll.*, Edinburgh, 1824; and sts. i.–iv., slightly altered from the 1826 Moravian, are in the Dalston Hospital *H. Bk.*, 1848.

2. In Thine image Thou didst make us. As No. 54 in the Cooke-Denton *Hymnal*, 1853, in 3 st. of 6 l., and a doxology. It is based on Jacobi, but is entirely rewritten by Canon Cooke. This was repeated, unaltered, in the *Salisbury H. Bk.*, 1857, *New Zealand Hyl.*, 1870 *Parish H. Bk.*, 1875, and, slightly altered, in the *Sarum Hyl.*, 1868.

3. O Love, Who formedst me to wear. An exceedingly good *tr.* in 7 st. by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 96, and as No. 47 in her *C. B. for England*, 1863. This has come into extensive use, and is included in full in the *New Zealand Hyl.*, 1870, and in Schaff's *Christ in Song*, 1869, p. 414. In 1861 it was included, slightly altered and with the omission of st. iv., v., in *H. A. & M.*, and repeated in the revised ed. of 1875, and other hymnals. Other centos are in the *People's H.*, 1867; Horder's *Cong. Hyl.*, 1884, &c.

Other trs. are:—(1) "Love divine! 'neath human feature," in the *Christian Treasury*, 1858, p. 155. (2) "Loved One! who by grace hast wrought me," by Mrs. Findlater, in *H. L. L.*, 1862, p. 40 (1884, p. 207). (3) "Love, Who in the first beginning," by *Miss Cox*, 1864, p. 201; repeated in the *Moravian H. Bk.*, 1886. (4) "Love, which in Thine image made me," by R. Massie, in the *British Herald*, Nov. 1865, p. 168, and Reid's *Praise Bk.*, 1872. [J. M.]

Liebich, Ehrenfried, was b. July 15, 1713, at Probsthain, near Goldberg, Silesia, where his father was a miller. He assisted his father in the mill up to his sixteenth year, and was thereafter allowed to study at the Latin school at Schweidnitz, and the St. Elisabeth school at Breslau. At Easter, 1738, he entered the University of Leipzig as a student of Theology, and on concluding his course in 1740, was for some time engaged in private tuition. In April, 1742, he became pastor at Lomnitz and Erdmannsdorf, near Hirschberg, Silesia, and remained there till his death on June 23, 1780 (*Koch*, vi. 391; *Allg. Deutsche Biog.*, xviii. 584, &c.).

Liebich is one of the best German hymn-writers of the middle of the 18th century; Scriptural, heartfelt, and good in style, always edifying, if sometimes too didactic. He had begun hymn-writing about 1749, and contributed 8 hymns to the Hirschberg *G. B.*, 1752. A copy of this book fell into the hands of C. F. Gellert during a visit to Carlsbad in 1763, and through his encouragement Liebich began again to compose hymns. He pub. his compositions as: (1) *Geistliche Lieder und Oden*, &c., Hirschberg and Leipzig, 1768, with 142 hymns. (2) New ed., Liegnitz, 1773; with a second part, entitled, *Geistliche Lieder zur Erbauung*, Liegnitz, 1774, with 94 hymns.

A considerable number of his hymns passed into German C. U., and still hold their place. Those which have been *tr.* into English are:—

i. Dir, dir, du Geber aller Gaben. *Harvest Thanksgiving.* 1768, p. 128, in 16 st. of 6 l., entitled, "The Goodness of God in the Harvest." This has passed into English through the following forms.

1. O dass doch bei der reichen Ernte. This is st. xi.–xvi., as altered by J. S. Diterich, in the Berlin *G. B.*, 1780, No. 172; repeated in the Berlin *G. L. S.*, ed. 1863. From this form the recasts of st. xii.–xvi., beginning, "Kommt, Christen, Gottes Huld zu feiern," were included, as No. 250, in Bunsen's *Versuch*, 1833, and *tr.* as:

Come, Christians, praise your Maker's goodness. A good *tr.* from *Bunsen*, by Miss Winkworth, as No. 181, in her *C. B. for England;* repeated in the Ohio *Evang. Luth. Hyl.* 1880.

2. Wir kommen, deine Huld zu feiern. This is a

very greatly altered form of st. xii. ff., as No. 850, in the Berlin *G. B.*, 1829; retaining little either from Liebich or Diterich. It is repeated in Bunsen's *Versuch*, 1833, No. 666, and the Württemberg *G. B.*, 1842, No. 543. The *tr.* in C. U. from this form is:—

We come, our hearts with gladness glowing. A good *tr.* from the text of 1829, by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 199; repeated, abridged, in the American Unitarian *Hys. for the Ch. of Christ*, Boston, 1853, and in Archdeacon Pott's *Coll.*, 1861.

Another tr. is: "O Lord, Thy goodness we adore," by *Lady E. Fortescue*, 1843, p. 29.

ii. Gott ist getreu! Sein Herz, sein Vaterherz. *Trust in God.* 1768, p. 181, in 9 st. of 9 l., entitled, "The faithful God, 1 Cor. x. 13." It is a beautiful hymn, and has been specially appreciated in Württemberg, where it is found in the Württemberg *G. B.*, 1791, No. 24 (1842, No. 45). Lauxmann, in *Koch*, viii. 416, says it was the favourite hymn of J. C. F. Steudel, Professor of Theology at Tübingen, who d. 1837; was sung by the Württemberg contingent at a field service near Toul, in August, 1870, during the Franco-German War, &c. The *trs.* are:—

1. Our God is true! Them He will ne'er forsake. In full, by Dr. H. Mills, in his *Horae Ger.*, 1845 (1856, p. 182); repeated, abridged, in the Amer. Luth. Gen. Synod's *Coll.*, 1852, and the Ohio *Evang. Luth. Hyl.*, 1880.

2. My God is true! His heart, a Father's heart. A good and full *tr.* by R. Massie, in his *Lyra Domestica*, 2nd Ser., 1864, p. 119; repeated, in full, in Reid's *Praise Bk.*, 1872; and abridged in the *Ibrox Hyl.*, 1871.

iii. Hier ist mein Herz! Mein Gott, ich geb' es dir. *Self-surrender to God.* 1768, p. 79, in 9 st. of 9 l. (ll. 1, 9 of each st. being "Hier ist mein Herz"), entitled, "Surrender of the heart to God," and suggested by Proverbs xxiii. 26. Included, as No. 763, in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

Here is my heart! my God I give it Thee. A good *tr.*, omitting st. iv., by Mrs. Findlater, in *H. L. L.*, 1st Ser., 1854, p. 16 (1884, p. 21). Included, in full, in Boardman's *Sel.*, Philadelphia, U. S., 1861; *Lyra Eucharistica*, 1863 and 1864, &c. The *trs.* of st. i.–iii., v., reduced to 6·8's, and beginning, "Here is my heart, I give it Thee," were included in the American *Sabbath H. Bk.*, 1858; and, repeated, omitting st. ii., in the *Christian H. Bk.*, Cincinnati, 1865.

iv. So bringen wir den Leib zur Ruh. *Burial.* 1774, p. 204, in 12 st., entitled, "At the burial of a corpse." In the Bavarian *G. B.*, 1854, No. 229, beginning "*Nun* bringen wir." *Tr.* as, "This body, weary and distressed," by Dr. H. Harbaugh, in the German Reformed *Guardian*, June, 1863, p. 187. [J. M.]

Liebster Immanuel, Herzog der Frommen. [*Love to Christ.*] Included in Dr. Ahasuerus Fritsch's *Himmels-Lust*, 2nd ed., 1679 [Leipzig Town Library; not in 1st ed., 1670], No. 36, p. 343, in 5 st. of 6 l., entitled "The everwished for sweet Jesus." The hymn has been ascribed to Fritsch (b. Dec. 16, 1629, at Mücheln on the Geissel near Merseburg; became, 1657, tutor to Count Albert Anton of Schwarzburg-Rudolstadt; d. Aug. 24, 1701, as Chancellor and President of the Consistory at Rudolstadt), but on no clear evidence. In the Berlin *G. L. S.*, ed. 1863, No. 1342. In the *Geistreiches G. B.*, Halle, 1697, p. 160, and many later books, it begins, "Schönster Immanuel." The *tr.* in C. U. is:—

Dearest Immanuel, Prince of the lowly. A *tr.* of st. i.–iv., by M. W. Stryker, as No. 183 in his *Christian Chorals*, 1885. [J. M.]

Liebster Jesu! du wirst kommen. [*Advent.*] Included in the *Geistreiches G. B.*, Halle, 1697, p. 257, in 10 st. of 5 l. Repeated in Porst's *G. B.*, 1713 (ed. 1855, No. 561, ascribed to Christoph Pfeiffer, who was only born in 1689). The *tr.* in C. U. is:—

Jesus, Saviour, once again. A good but rather free *tr.* of st. i.–iii., v., vii., by Miss Dunn in her *H. from the Ger.*, 1857, p. 47. Repeated in full in Dr. Pagenstecher's *Coll.*, 1864; and, omitting st. iii., in Curwen's *Sabbath H. Bk.*, 1859.

Another tr. is:—"Precious Jesus! Thy returning," in the *British Herald*, Oct. 1866, p. 344, and Reid's *Praise Bk.*, 1872, No. 238. [J. M.]

Liebster Jesu wir sind hier Deinem Worte nachzuleben. *B. Schmolck.* [*Holy Baptism.*] 1st pub. in his *Heilige Flammen* (ed. 1709, No. 115, p. 180, apparently first in the 3rd ed., 1706), in 7 st. of 6 l., entitled "Seasonable Reflections of the sponsors on their way with the child to Baptism." Included in many German collections, and recently as No. 462 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

1. Jesus, Lord, Thy servants see. A good *tr.*, omitting st. iv., by Miss Cox in her *Sacred H. from the Ger.*, 1841, p. 63 (1864, p. 73). Repeated in full in Mercer's *C. P. & H. Bk.* 1857; and, abridged, in Mercer's Ox. ed., 1864, Rorison's *H. & Anthems*, 1851, and the *Wes. H. Bk.*, 1875.

2. Blessed Jesus, here we stand. A good *tr.*, omitting st. iv., by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 86 (in her *C. B. for England*, 1863, No. 90). Included in the *Scottish Hyl.*, 1869, &c.; and, in America, in the Pennsylvanian Luth. *Ch. Bk.*, 1868, *Presb. Hyl.*, 1874, &c. According to Kübler (*Hist. Notes to Lyra Ger.*, 1865, p. 220), this version was sung, April 27, 1863, at the baptism of the Princess Victoria of Hesse at Windsor Castle.

3. Blessed Jesus, we are here. A good *tr.*, omitting st. v., by Dr. Kennedy, as No. 234 in his *Hymn. Christiana*, 1863.

4. Blessed Lord, Thy servants see. This is No. 166 in Dr. Allon's *Suppl. Hys.*, 1868, and consists of *trs.* of st. i., vi., altered from *Miss Cox*, and of st. vii., altered from *Miss Winkworth*. Repeated in Dr. Dale's *Eng. H. Bk.*, 1874, Horder's *Cong. Hys.*, 1884, &c.

5. Dearest Jesus! we are here, On Thy tender grace relying. In full, by Dr. M. Loy, as No. 222 in the Ohio *Lutheran Hyl.*, 1880.

Other trs. are:—(1) "O blessed Saviour! here we meet," by *Lady E. Fortescue*, 1843, p. 20. (2) "According to Thy Gospel, we," by *Dr. G. Walker*, 1860, p. 34. (3) "Following Thy words of grace," as No. 945 in the *Moravian H. Bk.*, 1886. [J. M.]

Life is the time to serve the Lord. *I. Watts.* [*Life for God.*] 1st pub. in his *Hys. & S. Songs*, in the 2nd ed., 1709, Bk. i., No. 88, in 6 st. of 4 l., and headed "Life the Day of Grace and Hope." It is found in a few modern collections. In the authorized issue of the Scottish

Translations and Paraphrases, 1781, No. xv., on Eccl. ix. 4, &c., it is recast as:—

"As long as life its term extends,
Hope's blest dominion never ends."

In the markings of the *Trans. & Paraphs.*, by the eldest daughter of W. Cameron (q.v.), this recast is attributed to Cameron. Its use is very extensive. [J. J.]

Life nor death shall us dissever. *Bp. R. Heber.* [*Easter.*] Pub. in his posthumous *Hymns*, &c., 1827, p. 79, in 3 st. of 4 l. It is based on the Gospel for the 5th S. after Easter, and is found in several modern hymn-books, including Dale's *English H. Bk.*, 1874, and others. [J. J.]

Lift it gently to the steeple. *J. M. Neale.* [*Dedication of Bells.*] Written in 1865 for an Office for the Benediction of a Bell, compiled by Dr. Neale, for the Benediction of one at Bampton-Aston, Oxon, by the late Bishop of Oxford [Wilberforce]. In 1866 it was included in Dr. Neale's *Original Sequences, Hymns, and other Ecclesiastical Verses*, p. 81, in 10 st. of 4 l., and supplemented by the following note:—

"The above hymn is taken from an Office for the Benediction of a Bell, compiled by the writer for that of one, by the Bishop of Oxford, at Aston-Bampton, Oxon [No, it was Bampton-Aston]; the first example, it is believed, of such a service, if not since the Reformation, at all events since Caroline times. It was again used by the Bishop of Salisbury, at the Benediction of the newly recast Wolsey bell, at Sherborne Minster.

This hymn has also been rearranged as, "Now at length our bells are mounted" (st. ix. slightly altered being placed as st. i.), so as to make it suitable for singing after the bells are fixed and ready to be rung. [J. J.]

Lift the strain of high thanksgiving. *J. Ellerton.* [*Church Restoration.*] Written for the reopening of St. Helen's Church, Tarporley, Cheshire, 1869, and pub. in the S. P. C. K. *Church Hys.*, 1871. From *Church Hys.* it has passed into numerous collections in G. Britain and America. From this hymn, and "In the Name which earth and heaven" (q. v.), Mr. Ellerton compiled a cento for the reopening of the nave of Chester Cathedral, January 25, 1872. [J. J.]

Lift up your heads, ye gates of brass. *J. Montgomery.* [*Missions.*] This hymn is amongst the "M. MSS.," but is undated. It was printed in the *Evangelical Magazine*, 1843; and again in Montgomery's *Original Hymns*, 1853, No. 265, in 19 st. of 4 l., and entitled "China Evangelized"; Pt. ii. beginning "Ye armies of the living God"; and Pt. iii. "No carnal weapons those ye bear." In the S. P. C. K. *Church Hymns*, 1871, No. 291, is composed of st. i.–iii., xviii., xix. somewhat altered. [J. J.]

Light of life, seraphic Fire. *C. Wesley.* [*Holiness desired.*] Appeared in *Hys. and Sac. Poems*, 1749, vol. ii., in 3 st. of 8. l., as No. 18 of "Hys. for those that wait for full Redemption" (*P. Works*, 1868–72, vol. v. p. 309). In 1780 it was given in the *Wes. H. Bk.*, No. 387, with the omission of st. iii. This form of the hymn has come into extensive use in G. Britain and America. It also sometimes appears as "Light of life, *celestial* Fire," as in Kennedy, 1863. [J. J.]

Light of life so softly shining. *H. Bonar.* [*The Light of Life desired.*] Pub. in his work *The Song of the New Creation and Other Pieces*, 1872, p. 113, in 6. st. of 4 l., and repeated, with the omission of a stanza in the Scottish *Presb. Hymnal for the Young*, 1882. [J. J.]

Light of the lonely pilgrim's heart. *Sir E. Denny.* [*Missions.*] Appeared in *Ps. & Hys. and Spiritual Songs*, Lond., D. Walther, 1842, Pt. i., No. 69, in 6 st. of 4 l. From this collection (*J. G. Deck's*) it passed in a full or an abbreviated form into numerous hymnals in all English-speaking countries, and has become one of the most widely used of the author's hymns. In addition to appearing in the hymnals, it was also pub. by the author in his *Hymns & Poems*, 1848, p. 44 (3rd ed. 1870, p. 14), and headed "The Heart Watching for the Morning," with the quotation from Cowper's Task:—

"Thy saints proclaim Thee King: and in their hearts
Thy title is engraven with a pen
Dipp'd in the fountain of eternal love,"

by which it was apparently suggested. A cento from this hymn, beginning with st. ii., "Come, blessed Lord! bid every shore," is in a few collections. [J. J.]

Light of the world that shines to bless. *Cecil F. Alexander, née Humphreys.* [*The Light of the World.*] From her *Hymns, Descriptive and Devotional*, 1858, No. 17, in 9 st. of 4 l., and based on the words "I am the Light of the world," into the *People's Hyl.*, 1867, No. 361, and others. [J. J.]

Light of those whose dreary dwelling. *C. Wesley.* [*Christmas.*] 1st pub. in his *Hymns for the Nativity of Our Lord*, 1746, No. xi., in 3 st. of 8 l. (*P. Works*, 1868–72, vol. iv. p. 116). It was adopted by *M. Madan* in 1760, *R. Conyers* in 1774, *A. M. Toplady* in 1776, and most evangelical hymnal compilers of that period. At the first it was retained in an unaltered form, but the changes made by Toplady in 1776 were followed by others, until at the present time, although found in numerous collections in all English-speaking countries, it is difficult to find any two texts alike. The secret lay in its being a purely Arminian hymn, but so constructed that it could be easily turned to account by Calvinists. For the alterations in use, *Toplady*, 1776, *Cotterill*, 1810, *Bickersteth*, 1833, and *Elliott*, 1835, are mainly answerable. In 1830 it was given in the *Supplement* to the *Wes. H. Bk.* in an unaltered form. [J. J.]

Like the first disciples, In their strange, glad hour. *G. Rawson.* [*Holy Communion.*] A Post-Communion hymn, printed for the first time at the close of an article in the *Evangelical Magazine*, June, 1881, by the Editor, the Rev. H. R. Reynolds, D.D., on "Hymns," with special reference to those by Mr. Rawson. It is in 6 st. of 4 l., and headed "We have seen the Lord." In 1884 it was included in Horder's *Cong. Hymns*. [J. J.]

Lindemann, Johann, s. of Nicolaus Lindemann, burgess at Gotha, was b. at Gotha c. 1550. He attended the Gymnasium at Gotha, and apparently thereafter studied and graduated M.A. at Jena. He appears to have

become cantor at Gotha in 1571 or 1572, and retired from this post, on a pension, in 1631. In 1634 he was a member of the new Council at Gotha. The date of his death is unknown. (*Monatshefte für Musikgeschichte*, 1878, p. 73; MS. from Superintendent Dr. Otto Dreyer, of Gotha, &c. The extant register of births at Gotha only goes back to 1566, that of deaths only to 1659.)

Lindemann's *Decades Amorum Filii Dei* seem to have been pub. at Erfurt, 1594 and 1596. The ed. of 1598 [Royal Library, Berlin] is entitled *Amorum Filii Dei Decades Duae: Das ist Zwantzig liebliche und gantz anmutige lateinische und deutsche newe Jharss oder Weyhenachten Gesenglein.* He is there described as Cantor and musician to the churches and schools at Gotha. Whether he is the author of the words of any of these pieces is not certain. Nor is it even clear that he was the composer of the melodies; but it is evident that he must have arranged and harmonised them. The two best known of these pieces are "Jesu wollst uns weisen" (No. 3, in 3 st.), and, "In dir ist Freude" (*Love to Christ*). The latter is No. 7 in 2 st. of 12 l. It is set to a tune adapted from a madrigal by Giovanni Giacomo Gastoldi da Caravaggio (his *Balletti* appeared at Venice 1591, 1593, 1595, 1597, &c.), and is marked as "Balletti: L'innamorato: A Lieta Vita: à 5." The text is repeated in the *Unv. L. S.*, 1851, No. 42. The *tr.* in C. U. is: "In Thee is gladness." A full and good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser. 1858, p. 155, and her *C. B. for England*, 1863, No. 156. [J. M.]

Linquunt tecta Magi principis urbis. *C. Coffin.* [*Epiphany.*] Included in the *Paris Breviary*, 1736, for Lauds on the feast of the Epiphany, and again in his *Hymni Sacri*, 1736, p. 40. It is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Lo! the pilgrim Magi Leave their royal halls. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 110. It was repeated in the *People's H.*, 1867; the *Hymnary*, 1872, and others.

Other trs. are:—

1. From princely walls in Eastern pomp array'd. By I. Williams, in the *British Magazine*, 1835, and his *Hys. tr. from the Parisian Brev.*, 1839.

2. The princely city passing by. J. C. Earle, in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

Lintrup, Severin Falk, was b. Nov. 17, 1700, at Tarmun, in Jutland, Denmark. In 1723 he entered the University of Copenhagen as a student of theology. In 1725 he became curate in charge in the island of Lyo, near Fünen; in 1727 chaplain at Wartau, near Copenhagen; and in 1727 preacher at the Wallö-Spital, near Copenhagen. During his tenure of this last post he became acquainted with some of the Moravian missionaries, and resigning his appointment in 1734, he joined the Brethren at Herrnhut. Subsequently he preached in several of their communities (e.g. at Gnadenberg, in Silesia, on its foundation in 1743), and was also sent on various missions to Denmark and Sweden. He d. at Herrnhut, Feb. 15, 1758 (G. F. Otto's *Lexicon ... Oberlausizischen Schriftsteller*, vol. ii., 1802, p. 490, &c.). In the *Historische Nachricht* to the *Brüder G. B.*, 1778, two hymns are ascribed to him, viz., Nos. 1048, st. ii., iii., and 1073. One of these is in English C. U., viz.:—

Mein Heiland! wirf doch einen Blick. *Christian Church.* Appeared as No. 1172 in *Appendix* vi., *cir.* 1737, to the *Herrnhut G. B.* 1735, in 12 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1073, it is reduced to 6 st., viz., i., iii., viii., ix., xi., xii. *Tr.* as: (1) "O Lord, lift up Thy countenance." In full, from the *Brüder G. B.*, by F. W. Foster, as No. 513 in the *Moravian H. Bk.*, 1789 (1886, No. 788). St. i., iii., iv. of this version are in Dr. Martineau's *Hymns*, 1840 and 1873. Another *tr.* is, "My dearest Saviour! cast an eye." As No. 80 in the *Moravian H. Bk.*, 1742 (1754, pt. ii. No. 142). [J. M.]

Liscovius, Salomo, s. of Johann Liscovius, or Lischkow, pastor at Niemitsch, near Guben, was b. at Niemitsch, Oct. 25, 1640. He entered the University of Leipzig in 1660, and then went to Wittenberg, where he graduated M.A., and was crowned as a poet. Shortly thereafter he was appointed pastor at Otterwisch with Stockheim, near Lausigk, and ordained to this post April 21, 1664. He was then, on March 29, 1685, appointed second pastor of St. Wenceslaus's church, at Wurzen. He d. at Wurzen, Dec. 5, 1689. (*Koch*, iii. 385; Rotermund's continuation of Jöcher's *Gelehrten-Lexikon*, iii. 1950, &c.)

Liscovius was one of the best German hymn-writers of the second rank in the 17th cent. That is, though his hymns are not lacking in intensity, in depth, or in beauty of form, yet neither by their intrinsic value nor by their adoption into German C. U. are they worthy to be ranked with the hymns of Gerhardt, Franck, Scheffler and others of this period. They appeared mostly in his *Christlicher Frauenzimmers Geistlicher Tugend-Spiegel.* The preface to this book is dated April 14, 1672, and it was probably pub. at Leipzig in 1672; but the earliest ed. extant is that at Leipzig, 1703. Dr. J. L. Pasig pub. 51 of his *Geistliche Lieder*, with a short biographical notice, at Halle, 1855. One of his hymns is *tr.*:—

Schatz über alle Schätze. *Love to Christ.* His finest hymn. 1672 as above, and Pasig, 1855, p. 53. In the Nürnberg *G. B.*, 1676, No. 509, and the Berlin *G. L. S.*, ed. 1863, No. 826. It is in 7 st. of 8 l., the initial letters of the stanzas forming his Christian name *Salomon.* The *trs.* are:—

(1) "Treasure above all treasure," as No. 441 in pt. i. of the *Moravian H. Bk.*, 1754. In the 1789 and later eds. (1886, No. 449), it begins "Jesus, my highest treasure." (2) "Treasure beyond all treasure," by *Miss Dunn*, 1857, p. 60. (3) "Thou treasure of all treasures," by *Miss Manington*, 1863, p. 27. [J. M.]

Litanies, Metrical. 1. The form in which Metrical Litanies are given in the hymn-books now in use, is of modern growth. A few hymns with refrains are found in some of the older collections, as "In the hour of my distress," by Herrick; "Lord of mercy and of might," by Bp. Heber; "Saviour, when in dust to Thee," by Sir R. Grant; "By Thy birth, O Lord of all," by Mrs. Harriet Mozley; "Jesus, Lord of life and glory," by J. J. Cummins, and a few others. These, however, were usually classed not as Metrical Litanies, but as hymns, and as such were embodied in the collections.

2. The Metrical Litanies of the modern hymn-books began in 1854 with one or two in rhythmical prose on the Childhood and Passion of Jesus, one of the first, if not the first, being No. 63 below. By slow degrees these have been increased, written mainly in rhymed metre, the first being No. 21 below, until provision has been made for most of the Fasts and Festivals of the Church. In a few instances, as noted hereafter, they are published as separate works from the hymn-books. The usual practice, however, is to give them as a separate division or section of the hymnal.

3. Amongst the earliest writers of Metrical Litanies were Dr. F. G. Lee, Dr. Littledale, and G. Moultrie; and amongst the later Bp. H. E. Bickersteth, Sir H. W. Baker, and T. B. Pollock.

4. In arranging the Metrical Litanies for reference great difficulty is presented in their sameness, and the habit which some authors and compilers have of beginning several Litanies with the same stanza. Another difficulty

is created by compilers of hymnals breaking the Litanies into parts which differ from those adopted by the authors. In the following list of Metrical Litanies these difficulties have been kept in view :—

1. **All our sinful words and ways.** *Lent.* By L. F. in Mrs. Brock's *Children's H. Bk.*, 1881.

2. **Bread of Life, the angels' Food.** *Holy Communion.* By Dr. Littledale in the *People's H.*, 1867, No. 598.

3. **By the word to Mary given.** *The Birth of Jesus.* In the *Hymnary*, 1872, this is given as "By the angel's word of love."

4. **By the Name which Thou didst take.** *The Childhood of Jesus.*

5. **By the blood that flow'd from Thee.** *The Passion of Jesus.*

6. **By the first bright Easter-day.** *The Resurrection of Jesus.*

Nos. 3–6 are by F. W. Faber in his *Hymns*, 1862, the Roman Catholic *Hys. for the Year*, &c.

7. **By the prayer that Jesus made.** *For Unity.* In the *Eucharistic Hymnal*, 1877.

8. **By Thy birth, O Lord of all.** *The Childhood of Jesus.* By Mrs. Harriet Mozley, pub. in *Hys. for the Children of the Ch. of England*, &c., 1835. In the S. P. C. K. *Church Hys.*, 1871, it is considerably altered, and sts. v. vi. are rewritten.

9. **Christ, the woman's promised seed.** *Christmas and Epiphany.* A. W. Hutton.

10. **Christ, Whose mercy guideth still.** *Lent and Passiontide.* R. F. Littledale in the *People's H.*, 1867, altered in *Hys. and Carols*, &c. (Ch. Extension Association), 1871, to "Christ, Whose mercy lasts for aye."

11. **Father, from Thy heavenly throne.** *Holy Communion.* By J. S. B. Monsell.

12. **Father, from Thy throne on high.** *For Little Children.* By Mrs. Streatfeild in Mrs. Carey Brock's *Children's H. Bk.*, 1881.

13. **Father, hear Thy children's call.** *Lent.* By T. B. Pollock in *H. A. & M.*, 1875.

14. **God the Father, from on high.** *For a Sick Person.* In the *Priest's Prayer Book*, by R. F. Littledale, 1864.

15. **God the Father, from Thy throne.** *Rogation Days.* By Sir H. W. Baker in *H. A. & M.*, 1861.

16. **God the Father, hear and pardon.** *Lent and Passiontide.* J. S. B. Monsell.

17. **God the Father, hear our cry.** *Lent.* In the *Eucharistic Hymnal*, 1877.

18. **God the Father, in the sky.** *Holy Trinity.* By W. J. Irons.

19. **God the Father of all might.** *Lent.* By A. W. Hutton.

20. **God of God, and Light of Light.** *Holy Communion.* By Sir H. W. Baker in *H. A. & M.*, 1875.

21. **God the Father, seen of none.** *Passiontide.* By R. F. Littledale, written about 1860 for the schools of St. Mary the Virgin, Crown Street, Soho, London. In the *People's H.*, 1867.

22. **God the Father, throned on high.** *Jesus Glorified.* By T. B. Pollock in *H. A. & M.*, 1875.

23. **God, the Holy Ghost, by Whom.** *The Holy Ghost.* In the *Eucharistic Hymnal*, 1877.

24. **Great, mysterious Trinity.** *For all Times.* T. B. Pollock.

25. **Hear us, Son of God, O hear.** *Of Commendation.* By G. Moultrie in the *People's H.*, 1867; and again in the author's *Espousals of S. Dorothea*, 1870.

26. **Heavenly Father, from Thy throne.** *Passiontide.* V. Hutton. In Mrs. Brock's *Children's H. Bk.*, 1881. [See **Various.**]

27. **Heavenly Father, let Thy light.** *Missions.* In Mrs. Brock's *Children's H. Bk.*, 1881.

28. **Holy Father, from Thy throne.** *Holy Trinity.* "C. S." in *Lyra Messianica*, 1864, i.e. Charlotte Sellon.

29. **Holy Father, hear our cry.** *The Holy Ghost.* By Cecil Moore in Mrs. Brock's *Children's H. Bk.*, 1881. [See **Various.**]

30. **Holy Jesu, All in All.** *Jesus glorified in His Saints.* T. B. Pollock, written for *Hys. for Use in the Ch. of St. Ethelburga, Bishopsgate*, 1873.

31. **Holy Spirit, wondrous Dove.** *Holy Ghost.* In the *People's H.*, 1867. By R. F. Littledale; it forms part of "Holy Spirit, *Heavenly* Dove."

32. **Jesu, David's Root and Stem.** *The Holy Childhood.* In *People's H.*, 1867, by R. F. Littledale.

33. **Jesu, dwelling here below.** *Life of our Lord.* T. B. Pollock.

34. **Jesu, from Thy throne on high.** *For Children.* T. B. Pollock.

35. **Jesu, for us sinners slain.** *The Resurrection of Jesus.* By R. F. Littledale in the *People's H.*, 1867.

36. **Jesu, in Thy dying woes.** *The Seven Words on the Cross.* By T. B. Pollock.

37. **Jesu, King of boundless might.** *The Holy Name.* By R. F. Littledale in the *People's H.*, 1867.

38. **Jesu, life of those who die.** *The Four Last Things.* By T. B. Pollock in *H. A. & M.*, 1875.

39. **Jesu, Lord most mighty.** *Lent.* A. T. Russell, in his *Ps. and Hys.*, 1851.

40. **Jesu, Saviour, ever mild.** *For Children.* By R. F. Littledale, in *H. A. & M.*, 1875, chiefly from the *People's H.*, No. 592.

41. **Jesu, Saviour, hear me call.** *Lent.* In the *Scottish Hymnal*, 1884.

42. **Jesu, Son of God most high.** *The Childhood of Jesus.* T. B. Pollock.

43. **Jesu, Son of the living God.** *The Holy Name.* In the Ch. Extension Association's *Hys. & Carols*, 1871.

44. **Jesu, we are far away.** *Lent.* T. B. Pollock.

45. **Jesu, Who for us didst bear.** *Passiontide.* In the *People's H.*, 1867, by R. F. Littledale.

46. **Jesu, Who when Adam fell.** *Lent.* A. W. Hutton. A few stanzas in this from No. 10.

47. **Jesu, with Thy Church abide.** *For the Church.* By T. B. Pollock and others in *H. A. & M.*, 1875.

48. **Labouring and heavy laden.** *Of Life.* J. S. B. Monsell.

49. **Light that from the dark abyss.** *Jesus, the Light of the World.* By E. B. Birks, q.v. In the *H. Comp.*, 1876.

50. **Lord have mercy, Pity take.** *The Sacred Heart.* By J. S. B. Monsell.

51. **My sins have taken such an hold on me.** *Lent.* By J. S. B. Monsell.

52. **My sin, my sin, O God, my sin.** *Lent.* By J. S. B. Monsell.

53. **Now let my soul with God retreat.** *The Holy Ghost.* By J. S. B. Monsell.

54. **O Thou Who art the Gift unpriced.** *The Holy Ghost.* In Mrs. Brock's *Children's H. Bk.*, 1881, by S. J. Stone.

55. **Pity on us, heavenly Father.** *Passiontide.* By J. S. B. Monsell.

56. **Risen Jesu, Thee we greet.** *The Resurrection and Ascension.* By V. Hutton in Mrs. Carey Brock's *Children's H. Bk.*, 1881. Sometimes given as "Jesu, Lord, enthroned on high."

57. **Risen Lord, enthroned on high.** *The Ascension.* G. Moultrie, in his *Primer*, 1864, *Lyra Messianica*, 1864, and his *Hys. & Lyrics*, 1867.

58. **Sacred Heart of Jesus, pour.** *The Sacred Heart.* J. S. B. Monsell.

59. **Son of God, for man decreed.** *The Incarnate Word.* By T. B. Pollock in *H. A. & M.*, 1875.

60. **Spirit blest, who art adored.** *The Holy Ghost.* T. B. Pollock.

61. **Thou Who leaving crown and throne.** *Lent.* By Dr. Littledale in *H. A. & M.*, 1875, part of No. 10.

62. **Uncreated Fount of Light.** *To the Father.* Bp. H. E. Bickersteth in his *Songs in the House of Pilgrimage*, N.D., and his *H. Comp.*, 1876.

63. **Word Eternal, Uncreate.** *Advent.* F. G. Lee, 1st printed in H. Collins's *Hys. for Missions*, 1854; and again in the 1862 *Appendix* to the *Hymnal N.*

64. **Word made Flesh, Emmanuel.** *Advent.* In the *Eucharistic Hymnal*, 1877.

65. **When my feet have wandered.** *Passiontide.* J. S. B. Monsell.

66. **Jesus, hear us, Lord of all.** *Night Litany.* By G. Moultrie in his *Primer*, 1870.

5. In many instances the opening lines given in this list are those of the *second* stanzas of the Litanies. This was necessitated by the great majority of the Litanies opening in the hymn-books with the Invocation to the Holy Trinity, "God the Father, God the Son," or "God the Father, God the Word." The first lines of the *parts* of Litanies also are not included, nor are the first lines of parts 2–7, of the "Seven Words on the Cross" (see No. 35), nor of parts 2–4 of the "Four Last Things" (see No. 37).

6. The Litanies attributed to Sir H. W. Baker appeared in *H. A. & M.*, 1875; A. W. Hutton, in a *Supplement to H. A. & M.* (old ed.), pub. by him in 1875; W. J. Irons, in his *Ps. & Hys. for the Church*, 1875; Dr. Littledale, first on broadsheets, from 1861–66, and then in the *People's H.*, 1867; Dr. Monsell, in

Litany Hymns, 1870, and his *Parish Hymnal*, 1873; and T. B. Pollock, in his *Metrical Litanies for Special Services and General Use*, 1870; and his *Litany Appendix*, 1871. These works, together with the hymnals named in the foregoing notes; Thring's *Coll.*, 1882, the S. P. C. K. *Church Hymns*, 1871; and *A Book of Metrical Litanies*, Lond., Rivingtons, 1874, contain most of the Litanies available for use. Hymns which are also suitable as Litanies are indicated in the **Index of Subjects and Seasons.** [J. J.]

Little children, dwell in love. *H. Alford.* [*St. John the Evangelist.*] First appeared in his *Hys. for the Sundays and Festivals throughout the Year*, 1836 (see his *Life*), in 4 st. of 4 l. In 1844 it was included in his *Ps. & Hys.*, No. 13, and marked, in error, as published therein for the first time. It is found in his *Year of Praise*, 1867; and in his *Poetical Works*, in the 8th ed. of which, 1868, it is dated 1835. It has passed into a few hymnals only. [J. J.]

Little drops of water. [*Importance of Little Things.*] The original of this hymn, by Dr. E. C. Brewer, was 1st pub. in *Reading and Spelling*, 1848, in 5 st. of 4 l. Subsequently it reappeared in a very much altered and improved form in the American *Juvenile Missionary Magazine*, also in 5 st. From that magazine it was copied into *Hymns and Sacred Songs*, pub. at Manchester by Fletcher and Tubbs, 1855, and from that collection it has passed into numerous children's hymnals in the United Kingdom. When the version found in the greatest number of collections is compared with the original it is found that the leading thought of the hymn and the first stanza are all that remain of that first published by Dr. Brewer, thus:—

Dr. Brewer, 1848.	*American Version.*
1. Little drops of water, Little grains of sand, Make the mighty ocean, Make the beauteous land.	1. Little drops of water, Little grains of sand, Make the mighty ocean, *And* the beauteous land.
2. Straw by straw the sparrow Builds its cosy nest; Leaf by leaf the forest Stands in verdure drest.	2. *And the little moments,* *Humble though they be* *Make the mighty ages* *Of eternity.*
3. Letter after letter Words and books are made; Little and by little Mountains level laid.	3. *Little deeds of kindness,* *Little words of love,* *Make our earth an Eden,* *Like the heaven above.*
4. Drop by drop is iron Worn in time away; Perseverance, patience, Ever win their way.	4. *So our little errors* *Lead the soul away,* *From the paths of virtue* *Into sin to stray.*
5. Every finished labour Once did but begin; Try, and go on trying, That's the way to win.	5. *Little seeds of mercy,* *Sown by youthful hands,* *Grow to bless the nations* *Far in heathen lands.*

The somewhat unfinished American text was extensively adopted to 1876, when Bp. Bickersteth, in the revised edition of the *Hy. Comp.*, made it more complete by adding:—

6. Little ones in glory
Swell the angels' song:
Make us meet, dear Saviour,
For their holy throng.

This last thought was taken up by Prebendary Thring, and in his *Collection*, 1880–82, was thus elaborated:—

Little children's angels,
Happy in the sky,
See their Heavenly Father
On His throne on high.

Little children's voices,
Heavenly choirs among,
Swell the angel-chorus
With their simple song.

Glory then for ever
Be to Father, Son,
With the Holy Spirit,
Blessèd Three in One.

In this manner has been built up a very pleasing and popular children's hymn out of a short poem of no interest or merit save its one idea of the power of little things. [J. J.]

Littledale, Richard Frederick, LL.D., D.C.L., S. of John Richard Littledale, merchant, was b. at Dublin on the 14th of Sept., 1833, and was educated at Bective House Seminary, and Trinity College, Dublin. His University course was distinguished. In 1852 he became an University Scholar; in 1854 he was first class in Classics and gold medallist; in 1856 he won the Berkeley gold medal (for Greek), and other honours. He graduated B.A., 1855, M.A., 1858, LL.D., 1862, and D.C.L. at Oxford, 1862. Taking Holy Orders in 1856, he was Curate of St. Matthew's, in Thorpe Hamlet, Norwich, from 1856 to 1857, and of St. Mary the Virgin, Soho, London, from 1857 to 1861. Through ill-health he retired from parochial work in 1861, and devoted himself to literature. Dr. Littledale's publications amount to about fifty in all, and embrace Theological, Historical, Liturgical, and Hymnological subjects chiefly. His prose works include:—

(1) *Application of Colour to the Decoration of Churches*, 1857; (2) *Religious Communities of Women in the Early Church*, 1862; (3) *Catholic Ritual in the Church of England*, 1861; (4) Continuation of Dr. Neale's *Commentary on the Psalms*, vols. ii., iii., iv., 1868–74; (5) *Commentary on the Song of Songs*, 1869; (6) *The Petrine Claims*, 1878–84; (7) *Plain Reasons against joining the Church of Rome*, 1880, &c.; (8) *Short History of the Council of Trent*; and several articles in the *Encyclopædia Brit.*, 1882–88. His contributions to periodical literature have been also extensive and valuable.

Dr. Littledale's Liturgical, Devotional, and Hymnological works include:—

(1) *Offices of the Holy Eastern Church, in the Original Greek*, with translation into English, Notes, &c., 1863; (2) *Carols for Christmas and Other Seasons*, 1863; (3) *The Priest's Prayer Book*, with hymns, 1864, and with *Brief Pontifical* in 1870 and later eds.; (4) *The People's Hymnal*, 1867; (5) *The Children's Bread. A Communion Office for the Young*, with hymns, 1868; (6) *Primitive Liturgies and Translations*, 1868–69; (7) *Children at Calvary: being The Stations of the Cross in Metre for Singing*, 1872; (8) the *Christian Passover*, 1873; (9) *The Altar Manual*, 1863-77. He was joint Editor of Nos. 3, 4, 8 and 9 with the Rev. J. E. Vaux; and of No. 6 with Dr. Neale.

In addition to a large number of hymns, original and translated, in the above works, Dr. Littledale has also directly contributed original and translated hymns to:—

(1) *Lyra Eucharistica*, 1863; (2) *Lyra Messianica*, 1864; (3) *Lyra Mystica*, 1865; (4) *The Eucharistic Hymnal*, 1877; (5) *The Roman Breviary in English*, by the Marquess of Bute, 1879; (6) *The Altar Hymnal*, 1884; (7) *Suppl.* to *H. A. & M.*, 1889; (8) to the *Night Hours of the Church*; (9) to the *St. Margaret's Hymnal* [East Grinstead], 1875; and (10) to the *Church Times*, *The Guardian*, &c., &c.

Dr. Littledale's Hymnological works in verse consist of translations of Danish, Swedish, Greek, Latin, Syriac, German, and Italian hymns, together with original Carols, Hymns, and Metrical Litanies. His translations are annotated elsewhere in this Dictionary (see **Index to Authors and Translators**); his Carols under

Carols; and his Metrical Litanies under **Litanies, Metrical.** His original hymns remain to be noted. These include the following:—

i. In the *Priest's Prayer Book*, 1864:—

1. Captain of Salvation. *Christian Warfare.*
2. Christ, on Whose Face the soldiers. *Passiontide.*
3. Christ, Who hast for sinners suffered. *Passiontide.*
4. God the Father, from on high. *For the Sick.*
5. Lord Jesu, by Thy passion. *Passiontide.*
6. Lord, Who in pain and weariness. *Passiontide.*
7. O Jesu, in Thy torture. *Passiontide.* In *Meditations and Prayers on the Passion of Our Lord Jesus Christ*, 1863.
8. O Lord, to Whom the spirits live. *All Souls.*
9. The clouds of sorrow rest upon mine eyes. *For the Sorrowing.*

ii. In the *People's Hymnal*, 1867:—

10. Christ, our song we lift to Thee. *B. V. M.*
11. Christ, our Sun, on us arose. *Whitsuntide.* In *Carols for Christmas*, &c., 3rd series, 1864.
12. Christ, the Lord, Whose mighty hand. *Prayer for Peace.*
13. Day is past and gone. *Evening.* In the *Church Times*, Feb. 17, 1866.
14. Eternal Shepherd, God most high. *Vacancy of a See or Parish.*
15. Eternal Wisdom, God most high. *Common of Doctors.*
16. God eternal, infinite. *Septuagesima.*
17. Hidden Saviour, great High Priest. *Holy Communion.*
18. I believe in God the Father. *The Creed.*
19. I worship Thee, Lord Jesu. *Holy Communion.* In the *Church Times*, May 10, 1865.
20. In Paradise reposing. *Burial of a Child.*
21. In songs of glad thanksgiving. *General Thanksgiving.*
22. Lord, Whose goodwill is ever sure. *In time of Famine.*
23. Now the sun is in the skies. *Morning.* In the *Church Times*, Jan. 27, 1866.
24. O God of mercy, God of love. *For Rain.*
25. O God, Who metest in Thine hand. *For those at Sea.*
26. O God, Whose Sole-Begotten left. *Almsgiving.*
27. O sing to the Lord, Whose bountiful hand. *Thanksgiving for Rain.*
28. Set upon Sion's wall. *Ember Days.*
29. The Cedar of Lebanon, Plant of renown. *Christmas.* First pub. in Sedding's *Christmas Carols*, 1863.
30. The fight is o'er, the crown is won. *Burial of a Sister of Mercy.*
31. The wintry time hath ended. *Thanksgiving for Fair Weather.*
32. We are marching through the desert. *Processional.*
33. When the day hath come at last. *The Judgment.*

In addition to these, a few of the more widely used of Dr. Littledale's original hymns, as "From hidden source arising," and others, are annotated under their respective first lines. In the *People's H.*, 1867, Dr. Littledale adopted the following signatures:—

A. L. P., i.e., A London Priest.
B., i.e., An initial of a former address.
B. T., i.e., The initials of a former address.
D. L., i.e. Dr. Littledale.
F., i.e., Frederick.
F. R., i.e., Frederick Richard.
L., i.e., Littledale.
P. C. E., i.e., Priest of the Church of England.
P. P. Bk., i.e., Priest's Prayer Book.

Taken as a whole, Dr. Littledale's *trs.* from the seven languages named above are characterised by general faithfulness to the originals, great simplicity of diction, good metre, smooth rhythm, and deep earnestness. His original compositions are usually on special subjects, for which, at the time they were written, there were few hymns, and are marked by the same excellent features of a good hymn as his translations. His main object throughout is to *teach* through Praise and Prayer. [J. J.]

Live, our Eternal Priest. *C. Wesley.* [*Holy Communion.*] 1st pub. in *Hymns on the Lord's Supper* by J. & C. Wesley, 1745, in 5 st. of 6 l. (*P. Works*, 1868–72, vol. iii. p. 303). In its original form it is not in common use, but as altered to "Hail, Thou Eternal Priest" it was given in the *Hymnary*, in 1870–2, in 4 st., st. ii. being omitted, and the rest so changed as to constitute almost a new hymn. [J. J.]

Livermore, Abiel Abbot, D.D., was b. at Wilton, New Hampshire, Oct. 30, 1811, and graduated at Harvard in Arts, in 1833; and Divinity, 1836. The latter year he was ordained as a Unitarian Minister, and became Pastor at Keene, New Hampshire, 1836; Cincinnati, 1850; Yonkers, New York, 1857. In 1863 he removed to Meadville, Pennsylvania, as the President of the Theological School. Dr. Livermore is the author of various works, and was the chief editor of the Cheshire Pastoral Association's *Christian Hymns*, 1844, one of the most widely circulated and estimable of American Unitarian collections. To that collection he contributed "A holy air is breathing round" (*Holy Communion*), which has passed into several collections, including Martineau's *Hymns*, &c., 1873. [F. M. B.]

Livermore, Sarah White, aunt of A. A. Livermore (q. v.), was b. at Wilton, New Hampshire, July 20, 1789; and d. there July 3, 1874, having spent most of her life as a Teacher. Two hymns were contributed by her to the Cheshire P. A.'s *Christian Hymns*, 1844:—(1) Glory to God, and peace on earth, *Christmas.* (2) Our pilgrim brethren, dwelling far. *Missions.* She wrote many others, of which two are given in Putnam's *Singers and Songs of the Liberal Faith*, 1875. [J. J.]

Lloyd, William Freeman, was b. at Uley, Gloucestershire, Dec. 22, 1791. As he grew up he took great interest in Sunday school work, and was engaged in teaching both at Oxford and at London. In 1810 he was appointed one of the Secretaries of the Sunday School Union. He also became connected with the Religious Tract Society in 1816. Miller (to whom we are indebted for these details) says in his *Singers and Songs of the Church*, 1869, p. 418:—

"He commenced the *Sunday School Teacher's Magazine*, conducted for years the *Child's Companion* and the *Weekly Visitor*, and suggested the preparation of a large number of books for children and adults. His own literary productions were various, including several useful books for Sunday School teachers and scholars, and numerous tracts. He was also much engaged in compilation and revision."

Mr. Lloyd d. at the residence of his brother, the Rev. Samuel Lloyd, at Stanley Hall, Gloucestershire, April 22, 1853. Several of his hymns and poetical pieces were given in the R. T. S. *Child's Book of Poetry* (N. D.), and the R. T. S. *My Poetry Book* (N. D.). In 1853 he collected his pieces and published them as, *Thoughts in Rhyme, By W. F. Lloyd*, Lond., Hamilton & Co., and Nisbet & Co. Of his hymns the following are in C. U.:—

1. Come, poor sinners, come to Jesus. *Invitation.* (1835.)
2. Give thy young heart to Christ. *A Child's Dedication to Christ.*

3. My [our] times are in Thine hand. My God, I wish them there. *Resignation.* (1835.)
4. Sweet is the time of spring. *Spring.*
5. Wait, my soul, upon the Lord. *In Affliction.* (1835.)

The date given above, 1835, is from Spurgeon's *O. O. H. Bk.*, 1866, and was supplied to the editor by D. Sedgwick. We have no other authority for that date. The earliest we can find is No. 3, which is in *Hys. for the Poor of the Flock*, 1838. That hymn is very popular. [J. J.]

Lo, at noon 'tis sudden night. *Ann Gilbert, née Taylor.* [*Good Friday.*] From *Hymns for Infant Minds*, 1810, No. 25, in 6 st. of 6 l., and entitled "Jesus Christ came into the world to save sinners" (ed. 1886, p. 63). This is a kindred hymn to her "Jesus, Who lived above the sky," and is quoted in her *Memorials*, 1874, as an example of beautiful simplicity and accuracy (vol. i. p. 224). It has attained to a good position amongst hymns of established worth, is in extensive use, and is one of the most popular of Mrs. Gilbert's compositions. [J. J.]

Lo! He comes with clouds descending, Once for favoured sinners slain. [*The Second Advent.*] The hymn in modern collections which opens with these lines is a cento of a somewhat complicated character, and will need, for clearness and accuracy, the reproduction of the original text of several hymns.

1. The first form of the hymn is by John Cennick. There is evidence to show that it was sung by the congregation of the Moravian Chapel, in Dublin, on April 20, 1750; but the earliest printed text known appeared in the fifth (1752) ed. of Cennick's *Collection of Sacred Hymns*, &c., Dublin, S[amuel] Powell, and is as follows:—

[1] "Lo! He cometh, countless trumpets
Blow before his bloody sign!
'Midst ten thousand saints and angels,
See the Crucified shine.
Allelujah!
Welcome, welcome bleeding Lamb!

[2] "Now His merits by the harpers,
Thro' the eternal deeps resounds!
Now resplendent shine His nail-prints,
Every eye shall see His wounds!
They who pierced Him,
Shall at His appearing wail.

[3] "Every island, sea, and mountain,
Heaven and earth shall flee away!
All who hate Him must, ashamed,
Hear the trump proclaim His day:
Come to judgment!
Stand before the Son of Man!

[4] "All who love Him view His glory,
Shining in His bruised Face:
His dear Person on the rainbow,
Now His people's heads shall raise:
Happy mourners!
Now on clouds He comes! He comes!

[5] "Now redemption, long expected,
See, in solemn pomp appear:
All His people, once despised,
Now shall meet Him in the air:
Allelujah!
Now the promised kingdom's come!

[6] "View Him smiling, now determined
Every evil to destroy!
All the nations now shall sing Him
Songs of everlasting joy!
O come quickly!
Allelujah! come Lord, come!"

2. The next form is by Charles Wesley. In 1758 was pub. the *Hys. of Intercession for All Mankind*, a tract of 40 hymns. (*P. Works*, 1868–72, vol. vi. 143.) Of these there were three in the same metre, viz.:—

xxxviii. "Rise, ye dearly purchased sinners."
xxxix. "Lo! He comes with clouds descending."
xl. "Lift your heads, ye friends of Jesus."

The original text of the second of these hymns is as follows:—

"1. Lo! He comes with clouds descending,
Once for favour'd sinners slain!
Thousand, thousand saints attending,
Swell the triumph of his train:
Hallelujah,
God appears, on earth to reign!

"2. Every eye shall now behold Him
Rob'd in dreadful majesty,
Those who set at nought and sold Him,
Pierc'd, and nail'd Him to the tree,
Deeply wailing
Shall the true Messiah see.

"3. The dear tokens of his passion
Still His dazling body bears,
Cause of endless exultation
To his ransom'd worshippers;
With what rapture
Gaze we on those glorious scars!

"4. Yea, amen! let all adore Thee
High on thine eternal throne!
Saviour, take the power and glory,
Claim the kingdom for thine own:
JAH, JEHOVAH,
Everlasting God, come down."

3. The third form of the text is really the first form of the modern cento. It was given by M. Madan in his *Coll. of Ps. & Hys.*, &c., 1760, No. 42. The text, with Madan's alterations in *italics*, is as follows:—

I.

From Wesley. "Lo! He comes with Clouds descending,
Once for favour'd Sinners slain!
Thousand thousand Saints attending,
Swell the Triumph of his Train:
Hallelujah!
Hallelujah! Amen!

II.

From Wesley. "Every Eye shall now behold Him,
Rob'd in dreadful Majesty;
Those who set at nought and sold Him,
Pierc'd, and nail'd Him to the Tree,
Deeply wailing,
Shall the True Messiah see.

III.

From Cennick. "Ev'ry Island, Sea, and Mountain,
Heav'n and Earth shall flee away;
All who hate Him, must, *confounded*,
Hear the Trump proclaim the Day:
Come to Judgment!
Come to Judgment! come away!

IV.

From Cennick. "Now Redemption long expected,
See! in solemn Pomp appear!
All his *Saints, by Man rejected*,
Now shall meet Him in the Air!
Hallelujah!
See the Day of God appear!

V.

From Wesley, Hymn No. xxxviii. as above. "Answer *thine* own Bride and Spirit,
Hasten, Lord, the gen'ral Doom!
The New Heav'n and Earth t' inherit,
Take Thy pining Exiles Home:
All Creation
Travails! groans! and bids Thee come!

VI.

From Wesley. "Yea! Amen! Let all adore Thee,
High on Thine eternal Throne!
SAVIOUR take the Pow'r and Glory;
Claim the Kingdom for thine own!
O come quickly!
From Cennick. Hallelujah! Come, Lord, come!"

4. This cento, with the omission of st. v. came into general use, and was rarely altered until after 1830, when Hall, in his *Mitre H. Bk.*, 1836, and others, began to tamper with the text. Several editors were assisted in making their alterations and changes in the

text through T. Olivers's hymn, "Come, Immortal King of Glory" (q.v.), first pub. in 20 sts. without date; and then in 36 sts. in 1763. The fourth st. of the 1763 text reads:—

"Lo! He comes with clouds descending;
Hark! the trump of God is blown;
And th' archangel's voice attending,
Make the high procession known,
Sons of Adam
Rise and stand before your God."

A cento from this hymn, and beginning with this stanza, is given in Lord Selborne's *Book of Praise*, 1862. Either from the original, or from Lord Selborne's cento, several lines by Olivers are interwoven in some modern collections with *Madan's* cento of 1760, as in Thring's *Coll.*, 1882, where in st. iv. lines 5, 6 are from Olivers's st. xxxv.

5. The alterations which are found in the *Madan* cento in modern hymn-books are very numerous, and range from a single word to several lines. Of these altered versions more than twenty exist in the hymn-books now in C. U. in English-speaking countries. These alterations have not been made to suit any special school of thought, and in most cases they weaken, instead of strengthen the hymn. They can easily be detected by comparing any text with those given above.

6. Amongst the imitations of this hymn that are in C. U. we have "Lo! He comes with clouds descending," with st. ii. beginning "See the universe in motion." This imitation embodies a great many lines from Wesley's text. It is by M. Bridges, and was pub. in his *Hys. of the Heart*, 1848, in 9 st. In 1855 it was given in H. W. Beecher's *Plymouth Coll.*, with the omission of st. iv., and attributed to *Brydges* in error. A second imitation is: "Lo! He comes with pomp victorious." This is given anonymously in the 1876 ed. of E. Harland's *Church Psalter and Hymnal.*

7. The *Cennick-Wesley* cento (*Madan's*) is one of the most popular hymns in the English language, and is in extensive use in all English-speaking countries. It has also been translated into many languages. The *tr.* into Latin, "Nube vectus en descendit," by the Rev. C. B. Pearson in his *Latin Trs. of English Hymns*, 1862, p. 19, is from Wesley's text, with the addition of Cennick's st. v.

8. The history of the tune "Olivers" in its original form, and also in its recast form as "Helmsley," both of which are inseparably associated with this hymn, is given by Major Crawford in Grove's *Dictionary of Music*, vol. ii. p. 161. It appears from this article that Thomas Olivers (who is named above, and is the author of the popular hymn "The God of Abraham praise") constructed a tune partly out of a concert-room song, beginning "Guardian angels, now protect me," and the same was published in Wesley's *Select Hymns and Tunes Annexed*, 1765, under the title *Olivers*. In 1769 it was recast by M. Madan, and published under the name of *Helmsley*, in his *Collection of Hymn and Psalm Tunes*. Four years afterwards a burlesque called *The Golden Pippin* (1769) was produced in London, and failed. In 1776 it was revived in a shortened form, and one of the actresses, Miss Catley, introduced into it the melody of "Guardian angels" adapted to the words of the burlesque. Although there is no indication of this in the book of words, she no doubt concluded the song, on which Olivers had based his tune eleven years before, by dancing "Miss Catley's Hornpipe," constructed for the purpose out of the then popular *Helmsley*. It seems, therefore, that instead of the hymn tune being liable to the obloquy, so continually cast upon it, of being made out of "Miss Catley's Hornpipe," the hornpipe was made out of the tune. (See Major Crawford's article in the *Dict. of Music*, for fuller details, together with the music in its various forms.) [J. J.]

Lo! I come with joy to do. *C. Wesley.* [*For Men in Business.*] Pub. in *Hys. for those that Seek, and those that Have Redemption*, 1747, in 6 st. of 8 l, and headed "For a Believer, in Worldly Business" (*P. Works*, 1868–72, vol. iv. p. 214). It is in C. U. in the following forms:—

1. **Lo! I come with joy to do.** This was given in the *Wes. H. Bk.*, 1780, No. 316, and has been repeated in several collections in G. Britain and America. From this st. iv. is usually omitted.

2. **Behold I come with joy to do.** In the American Meth. Episco. *Hymns*, 1849, and other American collections. This is st. i., ii., and vi., slightly altered.

3. **Since I've known a Saviour's Name.** This altered form of st. ii., iv., and vi. was given in the American *Prayer Bk. Coll.*, 1826, and is repeated in the *Hymnal* of the Prot. Episco. Church, 1871. In the first line of st. iii. an unfortunate change was made in 1826, and is retained in 1871. The original reads:—

"O that all the *art* might know
Of living thus to Thee."

This is changed to:—

"O that all the *world* might know
Of living, Lord to Thee." [J. J.]

Lo in the [latter] last of days behold. *J. Ogilvie.* [*Advent.*] First appeared as No. 62 in the Draft Scottish *Translations and Paraphrases*, 1781, in 14 st. of 4 l., as a version of 2 Peter iii. 3–14, and again, with 5 lines altered, in the public worship edition of the same issued in that year by the Church of Scotland and still in use. In a copy of the *Trs. and Paraphs.* marked by the eldest daughter of W. Cameron (q.v.) this version is ascribed to J. Ogilvie. In addition to its use as one of the Scottish *Trs. & Paraphs.* it is found in the following forms:—

1. **Lo in the latter days behold.** In the 1876 ed. of Harland's *Ch. Psalter & Hymnal*, in 5 st.

2. **Lo in the last of days behold.** In the Ewing-Payne *Coll.*, Glasgow, 1814, in 7 st.

3. **Though now, ye just, the time appears** (st. viii.). In Porter's *Selection*, Glasgow, 1853, in 7 st.

4. **When erst the sons of men began** (st. v.). In the Twickenham Chapel *Coll.*, 1845, in 4 st.

In the *Paraphrases and Hymns*, &c., 1853, by Miss J. E. Leeson, Ogilvie's text is considerably altered, reduced to 8 st., and divided into two parts:—

1. Lo in the last of days foretold.
2. With Thee, creating Lord, one day.

[J. M.]

Lo the Feast is spread to-day. *H. Alford.* [*Holy Communion.*] 1st pub. in his *Ps. & Hymns*, 1844, No. 92, in 4 st. of 6 l., and again in his *Year of Praise*, 1867, No. 152. It has passed into several hymn-books, both in G. Britain and America. [J. J.]

Lo, the storms of life are breaking. *H. Alford.* [*Epiphany.*] Appeared in his *Ps. & Hys.*, 1844, No. 23, in 4 st. of 4 l. It

is appointed for the 4th Sun. after the Epiphany, and is based upon the Gospel of that day. It was repeated in his *Year of Praise*, 1867, No. 48, and in various editions of his *Poetical Works*. It is in extensive use. [J. J.]

Lo, what a glorious sight appears. *I. Watts.* [*The Kingdom of Christ.*] 1st pub. in his *Hys. & S. Songs*, 1707, as a paraphrase of Rev. xxi. 1–4, in 6 st. of 4 l. (2nd ed. 1709, Bk. i., No. 21). It is in C. U. in G. Britain and America. The most popular hymn with this opening line is, however, a cento compiled from it and Watts's "See where the great Incarnate God" (*Hys. & S. Songs*, 1709, Bk. i., No. 45), which is No. 67 of the Scottish *Translations and Paraphrases* of 1781. In the Draft *Trs. & Paraphs.*, 1745, No. 38, the cento was thus given:—

St. i.–v., from *Watts*, No. 21, as above.
St. vi., new.
St. vii.–xii., from *Watts*, No. 45, as above.
St. xiii., from *Watts*, No. 21, as above.

In the authorized *Trs. and Paraphs.* of 1781, this text was repeated with slight alterations, and has been in C. U. in Scotland and elsewhere to the present time. From the markings by the eldest daughter of W. Cameron (q.v.) we gather that the authorized Scottish text of 1781 was arranged and altered by Cameron. It should be designated *I. Watts*, 1707–9, *Scottish Trs. & Paraphs.*, 1745, *and W. Cameron*, 1781. In Miss Jane E. Leeson's *Paraphs. & Hys.*, 1853, the Scottish cento is re-arranged as a hymn in 7 st., beginning "From heaven, the glorious city comes." [J. J.]

Lobe den Herren den mächtigen König der Ehren. *J. Neander.* [*Thanksgiving.*] A magnificent hymn of praise to God, perhaps the finest production of its author, and of the first rank in its class. It is founded on Ps. ciii., 1–6, and Ps. cl. 1st pub. in his *Glaub- und Liebesübung: auffgemuntert durch einfältige Bundes Lieder und Danck-Psalmen*, Bremen, 1680, p. 47, in 5 st. of 5 l., Repeated in Freylinghausen's *G. B.*, 1704, and in most subsequent collections, as recently in the *Unv. L. S.*, 1851, No. 687.

It was the favourite hymn of Friedrich Wilhelm III. of Prussia, and Lauxmann, in *Koch*, viii. 340, relates how he was affected by hearing it sung while in a boat in the mines at Waldenburg in 1800. With this hymn the Prussian War Minister, Albrecht von Roon, celebrated his Jubilee of service, near Paris, January 9, 1871. The splendid chorale, given in the *C. B. for England*, appeared in the *Stralsund G. B.*, 1665 (set to the hymn "Hast du denn Liebster dein Angesicht gäntzlich verborgen," see Dr. J. Zahn's *Psalter und Harfe*, 1886, No. 335), was adapted by Neander, and repeated in Freylinghausen's *G. B.*, 1704, and most later books.

Translations in C. U.:—

1. To God Almighty be praises and thanks from all living. A free *tr.* of st. i., ii., v., as No. 58 in the Dalston Hospital *H. Bk.*, 1848.

2. Praise ye Jehovah! with anthems of praise come before Him. In 4 st. (marked as *tr.* from Neander, but really taking very little either from his language or his ideas), as No. 17 in the Amer. Luth. Gen. Synod's *H. Bk.*, 1850–52.

3. Oh praise the King supreme in might, who reigneth in glory. Omitting st. iv., by A. T. Russell, as No. 214 in his *Ps. & Hys.*, 1851.

4. Praise to Jehovah! the Almighty King of Creation. A good *tr.*, omitting st. ii., by Miss Borthwick in the 2nd Ser., 1855, of the *H. L. L.*, p. 66 (1884, p. 124). Repeated in Dr. Pagenstecher's *Coll.*, 1864, and Wilson's *Service of Praise*, 1865.

5. Praise to the Lord! He is King over all the Creation. A good *tr.*, by T. C. Porter, in *Cantate Domino*, Boston, U.S., 1859, No. 315; repeated in the *Hys. for the* [German] *Reformed Ch.*, Philadelphia, 1874, No. 462.

6. Praise to the Lord! the Almighty, the King of Creation! A good *tr.*, omitting st. iv., by Miss Winkworth, as No. 9 in her *C. B. for England*, 1863; and thence in Dr. W. F. Stevenson's *H. for Ch. & Home*, 1873, *Evang. Hyl.*, N. Y., 1880, &c.

7. Praise thou the Lord, the omnipotent Monarch of Glory. In full, as No. 361, in the Ohio *Luth. Hyl.*, 1880, marked as *tr.* by "J. H. Good."

8. Praises we're bringing to Jesus, Almighty and Royal. A *tr.* of st. i., iv. (dated 1880), by M. W. Stryker, as No. 398 in the *Ch. Praise Bk.*, N. Y., 1882, with an original st. as iii.

9. Praise to the Lord, the Omnipotent King of Creation! A *tr.* of st. i.–iii., v. (dated 1882), by M. W. Stryker, in his *Hys. & Verses*, 1883, p. 36; repeated as No. 31 in his *Christian Chorals*, 1885.

Other trs. are: (1) "Praise thou, my Soul, the most mighty and great King of Glory," in the *Suppl. to Ger. Psalmody*, ed. 1765, p. 69. (2) "Praise to the Father, the glorious King of Creation," in the 3rd ed., 1882, of J. H. Hopkins's *Carols, Hys. and Songs*, dated 1866. (3) "Praise the Almighty, the King of a glory unbounded," by *N. L. Frothingham*, 1870, p. 224.

[J. M.]

Lobet den Herren, denn er ist sehr freundlich. [*Grace after Meat.*] Founded on Ps. cxlvii. *Bode*, p. 180, cites this as in the *Jungfraw Schulordnung zu Torgaw*, printed at Leipzig, 1565, where it has 9 st. of 4 l., and is printed after the instruction on the First Commandment. *Wackernagel*, iv. p. 168, quotes it from a Nürnberg broadsheet N.D., *circa* 1560 (*Zwey Schöne Geistliche Lieder*), and from the *Leipzig G. B.* 1582, in 7 st.; and this form is in the *Unv. L. S.*, 1851, No. 499. The only *tr.* in C. U. is noted under "Lobet den Herren alle die ihn fürchten" (see p. 411, ii.).

[J. M.]

Lobwasser, Ambrosius, s. of Fabian Lobwasser, inspector of mines at Schneeberg, Saxony, was b. at Schneeberg, April 4, 1515. After studying law at Leipzig (M.A. 1535) he remained there as University tutor until 1550. After acting as travelling tutor, he was appointed in 1557 Rath and Chancellor at Meissen, and in 1562 made a tour in Italy, and received the degree of LL.D. from the University of Bologna. He was finally appointed in 1563 by Duke Albrecht of Prussia as professor of law and assessor at the High Court of Justice at Königsberg. He d. at Königsberg Nov. 27, 1585 (*Koch*, ii. 394–401, &c.).

His principal poetical work was his version of the *Psalter*, which is noted under **Psalters, German**, pt. i. § ii. One has passed into English in recent times, viz.:

Ihr Knecht des Herren all zugleich. [*Ps. cxxxiv.*] The original is Beza's version of the Psalm, "Or sus, serviteurs de Seigneur," which first appeared in his *Trente-quatre pseaumes de David*, Geneva, 1551. Lobwasser's version is in his *Psalter dess Königlichen Propheten Dauids*, Leipzig, 1573 (not paged), in 3 st. of 4 l., entitled "He encourages the people to fulfil their calling diligently, and assures them that God will grant them His grace." *Tr.* as:—

Ye servants of the Lord, who stand. In full, by Miss

Winkworth, as No. 88 in her *C. B. for England*, 1863, and set to the original melody of 1551 (see "All people that on earth do dwell"). [J. M.]

Lodenstein, Jodocus van, s. of Joost Corneliss van Lodenstein, burgomaster of Delft, was b. at Delft Feb. 6, 1620. After studying at the Universities of Utrecht and Franeker he was appointed in 1644 pastor at Zoetermeer and Zegwaard, near Delft; in 1650 at Sluys (Sluis, near the boundary of Flanders); and in 1653 at Utrecht. He d. at Utrecht Aug. 6, 1677 (*Allg. Deutsche Biog.* xix. 73–75).

A pastor of the Reformed Church, he was spiritually allied to the Mystics. After 1665, not being able to exclude the worldly, he ceased to dispense the Holy Communion and altered the Baptismal formula; but never separated from the Church.

His hymns appeared in his *Uyt-Spanningen, Behelfende eenige stigtelyke Liederen en andere Gedigten*, &c., Utrecht, 1676 [Berlin], which passed through many eds. Two are *tr.*, viz. :—

1. Hemelsch Ooge! Wilt gy dogen. [*Love to God.*] 1676, p. 346, in 9 st. entitled "Solitude with God." It has passed into English through

Ich will einsam und gemeinsam. No. 723, in Freylinghausen's *G. B.*, 1705; Porst's *G. B.*, ed. 1855, No. 385. It is a free *tr.* in 5 st. of 6 l., and is probably by C. A. Bernstein (p. 135, ii.), certainly not by G. Arnold or G. Tersteegen. *Tr.* as (1) "Quite alone and yet not lonely," in full, from the 1705, as No. 680 in pt. i. of the *Moravian H. Bk.*, 1754. In the *Moravian H. Bk.*, 1789 (1886, No. 702), the *trs.* of st. i., ii., were reduced to 8.7.8.7, and this form is also in the *Bible H. Bk.*, 1845.

2. Heylge Jesu! Hemelsch Voorbeeld! [*Christ our Example.*] 1676, p. 152, in 9 st., entitled "Jesus Pattern." It has passed into English through

Heiligster Jesu, Heiligungsquelle, *tr.* in full. This has not yet been traced earlier than G. Arnold's *Göttliche Sophia*, 1700, pt. ii. p. 327, where it is No. 17 of "Some hitherto unknown poems, mostly composed by others." As it is found in this section it is perhaps more probably by B. Crasselius (q. v.). *Koch*, vi. 6, and viii. 437, characterises it as "a pearl in the Evangelical Treasury of Song and a genuine Christian moral hymn, of more importance than a hundred of the so-called moral hymns in the second half of the eighteenth century." In the Berlin *G. L. S.* ed., 1863, No. 631.

The trs. are: (1) "As Thy will, O my Saviour," of st. ii., by C. G. Clemens, as No. 1065 in the *Suppl.* of 1808, to the *Moravian H. Bk.*, 1801 (1886, No. 622). (2) "Most holy Jesus! Fount unfailing," by *Dr. H. Mills*, 1845 (1856, p. 287). (3) "Thou holiest Saviour, sacred spring," by *Miss Dunn*, 1857, p. 26. (4) "Most holy Jesus, Fount of light," in Schaff's *Christ in Song*, 1869, p. 133. [J. M.]

Logan, John. [Bruce, Michael.]

Logau, Friedrich von, was b. in June, 1604, at Brockut, near Nimptsch, in Silesia, and became in 1644 Kanzleirath in the service of the Dukes of Brieg. In 1654 he removed with Duke Ludwig to Liegnitz as his Regierungsrath, and d. at Liegnitz, July 24, 1655.

He was one of the best German poets of his time (admitted a member of the Palm Order in 1648), and specially distinguished as a writer of epigrams and aphorisms. These were first pub. in 1638. The complete ed., Breslau, 1654, was entitled *Salomons von Golaw deutscher Sinn-Getichte drey Tausend.* A complete reprint was issued by the Stuttgart Literary Society in 1872 (vol. 113 of their publications), and selections by G. Eitner (Leipzig, 1870), and modernised by K. Simrock (Stuttgart, 1874), and L. H. Fischer (Leipzig, 1875). A few have been *tr.* by H. W. Longfellow, and of these the two best known, with one or two more *tr.* by herself, are included in Miss Winkworth's *Christian Singers*, 1869, pp. 230–233. [J. M.]

Long did I toil and know no earthly rest. *H. F. Lyte.* [*Peace in Jesus.*] Appeared in his *Poems chiefly Religious*, 1833, p. 76, in 6 st. of 6 l. It combines unwavering confidence with plaintive sweetness, and is one of his most touching efforts. Its use is extensive; but usually two or more stanzas are omitted. Orig. text in *Lyra Brit.*, 1867, p. 377. [J. J.]

Long have I laboured in the fire. *C. Wesley.* [*Repentance.*] 1st pub. in *Hys. & Sac. Poems*, 1742, in 10 st. of 4 l., as the second of two hymns, "After a relapse into Sin" (*P. Works*, 1868–72, vol. ii. p. 202). In the *Wes. H. Bk.*, 1780, st. vi., viii.–x. were given as No. 208, "Jesus, to Thee I now can fly." This has been repeated in several collections, sometimes as "Jesus, to Thee *we* now can fly," and again as "Jesus, to Thee, *to Thee*, I fly," as in Dr. Alexander's *Augustine H. Bk.*, 1849 and 1865. [J. J.]

Long have I [we] sat beneath the sound. *I. Watts.* [*Unfruitfulness.*] 1st pub. in the 2nd ed. of his *Hys. and S. Songs*, 1709, Bk. ii., No. 165, in 6 st. of 4 l., and headed "Unfruitfulness, Ignorance, and unsanctified Affections." It was repeated in J. Wesley's *Ps. & Hys.*, pub. at Charlestown, 1736–7, in Whitefield's *Ps. & Hys.*, 1753; Madan's *Ps. & Hys.*, 1760, and others of the older collections, and also in a large number of modern hymn-books both in G. Britain and America, but usually in a slightly altered form, and sometimes as, "Long have *we* sat beneath the sound." Another and somewhat popular arrangement of the text is "Long have *we heard the joyful* sound." This is in Snepp's *Songs of G. & G.*, 1872, *Common Praise*, 1879, and many others. [J. J.]

Long have I seemed to serve Thee, Lord. *C. Wesley.* [*Formal Religion.*] Written during the disputes between the Wesleys and the Moravians concerning Antinomianism and Perfectionism. Dr. Jackson sums up the controversy in his *Memoirs* of C. Wesley (abridged ed., 1848, p. 98) thus :—

"Molther was the most active and strenuous in propagating the errors by which many were misled. He contended that there are no degrees in faith; so that those who have not the full and unclouded assurance of the divine favour, whatever they may possess besides, have no faith at all. Another tenet which he avowed and defended was, that till men have faith, they are not to use any of the means of grace, such as the reading of the Scriptures, attending the ministry of the Gospel, and receiving the Holy Communion; these ordinances being rather injurious than beneficial, till men have a true and vital faith. . . . The fine hymn on Christian Ordinances, and beginning,

'Still for thy loving-kindness, Lord,
I in Thy temple wait,'

was written by Mr. C. Wesley at this period [1739–40], as an antidote to the mischievous errors which were prevalent."

The hymn was included in the Wesley *Hys. & Sac. Poems*, 1740, in 23 st. of 4 l., and headed "The Means of Grace" (*P. Works*, 1868–72, vol. i. p. 233). In 1780 J. Wesley compiled two hymns therefrom, and gave them in the *Wes. H. Bk.* as :—

1. Long have I seemed to serve Thee, Lord, *No.* 88.
2. Still for Thy loving-kindness, Lord, *No.* 89.

These hymns have been repeated in numerous hymn-books in G. Britain and America. In the American Unitarian *Hys. for the Ch. of Christ*, 1853, the first of these is reduced to 4 st. [J. J.]

Long have I sought for happiness. *W. Hammond.* [*Death and the Resurrection.*] 1st pub. in his *Ps., Hys. and Spiritual Songs*, 1745, p. 97, in 13 st. of 4 l. and headed, "And

so shall we ever be with the Lord." In this full form it is not in common use. A cento therefrom, "Lord, if on earth the thought of Thee," is given in the S. P. C. K. *Church Hymns*, 1871, No. 417. It is composed of sts. iii., iv., ix. and xiii., all more or less altered.

[J. J.]

Longfellow, Henry Wadsworth, D.C.L., was b. at Portland, Maine, Feb. 27, 1807, and graduated at Bowdoin College, 1825. After residing in Europe for four years to qualify for the Chair of Modern Languages in that College, he entered upon the duties of the same. In 1835 he removed to Harvard, on his election as Professor of Modern Languages and Belles-Lettres. He retained that Professorship to 1854. His literary reputation is great, and his writings are numerous and well known. His poems, many of which are as household words in all English-speaking countries, display much learning and great poetic power. A few of these poems and portions of others have come into C. U. as hymns, but a hymn-writer in the strict sense of that term he was not and never claimed to be. His pieces in C. U. as hymns include:—

1. **Alas, how poor and little worth.** *Life a Race. Tr.* from the Spanish of Don Jorge Manrique (d. 1479), in Longfellow's *Poetry of Spain*, 1833.

2. **All is of God; if He but wave His hand.** *God All and in All.* From his poem "The Two Angels," pub. in his *Birds of Passage*, 1858. It is in the Boston *Hys. of the Spirit*, 1864, &c.

3. **Blind Bartimeus at the gate.** *Bartimeus.* From his *Miscellaneous Poems*, 1841, into G. W. Conder's 1874 *Appendix* to the *Leeds H. Bk.*

4. **Christ to the young man said, "Yet one thing more."** *Ordination.* Written for his brother's (S. Longfellow) ordination in 1848, and pub. in *Seaside and Fireside*, 1851. It was given in an altered form as "*The Saviour* said, yet one thing more," in H. W. Beecher's *Plymouth Coll.*, 1855.

5. **Down the dark future through long generations.** *Peace.* This, the closing part of his poem on "The Arsenal at Springfield," pub. in his *Belfrey of Bruges*, &c., 1845, was given in *A Book of Hys.*, 1848, and repeated in several collections.

6. **Into the silent land.** *The Hereafter.* A *tr.* from the German (see **Salis**).

7. **Tell me not in mournful numbers.** *Psalm of Life.* Pub. in his *Voices of the Night*, 1839, as "A Psalm of Life: What the heart of the Young Man said to the Psalmist." It is given in several hymnals in G. Britain and America. In some collections it begins with st. ii., "Life is real! Life is earnest."

The universal esteem in which Longfellow was held as a poet and a man was marked in a special manner by his bust being placed in that temple of honour, Westminster Abbey.

[F. M. B.]

Longfellow, Samuel, M.A., brother of the Poet, was b. at Portland, Maine, June 18, 1819, and educated at Harvard, where he graduated in Arts in 1839, and in Theology in 1846. On receiving ordination as an Unitarian Minister, he became Pastor at Fall River, Massachusetts, 1848; at Brooklyn, 1853; and at Germantown, Pennsylvania, 1860. In 1846 he edited, with the Rev. S. Johnson (q. v.), *A Book of Hymns for Public and Private Devotion.* This collection was enlarged and revised in 1848. In 1859 his *Vespers* was pub., and in 1864 the Unitarian *Hymns of the Spirit*, under the joint editorship of the Rev. S. Johnson and himself. His *Life* of his brother, the Poet Longfellow, was pub. in 1886. To the works named he contributed the following hymns:—

i. To *A Book of Hymns*, revised ed., 1848.

1. Beneath the shadow of the Cross. *Love.*
2. O God, thy children gathered here. *Ordination.*

ii. To the *Vespers*, 1859.

3. Again as evening's shadow falls. *Evening.*
4. Now on land and sea descending. *Evening.*

iii. To the *Hymns of the Spirit*, 1864.

5. A voice by Jordan's shore. *Advent.*
6. Father, give Thy benediction. *Ordination.*
7. Go forth to life, O child of earth. *Life's Mission.*
8. God of ages and of nations. *Holy Scriptures.*
9. Holy Spirit, Truth divine. *The Holy Spirit desired.*
10. I look to Thee in every need. *Trust in God.*
11. In the beginning was the Word. *The Word.*
12. Love for all, and can it be? *Lent. The Prodigal Son.*
13. O God, in Whom we live and move. *God's Law and Love.*
14. O God, Thou Giver of all good, *Prayer for Food.*
15. O still in accents sweet and strong. *Missions.*
16. O Thou, Whose liberal sun and rain. *Anniversary of Church dedication.*
17. One holy Church of God appears. *The Church Universal.*
18. Out of the dark, the circling sphere. *The Outlook.*
19. Peace, peace on earth! the heart of man for ever. *Peace on Earth.*
20. The loving Friend to all who bowed. *Jesus of Nazareth.*
21. 'Tis winter now, the fallen snow. *Winter.*

Of these, hymn No. 2 was written for the Ordination of E. E. Hale (q. v.), at Worcester, 1846. Several are included in Martineau's *Hymns*, 1873. D. Oct. 3, 1892. [F. M. B.]

Look down, O Lord, and on our youth. *T. Cotterill.* [*Confirmation.*] Appeared in the 9th ed. of his *Sel.*, 1820, No. 120, in 6 st. of 4 l., and headed, "Intercession for Children about to be Confirmed." It has passed into a large number of hymn-books, and is popular as a Confirmation hymn. [J. J.]

Look down, O Lord, with pitying eye. *P. Doddridge.* [*Missions.*] This hymn is No. 66 in the D. MSS. but is undated. It was pub. by J. Orton in his ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 146, in 5 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 164. It is based on Ezekiel's Vision of the Dry Bones, and is in C. U. in G. Britain and America.

[J. J.]

Look in pity, Lord of Glory. *E. Caswall.* [*Confirmation.*] This hymn is compiled from a "Hymn for the Renewal of Baptismal Vows," first pub. in his *May Pageant and other Poems*, 1865. It is written to be sung in parts, divided into a "Solo," "Chorus," and a portion to be sung by "All." In the *People's H.*, each of these parts has been lain under contribution to furnish hymn 346. Caswall's revised text is in his *Hymns & Poems* 1873, p. 296. [W. T. B.]

Look, ye saints, the sight is glorious. *T. Kelly.* [*The Second Advent.*] 1st pub. in his *Hymns*, &c., 3rd ed., 1809, No. 27, in 4 st.

of 6 l., and headed, "And He shall reign for ever, and ever" (1853 ed., No. 49). In popular and extensive use both in G. Britain and America. It ranks with many of the best hymns by Watts and C. Wesley. [J. J.]

Lord and God of heavenly powers. *C. Wesley.* [*Praise.*] Appeared in *Hys. and Sac. Poems*, 1739, pt. ii., as a metrical paraphrase of "Therefore with Angels and Archangels," &c. (See *Ter Sanctus*, in Greek Hymnody, p. 459, i.), from the Office for Holy Communion in the Book of Common Prayer. (*P. Works*, 1868–72, vol. i. p. 114.) It is in 3 st. of 4 l. In its original form it is not in frequent use; but st. iii.—

"'Holy, holy, holy, Lord,
Live by heaven and earth adored!'
Full of Thee they ever cry,
'Glory be to God most high,'"

is sometimes used in centos, as in Mercer's version of "Sons of God, triumphant rise" (q.v.). [J. J.]

Lord, and what shall this man do? *J. Keble.* [*St. John the Evangelist.*] Written Dec. 27, 1819, and 1st pub. in his *Christian Year*, 1827, in 6 st. of 6 l., and based upon St. John xxi. 21, 22. It is given in several hymn-books, but usually in an abbreviated form. In the American *Plymouth Coll.*, 1855, No. 858, st. iv.–vi. are given as "Gales from heaven, if so He will." [J. J.]

Lord, as to Thy dear Cross we flee. *J. H. Gurney.* [*Resignation*, or *The Daily Cross.*] 1st pub. in his Lutterworth *Coll. of Hys.*, 1838, No. 127, in 6 st. of 4 l., and again in the Mary-le-bone *Ps. & Hys.*, 1851, No. 112. It is given in numerous collections in G. Britain and America, and sometimes as, "As to Thy Cross, dear Lord, we flee." Another altered form is "Lord, as we put our trust in Thee," in *Common Praise*, 1879. [J. J.]

Lord, at Thy feet a sinner lies. *S. Browne.* [*Lent.*] Appeared in the 1st ed. of his *Hys. and Spiritual Songs*, &c., 1720, No. 15, in 6 st. of 4 l., and entitled "Sinners suing for mercy." In Rippon's *Sel.*, 1787, No. 235, it was altered to "Lord, at Thy feet *we sinners lie*," and this form has been continued to modern hymnals, as in Bap. *Ps. & Hys.*, 1858 and 1880, No. 384. Its use is somewhat extensive. [J. J.]

Lord, at Thy Table I behold. *S. Stennett.* [*Holy Communion.*] Appeared in *Hys. for All Denominations*, Lon. 1782, No. 42, and in Rippon's Bap. *Sel.*, 1787, No. 482, in 7 st. of 4 l., and entitled "A Sacramental Hymn." It was given as by "Dr. J. Stennett"; but the "J." is a misprint for "S." This error is repeated in most collections. The use of this hymn, usually in an abridged form, is somewhat extensive in G. Britain and America, and especially amongst the Baptists. [J. J.]

Lord, at Thy temple we appear. *I. Watts.* [*Nunc Dimittis.*] This is given as "The Song of Simeon; or, Death made desirable," in his *Hys. & Spiritual S.*, 1707, Bk. i., No. 19, in 6 st. of 4 l. It is in use in G. Britain and America. In the *Leeds H. Bk.*, 1853, No. 647, st. v., vi. are given as, "Jesus, the vision of Thy Face." The use of this abbreviated form is limited. [J. J.]

Lord, at Thy word the constant sun. *J. H. Gurney.* [*Harvest.*] 1st pub. in his Lutterworth *Coll. of Hymns*, &c., 1838, No. 128, in 4 st. of 7 l., with st. iv. bracketed for omission if desired. In 1851, st. i.–iii. were rewritten, and a new st. iv. added by the author for his Mary-le-bone *Ps. & Hys.*, No. 124, and included therein as "Lord of the Harvest! Thee we hail." Since 1851 it has passed into most of the leading collections, and is the most popular of the author's compositions. In the *Hymnary*, 1872, and Thring's *Coll.*, 1882, Dryden's doxology, "Immortal honour, endless fame," from his "Creator Spirit," &c., is added thereto. This gives to the hymn a completeness not usually found in the collections. Orig. text as above: authorized text of 1851 in the S. P. C. K. *Church Hys.*, with st. ii., ll. 1, 2, "*When*" for "*If*" in both lines. [J. J.]

Lord, by Thee in safety borne. *J. Anstice.* [*Sunday Morning.*] 1st pub. in his posthumous *Hymns*, &c., 1836, No. v., in 4 st. of 8 l. In 1841 it was given in the *Child's Christian Year* as the opening hymn of that collection. It is in a few hymnals, including *Kennedy*, 1863, in which st. ii., ll. 1–4, and various alterations are by Dr. Kennedy. [J. J.]

Lord, cause Thy face on us to shine. *T. Cotterill.* [*For a Blessing on Ministers and People.*] Contributed to the 8th ed. of his *Sel.*, 1819, No. 28, in 3 st. of 8 l., and headed, "For God's blessing on His Ministers and People." Although not repeated in the 9th ed., 1820, it was included in other hymn-books, and is still in C. U. The hymn, "O King of Salem, Prince of Peace," in W. F. Stevenson's *Hys. for Church and Home*, 1873, and other collections, begins with st. ii. of this hymn. [J. J.]

Lord, come away; why dost Thou stay. *Bp. Jeremy Taylor.* [*The Second Advent.*] This hymn, entitled "The Second Hymn for Advent; or, Christ's Coming to Jerusalem in Triumph," appeared in his *Festival and Penitential Hymns*, appended to his *Golden Grove*, 1655, in 21 irregular lines. In this form it was included in Bp. Heber's (posthumous) *Hymns*, &c., 1827, and in Bp. Taylor's *Collected Works*, vol. vii., 1854. In this form, however, it was not suitable for congregational use. In a rewritten form it appeared in the *Leeds H. Bk*, 1853, No. 286, as, "Descend to Thy Jerusalem, O Lord." This, with slight variations, was included in the *Sarum Hymnal*, 1868, as "Draw nigh to Thy Jerusalem, O Lord," and from thence has passed into the S. P. C. K. *Church Hys.*, 1871, and others. [English Hymnody, Early, § ix.] [J. J.]

Lord, dismiss us with Thy blessing. [*Close of Service.*] This is the opening line of *four* hymns, each of which must be noted in detail.

i. The *first* hymn reads:—

I.

"Lord, dismiss us with thy Blessing;
Fill our Hearts with joy and peace:
Let us each, thy Love possessing,
Triumph in redeeming Grace
O refresh us
In this dry and barren place.

II.
Thanks we give and Adoration
For thy Gospel's joyful sound:
May the Fruits of thy Salvation
In our Hearts and Lives abound!
Ever faithful
To the Truth may we be found!

III.
"So whene'er the Signal's given
Us from Earth to call away,
Borne on Angels' wings to Heaven,
Glad the Summons to obey.
May we ever
Reign with CHRIST in endless Day."

The authorship of this hymn has long been a matter of doubt. From 1773 to 1780 it appeared in many collections, but always without signature, in common with all the hymns in the same collections; and from 1786 to 1800, when it was given in collections wherein hymns were assigned to their respective authors, as the composition of "F." and "Fawcett." The details taking the leading collections are:—

i. In *A Supplement to the Shawbury Hymn Book, Shrewsbury, Printed by J. Eddowes, near the Market House*, 1773. *And sold by Mr. T. Maddox in Shawbury.* The title of the *Shawbury H. Bk.* to which this is a *Suppl.* is *A Collection of Psalms and Hymns. Extracted from Dr. Watts, and other Authors.* The 2nd ed. before us is dated *Shrewsbury*, 1773. It has written in it "Sir Richd. Hill," showing that it was the property of Sir Richard Hill, brother of the Rev. Rowland Hill. The text given above is from this *Suppl.*, No. 46. These facts suggest the question, "Is Rowland Hill the author?" We think not, because the hymn does not appear in any of his hymn-books, all published at a later date. If it were his, we cannot conceive why it should have been omitted. The omission from his hymn-books is fatal to his claim.

ii. 1774. In Dr. Conyers's *Collection of Psalms and Hymns*, &c., London, J. & W. Oliver, 3rd ed., No. 374. In this st. i., l. 6, is altered to *Trav'lling thro' this wilderness.*

iii. 1776. In A. M. Toplady's *Psalms and Hymns*, 1st ed., No. 168, with alterations thus:—

St. ii., ll. 5, 6. *May thy presence*
With us evermore be found!

St. iii., l. 5. *We shall surely.*

iv. 1778. In *A Collection of Hymns*, pub. at Edinburgh.

v. 1780. In the 4th ed. of Dr. Conyers's *Coll.*, pub. at York.

vi. 1780. In David Simpson's *Collection of Psalms and Hymns*, pub. at Macclesfield, *Appendix*, No. 482.

vii. 1780. In *A Collection of Hymns*, &c. (4th ed.), pub. at York by A. Ward, for the compiler, the Rev. J. Harris, a Nonconformist Minister of Hull.

viii. 1780. In the *Lady Huntingdon Collection*, under the editorship of the Hon. and Rev. Walter Shirley. In this case we have the altered text of *Toplady* repeated for the first time.

To this date no indication of authorship can be found either in the above collections, or in contemporary literature. Thirteen years after its first appearance in *Suppl.* to the *Shawbury H. Bk.* the history is again taken up, but in a more definite form, thus:—

ix. 1786. In a *Selection of Psalms for Social Worship*, &c., York, A. Ward. This Unitarian collection contains the first four lines only of st. i. and ii., and these are signed "F." This initial we find from the list of authors given in the collection represents *J. Fawcett* (q. v.), a Nonconformist Minister formerly of Wainsgate, Yorkshire; and then of Hebden Bridge, in the same county. A shade of doubtfulness, however, is thrown over the ascriptions of authorship in this collection by the editor prefacing his list with these words, "In the appropriation [of names] as it depended much on the compiler's memory, he wishes it to be observed, that there may probably be some mistakes, but he hopes there are not many." *Preface, p. xi.*

x. 1791. In the 7th ed. of Harris's *Collection*, No. 212 (see vi.), pub. at York, and edited by John Beatson, George Lambert, Robert Green, and John Jones, it is given as in Dr. Conyers's *Collection*, and signed *Fawcett.*

xi. 1800. In *A Collection of Hymns for Christian Worship*, pub. in Dublin, and again signed *Fawcett.*

From this date the signature falls out of use for many years, probably from the fact that, the *York* and *Dublin Collections* being little known, the editors of new hymn-books took their texts from *Conyers*, *Toplady*, the *Lady Huntingdon*, *Burder*, or similar widely-known collections in which all hymns were given without signatures, and appended thereto such notes as, "from Burder's Coll.," "Taylor and Jones's Coll.," and so on. During the past few years, however, the question of authorship has been revived, some claiming it for Dr. Fawcett, and others for the Hon. and Rev. W. Shirley. Their respective claims, with their drawbacks, stand thus:—

For Dr. John Fawcett. To him it is ascribed by the *York Collections* of 1786 and 1791, the editors of which, in common with Fawcett, were resident in Yorkshire, and ministers of Nonconformist congregations. Also by the *Dublin Collection*, 1800.

Against Dr. Fawcett. The before-named weakness in the testimony of the *York Coll.*, 1786, must be noted, and the fact that the hymn is not in Fawcett's works, nor is it claimed for him either by his editor or his family. It must be added, however, that several of his hymns are found in the *Gospel Magazine* which are not given in his works.

For Hon. and Rev. W. Shirley. A tradition in his family, set forth by his son to Mr. A. C. H. Seymour, and recorded by Dr. Rogers in *Lyra Brit.*, p. 498, and Miller, *Singers & Songs of the Church*, 1869, p. 246, that it was his composition.

Against Mr. Shirley. (1) There is no documentary evidence. (2) That it was in the Shawbury *Suppl. seven years* before admitted by Shirley as editor into the *Lady Huntingdon Coll.* in 1780, and (3) when admitted the text was taken from *Toplady*, and not from the original.

These statements are by no means satisfactory. Taking them, however, as they stand, we must conclude that the author is very probably Dr. Fawcett, and certainly not Walter Shirley.

The use of this Dismissal hymn has been and still is most extensive. Nearly every hymn-book of an Evangelical type published during the past hundred years has adopted it in a form more or less perfect. In some cases it has a doxology added thereto or substituted for the last stanza. *Mercer's* doxology, Oxford ed., 1864, No. 54, is the most suitable. The hymns:—

"Lord, *refresh* us with Thy blessing,"

found in various collections; and—

"Lord, *enrich* us with Thy blessing,"

as in the Rugby *School Hymn-Book*, 1850, and later editions, are altered from the above.

ii. The *second* hymn is:—

"Lord, dismiss us with Thy blessing,
Bid us all depart in peace;
Still on gospel manna feed us,
Pure seraphic love increase:
Fill each breast with consolation,
Up to Thee our voices we raise,
When we reach the blissful station,
Then we'll give Thee nobler praise.
And sing hallelujah to God and the Lamb,
For ever and ever, for ever and ever,
Hallelujah, Hallelujah, Hallelujah!

This hymn is found in Dr. Hawker's *Psalms and Hymns for the Sunday School in the Parish Church of Charles, Plymouth*, 9th ed. no date, 13th ed. 1807. In the Crawford and Eberle *Index to the Irish Church Hymnal*, 1876, p. 53, the editors say:—

"It is found also, but with considerable alterations, in the *Rev. Edward Smyth's Collection*, Manchester, 1793.

Of these two versions that of Hawker seems to be the older, and is possibly by Hawker himself. It is ascribed to him in Baring-Gould's *Life of the Rev. R. S. Hawker*, where, however, Mr. Baring-Gould has inadvertently quoted the hymn with Fawcett's text which is found indeed in the latest edition of the *Charles Collection* (1867), but was then introduced in it for the first time by the editor, the Rev. H. A. Greaves. If the eight-line stanza is by Dr. Hawker, it must have appeared in his *Collection* before 1793. He became Vicar of Charles in 1784, and the Sunday School was established in 1787."

From the time of its appearance in the *Charles* and the *Manchester Collections* to the present, it has been republished in numerous hymnals, including D. Simpson's Macclesfield *Coll.* 1795; the *Wes. H. Bk.*, 1800; *Williams & Boden*, 1801; Bailey's *Sion's Melodies*, 1813–1866, and others. In the last case it is given in two stanzas from "*Smyth's Manchester Collection*" as noted above.

iii. The *third* hymn is:—

"Lord, dismiss us with Thy blessing,
Thanks for mercies past receive;
Pardon all their faults confessing;
Time that's lost, may all retrieve!
May Thy children
Ne'er again Thy Spirit grieve!

"Bless Thou, all our days of leisure;
Help us selfish lures to flee:—
Sanctify our every pleasure,
Pure and spotless may it be:
May our gladness
Draw us evermore to Thee!

"By Thy kindly influence cherish
All the good we here have gained;
May all taint of evil perish,
By Thy mightier power restrained;
Seek we ever
Knowledge pure and love unfeigned!

"Let Thy Father-hand be shielding
All who here shall meet no more;
May their seed-time past be yielding
Year by year a richer store!
Those returning
Make more faithful than before!"

This hymn is by the Rev. H. J. Buckoll, sometime Assistant Master in Rugby School; and it appeared in the *Ps. & Hys. for the Use of Rugby School Chapel*, 1850, No. 56, and appointed "For the *last* Sunday of the Half-Year." It had a companion hymn by Buckoll "For the *first* Sunday of the Half-Year" (No. 55), the opening stanza of which reads:—

"Lord, behold us with Thy blessing,
Once again assembled here;
Onward be our footsteps pressing,
In Thy love, and faith, and fear!
Still protect us
By Thy presence ever near!"

These hymns have been repeated in most of the modern Public School hymn-books.

iv. The *fourth* hymn is the following:—

"Lord, dismiss us with Thy blessing,
Guide us in Thy holy ways,
That Thy love and joy possessing,
May we ever sing Thy praise.
Hallelujah! Amen.
That Thy love and joy possessing,
We may ever sing Thy praise.

"Low in supplication bending,
We adore Thy power divine;
Hallelujahs never ending
Through eternity be Thine!
Hallelujah! Amen.
Hallelujahs never ending
Through eternity be Thine!"

This hymn is given in *A Sel. of Ps. & Hys.* pub. at Rugeley, by J. T. Walters, in 1850. The Preface is signed "F. E. P."; but the hymns are given anonymously.

The first of these hymns has been translated into various languages, and in one form or another it is in most extensive use throughout G. Britain, America, the Colonies, and on mission stations. A *tr.* into Latin of a slightly altered form of st. i.: "Dimitte nos, Deus, Tuis," by the Rev. R. Bingham, is given in his *Hymno. Christ. Lat.* 1871, p. 163. It may be added that T. Cotterill's altered form of the oldest text as above, No. i., given in his *Sel.*, 1819, as "Lord, *prevent* us with Thy blessing," failed to attract attention; that "Dismiss us with Thy blessing, Lord," which is sometimes taken as also an altered form of this hymn, is by J. Hart (q.v.); that "Lord, *attend* us with Thy blessing," No. 917, in *Kennedy*, 1863, is based on Nos. i. and ii. as above; and that "Lord, *go with* us, *grant* Thy blessing," in Windle's *Ch. & Home M. Ps. & Hyl.*, 1862, No. 225, is the same slightly altered. [J. J.]

Lord, ere the heavenly seed is sown. *J. Needham.* [*Before or after Sermon. Parable of the Sower.*] Pub. in his *Hys. Devotional and Moral, on Various Subjects*, &c., 1768, No. 261, in 7 st. of 4 l., and an additional stanza thus introduced:—

The above may be sung after sermon by making the following alterations in stanza i.:—

"Now, Lord, the heavenly seed is sown,
Be it Thy servant's care,
Thy heavenly blessing to bring down
By humble fervent prayer."

This suggested adaptation for use "After Sermon" has been adopted in some collections, including the Bap. *Sel. of Hys.*, 1838, No. 477; the Bap. *Ps. & Hys.*, 1858 and 1880, and others. The original is headed "An Hymn before Sermon; or, the Parable of the Sower abridg'd." [J. J.]

Lord, for ever at Thy side. *J. Montgomery.* [*Ps. cxxxi.*] Pub. in Cotterill's *Sel.*, 8th ed., 1819, p. 73, in 4 st. of 4 l., and headed, "For Humility." In 1822 it was repeated by Montgomery in his *Songs of Zion*, as a paraphrase of Ps. cxxxi.; in his *Poetical Works*, 1828; and his *Original Hymns*, 1853, No. 187. It is a most successful paraphrase, and is somewhat widely used. [Psalters, English, § xvii.] [J. J.]

Lord, from my bed again I rise. *W. Bartholomew.* [*Morning.*] Written in 1854 for Sir M. Costa's Oratorio *Eli*, and set as a song for the prophet Samuel. It was pub. in *Eli*, 1854, and was subsequently repeated in several hymn-books, including the *N. Cong.*, 1859, and others. [J. J.]

Lord God of morning and of night. *F. T. Palgrave.* [*Morning.*] Written in 1862, and given in MS. to Sir R. Palmer (Lord Selborne), who included it in his *Bk. of Praise*, 1862, in 5 st of 4 l. In 1867 it was also given in the author's *Hymns*, and again in several collections in G. Britain and America. It has been specially set to music by Tilleard. London, Novello. [J. J.]

Lord God, the Holy Ghost. *J. Montgomery.* [*Whitsuntide.*] Pub. in Cotterill's *Sel.*, 8th ed., 1819, No. 226, in 3 st. of 8 l., and headed "Whit-Sunday." In Montgomery's *Christian Psalmist*, 1825, No. 506, and in his *Original Hymns*, 1853, No. 136, the text is slightly altered. This amended text is that given in Lord Selborne's *Bk. of Praise*, 1862,

and in most of the collections which give the hymn. Its use in G. Britain and America is extensive. [J. J.]

Lord, have mercy and remove us. *H. H. Milman.* [*Heaven desired.*] Pub. in Bp. Heber's posthumous *Hymns*, 1827, p. 122, in 4 st. of 4 l., and again in Milman's *Sel. of Ps. & Hys.*, 1837 (ed. 1856, p. 90). It is found in several modern hymn-books. [J. J.]

Lord, have mercy when we [pray] strive. *H. H. Milman.* [*Lent.*] 1st pub. in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 94, in 3 st. of 8 l., with the refrain "Oh then have mercy! Lord!" and repeated in the author's *Ps. & Hys.*, 1837. In addition to its use in its original form, it is also given in several collections as "Lord, have mercy when we *pray*," as in the *People's H.*, 1867; and, with st. ii. and iii. transposed, in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.* Because of its refrain it is sometimes regarded as a Metrical Litany. [J. J].

Lord, her watch Thy Church is keeping. *H. Downton.* [*Foreign Missions.*] Written for a meeting of the Church Missionary Society, and first pub. in Barry's *Psalms & Hymns*, 1867, No. 170, in 3 st. of 8 l., and again in the author's *Hymns & Verses*, 1873, p. 1. It is also found in the S. P. C. K. *Church Hymns*, 1871; *H. A. & M.*, 1875; Thring's *Coll.*, 1882, and many others in G. Britain and America, and ranks with the best of the author's compositions. It is sometimes given as "Lord, Thy Church her watch is keeping," as in *Common Praise*, 1879, and others. [J. J.]

Lord, how shall wretched sinners dare. *Anne Steele.* [*In Time of War.*] Appeared in the 2nd ed. of her *Poems on Subjects chiefly Devotional*, 1780, vol. iii. p. 123, in 8 st. of 4 l., and headed, "On the day of Prayer for success in War." It is also in D. Sedgwick's reprint of Miss Steele's *Hymns*, 1863. In a few American hymn-books, including the Presbyterian *Sel. of Hys.*, Philadelphia, 1861, a cento from this is given as "Lord, may our souls Thy grace adore." It begins with st. iii., somewhat altered. [J. J.]

Lord, I am Thine, but Thou wilt prove. *I. Watts.* [*Ps. xvii.*] 1st pub. in his *Psalms of David*, &c., 1719, in 6 st. of 4 l., and headed "The Sinner's Portion and the Saint's Hope; or, The Heaven of separate Souls and the Resurrection." It is given in its original form in the *Hy. Comp.* and a few other hymn-books. In addition there are also the following abbreviations in C. U.:—

1. **All, all is vanity below.** This is an altered form of st. iii.–vi. It appeared in the 1st ed. of Cotterill's *Sel.*, 1810; and is found in several modern collections, including that for the Harrow School Chapel, and others.

2. **What sinners value, I resign.** This is the most popular form of the hymn, and is in extensive use in G. Britain and America. It appeared in A. M. Toplady's *Ps. & Hys.*, 1776, No. 154. [J. J.]

Lord, I am vile, conceived in sin. *I. Watts.* [*Ps. li.*] 1st pub. in his *Ps. of David*, &c., 1719, in 7 st. of 4 l. In the American *Church Pastorals*, Boston, 1864, st. i., ii., iv.–vi. are given as one hymn (No. 361), and st. iii. and vii., beginning "Great God, create my heart anew," as another (No. 360). The hymn is also in use in its full form. Its original heading is, "Original and actual sin confess'd." [J. J.]

Lord, I believe a rest remains. *C. Wesley.* [*Holiness desired.*] Pub. in *Hys. & Sac. Poems*, 1740, in 27 st. of 4 l., and based upon Heb. iv. 9, "There remaineth therefore a rest to the people of God" (*P. Works*, 1868–72, vol. i. p. 370). In its original form it is an expression of faith in the doctrine of "Entire Holiness," or "Perfection," as understood by the early Methodists, and a prayer for personal possession of the same. In the *Wes. H. Bk.*, 1780, J. Wesley included a cento therefrom as No. 391, embodying the same doctrine and prayer, the *second* and *third* stanzas of which read:—

> "A rest, where all our soul's desire
> Is fixed on things above;
> Where fear, and sin, and grief expire,
> Cast out by perfect love!
>
> "O that I now the rest might know,
> Believe, and enter in!
> Now, Saviour, now the power bestow,
> And let me cease from sin."

Wesley's theological opponents, however, had another cento from the same hymn in use for some years before, in which the *rest* was changed from a word which stood for the doctrine of "Entire Holiness," into a term descriptive of the eternal peace of Heaven. This is one of those changes in the text of the Wesley hymns which J. Wesley denounced in the Preface of the *Wes. H. Bk.* It was made by A. M. Toplady, and appeared in his *Ps. & Hys.*, 1776, No. 52. Stanzas ii., iii. read (with the changes in the text in italics):—

> "*Then shall I sing and never tire,*
> *In that blest house* above,
> Where *doubt, and fear, and pain* expire,
> Cast out by perfect love.
>
> "*Celestial Spirit, make me* know
> *That I shall* enter in.
> Now, Saviour, now the pow'r bestow,
> And *wash* me *from my* sin."

These two centos are in C. U. in most English-speaking countries, and are distinguished by the stanzas quoted above. In addition, st. xv. and xvii. of the original are given in the American *Church Pastorals*, Boston, 1864, as "Come, O my Saviour, come away." [J. J.]

Lord, I believe Thy work of grace. *C. Wesley.* [*Holiness desired.*] Appeared in *Hys. & Sac. Poems*, 1742, in 22 st. of 4 l., and headed, "The Spirit and the Bride say Come" (*P. Works*, 1868–72, vol. ii. p. 363). In 1780 J. Wesley gave a cento therefrom in 9 st. in the *Wes. H. Bk.*, No. 393, as "O joyful sound of gospel grace." This has been repeated in several collections. [J. J.]

Lord, I confess my sins to Thee. *C. Wesley.* [*Redemption desired.*] Pub. in *Hys. and Sac. Poems*, 1742, in 37 st. of 6 l., divided into four parts, as:—

1. Lord, I confess my sins to Thee.
2. Forgive me, O long-suffering God.
3. Omniscient, Omnipotent King.
4. Behold, ye souls, that mourn for God.

The hymn in the *Wes. H. Bk.*, 1875, No. 120, "Comfort, ye ministers of grace," is composed of st. vi. and vii. of Pt. 4. [J. J.]

Lord, I desire to live as one. *Charitie L. Bancroft.* [*Holiness desired.*] In Spurgeon's

O. O. H. Bk., 1866, this hymn is given in 4 st. of 4 l., and dated 1861. This text is also in other collections. In her *Within the Veil*, 1867, Mrs. Bancroft gives it as the last hymn in the volume, in 6 st. of 4 l., with a note saying that the hymn was revised for that work. In this text the additional sts. are v., vii. [W. T. B.]

Lord, I have made Thy word my choice. *I. Watts.* [*Ps. cxix. Pt. viii.*] 1st pub. in his *Psalms of David*, &c., 1719, p. 319, in 4 st. of 4 l., and headed, "The Word of God is the Saint's Portion; or, The Excellency and Variety of Scripture." Its use has extended to almost all English-speaking countries, and it is found in a large number of hymn-books at home and abroad. [J. J.]

Lord, I hear of showers of blessing. *Elizabeth Codner.* [*Divine Blessing desired.*] Although we have the MS. of this hymn in Mrs. Codner's handwriting, sent to D. Sedgwick from Weston-super-Mare, June 18, 1866, wherein it is stated to have been "written in the summer of 1860" [S. MSS.], we have no personal facts concerning Mrs. Codner and her work except that she published one or two small books, as *The Missionary Ship; The Bible in the Kitchen*, &c.; edited the periodical, *Woman's Work in the Great Harvest-Field;* and was associated for some years with the Mildmay Protestant Mission (London). "Lord, I hear of showers of blessing" was suggested by the news of the religious revival in Ireland, 1860–61. It is in 7 st. of 4 l., with the refrain "Even me," and is headed "Bless me, even me also, O my Father." The original text is in Spurgeon's *O. O. H. Bk.*, 1866, No. 607. That in I. D. Sankey's *Sac. Songs & Solos*, Pt. i., which is usually regarded as the original, is altered in several instances, and st. v. is omitted. The hymn in full, or in part, is in extensive use, and is specially popular at Mission Services. In 1867 Mrs. Codner wrote a companion hymn of *Praise*, "Lord, to Thee my heart ascending," in 8 st. of 4 l., for the Rev. E. P. Hammond's *Hys. specially adapted for Seasons of Deep Religious Interest*, &c., 1867. [J. J.]

Lord, I magnify Thy power. *C. Wesley.* [*For Daily Strength.*] Given in his *Hys. for Use of Families*, 1767, No. 53, in 4 st. of 8 l. (*P. Works*, 1868–72, vol. vii. p. 60). In the *Wes. H. Bk.*, 1780, No. 327, st. iii. and iv. were given as "Father, in the Name I pray." It has passed into other collections. G. J. Stevenson's annotations of this hymn in his *Meth. H. Bk. Notes*, 1883, p. 240, are of more than usual interest. [J. J.]

Lord, if Thou Thy grace impart. *C. Wesley.* [*Ps. cxxxi.*] 1st pub. in the enlarged ed. of the Wesley *Ps. & Hys.*, 1743, in 5 st. of 4 lines. It is one of C. Wesley's finest renderings of the Psalms; and although not admitted into the *Wes. H. Bk.* until the revised ed. of 1875, it has been in extensive use in the Church of England and amongst Nonconformists for more than a hundred years. During that time numerous variations have crept into the text. The first to mutilate it was M. Madan, in his *Ps. & Hys.*, 1760. From his version Church of England and Nonconformist compilers have taken their texts, and have added thereto, in nearly every instance, something of their own until no two collections are found to agree. These changes cannot be given in detail without reprinting the full text from almost every hymn-book in which the hymn is found. The most peculiar cento of all is that in the S. P. C. K. *Church Hymns*, 1871, No. 418, in 4 st. of 4 l. Of the 16 lines 5 only are by C. Wesley: st. i. ll. 1, 2; st. ii. l. 1; st. iv. ll. 1, 4; the rest being from *Madan*, 1760; Bickersteth's *Christian Psalmody*, 1833; Hall's *Mitre H. Bk.*, 1836; and several others. These pieces are so interlaced that no one except an expert in hymnology can unravel the complication. In *Common Praise*, 1879, the hymn is given with alterations and the omission of st. ii. as "Lord, *do* Thou Thy grace impart." [J. J.]

Lord, in the day Thou art about. *J. Mason.* [*Security in God.*] This cento from Mason's *Spiritual Songs; or, Songs of Praise*, &c., 1683, appeared in the Mary-le-bone *Ps. & Hys.* (by J. H. Gurney and others), 1851, No. 118. It is thus composed:—

St. i. from No. vi. "Song of Praise for Protection," st. ii., ll. 1–4. St. ii. from No. vii. "Song of Praise for Health," st. ii., ll. 1–4. St. iii. from No. ix. "Song of Praise for Success," st. iv., ll. 1–4. St. iv. from No. viii., "Song of Praise for Family Prosperity," st. v., ll. 5–8.

These extracts are well pieced together, the result being a simple and practical hymn. It passed from the Mary-le-bone *Ps. & Hys.* into Lord Selborne's *Book of Praise*, 1862, and others. The originals of the *Songs* are in D. Sedgwick's reprint of the same, 1859. [J. J.]

Lord, in this Thy mercy's day. *I. Williams.* [*Lent—A Metrical Litany.*] This hymn is taken from "Image the Twentieth," a poem on "The Day of Days; or, the Great Manifestation," in 105 st. of 3 l., which forms a part of his work, *The Baptistery; or, The Way of Eternal Life*, 1844. It was given with slight changes in the Cooke & Denton *Hymnal*, 1853, in 6 st. It has been repeated in full or in part in numerous collections in Great Britain and America, and is a most suitable metrical Litany for Lent. [J. J.]

Lord, in Thy kingdom there shall be. *J. Anstice.* [*Unity.*] Privately printed in his posthumous *Hymns*, 1836, in 5 st. of 4 l. It is based on the Epistle for the 17th S. after Trinity, Eph. iv. In 1841 it was included in *The Child's Christian Year*, from whence it passed into a few collections, including *Kennedy*, 1863, where it is expanded into 3 st. of 8 l. by the addition of a doxology. [J. J.]

Lord, in Thy Name Thy servants plead. *J. Keble.* [*Rogation Days.*] Written at Malvern, Aug. 4, 1856, and 1st pub. in the *Salisbury H. Bk.*, 1857, No. 105, in 6 st. of 4 l., including a doxology. This was repeated with slight changes in the Rev. F. Pott's *Hymns*, &c., 1861; the S. P. C. K. *Church Hys.*, 1871, and others, sometimes with the *Salisbury H. Bk.* doxology, changed to another, and at other times without any, as in the *Sarum Hyl.*, 1868, and the author's (posthumous) *Miscellaneous Poems*, 1869, p. 114. Its use is extensive. [J. J.]

Lord Jesus, God and Man. *Sir H. W.*

Baker. [*For a School Feast.*] This hymn is dated 1852 in Biggs's Annotated ed. of *Hys. A. & M.*, but its first publication is traced only to *H. A. & M.*, 1861. It has a slight resemblance to Faber's "O Jesu, God and Man," which was pub. in his *Jesus and Mary*, in 1849. Sir H. W. Baker's hymn is in extensive use in G. Britain and America. It is sometimes given as "Lord *Jesu*, God and Man." [J. J.]

Lord Jesus, with what sweetness and delights. *H. Vaughan.* [*Ascension.*] This poem of 62 lines on Ascension-day appeared in the second part of his *Silex Scintillans; or Sac. Poems*, &c., 1655, and again in the Rev. H. F. Lyte's reprint, 1846 (1858 ed., p. 133). Upon the first four lines of the poem the Rev. T. Darling based his Ascension hymn, "Lord Jesus, taken from Thy servants' sight," and pub. the same in the 1856 ed. of his *Hys. for the Church of England*. It is continued in later editions. [J. J.]

Lord, look on all assembled here. *J. Hart.* [*Public Fast.*] Pub. in his *Hys. Composed on Various Subjects*, &c., 1759, No. 96, in 8 st. of 4 l., and headed, "For a Public Fast." Two arrangements from the text are in the hymn-books. The first appeared in the 1st ed. of Cotterill's *Sel.*, 1810, in 6 stanzas. This was reduced to 4 stanzas in Bickersteth's *Christian Psalmody*, 1833, and was repeated in this form in later collections of the Church of England. The second arrangement is in the Nonconformists' hymnals. It was given in the *Leeds H. Bk.*, 1853, the *N. Cong.*, 1859, &c. [J. J.]

Lord, not unto me (The whole I disclaim). *C. Wesley.* [*Lent.*] 1st pub. in the *Hys. on God's Everlasting Love*, 1741, No. 2, in 6 st. of 4 l. (*P. Works*, 1868–72, vol. iii. p. 6). In 1780 it was given in the *Wes. H. Bk.*, with the omission of st. i., as "Thy faithfulness, Lord, Each moment we find," and in this form it has been repeated in several collections in G. Britain and America. [J. J.]

Lord, now the time returns. *J. Austin.* [*Evening.*] Pub. in his *Devotions in the Antient Way of Offices*, &c., 1668, p. 370, hymn 32, in 8 st. of 4 l., including the doxology: again in the editions by Dorrington, and Hickes, and in the reprint by J. Masters, Lond., 1856. In its full form it is not in C. U.; but, abridged as "Blest be Thy love, dear [good] Lord," it is given in a large number of hymnals in G. Britain and America. Sometimes it is found as "Blessed be Thy love," &c. The original text of this abridged form is in Lord Selborne's *Book of Praise*, 1862. [J. J.]

Lord of earth, Thy forming hand. *Sir R. Grant.* [*God the Creator and Preserver.*] Appeared in H. V. Elliott's *Ps. & Hys.*, &c., 1835, in 3 st. of 12 l., and again in Lord Glenelg's edition of Grant's *Sacred Poems*, 1839, No. 3. It is based on Ps. lxxiii. 25. It is in C. U. in G. Britain and America. [J. J.]

Lord of heaven, and earth, and ocean. *J. Crosse.* [*Holy Trinity.*] Written for the Second Yorkshire Musical Festival, held at York on the 13th–16th of Sept., 1825, and first sung on that occasion by the Festival choir. On the 20th of Sept. it was printed in the *Sheffield Iris* newspaper, of which James Montgomery was the editor, together with an account of the Festival, and an estimate that £100,000 had been spent in one way and another in connection therewith; and of this £20,000 were expended in the purchase of Festival tickets. Crosse's hymn was included in Bickersteth's *Christian Psalmody*, 1833, No. 338, and subsequently in a great number of hymn-books. Orig. text in *Hy. Comp.* [J. J.]

Lord of hosts, how lovely fair [how bright, how fair]. *D. Turner.* [*Public Worship.*] 1st pub. in Rippon's Bap. *Sel.*, 1st ed., 1787, No. 342, in 4 st. of 4 l. and entitled, "The Excellency of Public Worship." From Rippon's *Sel.* it has passed into several Nonconformist collections, sometimes in its original form, and also as, "Lord of hosts, *how bright, how fair*," as in the Bapt. *Ps. & Hys.*, 1858 and 1880. [J. J.]

Lord of hosts, to Thee we raise. *J. Montgomery.* [*Laying the Foundation Stone*, or *The Opening of a Place of Worship.*] The foundation stone of St. George's Church, Sheffield (of which the Rev. W. Mercer was subsequently Incumbent), was laid on the day of the coronation of George IV., July 19, 1821. On that day Montgomery published in his *Iris* newspaper a leading article on Bonaparte, who died on the 5th of the previous May. Montgomery's original MS. of that article and "a set of the coronation medals, and other usual memorials," were placed in a glass jar under the foundation stone (*Memoirs*, iii. p. 241). This hymn was composed for the occasion; was sung during the ceremony, and was printed in the *Iris* of Tuesday, July 24, 1821. It was included in Montgomery's *Christian Psalmist*, 1825, No. 475, and in his *Original Hymns*, 1853, No. 301, and in both instances headed "On Opening a Place of Worship." [J. J.]

Lord of life, prophetic Spirit. *J. Keble.* [*For Theological Colleges.*] A "Hymn for Eastertide, written for the Book of Prayers at Cuddesdon College," 1856, p. 109, in 10 st. of 4 l., and repeated in the author's (posthumous) *Miscellaneous Poems*, 1869, p. 287. In the *Sarum Hyl.* it is given in two parts, pt. ii. beginning "Now Thou speakest, hear we trembling"; and in other collections, as in the S. P. C. K. *Church Hys.*, 1871, it is abbreviated to 6 st., and sometimes less. It is suitable for Ember Days and Ordinations in addition to its Theological College use. [J. J.]

Lord of mercy and of might. *Bp. R. Heber.* [*Quinquagesima.*] Two forms of this hymn, and both by Heber, are found in his *Hymns*, &c., 1827. The first form, in 5 st. of 4 l., first appeared in the *Christian Observer*, Nov. 1811, p. 697, together with three additional hymns by Heber, and is set forth for the "Sunday after Christmas." In his *Hymns*, &c., 1827, it is given as No. i. for "Quinquagesima," and reads, as in the *Christian Observer*:—

"Lord of mercy, and of might,
Of mankind the life and light,
Maker, Teacher infinite,
Jesus, hear and save!

"Who, when sin's primaeval doom
Gave creation to the tomb,
Didst not scorn a Virgin's womb,
Jesus, hear and save!

"Strong Creator, Saviour mild,
Humbled to a mortal child,
Captive, beaten, bound, reviled,
Jesus, hear and save!

"Throned above celestial things,
Borne aloft on angels' wings,
Lord of Lords, and King of Kings,
Jesus, hear and save!

"Soon to come to earth again,
Judge of angels and of men,
Hear us now, and hear us then!
Jesus, hear and save!"

The second form appeared in his *Hymns*, &c., 1827, p. 21, and appointed for the Sunday after Christmas, or Circumcision." It is also in 5 st., but differs from the first form in the following particulars, the 1827 reading being,

St. ii., l. 1. Who, when sin's *tremendous* doom.
St. iii., l. 1. *Mighty Monarch!* Saviour mild!
St. v. *Who shall yet return from high,*
Robed in might and majesty,
Hear us! *help us when we cry!*
Jesus, hear and save!

The use of this hymn is extensive. The first form is found in *Kennedy*, 1863; *Hy. Comp.*, 1876; *Church Hymns*, 1871; *Thring*, 1882, and many others: the second in Alford's *Year of Praise*, 1867; the S. P. C. K. *Ps. & Hys.*; *New Mitre Hymnal;* Snepp's *Songs of G. & G.*, 1872, and others: mixed texts, *People's H.*, 1867, and *Windle;* and, rewritten, in *Morrell and How*, 1864. It is also found in many collections in slightly varying forms not here specified, the texts of which may be tested by the above readings. The original of 1811 has been rendered into Latin by the Rev. C. B. Pearson, as "Clemens hominum Regnator," and pub. in his *Latin Trs. of English Hys.*, 1862, p. 82. [J. J.]

Lord of my heart, by Thy last cry. *J. Keble.* [*Good Friday.*] This is composed of the two closing stanzas of Keble's poem for Good Friday, which was pub. in his *Christian Year*, 1827. This extract was given in Elliott's *Ps. & Hys.*, 1835, and has been repeated in modern collections. The text is slightly altered. [J. J.]

Lord of my life, O may Thy praise. *Anne Steele.* [*Morning.*] Appeared in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 20, in 6 st. of 4 l., headed, "A Morning Hymn"; and again in D. Sedgwick's reprint of her *Hymns*, 1863. In addition to its use in its original, and in an abbreviated form, it is also given in a few American collections, including the Presbyterian *Ps. and Hys. for the Worship of God*, Richmond, 1867, as, "God of my life, my morning song." [J. J.]

Lord of my [our] life, Whose tender care. [*Evening.*] This hymn appeared in the *Church of England Magazine*, February, 1838, and was signed "Ω Chelsea." It was included in the S. P. C. K. *Hys. for Public Worship*, 1852, No. 156; and since then it has passed into a large number of hymn-books in G. Britain and America, and sometimes as "Lord of *our* life," &c., as in *Kennedy*, 1863. [W. T. B.]

Lord of the Church, we humbly pray. *E. Osler.* [*Whitsuntide.*] 1st pub. in Hall's *Mitre H. Bk.*, 1836, No. 219, in 3 st. of 6 l., and again, with slight alterations, in the author's *Church and King*, April, 1837, p. 112. It is an altered version by Osler of Charles Wesley's "Thou, Jesu, Thou my breast inspire" (q.v.). Wesley's original text, however, is scarcely recognizable in the form given to it by Osler, save in the last six lines, which are almost entirely from Wesley. The Irish *Church Hymnal* follows the text of the *Mitre*. Its use is extensive. [J. J.]

Lord of the harvest, once again. *J. Anstice.* [*Harvest.*] 1st pub. in his (posthumous) *Hymns*, 1836, No. 34, in 4 st. of 6 l. In the *Child's Christian Year*, 1841, it was repeated without alteration; and from that date it came into general use, but usually with slight alterations. It is one of the most popular of Harvest hymns, and is in C. U. in all English-speaking countries. In the *Anglican H. Bk.*, 1868, it begins, "O Lord of harvest, once again." Orig. text in Lord Selborne's *Book of Praise*, 1862. [J. J.]

Lord of the living harvest. *J. S. B. Monsell.* [*Ordination*, and *Church Guilds.*] This hymn appears in the hymn-books, first as a hymn for *Ember Day and Ordinations;* and second, for *Church Guilds and Associations.*

1. It originally appeared in Dr. Monsell's *Hys. of Love and Praise*, 2nd ed., 1866, in 4 st. of 8 l., for Ember Days and Ordinations. This was repeated in his *Parish Hymnal*, 1873, and the People's ed. of his *Spiritual Songs*, 1875, the last being the authorized text. From this text Thring's *Coll.*, 1882, differs somewhat, and especially in st. iii. In *Monsell* the hymn is a prayer *for* the Ordained, in *Thring* the prayer is supposed to be offered by the Ordained themselves. For use at Ordinations Dr. Monsell's authorized form is the better of the two.

2. In the S. P. C. K. *Church Hymns*, 1871, the hymn is given in an altered form for Church Guilds and Associations. With two slight changes in the text, and the omission of st. iii., this was given in W. F. Stevenson's *Hys. for the Ch. and Home*, 1873, with a note in which he says that his text was "printed from manuscript in the form finally adopted by the author."

The authorized text of this hymn therefore is (1) for *Ordination*—that in Dr. Monsell's *Parish Hymnal*, and (2) for *Church Guilds and Associations*, that in Dr. Stevenson's *Hymns*. [J. J.]

Lord of the lofty and the low. *T. W. B. Aveling.* [*For Ragged School Anniversary.*] "This [hymn] was written for a Ragged School anniversary, held in Kingsland Congregational Church, under the presidency of the Earl of Shaftesbury, in the year 1856 or 1857" (Miller's *Singers & Songs*, 1869, p. 531). In 1859 it was included in the *New Cong.*, and is also found in other collections. [J. J.]

Lord of the ocean, hear our cry. *Bp. E. H. Bickersteth.* [*For Use at Sea.*] Written in 1869 and 1st pub. in his *Hymnal Companion*, 1870, No. 392, as a hymn to be used at sea, with the note in the Annotated edition, "This hymn, by the Editor, was written for this work. It is to be sung *by* those at sea; the one which follows ['Eternal Father, strong to save'] is *for* those at sea." In the *Hy. Comp.*, 1870, and the revised ed., 1876, Bp. Bickersteth's hymn begins, "Almighty Father, hear our cry." Its original form as

"Lord of the ocean, hear our cry," is in Bp. Bickersteth's *Two Brothers*, 1871, p. 249. [J. J.]

Lord of the Sabbath, hear our vows. *P. Doddridge.* [*Sunday*, or *Divine Worship.*] This hymn, beginning "O God of Sabbath, hear our vows," is No. 30 in the D. MSS., is dated "Jan. 2, 1736–7," and headed "The Eternal Sabbath. From Heb. iv. 9." In Job Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 310, it was given as "Lord of the Sabbath," &c., in 5 st. of 4 l., and with the same title, and repeated in J. D. Humphreys's ed. of the same, 1839, No. 336. In Mr. Brooke's MS., 1739–40, it reads "O God of Sabbath," &c. The 1755 text is in use in most English-speaking countries, but the most popular form of the hymn is that beginning "Lord of the Sabbath, hear *us pray*," particulars of which, and other arrangements of the hymn, we here append:—

1. Thine earthly Sabbaths, Lord, we love. This cento, composed of st. ii.–iv. and ii., was given as No. 352 in Rippon's Bap. *Sel.*, 1787, and is found in full or in part in several modern hymnals.

2. Lord of the Sabbath, hear us pray. This altered text appeared in Cotterill's *Sel.*, 8th ed., 1819, No. 4 (the original as in Orton having been in former editions), and is by Cotterill, or James Montgomery, or possibly the joint work of the two. Of this text, in 6 st. of 4 l., st. i., iii., iv., vi. are altered from Doddridge, and st. ii., v., are new. This text was repeated in Montgomery's *Christian Psalmist*, 1825; and again, either in its full or in an abridged form, in a large number of hymn-books in G. Britain and America.

3. O Lord of holy Rest, we pray. This form of the hymn appeared in R. C. Singleton's *Anglican H. Bk.*, 1868. It is from the *Doddridge-Cotterill* text, with alterations, and a slight return to the original.

When these forms of the hymn are taken together, it is found that its use is very extensive in all English-speaking countries, the *Doddridge-Cotterill* text being the most popular. [See **English Hymnody, Early**, § XIV.] [J. J.]

Lord of the sinless world above. *W. J. Irons.* [*Adult Baptism*, or *Confirmation.*] On the passing of the Act for the Registration of Births there was a panic amongst the poor, and a great rush to the churches for Holy Baptism. In one day 400 children were baptized in Dr. Irons's church, St. Mary's, Newington, and 23 adults on another. On other days there were also great gatherings of children and adults for the sacred rite. Under these circumstances and amid these surroundings Dr. Irons wrote this hymn. It was pub. in Lowe's *Hys. for the Christian Seasons*, Gainsburgh, 1854; in Dr. Irons's *Appendix to the Brompton Metrical Psalter*, 1861, his *Hys. for Use in Church*, 1866; and in his *Ps. and Hys. for the Church*, 1873–75, &c. It is in a few collections only, and its use is not equal to its merits. [J. J.]

Lord of the wide extended [extensive] main. *C. Wesley.* [*For use at Sea.*] 1st pub. in the *Hys. and Sac. Poems*, 1740, p. 31, in 10 st. of 4 l., and headed "A Hymn to be Sung at Sea" (*P. Works*, 1868–72, vol. i. p. 229). In the 1830 *Suppl.* to the *Wes. H. Bk.* it was given in two parts as:—

1. Lord of the wide, extensive main. No. 761.
2. Infinite God, Thy greatness spanned. No. 762.

Both these parts have come into use in G. Britain and America as separate hymns.

Mr. G. J. Stevenson, in his *Meth. H. Bk. Notes*, 1883, p. 591, says of this hymn:—

"It was probably written in 1735, previously to the poet and his brother John sailing to America with General Oglethorpe and the Moravians. This seems to be plainly indicated by the language of the second verse:—

"For Thee we leave our native shore,
In other climes Thy works explore."

This view, however, is not that of Dr. Osborn, the editor of the Wesley *Poetical Works*, 1868–72. In vol. i. pp. 228–231, there are given the following hymns:—"Servant of God, the summons hear"; "Lord of the wide-extended main"; and "Glory to Thee, Whose powerful word"; and to the first of these ("Servant of God," &c.) Dr. Osborn adds the following note:—

"The animating strains of this hymn and the two next are by no means in accordance with Charles Wesley's spiritual condition and mood of mind in December, 1737, when Mr. Whitefield first left England for America. They were more probably composed in preparation for his second voyage, which began in August, 1739. Nor can we imagine anything more suitable for the occasion; while in the hymns "To be Sung at Sea" ["Lord of the wide-extended main"] and "In a Storm" ["Glory to Thee, Whose powerful word"] the Christian and the poet appear to equal advantage. It may be doubted if the full assurance of faith was ever more finely expressed, or at the same time more rationally vindicated, than in the second and the third of the three hymns which follow one another here."

This suggestion by Dr. Osborn that the date is 1739 is made almost certain with regard to "Servant of God," &c., and presumably of the other two, by the fact that "Servant of God," &c., is found in *Divine Hymns for the Use of the Societies*, by Richard Wyan, 1739. This tract contains three hymns, two by Wyan (one addressed to Whitefield) and "Servant of God, the summons hear," by C. Wesley. The Wesleys, by printing the three hymns, "Servant of God," &c., "Lord of the wide," &c., and "Glory to Thee, &c.," as consecutive hymns in the *Hys. & Sac. Poems*, 1740, seem to fix the date of these hymns as 1739, when Whitefield went on his second voyage to America.

The hymn "Servant of God, the summons hear," is rarely used, whilst "Glory to Thee, Whose powerful word," is given in several collections in America, and as "*All praise* to Thee, Whose powerful word," in a few in G. Britain. [W. T. B.]

Lord of the worlds above. *I. Watts.* [*Ps. lxxxiv.*] 1st pub. in his *Ps. of David*, &c., 1719, in 7 st. of 8 l., as the third version of the 84th Psalm. In addition to its use in its full form, there are also several arrangements of the text, the more important being:—

1. That in the *Wes. H. Bk.*, 1875, and many others derived from the same source. This appeared in the Wesley *Ps. & Hys.*, 1738; the enlarged ed. of the same, 1743; and the *Wes. H. Bk.*, 1780. It is very popular.
2. A cento composed of st. i., iii., iv., and vii. This was given with alterations in Whitefield's *Coll.*, 1753; Madan's *Ps. & Hys.*, 1760; Toplady's *Ps. & Hys.*, 1776, and thus into the hymn-books of the Church of England. In some modern collections, as *Sarum*, 1868, and Thring's *Coll.*, 1882, some of these alterations are still retained. Usually, however, the text is correct.
3. Other arrangements are given in many modern hymnals, the construction of which may be tested by reference to Watts's *Psalms*. It will be found that in most cases the original text is retained.

As a paraphrase this ranks amongst the best by Watts. The metre is an imitation of that employed for the first time by John Pullain, in his Version of the 148th Psalm in

the *English Psalter*, 1560. [See Old Version, iv. ix.] [J. J.]

Lord, shall Thy children come to Thee? *Bp. S. Hinds.* [*Confirmation.*] In *Sonnets and other Short Poems, chiefly on Sacred Subjects. By Samuel Hinds, D.D.*, Lond., B. Fellowes, 1834, p. 65, is the following:—

"*Confirmation Hymn.*

"Lord, shall Thy children come to Thee?
A boon of love divine we seek:
Brought to Thy arms in infancy,
Ere hearts could feel or tongue could speak,
Thy children pray for grace, that they
May come themselves to Thee this day.

"Lord, shall we come, and come again?
Oft as we see yon Table spread,
And, tokens of Thy dying pain,
The wine pour'd out, the broken bread:
Bless, bless, O Lord, Thy children's prayer,
That they may come and find Thee there.

"Lord, shall we come, come yet again?
Thy children ask one blessing more—
To come, (not now alone and then,)
When life and death and time are o'er,
Then, then to come, O Lord, and be
Confirmed in heaven, confirmed by Thee!"

When this hymn was included in the *Ps. & Hys. for the Use of Rugby School Chapel, circa* 1843 (1850 ed. No. 51), the following stanza by H. J. Buckoll, was added as st. iii., thus making a hymn of 4 st.:—

"Lord, shall we come? not thus alone
At holy time, or solemn rite?
But every hour till life be flown,
Through weal or woe, in gloom or light,—
Come to Thy throne of grace, that we
In faith, hope, love, confirmed may be."

In addition to writing this stanza, Buckoll made a few alterations in, and repunctuated Bp. Hinds's text. Two forms of the hymn have thus come into use, the first the original, and the second the Hinds-Buckoll text. The latter is that usually given in the Public Schools hymn-books. [J. J.]

Lord, solemnize our trifling minds. *G. Burder.* [*Before Sermon.*] Appeared in his *Coll. of Hymns*, &c., 1784, No. 200, in 3 st. of 4 l. as one of a number of hymns for use "Before Sermon," and again in later eds. of the same work. In modern hymnals, as the *New Cong.*, 1859, No. 786, it is altered to "Great God, impress our trifling minds." [J. J.]

Lord, speak to me, that I may speak. *Frances R. Havergal.* [*Lay Helpers.*] Written, April 28, 1872, at Winterdyne, and first printed as one of Parlane's musical leaflets in the same year. In 1874 it was pub. in her *Under the Surface*, and in 1879 in *Life Mosaic*. In the original MS. it is headed "A Worker's Prayer. 'None of us liveth to himself.' Rom. xiv. 7." This hymn has become very popular, and is highly esteemed by those engaged in Christian work. [J. J.]

Lord, teach a little child to pray. Thy grace betimes, &c. *J. Ryland.* [*A Child's Prayer.*] This simple prayer for a child's use is the most popular and widely used of Dr. Ryland's hymns. From his *Memoirs of Andrew Fuller*, 1831, pp. 442 and 453, we find that this hymn, and another, beginning "God is very good to me," were written by him at the request of Mrs. Fuller for the use of her child Sarah, who died May 30, 1786, aged 6 years and 6 months. In some of the numerous collections in which it is found it is erroneously attributed to "Jane Taylor." The Taylor hymn opens with the same line, but the second is "And then accept my prayer." [J. J.]

Lord, teach us how to pray aright. *J. Montgomery.* [*Prayer.*] Written in 1818, and first printed on a broadsheet with Montgomery's "Prayer is the soul's sincere desire;" "What shall we ask of God in prayer?" and "Thou, God, art a consuming fire;" for use in the Nonconformist Sunday Schools in Sheffield. In Cotterill's *Sel.*, 8th ed., 1819, No. 280, it was repeated in full in 4 st. of 8 l., and headed, "The preparations of the heart in man." During the same year it was given, with alterations and the omission of st. ii., in E. Bickersteth's *Treatise on Prayer*. In Montgomery's *Christian Psalmist*, 1825, No. 482, the text in Bickersteth was repeated, with the restoration of st. ii., and divided into 8 st. of 4 l. The text in his *Original Hymns*, 1853, No. 65, is that of the *Christ. Psal.*, 1825, with the change of st. iv., ll. 1, 2, from:—

"God of all Grace, we come to Thee
With broken, contrite hearts";

to:—

"God of all grace, we *bring* to Thee
A broken, contrite *heart.*"

This change is set down in the margin of Montgomery's private copy of the *Christ. Psal.* in his own handwriting. This hymn, in full or abridged, is in numerous collections. The variations of text which are found have arisen in a great measure from some editors copying from Cotterill's *Sel.* of 1819, and others from the *Christian Psalmist* of 1825. The first is the *original*, and the *second* (with the above correction in *Orig. Hys.* 1853) is the authorized text. In some American Unitarian collections, including *A Book of Hys.*, 1848; and the *H.* [*and Tune*] *Bk. for the Ch. and the Home*, &c., 1868, a hymn beginning, "God of all grace, we come to Thee," is given from this, and opens with st. iv. [J. J.]

Lord, that I may learn of Thee. *C. Wesley.* [*Humility desired.*] Pub. in his *Short Hymns*, &c., 1762, vol. i., No. 1005, in 4 st. of 4 l. (*P. Works*, 1868–72, vol. ix. p. 392) On its introduction into the *Wes. H. Bk.*, 1780, No. 293, st. ii., l. 1, was changed from "Let me cast myself aside" to "Let me cast my *reeds* aside." This reading is repeated in the revised ed. of 1875, and other hymn-books. A cento partly from this hymn and partly by J. Berridge appeared in Berridge's *Sion's Songs*, 1785, in 6 st. of 4 l., as "Jesus, cast a look on me." Of this text st. i., iii. and iv. are altered from Wesley's hymn as above, and st. ii., v. and vi. are by Berridge. This cento is given without alteration in Lord Selborne's *Book of Praise*, 1862, and in whole or in part in numerous collections throughout English-speaking countries. [J. J.]

Lord, Thou didst arise and say. *H. H. Milman.* [*Christ Stilling the Tempest.*] 1st pub. in Bp. Heber's posthumous *Hymns, &c.*, 1827, p. 36, in 2 st. of 8 l., and appointed for the 4th S. after the Epiphany, being based on the Gospel for that day. It was repeated in Milman's *Ps. & Hys.*, 1837, and subsequently

in many hymn-books in G. Britain and America. [J. J.]

Lord, Thou hast been Thy people's rest. *J. Montgomery.* [*Ps. xc.*] Appeared in his *Songs of Zion*, 1822, in 7 st. of 7 l. In his *Original Hymns*, 1853, st. i., iv., v. and vi. are given as hymn No. xlvi. In Dr. Kennedy's *Psalter*, 1860, a cento was given as the version of Ps. xc., and is thus composed:—

St. i., ii., and v., *J. Montgomery.*
St. iii., iv., and vi., *Dr. Kennedy.*

Dr. Kennedy's *Hymno. Christ.*, No. 9, in two parts is this same text repeated with the addition of a doxology to Pt. i. In the Preface to this collection, the portion of this rendering of *Ps. xc.* taken from Montgomery is attributed to the Rev. A. T. Russell in error. [J. J.]

Lord, Thou hast won, at length I yield. *J. Newton.* [*Surrender to Christ.*] Appeared in the *Gospel Magazine*, Jan., 1775, in 7 st. of 6 l., headed "The Surrender," and signed "Vigil." After a slight revision it was given in the *Olney Hymns*, 1779, Bk. i., No. 121, in 7 st. of 6 l., with the extended heading "The Rebel's Surrender to Grace. Lord, what wilt Thou have me to do?" It is based on the words of St. Paul uttered on his way to Damascus, and recorded in Acts ix. 6. Although there is nothing in the *Memoirs* of Newton (so far as we can see) to justify us in saying that this hymn is autobiographical, yet its intense individuality suggests that it is so, and that he found in the fierceness of Saul the persecutor, and the submissive peacefulness of Saul the disciple, the embodiment of his own history and experience. Thus regarded the hymn is interesting, but for practical purposes it is far from being one of Newton's best productions. It is found in a few collections, but in an abbreviated form. [J. J.]

Lord, Thou in all things like wert [wast] made. *J. Anstice.* [*Passiontide.*] 1st pub. in his (posthumous) *Hymns*, 1836, No. 21, in 6 st. of 4 l., and again in the *Child's Christian Year*, 1841. From the *Child's C. Year* it passed as, "In all things like Thy brethren, Thou," into the *Leeds H. Bk.*, 1853, No. 295. This form of the hymn has become popular, and especially with the Nonconformists. It is sometimes attributed to J. Keble. [J. J.]

Lord, Thy children guide and keep. *Bp. W. W. How.* [*The Narrow Way.*] 1st pub. in Morrell & How's *Ps. & Hys.*, 1854, in 5 st. of 6 l., and based on the words "Narrow is the way that leadeth unto life." It has become very popular with hymnal compilers, and, in full or in an abridged form, it is found in numerous collections in G. Britain and America. Orig. text in the S. P. C. K. *Church Hys.*, 1871. [J. J.]

Lord, Thy glory fills the heaven. *Bp. R. Mant.* [*Holy Trinity.*] This hymn, extending from 1 st. of 8 l. in the Cooke and Denton *Hymnal*, 1853, to 3 st. of 8 l. in *Laudes Domini*, N. Y., 1884, is from Bp. Mant's "Bright the vision that delighted" (see p. 182, i.). It is in extensive use, especially in America. [J. J.]

Lord, Thy word abideth. *Sir H. W. Baker.* [*Holy Scripture.*] Written for and 1st pub. in *H. A. & M.*, 1861. It has attained a great circulation, and is in C. U. in all English-speaking countries. It has also been translated into several languages. There is a *tr.* in German by Miss Winkworth, in Biggs's Annotated *H. A. & M.*, 1867, beginning "Herr, Dein Wort muss bleiben." [J. J.]

Lord, to me Thy minsters are. [*The House of God.*] This cento, which was given in W. J. Blew's *Church Hy. & Tune Bk.*, 1852–55, is composed thus: st. i., ii. are from the late Archdeacon Churton's *tr.* from the Anglo-Saxon pub. in his *Poetics*, and the remaining stanzas, iii.–v., are original by Mr. Blew. The cento has passed into several collections, including *Kennedy*, 1863; Rice's *Sel.* from Blew, 1870, and others. [J. J.]

Lord, we adore Thy wondrous Name. *P. Doddridge.* [*Divine Compassion.*] Written Oct. 29, 1735 (D. MSS. No. v.), and pub. in Job Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 55, in 6 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 68. The original heading is "The frailties of human nature, and God's gracious regard to it. Ps. ciii. 14." In modern hymn-books it is usually abbreviated. [J. J.]

Lord, we are blind, we mortals blind. *I. Watts.* [*God Invisible.*] Pub. in his *Hys. & Spiritual S.*, 1707, Bk. ii., No. 26, in 4 st. of 4 l., and headed "God Invisible." In the American *Plymouth Coll.*, 1855, it begins with st. ii., "Infinite leagues beyond the sky." [J. J.]

Lord, we come before Thee now. *W. Hammond.* [*Public Worship.*] 1st pub. in his *Ps. & Hys.*, 1745, p. 32, in 8 st. of 8 l. In 1760 M. Madan reduced it to 6 st. of 4 l., and as such it was given in his *Ps. & Hys.* of that year, No. 121. From this arrangement of the hymn most modern editors have taken their text. Orig. in *Lyra Brit.*, 1867. [J. J.]

Lord, we confess our numerous faults. *I. Watts.* [*Salvation by Grace.*] 1st pub. in his *Hys. & S. Songs*, 2nd ed., 1709, Bk. i., No. 111, in 6 st. of 4 l., and headed "Salvation by Grace." It is in C. U. in its full form, and also abbreviated and altered as:—

1. **'Tis not by works of righteousness.** This arrangement begins with st. iii. Its use is limited.

2. **How wretched was our former state.** In the Draft of the Scottish *Translations and Paraphrases*, 1745, Watts's hymn was given with alterations as No. 19, but in the authorized public worship issue of the *Trs. and Paraphs.*, in 1781, it gave place to "How wretched was our former state," which was thus composed:—st. i. new; ii. *Watts*; iii. new; iv. *Watts* and 1745; v. from 1745; vi. *Watts* and 1745; vii. from 1745. This recast has been in use in Scotland and elsewhere for more than one hundred years. It is sometimes attributed to W. Cameron (q. v.), but is not assigned to him in the markings, by Cameron's eldest daughter, of the *Trs. and Paraphs.* Its authorship is therefore doubtful.

3. **'Tis from the mercy of our God.** This is a re-written form of the Scottish *Trs. and Paraphs.* text, by Miss Jane E. Leeson, and was pub. in her *Paraphs. and Hymns*, 1853. [J. J.]

Lord, we have wandered from Thy way. *P. Doddridge.* [*The Lost Sheep.*] This hymn in the D. MSS., No. 62, is undated, but immediately precedes one written on April 10, 1735, and may be dated *circa* 1735. It was included in Job Orton's ed. of Doddridge's

(posthumous) *Hymns*, &c., 1755, No. 65, in 3 st. of 3 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 79. In each case the original title, "The wandering Sheep recovered. Ps. cxix. 176," is retained. [J. J.]

Lord, we sit and cry to Thee. *H. H. Milman.* [*Quinquagesima. Blind Man at Jericho.*] 1st pub. in Bp. Heber's (posthumous) *Hymns*, &c., 1827, p. 49, in 2 st. of 6 l., and again in his *Ps. & Hys.*, 1837. It is based on the Gospel for Quinquagesima. In Hall and Lasar's American *Evangelical Hyl.*, N. Y., 1880, it is altered to "Lord, we *raise our* cry to Thee." [J. J.]

Lord, what a feeble piece. *I. Watts.* [*Ps. xc.*] His s. m. version of Ps. xc., which appeared in his *Psalms of David*, 1719, in 5 st. of 4 l., and headed "The Frailty and Shortness of Life." In Martineau's *Hymns*, &c., 1840 and 1873, it is given as "Lord, what a *fleeting breath*"; and in the *Leeds H. Bk.*, 1853, as "Lord, make us know how frail." [J. J.]

Lord, what a wretched land is this. *I. Watts.* [*Pilgrimage of the Saints.*] Appeared in his *Hys. & S. Songs*, 1707. Bk. ii., No. 53, in 12 st. of 4 l., and entitled "The Pilgrimage of the Saints; or, Earth and Heaven." In Spurgeon's *O. O. H. Bk.*, 1866, st. viii.–xii. were given as "Our journey is a thorny maze." This arrangement, together with abbreviations beginning with the first stanza, is in several collections. [J. J.]

Lord, what is man? extremes how wide. *J. Newton.* [*Man by Nature, Grace, and Glory.*] Appeared in the *Olney Hymns*, 1779, Bk. iii., No. 88, in 6 st. of 4 l., and headed, "Man by Nature, Grace, and Glory." It is the last of the longer hymns given in the *Olney H.*, and would appear to have been designedly placed there as a fitting close to the work, a few "short hymns," and four doxologies only, following. The closing stanza is exceedingly appropriate:—

> "Nearest the throne, and first in song,
> Man shall his hallelujahs raise;
> While wond'ring angels round him throng,
> And swell the chorus of his praise."

Although lacking the general interest and popularity of Newton's hymns, it is given in several collections. [J. J.]

Lord, when Thou didst Thyself undress. *H. Vaughan.* [*Passiontide.*] Pub. in his *Silex Scintillans; or, Sac. Poems*, &c., Pt. i., 1650, and again in the reprint by the Rev. H. F. Lyte, 1846 (1858 ed., p. 46), in 5 st. of 4 l., and entitled "The Incarnation and Passion." In its complete form it is not found in modern hymnals, but st. iv. and v., as "Ah, my dear Lord, what could'st Thou spy," are given in Thring's *Coll.*, 1882. [J. J.]

Lord, when we bend before Thy throne. *J. D. Carlyle.* [*Lent.*] This hymn appeared in *A Coll. of Ps. and Hys. by Various Authors, Chiefly designed for Public Worship*, Carlisle, 1802. The editor was the Rev. John Fawcett, Vicar of St. Cuthbert's, Carlisle, "an intimate personal friend of Professor Carlyle; and this hymn was written by the author for use before Divine Service in St. Cuthbert's Church, where he regularly attended when in residence as Chancellor of Carlisle. It is the first hymn in the collection, and is headed 'Introductory to Public Worship.'" (S. P. C. K. *Church Hys.*, Annotated ed., 1881.) In 1805, it was republished in Carlyle's *Poems Suggested chiefly by Scenes in Asia Minor*. Therein it is entitled "A Hymn before Public Worship." It is in 6 st. of 4 l. It is usually given in 4 st. by the omission of st. iii., iv. To the fourth stanza sometimes a doxology is added, as in the *Hymnary*, 1872, a practice as old as Murray's *Hymnal* of 1852, if not older. It is well to note that the office of each of the three Christian graces, *Faith, Hope*, and *Charity*, in Public Worship is set forth in the original text: and that by the omission of st. iii., iv. that of *Charity* is ignored in the modern form of the hymn. Its use during the last eighty years, either in its full or in an abbreviated form, has been most extensive in all English-speaking countries. Orig. text *Lyra Brit.*, 1867, p. 126. It has also been translated into several languages. The *H. A. & M.* text without the doxology has been rendered into Latin, as: "Quum supplicamus ad thronum Tuum, Deus," by the Rev. R. Bingham, in his *Hymnol. Christ. Latina*, 1871. In *Kennedy*, 1863, an altered version in 3 st. of 8 l. is given as, "Lord, when before Thy righteous throne," but its use is confined to that work. [J. J.]

Lord, when we creation scan. *J. D. Carlyle.* [*Thursday.*] Appeared in a *Coll. of Ps. & Hys.*, &c. Edited by J. Fawcett, of Carlisle, in 1802. It was appointed for the "Fifth Day, First Morning," and is in 6 st. of 4 l. In 1803 it passed into *A Sel. of Hys. and Anthems*, &c., *for Elmdon Church, Birmingham*, No. 17; in 1807 into *The Theological and Biblical Magazine;* and subsequently into various hymn-books in G. Britain and America. Although a good hymn it is the least known of Carlyle's productions. [J. J.]

Lord, when we search the human heart. *J. Montgomery.* [*The World in the Heart.*] This hymn was written on the blank page of a juvenile missionary address prepared by Mr. George Cookman, of Hull. Montgomery mentions his having written it in a letter to Mr. Cookman's father, dated "Sheffield, June 24, 1819" (Montgomery's *Memoirs*, iii. p. 169). The hymn was included in Cotterill's *Sel.*, 8th ed., 1819, No. 338, in 7 st. of 4 l. In Montgomery's *Christian Psalmist*, 1825, No. 549, it was repeated with slight variations, and the addition of a new stanza (viii.). This text with st. vii. l. 2, "Thy name and knowledge," changed to "Thy name, *Thy* knowledge," is in his *Original Hymns*, 1853, No. 170. [J. J.]

Lord, Who once from heaven descending. *J. Latham.* [*The Good Shepherd.*] 1st printed in his *Poems, Original and Translated*, Sandbach, 1836, in 5 st. of 6 l., as the fourth of four hymns for the children of the Sandbach Sunday School. In 1841, it was reprinted in his cousin's and namesake's *Hys. Selected for Use of the Parish of Sandbach;* and again in *English and Latin Poems*, dated July, 1827, and privately printed in 1853. The form of the hymn known to modern hymnals was given it in the 1850 ed. of the *Hys. for the Rugby School Chapel*, when st. ii., iii.

were omitted. This form of the text is in *Kennedy*, 1863, and several other collections. [W. T. B.]

Lord! Whose love in [and] power excelling. *Bp. R. Heber.* [*Epiphany.*] Appeared in his posthumous *Hymns*, &c., 1827, p. 35, in 4 st. of 4 l. It is based on a part of the Gospel for the 3rd S. after the Epiphany (the healing of the Leper). It is in C. U. in Great Britain and America, and usually without alteration. [J. J.]

Lord's Prayer in Verse, The. Metrical paraphrases of the *Lord's Prayer* in English date from an early period, and are of varying length and merit. Several are annotated under their respective first lines, and may be found through the *Index of Seasons and Subjects*. Of those that remain we shall group in this article :—

1. In Churton's *Early English Church*, 1840, two examples are given, which date from the 12th and 13th centuries. These are :—(1) The Lord's Prayer, "in metre sent by Nicholas Breakspeare [Pope Adrian IV.] into England in the time of Henry II., A.D. 1160." It reads :—

> "Ure Fadyr in heaven-rich
> Thy name be hallyed everlich
> Thou bring us Thy michel blisse.
> Als hit in heaven y-doe,
> Evar in yearth beene it also.
> That holy bread that lasteth ay,
> Thou send it ous this ilke day
> Forgive ous all that we have don,
> As we forgivet uch other mon.
> Ne let ous fall into no founding
> Ae shield ous fro the fowle thing."

(2) The second is of Henry III.'s time, about A.D. 1250, and reads :—

> "Fadir ur, that es in hevene
> Halud be Thy name to neven.
> Thou do us Thy rich rike
> Thy will on erd be wrought alike
> As it is wrought in heven ay ;
> Ur ilk-day brede give us to-day ;
> Forgive Thou all us dettes urs,
> As we forgive till ur detturs ;
> And ledde us in na fanding
> But shuld us fra ivel thing."

2. In Camden's *Remains* (J. R. Smith's reprint, 1870), in the chapter on "Languages," there is the first of the above, and another which Camden dates as of the period of Henry III. This reads :—

> "Fader that art in heaven bliss
> Thin helge nam it wurth the bliss
> Cumen and met thy kingdom,
> Thin holy will be all don.
> In heaven and in erdh also,
> So it shall bin full well le tro.
> Gif us all bread on this day
> And forgif us ure sins
> As we do ure wider wins ;
> Let us not in fonding fall
> Oae fro evil thu syld us all. Amen."

3. The metrical versions of *The Lord's Prayer* which appeared in the *Old Version* were :—

(1) In the *Anglo-Genevan Psalter*, 1561 [**Old Version**, § III.] (St. Paul's Cathedral Library, London), there were two versions by W. Whittingham, viz. :—

(*a*) "Our gracious Father, which on hie
Dost dwell, and hast all power and might."

(*b*) "Our Father and most gracious Lord,
Most rich in mercy grace and loule."

There is also a version by R. Cox, viz. :—

"Our Father, which in heauen art,
And makst vs al one brotherhood."

(2) In the *English Edition of the Psalter* [**Old Version**, § IV., V.], 1560, the version of R. Cox is also found ; and, again, in the ed. of 1560–1. In the *Complete Psalter* for use in the Church of England [**Old Version**, § VII.], the 1562 ed. contained the version, already noted, by R. Cox, and an anonymous rendering which begins :—

> "Ovr father which in heauen art,
> Lord, hallowed be thy name."

4. Between the *O. V.* and the *N. V.* several versions appeared, including :—

(1) Henry Lok, in his *Ecclesiastes, otherwise the Preacher*, &c., 1597 [**Psalters, Versions**] :—

> "Our Father which in heauen art,
> Lorde ! hallowed be thy name."

This is given in full in Farr's *Sel. Poetry*, 1845.

(2) Robert Holland in his work, *The holie Historie of our Lord and Saviour Jesus Christ's natiuitie, life, acts*, &c., 1594 :—

> "Pray thus, when ye do pray, therefore :—
> Our Father, which in heauen art."

This is given in full in *Farr* as above, p. 477.

5. The *Supplement* to the *New Version* (*Tate & Brady* [**New Version**, § ii.]), 2nd ed. 1702, contains two versions :—

(1) "Our Father, who in Heaven art,
thy name be hallow'd in each heart : "

(2) "Our Father, who in Heaven art
all hallow'd be thy name."

These versions were retained in the "Hymns" printed at the end of the *New Version*, until the modern hymn-book caused the reprinting of the *New Version* to cease.

6. During the eighteenth century several paraphrases, some in full and others of portions of *The Lord's Prayer*, were published. Of these we note :—

(1) *A. Pope's* Universal Prayer, 1738 :—"Father of all ! in every age," published in that year in his *Works*, and, separately, in folio.

(2) *Charles Wesley's* "Father of all, Whose powerful voice," 1742 (**p. 368, ii.**).

(3) "Father of all, we bow to Thee" (**p. 368, ii.**). In the Scottish *Translations and Paraphrases* (Draft, 1745 ; authorized, 1781). As altered in *Cotterill's Sel.*, 1819, it occurs as, "Father of all, to Thee we bow."

(4) *James Merrick's* "Father of all, Whose seat of rest," in his *Poems on Sacred Subjects*, Oxford, 1763.

(5) *J. Straphan's* "Our Father, whose eternal sway," in Rippon's Bap. *Sel.*, 1787.

7. The nineteenth century has produced several versions of *The Lord's Prayer*, many of which have come into C. U., and may be found in this Dictionary through the **Index of Seasons and Subjects** (q.v.). In addition we find the following :—

(1) *J. Montgomery.* Two versions,—"Our heavenly Father, hear our prayer" (q.v.) ; and "Our heavenly Father ! hear," in his *Christian Psalmist*, 1825.

(2) *A. Judson.* "Our Father God, Who art in heaven." **p. 609, i.**

(3) *B. Barton.* "Father of all, Who dwell'st above," in his *Devotional Verse*, 1826.

(4) *J. Conder.* In his *Choir and Oratory*, 1837, the whole *Prayer* is paraphrased in the following hymns :—

1. Holy, holy, holy, Lord, In highest, &c. (**p. 257, i.**)
2. Thee, my God, in ceaseless lays.
3. Thou from whom all being sprang.
4. Day by day the manna fell. (**p. 282, i.**)

5. Father, to Thy sinful child. (p. 372, ii.)
6. Heavenly Father, to whose eye. (p. 503, i.)
7. Father of spirits, God of heaven.

Some of these appeared in former works by Conder, and are noted in detail at the pages indicated above.

(5) *I. Williams.* In his *Cathedral*, 1838, "The North Aisle" is devoted to *The Lord's Prayer*. The use of the *Prayer* in the various Offices of the Church is made the groundwork of the following paraphrases:—

1. *H. Baptism.* "Our Father, freed from error's chain."
2. *Daily Service.* "Our Father, who dost dwell above."
3. *Litany.* "Like as a Father His own children loves."
4. *Ante-Com.* "Out of a world of grief and wrong."
5. *Post-Com.* "Our Father, knit in Thy dear Son."
6. *H. Matrimony.* "O Thou of whom all families."
7. *Burial.* "O Father of the fatherless, to Thee."

(6) *Anon.* "Our Father God, Who art in heaven. To Thee," &c. In Curwen's *My Own H. Bk.*, 1848, and the *Meth. S. S. H. Bk.*, 1879.

(7) *G. Moultrie.* "Father of all, to Thee we pray," in his *Hys. and Lyrics*, 1867.

(8) *W. R. Worthington.* In *Lyra Precatoria. Six Hymns on the Petitions in the Lord's Prayer*, &c. By the Rev. W. R. Worthington, M.A.; Lond., Masters & Co., 1874.

8. To these notes must be added those which are scattered throughout this Dictionary, and can be found through the **Index of Seasons and Subjects.** The result, although not exhaustive, will yet present a fairly good *résumé* of the English metrical versions of *The Lord's Prayer*. (See **Various.**) [J. J.]

Loud hallelujahs to the Lord. *I. Watts.* [*Ps. cxlviii.*] This psalm version appeared with some 13 or 14 others in the 1st ed. of his *Hys. & S. Songs*, 1707, and was transferred in 1719 to his *Psalms of David*, &c., p. 392, as his L. M. paraphrase of Ps. 148, in 12 st. of 4 l. It is headed "Universal Praise to God." It is usually given in modern hymnals in an abbreviated form. [J. J.]

Loud to the Prince of heaven. *P. Doddridge.* [*Christ Triumphant.*] 1st pub. in J. Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 41, in 5 st. of 8 l., and headed "The Triumph of Christ in the cause of Truth, Meekness, and Righteousness." It was also repeated in J. D. Humphreys's ed. of the same, 1839, No. 52. In its original form it is found in a few collections, but its most popular form, and that which is in extensive use in G. Britain and America, begins with st. ii., "Gird on Thy conquering sword." [J. J.]

Loud was the wind and wild the tide. *H. F. Lyte.* [*Christ walking on the Sea.*] Pub. in his *Poems chiefly Religious*, 1833, p. 135, in 2 st. of 8 l., and headed "It is I, be not afraid." In 1853 it was given in the *Leeds H. Bk.*, No. 292, and subsequently repeated in other collections, as "Who walks the waves in wondrous guise?" This form of the text is in 5 st. of 4 l., the additional stanza being by another hand. [J. J.]

Louisa Henrietta. [**Luise Henriette.**]

Love Divine, all loves excelling. *C. Wesley.* [*The Love of Christ.*] 1st pub. in *Hys. for those that Seek, and those that Have Redemption*, 1747, No. 9, in 4 st. of 8 l. (*P. Works*, 1868–72, vol. iv. p. 219). In 1780 it was included, with the omission of st. ii., in the *Wes. H. Bk.*, No. 374, and in this form it has passed into a large number of hymn-books in all English-speaking countries. It had previously appeared in full in M. Madan's *Ps. & Hys.*, 1760; A. M. Toplady's *Ps. & Hys.*, 1776, and other hymn-books of the Church of England. The two forms, the full and the abridged, have thus come into C. U. Tested by its use it is found to rank with the best of its author's work. Mr. G. J. Stevenson has an interesting note thereon in his *Meth. H. Bk. Notes*, 1883, p. 266. [J. J.]

Love is the theme of Saints above. *J. Montgomery.* [*Love.*] Written for the Sunday School Jubilee, Sept. 14, 1831, and printed for use on that occasion. In 1853 it was included in his *Original Hymns*, No. 341, in 6 st. of 4 l. It is found in the *Meth. S. S. H. Bk.*, 1879, and others. [J. J.]

Love, strong as death, nay stronger. *H. Bonar.* [*Holy Communion.*] Appeared in late editions of the *Bible H. Bk.* (1st ed. 1845), No. 215, in 1 st. of 15 l., and again in the 1st Series of his *Hys. of Faith and Hope*, 1857. In *Kennedy*, 1863, it is altered to "Love faltering not nor failing." [J. J.]

Loving Shepherd of Thy sheep. *Jane E. Leeson.* [*The Good Shepherd.*] Pub. in her *Hys. and Scenes of Childhood*, 1842, No. 17, in 3 st. of 8 l., and headed with the text "My sheep hear My voice, and I know them, and they follow Me," &c. In its original form it is not often found in modern hymn-books. In *H. A. & M.*, 1875, and most other collections, lines 4–8 of st. i. are omitted, thus forming a hymn of 5 st. of 4 l. The omitted lines are:—

> "Bought with blood, and bought for Thee,
> Thine, and only Thine, I'd be,
> Holy, harmless, humble, mild,
> Jesus Christ's obedient child."

The *H. A. & M.* text is the popular form of the hymn. [J. J.]

Löwe, Johann Friedrich, was b. in 1729 at Clausthal, in the Harz, and studied law at the University of Göttingen. In 1757 he obtained a secretaryship at Schwerin, and was finally, in Sept., 1768, appointed registrar at Rostock. He d. at Rostock, Dec. 23, 1771.

His 16 original hymns appeared in his *Geistliche Lieder, nebst einigen veränderten Kirchen-Gesängen*, Greifswald, 1770 [Hamburg]. One has been *tr.*:—

Gott, wann erquickt dein süsser Friede. [*For the Sick.*] 1770, p. 48, in 7 st., entitled "In cross and tribulation." *Tr.* as (1) "My restless heart, with anguish moaning," by *Miss Cox*, 1841, p. 149; (2) "My God! when will Thy heavenly peace," by *Lady E. Fortescue*, 1843, p. 67. [J. M.]

Lowell, James Russell, LL.D., was b. at Cambridge, Massachusetts, February 22, 1819; graduated at Harvard College, 1838, and was called to the Bar in 1840. Professor of Modern Languages and Literature (succeeding the Poet Longfellow) in Harvard, 1855; American Minister to Spain, also to England in 1881. He was editor of the *Atlantic Monthly*, from 1857 to 1862; and of the *North American Review* from 1863 to 1872. Professor Lowell is the most intellectual of American poets, and first of her art critics and humorists. He has written much admirable moral and sacred

poetry, but no hymns. One piece, "Men, whose boast it is that ye" (*Against Slavery*), is part of an Anti-Slavery poem, and in its present form is found in *Hys. of the Spirit*, 1864. Part of this is given in *Songs for the Sanctuary*, N.Y., 1865, as "They are slaves who will not choose." [F. M. B.]

Löwenstern, Matthäus Apelles von, was b. April 20, 1594, at Neustadt, in the principality of Oppeln, Silesia, where his father was a saddler. He early distinguished himself by his musical abilities, was appointed in 1625, by Duke Heinrich Wenzel of Münsterberg, as his music director and treasurer at Bernstadt: in 1626, director of the princely school at Bernstadt; and in 1631 Rath and Secretary and also Director of finance. Thereafter he entered the service of the Emperors Ferdinand II. (d. 1637), and Ferdinand III. as Rath, and was ennobled by the latter. Finally he became Staatsrath at Oels to Duke Carl Friedrich of Münsterberg, and d. at Breslau, April 11, 1648 (*Koch*, iii. 57-60; *Allg. Deutsche Biog.* xix. 318, &c.).

Löwenstern's hymns, thirty in all, are of very varied worth, many being written in imitation of antique verse forms, and on the mottoes of the princes under whom he had served. In the original eds. they were accompanied with melodies by himself. When or where they were first pub. (*cir.* 1644) is not clear. They were bound up with the Breslau *Kirchen und Haus-Music*, 1644, and there bear the title:

Symbola oder Gedenck-Sprüche IIIhrer FFFürstl. GGGn. Hn. Carl Friedrichs Hertzogs zu Münsterberg .... dann auch anderer Erlauchter Fürstlicher Personen. Zusambt noch etlichen absonders beygesetzten Geistlichen Oden. Gestellet durch M. A. v. L.

Three of these hymns have been *tr.*:—

i. Christe, du Beistand deiner Kreuzgemeine. [*In time of War.*] 1644, No. xvii., in 4 st. of 4 l., entitled "Sapphic Ode. For spiritual and temporal peace." Included in many later collections, and as No. 215 in the *Unv. L. S.*, 1851. It was a favourite hymn of Niebuhr, and also of Bunsen, who included it in his *Versuch*, 1833, and concluded with it the preface to his *Bibelwerk*. The *trs.* in C. U. are:—

1. Lord of our life, and God of our Salvation. Contributed by Philip Pusey to A. R. Reinagle's *Psalm and Hymn Tunes*, Oxford, 1840, p. 132, in 5 st. It is rather founded on the German than a *tr.*, st. i., ii. on st. i.; iii.–v. on ii.–iv. The tune to which it was set was marked by Bunsen as an "old Latin melody," and so the Pusey hymn has sometimes been erroneously called a *tr.* from a Latin hymn of the 8th cent. From *Reinagle* it passed into the *Salisbury H. Bk.*, 1857, and has been repeated in *H. A. & M.*, *Sarum Hyl.*, *Hymnary*, *Church Hys.*; and in America in the *Evang. Hyl.*, N. Y., 1880, *Laudes Domini*, 1884, and others.

2. Blest aid of Thine afflicted congregation. In full, by A. T. Russell, as No. 99 in the Dalston Hospital *H. Bk.*, 1848.

3. Christ, Thou the champion of the band who own. A good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 105; repeated in Schaff's *Christ in Song*, 1869, and the Ohio *Lutheran Hyl.*, 1880. In the 2nd ed. of her *Lyra Ger.*, 1856, it begins, "Christ, Thou the champion of that war-worn host."

4. O Christ, the leader of that war-worn host. A good and full *tr.*, based on Miss Winkworth, by W. Mercer in his *C. P. & H. Bk.*, 1857, No. 279 (Oxford ed., No. 391), and repeated in the American *Sabbath H. Bk.*, 1858. From the version of 1858 Mr. Windle seems to have altered the form in his *Coll.*, No. 268.

ii. Nun preiset alle. [*Missions.*] 1644, No. xii., in 5 st. of 6 l., entitled "Alcaic Ode." A fine hymn of Praise. In the *Unv. L. S.*, 1851, No. 717. The *tr.* in C. U. is:—

Now let us loudly. In full, by Miss Winkworth in her *C. B. for England*, 1863, No. 177, set to Löwenstern's original melody.

iii. Wenn ich in Angst und Noth. [*Cross and Consolation.*] 1644, No. viii., in 7 st. of 7 l., entitled "The 121st Psalm." It is a fine version as a hymn of consolation in times of trouble. In the Berlin *G. L. S.*, ed. 1863, No. 984. The *trs.* in C. U. are:—

1. When in distress and woe I lift. A good *tr.*, omitting st. v., by H. J. Buckoll, in his *H. from German*, 1842, p. 19, repeated in the Dalston Hospital *H. Bk.*, 1848.

2. When anguish'd and perplexed. A good *tr.*, omitting st. v., vi., by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 70. In her *C. B. for England*, 1863, No. 142, altered and set to the original melody by Löwenstern. [J. M.]

Lowry, Robert, D. D., s. of Crozier Lowry, was b. at Philadelphia, Pennsylvania, March 12, 1826, and educated at Lewisburg University. Having received ordination as a Baptist Minister, his first charge was at West Chester, Pennsylvania. From thence he passed to New York City, and then to Brooklyn, N. Y. In 1876 he was appointed Professor of Rhetoric in his University. On resigning his Professorship he undertook the charge of the 2nd Baptist Church, New Jersey. Dr. Lowry has been associated with some of the most popular Sunday School hymn-books published in the States, including *Happy Voices*, 1865; *Chapel Melodies*, 1868; *Bright Jewels*, 1869; *Pure Gold*, 1871; *Royal Diadem*, 1873; *Tidal Wave*, 1874; *Fountain of Song*, 1877; *Welcome Tidings*, 1877, &c. Of Dr. Lowry's hymns those which have attained the widest circulation are:—

1. Jerusalem, for ever bright. *Heaven.* Appeared in the American Tract Society's *Happy Voices*, 1865, with music by the author.

2. Low in the grave He lay. *Resurrection of Christ.* Written in 1874 and pub. in *Brightest and Best*, 1875.

3. Marching on, marching on. *Sunday School Battle Song.* Appeared, with music by the author, in *Happy Voices*, 1865.

4. My home is in heaven, my rest is not here. In *Happy Voices*, 1865, with music by the author.

5. My life flows on in endless song. *Joy in God.* In *Bright Jewels*, 1869; the *Royal Diadem*, 1873, and others in America and G. Britain, with music by the author.

6. One more day's work for Jesus. *Work for Christ.* Pub., with music by the author, in *Bright Jewels*, 1869.

7. Shall we gather at the river? *Mutual recognition in the Hereafter.* The origin of this hymn is thus set forth in E. W. Long's *Illustrated History of Hys. and their Authors*, Philadelphia, 1876, p. 64:—

"On a very hot summer day, in 1864, a pastor was seated in his parlour in Brooklyn, N. Y. It was a time when an epidemic was sweeping through the city, and draping many persons and dwellings in mourning. All

around friends and acquaintances were passing away to the spirit land in large numbers. The question began to arise in the heart, with unusual emphasis, 'Shall we meet again? We are parting at the river of death, shall we meet at the river of life?' 'Seating myself at the organ,' says he, 'simply to give vent to the pent up emotions of the heart, the words and music of the hymn began to flow out, as if by inspiration:—

'Shall we gather at the river,
Where bright angel feet have trod?"

In 1865 the hymn and music were given in *Happy Voices*, No. 220, in 5 st. of 4 l. and a chorus. The hymn has since passed into a great number of hymnals in G. Britain and America.

8. Take the wings of the morning; speed quickly thy flight. *Exhortation to Repentance.* Written for, and pub. with music by the author in, the *Royal Diadem*, 1873.

9. Weeping will not save me. *Salvation through Faith.* Pub. in the *Chapel Melodies*, 1868.

10. What can wash away my stain? *Precious Blood of Jesus.* Given in the *Welcome Tidings*, 1877, with music by the author.

11. Where is my wandering boy to-night? *The absent Child.* In the *Fountain of Song*, 1877, together with music by the author.

Most of these hymns are given in Mr. I. D. Sankey's *Sacred Songs & Solos*, Pts. i., ii. [J. J.]

Loy, M., President of the Capital University, Columbus, Ohio, contributed several original hymns, and translations from the German, to the

Evangelical Lutheran Hymnal. Published by Order of the Ev. Lutheran Joint Synod of Ohio and Other States. Columbus, Ohio, 1880.

The translations may be found through the **Index of Authors, &c.**; the original hymns are the following:—

1. An awful mystery is here. *Holy Communion.*
2. At Jesus' feet our infant sweet. *Holy Baptism.*
3. Come, humble soul, receive the food. *Holy Communion.*
4. Give me, O Lord, a spirit lowly. *Humility desired.*
5. God gave His word to holy men. *Inspiration of H. Scripture.*
6. God of grace, Whose word is sure. *Faithfulness.*
7. How matchless is our Saviour's grace. *Holy Baptism.*
8. I thank Thee, Saviour, for the grief. *Lent.*
9. Jesus took the lambs and blest them. *Holy Baptism.*
10. Jesus, Thou art mine for ever. *Jesus, All and in All.*
11. Launch out into the deep. *Call to Duty.*
12. Listen to those happy voices. *Christmas.*
13. O Great High Priest, forget not me. *Confirmation.*
14. O Lord, Who hast my place assigned. *Daily Duties.*
15. Our Shepherd of His ransomed flock. *Holy Communion.*
16. The gospel shows the Father's grace. *Holy Scripture.*
17. The law of God is good and wise. *Holy Scripture.*
18. Though angels bright escape our sight. *St. Michael and All Angels.*
19. When Rome had shrouded earth in night. *The Reformation.*
20. When souls draw near the holy wave. *Confirmation.*

Several of these hymns, together with some of his *trs.*, previously appeared in the Ohio Synod's preceding *Coll. of Hys.* (3rd ed., 1858; 4th, 1863). [J. J.]

Lucas of Prag, B.A. (Lucas Pragensis), was b. at Prag about 1460. He studied at the University of Prag, graduating B.A. in 1481. About 1482 he joined the Bohemian Brethren's Unity, becoming in 1490 a member of their Select Council; and was, in 1500, consecrated Bishop of the Unity. He d. Dec. 11, 1528. He contributed 11 hymns to the *Bohemian H. Bk.*, 1501, and 106 others by him appear in the ed. of 1561. See, further, under **Bohemian Hymnody, pp. 153–160**; also note on **Nun lasst uns den Leib begraben.** [J. T. M.]

Lucis Creator optime. *St. Gregory the Great* (?) [*Sunday Evening.*] This is one of the eight hymns which the Benedictine editors assign to St. Gregory (*Opera*, Paris, 1705, iii. col. 879). *Mone* gives it as No. 62, from MSS. of the 8th cent. at Darmstadt and Trier, &c. He thinks it was written in the first quarter of the 5th cent., but not in Italy; and consequently neither by St. Ambrose, to whom it has often been ascribed, nor by St. Gregory, who was only b. *cir.* 540. *Daniel*, i., No. 49, gives the text, and at iv. p. 49, cites it as in a 10th cent. Rheinau MS. Among the British Museum MSS. it is found in three 11th cent. *Hymnaries* of the English Church (Vesp. D. xii. f. 9 *b*; Jul. A. vi. f. 22; Harl. 2961 f. 220), and in an 11th cent. *Breviary* of the Spanish Church (Add. 30848 f. 72). It is in a MS. of the 11th cent. at Corpus Christi, Cambridge (391, p. 231); and in the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham, (B. iii. 32 f. 5). Among the St. Gall MSS. it is given in No. 20 of the 9th cent.; Nos. 387, 413, of the 11th cent., &c.

It is included in the *Mozarabic*, 1502; *Roman* (Venice, 1478, and Rome, 1632); *Sarum; York; Aberdeen* and other *Breviaries*, generally assigned to Sunday at Vespers. *Daniel* entitles it "A hymn on the work of the First Day" [of the Creation]; and *Mone* as "1st S. after the Octave of the Epiphany. At Second Vespers." The text is also in *Wackernagel*, i. No. 59; *Hymnarium Sarisb.*, 1851, p. 36; *Königsfeld*, ii. p. 8; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 11; and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. [J. M.]

Translations in C. U.:—

1. Father of lights, by Whom each day. Card. Newman, in the *Tracts for the Times*, 1836, No. 75, p. 79; and again in his *Verses on Various Occasions*, 1868, p. 239. It is slightly altered in Blew's *Church Hy. & Tune Bk.*, 1852–55, and Rice's *Sel.* from the same, 1870, No. 24.

2. Source of light and life divine. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 9. It is given in some hymn-books in an unaltered form, and sometimes as, "Source of light and *power* divine," as in the *English Hymnal*, 1856 and 1861, with an additional stanza (v.), and thence in *Kennedy*, 1863. In Thring's *Coll.*, 1882, st. iv. is by the Editor.

3. O blest Creator of the light, Who dost [didst] the dawn, &c. By E. Caswall, in his *Lyra Catholica*, 1849, p. 13; and his *Hys. & Poems*, 1873, p. 8. This *tr.* is in several hymn-books, and is the most widely used of the *trs.* of the "Lucis Creator optime."

4. O blest Creator of the light, Who mak'st the day, &c. By J. M. Neale, in the *Hymnal N.*, 1852, No. 8; the *Hymner*, 1882, and others.

5. Creator of the light, Supreme! By J. D. Chambers, in his *Psalter*, 1852, p. 280, and his *Lauda Syon*, 1857, p. 41. It was repeated, with alterations, in Chope's *Hymnal*, 1862. This altered text was transferred to the *People's H.*, 1867, and to Thring's *Coll.*, 1882.

6. Blest Creator of the light. This *tr.* appeared in *H. A. & M.*, 1861, as a *tr.* based upon

J. Chandler. It is really a cento thus composed, st. i. l. 1, *Caswall*, with "O" left out; ll. 2–4, *Compilers;* st. ii., iii., iv., ll. 1, 2, *J. Chandler*, very slightly altered; st. iv. ll. 3, 4, *Compilers;* st. v. l. 1, *Caswall*, altered; ll. 2–4, *Compilers*. This cento has passed from *H. A. & M.* into a few collections.

7. Lord of all, Thy word divine. This *tr.* in the *Parish H. Bk.*, 1863 and 1875, is J. Chandler's *tr.* altered by the Editors.

8. Darkness was on the deep, O Lord. By A. R. Thompson. In the American Reformed Dutch *Hys. of the Church*, 1869.

9. Blest Maker of the light, by whom. This *tr.* in the *Hymnary*, 1872, is based upon Card. Newman's *tr.*, as given in Blew's *Church H. & T. Bk.;* and J. D. Chambers's *tr.* in his *Psalter* and his *Lauda Syon* (see above).

Translations not in C. U.:—

1. Blest Maker of the radiant light. *Primer*. 1706.
2. O Thou, of light Creator best. *Bp. Mant*. 1837.
3. Great Maker of light, Who called forth its ray. *Hymnarium Anglicanum*. 1844.
4. O Thou Who calledst forth the light. Bp. J. Williams, in his (American) *Ancient Hys*. 1845.
5. Blest Maker of the light. *W. J. Copeland*. 1848.
6. Maker of light, most holy King. *J. R. Beste*. 1849.
7. Eternal Source of light's clear stream. *R. Campbell*. 1850.
8. Father of the glorious light. *G. Rorison*. 1851.
9. Thou, light's Creator, first and best. *J. Keble*. 1869.
10. O great Creator of the light. *J. Wallace*. 1874.

[J. J.]

Ludämilia Elisabeth, second dau. of Count Ludwig Günther I. of Schwarzburg-Rudolstadt, was b. April 7, 1640, at the castle of Heidecksburg, near Rudolstadt, and was educated there along with her cousin Emilie Juliane (q.v.). In 1665 she went with her mother to the dowager castle of Friedensburg near Leutenberg; but after her mother's death, in 1670, she returned to Rudolstadt, where, on Dec. 20, 1671, she was formally betrothed to Count Christian Wilhelm of Schwarzburg-Sondershausen. At this time measles was raging in the district, and her eldest sister, Sophie Juliane, was seized, and d. Feb. 14, 1672. By attending on her, Ludämilia and the youngest sister, Christiane Magdalene, caught the infection, and both died at Rudolstadt on March 12, 1672. (*Koch*, iv. 50–56; *Allg. Deutsche Biog.* xix. 365–367, &c.)

She received a careful and pious training, was a good Latin scholar, and well read in divinity and other branches of learning. Her hymns show her to have been of a deeply pious nature, and of intense love to Jesus. They were composed rather for her own edification than for use in public worship. Ten of them were included in the Rudolstadt *G. B.*, 1682. They were collected, to the number of 206, and edited by her cousin Emilie (probably assisted by A. Fritsch) as *Die Stimme der Freundin, das ist: Geistliche Lieder welche, aus brünstiger und biss ans Ende beharrter Jesus Liebe verfertiget und gebraucht*, &c. Rudolstadt, 1687. This was reprinted, with an introduction by W. Thilo, at Stuttgart, 1856.

Three of those hymns have been *tr.*, viz.:—

i. Jesus, Jesus, nichts als Jesus. [*Love to Christ.*] 1687, No. 104, p. 312, in 5 st. of 6 l., entitled "Resignation to the Will of God." The initials of the stanzas form the word *Jesus*, and each stanza ends, "Herr, wie du willt." It seems to have appeared in the 2nd ed. of A. Fritsch's *Jesus Lieder* (not in the 1st ed. of 1668. No copy of the 2nd ed. is now known), and in the 3rd ed., Jena, 1675, is No. 43. *Rambach*, iii. 188, gives it from the *Vermehrtes Gesang-Büchlein*, Halberstadt, 1673. In the Berlin *G. L. S.*, ed. 1863. The *tr.* in C. U. is:—

Jesus, Jesus, Jesus only. In full, by A. Crull, as No. 282 in the Ohio *Lutheran Hyl.*, 1880.

Other trs. are:—(1) "Jesus, Jesus, nought but Jesus, Shall my wish and," in the *Suppl. to Ger. Psal.*, ed. 1765, p. 11. (2) "Jesus, 'tis my aim divine," by *Miss Dunn*, 1857, p. 107. (3) "'Tis Jesus that's my sole desire," by *Dr. G. Walker*, 1860, p. 92. (4) "Jesus, Jesus, naught but Jesus, Can my," by R. Massie, in the *British Herald*, July, 1865, p. 103, and in Reid's *Praise Bk.*, 1872, No. 393. (5) "Jesus, Jesus, nought but Jesus, Shall my wish be," in *Cantica Sanctorum*, 1880, No. 97.

ii. Jesu Blut komm über mich. [*Holy Communion.*] A Passiontide Hymn on the Blood of Jesus. 1687, p. 45, No. 14, in 8 st. In the *Blätter für Hymnologie*, 1886, p. 180, it is cited as in the 2nd ed., 1679, of A. Fritsch's *Himmels-Lust* (1st ed., 1670, does not contain it); and as there marked "S. J. G. Z. S. V. H.," the initials of the elder sister, Sophie Juliane.

Tr. as:—"Jesus' Blood come over me," as No. 448, in pt. i. of the *Moravian H. Bk.*, 1754.

iii. Sorge, Vater! sorge du. [*Morning.*] 1687, No. 168, in 7 st., entitled "On Resignation to the Care of God," and founded on 1 Peter v. 7. Previously in the Rudolstadt *G. B.*, 1682, p. 692.

Tr. as:—"Care, O Father, care for me," in the *Monthly Packet*, xiv., 1872, p. 211.

The hymn "Zeuch uns nach dir," sometimes erroneously ascribed to her, is noted under **Funcke, F., p. 401, ii.** [J. M.]

Lugete dura marmora. [*Passiontide.*] This is found in the *Sirenes Symphoniacae*, Cologne, 1678, p. 154; the *Psalteriolum Cantionum Catholicarum*, Cologne, 1722, p. 83; the *Hymnodia Sacra*, Münster, 1753, p. 80; and also in *Daniel*, ii. 351. It is probably the production of some German Jesuit, and was most likely written in the second half of the 17th cent. It has been *tr.* by the Rev. R. C. Singleton, 1870, and pub. in the 2nd ed. of his *Anglican H. Bk.*, 1871, as "O mourn, thou rigid stone"; and by H. M. Macgill in his *Songs of the Christian Creed & Life*, 1876, No. 71, as "Ye rocks of marble, melt and weep." [J. M.]

Lugete, pacis Angeli. *C. Coffin.* [*Friday—Lent.*] Appeared in the *Paris Breviary*, 1736, for Fridays at Vespers, and also "Ad Officium Noct. In Festo quinque plagarum Christi." It was repeated in Coffin's *Hymni Sacri*, the same year, p. 28, and is found in several modern French Breviaries. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 31, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Lament, ye saints, behold your God. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 28, and Dr. Oldknow's *Hymns*, &c., 1850. In 1861 it was given, with alterations, as "*Angels, lament*, behold your God," in *H. A. & M.*, but omitted in the revised ed., 1875.

2. Angels of peace, look down from heaven and mourn. By I. Williams in his *Hys. tr. from the Parisian Breviary*, 1839, p. 36. It was repeated in the *Salisbury H. Bk.*, 1857; the *Sarum*, 1868; the *Hymnary*, 1872, and others, and usually with slight alterations.

3. Angels of peace, lament. By W. J. Blew. Written for use in his own church, 1850–2, and

pub. in *The Church Hy. & Tune Bk.*, 1852–5; and again in Rice's *Hys. Selected from the Ch. H. & T. Bk.*, 1870.

Translations not in C. U.:—

1. Angels, look down and weep. *R. Campbell*, 1850.
2. Angels of peace! ye seraphs mourn. *J. D. Chambers*, 1857.
3. Angels of peace, bewail. D. T. Morgan, in his *Hys. of the Latin Church*, 1880. [J. J.]

Luise Henriette, Electress of Brandenburg, dau. of Friedrich Heinrich, Prince of Nassau-Orange and Stadtholder of the United Netherlands, was b. at 'S Gravenhage (The Hague), Nov. 27, 1627. She received a careful Christian training, not only in literature, but also in domestic economy and feminine handicrafts. On Dec. 7, 1646, she was married, at the Hague, to the Elector Friedrich Wilhelm of Brandenburg, who was then residing at Cleve, but remained at the Hague to nurse her father, who d. March 14, 1647. She then, in June, 1647, joined her husband at Cleve, where her first child, Wilhelm Heinrich, was b. in May 1648. In the autumn of 1649 she set out with her husband and child on the way to Berlin, but in the inclement weather the child sickened and d. at Wesel, Oct. 24, 1649, and it was not till April 10, 1650, that she entered Berlin. On the birth of her second son, Carl Emil (who d. 1674), at Oranienburg, near Berlin, on Feb. 16, 1655, she founded an orphanage there as a thank-offering (now the Oranienburg Orphanage at Berlin). On July 11, 1657, her third son, afterwards King Friedrich I. of Prussia, was b. at Königsberg. After the birth of her youngest son, Ludwig, at Cleve, in 1666, she never entirely recovered. In the spring of 1667 she was conveyed to Berlin in a litter, and d. there June 18, 1667. (*Koch*, iv. 158; *Allg. Deutsche Biog.*, xix. 623; Goedeke's *Grundriss*, vol. iii., 1887, p. 319, &c.)

Luise Henriette was a woman of noble character; a devoted wife who accompanied her husband in many of his expeditions, and was his right-hand counsellor in matters of state; and a true mother of her people, introducing the culture of the potato, founding model farms, establishing elementary schools, and in many ways interesting herself in restoring their welfare after the ravages of the Thirty Years' War. She was, like the Elector, a member of the Reformed Church, but earnestly desired to promote peace between the Lutheran and Reformed communions, and exerted herself especially on behalf of P. Gerhardt (see p. **409**, ii.). Another of her efforts in this direction was by means of the *Union Hymn Book*, which Christoph Runge edited at her direction, and pub. in 1653 (see p. **272**, i.). To this book she herself contributed four hymns. In his dedication to the Electress, Runge says she had "augmented and adorned it with your own hymns, viz.: 'Ein ander stelle sein Vertrauen'; 'Gott der Reichthumb deiner Gütter'; 'Jesus meine Zuversicht'; 'Ich wil von meiner Missethat.' Your Electoral Highness has not only in those your now mentioned hymns (itzt gemeldten geistreichen *Ihren eigenen* Liedern) made known to all the world your Christian spirit; how your confidence is directed to God alone; how you ascribe to him with thankful heart all the benefits you enjoy; and how you rest the hope of your future everlasting life in Heaven on Christ alone as on a steadfast rock, but have also," &c. &c.

The question however remains. Did Runge here mean more than that she had sent for insertion certain hymns which were favourites of her own, perhaps written *for* her, but not necessarily written *by* her? Such cases were common enough at an earlier period (see note on **Mag ich Unglück**). It is certainly strange that her name should not be given in any of the many hymn-books in which the third of these ("Jesus meine Zuversicht") was included during the next century. It was not till 1769 that Runge's dedication suggested to D. G. Schöber, and, after him, to other compilers, the idea of the Electress's authorship; but once suggested it was soon generally accepted. *Fischer*, i. 390–396, gives various additional reasons that make this theory unlikely; such as that while in Runge's dedication they are mentioned as above, yet her name is not affixed to the individual hymns in the body of the book; that in the funeral oration by her private chaplain, no mention is made of her poetical gifts; that Crüger gave them in his *Praxis pietatis melica* without her name (in the 1664 and later eds. the first was omitted), and that in particular the third is too classic and correct in style to have been written by so poor a German scholar as the Electress. This last objection would of course be met if we could suppose with *Koch* (iv. p. 169) that the hymn was originally written in Dutch, or with Dutch idioms, and was revised and corrected by her minister, Otto von Schwerin, or by Runge.

In view of the present evidence we can only say that if the Electress were not the author of these hymns there is at least no proof of any kind to show that they were composed by any of those whose names have sometimes been attached to them; such as Otto von Schwerin (b. 1616, d. 1679), Caspar Ziegler (b. 1621, d. 1690), Hans von Assig (b. 1650, d. 1694), and others. In this state of uncertainty the case must be left till definite proof be forthcoming.

Two of these hymns have passed into English, viz.:—

i. Ich will von meiner Missethat. *Lent.* This beautiful hymn first appeared in the Crüger-Runge *G. B.*, 1653, No. 45, in 16 st. of 7 l., entitled, "Hymn of Penitence," and without signature. *Koch*, iv. 160, conjectures that it may have been written at Cleve in 1648. In the *Unv. L. S.*, 1851, No. 380. The *trs.* are:—

(1) "With sorrow now for past misdeeds," by *Miss Cox*, 1864, p. 204. (2) "I will return unto the Lord," by *Miss Winkworth*, 1869, p. 221.

ii. Jesus meine Zuversicht. *Easter.* This beautiful hymn, founded on Job xix. 25–27 and 1 Cor. xv. 35 ff., appeared in the Crüger-Runge *G. B.*, 1653, No. 140, in 10 st. of 6 l., and without signature. Its origin is thus given by Lauxmann, in *Koch*, viii. 69:—

"It dates from the early years of her married life. In the autumn of 1649 she lost her first child, the Crown Prince Wilhelm Heinrich, at Wesel, while on her journey [to Berlin], by which death for a long time the hope of succession in the Electoral House and in the Hohenzollern family line seemed to be lost. At Tangermünde, in the Altmark [on the Elbe], she had to spend some quiet winter months, and here probably the princess of twenty-two years poured out her heart before the Lord in this hymn."

This, however, is conjecture rather than history; for, as stated above, it is not yet clearly proved that the Electress wrote any hymns. The hymn itself is of the first rank; and A. J. Rambach calls it "an acknowledged masterpiece of Christian poetry;" while C. von Winterfeld says, "it will ever remain a treasure among the hallowed songs of the Evangelical Church." It bears a certain resemblance to the concluding section of the *Apotheosis* of A. C. Prudentius (lines 1063–1085, with the subtitle "De resurrectione carnis humanae," and beginning, "Nosco meum in Christo corpus consurgere. Quid me"); but can hardly be called a *tr.* of it. It was included in Crüger's *Praxis*, 1656, No. 182, passed into almost all later hymn-books, and is No. 866 in the *Unv. L. S.*, 1851.

The beautiful chorale (as in the *C. B. for England*) appeared in its first form in 1653, along with the hymn. C. von Winterfeld conjectured that it may have been by the Electress. The form now in use is modified from that given by Crüger in his *Praxis*, 1656. *Tr.* as:—

1. Christ, my Rock, my sure Defence. Omitting st. ix., as No. 51 in the *Moravian H. Bk.*, 1769. In the ed. of 1789. No. 833, st. viii. was omitted,

and a *tr.* from Christian Gregor's "Nein, ach nein, er lässt mich nicht," was added as st. iii. (ed. 1886, No. 1241). Abridged forms are in J. A. Latrobe's *Coll.*, 1841, and Dr. Hook's *Church School H. Bk.*, 1850.

2. Jesus, on Whose name I rest. A good *tr.* of st. i.–iv., vi., by A. T. Russell, as No. 264, in his *Ps. & Hys.*, 1851.

3. Jesus, my Redeemer, lives. A good *tr.*, omitting st. iv., v., by Miss Winkworth, in her *Lyra Ger.* 1st Ser., 1855, p. 93. Repeated, in full, in the Ohio *Evang. Luth. Hyl.*, 1880; and, abridged, in the Bapt. *Ps. & Hys.*, 1858, *Meth. New Connexion H. Bk.*, 1863, J. B. Whiting's *Hys. for the Church Catholic*, 1882, and others.

4. Christ, the Rock on which I build. A good *tr.*, omitting st. iv., v., contributed by R. Massie, as No. 106, to the 1857 ed. of Mercer's *Ch. Psalter & H. Bk.* (Ox. ed. 1864, No. 199, omitting *trs.* of st. ii., vi.) and repeated in his own *Lyra Domestica*, 2nd Ser., 1864, p. 127. Abridged in Dr. J. Paterson's *Coll.*, Glasgow, 1867.

5. Jesus, my eternal trust. A full and good *tr.*, by Mrs. Charles, in her *Voice of Christian Life in Song*, 1858, p. 237, repeated in *Cantate Domino*, Boston, U.S., 1859.

6. Jesus Christ, my sure defence. A good *tr.*, by Miss Winkworth, in the original metre, omitting st. iv.–vi., and based on her *Lyra Ger.* version, in her *C. B. for England*, 1863, No. 59. In the Pennsylvania Luth. *Ch. Bk.*, 1868, the *trs.* of st. viii., ix., are omitted.

7. Christ, my Lord, is all my hope. A *tr.* of st. i., ii., viii., x., by Miss Borthwick, in Dr. Pagenstecher's *Coll.*, 1864, No. 285.

Other trs. are:—
(1) "Jesus is my faithful trust." In the *British Magazine*, June 1838, p. 625. (2) "I with Jesus choose my part," by *Dr. H. Mills*, 1856, p. 248. (3) "Again my Saviour Jesus lives," by *Dr. G. Walker*, 1860, p. 100. (4) "Jesus Christ, my Saviour, lives!" In the *British Herald*, Sept. 1866, p. 328, and Reid's *Praise Bk.*, 1872. (5) "Jesus is my confidence," by *N. L. Frothingham*, 1870, p. 175. (6) "Jesus Christ, my Strength, my Stay." In the *Family Treasury*, 1876, p. 76. [J. M.]

Luke, Jemima, *née* **Thompson,** daughter of Thomas Thompson, sometime of Bath, was b. at Colebrooke Terrace, Islington, Aug. 19, 1813, and was married to the late Samuel Luke, a Congregational Minister, in 1843. She was an anonymous contributor to The Juvenile Magazine at the age of 13, and subsequently pub. several works, including *The Female Jesuit*, 1851; *A Memoir of Eliza Ann Harris, of Clifton*, 1859, &c. Mrs. Luke is known to hymnody through her hymn:—

I think when I read that sweet story of old. [*The Love of Jesus.*] It is recorded that this hymn was composed in a stage coach in 1841, and was designed for use in the village school, near her father's seat, Poundsford Park. It was pub. anonymously in the *Leeds H. Bk.*, 1853, No. 874, in 3 st. of 8 l., and has since come into use through children's hymn-books in most English-speaking countries. [J. J.]

Lundie, Mary. [Duncan, Mary.]

Lunt, William Parsons, D.D., s. of Henry Lunt, was b. at Newburyport, Massachusetts, April 21, 1805. He entered Harvard College in 1819, and graduated in 1823. After acting as a tutor in a school for one year, and studying law a second, he joined the Cambridge Divinity School in 1825, and entered the Unitarian Ministry, June 19, 1828, his first charge being the Second Congregational Unitarian Society of New York City. In 1835 he became co-pastor of the Unitarian congregation at Quincy, Massachusetts, with the Rev. P. Whitney, and in 1843 sole pastor of the same congregation. During a tour in the East he d. at Akabah (the ancient Ezion-Geber), March 21, 1857, and was buried a short distance from that village. Dr. Lunt was the author of several sermons, and contributed largely to the *Christian Examiner* and other periodicals. His hymns and poems, together with selections from his prose works, were pub. by his son as *Gleanings*. His most widely used hymn is "When driven by oppression's rod." It was "written for the public schools of Quincy, and sung by them at their Fourth of July Celebration, 1837." It is in 5 st. of 4 l. This, together with several others, including one of more than ordinary merit for Sunday schools, "Hark, the gentle Shepherd's voice" (written in 1846), are given in full in Putnam's *Singers and Songs of the Liberal Faith*, 1875. To this work we are indebted for the above facts. [J. J.]

Luther, Martin, b. at Eisleben, Nov. 10, 1483; entered the University of Erfurt, 1501 (B.A. 1502, M.A. 1503); became an Augustinian monk, 1505; ordained priest, 1507; appointed Professor at the University of Wittenberg, 1508, and in 1512 D.D.; published his 95 Theses, 1517; and burnt the Papal Bull which had condemned them, 1520; attended the Diet of Worms, 1521; translated the Bible into German, 1521–34; and d. at Eisleben, Feb. 18, 1546. The details of his life and of his work as a reformer are accessible to English readers in a great variety of forms, and need not be repeated here. Of Luther's influence on German hymnody an adequate estimate will be found under **German Hymnody, at p. 414.** It only remains here to give a somewhat fuller account of the principal books which he edited, or in which his hymns first appeared; together with a classified list of his hymns.

i. *Hymn Books.*

1. *Etlich cristlich lider Lobgesang uñ Psalm.* Wittenberg, 1524. [Hamburg Library.] This contains 8 German hymns, of which 4 are by Luther.

2. *Eyn Enchiridion oder Handbuchlein.* Erfurt 1524 [Goslar Library], with 25 German hymns, of which 18 are by Luther.

3. *Geystliche Gesangk Buchleyn.* Wittenberg, 1524 [Munich Library], with 32 German hymns, of which 24 are by Luther.

4. *Geistliche Lieder auffs new gebessert.* Wittenberg. J. Klug, 1529. No copy of this book is now known, but there was one in 1788 in the possession of G. E. Waldau, pastor at Nürnberg, and from his description it is evident that the first part of the Rostock *G. B.*, 1531, is a reprint of it. The Rostock *G. B.*, 1531, was reprinted by C. M. Wiechmann-Kadow at Schwerin in 1858. The 1529 evidently contained 50 German hymns, of which 29 (including the *Litany*) were by Luther.

5. *Geistliche Lieder auffs new gebessert.* Erfurt. A. Rauscher, 1531 [Helmstädt, now Wolfenbüttel Library], a reprint of No. 4.

6. *Geistliche Lieder.* Wittenberg. J. Klug, 1535 [Munich Library. Titlepage lost], with 52 German hymns, of which 29 are by Luther.

7. *Geistliche Lieder auffs new gebessert.* Leipzig. V. Schumann, 1539 [Wernigerode Library], with 68 German hymns, of which 29 are by Luther.

8. *Geistliche Lieder.* Wittenberg. J. Klug, 1543 [Hamburg Library], with 61 German hymns, of which 35 are by Luther.

9. *Geystliche Lieder.* Leipzig. V. Babst, 1545 [Göttingen Library]. This contains Luther's finally revised

text, but adds no new hymns by himself. In pt. i. are 61 German hymns, in pt. ii. 40, of which 35 in all are by Luther.

For these books Luther wrote three prefaces, first pub. respectively in Nos. 3, 4, 9. A fourth is found in his *Christliche Geseng, Lateinisch und Deudsch, zum Begrebnis*, Wittenberg, J. Klug, 1542. These four prefaces are reprinted in Wackernagel's *Bibliographie*, 1855, pp. 543–583, and in the various editions of Luther's *Hymns*. Among modern editions of Luther's *Geistliche Lieder* may be mentioned the following :—

Carl von Winterfeld, 1840; Dr. C. E. P. Wackernagel, 1848; G. C. H. Stip, 1854; Wilhelm Schircks, 1854; Dr. Danneil, 1883; Dr. Karl Gerok, 1883; Dr. A. F. W. Fischer, 1883; A. Frommel, 1883; Karl Goedeke, 1883, &c. In *The Hymns of Martin Luther. Set to their original melodies. With an English version.* New York, 1883, ed. by Dr. Leonard Woolsey Bacon and Nathan H. Allen, there are the four prefaces, and English versions of all Luther's hymns, principally taken more or less altered, from the versions by A. T. Russell, R. Massie and Miss Winkworth [repub. in London, 1884]. Complete *trs.* of Luther's hymns have been pub. by Dr. John Anderson, 1846 (2nd ed. 1847), Dr. John Hunt, 1853, Richard Massie, 1854, and Dr. G. Macdonald in the *Sunday Magazine*, 1867, and his *Exotics*, 1876. The other versions are given in detail in the notes on the individual hymns.

ii. *Classified List of Luther's Hymns.*

Of Luther's hymns no classification can be quite perfect, e.g. No. 3 (see below) takes hardly anything from the Latin, and No. 18 hardly anything from the Psalm. No. 29 is partly based on earlier hymns (see p. **225**, i.). No. 30 is partly based on St. Mark i. 9–11, and xvi., 15, 16 (see p. **226**, ii.). No. 35 is partly based on St. Luke ii. 10–16. The following arrangement, however, will answer all practical purposes.

A. *Translations from the Latin.*

i. *From Latin Hymns :*

1. Christum wir sollen loben schon.
   A solis ortus cardine (p. **4**, ii.).
2. Der du bist drei in Einigkeit.
   O Lux beata Trinitas.
3. Jesus Christus unser Heiland, Der von.
   Jesus Christus nostra salus (p. **598**, i.)
4. Komm Gott Schöpfer, heiliger Geist.
   Veni Creator Spiritus, Mentes.
5. Nun komm der Heidenheiland.
   Veni Redemptor gentium.
6. Was fürchst du Feind Herodes sehr.
   A solis ortus cardine (p. **5**, i.)

ii. *From Latin Antiphons, &c. :*

7. Herr Gott dich loben wir.
   Te Deum laudamus.
8. Verleih uns Frieden gnädiglich.
   Da pacem, Domine (p. **275**, ii.).
9. Wir glauben all an einen Gott.

iii. *Partly from the Latin, the translated stanzas being adopted from Pre-Reformation Versions :*

10. Komm, heiliger Geist, Herre Gott.
11. Mitten wir im Leben sind.
    Media vita in morte sumus. (p. **721**. i.)

B. *Hymns revised and enlarged from Pre-Reformation popular hymns.*

12. Gelobet seist du Jesus Christ.
13. Gott der Vater wohn uns bei.
14. Gott sei gelobet und gebenedeiet.
15. Nun bitten wir den heiligen Geist.

C. *Psalm versions.*

16. Ach Gott vom Himmel, sieh darein.
17. Aus tiefer Noth schrei ich zu dir.
18. Ein' feste Burg ist unser Gott.
19. Es spricht der Unweisen Mund wohl.
20. Es wollt uns Gott genädig sein.
21. Wär Gott nicht mit uns diese Zeit.
22. Wohl dem, der in Gottes Furcht steht,

D. *Paraphrases of other portions of Holy Scripture.*

23. Diess sind die heilgen zehn Gebot.
24. Jesaia dem Propheten das geschah.
25. Mensch willt du leben seliglich.
26. Mit Fried und Freud ich fahr dahin.
27. Sie ist mir lieb die werthe Magd.
28. Vater unser im Himmelreich.

E. *Hymns mainly Original.*

29. Christ lag in Todesbanden.
30. Christ unser Herr zum Jordan kam.
31. Ein neues Lied wir heben an.
32. Erhalt uns Herr bei deinem Wort.
33. Jesus Christus unser Heiland, Der den.
34. Nun freut euch lieben Christengemein.
35. Vom Himmel hoch da komm ich her.
36. Vom Himmel kam der Engel Schaar.

In addition to these see also notes on :—

37. Für allen Freuden auf Erden.
38. Kyrie eleison.

In the *Blätter für Hymnologie*, 1883, Dr. Danneil arranges Luther's hymns according to what he thinks their adaptation to modern German C. U., as follows :—

i. Hymns which ought to be included in every good Evangelical hymn-book : Nos. 7–18, 20, 26, 28, 29, 30, 32, 34, 35, 36, 38.

ii. Hymns the reception of which into a hymn-book might be contested : Nos. 2, 3, 4, 19, 21, 22, 23, 24, 25, 33.

iii. Hymns not suited for a hymn-book : Nos. 1, 5, 6, 27, 31, 37.

The whole of these 38 pieces are annotated in the body of this Dictionary under their first lines, except Nos. 1–8, 11, which are noted under the first lines given in italics. [J. M.]

Lux alma Jesu mentium. *St. Bernard.* [*The Transfiguration.*] In the revised *Roman Breviary*, 1568, a cento from St. Bernard's "Jesu dulcis memoria" (q. v.), beginning "Amor Jesu dulcissime" [not the cento in *H. A. & M.*, "Jesu, Thy mercies are untold," noted on p. **587**, i. (iii.)], was appointed for Lauds on the Festival of the Transfiguration. The lines were taken from St. Bernard's poem without the least regard to their original connection, and were considerably altered to adapt them to their purpose. We give this altered text below from the *Rom. Brev.*, pub. at Rome in 1570, p. 778. In the *Rom. Brev.* revised under Urban VIII., 1632, it was recast as "Lux alma Jesu mentium," and this recast has been repeated in all subsequent editions of that revision. The two forms of the cento are as follows :—

Roman Breviary, 1568.	*Roman Breviary*, 1632.
"Amor Jesu dulcissime, Quando cor nostrum visitas, Pellis mentis caliginem, Et nos reples dulcedine.	"Lux alma Jesu mentium Dum corda nostra recreas, Culpae fugas caliginem, Et nos reples dulcedine.
"Quam felix est, quem satias, Consors Paternae dexterae ! Tu verae lumen patriae, Quod omnem sensum superat.	"Quam laetus est quem visitas ! Consors Paternae dexterae, Tu dulce lumen patriae, Carnis negatum sensibus.
"Splendor Paternae gloriae, Incomprehensa bonitas, Amoris tui copiam, Da nobis per praesentiam."	"Splendor Paternae gloriae, Incomprehensa charitas, Nobis amoris copiam Largire per praesentiam."

It will be noted that l. 9, "Splendor Paternae," is the first line of the well-known Ambrosian hymn, and is not from St. Bernard's poem. [J. M.]

The older of the above centos has not been

tr. into English. The *trs.* of the **Lux alma Jesu mentium** are :—

1. Light of the anxious heart, Jesu, Thou dost appear. By Card. Newman, in *Tracts for the Times*, 1836, No. 75, p. 115; and again in his *Verses on Various Occasions*, 1868, p. 261. It has been repeated in several collections, but must be distinguished from R. Campbell's *tr.* as given below.

2. Light of the soul, O Saviour blest. By E. Caswall, in his *Lyra Catholica*, 1849, p. 168; and his *Hys. & Poems*, 1873, p. 91. This is in several modern hymn-books.

3. Light of the anxious heart, Jesu, Thy suppliants cheer. By R. Campbell, in his *Hys. & Anthems*, 1850, p. 56. In O. Shipley's *Annus Sanctus*, 1884, it is given from Campbell's MSS. as, "Light of the *troubled* heart."

Other trs. are :—

1. O Christ, when Thy chaste light inspires. *Primer.* 1706 and 1732.
2. Jesu, Light of souls indwelling. *W. J. Copeland.* 1848.
3. O Jesus, when Thy sweetest light. *J. Wallace.* 1874. [J. J.]

Lux illuxit triumphalis. [*Common of Saints.*] In a *Paris Missal* of the beginning of the 14th cent. now in the British Museum (Add. 16905, f. 254 *b*) this is given as a sequence on St. Germain, Bishop of Paris (commemorated on May 28; not St. Germain of Auxerre); and in another *Missal* of the same date, probably also of the Paris use (Harl. 2891, f. 359). The same text is in *Clichtovaeus*, ed. 1556, Bk. iv. f. 215. The form *tr.* into English is that in J. M. Horst's *Paradisus animae Christianae*, Cologne, 1644, p. 118 (not in the 1st. ed. 1630), where it is a General Hymn for Saints' Days ("Hymnus Communis in festo cujuscunque Sancti"), and has 14 st. In the 1863 ed. of the *Appendix* to the *Hymnal Noted* it is *tr.* in 8 st. by T. I. Ball as, "Glad light illumes this day." This is repeated in 5 st. in the S. P. C. K. *Church Hys.*, 1871. Another *tr.* is, "Hail, the festal morn begun," in the *tr.* of *The Paradise of the Christian Soul*, pub. by Burns, Lond., 1850, p. 141. [J. M.]

Lux jucunda, lux insignis. *Adam of St. Victor.* [*Whitsuntide.*] The text of this fine sequence is given by Gautier in his *Oeuvres poetiques D'Adam* (1858, i. p. 107; 1881, p. 50), from various MSS., including two in the National Library at Paris, No. 1139, a Limoges Sequentiary of the 12th cent.; No. 15615, a Paris Gradual of the 13th cent. It is also in two early 14th cent. *Paris Missals* in the British Museum (Add. 16905, f. 175; Harl. 2891, f. 348); and in the *Sarum*, *York*, and *St. Andrews Missals*. It does not seem to have been used in Germany, though *Daniel*, ii. 71, in giving the text, justly styles it "inferior to none, superior to most; breathing nothing but the flowers and odours of Holy Scripture." *Clichtovaeus*, *Abp. Trench*, and *Wrangham* explain the poet's allusions to the various Scripture types. The main uses were :—St. Victor appointed it for Monday in Whitsun Week; *Paris* for Tuesday; the *Sarum* for Wednesday; while the *York* gave part first (reading "*Laus* jucunda") for Friday, and part second ("Consolator alme") for Saturday. [WM. C.]

The *trs.* of this Sequence in C. U. are :—

1. Lux jucunda, lux insignis = Day all jubilant, all splendid. Pt. i.

2. O quam felix, quam festiva = O the joy, the exultation. Pt. ii.

3. Consolator alme, veni = Comforter, possess and cheer us. Pt. iii.

This *tr.* was made by C. S. Calverley for the *Hymnary* in which it was pub. in 1872.

Other trs. are :—

1. Day of pleasure, day of wonder. H. Kynaston, in his *Occasional Hys.*, 1862.
2. The illustrious Day when from the throne. C. B. Pearson, in *The Sarum Missal in English*, 1868, and his *Sequences from the Sarum Missal*, 1871.
3. Day delightful, day most noted. By D. S. Wrangham, in his *Liturgical Poetry of Adam of St. Victor*, 1881, together with the original Latin. [J. J.]

Lynch, Thomas Toke, was b. at Dunmow, Essex, July 5, 1818, and educated at a school at Islington, in which he was afterwards an usher. For a few months he was a student at the Highbury Independent College; but withdrew, partly on account of failing health, and partly because his spirit was too free to submit to the routine of College life. From 1847 to 1849 he was Minister of a small charge at Highgate, and from 1849 to 1852 of a congregation in Mortimer Street, which subsequently migrated to Grafton Street, Fitzroy Square. From 1856 to 1859 he was laid aside by illness. In 1860 he resumed his ministry with his old congregation, in a room in Gower Street, where he remained until the opening of his new place of worship, in 1862, (Mornington Church), in Hampstead Road, London. He ministered there till his death, on the 9th of May, 1871.

The influence of Lynch's ministry was great, and reached far beyond his own congregation (which was never large), since it included many students from the Theological Colleges of London, and thoughtful men from other churches, who were attracted to him by the freshness and spirituality of his preaching. His prose works were numerous, beginning with *Thoughts on a Day*, 1844, and concluding with *The Mornington Lecture*, 1870. Several of his works were published after his death. His *Memoir*, by W. White, was pub. in 1874.

Lynch's hymns were pub. in :—

The Rivulet: a Contribution to Sacred Song, Lond., Longman, 1855, 2nd ed., 1856. This was enlarged by an addition of 67 hymns in 1868.

From the 1st ed. of the *Rivulet*, 1855, the following hymns have come into C. U. :—

1. All faded is the glowing light. *Second Advent.*
2. Be Thy word with power fraught. *Before Sermon.*
3. Christ in His word draws near. *Holy Scripture.*
4. Dismiss me not Thy service, Lord. *Work for Christ.*
5. Gracious Spirit, dwell with me. *Holy Spirit's presence desired.*
6. How calmly the evening once more is descending. *Evening.* Sometimes "How calmly once more the night is descending."
7. I give myself to prayer. *Prayer in Trouble.*
8. Lord, on Thy returning day. *Public Worship.*
9. Lord, when in silent hours I muse. *Resignation.*
10. Love me, O Lord, forgivingly. *Resignation.*
11. Mountains by the darkness hidden. *Resignation.*
12. Now have we met that we may ask. *P. Worship.*
13. O, break my heart; but break it as a field. *Penitence desired.*
14. O Lord, Thou art not fickle. *Sympathy.*
15. O where is He that trod the sea. *Christ Walking on the Sea.*
16. Oft when of God we ask. *Trust in Trial.*
17. Rise, He calleth thee, arise. *Blind Bartimaeus.*
18. Say not, my soul, from whence. *Resignation.*
19. Where is thy God, my soul? *Resignation and Hope.*

There are also from the 1856 and 1868 eds. the following :—

20. A thousand years have come and gone. *Christmas.*
21. Lift up your heads, rejoice. (1856.) *Advent.*
22. Praying by the river side. *Holy Baptism.*
23. The Lord is rich and merciful. *Have Faith in God.*
24. There is purpose in this waste. *Easter.*

Lynch's hymns are marked by intense individuality, gracefulness and felicity of diction, picturesqueness, spiritual freshness, and the sadness of a powerful soul struggling with a weak and emaciated body. Although *The Rivulet* was pub. for use by his own congregation as a supplement to Watts, more than one half of the hymns were designed for private use only, but were not so distinguished in the work. Its publication caused one of the most bitter hymnological controversies known in the annals of modern Congregationalism. Time, however, and a criticism, broader and more just, have declared emphatically in favour of his hymns as valuable contributions to cultured sacred song. [W. G. H.]

Lyte, Henry Francis, M.A., s. of Captain Thomas Lyte, was b. at Ednam, near Kelso, June 1, 1793, and educated at Portora (the Royal School of Enniskillen), and at Trinity College, Dublin, of which he was a Scholar, and where he graduated in 1814. During his University course he distinguished himself by gaining the English prize poem on three occasions. At one time he had intended studying Medicine; but this he abandoned for Theology, and took Holy Orders in 1815, his first curacy being in the neighbourhood of Wexford. In 1817, he removed to Marazion, in Cornwall. There, in 1818, he underwent a great spiritual change, which shaped and influenced the whole of his after life, the immediate cause being the illness and death of a brother clergyman. Lyte says of him :—

"He died happy under the belief that though he had deeply erred, there was *One* whose death and sufferings would atone for his delinquencies, and be accepted for all that he had incurred;"

and concerning himself he adds :—

"I was greatly affected by the whole matter, and brought to look at life and its issue with a different eye than before; and I began to study my Bible, and preach in another manner than I had previously done."

From Marazion he removed, in 1819, to Lymington, where he composed his *Tales on the Lord's Prayer* in verse (pub. in 1826); and in 1823 he was appointed Perpetual Curate of Lower Brixham, Devon. That appointment he held until his death, on Nov. 20, 1847. His *Poems of Henry Vaughan, with a Memoir*, were pub. in 1846. His own Poetical works were :—

(1) *Poems chiefly Religious*, 1833; 2nd ed. enlarged, 1845. (2) *The Spirit of the Psalms*, 1834, written in the first instance for use in his own Church at Lower Brixham, and enlarged in 1836; (3) *Miscellaneous Poems* (posthumously) in 1868. This last is a reprint of the 1845 ed. of his *Poems*, with "Abide with me" added. (4) *Remains*, 1850.

Lyte's *Poems* have been somewhat freely drawn upon by hymnal compilers; but by far the larger portion of his hymns found in modern collections are from his *Spirit of the Psalms*. In America his hymns are very popular. In many instances, however, through mistaking Miss Auber's (q. v.) *Spirit of the Psalms*, 1829, for his, he is credited with more than is his due. The Andover *Sabbath H. Bk.*, 1858, is specially at fault in this respect. The best known and most widely used of his compositions are "Abide with me, fast falls the eventide"; "Far from my heavenly home"; "God of mercy, God of grace"; "Pleasant are Thy courts above"; "Praise, my soul, the King of heaven"; and "There is a safe and secret place." These and several others are annotated under their respective first lines: the rest in C. U. are :—

i. From his *Poems chiefly Religious*, 1833 *and* 1845.

1. Above me hangs the silent sky. *For Use at Sea.*
2. Again, O Lord, I ope mine eyes. *Morning.*
3. Hail to another Year. *New Year.*
4. How good, how faithful, Lord, art Thou. *Divine care of Men.*
5. In tears and trials we must sow (1845). *Sorrow followed by Joy.*
6. My [our] rest is in heaven, my [our] rest is not here. *Heaven our Home.*
7. O Lord, how infinite Thy love. *The Love of God in Christ.*
8. Omniscient God, Thine eye divine. *The Holy Ghost Omniscient.*
9. The leaves around me falling. *Autumn.*
10. The Lord hath builded for Himself. *The Universe the Temple of God.*
11. Vain were all our toil and labour. *Success is of God.*
12. When at Thy footstool, Lord, I bend. *Lent.*
13. When earthly joys glide swift away. *Ps. cii.*
14. Wilt Thou return to me, O Lord. *Lent.*
15. With joy we hail the sacred day. *Sunday.*

ii. From his *Spirit of the Psalms*, 1834.

16. Be merciful to us, O God. *Ps. lvii.*
17. Blest is the man who knows the Lord. *Ps. cxii.*
18. Blest is the man whose spirit shares. *Ps. xli.*
19. From depths of woe to God I cry. *Ps. cxxx.*
20. Gently, gently lay Thy rod. *Ps. vi.*
21. Glorious Shepherd of the sheep. *Ps. xxiii.*
22. Glory and praise to Jehovah on high. *Ps. xxix.*
23. God in His Church is known. *Ps. lxxvi.*
24. God is our Refuge, tried and proved. *Ps. xlvi.*
25. Great Source of my being. *Ps. lxxiii.*
26. Hear, O Lord, our supplication. *Ps. lxiv.*
27. How blest the man who fears the Lord. *Ps. cxxviii.*
28. Humble, Lord, my haughty spirit. *Ps. cxxxi.*
29. In this wide, weary world of care. *Ps. cxxxii.*
30. In vain the powers of darkness try. *Ps. lii.*
31. Jehovah speaks, let man be awed. *Ps. xlix.*
32. Judge me, O Lord, and try my heart. *Ps. xxvi.*
33. Judge me, O Lord, to Thee I fly. *Ps. xliii.*
34. Lord, I have sinned, but O forgive. *Ps. xli.*
35. Lord, my God, in Thee I trust. *Ps. vii.*
36. Lord of the realms above, Our Prophet, &c. *Ps. xlv.*
37. Lone amidst the dead and dying. *Ps. lxii.*
38. Lord God of my salvation. *Ps. lxxxviii.*
39. Lord, I look to Thee for all. *Ps. xxxi.*
40. Lord, I would stand with thoughtful eye. *Ps. lxix.*
41. Lord, my God, in Thee I trust. *Ps. vii.*
42. My God, my King, Thy praise I sing. *Ps. cviii.*
43. My God, what monuments I see. *Ps. xxxvi.*
44. My spirit on [to] Thy care. *Ps. xxxi.*
45. My trust is in the Lord. *Ps. xi.*
46. Not unto us, Almighty Lord [God]. *Ps. cxv.*
47. O God of glory, God of grace. *Ps. xc.*
48. O God of love, how blest are they. *Ps. xxxvii.*
49. O God of love, my God Thou art. *Ps. lxiii.*
50. O God of truth and grace. *Ps. xviii.*
51. O had I, my Saviour, the wings of a dove. *Ps. lv.*
52. O how blest the congregation. *Ps. lxxxix.*
53. O how safe and [how] happy he. *Ps. xci.*
54. O plead my cause, my Saviour plead. *Ps. xxxv.*
55. O praise the Lord, 'tis sweet to raise. *Ps. cxlvii.*
56. O praise the Lord; ye nations, pour. *Ps. cxvii.*
57. O praise ye the Lord With heart, &c. *Ps. cxlix.*
58. O that the Lord's salvation. *Ps. xiv.*
59. O Thou Whom thoughtless men condemn. *Ps. xxxvi.*
60. Of every earthly stay bereft. *Ps. lxxiv.*
61. Our hearts shall praise Thee, God of love. *Ps. cxxxviii.*
62. Pilgrims here on earth and strangers. *Ps. xvi.*
63. Praise for Thee, Lord, in Zion waits. *Ps. lxv.*
64. Praise to God on high be given. *Ps. cxxxiv.*
65. Praise ye the Lord, His servants, raise. *Ps. cxiii.*
66. Redeem'd from guilt, redeem'd from fears. *Ps. cxvi.*

67. Save me by Thy glorious name. *Ps. liv.*
68. Shout, ye people, clap your hands. *Ps. xlvii.*
69. Sing to the Lord our might. *Ps. lxxxi.*
70. Strangers and pilgrims here below. *Ps. cix.*
71. Sweet is the solemn voice that calls. *Ps. cxxii.*
72. The Church of God below. *Ps. lxxxvii.*
73. The Lord is King, let earth be glad. *Ps. xcvii.*
74. The Lord is on His throne. *Ps. xciii.*
75. The Lord is our Refuge, the Lord is our Guide. *Ps. xlvi.*
76. The mercies of my God and King. *Ps. lxxxix.*
77. The Lord Who died on earth for men. *Ps. xxi.*
78. 'Tis a pleasant thing to see. *Ps. cxxxiii.*
79. Thy promise, Lord, is perfect peace. *Ps. iii.*
80. Unto Thee I lift mine [my] eyes. *Ps. cxxiii.*
81. Whom shall [should] we love like Thee? *Ps. xviii.*

Lyte's versions of the *Psalms* are criticised in the article **Psalters, English**, § XVII., where their sadness, tenderness and beauty are set forth. His hymns in the *Poems* are characterized by the same features, and rarely swell out into joy and gladness. [J. J.]

Lyth, John, D.D., was b. at York, March 13, 1821. In 1843 he entered the Wesleyan ministry, and was sent in 1859 to Winnenden, as the first Wesleyan minister to Germany. On his return from Germany in 1865, he entered upon regular circuit work in G. Britain, and laboured at Sheffield, Hull, and other large towns until 1883, when he retired from the active work of the ministry. He d. on March 13, 1886. His principal prose work was a *History of Methodism in York.* In 1843 he edited and published a small volume, entitled *Wild Flowers; or, a Selection of Original Poetry, edited by J. L.* This little work was made up of pieces by himself and members of his family, and the late Dr. Punshon. His hymn, "There is a better world, they say" (*Heaven*), appeared in the *Meth. Scholars' H. Bk.*, 1870; and his "We won't give up the Sabbath" (*Sunday*), in the *Meth. S. S. H. Bk.*, 1879. Each of these is an imitation of an older hymn. Dr. Lyth informed the Rev. W. F. Stevenson, editor of *Hys. for Ch. and Home*, 1873, that the hymn "There is a better world, they say,"

"Was written at Stroud, in Gloucestershire (30th April, 1845) for the anniversary of the neighbouring infant-school at Randwich, and to an air then very popular, called 'All is Well.' That it was written for infant children will explain the simplicity of some of the expressions. It was speedily caught up, and I believe first appeared in the *Home and School Hymn Book.*" (Biog. Index.) [J. J.]

M

M., in the Bristol Bap. *Coll.* of Ash & Evans, 1769, i.e. James Merrick.

M., in the *People's Hymnal*, 1867, i.e. Gerard Moultrie.

M. B. W., in *Hys. for the Church Catholic*, 1882, i.e. Mary Bradford Whiting.

M. C., in the Bristol Bap. *Coll.*, 1769, i.e. *Madan's Coll.*

M. C. C., in Walker's Cheltenham *Ps. & Hys.*, 1855, i.e. Lady M. C. Campbell.

M. D. M., in the *People's Hymnal*, 1867, i.e. *Mary Dunlop Moultrie.*

M. G. T., in the American Bap. *Service of Song*, 1871, i.e. M. G. Thomson.

M. L., in *Catholic Hys.*, Lond., Burns, 1851, ed. by Rev. H. Formby, i.e. Jane E. Leeson.

McAll, Robert Stephens, LL.D., s. of the Rev. Robert McAll, was b. at Plymouth, Aug. 4, 1792, and educated at Axminster, Devon; Hoxton, London; and Edinburgh University. He graduated M.A. at Edinburgh in 1813, and gave himself for a time to the study of medicine. He was for some time Chaplain of the Macclesfield School, and from 1814 to 1826 minister of St. George's Chapel in the same town. In 1827 he became minister of Mosley Street Chapel, Manchester, and held the same to his death on July 27, 1838. In 1812 he contributed to Dr. Collyer's *Coll.* 8 hymns, which appeared as by "R. S. M." Through one of these, "Hark! how the choral song of heaven" (*The Song of Heaven*), he is somewhat widely known to hymnody. His *Psalms and Hymns for Public Worship*, Macclesfield, J. Swinnerton, N. D. [circa 1823], was pub. without Preface, or names of authors. Not one of the 8 hymns contributed by him to Collyer's *Coll.* is therein, and there is nothing to show which are his original compositions. [F. J. F.]

McCheyne, Robert Murray, s. of Adam McCheyne, W. S., was b. at Edinburgh, May 21, 1813, and educated at Edinburgh University. In 1835 he became Assistant at Larbert, near Stirling, and was ordained in 1836 Minister of St. Peter's Established Church, Dundee. In 1839 he went to Palestine as one of the Mission of Enquiry to the Jews from the Church of Scotland. He d. at Dundee, March 25, 1843. His hymns, a few of which were written in Palestine, appeared in his

Songs of Zion to cheer and guide Pilgrims on their way to the New Jerusalem, By the late Rev. R. M. McCheyne .... Dundee, W. Middleton, 1843.

These hymns were reprinted in his *Memoir and Remains*, edited by Dr. Andrew A. Bonar, 1844. The *Songs* as reprinted in 1844 number 14, and date from 1831 to 1841. The best known are, "I once was a stranger to grace and to God;" and, "When this passing world is done." In addition, "Beneath Moriah's rocky side," written at the "Foot of Carmel, June, 1839" (*Sent from God*); "Like mist on the mountains," written "Jan. 1st, 1831" (*Children called to Christ*), and "Ten Virgins, clothed in white" (*The Ten Virgins*), dated 1841, are in C. U. [J. M.]

Macdonald, George, LL.D., was b. at Huntly, Aberdeenshire, Dec. 10, 1824, and educated at King's College, Aberdeen, where he graduated M.A., and from which he afterwards received the honorary degree of LL.D. For a brief time he studied for the Congregational ministry at Highbury College, London, and then became the Minister of the Congregational Church at Arundel, Sussex (1850–53). He afterwards preached for a short time to a small company at Manchester and Bolton. Relinquishing the ministry, he became Lecturer on English Literature at King's College, London, and ultimately gave himself up entirely to literary work. Dr. Macdonald has acquired a great reputation by means of his works of fiction, most of which were originally

contributed to magazines, and the most notable of which are *David Elginbrod; Robert Falconer; Alec Forbes of Howglen;* and *Annals of a Quiet Neighbourhood.* He was some time Editor of *Good Words for the Young*, and wrote *England's Antiphon* for Macmillan's *Sunday Library.* His poetical works are:—

(1) *Within and Without*, 1855; (2) *The Disciple, and Other Poems*, 1860; (3) *The Diary of an Old Soul* (printed for private circulation), 1867; (4) *Exotics*, a volume of *trs.* from the German (most of which first appeared in the *Sunday Magazine*), 1876; and (5) *A Threefold Cord*, 1883, part of which previously appeared in his *Works of Fancy and Imagination*, 10 vols., 1871.

Most of his original hymns were contributed to *Hys. and Sacred Songs for Sunday Schools and Social Worship*, &c., pub. by Fletcher and Tubbs, Manchester, in 1855 (2nd. ed., 1856), and of which his brother, and the Rev. G. B. Bubier (p. 190, ii.) were the editors. The original hymns, which are signed "G. Macdonald," in this collection are:—

1. A quiet heart, submissive, meek. *The Meek inherit the Earth.*
2. Daylight fades away. *Second Advent.*
3. Father, I well may praise Thy name. *Sunday Morning.*
4. Father, these souls of ours have been. *Blessed are the Pure in Heart.*
5. If we were longing for the food. *Blessed are they that Hunger and Thirst after Righteousness.*
6. It was an awful hour that gave. *Blessed are the Merciful.*
7. Let Thy own voice, O Father, say. *Blessed are they that mourn.*
8. O Son of Man, Thy Name by choice. *Blessed are the Meek.*
9. Our Father, hear our longing prayer. *Blessed are the Poor in Spirit.*

Some of these hymns were afterwards revised by their author. The next two are from *The Disciple, and Other Poems*, 1860:—

10. O God, Whose daylight leadeth down. *Evening.*
11. O Lord [God] of life, Thy quickening voice. *Morning.*

Dr. Macdonald's hymns are rich in ideas, but are touched with a mysticism which renders them a little difficult of apprehension. They are however of great value in setting forth truths rarely expressed in hymns, and are likely to grow in favour. [W. G. H.]

Macduff, John Ross, D.D., second s. of Alexander Macduff, of Bonhard, near Perth, was b. at Bonhard, May 23, 1818. After studying at the University of Edinburgh, he became in 1842 parish minister of Kettins, Forfarshire, in 1849 of St. Madoes, Perthshire, and in 1855 of Sandyford, Glasgow. He received the degree of D.D. from the University of Glasgow in 1862, and about the same time also from the University of New York. He retired from pastoral work in 1871, and now [1887] lives at Chislehurst, Kent. He has published many practical and devotional works which have attained a wide circulation. In 1857 he was appointed by the General Assembly a member of their Hymnal Committee. His 31 hymns appeared in his *Altar Stones*, 1853, and were also included with his later poems in his *The Gates of Praise*, 1876. Of these hymns the following are in C. U.:—

1. Christ is coming! Let creation. *Second Advent.*
2. Eternal Rock! To Thee I flee. (1853.) *Christ the Rock.*
3. Everlasting arms of love. (1853.) *Support in Christ.*
4. From Thy habitation holy. *Whitsuntide.*
5. Hasten, Lord, that morn of glory. *Second Advent.*
6. Jesus wept! Those tears are over. (1853.) *The raising of Lazarus.*
7. O do not, blessed Lord, depart. *Christ's presence desired.*
8. Where shall I look for holy calm. (1853.) *Passiontide.*
9. Why should I murmur or repine? *Resignation.*

Of these hymns those dated 1853 are parts only of Dr. Macduff's originals. [J. M.]

Macgill, Hamilton Montgomerie, D.D., youngest s. of Thomas Macgill, was b. Mar. 10, 1807, at Catrine, Ayrshire. After studying at the University of Glasgow (which conferred upon him the degree of D.D. in 1870), he became in 1837 joint minister of Duke St. United Presb. Church, Glasgow. In 1840 he removed with a portion of his congregation to a new church in Montrose Street. He became, in 1858, Home Mission Secretary of the United Presbyterian Church, and in 1868 Foreign Mission Secretary. He d. June 3, 1880, at Paris, while on his way to recruit his health in the South of France. As a member of the Hymnal Committee of the U. P. Church in 1870–76, he contributed to their *Presbyterian Hymnal*, 1876, 5 *trs.* from the Latin (Nos. 29, 34, 95, 101, 299) and 1 from the Greek (No. 346). These he subsequently included in his *Songs of the Christian Creed and Life*, 1876, a volume containing 6 *trs.* from the Greek; 68 from the Latin; and 27 *trs.* from English into Latin verse, in all 101 (No. 101 being by himself). The introduction includes careful and interesting biographical and critical notices of the authors whose hymns are included; and the texts are given in Latin, Greek, and English.

Many of the translations are exceedingly good, and stand in the very first rank of modern English versions—their gracefulness and ease making them seem more like original English hymns than translations. Sir Theodore Martin paid the translations into Latin the high compliment of mistaking one of them for a mediæval hymn. In the edition of 1879, Dr. Macgill made a number of verbal alterations, added two renderings from the Latin ("Jam moesta quiesce querela" and "O luce qui mortalibus"), one from the Bohemian, one from the Spanish, and a Latin version of "Art thou weary, art thou languid?" Twenty-two of his *trs.* from the Latin and Greek had appeared in the *Juvenile Missionary Magazine* of the U. P. Church between 1866 and 1873. His *trs.* are gradually coming into somewhat prominent use. [J. M.]

Mackay, Margaret, was b. in 1802, and the only daughter of Captain Robert Mackay, of Hedgefield, Inverness. She was married in 1820 to Major William Mackay, of the 68th Light Infantry (afterwards Lt. Colonel) a distinguished officer who d. in 1845. Mrs. Mackay d. at Cheltenham, Jan. 5, 1887. In addition to various prose works Mrs. Mackay pub. *Thoughts Redeemed; or Lays of Leisure Hours*, 1854, which contained 72 original hymns and poems. Of these, "Asleep in Jesus! blessed sleep," is noted at p. 86, ii. [J. M.]

Mackellar, Thomas, was b. in New York, Aug. 12, 1812. At the age of 14 he entered the printing establishment of Harper Brothers. In 1833 he removed to Philadelphia and joined the type-foundry firm of Johnson & Smith, as proof reader. He subsequently became a foreman, and then a partner in that firm, which has been known from 1860 as Mackellar, Smiths, and Jordan, type-founders of Philadelphia. His publications include

The American Printer, 1866, a prose work, and the following in verse :—

(1) *Droppings from the Heart*, 1844; (2) *Tam's Fortnight Ramble*, 1847; (3) *Lines for the Gentle and Loving*, 1853; (4) *Rhymes Atween Times*, 1872. The last contains some of his hymns. (5) *Hymns and a few Metrical Psalms*, Phila. 1883 (71 hymns, 3 psalms), 2nd ed. 1887 (84 hymns, 3 psalms).

Those of his hymns in C. U. include :—

1. At the door of mercy sighing. *Lent.* Pub. in his *Rhymes Atween Times*, 1872, as, "Long of restful peace forsaken," and again in Dr. Hitchcock's *Hys. & Songs of Praise*, 1874, as "At the door of mercy sighing."

2. Bear the burden of the present. *Resignation.* Written in 1852, and pub. in his *Lines for the Gentle and Loving*, 1853; and *Lyra Sacra Americana*, 1868. Part of this hymn, beginning "All unseen the Master walketh," is in C. U. in G. Britain.

3. Book of grace, and book of glory. *Holy Scripture.* Written in 1843. It was given in the S. School Union *Coll.*, 1860, and his *Hys. and a few M. Psalms, &c.*, 1883, and a few collections, including Allon's *Children's Worship*, 1878, &c.

4. Draw nigh to the Holy. *Jesus, the soul's Refuge.* In Sumner's *Songs of Zion*, 1851, and the *Lyra Sacra Americana*, 1868, in 5 st. of 8 l.

5. Father, in my life's young morning. *A Child's Prayer.* Written in 1841.

6. In the vineyard of our Father. *Work for God.* Written in 1845. It was given in the *Hys. for Church & Home*, Philadelphia, 1860, and other collections.

7. Jesus! when my soul is parting. *Continued presence of Jesus desired.* Written in 1848, and included in *Lyra Sacra Americana*, 1868, in 4 st. of 6 l., and entitled "Jesus first and last."

8. There is a land immortal. *Heaven.* Mr. Mackellar says that this hymn was written

"One evening as a fancy suddenly struck me of a religious nature, I laid aside the work in hand, and pursuing the new idea, I at once produced the hymn, 'There is a land immortal,' and sent it to the editor [of Neale's *Gazette*], who referred to it as a religious poem from 'Tam,' my assumed name, under which I had already acquired considerable notoriety. This was in 1845. It was widely copied, and afterwards inserted in a volume published by me." Duffield's *English Hymns*, &c., 1886, p. 551.

Mr. Mackellar is an Elder of the Presbyterian Church. [F. M. B.]

Maclagan, William Dalrymple, D.D., s. of David Maclagan, M.D., was b. in Edinburgh, June 18, 1826. In early life he entered the army, and served for some time in India. Retiring with the rank of lieutenant, he entered St. Peter's College, Cambridge, where he graduated B.A. 1856 and M.A. in 1860. Taking Holy Orders, he was curate of St. Saviour's, Paddington, 1856–58, and St. Stephen's, Marylebone, 1858–60. He then became Secretary to the London Diocesan Church Building Society, from 1860 to 1865; curate of Enfield, 1865–69; Rector of Newington, 1869–75; and Vicar of Kensington, 1875–78. He was also Hon. Chaplain to the Queen, and Prebendary of Reculverland in St. Paul's Cathedral, London. In 1878 he was consecrated Bishop of Lichfield. Bp. Maclagan's work has been mainly of a practical character, and his publications are few. The few hymns which he has written have been received with great favour, and create a desire for more of the same kind and quality. The following are in C. U. :—

1. Again the trumpet sounds. *Missions.* Written about 1870. Appeared in the *H. A. & M.* series of *Hys. for Mission Services.* 1871.

2. Be still, my soul, for God is near. *Holy Communion.* Part ii. is "O Body, broken for my sake." Written about 1873 for St. Mary's, Newington. In Thring's *Coll.*, 1882.

3. Holy Spirit, Lord of love. *Confirmation.* Written about 1873, and pub. in Mrs. C. Brock's *Children's H. Bk.*, 1884.

4. It is finished, blessed Jesus [Saviour]. *Good Friday.* Written for *H. A. & M.*, 1875. In several collections.

5. Lord, when Thy Kingdom comes, remember me. *Good Friday.* Written for the 1875 ed. of *H. A. & M.* Sometimes given in two parts: Pt. ii. beginning "Lord, when with dying lips my prayer is said."

6. The Saints of God their conflict past. *All Saints.* First pub. in *Church Bells*, 1870; and again in the S. P. C. K. *Church Hys.*, 1871.

7. What thanks and praise to Thee we owe. *St. Luke.* Written for the 1875 ed. of *H. A. & M.*

These hymns are of more than usual merit, being characterized by great simplicity, tenderness, and fervour. The special season or purpose is clearly indicated, and its lessons earnestly enforced. [J. J.]

Macleod, Norman, D.D. s. of Dr. Norman Macleod, was b. at Campbelton, Argyleshire, June 3, 1812. He studied at the Universities of Glasgow and Edinburgh, then went to Germany, and subsequently completed his course at the University of Glasgow, from which, in 1858, he received the degree of D.D. In 1838 he was appointed parish minister of Loudoun, Ayrshire, in 1843 of Dalkeith, and in 1851 of the Barony, Glasgow. He became one of the Queen's Chaplains in 1841, and in 1860 the editor of *Good Words*, which he continued to edit till his death. He was one of the most influential ministers in the Established Church of Scotland, and was Moderator of the General Assembly in 1869. He d. at Glasgow, June 16, and was buried at Campsie, June 20, 1872. His works are numerous and popular. He was appointed a member of the Assembly's Hymnal Committee in 1854 and 1855. His best known hymn, "Trust in God, and do the right" (*Right Doing*), appeared in January 1857, in *The Edinburgh Christian Magazine*, of which he was for some years the editor. [J. M.]

Madan, Judith, née Cowper, was the only daughter of the Hon. Spencer Cowper, the wife of Colonel Martin Madan (d. 1736), and the mother of Martin Madan, and of Dr. Spencer Madan, sometime Bishop of Peterborough. She had some repute as a writer of verse. Her *Burial Hymn*, "In this world of sin and sorrow," appeared in the 1763 *Appendix* to her son's *Ps. & Hys.* in 2 st. of 8 l. It has been repeated in several collections in G. Britain and America, and is given without alteration in *Lyra Brit.* 1867, p. 659. We have failed to ascertain the date of Mrs. Madan's birth or death. [J. J.]

Madan, Martin, s. of Colonel Martin Madan, and brother of Dr. Spencer Madan, sometime Bishop of Peterborough, was b. in 1726. He was to have qualified for the Bar, but through a sermon by J. Wesley on the words "Prepare to meet thy God," the whole current of his life was changed. After some

difficulty he received Holy Orders, and subsequently founded and became chaplain of the Lock Hospital, Hyde Park Corner. He was popular as a preacher, and had no inconsiderable reputation as a musical composer. He ceased preaching on the publication of his work *Thelyphthora*, in which he advocated the practice of polygamy. He d. in 1790. He pub. *A Commentary on the Articles of the Church of England; A Treatise on the Christian Faith*, &c., and :—

A Collection of Psalms and Hymns Extracted from Various Authors, and published by the Reverend Mr. Madan. London, 1760.

This *Coll.* contained 170 hymns thrown together without order or system of any kind. In 1763 he added an *Appendix* of 24 hymns. This *Coll.*, referred to in this Dictionary as *Madan*, and *Madan's Ps. & Hys.*, had for many years a most powerful influence on the hymnody of the Church of England. Nearly the whole of its contents, together with its extensively altered texts, were reprinted in numerous hymn-books for nearly one hundred years. At the present time many of the great hymns of the last century are in use as altered by him in 1760 and 1763. Although several hymns have been attributed to him, we have no evidence that he ever wrote one. His hymnological labours were employed in altering, piecing, and expanding the work of others. And in this he was most successful.

[J. J.]

Maerentes oculi spargite lachrymas. *Passiontide.* This hymn, which sometimes begins "Moerentes oculi," is the hymn at Vespers in the Office of the Passion of our Lord Jesus Christ, which has been added to the *Roman Breviary* since 1740 (see "Aspice infami Deus"). It is in the *Roman Breviary*, Bologna, 1827, Pars Hiemalis, Supplement, p. 270, in 7 st. *Tr.* as :—

Now let us sit and weep. By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 63, in 7 st. of 4 l.; and again in his *Hys. & Poems*, 1873, p. 35. In the *Hymnary*, 1872, it is altered to "Come let us sit and weep."

Another tr. is :—

Ye weeping eyes, shed briny tears. *J. Wallace*, 1874.

[J. M.]

Mag ich Unglück nicht wiederstehn. [*Cross and Consolation.*] *Wackernagel*, iii. pp. 118–121, gives four versions from a Nürnberg broadsheet, *circa* 1526, the Erfurt *G. B.*, 1531, &c. The text in the *Unv. L. S.*, 1851, No. 634, follows that in the 1531. It is in 3 st. of 11 l., the two initial letters of st. i., ii. and the initial letter of st. iii., giving the name Maria.

In the Nürnberg broadsheet it is called "Queen Maria of Hungary's hymn," and so in the Magdeburg *G. B.*, 1534, and many other later collections, it is ascribed to her. She was sister of the Emperor Charles V., and wife of King Ludwig II., of Hungary, who d. in 1526, she surviving till 1558. Both *Wackernagel*, and Lauxmann in *Koch*, viii. 528, think it was merely adopted by her as her hymn of consolation, and may have been written for her by Martin Luther. Had Luther written it, however, it is hardly likely that in the hymn-books edited by him or for him from Klug's *G. B.*, 1529, to Babst's *G. B.*, 1545, it would always have appeared without his name.

The trs. are :—(1) Can I my fate no more withstand, by *Miss Winkworth*, 1858, p. 178. (2) I cannot ill suppress, or quell, by *Dr. G. Walker*, 1860, p. 47.

[J. M.]

Magdeburg, Joachim, was b. *circa* 1525 at Gardelegen in the Altmark. He matriculated at the University of Wittenberg, April, 1544, and in 1546 was appointed rector of the school at Schöningen, near Helmstädt, Brunswick. He became pastor of Dannenberg in Lüneburg in 1547, but being unable to exist on his slender income resigned in 1549, and in the same year became pastor of Salzwedel in the Altmark. But refusing to adopt the Roman ceremonies prescribed by the Act of Interim he was, in 1552 (Easter S., April 17) banished from the Electorate of Brandenburg. About May, 1552, by the influence of Johann Aepinus, Superintendent of Hamburg, he was appointed diaconus of St. Peter's Church in Hamburg, and there became acquainted with Flacius Illyricus [Matthias Flach, Extreme Lutheran, church historian, &c., d. at Frankfurt-am-Main, March 11, 1575]. After the death of Aepinus, May 13, 1553, Paulus von Eitzen, his successor, was not so friendly, and when, during the controversy in 1558 regarding Holy Communion, Magdeburg pub. a tractate without submitting it to the revision of Eitzen, the latter obtained the removal of Magdeburg from his post, May 25, 1558. He then went to Magdeburg to help his friend Flacius as one of the compilers of the Church history known as the *Magdeburg Centuries*. Shortly thereafter he was appointed pastor of Ossmanstedt in Thuringia; but, as a follower of Flacius, was dispossessed in 1562. He then stayed for longer or shorter periods with Count von Mansfeld, Baron von Schönburg and others, until, after the Emperor Maximilian II. had once more permitted Protestant preachers in Austria, he was, at Count von Mansfeld's recommendation, appointed by the commandant of Raab in Hungary as regimental chaplain at Raab in 1564, and, after his house there was burnt, at the castle of Gräfenworth (east of Krems), to the German-speaking Austrian troops. There he had to contend with the machinations of the Roman clergy, and after joining with nineteen others of the Evangelical clergy in Austria in presenting a Confession of Faith to an Austrian Diet (Landtag), was compelled to leave; and in 1571 we find him living at Erfurt. In 1581 he was preacher at Efferding in Austria; but in 1583 was expelled as an adherent of Flacius. His later history is unknown (*Koch*, i. 446; *Allg. Deutsche Biog.* xx., 53, &c.). *Wackernagel*, iii. pp. 1035–1042, gives five pieces under his name. The only one *tr.* into English is :—

Wer Gott vertraut, hat wohl gebaut. *Trust in God.* Founded on Ps. lxxiii. 25, 26. *Wackernagel*, iii. p. 1042, prints st. i. from Magdeburg's *Christliche und tröstliche Tischgesenge, mit vier Stimmen*, Erfurt, 1572 (where it is the hymn for Saturday evening); and thinks it probable, though not certain, that it is an original by Magdeburg. In S. Calvisius's *Harmonia cantionum ecclesiasticarum*, Leipzig, 1597, st. ii. and iii., are first found. Lauxmann in *Koch*, viii., 373, thus sums up the evidence :—

"From these circumstances it seems evident that the hymn originally consisted only of the first stanza, but that Magdeburg's authorship, in opposition to other claims [it has been ascribed to J. Kolross and to J. Mühlmann] is beyond doubt."

The text of 1597 is repeated in *Wackernagel*, iii. p. 1043, and the *Unv. L. S.*, 1851, No. 642, in 3 st. of 8 (or 12) lines. *Tr.* as:—

1. Who trusts in God, his work abides. By A. T. Russell, of st. i., ii., as No. 230, in his *Ps. & Hys.*, 1851.

2. Who puts his trust in God most just. A good and full *tr.*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 192, and her *C. B. for England*, 1863, No. 145. Repeated, slightly altered, in the Pennsylvania Luth. *Church Bk.*, 1868.

3. Who trusts in God a strong abode. A good but free *tr.* by Dr. B. H. Kennedy, as No. 486, in his *Hymn. Christ.*, 1863, repeated in J. L. Porter's *Coll.*, 1876, and others. In Morrell and How's *Ps. & Hys.*, 1864, No. 208, it was considerably altered by Bp. How, and this form is repeated in the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882, and others; the *Bapt. Hymnal*, 1879, omitting the last four lines, and ascribing it, in error, to M. Luther.

Another tr. is: "Who lives in God has safe abode." By *Dr. H. Mills*, 1856, p. 244. [J. M.]

Maglorianus, Santolius. [Santeüil, Claude de.]

Magnae Deus potentiae. [*Thursday.*] This hymn on the Fifth Day of the Creation has frequently been ascribed to St. Ambrose. It has many parallels in the 6th and 7th chapters of his *Hexaemeron*, but is not assigned to him by the Benedictine editors. In an 8th cent. MS. at Trier cited by *Mone*, i. p. 372, it is given as the hymn at Vespers on Thursday, and this is the use of the *Sarum*, *York*, *Roman*, and other *Breviaries*. It is found in three MSS. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 21; Jul. A. vi. f. 28 *b*; Harl. 2961, f. 223 *b*); in three MSS. of the 11th cent. at *St. Gall*, Nos. 387, 413, 414; in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 25, printed from an 11th cent. MS. at Durham (B. iii. 32, f. 8). It is also in *Daniel*, i., No. 53; iv. p. 52, from a Rheinau MS. of the 10th cent., and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translations in C. U.:—

1. O God, Who hast given. By Card. Newman, pub. in his *Verses on Religious Subjects*, 1853, p. 100 (ed. 1868, p. 247). It is included in the Marquess of Bute's *Roman Breviary in English*, 1879. In W. J. Blew's *The Church Hy. and Tune Bk.*, 1852–5, it was given as "Thou God of all power," and in this form it was repeated in Rice's *Sel.* therefrom, 1870.

2. Lord of all power! at whose command. By E. Caswall, in his *Lyra Catholica*, 1849, p. 28, and his *Hys. and Poems*, 1873, p. 17. In the *People's H.*, 1867; and the *Hymnary*, 1872.

3. Almighty God, Who from the flood. By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854. It is repeated in the *Hymner*, 1882.

Translations not in C. U.:—

1. O God, Whose watery stores supply. *Primer*, 1706.
2. God of all nature, great and good. *Bp. Mant*, 1837.
3. That God, Whose awful power can take. *Hymnarium Anglicanum*, 1844.
4. O God of mighty power, Lord. *J. A. B. Hope*, 1844.
5. God, Who in wondrous might. *W. J. Copeland*, 1848.
6. Almighty God, Whose sovereign will. *J. D. Chambers*, 1857.
7. Great God of power, at Thy command. *J. Wallace*, 1874. [J. J.]

Magnificat. Metrical paraphrases of the Magnificat are not numerous, and are very rarely used. In the 1560 edition of the *Old Version* (§ iv., v., q.v.), a version appeared in 10 st. of 4 l., st. i. of which reads:—

> "My soul doth magnify the Lord,
> My spirit evermore
> Rejoiceth in the Lord, my God,
> Who is my Saviour."

This was repeated in subsequent editions of the *Old Version*, and was for some time the authorized metrical form of the *Magnificat* in use in the Church of England.

2. The *New Version* by Tate and Brady also contained a metrical paraphrase by Tate, which in time superseded that of the *Old Version* in public worship. In the *Suppl.* of 1702 it appeared in 20 lines, beginning:—

> "My soul and spirit, fill'd with joy
> My God and Saviour praise,
> Whose goodness did from poor estate
> His humble handmaid raise."

This version continued in use until the *New Version* was swept away by the modern hymn-book.

3. The history of the paraphrase in the Scottish *Translations and Paraphrases*, 1781, which is Tate's version rewritten by W. Cameron, is given under "My soul and spirit filled with joy."

4. Very few of the versifiers of the Psalms have added a paraphrase of this Canticle to their version of the Psalter. Dr. John Patrick is an exception. His rendering of the *Magnificat* in his *Ps. of David in Metre*, 1691, begins:—

> "My soul doth magnify the Lord,
> Transports of joy my spirits raise;
> And God my Saviour shall be
> The subject of my song of praise."

5. The version of the *Magnificat* by Dr. W. J. Irons, in his *Ps. & Hys. for the Church*, 1875–83, is a good rendering, and more in accordance with modern tastes than the above. It begins:—

> "My soul doth magnify the Lord,
> And God my Saviour sing;
> His mighty power and grace hath wrought
> For me this wondrous thing."

6. Other versions of the *Magnificat* are annotated in full in this Dictionary, and may be found through the **Index of Seasons and Subjects** at the end. Its use, however, in any form except that in the *Book of Common Prayer* is very limited. [J. J.]

Major, Johann. [Rutilius, M.]

Maker, Upholder, Ruler! Thee. *J. Montgomery.* [*Doxology.*] Written for the Sheffield Sunday School Union, Whitsuntide gathering, April, 1830, and first printed on a fly-sheet for the occasion. [M. MSS.] In 1836 it was included in the *Cong. H. Bk.*, No. 104, and again in Montgomery's *Original Hys.*, 1853, No. 353, in 4 st. of 4 l. [J. J.]

Malan, Henri Abraham César. The family of Malan traces its origin to the valleys of Piedmont. A branch of it settled at Mérindol, in Dauphiné, but was driven from France by the persecutions that followed the Revoca-

tion of the Edict of Nantes. Pierre Malan, after seeing his sister fall a victim to persecution, left Mérindol (1714), and arrived at Geneva (1722). Henri Abraham César Malan was b. at Geneva in 1787. After an education at the College, he went to Marseilles, with the intention of learning business: but, soon after, entered the Academy at Geneva, as a preparation for the ministry, to which he was ordained in 1810. He had been appointed one of the masters at the College in the previous year. The National Church of Geneva was at that time almost Unitarian, and Malan's convictions were in accord with it. But the great movement known as the *Réveil*, of which the first products were the dissident church of Bourg de Four and at a later date that founded by Malan himself, and which finally imbued the whole Swiss Church with its spirit, was silently preparing itself. The germ of the movement may be traced in the *Société des Amis* (1810), of which Empeytaz and A. Bost were leaders; and in Malan's independent attainment to the doctrines of the Divinity of the Saviour and the free gifts of salvation through Him (1816). But the human agency, which gave it force, and determined its Calvinistic direction, was the visit of Robert Haldane (in the autumn of 1816), to whom not only these pioneers of the movement, but F. Monod, E. Rieu, Guers, Gonthier, Merle d'Aubigné, and others, always pointed as their spiritual father. Empeytaz and others sought to attain enfranchisement by the establishment of the "petite Église of Bourg de Four." Malan wished to reform the national Church from within: and a sermon at Geneva, which brought on him the obloquy of the professors and theologians that composed his audience, and which Haldane characterized as a republication of the Gospel, was his first overt act (Jan. 19, 1817). But the opposing forces were far too strong for him. The Venerable Company excluded him from the pulpits, and achieved his dismissal from his regentship at the College (1818). In 1820 he built a chapel (Chapelle du Temoignage) in his garden, and obtained the licence of the State for it, as a separatist place of worship. In 1823 he was formally deprived of his status as a minister of the national Church. The seven years that succeeded were the palmy days of the little chapel. Strangers, especially from England, mingled with the overflowing Swiss congregation. But (in 1830) a secession to Bourg de Four, and then the foundation of the Oratoire and the Société Évangélique, which in 1849 absorbed the congregation of Bourg de Four under the title of the *Église Évangélique*, thinned more and more the number of his adherents. His burning zeal for the conversion of souls found a larger outlet in long tours of evangelization, subsidized by religious friends, in his own land and Belgium and France, and also in Scotland and England, where he had friends among many religious bodies, and where he preached to large congregations. The distinguishing characteristic of these tours was his dealing with individuals. On the steamboat or the diligence, in the mountain walk, at the hotel, no opportunity was lost. On one occasion an old man whom he visited drew from under his pillow a copy of his great hymn-book, *Chants de Sion*, 1841, and told him how he had prayed to see the author of it before he died.

It is as the originator of the modern hymn-movement in the French Reformed Church that Malan's fame cannot perish. [See **French Hymnody**, § v.] The spirit of his hymns is perpetuated in the analysis of Christian experience, the never-wearied delineation of the hopes and fears, the joys and sorrows of the believer's soul, which are still the staple of French Protestant hymns. To this was added, in Malan himself, a marked didactic tone, necessitated by the great struggle of the *Réveil* for Evangelical doctrine; and an emphatic Calvinism, expressing itself with all the despondency of Newton and Cowper, but, in contrast with them, in bright assurance, peace and gladness. French criticism has pronounced his hymns unequal, and full of literary defects; but their unaffected freshness and fervent sincerity are universally allowed. In the *Chants de Sion*, hymns 20, "Hosanna! Béni soit"; 165, "Mon cœur joyeux, plein d'espérance"; 199, "Du Rocher de Jacob"; 200, "Agneau de Dieu"; 239, "Trois fois Jehovah," are in every Protestant French hymn-book; and several others are very widely used.

Besides his hymns Malan produced numberless tracts and pamphlets on the questions in dispute between the National and Evangelical Churches and the Church of Rome, as well as articles in the *Record* and in American reviews. He was a man of varied acquirements. His hymns were set to his own melodies. He was an artist, a mechanic: his little workshop had its forge, its carpenter's bench, its printing press. To the end of his life his strong Calvinism, and his dread of mere external union in church government, kept him distinct from all movements of church comprehension, though freely joining in communion with all the sections of Evangelical thought in Geneva and Scotland. At one time there seemed a prospect of his even rejoining the national Church, which had driven him from her. One of his greatest joys was the meeting of the Evangelical Alliance at Geneva (1861). He left no sect; one of his latest orders was the demolition of his decayed chapel, in which he had preached for 43 years. He d. at Vandœuvres, near Geneva, in 1864, leaving a numerous family, one of whom, the Rev. S. C. Malan, D.D., sometime Vicar of Broadwindsor, is well known as a linguist and a theologian of the English Church. [For further details see *La Vie et les Travaux de César Malan, D.D., par un de ses fils.*] To English readers Malan is chiefly known as a hymn-writer through *trs.* of his "Non, ce n'est pas mourir" (q.v.): "It is not death to die," &c. About a dozen of his hymns appear in a translated form in the *Friendly Visitor* for 1826, and two full selections are noted at **p. 392, i.** [**French Hymnody, p. 389, i., § v.**] [H. L. B.]

Man of Sorrows and acquainted. *C. Gregor and C. I. Latrobe.* [*Passiontide.*] This hymn is marked by the Rev. J. A. Eberle in his notes in the *Moravian Messenger* for June, 1868, as C. Gregor, 1759, and

C. I. Latrobe, 1802. Mr. Miller (*Singers and Songs*, p. 231) quotes Mr. Latrobe as saying:—

"The late venerable Bishop of the Brethren's Church, Christian Gregor, was the principal author and compiler of the following cantata, of which he kindly furnished me with a copy. It has been my desire and study to preserve all the ideas contained in the original, and I hope, on comparison, it will be found that I have omitted few, if any, that are essential; but I did not always confine myself to words, or to the same number of verses."

The original German has not been traced. In English the hymn was given as No. 1011 in the 1808 *Suppl.* to the *Moravian H. Bk.* of 1801 (1886, No. 72), in 6 st. of 8 l. It was adopted by Montgomery in his *Christian Psalmist*, 1825, and has since appeared in the *Cong. H. Bk.*, 1836; *N. Cong.*, 1859; Bapt. *Ps. & Hys.*, 1858; Allon's *Cong. Psalmist Hyl.*, 1886, and others. [J. M.]

Mane prima Sabbati. [*Easter.*] This sequence has sometimes been ascribed to Adam of St. Victor, but Gautier in his 1881 ed. of Adam's *Oeuvres poétiques*, p. 236, does not print the text, and says that this ascription is false, for the piece is earlier than Adam and not in his style. Among the British Museum MSS. it is found in one of the 12th cent. (Reg. 2 B. iv. f. 101 *b*); in another, c. 1199 (Calig. A. xiv. f. 69 *b*); in a third of the end of the 13th cent. (Add. 12194, f. 123 *b*), &c. It is also in the *Sarum* (Bodleian MS. Barlow, 5, c. 1370, pp. 216, 364); *Hereford* (MS. in the Bodleian, c. 1370), *York* (MS. in the Bodleian, c. 1390); *Paris* (early 14th cent. MS. in the Brit. Mus. Add. 16905, f. 144 *b*), and other *Missals*. *Morel*, p. 45, cites it as in a 12th cent. MS. at Einsiedeln. The text is also in *Mone*, No. 168; *Daniel*, ii. p. 255; *Kehrein*, No. 93, &c. The *Sarum* and some other Missals give it also for St. Mary Magdalene. *Tr.* as:—

On the morn of Easter day. By J. M. Neale in the enlarged *H. Noted*, 1854. In the *Appendix* to the *Antiphoner and Grail*, 1882; the *Hymner*, 1882; and the *Altar Hymnal*, 1884, this *tr.* is rewritten by M. J. Blacker, as "Dawning was the first of days." [J. M.]

Manington, Alice, daughter of Thomas Manington, of Hastings, was b. at Brighton, and in 1882 was residing in Vienna. She has published:—

(1.) *Footprints of the Holy Dead; Translations from the German, by A. M.* London, W. Macintosh, 1863, containing in all 102 pieces. (2.) *A Wreath of Carols from the Fatherland.* London, W. Macintosh, 1864. This contains *trs.* of 25 German hymns and carols, No. 26 being original.

None of these versions appear to be in English C.U. They are noted under the first lines of the German wherever possible. [J. M.]

Mant, Richard, D.D. s. of the Rev. Richard Mant, Master of the Grammar School, Southampton, was b. at Southampton, Feb. 12, 1776. He was educated at Winchester and Trinity, Oxford (B.A. 1797, M.A. 1799). At Oxford he won the Chancellor's prize for an English essay: was a Fellow of Oriel, and for some time College Tutor. On taking Holy Orders he was successively curate to his father, then of one or two other places, Vicar of Coggeshall, Essex, 1810; Domestic Chaplain to the Archbishop of Canterbury, 1813, Rector of St. Botolph, Bishopsgate, London, 1816, and East Horsley, 1818, Bishop of Killaloe, 1820, of Down and Connor, 1823, and of Dromore, 1842. He was also Bampton Lecturer in 1811. He d. Nov. 2, 1848. His prose works were numerous, and although now somewhat obsolete, they were useful and popular in their day. His poetical works, and other works which contain poetical pieces, are:—

(1) *The Country Curate*, 1804; (2) *Poems in three Parts*, 1806; (3) *The Slave*, 1807; (4) *The Book of Psalms in an English Metrical Version*, &c., 1824; (5) *The Holydays of the Church; or Scripture Narratives of Our Blessed Lord's Life and Ministry, and Biographical Notices of the Apostles, Evangelists, and Other Saints, with Reflections, Collects, and Metrical Sketches*, vol. i., 1828; vol. ii., 1831; (6) *The Gospel Miracles in a series of Poetical Sketches*, &c., 1832; (7) *The British Months*, 2 vols., 1836; (8) *Ancient Hymns from the Roman Breviary, for Domestick Use. . . . To which are added Original Hymns, principally of Commemoration and Thanksgiving for Christ's Holy Ordinances*, 1837: new ed., 1871. (9) *The Happiness of the Blessed Dead*, 1847.

Bp. Mant is known chiefly through his translations from the Latin. He was one of the earliest of the later translators, I. Williams and J. Chandler being his contemporaries. Concerning his translations, Mr. Ellerton, in his *Notes on Church Hymns*, 1881, p. xlviii. (folio ed.), says justly that:—

"Mant had little knowledge of hymns, and merely took those of the existing *Roman Breviary* as he found them: consequently he had to omit many, and so to alter others that they have in fact become different hymns: nor was he always happy in his manipulation of them. But his book has much good taste and devout feeling, and has fallen into undeserved neglect."

His metrical version of the Psalms [See **Psalters, English,** § xvii] has yielded very few pieces to the hymnals, the larger portion of his original compositions being from his work of 1837. The most popular of these is "Come Holy Ghost, my soul inspire, Spirit of," &c., and its altered forms; "Bright the vision that delighted," and its altered form of "Round the Lord in glory seated;" and "For all Thy saints, O Lord." His hymns in C. U. which are not annotated under their respective first lines are:—

i. From his *Metrical Version of the Psalms*, 1824.

1. God, my King, Thy might confessing. *Ps. cxlv.*
2. Lord, to Thee I make my vows. *Ps. xxviii.*
3. Blessed be the Lord most High. *Ps. xxviii.* Pt. ii.
4. My trust is in the highest Name. *Ps. xi.*
5. Reign, Jehovah, King supreme. *Ps. xciv.*
6. Thy listening ear, O Lord, incline. *Ps. lxxxvi.*
7. To God my earnest voice I raise. *Ps. cxlii.*
8. To Jehovah hymn the lay. *Ps. cxviii.* Two centos in Spurgeon's *O. O. H. Bk.*, 1866. (1) st. i., ii., v.; and (2) "Thee, Jehovah, will I bless" from st. vii.–x.

ii. From his *Holydays of the Church*, &c., 1828–31.

9. Lo, the day the Lord hath made. *Easter.*
10. There is a dwelling place above. *All Saints.*

iii. From his *Ancient Hymns*, &c., 1837.

11. Before Thy mercy's throne. *Lent.*
12. Father of all, from Whom we trace. *Unity.*
13. For these who first proclaimed Thy word. *Apostles.*
14. No! when He bids me seek His face. *Holy Communion.*
15. Oft as in God's own house we sit. *Divine Worship.*
16. Put off thy shoes, 'tis holy ground. *The House of God.*
17. Saviour of men, our Hope [Life] and Rest. *The Greater Festivals.*

18. Thy House each day of hallowed rest. *Holy Communion.*
19. We bless Thee for Thy Church, O Lord. *Thanksgiving for the Church.*
20. We deem and own it, Lord, a proof. *Divine Grace.*

When all Bp. Mant's *trs.* original hymns, and versions of the Psalms in C. U. are taken into account, it is found that he is somewhat strongly represented in modern hymnody. [J. J.]

March, Henry, was b. at Barnstaple, Aug. 29, 1791, and educated for the Congregational ministry at Homerton College under Dr. J. Pye-Smith. He held pastorates at Bungay, Mill Hill, Colchester, and Newbury. He d. in London, July 28, 1869. His pub. works are:—

(1) *Sabbaths at Home, or Help to their right Improvement, Founded on the 42nd and 43rd Psalms*, London, 1820; 2nd ed. 1824. This work consists of Essays on religious subjects, followed by Reflections and Hymns. (2) *Hymns for the Closet of the Christian Minister*, Lond., 1823. (3) *The Early Life of Christ an Example for the Young.*

Of his hymns in C. U. the best are:—

1. Eternal God, eternal King. *Adoration of the Father.* In Conder's *Cong. H. Bk.*, 1836, and several modern collections, especially in America.

2. O send Thy light, Thy truth, my God. *Public Worship.* Appeared in his *Sabbaths at Home*, &c., 1820, p. 227, where it is given at the close of an Essay on "Natural Gifts Consecrated to God." It was repeated in the *Leeds H. Bk.*, 1853, and later hymnals. [W. G. H.]

Marckant, John. [Old Version, §§ IX., X.]

Mardley, John. [Old Version, §§ IX., X.]

Maria mater Domini. [*The Assumption of the B. V. M.*] In the Durham Hymnarium of the 11th cent. (f. 3 2*b*) this is given as a hymn "on the Assumption of the Blessed Virgin Mary." It is also in two MSS. of the 11th cent. in the British Museum (Vesp. D. xii. f. 88; Harl. 2961, f. 231 *b*). The printed text is in the Surtees Society's *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 109. *Daniel*, i. No. 387, prints only the first stanza. *Tr.* as:—

Mary, Mother of thy [the] Lord. This *tr.* was given anonymously in the 1860 *Appendix* to the *H. Noted*, No. 172; and again in Skinner's *Daily Service Hymnal*, 1864. [J. M.]

Mark the soft-falling snow. *P. Doddridge.* [*Natural things emblematical of things Spiritual.*] 1st pub. in J. Orton's posthumous ed. of Doddridge's *Hymns*, 1755, No. 111, in 4 st. of 8 l., and headed "Fruitful Showers, Emblems of the salutary Effects of the Gospel." In that and subsequent editions to 1839, the opening lines read:—

"Mark the soft-falling Snow,
And the diffusive Rain;
To Heav'n, from whence it fell,
It turns not back again."

In 1839 J. D. Humphreys, in reprinting the *Hymns* from the original MSS., corrected from the MS. of this hymn the grammatical error of "*it*" for "*they*," in these lines, and drew special attention thereto in the Preface to the *Hymns*, as evidence of his charge against Job Orton as a careless editor. Amongst modern collections the text of 1755 is retained in the Scottish *Evang. Union Hymnal*, 1878, and that of the original MS. in Martineau's *Hymns*, 1840. [J. J.]

Marot, Clement, was b. at Cahors about 1497. His education there and at Paris gave him a fair knowledge of Latin, Italian, and to some extent Greek. He possessed some knowledge of music, and played on the spinet and composed tunes for some of his chansons. Though destined at first for the law, he was placed at sixteen as a page in the service of Nicolas de Neufville. At twenty-one he became valet de chambre to Marguerite de Valois. The passionate admiration he conceived for her turned his thoughts to the Huguenot doctrines, which were then first impressing themselves on her: and his biting ridicule of the vices of the monks, and the disorders of the Church, united with frequent confessions of simple faith, were the occasion of all the misfortunes that beset his after life. He was wounded and taken prisoner at Pavia with Francis I. After his return to France he married (1526?). About the same period he succeeded, at his father's death, to the post of valet de chambre to Francis. In 1535, an outbreak of persecution obliged him to fly from France to Ferrara, where for a few weeks he must have met Calvin. From Ferrara he went to Venice; and was thence, through the influence of Marguerite of Navarre, recalled to France by the king. The statement that he recanted his Huguenot errors at Lyons (1536) rests on no sufficient evidence. In 1537–9 he completed the translation of 30 psalms, which were circulated at court in MS. They became the fashion of the hour: and the king, Catherine de Medicis, the Dauphin, Diane de Poitiers, and the court gentlemen and ladies sang them to ballad tunes. Charles V. rewarded Marot for a copy of them, with 200 golden doubloons. The publication of these psalms (1542) brought on him the wrath of the Sorbonne, and he fled again; first to Savoy, then to Geneva. There, encouraged by Francis and by Calvin, he completed his 50 Psalms, published with a Dedication to The Ladies of France (1543). The stern rigidity of Geneva must have been stifling to his gay mercurial nature. The only authentic incident of his story that has come down is the prosecution of Bonivard for playing "tric-trac" with him. His prosecution for adultery is one of the malicious inventions of his enemies. He left Geneva (1543) for Savoy, and then Turin, where he d. in August 1544.

The poetry of Marot is composed of short pieces—ballads, rondeaux, epigrams, and rhymed epistles—full of grace and delicacy, gaiety, wit, and satire. He both enriched and simplified the lyrical style. The Psalms—his matured work—exhibit an access of dignity and stateliness. His many-sided character has suffered from the prejudices of Catholic and Huguenot. To his enemies he is a dissolute heretic, to Bayle a professional poet who gave his talents easily to either side, to Saint-Marc Girardin a man penetrated by the wide-spread disgust at the corruptions of the Church, but not of deep Huguenot conviction, to others a child of the classic learning and Free Thought of the Renaissance. To the last no doubt he never lost his courtier habit; but there is no proof of his licentiousness, except in his 'Jeunesse Abusée,' to which he often alludes; his coarseness is abundantly paralleled in the language of the time: and the close analysis of his life and his writings by M. Douen and Mr. Henry Morley attests the existence of a base of real religion, of which the 'Trente Pseaumes' were a distinguished fruit.

[**Authorities.** *Clement Marot et le Psautier Huguenot*, by M. Douen; *L'Histoire du Psautier des Églises Reformées*, by M. Felix Bovet; *Clement Marot and the Huguenot Psalter*, a Series of Articles by Major Crawford in *The Musical Times*, 1881; *Clement Marot and other Studies*, by Mr. Henry Morley.] [H. L. B.]

Marot, Samuel, D.D., was b. at Magdeburg, Dec. 11, 1770, and studied at the University of Frankfurt a. Oder. On July 1, 1798, he was ordained as preacher to the Orphanage (Friedrichs-Waisenhaus) at Berlin. In 1808 he was appointed preacher at the Neue Kirche; in 1816 superintendent of the Reformed Churches in Berlin; and also became Consistorialrath in 1830, and Oberconsistorialrath in 1846 (D.D. from University of Berlin, 1846). He d. at Berlin, Oct. 12, 1865 (*Allg. Deutsche Biog.*, xx. 404, &c.). He was one of the Committee which compiled the Berlin *G. B.*, 1829. The only hymn known by him is:—

Von des Himmels Thron. *Confirmation.* Contributed to the Berlin *G. B.*, 1829, as No. 350, in 5 st. of 6 l. Its excellence and simplicity have gained it a place in many recent German collections, as the Berlin *G. L. S.*, ed. 1863, No. 1614. *Tr.* as:—

From Thy heav'nly throne. A good and full *tr.* by Miss Winkworth as No. 91 in her *C. B. for England*, 1863; repeated in the *Parish H. Bk.*, 1875. [J. M.]

Marriott, John, M.A., s. of R. Marriott, D.D., Rector of Cottesbach, near Lutterworth, was b. at Cottesbach, in 1780, and educated at Rugby, and Christ Church, Oxford. He was the second of two who obtained honours in the schools in 1802, the first year in which there was a public examination for honours at Oxford. He was also Student of Christ Church, and for about two years a private tutor in the family of the Duke of Buccleuch. The Duke presented him to the Rectory of Church Lawford, Warwickshire. This he retained to his death, although his wife's health compelled him to reside in Devonshire, where he was successively curate of St. Lawrence and other parishes in Exeter, and of Broadclyst, near Exeter, where he d. March 31, 1825. His published works include a vol. of *Sermons* which he issued in 1818, and a posthumous vol. of *Sermons*, pub. by his sons in 1838. His hymns were never pub. by himself, nor in book form by any one. A few appeared in print during his lifetime, but without his permission. These include:—

1. **A saint! O would that I could claim.** *Holiness desired.* "Written off almost at the moment, on hearing the name applied in a scornful way at a party, about 1813." It was printed in *The Friendly Visitor*, 1834.

2. **Thou, Whose Almighty word.** *Missions.* Written, his son says, "about 1813." It was printed in *The Friendly Visitor*, July, 1825, in 4 st. of 7 l., with the Title "Missionary Hymn," and without signature. This text differs only in two or three words from the original as supplied by the author's son to Dr. Rogers and pub. by him in his *Lyra Brit.*, 1867, p. 395. Two texts are known which are received as original, the first the undoubted text in *Lyra Brit.*, and the second that given by Lord Selborne from the *Coll.* of Dr. Raffles, Congregational Minister of Liverpool. The differences are, (1) in st. iii. l. 4, orig. is: "Move *o'er*," and Raffles "Move *on*," and (2) st. iv.:—

Original.	*Dr. Raffles.*
"Blessed, and holy, and Glorious Trinity,	"*Holy and blessed Three, Glorious* Trinity,
Wisdom, Love, Might: Boundless as ocean's tide	Wisdom, Love, Might! Boundless as ocean's tide
Rolling in fullest pride	Rolling in fullest pride,
Thro' the world, far and wide,	Through the *earth*, far and wide,
'Let there be light.'"	'Let there be light!'"

The second text is that mostly in C. U. in all English speaking countries, and that which is usually translated. *Tr.* into Latin, by R. Bingham, in his *Hymn. Christ. Lat.*, 1871, as "Tu, cujus Orbis principio novi." Another form appeared in *The Casket*, Oliphant, Edinburgh, 1826, but this is unknown to the collections.

3. **When Christ our human form did bear.** *Christ's love of Children.* "Written in 1816 for the Parochial Schools, Upottery, Devon."

The foregoing details are in great part from MS. notes supplied by the author's son. [S. MSS.]. [J. J.]

Marshall, Julia A. [Elliott, Julia A.]

Martin, Henry Arthur, M.A., s. of George Martin, Chancellor and Canon of Exeter, b. at Exeter July 30, 1831, and educated at Eton, and Christ Church, Oxford, graduating B.A. 1855, and M.A. 1857. On taking Holy Orders he became Curate of Hallow, near Worcester, 1856, and Vicar of Laxton with Moorhouse, Nottinghamshire, 1858. In 1871 he contributed the following hymns to *Church Hymns*:—

1. Lord of the frost-bound winter. *Harvest.* Written in 1859.

2. O Rock of Ages, One Foundation. *St. Peter.* Written in 1871.

3. Sound aloud Jehovah's praises. *Holy Trinity.* Written in 1870, in 8 st., four of which only are given in *Church Hymns*.

4. The heavenly King must come. *St. John Baptist.* Written in 1871. [J. J.]

Martin, Samuel, D.D., s. of John Martin, schoolmaster at Anstruther-Easter, Fife, was b. at Anstruther, July 7, 1740. He studied at the University of Edinburgh, and, after being licensed to preach in 1762, became in 1768 parish minister of Balmaghie, Kirkcudbright, and in 1776 of Monimail, Fife. He received the degree of D.D. from the University of St. Andrews in 1798. He d. at Monimail, Sep. 12, 1829. As a member of the Committee appointed by the General Assembly of 1775, to revise the *Trans. and Paraph.* of 1745, he contributed No. 12 to the 1781 collection (see **Cameron, William,** and **Scottish Translations and Paraphrases**). [J. M.]

Martineau, Harriet, was b. at Norwich, June 12, 1802, and d. at Ambleside, June 27, 1876. Best known as the writer of *Illustrations of Political Economy, Retrospect of Western Travel;* two novels, *Deerbrook* and *The Hour and the Man; Eastern Life, Past and Present;* a *History of the Thirty Years' Peace*, and various other works. Her first publication was a book of Devotional Exercises, with hymns appended to each Exercise, and her hymns also belong to what she speaks of in the *Autobiography* as her "Unitarian" period. Five of them appeared in *A Collection of Hymns for Christian Worship*, printed in 1831 for the congregation of Eustace Street, Dublin, and edited by her brother, the Rev. James Martineau.

1. All men are equal in their birth. *Human Equality.*

2. Lord Jesus! come; for here. *Jesus desired.* Sometimes given as (1) "Come, Jesus, come, for here"; (2) and "Thy kingdom come, for here."

3. The floods of grief have spread around. *In Affliction.*

4. What hope was thine, O Christ! when grace. *Peace.*

5. When Samuel heard, in still mid-night. *Samuel.*

The Rev. J. R. Beard's *Coll.* 1837, contains 1, 2, 4 and 5, and:—

6. The sun had set, the infant slept. *Gethsemane.*

The Rev. W. J. Fox's *Hymns and Anthems*, 1841, contains No. 1, and

7. Beneath this starry arch. *Progress.* [V. D. D.]

Martineau, James, LL.D., D.D., b. at Norwich, April 21, 1805, the son of a manu-

facturer and wine merchant of Huguenot descent. After four years at the Norwich grammar-school, and two as a pupil of Dr. Lant Carpenter, at Bristol, and a short experience in the shops of a mechanical engineer at Derby, he entered as a Divinity student in Manchester College, York. His first ministry was at Eustace St. Chapel, Dublin [1828–32], as assistant to his cousin, the Rev. Philip Taylor. From 1832 to 1857 he was in Liverpool, as minister of the congregation meeting in Paradise St. Chapel, and from 1849 in the new Hope St. Church. In 1840 he was appointed professor of Mental and Moral Philosophy and Political Economy in Manchester New College, and in 1857 followed the college to London, becoming its Principal in 1869 and resigning in 1885. On settling in London he became also minister of Little Portland St. Chapel, first in conjunction with the Rev. J. J. Tayler, and afterwards alone till his resignation in 1872. He received the degree of D.C.L. from Oxford in 1888. D. Jan. 11, 1900.

The chief of Dr. Martineau's works hitherto published are four volumes of sermons, *Endeavours after the Christian Life*, 2 vols., 1843 and 1847; *Hours of Thought on Sacred Things*, 2 vols., 1876 and 1879; *Studies of Christianity*, 1858; *Essays Philosophical and Theological*, 2 vols., 1866 and 1868, collected from various Reviews; *A Study of Spinoza*, 1882; and *Types of Ethical Theories*, 2 vols., 1885, 2nd ed. 1886. These contain the substance of his teaching as a Christian minister and an expounder of a spiritual philosophy of religion. By early training and matured conviction a Unitarian of the Catholic and spiritual type, Dr. Martineau has served not only the little group of churches with which he is immediately connected, but the Church Universal by his gifts of sympathy and insight into the deepest questions of human life. He has strengthened the foundations of faith in the light of modern knowledge, and added treasures, the worth of which have yet to be fully measured, to the rich store of the devout literature of the Church.

The Catholic spirit and deeply Christian temper impressed upon all Dr. Martineau's literary work give their distinctive character to the three hymn-books which he has edited, viz.:—

(1) *A Collection of Hymns for Christian Worship. Dublin: Printed for the Congregation of Eustace Street*, 1831. This collection of 273 hymns already clearly indicates the principles of selection afterwards to be more fully worked out. It was made for the use of a society, "whose worship is paid solely to the God and Father of our Lord and Saviour Jesus Christ," and in adopting the hymns of Dr. Watts and others, such changes are made as are required by theological consistency; but the preface pleads for a wider latitude of choice than had been usual in older selections, "bringing all the resources of lyric poetry (the poetry of the affections) into the service of religion." There are 18 hymns by Bp. Heber introduced, and special mention is made of his merit in "first liberalizing the style of poetry designed for our churches."

During his ministry in Liverpool Dr. Martineau published:—

(2) *Hymns for the Christian Church and Home. Collected and edited by James Martineau.* London, 1840. This with his own congregation took the place of the old Paradise St. collection of 1815, and was quickly recognised as pre-eminent among the books in use among the non-subscribing churches.

Dr. Martineau's last collection was:—

(3) *Hymns of Praise and Prayer, collected and edited by James Martineau, LL.D., D.D. "Vatum suspiria solatium Ecclesiae."* London, 1873.

The character of the last two books, and the place they hold in the religious connection for which they were in the first instance prepared, are more fully described in the article on *Unitarian Hymnody*. It remains only to mention Dr. Martineau's own hymns:—

1. A voice upon the mid-night air. *Good Friday.*
2. Thy way is in [on] the deep, O Lord. *Trust.*
3. "Where is your God?" they say. *Inward witness of God.*

They have been hitherto published anonymously, but the authorship is now acknowledged. Nos. 1, 2, appeared first in his *Hymns*, &c., 1840, and 3 in his *Hymns*, &c., 1873. They are also found in other collections in G. Britain and America. [V. D. D.]

Martyr Dei qui unicum. [*Martyrs.*] A hymn for the Common of Martyrs in the *Sarum*, *York*, *Aberdeen*, old *Roman* and other *Breviaries*. It is found in four *Hymnaries* of the 11th cent. in the British Museum; three of the English Church (Vesp. D. xii. f. 106 *b*; Jul. A. vi. f. 65 *b*; Harl. 2961, f. 248 *b*) and one of the ancient Spanish Church (Add. 30,851, f. 153 *b*). In the *Lat. Hys. of the Anglo Saxon Ch.*, 1851, p. 133, it is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 39 *b*). *Daniel*, i., No. 234, prints the original, and at iv. p. 138, the text of the revised *Roman Breviary* of 1632, where it begins, **Invicte martyr unicum.** [J. M.]

The original and the *Roman Breviary* forms of this hymn have been translated as follows:—

i. *Original Text.* **Martyr Dei qui unicum.**

1. Martyr of God, 'twas thine to track. By W. J. Blew. Pub. in his *Church Hy. & Tune Bk.*, 1852–5, in 5 st. of 4 l.; and again in Rice's *Sel.* from the same, 1870, No. 117.

2. Martyr of God! The Only Son. This *tr.* was given anonymously in the *Antiphoner & Grail*, 1880, p. 85, and in the *Hymner*, 1882. In the latter it is given for "St. Stephen," and for "One Martyr."

Another tr. is:—

Martyr of God! Who in the road. *J. D. Chambers.* 1857.

ii. *Roman Brev. Text.* **Invicte martyr, unicum.**

1. Great God, whose strength Thy martyrs steel'd. By Bp. Mant. 1st pub. in his *Ancient Hys.*, 1837, p. 77, in 5 st. of 4 l. (ed. 1871, p. 135). It has been repeated in a few collections, including the *People's H.*, 1867, &c.

2. Martyr of unconquer'd might. By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 209, and again in his *Hys. & Poems*, 1873, p. 111, in 4 st. of 4 l., together with a doxology for Eastertide, and a second of Ascensiontide. In its complete form it is not in C. U.; but st. i. is the opening stanza of the cento, No. 193, in the 2nd ed. 1863 of the *Appendix* to the *H. Noted.*

Other trs. are:—

1. Blest martyr, nobly hast thou trod. *R. Campbell.* 1850.
2. Great martyr, who thyself didst show. *J. Wallace.* 1874.

[J. J.]

Marvell, Andrew. [**Addison, J.**]

Mary, Queen of Scotland. [**Scotland, Mary, Queen of.**]

Mason, John. The known facts of his life are scanty. He was the s. of a Dissenting Minister, and the grandfather of John Mason, the author of *A Treatise on Self-Knowledge*. He was educated at Strixton School, Northants, and Clare Hall, Cambridge. After taking his M.A., he became Curate of Isham; and in 1668, Vicar of Stantonbury, Bucks. A little more than five years afterwards he was appointed Rector of Water-Stratford. Here he

composed the volume containing *The Songs of Praise*, his paraphrase of *The Song of Solomon*, and the *Poem on Dives and Lazarus*, with which Shepherd's *Penitential Cries* was afterwards bound up. This volume passed through twenty editions. Besides the *Songs of Praise*, it contains six *Penitential Cries* by Mason, and it is this portion of his work which harmonizes with the compositions of Shepherd. Probably his hymns were used in public worship, and if so, they are among the earliest hymns so used in the Church of England. Some of his hymns are often found in the early Hymn Collections of the 18th century. The most notable work besides this volume is *Select Remains of the Rev. John Mason*, a collection of sententious and practical sayings and Christian letters, published by his grandson, and much eulogised by Dr. Watts. His friend, Shepherd, who was at Water-Stratford at the remarkable period to which reference is made below, published two of Mason's *Sermons*, with a preface of his own. Mason was a man of true piety and humility; known for eminent prayerfulness; faithful, experimental, effectual preaching; "a light in the pulpit, and a pattern out of it." His friendship with Baxter, and Shepherd, the Nonconformist Minister of Braintree, probably indicates his sympathies and theological position. Baxter calls him "the glory of the Church of England," and says:—

"The frame of his spirit was so heavenly, his deportment so humble and obliging, his discourse of spiritual things so weighty, with such apt words and delightful air, that it charmed all that had any spiritual relish."

The close of his life was sensational enough. One night, about a month before his death, he had a vision of the Lord Jesus, wearing on His head a glorious crown, and with a look of unutterable majesty in His face. Of this vision he spoke; and preached a Sermon called *The Midnight Cry*, in which he proclaimed the near approach of Christ's Second Advent. A report spead, that this Advent would take place at Water-Stratford itself, and crowds gathered there from the surrounding villages. Furniture and provisions were brought in, and every corner of the house and village occupied. Most extraordinary scenes occurred, singing and leaping and dancing. The excitement had scarcely died out when the old man passed away (1694), still testifying that he had seen the Lord, and that it was time for the nation to tremble, and for Christians to trim their lamps. His last words were, "I am full of the loving kindness of the Lord." [See **English Hymnody, Early**, § xi.]

[H. L. B.]

The full titles of his *Songs of Praise*, and the additions thereto, are:—

(1) *Spiritual Songs; or, Songs of Praise to Almighty God upon several occasions*, 1683. (2) *The Song of Songs which is Solomon's first Turned, then Paraphrased in English Verse.* Pub. with the former. (3) *Dives and Lazarus.* incorporated with the former 1685. (4) *Penitential Cries, Begun by the Author of the Songs of Praise, And carried on by another Hand. Licensed and Entered, Sept.* 13, 1693. This forms the concluding part of all editions of the *Songs of Praise* after 1693. The complete work was reprinted by D. Sedgwick in 1859. This reprint was accompanied by a short *Memoir.* In this reprint Mason's *P. Cries* and Ps. 86 are given under *Songs of Praise*, pp. 49–61, those under *P. Cries* being all by Shepherd (q.v.). Mason's *Life*, by John Dunton, was pub. in 1694, and included some miscellaneous poems; and another, by Henry Maurice, in 1695, in which are two hymns not found elsewhere. (See also an Article on him in the *Sunday at Home*, Feb. 1881.) We may add that Mason pub. a *Catechism, with some Verses for Children.* Of this, however, no copy is known to exist.

Mason's *Songs* are commonly presented in modern hymn-books in the form of centos, which are sometimes compiled from a single *Song*, and in other instances from several *Songs*. Many of these are annotated under their respective first lines. The rest include:—

1. Blest be my God that I was born. *Praise for the Gospel.*
2. Lord, for the mercies of the night. *Morning.*
3. Lord of my life, Length of my days. *Praise for Deliverance from Immediate danger of Death.*
4. My God, a God of pardon is. *Praise for Pardon of Sin.*
5. My God, my only Help and Hope. *Praise for Providence.*
6. My God, my reconciled God. *Praise for Peace of Conscience.*
7. My God was with me all this night. *Morning.*
8. Thou wast, O God; and Thou wast blest. *Praise for Creation.*
9. Thousands of thousands stand around. *Praise.* A cento from Songs i. and ii.

In Griffith, Farran & Co.'s *Ancient and Modern Library*, No. 12, Giles Fletcher's *Christ's Victory and Triumph, &c.*, 1888, p. 208 (edited by W. T. Brooke), a short hymn by Mason is given from *Multum in Parvo: or the Jubilee of Jubilees*, 1732, beginning "High praises meet and dwell within." It is an indifferent example of Mason's powers as a writer of sacred verse. [J. J.]

Mason, William, M.A., was b. at Kingston-upon-Hull, 1725, and educated at St. John's College, Cambridge. He was some time a Fellow of Pembroke Hall. On taking Holy Orders he became Rector of Aston, and Precentor of York Minster. He d. April 5, 1797. His poetical writings, including Poems, Tragedies, Odes, and Hymns, published at intervals, were collected and issued in 4 vols. in 1811 as *The Works of William Mason, M.A.*, Precentor of York, and Rector of Aston. His hymns, few in number, include, "Again the day returns of holy rest" (p. 29, i.); "Soon shall the evening star with silver [silent] ray" (p. 29, i.), &c. These are in vol. i. of his *Works.* [J. J.]

Massie, Edward, M.A., was educated at Wadham College, Oxford, where he was Dean Ireland Scholar in 1828; B.A. 1830; M.A. 1834. He took Holy Orders in 1830; was Fellow and Tutor of University College, Durham, from 1841 to 1845; and then for some time Curate of Gawsworth, Cheshire. He has pub., in 1862, *A Few Hymns for Occasional use in the Services of the Church*, and *Sacred Odes*, vol. i., Lond., 1866, vol. ii., 1867. The latter contain many translations from the German. Those which are from German hymns, and are within the range of this Dictionary, are annotated under the original German first lines or their author's names. See **Index of Authors, &c.** He d. Jan. 21, 1893. [J. J.]

Massie, Richard, eldest s. of the Rev. R. Massie, of Coddington, Cheshire, and Rector of Eccleston, was born at Chester, June 18, 1800, and resides at Pulford Hall, Coddington. Mr. Massie pub. a *tr.* of *Martin Luther's Spiritual Songs*, Lond., 1854. His *Lyra Domestica*, 1st series, Lond., 1860, contains *trs.*

of the 1st Series of Spitta's *Psalter und Harfe*. In 1864 he pub. vol. ii., containing *trs.* of Spitta's 2nd Series, together with an *Appendix* of *trs.* of German hymns by various authors. He also contributed many *trs.* of German hymns to Mercer's *Church Psalter & H. Bk.*; to Reid's *British Herald*; to the *Day of Rest*, &c. Most of these are annotated in this Dictionary. He d. Mar. 11, 1887. [J. J.]

Master, it is good to be. *A. P. Stanley.* [*Transfiguration.*] 1st pub. in an article by Dean Stanley on the *Transfiguration* and hymns relating thereto, in *Macmillan's Magazine*, April, 1870 (vol. xxi. p. 543). It is in 6 st. of 8 l. In a note which accompanies the hymn Dean Stanley says:—

"I have endeavoured (as in a hymn written some years ago on the Ascension) ['He is gone—Beyond the skies,' p. 500, ii.] to combine as far as possible, the various thoughts connected with the scene."

It is given in full in the *Westminster Abbey H. Bk.*, 1883, and other collections, and with the omission of st. i. as "O Master, it is good to be," in the *Hymnary*, 1872. [J. J.]

Master, where abidest Thou? *Elizabeth Charles, née Rundle.* [*Jesus desired.*] Appeared in her work, *The Three Wakings and Other Poems*, 1859, p. 182. It is found in a few collections only. [J. J.]

Masters, Mary. Biographical facts concerning Mrs. Masters are very few. In 1733 she published a volume of *Poems;* and again, in 1755, by Subscription, *Familiar Letters and Poems on Several Occasions* (Lon. D. H. Cave). These *Poems* include versified epistles on various subjects to her friends, Odes, and a few paraphrases of single Psalms, &c. From the *Preface* to her *Poems*, 1733, we find that Thomas Scott took an interest in her, and contributed some Poems to that volume. It is evident also from the following extract that she was in humble circumstances, and without a liberal education:—

"The author of the following poems never read a Treatise of Rhetorick, or an Art of Poetry, nor was ever taught her English Grammar. Her Education rose no higher than the Spelling Book, or the Writing Master: her Genius to Poetry was always brow-beat and discountenanced by her Parents, and till her Merit got the better of her Fortune, she was shut out from all Commerce with the more knowing and polite part of the world." *Poems*, 1733: Preface.

In her *Familiar Letters and Poems*, 1755, pp. 228–29, there are three "Short Ejaculations," the first of which is the well known:—

"'Tis Religion that can give,
Sweetest Pleasures while we live;
'Tis Religion must supply,
Solid comforts when we die,
After Death its Joys will be,
Lasting as Eternity."

When these lines were included in Rippon's *Selection*, 1787, the following were added:—

"Be the living God my Friend,
Then my bliss shall never end:"

and the 8 lines were divided into two stanzas. In this form the hymn is known to modern collections.

An ejaculation for use "At the Altar" is sometimes met with. It is also in the *Familiar Letters*, &c., p. 229, and reads:—

"O my ador'd Redeemer! deign to be,
Now present with the mystic Bread to me;
May I the Blessings of Thy Blood partake,
Who drink the Sacred Wine for Thy dear sake."

This volume also contains a few hymns which are worthy of attention. [J. J.]

Mathams, Walter John, was b. in London, Oct. 30, 1853. Early in life he went to sea; but on returning through Palestine to England he began to study for the Ministry. In 1874 he entered the Regent's Park Baptist College as a Student, and subsequently had a pastoral charge at Preston, Lancashire. In 1879, his health failing, he went for a time to Australia and other places. Returning to England, he became, in 1883, minister at Falkirk, Scotland, and in 1888, at Birmingham. Whilst a student, he pub. a small volume of hymns and poems as *At Jesus' Feet* (1876). He is also the author of several religious books of a popular character, as: *Fireside Parables*, 1879; *Sunday Parables*, 1883, &c. His principal hymns are:—

1. Bright falls the morning light. *Morning.*
2. Gentle Jesus, full of grace. *Learning of Christ.*
3. Go, work for God, and do not say. *Christian Work.*
4. God loves the little sparrows. *Divine Providence.*
5. Jesus, Friend of little children. *Child's Prayer to Christ.*
6. My heart, O God, be wholly Thine. *Consecration.*
7. No room for Thee, Lord Jesus. *No room for Christ.*
8. Reign in my heart, Great God. *Consecration.*
9. Sailing on the ocean. *Life a Voyage.*

Nos. 1 and 6 of these hymns first appeared in his *At Jesus' Feet*, 1876. Mr. Mathams has written several other hymns which have appeared in magazines and elsewhere. One of these, "Good has come from Nazareth," has been set to music by Dr. E. J. Hopkins. The 9 hymns named above are mainly in Baptist hymn-books. [W. R. S.]

Mathesius, Johannes, s. of Wolfgang Mathesius, town councillor at Rochlitz, was b. at Rochlitz, June 24, 1504. He studied for a short time at the University of Ingolstadt. Thereafter he acted as family tutor at Odelzhausen, near Munich, where, in 1526, he found Luther's *Von den guten Werken* (Wittenberg, 1523); and then while living at Bruck (Fürstenfeld-bruck), near Munich, read two of Luther's tractates on the Holy Communion. Attracted thus to Wittenberg he matriculated there May 30, 1529, studied with great zeal and graduated M.A. in 1530. In the end of 1530 he joined the staff of the school at Altenburg, and in the spring of 1532 was appointed rector of the gymnasium at Joachimsthal in Bohemia. He resigned this post in 1540, and returned to Wittenberg to complete his studies in theology. Thereafter he was, in 1541, appointed diaconus, and, in 1545, pastor at Joachimsthal. While preaching on the Gospel for the 16th S. after Trinity, Oct. 7, 1565 (his subject being the "Son of the widow of Nain, and the hope of eternal life"), he was struck with paralysis, and, being carried to his house, d. there some three hours later (*Koch* i. 380, ii. 475; Herzog's *Real-Encyklopädie*, ix. 398, &c.).

Mathesius was of most lovable and charitable spirit, and a model pastor, who thoroughly adapted himself to his life among a mining population. He was a distinguished preacher, his sermons ranking among the best of the period, the most famous being those in his *Sarepta oder Bergpostill*, Nürnberg, 1562, founded on those passages of Scripture referring to metallurgy or mining, the title being suggested by Sarepta or Zarephath (1 Kings xvii. 9), the Hebrew name meaning smelting-place. Besides other volumes of sermons and

devotional works he also pub. a life of Luther (*Historien von . . . Doctoris Martini Luthers Anfang, Lehr, Leben und Sterben*, Nürnberg, 1566) completed just before his death, and with a preface dated Oct. 5, 1565. His hymns are few in number, and appeared scattered in his various publications. *Wackernagel*, iii. pp. 1150–1161, gives 21 pieces, of which 15 may be called hymns; and 15 of these pieces with a memoir by K. F. Ledderhose appeared at Halle in 1855 [see also under **Herman, N., p. 513, ii.**]. The finest of all his hymns, the beautiful cradle song, "Nun schlaf mein liebes Kindelein" [*Wackernagel* iii. p. 1152, from a Nürnberg broadsheet N.D. c. 1560, in 15 st. of 4 l.; and in the Berlin *G. L. S.* ed., 1863, No. 1416] does not seem to have been *tr.* into English.

Those of Mathesius's hymns which have passed into English are:—

i. Aus meines Herzens Grunde. *Morning.* This has generally, though apparently without ground, been ascribed to Mathesius, and is included in the 1855 ed. of his *Geistliche Lieder*, p. 149. But it is not found in any of his original works now extant, nor in the collected ed. of his *Schöne geistliche Lieder*, Nürnberg, 1580; and the ascription to him has not been traced earlier than in M. Prätorius's *Musae Sioniae*, 1610. *Wackernagel*, v. pp. 177–184, gives 8 forms varying from 6 to 15 st. (some beginning "*Von* meines Herzens Grunde"); the oldest, in 7 st. of 8 l., being from a *Gesangbüchlein* pub. at Hamburg in 1592. He ranks it as anonymous. The text of 1592 is No. 440 in the *Unv. L. S.*, 1851. The hymn was a great favourite with Gustavus Adolphus, and was often sung by his army at morning prayer. The *trs.*, from the text of 1592, are:—

1. My heart its incense burning. In full, by Dr. H. Mills, in his *Horae Ger.*, 1856, p. 220, repeated, abridged, in M. W. Stryker's *Christian Chorals*, 1885, reading "*her* incense."

2. My inmost heart now raises. A good *tr.* omitting st. iv., v., by Miss Winkworth, in her *C. B. for England*, 1863, No. 164.

3. My heart with deep emotion. Omitting st. iii., v. by E. Cronenwett as No. 294 in the Ohio Luth. *Hymnal*, 1880.

Other trs. are:—
(1) "O let Thy angels always dwell" (st. v.). As No. 325 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "May Jesus' grace and blessing" (st. iii. ll. 1, 2; vii. ll. 4–8). By F. W. Foster, as No. 749 in the *Moravian H. Bk.*, 1789 (1886, No. 1167). (3) "O God, my heart is full of praise." By *Dr. G. Walker*, 1860, p. 59.

ii. Gott Vater, Sohn, heiliger Geist, Durchs Sprechen gut Erz wachsen heisst. *Miner's Song.* 1st pub. as *Ein geistlich Bercklied*, 1556, and thence in *Wackernagel*, iii. p. 1151, in 9 st. *Tr.* as "O, Father, Son, and Holy Ghost, Thou God, dost fix the miner's post." By *Miss Winkworth*, 1869, p. 144. [J. M.]

Matheson, Annie, eldest daughter of Rev. James Matheson, Congregational Minister, of Nottingham, was b. at Blackheath, March, 1853, and now (1888) resides at Notting Hill, London.

At an early age she shewed considerable literary ability, her first hymn, "Jesus, the children are calling," being composed when she was only 13 years old. This hymn, attracting the attention of Dr. George MacDonald, was introduced by him to the notice of the editor of *Good Words*, who inserted it in that magazine, as a "Hymn by a Child." In 1869 appeared "I am weak and weary, Lord," and from that time Miss Matheson has been a frequent contributor to *Good Words*, *Macmillan*, *The Spectator*, *St. Nicholas*, and other magazines, both English and American. Her illustrated book for children, *Margaret's Year Book*, containing twelve poems from her pen, was pub. in 1887.

The following are the best known of Miss Matheson's hymns:—

1. Dear Master, what can children do? *Children as Workers for Christ.*
2. How shall we worship Thee, O Lord? *Divine Worship.*
3. I am weak and weary, Lord. *Divine Strength desired.*
4. Jesus, the children are calling. *Children's Prayer to Christ.*
5. Lord, when we have not any light. *Evening.*
6. O little birds, that all day long. *God's Love to all Creatures.*
7. The little snowdrops rise. *Easter.*
8. When through life's dewy fields we go. *Comfort in God's Presence.*

Of these hymns, Nos. 5, 6, and 7 were written for W. R. Stevenson's *School Hymnal*, 1880; and Nos. 1 and 2 for a Harvest Festival about 1882.

Miss Matheson's hymns are characterised by a pleasing combination of simplicity and refinement, both of thought and expression. [W. R. S.]

Matson, William Tidd, was b. at West Hackney, London, Oct. 17, 1833. He was educated first under the the Rev. J. M. Gould, and then at St. John's College, Cambridge. Subsequently he studied under Professor Nesbitt, at the Agricultural and Chemical College, Kennington. In 1853 he underwent a great spiritual change. Leaving the Church of England, he first joined the Methodist New Connexion body, and then the Congregationalists. After the usual theological training, he entered the ministry, and held several pastorates, including Havant, Hants; Gosport; Highbury; Portsmouth, and others. His poetical works include:—

(1) *A Summer Evening Reverie, and Other Poems*, 1857; (2) *Poems*, 1858; (3) *Pleasures of the Sanctuary*, 1865; (4) *The Inner Life*, 1866; (5) *Sacred Lyrics*, 1870; (6) *Three Supplemental Hymns*, &c., 1872; (7) *The World Redeemed*, 1881, &c.

Several of Matson's hymns have been given in Allon's *Suppl. Hys.*; Horder's *Cong. Hymns*; *The Baptist Hymnal*; Dale's *English H. Bk.*; Barrett's *Cong. Church Hymnal*, 1887, and others. The best known are:—

1. Father of all, Whose wondrous power. *Prayer to the Holy Trinity.*
2. Glory, glory to God in the highest. *Christmas.*
3. God is in His temple. *Divine Worship.*
4. I'm but a little child. *A Child's Prayer.*
5. In whom shall I find comfort? *God, the Source of Comfort.*
6. Lord, I was blind, I could not see. *Christ, the Life of Men.*
7. O blessed Life, the heart at rest. *Christ the Life of Men.*
8. Teach me, O Lord, Thy holy way. *Divine Guidance desired.*

Mr Matson's hymns show a considerable mastery of the forms of hymnic expression, but are somewhat lacking in lyric energy. Those written for use with German chorales are excellent efforts, and rank with his best work. Taken as a whole his hymns are far above the average, and deserve wide acknowledgment. [W. G. H.]

Matthesius, Johannes. [Mathesius, J.]

Matthews, Rose, a *nom de plume* of Mrs. Van Alstyne.

Maude, Mary Fawler, née Hooper, daughter of George Henry Hooper, of Stanmore, Middlesex, was married in 1841 to the late Joseph Maude, some time Vicar of Chirk, near Ruabon, and Hon. Canon of St. Asaph, who d. in Feb. 1887. Mrs. Maude's hymns were pub. in her *Twelve Letters on Confirmation*, 1848, and in *Memorials of Past Years*,

1852 (privately printed). Her best known hymn, is "Thine for ever, God of love" (*Confirmation*). Concerning it Mrs. Maude says:—

"It was written in 1847 for my class in the Girls' Sunday School of St. Thomas, Newport, Isle of Wight, and pub. in 1848 at the beginning of a little book called 'Twelve Letters on Confirmation,' by a Sunday School Teacher, and reprinted in the *Memorials*, 1852." [S. MSS.]

The original is in 7 st. of 4 l. It is usually abbreviated, and st. ii., iii. transposed, as in the S. P. C. K. *Church Hymns*, 1871; the *Hy. Comp.*; *H. A. & M.*, 1875, Thring's *Coll.*, 1882, and most other hymn-books. As a hymn for Confirmation its use is extensive. The omitted stanzas are:—

"Thine for ever in that day
When the world shall pass away:
When the trumpet note shall sound,
And the nations underground

"Shall the awful summons hear,
Which proclaims the judgment near.
Thine for ever. 'Neath Thy wings
Hide and save us, King of Kings." [J. J.]

Maurice, Jane, sister of the Rev. P. Maurice (see below), contributed to her brother's *Choral Hymn Book*, 1861, 20 hymns together with one or two additions to others, and all under the signature of "J. M." The best known is "Glory to God, for the Day-spring is dawning" (*Advent*). Taken as a whole her hymns are limited to her brother's book. Miss Maurice was b. at Tyddyn Tudor, Denbighshire, Oct. 19, 1812. [J. J.]

Maurice, Peter, D.D., s. of Hugh Maurice, of Plas Gwyn, Llanrug, Carnarvonshire, and a descendent of one of the oldest families in Wales, was b. at Plas Gwyn, June 29, 1803, and educated at Jesus College, Oxford (B.A. 1826, D.D. 1840). He was Chaplain of New College, 1828–58, and of All Souls, 1837–1858, and Curate of Kennington, Berks, 1829–54. In 1858 he was preferred to the Vicarage of Yarnton. He d. March 30, 1878. He pub. several pamphlets against Popery (*Popery in Oxford*, 1832), and was author and editor of:—

(1) *Choral Harmony*, 1854; (2) *Tunes in Four Parts for Congregational Worship*, 1855; (3) *Supplement to Choral Harmony*, 1858; and (4) *The Choral Hymn Book, Psalms and Hymns for Public and Private Use, Compiled, Prepared, and Composed as a Companion to the Choral Harmony*. N.D. [1861.]

To this *Choral H. Bk.* Dr. Maurice contributed 23 hymns under the initials "P. M." Of these only two or three are found outside of his work, as: "Come, my soul, cast off all sorrow" (*Confidence in God*); and "I lift mine eyes to Zion's hill" (*Ps. cxxi.*). To the *Choral H. Bk.* A. T. Russell and Dr. S. P. Tregelles contributed a large number of original hymns in MS., which are practically unknown elsewhere. This book should be consulted by hymnal compilers. [J. J.]

Maxwell, James, was b. in Renfrewshire in 1720. In his youth he journeyed to England with a hardware pack, but eventually returning to Scotland, he followed the joint occupation of schoolmaster and poet. In 1783, during a famine in Scotland he was reduced to great destitution, and had to earn his bread by breaking stones on the highway. Most of his publications (from 30 to 40 in all) were produced after that period. The two works in which we are interested are:—

(1) *Hymns and Spiritual Songs. In Three Books.* 1759. (2) *A New Version of the whole of the Book of Psalms in Metre; by James Maxwell, S. D. P.* [Student of Divine Poetry.] Glasgow, 1773.

From the former of these the following hymns are in C. U.:—

1. All glory to the eternal Three. *Holy Trinity.*
2. Didst Thou, dear Jesus [Saviour], suffer shame. *Resignation and Courage.*
3. Go forth, ye heralds, in my Name. *Missions.*

The last of these is in somewhat extensive use in America, where it appeared as early as in the *Prayer Book Coll.*, 1789. Maxwell d. at Paisley (where he was known as the *Paisley Poet*, or as he put it on the title-page of some of his books, *Poet in Paisley*) in 1800. [J. T. B.]

May not the sovereign Lord of all. *I. Watts.* [*Election.*] This cento is composed of st. iii., v., vii. of his "Behold the potter and the clay," which appeared in his *Hys. and Spiritual S.*, 1709, in 8 st. of 4 l., with the heading "Election sovereign and free." The use of this cento is confined mainly to America. [J. J.]

May the grace of Christ our [the] Saviour; And the Father's, &c. *J. Newton.* [*Close of Service.*] This paraphrase of 2 Cor. xiii. 14, appeared in the *Olney Hymns*, 1779, Bk. iii., No. 101, in 1 st. of 8 l. As a short hymn for the close of Divine Service it has become very popular, and is in use in all English-speaking countries, and sometimes as "May the grace of Christ *the* Saviour." It has also been *tr.* into several languages. The Latin *tr.* "Gratia nostri Salvatoris," is in Bingham's *Hymno. Christ. Lat.*, 1871. [J. J.]

Mayfart, Johann Matthäus. [Meyfart, J. M.]

Media vita in morte sumus. [*Burial of the Dead.*] In the Paris ed., 1531, of the *Breviarium ad usum insignis ecclesiae Sarum* there is given "Ad Completorium," as the Antiphon to the *Nunc Dimittis*, for 15 days about the middle of Lent:—

Ant. Media vita in morte sumus: quem quaerimus adjutorem nisi te Domine, qui pro peccatis nostris juste irasceris. Sancte Deus: Sancte fortis: Sancte et misericors Salvator: amarae morti ne tradas nos. *V.* Ne projicias nos in tempore senectutis cum defecerit virtus nostra, ne derelinquas nos Domine. Sancte Deus: [Sancte, &c.] *V.* Noli claudere aures tuas ad preces nostras. Sancte fortis: [Sancte, &c.] *V.* Qui cognoscis occulta cordis parce peccatis nostris. Sancte et misericors Salvator amarae morti ne trade nos. (Cambridge Press Reprint, 1879, *Fasc.* i. col. dclii. and 1882, *Fasc.* ii. col. 229.) It also occurs in the *York Breviary* of 1493 (Surtees Society's reprint, 1880, i. 328).

A rendering of this form is given in the Church of England *Order for the Burial of the Dead* as to be said or sung at the grave: beginning, "In the midst of life we are in death." Dr. H. Bonar, in his *Hys. of Faith and Hope*, 2nd Series, 1861, gives a *tr.* of the antiphon in metre as "In the midst of this our life." The antiphon is found in an 11th cent. MS. in the *British Museum* (Harl. 2961, f. 59) for use during Lent; and in a 12th cent. *Mozarabic Breviary* (Add. 30849, f. 63). It is also given from later MSS. by *Mone*, No. 289, and *Morel*, p. 68. As parallels from the Fathers, *Mone* quotes the following:—

'Usque ad finem mundi jacemus in morte *Gregor. M.* Mor. 14,68. Unicuique mortalium sub quotidianis vitae hujus casibus innumerabiles mortes quodammodo comminantur. *Augustin.* de civ. dei 1, 9. Mala mors putanda non est, quam bona vita praecesserit. Neque enim, facit malam mortem, nisi quod sequitur mortem. Non itaque multum curandum est eis, qui necessario morituri sunt, quid accidat, ut moriantur, sed moriendo quo ire cogantur. *Augustin.* ibid. He adds that it was probably suggested by the antiphon *Da pacem* (p. 275, ii.).

According to tradition the antiphon was written by Notker (d. 912) after watching the workmen building a bridge at the Martinstobel, a gorge of the Goldach on its course from St. Gall to the Lake of Constanz (the present wooden bridge, 96 feet high, was built in 1468). This tradition, however, has not been traced earlier than the Chronicle of J. Metzler, written in 1613 (*St. Gall MS.* No. 1408), and no evidence can be found for either the story or the ascription. Moreover the antiphon is only given in three of the St. Gall MSS., and these comparatively recent, viz. No. 388 of the 14th cent., No. 418 of 1431, No. 546 of 1507, and none of these name Notker as the author. (See G. Scherrer's *Verzeichniss der Handschriften der Stiftsbibliothek von St. Gallen.* Halle, 1875, pp. 165–167.)

Rambach, in his *Anthologie*, i. p. 248, iii. pp. vii.–viii., says that by the middle of the xiii. cent. it had come into universal use as a hymn of Prayer and Supplication in times of trouble, was sung regularly at Compline on the eve of Laetare Sunday, and was used by the people as an incantation. Bässler, in his *Altchristliche Lieder*, 1858, p. 90, adds that it was used as a war song by the priests accompanying the hosts before and during battle; and that at a synod held at Cologne in 1316 (1310), on account of the magical properties ascribed to it, its use was forbidden unless by permission of the Bishop. Gradually it fell into disuse, and has now disappeared from the services of the Roman Catholic Church. The refrain "Sancte Deus," &c. (founded on Isaiah vi. 3) is said to date from the 5th cent. It is based on the *Trisagion*, an invocation introduced into the Greek service books about A.D. 446. [See **Greek Hymnody**, § x. 7.]

In the 15th cent. *trs.* into German had come into use. One of these is given by *Wackernagel*, ii. p. 749, from a 15th cent. MS. at Munich, thus:—

"En mitten in des lebens zeyt
sey wir mit tod umbfangen:
Wen such wir, der uns hilffe geit,
von dem wir huld erlangen,
Den dich, Herre, al ayne?
der du umb unser missetat
rechtlichen zurnen tuest.
Heyliger herre got,
heyliger starcker got,
heyliger parmhercziger hailer, ewiger got,
lass uns nit gewalden des pittern todes pot."

He also gives (p. 750) nearly the same text from the Basel *Plenarium* of 1514. This stanza Martin Luther took with alterations, added in two stanzas the Gospel delineation of Life through Christ to the Mediaeval picture of Death, and pub. it as a hymn of 3 st. of 14 lines, beginning **Mitten wir im Leben sind**, in the Erfurt *Enchiridion* of 1524. Thence in *Wackernagel*, iii. p. 10, in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 89, and in the *Unv. L. S.* 1851, No. 566. Justly called "A hymn of triumph over the Grave, Death and Hell," it took and still holds a foremost place among German hymns for the dying, and has comforted many in their last conflict. The translations from the German in C. U. are:—

1. Most holy Lord and God! The German text from which this is *tr.* is st. iii., ll. 8–13, altered by N. L. Zinzendorf, and included in the *Brüder G. B.*, 1778, as part of No. 585, the Litany on the Life, Sufferings and Death of Jesus Christ, and again, as part of No. 1464, the Church Litany thus:—

"Heiliger Herr und Gott!
Heiliger starker Gott!
Heiliger barmherziger Heiland,
Du ewiger Gott!
Lass uns nie entfallen
Unsern Trost aus deinen Tod.
Kyrie eleison!"

This stanza was *tr.* as part of the Church Litany in the *Moravian H. Bk.* 1789, p. 223, in 7 lines, and included as No. 129 in 1801. In the 1808 *Supplement* to the *Morav. H. Bk.* a single stanza identical save in ll. 5, 6, was included as No. 1175. In the 1826 ed. these stanzas were united as No. 156 (ed. 1886, No. 137), and repeated unaltered as No. 405 in the Irish *Church Hymnal*, 1873. No. 561 in the 1872 *Appendix* to Mercer's *C. P. & H. Bk.* is an adaptation by Edward Jackson, ll. 5, 6 being given in 3 varied forms, making 3 sts.

2. When we walk the paths of life. A paraphrase in 14 st. of 6 lines, by Miss Fry, in her *Hy. of the Reformation*, 1845, p. 147. Her st. v., i., x., ix., xiv. altered and beginning "God of mercy, unto Thee," were included in J. Whittemore's *Supp. to All H. Bks.*, 1860, and her st. v., ii., xiv. altered and beginning "God of holiness! to Thee," in Maurice's *Choral H. Bk.*, 1861.

3. Lo! the mid-day beam of life. A free *tr.* of st. i. iii., by A. T. Russell, as No. 255 in his *Ps. & Hys.* 1851, and repeated, slightly altered, in *Kennedy*, 1863.

4. Though in midst of life we be. Good and full, by R. Massie, in his *M. Luther's Spir. Songs*, 1854, p. 80. Thence, unaltered, save "Have mercy, Lord," for "Kyrie eleison," as No. 481 in the ed. 1857 of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 468, omitting st. ii.).

5. The pangs of death are near. A free *tr.*, in 3 st. of 10 l., as No. 1203 in the Andover *Sabbath H. Bk.*, 1858.

Other trs. are:—(1) "In the myddest of our lyvynge," by *Bp. Coverdale*, 1539 (*Remains* 1846, p. 554). (2) "Living, but in midst of death," by *J. Anderson*, 1846, p. 77 (ed. 1847, p. 90). (3) "What is our life? a fleeting breath," by *Dr. J. Hunt*, 1853, p. 151. (4) "In the midst of life, behold," by *Miss Winkworth*, 1855, p. 235. (5) "In the midst of life is death," by *Dr. H. Mills*, 1856, p. 75. (6) "In the midst of life we are," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 840, and thence altered in his *Exotics*, 1876, p. 107. (7) "In the midst of life, by death," in S. Garratt's *Hys. & Trans.*, 1867, p. 23. [J. M.]

Mediae noctis tempore. [*Midnight.*] This hymn is found in slightly varied forms in a MS., c. 890, in the Bodleian (Junius 25 f. 122 *b*), where it is entitled "A Hymn at Nocturns on Sundays"; in the 8th cent. Bangor *Antiphonary* now at Milan (see **Hymnarium**); in a 9th cent. Rheinau MS.; in an 8th cent. MS. in the Vatican, &c. (See *Daniel*, i., No. 31, iv. p. 26, &c., where it reads "Mediae noctis tempus est.") In an 11th cent. *Mozarabic Hymnarium* in the British Museum (Add. 30,851, f. 168 *b*), it is given as the second part of a long hymn which begins "Jesu defensor omnium;" and with this text may be compared Neale's *Hymni Ecclesiae*, 1851, p. 6, where he professes to give the text of Arevalus's *Hymnodia Hispanica*, 1786. [J. M.]

Translations in C. U. :—

1. 'Tis the solemn midnight hour. By E. Caswall. 1st pub. in his *Masque of Mary*, 1858, p. 374, and again in his *Hys. & Poems*, 1873, p. 235, in 13 st. of 4 l. This is repeated in the 2nd ed. 1863 of the *Appendix* to the *H. Noted*, No. 117. In Nicholson's *Appendix Hymnal*, 1866, it is divided into two parts, part ii. beginning "At the solemn midnight hour."

2. It is the midnight hour. By Elizabeth Charles, in her work *The Voice of Christian Life in Song*, 1858, p. 94, in 13 st. of 4 l. This, in a recast form by Canon W. Cooke, was given in the *Hymnary*, 1872, in 6 st. of 8 l., and opening with the same first line.

In W. J. Blew's *Church Hy. and Tune Bk.*, 1852–55, st. i., ii., xv., xvi., xviii. of the "Jesu defensor omnium" form of the text are *tr.* as "Jesu, our Captain and our King." This is repeated in Rice's *Sel.* therefrom, 1870. [J. J.]

Medley, Samuel, b. June 23, 1738, at Cheshunt, Herts, where his father kept a school. He received a good education; but not liking the business to which he was apprenticed, he entered the Royal Navy. Having been severely wounded in a battle with the French fleet off Port Lagos, in 1759, he was obliged to retire from active service. A sermon by Dr. Watts, read to him about this time, led to his conversion. He joined the Baptist Church in Eagle Street, London, then under the care of Dr. Gifford, and shortly afterwards opened a school, which for several years he conducted with great success. Having begun to preach, he received, in 1767, a call to become pastor of the Baptist church at Watford. Thence, in 1772, he removed to Byrom Street, Liverpool, where he gathered a large congregation, and for 27 years was remarkably popular and useful. After a long and painful illness he d. July 17, 1799. Most of Medley's hymns were first printed on leaflets or in magazines (the *Gospel Magazine* being one). They appeared in book form as:—

(1) *Hymns*, &c. Bradford, 1785. This contains 42 hymns. (2) *Hymns on Select Portions of Scripture, by the Rev. Mr. Medley. 2nd ed. Bristol. W. Pine.* 1785. This contains 34 hymns, and differs much from the Bradford edition both in the text and in the order of the hymns. (3) An enlargement of the same in 1787. (4) A small collection of new *Hymns*. London, 1794. This contains 23 hymns. (5) *Hymns. The Public Worship and Private Devotion of True Christians Assisted in some thoughts in Verse; principally drawn from Select Passages of the Word of God. By Samuel Medley. London. Printed for J. Johnson.* 1800. A few of his hymns are also found in a *Coll.* for the use of *All Denominations*, pub. in London in 1782.

Medley's hymns have been very popular in his own denomination, particularly among the more Calvinistic churches. In Denham's *Sel.* there are 48, and in J. Stevens's *Sel.* 30. Their charm consists less in their poetry than in the warmth and occasional pathos with which they give expression to Christian experience. In most of them also there is a refrain in the last line of each verse which is often effective. Those in C. U. include:—

1. Come, join ye saints, with heart and voice. (1800.) *Complete in Christ.*
2. Death is no more among our foes. *Easter.*
3. Eternal Sovereign Lord of all. (1789.) *Praise for Providential Care.*
4. Far, far beyond these lower skies. (1789.) *Jesus, the Forerunner.*
5. Father of mercies, God of love, whose kind, &c. (1789.) *New Year.*
6. Great God, to-day Thy grace impart. *Before Sermon.*
7. Hear, gracious God! a sinner's cry. (1789.) *Lent.*
8. In heaven the rapturous song began. *Christmas.*
9. Jesus, engrave it on my heart. (1789.) *Jesus, Needful to all.*
10. Mortals, awake, with angels join. (1782.) *Christmas.*
11. My soul, arise in joyful lays. (1789.) *Joy in God.*
12. Now, in a song of grateful praise. *Praise to Jesus.* In the *Gospel Magazine*, June, 1776.
13. O could I speak the matchless worth. (1789.) *Praise of Jesus.*
14. O for a bright celestial ray. *Lent.*
15. O God, Thy mercy, vast and free. (1800). *Dedication of Self to God.*
16. O let us tell the matchless love. *Praise to Jesus.*
17. O what amazing words of grace. (1789.) *Fountain of Living Waters.*
18. Saints die, and we should gently weep. (1800.) *Death and Burial.* From his "Dearest of Names, Our Lord and King."
19. See a poor sinner, dearest Lord. *Lent.*
20. Sing the dear Saviour's glorious fame. (1789). *Jesus the Breaker of bonds.*

In 1800 a *Memoir* of Medley was pub. by his son, which is regarded by members of the family now living as authoritative. But in 1833 appeared another *Memoir* by Medley's daughter Sarah, to which are appended 52 hymns for use on Sacramental occasions. These she gives as her father's. But 8 of them are undoubtedly by Thos. Kelly, pub. by him in 1815, and reprinted in subsequent editions of his *Hymns*. The remainder are by Medley. Nearly all of these 52 hymns (both Medley's and Kelly's) have been altered in order to adapt them to Sacramental use. In Sarah Medley's volume, Kelly's hymns all follow one another, and three of them are in a metre which Medley apparently never used. What could have been Sarah Medley's motive in all this it is hard to divine. She is said to have been a clever, though unamiable woman, and was herself the author of a small volume of *Poems* pub. in 1807. In the *Memoir* she does not conceal her hatred of her brother. [W. R. S.]

Meet and right it is to sing, At every time and place. *C. Wesley.* [*Watchnight. Choral Festivals.*] Pub. in *Hys. and Sac. Poems*, 1749, vol. ii., No. 97, in 4 st. of 8 l. It is No. 14 of 19 "Hymns for the Watchnight"; and together with others from the same Watchnight hymns was frequently reprinted in a separate form (*P. Works*, 1868–72, vol. v. p. 279). It was included, with slight alterations, in the *Wes. H. Bk.*, 1780, No. 212, and has been repeated in several collections in G. Britain and America. Although originally written as a Watchnight hymn it can be easily adapted for Choral Festivals, and as such it would be a hymn of great merit. [J. J.]

Meet and right it is to sing; Glory to our God and King. *C. Wesley.* [*Holy Communion.*] This paraphrase of the words of "The Order for the Administration of the Lord's Supper," &c., in the *Book of Com. Prayer*, "It is very meet, right, and our bounden duty," &c. was pub. in *Hys. and Sac. Poems*, 1740, in 7 st. of 4 l. (*P. Works*, 1868–72, vol. i. p. 286). In 1753 G. Whitefield gave st. i.–iii. and vi. in an altered form

in his *Coll. of Hys.*, as No. 61. This form was repeated by M. Madan in his *Ps. & Hys.*, 1760, and again by several others, including Bickersteth, in his *Christian Psalmody*, 1833, (in 3 st.), and thus came into use in the Church of England. [J. J.]

Μέγα καὶ παράδοξον θαῦμα. *St. Germanus.* [*Christmas.*] Dr. Neale, in his *Hys. of the Eastern Church*, 1862, calls these stanzas "Stichera for Christmas-Tide," and ascribes them to St. Anatolius. In the Greek office for Christmas Day in the *Menæa*, they are however ascribed to St. Germanus. In the 4th ed. of the *Hys. of the Eastern Church*, 1882, Mr. Hatherly explains the error thus:—

"The original Greek of this Hymn is in two stanzas, both of which in the *Menæon*, are ascribed to S. Germanus. Adjoining stanzas in the same series of Aposticha from which the first is taken are ascribed to S. Anatolius, hence, probably, the mistake of Dr. Neale, in the previous editions, where this hymn occurs as the work of that saint. The two stanzas in the Aposticha are in inverse order to that here given" (p. 26).

Dr. Neale's *tr.* in his *Hys. of the Eastern Church*, 1862, begins, "A great and mighty wonder," and is in 6 st. of 4 l. In 1863 it was repeated in the *Parish H. Bk.*, in 1868 in the *Appendix* to *H. A. & M.*, and again in other collections in G. Britain and America. Mr. Hatherly gives in his note a prose *tr.* of the original, whilst Dr. Littledale has a blank verse *tr.* in his *Offices from the Service Books of the Holy Eastern Church*, 1863, p. 181, and the original also, at p. 64. [J. J.]

Μέγα τὸ μυστήριον. [Ἀσωμεν πάντες λαοί.]

Meifart, Johann Matthäus. [Meyfart, J. M.]

Mein Erlöser kennet mich. [*Cross and Consolation.*] In Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 783, in 7 st. of 6 l. *Tr.* as "My Redeemer knoweth me," by F. W. Foster and J. Miller, in the *Moravian H. Bk.*, 1789, No. 459 (1886, No. 629). [J. M.]

Mein Gott bei dir ist alle Fülle. [*Cross and Consolation.*] Included as No. 1291 in the *Hirschberg G. B.*, 1741, in 11 st. of 6 l. In the *Liegnitz G. B.*, 1745, No. 620, it is marked as by "M. Joh. Siegm. Hoffmann."

[This is in all probability Johann Siegmund Hoffmann, b. Feb. 8, 1711, at Goldberg in Silesia, who, after studying and graduating M.A. at Wittenberg, was ordained diaconus at Goldberg, June 20, 1737; became pastor primarius in 1738; and d. there May 25, 1754.]

Bunsen, in his *Versuch*, 1833, No. 797, gives st. i.–iii., x., xi. *Tr.* as:—

My God, in Thee all fulness lies. A good *tr.* from *Bunsen* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 191, and her *C. B. for England*, 1863, No. 133. [J. M.

Mein Jesu, wie du willt. *B. Schmolck.* [*Trust in God.*] A fine hymn founded on St. Mark xiv. 36. 1st pub. in his *Heilige Flammen* (ed. 1709, No. 1, p. 3; probably in the 1st ed., 1704), in 11 st. of 8 l., entitled "As God will is my aim." In each st., ll. 1, 8 are "Mein Jesu, wie du willt." Included in many German collections, and recently in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

My Jesus, as Thou wilt. A good *tr.*, omitting st. ii., vi., vii., ix., by Miss Borthwick, in *H. L. L.* 1st Ser., 1854, p. 56 (1884, p. 57). This was the favourite hymn of the Rev. Professor Skinner of New York (d. 1871), and many American Christians. It has been included in various recent English and American hymnals, but generally abridged, as e.g. in Dale's *English H. Bk.*, 1874; *Songs for the Sanctuary*, N. Y., 1865; *Laudes Domini*, N. Y., 1884, and many others. In addition to these it has also appeared under the following first lines:—

1. My Saviour, as Thou wilt, in the Amer. Epis. *Hys. for Ch. & Home*, 1860; Scottish *Presb. Hyl.*, 1876; Canadian *Presb. H. Bk.*, 1880, &c.

2. O Jesus, as Thou wilt, in the R. T. S. *Hys. for Christian Worship*, 1866.

3. Lord Jesus, as Thou wilt, in Bp. Ryle's *Coll.*, 1860, and the *Baptist Hyl.*, 1879. [J. M.]

Meinhold, Johann Wilhelm, D.D., s. of Georg Wilhelm Meinhold, pastor at Netzelkow on the island of Usedom, was b. at Netzelkow, Feb. 27, 1797, and entered the University of Greifswald in 1813. He became rector of the Town School at Usedom in 1820. In 1821 he was appointed pastor of Coserow in Usedom, and, in 1828, of Crummin in Usedom (D.D. from Erlangen in 1840). He finally became, at Easter, 1844, pastor at Rehwinkel, near Stargard. He was a staunch Conservative, and after passing through the revolutionary period of 1848, this feeling, coupled with his leaning to Roman Catholicism, made him resign his living in the autumn of 1850. He retired to Charlottenburg, a suburb of Berlin, and d. there, Nov. 30, 1851 (*Allg. Deutsche Biog.*, xxi. 235; MS. from Pastor Schmock of Netzelkow, &c.).

Meinhold is perhaps best known by his historical romance *Maria Schweidler, die Bernsteinhexe* (1843), which professed to be taken from an old MS. and was universally accepted as genuine. His poems appeared in his *Gedichte*, Leipzig, 1823; *Vermehrte Gedichte*, Coserow, 1824; *Proben Geistlicher Lieder*, Stralsund, 1834; *Gedichte*, Leipzig, 1835, &c.; and also in Knapp's *Christoterpe* and *Ev. L. S.*

Meinhold's hymns are of considerable interest. Those *tr.* into English are:—

i. Guter Hirt, du hast gestillt. *Death of a Child.* This beautiful little hymn is in his *Gedichte*, Leipzig, 1835, vol. i., p. 38, in 3 st. of 6 l., and headed, "Sung in four parts beside the body of my little fifteen months' old son Joannes Ladislaus." (In reply to inquiries addressed to Crummin in January, 1888, Provinzial-Vikar Bahr has kindly informed me that this child was b. at Crummin April 16, 1832, d. there, of teething, on July 2, and was buried there, July 5, 1833.) It is included in Knapp's *Ev. L. S.*, 1837, No. 3411 (1865, No. 2983). *Tr.* as:—

Gentle Shepherd, Thou hast still'd. A full and very good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 122. This has passed, unaltered, into many recent hymnals, as the *People's H.*, 1867, *Hymnary*, 1872, *Hy. Comp.*, 1876, &c.; and in America, into the *Presb. Hyl.*, 1874, *Evang. Hyl.*, N. Y., 1880, and others. In the *Appx.* of 1868 to *H. A. & M.*, it was included as No. 358, with *long* in st. i., l. 2, altered to *brief*, and beginning, "*Tender* Shepherd, Thou hast stilled." This form has been followed in the S. P. C. K. *Church Hys.*, 1871, *Bapt. Hyl.*, 1879, &c.; and in America, in the *Episc. Hymnal*, 1871, *Hys. & Songs of Praise*, N.Y., 1874, *Laudes Domini*, N. Y., 1884, and many others.

ii. O Bethlehem! O Bethlehem! Was ist in dir geschehen. *Christmas.* This fine hymn is in the

Appendix to Knapp's *Ev. L. S.*, 1837, p. 837, and in Knapp's *Christoterpe*, 1838, p. 152, in 7 st. of 7 l. *Tr.* as "O Bethlehem! O Bethlehem!" by *Dr. H. Mills*, 1845 (1856, p. 272). [J. M.]

Melanchthon, Philipp, s. of Georg Schwarzert, armourer to the Elector Philipp of the Palatinate, was b. at Bretten, near Carlsruhe, Feb. 16, 1497. From 1507 to 1509 he attended the Latin school at Pforzheim, and here he was already, by Johann Reuchlin, called Melanchthon (the Greek form of "Black Earth," his German surname). In October, 1509, he entered the University of Heidelberg (B.A. 1511), and on Sept. 17, 1512, matriculated at Tübingen, where he graduated M.A., Jan. 25, 1514, and where he remained till 1518 as private lecturer in the philosophical faculty. On Aug. 29, 1518, he was appointed professor of Greek at the University of Wittenberg, and in January, 1526, also Professor of theology. He d. at Wittenberg, April 19, 1560 (*Allg. Deutsche Biog.*, xxi. 268, &c.). Melanchthon is best known as one of the leaders of the German Reformation; as a theologian (*Loci communes*, 1521, &c.); and as the framer of the famous Confession presented to the Diet of Augsburg in 1530, and still accepted as a standard by all the sections of Lutheranism in Germany, America, and elsewhere. His poems and hymns were written in Latin, and exercised no appreciable influence on the development of German hymnody. They were edited by Grathusen in 1560, Vincent 1563, Major 1575, &c.; the most complete ed. being that by C. G. Bretschneider, at Halle, 1842 (*Corpus Reformatorum*, vol. x.). One of his hymns is noted at p. 293, i.; and a number of others are *tr.* by Miss Fry in her *Echoes of Eternity*, 1859. [J. M.]

Men of God, go take your stations. *T. Kelly.* [*Missions.*] Appeared in his *Hymns*, &c., 1809, No. 156, in 4 st. of 6 l., and headed "Cry aloud, spare not. Isaiah lviii. 1" (ed. 1853, No. 561). It also appeared in the August number of the *Evangelical Magazine* the same year, as a "Missionary Hymn," and signed "T. K." Its modern use is somewhat extensive, especially in America. [J. J.]

Menæa, The. [Greek Hymnody, § xiv.]

Mencken, Lüder, LL.D., was b. at Oldenburg, Dec. 14, 1658, and became a student of law at the Universities of Leipzig and Jena; graduating at Leipzig M.A., 1680, LL.D., 1682. In 1682 he became tutor in the faculty of law at Leipzig, and was appointed ordinary professor of law in 1702. After a stroke of paralysis, on June 26, he d. at Leipzig, June 29, 1726. The only hymn ascribed to him is:—

Ach komm, du süsser Herzens-Gast. *Holy Communion.* Included in the *Geistreiches G. B.*, Darmstadt, 1698, p. 273, in 17 st., and repeated in the Berlin *G. L. S.*, ed. 1863, No. 467. The *trs.* are (1) "Ah come, thou my heart's sweetest Guest," as No. 684 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Ah! come, Thou most beloved guest," as No. 1186 in the *Suppl.* of 1808 to the *Moravian H. Bk.* 1801 (1886, No. 981). [J. M.]

Mensch, willt du leben seliglich. *M. Luther.* [*The Ten Commandments.*] Written as a concise version for Catechetical use; and 1st pub. in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524. Thence in *Wackernagel*, iii. p. 17, in 5 st. of 4 l., and Kyrioleis. In Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 50, and the *Unv. L. S.*, 1851, No. 364. *Bode*, p. 279, cites the *Allg. Litter. Zeitung*, Jena, 1803, No. 283, as saying that st. i. is found in a practically identical form in a Quedlinburg MS. of 1481. *Tr.* as:—

Wilt thou, O man, live happily. By R. Massie, in his *M. L.'s Spir. Songs*, 1854, p. 53, repeated in the Ohio *Luth. Hyl.*, 1880, and by *Dr. Bacon*, 1884, p. 43.

Other trs. are:—(1) "Man, wylt thou lyve vertuously," by *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 545); (2) "If thou a holy life wouldst see," by *Dr. J. Hunt*, 1853, p. 82; (3) "Man, seekest thou to live in bliss," by Dr. G. Macdonald, in the *Sunday Mag.*, 1867, p. 571. In his *Exotics*, 1876, p. 87, it begins, "Man, wouldst thou live all blissfully." [J. M.]

Mentzer, Johann, was b. July 27, 1658, at Jahmen, near Rothenburg, in Silesia, and became a student of theology at Wittenberg. In 1691 he was appointed pastor at Merzdorf; in 1693 at Hauswalde, near Bischofswerda; and in 1696 at Kemnitz, near Bernstadt, Saxony. He d. at Kemnitz, Feb. 24, 1734 (G. F. Otto's *Lexicon . . . Oberlausizischer Schriftsteller*, ii., 581; MS. from Pastor Richter of Kemnitz, &c.).

He was a great friend of J. C. Schwedler, of Henriette Catherine von Gersdorf, and of N. L. von Zinzendorf, all hymn-writers, and all his near neighbours. He was himself greatly tried in the furnace of affliction. He wrote a large number of hymns, over 30 of which appeared in the various hymn-books of his time. Many of them, especially those of Praise and Thanksgiving, and those of Cross and Consolation, are of high merit, though sometimes exaggerated and not very refined in their imagery, and are full of ardent love to Christ, Scriptural, poetical, and also popular in style.

The only one in English C. U. is:—

O dass ich tausend Zungen hätte. *Praise and Thanksgiving.* His best hymn. 1st pub. as No. 496, in Freylinghausen's *G. B.*, 1704, in 15 st. of 6 l., and repeated in many later colls., as the *Unv. L. S.*, 1851, No. 719.

Lauxmann, in *Koch* viii. 350, says this hymn was written in 1704 after his house was burned down. In reply to enquiries addressed to Kemnitz, pastor Richter informs me that the parsonage house there was built in the years 1696 and 1697, and has never been burned down. In 1697 a farmhouse near was destroyed by lightning, and possibly Mentzer may have been living there at the time; or at any rate this may have suggested the hymn and the story. Lauxmann speaks of the hymn as having been a great favourite of Caroline Perthes of Hamburg, and of J. C. Schlipalius of Dresden, and relates various incidents regarding its blessed and comforting effects.

The *trs.* in C. U. are:—

1. Oh that I had a thousand voices! A mouth. A full *tr.* by Dr. H. Mills, in his *Horæ Ger.*, 1845 (1856, p. 189); repeated, abridged, in the American Luth. Gen. Synod's *Coll.*, 1850–52, the Ohio *Luth. Hyl.*, 1880, &c.

2. Oh be unceasing praise ascending. A good *tr.* of st. i., vii., viii., by A. T. Russell, as No. 203, in his *Ps. & Hys.*, 1851.

3. Oh would I had a thousand tongues. A good *tr.*, omitting st. ix., x., xiii., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 170; and repeated, abridged, in the *Meth. N. Conn. H. Bk.*, 1863.

4. O would, my God, that I could praise Thee. A good *tr.*, in the original metre, by Miss Winkworth, in her *C. B. for England*, 1863, No. 5, being of st. i., iii.–v., xiv., xv. This was repeated in the *Evang. Hyl.*, N. Y., 1880. An

altered form, beginning with st. iii., "O all ye powers that God implanted," is in Dr. Knight's *Coll.*, Dundee, 1871 and 1874.

5. I praise Thee, O my God and Father. By Miss Winkworth, in her *C. B. for England*, 1863, No. 6. This is of st. vi.–viii., xi., xii., and follows the text of Bunsen's *Versuch*, 1833, No. 846, this st. beginning there, "Lob sei dir, treuer Gott und Vater." Her *tr.* is repeated in Dr. Thomas's *Augustine H. Bk.*, 1866.

Other trs. are :—

(1) "O that a thousand tongues were granted," by *N. L. Frothingham*, 1870, p. 155. (2) "O that a thousand tongues were mine, And each," by Dr. Alexander Mair in the *Family Treasury*, 1872, p. 462.

Other hymns by Mentzer, *tr.* into English but not in C. U., are :—

ii. Du gehest in den Garten beten. *Passiontide.* 1st pub. in the *Löbau G. B.*, 1725, as No. 370, in 12 st. of 6 l., marked as by Mentzer and entitled "The true school of prayer of Jesus, praying on the Mount of Olives, Matt. xxvi. 36–46." In the Berlin *G. L. S.*, ed. 1863, No. 223, beginning "Du gehst zum Garten um zu beten," and wrongly ascribed to B. Schmolck. *Tr.* as "Into the garden shade to pray," by J. Kelly, in the *Family Treasury*, 1868, p. 691.

iii. Wer das Kleinod will erlangen. *Christian Warfare.* A call to spiritual energy, founded on 1 Cor. ix. 24, 25. Included as No. 783 in the *Neu-vermehrtes Geistreiches G. B.*, Berlin, 1711, in 6 st. of 8 l.; and previously in Schlechtiger's *G. B.*, Berlin, 1704. In the Berlin *G. L. S.*, ed. 1863, No. 679. *Tr.* as "Who would make the prize his own." By *Miss Winkworth*, 1858, p. 167. [J. M.]

Mercer, William, M.A., b. at Barnard Castle, Durham, 1811, and educated at Trinity College, Cambridge (B.A., 1835). In 1840 he was appointed Incumbent of St. George's, Sheffield. He d. at Leavy Greave, Sheffield, Aug. 21, 1873. His principal work was :—

The Church Psalter and Hymn Book, comprising The Psalter, or Psalms of David, together with the Canticles, Pointed for Chanting; Four Hundred Metrical Hymns and Six Responses to the Commandments; the whole united to appropriate Chants and Tunes, for the use of Congregations and Families, by the Rev. William Mercer, M.A. . . . Assisted by John Goss, Esq. . . . 1854; enlarged 1856; issued without music, 1857; quarto ed. 1860; rearranged ed. (Oxford edition) 1864; *Appendix* 1872.

For many years this collection was at the head of all the hymn-books in the Church of England, both in circulation and influence. Its large admixture of Wesleyan hymns, and of translations from the German gave it a distinct character of its own, and its grave and solemn music was at one time exceedingly popular. To it Mercer contributed several translations and paraphrases from the Latin and German, the latter mainly from the Moravian hymn-books; but his hymn-writing was far less successful than his editing, and has done nothing to increase his reputation. [See **England, Hymnody, Church of,** § IV.] [J. J.]

Mercy alone can meet my case. *J. Montgomery.* [*Lent.*] In Holland's *Memoirs* of Montgomery this hymn is referred to under the following circumstances. Speaking to Holland on April 3, 1825, of the Rev. Peter Haslem, Montgomery said :—

"On Sunday afternoon he preached in Carver Street Chapel [Sheffield]; there were few persons present besides myself and some servant girls. What were the divisions or the style of his sermon I do not recollect; but the text—'O save me for Thy mercies' sake' (Ps. vi. 4)— was so powerfully impressed upon my mind that it has never since ceased to influence me; hundreds and thousands of times have I repeated it in meditation and prayer, and I feel at this moment that if I am saved at last, it must be through the free, unmerited mercy of God, exercised towards me for the Saviour's sake."—*Vol. iv. p.* 103.

To this Holland adds the note :—

"How deep an impression these words made upon the poet's heart may also be inferred from his hymn, of which they are the theme. It was composed under the collonnade at Leamington, October 30, 1819, in the midst of much desolation of soul, and is a just picture of the author's feelings at the time."—*Vol. iv. p.* 103.

The hymn was pub. in Montgomery's *Christian Psalmist*, 1825, No. 463, in 5 st. of 4 l., and headed with Mr. Haslem's text, "O save me for Thy mercies' sake"; and in his *Original Hymns*, 1853, No. 173. [J. J.]

Merlo, Jacques, sometimes **Meilo,** sometimes **Horst,** and sometimes **Horstius,** was b. of poor parents at Horst, in Germany, 1597, became a parish priest at Cologne, and d. there in 1644. He was the author of the *Paradisus Animæ Christianæ*, Cologne, 1630, which has been several times translated, and recently partly by Dr. Pusey in 1847, and in full by Canon F. Oakeley in 1850, as *The Paradise of the Christian Soul*, and in which several Latin hymns by older writers were embodied. So far as we are aware he was not the writer of hymns. [J. J.]

Merrick, James, M.A., was b. in 1720, and educated at Oxford, where he became a Fellow of Trinity College. He entered Holy Orders, but his health would not admit of parish work. He d. at Reading, 1769. His publications include :—

(1.) *Messiah, a Divine Essay. Humbly dedicated to the Reverend the Vice-Chancellor of the University of Oxford and the Visitors of the Free School in Reading. By James Merrick, Ætat.* 14, *Senior Scholar of the School at their last Terminal Visitation, the 7th of October*, 1734. *Reading.* (2) *The Destruction of Troy. Translated from the Greek of Tryphiodorus into English Verse, with Notes, &c.* 1742. (3) *Poems on Sacred Subjects. Oxford.* 1763. (4) *The Psalms of David Translated or Paraphrased in English Verse. By James Merrick, M.A., late Fellow of Trinity College, Oxford. Reading. J. Carnan and Co.* 1765. 2nd ed. 1766. A few only of these paraphrases were divided into stanzas. In 1797 the Rev. W. D. Tattersall pub. the work "Divided into stanzas for Parochial Use, and paraphrased in such language as will be intelligible to every capacity . . . with a suitable Collect to each Psalm from the Works of Archbishop Parker."

Merrick's paraphrases, although weak and verbose, were in extensive use in the early part of the present century, both in the Church of England and with Nonconformists. They have, however, fallen very much into disuse. Those in modern hymn-books, mainly in the form of centos, include :—

1. Blest Instructor, from Thy ways. *Ps. xix.*
2. Descend, O Lord! from heaven descend. *Ps. cxliv.*

(*In time of National Peril.*)

3. Far as creation's bounds extend. *Ps. cxlv.*
4. God of my strength, the wise, the just. *Ps. xxxi.*
5. He who with generous pity glows. *Ps. xli.*
6. How pleasant, Lord, Thy dwellings are. *Ps. lxxxiv.*
7. Lift up your voice and thankful sing. *Ps. cxxxvi.*
8. Lo, my Shepherd's hand divine. *Ps. xxiii.*
9. Lord, my Strength, to Thee I pray. *Ps. xxviii.*
10. My heart its noblest theme has found. *Ps. xlv.*
11. O let me, [gracious] heavenly Lord extend. *Ps. xxxix.*
12. O turn, great Ruler of the skies. *Ps. li.*
13. Praise, O praise the Name divine. *Ps. cl.*
14. Sing, ye sons of [men] might, O sing. *Ps. xxix.*
15. Teach me, O teach me, Lord, Thy way. *Ps. cxix.*
16. The festal morn, my [O] God, is come. *Ps. cxxii.*

(*Sunday Morning.*)

17. The morn and eve Thy praise resound. *Ps. lxv.*

(*Harvest.*)

18. To Thy pastures, fair and large. *Ps. xxiii.*

From his *Poems on Sacred Subjects*, 1763, the following centos have also come into C. U.:

19. Author of good, to Thee we turn. *Resignation.*
20. Eternal God, we look to Thee. *Resignation.*
21. 'Tis enough, the hour is come. *Nunc Dimittis.*

[J. J.]

Messiah! at Thy glad approach. *M. Bruce.* [*Advent.*] This hymn, which we have ascribed to *M. Bruce* (q.v.) on evidence given in his memoir in this work, was written probably about 1764–65, for a singing class at Kinnesswood, Scotland, and was first pub. by John Logan in his *Poems*, 1781, p. 113, No. 7, in 6 st. of 4 l. Although a vigorous hymn, and possessing much poetic beauty, it has not come into extensive use. In the American *Church Praise Bk.*, N. Y., 1881, st. vi. and iv. are given as "Let Israel to the Prince of Peace." Orig. text as in Logan's *Poems* in Dr. Grosart's *Works of M. Bruce*, 1865, p. 144. [J. J.]

Metcalf, Lucy E. [Akerman, Lucy E.]

Methinks I stand upon the rock. *T. Kelly.* [*Balaam. The Safety of God's people.*] 1st pub. in Kelly's *Coll. of Ps. & Hys.*, 1802, No. 271, and again in his *Hymns*, 1st ed. 1804, and later editions, in 9 st. of 6 l. (ed. 1853, No. 290). In Hall's *Mitre H. Bk.*, 1836, No. 121, appeared "Come, let us stand as Balaam stood," in 3 st. of 6 l. This has usually been attributed to E. Osler. It is a cento, st. i., ii. being st. i., ii. altered from this hymn by Kelly, and st. iii. an addition probably by Osler, who assisted Hall in preparing the *Mitre H. Bk.* In the Hall MSS. there is no ascription of authorship. [J. J.]

Methodist Hymnody.—Methodism has made liberal contributions to the hymnody of the Christian Church. Before the first Methodist Society was formed, its founders saw the importance of singing in religious worship, and provided, out of the best available material then at command, a collection of *Psalms and Hymns* for that purpose. John Wesley made some excellent translations of German hymns, and his brother, Charles Wesley, began to write spiritual songs immediately after his conversion. His father, the Rector of Epworth, and his elder brother, S. Wesley, jun., had each written a few good hymns at a still earlier date, which remain in use at the present time. Charles Wesley continued to write hymns for nearly fifty years, and he has left over six thousand five hundred hymns and sacred poems, some of which are amongst those most frequently found in collections used in public worship. Some of the followers of J. Wesley have also contributed hymns, both in the last and in this century, which have been included in many collections, and are of permanent interest.

Before dealing with the hymnody of the various Methodist bodies, it will be necessary to present some details concerning the rise and development of the principal sources from which all Methodist hymnody is derived. These sources are the *Poetical Works of John and Charles Wesley.*

i. *Poetical Works of John and Charles Wesley.*—Charles Wesley pub. about *fifty* different books and tracts of hymns, from nearly all of which hymns have been selected for use in the churches. When he was a "Missioner in Georgia," John Wesley prepared and published *A Collection of Psalms and Hymns*, which he described, in an enlarged edition of Wood's *Athenæ Oxoniensis*, as of the year 1736, but the imprint on the title-page is "Charles-Town, printed by Lewis Timothy, 1737." This work was the first collection of hymns published for use in the Church of England. The volume "illustrates his care to provide for the spiritual wants of those to whom he ministered; his earnest and serious temper; and his prominent ecclesiasticism." On his return to England, he prepared a new edition of that collection, and issued it in 1738. It is a 12mo book of 84 pages. Of the American book, only one copy is known to exist; of the English reprint of 1738 three copies are known, one of which is in the Lambeth Palace library. [For details, see **England, Hymnody, Church of, § I.**]

The first Methodists at Oxford sang psalms in proportion to their earnestness in religion; when they declined and shrank from the reproach of serious godliness, the singing in their meetings was given up. After the conversion of the two Wesleys, in May, 1738, singing was resumed; and from that time to the present, frequent singing has been an essential part of Methodist worship. To encourage this form of service, J. Wesley, as early as 1742, provided tune-books for the use of his followers (some of which are in use at the present time); and that all might learn to sing, he printed the melody only. We will now enumerate the original poetical works of J. and C. Wesley in detail.

1. The first collection pub. by John and Charles Wesley with their names on the title-page was entitled *Hymns and Sacred Poems*, 1739, 12mo, pp. 223, and contained 139 hymns. This was reprinted the same year without the *Poems*, and a third ed., unabridged, is also dated 1739. In this book are given the first of Charles Wesley's compositions, and out of this volume 50 hymns were selected for the *Wes. H. Bk.*, 1780. A fourth ed. appeared in 1743, and another in 1747.

2. Early in 1740 appeared *Hymns and Sacred Poems*, an entirely new book of 209 pages, with 96 hymns, and amongst them some of the most popular now in use, including "O for a thousand tongues to sing," (p. 428, i.), and "Jesu, lover of my soul" (p. 590, i.). This volume supplied 54 hymns to the *Wes. H. Bk.*, 1780.

3. In 1741 the Wesleys issued *A Collection of Psalms and Hymns*, a volume of 126 pages, containing 165 compositions. This was not a reprint of the 1738 book, though containing a few of the pieces therein, but the *Psalms* were C. Wesley's version of various Psalms, and the *Hymns* were new. Only 3 of these found their way into the *Wes. H. Bk.* of 1780. After the death of John Wesley, Dr. Coke made additions thereto which doubled its size. It came into general use, so that the Conference of 1816 recommended it for "use in Methodist Congregations in the forenoon," from which it came to be called *The Morning Hymn Book*, and such it remained till 1831, when the *Suppl.* was added to the 1780 book.

4. In 1741 appeared *Hymns on God's Everlasting Love*, in 36 pages, containing 38 new hymns, of which 19 are in the *Wes. H. Bk.*, 1780. The 2nd ed. contains 84 pages; the 3rd is dated 1770.

5. In 1742 a new volume of *Hymns and Sacred Poems* appeared, with 304 pages and 155 new hymns, of which 102 were selected for the *Wes. H. Bk.* of 1780.

6. An enlarged ed. of the collection of *Psalms and Hymns* appeared in 1743, containing 138 hymns, 17 of which are in the 1780 book.

7. In 1744 three tracts of hymns were issued, with the titles of *Hymns for the Nativity*, 18 hymns; *Hymns for the Watchnight*, 11; and *Funeral Hymns*, 16. From these three 10 hymns are in the *Wes. H. Bk.*

8. Four tracts and one volume of hymns appeared in 1745. From two only of these have selections been made. *A Short View of the Differences between the*

Moravians and J. and C. Wesley contains 6 hymns, 3 of which are in the *Wes. H. Bk.* The second is a most important work: *Hymns on the Lord's Supper by Charles Wesley*, a volume of 141 pages and 166 hymns, "with a preface concerning the Christian Sacrament and Sacrifice, extracted from Dr. Brevint." From this work 20 hymns were selected for the *Wes. H. Bk.* of 1780. The *Hys. for the Lord's Supper* have been often reprinted, but generally without the preface, which was never intended, as Charles Wesley has only versified portions of Dr. Brevint's remarks, in some of the hymns. In the extracts from Dr. Brevint the doctrine of the True and Real Presence is taught, and Charles Wesley embodies the teaching of the preface in his verses. In the fourth section "Concerning the Sacrament as a Means of Grace," and in paragraph 5, are these words in reference to the efficacy of the Death of Christ: "This victim having been offered up in the fulness of times, and in the midst of the world, which is Christ's great Temple, and having been thence carried up to Heaven, which is His Sanctuary; from thence spreads Salvation all around, as the burnt-offering did its smoke. And thus His Body and Blood have everywhere, but especially at this Sacrament, a true and real presence." Catching the same inspiration, Charles Wesley expresses the same idea in at least seven of the hymns which follow:—

Hy. 33. "Drink Thy blood for sinners shed
Taste Thee in the broken Bread."

Hy. 57. "Who shall say how bread and wine
God into man conveys:
How the bread His flesh imparts,
How the wine transmits His blood?"

Hy. 65. "Now on the sacred table laid
Thy flesh becomes our food."

Hy. 77. "Taste Thee in the broken Bread
Drink Thee in the mystic wine."

Hy. 81. "We come with confidence to find
Thy real presence here."

Hy. 116. "To every faithful soul appear
And shew Thy real presence here."

Hy. 124. "Yet may we celebrate below
And daily thus Thine offering shew
Exposed before Thy Father's eyes
In this tremendous mystery:
Present Thee bleeding on the tree
Our Everlasting sacrifice."

It is worthy of remark, that Charles Wesley, in his *Journals*, makes no mention of the publication of this volume of *Hymns* during the year 1745, but from February to July of that year, he makes special mention of about a dozen Sacramental Services, which are described as occasions of much blessing to himself and to others; and during the octave of Easter he communicated every day. The latter half of the year, the subject is scarcely mentioned. It seems probable, therefore, that the book was passing through the press during the months when he was so much under Sacramental influence and power. In justice to C. Wesley, it should be recorded, that the "real presence" is not alluded to in any of the six thousand hymns he wrote, apart from this 1745 book, nor did he ever allude to it in his pulpit discourses. In his *Journals*, he names many instances of his baptizing adult persons, but the subject of Holy Baptism does not seem to have inspired his muse, except in "God of eternal truth and love," in the *Hymns for the use of Families*, 1767, and one or two others. This is the more noticeable when it is considered how strict he was generally in observing the ordinances of the Church.

9. The year 1746 was a remarkable one for the variety of subjects which occupied Charles Wesley's poetic mind; no less than *nine* separate tracts of hymns were issued during that year, including *Hymns for Times of Trouble; Hymns and Prayers for Children; On the Trinity; On the Great Festivals;* of *Petition and Thanksgiving for the Promise of the Father;* for *Our Lord's Resurrection;* for *Ascension Day; Graces before and after Meat*; and for the *Public Thanksgiving* in October of that year. These introduced 154 new compositions, of which only 12 found their way into the *Wes. H. Bk.* of 1780. The *Festival Hymns* had Lampe's Tunes issued with them, which insured for them a long term of popularity.

10. Only one new work was issued in 1747: *Hymns for those that seek and those that have Redemption in the Blood of Jesus Christ*, containing 72 pages and 52 new hymns, 25 of which were placed in the 1780 book.

11. In 1748, C. Wesley wrote a number of hymns on Marriage, the subject being then uppermost in his mind, but they were not then printed. He was married in the spring of 1749, and when the arrangements were made with his brother respecting his stipend, the question of house-furnishing was not considered. To meet the emergency, C. Wesley gathered up all his unpublished compositions, and, without consulting his brother John, issued them in two volumes. The work was sold by subscription through the preachers, was a great success, and fully accomplished the object contemplated. Those volumes extend to 668 pages, with 455 new hymns, with the old title "*Hymns and Sacred Poems.*" In that work will be found the largest number of the author's best hymns, and it has yielded 143 compositions to the 1780 book.

12. In 1750 only two hymn tracts appeared, *Hymns for New Year's Day*, and *Hymns Occasioned by the Earthquake, March 8th.* The first contained 7 new hymns, one of which has been in use in Methodist Services, once at least every year since it appeared: viz.:— the hymn sung at the close of every watch-night Service, commencing "Come let us anew, our journey pursue." The 2 hymns selected from the *Earthquake* Tract ("Woe to the men on earth who dwell," and "By faith we find the place above") are said to be amongst the boldest of the poet's theological conceptions. In 1753 appeared *Hymns and Spiritual Songs intended for the use of Real Christians.* This was followed in 1756 by an enlarged edition of the *Earthquake Hymns*, with 22 hymns; and *Hymns for the Year* 1756, particularly for the *Fast Day, Feb. 6th*, with 17 new hymns, of which 5 are in the 1780 book.

13. In 1758 was issued *Hymns of Intercession for all Mankind*, but being without author's name, the popular judgment hymn given therein, "Lo! he comes with clouds descending" (p. 681, i.), was, for nearly a century, attributed to Martin Madan. This tract has 34 pages and 40 new hymns, of which 8 are in the 1780 book.

14. Three new works were issued in 1759, namely, *Funeral Hys.*, enlarged to 70 pages, with 43 new hymns; *Hymns for the Expected Invasion*, with 8 new hymns; and *Hymns to be used on the Thanksgiving Day, November* 29, and after it 24 pages, with 15 new hymns.

15. In 1761 appeared a volume of 144 pages and 134 hymns, with the title, *Hymns for those to whom Christ is All in All.* This was a selection intended for popular use; it reached a 3rd ed. During the same year, John Wesley issued a volume of *Select Hymns for the Use of Christians of all Denominations*, to which was added an admirable selection of *Tunes Annext.* This useful volume was used at the Foundry; a 2nd ed., corrected, was issued in 1765, a 3rd in 1770, and a 4th in 1773. In 1761, to encourage and improve the vocal part of Divine Service, John Wesley issued *Sacred Melody; or, a Choice Collection of Psalm and Hymn Tunes;* another book of Tunes called *Sacred Harmony*, and an abridged ed. of the latter.

16. One of Charles Wesley's largest contributions to the service of song in the Church appeared in 1762, and was entitled *Short Hymns on Select Passages of Holy Scripture*, 2 vols., containing no fewer than 2030 new compositions, out of which 99 were selected for the 1780 book. This work was rigidly revised by the author, and was republished in a somewhat condensed form, in 2 vols., 1794–96, after the author's death. In that work are some popular hymns, and elegant renderings of Scripture phraseology.

17. *Hymns for Children* appeared in 1763, with 100 new compositions; and *Hymns for the Use of Families* in 1767, a volume of 176 pages and 188 hymns. In the same year came *Hymns on the Trinity*, with 132 pages and 182 hymns. From these three works 51 hymns are selected for the *Wes. H. Bk.*, 1780. Five or six other tracts of hymns followed, but out of these only one hymn found its way into the 1831 *Supplement* to the *Wes. H. Bk.* taken from *Hymns for the Nation and for the National Fast Day, February 8th*, 1782.

These are the original publications from which are derived all the Wesley hymns now in use in the Hymnals of all the churches. All these volumes and tracts (except the *Ps. & Hys.* printed at Charlestown in 1736–37), with *fac similes* of title pages, are reprinted in the *Poetical Works of John and Charles Wesley*, Lond. 1868–72 (13 volumes), and the same are tabulated with dates, titles, pages, sizes and number of hymns, in G. J. Stevenson's *Methodist H. Bk. Notes*, 1883, p. 635.

ii. *Wesleyan Methodists.*—1. With such a variety of works, most of which were occasionally used by the Methodist Societies, much confusion and difficulty naturally arose, so that John Wesley did wisely when, in 1779, (soon after he had opened his chapel in the

City Road, London), he prepared out of those numerous works a collection for general use in all his societies, which was issued in 1780. The necessity for such a work was felt all over the country. It extended to 504 pages, and 16 pages of contents and index, and included 525 hymns. The contents were divided into the five parts and twenty sections as still retained in the revised ed. of 1875. The 2nd ed., corrected, appeared in 1781, the 3rd in 1782, the 4th 1784, 5th 1786, 6th 1788, 7th 1791. Up to 1791 it remained unaltered, although, every edition having to be set up afresh, errors had crept in. These increased till 1797, when a few of the preachers presumed to prepare a new edition, which they issued with an ornamental title-page. In it about 36 hymns were changed, and some of the favourite hymns of the people, designedly excluded by J. Wesley, were included, and at the end 25 additional hymns were given, making the total 550. This edition gave so little satisfaction to the people that the Conference of 1799 appointed Dr. Coke, G. Storey, H. Moore, and Adam Clarke "to reduce the large Hymn Book to its primitive simplicity, as in the second edition, with liberty to add a note in places to explain difficult passages for the sake of the unlearned, and with discretionary power in respect to the additional hymns." They rigidly revised the book, omitted 6 of the additional hymns, extended the work to 560 hymns and published it in 1800. The added hymns introduced a new and important feature into the collection, which is a distinct landmark (so to speak) in the history of Methodism, by including 7 hymns by C. Wesley on *The Lord's Supper*. All the unsold copies of the 1797 book were destroyed, and the revised edition remained unaltered for thirty years.

2. The publication at Manchester in 1825 of a piratical edition of the Collection, together with copyright needs, and the desire for greater variety of hymns, led the Conference to appoint the Revs. Thomas Jackson and Richard Watson to make such a selection as would meet the wishes of the people, and in 1831 a *Supplement* was issued, extending the collection from 560 to 769 hymns. These were chosen from some of Charles Wesley's original MSS.; from his *Festival Hymns* and from the collection of *Psalms and Hymns* then known as the *Morning Hymn Book*. Many from Dr. Watts were also added, and a few of a popular character which were favourites with the people. The Preface is dated November 9, 1830, and in this *Dictionary* the date of this *Supplement* is given as 1830, the date of the *Preface*. Of the entire collection, including this *Supplement*, 668 hymns are by the Wesleys (father and three sons), and 101 by 20 other authors. Dr. Watts is represented by 66. Only two hymns in the book are specially adapted for Holy Baptism, one by Dr. Doddridge, commencing "See Israel's gentle Shepherd stand;" the other by C. Wesley, "God of eternal truth and love."

3. The copyright of the entire collection had for some years depended on only a few hymns, and when the right in those had run out, a new collection became a necessity. A collection was issued by a London publisher independently of the Conference, in 1873. It was an improvement on the 1831 book. It was compiled by a layman at Bristol, and included 1076 hymns, amongst them being many of the best modern compositions, and 71 chants and anthems. The Wesleyan Conference, however, could not recognise the work, and the Book Committee were obliged to prepare a new collection. A large committee took the matter in hand, and devoted much time and care thereto. The edition of 1800 up to hymn 539 was retained, but each hymn was compared with the original, and rigidly criticised; a few were omitted altogether; others had verses left out, or added; and in this way 49 hymns were changed in the standard part of the collection. The new *Supplement* includes 487 hymns. Its contents embrace what may be designated as a poetical body of divinity. In this respect it is more complete than the book prepared by John Wesley, in that it includes hymns for Holy Baptism, the Lord's Supper, and Prayers for children. It is divided into nine sections, in which the hymns are classified according to their subjects, or the season for which they are adapted, a special feature being the "Select Psalms." The authors and translators number 120. Of these 74 contribute each one hymn, and of the rest 41 have hymns therein, numbering from 2 to 9 each, the total ending with 11 by P. Doddridge, 13 by J. Montgomery, 58 by I. Watts, and 724 by C. Wesley. For the first time the authors' names are added in the index of first lines. *The Methodist Hymn Book, illustrated with Biography, History, Incident, and Anecdote*, by George John Stevenson, M.A., 1883, deals with this collection in an exhaustive manner.

4. Taken as a whole, whilst allowing for its distinct and definite advocacy of Methodist doctrine, and admitting the otherwise great preponderance of C. Wesley's hymns, we judge this book as ranking with the best in use amongst Protestant Christians. It is intensely Methodistic, and it is more. It retains the Standard Hymn Book, not wrongly so-called, which John Wesley gave to his people in 1780; and it has added thereto much that is choice and valuable from most branches of the Church of Christ. The wisdom displayed by the Conference in retaining the *Standard* portion of the old collection is realized when we find that it has done more to conserve the essential doctrines of Methodism amongst the multitude than the combined prose writings of all her divines.

5. The provision for *Children and Young Persons*, which is an important feature in modern hymnody, is not new, either in Methodism, or elsewhere. For the Methodists C. Wesley pub. his *Hymns for Children*, in 1763. Many of these compositions are far beyond the comprehension of children, but their object was attained in drawing attention to the spiritual wants and education of the young. In 1814, Joseph Benson, a preacher and divine of high repute with the Methodists, published:—

Hymns for Children and Young Persons, on the Principal Truths and Duties of Religion and Morality. Selected from various Authors, and arranged in a natural and Systematic Order. London, 1806.

Joseph Benson also published eight years afterwards:—

Hymns for Children, selected chiefly from the publications of the Revs. John and Charles Wesley, and Dr. Watts, and arranged in proper Order. London, 1814.

From the Preface to the first of these collections (the second has no preface), we find that it was compiled and published "to meet the wishes of many persons in different parts of the United Kingdom," but there is no indication that it (or the second collection either) had the official sanction of the Conference, although "printed at the Conference Office." The Conference, however, took up the matter at a later date, and in 1835 Thomas Jackson and Richard Watson, "compiled by the direction of the Methodist Book Committee in London":—

A Collection of Hymns for the Use of Wesleyan-Methodist Sunday Schools. London, 1835.

At the request of the same "Book Committee of the Wesleyan Conference," Dr. W. H. Rule compiled, and the Conference published, in 1857:—

The Wesleyan-Methodist Sunday-School Hymn-Book. London, 1857.

This was followed in 1870 by a "Selection of hymns suitable for use in Day and Sunday Schools," . . . "made by a number of Ministers, at the request of the Wesleyan Methodist Book Committee," which was compiled chiefly by the Rev. Samuel Lees, and published as:—

The Methodist Scholars' Hymn-Book. London, 1870.

Finally, in 1879, there was issued, after some delay which is apologised for in the preface:—

The Methodist Sunday-School Hymn-Book. A Collection of Hymns and Spiritual Songs for Use in Schools and Families. Compiled by Direction of the Wesleyan Methodist Conference. London, 1879.

This collection of 589 hymns, by a very large number of authors, is not only the best hymn-book for children extant amongst the Methodist Societies, but it has no equal elsewhere except the Church of England *Children's Hymn-Book* by Mrs. Carey Brock. Both the official hymn-books issued by the Conference have suitable tunes pub. with some of the editions. [See **Children's Hymns**, § iv.]

iii. *Methodist New Connexion.*—1. This branch of the Methodist family originated in 1796; the cause being the exclusion of Alexander Kilham from the ministry by the Conference of that year. From the time of J. Wesley's death, those preachers whom he had ordained had occasionally administered the Sacrament of the Lord's Supper. One of the old preachers who had done so, was much blamed for his conduct. Mr. Kilham wrote a defence of his conduct in *An Address to the Members and Friends of the Newcastle Society*, in which he also discussed the question of the right of the people to have the Sacrament from their own preachers. That address, in pamphlet form, was much commended by many of the old preachers, including Dr. Coke, H. Moore, J. Pawson, T. Taylor, W. Bramwell, S. Bradburn, and others, some of whom freely distributed the Address in their circuits. They also, by letters, encouraged Kilham to continue his advocacy of the rights of the people to the privileges asked for by them. Kilham wrote and spoke freely on the subject for a few years, and for so doing he was, at the desire of Mr. Mather, censured by the Conference of 1793. Other preachers, including Mr. Taylor and Mr. Bradburn, had also published their opinions in support of Kilham's views, but they were not censured. For this act of partiality, the Conference was blamed, and Kilham was encouraged by many preachers who desired to conciliate the Societies rather than the Conference. At the Conference of 1795, some steps were taken to reconcile the contending parties, under the name of the "Plan of Pacification," but it did not fully meet the case. Soon afterwards Kilham published a pamphlet entitled *The Progress of Liberty*, in which he pointed out the defects in the Plan of 1795, and sketched the *Outline of a Constitution.* This *Outline* included the following principles:—

1st. That the power to admit and expel members should be the act of the preachers with the consent of the people. 2. The members to have advice in choosing their leaders. 3. That local preachers be examined and admitted by preachers and lay officers conjointly. 4. That Quarterly Meetings should have a voice in recommending young men as preachers. 5. That the people have the right to representation in all the Church Courts, including the Annual Conference. 6. That religious worship be held in such hours as were most convenient for the people. 7. That the Societies receive the Sacraments of Baptism and the Lord's Supper from the hands of their own Ministers.

For publishing this pamphlet, and advocating the principles it contained, Kilham was tried and expelled from the ministry, in 1796. Those principles became the basis of the Methodist New Connexion, which took permanent form at a Conference held in August 1797, in Ebenezer Chapel, Leeds. Kilham's chief opponent was Alexander Mather, whom J. Wesley had ordained as a bishop to exercise authority in his Societies. The New Connexion was commenced with 9 circuits, 7 itinerant preachers (5 of whom had belonged to the parent Society), and over 5,000 members. It was in defence of the principles advocated by Kilham that the new Society was formed; and the preachers and lay-officers have exercised equal rights in the government of the Society throughout its history.

2. At the first the New Connexion adopted the use of the *Wes. H. Bk.*, but a few years later a *Supplement* was prepared by order of the Conference, and was designated *The Small Hymn Book.* It consisted of 276 hymns. This *Supplement* reached a 5th edition in 1810, and was used till the new hymn-book of 1835 was issued.

3. Soon after the Wesleyans issued their *Supplement* in 1831, the New Connexion Conference appointed a committee to prepare a revised and enlarged collection for use in their Societies. The Revs. Thomas Mills and William Shuttleworth were the acting members. The Preface says that they took from the *Wes. H. Bk.* and from its *Supplement* the best hymns "for poetic merit, happy Scriptural illustration, and those which most clearly expressed breathings after peace and holiness. With these were combined a number of other hymns from various authors, and a few by pious persons of poetic genius, composed for the work." Such hymns only were admitted as "gave prominence to those doctrinal and experimental truths which are the chief glory of Methodism." This work was

divided into seven parts, and forty-one sections. All the copyright hymns in the *Wes. H. Bk.* were omitted, and, as far as the Committee knew them, the names of authors were added to the hymns. This was the first official Methodist Collection with authors' names. The total number of hymns was 664, and of these nearly 50 were new, and by 27 authors not found in the *Wes. H. Bk.* This book was in use for over a quarter of a century, when it was superseded by the Collection published in 1863.

4. This *New Collection* was undertaken by a Committee, with the Rev. Henry Piggin as chief acting member. It was first issued in May, 1863, and included 1024 hymns by 130 authors. A collection of suitable tunes for each hymn, prepared by the Rev. James Ogden, has since been published.

5. Whilst Mr. Piggin and his coadjutors were preparing a new collection for congregational use, the Rev. John Stokoe, then a New Connexion minister, now a clergyman in the Irish Church, was preparing a smaller collection for use in their Sunday schools and homes, which was pub. in December, 1862, with the title *The Juvenile Hymn Book.* It contains 315 hymns, classified under seventeen sections, with authors' names added to each where known.

iv. *Primitive Methodists.*—1. This branch of the Methodist family originated in 1810 by the expulsion from the Methodist Society of Hugh Bourne (q.v.). Previous to this H. Bourne had compiled a small hymn-book, which he published in 1809. What was long known amongst the Primitives as *The Small Book* was issued in 1821, and consisted of 154 hymns, most of which were by Charles Wesley, and William Sanders, a few by Dr. Watts, and 16 by Bourne. This *Small Book* was widely known in all parts of the land by the first couplet in the book—

> "Christ he sits on Zion's hill,
> He receives poor sinners still,"

with the chorus:

> "I a soldier sure shall be
> Happy in Eternity."

2. With the growth of the Society, a larger number of hymns was required, and in 1824–25 Bourne prepared and issued what he called the *Large Hymn Book*, which included 536 hymns. Of these 16 were by William Sanders, 146 were the joint production of William Sanders and Hugh Bourne; a few were by Dr. Watts, Cowper, and Dr. Doddridge; 225 by Charles Wesley; and 20 new hymns by Bourne. A lengthy preface describes the Service of Song as set forth in the Old and New Testaments, and deals with Private Prayer, Preaching, Prayer Meetings, Class Meetings, Love Feasts, Camp Meetings, and Musical Instruments. Bourne says of the new hymns that they are "of a superior cast, and they lead into the mystery of faith."

3. As the Societies increased, a still greater variety of hymns was desired, and the Conference appointed the Rev. John Flesher to prepare an enlarged book. He acknowledges his own inability for performing the duty, but collected 852 hymns "from numerous popular authors, living and deceased, and enriched with original hymns and selected ones, altered or re-made." Mr. Flesher adds: "I had thought my lack of sufficient poetic genius and taste would save me from such an appointment, but when chosen, I was surprised, afraid, and humbled, and durst not disobey." This unqualified editor proceeded to correct and mangle over 225 hymns. It need not be added, that few but himself have approved of his work. In his preface he remarks:—

> "Knowing that Providence had not stereotyped the productions of any poet, I have freely altered or re-made hymns from authors of different grades of talent and reputation—an important item in strengthening the copyright."

This book, issued in 1854, may be safely described as the worst edited and most severely mutilated collection of hymns ever published.

4. The Conference of 1882 appointed a Committee to prepare an entirely new collection. This was published, in 1887, as *The Primitive Methodist Hymnal, compiled by a Committee appointed by the Conference of* 1882. It contains 1052 hymns by over 300 known authors and translators (besides hymns by several that are unknown), ranging from the earliest ages of hymnody to the present, and from the Unitarians on the one hand, to the Latin and Greek Churches on the other. It is divided into twelve sections, which are again subdivided: but the arrangement of subjects is more after the manner of the Congregationalists than that usually adopted in Methodist collections, and is the arrangement of Flesher's book simplified. It is supplied with the usual Indices of first lines of "verses," of "texts," of "subjects," &c., and a table of "authors and translators," with the numbers of their hymns. This last is in addition to the names of the authors being added to the hymns throughout the book. It is purely and intensely Methodistic, whilst in the number of its authors, in the comprehensiveness of its subjects, in the richness of its poetry, in the care and accuracy displayed in its text, and in the designations of authorship, it has no equal in Methodist hymnody.

5. Provision for the children in the Sunday schools has been made by the publication of the *Primitive Methodist Sunday School Hymn Book*, in 1879. It was edited by G. Booth, M.D., and William Beckworth. It is an admirable collection, is well edited, and is set to suitable music. Its use is extensive.

v. *United Methodist Free Churches.*—1. These Churches were formed by the amalgamation, in 1857, of several separate Societies, the members of which had formerly belonged to the Wesleyan Methodist Society. The first of these was that known as the *Protestant Methodists*, who, in 1827–28, came out on the Organ Question at Leeds. Another section was formed in 1834–35, when Dr. Samuel Warren was expelled, the proceedings against him arising chiefly out of the formation at that time of a Theological Institution. These two sections united to form the *Wesleyan-Methodist Association.* They used the *Wes. H. Bk.* with a small *Supplement* added. In 1849–50, owing to the expulsion of the Revs. James Everett, Samuel Dunn, and William Griffith from the Wesleyan Conference, another division resulted, and a Society designated the *Wesleyan Reformers* was established, which soon had

fifty thousand adherents. Mr. Everett was expelled on suspicion of having written *The Fly Sheets* and *Wesleyan Takings*, and published them anonymously; Mr. Dunn for publishing *The Wesley Banner*, a monthly magazine, and for declining to discontinue the work as desired by the Conference; Mr. Griffith for reporting the proceedings of the Conference in *The Wesleyan Times*. The body then formed by those who adhered to those ministers, at their Annual Delegate Meeting held in Sheffield, in August, 1852, appointed the Rev. James Everett to prepare a new edition of the *Wes. H. Bk.*, with the addition of such new hymns as would replace the copyright hymns which could not be used. The preface to that book is dated July 1st, 1853. The *Supplement* contained 243 hymns in addition to the hymns in the *Wes. H. Bk.* In these were included the compositions of 15 authors not then in the *Supplement* to the *Wes. H. Bk.* At the end of this collection there is an index which gives the source whence every hymn in the book is derived, together with the author's name. The collection contains 804 hymns.

2. When the *Wesleyan Methodist Association* and the *Wesleyan Reformers*, who united in 1857 to form the *Methodist Free Churches*, held their annual assembly in Sheffield, in 1859, they resolved to have a new hymn-book, and appointed the Revs. James Everett and Matthew Baxter to prepare the same. They were to retain all the original *Wes. H. Bk.* of 1780, and add "A Supplement of 250 hymns, and also hymns suitable for a Sunday School." The preface is dated October, 1860. Changes were made in 53 hymns, but none of the new hymns were by authors other than those who had already contributed. From No. 778 to 821 the hymns were all new. Five doxologies and two graces closed the collection of 828 hymns. The *Supplement* was issued in 1861 as a separate book, with the sub-title *Miscellaneous Hymns*. Their *Sunday School Hymns*, 1860, is a fairly good collection.

3. The *Methodist Free Churches* are compiling a new *Coll. of Hymns*, which may appear in 1889. A committee of ministers have been employed for a long time in its preparation. The *Sunday S. H. Bk.* appeared in 1888.

vi. *Bible Christians.*—1. The founder of this Society was William O'Bryan, a Cornishman, born February 6th, 1778, at Gunwen, Luxillian. His father owned a farm and was a Cornish miner. Both his parents were Methodists, and had heard John Wesley preach. They had preaching services in their own dwelling-house. William had a fair education, and the curate of the parish offered to prepare him for college. He was converted under the Methodists in May, 1789, was apprenticed to the drapery business, became worldly, lost his religion, and again gave his heart to God, November 5th, 1795. He heard J. Wesley preach twice, and received his blessing. He began to preach in 1801, was married in 1803, and made a local preacher in 1809. For preaching in villages beyond his own parish, where there was no Methodist preaching, he was expelled from the Methodist Society. Being urged to continue his preaching, he found in North Devon fourteen villages without any places of worship, and in November, 1814, he left his home to itinerate and preach in those places. In October, 1815, he preached in the house of Mr. Thorne at Shebbear, and, being urged to do so, he then formed those present into a religious Society. This Society was at first known by the name *Arminian Bible Christians;* afterwards the initial word was dropped, and they have since been known as *Bible Christians*, and sometimes, locally, *Brianites*. Their chief Societies are in Cornwall and Devonshire, but they have a few elsewhere. O'Bryan compiled their first hymn-book, about 1819, when their first Conference was held. In 1829 a separation took place. O'Bryan left the body in 1831, and went to America, where he died, January 8th, 1868. For his share in the copyright of the hymn-book, and for other claims, the Conference allowed him twenty pounds a year till he died. The hymn-book is divided into six parts and twenty-eight sections. The hymns are mostly those in use in the *Wes. H. Bk.*, but they are rearranged throughout, and several by 18 other authors were added. In July, 1862, a 4th ed. was issued, with 9 hymns changed, the names of authors added as far as known, the index of Scripture texts enlarged, and an index of verses. The 6th ed. is dated 1882. The Conference of 1885 appointed a committee to prepare a new and more comprehensive collection, to be published in due course.

2. In 1832, a Sunday School Union for the Bible Christians was formed at Shebbear, in Devonshire, and they published *The Child's Hymn Book* for use in their schools. In 1863 a new ed. was prepared and published, containing 272 hymns, more than 60 of which were new. That book has served the Connexion nearly a quarter of a century, and is still in favour. The hymns are carefully classified, but no authors' names are given.

vii. *Conclusion.*—When the Methodist Œcumenical Conference was held in City Road Chapel, in September, 1881, a suggestion was made to have one comprehensive hymn-book for all the branches of Methodism throughout the world. This course, however, has not been adopted.

Translations of English hymns into various European and other languages have been made for use by the various branches of the Methodist Societies on the Continent of Europe and on Mission Stations. In several instances these translations have been supplemented by original hymns in the vernacular, and composed chiefly by the resident missionaries. [See **Missions, Foreign.**]

The Methodist hymn-writers are very limited in number. The provision made by John and Charles Wesley for every aspect of Methodism, the stereotyped character of each book when issued, the great number of years it had to run before any omissions or additions could be made, and the intense affection of Methodists for their old hymns, have had much to do in producing this result. When at rare intervals outlets for pent-up poetic life were made in new editions of old books, and in collections for children and the young, W. M. Bunting, W. M. Punshon, B. Gough, J. Lyth, G. S. Rowe, J. Briggs,

E. E. Jenkins, M. G. Pearse, and a few others, have produced lyrics of merit and usefulness; but no great singer has appeared in Methodism since Charles Wesley was gathered to his fathers. [See **American Hymnody, p. 58, ii., and Various.**] [G. J. S.]

Methodist New Connexion Hymnody. [**Methodist Hymnody, § iii.**]

Methodist, Primitive, Hymnody. [**Methodist Hymnody, § iv.**]

Methodist United Free Church Hymnody. [**Methodist Hymnody, § v.**]

Methodist, Wesleyan, Hymnody. [**Methodist Hymnody, § ii.**]

Methodius I. [See **Greek Hymnody, § x. 2.**]

Methodius II., one of the Greek hymn-writers, d. 836. A native of Syracuse, he embraced the monastic life at Constantinople. He was imprisoned for nine years by Michael the Stammerer for his defence of the *Icons*. He was also scourged for the same cause by Theophilus, but escaped from his prison. At the triumph of the defenders of the *Icons*, he was made patriarch of Constantinople (842). His pieces are few. [See Εἰ καὶ τὰ παρόντα.] This is the same person as *Methodius I.* in Neale's *Hys. of the Eastern Church*. [H. L. B.]

Μήτραν ἀφλέκτως. [Ἔσωσε λαὸν.]

Metrophanes of Smyrna, was bishop of Smyrna towards the close of the ninth century. He was a partizan of Rome in her contest with Photius, and an adherent of his rival, Ignatius. He d. *circa* 910. His chief hymnological works are his Canons in honour of the Blessed Trinity, one of which has been published in *Anth. Graec. Carm. Christ.*, 1871, p. 254. They are eight in all, one for each Tone, and are sung at Matins on Sundays, the Canon changing with the Tone on each succeeding Sunday. A cento only, and that from the Canon for the Sunday of the Second Tone, from the *Octoechus*, has been rendered into English. This is Dr. Neale's "O Unity of Threefold Light" (*Holy Trinity*), a *tr.* of a cento:—Τριφεγγὴς Μονὰς Θεαρχική, pub. in his *Hymns of the E. C.*, 1862, in 3 st. of 8 l. In 1867 it was given with a doxology of 4 l. and a slight alteration in the *People's Hymnal*; and again in the S. P. C. K. *Ps. & Hys.*, the *Hymnary*, and other collections. [J. J.]

Meusel, Wolfgang, s. of Anton Meusel (*Meusslin, Mäusslein, Mosel, Mösel, Musculus*, &c.), cooper at Dieuze in Lorraine, was b. at Dieuze, Sept. 8, 1497. He studied for short periods in the schools at Rappoltsweiler, Colmar, and Schlettstadt, between times wandering over the country and earning his way by his singing. In 1512 he happened to come to the Benedictine monastery at Lixheim near Saarburg, just as Vespers were being sung. His beautiful voice, as he joined in, led the monks to receive him, and here he studied music, and became organist to the cloister. In his 20th year he devoted himself to the study of theology, and soon after began to preach in the church at Lixheim, and in the neighbouring village churches. In 1518 he became acquainted with Luther's writings and embraced his views, but did not leave Lixheim till 1527, after he had declined to be elected as prior. On Dec. 26, 1527, he was formally married at Strassburg to a niece of the former prior at Lixheim. As they were without means she had to take a place as domestic servant, and he, after trying in vain to earn his living as a linen-weaver, was about to attempt to get work as a day-labourer on the fortifications, when he was appointed pastor at the village of Dorlitzheim, near Strassburg. In 1529 he became diaconus of the cathedral church at Strassburg, and then, in the beginning of 1531, was sent to Augsburg, where he for some time officiated in the Holy Cross Church, and, after the Reformation had gained the upper hand, became, in 1537, chief pastor of the Cathedral. When the Interim [see **Agricola, p. 31, i.**] was forced on the magistracy in June, 1548, Meusel left Augsburg. Thereafter he had to flee from place to place, residing for longer or shorter periods at Basel, Constanz, St. Gall, and Zürich. He finally was invited to Bern as professor of theology, and went there in April, 1549. In gratitude for this timely help he refused various lucrative appointments offered to him from time to time. On Sunday, Aug. 22, 1563, he felt an attack of fever while preaching at Bern, and d. on the following Sunday, Aug. 29, 1563. (*Koch*, ii. 83; *Allg. Deutsche Biog.*, xxiii. 95, &c.) Meusel's best-known work is his Commentary on the Psalms, pub. in 1550. Eight hymns are ascribed to him, six of which are printed by *Wackernagel*, iii., Nos. 946–951. A seventh, a *tr.* of the "Christe, qui lux es et dies," is noted at **p. 227, ii.** The eighth is:—

Der Herre ist mein treuer Hirt, Hält mich in seiner Hute. Ps. xxiii. This appeared in the Augsburg *G. B.*, 1531, and thence in *Wackernagel*, iii. p. 122, in 5 st. of 7 l. *Wackernagel*, seeing that Meusel wrote another version of this Psalm (beginning "Mein Hirt ist Gott, der Herre mein"), and that the version above was not given with his name till in the Nürnberg *G. B.* of 1601, gives it as anonymous. It was included in Babst's *G. B.*, 1545, in most subsequent collections up to 1700, and in the Berlin *G. L. S.*, ed. 1863, No. 411. In the Strassburg *G. B.*, 1560, and many later books, it begins "Der Herr ist mein getreuer Hirt." *Tr.* as:—

(1) "The Lord God is my Pastor gude," in the *Gude and Godlie Ballates*, ed. 1568, f. 47 (1868, p. 79). (2) "The Lord my faithful Shepherd is," in the *Moravian H. Bk.*, 1754, pt. ii., p. 374. In the 1789 and later eds. (1886, No. 430) it begins "The Lord my Shepherd is and Guide." (3) "The Lord He is my Shepherd kind," by *Miss Manington*, 1863, p. 20. [J. M.]

Meyfart, Johann Matthäus, was b. Nov. 9, 1590 at Jena, during a visit which his mother (wife of Pastor Meyfart of Wahlwinkel, near Waltershausen, Gotha) was paying to her father. He studied at the Universities of Jena (M.A. 1611; D.D. 1624) and Wittenberg, and was thereafter for some time adjunct of the philosophical faculty at Jena. In 1616, he was appointed professor in the Gymnasium at Coburg and in 1623 director; and during his residence at Coburg was a great moral power. When his colleagues in the Gymnasium made a complaint to the government regarding a dissertation (*De disciplina ecclesiastica*), which he pub. in 1633, he accepted the offer of the professorship of theology in the revived University of Erfurt. He entered on his work at Erfurt, July, 1633, was rector of the University in 1634, and in 1636 became also pastor of the Prediger Kirche. He d.

at Erfurt, Jan. 26, 1642 (*Koch* iii. 117; *Allg. Deutsche Biog.* xxi. 646, &c.).

Meyfart's devotional works (*Tuba poenitentiae prophetica*, 1625; *Tuba Novissima*, 1626; *Höllisches Sodoma*, 1629; *Himmlisches Jerusalem*, 1630; *Jüngste Gericht*, 1632) passed through various editions, and produced a great impression by their vivid picturing and their earnest calls to repentance and amendment of life. His well-meant efforts, by books and otherwise, towards raising the tone of student life in Germany, and his exposition of the excesses and defects in both academical and churchly life at that period, brought him much ill will and opposition, and did not produce useful fruit till much later. His hymns were few in number, and appeared mostly in his devotional books.

Only one of Meyfart's hymns has passed into English, viz.:—

Jerusalem, du hochgebaute Stadt. *The New Jerusalem.* This splendid hymn appeared in his *Tuba Novissima*, Coburg, 1626 [Ducal Library, Gotha], a volume containing four sermons preached at Coburg on the Four Last Things, viz. Death, Last Judgment, Eternal Life, and Eternal Punishment. It forms the conclusion of the third sermon (on St. Matt. xvii. 1–9) which is entitled "On the joy and glory which all the Elect are to expect in the Life everlasting." This conclusion is reprinted verbatim et literatim (i.e. with the introductory and closing sentences, and the connecting sentences between st. i., ii., iii. and iv.) in the *Blätter für Hymnologie*, 1883, pp. 120–124. The text of the hymn, in 8 st. of 8 l., is given unaltered, according to the marginal directions of the original (save st. vii. l. 6, where the original is "Man spielt"), as No. 1537 in the Berlin *G. L. S.*, ed. 1863. Of it Lauxmann, in *Koch* viii. 669, says:—

"The hymn is a precious gem in our Treasury of Song, in which one clearly sees that from it the whole heart of the poet shines out on us. Meyfart had his face turned wholly to the Future, to the Last Things; and with a richly fanciful mysticism full of deep and strong faith, he united a flaming zeal for the House of the Lord, and against the abuses of his times."

He adds that the hymn was a great favourite with Charles Gützlaff, the apostle of China (d. at Hong-Kong, Aug. 9, 1851), whose last words were "Would God I were in thee" (st. i. l. 3); and of Julius Schnorr of Carolsfeld, the well-known painter, whose last work was the illustrating of this hymn, and at whose funeral in 1872 it was sung. The popularity of the hymn was greatly aided by the magnificent melody, generally ascribed to Melchior Franck [b. at Zittau, 1580; c. 1604, capellmeister at Coburg; d. at Coburg, June 1, 1639], but not yet traced earlier than to the Erfurt *G. B.*, 1663.

Translations in C. U.:—

1. Jerusalem, thou city built on high. A good *tr.* of st. i.–iv., vii., as No. 112 in the Dalston Hospital *H. Bk.*, 1848.

2. Jerusalem, thou city built on high. A good *tr.* of st. i., iv., vi., vii., by A. T. Russell, as No. 261 in his *Ps. & Hys.*, 1851. St. i., ll. 1, 2, 4 are from the 1848 *tr.* The form in Dr. Pagenstecher's *Coll.*, 1864, No. 288, is i. ll. 1–4, ii. as 1848; i. ll. 5–8, vii. as 1851.

3. Jerusalem, thou city fair and high. A good and full *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 220; repeated in her *C. B. for England*, 1863, No. 193, set to the melody of 1663. Included in full in the Ohio Luth. *Hymnal*, 1880, and, abridged, in the Pennsylvania Luth. *Ch. Bk.*, 1868, and the *Uppingham and Sherborne School H. Bk.*, 1874.

4. Jerusalem! high tow'r thy glorious walls. A good and full *tr.*, by Bp. W. R. Whittingham, in the Amer. Epis. *Hys. for Church and Home*, 1860, No. 414; and the Amer. Epis. *Hymnal*, 1871. St. i., iv., viii. are in M. W. Stryker's *Christian Chorals*, 1885.

Translations not in C. U.:—

(1) "Jerusalem, thou city of the skies." In the U. P. *Juvenile Miss. Mag.*, Dec. 1857. (2) "Jerusalem! thou glorious city-height." By *Mrs. Bevan*, 1858, p. 19, repeated in L. Rehfuess's *Church at Sea*, 1868. (3) "Jerusalem, thou high-built, fair abode." In the *Christian Examiner* (Boston, U. S.), Sept. 1860, p. 254. (4) "Jerusalem, thou city rear'd on high. By *Miss Manington*, 1863, p. 94. (5) "Jerusalem! thou city towering high." By Miss Cox, in her *Hys. from the Ger.*, 1864, p. 101, and in *Lyra Mystica*, 1865, p. 365. (6) "Jerusalem! thou city builded high." By Miss Burlingham, in the *British Herald*, April, 1866, p. 249, and Reid's *Praise Bk.*, 1872. (7) "Jerusalem! high tow'r thy glorious walls." A full and spirited *tr.* by J. H. Hopkins, in his *Carols, Hys. and Songs*, 1882, p. 182, dated 1862. St. i., ll. 1–2, are taken from Bp. Whittingham's version. [J. M.]

Middleton, Thomas Fanshaw, D.D., s. of Thomas Middleton, Rector of Redlestou, in Derbyshire, was b. there on Jan. 26, 1769. He was educated first by his father, then at Christ's Hospital, and finally at Pembroke Hall, Cambridge (B.A. in honours 1792). He was successively Curate of Gainsborough; Rector of Tansor, Northamptonshire, 1795; Vicar of St. Pancras, 1810; Archdeacon of Huntingdon, 1812; and the first bishop of Calcutta, 1814. He d. in Calcutta, July 8, 1822. Bishop Middleton's publications were mainly confined to various Sermons and Charges, and a work on the Greek Article. In 1824 his *Sermons and Charges* were collected and pub. with a short *Memoir*, by Dr. H. R. Bonney. At p. xciv. the only hymn ascribed to him is given with the explanation that it was composed by the Bishop "and always sung on new year's day, by his desire." It is: "As o'er the past my mem'ry strays" (*New Year*), in 4 st. of 4 l. It was printed in the August number of Carus Wilson's *Family Visitor*, 1826; again in Hall's *Mitre Hymnal*, 1836, and later in several collections. Orig. text in *Bk. of Praise*, 1862, p. 238. [J. J.]

Midlane, Albert, was b. at Newport, Isle of Wight, Jan. 23, 1825, and has been engaged in business in that town for many years. To his Sunday school teacher he ascribes the honour of prompting him to poetic efforts: and the same teacher did much to shape his early life. His first printed hymn, "Hark! in the presence of our God," was written in September, 1842, at Carisbrooke Castle, and printed in the *Youth's Magazine* in November of the same year. Since then he has written over 300, and of these a large proportion are in C. U. They appeared in magazines and small mission hymn-books, including:—

(1) *The Youth's Magazine*; (2) *The British Messenger*; (3) *The London Messenger*; (4) Trotter's *Evangelical Hymn Book*, 1860; (5) *The Ambassador's Hymn Book*, 1861; (6) Second ed. of the same, 1868; (7) *Hymn Book for Youth*; (8) *Good News for the Little Ones*, 1860; (9) William Carter's *Gospel Hymn Book*, 1862; and several other works of a similar kind.

In addition to several small works in prose, Mr. Midlane has gathered his verse together from time to time and published it as:—

(1) *Poetry addressed to Sabbath School Teachers*, 1844; (2) *Vecta Garland*, 1850; (3) *Leaves from Olivet* 1864; (4) *Gospel Echoes*, 1865; (5) *Above the Bright Blue Sky*, 1867; (6) *Early Lispings*, 1880.

Of the hymns contained in these works nearly 200 have been in C. U. from 1861 to 1887, the most popular being "There's a Friend for little children." The hymn-books, however, in which many of them are found are usually very small, are used in what are commonly known as Gospel Missions, and have gradually given way to other and more important collections. We therefore append only those hymns which are at the present time in use in official or quasi-official hymn-books, or such collections as have a wide circulation. Those hymns which are omitted from the following list may be found in the works given above, and especially in the *Gospel Echoes.* The bracketed dates below are those of the composition of the hymns.

i. Given in Trotter's *Evangelical Hymn Book*, 1860.

1. How sweet the cheering words. (Aug. 1860.) *The Gospel.*
2. Lord Jesus, save! (July, 1860.) *Lent.*

ii. Given in *The Ambassador's Hymn Book*, 1861.

3. Angels rejoice o'er sinners saved. (Aug., 1860.) *Joy in Heaven over Repenting Sinners.*
4. Come to the royal feast. (Aug., 1860.) *The Gospel Feast.*
5. Father, bless the heavenly message. (Aug., 1860.) *Divine blessing implored.*
6. How vast, how full, how free. (Aug., 1860.) *Divine Mercy.*
7. I am not told to labour. (June 25, 1860.) *Salvation by Faith.*
8. Jesus died upon the tree. (Aug. 13, 1860.) *Good Friday.*
9. Lord, prepare the hearts of sinners. (Aug. 28, 1861.) *Preparation of the heart.*
10. Not all the gold of all the world. *Peace through Jesus.*
11. Now we'll render to the Saviour. (Sept. 1, 1861.) *Praise for Salvation.*
12. O what a gift the Father gave. (Aug. 22, 1860.) *The Gift of The Son.*
13. O what a Saviour is Jesus the Lord. (Aug. 29, 1861.) *Jesus the Saviour.*
14. Passing onward, quickly passing. (Sept. 10, 1861.) *Prepared?*
15. Salvation, Lord, is Thine. (Aug., 1860.) *Salvation through Jesus.*
16. Sinner, where is room for doubting? (Sept., 1861.) *Expostulation.*
17. Soft the voice of mercy sounded. *Grace.*
18. The perfect righteousness of God. (Sept. 21, 1861.) *God our Righteousness.*
19. There is a throne of grace. (Sept. 14, 1860.) *The Throne of Grace.*
20. We speak of the mercy of God. (Sept. 19, 1861.) *Divine Mercy.*

iii. Given in W. Carter's *Gospel Hymn Book*, 1863.

21. Can any say, I do believe? (Aug., 1860.) *Assurance in Christ.*
22. If Jesus came to seek and save. (Oct., 1861.) *Salvation in Jesus.*

iv. Given in *Leaves from Olivet*, 1864.

23. See the blessed Saviour dying. (Oct. 5, 1860.) *Good Friday.*
24. Sweet the theme of Jesus' love. (April 22, 1862.) *The Love of Jesus.*

v. Given in *Gospel Echoes*, 1865.

25. Come and welcome to the Saviour. (June 8, 1862) *Invitation.*
26. God be gracious to a sinner. (May 21, 1861.) *Lent.*
27. God speaks from heaven; in love He speaks. (July, 1860.) *Love and Mercy of God.*
28. Hark! the cry, Behold He cometh. (June 8, 1862.) *Advent.*
29. He saves because He will. (April 20, 1862.) *The "I Wills" of Jesus.*
30. How solemn are the words. (Aug. 1, 1865.) *The New Birth.*
31. Himself He could not save. (Sept., 1861.) *Good Friday.*
32. I once was bound in Satan's chains. *Pardon.*
33. Jesus lived. He lived for sinners. (Jan. 4, 1862.) *Easter.*
34. Jesus never answered "Nay." (May 13, 1862.) *Jesus always the same.*
35. Jesus the blessed centre is. (June 8, 1862). *Father glorified in the Son.*
36. Jesus, the risen Saviour. (July 31, 1862.) *Easter.*
37. Jesus, the soul that trusts in Thee. (May 7, 1864.) *Salvation through Jesus.*
38. Look, poor sinner, look to Calvary. *Good Friday.*
39. Lord, when I think upon the love. (Oct. 1, 1860.) *The Love of Jesus.*
40. Peace with God! How great a treasure (Oct. 18, 1861.) *Peace.*
41. Salvation! What a precious word. (Nov. 22, 1861.) *Salvation.*
42. Scripture says Where sin abounded. (March 3, 1862.) *Abounding Grace.*
43. Shall Jesus' love be spoken? (May 4, 1862.) *Love of Jesus.*
44. The Lamb was slain, the blood was brought. (Aug. 24, 1862.) *The Passover.*
45. The silver trumpets sounding. (May 7, 1862.) *The Year of Jubilee.*
46. There is a rest for weary souls. (Dec. 4, 1863.) *Rest. Peace in Jesus.*
47. 'Tis the voice of mercy calls thee. (Nov. 5, 1861.) *Mercy.*
48. When the Saviour said "'Tis finished." (Oct., 1861.) *Good Friday.*
49. When God begins His gracious work. (Dec. 27, 1860.) *God Unchangeable.*
50. Who can praise the blessed God? (Oct., 1861.) *Praise for Salvation.*
51. Why those fears, poor trembling sinner. *Safety in Jesus.*

vi. Given in the *Ambassador's Hymn Book*, 2nd ed., 1868.

52. Life from the dead, eternal life. (Oct. 11, 1867.) *Work of the Holy Spirit.*
53. Stern justice cries for blood. (March 2, 1867.) *The Atonement.*

vii. *Various.*

54. Apart from every worldly care. (June, 1866.) *Prayer Meetings.* Written for Spurgeon's *O. O. H. Bk.* 1866.
55. Be not weary, toiling Christian. (Feb., 1857.) *Encouragement.* In the *British Messenger*, Sept., 1857.
56. Eighteen hundred years ago. (Aug., 1859.) *Fulness of Time.* In the *London Messenger*, April, 1861.
57. Father, for Thy promised blessing. (Feb. 20, 1860.) *Outpouring of the Spirit desired.* In *The Revival*, July, 1860.
58. God bless our Sunday School. *S. School Anniversary.* First printed in the Baptist *Children's Magazine*, July, 1844. It has passed into numerous collections for children, but usually st. ii. is omitted, thus reducing it to 3 st.
59. He comes! He comes! the Bridegroom comes. (Sept. 9, 1850.) *Advent.* In *The Present Testimony*, 1851.
60. Kept by the power of God. (May 6, 1858.) *Security in God.* In the *London Messenger*, Sept., 1860.
61. Let the waves of blessing roll. (Jan. 6, 1868.) *Missions.* In the *Enlarged London H. Bk.*, 1873.
62. Lord, 'our waiting spirits bow. (June, 1866.) *Prayer Meetings.* Written for Spurgeon's *O. O. H. Bk.*, 1866.
63. Love us freely, blessed Jesus. (July 2, 1858.) *Lent.* In the *Churchman's Penny Magazine*. Oct., 1858.
64. Never perish! words of mercy. *Mercy in Christ.* Printed in the monthly *Girdle*, June, 1857, and in the *British Messenger*, Aug. 1857, in 4 double st. In the collections it is reduced to the first two stanzas.
65. No separation, O my soul. (May 6, 1863.) *Perseverance.* In the *British Herald*, Aug., 1863.
66. Nought but the voice of God can speak. (Jan. 29, 1863.) *All things are of God.* In the 1873 *Appx.* to Snepp's *S. of G. & Glory.*
67. Now, O joy, my sins are pardoned. *Pardon and Peace.* (Nov. 9, 1860). Printed in the *London Messenger*, March, 1861, then in the *Gospel Echoes*, 1865; and then in several hymn-books. The original began, "Once I sang, but not in earnest." Usually st. ii., iii., of 8 l., are given as "Now, O joy, &c."
68. O art thou an heir of glory? (June 4, 1861.) *Cautions.* In *H. Bk. for Youth*, 1862.
69. O what a glorious truth is this. (Aug. 3, 1860.) *Jesus Died.* In the *London Messenger*, Sept., 1860.

70. Once it was mine, the cup of wrath. (Aug. 8, 1860.) *Wrath and Pardon.* In the *London Messenger*, Oct., 1861.

71. Onward, upward, heavenward. (Feb. 7, 1860.) *Pressing Onward.* In the *London Messenger*, March, 1861.

72. Perennial spring of pure delight. (March 17, 1864.) *Jesus All in All.* In the *London Messenger*, Jan., 1865.

73. Sheltered by the [Thy] sprinkled blood. (Sept. 23, 1863.) *Safety in Jesus.* In the *London Messenger*, Feb. 1864.

74. Showers of blessing, gracious promise. (April 19, 1862.) *Missions.* In the *London Messenger*, Aug., 1862, and *Leaves from Olivet*, 1864.

75. The Church of God, amazing, precious thought. (July 6, 1857.) *The Church.* In *The Present Testimony*, 1858, and *Leaves from Olivet*, 1864.

76. The whispers of Thy love divine. (May 3, 1868.) *Love of God.* In the *Island Greeting*, Oct., 1872.

77. Though billows round me roll. (April 2, 1853.) *Trust.* In *Food for Christ's Flock*, 1853.

78. 'Tis finished, cried the dying Lamb. (Feb. 21, 1850.) *Good Friday.* In the *Baptist Children's Magazine*, 1850.

79. 'Tis heaven where Jesus is. (Oct. 23, 1862.) *Joy and Peace in Jesus.* In the *Enlarged London H. Bk.*, 1873.

80. Together all things work for good. (Aug. 14, 1860.) *All work for Good.* In the *Enlarged London H. Bk.*, 1873.

81. Waiting for Jesus, and loving while waiting. (Jan. 9, 1872.) *Second Advent desired.* In the 1873 *Appx.* to Snepp's *S. of G. & Glory.*

82. Without a cloud between. (Mar. 18, 1862.) *Jesus, Face to Face.* In the *London Messenger*, June, 1862.

83. Yet awhile; how sweet the thought. (Dec., 1864.) *Second Advent desired.* In the *London Messenger*, 1865.

The collections in which these hymns are mainly found are Spurgeon's *O. O. H. Bk.*, 1866; Snepp's *Songs of G. & G.*, 1872–3; Hurditch's *Enlarged London H. Bk.*, 1873, and smaller books for Evangelical mission work. Of Mr. Midlane's hymns as a whole, Miller's estimate that "His hymns are full of spiritual thought, careful in their wording, and often very pleasing without reaching the highest form of poetical excellence" (*Singers and Songs*, p. 572), is just. A marked feature of these hymns is the constant and happy use of Scripture phraseology. [J. J.]

Midst scenes of confusion and creature complaints. *D. Denham.* [*Heaven Anticipated.*] This hymn appeared in the 1826 *Appendix* to J. Rees's *Coll.*, No. 168, in 5 st., and again in Denham's *Saint's Melody*, &c., 1837, No. 740, in 6 st. of 4 l. It is given in a few collections in G. Britain and America. [J. J.]

Mighty Father! Blessed Son! *J. S. B. Monsell.* [*Holy Trinity.*] Appeared in his *Spiritual Songs*, 1857, in 9 st. of 9 l., as the hymn for Trinity Sunday. In the *Hymnal Comp.*, 1876, and the *Prim. Meth. Hymnal*, 1887, st. i., iv., and ix. of this text are given as No. 197. In Dr. Monsell's *Hys. of Love and Praise*, 1863, the same hymn is rearranged and partly rewritten (but still retaining the opening lines) in 9 st. of 3 l. Snepp, in printing this form of the hymn in his *Songs of G. & G.*, 1872, has divided it into three parts, and added this note thereto:—

"Note the Symbolic Form—three lines harmonizing in each verse; three verses in each division; three divisions making one hymn.'

This form of the text, but usually without these divisions, is also in Thring's *Coll.*, 1882, and others. [J. J.]

Miles, Elizabeth, née Appleton, was b. at Boston, U.S.A., March 28, 1807, and married in 1833 to Solomon P. Miles, Head Master of the Boston High School, and afterwards the Principal of a private school for young ladies in the same city. He d. in 1842. On leaving Boston, Mrs. Miles went to reside with her son at Brattleborough, Vermont. Her principal hymns are:—

1. **The earth all light and loveliness.** Part i. *Summer.*

2. **When on devotion's seraph wing.** Part ii., st. v., vii. *Foretaste of Heaven.* These two parts appeared as one hymn in *The Christian Examiner*, 1828.

3. **Thou Who didst stoop below.** *Looking unto Jesus.* Appeared in *The Christian Examiner*, 1827. Sometimes it begins with st. ii., "It was no path of flowers," as in the Boston Unitarian *Bk. of Hymns*, 1846.

4. **Father, direct my ways.** *Divine Guidance desired in Affliction.* In the Boston *Book of Hys.*, 1846; the Boston *Hys. of the Spirit*, 1864; and some other collections, it begins with st. ii., "Thou, infinite in love."

Three additional hymns were pub. for the first time in Putnam's *Singers and Songs of the Liberal Faith*, 1875. [F. M. B.]

Millard, James Elwin, D.D., was b. May 18, 1823, and educated first at Magdalen College School, and then at Magdalen College, Oxford (B.A. in honours, 1845). Taking Holy Orders, he became Curate of Bradfield, Berks, 1846; Head Master of Magdalen College School, 1846; Fellow of his College, 1853; and Vicar of Basingstoke, 1864. Dr. Millard has pub.:—

(1) *The Island Choir, or the Children of the Child Jesus*, 1847; (2) *Historical Notices of the Office of Choristers*; and (3) *A Short Account of Basingstoke, Basing and the Neighbourhood*, 1874. He also contributed a few hymns to the Rev. T. F. Smith's *Devout Chorister*, 1848.

From the *Devout Chorister* the following hymns have come into C. U.:—

1. God eternal, mighty King. *Te Deum.*
2. In deep humiliation. *Ascension.*
3. Last night I lay a-sleeping. *Carol.*

The first of these passed, with alterations, into *Hys. & Introits* (Masters), 1852, with further alterations into *H. A. & M.*, 1861. The text was corrected in Biggs's Annotated *H. A. & M.*, 1867. The hymn is widely known. [J. J.]

Miller, Emily, née Huntingdon. [Various.]

Miller, Josiah, M.A., was b. at Putney, April 8, 1832, and educated for the Congregational ministry at Highbury College, also graduating M.A. at the University of London, 1855. After holding pastorates at Dorchester, Long Sutton, and Newark, he became Secretary of the "British Society for the Propagation of the Gospel among the Jews," and subsequently of the "London City Mission." He d. in London, December, 1880. He pub.:—

(1) *Our Hymns: their Authors and Origin*, 1866. The groundwork of this volume was the leading hymn-books of the Congregational body. (2) *Our Dispensation*, 1868. (3) *Singers and Songs of the Church: being Biographical Sketches of the Hymn-writers in all the Principal Collections. With Notes on their Psalms and Hymns*, Lond., Longmans, 1869. This was an extension of *Our Hymns* to twenty-five representative English hymn-books of various denominations. (4) *Christianum Organum*, 1873.

Mr. Miller rendered great service to hymnology by the production of *Our Hymns* and

Singers and Songs. These works, and especially the latter, furnished the fullest illustrations of hymnody, which up to the time of their publication had appeared in English, and embodied a great mass of information which had been gathered by the author and other workers in the same field, notably D. Sedgwick, C. D. Hardcastle, G. J. Stevenson, and Dr. C. Rogers. Considering the wide ground which it covered, it was an accurate and painstaking work. Where it fails is usually in omissions, and not in positive errors. His statements are generally correct so far as they go, but recent researches in hymnody have shown that in numerous instances they did not go far enough. The Greek, Latin, German, and American portions of his work are especially weak. His main strength is in his Biographies. [W. G. H.]

Millions within Thy courts have met. *J. Montgomery.* [*Sunday Evening.*] Pub. in his *Poetical Works*, 1841, vol. iv. p. 293, in 10 st. of 6 l.. and again in his *Original Hys.*, 1853, No. 120, where it is headed "Evening Song for the Sabbath-Day." Its use, especially in America, is extensive, but it is usually abbreviated. In *Kennedy*, 1863, and one or two others it begins "*Thousands* within Thy courts have met." Also given as, "Within Thy courts have millions met." [J. J.]

Mills, Elizabeth, née King, dau. of Philip King, was b. at Stoke Newington in 1805; married to Thomas Mills, M.P., and d. at Finsbury Place, London, April 21, 1829. Her popular hymn:—

We speak of the realms of the blest [*Heaven*] is thus annotated in Miller's *Singers and Songs*, &c., 1869, p. 483: "We are much indebted to John Remington Mills, Esq., M.P., for information about this hymn, written by his accomplished relative. The original has 6 st. and was composed after reading 'Bridges on the 119th Psalm' (on ver. 44, p. 116), 'We speak of heaven, but oh! to be there.' . . . Already deservedly a favourite, new interest will be added to this hymn when we know that the authoress was early called to 'the realms of the blest,' of which she sang so sweetly, and that she wrote this hymn a few weeks before her death." The text of this hymn is usually given in an imperfect form. The corrections are supplied by W. F. Stevenson in his *Hys. for Church and Home*, 1873, "Children's Hymns," No. 151, and the note thereon. Few children's hymns have been received with more favour. It is found in almost every hymn-book published for Children in Great Britain and America during the last fifty years. In some collections it begins, "We *sing* of the *land* of the blest"; and in others, "We *talk* of the *land* of the blest." [J. J.]

Mills, Henry, D.D., s. of John Mills, was b. at Morriston, New Jersey, March 12, 1786, and educated at the New Jersey College, Princeton, where he graduated in 1802. After being engaged in teaching for some time at Morristown and elsewhere, he was ordained Pastor of the Presbyterian Church of Woodbridge, New Jersey, in 1816. On the opening of the Auburn Theological Seminary in 1821, he was appointed Professor of Biblical Criticism and Oriental Languages, from which he retired in 1854. He d. at Auburn, June 10, 1867. In 1845 he pub. *Horae Germanicae; A Version of German Hymns.* This was enlarged in 1856. The *trs.* are not well done, and very few are now in C. U., although 18 and 9 doxologies were given in the Lutheran General Synod's *Coll.*, 1850. Many are noted in the articles on German hymn-writers and hymns throughout this Dictionary. [F. M. B.]

Milman, Henry Hart, D.D., the youngest s. of Sir Francis Milman (who received his Baronetage as an eminent Court physician), was b. Feb. 10th, 1791, and educated at Dr. Burney's at Greenwich, and subsequently at Eton. His career at B. N. C., Oxford, was brilliant. He took a first class in classics, and carried off the Newdigate, Latin Verse, Latin Essay, and English Essay. His Newdigate on the *Apollo Belvedere*, 1812, is styled by Dean Stanley "the most perfect of Oxford prize poems." His literary career for several years promised to be poetical. His tragedy *Fazio* was played at Covent Garden, Miss O'Neill acting Bianca. *Samor* was written in the year of his appointment to St. Mary's, Reading (1817); *The Fall of Jerusalem* (1820); *Belshazzar* and *The Martyr of Antioch* (1822), and *Anne Boleyn*, gained a brilliant reception from the reviewers and the public. He was appointed Poetry Professor at Oxford in 1821, and was succeeded ten years after by Keble. It must have been before 1823, the date of Heber's consecration to Calcutta, that the 13 hymns he contributed to Heber's *Hymns* were composed. But his poetry was only the prelude to his larger work. The *Bampton Lectures* (1827) mark his transition to theological study, and the future direction of it was permanently fixed by his *History of the Jews* (1829). This book raised a storm of obloquy. It was denounced from the University pulpit, and in the *British Critic.* "It was the first decisive inroad of German theology into England, the first palpable indication that the Bible could be studied like another book, that the characters and events of the sacred history could be treated at once critically and reverently" (*Dean Stanley*). In 1835 he was presented by Sir Robert Peel to a Canonry at Westminster and the Rectory of St. Margaret's. In 1839 appeared his valuable edition of Gibbon's *Decline and Fall;* and in 1840 his *History of Christianity to the Abolition of Paganism in the Roman Empire.* Among his minor works in a different field were his *Life of Keats* and his edition and *Life of Horace.* It was not till 1854 that his greatest work—for "vast and varied learning, indefatigable industry, calm impartiality, and subtle and acute criticism, among the most memorable in our language" (*Quart. Rev.*)—*Latin Christianity*—appeared. He had been appointed Dean of St. Paul's in 1849. The great services under the dome originated in his tenure of the Deanery. His latest work, published after his death, Sept. 24, 1868, was *The Annals of St. Paul's.* Though one of the most illustrious in the school of English liberal theology, he had no sympathy with the extreme speculations of Germany. The "criticism" of Tübingen "will rarely bear criticism." He "should like an Ewald to criticise Ewald." "Christianity will survive the criticism of Dr. Strauss," and the "bright flashing artillery" of Rénan. His historical style has been compared to Gibbon in its use of epigram and antithesis. His narrative is full of rapidity of movement. His long complex paragraphs have often a splendour of imagination as well as wealth of thought. All the varied powers of his mind found vent in his

conversation; he was called, after his death, "the last of the great conversers." The catalogue of his friends from the days of Heber, "his early friend," to those of Hallam, Macaulay, and Dean Stanley, was long and distinguished.

Milman's 13 hymns were published in Heber's posthumous *Hymns* in 1827, and subsequently in his own *Sel. of Ps. & Hys.*, 1837. The fine hymn for The Burial of the Dead, in Thring's *Coll.*, "Brother, thou art gone before us," is from *The Martyr of Antioch* (1822). Like Heber's, they aim at higher literary expression and lyric grace. He makes free use of refrains. The structure is often excellent. His style is less florid and fuller of burning, sometimes lurid force than Heber's. His hymn for the 16th Sunday after Trinity, "When our heads are bowed with woe," has no peer in its presentation of Christ's human sympathy; the hymn for the 2nd Sunday in Lent, "Oh! help us, Lord! each hour of need," is a piece of pure deep devotion. "Ride on, ride on in majesty," the hymn for Palm Sunday, is one of our best hymns. And the stanzas for Good Friday, "Bound upon the accursed tree," form one of the finest meditations on the Passion. All his hymns are still in C. U. [H. L. B.]

Milton, John, was b. in London, Dec. 9, 1608, and d. there Nov. 8, 1674. His poetical excellences and his literary fame are matters apart from hymnology, and are fully dealt with in numerous memoirs. His influence on English hymn-writing has been very slight, his 19 versions of various Psalms having lain for the most part unused by hymnal compilers. The dates of his paraphrases are:—

Ps. cxiv. and cxxxvi., 1623, when he was 15 years of age. These were given in his *Poems in English and Latin*, 1645.

Ps. lxxx.–lxxxviii., written in 1648, and pub. as *Nine Psalmes done into Metre*, 1645.

Ps. i., 1653; *ii.*, "Done August 8, 1653;" *iii.*, Aug. 9, 1653; *iv.*, Aug. 10, 1653: *v.*, Aug. 12, 1653; *vi.*, Aug. 13, 1653: *vii.*, Aug. 14, 1653; *viii.*, Aug. 14, 1653.

These 19 versions were all included in the 2nd ed. of his *Poems in English and Latin*, 1673. From these, mainly in the form of centos, the following have come into C. U.:—

1. Cause us to see Thy goodness, Lord. *Ps. lxxxv.*
2. Defend the poor and desolate. *Ps. lxxxii.*
3. God in the great assembly stands. *Ps. lxxxii.*
4. How lovely are Thy dwellings fair. *Ps. lxxxiv.* From this, "They pass refreshed the thirsty vale," is taken.
5. Let us with a gladsome [joyful] mind. *Ps. cxxxvi.*
6. O let us with a joyful mind. *Ps. cxxxvi.*
7. The Lord will come and not be slow. *Ps. lxxxv.*

Of these centos Nos. 4 and 5 are in extensive use. The rest are mostly in Unitarian collections. There are also centos from his hymn on the Nativity, "This is the month, and this the happy morn" (q.v.). [See **Psalters, English**, § xi.] [J. J.]

Minimus. One of A. M. Toplady's signatures in the *Gospel Magazine*.

Mir nach, spricht Christus, unser Held. *J. Scheffler.* [*Following Christ.*] This hymn, founded on St. Matt. xvi. 24, has been justly characterised as "a masterpiece of Scriptural didactic poetry." It is No. 171 in Bk. v., 1668, of Scheffler's *Heilige Seelenlust* (*Werke*, 1862, i. p. 289), in 6 st. of 6 l., entitled "She [the Soul] encourages to the following of Christ." In the *Geistreiches G. B.*, Halle, 1697, p. 423, a new stanza was added as st. iv., and this form passed through Freylinghausen's *G. B.*, 1704, and is No. 640 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

1. Come, follow me, our Lord doth call. A good *tr.* of st. i., iii., v., vii., by A. T. Russell, as No. 100 in the Dalston Hospital *H. Bk.*, 1848, repeated, altered, as No. 183 in his own *Ps. & Hys.*, 1851.

2. Rise, follow Me! our Master saith. A *tr.* of st. i., v., vi., vii., by Miss Winkworth, as No. 78 in her *C. B. for England*, 1863.

3. Says Christ, our Champion, follow me. A *tr.* of st. i., ii., vii., included as No. 449 in the *Church Praise Bk.*, N. Y., 1882, marked as abridged from a *tr.* by F. M. Finch, 1880.

Other trs. are:—(1) "My yoke, saith Christ, Upon you take," by F. W. Foster, as No. 310 in the *Moravian H. Bk.*, 1789 (1886, No. 497). (2) "After me! Christ our Champion spake," in the *British Magazine*, April, 1838, p. 401. (3) "Christians, attend! Our Champion cries," in the *Family Treasury*, 1877, p. 111. [J. M.]

Mirabilis Deus in sanctis. [*Martyrs.*] In the Bodleian MS. 775, f. 160 *b* (written in the reign of Ethelred between 994 and 1017), this is the sequence for many martyrs. It is given in the Common of many Martyrs in the *Sarum* (Bodleian MS. Barlow 5, circa 1370, page 430); *Paris* (Brit. Mus. Add. 16905, f. 235, early 14th cent.); *Sens* (Brit. Mus. Add. 30058, f. 136 *b* of the 14th cent.); *St. Andrews* (reprint, 1864, p. 416), and other *Missals*. It is also in an 11th cent. Winchester service book now in the Library of Corpus Christi College, Cambridge, No. 473. It was *tr.* by C. B. Pearson as, "God is to be admired in all His saints," in the *Sarum Missal in English*, 1868; and as "God is much to be admired," in his *Sequences from the Sarum Missal*, 1871. It was also *tr.* as, "Praise to Thee, O Lord, most holy," for the *Hymnary*, 1872, by "H. M. C." (i.e. Harriet Mary Chester). [J .M.]

Miramur, O Deus, Tuae. *C. Coffin.* [*Wednesday.*] Appeared in the *Paris Breviary*, 1736, for Wednesdays, at Matins; and again in his *Hymni Sacri*, 1736, p. 18. It is also in several modern French Breviaries; in J. Chandler's *Hys. of the Prim. Church*, 1837, p. 151; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and in Biggs's Annotated *H. A. & M.*, 1867. [W. A. S.]

Translations in C. U.:—

1. The wonders of the Almighty hand. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 20, in 6 st. of 4 l.; and again in his *Hys. of the Church mostly Primitive*, &c., 1841, No. 13. It is found in a few modern collections.

2. O God supreme! in rapt amaze. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 20, in 6 st. of 4 l. It was repeated in the *Salisbury H. Bk.*, 1857; Martineau's *Hymns*, 1873 (in 5 st.), and in others.

3. New wonders of Thy mighty hand. By the compilers of *H. A. & M.*, based on J. Chandler, as above, and pub. in *H. A. & M.*, 1861, abbreviated; in *Kennedy*, 1863, &c.

Translations not in C.U.:—

1. O God, we behold how Thy wondrous might. I. Williams. *British Magazine*, July, 1834, and his *Hys. tr. from the Parisian Brev.*, 1839.

2. O God, Thy wonder-working hand. In J. A. Johnston's *English Hymnal*, 1852. [J. J.]

Miris probat sese modis. *Jean Baptiste de Santeüil.* [*St. Stephen.*] Appeared in the *Cluniac Breviary*, 1686, p. 182, in Santeüil's *Hymni Sacri et Novi*, 1689, p. 57, and the *Paris Breviary*, 1736. It is also in several modern French Breviaries, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

1. **Holy love towards her foes.** Pub. in I. Williams's *Hys. tr. from the Parisian Breviary*, 1839, p. 61, 7 st. of 4 l., with a doxology. In his preface Williams says that this *tr.* was made by a "a friend." In Johnston's *English Hymnal*, 1852, this *tr.* was altered to "Christian Love in wondrous ways"; and in the editions of 1856 and 1861 to "Holy love in wondrous ways."

2. **Holy Love herself displays.** This *tr.* in R. Campbell's *Hys. & Anthems*, &c., 1850, is based upon the above by I. Williams's "friend."

Another tr. is :—

What kindness e'en to mortal foes. *J. D. Chambers*, 1857. [J. J.]

Missals. The Missal [*Missale*] is the Service-book of the Latin Church, which contains all that is said or sung in the service of the Holy Eucharist or "the Mass" [*Missa*]. It comprises within itself many and various elements which anciently were distributed in different volumes. Such were the *Sacramentarium* containing the Priest's part of the service in the unvarying Canon, with the varying Prefaces, Collects, Secrets, and Postcommons; the *Epistolarium* or *Lectionarium*, containing the Epistles; the *Evangeliarium*, containing the Gospels; the *Graduale*, containing all the choral portions of the service, viz., the Introits, Kyries, Gloria in Excelsis, Graduals, Tracts, Sequences, Creeds, Offertories, and Communions. Of these the Sequences frequently formed a separate volume called the *Sequentiale*. Still more ancient and long obsolete books were the *Benedictionale*, containing the varying triple episcopal benedictions; and the *Troparium*, containing verses or farces, varying with each festival, dovetailed into or in some way attached to almost every choral part of the service. These verses, known as *Tropes*, went generally out of use in the 13th century.

The Missal most widely in circulation in the present day, and gradually superseding all other Latin Uses, is the *Roman Missal*. It was carefully revised by Pius V. (1570) in accordance with the directions of the Council of Trent, and so revised its use was enjoined in all places and on all communities which could not plead a prescription of two hundred years in favour of a local or peculiar use. It subsequently underwent two slighter but careful revisions under Clement VIII. (in 1604) and Urban VIII. (in 1634), and has received, and will continue to receive from time to time, additional services necessitated by the institution of new Festivals.

Besides the *Missale Romanum* there were, and to a lesser extent than formerly still are, various *Missals*, belonging to different Provinces, Dioceses, and Religious and Military Orders. Such were the *Sarum*, *York*, and *Hereford Missals* of the unreformed Church of England, the *Paris*, *Lyons*, and many French *Missals*, the *Augustinian*, *Benedictine*, *Præmonstratentian Missals*, &c. These may all be regarded as variations and offshoots of the *Missale Romanum*.

In addition to monastic or diocesan variations of the *Roman Missal*, there are two living Latin Liturgies which deserve special notice, because they are, the first probably, the second certainly, of a distinct *genus* or family, viz.: that known as *the Ephesine* or *Hispano-Gallican*. These are the *Ambrosian Missal* in use in the Church of Milan, and the *Mozarabic Missal* in limited use in the Church of Spain.

Most of these *Missals* form a quarry from which an immense amount of hymnological material can be drawn in the shape of *Sequences* or *Proses*, for an account of which see **Sequences.**

But besides *Sequences*, there are other parts of the Liturgy, which sometimes, though rarely, assume a metrical or rhyming form. These are the **Gradual** with its Verses, the **Tract**, the **Offertorium**, the **Communio**, and possibly the more ancient **Trope.** Details concerning these are given under their respective titles (q.v.). [F. E. W.]

Missions, Foreign. The hymnody of Foreign Missions is, as a whole, practically unknown. Most persons have some idea of the great work accomplished by Christian missionaries in the translation of the Holy Scriptures into almost all known languages; but few have ever thought how much has been done by them in the translation and composition of hymns, the preparation of hymn-books, and in general, in the introduction of Christian Hymnody among the various nations to whom they have preached the Gospel. It is the object of this article to set forth this as fully and accurately as the limits of our space will allow. Although Protestant Christians of several denominations in Great Britain and America have missions in various parts of Europe, we shall not include any of these in our notice, with the single exception of the missions in European Turkey. We propose to speak of Missionary Hymnody—

I. *In various parts of America; North, Central, and South;*

II. *In the Islands of the Pacific, in New Guinea and Borneo;*

III. *In Asia, from Japan westward to Turkey;*

IV. *In Africa, East, South and West.*

The following abbreviations will be used :—

M. M. = Moravian Missions.
C. M. S. = Church Missionary Society.
S. P. G. = Society for the Propagation of the Gospel in Foreign Parts.
B. M. S. = Baptist Missionary Society.
W. M. S. = Wesleyan Missionary Society.
L. M. S. = London Missionary Society.
K. S. M. = Church of Scotland Foreign Missions.
F. C. S. = Free Church of Scotland Foreign Missions.
A. B. M. = American Baptist Missionary Union.
A. B. C. = American Board of Commissioners for Foreign Missions.
A. M. E. = Missionary Society of the Methodist Episcopal Church of America.
A. P. M. = Board of Foreign Missions of the American Presbyterian Church.

The names of other Missionary Societies, less frequently mentioned, will be given in full.

I. *America.*

i. *North America.*

This extends over a vast extent of country from Greenland to Mexico.

1. Greenland.—The *M. M.* on the western coast of Greenland commenced in 1721. In 1738 Kajarnak, the first convert, was won by "the Story of the Cross;" now the whole of the country is Christianized. Since 1772 the Greenlanders have had their own printed hymn-book. An enlarged ed., pub. in 1819, was received by them with great joy, and recent accounts show that they retain their fondness for hymns. Not only do they sing well in their churches and homes, but the long coasting voyages in the "umiaks," or women's boats, are enlivened by the sweet voices of the female rowers uniting in sacred song.

2. Labrador.—Crossing Davis Strait to the bleak coast of Labrador we find the self-denying agents of the same society [*M. M.*] at work. In 1770 Jans Haven, from Greenland, sang to the Eskimoes of Labrador, a hymn in Greenlandic, a language which they understood, and in the midst of a barbaric dance they were charmed by it into silence. These Eskimoes now themselves sing Christian hymns at their morning and evening prayers, even when away from their homes on their hunting, fishing, or sealing expeditions. For a long time they have had a neat 12mo hymnal, the last revision being by the Rev. Theodore Bourquin, who translated most of the modern hymns. The book contains about 900 hymns, and was printed in 1879, at Stolpen, in Germany. The last eight pages contain the notes of 10 melodies with the words below. The following are the first lines of a few of the hymns:—

"Passijæksaungitotit" = "O Lamb of God, unspotted."
"Karâlit kakkanginit" = "From Greenland's icy mountains."
"Attè, tupaleritse okpertut" = "Christians awake."
"Illakka, maksualaukta" = "Hold the fort."

The number of syllables and accents is the same as in the English hymns, so that they may be sung to the same tunes, but the lines do not rhyme.

3. Cree Indians.—Crossing the northern part of North America, and passing westward through British territory, more than 3000 miles, we traverse a region at present sparsely inhabited by Indians and European settlers. Here, however, are many stations of the *C. M. S.*, *S. P. G.*, and *W. M. S.*, the last named being now sustained by the Wesleyans of Canada. We can here speak of only one specimen of the hymnal work of this region. Bishop Horden, of the diocese of Moosonee, has recently completed an enlarged hymn-book in the language of the *Cree* Indians, containing 150 hymns, all, except three or four, being his own translations.

4. British Columbia.—We pass to British Columbia, on the North Pacific coast. Here at Metlakahtla, and other places in the north of that territory, are stations of the *C. M. S.* among the *Tsimshean Indians*, and other tribes. For the use of the Tsimsheans a collection of 19 hymns has been made by Bishop W. Ridley, translated by himself, Mrs. Ridley, and Mrs. Morrison, and printed at Metlakahtla. Such hymns as "How sweet the name of Jesus sounds"; "Just as I am"; "Jesu, Lover of my soul," &c. are included. In the report of the *C. M. S.* for 1887, we read how on one occasion the last hours of a dying Indian were soothed by the singing of the last named hymn.

In the *Niska* dialect, akin to the Tsimshean, a collection of hymns has been prepared by the Rev. W. H. Collison, to which Mr. J. B. McCullagh, the present missionary on the upper Naas, has recently made additions, including a metrical paraphrase of Ps. xxiii., which is a great favourite with the people.

5. Queen Charlotte's Islands.—Among the *Haidas* of Queen Charlotte's Islands, just off the coast of B. Columbia, another mission of the *C. M. S.* has been established by the Rev. W. H. Collison. In their language, which differs greatly from the Tsimshean, Mr. Collison has composed some hymns, and translated others, which, although not yet pub. in book form, are known and sung far and wide. The present missionary, Rev. C. Harrison, is adding to the number of these hymns.

6. Vancouver's Island.—The Rev. A. J. Hall, of the *C. M. S.*, who is labouring among the *Kwa Gulth* tribe, in the north of Vancouver's Island, has prepared a number of hymns in the language of that people, and has taught them to sing them.

7. Various in the U.S.A.—Passing southward through the territories of the United States, where the Red Men still survive, we find them chiefly to the west of the Mississippi, occupying "Reservations." A recent Government return gives their number as 277,656, of whom only about 30,000 know English enough for ordinary intercourse. Ten American Missionary Societies are at work among them, and the following Hymnals have been prepared for their use by agents of the *A. B. C.*:—*Cherokee*, 52 pp.; *Creek*, 35 pp.; *Seneca* (two books); *Ojibwa*, 40 pp.; *Choctaw*, 84 pp.; *Dakota* or *Sioux* Indians, 97 pp., by Dr. S. R. Riggs, and another, by the Rev. J. P. Williamson, 184 pp.

8. Mexico.—From the United States territories we naturally pass to Mexico, where the American Baptists of the Southern Convention, the *A. B. C.* and *A. M. E.* have vigorous Protestant missions, conducted for the most part in the Spanish language. But no replies have been received to our inquiries as to their Hymnody.

ii. *Central America.*

In connection with the *M. M.* in Central America various hymns have been rendered into the language of the *Moskito Indians*. But these have not been printed, as the English hymn-book is mainly used in that mission-field.

In like manner in British Honduras, in Jamaica, the Bahamas, the Bermudas, and other places in the West Indies, where hundreds of congregations of Negroes and Creoles have been gathered into the Church of Christ, the hymn-books used are chiefly those of their respective Denominations in Great Britain.

iii. *South America.*

1. British Guiana.—Here are missions of the *S. P. G.* and *L. M. S.* The population consists of a great variety of nationalities: the Aborigines, British settlers, and Coolies from China and different parts of India. The

Missionaries teach the Aborigines to sing in English. For the Chinese they obtain hymn-books from Hong Kong; for the Indian coolies books from India in Tamil, Bengali, Hindi, and Urdu. [See on India, p. 746.]

2. Dutch Guiana, or Surinam has stations of the *M. M.* Being a Dutch possession the hymnal used for the services at Paramaribo is in that language, prepared in connection with the *M. M.* in South Africa. But a curious Creole dialect, called *Negro-English*, is the mother tongue of the negroes in many parts of Surinam; and a hymn-book in this dialect was issued from the mission press in 1820. A new ed. appeared in 1841. Yet another ed., revised and enlarged, has been recently pub. It contains 600 hymns, is attractively bound, and has met with a large sale.

3. Various.—More than a century ago the borderland of British and Dutch Guiana was the scene of a Moravian mission to the Arawack Indians, and there is still extant in MS. a collection of hymns in that language. With regard to the hymnody of the far greater part of South America, viz. Venezuela, Columbia, Peru, Brazil, Bolivia, the Argentine Republic, and Uruguay, we are able to give but little information. The English South American Missionary Society uses the S. P. C. K. *Church Hymns* for most of its English services, and the hymn-book of the B. & F. Sailors' Society in services for seamen. The *A. M. E.* has missions in Uruguay, the Argentine Republic, and at several places on the Western Coast. The Southern Baptist Convention of the U. States has missions in Brazil; and the *A. P. M.* in Columbia, Brazil, and Chili, but no answer to letters of enquiry has been received except from Chili. From Valparaiso the Rev. D. Turnbull, D.D., writes to say that two or three hymn-books have been pub. there, the hymns being in Spanish, mostly translations, probably made in Spain, and are not very satisfactory. Hymns are sung at Ooshooia, in Tierra-del-Fuego, and we believe that some of these, probably composed by Capt. Allen Gardiner, are in the language of the Yahgan Indians, but have not been able to ascertain particulars.

II. *Islands of the Pacific, &c.*

Modern geographers have arranged the islands of the great Pacific Ocean under three divisions, Micronesia, Polynesia and Melanesia. (i.) *Micronesia*, so called from the smallness of most of its islands, comprises all those lying *north* of the equator, from the Hawaiian group in the east to Malaysia in the west. (ii.) *Polynesia*, a name once used in a wider sense, is now restricted to the islands situated to the *south* of the equator, and between 180° of longitude and S. America. It includes the Marquesan, Tahitian, Samoan, and other groups. (iii.) *Melanesia*, so called from the dark colour of its inhabitants, includes the islands south of the equator, from long. 180° westward to New Guinea, such as the Fiji group, the New Hebrides, and others. Micronesia and Polynesia are inhabited by the Malay-Polynesian race, probably of Asiatic origin. The people are, for the most part, tall and well-formed, their skin of a light yellow colour, their hair a smooth glossy black, and their language soft and mellifluous. The *Melanesians*, on the other hand, belong to the Papuan race, and are probably of African origin. Their skin is dark, their hair crisp, and features plain. Their language is quite distinct from the Malay-Polynesian, and is endlessly diversified. Not only on every group of islands but on every island, a different dialect is spoken, and so widely different are they as to be almost, sometimes altogether, unintelligible to the inhabitants of an adjoining island. It may be conceived how much toil in the learning of languages and the preparation of distinct books, such as hymnals, this fact imposes on missionaries.

i. *Micronesia.*

1. Hawaiian Islands.—In our notice of hymnody in the Pacific we begin with the Hawaiian Islands, at the eastern extremity of Micronesia. These islands, mountainous and volcanic, and yet so lovely in scenery as to be likened to a terrestrial paradise, were once notorious for the barbarism and cruelty of their inhabitants. But now, chiefly through the labours of the missionaries of the *A. B. C.* they are Christianized and civilized. As early as 1823 a small hymn-book of 60 pp. was prepared by the Revs. H. Bingham and W. Ellis; in 1834 appeared a Hymn and Tune Book of 360 pp. edited by the Rev. H. Bingham, and a few years later a Child's hymn-book (72 pp.) by the same editor. In 1842 another Children's book with tunes was pub., and in 1855 appeared the *Hawaiian Lyre*. In 1867 the Rev. L. Lyons edited a hymnal for general use, containing 400 hymns, translated by himself, H. Bingham, W. Ellis, A. O. Forbes, R. Armstrong, and A. Bishop. This has been enlarged, and the last ed. (1885) contains 612 hymns. Mr. Lyons has also translated and pub. the *Sacred Songs and Solos* of Sankey, and other collections of popular Christian songs with music.

In connection with the Anglican mission in these islands, commenced in 1861, services are conducted in the Hawaiian language and hymns are sung, but we have failed to obtain information as to details.

2. Marshall Islands.—Sailing west by south from Hawaii, for about 1800 miles, we come to the Marshall Islands, in two groups, comprising about 30 coral islets, with a population of 12,000. For their use the Rev. E. T. Doane, of the *A. B. C.*, prepared, in 1860, a Primer and Hymn-book of 44 pp. In 1863 appeared *Hymns*, by Mr. Doane (24 pp.), and in 1866 a similar book edited by the Rev. B. G. Snow, of the same Society.

3. Caroline Islands.—Still more to the west are the Caroline Islands, claimed by the Spaniards, the chief of which are Ponape, or Ascension Island, 60 miles in circumference, and Kusaie, or Strong's Island, about 30 miles in circuit. In 1858 a hymn-book of 19 pp. was prepared in the *Ponape* dialect by Dr. L. H. Gulick, and enlarged in 1864–5 by the Rev. A. A. Sturges. Another collection of 32 pp. was prepared in 1865, by the Rev. B. G. Snow, in the *Kusaie* dialect. All this was in connection with the missionary work of the *A. B. C.*

4. The Gilbert Islands.—Passing from the Caroline Islands in a south-easterly direction we come upon the Gilbert Islands, right on

the equator, forming 16 groups of a fair size, with many islets, and a population of 30,000. Here the *A. B. C.* has a mission. In 1860 the Rev. H. Bingham, jun., and his wife, pub. a hymn-book of 12 pp. Three years later it was enlarged to 27 pp., and in 1874 and 1877 additional hymns were printed.

Before leaving Micronesia we may quote the Invocation of the Lord's Prayer in some of its different languages. This will show that, though allied in grammatical structure, they are yet so diverse as to require a distinct hymnal literature for each one.

"Our Father, which art in heaven."
Hawaiian. "E ko makou Makua iloko o ka lani."
Marshall Islands. "Jememuij i lon."
Gilbert Islands. "Tamara are i karawa."
Kusaiean. "Papa tumus su in kosao."

ii. *Polynesia.*

We are not able to give information concerning the hymnody of more than two groups of islands in this part of the Pacific. In the Society Islands, including Tahiti, the Hervey Islands, the Tonga Islands, and others, agents of the *L. M. S.* and *W. M. S.* have long laboured, and the people have possessed hymn-books, but we are without details. The Marquesas Islands, six in number, are about 2000 miles east by south from the Hawaiian group, and the language is similar but not identical. In 1870 the Rev. James Bicknell, son of an English Missionary to the Society Islands, prepared in Marquesan a hymn-book of 30 pp., since reprinted. In the important Samoan group, a hymnal is used, begun in 1840, enlarged in successive editions, and now containing 372 hymns and 39 chants. Most of the hymns are translations of well-known English hymns, such as "Jesu, Lover of my soul," and "When I survey the wondrous cross" ("Jesu, faapaolo mai," and "A ou manatu ipo nei"); or passages of Holy Scripture paraphrased. The words of the chants are taken from Holy Scripture. The translators were missionaries of the *L. M. S.*, Messrs. Buzacott, Heath, Hardie, Murray, Pratt, Nisbet, G. Turner, LL.D., Parell and Whitmee—Mrs. Turner and Mrs. Nisbett, and Peni, a Samoan pastor.

iii. *Melanesia.*

(1) **The Fijian** group comprises 80 inhabited islands, and has been Christianized mainly through the labours of the *W. M. S.* From the commencement of Christian worship the Lord's Prayer, the Jubilate, the Te Deum, &c., as translated by the early missionaries, have been sung to native chants; but these are monotonous and melancholy. The hymns first used were mainly translations by the Revs. J. Hunt, R. B. Lyth, and J. Walsford. A few of these are still in use and throb with life, "expressing," says the Rev. J. Nettleton, "in mellifluous and Italian-like Fijian all the cadences of Christian faith and hope and love." There have been several editions of the Fijian hymn-book, the one now in use containing 178 hymns, chiefly composed or translated by the Revs. J. Nettleton, — Lorimer,—Fison, M.A., and A. J. Webb. The best hymns are original; the translated ones are stiff. English metres are used and the lines rhyme. The people delight in singing, and those who have been taught new tunes go round and teach them to others in the villages.

(2) **The New Hebrides.**—About 400 miles west of Fiji and 1000 miles nearly due north of New Zealand, is the group of the New Hebrides, so named by Capt. Cook, because he believed them to be the most westward islands of the Pacific. There are about 30 in the group; nearly 20 are inhabited and some are of considerable size. Almost every inhabited island has its own dialect, often so different from the rest as to be practically a distinct language. But all these dialects belong to the Papuan stock. The *L. M. S.* was the first to begin missionary labour in the New Hebrides, but many years ago the work was amicably transferred to the Reformed Presbyterian Church of Scotland, which in 1876 united with the Free Church of Scotland. The Rev. John Inglis, D.D., who was a missionary in Aneityum, the most southerly island of the group, from 1852 until recently, has furnished us with the following particulars as to the hymnody:—

(*a*) "The hymnal used in *Aneityum* contains 51 hymns—'Nohraiitai Itap'—partly translations or imitations of English hymns, and partly original. They were translated or composed chiefly by the Rev. Drs. Geddie and Inglis,—a few by the Revs. J. Copeland and T. Powell. Also, since the printing of the hymn-book in 1880, some additional hymns have been prepared by the Revs. J. Annand and I. Laurie.

(*b*) "On the island of *Tanna* two languages are spoken, and there are two missionaries, the Rev. Messrs. Watt and Gray. Mr. Watt has from 20 to 30 hymns, chiefly prepared, and all printed by himself. Mr. Gray has a few, prepared by himself, and printed by Mr. Watt.

(*c*) "On *Eromanga*, notorious for the murder of John Williams and of the missionary brothers G. N. and J. D. Gordon, they now sing about 30 hymns, prepared by Messrs. J. D. Gordon and Robertson.

(*d*) "Similarly, small collections of hymns have been prepared for the use of the natives of *Futuna*, *Efate*, *Aniwa*, *Nguna*, *Tongoa*, *Epi* and *Ambrim*, the composers or translators being the missionaries respectively located on those islands. In the northern islands of the group a commencement of missionary labour has only just been made."

All the hymns in the above-named collections are composed to English metres and sung to English tunes, but the lines do not rhyme. The native poetry is a kind of elevated prose, cut up into divisions like verses, followed by choruses which are chiefly single syllables with no meaning, such as *lil la, lil la.* And the native music is a kind of chanting, with "a loud noise." Dr. Inglis is of opinion that the singing of Christian hymns would be more popular if they were composed more after the native style of song.

(3) **Banks Islands, Santa Cruz Islands, Solomon Islands, Norfolk Island.** All these islands, except Norfolk Island, are situated to the north and north-west of the New Hebrides, and were brought into notice as a scene of missionary labour through the self-denying devotion of the lamented Bishop Patteson. His plan was to make Norfolk Island, to the south, a base of evangelistic operations, and to visit the other islands periodically, the language of *Mota*, one of the Banks Islands, being used as a *lingua franca.* In his letters (see *Life of Bp. J. C. Patteson*, by C. M. Yonge) are very interesting references to Psalms and Hymns translated or composed by him, and sung in various religious services. Thus, in 1867, the bishop writes from Norfolk Island, "we sing the *Venite, Magnificat, Nunc dimittis,* &c., in

parts, to single and double chants." Again, "and now they are practising hymns in Mota for our 11 a.m. service." And the following year he writes, "Every week we read in chapel about 40 psalms and sing 12 hymns. These are pretty well known by heart." A number of hymns seem to have been in use for years, before being collected into a book. The Rev. Dr. Codrington, who was for some time Bishop Patteson's colleague in the Anglican Melanesian Mission, has favoured us with the following account of the Mota hymn-book:—

"This book, as lately reprinted, contains 67 hymns, and there are three more since in use that I know of. Of these, 25 are by Bishop Patteson. 21 are original compositions, most of them excellent. The rest are adaptations rather than translations. 20 are by myself, of which 8 are original; 12 are by the Rev. C. Bice; 8 by the Rev. J. Palmer, and 2 by Bishop Selwyn. The hymns by the three last named are translations or adaptations. Among the hymns translated are, 'Thou whose Almighty word,' 'Eternal Father, strong to save,' 'The Church's one foundation,' 'Gracious Spirit, Holy Ghost,' 'How beauteous are the feet,' &c., &c. The most interesting hymns in the book are three by native composers, particularly one by a teacher named Clement Marau, a Banks Islander."

Several hymns were composed by the Rev. C. H. Brooke in the language of Florida, one of the Solomon Islands; others, by Bishop Selwyn and the Rev .C. Bice, in the languages spoken in Ysabel (Solomon Islands), Aurora Island, Pentecost Island, and Leper's Island, in the New Hebrides.

(4) Loyalty Islands. — Between the New Hebrides and the French possession of New Caledonia is a small group, called the *Loyalty Islands*, the chief of which are Lifu, Maré and Uvea. In these islands the *L. M. S.* has for many years had a mission. In 1864 what is known as the *Lifu Hymn Book* was prepared and printed at Maré by the Rev. S. McFarlane, LL.D. It contains 231 hymns. Most are translations of the best English hymns, but many are original. The metres and tunes are English, and the natives are said to sing very well.

(5) New Guinea.—A few years ago the *L. M. S.* began a mission in the eastern part of *New Guinea*, and the labours of the Rev. Dr. McFarlane were transferred thither from the Loyalty Islands. Already three small hymn-books have been prepared, each containing 36 hymns, in 3 distinct dialects. These are bound up in one volume with the Gospel of St. Mark and a small catechism. Though belonging to the same Papuan or Melanesian group of languages, these dialects are distinct from the Lifuan both in words and in grammatical structure.

iv. *Borneo and Singapore.*

(1) Borneo, one of the largest islands in the world, is inhabited for the most part by a people called Dyaks, akin to the Malays, and divided into numerous petty tribes, with exceedingly barbarous usages. Near the coasts are many Malays proper, and in the north-western portion of the island probably a quarter of a million of Chinese. For 40 years past the *S. P. G.* has had missions in Borneo, which now form part of the diocese of Singapore, Labuan and Sarawak. The Ven. Archdeacon Mesney has supplied us with the following particulars in regard to Christian hymnody.

"Collections of hymns have been made in three languages—*Malay, Land Dyak*, and *Sea Dyak*. These have been gradually formed, the 1st now containing about 100 hymns; the 2nd, about 80, and the 3rd, between 30 and 40. The hymns prepared in the early days of the mission were in simple Malay, and the first hymn was a metrical version of the Creed. Most of the hymns in all three collections are translations or adaptations of English hymns, such as "We love the place, O God;" "Abide with me;" "Rock of ages;" "O come, all ye faithful;" "Glory be to Jesus," &c. The translators were Bishop Chambers; the present Bishop, G. F. Hose, D.D.; the Revs. W. H. Gomes, F. W. Abe, J. L. Zehnder, J. Perham, C. W. Fowler, and other missionaries. A few of the hymns are original, e.g. a harvest hymn in *Sea Dyak*, and others in Malay, by Bishop Chambers, and some in *Sea Dyak* by the Rev. J. Perham. English metres and tunes are used, and in most of the hymns the lines rhyme as in English. The books are printed at the mission press, at Kuching, Sarawak."

(2) Singapore has a very mixed population of Malays, Tamils, and Chinese, all of whom the *S. P. G.* seeks to benefit. The *Malay* hymn book there used was arranged by the Rev. W. H. Gomes (named above), and was printed at Singapore.

III. *Asia.*

i. *Japan.*

In this remarkable country the development of Christian hymnody has been as rapid as that of other ideas and usages so recently introduced from Europe and America. At the close of 1873, when the Rev. C. F. Warren, of the *C. M. S.* (to whom we are indebted for much of the information contained in this section), arrived in Japan, converts were very few, and though attempts had been made to produce metrical hymns for Christian worship, some were of opinion that the use of hymns could never become general. The character of Japanese poetry presented one great difficulty. "It has neither rhyme, assonance, nor quantity. It is not marked by a regular succession of accented syllables, as in English, and is only distinguished from prose by metre." As a rule Japanese metre consists of lines of 5 and 7 syllables. What is called *Short Poetry* — the most common — consists of 31 syllables, divided into lines as follows:—5, 7, 5, 7, 7. There is a variation from this with lines thus:—5, 7, 7, 5, 7, 7, and another, though this is not classical, of 17 syllables, 5, 7, 5. The *Long Poetry* consists of any number of lines of 5 and 7 syllables, regularly alternating and closing with a final line of 7 syllables, thus:—5, 7 . . . . 5, 7, 7. Another difficulty was to find suitable tunes to these peculiar metres. A few English tunes, like "Home, sweet home," could be easily adapted, and one or two Japanese tunes were available. These, however, were but few, and the effect was by no means pleasing. But, notwithstanding these initial difficulties, we have at this moment before us five Japanese Christian hymn-books, and have received information concerning yet others. Altogether there are now at least 350 hymns in the Japanese language. Most of these are translations or adaptations of English and American hymns. They are composed to English metres, though without rhyme, and are sung to English tunes. Among hymnals at present in use may be mentioned the following:—

(1) A hymn-book containing 76 hymns in Roman characters and 43 tunes in *Sol-Fa* notation was pub. at

Yokohama, in 1876, and prepared by the Rev. Nathan Brown, D.D. [*A. B. M.*]

(2) The same distinguished missionary, who had previously laboured in Assam and Burma, and written hymns in the language of each country [see **Burma**], put forth, in 1876, another hymn-book, in Japanese, containing 138 hymns. This was enlarged in successive eds. until, in 1886, it comprised 337 hymns. It is the recognised hymnal of the *A. B. M.* in Japan, and the last ed. was pub. shortly after Dr. Brown's death. The hymns are chiefly translations, although a good number of original compositions, mostly by native Christians, are included. Three translations and two original hymns are by Miss Clara A. Sands, of the *A. B. M.* From hymn-book No. 1 we may quote, as a specimen of Japanese, the first verse of "All hail the power of Jesus' name":—

"Yesuno nawo toutomi
Tentci hirefuse,
Çuno sokūiwo iwai
Tençuto tonaye."

(3) The hymn-book of the *Episcopal Church Missions*, American and English, pub. at Osaka, 1883. It was prepared by the Rev. T. S. Tyng, of the *Amer. Epis. Mis.*, and contains 145 hymns. Among them are hymns (some original) by the Revs. P. K. Fyson and C. F. Warren, of the *C. M. S.*, and H. J. Foss, M.A., of the *S. P. G.* The editor, in his preface, also thanks the Rev. H. Evington [*C. M. S.*] and several native scholars for important assistance.

(4) Hymn-book of the *Presbyterians*, called *The United Church of Christ in Japan*, pub. in Tokio, 1881. The translator was Mr. Hara, a Japanese, and it contains 103 hymns, the names of the tunes being attached in English.

(5) Hymn-book of the *A. B. C.* mission, prepared by the Rev. W. Curtis and a committee of natives; pub. at Osaka, 1882. This book contains 130 hymns with tunes, and 14 Psalms set to Chants, and is at present used by the Congregational Churches. But the Rev. Dwight W. Learned [*A. B. C.*] informs us that it is soon to be superseded by one now in course of preparation by a joint committee of missionaries and Japanese representing the *A. B. C.*, the Presbyterian and the Reformed Missions.

(6) The hymn-book of the *A. M. E.*, containing 244 hymns and a few chants edited about 3 years ago, by the Rev. J. C. Davison, of Nagasaki. It contains several tunes composed for it in the Japanese metre 5,7,5,7,7, and is said by Mr. Learned to be the "most elaborate book yet produced in Japan."

Congregational singing is an innovation in Japan. In the Buddhist services the priests alone chant. But thousands of Japanese Christians now sing hymns heartily and even enthusiastically; the use of cabinet organs and harmoniums is common in the churches, and in the girls' schools the pupils learn to play on them.

ii. *China.*

The first hymn-book in China was pub. by Dr. Morrison in 1818, and contained 30 hymns. The number of books prepared and published during the last 50 years has been very large, partly because increased acquaintance with the language has made translators of hymns dissatisfied with their earlier efforts, and prompted them to put forth new ones, and partly because of the number of distinct spoken dialects in China. A peculiarity of the Chinese language is that the written or printed characters represent ideas rather than sounds, and these characters in the *Wen Li*, or "Classic style," are understood by the educated throughout the empire. But the ordinary colloquial varies according to the district. Thus, what is called the *Mandarin Colloquial*, used by the mandarins and in court circles at Peking, is the principal spoken language in North China, the region north of the great Yangtse Kiang. But besides this, are the *Shanghai* and *Foochow* colloquials spoken by about 8 millions each, the colloquial of *Ningpo*, spoken by about 5 millions, the dialects of *Canton*, *Swatow*, *Amoy*, and other districts. Some of these dialects differ so much that interpreters are needed between them. Some missionaries hold that hymn-books should be in the *Wen Li*, or classical form of the language, and that the people should be educated to the use of it. But the majority have maintained that the present needs of the multitude should be considered, and for this reason have published hymn-books in the various colloquials.

In the present article we shall mention, as samples, books pub. in *North*, *Middle*, and *South China*.

(i.) **North China.** (1) Through the kindness of the Rev. Jon. Lees, of the *L. M. S.*, we have now before us a copy of the hymn-book pub. by himself and the Rev. J. Edkins, D.D., at Tientsin in 1872. It contains 266 hymns, and from the English index of first lines it appears that almost all are translations (often very free) of the best English hymns. Previous to this the Rev. W. C. Burns had pub. a small collection; and 43 of his translations, in many cases recast, are included in the 1872 book. In the preparation of this book Mr. Lees had as assistants two very able Chinese scholars, the Rev. Chăng-tsu-leu and his son, Mr. Chăng-chiu-seng. It is used not only in the North China missions of the *L. M. S.*, but also by Presbyterians and New Connexion Methodists.

(2) Another equally important work is the hymnal pub. at Peking in 1872 by the Revs. D. Blodgett, D.D. and Chauncey Goodrich. It is in the *Mandarin Colloquial*, and has been pronounced by one authority to be "the best hymn-book used in China." Nearly all the hymns are translations. Indeed the number of original Chinese Christian hymns in existence is very small.

(3) In the *B. M.* in North China, a book is used compiled from others, but including a few translations by the Rev. F. H. James [*B. M. S.*].

(4) The Rev. J. Lees has pub. a small book containing 47 hymns, chiefly translations by himself from I. Sankey's *Sac. Songs & Solos*, but including one original hymn by Mr. Chăng-chiu-seng, and said to be a fine hymn.

(ii.) **Mid-China.** (1) A hymn-book in the *Ningpo* dialect was pub. about 1858, prepared by the Revds. Archdeacon Cobbold of the *C. M. S.*; Dr. Martin and H. V. Rankin, of the *A. P. M.*; J. Hudson Taylor, and others. This was revised and enlarged several times, until in 1875 it included 275 hymns, eleven being translations or compositions by the Ven. Archdeacon Moule [*C. M. S.*]. This hymn-book, printed at the Presbyterian Mission Press, Shanghai, has been used hitherto by Churchmen and Nonconformists in Ningpo, and in other parts of the province of Chehkiang.

(2) In 1871 Bishop Moule prepared a book in the *Hangchow* dialect for the use of the churches of the *C. M. S.* in that city and neighbourhood. It contains 82 hymns, and is printed in both Roman and Chinese characters.

(3) Archdeacon Moule [*C. M. S.*] has now (1887) in the press at Shanghai a collection which he hopes will be widely intelligible in China. It contains 221 hymns, some being

translations by himself, others by his brother, Bishop Moule, and one hymn is original.

(4) The collection compiled by the Rev. Griffith John, of Hankow [*L. M. S.*], contains 200 hymns, all translations. Of these 8 or 10 are from the Welsh, made either by Mr. John or the Rev. Evan Bryant [*L. M. S.*]. In the later editions many expressions of the *Mandarin Colloquial* have been exchanged for others belonging to the literary style. This book is used by many missionaries of the China Inland Mission, and also at I Chang, a station of the *K. S. M.*

(5) At the *W. M. S.* at Hankow a book is used, compiled by the Rev. W. Scarborough, and pub. in 1875. It was preceded by a hymnal prepared by the Rev. Josiah Cox. The 180 hymns in the present book are chiefly translations, many of them from Sankey's *Sac. Songs & Solos.* "We wait," says Mr. Scarborough, "for a Christian poet in China." The dialect is the *Mandarin Colloquial.*

(iii.) **South China.** (1) The most flourishing missions in China up to the present have been those of the English Presbyterian Church at Amoy, Swatow, in Formosa and in the Hakká country. Two hymn-books have been prepared, one in the *Amoy* dialect, containing 70 hymns, the other, in that of *Swatow*, containing over 150. Some of these are translations of Psalms, others translations or adaptations of English hymns, and a few are original. The Rev. W. S. Swanson, of the E. Presb. Mission, informs us that the Rev. Wm. Young, of the *L. M. S.*, was the first successful composer of hymns in the *Amoy* dialect, and 13 of his hymns are still in use. To him succeeded the Rev. W. C. Burns, already mentioned. The Revs. Carstairs Douglas, LL.D., J. V. N. Talmage, D.D., and Alex. Stronach have also helped in the work. In connection with the Presbyterian Missions in this part of China many interesting facts might be related illustrative of the value of hymnody as an evangelistic agency, but for these we have no room.

(2) The great city of Foochow is the central station of three missions—those of the *C. M. S.*, *A. B. C.* & *A. M. E.* In 1860 the Rev. W. C. Burns, named above, was here temporarily, and prepared in the *Foochow Colloquial* a translation of hymns written by Mr. Young and himself, which had previously appeared in the Amoy dialect. He added others, making up a book of more than 30 hymns. These were deemed so excellent that they were adopted by all three missions, and superseded others previously used which were in the *Wen-Li*, or book language. In course of time more hymns were desired, and each of the missions, taking Mr. Burns's book as a foundation, pub. a Hymnal of its own. (*a*) The hymn-book of the *C.M.S.* contains 198 hymns, and was prepared by the Revs. J. R. Wolfe, R. W. Stewart, M.A., and Ll. Lloyd, Mr. Wolfe being the principal contributor. (*b*) The hymn-book of the *A. B. C.* contains 165 hymns. Through the kindness of the Rev. C. Hartwell, one of the principal contributors to this book, a copy is now before us printed at Foochow, on native paper. It contains several original hymns by native converts. (*c*) The hymn-book of the *A. M. E.* has 180 hymns, and was prepared by the Revs. R. S. Maclay, D.D., S. L. Baldwin, D.D., and F. Oblinger. A large number of the hymns are common to all three books.

(3) We are indebted to the Rev. John Chalmers, LL.D., of Hongkong, one of the oldest and most learned missionaries now in China, for the following information concerning Hongkong and Canton. When he came to China in 1852 he found a book in use, pub. two years previously by Rev. Dr. Legge, entitled

(1) *Hymns for the worship of the Lord.* The number of hymns was 81, with 7 doxologies. No hymn was a translation, and everything was done in regard to language and metre to command the respect of the literary class, and in so far it was a success. In 1860 Dr. Chalmers pub. an ed. of this book with tunes in the usual English notation, and for nearly 30 years this was the only book in use in the London Mission at Canton and in Hongkong. In 1879 Dr. Chalmers pub. *New Songs for the worship of the Lord*, as a *Supplement* to the previous book. This contained 18 translations of popular English and American hymns; and being liked by the people, received, in 1884, considerable additions. The volume thus finally produced is the one now in use.

(2) *Hymns for Singing Praise. W. M. S.*, Canton, 1863. "This," says Dr. Chalmers, "was one of the most successful early attempts to translate English hymns." The translator was the Rev. George Piercy. The number of hymns is 34. The translation is by no means literal, and the rhyming is somewhat adapted to Chinese ideas.

(3) *Hymns for praising the Lord. A. B. M.*, Canton, 1875. It contains about 20 of the *L. M. S.* hymns, nearly all the 34 of the *W. M. S.* in both cases much altered, and many other translations of English and American hymns, making up 286.

(4) *Hymns for praising the Lord. W. M. S.*, Canton, 1877. A book much like the preceding, and containing 230 hymns. It was compiled by the Rev. G. Piercy, before named.

(5) *Hymn-book of the Basel Mission.* Hongkong, 1884. "This book," says Dr. Chalmers, "is exceptionally good." The number of hymns is 284. Many are translations from German hymns, and those taken from the Baptist and Wesleyan books are usually improved in style. Beginning, about 1860, with a book of 55 hymns compiled by the Rev. R. Lechler, it has attained its present size and arrangement through the combined labours of Messrs. Piton, Genähr, Lechler, Bender and others.

(6) *Hymn-book of the C. M. S., Hongkong.* Altered from blocks in the Americo-Chinese College, Peking, 1886. This book has been introduced by Bishop Burdon. It contains 315 hymns and 10 doxologies.

It remains to add a few words in regard to the music sung to these hymns and the metres employed. Chinese native music is quite unsuited to sacred song. English, American and German tunes are therefore used and are commonly liked by the people.

In most of the books named above our metres are used and the lines rhyme as in English. But in the Canton book of the *L. M. S.* and one or two others, the rules of Chinese poetry are observed, some of which are as follows. "Sevens" is decidedly the "Common Metre," our C.M. and S.M. being regarded as irregular innovations. Next comes "Fives," and then "Eights," which is really "Fours," every four syllables making a clause. The same rhyme is kept up from the beginning to the end of a hymn, an arrangement made easy by the nature of the language. Let the following represent a hymn of eight lines, and the two kinds of marks, × and ○, indicate the alternations of "tones" required in a finished poem. The proper places for the rhyme syllable and changes of tone may be expressed thus:—

1.	×	×	o	o	×	×	rhyme-syllable
2.	o	o	×	×	o	o	rhyme
3.	o	o	×	×	o	o	×
4.	×	×	o	o	×	×	rhyme
5.	×	×	o	o	×	×	×
6.	o	o	×	×	o	o	rhyme
7.	o	o	o	×	o	o	×
8.	×	×	×	×	×	×	rhyme.

There should also be antithesis of meaning between the third and fourth, and between the fifth and sixth lines.

Referring to the difficulty of compliance with these strange and exacting rules, a missionary correspondent wittily observes that the descendants of the writer of the 119th Psalm would be the likeliest persons to succeed in the attempt to create a good Christian Chinese hymn.

iii. *Siam.*

The name *Siam* both stands for Siam proper (chief city, Bangkok) and, in a wider sense, embraces certain dependent States of Shans and Laos, with a part of the Karen country. The population consists of about 6,000,000 in Siam proper, 3,000,000 Shans and Laos, and upwards of 1,500,000 Chinese. The religion of nearly the whole country is Buddhism, mingled with a kind of nature worship in the ruder tribes of the north. The Siamese language is monosyllabic, many words having a variety of different meanings, according to the tone with which they are pronounced. The *A. B. M.* has missions to the numerous Chinese of Bangkok, and to the Karens and Shans, for a notice of which see **Burma.** The *A. B. C.* commenced a mission to the Siamese in 1840, which since 1871 has been carried on by the American Presbyterians. It has stations at Bangkok and Petchaburi (about 85 miles to the south from Bangkok), and also among the Laos, 500 miles to the north. The Laos speak a language akin to Siamese.

The first hymn-book in Siamese was prepared by missionaries of the *A. B. C.*, with the title *Sacred Songs*. The 3rd ed. bears date 1859, and comprises, with a *Supplement*, 196 hymns. Another book, with a similar title, was pub. by the *A. B. M.* in 1860, containing 123 hymns, the compiler being the Rev. S. J. Smith, a Baptist missionary. A few years later a small collection was pub. for use in schools and prayer-meetings. These have all been superseded by the *Siamese Hymnal*, prepared by Dr. S. G. McFarland, and printed at Petchaburi in 1876. It contains 213 hymns, and has passed through several editions, the last in 1886. For this book the best of the old hymns in the two *Sacred Songs* were selected, and many new ones translated or composed. A smaller and cheaper book is also about to be issued.

About 400 hymns now exist in Siamese, most of them being translations from the English by various missionaries. Of the original compositions some are by missionaries; 10 good ones are by a converted Buddhist priest named Chan; and quite a number by Kru Phoon, a native who, strange to say, is still a Buddhist, though having been in the employ of the mission as scribe and translator for 18 years, he has a good knowledge of both the doctrines and spirit of Christianity. Miss Mary L. Cort, of the *A. P. M.* (to whom we are indebted for much of the preceding information), has sent us a list of the principal translated hymns, which includes most of those best known in England and America. Our metres and tunes are used, and the lines rhyme as with us. Native airs have not yet been utilized in Christian song. "Siamese music is very weird and monotonous, and is never used in the temple services, only at funerals and weddings, in processions, and in connection with boat-races and theatres." Every native song is composed in lines of 11 syllables, but the Siamese learn western tunes readily, and seem to like them, especially tunes in 11's metre, and everything in a minor key.

iv. *Burma.*

Under the head of **Burma** we have to speak (1) of Burma proper, and (2) of certain tribes inhabiting the more mountainous districts, and known as Karens and Shans.

(i.) **Burma Proper.** In Burma the *A. B. M.*, *S. P. G.* and *W. M. S.* have missions, but that of the last named has been commenced only recently. The *A. B.* Mission was begun in 1814, by the celebrated Rev. Dr. Judson [p. 609, i.], and in the early years of the mission there was no singing. Dr. Judson himself could not sing, and according to Burman ideas, singing in connection with worship was improper. In the native mind it was almost exclusively associated with theatrical and other similar performances. After a time, however, Dr. Judson composed the first Burman hymn—

"Shway pyee koung-gin,"
"Golden country of heaven,"

and his fellow missionary, Dr. Wade, became responsible for the music. But it was not until long after, on the arrival of missionaries named Cutter and Hancock, who were good singers, that "the service of song" became popular as a part of worship.

The Baptists in Burma have now a hymn-book containing 294 hymns, 125 being translations and 169 originals. Through the kindness of the Rev. H. S. Burrage, D.D., of Portland, Maine, we are enabled to give the following particulars, supplied by the Rev. Dr. Cushing, the missionary in Burma:—

Three of the hymns, and these among the best, are by Dr. Judson. They are almost the only ones in which a foreigner has endeavoured to embody Burman ideas of poetry, which are very different from ours. In Burman songs the lines are usually short, and 'rhyme runs riot,' it being quite common for every word in a line to rhyme with the corresponding word in the second verse of the couplet. This arrangement is comparatively easy, owing to the monosyllabic character of the language. Fifteen hymns were written by Mrs. Sarah B. Judson [p. 609, i.], the Doctor's second wife (d. in 1845), and one by his third wife Emily C. Judson (d. in 1854). Eighty-nine hymns, chiefly *trs.* or adaptations from the English, are by the Rev. E. A. Stevens, D.D.; his son, the Rev. E. O. Stevens, b. in Burma in 1838, contributed 27. Mrs. C. Simons (d. in 1843) composed 22 hymns, said to be very excellent. The Rev. J. R. Haswell (d. 1877) contributed 19 hymns. Burman was a mother tongue to him, and his hymns have much of the sonorous, stately movement which characterises the religious language of the people. 14 hymns were composed by the Rev. L. Ingalls (d. 1856); 13 by the Rev. J. M. Haswell, D.D. (d. 1856), and 10 by the Rev. Lyman Stilson (d. 1886). The Rev. N. Brown, D.D., who d. at Yokohama in 1885 (see **Japan**), was the writer of 9 hymns in the Burman hymn-book, one of which, a translation of 'There is a happy land,' has always been exceedingly popular. The Rev. Jon. Wade, D.D., colleague of Dr. Judson, was the author of 7 hymns. Others were written by Miss Kate F. Evans, the Revs. A. R. R. Crawley, T. Allen, and Cephas Bennett, Mr. B. Le Geois, Mrs. Crawley, Mrs. R. A. Bailey, Mrs. H. C. Stevens, and Mrs. A. W. Lonsdale. Several native Burmans have also composed hymns, some of which are written in lines of seven syllables, in accordance with the Burmese style. One of these Burmans, Moung Shway Bwin, was a man of some literary reputation, and assisted Rev. L. Stilson in preparing the 2nd edition of the hymn-book.

Besides the book just described, another has been pub. in connection with the *A. B. M.*, containing more than 200 of I. Sankey's *Sac. Songs and Solos*. A few of the translations are by missionaries already named, but most are by Ah Sow and Ah Syoo, two brothers of

Chinese extraction on their father's side, employed as teachers in a mission school at Maulmain.

In connection with the *S. P. G.* mission a hymn-book was pub. in 1879, edited by the Rev. J. Fairclough, but prepared chiefly by the Rev. James A. Colbeck. It contains, including the two *Appendices*, about 120 hymns. One appendix was prepared by the Rev. T. Rickard. A few hymns are taken from the book of the *A. B. M.*, but most are translations by the Rev. Messrs. Colbeck and Rickard. English metres and tunes are used, and the lines rhyme as with us.

(ii.) **Other parts of Burma.** In the hill country of Burma dwell the

(i.) **Karens**, a semi-aboriginal people, of Mongolian origin, divided into three tribes, speaking distinct dialects of a monosyllabic language, Sgau, Bghai, and Pgho or Pwo. The missions of the *A. B. M.* have been remarkably successful among them, many thousands having embraced the Christian faith.

(1) For their use a hymn-book has been prepared in the *Sgau Karen* dialect containing 442 hymns, 216 of which are translations or adaptations of English hymns by Mrs. Calista Vinton (d. 1865), wife of the missionary, the Rev. Justus H. Vinton. This lady has been spoken of as the "Watts" of Karen hymnody. Her son, the Rev. J. B. Vinton, D.D., b. in Burma, contributed 60 hymns (chiefly translations) to the same book. 54 were written by the Rev. B. C. Thomas (d. 1868); 45 by the Rev. D. A.W. Smith, D.D., now President of the Rangoon Theological Seminary, and 9 by the Rev. E. B. Cross, D.D. The Rev. Francis Mason. D.D., translator of the Karen Bible, was the author of many hymns, only 9 of which have been preserved in the Sgau Karen hymn-book. He also prepared a volume of hymns in the *Bghai Karen* dialect, which was used until recently in the Bghai churches. Dr. Mason's hymns are written in the style of native Karen poetry. Each line consists of seven syllables, and the thought is expressed in couplets resembling the parallelism of Hebrew poetry. They can be fitly used only with the "plaintive, weird, strangely sweet" native Karen music, and hence at the revision of the hymn-book many of them were replaced by others which could be sung to Western tunes. The remaining hymns were contributed by other missionaries or their wives, or by native hymn-writers.

(2) *Church Hymns.* A book with this title was brought out in 1881 by the Rev. Wordsworth Jones, missionary of the *S. P. G.*, among the *Sgau Karens*. It originally comprised 98 hymns. In 1885 an *Appendix* was added containing 56 hymns. These are chiefly translations, 79 being by the Rev. W. Jones, 9 by the Rev. T. W. Windley, and 2 by J. Hackney; others are from the book of the *A. B. M.* Thirteen are original, 4 being composed by the Rev. W. Jones, and others by native clergymen. A large number of the translations are from *H. A. & M.* English metres and tunes are used, and are appreciated by the natives.

(ii.) **Pgho Karen.** The Rev. D. L. Brayton, of the *A. B. M.*, is the principal translator and composer of hymns in this dialect. He translated the Bible into Pgho or Pwo Karen, and is the author of most of its Christian literature.

(iii.) **Shan.** The Shans are a numerous people, occupying most of the region between Burma and China, the Siamese being one branch. They are Buddhists, and in their various branches speak the same language with little variation. Many are found in Burma, in the basin of the Irawadi and elsewhere; and for their use a hymn-book, containing 87 hymns, has been prepared by missionaries of the *A. B. M.* Seventy-nine of these are translations and four originals, by the Rev. J. N. Cushing, D.D. Three were composed by Shway Wa, an able man, who in the recent occupation of Upper Burma by the English, acted as chief Shan interpreter.

(iv.) **Khyan, or Chin.** There is also a people related to the Karens inhabiting the hills separating Upper Burma from the Shan and Chinese territories, and speaking a language called Khyan. A small hymn-book has been prepared for them, but we are unable to supply particulars.

It may be added that in Burma are many Telugu, Tamil, and even Chinese immigrants, whose religious needs are not overlooked by Christian missionaries. For their use hymn-books are brought from mission stations in India and China.

v. *India.*

In the collection of countries to which we give the general name of India more than 250,000,000 of people dwell, the various nations and tribes differing in colour, stature and other physical characteristics, having different local customs and, what chiefly concerns us now, speaking many different languages. In our account of hymnody in India it will be most convenient to treat the subject in sections according to the languages.

(1) The *Northern and Central* parts are inhabited chiefly by nations of the *Aryan* stock, the principal languages of this group being *Bengalí*, *Uriyá*, *Hindí*, *Hindustání* or *Urdú*, *Maráthí*, *Gujarátí*, *Punjabí* and *Sindhí*. *Sanskrit*, to which all in this group are related, is not a spoken language; it is the language of the learned and has no Christian hymns. [See **Various**, under **Missions, F.**]

(2) In the *South of India* are nations and tribes of what is called the *Dravidian* group. Their languages belong to the agglutinative phase of human speech, as opposed to the inflexional stage, represented by the later Aryan migrations into India. The principal members of this group are *Tamil*, *Telugu*, *Malayálam*, *Canarese*, and *Tulu*.

(3) Tribes of common origin, though now often widely separated, and whose languages belong to what philologists call the *Kolarian* group, occupy certain mountainous, wooded regions, usually remote from the coast. These are the *Santals*, *Kohls*, *Juangs*, and others. Descended probably from the most ancient inhabitants of India, they are often spoken of as *Aborigines*.

(4) Lastly, there are tribes occupying *Assam*, *Sikkim*, and the passes leading towards Thibet and China, whose languages form part of the Thibeto-Burman group. These are the *Kacharis*, *Deori-Chutias*, *Bhutias*, *Lepchas*, and others.

i. *The Northern and Central Groups.*

In these groups we have:—

1. **Bengali**, the vernacular of nearly 50 millions of people.

Baptists.—The first to compose Christian hymns in this language was the celebrated Baptist missionary, Dr. Carey. In Dr. Rippon's *Annual Register* is a hymn in Bengalí, written by Dr. Carey about 1798, and translated into English by J. Fountain [**Fountain, J., p. 384, i.**]. The subject is "the Penitent's Prayer and Resolve," and the metre, the English 8.7.4, to be sung to the tune "Helmsley." Some time afterwards a hymn-book was prepared by the Serampore Missionaries, and in 1810 the missionary, J. Chamberlain, pub. a volume consisting chiefly of translations of English hymns.

The book at present in use at the Baptist mission stations appeared about fifty years ago, and was edited by the Rev. Geo. Pearce (d. 1887). It contains 475 hymns, chiefly in native metres. Among the authors named are W. Carey, J. Chamberlain, G. Pearce and A. Sutton. The names of 18 Bengalis also appear among the contributors, and Krishna Pal's well-known hymn is included.

Church of England.—(1) The hymn-book used in the Anglican missions (*C. M. S.* and *S. P. G.*) entitled 'Hymns Old and New,' was prepared by a committee of the two Societies and has been often revised and enlarged,—on the last occasion, in 1884. It contains 546 hymns, 254 being in English metres, and almost all translations. The remaining 292 are in Bengalí metres, and are nearly all original. The chief and best translator was the late Rev. R. P. Greaves; others were Revs. J. Vaughan, A. Stern, C. Bomwetsch, J. J. Weitbrecht, J. J. Linke, C. D. Lippe, and Mr. J. K. Biswas, all of the *C. M. S.* A few hymns are taken from the Baptist collection. The original hymns in Bengalí metres were nearly all written by native Christians. An Appendix to this book containing about 400 hymns is in preparation and will be pub. by the Bishop's College.

(2) The '*Sabbath School Hymn Book*,' was prepared by the Teachers of the Trinity Church Sunday School, and contains 254 hymns. 2nd edit. in 1885.

(3) The *C. M. S.* '*Mission Hymn Book*' appeared in 1887. It contains 55 hymns.

Special mention ought to be made of the part taken in this great work of the Church by the Rev. Jacob K. Biswas, tutor in the Divinity School of the *C. M. S.* He has composed and translated no fewer than 1000 hymns in English and Bengalí metres. Many of these have appeared in the books already named and in the Hymnals described below.

Wesleyan.—In connection with the *W. M. S.* a book has been prepared entitled *A Methodist Hymnal for Bengal* (2nd ed., 1886), the compiler being the Rev. J. A. Macdonald. It contains 322 hymns, and 51 lyrics of a kind very popular in all parts of India (see §§ **Marathi, Tamil,** &c.), usually sung in processions at festivals, to the accompaniment of a drum and cymbals. Many of the translations are by the editor. Others are by the missionaries of the *B. M. S.* and *C. M. S.*, named above, with the addition of the Revs. H. Harrison and C. Krauss, of the *C. M. S.*, and N. C. Biswas of the *W. M. S.*

The *Calcutta Vernacular Education Society* has pub. a hymn-book called *Gitihar*, containing 138 selected hymns. It is being revised, and promises to become very popular.

A. M. E.—The Rev. J. P. Meik, of the *A. M. E.*, has brought out a similar small collection, consisting of original and translated hymns.

K. S. M.—In 1884 the missionaries of the *K. S. M.* adopted the Anglican Bengalí hymn-book. Before that time they had used two small hymnals prepared by Babu Bipro Charan Chakrabutty. This gentleman has recently pub. a collection of 29 lyrics of the kind mentioned above.

Indeed, small collections of hymns by educated Christian natives are very common in Bengal. Such are the *Gitamrito* ("Immortal Songs"), by Amrito Lal Nath, said to be very good; the Khulnea Hymns, by Gogou Chunder Dutt; *Gitankur* ("Song Germs"), *Gitmala* ("Garland of Songs"), and *Gitrotro* ("Jewels of Songs"), by a Christian Evangelist, Modhu Sudon Sircar. The last-named collection contains many hymns very appropriate for Bazar preaching.

In connection with Bengalí hymns and hymn-writing the following remarks by the Rev. G. H. Rouse, M.A., of Calcutta (*B. M. S.*) are worthy of notice:—

"Native Bengali hymnody is abundant, but meagre. New hymns are being constantly made, but the range is limited; very little about the Holy Ghost, or Christian experience, except of the mournful order. 'O my soul, how wicked thou art,' is a sentiment we are always meeting; but 'How happy they that know the Lord!' does not meet with much response. Joyous Christian experience is very deficient in the native church of Bengal, but things are improving."

Perhaps these statements may be partly explained by the fact that in this part of India the native idea of music is wholly melancholy.

2. **Uriya.** Travelling from Calcutta in a south-westerly direction for about 70 miles we leave Bengal proper and enter the province of Orissa, containing a population of 5,250,000. The language is called *Uriyá* and belongs to the Sanscrit group. At Purí in Orissa is the world-famous shrine of Juggernaut, visited by 300,000 pilgrims annually. For many years the General Baptists have had a mission in Orissa, their principal station being Cuttack. Since 1836 the Free Baptists of New England, whose doctrinal sentiments are similar to those of the General Baptists, have occupied Balasore and other stations in the northern part of the province.

The first Uriya hymn-book was pub. for the Baptists by Rev. Amos Sutton, D.D., in 1844. [See **Sutton, A.**] It contained 310 hymns, 179 of which bear the initial of the compiler. Gunga Dhor, the first Uriya convert, a Brahmin by birth and education, composed 65, and Rev. C. Lacey 34. But this hymn-book has long been disused. As the Christian community increased, hymn-writers and hymns increased rapidly, and from these latter selections were made from time to time, and printed in tract form. The hymn-book now in use amongst the Baptists consists of eight of these selections bound together in one volume. The total number of hymns is 302, from 23 contributors, of whom 13 are now living. Forty hymns from the old book are retained, including some of Dr. Sutton's and 23 of Gunga Dhor's. It is believed that several of these latter, from their superior quality, as regards both sentiment and poetry, will continue in use for a long time to come. Makunda Das, who has been called the "Dr. Watts of Orissa," composed 145 of the hymns in the present book. Shem Sahu is the author of 57. Other native contributors are Kartick Samal, Bamadeb, and Daniel Mahanty. In the first book a number of the hymns were in English metres. These have disappeared, and the present collection consists entirely of hymns in native metres adapted to the ballad tunes of the country. Makunda Das has also prepared, in conjunction with Shem Sahu and Rev. P. E. Heberlet, a selection of hymns for the *Young*, mostly translations from the English. A number of these are in English metres, and are sung to English tunes in the schools.

3. **Hindí, and Urdú.** Ascending the stream of the Ganges in a north-westerly direction we enter, as we pass the city of Rajmahal, a vast and populous region in which two languages are spoken, *Hindí* and *Urdú*, called also *Hindustání*. This region includes the North-West Provinces, Oudh, and the northern part of the Central Provinces of India,

with a total population of 80,000,000. Some prefer to speak of these two languages as but different forms of one language, though they are almost as diverse as English and German. *Hindí*, which is allied to the Sanscrit, may be regarded as the original vernacular; *Urdú*, literally, "Camp" language, came in with the Muhammadan conquerors of the country, and has *Hindí* for its basis, with a large admixture both of Persian, the court language of the Moguls, and of Arabic, the sacred language of Islam. *Hindí* uses the Sanscrit characters, upright, square and block-like; *Urdú* employs the Persian script characters, which are distinguished by flowing curves and are written from right to left. *Urdú* is most common in large cities, and is used by Muhammadans; *Hindí* is preferred by the villagers, and wherever Hindu influences prevail. The two languages, says Dr. Hooper, of the *C. M. S.* "act upon one another, and neither is spoken pure, except as a form of pedantry." The educated classes commonly understand both.

(*a*) The mingling of the two languages is seen in the first hymn-book we notice, the *Sat Sangrah*, or *Gít Sangrah*, issued in connection with the *B. M. S.*, and used at their stations in Monghyr, Allahabad, Agra, Benares, Delhi, Patna and Dinapore. This book, which has reached a 5th edition, contains 267 hymns, of which 193 are in (*a*) *Hindí*, language and metre; 41 in (*b*) *Urdú*, language and metre; and 33 (*c*) *Hindí* language and English metre.

Most of the 1st class (*a*) were written by the Revs. J. Chamberlain (d. 1826), J. Parsons, of Monghyr (d. 1869), and Mr. J. Christian, an Indigo planter, a member of the Baptist Church at Monghyr (d. 1883). A few are by native converts. The whole of the 2nd class (*b*) are by Hindu composers. The 3rd (*c*), which are free versions of English and German hymns, are by various missionaries. Two eds. of this book with music have been pub. by Dr. Lazarus.

The hymns of Mr. John Christian, composed to Hindu airs and in Hindu metres, deserve special notice. Anglican, Baptist and Congregational missionaries all speak of them as being peculiarly excellent, and as likely to retain a high place in the affection of the Christian Churches of this part of India for a long time to come.

Before us is a collection of 100 hymns, called Satyd-Shatah, all by Mr. Christian, including, however, some in the hymn-book already described. This is not a book intended for use in the churches, but rather to be circulated as a tract. Indeed, tracts of hymns are much employed as a missionary agency, the people of India being extremely fond of anything in the form of poetry; and Mr. Christian's hymns may often be heard sung in the streets, as snatches of songs are with us.

(*b*) Another collection similar to the one just named has been sent us by Col. Millett, of Dharmsala, India (to whom we are indebted for much of the information contained in this section). It is entitled *Diffusion of Praise*, a Book of *Bhajans*, pub. by the North India Book and Tract Society.

And here it may be stated that the word *Bhajan* is the name usually given in this part of India to a hymn composed to a native Hindu tune, and it implies the tune as well as the words. Col. Millett says "there is no equivalent for this word in the English language. It may be termed a song in a savage state." But speaking generally, *Bhajan* is the Hindu name, and *Ghazal* the Muhammadan name, for a Christian hymn in native style.

(*c*) An *Urdú* hymnal was compiled and printed eight years ago by the Rev. R. F. Guyton, for the use of the Baptist Mission in Delhi. It is entitled *Kharzána i Khurramí*, and contains the 193 Hindí hymns of the *Sat Sangrah* (named above) *transliterated*; the 41 in Urdú, with about 70 additional, extracted or contributed.

(*d*) The *A. P. M.* pub. in 1872, *Zabúr aur Gít* ("Psalms and Hymns"). It contains 485 hymns in English metres, nearly all in *Urdú*, the few exceptions being in *Hindí*; also, 31 *Bhajans*, chiefly *Hindí*, with a few *Ghazals* in *Urdú*. An *appendix* of 72 tunes is added.

The editor of this book was the Rev. J. F. Ullmann, who also translated, from the English or German, the far greater number of the hymns. Some are by the Revs. Messrs. Brodhead, Däuble, Droese and Janvier, and a few by Shujáat Alí, a native poet of some eminence, recently deceased. This book is printed in Roman characters, and is used in other missions besides the *A. P. M.*

(*e*) The *Masíhí Gít ki Kitáb* ("Christian Hymn-book"), printed in 1876 at the Secundra Orphanage Press, near Agra, was prepared at the suggestion of the Rev. J. Erhardt by a committee of missionaries of the *S. P. G.* & *C. M. S.*, and is arranged according to the order of the Christian Year. It contains 387 hymns in English metres and 13 *Bhajans*. The translations are chiefly by the Rev. Messrs. Banli, Ullmann, Däuble, and Erhardt. Bishop French and others contributed single hymns. Many are identical with the hymns in the book of *A. P. M.* It is printed in both Roman and Persian Urdú characters.

(*f*) *Gít ki Kitáb* ("Book of Hymns") is the Urdú Hymnal of the *A. M. E.*, and is printed in both Roman and Urdú characters. It contains 210 hymns in English metres, 75 *Ghazals* and *Bhajans*, and 16 hymns for Sunday-schools. The list of translators and composers of hymns contains the names of Ullmann, Fieldbrave, Baume, Waugh, Däuble, Brodhead, Parker, Chamberlain, Mansell, Gill, Janvier, Christian, Shujaat Ali and others.

(*g*) The preceding are the principal books; others less important include:—

Gitáwali, "Hymns and Songs for Children," by J. F. Ullmann; *Int. aur Rore* ("Bricks and Brickbats") Hymns for Children, with music, by the Rev. E. Droese; *Sikandra ki Choti Gítmálá* ("The Little Sikandra Hymnbook"), by the Rev. C. G. Däuble, a collection of 53 hymns and Anthems; *Choti Gít ki Kitáb*, "Sunday School aur Ibadat ne Liye," containing 152 hymns, pub. at Lucknow, in 1884, at the Church Mission Congregational Press; *Stutí Prakásh*, a book of Hindí hymns by the Rev. W. F. Johnson, of the *A. P. M.*

It may be added that the American United Presbyterian Church, which does not use hymns, has brought out, in connection with the Siálkot Mission, metrical versions of many Psalms, by Licentiate T. D. Shah Báz, and quite recently (1887), a collection of 100 Psalms in metre printed at the Secundra Orphanage Press, Agra.

(*h*) In the broad tableland of Chota Nagpore, about 200 miles from Calcutta, are very successful missions of the German Evangelical Lutherans and of the S. P. G. The inhabitants are chiefly aboriginal tribes belonging to two distinct races, the *Mundáris* or *Kolhs*, of the *Kolasian* group, and the *Uraũns*, of the

Dravidian group of South India. Of the former we shall speak again in the section devoted to the aborigines of India. Both are to some extent acquainted with Hindí, as well as with their own languages. Hence the following books have been prepared in *Hindi*.

(*a*) The Hymnal of the German E. L. Mission, reprinted and enlarged several times between 1850 and 1880, and now containing 123 hymns, chiefly translated from the German, by the Revs. E. Schatz, H. Batsch, and others.

(*b*) The Anglican *Church Hymnal*, including many hymns from the German book, with 22 from *H. A. & M.*, translated by the Rev. J. C. Whitley, together with Miss Havergal's "Tell it out among the heathen," and "Lord, speak to me," by the same author. The metres and tunes used are English and German, usually the same as in the originals.

(*c*) A book of *Hymns for Children*, by the missionaries of the German *E. L. M.*, is now (1888) ready for publication.

(*i*) The Rev. H. D. Williamson, of the *C. M. S.* of Mundla, in the Central Provinces, has lately compiled a small hymn-book in *Hindí*, containing some hymns of his own composition, but we are without information as to particulars.

(*k*) The United Presbyterians of Scotland have important missions in Rajpootana, and in the Annual Report for 1887 are some interesting allusions to hymns and sacred song. For instance:—

At Ajmere the school children "commit hymns to memory and make vigorous, if not always successful, efforts to sing." At Oodeypore "the children can repeat and sing several of the hymns dear to the heart of childhood all the world over." And at Ulwar "every Tuesday evening a service of praise is held in the church. Christian hymns and bhajans are sung to the accompaniment of the organ, and a brief address is given." The principal hymn-book used is one of which the 2nd (enlarged) edition appeared in 1883. It comprises about 300 hymns and bhajans, printed in Hindí characters, though many are in the Urdú language. It is chiefly a compilation from the hymnals named above, in paragraphs *a*, *d*, *e* and *f*, with additions, original and translated, by Munshi Hasan Ali, the Rev. J. Gray (editor) and others.

(*l*) Leaving this part of India and recrossing a portion of the immense district already traversed, on the slope of the gigantic Himálayas, we arrive at the *K. S. M.* at **Darjeeling**, and the Scottish Universities Mission in British and Independent **Sikkim**. The languages spoken in these districts are Hindí, Nepálí, Bengalí, Urdú, Lepchá and Bhutia; but Nepálí is a dialect of Hindí, and Hindí is the *lingua franca* used by the Mission. Up to 1884 a hymn-book had been used consisting of the *Urdú* hymnal of the *L. M. S.* at Mirzapore bound up with some Hindí hymns collected by the late Rev. W. Macfarlane of the *K. S. M.* But in that year the Rev. A. Turnbull, B.D. pub. a book entitled *Prayer and Hymn Collection*.

It contains 256 hymns. Twenty-two are originals or translations by Mr. Turnbull; one is by Rev. J. F. Campbell, of Mhow; the rest are taken from other Hindí or Urdú hymn-books, such as the *Gít Sangrah* (*B.M.S.*) referred to above, the *Gítpustak* (Allahabad, 1883), and the collection previously used.

The hymns are mainly translations of well-known English hymns or paraphrases of Scripture. English metres and tunes are used, and the lines are made to rhyme as in English. Mr. Turnbull, however, informs us that frequently hymns to native tunes are prepared by native Christians, and lithographed for use. Many of these, as adapted to the tastes of the people, will be incorporated in the next edition of the *Hymnal*.

4. **Panjábí.**—In the Panjab, or region of the five rivers, eight missionary societies have been labouring with considerable success during the last forty years. The chief of these have been American and Scottish Presbyterian Societies and the *C. M. S.* Urdú is extensively spoken in the Panjab, and its use as the language of literature is extending, but *Panjábí*, a language closely akin to western *Hindí*, is still the vernacular. Dr. H. U. Weitbrecht, of the *C. M. S.*, says it is "essentially a peasant's language and is in danger of relegation to the position of a mere patois." It is written mainly in two characters, Gurmukhí and Persian. *Gurmukhí* signifies that which has to do with the mouth of the Gurú, or religious teacher, and it is the sacred character of the Sikh religion. From Dr. Weitbrecht we learn that the following hymn-books have appeared in *Panjábí*:—

(1) *Gitán dí Pothí*. A collection of Urdú and Hindí hymns and bhajans, compiled from various sources and printed in the Gurmukhí character. By the Rev. E. P. Newton, of the Ludhiana *A. P. M.*, 64 pp. 1881.

(2) *Masíhí Gít kí Kitáb*. The hymn-book of the Methodist Episcopal Church, pub. at Lucknow in Urdú-Gurmukhí character. 140 pp. 1884. Edited by the Rev. J. Newton, of the Lahore *A. P. M.*

(3) *Masíhí Gít kí Kitáb*, Panjabi, in Urdú characters. 140 pp., 8vo. 1884. By Miss Wauton of the *C. E. Z. S.*

5. **Sindhí.**—*Sindhí* is spoken in the valley which lies along the lower course of the river Indus or Sindhu. The population of Sindh is about 2,400,000, and the prevailing religion is Muhammadanism. "*Sindhí*," says Dr. Weitbrecht, "is mainly a rustic tongue, with little literature." It is generally written in the Arabic character. The *C. M. S.* has stations in Sindh, and its missionaries have been the authors of nearly all its Christian literature. A collection of 26 hymns and 10 Bhajans has been recently prepared by Rev. J. Redman, and through the kindness of Col. Millett is now before us. It is printed at the Ludhiana Mission Press, and bears date 1887. It includes translations of "Rock of Ages," "Just as I am," "Art thou weary," and other well-known hymns. The Rev. A. W. Cotton, of Sukkur, Sindh, sent some *Bhajans* to press in Dec., 1887.

6. **Gujarati.**—*Gujaratí*, another of the languages of northern India allied to the Sanscrit, is the vernacular of the province of Gujarát and Káthiáwar, in the Bombay Presidency, and is spoken by nearly 10,000,000 of people. The boundaries of the district are, on the north, the Gulf of Cutch and a line drawn from it eastward for about 150 miles; on the south, a small river near the Portuguese territory of Damán; on the east, a line about 120 miles inland, nearly parallel to the sea coast; and on the west, the Arabian Sea from near Damán to Cutch. The *L. M. S.* was the first to labour here, but in 1846 and 1859 their missions at Surat and other stations were, by a friendly arrangement, transferred to the *Irish Presbyterians*, who have since then been the sole Christian workers in this district.

(1) The first hymn-book in Gujaratí, so far as is now known, was prepared by the brothers William and Alexander Fyvie, of the *L. M. S.*, and consisted of translations from the *Hindí*. The 2nd ed. (1839) contained 112 hymns in English metres. The Rev. W. Clarkson, of the same mission, also prepared a

small collection with the title *Dharma Gita*, i.e., "Religious Songs," lithographed at Ahmedabad in 1851. This was reprinted two or three times.

(2) In 1856 a metrical version of the Psalms was pub. by the Rev. James Glasgow, D.D., of the Irish Presbyterian Mission, English rhyming metres being used throughout. But *Gujarati*, like other languages of the same stock, is unsuited to English metres. The accent must always be on the root; and the number of syllables in a line of poetry is determined, not merely by the number of vowels, but by the number of consonants and vowels, which together make up the line. Another version of the Psalms, therefore, in native metres, and fitted to be sung to native tunes, was prepared by a Gujarati Christian named Walji Bechan, and pub. at Surat in 1876.

(3) But the hymn-book now in general use is the *Kārÿārpana*, or "Poetic Offering," first pub. in 1868. The 7th ed. was pub. at Surat in 1877, and contains in all 287 psalms and hymns. About 210 of the hymns are original, the greater part being composed by the Rev. Joseph van Someren Taylor (d. in 1881); others are by the Revs. Dr. Glasgow and W. Clarkson, and several by native Christian poets. Forty are translations of Psalms of David, and others are versions of well-known English hymns. Both English and Gujarati metres and tunes are used.

7. **Marathi.**—*Marathi* (pronounced Marathi) is a language belonging to the Sanscrit group, and is spoken in the region comprised in a triangle having Nagpore for its apex and the west coast of India from Goa to above Bombay for its base. The population is about 17,000,000, among whom six Societies are at work. (1) A hymn-book called *Sacred Songs* is used in the missions of the *A. B. C.*, *K. S. M.*, *F. C. S.*, and probably others, the history of which is as follows:—

The first book of hymns in Marathi was pub. by missionaries of the *A. B. C.* in 1819, and contained 16 small pages. The hymns were in native metres. Another book, called *Psalms & Hymns*, written in English metres, appeared in 1835.

These books, enlarged and improved from time to time, were used until 1845, when Rev. H. Ballantyne, a man of fine poetic taste and culture, prepared a new collection of translations of the best English hymns in English metres. It contained more than 100 hymns, and was called *Hymns for Divine Worship*. Being received with great favour, Mr. Ballantyne was prompted to enlarge it considerably. The 4th ed. was pub. in 1865 by the Bombay Tract Society, whose Committee say in the preface "336 of the choicest hymns in the English language are here rendered into flowing Marathi, with a success that leaves nothing to be desired." This hymn-book entirely superseded all previous ones. Mr. Ballantyne prepared, in addition, 64 hymns for children. Failing health, however, compelled him to leave India, and he d. at sea, Nov. 9, 1865.

In the meantime, in the years from 1862 to 1867, there was a gradual re-introduction of hymns in native metres. A true native Christian poet appeared, Mr. Krishnaraw Ramaji Sangalé, a catechist of the *A. B. C.* A collection of his compositions, with the title *Gayanamrit*, was pub. in 1867, and soon became very popular.

When it became necessary therefore, in 1874, to pub. a 5th ed. of Mr. Ballantyne's *Hys. for Divine Worship*, it was resolved to combine the English and native metres in the same work. Other compositions by native poets, and other translations by Mrs. Bissell and Dr. Fairbank, were added; the name was changed to *Sacred Songs*, and it now, in its 7th ed., contains 607 hymns. (Bombay Book and Tract Society.)

(2) The *Bulbul* is a collection of 161 hymns for children, including those by Mr. Ballantyne, with additions by Mrs. Bissell, Mrs. Bruce, Dr. Fairbank, Krishnaraw, and others.

(3) The *Gananidhi*, or "Song-Treasury," pub. at Bombay in 1886, is a collection of 215 hymns, with appropriate tunes, including more than 50 popular native airs, all in European old notation, edited by the Rev. C. Harding, of the *A. B. C.* Some of the hymns are new. The tunes, other than the native airs, are culled from other collections.

(4) The Rev. J. Taylor, of the *S. P. G.*, pub. at Poona, in 1884, *Hymns Ancient and Modern translated and compiled for use in the Church in Western India*. Besides the hymns translated from the well-known English book, there are a few taken from the *Sacred Songs* noticed above, and from other sources. Translated hymns usually follow the English metre; the original hymns are for the most part in native metres.

Since it was in the Marathi-speaking country that Christian *Kirttans* were first performed, which have since become popular throughout India, we may here introduce a brief account of them.

The Kirttan is a musical performance in which the praises of some god are celebrated with singing and instrumental music. In the year 1862 it occurred to Mr. Krishnaraw and others, that a *Christian* Kirttan might be made a useful evangelistic agency. The first was performed in Ahmednagar and the neighbouring villages, and everywhere met with an enthusiastic reception. The leader stood on a platform, and behind him four or five trained Christian singers, who joined in the choruses. There were Hindoo musical instruments, including a kind of guitar,—a pair of cymbals,—a saringi, played like a violoncello, and a small drum, beaten with the ends of the fingers. First, a brief prayer was offered; then, the leader announced the subject of the kirttan, and a chorus followed. The words of the chorus became the text for a brief exhortation, delivered in a musical tone, and leading the way to another chorus, the whole performance occupying about two hours.

The native Christian Marathi hymns, in which choruses are frequent, afford abundant matter for these *Kirttans*, as do lyrics among the Bengalis and Tamils, and Bhajans among the Hindis, and others.

ii. *South Indian, or Dravidian Group.*

1. **Canarese.**—Moving southward from the Marathi country we come to a people, 9,000,000 in number, speaking *Canarese*, a language of the Dravidian or South Indian group. These are found not only in Canara, on the Western coast, but also through the Mysore, Coorg, and northward as far as Beder, in the Nizam's territory. Seven Societies have missions in this district, those in strongest force being the Basel Evangelical Society, the *W. M. S.*, and the *L. M. S.*

(1) The hymn-book used by the *W. M. S.* and *L. M. S.* is entitled *Canarese Hymns*, original and selected, by the Rev. B. Rice (7th edit. revised and enlarged, Bangalore, 1881.) It contains 250 hymns, sixteen of which are for children. Among these latter are "There is a happy land," "There's a Friend for little children," &c. Seven are chants, such as the *Te Deum*. Most are sung to tunes selected from *H. A. & M.*, the *Bristol* and *Wesleyan Tune Books*, &c.

The Rev. B. Rice was a missionary of the *L. M. S.*, who d. in 1887, after 50 years of service. Other authors and translators were Messrs. C. Campbell, J. Paul, Coles, W. Arthur, and Riddett. 62 hymns were taken from the book of the Basel mission described below. J. Paul is a native minister of the *L. M. S.*

(2) Bound up with this hymnal, in a volume before us, is a collection of *Christian Lyrics* (Bangalore, 2nd edit. 1879) by the Rev. Abijah Samuel, a native Wesleyan minister, and very superior man, who d. a few years ago. [For further particulars concerning *Lyrics* in the Dravidian languages, as distinguished from *Hymns*, see **Malayalam** and **Tamil** below.]

(3) The Basel missionaries, whose printing press is at Mangalore, pub. a Canarese hymn-book in 1845, which was revised and enlarged in 1855 and 1867. At the latter date it contained 168 hymns, composed or translated by Messrs. H. Mögling, G. Weigle, J. Layer, F. Metz and others. The 7th revised edition (1885) contains 105 new hymns, or 270 in all. The translations are chiefly from the best German hymns, and are made to be sung to German tunes. Among the translators of the later hymns were Messrs. Ziegler, Graeter and A. A. Männer. The Basel missionaries have also pub. a collection of 46 Lyrics, composed by a native poet, and a

book of 130 hymns for children, nearly all translations from the German by Messrs. Kittel and Mack.

2. **Tulu.**—*Tulu* is the prevailing language of South Canara, which is in consequence frequently called the Tulu country. Like the Canarese, it belongs to the Dravidian group of Indian languages, but has no existing literature, except the books prepared by the missionaries of the Basel Society, and printed in Canarese characters at Mangalore. Through the illiteracy of the people, Christian instruction hitherto has been of necessity chiefly oral, and the singing of hymns has been largely used as an evangelistic agency.

(1) The 4th edition of the *Tulu Hymn-book* (Mangalore, 1886) contains 186 hymns, principally prepared by the Rev. A. Männer,—some, however, being composed by the missionaries Ammann, Cammerer and Würtele. Most are translations of the best German hymns, such as "Ein feste Burg ist unser Gott," 20 only being originals. They are in German metres, and are sung to German tunes.

(2) The Rev. A. Männer has also prepared in Tulu a collection of 115 hymns for children, and a translation of 32 of Sankey's *Songs and Solos*.

3. **Malayalam.**—To the south of the Tulu country are the provinces of Cochin and Travancore, on the Malabar coast, where the principal language spoken is Malayalam, another of the Dravidian group. (1) In the northern part of this region the Basel missionaries have several stations. They have pub. a large collection of hymns, chiefly translations from the German by the Rev. Mr. Fritz, of Cannanore, and others. (2) The middle portion of the region is occupied by the *C. M. S.*, their principal station being Cottayam. The hymn-book used here was prepared in 1842 by the Rev. H. Baker, one of the founders of the mission. It has 125 hymns, and in its first form consisted exclusively of translations of English hymns, composed in English metres, and intended to be sung to English tunes. In the later editions additions have been made from the book of the Basel missionaries mentioned above, and also from a similar book, prepared by the Rev. S. Mateer, of the *L. M. S.*, whose head-quarters are at Trevandrum, towards the southern extremity of the Malayalam-speaking district. Besides the hymn-book just referred to, the Rev. S. Mateer pub. in 1872 (3) A collection of *Christian Songs* in native metres, sung to native tunes, called for distinction's sake *Githas* or lyrics. In these the rhyme is sometimes at the *beginning* of lines, sometimes at the *end*, and sometimes the lines rhyme throughout, and nearly all have a refrain or chorus. As an example may be mentioned a very popular lyric composed by the Rev. Justus Joseph, a Brahman convert. It is a paraphrase of the description of the Risen Christ, in the 1st chap. of the Apocalypse. The refrain to each stanza runs thus:—

> "Praise! Praise! O Jesu, our Lord!
> Alleluia, having sung, praise, praise, O Lord."

The 5th edit. of this book, pub. in 1887, contains 250 lyrics, on such subjects as "Adoration of Jesus," "Agony in Gethsemane," "Call to Conversion," &c. The principal authors are the Rev. Justus Joseph and his brother Philippos, all of whose lyrics are original, and Messrs. M. J. Hochanya and M. Walsalam, most of whose compositions are translations, chiefly from the Tamil.

The tunes to the lyrics are somewhat wild and irregular, and cannot usually be expressed in English notation, because the intervals in Hindu music differ from ours, several being less than a semitone. [See **Tamil.**]

It may be added that in Cottayam and the neighbourhood are found the so-called *Syrian Christians*, for a notice of whom see **Syriac Hymnody.**

4. **Tamil.**—The most important of the Dravidian or non-Brahmanical languages of India is the *Tamil* or *Tamul*, spoken by more than 13,000,000 of people in south India, as well as by probably 5,000,000 in the northern part of Ceylon, in Burma, and in the Straits Settlements. In India proper the Tamil country extends from about 20 miles north of Madras to Cape Comorin in the south, and from the sea coast, on the east, to the range of mountains called the Ghats, on the west. The first Protestant missionaries to India, sent in 1706 by the king of Denmark to Tranquebar, began their labours among the Tamils. Their names were Ziegenbalg and Plutchau. At the present time 14 English, German, Danish and American Societies have missions in this part of India.

(1) The first hymn-book printed in Tamil was a collection of 48 hymns translated by Ziegenbalg, and pub. in 1713. This was repeatedly enlarged, by the missionaries Schultze, Pressler, and Walther, until it contained 300 hymns. Fabricius, an eminent Lutheran missionary, who came to India in 1742, still further enlarged it. The 13th ed., with the title *Hymnologia Germano-Tamulica* (called also *Fabricius's Hymn-book*, 7th ed.), was printed in 1881 at Tranquebar, at the Evangelical Lutheran Mission Press. It contains 375 hymns, nearly all translations from Luther, Gerhardt, Freylinghausen, Heermann, and other German writers. The neat volume now before us contains also 171 German tunes to the hymns (Tranquebar, 1878). This hymn-book is used at the stations of the Danish and Leipzig Lutheran Missions in Tanjore and elsewhere.

(2) In 1831 the Madras Religious Tract Society pub. a *Coll.* of 42 hymns in English metres, edited by the Rev. C. T. Rhenius, a German employed by the *C. M. S.* This was from time to time enlarged. Its present representative, pub. by the same Society (Madras, 5th edit., 1886), is entitled *Tamil Hymn-book, compiled by the Hymn-book revision committee.* It contains 310 hymns and doxologies, mostly adaptations or free renderings of English and German originals, and was edited by the Rev. Elias J. Gloria, a Tamulian, connected with the *W. M. S.* This book is in general use throughout the Tamil country, except in the Lutheran and some Anglican missions.

(3) In 1887 appeared the *Tamil Church Hymn-book*, containing 233 hymns, arranged according to the order of the festivals of the Church of England. It was compiled by Bishops Caldwell, of the *S. P. G.*; and Sargent, of the *C. M. S.* In this collection several English hymns appear in Tamil for the first time, such as, "Holy, holy, holy, Lord God Almighty;" "The Church's one foundation;" "Jesus Christ is risen today."

(4) Several other Tamil hymn-books have been pub., as the *Nagercoil Coll.*, and one edited, in 1865, by the Rev. F. Baylis, but have been superseded by one or other of those last mentioned.

(5) The Christian Vernacular Education Society has also pub. *Hymns for Children* in Tamil. The 2nd edit. (Madras, 1883) contains 166 hymns, selected from Fabricius, and the Nagercoil Collection, or translated by Messrs. Spalding, Webb, Percival, Kilner, S. Niles and other of D. P. Niles (*Tamulians*), and others.

All compositions called *Hymns* in South India are in European metres, and made to be sung to European tunes; but perfectly distinct from these are Christian songs known as *Lyrics*, answering to the *Bhajans* of Northern and Central India. These compositions are different in style from anything heard in Europe. The rhyme is at the beginning of

the verse instead of the end. The substance of the *Lyric* is frequently given in a verse (*venbā*) at the beginning and is not sung. Then follows a chorus (*pallavi*) which is sung after each verse, and sometimes a sort of second chorus (*anapallavi*), which is sung only once. *Lyrics* are written in a great variety of metres, and some of the tunes sung to them are such as have been used for ages past in the Hindu temples. The principal writer of *Tamil Lyrics* was a native Christian poet, named Vethanayagam, who lived at the beginning of this century. Many of the Tamil Christians have since written, but few of their productions have equalled his. Some have been composed by Mr. R. C. Caldwell, son of the Bishop, and by the Rev. E. Webb, of the *A. B. C.*, at Madura.

There are several collections of *Tamil Lyrics*, pub. in Madras and Tranquebar, but the one most widely used was compiled by the Rev. E. Webb, just named. It was pub. in 1853, and contained 226 pieces. Recent editions have been revised by the Rev. G. T. Washburn, of the *A. B. C.* mission at Madura. The 9th edit., pub. in 1886 by the Madras R. Tract Society, contains 300 *Lyrics*. Two Selections from this book have also been pub. for use in village congregations.

The use of *Lyrics* in public worship was at first opposed by many missionaries, principally because the associations with the tunes were objectionable; but they are so much preferred by the people and suit so well the genius of the language, that the opposition has almost ceased, and in many village congregations they are used exclusively.

[For information concerning Tamil hymnody in India we would express our great obligations to the Revs. J. L. Wyatt (*S. P. G.*); G. U. Newport (*L. M. S.*); and G. M. Rae (*F. C. S.*). Concerning Tamil in Ceylon see section on **Ceylon.**]

5. **Telugu.**—*Telingana*, or the *Telugú* country, begins a few miles to the north of Madras and extends northward as far as the neighbourhood of Ganjam, in Orissa. It contains about 17,000,000 of people, most of whom speak *Telugú*, a language of the Dravidian group. In this region are missions, some very flourishing, of the *S. P. G.*; *C. M. S.*; *L. M. S.*; *A. B. M.*; *F. C. S.*; the *Canadian Baptists*; the *Lutherans* of America; the *Hermannsburg Lutheran Society* of Hanover, and the *Brethren*.

(1) A hymn-book extensively used throughout the Telugu country is the one compiled by the Rev. W. Dawson of the *L. M. S.* of Vizagapatam. The latest ed. was pub. in 1883, at the *C. K. S.* press in Madras. It contains 258 hymns, all in Telugu metres except the last six. In the preparation of the first 152 hymns Mr. Dawson was assisted by Purushōttam Chowdry, a native minister now connected with the General Baptist Mission in Orissa. The 15 hymns from 153 to 167 inclusive were composed by the Rev. P. Jagganadham of the *L. M. S.* of Vizagapatam; the rest by various authors. At a recent conference of missionaries and others the opinion was expressed that this hymn-book needs revision and enlargement.

(2) The *Brethren* (represented in England by G. Müller, of Bristol) whose mission stations are in the Delta district of the river *Godavery*, have pub. a collection of 110 hymns, known as the *Delta Hymn-book*, of which 100 are in native metres and are sung to native tunes; the rest are in English metres.

(3) The collection pub. by the *A. B. M.* was first issued in 1869, and contained 60 hymns, the editors being Mrs. Lyman Jewett and Mrs. J. E. Clough. Three eds. have since appeared, but this book is now superseded by one pub. in 1887, the work of a committee appointed at the jubilee of the *A. B.* Telugu Mission held in Nellore, February 1886. The new hymnal contains 183 pieces, many being taken from the book of Mrs. Jewett and Mrs. Clough, others from the Delta-Mission collection, others from the Dawson hymn-book, the remainder being new and original compositions. A special feature of this book is a glossary at the foot of each page. Thirty-eight of the choicest hymns are by Purushōttam Chowdry (named above), others by members of the native churches. The preface is signed on behalf of the Committee, by Mrs. Anna H. Downie, wife of the Rev. D. Downie, D.D., of the *A. B. M.*

(4) The Amer. Evangelical Lutheran Mission uses a hymn-book containing Dawson's hymns and 57 new ones, composed mainly by the Rev. B. John, of the same mission.

(5) The Rev. John Hay, D.D., of the *L. M. S.* pub. many years ago a collection of 35 hymns in English metres, composed by himself and the Rev. J. S. Wardlaw, M.A. This is now out of print, but some of the hymns appear in No. 7.

(6) Also, many years ago Mr. Newill, of the Madras Civil Service, prepared a book of about 50 hymns. This was thoroughly revised, and the number of hymns increased to 128, by the Rev. J. E. Sharkey, an able and devoted missionary of the *C. M. S.*, who died in 1867. Several editions of the enlarged book appeared, but it is now out of print.

(7) Dr. Chamberlain's *Hymn-book*. This contains 86 Telugu hymns in English metres, edited by the Rev. J. Chamberlain, D.D., of the American (Old Dutch) Reformed Church, and printed at the *C. K. S.* press, Madras, in 1884 (2nd edit. 1885).

(8) Besides the above, 10 new hymns in Telugu metres were composed and printed, in 1887, by the Rev. P. Jagganadham, of Vizagapatam. One of these is a translation of Miss Havergal's hymn, "Take my life and let it be." Others, by the Rev. Dr. Chamberlain, have been printed, with music, as leaflets.

In regard to India generally it is to be noted that with the progress of years the use of English metres and tunes has been increasingly superseded by that of metres and tunes belonging to the country, which have come down to our time unwritten, but have been long used in festivals, at weddings and the like.

6. **Ceylon.**—In Ceylon, the name of which is so familiar to us from its occurrence in Heber's missionary hymn, three languages are spoken, besides English, viz., Tamil, Singhalese, and a patois of Portuguese. The *S. P. G.*, *C. M. S.*, *W. M. S.*, *B. M. S.*, and *A. B. C.*, all have missions. For the use of the Tamil-speaking congregations the hymn-books are available which are prepared in connection with the various missions of South India. Besides these, however, may be mentioned:—

(1) A translation pub. in 1881 of the entire *Wesleyan Hymn-book*, as it is now used in England, the *Supplementary* hymns being included. The volume is beautiful in type and general appearance. The principal translators were the Revs. J. Kilner, E. Hoole, D.D., J. M. Osborn, P. Percival, W. M. Walton, J. V. Benjamin, J. Benjamin, E. S. Adams, D. P. Niles (a Tamulian), D. Valupillai, E. Rigg, &c. The metres are the same as in English, only that 8, 7's is substituted for 7's.

(2) For the use of the Eurasian population, speaking the patois mentioned above, a hymn-book in *Portuguese* was prepared some time ago, and quite recently another, in which most of the hymns are translations by Advocate J. H. Eaton, of Colombo.

(3) The *Singhalese hymn-book* used by the Wesleyans contains 259 hymns, the last ed. being pub. in 1880, under the editorship of the Rev. John Scott. Nearly all the hymns are original compositions by native ministers.

(4) Two small *S. School* hymn-books, containing respectively 74 and 55 hymns, have been brought out by the same editor, under the auspices of the Ceylon Religious Tract Society. They consist almost entirely of translations of popular English hymns for children.

(5) Mr. Corea was a Baptist minister and author of Temperance and other moral poetry popular among the Singhalese. More than 40 years ago he pub. a book of hymns, some being set to native airs, others to English tunes. This book has passed out of use, its place being supplied by the *Gitika Nidhana*, or "Treasury of Song," prepared by the Rev. C. Carter, of the *B. M. S.*, assisted by the Rev. J. S. Perera, a Singhalese minister, and pub. in 1876. It contains 125 hymns original and translated, among the latter being such hymns as "Rock of Ages," "Let us with a gladsome mind."

(6) A Union hymn-book has just been pub. (1888) by

the Ceylon R. T. S., embodying a large number of the hymns in Mr. Carter's book with considerable additions.

iii. *The Aboriginal and other scattered races of India.*

1. **Santalia or Santhalistan**, may be described as a strip of the great province of Bengal, about 100 miles in breadth, extending southwards from Bhagalpur on the Ganges for about 250 miles, until it touches Orissa. Its inhabitants dwell for the most part in villages among the hills. They belong to one of the aboriginal races of India, are free from the bondage of caste, and speak a language entirely different from Bengalí or Hindí.

(1) The *C. M. S.* has a very successful mission among them, whose headquarters are at Taighari, in the north of the Santal country. For their use a *Hymnal* was pub. in 1876, the Rev. F. T. Cole being the editor. The 3rd ed. (1884), entitled *Dhorom Seren*, contains 174 hymns and two litanies, and was printed at Bhowanipore. Most are translations of familiar English hymns, the principal translators being the Revs. F. T. Cole, H. Davis, W. T. Storrs, A. Stark, J. Blaich, and J. Brown, with several native helpers. The hymns are supposed to rhyme and most of them are sung to English tunes. Twenty-eight are set to native melodies.

(2) Another remarkably interesting mission in Santalia has at its head a Norwegian and a Dane, Messrs. Skrefsrud and Boerresen. For the use of their converts a new hymn-book has just been issued, composed chiefly of hymns set to native tunes.

(3) The *F. C. S.*, whose principal station is at Pachamba, for a time used the hymnal of the *C. M. S.*, but have now one of their own, containing, however, many of the *C. M. S.* translations.

(4) Among the Rajmahal hills, in the north of the Santal country, are a people speaking a language called *Malto*, belonging to the Dravidian group. For their use the Rev. E. Droese, a German missionary connected with the *C. M. S.*, prepared a small collection of 27 hymns. A new collection is now (1887), in the press prepared by Miss Stark, which includes some of Mr. Droese's hymns and a large number of new ones.

(5) In the Midnapore district of northern Orissa are many Santals, among whom the *Free Baptists of America* have a mission. They have pub. a hymn-book containing 77 hymns, mostly translations, but also a good number of originals, some composed by Santal Christians. The book is printed at the mission press at Midnapore.

(6) The *Bethel Santhal* mission, in the district of Talia and Agoia, under the direction of Mr. A. Haegert, has also a hymn-book, partly original, partly a compilation.

2. **Kohls or Mundaris.**—In the § **Hindi**, reference was made to the *Kohls* or *Mundáris*, one of the aboriginal races of India, inhabiting part of the province of Chota Nagpore. As was then stated, the *S. P. G.* and the German Evangelical Lutherans, have successful missions among these people, and three books for their use have been prepared in *Hindí*. But mention has still to be made of a hymn-book in the *Mundári* or *Kohl* language, prepared by the *G. E. L.* missionaries, containing 100 hymns. These are chiefly original, and were composed for the most part by Dr. A. Nottrott and the native pastors Nathanael Tuagu and Mansídah Tassu. About one-fourth are set to German and three-fourths to native tunes. This book is used by many congregations of the Anglican mission.

The Rev. J. C. Whitley states that at the central station of the *S. P. G.* singing is regularly taught in the schools, and English tunes are sung with great accuracy; but in outlying parts of the district native tunes are much more readily learned by the people.

3. **Khassi.**—In the south-west of Assam is a district known as the Khassia and Jaintia Hills, inhabited by a primitive people, whose language is of the Mongolian stock and of the Indo-Chinese branch—monosyllabic and agglutinative—having no close affinity with any other. Among these people the *Welsh Calvinistic Methodists* have had a successful mission since 1840. By their missionaries the language has been reduced to writing and a Christian literature has been created.

(1) The first hymn-book, printed in 1845, contained 20 hymns, translated by the Rev. T. Jones, of Berriew. In 1850 and 1865 additions were made to it by the Revs. Wm. Lewis, Robert Parry, and T. Jones, of Glyn.

(2) The book now in use was edited, in 1877, by the Rev. Hugh Roberts, and printed at Newport, Monmouthshire. It contains 242 hymns; two original, by the Rev. H. Roberts; the rest, translations of the Psalms, or of well-known English, Welsh, and American hymns, 15 being from I. Sankey's *Sac. Songs & Solos*. Among the translators, in addition to the missionaries above named, were the Revs. John Roberts and T. Jerman Jones.

The hymns are composed in English and Welsh metres, to which the language lends itself easily, and they are sung to English and Welsh tunes. The natives have no musical system of their own.

4. **Assam** (proper), with a population in 1881 of 2,225,271, is about 500 miles in length, but narrow, and is divided into two portions by the Brahmapootra river. The religion of the people of the valley is Hinduism; wild and savage tribes inhabit the mountains north and south, among whom are found forms of spirit worship. The *A. B. M.* has stations among the Garos, Nagas, and other tribes, as well as among the Kohls from Central India, who are employed as labourers in the tea gardens. The *S. P. G.* has also had a station at Tezpore since 1850.

In the early days of the *A. B. M.* the Rev. Nathan Brown, D.D., a man of most versatile genius (see §§ **Japan** and **Burma**), prepared a hymn-book, which was afterwards revised and greatly enlarged by the Rev. Dr. W. Ward. It now contains 352 hymns, with a supplement of 32 hymns for S. S. use. 80 hymns by Dr. Brown are included, 32 original and 48 translated. Many were composed by Drs. Ward and M. Bronson. Nidhi Levi, the first Assamese Christian convert, wrote 110, chiefly original; Batiram Das, a former preacher, wrote 28. The rest were by other missionaries and native converts. The hymn-book is now old, and the Rev. P. H. Moore, "a musical missionary," is at the present time (1888) engaged on the work of revision.

iv. *Tibet.*

On the further side of the vast chain of the Himálayas is Tibet, the stronghold of northern Buddhism, at present closed to the gospel. But the Tibetan language is spoken by some thousands of people in British territory, as well as by tribes inhabiting the provinces adjoining Tibet proper. For their spiritual benefit the *M. M.* have a station at Kyelang, in the Himálayas, and there a hymnal was prepared and printed by the late Rev. Heinrich A. Jäschke, one of the greatest of modern Tibetan scholars. It contains 136 hymns translated from the German.

v. *Persia.*

Fifty years ago a mission was commenced by the *A. B. C.* among the Nestorian Christians near lake Oroomiah in Eastern Persia, and in 1860 a hymn-book was printed, in the *Modern Syriac* language spoken by these people. This book has passed through several editions, but we have been unable to obtain further particulars. The language, however, differs from Ancient Syriac less than Italian from Latin. In 1869 a small

collection of *Revival Hymns* was printed at Oroomiah. In 1871 the mission among the Nestorians was transferred to the *A. P. M.*, which has also stations at Tabriz, Salmas, Teheran, and Hamadan; whilst the Rev. Dr. Bruce and his colleagues of the *C. M. S.* have been labouring at Julfa, Baghdad, and Bushire. Dr. Bruce informs us that in Baghdad (in Turkey, but on the borders of Persia) they use the *Arabic* hymn-book printed at the American press at Beyrout (see **Syria**). In Julfa (*Ispahan*) only *Armenian* hymns are used (see **Turkey in Asia**). There is a small *Persian* hymn-book which has been made by the American Missionaries in Teheran, but it is very imperfect. "A good Persian hymn-book," says Dr. Bruce, "is much to be desired, It is a most poetic language and it would be comparatively easy for one who had the gift to compose hymns in it." [See **Various.**]

vi. *Constantinople, Asia Minor, and Armenia.*

We class these places together, because the missionary work in all of them is done chiefly by one society, the *A. B. C.*, the head-quarters of whose Turkey mission are at Constantinople. This work is a very noble one, especially in the departments of Christian literature and education, but, owing to the religious jealousy of the Muhammadan rulers, it is confined in these regions chiefly to the Armenians and Greeks.

In 1861 a hymn-book in the Turkish language, printed in *Arabic* characters, was pub. by the missionaries. But in the year 1884, after the sale of 1200 copies, the remainder of the impression was destroyed by order of the Government. This was in pursuance of its determination to prevent, as far as possible, the publication of Christian literature in a form accessible to Muslims. The Arabic characters made the book accessible to them. The following hymnals have also been pub. by the agents of the *A. B. C.*:

(1) *An Armenian H. Bk.*, with 432 hymns.
(2) *An Armeno-Turkish H. Bk.*, with 247 hymns.
(3) *A Græco-Turkish H. Bk.*, with 247 hymns.

In explanation of these names it should be stated that the languages used in this region are Turkish, Armenian, and Greek, the latter being confined mainly to the parts along the sea-coast. In the interior of Asia Minor, and in Cilicia and Syria as far as Aleppo, the Armenians have largely lost their own language and use the Turkish, *written with the Armenian alphabet.* It is Turkish written or printed thus, which is called *Armeno-Turkish.* In like manner the Greeks of the interior have lost their language, and use Turkish, *written in Greek letters.* This latter is called *Greco-Turkish*, or sometimes Karamanian. The words in Turkish, Armeno-Turkish, and Greco-Turkish are the same; only the characters are different.

The hymn-books mentioned above are pub. both with and without tunes, and the last ed. of each appeared in 1886. They have been the growth of nearly 40 years, the earliest Armenian Hymnal having been issued in 1849. Most of the hymns are translations of well-known English and American hymns, the few originals having been usually prepared for special occasions.

The chief translators into *Armenian* have been the Revs. Elias Riggs, D.D., LL.D., H. J. Van Lennep, D.D., H. O. Dwight, D.D., J. F. Pettibone, D.D., C. C. Tracy, M. Shemavonian, and Mrs. M. Shemavonian. The translators into *Turkish* were the Revs. Dr. Pratt, E. M. Dodd, and P. O. Powers, all now deceased, and the Revs. Dr. Dwight and Avedis Constantian.

The tunes used are English and American, especially those "wedded" to the hymns in their original form. The Armenian hymn-books mentioned above are used by the *A. P. M.* in Persia; also, to some extent by the Lutheran Armenians in the Caucasus, and the Baptist and Campbellite missionaries in Asia Minor.

vii. *Bulgaria.*

In the *Orthodox Bulgarian Church* ancient hymns are used in the services, but are not sung by the congregation, only by the clergy and choristers; and it is rather chanting and intoning than singing. The *Te Deum* and various *Doxologies* are the most common, and there are also hymns for the following festivals:—

The Nativity of B. V. M.; Presentation B. V. M.; Circumcision; Epiphany; Candlemas; Annunciation B. V. M.; Palm Sunday; Passion Week; Easter; Ascension; Pentecost; Transfiguration; Assumption of B. V. M.; the Mass; Marriage, Baptismal and Burial Services; and Saints' Days, as St. Dimiter, John of Rilo, Nicolai, Vasilai, St. John Baptist, Cyril and Methodius, George, Elia, St. Peter and St. Paul, &c.

Two American Missionary Societies—the *A. B. C.* and the *A. M. E.*—are at work in Bulgaria, the former to the south, the latter to the north of the Balkan range of mountains. The same Hymnal is used by both, as well as by the agents of a native mission, known as the *Bulgarian Evangelical Society.* This book, called *Svyashténnee Pésnee* ("Sacred Songs") was first pub. in 1872, and with music attached, in 1878. Several eds. have since appeared, each one an enlargement on its predecessor.

The present book contains 250 hymns, about four-fifths of which are translations of the best English and American hymns for both adults and children. The principal translators have been the Rev. Dr. Riggs of the *A. B. C.*—who did most of the work of preparation—the Rev. Dr. Long of the *A. M. E.*, and a native pastor, the Rev. Mr. Tondjoroff. The same three persons have composed most of the original hymns forming the remainder of the volume. With few exceptions translated hymns have been so rendered as to appear in the same metre in Bulgarian as in English. The lines rhyme as in English, and the tunes used are English or American, none are native. Since the last ed. of the hymn-book appeared 59 additional hymns have been pub. in a Bulgarian periodical called the *Youth's Paper and Samokov Leaflet*, most of which will in due time be incorporated in the hymnal.

viii. *Syria.*

In this land, from whose ancient capital, Antioch, the first missionaries were sent forth for the conversion of the heathen, a number of societies, both British and American, as well as Christian ladies from Great Britain and Germany, are at work with a view to its enlightenment and spiritual elevation. But the hymn-book everywhere used by Protestants is the *Arabic Hymnal*, with Tunes, pub. by the *A. P. M.* at Beyrout. From the beginning of the mission 50 years ago hymns were from time to time translated or composed, but remained in MS. or leaflet form, until about 15 years ago, when the Rev. E. R. Lewis, M.D., Professor in the Syrian Protestant College at Beyrout, collected them into a volume and pub. them as the first Arabic Hymnal,

The present book, though based on Mr. Lewis's, is much enlarged and greatly improved. It was edited by the Revs. Samuel Jessup and George A. Ford, both of the *A. P. M.*, and was issued Dec. 25th, 1885. It is a handsome volume of 234 pp.—the tunes being printed in good musical type (European notation, but with notes running from right to left) and occupying the upper portion of each page, whilst the hymns, in clearly printed Arabic characters, appear on the lower portion.

The hymns are 326 in number, more than 80 of which are original. All except 5 have been translated or composed by native Syrians of the Arab race, viz., Sheikh Nasif Ul Yazigi (now dead), a learned grammarian of the Greek Catholic Church, employed as proof reader whilst the Bible was translated into Arabic; Ibrahim Sarkis, also deceased, a Maronite who became a Protestant; Asaad Shedoady; Selim Kessab; Asaad Abdallah; Ibrahim Nasif, and others. The translations are chiefly of well-known English and American hymns, or Bible Psalms versified. The tunes are for the most part English and American, a few only being original.

ix. *Palestine.*

In Palestine *Arabic* is now the common language, and the hymnal used in Jerusalem, Jaffa, and other places is the one described above [**Syria**]. The report of the *C. M. S.* for 1887 states that the hymns in this book have proved a great attraction to the people. Travellers speak enthusiastically of the singing of Arabic hymns in Miss Walker-Arnott's Tabitha Mission School at Jaffa.

IV. *Africa.*

i. *Egypt.*

In passing from Asia to Africa it is natural to begin with Egypt. In this country the American United Presbyterians have a flourishing mission, with several stations; but they do not use hymns (commonly so called) in their public worship, but confine themselves to a metrical version of the Psalms. For others who wish for hymns the *Arabic Hymnal* of the *A. P. M.* pub. at Beyrout, and already spoken of [**Syria**], is available.

ii. *Eastern Equatorial Africa.*

The region included under this name extends, on the east coast, from about the Equator southward almost to Mozambique. In the interior it reaches to the great lakes Victoria Nyanza, Tanganyika, and Nyassa. The principal language spoken is *Ki-sawahili* or *Ki-swahili* (lit. coast language). Other languages are the *Galla*, *Nyika*, *Gogo*, and *Luganda*. In the northern and central parts of the region the *C. M. S.* and *United Methodist Free Churches* have stations, one of which, near L. Victoria Nyanza, was recently the scene of the martyrdom of Bishop Hannington. The *L. M. S.* has stations by Lake Tanganyika, and the *F. C. S.* and the *K. S. M.* in the south, near L. Nyassa. In this region also, encompassed by difficulties and perils, the *English Universities' Mission* is at work.

(1) Two hymnals have been prepared in *Ki-sawahili*; one by missionaries of the *C. M. S.*, containing 135 hymns (pub. 1881), nearly all translations of English hymns. This was doubtless the book used at Frere Town, near Mombasa, when visited by Bishop Hannington, who remarked on the "delightfully hearty" character of the singing, the voices being of better quality than those of tribes further south. The other was prepared for the converts of the U. M. Free Churches, containing 200 hymns, chiefly translations, the translators and composers being the Revs. T. Wakefield (editor), C. New and W. Hugh During.

(2) Two books in *Ki-Nyika* have been prepared, one by the Rev. T. Wakefield, the other by members of the *C. M. S.*, the former containing about 30 hymns.

(3) The Rev. T. Wakefield has also prepared a collection of about 20 hymns in the *Galla* language.

(4) The Report of the *C. M. S.* for 1887 states that 17 hymns in the *Luganda* language have been prepared for use in the Uganda mission.

(5) The missionaries of the *L. M. S.* by Lake Tanganyika use the hymnal in Ki-swahili of the *C. M. S.*

(6) Translations of English hymns have been made by the missionaries of the *K. S. M.* at Blantyre, near Lake Nyassa, and also by Dr. Elmslie, of the *F. C. S.* at Livingstonia in the same region. Among the hymns translated by Dr. Elmslie are—"Just as I am;" "One there is above all others;" "Holy, holy, holy, Lord God Almighty."

iii. *Madagascar.*

It is well known that, during the last 60 years, Christianity and civilisation have made great progress in Madagascar, chiefly through the agency of the *L. M. S.*; and it is stated that "from the beginning of the mission Christian Hymnody has aided largely in the promotion of Christian life and knowledge among the people." The native Malagasy songs are without rhyme, and consist of passages resembling Hebrew poetry in their rhythmic flow and frequent parallelisms, followed by a refrain or chorus, often sung to a musical accompaniment.

The first Christian hymns probably appeared as leaflets, but in 1828 a small vol. was published. Another, containing 168 hymns, appeared in 1835, and was several times reprinted. These were chiefly translations of English hymns, and were sung to the English tunes of the period. The lines did not rhyme,—the fewness of firm ultimate syllables in the Malagasy language making rhyme difficult; and no regard was paid to accent. The only thing aimed at was to have the right number of syllables for Long, Common, Short, and Sevens metres. But harsh and rugged though these hymns were, they endeared themselves to the hearts of the Christian converts; and affecting stories are told of their sustaining influence on the martyrs in the dark days of persecution which presently followed.

After the recommencement of the mission in 1862 singing was for some time in an unsatisfactory state. New congregations were formed so rapidly that the missionaries had not time to train them properly in psalmody. The Rev. R. G. Hartley, in 1867, wrote the first rhythmical and rhymed Malagasy hymn, which was set to the tune—"Hail to the brightness of Zion's glad morning." This, and 11 other excellent hymns of his composition, were included in a new edition of the Hymn-book edited by him in 1870. Other missionaries also began to write, and the more popular of their productions were printed as leaflets and sold by thousands. A number of these were in course of time incorporated in the hymn-book; disused hymns were dropped, and the net result was the present book, containing 247 hymns: 30 of these were by the Rev. J. Richardson, to whom the Malagasy owe much for his efforts to improve their hymnody, and also for the thorough teaching of the *Sol-fa* system and the preparation of Tune Books and School Song Books. Other hymn-writers have been the Revs. W. E. Cousins, R. Toy, J. A. Houlder, G. Cousins, R. Baron, and C. T. Price; and among the natives, J. Andrianaivoravelona.

It is remarkable that in the promotion of Christian hymnody the Madagascar press of the *Society of Friends* has scarcely been behind that of the *L. M. S.* Mr. Joseph S. Sewell, a leading member of their mission at Antanànarivo, translated "Abide with me," and the popular children's hymn, "Whither, are you going, pilgrims?"

In connection with the *S. P. G.* the Rev. A. M. Hewlett, M.A., has striven to promote Psalmody according to the Anglican forms of worship. The *Psalter* is arranged for chanting, many of the Psalms are sung, and the *Te Deum* and *Veni Creator Spiritus* have been translated, —the latter by the Rev. W. E. Cousins, of the *L. M. S.* But in the country districts, more especially, the Malagasy at present prefer the style of hymn and tune popular in English village congregations 50 years ago, with many repeats, fugues, and responsive parts.

iv. *Mauritius.*

550 miles to the east of Madagascar, like a gem in the ocean, lies the fertile and remarkably picturesque island of Mauritius. Though only 36 miles long and 23 broad, it contains a polyglot population of 365,000. Two-thirds are natives of India, coolies working in the sugar plantations, under indentures, and so constantly coming and returning to their homes in India. The other third comprises a motley population of French, English, Negroes, Creoles, Malagasy, Parsees, Chinese, Singhalese and Malays. Both the *S. P. G.* and *C. M. S.* have interesting missions under the superintendence of Bishop Royston, D.D.

The Indian coolies belonging to at least five different nationalities, hymnals have been introduced, prepared by missionaries in India, in the Tamil, Malayalam, Telugu, Bengali and Hindi languages. In an account of these books supplied to us by the Rev. R. J. French, of the *S. P. G.*, we recognize hymnals described by us in the sections of this article devoted to those languages. Doubtless a similar thing has been done in the mission of the *C. M. S.* to the Chinese immigrants. Nor are the spiritual wants of the French-speaking inhabitants of Mauritius overlooked. In services instituted for their use the French hymn-book of the S. P. C. K. and *Cantiques Populaires* of the McAll Mission are both employed. Finally, in religious services established for the benefit of English residents, *Hymns A. & M.* and other well-known hymnals of our own country are used.

v. *Matabeleland.*

Twenty degrees south of the Equator, and about 400 miles from the eastern coast of Africa, is *Matabeleland*, where are stations of the *L. M. S.* The language, called Amantebele, greatly resembles the Zulu. The first hymn-book prepared was very small and imperfect, and is now out of use. The second, prepared by the Rev. W. Sykes, and printed at Cape Town in 1883, contains about 50 hymns, about half original compositions, and the remainder translations of such hymns as "All people that on earth do dwell," "Come to the Saviour, make no delay." English metres and tunes are used, and as a rule the lines do not rhyme.

vi. *Bechuanaland.*

The language of the Bechuanaland bears the name of *Sechuana.* Six societies are labouring in this field, the *L. M. S.*, *S. P. G.*, *W. M. S.*, the *Berlin*, the *Hanoverian Lutheran*, and the *Dutch Reformed.* The *S. P. G.* have a hymn-book prepared by the Revs. Canon Crisp, of Bloemfontein, and W. H. R. Bevan, M.A., of Phokoane. A copy now before us, bearing date 1873, contains the translations of the *Te Deum*, the *Magnificat*, and various Psalms arranged for chanting, and 40 hymns, including, "Draw nigh, draw nigh, Emmanuel," "Abide with me," "The King of Love my Shepherd is," &c. Others have doubtless been added in later editions. The *Wesleyans* have a book edited by the late Rev. Mr. Ludorf, containing about 150 hymns. The *Hanoverian* missionaries have also a Sechuana hymn-book of their own. The *Dutch Reformed*, which is working in the Transvaal, and the Berlin missionaries use the hymn-book of the *L. M. S.*, of which the Rev. Roger Price, of Kuruman, gives the following account.

"It now contains 327 hymns, having been reprinted and enlarged several times. The present edit. is dated 1883. In many instances the hymns are free translations from the English; in others, the sentiment of the English hymn is followed without any attempt at a verbal translation; a few, especially some by the late Rev. Dr. Moffat, are original compositions. English metres and tunes are used exclusively. Rhyme is attempted, but this is often very difficult, owing to the great paucity of monosyllabic words, which are not mere particles, and to the fact that, with but one exception, Sechuana words end in an open syllable and take the main accent on the penultimate."

Upwards of 250 hymns in this collection were translated or composed by Dr. Moffat. The remainder were contributed by the following missionaries:—the Revs. J. Hughes, Dr. Livingstone, J. Mackenzie, J. S. Moffat, R. Price, J. D. Hepburn, J. Good, A. J. Wookey, and Morolong, a native teacher.

Besides this collection a considerable number of hymns have been recently translated and printed at the Kuruman press, and will be included in the next edition of the hymn-book. These are chiefly translations of I. Sankey's *Sac. Songs and Solos.*

vii. *Basutoland.*

Basutoland is situated between Cape Colony to the south and south-east, Natal to the north-east, and the Orange Free State to the west and north-west. The language spoken, called *Sesuto*, is one of the Bantu group, and was first reduced to writing by missionaries of the *Paris Evangelical Society*, who for the last 50 years have laboured there with zeal and diligence, and latterly with great success. The *S. P. G.* has also a small mission in this country.

The Paris missionaries began to prepare hymns in 1840. The present collection is a goodly volume of 384 pp. 8vo, containing hymns and also tunes in *Tonic Sol-fa*, the title being *Lifela tsa Sione le Lipina tsa Tsona*, or "Sacred Hymns sung in the Churches of Basutoland, followed by some of the Songs and Solos of I. D. Sankey and P. Phillips" (London, 1881). It is a 5th ed. of the words, 2nd ed. of the music.

The first part of the book contains 283 hymns, mostly original. The translations are of well-known French and English hymns, and the following are the names of the authors and translators:—Eugene Casalis, Thomas Arbousset, Theophile Jousse, Samuel and Emile Rolland, F. P. Lautré, François Coillard, Louis Duvoisin,

Fritz Ellenberger, François Daumas and Adolphe Mabille.

The second part of the work, containing 132 pieces, consists entirely of translations by the Rev. F. Coillard from the books of I. D. Sankey and P. Phillips. English metres are chiefly used, as suiting the language better than French. Sometimes the lines rhyme, though not always. The Rev. A. Mabille, to whom we are indebted for these particulars, is now preparing a new edition which will contain a few more hymns.

Among the Basutos some of the men have splendid bass voices and all sing heartily. Their favourite hymn is No. 108 in the book just described, set to the tune "French," and commencing "If you ask me what is my hope, I shall say, It is Jesus." This hymnal is in use not only in the French missions, but also in churches belonging to the *S. P. G.*, *L. M. S.*, *W. M. S.*, the *Dutch Reformed*, the *Swiss*, the *Berlin*, and the English *Primitive Methodist* Societies.

viii. *Zululand and Natal.*

Returning from Bechuanaland towards the eastern coast, and crossing the Orange Free State, we come to Zululand and Natal, where are 500,000 people, speaking the dialect of the Bantu language, which is known as *Zulu*. In this region are missions of the *S. P. G.*, *A. B. C.*, *F. C. S.*, *W. M. S.*, and *Evangelical Lutherans* of Berlin, Hermannsburg and Norway.

(1) In 1863, the Rev. C. W. Posselt, of the Berlin mission, pub. a small collection of 74 hymns, printed at the Esidumlimi Mission Press.

(2) Many years ago Bishop Colenso pub. a number of hymns, and was followed in this good work by Bishops Callaway and Wilkinson. The hymn-book of the last-named appeared in 1874, and contains 217 hymns translated from *H. A. & M.*

(3.) In 1883 appeared a small volume prepared by the Revs. Canon Greenstock, of Springvale, and H. T. A. Thompson, of Isandhlwana. It has 117 hymns, including 35 of Dr. Colenso's (some of them altered), 18 of Bp. Callaway's, a few from Bp. Wilkinson's volume, and other sources. Eight or ten are by native Christian deacons. The last is a temperance hymn, by J. W. Cross. The title of this book is *Incwadi Yamagama Okuhlabelela*.

(4) In 1884 the present Bishop of Zululand, the Right Rev. Douglas McKenzie, pub. a small collection of 53 hymns, intended to be sung to tunes in *H. A. & M.* It includes four from Bp. Callaway's book, one translated by Mrs. Johnson ("Now the day is over"), and one (Ps. c.) by J. Blair.

(5) The missionaries of the *A. B. C.* have prepared a book, containing in its 7th ed., which has just been published (1887), 263 hymns. The title is *Amagama Okuhlabelela*. The new ed. is in 3 forms, (*a*) words only; (*b*) with tunes in *Tonic Sol-fa* notation; (*c*) with tunes in Staff notation. Among the names of composers and translators are the following:—the Revs. J. C. Bryant, S. B. Stone, D. Rood, J. L. Döhne, and Mrs. C. B. Grout. Nineteen hymns are from Bp. Callaway's book, five from Canon Greenstock's, some from a collection prepared by the Norwegian missionaries, and a good number from the Isixosa or Kafir hymn-book.

As in the case of the Sechuana language already noticed, as well as in the Kafir, the prevalence of the penultimate accent in Zulu has made the fitting of Zulu hymns to English tunes a work of difficulty. Iambic metres are almost inadmissible, but the language is well suited to chanting.

ix. *Kafirland, or Kaffraria.*

Kafirland extends from near Port Elizabeth in the south to Natal in the north, and from the ocean westward as far as Basutoland. It comprises missions of the Moravians, U. P. Church of Scotland, *S. P. G.*, *F. C. S.*, *L. M. S.*, *W. M. S.*, and *Lutherans* of Germany. The language is allied to the Zulu.

Untsikana, one of the earliest converts to Christianity, composed in pure Kafir rhythm the remarkable hymn, "Ulo-Tixo mkulu ngo-sezulwini" ("Thou art the great God, He Who is in heaven"), which together with his music (traditional) is unique, all subsequent efforts in Kafir hymnody being subject to the trammels of European metres.

(1) Several editions of a hymn-book used at the *Wesleyan* stations throughout Kaffraria, and even in Natal, have been issued from the mission press at Mt. Coke, near King William's Town.

(2) The Rev. Tiyo Soga, a gifted Kafir missionary educated by the United Presbyterian Church, and early removed by death, compiled a book of hymns, which was printed in Scotland.

(3) The principal hymn-book in the Kafir language was prepared by a committee of Presbyterian and other missionaries, and pub. in 1873. It was printed at the mission press in Lovedale, and contains 219 hymns, and 30 psalms and passages of Holy Scripture arranged as chants. The hymns are in English metres, and, in most cases, rhymes are attempted.

(4) The first collection of hymns used at the stations of the *M. M.* was that of the Berlin Society, which contained some hymns translated by the Moravian Brethren. In 1869 a small supplement containing 186 hymns was pub. by the Rev. Th. Reichelt. But an entirely new hymnal, compiled by Revs. R. Baur and H. Weitz, was printed at Herrnhut in 1885. With litanies, liturgical services, 416 hymns and indices, it forms a volume of 428 pages. Most of the hymns are translations from the German; the remainder being chiefly selected from the hymn-books of the Wesleyans and Presbyterians.

(5) The book used in the Anglican Missions, with the title *Incwadi Yamaculo*, was prepared by missionaries of the *S. P. G.* in the diocese of Graham's Town. An early ed. contained 102 hymns. That now in use has 130 hymns, and bears date 1881. The principal translators were Revs. A. J. Newton, W. M. Cameron, and C. F. Patten. The following also assisted:—B. S. Key, H. R. Woodrooffe, D. W. Dodd, J. Ntsiko, W. Ngewensa, T. Liefeldt.

x. *Cape Colony.*

In the *Cape Colony* the English-speaking part of the community naturally use the hymn-books of their respective denominations in England. But since the hymnody of the coloured races, and other residents speaking the Dutch language, is due to missionary enterprise, a brief notice of it will not be inappropriate here. Colonial Dutch hymnals may be divided into two groups, according as German or English elements have chiefly predominated in their composition.

1. The books in which the hymns are for the most part translated from the German and sung to German tunes are found, are:—

(*a*) The earliest missions in South Africa were those of the Moravians, commenced in 1736 and renewed in 1792. Of their hymnody previous to 1836 we have no knowledge; but in that year a hymn-book was pub. for the use of the coloured races, of which a new edition appeared 20 years later with an *Appendix* containing new hymns. These new hymns were mostly translations by the Brethren Suhl, Kühn and Hartmann. The latest edition, revised and greatly improved, was pub. in 1880.

(*b*) The Rhenish Missionary Society, whose headquarters in Europe are at Barmen, commenced its African mission in 1829. A hymn-book was issued in 1844, revised in 1872, and is now in its 4th edition. It contains 290 hymns, taken chiefly from the Moravian and Dutch reformed hymnals, with 64 original compositions, or translations from the Barmen *Gesangbuch*.

(*c*) The Berlin Missionary Society, founded in 1827, issued its first S. African hymnal in 1853. This was compiled by Rev. P. Schultheiss, and the hymns are arranged in the order of the Church's seasons. A 2nd ed. prepared by the missionaries Schmidt and Howe, was pub. at Amsterdam in 1875, and contains 333 hymns, of which only 28 are original.

2. The books in which, though the German element largely enters, the English element is considerable, are:—

(*a*) The first Dutch hymnal in which translations of English hymns appeared was that of the *L. M. S.*, in use as early as 1829, but reprinted in 1847. It contained 40 translations of the English hymns of Watts, Doddridge, Steele and Newton. Some of these were by the well-known Dr. Vanderkemp, but the majority by the Rev. G. Barker, missionary at the Paarl. It was revised and enlarged in 1848, and after passing through 4 editions came, in 1862, under the editorship of the Rev. F. W. Kolbe (*L. M. S.*), through whose skill as a hymn-writer and translator it has in successive editions been enlarged to 412 hymns, and enriched by admirable translations of many of the best known in *Hymns A. & M.*

(*b*) Wesleyan missions in S. Africa were commenced in 1815, and in 1824 a cheap edition of the Dutch Reformed hymnal was pub., with a *Supplement* suited to the native congregations. This contained some translations of Wesley's hymns by the Rev. Barnabas Shaw. The entire book was superseded in 1840 by a collection of 392 hymns, including 160 translations from Wesley by the Rev. R. Haddy. These translations, however, being deemed unsatisfactory, a new hymnal was prepared in 1855. The compilers were the Revs. R. Ridgill and B. Ridsdale, the former of whom, together with the Rev. H. Tindall, has made some valuable contributions to the store of Dutch translations from the English. The 6th ed. (1882) contains 268 hymns, of which at least one fourth are versions of well-known English hymns.

(*c*) The Anglican Dutch hymnal was compiled by the Rev. J. A. Hewitt, now Rector of Worcester, Cape Colony, and printed by the *S. P. C. K.* in 1877. It contains 201 hymns, arranged in the order of *H. A. & M.*, and includes 26 translations from the Latin, and a very large number from the English, many of the latter being taken, by permission, from the *L. M. S.* and Dutch hymnals. This is the hymnal authorized for use by the mission congregations of the English Church in the province of S. Africa.

Further information on this subject is contained in a series of articles by the Rev. J. A. Hewitt, D.C.L., Rector of Worcester (Cape Colony), in the S. African *Church Chronicle*, vol. vii., 1886, to which, and also to Dr. Hewitt personally, we are largely indebted for this outline of the Cape Colony hymnody.

xi. *Great Namaqualand.*

If from the Cape Colony we proceed northward, keeping to the western side of the African continent, one of the first regions we enter is Great Namaqualand, a missionary field of the Rhenish Society of Barmen. Hymns in the *Nama* (Hottentot) language were first prepared, about 1845, by Rev. J. G. Krönlein, who, in 1873, edited a hymn-book containing 60 hymns, translated from the German, and adapted to German tunes, the lines rhyming. Most of the translations were by Mr. Krönlein; the rest by the late Rev. H. C. Knudsen and the late Mrs. Kleinschmidt. Further north is a country, variously denominated—

xii. *Damaraland or Hereroland.*

The first *Herero* hymns were prepared by the Revs. J. Rath and F. W. Kolbe (see § Cape Colony), and printed at Cape Town in 1849. The hymn-book now used was edited by the Rev. H. Brincker, and reached a 3rd ed. in 1879. It contains 123 hymns, some original, but chiefly translations from the German, and adapted to German tunes. The contributors were the Revs. J. Rath, F. W. Kolbe, C. H. Hahn, H. Brincker, G. Viebe, Mrs. Baumann, and other members of the Rhenish Mission.

xiii. *Ovamboland.*

As an interesting illustration of the fact that all the Protestant nations of Christendom are now engaged in missionary work among the heathen, reference may be made to the stations of the Finland Missionary Society in *Ovamboland*, a region of Western South Africa, to the north of the 20th degree south latitude. A small hymnal has been prepared in the language of this region, containing about 60 hymns, but we are unable to give particulars.

A few degrees further to the north is the country of *Benguela*, where the *A. B. C.* has recently planted stations. The language spoken is called *Umbundu*, but missionary work is at present in too elementary a stage for hymnody

xiv. *Congoland.*

Few hymns as yet have been pub. in *Kishi-Kongo*, "the language of the Congo people." All are in *Fiote*, the particular language spoken in the region of which San Salvador is the centre. First, in 1884, in connection with the *B. M. S.*, ten hymns were printed at Stanley Pool; then a collection of 21 was made by the missionaries of the Livingstone Inland Mission and printed in England; lastly, a collection of 20 hymns (including most of the first 10) was printed in 1887, at the *B. M. S.* Edwin Wade Press, Underhill Station.

With few exceptions the Congo hymns are all translations. The originals are by the Revs. T. J. Comber and W. H. Bentley. The translations include "When His salvation bringing," and other children's hymns; also, "Stand up, stand up for Jesus," and "Father, in high heaven dwelling." Besides the missionaries named, the Revs. J. H. Weeks, and H. Dixon, and two native converts, Kalendenda and Mantu, have translated hymns.

The Livingstone Inland Mission has been transferred to the *A. B. M.* In their collection are included several hymns from the book just described, and others translated by the Revs. C. H. Harvey, H. Craven, and H. Richards. Among these are "Abide with me," "Jesus sinners will receive," "A few more years shall roll." English metres and tunes are used. Besides the hymns in these collections, others are in use, printed on slips, which, when tested and improved, will be included in future editions.

xv. *Old Calabar.*

To the north of the island of Fernando Po, and about 100 miles to the east of the Niger, the Old Calabar river empties itself into the Gulf of Guinea. In this part of Africa the U. P. Church of Scotland has for the last 42 years had a mission, Creek Town and Duke Town being its principal stations. The language spoken is called *Efik*. Soon after the establishment of the mission a small hymn-book was prepared, which has been repeatedly enlarged, and now in its 7th edit. contains 309 hymns and 7 doxologies. The Rev. H. Goldie has been the editor and principal contributor, but the following have also assisted in the work: the Revs. Dr. Robb, and Messrs. Anderson, Campbell, Edgerley, Thomson and Waddell. Some of the hymns are original, others translations or paraphrases of portions of Holy Scripture. A collection of 39 children's hymns has also been prepared, under the same auspices as the larger book, and printed at Creek Town in 1885 by a native printer. It includes "Little travellers Zionward" (Nkpri mendisïm enyön); "Jesus loves me" (Jisus ama mi), and other well-known English hymns, and a few originals by the Rev. S. H. Edgerley.

The metres are English and the lines rhyme as with us. The larger book above named is also used in connection with an Undenominational mission in Old Calabar, supported by the friends of the Rev. H. Grattan Guinness.

xvi. *Yoruba, Coast of Guinea.*

The *Yoruba* country is to the east of Dahomey, Lagos being the principal coast town, and Abeokuta, Ibadan, and Oyo large towns in the interior. The *C. M. S.*, *W. M. S.*, and *American Baptists of the Southern Convention*, have missions there. (1) In the early years of the Church of England mission English hymn-books were used; but when, in 1850, Christian work began among the heathen, the need was felt of hymns in the language of the country. The Rev. D. Hinderer, a German missionary in the service of the *C. M. S.*, translated a few and composed others, using them in MS. and increasing the number from time to time to 106, when in the year 1865 they were printed in London. About the same time as Mr. Hinderer, the Rev. H. Townsend in another part of the field commenced a similar work, and in 1854 printed a small collection of 20 hymns. This was presently increased to 120, and printed at Ake Abeokuta, and several times reprinted in England. In 1867 the Rev. J. A. Maser, of the *C. M. S.* and others, began to translate and compose additional hymns; and in 1877 a collection of more than 200 was printed, which has been in use for the last 10 years. A new collection of 355 hymns is now passing through the press,—a selection from previous books, made by a committee of native clergymen and teachers, and revised by the Rev. D. Hinderer. Mention may also be made of a collection of 99 hymns, chiefly for use in schools, prepared by the Rev. J. B. Wood, of the *C. M. S.* (2) The *Wesleyans* have a hymn-book of their own, containing about 150 hymns, and including many of the hymns in the above collection. The 2nd edit. was pub. in 1876. (3) It is believed that the American Baptists have also a hymn-book of their own, but we have no particulars.

In some of the *Yoruba* hymns *rhyme* has been attempted, but there is some difficulty arising from the fact that all words must end in vowels. Lively English tunes are preferred by the people to grave German ones; their own native songs abound in choruses.

xvii. *Sierra Leone.*

In Sierra Leone and the neighbouring districts of Western Africa several missionary societies are at work, but their religious services are conducted for the most part in English, and English hymn-books are used. But at *Port Lokkoh* is a small mission of the *C. M. S.*, among a people called *Temnes*, and a small collection of 17 hymns in the *Temne* language has been prepared by the Rev. C. F. Schenke. These are partly original and partly translated. English metres and tunes are used, but the lines do not rhyme.

V. *Conclusion.*

With this brief notice of missionary Hymnody on the West Coast of the "Dark Continent" we close our paper. Beginning with Greenland, and proceeding westwards, we have made the tour of the world, and the reader will surely feel with us that the work we have looked upon—nearly all accomplished within the last 90 years—is great and marvellous, a work of most noble Christian devotion and industry. An examination of our pages will show that the languages and dialects in which Christian hymns in connection with Foreign Missions have been written, or into which they have been translated, are nearly *one hundred and fifty*, and that in many of them, several hymn-books of considerable size have been prepared. The list includes languages spoken by all the great divisions of the human race, Aryan, Semitic, Turanian; languages in all stages of formation, monosyllabic, as the Burman, agglutinative, as the Tamil and Turkish, inflexional, as the Sanscrit group of Northern India; languages of extreme antiquity, as the Chinese, and of comparatively recent formation, as the Urdú; languages harsh and guttural, as the speech of some African tribes, and soft and mellifluous, as that of the Polynesian islanders. All these by the energy and diligence of Christian missionaries have been mastered, their words have been arranged in tuneful measures, and in them God's praises are now sung, and His "wonderful works" declared. It will have been observed that in regard to some parts of the world our story is incomplete. This is in part due to the fact that a number of letters asking for information have not been answered, probably in some cases because they failed to reach their destination, and in others, because the good men to whom they were addressed were prevented from writing by more pressing engagements. We have, however, to thank very many friends,—mission-secretaries, missionaries, and others, both ladies and gentlemen of various professions,—for the extreme kindness with which they have sent us, from nearly all parts of the world, letters of information and specimens of hymnals. Want of space prevents the writer from appending a full list of their names, but he begs to assure them, should their eye fall on these pages, that for all their help he is most grateful. It was his original intention to include in each section a list of the principal translated hymns in each language, but he soon found that this would entail constant repetition. The fact is, that the best hymns of Watts, Doddridge, Cowper, Newton, Wesley, Heber, Lyte, Keble, Bonar, Miss Steele, Miss Havergal, and other English authors,—the best German hymns,—the best hymns of American composition,—are now sung in China and South Africa, in Japan and Syria, among the peoples of India, and in the isles of the Pacific Ocean,—indeed, in almost every place where Protestant missionaries have uplifted the Gospel banner and gathered Christian Churches. [W. R. S.]

Missions, Home. [Various.]

Missum Redemptorem polo. *C. Coffin.* [*Christmas.*] Appeared in the *Paris Breviary*, 1736; in several modern French Breviaries; in J. Chandler's *Hys. of the Prim. Church*, 1837, p. 168; and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. In Coffin's *Hymni Sacri*, 1736, p. 99, it is given amongst

those hymns which are based upon older hymns. It is founded on the "A solis ortus cardine" of Sedulius (p. 4, i). *Tr.* as:—

1. Behold from heaven a Saviour sent. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852-5, in 7 st. of 4 l., and in Rice's *Sel.* from the same, 1870.

Other trs. are:—

1. The Prince of Peace to sinners given. *J. Chandler*, 1837.

2. Let all the earth her King adore. *I. Williams*, 1839. [J. J.]

Mistaken souls that dream of heaven. *I. Watts.* [*Living and dead Faith.*] Appeared in his *Hys. & Spiritual S.*, 1709, Bk. i., No. 140, in 7 st. of 4 l., and headed "A living and dead Faith, collected from several Scriptures." In its original form it is in limited use. The most popular form of the text is "*Deluded* souls that dream of heaven," which was given in the 8th ed. of Cotterill's *Sel.*, 1819, No. 94, in 4 stanzas, being Watts's st. i.–iii. and vi. altered. These two forms of the hymn are in use in G. Britain and America. [J. J.]

Mit Fried und Freud ich fahr dahin. *M. Luther.* [*Nunc Dimittis.*] This free rendering of the Song of Simeon (St. Luke ii. 29–32) was 1st pub. in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524, and was included by Luther in 1542 as one of the six funeral hymns in *Christliche Geseng... zum Begrebniss.* In *Wackernagel*, iii. p. 17, in 4 st. of 6 l.; in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 88; and in the Berlin *G. L. S.*, ed. 1863.

This noble swan-song, as Bunsen calls it, has comforted many, princes and pious Christians, in their last hours. Lauxmann, in *Koch*, viii. 580, gives various instances of its consoling effects, stating, e.g., that Prince Charles of Anhalt, during his last illness in 1561, comforted himself with it, and if with trembling voice, yet with joyful heart, sung the whole hymn a quarter of an hour before his death.

The *tr.* in C. U. is:—

In peace and joy I now depart, According to. A full and good *tr.* by Miss Winkworth, in her *C. B. for England*, 1863, No. 81, and her *Christian Singers*, 1869, p. 114. Considerably altered by *Dr. Bacon*, 1884, p. 41.

Other trs. are:—(1) "With peace and with joyfull gladnesse," by *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 566). (2) "Lord, let Thy servand now depart," in the *Gude and Godly Ballates*, ed. 1567–68, folio 30 (1868, p. 51). (3) "According to Thy will I part," in the *British Mag.*, March 1838, p. 269. (4) "With peace and joy from earth I go," by *Miss Fry*, 1845, p. 152. (5) "God's will be done! with joy of heart," by *J. Anderson*, 1846, p. 80. In his ed. 1847, p. 92, altered to "Thy will be done. With joyful heart." (6) "Gladly from earth and time I cease," by *Dr. J. Hunt*, 1853, p. 153. (7) "In peace and joy I now depart, It is," by *R. Massie*, 1854, p. 83. (8) "In peace and joy away I go," by Dr. G. Macdonald, in the *Sunday Mag.*, 1867, p. 840. In his *Exotics*, 1876, p. 109, beginning "In peace and joy I now depart, As." (9) "In joy and peace I onward fare," by *N. L. Frothingham*, 1870, p. 234. [J. M.]

Mittit ad Virginem. [*Annunciation of the B. V. M.*] This sequence has generally been ascribed to Peter Abelard, but is not found in the collection of hymns and sequences which he made for the convent of the Paraclete. Cousin, in his ed. of Abelard's *Opera*, Paris, 1849, vol. i. p. 328, gives the text from Clichtoveus, &c., and says his authorship is uncertain; though the hymn is not unworthy of him. *Mone*, No. 343, prints from a 13th cent. MS. at St. Paul, in Carinthia, and other sources; and *Daniel*, ii. p. 59, from a 13th cent. Munich MS., &c. It is also in the *Sarum* (MS. in the Bodleian, c. 1370, Barlow, 5, page 450); *Hereford* (MS. in the Bodleian, c. 1370); *York* (MS. in the Bodleian, c. 1390); *Magdeburg* of 1480; *Paris* of 1481, and other *Miscels.* The text is also in *Wackernagel* i., No. 182; *Kehrein*, No. 199, &c. *Tr.* as:—

1. To the Virgin He sends no inferior angel. By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854, and the *Altar Hymnal*, 1884.

2. He sends to the Virgin no lewlier angel. By R. F. Littledale, in the *People's H.*, 1867, under the signature of P. C. E., i.e. "Priest of the Church of England."

Another tr. is:—

"No one lower in grade To the Virgin," &c. *C. B. Pearson*, 1868. [J. M.]

Μνώεο Χριστὲ. *Synesius, Bp. of Ptolemus.* [*Lent.*] This is the last of ten hymns written by Synesius at various periods of his life (375–430). [See **Greek Hymnody**, § v.] The full texts of the ten hymns are given in the *Anthologia Græca Carminum Christianorum* (Leipzig), 1871; and from that work they were translated by the Rev. A. W. Chatfield, and pub. in his *Songs & Hys. of Earliest Greek Christian Poets*, &c., 1876. The *tr.* of this hymn begins "Lord Jesu, think on me." It was given in *H. A. & M.*, 1875, in 5 st. Subsequently 3 st. were added (i., iv., vi., viii.), and it was included in his *Songs & Hys.*, &c., 1876, in 9 st. of 4 l. From this No. 338, in Thring's *Coll.*, 1882, is taken. To his *tr.* Mr. Chatfield has added this note at p. 86:—

"In translating this Ode I have given my spirit more liberty. It may be considered as a paraphrase or amplification, rather than an exact translation of the original. A brief form of it appears in *Hymns Ancient and Modern.*"

Another *tr.* was pub. by I. Williams in his *Thoughts in Past Years*, 1838. It begins:—

"Christ the Son
Of God most high,"

is in 15 lines, but is not in C. U. [J. J.]

Möckhel, Johann Friedrich, was b. Jan. 16, 1661, at Culmbach in Franconia, and matriculated at the University of Jena in 1681. He was for some time private chaplain to Herr von Redwitz at Teisenort, and from 1685 to 1691 to Herr von Küntzberg at Hayn near Bayreuth. In 1691 he became pastor at Neuhauss, and in 1693 at Steppach and Limpach, near Neustadt on the Aisch. He d. April 19, 1729 (*Koch*, v. 523, &c.). Of his 11 hymns one has been *tr.* into English, viz.:—

Nun sich die Nacht geendet hat, Die Finsterniss zertheilt. *Morning. Wetzel*, iv., 357–359, quotes at length from a letter in which Möckhel says this hymn was composed by himself in 1691 while at Hayn; and was written at the request of the widowed Frau von Küntzberg (Kindsberg) in order that she might have a hymn for morning prayer as a companion to her favourite hymn for evening prayer, which was "Nun sich der Tag geendet hat" (p. 516, i.). A copy, he adds, was sent to a sister in Bayreuth, and so inserted in the Printzen *G. B.*, Bayreuth, 1691. Included in Wagner's *G. B.*, Leipzig, 1697, vol. iv. p. 1435, in 16 st. of 4 l. and in the Berlin *G. L. S.*, ed. 1863, No. 1122. *Tr.* as:—

(1) "Thanks, dearest Jesus, for Thy love." A *tr.* of st. ix. as st. iii. of No. 886 in the *Moravian H. Bk.*, 1801 (1886, No. 1174). (2) "Lo! Night's deep shades are scattered wide." By *H. J. Buckoll*, 1842, p. 39. [J. M.]

Mohr, Joseph, was born at Salzburg, Austria, on Dec. 11, 1792. After being

ordained priest on Aug. 21, 1815, by the Roman Catholic Bishop of Salzburg, he was successively assistant at Ramsau and at Laufen; then coadjutor at Kuchl, at Golling, at Vigaun, at Adnet, and at Authering; then Vicar-Substitute at Hof and at Hintersee—all in the diocese of Salzburg. In 1828 he was appointed Vicar at Hintersee, and in 1837 at Wagrein, near St. Johann. He d. at Wagrein, Dec. 4, 1848 (MS. from Archivar Augustin Hilber, Salzburg, &c.). The only hymn by him *tr.* into English is:—

Stille Nacht! heilige Nacht! *Christmas.* This pretty little carol was written for Christmas, 1818, while Mohr was assistant clergyman at Laufen, on the Salza, near Salzburg, and was set to music (as in the *Garland of Songs*) by Franz Gruber, then schoolmaster at the neighbouring village of Arnsdorf (b. Nov. 25, 1787, at Hochburg near Linz, d. June 7, 1863, as organist at Hallein, near Salzburg). What is apparently the original form is given by O. Kraus, 1879, p. 608, in 3 st. of 6 l., and in Dr. Wichern's *Unsere Lieder*, Hamburg, 1844, No. 111. Another form, also in 3 st. of 6 l., is in T. Fliedner's *Lieder-Buch für Kleinkinder - Schulen*, Kaiserswerth, 1842, No. 115, and the *Evang. Kinder G. B.*, Basel, 1867. The *trs.* are from the text of 1844.

1. Holy night! peaceful night! All is dark. By Miss J. M. Campbell in C. S. Bere's *Garland of Songs*, 1863, and thence in *Hys. & Carols*, Lond., 1871.

2. Silent night! hallowed night. Land and deep. This is No. 131 in the *Christian H. Bk.*, Cincinnati, 1865. It is suggested by, rather than a *tr.* of, the German.

3. Holy night! peaceful night! Through the darkness. This is No. 8 in J. Barnby's *Original Tunes to Popular Hymns*, Novello, N. D., 1869; repeated in *Laudes Domini*, N.Y., 1884, No. 340.

4. Silent night! holy night! All is calm. This is in C. L. Hutchins's *Sunday School Hyl.*, 1871 (1878, p. 198), and the *S. S. H. Bk.* of the Gen. Council of the Evang. Luth. Church in America, 1873, No. 65.

5. Peaceful night, all things sleep. This is No. 17, in *Carols for St. Stephen's Church*, Kirkstall, Leeds, 1872.

6. Silent night, holiest night. All asleep. By Dr. A. Edersheim, in the *Sunday at Home*, Dec. 18, 1875, repeated in the *Church S. S. H. Bk.*, 1879, No. 35.

7. Silent night! holy night! Slumber reigns. By W. T. Matson, as No. 132, in Dr. Allon's *Children's Worship*, 1878.

8. Still the night, holy the night! Sleeps the world. By Stopford A. Brooke, in his *Christian Hys.*, 1881, No. 55.

Translations not in C. U.:—

(1) "Stilly night, Holy night, Silent stars," by Miss E. E. S. Elliott, privately printed for the choir of St. Mark's, Brighton, about 1858, but first pub. in the *Church Miss. Juv. Instructor*, 1871, p. 198. Also in her *Tune Book for Under the Pillow*, 1880. (2) "Holy night! calmly bright," by Mary D. Moultrie in *Hys. & Lyrics* by Gerard Moultrie, 1867, p. 42. (3) "Silent night, holiest night! Moonbeams," by C. T. Brooks, in his *Poems*, Boston, U. S., 1885, p. 218. [J. M.]

Moibanus, Ambrosius, was b. at Breslau, April 4, 1494. After studying at Krakau (Cracow), and graduating M.A. at Vienna, he became, in 1518, rector of the Cathedral School at Breslau, and in 1520 rector of the St. Mary Magdalene School. Incurring the displeasure of the clergy, he left Breslau in 1521, and, after studying Hebrew at Ingolstadt, under Johann Reuchlin, went to Wittenberg. After his return to Breslau he was, in April, 1525, appointed pastor of the St. Elisabeth Church, and in the same year became D.D. at Wittenberg. He d. at Breslau, Jan. 16, 1554 (*Allg. Deutsche Biog.*, xxii. 81, &c.). The only hymn known by him is:—

Ach Vater unser der du bist. (*Lord's Prayer.*) 1st pub. in *Eyn gesang Buchleyn*, Zwickau, 1525, in 3 st. of 14 l., and thence in *Wackernagel*, iii. p. 544. In some later books it begins "Vater unser, der du bist." *Tr.* as "O Father, ours celestiall," by *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 548). [J. M.]

Moir, David Macbeth, was b. at Musselburgh, Jan. 5, 1798. After attending the medical classes in the University of Edinburgh, he settled down as a doctor in his native place. In June, 1851, he went to Dumfries to recruit, but d. there, July 6, and was buried at Inveresk, Musselburgh, July 10, 1851. His poems, selected and edited, with a memoir, by Thomas Aird, were pub. in 1852, in 2 vols., as *The Poetical Works of David Macbeth Moir.* He marked his graver contributions to *Blackwood's Magazine* with the signature "Delta" or Δ, and in the number for August, 1832, there appeared "Devotional Melodies by Delta." These were 3 in number:—

1. Return, once more return, O wanderer.
2. O who is like the Mighty One.
3. How pleasant is the opening year.

and seem to have been the only hymns suited for public worship that he ever wrote. [J. M.]

Molanus, Gerhard Walther (Wolter), D.D., S. of Wilcke Ludwig van der Muelen or Molanus, syndic and advocate at Hameln on the Weser, was b. at Hameln, Nov. 1, 1633 (Oct. 22, o. s.), and studied at the University of Helmstädt. In 1659 he was appointed Professor of Mathematics at the University of Rinteln, but in 1664 extraordinary, and in 1665 ordinary Professor of Theology and D.D. In 1674 he was appointed Director of the Consistory at Hannover and General Superintendent of the Electorate of Brunswick-Lüneburg, and in 1677 (titular) Abbot of Loccum. He d. at Hannover, Sept. 7, 1722 (*Allg. Deutsche Biog.*, xxii. 86, &c.). He was a man of extensive learning, and in his official position wielded a very great influence over the whole Electorate. He edited the *Hannover G. B.* of 1698. Of his five hymns one has passed into English:—

Ich trete frisch zu Gottes Tisch. *Holy Communion.* In the *Rinteln G. B.*, 1673, No. 124, in 11 st. of 5 l. Repeated in the *Hannover G. B.*, 1740, and in Burg's *G. B.*, Breslau, 1746, No 1673. *Tr.* as:—

Thy Table I approach. This is No. 270, in the Ohio *Luth. Hyl.*, 1880, and omits st. iii., iv., viii., ix. [J. M.]

Moller, Martin, son of Dionysius Moller, mason at Liessnitz (now Kropstädt), near Wittenberg, was b. at Liessnitz, Nov. 11, 1547. He attended the town school at Wittenberg and the gymnasium at Görlitz, but was too poor to go to any university. In 1568 he was appointed cantor at Löwenberg in Silesia, but in April, 1572, was ordained as

pastor of Kesselsdorf, near Löwenberg. In the autumn of 1572 he was appointed diaconus at Löwenberg, in 1575 pastor at Sprottau, and in July, 1600, became chief pastor at Görlitz. He preached his last sermon, Oct. 30, 1605, and d. at Görlitz, March 2, 1606 (*Koch*, ii. 211, iv. 552, &c.).

Moller's hymns appeared in his two very popular devotional books. (1) *Meditationes sanctorum patrum*, Görlitz, 1584; pt. ii., Görlitz, 1591, and various later eds. This was mostly made up of meditations from St. Augustine, St. Bernard, and Tauler, selected and *tr.* into German by Moller. (2) *Manuale de praeparatione ad mortem*. Görlitz, 1593 [Library of the Prediger-Seminar at Hannover]. *Wackernagel*, v., Nos. 71–75, gives only 5 hymns under Moller's name. Of these No. 72 ("Heiliger Geist, du Tröster mein") is from "Veni Sancte Spiritus, et emitte" (q.v.), and No. 73, ("Nimm von uns Herr") from "Aufer immensam" (see p. 92, ii.). Two versions of the "Jesu dulcis memoria" have also often been ascribed to Moller, viz. "Ach Gott, wie manches Herzeleid," (see p. 10, i.), and, with less reason, "O Jesu süss, wer dein gedenkt" (see p. 589, ii.). See also "Hilf, Herr, mein Gott," noted under Selnecker, N. [J. M.]

Molther, Philipp Heinrich, was b. in Alsace, Dec. 28, 1714. At Jena, where he studied theology, he joined the [Moravian] Brethren in 1737, and went to London 1739. He was minister of the Brethren's congregation at Neuwied from 1750 to 1761, and spent the rest of his life, 1762–1780, in Dublin and in Bedford. He d. at Bedford, Sep. 9, 1780, five years after his consecration as a Bishop of the Brethren's Unity. See "At God's right hand," &c., p. 89, i. [G. A. C.]

Mone, Franz Joseph, was b. May 12, 1796, at Mingolsheim, near Bruchsal, Baden. He entered the University of Heidelberg in 1814, where in 1817 he became University lecturer, was in 1819 appointed extraordinary and in 1822 ordinary Professor of History, and in 1825 also director of the University library. In 1827 he became Professor of History and Statistics at the University of Louvain, but during the Belgian Revolution of 1831 resigned and retired to Heidelberg. In 1835 Duke Leopold of Baden appointed him Privy Recorder and Director of the General-State-Archives at Carlsruhe, and this post he held till his retirement on a pension in 1868. He d. at Carlsruhe, March 12, 1871 (*Allg. Deutsche Biog.*, xxii. 165, &c.).

He interested himself specially in Celtic studies, in the history of the Upper Rhine, and in Liturgiology (*Lateinische und Griechische Messen*, 1850, &c.). He claims notice here specially on account of his *Lateinische Hymnen des Mittelalters*, pub. at Freiburg in Baden, in three vols., viz.:—(i.) *Lateinische Hymnen des Mittelalters, aus Handschriften herausgegeben und erklärt von F. J. Mone, Director des Archivs zu Karlsruhe*, 1853, with Hymns on God and the Angels (Nos. 1–320); (ii.) *Hymni Latini Medii Aevi, e Codd. MSS. edidit et Adnotationibus illustravit*, 1854, on the B. V. M. (Nos. 321–620); (iii.) Same title as vol. ii. 1855, on the Saints (Nos. 621–1215). The interest of this work, now unfortunately out of print, consists in its texts rather than in its notes, and in the comparative ease with which, to one acquainted with German, it can be used. The information given is all printed together at the end of the individual hymns, and the abbreviations used are clear and intelligible, not symbols such as those employed by *Daniel*. The work throughout is arranged on a consistent plan, i.e., in order of subjects and not according to authors. Mone published no hymns except those found in manuscripts, of which he says he consulted "some hundreds from more than fifty libraries;" among the most valuable being those which formerly belonged to the Benedictine Abbey of Reichenau (not Rheinau), near Constanz, and are now at Carlsruhe. A large proportion of the hymns were here first printed; many of those in the second and third volumes being however not of much value. In *Daniel's* fourth and fifth volumes a large amount of space is filled by texts and notes which he transferred from this work of Mone (see p. 279, i.). [J. M.]

Monsell, John Samuel Bewley, LL.D., s. of Thomas Bewley Monsell, Archdeacon of Londonderry, was b. at St. Columb's, Londonderry, March 2, 1811, and educated at Trinity College, Dublin (B.A. 1832, LL.D. 1856). Taking Holy Orders in 1834, he was successively Chaplain to Bp. Mant, Chancellor of the diocese of Connor, Rector of Ramoan, Vicar of Egham, diocese Worcester, and Rector of St. Nicholas's, Guildford. He d. in consequence of a fall from the roof of his church, which was in the course of rebuilding, April 9, 1875. His prose works include *Our New Vicar*, 1867; *The Winton Church Catechist*, &c. His poetical works are:—

(1) *Hymns and Miscellaneous Poems*, Dublin, W. Curry, Jun., & Co., 1837; (2) *Parish Musings, or Devotional Poems*, 1850; (3) *Spiritual Songs for the Sundays and Holy Days throughout the Year*. 1857 (People's Ed., 1875); (4) *His Presence, not His Memory*, 1855, 1858; (5) *Hymns of Love and Praise for the Church's Year*, 1863 (2nd ed. 1866); (6) *The Passing Bell; Ode to The Nightingales, and Other Poems*, 1867; (7) *Litany Hymns*, 1869; (8) *The Parish Hymnal after the Order of The Book of Common Prayer*, 1873; (9) *Watches by the Cross*, 1874; (10) *Simon the Cyrenian; and Other Poems*; (11) *Nursery Carols*.

In these works several hymns which appeared in the earlier books are repeated in the later, and thus at first sight his compositions seem to be more in number than they really are. The total amounts to nearly 300, and of these about one-fourth are in C. U. The most popular of these are, "God is love; that anthem olden"; "God of that glorious gift of grace"; "Holy offerings, rich and rare"; "Lord of the living harvest"; "Mighty Father, Blessed Son"; and "Sing to the Lord a joyful song." In addition to those which are annotated under their respective first lines, the following are in C. U.:—

i. Appeared in his *Hymns and Miscellaneous Poems*, Dublin, 1837.

1. Birds have their quiet nests. *Humility of Christ.*
2. Dark and dim the day-light rose. *Good Friday.*
3. Friend of the friendless and the lone. *Jesus, the Friend.*
4. My God, what wondrous love was Thine. *Whitsuntide.*
5. O for a heart more fervent. *Holiness desired.*
6. O for the time when on the world. *Missions.*
7. The springtide hour brings leaf and flower. *Spring.*
8. This day the Lord is risen. *Easter.*
9. When cold our hearts and far from Thee. *Teach us to Pray.*
10. Why restless, why so weary? *Providence.*
11. Yes, I do feel, my God, that I am Thine. *Assurance.*

ii. Appeared in his *Parish Musings*, 1850.

12. In Thee, my [O] God, will we rejoice. *Trust in God.*
13. Lord, dependent on Thy promise. *Holy Baptism.*
14. Members of Christ, Children of God. *Confirmation.*
15. So teach me, Lord, to number. *The O. and N. Year.*
16. Soon [soon] and for ever. *Death anticipated.*
17. The broken, contrite heart oppress'd. *Promises of God.*
18. Thou art near, yes, Lord, I feel it. *Divine Support.*
19. Would'st thou learn the depths of sin? *Passiontide.*

iii. Appeared in his *Spiritual Songs*, 1857.

20. A few bright leaders of her host. *All Saints.*
21. A happy, happy [merry, merry] Christmas. *New Year's Day.*
22. Blessed hope, that we the fallen [sinful]. *Hope.*

23. Heart in heart, and hand in hand. *SS. Simon & Jude.*
24. Jesus, my loving Lord! I know. *Resignation.*
25. Last Sunday of the work-day year. *S. after Christmas Day.*
26. Loved by God the Father. *Holy Baptism.*
27. Mercy, mercy, God the Father. *Lent.*
28. My head is low, my heart is sad. *Confirmation. (Penitential.)*
29. Oft doth the Christian's heart inquire. *Christian Duty.*
30. O God, most mighty, listen now. *Charities.* From "When languid frame or throbbing pulse."
31. O holy Sabbath day. *Sunday.*
32. O Lord, what records of Thy love. *St. Barnabas.* Sometimes, "Lord God, what records of Thy love."
33. O love, divine and golden. *Holy Matrimony.* From this, "Love divine and tender" is taken.
34. One lesson more the Church must learn. *Waiting on God.* From this, "One lesson Christ His own would teach" is taken.
35. Proudly in his [the] hall of judgment. *Tuesday before Easter.*
36. Sinful, sighing to be blest. *Lent.*
37. The Church of God, with equal care. *St. James.*
38. The journey done; The rest begun. *Burial.*
39. The simple trust that can confide. *Trust.*
40. Weary and sad, a wanderer from Thee. *Lent.*

iv. Appeared in his *Hymns of Love and Praise*, 1863, and 2nd ed., 1866.

41. Bounteous blesser of the seedtime. *Sexagesima. Seed Time.*
42. Brightly hopeful for the future. *God's mercy through life.*
43. Christ is risen! Alleluia! *Easter.*
44. Come and deck the grave with flowers. *Easter Eve.*
45. Fight the good fight with all thy might. *Fight of Faith.*
46. Holy Spirit, long expected. *Whitsuntide.*
47. Hours and days and months and years. *The Circumcision.*
48. I have no comfort but Thy love. *The Comfort of Love.*
49. I knew Thee in the land of drought. *A Song of Love.*
50. I think of Thee, my God by night. *Evening.*
51. Jesu, gentle Sufferer, say. *Good Friday.*
52. Labouring and heavy-laden. *Lent.*
53. Light of the world, we hail Thee. *Missions.*
54. Lord, to whom except to Thee? *Holy Communion.*
55. My sins, my sins, my Saviour. *Ash Wednesday.*
56. O'er the distant mountains breaking. *Second Advent.*
57. Other Name than our dear Lord's. *Jesus All and in All.*
58. Pity on us, heavenly Father. *Litany Hymn for Lent.*
59. Praise the Lord, rejoice, ye Gentiles. *Advent, or Missions.*
60. Rest of the weary, joy of the sad. *Jesus, the Saviour and Friend.*
61. Shadow of a mighty Rock. *Jesus, the Rock of Ages.*
62. Sing, O heaven; O earth rejoice. *Ascension.*
63. Sweet is the gentle voice of spring. *Seed Time.*
64. Sweet is Thy mercy, Lord. *Divine Mercy.*
65. Teach me to do the thing that pleaseth Thee. *Divine Teaching.*
66. The good old times, how glorious. *Advent.*
67. The world may in its wealth delight. *Rejoicing in the Lord.* An altered form of "Let others in their wealth delight."
68. Though Thou slay me, I will trust. *Faith.*
69. To Christ the Lord! The Incarnate Word. *Christmas.*
70. When I had wandered from His fold. *The Love of God.*

v. Appeared in his *Litany Hymns*, 1869.

71. Lay the precious body, In the quiet grave. *Burial.*
72. My sins have taken such a hold on me. *Litany of Repentance.*

vi. Appeared in his *Parish Hymnal*, 1873.

73. I hunger and I thirst. *Septuagesima.*

Dr. Monsell's hymns are as a whole bright, joyous, and musical; but they lack massiveness, concentration of thought, and strong emotion. A few only are of enduring excellence. [J. J.]

Montes, superbum verticem. *Jean Baptiste de Santeüil.* [*Visitation of the B. V. M.*] Pub. in his *Hymni Sacri et Novi*, 1689, p. 34, and again in the *Paris Breviary*, 1736, and several modern French Breviaries. It is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Ye mountains, bend ye low. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, in 6 st. of 4 l., and thence into the *Hymnal for the Use of St. John the Ev.*, Aberdeen, 1870. [J. J.]

Montgomery, Ignatius, younger brother of James Montgomery, was b. Sept. 4, 1776, at Gracehill, near Ballymena, county of Antrim, a settlement of the [Moravian] Brethren, to which his father, the Rev. John Montgomery, had removed in that year from Irvine, in Ayrshire. Ignatius Montgomery served as minister in four of the Brethren's congregations in England and Ireland. He d. at Ockbrook, near Derby, April 28, 1841. See "At God's right hand, &c.," p. 89, i. [G. A. C.]

Montgomery, James, s. of John Montgomery, a Moravian minister, was b. at Irvine, Ayrshire, Nov. 4, 1771. In 1776 he removed with his parents to the Moravian Settlement at Gracehill, near Ballymena, county of Antrim. Two years after he was sent to the Fulneck Seminary, Yorkshire. He left Fulneck in 1787, and entered a retail shop at Mirfield, near Wakefield. Soon tiring of that he entered upon a similar situation at Wath, near Rotherham, only to find it quite as unsuitable to his taste as the former. A journey to London, with the hope of finding a publisher for his youthful poems ended in failure; and in 1792 he was glad to leave Wath for Sheffield to join Mr. Gales, an auctioneer, bookseller, and printer of the *Sheffield Register* newspaper, as his assistant. In 1794 Mr. Gales left England to avoid a political prosecution. Montgomery took the *Sheffield Register* in hand, changed its name to *The Sheffield Iris*, and continued to edit it for thirty-one years. During the next two years he was imprisoned twice, first for reprinting therein a song in commemoration of "The Fall of the Bastille," and the second for giving an account of a riot in Sheffield. The editing of his paper, the composition and publication of his poems and hymns, the delivery of lectures on poetry in Sheffield and at the Royal Institution, London, and the earnest advocacy of Foreign Missions and the Bible Society in many parts of the country, gave great variety but very little of stirring incident to his life. In 1833 he received a Royal pension of £200 a year. He d. in his sleep, at the Mount, Sheffield, April 30, 1854, and was honoured with a public funeral. A statue was erected to his memory in the Sheffield General Cemetery, and a stained glass window in the Parish Church. A Wesleyan chapel and a public hall are also named in his honour. Montgomery's principal poetical works, including those which he edited, were:—

(1) *Prison Amusements*, 1797; (2) *The Wanderer of Switzerland*, 1806; (3) *The West Indies*, 1807; (4) *The World before the Flood*, 1813; (5) *Greenland and Other Poems*, 1819; (6) *Songs of Zion*, 1822; (7) *The Christian Psalmist*, 1825; (8) *The Christian Poet*,

1825; (9) *The Pelican Island*, 1828; (10) *The Poet's Portfolio*, 1835; (11) *Original Hymns for Public, Private, and Social Devotion*, 1853. He also published minor pieces at various times, and four editions of his *Poetical Works*, the first in 1828, the second in 1836, the third in 1841, and the fourth in 1854. Most of these works contained original hymns. He also contributed largely to Collyer's *Coll.*, 1812, and other hymn-books published during the next 40 years, amongst which the most noticeable was Cotterill's *Sel.* of 1819, in which more than 50 of his compositions appeared. In his *Christian Psalmist*, 1825, there are 100 of his hymns, and in his *Original Hymns*, 1853, 355 and 5 doxologies. His *Songs of Zion*, 1822, number 56. Deducting those which are repeated in the *Original Hymns*, there remain about 400 original compositions.

Of Montgomery's 400 hymns (including his versions of the Psalms) more than 100 are still in C. U. With the aid of Montgomery's MSS. we have given a detailed account of a large number. The rest are as follows:—

i. Appeared in Collyer's *Collection*, 1812.

1. Jesus, our best beloved Friend. *Personal Dedication to Christ.*
2. When on Sinai's top I see. *Sinai, Tabor, and Calvary.*

ii. Appeared in Cotterill's *Selection*, 1819.

3. Come to Calvary's holy mountain. *The Open Fountain.*
4. God in the high and holy place. *God in Nature.* The cento in *Com. Praise*, 1879, and others, "If God hath made this world so fair," is from this hymn.
5. Hear me, O Lord, in my distress. *Ps. cxliii.*
6. Heaven is a place of rest from sin. *Preparation for Heaven.*
7. I cried unto the Lord most just. *Ps. cxlii.*
8. Lord, let my prayer like incense rise. *Ps. cxxxix.*
9. O bless the Lord, my soul! His grace to thee proclaim. *Ps. ciii.*
10. Out of the depths of woe. *Ps. cxxx.* Sometimes "*When from* the depths of woe."
11. The world in condemnation lay. *Redemption.*
12. Where are the dead? In heaven or hell? *The Living and the Dead.*

iii. Appeared in his *Songs of Zion*, 1822.

13. Give glory to God in the highest. *Ps. xxix.*
14. Glad was my heart to hear. *Ps. cxxii.*
15. God be merciful to me. *Ps. lxix.*
16. God is my strong salvation. *Ps. xxvii.*
17. Hasten, Lord, to my release. *Ps. lxx.*
18. Have mercy on me, O my God. *Ps. li.*
19. Hearken, Lord, to my complaints. *Ps. xlii.*
20. Heralds of creation cry. *Ps. cxlviii.*
21. How beautiful the sight. *Ps. cxxxiii.*
22. How precious are Thy thoughts of peace. *Ps. cxxxix.*
23. I love the Lord, He lent an ear. *Ps. cxvi.*
24. In time of tribulation. *Ps. lxxvii.*
25. Jehovah is great, and great be His praise. *Ps. xlviii.* Sometimes, "O great is Jehovah, and great is His Name."
26. Judge me, O Lord, in righteousness. *Ps. xliii.*
27. Lift up your heads, ye gates, and wide. *Ps. xxiv.*
28. Lord, let me know mine [my] end. *Ps. xxxi.*
29. Of old, O God, Thine own right hand. *Ps. lxxx.*
30. O God, Thou art [my] the God alone. *Ps. lxiii.*
31. O Lord, our King, how excellent. *Ps. viii.* Sometimes, "O Lord, how excellent is Thy name."
32. O my soul, with all thy powers. *Ps. ciii.*
33. One thing with all my soul's desire. *Ps. xxvii.* From this, "Grant me within Thy courts a place."
34. Searcher of hearts, to Thee are known. *Ps. cxxxix.*
35. Thank and praise Jehovah's name. *Ps. cvii.*
36. Thee will I praise, O Lord in light. *Ps. cxxxviii.*
37. The Lord is King; upon His throne. *Ps. xciii.*
38. The Lord is my Shepherd, no want shall I know. *Ps. xxiii.*
39. The tempter to my soul hath said. *Ps. iii.*
40. Thrice happy he who shuns the way. *Ps. i.*
41. Thy glory, Lord, the heavens declare. *Ps. xix.*
42. Thy law is perfect, Lord of light. *Ps. xix.*
43. Who make the Lord of hosts their tower. *Ps. cxxv.*
44. Yea, I will extol Thee. *Ps. xxx.*

iv. Appeared in his *Christian Psalmist*, 1825.

45. Fall down, ye nations, and adore. *Universal adoration of God desired.*
46. Food, raiment, dwelling, health, and friends. *The Family Altar.*
47. Go where a foot hath never trod. *Moses in the desert.* Previously in the Leeds Congregational *Collection*, 1822.
48. Green pastures and clear streams. *The Good Shepherd and His Flock.*
49. Less than the least of all. *Mercies acknowledged.*
50. Not to the mount that burned with fire [flame]. *Communion of Saints.*
51. On the first Christian Sabbath eve. *Easter Sunday Evening.*
52. One prayer I have: all prayers in one. *Resignation.*
53. Our heavenly Father hear. *The Lord's Prayer.*
54. Return, my soul, unto thy rest. *Rest in God.*
55. Spirit of power and might, behold. *The Spirit's renewing desired.*
56. The Christian warrior, see him stand. *The Christian Soldier.* Sometimes, "Behold the Christian warrior stand."
57. The days and years of time are fled. *Day of Judgment.*
58. The glorious universe around. *Unity.*
59. The pure and peaceful mind. *A Children's Prayer.*
60. This is the day the Lord hath made (q.v.). *Sunday.*
61. Thy word, Almighty Lord. *Close of Service.*
62. What secret hand at morning light? *Morning.*
63. While through this changing world we roam. *Heaven.*
64. Within these walls be peace. *For Sunday Schools.*

v. Appeared in his *Original Hymns*, 1853.

65. Behold yon bright array. *Opening a Place of Worship.*
66. Behold the book whose leaves display. *Holy Scriptures.*
67. Come ye that fear the Lord. *Confirmation.*
68. Home, kindred, friends, and country, these. *Farewell to a Missionary.*
69. Let me go, the day is breaking. *Jacob wrestling.*
70. Not in Jerusalem alone. *Consecration of a Church.*
71. Praise the high and holy One. *God the Creator.*

In common with most poets and hymn-writers, Montgomery strongly objected to any correction or rearrangement of his compositions. At the same time he did not hesitate to alter, rearrange, and amend the productions of others. The altered texts which appeared in Cotterill's *Sel.*, 1819, and which in numerous instances are still retained in some of the best hymn-books, as the "Rock of Ages," in its well-known form of three stanzas, and others of equal importance, were made principally by him for Cotterill's use. We have this confession under his own hand.

As a poet, Montgomery stands well to the front; and as a writer of hymns he ranks in popularity with Wesley, Watts, Doddridge, Newton, and Cowper. His best hymns were written in his earlier years. In his old age he wrote much that was unworthy of his reputation. His finest lyrics are "Angels from the realms of glory," "Go to dark Gethsemane," "Hail to the Lord's Anointed," and "Songs of praise the angels sang." His "Prayer is the soul's sincere desire," is an expanded definition of prayer of great beauty; and his "For ever with the Lord" is full of lyric fire and deep feeling. The secrets of his power as a writer of hymns were manifold. His poetic genius was of a high order, higher than most who stand with him in the front rank of Christian poets. His ear for rhythm was exceedingly accurate and refined. His knowledge of Holy Scripture was most extensive. His religious views were broad and charitable. His devotional spirit was of the holiest type. With the faith of a strong man he united the beauty and simplicity of a child. Richly poetic without exuberance, dogmatic

without uncharitableness, tender without sentimentality, elaborate without diffusiveness, richly musical without apparent effort, he has bequeathed to the Church of Christ wealth which could only have come from a true genius and a sanctified heart. [J. J.]

Moore, Thomas, s. of John Moore, a small tradesman at Dublin, was b. in that city, May 28, 1779, educated at a private school and Trinity College, Dublin; read at the Middle Temple for the Bar; held a post under the Government in Bermuda for a short time, and d. Feb. 26, 1852. His *Memoirs, Journal, and Correspondence* were pub. by Lord John Russell in 1855. In that work every detail concerning himself and his numerous publications, most of them of high poetical merit, will be found. His connection with hymnody is confined to his *Sacred Songs*, which were pub. in 1816, and again in his *Collected Works*, 1866. These *Songs* were 32 in all, and were written to popular airs of various nations. Of these *Songs* the following have passed into a few hymn-books, mainly in America:—

1. As down in the sunless retreats of the ocean. *Private Prayer.*
2. But who shall see the glorious day. *The Final Bliss of Man.*
3. Come, ye disconsolate, where'er you languish. *Relief in Prayer.* In American hymn-books the text is sometimes as in T. Hastings and Lowell Mason's *Spiritual Songs*, 1831. This may be distinguished from the original by the third stanza, which reads, "Here see the Bread of life; see waters flowing," &c.
4. Fallen is thy throne, O Israel. *Israel in Exile.*
5. Like morning when her early breeze. *Power of Divine Grace.*
6. O Thou Who driest the mourner's tear. *Lent.*
7. Since first Thy word [grace] awaked my heart. *God All and in All.*
8. Sound the loud timbrel o'er Egypt's dark sea. *Deliverance of Israel.*
9. The bird [dove] let loose in eastern skies. *Prayer for Constancy.*
10. The turf shall be my fragrant shrine. *The Temple of Nature.* From this "There's nothing bright above, below" is taken.
11. Thou art, O God, the Life and Light. *God, the Light and Life of Men.*
12. Were not the sinful Mary's tears? *Lent.*

Of these hymns No. 11 has attained the greatest popularity. [J. J.]

Moraht, Adolph, PH.D, s. of J. D. M. Moraht, merchant in Hamburg, was b. at Hamburg, Nov. 28, 1805. From 1825 to 1828 he was a student of theology at the Universities of Halle, Göttingen, and Berlin, graduating PH.D. at Göttingen in 1828. He was then resident for nine years as a candidate of Theology (licensed preacher) at Hamburg, teaching in private schools, and devoting his spare time to the work of Home Missions. At Easter, 1838, he was appointed second pastor at Möllen, in Lauenburg, and in 1846 chief pastor. He d. at Möllen, Dec. 6, 1884 (*Koch* vii. 296; MS. from his daughter, &c.).

His hymns appeared principally in his (1) *Harfenklänge* (90), Lüneburg, 1840; 2nd ed. (107), Hamburg, 1865. (2) *Zweite Sammlung der Harfenklänge* (73), Hamburg, 1880. Some of them first appeared in various papers and collections. The best are his hymns of Love to Christ, which are sweet in tone and the fruits of ripe Christian experience. Those which have passed into English are:—

i. **Ich bleib bei dir! wo könnt ichs besser haben.** *Rest in the Lord.* 1840, as above, p. 111, in 5 st.; and in *O. Kraus*, 1879, p. 360, omitting st. v. *Tr.* as "I rest with Thee, Lord! whither should I go," by Miss Borthwick in *H. L. L.*, 1855, p. 62 (1884, p. 120), and in Miss Warner's *Hys. of the Church Militant*, 1858, p. 69.

ii. **Je kleiner ich, je grösser du.** *Humility.* Founded on St. John iii. 30. 1840, as above (1865, p. 121), in 7 st., and in *O. Kraus*, 1879, p. 361. *Tr.* as "The less I am, the more Thou art," by *J. Kelly*, 1885, p. 31.

iii. **Wo ist dein Bethel, wo die Himmelspforte.** *Secret Prayer.* 1840, as above, p. 101, in 4 st., and in F. Seinecke's *Evang. Liedersegen*, 1862, No. 192. *Tr.* as (1) "Where is thy Bethel, where the world's control," by *C. T. Astley*, 1860, p. 22. (2) "Where is thy Bethel? where the gate of heaven," by *J. Kelly*, 1885, p. 11. [J. M.]

Moravian Hymnody. By the name of the *Moravian Church* is signified the Church of the ancient Bohemian Brethren renewed in 1722 at Herrnhut in Saxony [see **Bohemian Hymnody**, § I.–IV. 3.] The ancient Brethren lived in Moravia and Poland as well as in Bohemia, but because their main settlements were situated in Bohemia (until 1547), and the Bohemian language the one they employed in their writings, they received the general name *Bohemian Brethren.* They called themselves in Bohemian *jednota bratrská*, and in Latin *Unitas Fratrum.* In like manner the Brethren of the Renewed Church are commonly called *Moravians*, because the first founders of Herrnhut immigrated from Moravia. They assumed this name in England and America, but in the Act of Parliament under the 12th May, 1749, they are acknowledged as the *Protestant Episcopal Church known by the name of Unitas Fratrum or the United Brethren*, and therefore their official name is: *Unitas Fratrum* (Brethren's Unity), or the *United Brethren.*

i. *History of the Moravians.*

The history of the Moravians is required in an article on the Moravian Hymnody only so far as it may help to further the better understanding of their hymns and hymn-books, their special character being modified by that Church from whose midst they originated, and for whose use they were written and compiled. The most prolific Moravian hymn-writer is Count N. L. von Zinzendorf, and nearly all the other Moravian hymn-writers were influenced by him. After his death there arose but few Moravian hymn-writers, as Gregor, Garve, Albertini; and the hymn-book now in use among the Moravians is for the most part the same, which was edited towards the close of the last century. Therefore it may suffice to give a brief account of Moravian history up to Zinzendorf's death in 1760.

Introduction. From the commencement of the Bohemian Brethren's Unity, some of its members existed in Moravia, deputies from this land having already been sent as representatives to the constitutive Synod held at Lhotka (1467). About 1480 several hundred Waldenses emigrated to Moravia from the Mark Brandenburg and joined the Unity. These, settled in Fulnek and Landskron, formed the only German-speaking part of the Unity, for whom Weisse edited the first German hymn-book. Nevertheless the Moravian branch of the Unity was fully incorporated with the whole body, stood under the same direction, and had the same doctrines, institutions, &c. After the persecutions in Bohemia in the fatal year 1547, the fugitive Brethren chiefly found a refuge in Moravia, but in consequence of the battle of the White Mountain, near Prague, Nov. 8, 1620, the Unity in Moravia was destroyed, as it was in Bohemia, by a cruel and bloody Anti-reformation.

The ancient Brethren's Church was already dissolved in 1627, and three different sections of it can afterwards be distinguished, each of which has its particular fate. (1) *The Polish Brethren's Church.* It developed itself independently and joined with the Reformed Church in their contest with the Lutherans, so much so that at first

the brethren had the upper hand, and their constitution was accepted by the Reformed Church in Poland. Later, however, matters were reversed, and the Brethren had to give up more and more of their peculiarities. With the Union of the Evangelical Churches in 1817, the Brethren's Unity in Poland ceased altogether. (2) *A second branch*, in existence since 1627, is the Bohemian-Moravian Brethren's Church. This migrated formally into Poland, Hungary, Silesia, and Prussia. Altogether there are said to have been, till 1656, about 100 congregations of the Brethren in these countries. After the destruction of Lissa (in Poland) in 1656, this second branch, *the Exile Church*, which has no importance for the Renewed Brethren's Church, disappears. (3) Of great importance is *the third branch*, composed of those members of the Brethren's Church who remained in Bohemia and Moravia, whom Comenius calls the "hidden seed." Amos Comenius, born at Comna, in Moravia, March 28, 1592, was the last bishop of the Bohemian and Moravian branches, and he consecrated "in spem contra spem" his son-in-law, Peter Figulus, or Jablonsky, bishop of the Unity. To his death he maintained the hope that the expelled Brethren would be allowed to return to their fatherland, and that the Unity would be re-established. Therefore when Cromwell, after having crushed Ireland, intended to settle the homeless Bohemians and Moravians there as a Protestant colony, Comenius could not agree to it: "Ego quidem a nostris dispersis nondum in hoc puncto responsum habeo at, quid sit, facile intelligo, nempe spes recollectionis in patria, quam plerique pertinaciter fovent, et in his (ut verum fatear) ego quoque" (see Vaughan's *The Protectorate of Cromwell*, ii. 447). Soon afterwards the Restoration of the Stuarts put an end to all such plans. Some of the Brethren, however, settled in England and Ireland, and their Bohemian names attest their descent to this day, as John Cennick (properly Cenník), well known in hymnody and in Moravian history. In addition to his celebrated activity as teacher, Comenius was untiring in strengthening the courage and faith of the emigrant Brethren, and even that of the remnant in their fatherland, by means of letters and writings. For example, he wrote a German catechism for the Moravians in those villages from which 60 years later the founders of Herrnhut emigrated. They used it secretly in their homes the whole time, through it preserving their inward Evangelical views although externally Roman Catholics. (One of the only two extant copies was brought by them to Herrnhut.)

2. A revival of the Brethren's tradition among the German-speaking part of that "hidden seed" seems to have been called forth by the change in Church affairs in the neighbouring country of Silesia. Charles XII. by the Altranstädter Convention, 1707, had compelled the Emperor to restore 121 churches which had been taken from the Protestants. In connection with this Convention, six other churches ("Gnaden-Kirchen") were granted to them in 1709. The ministers who were appointed to these churches were mostly excellent persons. Their sermons had great effect, and as some of these Churches were not far from the boundaries of Moravia, some of the "hidden" Protestants (the "hidden seed") made use of the opportunity and often attended the services, especially in Teschen.

In Moravia the Brethren's traditions were kept alive particularly in the so-called "Kuhländchen." One circle was in the villages of *Sehlen* and *Seitendorf*. *George Jäschke* in *Sehlen* was the bearer of these traditions. His forefathers had fled in the 16th century from Bohemia to Moravia. He was a true descendant of the ancient Brethren, and is described as a real patriarch in appearance. In constant intercourse with this circle (formed by the families Jäschke, Neisser, &c.) was another in the neighbourhood of *Fulnek*, in the villages of *Zauchtenthal* and *Kunewalde*, where Samuel Schneider played the same part as G. Jäschke. To the secret assemblies held by Schneider belonged the families Kunz, Beyer, Stach, Zeisberger, Tannenberger in Zauchtenthal, and Nitschmann in Kunewalde.

In these circles *Christian David* appeared twice in succession. This remarkable man was a carpenter from Bohemia, who, not content with his Roman Catholic faith, had after long wanderings through Germany in search for true children of God, became a Lutheran, at Berlin. With the year 1717 he began to take journeys to Moravia and Bohemia, on which he sought out the hidden Protestants on his own account. During this time he made the acquaintance of the Count of Zinzendorf, who was already widely famed for his willingness to receive all oppressed people. With Zinzendorf's permission David guided the first three emigrants with wife and child from Sehlen in Moravia, to Zinzendorf's estate, Berthelsdorf in Saxony, which they reached on June 8th, 1722. Zinzendorf was in Dresden, but his steward Heiz received the poor people. He would not allow them, however, as they had contemplated, to build a house in the village, but directed them to a place at some distance, in the wood between Löbau and Zittau. Here Christian David felled the first tree for building a house, on the 17th June, 1722. Heiz called this place the "Herrnshut," meaning that these homeless families stood under the direct "protection of the Lord" (German *Hut des Herrn*).

3. The Count of Zinzendorf, who had afforded a refuge to these poor persecuted people, was born on the 26th May, 1700, in Dresden, and was descended from one of the most ancient noble families of the Archduchy of Austria. His father, Saxon Minister of State, died six weeks after the birth of his son. The latter, after the second marriage of his mother in 1704 to the Prussian Field-Marshal von Nazmer, was brought up by his grandmother Henriette Catharine von Gersdorf (p. 419, i.), on her estate of Hennersdorf. His education was exclusively Pietistic. [We designate by the name of Pietism a religious movement which took place in Germany about the end of the 17th century. As Puritanism appeared in strong contrast to the High Church party in England, so Pietism opposed a cessation or retrogression of the Reformation in Germany by the awakening of "true piety." *Spener*, a main representative of that tendency, was Zinzendorf's godfather.] He would have liked to study theology, but his family wished him to prepare himself for State service. After having finished his study of law in 1719, he travelled in Holland and France, everywhere giving his attention to the condition of the Church and religious life. He sought the company of Catholic and Reformed, of Pietists, Mystics, and Socinians, and everywhere made the observation that to all these different denominations one thing was common, namely, that true Christianity consisted in personal religion, or, as he expressed it, in *Christianity of the heart*. He felt himself at home wherever he found personal faith, even with the most extreme sects. In contrast to the confessional views, he named this "pure religion." Returned from his travels, Zinzendorf undertook the sole management of his paternal property. Once again he attempted to enter the ministry, but in consideration for his family was again obliged to relinquish his wish, and took a situation as Councillor in the Saxon Government in Dresden. At any rate he had the firm resolution to employ his religious ideas and opinions for the benefit of his fellow-men even in this situation, heedless of the offence which he might give thereby. This he proved, not only by the meetings which he held in his own house in Dresden, but also by editing his first four collections of hymns, 1725–31 (see ii., 1. 1–4). They have no connection with Herrnhut and the Moravians, for he writes in the preface to the first Moravian hymnbook of 1735 (see ii., 2. 1): "Until now four editions of hymns have been published. The first ones [ii., 1. 1, 1st and 2nd editions] were intended for use in the Church at Berthelsdorf [his own estate], the other for that of the children [ii., 1. 2]. In 1731 Mr. Marche published a collection of ancient and modern hymns, which were to be useful to the children of God scattered hither and thither." It can be ascertained to a certainty that the congregation at Herrnhut availed itself of no part of these collections.

4. In 1722 Zinzendorf, as already stated, permitted the carpenter, Chr. David, to bring some emigrants from Moravia to his estate at Berthelsdorf. From this year the emigration went on uninterruptedly till 1733. But besides these Moravian emigrants there came other people from all parts of Germany, attracted by the report of religious freedom on the Zinzendorf estates. This led to sharp doctrinal and confessional disputes among the inhabitants of Herrnhut, so that Zinzendorf found himself, in 1727, compelled to give up his post in Dresden and to reside in Berthelsdorf. Zinzendorf wished that the Brethren should attach themselves to the Lutheran Church, but they wished to re-establish their old constitution as it was described by Comenius in his "Ratio disciplinae." And they gave him plainly to understand that "they would rather take up their staff and wander further, and doubted not that they would find places where this freedom would be granted them, on which they laid so much stress." Zinzendorf could not for conscience sake let them go, and formed on the ground of the "Ratio disciplinae," "Congregation Regulations" which on May 12, 1727, were accepted and signed by all the inhabitants of Herrnhut. The renewal of the Brethren's Church was completed by the Ancient Brethren's Episcopal Consecration being conferred on David Nitschmann by Jablonsky. This Daniel Ernst Jablonsky, the son of the above-mentioned Petrus Figulus or Jablonsky, then Court Chaplain in Berlin, had, in 1699, received from his father the Episcopal Consecration for the Bohemian and Moravian branch. With the consent of the Polish Brethren's Bishop,

Sitkovius, he consecrated David Nitschmann a Bishop on March 13, 1735.

5. Prior to this event, in 1732, when the colony at Herrnhut numbered but six hundred souls, the first two missionaries to foreign lands had been sent forth. On the 21st of Aug. of that year, David Nitschmann, afterwards the first Bishop of the Renewed Church, and Leonhard Dober, set out for the Island of St. Thomas, each with six dollars in his pocket, determined to sell themselves as slaves if there were no other way of preaching the Gospel to the negroes. The missionary work grew out of this humble beginning, and has always remained the chief undertaking of the Moravian Church. We enumerate the Moravian Missions as they exist at the present time, because the Brethren translated their hymn-books into the languages of most of those nations to whom they were preaching the Gospel. (The first year in the following List indicates the time of commencement, the second date the baptism of the first convert.)

1. *Greenland*, 1733 (March 29, 1739), 6 Stations.
2. *Labrador*, 1752, 1764, 1770 (Feb. 19, 1776), 6 Stations.
3. *North America* among the *Indians*, 1740 (Feb. 11, 1742), 4 Stations.
4. *S. Thomas* and *S. John*, 1732 (Sept. 30, 1736), 5 Stations.
5. *S. Croix*, 1733 (July 12, 1744), 3 Stations.
6. *Jamaica*, 1754 (April 27, 1755), 17 Stations.
7. *Antigua*, 1756 (1756), 8 Stations.
8. *S. Kitts*, 1777 (Nov. 14, 1779), 4 Stations.
9. *Barbados*, 1767 (1768), 4 Stations.
10. *Tobago*, 1787, renewed 1827 (1799), 3 Stations.
11. *Mosquita*, 1849 (Oct. 28, 1849), 8 Stations.
12. *Demerara*, 1878, 2 Stations.
13. *Surinam* among the *Arrawak Indians*, 1738, abandoned 1808; among the *Negroes* (slaves), 1776 (1776), and among the (free) *Bush-negroes*, 1765 (1771), 16 Stations.
14. *South African Western District* (among the Hottentots), 1736 (1741), renewed 1792, 10 Stations.
15. *South African Eastern District* (among the Caffres), 1818 (Jan. 6, 1830), 6 Stations.
16. *Australia*, 1849, renewed 1858 (Jan. 18, 1860), 2 Stations.
17. *West Himalaya*, 1853 (1865), 3 Stations.

6. Partly through their travels to the heathen, partly through their fame which spread unconsciously to them, the Moravians became known in other European lands. In 1728, the Countess of Schaumburg-Lippe then in London, asked for nearer accounts of the Moravian settlement in Herrnhut. She was a German lady attached to the retinue of the Queen of the British monarch George II., and had previously corresponded with Zinzendorf. The reply of the Moravian Church was taken by three exiles, who were kindly received by the Countess of Lippe, but they did not obtain an audience of the Queen. In January, 1735, 10 Brethren came to London, and, in August, 20 others followed. They were all destined for the English colony of Georgia, partly to colonise, but mainly with the object of bringing the Gospel to the Creek and Cherokee Indians. Br. Spangenberg had been previously sent to London to make the needful arrangements with the Georgia Trustees. His stay at London was of much importance for the future, as Spangenberg, who had been introduced to Mr. Vernon (the Secretary of the fifty Georgia Trustees), also to General Oglethorpe (the Governor of the colony), and to the Bishop of London, was greatly respected. Some of the Bishops not only expressed a wish to see the Brethren settled in the English colonies, but of their own accord offered to confer Anglican Episcopal Orders, should it be desired. The other company, which had left Herrnhut in August of the same year for Georgia, sailed in the very ship which conveyed General Oglethorpe, the Revs. John and Charles Wesley, B. Ingham, as well as the colonial officials. It was therefore on this voyage the Brethren and the Methodists became acquainted—an acquaintance which in its results proved to be of the utmost importance, both as concerned Christendom and heathen lands. In the following years the Moravians hired Lindsey House, Chelsea, and began to hold meetings in London and also in Yorkshire. On the 12th May, 1738, certain statutes were drawn up conjointly by P. Boehler (Moravian minister) and J. Wesley for the guidance and edification of the small Religious Society meeting in the house of J. Hutton in Little Wyld Street. A part of this Society constituted itself as a distinct congregation in union with the Brethren's Church on Nov. 10, 1742. Until this date two English Moravian hymn-books had been published. The first was put to press Oct. 24, 1741, and was ready for use Nov. 24. It consisted almost exclusively of translations from the German. The second left the press Aug. 4, 1742, had some English hymns in addition to the contents of the first edition. All the editions till 1754 must be regarded as the undertaking of private individuals, having no sanction from the Church as such. On the 12th May, 1749, the Moravians were acknowledged by a Bill of the English Parliament as a "*Protestant Episcopal Church known by the name of Unitas Fratrum or The United Brethren.*"

7. In the meantime the Moravians founded new settlements in Germany, of which Herrnhaag in Wetteravia (founded 1738) was the most important. In the year 1738, the Count of Zinzendorf had been exiled from Saxony, by which means his adversaries had aimed at the destruction of the settlement at Herrnhut. But although Herrnhut during the next years suffered from the Count's exile, yet this misfortune laid the foundation-stone of several new settlements in Germany. The Count, accompanied by his family and some of his most able fellow-labourers, left Saxony, and this "pilgrims' congregation" sought refuge with a friend of Zinzendorf's, the Count of Büdingen, in Wetteravia. Here they bought land, and founded Herrnhaag, which became the centre of the Brethren's Unity for the next 12 years. Here the pilgrim's congregation was stationed, visitors from all parts of Germany came and went continually, news from the Missions arrived every week from all parts of the world, while missionaries themselves, accompanied by converted negroes, or Esquimaux, or Indians, &c., gave accounts of their work. Every inhabitant of this little colony, homeless on this earth, was every day prepared to be sent to any part of the world. No wonder that this remarkable congregation felt itself standing above all national, ecclesiastical or other distinctions, that it lost sight of the real relations of this life, and that in its midst a fantastic and sentimental form of religious thought grew up. This is proved by the hymn-books, which were published in the years 1741–49, and which were later suppressed by the Moravians themselves. In 1750, a new Count of Büdingen, who was jealous of Zinzendorf, commanded the inhabitants of Herrnhaag to renounce Zinzendorf by signing an edict; but they all, without exception, refused, preferring to leave Herrnhaag, and settled, partly in Niesky (Silesia), founded 1742, partly in Pennsylvania. Herrnhaag thus deserted, fell to ruins, which stand to this day. In 1747, Zinzendorf was allowed to return to Saxony, and spent the last years of his life (1756–60) at Herrnhut, where he died May 9, 1760. With his death the original period of the Moravian history regarding their hymn-books ends, the next 40 years (1760–1800) being devoted to the constitutional and financial affairs of the Brethren's Church.

ii. *Moravian Hymn-books.*

(1) *Zinzendorf's Collections of Hymns.*

The following books are sometimes but falsely taken for the first Moravian books. They have no further connection with Herrnhut than that Zinzendorf edited them, and that most of the hymns in the *Moravian H. Bk.*, 1735, are taken from them. (See i. § 3.)

1. *Sammlung geistlicher und lieblicher Lieder* (a collection of hymns and spiritual songs), Leipzig, dedicated to his grandmother, Henriette Catharine von Gersdorf. The dedication is dated: Dresden, May 26, 1725. It contains 889 hymns (28 by Zinzendorf). 2nd ed. unaltered, besides an "Anhang" (No. 890–1078), and a "Zugabe" (addition), No. 1079–1149) (17 hymns by Zinzendorf).

2. *Einfältige aber theure Wahrheiten . . . . . aus verschiedenen geistlichen und lieblichen Liedern denen Einfältigen und Kindern vorgelegt durch Graf Ludwig von Zinzendorf* (i.e. Simple but precious truths . . . collected from various hymns and spiritual songs produced for simple folk and children by Count L. von Z.), 1727, dedicated to B. W. Marperger. 2 parts, 379 and 363 short hymns in alphabetical order, an extract from the preceding for the children, 2nd ed. 1728. Later hymn-books for the Moravian children, 1754, 1757 (London); 1789 (Barby).

3. *Christ-catholisches Singe und Bet-Büchlein nebst einem Anhang* (a small Christian Catholic Song and Prayer Book with an Appendix), 1727. Contains 79 hymns from the *Heilige Seelenlust*, of J. Scheffler (q.v.). The "Anhang" contains 147 hymns, an extract from No. 1 for the Roman Catholics.

4. *Sammlung geist- und lieblicher Lieder* (a collection of hymns and spiritual songs) pub. by *M. Marche* at Görlitz. The dedication to the Princess of Denmark Charlotte Amalie is dated Aug. 27, 1731. Contains 1402 hymns, and an "Anhang," No. 1403–1416, 1009

hymns are taken from the *H. Bk.* No. 1 (with all the 45 by Zinzendorf), 407 new hymns (among these 81 by Zinzendorf), therefore in all 126 hymns written by Zinzendorf.

5. *Graf Ludwig von Zinzendorf, Teutsche Gedichte* (German poems by Count Ludwig von Zinzendorf), Herrnhut, 1735, 128 hymns (from the years 1713–35); 2nd ed., Barby, 1766, 130 hymns.

(2) *The German Moravian Hymn-books.*

1. *Das Gesang-Buch der Gemeine in Herrnhut*, 1735 (the hymn-book of the congregation at Herrnhut), 972 hymns and an "Anhang," Nos. 973–999. The numeration of the hymns is very defective; the Nos. 814, 859, 894, 968, 977, 978, 982, are all to be found repeated twice; and between Nos. 942 and 943 is one unnumbered hymn. Therefore the book contains 999 hymns, although the last hymn is numbered 991. 841 hymns are taken from *Marche's H. Bk.* (1. 4), in which 121 are by Zinzendorf (5 are omitted). 158 hymns are new; 87 by Zinzendorf (in all 208); 8 by Rothe; 4 by Erdmuth von Zinzendorf; 2 by M. Dober; 2 by Gutbier; 2 from the *Bohemian Brethren's H. Bk.*; 7 by non-Moravians; 46 by anonymous authors.

2. *The same, 2nd ed.*, 1737, unaltered with exception of corrected numeration of the hymns. 5 new "Anhänge" (appendices) are added (3. *b*.). In the following years appeared: 7th "Anhang" hymns, No. 1197–1254, printed most likely 1738. 8th "Anhang" hymns, No. 1255–1370, with a preface by Zinzendorf; "Written on board of the ship Aletta, off Ushant, Apr. 16, 1739." A reprint of No. 2 appeared, 1741, without place of publication as:—*Das Gesangbuch der Herrnhut: und anderer Brüder-Gemeinen mit denen Cöthnischen Liedern vermehrt.*

3. *a. Christliches Gesangbuch der Evangelischen Brüder-Gemeinen von* 1735 *zum drittenmal aufgelegt und durchaus revidiert* 1741 (i.e. A Christian hymn-book of the Evangelical Brethren's congregations of 1735, edited for the third time and newly revised throughout). The hymns 164–170 are omitted; No. 171 follows on No. 163. In the preface stands: "The whole rubric on the 'anointing' is intentionally omitted, because some hymns in that rubric did not exactly express the meaning of the Holy Scripture, others contained some doctrines which we could never defend." All other deviations from 2. No. 1 consist only in single words and expressions.

b. Anhang als ein zweyter Theil zu dem Gesang-Buche der Evangelischen Brüder-Gemeinen (i.e. Appendix as a second part to the Hymn-book of the Evangelical Brethren's congregations). It contains: Anhang 1–8, 9th (hymns No. 1371–1527); 10th (hymns No. 1528–1681). In the following years appeared:—

c. "*Anhang*" 11th, hymns No. 1682–1791, with a preface by Zinzendorf, dated "From the tent before Wayomick in the great plain Skehantowáno, in Canada, Oct. 15, 1742." Printed 1743. "*Zugabe*" (*suppl.*) to the 11th appendix hymns No. 1792–1862. Printed 1744.

d. "*Anhang*" 12th, hymns No. 1863–2156, printed 1745. 1*st suppl.* to the 12th appendix hymns No. 2157–2201. 2*nd suppl.* hymns No. 2202–2276. 3*rd suppl.* hymns No. 2277–2313, with a preface dated July 11, 1747. 4*th suppl.* hymns No. 2314–2357. All the four *suppls.* were printed in the years 1746–48.

4. The following *extracts* from the preceding were published:—

a. Ein kleines Gesang-Büchlein zum Gebrauch der Pilger (i.e. A small hymn-book for the use of pilgrims), Frankfurt, 1736.

b. Hirtenlieder von Bethlehem (i.e. Pastoral songs from Bethlehem), Germantown (North America), 1742.

5. *Etwas vom Liede Mosis des Knechts Gottes und dem Liede des Lammes, das ist: Alt- und neuer Brüder-Gesang von den Tagen Henochs bisher, für alle Kinder und Seelen Gottes . . . . gesammlet . . . . . .* London, 1753 (i.e. Part of the song of Moses the servant of God and of the song of the Lamb [Revel. 15, 3], i.e. ancient and modern Brethren's song from the days of Enoch till now, collected for all Children and Souls of God . . . . . .). The preface is dated "Westminster Abbey, 1752" (Zinzendorf lived at that time in Hutton's former house opposite Westminster.) The book was printed in Zinzendorf's private press at Lindsey House, Chelsea, which he bought 1750, and entered into 1753. *This book is the first chronologically arranged collection of German hymns of all ages. Vol. I. contains* 2163 *hymns*, divided as follows:—(1) Anthems out of the Bible. (2) Scripture hymns. (3) Hys. of the primitive church. (4) Hys. of the ancient Brethren. (5) Hys. after the Reformation. (*a*) Hys. of the xvi. century; (*b*) of the xvii. century; (*c*) those written by the "viri desideriorum" [the so-called Pietists, 1670–1735], and (6) An enchiridion of the hymns of the Brethren's congregation in the xviii. century. *Vol. II., London*, 1754. It contains 1096 hymns "of the Evangelical Brethren's Church in the xviii. century." The preface is dated "Lindsey House, Jan. 13, 1755."

6. *Anhang der übrigen Brüder-Lieder seit* 1749 (i.e. Appendix of the Brethren's hymns written since 1749). The preface is dated "Emmaus, 1755." Part i. contains 53 hymns written by Christian Renatus von Zinzendorf (1752). Part ii. 310 hymns. Second enlarged ed. 1760. Part i. Nos. 1–73: part ii. Nos. 74–243: and a *supplement* ("Zugabe"), with 55 hymns.

7. *Extract from* (2) *Nos. 5 and 6. Kleine Brüder-Gesang-Buch.* Part i. *Heitenlieder von Bethlehem* (2nd ed. of 2. No. 4, b.) 368 hymns. Part ii. *Der Gesang des Reigens zu Saron* (i.e. The song of the dance at Saron), London, 1754 (parts i. and ii., 2nd edition, Barby, 1761, 2397 hymns; 3rd edition, Barby, 1763; 4th ed., Barby, 1767; 5th ed., Barby, 1772 (3rd–5th edition unaltered). Part iii., Barby, 1767, 512 hymns.

8. *Gesangbuch zum Gebrauch der evangelischen Brüdergemeinen*, Barby, 1778 (i.e. Hymn-book for the use of the Evangelical Brethren's congregations). It contains 1750 hymns taken from all the earlier Brethren's hymn-books, and several new. 1227 hymns are written by Moravians (96 hymn-writers), and 127 are mixed, i.e. composed of single verses of Moravian and non-Moravian hymns. 1778–1870, this hymn-book was several times reprinted unaltered. An appendix was edited 1806, containing 278 new hymns.

9. *Kleines Gesangbuch der evangelischen Brüdergemeine* (Small hymn-book of the Evangelical Brethren's Church), Gnadau, 1870. It contains 1212 hymns. 1124 of them are taken from 2. No. 8. 88 are new (12 from the appendix of 1806), of which 15 are written by Moravians. 384 Moravian and 39 mixed hymns are omitted. Therefore this hymn-book contains 858 Moravian and 88 mixed hymns.

(3) *The English Moravian Hymn-books.*

1. *A Collection of Hymns with several translations from the hymn-book of the Moravian Brethren*, London, 1742, 187 hymns. 2nd ed., London, 1743, with an *appendix* hymns No. 188–239; 3rd ed., London, 1746.

2. The same, part ii., London, 1746, hymns No. 240–403. At pp. 764–818 a collection of unnumbered hymns and single verses.

3. Part iii., London, 1748, 126 hymns and several "single verses out of several German hymns." The same 2nd ed., London, 1749, 126 hymns and additions, No. 127–161.

4. *Some other hymns and poems, consisting chiefly of translations from the German*, London, 1752.

5. *A collection of hymns of the Children of God in all Ages, from the Beginning till now. In two parts, London*, 1754. Part i., 695 hymns; part ii., "containing hymns of the present Congregation of the Brethren," 460 hymns and several "single verses."

6. *A collection of hymns chiefly extracted from the larger hymn-book of the Brethren's congregations*, London, 1769, 257 hymns.

7. *A collection of hymns for the use of the Protestant Church of the United Brethren*, London, 1789, 887 hymns. This became the normal hymn-book.

The editions are:—

8. The same, revised and enlarged; Manchester, 1801, with 1000 hymns.

9. Supplement to the edition of 1801; Manchester, 1808, with hymns 1001–1200.

10. New edition with supplement incorporated and revised; Ashton-under-Lyne, 1826, 1200 hymns. In the reprints of this edition it was entitled *Liturgy and Hymns for the use of the Protestant Church of the United Brethren.*

11. New and revised issue of the 1826, edited by James Montgomery and others; London, 1849, 1260 (1261) hymns. Many of the Brethren's hymns were in this edition replaced by standard English non-Moravian hymns.

12. Appendix to the hymn-book; London, 1876, with 82 mostly modern English non-Moravian hymns.

13. A new and revised edition of No. 11, London, 1886 (Preface, Christmas, 1885), with 1322 hymns. This edition is greatly improved, contains many recent English non-Moravian hymns, and for the first time affixes authors' names. The larger edition also gives the first lines of the originals of the translated hymns.

(4) *Moravian Hymn-books in other European Languages.*

1. Bohemian. *Five* books, dating from 1756 to 1877, and consisting of *trs.* of German hymns.

2. Danish. *Five* books from before 1748 (when the second was pub.) to 1829, all the hymns being *trs.* from the German.

3. Dutch. *Two* books, in several editions from 1738 to 1856, being *trs.* from the German.

4. Esthonian. *Three* books, dating from *circa* 1741 to 1791. From the German.

5. French. *Two* books, in various editions from 1747 to 1880. From the German.

6. Lettonian. *Five* books from 1742 to 1874. From the German.

7. Swedish. *One* book, 1819.

8. Wendish (in Lusatia). *One* book *tr.* from hymns in the German *Moravian H. Bk.*, 1741.

(5) *Moravian Hymn-books for Missions amongst the Heathen.*

1. Caffres. *Three* books dating from 1856 to 1885. *Tr.* from the German.

2. Greenland. *Two* books, in various editions from 1747 to 1860. *Tr.* from the German.

3. Indians in North America. *One* book in two editions, 1803 and 1847, being *trs.* from the German and English *Moravian H. Bks.*

4. Labrador. *One* book in two editions, 1841 and 1879. *Tr.* from the German *Moravian H. Bk.*

5. Negroes in St. Thomas, St. John, and St. Croix. *Two* books from 1765 to 1784. *Tr.* from the German.

6. Negroes in Surinam. *Three* books from 1820 to 1867.

iii. *Moravian Hymn-writers.*

The most important of the Moravian hymn-writers are noticed in this Dictionary under their respective names. They include J. B. von Albertini, Anna Dober, C. B. Garve, C. Gregor, Esther Grünbeck, Henriette Louise von Hayn, M. G. Hehl, S. Lintrup, P. H. Molther, G. Neumann, Anna Nitschmann, J. Nitschmann, J. Prätorius, L. E. Schlicht, A. G. Spangenberg, Count N. L. von Zinzendorf, and Count C. R. von Zinzendorf.

The hymn-writers of less importance, and whose hymns are mainly confined to the Moravian hymn-books, include:—

1. Böhler, Petrus, b. Dec. 31, 1712, at Frankfurt am Main. Moravian minister in England and America. After 1764 member of the Unity's Direction. d. April 27, 1775, in London.

2. Böhnisch, Friedrich, b. April 16, 1710, at Kunewalde, Moravia. 1734 missionary in Greenland. d. July 29, 1763, at Neu Herrnhut, in Greenland.

3. Brau, Christian Ludwig, b. 1746, in Wetteravia, d. 1777.

4. Bruiningk, Adam von, b. 1739, at Riga, d. 1772 at Herrnhut.

5. Bruiningk, Heinrich von, b. Aug. 26, 1738, at Riga. Moravian minister at Zeist (Holland) and Gnadenfrei (Silesia). d. Oct. 22, 1785, at Herrnhut.

6. Büttner, Gottlob, 1740 missionary among the North American Indians. d. 1745.

7. Cammerhof, Johann Friedrich, b. July 28, 1721, near Magdeburg. 1747 Bishop of the Unity. d. April 28, 1751, in Pennsylvania.

8. Clemens, Gottfried, b. Sept. 1, 1706, at Berlin. Moravian minister at Berlin, Gnadenfrei, and Herrnhut. d. at Herrnhut, March 23, 1776.

9. David, Christian, b. Dec. 31, 1690, at Senftleben, near Fulnek, Moravia. 1722 built the first house in Herrnhut. d. Feb. 3, 1751, at Herrnhut.

10. Dober, Leonhard, b. March 7, 1706, at Mönchsroth, near Dinkelsbühl, Bavaria. 1732 the first missionary among the negro slaves in St. Thomas, W. I. 1747 bishop. d. April 1, 1766, at Herrnhut.

11. Dober, Martin, b. Nov. 23, 1703, at Mönchsroth, d. Dec. 9, 1748, at Herrnhaag, near Büdingen.

12. Gersdorf, Abraham von, b. April 7, 1704, at Siegersdorf, near Bunzlau, Silesia. 1769 member of the Unity's Direction. d. Jan. 2, 1784, at Barby, near Magdeburg.

13. Graff, Johann Michael, b. Sept. 28, 1714, at Hayna, near Römhild, Sachse-Meiningen. Moravian minister in Pennsylvania and North Carolina. d. Aug. 29, 1782, at Salem.

14. Grassmann, Andreas, b. Feb. 23, 1704, at Senftleben, Moravia. Bishop 1756. d. March 25, 1783, at Berlin.

15. Jäschke, Nikolaus Andreas, b. Dec. 6, 1718, in Moravia. Moravian minister at Berlin. 1760 director of the Moravian mission in India. d. Jan. 1, 1762, at Tranquebar.

16. Lauterbach, Johann Michael, b. March 19, 1716, at Buttstedt, near Weimar. Moravian minister at Berlin. d. Nov. 29, 1787.

17. Laux, Christian Friedrich, b. May 14, 1731, at Berthelsdorf, near Herrnhut. d. April 12, 1784, at Barby.

18. Lawatsch, Anna Maria, *née* **Demuth,** b. Nov. 17, 1712, at Karlsdorf, Moravia. d. 1759, in America.

19. Layritz, Paul Eugenius, b. Nov. 13, 1707, at Wunsiedel, Bavaria. Member of the Unity's Direction, 1764. d. July 31, 1788, at Herrnhut.

20. Meyer, Simon, from Langensalza. About 1740 Moravian minister in America.

21. Müller, Gottfried Polykarp, b. June 13, 1685, at Stollberg, near Chemnitz. 1740 bishop. d. June 17, 1747, at Urschkau in Silesia.

22. Neisser, Friedrich Wenzel, b. Nov. 16, 1716, at Sehlen, Moravia. Member of the Unity's Direction, 1764. d. Oct. 12, 1777, at Barby.

23. Neisser, Georg, b. April 11, 1715, at Sehlen, Moravia. 1735 Moravian minister in America.

24. Nitschmann, David, b. Dec. 27, 1696, at Zauchtenthal, Moravia. 1732 with L. Dober missionary in St. Thomas. First bishop of the renewed Brethren's Church. Consecrated March 13, 1735, by D. E. Jablonsky, at Berlin. d. Oct. 1772, at Bethlehem, Pennsylvania.

25. Nitschmann, Johann, the elder, b. Oct. 3, 1703, at Kunewalde, Moravia. 1741 bishop. d. May 26, 1772, at Zeist near Utrecht.

26. Oldendorp, Georg Andreas, b. March 8, 1721, at Hildesheim. d. March 9, 1787, as Moravian minister at Ebersdorf.

27. Peistel, Karl Heinrich von, b. March 25, 1704, at Nedlitz near Weissenfels. d. March 24, 1782, at Herrnhut.

28. Promnitz, Balthasar Friedrich, Count von, b. 1711, d. Feb. 2, 1744, at Erbach, Franconia.

29. Reichel, Johann Friedrich, b. May 16, 1731, at Windisch-Leube near Altenburg. 1769 member of the Unity's Direction. d. at Herrnhut, Nov. 17, 1809.

30. Reichel, Renata Eleonore, b. 1753, d. April 5, 1815, at Niesky in Silesia.

31. Reinecke, Abraham, b. April 17, 1712, at Stockholm, Sweden. 1744 Moravian minister in America. d. April 7, 1760, at Bethlehem, Pennsylvania.

32. Schick, Hermann Reinhard, b. Dec. 1, 1704, at Eckenheim, near Hanau. d. Sept. 28, 1771, at Herrnhut.

33. Schmidt, Joachim, from Swedish Pomerania. c. 1740 assisted in the schools at Herrnhut.

34. Schrautenbach, Ludwig Karl, Baron von, b. 1726, d. 1783, on his estate of Lindheim in Wetteravia.

35. Seebass, Friedrich Wilhelm, d. 1758, at Ebersdorf.

36. Spangenberg, Eva Maria (Immig), b. March 8, 1696. d. March 21, 1751, at Herrnhut.

37. Stach, Matthäus, b. March 4, 1711, at Mankendorf, Moravia. 1733 Moravian missionary in Greenland. 1771 Moravian minister in Pennsylvania. d. Dec. 21, 1787.

38. Till, Jakob, b. March 12, 1713, in Moravia. Moravian minister in Pennsylvania. d. 1783.

39. Töltschig, Johann, b. at Zauchtenthal, Moravia. Moravian minister in England and Ireland. d. 1764, at Dublin.

40. Watteville, Benigna Justina von, daughter of Count N. L. von Zinzendorf, b. Dec. 28, 1725, at Berthelsdorf near Herrnhut. Married Johannes von Watteville, May 20, 1746. d. May 11, 1789, at Herrnhut.

41. Watteville, Friedrich von, b. Feb. 7, 1700, at Bern. d. April 24, 1777, at Herrnhut.

42. Watteville, Johannes von, originally Johann Michael Langguth, but adopted by F. von Watteville, b. Oct. 18, 1718, at Walschleben near Erfurt. Member of the Unity's Direction, 1764. d. Oct. 11, 1788, at Gnadenfrei, Silesia.

43. Wobeser, Ernst Wilhelm von, b. Nov. 29, 1727, at Luckenwalde, Brandenburg. Co-editor of the *Brüder G. B.*, 1778. He wrote a German metrical version of the Psalter. d. Dec. 16, 1795, at Herrnhut.

44. Zander, Johann Wilhelm, b. 1716. 1742–1761 Moravian missionary in Surinam. d. 1782, in Holland.

45. Zinzendorf, Erdmuth Dorothea, Countess von, *née* **Countess of Reuss-Ebersdorf,** b. Nov. 7, 1700, at Ebersdorf, married Count N. L. von Zinzendorf, Sep. 7, 1722, and d. June 19, 1756, at Herrnhut. [J. T. M.]

More, Henry, D.D., was b. at Grantham in 1614, and educated at Eton and Christ's

College, Cambridge, where he graduated in 1635, and became a Fellow of his College in 1639. He declined various offers of high preferment. He spent his time mainly in the study of philosophy and as a private tutor. He d. in 1687. In 1640 he pub. his *Psychozoia, or the First Part of the Song of the Soul, containing a Christiano-Platonic display of Life.* In 1647 this was republished with additions as *Philosophical Poems.* His poems, collected and edited by Dr. Grosart, are included in the *Chertsey Worthies Library.* His "Philosopher's Devotion," beginning "Sing aloud! His praise rehearse," is given in Macdonald's *England's Antiphon.* His *Memoirs* were pub. in 1710. His *Divine Dialogues with Divine Hymns* added thereto were pub. in 1668. From a hymn in this work, beginning "When Christ His body up had borne," J. Wesley took 10 st. and moulded them into two hymns, which he included in the *Wes. H. Bk.*, 1780, as "Father, if justly still we claim" (*The Holy Spirit desired*), No. 444; and "On all the earth Thy Spirit shower," No. 445. These hymns are in C. U. in G. Britain and America. [W. T. B.]

Morell, Thomas, was b. in 1781, and educated at Homerton College for the Congregational ministry. About 1800 he became Pastor of a Congregational church at St. Neots, Huntingdonshire, where he remained till 1821, when he was appointed divinity tutor at Wymondley Academy (subsequently removed to London, and known in later years as the Coward Academy). He retained this appointment till his death in 1840. His *Studies of History* were pub. in a series of volumes; and his *Christian Pastor* (a poem in three books) in 1809. His hymns are not widely known. The best are:—

1. Father of mercies, condescend. *Departure of a Missionary.*
2. Go, and the Saviour's grace proclaim. *Departure of a Missionary.*

These hymns were given in the *Evangelical Magazine*, Dec., 1818, p. 544, as "Hymns composed for a Missionary Ordination Service. Sung at the Rev. Mr. Morell's Chapel, St. Neots, Oct. 28, 1818, at the ordination of Mr. C. Mault, Missionary to India." Both hymns are signed "M." They were included in Conder's *Cong. H. Bk.*, 1836, and from thence have passed into other collections. [J. J.]

Morison, John, D.D., was b. in Aberdeenshire in 1749. He studied at the University of Aberdeen (King's College), where he graduated M.A. in 1771. In 1780 he became parish minister of Canisbay, Caithness. He received the degree of D.D. from the University of Edinburgh in 1792. He d. at Canisbay, June 12, 1798. He was one of the members added on May 26, 1781, to the Committee appointed by the General Assembly of 1775 to revise the *Translations and Paraphrases* of 1745. To him are ascribed Nos. 19, 21, 29, 30 and 35, in the 1781 collection, and he is said to have been joint author with John Logan of Nos. 27 and 28. [See **Scottish Translations and Paraphrases.**] [J. M.]

Morn hath brightened slowly. *T. Davis.* [*Sunday. Autumn.*] The author has published this hymn in two forms. The first form is a hymn for *Sunday*, and was given in his *Hys. Old and New*, 1864, No. 6, in 6 st. of 6 l., and the second, for *Autumn*, in his *Annus Sanctus*, 1877, p. 221. The only difference in these two forms of the hymn is in st. i., l. 4:—

For Sunday. "Calm, and sweet, and holy,
Be our *Sabbath* Day."

For Autumn. "Calm and sweet and holy,
Be our *Autumn* day."

The first form only is in C. U. [J. J.]

Morning breaks upon the tomb. *W. B. Collyer.* [*Easter.*] 1st pub. in his *Hys. partly Collected and partly Original*, 1812, No. 960, in 4 st. of 4 l., entitled "Jesus rising—An Easter Hymn," and signed "W. B. C." Its modern use is mainly confined to America. [J. J.]

Morris, Alfred John, was b. at Hampstead, London, March 6, 1814. Educated privately at Cheltenham. Ministered to Congregational Churches at Warrington (1833 to 1839), Manchester (1839 to 1842), Holloway (1842 to 1862), and Bowdon, Cheshire (1862). He d. Nov. 15, 1868. His principal works were *Glimpses of Great Men, Religion and Business, Words for the Heart and Life, The Shepherd and his Lambs*, and a posthumous volume of sermons, *The Open Secret.* He was an extensive contributor to the Congregational periodicals. He wrote a large number of hymns for friends which appeared in various magazines. The one hymn by which he will be remembered is "Blest Saviour, let me be a child" (*A Child's Prayer*), which was appended to one of the discourses in *The Shepherd and His Lambs*, 1868. This is a hymn of great distinctiveness both of thought and expression, and has been included in many hymnals, especially those for children. [W. G. H.]

Morris, Eliza Fanny, née Goffe, was b. in London in 1821, and married in 1849 to Josiah Morris. She gained the prize for a poem on *Kindness to Animals* offered by the Band of Hope. Her pub. works are *The Voice and the Reply*, Worcester, 1858, and *Life Lyrics.* She also edited a *Bible Class Hymn Book*, and contributed the words to *School Harmonies*, pub. by her husband. Her hymns in C. U. include:—

1. **Come unto Me and rest.** *Christ's Invitation.* From *The Voice and the Reply*, 1858, into the 1874 *Suppl.* to the *New Cong.* in an altered form.
2. **God of pity, God of grace.** *Lent.* This hymn in Litany form appeared in Pt. ii. of *The Voice and the Reply*, 1858, entitled "The Prayer in the Temple." From Miller's *Singers and Songs of the Church*, 1869, we gather that this hymn was written on the 4th of Sept., 1857. It is in extensive use.
3. **O Thou, blest Lamb of God.** *Love for and Trust in Jesus desired.* From *The Voice and the Reply*, 1858, into the *Anglican H. Bk.*, 2nd ed., 1871. [W. G. H.]

Morris, George Perkins, was b. in Philadelphia, Oct. 10, 1802. In early life he removed to New York, where, in 1822, he became the editor of the New York *Mirror* magazine. On that magazine, together with *The Home Journal*, he was associated with N. P. Willis. His works include *The Deserted Bride, and Other Poems*, 1843; *Poems*, 1853; *American Melodies;* and some prose pieces. He is best known as a writer of songs, one of which, "Woodman, spare that tree," is very popular. His hymns, "Man dieth and wasteth

away" (*Victory over Death*); and "Searcher of hearts! from mine erase" (*Lent*), are in a few American collections, as the *Songs for the Sanctuary*, 1865, and the Methodist *Hymnal*, 1878. Mr. Morris d. in New York July 6, 1864. [F. M. B.]

Mote, Edward, was b. in Upper Thames Street, London, Jan. 21, 1797. Through the preaching of the Rev. J. Hyatt, of Tottenham Court Road Chapel, he underwent a great spiritual change; and ultimately he became a Baptist minister. For the last 26 years of his life he was pastor at Horsham, Sussex, where he d. Nov. 13, 1874. Mr. Mote published several small pamphlets; and also:—

Hymns of Praise. A New Selection of Gospel Hymns, combining all the Excellencies of our spiritual Poets, with many Originals. By E. Mote. London. J. Nichols, 1836. The Originals number nearly 100.

Concerning the authorship of one of these original hymns much uncertainty has existed. The hymn is:—

1. **Nor earth, nor hell my soul can move.** [*Jesus All in All.*] In 6 st. of 4 l., with a refrain. Mr. Mote's explanation, communicated to the *Gospel Herald*, is:—

"One morning it came into my mind as I went to labour, to write an hymn on the 'Gracious Experience of a Christian.' As I went up Holborn I had the chorus,

'On Christ the solid Rock I stand,
All other ground is sinking sand.'

In the day I had four first verses complete, and wrote them off. On the Sabbath following I met brother King as I came out of Lisle Street Meeting . . . who informed me that his wife was very ill, and asked me to call and see her. I had an early tea, and called afterwards. He said that it was his usual custom to sing a hymn, read a portion, and engage in prayer, before he went to meeting. He looked for his hymn-book but could find it nowhere. I said, 'I have some verses in my pocket; if he liked, we would sing them.' We did; and his wife enjoyed them so much, that after service he asked me, as a favour, to leave a copy of them for his wife. I went home, and by the fireside composed the last two verses, wrote the whole off, and took them to sister King. . . As these verses so met the dying woman's case, my attention to them was the more arrested, and I had a thousand printed for distribution. I sent one to the *Spiritual Magazine*, without my initials, which appeared some time after this. Brother Rees, of Crown Street, Soho, brought out an edition of hymns [1836], and this hymn was in it. David Denham introduced it [1837] with Rees's name, and others after. . . . Your inserting this brief outline may in future shield me from the charge of stealth, and be a vindication of truthfulness in my connection with the Church of God."

The form in which the hymn is usually found is:—

2. **My hope is built on nothing less** (st. ii.), sometimes in 4 st., and at others in 5 st., and usually without the refrain. The original in the author's *Hys. of Praise*, 1836, is No. 465, and entitled, "The Immutable Basis of a Sinner's hope." Bishop Bickersteth calls it a "grand hymn of faith" (*H. Comp. Notes*). It dates *circa* 1834, and is in extensive use. [W. R. S.]

Motte, de la. [Fouqué, F. H. C.]

Moule, Henry, M.A., b. Jan. 27, 1801, and educated at St. John's College, Cambridge, B.A. 1821, M.A. 1828. Taking Holy Orders in 1824, he was successively Curate of Melksham, and of Gillingham, Dorset: and Vicar of Fordington, Dorset. He d. at Fordington, Feb. 3, 1880. His publications included a large number of pamphlets, some small prose works, and the following in verse:—*Scraps of Sacred Verse*, 1846, and *Supplemental Hymns*, 1863. Of his hymns in C. U. we have, "Lord God, in Thee confiding" (1863), *Faith and Hope*; and "For those in Christ who calmly sleep" (1863), *Burial*. In addition to these there are 29 hymns by Mr. Moule in the *Appendix to the Fordington H. Bk.*, Dorchester, H. Ling, 1878, all of which are signed *Rev. Henry Moule*. [J. J.]

Moule, Handley Carr Glyn, M.A., S. of the Rev. H. Moule, was b. at Fordington, Dec. 23, 1841, and educated at home and at Trinity College, Cambridge, B.A. in 1st class Classical and Theological honours, 1864–65. He was Carus Prizeman, 1862; Browne's Medallist, 1863; and gained the Seatonian Prize, 1869–73 and 1876. Taking Holy Orders in 1867, he was curate of Fordington, Dorset, 1867–73, and 1877–80; Dean, Trinity College, Cambridge, 1874–77; and Principal of Ridley Hall, Cambridge, 1880. He was Fellow of his College, 1865; Select Preacher at Cambridge, 1880–81, 87; and Chaplain to the Bishop of Liverpool, 1880. His works include:—

(1) The Seatonian Prize Poems as above; (2) *Poems on the Acts of the Apostles*, 1869; (3) *Sermons on the Litany*, 1870; *Dorchester Poems*, 1878; (4) *Commentaries on the Epistles to the Romans, Ephesians*, and *Philippians*, in the *Cambridge Bible for Schools*, 1880–89; (5) *Christianus and Other Poems*, 1883; (6) *Thoughts on Christian Sanctity*, 1885 (with hymns appended); (7) *On Union with Christ*, 1885 (with hymns appended); *On Spiritual Life*, 1887 (with hymns appended); and others. Mr. Moule was also a contributor to Smith's *Dict. of Christian Biography*.

Of Mr. Moule's hymns the following appeared in the *Appendix* to the *Fordington H. Bk.*, 1878:—

1. Chief Shepherd of Thy people. *Missions.*
2. Jesus, such His love and power. *A present Saviour.*
3. Lift heart and voice above. *Christmas.*

In the same *Appendix* there is a paraphrase of the *Benedicite* in metre, "Bless the Lord of glory," by H. M. Moule, M.A., of Queen's College, Cambridge, brother of the above, b. 1832, d. 1873. [J. J.]

Moultrie, Gerard, M.A., S. of the Rev. John Moultrie, was b. at Rugby Rectory, Sept. 16, 1829, and educated at Rugby and Exeter College, Oxford (B.A. 1851, M.A. 1856). Taking Holy Orders, he became Third Master and Chaplain in Shrewsbury School; Chaplain to the Dowager Marchioness of Londonderry, 1855–59; curate of Brightwaltham, 1859; and of Brinfield, Berks, 1860; Chaplain of the Donative of Barrow Gurney, Bristol, 1864; Vicar of Southleigh, 1869, and Warden of St. James's College, Southleigh, 1873. He d. April 25, 1885. His publications include:

(1) *The Primer set forth at large for the use of the Faithful. In Family and Private Prayer. Edited from the Post Reformation editions*, 1864. (2) *Hymns and Lyrics for the Seasons and Saints' Days of the Church*, 1867. The hymns of his sister, Mary Dunlop Moultrie (q.v.), were included in this volume. (3) *The Espousals of S. Dorothea and Other Verses*, 1870. (5) *The Devout Communicant*, 1867. (6) *Six Years' work in Southleigh*, 1875. (7) *Cantica Sanctorum, or Hymns for the Black Letter Saints Days in the English and Scottish Calendars, to which are added a few Hymns for Special Occasions*, 1880.

Mr. Moultrie's hymns include *trs.* from the Greek, Latin, and German, in addition to original compositions. A large number appeared in the *Church Times*, and other papers; and many were written for special Saints' Days, and Other Festivals, for the *People's Hymnal*, 1867, in which some were signed "D. P." In addition to those (i.e. *Desiderius Pastor*). In addition to those annotated elsewhere in this work (see Index) the following are in C. U.:—

i. In *The Primer*, 1864.

1. **Father of all, to Thee we pray.** *Lord's Prayer.*
2. **In the Name of God the Father.** *Laying Foundation Stone.* (2nd st.: "And as on the morning stillness.") 1st appeared in the *Church Times*, Oct. 7, 1864, and again (as rewritten for the laying of the foundation stone of St. Margaret's, East Grinstead), July 29, 1865.

ii. In *Hymns and Lyrics*, 1867.

3. **Bishop of the souls of men.** *St. Matthias.*
4. **Come, faithful people, come away.** *Palm Sunday.*
5. **Easter-day is here, and we.** *Easter.*
6. **Heavenly Father, God alone.** *Harvest.*
7. **Mother, from whose bosom's veil.** *St. Anne. July* 26.
8. **O Jesu, O Redeemer.** *St Luke.*
9. **Mary, maiden undefiled.** *Visitation of the B. V. M.*
10. **Silence reigns at eventide.** *Whitsuntide.* In the *Altar Hymnal*, 1884, it begins with st. iii., "Hark, a rushing mighty sound."
11. **The Marriage feast is ready.** *All Saints.* Usually given in an abbreviated form.
12. **Virgin-born the King of heaven.** *Christmas Midnight Hymn.* ("To be sung at the Midnight Celebration.") In the *Church Times*, Nov. 26, 1864, and revised for *Hys. & Lyrics.*
13. **We march, we march to victory.** *Processional.* In the *Church Times*, Aug. 19, 1865, and headed "Processional hymn before service (written expressly for use during present troubles)."
14. **Who is this that shines so bright?** *St. Laurence.* In the *People's H.*, 1867.
15. **Who keeps his birthday feast to-night?** *Beheading of St. John Baptist.* In the *People's H.*, 1867.

iii. In *The People's Hymnal*, 1867.

16. **Heart to heart, and side by side.** *Holy Matrimony.*
17. **I know that my Redeemer liveth.** *Burial.* A paraphrase of the Responsory in the Roman Office for the Dead.
18. **Jesus Christ, we humbly pray.** *Opening of a School House.*
19. **Lord of heaven, Whose faithful love.** *Ember Days.*
20. **Lord, to-day we bring to Thee.** *Reception of a Privately Baptized Child.*
21. **Lord, we come to-day to Thee.** *Choir Festival.*
22. **O God, Who bad'st Thine angel sheathe.** *National Thanksgiving for restored Public Health.* This is given in the S. P. C. K. *Church Hys.*, 1871, as "O God, Whose angel stayed his hand," and in the *Hymnary*, 1872, as "Lord, Who didst bid Thine angel sheathe."
23. **O Lord of Hosts, Thou God of might.** *National Thanksgiving for Peace.* In several collections.
24. **Sevenfold Spirit, Lord of life.** *Consecration of a Bishop.* First sung at the consecration of an American bishop at New York, in 1867. Included in the author's *Espousals of St. Dorothea*, 1870.
25. **Sounds the bell in solemn cadence.** *Burial.* In *The Espousals of S. Dorothea*, 1870, p. 82, the note is added, "This hymn was first sung at the funeral of the Rev. Warwick Wroth of Clerkenwell." It is headed "Funeral Hymn for a Priest."

iv. In *Cantica Sanctorum*, 1880.

26. **In the midst of gladness, sorrow.** *Annunciation in Holy Week.*
27. **Jesus, tender Shepherd.** *Holy Communion.*
28. **Swing the censer, wave the banner.** *Processional.*

v. In *The Altar Hymnal*, 1884.

29. **Our great High Priest is standing.** *Holy Communion.*
30. **Lo, the Sacrifice atoning.** *Holy Communion.*

vi. *Various.*

31. **Forward, Christians, forward.** *Processional.* Written for the Church of England Working Men's Society in 1879, and issued as a leaflet, of which 40,000 copies were sold during the first year.
32. **Laid in this garden full of bloom.** *Easter Eve.* In the *Churchman's Companion*, April, 1879.
33. **On the wings of the wind fell a hymn from the sky.** *Christmas.* In Husband's *Supplemental Hys.*, N.D. [1873].
34. **Shades of night are falling round us.** *Evening.* Novello & Co., with Music by Shad Frost.
35. **There is a sound of rejoicing around the great throne.** *Processional.* Written for St. Michael's Church, Folkestone, and pub. in E. Husband's *Appendix to H. A. & M.*, N.D. [1873]. It was set to music by Mr. Husband, and is commonly known as "The Folkestone Processional."
36. **This is the festal day of jubilation.** *Sunday S. Anniversary.* A hymn to be sung alternately by men and boys during the collection, written in 1877 for St. Agnes's, Kennington, London.
37. **This is the hour of peace and blest communion.** *Holy Communion.* Written for the English Church Union Commemoration held at St. Agnes's, Kennington Park, London, June 9, 1880.

From the subjects of the hymns noted above it will be seen that Mr. Moultrie wrote principally on matters not usually dealt with by hymn-writers. This is specially the case with his *Cantica Sanctorum*, in which most of the 103 hymns are for "Black Letter Saints' Days." [J. J.]

Moultrie, John, M.A., father of Gerard and Mary D. Moultrie, was b. Dec. 31, 1799, at London, and educated at Trinity College, Cambridge (B.A. 1823), where he was Bell's University Scholar, 1820, and Trinity College Scholar, 1822. Taking Holy Orders in 1825, he was presented the same year by the Earl of Craven to the Rectory of Rugby, where he remained till his death, on Dec. 26, 1874.

His publications included:—

(1) *My Brother's Grave, and other Poems*, 1837; (2) *Dream of Life, Lays of the English Church*, &c., 1843; (3) *Memoir and Poetical Remains of W. S. Walker*, 1852; (4) *Sermons*, 1852; (5) *Altars, Hearths, and Graves*, 1854; (6) *Psalms and Hymns as Sung in the Parish Church, Rugby*, 1851.

In his *Preface* Mr. Moultrie says of the *Ps. & Hys.*, 1851:—

"The present collection of *Psalms & Hymns* is founded on the basis of that which has been in use during the last twelve years in the Parish Church of Rugby, and for which the congregation of that Church are indebted to the kindness and taste of the Rev. H. J. Buckoll."

Further on in the same preface he says:—

"More than twenty original compositions — some altered or abridged from my former publications, others written expressly for the present collection, and (I am sorry to add) on the spur of the moment—have thus been introduced into company with which they have perhaps but slender claims to associate. Several of these are little more than paraphrases of the Epistles or Gospel for the day."

These hymns, most of which are in *Kennedy*, 1863, include the following:—

1. Blest are the eyes of those. *Gospel*, 13 *S. after Trinity.* (*The Good Samaritan.*)
2. Bring the infant to the font. *Holy Baptism.*
3. Christ His own Apostles chooseth. *St. Andrew.*
4. Dear Lord, a lonely life was Thine. *Gospel*, 4 *S. after Epiphany.* (*Stilling the Tempest.*)
5. Friends and parents lingered weeping. *Gospel*, 24 *S. after Trinity.* (*Raising the Ruler's daughter.*)
6. God, Who dost the increase grant. *Sexagesima.* (*The Sower.*)
7. In patient faith till Christ shall come. *Gospel*, 6 *S. after Epiphany.*
8. In the beaming brow of Moses. *Epistle*, 12 *S. after Trinity.*
9. Lord, with glad and grateful spirits. *Epistle*, 1 *S. after Trinity.* (*Perfect Love.*)
10. Meek to suffer, strong to save. *St. Mark.*
11. Mysterious to the Christian heart. *St. Michael and All Angels.*
12. No act of sin our Saviour wrought. *Collect*, 2 *S. after Easter.* (*Christ the Example.*)
13. O Lord, a wondrous story. *For Sunday Schools.*
14. Our mortal eyes are all too dim. *St. Stephen.*
15. Source of wisdom, past and present. *For Sunday Schools.*
16. The world may look serene and bright. *Circumcision.*
17. Thou gavest, Lord, the life we live. *Holy Communion.*
18. When our hearts with grief are sore. *Epistle. Ash Wednesday.*
19. Wondrous was Thy path on earth. *Gospel*, 2 *S. after Epiphany.* (*Marriage in Cana of Galilee.*)

These hymns, from the special subjects of which they treat, are of more than ordinary interest to hymnal compilers, and are worthy of attention. Nos. 4, 6, 7, 12, 16, 18, 19, are from his *Lays of the English Church*, 1843; the rest were written expressly for the *Ps. & Hys.*, 1851 (S. MSS.). [J. J.]

Moultrie, Mary Dunlop, dau. of John and sister of Gerard Moultrie, was b. at the Rectory, Rugby, July, 1837, and d. there, June 15, 1866. Her hymns were included in her brother's *Hymns and Lyrics*, 1867, with her initials "M. D. M." [J. J.]

Μούνη μοι πάτρη περιλείπετο.
[Ποῦ δὲ λόγοι πτερόεντες.]

Möwes, Heinrich, was b. Feb. 25, 1793, at Magdeburg. After passing through the Cathedral school at Magdeburg, he entered the University of Göttingen in 1812, and in 1814 volunteered for service against Napoleon and fought in a Westphalian Jäger Battalion at the battles of Ligny and Waterloo and before Paris, gaining the Iron Cross for his bravery. Thereafter he resumed his studies (now at the University of Halle), and was then for a year assistant master in the Cathedral school at Magdeburg. In 1818 he was appointed pastor at Angern and Wenddorf; and in 1822 at Altenhausen and Ivenrode near Magdeburg. On account of a weak chest, and bleeding from the lungs, in January, 1829 he was compelled to cease preaching for a time, and finally had to resign his charge in June, 1830, retiring to Magdeburg. Failing to obtain suitable work, he returned, in July, 1832, to Altenhausen, where he remained ever after. In January, 1834, he had so far recovered that he began to try to obtain preferment; and in the beginning of October was offered the appointment of Pastor and Superintendent at Weferlingen, near Neuhaldensleben. But meantime, in April, his illness had returned with redoubled violence, and, after great suffering, he d. Oct. 14, 1834 (*Koch*, vii. 247; *Allg. Deutsche Biog.* xxii.; biographical sketch prefixed to his *Gedichte*, 1836, &c.).

After the spiritual change which Möwes experienced in his first pastorate he became a most earnest and devoted pastor and preacher, and greatly interested himself in the work of Foreign Missions. He bore his long continued sufferings with great fortitude and patience. His hymns, not numbering more than ten, and all written after the beginning of his illness, bear the stamp of heroic Christian faith, childlike submission, and deep affection for the Almighty Hand that loves even when it wounds. They are great favourites in Germany with the sick and sorrowing; but are too subjective, and too unfinished in style to be employed otherwise than for private use. Only one or two have passed into German hymn-books. They appeared, along with his other poems, and with a prefatory memoir by Friedrich Arndt of Berlin, as his *Gedichte*, at Magdeburg, 1836.

Nine of Möwes's hymns have passed into English, viz.:—

i. Der Himmel hängt voll Wolken schwer. *Cross and Consolation.* Written Oct. 9, 1831, at Magdeburg under sufferings during which the period of his death seemed to have come; and when his daughter Mary seemed also in peril of death. In a letter to a friend he says:—

"My soul strove with all her might to soar away from the tortured body, and rent the clouds with her prayers, to obtain by entreaty the order for departure from the Heavenly Master . . . But, while my body would succumb, my soul arose, she sang what I send to you" (Life prefixed to his *Gedichte*, 1836, pp. 81–84).

The text of the hymn is included in the *Gedichte*, 1836, p. 72, in 7 st. of 4 l., as a "prayer in distress and in death." In the Württemberg *G. B.*, 1842, No. 468. The *trs.* are (1) "The heavens are cloth'd in sable shrouds." By *Dr. G. Walker*, 1860, p. 93. (2) "The heavens are foul with wind and clouds." By *E. Massie*, 1866, p. 92.

ii. Du sollst, so sprach der Herr, du sollst ermatten. *Submission.* Written July 12, 1832. *Gedichte*, 1836, p. 78, in 5 st. *Tr.* as "Thus said the Lord—Thy days of health are over." By Miss Borthwick, in *H. L. L.*, 1858, p. 35 (1884, p. 157).

iii. Ich glaube! Hallelujah. *Joy in Believing.* Written in July, 1831. *Gedichte*, 1836, p. 43, in 5 st. of 9 l. The *tr.* in C. U. is: "Hallelujah! I believe!" In full by Miss Borthwick in *H. L. L.*, 3rd Ser., 1858, p. 5 (1884, p. 133). Included in full in Schaff's *Christ in Song*, 1869, p. 537, Bp. Ryle's *Coll.*, 1860, and Reid's *Praise Bk.*, 1872; and, omitting st. ii., iii. in the *Christian Hyl.*, Adelaide, 1872.

iv. Ich hatte der Kinder viere. *Death of Children.* Written Oct. 8, 1830, on the death of his daughter Eliza. *Gedichte*, 1836, p. 40, in 9 st. *Tr.* as "I had once four lovely children." By Miss Borthwick in *H. L. L.*, 1862, p. 28 (1884, p. 199).

v. Ich stehe noch auf heimatlichem Strande. *The Missionary's Farewell.* Written at Magdeburg in 1831, and included in the third *Jahresbericht* ed. in 1831, by Möwes, for the Evangelical Missionary Society at Magdeburg. *Gedichte*, 1836, p. 49, in 10 st. The *trs.* are: (1) "Still on the shores of home my feet are standing." By Miss Borthwick, in *H. L. L.*, 1862, p. 14 (1884, p. 187). (2) "Still on my native shore my feet are standing." By Miss Burlingham in the *British Herald*, Sept. 1865, p. 141. (3) "Albeit my steps are on my native strand." In L. Rehfuess's *Church at Sea*, 1868, p. 2.

vi. Ist genug für deinen Namen. *Christian Work.* Written Feb. 2, 1829. *Gedichte*, 1836, p. 18, in 7 st. *Tr.* as "Is Thy work all ended, Lord?" By Miss Borthwick, in *H. L. L.*, 1862, p. 67 (1884, p. 229).

vii. Merkt Ihrs, Freunde?—Mein Auge wird müde. *A Pastor's parting words.* Written Feb. 26, 1829. *Gedichte*, 1836, p. 14, in 8 st. According to his wish three lines of st. vii. were inscribed on his tombstone. *Tr.* as "Hear me, my friends! the hour has come." By Miss Borthwick, in *H. L. L.*, 1858, p. 39 (1884, p. 161).

viii. Thatest sonst uns nichts zu Leide. *Cross and Consolation.* Written June 13, 1829, on the death of his mother-in-law. *Gedichte*, 1836, p. 27, in 6 st. entitled "Grief and Consolation on a mother's homegoing." *Tr.* as "Never couldst thou bear to grieve us." By Miss Borthwick, in *H. L. L.*, 1854, p. 46 (1884, p. 48).

ix. Wohin? Wohin! *The Two Journeys.* Written Feb. 21, 1829. *Gedichte* 1836, p. 12, in 8 st. *Tr.* as "Whither, oh, whither?—With blindfolded eyes." By Miss Borthwick, in *H. L. L.*, 1858, p. 19 (1884, p. 144).

[J. M.]

Much in sorrow, oft in woe. *H. K. White.* [*Christian Soldier encouraged.*] In Collyer's *Hys. partly Collected and partly Original*, &c., 1812, No. 867, the following lines were given together with the note added thereto:—

"*The Christian Soldier encouraged.*
1 Tim. vi. 12. H. K. WHITE.

"1. Much in sorrow, oft in woe,
Onward, Christians, onward go,
Fight the fight, and worn with strife,
Steep with tears the bread of life.

"2. Onward, Christians, onward go,
Join the war, and face the foe:
Faint not—much doth yet remain,
Dreary is the long campaign.

"3. Shrink not, Christians—will ye yield?
Will ye quit the painful field?
* Fight till all the conflict's o'er,
Nor your foemen rally more.

"4. But when loud the trumpet blown
Speaks their forces overthrown,
Christ, your Captain, shall bestow
Crowns to grace the conqueror's brow."

* "The mutilated state of this hymn, which was written on the back of one of the mathematical papers of this excellent young man, and which came into my hands a mere fragment, rendered it necessary for something to be added—and I am answerable for the last six lines."

In 1827 Mrs. Bethia Fuller-Maitland compiled and published *Hymns for Private Devotion, Selected and Original* (Lond., Hatchards). In this work an enlarged form of "Much in sorrow, oft in woe," made by her daughter Frances Sara Fuller-Maitland, then but 14 years of age, was given as No. 106. White's st. i., ii., iii., ll. 1, 2, were given as above, and the following lines were added thereto:—

Will ye flee in danger's hour?
Know ye not your Captain's power?

"4. *Let your drooping hearts be glad;*
March in heavenly armour clad:
Fight, nor think the battle long,
Victory soon shall tune your song.

"5. *Let not sorrow dim your eye,*
Soon shall every tear be dry;
Let not woe your course impede,
Great your strength, if great your need.

"6. *Onward then to battle move,*
More than conquerors ye shall prove:
Though opposed by many a foe,
Christian soldiers, onward go."

This text was republished by Mrs. Colquhoun, *née* Fuller-Maitland, in her *Rhymes and Chimes* (Lond., Macmillan), 1876. We may add that of the "original" compositions in the 1827 *Hys. for Private Devotion, &c.*, one was by Miss F. S. Fuller-Maitland, and two others were by her sister Esther.

In his *Christian Psalmody*, 1833, No. 125, E. Bickersteth gave the White-Fuller-Maitland text in 4 st., with several alterations, the most important being in st. i., which read:—

"*Oft* in sorrow, oft in woe,
Onward, Christians, onward go;
Fight the fight, *maintain* the strife,
Strengthen'd with the bread of life."

Another version of the same text was given in Hall's *Mitre H. Bk.*, 1836, the opening lines of which are:—

"Oft in *danger*, oft in woe,
Onward, Christians, onward go."

From these four sources H. K. White, 1806; W. B. Collyer, 1812; F. S. Fuller-Maitland, 1827; E. Bickersteth, 1833; and W. J. Hall, 1836, the popular modern form of this hymn has been manipulated. In translating the hymn varying texts have been used. Those in Latin are (1) "Ito sæpe per dolorem," by Bingham, in his *Hymno. Christ. Lat.*, 1871, is from the S. P. C. K. *Ps. & Hys.*, No. 273; and (2) "Vos dolores tolerantes," by Macgill in his *Songs of the Christian Creed and Life*, is from the Kirke White Fuller-Maitland version. [J. J.]

Mudie, Charles Edward, the founder of the well-known library which bears his name, was b. at Cheyne Walk, Chelsea, Oct. 18, 1818. In 1872 he collected his poems and pub. them as *Stray Leaves* (2nd ed., 1873). Several poems on Scriptural subjects, and a few hymns are included in the volume. The hymn by which he is best known is "I lift my heart to Thee, Saviour divine" (*His and Mine*). It is from the *Stray Leaves*, and is in several hymn-books, including the Scottish *Evang. Union Hymnal*, 1878; Horder's *Cong. Hys.*, 1884, and many others. It is marked by great beauty and tenderness of expression. Several of Mr. Mudie's hymns, which are not in C. U. are worthy of attention. [W. G. H.]

Mühlenberg, William Augustus, D.D., s. of the Rev. Dr. Mühlenberg, and grandson of Henry Melchior Mühlenberg, the patriarch of Lutheranism in America, was b. in Philadelphia Sept. 16, 1796. He graduated at the University of Pennsylvania in 1814. Entering Holy Orders in 1817, he was successively Assistant Rector of St. James's Lancaster, 1823; Rector of the Church of the Holy Communion, New York, 1843; St. Paul's College, Flushing (1828); St. Luke's Hospital, New York (1855); St. John's and Long Island (1865), were established by him. He d. April 6, 1877. His poetical gift was genuine, but not largely used. In 1826 he contributed 4 hymns to the *Prayer Book Coll.* (of which he was one of the Committee). His *Poems* appeared in 1859. He had previously pub. *Church Poetry*, 1823; and *The People's Psalter*, 1858. *I would not live alway* followed in 1859 (revised in 1871). This last contains 26 pieces, the hymns in the *Prayer Book Coll.*, 1826, with the exception of "I would not live alway," being omitted. The following are his principal lyrics:—

1. **Carol, brothers, carol.** *Christmas Carol.* "Made for the boys of St. Paul's College—the Chorus adapted from one of the Rev. [Bp.] A. C. Coxe's *Christian Ballads*"—in 1840.

2. **How short the race our friend has run.** *Death of a Young Person.* Contributed to the *Prayer Bk. Coll.*, 1826.

3. **I would not live alway.** *Eternal rest desired.* Four texts of this poem are extant: 1st the Original; 2nd the version given in the *Prayer Bk. Coll.*, 1826; 3rd the author's revised version of 1859; and 4th his rewritten text of 1871, the second of these being that known to the hymn-books. The history of the poem is somewhat complicated. We quote it here as given by us in the *History of the American Episcopal Church*, 1885, p. 637, as we have nothing further to add thereto:—

"The most famous of these (Dr. Mühlenberg's hymns) was probably first written. 'I will not live alway' has an intricate history, which was not simplified by the author's lapse of memory in his later years. In his brief 'story of the hymn,' printed with its 'evangelized' text in 1871, every date is wrong by two or three years; and his assertion, 'The legend that it was written on an occasion of private grief is a fancy,' hardly agrees with the clear and minute recollections of persons of the highest character, still living, and who knew the circumstances thoroughly. The date of composition assigned, 1824, is probably (not certainly) correct; it was written at Lancaster, in a lady's album, and began:—

'I would not live alway; no, no, holy man,
Not a day, not an hour, should lengthen my span.'

In this shape it seems to have had six eight-line stanzas. The album was still extant in 1876, at Pottstown, Pa., and professed to contain the original manuscript. Said the owner's sister, 'It was an impromptu. He had no copy, and, wanting it for some occasion, he sent for the album.' In 1826 he entrusted his copy to a friend, who called on him on the way from Harrisburg to Philadelphia, to carry to the *Episcopal Recorder*, and in that paper it appeared June 3, 1826 (not 1824). For these facts we have the detailed statement of Dr. John B. Clemson, of Claymont, Del., the Ambassador mentioned, who also chances to have preserved that volume of the paper. Thus appearing (without name) it was adopted by the sub-committee [of the *Prayer Bk. Coll.*, 1826]. When their report was presented to the entire committee in 1826—not 1829, as Dr. Mühlenberg has it—'each of the hymns was passed upon. When this came up one of the members remarked that it was very sweet and pretty, but rather sentimental, upon which it was unanimously thrown out. Not suspected as the author, I voted against myself. That, I supposed, was the end of it. The committee, which sat until late at night at the house of Bishop White, agreed upon their report to the Convention, and adjourned. But the next morning Dr. Onderdonk (who was not one of their number, but who, on invitation, had acted with the sub-committee, which

in fact consisted of him and myself), called on me to inquire what had been done. Upon my telling him that among the rejected hymns was this one of mine, he said, 'That will never do,' and went about among the members of the committee soliciting them to restore the hymn in their report, which accordingly they did; so that to him is due the credit of giving it to the Church.' As thus adopted it was a small and altered selection from the original lines, made by Dr. Onderdonk 'with some revision' by the author. He was never satisfied with these texts, but revised the poem in 1859, and re-wrote it in 1871. . . . The authorship of this, as of many another popular lyric, has been disputed. The claim of Henry Ward, a printer of Lichfield, Conn., has been vehemently urged, and revived but a few years ago. Of course it is unsupported by adequate evidence. When Dr Mühlenberg was asked to assure 'some of his brethren, editors of Church papers,' of his paternity, his manly reply was, 'If they thought I was capable of letting the work of another pass for so many years as my own, they would not be sure of anything I might say.'"

4. Jesus' Name shall ever be. *The Holy Name, Jesus.* This is entitled "The Blessed Name of Jesus. An Evangelical Rosary." It was written in 1842, and revised for Schaff's *Christ in Song* in Aug., 1868.

5. King of kings, and wilt Thou deign. *Submission to Jesus.* Appeared in his *Poems*, 1859.

6. Like Noah's weary dove. *The Ark of the Church.* Contributed to the *Prayer Bk. Coll.*, 1826, No. 24, in 5 st. of 4 l. It sometimes begins with st. ii., "O cease, my wandering soul;" and again with st. iii., "Behold the Ark of God."

7. Saviour, Who Thy flock art feeding. *Holy Baptism.* This is the most widely known of Dr. Mühlenberg's hymns. It was contributed to the *Prayer Bk. Coll.*, 1826, No. 86, in 4 st. of 4 l. It is sometimes given as "*Jesus*, Who Thy flock art feeding."

8. Shout the glad tidings, exultingly sing. *Christmas.* Contributed to the *Prayer Bk. Coll.*, 1826, No. 46, in 3 st. of 4 l., with the chorus:—

> "Shout the glad tidings, exultingly sing,
> Jerusalem triumphs, Messiah is King;"

the opening lines, followed by the first stanza, and a repetition of the chorus, and so on to the end. Sometimes the hymn opens with st. i.: "Zion, the marvellous story be telling," or as "*Sion* the marvellous story be telling," instead of the chorus. Dr. Mühlenberg says that the hymn was written—

"at the particular request of Bishop Hobart, who wanted something that would go to the tune by Avison, then popular, to the words of Moore, 'Sound the loud timbrel,' &c. He liked the verses I made so well that he had them struck off before the hymns [*Prayer Bk. Coll.*] were published, and sung in Trinity Church on Christmas day."

9. Since o'er Thy footstool here below. *Earth and Heaven.* Appeared in the *Episcopal Register*, 1824, and in his *Poems*, 1859.

10. The mellow eve is gliding. *Evening.* Dated 1825 (?) and pub. in his *Poems*, 1859.

11. The throne of his glory—as snow it is white. *Advent.* Dated 1839, and pub. in his *Poems*, 1859.

12. Thine handmaid, Saviour, can it be? *Admission of a Nursing Sister.* Written on the words, "Come, follow me," for the reception of a Sister at St. Luke's Hospital, New York, 1859.

[F. M. B]

Mühlmann, Johannes, s. of Hieronymus Mühlmann or Mülmann, pastor at Pegau, near Leipzig, was b. at Pegau, July 28, 1573. He studied at the Universities of Leipzig (M.A. January, 1597) and Jena, and was then for some time Saturday preacher at St. Thomas's Church in Leipzig. In 1599 he was appointed diaconus of the St. Wenzel Church in Naumburg, and in 1604 pastor at Laucha on the Unstrut. In the end of 1604 he became archidiaconus of the St. Nicholas Church at Leipzig, and, in 1607, was also appointed Professor of Theology in the University, and D.D. in 1612. He d., of typhus, at Leipzig, Nov. 14, 1613. (*Allg. Deutsche Biog.* xxii. 483; Goedeke's *Grundriss*, vol. iii., 1887, p. 151, &c.)

Mühlmann was a staunch upholder of Lutheran orthodoxy, alike against Romanists and Calvinists. He was a great lover of the Psalms; his published sermons, as well as his hymns, are based on them, and almost his last words were Ps. lxiii., 3, "Thy lovingkindness is better than life." *Wackernagel* v. pp. 443-447, gives five hymns under his name, all of which are found in the *Geistliche Psalmen*, &c., pub. at Nürnberg in 1618, by J. Lauer. [The only known copy, in the Royal Library, Berlin, has lost its titlepage.]

Two of Mühlmann's hymns have passed into English, viz.:—

i. Dank sei Gott in der Höhe. *Morning.* The most popular of his hymns. Appeared 1618 as above, with his initials, and thence in *Wackernagel* v. p. 444, in 7 st. of 8 l. Also in the *Unv. L. S.*, 1851, No. 443. *Tr.* as:—

While yet the morn is breaking. A good *tr.* of st. i., ii., v., vii. by Miss Winkworth, as No. 163 in her *C. B. for England*, 1863. Repeated in full in the Ohio Luth. *Hymnal*, 1880, and abridged in the *Marlborough College H. Bk.*, 1869.

Another tr. "Christ is the vine, we branches are" (st. vii.). By J. Swertner, as No. 438, in the *Moravian H. Bk.*, 1789 (1849, No. 612).

ii. O Lebens-Brünnlein tief und gross. *Ps. lxv.* Appeared 1618 as above, with his initials, in 9 st. of 9 l., entitled "a hymn from the 65th Psalm." Thence in *Wackernagel* v. p. 446; also in the *Unv. L. S.*, 1851, No. 426. It is really a hymn on Christ as the Fountain of Life here and in Eternity, and with Ps. lxv. 10 as its motto. *Tr.* as:—

O spring of Life, so deep, so great. A good *tr.* of st. i., ii., v., vi., ix. by A. T. Russell, as No. 166 in his *Ps. & Hys.*, 1851.

For the hymn "Wer Gott vertraut" sometimes ascribed to Mühlmann, see **Magdeburg, J.**

[J. M.]

Müller, Heinrich, was a native of Nürnberg. About 1526 or 1527 he was imprisoned as a Lutheran by Duke Georg of Saxony, but was released after the Duke d. on April 17, 1539. Thereafter, till about 1580, he kept a school for writing and arithmetic at Annaberg in Saxony. Bartholomäus Müller, sometime schoolmaster at Zwickau in Saxony, in a petition presented to the Elector Christian I. in 1587, and in another petition presented to the Elector Christian II. in 1601, described himself as the son of this Heinrich Müller, and declared that the hymn noted below was written by his father during his imprisonment (see *Koch* i. 417; Wetzel's *A. H.* ii. 720, &c.). The hymn in question is:—

Hilf Gott, dass mir gelinge. *History of the Passion.* In his *Bibliographie*, 1855, p. 100, *Wackernagel* cites two broadsheets as of 1527. In his *D. Kirchenlied* iii. p. 85, the earliest source from which he prints the text, is however the *Bergkreyen*, Nürnberg, 1536, though he says it had appeared in print in 1524 (apparently a misprint for 1527). He speaks of the Magdeburg *G. B.*, 1534, as the earliest hymn-book in which it is included,

This is however an oversight, as it is found in the Rostock *G. B.*, 1531, where it is entitled "A new hymn on the Word of God and His bitter sufferings," and begins "Help God mi mach gelingen." It is in 13 st. of 7 l., the initial letters of the stanzas giving the name *Heinrich Müler*, and the two concluding lines being "Hat Heinrich Müller gesungen In dem Gefängniss sein."

From the above note it is clear that the hymn was written by a Heinrich Müller, during an imprisonment, and was in print at least as early as 1531. The ascription to Heinrich Müller, professor at Wittenberg, is therefore impossible, seeing he was only b. in 1530. The ascription to Heinrich von Zütphen [b. at Zütphen in Gelderland, c. 1488, became an Augustinian monk, and in 1515 prior of the Augustinian monastery at Dordrecht; began to preach as a Reformer in Bremen, Nov. 9, 1522; murdered at Heide near Meldorf, in Holstein, Dec. 10, 1524] is also untenable, for neither by himself nor by his contemporaries was he ever styled Heinrich *Müller*, and there was during his life no period of imprisonment during which he might have written this hymn. The history of the Nürnberg Müller noted above is not indeed very clear, but his claim has at least much more appearance of truth than that of any other.

The hymn was a great favourite during the Reformation period, was included by Luther in V. Babst's *G. B.*, 1545, and passed into many later books. It is a ballad rather than a hymn properly so called, and has now fallen out of use in Germany. The only *tr.* is: "Help, God, the formar of all thing." In the *Gude and Godlie Ballates*, ed. 1568, f. 22 (1868, p. 37).

See also note under **Gesenius, J., p. 419, ii.**

[J. M.]

Müller, Ludwig Ernst Siegmund, was b. Nov. 23, 1766, at Stroppen, in the Principality of Oels, and in 1796 became diaconus of the Frauenkirche at Liegnitz. He was then, in 1808, appointed archidiaconus of the Church of SS. Peter and Paul, at Liegnitz, in 1814 pastor primarius, and in 1818 superintendent. He d. at Liegnitz, Nov. 7, 1850 (MS. from H. Ziegler, pastor primarius of SS. Peter and Paul, Liegnitz, &c.). His hymn "Trauernd und mit bangem Sehnen" is noted under **Neunhertz, J.** [J. M.]

Müller, Michael, s. of Zacharias Müller, brewer at Blankenburg, in the Saxon Harz, was b. at Blankenburg, January 12, 1673, studied theology at Halle under Francke and Breithaupt, and received license as a Candidate of Theology (general preacher). Just after completing his university course, in 1697, he was seized with violent hæmorrhage. He so far recovered as to be able to accept the position of house tutor in the family of Gaisberg (Geyssberg) at Schaubeck, near Klein-Bottwar in Württemberg, but after a time his illness returned and he d. there March 13, 1704 (*Koch* iv. 405; *Blätter für Hymnologie*, 1886, p. 146; MS. from General Superintendent G. Schönermark, Blankenburg, &c.).

Müller's principal work is his excellent version of the Psalter (*Die Psalmen Davids*, &c., Stuttgart, Paul Treuer, 1700), noted under **Psalters, German,** § 5. To the copy of this work in the Royal Library at Berlin there is appended (without separate title-page or date, but by the same printer) his *Auffmunternder Neu-Jahrs-Zuruff an die Braut*, &c. This contains 5 hymns which are repeated in his *Geistliche Erquickstunden*, dated 1706, but without name of publisher [Wernigerode Library]. This last work contains 61 hymns on the Gospels for Sundays and Festivals, followed by hymns 62–83, on miscellaneous subjects. The first lines of all these hymns are given in the *Blätter* as above. Many of Müller's psalm versions came deservedly into favour in Germany, but of his hymns few are found except in the hymn-books of the Separatists from 1710 to 1750. In Freylinghausen's *G. B.*, 1704 and 1714, there are 21 of his psalms and 2 of his hymns.

Those of Müller's hymns which have passed into English are—

i. **Auf, Seele, auf, und säume nicht.** *Epiphany.* 1st pub. as No. 4 in his *Zuruff* as above, in 34 st. of 4 l. entitled "The way to Life. On the Gospel for the Three Holy Kings Day, Luke ii." In Freylinghausen's *G. B.*, 1704, No. 68, st. vii., x.–xvi. were omitted, and the same form is No. 205 in the Berlin *G. L. S.*, ed. 1863. The *tr.* in C. U. is—

Up, up, new light upon thee breaks. A free *tr.* of st. i.–iv., xvii., xviii. xxii., xxxi., xxxii., by Dr. Kennedy, in his *Hymn. Christ.*, 1863.

ii. **Sieh wie lieblich und wie fein.** *Brotherly love.* The original form of this hymn is a version of Ps. cxxxiii. by Müller, in his *Psalmen Davids*, 1700, p. 244, in 4 st. of 4 l. In Freylinghausen's *G. B.*, 1704, No. 390, these st. are i.–iv., while st. v.–xiv. (on the subject of brotherly love) are added from the MS. of J. C. Nehring (q.v.). This text, in 14 st., is No. 1045 in the Berlin *G. L. S.*, ed. 1863. The form *tr.* into English is that in Bunsen's *Versuch*, 1833, No. 534, being st. i., iv., viii., x. of the above text and the following three st.:—

1.
Sonne der Gerechtigkeit,
Gehe auf zu unsrer Zeit,
Brich in deiner Kirche an
Dass die Welt es sehen kann.

2.
Jesu, Haupt der Kreuzgemein,
Mach uns alle, gross und klein,
Durch dein Evangelium
Ganz zu deinem Eigenthum.

3.
Lass die ganze Brüderschaar,
Lieben, loben immerdar,
In dir ruhen allezeit,
Immer und in Ewigkeit.

These three st. are from the *Brüder G. B.*, 1778, No. 711, and are by Christian David (see **Moravian Hymnody,** § iii. 9). The first and third had previously appeared in the *Kleine Brüder G. B.*, London, 1754, pt. ii., Bk. ii., on the Church of God, section 7. The only *tr.* in C. U. is:—

Good and pleasant 'tis to see. A good *tr.* from *Bunsen*, by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 143, repeated abridged in Alford's *Ps. & Hys.*, 1844, and *Year of Praise*, 1867, and in the Rev. F. Pott's *Coll.*, 1861.

Other trs. are, both from Bunsen's text:—(1) "Behold how sweet it is to see," by *Lady E. Fortescue*, 1843, p. 64. (2) "Lo! how sweet it is to see," by W. Arnot, in the *Family Treasury*, 1872, p. 204. [J. M.]

Mülmann, J. [Mühlmann, J.]

Mundi renovatio. *Adam of St. Victor.* [*Easter.*] A beautiful poem on the coincidence of the Easter of Nature and the Easter of the Church; and on the joys of returning Spring. L. Gautier, in his *Oeuvres poetiques d'Adam de Saint Victor*, 1881, p. 38, gives it from a *Gradual* of St. Victor before 1239 (Bibl. Nat. Paris, No. 14,452); a *Missal* of St. Genevieve also apparently before 1239; a 13th cent. *Paris Gradual* (B. N. Paris, No. 15,615), &c. It is in two early 14th cent. French Missals in the British Museum, both apparently of the Paris use (Add. 16,905, f. 154; Harl. 2891, f. 345 *b*). The printed text will be found in *Daniel*, ii. p. 68; *Morel*, No. 70; *Trench*, ed. 1864, p. 153; *Kehrein*, No. 90; *Macgill*, 1876–9, and *Wrangham*, 1881. The use of St. Victor and of Paris was on Saturday in Easter Week, that of St. Genevieve on the Friday. *Tr.* as:—

Lo! the world from slumber risen. By Mrs. Harriet M. Chester, in the *Hymnary*, 1872, under the signature of "H. M. C."

Other trs. are:—

1. The renewal of the world. *Mrs. Charles*, 1858.
2. Now the world's fresh dawn of birth. P. S. Worsley, in *Lyra Messianica*, 1864.
3. Spring's renewal of earth's plain. *D. S. Wrangham*, 1881.

[J. M.]

Mundi salus affutura. [*Visitation of the B. V. M.*] This is the hymn at Matins in the Office of the Visitation of the B. V. M. in the *Sarum* and *Aberdeen Breviaries*. The Office was sanctioned by Convocation in 1480, was printed by Caxton in the same year, and was incorporated in the *Sarum Breviary*, Venice, 1495, *pars Estiv.* pt. ii., where this hymn is given at f. 130 *b*. The text of the hymn is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. What the just by faith believed. By W. J. Blew, in his *Church H. and Tune Bk.*, 1852–55. This *tr.* begins with st. iv. ("Sic in mundo praeter morem"), and adds *trs.* of st. v.–vii.; and of stanza iv. of "Festum matris gloriosae" (p. 376, i.).

2. Lo! the Fount of earth's salvation. By J. D. Chambers, in his *Lauda Syon*, Pt. ii., 1866, p. 84, in 7 st. of 6 l. In the *Antiphoner and Grail*, 1880, p. 126, and again in the *Hymner*, 1882, it is given in an altered form of 5 st. as "Portal of the world's salvation." [J. M.]

Mundi salus qui nasceris. *C. Coffin.* [*Christmas.*] Given in the *Paris Breviary*, 1736, and again in Coffin's *Hymni Sacri*, 1736, p. 94. It is also in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 13, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Infant, born the world to free. By I. Williams, in the *British Magazine*, Jan., 1833 (vol. v. p. 31), and in his *Hys. tr. from the Parisian Breviary*, 1839, p. 50. In 1864 it was repeated in Skinner's *Daily Service Hymnal*, No. 49.

Other trs. are:—

1. O holy Babe, our prayer receive. *J. Chandler*, 1837.
2. Lord of all, Thy glory veiling. *R. Campbell*, 1850.

[J. J.]

Mundus effusis redemptus. [*Holy Communion.*] In the *Cluniac Breviary*, Paris, 1686, p. 556, this is the hymn at First Vespers for the Octave of Corpus Christi, and consists of 5 st. and a doxology. Also in the *Narbonne*, 1709; the *Sens*, 1726; and other French breviaries. *Tr.* as:—

Sing, O earth, for thy redemption. By E. Caswall, in his *Masque of Mary*, &c., 1858, p. 304, and his *Hys. & Poems*, 1873, p. 157, in 5 st. of 6 l. In the *Hymnary*, 1872, it is given for "Ascensiontide," and in others as a general hymn. [J. M.]

Münter, Balthasar, s. of Lorenz Münter, merchant in Lübeck, was b. at Lübeck, March 24, 1735. He entered the University of Jena as a student of theology in 1754, graduated M.A. in 1757, and thereafter became lecturer and adjunct of the philosophical faculty. In 1760, Duke Friedrich III., of Gotha, appointed him assistant court preacher, and preacher at the Orphanage in Gotha, and then, in 1763, Superintendent at Tonna (Gräfen-Tonna) near Gotha. In 1765 he became first preacher at the German Church of St. Peter in Copenhagen, receiving, in 1767, the degree of D.D. from the University. He d. at Copenhagen, Oct. 5, 1793 (*Koch* vi. 348; *Allg. Deutsche Biog.* xxiii. 33, &c.).

Münter was a very popular and influential preacher, a true pastor and teacher of practical Christianity, a successful religious instructor of children, an active friend of the poor, a man of culture and one of the most prominent figures in the literary society of Copenhagen. His hymns, 100 in number, are among the best of the period, were highly esteemed by his contemporaries, and many still survive in German hymnals compiled before 1876 and still in use. They appeared in his two works: (1) *Geistliche Lieder*. Leipzig, 1772. (2) *Zwote Sammlung Geistlicher Lieder*. Leipzig, 1774. [Both in Royal Library, Berlin.] In 1773, the first 50 were republished at Leipzig set to melodies composed for them by the most famous musicians of the day; and the second 50 were republished at Leipzig in 1774 set to melodies composed for them by J. C. F. Bach, of Bückeburg.

Of Münter's hymns the following have passed into English:—

i. Seht welch' ein Mensch! Wie lag so schwer. *Christ before Pilate.* 1774, No. 6, p. 21, in 10 st. of 7 l. Included in full in the Schleswig Holstein *G. B.*, 1780; and, reduced to 5 st., in the Berlin *G. B.*, 1829. *Tr.* as:—

Behold the Man! How heavy lay. In full, by Dr. H. Mills, in his *Horae Ger.*, 1845 (1856, p. 307), repeated, abridged, in the Amer. Luth. Gen. Synod's *Coll.*, 1850, and the Ohio Luth. *Hymnal*, 1880.

ii. Zitternd, doch voll sanfter Freuden. *Holy Communion.* 1772, No. 19, p. 67, in 9 st. of 8 l., entitled "Communion Hymn." In the Berlin *G. B.*, 1780, No. 126, st. ii., was omitted, and the rest considerably altered, beginning "Voller Ehrfurcht, Dank und Freuden." *Tr.* as:—

Full of rev'rence at Thy Word, Lord, I near. In full from the text of 1780, as No. 271 in the Ohio Luth. *Hymnal*, 1880.

Hymns not in English C. U.:—

iii. Ach, wann werd' ich von der Sünde. *Christian Warfare.* 1774, No. 35, p. 130, in 9 st. *Tr.* as "Ah! when shall I be, from sinning." By *Dr. H. Mills*, 1845 (1856, p. 147).

iv. Der letzte meiner Tage. *Prospect of Death.* 1772, No. 21, p. 75, in 8 st. *Tr.* as: "My day without a morrow." By *N. L. Frothingham*, 1870, p. 187.

v. Von Furcht dahingerissen. *St. Peter's Denial.* 1774, No. 8, p. 29, in 9 st., entitled "Prayer for Christians who feel themselves guilty of the sin of Peter." *Tr.* as "Urged, Lord, by sinful terror." By *Dr. H. Mills*, 1845 (1856, p. 302).

vi. Wer ist der mit Himmelslichte. *Easter.* 1774, No. 44, p. 168, in 7 st. *Tr.* as "Who is this with glory gleaming." By *Dr. H. Mills*, 1845 (1856, p. 320).

[J. M.]

Mure, Sir William, eldest s. of Sir William Mure of Rowallan Castle, Ayrshire, was b. at Rowallan in 1594. In the Civil War he sided against the king; and in 1644, accompanying those sent under the *Solemn League and Covenant* to the help of the Parliament, was wounded at the battle of Marston Moor. He d. at Rowallan in 1657. In 1628 he pub. a *tr.* of Robert Boyd's *Hecatombe Christiana*, at Edinburgh, in a volume containing also an original poem entitled *Doomesday*, and three sonnets entitled *Fancies Farewell*. His [MS.] *Version of the Psalms*, which seems to have been begun in 1629 and completed in 1639, was recommended to the use of the committee who compiled the *Scottish Psalter* of 1650. A complete MS. of this ver-

sion was found about 1825, with various other poetical MSS. by him, among the old family papers in Rowallan Castle. These MSS. were kindly searched for by Lord Donington in 1884, but could not be discovered among the family papers now in Loudoun Castle, Ayrshire. [J. M.]

Μυστήριον ξένον. [*Χριστὸς γεννᾶται.*]

My blessed Saviour, is Thy love. *J. Stennett.* [*Holy Communion.*] Appeared in his *Hys. on the Lord's Supper*, 1697, No. 22, in 10 st. of 4 l., and again in his *Works*, 1732, vol. iv. p. 111. It is usually given in 3 stanzas (st. i.–iii.) somewhat altered, as in the *Leeds H. Bk.*, 1853, and others. Another arrangement is, "O blessed Saviour, is Thy love." In some collections this extends to 6 stanzas, as in Snepp's *Songs of G. & G.*, 1872, but a shorter form is in more frequent use. [J. J.]

My Father, for another night. *Sir H. W. Baker.* [*Morning.*] Contributed to the revised ed. of *H. A. & M.*, 1875. It is repeated in a few collections, including the *Additional Hys.*, added to the *Leeds S. S. H. Bk.*, 1878. In this last case it is ascribed to "Oakes" in error. [J. J.]

My former hopes are fled. *W. Cowper.* [*Seeking God.*] Appeared in the *Olney Hymns*, 1779, Bk. iii., No. 8, in 5 st. of 4 l., and headed "The Shining Light." It was passed into C. U. in G. Britain and America, its use in the latter being somewhat extensive. [J. J.]

My God, accept my heart this day. *M. Bridges.* [*Confirmation.*] 1st pub. in his *Hys. of the Heart for the Use of Catholics*, 1848, in 5 st. of 4 l., and entitled "Confirmation." In some collections it begins, "My God, accept my heart, *I pray*," in others, "*O* God, accept my heart, &c.," and in others, including the Unitarian *Hymn* [*& Tune*] *Bk. for the Church and the Home*, Boston, U. S. A., 1868, it opens with st. ii., "Before the Cross of Him Who died." In these various forms it is in extensive use in G. Britain and America. [J. J.]

My God and Father! while I stray. *Charlotte Elliott.* [*Resignation.*] The uncertainties with regard to the text of this popular hymn have arisen out of the fact that *four* forms of the text were pub. by Miss Elliott, and each of these has been taken in turn as the original. The facts and texts are as follows:—

i. The original hymn was pub. in the *Appendix* to the 1st ed. of the *Invalid's Hymn Book*, 1834, No. 17, as follows:—

"1. My God and Father! while I stray
Far from my home in life's rough way,
Oh! teach me from my heart to say,
'Thy will be done!'

"2. Though dark my path, and sad my lot,
Let me 'be still,' and murmur not,
Or breathe the prayer divinely taught,
'Thy will be done!'

"3. What though in lonely grief I sigh
For friends beloved, no longer nigh,
Submissive still would I reply,
'Thy will be done!'

"4. If thou shouldst call me to resign
What most I prize, it ne'er was mine;
I only yield thee what was thine;
'Thy will be done!'

"5. Should pining sickness waste away,
My life in premature decay,
My Father! still I strive to say,
'Thy will be done!'

"6. If but my fainting heart be blest
With thy sweet spirit for its guest,
My God! to thee I leave the rest—
'Thy will be done!'

"7. Renew my will from day to day,
Blend it with thine, and take away
All now that makes it hard to say,
'Thy will be done!'

"8. Then when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore,
'Thy will be done!'"

ii. The second form of the hymn appeared in Miss Elliott's brother's (H. V. Elliott), *Ps. and Hys.*, 1835, as follows:—

"1. My God my Father, while I stray
Far from my home, on life's rough way,
O teach me from my heart to say,
'Thy will be done!'

"2. If thou shouldst call me to resign
What most I prize,—it ne'er was mine;
I only yield thee what was thine;—
'Thy will be done!'

"3. E'en if again I ne'er should see
The friend more dear than life to me,
Ere long we both shall be with thee;—
'Thy will be done!

"4. Should pining sickness waste away
My life in premature decay,
My Father, still I strive to say,
'Thy will be done!'

"5. If but my fainting heart be blest
With thy sweet Spirit for its guest,
My God, to thee I leave the rest;—
'Thy will be done!'

"6. Renew my will from day to day;
Blend it with thine, and take away
All that now makes it hard to say
'Thy will be done!'

"7. Then when on earth I breathe no more
The prayer oft mix'd with tears before,
I'll sing, upon a happier shore,
'Thy will be done!'"

iii. The third form of the hymn was given in Miss Elliott's *Hours of Sorrow*, &c., 1836, pp. 130–1, as follows:—

"My God and Father! while I stray
Far from my home in life's rough way,
O! teach me from my heart to say,
'Thy will be done!'

"Though dark my path and sad my lot,
Let me 'be still' and murmur not;
Or breathe the prayer divinely taught,
'Thy will be done!'

"What though in lonely grief I sigh
For friends belov'd, no longer nigh,
Submissive still would I reply,
'Thy will be done!'

"Though thou hast call'd me to resign
What most I priz'd, it ne'er was mine:
I have but yielded what was thine;—
'Thy will be done!'

"Should grief or sickness waste away
My life in premature decay;
My Father! still I'll strive to say,
'Thy will be done!'

"Let but my fainting heart be blest,
With thy sweet Spirit for its guest.
My God! to thee I leave the rest:
'Thy will be done!'

"Renew my will from day to day!
Blend it with thine! and take away
All that now makes it hard to say,
'Thy will be done!'"

iv. The fourth form is in the 1839 ed. of Elliott's *Ps. & Hys.* and later editions. In this the text of the *Ps. and Hys.*, 1835, has undergone one change only, and this in the opening line, which reads, "My God, *my* Father, while I stray."

The great diversity in these texts, and all

pub. by Miss Elliott, or with her sanction, accounts for the curious anomaly that Lord Selborne, in his *Bk. of Praise*, gives one form as the original, Bp. Bickersteth, in his *H. Comp.*, another, and some one else a third. In varying forms it is in extensive use in all English-speaking countries, and of all Miss Elliott's hymns it ranks next to her "Just as I am" in popularity. It has also been *tr.* into several languages, including Latin, German, French, &c. [J. J.]

My God, and is Thy table spread? *P. Doddridge.* [*Holy Communion.*] Pub. in Job Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, No. 171, in 6 st. of 4 l., and headed "God's Name profaned, when his Table is treated with Contempt. Malachi i. 12. Applied to the Lord's Supper." The same text was repeated in J. D. Humphreys's ed. of Doddridge's *Hymns*, &c., 1839. The extensive use of this hymn, and especially in the Church of England, is due to a great extent to the fact that it, with a few others, was appended to *Tate and Brady's* Version of the Psalms. The history of that circumstance is given in the article on the **New Version** (q.v.). The only changes in the text are st. i., l. 2, of "does" into "*doth*," and l. 3 of the same stanza of "its" into "*thy*." In addition to its use in this form, and in the original (often abbreviated), it is also found as:—

1. Father, and is Thy table spread. This is adopted by some of the American Unitarian collections.

2. Lord Jesus, is Thy table spread. This is as early as the 1815 *Appendix* to Cotterill's *Sel.*, and is found in Bickersteth's *Christian Psalmody*, 1833, and later hymn-books of the same type.

3. O God, and is Thy table spread. This is in the *Hymnary*, 1872, in 4 st., together with a doxology which is not in the original.

The only alterations of any moment which have crept into the text, and are sometimes adopted, are:—

"Rich banquet of His Flesh and Blood!"

to:—

"*Memorial* of His Flesh and Blood!"

and:—

"Why are its dainties all in vain?"

to:—

"Why are its *bounties* all in vain?"

In full or in part this hymn has been *tr.* into several languages. One in Latin (of 4 st., the fourth being very much altered), by Bingham, in his *Hymno. Christ. Lat.*, 1871, is "O Deus, annæ patet nobis Tua mensa referta?" [see **English Hymnody, Early**, § XIV.] [J. J.]

My God, how endless is Thy love. *I. Watts.* [*Morning or Evening.*] Pub. in his *Hys. and Spiritual S.*, 1709, Bk. i., No. 81, in 3 st. of 4 l., and headed "A Song for Morning or Evening." It was included in J. Wesley's *Ps. & Hys.*, Charles-town, 1736–37, and subsequently in a large number of hymn-books. In addition to its use under its original first line, sometimes with slight changes, but usually unaltered, it is also found as:—

1. O God, how endless is Thy love. This form appeared in G. Whitefield's *Hymns*, &c., 1753, No. 17; M. Madan's *Ps. & Hys.*, 1760, No. 103, and many later collections.

2. O God, how constant is Thy love. This was given in the 1819 ed. of Cotterill's *Sel.*, p. 2, in 4 st., the 3rd stanza being an addition by Cotterill or Montgomery.

3. O God, how boundless is Thy love. This form is in the Irvingite *Hys. for the Use of the Churches*, 1864 and 1871.

Through the original and in these various forms this hymn is in use in all English-speaking countries. It is a beautiful example of Watts's tender style, but somewhat tinged with sadness. [See **English Hymnody, Early**, § VI. 3, XIII.] [J. J.]

My God, how perfect are Thy ways. *W. Cowper.* [*The Lord our Righteousness.*] Appeared in the *Olney Hymns*, 1779, Bk. i., No. 67, in 5 st. of 4 l., and entitled "Jehovah our Righteousness." It is generally given in its original form, but its use is limited. [J. J.]

My God, how wonderful Thou art. *F. W. Faber.* [*The Eternal Father.*] 1st pub. in his *Jesus and Mary*, &c., 1849, No. 2, in 9 st. of 4 l., and entitled, "The Eternal Father," and again in his *Hymns*, 1862, p. 22. Its use is very extensive both in G. Britain and America, but it is often given in an abridged form. In some of the American collections, including H. W. Beecher's *Plymouth Coll.*, 1855, *The Baptist Praise Bk.*, 1871, it begins with st. ii., "How dread are Thine eternal years," but this does not equal the original in popularity in America, and is almost unknown in G. Britain. Another cento in C. U. in America begins with st. iv., "O how I fear Thee, living God." [J. J.]

My God, I am Thine; What a comfort divine. *C. Wesley.* [*Peace with God.*] Appeared in *Hys. and Sac. Poems*, 1749, vol. i., as No. 16 of "Hymns for Believers," in 6 st. of 3 l. (*P. Works*, 1868–72, vol. v. p. 24). It was republished in the *Wes. H. Bk.*, 1780, No. 197, and thence passed into most of the Methodist hymn-books throughout all English-speaking countries. Few hymns amongst the Methodists have equalled it in the influence which it has had upon the sick and dying. Numerous instances of great interest are given in G. J. Stevenson's *Meth. H. Bk. Notes*, 1883, p. 167. The stanzas most frequently quoted are, i. "My God, I am Thine," and iv., "My Jesus to know; And feel His blood flow." Outside of the Methodist bodies its use is limited. [J. J.]

My God, I know, I feel Thee mine. *C. Wesley.* [*Peace and Holiness desired.*] Pub. in *Hys. & Sac. Poems*, 1740, p. 156, in 12 st. of 4 l., and entitled, "Against Hope, Believing in Hope" (*P. Works*, 1868–72, vol. i. p. 328). In the *Wes. H. Bk.*, 1780, No. 351, st. x. is omitted, and slight changes in the text are introduced. This form is repeated in the revised ed., 1875, and has passed into several collections. In addition there are also the following arrangements of the hymn in C. U.:—

1. Father, Thy all-victorious love. This opens with st. iv. altered, and is in use in American Unitarian hymn-books.

2. Jesus, Thine all-victorious love. This also begins with st. iv. altered, and is in American C. U.

3. My God, I humbly call Thee mine. This is in Mercer's *Church Psalter & H. Bk.*, Oxford ed., 1864, in 9 stanzas.

4. O that in me the sacred fire. In the *Primitive Methodist Hymnal*, 1887, and a few American collections. This opens with st. vii. [J. J.]

My God, I love and I adore. *I. Watts.* [*God, the Creator and Preserver.*] This poem of 63 lines, appended to an essay on "Search-

ing after God," is in Watts's *Reliquiæ Juveniles: Miscellaneous Thoughts in Prose and Verse*, &c., 1734. In the *Coll. of Hys. & Ps.*, &c., by Kippis, Rees, and others, 1795, a hymn in 4 st. of 4 l. appeared as No. 62, beginning "Who can by searching find out God?" The opening stanza is based on ll. 1–4 of the poem, whilst st. ii.–iv. are almost word for word from ll. 5–20. This same hymn, with the substitution of ll. 1–4 of the poem for the first stanza as in *Kippis*, is No. 148 in *The Bap. Praise Bk.*, N. Y., 1871. This, together with the text as in *Kippis*, is in other collections. Another arrangement, beginning with the same first line, in 4 st. is No. 177 in H. W. Beecher's *Plymouth Coll.*, 1855, but it is not equal to either of the former in purity or beauty. The hymn, in either of those forms, is very poetical and of more than usual excellence. [J. J.]

My God, in Whom are all the springs. *I. Watts.* [*Ps. lvii.*] 1st pub. in his *Psalms of David*, 1719, in 6 st. of 4 l., and entitled, "Praise for Protection, Grace and Truth." In some collections, as in Dr. Alexander's *Augustine H. Bk.*, 1849 and 1865, it begins with st. iii., "Be Thou exalted, O my God." Both the original and the abridged form are in limited use. [J. J.]

My God, is any hour so sweet. *Charlotte Elliott.* [*The Hour of Prayer.*] Pub. in her *Hours of Sorrow*, &c., 1836, p. 45, in 7 st. of 4 l., and entitled "The Hour of Prayer"; again in her brother's *Ps. & Hys.*, 2nd thousand, 1837, in 6 st., and again in her *Morning and Evening Hys. for a Week*, 1839. The text in each of these works is different from that in the rest. The text in the *H. Comp.*, 1876, which is generally received as the original, differs slightly from each of the above. The 1836 text is in *Lyra Brit.*, 1867, p. 219, with "There for," changed to "*Here* for," in st. v. l. 2. In *Kennedy*, 1863, and in Thring's *Coll.*, 1882, it is altered to "Sweet is the morning light to me." The use of this hymn in one or the other of these two forms is extensive. [J. J.]

My God, my Father, blissful Name. *Anne Steele.* [*Humility and Trust.*] Appeared in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 114, in 8 st. of 4 l., and headed "Humble Reliance." It was repeated in the 2nd ed. of the *Poems*, 1780, and in Sedgwick's reprint of her *Hymns*, 1863, p. 70. In its full original form it is not usually found in C. U.; but the following centos therefrom are given in several hymn-books in G. Britain and America:—

1. **My God, my Father, blissful Name.** Composed of st. i.–iv., vi.–viii. in the Bap. *New Selection*, 1828; the Bap. *Ps. & Hys.*, 1858; the *New Cong.*, 1859, &c.
2. **My God, my Father, charming Name.** This is usually No. 1, with the alteration of the opening line.
3. **Lord, what Thy providence denies.** Composed of st. iii., iv., vii., viii. in the 1863 *Appendix* to the S. P. C. K. *Ps. & Hys.*, and others.
4. **My God, whate'er Thy will ordains.** In *Kennedy*, 1863, No. 1211, is a cento from this hymn and Miss Steele's "Dear Refuge of my weary soul." [J. J.]

My God, my Father, dost Thou call? *Bp. E. H. Bickersteth.* [*Home Missions.*] Written for the London Church Mission, 1874, and printed in the *Guardian*, and afterwards pub. in his *H. Comp.*, 1876. It has since passed into several hymn-books, including the *Prim. Methodist Hymnal*, 1887, &c. [J. J.]

My God, my Portion and my Love. *I. Watts.* [*God Man's only Happiness.*] Pub. in the 1st ed. of his *Hys. and Spiritual S.*, 1707 (ed. 1709, Bk. ii., No. 94), in 8 st. of 4 l., and headed "God my only Happiness." It is in C. U. both in full and in an abridged form. In Dale's *English H. Bk.*, 1874, No. 639, "My God, my *life is in Thy* love," is also from this hymn, and is composed of st. i., ii., v., vii., viii. slightly altered. [J. J.]

My God, the Covenant of Thy love. *P. Doddridge.* [*The Divine Covenant.*] This hymn is No. 86 in the D. MSS., but is undated. The latest date in the MSS. is given to No. 83, as "Jan. 9, $17\frac{38}{40}$." This hymn is, we judge, *circa* 1740. It was included, unaltered, in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 21, in 5 st. of 4 l., and headed "Support in God's Covenant under domestic troubles;" and again in J. D. Humphreys's ed. of the same, 1839, No. 26. It is in extensive use in G. Britain and America, but usually with the omission of st. ii., "What tho' my house be not with Thee." [J. J.]

My God, the Spring of all my joys. *I. Watts.* [*God, Light in darkness.*] 1st pub. in his *Hys. & Spiritual S.*, 1707 (ed. 1709, Bk. ii., No. 54), in 5 st. of 4 l., and headed "God's presence is Light in darkness." In 1741, J. Wesley included it with alterations in his *Ps. & Hys.*, p. 118, but did not introduce it into the *Wes. H. Bk.* in 1780. It is in the 18th ed., 1805, as No. 87, with an asterisk to denote that it was not placed there by Wesley. In its original form the hymn is *about* God, and He is spoken of in the *third* person thus:

"In darkest shades if *He* appear."

The Wesley version is an address *to* God:

"In darkest shades if *Thou* appear."

Both versions are in extensive use in all English-speaking countries; the original, however, being the more popular of the two. In a few collections it is altered to: "My God, the *Source* of all my joys." [J. J.]

My God, Thy service well demands. *P. Doddridge.* [*Thanksgiving for Recovery from Sickness.*] In the D. MSS. this hymn is No. 55, is dated "Nov. 14, 1737," and headed,

"A Thought on recovery from Sickness in which much of the Presence of God had been experienced. Particularly intended for the use of Miss Nanny Bliss."

This heading is altered in Doddridge's handwriting to

"Thought on recovery from a dangerous sickness in which much of the presence of God had been experienced. Particularly intended for the use of a friend who had been in extreme danger by the bursting of an artery in her stomach."

It was included in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 364, in 7 st. of 4 l., as one of the "Hymns on Particular Occasions, and in Uncommon Measures." It is headed therein "On Recovery from Sickness, during which much of the Divine Favour had been experienced." In J. D. Humphreys's ed. of the *Hymns*, &c., the text and heading as in Orton's ed. were repeated. When the nature of the sickness is remembered, the original MS. is more in-

tensely vivid than the printed text. In the MS. st. ii., ll. 3, 4, read:—

"When life in purple torrents flowed
From every gushing vein;"

st. iii., l. 3:—

"And teach me with my quivering lips;"

and st. v., l. 4:—

"That made salvation mine."

The special personal character of this hymn has limited its use. It might, however, be easily adapted for special or general thanksgiving after sickness. [J. J.]

My God, 'tis to Thy Mercy-seat. *Anne Steele.* [*The Mercy-Seat.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, &c., 1760, vol. i. p. 133, in 6 st. of 4 l., and headed: "Refuge and Strength in the Mercy of God." It was repeated in the 2nd ed. of the *Poems*, &c., 1780, and in Sedgwick's reprint of her *Hymns*, 1863. It is in C. U. both in its original form and as "*Dear Father*, to Thy Mercy-seat." The latter form is chiefly in use in America. [J. J.]

My God, what silken cords are Thine. *P. Doddridge.* [*Gratitude.*] 1st pub. in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 152, in 5 st. of 4 l., and entitled "Gratitude the Spring of true Religion;" and again in J. D. Humphreys's ed. of the same, 1839, No. 171. It is in C. U. in its original form, and as "My God, what *cords of love* are Thine," in the *London H. Bk.* (enlarged) 1873, and others. [J. J.]

My gracious Lord, I own Thy right. *P. Doddridge.* [*The Service of Christ a delight.*] Pub. by Job Orton in his posthumous ed. of Doddridge's *Hymns*, 1755, No. 294, in 5 st. of 4 l., and headed "Christ's Service the fruit of our Labours on earth:" also given in J. D. Humphreys's ed. of the same, 1839, No. 320. Its use, especially in America, is extensive. Sometimes it is given as "*All*-gracious Lord, I own Thy right," as in the Unitarian *Hys. of The Spirit*, Boston, U.S.A., 1864. [J. J.]

My heart is resting, O my God. *Anna L. Waring.* [*The Lord the Portion of his people.*] Appeared in the 4th ed. of her *Hys. and Meditations*, 1854, p. 65, in 11 st. of 8 l., and based upon Lam. iii. 24, "The Lord is my Portion, saith my soul; therefore will I hope in Him" (ed. 1871, p. 62). It is also in her *Additional Hys.*, 1858. Being too long to be used in full, various arrangements of lines and stanzas have been adopted for C. U. Most of these begin with the opening line of the hymn. One exception is, "I have a heritage of joy," in the American Unitarian *Hy.* [*& Tune*] *Bk. for Church & Home*, Boston, 1868, which begins with st. iii., l. 5. [J. J.]

My Helper, God, I bless His name. *P. Doddridge.* [*New Year.*] This hymn is almost entirely unknown under its original first line, but altered as "*Our* Helper, God, *we* bless His [Thy] name," it is found in several collections, including Horder's *Cong. Hys.*, 1884. It was 1st pub. in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 19, in 4 st. of 4 l., and headed, "Ebenezer, or God's helping hand review'd and acknowledged. 1 Sam. vii. 12. For New-Year's day." It is also in J. D. Humphreys's ed. of the same, 1839, No. 23. [J. J.]

My Hope, my All, my Saviour Thou. [*Jesus, All in All.*] This hymn has been traced to *A Pocket Hymn Book designed as a constant Companion for the Pious, collected from Various Authors.* York, R. Spence, 1774 (5th ed., 1786, No. 114), in 5 st. of 4 l. Through this *Pocket H. Bk.*, which, in a reprint, was the first Methodist hymn-book used in America [**American Hymnody**, § v.], it came into use in that country. The full and unaltered text is in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, No. 964. In the Meth. Episco. *Hymnal*, 1878, it is given in 4 st., and ascribed to "Thomas Coke." As the hymn was published in a Methodist *Pocket H. Bk.*, in 1774, and Dr. Coke did not make the acquaintance of J. Wesley until August 13, 1776, this can hardly be so. Moreover, there is no mention of his having written hymns at that time, or at any time, in Dr. Etheridge's authorised edition of his *Life*, 1860. We are obliged therefore to say it is *Anonymous*. [J. J.]

My Jesus, while in mortal flesh. *P. Doddridge.* [*Abidings—Faith in Christ.*] This is No. 280 in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, and No. 306 in J. D. Humphreys's ed. of the same, 1839. It is in 6 st. of 4 l., and headed "Living while in the flesh by faith in Christ, Who loved us, &c. Galat. ii. 26." It is in C. U. in its original form, and as "*Blest* Jesus, while in mortal flesh." The latter form is mainly in use in America. [J. J.]

My Lord, my Love was crucified. *J. Mason.* [*Sunday.*] Appeared in his *Spiritual Songs, or Songs of Praise*, &c., 1683, No. 19, in 3 st. of 8 l., and 1 st. of 4 l., and entitled "A Song of Praise for the Lord's Day." It is also in Sedgwick's reprint of Mason's *Spiritual S.*, 1859, p. 30. It is in use in three forms: (1) The original abbreviated; (2) "My Lord, my *Life*, was crucified;" and (3) "Come, dearest Lord, and feed Thy sheep." The altered forms are principally in use in America.

The opening line of this hymn is well known in Church history and song. St. Ignatius used it in the first century: it was common throughout the middle ages, and the prefatory plate to Luke Boileau's *Reformed Monastery*, 1677, has the motto "Amor meus crucifixus est." The refrain to each stanza of C. Wesley's "O Love divine, what hast Thou done?" is "My Lord, my Love is crucified:" to each stanza of Faber's "O come and mourn with me awhile, it is "Jesus, our Love, is crucified"; and in *H. A. & M.*, and most modern collections which have copied Faber's hymn, it is "Jesus, our *Lord*, is crucified." It is a beautiful thought, and full of spiritual meaning. Its tenderness is not intensified by the change of "*our Love*" to "*our Lord*." [W. T. B.]

My Maker, and my King; to Thee my whole I owe. *Anne Steele.* [*God, Creator and Benefactor.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, &c., 1760, vol. i. p. 48, in 6 st. of 4 l., and entitled,

"God my Creator and Benefactor." It was repeated in her *Poems*, &c., 1780; and in Sedgwick's reprint of her *Hymns*, 1863. Two forms of this hymn are in C. U. (1) The first is the original in its full or abridged form. This came into C. U. through the Bristol Bap. *Coll.* of Ash & Evans, 1769, where it is No. 25, and signed "T." (2) The second is:—

"My Maker and my King!
What thanks to Thee I owe."

This appeared in Hall's *Mitre H. Bk.*, 1836, No. 286, in 4 st. of 4 l.; and again in E. Osler's *Church and King*, June 1, 1837. It was rewritten from Miss Steele's hymn by Osler for the *Mitre H. Bk.*, and should be given as *Anne Steele*, 1760; *E. Osler*, 1836. [J. J.]

My Saviour, be Thou near me, Through life's night. *Mary Duncan, née Lundie.* [*Supplication.*] 1st pub. in her *Memoir*, 1841, in 2 st. of 8 l., and thus introduced:—

"To a Greek air, which a dear friend loved to hear her sing, she composed, at the pianoforte, the annexed stanzas, not being satisfied with the trifling words attached to it. They bear date the 20th December [1839], the last effusion of her muse, and the prayer of their petition was about to be answered speedily" (ed. 1843, p. 294).

The hymn is included, set to this air, in the Rev. J. H. Wilson's *Songs of Zion*, 1877, and, without the air, in other collections. [J. M.]

My song shall be of mercy. *H. Downton.* [*Ps. ci.*] Written for his congregation at St. John's Church, Chatham, and first printed at the close of his *Sermon*, preached in 1852, on "God, the Refuge of His people" (Chatham, A. Etherington); and then in Barry's *Ps. & Hys.*, 1867. It was also included in his *Hys. & Verses*, 1873. [W. T. B.]

My song shall bless the Lord of all. *W. Cowper.* [*The Godhead of Christ.*] 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 38, in 6 st. of 4 l., and headed "Jehovah Jesus." Although not in extensive use, it is a dogmatic hymn of more than usual merit, and is worthy of greater attention. [J. J.]

My soul and spirit fill'd with joy. *N. Tate.* [*Magnificat.*] This metrical version of the Song of the Blessed Virgin was given in the *Appendix* to the *New Version of the Psalms* appended to the *Book of Common Prayer*, 1702 (licenced 1703). It is not found in modern collections of hymns (full text in old *P. Books*). In the Draft of the *Scottish Translations and Paraphrases*, 1745, it was given with very slight alterations as No. ii. Before its adoption, however, in the authorised issue of the *Translations*, &c., of 1781, it underwent further revision, and as No. xxxvi. stands thus:—

St. i., *N. Tate;* st. ii., rewritten, 1781; st. iii., rewritten, 1781, with 1st line from 1745; st. iv., *N. Tate;* st. v., l. 1, 1745; l. 2 altered; ll. 3, 4, *N. Tate.*

This recast, which has been in use in the Church of Scotland for more than 100 years, is claimed for W. Cameron (p. 200, ii.) by his daughter in her list of authors and revisers of the 1781 issue. Full recast text in modern editions of the *Scottish Trs. and Paraphrases.* [J. J.]

My soul doth magnify the Lord. *J. Mason.* [*Whitsuntide.*] 1st pub. in his *Spiritual Songs, or Songs of Praise*, 1683, p. 52, in 5 st. of 8 l., and 1 st. of 4 l., and entitled "A Song of Praise for Joy in the Holy Ghost"; and again, in Sedgwick's reprint of the *Spiritual Songs*, 1859, p. 38. The hymn in its full form is not in C. U. The following centos however are in C. U.:—

1. **A living stream as crystal clear.** This begins with st. iii., and, as altered by J. Keble, it appeared in the *Salisbury H. Bk.*, 1857, and subsequently in other collections.

2. **My soul doth magnify the Lord.** This, as No. 354 in the Dutch Reformed *Hys. of the Church*, N. Y., 1869, is composed of st. i., ii., ll. 1–4, and a doxology not in the original.

3. **There is a stream which issues forth.** This, as No. 104 in Lord Selborne's *Book of Praise*, 1862, is st. v. to the end of the hymn unaltered.

These centos, especially No. 1, are in several collections; but their use is not equal to their merits. [See **English Hymnody, Early,** § xi.] [J. J.]

My soul, go boldly forth. *R. Baxter.* [*Death Anticipated.*] This poem appeared in Baxter's *Additions to the Poetical Fragments of Richard Baxter, Written for himself and Communicated to such as are more for serious Verse than smooth. London: Printed for B. Simmons, &c.*, 1683, p. 62, in 31 st. of 6 l., dated "Decemb. 19, 1682," and headed "The Exit." In the American *Plymouth Coll.*, 1855, st. i., iv. and xxxi. were given as No. 887, and in *Kennedy*, 1863, st. i., iv. xiii. and xxxi. as No. 1375. Both the original and these centos are admirably adapted for private use. [W. T. B.]

My soul, inspired with sacred love. *C. Wesley.* [*Ps. cxlvi.*] 1st pub. in *The Arminian Magazine*, 1798; again in Fish's collection of C. Wesley's *Psalms*, 1854; and again in the *P. Works*, 1868–72, vol. viii. p. 260, in 8 st. of 6. l. In 1830, it was given in the *Supp.* of the *Wes. H. Bk.*, with the omission of st. iii. and vi., and retained in the revised ed., 1875. [J. J.]

My soul, repeat His praise. *I. Watts.* [*Ps. ciii.*] 1st pub. in his *Ps. of David*, &c., 1719, p. 267, in 8 st. of 4 l., and headed, "Abounding Compassion of God; or, Mercy in the Midst of Judgment." It was given with the omission of st. ii., iv. and vi., in G. Whitefield's *Hys. for Social Worship*, &c., 1753, No. 9. This abbreviated form was repeated in M. Madan's *Ps. & Hys.*, 1760, No. 117, and others, and thus came into C. U. in the Church of England. It is also given in full in some collections, and again, altered in another way, in others. Its use is extensive. [J. J.]

My soul, there is a countrie. *H. Vaughan.* [*Heaven—Peace.*] This poem on "Peace" appeared in 20 lines in his *Silex Scintillans, or Sacred Poems*, Pt. i., 1650 (2nd ed. 1655); in Lyte's reprint of the same, 1847, and in the Bell and Daldy reprint, 1858. In the reduced form of 4 st. of 4 l., it was given in the *People's H.*, 1867; and in its full and unaltered form, as a hymn for "Private Use," in Thring's *Coll.*, 1882. [J. J.]

My soul, thy great Creator praise. *Sir J. Denham and I. Watts.* [*Ps.* 104.] 1st pub. in Watts's *Psalms of David*, &c., 1719,

in 28 st. of 4 l., and headed "The glory of God in Creation and Providence." In a note he says:—

"Several Lines in this Psalm I have borrow'd of Sir John Denham; if I have made the Connection more evident, and the Sense more easy and useful to an ordinary Reader, I have attained my End, and leave others to judge whether I have dishonour'd his Verse, or improved it," p. 274.

The lines borrowed from Sir J. Denham's version of 1714 are st. i., ii., iii., vii., ll. 1, 2; xxviii., ll. 3, 4. The paraphrase naturally from its great length is not in C. U., but the following centos therefrom are in several hymn-books in G. Britain and America:—

1. Great is the Lord, what tongue can frame? This cento, in the Andover *Sabbath H. Bk.*, 1858, and other American collections, is made up of odd lines from Watts's portion of the paraphrase somewhat freely altered. In some hymnals st. ii. of this cento is omitted.

2. My soul, thy great Creator praise. This cento in the *Leeds H. Bk.*, 1853, 4 stanzas, is thus composed: st. i., ii. Sir John Denham, and the rest by Watts; in the *New Cong.*, 1859, 8 stanzas, st. i., ii. are by Denham, and the rest by Watts; and in Dale's *English H. Bk.*, 1874, st. i.-iii., are by Sir J. Denham, and iv., v. by Watts.

3. Vast are Thy works, Almighty Lord. Of this cento in Martineau's *Hymns*, 1840, No. 127, ll. 1, 2 of st. iii. are by Sir J. Denham, and the rest by Watts.

These centos, taken together, are in somewhat extensive use. [J. J.]

My soul, with joy attend. *P. Doddridge.* [*The Security of Christ's Sheep.*] This is No. 97 of the D. MSS., but is undated [*circa* 1740]. It was pub. by J. Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 231, in 6 st. of 4 l., and headed, "The Happiness and Security of Christ's Sheep, John x. 28." It was also repeated in J. D. Humphreys's ed. of the same, 1839, No. 255. It is in C. U. in G. Britain and America. [J. J.]

My soul, with sacred joy survey. *T. Kelly.* [*Missions.*] 1st pub. in his *Coll. of Ps. & Hys.*, &c., Dublin, 1802, No. 264 [there are two hymns in the collection with this number], in 7 stanzas of 4 l., and based on Isa. xliii. 5, 6. It was repeated in the 1st ed. of his *Hymns*, &c., 1804, and again in all later editions (ed. 1853, No. 575). In addition to appearing in a few collections under its opening line, two centos therefrom are in C. U., both beginning: "Arise, arise; with joy survey." These are: (1) In Hatfield's *Church H. Bk.*, N. Y., 1872, No. 1219, composed of st. i., iii., ii., vi. and vii. in the order named; (2) In the *Bap. Praise Bk.*, N. Y., 1871, where st. i., iv. form No. 1204. [J. J.]

My spirit longeth for Thee. *J. Byrom.* [*No Rest but in God.*] Pub. in his *Miscellaneous Poems*, 1773, in two parts, Pt. i. being "The desponding Soul's wish"; and Pt. ii. "The Answer." The "Wish" is in 4 st. of 4 l.; and the "Answer" in 4 st. of 4 l. Both parts are in C. U., the first, usually as, "My spirit *longs* for Thee; and the second, "Cheer up, desponding soul. The full text was reprinted in Byrom's *Works*, 1814, vol. ii. p. 140. [W. T. B.]

My stock lies dead, and no increase. *G. Herbert.* [*Divine Grace Desired.*] Appeared in his posthumous work *The Temple*, 1633 (ed. *Chandos Classics*, 1887, p. 107), in 6 st. of 3 l., with the refrain "Drop from above!" It is given in its original form in a few collections, and again in several American hymnals, as "My *heart* lies dead, and no increase." It is a sweetly pathetic hymn for private devotion. [J. J.]

My times of sorrow and of joy. *B. Beddome.* [*Resignation.*] Written on Jan. 4, 1778, and pub. in Rippon's Bap. *Sel.*, 1787, No. 276, in 5 st. of 4 l., and headed "Resignation; or God's Portion." In R. Hall's posthumous edition of Beddome's *Hymns*, &c., 1817, No. 222, it is simply entitled "Resignation." It is a striking coincidence that, unknown to Beddome, his son, Dr. Benjamin Beddome, died of a fever in Edinburgh on the day that this hymn was written. Dr. Rippon says, in the *Baptist Register*, 1794, that the father preached on that day (Sunday) from Ps. xxxi. 15, "My times are in Thy hand," and that this hymn was sung at the close of the Sermon. It is very plaintive, and well suited for private use. It is in several modern collections, including the Bap. *Ps. & Hys.*, 1858 and 1880. [J. J.]

My whole, though broken heart, O Lord. *R. Baxter.* [*Resignation.*] Appeared in his *Poetical Fragments*, 1681, p. 81, in 8 st. of 8 l., and entitled, "The Covenant and Confidence of Faith." To it is appended the note: "This Covenant, my dear wife, in her former sickness, subscribed with a cheerful will." The hymn was republished in Pickering's reprint of the *Poetical Fragments*, 1821. In its complete form it is not found in modern hymn-books. The following centos therefrom are in C. U.:—

1. Christ leads me through no darker rooms. This is in the Cooke and Denton *Hymnal*, 1853, and several American collections.

2. Come, Lord, when grace has made me meet. In *The Church Praise Book*, N. Y., 1882.

3. Lord, it belongs not to my care. This is the most popular of the centos. It is in extensive use in all English-speaking countries.

4. Lord, it is not for us to care. This ranks in popularity next to No. 3.

5. Lord, may we feel no anxious care. This appeared in Hall's *Mitre H. Bk.*, 1836, No. 248, and is found in a few modern collections.

6. Now it belongs not to my care. This also is somewhat limited in use.

When all these centos are taken into account the popularity and acceptableness of this hymn are very marked. [J. J.]

Myddleton, William, an eminent poet and grammarian, was the third s. of Richard Myddleton, of Denbigh, an elder brother of Sir Hugh Myddleton. W. Myddleton was educated at Oxford, and served as a soldier in the armies of Elizabeth. He subsequently joined the navy. He was the means of saving the English fleet which was sent in 1591 to the Azores to intercept the Spanish galleons when Philip II. sent another fleet of ten times the English force to defeat the design.

Myddleton's first publication was *Barddoniaeth; or, the Art of Welsh Poetry*, London, 1593. His chief work is an elegant version of the *Psalms* in the higher kind of Welsh metres, or "Cynganedd." It was finished January 24, 1595, and pub. in London by T. Salisbury in 1603. A 2nd ed. was pub. by the Rev.

W. Davies, M.A., in 1827. It was not intended for public worship, and was never used in that form. [W. G. T.]

Mysterium mirabile, Hac luce nobis panditur. [*Passiontide.*] This is the hymn at Matins in the Office of the Most Holy Winding Sheet of our Lord Jesus Christ—an office added to the *Roman Breviary* since 1740. In the *Roman Breviary*, Bologna, 1827, *Pars Verna, Supplement*, it is assigned to Saturday after the 2nd S. in Lent, and marked as a Greater Double; the text of this hymn being given at p. 274. It is also found in later eds. of the *Roman Breviary*. *Tr.* as :—

This day the wondrous mystery. By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 80, in 7 st. of 4 l.; and again in his *Hys. & Poems*, 1873, p. 45. It is in several collections, including the *Hymnary*, 1872, &c., but usually in an abridged form.

Other trs. are :—

1. O Miracle of mystery. *W. J. Blew*, 1852-5.
2. A wondrous mystery this day. *J. Wallace*, 1874.

[J. M.]

N

N. The signature of Dr. N. Cotton in Dr. Dodd's *Christians' Magazine*, 1761.

N., in Bristol Bap. *Coll.* of Ash & Evans, 1769, i.e. James Newton.

N. N. F., in the *Church Times*, i.e. G. Moultrie, being the initials of his family motto, "Nunquam non fidelis."

N. T. P. R., in the *Cluniac Brev.*, 1686, i.e. Nicholas le Tourneaux.

Nachtenhöfer, Caspar Friedrich, s. of Caspar Nachtenhöfer, advocate at Halle, was b. at Halle, March 5, 1624. He entered the University of Leipzig in 1647, as a student of theology (M.A. 1651). He was then for a few months tutor in the house of the Chancellor August Carpzov at Coburg. In the end of 1651 he was appointed diaconus, and in 1655 pastor, at Meeder near Coburg. He was then, in 1671, called to Coburg as pastor of the Holy Cross Church, and diaconus of the St. Moritz Church. He afterwards devoted himself wholly to St. Moritz, and d. as second senior in charge Nov. 23, 1685 (*Wetzel* ii. 203; *Allg. Deutsche Biog.* xxiii. 192, &c.) He pub. a metrical history of the Passion under the title of *Erklärung des Leidens- und Sterbens-Geschichte Jesu Christi*, at Coburg in 1685. Four hyms are ascribed to him, two of which have been *tr.* viz. :—

i. **Diess ist die Nacht, da mir erschienen.** *Christmas.* This is in J. H. Hävecker's *Kirchenecho*, 1695, No. 406, in 5 st. of 6 l., marked as by *M.* C. F. N. It had previously appeared in the Coburg *G. B.*, 1683 [Coburg Gymnasium Library], and is included in the *Unv. L. S.*, 1851, No. 31. The *tr.* in C. U. is :—

This is the night wherein appeared. A good and full *tr.* by A. T. Russell, as No. 58 in his *Ps. & Hys.*, 1851.

ii. **So gehst du dann, mein Jesu, hin.** *Passiontide.* This appears in the *Neu-Vollständigers Marggräfl. Brandenburgisches Gesang-Buch*, Culmbach and Bayreuth, 1668, p. 81, in 4 st. of 8 l., entitled "A beautiful hymn for Lent." It is also in the Coburg *G. B.*, 1668, *Appendix*, p. 4, entitled "Christ's Death the sinner's Life." In both books it is without name of author. *Wetzel* ii. 206, ascribes it to Nachtenhöfer, and says it was written in 1651, while he was tutor at Coburg. It is a hymn on Christ's way to the Cross, and in the form of a dialogue between the soul and Christ. In order to complete the sense an additional stanza was inserted between the original iii. and iv., and this is the form in the *Unv. L. S.*, 1851, No. 781. This new st., according to *Wetzel* ii. 210, is by Magnus Daniel Omeis, Professor at Altdorf (b. at Nürnberg, Sept. 6, 1646; d. at Altdorf Nov. 22, 1708), and was included in the Altdorf *G. B.* of 1699. The *tr.* in C. U. is :—

So, Lord, Thou goest forth to die. A good *tr.* of st. i., v. by A. T. Russell, as No. 92 in his *Ps. & Hys.*, 1851.

[J. M.]

Ναίων Ἰωνᾶς ἐν μυχοῖς. [Ἔσωσε λαὸν.]

Naked as from the earth we came. *I. Watts.* [*Submission.*] 1st pub. in his *Hys. and Spiritual S.*, 1707 (ed. 1709, Bk. i., No. v.), on Job i. 21, in 5 st. of 4 l., and entitled "Submission to afflictive Providence." In this form its use is limited. In the 1745 Draft *Translations and Paraphrases* of the Church of Scotland it was included, unaltered; but in the authorized ed. of 1781, No. iii., it was given in a recast form, in which st. i.-iii. were Watts's rewritten, and st. iv. was new. This recast, which has been in use in the Church of Scotland for more than one hundred years, is claimed for W. Cameron (p. 200, i.) in the markings by his daughter of the 1781 *Trs. & Paraphrases*. [J. J.]

Nason, Elias, a Congregational minister, lecturer, and writer, was b. at Wrentham, Massachusetts, April 21, 1811, and was educated at Brown University, where he graduated in 1835. He was a teacher in Georgia for some time, and from 1840 to 1849 in Newburyport, Massachusetts. Subsequently he entered the Congregational ministry. He is the author of several biographies. In 1855 he pub. *Songs for the School Room;* in 1857 his *Congregational Hymn Book;* and in 1863, in conjunction with Dr. Edward Kirk, *Songs for Social and Public Worship*. His hymn, "Jesus only, when the morning" (*Jesus always*), was written at Natick, Massachusetts, about 1856, and was pub. with music by the author in the Boston *Wellspring*. [F. M. B.]

Nato canunt omnia. [*Christmas.*] This sequence is found in the Bodleian MS., No. 775, written about the year 1000 (f. 139 *b*); in an 11th cent. Winchester Sequentiary, now at Corpus Christi, Cambridge (MS. No. 473); an 11th cent. MS. at Munich (Lat. 14083, f. 7), &c. In the *Sarum, Hereford* and *York Missals* it is placed in the Midnight Mass ("Missa in Gallicantu") of Christmas Day. The printed text is also found in *Daniel* ii. p. 56, and *Kehrein*, No. 9. *Clichtovaeus* represents it as describing the joy of Christmas, announced by the angel to the shepherds, and sung by the angelic choir; and as inviting the whole human race to rejoice in God made Man.

[J. M.]

Translations in C. U. :—

1. **Hark, the hosts of heaven are singing.** By E. H. Plumptre, made for and first pub. in the *Hymnary*, 1872. Also in a few American collections.

2. **To Him God's only Son.** By E. A. Dayman, also made for and first pub. in the *Hymnary*, 1872.

Translations not in C. U. :—

1. Unto the new-born Deity. *J. D. Chambers*, 1866.

2. All hosts with one accord. C. B. Pearson, in the *Sarum Missal in English*, 1868.

3. All hosts above, beneath. C. B Pearson, in *Sequences from the Sarum Missal*, 1871. [J. J.]

Nato nobis Salvatore. *Adam of St. Victor.* [*Christmas.*] This fine sequence is given by L. Gautier in his *Oeuvres poétiques D'Adam de Saint-Victor*, 1881, p. 237, among the "Proses attributed to Adam." According to Gautier it is not found in the Graduals of St. Victor or of St. Geneviève; but is in a 13th cent. *Paris Gradual* in the Bibliothèque Nationale, Paris (No. 15,615), and other sources. He says the ascription is at least "very probable," and so prints the text in full. The text is also in *Daniel*, ii. p. 222; Neale's *Hymni Ecclesiae*, 1851, p. 64; *Kehrein*, No. 23; *Wrangham*, 1881, i. 34, &c. St. i., ll. 4–6, of this sequence:—

> "Nobis datus, nobis natus,
> Et nobiscum conversatus
> Lux et salus gentium,"

appear in the "Pange lingua" of St. Thomas of Aquino as "Nobis natus, nobis datus ex intacta virgine, Et in mundo conversatus, sparso verbi semine." *Tr.* as:—

Christ has come for our salvation. By E. A. Dayman, made for and pub. in the *Hymnary*, 1871.

Other trs. are:—

1. Now is born our great Salvation. A. M. Morgan, in *Lyra Messianica*, 1864, p. 95, and his *Gifts and Light*, 1867.

2. Come, let us celebrate the morn. *D. T. Morgan.* 1880.

3. Since a Saviour is born for us. *D. S. Wrangham*, 1881, i. p. 35. [J. M.]

Neale, John Mason, D.D., was b. in Conduit Street, London, on Jan. 24, 1818. He inherited intellectual power on both sides: his father, the Rev. Cornelius Neale, having been Senior Wrangler, Second Chancellor's Medallist, and Fellow of St. John's College, Cambridge, and his mother being the daughter of John Mason Good, a man of considerable learning. Both father and mother are said to have been "very pronounced Evangelicals." The father died in 1823, and the boy's early training was entirely under the direction of his mother, his deep attachment for whom is shown by the fact that, not long before his death, he wrote of her as "a mother to whom I owe more than I can express." He was educated at Sherborne Grammar School, and was afterwards a private pupil, first of the Rev. William Russell, Rector of Shepperton, and then of Professor Challis. In 1836 he went up to Cambridge, where he gained a scholarship at Trinity College, and was considered the best man of his year. But he did not inherit his father's mathematical tastes, and had, in fact, the greatest antipathy to the study; and as the strange rule then prevailed that no one might aspire to Classical Honours unless his name had appeared in the Mathematical Tripos, he was forced to be content with an ordinary degree. This he took in 1840; had he been one year later, he might have taken a brilliant degree, for in 1841 the rule mentioned above was rescinded. He gained, however, what distinctions he could, winning the Members' Prize, and being elected Fellow and Tutor of Downing College; while, as a graduate, he won the Seatonian Prize no fewer than eleven times. At Cambridge he identified himself with the Church movement, which was spreading there in a quieter, but no less real, way than in the sister University. He became one of the founders of the *Ecclesiological*, or, as it was commonly called, the *Cambridge Camden Society*, in conjunction with Mr. E. J. Boyce, his future brother-in-law, and Mr. Benjamin Webb, afterwards the well-known Vicar of St. Andrew's, Wells Street, and editor of *The Church Quarterly Review*. In 1842 he married Miss Sarah Norman Webster, the daughter of an evangelical clergyman, and in 1843 he was presented to the small incumbency of Crawley in Sussex. Ill-health, however, prevented him from being instituted to the living. His lungs were found to be badly affected; and, as the only chance of saving his life, he was obliged to go to Madeira, where he stayed until the summer of 1844. In 1846 he was presented by Lord Delawarr to the Wardenship of Sackville College, East Grinstead. This can hardly be considered as an ecclesiastical preferment, for both his predecessor and his successor were laymen. In fact the only ecclesiastical preferment that ever was offered to him was the Provostship of St. Ninian's, Perth. This was an honourable office, for the Provostship is equivalent to a Deanery in England, but it was not a lucrative one, being worth only £100 a year. He was obliged to decline it, as the climate was thought too cold for his delicate health. In the quiet retreat of East Grinstead, therefore, Dr. Neale spent the remainder of his comparatively short life, dividing his time between literary work, which all tended, directly or indirectly, to the advancement of that great Church revival of which he was so able and courageous a champion, and the unremitting care of that sisterhood of which he was the founder. He commenced a sisterhood at Rotherfield on a very small scale, in conjunction with Miss S. A. Gream, daughter of the rector of the parish; but in 1856 he transferred it to East Grinstead, where, under the name of St. Margaret's, it has attained its present proportions. Various other institutions gradually arose in connection with this Sisterhood of St. Margaret's, viz., an Orphanage, a Middle Class School for girls, and a House at Aldershot for the reformation of fallen women. The blessing which the East Grinstead Sisters have been to thousands of the sick and suffering cannot here be told. But it must be mentioned that Dr. Neale met with many difficulties, and great opposition from the outside, which, on one occasion, if not more, culminated in actual violence. In 1857 he was attending the funeral of one of the Sisters at Lewes, when a report was spread that the deceased had been decoyed into St. Margaret's Home, persuaded to leave all her money to the sisterhood, and then purposely sent to a post in which she might catch the scarlet fever of which she died. To those who knew anything of the scrupulously delicate and honourable character of Dr. Neale, such a charge would seem absurd on the face of it; but mobs are not apt to reflect, and it was very easy to excite a mob against the unpopular practices and sentiments rife at East Grinstead; and Dr. Neale and some Sisters

who were attending the funeral were attacked and roughly handled. He also found opponents in higher quarters; he was inhibited by the Bishop of the Diocese for fourteen years, and the Aldershot House was obliged to be abandoned, after having done useful work for some years, in consequence of the prejudice of officials against the religious system pursued. Dr. Neale's character, however, was a happy mixture of gentleness and firmness; he had in the highest degree the courage of his convictions, which were remarkably definite and strong; while at the same time he maintained the greatest charity towards, and forbearance with, others who did not agree with him. It is not surprising, therefore, that he lived all opposition down; and that, while from first to last his relations with the community at East Grinstead were of the happiest description, he was also, after a time, spared any molestation from without. The institution grew upon his hands, and he became anxious to provide it with a permanent and fitting home. His last public act was to lay the foundation of a new convent for the Sisters on St. Margaret's Day (July 20), 1865. He lived long enough to see the building progress, but not to see it completed. In the following spring his health, which had always been delicate, completely broke down, and after five months of acute suffering he passed away on the Feast of the Transfiguration (Aug. 6), 1866, to the bitter regret of the little community at East Grinstead and of numberless friends outside that circle. One trait of his singularly lovable character must not pass unnoticed. His charity, both in the popular and in the truer Christian sense of the word, was unbounded; he was liberal and almost lavish with his money, and his liberality extended to men of all creeds and opinions; while it is pleasing to record that his relations with his ecclesiastical superiors so much improved that he dedicated his volume of *Scatonian Poems* to the bishop of the diocese. If however success in life depended upon worldly advantages, Dr. Neale's life would have to be pronounced a failure; for, as his old friend, Dr. Littledale, justly complains, "he spent nearly half his life where he died, in the position of warden of an obscure Almshouse on a salary of £27 a year." But, measured by a different standard, his short life assumes very different proportions. Not only did he win the love and gratitude of those with whom he was immediately connected, but he acquired a world-wide reputation as a writer, and he lived to see that Church revival, to promote which was the great object of his whole career, already advancing to the position which it now occupies in the land of his birth.

Dr. Neale was an industrious and voluminous writer both in prose and verse; it is of course with the latter class of his writings that this sketch is chiefly concerned; but a few words must first be said about the former.

I.—*Prose Writings.*—His first compositions were in the form of contributions to *The Ecclesiologist*, and were written during his graduate career at Cambridge. Whilst he was in Madeira he began to write his *Commentary on the Psalms*, part of which was published in 1860. It was afterwards given to the world, partly written by him and partly by his friend, Dr. Littledale, in 4 vols., in 1874, under the title of *A Commentary on the Psalms, from Primitive and Mediæval Writers.* This work has been criticised as pushing the mystical interpretation to an extravagant extent. But Dr. Neale has anticipated and disarmed such criticism by distinctly stating at the commencement that "not one single mystical interpretation throughout the present Commentary is original;" and surely such a collection has a special value as a wholesome correction of the materialistic and rationalistic tendencies of the age. His next great work, written at Sackville College, was *The History of the Holy Eastern Church.* The *General Introduction* was published in 1847; then followed part of the History itself, *The Patriarchate of Alexandria*, in 2 vols.; and after his death another fragment was published, *The History of the Patriarchate of Antioch*, to which was added, *Constantius's Memoirs of the Patriarchs of Antioch, translated from the Greek*, edited by the Rev. G. Williams, 1 vol. The whole fragment was published in 5 vols. (1847–1873). The work is spoken very highly of, and constantly referred to, by Dean Stanley in his *Lectures on the History of the Eastern Church.* Dr. Neale was naturally in strong sympathy with the struggling Episcopal Church of Scotland, and to show that sympathy he published, in 1856, *The Life and Times of Patrick Torry, D.D., Bishop of St. Andrews, &c., with an Appendix on the Scottish Liturgy.* In the same direction was his *History of the so-called Jansenist Church in Holland*, 1858. Next followed *Essays on Liturgiology and Church History, with an Appendix on Liturgical Quotations from the Isapostolical Fathers by the Rev. G. Moultrie*, 1863, a 2nd edition of which, with an interesting Preface by Dr. Littledale, was published in 1867. It would be foreign to the purpose of this article to dwell on his other prose works, such as his published sermons, preached in Sackville College Chapel, his admirable little devotional work, *Readings for the Aged*, which was a selection from these sermons; the various works he edited, such as the *Tetralogia Liturgica*, the *Sequentiæ ex Missalibus Germanicis, Anglicis, Gallicis, aliisque Medii Ævi Collectæ*; his edition of *The Primitive Liturgies of S. Mark, S. Clement, S. James, S. Chrysostom and S. Basil*, with a Preface by Dr. Littledale; his Translation of the same; his many stories from Church History, his *Voices from the East*, translated from the Russ, and his various articles contributed to the *Ecclesiologist*, *The Christian Remembrancer*, *The Morning Chronicle*, and *The Churchman's Companion.* It is time to pass on to that with which we are directly concerned.

II. *Poetical Writings.*—As a sacred poet, Dr. Neale may be regarded under two aspects, as an original writer and as a translator.

i. *Original Writer.*—Of his original poetry, the first specimen is *Hymns for Children*, pub. in 1842, which reached its 10th edition the year after his death. It consists of 33 short hymns, the first 19 for the different days of the week and different parts of the

day, the last 14 for the different Church Seasons. This little volume was followed in 1844 by *Hymns for the Young*, which was intended to be a sequel to the former, its alternative title being *A Second Series of Hymns for Children;* but it is designed for an older class than the former, for young people rather than for children. The first 7 hymns are "for special occasions," as "on going to work," "leaving home," &c.; the next 8 on "Church Duties and Privileges," "Confirmation," "First Holy Communion," &c., the last 13 on "Church Festivals," which, oddly enough, include the Four Ember Seasons, Rogation Days, and the Sundays in Advent. In both these works the severe and rigid style, copied, no doubt, from the old Latin hymns, is very observable. Perhaps this has prevented them from being such popular favourites as they otherwise might have been; but they are quite free from faults into which a writer of hymns for children is apt to fall. They never degenerate into mere prose in rhyme; and in every case the purity as well as the simplicity of their diction is very remarkable. In the same year (1844) he also pub. *Songs and Ballads for Manufacturers*, which were written during his sojourn in Madeira, and the aim of which (he tells us) was "to set forth good and sound principles in metaphors which might, from their familiarity, come home to the hearts of those to whom they were addressed." They are wonderfully spirited both in matter and manner, and their freedom of style is as remarkable as the rigidity of the former works. They were followed eleven years later (1855) by a similar little work entitled *Songs and Ballads for the People*. This is of a more aggressive and controversial character than the previous ones, dealing boldly with such burning questions as "The Teetotallers," "Why don't you go to Meeting?" &c. Passing over the *Seatonian Poems*, most of which were of course written before those noticed above, we next come to the *Hymns for the Sick*, which is a fitting companion to the *Readings for the Aged*, and then to *Sequences, Hymns, and other Ecclesiastical Verses*, which was published just after the author's death (1866), and may be regarded as a sort of dying legacy to the world. In fact, the writer almost intimates as much in the preface, where he speaks of himself as "one who might soon be called to have done with earthly composition for ever." Many of the verses, indeed, were written earlier, "*forty* years ago," he says, which is evidently intended for *twenty*. The preface is dated "In the Octave of S. James, 1866," and within a fortnight, on the Feast of the Transfiguration, "the veil" (to use the touching words of his old friend, Dr. Littledale) "was withdrawn from before his eyes, and the song hushed on earth is now swelling the chorus of Paradise." Was it an accident that these verses dwell so much on death and the life beyond the grave? or did the coming event cast its shadow before? Not that there is any sadness of tone about them; quite the reverse. He contemplates death, but it is with the eye of a Christian from whom the sting of death has been removed. Most of the verses are on subjects connected with the Church Seasons, especially with what are called the "Minor Festivals:" but the first and last poems are on different subjects. The first, the "Prologue," is "in dear memory of John Keble, who departed on Maundy Thursday, 1866," and is a most touching tribute from one sacred poet to another whom he was about to follow within a few months to the "land that is very far off." The last is a poetical version of the legend of "the Seven Sleepers of Ephesus," and is, the writer thinks, "the first attempt to apply to primitive Christianity that which is, to his mind, the noblest of our measures." That measure is the hexameter, and undoubtedly Dr. Neale employed it, as he did all his measures, with great skill and effect; but it may be doubted whether the English language, in which the quantities of syllables are not so clearly defined as in Latin and Greek, is quite adapted for that measure. Throughout this volume, Dr. Neale rises to a far higher strain than he had ever reached before.

ii. *Translations.*—It is in this species of composition that Dr. Neale's success was pre-eminent, one might almost say unique. He had all the qualifications of a good translator. He was not only an excellent classical scholar in the ordinary sense of the term, but he was also positively steeped in mediaeval Latin. An anecdote given in an appreciative notice by "G. M." [Moultrie] happily illustrates this:—

> Dr. Neale "was invited by Mr. Keble and the Bishop of Salisbury to assist them with their new hymnal, and for this purpose he paid a visit to Hursley Parsonage." On one occasion Mr. Keble "having to go to another room to find some papers was detained a short time. On his return Dr. Neale said, 'Why, Keble, I thought you told me that the "Christian Year" was entirely original.' 'Yes,' he answered, 'it certainly is.' 'Then how comes this?' and Dr. Neale placed before him the Latin of one of Keble's hymns. Keble professed himself utterly confounded. He protested that he had never seen this 'original,' no, not in all his life. After a few minutes Neale relieved him by owning that he had just turned it into Latin in his absence."

Again, Dr. Neale's exquisite ear for melody prevented him from spoiling the rhythm by too servile an imitation of the original; while the spiritedness which is a marked feature of all his poetry preserved that spring and dash which is so often wanting in a translation.

(i) *Latin.*—Dr. Neale's translations from the Latin include (1) *Mediæval Hymns and Sequences* (1851). He was the first to introduce to the English reader Sequences, that is, as he himself describes them, "hymns sung between the Epistle and Gospel in the Mass," or, as he explains more definitely, "hymns whose origin is to be looked for in the Alleluia of the Gradual sung between the Epistle and the Gospel." He was quite an enthusiast about this subject:—

> "It is a magnificent thing," he says, "to pass along the far-stretching vista of hymns, from the sublime self-containedness of S. Ambrose to the more fervid inspiration of S. Gregory, the exquisite typology of Venantius Fortunatus, the lovely painting of S. Peter Damiani, the crystal-like simplicity of S. Notker, the scriptural calm of Godescalcus, the subjective loveliness of S. Bernard, till all culminate in the full blaze of glory which surrounds Adam of S. Victor, the greatest of them all."

Feeling thus what a noble task he had before him, it is no wonder that he spared

no pains over it, or that he felt it his duty to adopt "the exact measure and rhyme of the original, at whatever inconvenience and cramping." That he succeeded in his difficult work, the verdict of the public has sufficiently proved. Of all the translations in the English language no one has ever been so popular as that of the *Hora Novissima*, in this volume, afterwards (1858) published separately, under the title of the *Rhythm of Bernard de Morlaix, Monk of Cluny*. Some original hymns may be as well known as "Jerusalem the Golden," "For thee, O dear, dear country," or "Brief life is here our portion," but it would be hard to find any translations which come near them for extensive use. A second edition of the *Mediæval Hymns*, much improved, came out in 1863, and a third, "with very numerous additions and corrections," in 1867.

(2.) We next come to the *Hymnal Noted*, in which 94 out of the 105 hymns are the work of Dr. Neale. These are all translations from the Latin. The first part appeared in 1852, the second in 1854. Dr. Neale has himself given us an interesting account of his connection with this work:—

"Some," he writes, "of the happiest and most instructive hours of my life were spent in the Sub-Committee of the Ecclesiological Society, appointed for the purpose of bringing out the Second Part of the *Hymnal Noted*. It was my business to lay before them the translations I had prepared, and their's to correct. The study which this required drew out the beauties of the original in a way which nothing else could have done, and the friendly collisions of various minds elicited ideas which a single translator would in all probability have missed." Preface, *Med. Hys.*

(3.) The last volume of translations from the Latin published by Dr. Neale appeared in 1865, under the title of *Hymns, chiefly Mediæval, on the Joys and Glories of Paradise*. It was intended to be a companion volume to the *Rhythm of Bernard of Cluny*. In this work the writer gives the general reader an opportunity of comparing the translation with the original by printing the two together in parallel pages. Two specimens may be given:—

Nec Quisquam.

Eye hath never seen the glory,	Nec quisquam oculis vidit,
Ear hath never heard the song,	Neque ullis sensibus,
Heart of man can never image	Nec quis cogitare scivit
What good things to them belong	De mundo viventibus
Who have loved the Lord of beauty	Quam bona Deus promisit
While they dwell in this world's throng.	Hic se diligentibus.

Quisquis valet numerare.

If there be that skills to reckon	Quisquis valet numerare
All the number of the Blest,	Beatorum numerum,
He, perchance, can weigh the gladness	Horum poterit pensare
Of the everlasting Rest	Sempiternum gaudium,
Which, their earthly exile finished,	Quod meruerunt intrare
They by merit have possest.	Mundi post exilium.

These two stanzas have been chosen because they illustrate, the first the freer, the second the more literal method of translation. The second is especially noteworthy. It will be seen that, while the English runs quite smoothly and might easily be mistaken for a stanza in an original hymn, there is not one single idea, or even one single turn of phrase in the original, which is not faithfully reproduced in the translation; and the same is observable in many of his other translations. Dr. Neale included in this work two hymns (XVIII. and XIX.) which have a biographical interest. "They are," he says, "two choruses of a Tragedy, written by my father, on the Greek Model, and founded on the death of Saul," and they show that, if he did not inherit mathematical, he may have inherited poetical, tastes from his father.

Before quitting the subject of Dr. Neale's translations from the Latin, it is only fair to notice that while they have been almost universally accepted by the English Church, and some of them adopted by dissenting congregations, they called down upon the translator a storm of indignation from an opposite quarter. The Roman Catholics accused him of deliberate deception because he took no pains to point out that he had either softened down or entirely ignored the Roman doctrines in those hymns. So far, they said, as the originals were concerned, these translations were deliberate misrepresentations. As however the translations were intended for the use of the Anglican Church, it was only to be expected that Neale should omit such hymns or portions of hymns as would be at variance with her doctrines and discipline.

(ii.) *Greek.*—Dr. Neale conferred even a greater boon upon the lovers of hymnology than by his translations from the Latin, when he published, in 1862, his *Hymns of the Eastern Church*. In his translations from the Latin he did what others had done before; but in his translations from the Greek he was opening entirely new ground. "It is," he says in his preface to the first edition, "a most remarkable fact, and one which shows how very little interest has been hitherto felt in the Eastern Church, that these are literally, I believe, the only English versions of any part of the treasures of Oriental Hymnology." As early as 1853 he had printed a few of his versions in *The Ecclesiastic*, but it was not till the appearance of the complete volume that the interest of the general public was awakened in them. Then they became wonderfully popular. His *trs.* "Christian, dost thou see them?" "The day is past and over," "'Tis the day of Resurrection," and his Greek-inspired "Art thou weary," and "O happy band of pilgrims," are almost as great favourites as "Jerusalem the golden," and the first in his *Hys. of the E. Church*, "Fierce was the wild billow," deserves to be. Dr. Neale had a far more difficult task before him when he undertook these Greek hymns than he had with the Latin, and he appeals to the reader "not to forget the immense difficulty of an attempt so perfectly new as the present, when I have had no predecessors and therefore could have no master." That difficulty in comparison with the Latin cannot be better stated than in his own words:—

"Though the superior terseness and brevity of the Latin hymns renders a translation which shall represent those qualities a work of great labour, yet still the versifier has the help of the same metre; his version may be line for line; and there is a great analogy between the collects and the hymns, most helpful to

the translator. Above all, we have examples enough of former translation by which we may take pattern. But in attempting a Greek canon, from the fact of its being in prose (metrical hymns are unknown) one is all at sea. What measure shall we employ? Why this more than that? Might we attempt the rhythmical prose of the original, and design it to be chanted? Again, the great length of the canons renders them unsuitable for our churches as *wholes*. Is it better simply to form centos of the more beautiful passages? or can separate odes, each necessarily imperfect, be employed as separate hymns? . . . My own belief is, that the best way to employ Greek hymnology for the uses of the English Church would be by centos."

That, in spite of these difficulties, Dr. Neale succeeded, is obvious. His Greek hymns are, indeed, adaptations rather than translations; but, besides their intrinsic beauty, they at any rate give some idea of what the Greek hymn-writers were. In this case, as in his translations from the Latin, he omitted what he held was not good from his Anglican point of view, e.g., the Doxologies to the B. V. M.

One point strikes us as very remarkable in these hymns, and indeed in all Dr. Neale's poetry, viz., its thorough manliness of tone. Considering what his surroundings were, one might have expected a feminine tone in his writings. Dr. Littledale, in his most vivid and interesting sketch of Dr. Neale's life, to which the present writer is largely indebted, has remarked the same with regard to his teaching: "Instead of committing the grave error of feminising his sermons and counsels [at St. Margaret's] because he had only women to deal with, he aimed at showing them the masculine side of Christianity also, to teach them its strength as well as its beauty."

In conclusion, it may be observed that no one had a higher opinion of the value of Dr. Neale's labours in the field of ancient and mediaeval hymnology than the one man whose competency to speak with authority on such a point Dr. Neale himself would assuredly have rated above that of all others. Over and over again Dr. Neale pays a tribute to the services rendered by Archbishop Trench in this domain; and the present sketch cannot more fitly close than with the testimony which Archbishop Trench has given of his sense of the services rendered by Dr. Neale. The last words of his preface to his *Sacred Latin Poetry* (ed. 1864) are:—"I will only, therefore, mention that by patient researches in almost all European lands, he [Dr. Neale] has brought to light a multitude of hymns unknown before: in a treatise on sequences, properly so-called, has for the first time explained their essential character; while to him the English reader owes versions of some of the best hymns, such as often successfully overcome the almost insuperable difficulties which many among them present to the translator." [J. H. O.]

Dr. Neale's original hymns and translations appeared in the following works, most of which are referred to in the preceding article, and all of which are grouped together here to facilitate reference:—

(1) *Hymns for Children. Intended chiefly for Village Schools.* Lond., Masters, 1842. (2) *Hymns for the Sick.* Lond., Masters, 1843, improved ed. 1849. (3) *Hymns for the Young. A Second Series of Hymns for Children.* Lond., Masters, 1844. (4) *Songs and Ballads for Manufacturers.* Lond., Masters, 1844. (5) *Hymns for Children. A Third Series.* Lond., Masters, 1846. (6) *Mediaeval Hymns and Sequences.* Lond., Masters. 1851; 2nd ed. 1861; 3rd. ed. 1863. (7) *Hymnal Noted.* Lond., Masters & Novello, 1852: enlarged 1854. Several of the translations were by other hands. Musical editions edited by the Rev. T. Helmore. It is from this work that a large number of Dr. Neale's trs. from the Latin are taken. (8) *Carols for Christmas and Eastertide.* 1853. (9) *Songs and Ballads for the People.* 1855. (10) *The Rhythm of Bernard de Morlaix, Monk of Cluny, on the Celestial Country.* Lond., Hayes, 1st ed. 1858: 3rd ed., with revision of text, 1861. It contains both the Latin and the English translation. (11) *Hymns of The Eastern Church, Translated with Notes and an Introduction.* Lond., Hayes, 1862: 2nd ed. 1862: 3rd ed. 1866: 4th ed., with Music and additional notes, edited by The Very Rev. S. G. Hatherly, Mus. B., Archpriest of the Patriarchal Œcumenical Throne. Lond., Hayes, 1882. Several of these translations and notes appeared in *The Ecclesiastic and Theologian*, in 1853. (12) *Hymns, Chiefly Mediaeval, on the Joys and Glories of Paradise.* Lond., Hayes, 1865. This work contains notes on the hymns, and the Latin texts of the older amongst them. (13) *Original Sequences, Hymns, and other Ecclesiastical Verses.* Lond., Hayes, 1866. This collection of Original verse was published posthumously by Dr. Littledale.

In addition to these works Dr. Neale published collections of Latin verse as:—

(1.) *Hymni Ecclesiae e Breviariis quibusdam et Missalibus Gallicanis, Germanis, Hispanis, Lusitanis, desumpti.* Oxford & Lond. J. H. Parker, 1851: and (2) *Sequentiae e Missalibus Germanicis, Anglicis, Gallicis, aliisque Medii Aevi collectae.* Oxford & Lond. J. H. Parker, 1852.

A few of his translations appeared from time to time in *The Ecclesiastic;* and a few of his original hymns in *The Christian Remembrancer.* In the collection compiled for use at St. Margaret's, East Grinstead, *S. Margaret's Hymnal, Printed Privately for the use of the Community only*, 1875, there are several of his hymns not traceable elsewhere.

Most of Dr. Neale's translations are annotated elsewhere in this Dictionary under their respective original first lines, as are also several of his original compositions. Those original hymns in C. U. which remain to be noted are:—

i. From *Hymns for Children*, 1842.

1. No more sadness now, nor fasting. *Christmas.*
2. O Thou, Who through this holy week. *Passiontide.*
3. The day, O Lord, is spent. *Evening.*
4. The grass so green, the trees so tall. *Morning of the Third Day.*
5. Thou art gone up, O Lord, on high. *Evening.*
6. Thou, Who camest from above. *Whitsuntide.*
7. With Thee, O Lord, begins the year. *Circumcision, or, the New Year.*

ii. From *Hymns for the Sick*, 1843.

8. By no new path untried before. *Support in Sickness.*
9. Count not, the Lord's Apostle saith. *Communion of the Sick.*
10. Lord, if he sleepeth, he shall sure do well. *Watching.*
11. O Thou, Who rising long before the day. *In a sleepless Night.*
12. The Lord hath given, the Lord hath taken away. *Death and Burial.*
13. There is a stream, whose waters rise. *In dangerous Sickness or Fever.*
14. They slumber not nor sleep. *Guardian Angels.*
15. Thy servants militant below. *In Affliction.*

iii. From *Hymns for the Young*, 2nd series, 1844.

16. Lord Jesus, Who shalt come with power. *Ember Week in Advent.*
17. O God, in danger and distress. *In time of Trouble.*
18. O God, we raise our hearts to Thee. *Ember-Week in Advent.* From this, "O Lord, we come before Thee now," is taken.

19. O God, Who lovest to abide. *Dedication of a Church.*
20. O our Father, hear us now. *Rogation.* The first of three hymns on *The Lord's Prayer.*
21. O Saviour, Who hast call'd away. *Death of a Minister.*
22. O Thou, Who lov'st to send relief. *In Sickness.*
23. O Thou, Who once didst bless the ground. *Ember-Week in September.*
24. O Thou, Who, when Thou hadst begun. *On going to Work.*
25. Still, O Lord of hosts, we share. *Rogation.* The second of his hymns on *The Lord's Prayer.*
26. Strangers and pilgrims here below. *On entering a new Dwelling to reside there.*
27. They whose course on earth is o'er. *Communion of Saints.* From this, "Those whom many a land divides," is taken.
28. Till its holy hours are past. *Rogation.* The third of his hymns on *The Lord's Prayer.*

iv. *Songs and Ballads for Manufacturers*, 1844.

29. Work is over; God must speed it. *Evening.*

v. *Hymns for Children*, 3rd series, 1846.

30. Before Thy Face, O God of old. *St. John the Baptist.*
31. By pain, and weariness, and doubt. *St. Stephen.*
32. First of the twelvefold band that trod. *St. James.*
33. Four streams through happy Eden flow'd. *St. Mark.*
34. Is there one who sets his face. *St. Bartholomew.* From this "He, for man who suffered woe," is taken.
35. Not a single sight we view. *St. Matthias.*
36. O Great Physician of the soul. *St. Luke.*
37. O Heavenly Wisdom, hear our cry. *Christmas.* "O Sapientia."
38. O Key of David, hailed by those. *Christmas.* "O Clavis David."
39. O Root of Jesse, Thou on Whom. *Christmas.* "O Radix Jesse."
40. O Thou, on Whom the nations [Gentiles] wait. *Christmas.* "O Rex Gentium."
41. O Thou, Who camest down of old [to call]. *Christmas.* "O Adonai."
42. O Thou, Whose Name is God with us. *Christmas.* "O Emmanuel."
43. O Very God of Very God. *Christmas.* "O Oriens."
44. Saints of God, whom faith united. *SS. Simon and Jude.*
45. Since the time that first we came. *St. Andrew.* From this, "Every bird that upward springs," is taken.
46. That love is mighty love indeed. *St. Barnabas.*
47. We cannot plead, as others may. *St. Matthew.*
48. We have not seen, we cannot see. *St. Thomas.*
49. Would we go when life is o'er? *St. Peter.*

v. *Carols for Christmas and Eastertide*, 1853.

50. Gabriel's message does away. *Christmas.*
51. Joy and gladness be to king and peasant. *Christmas.*
52. Joy to thee, joy to thee, Day of our victory. *Easter.*
53. Sing Alleluia, all ye lands. *Easter.*
54. The world itself keeps Easter Day. *Easter.* From this "There stood three Marys by the tomb," is taken.
55. With Christ we share a mystic grave. *Easter* or *Holy Baptism.*

vi. From *Sequences, Hymns, &c.*, 1866.

56. Can it, Master, can it be? *Maundy Thursday.*
57. Need it is we raise our eyes. *All Saints.*
58. Prostrate fell the Lord of all things. *Maundy Thursday.*
59. Rear the column, high and stately. *All Saints.*
60. The Paschal moonlight almost past. *Easter.*
61. Though the Octave-rainbow sometimes. *Low Sunday.*
62. When the earth was full of darkness. *St. Margaret.*
63. Young and old must raise the lay. *Christmas Carol.*

vi. From the *St. Margaret's Hymnal*, 1875.

64. O gracious God, Who bid'st me now. *On Leaving Home.*
65. Thou Who came to save Thy people. *For a School.*
66. Thy praise the holy Infants shewed. *Holy Innocents.*

These 66 hymns now in C.U. by no means represent Dr. Neale's position in modern hymnody. Those tabulated in the **Index of Authors and Translators** must be added thereto. Even then, although the total is very large, it but feebly represents and emphasises the enormous influence which Dr. Neale has exercised over modern hymnody. [J. J.]

Neander, Joachim, was b. at Bremen, in 1650, as the eldest child of the marriage of Johann Joachim Neander and Catharina Knipping, which took place on Sept. 18, 1649, the father being then master of the Third Form in the Paedagogium at Bremen. The family name was originally Neumann (=Newman) or Niemann, but the grandfather of the poet* had assumed the Greek form of the name, i.e. *Neander.* After passing through the Paedagogium he entered himself as a student at the Gymnasium illustre (Academic Gymnasium) of Bremen in Oct. 1666. German student life in the 17th cent. was anything but refined, and Neander seems to have been as riotous and as fond of questionable pleasures as most of his fellows. In July 1670, Theodore Under-Eyck came to Bremen as pastor of St. Martin's Church, with the reputation of a Pietist and holder of conventicles. Not long after Neander, with two like-minded comrades, went to service there one Sunday, in order to criticise and find matter of amusement. But the earnest words of Under-Eyck touched his heart; and this, with his subsequent conversations with Under-Eyck, proved the turning-point of his spiritual life. In the spring of 1671 he became tutor to five young men, mostly, if not all, sons of wealthy merchants at Frankfurt-am-Main, and accompanied them to the University of Heidelberg, where they seem to have remained till the autumn of 1673, and where Neander learned to know and love the beauties of Nature. The winter of 1673-74 he spent at Frankfurt with the friends of his pupils, and here he became acquainted with P. J. Spener (q.v.) and J. J. Schütz (q.v.) In the spring of 1674 he was appointed Rector of the Latin school at Düsseldorf (see further below). Finally, in 1679, he was invited to Bremen as unordained assistant to Under-Eyck at St. Martin's Church, and began his duties about the middle of July. The post was not inviting, and was regarded merely as a stepping stone to further preferment, the remuneration being a free house and 40 thalers a-year, and the Sunday duty being a service with sermon at the extraordinary hour of 5 A.M. Had he lived, Under-Eyck would doubtless have done his best to get him appointed to St. Stephen's Church, the pastorate of which became vacant in Sept., 1680. But meantime Neander himself fell into a decline, and d. at Bremen May 31, 1680 (*Joachim Neander, sein Leben und seine Lieder.* With a Portrait. By J. F. Iken, Bremen 1880; *Allg. Deutsche Biog.* xxiii. 327, &c.)

Neander was the first important hymn-writer of the German Reformed Church since the

[* Joachim Neander, pastor at Lochem, near Zütphen in Holland, where he d. in 1651. His father (d. 1627), and grandfather (d. 1556), were both named Joachim Neander, and were both pastors.]

times of Blaurer and Zwick. His hymns appear to have been written mostly at Düsseldorf, after his lips had been sealed to any but official work. The true history of his unfortunate conflict has now been established from the original documents, and may be summarized thus.

The school at Düsseldorf was entirely under the control of the minister and elders of the Reformed Church there. The minister from about July, 1673, to about May, 1677, was Sylvester Lürsen (a native of Bremen, and only a few years older than Neander), a man of ability and earnestness, but jealous, and, in later times at least, quarrelsome. With him Neander at first worked harmoniously, frequently preaching in the church, assisting in the visitation of the sick, &c. But he soon introduced practices which inevitably brought on a conflict. He began to hold prayer-meetings of his own, without informing or consulting minister or elders; he began to absent himself from Holy Communion, on the ground that he could not conscientiously communicate along with the unconverted, and also persuaded others to follow this example; and became less regular in his attendance at the ordinary services of the Church. Besides these causes of offence he drew out a new timetable for the school, made alterations on the school buildings, held examinations and appointed holidays without consulting any one. The result of all this was a Visitation of the school on Nov. 29, 1676, and then his suspension from school and pulpit on Feb. 3, 1677. On Feb. 17 he signed a full and definite declaration by which "without mental reservations" he bound himself not to repeat any of the acts complained of; and thereupon was permitted to resume his duties as rector but not as assistant minister. The suspension thus lasted only 14 days, and his salary was never actually stopped. The statements that he was banished from Düsseldorf, and that he lived for months in a cave in the Neanderthal near Mettmann are therefore without foundation. Still his having had to sign such a document was a humiliation which he must have felt keenly, and when, after Lürsen's departure, the second master of the Latin school was appointed permanent assistant pastor, this feeling would be renewed.

Neander thus thrown back on himself, found consolation in communion with God and Nature, and in the composition of his hymns. Many were without doubt inspired by the scenery of the Neanderthal (a lovely valley with high rocky sides, between which flows the little river Düssel. See No. ii. below); and the tradition is probable enough that some of them were composed in a cave there. A number were circulated among his friends at Düsseldorf in MS., but they were first collected and pub. after his removal to Bremen, and appeared as:—

A *und* Ω. *Joachimi Neandri Glaub-und Liebesübung: — auffgemuntert durch einfältige Bundes Lieder und Danck-Psalmen*, Bremen, Hermann Brauer, 1680; 2nd ed. Bremen, 1683; 3rd ed. Bremen, 1687; 4th ed. Frankfurt, 1689. These editions contain 57 hymns. In the 5th ed., Frankfurt and Leipzig, 1691, edited by G. C. Strattner, eight hymns were added as being also by Neander. [The whole of these eds. are in the Royal Library, Berlin. The so-called 3rd. ed. at Wesel, 1686, also found in Berlin, was evidently pirated.] Other editions rapidly followed till we find the complete set (i.e. 57 or 58) formally incorporated as part of a hymn-book, e.g. in the Marburg Reformed *G. B.*, 1722, where the first part consists of Lobwasser's *Psalter*, the second of Neander's *Bundeslieder*, and the third of other hymns. Neander's *Bundeslieder* also form a division of the Lemgo Reformed *G. B.*, 1722; and of a favourite book used in the meetings conducted by G. Tersteegen, which in the 5th ed., Solingen, 1760, has the title *Gott-geheiligtes Harfen-Spiel der Kinder Zion; bestehend in Joachimi Neandri sämtlichen Bundes-Liedern, &c.* In this way, especially in the district near Düsseldorf and on the Ruhr, Neander's name was honoured and beloved long after it had passed out of memory at Bremen.

Many of Neander's hymns were speedily received into the Lutheran hymn-books, and are still in universal use. The finest are the jubilant hymns of Praise and Thanksgiving, such as his "Lobe den Herren" (p. 683, i.), and those setting forth the Majesty of God in His works of beauty and wonder in Nature, such as his "Himmel, Erde" (p. 525, ii.), and "Unbegreiflich Gut" (see No. ii. below); while some of his hymns of Penitence, such as his "Sieh hier bin ich, Ehrenkönig" (q.v.), are also very beautiful. Many are of a decidedly subjective cast, but for this the circumstances of their origin, and the fact that the author did not expect them to be used in public worship, will sufficiently account. Here and there there are doubtless harshnesses, and occasionally imagery which is rather jarring; and naturally enough the characteristic expressions and points of view of German 17th cent. Pietism and of the "Covenant Theology" are easily enough detected. But the glow and sweetness of his better hymns, their firm faith, originality, Scripturalness, variety and mastery of rhythmical forms, and genuine lyric character fully entitle them to the high place they hold.

Of the melodies in the original ed. of 1680 there are 19 by Neander himself, the best known being those to Nos. viii. and xi. below.

The hymns by Neander which have passed into English, and have not already been referred to, are:—

Hymns in English C. U.:

i. Meine Hoffnung stehet feste. *Thanksgiving.* Founded on 1 Tim. vi. 17. 1680 as above, p. 115, in 5 st. of 7 l., entitled "Grace after meat." In the *Unv. L. S.*, 1851, No. 712. *Tr.* as:—

All my hope is grounded surely. A full and good *tr.* by Miss Winkworth, as No. 8 in her *C. B. for England*, 1863.

Another tr. is: "All my Hope is fix'd and grounded." By *J. C. Jacobi*, 1720, p. 17 (1722, p. 40), repeated in his ed., 1732, p. 64, altered and beginning, "All my Hope is firmly grounded."

ii. Unbegreiflich Gut, wahrer Gott alleine. *Summer.* According to tradition this was written in the summer of 1677, in a cave in the Neanderthal near Düsseldorf, while Neander was in enforced absence from his school duties (*Koch*, vi. 20). It is founded on Ps. civ. 24. 1680, p. 165, in 12 st. of 6 lines, and entitled, "The Joys of Summer and Autumn in Field and Forest." The following note shows that the "Feeling for Nature" is not entirely modern.

"It is also a travelling hymn in summer or autumn for those who, on their way to Frankfurt on the Main, go up and down the river Rhine, where between Cologne and Mainz, mountains, cliffs, brooks and rocks are to be beheld with particular wonder; also in the district of Berg in the rocky region [the 'Gestein' now called the Neanderthal], not far from Düsseldorf."

The hymn is in Knapp's *Ev. L. S.*, 1850, No. 2163 (1865, No. 2231), omitting st. x. *Tr.* as:—

O Thou true God alone. A very good *tr.*, omitting st. x., by Miss Winkworth, in her *Christian Singers*, 1869, p. 286. Her *trs.* of st. i., iii.–v. altered in metre, and beginning "Thou true God alone," are No. 53 in M. W. Stryker's *Christian Chorals*, 1885.

Hymns not in English C. U.:—

iii. Auf, auf, mein Geist, erhebe dich zum Himmel. *Holy Communion.* Founded on Ps. xxiii. 6. 1860, as above, p. 27, in 5 st., entitled, "The soul strengthened and refreshed. After the reception of the Holy Communion." In Porst's *G. B.*, ed. 1855, No. 218. In the Moravian London *G. B.*, 1753, No. 697, it begins, "Den Himmels-Vorschmack hab' ich auf der Erde," and in the *Brüder G. B.*, 1778, No. 1178, it was further recast (by C. Gregor?) and altered to "hab' ich *schon hinieden*."

Tr. as, "Heav'n's foretaste I may here already have." By F. W. Foster & J. Miller, as No. 596, in the *Moravian H. Bk.*, 1789. In the 1801 ed. (1849, No. 1003) it begins, "Since Jesus dy'd, my guilty soul to save."

iv. Der Tag ist hin, mein Jesu, bei mir bleibe. *Evening.* Founded on St. Luke xxiv. 29. 1680, p. 15, in 6 st., entitled, "The Christian returning thanks at eventide." In the *Unv. L. S.*, 1851, No. 512. The *trs.* are: (1) "The Day is gone, come Jesu my Protector." In the *Supp. to German Psalmody*, ed. 1765, p. 72. (2) "The day is past, Thou Saviour dear, still dwell my breast within." By *H. J. Buckoll*, 1842, p. 82. (3) "The day is gone, abide with me to-night." By *E. Massie*, 1867, p. 192. (4) "The day is gone, abide with me, O Jesus." By R. Massie, in the *Day of Rest*, 1877.

v. Grosser Prophete, mein Herze begehret. *Love to Christ.* Founded on 1 Cor. xvi. 22. 1680, p. 191, in 4 st. *Tr.* as "Heavenly Prophet, my Heart is desiring." By *J. C. Jacobi*. 1720, p. 40.

vi. Jehovah ist mein Licht und Gnadensonne. *God's Perfections.* Founded on 1 John i. 7. 1680, p. 19, in 4 st., entitled, "Walking in the Light." *Tr.* as, "Jehovah is my light, salvation showing." By *Dr. H. Mills*, 1845 (1856, p. 6).

vii. O allerhöchster Menschenhüter. *Morning.* A hymn of praise to our Almighty Preserver. 1680, p. 11, in 6 st., founded on Ps. lix. 16; and entitled, "The Christian singing at Morning." *Tr.* as, "O Thou Most Highest! Guardian of mankind." By *Miss Winkworth*, 1858, p. 72.

viii. Unser Herrscher, unser König. *Thanksgiving.* Founded on Acts viii. 2. 1680, p. 147, in 6 st., entitled, "The glorious Jehovah." In the *Unv. L. S.*, 1851, No. 344. The well-known melody (in the S. P. C. K. *Church Hys.* called *Munich*) is also by Neander, and appeared along with the hymn. *Tr.* as, "Sovereign Ruler, King victorious," in the *British Herald*, Dec., 1865, p. 185, and Reid's *Praise Bk.*, 1872.

ix. Wie fleucht dahin der Menschenzeit. *For the Dying.* A powerful hymn on the vanity of the earthly, founded on Ps. xc. 12. 1680, p. 174, in 7 st., entitled, "He that counts his days." In the *Unv. L. S.*, 1851, No. 845. The *trs.* are: (1) "This life is like a flying dream" (beginning with st. ii. "Das Leben ist gleich wie ein Traum"). By Mrs. Findlater, in *H. L. L.*, 1858, p. 24 (1884, p. 146). (2) "Though hastening onward to the grave." By *E. Massie*, 1867, p. 36.

x. Wo soll ich hin? wer helfet mir? *Lent.* Founded on Romans vii. 24. 1680, p. 51, in 5 st. entitled "The distressed one longing for Redemption." In the *Unv. L. S.*, 1851, No. 398. The *trs.* are: (1) "For help, O whither shall I flee." By *Dr. H. Mills*, 1845 (1856, p. 146). (2) "How shall I get there? who will aid?" By *Miss Warner*, 1858, p. 52.

xi. Wunderbarer König. *Thanksgiving.* Founded on Ps. cl. 6. 1680, p. 159, in 4 st., entitled, "Inciting oneself to the Praise of God." In the *Unv. L. S.*, 1851, No. 787. The melody, a very fine one (called by Mr. Mercer *Groningen*), is also by Neander, and appeared along with the hymn. The *trs.* are: (1) "Wonderful Creator." By *J. C. Jacobi*, 1722, p. 88. (2) "Wonderful and blessed." By J. D. Burns in his *Memoir and Remains*, 1869, p. 230. (3) "Wondrous King Almighty." By *N. L. Frothingham*, 1870, p. 266. [J. M.]

Nearer, my God, to Thee, Hear Thou my prayer. *Bp. W. W. How.* [*Nearness to God desired.*] This was written for the 1864 ed. of Morrell & How's *Ps. & Hys.*, where it was given as No. 154, a somewhat slightly different version of the same having appeared in *Kennedy* (1863) a short time before, as:—

"Nearer to Thee, my God,
Still would I rise."

The 1864 text has been repeated in several collections in G. Britain and America. In the S. P. C. K. *Church Hys.*, 1871, it begins:—

"Nearer, O God, to Thee! Hear Thou my prayer,"

and is accompanied in the folio ed., 1881, with the note:—

"A paraphrase of Mrs. Adams's hymn, expressing more definitely Christian faith, and better adapted for congregational worship."

Although in somewhat extensive use, it is the least musical of Bp. How's hymns. [J. J.]

Nearer, my God, to Thee, Nearer to Thee! *Sarah Adams, née Flower.* [*Nearness to God desired.*] Contributed to W. J. Fox's *Hymns and Anthems*, 1841, No. lxxxv., as follows:—

"Nearer, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me:
Still all my song would be,
Nearer, my God, to thee—
Nearer to thee!

"Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be,
Nearer, my God, to thee—
Nearer to thee.

"There let the way appear,
Steps unto heaven;
All that thou send'st to me
In mercy given:
Angels to beckon me
Nearer, my God, to thee—
Nearer to thee!

"Then with my waking thoughts,
Bright with thy praise,
Out of my stony griefs,
Bethel I'll raise:
So by my woes to be
Nearer, my God, to thee—
Nearer to thee!

"Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upwards I fly:
Still all my song shall be,
Nearer, my God, to thee—
Nearer to thee!"

The use of this hymn, generally with very slight alterations, but often with the omission of the last stanza, is very considerable in all English-speaking countries. It has also been translated into many European and other languages.

This hymn is a curious illustration of the colouring which is given to a hymn by the antecedents of its author. In the case of Addison's "When all Thy mercies, O my God," and many other hymns of a like kind, no attempt has ever been made to alter its distinctive character as a hymn to the FATHER alone. With Mrs. Adams, being an Unitarian, the treatment is changed, notwithstanding the redeeming lines,

"E'en though it be a *Cross*
That raiseth me:"

in the opening stanza. The following alterations and additions have been made to bring the hymn more in harmony with the views of the editors by whom it has been adopted.

1. The first change with which we are acquainted was the addition of the following stanza:—

"Christ alone beareth me
Where Thou dost shine;
Joint heir He maketh me
Of the Divine:
In Christ my soul shall be,
Nearest, my God, to Thee—
Nearest to Thee!"

This is by the Rev. A. T. Russell, and was given in his *Ps. & Hys.*, 1851, from whence it passed into the Bap. *Ps. & Hys.*, 1858, *Snepp*, 1872, and others.

2. The second change and addition are:—

"Though by Thy bitter Cross
We raised be."

and the doxology :—

"Glory, O God, to Thee;
Glory to Thee,
Almighty Trinity
In Unity
Glorious Mystery,
Through all Eternity
Glory to Thee!"

This addition is given in Skinner's *Daily Service Hymnal*, 1864, No. 280.

3. Another change in the same direction is :—

"*And when* on joyful wing,
Cleaving the sky,
Unto the Light of Lights,
Upward I fly." (St. v. ll. 1–4.)

by Dr. Monsell in his *Parish Hymnal*, 1873.

4. In *Kennedy*, 1863, the following is substituted for st. v. :—

"And when my Lord again
Glorious shall come,
Mine be a dwelling-place
In Thy bright home,
There evermore to be
Nearer to Thee, my God!
Nearer to Thee!"

This same stanza is repeated in the *Hys. for the Church Catholic*, 1882, with line 6 as "Nearer my God! to Thee."

5. In Bp. Bickersteth's note to this hymn in his annotated ed. of the *H. Comp.*, 1876, No. 312, he says :—

"The Editor shrunk from appending a closing verse of his own to a hymn so generally esteemed complete as this, or he would have suggested the following :—

"There in my Father's home,
Safe and at rest,
There in my Saviour's love
Perfectly blest;
Age after age to be
Nearer, my God to Thee,
Nearer to Thee."

In addition to these alterations and changes, it has been entirely rewritten, by Bp. How, as "Nearer, my God to Thee, Hear Thou my prayer." See above. G. J. Stevenson's note in his *Meth. H. Bk. Notes*, 1883, p. 497, is worthy of attention as dealing with the spiritual uses of this hymn. [J. J.]

Nec quisquam oculis vidit. [*Eternal Life.*] This is from a poem 1st pub. by *Mone*, Nos. 303–305, from a 15th cent. MS. at Karlsruhe (see **Jerusalem luminosa, p. 579, ii.**). It is the third and concluding part, consists of 84 lines, and is entitled, "On the glory of the Heavenly Jerusalem as concerning the endowments of the glorified soul." In Pastor O. A. Spitzen's *Nalezing op mijn Thomas à Kempis*, Utrecht, 1881, p. 72, it is given as by Thomas, and as a second part; the first part beginning "Jerusalem luminosa" [in Spitzen *gloriosa.*] (see p. 579, ii.). Both parts are cited as in a MS. *circa* 1480 which belonged to the Brethren of the Common Life at Zwolle, and is now in the library of the Emmanuelshuizen there. The only *tr.* is "Eye hath never seen the glory," by J. M. Neale, in his *Hys., chiefly Mediæval, on the Joys and Glories of Paradise*, 1865, p. 62; omitting ll. 13–24, 43–66, 79–84. [J. M.]

Needham, John, was the son of John Needham, Baptist Minister, of Hitchin, Herts, but the date of his birth is unknown. He would doubtless be educated by his father, who was a tutor and in repute as a learned man. In 1750 Needham became co-pastor with John Beddome at the Baptist meeting-house in the Pithay, Bristol; but, two years later, Beddome having retired through age, a violent controversy arose in the Church with regard to a continuance of the plan of co-pastorship. As the result, Needham and a number of his friends removed to a Baptist meeting-house in Callowhill Street, where a Mr. Foot was pastor. For a time the two societies used the same building at different hours, but in 1755 they were united, with Mr. Needham and Mr. Foot as co-pastors. It is known that up to 1774 this arrangement continued, and it is also known that in 1787, both Mr. Needham and Mr. Foot having died, the Callowhill Street Church became extinct, but which of the two pastors was the survivor is not known. The date of Needham's death is unknown. It was probably *circa* 1786. In 1768 he pub. *Hymns Devotional and Moral on various Subjects, collected chiefly from the Holy Scriptures*, &c., Bristol, S. Farley, 1768. These hymns are 263 in all, and whilst none of them possess great excellence, yet several are of a pleasing and useful character. During the past 120 years several have appeared in Nonconformist hymnbooks, and specially in those of the Baptists. Of these the following are still in C. U. :—

1. Ashamed of Christ! my soul disdains. *Not ashamed of Christ.*
2. Awake, my tongue, thy tribute bring. *The Divine Perfections.*
3. Glory to God, Who reigns above. *Jesus, the Messiah.*
4. Great author of the immortal mind. *Imitation of God's Moral Perfections.* From "How matchless, Lord, Thy glories are."
5. Happy the man whose cautious steps. *Christian Moderation.*
6. Holy and reverend is the Name. *Reverence in Worship.*
7. Kind are the words that Jesus speaks. *Christ the Strengthener.*
8. Lord, ere [Now Lord] the heavenly seed is sown. *Parable of the Sower.*
9. Methinks the last great day is come. *The Judgment.*
10. Rise, O my soul, pursue the path. *The Example of the Saints.*
11. See how the little toiling ant. *Youth for Christ.*
12. Thou art, O God, a Spirit pure. *God a Spirit.*
13. To praise the ever bounteous Lord. *Harvest.*
14. When some kind shepherd from his fold. *The Lost Sheep.* From this "O how divine, how sweet the joy," in Hatfield's *Church H. Bk.*, New York, 1872, is taken. [W. R. S.]

Neele, Henry, s. of a map and heraldic engraver in the Strand, London, was b. in London, Jan. 29, 1798. He was educated for the Law, and practised as a solicitor. In 1817 he published a volume of *Poems*, and in 1823 a volume of Dramatic and Miscellaneous Poetry. These were followed by contributions to several magazines; the delivery of *Lectures on English Poetry* at the Russell, and again at the Western Literary Institution, in 1827; and the publication of his largest work, *The Romance of English History*, 1827. His mind gave way under the pressure of work, and he died by his own hand, Feb. 7, 1828. His *Lectures on English Poetry, with Miscellaneous Tales and Poems*, were pub. posthumously, in 1829. In this work the following "Hymns for Children" (p. 330) are found :—

1. O Thou! Who sittest enthroned on high. *Child's Prayer.*
2. O Thou! Who makest the sun to shine. *Child's Prayer.*
3. God of mercy, throned on high. *Child's Prayer.* Usually given with the same first line but altered as in E. Bickersteth's *Christian Psalmody*, 1833. No. 438

4. Remember Him, for He is great. *Remember thy Creator.*

Of these hymns No. 3 is widely used. [J. J.]

Nehring, Johann Christian, s. of J. C. Nehring, lawyer in Gotha, was b. at Gotha, Dec. 29, 1671. He studied at first medicine and afterwards theology at the University of Halle. In 1700 he became rector of the school at Essen, and, in 1703, inspector of the foundation scholars in the Orphanage at Halle. He was then, in 1706, appointed pastor of Neuendorf (or Naundorf) on the Petersberg, near Halle, and in the end of 1715 pastor at Morl, near Halle, on the Bernburg road. He d. at Morl, April 29, 1736 (*Allg. Deutsche Biog.* xxiii. 394, &c.) Five hymns by Nehring are in Freylinghausen's *G. B.*, 1704. A sixth is noted under **Müller, M., p. 776, ii.** [J. M.]

Νεκρώσας τον θάνατον. ['Ανέστης τριήμερος.]

Nelson, David, M.D., s. of Henry Nelson, was b. near Jonesborough, East Tenessee, Sept. 24, 1793. He graduated at Washington College, Virginia, in 1810, and took his M.D. degree at Philadelphia in 1812. He acted for some time as a surgeon in the war against Great Britain. During that time he became an infidel, but returning to the faith, he, in 1823, resigned medicine and took up theology, and subsequently became a Presbyterian Minister. He held several appointments, and founded two manual-labour colleges, one at Greenfields, and the second near Quincy, Illinois. He d. Oct. 17, 1844. His hymn, "My days are gliding swiftly by" (*Death Anticipated*), was written in 1835, to be sung to the tune of "Lord Ullin's Daughter." It is exceedingly popular. [F. M. B.]

Nelson, Horatio, 3rd Earl Nelson, s. of Mr. Thomas Bolton, of Burnham, Norfolk (nephew of the celebrated Admiral Viscount Nelson, whose name he assumed on succeeding to the title as 2nd Earl); was b. Aug. 7, 1823, and educated at Eton, and at Trinity College, Cambridge. He succeeded to the title Nov. 1, 1835. In 1857 he edited the *Salisbury Hymn-Book.* In this work he was assisted by J. Keble, who re-wrote some of the older hymns and translated others from the Latin. This collection was remodelled and published as the *Sarum Hymnal* in 1868. In the preparation of this work Earl Nelson was assisted by the Revs. J. R. Woodford (afterwards Bishop of Ely) and E. A. Dayman. In 1864 he pub. his *Hymn for Saint's Day, and other Hymns.* In this appeared the hymn by which he is most widely known, "From all Thy saints in warfare, for all Thy saints at rest" (p. 398, ii.). He has also pub. *A Form of Family Prayer, with Special Offices for the Seasons*, 1852; and *A Calendar of Lessons for Every Day in the Year*, 1857. He is also an active member of the Home Reunion Society, and writes extensively on the subject. [J. J.]

Nettleton, Asahel, D.D., a well-known Connecticut evangelist, was b. at North Killingworth, Connecticut, April 21, 1783, and educated at Yale College, graduating in 1809. In 1811 he was licenced to preach, receiving ordination in 1817. He never settled as a pastor with any congregation, but preached in Western Massachusetts, Connecticut, and New York; in Virginia, 1827–28; and also in Great Britain in 1831. He died in 1843. His *Memoirs, Sermons and Remains* were pub. in 1844. Dr. Hatfield ascribes to him a hymn:—

"Come, Holy Ghost, my soul inspire—
This one great gift impart;"

apparently on no other ground than that it appeared anonymously (as did many others) in his *Village Hymns*, in 1824, and has been traced no further. Nettleton's hymnological work centred in the compiling of his *Village Hymns*, from which more hymns of the older American writers have passed into English collections than from any other source. He knew and could appreciate a good hymn, but it is doubtful if he ever did or ever could have written one. [F. M. B.]

Neumann, Caspar, s. of Martin Neumann, city tax-collector at Breslau, was b. at Breslau, Sept. 14, 1648. He entered the University of Jena in Sept. 1667, graduated M.A. in August 1670, and was for some time one of the University lecturers. On Nov. 30, 1673, he was ordained at the request of Duke Ernst of Gotha as travelling chaplain to his son, Prince Christian, whom he accompanied through Western Germany, Switzerland, Northern Italy, and Southern France; returning to Gotha in 1675. In 1676 he became court preacher at Altenburg, but in Dec. 1678 was appointed diaconus of the St. Mary Magdalene Church at Breslau, and pastor there in 1689. Finally, in Feb. 1697 he became pastor of St. Elizabeth's at Breslau, inspector of the churches and schools of the district, and first professor of theology in the two Gymnasia at Breslau. He d. at Breslau, Jan. 27, 1715 (S. J. Ehrhardt's *Presbyterologie Schlesiens* i. 211; *Allg. Deutsche Biog.* xxiii. 532, &c.). Neumann was a celebrated preacher, and edited a well-known prayer-book, entitled *Kern aller Gebete* (Breslau, 1680; complete ed. Breslau, 1697) which passed through many editions. He wrote over thirty hymns, simple, heartfelt and useful, which became very popular in Silesia, and almost all of which passed into Burg's *G. B.*, Breslau, 1746, and later eds. They mostly appeared, with his initials, in the 9th ed., N. D., but about 1700, of the Breslau *Vollständige Kirchen- und Haus-Music.* Those which have been *tr.* are:—

i. Adam hat im Paradies. *Christmas.* 1700, as above, p. 71, in 8 st. In the *Unv. L. S.*, 1851, No. 23. *Tr.* as "Adam did, in Paradise." By *Miss Manington*, 1864, p. 21.

ii. Grosser Gott, von alten Zeiten. *Sunday Morning.* 1700, p. 886, in 6 st. of 6 l. as "for Sundays and Festivals." Thence in many Silesian hymn-books, and in the *Unv. L. S.*, 1851, No. 481. The *trs.* in C. U. are:—

1. God of Ages never ending, Ruling. A good *tr.*, omitting st. iii., by H. J. Buckoll in his *Hys. from the German*, 1842, p. 5. His *trs.* of st. i., ii., vi. were repeated in the Dalston Hospital *H. Bk.*, 1848; the *Rugby School H. Bk.*, 1850 and 1876, and others.

2. Great God of Ages! by whose power. A *tr.* of st. i., ii., vi. as No. 10 in J. F. Thrupp's *Ps. & Hys.*, 1853.

3. God of Ages never ending! All creation. A good *tr.* of st. i., ii., vi., based on Buckoll, contributed by A. T. Russell to P. Maurice's *Choral H. Bk.*, 1861, No. 466.

4. God of Ages, great and mighty. A *tr.* of st. i., ii., v., vi. by C. H. L. Schnette, as No. 291 in the Ohio *Luth. Hymnal*, 1880.

iii. Herr! auf Erden muss ich leiden. *Ascension.* 1700 as above, p. 1098, in 6 st. of 8 l., and in the *Unv. L. S.*, 1851, No. 159. The *tr.* in C. U. is:—

(1) **Lord, on earth I dwell sad-hearted.** A good *tr.*, omitting st. iv., v., by Miss Winkworth, as No. 66 in her *C. B. for England*, 1863; repeated in the Ohio *Luth. Hymnal*, 1880. Another *tr.* is (2) "Lord, on earth I dwell in pain." By *Miss Winkworth*, 1855, p. 106.

iv. Mein Gott, nun ist es wieder Morgen. *Morning.* 1700, as above, p. 871, in 6 st., and in the Berlin *G. L. S.* ed. 1863, No. 1119. *Tr.* as "My God, again the morning breaketh." By *Miss Manington*, 1863, p. 118.

v. Nun bricht die finstre Nacht herein. *Sunday Evening.* 1700 as above, p. 982, in 11 st. In the Berlin *G. L. S.*, ed. 1863, No. 1177. *Tr.* as "Soon night the world in gloom will steep." By *Miss Manington*, 1863, p. 152. [J. M.]

Neumann, Gottfried, was b. at Hohenheida, near Leipzig, apparently Nov. 30, 1686. He studied at the University of Leipzig, and thereafter was licensed as a candidate of theology (i.e. general preacher). In 1710 he joined the staff of the Halle Orphanage, but was expelled from Halle as a Separatist, and went to Hanau. He was then for a number of years receiver of rents (Fruchtschreiber) at Bergheim in Wetteravia, Hesse, to the Count Isenburg Meerholz, living later at Himbach, and at Marienborn (1736–39). Himbach was the headquarters of Johann Friedrich Rock, one of the principal leaders of the sect of the "Inspired," and between 1714 and 1734 Neumann generally speaking belonged to this sect. During the visits which Count N. L. von Zinzendorf paid to Wetteravia, about 1730, Neumann felt drawn to the Moravian Brethren. He joined the Moravian Community at Marienborn, Hesse, in 1738. In 1747 he was living at Meerholz, where he remained till his death. In the *Weekly Reports of the Unitys-Elders-Conference in Barby*, No. xix. for May 9–15, 1779, is the entry, "7. We are advised from Wetteravia, that the aged brother Gottfried Neumann at Meerholz has recently entered into his rest." Neumann therefore probably d. in the end of April or beginning of May, 1779 (*Allg. Deutsche Biog.* xxiii. 519; MS. from Diaconus J. T. Müller, Herrnhut, &c.) Three of his hymns, all written in 1736, are in the *Brüder G. B.*, 1778. One has passed into English, viz.:—

i. Ei, wie so selig schläfest du. *Burial.* Written on the death of Christian Ludwig, s. of Count N. L. von Zinzendorf. This child died in his third year, at Ronneburg, Aug. 31, 1736. In the first printed copy of Neumann's hymn (preserved in the Archives at Herrnhut, along with the original MS., which is dated Sept. 3, 1736) is the footnote:—

"In the evening of the night, during which the young Count Zinzendorf blessedly fell asleep, on opening the hymn-book [the Herrnhut *G. B.*, 1735] with reference to that noble child, I chanced upon the hymn, 'Ei, wie so selig schlafest du,' [p. 322, ii.] which I referred to his death."

When Neumann's hymn was included as No. 1284 in *Appendix* viii., *circa* 1739, to the Herrnhut *G. B.*, 1735, it appears in 5 st. of 4 l., beginning "Ei, wie so sanft verschläfest du." In the *Brüder G. B.*, 1778, No. 1728, it begins: "Ei, wie so sanft *entschläfest* du," and in Bunsen's *Versuch*, 1833, is further altered to "*Ach* wie so sanft." The *trs.* in C. U. are:—

1. Blest soul, how sweetly dost thou rest. A *tr.* of st. i., ii., and of the anonymous 17th cent. st. described under "Ei, wie so selig" (p. 322, ii.), as No. 961 in the *Moravian H. Bk.*, 1801 (1886, No. 1259), and in J. A. Latrobe's *Coll.*, 1841.

2. At length releas'd from many woes. A full and good *tr.* by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 75. Included in full in the Pennsylvania *Luth. Ch. Bk.*, 1868; and, abridged, in Alford's *Ps. & Hys.*, 1844, his *Year of Praise*, 1867, and others.

Another tr. is: "Sweet slumbers now thine eyelids close." By *Lady E. Fortescue*, 1843, p. 24. [J. M.]

Neumark, Georg, s. of Michael Neumark, clothier at Langensalza, in Thuringia (after 1623 at Mühlhausen in Thuringia), was b. at Langensalza, March 16, 1621; and educated at the Gymnasium at Schleusingen, and at the Gymnasium at Gotha. He received his certificate of dimission from the latter in Sept. 1641 (not 1640). He left Gotha in the autumn of 1641 along with a number of merchants who were going to the Michaelmas Fair at Leipzig. He then joined a similar party who were going from Leipzig to Lübeck; his intention being to proceed to Königsberg and matriculate at the University there. After passing through Magdeburg they were plundered by a band of highwaymen on the Gardelegen Heath, who robbed Neumark of all he had with him, save his prayer-book and a little money sewed up in the clothes he was wearing. He returned to Magdeburg, but could obtain no employment there, nor in Lüneburg, nor in Winsen, nor in Hamburg, to which in succession the friends he made passed him on. In the beginning of December he went to Kiel, where he found a friend in the person of Nicolaus Becker, a native of Thuringia, and then chief pastor at Kiel. Day after day passed by without an opening, till about the end of the month the tutor in the family of the Judge Stephan Henning fell into disgrace and took sudden flight from Kiel. By Becker's recommendation Neumark received the vacant position, and this sudden end of his anxieties was the occasion of the writing of his hymn as noted below. In Henning's house the time passed happily till he had saved enough to proceed to Königsberg, where he matriculated June 21, 1643, as a student of law. He remained five years, studying also poetry under Dach (p. 276, ii.), and maintaining himself as a family tutor. During this time (in 1646) he again lost all his property, and this time by fire. In 1648 he left Königsberg, was for a short time at Warsaw, and spent 1649–50 at Thorn. He was then in Danzig, and in Sept. 1651 we find him in Hamburg. In the end of 1651 he returned to Thuringia, and brought himself under the notice of Duke Wilhelm II. of Sachse-

Weimar, the chief or president of the Fruit-bearing Society, the principal German literary union of the 17th cent. The Duke, apparently in 1652, appointed him court poet, librarian and registrar of the administration at Weimar; and finally secretary of the Ducal Archives. In Sept. 1653 he was admitted as a member of the Fruit-bearing Society, of which he became secretary in 1656, and of which he wrote a history (*Der Neu-Sprossende Teutsche Palmbaum*, Nürnberg and Weimar, 1668); and, in 1679, became also a member of the Pegnitz Order (see p. 143, i.). In 1681 he became blind, but was permitted to retain his emoluments till his death, at Weimar, July 18, 1681. [K. Goedeke's *Grundriss*, vol. iii., 1887, p. 74; *Allg. Deutsche Biog.* xxiii. 539; *Weimarisches Jahrbuch*, vol. iii., 1855, p. 176, &c. The dates given by the different authorities vary exceedingly, and are quite irreconcilable. In the registers at Schleusingen Neumark is last mentioned in 1636, and then as in the Third Form. Dr. von Bamberg, director of the Gymnasium at Gotha, informs me that Neumark's name appears in the matriculation book there under January 31, 1641; and as one of the "newly entered" scholars.]

A long list of Neumark's poetical works is given by *Goedeke*. A large proportion of his secular poems are pastorals, or else occasional poems written to order at Weimar; and in all there is little freshness, or happiness in expression, or glow of feeling. As a musician, and as a hymn-writer, he is of more importance. His hymns appeared in his (1) *Poetisch- und Musikalisches Lustwäldchen*, Hamburg, 1652; the enlarged ed., entitled (2) *Fortgepflantzter Musikalisch-Poetischer Lustwald*, Jena, 1657; and (3) *Unterschiedliche, so wol gottseliger Andacht; als auch zu christlichen Tugenden aufmunternde Lieder*, Weimar, 1675. Of the 34 hymns in these three works a few are found in the German hymn-books of the 17th cent., and three or four still survive. The best of Neumark's hymns are those of Trust in God, and patient waiting for His help under trial and suffering; and one of these may be fairly called classical and imperishable. It is:—

Wer nur den lieben Gott lässt walten. *Trust in God.* 1st pub. in his *Fortgepflantzter musikalisch-poetischer Lustwald*, Jena, 1657, p. 26, in 7 st. of 6 l., entitled "A hymn of consolation, That God will care for and preserve His own in His own time. After the saying 'Cast thy burden upon the Lord, and He shall sustain thee' (Ps. lv. 22). This, his finest hymn, was written in 1641, at Kiel, when after unsuccessful attempts to procure employment he became a tutor in the family of the judge Stephan Henning. Of this appointment Neumark, in his *Thränendes Haus-Kreutz*, Weimar, 1681, speaks thus:—

"Which good fortune coming suddenly, and as if fallen from heaven, greatly rejoiced me, and on that very day I composed to the honour of my beloved Lord the here and there well-known hymn 'Wer nur den lieben Gott lässt walten'; and had certainly cause enough to thank the Divine compassion for such unlooked for grace shown to me," &c.

As the date of its composition is thus December, 1641, or at latest Jan. 1642, it is certainly strange that it was not pub. in his *Lustwäldchen*, Hamburg, 1652. In that volume he does give, at p. 32, a piece entitled, "a hymn of consolation, when, in 1646, through a dreadful fire I came to my last farthing." The apocryphal story, according to which the hymn was written at Hamburg, about 1653 (see Miller's *Singers and Songs*, 1869, p. 91), has not been traced earlier than 1744. The hymn speedily became popular, and passed into hymn-books all over Germany (Leipzig *Vorrath*, 1673, No. 1169), and still holds its place as in the Berlin *G. L. S.*, ed. 1863, No. 73.

Lauxmann, in *Koch*, viii. 386–390, relates that it was the favourite hymn of Magdalena Sibylla (d. 1687), wife of the Elector Johann Georg II. of Saxony; was sung, by his command, at the funeral, in 1740, of King Friedrich Wilhelm I. of Prussia; was sung, or rather played, by the first band of missionaries from Herrmannsburg as they set sail from Brunshausen on the Elbe (near Stade) on Oct. 28, 1853, &c.

The beautiful melody by Neumark was probably composed in 1641 along with the hymn, and was pub. with it in 1657. On it J. S. Bach composed a cantata. It is well known in England through its use by Mendelssohn in his *St. Paul* ("To Thee, O Lord, I yield my spirit"), and from its introduction into *H. A. & M.* (as *Bremen*), and many other collections.

Translations in C. U.:—

1. Who leaves th' Almighty God to reign. A full but free *tr.* by Sir John Bowring in his *Hymns*, 1825, No. 58. His trs. of st. ii., iv.–vi. beginning "How vain are sighs! how vain regret," are included in Curtis's *Union Coll.*, 1827.

2. Who all his will to God resigneth. A good and full *tr.* by A. T. Russell, as No. 236 in his *Ps. & Hys.*, 1851. His *trs.* of st. v.–vii. beginning "Say not, I am of God forsaken," are in Dr. Pagenstecher's *Coll.*, 1864.

3. Leave God to order all thy ways. A full and good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser. 1855, p. 152. This is given in full in M. W. Stryker's *Christian Chorals*, 1885, and, omitting st. vi., in W. F. Stevenson's *Hys. for Church and Home*, 1873, and the *Bapt. Hyl.*, 1879. Further abridged forms are in the Bapt. *Ps. & Hys.*, 1858; *Harrow School H. Bk.*, 1866; *Holy Song*, 1869, and others. In the Pennsylvania Luth. *Church Bk*, 1868; and the Amer. *Pres. Hyl.*, 1874, st. v., vi. are omitted, and the rest altered to 6 8's, beginning "My God, I leave to Thee my ways."

4. Him who the blessed God trusts ever. A good and full *tr.* by Dr. John Ker in the *Juvenile Missionary Magazine*, of the U. P. Church, 1857. It was revised, and st. iii., v., vi. omitted, for the *Ibrox Hyl.*, 1871, where it begins: "*He* who," &c.

5. If thou but suffer God to guide thee. A full and good *tr.* by Miss Winkworth (based on her *Lyra Ger.* version and set to the original melody), as No. 134 in her *C. B. for England*, 1863. Repeated in full in the Bapt. *Psalmist*, 1878, and in America in the Ohio *Luth. Hyl.*, 1880. It is found, in various abridged forms, in J. Robinson's *Coll.*, 1869; Horder's *Cong. Hys.*, 1884; the *Evangelical Hyl.*, N. Y., 1880, and others.

6. He, who the living God hath chosen. A *tr.* of st. i., ii., vii. by Miss Borthwick, as No. 237 in Dr. Pagenstecher's *Coll.*, 1864.

7. He who doth glad submission render. A good *tr.* omitting st. vi., by J. M. Sloan, as No. 284 in J. H. Wilson's *Service of Praise*, 1865, repeated, omitting the trs. of st. ii., vii., in Flett's *Coll.*, Paisley, 1871.

Other trs. are:—

(1) "He that confides in his Creator." By *J. C. Jacobi*, 1720, p. 13 (1722, p. 36; 1732, p. 61). Repeated in the *Moravian H. Bk.*, 1754, and later eds. (1886, No. 183). (2) "O Christian! let the Lord direct." By Miss Knight in her *Trs. from the German in Prose and Verse*, 1812, p. 85. (3) "To let God rule who's but contented." By H. W. Dulcken in his *Bk. of German*

Songs, 1856, p. 274. (4) "He who the rule to God hath yielded." By J. D. Burns in the *Family Treasury*, 1859, p. 309, and his *Memoir & Remains*, 1869, p. 240. (5) "Who trusts in God's all-wise direction." By R. Massie, in the *British Herald*, Aug. 1865, p. 120, and Reid's *Praise Bk.*, 1872. (6) "Who yields his will to God's good pleasure. In the *British Herald*, April, 1866, p. 244, and in Reid's *Praise Bk.*, 1872. (7) "He who commits his way to God." In the *Family Treasury*, 1878, p. 49. [J. M.]

Neumeister, Erdmann, s. of Johann Neumeister, schoolmaster, organist, &c., at Uechteritz, near Weissenfels, was b. at Uechteritz, May 12, 1671. He entered the University of Leipzig in 1689, graduated M.A. in 1695, and was then for some time University lecturer. In June 1697 he was appointed assistant pastor at Bibra, and in 1698 pastor there, and assistant superintendent of the Eckartsberg district. He was then, in 1704, called by Duke Johann Georg, to Weissenfels as tutor to his only daughter, and assistant court preacher, and shortly afterwards court preacher. After the death of this princess, Neumeister was invited by the Duke's sister (she had married Count Erdmann II. von Promnitz) to Sorau, where on New Year's Day, 1706, he entered on the offices of senior court-preacher, consistorialrath, and superintendent. Finally, in 1715, he accepted the appointment of Pastor of St. James's Church at Hamburg, entering on his duties there Sept. 29, 1715. He d. at Hamburg, Aug. 18 (not 28), 1756 (*Bode*, p. 120; *Allg. Deutsche Biog.* xxiii. 543, &c.).

Neumeister was well known in his day as an earnest and eloquent preacher, as a vehement upholder of High Lutheranism, and as a keen controversialist against the Pietists and the Moravians by means of the pulpit as well as the press. His underlying motive was doubtless to preserve the simplicity of the faith from the subjective novelties of the period. He was the author of one of the earliest historico-critical works on German Poetry (1695); and of many Cantatas for use in church, of which form of service he may be regarded as the originator. He had begun to write hymns during his student days, and in later years their composition was a favourite Sunday employment. He takes high rank among the German hymn-writers of the 18th cent., not only for the number of his productions (over 650), but also for their abiding value. A number are founded on well-known hymns of the 16th and 17th cent.; and many of his later productions are inferior. Of his earlier efforts many soon took and still hold their place as standard German hymns; and deservedly so, for their simple, musical style, scripturalness, poetic fervour, depth of faith and Christian experience, and for their clear-cut sayings which have almost passed into proverbial use. They appeared principally in the following works:—

1. *Der Zugang zum Gnadenstuhle Jesu Christo.* This was a devotional manual of preparation for Holy Communion, with interspersed hymns. The 1st ed. appeared at Weissenfels in 1705, the 2nd 1707, 3rd 1712, 4th 1715. The earliest ed. of which precise details are available is the 5th ed. 1717, from which *Wetzel*, ii. 231, quotes the first lines of all the 77 hymns (the page references to the earlier eds. given by *Fischer* appear to be conjectural); and the earliest ed. available for collation was the 7th ed., 1724 [Göttingen University Lib.]. In the later eds. many hymns are repeated from his other works.

2. *Fünffache Kirchen-Andachten*, Leipzig, 1716 [Wernigerode Library], a collected ed. of his Cantatas (Wernigerode Library has the 1704 ed. of his *Geistliche Cantaten*), and similar productions. A second set (*Fortgesetzte*) appeared at Hamburg in 1726 [Hamburg Town Library]; and a third set (*Dritter Theil*) at Hamburg in 1752 [Hamburg Town Library].

3. *Evangelischer Nachklang*, Hamburg, 1718 [Hamburg Town Library], with 86 hymns on the Gospels for Sundays and Festivals, originally written to form conclusions to his sermons. A second set of 86 appeared as the *Anderer Theil* at Hamburg, 1729 [Hamburg Town Library].

Those of Neumeister's hymns which have passed into English are:—

i. Gott verlässt die Seinen nicht, Ei so fahret hin ihr Sorgen. *Cross and Consolation.* In his *Evang. Nachklang*, 1718, No. 71, p. 149, in 5 st. of 8 l., appointed for the 25th S. after Trinity. In Burg's *G. B.*, Breslau, 1746, it appears in two forms. No. 127 is the original with alterations, and arranged in 11 st. of 4 l., with the refrain "Gott verlässt die Seinen nicht." No. 128 is a form in 3 st. of 6 l., rewritten to the melody, "Jesus meine Zuversicht" (p. 702, ii.), and beginning with st. iii. l. 5, of the original, viz. "Gott verlässt die Seinen nicht, Nach dem Seufzen, nach dem Weinen." This second form is noted at p. 444, ii.

ii. Jesu, grosser Wunderstern. *Epiphany.* In his *Kirchen-Andachten*, 1710, p. 646, in 4 st. of 6 l., with the motto,

> Auf ihr Christen insgemein!
> Stellt euch mit den Weisen ein.
> Jesus muss geschenket sein."

It is a hymn on the Gifts of the Magi, and the spiritual sense in which we can offer the same—the Gold of Faith, the Frankincense of Prayer, the Myrrh of Penitence. In the Berlin *G. L. S.*, ed. 1863, No. 208. *Tr.* as:—

1. Jesus! great and wondrous star. A good and full *tr.* by E. Cronenwett, as No. 52 in the Ohio *Luth. Hyl.*, 1880.

iii. Jesus nimmt die Sünder an! Saget doch dies Trostwort Allen. *Lent.* The best hymn of its author. First pub. in his *Evang. Nachklang*, 1718, No. 47, p. 96, in 8 st. of 6 l., founded on the Gospel for the 3rd S. after Trinity (St. Luke xv. 1–7), and also suggested by St. Matt. xi. 28, and Isaiah i. 18. It has come into very extensive German use, especially at Mission services at home and abroad. In the Berlin *G. L. S.*, ed. 1863, No. 110. The *trs.* are:—

1. This man sinners doth receive. In full by Dr. H. Mills, in his *Horae Germanicae*, 1845 (1856, p. 73). His *trs.* of st. i., ii., iv., v. are included in the Amer. Luth. Gen. Synod's *Coll.*, 1850–52, No. 844.

2. Jesus sinners doth receive! Spread the word of consolation. A good *tr.* of st. i., iii.–v., by A. T. Russell, as No. 47 in the Dalston Hospital *H. Bk.*, 1848, repeated in his own *Ps. & Hys.*, 1851.

3. Jesus is the sinner's Friend. A good and full *tr.* by Miss Dunn in her *Hys. from the German*, 1857, p. 82. Her *trs.* of st. i., ii., iv. are No. 46 in Dr. Pagenstecher's *Coll.*, 1864.

4. Sinners Jesus will receive. A full and good *tr.* by Mrs. Bevan in her *Songs of Eternal Life*, 1858, p. 23. Repeated in full in L. Rehfuess's *Church at Sea*, 1868, p. 50, and, abridged, in the Eng. Presb. *Ps. & Hys.*, 1867, and Flett's *Coll.*, Paisley, 1871. In Dr. W. F. Stevenson's *Hys. for Ch. & Home*, 1873, st. i., v., vi., vii. are included, altered, and beginning "Jesus sinners will receive; Say this word of grace to all;" and this form is also in the *Bapt. Hyl.*, 1879.

Other trs. are:—

(1) "My Jesus the sinner receives." By *Miss Warner*, 1869, p. 57. (2) "Jesus sinners doth receive! Tell to all." By R. Massie in the *Day of Rest*, 1877.

The hymn "Jesus sinners will receive, When they fall," by E. Cronenwett, in 5 st., in the Ohio Luth. *Hyl.*, 1880, is marked as a *tr.* of Neumeister. It follows Neumeister in metre, but seems rather a paraphrase of the hymn "Jesus nimmt die Sünder an, Drum so will ich nicht verzagen." This hymn is by Ludwig Heinrich Schlosser [b. Sept. 7, 1663, at Darmstadt; d. Aug. 18, 1723, as pastor at Frankfurt am Main], and appeared in the *Appendix* to the Frankfurt ed., 1693, of Crüger's

Praxis, and in his own *Stilles Lob Gottes in dem geistlichen Zion*, Frankfurt a. M., 1724 (see *Wetzel*, iv. 433; Rambach's *Anthologie*, vi. p. xi., &c.). In Burg's *G. B.*, Breslau, 1746, the Neumeister hymn is given as No. 1593 and marked as by G. G. Hofmann, and the Schlosser hymn as No. 1592 and marked as by Neumeister. Hence perhaps the confusion.

Hymns not in English C.U.

iv. Bleib, Jesu, bleib bei mir. *For the Dying.* In his *Evang. Nachklang*, 1718, No. 31, p. 64, in 7 st., entitled "For the Second Day of Easter." In the Berlin *G. L. S.*, ed. 1863, No. 1434. *Tr.* as "Jesus, near me still abide." By *Miss Dunn*, 1857, p. 117.

v. Herr Jesu Christ, mein höchstes Gut. *Love to Christ.* One of his best and most popular hymns, apparently written for use at the Sunday celebration of Holy Communion in the castle at Weissenfels. It seems to have appeared in his *Zugang*, 1705 (*Wetzel*, ii. 232, cites it as in the 5th ed. 1717. In the 8th ed. 1724, p. 17, entitled "Hymn of Consolation from Ps. lxxiii. 23–28"), and is included in the Halle Stadt *G. B.*, 1711, No. 524 in 6 st. In *Freylinghausen*, 1714, it begins "Herr Jesu Christ, mein Fleisch und Blut." In Porst's *G. B.*, ed. 1855, No. 546. The *trs.* are (1) "All my desires are fix'd on Thee" (st. iii.). By P. H. Molther as pt. of No. 401 in the *Moravian H. Bk.* 1801 (1886, No. 448). (2) "Lord Jesus Christ, my spirit's health." By *Dr. H. Mills*, 1845 (1856, p. 115).

vi. Herr Jesu, meines Lebens Heil. *Evening.* Apparently in his *Zugang*, 1705 (*Wetzel*, ii. 232, as in ed. 1717. In ed. 1724, p. 284 in 10 st.), and included in the Halle Stadt *G. B.* 1711, No. 426. In Burg's *G. B.*, Breslau, 1746, No. 1844. *Tr.* as (1) "Now I'll lie down and sleep in Thee" (st. vi.), as pt. of No. 750 in the *Moravian H. Bk.*, 1789 (1849, No. 1137). (2) "Lord Jesu! Thou my life's true health." By *H. J. Buckoll*, 1842, p. 92.

vii. Ich bin bei allem Kummer stille. *Trust in God.* Included in the 5th ed. 1717 of his *Zugang* (*Wetzel*, ii. 232), and in the ed. 1724, p. 594, in 6 st., founded on Ps. lxxvii. 11. In the Berlin *G. L. S.*, ed. 1863, No. 911. It has been *tr.* into English through the recast by J. S. Diterich "Herr, mache meine Seele stille," which is No. 169, in 7 st., in the Berlin *G. B.*, 1765 (Berlin *G. B.*, 1829, No. 599). *Tr.* as "Lord, make my spirit still." By *Miss Warner*, 1869, p. 26.

viii. Ich weiss dass mein Erlöser lebet. *For the Dying.* In his *Evang. Nachklang*, 1718, No. 32, in 5 st., entitled "On the Third Day of Easter." In Bunsen's *Allg. G. B.*, 1846, No. 437, in 4 st. *Tr.* as "I know that my Redeemer liveth, And as He lives." A good *tr.* from *Bunsen* in Reid's *Praise Bk.*, 1872.

ix. Ob Menschen klug und weise sein. *Spiritual Wisdom.* In his *Evang. Nachklang*, 1718, No. 12, p. 24, in 6 st., for the 1st S. after Epiphany. In the Berlin *G. L. S.*, ed. 1863. *Tr.* as "Here many wise and prudent grow." By *Dr. H. Mills*, 1845 (1856, p. 109).

x. So ist die Woche nun geschlossen. *Saturday Evening.* Apparently in his *Zugang*, 1705 (*Wetzel*, ii. 233, cites it as in ed. 1717. In the ed. 1724, p. 552, in 9 st., entitled "Hymn for the close of the Week"). In the Berlin *G. L. S.*, ed. 1863. *Tr.* as "Thou, Lord, Thy love art still bestowing." By *H. J. Buckoll*, 1842.

xi. Wie Gott will, also will ich sagen. *Trust in God. Wetzel*, ii. 234, cites this as in his *Zugang*, 1717 (ed. 1724, p. 570, in 8 st.). In the Berlin *G. L. S.*, ed. 1863, No. 919. *Tr.* as "As Thou wilt, my God! I ever say." By Miss Borthwick, in *H. L. L.*, 1858, p. 44 (1884, p. 166), and thence in Bp. Ryle's *Coll.* 1860, No. 163. [J. M.]

Neunhertz, Johannes, s. of Johannes Neunhertz, weaver at Waltersdorf, near Kupferberg, in Silesia, was b. at Waltersdorf Aug. 16, 1653, and entered the University of Leipzig in June, 1673 (M.A. 1676). In 1678 he was appointed assistant preacher at Lauban, in Silesia; in 1680 pastor at Kiesslingswalde; and in 1696 pastor at Geibsdorf, both near Lauban. He then became, in 1706, diaconus of the Holy Trinity Church, and also morning preacher at the Holy Cross Church in Lauban. Finally, in 1709, he was appointed chief pastor at Hirschberg, in Silesia, and d. there Nov. 26, 1737 (S. J. Ehrhardt's *Presbyterologie Schlesiens*, 1780–89, iii. pt. ii. p. 187; *Koch*, v. 450; *Allg. Deutsche Biog.* xxiii. 549; *Bode*, p. 121—the first dating his birth 1652). Neunhertz was the author of a large number of hymns, good and flowing in style, but often lengthy and with little power or concentration. They appeared in his various works:—

(1) *Evangelische Sabbaths-Freude*, Zittau, 1690. (2) *Christliche Leid-Andachten*, Lauban, 1698. (3) *Evangelische Hertz-Ermunterung*, Leipzig, 1701. (4) *Tröstliche . . . Andachten*, Lauban, 1709; 2nd ed. as *Andachts-Flammen*, Budissin, 1717; and in the Silesian hymn-books of the period. A large number are given in the Hirschberg *G. B.*, 1741, a few in Burg's *G. B.*, Breslau, 1746, and some still survive in modern collections.

The only hymn by him which seems to have passed into English is:—

Zweene Jünger gehn mit Sehnen. *Eastertide.* A hymn on the Two Disciples on their way to Emmaus (St. Luke xxiv. 13–35). Included in the Lauban *G. B.*, 1707, p. 162 [Wernigerode Library], as No. 5 of the Easter Hymns, in 9 st. of 8 l., and marked as by *M.* J. Neunhertz. Also in the Berlin *G. L. S.*, ed. 1863, No. 326. The form *tr.* into English is: "Trauernd und mit bangem Sehnen." This appeared in the Liegnitz *G. B.*, 1804 (ed. 1819, No. 155), and is repeated in the Württemberg *G. B.*, 1842, No. 176, in 7 st. It is a recast by L. E. S. Müller (see p. 776, i.). The *tr.* in C. U. is:—

Sad with longing, sick with fears. A full and good *tr.* from the 1842 text by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser. 1858, p. 43. In the Pennsylvania *Luth. Church Bk.*, 1868, the *trs.* of st. iv.–vii. altered and beginning, "Truest Friend, Who canst not fail," were given as No. 440. [J. M.]

Νεῦσον πρὸς ὕμνους. [Εσωσε λαὸν.]

Neuss, Heinrich Georg, s. of Andreas Neuss, surgeon at Elbingerode in the Harz, was b. at E., March 11, 1654, and entered the University of Erfurt in 1677 as a student of theology. In 1680 he became a private tutor at Heimburg, near Blankenburg, and then in 1683 conrector, and in 1684 rector of the school at Blankenburg in the Harz. In 1690 he was appointed assistant preacher at Wolfenbüttel, and soon afterwards diaconus of the Heinrichstadt church there. For holding prayer meetings, &c., he was denounced as a Pietist, and chose to resign rather than desist. In the same year, 1692, he became preacher at Hedwigsburg, and travelling Chaplain to Duke Rudolph August of Brunswick, who, at Easter, 1695, appointed him superintendent at Remlingen for the district of Asseburg. In 1696 he received the degree of D.D. from the University of Giessen, and became superintendent, consistorialrath, and chief pastor of the Church of SS. Sylvester and George at Wernigerode, being instituted on Feb. 6. His appointment there was at first unpopular, for he was suspected of Separatist tendencies, but he soon gained the love of the people by his earnest and loving practical Christianity, and by the interest he took in the development of Church music, for which under his care Wernigerode became famous in all the district. He d. at Wernigerode, Sept. 30, 1716 (*Koch*, iv. 425; *Allg. Deutsche Biog.* xxiii. 556; *Heinrich Georg Neuss.* By Ed. Jacobs. In the *Zeitschrift des Harz-Vereins*, vol. xxi. 1888, p. 159, &c.).

The hymns of Neuss appeared principally in his *Heb-Opfer zum Bau der Hütten Gottes, das ist, Geistliche Lieder, &c.*; of this the 1st ed. with 100 hymns was pub. at Lüneburg, 1692; and the 2nd ed., with 34 additional, at Wernigerode, 1703 [both in Berlin], most of the pieces bearing the dates of their composition. They were received with great favour in Pietist circles, and Freylinghausen in his *Geistreiches G. B.* included no less than 38 (5 in pt. i., 1704; 33 in pt. ii., 1714). In the Wernigerode *G. B.*, 1712, edited by Neuss, 5 are included, and 5 more in the ed. of 1735. Only a few are found in

recent German collections. The 1703 ed. of the *Heb-Opfer* had also 86 melodies, of which some 75 were by Neuss, and of these 15 passed into Freylinghausen's *G. B.* In 1706 Neuss also pub. a collection of *Brunnenlieder* at Pyrmont, for the frequenters of the Baths there.

Only one of his hymns has passed into English, viz. :—

Ein reines Herz, Herr, schaff in mir. *Sanctification.* A simple and beautiful hymn, 1st pub. in the 2nd ed., 1703, of his *Heb-Opfer*, p. 217, in 5 st. of 4 l. In the Berlin *G. L. S.*, ed. 1863, No. 380. *Tr.* as :—

A new and contrite heart create. A good and full *tr.* by Miss Cox, in her *Sacred Hymns from the German*, 1841, p. 153 (1864, p. 177), repeated in the *Bapt. Hyl.*, 1879.

Another tr. is :—"Lord! grant a new-born heart to me," by *Lady E. Fortescue*, 1843, p. 58. [J. M.]

Nevin, Edwin Henry, D.D., s. of Major David Nevin, was b. at Shippensburg, Pennsylvania, May 9, 1814. He graduated in Arts at Jefferson College, 1833; and in Theology at Princeton Seminary, in 1836. He held several pastorates as a Presbyterian Minister from 1836 to 1857; then as a Congregational Minister from 1857 to 1868; and then, after a rest of six years through ill health, as a Minister of the Reformed Church, first at Lancaster, Pennsylvania, and then in Philadelphia. Dr. Nevin is the author of several hymns, the more important of which are :—

1. **Always with me [us], always with [us] me.** *Jesus always present.*

2. **Come up hither, come away.** *Invitation Heavenward.*

3. **Happy, Saviour, would I be.** *Trust.* This is given in the *Lyra Sac. Americana* as "Saviour! happy should I be." This change was made by the editor "with the consent and approbation of the author." (*Note*, p. 299).

4. **O heaven, sweet heaven.** *Heaven.* Written and pub. in 1862 "after the death of a beloved son, which made heaven nearer and dearer from the conviction that now a member of his family was one of its inhabitants" (Schaff's *Christ in Song*, 1870, p. 539).

5. **Live on the field of battle.** *Duty.* Appeared in the Bap. *Devotional H. Bk.*, 1864.

6. **I have read of a world of beauty.** *Heaven.*

7. **Mount up on high! as if on eagle's wings.** *Divine Aspirations.*

Of these hymns, Nos. 1, 2, 3 appeared in Nason's *Congregational H. Bk.*, 1857; and all, except No. 5, are in the *Lyra Sacra Americana*, 1868. [F. M. B.]

New England Psalter, or Bay Psalm Book. [Psalters, English, § vii.]

New Version, The. This Version of the Psalms of David, commonly known as *Tate and Brady*, is fully set forth, so far as it is a part of the general history of English Psalters, in the article **Psalters, English, § xiii.** That article must be read for its history, the value of its authorization, its character and merits, and for biographical notices of its authors. It remains for us here to give (1) the history of the *Version* from 1696 to the present time; (2) an account of its *Supplement*; and (3) a list of the contents of each.

i. *History of the N. V.* As stated in the article referred to, it was first published in its complete form in 1696, and the second edition, with somewhat extensive corrections, in 1698, although it had been "allowed" by the King in Council, "December 3, 1696." Soon after "The Second Edition corrected" was issued in 1698, another version of the original text was published which differed considerably both from "The second edition corrected" and the original of 1696. The copy before us is dated 1698. The titlepages of the three books are :—

(1) *A New Version of the Psalms of David, Fitted to the Tunes Used in Churches. By N. Tate and N. Brady. London, Printed by M. Clark: for the Company of Stationers*, 1696. This has a Dedication to King William signed by "*N. Brady; N. Tate.*"

(2) *A New Version of the Psalms of David, Fitted to the Tunes Used in Churches. By N. Tate and N. Brady. The Second Edition corrected. London: Printed by M. Clark, for the Company of Stationers.* 1698. This also has a Dedication to the King signed by "*N. Brady, N. Tate.*"

(3) *A New Version of the Psalms of David, Fitted to the Tunes Used in Churches. By N. Tate and N. Brady. London, Printed by T. Hodgkin, for the Company of Stationers, And are to be Sold at Stationers'-Hall, near Ludgate, and by most Booksellers.* This has the same Dedication as Nos. 1 and 2, and, in addition, the *Authorization* dated "At the Court at Kensington, December 3, 1696. Present the King's Most Excellent Majesty in Council."

As examples of the changes made in the text of the *New Version* we will give quotations from Ps. xviii., verse 7.

(1) From the *Original edition*, 1696.

"When God arose to take my part,
The trembling Earth did quake for fear;
From their firm Posts the Hills did start,
Nor durst his dreadful Fury bear."

(2) From "*The Second Edition corrected*," London, M. Clark, 1698.

"When God arose to take my part,
The conscious Earth did quake for fear;
From their firm Posts the Hills did start,
Nor could his dreadful Fury bear."

(3) From the *Edition of* 1698. London, J. Hodgkin.

"When God arose *my part to take*,
the conscious Earth *was struck* with fear;
The Hills did at his presence shake,
nor could his dreadful fury bear."

In these quotations the italics represent the changes made in the 1698 (*Hodgkin*) edition when compared with "The Second Edition corrected" of 1698 (*Clark*). This is but one of hundreds of instances of changes in the text. The text of the Original of 1696 was not again reprinted, and it was natural to expect that the publication of one of the other two would cease. This, however, did not take place for over a hundred years. We have before us two copies of the *New Version*, both of which have been in use at public worship, and both dated 1796, as follows :—

(1) *A New Version of the Psalms of David Fitted to the Tunes used in Churches. By N. Brady, D.D., Chaplain in Ordinary, And N. Tate, Esquire, Poet-Laureat to His Majesty. London. Printed. MDCCXCVI.*

This edition is a reprint of No. 2, "The Second Edition corrected," pub. by Clark in 1698. The next is :—

(2) *A New Version of the Psalms of David, Fitted to the Tunes used in Churches. By N. Brady, D.D., Chaplain in Ordinary, and N. Tate, Esq., Poet-Laureate to His Majesty. London, Printed by M. Brown, For the Company of Stationers, and are to be Sold at Stationers Hall, near Ludgate-Street, and by most Booksellers. MDCCXCVI.*

This is a reprint of the edition pub. by Hodgkin in 1698 (No. 3 above). It has the Authorization of the King dated Dec. 3, 1696, and the Bishop of London's approval and good wishes for success, dated May 23, 1698. From this it is clear that these two texts were reprinted, and were used side by side in

public worship for more than one hundred years, as it was only when the printing of the *New Version* was undertaken by the University Press that the reprinting of Clark's ed. No. 2 above, "The Second Edition corrected," 1698, was gradually suspended, and the text approved by the Bishop of London, on "May 23, 1698" (No. 3 above, printed by J. Hodgkin), became the absolute *Tate & Brady* of the future. The issue of this *Tate & Brady* continued for many years, and is that usually quoted by hymnologists as the "original text." In the "Selection of Psalms," which was given in the American *Prayer Bk. Coll.*, 1826, those taken from the *New Version* were from this text.

The following list of first lines are from this text of 1698—the sub-lines being the first lines of centos in C. U. which have been taken from the paraphrase of any given Psalm:—

Psalm.	First Line.
i.	How blest is he who ne'er consents.
ii.	With restless and ungovern'd rage.
	(1) Thus God declares His sovereign will.
iii.	How many, Lord, of late are grown.
	(1) Thou gracious God [Lord] art my Defence.
	(2) O Lord, Thou art my sure Defence.
iv.	O Lord that art my righteous Judge.
	(1) God of my life, my hopes, my joys.
	(2) While worldly minds impatient grow.
v.	Lord, hear the voice of my complaint. Accept.
vi.	Thy dreadful anger, Lord, restrain.
vii.	O Lord, my God, since I have plac'd.
viii.	O Thou, to Whom all creatures bow.
ix.	To celebrate Thy praise, O Lord.
x.	Thy presence why withdraw'st Thou, Lord.
xi.	Since I have plac'd my trust in God.
xii.	Since godly men decay, O Lord.
xiii.	How long wilt Thou forget me, Lord?
xiv.	Sure, wicked fools must needs suppose.
xv.	Lord, who's the happy man that may.
xvi.	Protect me from my cruel foes.
	(1) My grateful soul shall bless the Lord.
xvii.	To my just plea, and sad complaint.
xviii.	No change of time shall ever shock.
xix.	The heav'ns declare Thy glory, Lord.
	(1) God's perfect law converts the soul.
xx.	The Lord to thy request attend.
xxi.	The King, O Lord, with songs of praise.
xxii.	My God, my God, why leav'st Thou me?
xxiii.	The Lord Himself, the mighty Lord.
xxiv.	This spacious earth is all the Lord's.
	(1) Lift up your heads, eternal gates.
	(2) Erect your heads, eternal gates.
xxv.	To God, in whom I trust.
	(1) His mercy and His truth.
xxvi.	Judge me, O Lord, for I the paths.
	(1) I'll wash my hands in innocence.
xxvii.	Whom should I fear, since God to me?
xxviii.	O Lord, my Rock, to Thee I cry.
xxix.	Ye princes that in might excel.
xxx.	I'll celebrate Thy praises, Lord.
xxxi.	Defend me, Lord, from shame.
	(1) My hope, my steadfast trust.
xxxii.	He's blest, whose sins have pardon gain'd.
xxxiii.	Let all the just to God with joy.
	(1) How happy are the folk to whom.
xxxiv.	Thro' all the changing scenes of life.
	(1) The hosts of God encamped around.
xxxv.	Against all those that strive with me.
xxxvi.	My crafty foe, with flatt'ring art.
	(1) Thy justice like the hills remain.
	(2) O Lord, Thy mercy, my sure hope.
xxxvii.	Tho' wicked men grow rich or great.
xxxviii.	Thy chast'ning wrath, O Lord, restrain.
xxxix.	Resolv'd to watch o'er all my ways.
	(1) Lord, let me know my term of days.
xl.	I waited meekly for the Lord.
xli.	Happy the man whose tender care.
xlii.	As pants the hart for cooling streams.
xliii.	Just Judge of heav'n, against my foes.
	(1) Let me with light and truth be blest.
xliv.	O Lord, our fathers oft have told,
xlv.	While I the King's loud praise rehearse.
xlvi.	God is our Refuge in distress.
xlvii.	O all ye people, clap your hands.
xlviii.	The Lord, the only God, is great.
xlxix.	Let all the list'ning world attend.
l.	The Lord hath spoke, the mighty God.
li.	Have mercy, Lord, on me.
lii.	In vain, O man of lawless might.
liii.	The wicked fools must sure suppose.
liv.	Lord, save me, for Thy glorious Name.
lv.	Give ear, Thou Judge of all the earth.
lvi.	Do Thou, O God, in mercy help.
lvii.	Thy mercy, Lord, to me extend.
	(1) O God, my heart is fix'd, 'tis bent. Its thankful tribute, &c.
	(2) O God, my heart is fully bent.
lviii.	Speak, O ye judges of the earth.
lix.	Deliver me, O Lord my God.
lx.	O God, Who hast our troops disperst.
lxi.	Lord, hear my cry, regard my pray'r.
lxii.	My soul for help on God relies.
lxiii.	O God, my gracious God, to Thee.
lxiv.	Lord, hear the voice of my complaint, To my
lxv.	For Thee, O God, our constant praise.
	(1) God's goodness does the circling year.
	(2) Lord, from Thy unexhausted store.
lxvi.	Let all the lands with shouts of joy.
lxvii.	To bless Thy chosen race.
lxviii.	Let God, the God of battle, rise.
lxix.	Save me, O God, from waves that roll.
lxx.	O Lord, to my relief draw near.
lxxi.	In Thee I put my steadfast trust.
	(1) While God vouchsafes me His support.
lxxii.	Lord, let Thy just decrees the King.
	(1) Lo hills and mountains shall bring forth.
	(2) Thy uncontroled dominion shall.
lxxiii.	At length, by certain proofs, 'tis plain.
	(1) Thy presence, Lord, hath me supplied.
lxxiv.	Why hast Thou cast us off, O God?
lxxv.	To Thee, O God, we render praise.
lxxvi.	In Judah the Almighty's known.
lxxvii.	To God I cried, Who to my help.
	(2) Will God for ever cast us off?
lxxviii.	Hear, O my people, to my law.
lxxix.	Behold, O God, how heathen hosts.
lxxx.	O Isr'el's Shepherd, Joseph's Guide.
	(1) O Thou Whom heavenly hosts obey.
lxxxi.	To God, our never failing strength.
lxxxii.	God in the great assembly stands.
lxxxiii.	Hold not Thy peace, O Lord our God.
lxxxiv.	O God of hosts, the mighty Lord.
	(1) Behold, O God, for Thou alone.
	(2) O Lord of hosts, my King, my God.
lxxxv.	Lord, Thou hast granted to Thy land.
lxxxvi.	To my complaint, O Lord my God.
lxxxvii.	God's temple crowns the holy mount.
lxxxviii.	To Thee, my God and Saviour, I.
	(2) God of my life, O Lord most high.
lxxxix.	Thy mercies, Lord, shall be my song.
	(1) Happy, thrice happy they, who hear.
	(2) With reverence let the just appear.
xc.	O Lord, the Saviour and Defence.
xci.	He that has God his Guardian made.
xcii.	How good and pleasant must it be.
xciii.	With glory clad, with strength array'd.
xciv.	O God to Whom revenge belongs.
xcv.	(1) Bless'd is the man whom Thou, O Lord.
xcvi.	O come, loud anthems let us sing.
	Sing to the Lord a new-made song. Let, &c.
	(1) How just and merciful is God.
xcvii.	Jehovah reigns, let all the earth.
xcviii.	Sing to the Lord a new-made song, Who, &c.
xcix.	Jehovah reigns, let therefore all.
c.	With one consent let all the earth.
ci.	Of mercy's never-failing spring.
cii.	When I pour out my soul in pray'r.
ciii.	My soul, inspir'd with sacred love.
civ.	Bless God, my soul; Thou, Lord, alone.
cv.	O render thanks, and bless the Lord.
cvi.	O render thanks to God above.
cvii.	To God your grateful voices raise.
cviii.	O God, my heart is fully bent To magnify Thy name
	(1) O God, my heart is fixed, is bent.
cix.	O God, Whose former mercies make.
cx.	The Lord unto my Lord thus spake.
cxi.	Praise ye the Lord; our God to praise.
cxii.	That man is bless'd who stands in awe.
cxiii.	Ye saints and servants of the Lord.
	(1) Ye that delight to serve the Lord.

Psalm.	First Line.
cxiv.	When Isr'el, by th' Almighty led.
cxv.	Lord, not to us, we claim no share.
cxvi.	My soul with grateful thoughts of love.
cxvii.	With cheerful notes let all the earth.
cxviii.	O praise the Lord, for He is good.
cxix.	(1) Joy fills the dwelling of the just. How blest are they who always keep. (1) Instruct me in Thy statutes, Lord. (2) How shall the young preserve their ways? (3) Thy word is to my feet a lamp. (4) To my request and earnest cry.
cxx.	In deep distress I oft have cried.
cxxi.	To Sion's hill I lift my eyes.
cxxii.	O 'twas a joyful sound to hear.
cxxiii.	On Thee, Who dwell'st above the skies.
cxxiv.	Had not the Lord (may Isr'el say).
cxxv.	Who place on Sion's God their trust.
cxxvi.	When Sion's God her sons recall'd.
cxxvii.	We build with fruitless cost, unless.
cxxviii.	The man is blest who fears the Lord.
cxxix.	From my youth up, may Isr'el say.
cxxx.	From lowest depths of woe. (1) My soul with patience waits.
cxxxi	O Lord, I am not proud of heart.
cxxxii.	Let David, Lord, a constant place. (2) O with due reverence let us all.
cxxxiii.	How vast must their advantage be.
cxxxiv.	Bless God, ye servants that attend.
cxxxv.	O praise the Lord with one consent.
cxxxvi.	To God, the mighty Lord.
cxxxvii.	When we, our weary'd limbs to rest.
cxxxviii.	With my whole heart, my God and King. (1 This day is God's, let all the land.
cxxxix.	Thou, Lord, by strictest search hast known.
cxl.	Preserve me, Lord, from crafty foes.
cxli.	To Thee, O Lord, my cries ascend.
cxlii.	To God, with mournful voice.
cxliii.	Lord, hear my pray'r, and to my cry.
cxliv.	For ever bless'd be God the Lord.
cxlv.	Thee I will bless [I'll extol], my God and King.
cxlvi.	O praise the Lord, and thou, my soul.
cxlvii.	O praise the Lord with hymns of joy.
cxlviii.	Ye boundless realms of joy.
cxlix.	O praise ye the Lord, Prepare your glad voice.
cl.	O praise the Lord in that blest place.

ii. *The Supplement.* The earliest notice of the *Supplement* is the following advertisement at the end of the 8vo ed. of the *New Version*, printed by Hodgkin, 1698:—

"*A Supplement to the New Version of Psalms by N. Tate and N. Brady, containing* 1. *The usual Hymns, Creed, Lord's Prayer, Ten Commandments, all set to their proper Tunes; with additional Hymns for the Holy Sacrament, Festivals, &c.* 2*ly. Select Psalms done in particular Measures, to make up the whole variety of Metres that are in the old Version, with Duplicates to most of them, and Gloria Patris with the Tunes. With a Collection of the most usual Church-Tunes. All very useful for the Teacher or Learner of Psalmody. London: Printed and Sold at Stationers Hall, near Ludgate, D. Brown at the Bible without Temple-Bar, J. Wilds at the Elephant, Charing Cross, and other Booksellers.* *** *This Supplement to be had either in the large Octavo to bind up with the Volume, or in the small size for the Twelves. Price in Sheets 6d.*"

This advertisement was repeated, with slight variations, in the 32mo ed. of 1699. The earliest fulfilment of the promised *Supplement* that we have been enabled to see is the 3rd edition published in 1702. Its contents are:—

1. O God, we praise Thee, and confess. *Te Deum.*
2. Come Holy Ghost, Creator, come, And visit, &c. *Veni Creator* in L.M.
3. Come Holy Ghost, Creator come, Inspire the souls, &c. *Veni Creator* in D.C.M.
4. Now blest be Israel's Lord and God. *Benedictus.*
5. My soul and spirit fill'd with joy. *Magnificat.*
6. Lord, let Thy servant now depart. *Nunc Dim.*
7. I stedfastly believe in God. *The Creed.*
8. Our Father Who in heaven art, Thy Name be hallowed, &c. *The Lord's Prayer.* First Version.
9. Our Father Who in heaven art, All hallowed be, &c. *Lord's Prayer.* Second Version.
10. God spake these words, O Israel, hear. *Ten Commandments.*
11. While Shepherds watched their flocks by night. *Christmas.*
12. Since Christ, our Passover, is slain. *Easter.*
13. Christ from the dead is raised and made. *Easter.*
14. Thou God, all Glory, Honour, Power. *Holy Communion.*
15. All ye who faithful servants are. *Holy Communion.*
16. To God be glory, peace on earth. *Holy Communion.*

Following these hymns are the versions of the Psalms in peculiar metres referred to in the advertisement:—

Psalm.	First line.
xlvii.	O clap your hands, ye people, shout and sing.
xciii.	With glory crown'd and matchless strength array'd.
cxvii.	In praise to God, let all the people join.
lxvii.	Our God bless us all with mercy and love.
cxvii.	The praise of our God, all people repeat.
cxi.	With my whole heart Thy fame.
cxxxi.	Thou Lord, my witness art.
cxii.	How blest is he, and only he.
cxxxiv.	All you, who to the house of God.
cxx.	In trouble and distress, To God, &c.
cxxxi.	Thou, Lord, my Witness art.
cxxi.	To Zion's hill I lift my eyes, From whence my help, &c.
cxxix.	Oft have they, now may Israel say.
cxxii.	How did my soul rejoice.
cxxxiii.	O 'tis a joyful sight, When brethren, &c.
cxxiv.	Had not the Lord (let thankful Israel say).
liv.	To save me, Lord, Thy truth and power display.
cxxv.	All who on Zion's God depend.
cxxv,	All they whose hopes on God depend.
liii.	The wicked, senseless fool, hath said.
cxxvi.	When Sion's God, Her captive sons, &c.
cxiv.	When Israel who Had suffered cruel bondage long.
cxxvii.	In vain we build with vast expense.
cxxx	From the lowest depths of woe.
liv.	Save me, Lord, for Thy Name's sake.
cxxxvi.	O praise the Lord, for He is good.

These Psalms are all in peculiar metres, and are given in full. Then the following Psalms from the New Version as above, first lines only being printed:—XLIV., XXVII., IV., V., XXIII., XXXVIII., XIX., XVI., CXLVII. After these 28 tunes are given with references to the Psalms only. Then are given the following Psalms, also from the New Version as above:—CXIX., XCII., C., XXV. CXIII., CXLVIII., LXXXVIII.

The 6th ed. of the *Supplement*, 1708, contained the same psalms in peculiar metres and hymns, together with the addition of "O Lord, turn not Thy face from me" (in a re-written form), and "O all ye works of God the Lord," from the *Old Version;* and "We sing to Thee Whose wisdom formed," from *Playford.* (This arrangement was repeated with the exception of "O Lord, turn not," as late as the *Savoy ed.*, 1717.)

As this 6th ed. of the *Supplement*, 1708, is of special importance to the musical student, we append the title and some details concerning its musical contents. The title is:—

A Supplement to the New Version of Psalms by Dr. Brady and Mr. Tate; containing, The Psalms in Peculiar Measures; the usual Hymns, Creed, Lord's Prayer, Ten Commandments, for the Holy Sacrament, &c., with Gloria Patris, and Tunes (Treble and Bass), proper to each of them, and all the rest of the Psalms. The Sixth Edition Corrected; and much Enlarged: With the Addition of Plain Instructions for all those who are desirous to Learn or Improve themselves in Psalmody; near 30 *New Tunes, composed by several of the Best Masters; and a Table of Psalms suited to the Feasts and Fasts of the Church, &c. With Tables of all the Psalms of the Old, New, and Dr. Patrick's Versions, directing what tunes are fitted for each Psalm. The whole being a Compleat Psalmody. Useful for Teachers and Learners of either Version . . . In the Savoy: Printed*

by John Nutt; and Sold by James Holland, at the Bible and Ball, at the West-End of St. Paul's, MDCCVIII.

This edition contains 63 psalm tunes, and 12 tunes for the Hymns of the Church, 75 in all. Of these tunes 28 are marked thus *, as being *new*. These are:—

St. Paul's.	*St. Martin's.*	New Tune to Ps. 121, 129. [*Jersey*].
St. Andrew's.	*St. Giles's.*	
Sion.	*St. Mark's.*	
St. James's.	*St. Thomas's.*	New Tune to Ps. 114, 126.
St. Matthew's.	New Tune to Ps. 46, 93, 117.	New Tune to Ps. 136.
All Saints.	New Tune to Ps. 117, 149. [*Hanover.*]	Another new Tune to the same.
The Penitent's Tune.		
St. Anne's.		
St. John's.	New Tune to Ps. 111, 131.	
St. Luke's.		

There were also New Tunes to the *Magnificat, The Creed, The Lord's Prayer* (1st metre), the *Ten Commandments*, the *Benedicite*, and the *Hymn on the Divine Use of Music*. How far the word *new* with regard to these 28 tunes means *newly composed* for this edition of the *Supplement*, or, published therein for the first time, is doubtful. Courteville's tune, *St. James's*, for instance, is in the 7th ed. of Playford's *Psalter*, 1701, and was not absolutely new then.

The earliest association of the *New Version* with what is known as the *University Press* with which we are acquainted, is the following:—

New Version of the Psalms of David, fitted to the Tunes used in Churches. By N. Brady, D.D., Chaplain in Ordinary, and N. Tate, Esq., Poet-Laureat to His Majesty. Cambridge. Printed by J. Archdeacon, Printer to the University; and sold by John, Francis, and Charles Rivington, Benjamin White, Charles Dilly, and John Fielding in London; and J. & J. Merrill, in Cambridge. 1782. *Cum Privilegio. Price 6d. unbound.*

At the end, after the *Gloria Patri*, are the following *Hymns*:—

1. High let us swell our tuneful notes.
2. Hark, the herald angels sing.
3. Christ from the dead is rais'd and made.
4. My God, and is Thy table spread.
5. Awake my soul, and with the sun.

These 5 hymns, and no more, are in a 1791 Cambridge edition of the *N. V.* printed by "J. Archdeacon, Printer to the University": and the 1802 edition printed by "J. Burges," printer to the University. These hymns are also given in an Oxford edition "Printed by Dawson & Co., 1803: and in an 1807 edition "Printed at the Clarendon Press by Dawson, Bensley, and Cooke, Printers to the University."

Some time after 1807, two additional hymns were added, viz.:—

6. Jesus Christ is risen to-day, Our triumphant.
7. Glory to Thee, my God, this night.

But the exact date at which they were inserted we have been unable to determine.

In addition to these *University* editions of the *N. V.* and the 2 *Hymns*, we find J., F. and C. Rivington issued the following in 1779:—

Hymns taken from the Supplement to Tate and Brady's Psalms.

In this, and subsequent editions, including 1787, the 5 hymns in the *University* edition of 1782 are not found. These hymns are thus distinctly associated with the Cambridge and Oxford *University* issues of the *N. Version*.

Miller, in his *Singers and Songs*, &c., 1869, p. 173, says concerning these hymns:—

"'My God, and is Thy table spread?' * * * This is inserted as a Communion Hymn in the 'Prayer Book of the Church of England.' It was introduced by a University printer about half a century ago. He was a Dissenter, and filled up the blank leaves at the end of the Prayer Book with hymns he thought would be acceptable. The authorities did not interfere, and the hymns thus took their place. In some books there are two hymns by Doddridge, one probably by Wesley, one by Sternhold or J. Mardley, and Bishop Ken's Morning and Evening Hymns, altered and abridged."

In the *Oxford Essays* for 1858, in an article on "Hymns and Hymn-writers," by C. B. Pearson, he speaks of the introduction of hymns to *Tate and Brady* as being due to the "University printers in modern times more particularly to one about half a century back [i.e. 1808], who being a Dissenter, thought fit to fill up the blank leaves at the end of the Prayer Book with hymns suggested by himself."

This is doubtless the source of Miller's information. Both Pearson and Miller are very vague in their dates. Pearson's date is *circa* 1808: and Miller's *circa* 1819. Whereas the hymns appeared in the Cambridge edition of the *N. Version* in 1782, printed by "J. Archdeacon, Printer to the University." Was "J. Archdeacon" a Dissenter? We cannot say. [J. J.]

Newman, John Henry, D.D. The hymnological side of Cardinal Newman's life and work is so small when compared with the causes which have ruled and the events which have accompanied his life as a whole, that the barest outline of biographical facts and summary of poetical works comprise all that properly belongs to this work. Cardinal Newman was the eldest s. of John Newman, and was b. in London, Feb. 21, 1801. He was educated at Ealing under Dr. John Nicholas, and at Trinity College, Oxford, where he graduated in honours in 1820, and became a Fellow of Oriel in 1822. Taking Holy Orders in 1824, he was for a short time Vice-Principal of St. Alban's Hall, and then Tutor of Oriel. His appointment to St. Mary's, Oxford, was in the spring of 1828. In 1827 he was Public Examiner, and in 1830 one of the Select University Preachers. His association with Keble, Pusey, and others, in what is known as "The Oxford Movement," together with the periodical publication of the *Tracts for the Times*, are matters of history. It is well known how that *Tract* 90, entitled *Remarks on Certain Passages in the Thirty-nine Articles*, in 1841, was followed by his retirement to Littlemore; his formal recantation, in February, 1843, of all that he had said against Rome; his resignation in September of the same year of St. Mary's and Littlemore; and of his formal application to be received into the communion of the Church of Rome, Oct. 8, 1845. In 1848 he became Father Superior of the Oratory of St. Philip Neri, at Birmingham; in 1854 Rector of the newly founded Roman Catholic University at Dublin; and in 1858 he removed to the Edgbaston Oratory, Birmingham. In 1879 he was created a Cardinal, and thus received the highest dignity it is in the power of the Pope to bestow. Cardinal Newman's prose works are numerous, and his *Parochial Sermons* especially being very popular. His *Apologia pro Vita Sua*, 1864, is a lucid exposition and masterly defence of his life and work.

Cardinal Newman's poetical work began with poems and lyrical pieces which he contributed to the *British Magazine*, in 1832-4 (with other pieces by Keble and others), under the title of *Lyra Apostolica*. In 1836 these poems were collected and published under the same title, and Greek letters were added to distinguish the authorship of each piece, his being δ. Only a few of his poems from this work have come into use as hymns. The most notable is, "Lead, kindly Light" (p. 667, i). His *Tract for the Times*, No. 75, *On the Roman Breviary*, 1836, contained translations of 14 Latin hymns. Of these 10 were repeated in his *Verses on Religious Subjects*, 1853, and his *Verses on Various Occasions*, 1865, and translations of 24 additional Latin hymns were added. Several of these translations are in C. U., the most widely known being "Nunc Sancte nobis" ("Come, Holy Ghost, Who ever One"). His collection of Latin hymns from the *Roman* and *Paris Breviaries*, and other sources, was pub. as *Hymni Ecclesiae*, in 1838, and again in 1865. His *Dream of Gerontius*, a poem from which his fine hymn, "Praise to the Holiest in the height," is taken, appeared in his *Verses on Various Occasions*, in 1868. Cardinal Newman's influence on hymnology has not been of a marked character. Two brilliant original pieces, and little more than half a dozen translations from the Latin, are all that can claim to rank with his inimitable prose. [J. J.]

Newton, James, A.M., was b. at Chenies, in Bucks, in the year 1732. At the age of 17 he went to London, where he joined the Baptist church under the care of the Rev. B. Wallin [Wallin, B.]. In 1757 he became assistant minister to the Rev. J. Tommas, pastor of the Baptist church in the Pithay, Bristol; and in 1770, classical tutor at the Baptist College in that city. He filled both these offices with honour and usefulness until his death in 1790. As a hymn-writer he is known by one hymn only, "Proclaim, saith Christ, my wondrous grace" (*Holy Baptism*), which appeared in 3 st. in the Bristol Coll. of *Ash & Evans*, 1769, No. 381; Rippon's Bap. *Sel.*, 1787, and others of the older hymn-books. In the Bap. *New Sel.*, 1828; the Bap. *Ps. & Hys.*, 1858; the *New Cong.*, 1859, and others, it begins with st. ii.:—"Let plenteous grace descend on those." In this form it is widely used. [W. R. S.]

Newton, John, who was b. in London, July 24, 1725, and d. there Dec. 21, 1807, occupied an unique position among the founders of the Evangelical School, due as much to the romance of his young life and the striking history of his conversion, as to his force of character. His mother, a pious Dissenter, stored his childish mind with Scripture, but died when he was seven years old. At the age of eleven, after two years' schooling, during which he learned the rudiments of Latin, he went to sea with his father. His life at sea teems with wonderful escapes, vivid dreams, and sailor recklessness. He grew into an abandoned and godless sailor. The religious fits of his boyhood changed into settled infidelity, through the study of Shaftesbury and the instruction of one of his comrades. Disappointing repeatedly the plans of his father, he was flogged as a deserter from the navy, and for fifteen months lived, half-starved and ill-treated, in abject degradation under a slave-dealer in Africa. The one restraining influence of his life was his faithful love for his future wife, Mary Catlett, formed when he was seventeen, and she only in her fourteenth year. A chance reading of Thomas à Kempis sowed the seed of his conversion; which quickened under the awful contemplations of a night spent in steering a water-logged vessel in the face of apparent death (1748). He was then twenty-three. The six following years, during which he commanded a slave ship, matured his Christian belief. Nine years more, spent chiefly at Liverpool, in intercourse with Whitefield, Wesley, and Nonconformists, in the study of Hebrew and Greek, in exercises of devotion and occasional preaching among the Dissenters, elapsed before his ordination to the curacy of Olney, Bucks (1764). The Olney period was the most fruitful of his life. His zeal in pastoral visiting, preaching and prayer-meetings was unwearied. He formed his lifelong friendship with Cowper [see Cowper, William], and became the spiritual father of Scott the commentator. At Olney his best works—*Omicron's Letters* (1774); *Olney Hymns* (1779); *Cardiphonia*, written from Olney, though pub. 1781—were composed. As rector of St. Mary Woolnoth, London, in the centre of the Evangelical movement (1780-1807) his zeal was as ardent as before. In 1805, when no longer able to read his text, his reply when pressed to discontinue preaching, was, "What, shall the old African blasphemer stop while he can speak!" The story of his sins and his conversion, published by himself, and the subject of lifelong allusion, was the base of his influence; but it would have been little but for the vigour of his mind (shown even in Africa by his reading Euclid drawing its figures on the sand), his warm heart, candour, tolerance, and piety. These qualities gained him the friendship of Hannah More, Cecil, Wilberforce, and others; and his renown as a guide in experimental religion made him the centre of a host of inquirers, with whom he maintained patient, loving, and generally judicious correspondence, of which a monument remains in the often beautiful letters of *Cardiphonia*. As a hymn-writer, Montgomery says that he was distanced by Cowper. But Lord Selborne's contrast of the "manliness" of Newton and the "tenderness" of Cowper is far juster. A comparison of the hymns of both in *The Book of Praise* will show no great inequality between them. Amid much that is bald, tame, and matter-of-fact, his rich acquaintance with Scripture, knowledge of the heart, directness and force, and a certain sailor imagination, tell strongly. The one splendid hymn of praise, "Glorious things of thee are spoken," in the Olney collection, is his. "One there is above all others" has a depth of realizing love, sustained excellence of expression, and ease of development. "How sweet the name of Jesus sounds" is in Scriptural richness superior, and in structure, cadence, and almost tenderness, equal to Cowper's "Oh! for a closer walk with God." The most characteristic hymns are those which

depict in the language of intense humiliation his mourning for the abiding sins of his regenerate life, and the sense of the withdrawal of God's face, coincident with the never-failing conviction of acceptance in The Beloved. The feeling may be seen in the speeches, writings, and diaries of his whole life. For its bearing on his relations with Cowper, see **Olney Hymns** and **Cowper, William.** [H. L. B.]

A large number of Newton's hymns have some personal history connected with them, or were associated with circumstances of importance. These are annotated under their respective first lines. Of the rest, the known history of which is confined to the fact that they appeared in the *Olney Hymns*, 1779, the following are in C. U.:—

1. Be still, my heart, these anxious cares. *Conflict.*
2. Begone, unbelief, my Saviour is near. *Trust.*
3. By the poor widow's oil and meal. *Providence.*
4. Chief Shepherd of Thy chosen sheep. *On behalf of Ministers.*
5. Darkness overspreads us here. *Hope.*
6. Does the Gospel-word proclaim. *Rest in Christ.*
7. Fix my heart and eyes on Thine. *True Happiness.*
8. From Egypt lately freed. *The Pilgrim's Song.*
9. He Who on earth as man was known. *Christ the Rock.*
10. How blest are they to whom the Lord. *Gospel Privileges.*
11. How blest the righteous are. *Death of the Righteous.*
12. How lost was my [our] condition. *Christ the Physician.*
13. How tedious and tasteless the hours. *Fellowship with Christ.*
14. How welcome to the saints [soul] when pressed. *Sunday.*
15. Hungry, and faint, and poor. *Before Sermon.*
16. In mercy, not in wrath, rebuke. *Pleading for Mercy.*
17. In themselves, as weak as worms. *Power of Prayer.*
18. Incarnate God, the soul that knows. *The Believer's Safety.*
19. Jesus, Who bought us with His blood. *The God of Israel.* "Teach us, O Lord, aright to plead," is from this hymn.
20. Joy is a [the] fruit that will not grow. *Joy.*
21. Let hearts and tongues unite. *Close of the Year.* From this "Now, through another year," is taken.
22. Let us adore the grace that seeks. *New Year.*
23. Mary to her [the] Saviour's tomb. *Easter.*
24. Mercy, O Thou Son of David. *Blind Bartimeus.*
25. My harp untun'd and laid aside. *Hoping for a Revival.* From this "While I to grief my soul gave way" is taken.
26. Nay, I cannot let thee go. *Prayer.* Sometimes, "Lord, I cannot let Thee go."
27. Now may He Who from the dead. *After Sermon.*
28. O happy they who know the Lord, With whom He deigns to dwell. *Gospel Privilege.*
29. O Lord, how vile am I. *Lent.*
30. On man in His own Image made. *Adam.*
31. O speak that gracious word again. *Peace through Pardon.*
32. Our Lord, Who knows full well. *The Importunate Widow.* Sometimes altered to "Jesus, Who knows full well," and again, "The Lord, Who truly knows."
33. Physician of my sin-sick soul. *Lent.*
34. Pleasing spring again is here. *Spring.*
35. Poor, weak, and worthless, though I am. *Jesus the Friend.*
36. Prepare a thankful song. *Praise to Jesus.*
37. Refreshed by the bread and wine. *Holy Communion.* Sometimes given as "Refreshed by sacred bread and wine."
38. Rejoice, believer, in the Lord. Sometimes "Let us rejoice in Christ the Lord." *Perseverance.*
39. Salvation, what a glorious plan. *Salvation.*
40. Saviour, shine and cheer my soul. *Trust in Jesus.* The cento "Once I thought my mountain strong," is from this hymn.
41. Saviour, visit Thy plantation. *Prayer for the Church.*
42. See another year [week] is gone. *Uncertainty of Life.*
43. See the corn again in ear. *Harvest.*
44. Sinner, art thou still secure? *Preparation for the Future.*
45. Sinners, hear the [thy] Saviour's call. *Invitation.*
46. Sovereign grace has power alone. *The two Malefactors.*
47. Stop, poor sinner, stop and think. *Caution and Alarm.*
48. Sweeter sounds than music knows. *Christmas.*
49. Sweet was the time when first I felt. *Joy in Believing.*
50. Ten thousand talents once I owed. *Forgiveness and Peace.*
51. The grass and flowers, which clothe the field. *Hay-time.*
52. The peace which God alone reveals. *Close of Service.*
53. Thy promise, Lord, and Thy command. *Before Sermon.*
54. Time, by moments, steals away. *The New Year.*
55. To Thee our wants are known. *Close of Divine Service.*
56. We seek a rest beyond the skies. *Heaven anticipated.*
57. When any turn from Zion's way. *Jesus only.*
58. When Israel, by divine command. *God, the Guide and Sustainer of Life.*
59. With Israel's God who can compare? *After Sermon.*
60. Yes, since God Himself has said it. *Confidence.*
61. Zion, the city of our God. *Journeying Zionward.*

[J. J.]

Nicholas, Tressilian George, M.A., s. of the Rev. George Nicholas, LL.D., was b. in London, April 14, 1822, and educated at Wadham College, Oxford. (B.A. in honours, 1843, M.A. 1846.) On taking Holy Orders he became Curate of St. Lawrence, Reading, 1845; Incumbent of West Molesey, 1846; and Vicar of Lower Halstow, 1859. In 1863 he returned to West Molesey. He contributed several poetical pieces to the *Church of England Magazine*. These were collected and pub. as *Poems* in 1851. From this work his well-known and extensively used hymn for *Holy Communion*, "Lord, when before Thy throne we meet," was taken. It is part of a poem which was printed in the *Church of England Mag.* for Jan. 6, 1838. It is usually given in 3 st. of 6 l., and often as anonymous. [J. J.]

Nicholson, Horatio Langrishe, D.D., was educated at Trinity College, Dublin (B.A. in honours 1855, D.D. 1880). After taking Holy Orders in 1856, he held several appointments in Ireland to 1859, when he became Lecturer of Holy Trinity, Newington, London. Subsequently he was Incumbent of St. James's, Kennington, 1862, and then of other parishes, the last being the Vicarage of St. James's, Forest Gate, Stratford, Essex. During his Incumbency of St. Saviour's, Brockley Hill, London, he pub.:—

The Appendix Hymnal compiled as an Appendix to Hymns Ancient and Modern, to Chopes's Hymnal, and that published by the Society for Promoting Christian Knowledge, 1866.

To this *Appendix* he contributed several hymns for Special Services and occasions which were not then fully provided for in those collections. These are:—

1. Alone, yet not alone, so spake. *Gethsemane.*
2. Father of Spirits, Thee we pray. *Harvest.*
3. Gently I breathe to Thee, Jesus, my prayer. *Lent.*
4. Happy matron, though for years. *St. Anna.*
5. Hark the loud Hosannahs! *Processional for Palm Sunday.*
6. Heard ye holy women say. *Processional for Easter Day.*

7. I will not leave Thee, Jesus Lord. *Fidelity to Jesus.*
8. In the hour of doubt and sorrow. *In Affliction or Distress.*
9. Lord, upon our knees we fall. *Lent.*
10. On this Pentecostal morning. *Processional for Whitsunday.*
11. Prostrate in the dust before Him. *Lent.*
12. Remember, Lord, Thy servants. *Processional for Advent Sunday.*
13. See, her hastening steps are bent. *Visitation of B. V. M.*
14. Shades of evening gather round us. *Evening.*
15. Starlight of Bethlehem. *Life of Jesus.*
16. Sunlight from the heaven departed. *Processional for the Epiphany.*
17. Take up the Cross, and bear it. *Processional for Trinity Sunday.*
18. We saw Thee, Virgin born. *Processional for Ascension Day.*
19. What are those sounds that fall. *Processional for Christmas Day.* [J. J.]

Nicolai, Philipp, D.D., s. of Dieterich Nicolai, sometime Lutheran pastor at Herdecke, in Westphalia, and after 1552, at Mengeringhausen in Waldeck, was b. at Mengeringhausen, August 10, 1556. (The father was s. of Nicolaus Raffenböl, of Raffenböl, near Hagen, in Westphalia, and in later life had adopted the Latinised form *Nicolai* of his father's Christian name as his own surname.) In 1575 Nicolai entered the University of Erfurt, and in 1576 he went to Wittenberg. After completing his University course in 1579 (D.D. at Wittenberg July 4, 1594), he lived for some time at Volkhardinghausen, near Mengeringhausen, and frequently preached for his father. In August, 1583, he was appointed Lutheran preacher at Herdecke, but found many difficulties there, the members of the Town Council being Roman Catholics. After the invasion by the Spanish troops in April, 1586, his colleague re-introduced the Mass, and Nicolai resigned his post. In the end of 1586 he was appointed diaconus at Niederwildungen, near Waldeck, and in 1587 he became pastor there. He then became, in Nov. 1588, chief pastor at Altwildungen, and also court preacher to the widowed Countess Margaretha of Waldeck, and tutor to her son, Count Wilhelm Ernst. Here he took an active part on the Lutheran side in the Sacramentarian controversy, and was, in Sept. 1592, inhibited from preaching by Count Franz of Waldeck, but the prohibition was soon removed, and in the Synod of 1593 held at Mengeringhausen, he found all the clergy of the principality of Waldeck willing to agree to the Formula of Concord. In October, 1596, he became pastor at Unna, in Westphalia, where he again became engaged in heated controversy with the Calvinists; passed through a frightful pestilence (see below); and then on Dec. 27, 1598, had to flee before the invasion of the Spaniards, and did not return till the end of April, 1599. Finally, in April 1601, he was elected chief pastor of St. Katherine's Church, at Hamburg, where he entered on his duties Aug. 6, 1601. On Oct. 22, 1608, he took part in the ordination of a colleague in the St. Katherine's Church, the diaconus Penshorn, and returned home feeling unwell. A violent fever developed itself, under which he sank, and d. Oct. 26, 1608 (*D. Philipp Nicolai's Leben und Lieder*, by L. Curtze, 1859; *Koch*, ii. 324; *Allg. Deutsche Biog.* xxiii. 607, &c.).

In Hamburg Nicolai was universally esteemed, was a most popular and influential preacher, and was regarded as a "pillar" of the Lutheran church. In his private life he seems to have been most lovable and estimable. Besides his fame as a preacher, his reputation rests mainly on his hymns. His printed works are mostly polemical, often very violent and acrid in tone, and such as the undoubted sincerity of his zeal to preserve pure and unadulterated Lutheranism may explain, but cannot be said to justify. Of his hymns only four seem to have been printed.

Three of Nicolai's hymns were first pub. in his devotional work entitled *Frewden-Spiegel dess ewigen Lebens*, pub. at Frankfurt-am-Main, 1599 (see further below). The two noted here ("Wachet auf" and "Wie schön") rank as classical and epoch-making. The former is the last of the long series of Watchmen's Songs. The latter marks the transition from the objective churchly period to the more subjective and experimental period of German hymn writing; and begins the long series of Hymns of Love to Christ as the Bridegroom of the Soul, to which Franck and Scheffler contributed such beautiful examples. Both are also worthy of note for their unusual and perfect rhythms, and for their splendid melodies. They are:—

i. Wachet auf, ruft uns die Stimme. *Eternal Life.* This beautiful hymn, one of the first rank, is founded on St. Matt. xxv. 1–13; Rev. xix. 6–9, and xxi. 21; 1 Cor. ii. 9; Ezek. iii. 17; and Is. lii. 8. It first appeared in the *Appendix* to his *Frewden-Spiegel*, 1599, in 3 st. of 10 l., entitled "Of the Voice at Midnight, and the Wise Virgins who meet their Heavenly Bridegroom. Matt. 25." Thence in *Wackernagel* v. p. 259, the *Unv. L. S.*, 1851, No. 690, and most German collections.

It is a reversed acrostic, W. Z. G. for the *Graf zu Waldeck*, viz. his former pupil Count Wilhelm Ernst, who d. at Tübingen Sept. 16, 1598, in his fifteenth year. It seems to have been written in 1597 at Unna, in Westphalia, where Nicolai was then pastor; and during the terrible pestilence which raged there from July, 1597, to January, 1598, to which in July 300, in one week in August 170, and in all over 1300 fell victims. Nicolai's parsonage overlooked the churchyard, and there daily interments took place, often to the number of thirty. In these days of distress, when every household was in mourning, Nicolai's thoughts turned to Death, and thence to God in Heaven, and to the Eternal Fatherland. In the preface (dated Aug. 10, 1598) to his *Frewden-Spiegel* he says: "There seemed to me nothing more sweet, delightful and agreeable, than the contemplation of the noble, sublime doctrine of Eternal Life obtained through the Blood of Christ. This I allowed to dwell in my heart day and night, and searched the Scriptures as to what they revealed on this matter, read also the sweet treatise of the ancient doctor Saint Augustine [*De Civitate Dei*]. . . . . Then day by day I wrote out my meditations, found myself, thank God! wonderfully well, comforted in heart, joyful in spirit, and truly content; gave to my manuscript the name and title of a *Mirror of Joy*, and took this so composed *Frewden-Spiegel* to leave behind me (if God should call me from this world) as the token of my peaceful, joyful, Christian departure, or (if God should spare me in health) to comfort other sufferers whom He should also visit with the pestilence . . . . Now has the gracious, holy God most mercifully preserved me amid the dying from the dreadful pestilence, and wonderfully spared me beyond all my thoughts and hopes, so that with the Prophet David I can say to Him "O how great is Thy goodness, which Thou hast laid up for them that fear Thee," &c.

The hymn composed under these circumstances (it may be stated that Curtze thinks both hymns were written in 1596, while Nicolai was still at Alt-Wildungen) soon became popular, and still retains its place, though often altered in the 3rd stanza. Probably the opening lines:

"Wachet auf! ruft uns die Stimme
Der Wächter sehr hoch auf der Zinne"

are borrowed from one of the *Wächter-Lieder*, a form of lyric popular in the Middle Ages, introduced by Wolfram von Eschenbach. (See K. Goedeke's *Deutsche Dichtung im Mittelalter*, 1871, p. 918.) But while in the Songs the voice of the Watchman from his turret summons the workers of darkness to flee from discovery, with Nicolai it is a summons to the children of light to awaken to their promised reward and full felicity.

The melody appeared first along with the hymn, and is also apparently by Nicolai, though portions of it (e.g. l. 1 by the Gregorian Fifth Tone) may have been suggested by earlier tunes. It has been called the King of Chorales, and by its majestic simplicity and dignity it well deserves the title. Since its use by Mendelssohn in his *St. Paul* it has become well known in England, and, in its original form, is given in Miss Winkworth's *C. B. for England*, 1863 (see below).

Translations in C. U.:—

1. Sleepers wake, a voice is calling. This is an unrhymed *tr.* of st. i. by W. Ball in his book of words to Mendelssohn's oratorio of *St. Paul*, 1836. This form is in Horder's Cong. *Hymns*, 1884, and others. In the South Place [London] *Coll.*, 1873, it is a recast by A. J. Ellis, but opens with the same first line. In the *Parish H. Bk.*, 1875, a *tr.* of st. ii., also unrhymed, is added.

2. Wake ye holy maidens, wake ye. A good *tr.* contributed by Philip Pusey to A. R. Reinagle's *Coll. of Ps. and Hy. Tunes*, Oxford, 1840, p. 134. It was considerably altered, beginning "Wake, ye holy maidens, fearing" in the *Salisbury H. Bk.*, 1857, and this is repeated, with further alterations, in *Kennedy*, 1863, and the *Sarum Hyl.*, 1868.

3. Wake, arise! the call obeying. A good *tr.* by A. T. Russell, as No. 110 in the Dalston Hospital *H. Bk.*, 1848.

4. Wake, oh wake; around are flying. This is a recast, by A. T. Russell, not for the better, from his 1848 *tr.*, as No. 268 in his *Ps. & Hys.* 1851, st. iii. being omitted. Thence, unaltered, in the *New Zealand Hyl.*, 1872.

5. Wake, awake, for night is flying. A very good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 225, repeated in her *C. B. for England*, 1863, No. 200, with st. ii., ll. 7, 8, re-written. Included in the Eng. Pres. *Ps. & Hys.*, 1867; Scottish *Pres. Hyl.*, 1876, &c.; and in America, in *Laudes Domini*, 1884, and others. In the *Cantate Domino*, Boston, U. S., 1859, it begins "Awake, awake, for night is flying."

6. Wake! the startling watch-cry pealeth. By Miss Cox, in *Lyra Messianica*, 1864, p. 4, and her *Hys. from the German*, 1864, p. 27; repeated in W. F. Stevenson's *H. for Church and Home*, 1873. The version in J. L. Porter's *Coll.*, 1876, takes st. i., ll. 1–4 from Miss Cox. The rest is mainly from R. C. Singleton's *tr.* in the *Anglican H. Bk.*, but borrows lines also from Miss Winkworth, and from the *Hymnary* text.

7. Wake! the watchman's voice is sounding. By R. C. Singleton. This is No. 259 in the *Anglican H. Bk.*, 1868, where it is marked as a "versification by R. C. Singleton, 1867."

8. Wake, awake, for night is flying. This is by Canon W. Cooke, in the *Hymnary*, 1871, and signed A. C. C. In the ed. of 1872, ll. 7, 8 of st. ii. are recast, and the whole is marked as "based on E. A. Dayman." It is really a cento, four lines of the 1872 text (i., l. 5; ii., ll. 7, 8; iii., l. 9) being by Canon Cooke; and the rest being adapted from the versions of P. Pusey as altered in the *Sarum Hyl.*, of Miss Winkworth, of Miss Cox, and of R. C. Singleton. It may be regarded as a success, and as passed into the S. P. C. K. *Church Hys.*, 1871; the 1874 *Appx.* to the *N. Cong.*; Horder's *Cong. Hys.*, 1884, and others.

9. Wake, arise! the voice is calling. This is an anonymous *tr.* in the Ohio *Luth. Hyl.*, 1880.

10. Slumberers, wake, the Bridegroom cometh. A spirited version, based on Miss Winkworth (and with an original st. as iv.), by J. H. Hopkins in his *Carols, Hys. & Songs*, 3rd ed., 1882. p. 88, and dated 1866. Repeated in the *Hyl, Comp.* (Reformed Epis.) Philadelphia, U.S., 1885.

Other trs. are:—

(1) "Awake, the voice is crying." In *Lyra Davidica*, 1708, p. 73. (2) "Awake! awake! the watchman calls." By *Miss Fry*, 1845, p. 33. (3) "Hark! the trump of God is sounding." By *Dr. H. Mills*, 1845 (1856, p. 269). This is from the altered form by F. G. Klopstock, in his *Geistliche Lieder*, 1758, p. 246, as further altered in Zollikofer's *G. B.*, 1766, No. 303, where it begins "Wachet auf! so ruft." (4) "Awake, arise, the voice gives warning." In the U. P. *Juvenile Missionary Mag.*, 1857, p. 193; repeated in 1859, p. 171, beginning, "Awake, arise, it is the warning." (5) "Waken! From the tower it soundeth." By *Mrs. Bevan*, 1858, p. 1. (6) Up! awake! his summons hurried." By J. D. Burns, in the *Family Treasury*, 1860, p. 84, and his *Memoir & Remains*, 1869, p. 234.

ii. Wie schön leuchtet der Morgenstern, Voll Gnad und Wahrheit von dem Herrn. *Love to Christ.* 1st pub. in the *Appendix* to his *Frewden-Spiegel*, 1599, in 7 st. of 10 l. entitled "A spiritual bridal song of the believing soul concerning Jesus Christ, her heavenly Bridegroom, founded on the 45th Psalm of the prophet David." Lauxmann, in *Koch*, viii. 271, thus gives an account of it as written during the Pestilence of 1597. He says Nicolai was

"One morning in great distress and tribulation in his quiet study. He rose in spirit from the distress and death which surrounded him to his Redeemer and Saviour, and while he clasped Him in ardent love there welled forth from the inmost depths of his heart this precious hymn of the Saviour's love and of the joys of Heaven. He was so entirely absorbed in this holy exaltation that he forgot all around him, even his midday meal, and allowed nothing to disturb him in his poetical labours till the hymn was completed"—three hours after midday.

As Nicolai was closely connected with Waldeck he formed with the initial letters of his stanzas the acrostic W. E. G. U. H. Z. W., viz. *W*ilhelm *E*rnst *G*raf *U*nd *H*err *Z*u *W*aldeck—his former pupil.

The hymn has reminiscences of Eph. v., of Canticles, and of the Mediæval Hymns to the B. V. M. It became at once a favourite in Germany, was reckoned indispensable at weddings, was often sung around death beds, &c. The original form is in *Wackernagel* v. p. 258, and the *Unv. L. S.*, 1851, No. 437; but this (as will be seen by comparing Miss Winkworth's version of 1869) is hardly suited for present day congregational use. In Bunsen's *Versuch*, 1833, No. 554, it is slightly altered. The form in Knapp's *Ev. L. S.*, 1837, No. 2074 (1865, No. 1810) is a recast by Knapp made on Jan. 14, 1832, and pub. in his *Christoterpe*, 1833, p. 285, preceded by a recast of "Wachet auf!"; both being marked as "rewritten according to the requirements of our times."

The popularity of the hymn was greatly aided by its beautiful chorale (named by Mr. Mercer, *Frankfort*), which has been called "The Queen of Chorales," and to which many city chimes in Germany were soon set. It was pub. with the hymn, and is probably an original tune by Nicolai, though portions may have been suggested by earlier melodies, especially by the "Resonet in laudibus," which is probably of the 14th cent. (*Bäumker* i.,

No. 48, cites it from the *Obsequiale*, Ingolstadt, 1570. In Allon's *Cong. Psalmist* named *Arimathea*).

Translations in C. U.:—

1. How bright appears the Morning Star! This is a full and fairly close version by J. C. Jacobi, in his *Psal. Ger.*, 1722, p. 90 (1732, p. 162); repeated, with alterations, in the *Moravian H. Bk.*, 1754, pt. i., No. 317 (1886, No. 360). The versions of st. v., vii. beginning, "The Father from eternity," are included in *Aids to the Service of Song*, Edin. N.D., but since 1860. In 1855 Mercer gave in his *C. P. & H. Bk.*, as No. 15, a hymn in 4 st. of 10 l., of which five lines are exactly from Jacobi. St. i., ll. 1–3; ii., ll. 8, 9; iii., ll. 2, 3, 6; iv., l. 10, are exactly; and i., l. 9; ii., ll. 2, 3, 6, 10; iii., ll. 1, 4, 5; iv., ll. 7, 9 are nearly from the *Moravian H. Bk.*, 1801. The interjected lines are by Mercer, but bear very slight resemblance either to Nicolai's original text, or to any version of the German that we have seen. In his 1859 ed. he further recast it, leaving only the first line unaltered from Jacobi; and this form is in his Ox. ed., 1864, No. 121, in the Irish *Church Hyl.*, 1869 and 1873, and in the *Hyl. Comp.*, 1870 and 1876. In *Kennedy*, 1863, the text of 1859 is given with alterations, and begins "How brightly dawns the Morning Star"; and this form is in the *People's Hyl.*, 1867; Dale's *Eng. H. Bk.*, 1874, &c.

2. How graciously doth shine afar. By A. T. Russell, as No. 8 in the Dalston Hospital *H. Bk.*, 1848, and repeated in the *Cheltenham College H. Bk.*, No. 37. It is a free *tr.* of st. i., vi., v.

3. How lovely shines the Morning Star! A good and full *tr.* by Dr. H. Harbaugh (from the text in Dr. Schaff's *Deutsches G. B.*, 1860), in the German Reformed *Guardian*, May, 1860, p. 157. Repeated in full in Schaff's *Christ in Song*, 1869, and abridged in Adams's *Church Pastorals*, Boston, U.S.A., 1864.

4. O Morning Star! how fair and bright. A somewhat free *tr.* of st. i., iii., iv., vii., by Miss Winkworth, as No. 149 in her *C. B. for England*, 1863. Repeated in the Pennsylvania *Luth. Church Bk.*, 1868; Ohio *Luth. Hyl.*, 1880, &c.

5. How brightly shines the Morning Star, In truth and mercy from afar. A *tr.* of st. i., iii., iv., vii., by Miss Borthwick, as No. 239 in Dr. Pagenstecher's *Coll.*, 1864.

6. How brightly glows the Morning Star. In full, from Knapp's German recast, by M. W. Stryker, in his *Hys. & Verses*, 1883, p. 52; repeated, omitting st. ii., iv., in his *Christian Chorals*, 1885, No. 145.

Other trs. are:—

(1) "How fairly shines the Morning Star." In *Lyra Davidica*, 1708, p. 40. (2) "As bright the star of morning gleams" (st. i.) By W. Bartholomew, in his book of words to Mendelssohn's oratorio of *Christus*, 1852, p. 11. (3) "How lovely now the Morning Star." By *Miss Cox*, 1864, p. 229. (4) "How beauteous shines the Morning Star." By Miss Burlingham, in the *British Herald*, Oct. 1865, p. 152, and Reid's *Praise Bk.*, 1872. (5) "O Morning Star, how fair and bright." By *Miss Winkworth*, 1869, p. 160. (6) "How bright appears our Morning Star." By J. H. Hopkins, in his *Carols, Hys. and Songs*, 3rd ed., 1882, p. 168, and dated 1866.

There are also three hymns in C. U., which have generally been regarded as *trs.* from Nicolai. They are noted as follows:—i. "Behold how glorious is yon sky" (see p. 127, ii.). ii. "How beautiful the Morning Star" (see Stegmann, J.). iii. "How brightly shines the Morning Star! What eye descries it from afar" (see Schlegel, J. A.). [J. M.]

Night is on the unransomed nations. *J. M. Neale.* [*Passiontide.*] This Sequence for Passiontide appeared in his posthumous *Sequences, Hys., and other Ecclesiastical Verses*, 1866, p. 11, in 20 st. of 4 l. From it three centos have come into C. U.: (1) "Night is on the unransomed nations"; (2) "Till His warfare be accomplished"; and (3) "We have heard, O Son of David." [J. J.]

Nil laudibus nostris eges. *C. Coffin.* [*Monday.*] Appeared in the *Paris Breviary*, 1736, for Monday at Lauds, and his *Hymni Sacri*, 1736, p. 12. It is also in the *Lyons* and other modern French Breviaries; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; Chandler's *Hys. of the Prim. Church*, 1837, No. 18; Macgill's *Songs of the Christian Creed and Life*, 1876, &c. It has been *tr.* as:—

1. **Our praises, Lord, Thou dost not need.** *J. Chandler*, 1837, No. 18, and 1841, No. 73.
2. **Our praise Thou need'st not, but Thy love.** I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839.
3. **Father! Thou needest not our praise.** *W. J. Blew*, 1852–55.
4. **Though throned our highest praise above.** *J. D. Chambers*, 1857.
5. **Thou needest not our feeble praise.** *H. M. Macgill*, 1876.
6. **Father in heaven! Thy glory.** *D. T. Morgan*, 1880. [J. J.]

Nitschmann, Anna, daughter of David Nitschmann, cartwright, at Kunewald, near Fulnek, Moravia, was b. at Kunewald, Nov. 24, 1715. Her cousin, David Nitschmann (the first Bishop, 1735, of the renewed Brethren's Unity) while on a visit to Kunewald in the beginning of 1725, persuaded her father to remove to Herrnhut, where the family arrived on Feb. 25, 1725. On March 17, 1730, Anna was appointed Unity-Elder, with the care of the unmarried sisters; on May 4, 1730, joined with Anna Dober in founding the Jungfrauenbund (see p. 304, ii.); and in 1733 entered the unmarried sisters' house at Herrnhut. In 1735 she became companion to Zinzendorf's daughter, the Countess Benigna, and accompanied her, in 1737, to England. During the summer of 1740 she went with her own father to America, arriving in Pennsylvania Dec. 5, 1740. After the arrival of Zinzendorf and the Countess Benigna, in 1741, Anna joined with them in work among the Indians. She returned to Germany in 1743. After the death of his first wife on June 19, 1756, Zinzendorf married Anna at Berthelsdorf on June 27, 1757. When on May 5, 1760, Zinzendorf felt his fatal illness, she also succumbed, and after his death, on May 9, gradually sank and d., May 21, 1760, at Herrnhut (*Allg. Deutsche Biog.* xxiii. 709; MS. from Diaconus J. T. Müller, Herrnhut, &c.). Her hymns were written 1735–1748; the earlier in Herrnhut, some in Pennsylvania, others from 1743 to 1748. They appeared in the various *Appendices* to the *Herrnhut G. B.* of 1735. Only two have passed into use outside of the English *Moravian H. Bk.* These are:—

i. **Ich bin das arme Würmlein dein.** *Humility.* 1st pub. as No. 1592 in *Appendix* x. *circa* 1741 to the *Herrnhut G. B.*, 1735, in 12 st. of 4 l. When repeated in the *Brüder G. B.*, 1778, No. 851, st. i., ll. 1, 2; iv., ll. 1, 2; ii.; iii.; xii. were selected with alterations, and a stanza by C. Gregor (which begins "Mein Heiland! dass ich ohne dich") was prefixed. The *tr.* in C. U. is:—

My Saviour, that I without Thee. *Tr.* in full by F. W. Foster, from the text of 1778, and given as No. 450

in the *Moravian H. Bk.*, 1789 (1886, No. 580). Included, omitting st. v., in J. A. Latrobe's *Coll.*, 1841.

ii. **Mein König, deine Liebe.** *Christian Work.* Appeared as No. 1233 in *Appendix* vii. *circa* 1737 to the *Herrnhut G. B.*, 1735, in 14 st. of 6 l. In the *Brüder G. B.*, 1778, No. 1355, reduced to 6 stanzas (st. v. in 1778 is by N. L. Zinzendorf). The only *tr.* in C. U. is noted at **p. 558.**

Another tr. is: "Thou our exalted first-born Brother." This is a *tr.* of st. xiv. in the *Moravian H. Bk.*, pt. ii., 1746, p. 798. In 1754, pt. ii., p. 365, altered to "O Thou our first-born Brother" (1849, No. 852, st. ii.). [J. M.]

Nitschmann, Johann, brother of Anna Nitschmann, was b. Sept. 25, 1712, at Kunewald, and came to Herrnhut in 1725. In 1726 the Count von Promnitz took him into the Orphanage at Sorau, and in 1728 sent him to study theology at Halle. In 1731 he became a tutor in the Orphanage at Herrnhut, in 1732 went to Halle to study medicine, but returned to Herrnhut in 1733, and spent a year as private secretary to Count Zinzendorf. Thereafter up to 1745 he was principally engaged in mission work in Swedish Lapland, and in forming communities in Livonia. He was then appointed, in 1745, diaconus and Gemeinhelfer at Herrnhaag in Wetteravia, and in 1750 to the same position at Herrnhut. Consecrated Bishop of the Brethren's Unity in 1758, he took in 1761 the superintendence of the communities in England and Ireland. In 1766, he was appointed to the charge of the new settlement of Sarepta on the Volga in Asiatic Russia, and d. there June 30, 1783 (*Allg. Deutsche Biog.* xxiii. 714; MS. from Diaconus J. T. Müller, Herrnhut, &c.). His hymns are few in number, and not of much importance. Only one has passed into use outside the English *Moravian H. Bk.* It is:—

Du blutiger Versühner. *The Lamb of God.* Appeared as No. 1210 in *Appendix* vi., c. 1737 to the *Herrnhut G. B.*, 1735, in 5 st. of 6 l. In the *Brüder G. B.*, 1778, it is No. 575, and in the *Historische Nachricht* thereto st. iv. is ascribed to N. L. von Zinzendorf. The *tr.* in C. U. is noted at **p. 558, i.**

Another tr. is "Dear Lamb, from everlasting slain," as No. 21 in the *Moravian H. Bk.*, 1742. In the 1789 and later eds. (1849, No. 441), it begins "Gracious Redeemer, Who for us." [J. M.]

No Gospel like this Feast. *Elizabeth Charles, née Rundle.* [*Holy Communion.*] Pub. in her *The Three Wakings and Other Poems*, 1859, p. 149. It has passed into a large number of hymnals, including the *Universal H. Bk.*, 1885, the American *Laudes Domini*, 1884, and others. [J. J.]

No prophet, nor dreamer of dreams. *J. Hart.* [*Adoration.*] 1st pub. in his *Hys. composed on Various Subjects*, &c., 1759, in 7 st. of 8 l., and based upon the words "If there arise among you a prophet, or a dreamer of dreams, and giveth the sign or wonder," &c., Deut. xiii. 1, &c. In its original form it is not in common use; but the following centos have been compiled therefrom:—

1. **This God is the God we adore.** This is the last stanza of the hymn, and was given in M. Madan's *Supp. to Ps. and Hys.*, 1763, No. 182, broken into 2 st. of 4 l. The same arrangement was repeated by A. M. Toplady in his *Ps. & Hys.*, 1776, No. 127. From these collections it descended as an individual hymn to the modern hymnals. The same stanza, but altered to:—

2. **This, this is the God we adore,** was given in the *Supp.* of the *Wes. H. Bk.*, 1830, is continued in the revised ed., 1875, and also found in other collections. In the Bap. *Sel. of Ps. and Hys.*, 1838, No. 380, a cento is given, the first stanza of which we have not traced; but st. ii., iii., are composed of Hart's "This God is the God we adore." It begins:—

3. **The God Who created the skies,** and is repeated in the Bap. *Ps. & Hys.*, 1858, No. 280.

4. **How good is the God we adore.** In *The Enlarged London H. Bk.*, 1873. [J. J.]

No sleep, no slumber, to his eyes. *I. Watts.* [*Ps. cxxxii.*] 1st pub. in his *Psalms of David*, &c., 1719, in 8 st. of 4 l., and headed "A Church Established." In its full form it is not in general use; but as, "Arise, O King of grace, arise" (st. iii.–v.), as in the *Leeds H. Bk.*, 1853, it is in somewhat extensive use, especially in America. [J. J.]

No songs shall break our gloom today. *W. C. Dix.* [*Good Friday.*] Pub. in *Lyra Messianica*, 1864, p. 244, in 7 st. of 4 l., and entitled "Calvary." It was also included in the author's *Hys. and Carols for Children*, 1869. In the S. P. C. K. *Church Hys.*, 1871, "O Thou the Eternal Son of God" is composed of st. ii., iv.–vii. of this hymn. [J. J.]

No track is on the sunny sky. *F. W. Faber.* [*Whitsuntide.*] Appeared in his *Jesus and Mary*, &c., 1849, in 18 st. of 4 l., on "The Mission of the Holy Ghost." From it three centos have come into C. U.: (1) "No track is on the sunny sky;" (2) "The Mother prays her mighty prayer;" and (3) "The Mother sits all worshipful." In these various forms its use is somewhat extensive. [J. J.]

Nobis, Olympo redditus. *Jean Baptiste de Santeüil.* [*Ascension.*] This hymn appeared in the *Cluniac Breviary*, 1686, p. 503, as "Nostras, Olympo redditus." It was repeated in Santeüil's *Hymni Sacri et Novi*, 1689, p. 24 (ed. 1698, p. 106), in 5 st. of 4 l. In the *Paris Breviary*, 1736, st. ii. is omitted, and another was added as the concluding stanza, beginning, "Venture Judex saeculi." The 1736 text is in J. Chandler's *Hys. of the Prim. Church*, 1837, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **O Christ, Who hast prepared a place.** By J. Chandler, from the *Paris Brev.* text, in his *Hys. of the Prim. Church*, 1837, p. 86. It was soon introduced into the hymn-books, sometimes with slight alterations, as in Murray's *Hymnal*, 1852; and at other times with the omission of st. v., as in *Mercer*, Oxford ed., 1864, and others. In *H. A. & M.*, 1861, it reads: "O Christ, Who *dost prepare* a place," but it is omitted from the revised ed., 1875. This *tr.* in various forms is in extensive use. In Martineau's *Hymns*, 1873, 3 st. are given as "The Crucified is gone before."

2. **Thou Who dost build for us on high.** By I. Williams. 1st printed in the *British Magazine*, Dec. 1834 (vol. vi. p. 621, with the Latin). It was also included in his *Hys. tr. from the Parisian Breviary*, 1839, p. 145. It is given, with alterations, in the *Hymnary*, 1872.

3. **O Christ, Who, lifted to the sky.** By R. C. Singleton. Written in 1867, and pub. in his *Anglican H. Bk.*, 1868.

Other trs. are:—

1. Jesu! Thou from earth hast vanished. *W. J. Blew*, 1852–55.

2. Enthroned in heaven, Thy mansions fair. *J. D. Chambers*, 1857. [J. J.]

Nocte mox diem fugata. [*Holy Communion.*] In the *Cluniac Breviary*, 1686, p. 563, this is the hymn at Matins for the

Octave of Corpus Christi, and consists of 5 st. and a doxology. *Tr.* as:—

Soon the fiery sun ascending. By E. Caswall. 1st pub. in his *Masque of Mary*, 1858, p. 305, in 5 st. of 6 l.; and again in his *Hymns*, &c., 1873, p. 158. It is given in the *People's H.*, 1867; the *Hymnary*, 1872: and others, including some Roman Catholic collections. [J. M.]

Nocte surgentes vigilemus omnes. *St. Gregory the Great.* [*Early morning.*] This is one of the eight hymns which the Benedictine editors assign to St. Gregory (*Opera*, Paris, 1705, iii., col. 879). It is found in three 11th cent. Hymnaries of the English Church, now in the British Museum (Vesp. D. xii., f. 6 *b*; Jul. A. vi., f. 20 *b*; Harl. 2961, f. 219), and in an 11th cent. Breviary of the Spanish Church (Add. 30848, f. 67 and f. 70 *b*). It is in an 11th cent. MS. at Corpus Christi, Cambridge (391, p. 229), and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 3 *b*). Also in a tenth cent. MS. at Bern, No. 455, and an 11th cent. MS. at St. Gall, No. 387. It is the companion hymn to and in the same metre as "Ecce jam noctis," (p. 320, i.) It was included in the *Roman* (Venice 1478. and Rome, 1632), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*, generally assigned to Sunday Matins or Nocturns from Trinity S. to Advent. The text is also in *Daniel* i. No. 146; *Wackernagel* i., No. 95; *Hymnarium Sarisb.*, 1851, p. 127; *Königsfeld* i., p. 76, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

The translations of this hymn are:—

1. Let us arise and watch by night. Card. Newman in *Tracts for the Times*, 1836, No. 75, p. 27; *Verses*, &c., 1853 and 1868.
2. Throughout the hours of darkness dim. *Hymnarium Anglicanum.* 1844.
3. Rising at midnight, one and all awaking. *W. J. Copeland.* 1848.
4. Let us arise and watch ere dawn of light. *E. Caswall.* 1849.
5. Uprising with the morning light. *W. J. Blew.* 1852–55.
6. Arise we in the nightly watches waking. *J. D. Chambers.* 1852.
7. Let us arise from night and slumber waking. *J. D. Chambers.* 1857.
8. Rising ere day-break, let us all be watchful. *J. W. Hewett.* 1859.
9. Watch we by night, with one accord uprising. *J. Keble.* 1869.
10. Come let us arise, and keep the watches of the night. *J. Wallace.* 1874.
11. 'Mid evening shadows let us all be watching. *Ray Palmer.* 1876. Dated 1869.
12. Now from the slumbers of the night arising. Anon. in the *Antiphoner* and *Grail*, 1880, and the *Hymner*, 1882. [J. J.]

Noel, Hon. Baptist Wriothesley, M.A., younger s. of Sir Gerard Noel Noel, Bart., and brother of the Earl of Gainsborough, was b. at Leithmont, near Leith, July 10, 1799, and educated at Trinity College, Cambridge. Taking Holy Orders he was for some time Incumbent of St. John's Episcopal Chapel, Bedford Row, London, and Chaplain to the Queen; but in 1848 he seceded from the Church of England, and subsequently became a Baptist Minister. He was pastor of St. John's Street Chapel, Bedford Row, until 1868. He d. Jan. 19, 1873. His prose works, about twelve in all, were pub. between 1847 and 1863. His association with hymnology is through:—

(1) *A Selection of Psalms and Hymns adapted chiefly for Congregational and Social Worship by Baptist Wriothesley Noel, M.A.* (2) *Hymns about Jesus, by Baptist Wriothesley Noel*, N. D. A collection of 159 hymns, the greater part of which are his own or recasts by him of older hymns.

The *Sel.* appeared in 1832. It passed through several editions (2nd ed., 1838; 3rd, 1848, &c.), that for 1853 being enlarged, and having also an *Appendix* of 39 original "Hymns to be Used at the Baptism of Believers." From this *Sel.* the following hymns are still in C. U.:—

1. Devoted unto Thee. *Holy Baptism.* From "O God, Who art our Friend."
2. Glory to God, Whose Spirit draws. *Holy Baptism.*
3. Jesus, the Lord of glory died. *Jesus the Guide.*
4. Lord, Thou hast promised to baptize. *Holy Baptism.*
5. We gave [give] ourselves to Thee. *Holy Baptism.*

[J. J.]

Noel, Hon. Gerard Thomas, M.A., elder brother of the Hon. Baptist W. Noel, was b. Dec. 2, 1782, and educated at Edinburgh and Cambridge. Taking Holy Orders, he held successively the curacy of Radwell, Hertfordshire, the Vicarages of Rainham and Romsey, and a Canonry in Winchester Cathedral. He died at Romsey, Feb. 24, 1851. His published works include *Fifty Sermons for the Use of Families*, 1830; *Sermons preached in Romsey*, 1853; and *Arvendel, or Sketches in Italy and Switzerland*, 1813. In this last work some of his earlier hymns appeared. He also compiled:—*A Selection of Psalms and Hymns from the New Version of the Church of England and others; corrected and revised for Public Worship*, London, J. Hatchard, 1810. In this *Sel.* he gave a few hymns of his own, but anonymously. The 3rd ed., 1820, is enlarged, and has an *Appendix* of 17 hymns. Three of his hymns are in C. U.:—

1. If human kindness meets return. *Jesus the Friend.* This appeared in his *Arvendel*, &c., and his *Sel. of Ps. & Hys.*, 1810, No. 45. It is in extensive use.

2. Stamped as the purpose of the skies. *Missions.* This is found in the February number of the *Christian Observer*, 1810, in 6 st. of 4 l., and is signed "N." In his *Sel. of Ps. & Hys.*, 1810, No. 48, and in the 3rd ed., 1820, No. 174, it begins "Mark'd as the purpose of the skies." In this form it is known to the modern collections.

3. When musing sorrow weeps [mourns] the past. *Desiring Heaven.* Given in the 2nd ed. of his *Sel.* 1813, No. 48. [J. J.]

Νόμος ἦν γενικὸς τοῦ παντὸς ὁ πρώτιστος νόος· [Naasseni, The.]

Non abluunt lymphae Deum. *Nicolas le Tourneaux.* [*Epiphany.*] This hymn, on the Baptism of our Lord, appeared in the *Cluniac Brev.*, 1686, p. 229, beginning, "Lavacra puri gurgitus," and signed "*N. T. P. R.*" When included in the *Paris Brev.*, 1736, as the hymn for Compline during the Octave of the Epiphany, it began with st. ii., "Non abluunt lymphae Deum," and in this form it is known to the present time, both in Latin and in the *trs.* into English. This text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. It is not that the wave can wash our God. By I. Williams, in the *British Magazine*, 1835 (vol. viii. p. 152), and his *Hys. tr. from the Parisian Breviary*, 1839, p. 90.

2. Since the heavenly Lamb hath stood. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–

55, and Rice's *Sel.* from the same, 1870, No. 19. The opening stanza of this hymn is original, by Mr. Blew. The *tr.* of "Non abluunt" begins with st. ii., "Water washes not our God."

Other trs. are :—

1. God needeth not the cleansing wave. *R. Campbell.* 1850.
2. The waters cleanse not Thee, O Lord. *J. D. Chambers.* 1857. [J. J.]

Non ce n'est pas mourir. *C. Malan.* [*Hope in Death.*] Pub. in his *Chants de Sion, ou Receuil de Cantiques*, 1832, No. 233. It was *tr.* into German by A. Knapp, and included in his *Christoterpe* (an annual), 1836, p. 116. It is No. 2 of "Hymns by Caesar Malan of Geneva. Translated from the French by the Editor" [*Knapp*]. It is also in Knapp's *Gedichte, Neueste Folge*, 1843, p. 301, and begins, "Nein, nein, das ist kein Sterben." It was *tr.* from the German into English by Dr. G. W. Bethune (p. 139, i.), as "It is not death to die," and by Dr. R. P. Dunn (p. 316, ii.) as "No, no, it is not dying." The latter is in *Sacred Lyrics from the German*, Philadelphia, U.S., 1859, p. 153; in Schaff's *Christ in Song*, 1869, p. 661 (1870, p. 531), and several hymn-books. [J. M.]

Non parta solo sanguine. *Jean Baptiste de Santeüil.* [*Saints, not Martyrs.*] Appeared in the *Cluniac Breviary*, 1686, p. lvii., and his *Hymni Sacri et Novi*, 1689, p. 214 (ed. 1698, p. 252). In the *Paris Breviary*, 1736, it is given for the "Common of Just Persons." The text is also in J. Chandler's *Hys. of the Prim. Church*, 1837; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

1. Not by the martyr's death alone. By I. Williams, in the *British Magazine*, Dec., 1833, p. 622, and again in his *Hys. tr. from the Parisian Breviary*, 1839, p. 315, in 6 st. of 4 l. This text is rarely given in its original form in the hymn-books. That in *H. A. & M.* is very considerably altered by the compilers; and that in the *Hymnary* by the editors. *Thring* takes the *H. A. & M.* text, and adds thereto emendations by himself. Others adopt a somewhat similar plan, so much so that it is almost always safe to say that any given text beginning "Not by the martyr's, &c." is *based upon I. Williams.*

2. No purple with his life-blood stained. By R. F. Littledale, made for, and first pub. in the *People's H.* 1867, and signed "F. R."

Other trs. are :—

1. 'Tis not the blood-stained vest alone. *J. Chandler*, 1837.
2. Not always earned by wounds and pain. *J. D. Chambers*, 1866. [J. J.]

None is like Jeshurun's God. *C. Wesley.* [*Safety in God.*] Appeared in *Hys. and Sacred Poems*, 1742, p. 248, in 9 st. of 8 l., and based on Deut. xxxiii. 26, &c. (*P. Works*, 1868–72, vol. ii. p. 205.) It was included in the *Wes. H. Bk.*, 1780, No. 395, with the omission of st. vii.–ix., and the alteration in st. ii. of :—

> "God hath underneath thee spread
> His everlasting arms,"

to :—

> "Round thee and beneath are spread
> The everlasting arms."

The alteration in the same st. of "Sinner! what hast thou to dread?" to "*Israel*, what hast thou," &c., has been traced to a copy of the *Wes. H. Bk.* of 1797. The hymn, usually with these changes, is in C. U. in G. Britain and America. [J. J.]

Norris, John, b. at Collingbourne, Kingston, Wilts, 1657, his father being clergyman of the parish. He was educated at Winchester, and Exeter College, Oxford, subsequently becoming a Fellow of All Souls. From Oxford he passed, in 1689, to the Rectory of Newton St. Loe, Somersetshire, and thence, in 1691, to Bemerton, near Salisbury (and once the home of George Herbert), where he d. and was buried, in 1711. He was noted as a theologian, and as a metaphysical writer, his works on those subjects being many. In 1687 he published *A Collection of Miscellanies*, in prose and verse, in which four versions of individual psalms were given. A specimen from these is found in Holland's *British Psalmists*, and the whole were reprinted in 1871 with Norris's other poems in Dr Grosart's *Fuller Worthies' Miscellanies*. From his *Coll. of Miscellanies*, 1687, two hymns have passed into Martineau's *Hymns*, &c., 1873 :—

1. In vain, great God, in vain I try. *God Omniscient.*
2. Long have I viewed, long have I thought. *Resignation.* [W. T. B.]

Norton, Andrews, D.D., s. of Samuel Norton, was b. at Higham, Massachusetts, Dec. 31, 1786, and was educated at Higham, and at Harvard College. After being engaged there for a short time as a tutor, he was appointed Librarian, and subsequently Lecturer on Biblical Criticism, as successor to Dr. Channing. When the Theological School was opened in 1819 he became Dexter Professor of Literature. This position he held until 1830. He d. at Newport, Rhode Island, Sept. 18, 1853. He was for some time editor of the *General Repository and Review*, and pub. several prose works, one of the most extensive being *The Genuineness of the Gospels*, in 4 vols. His hymns are few in number, and are mainly meditations in verse. They were contributed to various periodicals, and after his death were collected and pub. in a small volume. Of these hymns the following are in C. U. :—

1. Another year, another year, The unceasing rush, &c. *Close of the Year.* Appeared in the *Christian Examiner* in Nov. and Dec., 1827, in 11 st. of 4 l. It is used in an abbreviated form. In the American Boston Unitarian *Hymn [& Tune] Bk.*, 1868, it begins with st. vi., "O what concerns it him whose way."

2. Faint not, poor traveller, though thy way. *Fortitude.* Printed in the *Christian Disciple*, July and Aug., 1822, in 7 st. of 4 l., and again in the West Boston *Coll.*, 1823.

3. He has gone to his God, he has gone to his home. *Burial.* Printed in the *Christian Examiner*, Jan. and Feb., 1824.

4. My God, I thank Thee! may no thought. *Trust and Submission.* Appeared in the *Monthly Anthology and Boston Review*, Sept., 1809. This is his earliest and best known hymn.

5. O stay thy tears: for they are blest. *Burial of the Young.* Printed in the *General Repository and Review*, April, 1812, in 5 st. of 4 l. In 1855, st. iii.–v. were given in Beecher's *Plymouth Coll.*, No. 1094, as "How blest are they whose transient years."

6. Where ancient forests round us spread. *Dedication of a Church.* This "Hymn for the Dedication of a Church," is dated 1833.

These hymns are in some of the American hymnals. Nos. 1, 4, 5 are in Martineau's *Hymns*, 1873, and the full texts of all are in Putnam's *Singers and Songs of the Liberal Faith*, Boston, U.S.A., 1875. [F. M. B.]

Norton, Thomas. [Old Version, § ix. 7.]

Not all the blood of beasts. *I. Watts.* [*Christ the Heavenly Sacrifice.*] 1st pub. in his *Hys. and Spiritual Songs*, enlarged ed., 1709, Bk. ii., No. 142, in 5 st. of 4 l., and headed "Faith in Christ our Sacrifice." It was brought into use in the Church of England through M. Madan's *Ps. & Hys.*, 1760; and A. M. Toplady's *Ps. & Hys.*, 1776. In these collections alterations were introduced which, with additions from other sources, have been handed down to modern hymn-books. These changes in the text are the outcome of religious convictions and controversy. The most striking instance of this fact is given in the *Wes. H. Bk.* new ed., 1875. The outlook of Watts, which is that of *hope*, and the outlook of Methodism, which is that of *absolute knowledge*, is strikingly set forth in st. iv. and v. as follows:—

I. Watts, 1709.	*Wes. H. Bk.* 1875.
"My soul looks back to see The burdens Thou didst bear, When hanging on the cursed tree, And hopes her guilt was there.	"My soul looks back to see The *burden* Thou didst bear, When hanging on the *accursed* tree, And *knows* her guilt was there.
"Believing we rejoice To see the curse remove; We bless the Lamb with cheerful voice, And sing His bleeding love."	"Believing, we rejoice To *feel* the curse remove; We bless the Lamb with cheerful voice, And *trust* His bleeding love."

In addition to these, other alterations have crept into the text. The following list will assist in tracing these out:—

St. i.	. . . . *our* stain	*Wes. H. Bk.*, 1830.
,,	. . . . *one* stain	Stowell's *Ps. & Hys.*, 1831.
St. iii.	*Upon that head Divine*	Elliott's *Ps. & Hys.*, 1835.
,,	On that *meek* head	*Wes. H. Bk.*, 1875.
,,	while *as* a penitent	*Wes. H. Bk.*, 1875.
,,	Lay *its* hand	Madan's *Ps. & Hys.*, 1760.
St. iv.	. . *th'* accursed tree	Madan's *Ps. & Hys.*, 1760.
,,	And *knows* her	Mercer's *Coll.*, 1864.
,,	And *trusts our* guilt	Cotterill's *Sel.*, 1815
,,	And *finds her safety* there	U. Presb. *H. Bk.*, 1852.
St. v.	To *feel* the curse	*Wes. H. Bk.*, 1830.
,,	And *trust* His	*Wes. H. Bk.*, 1875.
,,	And sing *redeeming*	Stowell's *Ps. & Hys.*, 1831.
,,	And sing His *dying*	U. Presb. *H. Bk.*, 1852.

In some American collections the hymn begins, "No blood of bird or beast;" but its use in this form is limited. With one or more of the above alterations in the text, it is in extensive use in all English-speaking countries. It has also been translated into several languages. The Latin *tr.* by R. Bingham in his *Hymno. Christ. Lat.*, 1871, is "Omnis sanguis bestiarum." [J. J.]

Not for three or four transgressions. *G. Phillimore.* [*Cattle Plague.*] Written for and pub. in the *Parish H. Bk.*, as an addition to the edition of 1863, *circa* 1866, in 7 st. of 4 l., and again in the new ed. 1875, No. 271. In the *Sarum Hyl.*, 1868, st. i.–iv., vii., were given with slight alterations as No. 95. [J. J.]

Not from the dust affliction grows. *I. Watts.* [*Affliction of God.*] Pub. in his *Hymns*, &c., 1709, Bk. i., No. 83, in 4 st. of 4 l., and from thence has passed into a few hymnals. In the *Translations and Paraphrases* of the Church of Scotland, which were authorized in 1781, this hymn (No. 5) is included in a new form as, "Tho' trouble springs not from the dust." In this form Watts is reproduced in everything but the actual words. By whom this recast was made is not known. In the marked copy of the *Trs. & Paraphs.* by the daughter of W. Cameron (p. 200, ii.) it is left a blank. [J. J.]

Not here as to the prophet's eye. *J. Montgomery.* [*Opening of a Place of Worship.*] Written for the opening of the Methodist New Connexion Chapel, South Street, Moor, Sheffield, June 8, 1828, and printed as a flyleaf for the occasion. [M. MSS.] It was included in Conder's *Cong. H. Bk.*, 1836, No. 465, and in Montgomery's *Original Hymns*, 1853, No. 297, in 5 st. of 4 l. It is in C. U. in G. Britain and America. [J. J.]

Not to the terrors of the Lord. *I. Watts.* [*Whitsuntide.*] Appeared in his *Hys. and Spiritual Songs*, 1709, Bk. ii., No. 152, in 6 st. of 4 l., and entitled "Sinai and Sion." It is in C. U. in G. Britain and America. It is also in use in the following forms:—

1. **Not to the terrors of the Lord.** In the *Mitre H. Bk.*, 1836, No. 203; *Kennedy*, 1863, and others. This is composed of st. i., ii., from *Watts*, and a third stanza probably by *E. Osler*, who assisted W. J. Hall in compiling the *Mitre H. Bk.*

2. **Behold the radiant, countless host.** Composed of st. iii., v. altered, in *The Church Hymnal*, Philadelphia, 1869.

3. **The saints on earth and those above** (q.v.). The opening stanza of this cento is st. v. of this hymn. [J. J.]

Not unto us, but to Thy Name. [*Salvation through Grace.*] The first stanza of this cento is from J. Cennick's hymn, "Let us the sheep in Jesus named" (p. 673, ii.), somewhat altered, and the rest of the cento is by *T. Cotterill.* It appeared in the *Uttoxeter Collection* [see Staffordshire Hymn-books], 1805, and again in Cotterill's *Sel.*, 1810–20. It is given in several modern collections in G. Britain and America. [J. J.]

Not what these hands have done. *H. Bonar.* [*Salvation through Christ alone.*] Pub. in his *Hys. of Faith and Hope*, 2nd Ser., 1861, in 12 st. of 4 l. In its full form it is not in C. U.; but the following centos are in several hymnals in G. Britain and America:—

1. **Not what these hands have done.** In the *Cong. Church Hymnal*, 1887, and others.

2. **Not what I feel or do.** Beginning with st. ii. in the American *Bap. Hymn and Tune Bk.*, Philadelphia, 1871, &c.

3. **I bless the Christ of God.** Opening with st. vii. This is the most popular of the centos, and is given in a great number of hymn-books in G. Brit. and America.

4. **I praise the God of grace.** This begins with st. ix., and is in several collections.

Through these various forms this hymn is in extensive use. [J. J.]

Not worthy, Lord, to gather up the crumbs. *Bp. E. H. Bickersteth.* [*Holy Communion.*] Written in 1872, and included

in the revised ed. of his *H. Companion*, 1876. It is also in several other collections. [J. J.]

Notker Balbulus, so called from his slight stuttering, was b. in Switzerland about 840. Ekkehard V. in the 2nd Chapter of his *Vita Sancti Notkeri* (written about 1220), says he was b. at Heiligau, now Elgg, in the Canton of Zürich; but Meyer von Knonau (see below), seeing that his family were closely connected with Jonswil in the Canton of St. Gall, thinks that Notker was probably b. at Jonswil. He entered the school of the famous Benedictine Abbey of St. Gall at an early age, and spent the rest of his life there. In due course he was admitted as one of the brethren of the monastery; in 890 is marked as librarian, and in 892 and 894 as guestmaster (hospitarius); his principal employment being in scholastic and literary work. He became eventually one of the foremost in the monastery at that its most flourishing period; but was never abbot there (Notker the Abbot of St. Gall, who d. 975, was of a younger generation), and declined various offers of preferment elsewhere. He d. at St. Gall, April 6, 912. In 1513 he was beatified by Pope Julius II., but does not seem to have been formally canonized, nor does an office in his honour appear to have been authorised for use except at St. Gall (*Lebensbild des heiligen Notker von St. Gallen*, by G. Meyer von Knonau, Zürich, 1877; *Allg. Deutsche Biog.*, xxiv. 35, &c.).

Ekkehard IV. (d. 1060), in his *Casus Sancti Galli*, chapter iii., thus lovingly characterises Notker (a *tr.* would not express the conciseness of the original):—

"Corpore, non animo, gracilis; voce, non spiritu, balbulus; in divinis erectus, in adversis patiens, ad omnia mitis, in nostratium acer erat exactor disciplinis; ad repentina timidulus et inopinata, praeter daemones infestantes, erat; quibus quidem se audenter opponere solebat. In orando, legendo, dictando, creberrimus. Et ut omnis sanctitatis ejus in brevi complectar dotes, sancti Spiritus erat vasculum, quo suo tempore abundantius nullum."

Notker was a favourite of the Emperor Charles the Fat, who paid him special attention during his visit to St. Gall, Dec. 4–6, 883. His claim to notice here is as the first important writer of sequences; and as indeed the practical inventor of this species of compositions. He seems to have begun writing sequences about 862, and in 885 collected them into a volume (the *Liber Sequentiarum Notkeri*, hereafter in this article entitled the *L. S. N.*), which he dedicated to Liutward, who was Bishop of Vercelli, and Chancellor (till 887) to Charles the Fat. In the dedicatory epistle prefixed (reprinted by *Daniel*, v. p. 5, from the St. Gall MS., No. 381) Notker gives an account of his first essays, of which the following is a summary:—

ii. *Origin of Notker's Sequences.*—In his youth he says he found great difficulty in remembering the cadences of the *neumes* [or musical notes which were set to the final *a* of the word *Alleluia* in the *Gradual*, between the Epistle and the Gospel; see p. 648, and p. 653]. When one of the monks of the Abbey of Jumièges (near Rouen, destroyed by the Normans in 851), after wandering from place to place came to St. Gall (about 862), he brought with him his *Antiphonary*. There, to his delight, Notker found words set to these troublesome neumes, but the words seem to to have been merely strung together for mnemonic purposes. Incited by this example, Notker determined to try to compose something more worthy of the occasion, and wrote the sequence "Laudes Deo concinat" to one of these sets of neumes. He showed his work to his master Iso,

[the first important teacher at St. Gall, where he was in residence 852–870; and, finally, as head of the outer school, which was meant for those who did not intend to become monks of St. Gall],

who was delighted with it, but suggested various improvements, and especially that each syllable should go to one note. Following these instructions, Notker wrote a second sequence beginning "Psallat Ecclesia, mater illibata," and showed both to his other master Marcellus,

[an Irishman, originally called Mongal, who had accompanied his uncle Marcus, an Irish Bishop, to Rome, and on their return journey settled at St. Gall, about 850. He was certainly there from 853 to 865. He was a good scholar, and, above all, an excellent musician. On the division of the monastic school, he became head of the inner school, which was meant for those who looked forward to becoming brethren of the monastery],

who was greatly pleased with them, transcribed them on rolls, and gave them to the scholars to practice. (So the Dedicatory Epistle. Compare Dr. Neale's note in his *Mediæval Hymns*, ed. 1863, p. 29, where he gives an interesting account of the origin of Sequences, though not a little of the information he gives regarding Notker seems to be derived from his own imagination.)

iii. *The Notkerian Sequences. Genuine and False.*—From this account it might seem perfectly easy to determine which are the genuine sequences of Notker. But no autograph copy of the *L. S. N.* has survived, and although there are still extant at least eight MSS. not later than the 11th cent., all professing to furnish us with the *L. S. N.*, yet on examination it is found that no two MSS. exactly agree. From the fact that Notker was an accomplished musician, and is known to have composed the melodies as well as the words of sequences, one might hope to gain help. There is indeed an important MS. at St. Gall (No. 484) apparently written early in the 10th century, which contains the melodies without words; but there is nothing to show which of these are by Notker, and which are earlier. Nor does early tradition help us much. In the interlinear notes to his *Rhythmi de Sancto Otmaro* (St. Gall MS. 393, p. 153, both the text and notes being in Ekkehard's autograph), Ekkehard IV. speaks of Notker as having composed 50 sequences, but nowhere does he give a list of their first lines. The conjecture of Wilmanns is probably correct, viz., that Ekkehard took the St. Gall MS., No. 378, as his standard. It contains 55 sequences in the *L. S. N.* (Nos. 84, 114 had not been inserted when Ekkehard wrote), and deducting from this the sequences which in his *Casus Sancti Galli* Ekkehard definitely ascribes to others (Nos. 48, 95, 97, 106, 110, 111) there remain, in round numbers, 50. (See further below.)

The most careful attempt to settle what are genuine and what are false is in an article by W. Wilmanns (*Welche Sequenzen hat Notker verfasst?*) in Moriz Haupt's *Zeitschrift*

für deutsches Alterthum, vol. xv., Berlin, 1872, pp. 267–294. With this may be compared P. Anselm Schubiger's *Sängerschule St. Gallens*, Einsiedeln, 1858; and K. Bartsch's *Lateinische Sequenzen des Mittelalters*, Rostock, 1868. The references in *Daniel* are confused and inexact.

iv. *MSS. of Notker's Liber Sequentiarum.*—As a further contribution towards the settlement of this question, the present writer has procured collations of the sequences in the *L. S. N.* of the MSS. noted below.

To the kindness of Dr. Laubmann, Director of the Royal Library at Munich, we are indebted for the collations of the MSS. *m* and *n*; to the kindness of P. Gabriel Meier, O.S.B., of Einsiedeln, for the collation of MS. *e*; and to the kindness of Dr. Rose, Director of the MS. department of the Royal Library, Berlin, for the collation of MS. *l*. References to the MSS. *g*, *h*, *i*, *k*, are given in the Index to the 1875 *Verzeichniss* of the St. Gall MSS., but on examination it became evident that these references were very incomplete; and Herr Idtensohn, the librarian of the Stiftsbibliothek at St. Gall, has most obligingly made fresh collations, with the results shown below. The MSS. *g*, *h*, *i*, *k*, *l*, *m*, *n*, are more fully described in Leon Gautier's *Histoire de la Poésie Liturgique au Moyen Age. Les Tropes.* Paris, 1886, pp. 127–135.

The eight MSS. here indexed are:—

(*e*.) **The Einsiedeln MS., No. 121,** of about the end of the 10th cent. The first part of this MS. consists of an *Antiphonary*, the so-called *Antiphonarium Sancti Gregorii* (see Scherer's *Verzeichniss*, 1875, of the St. Gall MSS., p. 124). The *L. S. N.* occupies pp. 436–599.

(*g*.) **The St. Gall MS., No. 376,** of the 11th cent. The *L. S. N.* occupies pp. 312–435.

(*h*.) **The St. Gall MS., No. 378,** of the 11th cent. Here the *L. S. N.* is at pp. 146–296.

(*i*.) **The St. Gall MS., No. 380,** of the 11th cent. The *L. S. N.* occupies pp. 118–272.

(*k*.) **The St. Gall MS., No. 381,** of the 11th cent. Here the *L. S. N.* is at pp. 325–498.

(*l*.) **The Berlin MS. Lat. Theol., Quarto 11.** Written at Minden about 1025, but apparently copied from a St. Gall MS. The *L. S. N.* begins at folio 144.

(*m*.) **The Munich MS., Lat. 14,083.** This MS. is of the 11th cent., and was evidently written in the monastery of St. Emmeram, at Regensburg. The *L. S. N.* is at folios 7–38.

(*n*.) **The Munich MS., Lat. 14,322.** This MS. was also evidently written at Regensburg, about 1030. The *L. S. N.* is at folios 16–43; and the sequences found there are printed by Bernhard Pez, in his *Thesaurus Anecdotorum*, vol. i., Augsburg, 1721, cols. 15 ff., and repeated in Migne's *P. P. Lat.* cxxxi. 1003. The MS. was still at Regensburg when Pez consulted it.

In analysing the contents of these MSS. it will be on the whole best to divide the sequences given in the *L. S. N.* in each case into two series. The *First* series contains those sequences which Wilmanns (who in deciding, gives special weight to the evidence of the St. Gall MS., No. 484, and to their relation to the melodies ascribed to Notker) accepts as genuine. The *Second* series includes the remainder of the sequences in question.

v. *Table of Notkerian Sequences.*—In this table we have the following divisions:—

(1) The *first column* gives the running numbers; (2) the *second* the number of the Sequence in J. Kehrein's *Lateinische Sequenzen des Mittelalters*, Mainz, 1873; (3) the *third* the first lines of the individual Sequences; (4) the *fourth* references to the MSS. where found; (5) and the *fifth* states the subject or use of the sequence.

The reference *e–n*, in column 4, means that the sequence is found in all the MSS., and the reference *e–m*, that it is in all the MSS. except *n*. Additional references to many of these sequences will be found in the lists in the article **Sequences**, showing e.g. which of them have passed into the English Uses.

No.	*Kehrein*	*First Line of Sequence.*	*Where found.*	*Use.*
		First Series.		
1	79	Agni paschalis esu potuque dignas	*e.–n.*	Easter.
2	443	Agone triumphali militum regis summi	*e.–n.*	C. of Martyrs.
3	—	Angelorum ordo sacer Dei sereno semper	*e. k. l.*	Of the Angels.
4	111	Carmen suo dilecto Ecclesia Christi canat	*e.–m.*	Low Sunday.
5	97	Christe Domine, laetifica sponsam tuam Ecclesiam	*e. g. h. i. k. l.*	Easter.
6	581	Christe, sanctis unica spes, salus, vita	*e. g. h. i. k. l.*	St. Gall.
7	710	Christi Domini militis martyrisque	*e.–m.*	St. Stephen.
8	119	Christus hunc diem jucundum cunctis	*e.–m.*	Octave of Ascension.
9	217	Concentu parili hic te, Maria, veneratur populus	*e.–n.*	Purification of B. V. M.
10	247	Congaudent angelorum chori gloriosae Virgini	*e.–n.*	Assumption of B. V. M.
11	580	Dilecte Deo, Galle, perenni	*e.–n.*	St. Gall.
12	121	En regnator coelestium et terrenorum	*e.–m.*	S. after Ascension.
13	24	Festa Christi omnis Christianitas celebret	*e.–n.*	Epiphany.
14	20	Gaude Maria virgo, Dei genitrix, quae	*e.–m.*	Octave of Christmas.
15	551	Gaudens ecclesia hanc dieculam	*m. n.*	St. Emmeram of Regensburg.
16	104	Grates Salvatori ac Regi Christo Deo solvant	*e.–n.*	Easter.
17	82	Haec est sancta sollemnitas sollemnitatum	*e.–m.*	Easter.
18	711	Hanc concordi famulatu colamus sollemnitatem	*e. h. i. k. l. m. n.*	St. Stephen.
19	656	Ibant pariter animis et ducibus imparibus	*g. h. i. l.*	St. Maurice.
20	25	Iste dies celebris constat	*e. k. l. m.*	Octave of Epiphany.
21	402	Joannes Jesu Christo multum dilecte virgo	*e.–n.*	St. John Evangelist.
22	108	Judicem nos inspicientem, crypta cordis	*e.–m.*	S. after Octave of Easter.
23	110	Laeta mente canamus Deo nostro	*e.–m.*	S. after Octave of Easter.
24	733	Laude dignum sanctum canat Otmarum	*e. g. i. k. l. m. n.*	St. Othmar of St. Gall.
25	102	Laudes Deo concinat orbis ubique totus	*e.–m.*	Easter.
26	81	Laudes Salvatori voce modulemur supplici	*e.–n.*	Easter.
27	623	Laurenti, David magni martyr	*e.–n.*	St. Lawrence.
28	342	Laus tibi Christe, cui sapit, quod videtur	*e. g. h. i. k. l.*	H. Innocents.
29	109	Laus tibi sit, o fidelis Deus	*e.–m.*	2nd S. after Octave of Easter.
30	167	Magnum te Michaelem habentem piguus	*e.–n.*	St. Michael.
31	11	Natus ante saecula Dei filius	*e.–n.*	Christmas.

No.	Kehrein.	First Line of Sequence.	Where found.	Use.
32	43	Nostra tuba regatur fortissima Dei dextra	*e. g. h. i. k. l.*	Sat. before Septuagesima.
33	120	O quam mira sunt, Deus, tua portenta	*e. g. i. k. l. m.*	S. after Ascension.
34	335	Omnes sancti seraphim, cherubim	*e.–n.*	All Saints.
35	84	Pangamus Creatoris atque Redemptoris gloriam	*e.–n.*	Easter.
36	394	Petre summe Christi pastor, et Paule	*e.–n.*	SS. Peter and Paul.
37	866	Psallat ecclesia, mater illibata, et virgo	*e.–n.*	Dedic. of a Church.
38	432	Quid tu virgo mater ploras	*e.–n.*	One Martyr.
39	459	Rex regum, Deus noster colende	*e.–n.*	One Confessor.
40	646	Sacerdotem Christi Martinum	*e.–n.*	St. Martin of Tours.
41	351	Sancti Baptistae Christi praeconis	*e.–n.*	Nat. St. John Baptist.
42	514	Sancti merita Benedicti inclita	*m. n.*	St. Benedict.
43	124	Sancti Spiritus adsit nobis gratia, Quae	*e.–n.*	Pentecost.
44	192	Stirpe Maria regia procreata	*e. i. k. l. m. n.*	Nat. of B. V. M.
45	114	Summi triumphum regis prosequamur laude	*e.–n.*	Ascension.
46	867	Tu civium Deus conditor	*e. k. l. m.*	Ded. of a Church.
47	472	Virginis venerandae de numero sapientum	*e.–n.*	C. of Virgins.
		Second Series.		
48	539	A solis occasu usque ad exortum	*e.–n.*	St. Columbanus.
49	168	Ad celebres, Rex coelice, laudes cuncta	*e. m. n.*	St. Michael.
50	140	Alma chorus Domini compangat	*l. m. n.*	Holy Trinity.
51	246	Ave Dei genitrix summi, virgo semper	*m.*	Assumption B. V. M.
52	139	Benedicta semper sancta sit Trinitas.	*e. l. m. n.*	Holy Trinity.
53	123	Benedicto gratias Deo, Nos referamus	*e. g. i. k. l. m.*	Octave of Pentecost.
54	345	Blandis vocibus laeti celebremus	*g. i. k. l.*	H. Innocents.
55	403	Cantemus Christo regi terrae	*g.*	St. John Evangelist.
56	44	Cantemus cuncti melodum nunc Alleluia	*e.–m.*	Septuagesima.
57	540	Christo Regi regum virgo canat ecclesia	*g.*	St. Constantius of Perugia.
58	369	Clare sanctorum senatus apostolorum	*e.–n.*	C. of Apostles.
59	398	Deus in tua virtute sanctus Andreas	*e.–n.*	St. Andrew.
—	87	Deus qui perenni		See No. 91.
60	420	Diem festum Bartholomaei, Christi amici	*m.*	St. Bartholomew.
61	191	Ecce sollemnis diei canamus festa	*e.–m.*	Nat. B. V. M.
62	96	Ecce vocibus carmina comparibus	*g. i.*	Easter.
63	685	Eia fratres cari festivitatem sancti Otmari.	*e. g. h. i. l.*	St. Othmar of St. Gall.
64	99	Eia harmoniis, socii, laudum resonis	*g. i.*	Easter.
65	10	Eia recolamus laudibus piis digna	*e.–n.*	Christmas.
66	85	Et sicut liliorum candor	*e. k.*	Easter.
67	545	Exsultemus in ista fratres sollemnitate	*n.*	St. Denis.
68	218	Exsultet omnis aetas, sexus uterque	*e.*	Purif. B. V. M.
—	712	Festa Stephani, protomartyris Christi, Sancta	*l.*	See No. 101.
69	417	Gaude Christi sponsa, virgo mater ecclesia	*m.*	St. James the Great.
70	865	Gaude semper serena felixque genitrix ecclesia	*g.*	St. Margaret.
70*b*	—	Gaudendum nobis suadent hujus diei festa.	*l.*	SS. Gordianus and Epimachus.
71	6	Grates nunc omnes reddamus Domino Deo	*m. n.*	Christmas.
—	656	Hanc pariter omnis		See No. 19.
72	26	Hunc diem celebret omnis mundus	*e. g. i. k. l.*	Octave of Epiphany.
73	112	Is qui prius habitum mortalem induit	*e.–m.*	Easter.
74	85	Laetemur gaudiis quos redemit Verbum Patris	*k.*	Easter.
75	94	Laudantes triumphantem Christum	*g. i.*	Easter.
76	695	Laude celebri dignum mater ecclesia	*g. i.*	St. Remaclus.
77	664	Laude condignissima dies annua reddit	*m.*	St. Nicholas of Myra.
78	92	Laudes Christo redempti voce modulemur	*e. g. k. l.*	Easter.
79	752	Laudes Deo perenni Auctori redemptionis.	*g. k. l.*	St. Afra.
80	550	Laudes Domino nostra concinat harmonia	*m.*	St. Emmeram.
81	101	Laudum quis carmine unquam praevalet	*g. i.*	Easter.
		Laus tibi, Christe,		
82	341	1. Patris optimi Nate....Quem coelitus	*e.–n.*	H. Innocents.
83	343	2. Patris optimi Nate....Qui hodie	*e. g. k. l.*	H. Innocents.
84	846	3. Qui es Creator et Redemptor	*h.*	St. Mary Magdalene.
85	344	4. Qui humilis homo mundo apparens	*e. g. h. i. k. l.*	H. Innocents.
86	434	Miles inclite fortissimi regis Christi	*e. l. m.*	One Martyr.
87	9	Nato canunt omnia Domino pie agmina	*m.*	Christmas.
88	552	Nos Gordiani atque Epimachi nobiles laureas	*e. i. k. l.*	SS. Gordianus and Epimachus.
89	61	Nunc crucis alma cantet gaudia	*m.*	H. Cross.
90	521	O Blasi, dilecte Regi regum summo	*g. k. l.*	St. Blaise.
—	580	O dilecte Domino Galle, perenni		See No. 11.
91	87	O qui perenne residens potestatis solio	*g. i.*	Easter.
92	654	Omnis sexus et aetas festa Thebaeorum	*e.*	St. Maurice.

No.	Kehrein.	First Line of Sequence.	Where found.	Use.
93	610	Pangat hymnum Augiensis insula	*k. l.*	St. Januarius.
94	663	Perpes laus et honor tibi, summie pastor	*i.*	St. Nicholas of Myra.
95	138	Prompta mente Trinitati canamus individuae	*e. h. i. l. m.*	Holy Trinity.
—	713	Protomartyr Domini Stephane nos pius audi	*l.*	See No. 108.
—	120	Quam mira sunt, Deus, tua portenta		See No. 33.
96	—	Quem aethera et terra atque mare	*k.*	Christmas.
97	513	Qui benedici cupitis, huc festini currite	*e. g. h. i. l. m.*	St. Benedict.
98	693	Romana Quirinus stirpe procreatus	*m.*	St. Quirinus.
99	249	Salve porta perpetuae lucis fulgida	*m.*	Assumption B. V. M.
100	346	Salvete agni electa turba	*e. k. l.*	H. Innocents.
101	712	Sancta per orbem ecclesia veneratur	*g. i. k. l.*	St. Stephen (*Festa*).
102	657	Sancti belli celebremus triumphum	*e.–m.*	St. Maurice.
103	473	Scalam ad coelos subrectam tormentis	*e. g. i. k. l. m.*	C. of Virgins.
104	681	Sollemni carmine tuos Oswalde rex	*g. i.*	St. Oswald.
105	629	Sollemnitatem, fratres carissimi, colimus	*e.*	St. Leger.
106	869	Sollemnitatem hujus devoti filii ecclesiae	*g. h. i. k. l.*	Dedic. of a Church.
107	163	Stans a longe, qui plurima perpetrarat	*l. m.*	Sunday.
108	713	Stephane nos pius audi, colimus festa tua	*g. k. l.*	St. Stephen (*Protomartyr*).
109	172	Summi Regis archangele Michael	*e. l. m.*	St. Michael.
110	544	Summis conatibus nunc Deo nostro	*h. i. k. l.*	St. Desiderius.
111	350	Summum praeconem Christi collaudemus	*g. h. i. l. m.*	Decol. St. J. Baptist.
112	648	Tuba nostrae vocis elevetur	*k.*	St. Martin.
113	444	Tubam bellicosam, qui Dei non verentes	*e. g. i. k. l. m.*	C. of Martyrs.
114	125	Veni Sancte Spiritus, Et emitte coelitus	*g. h.*	Pentecost.

vi. *Analysis of the Table.*—In classifying the above 115 Sequences (including 70 *b*) we may first of all eliminate those which are *certainly* not by Notker, viz. :—

Nos. 48, 95, 97, 111, by *Ekkehard I.* (d. 973); No. 84, by *Godescalcus* or *Gottschalk* (d. 1050); No 106, by *Waltram* (fl. 909); No. 110, by *Ekkehard II.* (d. 990); No. 114, not inserted in the St. Gall MSS. before the 13th cent. No. 109 is sometimes ascribed to Alcuin.

For the rest, taking the joint evidence of the two most important St. Gall MSS., Nos. 376 and 378, we find that the following are not contained in the *L. S. N.* of either, viz. :—

Nos. 3, 15, 20, 42, 44, 46, 49, 50, 51, 52, 60, 66, 67, 68, 69, 70*b*, 71, 74, 77, 80, 86, 87, 88, 89, 92, 93, 94, 96, 98, 99, 100, 105, 107, 109, 112; and besides these Nos. 24, 57, 62, 64, 70, 104, while contained in No. 378 are not in the *L. S. N.*

To pursue the analysis further would exceed the limits of our space, and would require a mass of wearisome details. The conclusions the present writer, in view of all the evidence, has arrived at, may best be seen by his dividing the Sequences into four classes: I. *Those which may be accepted as genuine.* II. *Those of which the ascription is probable.* III. *Those which may possibly be by Notker.* IV. *Those certainly not by Notker.*

I.

Nos. 1, 2, 4–14, 16, 17, 18, 21, 22, 23, 25–41, 43, 45, 47, 56, 58, 59, 65, 73, 82, 85: in all 46.

II.

Nos. 3, 19, 20, 24, 44, 46, 53, 54, 55, 61, 63, 72, 75, 78, 79, 81, 83, 88, 100, 101, 102, 103, 108, 113: in all 24.

III.

Nos. 15, 42, 49, 50, 51, 52, 57, 60, 62, 64, 66, 67, 68, 69, 70, 70*b*, 71, 74, 76, 77, 80, 86, 87, 89, 90, 91, 92, 93, 94, 96, 98, 99, 104, 105, 107, 109, 112: in all 37.

IV.

Nos. 48, 84, 95, 97, 106, 110, 111, 114: in all 8.

A more acute criticism may be able to discriminate the third class more accurately and eliminate from it those mistakenly ascribed to Notker. One thing at least may be taken for granted, viz., that while the above lists probably contain various sequences not really composed by Notker, it is in the highest degree improbable that any here omitted can be his genuine compositions.

vii. *Conclusion.*—Notker's Sequences are remarkable for their majesty and noble elevation of tone, their earnestness and their devoutness. They display a profound knowledge of Holy Scripture in its plainer and its more recondite interpretations, and a firm grasp and definite exposition of the eternal truths of the Christian Faith. The style is clear, and the language easily comprehensible, so that whether he is paraphrasing the Gospel for the day, or setting forth the leading ideas of the Church's festivals, or is engaged in vivid and sympathetic word-painting; he is at once pleasing and accurate. His sequences were speedily received with favour as a welcome change from sound to sense, and from the end of the 9th century to the middle of the 12th, they, together with sequences on the same model, were in universal use over Northern Europe. As they were written for the neumes of the Alleluia they were of course made to correspond thereto, and must be studied in connection with their melodies. The metrical rules governing their composition are intricate, suffice it to say here that they were written in rhythmical prose, somewhat in the form of the Hebrew Psalms, in irregular lines and without any attempt at rhyme. It is thus difficult to present a version in English which shall be at once exact and yet suited to modern congregational use. The only literal version which has attained any popularity in English is Dr Neale's *tr.* of No. 56, "Cantemus cuncti" (see p. 204, i.), and he complains bitterly (*Med. Hys.*, ed. 1867, pp. viii., and 42) that hymnal compilers have ignored the ancient melody to which it was written, and that it has been "cramped, tortured, tamed down into a chant." Still the Notkerian sequences are worthy of greater attention than has been bestowed on them by English translators. If the endeavour to give a literal version is abandoned, they allow a wider choice of measures and greater freedom of rendering than the later rhyming Sequences. Those which have been at-

tempted on these lines are Nos. 26, 43, 49, 56, 61, 65, 78, 87, the versions of which are noted under the first lines of the originals throughout this Dictionary; and besides these, there are various others worthy of and yet waiting for a good translation. The most famous of all the pieces ascribed to Notker is not in the lists given above, but is noted under "Media vita" (p. 721, i.). [J. M.]

Novalis [Hardenberg, G. F. P. von.]

Now are the days of humblest prayer. *F. W. Faber.* [*Lent.*] Pub. in the 2nd ed. of his *Jesus and Mary*, &c., 1852, in 8 st. of 7 l.; in his *Oratory Hys.*, 1854, in 5 st., No. 12; and his *Hymns*, 1862, It is usually given in an abbreviated form, sometimes as in the *Oratory Hys.* as above, and again as in the S. P. C. K. *Church Hys.*, 1871, where st. iii., vi. and vii. are omitted. In the *Hymnary*, 1872, it begins, "Lord, in these days of humblest prayer." [J. J.]

Now begin the heavenly theme. [*Redeeming Love.*] The authorship of this hymn is unknown. The earliest form in which it is found differs widely from that followed in modern hymnals. In 1763 it appeared in the *Appendix* to M. Madan's *Ps. and Hys.*, as No. clxxii., thus:—

"Redeeming Love.

i.

"Now begin the Heav'nly Theme,
Sing aloud in Jesu's Name,
Ye, who Jesu's Kindneſs prove
Triumph in Redeeming Love.

ii.

"Ye, who ſee the Father's Grace
Beaming in the Saviour's Face
As to Canaan on ye move
Praiſe and bleſs Redeeming Love.

iii.

"Mourning Souls dry up your Tears,
Baniſh all your guilty Fears,
See your Guilt and Curſe remove,
Cancell'd by Redeeming Love.

iv.

"Ye, alas! who long have been
Willing Slaves of Death and Sin,
Now from Bliſs no longer rove,
Stop—and taſte Redeeming Love.

v.

"Welcome all by Sin oppreſt,
Welcome, to his ſacred Reſt,
Nothing brought Him from above,
Nothing but Redeeming Love.

vi.

"He ſubdu'd th' Infernal Pow'rs,
His tremendous Foes and ours
From their curſed Empire drove,
Mighty in Redeeming Love.

vii.

"Hither then your Muſick bring,
Strike aloud each joyful String,
Mortals join the Hoſts above,
Join to praiſe Redeeming Love."

In this form, or with alterations, the hymn appeared in about fifty collections between 1763 and 1833, and in all it was given anonymously, except in that of *Dobell*, 1806, who quoted it as from "*Langford's Coll.*" This reference is to the *Hymns and Spiritual Songs* pub. by John Langford (p. 639, ii.) in 1776, and in which the hymn appeared. In *Langford's* 2nd ed. he marked all his own hymns with an asterisk, but this hymn is unmarked. This is clear evidence against his authorship. The error of ascribing the hymn to Langford arose through the careless editing of E. Bickersteth, who in the Index of his *Christian Psalmody*, 1833, gave the hymn as "Now begin the, *Langford.*" This was copied by later compilers, some expanding the name into "John Langford," and others into "William Langford," and all basing their guesses on an error. The earliest date to which it has been traced is Madan's *Appendix*, 1763. Failing evidence that it was written by Madan, we must give it as *Anon.* No. 982, in *Kennedy*, 1863, "Now the heavenly joy proclaim," is an altered form of this hymn. [J. J.]

Now, from the altar of our hearts. *J. Mason.* [*Evening.*] Appeared in his *Spiritual Songs, or Songs of Praise*, 1683, pp. 25–6, in 3 st. of 8 l., and a half stanza of 4 l., and entitled "A Song of Praise for the Evening." (Orig. text, *Lyra Brit.* p. 396.) The third stanza, which is usually omitted in the hymnals, and reads:—

"Man's life's a book of history;
The leaves thereof are days;
The letters, mercies closely join'd;
The title is Thy praise,"

is usually thought to have suggested Dr. Franklin's well-known epitaph upon himself, wherein he compares his body to "the cover of an old book, the contents torn out, and stripped of its lettering and gilding." The whole hymn is sometimes quoted, and not without reason, as Mason's finest production. [J. J.]

Now from the world withdrawn. *J. Bulmer.* [*Evening.*] 1st pub. in his *Hys., Original and Select*, &c., 1835, Bk. i., No. 157, in 4. st. of 4 l., and entitled "The Spirit of Prayer and Holiness implored." It is one of the very few hymns by the author which have come into general use. It is found in its original form in Spurgeon's *O. O. H. Bk.*, 1866, No. 975, with, in st. i., l. 3, "*O* Lord" for "*dear* Lord." [J. J.]

Now gracious Lord, Thine arm reveal. *J. Newton.* [*The New Year.*] The first of thirteen hymns to be sung "Before Annual Sermons to Young People, on New Years' Evenings," 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 7., in 5 st. of 4 l., and headed "Prayer for a Blessing." (Orig. text, *Hy. Comp.*, No. 90.) Its use is very extensive in all English-speaking countries; it has also been translated into several languages. [J. J.]

Now let a spacious world arise. *I. Watts.* [*Creation.*] 1st pub. in his *Hymns*, &c., 1709, Bk. ii., No. 147, in 11 st. of 4 l. Its use is limited. In the 1745 *Draft* of the Scottish *Translations and Paraphrases*, No. xxxvii., it was given with the omission of st. xi., and the change, in st. ii., l. 3, of "He call'd the *Night*," into "He call'd the *Light*," a change which evidently suggested the form of st. ii. in the recast of 1781. This recast, which opens, "Let heav'n arise, let earth appear," was given as No. i. (Gen. i. 1) in the authorized *Trans. and Paraphs.* of 1781, and has been in use in the Church of Scotland for more than 100 years. In the markings of authors and revisers by W. Cameron's daughter, this recast is claimed for him (see p. 200, ii.). [J. J.]

Now let a true ambition rise. *P. Doddridge.* [*Seek first the Kingdom of God.*] Written January 1, 173⅝ [D. MSS.], and pub. by Job Orton in his posthumous ed. of Doddridge's

Hymns, 1755, No. 178, in 4 st. of 4 l., and headed, "Seeking first the Kingdom of God." It was also given in J. D. Humphreys's ed. of the same, 1839, No. 199. [J. J.]

Now let our cheerful eyes survey. *P. Doddridge.* [*Jesus, the High Priest.*] This hymn is No. 67 in the D. MSS., but undated. It is placed between hymns which are dated respectively "April 10, 1735," and "January 1, 173⅝." The heading reads "Christ bearing the names of His people on His breastplate, from Exodus xxviii. 29." When included by Job Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 8, in 5 st. of 4 l., the heading was altered to "Christ's intercession typified by Aaron's Breastplate," and st. i., l. 4, was changed from "With correspondent love," to "*And sympathetic* love." In J. D. Humphreys's ed. of the *Hymns*, 1839, No. 9, the line reads, "His sympathy and love." He has also "And high o'er all the *heavenly host*," for "And high o'er all the shining train," in st. ii. This hymn is in C. U. both in G. Britain and America, Orton's text being that commonly adopted. Sometimes, however, it reads, "Now let our *trustful* eyes survey." [J. J.]

Now let our mourning hearts revive. *P. Doddridge.* [*Death of a Minister.*] Written on the death of a Minister, at Kettering, August 22, 1736, and headed, "Comfort in God under the Removal of Ministers; or, other Useful Persons by Death, Joshua, i. 2, 4, 5" (D. MSS.) It was given in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 17, in 6 st. of 4 l., with the heading changed to, "Support in the gracious presence of God under the Loss of Ministers, and other useful Friends"; and repeated in J. D. Humphreys's ed. of the same, in 1839, with the same heading. It is in C. U. in G. Britain and America. Another form of the text, beginning with st. ii., "What though the arm of conquering death" is also in several collections. [J. J.]

Now let our souls ascend above. [*Christian Confidence.*] In the Draft *Translations and Paraphrases* of the Church of Scotland, 1745, this vigorous paraphrase of Rom. viii. 31–39, was given as No. xxxv., in 9 st. of 4 l. The authorship is unknown. The first stanza reads:—

> "Now let our Souls ascend above
> the Fears of Guilt and Woe:
> God is for us, our Friend declared:
> who then can be our Foe?"

In the *Draft* of 1751, it remained unaltered; but in that of 1781 it assumed the form which was authorized in the *Trans. and Paraphs.* (No. xlviii.) of the same year. W. Cameron's daughter (p. 200, ii.) gives, in her markings of authors and revisers, *J. Logan* as the author of this arrangement of the text of 1745; and, as stated in the memoir of *Bruce* (p. 187, i.) in this work, we see no reason to doubt its accuracy. As this arrangement has been in authorized use in the Church of Scotland for more than 100 years, and some centos have also been compiled therefrom for use in English hymnals, we give the full text of 1781, with those portions taken from the *Draft* of 1745 printed in italics:—

1. "Let Christian faith and hope dispel
the fears of guilt and woe;
The Lord Almighty is our friend,
and who can prove a *foe*?
2. "*He who his Son most dear and lov'd*
gave up for us *to die*,
Shall he not all things freely give
that goodness can supply?
3. "*Behold* the best, the greatest gift,
of everlasting *love*!
Behold the pledge of peace *below*,
and perfect bliss *above*!
4. "Where is the judge, who can condemn,
since *God hath justified*?
Who shall charge those with guilt or crime
for whom *the Saviour died*?
5. "The Saviour died, *but* rose *again*
triumphant from the grave;
And pleads our cause at God's right hand,
omnipotent to save.
6. "Who, then, *can e'er divide us more*
from Jesus *and* his love,
Or break the sacred chain that binds
the earth to heav'n above?
7. "*Let troubles rise, and* terrors frown,
and days of darkness fall;
Through him all dangers *we'll defy,*
and more than conquer all.
8. "*Nor death nor life, nor* earth *nor hell,*
nor time's destroying sway,
Can e'er efface us from his heart,
or make his love decay.
9. "*Each future period* that *will bless*
as it has bless'd the past;
He lov'd us from the first of time;
he loves us to the last."

The designation of this full text must thus be *Scottish Tr. & Par.*, 1745, *Anon.*, *and J. Logan*, 1781. In addition to the full text there are also the following centos in C. U.:—

1. O let triumphant faith [hope] dispel. This form appeared in the American *Prayer Bk. Coll.*, 1826, and has passed into several American collections.

2. The Saviour died, but rose again. This, in W. F. Stevenson's *Hys. for Ch. and Home*, 1873, is composed of st. v.–viii.

3. Who from the love of Christ our Head. This appeared in Miss Leeson's *Paraphrases and Hys.*, 1853. It is based on st. vii.–ix. To this Miss Leeson added a second part in 4 st. as, "Let followers of the Apostles' faith." [J. J.]

Now let our souls on wings sublime. *T. Gibbons.* [*Death anticipated.*] Appended to Sermon iv. of his *Sermons on Various Subjects, with a Hymn adapted to each Subject*, 1762, p. 97, in 5 st. of 4 l., the text of the Sermon being Eccles. xii. 7, and the title "The Return of the Body to Earth, and the Return of the Soul to God." In 1769 it was included in the Bristol Bapt. *Coll.* of Ash & Evans, No. 206; in 1787, in Rippon's *Sel.*, No. 223; and later in a large number of collections in G. Britain and America. The American Meth. Episco. Ch. *Hymns*, 1849, gives it in 4 st. as "*Arise my soul* on wings sublime." In the American *Church Praise Bk.*, N. Y., 1882, No. 718, is a cento of which st. i., ii. are st. i. and iii. of this hymn, and st. iii., iv. are st. i. and iii. of J. Newton's "As when the weary traveller gains" (see p. 85, ii.). In its various forms this is one of the most widely known of the author's hymns. [J. J.]

Now let the feeble all be strong. *P. Doddridge.* [*Help in Temptation.*] Written June 24, 1739, on 1 Cor. x. 13, in 4 st. of 4 l. [D. MSS.], and pub. by Job Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 269, and again in J. D. Humphreys's ed. of the same, 1839, No. 294, with the original

heading, "Temptation moderated by the Divine Fidelity, Power, and Love," changed, as in the *Hymns*, 1755, to "God's fidelity in moderating Temptations." [J. J.]

Now let Thy servant die in peace. [*Nunc Dimittis.*] In the 1745 Draft of the *Translations and Paraphrases* of the Church of Scotland, the following paraphrase of Simeon's Song appeared:—

1.
"Now let thy Servant die in Peace,
from this vain World dismist:
I've seen thy great salvation, Lord:
and hasten to my Rest.

2.
"Thy long-expected Grace, disclos'd
before the People's View,
Hath prov'd thy Love was constant still,
and promises were true.

3.
"This is the Sun, whose cheering Rays
through Gentile Darkness spread,
Pour Glory round thy chosen Race,
and Blessings on their Head."

The author of this paraphrase is unknown. A second Paraphrase of the same passage, beginning, "When Jesus, by the Virgin brought," appeared in John Logan's *Poems*, 1781, in 7 st. of 4 l. This text is given in full in Dr. Grosart's *Works of M. Bruce*, 1865, pp. 135–6. For reasons assigned in the memoir of M. Bruce in this work (p. 187, i.), we regard this paraphrase as the work of Bruce, possibly with a few alterations by Logan. During the same year, 1781, the authorized *Translations and Paraphrases* of the Church of Scotland were published. In them, as No. 38, is a paraphrase of Simeon's Song, in 11 st. of 4 l., "Just and devout old Simeon liv'd." This is thus composed:—

St. i.–iii. First given in the *Draft* of 1781.
St. iv.–vi. From the paraphrase as given in Logan's *Poems*.
St. vii. New, in *Draft* of 1781.
St. viii. Based on 1745 text as above.
St. ix. From the paraphrase in Logan's *Poems*.
St. x., xi. Based on 1745 text as above.

This arrangement was made, according to the markings by the daughter of W. Cameron (p. 200, ii.), by J. Logan. In Miss J. E. Leeson's *Par. & Hys.*, &c., 1853, No. lxviii., the hymn beginning, "Now lettest Thou Thy servant, Lord," in 16 l., is based upon st. viii., ix., and xi. of the 1781 text as above. It is by Miss Leeson, as is also the second hymn on the same subject, "Behold, according to Thy word." [J. J.]

Now let us join with hearts and tongues. *J. Newton.* [*Man honoured above Angels.*] Appeared in the *Olney Hymns*, 1779, Bk. ii., No. 39, in 7 st. of 4 l., and headed, "Man honoured above Angels." From this hymn "Jesus, Who passed the angels by," is taken. It is composed of st. iv.–vii. It is more widely used than the full hymn. [J. J.]

Now, Lord, we part in Thy great [blest] Name. *J. Dracup.* [*Dismissal.*] This hymn, which has undergone various modifications, first appeared in Dracup's *Hys. and Spiritual Songs*, Bolton, 1787, No. 62, entitled "At Parting," and reads:—

i. "Now, Lord, we part in Thy great Name,
In which we here together came;
Help us our few remaining days
To live unto Jehovah's praise,

ii. "Help us in life and death to bless,
The Lord our strength and righteousness;
And bring us all to meet above,
Then shall we better sing Thy love."

In one or two instances the opening line is given as, "Now, Lord, we part in Thy *blest* Name." The most popular form of the hymn is that given to it by Bp. Heber, "Lord, now we part in Thy blest Name," and pub. in his posthumous *Hymns*, &c., 1827, p. 142, as a "Hymn after Sermon," and given as "Anon.," Bp. Heber's alterations are: st. i., l. 1, "*Lord, now*" for "Now, Lord," "*blest*" for "great;" l. 3, "*Grant*" for "Help;" st. ii., l. 1, "*Teach*" for "Help;" l. 3, "*And Grant*" for "And bring." In this form it is found in several collections, including Kemble's *Ps. & Hys.*; the Irish *Church Hymnal*, 1873, &c. [W. T. B.]

Now may fervent prayer arise. *J. Newton.* [*New Year.*] The third of thirteen "Hymns before Annual Sermons to Young People on New Years' Evenings," pub. in the *Olney Hymns*, 1779, Bk. ii., No. 9, in 7 st. of 6 l. It is in C. U. both in the original and in the following forms:—

1. Bless, O *bless* the opening year.
2. Bless, O Lord the opening year.
3. Bless O Lord *this* opening year.
4. Bless O Lord *each* opening year.

These forms of the text generally embrace st. ii., iii., vi., vii., and are in use in G. Britain and America. [J. J.]

Now one day's journey less divides. *Charlotte Elliott.* [*Evening.*] 1st pub. in her brother's *Ps. & Hys.*, 2nd thousand, 1836–7, in 6 st. of 4 l., as an Evening Hymn. In 1839 Miss Elliott rewrote the original stanzas, added four thereto, and included the 10 st. as the hymn for Tuesday evening in her *Hys. for a Week*, which were pub. in 1842. This full text is given in Snepp's *Songs of G. & G.*, 1872. The 1836–7 st. are i., ii., iv., v., vi., x., and the 1839 st., iii., vii., viii., ix. No. 437 in the Presbyterian *Sel. of Hys.*, Philadelphia, 1861, is from this revised text, but slightly altered. [J. J.]

Now shall my inward joy arise. *I. Watts.* [*God's care of His Church.*] Pub. in his *Hys. and Spiritual S.*, 1707, Bk. i., No. 39, in 6 st. of 4 l., as a paraphrase of Isaiah xlix. 13, &c. In this form its use is limited. In the *Draft* of the Scottish *Translations and Paraphrases*, 1745, No. xvii., is a hymn on the same passage beginning, "Ye heav'ns, send forth your praising song." Of this hymn st. i.–iii. are by an unknown hand, and have little or no resemblance to the corresponding stanzas in *Watts*, whilst st. iv.–vi. are from his hymn, as above, with the alteration of a "kind woman," in st. iv., l. 1, to a "*fond mother.*" In the authorized issue of the *Trs. and Paraphs.* of 1781 the opening line reads, "Ye heav'ns, send forth your song of praise;" and the text is a recast of the *Draft* of 1745 throughout. As Watts's text of st. iv.–vi. is easily attainable for comparison we add hereto only the text of st. i.–iii. from the 1745 *Draft*:—

"Ye heav'ns, send forth your praising song!
Earth, raise thy Voice below!
Let Hills and Mountains join the Choir,
and joy thro' Nature flow!

"Behold, how gracious is our God!
with what comforting Strains
He cheers the Sorrows of our Heart,
and banishes our Pains.

"Cease ye, when Days of Darkness fall,
with troubled Hearts to mourn;
As if the Lord could leave a Saint
forsaken or forlorn."

The final recast of this hymn in the authorized issue of the Scottish *Trs. & Paraphrases* of 1781 is claimed for W. Cameron (p. 200, ii.) by his daughter in her markings of authors and revisers of that issue. In Miss J. E. Leeson's *Paraphs. & Hys.*, 1853, No. li., on the same passage is a hymn of 8 st. in two parts: (1) "Sing, O ye heavens! Be joyful, earth," and (2) "O Zion, from the stranger's land." This arrangement by Miss Leeson is based on the Scottish *Trs. & Paraphs.* of 1781, as above. [J. J.]

Now that my journey's just begun. *Jane Taylor.* [*Early Piety.*] Appeared in *Hys. for Infant Minds, by A. & J. Taylor*, 1810, in 9 st. of 4 l., with the motto, "Early will I seek Thee" (ed. 1886, p. 11). It is found in a few of the older hymn-books in an abbreviated form. With later compilers it is more popular, and is given in a great many collections for children. In a few hymnals, as the *Meth. S. S. H. Bk.*, 1879, it begins, "*Lord, now* my journey's just begun." [J. J.]

Now the day is over. *S. Baring-Gould.* [*Evening.*] Written in 1865, and printed in the *Church Times* the same year. In 1868 it was given in the *Appendix* to *H. A. & M.*, and from that date it has gradually increased in popularity until its use has become common in all English-speaking countries. [J. J.]

Now the labourer's task is o'er. *J. Ellerton.* [*Burial.*] Written for and 1st pub. in the S. P. C. K. *Church Hymns*, 1871, in 6 st. of 6 l. Mr. Ellerton says:—

"The whole hymn, especially the third, fifth, and sixth verses, owes many thoughts, and some expressions, to a beautiful poem of the Rev. Gerard Moultrie's, beginning, 'Brother, now thy toils are o'er,' which will be found in the *People's Hymnal*, 380" (Notes on *Church Hymns*, p. liii.).

From *Church Hymns* this hymn has passed into *H. A. & M.*, *Hy. Comp.*, Thring's *Coll.*, and many other collections, and sometimes, as in the last-named, with the omission of st. iii. In R. Brown-Borthwick's *Select Hys. for Church and Home*, 2nd ed., 1885, the original text as it appeared in the 1st ed. of that work in 1871 is given as No. 72; and the revised and authorized text as in *Church Hys.*, as No. 185. The latter is also in Mr. Ellerton's *Hymns*, &c., 1888, and may be at once known by the refrain:—

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

[J. J.]

Now the stars are lit in heaven. *J. Keble.* [*Evening.*] Appeared in the *British Magazine*, March, 1834, as one of five hymns entitled, "Lighting of Lamps." It was republished in *Lyra Apostolica*, 1836, in 5 st. of 6 l., and again in the author's posthumous *Miscellaneous Poems*, 1869, p. 19. In the *Wellington College H. Bk.*, 1860, and later eds., st. iii. is omitted. [J. J.]

Now to our Saviour let us raise. *J. M. Neale.* [*Ascension.*] Appeared in his *Hys. for Children*, 1st Ser., 1842, in 7 st. of 4 l., No. xxviii., as a hymn for Ascension Day, and has been included in all later editions of the same. The hymn, "Christ is gone up, yet ere He passed," is compiled from the text of 1842. It appeared in Murray's *Hymnal*, 1852, being composed of st. ii.–vi. and the doxology. This form has been repeated in numerous collections, sometimes with the omission of the doxology as in *H. A. & M.*, No. 352. The alterations which are found in most hymnals, in st. iv., where in l. 2 "to it is cold" is changed to "to *her* is cold;" and and l. 3, "And bring them in" to "*Bring wanderers* in," date from *Murray*, 1852. Dr. Neale, having contemplated the use of the hymn at daily service, supplied an additional st. for use in such cases before the doxology. It reads:—

"And now we haste with thankful feet,
To seek our Saviour's Face;
And in the Holy Church to meet,
His chosen dwelling-place."

In the S. P. C. K. *Church Hymns*, 1871, No. 170, the hymn for St. Matthias is thus composed: st. i.–ii., Dr. Neale, unaltered, as above; st. iii., Compilers of *Church Hymns* to adapt it to St. Matthias' Day; st. iv.–v., Neale altered. [J. J.]

Now to the Lord that makes us know. *I. Watts.* [*Advent—Praise.*] First pub. in his *Hymns*, &c., 1st ed., 1707, in 5 st. of 4 l., and entitled "Christ our High Priest and King: and Christ coming to Judgment." Its use outside the Nonconformist bodies has been limited. Orig. text in modern editions of Watts. It has been said that John Mason's *Song of Praise*, No. 33, on Rev. i., 1–12, suggested this hymn to Watts. The resemblance, however, is confined to the subject alone. In the Scottish Draft *Translations and Paraphrases* of 1745, No. xlv. is thus composed:—st. i.–iii., based on the above, by Watts, and st. iv. original, the opening line being, "To Him that lov'd the Souls of Men." In the *Drafts* of 1751 and 1781 it was repeated without alteration, and was finally authorized as No. lxiv. in the *Trans. and Paraphs.* of 1781, again without change. It thus holds the unique position of being the only paraphrase of the *Draft* of 1745 which passed without alteration into the authorized work of 1781. It has been in use in the Church of Scotland for more than 100 years, and is also included in a limited number of modern hymnals both in G. Britain and America. Its authorship, as distinct from Watts, is unknown. The statement that it is due to J. Morison has been made in ignorance of the fact that it was in print in its present form some *four years* before his birth. [J. J.]

Now, when the dusky shades of night retreating. [*Morning.*] This cento was given in Hedge and Huntington's *Hys. for the Church of Christ*, Boston, U. S. A., 1853, No. 404, in 6 st. of 4 l. The first stanza is an altered form of st. i. of W. J. Copeland's *tr.* of "Ecce jam noctis" (p. 320, i.). It is suggested in the Index of Latin first lines in Thring's *Coll.*, 1882, that st. iii. ("Look from the tower of heaven") is also from the same Latin

hymn; st. ii. ("To Thee Whose word, &c.") is from "Lucis Creator optime," and st. vi. ("So when the morn, &c.") is from "Nocte surgentes, &c." Possibly this may be so, but the resemblance is remote. The hymn as in the *Hys. for the Church of Christ*, either in full or in part, is in a great many hymn-books in G. Britain and America, including the *Plymouth Coll.*, 1855; *Kennedy*, 1863; the *Hymnary*, 1872; Thring's *Coll.*, 1882, &c. In most collections st. iv and v. of the 1853 text are omitted, and sometimes a doxology is added. [J. J.]

Nox atra rerum contegit. *St. Gregory the Great* (?). [*Thursday. Morning.*] *Mone*, No. 278, gives this as probably by St. Gregory the Great (it is not assigned to him by the Benedictine editors), and at i. p. 372, cites it as appointed for Nocturns on Thursday in an 8th cent. MS. at Trier. *Daniel* i. No. 45, gives the text, and at iv. p. 37, cites it as in a Rheinau MS. of the 10th cent. Among the British Museum MSS. it is found in three 11th cent. *Hymnaries* of the English Church (Vesp. D. xii. f. 19 *b*; Jul. A. vi. f. 27 *b*; Harl. 2961, f. 223), and in an 11th cent. *Breviary* of the Spanish Church (Add. 30848, f. 77 *b*). It is in an 11th cent. MS. at Corpus Christi College, Cambridge (391, p. 235), and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 7 *b*). Also in three MSS. of the 11th cent. at St. Gall, Nos. 387, 413, 414. It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*, the universal use being for Thursdays at Nocturns or Matins. The text is also in *Wackernagel*, i. No. 94; *Hymnarium Sarisb.*, 1851, p. 51; *Königsfeld*, i. p. 12; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translations in C. U.—

1. Dark night, beneath her sable wings. By J. D. Chambers, in his *Psalter*, 1852, p. 211, and his *Lauda Syon*, 1857, p. 23.

2. The dusky veil of night hath laid. This in the *Hymner*, 1882, is based upon the *tr.* by Chambers as above.

Translations not in C. U.:—

1. Dark night arrays in hueless vest. *Bp. R. Mant.* 1837.
2. All tender lights, all hues divine. *Card. Newman.* 1853 and 1868.
3. The pitchy night beneath her pall. *Hymnarium Anglicanum.* 1844.
4. Night shrouds beneath her sable vest. *W. J. Copeland.* 1848.
5. Tho' faded now earth's colours bright. *R. Campbell.* 1850.
6. The pall of night o'ershades the earth. *Hyl. for Use in St. John's, &c., Aberdeen.* 1870.
7. The gloom of night o'ershadows now. *J. Wallace.* 1874. [J. J.]

Nox, et tenebrae, et nubila. *Prudentius.* [*Wednesday and Thursday.*] This hymn is found in a MS. of the 5th cent. in the Bibliotheque Nationale, Paris (8084 f. 3 *b.*), and is given in all editions of Prudentius's works, including *Aurelii Prudentii Clementis V. C., Opera Omnia*, London, 1824, vol. i. p. 61, where it is given with notes. It is No. ii. of the *Cathemerinon*, and extends to 72 lines. At a very early date it was divided into two hymns, the first beginning as above, and the second, "Lux ecce surgit aurea." Each of these must be taken in detail.

i. Nox, et tenebrae, et nubila. [*Wednesday Morning.*] This is found in four MSS. of the 11th cent. in the British Museum (Jul. A. vi. f. 26 *b*; Vesp. D. xii., f. 18; Harl. 2961, f. 222 *b*; Add. 30848 f. 77), and is printed in the *Latin Hys. of the Anglo-Saxon Church*, 1851, from an 11th cent. MS. at Durham (B. iii. 32, f. 7). It is found in most of the older Breviaries, as the *Sarum*, *Roman*, *York*, *Aberdeen*, &c. The text is also in *Mone*, No. 276; *Daniel* i. No. 104; in Card. Newman's *Hymni Ecclesiae* 1838 and 1865, &c. [J. M.]

Translations in C. U.:—

1. Lo, night and clouds and darkness wrapp'd. By Bp. Mant, in his *Ancient Hys. from the Rom. Brev.*, 1837, p. 15 (ed. 1871, p. 29). This is given with alterations in the *Hymnary*, 1872.

2. The pall of night o'ershades the earth. By E. Caswall, in his *Lyra Catholica*, 1849, p. 26, and again in his *Hymns*, &c., 1873, p. 16.

3. Ye glooms of night, ye clouds and shade. By J. D. Chambers, in his *Psalter*, 1852, p. 208, and his *Lauda Syon*, 1857, p. 21. This is repeated in the *People's H.*, 1867.

4. Hence, night and clouds that night-time brings. By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854; and the *Hymner*, 1882. In Skinner's *Daily Service Hyl.*, 1864, the hymn "O gloom of night and clouds and shade," is an altered form of this *tr.* with portions borrowed from the *tr.* by J. D. Chambers.

5. Night and darkness cover all. By H. Bonar, in the 2nd Series of his *Hys. of Faith & Hope*, 1864. This is in Nicholson's *Appendix Hyl.*, 1866.

Other trs. are:—

1. Night and darkness, and thick cloud. *Hymnarium Anglicanum*, 1844.
2. Shade, and cloud, and lowering night. *Bp. J. Williams*, 1845.
3. Night and clouds in darkness sailing. *W. J. Copeland*, 1848.
4. Swift as shadows of the night. *R. Campbell*, 1850, and Shipley's *Annus Sanctus*, 1884.
5. Haunting gloom and flitting shades. *Card. Newman*, 1853 and 1868.
6. Begone, dark night, ye mists disperse. *J. Wallace*, 1874. [J. J.]

ii. Lux ecce surgit aurea. [*Thursday Morning.*] This portion of the hymn is also found in four MSS. of the 11th century in the British Museum (Vesp. D. xii. f. 20 *b*; Jul. A. vi. f. 28; Harl. 2961, f. 223 *b*; Add. 30848. f. 78 *b*), and is printed in the *Latin Hys. of the Anglo-Saxon Church*, 1851, from an 11th cent. MS. at Durham (B. iii. 32, f. 8). It is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; *Daniel* i. No. 105; and other collections of Latin hymns. It is in the *Sarum*, *Roman*, *York*, and other Brevs. [J. M.]

Translations in C. U.:—

1. Behold, it shines, the golden light. By Bp. Mant, in his *Ancient Hys. from the Rom. Brev.* 1837, p. 25 (ed. 1873, p. 47). This is given in *Kennedy*, 1863, with the omission of st. v.

2. Lo, the golden light is peering. By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 36. In *Kennedy*, 1863, No. 1446, st. v. is new. In the *Hymnary*, 1872, it begins, "Lo, the golden *sun* is *shining*," *Kennedy's* st. v. being repeated, and *Copeland's* st. v. is given as st. vi.

3. Now with the rising golden dawn. By E. Caswall, in his *Lyra Catholica*, 1849, p. 27, and

his *Hymns*, &c., 1873, p. 16. It is given in the *People's H.*, 1867; Thring's *Coll.*, 1882, and others. In the American Unitarian *Hys. of the Spirit*, 1864, it reads, "Now with *creation's morning song*." The alterations were made by S. Longfellow, one of the editors. This arrangement of the text is repeated in Martineau's *Hymns*, 1873.

4. Behold the golden dawn arise. By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854; and the *Hymner*, 1882.

Other trs. are:—

1. See, the golden dawn is glowing. *Card. Newman*, 1853.

2. 'Tis morn! behold the golden ray. *Hymnarium Anglicanum*, 1844.

3. Lo! the golden light arises. *Bp. J. Williams*, 1845.

4. Behold the golden dawn [morn] arise. *J. D. Chambers*, 1852 and 1857.

5. Lo, now doth rise the golden light. *J. W. Hewett*, 1859.

6. As at morn's golden ray. *R. Campbell*, in Shipley's *Annus Sanctus*, 1884.

7. See now the golden light appears. *J. Wallace*, 1874.

8. See! the golden morning rises. W. P. Lunt, in Putnam's *Singers and Songs of the Liberal Faith*. Boston, U.S.A., 1875. [J. J.]

Nu biten wir den heiligen Geist. [*Whitsuntide.*] *Wackernagel*, ii. p. 44, gives two versions, both in 5 lines; the one from a MS. sermon [now at Heidelberg] of "Bruder Bertholt von Regensburg," who d. 1272, and the other from the *Psaltes Ecclesiasticus*, Mainz, 1550. It is one of the very few examples of popular vernacular hymns used in church in pre-Reformation times. According to *Koch*, i. p. 208, it was sung at Whitsuntide by the people "during the ceremony in which a wooden dove was lowered by a cord from the roof of the chancel, or a living dove was thence let fly down." It was adopted by Martin Luther. (See **Nun bitten, as below.**) *Tr.* as "Now let us pray the Holy Ghost," by *Miss Winkworth*, 1869, p. 38. [J. M.]

Nun bitten wir den heiligen Geist. *M. Luther.* [*Whitsuntide.*] The first stanza of this hymn is old (see **Nu biten wir as above**). To this stanza Luther added a second, invoking the Holy Spirit as the true Light, a third as the blessed Love, and a fourth as the great Comforter. The full form in 4 st. of 4 l., with Kyrioleis, appeared in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524. Thence in *Wackernagel*, iii. p. 18, in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 29, and in the *Unv. L. S.*, 1851, No. 177. The hymn has been generally appointed for Whitsuntide, but has also been used in the Lutheran Church as a hymn for Holy Communion, at the ordination of ministers, or, as in the *Strassburg Kirchen Ampt*, 1525, before the sermon. *Tr.* as:—

Now pray we all God the Comforter. In full by A. T. Russell, as No. 18 in his *Ps. & Hys.*, 1851, repeated by Dr. Bacon, 1884, p. 40.

Other trs. are:—

(1) "Thou holy Spirite, we pray to the," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 543). (2) "Now our request to the Holy Ghost," in *Some other H. & Poems*, Lond., 1752, p. 9, and the *Moravian H. Bk.*, 1754, pt. i., No. 228. (3) "God Holy Ghost, in mercy us preserve," as No. 205 in the *Moravian H. Bk.*, 1789 (1849, No. 250). (4) "Now on the Holy Ghost we call For perfect," by *Miss Fry*, 1845, p. 43. (5) "To Thee, Thou Holy Spirit, now," by *Miss Fry*, 1845, p. 75. (6) "Holy Spirit! grant us our desire," by *J. Anderson* 1846, p. 19 (1847, p. 42). (7) "Oh Holy Ghost! to Thee we pray," by *Dr. J. Hunt*, 1853, p. 50. (8) "Now crave we of the Holy Ghost," by *R. Massie*, 1854, p. 21. (9) "Now pray we to the Holy Ghost," by Dr. G. Macdonald, in the *Sunday Mag.*, 1867. In his *Exotics*, 1876, p. 59, beginning "Now let us pray to the Holy Ghost." (10) "Now on the Holy Ghost we call To give," by J. D. Burns, in his *Remains*, 1869, p. 235. [J. M.]

Nun freut euch lieben Christengemein. *M. Luther.* [*Advent. Redemption by Christ.*] This is Luther's first congregational hymn. It was written in 1523, immediately after, and is a companion to, his "Ein neues Lied" (p. **326**, i.). It appeared in the *Etlich cristlich lider*, Wittenberg, 1524, in 10 st. of 7 l., entitled "A Christian hymn of Dr. Martin Luther, setting forth the unspeakable grace of God, and the true faith" (in Klug's *G. B.*, 1544, and most later books, entitled "A hymn of thanksgiving for the great blessings which God has bestowed on us in Christ"). Thence in *Wackernagel*, iii. p. 5, in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 31, and in the *Unv. L. S.*, 1851, No. 235. By its clear and full doctrinal statements in flowing verse it soon became popular in Germany. Tileman Hesshusius, in his preface to Johannes Magdeburg's *Psalter*, 1565, thus speaks of it:—

"I do not doubt that through this one hymn of Luther many hundreds of Christians have been brought to the true faith, who before could not endure the name of Luther; but the noble, precious words of the hymn have won their hearts, so that they are constrained to embrace the truth: so that in my opinion the hymns have helped the spread of the Gospel not a little."

We may note that

the original melody of 1524 is in *H. A. & M.*, No. 293, called *Erk.* The melody, which appeared in Klug's *G. B.*, 1535 (and possibly in the lost ed. of 1529), is said to have been written down by Luther from hearing it sung by a travelling artisan, and bears considerable resemblance to an old popular song tune (see L. Erk's *Choral Buch*, 1863, Nos. 193–195). In England the melody of 1535 has been long used, in an altered form, under the name of *Luther's Hymn*, and set to "Great God! what do I see and hear!" (p. **454**, i.)

Owing to the structure of this hymn forbidding selection, and to its length, it has come very little into English C. U. *Tr.* as:—

1. Rejoice, ye ransom'd of the Lord. By W. M. Reynolds, in the *Evang. Review*, Gettysburg, July, 1849, p. 143. The *trs.* of st. i.–vi. are in the Amer. Luth. Gen. Synod's *Coll.*, 1850–52.

2. Dear Christians, one and all rejoice. In full by R. Massie in his *Martin Luther's Spir. Songs*, 1854, p. 47. Repeated in the Ohio *Luth. Hyl.*, 1880, and others.

3. Dear Christian people, all rejoice. A full and good *tr.* by Mrs. Charles, in her *Voice of Christian Life in Song*, 1858. Her *tr.* of st. i., altered and beginning "Ye Christian people!" is st. ii. of No. 95 in the Swedenborgian *Coll.*, 1880.

Other trs. are:—

(1) "Be glad now, all ye Christen men," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 550). (2) "Be blyith, all Christin men, and sing," in the *Gude and Godly Ballates*, ed. 1568, folio 24 (1868, p. 40). (3) "Now come ye Christians all and bring," by *J. C. Jacobi*, 1722, p. 30. (4) "Ye Christian congregations dear," as No. 239 in the *Appendix* of 1743 to the *Moravian H. Bk.* (1754, pt. i. No. 299). (5) "Rejoice! Rejoice! ye Christian bands," by *Miss Fry*, 1845, p. 101. (6) "Christians all, with me rejoice," by *J. Anderson*, 1846, p. 47 (1847, p. 65). (7) "All ye that fear the Lord, rejoice," by *Dr. J. Hunt*, 1853, p. 78. (8) "Come, Christians all, let us rejoice, by *Dr. H. Mills*, 1856, p. 66. (9) "Let us be glad, and no more sad," by S. Garratt, in his *Hys. and Trs.*, 1867, p. 32. (10) "Dear

Christians, let us now rejoice," by Dr. G. Macdonald, in the *Sunday Mag.*, 1867, p. 570, and his *Exotics*, 1876, p. 80. (11) "Dear Christian people, now rejoice," by *Miss Winkworth*, 1869, p. 112. [J. M.]

Nun lasst uns den Leib begraben. *M. Weisse.* [*Burial of the Dead.*] 1st pub. in *Ein New Geseng buchlen*, Jung Bunzlau, 1531, in 7 st. of 4 l., and thence in *Wackernagel*, iii. p. 332. This has been called a *tr.* from the Latin of A. C. Prudentius (see under **Deus ignee, p. 292, i.**), but has really very little resemblance to it. Mr. Müller (see **Bohemian Hymnody, p. 157**) is of opinion that it is an expansion of a Bohemian hymn by Lucas of Prag which seems to have been included in the lost *Brethren's H. Bk.* of 1519, and is in the *Utraquist H. Bk.* of 1559. The hymn by Lucas has only 4 st., but is of the same tenor as Weisse's, has the same title, and is in the same metre. In the Magdeburg *G. B.* of 1540 it is considerably altered, and an 8th st. added. This form (sometimes ascribed to M. Luther) passed, with alterations, into V. Babst's *G. B.*, Leipzig, 1545, and is found in Porst's *G. B.*, ed. 1855, No. 874.

In L. Erk's *Choral-Buch*, 1863, No. 199, the tune generally set to it is given from G. Rhau's *Newe Deudsche geistliche Gesenge*, Wittenberg, 1544. This tune is in the *Bohemian H. Bk.* of 1560, but not in the ed. of 1541, nor in the *New Geseng buchlen* of 1531. In Allon's *Cong. Psalmist* it is named *Bohemia*. The hymn is *not* in the *Riga G. B.* of 1530, but is added in the ed. of 1548.

Translation in C. U.:—

Now lay we calmly in the grave. A good and full *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 117, and her *C. B. for England*, 1863, No. 96. Repeated in the Ohio *Luth. Hyl.*, 1880, and in the 1884 *Appendix* to the *Scottish Hymnal*.

Other trs. are:—(1) "Our brother let us put in grave," in the *Gude and Godly Ballates*, ed. 1568, folio 83 (1868, p. 143). (2) "Let us this present corpse inter," in the *Moravian H. Bk.*, 1754, pt. i., No. 295. (3) "We give this body to the dust," by *Dr. H. Mills*, 1845 (1856, p. 267). (4) "The corpse we now inter, and give," by *Dr. G. Walker*, 1860, p. 111. (5) "We lay this body in the grave," by Dr. H. Harbaugh, in the (German Reformed) *Guardian*, Nov., 1863, p. 351. [J. M.]

Nun ruhen alle Wälder. *P. Gerhardt.* [*Evening.*] 1st pub. in the 3rd ed., 1648, of Crüger's *Praxis Pietatis Melica*, No. 15, in 9 st. of 6 l.: reprinted in Wackernagel's ed. of his *Geistliche Lieder*, No. 102, and Bachmann's ed., No. 2; and included as No. 529 in the *Unv. L. S.*, 1851. It is one of the finest of Gerhardt's hymns. Simple and homely in its style it took great hold of the hearts of the German people. Baron Bunsen (quoted by *Fischer*, ii. 126) says of it in the *Evangelische Kirchenzeitung*, Berlin, 1830:—

"Ever since its publication this hymn has been one of the most beloved and best known hymns of devout meditation over the whole of Germany. Experienced and conceived in a truly childlike popular spirit, it unites with a rare naïve simplicity of expression, a loftiness of thought, a depth of Christian experience, a grace of poetry, so that for this union of qualities it must rank as an enduring masterpiece among hymns."

This hymn was a special favourite of Schiller's mother, and of the poet himself. In the time of Flat Rationalism st. i. became the object of much shallow wit. But as Richter points out (*Biog. Lexicon*, 1804, p. 95), if to represent the earth as tired, and woods and trees as sleeping is not true poetry, then Virgil (*Aeneid* iv., ll. 522–28) was in the wrong. St. viii., "Breit aus die Flügel beide," has been a special favourite in Germany, and Lauxmann, in *Koch* viii. 194, says of it:—

"How many a Christian soul, children mostly, but also God's children in general, does this verse serve as their last evening prayer. It has often been the last prayer uttered on earth, and in many districts of Germany is used at the close of the baptismal service to commend the dear little ones to the protection of their Lord Jesus."

Although in limited use in a translated form in the English hymn-books, the *Trs.* are numerous, and are as follows:—

1. Quietly rest the woods and dales, omitting st. viii., by Mrs. Findlater, in *H. L. L.*, 1st Ser., 1854, p. 36 (1884, p. 38), included in *Cantate Domino*, Boston, U.S., 1859.

2. Now all the woods are sleeping. A full and good *tr.* by Miss Winkworth, in the 2nd ed. 1856, of the 1st Ser. of her *Lyra Ger.*, 1855, p. 228 (see below for first version). Included in full in her *C. B. for England*, 1863, and the Ohio *Luth. Hyl.*, 1880; and abridged in Dr. W. F. Stevenson's *Hys. for Church & Home*, 1873.

3. Now woods their rest are keeping. A good *tr.* of st. i., iii., vii., ix., contributed by Edward Thring, as No. 18 to the *Uppingham and Sherborne School H. Bk.*, 1874.

Other trs. are: (1) "Jesu, our Joy and Loving Friend," of st. viii., as No. 200 in the *Appx.* of 1743 to the *Moravian H. Bk.*, 1742. (2) "Now Woods and Fields are quiet," in the *Suppl. to Ger. Psal.*, ed. 1765, p. 73. (3) "Display Thy both wings over," of st. viii., as No. 156 in pt. i. of the *Moravian H. Bk.*, 1754. (4) "Jesus, our Guardian, Guide and Friend," of st. viii. as No. 765 in the *Moravian H. Bk.*, 1789 (1886, No. 1190). (5) "Lo! Man and Beast are sleeping," by *H. J. Buckoll*, 1842, p. 76. (6) "Now rest beneath night's shadow," by E. D. Yeomans, in Schaff's *Kirchenfreund*, 1853, p. 195. (7) "Now rest the woods again," by *Miss Winkworth*, 1855, p. 226 (see No. 2 above). (8) "Rise, my soul, thy vigil keep," by Miss Dunn, 1857, p. 9. (9) "Now resteth all creation," by J. S. Stallybrass, in the *Tonic Solfa Reporter*, January, 1859, and Curwen's *Harmonium & Organ Book*, 1863, p. 58. (10) "Now every greenwood sleepeth," by *Miss Manington*, 1863, p. 133. (11) "Now hushed are woods and waters," by *Miss Cox*, 1864, p. 9. (12) "Now spread are evening's shadows," by *J. Kelly*, 1863. (13) "The woods are hush'd; o'er town and plain," by *Dr. J. Guthrie*, 1869.

The hymn, "Tho' now no creature's sleeping," No. 356, in pt. ii. of the *Moravian H. Bk.*, 1754, is a *tr.* of "Jetzt schlafen weder Wälder." This is No. 2338 in the final *Zugabe* to the *Herrnhut G. B.*, 1735. It is a parody in the "spiritual fleshy" style of st. i.–iii., vi., vii., of Gerhardt. It is marked as "On Aug. 13, 1748, after Holy Communion at Herrnhut." [J. M.]

Nunc Dimittis. Metrical paraphrases of the *Song of Simeon* (St. Luke ii. 29–32) are more numerous than those of the *Magnificat* or the *Benedictus*. The versions which appeared in the early *Psalters* are noted in the article on the **Old Version, § ii.–vi.** Of these the opening lines of the form of the *Old Version* given in comparatively modern eds. read:—

"O Lord my God, because my heart
Have longed earnestly,
My Lord and Saviour to behold,
And see before I die;
The joy and health of all mankind,
Desired long before;
Who now is come into the world
Lost man for to restore."

2. The *New Version* paraphrase which appeared in the *Supplement* thereto in 1701 or 1702 opens thus:—

"Lord let Thy servant now depart
Into Thy promis'd rest,
Since my expecting eyes have been
With Thy Salvation blest."

3. Amongst the old paraphrasers of the *Psalms* Dr. John Patrick is one of the few who appended versions of the Canticles to their paraphrases. In his *Psalms of David in Metre*, 1691, the *Nunc Dimittis* begins:—

"I now can leave this world and die
In peace and quiet rest;
Since that mine eyes, O Lord, have been
With Thy salvation blest."

4. The rendering in the Scottish *Translations and Paraphrases*, 1781, has a somewhat complicated history which is given under, "Now let Thy servant die in peace" (p. 818, i.).

5. Dr. Irons's version in his *Ps. & Hys. for the Church*, 1875–83, which begins:—"Enough enough, Thy saint had lived," is worthy of attention, and, with a slight change in the opening lines, would make an useful hymn.

6. Other paraphrases, some of much excellence, are annotated in this Dictionary under their respective first lines, or their authors' names. For these, see the **Index of Seasons and Subjects** at the end. [J. J.]

Nunc Sancte nobis Spiritus. *St. Ambrose?* [*The Third Hour.*] This hymn is ascribed to St. Ambrose by Hincmar in h. "De unâ et non trinâ Deitate," 857; and is included by L. Biraghi, 1862, as one of the *Inni sinceri* of St. Ambrose. It is not, however, mentioned in the Rule of Caesarius of Arles (d. 543), nor in that of Aurelianus of Arles (d. 555); nor is it received as genuine by the Benedictine editors of St. Ambrose. The text is given by *Daniel* i., No. 40; with further notes at iv. p. 43, in which he cites it as in a 10th cent. Rheinau MS., classes it as of the 7th or 8th cent., and remarks that St. Ambrose is more probably the author of the longer hymn for Terce, which begins "Jam surgit hora tertia." *Mone*, i. p. 372, cites it as in MSS. of the 8th cent. at Darmstadt, and at Trier. Among the British Museum MSS. it is found in three 11th cent. *Hymnaries* of the English Church (Vesp. D. xii. f. 8 *b*; Jul. A. vi. f. 21 *b*; Harl. 2961 f. 220), an 11th cent. *Breviary* of the Spanish Church (Add. 30,848, f. 71 *b*), &c. It is in a MS. of the 11th cent. at Corpus Christi College, Cambridge (391, p. 230); in a MS. of the 11th cent. at St. Gall, No. 413; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 4). It is given in almost all Mediaeval *Breviaries*, including the *Mozarabic* of 1502, *Roman* (Venice, 1478 and the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, &c. The universal use was as a hymn for Terce; the reference to the outpouring of the Holy Spirit which took place at the Third Hour on the Day of Pentecost being doubtless the reason for this use. The text is also in *Wackernagel*, i. No. 7; *Hymnarium Sarisb.*, 1851, p. 39; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 5; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. [J. M.]

Translations in C. U.:—

1. Come, Holy Ghost, Who ever One, Art with the Father, &c. By Card. Newman, in *Tracts for the Times*, No. 75, 1836, p. 64; and his *Verses*, 1853. In his *Verses*, 1868, p. 236, it begins, "Come, Holy Ghost, who ever One, Reignest with Father, &c." It was repeated in the *English Hyl.*, 1856; the *Salisbury H. Bk.*, 1857; *H. A. & M.*, 1861; and very many others, but in most instances with slight alterations. It is by far the most extensively adopted of the *trs.* of the "Nunc Sancte."

2. Blest Spirit, One with God above. By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 5, and his *Hys. of the Ch.* 1841, No. 4.

3. Come, Holy Ghost, and through each heart. By E. Caswall, in his *Lyra Catholica*, 1849, p. 10, and his *Hys. and Poems*, 1873, p. 7. It was repeated in Murray's *Hyl.*, 1852; the *People's H.*, 1867; and several others. It ranks next to Card. Newman's *tr.* in popularity.

4. Come, Holy Ghost, with God the Son. By J. M. Neale, in the *H. Noted*, 1852, No. 5, the *Hymnary*, 1872, &c.

Translations not in C. U.:—

1. Thou with the Father and the Son. *Bp. R. Mant.* 1837.
2. Spirit benignant, Who art One. *Hymnarium Anglicanum.* 1844.
3. Now, Holy Ghost, to Thee we pray. *Bp. J. Williams.* 1845.
4. Holy Spirit, ever One. *W. J. Copeland.* 1848.
5. Come, Holy Ghost, Who ever One Art with the Father, &c. *J. D. Chambers.* 1852 and 1857.
6. Now, O Holy Spirit, One. *H. Bonar.* 1867.
7. E'en now vouchsafe, Good Spirit, One. *J. Keble.* 1869.
8. O Holy Spirit, ever blest. *J. Wallace.* 1874.

[J. J.]

Nunc suis tandem novus e latebris. *C. Coffin.* [*Nativity of St. John Baptist.*] Appeared in the *Paris Breviary*, 1736, as the hymn at Lauds for the Feast of St. John Baptist, and again in his *Hymni Sacri*, 1736, p. 76. It is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Lo, from the desert homes. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 210. It is given in a large number of modern hymn-books, and sometimes in a slightly abbreviated form. In Rorison's *Hys. and Anthems*, 1851, st. i.–iii., are from this *tr.*, and st. iv.–vi. are by Dr. Rorison.

2. From the desert caverns rude. By W. J. Blew, in *The Church Hymn & Tune Bk.*, 1852–55; and again in Rice's *Sel.* from the same, 1870. [J. J.]

Nunn, John, M.A., s. of John Nunn, of Colchester, was b. at Colchester in 1781, and educated at St. John's College, Cambridge. After holding various curacies he became Domestic Chaplain to the Earl of Galloway in 1849, and Rector of Thorndon, Suffolk, in 1854. He d. there April 15, 1861. He pub. in 1817 *Psalms & Hymns from the most approved Authors*, &c. This collection contained hymns by himself and by his sister, Miss Marianne Nunn. It was reprinted several times, the last edition being 1861. His hymns have passed out of use. [J. J.]

Nunn, Marianne, sister of the above, was b. May 17, 1778, and d. unmarried, in 1847. She published *The Benevolent Merchant*, and wrote a few hymns, including the following:—

One there is above all others, O how He loves. [*The love of Jesus.*] This was written to adapt John Newton's hymn, "One there is above all others, Well de-

serves the name of friend," to the Welsh air, *Ar hyd-d y nos*, and consisted of one stanza of 5 lines, with the refrain "Oh how He loves!" at the end of lines 1, 2 and 5, and the remaining 3 st. in 5 l. without the refrain, it being understood that the refrain was to be repeated. (Original text in *Lyra Brit.*, 1867, p. 449.) It was first pub. in her brother's, the Rev. J. Nunn's, *Ps. & Hys.* (see above), 1817. It has undergone several changes at various hands. In Curwen's *The New Child's Own H. Bk.*, 1874, it begins, "*There's a Friend* above all others," which is adopted from the American collections. It also sometimes begins, "One *is kind* above all others." In addition, where the original first line is given the rest of the hymn is considerably altered. Its use as a hymn for children is very extensive. [J. J.]

Nunn, William, M.A., a younger brother of the above J. and M. Nunn, was b. May 13, 1786, and educated at St. John's College, Cambridge (B.A. 1814, M.A. 1817). He became Incumbent of St. Clement's Episcopal Chapel, Manchester, in 1818; d. there March 9, 1840; and was buried at All Saints, Manchester. He pub. the following:—

(1 *A Selection of Psalms & Hymns, Extracted from Various Collections, and principally designed for Public Worship, Manchester*, 1827 (3rd ed., 1835). (2) *A Selection of Hymns from Various Authors, Compiled especially for Children of Sunday Schools, Manchester*, 1836. (3) *Voce di Melodia, London*, 1836.

To the first of these he contributed:—

1. O could we touch the sacred lyre. *Praise to Jesus.*
2. The Gospel comes, ordained of God. *The Gospel.*

These hymns are still in C. U. [J. J.]

O

O., in Bristol Bap. *Coll.* of Ash & Evans, 1st ed., 1769, i.e. Thomas Olivers.

O. A. E., in the *Ecclesiologist*, 1843–1853, i. e. J. M. Neale.

O all-atoning Lamb. *C. Wesley.* [*Spiritual Conflict.*] Written during the heated controversy on Antinomianism, Arminianism, and Calvinism, which was carried on by the Wesleys, Whitefield, Toplady, and others. It was pub. in *Hys. on God's Everlasting Love*, 1741, in 26 st. of 8 l. (*P. Works*, 1868–72, vol. iii. p. 78). Two centos therefrom are in C. U.:—(1) "Equip me for the war," in the *Wes. H. Bk.*, 1780, No. 262 (ed. 1875, No. 270); and "O, arm me with the mind," which is found in the American Unitarian *Hys. for the Church of Christ*, 1853, &c. [J. J.]

O be joyful every nation. *J. Montgomery.* [*Missions.*] Written Feb. 8, 1842 (M. MSS.), for the Baptist Missionary Society, and printed in their *Jubilee Hymns*, 1842, No. 1, in two parts, Pt. ii., beginning with st. vi., "On Thy holy hill of Zion." In 1853, it was included as No. 269, in 9 st. of 6 l., in Montgomery's *Original Hymns.* A cento therefrom, beginning with st. iv., was given in the Bap. *Ps. & Hys.*, 1858, as "O Thou everlasting Father." [J. J.]

O beata beatorum. [*Common of Martyrs.*] Dr. Neale in his *Med. Hys.*, 1851, says, "This very elegant sequence is of German origin." It is found in a 13th cent. MS. in the British Museum (Arundel, 156), written at f. 90 in a hand of the beginning of the 14th cent.; and in a 14th cent. MS. at St. Gall, No. 343. *Mone*, No. 731, quotes it from MSS. of the 14th cent. at Admont, Salzburg, and Karlsruhe. It is in the *Magdeburg*, 1480, and many later German *Missals.* Also in *Daniel* ii. p. 204; *Kehrein*, No. 445, and others. [J. M.]

Translations in C. U.:—

1. **Blessed Feasts of blessed martyrs.** By J. M. Neale in his *Mediæval Hys.*, 1851, p. 144, in 8 st. of 4 l., and again, greatly altered, in the *H. Noted*, enlarged ed., 1854. In the 1868 *Appendix* to *H. A. & M.* it was given in a revised form (by the Compilers). This is repeated in the revised ed., 1875, and others. Also, with slight alterations, in the *Hymnary*, 1872.

2. **Blessed acts of blessed martyrs.** By J. D. Chambers in his *Lauda Syon*, 1866, and again in the *People's H.*, 1867. [J. J.]

O beata Hierusalem, praedicanda civitas. [*Restoration of a Church.*] This is found in a *Mozarabic Hymnarium* of the 11th cent. in the British Museum (Add. 30851 f. 156 *b*). It is repeated in the *Lorenzana*, 1775, and later eds. of the *Mozarabic Breviary;* also in Neale's *Hymni Ecclesiae*, 1851, p. 216, and *Daniel*, iv. p. 110. *Tr.* as:—

Blessed city, Heav'nly Salem, Land of glory, &c. By J. M. Neale in the enlarged ed. of the *H. Noted*, 1854, No. 104. In some copies the Latin is given as "Urbs beata Jerusalem," and this is repeated in the *People's H.*, 1867. The first stanza of Neale's *tr.* reads:—

> "Blessed city, Heav'nly Salem,
> Land of glory, land of rest;
> Joyous ever and triumphant
> In the armies of the blest;
> Where the King, thy grace renewing,
> Doth His glory manifest."

The full text is repeated in several collections, including the *People's H.*, as above, the *Sarum*, and others. In the Philadelphia Presbyterian *Sel. of Hys.*, 1861, it begins with st. iii., "Come Thou now, and be among us." [J. M.]

O blest were the accents of early creation. *Bp. R. Heber.* [*Gospel for 19th Sunday after Trinity.*] Appeared in his posthumous *Hymns*, &c., 1827, p. 120, in 6 st. of 4 l. It is not in C. U. in its original form, but as "How blest were the accents of early creation," it is given in *Kennedy*, 1863. [J. J.]

O brothers, lift [tune] your voices. *Bp. E. H. Bickersteth.* [*Missions.*] Written for the Jubilee of the Church Missionary Society, 1848, and first printed in the *Jubilee Tract* of that year. It was given in the author's *Poems*, 1849; his *Ps. & Hys.*, 1858; and his *Hy. Comp.*, 1870 and 1876. In *Kennedy*, 1863, it reads, "O brothers, *tune* your voices," but the hymn is not improved by the change. [J. J.]

O Captain of God's host, whose dreadful might. *Bp. R. Heber.* [*St. Michael and all Angels.*] Appeared in his posthumous *Hymns*, &c., 1827, p. 133, in 6 st. of 5 l., as the second hymn for "Michaelmas Day." It is based on Rev. xii. 7–9, "And there was war in heaven; Michael and his angels fought against the dragon," &c. Heber, adopting the view that the Michael of this passage was really our Blessed Lord, wrote:—

> "Oh Captain of God's host, whose dreadful might
> Led forth to war the armed seraphim,
> And from the starry height,
> Subdued in burning fight
> Cast down that ancient Dragon, dark and grim!

" Thine angels, Christ! we laud in solemn lays,
Our elder brethren of the crystal sky,
Who, 'mid Thy glory's blaze,
The ceaseless anthem raise,
And gird Thy throne in faithful ministry!"

In this, its original, form it never appeared in a collection for congregational use, but as altered to embody the generally accepted meaning of the passage from the Revelation, it has had a fair degree of popularity. This altered form reads :—

" O God the Son Eternal, Thy dread might
Sent forth St. Michael and the hosts of heaven.

It was made by the Rev. J. Keble for, and was first published in, the *Salisbury H. Bk.*, 1857, No. 165. In 1861 the same text was given, with the omission of st. v., in Pott's *Hymns fitted to the Order of C. P.*, from whence it passed into the S. P. C. K. *Appendix*, 1869, and *Church Hymns*, 1871. The same stanzas, but with further alterations, were included in the *Parish H. Bk.*, 1863, and repeated in the *Sarum*, 1868, and the *Parish*, 1875. In the *H. Bk. for the use of Wellington College*, 1860, it begins with st. ii. " Thine angels, Christ! we laud in solemn lays." [J. J.]

O Christe Morgensterne. [*Holy Communion.*] This is one of *Zwey Schöne newe Lieder*, printed in broadsheet form at Leipzig, 1579, and thence in *Wackernagel* v. p. 11, in 10 st. of 6 l. The text in the Berlin *G. L. S.*, ed. 1863, No. 1124, is from the Leipzig *G. B.*, 1586, omitting st. x. Sometimes ascribed, but without proof, to *Basilius Förtsch*, or to *Michael Walther*. *Tr.* as

O Christ, Thou bright and Morning Star. A *tr.* of st. i.–iii., v., ix. by Miss Winkworth, in her *Lyra Ger.* 2nd Ser., 1858, p. 179, and her *C. B. for England*, 1863, No. 144. Repeated in the Pennsylvania *Luth. Ch. Bk.*, 1868, reduced to C.M., and omitting st. iii. [J. M.]

O Christe qui noster poli. *Archbishop Charles de Vintimille.* (?) [*Vigil of Whitsunday.*] Appeared in the *Cluniac Breviary*, 1686, p. 506; again in the *Paris Breviary*, 1736, and in later French Breviaries. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 77; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, &c. *Tr.* as :—

1. O Jesu, Who art gone before. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, No. 77, into Oldknow's *Hymns*, &c., 1850; Schaff's *Christ in Song*, 1869, &c. In Martineau's *Hymns*, &c., 1840, it is altered to " *Messiah now is* gone before."

2. O Christ, Who dost, our herald, rise. By C. S. Calverley, made for and pub. in the *Hymnary*, 1872.

Translations not in C. U. :—

1. O Thou, gone up, our Harbinger. *I. Williams.* 1839.

2. Our Forerunner, why forsake us? *W. J. Blew.* 1852–5.

3. Christ! Who in heaven Thy palace gate. *J. D. Chambers.* 1857.

4. O Christ, Who Leader in the race. C. I. Black, in *Lyra Messianica.* 1864. [J. J.]

O Christe splendor gloriae. [*C. of Confessors.*] This hymn is found in three MSS. of the 11th cent. in the British Museum (Vesp. D. xii. f. 102 *b*; Jul. A. vi. f. 62 *b*; Harl. 2961 f. 247); and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, it is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 39 *b*). It is also in a MS. of the 11th cent. at Corpus Christi, Cambridge (391, p. 270). In some of the MSS. the initial " O " has dropped out. *Morel*, No. 236, gives it as a hymn for the Common of Apostles (beginning " Christe, tu splendor gloriae "), from an 11th cent. Rheinau MS. *Tr.* as :—

O Sun of glory! Christ our King. By J. D. Chambers, in his *Lauda Syon*, 1866, p. 6; and in the 2nd ed., 1863, of the *Appendix* to the *H. Noted*, No. 200. [J. M.]

O come and dwell in me. *C. Wesley.* [*Holiness desired.*] This is a cento compiled from his *Short Hymns*, &c., 1762 (*P. Works*, 1868–72, vol. xiii.), as follows: st. i. from vol. ii., No. 569, on 2 Cor. iii. 17; st. ii. from vol. ii., No. 578, on 2 Cor. v. 17; and st. iii. from vol. ii., No. 713, on Heb. xi. 5. This cento was given in the *Wes. H. Bk.*, 1780, No. 356, and has passed into several collections in G. Britain and America. G. J. Stevenson has an interesting account in his *Methodist H. Bk. Notes*, 1883, p. 258, of the spiritual use of this cento. [J. J.]

O come and mourn with me awhile. *F. W. Faber.* [*Good Friday.*] Pub. in his *Jesus and Mary*, 1849, in 12 st. of 4 l., and headed " Jesus Crucified;" and again, after revision, in his *Hymns*, 1862. It was brought into special notice by being included in an abbreviated and altered form in *H. A. & M.*, 1861. The original refrain reads, " Jesus, our Love, is crucified." This was changed in *H. A. & M.* to " Jesus, our *Lord*, is crucified," and has been almost universally adopted. The history of this refrain, which is somewhat interesting, is given under " My Lord, my Love was crucified " (p. 781, ii.). In addition to the *H. A. & M.* arrangement there are others, including, " Ye faithful, come and mourn awhile " in Skinner's *Daily Service Hymnal*, 1864. " O come, and *look awhile on Him*," in the 1874 *Supplement* to the *N. Cong.*; " O come, and mourn *beside the Cross*," in the S. P. C. K. *Church Hys.*, 1871; " Have we no tears to shed for Him," in Beecher's *Plymouth Coll.*, 1855; and others. The *H. A. & M.* version of the text is translated into Latin in Biggs's annotated *H. A. & M.*, 1867, by the Rev. C. B. Pearson, as " Adeste fideles, mecum complorantes." [J. J.]

O come, Creator Spirit, Inspire the souls. *W. J. Blew.* [*Annunciation of B. V. M.*] This hymn, which, as given in his *Church Hy. and Tune Bk.*, 1852–55, is a cento as follows :—st. i. is original; st. ii. is a *tr.* of " Memento rerum conditor " (p. 229. i.); and st. iii.–vii., a *tr.* of " Haec illa solemnis dies " (p. 477. i.). This cento is repeated in Rice's *Sel.* from Mr. Blew's *Church H. & Tune Bk.*, 1870. [J. J.]

O comfort to the dreary. *J. Conder.* [*Christ the Comforter.*] Given as No. 428 in the *Cong. H. Bk.*, 1836, in 5 st. of 8 l., again in his *Choir and Oratory*, 1837, p. 45; and again, with the omission of st. v. in his *Hys. of Praise, Prayer*, &c., 1856. It is usually given with the omission of st. iii. [J. J.]

O comfort to [of] the weary! O balm to the distressed! *T. R. Birks.* [*Ps. lxxxix.*] Appeared in his *Companion Psalter*, 1874, in 4 st. of 8 l. It is repeated in the *Universal H. Bk.*, 1885, and others, and sometimes as " O comfort *of* the weary." It is a

good specimen of the author's paraphrases. [Psalters, English, § xx. 7.] [J. J.]

O! day of days! shall hearts set free? *J. Keble.* [*Easter.*] Written April 18, 1822, and 1st pub. in his *Christian Year*, 1827, as the poem for Easter Day. It is in 15 st. of 4 l., and headed with the text from St. Luke xxiv. 5, 6. It has been repeated in all later editions of the *Christian Year*. As a whole it is not in C. U.; but st. ix., xi. and xii., slightly altered, are given as, "As even the lifeless stone was dear," in the *H. Bk. for the Use of Wellington Coll.*, 1860, where it is appointed for the evening of the 4th Sunday after Easter. [J. J.]

O day of rest and gladness. *Bp. C. Wordsworth, of Lincoln.* [*Sunday.*] This is the opening hymn of his *Holy Year*, 1862, p. i., in 6 st. of 8 l. It is a fine hymn, somewhat in the style of an Ode from a Greek Canon, and is in extensive use. Sometimes st. v. and vi. are given as a separate hymn, beginning, "To day on weary nations." In the 3rd ed. of the *Holy Year*, 1863, the full hymn was given as No. 3. In the 1874 *Supplement* to the *New Cong. H. Bk.*, it is reduced to 4 st. of 8 l., and is also somewhat altered. [J. J.]

O Dei sapientia. [*Presentation of the B. V. M.*] This hymn does not appear to be earlier than the 15th cent. *Mone*, No. 342, gives it from MSS. of the 15th cent. at Bamberg, and at St. Paul in Carinthia; and *Morel*, p. 82, cites it as in an Einsiedeln MS. of 1470. It is in three St. Gall MSS. of the 15th cent., Nos. 408, 438, 440. The printed text is also in the *Sarum Brev.*, Paris, 1531; the *Aberdeen Brev.* of 1509; in *Daniel*, iv. p. 283, &c. *Tr.* as:—

O wisdom of the God of Grace. By J. D. Chambers, in his *Lauda Syon*, 1866, p. 64, and, with slight alterations and another doxology, in the *Hymnary*, 1872. [J. M.]

O Deus ego amo Te, Nam prior Tu amasti me. [*Love to Christ*, or *Passiontide.*] This hymn is found in the *Psalteriolum Cantionum Catholicarum*, Cologne, 1722, p. 328, and is probably by some German Jesuit of the 17th cent. In J. C. Zabuesnig's *Katholische Kirchengesänge*, Augsburg, 1822, vol. i., p. 150, it is entitled, "The Desire of St. Ignatius," which probably is meant to refer to St. Ignatius Loyola (b. 1491, d. 1556; founder of the Society of Jesus, i.e. the Order of the Jesuits). The Latin text is also in the *Hymnodia Sacra*, Münster, 1753, p. 268; *Daniel*, ii., p. 335; H. M. Macgill's *Songs of the Christian Creed and Life*, 1876, &c. [J. M.]

Translations in C. U.:—

I love, I love Thee, Lord most high. By E. Caswall, in his *Masque of Mary*, &c., 1858, p. 357; and his *Hys. and Poems*, 1873, p. 221. It is in C. U. in its original form, and also as:—

1. Do I not love Thee, Lord most High? In Martineau's *Hymns*, &c. 1873.

2. I love Thee, O Thou Lord most High. In Dale's *English H. Bk.* 1874.

Translations not in C. U.:—

1. O God, I love Thee well. *J. W. Hewett.* 1859.

2. Fain would we love Thee, Lord; for Thou. *J. Keble.* 1869.

3. Jesus, I love Thee evermore. E. C. Benedict of New York, in Schaff's *Christ in Song.* 1869.

4. O God, my love goes forth to Thee. *H. M. Macgill.* 1876. [J. J.]

O Deus ego amo Te, Nec amo Te ut salves me. *St. Francis Xavier?* [*Love to Christ*, or *Passiontide.*] The original of this hymn is supposed to be a Spanish sonnet which begins "No me mueve, mi Dios, para quererte," and which in Diepenbrock's *Geistlicher Blumenstrauss*, 1829, p. 199, is ascribed to St. Francis Xavier. In the *Poesias* of St. Teresa of Spain (Teresa de Jesus, b. 1515, d. 1582), pub. at Münster, in 1854, it is included as by her; but we have been unable to find it in her *Libros*, Lisbon, 1616, her *Obras*, Lisbon, 1654, or her *Opera*, Cologne, 1686. The Latin form is probably by Xavier or by some German Jesuit. It is at least as early as 1668, for in that year a *tr.* was pub. by J. Scheffler, in his *Heilige Seelenlust*, Bk. v., No. 194, entitled, "She [the Soul] loves God simply for Himself, with the Holy Xavier. Also from the Latin" (see below). In the same year it also appeared with Xavier's name in W. Nakatenus's *Coeleste palmetum* (ed. 1701, p. 491, entitled, "The desire of a loving soul towards the God-Man crucified for us. S. P. Francis Xavier"). The Latin text is also found in the *Psalteriolum Cantionum Catholicarum*, Cologne, 1722, p. 328; the *Hymnodia Sacra*, Münster, 1753, p. 270; *Daniel* ii. p. 335; *Königsfeld*, ii. p. 280; F. A. March's *Lat. Hys.*, 1875, p. 190, &c.

It has been *tr.* into German, and through the German into English, viz.:—

Ich liebe Gott, und zwar umsonst. By J. Scheffler in his *Heilige Seelenlust*, 1668, Bk. v., No. 194 (*Werke*, 1862, p. 322). A free *tr.* in 10 st. of 4 l. In the Herrnhut *G. B.*, 1735, No. 738. *Tr.* as "My dear Redeemer! Thou art He," as No. 624 in pt. i. of the *Moravian H. Bk.*, 1754. In the 1789 and later ed. (1886, No. 454) it begins "Gracious Redeemer, Thou hast me." [J. M.]

The *trs.* directly from the Latin are:—

1. My God, I love Thee, not because. By E. Caswall, in his *Lyra Catholica*, 1849, p. 295; and his *Hys. & Poems*, 1873, p. 152. It has been included, with slight alterations, in most of the prominent hymn-books pub. since 1850, and is very popular in G. Britain and America. It is also found in the following forms:—

(1) I love Thee, O my God, but not. In the Reformed Dutch *Hys. of the Church*, N. Y., 1869, much altered. In the Bap. *Praise Bk.*, N. Y., 1871, this form is again altered as "I love Thee, O my God, and still."

(2) Jesus, I love Thee; not because. In Schaff's *Christ in Song.* 1869.

(3) Lord, may we love Thee, not because. In *Kennedy.* 1863.

(4) O God, we love Thee; not because. In the Irvingite *Hys. for the Use of the Churches.* 1871.

(5) Saviour, I love Thee, not because. In Dale's *English H. Bk.* 1874.

(6) Thou, O my Jesus [Saviour] Thou didst me. In the Unitarian *Hys. for the Church of Christ.* Boston, U.S.A. 1853; T. Darling's *Hys. for the Church of England*, 1887, &c.

2. I love Thee, O my God and [my] Lord. Given anonymously in *Kennedy*, 1863, No. 661, in 4 st. of 6 l. In the *Sarum Hyl.*, 1868, and Porter's *Churchman's Hyl.*, 1876, it is abbreviated to 3 st.

3. My God, I love Thee, yet my love. By R. C. Singleton, in his *Anglican H. Bk.*, 1868.

4. Thee, O God, alone I love. By G. E. Dartnell, in Thring's *Coll.*, 1880 and 1882.

Other trs. are:—

1. My God, I love Thee, not because I covet Thy salvation. Anon. in *The Old Church Porch.* 1857.

2. O God, my heart is fixed on Thee. *Elizabeth Charles.* 1858.

3. O God, I love Thee; not with hope. *J. W. Hewett.* 1859.

4. I do not love Thee, Lord. To win Thy, &c. *H. Kynaston,* 1862.

5. O God, let not my love to Thee. *H. M. Macgill.* 1876. [J. J.]

O disclose Thy lovely face. *C. Wesley.* [*Pardon desired.*] There are two centos in C. U., each beginning with this line, as follows:—

(1) The first is No. 156 of the *Wes. H. Bk.*, prior to the 1875 revision. It is thus composed: St. i. is st. ii. of C. Wesley's hymn, "Lord, how long, how long shall I," which appeared in the *Hys. & Sacred Poems*, 1740; and st. ii. and iii. are st. ii., iii. of "Christ, Whose glory fills the skies" (p. 226, i.). In this form the cento was given in the *Wes. H. Bk.*, 1780, and is found in several Methodist collections. (2) The second form of the hymn is No. 156*, in the revised *Wes. H. Bk.*, 1875. It is composed of st. ii., iii., and v. of "Lord, how long, how long shall I?" as above. [J. J.]

O du allersüsste Freude. *P. Gerhardt.* [*Whitsuntide.*] This beautiful hymn of supplication to the Holy Spirit for His gifts and graces was 1st pub. in the 3rd. ed., 1648, of Crüger's *Praxis pietatis melica*, No. 155, in 10 st. of 8 l., reprinted in Wackernagel's ed. of his *Geistliche Lieder*, No. 30, and in Bachmann's ed., No. 10. It has attained a wide popularity in Germany, and is included in the Berlin *G. L. S.*, ed. 1863, No. 366. Through J. C. Jacobi's version it has also been very largely used, in various forms, in Great Britain and America. *Tr.* as:—

1. O Thou sweetest Source of gladness. A full and good *tr.* by *J. C. Jacobi*, in Part ii., 1725, of his *Psal. Ger.* p. 6 (ed. 1732, p. 43, greatly altered). His st. i.–iv., ix., x. were considerably altered, as "Holy Ghost, dispel our sadness," by A. M. Toplady, and were given in the *Gospel Magazine*, June, 1776, and repeated in the same year in Toplady's *Ps. & Hys.*, No. 155. They are thus included in Sedgwick's ed. of Toplady's *Hys. & Sacred Poems*, 1860, p. 169. These st. are, (i.) "Holy Ghost, dispel our sadness." (ii.) "From that height which knows no measure." (iii.) "Come, Thou best of all donations." (iv.) "Known to Thee are all recesses." (v.) "Manifest Thy love for ever." (vi.) "Be our Friend on each occasion." While appearing in many centos, it usually begins with the first stanza of the *Jacobi-Toplady* text of 1776, "Holy Ghost, dispel our sadness." These centos may be thus grouped:—

(1) *In the original metre.* There are about a dozen of centos in C. U. in this metre, and all beginning with st. i., given in hymn-books from the Lady Huntingdon *Coll.*, 1780, in 5 st., to the Irish *Church Hymnal*, 1873, in 2 st. The construction of all these centos may be ascertained by comparing them with the first lines of the *Jacobi-Toplady* text as above.

(2) *In* 8.7.8.7.4.7. *metre.* This, composed of st. i., iii. greatly altered, is in Bickersteth's *Christian Psalmody*, 1833; *Kennedy*, 1863; *Com. Praise*, 1879, &c.

(3) *In* 8.7.8.7. *metre.* There are nearly ten centos in this metre from the *Cong. H. Bk.*, 1836, in 2 st. to the Pennsylvania *Lutheran Ch. Bk.*, 1868, in 3 st. of 8 l.

(4) In addition to these centos there are also (1) "Holy Spirit, Source of gladness," in the American Unitarian *Bk. of Hymns*, 1848, and other collections; (2) "Come, Thou Source of sweetest gladness," in Stopford Brookes's *Christian Hys.*, 1881, both being altered forms of the *Jacobi-Toplady* text.

2. Sweetest joy the soul can know. A good *tr.*, omitting st. viii. and ix., by Miss Winkworth, in her *Lyra Ger.*, 2nd series, 1858, p. 55, and again, altered in metre, as "Sweetest Fount of holy gladness," in her *C. B. for England*, 1863, No. 73. In this st. ii. and iv., as in *Lyra Ger.*, are omitted. From the *Lyra Ger.* text, No. 408 of the American *Hys. of the Spirit*, 1864, is derived; and from the *C. B. for England* text, No. 108, in Stryker's *Christian Chorals*, N. Y., 1885. [J. M.]

O du Liebe meiner Liebe. [*Passiontide.*] Included in the *Geistreiches G. B.*, Halle, 1697, p. 203, in 7 st. of 8 l., and in Wagner's *G. B.*, Leipzig, 1697, vol. ii. p. 870. Repeated in Freylinghausen's *G. B.*, 1704, and recently in the Berlin *G. L. S.*, ed. 1863.

It has been erroneously ascribed to *J. Scheffler*, to whose "Liebe, die du mich zum Bilde," it is a companion hymn: sometimes to *A. Drese*, equally without proof. In the *Blätter für Hymnologie*, 1883, p. 11, it is claimed for *Elizabethe von Senitz* [b. 1629 at Rankau, Brieg, Silesia; d. 1679, at Oels in Silesia]. (See **Various.**)

Translations in C. U.:—

Thou Holiest Love, whom most I love. A good *tr.*, omitting st. iv., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 83 (2nd ed., 1856, altered, and with a new *tr.* of st. ii.). It was repeated in full in Schaff's *Christ in Song*, 1869, p. 185. Abridged in Flett's *Coll.*, Paisley, 1871; Whiting's *Hys. for the Ch. Catholic*, 1882, the latter reading "most I *prize*." Two American hymn-books, the *Dutch Ref.*, 1869, and the *Bapt. Praise Bk.*, 1871, give centos beginning with the *tr.* of st. vi., "O Love! who gav'st Thy life for me."

Other trs. are, (1) "O the love wherewith I'm loved," as No. 627 in pt. i. of the *Moravian H. Bk.*, 1754 (1886, No. 99). (2) "Love divine! my love commanding," by Miss Burlingham in the *British Herald*, Oct., 1865, p. 152, and Reid's *Praise Bk.*, 1872, No. 375. [J. M.]

O Durchbrecher aller Bande. *G. Arnold.* [*Sanctification.*] 1st pub. in his *Göttliche Liebes-Funcken.* Frankfurt am Main, 1698, No. 169, in 11 st. of 8 l., entitled 'The Sigh of the Captive." Included in the *Geistreiches G. B.*, Darmstadt, 1698, p. 498, in Freylinghausen's *G. B.*, 1704, and many later collections, as the *Unv. L. S.*, 1851, No. 326. Also in Ehmann's ed. of Arnold's *Geistl. Lieder*, 1856, p. 81, and Knapp's ed., 1845, p. 202. It is Arnold's finest church hymn, and is a very characteristic expression of the Pietistic views regarding the conflict between the old and the new man. Lauxmann, in *Koch*, viii., 432–434, says of it:—

"In this hymn the poet powerfully expresses his inmost emotions under the many conflicts he had with his heart. . . It is a true daily hymn of supplication for earnest Christians who have taken the words of the Apostle 'Follow. . . .the sanctification without which no man shall see the Lord' (Heb. xii. 14) as the rule and standard of their lives. Many such might often rather sigh it out than sing it."

Translations in C. U.:—

1. Thou who breakest every chain. A very good *tr.*, omitting st. v., vi., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 140 (*C. B. for England*, 1863, No. 111, omitting the *trs.* of st. iii., viii.). Included in the Harrow School *H. Bk.*, 1866; Brown-Borthwick's *Select Hys.*, 1871, and the S. P. C. K. *Church Hys.*, 1871, &c. In *Church Hys.* the cento is: st. i. is from i., ll. 1–4, and iv., ll. 1–4 of the German; ii. from iv., ll. 5–8, and vii., ll. 5–8; iii. from ix.; iv. from x., ll. 1–4, and xi. 5–8.

2. Thou who breakest every fetter, Thou who art. Omitting st. v., vi., by Mrs. Bevan, in her *Songs of Eternal Life*, 1858, p. 51. Her *trs.* of

st. i., viii., x., xi., are No. 188 in Dr. Pagenstecher's *Coll*, 1864.

Another tr. is, "Thou who breakest every fetter, Who art ever," by *N. L. Frothingham*, 1870. [J. M.]

O esca viatorum. [*Holy Communion.*] This hymn was probably composed by some German Jesuit of the 17th cent., though it has been by some ascribed to St. Thomas of Aquino. It has not been traced earlier than the *Mainz G. B.*, (R. C.) 1661, where it is given at p. 367 in 3 st., entitled "Hymn on the true Bread of Heaven." It is also in the *Hymnodia Sacra*, Mainz, 1671, p. 86; in *Daniel* ii. p. 369, and others. [J. M.]

Translations in C. U.:—

1. **O Bread to pilgrims given.** By R. Palmer, 1st pub. in the American *Sabbath H. Bk.*, 1858, No. 1051; again in his *Hys. & Sac. Poems*, 1865; and then in the *Lyra Sac. Americana*, 1868. In 1867 it was given with alterations in Alford's *Year of Praise*, and subsequently in other collections.

2. **O Food that weary pilgrims love.** By the Compilers of *H. A. & M.*, in the 2nd ed. of *Introits* prefixed to *H. A. & M.*, 1861, and then in the 1868 *Appendix* to the same, and in other hymnals.

3. **O Food of men wayfaring.** By R. F. Littledale, in the *Altar Manual*, 1863; the *People's H.*, 1867; and the *Altar Hymnal*, 1884.

4. **O Bread of Life from heaven.** By Philip Schaff, in his *Christ in Song*, N. Y., 1869, Lond., 1870. This is repeated in the Scottish *Presb. Hymnal*, 1876, and altered as "O Food, the pilgrim needeth," in the *Hymnary*, 1872.

Translations not in C. U.:—

1. O living Bread from Heaven. H. Trend, in *Lyra Eucharistica*. 1863.
2. O Meat the pilgrim needeth. *J. D. Chambers*. 1866.
3. Behold the traveller fed. *D. T. Morgan*. 1880.

[J. J.]

O Everlasting Light. *H. Bonar.* [*Christ in All.*] Pub. in the 2nd Series of his *Hys. of Faith and Hope*, 1861, in 10 st. of 4 l., and headed, "Christ in All." It deals with Christ as the Everlasting "Light," "Rock," "Fount," "Health," "Truth," "Strength," "Love," and "Rest" of His people. It is in extensive use, and sometimes as "Jesus, my Everlasting Light." [J. J.]

O Ewigkeit, du Donnerwort. *J. Rist.* [*Eternal Life.*] 1st pub. in the *Viertes Zehen* of his *Himlische Lieder*, Lüneburg, 1642, p. 51, in 16 st. of 8 l., entitled "An earnest contemplation of the unending Eternity." It is given in full in Burg's *G. B.*, Breslau, 1746, No. 1142, and still holds its place as a standard hymn, but is frequently abridged; st. iv., vii., viii., xii. being generally omitted, as in the Berlin *G. L. S.* ed., 1863, No. 1608. It is an impressive and strongly coloured hymn, and has proved a powerful appeal to many German hearts. *Tr.* as:—

1. **Eternity! terrific word.** A version of st. i., iii., xii., xvi., based on *Jacobi*, 1722; and probably by W. M. Reynolds, as No. 245 in the American Luth. Gen. Synod's *Coll.*, 1850–52. Repeated in the Ohio *Luth. Hyl.*, 1880.

2. **Eternity! most awful word.** By A. T. Russell, as No. 258 in his *Ps. & Hys.*, 1851. It is in 4 st., founded on st. i., ii., ix., xvi. Repeated, altered and beginning "Eternity, tremendous word, The womb of mysteries yet unheard," in *Kennedy*, 1863.

3. **Eternity, thou word of fear.** A good *tr.* of st. i., ix., xiii., xvi., by E. Thring, as No. 47 in the Uppingham and Sherborne *School H. Bk.*, 1874.

Another tr. is "Eternity! tremendous Word, Home-striking Point, Heart-piercing Sword," by *J. C. Jacobi*, 1722, p. 97. [J. M.]

O Ewigkeit! O Ewigkeit. [*Eternity.*] *Wackernagel* v. p. 1258, gives this as an anonymous hymn (in 18 st. of 6 l. and the refrain, "Betracht o Mensch die Ewigkeit"), from the *Catholische Kirchen-Gesäng*, Cologne, 1625 (*Bäumker*, ii. p. 304, says it is in the *Ausserlesene Catholische geistliche Kirchengesäng*, Cologne, 1623). In Daniel Wülffer's *Zwölff Andachten*, Nürnberg, 1648, p. 536, in 16 st. considerably altered. Wülffer's text is in the Nürnberg *G. B.*, 1690; Schöber's *Liedersegen*, 1769, and others; and is followed by Bunsen in his *Versuch*, 1833, No. 839. Bunsen's sts. correspond to st. i.–iv., viii., xi., xii., xiv.–xviii. of the 1625 text, some being considerably altered. As in almost all the *trs.* the second line is "How long art thou, Eternity," we employ in the following notes —, to show this. *Tr.* as:—

1. **Eternity! Eternity!—Yet onward.** In full from *Bunsen*, by Miss Cox, in her *Sac. Hys. from the German*, 1841, p. 187 (1864, p. 139). Included, more or less altered and abridged, in Alford's *Ps. & Hys.*, 1844, and his *Year of Praise*, 1867; *Holy Song*, 1869; the American *Hys. for the Church of Christ*, 1853; *Plymouth Coll.*, 1855; *Dutch Reformed*, 1869; and others.

2. **Eternity! Eternity!—And yet.** A good and full *tr.* from *Bunsen* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 24. It is repeated abridged in the Cumbrae *H. Bk.*, 1863; and in America in the *Hys. for Ch. & Home*, 1860; Robinson's *Songs for the Sanctuary*, 1865, and the *Church Praise Bk.*, 1882.

Other trs. are, (1) "Eternity! Eternity!—For still," by C. T. Brooks, in his Schiller's *Homage of the Arts*, &c., 1847 (Boston, U. S.), p. 146. (2) "Eternity! Eternity!—Yet hasteth," by Dr. H. W. Dulcken, in his *Bk. of Ger. Songs*, 1856, p. 285. (3) "Eternity, how long! how vast," by *Dr. G. Walker*, 1860, p. 115. (4) "Eternity! how long art thou," by *Dr. J. Guthrie*, 1869, p. 128. (5) "Eternity! Eternity!—Life hasteth," signed "M. M." in the *Monthly Packet*, vol. xii., 1871, p. 413. (6) "Eternity! Eternity!—Swiftly," dated 1866, by J. H. Hopkins, in his *Carols, Hys. & Songs*, 3rd ed., 1882, p. 90.

See also **Eternity! Eternity! how vast**, p. 357, i.

[J. M.]

O Faith! thou workest miracles. *F. W. Faber.* [*Faith.*] Appeared in his *Jesus and Mary*, 1849, in 12 st. of 4 l., and entitled "Conversion." It was also included in his *Hymns*, 1862. The hymn "O Gift of gifts! O grace of Faith," in the *Hymnary*, 1872, and others, is composed of st. v. vii.–x. and xii. of this hymn slightly altered. [J. J.]

O filii et filiae, Rex coelestis, Rex gloriae. [*Easter.*] Neale in his *Med. Hys.*, 1851, classes this with others as belonging to the 13th cent.; but it is more probably not earlier than the 17th, and is apparently of French origin. The Latin text, for the *Salut* on Easter Day, is in the *Office de la Semaine Sainte*, Paris, 1674, p. 478. *Bäumker*, i. p. 569, cites a German *tr.* as in the *Nord-*

Sterns Führers zur Seeligkeit, a German Jesuit collection pub. in 1671. The hymn is introduced by "Alleluia, Alleluia, Alleluia." It is used in many French dioceses in the *Salut*, or solemn salutation of the Blessed Sacrament, on the evening of Easter Day. The text will be found in the *Paroissiens* pub. for use in the Paris and other dioceses in France. [J. M.]

Translations in C. U. :—

1. Ye sons and daughters of the Lord. By E. Caswall, in his *Lyra Catholica*, 1849, p. 251, and his *Hys. & Poems*, 1873, p. 152. It is given in some Roman Catholic hymn-books in an abbreviated form.

2. Ye sons and daughters of the King. By J. M. Neale in his *Mediæval Hys.*, 1851, p. 111, and the *Hymnal N.*, 1854, No. 65. In addition to its use in its 1851 form it is also found as :—

(1) O sons and daughters, let us sing. This is the *H. A. & M.* text, and is Neale's altered by the Compilers. The *Sarum* 1868 is the same text with further alterations.

(2) Children of God, rejoice and sing. For Christ hath risen, &c. This in the *Hymnary*, 1872, is based upon Dr. Neale and J. D. Chambers.

(3) O sons redeemed, this day we sing. In Murray's *Hymnal*, 1852.

(4) Ye sons and daughters of the Lord. This in Skinner's *Daily Service Hyl.*, 1864, is a cento from Neale and Caswall.

3. Ye sons and daughters, Christ we sing. By W. J. Blew in his *Church Hy. and Tune Bk.*, 1852–55, and in Rice's *Sel.* from the same, 1870.

4. Children of men, rejoice and sing. By J. D. Chambers in his *Lauda Syon*, 1857, p. 176. It passed into the *Salisbury H. Bk.*, 1857, and the *People's H.*, 1867.

Translations not in C. U. :—

1. Young men and maids, rejoice and sing. In the *Evening Office*, 1748; the *Divine Office*, 1763; and O. Shipley's *Annus Sanctus*, 1884. In J. R. Beste's *Church Hys.*, 1849, p. 50, the same *tr.* is given with very slight changes.

2. Let Zion's sons and daughters say. T. C. Porter (1859, revised 1868) in Schaff's *Christ in Song*, N.Y., 1869; Lond. 1870.

3. O maids and striplings, hear love's story. C. Kent, in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

O fons amoris, Spiritus. *C. Coffin.* [*Sunday Morning.*] Appeared in the *Paris Breviary*, 1736, as the Ferial hymn at Terce, in 3 st. of 4 l., and again in Coffin's *Hymni Sacri*, 1736, p. 92. It is also in J. Chandler's *Hys. of the Prim. Church*, 1837, p. 4; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. It is a recast of the "Nunc sancte nobis." It is *tr.* as :—

1. O Spirit, Fount of love, Unlock Thy temple door. By I. Williams, in the *British Magazine*, Jan., 1834, vol. v. p. 30, and again in his *Hys. tr. from the Parisian Brev.*, 1839, p. 7. In the *English Hymnal*, 1856 and 1861, No. 9 is the same *tr.* rewritten in C.M. as "O Holy Spirit, Fount of love, Unlock," &c.

2. O Holy Spirit, Lord of grace. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 4. This is repeated with slight changes in several collections. In *H. A. & M.* another doxology is substituted for that in Chandler.

3. O Holy Spirit, Fount of love. Blest Source, &c. By Jane E. Leeson, and pub. in her *Paraphrases* [of the Scottish *Trs. and Paraphs.*] *& Hys.*, &c., 1853, in 4 st. of 4 l., and again in the Irvingite *Hys. for the Churches*, 1864 and 1871.

4. O Spirit, Fount of Holy Love. In the 2nd ed. 1863, of the Appendix to the *H. Noted*, No. 280.

Other trs. are :—

1. O Fount of love! blest Spirit. *W. J. Blew.* 1852 and 1855.

2. O Fount of love! Thou Spirit blest. *J. D. Chambers.* 1857.

3. All-gracious Spirit, Fount of love. *D. T. Morgan.* 1880. [J. J.]

O for a closer walk with God. *W. Cowper.* [*Walking with God.*] This is one of the most beautiful, tender, and popular of Cowper's hymns. It appeared in the 2nd ed. of R. Conyers's *Coll. of Ps. & Hys.*, 1772, in 6 st. of 4 l., and again in A. M. Toplady's *Ps. & Hys.*, 1776, and in the *Olney Hymns*, 1779, Bk. i., No. 3, and headed, "Walking with God." It is based on Gen. v. 24, "And Enoch walked with God." It is in extensive use in all English-speaking countries, and usually in its original form. [J. J.]

O for a faith that will not shrink. *W. H. Bathurst.* [*Faith.*] 1st pub. in his *Ps. and Hys.*, &c., 1831, Hy. 86, in 6 st. of 4 l., and entitled, "The Power of Faith." As found in *H. A. & M.*, the *Hy. Comp.*, and others, st. iv. is omitted. Its omission is a great gain to the hymn, as it mars its simplicity and tenderness. It reads :—

> "That bears unmov'd the world's dread frown,
> Nor heeds its scornful smile;
> That sin's wild ocean cannot drown,
> Nor its soft arts beguile."

The use of this hymn is great, and more especially in America, where it is given in most of the leading collections. [J. J.]

O for a heart to praise my God. *C. Wesley.* [*Holiness desired.*] Appeared in *Hys. and Sac. Poems*, 1742, p. 80, in 8 st. of 4 l. (*P. Works*, 1868–72, vol. ii. p. 77). It is based on the Prayer Book version of Ps. li. 10. From its appearance in M. Madan's *Ps. & Hys.*, 1760, No. 3, to the present time, it has been one of the most widely used of C. Wesley's hymns. It was given in the *Wes. H. Bk.*, 1780, No. 334. G. J. Stevenson's note in his *Methodist H. Bk. Notes*, 1883, p. 245, is of more than usual interest. [J. J.]

O for an overcoming faith. *I. Watts.* [*Second Advent.*] 1st pub. in his *Hys. and Spiritual S.*, 1707 (2nd ed. 1709, Bk. i. 17), in 4 st. of 4 l. It is based on 1 Cor. xv. 55–58, and is included in several hymn-books in G. Britain and America.

Another form is that given to it as No. 41 in the Draft Scottish *Translations and Paraphrases*, 1745, beginning, "When the last trumpet's awful voice." It is in 7 st. of 4 l., of which i.–iii. and vii. are new, and st. iv.–vi. are st. ii.–iv. of this hymn by Watts. It was rewritten in the public worship ed. of the *Trs. and Paraphs.* issued by the Church of Scotland in 1781 and still in C. U.; st. iii., ll. 3, 4, being altered from the 1745 text, and st. vii. rewritten as st. vii. and viii. The text of 1745 is ascribed by the eldest daughter of W. Cameron (p. 200, ii.) to Thomas Randall (an opinion not shared in by the other authorities); and the alterations in 1781 to W. Cameron. This form of the text is in C. U. outside of the *Trs. and Paraphs.*, both in G. Britain and America. Sometimes st. iii.–vi. are slightly altered as, "Behold what heavenly prophets sung." This form is in the Edinburgh Diocesan *Sel.* of 1830, No. 23,

and again in the Scottish Episcopal *Coll.*, 1858, No. 126. [J. M.]

O for one celestial ray. *Anne Steele and A. M. Toplady.* [*Prayer for the Holy Spirit.*] This hymn is based on the 12 concluding lines of Miss Steele's poem on "Captivity," pub. in her *Poems, &c.*, 1760, vol. ii. p. 46 (Sedgwick's reprint, 1863, p. 227), and appeared in A. M. Toplady's *Ps. & Hys.*, 1776, No. 194, in 5 st. of 4 l. This form of the text is in a few modern collections, including the Bap. *Ps. & Hys.*, 1858, and others. [J. J.]

O for the death of those. [*Burial.*] The opening line of this hymn is the first line of J. Montgomery's "Ode to the Volunteers of Britain, On the Prospect of Invasion," pub. in his *Wanderer of Switzerland and Other Poems*, 1819; and the third line of st. i. is partly from the last stanza but one of the same "Ode." From these extracts, and the whole tone and swing of the hymn, it is clear that it was suggested by the "Ode." It appeared anonymously in Mason and Greene's American *Church Psalmody*, Boston, 1831, No. 616, in 5 st. of 4 l. It is given in several modern American collections, including Hatfield's *Church H. Bk.*, 1872, and others. It is sometimes ascribed to J. Montgomery, and at other times to S. F. Smith, but in each case in error. Its authorship is unknown. [F. M. B.]

O for the happy days gone by. *F. W. Faber.* [*Dryness in Prayer.*] Appeared in his *Jesus and Mary*, &c., 1849, in 18 st. of 4 l., and again in his *Hymns*, 1862. In the American *Bapt. Praise Book*, N. Y., 1871, No. 937, beginning, "One thing alone, dear Lord, I dread," is a cento compiled from this hymn. [J. J.]

O for the peace which floweth as a river. *Jane Crewdson, née Fox.* [*Hoping and Trusting to the end.*] Pub. in her posthumous work, *A Little While, and Other Poems*, 1864, as the opening hymn of the volume, in 6 st. of 4 l. It is found in full or in part in a large number of hymn books in G. Britain and America, and is much esteemed as a hymn for private use. [J. J.]

O fortis, O clemens Deus. *C. Coffin.* [*Evening.*] Included in the *Paris Breviary*, 1736, as the Ferial hymn at Vespers on Thursdays from Trinity to Advent; and again in Coffin's *Hymni Sacri*, 1736, p. 24. Also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 28; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **O God of our salvation, Lord.** J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 25, and Oldknow's *Hymns, &c.*, 1850, &c.

2. **Merciful and mighty Lord, Author of redeeming love.** By R. Campbell, in his *Hys. and Anthems*, 1850. This is repeated in the 1860 *Appendix* to the *Hymnal Noted*.

Other trs. are:—

1. Merciful and mighty Lord, Author of the saving word. *I. Williams.* 1839.

2. O God of mercy, God of might. *J. D. Chambers.* 1857.

3. Unto Thee, O Father, merciful and mighty. *D. T. Morgan.* 1880. [J. J.]

O frommer und getreuer Gott. [*Penitence.*] Based on a hymn, "Ich armer Mensch, mein Herr und Gott," by Johann Leon in his *Trostbüchlein*, 1611, and thence in *Wackernagel* iv. p. 507, in 14 lines. It is included in 6 st. of 4 l. in the Königsberg *G. B.*, 1650, p. 297, and probably in an earlier ed. c. 1643; also in J. Crüger's *Praxis pietatis*, 1648, No. 47, in the Berlin *G. L. S.*, ed. 1863, No. 527, &c. Sometimes erroneously ascribed to *Bartholomäus Ringwaldt*, whose hymn with the same first line (Porst's *G. B.*, ed. 1855, No. 318) is entirely different. *Tr.* as:—

O God, Thou righteous, faithful Lord. In full, by A. Crull, in the Ohio *Luth. Hyl.*, 1880. [J. M.]

O God, before Whose radiant throne. [*Opening of a Place of Worship.*] This hymn appeared anonymously in the 1810 ed. of Rippon's Bap. *Sel.*, No. 338, Pt. ii., in 7 st. of 4 l. It was rewritten by the Rev. C. H. Spurgeon in 1866 in 5 st., and included in his *O. O. H. Bk.*, 1866, as by "John Rippon, 1810; Charles H. Spurgeon, 1866." This text and ascription of authorship were repeated in Dale's *English H. Bk.*, 1874. We have seen no authority for attributing the original to Dr. Rippon. Its anonymous appearance in his *Sel.*, in which the authors' names are usually given with the hymns, is no proof that he was the author. [J. J.]

O God, for ever near. *Abner W. Brown.* [*Public Worship.*] Written in 1844, and 1st pub. in his *Introits*, 1845, in 4 st. of 4 l.; again in his *Hys. and Scriptural Chants*, 1848; and again in his *Sel. of Ps. & Hys.*, 1865. In this last it was increased to 5 stanzas, the addition being st. iv. In the Bap. *Ps. & Hys.*, 1858, No. 883, st. i.–iii. are from this hymn, and st. iv. is st. i. in a rewritten form. The hymn in whole or in part is also in other collections, as Alford's *Year of Praise*, 1867. [J. J.]

O God, my God, my all Thou art. [*Ps. lxiii.*] This translation, by John Wesley, of a version of the 63rd Psalm, by an unknown Spanish author, was first pub. in J. Wesley's *Coll. of Psalms and Hymns*, 1738. This was an enlarged edition of the *Ps. and Hys.* previously pub. by him at Charles-Town, printed by Lewis Timothy, 1737. [See **Methodist Hymnody**, § i.] The *tr.* was again pub. in the Wesley *Hys. and Sacred Poems*, 1739, p. 196, in 10 st. of 4 l. (*P. Works*, 1868–72, vol. i., p. 174.) In 1780 it was included in the *Wes. H. Bk.*, No. 425, with the omission of st. iv., "In holiness within Thy gates." Curiously enough, this stanza, as "O Lord, within Thy sacred gates," is the opening stanza of a cento from this hymn given in several modern collections, including the *Hymnary*, 1872, the *H. Comp.*, 1870 and 1876, and others, together with many American collections. This cento is in Elliott's *Ps. and Hys.*, 1835, and is probably much earlier. Dr. Osborn says, in his note on this hymn (*P. Works*, vol. i., p. 174.) "This noble version of Ps. lxiii. was inserted in the book of 1738, and therefore probably translated in America. The Spanish author is unknown."

Mr. G. J. Stevenson, in his *Methodist Hymn Book Notes*, 1883, p. 294, says positively:—

"This hymn is from the Spanish, translated by John Wesley when he was in America in 1735."

Although there is much to strengthen Dr. Osborn's suggestion, that the *tr.* was made in America, we have seen no proof that it was

made there in 1735; and somewhat against it is the fact that the hymn is not in the Charles-Town *Coll. of Ps. & Hys.*, 1736–37. Bishop Bickersteth's note on the cento, in his *H. Comp.* (annotated ed., 1880), is well deserved:—

"This very beautiful version of part of the 63rd Psalm is varied from the translation of a Spanish version by J. Wesley. It seems to the Editor one of the most melodious and perfect hymns we possess for public worship."

The use, both of the *Wes. H. Bk.* text, and of the cento, "O Lord, within Thy sacred gates," is extensive, especially of the latter. [J. J.]

O God, my Refuge, hear my cries. *I. Watts.* [*Ps. lv.*] Appeared in his *Psalms of David*, &c., 1719, p. 147 (misprinted 947), in 10 st. of 4 l., and headed, "Support for the afflicted and tempted Soul." In explanation of some portions of the Psalm which are not paraphased, the following note is added:—

"I have left out some whole Psalms, and several parts of others that tend to fill the mind with overwhelming sorrows, or sharp resentment; neither of which are so well suited to the spirit of the Gospel, and therefore the particular complaints of David against Achitophel here are entirely omitted."

This paraphrase is given in some collections in full, and in others in an abbreviated form. In the *Leeds Hy. Bk.*, 1853, and others, it begins with st. viii. as "God shall preserve my soul from fear." [J. J.]

O God of Bethel, by Whose hand. *P. Doddridge.* [*Jacob's Vow.*] This well-known and much-appreciated hymn has more than usual interest attached to it from its historical association with the Scottish *Translations and Paraphrases* of 1745 and 1781, and the numerous forms it has undergone. The facts cannot be grasped without much difficulty unless they are set forth in chronological order, and with more than usual detail.

i. *The English form of the Text.*

1. The earliest form of the hymn is that in the handwriting of Doddridge, now in the possession of the Rooker family, and quoted in this Dictionary as the D. MSS. (see **Doddridge**). Doddridge's MS. hymns number 100. This is as follows:—

"No. xxxii. Jacob's Vow.
From Gen. xxxiii. 20, 22.

1
"Oh God of Bethel, by whose Hand
Thine Israel still is fed
Who thro' this weary Pilgrimage
Hast all our Fathers led

2
"To thee our humble Vows we raise
To thee address our Prayer
And in thy kind and faithful Breast
Deposite all our Care

3
"If thou thro' each perplexing Path
Wilt be our constant Guide
If thou wilt daily Bread supply
And Raiment wilt provide

4
"If thou wilt spread thy Shield around
Till these our wandrings cease
And at our Father's lov'd Abode
Our Souls arrive in Peace

5
"To thee as to our Covenant God
We'll our whole selves resign
And count that not our tenth alone
But all we have is thine.
Jan. 16 173⅞."

2. In 1755, Job Orton published 370 hymns from another MS. (written in shorthand, Humphreys's ed., Preface, p. viii.) by Doddridge as *Hymns founded on Various Texts in the Holy Scriptures*, &c. This hymn is given as No. iv., and begins:—

"O God of *Jacob*, by whose hand,"

this being the only variation from the *Rooker MS.* as above. In 1839, J. D. Humphreys reprinted the hymn in his edition of Doddridge's *Hymns*, &c., No. iv., from the same MS. as J. Orton had used, but with these variations: st. i., l. 4, *Hath* for "Hast"; and st. v., l. 2, *We will ourselves* for "We'll our whole selves." Of Humphreys's text editors have taken no notice.

From Orton's text there are the following hymns in C. U.:—

1. **O God of Jacob, by Whose hand.** In several collections.

2. **O Thou, by Whose all bounteous hand.** This was given in J. Belknap's *Sacred Poetry consisting of Psalms and Hymns*, &c., Boston, U. S. A., 1795; and again in later American collections.

ii. *The Scottish form of the Text.*

1. It is through the Scottish text that the hymn is most widely known. Its history, which is somewhat singular, is as follows:—

2. A copy of the *Rooker MS.* noticed above, and in Doddridge's handwriting, is in the possession of the descendants of Col. Gardiner's family. It formerly belonged to Lady Frances Erskine (an intimate friend of Doddridge's), who became the wife of Col. Gardiner, and her name is written therein. It is a complete copy of the *Rooker MS.*, with the exception that the corrections of the text made by Doddridge in the margin of the *Rooker MS.* are given in the body of the hymn instead of the original words, and the dates are omitted. An Index of first lines, not in the *Rooker MS.*, is added in Doddridge's handwriting. From this MS. R. Blair (p. 145, i.) secured this hymn from Lady Frances Gardiner, and presented it to the Committee engaged in compiling the Scottish *Translations and Paraphrases*, and in the issue of 1745 it was given therein as No. xliv., with the single alteration of "shield" to "*wings*" in st. iv., l. 1.

3. Doddridge wrote the hymn on "Jany. 16, 173⅞;" it was included in the Scottish *Trs. and Paraphrases* in 1745; and J. Logan was born in 1748. Notwithstanding this, Logan gave it in his *Poems*, 1781, in the following form, and as his own:—

1. "O God of *Abraham*, by Whose hand
Thy *people still are* fed;
Who through this weary pilgrimage,
Hast all our fathers led.

2. "*Our vows, our prayers, we now present*
Before Thy throne of grace
God of our fathers! be the God
Of their succeeding race

3. "*Thro'* each perplexing path *of life*
Our wand'ring footsteps guide;
Give us each day our daily bread,
And raiment *fit* provide!

4. "*O spread Thy cov'ring wings* around,
Till *all* our wanderings cease;
And at our Father's lov'd abode
Our souls arrive in peace!

5. "*Now with the humble voice of prayer,*
Thy mercy we implore;
Then with the grateful voice of praise,
Thy goodness we'll adore."

Here st. i.-iv. are a revise of Doddridge, and st. v. is new.

4. During the same year (1781) the Scottish *Translations and Paraphrases* were published in their new and revised form (see **Scottish Hymnody**). The text as in Logan's *Poems* is included as No. ii., with the following variations:—

St. i. "O God of *Bethel!* by whose hand."
St. ii., iii. and iv. as in Logan's *Poems*.
St. v. "*Such blessings from Thy gracious hand*
Our humble pray'rs implore;
And Thou shalt be our chosen God,
And portion evermore."

5. This arrangement is evidently by the same hand as the text in the *Poems*. The text as in the *Poems* has been claimed for M. Bruce (p. 187, i.), but we think on insufficient evidence. Its designation is "*P. Doddridge, Jan.* 173⅝; *Scottish Trs. & Paraphs.*, 1745; *J. Logan*, 1781; *and Scottish Paraphs.*, 1781."

6. From the *Scottish Trs. & Paraphs.*, 1781, the following arrangements are in C. U.:—

1. **O God of Bethel, by Whose hand.** In numerous collections, in full or in part, in G. Britain and America.
2. **O God of Abraham, by Whose hand.** In the S. P. C. K. *Hymns*, 1852.
3. **O God of ages, by Whose hand.** In Martineau's *Hymns*, 1840 and 1873.
4. **O God of Israel, by Whose hand.** In the *Hys. for use in the Chapel of Marlborough College*, 1869.
5. **O God, by Whose Almighty hand.** In the Cooke and Denton *Hymnal*, 1853.
6. **God of our Fathers, by Whose hand.** Very much altered in the American *Prayer Book Coll.*, 1826, and a great many later American hymnals.
7. **O God of Jacob, by Whose hand.** In the 1889 *Supplemental Hys.* to *H. A. & M.*

iii. *Claim on behalf of Risdon Darracott.*

Doddridge's original has been claimed for Risdon Darracott, sometime pupil with Doddridge, and subsequently a Presbyterian minister at Wellington, Somerset. The earliest date given to Darracott's version is his marriage, after 1741. Doddridge, as we have seen, actually wrote the hymn on Jan. 16, 173⅝. Darracott may have adapted it for his own marriage, or Doddridge may have done it for him; in either case the hymn is by Doddridge. [J. J.]

O God of God, O Light of Light. *J. Julian.* [*Praise of Jesus.*] Written to Sir John Goss's tune *Peterborough* in Mercer's *Ch. Psalter and H. Bk.* for the Sheffield Church Choirs Union Festival, April 16, 1883, and first printed in the Festival book. In 1884 it was included in Horder's *Cong. Hymns*, and subsequently in other collections. [J. J.]

O God of hosts, the mighty Lord. *Tate & Brady.* [*Ps. lxxxiv.*] This is a more than usually good example of Tate and Brady's C. M. renderings of the Psalms. It appeared in the *New Version*, 1696, and when that work yielded to the modern hymn-book, it was adopted, usually in an abbreviated form, in many collections. The centos vary in their length, and in the stanzas chosen, and when a doxology is added, as in *H. A. & M.*, Thring's *Coll.* and others, that of Tate and Brady is chosen. In Biggs's Annotated *H. A. & M.*, a translation into Latin by George Buchanan, c. 1550, of the corresponding verses in the Psalm, is given, together with a Latin doxology from the *Paris Breviary*. [Psalters, Eng. § 13, γ.] [J. J.]

O God of love, O King of Peace. *Sir H. W. Baker.* [*In Time of Trouble.*] Written for and first published in *H. A. & M.*, 1861. It has been repeated in several collections. In Alford's *Year of Praise*, 1867, it is attributed to "Cowper" in error. [J. J.]

O God of our forefathers, hear. *C. Wesley.* [*Holy Communion.*] 1st pub. in *Hymns on the Lord's Supper*, 1745, No. 125, in 4 st. of 6 l. (*P. Works*, 1868–72, vol. iii. p. 309), from whence it passed into the *Wes. H. Bk.*, 1780, No. 382, and the collections of other Methodist bodies. In those works it is usually given in Section vii., entitled "Seeking for full Redemption." Its strictly Eucharistic character is thus lost. St. ii.:—

"With solemn faith we offer up
And spread before Thy glorious eyes,
That only ground of all our hope,
That precious, bleeding sacrifice,
Which brings Thy grace on sinners down,
And perfects all our souls in one:"

certainly suggests most strongly, if it does not actually teach, the doctrine of the "Real Presence," and would have been so regarded if the hymn had been appropriated to its original use, or had appeared anonymously in a modern hymn-book. [J. J.]

O God of Zion, from Thy throne. [*Prayer on behalf of the Church.*] This hymn appeared anonymously in the 1800 ed. of Rippon's Bap. *Sel.*, No. 427, Pt. ii., in 7 st. of 4 l. In Beddome's posthumous *Hymns*, 1817, No. 654, there is a hymn in 4 st. of 4 l. beginning, "Look with an eye of pity down," which is probably the original of that in Rippon's *Sel.* If this is so Dr. Rippon must have had a MS. copy of the hymn from Beddome. No. 289 in the Presbyterian *Sel. of Hys.*, Philadelphia, 1861, is *Rippon's* text with the omission of st. ii. and vii. [J. J.]

O God [that] Who madest earth and sky. *Bp. R. Heber.* [*Patience.*] First pub. in the *Christian Observer*, Jan. 1816, p. 27, in 4 st. of 4 l., and entitled "Patience." In Heber's posthumous *Hymns*, &c., 1827, p. 138, it was given in 2 st. of 4 l. as "O God *that* madest earth and sky, the darkness and the day," and appointed for use "In Times of Distress and Danger," the only alteration being the change of "Who" to *that* in the first line. It is in C. U. in Great Britain and America. [J. J.]

O God, the Rock of Ages. *Bp. E. H. Bickersteth.* [*Sunday after Christmas.*] In his note to this hymn in his annotated ed. of his *H. Comp.*, 1880, Bp. Bickersteth says that "this hymn was written by the Editor (1860)," but in his work, *The Two Brothers*, &c., 1871, p. 226, it is dated "1862." It was included in the Eng. Presb. *Ps. & Hys.*, 1867; the *H. Comp.*, 1870 and 1876; and the author's *From Year to Year*, 1883. Its use has extended to America and other English-speaking countries. [J. J.]

O God! to Whom the happy dead. *J. Conder.* [*All Saints' Day.*] Appeared in the *Cong. H. Bk.*, 1836, No. 171, in 2 st. of 6 l., and headed, "Whose faith follow." In his work *The Choir and the Oratory*, 1837, p. 230, it was republished as a "Collect," in metre. It is a paraphrase of the words in the prayer "For the whole state of Christ's Church Militant here on earth," in the Office for Holy Communion in the Book of Common Prayer:—

"And we also bless Thy Holy Name, for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate."

This hymn was repeated in the author's *Hys. of Praise, Prayer*, &c., 1856, p. 106, and is given in several modern hymn-books. In some it reads, "O God, *in* Whom the happy dead"; in others, "O God *with* Whom the happy dead"; and in others, "O God, to Whom the *faithful* dead." With these exceptions the text is usually given in its original form. [J. J.]

O God unseen, but not unknown. *J. Montgomery.* [*Omniscience of the Father.*] Written "Sep. 22, 1828" (M. MSS.). A copy, dated "The Mount, nr. Sheffield, Dec. 16, 1845," appeared in the *Christian Treasury*, 1847, p. 7. It had previously appeared in the *Evangelical Magazine*, 1846, p. 187. In 1853 it was included in Montgomery's *Original Hymns*, No. 30, in 9 st. of 12 l., and headed, "Thou, God, seest me." It is in C. U. in an abbreviated form, and also as "The moment comes, when strength shall fail," in the American *Sabbath H. Bk.*, 1858. [J. J.]

O God unseen, yet ever near. *E. Osler.* [*Holy Communion.*] 1st pub. in Hall's *Mitre H. Bk.*, 1836, No. 270, in 4 st. of 4 l., and entitled, "Spiritual Food." In the March number of Osler's *Church and King*, 1837, it was repeated with the single change of st. iv., l. 1., from "Thus may we all" to "Thus *would* we all," &c. In some collections, as the *English Hymnal*, 1856 and 1861, it is given as, "O *Christ* unseen, yet ever near"; and in others as, "O God unseen, yet *truly* near." Other corruptions of the text are also found in Darling's *Hymns*, 1887, and other collections. *H. A. & M.* is an exception in favour of the original, with the single change in st. iv., l. 1, of "Thy words" to "Thy *word*." The use of this hymn in a more or less correct form is very extensive in all English-speaking countries. [J. J.]

O God, Who gav'st Thy servant grace. *Bp. R. Heber.* [*St. John the Evangelist.*] Pub. in his posthumous *Hymns*, &c., 1827, p. 19, in 4 st. of 4 l. In Thring's *Coll.* 1882, and some others, it begins, "O *Thou!* Who gav'st Thy servant grace." In this form of the text st. ii. is omitted, and a new stanza is added as st. iv. from another source. [J. J.]

O God, Who hear'st the prayer. *C. Wesley.* [*In Time of National Trouble.*] This is the first of three hymns "For His Majesty King George," which appeared in the Wesley tract of *Hys. for Times of Trouble, for the Year* 1745, the remaining two being (2) "The Lord is King, ye saints rejoice;" and (3) "Head of Thy Church triumphant." Concerning the hymn-tracts issued by the Wesleys at that time, Dr. Osborn says in his Advertisement to the *P. Works*, 1868–72, vol. iv., that they "relate chiefly to the Rebellion of 1745, and exhibit the patriotism and loyalty of the Wesleys, unshaken by persecution, and sustained as it was by a sense of duty to God, and by an unfaltering hatred of Rome." [J. J.]

O Gott, du frommer Gott. *J. Heermann.* [*Supplication.*] 1st pub. in his *Devoti musica cordis*, Breslau, 1630, p. 137, in 8 st. of 8 l., entitled "A daily prayer." It is in the section which contains "Some Prayers and Meditations. Many Christian people are accustomed at their family prayers to sing the following prayers to the melodies to which they are set:" and these were evidently written (1623–30) during the time of Heermann's greatest sufferings. Thence in *Mützell*, 1858, No. 54; in Wackernagel's ed. of his *Geistliche Lieder*, No. 42, and the *Unv. L. S.*, 1851, No. 568. Of this hymn *Fischer*, ii. 150, says:

"It is one of the poet's most widely used and signally blessed hymns, and has been not unjustly called his Master Song. If it is somewhat 'home-baked' yet it is excellent, nourishing bread. It gives a training in practical Christianity, and specially strikes three notes—godly living, patient suffering, and happy dying."

Lauxmann, in *Koch*, viii. 324–329, says it has been called the "Priest's Concordance," and relates many interesting incidents regarding it.

Thus at Leuthen, in Silesia, Dec. 5., 1757, the Prussians under Frederick the Great stood face to face with an Austrian army thrice their number. Just as they were about to engage, some of the soldiers began to sing st. ii., and the regimental bands joined in. One of the commanders asked Frederick if it should be silenced, but he replied, "No, let it be; with such men God will to-day certainly give me the victory." And when the bloody battle ended in his favour he was constrained to say "My God, what a power has religion." St. iii., adds *Lauxmann*, has been a special favourite with preachers, e.g. J. C. Schade, of Berlin; Dr. Hedinger, Court preacher at Stuttgart, &c.

Various melodies have been set to it. The best known in England (in the Irish *Church Hyl.* called *Munich*) appeared in the *Meiningen G. B.*, 1693 (Dr. J. Zahn's *Psalter und Harfe*, 1886, No. 243). The hymn is *tr.* as:—

1. O God, Thou faithful God. A full and good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 138; repeated in her *C. B. for England*, 1863, No. 115; and the Ohio *Lutheran Hyl.*, 1880.

2. O great and gracious God. A *tr.* of st. i., ii., iv., vii., viii., by Miss Borthwick, in Dr. Pagenstecher's *Coll.*, 1864, No. 198, repeated in *H. L. L.*, 1884.

Other trs. are, (1) "Lord, grant Thy servants grace," of st. ii. as st. i. of No. 655, in the *Moravian H. Bk.*, 1801 (1886, No. 845). (2) "Our blessings come, O God," by *Dr. H. Mills*, 1845 (1856, p. 135). (3) Thou good and gracious God," by *Miss Cox*, 1864, p. 179. (4) "O God, Thou faithful God! Thou well-spring," by *N. L. Frothingham*, 1870, p. 217. [J. M.]

O Gott! O Geist! O Licht des Lebens. *G. Tersteegen.* [*Whitsuntide.*] This beautiful hymn is one of the finest breathings of Tersteegen's mysticism. 1st pub. in the 4th ed., 1745, of his *Geistliches Blumengärtlein*, Bk. iii., No. 76, in 8 st. of 6 l., and entitled "Prayer for the inward working of the Holy Spirit." Included in Knapp's *Ev. L. S.*, 1837, No. 749 (1865, No. 763). *Tr.* as:—

1. O God, O Spirit, Light of all that live. A good *tr.*, omitting st. vii., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 140. Her *trs.* of st. i., iv., vi. altered to four 10's are included in the *Hys. of the Spirit*, Boston, U.S., 1864, No. 10. Another cento is No. 105, in M. W. Stryker's *Christian Chorals*, 1885.

2. O God, O Spirit, Light of life. A spirited but free *tr.*, omitting st. vii., by Mrs. Bevan, in her *Songs of Eternal Life*, 1858, p. 7. From

this st. i.–v. considerably altered and beginning "Spirit of Grace, Thou Light of life," were included as No. 1182 in *Kennedy*, 1863; and repeated in this form, abridged, in the *Ibrox Hyl.*, 1871; Dr. Martineau's *Hys. of Praise & Prayer*, 1873; Thring's *Coll.*, 1880–82, &c. [J. M.]

O happy band of pilgrims. [*Pilgrims of Jesus.*] Appeared in Dr. Neale's *Hys. of the Eastern Church*, 1862, in 8 st. of 4 l., with the note by Dr. Neale, "This is merely a cento from the Canon on SS. Chrysanthus and Daria (March 19)." In his Preface to the 3rd ed., 1866, he is more explicit, and says concerning this hymn, "Safe home, safe home in port," and "Art thou weary?" they "contain so little that is from the Greek, that they ought not to have been included in this collection; in any future edition they shall appear as an Appendix." Dr. Neale did not live to publish another edition: but in 1882 the 4th ed. with notes, was issued under the editorship of S. G. Hatherly, and in it the three hymns named were "removed from the body of the work at Dr. Neale's suggestion," and included in an *Appendix*. Its proper designation, therefore, is *By Dr. Neale, based on the Greek Canon on SS. Chrysanthus and Daria by St. Joseph the Hymnographer*. It must be added that no Greek lines corresponding to those in the English hymn can be found in that Canon. Dr. Neale nevertheless found what he wanted there, that is the inspiration to write the hymn as it now stands. The use of this hymn is very extensive in all English-speaking countries. [J. J.]

O happy day that fix'd my choice. *P. Doddridge.* [*Joy in Personal Dedication to God.*] Appeared in J. Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755. No. 23, in 5 st. of 4 l., and entitled, "Rejoicing in our Covenant Engagements to God," 2 Chron. xv. 15; and again, with changes in the text of st. iv., in J. D. Humphreys's ed. of the same, 1839, No. 29. Its use in its full, in an abbreviated, and in a translated form, is extensive. The third stanza,

> "'Tis done; the great transaction's done;
> I am the Lord's, and He is mine:
> He drew me, and I followed on,
> Charmed to confess the voice divine,"

although often omitted from the hymn is frequently found as a quotation. In the American *Prayer Bk. Coll.*, 1826, the hymn was altered throughout, and began, "O happy day, that *stays* my choice." This form is in several modern American collections. In the American Unitarian *Hys. for the Church of Christ*, 1853, st. iv., v. are given as No. 381, and begin "Now rest, my long-divided heart." The alterations which have been made in Doddridge's text are too numerous to be given in detail. At the present time two texts are quoted as the original, the first that in J. Orton's ed. of Doddridge's *Hymns*, &c., 1755; and the second that in J. D. Humphreys's ed. of the same, 1839. These are the same, except in st. iv. The readings are:—

1755. "Now rest my long divided Heart,
Fix'd on this blissful Centre, rest;
With Ashes who would grudge to part
When call'd on Angels bread to feast?"

1839. "Now rest, my long-divided heart,
Fix'd on this blissful centre, rest;
O who with earth would grudge to part
When call'd with angels to be bless'd!"

As this hymn is not found in any Doddridge MS. with which we are acquainted, we cannot determine which of these two readings was written by Doddridge. Orton admits in his preface that he tampered in some instances (not named) with Doddridge's text [see **Doddridge, P.**], whilst Humphreys contends that he was faithful thereto. We can only add that Orton's reading has more in common with Doddridge's usual style and mode of expression than that of Humphreys, but the weight of evidence is in favour of the latter. [J. J.]

O happy is the man who hears. *M. Bruce.* [*Wisdom.*] From evidence set forth in our biographical sketch of M. Bruce (p. 187, i.), we believe the original of this hymn to have been written by M. Bruce about 1764, and that the MS. of the same was handed to J. Logan by Bruce's father a short time after Bruce's death in 1767. It was published by Logan as his own in his *Poems*, 1781, p. 104, No. 4, in 5 st. of 4 l. In the same year, a slightly altered version of the text was given in the new and revised edition of the Scottish *Translations and Paraphrases*, as No. xi., and this has been in authorised use in the Church of Scotland for more than 100 years. It is also found in many English and American collections. The nearest approach to the original text is given in Dr. Mackelvie's *Lochleven and other Poems*, &c., 1837, p. 258; and Dr. Grosart's *Works of M. Bruce*, 1865, p. 133. The text of the Scottish *Trs. and Paraphs.*, 1781, has been altered in several modern collections to (1) "How blest the man that bends the ear;" (2) "How happy is the child who hears;" (3) "How happy is the youth who hears;" and (4) "Wisdom has treasures greater far." [J. J.]

O happy land, O happy land. *E. Parson, née Rooker.* [*Heaven.*] Contributed to J. Curwen's *Child's Own H. Bk.*, 1840, in 2 st. of 8 l., the first beginning as above, and the second, "Thou heavenly Friend," &c. This was repeated in the Bap. *Ps. & Hys.*, 1858, and several other collections. Another text, also by Mrs. Parson, in 3 st. of 4 l. was published in her *Willing Class Hymns* some time after her death. It consists of the two stanzas as above, somewhat altered, and another stanza, beginning, "The saints in light," &c. These three stanzas are given in W. F. Stevenson's *Hymns for Ch. & Home*, 1873. [J. J.]

O happy saints [that] who dwell in light, And walk with Jesus, &c. *J. Berridge.* [*Saints in Glory.*] Pub. in his *Zion's Songs*, &c., 1785, No. 143, in 6 st. of 4 l., and headed, "At Thy right hand are pleasures for evermore." Ps. xvi. 11 (ed. 1842, p. 139). Although seldom found in English collections, its use in America, sometimes abbreviated as in the Bap. *Service of Song*, Boston, 1871, is somewhat extensive. It is based upon Ralph Erskine's "Aurora veils her rosy face" (p. 96, i.) The second stanza in Berridge reads:—

> "Releas'd from sin, and toil, and grief,
> Death was their gate to endless life;

An open'd cage to let them fly,
And build their happy nest on high."

This reads in Erskine's original:—

"Death is to us a sweet repose,
The bud was ope'd to show the rose;
The cage was broke to let us fly
And build our happy nest on high."

The rest of the hymn follows Erskine's line of thought, but there is no repetition of his actual words. [J. J.]

O Haupt voll Blut und Wunden. *P. Gerhardt.* [*Passiontide.*] This is a beautiful but free *tr.* of the "Salve caput cruentatum," which is pt. vii. of the *Rhythmica Oratio*, ascribed to St. Bernard of Clairvaux. The Latin text is noted under **Salve mundi salutare**; the present note is given here on account of the length of that article. Gerhardt's version appeared as No. 156 in the Frankfurt ed., 1656, of Crüger's *Praxis*, in 10 st. of 8 l., entitled, "To the suffering Face of Jesus Christ." It is repeated in Wackernagel's ed. of Gerhardt's *Geistl. Lieder*, No. 22; Bachmann's ed., No. 54; the *Unv. L. S.*, 1851, No. 109; and almost all recent German hymn-books. Lauxmann in *Koch.* viii., 47, thus characterises it:—

"Bernard's original is powerful and searching, but Gerhardt's hymn is still more powerful and more profound, as redrawn from the deeper spring of evangelical Lutheran, Scriptural, knowledge, and fervency of faith." Stanza x. Lauxmann would trace not only to Bernard but to st. iii. of "Valet will ich dir geben" (see *Herberger*); and to Luther's words on the death of his daughter Magdalen "Who dies thus, dies well." He adds many instances of its use. Thus A. G. Spangenberg, when on the celebration of his jubilee he received many flattering testimonies, replied in humility with the words of stanza iv. In 1798, while C. F. Schwartz lay a-dying, his Malabar pupils gathered round him and sang in their own language the last verses of this hymn, he himself joining till his breath failed in death.

The beautiful melody (in *H. A. & M.*, called *Passion Chorale*) first appeared in Hans Leo Hassler's *Lustgarten*, Nürnberg, 1601, set to a love song, beginning "Mein G'müth ist mir verwirret." In the *Harmoniae Sacrae*, Görlitz, 1613, it is set to "Herzlich thut mich verlangen" (see **Knoll**), and then in the *Praxis*, 1656, to Gerhardt's hymn. The original forms are in L. Erk's *Choral Buch*, 1863, Nos. 117, 118. It is used several times by J. S. Bach, in his *Passion Music according to St. Matthew*. The hymn is *tr.* as:—

1. O Head so full of bruises. In full, by J. Gambold, in *Some other Hys. and Poems*, London, 1752, p. 12. Repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 222; and pt. ii. pp. 389, 391. In the ed. of 1789 it was greatly altered (1886, No. 88), and a new *tr.* of st. ix. substituted for Gambold's version; the Gambold *tr.* of st. ix., "When I shall gain permission," being given as a separate hymn (1886, No. 1247). Centos from the text of 1789 are found under the original first line in Walker's Cheltenham *Ps. & Hys.*, 1855; Reid's *Praise Bk.*, 1872, &c. Other forms are:—

(1) **O Head, so pierced and wounded** (st. i. alt.) in Dr. Pagenstecher's *Coll.*, 1864.

(2) **O Christ! what consolation** (st. vi. alt.) in the Amer. *Bapt. H. Bk.*, 1871.

(3) **I yield Thee thanks unfeigned** (st. viii.), in E. Bickersteth's *Christian Psalmody*, 1833, and others.

(4) **I give thee thanks unfeigned** (st. viii. alt.), in Bp. Ryle's *Coll.*, 1860.

2. O Sacred Head! now wounded. A very beautiful *tr.* by Dr. J. W. Alexander. The *trs.* of st. i., ii., iv., v., vii.–x. were first pub. in the *Christian Lyre*, N. York, 1830, No. 136. These were revised, and *trs.* of st. iii., vi., added, by Dr. Alexander for Schaff's *Deutsche Kirchenfreund*, 1849, p. 91. The full text is in Dr. Alexander's *Breaking Crucible*, N. Y., 1861, p. 7; in Schaff's *Christ in Song*, 1869, p. 178; and the *Cantate Domino*, Boston, U. S., 1859. In his note Dr. Schaff says:—

"This classical hymn has shown an imperishable vitality in passing from the Latin into the German, and from the German into the English, and proclaiming in three tongues, and in the name of three Confessions—the Catholic, the Lutheran, and the Reformed—with equal effect, the dying love of our Saviour, and our boundless indebtedness to Him."

This version has passed into very many English and American hymnals, and in very varying centos. A comparison with the *Christ in Song* text will show how these centos are arranged. We can only note the following forms:—

(1) **O sacred Head! now wounded** (st. i.), *People's H.* 1867; *Hymnary*, 1872; and in America in Hatfield's *Church H. Bk.*, 1872; *Hys. & Songs of Praise*, N. Y., 1874, &c.

(2) **O Sacred Head! once wounded** (i. alt.), *Leeds H. Bk.*, 1853; Bapt. *Ps. & Hys.*, 1858; *New Cong.*, 1859.

(3) **O Sacred Head, sore wounded** (i. alt.), in the Stoke *H. Bk.*, 1878.

(4) **O Sacred Head, so wounded** (i. alt.), J. L. Porter's *Coll.*, 1876.

(5) **O blessed Christ, once wounded** (i. alt.), Dr. Thomas's *Augustine H. Bk.*, 1866.

(6) **O Lamb of God, once wounded** (i. alt.), Scottish *Presb. Hyl.*, 1876.

(7) **O Lamb of God, sore wounded** (i. alt.), in the *Ibrox Hyl.*, 1871.

3. Ah! Head, so pierced and wounded. A good *tr.* by R. Massie, omitting st. vi., contributed as No. 92 to the 1857 ed. of Mercer's *C. P. & H. Bk.*, and reprinted in his own *Lyra Domestica*, 1864, p. 114. Abridged in Mercer's *Oxford ed.*, 1864, and in *Kennedy*, 1863. A cento beginning with st. viii., l. 5, "Oh! that Thy cross may ever," is in J. H. Wilson's *Ser. of Praise*, 1865.

4. Ah wounded Head, that bearest. By Miss Winkworth, omitting st. vi., as No. 51 in her *C. B. for England*, 1863. Abridged in the *Uppingham and Sherborne School H. Bk.*, 1874, and the *Free Ch. H. Bk.*, 1882.

5. Oh! bleeding head, and wounded. In full, by J. Kelly, in his *P. Gerhardt's Spir. Songs*, 1867, p. 59, repeated in the Ohio *Luth. Hyl.*, 1880.

Other trs. are:—(1) "Ah wounded Head! must Thou." By *Miss Winkworth*, 1855, p. 80. (2) "Thou pierced and wounded brow." By *Miss Dunn*, 1857, p. 39. (3) "O Head, blood-stained and wounded," in the Schaff-Gilman *Lib. of Religious Poetry*, ed. 1883, p. 745, marked as *tr.* by Samuel M. Jackson, 1873, 1880. [J. M.]

O heavenly love, arise, arise. [*Love as a Guide.*] This is part of a song which Wolfram von Eschenbach (q.v.) is supposed to sing at a contest for a prize at the hands of a German princess. The work in which this song is found is *Tannhäuser; or, The Battle of the Bards. A Poem by Neville Temple and Edward Trevor*, Lond., Chapman & Hall, 1861, p. 54, in 5 st. of 4 l. The hymn in *Kennedy*, 1863, No. 195, is composed of st. iii.–v., and a closing stanza by Dr. Kennedy. It is a beautiful hymn and suited for the Epiphany. We may add that *Neville Temple* was the Hon. Julian Charles Henry Fane; and *Edward Trevor* was Edward Robert Bulwer, afterwards Lord Lytton. [J. J.]

O help us, Lord; each hour of need. *H. H. Milman.* [*Lent.*] 1st pub. in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 52, in 6 st. of 4 l. and appointed for second Sunday in Lent, being based on the Gospel of that day. In his *Sel. of Ps. & Hys.*, 1837, Milman omitted st. iv. and v., thus reducing it to 4 st. of 4 l. and each stanza beginning with the words, "Oh! help us." In this form it has come into extensive use in all English-speaking countries. In the *Mitre H. Bk.*, 1836, No. 190, it is partly rewritten by E. Osler as, "O help us, Lord! *in all our need.*" This is repeated in Osler's *Church and King*, June 1, 1837, but it has failed to attract attention. Another arrangement, beginning with st. ii., "O help us, when our spirits bleed," is sometimes found in modern hymnals. [J. J.]

O Herre Gott, dein göttlich Wort. [*Holy Scripture.*] Appeared in the *Erfurt Enchiridion* of 1527, and thence in *Wackernagel*, iii. p. 123, in 8 st. of 12 l. Included in Klug's *G. B.*, 1529, and became very popular in Reformation times. Recently it is found as No. 434 in the Berlin *G. L. S.*, ed. 1863.

In the 1527 and many later books it bears the initials "A. H. Z. W." Lauxmann, in a long note in *Koch*, viii. 697–706, tries to vindicate its authorship as by Ulrich (Alaricus) Herzog zu Württemberg, who d. at Tübingen, Nov. 6, 1550. In the *Blätter für Hymnologie*, 1883, p. 79, 1887, p. 11, it is noted that in the *Lieder Krone* of 1734 to the Ratzeburg *G. B.*, these initials are resolved to mean Anark Herr zu Wildenfels (near Zwickau), who was known as one of the principal supporters of the Reformation at the court of the Elector John of Saxony, was one of the signatories to the Augsburg Confession (subscribing it as Anark dominus de Vuidenfels), and d. at Altenburg, June 1, 1539. The ascription to Anark of Wildenfels seems to us much the more probable. *Tr.* as:—

1. How long, Oh God, Thy word of life. A very free *tr.* in 16 st. of 4 l. by Miss Fry, in her *Hys. of the Reformation*, 1845, p. 122. Her *trs.* of st. i., vii., viii. are No. 48, in Whittemore's *Suppl. to all H. Bks.*, 1860.

Other trs. are, (1) "O hevenly Lorde, Thy godly Worde," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 584). (2) "Lord God, Thy face and word of grace," in the *Gude & Godly Ballates*, ed. 1568, fol. 29 (1868, p. 48.) (3) "O God our Lord, Thy divine Word," as No. 307 in pt. i. of the *Moravian H. Bk.*, 1754. (4) "We give Thee thanks, most gracious Lord," by Dr. J. Hunt, in his *Spir. Songs of Martin Luther*, 1853, p. 73. [J. M.]

O himmlische Liebe! du hast mich besessen. [*Love to Christ.*] Included in Wagner's *G. B.*, Leipzig, 1697, vol. iii. p. 713, in 6 st. of 6 l. Repeated in the *Trier G. B.* (Rom. Catholic), 1846, p. 227, reading, *du hast mich ergriffen.* It is *tr.* as:—

O Heavenly Love, Thou hast made me Thy dwelling. By Dr. Littledale, in full, as No. 399 in the *People's Hyl.*, 1867, and signed "F. R." [J. M.]

O hochbeglückte Seele. *C. J. P. Spitta.* [*Christian Service.*] A fine hymn for Lay Helpers and all workers in Christ's service. 1st pub. in his *Psalter und Harfe*, Pirna, 1833, p. 78, in 7 st. of 8 l., entitled "The Servant of the Lord." Included in the Leipzig *G. B.*, 1844, No. 395. *Tr.* as:—

1. How blessed, from the bonds of sin. A free *tr.* of st. i., ii., vi., vii., by Miss Borthwick, in *H. L. L.*, 1st Ser., 1854, p. 66 (1884, p. 67). This version has attained considerable popularity, and is found in a number of the leading hymnals of Great Britain, e.g. *H. A. & M.*, 1875; the S. P. C. K. *Church Hys.*, 1871; *Free Ch. H. Bk.*, 1882, &c.; and in America in the *Epis. Hys. for Ch. & Home*, 1860; Boardman's *Sel.*, 1861, &c.

2. The man is highly blessed. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 76. His *trs.* of st. iii., iv., vi., vii. beginning "God sanctifies and blesses," are included in the *Bk. of Common Praise*, 1863, and G. S. Jellicoe's *Coll.*, 1867.

Other trs. are, (1) "O Soul, how blest (blest truly,") by the *Hon. S. R. Maxwell*, 1857, p. 101. (2) "Thrice happy he who serveth," by Miss Burlingham, in the *British Herald*, Aug. 1865, p. 119. (3) "O highly blessed servant," by *Lady Durand*, 1873. [J. M.]

O Holy Ghost, Thou God of peace. *I. Williams.* [*Communion of Saints*; and *For Unity.*] 1st pub. in his *Hys. on the Catechism*, 1842, No. 28, in 4 st. of 4 l., and again in later editions of the same work. In its original form it is not much used. In 1854 it appeared in an altered form in Morrell & How's *Ps. & Hys.*, st. i.–iii. being from I. Williams with alterations, and st. iv. being new by Bp. W. W. How. I. Williams's omitted stanza reads:—

"For love is life, and life is love,
And Thou Thyself art love and life;
And we in Thee shall live and move,
If Thou wilt keep us free from strife."

The Williams-How text has been repeated in the S.P.C.K. *Church Hymns*, 1871, Thring's *Coll.*, 1882, and others. [J. J.]

O Holy Ghost, Thy people bless. *Sir H. W. Baker.* [*Whitsuntide.*] Written for use in the London Mission of 1874, and printed in *Hys. for the London Mission* (No. 2), which were published by the compilers of *H. A. & M.*, 1874. In 1875 it was included in the revised ed. of *H. A. & M.* [J. J.]

O Holy Jesu, Prince of Peace. *R. Brown-Borthwick.* [*Holy Communion.*]. Written in 1870, and 1st pub. in his *Sixteen Hys. with Tunes*, &c., the same year, in 6 st. of 6 l., and again in his *Select Hys. for Church and Home*, 1871, No. 58. In 1871 it appeared in the S. P. C. K. *Church Hymns*, with the omission of st. iv. In the author's 2nd ed. with *Appendix* of his *Select Hymns*, &c., 1885, st. iv. is bracketed for omission, a slight alteration in st. i., l. 3, is introduced, and the following note is added:—

"This is not a congregational hymn, but a meditation, to be read while non-communicants are retiring, or to be sung by the choir alone, anthem-wise, kneeling." [J. J.]

O Holy Lord, content to live [dwell—fill]. *Bp. W. W. How.* [*A Child's Hymn.*] Written in 1850, and 1st pub. in *The Parish Choir* in 1851. In 1854 it was repeated in Morrell & How's *Ps. & Hys.*, No. 65, in 5 st. of 4 l. When included in *H. A. & M.*, in 1861, considerable alterations were made in the text, and it began, "O Holy Lord, content to *dwell.*" This first line, but not the alterations in detail, was adopted in the enlarged ed. of Morrell & How's *Ps. & Hys.*, 1864. For the S. P. C. K. *Church Hymns*, 1871, it was again rewritten, this time by Bp. How, as "O Holy Lord, content to *fill.*" This is the author's authorised text, and is repeated in his *Hymns*, 1886. All these texts are in C. U. [J. J.]

O Holy Saviour, Friend unseen. *Charlotte Elliott.* [*In Affliction.*] This hymn

is found in two forms, and both by Miss Elliott. The first appeared in the *Invalid's Hymn Book*, 1834, in 9 st. of 4 l., and began :—

"O Holy Saviour! Friend unseen,
Since on Thine arm Thou bid'st me lean,
Help me, throughout life's varying scene,
By faith to cling to Thee."

The second version was given in her *Hours of Sorrow*, &c., 1836, p. 132, also in 9 st. of 4 l. It began :—

"O Holy Saviour! Friend unseen!
The faint, the weak, on Thee may lean:
Help me, throughout life's varying scene,
By faith to cling to Thee."

The full text of this *revision* is given in Lord Selborne's *Book of Praise*, 1862, and in the *Lyra Brit.*, 1867, as the original, in error. The hymn-books have generally followed this text, but (in an abbreviated form) Snepp's *Songs of G. & G.*, 1872, and a few others, are exceptions in favour of the older text. In Beecher's *Plymouth Coll.*, 1855, No. 759, is a cento from the older text, and begins, "Holy Saviour, Friend unseen." Dr. Martineau's "O Holy *Father*, Friend unseen," in his *Hymns*, 1873, is also from the same text. This altered form is also in other Unitarian hymn-books. In *Kennedy*, 1863, No. 517, begins "O *gentle* Saviour, *Guide* unseen." These various texts and centos are all in C. U. in G. Britain, and America. [J. J.]

O Holy Spirit, come, And Jesu's love declare. *O. Allen.* [*Whitsuntide.*] Appeared in his *Hys. of the Christian Life*, 1862, p. 53, in 8 st. of 4 l. It is based upon the words "The Holy Ghost shall teach you all things," St. John xiv. 26. In an abridged form it is in C. U. in G. Britain and America. [J. J.]

O how I love Thy holy word. *W. Cowper.* [*Holy Scripture in Affliction.*] This is No. 17 of Book iii. in the *Olney Hymns*, 1779. It is in 6 st. of 4 l., and headed, "Afflictions sanctified by the Word." It is in C. U. in its original form, but a cento therefrom, beginning with st. iii., "Long unafflicted, undismayed," is much more popular than the complete hymn. [J. J.]

O how the thought that we shall know. *E. Swaine.* [*Heaven Anticipated.*] The original publication of this hymn we are unable to determine. It probably appeared in a religious magazine, *circa* 1830: for st. ii.–v. were given in Bickersteth's *Christian Psalmody*, 1833, No. 575: as "For ever to behold Him shine." The original was republished in Swaine's *The Hand of God, a Fragment, with Poems, Hymns, and Versions of Psalms*, 1839: Bickersteth's arrangement was also repeated in several collections. In 1876 Bp. E. H. Bickersteth wrote a new stanza, substituted it for Swaine's original, and gave the hymn in his *Hy. Comp.* as "'For ever' beatific word," together with an elaborate note in which he says it was strange to begin the hymn as his father had done, with the second stanza of the original, "For ever to behold Him shine,"

"without the sacred name of Jesus being previously expressed, and without the key-note, 'For ever,' being clearly struck, as in the original, at the close of the first verse. It is probably owing to this fact that so beautiful a hymn has been omitted from many of the standard hymnals of the Church. The editor therefore ventured, though with much diffidence, to write the first verse given in the text [as in *H. Comp.*]: for the closing of the first and last stanzas with the same word 'For ever,' as originally contrived by the author, seems almost essential to the full chord of eternity, which is struck again and again in this admirable hymn." (*Notes, H. Comp.*, No. 240.)

This arrangement by Bp. Bickersteth has produced a very attractive and melodious hymn. [J. J.]

O ignis Spiritus Paracliti. *St. Hildegarde.* [*Whitsuntide.*] *Mone*, No. 179, gives this sequence from a MS. of the 12th cent. at Wiesbaden. This MS. contains the writings of St. Hildegart, Abbess of Rupertsberg, near Bingen (b. 1098, d. 1180), and Mone thinks the sequence is probably by her. His text is repeated by *Daniel*, v. p. 201, and *Kehrein*, No. 127. *Tr.* as :—

O fire of the Comforter, O Life of all that live. By R. F. Littledale in the *Lyra Messianica*, 1864, p. 377. In the *People's H.*, 1867, and the Irvingite *Hys. for the Churches*, 1871, it is rewritten by Dr. Littledale as "O Fire of God, the Comforter."

Another tr. is :—

O Comforter, Thou uncreated Fire. T. G. Crippen, in his *Ancient Hys. & Poems*, &c., 1868. [W. A. S.]

O it is hard to work for God. *F. W. Faber.* [*Trial of Faith.*] Appeared in his *Jesus and Mary*, &c., 1849, in 19 st. of 4 l., and headed, "The Right must Win;" also repeated in his *Hymns*, 1862. The following centos from this hymn are in C. U.:—(1) "O it is hard to work for God:" (2) "God's glory is a wondrous thing:" (3) "O blest is he to whom is given:" and (4) "Workman of God, O lose not heart." [J. J.]

O it is joy in one to meet. *Bp. R. Mant.* [*Divine Worship.*] In his *Ancient Hymns*, &c., 1837, p. 89, is given an original "Hymn commemorative of the pleasure of Social Worship," in 6 st. of 4 l., beginning, "Glad is thy sound, O Sabbath bell" (ed. 1871, p. 153). From this sts. ii.–v. were taken, slightly altered, and given in Beecher's *Plymouth Coll.*, 1855, No. 709, as, "O, it is joy in one to meet." In the *Songs for the Sanctuary*, N. Y., 1865, the same stanzas are given as "O, it is joy for those to meet." The use of both arrangements is limited. [J. J.]

O Jesu Christ, mein schönstes Licht. *P. Gerhardt.* [*Love to Christ.*] Included in the 5th ed., Berlin, 1653, and the Frankfurt ed., 1656, of Crüger's *Praxis*, in 16 st. of 9 l., reprinted in Wackernagel's ed. of his *Geistliche Lieder*, No. 45; Bachmann's ed., No. 73; and included as No. 771 in the *Unv. L. S.*, 1851. One of the finest hymns on the Love of Christ, it is founded on Prayer v. of Class ii. in J. Arndt's *Paradiesgärtlein*, 1612. Lauxmann, in *Koch*, viii. 294, relates many incidents regarding this hymn, mentioning that J. A. Bengel caused it to be sung at the celebration of Holy Communion at his death-bed, and that the wife of J. Lange (p. 638, i.) was greatly comforted by it in her last hours. *Tr.* as :—

Jesus, Thy boundless love to me. A full and very fine *tr.* by J. Wesley, in *Hys. and Sacred Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 138), and as No. 35 in *Hys. & Spir. Songs*, 1753. In

the *Wes. H. Bk.*, 1780, No. 362, reduced to 9 st. The following forms are in C. U. :—

i. **Jesus, Thy boundless love to me** (st. i.). In *Mercer* (10 st.); *N. Cong.*, 1859 (4 st.); *Bapt. Hyl.*, 1879 (3 st.), &c.; and in America in the *Dutch Ref.*, 1869 (3 st.); *Evang. Hyl.*, 1880 (4 st.); *Laudes Domini*, 1884 (3 st.), &c.

ii. **O Love, how cheering is thy ray** (st. iii.) *Bk. of Hys.*, Boston, U.S., 1848; *Holy Song*, 1869.

iii. **My Saviour, Thou Thy love to me** (st. v.). *Moravian H. Bk*, 1789; H. L. Hastings's *Hymnal*, 1880.

iv. **More hard than marble is my heart** (st. vi.). American *Sabbath H. Bk.*, 1858.

v. **O draw me, Saviour, after Thee** (st. ix.) Snepp's *Songs of G. & G.*; Pennsylvania *Luth. Ch. Bk.*, 1868.

vi. **O draw me, Father, after Thee** (st. ix. alt.). *Bk. of Hys.*, Boston, U.S., 1848, Amer. Unitarian *H. Bk.*, 1869.

vii. **Still nigh me, O my Saviour stand.** St. i. of this form is taken from "Peace, doubting heart, my God's I am" (q.v.). To this is added in Snepp's *Songs of G. & G.*, st. xii., xiv., xvi., and in J. L. Porter's *Coll.*, 1876, st. xii., xv., xvi. of this *tr.*

viii. **Thou Friend of sinners! Who hast bought.** This is st. v., iv., xvi. rewritten by E. Osler, and pub. as No. 180 in the *Mitre H. Bk.*, 1836, and in his own *Church and King*, June, 1837, p. 140. Repeated in the Irish *Church Hyl.*, 1869 and 1873.

Other trs. are, (1) "O Christ, my sweetest Life and Light," in the *Suppl. to German Psal.*, ed. 1765, p. 29; in *Select Hys. from German Psal.*, Tranquebar, 1754, p. 47, and the *Moravian H. Bk.*, 1754, pt. i., No. 444. St. v.–vii., beginning "Thou cam'st in love to my relief," are given at p. 802 in the *Moravian H. Bk.* pt. ii., 1746. In the *Moravian H. Bk.*, 1789 (1849, No. 460), it begins, "O Christ, my only Life and Light." (2) "O Jesus Christ! my fairest Light," by *J. Kelly*, 1867, p. 122. (3) "O Christ, my Light, my gracious Saviour," in the *Moravian H. Bk.*, 1886. [J. M.]

O Jesu Christe, wahres Licht. *J. Heermann.* [*Christian Church.*] 1st pub. in his *Devoti musica cordis*, Breslau, 1630, p. 120, in 6 st. of 4 l. as one of the "Songs of Tears" in the section entitled, "In the time of the persecution and distress of pious Christians." Thence in *Mützell*, 1858, No 49; in Wackernagel's ed. of his *Geistliche Lieder*, No. 37, and the *Unv. L. S.*, 1851, No. 242. It is a beautiful hymn on Christ as the Light and Centre of the world, and the most widely used through English *trs.* of any of Heermann's hymns. *Tr.* as :—

1. **O Thou, the true and only Light, Direct, &c.** A good *tr.* of st. i., ii., by W. Ball, as part of his book of words for the English ed. of Mendelssohn's *St. Paul*, 1836, and thence in Robinson's *Church Psalter & H. Bk.*, 1860. To this in Allon's *Suppl. Hys.* and *C. P. Hyl.*, 1886, *Bapt. Hyl.*, 1879, &c., *trs.* of st. iv.–vi., from *Chope* (see below), were added; and in the *Suppl.* of 1874 to the *New Cong.*, *trs.* of st. iii.–vi. from *Miss Winkworth* (see below). The version in the *Anglican H. Bk.*, 1868, No. 275 (1871, No. 316), is st. i. by Ball, ii.–vi. by R. C. Singleton, 1867.

2. **O Christ, the Light of heavenly day!** A full and very good *tr.* by A. T. Russell, as No. 137 in his *Ps. & Hys.*, 1851, and thence in Bosworth's *Church Hys.*, 1865, and G. S. Jellicoe's *Coll.*, 1867. In the Cooke-Denton *Hymnal*, 1853, No. 12 is composed of sts. i., iv., v., ii., vi., of *Russell*, in the order named. This form is repeated in Chope's *Hyl.*, 1862, Thring's *Coll.*, 1880–82, &c. The form beginning "O Jesu, Light of heavenly day," in *Kennedy*, 1863 (thence in Dr. Thomas's *Augustine H. Bk.*, 1866), is *Chope* greatly altered.

3. **O Thou, the true and only Light! Enlighten, &c.** A somewhat free *tr.* in 5 st., as No. 58 in J. F. Thrupp's *Ps. & Hys.*, 1853.

4. **O Christ, our true and only Light.** A good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 21, repeated in her *C. B. for England*, 1863, No. 100. This is found in the *App.* of 1874 to the *Leeds H. Bk.*, 1853; *Psalmist*, 1878; and in America in the *Presb. Hyl.*, 1874; Baptist *H. Bk.*, 1871; Bapt. *Service of Song*, 1871; Ohio *Luth. Hyl.*, 1880, &c.

5. **O Jesu Christ, the world's true Light.** A good but rather free version by E. Massie in his *Sacred Odes*, vol. ii., 1867, p. 175, and thence in J. L. Porter's *Coll.*, 1876.

Another tr. is, "O Christ, Thou heavenly Light, illume," by *Dr. G. Walker*, 1860, p. 31. [J. M.]

O Jesu, meine Sonne. *C. J. P. Spitta.* [*Love to Christ.*] A beautiful hymn on Jesus as the daily help and life of His faithful people. 1st pub. in Spitta's *Psalter und Harfe*, Pirna, 1833, p. 69, in 8 st. of 8 l. entitled, "Life and full satisfaction in Jesus." Included in Knapp's *Ev. L. S.*, 1850, No. 1445 (1865, No. 1507). *Tr.* as :—

O blessed Sun, whose splendour. A full and good *tr.* by R. Massie in his *Lyra Domestica*, 1860, p. 66, repeated in Reid's *Praise Bk.*, 1872, and in Schaff's *Christ in Song*, 1869–70. Varying centos with the original first line are found in Flett's *Coll.*, Paisley, 1871; Hatfield's *Church H. Bk.*, N. Y., 1872; Harland's *C. P. & Hyl.*, 1876; J. L. Porter's *Coll.*, 1876, &c.; and (with the first line as "Blessed Sun") in the *Bk. of Common Praise*, 1863. Varying centos (generally iv.–vi.) beginning "I know no life divided" (st. iv.) are included in *Kennedy*, 1863; *People's Hyl.*, 1867; and in America in the *Presb. Hyl.*, 1874; Meth. Epis. *Hyl.*, 1878; Dutch Reformed *H. Bk.*, 1869; *Laudes Domini*, 1884, &c.

Other trs. are, (1) "Jesus, my sun! before Whose eye," by *Miss Fry*, 1859, p. 143. (2) "O Jesus Christ, my Sunshine," by *Miss Manington*, 1864, p. 15. (3) "O Jesus, at Thy shining," by Miss Burlingham, in the *British Herald*, Aug. 1865, p. 124, repeated in Reid's *Praise Bk.*, 1872. (4) "Jesus, my Sun, before Whose beams," by *Lady Durand*, 1873, p. 29. [J. M.]

O Jesu, my [our] beloved King. *E. Caswall.* [*Grace and Merit.*] Pub. in H. Formby's *Catholic Hys.*, 1851, p. 45, in 7 st. of 4 l.; in Caswall's *Masque of Mary*, 1858, p. 217; and in his *Hys. & Poems*, 1873, p. 248. In the *Hymnary*, 1872, it begins, "O Jesu, *our* beloved King." [J. J.]

O Jesu, Thou art standing. *Bp. W. W. How.* [*Christ at the Door.*] Written in 1867, and first pub. in the 1867 *Supplement* to Morrell & How's *Ps. & Hymns*, in 6 st. of 4 l. It has passed, and usually in an unaltered form, into the 1868 *Appx.* to *H. A. & M.*, the S. P. C. K. *Church Hys.*, 1871, and other collections in G. Britain, and also into several American collections. It is one of the most popular of Bishop How's hymns. [J. J.]

O Jesus bruised and wounded more. *Cecil F. Alexander.* [*Holy Communion.*] Appeared in her work, *The Legend of the Golden Prayers and other Poems*, 1859, p. 143, in 5 st. of 4 l., and entitled "Communion Hymn." In the *Lyra Anglicana*, 1865, it was given as Pt. ii. of the hymn "He cometh, on yon hallowed board," Pt. i. being an addition of 6 st. to the original hymn. Each of these "Parts" is in C. U. as a separate hymn, the second part being the more popular of the two. [J. J.]

O Jesus! God and man. *F. W. Faber.* [*Children's Hymn.*] This popular children's

hymn was given in his *Jesus and Mary*, &c., 1849, in 7 st. of 4 l., and headed "Ragged School Hymn." In C. U. it is found in two forms, first, the original, in Roman Catholic hymn-books for missions and schools, in which st. iii., iv., both of which are addressed to the B. V. M., are retained; and second, in other hymn-books, where they are omitted. Orig. text in Faber's *Hymns*, 1862. [J. J.]

O Jesus, I [we] have promised To serve Thee to the End. *J. E. Bode.* [*Confirmation.*] Contributed to the 1869 *Appendix* to the S. P. C. K. *Ps. & Hymns*, No. 395. It has been repeated in a great number of hymn-books, and is very popular as a Confirmation hymn. [J. J.]

O Jesus, Jesus, dearest Lord. *F. W. Faber.* [*Love to Jesus.*] 1st pub. in his *Jesus and Mary*, &c., 1849, in 10 st. of 4 l., headed "Jesus, my God, and my All"; and again in his *Hymns*, 1862. It is in C. U. in its full form, and also abbreviated to 5 st., as in Hatfield's *Church H. Bk.*, N. Y., 1872. A cento therefrom, beginning with st. vii., "O Light in darkness, Joy in grief," is No. 580 in the *Hymnary*, 1872. [J. J.]

O Jesus, make Thyself to me. *Charlotte Elliott.* [*The Presence of Jesus desired.*] Under date of Jan. 26, 1872, the Rev. J. Babington, brother-in-law to Miss Elliott, wrote to the late D. Sedgwick concerning this hymn:—

"The lines you refer to, 'O Jesus, make Thyself to me,' are Miss Charlotte Elliott's. They were for many years the private expression of her own daily prayers, and were so much a part of her own hidden life with her Saviour that they were rarely communicated by her to any one, and only to her most intimate friends. One of those had them printed on a card by Taylor [Edinburgh, 1860], and at first she was rather disconcerted, till she was led to feel that this was her loved Saviour's way of leading others to the participation in her own sacred inner life."

The lines are:—

"O Jesus, make Thyself to me,
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie!"

These lines are given in Snepp's *Songs of G. & G.*, 1872, as No. 538. [J. J.]

O Jesus, Saviour of the lost. *Bp. E. H. Bickersteth.* [*Jesus, the Rock.*] Appeared in his *Water from the Well-Spring*, &c., 1852, p. 180, in 4 st. of 4 l., and headed, "Thou art my Rock." In 1858 it was repeated in his *Ps. & Hys.*, No. 135; and again, as "O *Jesu*, Saviour, &c.," in his *H. Companion*, 1870 and 1876. It is also in use in America. Bp. Bickersteth dates its composition 1849, but it is not in his *Poems* of that Year. [J. J.]

O Jesus, still, still shall I groan. *C. Wesley.* [*Lent.*] This poem, in 4 parts, appeared in *Hymns and Sacred Poems*, 1742, in 36 st. of 6 l., and entitled, "Groaning for Redemption." (*P. Works*, 1868–72, vol. ii. p. 126.) In 1780 the following hymns were compiled therefrom, and included in the *Wes. H. Bk.*:—

1. **Jesus, Thou knowest my simpleness [sinfulness].** St. i.–iii., vii., viii. of Pt. ii.
2. **Lay to Thy hand, O God of grace.** St. viii.–x. of Pt. iii.
3. **Saviour from sin, I wait to prove.** St. i., ii., iv.–vi. of Pt. iv.

These hymns are retained in the *Wes. H. Bk.*, 1875, and are found in various collections. [J. J.]

O King of earth, and air, and sea. *Bp. R. Heber.* [*Lent.*] Appeared in his posthumous *Hymns*, &c., 1827, p. 55, in 6 st. of 4 l., and appointed for the 4th Sunday in Lent. Although apparently based upon the petition in the Lord's Prayer, "Give us this day our daily bread," it was doubtless suggested by the Gospel of the day, the feeding of the five thousand (John vi. 1). It is in C. U. in G. Britain and America. In the American Unitarian *Bk. of Hymns*, 1848, No. 492, it begins with st. iv., "Thy bounteous hand with food can bless." [J. J.]

O King of kings, Thy blessing shed. [*National Hymn.*] This hymn "For the King" appeared anonymously in the 8th ed. of Cotterill's *Selection*, 1819, No. 266, in 5 st. of 4 l. It is known in the following forms:—

1. Its full form as above, and in various hymn-books to 1837.
2. In 4 st. of 4 l. in Bickersteth's *Christian Psalmody*, 1833. This is the text, with the necessary changes from King to Queen, &c., which was used in the S. P. C. K. *Jubilee Hymns*, 1887, and other Jubilee collections.
3. The same arrangement of stanzas altered to suit the changed circumstances occasioned by the accession of H. M. Gracious Majesty Queen Victoria. This was given in an early edition of Hall's *Mitre H. Bk.* (1st ed., 1836), and was made by Hall.
4. The *Mitre H. Bk.* text with the addition of Bp. Ken's doxology, "Praise God from Whom," &c.
5. The *Mitre H. Bk.* text, with a return in some instances to the original text on the one hand, and some new changes on the other, in Thring's *Coll.*, 1882.

This hymn is usually attributed to T. Cotterill. In the *Julian* and the *Brooke* marked copies of his *Selection* [see **Cotterill, T.**] it is blank. Snepp, in his *Songs of G. & G.*, 1872, and others attribute it to "T. Cotterill." Their authority was the simple guess of D. Sedgwick, as his MSS. testify. So far as we can discover it is "Anon. in Cotterill's *Selection*, 1819." [J. J.]

Ὁ Κύριος ἔρχεται. [Τὴν ἡμέραν τὴν φρικτήν.]

O let my Jesus teach me how. *J. Berridge.* [*Abiding in Jesus.*] Pub. in his *Zion's Songs*, &c., 1785, No. 99, in 6 st. of 4 l., with the heading "Little children, abide in Him, 1 John ii. 28" (ed. 1842, p. 99). In modern hymn-books it is usually abbreviated, as in Spurgeon's *O. O. H. Bk.*, 1866. [J. J.]

O Lord, consider my distress. *W. Whittingham.* [*Ps. li.*] This rendering of the 51st Ps., which first appeared in the *Anglo-Genevan Psalter*, 1556 [**Old Version**, § III.], is the *earliest known version of a Psalm in* L. M. in the English language. A copy of the *Psalter* in which it appeared is preserved in the Bodleian, Oxford. Notwithstanding its historical value and some merit, it is unknown to modern collections. As a specimen we will quote the first stanza:—

"O Lord, consider my distresse,
and now with speed some pity take:
My sins deface, my faults redresse,
good Lord, for thy great mercies sake."

The full text is difficult to find, except in the *Psalter* appended to many old copies of the Bible, and in the **Old Version**. [J. J.]

O Lord, how good, how great art Thou. *H. F. Lyte.* [*Ps. viii.*] This is Lyte's altered version of his paraphrase of Ps. viii., which first appeared as "How good, how faithful, Lord, art Thou" (p. 706, ii. 4), in his *Poems*, 1833. This altered form was given in his *Spirit of the Psalms*, 1834, and is found in the *Wes. H. Bk.*, 1875, and other collections. [J. J.]

O Lord, how happy should we be. *J. Anstice.* [*Rest and Peace in Jesus.*] 1st pub. in his posthumous *Hymns*, 1836, No. 44, in 5 st. of 6 l. In 1841 it was included in the *Child's Christian Year*, and from thence has passed into numerous hymn-books in all English-speaking countries. It was probably suggested by the words of the Psalmist, "Cast thy burden upon the Lord, and He shall sustain thee;" but in the *Hymns* there is nothing to indicate its origin, as it is printed there without title or heading of any kind. Usually the text is slightly altered, that in the *H. Companion*, although claiming to be the original, being at fault in no less than four instances. This hymn is the best known and most widely used of Anstice's hymns. [J. J.]

O Lord, in all our trials here. *Emma Toke, née Leslie.* [*Saints' Days.*] Written in 1851, and contributed anonymously to the S. P. C. K. *Hymns for Public Worship*, 1852, No. 114, in 3 st. of 4 l. This hymn is in use in the following forms:—

1. The original in S. P. C. K. *Hymns*, &c.

2. Rewritten by Mrs. Toke, in 3 st. of 8 l. for the Rev. R. Judd's *Sunday School Liturgy and H. Bk.*, Halifax, 1870, No. 11, and adapted for St. Stephen's Day.

3. In Hutton's *Appendix*, Lincoln, n. d., composed of the original; st. iv. from J. Newton's *Olney Hymns*, No. cxvi., st. vii.; and a doxology. This arrangement was given in Thring's *Coll.*, 1st ed., 1880, but omitted in the 2nd ed., 1882, in favour of:—

4. The original with a fourth stanza added by Prebendary Thring, No. 385. [J. J.]

O Lord, incline Thy gracious ear. *C. Wesley.* [*Ps. v.*] Pub. in the Wesley *Ps. & Hys.*, 1743, in 7 st. of 8 l. (*P. Works*, 1868–1872, vol. viii. p. 9.) From this paraphrase three centos are in C. U.:—

1. **O Lord, incline Thy gracious ear.** In *Kennedy*, 1863, No. 377.

2. **Behold us, Lord, with humble fear.** Composed of st. iv., v., and vii. rewritten and greatly altered, in *A Sel. of Hys. designed as a Suppl. to the Ps. & Hys. of the Presb. Church.* Philadelphia, 1861.

3. **On Thee, O God of purity.** This, which begins with st. ii., was given in the revised ed. of the *Wes. H. Bk.*, 1875. In *Common Praise*, 1879, this is again changed to "On Thee, *Thou* God of purity." [J. J.]

O Lord, my best desire fulfil. *W. Cowper.* [*Resignation.*] 1st pub. in the *Olney Hymns*, 1779, Bk. iii., No. 29, in 6 st. of 4 l., and entitled "Submission." It was somewhat widely used in the older hymn-books, and is still given in several collections in G. Britain and America. Usually it is abbreviated, and sometimes it is attributed to J. Newton, but in error. [J. J.]

O Lord of heaven, and earth, and sea. *Bp. C. Wordsworth of Lincoln.* [*Offertory.*] 1st pub. in the 3rd ed. of his *Holy Year*, 1863, in 9 st. of 4 l., and headed, "Charitable Collections." It is in extensive use in G. Britain and America, sometimes in its original form, as in the 1869 *Appendix* to the S.P.C.K. *Ps. & Hys.*, and again as altered in *H. A. & M.*, or the S.P.C.K. *Church Hymns*, and others. The changes in the text of the *Church Hys.* were approved by the author. His authorised text is in the 6th ed. of his *Holy Year*, 1872. [J. J.]

O Lord of hosts, Whose glory fills. *J. M. Neale.* [*Laying Foundation Stone of a Church.*] Appeared in his *Hys. for the Young* (being the 2nd series of his *Hys. for Children*) in 1844, No. 27, in 6 st. of 4 l., and headed, "Laying the First Stone of a Church." It is given in numerous hymnals, as *H. A. & M.*, the *People's H.*, Thring's *Coll.*, &c. The alteration of st. v., ll. 1–2, from:—

> "Endue the hearts that guide with skill;
> Preserve the hands that work from ill;"

to—

> "The heads that guide endue with skill,
> The hands that work preserve from ill,"

given in *H. A. & M.* in 1861, has been adopted with almost common consent. [J. J.]

O Lord, our fathers oft have told. *Tate & Brady.* [*Ps. xliv. Thanksgiving for Victory.*] 1st pub. in three parts in the *New Version*, 1696. From this rendering, centos of varying length have been compiled from time to time, and have come into common use. In 1836, Edward Osler rewrote various lines from the *N. V.* and formed them into a hymn of 4 st. of 4 l. beginning:—"Great God of hosts, our ears have heard." This was included in Hall's *Mitre H. Bk.*, as a version of Ps. xliv. and entitled "For Succour against our Foes." From thence it passed into various collections, including Pott's *Hymns*, &c., 1861, where it was given with slight alterations, and a doxology. This text was repeated in the S.P.C.K. *Church Hymns*, 1871, with the change in the doxology of "One *co-eternal* Three" to "One *God in Persons* Three." [J. J.]

O Lord our God, with earnest care. [*Fast Day.*] This cento, in 5 st. of 4 l. in *A Selection of Hys. Designed as a Supp. to the Ps. & Hys. of the Presb. Church*, Philadelphia, 1861, No. 356, and the *Songs for the Sanctuary*, N. Y., 1865, No. 1333, is from *trs.* of Latin hymns pub. in the *H. Noted*; st. i. being st. iii. of "Ecce tempus idoneum;" st. ii., iii. being st. iii., iv. of "Jesu quadragenariae;" st. iv. being st. iv. of "Audi benigne Conditor;" and st. v. of "Plasmator hominis Deus." (For history of the Latin texts see under their respective first lines.) Of these *trs.* st. i.–iv. are by Dr. Neale, and st. v. by another hand. The result is a most successful hymn for a Fast Day service, or for Lent. [J. J.]

O Lord, our languid souls inspire. *J. Newton.* [*Opening of a Place of Worship.*] This hymn was written at the same time and under the same circumstances as Cowper's "Jesus, where'er Thy people meet." Full details are given in the note on that hymn. "O Lord, our languid souls," &c., was pub. in the *Olney Hymns*, 1779, Bk. ii., No. 43, in 7 st. of 4 l., and headed, "On opening a Place for Social Prayer." It is rarely found in its full form. The abbreviated texts sometimes begin with the first stanza, but the most popular arrangements are:—

1. **Dear Shepherd of Thy people, hear.** This is

usually composed of four stanzas of the original, beginning with st. ii.

2. **Great Shepherd of Thy people, hear.** This is the most popular form of the hymn. Bickersteth included it in his *Christian Psalmody*, 1833.

3. **Kind Shepherd of Thy people, hear.** This arrangement appeared in J. H. Gurney's *Coll. of Hymns*, &c., 1838, and is repeated in later hymn-books.

The use of this hymn in these various forms is extensive. [J. J.]

O Lord, our Strength in weakness. *Bishop C. Wordsworth of Lincoln.* [*For a Girls' Friendly Society.*] Written in 1881 for *The Lincoln Diocesan Manual of the Girls' Friendly Society*, and first printed therein, 1881, in 6 st. of 8 l. (Lincoln: Williamson). It is an admirable lyric on *Temperance*, and is one of the most beautiful of Bp. Wordsworth's hymns. [J. J.]

O Lord, refresh Thy flock. *J. Anstice.* [*Passiontide.*] Appeared in his posthumous *Hymns*, 1836, No. 27, in 5 st. of 4 l., and again, with alterations, in the *Child's Christian Year*, 1841. In the former it is without title or heading of any kind: in the latter it is appointed for "Thursday in Passion Week." It is in several hymn-books, the text being usually that of the *Child's Ch. Year*. [J. J.]

O Lord, Thou knowest all the snares. *Emma Toke, née Leslie.* [*Lent.*] Written in 1851, and contributed anonymously to the S. P. C. K. *Hys. for Public Worship*, 1852, No. 34, in 2 st. of 8 l. From thence it has passed into later eds. of the same collection, the Irish *Church Hymnal*, and others. In 1870 Mrs. Toke altered it (for the worse) for the Rev. R. Judd's *S. S. Liturgy and H. Bk.*, Halifax, 1870, No. 24, as "O God! Thou knowest all the snares," but in this form it has failed to attract attention. [J. J.]

O Lord, turn not Thy face away. *J. Marckant.* [*Lent.*] This hymn, known as *The Lamentation of a Sinner*, is first found in J. Daye's ed. of *Sternhold and Hopkins*, 1560–61 [**Old Version**, § v.] but without signature. In the edition of 1565, the authorship is given to *Marckant*. This name, sometimes written *Market*, appears also in the editions of 1595 and 1606 [**Old Version**, § ix. 10]. The first stanza is:—

"O Lord, turn not Thy face away
From him that lies prostrate,
Lamenting sore his sinful life
Before Thy mercy gate."

In *The Whole Book of Psalms*, &c., by J. Playford, 1677, p. 285, it begins "O Lord, turn not away Thy face."

The authorship of this hymn is given by Miller (*Singers and Songs*, 1869, p. 46) and by Lord Selborne (*Book of Praise*, 1862, p. 239, and note) to *John Mardley*, although Miller adds a "?" in his Index [**Old Version**, § ix. 10]. These conclusions are based upon Farr's note in his *Select Poetry Chiefly Devotional of the Reign of Queen Elizabeth*, &c., 1845, vol. i. p. l., where the signature "M" in the *Old Version* is thought to represent *John Mardley*.

A *second* rendering of *The Lamentation* is that by *Tate and Brady*, in the 6th ed. of the *Supplement* of the *New Version*, 1708. It is the *Old Version* text rewritten in 9 st. of 4 l. The first stanza reads:—

"O Lord, turn not Thy face from me,
Who lie in woeful state,
Lamenting all my sinful life
Before Thy mercy gate."

This text continued in use as a part of *Tate and Brady* until that work was superseded by modern hymn-books. It is also found in a considerable number of the latter, but usually in an abridged form.

A *third* rendering of *The Lamentation*, by *Bp. R. Heber*, was given in his posthumous *Hymns*, 1827, p. 104, in 12 double lines. The opening lines are:—

"Oh Lord, turn not Thy face away
From them that lowly lie,
Lamenting sore their sinful life
With tears and bitter cry."

This rendering, signed in Heber's *Hymns* "*Sternhold*" in error, is given in full in Lord Selborne's *Book of Praise*, 1862, p. 239. It is considerably altered from the *Old Version* original. In several modern hymn-books, including the Scottish Presbyterian *Hymnal*, 1876, it is slightly altered, as "O Lord, turn not Thy face from us." Other altered forms of the text are (1) "Turn not Thy face away, O Lord," in the American *Sabbath H. Bk.*, 1858, and others; and (2) "Turn not, O Lord, Thy face from me," in Alford's *Ps. & Hys.*, 1844, and his *Year of Praise*, 1867. The original texts of the *O.* and the *N. Versions* may be found bound up with old copies of the Book of Common Prayer. [J. J.]

O Lord, upon Thine heritage. [*Ember Days.*] This hymn, in W. J. Blew's *Church Hymn and Tune Bk.*, 1852–55, in 5 st. of 4 l. is based upon F. Rous's version of Ps. 68, st. ix.-xii. as pub. in the *Scottish Psalter*, 1650. In the *H. Bk. for the use of Wellington College*, 1860, and in *Kennedy*, 1863, st. i.–iv., are repeated, together with the substitution of a doxology for Blew's st. v. [J. J.]

O Lord, when dangers press me round. *W. H. Bathurst.* [*Ps. cxl.*] 1st pub. in his *Ps. & Hys.*, 1831, as a version of Ps. cxl. in 3 st. of 6 l. with the heading, "God a sure Defence." In its original form it is not in C. U., but as "My God, when dangers press me round," it is in a few modern collections, including the *New Cong.*, 1859, No. 235. This altered form of the hymn appeared in Hall's *Mitre H. Bk.*, 1836. The changes introduced by Hall are very slight. [J. J.]

O Lord, Who in Thy love divine. *Bp. C. Wordsworth of Lincoln.* [*Ember Days and Ordinations.*] 1st pub. in his *Holy Year*, 1862, p. 200, in 9 st. of 6 l. and headed "For Ember Weeks; and at the Ordination of Bishops, Priests, and Deacons." In 1865 a new stanza was added, as st. ii. ("Thou Who the night in prayer didst spend"), and the hymn was divided into two parts, Pt. ii. beginning with st. v., "O may Thy pastors faithful be." In Snepp's *Songs of G. & G.*, 1872, No. 759, begins with st. iv. of the 1865 text, "O Thou Who didst at Pentecost." [J. J.]

O Lord, wilt Thou teach me to pray? *Jane Taylor.* [*A Child's Hymn.*] 1st pub. in *Orig. Hys. for Sunday Schools*, 2nd ed., 1813, No. 21, in 6 st. of 4 l. In the 4th ed. of the *Original Hys.*, 1816, the opening line was changed to "Lord, teach a sinful child to

pray." In this form, and in the more pleasing reading given to it by some, "Lord teach a *little* child to pray," it is found in numerous collections for children. [J. J.]

O Love divine, how sweet Thou art. *C. Wesley.* [*Desiring to Love.*] Appeared in *Hys. and Sac. Poems*, 1749, vol. i., in 7 st. of 6 l. as No. 5 of six hymns on "Desiring to Love" (*P. Works*, 1868–72, vol. iv. p. 341). Three leading centos are in C. U.:—

1. Composed of st. i., iii., iv. and vii. This was given in G. Whitefield's *Hymns*, &c., 1753, No. 86, as the second of two hymns on "Longing for Christ." This cento was repeated by *Madan*, *Toplady*, and others in the older collections, and is that usually found in the Church of England hymn-books.

2. Composed of st. i.–iv. This was given in the *Wes. H. Bk.*, 1780, No. 141, and is in very extensive use in all English-speaking countries. In the revised ed. of the *Wes. H. Bk.*, 1875, st. v., vi., of the original were added to the hymn.

3. Composed of st. iv., vi., and iii., in the order named. This cento, beginning "O that I could for ever sit," is in the American *Songs for the Sanctuary*, N. Y., 1865.

In addition to these other forms of the text beginning with st. i. are in limited use. G. J. Stevenson's associations in his *Methodist H. Bk. Notes*, 1883, are most interesting. [J. J.]

O Love divine, what hast Thou done? *C. Wesley.* [*Passiontide.*] 1st pub. in *Hys. & Sacred Poems*, 1742, in 4 st. of 6 l., as the last of three hymns on "Desiring to Love" (*P. Works*, 1868–72, vol. ii. p. 74). It came into use in the Church of England through Toplady's *Ps. & Hys.*, 1776, No. 25, and with the Methodist Societies and other nonconformists through the *Wes. H. Bk.*, 1780, No. 27. The historical account of its beautiful refrain, "My Lord, my Love is crucified," is given under "My Lord, my Love was crucified" (p. 781, ii.). [J. J.]

O luce quae tuâ lates. *Claude de Santeüil.* [*Trinity.*] Appeared in the *Paris Breviary*, 1680; the *Cluniac Breviary*, 1686, p. 532; the *Paris Brev.*, 1736; and again in other and later French Breviaries. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and Biggs's annotated ed. of *H. A. & M.*, 1867. *Tr.* as:—

1. O Thou Who dwellest bright on high. By J. Chandler in his *Hys. of the Primitive Church*, 1837, p. 93, and again in his *Hys. of the Church*, 1841, No. 54. This is given unaltered in some collections, and in others as "Thou ever blessed Trinity," as in Murray's *Hymnal*, 1852, No. 68.

2. Who, in Thy very light, self-shrouded art. W. J. Blew in his *Church Hy. & Tune Bk.*, 1852–55, and again in Rice's *Sel.* from the same, 1870.

3. Blest Trinity, from mortal sight. By the Compilers of *H. A. & M.*, given first in their trial edition, 1859, and then in their first ed., 1861, but omitted from the revised ed., 1875.

4. Great God, Who in Thy light dost rest. By R. C. Singleton, written in 1867, and included in his *Anglican H. Bk.*, 1868 and 1871.

5. O Thou Who hidden art in Thine own light. By I. Williams in the *British Magazine*, Sept. 1837, vol. xii. p. 270, and his *Hys. tr. from the Parisian Breviary*, 1839, p. 163. [J. J.]

O Luce qui mortalibus. *C. Coffin.* [*Sunday Evening.*] Given in the *Paris Breviary*, 1736, as the hymn for Sundays at Vespers, from Trinity to Advent; and again in Coffin's *Hymni Sacri*, 1736, p. 10. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 10; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and in Biggs's Annotated ed. of *H. A. & M.*, 1867. *Tr.* as:—

1. O Thou Who in the light dost dwell. By I. Williams in the *British Magazine*, Jan. 1834, vol. v. p. 31, and his *Hys. tr. from the Parisian Breviary*, 1839, p. 10. It was included with alterations in the *Hymnary*, 1872. It is also No. 104 (altered) in Rorison's *Hys. and Anthems*, 1851.

2. O Thou, Whose throne is hid from men. By J. Chandler in his *Hys. of the Primitive Church*, 1837, p. 8, and his *Hys. of the Church*, &c., 1841, No. 7. It is in a few collections only.

3. Thou Who in light dost dwell. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852–55, and Rice's *Sel.* from the same, 1870.

4. The splendours of Thy glory, Lord. By Archbishop E. W. Benson. 1st pub. in the *H. Bk. for the Use of Wellington College*, during his Head Mastership, 1860, and again in the S. P. C. K. *Church Hys.*, 1871

5. Great God, Who hid from mortal sight. By the Compilers of *H. A. & M.*, 1861 (based on J. Chandler), omitted from the revised ed., 1875, but restored, with alterations, in 1889.

6. Father of glory, that dost dwell. By J. M. Neale in the East Grinstead *St. Margaret's Hyl.*, 1875.

Translations not in C. U.:—

1. O Thou Who in the light dost dwell. *R. Campbell.* 1850. This is I. Williams's *tr.* as above, re-written in L. M. The opening ll. 1–3 are the same as Williams's.

2. O God, enshrined in heavenly might. *J. D. Chambers.* 1857.

3. God, who in the unapproached light. *D. T. Morgan.* 1880. [J. J.]

O Lux beata Trinitas, Et principalis Unitas. *St. Ambrose.* [*Evening.*] This is one of the twelve hymns which the Benedictine editors regarded as undoubtedly the work of St. Ambrose. It is cited as by St. Ambrose by Hincmar of Rheims in his treatise *De unâ et non trinâ Deitate*, 857. The original consists of two sts. (ii. "Te mane laudum carmine") and a doxology. Its almost universal use was at Vespers on Saturday, as in the older *Roman* (Venice, 1478); *Paris*, 1643; *Sarum*, *York*, and *Aberdeen Breviaries*. It was sometimes also assigned to Vespers or Lauds on Trinity Sunday. *Daniel*, i., No. 26, gives the original, along with the revised text of the *Roman Breviary* of 1632, where it begins **Jam sol recedit igneus.** In his notes *Daniel* gives the additional st. *tr.* in J. D. Chambers's *Lauda Syon*, 1857 (see below); (iii. "Jam noctis tempus advenit"; iv. "Tu Christe solve vincula"; v. "Oramus ut exaudias"), which are found only in the *Mozarabic Breviary*, where the hymn is given for Vespers on the 2nd S. after the Epiphany, and at other seasons. In his further notes at iv. pp. 47–48, *Daniel* refers to the original text as in a 10th cent. Rheinau MS.; gives the statements of Hincmar; and also cites a passage from the 21st Epistle of St. Ambrose, which he thinks clearly refers to this hymn, and so decisively settles its authorship. [W. A. S.]

Mone, i. p. 372, cites this hymn as in an 8th cent. MS. at Darmstadt, where it is assigned to daily Vespers. Dreves gives it in his *Hymnarius Moissiacensis*, 1888, from a 10th cent. MS. It is also in three MSS. of the 11th cent. in the British Museum (Vesp. D. xii. f. 2 *b*; Harl. 2961 f. 218; Add. 30848 [a *Mozarabic Breviary*] f. 66 *b*). In the *Lat. Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 1., it is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 2). Also in an 11th cent. MS. at Corpus Christi, Cambridge (391, page 227); in the St. Gall MS., No. 387, of the 11th cent.; in Migne's *Patrol.* xvi., col. 1407, and lxxxvi., cols. 220, 232, 699, 924; in *Wackernagel*, i. No. 60; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and others.

The original text has been frequently *tr.* into German, and through three of these versions has passed into English.

i. Der du bist drei in Einigkeit. This is a full and faithful version by M. Luther, written in 1543, and 1st pub. in Klug's *G. B.*, Wittenberg, 1544. Thence in *Wackernagel*, iii. p. 29; in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 42; and the *Unv. L. S.*, 1851, No. 186. *Tr.* as:—

Thou Who art Three in Unity, True God. By R. Massie, in his *Martin Luther's Spir. Songs*, 1854, p. 25. Repeated in the Ohio *Luth. Hyl.*, 1880, and by *Dr. Bacon*, 1884, p. 71.

Other trs. are:—

(1) "Since Thou, the living God, art Three," by *Miss Fry*, 1845, p. 139. (2) "The true One God, in Persons Three," by *J. Anderson*, 1846, p. 23 (1847, p. 45). (3) "Thou Three in One, and One in Three," by *Dr. J. Hunt*, 1853, p. 53. (4) "Thou only God, the Three in One," by *Dr. H. Mills*, 1856, p. 223. (5) "Thou Who'rt One, and yet as Three," by *Miss Manington*, 1863, p. 155. (6) "Thou, Lord, art Three in Unity," by S. Garratt, in his *Hys. and Trs.*, 1867, p. 39. (7) "Thou, Who art Three in Unity, A," by Dr. G. Macdonald, in the *Sunday Mag.*, 1867, p. 388, and his *Exotics*, 1876, p. 61.

ii. O selges Licht, Dreifaltigkeit. A full and good *tr.* by Bunsen for his *Versuch*, 1833, No. 41. Repeated in the *Kirchen G. B.* of the Eisenach Conference, 1854, No. 74. *Tr.* as "O Trinity of blessed Light, Thou Unity," by *H. J. Buckoll*, 1842, p. 62.

iii. O werthes Licht der Christenheit. A full and good *tr.* by M. A. von Löwenstern. It seems to have appeared in the 2nd ed., *circa* 1646, of the Breslau *Kirchen- und Haus-Music. Mützell*, 1858, No. 288, quotes it (as No. 26 of Löwenstern's *Apelles-Lieder*) from the 5th ed., *circa* 1668. Included in Burg's *G. B.*, Breslau, 1746, No. 64. *Tr.* as, "O Holy fount of light on high," in full as No. 178 in Dr. Pagenstecher's *Coll.*, 1864, signed, "F. C. C." [J. M.]

Both forms of the Latin text have been *tr.* into English. The text of each is:—

Durham text.	*Brev. Rom.*
"O Lux beata Trinitas, Et principalis unitas; Jam sol recedit igneus: Infunde lumen cordibus.	"Jam sol recedit igneus: Tu lux perennis unitas, Nostris, beata Trinitas, Infunde lumen cordibus.
Te mane laudent carmina, Te deprecemur vespere, Te nostra supplex gloria Per cuncta laudet saecula.	Te mane laudum carmine, Te deprecamur vespere, Digneris, ut te supplices Laudemus inter coelites.
Deo Patri sit gloria," etc.	Patri, simulque Filio," etc.

These forms have been translated thus:—

i. O Lux beata Trinitas.

1. Bright and blessed Three in One. By W. L. Alexander, in his *Augustine H. Bk.*, 1st ed., 1849, No. 195, and again in later editions.

2. O Trinity of blessed light. By J. M. Neale, in the *Hymnal N.*, 1852, No. 1. It is given in several collections, including *H. A. & M.*, 1861 and 1875, with slight alterations; the *Hymnary*, 1872, with other changes; and other hymn-books.

3. O Light thrice blessed, Holy Trine. By W. J. Blew, in his *Church H. & Tune Bk.*, 1852–55, and again in Rice's *Sel.* from the same, 1870.

4. O Light! Thou [O] Trinity most blest. By J. D. Chambers. This is a *tr.* of the 5th stanza and doxology form of the hymn as given in the *Mozarabic Breviary* (see above). It was pub. in Chambers's *Psalter*, 1852, p. 325; and his *Lauda Syon*, 1857, p. 56, and is No. 410 in the *People's H.*, 1867.

Other trs. are:—

1. O blessed lighte, O Trinitie, O Unity that is the chief. *Primer*, 1604.
2. O blessed light, O Trinity, O Unity most principal. *Primer*, 1615.
3. Thou ever-blessed Triune light. *Hymnarium Anglicanum*, 1844.
4. O Trinity, blest Light. I. Williams, in his *Thoughts in Past Years*, 1848.
5. When sinks in night that radiant sun. *H. M. Macgill.* 1876.

ii. Jam sol recedit igneus. This revised version of the hymn appeared in the *Roman Brev.* in 1632. It is the hymn on Saturdays at Vespers from the Octave of the Epiphany to Lent; also at first and second Vespers of Trinity Sunday; and also on Saturdays at Vespers from the Octave of Corpus Christi until Advent. It is *tr.* as:—

1. Now sinks in night the flaming sun. By Bp. R. Mant. This paraphrase rather than translation appeared in his *Ancient Hys. from the Rom. Brev.*, &c., 1837, p. 16, in 3 st. of 8 l. (ed. 1871, p. 31). The first stanza may be said to be the *tr.* of the Latin and the rest an expansion of the same line of thought, thus making the paraphrase. It is in several modern collections, including *Kennedy*, 1863; Thring's *Coll.*, 1882, &c.; and altered as "Father of lights, Who dwell'st in light," in the 1874 *Supplement* to the *New Cong.*; and as "The flaming sun has sunk in night," in the *Hymnary*, 1872.

2. Now doth the fiery sun decline. By E. Caswall, in his *Lyra Catholica*, 1849, pp. 36 and 108, and again in his *Hys. and Poems*, 1873, pp. 21 and 61. It is in several modern collections.

Other trs. are:—

1. Now doth the fiery sun retire, *Primer*, 1685.
2. The fiery sun now rolls away. And hastens. *Primer*, 1706.
3. The fiery sun now rolls away. Blest Three and One, &c. *Evening Office.* 1710.
4. Already the bright sun departs. *A. J. B. Hope.* 1844.
5. Behold the fiery sun recede. *F. C. Husenbeth.* 1840.
6. The fiery sun is gone. *W. J. Copeland.* 1848.
7. The fiery sun now fades from sight. *W. J. Copeland.* 2nd *tr.* 1848.
8. Behold the radiant sun departs. *R. Campbell.* 1850.
9. The red sun is gone. *Card. Newman.* 1853.
10. While fades the glowing sun away. *T. J. Potter.*
11. Blest Light, eternal Trinity. *J. D. Aylward.* This *tr.* is followed by 5 additional stanzas.
12. The fiery sun recedes from sight. *J. Wallace.* 1874.

Of these *trs.* not in C. U. Nos. 1, 2, 3, 5, 8, 10, and 11, are in O. Shipley's *Annus Sanctus* (and its *Appendix*), 1884. [J. J.]

O Majestät! wir fallen nieder. *G. Tersteegen.* [*Public Worship.*] This hymn, founded on Rev. iv., first appeared in the 4th ed., 1745, of his *Geistliches Blumengärtlein*, Bk. iii., No. 74, in 7 st. of 12 l., entitled

"Hallelujah"; repeated in the Berlin *G. L. S.*, ed. 1863. The form *tr.* into English is that given in Dr. H. A. Daniel's *Evang. Kirchen G. B.*, 1842, No. 251, beginning, "Herr, unser Gott, mit Ehrfurcht dienen," being st. ii.–iv., vii., greatly altered. *Tr.* as:—

1. Lord our God, in reverence lowly. A good *tr.* of *Daniel's* text by Mrs. Findlater in *H. L. L.*, 3rd Ser., 1858, p. 32 (1884, p. 154), and repeated in the Meth. N. Conn. *Hymns*, 1863. It is also found in the following forms:—

(1) **Lord God of might, in reverence lowly.** In *Kennedy*, 1863, &c.

(2) **O Lord our God, in reverence lowly.** In the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*, repeated in their *Church Hys.*, 1871; the *Hymnary*, 1872, &c.

(3) **Thee, God Almighty, Lord thrice holy.** In the 1874 *Suppl.* to the *New Cong. H. Bk.*; the 1874 *Appendix* to the *Leeds H. Bk.*, &c.

2. Lord our God, to whom is given. A free *tr.* of *Daniel's* st. i., iii., iv., by Dr. W. F. Stevenson, 1871, given in his *Hys. for Ch. & Home*, 1873, the refrain of st. i., ii. being taken from Mrs. Findlater as above. [J. M.]

O Master, at Thy feet. *Frances R. Havergal.* [*Adoration.*] We have been furnished with the following interesting account of this hymn from Miss Havergal's private papers:—

"I felt that I had not written anything specially in praise to Christ. A longing to do so possessed me. I wanted to show forth *His* praise to *Him*, not to others, even if no mortal ever saw it, He would see every line, would have known the unwritten longing to praise Him even if words failed utterly. It describes, as most of my poems do, rather reminiscence than present feeling. I cannot transcribe at the moment of strong feeling. I *recall* it afterwards and write it down. 'O Master!' It is perhaps my favourite title because it implies *rule* and submission; and this is what love craves. Men may feel differently, but a true woman's submission is inseparable from deep love. I wrote it ['O Master!'] in the cold and twilight in the little back room, uncarpeted, at Shareshill Parsonage, Dec. 31, 1866. I began my book [*Ministry of Song*] with the expression of its devotion to God's glory, I wished to close it with a distinctive ascription of praise to Jesus, and, therefore, without any hesitation, at once decided upon placing 'Adoration' [this hymn] where it stands."

The hymn was given in the *Sunday Magazine*, 1867; in her *Ministry of Song*, 1869; and in *Life Mosaic*, 1879, in 5 st. of 4 l. [J. J.]

O may the power which melts the rock. *J. Newton.* [*National Fast.*] This is one of his Fast-day hymns pub. in the *Olney Hymns*, 1779, Bk. ii., No. 65, in 8 st. of 4 l. and headed, "Confession and Prayer, Dec. 13, 1776." In Cotterill's *Sel.*, 1810, it was given in 6 st., and in this form it has come down to modern hymn-books. [J. J.]

O mean may seem this house of clay. *T. H. Gill.* [*Divinity of, and Oneness with, Christ.*] Written in 1850; 1st pub. in G. Dawson's *Ps. & Hys.*, 1853; and again, after slight revision, in the author's *Golden Chain*, &c., 1869, No. 36, in 11 st. of 4 l. Concerning it the author says that it

"Has had by far the widest acceptance of all my hymns. It was put into my mouth as the truth of the Incarnation was revealed to me [see Gill, T. H.]. Its production was a great spiritual event in my own life, as well as an exquisite and unspeakable delight. It wrought powerfully upon my outward life, and introduced me to persons my connection with whom led to a change of residence, and furthered the publication of my work, 'The Papal Drama.'" [E. MSS.]

This hymn as a whole is too long for C.U., but in an abbreviated form it is in numerous hymn-books in G. Britain and America. No. 58 in Horder's *Cong. Hymns*, 1884, is an example of a choice selection of stanzas. [J. J.]

O mighty Mother! why that light? *F. W. Faber.* [*Whitsuntide.*] Pub. in his *Jesus and Mary*, &c., 1849, in 21 st. of 4 l. on "The Descent of the Holy Ghost." Also in his *Hymns*, 1862. The hymn, "He comes, He comes, the Holy One," in the *Sarum Hyl.*, 1868, is compiled from the 1849 text. [J. J.]

O most compassionate High Priest. *C. Wesley.* [*For Pardon.*] "First published in 1743, as 'A Prayer for those who are Convinced of Sin,' at the end of *The Nature, Design, and General Rules of the United Societies*, &c.; and to be found there in most if not all the editions of that tract published during Wesley's life" (*P. Works*, 1868–72, vol. v. p. 230). It was also included in *Hymns and Sacred Poems*, 1749, vol. ii., No. 63, in 18 st. of 4 l., as No. 3 of "Hymns of Intercession." In 1780, st. vi.–xiv. were given as: "O let the prisoners' mournful cries," in the *Wes. H. Bk.*, No. 450, and from thence passed into other collections. The revised ed. of the *Wes. H. Bk.*, 1875, omits the last two stanzas of the 1780 text. [J. J.]

O most delightful hour by man. *W. Cowper.* [*Death and Burial.*] These are the "Stanzas Subjoined to a Bill of Mortality for the Parish of All Saints, in the Town of Northampton, Anno Domini 1789," and subsequently pub. with Cowper's translations from the French of Madame Guion, as *Poems Translated from the French of Madame de la Mothe Guion*, &c., Newport-Pagnel, 1801, p. 122. There are 9 st. of 4 l. in all. Of these st. i.–iv. with alterations, were given in Martineau's *Hymns*, &c., 1840 and 1873, and also in a few American collections. [J. J.]

O my distrustful heart. *W. Hammond.* [*Final Perseverance.*] This hymn, on 2 Tim. ii. 13, "If we believe not, yet He abideth faithful," appeared in his *Ps. & Hys*, &c., 1745, p. 165, in 4 st. of 6 l. In 1776, A. M. Toplady pub. it in a rewritten form, but beginning with the same first line, in his *Ps. & Hys.*, &c., No. 252. This arrangement was repeated in various collections to Snepp's *Songs of G. & G.*, 1872, No. 727, with the change in Snepp of st. iv. l. 1. from "The bowels of Thy grace," to "*Thy rich and sovereign* grace." It is also in other collections, and should be given as "*W. Hammond*, 1745; *A. M. Toplady*, 1776." [J. J.]

O nata lux de lumine. [*The Transfiguration.*] The oldest text known of this hymn is in G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. MS.; and in two Rheinau MSS. now in the University Library at Zürich, No. 91 of the 11th cent.; No. 82 of the 11th or 12th cent. It is also in an early 14th cent. MS. in the Bodleian (Ashmole 1523 f. 247); in the *Sarum Breviary*, Venice, 1495; the *Aberdeen Breviary* of 1509, &c. The printed text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; *Daniel*, iv. p. 161, &c. [J. M.]

Translations in C. U.:—

1. O Light of Light, Lord Jesu. By W. J.

Blew, in his *Church Hy. and Tune Bk.*, 1852–55, and again in Rice's *Sel.* from the same, 1870.

2. O Light, Which from the Light hast birth. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 241. This is repeated in several modern collections, including the *People's H.*, 1867; the *Hymner*, 1882, &c.

In the *Hymnal Noted*, 1854, the *tr.* "A type of those bright rays on high," is given in error under "O Nata Lux de Lumine," instead of "Coelestis formam Gloriae" (p. 240, ii.), of which it is a *tr.* [J. J.]

Ὁ νέος Οὐρανός. [*Conception of the B. V. M.*] Three Cathismata (i.e. hymns sung seated from the Daydawn or Lauds for the Conception of Anna, Dec. 9, in the *Menæa*. The *tr.* by Dr. R. F. Littledale, "Within the womb of Anna," was first pub. in the *Church Times*, Dec. 3, 1864, signed "R. F. L." and again in the *People's H.*, 1867, and signed "L." It is an expansion of the original, the second stanza being introduced for the sake of clearness. The doxology is also by Dr. Littledale. [J. J.]

Ὁ παῖδας ἐκ Καμίνου. [*Ἀναστάσεως ἡμέρα.*]

Ὦ πάντων ἐπέκεινα. *St Gregory of Nazianzus.* [*Praise.*] This "Hymn to God" is found in various editions of St. Gregory's *Opera;* in *Daniel*, iii. 12, and in *Anth. Græca Carm. Christ.*, 1871, p. 24. It is an exceedingly fine hymn, and has been well rendered into English by Mr. Chatfield in his *Songs and Hymns*, &c., 1876, in 12 st. of 4 l., pp. 98–101, as, "O Thou, the One Supreme o'er all." [Greek Hymnody, § iv.] [J. J.]

O Paradise eternal. *T. Davis.* [*Heaven.*] Appeared in his *Hys. Old and New*, 1864, No. 192, in 6 st. of 4 l., and again in his *Annus Sanctus*, 1877. It has passed, in its full, or in an abbreviated form, into a large number of hymn-books in G. Britain and America. [J. J.]

O Paradise, O Paradise. *F. W. Faber.* [*Heaven.*] 1st pub. in his *Hymns*, 1862, in 7 st. of 8 l., and entitled "Paradise." In 1868 it was included in the *Appendix* to *H. A. & M.*, with the omission of st. iii. and vii., and the addition of the stanza "Lord Jesus, King of Paradise," by the compilers. For some time after the hymn was included in *H. A. & M.* it was very popular, Dr. Dykes's tune therein being the chief cause of its success. Latterly, however, its unreality, and, in its original form, its longing for sudden death, has caused it to be omitted from several of the best collections. The rewritten version, in three stanzas, in Morrell & How's enlarged edition of their *Ps. & Hys.*, 1864–67, No. 165, is a failure. [J. J.]

O Pater sancte, mitis atque pie. [*Trinity Sunday.*] This hymn is found in two MSS. of the 11th cent. in the British Museum (Vesp. D. xii. f. 118 *b*; Jul. A. vi. f. 70 *b*); and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, it is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 43). It is included in the *Sarum*, *York*, *Aberdeen*, old *Roman* (Venice, 1478), and other *Breviaries*. The printed text is also in *Mone*, No. 12; *Daniel*, iv. p. 270; G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. MS., and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translations in C. U.:—

1. O Holy Father, merciful and loving. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55; and again, with slight alterations, in the 1860 *Appendix* to the *Hymnal N.*, No. 140.

2. O gracious Father, merciful and holy. By R. F. Littledale, in the *People's H.*, 1867, under the signature of "A. L. P."

3. Holiest Father, pitiful and loving [tender]. In the *Antiphoner and Grail*, 1880, and, altered, in the *Hymner*, 1882.

Translations not in C. U.:—

1. O Holy Father, gracious and benign. *J. D. Chambers*, 1852 and 1857.

2. Father most Holy, merciful and loving. *J. W. Hewett.* 1859. [J. J.]

O perfect life of love. *Sir H. W. Baker.* [*Passiontide.*] Written for the revised edition of *H. A. & M.*, and included therein in 1875, as one of the "Hymns of the Passion," in 7 st. of 4 l. It is a hymn of much merit. [J. J.]

Ὁ πλάστης μου κύριος. *St. Theophanes.* [*Quinquagesima.*] Stichera from the *Triodion* at the Vespers of Tyrophagus, the Sunday before the commencement of the Great Fast, in which even *cheese* (allowed for the last time on this Sunday) is prohibited. [See Δεῦτε ἅπαντες, p. 292, ii.] The original is in 5 st. of unequal length, as in Dr. Neale's *tr.* Adam's expulsion from Paradise is the subject of Tyrophagus, and the first three stanzas are spoken in the person of Adam. Dr. Neale's *tr.*: "The Lord my Maker, forming me of clay," is of st. i., ii., iii. and v., and appeared in his *Hys. of the Eastern Church*, 1862. He introduces it with the following note:—

"The reader can hardly fail to be struck with the beautiful idea in the third stanza, where the foliage of Paradise is asked to make intercession for Adam's recall. The last stanza, Milton, as an universal scholar, doubtless had in his eye, in Eve's lamentation." [J. J.]

O praise our God to-day. *Sir H. W. Baker.* [*Friendly Societies.*] Written in 1861, and pub. in *H. A. & M.* the same year, in 5 st. of 4 l. It has passed into several hymn-books in G. Britain and America, and is admirably suited for the purpose of Friendly Societies, &c., for which it was written. [J. J.]

O praise ye the Lord, Praise Him in the height. *Sir H. W. Baker.* [*Ps. cl.*] Written for and 1st pub. in *H. A. & M.*, 1875. One of the author's most spirited productions. It is in 4 st. of 8 l. [J. J.]

O qualis quantaque laetitia. *Thomas à Kempis.* [*Eternal Life.*] In his *Opera*, Nürnberg, 1494, f. 130, entitled "Hymn on the joys of Heaven and the nine angelic choirs." The full text is in *Wackernagel*, i., No. 374. *Trench*, ed. 1864, p. 321, gives a beautiful fragment beginning with l. 9, "Astant (Adstant) angelorum chori." This portion has been *tr.* as:—

In the far celestial land. By *Harriet M. Chester*, made for and pub. in the *Hymnary*, 1872, under the signature of "H. M. C." [J. M.]

O quam glorifica luce coruscas. [*B. V. M.*] This hymn is found in four MSS. of the

11th cent. in the British Museum (Vesp. D. xii. f. 87; Jul. A. vi. f. 55 *b*; Harl. 2961 f. 241; Add. 30848 f. 179 *b*); in a MS. of the 11th cent. at Corpus Christi College, Cambridge (391, p. 263); and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, it is printed from a MS. of the 11th cent. at Durham (B. iii. 32 f. 32 *b*). Among the St. Gall MSS. it is found in No. 92 of the 9th cent.; and in Nos. 387 and 413 of the 11th cent. It was included in the *Sarum*, *York*, and various German Breviaries, as a hymn for the Assumption of the B. V. M. The printed text is also in *Daniel*, iv. p. 188; and G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. MS. *Tr.* as:—

1. O with what glorious lustre resplendent. By J. D. Chambers, in his *Lauda Syon*, 1866, p. 87.

2. O what light and glory. By T. I. Ball, in the 1863 ed. of the *Appendix* to the *H. Noted*.

3. O with what glorious lustre thou shinest. In the *Antiphoner & Grail*, 1880, and the *Hymner*, 1882. [J. M.]

O quam juvat fratres, Deus. *C. Coffin.* [*Unity.*] Appeared in the *Paris Breviary*, 1736, as the hymn for Tuesdays at Vespers; and again in Coffin's *Hymni Sacri*, 1736, p. 17. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. O Lord, how joyful 'tis to see. J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 19. It is given, generally without alteration, in a large number of hymn-books, including *H. A. & M.*, 1875; the *Hymnary*, 1872; Thring's *Coll.*, 1882, &c. It ranks with the most popular of Chandler's translations.

2. How sweet the days, O Lord, are sped. Given anonymously in the *Wellington College H. Bk.*, 1860, and later editions.

Other trs. are:—

1. How sweet it is to see, Brethren in Unity. *I. Williams.* 1839.
2. Father and God, how sweet to see. *W. J. Blew.* 1852–5.
3. O God, what joys around are shed. *J. D. Chambers.* 1857.
4. O God, our loving God, by whom Thy Church. *D. T. Morgan.* 1880. [J. J.]

O quanta qualia sunt illa Sabbata. *Peter Abelard.* [*Sunday. Eternal Life.*] Cousin, in his ed. of Abelard's *Opera*, Paris, 1849, vol. i. p. 306, gives this from a MS. in the Royal Library at Brussels. This MS. is of the 12th cent., and is probably the collection of hymns which Abelard prepared for the use of the abbey of the Paraclete of which Heloïse was abbess. *Mone*, No. 282, gives the text from the St. Gall MS., No. 528, of the 14th cent.; and in the 1875 catalogue of the St. Gall MSS. it is also marked as being contained in No. 387 of the 11th cent. It is also in Migne's *Patrologiae Cursus*, vol. 178, col. 1786. [J. M.]

1. O what their joy and their glory must be. By J. M. Neale, in the *Hymnal N.*, 1854. It is in several hymn-books, including the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882; and others, the text most in use being Neale's *tr.* slightly altered by the compilers of *H. A. & M.*, 1861.

2. O how fair and how great. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 58. In the Scottish Epis. *Coll. of Hys.*, 1858, it is given as "O how surpassing fair."

3. O what shall be, O when shall be? By S. W. Duffield. Mr. Duffield says in his *English Hymns*, &c., N. Y., 1886, p. 440, that he wrote this *tr.* in the Astor Library in 1883. He also says that he used the text as in Migne's *Patrologiae*. This *tr.* was given in the *Laudes Domini*, N. Y., 1884, in two parts. Pt. ii. begins "O glorious King, O happy state."

Other trs. are:—

1. O what must be their joy. *J. W. Hewett.* 1859.
2. O what must be the sabbaths. *D. T. Morgan.* 1880. [J. J.]

O qui perpetuus nos monitor doces. *Jean Baptiste de Santeüil.* [*Common of Doctors.*] Given in the *Cluniac Breviary*, 1686, p. xlii.; in the author's *Hymni Sacri et Novi*, 1689, p. 207 (ed. 1698, p. 248); in the *Paris Breviary*, 1736, as the hymn for the Common of Doctors at first and second Vespers; and also in several modern French Breviaries. Card. Newman repeats the hymn from the *Paris Brev.* in his *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

O Thou the eternal Father's Word. By E. Caswall, in his *Masque of Mary*, &c., 1858, p. 323; and in his *Hys. and Poems*, 1873, p. 185. In the *Hymnary*, 1872, it is altered as "O Jesu Christ, Incarnate Word."

Other trs. are:—

1. O Thou, our only Teacher and true Friend. *I. Williams.* 1839.
2. O Thou, Who every hour. *J. D. Chambers.* 1866. [J. J.]

O qui tuo, dux martyrum. *Jean Baptiste de Santeüil.* [*St. Stephen.*] Appeared in the *Cluniac Breviary*, 1686, p. 176, and in the author's *Hymni Sacri et Novi*, 1689, p. 55 (ed. 1698, p. 26). In 1736 it was included in the *Paris Breviary*. It is also in modern French Breviaries, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Rightful Prince of Martyrs thou. This was given in I. Williams's *Hys. tr. from the Parisian Breviary*, 1839, p. 58. In his Preface Williams says that this *tr.* was "supplied by a Friend," but who this friend was we have not been able to determine to our satisfaction. The *tr.* is in C. U. in its original form and also altered as:—

(1) Prince of martyrs! whose own name. This was given in Murray's *Hymnal*, 1852, and is the 1839 text altered and with another doxology.

(2) First of martyrs! whose own name. This in the *Salisbury Hymnal*, 1857, is another arrangement of the 1839 text, but has more in common with *Murray* than with it.

(3) First of martyrs! thou whose name Doth thy golden crown, &c. By the compilers of *H. A. & M.*, based upon the 1839 *tr.*, together with the doxology as in *Murray*. This is the most popular *tr.* of the hymn.

(4) Prince of martyrs! thou whose name. This *tr.* in the 1860 *Appendix* to the *H. Noted*, and the *People's H.* is a cento, st. i., iii.–v. being Chambers's *tr.* (see below) altered; st. ii., the 1839 text as above; st. vi., vii., added by the editor; and the doxology from *Murray* altered.

(5) Chief of martyrs! thou whose name. This is given in the *Anglican H. Bk.*, 1868, as by the editor, the Rev. R. C. Singleton. It is somewhat more musical than the 1839 text; but in other respects it is essentially the same.

(6) First of martyrs! thou whose name, Answers to thy crown, &c. This, in the *Hymnary*, 1872, is an ingenious and successful cento from most of the foregoing translations.

2. O Captain of the martyr host. By E. Caswall,

in his *Lyra Catholica*, 1849, p. 285, and his *Hys. & Poems*, 1873, p. 189. It is in use in some Roman Catholic hymn-books.

3. O Prince of martyrs! thou whose name. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 83. [J. J.]

O quickly come, dread Judge of all. *L. Tuttiett.* [*Advent.*] 1st pub. in his *Hys. for Churchmen*, 1854, in 4 st. of 6 l. It was included in the 1868 *Appendix* to *H. A. & M.*, in the S. P. C. K. *Church Hymns*, 1871, and several other collections. In a few American hymn-books it begins — "Come quickly come, dread Judge of all." In the *Guardian* of Dec. 24, 1884, the *H. A. & M.* text is rendered into Latin by "A. C." as:— "Ipse veni, generis Judex sanctissime nostri." [J. J.]

O rubentes coeli rosae. [*Virgins.*] This hymn on St. Ursula and the 11,000 virgins, is given by *Mone*, No. 1187, from a 15th cent. MS. at Basel. *Daniel*, iv. p. 281, repeats the text from *Mone*. The original was imitated by G. Moultrie, and printed in the *Church Times*, June 25, 1864; then in his *Hys. and Lyrics*, 1867; and the *People's H.* the same year as "Heavenly garland, rosy red." [J. J.]

O sacrum, sacrum convivium. [*Holy Communion.*] In the *York Breviary* of 1493 this is given as an antiphon to the Gospel on the Festival of Corpus Christi, as follows:— "O sacrum convivium in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur, Alleluia." In this form it is found in other ancient Breviaries, and in a *Sarum Processional* of *circa* 1390, in the Brit. Mus. (Harl. 2942 f. 80 *b*). A hymn in metrical form, with this first line, we have been unable to find. The *tr.* in the Irvingite *Hys. for the Use of the Churches*, 1871, is by E. W. Eddis, and was written in 1869. It begins: "O holy, holy, Feast of life Divine." There is also a prose *tr.* in the 1863 ed. of the *Appendix* to the *H. Noted*, No. 228. [J. M.]

O sator rerum, reparator aevi. [*Transfiguration.*] The festival of the Transfiguration of our Lord was authorised by Pope Callistus III. in 1457 (and adopted by the English Convocation in 1483), and there are few hymns on this subject older than the 15th cent. This hymn is in two Rheinau MSS. in the University Library, Zürich, No. 91 of the 11th cent., and No. 82 of the 11th or 12th cent. It is also in a 14th cent. MS. in the Bodleian (Ashmole 1523 f. 247 *b*); in the *Sarum Breviary*, Venice, 1495 (Pars Estiv. pt. ii. f. 174 *b*, as the hymn at Matins for the Transfiguration); in the *Aberdeen Breviary;* and in some of the eds. of the *York Breviary* after 1493. It is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and G. M. Dreves's *Hymn. Moissia.*, 1888, from a 10th cent. MS. *Daniel*, i., No. 280, gives only st. i. *Tr.* as:—

Author of all things, Christ, the world's Redeemer. In the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882.

Other trs. are:—

1. The World's Restorer, Christ, of kings the King. *W. J. Blew.* 1852-55.

2. Framer of worlds! Restorer of our days. *J. D. Chambers.* 1857. [J. M.]

O Saviour, is Thy promise fled? *Bp. R. Heber.* [*Advent.*] This is the third of the four hymns contributed by Heber to the October number of the *Christian Observer*, 1811. It was given for the 3rd Sun. in Advent, and consisted of 5 st. of 4 l. In Heber's posthumous *Hymns*, &c., 1827, p. 10, it is slightly altered and expanded to 6 st. of 4 l., the new stanza being "Yet, 'mid the wild and wintry gale." It is in C. U. in its full form as in Thring's *Coll.*, 1882, and in an abbreviated form as in *Common Praise*, 1879. There are also *two* centos, both beginning "Come, Jesus, come, return again," the first, in the American Unitarian *Hys. for the Church of Christ*, Boston, 1853, and others, consisting of st. ii.–iv. of the 1827 text; and the second in the Islington *Ps. & Hys.*, 1862, No. 270, where st. ii., v., vi. are given. The latter arrangement is also repeated in other collections. The original hymn is based upon the Gospel for the 3rd S. in Advent, St. Matt. xi. 2–10. [J. J.]

O Saviour of the faithful dead. *Bp. R. Heber.* [*On Recovery from Sickness.*] 1st pub. in the *Christian Observer*, Jan., 1816, in 4 st. of 8 l., and headed, "View of Death." In Heber's posthumous *Hymns*, &c., 1827, p. 152, it is slightly altered, divided into 8 st. of 4 l., and the heading is changed to "On Recovery from Sickness." It is usually given in an abridged form of 2 st. of 8 l., or 4 st. of 4 l., but its use is not extensive. [J. J.]

O Saviour, Whom this holy morn. *Bp. R. Heber.* [*Christmas.*] Pub. in the *Christian Observer*, Nov., 1811 (p. 697), in 5 st. of 4 l. and headed, "Christmas Day." The opening stanza reads:—

> "Oh Saviour! Whom this holy morn
> Gave to our world below;
> To wandering and to labour born,
> To weakness and to woe!"

In Heber's posthumous *Hymns*, &c., 1827, p. 13, it was given with alterations, the first stanza reading:—

> "Oh Saviour, Whom this holy morn
> Gave to our world below;
> To *mortal want and* labour born,
> *And more than mortal* woe!"

Each stanza, except st. ii., is altered in like manner, the result being two distinct texts. Of these texts that of 1827 is almost absolutely followed by hymn-book compilers. Very few, however, give it in its complete form. The *H. Comp.* is an exception in favour of the full 1827 text, with the change of st. v. l. i., "Through fickle fortune's various scene," to "Through *this world's fickle* various scene." Other forms of the hymn are:—

1. O Saviour, Whom this joyful morn. This text is very much altered throughout. The opening stanza is the 1811 text with alterations; the rest are altered from the text of 1827. In this form it was given in Bickersteth's *Christian Psalmody*, 1833, No. 301; Elliott's *Ps. & Hys.*, 1835; and again in recent hymn-books.

2. O God, Whose Holy Child this morn. This altered form of the 1827 text appeared in Martineau's *Hymns*, 1840.

3. Incarnate Word! by every grief. This, beginning with st. ii. of the 1827 text, is No. 318 in the American *Bap. Praise Bk.*, N. Y., 1871.

4. Jesus, Thou man of Sorrows born. This is found in several modern collections, including *Common Praise*, 1879, and others, and is the 1811 text slightly altered.

When these various forms of the text are taken into account it is found that the use of

this hymn is extensive. It is, however, far from being one of Heber's best productions. [J. J.]

O Saviour, Whose mercy severe in its kindness. *Sir R. Grant.* [*Benefits of Affliction.*] This poem is found in *Sacred Poetry*, 2nd Series, Edinburgh, W. Oliphant & Son, *circa* 1824, No. 149, in 8 st. of 4 l., headed "Benefit of Affliction," and signed "Sir Robert Grant." In Grant's posthumous *Sacred Poems*, 1839, it was given unaltered as No. v., with the text "Blessed is the man whom thou chastenest. Psalm xliv. 12." It is given in full in H. W. Beecher's *Plymouth Coll.*, 1855, and other American hymn-books. In the Boston Unitarian *Hys. of the Spirit*, 1864, No. 586, "I thought that the course of the pilgrim to heaven," is composed of st. v.–vii. [J. J.]

O say not thou art left of God. *Card. J. H. Newman.* [*Faith.*] 1st pub. in the *British Magazine* for July, 1834, in 5 st. of 4 l., and again in the *Lyra Apostolica*, 1836, No. 27, with the heading "Tokens. 'The Lord stood with me and strengthened me,'" and signed "δ." It is also in his *Verses on Religious Subjects*, 1853, and his *Verses on Various Occasions*, 1868. In *Kennedy*, 1863, the text is slightly altered, and a doxology is added. [J. J.]

O see how Jesus trusts Himself. *F. W. Faber.* [*True Love.*] Pub. in the 1849 ed. of his *Jesus and Mary*, &c., p. 187, in 23 st. of 4 l., and headed "True Love." It is also in his *Hymns*, 1862. The cento usually found in C. U. was given in Spurgeon's *O. O. H. Bk.*, 1866, No. 784, and is composed of st. i., iii., v. and vi. This is repeated in *Laudes Domini*, N. Y., 1884, and, with slight alterations, in Dale's *English H. Bk.*, 1874. [J. J.]

O selig Haus, wo man dich aufgenommen. *C. J. P. Spitta.* [*Private Use.*] A beautiful description of a true Christian household, taken from the happy home life of the author. 1st pub. in his *Psalter und Harfe*, Pirna, 1833, p. 97, in 5 st. of 8 l., entitled "Salvation is come to this house" (St. Luke xix. 9). Included in the *Württemberg G. B.*, 1842, No. 500; *Hannover G. B.*, 1883, No. 527, and many others. *Tr.* as:—

1. **Oh happy house! where Thou art loved the best.** A good but free *tr.* by Mrs. Findlater in *H. L. L.*, 3rd Ser., 1858, p. 16 (1884, p. 142). In Schaff's *Christ in Song*, 1869–70. St. i.–iv. were also repeated in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*

2. **O happy house, O home supremely blest.** A good *tr.* by R. Massie in his *Lyra Domestica*, 1860, p. 81, repeated in Bp. Ryle's *Coll.*, 1860, No. 216, and in Arthur Wolfe's *Hymns*, 1860.

Other trs. are, (1) "O blessed house, whose favoured inmates know," by S. A. Storrs, in her *Thoughts and Sketches*, 1857, p. 68. (2) "O happy house, where ev'ry breast," by *Dr. G. Walker*, 1860, p. 67. (3) "O blessed house, where Thou, dear Lord," by *Dr. R. Maguire*, 1883, p. 103. [J. M.]

O show me not my Saviour dying. *J. Conder.* [*Easter.*] 1st pub. in the *Cong. H. Bk.*, 1836, No. 160, in 4 st. of 8 l.; again in Conder's *Choir and Oratory*, 1837, p. 65; and again in his posthumous *Hys. of Praise, Prayer*, &c., 1856, p. 128. Although given for "The Lord's Supper" in *The Cong. H. Bk.*, it is, strictly speaking, an Easter hymn, and is based on the words "He is not here; He is risen. Come, see the place where the Lord lay." In an abridged form of 3 st., together with alterations, it is given in the S. P. C. K. *Church Hymns*, 1871, as "Show me not only Jesus dying." [J. J.]

O sight for angels to adore. *Bp. W. W. How.* [*Baptism of Jesus.*] Written for the S. P. C. K. *Church Hymns*, 1871, where it is given as one of the hymns for the Epiphany. In his *Notes* to the folio ed. of *Church Hys.*, 1881, Mr. Ellerton explains this assignment of the hymn as follows:—

"The Baptism of our Lord was anciently the chief event commemorated in the feast of the Theophaneia or Epiphany; and in the Eastern Church this is still the key-note of the festival. Hence it was thought very desirable to place amongst Epiphany hymns one specifically commemorating this great Manifestation of the Son of God."

In T. Darling's *Hys. for the Ch. of England*, 1887, st. iv. is omitted. [J. J.]

O Son of Man, Thyself once [crossed] crost. [*St. Stephen's Day.*] This hymn was given in the Rev. J. F. Thrupp's *Ps. & Hys. for Pub. Worship*, 1853, No. 120, in 4 st. of 4 l. In his Index of first lines Mr. Thrupp says that it was "rewritten," but does not give the source of the original. That original is evidently Mrs. C. F. Alexander's hymn for St. Stephen's Day, "Have you not seen the lily ride," which appeared in her *Verses for Holy Seasons*, 1846, p. 11, in 10 st. of 4 l.; the stanzas chosen being viii., iv., v., ix., x. Thrupp's form of the hymn underwent another change when included in the S. P. C. K. *Church Hymns*, 1871, as "O Son of Man, Thyself once *crossed*," when the compilers added their st. ii., "O Son of God, Whose glory cast," and altered Thrupp's st. iv. and v. This text of 1871 is also in Thring's *Coll.*, 1882. [J. J.]

O speak that gracious word again. *J. Newton.* [*Peace.*] This is No. 53 of Bk. iii. in the *Olney Hymns*, 1779, in 7 st. of 4 l., and is headed "Peace restored." In its full or in an abridged form it is found in a few modern hymnals. In the American Meth. Epis. *Hymns*, 1849, No. 882, it is changed from C. M. to S. M., and reads, "O speak that word again;" but this form of the hymn has not met with favour. [J. J.]

O Spirit of the living God. *J. Montgomery.* [*For Missions.*] Written in 1823 "to be sung at the Public Meeting of the Auxiliary Missionary Society for the West Riding of Yorkshire, to be sung in Salem Chapel, Leeds, June 4, 1823." It was first printed on a fly-sheet for that meeting, and again in the *Evangelical Magazine* in the following August. After a careful and most successful revision it was pub. by Montgomery in his *Christian Psalmist*, 1825, No. 552, in 6 st. of 4 l., and headed "The Spirit accompanying the Word of God;" and again in his *Original Hymns*, 1853, No. 257. It is usually given in an abridged form; but the text is seldom altered. As a hymn on behalf of Missions it has great merit, and is in extensive

use in all English-speaking countries. The original text is given in the *Churchman's Shilling Magazine*, 1877. [J. J.]

O splendor aeterni Patris. *C. Coffin.* [*Lent.*] Given in the *Paris Breviary*, 1736, as the hymn on Sundays and Ferias at Compline throughout Lent till Wednesday in Holy Week. It is also in Coffin's *Hymni Sacri*, 1736, p. 95; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 15; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. It is based upon the "Christe qui lux es et dies" (p. 227, i.). *Tr.* as:—

1. Thou Brightness of the Father's face. By J. Chandler, in his *Hys. of the Prim. Ch.*, 1837, p. 12, and thence into a few collections.

2. Brightness of the Father's glory. By Bp. J. R. Woodford, in his *Hys. arranged for the Sundays*, &c., 1852; the *Parish H. Bk.*, 1863, and several other collections.

Other trs. are:—

1. O Christ, blest influence divine. *I. Williams.* 1839.
2. O Christ, the true and endless Day. *R. Campbell.* 1850.
3. O Brightness of Thy Father! Ray. *J. D. Chambers.* 1857. [J. J.]

O take away this evil heart. *J. Montgomery.* [*Lent.*] Written Dec. 9, 1829 [M. MSS.], and pub. in his *Original Hymns*, 1853, No. 281, in 5 st. of 4 l., with the heading "O Lord, I beseech Thee, deliver my Soul." It is found in a few modern hymn-books. [J. J.]

O ter jucundas, o ter foecundas. [*Christmas.*] Included in the Mainz *G. B.* (R. C.), 1661, p. 103, in 5 st., entitled "Hymn on the holy birth-night of Christ." In later collections it begins, "O ter foecundas, o ter jucundas," and so in *Daniel*, ii. p. 339; *Trench*, ed. 1864, p. 116; and in H. M. Macgill's *Songs of the Christian Creed and Life*, 1876. "This pretty poem," as *Trench* terms it, does not seem to be earlier than the 17th cent. *Tr.* as:—

O blessed night! O rich delight. By H. M. Macgill, contributed to the *Draft* of the Scottish *Presb. Hymnal*, 1874, and pub. in that *Hymnal* in 1876. It is also in Dr. Macgill's *Songs of the Christian Creed and Life*, 1876, No. 34.

Other trs. are:—

1. Thrice joyful night. E. C. Leaton-Blenkinsopp, in *Lyra Messianica*, 1864.
2. O night of nights, supreme delights. J. C. Earle, in O. Shipley's *Annus Sanctus*, 1884. [J. M.]

O that I was as heretofore. *C. Wesley.* [*A Minister's Prayer.*] Pub. in *Hys. and Sac. Poems*, 1749, vol. i., No. 188, in 8 st. of 6 l. (*P. Works*, vol. v., 1868–72, p. 105). Two centos from this hymn are in C. U.:—

1. Give me the faith which can remove. Composed of st. iii.–vii. in the *Wes. H. Bk.*, 1780, No. 421, and later collections.

2. I would the precious time redeem. Composed of st. v.–vii. in the *Bapt. Hyl.*, 1879. [J. J.]

O that Thou would'st the heavens rend. *C. Wesley.* [*Prayer against the power of Evil.*] Appeared in *Hys. and Sac. Poems*, 1749, p. 79, in 17 st. of 4 l. (*P. Works*, 1868–72, vol. i. p. 269). It has been broken up into parts thus:—

1. O that Thou would'st the heavens rend. St. i.–ix. in the *Wes. H. Bk.*, 1780, No. 134. In the American Meth. Epis. *Hymns*, 1849, st. i.–iv. are given as No. 376.

2. Jesus, Redeemer, Saviour, Lord. St. x.–xvii. in the *Wes. H. Bk.*, 1780, No. 135. In the American Meth. Epis. *Hymns*, 1849, No. 426 is composed of st. x.–xiii.

3. Almighty God, be Thou our Guide. St. iii., iv., vi., viii., ix., slightly altered, in *Holy Song for all Seasons*. Lond., 1869.

4. Is there a thing too hard for Thee. St. v.–ix. in the American Meth. Epis. *Hymns*, 1849, No. 377.

5. O Christ, Redeemer, Saviour, Lord. In *Kennedy*, 1863, is composed of st. x., xiii.–xvii. slightly altered.

In addition to these arrangements from this hymn another in 8 st. is sometimes met with in the Church of England collections. It opens with the first stanza of the original, but is distinguished from the arrangement in the *Wes. H. Bk.* as above, by the second stanza, which reads, "What tho' I cannot break my chain." It first appeared in A. M. Toplady's *Ps. & Hys.*, 1776, No. 352, and is composed of st. i., iv., vi., vii., ix., xii., xv., xiii. in the order named. A second cento in *Toplady*, 1776, No. 108, and beginning, "Jesus, Redeemer, Saviour, Lord," is composed of six stanzas from this hymn, and three (iv.–vi.) from C. Wesley's "Jesus, if still Thou art to-day." Also in later collections. [J. J.]

O the bitter shame and sorrow. *T. Monod.* [*Gratitude.*] Mr. J. Thin's annotation of this hymn (the substance of which was derived apparently direct from the author) as given in his *Notes* of 1887 to the Scottish *Presbyterian Hymnal*, reads:—

"By Rev. Theodore Monod, Paris. Written by him in English during a series of 'Consecration' meetings held at Broadlands, England, in July 1874. Given by the author to Lord Mount-Temple at the close of the meetings, and printed by his Lordship on the back of a programme card for another series of similar meetings held at Oxford in October, 1874 . . . . The author writes (1887) that he now wishes line 4 of ver. 4 to read, 'Grant me now my supplication.'"

This hymn is given in several collections, including the *Hy. Comp.*, 1876, where, in the annotated edition, it is accompanied by the following note by Bp. E. H. Bickersteth:—

"This touching hymn by Monod, with the exception of reading 'petition' for 'desire' [st. iv. l. 4] for the measure's sake, is without alteration. In one of the last letters which the Editor received from the late Sir H. W. Baker, he expressed his great regret that it was not included in the revised edition of *H. A. and M.*"

It is in the *H. A. & M. Suppl. Hys.*, 1889. [J. J.]

O the hour when this material. *J. Conder.* [*The Invisible State.*] Pub. in Collyer's *Coll.*, 1812, No. 898, in 8 st. of 8 l., and headed "The Invisible State; or, 'absent from the Body present with the Lord.' Rev. vii. 15–17." It was repeated in the *Cong. H. Bk.*, 1836, No. 620, and again in Conder's posthumous *Hys. of Praise, Prayer*, &c., 1856, p. 192. It is in C. U. in its full form, as in the *Leeds H. Bk.*, 1853. A cento therefrom is also in use as "Jesus, blessed Mediator." This cento is popular in America. [J. J.]

O the vastness, O the terror. *J. M. Neale.* [*All Souls.*] This Sequence for All Souls appeared in his posthumous *Sequences, Hys. and other Ecclesiastical Verses*, 1866, p. 34, in 30 st. of 4 l. From it three centos have come into C. U.:—(1) "O the vastness, O the terror;" (2) "At length the Master calls;" and (3) "Now when prayer and toil have failed." [J. J.]

'Ο θεατὴς τῶν ἀῤῥήτων. [*St. John Evangelist.*] These are three *prosomia* (hymns of a similar structure) from the Vespers of St. John the Divine, May 8, in the *Menæa*, and preceding others also in the *Anth. Graeca Car. Christ.*, 1871, p. 65. The author and date are unknown. The *tr.* by Dr. Littledale, "O Saint permitted here to see," was written for, and first pub in, the *People's Hymnal*, 1867, signed "L.," and appointed for the festival of St. John the Divine. The fourth stanza in the *People's H.* is not in the original. [J. J.]

O Thou, before Whose gracious throne. [*During the dangerous illness of a Minister.*] The earliest date to which we have traced this hymn is the 4th ed. of the Bristol Bap. *Coll.* of Ash & Evans, 1781, where it is given in 9 st. of 4 l., and is unsigned. In the 8th ed., 1801, it is signed "*J— K—*" It was included in full in Rippon's Bap. *Sel.*, 1787, No. 413, but without signature. In Dobell's *Sel.*, 1806, No. 592, it is signed "K. —*Evans's Coll.*" In later editions it is "*K.*" only. This uncertainty of authorship was increased by D. Sedgwick's guesses at the meaning of "K." In one of his books annotated in MS. we find him giving it to "*John Kentish*," in another to "*George Keith*," and so on, but in each case confessing that it was a guess only. In the *Primitive Meth. Hyl.*, 1887, it is given to "*F. Kirkham*," a signature which is evidently wrong. We must subscribe it "*J. K. in Ash & Evans*, 1781." In modern collections the text is usually in an abbreviated form. [J. J.]

O Thou Eternal Victim slain. *C. Wesley.* [*Passiontide.*] Pub. in the *Hys. on the Lord's Supper*, 1745, No. 5, in 3 st. of 6 l. (*P. Works*, 1868-72, vol. iii. p. 219). It is found in its full and unaltered form in the *Wes. H. Bk.* and other collections, both old and new. In the *Salisbury H. Bk.*, 1857; the *Sarum*, 1868; the S. P. C. K. *Church Hymns*, 1871, and others, it reads "O Thou before the world began." In addition this hymn has been entirely rewritten in two forms, the first by Dr. Kennedy in his *Hymno. Christ.*, 1863, as, "O first in sorrow, first in pain"; and the second by T. Darling, in his *Hymns*, 1887, as, "Christ Jesus, ere the world began." Of these Dr. Kennedy's is the finer of the two. [J. J.]

O Thou from Whom all goodness flows. *T. Haweis.* [*Christ our Hope in Affliction.*] This hymn is given at the close of a tract the title of which is:—

The Reality and Power of the Religion of Jesus Christ Exemplified in the Dying Experience of Mr. William Browne of Bristol, who departed this Life October 16, 1791. *Aged* 70 .... *Bristol. Printed by John Rose, No.* 21 *Broadmead* .... 1791. *Price Two Pence.*

In the account given in this tract of Browne's last illness, it is said he made this remark to a gentleman who called upon him:—

"I have chosen my funeral text and hymn *Remember me.* He hath remembered me with that favour which He beareth to His own people. The Lord will perfect that which concerneth me. Thy mercy, O God, endureth for ever: fulfil the work of Thine own hands" (p. 8).

From this it is tolerably clear that the hymn appeared before 1791, in some book or magazine which we have failed to trace. On p. 12 of the tract the hymn is given as follows:—

"HYMN."

Composed by the Rev. Mr. Haweis, Sung after his [Browne's] Funeral Sermon.

"O Thou from Whom all goodness flows
I lift my heart to Thee:
In all my sorrows, conflicts, woes,
Dear Lord, 'Remember me!'

"While on my poor distressed heart
My sins lie heavily,
My pardon speak, new peace impart,
In love 'Remember me!'

"Temptations sore obstruct my way,
To shake my faith in Thee;
O give me strength, Lord, as my day;
For good 'Remember me!'

"When in desertion's dismal night,
Thy face I cannot see;
Then, Lord, arise with glorious light,
And still 'Remember me!'

"If on my face for Thy dear name,
Shame and reproaches be,
All hail, reproach, and welcome shame,
If Thou 'Remember me!'

"The hour is near, consign'd to death
I own the just decree;
Saviour, with my last parting breath,
I'll cry, 'Remember me!'"

In Haweis's *Carmina Christo*, 1792, No. 42, it is given in another form thus:—

St. i. As above.
St. ii. "When groaning on my burden'd heart"; and as above.
St. iii. l. 2. "And ills I cannot flee." Lines 1, 3, 4 as above.
St. iv. "Distrest with pain, disease, and grief
This feeble body see;
Grant patience, rest, and kind relief,
Hear! and remember me."
St. v. As above.
St. vi. As above.

This form of the hymn was repeated in several of the older collections. In Cotterill's *Sel.*, 1819, the hymn underwent another change. As No. 359 it reads:—

"O Thou, from Whom all goodness flows
I lift my *soul* to Thee;
In all my sorrows, conflicts, woes,
Good Lord, remember me.

"When *on my aching*, burden'd heart
My sins lie heavily,
Thy pardon *grant*, new peace impart;
Good Lord, remember me.

"*When trials* sore obstruct my way,
And ills I cannot flee,
O *let my* strength *be* as my day;
Good Lord, remember me.

"If, *for Thy sake, upon my* name,
Shame and *reproach shall* be,
All hail reproach, and welcome shame!
Good Lord, remember me.

"*When worn* with pain, disease, and grief,
This feeble body see;
Grant patience, rest, and kind relief;
Good Lord, remember me.

"*When in the solemn hour of* death
I *wait Thy* just decree,
Be this the prayer of my last breath,
Good Lord, remember me.

"*And when before Thy throne I stand,*
And lift my soul to Thee,
Then with the saints at Thy right hand,
Good Lord, remember me."

This form of the hymn was repeated by J. Montgomery in his *Christian Psalmist*, 1825, No. 188. As Montgomery assisted Cotterill in compiling Cotterill's *Sel.* of 1819, and altered several hymns by other writers for the same, it seems (from the fact that he reproduced the same text in his *Christian Psalmist*) that the alterations were made by him, and not by Cotterill. Montgomery attributed the original hymn to "T. Humphries." The text and the ascription of authorship were copied by Bickersteth in his

Christian Psalmody, 1833, by Elliott in his *Ps. & Hys.*, 1835, and others, and were for a long time accepted as correct. Cotterill's text of 1819 (sometimes with alterations) is that usually found in modern hymn-books in G. Britain and America. Its use is extensive. [J. J.]

O Thou God Who hearest prayer, Every hour, &c. *J. Conder.* [*Lent;* or, *In Affliction.*] Written whilst suffering from a severe accident through a fall from a horse, and 1st pub. in his *Star in the East*, &c., 1824, p. 72, in 5 st. of 6 l., and dated "Sep. 20, 1820." It was included in *The Cong. H. Bk.*, 1836, No. 590; and in Conder's posthumous *Hys. of Praise, Prayer*, &c., 1856, p. 77. In modern hymnals it is given in its full and also in an abridged form. [J. J.]

O Thou that [Who] hangedst on the tree. *C. Wesley.* [*For Condemned Malefactors.*] Pub. in *Hys. & Sac. Poems*, 1749, vol. i., in 14 st. of 4 l., and headed, "For Condemned Malefactors." It is based on the Prayer-Book Version of Ps. lxxix. 12 (*P. Works*, 1868–72, vol. iv., p. 460). From this hymn the following are taken:—

1. **O Thou that hangedst on the tree.** Composed of sts. i. iv.–vii. in the 1830 *Supplement* of the *Wes. H. Bk.*

2. **O Thou Who hangedst on the tree.** A cento in the *Hymnary*, 1872, st. i.–iv., very much altered from, and st. v.–viii. based upon Wesley.

3. **Canst Thou reject our dying prayer?** Composed of st. viii.–xi. in the 1830 *Supplement* to the *Wes. H. Bk.*

4. **Thou that didst hang upon the tree.** A cento in the American *Sabbath H. Bk.*, 1858, and others. St. i., viii., x., xi., altered.

5. **We have no outward righteousness.** Composed of st. iv.–vii. in the American Meth. Episcopal *Hymns*, 1849, and their *Hymnal*, 1878.

Most of these centos are in extensive use in G. Britain and America. [J. J.]

O Thou that hearest prayer. *J. Burton, jun.* [*The Holy Spirit desired.*] Appeared in the *Evangelical Magazine*, June 1824, p. 260, in 6 st. of 4 l., headed, "Prayer for the Holy Spirit," and signed "Essex—J. B." It was given anonymously in the *Leeds H. Bk.*, 1853, and has since then passed in a more or less complete form into a large number of hymn-books, and more especially into those of America. [J. J.]

O Thou that hear'st when sinners cry. *I. Watts.* [*Ps. li.*] This is the third part of his L. M. version of Ps. li. It appeared in his *Psalms of David*, &c., 1719, p. 143, in 8 st. of 4 l., headed "The Backslider restored; or, Repentance and Faith in the Blood of Christ." In its full form its use is limited, but the cento therefrom beginning with st. v., "A broken heart, my God, my King," is found in a large number of hymn-books. A second cento beginning with st. iv. is in the American Methodist Episcopal *Hymns* 1849, as "Though I have grieved Thy Spirit, Lord." [J. J.]

O Thou, the contrite sinner's Friend. *Charlotte Elliott.* [*Jesus, the Advocate.*] Appeared in her brother's *Ps. & Hys.*, 1st ed., 1835, in 6 st. of 4 l., and headed with the text, "We have an Advocate with the Father." In the Index it was given as by "*Wesley*" in error, and this ascription was continued therein for a considerable length of time. Lord Selborne cleared up the matter in a note to the hymn in his *Book of Praise*, 1862:—

"Miss Elliott's name is now (through the kindness of her brother, the Rev. H. V. Elliott, in obtaining for me her permission) first made public as the authoress of this hymn. Through some accidental error it is ascribed in the Rev. H. V. Elliott's collection to Wesley; and the same mistake has been transferred to Ryle's *Spiritual Songs*, Bourchier's *Solace in Sickness and Sorrow*, and probably other works."

The use of this hymn has extended to all English-speaking countries. Usually the original text is given as in the *H. Comp.*, No. 139. In Thring's *Coll.*, 1882, there is a change in st. v. l. 2 (suggested by H. H. Pierson, the musician) from "Darken'd with anguish, guilt, and fear," to "*O'ercast with sorrow, pain,* and fear," which was submitted to Miss Elliott and received her approval. [J. J.]

O Thou the hope of Israel's host. [*Perpetual presence of God desired.*] This cento appeared in T. Gibbons's *Hys. adapted to Divine Worship*, &c., 1784, in 4 st. of 4 l. It is made up of st. i. by Gibbons, and sts. ii.–iv. from P. Doddridge's "Come, our indulgent Saviour, come" (p. 250, i.), sts. ii., iv., v. much altered. It was repeated in the 27th ed. of Rippon's Bap. *Sel.*, 1827, No. 404, Pt. ii., and thence into later collections including Spurgeon's *O. O. H. Bk.*, 1866, &c. [J. J.]

O Thou Who at Thy creature's bar. *C. Wesley.* [*Testifying for Christ.*] Pub. in his *Hys. and Sacred Poems*, 1749, vol. i. No. 209, in 9 st. of 12 l., and headed, "For a Person called forth to bear his Testimony." Dr. Osborn says, in the Wesley *P. Works*, 1868–72, vol. v., p. 134, that "this grand hymn was more than once published as a supplement to an apologetic or controversial tract." This hymn has supplied the following centos:—

1. **Thy power and saving truth to show.** This was given in the *Wes. H. Bk.*, 1780, as No. 427. It begins with st. v., and is repeated in several collections.

2. **Thou Jesu, Thou my breast inspire.** This is No. 428 in the *Wes. H. Bk.*, 1780. It begins with st. viii., and is repeated in several collections.

3. **Servants of Christ, His truth who know.** This cento, beginning with st. v. much altered, was given in the *Mitre H. Bk.*, 1836, No. 218, and was compiled and altered by E. Osler. It is repeated in *Kennedy*, 1863, and others.

4. **Lord of the Church, we humbly pray.** This also appeared in the *Mitre H. Bk.*, 1836, No. 219. It was repeated in E. Osler's *Church and King*, April 1, 1837. In the Index to the bound volume of his *Church and King*, Osler says he based it upon C. Wesley. The text used by Osler was No. 2 above, as in the *Wes. H. Bk.* Osler's version, slightly altered, is in Thring's *Coll.*, 1882.

Dr. Jackson, in his official *Memoirs of the Rev. Charles Wesley, M.A.*, in writing of the *Hys. and Sac. Poems*, in which this hymn is found, says, concerning the hymn:—

"The first volume concludes with a hymn of unusual length, and of almost unparalleled sublimity and force. Nothing could give so perfect a view of the spirit in which he had exercised his ministry, from the time at which he began his glorious career in Moorfields and Kennington-common, to this period of his life. In these noble verses he has strikingly depicted the mighty faith, the burning love to Christ, the yearning pity for the souls of men, the heavenly-mindedness, the animating hope of future glory, which characterized his public ministry, and which not only enabled him to deliver his Lord's message before scoffing multitudes, but also carried him through his wasting labours, and the riots of Bristol, of Cornwall, of Staffordshire, of Devizes, and of Ireland, without a murmur. As a witness for Christ he freely sacrificed his reputation as a man of letters and of genius; and of life itself, comparatively speaking, he made no account." (*Abridged ed.* 1848, p. 229.) [J. J.]

O Thou Who by a star didst guide. *J. M. Neale.* [*Epiphany.*] Appeared in his

Hys. for Children, 1st series, 1842, No. 23, in 5 st. of 4 l., and headed "The Epiphany, or Twelfth Night." It is usually described as a translation, but in error. Its use is extensive, the original text as in the *H. Comp.*, with the omission of the doxology, being generally followed. [J. J.]

O Thou Who camest from above. *C. Wesley.* [*For Holiness, and for Earnestness in Work.*] Pub. in his *Short Hymns*, &c., 1762, vol. i. p. 57, in 2 st. of 8 l. (*P. Works*, 1868–72, vol. ix. p. 58). It was included in the *Wes. H. Bk.*, 1780, No. 318, and has become one of the most popular hymns in the Methodist denominations. To some hymn-book compilers the opening lines of st. ii.,

"There let it for Thy glory burn
With inextinguishable blaze,"

have presented difficulties which have caused its omission from many collections. Bp. E. H. Bickersteth, in his *H. Comp.*, has done much towards removing this difficulty by rendering the lines:—

"There let it for Thy glory burn
Unquenched, undimmed in darkest days."

This reading has been adopted by others. Bp. Bickersteth's note thereto explains the cause and meaning of the change:—

"The Editor believes that this admirable hymn would have been far more popular if it had not been for the very long word '*inextinguishable.*' Words of *five* syllables must be admitted into hymns sparingly; but for a whole congregation to be poised on *six*, practically leads to a hymn being passed by. It is hoped that the line given in the text, which only paraphrases the same thought, will be allowed."

In Martineau's *Hymns*, 1840, and 1873, the opening line of this hymn is changed to "O Thou, Who *deignest* from above." [J. J.]

O Thou, Who didst with love untold. *Emma Toke, née Leslie.* [*St. Thomas.*] Written in 1851, and contributed to the S. P. C. K. *Hymns for Pub. Worship*, 1852, No. 117, in 4 st. of 4 l., and appointed for St. Thomas's Day. The various forms which these 4 st. of 4 l. have taken are somewhat perplexing, and we can name only those which are of importance:—

1. The original text as above and in later editions of the same collection.

2. An altered version with a doxology by the editors in the Cooke & Denton *Hymnal*, 1853, No. 165. This is repeated in full in the S. P. C. K. *Church Hys.*, 1871 (with one slight variation), and, in an abridged form, in Chope's *Hymnal*, 1864; Windle's *Coll.*, and others.

3. In the *Hymnary*, 1872, No. 342 is composed of st. i.–iii. of the *Cooke & Denton* text, and st. iv.–vi. by the editors.

Other altered texts, beginning with the same first line, are to be found. Their departures from the original may be ascertained by a collation with the original as in any edition of the S. P. C. K. *Ps. & Hys.* [J. J.]

O Thou Who hast Thy servants [children] taught. *H. Alford.* [*Fruits of Holiness.*] 1st pub. in his *Ps. & Hys.*, 1844, No. 61, in 4 st. of 4 l., for the 8th S. after Trinity, and again in his *Year of Praise*, 1867, No. 47, for the 3rd S. after Epiphany. Another form to adapt it for children is, "O Thou Who hast Thy *children* taught." It is composed of sts. i., iv. slightly altered. [J. J.]

O Thou, Who when I did complain. *S. Wesley, sen.* [*Ps. cxvi.*] 1st pub., together with other Psalm-versions, in his *Pious Communicant Rightly Prepared*, 1700, in 7 st. of 4 l. It was repeated in full in J. Wesley's *Coll. of Ps. & Hys.* Charlestown, 1736–7, No. 7; in the Wesley *Hys. & Sac. Poems*, 1739; in the Wesley *P. Works*, 1868–72, vol. i. p. 123; and in the *Wes. H. Bk.*, revised ed., 1875. In this last it forms Pt. i. of No. 614. To it Pt. ii. is added, beginning "What shall I render to my God?" which is a cento from C. Wesley's rendering of Ps. cxvi. pub. from his MSS. in the *P. Works*, vol. viii., p. 200. Pt. i. is in several collections; but Pt. ii. is confined to the *Wes. H. Bk.* [J. J.]

O Thou Whom neither time nor space. *Bp. R. Heber.* [*5th S. in Lent.*] This hymn, based upon the Gospel for the 5th S. in Lent, was pub. in Heber's posthumous *Hymns*, &c., 1827, p. 57, in 4 st. of 4 l. It has passed into several hymn-books, including those for the Harrow and Rugby Schools, the *Leeds H. Bk.*, 1853, Dale's *English H. Bk.*, 1874, and others. [J. J.]

O Thou Whose justice reigns on high. *I. Watts.* [*Ps. lvi.*] Appeared in his *Ps. of David*, &c., 1719, p. 150, in 10 st. of 4 l., and headed "Deliverance from Oppression and Falsehood; Or, God's care of His People in answer to Faith and Prayer." Three centos are in C. U.: (1) "O Thou Whose justice reigns on high"; (2) "God counts the sorrows of His saints," and (3) "In God, most holy, just, and true." These centos are not in extensive use. [J. J.]

O throned, O crowned with all renown. *Archbishop E. W. Benson.* [*Rogation Days.*] Written during Dr. Benson's Headmastership of Wellington College, and first printed in the *Hymn-Book for the Use of Wellington College*, 1860, in 6 st. of 8 l. In its original or in an abbreviated form it has passed into a large number of hymnals. An altered form of the text is, "O Jesu, crowned with all renown," in *Kennedy*, 1863, and one or two others, is by Dr. Kennedy. It has failed to supplant the original text as above, and as in Thring's *Coll.*, 1882. [J. J.]

O 'tis enough, my God, my God. *C. Wesley.* [*Penitence and Pardon.*] Given in *Hys. on God's Everlasting Love*, 1741, No. 9, in 11 st. of 6 l. (*P. Works*, 1868–72, vol. iii. p. 18). In the *Wes. H. Bk.*, 1780, Nos. 163 and 164 were included therefrom, the first being st. i.–iii., and the second, "O God, if Thou art love indeed," st. viii.-xi. These hymns have been repeated in other collections. In the first number of the *Arminian Magazine*, 1778, st. i.–ix. were given with the title "Salvation depends not on Absolute Decrees." This title is somewhat defiant, when we remember that Toplady's *Gospel Magazine* was in course of issue at the same time. [J. J.]

Ὦ τῶν δωρεῶν. [Ανεστης τριήμερος.]

O Traurigkeit, o Herzeleid. *J. Rist.* [*Easter Eve.*] 1st pub. in the *Erste Zehen* of his *Himlische Lieder*, Lüneburg, 1641, p. 13, in 8 st. of 5 l., entitled "A sorrowful funeral hymn on the mournful entombment of our Saviour Jesus Christ, to be sung on Good Friday," and with this note at p. 16;—

"The first verse of this funeral hymn, along with its devotional melody, came accidentally into my hands. As I was greatly pleased with it, I added the other seven as they stand here, since I could not be a party to the use of the other verses."

The original hymn appeared in the *Würzburg G. B.* (Roman Catholic), 1628, in 7 st. The st. adopted by Rist is there :—

"O Trawrigkeit,
O Hertzenleyd,
Ist dass dann nicht zu klagen :
Gottes Vatters einigs Kind,
Wird zum Grab getragen."

The hymn in this form (i.e. st. i. as in the 1628, and st. ii.–viii. by *Rist*) by its simplicity and force obtained speedy popularity in Germany ; passed into Crüger's *Praxis*, 1656, No. 161, and most later books, and is No. 112 in the *Unv. L. S.*, 1851. Its popularity was greatly aided by the plaintive melody, which appeared with the original hymn in 1628 (see *Bäumker*, i. p. 490). *Tr.* as :—

1. O darkest woe! This, omitting st. ii., vi., is by Miss Winkworth, given in her *C. B. for England*, 1863, No. 54, with the original melody. Repeated in her *Christian Singers*, 1869, p. 191, and in the Ohio *Lutheran Hyl.*, 1880, No. 78.

2. O grief, O woe. A good *tr.*, omitting st. vi., vii., contributed by E. Thring to the *Uppingham and Sherborne School H. Bk.*, 1874, No. 83.

Other trs. are, (1) "O boundless grief," by *J. C. Jacobi*, 1722, p. 19. (2) "O grief of heart," as No. 301 in pt. i. of the *Moravian H. Bk.*, 1754. (3) "O deepest grief," based on the 1754, as No. 119 in the *Moravian H. Bk.*, 1789 (1849, No. 150). [J. M.]

O treuer Heiland Jesu Christ. *C. J. P. Spitta.* [*Supplication.*] Founded on 1 Cor. v. 17, being also a prayer that the good work may be carried on in us to the end. First pub. in his *Psalter und Harfe*, 2nd Ser., Leipzig, 1843, p. 25, in 9 st. of 4 l., entitled "Thanksgiving and Supplication." *Tr.* as :—

We praise and bless Thee, gracious Lord. A free *tr.* in 10 st., by Miss Borthwick, in *H. L. L.*, 2nd Ser., 1855, p. 45 (1884, p. 104). In full in Bp. Ryle's *Coll.*, 1860, No. 279. St. i.–vi. are included in *Kennedy*, 1863, and in Dr. Thomas's *Augustine H. Bk.*, 1866. St. i., iii., iv., vi., vii., x. are in Allon's *Suppl. Hys.*, 1868, and his *Cong. Psalmist Hyl.*, 1886; the *Bapt. Hyl.*, 1879; Dale's *Eng. H. Bk.*, 1874, &c. Other centos are in the *Church S. S. H. Bk.*, 1868 ; W. F. Stevenson's *Hys. for Ch. & Home*, 1873 ; Harland's *C. P. & Hyl.*, 1876 ; Boardman's *Selection*, Philad., 1861, &c. In the *Hys. of the Spirit*, Boston, U.S., 1864, No. 417, beginning "I praise and bless Thee, O my God," is Miss Borthwick's st. i., iv., and a st. added.

Other trs. are, (1) "Oh faithful Saviour, Jesus Christ," by *Miss Manington*, 1863, p. 57. (2) "We give Thee thanks, O Lord, who hast," by *R. Massie*, 1864, p. 25. [J. M.]

O vos fideles animae. [*All Souls.*] This is the hymn in the Little Office for the dead, in W. Nakatenus's *Coeleste palmetum*. It is at p. 363 in the ed. of 1669, which professes to be unaltered from the original ed. of 1668 ; and is repeated in all later eds., e.g. Mechlin, 1859, p. 264. *Tr.* as : "Ye souls of the faithful," by E. Caswall, in his *Masque of Mary*, &c., 1858, p. 371 ; and his *Hys. & Poems*, 1873, p. 233. [J. M.]

O we des smerzen. [*In Sorrow.*] *Wackernagel*, ii. p. 326, gives this in 20 l. from a Basel MS. of the 14th cent. Also in F. H. van der Hagen's ed. of the *Minnesinger*, 1838, vol. iii. p. 468. *Tr.* as, "Alas for my sorrow," by *Miss Winkworth*, 1869, p. 45. [J. M.]

O weep not o'er thy children's tomb. *Bp. R. Heber.* [*Holy Innocents' Day.*] Pub. in his posthumous *Hymns*, &c., 1827, p. 20, in 4 st. of 4 l. It is in use in its original form, and as "Why weep'st thou by thy children's tomb?" It is one of the least popular of the author's hymns. [J. J.]

O Welt, sieh hier dein Leben. *P. Gerhardt.* [*Passiontide.*] 1st pub. in the 3rd ed., 1648, of Crüger's *Praxis pietatis melica*, No. 119, in 16 st. of 8 l., reprinted in Wackernagel's ed. of his *Geistliche Lieder*, No. 15; Bachmann's ed., No. 8, and included as No. 113 in the *Unv. L. S.*, 1851. It is a thoughtful meditation on the Passion. St. iii.–v. were favourites with J. S. Bach and used by him in his St. Matthew and St. John *Passion Music*. *Tr.* as :—

1. Extended on a cursed tree. A free tr. in L. M. of st. i., iii., iv., vi., viii.–xi., xvi., by J. Wesley, in *Hys. & Sacred Poems*, 1740 (*P. Works*, 1868–72, vol. i. p. 232), and thence, as No. 23, in the *Wes. H. Bk.*, 1780, and since in other hymnals of the Methodist family. Included in full, as No. 402, in the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 172, omitting the *tr.* of st. xi.). The *trs.* of st. ix.–xi., xvi., beginning "My Saviour, how shall I proclaim," were included in the American *Sabbath H. Bk.*, 1858, and the Baptist *Service of Song*, Boston, U.S., 1871.

2. See, World, upon the bloody tree. A C. M. version by P. H. Molther of st. i.–x. as No. 118, in the *Moravian H. Bk.*, 1742, and thence, as No. 442, in pt. i. of the *Moravian H. Bk.*, 1754. In 1789, No. 96 (1886, No. 109) it is altered to "See, world, upon the shameful tree." In his *Christian Psalmist*, 1825, No. 280, Montgomery omitted the *tr.* of st. ii., v., vi. In 1856, st. i., iii.–vi. were included in the *Evan. Union H. Bk.*

3. O, World! behold upon the tree. A good *tr.*, omitting st. vii., by Miss Winkworth, in the 2nd Ser., 1858, of her *Lyra Ger.*, p. 29, and thence in Schaff's *Christ in Song*, ed. 1869, p. 174. Her *tr.* of st. i., iii.–v., xii., xv., xvi. were included, slightly altered, in the *Hymnary*, 1872, and that of st. xi.–xiii., xv., xvi. altered and beginning "Lord, be Thy Cross before our sight," in *Kennedy*, 1863.

Other trs. are, (1) "Here, World, see thy Redeemer." In the *Supplement to German Psalmody*, ed. 1765, p. 16 ; in *Select H. from German Psalmody*, Tranquebar, 1754, p. 28. (2) "O World! attention lend it," by J. Gambold, as No. 442 in pt. i. of the *Moravian H. Bk.*, 1754. In 1789, No. 89, altered to "O World, see thy Creator" (1886, No. 94). (3) "O World! see thy Life languish," by J. D. Burns, in the *Family Treasury*, 1859, pt. i. p. 54, and in his *Memoir & Remains*, 1869, p. 246. (4) "See, World! thy Life assailed," by *J. Kelly*, 1867, p. 54. (5) "Here, World, thy great Salvation see," by *Dr. J. Guthrie*, 1869, p. 87. (6) "O World ! see here suspended," as No. 1009, in Reid's *Praise Bk.*, 1872. (7) "Behold, O World, thy Life, thy Lord," by *Dr. R. Maguire*, 1883, p. 143. [J. M.]

O what a lonely path were ours. *Sir E. Denny.* [*Jesus ever with us.*] Given in the *Appendix* to *Hymns for the Poor of the Flock, circa* 1838 ; in the author's *Selection*, 1839, No. 260 ; in the *Ps. and Hys.*, Lond., D. Walther, 1842, Pt. i., No. 72, and other and

later Plymouth Brethren collections. In some hymn-books it is abridged to 5 st., and in others it is sometimes attributed to "T. Moore" in error. [J. J.]

O! what, if we are Christ's. *Sir H. W. Baker.* [*Feasts of Martyrs.*] 1st pub. in Murray's *Hymnal*, 1852, No. 126, in 6 st. of 4 l., and headed "Ye shall indeed drink of My cup, and be baptized with the baptism that I am baptized with." It was repeated in the following year in the Cooke & Denton *Church Hymnal*, No. 166, where it was appointed for the "Conversion of St. Paul." This was followed in 1857 by the *Salisbury H. Bk.*, No. 161, where it was given as one of the hymns for the "Festivals of Martyrs." In 1859 it appeared in the trial copy of *H. A. & M.*, No. 126, with st. iv., l. 2, changed from "Ever like them to bear," to "*Like them in faith* to bear," and the substitution of a new doxology. These changes were retained in the authorized *H. A. & M.*, 1861, and in the revised ed., 1875. Also found in a large number of hymn-books. [J. J.]

O when my righteous Judge shall come. [*The Judgment Day.*] Miller's account of this hymn in his *Singers and Songs*, &c., 1869, p. 182, is:—

"It was in this fourth edition [of the *Lady Huntingdon H. Bk.*] that there appeared for the first time the striking and well-known hymn by the Countess 'Oh! when my righteous Judge shall come.' . . . It is the second part of a piece on the Judgment Day which has a first part of five verses, beginning 'We soon shall hear the midnight cry.'"

This statement by Miller is based upon information which he received from Daniel Sedgwick. On turning to D. Sedgwick's own copy of the edition of the *Lady Huntingdon H. Bk.* referred to by Miller, we find, first, two separate and distinct hymns numbered 146 and 147, and beginning respectively, "We soon shall hear the midnight cry," and "O when my righteous Judge shall come;" and, secondly, a note in pencil in Sedgwick's handwriting which reads, "Hymn 146 and 147 seem to be both by the same Author—perhaps the Countess's." On turning to Sedgwick's copy of Miller's *Singers and Songs*, we find, written by Sedgwick opposite the words quoted by Miller as above, the following:—

"Upon the testimony of the Rev. Thomas Young of Canterbury this hymn was composed by Charles Wesley. None doubt it was wrote at the suggestion of the Countess by C. Wesley."

It is clear that these guesses of Sedgwick are worthless. The history of the hymn, so far as we have been able to trace it, is as follows:—

(1) In an enlarged edition of the *Lady Huntingdon Coll., circa* 1774 [see **Huntingdon Hymn-books, Lady,** § iv.], it was given, together with "We soon shall hear the midnight cry" (as Nos. 146 and 147), in 4 st. of 6 l., and in common with all the rest of the hymns in the collection without signature. Both hymns were subsequently omitted from all official editions of the hymn-book, a fact which tells greatly against the guess that they were written by the Countess.

(2) We next find both hymns in the 1775 *Appendix* by L. Coughlan to J. Bazlee's *Select Coll. of Ps. & Hys. . . . for the Use of the Congregation of Cumberland Street* [London] *Chapel.* [Lady Huntingdon.] They are numbered 295, 296. [See **Bazlee, J., p. 119, i.**]

(3) "We soon shall hear the midnight cry," is seldom found after this date; but its companion hymn, "O when my righteous Judge shall come," appears in Rippon's Bap. *Sel.*, 1787, No. 579, as "When Thou, my righteous Judge, shalt come." This was repeated in numerous hymn-books in G. Britain and America, and is the popular form of the hymn.

The most, therefore, that can be said with regard to its authorship is that it is "*Anon. Lady Huntingdon's H. Bk., circa* 1774: *Rippon's Bap. Sel.* 1787." [J. J.]

O where shall rest be found. *J. Montgomery.* [*The Present and the Future.*] Written for the Anniversary Sermons of the Red Hill Wesleyan Sunday School, Sheffield, which were preached on March 15 and 16, 1818, and printed for use on a broadsheet, in 6 st. of 4 l. It was included in Cotterill's *Sel.*, 1819, No. 172, in 3 st. of 8 l., and with st. v. of the original rewritten thus:—

Broadsheet, 1818. "Lord God of grace and truth
Teach us that death to shun;
Nor let us from our earliest youth
For ever be undone."

Cotterill, 1819. "Lord God of *truth and grace!*
Teach us that death to shun;
Lest we be driven from Thy face,
And evermore undone."

The latter text was repeated in Montgomery's *Christian Psalmist*, 1825, No. 514, with "Lest we be driven," altered to "Lest we be *banish'd* from Thy face," in st. iii., l. 3. This form of the text was repeated in his *Original Hys.*, 1853, No. 216, and is that in C. U. [J. J.]

O! wherefore, Lord, doth Thy dear praise. *T. H. Gill.* [*Praise perfected by Holiness.*] Written in 1849, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1853; and again in the author's *Golden Chain*, &c., 1869, No. 25, in 7 st. of 4 l., and entitled "Praise Perfected by Holiness." It is in C. U. in G. Britain and America. Although usually abbreviated, it is given in full in Dale's *English H. Bk.*, 1874, No. 20. [J. J.]

O Word of God Incarnate. *Bp. W. W. How.* [*Holy Scriptures.*] Written for and 1st pub. in the 1867 *Supplement* to Morrell and How's *Ps. & Hys.* It has been repeated in a large number of hymn-books in G. Britain and America, and is one of the author's most popular hymns. It is usually given unaltered and unabridged as in *Church Hymns*, 1871. [J. J.]

O worship the King, All-glorious above. *Sir R. Grant.* [*Ps. civ.*] This version of Ps. civ. is W. Kethe's, rendering of the same psalm in the Anglo-Genevan *Psalter* of 1561, reset by Sir R. Grant in the same metre but in a less quaint and much more ornate style, as a quotation of Kethe's st. i., iii. will show:—

"My foule praise the Lord,
speake good of his Name
O Lord our great God
how doeſt thou appeare,
So passing in glorie,
that great is thy fame,
Honour and maieſtie,
in thee ſhine moſt cleare.

"His chamber beames lie,
in the clouds full fure,
Which as his chariot,
are made him to beare.
And there with much ſwiftneſſ
his courſe doth endure:
Vpon the wings riding,
Of winds in the aire."

Sir R. Grant's version was given in Bickersteth's *Ch. Psalmody*, 1833, No. 17; in Elliott's *Ps. and Hys.*, 1835; and in Lord Glenelg's

ed. of Grant's *Sacred Poems*, 1839, p. 33. From the Preface to Elliott's *Ps. & Hys.* we find that the text in *Bickersteth* was not authorized. It was altered from a source at present unknown to us. The authorized text is in the *Hy. Comp.*, 1876, with st. ii., l. 3, thus—

"*His chariots of wrath the deep thunderclouds form.*"

This text with the omission of the "the" is in extensive use in all English-speaking countries. It is also in use in an abbreviated and slightly altered form as in *H. A. & M.*, 1861; and in the full form, but still altered as before, in *H. A. & M.*, 1875. The 1839 text is in *Church Hys.*, 1871; *H. Comp.*, 1876; Thring's *Coll.*, 1882, and others. It has been *tr.* into Latin by R. Bingham, in his *Hymno. Christ. Latina*, 1871, p. 143, as, "Glorioso ferte Regi vota vestra carmine." [J. J.]

O worship the Lord in the beauty of holiness. *J. S. B. Monsell.* [*Epiphany*; or, *Divine Worship.*] This hymn for the Epiphany is found in two forms, both by Dr. Monsell, and each is in C. U. The first and most extensively used is the original, which opens with "O worship," &c. It was pub. in his *Hys. of Love and Praise*, 1863, p. 103, in 5 st. of 4 l. It is found, sometimes altered, in a large number of hymn-books in G. Britain and America. Orig. text in Thring's *Coll.*, 1882. The second form is Dr. Monsell's revision of the 1863 text which he made for, and included in, his *Parish Hymnal* in 1873, No. 85, as, "Worship the Lord in the beauty of holiness." This is almost unknown. [J. J.]

O ye immortal throng. *P. Doddridge.* [*Christ seen of Angels.*] In the D. MSS. this hymn is No. 35, in 7 st. of 8 l., is headed "Christ seen of Angels, from 1 Tim. iii. 16," and is dated "Feb. 13, 173⅘." It was pub. by J. Orton in his posthumous ed. of Doddridge's *Hymns*,' &c., 1755, No. 304, with the same heading, but with slight variations in the text. In J. D. Humphreys's ed. of the *Hymns*, &c., 1839, No. 330, it begins "Ye bright immortal throng." This text is repeated in Snepp's *Songs of G. & G.*, 1872. Usually Orton's text of 1755 is followed. The S. P. C. K. *Church Hymns* is an exception in favour of a text which is much altered, and a doxology unknown to Doddridge. [J. J.]

Oakeley, Frederick, D.D., youngest s. of Sir Charles Oakeley, Bart., sometime Governor of Madras, was b. at Shrewsbury, Sept. 5, 1802, and educated at Christ Church, Oxford (B.A. 1824). In 1825 he gained a University prize for a Latin Essay; and in 1827 he was elected a Fellow of Balliol. Taking Holy Orders, he was a Prebendary of Lichfield Cathedral, 1832; Preacher at Whitehall, 1837; and Minister of Margaret Chapel, Margaret Street, London, 1839. In 1845 he resigned all his appointments in the Church of England, and was received into the Roman Communion. Subsequently he became a Canon of the Pro-Cathedral in the Roman Catholic ecclesiastical district of Westminster. He d. January 29, 1880. Miller (*Singers and Songs of the Church*, 1869, p. 497), writing from information supplied to him by Canon Oakeley, says:—

"He traces the beginning of his change of view to the lectures of Dr. Charles Lloyd, Regius Professor, delivered at Oxford about the year 1827, on the 'History and Structure of the Anglican Prayer Book.' About that time a great demand arose at Oxford for Missals and Breviaries, and Canon Oakeley, sympathising with the movement, co-operated with the London booksellers in meeting that demand. . . . . He promoted the [Oxford] movement, and continued to move with it till, in 1845, he thought it right to draw attention to his views, to see if he could continue to hold an Oxford degree in conjunction with so great a change in opinion. The question having been raised, proceedings were taken against him in the Court of Arches, and a sentence given that he was perpetually suspended unless he retracted. He then resigned his Prebendal stall at Lichfield, and went over to the Church of Rome."

Canon Oakeley's poetical works included:—

(1) *Devotions Commemorative of the Most Adorable Passion of Our Lord and Saviour Jesus Christ*, 1842; (2) *The Catholic Florist*; (3) *The Youthful Martyrs of Rome, a Christian Drama*, 1856; (4) *Lyra Liturgica: Reflections in Verse for Holy Days and Seasons*, 1865.

Canon Oakeley also published several prose works, including a *tr.* of J. M. Horst's *Paradise of the Christian Soul*, London, Burns, 1850. He is widely known through his *tr.* of the "Adeste fideles" (p. 20, i.). Several of his original hymns are also in Roman Catholic collections. [J. J.]

Occom, Samson (sometimes given as *Ockum*, and again as *Occum*), a Mohican Indian, was b. at Norwich, Connecticut, in 1723. He was converted from Paganism under G. Whitefield, in 1739–40, and educated by the Revs. E. Wheelock and Benjamin Pomeroy. In 1748 he removed to Long Island and laboured amongst a remnant of his people. In 1759 he received Presbyterian orders, visited England, 1766–67, where he preached often (once for J. Newton at Olney), and with acceptance, and raised about ten thousand pounds for Dartmouth College, and for Indian education. His later life was spent first among his own race on Long Island, and, from 1786, in Oneida County, N.Y. He d. in July, 1792. Occom's *Choice Collection of Hys. and Spiritual Songs* was pub. at New London, Connecticut, in 1774 (2nd ed. 1785). He is credited as the author of several hymns, but none of those hymns are found in his own collection. They are:—

1. **Now the shades of night are gone.** *Morning.* The date of 1770 is given to this hymn, but on insufficient authority. No evidence connects it with Occom, though it has not, on the other hand, been claimed for any other. It is first found in the Hartford *Congregational Coll.*, 1799, and was brought into general use by the *Prayer-Book Coll.*, 1826. It is in several modern hymn-books.

2. **Awaked by Sinai's awful sound.** *Peace with God.* By this hymn, from its extensive use, Occom is chiefly known. We are satisfied, however, that in this form it is not his. It is first found in the *Connecticut Evangelical Magazine*, July, 1802, p. 39, "communicated as original." It is however altered from "Waked by the gospel's powerful sound," which is No. 285 in Josiah Goddard's *Coll.*, Walpole, N. H., 1801, and possibly earlier. This older text is probably Occom's own composition.

3. **When shall we three meet again?** *Parting.* This once popular hymn has been ascribed to Occom, but the claim is doubtful. We find it in no collection earlier than Leavitt's *Christian Lyre*, 1830, although it is known to have been sung at an earlier date. It is sometimes given as, "When shall we *all* meet again?" as in H. W. Beecher's *Plymouth Coll.*, 1855. [F. M. B.]

Octoechus, the Greater and Lesser. [Greek Hymnody, § xiv.]

Ode. [Ὠδή. Ὠιδή.] [Greek Hymnody, § xvi. 10.]

O'er the shoreless waste of waters. *Bp. W. W. How.* [*Holy Baptism.*] Written in 1870 for the S. P. C. K. *Church Hymns* and

pub. therein in 1871. It is "intended to embody the doctrinal teaching of the Church on Baptism, without reference to any individual case; so that it may be sung before or after catechisings or sermons on the subject." (*Church Hys.*, folio ed., p. li.) [J. J.]

O'er those gloomy hills of darkness. *W. Williams.* [*Missions.*] This hymn was pub. (not in his *Hosannah*, 1759, as sometimes stated, but) in his *Gloria in Excelsis: or, Hys. of Praise to God the Lamb, Carmarthen, John Ross*, 1772, No. 37, in 7 st. of 6 l. (Orig. text in *Lyra Brit.*, 1867, p. 631.) It is known to modern hymn-books in the following forms:—

1. O'er those gloomy hills of darkness. The original in full, but more often abbreviated.

2. O'er the gloomy hills of darkness. This was given in Rippon's Bap. *Sel.*, 1787, No. 428, with slight alterations, and the omission of st. v. and vii. In the 27th ed., 1827, it was enlarged to 6 sts. by the addition of "Every creature, living, breathing," &c. This text is repeated in Spurgeon's *O. O. H. Bk.*, 1866.

3. O'er the realms of pagan darkness. This appeared in Cotterill's *Sel.*, 8th ed., 1819, No. 239, in 4 st. of 6 l. It can hardly be said to be Williams's text rewritten, there is so little of Williams therein. It would be more accurate to say that it is based upon Williams, as the first stanza of each will show:—

Original. "O'er those gloomy Hills of Darkness
Look, my Soul, be still and gaze,
All the Promises do travail
On a glorious Day of Grace.
Blessed Jubil, &c.
Let the glorious Morning dawn."

Cotterill. "O'er the *realms of pagan* darkness
Let the eye of pity gaze;
See the kindreds of the people,
Lost in sin's bewildering maze:
Darkness brooding
On the face of all the earth."

This arrangement is in several hymn-books in Great Britain and America.

4. Light of them that sit in darkness. This, in the Irish *Church Hymnal*, 1873, and others, begins with st. ii. of *Cotterill's* text as above.

The use of this hymn in these various forms is extensive. [J. J.]

Of justice and of grace I sing. *I. Watts.* [*Ps. ci.*] Pub. in his *Ps. of David*, 1719, p. 258, in 6 st. of 4 l. It is in use in its original form, and as, "Mercy and judgment I will sing," in the Islington *Ps. & Hys.*, 1862, and as, "Mercy and judgment will I sing," in the *Wes. H. Bk.*, 1875. Although found in these three forms its use is limited. [J. J.]

Of Thy love some gracious token. *T. Kelly.* [*Close of Service.*] 1st pub. in his *Coll. of Ps. & Hys., Dublin*, 1802, No. 256, in the following form:—

"Of Thy love, some gracious token,
Grant us, Lord, before we go;
Bless Thy word which has been spoken,
Life and peace on all bestow;
When we join the world again,
Let our hearts with Thee remain!
O direct us,
And protect us!
Till we gain the heav'nly shore,
Where Thy people want no more."

This text was rewritten and included in the 27th ed. of Rippon's Bap. *Sel.*, 1827, No. 373, Pt. 2, as:—

"*Grant us, Lord,* some gracious token
Of Thy love before we *part;*
Crown Thy word which has been spoken,
Life and peace *to each impart;*
And all blessings
Which shall sanctify the heart."

Both forms of the text are in C. U. in Great Britain and America. [J. J.]

Offertorium. This is the name of the anthem said or sung directly after the *Nicene Creed*, while, in ancient times, the offerings of bread and wine were being made by the faithful laity. It was generally taken from Holy Scripture, and most frequently from the Book of Psalms. Occasionally it was drawn from some other source. We subjoin a specimen of a metrical Offertory taken from the Mass of the Compassion or Lamentation of the Blessed Virgin Mary, in the *Sarum Missal* of 1497:—

"Christum cruce mortuum
Nostros ob defectus
Maesta mater aspicit
Pios per affectus;
Et clamavit lacerans
Capillos et pectus,
Heu me! jacet Filius
Meus hic despectus,
Nuper inter millia
Qui fuit electus
Sicut myrrhae fasciculus
Meus sic dilectus."

Reprinted from the Burntisland ed. of the *Sarum Missal*, 1861, col. 923*. [F. E. W.]

Offord, Robert M., s. of an English "open-communion" Baptist, was b. at St. Austell, Cornwall, Sept. 17, 1846. In 1870 he removed to America, where he was associated for some time with the Methodists, but subsequently joined the Reformed Dutch Church in 1878. He is editor of the *New York Observer*. To that paper he contributed:—

1. Jesus, heed me, lost and dying. *Lent.*
2. It is no untried way. *Christ's Burden.*

No. 1 appeared on Jan. 25th, and No. 2 on Feb. 1st, 1883. They were revised for *Laudes Domini*, N. Y., 1884 (Duffield's *English Hys.*, N. Y., 1886). [J. J.]

Oft as the bell with solemn toll. *J. Newton.* [*Death and Burial.*] 1st pub. in his *Twenty Six Letters on Religious Subjects by Omicron*, 1774, in 7 st. of 4 l., and entitled "The Passing Bell." It was repeated in the same year in R. Conyers's *Coll. of Ps. & Hys.*, No. 364, and again in the *Olney Hymns*, 1779, Bk. ii., No. 74. It is found in its full, or in an abridged form, in a few modern collections. In R. Bingham's *Hymno. Christ. Latina*, 1871, st. i., iii., v., vi. are rendered into Latin as "Ah! quoties animam solito campana sonore." [J. J.]

Ogilvie, John, D.D., eldest s. of the Rev. James Ogilvie, or Ogilvy, of Aberdeen, was b. at Aberdeen in 1733. After studying at the University of Aberdeen (Marischal College), which, in 1766, conferred upon him the degree of D.D., he became parish minister of Lumphanan, Aberdeenshire, in 1759, and of Midmar, Aberdeenshire, in 1760. He d. at Midmar, Nov. 17, 1813. He pub. a number of poetical works, and among others *Poems on Several Subjects*, in 2 vols. (London, 1769). This includes his well known paraphrase of *Psalm cxlviii.*—"Begin, my soul, the exalted lay." He was a member of the Committee appointed by the General Assembly of 1775, to revise the *Scottish Translations and Paraphrases* of 1745, and is said to have contributed No. 62, "Lo, in the last of days behold" (p. 682, ii.), to the 1781 authorized ed. of the same. [**Scottish Trs. and Paraphs.**] [J. M.]

Οἱ παῖδες εὐσεβεια. [*Χριστὸς γεννᾶται.*]

Ὠιδή. [Greek Hymnody, § xvi. 10.]

Οἶκος. [Greek Hymnody, § xvi. 5.]

Old Everton, in the *Gospel Magazine*, 1775–77, i.e. the *Rev. John Berridge*.

Old Version. I. *Introduction.*—The Old Metrical Version of the Psalms, obsolete as it seems, has exercised an enduring influence on the metres and general type of our hymnody; still possesses an interest for a small circle of lovers of curious books; and has even something of an historical value. The parallel of accidents between its originator, Thomas Sternhold, groom of the robes to Henry VIII., and Clement Marot, valet of the bed-chamber to Francis I., who originated the French Metrical Psalter, has been frequently remarked. There is, however, little real resemblance between the godly, sober Englishman and the brilliant poet of France; nor beyond the fact that Marot's success may have suggested the task, is there any trace of Marot's influence on Sternhold. Sternhold's work is distinctly English, and in its first conception scarcely pretended to literary excellence. His aim was to make sacred ballads for the people; with one exception (120th P.M.), he wrote in ballad metres (S.M. (25th) and C.M.); and three-quarters of the *Version* are composed, either by him or his disciples Hopkins and Norton, in common metre, which has thus almost become a consecrated measure, but for its use by the Lake poets, and for Thackeray's caricatures of street doggerel. The early and lasting success of the *Version* are both due to this adoption of a few simple metres. As Puritanism increased, music decayed. The *Scottish Psalter* of 1564 is in strong contrast with the English one from the variety of its metres, and shows, both in the earlier pieces by Whittingham and Kethe, and the later ones by Craig and Pont, its affinity with the Psalms of Marot and Beza: but the revised *Scottish Psalter* of 1650 was reduced to the monotonous uniformity of the English C. M., which had proved of greater practical usefulness. To this English ballad element there was added, in the Genevan editions, an imitation of the metres and tunes of Marot and Beza. And in the Elizabethan editions a slight German influence is discernible.

II. *Early Editions.*

Sternhold's psalms were originally composed for his own "Godly solace" (*Strype*) and sung by him to his organ. Some may have been written in Henry VIII.'s reign. They were overheard by the young King Edward, and repeated in his presence. The 1st ed., undated, was dedicated to him, and contains 19 psalms. Its title is:—

Certayne Psalmes, chosē out of the Psalter of Dauid and drawē into Englishe metre by Thomas Sternhold, grome of ye kynge's Maiesties roobes. [*Brit. Mus.*]

A 2nd ed. was pub. posthumously in 1549 and contained 37 psalms. The title is:—

Al such Psalmes of David as Thomas Sternholde, late grome of the Kynge's Maiestie's roobes did in his lyfe tyme drawe into English metre. [*Brit. Mus.*]

A 3rd ed. of 1551 (*Bodleian*) by Whitchurch contains, at the end of Sternhold's psalms, seven others by J. H. (*John Hopkins*), who in a short preface says that he does not deem them "in any parte to be compared with" [Sternhold's] "most exquisite doynges." There were reprints of this book, both by Whitchurch and John Kyngston in 1553 (*Cotton*).

III. *Anglo-Genevan Psalters.*

During the troubles at Frankfort among the congregation of exiles, the Puritan party resolved to frame an order of Service in place of the Book of Common Prayer. This order was drawn up by Knox, Whittingham, Gylby, Fox and Cole, whilst still at Frankfort, but was not printed till they had settled at Geneva. It appeared as:—

The forme of prayers and ministration of The Sacraments, &c., used in the Englishe Congregation at Geneua: and approved by the famous and godly learned man, John Caluyn. Imprinted at Geneva by John Crespin, MDLVI.

The progress of the *Psalter* is connected with the editions of this book, which contain, immediately before the Catechism, the metrical psalms, with independent pagination. The separate titlepage of the 1556 edition is:—

One and Fiftie Psalmes of Dauid in Englishe metre, whereof 37 were made by Thomas Sterneholde, ād the rest by others. Cōferred with the hebrewe and in certeyn places corrected as the text and sens of the Prophete required. (*Bodleian*).

The psalms are those by Sternhold and Hopkins, pub. in 1551, with 7 fresh ones, which, from later editions, are known to be by Whittingham. A metrical rendering of the Ten Commandments by Whittingham is appended. Among these psalms is the earliest L. M. "O Lord, consider my distress" (51st). The Psalms of Sternhold and Hopkins had undergone a revision, probably by Whittingham, who was a good Hebraist. The general preface to *The Forme of Prayers*, &c., contains, among other interesting remarks on the value of metrical psalms, an apology for altering the revered words of Sternhold. (It may be noted that Warton's ridicule of the bridegroom "ready trimmed" (shaved), in Ps. 19, really falls on the revisers, not on Sternhold.) This revised text was permanently adopted in all subsequent editions of the *Psalter*.

The contents of a lost edition of *The Forme of Prayers*, &c. (1558), cannot be ascertained. But Livingston, in his splendid work on the *Scottish Psalter*, to which this article is largely indebted, has conjectured, for reasons which will appear below, that it contained 9 fresh psalms by Whittingham, and 2 by Pullain. (See 1905 SUPPLEMENT.)

In 1561 and probably in the earlier half of the year appeared another edition of *The Forme*, of which there is an unique copy in St. Paul's Cathedral Library. The *Psalter* in it is entitled:—

Four Score and seven psalmes of David in English mitre by Thomas sterneholde and others: conferred with the Hebrue, and in certeine places corrected, as the sense of the Prophet requireth, whereunto are added the Songe of Simeon, the then commandements and the Lords prayer. (The account here given is from a collation by Dr. Simpson, Librarian of St. Paul's, and another by Major Crawford in *Notes and Queries*, June 2, 1883.)

The contents of this book are a reprint of all the pieces in 1556, with the addition of 9 fresh psalms by Whittingham; 2 by John Pullain, already, it is probable, published in 1558; 24 with the signature of William

Kethe (*W. Ke*); and the L.M. 100th Ps. ("All people that" (p. 43, ii.)), set to its familiar tune (which had appeared in the French Psalter of 1551 and was set there to the 134th Ps.), and with the extraordinary signature "Tho. Ster." There are also a version of "The Song of Simeon" and two of "The Lord's Prayer" by Whittingham; a third, of the "Lord's Prayer," anonymous, which is known from the English Psalters to be by D. Cox; and a prose prayer to be said before a man begins his work. It is in this edition that the influence of Marot and Beza's Version is most perceptible. Several of the psalms, by Pullain (148th), and Whittingham (e.g. 121, 124, 127), and most of Kethe's, are either imitations of French metres, or are set to French tunes. There are 60 tunes, 18 of which are from Marot and Beza's Version; the rest (except Pss. 67th, 125th) are in the 1560 ed. below. This is probably the book alluded to in a passage in "A Brieff Discours off the Troubles begonne at Franckford":—

"The congregation prepared themselves to depart (from Geneva), savinge certeine whiche remained behinde the reste, to witt, to finishe the Bible (the Geneva Bible) and the Psalmes bothe in meeter and prose, whiche were already begoon," &c. (The prose Psalms were finished, and presented to Queen Elizabeth. The metrical Psalter was only advanced another stage towards completion.)

Later Editions.

Two further editions may be added, although they to a certain extent anticipate the after history, in order to present here a complete view of the development of the Psalter at Geneva. There is an unique edition in the Peterborough Cathedral Library, incorporated in "*The Forme of Prayers and Ministration of The Sacraments, &c., used in the English Churche at Geneua approued and receyued by the Churche of Scotland,*" pub. by Henri Mareschal (no place of pub.). The origin of this book is puzzling. The title-page, table of contents, calendar, and sonnet by William Steuart are identical with the Scottish Psalter, 1565. But the Psalms are not from the Scottish Psalter. The 1561 edition (*St. Paul's*) is first reprinted in block. Then all the remaining numbers are filled up from the English Psalter, omitting its duplicate psalms. At the end are printed "The Commandements of Almighty God" ("Attend, my people"), "A Prayer" ("The Spirit of grace graunt us, O Lord"), "The Lordes Prayer," *D. Coxe*, "The XII Articles of the Christian Faith" ("All my belief," &c.), "A Prayer unto the holy Ghost to be song before the Sermon," "The Lamentation of a Sinner" (2nd), (beginning of it lost), "A thankesgeuing after the receauing of the Lorde's Supper," and "The Song of Simeon" (*W. Whit.*). In 1569 an edition of "The Forme of Prayers," &c., pub. by Crespin at Geneva (*Bodleian*), contains a reprint of one of the English complete editions of the Psalters (app.) with the substitution of Whittingham's version of the "Nunc dimittis." The singular feature in both these editions is the preference of the English Psalter to the Scottish, notwithstanding the far closer affinity that existed between the Churches of Scotland and Geneva. The 1566 edition appears entirely ignorant of the special psalms of the Scottish version of 1564. The 1569 edition adopts the English version by preference, and as a consequence rejects the majority even of the genuine Genevan psalms, written by Kethe. A notice may here be inserted of the unique reprint of the 1561 edition existing in the Britwell Library of S. Christie Miller, Esq., and through his kindness collated by Major Crawford specially for this work. It is slightly smaller ($4\frac{5}{8}$ by $3\frac{3}{8}$ inches) than the St. Paul's book, and, unlike that, is in black letter. The title is the same, but there is no imprint of the place of publication. It was, however, undoubtedly printed in Great Britain, perhaps in Edinburgh, probably for the use of the Genevan exiles. Many of the misprints of the Genevan edition, due to foreign printers, are corrected; and there are a few slight variations in the melodies. But the only substantial change is the substitution (Ps. 100) of the signature of *W. Ke* (*Kethe*) for the obvious blunder of the Genevan edition (*Tho. Ster.*). It is from this reprint of the Genevan 1561 edition apparently that the psalms are taken for incorporation in the complete Scottish Psalter of 1564, rather than from the Genevan edition itself. Fuller details of this collation than we could embody in this article are given by Major Crawford in *Notes and Queries*, June 2, 1883, pp. 423–424.

IV. *English Editions*, 1559–60.

Meanwhile psalm-singing had become a powerful religious engine in England. In 1559 (see Watts's *Bibliotheca*) a now lost edition of the *Psalter* was published. It was probably the illicit edition referred to in the Stationers' Registers:—

"Recevyd of John Daye for a fyne for printing of serten copies without license . . . a quartron of psalmes with notes, the 2d of Octobre, 1559, xii.s" [A quartron is probably 250 sheets.]

In 1560 appeared the:—

Psalmes of David in Englishe metre by Thomas Sterneholde and others, conferred with the Ebrue and in certeine places corrected, as the sense of the Prophete required: and the note ioyned withall. Very mete to be used of all sorts of people privatly for their Godly solace and comfort: laiying aparte all ungodly songes & ballades, which tende only to the norishing of vice and corrupting of youth. Newly set fourth and allowed according to the order appointed in the Quene's Maiestie's Iniunctions.

There is no name of publisher. The only known copy is at Christ Church, Oxford. It contains 65 psalms, viz.: the Psalms of 1556, together with the 9 by Whittingham and 2 by Pullain, which we have already noted in 1561 (*Geneva*), 2 new ones by Robert Wisedome (67th, 125th), and 1 anonymous psalm (95th). The list of appended pieces is also extended. There are metrical versions of "Magnificat," "Nunc Dimittis," (not Whittingham's, in 1561 (*Geneva*)), the "XII Articles of the Christen fayth," and "The Lord's Prayer," by D. Coz(x). At the end of Whittingham's "Ten Commandments," reprinted from 1556, is added a metrical version of the response ("Lord have mercy upon us," &c.), entitled "An addition." There may have been other pieces, the volume being imperfect. The psalms by Wisedome, though P. M., are not French in character, but German, in the style of Coverdale. The 67th is derived from Luther, but borrows in the first verse from Coverdale's version. (See the psalm in Livingston's *Scottish Psalter:* it is found only in this 1560 edition.) Cox's rendering of the Lord's Prayer is also a transcript of Luther. (See "Vater unser im Himmelreich.") This affinity with the German will appear more largely in the succeeding English editions. The appended pieces are an indication of a new aim in the English editions, which will appear more clearly in the next section. There are 42 tunes, 24 of which are from the 1556 edition (*Geneva*), with 18 new ones, 6 of which are from the French Version of Marot and Beza (*Livingston.*)

V. *In* 1561

appeared an edition of great value in regard to the development of the English *Psalter*. The title-page is:—

Psalmes of David in Englishe Metre, by Thomas Sterneholde and others: conferred with the Ebrue, & in certein places corrected (as the sense of the Prophet required) and the Note ioyned withall. Veri mete to be vsed of all sortes of people priuatly for their godly solace and comfort: laiying aparte all vngodlye Songes and Ballades which tende only to the nourishing of vice, and corrupting of youth. Newly set fourth and allowed,

accordyng to the order appointed in the Quenes Maiesties Iniunctions, 1560. *James V. If any be afflicted let him pray, and if any be mery let him singe Psalmes.* [Also the quotation of Colossians iii. 16, and then:—] *Imprinted at London, by Jhon Day, dwelling ouer Aldersgate. Cum gratia & priuilegio Regiæ Maiestatis.*

This *Psalter* contains 83 psalms in all (80 in the body of the book). The psalms of the earlier edition are reprinted, with the exception of Wisdome's 67th (never reprinted), and Whittingham's 67th and 71st, now finally excluded from the *English Psalter*, though appearing in the *Genevan Psalter*, 1561, and in the *Scottish*, 1564. The 95th Psalm, however, is removed from the body of the book, and placed as a canticle before the *Te Deum*. (This version of the 95th retains this position in the complete ed. of 1562 and those that follow it, another version being composed by Hopkins for insertion in the *Psalter*). All the Canticles, metrical versions of Creed, Lord's Prayer, and Commandments, mentioned in the last section, are reprinted. To these are added 3 psalms by Sternhold, one of which is 23rd, "My Shepherd is the Living Lord," 13 by Hopkins [the 66th, which, though signed "*Th. Ster.*," is probably, from its double rhyme, by Hopkins (see § x.)], the 75th, which is here anonymous, but afterwards consistently ascribed to Norton, and the old 100th ("All people that," &c.), set to its well-known tune, and anonymous as it is in every subsequent English edition (see § x.). Besides these, the number of pieces attached to the *Psalter* is increased by new versions of Canticles, Creed, &c., by original hymns, and by the insertion of the translation of "Veni Creator," from the Ordinal (see details below): some of these forming a sort of prelude, others an *Appendix* to the *Psalter*. It contains in all 40 tunes, 14 of which are set to the appended hymns, psalms, and canticles.

As no account of this edition has hitherto been published, a more extended notice and criticism of it may be in place here. Only one copy is known to exist, which is in the possession of Octavius Morgan, Esq., F.S.A., to whose kindness we are indebted for these details. The size of the book is 7¼ in. by 7 in. The date of the book (1561) appears only in the colophon at the end. It is bound up in a volume containing a Prayer Book of 1560, a Bible of 1553, the Homilies of 1560, and the Godly Prayers (no date): the binding is probably not later than 1561. There is a short introduction to the Science of Music, in which the object of the book is stated as use "as well in the comon place of praying . . . as privately by themselves or at home in their houses." Before the Psalms there are metrical versions of "Veni Creator," "Venite," "Te Deum," "Benedictus," "Magnificat," "Nunc Dimittis," "Quicunque Vult," "The Lamentation of a Sinner," "The Lorde's Praier," "The Ten Commandments." After the Psalms there are Ps. 117, *T. B.* . . . to be songe before Mornyng Prayer; Ps. 134, *T. B.* . . . to be songe before Evenyng Prayer; "The Ten Commaundementes," *W. Whit.*; "The Lordes Prayer," *D. Cox*; "The XII Articles of the Christyan Faythe," "A Prayer vnto the Holy Ghoste," to be song before the sermon; "Da pacem, Domine," "Thankesgiuing after receiving the Lordes Supper," the hymn "Preserue us Lorde by thy deare Worde," and then prose prayers to be used before and after meals (2 sets), and a Prayer to be used at all times. There can scarcely be a question that it was intended not merely for private, but public, use, and as a Companion to the Prayer Book of 1559. And with this intention on its face it was "allowed," i.e. "approved and permitted to be printed," by the Archbishops or the Bishop of London, who were the censors for the Queen.

John Day obtained a patent to print the Psalms in metre on the 3rd of June in this year (Dibdin's *Ames*). He would risk no more illicit printing: the book was to be lawfully published. It is possible that this patent applied also to the earlier 1560 edition (Ch. Ch.) (if it is Daye's, which is doubtful), which was "allowed" by the censors in the same terms; and looking back at it we now see what was the intention of the versified Canticles ("Benedictus," "Magnificat," "Nunc Dimittis"), Ten Commandments, and Response ("Lord have mercy on us," &c.), The Lord's Prayer and Creed, in that edition. The attempt to associate the *Psalter* with the *Prayer Book*, and so take away Genevan suspicions, had begun in the earlier book, was developed in the edition 1561, and was to be completed in 1562. This new movement seems to be connected with the names of Wisdome and Hopkins, Norton and Cox, and perhaps Grindal (see § ix.). Robert Wisdome, unlike John Pullain, the other new contributor to the earlier edition of 1560, was not a Genevan exile: on the contrary, he appears at Frankfort among the party of Cox, which defended the Prayer Book of Edward against Calvin's Service Book introduced by Knox. His contributions to the *Psalter* also have no affinity with Geneva; the likeness of his 67th Psalm to Coverdale was remarked above. John Hopkins's place of exile is unknown, but it is not probable that he was at Geneva; and he reappears now, bringing apparently Sternhold's MSS., and contributing a large number of Psalms. The influence of Whittingham, on the other hand, has ceased. He had left England before the edition 1561 was published; two of the psalms by him in the Christ Church edition of 1560 are now rejected, and his contribution to the English edition has attained its maximum; it may even be doubted whether he had any personal share in editing the earlier edition of 1560; the new psalms by him and Pullain then published may have already appeared in the lost Genevan edition of 1558. The German influence is increased by two more translations ("Da pacem" and "Preserve us, Lord, by Thy dear word"): and the admission of uninspired hymns, such as "The Lamentation," &c., is an entire departure from Genevan precedent and in accord with Luther's practice. [For *Becon* and *Norton* see below, § ix.]

§ VI. *The English and Anglo-Genevan Psalters compared*

A careful comparison of these two editions with that of *Geneva* (1561), throws an interesting light on the internal history of the *English* and *Scottish Psalters* in their ultimate forms. Leaving out of sight the whole contents of the 1556 edition, which is incorporated in the three books, the only matter common to the Christ Church ed. (1560) and the *Genevan* at St. Paul's (1561) consists of the 9 psalms by Whittingham, 2 by Pullain, and the version of the Lord's Prayer by Cox. The psalms of Whittingham and Pullain, both Genevan exiles, excite no surprise in the *Genevan* edition of 1561; but their previous appearance in the *English*, 1560, lends great plausibility to Livingston's conjecture that they had originally appeared in the lost Genevan edition of 1558, and passed thence to England with the exiles; and if this was really the case, then the only absolutely new matter common to 1560 and 1561 (*Geneva*) is somewhat surprising, viz.:—The Lord's Prayer by Cox, the stout antagonist of Calvin. (It is given as anonymous in 1561, not as by Cox.) With this exception, the two editions ignore each other. The version of the "Nunc Dimittis," in 1561 (*Geneva*), is a different one to that in Christ Church, 1560, and written by Whittingham, who was then under Calvin's influence, and did not throw in his lot definitely with the English Prayer Book till 1563, when he became Dean of Durham; his selection of both this and the Lord's Prayer (2) for versification follows the precedent of Beza's continuation of Marot, pub. in 1551. It would be natural also to suppose that if the compilers of 1561 (*Geneva*) had seen the 95th

of Christ Church, 1560, they would not have left that psalm a blank, as they did. The independence of the English work is marked more strongly still, when the 1561 (*Geneva*) is compared with Daye's edition, 1560–1. If the Genevan editors had known of the three new-found Sternhold's, and eight renderings of Hopkins, all of which they have left blank, it is scarcely conceivable that they would have omitted them. There is only one absolutely new piece common to them both, the Old 100th ("All people that," &c.), signed, in the *Genevan* edition, *Tho. Ster.* (!) In these facts we seem to catch sight of two companies of editors at work independently. The *English* one is under the direction of Hopkins and his colleagues, using the old material of *Geneva* with a certain reserve, shown by the rejection of Whittingham's 67th and 71st. The *Genevan* one is under the direction of Kethe, adopting the previous *Genevan* work in its entirety, and unaware (except in the case of the Old 100th, and Cox's Lord's Prayer, which may have reached them in MS.) of the versions which Hopkins and the others were publishing in England. If now for a moment we look on to the complete *Scottish*, 1564, and *English Psalters*, 1565, we see that they are the direct descendants of these two separate movements. The *Scottish Psalter* adopts the *Genevan*, 1561, in the block. The *English* adopts the 1560–1 Daye in the block, with a slight reduction of the *Genevan* element (Whittingham's 115th and 129th, and Pullain's 149th), and only uses the *Genevan* 1561 to fill in the blanks not supplied by England, with 9 renderings by Kethe.

VII. *The Complete Psalter.*

In 1562 *The Complete Psalter* was published by John Daye, entitled—

The whole Book of Psalmes, collected into English metre by T. Sternhold, John Hopkins, and others: conferred with the Ebrue, with apt notes to sing them withal. Faithfully perused and alowed according to th' ordre appointed in the Quene's Maiesties Iniunctions. Very mete, &c. (See Christ Church title-page.) Only one copy is known to exist. It was examined by Dr. Allon (*Congregational Psalmist Historical Notes*, pp. vii.–viii.) and by Livingston (*Scottish Psalter*). The details here are from the latter.

This is the *first edition* in which Hopkins's name is given in full. On comparing it with Daye's edition, 1560–1, we find that all the psalms are reprinted except the 23rd and 50th by Whittingham, the Old Hundredth ("All people," &c.), the 125th by Wisedome (all displaced for the moment, but to reappear in the fuller English edition of 1565); and Whittingham's 115th and 129th, and Pullain's 149th (all of which disappear permanently from the *English Psalter*, though preserved in the *Scottish*, 1564). The new contributions to the *Psalter* consist of 39 psalms by Hopkins, 25 by Norton, the 102nd signed "J. H.," but probably also by Norton, 8 by Kethe, the 111th signed "N.," but probably also by Kethe (see § x.), and 4 by Marckant. The pieces before and after the Psalms in Daye, 1560–1, are also reprinted. There are given before the Psalms "The Song of the Three Children," and "The Humble Sute of a Sinner." After the Psalms are added "The Complaint of a Sinner," and a second hymn called a "Lamentation." The 9 psalms by Kethe are the same as those in the St. Paul's edition of 1561 (*Geneva*), and the contrast they present with the new material is very striking. With the exception of the 107th and 134th, they are P. M., and set to French tunes. Livingston thinks they were written with little regard to English rhythm to fit the tunes in the French Psalter; and this may be the explanation of such lines as "honour and majesty," &c., Ps. 104. The whole of the new contributions are, on the other hand, C. M.

The contrast illustrates the entire spirit of the English and Scottish Psalters. In the *English* the C.M. of Sternhold remains monotonously dominant; and the French imitations of Whittingham and Kethe are only sparingly admitted; in the *Scottish* not merely are all Kethe's and Whittingham's contributions to 1561 (*Geneva*) reprinted, but the versions by Pont and Craig, which are adopted instead of those of the English Psalter, generally incline to irregular metres. The divergence from the French model is further marked by the versification of "The Benedicite" from the English Prayer Book, and the admission of three more uninspired hymns. (See above.) We seem to see in these, as well as in Wisedome's psalm, and the translations from Luther of 1560–1 (see § v.), the re-assertion of the old influence of Luther on Coverdale. [See **English Hymnody, Early**, § IV.]

VIII. *Final Alterations.*

Though complete as a *Version*, the book had still some slight alterations to receive, before it assumed its final shape. In the ed. of 1563, of which Lea Wilson has a short notice (*MSS. Brit. Mus.*) there were inserted some extra psalms in an *Appendix*. In 1564 (*Brit. Mus.*) this *Appendix* contains the rejected 50th of Whittingham, the Old 100th, "All people," &c., and Wisedome's 125th. In the splendid folio of 1565 (*Brit. Mus.*), this *Appendix* has disappeared; but the psalms that composed it are inserted as alternative renderings in the body of the *Psalter*, and Whittingham's 23rd is also added. The latest addition of all was made not earlier than 1581—an importation from the *Scottish Psalter*—the alternative 136th Psalm by "T. C.," a misprint for "J. C.," the initials ascribed to **John Craig** (q. v.).

IX. *Authors.*

The book was the work of at least twelve hands. (1) **Thomas Sternhold** is usually described as a Hampshire man (Fuller's *Ch. Hist.* and Wood's *Athenae*). An entry, however, in the registers of Awre in Gloucestershire, inserted on a blank page, between the years 1570 and 1580, in printed characters, apparently at a later date, says—

"Let it be remembered for the honor of this parish that from it sounded out the Psalms of David in English metre by Thomas Sternhold and John Hopkins. The former lived in an estate near Blakeney, called the Hayfield; the later in an estate in the tything of Awre called the Woodend. And in the house of the said John Hopkins there is now to be seen the arms of the Tudor family being painted upon the wall of it: and on both sides is written, in Saxon characters, the former part of the thirteenth chapter of St. Paul's Epistle to the Romans, which was done at that time. In perpetuam rei sive operis memoriam."

Miller (*Singers and Songs of the Church*,

1869, p. 49), to whose industry this extract is due, says that the Hayfield estate is still well known; and that the Woodend estate remained in the hands of the descendants of Hopkins until it was purchased by the present possessors; the house, however, was washed down by the Severn. Sternhold was at Oxford, but left it without a degree. He became Groom of the Robes to Henry VIII., and received a bequest of a hundred marks from him. It has been conjectured that the King's favour may have arisen from a knowledge of his metrical psalms (see R. Brathwaite in his *English Gentleman*, 1641, quoted by Warton), but this is only a conjecture. He retained his office under Edward VI., and obtained the King's patronage for his verse (see § II.). *Wood* says that he caused musical notes to be set to his psalms, and that he hoped that the courtiers would sing them instead of their amorous and obscene songs. Both *Wood* and *Fuller* speak of his poetry as equal to the best that was composed in those times, "when poetry was in the non-age." His psalms should be judged as ballads for the people rather than as poetry. He is the author of 40 versions, nearly all in the older form of C. M., the ballad measure of Chevy Chace with only two rhymes. He d. in 1549. From his will he appears to have possessed lands in Slackstead and other places in Hampshire, and Bodmin in Cornwall. Miller attributes to him the versification of *Certain Chapters of the Proverbs of Solomon*, but this is apparently an error (see Cotton's *Edd. of the Bible*).

(2.) Of **John Hopkins** very little is certainly known. His residence in Gloucestershire, mentioned above, may perhaps be reconciled with the usual account of him as a clergyman and schoolmaster in Suffolk. *Wood* conjectures that he may be the same as one John Hopkins, who graduated as B.A. at Oxford in 1544 or 1545. He also mentions a John Hopkins, who died at Waldringfield in Suffolk in Oct. 1570, as possibly the same man. *Wood* speaks of him as "Britannicorum poetarum sui temporis non infimus." Some Latin stanzas prefixed to Foxe's *Martyrs* are by him. In the history of the metrical *Version* we catch sight of him first in 1551. He then disappears (his place of exile being unknown), until the close of 1560, when he brings a large contribution of psalms to Daye's edition, 1560-1; and his name is printed in full, as the largest contributor to the *Version*, in 1562. His contribution from first to last consists of 60 psalms, all in C. M., but distinguished from Sternhold's by having four rhymes in a stanza—a change which eventually greatly altered the stresses and cadence of the metre. (See § X.)

(3.) **William Whittingham** was of greater mark. He was senior student of Cardinal College (Christ Church), Oxford (B.A. 1545), and then travelled in France, Germany, and Geneva, returning in 1553. He fled from the Marian reign to Frankfort, 1554, and thence to Geneva in 1555. He there married Calvin's sister Catherine, and succeeded Knox as pastor of the English congregation. He had an eminent share in the translation of the Geneva Bible, and stayed behind the main body of the exiles to finish it. His thanks to the magistrates for their hospitality to him and his companions were given May 30, 1560, and he no doubt then left Geneva for England. He left England, however, the same year with the Earls of Bedford and Warwick. He was made Dean of Durham in 1563, and had correspondence thence with Knox across the border. He was fond of music, and is said by Warton to have introduced the use of the metrical Canticles in the Cathedral. *Wood* charges him with acts of vandalism there, especially the destruction of the image of St. Cuthbert. He protested against the habits. When Abp. Sandys visited Durham during the vacancy of the see, he refused to attend his summons. Sandys excommunicated him, and tried to invalidate his Genevan orders, received from Calvin. Whittingham died before the struggle ended, in 1579. He is the author of 12 psalms in the *English* and 16 in the *Scottish Psalter*. The short period of his residence in England in 1560 makes it doubtful whether he can have had any personal share in publishing the 1560 edition, and favours Livingston's conjecture that the psalms from his pen in that edition had appeared in the lost edition of 1558. His influence on the *Psalter* was, in the first place, that of scholarly revision of the work of Sternhold, and of Hopkins's seven early psalms from his knowledge of Hebrew; and, in the second, imitation of French metres, especially notable in the 1560 Christ Church. The first L. M. is his (51st) "O Lord, consider my distress" (see § III.).

(4.) **John Pullain** was also one of the original students of Christ Church, Oxford, admitted in 1547. He was a Yorkshire man, previously at New College, Oxford (M.A. 1544). He was one of the Genevan exiles in company with Whittingham and Kethe. He became Archdeacon of Colchester under Elizabeth. His name appears among the signatories of the Articles in Convocation, 1562, and also attached to a petition in the same year "that the psalms appointed at common prayer be sung distinctly by all the congregation . . . and that all curious singing and playing of the organs may be removed." (The "psalms" mean those in the Prayer Book, not metrical psalms). Besides the 148th and 149th Psalms (the latter only found in the *Scottish Psalter*), he paraphrased Ecclesiastes, Solomon's Song, Esther, Judith, and Susannah. His influence on the *Psalter* is slight, though of the same kind as Whittingham's: but it is worthy of remark that to his version of the 148th Psalm we owe a fine metre, again employed in the *New Version* for the same psalm ("Ye boundless realms of joy"), and also in one or two of Watts's richest compositions (e.g. "Lord of the worlds above").

(5.) **Robert Wisedome** was educated at Cambridge, where he took a B.D. degree. He was curate of Stistead in Essex. His protest against Roman doctrines brought him into trouble for a sermon at Oxford; and about 1538 he was obliged to bear a faggot by Stokesley, Bp. of London. Two years afterwards he was complained of to Bonner, and summoned before the Privy Council, as parish priest of St. Margaret's, Lothbury, and imprisoned in the Lollard's Tower. In 1543, in company with his friend Becon and others, he recanted and burnt his books at Paul's

Cross. (See Recantation at length in Foxe's *Acts and Monuments*, ed. 1846, *Appendix* xii.) He then retired with Becon to Staffordshire, and revoked his recantation. Here, too, he wrote "a postill...upon euery gospell through the yeare," translated from Ant. Corvinus, pub. 1549. And here he wrote an exposition of certain Psalms of David, and turned some of them into verse. If the 67th Psalm, contained only in the Christ Church ed. 1560, and the 125th ("Those that do put their confidence) were among these, they are perhaps the earliest pieces of the *Old Version*. In the reign of Edward VIth (July 1550), he obtained the rectory of Settrington in Yorkshire, in the gift of the king, and was mentioned by Cranmer (1552) for the archbishopric of Armagh, which he declined. He was deprived in Mary's reign (1554), and at Frankfort was a hot advocate of the Prayer Book of Edward VIth, on the side of Cox. In the autumn of 1559 he appealed to the royal visitors of the northern dioceses against one Thorneton, who had intruded into his benefice at Settrington. He was instituted Archdeacon of Ely in the diocese of his friend Cox, Feb. 27, 1560. He preached at court, and at Paul's Cross that year. His name occurs among the signatories of the Articles, and the petition about organs, &c. (see above, 4) in 1562. He d. at Wilburton (a parish which, with Haddenham, was then annexed to the Archdeaconry) in 1568. [For a full account of Wisedome, see *Athenæ Cantabrigienses*, by C. H. and T. Cooper, 1850.] The three pieces by Wisedome have a marked individuality. The 125th Psalm is written in an 8-line stanza, of which lines 1–4 are in the metre of Hopkins, with the double rhyme, and lines 5–8 are in a metre very common in Parker's *Psalter*, with a middle rhyme in lines 5 and 7. The 67th Psalm (1560) is *tr.* from Luther, with help from Coverdale. (See **Es wollt uns Gott genädig seyn.**) The third piece is the hymn "Preserve us, Lord, by Thy dere word," a *tr.* from Luther, on which much satire has been expended (see Warton's *Eng. Poetry*) for its conjunction of Turk and Pope. (See **Erhalt uns, Herr, bei deinem Wort.**) It is plausible to associate the return to German matter and precedent, and the movement in favour of the Book of Common Prayer, which first shows itself in 1560, in some measure to Wisedome, whose pieces are then first inserted.

(6.) The initials **E. G.** (the author of the hymn "Da pacem," found first in Daye's edition of the *Psalter*, 1560–1, though it possibly may have appeared in the lost page at the end of Christ Church, 1560), have been conjecturally attributed by Rev. H. F. Sheppard to **Edward Gosynhill**, author of *The Schole House of Women* (a satire), and a *Praise of Women* (Herbert's Catalogue). But the discovery of the German original ("Gib Fried zu unser Zeit o Herr," composed by Wolfgang Köpfel, and pub. in the Strasburg *Gesangbuch* of 1533, see p. 276, i.), which is followed in sense and metre, lends greater probability to the conjecture of Mr. Mearns, that the translation is by no less a person than Edmund Grindal, afterwards Abp. of Canterbury, who was a Strasburg exile.

(7.) **Thomas Norton** was a barrister, b. at London, *circa* 1532, and d. Mar. 24, 158$\frac{4}{5}$ at Sharpenhoe, in Bedfordshire, "a forward and busy Calvinist" (*Wood*). He was author of a *tr.* of a letter of Peter Martyr to the Duke of Somerset, 1550; five controversial tracts about the rebellion in the north and the Papal Bulls, in 1569, and a *tr.* of Calvin's *Institutions of Christian Religion*, 1587. In a widely different region of literature he was joint author with Lord Sackville of our first regular tragedy, *Gorboduc*. (1st performed 1562, pirated ed. pub. in 1565, author's ed. 1571.) His initial appears in Daye's edition, 1560–1, between the "Quicunque" and "The Lamentation," but in subsequent eds. it was appended to the former. The 75th Psalm is also included in this edition, though anonymous like the Old 100th. This omission of the initial on the first appearance of a writer is worth noting in reference to the vexed question of the authorship of the Old 100th. He contributes 26 psalms, all in C. M. of the type of Sternhold.

(8.) **D. [Richard] Cox.** In *A Brieff discours off the troubles begonne at Franckford*, Dr. Richard Cox is mentioned as *D. Cox* or *D. Coxe* (1574). So that there is good reason to believe that the author of the Lord's Prayer rendering derived from Luther is the same. He was born at Whaddon, Bucks (1499); scholar of King's College, Cambridge; then (1519) fellow. He was invited by Wolsey to Oxford, and made one of the junior canons of Cardinal College. He was imprisoned for heresy in Henry's reign. He was Master of Eton; Archdeacon of Ely (1540); preceptor to Edward VI.; Dean of Christ Church, Oxford (1546); Dean of Westminster (1549); and one of the compilers of the Prayer Book of that year. He was imprisoned in the Marshalsea under Mary, and deprived of his offices. He retired to Frankfort, where he waged war against Knox and Calvin, and maintained the use of the Book of Common Prayer in the English congregation. He was afterwards at Strasburg with Peter Martyr. He was one of the revisers of the Prayer Book (1552). Elizabeth appointed him to the bishopric of Ely (1559), which he held till his death, July 22, 1581. The impression his character produces is that of an honest, plain-dealing man ("fidelis integerque," *Leland*) standing in the *media via* of his day. His pleading with Edward for the revenues of Oxford, and with Elizabeth against some unjust exchanges of episcopal and crown lands; a letter excusing himself from officiating in the Royal Chapel on account of the Crucifix, and a remonstrance with the Queen for her treatment of Grindal, speak for his faithfulness. In opinions, notwithstanding his stout defence of the Prayer Book at Frankfort, he rather inclined to the Protestant side; a friend of Bullinger and Gualter, desirous of welding together the Reformed churches by a common confession of faith, and not too fond of the habits.

(9.) **Thomas Becon** is the well-known early reformer. He was born about 1512, in Norfolk. He graduated at St. John's, Cambridge, in 1530, and was ordained 1538. He was presented afterwards to the living of Brensett in

Kent. He was a friend of Wisedome, and joined him in Staffordshire, when in peril about the *Six Articles*. In 1542 he was brought with Wisedome to Paul's Cross and recanted and burnt the books he had written against them. He was a disciple of Latimer. In Edward VI.'s reign he became (March 24, 154⅞) Vicar of St. Stephen's, Walbrook, and chaplain to Somerset. He was imprisoned in Mary's reign, but released; two paraphrases of Ps. 103, 112, were written as a thanksgiving for his deliverance. He fled to Strasburg, and wrote thence a letter to the brethren in England. Under Elizabeth he was restored to Walbrook, made a Prebendary of Canterbury, and held the livings of Buckland (Herts), Christ Church Newgate Street, and St. Dionis Backchurch. He d. before July 2, 1567. His works, in 3 vols., are published by the Parker Society. In his *Catechism*, 1560, he echoes the commonplace of the time. "Let no filthy songs be sung. . . but rather songs of Holy Scripture and the Psalms of David set forth in metre in our English tongue." His 2 psalms (117th, 134th) form no part of the regular *Psalter*. They were added at the end of Daye's ed. 1560–1, as acknowledged psalms: but in the complete edition they merely retain the alternative title, "An Exhortation unto the prayse of God to be soonge before mornyng (or 'evenyng') prayer." The name *T. Becon* is given in full in the 1565 edition.

(10.) **John Marckant** was incumbent of Clacton Magna (1559), and Shopland (1563–8). *Livingston*, p. 70. He is known only as the author of one or two small pieces: a political poem on Lord Wentworth, 1558–9; a New Year's gift intituled, *With speed return to God;* and *Verses to divers good purposes, circa* 1580–1 (*Rev. H. F. Sheppard* quoting Stationers' Registers). The 4 psalms he contributed to 1562 (118th, 131st, 132nd, 135th), were attributed by conjecture, in the *Censura Literaria*, to *John Mardley*, "who turned 24 psalms into English odes, and many religious songs." Among the latter, "The Lamentation" ("Oh! Lord, turn not Thy face"), and "The Humble Sute," both marked "M." in 1562, would be classed. This conjecture is adopted by *Miller* with a "?" in his Index, and *Lord Selborne*. But the name is given in full "*Marckant*," in 1565, and in later editions is sometimes written "*Market*."

(11.) For **William Kethe** see **Scottish Hymnody** and **Kethe**. He contributed 9 psalms to the ed. of 1562, not counting the Old 100th; they had appeared previously, in 1561, Geneva. The imitation of French metres is more conspicuous than in Whittingham's; the 104th psalm is one of the best in the Psalter, and its metre the only surviving result that has achieved success of these attempts to naturalise the French.

(12.) **T. C.** are the initials of **John Craig.** (See **Scottish Hymnody** and **Craig, John.**) The 136th psalm signed *T. C.* is evidently copied from the *Scottish Psalter*, and was not inserted earlier than 1581. "*T. C.*," as a misprint for *J. C.*, was perpetuated in the English editions—one of the clearest instances of the uncertainty which attaches to the evidence of the signatures. The English critics, ignorant of the *Scottish Psalter*, have (until Livingston pointed out the error, and even subsequently) allotted the initials to *Thomas Churchyard*, a late writer of the Elizabethan time.

X. *Details of Authorship.*

As the initials of the writers are attached to each piece from 1560 onwards, it would seem easy to identify the authorship. But, as a fact, the signatures of late editions are full of errors, and even in the earliest there are curious printers' freaks.

Thus 119, 127, which are elsewhere *W. W.*, are anon in 1560–1. The C. M. 100th, elsewhere anon, is *J. H.* in 1564. The interchange of *N.* and *M.*, common in late editions, is favoured by *N.* to Ps. 118 in 1563 (*Liv.*), and 129 in 1569 (*Geneva*), and *N.* to 132 in 1564. Other instances will be observed in this and § IX.

The verdicts here are based on the signatures of Sternhold's 1st edition (*Brit. Mus.*), 2nd (*Lowndes* and *Cotton*), 1551 (*Bodleian*), 1556 (*Bodleian*), 1560 (*Ch. Ch.*), 1561 (Morgan's *Daye*, see § V.), 1562 (*Livingston*), 1564 (*Brit. Mus*), 1565 (*Brit. Mus.*), 1569 (*Bodleian* and *Lincoln Cathedral*), 1579 (*Brooke*), and several editions of the 16th and 17th cents. The psalms of the *English Psalter* only are noted: ? is attached to the doubtful psalms, and the reasons of the decision are given subsequently.

T. Sternhold.—Pss. 1–5, 20, 25, 28, 29, 32, 34, 41, 49, 73, 78, 103, 120, 123, 128, in the undated first edition; Pss. 6–17, 19, 21, 43, 44, 63, 68, added in 1549; Pss. 18, 22, 23, in 1561.

J. Hopkins.—Pss. 30, 33, 42, 52, 79, 82, 146, in 1551; Pss. 24, 26, 27, 31, 62, 64, 65, 66 (?), 67, 69–72, 74, in 1561; Pss. 35, 36, 38, 39, 40, 45–48, 50 (2nd), 54–61, 76, 77, 80, 81, 83–99, in 1562.

W. Whittingham.—Pss. 23 (1st), 51 (1st), 114, 130, 133, 137, in 1556; Pss. 37, 50 (1st), 119, 121, 124, 127, in 1560; Ten Comm. in 1556 and sequ.

J. Pullain.—Ps. 148 in 1560 and sequ.

T. Norton.—Ps. 75, in 1561; Pss. 51 (2nd), 53, 101, 102 (?), 105, 106, 108–110, 115–117, 129, 136 (1st), 138–145, 147, 149, 150, in 1562; *Quicunque*, in 1561 and sequ.; Ten Comm. ("Hark Israel"), in 1561 and sequ.

R. Wisedome.—Ps. 125; "Those that do put their confidence," in 1560 and sequ; and "Preserve us, Lord," in 1561 and sequ.

J. Marckant.—Pss. 118, 131, 132, 135, and the Lamentation "Oh! Lord, turn not," and "The Humble Sute."

W. Kethe.—Pss. 104, 107, 111 (?), 112, 113, 122, 125 (1st), 126, 134.

J. Craig.—Ps. 136 in 1581 and sequ.

Anonymous.—Both versions of 100th, and the Canticles and other pieces not specified in §§ IX., X. "S." is attached to "Nunc Dimittis" in 1562 (*Liv.*).

Comment.—In *Sternhold's* 1st edition there are several misprints in the numbers: 19 (29), 27 (28), 33 (34), 121 (120), 122 (123), 138 (128). The only psalm here assigned to *Hopkins* which is doubtful is 66th, marked "T. S.," in 1561, 1562, 1564, 1569; but in 1565, and Scottish 1564, 1565, "*I. H.*" As it has four rhymes, it is probably by Hopkins. A similar conflict of evidence occurs as to 28th, signed "*I. H.*," in 1561, 1562, 1564, 1565. But it is one of the Sternhold's in 1551, 1556, and "*T. S.*" in 1566, 1569, 1579, and the double rhyme decides it for "*Sternhold.*" The 102nd is signed "*I. H.*" in 1562, 1565, 1566, 1579; but "*N.*" in 1564, 1569, 1579, and later editions. As it has only a double rhyme, it is probably Norton's. The 111th is signed "*N.*" in 1562, 1564, 1565, 1566, and all later editions we have compared; but on its first appearance, 1561 (*Gen.*), and in the Scottish 1564 and 1565, it is *W. K.*, and as it is P. M., never used by Norton, except in the dissimilar 136th, and as there is no trace of Norton's work in 1561 (*Geneva*), it is probably Kethe's. The authorship of the Old 100th is discussed elsewhere under "All people that on earth do dwell" (p. 43, ii.).

XI. *Authorization.*

A hot dispute, often biassed by party considerations, has raged as to the nature of the authority of the *Version*. It may be read at large in Heylin's *Ecclesia Restaurata*, Warton's

Hist. of Eng. Poetry, and Todd's *Observations on the Metrical Versions*. It is agreed on all hands that it was not sanctioned by Convocation or Parliament; the dispute concerns the nature of the royal authority. This authorization is stated in three formulas of the titlepages, none of which there is any reason to distrust. In the Christ Church edition of 1560 the book is said to have been "allowed according to the order appointed in the Quene's Maiesties Iniunctions." In 1562 the formula is "Faithfully perused, and alowed according to," &c. And in 1566 (*Bodleian*) the formula is adopted, which remains in all subsequent editions, "allowed to be soong . . . . before and after morning and evening prayer: as also before and after the Sermon." "The order in the Queen's Injunctions" refers to the 51st in the Injunctions of 1559; which forbade the printing of all books except classics until they had been "perused and licensed" by certain appointed officers of the Queen; books so licensed were said to be "allowed." The titlepages of 1560 and 1562 consequently prove no more than authorized and legal printing. The titlepage of 1566 has been held (even by *Heylin*, who discredits it in consequence,) to assert the royal permission of use in public worship. The assertion, however, may be more implicit than explicit. By a more celebrated clause of the Injunctions, any intelligible hymn "or song to the praise of Almighty God" might be sung before and after Morning and Evening Prayer, and hence the *Psalter* among the rest. The use of it before and after sermons was not forbidden by the Act of Uniformity, and had become a cherished custom; which may therefore not have needed express authorization. (It is curious, however, that the Lords Committee in 1641 suggested "to add lawful authority to have them sung before and after sermons"—as if the practice was illegal.) The book itself bore on its face the object of use in public worship; parts of it had been so used for years, and in the words of Parker (Dec. 1559, to Exeter, see **Psalters**, § VI.), "permitted in this Church of England;" if it was printed, its use in public worship was a certainty. With the most vivid knowledge of all this, the Queen's officers "allowed" it, i.e. licensed it to be printed; the permissive use in church was the corollary of that allowance rather than its gist. If the patents of 1560 and 1568 to John Daye for printing the Psalms could be recovered, they might furnish decisive evidence; but we only know, from Barker's Report in 1582 (Stationers' Registers) that "in priviledge or private license granted to John Daye are among other things *the Psalms in metre with notes to sing them in the churches, as well in four parts as in plain song:*" which is not more distinct than the titlepages. A comparison of the three other royal authorizations of *Psalters* seems unfavourable to the interpretation of "allowance" by "permitted use." Both in King James's *Version*, in the *New Version*, and Sir Richard Blackmore's, the word "allowed" is used apparently in the sense of "licensed" or "approved," but the permissive use is granted in other words, such as "recommended" (*King James*) or "permitted to be used" (*New Version* and *Blackmore*). Whatever be the legal and technical authorization, of its practical adoption by the State, the State Services in 1576 and 1580, which quote it as if it were the only psalm book, are an evidence. (Parker Society reprints, *Liturgical Services*, 1847.)

XII. *Success.*

Few books have had so long a career of influence. With the growing Puritanism psalm-singing came to be esteemed the most divine part of God's public service; "the reading psalms, with the first and second lessons, being heard in many places with a covered head, but all men sitting bare-headed when the psalm was sung" (*Heylin*). Its Genevan parentage, its use as a badge of Calvinism, and the illegal practice of "intermingling Psalms" with the Liturgy brought on it the "frowns of great people," such as Laud, Wren, and Cosin. But the Restoration brought a change of feeling. The Puritans at the Savoy Conference petitioned in vain that it might be amended or superseded; the Bishops held that it lay outside their commission. In 1694 the antiquated words were changed, and a few alterations, drawn from Rous and Barton (according to Archd. Churton), made to give it a more modern air. In 1710 Bp. Beveridge wrote a strenuous defence of it as a venerable monument of the Reformation. Though generally superseded by *The New Version*, it was used in a few churches within the memory of many still living.

XIII. *Merits.*

The chief claims to excellence that have been put forward in behalf of the *Old Version* are its fitness as an instrument of instruction and spiritual good to the common people, and its fidelity to the Hebrew. It has found patrons in Beveridge, Horsley, and Romaine. We ought in fairness to remember the times and the conditions of the work. The great burst of Elizabethan poetry was still in the future; Sternhold's ambition was to make the Psalms the ballads of the court and people; and this consideration determined the metres and treatment. If judged by contemporary ballads, or even the hymns in Henry VIII.'s *Primers*, or the religious poetry of the age, they will be found in Fuller's words "to go abreast with" them; and this is the explanation of the apparently exaggerated estimates of Sternhold and Hopkins as poets, quoted in § IX. We must add to this, that they were written for the level of the mass; even Warton tempers his contempt by confessing that "had they been more poetically translated, they would not have been acceptable to the common people." Probably style was a very subordinate consideration to that of faithfulness to the original. This faithfulness has been acknowledged by Keble: and Beveridge, contrasting it with the inaccuracy of the *New Version* (*Defence of the Old Version*, 1710), points out that it anticipated some of the subsequent revisions of the *Authorized Version* of 1611. Still, for literary use, it must be confessed to be almost utterly dead. The likeness to the Hebrew is that of the corpse to the living body (*Quarterly Review*). From the times of Dod the Silkman (see

Psalters, Eng., § x.) the abuse lavished on it has steadily increased in the prefaces to new translations of the Psalms. "Their piety was better than their poetry;" "they had drunk more of Jordan than of Helicon;" "sometimes they make the Maker of the tongue speak little better than barbarism, and have in many verses such poor rhime that two hammers on a smith's anvil would make better music," says Fuller. Rochester's epigram on passing with Charles II., while a parish clerk was singing, is well-known:—

"Sternhold and Hopkins had great qualms,
When they translated David's psalms,
To make the heart right glad:
But had it been King David's fate
To hear thee sing and them translate,
By —— 'twould set him mad."

Still, on the whole, it is pleasant to think that in Sternhold's 23rd, "My Shepherd is the living Lord," in the Old 100th, "All people that on earth do dwell," in Kethe's 104th, "My soul, praise the Lord," and one or two more, we still retain some links with so venerable a book and history. [H. L. B.]

When the *Old* and *New Versions* gradually gave way to the hymn-book proper, their fall was broken by the adoption in the hymn-books of extensive extracts from their contents. These extracts took the form, sometimes of entire versions of individual psalms, and again of parts of, and centos from the same, or from others. Those of the *N. V.* so dealt with are given under **New Version.** It remains for us to provide the same information with regard to the **Old Version.** In doing this we shall give (1) The first line of each Psalm from the 1565 ed.; (2) the same line, when altered, from the Clarendon Press ed.; (3) the first lines of all parts taken from any Psalm; and (4) the initials of the author, not as in 1565, but as in the foregoing Key in § x.

i. The man is blest that hath not bent. T. S.
ii. Why did the Gentiles tumults raise? T. S.
iii. O Lord, how are my foes increased? T. S.
iv. O God, that [Thou] art my righteousness. T. S.
v. Incline thine ears unto my words. T. S.
Incline Thine ear, O Lord, and let.
vi. Lord, in Thy wrath reprove me not. T. S.
vii. O Lord my God, I put my trust. T. S.
(1) Lord, cease the hate of wicked men.
viii. O God our Lord [God], how wonderful. T. S.
ix. With heart and mouth unto the Lord. T. S.
With heart and mouth to Thee, O Lord.
(1) Sing psalms, therefore, unto the Lord.
x. What is the cause, that Thou, O Lord. T. S.
(1) Tush, God forgetteth this, saith he.
xi. I trust in God, how dare ye then. T. S.
In God the Lord I put my trust.
xii. Help, Lord, for good and godly men. T. S.
xiii. How long wilt Thou forget me, Lord? T. S.
xiv. There is no God, as [do] foolish men. T. S.
xv. O Lord, within Thy tabernacle. T. S.
Within Thy tabernacle, Lord.
xvi. Lord keep me, for I trust in Thee. T. S.
xvii. O Lord, give ear to my just cause. T. S.
(1) From wicked men that trouble me.
xviii. O God, my strength and fortitude. T. S.
(1) In my distress I sought my God.
xix. The heavens and the firmament. T. S.
The heavens and firmament on high.
xx. In trouble and adversity. T. S.
xxi. O Lord, how joyful is the King. T. S.
xxii. O God, my God, wherefore dost Thou? T. S.
xxiii. The Lord is only my support. W. W.
xxiii. My Shepherd is the living Lord. T. S.
xxiv. The earth is all the Lord's, with all. J. H.
xxv. I lift my [mine] heart to Thee. T. S.
(1) Now for Thy holy Name.
xxvi. Lord, be my Judge! and Thou shalt see. J. H.
xxvii. The Lord is both my health and light. J. H.
(1) Lord, hear the voice of my request.
xxviii. Thou art, O Lord, my Strength and Stay. T. S. (?)
xxix. Give to the Lord, ye potentates. T. S. (?)
xxx. All laud and praise, with heart and voice. J. H.
xxxi. O Lord, I put my trust in Thee. J. H.
(1) Great grief, doth me, O Lord, assail.
(2) Lord, let me not be put to shame.
xxxii. The man is blest whose wickedness. T. S.
xxxiii. Ye righteous, in the Lord rejoice. J. H.
(1) Blessed are they to whom the Lord.
xxxiv. I will give laud and honor, both. T. S.
(1) Come near to me, my children, and.
xxxv. Lord, plead my cause against my foes. J. H.
xxxvi. The wicked with [by] his works unjust. J. H.
xxxvii. Grudge not to see the wicked men. W. W.
xxxviii. Put me not to rebuke, O Lord. J. H.
xxxix. I said, I will look to my ways. J. H.
(1) For all the sins that I have done.
xl. I waited long and sought the Lord. J. H.
(1) I have not hid within my breast.
xli. The man is blest that careful is. T. S.
The man is blest that doth provide.
xlii. Like as the hart doth breathe [pant] and bray. J. H.
xliii. Judge and revenge [defend] my cause, O Lord. T. S.
xliv. Our ears have heard our fathers tell. T. S.
xlv. My heart doth take in hand. J. H.
(1) O fairest of all men.
xlvi. The Lord is our defence and aid. J. H.
xlvii. Ye people all in [with] one accord. J. H.
xlviii. Great is the Lord, and with great praise. J. H.
xlix. All people hearken, and give ear. T. S.
l. The mighty God, the Eternal, &c. W. W.
li. The God of gods, the Lord. J. H.
lii. O Lord, consider my distress. W. W.
(1) Cast me not, Lord, out from Thy sight.
liii. Have mercy on me God [Lord], after. T. N.
(1) O God, that art God of my health.
liii. Why dost thou, tyrant, boast abroad. J. H.
liii. The foolish man in that which he. T. N.
The foolish man within his heart.
liv. God save me, for Thy holy Name. J. H.
lv. O God, give ear and do apply. J. H.
O God, give ear and speedily.
(1) My heart doth faint for want of breath.
lvi. Have mercy, Lord, on me, I pray. J. H.
lvii. Take pity for Thy promise sake. J. H.
lviii. Ye rulers that [which] are put in trust. J. H.
lix. Send aid and save me from my foes. J. H.
lx. O Lord, Thou didst us clean forsake. J. H.
lxi. Regard, O Lord, for I complain. J. H.
lxii. My soul to God shall give good heed. J. H.
lxiii. O God, my God, I watch betime. T. S.
O God, my God, I early seek.
lxiv. O Lord, unto my voice give ear. J. H.
lxv. Thy praise alone, O Lord, doth reign. J. H.
lxvi. Ye men on earth, in God rejoice. J. H. (?)
lxvii. Have mercy on us, Lord. J. H.
lxviii. Let God arise, and then His foes. T. S.
lxix. Save me, O God, and that with speed. J. H.
lxx. O God, to me take heed. J. H.
lxxi. My Lord, my God, in all distress. J. H.
lxxii. Lord, give Thy judgments to the king. J. H.
(1) All kings shall seek with one accord.
lxxiii. However it be, yet God is good. T. S.
Truly the Lord is very good.
lxxiv. Why art Thou, Lord, so long from us? J. H.
(1) O God, Thou art our King and Lord.
lxxv. Unto Thee, God, we will give thanks. T. N.
To Thee, O God, will we give thanks.
lxxvi. To all that now in Jewry [Judah] dwell. J. H.
lxxvii. I with my voice to God do [did] cry. J. H.
lxxviii. Attend, my people, to my law. T. S.
lxxix. O Lord [God], the Gentiles do invade. J. H.
lxxx. Thou Herd that Israel dost keep. J. H.
Thou Shepherd that dost Israel keep.
lxxxi. Be light and glad, in God rejoice. J. H.
lxxxii. Amid the press, with men of might. J. H.
Among the princes, men of might.
lxxxiii. Do not, O God, refrain Thy tongue. J. H.
lxxxiv. How pleasant is Thy dwelling place. J. H.
lxxxv. Thou hast been merciful indeed. J. H.
lxxxvi. Lord, bow Thine ear to my request. J. H.
lxxxvii. That city shall full well endure. J. H.
lxxxviii. Lord God of health, the Hope and Stay. J. H.
lxxxix. To sing the mercies of the Lord. J. H.
xc. Thou, Lord, hast been our sure Defence. J. H.
xci. He that within the secret place. J. H.
xcii. It is a thing both good and meet. J. H.
xciii. The Lord as King aloft [alone] doth reign. J. H.
The Lord doth reign and clothed is.

xciv. O Lord, Thou dost revenge all wrong. J. H.
(1) The Lord doth know the heart of man.
xcv. O come, let us litt up our voice. J. H.
xcvi. Sing ye with praise unto the Lord. J. H.
(1) Fall down and worship ye the Lord
xcvii. The Lord doth reign whereat [for which] the earth. J. H.
xcviii. O sing ye now unto the Lord. J. H.
xcix. The Lord doth reign, although at it. J. H.
c. All people that on earth do dwell. W. K.
c. In God the Lord be glad and light. A.
ci. I mercy will and judgment sing. T. N.
cii. O hear my prayer, Lord, and let. T. H.
Hear Thou my prayer, O Lord, and let.
ciii. My soul, give laud [praise] unto the Lord. T. S.
civ. My soul, praise the Lord. W. K.
cv. Give praises unto God the Lord. T. N.
cvi. Praise ye the Lord, for He is good. T. N.
cvii. Give thanks unto the Lord our God. W. K.
cviii. O God, my heart prepared is. T. N.
cix. In speechless silence do not hold. T. N.
cx. The Lord did say unto my Lord. T. N.
cxi. With heart I do [do I] accord. W. K. (?)
cxii. The man is blest that God doth fear. W. K.
cxiii. Ye children which do serve the Lord. W. K.
cxiv. When Israel by God's address. W. W.
When Israel by God's command.
cxv. Not unto us, Lord, not to us. T. N.
cxvi. I love the Lord, because my [the] voice. T. N.
(1) I said in my distress and fear.
cxvii. O all ye nations of the world. T. N.
cxviii. O giveye thanks unto [to] God the Lord. J. M.
(1) I will give thanks to Thee, O Lord.
cxix. Blessed are they that perfect are. W. W.
cxx. In trouble and in thrall. T. S.
cxxi. I lift mine [my] eyes to Sion hill. W. W.
cxxii. I did in heart rejoice. W. K.
cxxiii. O Lord, that heaven dost [doth] possess. T. S. (?)
O Thou that in the heavens doth dwell.
cxxiv. Now Israel may say, and that truly. W. W.
cxxv. Such as in God the Lord do trust. W. K.
cxxv. Those that do put [place] their confidence. R. W.
cxxvi. When that the Lord, again His Sion had forth brought, W. K.
cxxvii. Except the Lord the house do [doth] make. W. W.
cxxviii. Blessed art thou that fearest God. T. S.
cxxix. Oft they, now Israel may say. T. N.
cxxx. Lord, to [unto] Thee I make my moan. W. W.
cxxxi. O Lord, I am not puffed [put] in mind. J. M.
cxxxii. Remember David's troubles [trouble], Lord. J. M.
cxxxiii. O how [what] happy a thing it is. W. W.
cxxxiv. Behold, and have regard. W. K.
cxxxv. O praise the Lord, praise Him, praise Him. J. M.
O praise the Lord, praise ye His Name.
cxxxvi. Praise ye the Lord, for He is good. T. N.
cxxxvi. O laud [praise] the Lord benign. J. C. This is not in the 1565 ed. In the 1581 ed. (J. Daye) it is marked. T. C.
cxxxvii. When as we sat in Babylon. W. W.
When we did sit in Babylon.
cxxxviii. Thee will I praise with my whole heart. T. N.
cxxxix. O Lord, thou hast me tried and known. T. N.
cxl. Lord, save me from the evil man. T. N.
cxli. O Lord, upon Thee do I call. T. N.
cxlii. Before [Unto] the Lord God with my voice. T. N.
cxliii. Lord, hear my prayer, hark the plaint. T. N.
Lord, hear my prayer and my complaint.
cxliv. Blest be the Lord, my Strength, that doth. T. N.
cxlv. Thee will I laud, my God and King. T. N.
cxlvi. My soul, praise thou the Lord always. J. H.
cxlvii. Praise ye the Lord, for it is good. T. N.
(1) O praise the Lord, Jerusalem.
cxlviii. Give laud unto the Lord. J. P.
cxlix. Sing ye unto the Lord our God. T. N.
cl. Yield unto God, the mighty Lord. T. N.

Several of these Psalms demand fuller notice than could be given in this article; and accordingly, the more important are annotated under their respective first lines. (Various.) [J. J.]

Olearius, Johann Gottfried, s. of Dr. Gottfried Olearius, pastor of St. Ulrich's Church at Halle, was b. at Halle, Sept. 25, 1635. He entered the University of Leipzig in 1653, and graduated M.A. 1656, residing also for short periods at other German Universities. In 1658 he was ordained as assistant to his father at St. Mary's Church in Halle, where he became diaconus in 1662, and in 1685 pastor and also superintendent of the second portion of the district of the Saale. He was finally appointed, in 1688, as chief pastor, superintendent, and consistorialrath at Arnstadt, and also professor of Theology in the Gymnasium there. He d. at Arnstadt, May 21, 1711, after having been for some years totally blind. (*Allg. Deutsche Biog.* xxiv. p. 280; *Bode*, p. 124, &c.)

Olearius was the author of several devotional works, and composed a number of melodies to his own hymns. His hymns] appeared in his (1) *Jesus! Poetische Erstlinge an geistlichen Deutschen Liedern und Madrigalen*, Halle, 1664 [Berlin], and the second edition enlarged and altered as (2) *Geistliche Singe- Lust*, Arnstadt, 1697 [Wernigerode]. A number passed into the Arnstadt *G. B.*, 1705, and a few are still in German C. U. Two have passed into English, one ("Es war die ganze Welt") being noted under **J. A. Schlegel** (q.v.), and the other being:—

Komm du werthes Lösegeld. *Advent.* Founded on St. Matt. xxi. 9. 1st pub. 1664 as above, p. 1 in 4 st. of 6 l., and entitled, "On Advent." In the Berlin *G. L. S.*, ed. 1863, No. 137. *Tr.* as:—

Come, O Lord, our sacrifice. By A. T. Russell, omitting st. iii., as No. 10 in the Dalston Hospital *H. Bk.*, 1848, repeated in Dr. Pagenstecher's *Coll.*, 1864, No. 2. [J. M.]

Olearius, Johannes, s. of Johann Olearius, pastor of St. Mary's Church and superintendent at Halle, was b. at Halle, Sept. 17 (N. S.) 1611. He entered the University of Wittenberg in 1629 (M.A. 1632, D.D 1643), where he became lecturer, and, in 1635, adjunct of the philosophical faculty. In 1637 he became Superintendent at Querfurt; and, in 1643, was appointed by Duke August of Sachsen-Weissenfels as his chief court preacher, and private chaplain at Halle, where he became in 1657 Kirchenrath, and in 1664 General Superintendent. When, on the death of Duke August in 1680, the administration of Magdeburg fell to the Elector of Brandenburg, Duke Johann Adolf gave Olearius similar appointments at Weissenfels, which he held till his death on April 24, 1684 (*Koch*, iii. 346; *Allg. Deutsche Biog.* xxiv. 279, &c.).

Olearius was the author of a Commentary on the whole Bible, and of various devotional works. He was also the compiler of one of the largest and most important German hymn-books of the 17th cent., viz. the *Geistliche Singe- Kunst*, of which the first ed. appeared at Leipzig in 1671, with 1207 (1218) hymns, and the second at Leipzig in 1672, with 1340. The first ed. contained 302 hymns by Olearius himself, and marked "D. J. O." They may best be described as useful, being for times and seasons hitherto unprovided for, and filling up many gaps in the various sections of the German hymn-books. They are mostly short, many of only two verses, simple and easy of comprehension, often happy in expression and catching, and embodying in a concise form the leading ideas of the season or subject. Many were speedily adopted into German hymn-books, and a considerable number are still in use.

Of Olearius's hymns the following have passed into English:—

i. **Gelobet sei der Herr.** *Trinity Sunday.* One of his best hymns. Founded on the Gospel for Trinity Sunday. Included in 1671 as above, No. 709, in 5 st. of 8 l., and entitled "Encouragement from the Gospel to thankful meditation on this great mystery." In the Berlin *G. L. S.*, ed. 1863, No. 17. *Tr.* as:—

1. Blest be my Lord and God. A good *tr.*, omitting st. v. by A. T. Russell, as No. 134, in his *Ps. & Hys.*, 1851.

2. O praise the Lord! His name extol. A version of st. i.–iii., as No. 115 in the Ohio *Luth. Hyl.*, 1880.

ii. Herr Jesu Christ, dein theures Blut. *Passiontide.* His finest hymn. Founded on 1 St. John i. 7. In 1671 as above, No. 576, in 4 st. of 4 l. and entitled "Meditation on the Precious Blood of Jesus Christ." St. ii. is based on the hymn "In Christi Wunden schlaf ich ein" (p. 319, ii.). In the Berlin *G. L. S.*, ed. 1863, No. 233. *Tr.* as :—

1. Lord Jesu Christ! Thy precious blood Brings to my soul. A good and full *tr.* by A. T. Russell, as No. 161 in his *Ps. & Hys.*, 1851.

2. Lord Jesus Christ! Thy precious blood Is to my soul. In full by C. H. L. Schnette, as No. 77 in the Ohio *Luth. Hyl.*, 1880.

Another tr. is "Lord Jesus Christ, Thy blessed blood." By *Miss Manington*, 1863, p. 43.

iii. Herr, öffne mir die Herzensthür. *Holy Scripture. After Sermon.* In 1671 as above, No. 975, in 2 st. and a doxology. In the Berlin *G. L. S.*, ed. 1863, No. 422. The *tr.* in C. U. is—

Lord, open Thou my heart to hear, And by Thy Word to me draw near. In full by Dr. M. Loy in the Ohio *Luth. Hyl.*, 1880.

iv. Nun kommt das neue Kirchenjahr. *Advent.* In 1671 as above, No. 384, in 3 st. and a doxology. In the Berlin *G. L. S.*, ed. 1863, No. 145. The *tr.* is :—

The new Church-year again is come. By E. Cronenwett, as No. 15 in the Ohio *Luth. Hyl.*, 1880.

v. Tröstet, tröstet meine Lieben. *St. John Baptist's Day.* In 1671 as above, No. 733, in 4 st. of 8 l., and entitled "Meditation on the Lesson of the Festival. Isaiah xl." In the Berlin *G. L. S.*, ed. 1863, No. 124. *Tr.* as :—

Comfort, comfort ye my people. A full and good *tr.* by Miss Winkworth, as No. 83 in her *C. B. for England*, 1863. Repeated in full in the *Parish H. Bk.*, 1865, and the Ohio *Luth. Hyl.*, 1880, and, omitting st. ii. in the Pennsylvania *Luth. Ch. Bk.*, 1868.

Other hymns by Olearius have been *tr.* into English, viz. :—

vi. Gott Lob, mein Jesus macht mich rein. *Presentation in the Temple.* In 1671 as above, No. 507, as a hymn on the Purification in 6 st., and entitled "Encouragement from the Gospel," viz. St. Luke ii. 22–32. In the Berlin *G. L. S.*, ed. 1863, No. 1270. The form *tr.* is "Durch Jesum kann ich auch mit Freud," which is No. 428 in Knapp's *Ev. L. S.*, 1837, and is st. iv.–vi. altered. *Tr.* as "I too, through Jesus, may in peace." By *Dr. H. Mills*, 1845 (1856, p. 277).

vii. Sollt ich meinem Gott nicht trauen. *Trust in God.* In 1671 as above, No. 878, in 6 st., and entitled "Encouragement from the Gospel," viz. St. Matt. vi. 24 ff, the Gospel for the 15th S. after Trinity. In the Berlin *G. L. S.*, ed. 1863, No. 857. *Tr.* as, "Shall I not trust my God." By *Miss Warner*, 1858, p. 206.

viii. Wenn dich Unglück hat betreten. *Cross and Consolation.* In 1671 as above, No. 827, in 6 st., and entitled "Encouragement from the Gospel," viz. St. Matt. xv. 21–28, the Gospel for Reminiscere Sunday (2nd S. in Lent). In Porst's *G. B.*, ed. 1855, No. 997. The *trs.* are (1) "When afflictions sore oppress you." By *Miss Cox*, 1841, p. 129. (2) "When affliction rends the heart." By *Lady E. Fortescue*, 1843, p. 55. [J. M.]

Olivers, Thomas, was b. at Tregynon, near Newtown, Montgomeryshire, in 1725. His father's death, when the son was only four years of age, followed by that of the mother shortly afterwards, caused him to be passed on to the care of one relative after another, by whom he was brought up in a somewhat careless manner, and with little education. He was apprenticed to a shoemaker. His youth was one of great ungodliness, through which at the age of 18 he was compelled to leave his native place. He journeyed to Shrewsbury, Wrexham, and Bristol, miserably poor and very wretched. At Bristol he heard G. Whitefield preach from the text "Is not this a brand plucked out of the fire?" That sermon turned the whole current of his life, and he became a decided Christian. His intention at the first was to join the followers of Whitefield, but being discouraged from doing so by one of Whitefield's preachers, he subsequently joined the Methodist Society at Bradford-on-Avon. At that town, where he purposed carrying on his business of shoemaking, he met John Wesley, who, recognising in him both ability and zeal, engaged him as one of his preachers. Olivers joined Wesley at once, and proceeded as an evangelist to Cornwall. This was on Oct. 1, 1753. He continued his work till his death, which took place suddenly in London, in March 1799. He was buried in Wesley's tomb in the City Road Chapel burying ground, London. Olivers was for some time co-editor with J. Wesley of the *Arminian Magazine*, but his lack of education unfitted him for the work. As the author of the tune *Helmsley*, and of the hymn "The God of Abraham praise," he is widely known. He also wrote "Come Immortal King of glory"; and "O Thou God of my salvation," whilst residing at Chester; and an *Elegy* on the death of John Wesley. His hymns and the *Elegy* were reprinted (with a *Memoir* by the Rev. J. Kirk) by D. Sedgwick, in 1868. [J. J.]

Olney Hymns. A collection of hymns by the poet Cowper (p. 265, i.) and John Newton (q.v.), sung originally either in the church or at the prayer-meetings at The Great House at Olney, and pub. as—

Olney Hymns, in Three Books. Book I. On Select Texts of Scripture. Book II. On Occasional Subjects. Book III. On the Progress and Changes of the Spiritual Life. . . . London: Printed and sold by W. Oliver, No. 12, Bartholomew Close . . . MDCCLXXIX. The three "Poems" were added in later editions.

They were probably given out verse by verse, like many of those by Watts and Doddridge, and often suggested by Newton's sermons. In the preface Newton says, that besides the principal motive of promoting the faith and comfort of sincere Christians, the hymns were designed "to perpetuate the remembrance of an intimate and endeared friendship" between himself and Cowper. This project was formed in 1771. Whether it was simply suggested by Newton's perception of Cowper's poetical powers, or intended to occupy a mind in which there were symptoms of approaching madness, cannot be decided. Cowper contributed 67 hymns. Two of them—*The Happy Change* ("How blest Thy creature is, oh! God") and *Retirement* ("Far from the world, oh! Lord, I flee") had been written immediately on his recovery from his first attack of madness, at St. Albans, in 1764. "Jesus, where'er Thy people meet," had been written for the opening of the large room at The Great House as a place for prayer-meetings (April 17, 1769). The only other hymn whose date is approximately known is *Light shining out of darkness* ("God moves in a mysterious way"), which, despite of its rational fortitude, was written under the most painful circumstances

(see p. 433. i.). The known hymns by Newton previous to 1773 are few, and during the early part of that year the shock of Cowper's calamity made him "hang his harp on the willows." In his *Diary*, Nov. 30 of that year, he speaks, however, of then making one hymn a week: and there are memoranda of composition at intervals to Jan. 30, 1778 (see Newton's *Life* by Rev. Josiah Bull). Twelve hymns by Newton and Cowper appeared in the *Gospel Magazine* (1771–78): thirteen were attached to *Omicron's Letters* (1774); R. Conyers's collection has several; and one or two others are found in obscure hymn-books. The complete *Olney Collection* appeared in 1779, arranged in three books. 1. "On Select Texts of Scripture"; 2. "On occasional Subjects"; 3. "On the Rise, Progress, Changes and Comforts of the Spiritual Life." It contained 348 hymns and 3 other pieces, and has gone through many editions. Except in refined tenderness, Cowper's hymns are indistinguishable from Newton's. Both follow Newton's stern yet wholesome caution, that in hymns the "imagery and colouring of poetry, if admitted at all, should be admitted very sparingly and with great judgment." Both in their best pieces exhibit great excellence of structure. Both authors are vague as to the aim, capabilities, and limitations of hymns. Several pieces are disquisitions or soliloquies ("What various hindrances we meet" is really not a hymn, but a fine instruction on prayer). With the splendid exception of "Glorious things of thee are spoken," there is scarcely a trace of jubilance. Out of the many themes of Christian praise one alone is touched—the surpassing mercy of Jesus to His sinful elect: and even the rapt contemplation of this droops away into sad reflection. Gloom is a characteristic of the book. The despondence, sense of exile from God, and not the gladness, of the Psalms, are selected for versification. The contemplation of nature suggests sorrowful resemblances to the work of grace in the human heart, not the vision of God's majesty and love. Hymns describing the heavy self-accusation, dejection, desertion of the regenerate, form the largest and most darkly real portion of the book, and those of Newton have more unrelieved dejection than Cowper's. But Newton's despondence arose from his sense of ingratitude for his election, never from doubt of it: and hence alongside of it there are hymns full of rational faith, strong confidence, and, above all, fervent clinging love of Jesus. Verses often occur, which from their direct force, are vigorous maxims: and, though there is a large quantity of tame, sermonlike doggerel, there are a considerable number of pure English hymns, of melodious cadence and Scriptural ring. The earlier hymn-books that most nearly resemble them are Shepherd's *Penitential Cries* and the *Collection* by Newton's friend, Dr. Conyers. The intense love of the Saviour, which animates them, endeared them to numbers in the earlier part of this century, and the finest of them are still in C. U. in all English-speaking countries. [See **Cowper, William; Newton, John.**] [H. L. B.]

Omicron. In the *Gospel Magazine*, 1771, *i.e.* John Newton.

Omnes una celebremus. [*Sunday.*] This has not been traced earlier than the *Elucidatorium* of Clichtovaeus, Paris, 1516, f. 178 *b*; and his text has been repeated in *Daniel*, v. p. 216; Neale's *Sequentiae*, 1852, p. 251; and *Kehrein*, No. 164. The *trs.* are:—

1. **In our common celebration.** By J. M. Neale, in the *Hymnal N.*, 1854, the *Salisbury H. Bk.*, 1857, No. 18, &c.

2. **Come let us all with one accord.** Made by Mrs. H. M. Chester for the *Hymnary*, 1872, and signed "H. M. C." [J. M.]

Omnipresent God, Whose aid. *C. Wesley.* [*Evening.*] Pub. in *Hys. and Sacred Poems*, 1749, vol. i., in 8 st. of 8 l. (*P. Works*, 1868–72, vol. v. p. 8). In the *Wes. H. Bk.*, 1780, st. i., iv.–vi. were given as No. 278, and in the revised ed., 1875, st. vii., viii. were added thereto. In addition to these forms of the hymn the following centos are also in C. U.:—(1) "Holiest Whose present might," st. i. and vi., altered in the American Unitarian *Hys. of the Spirit*, 1864, and others; and (2) "O Thou Holy God, come down," st. iv. and vi., in the American Unitarian *Hys. of the Church of Christ*, 1853; Beecher's *Plymouth Coll.*, 1855, and others. [J. J.]

On earth we meet again below. *J. Montgomery.* [*For Sunday School Gatherings.*] Printed on a broadsheet as No. 1 of the Hymns for the Sheffield Sunday School Union, Whit-Monday, May 27, 1844, in 6 st. of 4 l.: also included in Montgomery's *Original Hymns*, 1853, No. 324. [J. J.]

On our way rejoicing as we homeward [onward] move. *J. S. B. Monsell.* [*Joy.*] Appeared in his *Hys. of Love and Praise*, 1863, p. 124, in 4 st. of 8 l., and appointed for the 1st S. after Trinity. It was rewritten by him for his *Parish Hymnal*, 1873, No. 155, the principal change being the addition of the first four lines from st. i., as a refrain to each stanza. These changes were made to adapt the hymn as a Processional, and appeared elsewhere before the *Parish Hymnal*, as in the S. P. C. K. *Church Hymns* 1871, &c. Both forms are in C. U. [J. J.]

On Sinai's top in prayer and trance. *J. Keble.* [*Prophets and Kings desiring to see the Gospel Days.*] Dated Sep. 16, 1821, and pub. in his *Christian Year*, 1827, in 21 st. of 4 l. It is based upon the Gospel for the 13th S. after Trinity. In Nicholson's *Appendix Hymnal*, 1866, No. 112, is a cento from this poem beginning with st. i. [J. J.]

On the dewy breath of even. *Julia Ann Elliott, née Marshall.* [*Evening.*] 1st pub. in her husband's *Ps. & Hys.*, 1835, anonymously, and subsequently with the signature "I. A. E." in the Index. In modern collections it is usually found, as in the *Leeds H. Bk.*, 1853, and the Bap. *Ps. & Hys.*, 1858, where st. i.–iii. are unaltered from Mrs. Elliott, st. v. from the same altered, and st. iv. by another hand. In some hymn-books this hymn is attributed to Miss Charlotte Elliott, but in error. [J. J.]

On the hill of Zion standing. *Bp. E. H. Bickersteth.* [*Missions.*] Written for the

Jubilee of the Church Missionary Society, 1848, and 1st pub. in the broadsheet of hymns printed for that occasion. It was also included in his *Poems*, 1849; his *Ps. & Hys.*, 1858; and his *The Two Brothers*, &c., 1871, p. 257. In R. Bingham's *Hymno. Christ. Latina*, 1871, it is rendered into Latin as "In Zionis alto colle." [J. J.]

On the mountain's top appearing. *T. Kelly.* [*Missions.*] This hymn appeared in his *Coll. of Ps. & Hys., Dublin*, 1802, No. 249, in 4 st. of 6 l., and is based on Ps. lii. 7. It was subsequently repeated in the author's *Hymns*, &c., 1804, and later editions (ed. 1853, p. 555). In Cotterill's 1815 *Appendix* to his *Sel. of Ps. & Hymns*, No. 203, st. i., iii., iv. were given in an altered form. This was repeated in the 8th ed. of the *Sel.*, 1819, No. 162; in Montgomery's *Christian Psalmist*, 1825, No. 437, and again in later collections. Two texts, both beginning with the same opening stanza, have thus come into C. U. They can be easily distinguished by the 3rd stanza of Kelly and the 2nd of Cotterill, which read:—

T. Kelly. "God, thy God will now restore thee:
He Himself appears thy friend:
All thy foes shall flee before thee,
Here their boasts and triumphs end;
Great deliverance
Zion's King vouchsafes to send."

T. Cotterill. "Lo! thy sun is risen in glory!
God Himself appears thy friend;
All thy foes shall flee before thee;
Here their boasted triumphs end:
Great deliverance
Zion's King vouchsafes to send.'

When these two forms of the hymn are taken into account, its use is found to be extensive. Cotterill's text has been rendered into Latin by R. Bingham in his *Hymno. Christ. Latina*, 1871, as "Stat ecce! in altis montibus jam nuncius." [J. J.]

On what has now been sown. *J. Newton.* [*Close of Service.*] This hymn is in C. U. in three forms, as follows:—

1. The original in 1 st. of 6 l. This is found in a few of the older collections. The stanza is the sixth of J. Newton's hymn "What contradictions meet," which appeared in the *Olney Hymns*, 1779, Bk. ii., No. 26.

2. The same stanza, with the addition of a doxology as given in *Common Praise*, 1879.

3. The same stanza, with the addition of J. Newton's "Short Hymn," "To Thee our wants are known," from the *Olney Hymns*, 1779, Bk. iii., No. 103. This is No. 58 in the Irish *Church Hymnal*, 1873. [J. J.]

Once in Royal David's city. *C. F. Alexander, née Humphreys.* [*Christmas.*] 1st appeared in her *Hymns for Little Children*, in 1848, p. 30. It is based on the words of the Creed, "Who was conceived by the Holy Ghost. Born of the Virgin Mary," and is in 6 st. of 6 l. It is usually given in a correct form, and ranks as one of the most popular of Mrs. Alexander's hymns for children. [J. J.]

Once more before we part. [*Close of Service.*] The details concerning this hymn, and others which have grown out of it, are as follows:—

1. **Once more before we part.** By *J. Hart*, in his 1762 *Supplement* to his *Hymns*, &c., No. 79, as follows:—

"Once more, before we part,
We'll bless the Saviour's name;
Record His mercies every heart,
Sing every tongue the same.
"Hoard up His sacred word,
And feed thereon and grow;
Go on to seek, to know the Lord,
And practice what you know."

This is in C. U. in Spurgeon's *O. O. H. Bk.*, 1866, and other collections.

2. **Once more before we part.** By *J. Hart and R. Hawker.* In 1787 R. Hawker opened a Sunday School at Charles, Plymouth; and then, or shortly after, he pub. his *Ps. & Hys. Sung by the Children of the Sunday School in the Parish Church of Charles, Plymouth*, &c., N.D. In this *Coll.* Hart's hymn appeared in this form:—

"*Once more before we part,*
Bless the Redeemer's *name;*
Write it on *every heart,*
Speak *every tongue the same.*
Chorus. Jesus the sinners' friend,
Him Whom our souls adore:
His praises have no end;
Praise Him for evermore.
"Lord, in Thy grace we came;
That blessing still impart;
We met in Jesus' name,
In Jesus' name we part.
Jesus the sinners' friend, &c.
"Still on Thy holy *word,*
We'd live, and *feed, and grow;*
Go on to know the Lord,
And practice what we *know.*
Jesus the sinners' friend, &c.
"Here, Lord, we came to live,
And in all truth increase;
All that's amiss forgive,
And send us home in peace.
Jesus the sinners' friend, &c.
"Now, Lord, before we part,
Help us to bless Thy name;
May every tongue and heart
Praise and adore the same.
Jesus the sinner's friend," &c.

The portions above in italics are from Hart's hymns, and the last stanza is also Hart's st. i. rewritten; the rest of the hymn is by Dr. Hawker. This text was repeated in several later collections.

3. **Come, brethren, ere we part.** This, as No. 610 in the *Comprehensive Rippon*, 1844, is composed of st. i. and ii. with the chorus from the *Hart-Hawker* text, and a new stanza as st. iii. This text is repeated in Spurgeon's *O. O. H. Bk.*, 1866, No. 1049: but in the ascription the fact that st. iii. is from the *Comprehensive Rippon*, 1844, is ignored.

4. **Come, children, ere we part.** This text in some American collections for children, and the English *Meth. S. S. H. Bk.*, 1879, is composed of st. i. and iii. of the *Comprehensive Rippon* text slightly altered. [W. T. B.]

Once more we meet to pray. *Lent.* We have traced this hymn to Matthew Wilks's enlarged ed. of G. Whitefield's *Col. of Hys. . . . Corrected and Enlarged, with some Original Hymns, &c.*, Lond., 1798, No. 300. It is in 4 st. of 4 l., and headed "Distress." It subsequently appeared in several collections, including the American Baptist *Psalmist*, 1843; Spurgeon's *O. O. H. Bk.*, 1866, and others. In *Spurgeon* the text of st. iv. is slightly altered. This appears to be one of the "Original Hymns" named in Wilks's title-page, but whether by him or not we cannot say. [J. J.]

Once Thou didst on earth appear. *C. Wesley.* [*God manifest in the Flesh.*] This is a cento thus composed: st. i. from *Short Hys.*, 1762, vol. ii., No. 790; st. ii., iii., *Short Hys.*, vol. ii., No. 649; and st. iv., *Hys. for Families*, 1747, No. 28. In this form it was given in the *Wes. H. Bk.*, 1780, No. 401, and from thence has passed into several collections in G. Britain and America. In the 1875 ed. of the *Wes. H. Bk.* st. iv. is omitted. [J. J.]

Onderdonk, Henry Ustic, D.D., was b. in New York, March 16, 1789, and educated

at Columbia College. Taking Holy Orders, he was for some time Rector of St. Ann's Church, Brooklyn, New York. On the 27th Oct., 1827, he was consecrated at Philadelphia, and acted as Assistant Bishop of Philadelphia to Bishop White from that date to 1836, when upon the death of Bishop White, he entered upon the full charge of the diocese. He was suspended by the House of Bishops on the ground of intemperance in 1844, but restored in 1856. He d. in Philadelphia, Dec. 6th, 1858. Without Bishop Doane's commanding talents, he yet rendered large and useful service to hymnody as author and compiler. He was a member (and apparently a leading one) of the Committee which compiled the American *Prayer Book Coll.* of 1826 [**American Hymnody**, § I.], and was by far the largest contributor thereto. Apart from hymn-writing, so far as we know, he wrote nothing in verse. His original hymns contributed to the *Prayer Book Coll.*, 1826, are :—

1. **Although the vine its fruit deny.** *Confidence in God.* A paraphrase of Hab. iii. 17–19.
2. **Blest be Thou, the God of Israel.** *Praise.* A paraphrase of 1 Chron. xxix. 10–13.
3. **How wondrous and great.** *Missions.* A paraphrase of Rev. xv. 3, 4, being the Song of Moses and of the Lamb.
4. **On Zion, and on Lebanon.** *Missions.* Based on the text, Is. xxxv. 2.
5. **Seek, my soul, the narrow gate.** *The Narrow Way.* A paraphrase of St. Luke xiii. 24–27.
6. **Sinner, rouse thee from thy sleep.** *Exhortation to awake out of sin.* Based upon Eph. v. 14–17.
7. **The Spirit in our hearts.** *Invitation.* Based upon Rev. xxii. 17–20. This hymn may possibly have been suggested by Dr. Gibbons's "The Spirit in the word," which appeared in *Hys. adapted to Divine Worship*, 1769, p. 149. Bp. Onderdonk's hymn is in extensive use. Sometimes it is given as "The Spirit *to* our hearts."
8. **Though I should seek to wash me clean.** *Need of the Mediator.* This is not only used in full, but sts. iii.–v. are also used separately as "Ah, not like erring man is God."
9. **When, Lord, to this our western land.** *Missions.* This, and No. 4, were given in the *Prayer Bk. Coll.* "For Missions to the new Settlements in the United States."

In addition to these original hymns, Onderdonk contributed to the same collection the following adaptations from others :—

10. **Ah, how shall fallen man!** *Redemption.* This is I. Watts's "How should the sons of Adam's race?" (p. 539. i.), rewritten from the form given to it in the *Scottish Translations and Paraphrases*, 1781.
11. **Heirs of unending life.** *Trust in God.* Of this st. i. is by Onderdonk, and st. ii. and iii. are altered from Beddome's hymn "That we might walk with God." Sometimes given as "Heirs of *immortal* life."
12. **The gentle Saviour calls.** *Christ accepting Children.* This is altered from Doddridge's "See Israel's gentle Shepherd stand." It is sometimes given as "The Saviour kindly calls." [F. M. B.]

One there is above all others, O how He loves. *Marianne Nunn.* [*Jesus the Friend.*] The first st. of this hymn is :—

"One there is above all others :—
O how He loves!
His is love beyond a brother's;
O how He loves!
Earthly friends may fail and leave us,
This day kind, the next bereave us;
But this friend will ne'er deceive us,
O how He loves!"

This hymn appeared in her brother's (J. Nunn's) *Ps. & Hymns*, 1817, in 4 st., and was intended as an adaptation of J. Newton's hymn as below, to the Welsh air "Ar hyd y nos." From Nunn's *Ps. & Hys.* it has passed into numerous collections, and sometimes as "One *is kind* above all others." Orig. text in *Lyra Brit.*, 1867, p. 449. [J. J.]

One there is above all others, Well deserves, &c. *J. Newton.* [*Jesus the Friend.*] The first stanza of this hymn is :—

"One there is above all others,
Well deserves the name of Friend;
His is love beyond a brother's,
Costly, free, and knows no end:
They who once His kindness prove,
Find it everlasting love."

The hymn appeared in the *Olney Hymns*, 1779, Bk. i., No. 53, in 6 st. of 6 l., and headed "A Friend that sticketh closer than a brother." It has come into extensive use, but often in an abridged form. It sometimes begins, "*There's a Friend* above all others." Orig. text in *Lyra Brit.*, 1867, p. 445. [J. J.]

Onslow, Phipps, B.A., was educated at Exeter College, Oxford (B.A. 1846). Taking Holy Orders in 1847, he was some time curate of Longdon, and of March. In 1859 he was preferred to the Rectory of Upper Sapey, in the Diocese of Hereford. Mr. Onslow's hymns, principally translations from the Latin, were published in the *Lyra Messianica*, *Lyra Mystica*, and *Lyra Eucharistica*, the best known being "Hark! a glad exulting throng" (p. 230, ii.). He is also the author of some prose works, of articles in the *Dict. of Christian Antiquities*, &c. [J. J.]

Onward, Christian soldiers. *S. Baring-Gould.* [*Processional.*] This most successful processional hymn was written in 1865, and first printed in 6 st. in the *Church Times* during the same year. Usually st. iv.,

"What the saints established
That I hold for true,
What the saints believed
That believe I too.
Long as earth endureth
Men that Faith will hold,—
Kingdoms, nations, empires,
In destruction rolled."

is omitted, and certainly to the advantage of the hymn. The form given to the text in *H. A. & M.*, 1868, is that in general use in all English-speaking countries. [J. J.]

Open thine eyes, my soul, and see. *J. Austin.* [*Morning.*] From his *Devotions in the Antient Way of Offices*, Paris, 1668, where it is appointed for Wednesday at Matins. It is in 7 st. of 4 l., and was included in the reprints of that work, as well as in the editions for Anglican Use by Dorrington & Hickes. In 1874 an altered version was given by Rev. T. Darling in his *Hys. for the Church of England*, as "Awake, my soul, awake and see." This is repeated in the ed. of 1887. [W. T. B.]

Opes decusque regium reliqueras. *Urban VIII.* [*St. Elizabeth of Portugal.*] This hymn is found in *Maphaei S. R. E. Card. Barberini nunc Urbani VIII. Poemata*, Rome, 1631, p. 121, entitled, "On St. Elisabeth Queen of Portugal." It was not included in the *Roman Breviary*, 1632, but was incorporated in later eds. (e.g. Antwerp, 1697, p. 881), as the hymn at Second Vespers on her festival (July 8). Besides being in recent eds. of the *Roman Breviary*, the text is also in *Daniel*, iv. p. 304. *Tr.* as :—

1. Riches and regal throne, for Christ's dear sake. By

E. Caswall, in his *Lyra Catholica*, 1849, p. 161, and his *Hys. & Poems*, 1873, p. 88. It is used in Roman Catholic hymn books for Missions and Schools.

2. **Elizabeth, thy regal wealth and fame.** By J. Wallace, in his *Hys. of the Church*. 1874. [J. M.]

Opie, Amelia, *née* **Alderson,** daughter of Dr. Alderson, a physician at Norwich, was b. there Nov. 12, 1769. In May 1798 she was married to John Opie, the painter, who d. in 1807. Originally Mrs. Opie was an Unitarian, but in 1814 she joined the Society of Friends. Most of her subsequent life she lived at Castle Meadow, Norwich, where she d. Dec. 2, 1853. Mrs. Opie's prose works were somewhat numerous, and included *Father and Daughter*, 1801, a most popular tale; *Temper*, 1812; *Tales of Real Life*, 1813; and others. Her poetical works were *Miscellaneous Poems*, 1802; *The Warrior's Return and Other Poems*, 1808; *Lays for the Dead*, 1833, &c. Very few of her poems have come into use as hymns. The best known is "There seems a voice in every gale." [J. J.]

Opitz, Martin, s. of Sebastian Opitz, butcher at Bunzlau in Silesia, was b. at Bunzlau, Dec. 23, 1597. He entered the University of Frankfurt a. Oder in 1618, and in 1619 went to Heidelberg, where he acted as a private tutor, and studied literature and philosophy at the University, paying also short visits to Strassburg and Tübingen. When the University was threatened by the Spanish troops (they sacked the town under Tilly in Sept. 1622), Opitz left Heidelberg in Oct. 1620, and with his friend, H. A. Hamilton (a member of a Danish noble family), travelled through Holland, Friesland and Jutland. In the spring of 1621 he returned to Silesia through Lübeck, and at Easter, 1622, became Professor of Philosophy and Poetry in the Gymnasium founded at Weissenburg in Transylvania by Prince Bethlem Gabor (Gabriel Bethlen). He resigned this post in the summer of 1623, and then for some time employed himself at the request of Duke Rudolf of Liegnitz-Brieg in versifying the Epistles for Sundays and Festivals according to the metres of the French Psalter (see below), being rewarded with the title of Rath, but receiving no permanent appointment. In 1625 he accompanied his cousin, Kaspar Kirchner, on an embassy to Vienna, where he presented to the Emperor Ferdinand II. a poem on the death of the Grandduke Karl (Prince-Bishop of Breslau, and brother of the Emperor), and was crowned as a poet by the Emperor (who in 1628 also raised him to the nobility as Opitz von Boberfeld). He then became, in 1626, private secretary to the Burgrave Carl Hannibal von Dohna, president of the Supreme Court in Silesia. When, in 1628, von Dohna began the Counter-Reformation, by means of the Lichtenstein dragoons, against the Protestants of Silesia, Opitz wrote poems in his praise, and in 1631 pub. a *tr.* of the controversial manual of the Jesuit Martin Becanus, "for the Conversion of the Erring" to help on this work. He also executed a diplomatic mission to Paris in 1630, on Dohna's behalf, where he became acquainted with Hugo Grotius. When Dohna was driven out of Breslau in Sept. 1632, by means of the Saxon and Swedish troops, Opitz remained behind. In the autumn of 1633 he was sent by Duke Johann Christian of Liegnitz-Brieg as his plenipotentiary to Berlin, and also to the Swedish chancellor Oxenstjerna. When Wallenstein obtained the mastery over the Silesian duchies, Opitz accompanied Duke Johann Christian to Thorn in 1635. He then went to Danzig, where in June, 1637, he was definitely installed as Historiographer to King Wladislaw IV. of Poland. Here, from this place of rest, he did his best, by correspondence and otherwise, to atone for the oppression of his brethren in Silesia. During the pestilence which visited Danzig in 1639 he was accosted on Aug. 17 by a diseased beggar to whom he gave an alms, and whose frightful appearance so affected him that he returned home, sickened of the pestilence, and d. Aug. 20, 1639. (*Allg. Deutsche Biog.* xxiv. 370: Goedeke's *Grundriss*, iii., 1887, p. 37, &c.)

Opitz was pre-eminently a literary man of the world who knew how to ingratiate himself with people of all opinions. He was one of those writers who exercise an enormous influence over their contemporaries, but whose works succeeding generations are content to leave unread. A long list of his works is given by Goedeke, some ninety (including a considerable number of *trs.* from the Greek, Latin, French, and Dutch), of which appeared during his lifetime. In his poems originality and force are conspicuous by their absence, and the great majority have little but their style to recommend them. He became a member of the great German literary union, the Fruitbearing Society, in 1629. His great merit was as a reformer of German prosody by his example of literary style, and by his *Buch der Deutschen Poeterey*, an epoch-making work, pub. at Breslau in 1624. Here he laid down the rules of German verse, and may be said to have given it the form which it retains to this day. Among his sacred poems his hymns are much the best (he also pub. a paraphrase of the *Lamentations of Jeremiah* in 1626; and of *Canticles* in 1627). He also pub. versions of detached *Psalms* in 1629, 1630, 1634, 1635, and 1636, and a complete version in 1637 (see **Psalters, German**). His hymns on the Epistles for the Church Year seem to have been written in 1624 (see above), but were apparently first pub. as *Die Episteln der Sontage und fürnemsten Feste des gantzen Jahrs, auff die Weisen der Frantzösischen Psalmen in Lieder gefasset*, Breslau, 1628 (printed at Leipzig) [Weimar Library]. His hymns, Psalm versions, &c., to the number of 248, are collected in his *Geistliche Poëmata*, Breslau, 1638. Twenty-nine are given by *Mützell*, 1858, pp. 187–221.

A few of Opitz's hymns are found in recent German hymn-books, while two have passed into English, viz. :—

i. **Brich auf, und werde Lichte.** *Epiphany.* In his *Episteln*, 1628, p. 11, in 6 st. of 6 l., and entitled, "On the Holy Three Kings Day. Isaiah 60." Repeated in the *Geistliche Poëmata*, 1638, p. 132, and in the Ohio *G. B.*, 1870, No. 55. *Tr.* as :—

Zion, awake and brighten. In full by E. Cronenwett, as No. 51 in the Ohio *Luth. Hyl.*, 1880.

ii. **O Licht, geboren aus dem Lichte.** *Morning.* His finest hymn, and a special favourite in Silesia. 1st pub. at the end of his *Zehen Psalmen Davids*, Breslau and Leipzig, 1634, p. 48, in 3 st. of 10 l., and entitled "Morning Hymn." Bunsen, in his *Versuch*, 1833, p. 865, speaks of it as "of singular beauty in form and contents," and as a "pious prayer for the Fatherland and for the Church in her sore troubles." Repeated in his *Geist. Pöemata*, 1638, p. 231, in the Breslau *Kirchen- und Hausmusic*, 1644, p. 762, and recently in the *Unv. L. S.*, 1851, No. 470. *Tr.* as:—

Thou Light, from Light eternal springing. A good and full *tr.* by H. J. Buckoll, in his *Hys. from the German*, 1842, p. 17; repeated, slightly altered, in the Dalston Hospital *H. Bk.*, 1848.

Other trs. are: (1) "O Holy Light, of Light engendered." By C. W. Shields, in *Sacred Lyrics from the German*, Philadelphia, U. S. A., 1859, p. 164. (2) "O Sun of Righteousness, thou Light." By Dr. G. Walker, 1860, p. 58. (3) "O Light, who out of Light wast born." By *Miss Winkworth*, 1869, p. 173. [J. M.]

Opprobriis, Jesu, satur. *C. Coffin.* [*Passiontide.*] Given in the *Paris Breviary*, 1736, as the Ferial hymn at Matins throughout Passion Week, and after till Maundy Thursday. It is also in Coffin's *Hymni Sacri*, 1736, p. 50, and some modern French *Brevs.* J. Chandler in his *Hys. of the Primitive Church*, 1837, and Card. Newman in his *Hymni Ecclesiae*, 1838 and 1865, also give the text. *Tr.* as:—

His trial o'er, and now beneath. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 72, and his *Hys. of the Church*, 1841, No. 40. It has been repeated in a few collections, and also, altered as "From judgment taken, lo, beneath" in the *Hyl. for the Use of St. John the Evangelist's, &c., Aberdeen*, 1870. In the *Suppl. Hy. to H. A. & M.*, 1889, Chandler's *tr.* is altered by the Compilers to "O scorned and outcast Lord, beneath."

Other trs. are:—

1. Up that dark hill funereal, faint with ill. I. Williams, in the *British Mag.*, April, 1834; and his *Hys. tr. from the Parisian Breviary*, 1839.

2. Like faithful Abraham's holy child. *R. Campbell.* 1850.

3. Now to the cruel scourge, the twined thorn. *W. J. Blew.* 1852–55. The 1st st. of this *tr.* of "Et jam flagellis," which is st. vii. of "Fando quis audivit, Dei," p. 658. The *tr.* of "Opprobus, Jesu, satur" begins with st. ii.

4. Jesu, by cruel taunts distressed. *J. D. Chambers.* 1857. [J. J.]

Optatus votis omnium. [*Ascension.*] This hymn is probably of the 6th or 7th cent. It is found in two MSS. of the 11th cent. in the British Museum (Vesp. D., xii. f. 74 *b*; Jul. A. vi. f. 50 *b*); in a MS. of the 11th cent. in the Library of Corpus Christi College, Cambridge (391, p. 249); and in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, it is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 26). It was included in the *Ambrosian Breviary*, 1539, and some Carthusian and Cistercian Breviaries. The printed text is also in *Mone*, No. 175, and *Daniel*, i., No. 55. [J. M.]

Translations in C. U.:—

1. Delight and joy of earth. By W. J. Blew, of st. i.–iv., in his *Church Hy. & Tune Bk.*, 1852–55, and Rice's *Sel.* from the same, 1870. In the 1860 *Appendix* to the *Hymnal N.*, No. 135, st. i.–iv. and viii. are from this *tr.*, and st. v.–vii. are from Mrs. Charles's *tr.* of the same hymn altered. This cento begins "Delight of all the earth."

2. O mighty joy to all. This begins with st. v., "O grande cunctis gaudium," and was *tr.* by W. J. Blew as above, 1852–55.

3. At length the longed-for joy is given. By Mrs. Charles, in her *Voice of Christian Life in Song*, 1858, p. 104. This is given in full or in part in several collections, and is the most widely used of the *trs.* of this hymn.

4. O wondrous joy to all mankind. By J. Skinner, in his *Daily Service Hymnal*, 1864.

5. The sacred day hath beamed. By R. C. Singleton, in his *Anglican H. Bk.*, 1871.

Translations not in C.U.:—

1. O long-desired! O festal day. *J. D. Chambers.* 1857.
2. Hail, day of hallowed birth. *Jackson Mason.* 1880. [J. J.]

Opus peregisti tuum. *C. Coffin.* [*Ascension.*] Given in the *Paris Breviary*, 1736, as one of the hymns for the Ascension. It was also included in Coffin's *Hymni Sacri*, 1736, p. 53; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 72; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr. as*:—

1. Redeemer, now Thy work is done. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 72; and his *Hys. of the Church*, 1841, No. 47. This is in C. U. in its full, and also in an abbreviated form, in addition to the following arrangements, which are based thereupon.

(1) O Saviour, Who for man hast trod. This appeared in R. Campbell's *Hys. and Anthems*, 1850, p. 77. Of this arrangement st. i., iv., ll. 1, 2; vi. ll. 3, 4, and vii. ll. 1, 2, were from Chandler's *tr.* altered, and the rest by Campbell. In Murray's *Hymnal*, 1852, No. 62, this text is repeated in full, with the exception of st. ii., ll. 1, 2, and st. v., where Chandler's original *tr.* is given, slightly altered, instead of Campbell's. In the 1st ed. of *H. A. & M.*, 1861, No. 123, and the revised ed., No. 146, we have a cento, evidently suggested by *Murray's* text, and composed as follows. *St. i.*, Chandler altered by Campbell; *st. ii., ll.* 1, 2, Chandler; *ll.* 3, 4, Campbell altered by Compilers; *st. iii.*, Compilers; *st. iv., ll.* 1, 2, Chandler altered by Campbell; *ll.* 3, 4, Campbell altered by Compilers; *st. v.*, Chandler altered by Compilers; *st. vi. ll.* 1, 2, Campbell altered by Compilers; *ll.* 3, 4, Chandler altered by Campbell; *st. vii., ll.* 1, 2, Chandler altered by Campbell; *ll.* 3, 4, Compilers. Instead of reading as in the 1875 ed. of *H. A. & M.* that this *tr.* is by the "Compilers based upon Latin *tr.* by J. Chandler," we should read, "*Tr. from Latin by J. Chandler*, 1837; *altered by R. Campbell*, 1850; *and again altered by the Compilers*, 1861." As the strength and beauty of this *tr.* owes more to Campbell than to Chandler or the Compilers of *H. A. & M.*, it is unfair to ignore his claims as is done in *H. A. & M.* This text in *H. A. & M.* is the most popular *tr.* of the "Opus peregisti tuum" in C. U., and is widely used.

(2) Blest Saviour, now Thy work is done. This altered form of Chandler's *tr.*, st. i.–v., was given in the Scottish Epis. *Coll. of Hys.*, 1858; and repeated, with the addition of Campbell's doxology, in the 1860 *Appendix* to the *Hymnal Noted.*

2. Redeemer, when Thy work is done. By W. L. Alexander, in his *Augustine H. Bk.*, 1849, No. 90, and later editions.

3. Anointed One! Thy work is done. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55, and again in the *People's H.*, 1867.

4. Thy glorious work, O Christ, is done. By R. C. Singleton, in his *Anglican H. Bk.*, 1868.

Translations not in C. U.:—

1. Blest Saviour, now Thy work is done. *I. Williams.* 1839.
2. O Christ! Thy love its work hath done. *J. D. Chambers.* 1857. [J. J.]

Orbis Patrator optime. *Cardinal Bellarmine?* [*Guardian Angels.*] The festival of the Guardian Angels was authorised by Pope Paul V. in 1608; and the office is found in the *Breviarium Benedictinum*, pub. at Venice in 1612. There the hymns are (1) "Custodes hominum" (see p. 274, ii.), for Vespers, at p. 987; and (2) "Orbis Patrator optime," for Lauds, at p. 992; and they are repeated in this form in the *Hymni Breviarii Romani*, Rome, 1629, pp. 91, 92. The office is not, however, found in the eds. of the *Rom. Brev.* prior to 1632, nor was it incorporated in the revised *Rom. Brev.* of 1632; but in the ed. pub. at Venice in 1635 by the Giuntae (apud Juntas), it is in a separately paged *Appendix*, which is entitled: "Officia propria sanctorum recitanda ad libitum cleri Romani." In 1635, and in recent eds. of the *Rom. Brev.*, the Lauds hymn, "Orbis Patrator optime," begins, "Aeterne Rector siderum"; and the *trs.* are

noted under this form of the text (see p. 26, i.), The revised text is also found in *Daniel* iv. p. 306. We may add that the copy of the *Hymni Brev. Rom.*, Rome, 1629, in the *Brit. Mus.* (C. 28, f. 1), has numerous MS. corrections which, in a MS. note on the fly-leaf, are ascribed to Pope Urban VIII., whose pontificate extended from 1623 to 1644. [J. M.]

'Ορθρίσωμεν ὄρθρου βαθέος. [*Ἀναστάσεως ἡμέρα.*] "Ορθριος δίδωμι τῷ θεῷ μου δεξιάς. *St. Gregory of Nazianzus.* [*Morning.*] A Morning Prayer found in various editions of his *Works*, and the *Anth. Graeca Carm. Christ.*, 1871, p. 28. It dates 324–389. From the *Anth. Graeca Carm. Christ.* text Mr Chatfield made his *tr.* "'Tis dawn: to God I lift my hand," and pub. the same in his *Songs & Hymns*, 1876, p. 120, in 3 st. of 4 l. [See Greek Hymnody, § iv.] [J. J.]

Ὡς θεῖος ποταμός. [*Time of Pestilence.*] Two Cathismata from the *Greek Office of Prayer Oil*, given after the 3rd ode of the Canon by St. Arsenius. The only *tr.* into English is "Christ, mercy's holy River," by Dr. Littledale, first printed in the *Church Times*, Aug. 13, 1864, and signed "R. F. L." In 1867 it was transferred in an altered form to the *People's Hymnal*, No. 322, and signed "A. L. P." It is therein appointed for a "Time of Pestilence," for which it is most suitable. The doxology added by Dr. Littledale is not in the original. [J. J.]

Osler, Edward, was b. at Falmouth in January, 1798, and was educated for the medical profession, first by Dr. Carvosso, at Falmouth, and then at Guy's Hospital, London. From 1819 to 1836 he was house surgeon at the Swansea Infirmary. He then removed to London, and devoted himself to literary pursuits. For some time he was associated with the Society for Promoting Christian Knowledge, both in London and at Bath. In 1841 he became the Editor of the *Royal Cornwall Gazette*, and took up his residence at Truro. He retained that appointment till his death, at Truro, March 7, 1863. He was a M.R.C.S. and a F.L.S. For the Linnæan Society he wrote *Burrowing and Boring Marine Animals.* He also pub. *Church and Bible; The Voyage: a Poem written at Sea, and in the West Indies, and Illustrated by papers on Natural History*, 1830; *The Life of Lord Exmouth*, 1837, &c. His hymnological work is mainly connected with the *Mitre H. Bk.* During 1835–36 he was associated with Prebendary W. J. Hall, the editor, in producing that collection, which was pub. in 1836 as *Ps. and Hys. adapted to The Services of the Church of England* [see **Hall, W. J., p. 481**]. He resided in Mr. Hall's house during the time. From the "HALL MSS." we gather that he contributed 15 versions of the Psalms (5 being rewritten from others), and 50 hymns (a few rewritten). Most of these hymns and Psalm versions, together with others not in the *Mitre H. Bk.*, were afterwards given in the monthly numbers of his *Church and King*, from Nov. 1836 to Aug. 1837. The best known of these hymns are, "O God, unseen, yet ever near," and "Worship, honour, glory, blessing." Several of his hymns are annotated under their respective first lines (see **Index**); the rest in C. U. are:—

1. Father, Whose love and truth fulfil. *Holy Baptism.*
2. Glory to God! with joyful adoration. *Praise to the Father.*
3. Great God, o'er earth and heaven supreme. *Men the Stewards of God's Bounties.*
4. Great God of hosts, our ears have heard. *Ps. xliv.* Based on the *N. Version.*
5. Great God, Whose awful mystery. *Holy Trinity.*
6. I hold the sacred book of God. *Martyrs.*
7. Jehovah hath spoken, the nations shall hear. *Second Advent.*
8. Lord, may the inward grace abound. *Holy Baptism.*
9. May we Thy precepts, Lord, fulfil. *Love.*
10. Mighty Saviour, gracious King. *Advent.*
11. O God, the help of all Thy Saints. *Ps. x.*
12. O Thou, the Lord and Life of those. *Christ the Life of Men.*
13. O Saviour, Who didst come. *Easter.*
14. Saviour, Whose love could stoop to death. *Easter.*
15. See, Lord, before Thy mercy seat. *For Schools.*
16. Set in a high and favoured place. *Advent.*
17. Wake from the dead, new life begin. *Lent.*
18. With trembling awe we come. *Lent.*

Several of these hymns are not in Osler's *Church and King.* We have ascribed them and others to him on the authority of the "HALL MSS." It must be noted also that the text in the *Church and King* often differs from that in the *Mitre.* [J. J.]

Oswald, Heinrich Siegmund, s. of Johann Heinrich Oswald or Osswald, of Nimmersatt, near Liegnitz, in Silesia, was b. at Nimmersatt, June 30, 1751. After passing through the school at Schmiedeberg he was for seven years clerk in a public office at Breslau. In 1773 he became Secretary to the Landrath von Prittwitz at Glatz, with whom he remained two years, and was thereafter in business at Hamburg and at Breslau. Through J. D. Hermes, Oberconsistorialrath at Potsdam, whose daughter he married, he became acquainted with King Friedrich Wilhelm II. of Prussia, and in 1791 was appointed reader to the king. He accordingly removed to Potsdam, and was in 1791 appointed also Geheimrath. After the king's death, on Nov. 16, 1797, Oswald received a pension, and retired first to Hirschberg, and then to Breslau, where he d. Sept. 8, 1834. (*Allg. Deutsche Biog.* xxiv. 528; Miller's *Singers & Songs*, 1869, p. 303; extracts from the *Breslauer Zeitung*, Sept. 12, 1834, and the *Schlesische Provinzialblätter*, 1835, p. 289, kindly communicated by Dr. Markgraf of the Breslau Stadt Bibliothek, &c.)

Oswald's hymns, over 100 in all, appeared principally in his (1) *Unterhaltungen für gläubige Seelen*, Berlin, 1792. (2) *Gedichte und Lieder fürs Herz*, Berlin, 1793. (3) *Letzten Mittheilungen meiner der Wahrheit und Religion geweihter Muse*, Breslau, 1826. (4) *Schwanengesänge*, Breslau, N.D. (preface Aug. 1827).

Three or four of Oswald's hymns have passed into German hymn-books. One has been *tr.* into English, viz.:—

Wem in Leidenstagen. *For Mourners.* In his *Letzte Mittheilungen*, 1826, p. 42, in 14 st. of 4 l., and entitled "An exhortation to Tranquillity. To the Suffering. Psalm 50, v. 15." Bunsen, in his *Versuch*, 1833, No. 813 (*Allg. G. B.*, 1846, No. 333), selects st. i.–iii., x., xii.–xiv. The singing of this beautiful hymn (in Miss Cox's version) formed an impressive part of the service

in the church at Edensor at the funeral of Lord Frederick Cavendish, May 11, 1882. *Tr.* as:—

1. O! Let him whose sorrow. A very good *tr.* from Bunsen's text, by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 181 (*H. from the Ger.*, 1864, p. 189), included in Alford's *Ps. & Hys.*, 1844, and others. Since its reception into *H. A. & M.*, 1861 (unaltered save st. vii. and the change to the plural), it has attained a wide popularity, and is found in many English and American collections. In the Unitarian *Hys. for the Ch. of Christ*, Boston, U.S., 1853, the *Hymnary*, 1872, and others, it begins with st. ii., "Where the mourner weeping," and in C. H. Bateman's *Sacred Melodies*, 1872, with st. iii., "God will never leave thee." In Dale's *English H. Bk.*, 1874 (in order to make up 4 double st.) four lines, beginning "On Thy truth relying," were added from J. Montgomery's "In the hour of trial" (p. 566, ii.). This form is also in J. L. Porter's *Coll.*, 1876, and Horder's *Cong. Hys.*, 1884.

Another tr. is: "When in thine hours of grief," by *Lady E. Fortescue*, 1843, p. 71. [J. M.]

Otfrid of Weissenburg, was b. about the beginning of the 9th cent., according to some in Franconia, according to others near the Lake of Constanz. After receiving the elements of his education in the Benedictine monastery of Weissenburg in Alsace, he went, about 830, to the cathedral school at Constanz. He afterwards studied at the school of the monastery of Fulda, where, under the care of Rabanus Maurus, he learned to love his mother tongue. In 846 he left Fulda, and, after a short stay at St. Gall, settled as a monk and priest at Weissenburg, where he became head of the monastic school. Here he wrote and completed about 865 a German poetical Life of our Lord (or Harmony of the Gospels), or *Evangelienbuch*, in 5 books of 15,000 lines (first printed at Basel in 1571; recent eds. by E. G. Graff, 1831; J. Kelle, 1856; P. Piper, 1878; O. Erdmann, 1882; *trs.* into modern German by G. Rapp, 1858, F. Rechenberg, 1862, J. Kelle, 1870, &c.), a most interesting work philologically, and the earliest example of a long German poem in rhyme. (*Allg. Deutsche Biog.* xxiv. 529; Goedeke's *Grundriss*, vol. i., 1884, p. 22, &c.) Besides this he wrote a number of rhymed prayers in German. Two which have been ascribed to him, and have been *tr.* by Miss Winkworth, are noted under their first lines, see **Du himlisco trohtin** (p. 315, i.), and **Got, thir eigenhaf ist** (p. 443, i.). They are in his manner, but appear to be of later date. Miss Winkworth also gives a *tr.* of a section of the *Evangelienbuch*, which begins thus:—

Mánot unsih thisu fárt. This is chapter xviii. of Book i., and is on the *Epiphany*. It is in Wackernagel's *Deutsche Kirchenlied*, ii. p. 8, in 23 st. of 4 l.; in Erdmann's ed. of the *Evangelienbuch*, 1882, p. 47, &c. Erdmann, in his notes, at p. 370, speaks of this chapter as the "first detailed mystical exolanation [of the Return of the Magi to their own land]. The removing of the Magi from their home and their home-going by another way reminds us of our Home, the glorious Paradise (lines 1–10); we have lost it by pride, self-will and disobedience, and sojourn in sorrowful banishment (11–30). In order to reach Home again, we must follow the new way of purity, humility, love and self-denial (31–46)." The only *tr.* is "Now warneth us the Wise Mens fare." By *Miss Winkworth*, 1869, p. 17. [J. M.]

Οὐ γὰρ βλέπεις τοὺς ταράττοντας. *St. Andrew of Crete.* [*In Temptation.*] The title given by Dr. Neale to his *tr.* in his *Hymns of the Eastern Church* is "Stichera for the Second Week of the Great Fast." After the most careful research nothing corresponding to these *Stichera* can be found in any editions of the *Octoechus* which have come under our notice; and the Rev. S. G. Hatherly, in the 4th ed. of Dr. Neale's *Hys. of the Eastern Church*, 1882, says, "These Stichera are not in use in the Church Service." Dr. Neale's *tr.*, "Christian! dost thou see them?" appeared in his *Hys. of the E. C.*, 1862, in 4 st. of 8 l., and was first pub. for congregational use in the *Parish H. Bk.*, 1863. From that date it rapidly grew into favour, until few editors think it wise to countenance its omission from their collections. Some hymnals, including the *Sarum*, the S. P. C. K. *Ps. & Hys.*, and their *Church Hymns*, have altered texts, but *H. A. & M.* is Neale's original *tr.* [J. J.]

Our blest Redeemer, ere He breathed. *Harriet Auber.* [*Whitsuntide.*] 1st pub. in her *Spirit of the Psalms*, 1829, p. 147, in 7 st. of 4 l., as one of two hymns for "Whit-Sunday." It was some time before it came into common use, but when once brought before the notice of hymnal compilers, it speedily attained to great popularity. It is in common use in all English-speaking countries, and has been translated into several languages. The text as in *H. A. & M.* rendered into Latin by C. S. Calverley, was given in Biggs's annotated ed. of *H. A. & M.* as "Qui Pretium nostrae Vitam dedit; ante Supremum." In most hymnals it is given in an abbreviated form, and sometimes with a doxology (not in the original), as in Thring's *Coll.*, 1882. Orig. Text in *Hy. Comp.*, st. i., ii., iv., v., vi., vii., with l. 4, st. vii., changed from "And worthier Thee." The omitted st. iii. is:—

> "He came in tongues of living flame
> To teach, convince, subdue,
> All powerful as the wind He came
> As viewless too."

In Spurgeon's *O. O. H. Bk.*, 1866, and some American collections, the text is tortured into C. M. [J. J.]

Our eyes, great God, have seen Thy grace. *J. Merrick.* [*Ps. lxxxv.*] 1st pub. in his *Psalms Translated or Paraphrased in English Verse*, 1765; and, again, in the same work, with each paraphrase divided into stanzas for parochial use, by the Rev. W. D. Tattersall, 1797. In Collyer's *Coll.*, 1812, six stanzas were given as "Arise, great God, and let Thy grace." This was repeated in later hymn-books, and sometimes as, "Arise, O God, and let Thy grace." [J. J.]

Our Father, throned in heaven, Thy name be praised. *Bp. T. Ken.* [*The Lord's Prayer.*] Appeared in his posthumous *Hys. for all the Festivals of the Year*, 1721; and, again, in the same, pub. by Pickering in 1868, as *Bp. Ken's Christian Year*, &c., p. 284. It forms a part of the poem for the 15th S. after Trinity, which is based upon St. Matt. vi., the chapter from which the Gospel of the day is taken. Although not in C. U. it is very concise and musical, and is worthy of attention. [J. J.]

Our festal morn is come. *W. H. Havergal.* [*Missionary Anniversary.*] Appeared in W. Carus Wilson's *Bk. of General Psalmody*, 2nd ed., 1842, No. 625, in 4 st. of 4 l., and is based on Ps. lxxxi., 3. In Mercer's *C. P. & H. Bk.*, Oxford ed. 1864, No. 125, st. ii. is from I. Watts's version of Ps. xlviii., Pt. ii., st. ii. and st. vi. is also an addition. [J. J.]

Our God is love: and all His saints. [*Brotherly Love.*] We have not been able to trace this hymn beyond Cotterill's *Sel.*, 1819, No. 129, where it is given in 4 st. of 4 l., and headed, "For Christian Love." It is not by Cotterill, and although sometimes attributed to *Wilkinson*, its authorship is unknown. It is in somewhat extensive use. [J. J.]

Our God, our God, Thou shinest here. *T. H. Gill.* [*Whitsuntide.*] Written in 1846, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1846, No. 119, in 7 st. of 4 l. In 1853 it was given in Hedge & Huntington's *Hys. for the Ch. of Christ*, No. 726, with the omission of st. vi., and thus came into American C. U. It was rewritten by the author for his *Golden Chain*, &c., 1869, No. 55, in 8 st. of 4 l., is therein entitled "The Glory of the latter days," and is accompanied with the quotation from Milton :—

"The power of Thy grace is not passed away with the primitive times as fond and faithless men imagine, but Thy kingdom is now at hand, and Thou standing at the door."

The *Bapt. Hymnal*, 1879, No. 756; Dale's *English H. Bk.*, 1874, No. 364; Horder's *Cong. Hymns*, 1884, No. 185, and other modern English collections follow the 1869 text. The cento "Come, Holy Ghost, in us arise," in the American Bapt. *Service of Song*, Boston, 1871, is also from the 1869 text, and is composed of st. v.–viii. The author says of the full text, "I approve of both forms, but the earlier has more freshness and freedom." [J. J.]

Our God, our help in ages past. *I. Watts.* [*Ps. xc.*] This is the first part of his C. M. rendering of Ps. xc., in 9 st. of 4 l., which appeared in his *Psalms of David*, &c., 1719, p. 229, and entitled "Man Frail, and God Eternal." This version of Ps. xc. has come down to modern collections in the following forms :—

(1) The original, in a few instances in full, but oftener in an abbreviated form of sts. i., ii., iii., v., vii. and ix.

(2) The altered text by J. Wesley, 1st pub. in his *Coll. of Ps. & Hys.*, 1737, where it begins, "*O* God, our help," &c. In this text alterations are introduced in sts. i., ii., vi., and viii. This arrangement in 7 st. was included in the *Wes. H. Bk.*, 1780, No. 39, and has been retained in all subsequent editions of that collection. A collation of any hymnal with the original and these changes by J. Wesley, will shew that in nearly every case the sts. taken are i., ii., iii., v., vii., ix., and the alterations, if any, are by J. Wesley. In Biggs's Annotated *H. A. & M.*, 1867, a rendering into Latin by C. S. Calverley, 1866, "Auxilium quondam, nunc spes," is given of the *H. A. & M.* text which is the original, with J. Wesley's "*O* God" for "*Our* God."

(3) A curious arrangement of *Watts* with *Tate & Brady* was given by Toplady in his *Ps. & Hys*, 1776, No. 308, in 10 st. of 4 l. This cento is unknown to modern collections.

(4) In Stowell's Manchester *Coll.*, 1831, *Ps. xc.* is composed of st. i., ii., from this version by Watts; and iii.–v. by another hand. It is repeated in the 1877 ed. by his son. It is a most unequal cento, with a grand opening and a most feeble finish.

Of Watts's original it would be difficult to write too highly. It is undoubtedly one of his finest compositions, and his best paraphrase. In the commonly accepted form of six stanzas it is seen to the fullest advantage, the omitted portions being unequal to the rest, and impede the otherwise grandly sustained flow of thought. It has been rendered into many languages, and its use is universal. Orig. text in modern editions of *Watts*. [Psalters, Eng., § xv.] [J. J.]

Our heavenly Father calls. *P. Doddridge.* [*Communion with God.*] This hymn is in the D. MSS., but is undated. It was given, without alteration, in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 346, in 5 st. of 4 l., with the heading, "Communion with God and Christ," and again in J. D. Humphreys's ed. of the same, 1839, No. 372. It is in several hymn-books. [J. J.]

Our heavenly Father! hear our prayer. *J. Montgomery.* [*The Lord's Prayer.*] Written Feb. 28, 1835 [M. MSS.], and printed as No. v., in the Church Missionary Society's Jubilee Tract of *Hymns and Prayers*, 1835, in 3 st. of 4 l. It was repeated in Montgomery's *Original Hymns*, 1853, No. 63. [J. J.]

Our Saviour's words are, Watch and Pray. *J. Montgomery.* [*Watchfulness and Prayer.*] Written in 1835 [M. MSS.], and printed on a broadsheet for use at the Anniversary Sermons of the Red Hill Wesleyan Sunday Schools, Sheffield, March 1 and 2, 1835, in 6 st. of 4 l. It was also used by the Sheffield Sunday School Union, at the Whit-Monday gathering, 1841. In 1853 it was included in Montgomery's *Orig. Hys.*, No. 162, and headed, "Watch and Pray." [J. J.]

Our souls shall magnify the Lord, In Him our spirit shall rejoice. *J. Montgomery.* [*For Friendly Societies.*] This hymn is given in modern collections in three forms as follows :—

1. *The original.* This appeared in Cotterill's *Sel.*, 8th ed., 1819, No. 130, in 4 st. of 4 l., and headed "For unity and brotherly love." It was repeated, unaltered, in the 9th ed., 1820, No. 130, where it is given "For a Friendly Society;" in Bickersteth's *Christian Psalmody*, 1333, and others of the older collections. This is the original of No. 305, in the S. P. C. K. *Church Hys.*, 1871, and not No. 2 as under. Both the text and the date quoted in the note in *Church Hys.* folio ed. are incorrect. The alterations of the text in that collection are from an *Appendix* to the Cooke and Denton *Hymnal*.

2. *Author's Revised Text.* In his *Christian Psalmist*, 1825, No. 530, Montgomery slightly altered the text of 1819, added thereto three stanzas (ii., iii. vi.), and gave the same as a hymn "For a Female Friendly Society." This begins, "Our *soul* shall magnify," &c., and is repeated in his *Original Hys.*, 1853, No. 285.

3. *A Cento.* In Hall's *Mitre H. Bk.*, 1836, No. 285, is a cento composed of st. i., iii., iv. and v. of the 1825 text, slightly altered. Its use is limited. [J. J.]

Our times are in Thy hand, Father, we wish them there. *W. F. Lloyd.* [*Resignation.*] The opening st. of this hymn is :—

"Our times are in Thy hand,
Father, we wish them there;
Our life, our soul, our all, we leave
Entirely to Thy care."

This hymn appeared in *Hys. for the Poor of the Flock*, 1841, No. 257, in 6 st. of 4 l., each stanza opening with the same first line. This was repeated in *Ps., Hys. and Spiritual S.*, Lond., D. Walther, 1842, Pt. i., No. 64; and again in *A few Hys. and some Spiritual Songs*

selected 1856 *for the Little Flock*, No. 209. In Spurgeon's *O. O. H. Bk.*, 1866, the text is slightly altered. *Spurgeon's* date, "1835" we cannot authenticate. [J. J.]

Our times are in Thy hand, and Thou Wilt guide our footsteps, &c. *Sir J. Bowring.* [*Divine guidance.*] The first stanza of this hymn reads:—

> "Our times are in Thy hand, and Thou
> Wilt guide our footsteps at Thy will:
> Lord, to Thy purposes we bow:
> Do Thou Thy purposes fulfil."

The hymn appeared in Beard's Unitarian *Coll. of Hys.*, 1837, No. 37, in 3 st. of 4 l., but is not marked, in common with other hymns by Sir J. Bowring, as "Original." In the 3rd ed. of the author's *Matins and Vespers*, 1841, p. 229, it was given in an unaltered form. In the American Unitarian *Hys. of the Spirit*, 1864, it reads "*My* times are in Thy hand," &c. [J. J.]

P

P. C. E., in the *People's Hymnal*, 1867, *i.e.* Dr. Littledale, "Priest, Church of England."

P. P. Bk., i.e. *Priests' Prayer Book.*

Pabst, Julius, s. of Karl Leopold Pabst, sometime Inspector of the Royal Normal School at Erfurt, was b. at Wilhelmsruhe, near Eitorf on the Sieg (Rhenish Prussia), Oct. 18, 1817. From 1838 to 1842 he studied theology and philosophy at the Universities of Breslau and Halle; from 1842 to 1852 he acted as private tutor in Berlin, in the Neumark, and in Dresden; and from 1852 to the end of 1855, was engaged in literary pursuits at Berlin. After New Year's Day, 1856, he resided at Dresden as secretary and teacher of the dramatic art on the staff of the general direction of the Court Theatre and the Royal Orchestra, receiving, in 1860, the honorary title of Hofrath. He d. Oct. 22, 1881 (F. Brümmer's *Deutsche Dichter-lexicon*, 1877, pt. ii. p. 123; MS. from his family, &c.).

His hymns appeared principally in his (1) *Die Furcht des Herrn ist der Weisheit Anfang*, Berlin, 1846, and his (2) *Christliches Schatzkästlein*, Hamburg, 1848. The only one in English C. U. is:—

O Geist des Lichtes, komm hernieder. *Whitsuntide. Schatzkästlein*, p. 227, in 7 st. of 5 l., entitled "Festival Hymn." *Tr.* as:—

Spirit of Light, come down, we pray. In full, by Dr. R. Maguire, in his *Melodies of the Fatherland*, 1883, p. 73, repeated in R. Gault's *Hymn Bk.*, 1886, No. 252, omitting st. v., vi. [J. M.]

Pain and toil are over now. *Cecil F. Alexander, née Humphreys.* [*Easter Eve.*] Pub. in her *Verses for Holy Seasons*, &c., 1846, p. 59, in 6 st. of 6 l., and headed "Easter Even. 'And laid it in his own new tomb.' St. Matt. xxvii. 60." In C. U. it is commonly abbreviated, one form being that in the American Protestant Episco. Church *Hymnal*, 1871, where st. i., ii. and iv., are altered, and the two closing lines of each stanza are omitted. These alterations and omissions have gone far towards utterly spoiling the hymn. [J. J.]

Palgrave, Francis Turner, M.A., eldest s. of Sir Francis Palgrave, the Historian, was b. at Great Yarmouth, Sept. 28, 1824, and educated at the Charterhouse (1838–1843) and at Oxford, where he graduated in first class Classical Honours. He was scholar of Balliol (1842) and Fellow of Exeter (1846). He was engaged in the Education Department of the Privy Council till 1884, being also Private Secretary to Lord Granville (then Lord President). In 1885 he was elected Professor of Poetry in the University of Oxford. Professor Palgrave's publications include:—

(1) *Idylls and Songs*, 1854; (2) *Art Catalogue of the Great Exhibition*, 1862; (3) *Essays on Art*, 1866; (4) *Lyrical Poems*, 1871; (5) *Hymns*, 1st ed., 1867; 2nd ed., 1868; 3rd ed., 1870. He has also edited, (6) *Golden Treasury of English Lyrics*, 1861; (7) *Sir Walter Scott's Poems, with Life*, 1867; and (8) *Chrysomela*, a selection from Herrick, 1877.

A large proportion of Professor Palgrave's hymns are in C.U., the greatest number being in the Marlborough College *Hymns*, 1869 (5); Thring's *Coll.*, 1882 (4); Horder's *Congregational Hys.*, 1884 (11); and the *Westminster Abbey H. Bk.*, 1883 (12). These include:—

i. From his *Hymns*, 1867–70:—

1. High in heaven the sun. (1867.) *Morning.*
2. Hope of those who have none other. (1862.) *Consolation in Affliction.*
3. Lord God of morning and of night. (q.v.) *Morning.*
4. O Light of Life, O Saviour dear. (1865.) *Evening.*
5. O Thou not made with hands. (1867.) *Kingdom of God within.*
6. Once Man with man, now God with God above us. (1868.) *Holy Communion.*
7. Thou sayest 'Take up thy cross.' (1865.) *Taking the Cross of Christ.* In *Macmillan's Magazine.*
8. Thou that once, on mother's knee. (1863–7.) *The Child Jesus.*
9. Though we long, in sin-wrought blindness. (1868.) *Lost and Found.*
10. We name Thy Name, O God. (1868.) *Lent.*

ii. From *Other Sources*:—

11. Christ, Who art above the sky. *Christ, the Consoler and Guide.*
12. Lord, how fast the minutes fly. *The New Year.*
13. O God, Who when the night was deep. *Morning.*
14. O God [Lord] Who when Thy cross was nigh. *Evening.*
15. Thrice-holy Name that sweeter sounds. *Litany of the Name of Jesus.* From the *School Guardian*, 1883.

These hymns, in common with others by Professor Palgrave, noted in this Dictionary under their respective first lines, are marked by much originality of thought and beauty of diction, as well as great tenderness. His object was "to try and write hymns which should have more distinct matter for thought and feeling than many in our collections offer, and so, perhaps, be of little use and comfort to readers," and he has admirably succeeded in his object. He d. Oct. 24, 1897. [W. G. H.]

Πάλι φέγγος, πάλιν ἀώς. *Synesius, Bp. of Ptolemaïs.* [*Morning.*] This is hymn No. ii. of his ten hymns. It is a morning hymn of some beauty. It is rendered into English as: "Again we hail the opening morn." This *tr.* is by Mr. Chatfield, and appeared in his *Songs & Hymns*, &c., 1876, p. 14, in 96 lines. Another *tr.* by A. Stevenson, in his *Ten Hys. of Synesius*, &c., 1865, is, "After the gloom of night is passed away." The original is found in the *Anth. Graeca. Carm. Christ.*, 1871. [Greek Hymnody, § v.] [J. J.]

Πάλιν προσῆλθεν ὁ δράκων. *St. Gregory of Nazianzus.* [*To Christ.*] This is

composed of ll. 16–22 of his "Hymn to Christ," the full text of which is in *Daniel*, iii. p. 13. It is "imitated" by Dr. Bonar in his *Hys. of Faith and Hope*, 2nd series, 1861, in 4 st. of 3 l. as, "Again the tempter comes! to Thee I cling." [J. J.]

Palmer, Horatio Richmond, MUS. DOC., was b. April 26, 1834. He is the author of several works on the theory of music; and the editor of some musical editions of hymn-books. To the latter he contributed numerous tunes, some of which have attained to great popularity, and 5 of which are in I. D. Sankey's *Sacred Songs and Solos*, Lond., 1881. His publications include *Songs of Love for the Bible School;* and *Book of Anthems*, the combined sale of which has exceeded one million copies. As a hymn-writer he is known by his "Yield not to temptation," which was written in 1868, and pub. in the *National Sunday S. Teachers' Magazine*, from which it passed, with music by the author, into his *Songs of Love*, &c., 1874, and other collections. In America its use is extensive. Dr. Palmer's degree was conferred by the University of Chicago in 1880. [J. J.]

Palmer, Ray, D.D., s. of the Hon. Thomas Palmer, a Judge in Rhode Island, was b. at Little Compton, Rhode Island, Nov. 12, 1808. His early life was spent at Boston, where he was for some time clerk in a dry-goods store. At Boston he joined the Park Street Congregational Church, then under the pastoral care of Dr. S. E. Dwight. After spending three years at Phillips Academy, Andover, he entered Yale College, New Haven, where he graduated in 1830. In 1835 he became pastor of the Central Congregational Church, Bath, Maine. During his pastorate there he visited Europe in 1847. In 1850 he was appointed to the First Congregational Church, at Albany, New York, and in 1865 Corresponding Secretary to the American Congregational Union, New York. He resigned in 1878, and retired to Newark, New Jersey. He d. at Newark, Mar. 29, 1887. Dr. Palmer's published works in prose and verse include:—

(1) *Memoirs and Select Remains of Charles Pond*, 1829; (2) *The Spirit's Life, a Poem*, 1837; (3) *How to Live, or Memoirs of Mrs. C. L. Watson*, 1839; (4) *Doctrinal Text Book*, 1839; (5) *Spiritual Improvement*, 1839, republished as *Closet Hours* in 1851; (6) *What is Truth? or Hints on the Formation of Religious Opinions*, 1860; (7) *Remember Me, or The Holy Communion*, 1865; (8) *Hymns and Sacred Pieces, with Miscellaneous Poems*, 1865; (9) *Hymns of my Holy Hours, and Other Pieces*, 1868; (10) *Home, or the Unlost Paradise*, 1873; and (11) *Voices of Hope and Gladness*, 1881.

Most of Dr. Palmer's hymns have passed into congregational use, and have won great acceptance. The best of them by their combination of thought, poetry, and devotion, are superior to almost all others of American origin. The first which he wrote has become the most widely known of all. It is:—

1. My faith looks up to Thee. *Faith in Christ.* This hymn was written by the author when fresh from College, and during an engagement in teaching in New York. This was in 1830. The author says concerning its composition, "I gave form to what I felt, by writing, with little effort, the stanzas. I recollect I wrote them with very tender emotion, and ended the last line with tears." A short time afterwards the hymn was given to Dr. Lowell Mason for use, if thought good, in a work then being compiled by him and Dr. T. Hastings. In 1831 that work was pub. as *Spiritual Songs for Social Worship: adapted to the use of Families, &c. Words and Music arranged by Thomas Hastings, of New York, and Lowell Mason of Boston.* It is No. 141 in 4 st. of 8 l., entitled "Self Consecration," and accompanied with the tune by Dr. L. Mason, there given as "My faith looks up to Thee," but subsequently known as *Olivet.* (Orig. text of hymn in Thring's *Coll.*, 1882.) It has passed into most modern collections in all English-speaking countries, and has been rendered into numerous languages. That in Latin, by H. M. Macgill (p. 708, ii.), begins "Fides Te mea spectat."

2. Fount of everlasting love. *Praise for renewed Spiritual Life.* This also appeared in the *Spiritual Songs*, &c., 1831, No. 191, in 4 st. of 4 l., and headed "Praise for a Revival."

The hymns which are given below are all in Dr. Palmer's *Poetical Works*, N. Y., 1876, and the dates appended in brackets are those given by him in that work.

3. Thou who roll'st the year around. (1832.) *Close of the Year.* In several American collections.

4. Away from earth my spirit turns. (1833.) *Holy Communion.* Appeared in Lowell Mason's *Union Hymns*, in 4 st. of 4 l. In the *Church Praise Bk.*, N. Y., 1882, it begins with st. ii., "Thou, Saviour, art the Living Bread."

5. Before Thy throne with tearful eyes. (1834.) *Liberty of Faith.*

6. Stealing from the world away. (1834.) *Evening.* Written at New Haven in 1834, and is very popular in America.

7. Thine [Thy] holy day's returning. (1834.) *Sunday Morning.*

8. Wake thee, O Zion. (1862.) *Zion Exultant.*

9. We stand in deep repentance. (1834.) *Lent.*

This last, No. 9, in common with Nos. 10, 11, 12, is marked "original," in the Presbyterian *Parish Hymns*, 1843. Probably they were given to the editors of that book in MS., and had not previously appeared.

10. And is there, Lord, a rest? (1843.) *Rest in Heaven.* Written at Bath, Maine, in 1843.

11. O sweetly breathe the lyres above. *Consecration to Christ.* This was accidentally omitted from Dr. Palmer's *Poetical Works*, 1876. S. W. Duffield says:—

"It was written in the winter of 1842–43, at a time of revival. At the previous Communion several had been received under circumstances that made Doddridge's hymn, 'O happy day that fixed my choice' a most appropriate selection. Not caring to repeat it, and needing something similar, Dr. Palmer composed the present hymn." *English Hymns*, N. Y., 1886, p. 432.

12. When downward to the darksome tomb. (1842.) *Death Contemplated.* Written at Bath, Maine, 1842.

From 1843 there comes a long break, and Dr. Palmer seems to have done no more hymn-writing until called upon by Professors Park and Phelps, of Andover, for contributions to their *Sabbath Hymn-Book*, 1858. His hymns written for that important collection rank amongst the best that America has produced. This is specially true of the first four (Nos. 13–16) from the Latin.

13. Jesus, Thou joy of loving hearts. (1858.) *Tr.* of a cento from "Jesu dulcis memoria" (p. 588, ii.).

14. O Bread to Pilgrims given. (1858.) *Tr.* of "O esca viatorum" (q.v.).

15. O Christ our King, Creator Lord. (1858.) *Tr.* of "Rex Christe, factor omnium"

16. Come Holy Ghost,—in love. (1858.) *Tr.* of "Veni Sancte Spiritus" (q.v.)

17. Jesus, these eyes have never seen. (1858.) *Christ loved, though unseen.* This hymn is accounted by many as next in merit and beauty to "My faith looks up to Thee."

18. Lord, my weak thought in vain would climb. (1858.) *God Unsearchable.* This hymn deals with the mysteries of Predestination in a reverent and devout manner.

19. Thy Father's house! thine own bright home. (1858.) *Heaven.*

The next group, Nos. 20–27, appeared in Dr. Robinson's *Songs for the Sanctuary*, 1865.

20. Lord, Thou wilt bring the joyful day. (1864.) *Contemplation of Heaven.* Written in New York city.

21. Eternal Father, Thou hast said. (1860.) *Missions.*

22. Jesus, Lamb of God, for me. (1863.) *Jesus, the Way of Salvation.* Written in Albany, New York.

23. Take me, O my Father, take me. (1864.) *Lent.*

24. Wouldst thou eternal life obtain. (1864.) *Good Friday.*

25. Come Jesus, Redeemer, abide Thou with me. (1864.) *Holy Communion.*

26. Lord, Thou on earth didst love Thine own. (1864.) *Fellowship with Christ.*

27. Thou, Saviour, from Thy throne on high. (1864.) *Prayer.*

The next four (Nos. 28–31) present another group. They appeared in D. E. Jones's *Songs for the New Life*, 1869, and the Reformed Dutch *Hys. of the Church*, N. Y., 1869. The dates of composition are from Dr. Palmer's *Poems*, 1876.

28. Lord, Thou hast taught our hearts to glow. (1865.) *Ordination*, or *Meeting of Ministers.*

29. When inward turns my searching gaze. (1868.) *Evening.*

30. O Jesus, sweet the tears I shed. (1867.) *Good Friday.*

31. Jesus, this [my] heart within me burns. (1868.) *Love.*

The hymns which follow are from various sources.

32. O Christ, the Lord of heaven, to Thee. (1867.) *Universal Praise to Christ.* Appeared in the author's *Hys. of my Holy Hours*, 1867. It is a hymn of great merit, and is widely used.

33. Behold the shade of night is now receding. (1869.) A *tr.* of "Ecce jam noctis." (p. **320**, i., and **Various.**).

34. Mid evening shadows let us all be waking. (1869.) A *tr.* of "Nocte surgentes" (p. **809**, i.).

35. I give my heart to Thee. (Aug. 20, 1868.) A *tr.* of "Cor meum Tibi dedo," p. **262**, ii.

36. Holy Ghost, that promised came. (1873.) *Whitsuntide.* From the author's *Poems*, 1876.

37. O Holy Comforter, I hear. *The Comforter.* Appeared in the *Boston Congregationalist*, September 7th, 1867.

38. Lord, when my soul her secrets doth reveal. (1865.) *Holy Communion.*

Most of the foregoing hymns are in C. U. in G. Britain, and all are found in one or more American hymn-books of importance.

[F. M. B.]

Palmer, William. [Various.]

Palms of glory, raiment bright. *J. Montgomery.* [*Heaven in Prospect.*] Written for the Sheffield Sunday School Union, and first printed on a broadsheet for use at the Anniversary in June 1829, in 6 st. of 4 l. It then appeared in T. Russell's *Sel. of Hys. . . . An Appendix to Dr. Watts's Ps. & Hys.*, N. D. [*circa* 1833, see p. **259**, i.]; again in Montgomery's *Poet's Portfolio*, 1835, p. 240; and again in his *Original Hys.*, 1853, p. 160, where it is headed "Heaven in prospect." It is of more than usual merit, and is widely used.

[J. J.]

Pange lingua gloriosi corporis mysterium. *St. Thomas of Aquino.* [*Holy Communion.*] One of the finest of the mediaeval Latin hymns; a wonderful union of sweetness of melody with clear-cut dogmatic teaching. It was written for the office of the Festival of Corpus Christi, which St. Thomas drew up in 1263, at the request of Pope Urban IV. The metre and the opening line are imitated from Fortunatus. It is found in the *Roman* (Venice, 1478; and again, untouched, in 1632); *Mozarabic* of 1502, *Sarum*, *York*, *Aberdeen*, *Paris* of 1736, and many other Breviaries. Wherever employed it was always primarily for use on Corpus Christi, either at Matins (*Sarum*), or at Vespers (*Roman*). It has also been used as a processional on Corpus Christi, in the Votive Office of the Blessed Sacrament, at the Forty Hours, and otherwise. Stanza v., "Tantum ergo sacramentum," with the magnificent doxology, is sung as a separate hymn in the office of the Benediction of the Blessed Sacrament, or during Mass at the Elevation of the Host. The text, in 5 st. and a doxology, will be found in *Daniel*, i., No. 239, the *Hymn. Sarisb.*, 1851, p. 121, and others. [W. A. S.]

The hymn is found in a MS. of the 13th cent. in the Bodleian (Ashmole 1525, f. 175); in a MS. of the end of the 13th cent. (Add. 23935 f. 3), and a 14th cent. *Sarum Breviary* (Reg. 2, A. xiv. f. 94), both now in the British Museum; in the St. Gall MS. 503 i. of the 13th cent. Also in *Wackernagel*, i., No. 233; *Bässler*, No. 99; *Königsfeld*, i. p. 146; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and others. [J. M.]

Translations in C. U.:—

1. Speak, O tongue, the Body broken. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 169. In Stretton's *Church Hys.*, 1850, st. i.–iii. of this *tr.* and st. iv.–vi. from another were given as one hymn. This arrangement, with the opening line changed to "Sing we that blest Body broken," was repeated in Dr. Oldknow's *Hymns*, &c., 1850.

2. Sing, my tongue, the Saviour's glory, Of His flesh the mystery sing. By E. Caswall, in his *Lyra Catholica*, 1849, p. 111, and again in his *Hys. & Poems*, 1873, p. 63. It is given unaltered in several Roman Catholic hymn-books, and a few other collections. In the Irvingite *Hys. for the Use of the Churches*, 1871, it begins with the same first line, but is considerably altered, especially in st. iv. The alterations in the *New Cong.*, 1859, No. 878, are also considerable, but in another direction, whilst the opening line remains unchanged. In Skinner's *Daily Service Hyl.*, 1864, it is altered to "Of Christ's Body, ever glorious."

3. Hail the Body bright and glorious. By R. Campbell, in his *Hys. and Anthems*, 1850, p. 69. This is repeated in *Hys. used in the Church of St. Thomas the Martyr, Oxford*, 1861, and the *St. Margaret's Hymnal* (East Grinstead), 1875. In the *St. Margaret's H.* it is attributed to "Fortescue" in error.

4. Of the glorious Body telling. By J. M. Neale, in his *Mediæval Hys.*, 1851, p. 126 (ed. 1863, p. 178, with a valuable note). It was repeated in the 1860 *Appendix* to the *Hymnal N.*; the *People's H.*, 1867; the *Hymnary*, 1872, and others, in most instances with slight variations from the original translation. In Dr. Schaff's *Christ in Song*, N. Y., 1869, it begins "Sing, my tongue, the mystery telling." The alterations are by Dr. Schaff.

5. Sing the glorious Body broken, Ransom of the world to be. By J. A. Johnston, in his *English Hyl.*, 1852, No. 99. In the 2nd ed., 1856, he rewrote it as "Speak, my tongue, the Body glorious," and in the 3rd ed., 1861, as "Speak, my tongue, a mystery glorious."

6. Sing the glorious Body broken, Sing the precious Blood, &c. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852–5, and again in Rice's *Sel.* from the same, 1870.

7. Hail, each tongue, with adoration. By W. J. Irons. Contributed to the Rev. R. T. Lowe's *Hys. for the Christian Seasons*, Gainsburgh, 1854, and repeated in Dr. Irons's *Hymns*, &c., 1866, and his *Ps. & Hys.*, 1875.

8. Now, my tongue, the mystery telling. No.

203 in *H. A. & M.*, 1861, and No. 309, revised ed., 1875, is said in the Index to be by the Compilers, "based on *tr.* from Latin by E. Caswall." This is, however, not strictly correct. An examination of the text shows that st. i., ii., and vi. are Dr. Neale's *tr.* rewritten; st. v. Dr. Neale's *tr.* very slightly altered; st. iii. Caswall's *tr.* rewritten; and st. iv. a *tr.* by the Compilers. This *tr.* is repeated in the *Lyra Eucharistica*, 1863, without alteration: and with a nearer approach to the original in the *Altar Hymnal*, 1884.

9. Of that glorious Body broken. This *tr.* in the *Sarum*, 1868, No. 123, is Caswall's altered (except in st. ii. and iii.) almost beyond recognition. It is repeated in Thring's *Coll.*, 1882, with slight changes, except in the crucial st. iv. This is materially changed in the wording, although it remains the same in doctrinal teaching.

10. Wake, my tongue, the mystery telling. By R. C. Singleton, in his *Anglican H. Bk.*, 1868 and 1871.

Translations not in C. U.:—

1. Of Christe his body glorious. *Primer*, 1604.
2. Sing thou my tongue with accent clear. *Primer*, 1615.
3. Sing, O my tongue, devoutly sing. *Primer*, 1685.
4. Sing, O my tongue, adore and praise. *Primer*, 1706.
5. Resound, my tongue, the mystery resound. *D. French.* 1839.
6. Tell, my tongue, the wondrous story. Bp. Coxe in his *Christian Ballads*, 1840 and 1848.
7. Of the glorious Body bleeding. *A. D. Wackerbarth.* 1842.
8. Of the Body bright and gracious. In Dr. Pusey's *tr.* of Horst's *Paradise of the Christian Soul*, 1847.
9. Loudly sing my tongue! proclaiming. *J. R. Beste.* 1849.
10. Speak, my tongue, the mystic glory. *J. D. Chambers.* 1852 and 1857.
11. Sing, O [my] tongue, the Body glorious. *H. N. Oxenham.* In *The Ecclesiastic*, Jan., 1853; his *Manual of Devotions*, 1854; and his *Sentence of Kaires*, 1854.
12. Break we forth in high thanksgiving. W. Bright in his *Athanasius and other Poems*, 1858.
13. My tongue, the mystic doctrine sing. *J. W. Hewett.* 1859.
14. Sing, and the mystery declare. Ray Palmer, in Schaff's *Christ in Song*, 1869.
15. Let my tongue the mystery sing. *J. Wallace.* 1874.
16. Now, my tongue, the mystery singing. W. T. Brooke, in his *Churchman's Manual of Private and Family Devotions*, 1881.
17. Sing, my tongue, the joyful mystery. *J. D. Aylward*, in O. Shipley's *Annus Sanctus*, 1884.

Tantum ergo sacramentum. This portion of the "Pange lingua," consisting of st. v. and vi., and sung in the office of the Benediction of the Blessed Sacrament, &c., as noted above, has been *tr.* by all the above-named translators, and each *tr.* is given as the conclusion of the original hymn. In a few instances the stanzas (v.–vi.) are given as a separate hymn in English, as in Latin. These include (1) Caswall's "Down in adoration falling," which appears in some Roman Catholic hymn-books for missions and schools; (2) a cento in the *Altar Hyl.*, 1884, in 2 st., the first being Caswall altered, and the second the doxology from *H. A. & M.*, as "Down in lowly worship bending;" and (3) Neale's *tr.*, altered to "Bow we then in veneration," in the 1863 *Appendix* to the *Hymnal N.*

Dr. Neale's estimate of this hymn is well known. His words are so few and to the point that we may quote them here:—

"This hymn contests the second place among those of the Western Church with the *Vexilla Regis*, the *Stabat Mater*, the *Jesu dulcis Memoria*, the *Ad Regias Agni Dapes*, the *Ad Supernam*, and one or two others, leaving the *Dies Iræ* in its unapproachable glory." (*Med. Hys.* 3rd ed., 1867, p. 179.)

Concerning translations, and of his own in particular, he says:—

"It [the hymn] has been a bow of Ulysses to translators. The translation above given [his own] claims no other merit than an attempt to unite the best portions of the four best translations with which I am acquainted —Mr. Wackerbarth's, Dr. Pusey's, that of the Leeds book, and Mr. Caswall's. . . . . The great crux of the translator is the fourth verse."

Before continuing Dr. Neale's remarks it will be well to give the original Latin of st. iv., which reads:—

"Verbum caro, panem verum verbo carnem efficit,
Fitque sanguis Christi merum, etsi sensus deficit
Ad firmandum cor sincerum sola fides sufficit."

Dr. Neale continues, "I give all the translations:—

(1) 'God the Word by one word maketh
Very Bread His Flesh to be:
And whoso that Cup partaketh,
Tastes the Fount of Calvary:
While the carnal mind forsaketh,
Faith receives the Mystery.' [*Leeds H. Bk.*]

"Here the *incarnation* of the Word, so necessary to the antithesis, is omitted: and so exact a writer as S. Thomas would never have used the expression *by* ONE *word*.

(2) 'At the Incarnate Word's high bidding,
Very Bread to Flesh doth turn:
Wine becometh Christ's Blood-shedding:
And, if sense cannot discern,
Guileless spirits, never dreading,
May from Faith sufficient learn.'
[*Wackerbarth.* Mr. Wackerbarth's l. 2 reads, "Bread to very flesh," &c.]

"Here the antithesis is utterly lost, by the substitution of *Incarnate* for *made flesh*, and *bidding* for *word*, to say nothing of *Blood-shedding*, for *Blood*.

(3) 'Word made Flesh! The Bread of nature,
Thou by word to Flesh dost turn:
Wine, to Blood of our Creator:
If no sense the work discern,
Yet the true heart proves no traitor:
Faith unaided all shall learn.' [*Pusey.*]

"Here the antithesis is preserved, though at the expense of the vocative case. And surely S. Thomas, in an exact dogmatical poem, would not have spoken of the Blood of our *Creator*. Mr. Caswall, following up the hint given by the last version, and substituting the apposite pronoun for the vocative, has given, as from his freedom of rhyme might be expected, the best version.

(4) 'Word made Flesh, the Bread of nature
By a word to Flesh He turns:
Wine into His Blood He changes:
What though sense no change discerns,
Only be the heart in earnest,
Faith the lesson quickly learns.'

"In both these last translations [*Pusey* and *Caswall*], however, the panem *verum* of S. Thomas is not given; and Mr. Caswall brings in the worse than unnecessary article—'By *a* word.' [It must be noted that Dr. Neale must have quoted Caswall from memory or from some other source than Caswall's *Lyra Catholica*, 1849, p. 112, where l. 2 reads, "By his word to Flesh He turns;" and l. 6, "Faith her lesson quickly learns." These readings of 1849 are repeated in Caswall's *Hys. & Poems*, 1873, p. 63. Did Dr. Neale misread Caswall, or did Caswall publish a text distinct from that in his *Lyra Catholica*?]

"Since the first edition of my book [1851], *Hymns Ancient and Modern* have produced a translation put together from former ones,—but nearer my own version than to any other. Their fourth verse is their weakest:—

'Word made Flesh, True Bread He maketh
By His word His Flesh to be:
Wine His blood; *which whoso taketh*
Must from carnal thoughts be free:
Faith alone, though sight forsaketh,
Shows true hearts the Mystery.'

"It is needless to observe that the Italicised line and a half is not in the original. '*Forsaketh*,' too, is scarcely English. I have substituted an alteration of *Hymns Ancient and Modern* for my original 5th verse, ['Therefore we, before it bending.']"

After this exhaustive criticism by Dr. Neale we must give his rendering of the same passage. It reads :—

"Word made Flesh, by Word He maketh
Very Bread His Flesh to be;
Man in wine Christ's Blood partaketh,
And if senses fail to see,
Faith alone the true heart waketh,
To behold the Mystery."

These examples of translations could be increased to the total number known. The result, however, would be to add materially to the length of this article without increasing its historical value. [J. J.]

Pange lingua gloriosi proelium certaminis. *V. H. C. Fortunatus.* [*Passiontide.*] This is one of the finest of the Latin Mediaeval Hymns, and perhaps the best of its author. It has been sometimes, apparently without reason, ascribed to Claudianus Mamertus, who d. c. 474. In its full form it consists of 10 stanzas of unrhymed trochaic tetrameter verse. In some of the MSS. there is added a doxology, but in very various forms. F. Leo in his ed. of Fortunatus's *Opera poetica*, Berlin, 1881, p. 27, gives it from a St. Petersburg MS. of the 8th or 9th cent., two MSS. of the 9th cent. in the Bibl. Nat. Paris (No. 1153, and Lat. 9347), &c. *Mone*, No. 101, prints it from a MS. of the 8th cent. now at Trier; a MS. at Trier of about the end of the 8th cent. or beginning of the 9th; a MS. of the 11th cent. at St. Gall, &c. It is found in a 10th cent. Mozarabic service book in the British Museum (Add. 30846 f. 70); in four MSS. of the 11th cent. there, viz. two English *Hymnaries* (Harl. 2961 f. 240; Vesp. D. xii. f. 120 *b*); a Spanish *Breviary* (Add. 30848 f. 109), and a *Sequentiary* written at St. Gall (Add. 19768, f. 51 *b*), &c. Also in *Daniel*, i., No. 140, and iv. pp. 67, 353, from a Bern MS. of the 10th cent., and other sources. In his notes *Daniel* quotes the following stanza :—

"Quando judex orbis alto vectus axe veneris,
Et crucis tuae tropaeum inter astra fulserit,
O sis anxiis asylum et salutis aurora."

Dr. Neale in translating this verse says it "seems ancient," but the only source quoted by *Daniel* is the *Corolla Hymnorum*, Cologne, 1806. (The text of 1806, l. 3, reads, "Salutis *anchora*.") From the Trier MS. of about the end of the 8th cent. *Mone* prints four additional stanzas, which are not by Fortunatus, but are probably of the 7th cent., and never really came into use.

The hymn very early came into extensive use, and is found in most Mediaeval *Breviaries* and *Missals*. In the older *Roman* (Venice, 1478), *Paris* of 1643, *Sarum*, *York*, *Aberdeen*, and other Breviaries, it is appointed or use from Passion Sunday to Maunday Thursday; stanzas i.–v. being used at *Matins*; and vi.–x. beginning "Lustra sex qui jam peracta," at *Lauds*. In the *Roman*, *Sarum*, and other *Missals*, it is appointed to be used on Good Friday at the Improperia (see "Populo meus"), stanza viii., "Crux fidelis inter omnes," being first sung by the clergy, or as a solo, then st. i.–vii., ix., x. by the people; each stanza being followed by either the first, or second ("Dulce lignum, dulce clavos" part of st. viii. The *Sarum*, *York*, *Aberdeen*, and other Breviaries also appointed st. viii.–x. ("Crux fidelis") for the festival of the Invention of the Cross (May 3). In the *Roman Brev.* of 1632 it was altered, the first part beginning "Pange lingua gloriosi *lauream* certaminis" (an unfortunate change; for, as Dr. Neale points out, it is not to the glory of the termination of our Lord's conflict with the Devil that the poet would have us look, but to the glory of the struggle itself); and the second part beginning "Lustra sex qui jam peregit" (in the *Roman Brev.*, Antwerp, 1624, pt. ii. begins "Lustris sex qui jam peractis"). The text of 1632 is in the later eds. of that revision, in *Daniel*, i., No. 140, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. The original is also in the *Lat. Hys. of the Anglo-Saxon Church*, 1851, p. 163 (from Vesp. D. xii.); the *Hymnarium Sarisb.*, 1851, p. 84; *Bässler*, No. 56; *Wackernagel*, i., Nos. 78, 79; *Königsfeld*, ii. pp. 78–86; F. A. March's *Lat. Hys.*, 1875, p. 64; G. M. Dreves's *Hymnarius Moissiacensis*, 1888, p. 44 (from a 10th cent. MS.); H. M. Macgill's *Songs of the Christian Creed and Life*, 1876, and others.

We may add that stanza ii. is perhaps a reference to the ancient belief that the cross of Christ was made from a part of a tree which sprang from a seed or bough of the Tree of Life; this seed or bough having been according to one version given to Adam before his expulsion from Paradise, or according to another version, given to Seth by the angel who guarded the Garden of Eden (see the Mediaeval forms of this legend in S. Baring-Gould's *Curious Myths of the Middle Ages*, No. xv., "The Legend of the Cross"). It is said that among the relics procured by Rhadegunda for the Church at Poictiers was a particle of the (so-called) True Cross (see further under **Vexilla Regis**). In stanza x. the cross seems to be regarded, by a change of figure, as the ship in which the faithful safely ride over the waves of this troublesome world, after those waves have been smoothed for them by the anointing oil that flowed from the wounds of the Lamb of God. [J. M.]

The older text as above, and the *Roman Breviary* text have both been rendered into English as follows :—

i. *The Original text* :—

(i.) **Pange lingua gloriosi proelium certaminis.** The first part of the hymn, st. i.–iv., has been *tr.* thus :—

1. Sing, my tongue, the glorious battle. By J. M. Neale, in his *Mediæval Hymns*, 1851, p. 1, in full. In the *Hymnal N.*, 1852, it was slightly altered, and divided into the two usual parts Nos. 23, 24 (see ii.), the second being "Thirty years among us dwelling." These two parts were given in *H. A. & M.*, 1861 and 1875, with alterations as, "Sing, my tongue, the glorious battle," and "Now the thirty years accomplished." This form together with Neale's *tr.* are both in other collections. In Keble's *Miscellaneous Poems*, 1869, it is given as altered by Keble, "Sing, my tongue, of glorious warfare."

2. Sing the conflict great and glorious. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852–55, and in Rice's *Sel.* from the same, 1870.

3. Spread, my tongue, the wondrous story. By Mrs. Charles, in her *Voice of Christian Life in Song*, 1858, p. 133. Included in the *People's H.*, 1867.

Other translations are :—

1. Sing, my tongue, the glorious strife. Anon. in *Hys. for Occasional Use in the Parish Church of St. Peter, in Nottingham*, 1819.

2. Rehearse, my tongue, the glorious war. *J. D. Chambers.* 1852.

3. O my tongue! rehearse the glory. *J. D. Chambers.* 1857.

4. Sing, my tongue, the war of glory. *J. W. Hewett.* 1859.

5. Sing the Cross! the conflict telling. H. M. Macgill in *The Juvenile Miss. Mag. of the U. P. C. in Scotland*, May, 1868, and his *Songs of the Christian Creed and Life*, 1876.

(ii.) **Lustra sex qui jam peracta.** In some cases this is not headed as a separate hymn by translators, but in the hymn-books it is usually given as such :—

1. Thirty years among us dwelling. By J. M. Neale, as above.

2. Six lustres past; His life in flesh. By J. Chambers, in his *Psalter*, 1852.

3. Years thrice ten had He, completing. By W. J. Blew, as above, and Rice's *Sel.* therefrom, 1870.

4. Till the thirty years were finished. By Mrs. Charles, as above, and in the *People's H.*, 1867, as "*When* the thirty years were finished."

Other translations are :—

1. Now are thrice ten years completed. *J. D. Chambers*, 1857.
2. Thirty years e'en now fulfilling. *J. W. Hewett*, 1859.
3. Thirty winters has He numbered. *H. M. Macgill*, same as Pt. i. above.

ii. *Roman Breviary Text :—*

(i.) Pange lingua gloriosi lauream certaminis. Of this text Pt. i. has been *tr.* thus :—

Sing, my tongue, the Saviour's glory. By E. Caswall, in his *Lyra Catholica*, 1849, p. 91, and his *Hys. & Poems*, 1873, p. 51. Found in a few collections in from 4 to 6 stanzas. In Schaff's *Christ in Song*, 1869, the opening line reads, "Sing, my tongue, the Saviour's *battle*," and several other changes by the editor are made in the text.

Other translations are :—

1. Sing, O my tongue, the glorious crown. *Primer*, 1706.
2. Sing, O my tongue, devoutly sing. *Divine Office*, 1763.
3. O sing, my tongue, God's glory sing. *C. Kent.*
4. Sing loud the conflict, O my tongue. *J. D. Aylward.*
5. Sing, my tongue, with glowing accents. *T. J. Potter.*
6. Sing, my tongue, the glorious combat. *J. R. Beste*, 1849.
7. Sing, my tongue, the contest glorious. H. N. Oxenham, in his *Sentence of Kaires*, 1854.
8. Sing, my tongue, the glorious laurel. *J. Wallace*, 1874.

Nos. 2–5 are in O. Shipley's *Annus Sanctus*, 1884.

(ii.) Lustra sex, qui jam peregit, tempus implens corporis. This part has been *tr.* as :—

Thus did Christ to perfect manhood. By E. Caswall, as above. In a few hymn-books.

Other translations are :—

1. Six Lusters past, the Sabbath came. *Primer*, 1706.
2. Full thirty years were freely spent. *Divine Office*, 1763.
3. The thirty years have all been passed. *Bp. J. Williams*, 1845.
4. Scarce six lusters are completed. *J. R. Beste*, 1849.
5. Soon the sweetest blossom wasting. *R. Campbell*, 1850.
6. Now full thirty years are past. *J. Wallace*, 1874.
7. Already thirty years have shed. *C. Kent.*
8. Now, when full thirty annual suns. *J. D. Aylward.*

Of these *trs.* Nos. 2, 5, 7, 8, are in O. Shipley's *Annus Sanctus*, 1884.

iii. *Centos.*

Several centos are in C. U. and are formed either from the two parts, or from two or more translations. These are :—

1. See the destin'd day arise. By Bp. R. Mant. This is a paraphrase or free *tr.* of portions of both parts. It appeared in his *Ancient Hymns*, &c., 1837, p. 52, in 7 st. of 4 l. (ed. 1871, p. 94). In its full or in an abbreviated form its use is extensive.

2. Sing, O my tongue, devoutly sing. In Murray's *Hymnal*, 1852, No. 43.

3. Sing, my tongue, the Saviour's glory. This, in Pott's *Hymns fitted to the O. of C. Prayer*, 1861, is compiled almost word for word from the *tr.* of both parts by E. Caswall, st. i.–iii. being from Pt. i. and iv.–vi. from Pt. ii. Its right designation is "A Cento from E. Caswall's *tr.*" It is given, with slight alterations, in the S. P. C. K. *Church Hymns*, 1871.

4. All within a lonely manger. In *Kennedy*, 1863, No. 577, Pt. ii., is st. i. from *Caswall*, and st. ii.–iv. from *Neale*.

5. Sing, my tongue, the Saviour's triumph. This in the *Sarum*, 1868, No. 106, is st. i.–v. from *Caswall*, and st. vi.–viii. from *Neale*.

6. Now the thirty years accomplished. In the *Hymnary*, 1872, No. 230. In this cento st. i., iii. and v. are from *Neale*, and st. ii., iv. and vi. from *Caswall*.

7. O the Cross, above all other. In Johnson's *English Hyl.*, 1861, No. 267.

8. Faithful Cross! above all other. This in the *Altar Hyl.*, 1884, is Dr. Neale's *tr.* as above, with st. viii. as the opening of the hymn, and also as a chorus at the end of each of the other stanzas, and the addition of the stanza noted above as in the *Corolla Hymnorum*, 1806, which Dr. Neale gave in his Notes as "When, O Judge of this world, coming."

When these various translations and centos are all taken into account it is found that the use of this hymn in modern hymn-books is extensive. [J. J.]

Paracletice, The. [Greek Hymnody, § xiv.]

Parent of good, Thy works of might. *J. Fawcett.* [*Delight in God.*] Appeared in his *Hymns*, &c., 1782, p. 81, in 9 st. of 6 l., and entitled "Delight in God." It is used in an abbreviated form, from 6 st. in Dr. Alexander's *Augustine H. Bk.*, 1849, to 3 st. in the American Unitarian *Hymn* [*and Tune*] *Book*, Boston, 1868. [J. J.]

Park, Roswell, D.D., of the Protestant Episcopal Church, was b. at Lebanon, Connecticut, Oct. 1, 1807, and educated at Union College and West Point. Previous to receiving Holy Orders he was in the army, and also held the appointment of Professor of Chemistry in the University of Pennsylvania. He was ordained in 1843, was President of Racine College, Wisconsin (1852–59), Chancellor of the same College (1858–63); and Principal of a school in Chicago from 1863 to his death. He d. at Chicago, July 16, 1869. He pub. *Sketch of West Point*, 1840; *Pantology*, 1841; *Handbook for European Travel*, 1853; and *Poems*, 1836. His best known hymn is for *Holy Communion*. It begins "Jesus spreads His banner o'er us," and was pub. in his *Poems*, 1836. It is in C. U. in G. Britain and America. [F. M. B.]

Park, Thomas, F.S.A., was b. in 1760 and d. in 1835. He was an engraver, but found more congenial work in literary pursuits. In addition to publishing *Nugæ Modernæ*, an original work of prose and poetry, in 1818, he also edited several works, including the *Works of J. Hammond*, 1805; *Works of John Dryden*, 1806; the *Works of the British Poets*, in 42 small volumes, 1808; *Poetical Works of Isaac Watts*, 1807, and others. His hymn :—

My soul, praise the Lord, speak good of His Name, His mercies record, &c., *Ps. civ.*, or *Universal Praise*, appeared in *Ps. & Hys. Selected from Various Authors, with Occasional Alterations, for Use of a Parochial Church. By a Country Clergyman.* Lond. : Bulmer 1807, p. 556, in 5 st. of 8 l. There is appended thereto the following note :—

"At the moment of closing this little collection I am

favoured with the above hymn from my obliging friend. This almost *extemporaneous* effusion of his peculiarly neat and poetic pen was excited by my expressing (in a letter soliciting some psalmodic information) regret that I had only one set of words for Handel's simple, sublime tune for the 104th Psalm."

For these details we are indebted to Miller's *Singers and Songs of the Church*, 1869, p. 329. The opening line of this hymn is composed of the first two lines of W. Kethe's version of *Ps. civ.* in the *Old Version*, 1561. [J. J.]

Parker, Matthew, D.D., was b. at Norwich in 1504, and educated at Corpus Christi College, Cambridge, where he graduated in 1523. His appointments were many and influential, including that of Dean of Stoke, Chaplain to Queen Anne Boleyn and Henry VIII., Prebendary of Ely, Master of his College, Vice Chancellor of his University, and Dean of Lincoln. On the accession of Mary he was deprived of everything, and lived in obscurity till Elizabeth ascended the throne. In 1559 he was raised to the See of Canterbury. He d. in 1575, and was buried in his own chapel at Lambeth. His munificence is well known, as also his connection with the "Bishop's Bible." He was well versed in Saxon literature and Early English history; published several important works; and left his large collection of ancient MSS. to his College. His *Psalter*, written in 1555 (see **Psalters, Eng.**, § VII.), was printed without date (about 1560) and anonymously. This led Wood in his *Athenæ Oxonienses* to attribute the Psalter to John Keeper, of Wells Cathedral. This question of authorship is further discussed in **Psalters, English,** § IX. [J. J.]

Parker, Theodore, M.A., was b. at Lexington, Massachusetts, Aug. 24, 1810; laboured with his father as a farmer and mechanic; entered Harvard College in 1830, but continued his work at home and attended the College for examinations; attended the Divinity School from 1834 to 1836, and became pastor of the Unitarian congregation in West Roxbury, June 21, 1837. He received the degree of M.A. from his College in 1840. Changes in his theological views led him to undertake the pastorate of a congregation in Boston, in January 1846. He continued his writing, preaching, and lecturing till 1859, when bleeding at the lungs compelled him to seek relief in Europe. He d. at Florence, May 10, 1860. His publications were numerous, and have been republished in G. Britain. An extended list is given, together with 12 poetic pieces, in Putnam's *Singers and Songs of the Liberal Faith*, Boston, U. S. A., 1875. His life has been published by Weiss, and by Frothingham. A few of his poetical pieces are given in American Unitarian hymn-books. These include :—

1. **In darker days and nights of storm.** *Almighty Love.* "Introduced in a sermon which Mr. Parker preached, entitled 'The Practical Effects of the Ecclesiastical Conception of God.'" In *Putnam* as above.

2. **O Thou great Friend of all the sons of men.** *Jesus the Way, the Truth, and the Life.* This in the original is a sonnet (see *Putnam* as above). Altered for use as a hymn it is widely used by American Unitarians; and is also given in some English hymn-books. [J. J.]

Parr, Harriet, was b. at York in 1828, and has published several works under the *nom de plume* of "Holme Lee," including *Maude Talbot*, 1854; *Sylvan Holt's Daughter*, 1858; *Warp and Woof*, 1861; *Mr. Wynyard's Ward*, 1867; and several other works of fiction. Miss Parr is known to hymnology by one hymn only, viz. :—

Hear my [our] prayer, O heavenly Father. *Evening.* This beautiful and pathetic hymn appeared in her story *The Wreck of the Golden Mary*, which was the Christmas number of Charles Dickens's *Household Words*, 1856. The way in which the hymn is introduced into the story has been often told, and is worth repeating. The story sets forth how the ship *Golden Mary*, on her voyage to California, struck on an iceberg, and the passengers, taking to the boats, suffered privations for several days. To beguile the time they repeated stories. One of them, Dick Tarrant, a wild youth, relates some of his experiences, in which he says :—

"What can it be that brings all these old things over my mind? There's a child's hymn I and Tom used to say at my mother's knee, when we were little ones, keeps running through my thoughts. It's the stars, may be; there was a little window by my bed that I used to watch them at, a window in my room at home in Cheshire; and if I were ever afraid, as boys will be after reading a good ghost-story, I would keep on saying it till I fell asleep."

"That was a good mother of yours, Dick; could you say that hymn now, do you think? Some of us might like to hear it."

"It is as clear in my mind at this minute as if my mother was here listening to me," said Dick. And he repeated

"'Hear my prayer, O Heavenly Father,
Ere we lay us down to sleep,'" &c.

Through the instrumentality of Dr. Allon it was included in the *New Congregational H. Bk.*, 1859, No. 945, in 5 st. of 4 l. Since then it has reappeared in numerous collections in G. Britain and America. In some hymn-books, as in Thring's *Coll.*, 1882, it begins, "Hear *our* prayer, O heavenly Father," and a doxology is added. Instead of the doxology, the Rev. W. J. Hall added the following lines (written in 1873).

"Home of rest and peace unending,
Whither turns my longing heart,
Home from whence thro' all the ages
Never more shall I depart."

This addition was given in the *New Mitre Hymnal*, 1875. In the *Parish Hymn Book*, 1863 and 1875, it is a Morning hymn, and begins :—

"Praise to Thee, Whose hosts have watched us
Through the helpless hours of sleep," &c.

[J. J.]

Parson, Elizabeth, née Rooker, dau. of the Rev. W. Rooker (for nearly fifty years Congregational Minister at Tavistock), was b. at Tavistock, June 5, 1812, and married in 1844 to Mr. T. Edgecombe Parson. She d. at Plymouth in 1873. Previous to her marriage (from 1840 to 1844) Mrs. Parson conducted a class for young men and women in the vestry of her father's chapel on Sunday evenings, and to which was given the name of the "Willing Class," because those who came, came "willingly." For this class she wrote from 1840 to 1844 several hymns, some of which came into use through various collections including the Baptist *Ps. & Hys.*, 1858, and others at a later date. A few years ago 18 of these hymns were collected, and printed for private circulation by one of her old scholars as *Willing Class Hymns*. The greater part of these hymns have found a place in children's hymn-books, some fifteen collections having one or more therein. For tenderness, "Saviour, round Thy footstool bending," is the most pathetic; and for praise, "Angels round the throne are praising," and "What

shall we render?", the most joyous. Mrs. Parson also wrote a few hymns for adults, which have been printed for private use only. In addition to those hymns separately annotated (see **Index**) there are also the following in C. U.:—

1. Far above the lofty sky. *Praise.*
2. Father of spirits, we entreat. *New Year.*
3. Hark! a distant voice is calling. *Missions.*
4. Hark! 'tis the Saviour calls. *The Invitation.*
5. Is there one heart, dear Saviour here? *Passiontide.*
6. Jesus, we love to meet. *Sunday.*
7. Lord, we bend before Thee now. *Home Missions*, or *Prayer Meetings.*
8. Lord, we stand before Thy throne. This is an altered form of No. 7.
9. Our Saviour's voice is soft and sweet. *Missions.*
10. This is God's most holy day. *Sunday.*
11. Youthful, weak, and unprotected. *Self Dedication to Christ.* [J. J.]

Part in peace! Christ's life was peace. *Sarah Adams, née Flower.* [*Close of Service.*] 1st pub. in her *Vivia Perpetua*, 1841, a dramatic poem, in five Acts, where it is given as the close of Act iii. The persecuted Christians are represented as meeting in "A cave of sepulchre, dimly lighted," where they learn that the edict is gone forth that they must perish. Before parting, possibly never to meet again, "they all sing":—

"Part in peace! Christ's life was peace—
Let us breathe our breath in Him!
Part in peace! Christ's death was peace,—
Let us die our death in Him!
Part in peace! Christ promise gave
Of a life beyond the grave,
Where all mortal partings cease.
Part in peace!
(*Echo.*) 'Peace.'"

In Act v. it is sung again after Vivia's condemnation, with l. 2 changed to "Let us *live* our *life* in Him." This form is sometimes used as in the Bap. *Ps. & Hys.*, 1858, where l. 8 is lengthened as "*Holy brethren*, part in peace." This last line is again altered in some collections to "Brethren, sisters, part in peace." The hymn is widely used. [J. J.]

Part in peace! is day before us? *Sarah Adams, née Flower.* [*Close of Service.*] This is altogether a different hymn from the above. It was contributed to W. J. Fox's *Hys. and Anthems*, 1841, No. 82, in 3 st. of 4 l. It is in several Unitarian collections. In the American Unitarian *Hymn* [*and Tune*] *Book*, 1868, it begins with st. ii., "Part in peace! with deep thanksgiving." [J. J.]

Παρθένε, νύμφη Χριστοῦ. *St. Gregory of Nazianzus.* [*The Church of Christ.*] "An Admonitory Address to a Virgin," pub. in various editions of his *Works*, and also found in the *Anth. Graeca Carm. Christ.*, 1871. From the latter Mr. Chatfield made his *tr.*, "O bride of Christ on high," publishing the same in his *Songs & Hymns*, &c., 1876, p. 125, in 250 lines. The original dates 924–989. [**Greek Hymnody**, § iv.] [J. J.]

Parvum quando cerno Deum. [*Christmas.*] This hymn is found in the *Sirenes Symphoniacae*, Cologne, 1678, p. 41, the *Psalteriolum cantionum catholicarum*, Cologne, 1722, p. 50; and in the *Hymnodia Sacra*, Münster, 1753, p. 53. Also in *Daniel*, ii. p. 342, headed "The Mother with the Son." It is a Christmas Hymn of the Blessed Virgin and her Child. It may be remarked that it ends with a versified aspiration for the personal fulfilment (in a spiritual and mystical sense) of Ps. cxxvii. 3–5—arrows, or even one of them, desired to be discharged at one's own heart, such as the young child could discharge at the heart of His mother. *Tr.* as:—

1. **Oft as Thee, my infant Saviour.** By E. Caswall, in his *Masque of Mary*, &c., 1858, p. 299; and his *Hys. & Poems*, 1873, p. 149. It is in use in a few Roman Catholic hymn-books.

2. **When within His Mother's arms.** By E. A. Washburn, 1868, and included in Schaff's *Christ in Song*, 1869.

3. **When I view the Mother holding.** By H. R. Bramley, in Stainer and Bramley's *Christmas Carols*, N.D. [W. A. S.]

Past is her day of grace. *J. Keble.* [*Christ Weeping over Jerusalem.*] The poem from which this is taken is dated 1819, and was given in Keble's *Christian Year*, 1827, in 6 st. of 8 l., for the 10th S. after Trinity. The hymn, No. 195, in Hall's *Mitre H. Bk.*, 1836, is composed of st. i., based upon the first part of Keble's poem, and st. ii.–iv. from the two concluding stanzas of the poem. [J. J.]

Pastore percusso, minas. *Guillaume de la Brunetière.* [*Conversion of St. Paul.*] This hymn was given in the *Cluniac Breviary*, 1686, p. 914, and in the *Paris Breviary*, 1736, as the hymn at 1st and 2nd Vespers on the Feast of the Conversion of St. Paul. It is also in several later French Breviaries; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 85, with omission of st. iii., iv.; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, in full. *Tr.* as:—

1. **The Shepherd slain, the wolf returns.** By J. Chandler, from his Latin text as above, in his *Hys. of the Prim. Church*, 1837, p. 96. It was included in Oldknow's *Hymns*, 1850, and others.

2. **The Shepherd smitten is, and, lo.** By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 176. It is used in an abbreviated form. In Johnson's *English Hyl.*, 1861, No. 210, it begins, "The Shepherd smitten and laid low." The rendering in W. J. Blew's *Church Hy. and Tune Bk.*, 1852–55, "The spoiler fierce is lying low," is mainly from this *tr.*, beginning with st. v.

3. **The Shepherd now was smitten.** By F. Pott, in his *Hys. fitted to the Order of Common Prayer*, 1861, the *People's H.*, 1867, and others. In one or two American books st. vi.–viii. are given as "Christ's foe becomes His soldier." The alterations in *H. A. & M.*, 1861 and 1875 were by the Compilers.

4. **O Lord, Thy voice the mountain shakes.** This, in the *Hymnary*, 1872, is adapted from I. Williams's *tr.* as above, with a change in the order of stanzas, and several alterations.

Translations not in C. U.:—

1. Smitten is the Shepherd good. *R. Campbell.* 1850.
2. They smite the Shepherd! fired with wrath. *J. D. Chambers.* 1866. [J. J.]

Pater superni luminis. *Cardinal Bellarmine.* [*St. Mary Magdalene.*] Included in the *Roman Breviary*, Venice, 1603, f. 445, as the hymn at Vespers on the festival of St. Mary Magdalene (July 22), and repeated in later eds. It is said to have been written while with Cardinal Silvio Antoniano he was spending a holiday in the country at Frascati, as the guest of Pope Clement VIII.; the Pope

having proposed to them to see which could compose the best ode in honour of St. Mary Magdalene. The text is in *Daniel*, iv. p. 305, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Father of celestial Light. By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 121. This is in C. U. without alteration; and also slightly changed, as, "Thou that art celestial Light," in the *Hymnary*, 1872.

2. Father of Light! one glance of Thine. By E. Caswall, in his *Lyra Catholica*, 1849, p. 162, and his *Hys & Poems*, 1873, p. 88. This is given in some hymn-books without alteration, and in others as "O Lord of Light, one glance of Thine."

Other trs. are:—

1. Father of light, that shines above. *Primer*, 1615.
2. Sweet Father of supernal light. *Primer*, 1685.
3. Bright Parent of celestial Flame. *Primer*, 1706.
4. O Father of supernal light. *D. French*, 1839.
5. O Father of resplendent light. *J. Wallace*, 1874.

[J. M.]

Patrick, St., the 2nd Bishop and Patron Saint of Ireland, was s. of Calpurnius, a deacon, and grandson of Potitus, a presbyter, and great grandson of Odissus, a deacon, was b. most probably near Dumbarton, in North Britain, in 372. According to his epistle to Coroticus, his father was also a decurio, a member of the local town council, and a Roman by descent. Hence probably the name Patricius. St. Patrick alludes in *Coroticus*, § 5, to his having been originally a freeman, and of noble birth. His birthplace is termed in his *Confession*, § 1, Bannavem Taberniæ. Some have identified that place with Boulogne-sur-Mer, in France. His mother's name was Concessa, said to have been sister of St. Martin of Tours. According to Tirechan's *Collections* (circa A.D. 690), Patrick had four names—(1) *Magonus*, which Tirechan explains by clarus, *illustrious;* (2) *Sucat* (*Succetus*), *god of war*, or *brave in war*, said to have been his baptismal name; (3) *Patricius;* and (4) *Cothraige* (Cothrighe), given because he had been a slave to *four* masters. At the age of 16 he was carried off with many others to Ireland, and sold as a slave. There he remained six years with Milcho, or Miliuc. He was engaged in feeding cattle (*pecora*), though the later writers say that he fed swine. In his captivity he became acquainted with the Irish language. His misfortunes were the means of leading him to Christ, and he devoted himself to prayer, and often frequented, for that purpose, the woods on Mount Slemish. Having escaped after six years, he spent some years with his parents, and then was stirred up, when still a youth (*puer*), to devote himself to the evangelisation of Ireland. According to Secundinus's Hymn (St. Sechnall), which is probably not much later than the age of St. Patrick himself, the saint received his apostleship "from God," like St. Paul. No reference is made in that hymn, or in the later so-called Hymn of St. Fiacc, to any commission received from Pope Celestine, as is asserted by later writers. St. Patrick does not in his own writings allude to the external source whence he obtained ordination, and, as he speaks of his Roman descent, it would be strange for him not to have mentioned his Roman consecration, if it had been a fact. From some "sayings" of his, preserved on a separate page of the Book of Armagh, it is probable that he travelled through Gaul and Italy, and that he was ordained in Gaul as deacon, priest, and, afterwards, as bishop. He was probably a bishop when he commenced his missionary labours in Ireland. There were, however, Christians in Ireland before that period. Palladius, the senior Patrick, who preceded our saint by a few years, was, according to the chronicle of Prosper (the secretary of Pope Celestine), "ordained and sent to the Scots (the Irish) believing in Christ, by Pope Celestine, as their first bishop." Palladius's mission was a failure, while that of the second Patrick, which was quite independent of the former, was successful in a high degree. Its success, however, has been greatly exaggerated; for St. Patrick, in the close of his *Confession*, or autobiography, written in old age, speaks of the high probability of his having to lay down his life as a martyr for Christ. The date of St. Patrick's mission is not certain, but the internal evidence of his writings indicate that it was most probably about A.D. 425. The day and month of his death (March 17), but not the year [466] is mentioned in the Book of Armagh.

St. Patrick's claim to a record in this Dictionary is associated with the celebrated hymn or "Breastplate," a history of which we now subjoin.

1. St. Patrick's Irish Hymn is referred to in Tirechan's *Collections* (A.D. 690). It was directed to be sung in "all monasteries and churches through the whole of Ireland," "canticum ejus scotticum semper canere," which is a proof that it was at that time universally acknowledged to be his composition. That regulation was very naturally lost sight of when the old Celtic Church lapsed into the Roman. (*a*) The expressions used in the hymn correspond entirely with the circumstances under which St. Patrick visited Tara. (*b*) Moreover, although all the ancient biographies of St. Patrick (with the exception of his own *Confession*, and of Secundinus's Hymn) speak of him as a worker of miracles, and as having performed miracles at Tara, there is no trace of such a fact in St. Patrick's Hymn. (*c*) Further, the phrase, "creator of doom," which twice occurs in it, according to the most approved translation, curiously corresponds with another fact that, "my God's doom," or "the doom," or "judgment of my God," was, according to the ancient biographies, one of St. Patrick's favourite expressions.

2. The first notice of the existence at the present time of an ancient MS. copy of St. Patrick's "Hymn or Breastplate," was made known by the late Dr. Petrie in his *Memoir of Tara*, pub. in the *Transactions* of the Royal Irish Academy, 1839, vol. xviii. Dr. Petrie gave the original in Irish characters, an interlineary Latin version and an English *tr.* by himself, together with copious notes. Dr. Petrie found the original in the *Liber Hymnorum*, in the Library of Trinity College, Dublin (*iv. E.* 4, 2, *fol.* 19 *b*). "The tradition respecting its primary use by the saint is that he recited it on Easter Sunday, when proceeding to encounter the druidical fire-worshippers,

with their pagan king, Laoghaire, and his court, at Tara, the royal residence." (*Lyra Hibernica Sacra*, 1878, p. 2.)

3. Dr. Todd in his work *S. Patrick, Apostle of Ireland*, 1864, gives a metrical rendering of the "Breastplate," which begins:—

"I bind to myself to-day,
The strong power of an invocation of the Trinity,
The faith of the Trinity in Unity,
The Creator of the elements."

The *tr.*, which extends to 78 lines, was mainly the work of Dr. Whitley Stokes. A more correct version by the same scholar is given in the Rolls's edition of the *Tripartite Life*, 1887; and that revised version, with a few modifications, accompanied with critical notes, explanatory of the alterations made on the former version, is given in the 2nd and 3rd editions of the *Writings of St. Patrick*, by Dr. C. H. H. Wright. Dr. Whitley Stokes, therefore, is to be regarded as the real translator from the original Irish. Dr. Petrie's translation, though highly meritorious as a first attempt, has been proved in many particulars to be erroneous. There is no mention of Tara in the hymn. An uncertainty yet exists as to the meaning of a few words.

4. In Dr. W. MacIlwaine's *Lyra Hibernica Sacra*, 1878, Dr. Todd's *tr.* was repeated (with notes), together with a second *tr.* by James Clarence Mangan, the opening lines of which are:—

"At Tara to-day, in this awful hour,
I call on the Holy Trinity!
Glory to Him Who reigneth in power,
The God of the elements, Father, and Son,
And Paraclete Spirit, which Three are the One,
The everlasting Divinity."

5. A popular version of the hymn for congregational use was written by Mrs. Cecil F. Alexander, for St. Patrick's Day, 1889, and sung generally throughout Ireland on that day. The opening lines are:—

"I bind unto myself to-day
The strong Name of the Trinity,
By invocation of the same,
The Three in One and One in Three.

"I bind this day to me for ever,
By power of faith, Christ's Incarnation;
His baptism in Jordan river;
His death on Cross for my salvation;
His bursting from the spiced tomb;
His riding up the heav'nly way;
His coming at the day of doom;
I bind unto myself to-day."

Mrs. Alexander's version is given, along with that of James Clarence Mangan, in the *Appendix* to the *Writings of St. Patrick*, edited by Dr. C. H. H. Wright (R. T. S.), 1889.

6. Another metrical version of this hymn was given in the *Irish Ecclesiastical Gazette* for April 5, 1889. It is by Joseph John Murphy, and the opening lines are:—

"I bind as armour on my breast
The Threefold Name whereon I call,
Of Father, Son, and Spirit blest,
The Maker and the Judge of all."

7. The *tr.* in Stokes and Wright's edition of St. Patrick's writings was set to music as a cantata by Sir R. Stewart, and was performed for the first time in St. Patrick's Cathedral, Dublin, on St. Patrick's Day, 1888.

8. Mr. Thomas French, Assistant Librarian of Trinity College, Dublin, writes as follows respecting this hymn:—

"The MS. called the 'Liber Hymnorum' belonged to Arbp. Ussher, and forms one of the volumes of the Ussher Collection now in the Library of Trin. College, Dublin. There is no interlineary Latin *tr.* in the original. It was given by Petrie in his account of the hymn 'for the satisfaction of the learned.' [The St. Patrick authorship is] tradition only, so far as I know. Dr. Todd in his *S. Patrick, Apostle of Ireland*, p. 426, says 'It is undoubtedly of great antiquity, although it may now be difficult, if not impossible, to adduce *proof* in support of the tradition that St. Patrick was its author.' . . . . . Petrie and Todd make the age of the MS. 9th or 10th cent., Whitley Stokes 11th or 12th."

We may add that St. Patrick's Latin works were pub. by *Sir James Ware*, 1656, in the *Acta Sanctorum* of the Bollandist Fathers, 1668, by *Villanueva*, 1835, and by others, as *R. S. Nicholson*, 1868, *Miss Cusack*, 1871, and, above all, by *Dr. Whitley Stokes*, in the Rolls' Edition of the *Tripartite Life*, 1887. The latter three works contain also translations. *Trs.* of the whole, or a portion of St. Patrick's writings, have been pub. by *Rev. T. Olden*, 1876; *Sir S. Ferguson, LL.D. Transactions* of Royal Irish Academy, 1885, and more completely in the *Writings* of St. Patrick, edited by Prof. G. T. Stokes and Dr. C. H. H. Wright, 1st ed. 1887, 2nd ed. 1888, 3rd ed., edited, with notes critical and historical, and an introduction by Dr. C. H. H. Wright revised and enlarged. London: Religious Tract Soc., 1889. [C. H. H. W.]

Patris aeterni Soboles coaeva. *Charles Guiet.* [*Dedication of a Church.*] This hymn is appointed for use at Lauds on the Feast of the Dedication of a Church, in the *Sens Breviary*, 1702; the *Paris Breviary*, 1680; and later French Breviaries. It is based on the "Christe cunctorum" (p. 226, ii.). The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. O Word of God above. By I. Williams, in the *British Magazine*, July, 1837, vol. xii. p. 33, and again in his *Hys. tr. from the Parisian Breviary*, 1839. This *tr.* is rarely found in its original form. In 1852 it was given, much altered, in Murray's *Hymnal* as No. 89. This was the received text until 1861, when the Compilers of *H. A. & M.* produced another text, which superseded both it and the original. This text is thus composed: st. i., Williams; ii. Murray, altered by the Compilers; iii., iv., Compilers; v., vi., Murray; vii., Murray and the Compilers. This cento is the most popular form of the text, but the wording of st. ii. has undergone several changes.

2. Jesu, most loving God. This rendering is in the *Hymnary*, 1872, and is attributed in the Index to "I. Williams." Of I. Williams's *tr.* three lines only are found in the hymn, and these are in the doxology. The rest of the hymn is the text of I. Williams rewritten.

To translators the *crux* of this hymn has been st. ii., which reads:—

"Hic sacri fontis latices ab ortu
Inditi purgant maculam reatus:
Hic et infusum nova membra Christo
Chrisma coaptat."

I. Williams translated this:—

"There dwells in this deep fount
Anointing souls to lave,
And from beneath this holy mount
Goes forth the healing wave."

In Murray's *Hymnal*, 1852, it reads:—

"Grace in this Font is stored
To cleanse each guilty child;
The Spirit's blest anointing poured
Brightens the once defiled."

This is changed in *H. A. & M.* to:—

"Here from the Font is poured
Grace on each sinful child;
The blest Anointing of the Lord
Brightens the once defiled."

The rendering in the *Hymnary* is:—

"Here in the Font are streams
To cleanse the sin-defiled:
Here God the Spirit with His strength
Endows the new-born child."

In addition to this stanza Williams's *tr.* of st. v. and vi. have been either subjected to great changes, or superseded altogether. They have not however the same doctrinal importance as st. iv. [J. J.]

Patris Sapientia, veritas [bonitas] divina. [*Passiontide.*] This is the best and most popular of the metrical Hours of the Passion of our Lord, which were commonly used in mediaeval times. It is probably of the 14th cent., and consists of 8 stanzas, viz. one each for *Matins*, *Prime*, *Terce*, *Sext*, *None*, *Vespers*, and *Compline*, with the concluding stanza—

"Has horas canonicas cum devotione
Tibi Jesu recolo pia ratione,
Ut sicut tu passus es poenas in agone,
Sic labore consonans consors sim coronae."

Mone, No. 82, gives it from a Reichenau MS. of the 14th cent. (where it is ascribed to Pope Benedict XII., who d. 1342); a MS. of the 14th cent. at Coblenz (where it is ascribed to Pope John XXII., who d. 1334); a MS. of the 14th cent. at Lichtenthal (where it is ascribed to Aegidius, Abp. of Bourges, who d. 1316), and other sources. It is in a MS. of the 15th cent. in the British Museum (Harl. 2951, f. 132), a MS. c. 1400, in the Bodleian (Bodl. 113, f. 40 *b*, &c.), a MS. of the 14th cent. in the Bodleian (*Liturg. Misc.*, 251, f. 151 *b*), and others. The text will also be found in *Daniel*, i., No. 483; *Wackernagel*, i., No. 267; Neale's *Hy. Eccl.*, 1851, p. 137; *Bässler*, No. 115; *Königsfeld*, ii. p. 318. *Tr.* as:—

Circled by His enemies. By J. M. Neale, in his *Mediæval Hys.*, 1851, p. 65 (with a note), and in the *People's H.*, 1867. Of this *tr.* st. i.–iii. and part of vii. were given in J. D. Chambers's *Lauda Syon*, 1857, pp. 168–170, the rest of the *tr.* therein being by Mr. Chambers.

Other trs. are:—

1. He that is the great profounde Sapience. *Sarum Prymer*, Paris, 1532.
2. The wisdome of the father, and truth divyne besyde. *Primer*, 1604.
3. The Father's wisdome deepe. *Primer*, 1615.
4. The Father's wisdom, Truth divine. *Primer*, 1684.
5. As night departing brings the day. *Primer*, 1706.
6. The wisdom of the heavenly Father, Truth divine. *D. French*, 1839.
7. 'Twas at the solemn Matins'-hour. *J. D. Aylward*, in O. Shipley's *Annus Sanctus*, 1884.

This hymn has often been *tr.* into German, and through the following has passed into English, viz.:—

Christus, der uns selig macht. A free *tr.*, by M. Weisse, in the *New geseng Buchlen*, Jung Bunzlau, 1531, and thence in *Wackernagel*, iii. p. 259, and the *Unv. L. S.*, 1851, No. 89. The *trs.* of this are:—(1) "Christ, by whose all-saving Light," by *J. C. Jacobi*, 1725, p. 1 (1732, p. 24). (2) "Christ our blessed Savicur," as No. 253 in pt. ii., 1746, of the *Moravian H. Bk.*, 1742. In the eds. 1769, 1789, 1801 it begins: "Christ, who saves us by His cross." In later eds. two stanzas are continued, viz.: st. vi., "When the Lord of Glory died" (1849, No. 937), and st. viii., "Grant, O Christ, my God and Lord" (1886, No. 101). (3) "Christ the Author of our peace," by Miss Burlingham, in the *British Herald*, April, 1866, p. 248, and Reid's *Praise Bk.*, 1872. [J. M.]

Patzke, Johann Samuel, was b. Oct. 24, 1727, at Frankfurt a. Oder, in the house of his grandfather, his father being an excise officer at Seelow, near Frankfurt. He entered the University of Frankfurt in 1748, and in 1751 went to Halle. After completing his studies he returned to Frankfurt as a candidate of Theology. In 1755, by the recommendation of the chief court preacher, F. S. G. Sack, of Berlin, he was appointed by the Margrave Heinrich von Schwedt, as pastor at Wormsfelde and Stolzenburg, near Landsberg on the Warthe. In 1758 he had to flee before the invasion of the Russian troops under General Fermor, and on his return found everything in desolation. In the beginning of 1759 he became pastor at Lietzen, near Frankfurt. Finally, by the recommendation of the Margrave, he was appointed, in 1762, preacher at the Church of the Holy Spirit, in Magdeburg, where he became, in 1769, pastor and senior of the Altstadt clergy. He d. at Magdeburg, Dec. 14, 1787 (*Koch*, vi. 293; *Allg. Deutsche Biog.* xxv. 238, &c.).

Patzke was a man of considerable talents and of a lovable nature. He was also very popular as a preacher. His poetical work began very early, his first volume of *Gedichte* appearing at Halle in 1750. His hymns appeared mostly in his weekly paper (the first of the kind in Magdeburg) entitled *Der Greis*, pub. from 1763 to 1769, and in his *Musikalische Gedichte*, Magdeburg and Leipzig, 1780. The latter contains a series of cantatas which had been set to music by Johann Heinrich Rolle, music director at Magdeburg, and performed during various seasons of winter concerts there. The only one of his hymns (over 20 in all) which has passed into English is:—

Lobt den Herrn! die Morgensonne. *Morning.* Pub. in 1780, as above, p. 73, in 3 st. of 4 l., as the opening hymn of his cantata, entitled *Abel's Tod.* Included, as No. 1075, in the *Stolliberg bei Aachen G. B.*, 1802.

This cantata is in 1780 dated 1769. It appeared, set to music by Rolle, as *Der Tod Abels, ein musikalisches Drama*, at Leipzig, 1771; the hymn above being at p. 1, entitled, "Hymn of Praise of the children of Adam (1780 ed. of *Abel*) in their bower." The cantata is itself founded on *Der Tod Abels*, by Salomon Gessner [b. at Zürich, April 1, 1730; d. at Zürich, March 2, 1787], which first appeared at Zürich in 1758, became exceedingly popular, and was *tr.* into various languages, one of the English versions passing through more than 20 editions. The passage used by Patzke for his hymn is a portion of Book i., viz. a part of Abel's Song of Praise, sung when he was in his bower with his wife Thirza, and which begins, "Weiche du Schlaf von jedem Aug." The *trs.* in C. U. from Patzke are:—

1. Praise the Lord, when blushing morning. This appears, without name of author, in the American Unitarian Cheshire Assoc. *Coll.*, 1844, as No. 692; and the *Bk. of Hys.*, 1846; and in England in E. Courtauld's *Coll.*, 1860. It is in 4 st., st. i., ii., being fairly close *trs.* of st. i., ii., of the German, while st. iii., iv., are practically original English stanzas.

2. Praise the Lord! the sun of morning. This is a full but free version by Dr. J. A. Seiss, as No. 48 in the *Sunday School H. Bk.*, Philadelphia, 1873, of the Gen. Council of the Lutheran Ch. in America. [J. M.]

Paul the Deacon, s. of Warnefrid or Winefrid, was b. at Frinli, in Italy, *circa* 730. He studied at Pavia. For some time he was tutor to Adelperga, daughter of Desiderius, the last of the Lombard kings, and then lived at the court of her husband, Arichisius of Beneventa.

Eventually he became a monk at Monte Cassino, where he d. *circa* 799. He was the author of several works, including *De Gest. Langobardorum.* His hymn, "Ut queant laxis resonare fibris," in three parts, is annotated in full under **U.** [J. J.]

Paule doctor egregie. *St. Peter Damiani.* [*St. Paul.*] In Damiani's *Opera*, Paris, 1642, vol. iv. p. 11, entitled "On St. Paul the Apostle." Also in *Daniel*, i., No. 195; *Migne*, vol. 145, col. 942; *Bässler*, No. 82, &c. In the *Hymnal N.*, 1854, the *tr.* is headed *Tuba Domini* (q.v.) in error. *Tr.* as:—

Let Gentiles raise the thankful lay. By J. M. Neale, in the *Hymnal N.*, 1854, No. 87, with the omission of st. ii. This is given in the *Hymnary*, 1872, as "To Thee, O God, we Gentiles pay," and in the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882 (with a *tr.* of st. ii.), as "From thee, illustrious Teacher, Paul." [W. A. S.]

Payson, Elizabeth. [Prentiss, E.]

Peabody, Oliver William Bourne, twin-brother of W. B. O. Peabody (see below), was b. at Exeter, New Hampshire, July 9, 1799; educated at Harvard College; followed the legal profession for a time; wrote for the press; was Professor of English Literature in Jefferson College, Louisiana (1842); and finally Unitarian Minister at Burlington, Vermont, where he d. July 5, 1847. [J. J.]

Peabody, William Bourne Oliver, D.D., twin-brother of the above, was b. at Exeter, New Hampshire, July 9, 1799, and educated in his native town and at Harvard College. Leaving Harvard in 1817, he taught for a year at an academy in Exeter, and then proceeded to study theology at the Cambridge Divinity School. He began to preach in 1819, and became the Pastor of the Unitarian Congregation at Springfield, Massachusetts, in October, 1820. This charge he held to his death on May 28, 1847. His *Memoir* (written by his brother) was pub. with the 2nd ed. of his *Sermons*, 1849; and his *Literary Remains* followed in 1850. "He was a man of rare accomplishments, and consummate virtue," whose loveliness of character impressed many outside his own sect. In 1823 he published a *Poetical Catechism for the Young* to which were appended some original hymns. He also edited *The Springfield Collection of Hys. for Sacred Worship*, Springfield, 1835. A few of his hymns also appeared in that collection. His hymns in C. U. are:—

1. Behold the western evening light. *Death of the Righteous*, or *Autumn Evening.* Pub. in his *Catechism*, 1823, in 6 st. of 4 l., and again in his *Springfield Coll.*, 1835, No. 484. It is in C. U. in its original form; also as altered in the *Leeds H. Bk.*, 1853; and again as altered by George Rawson in the Bap. *Ps. & Hys.*, 1858, where it reads "How softly on the western hills."

2. God of the earth's extended plains. *Hymn of Nature.* This is in Griswold's *Poets and Poetry of America*,, in 6 st. of 8 l. This is thought by some to be the production of his brother Oliver (see above); but *Putnam* assigns it to William. It is given abbreviated in a few collections. The hymn "God of the rolling orbs above," in the Boston Unitarian *Hy.* [*and Tune*] *Bk.*, 1868, and others, begins with st. v.

3. O when the hours of life are past. *The Hereafter.* This hymn, in 6 st. of 4 l., was given in his *Catechism*, 1823, as the Answer to "Question xiv. What do you learn of the Future State of Happiness." It is in use in its original form, and also altered as "When all the hours of life are past."

4. The moon is up: how calm and slow. *Evening.* A poem rather than a hymn, in 6 st. of 4 l., appended to his *Catechism*, 1823.

5. When brighter suns and milder skies. *Spring.* Appended to his *Catechism*, 1823, in 6 st. of 4 l.

The full texts of all these hymns are in Putnam's *Singers and Songs of the Liberal Faith*, Boston, U. S. A., 1875. [F. M. B.]

Peace be on this house bestowed. *C. Wesley.* [*Household Peace desired.*] This hymn, although beginning in a similar manner and on the same subject as the next below by Wesley, is altogether a different hymn. It was pub. in the *Hys. & Sac. Poems*, 1742, p. 157, in 3 st. of 8 l., and entitled "The Salutation." (*P. Works*, 1868–72, vol. ii. p. 219.) It was included in the *Wes. H. Bk.*, 1780, No. 467, and has since passed into several Methodist collections. [J. J.]

Peace be to this habitation. *C. Wesley.* [*Household Peace desired.*] This is No. 35 of his "Hys. for Believers," which appeared in *Hys. & Sac. Poems*, 1749, vol. ii., in 6 st. of 8 l., and headed "On entering an House." (*P. Works*, 1868–72, vol. v. p. 53.) It is not in C. U. in its full form, but as follows:—

1. Peace be to this habitation. This, as given in Cotterill's *Sel.*, 1819, No. 336, was composed of st. i., ii. from this hymn (st. i. and vi.) altered, and st. iii. from J. Newton ("May the grace of Christ our Saviour"). This text, with slight changes, and the omission of the stanza from J. Newton, was handed down to modern hymn-books through Montgomery's *Christian Psalmist*, 1825; Conder's *Cong. H. Bk.*, 1836; the Bapt. *Ps. & Hys.*, 1858, and others. The doxology in W. F. Stevenson's *Hys. for Church and Home*, 1873, is Conder's "Praise the God of all creation," which appeared in the *Cong. H. Bk.*, 1836, No. 552. It gives a stately finish to the hymn.

2. Peace be to this sacred dwelling. This, in the American *Sabbath H. Bk.*, 1858, and others, is Cotterill's st. i., ii., as altered in Montgomery's *Christian Psalmist*, 1825, again slightly altered to adapt it the better for Public Worship.

3. Peace be to this congregation. This is No. 2 with further changes. It is No. 25 in the American Unitarian *Hys. of the Spirit*, 1864. The alteration of the first line is found in some of the earliest editions of the Lady Huntingdon *Collection.*

As these forms of the text are in extensive use, and as they differ somewhat widely from Wesley, we append sts. i. and vi. of his original:—

"Peace be to this habitation!
Peace to every soul herein!
Peace, the foretaste of salvation,
Peace, the seal of cancell'd sin,
Peace that speaks its heavenly Giver,
Peace to earthly minds unknown,
Peace Divine, that lasts for ever,
Here erect its glorious throne!

. . . . . .

"Prince of peace, if Thou art near us,
Fix in all our hearts Thy home,
By Thy last appearing cheer us,
Quickly let Thy kingdom come:
Answer all our expectation,
Give our raptured souls to prove
Glorious, uttermost salvation,
Heavenly, everlasting love!"

4. Visit, Lord, this habitation. In the Philadelphia *Sel. of Hymns*, 1861, this is composed of Wesley's st. i., ll. 1–4; st. iii., ll. 1–4; and st. vi. slightly altered. [J. J.]

Peace, doubting heart, my God's I am. *C. Wesley.* [*Peace with God.*] 1st pub. in *Hys. and Sac. Poems*, 1739, p. 153, in 7 st. of 6 l., and based upon Isaiah xliii. 1–3. (*P. Works*, 1868–72, vol. i. p. 135.) It was given in full in the *Wes. H. Bk.*, 1780, No. 264, and subsequently in other Methodist collections. In addition it is found in some

Church of England hymn-books in 5 sts., a form given to it in Toplady's *Ps. & Hys.*, 1776. From it also the following hymns are derived:—

1. **For ever nigh me, Father, stand.** This in Martineau's *Hymns*, 1840 and 1873, is composed of st. iv., ii. and vi. slightly altered.

2. **Still nigh me, O my Saviour, stand.** This, in the Bap. *Sel. of Hymns*, 1838, No. 321, and the Bap. *Ps. & Hys.*, 1858, No. 427, is a cento, st. i. being st. iv. of this hymn, while st. ii. is st. xvi. of J. Wesley's *tr.* from the German "Jesu, Thy boundless love to me."

G. J. Stevenson's note on Wesley's hymn in his *Meth. H. Bk. Notes*, 1883, p. 209, is of more than usual interest. [J. J.]

Peace, perfect peace, in this dark world of sin. *Bp. E. H. Bickersteth.* [*Peace.*] Written in 1875, and first printed in a small tract of five hymns (all by Bp. Bickersteth), entitled *Songs in the House of Pilgrimage* (Hampstead, J. Hewetson, N.D.), in 7 st. of 2 l. It is based upon the text, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee," Isaiah xxvi. 3. It was given, without alteration, in the *H. Comp.*, 1876; and has been repeated in numerous collections. It is also in the author's *From Year to Year*, 1883. In 1884 Bp. Bickersteth issued it, together with a companion hymn in the same metre on Prayer, printed on cardboard, as *Prayer and Peace* (Lond. Sampson Low). The hymn on Prayer begins "Pray, always pray, the Holy Spirit pleads." This was given in the author's *Octave of Hymns*, 1880, No. 1. [J. J.]

Peace that passeth understanding. *J. Montgomery.* [*For Peace.*] This hymn is dated on the original MS. ("M. MSS.") "Sept. 20, 1837," and is indexed as having been copied and sent to many persons. The earliest printed form with which we have met is in Montgomery's *Original Hymns*, 1853, No. 245, in 3 st. of 8 l., and entitled "Invocation to Peace." It is in *Kennedy*, 1863, and other collections. [J. J.]

Pearce, Samuel, s. of a silversmith at Plymouth, was b. in that town, July 20, 1766. Early in life he joined the Baptist Church in Plymouth, and, showing gifts for the ministry, was invited to preach. After a course of study at the Baptist College, Bristol, he became, in 1790, pastor of the Baptist congregation in Cannon Street, Birmingham. There his ministry was remarkably successful; but after a brief and bright course he d. on Oct. 10, 1799. He was strongly disposed to foreign mission work, and was one of the founders of the Baptist Missionary Society, in 1792. His *Memoirs*, by A. Fuller, was pub. in 1800. Embodied in the *Memoirs* were eleven poetical pieces. In the 2nd ed., 1801, these pieces were grouped together at the end of the *Memoirs*. He is known to hymnology through the following hymns:—

1. **Author of life, with grateful heart.** *Evening.* This in the *Meth. Free Church S. S. H. Bk.*, 1860, is the original with the omissions of st. iii.; that noted on p. 98, i. is a cento for "Morning." Both are from the *Memoirs*, 1800.

2. **God of our lives, our morning song.** *Morning.* From the *Memoirs*, 1800, into the *Meth. Free Church H. Bk.*, 1860, with the omission of st. ii.

3. **In the floods of tribulation.** *In Affliction.* His "Hymn in a Storm," in the *Memoirs*, 1800, in 4 st. of 10 l. In the 10th ed. of Rippon's Bap. *Sel.*, 1800, it is given in another form of 8 st. of 6 l. This form has come down to modern hymnals.

4. **Let ocean's waves tumultuous rise.** *Contentment.* Not in the *Memoirs;* but in Rippon's *Sel.*, 1800, in 6 st. of 6 l.

5. **Whene'er I look into Thy word.** *Sunday Morning.* In the *Memoirs*, 1800, in 8 st. of 6 l. In the 27th ed. of Rippon's *Sel.*, 1827, st. iv.–vii., slightly altered, were given as "Our precious Lord, on duty bent." [W. R. S.]

Pearse, Mark Guy, s. of Mark Guy Pearse, of Camborne, Cornwall, was b. at Camborne, Jan. 3, 1842, and educated for the Wesleyan ministry, which he entered in 1863. Mr. Pearse has held important and responsible appointments at Leeds, London, and Bristol, and is at present (1889) associated with the London West Central Wesleyan Mission. His publications number over twenty, in addition to numerous tracts on practical religious subjects, and have attained in several instances to great popularity, *Daniel Quorm, and his Religious Notions*, and *John Tregenoweth* being specially well known. His hymns were mostly written in London in 1875, and were pub. in his little book *The Child Jesus*, 1875, each hymn having been suggested by one of a series of cartoons illustrative of the life of our Blessed Lord, pub. by the Wesleyan-Methodist Sunday S. Union. Of these hymns the following were included in *The Methodist Sunday S. H. Bk.*, 1879:—

1. Hushed is the raging winter wild. *Simeon in the Temple.*
2. O'er Bethlehem's hill, in time of old. *Epiphany.*
3. Saviour, for Thy love we praise Thee. *Epiphany.*
4. The fierce wind howls about the hills. *Flight into Egypt.*

These hymns for children are of exceptional merit, and are worthy of attention. [J. J.]

Pearson, Charles Buchanan, M.A., was b. about the year 1805, and was educated at Oriel College, Oxford, B.A. in honours 1828. Taking Holy Orders in 1830, he became Prebendary of Fordington in Salisbury Cathedral, 1832, and was Rector of Knebworth from 1838 to 1875. He d. Jan 7, 1881. He was the author of *Plain Sermons to a Country Congregation*, 1838; *Church Expansion*, 1853, &c. His *Latin Translations of English Hys.* appeared in 1862. He contributed versions of the Sarum Sequences to the *tr.* made by his son (Albert Harford Pearson), of the *Sarum Missal*, which is entitled, *The Sarum Missal in English*, 1868. A number of these versions he afterwards revised and pub. in a separate volume (along with the original Latin), as *Sequences from the Sarum Missal*, 1871. Several of his versions passed into the *Hymnary*, 1871–72. [J. J.]

Pembroke, Countess of. [Sidney, Sir Philip.]

Pennefather, Catherine, *née* **King,** daughter of Admiral King, of Angley, was married Sept. 16, 1847, to the Rev. W. Pennefather (see below). Two of Mrs. Pennefather's hymns are in *The Enlarged London H. Bk.*, 1873. (1) "I'm journeying through a desert world" (*Heaven Anticipated*); (2) "Not now, my child; a little more rough tossing," 1863 (*Working and Hoping*). She d. Jan. 12, 1893. [J. J.]

Pennefather, William, B.A., s. of Richard Pennefather, Baron of the Irish

Court of Exchequer, was b. in Merrion Square, Dublin, Feb. 5, 1816. He resided for a time for educational purposes at Wesbury College, near Bristol, and then at Levans Parsonage, near Kendal, Westmoreland. He entered Trinity College, Dublin, in Feb. 1832, and graduated B.A. in 1840. Taking Holy Orders in 1841, he became curate of Ballymacugh, diocese of Kilmore. In July, 1844, he was preferred to the Vicarage of Mellifont, near Drogheda. In 1848 he removed to England, where he held successively the Incumbency of Trinity Church, Walton, Aylesbury, 1848; of Christ Church, Barnet, 1852; and of St. Jude's, Mildmay Park, 1864. He d. April 30, 1873. His great work at Barnet and at Mildmay—the Conferences began at the former and continued at the latter place—the large religious and charitable organizations which he instituted and superintended, are matters of history. Full details are given of the rise and progress of these and his other works in his *Life and Letters*, 1878. His hymns were written mainly for the Barnet and Mildmay "Conferences," and were pub. sometimes as leaflets, and again, as for the Conference of 1872, as *Hymns Original and Selected, By W. P.* In this pamphlet there are 25 of his compositions. In the latter part of 1873 his *Original Hymns and Thoughts in Verse* were pub. posthumously. This work contains 71 pieces, but few of which are dated. Of these the following are given in a few hymn-books:—

1. And may I really tread. *Divine Worship.*
2. Help us, O Lord, to praise! *Praise.*
3. How shall we praise Thy name. *Christian Communion.* From this "O for ten thousand harps," is taken.
4. Jesus, in Thy blest name. *Church Conferences.*
5. Jesus, stand among us. *Divine Worship.*
6. My blessed Jesus, Thou hast taught. *Self Consecration.*
7. O God of glorious majesty. *For Retreats or Quiet Days.*
8. O haste Thy coming kingdom. *The Second Advent desired.*
9. O holy, holy Father. *Divine Worship.*
10. O Lord, with one accord. *Divine Worship.*
11. O Saviour! we adore Thee. *Jesus the Faithful One.*
12. Once more with chastened joy. *Divine Worship.*
13. Praise God, ye seraphs bright. *Praise.*
14. Thousands and thousands stand. *Communion of Saints.*
15. Yon shining shore is nearer. *Heaven Anticipated.*

Mr. Pennefather's hymns possess much beauty and earnest simplicity; are rich in evangelical sentiment and doctrine; and are much more musical than is usual with lyrics of their class. They deserve greater attention than they have hitherto received. [J. J.]

Pentecostarion Charmosynon, The. [Greek Hymnody, § xiv.]

People of the living God. *J. Montgomery.* [*On Turning to God.*] In Hatfield's *Poets of the Church*, N.Y., 1884, p. 440, the author says, "At the close of 1814, he [Montgomery] was publicly recognised, at Fulneck, as a brother in the Lord, and a member of the [Moravian] Society. It was in all probability on this occasion that he wrote his beautiful and popular hymn beginning with 'People of the living God.'" This uncertainty in Hatfield's work becomes certainty in S. W. Duffield's *English Hymns*, N. Y., 1886, p. 455, where he says, "This hymn describes Montgomery's feelings at the prospect of being readmitted to the Moravian communion at Fulneck, November 4th, 1814." In Holland's *Memoirs* of Montgomery, pub. in 1854, the full details of Montgomery's application to the Moravian community at Fulneck, the consent of the authorities there, and his admission in Dec., 1814, are given, but neither there nor elsewhere in the *Memoir* is any reference made to this hymn. The original MS. is not amongst the M. MSS., nor is there anything at our command which can fix the date of its appearance until 1819, when it was included in Cotterill's *Sel.* as No. 160, in 3 st. of 8 l., and headed, "Choosing the portion of God's heritage." Although therefore we cannot say positively, with Duffield, that it was written at the period when Montgomery joined the Moravians at Fulneck, in Dec., 1814, yet we are prepared to admit with Hatfield that it was in all probability written at that time. The text was repeated from Cotterill's *Sel.* in Montgomery's *Christian Psalmist*, 1825, No. 466, and in his *Original Hymns*, 1853, No. 51. The use of this hymn is extensive. [J. J.]

Perpetual Source of Light and Grace. *P. Doddridge.* [*Inconstancy in Religion lamented.*] This hymn is No. 74 in the D. MSS., and undated, but is found between other hymns dated respectively, "Jan. 15, $173\frac{7}{8}$," and "Jan. 1, $173\frac{8}{9}$," thus fixing the date as 1738. It was given, without alteration, in Job Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, as No. 151, in 6 st. of 4 l., with the heading "Inconstancy in Religion. Hosea vi. 4," and again, with slight changes, in J. D. Humphreys's edition of the same, 1839, No. 170. It is in a few modern collections, including Martineau's *Hymns*, &c., 1840 and 1873. In a few collections it begins "*Eternal* Source of Light and Grace." [J. J.]

Perronet, Edward. The Perronets of England, grandfather, father, and son, were French émigrés. David Perronet came to England about 1680. He was son of the refugee Pasteur Perronet, who had chosen Switzerland as his adopted country, where he ministered to a Protestant congregation at Chateau D'Oex. His son, Vincent Perronet, M.A., was a graduate of Queen's College, Oxford, though his name is not found in either Anthony Woods's *Athenae Oxonienses* nor his *Fasti*, nor in Bliss's apparatus of additional notes. He became, in 1728, Vicar of Shoreham, Kent. He is imperishably associated with the Evangelical Revival under the Wesleys and Whitefield. He cordially co-operated with the movement, and many are the notices of him scattered up and down the biographies and *Journals* of John Wesley and of Selina, Countess of Huntingdon. He lived to the venerable age of ninety-one; and pathetic and beautiful is the account of John Wesley's later visits to the white-haired saint (b. 1693, d. May 9, 1785).* His son Edward was b. in 1726. He was first educated at home under a tutor, but whether he proceeded to the University (Oxford) is uncertain. Born,

* Agnew's *Protestant Exiles from France in the Reign of Louis XIV.* confounds Vincent the father with Edward his son.

baptized, and brought up in the Church of England, he had originally no other thought than to be one of her clergy. But, though strongly evangelical, he had a keen and searching eye for defects. A characteristic note to *The Mitre*, in referring to a book called *The Dissenting Gentleman's answer to the Rev. Mr. White*, thus runs:—"I was born, and am like to die, in the tottering communion of the Church of England; but I despise her nonsense; and thank God that I have once read a book that no fool *can* answer, and that no honest man *will*" (p. 235). The publication of *The Mitre* is really the first prominent event in his life. A copy is preserved in the *British Museum* (993*a*, 21), with title in the author's holograph, and MS. notes; and on the fly-leaf this:—"Capt. Boisragon, from his oblig'd and most respectful humble servt. The Author. London, March 29th, 1757." The title is as follows:—*The Mitre; a Sacred Poem* (1 *Samuel ii.* 30). *London: printed in the year* 1757. This strangely overlooked satire is priceless as a reflex of contemporary ecclesiastical opinion and sentiment. It is pungent, salted with wit, gleams with humour, hits off vividly the well-known celebrities in Church and State, and is well wrought in picked and packed words. But it is a curious production to have come from a "true son" of the Church of England. It roused John Wesley's hottest anger. He demanded its instant suppression; and it was suppressed (Atmore's *Methodist Memorial*, p. 300, and Tyerman, ii. 240–44, 264, 265); and yet it was at this period the author threw himself into the Wesleys' great work. But evidences abound in the letters and journals of John Wesley that he was intermittently rebellious and vehement to even his revered leader's authority. Earlier, Edward Perronet dared all obloquy as a Methodist. In 1749 Wesley enters in his diary:

> "From Rochdale went to Bolton, and soon found that the Rochdale lions were lambs in comparison with those of Bolton. Edward Perronet was thrown down and rolled in mud and mire. Stones were hurled and windows broken" (Tyerman's *Life and Times of the Rev. John Wesley, M.A.*, 3 vols., 1870; vol. ii. 57).

In 1750 John Wesley writes:

> "Charles and you [Edward Perronet] *behave* as I want you to do; but you cannot, or will not, preach *where* I desire. Others can and will preach *where* I desire, but they do not *behave* as I want them to do. I have a fine time between the one and the other. I think Charles and you have in the general a right sense of what it is to serve as sons in the gospel; and if all our helpers had had the same, the work of God would have prospered better both in England and Ireland. I have not one preacher with me, and not six in England, whose wills are broken to serve me" (*ibid.* ii. 85, and Whitehead's *Life of Wesley*, ii. 259).

In 1755 arrangements to meet the emergency created by its own success had to be made for Methodism. As one result, both Edward and Charles Perronet broke loose from John Wesley's law that none of his preachers or "helpers" were to dispense the Sacraments, but were still with their flocks to attend the parish churches. Edward Perronet asserted his right to administer the Sacraments as a divinely-called preacher (*ibid.* ii. 200). At that time he was resident at Canterbury, "in a part of the archbishop's old palace" (*ibid.* ii. 230). In season and out of season he "evangelized." Onward, he became one of the Countess of Huntingdon's "ministers" in a chapel in Watling Street, Canterbury. Throughout he was passionate, impulsive, strong-willed; but always lived near his divine Master. The student-reader of Lives of the Wesleys will be "taken captive" by those passages that ever and anon introduce him. He bursts in full of fire and enthusiasm, yet ebullient and volatile. In the close of his life he is found as an Independent or Congregational pastor of a small church in Canterbury. He must have been in easy worldly circumstances, as his will shows. He d. Jan. 2, 1792, and was buried in the cloisters of the great cathedral, Jan. 8. His *Hymns* were published anonymously in successive small volumes. First of all came *Select Passages of the Old and New Testament versified; London: Printed by H. Cock*, MDCCLVI. The *British Museum* copy of this extremely rare little book has the MS. inscription on verso of title, "Cant^{y} E. Perronet return'd after a Detention of 16 y^{rs} with several o^{rs} from A. J. A. on Sat. Ap [rest turned in by the binder] 1774." A second similar volume is entitled *A Small Collection of Hymns, &c., Canterbury: printed in the year* DCCLXXXII. His most important volume was the following:—*Occasional Verses, moral and sacred. Published for the instruction and amusement of the Candidly Serious and Religious. London, printed for the Editor: And Sold by J. Buckland in Paternoster Row; and T. Scollick, in the City Road, Moorfields,* MDCCLXXXV.; pp. 216 (12°). [The *Brit. Mus.* copy has the two earlier volumes bound up with this.] The third hymn in this scarce book is headed, "On the Resurrection," and is, "All hail the power of Jesus' name" p. 41, i. But there are others of almost equal power and of more thorough workmanship. In my judgment, "The Lord is King" (*Psalm xcvi.* 16) is a great and noble hymn. It commences:—

> "Hail, holy, holy, holy LORD!
> Let Pow'rs immortal sing;
> Adore the co-eternal Word,
> And shout, the Lord is King."

Very fine also is "The Master's Yoke—the Scholar's Lesson," Matthew xi. 29, which thus opens:—

> "O Grant me, Lord, that sweet content
> That sweetens every state;
> Which no internal fears can rent,
> Nor outward foes abate."

A sacred poem is named "The Wayfaring Man: a Parody" (pp. 26, 27); and another, "The Goldfish: a Parody." The latter has one splendid line on the Cross, "I long to share the glorious shame." "The Tempest" is striking, and ought to be introduced into our hymnals; and also "The Conflict or Conquest over the Conqueror, Genesis xxxii. 24" (pp. 30, 31). Still finer is "Thoughts on Hebrews xii.," opening:—

> "Awake my soul—arise!
> And run the heavenly race;
> Look up to Him who holds the prize,
> And offers thee His grace."

"A Prayer for Mercy on Psalm cxix. 94," is very striking. On Isaiah lxv. 19 (pp. 45, 46), is strong and unmistakable. "The Sinner's Resolution," and "Thoughts on Matthew viii. 2," and on Mark x. 51, more than worthy of being reclaimed for use. Perronet

is a poet as well as a pre-eminently successful hymn-writer. He always sings as well as prays. It may be added that the brief paraphrase after Ovid, p. 62, given below, seems to echo the well-known lines in Gray's immortal elegy:—

"How many a gem unseen of human eyes,
Entomb'd in earth, a sparkling embryo lies;
How many a rose, neglected as the gem,
Scatters its sweets and rots upon its stem:
So many a mind, that might a meteor shone,
Had or its genius or its friend been known;
Whose want of aid from some *maternal* hand,
Still haunts the shade, or quits its native land."

[A. B. G.]

Peter of St. Maurice (Petrus Mauritius), also called **Peter of Cluny** (Petrus Cluniensis), or **Peter the Venerable** (Petrus Venerabilis), Abbot, was b. 1092 or 1094 (Trench, *Sac. Lat. Poetry*. 1874, p. 101) of a noble family (the Counts of St. Maurice) in Auvergne ("Nobili genere natus fuit noster in Arvernia": *Leyser, Hist. Poem. Med. Ævi*, p. 425). Beginning life as a soldier, he afterwards became a Benedictine monk, and on the death of Hugh, Prior of Marcigny, who had but three months before been elected to fill the vacancy caused by the resignation of the better known Pontius, Peter was elected Abbot of the celebrated monastery of his order at Cluny, in 1122. From this time much of his life was spent in controversy, a summary of which is an interesting piece of Ecclesiastical history.

Pontius, by his arrogance, in claiming, as Abbot of Cluny, the title of "Abbot of Abbots," had raised up a cloud of opponents to his pretensions, and the matter had ended for the moment in his resignation of his office. But Peter had scarcely been three years installed as Abbot, when Pontius established himself as head of another religious community at Treviso, in Italy, whence he started with a train of monks, and, taking advantage of the temporary absence of Peter, again got possession of his old position at Cluny, and drove out the friends of Peter, with the Prior St. Bernard at their head. After great excesses had been committed by the usurper and his followers, and the villages and estates of the Abbey had been given up to fire and the sword, Pope Honorius II. summoned all parties to Rome, and, having heard both sides, decided in favour of Peter, excommunicated Pontius and imprisoned him in a dungeon, where he died a few months afterwards.

When this question had been settled, another dispute arose, in which the monks of Citeaux or Clairvaux accused those of Cluny of an undue relaxation of the rule of their order. Robert, a cousin of St. Bernard, had become a monk at Clairvaux, but, finding the rule there too galling, had migrated to Cluny, and, on an appeal to Rome, the Pope directed him to remain at Cluny, much to the chagrin of St. Bernard, who, as the Cistercian head of Clairvaux, vehemently attacked the milder discipline of the Benedictine Cluny. Robert, in consequence of his cousin's objections, was sent back by Peter to Clairvaux, but his monks, resenting such a tame surrender, got William, the Abbot of St. Thierry, near Rheims, to write a sharp letter of remonstrance to St. Bernard. The reply of the latter accusing the Cluniacs of all sorts of declensions from the needful strictness of monastic life, drew forth a rejoinder from Peter as characteristic of "that gentle forbearance and love of peace" of the latter, "which made him stand out conspicuous in his generation, when each man sought his own, or the things of his order, not the things of Jesus Christ" (S. Baring-Gould's *Lives of the Saints*, December, p. 284), as the attack on St. Bernard's part was of his fiery, yet not altogether unfriendly, vehemence of invective.

In a subsequent controversy between St. Bernard and Peter the former was more successful. He opposed the wish of Hugh, son of the Duke of Burgundy, to secure the see of Langres, when vacant in 1138, for a Cluniac monk. The Archbishop of Lyons consecrated Hugh's nominee in the teeth of St. Bernard's opposition, but notwithstanding all defence of the appointment of the new bishop which Peter could make, the Pope, who was wholly under the influence of St. Bernard, pronounced the consecration of the Cluniac monk void, and the Prior of Clairvaux, a cousin of St. Bernard's, was consecrated in his stead.

Once more the gentle Peter came into collision with the fiery, domineering St. Bernard in the matter of Abelard. The latter had been condemned, if not altogether unheard, at any rate misunderstood, by the Council of Sens upon charges of heresy brought against him by St. Bernard, and the sentence upon him had been confirmed, upon appeal, by Pope Innocent II.—a mere echo of the prosecutor. Abelard, silenced and broken down, took refuge at Cluny on his way to Rome, and remained there for some two years, during which Peter so far won upon the victorious Bernard as to bring about a reconciliation between him and Abelard, if such can be called a reconciliation, which allowed Bernard still to do his utmost to set the minds of men against his old adversary. The peaceful death of Abelard at Cluny in 1142 finally terminated this controversy.

The year 1143 saw a renewal of the correspondence between St. Bernard and Peter on the subject of the two reforms, in which the latter takes credit for a warm love for the Cistercians, and reminds his correspondent of the shocks that love had withstood in the question of the payment of tithes by a Cistercian monastery in the neighbourhood of Cluny to the Cluniac monks, which had led to a keen controversy and many appeals; as well as in the contest about the Bishop of Langres. It was at this time that Peter sent to St. Bernard a copy of the translation of the Koran, which Peter had caused to be made in Spain by Robert, an Englishman, but Archdeacon of Pampeluna.

Peter was in high favour with Popes Celestine II. and Lucius II., and in 1146, in common with St. Bernard, took an active part in discountenancing the slaughter of the Jews in France and Germany, which had resulted from the preaching of St. Bernard against the infidels. But though Peter appealed to Louis VII. to stay the *massacre*, it must be said that he made no effort to prevent the *plunder* of the Jews.

Another matter in which Peter was interested and engaged was that of Peter of Brueys, who founded a sect holding tenets strongly tinged with Manichæism, and was burnt alive by a zealous Catholic mob early in the twelfth century. A letter strongly condemning the heretic, his followers, and his opinions is still extant. Peter went to Rome for five months in 1150, when Eugenius III., a nominee of St. Bernard, was Pope, and gave an account of Eugenius to St. Bernard by letter.

The rest of Peter's life was spent at Cluny, where he d. early in 1156 or 1157, leaving the impression behind him of "one of the most attractive figures which monastic and mediæval history presents to us" (S. Baring-Gould's *Lives of the Saints*, Dec., p. 281). Lacking the fire and power of his great antagonist and correspondent, he succeeded by the gentleness and imperturbability of his disposition in gaining and retaining an influence in the religious world second only to that of St. Bernard. His writings were chiefly controversial, and the poetry which he wrote was great neither in quantity nor quality. Amongst his latter were (1) Some Rhythms, Proses, Verses, and Hymns contained in the *Bibliotheca Cluniacensis*, 1614; (2) A Hymn on the "Translation of St. Benedict"—"Claris conjubila Gallia cantibus," in the *Bibliotheca Floriacensis*, 1605; and (3) An "Epitaph on Peter Abelard." From the first collection, Archbishop Trench gives two specimens: (*a*) On Christ's Nativity, "Cœlum gaude, terra plaude," and (*b*) one on the Resurrection of our Lord, "Mortis portis fractis fortis" (*Sac. Lat. Poetry*, 1874, p. 102), both of which have been translated. See Latin, Trs. from the, p. 655, ii.]

[D. S. W.]

Peter the Venerable. [Peter of St. Maurice.]

Peters, Mary, *née* **Bowly,** daughter of Richard Bowly, of Cirencester, was b. in 1813, and subsequently married to the Rev. John McWilliam Peters, sometime Rector of Quennington, Gloucestershire, and d. at Clifton,

July 29, 1856. Her prose work, *The World's History from the Creation to the Accession of Queen Victoria*, was pub. in seven volumes. Several of her hymns were contributed to the Plymouth Brethren's *Ps., Hys., and Spiritual Songs*, Lond., D. Walther, 1842. These with others, 58 in all, were pub. by Nisbet & Co., London, 1847, as *Hys. intended to help the Communion of Saints*. Dr. Walker introduced several from these collections into his Cheltenham *Ps. & Hys.*, 1855. Many of these have been repeated in Snepp's *Songs of G. & G.*, 1872, and other Church of England hymn-books. These include, besides those annotated under their respective first lines :—

i. From *Psalms, Hymns, & S. S.*, 1842 :—

1. Blessed Lord, our hearts are panting. *Burial.* Given in later collections as "Blessed Lord, our souls are longing."
2. How can there be one holy thought! *Holiness through Christ.*
3. Jesus, how much Thy Name unfolds. *The Name of Jesus.*
4. Lord, we see the day approaching. *Second Advent.*
5. O Lord, we know it matters not. *Taught by the Spirit.*
6. The murmurs of the wilderness. *Praise to Jesus.*
7. The saints awhile dispersed abroad. *God within us.*
8. Unworthy is thanksgiving. *Jesus the Mediator.*
9. Whom have we, Lord, but Thee. *Christ All in All.*
10. With thankful hearts we meet, O Lord. *Public Worship.*

ii. From her *Hymns*, &c., 1847 :—

11. Earth's firmest ties will perish. *Burial.*
12. Enquire, my soul, enquire. *Second Advent.*
13. Hallelujah, we are hastening. *Journeying Heavenward.*
14. Holy Father, we address Thee. *Holy Trinity.*
15. Jesus, of Thee we ne'er would tire. *Holy Communion.*
16. Lord Jesus, in Thy Name alone. *Holy Communion.*
17. Lord, through the desert drear and wide. *Prayer for Perseverance.*
18. Many sons to glory bring. *Security in Christ.*
19. O Lord, whilst we confess the worth. *Dead in Christ.* Sometimes it begins with st. ii., "Dead to the world we here avow."
20. Our God is light, we do not go. *Christ the Guide.*
21. Praise ye the Lord, again, again. *Public Worship.*
22. Salvation to our God. *Passiontide.*
23. The holiest we enter. *Public Worship.* Sometimes given as "The holiest now we enter."
24. Through the love of God our Saviour. *Security in Christ.*
25. Thy grace, O Lord, to us hath shown. *Offertory.*
26. We're pilgrims in the wilderness. *Life a Pilgrimage.*

[J. J.]

Petersen, Johann Wilhelm, was b. June 1, 1649, at Osnabrück; his father Georg Petersen, Kanzlei-beamter at Lübeck, having gone to reside at Osnabrück as representing Lübeck in the negotiations which ended in the Peace of Westphalia. Petersen matriculated at the University of Giessen, in 1669; went in 1671 to Rostock, and was then for short periods at Leipzig, Wittenberg, and Jena; the degree of M.A. being conferred on him by Giessen *in absentia*. He returned to Giessen in 1673, and began to lecture on philosophy and rhetoric as a *privat docent*. About 1675 he visited Spener, at Frankfurt. This proved an important turning-point in his life. In 1677 he began to lecture at Rostock, as Professor of Poetry (D.D. from Rostock 1686), but in the same year accepted the pastorate of the St. Aegidien church at Hannover. He was then, in May, 1678, appointed by Duke August Friedrich of Holstein, as Court preacher at Eutin, and general superintendent of the diocese of Lübeck. In Advent, 1688, he became pastor of St. John's church and superintendent at Lüneburg. Here he made himself obnoxious to his fellow clergy by refusing to take fees for hearing confessions; received into his house Fräulein Rosamunde Juliane von Asseburg, and began publicly to teach her ideas of the Millennial Kingdom. Being accused of Chiliasm and having his opinions condemned by the theological faculty of Helmstädt, he was removed from his office in the end of January, 1692. Thereafter he resided at various places, made tours over Germany, during which he propagated his views, and expounded his peculiar doctrines by books and pamphlets. He finally bought a small estate at Thymer, near Zerbst, and d. there, Jan. 31, 1727 (*Koch* vi. 121; *Allg. Deutsche Biog.* xxv. 508, &c.).

Apart from his importance as a theological writer, Petersen deserves attention as the author of several hymns. A considerable number of them are in Latin, his MS. being entitled *Cithara sacra*. Of these he contributed 7 to Freylinghausen's *Geistreiches G. B.*, 1704. Two of these have passed into English, viz.: "Cerne lapsum servulum" (p. 216, i.), and "Salve crux beata, salve" (q.v.). His German hymns were pub. as (1) *Stimmen aus Zion*, in two parts, Halle, 1698 and 1701 [Wernigerode Library]. These are hymns in prose and not versions of the Psalter; and 8 passed into Freylinghausen's *G. B.*, 1704. (2) *ccc. Stimmen aus Zion*, N. P. 1721 [Brit. Mus. and Wernigerode]. These are obscure, mystical, and diffuse, and do not appear to have come at all into use. (3) Others of his hymns appeared in the Pietistic hymn-books of the period, 1692–1704. One of this last class is *tr.* into English, viz :—

Liebster Jesu, liebstes Leben. *Spiritual Watchfulness.* In A. Luppius's *Andächtig Singender Christen-Mund*, Wesel, 1692, p. 150, in 5 st., repeated in *Freylinghausen*, 1704, and the Berlin *G. L. S.*, ed. 1863, No. 651. *Tr.* as, "Jesus, Lord of life and glory" (st. v.), as No. 1188 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 980). [J. M.]

Petri laudes exequamur. [*St. Peter.*] In J. Merlo Horst's *Paradisus animae christianae*, Cologne, 1644, sect. ii. p. 116, as a "Rhythmical hymn on 'St. Peter the Apostle,' briefly embracing his life and character." Repeated in later eds. of the *Paradisus*. *Tr.* as :—

O sing the great apostle. By F. Oakeley, in his *tr.* of Horst's *Paradisus*, as the *Paradise of the Christian Soul*, Lond., Burns, 1850, p. 137 (ed. 1877, p. 137), in 45 st. of 4 l. Of these 8 st. were given in the 1863 ed. of the *Appendix* to the *Hymnal N.*, and again in the *People's H.*, 1867, as "Sing we the praise of Peter."

[J. M.]

Petrum, tyranne, quid catenis obruis. *Jean Baptiste de Santeüil.* [*St. Peter.*] Appeared in the *Cluniac Breviary*, 1686, p. 1026, in his *Hymni Sacri et Novi*, 1689, p. 49 (ed. 1698, p. 134), and the *Paris Breviary*, 1736. In the *Paris Brev.* it is the hymn at Lauds on the Feast of St. Peter's Chains, Aug. 1st. In later French Breviaries it is also given for the same feast. The text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

Where the prison bars surround him. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 226, in 8.7.8.7.4.7. In the *Hymnary*, 1872, it is altered to 6 of 8.7., and st. iii. is also omitted. [J. J.]

Pfefferkorn, Georg Michael, was b. March 16, 1645, at Ifta, near Creuzburg on the Werra, where his father, G. M. Pfefferkorn (a native of Creuzburg, but never pastor there), had become pastor in 1619, held the

living for 58 years, but finally retired and d. at Creuzburg. After studying at the Universities of Jena (M.A. 1666) and Leipzig, Pfefferkorn was for a short time private tutor at Altenburg, and then in 1668, became master of the two highest forms in the Gymnasium at Altenburg. In 1673, he was appointed by Duke Ernst the Pious, of Gotha (who d. March 26, 1675), as a tutor to his three sons. In 1676 Duke Friedrich I. appointed him pastor of Friemar, near Gotha, and in 1682 made him a member of the consistory and superintendent at Gräfen-Tonna, near Gotha. He d. at Gräfen-Tonna, March 3, 1732 (*Allg. Deutsche Biog.* xxv. 619; MS. from Pastor H. Henning, Superintendent at Creuzburg, &c.).

Pfefferkorn's hymns appeared in the hymn-books of the period, and in his *Poetisch-Philologische Fest- und Wochen- Lust darinnen allerhand Arten Deutscher Gedichte*, &c., Altenburg, 1667 [Berlin Library], and the second enlarged ed., Altenburg, 1669 [Göttingen Library]. The most important hymn associated with his name is "Wer weiss wie nahe mir mein Ende" (see p. 330, i.). Another hymn ascribed to him is:

Was frag ich nach der Welt, Und allen ihren Schätzen. *Renunciation of the World.* According to J. Avenarius, in his *Liedercatechismus*, Leipzig, 1714, p. 56, this hymn was written in 1667, and sung from broadsheets at Altenburg. It is not however in his *Gedichte*, as above, either in 1667 or 1669. It is included, without his name, in the *Stettinisches Vollständiges G. B.*, Alten-Stettin, 1671, p. 415; and, with his name, in the Naumburg *G. B.*, 1715, ed. by J. M. Schamelius. In the Berlin *G. L. S.*, ed. 1863, No. 695. It is founded on 1 John ii. 15–17, and is in 8 st. of 8 l., l. 8 in each st. being, "Was frag ich nach der Welt."

The only *tr.* is: "Can I this world esteem," by *Dr. H. Mills*, 1845 (1856, p. 101). [J. M.]

Pfeil, Christoph Carl Ludwig, Baron von, was b. January 20, 1712, at Grünstadt, near Worms, where his father, Quirin Heinrich v. Pfeil, was then in the service of the Count of Leiningen. He matriculated at the University of Halle in 1728, as a student of law. After completing his course at the University of Tübingen, he was appointed, in 1732, Württemberg secretary of legation at Regensburg; then, in 1737, Justiz-und-Regierungsrath at Stuttgart; in 1745 Tutelar-raths-Präsident; in 1755 Kreisdirectorialgesandter to the Swabian Diet; in 1758 Geheim Legationsrath; and in 1759 Geheimrath. He found himself however at last no longer able to co-operate in carrying out the absolutism of the Württemberg prime minister Count Montmartin. When his resignation was accepted, April 13, 1763, he retired to the estate of Deufstetten, near Crailsheim, which he had purchased in 1761. In Sept., 1763, he was appointed by Frederick the Great as Geheimrath, and accredited Prussian minister or ambassador to the Diets of Swabia and Franconia. He was thereafter created Baron by the Emperor Joseph II., and in 1765 received the cross of the Red Eagle Order from Frederick the Great. An intermittent fever which developed itself in August, 1783, confined him to bed, where he remained till his death, at Deufstetten, Feb. 14, 1784 (*Koch* v. 176; *Allg. Deutsche Biog.* xxv. 646).

v. Pfeil was a man of deep and genuine piety. His hymn-writing began immediately after the spiritual change which he experienced on the 10th S. after Trinity, 1730; and it continued to be a favourite occupation, especially in his later years at Deufstetten. He was one of the most productive of German hymn-writers, his printed hymns being about 950, besides many in MS. His Psalm versions of 1747 are noted under **Psalters, German.** The other hymns printed in his lifetime appeared in his (1) *Lieder von der offenbarten Herrlichkeit und Zukunft des Herrn*, Esslingen, 1741, 2nd ed. Memmingen, 1749, as *Apocalyptische Lieder von der*, &c. (2) *Evangelisches Gesangbuch*, Memmingen, 1782, with 264 hymns dating from 1730 to 1781, edited by J. G. Schellhorn. (3) *Evangelische Glaubens-und Herzensgesänge*, Dinkelsbühl, 1783, with 340 hymns dating from 1763 to 1783. In recent times a number of his hymns have come into German use (they originally appeared, it must be remembered, during the Rationalistic Period), and Knapp includes 26 of them in his *Ev. L. S.*, 1850. Two have passed into English, viz.:—

i. **Am Grab der Christen singet man.** *Burial.* Written in 1780. 1st pub. in No. 3, 1783, as above, p. 201, in 10 st., entitled, "We sing joyfully of Victory at the grave of the righteous: the right hand of the Lord hath gotten Him the victory." In the Berlin *G. L. S.*, ed. 1863, No. 1433. *Tr.* as, "The Christian's grave with joy we see," by *Dr. G. Walker*, 1860, p. 111.

ii. **Wohl einem Haus, da Jesus Christ.** *Family Prayer.* 1st pub. in No. 2, 1782, as above, No. 61, in 8 st. of 4 l., entitled, "Delightful picture of a house that serves the Lord. On the Parents of Jesus." It was apparently written for the 1st S. after Epiphany, 1746. In the *Unv. L. S.*, 1851, No. 682. *Tr.* as:—

Oh blest the house, whate'er befall. A good *tr.*, omitting st. ii., vi., by Miss Winkworth, in her *C. B. for England*, 1863, No. 175. Including, omitting the *trs.* of st. iii., v., and adding a *tr.* of st. vi., as No. 344 in the Ohio *Luth. Hyl.*, 1880. [J. M.]

Phelan, Charlotte Elizabeth. [Tonna, C. E.]

Phelps, Sylvanus Dryden, D.D., was b. at Suffield, Connecticut, May 15, 1816, and educated at Brown University, where he graduated in 1844. In 1846 he became pastor of the first Baptist Church, New Haven. Dr. Phelps is the Editor of *The Christian Secretary*, Hartford. His publications include, *Eloquence of Nature, and Other Poems*, 1842; *Sunlight and Hearthlight*, 1856; the *Poet's Song*, 1867, &c. He is the author of the following hymns:—

1. Christ, Who came my soul to save. *Holy Baptism.*
2. Did Jesus weep for me? *Lent.*
3. Saviour, Thy dying love. *Passiontide.*
4. Sons of day, arise from slumber. *Home Missions.*
5. This rite our blest Redeemer gave. *Holy Baptism.*

Of these Nos. 1 and 4 appeared in the Baptist ed. of the *Plymouth Coll.*, 1857; Nos. 2 and 5 in the Baptist *Devotional H. Bk.*, 1864; and No. 3 in *Gospel Hys.*, 1st series, and *Laudes Domini*, 1884. [F. M. B.]

Phillimore, Greville, M.A., was b. in 1821 and educated at Westminster, the Charterhouse, and Christ Church, Oxford (B.A. 1842). Taking Holy Orders in 1843, he became Vicar of Downe-Ampney, Cricklade, Gloucestershire, in 1851, Rector of Henley-on-Thames, 1867, and of Ewelme, 1883. He d. Jan. 20, 1884. His *Parochial Sermons* were pub. in 1856. He was joint editor with H. W. Beadon and J. R. Woodford (afterwards Bishop of Ely) of *The Parish Hymn Book*, 1863 (195 hymns), and the enlarged ed., 1875 (274 hymns). The first ed. of this collection was one of the first hymn-books which gave Dr. Neale's *trs.* of Greek hymns for congregational use. To the 1863 ed. Mr. Phillimore contributed the following hymns, several of which have been repeated in other collections:—

1. Christ, through grief and toil we come. *Epiphany*
2. Darkly frowns the eastern sky. *Good Friday Evening and Easter Eve.*
3. Every morning they are new. (See p. 359, i.)
4. Lonely in her virgin home. *Annunciation of the B. V. M.*
5. O fear not, little flock. *Security of the Church in Christ.*

6. O God, before the sun's bright beams. *Morning.*
7. O God, the weary path of life. *Public Worship.*
8. O Lord of health and life, what tongue can tell. *Epiphany.*
9. Peace be in the house of death. *Evening*, or *Anticipation of Death.*
10. Saul, why such furious hate, such blinded zeal? *Conversion of St. Paul.*
11. Thou art gone up on high, Why gaze they, &c. *Ascension.*

In addition some of Mr. Phillimore's *trs.* from the Latin were given in the 1863 ed. of the *Parish H. Bk.*; and other original hymns which are annotated under their respective first lines. His hymn for *Saints Days*, "O Lord of glory, King of saints," was included in the 1875 ed. of that collection. Phillimore's *Sermons and Hys.* were pub. in 1884. [J. J.]

Φῶς ἱλαρὸν ἁγίας δόξης. The author of this hymn, which is found in the Service Book of the Greek Church as a Vesper Hymn, is unknown. It was quoted by St. Basil in the 4th century as of unknown authorship and date (*De Sp. Sancto ad Amphilochium, c.* 29). Its earliest printed form is in Archbishop Usher's *De Symbolis*, 1647, his text being taken from two Greek MSS., one supposed to be of the 12th, and the second of the 14th century. Routh also gives it in his *Reliqu. Sacr. iii.* 299, and Daniel in his *Thes. Hymn. iii. p.* 5. The form in which the original is printed varies in different works, as in the *Lyra Apostolica*, 1836, p. 74 (ed. 1879, p. 78); Littledale's *Offices, &c., of the Holy Eastern Church*, 1863, p. 277, but the text is the same. It is as follows, from Daniel:—

Φῶς ἱλαρὸν ἁγίας δόξης,
Ἀθανάτου Πατρὸς οὐρανίου,
Ἅγιον, μάκαρος,
Ἰησοῦ Χριστέ,
Ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν,
Ἰδόντες φῶς ἑσπερινὸν,
Ὑμνοῦμεν Πατέρα, καὶ Υἱὸν,
Καὶ ἅγιον Πνεῦμα θεόν.
Ἄξιόν σε ἐν πᾶσι
Καίροις ὑμνεισθαι φωναῖς
Ὁσίαις, υἱὲ θεοῦ,
Ζωὴν ὁ διδούς διὸ
Ὁ κόσμος σε δοξάζει.

This hymn was sung in the ancient Church at the Lighting of the Lamps, and hence is known as "The Candlelight Hymn." Its modern use as a translated hymn is at Evensong. It may be added that in modern Greek liturgical books it is attributed to Sophronius (see **Greek Hymnody**, § vi.), thirteen of whose compositions are given in *Daniel* iii. pp. 20–46.

Translations in C. U.:—

1. Hail! gladdening Light, of His pure glory poured. By J. Keble. This *tr.* appeared in the *British Magazine*, 1834; and again, together with the Greek text, in *Lyra Apostolica*, 1836, p. 73, in 1 st. of 10 l., and signed γ. In 1868 it was given in the *Appendix* to *H. A. & M.*, and was repeated in the revised ed., 1875. The sign γ in the *Lyra Apostolica* is that of the Rev. John Keble (Card. Newman's *Apologia* 2nd ed., p. 297, and *Lyra Apost.*, 1879, p. viii.). In some editions of the *Lyra Apostolica*, the signature is changed to δ (i.e. Card. Newman) in error. This has been corrected in the ed. of 1879. This *tr.* is very popular, and is in extensive use.

2. Light of the Immortal Father's glory. By G. W. Bethune, pub. in his *Lays of Love and Faith*, &c., 1847, p. 137, in 2 st. of 8 l. This *tr.* is in C. U. in America, including the Dutch Reformed *Hys. of the Church*, 1869, No. 911.

3. Gladdening Light, all-glorious Fire. By W. J. Blew. First printed on a flyleaf for the use of his congregation, 1849–51, and pub. in *The Church Hy. & Tune Book*, 1852, in 6 st. of 4 l. It was repeated in Rice's *Sel.* from that work, 1870; and the "Twilight Hymn" of the *Wellington College Chapel H. Bk.*, 1880, is the same with the omission of st. v., vi.

4. Joyful light of holiest ray. This was printed in 1857, as No. 175 in the draft *Hymnal* for the Scottish Episcopal Church, and was given as No. 152 in the *Additional Ps. & Hys.* to the *Scottish Episcopal H. Bk.*, 1858. It was rewritten for Dr. Rorison's *Hys. adapted to the Ch. Services*, ed. 1860, as "Gladdening light of holiest ray."

5. O Goodly light of the Holy Glory. By Archbishop Benson. 1st pub. in the *Wellington College Chapel H. Bk.*, 1860, and repeated in later editions. It has been set to music by Edmonds, and is the most literal *tr.* in C. U.

6. O Brightness of the Immortal [Eternal] Father's face. By E. W. Eddis. This *tr.* was given in the Irvingite *Hymns for the Use of the Churches*, 1864, in 3 st. of 4 l. It is repeated, with slight alterations, in the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882, and others.

7. O joyful Light of God most High. By W. C. Dix, given in the *People's H.*, 1867, No. 442, in 3 st. of 4 l.

8. Light of gladness, Beam divine. By W. Bright, in *Hys. for the Use of the University of Oxford, in St. Mary's Church*, 1872.

9. Gladdening Light, the bright Forth-shewing. By W. Cooke. Written for the *Hymnary*, and given therein, 1872, in 4 st. of 4 l.

10. Hail Glorious Light, pure from the Immortal Sire. By W. J. Irons, in his *Ps. & Hys. for the Church*, 1875, in 1 st. of 8 l.

Translations not in C. U.:—

1. Jesus Christ, Blest Light of Light. S. Woodford. *Paraphrase of the Canticles*, &c., 1679.
2. Thou lightsome day, the joyful shine. *Moravian H. Bk.*, 1754, i. 190.
3. Giver of life! Jesus! the cheering Light. *W. W. Hull*, 1852, p. 141. Also on the same page a prose *tr.*
4. Very light that shin'st above. By J. M. Neale in his *Deeds of Faith*, 1850.
5. O gladsome Light Of the Father Immortal. H. W. Longfellow, in *The Golden Legend*, 1851.
6. Joyful light of holy glory. Mrs. Charles's *Christian Life in Song*, 1858, p. 24.
7. Joyful Light, of Light enkindled. G. Moultrie, in his *Hys. & Lyrics*, 1867.
8. Propitious Light of holy glory. A. W. Chatfield. *Songs and Hymns*, &c., 1876, p. 165.
9. Holy Jesus, blessed Light. H. M. Macgill. *Songs of the Christian Creed and Life*, 1876–9.
10. Gladsome Light of the holy glory. H. Bonar. *Sunday at Home*, 1878.
11. Holy Lord of heaven we bless Thee. "T. T. C." [Canon T. T. Churton (?)], in *The Guardian*, Jan. 24, 1883.

Card. Newman has also given a prose rendering in his *tr.* of Bp. Andrewes' *Devotions*, 1842. This is sometimes used, as in the *Appendix* to *St. John's Hymnal*, Aberdeen, 1851, and also in the *Introits* prefixed to some editions of *H. A. & M.* [J. J.]

Φωτεινή σε, φῶς. [Ἀνέστης τριήμερος.]

Φωτίζου, φωτίζου. [Ἀναστάσεως ἡμέρα.]

Pierpoint, Folliott Sandford, M.A., s. of William Horne Pierpoint of Bath, was b. at Spa Villa, Bath, Oct. 7, 1835, and educated at Queen's College, Cambridge, graduating in classical honours in 1871. He has pub. *The Chalice of Nature and Other Poems*, Bath, N.D. This was republished in 1878 as *Songs of Love, The Chalice of Nature, and Lyra Jesu*. He has also contributed hymns to the *Churchman's Companion* (Lond. Masters), the *Lyra Eucharistica*, &c. His hymn on the Cross, "O Cross, O Cross of shame," appeared in both these works. He is most widely known through :—

For the beauty of the earth. *Holy Communion*, or *Flower Services*. This was contributed to the 2nd ed. of Orby Shipley's *Lyra Eucharistica*, 1864, in 8 st. of 6 l., as a hymn to be sung at the celebration of Holy Communion. In this form it is not usually found, but in 4, or sometimes in 5, stanzas, it is extensively used for Flower Services and as a Children's hymn. [J. J.]

Pierpont, John, s. of James Pierpont, of Litchfield, Connecticut, was b. at Litchfield, April 6, 1785, and educated at Yale College, where he graduated in 1804. After fulfilling engagements as a Tutor in New Haven, and in Charlestown, South Carolina, he was admitted to the Bar in 1812. Shortly after he retired and went into business, only to leave it also, and to pass on to Harvard College as a student in theology. In 1819 he succeeded Dr. Holley as the pastor of the Unitarian congregation in Hollis Street, Boston. At length his zeal against intemperance and slavery caused him to resign his charge in 1840 (see Lothrop's *Proceedings of an Eccl. Council in the case of the Hollis Street Meeting and the Rev. J. Pierpont*). At this date he pub. his *Poems & Hymns*, including his anti-slavery and temperance poems and songs. In 1845 he became the pastor of an Unitarian congregation at Troy, New York. This he vacated for another at Medford, Massachusetts, in 1849. That he resigned in 1859. When over 70 years of age he became Chaplain in the United States Army (1862), and was finally a Government clerk in the Treasury Department at Washington. He d. suddenly at Medford, Aug. 27, 1866. Pierpont's publications include *Airs of Palestine*, 1816, some school books, and his *Poems & Hymns*, 1840 and 1854. His hymns in C. U. include :—

1. **Another day its course hath run.** *Evening.* Appeared in *Hys. for Children*, Boston, 1825 ; in Greenwood's *Chapel Liturgy*, 1827 ; and in the author's *Poems & Hys.*, 1840.

2. **Break forth in song, ye trees.** *Public Thanksgiving.* Written for the Second Centennial Celebration of the Settlement of Boston, Sept. 17, 1830, and included in the *Poems & Hys.*, 1840.

3. **Break the bread and pour the wine.** *Holy Communion.* In Harris's *Hys. for the Lord's Supper*, 1820.

4. **Father, while we break the bread.** *Holy Communion.*

5. **God Almighty and All-seeing.** *Greatness of the Father.* Contributed to Elias Nason's *Cong. H. Bk.*, Boston, 1857.

6. **God of mercy, do Thou never.** *Ordination.* Written for the Ordination of John B. P. Storer at Walpole, Nov. 15, 1826 ; and pub. in the author's *Poems*, &c., 1840.

7. **God of our fathers, in Whose sight.** *Love of Truth desired.* This hymn is composed of st. ix., x. of a hymn written for the Charlestown Centennial, June 17, 1830. In this form it was given in the Boston *Hys. of the Spirit*, 1864, and others.

8. **Gone are those great and good.** *Burial.* Written in 1830. Part of No. 2 above.

9. **I cannot make him dead.** *Gone Before.* "A part of an exquisitely touching and beautiful poem of ten stanzas, originally printed in the *Monthly Miscellany*, Oct. 1840."

10. **Let the still air rejoice.** *Praise.*

11. **Mighty One, Whose name is Holy.** *Charitable Institutions.* Written for the anniversary of the Howard Benevolent Society, Dec. 1826, and included in the author's *Poems*, &c., 1840.

12. **My [O] God, I thank Thee that the night.** *Morning.* Appeared in his *Poems*, &c., 1840. In Martineau's *Hymns*, &c., 1873, it begins "O God, I thank Thee," &c.

13. **O bow Thine ear, eternal One.** *Opening of Divine Service.* This is dated 1823, but was not included in the author's *Poems*, &c., 1840, although one of his best productions.

14. **O Thou to Whom in ancient time.** *Universal Worship.* "Written for the opening of the Independent Congregational Church in Barton Square, Salem, Massachusetts, Dec. 7, 1824," and printed at the close of the sermon preached by Henry Colman on that day. It was given in Pierpont's *Poems*, &c., 1840, and is found in several collections in Great Britain and America. It is widely known.

15. **O Thou Who art above all height.** *Ordination.* "Written for the Ordination of Mr. William Ware, as Pastor of the First Congregational Church in New York, Dec. 18, 1821," and included in his *Poems*, &c., 1840.

16. **O Thou Who on the whirlwind rides.** *Dedication of a Place of Worship.* Written for the opening of the Seamen's Bethel in Boston, Sept. 11, 1833. Sometimes given as "Thou Who on the," &c.

17. **O'er Kedron's stream, and Salem's height.** *Gethsemane.* One of eight hymns contributed to Dr. T. M. Harris's *Hys. for the Lord's Supper*, 1820. It is in Martineau's *Hymns*, &c., Lond., 1873, and others.

18. **On this stone, now laid with prayer.** *Foundation-stone Laying.* Written for the laying of the corner-stone of Suffolk Street Chapel, Boston, for the Ministry of the Poor, May 23, 1839.

19. **With Thy pure dews and rain.** *Against Slavery.* Written for the African Colonization Society, and included in Cheever's American *Common Place Book*, 1831. Not in the author's *Poems*, &c., 1840.

Pierpont's talents as a hymn-writer, as in other fields, were respectable rather than commanding, but so energetically employed as to make their mark. Thus, although he never wrote a single hymn that can be called a great lyric, yet he has attained to a prominent position in American hymnody. [F. M. B.]

Pierson, Arthur Tappan, D.D., was b. in New York city, March 6, 1837, and educated at Hamilton College. He entered the Presbyterian ministry in 1860, and was pastor successively in Binghampton and in Waterford, New York, and Fort Street, Detroit; his last charge being the Bethany Presbyterian Church, Philadelphia. (Duffield's *English Hymns*, 1886, p. 576.) Dr. Pierson's hymns include :—

1. Once I was dead in sin. *Praise for Salvation.*
2. The Gospel of Thy grace. *The Love of God in Christ.*
3. To Thee, O God [Lord], we raise. *Divine Beneficence.*
4. With harps and with viols there stand a great throng. *The New Song.*

Of these hymns, No. 3 is in *Hys. and Songs of Praise*, N. Y., 1874, and the *Laudes Domini*, N. Y., 1884; and Nos. 1, 2, 4, are in I. D. Sankey's *Sacred S. and Solos*. [J. J.]

Pilgrim, burdened with thy sin. *G. Crabbe.* [*The Christian Pilgrim.*] In the preface to the 1807 ed. of his work, *The Village*, Crabbe says concerning Sir Eustace Grey :—

"In the story of *Sir Eustace Grey* an attempt is made to describe the wanderings of a mind first irritated by the consequences of error and misfortune, and afterwards soothed by a species of enthusiastic conversion, still keeping him insane; a task very difficult; and, if the presumption of the attempt may find pardon, it will not be refused to the failure of the poet."

The scene of this story is a madhouse, and the persons are a visitor, the physician, and the patient. Sir Eustace, the patient, gives

his history in detail. He was the lord of the manor, had a wife, two children, and a *friend*; the wife is seduced by the friend; a duel in which the friend is killed; wife pines away; both children die; is himself distracted; plagued by two friends; found peace at last in the Sun of Mercy; and gives a specimen of the preaching through which he was saved. This specimen is:—

"Pilgrim! burdened with thy sin,
Come the way to Zion's gate;
There, till mercy speaks within,
Knock, and weep, and watch, and wait:
Knock—He knows the sinner's cry;
Weep—He loves the mourner's tears;
Watch—for saving grace is nigh;
Wait—till heavenly light appears.

"Hark! it is the Bridegroom's voice,
'Welcome, pilgrim! to thy rest.'
Now within the gate rejoice,
Safe, and sealed, and bought, and blest:
Safe—from all the lures of vice;
Sealed—by signs the chosen know;
Bought—by love and life the price;
Blest—the mighty debt to owe.

"Holy pilgrim! what for thee,
In a world like this remains?
From thy guarded breast shall flee
Fear and shame, and doubt, and pain:
Fear—the hope of heaven shall fly;
Shame—from glory's view retire;
Doubt—in certain rapture die;
Pain—in endless bliss expire."

These stanzas, when detached from their melancholy surroundings, form a somewhat spirited hymn, and as such they are in use in Great Britain and America. [J. J.]

Pirie, Alexander, was for some time a minister in connection with the Antiburgher Synod of the Presbyterian Church of Scotland. He was appointed in 1760 a teacher of the Philosophical Class in the Theological Seminary, New York city, but was suspended shortly after and expelled from the body. On joining the Burghers he returned to Scotland and became the minister of a congregation in Abernethy. In 1769 he joined the Independents, and was minister of a congregation at Newburgh, Fifeshire. He d. in 1804. In 1777 he pub. *Psalms, or Hymns founded on some important Passages of Scripture.* From this work two well-known hymns have come down to modern collections through the *Sac. Songs and Hys. on V. Passages of Scripture for the New Relief Church, Campbell St., Glasgow*, 1794. These are:—

1. Come, let us join in [our] songs of praise, To our ascended Priest. *Ascension.*
2. With Mary's love without her fear. *Easter.*

[J. J.]

Pistor, Henricus. Little or nothing is known of the life of this author, to whom is attributed the grand hymn on St. John the Baptist, "Præcursoris et Baptistæ," which is given by Clichtoveus (*Elucidat.* 1516, f. 192 *b*), and Trench in his *Sac. Lat. Poetry*, ed. 1874, p. 94, as well as by Daniel and others. Clichtoveus describes him as a Doctor of Theology in the University of Paris, and a Monk of the Abbey of St. Victor, and states that he took part in the Council of Constance (1414–1418), which would fix the time he lived to the end of the 14th and the beginning of the 15th centuries. Archbishop Trench says of him "that the writer" (of the poem mentioned above) "was an accomplished theologian is plain; and no less so that he was trained in the school, and formed upon the model, of Adam of St. Victor." In the *Missal* of St. Victor, pub. at Paris in 1529, a sequence on St. Sebastian, beginning "Athleta Sebastianus," is also ascribed to Pistor. [D. S. W.]

Plasmator hominis Deus. [*Friday. Evening.*] This hymn is probably of the 7th cent. *Mone*, No. 280, gives the text from a MS. of the 9th cent. at Darmstadt, &c., and at i. p. 372, cites it as in an 8th cent. MS. at Trier; giving it as his opinion that it is later than St. Gregory the Great. *Daniel* has the text at i., No. 54, with the title, "On the work of the Sixth Day [of the Creation]"; and in his notes at iv. p. 52, ranks it among hymns composed in the 7th or 8th cent., and cites it as in a 10th cent. Rheinau MS. Among the British Museum MSS. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 24; Jul. A. vi. f. 30; Harl. 2961, f. 224 *b*), an 11th cent. Breviary of the Spanish Church (Add. 30848, f. 73 *b*), &c. It is in a MS. of the 11th cent. at Corpus Christi, Cambridge (391, page 237); in two MSS. of the 11th cent. at St. Gall, Nos. 387, 414; and in the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 9). Its universal use in mediaeval times was at Vespers on Friday. In the *Roman Breviary* of 1632 it is recast, and begins **Hominis Superne Conditor.** The original form is in the older *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other Breviaries. Also in *Wackernagel*, i., No. 119; *Hymnarium Sarisb.*, 1851, p. 56, and in G. M. Dreves's *Hymnarius Moissiacensis*, 1888, p. 33, from a 10th cent. MS. The *Roman Brev.* text is in recent eds. of the *Roman Brev.*; in *Daniel* i. No. 54; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

This hymn has been *tr.* into English as follows:—

i. Plasmator hominis Deus. The *trs.* of this text are:—

1. Thou Fashioner of man, O Lord. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–1855, and in Rice's *Sel.* from the same, 1870.

2. Maker of man! from Heaven Thy throne. By J. D. Chambers, in his *Psalter*, 1852, p. 316. This was repeated in the 1854 ed. of the *H. Noted*; in the *People's H.*, 1867, and others.

3. Creator! Who from heaven Thy throne. By J. D. Chambers. This is Mr. Chambers's revised form of No. 2, pub. in his *Laula Syon*, 1857, p. 53.

Other trs. are:—

1. O God, which didest man create. *Primer.* 1599.
2. God, from Whose work mankind did spring. *Primer.* 1615.
3. Great Maker of the human race. In T. Doubleday's *Hymnarium Anglicanum.* 1844.

ii. Hominis superne Conditor. This, the *Roman Breviary* text, is *tr.* as:—

1. Man's sovereign Framer, Who alone. *Primer.* 1685.
2. Man's sov'reign God, to Whom we owe. *Primer.* 1706. In O. Shipley's *Annus Sanctus*, 1884.
3. Father of men, Whose sovereign will. *Bp. R. Mant.* 1837.
4. Holy Creator of Mankind. *A. J. B. Hope.* 1844.
5. Lord! at Whose word all life came forth. *Bp. J. Williams.* 1845.
6. Who madest man to live. *W. J. Copeland.* 1848.

7. Maker of men, Who by Thyself. *E. Caswall.* 1849.

8. Whom all obey, Maker of man, &c. *Card. Newman.* 1853 and 1868. [J. J.]

Pleasant are Thy courts above. *H. F. Lyte.* [*Ps. lxxxiv.*] Pub. in his *Spirit of the Psalms*, 1834, in 4 st. of 8 l., and again in later editions. Its use in all English-speaking countries is extensive, and it is usually given in an unaltered form, as in *H. A. & M.*, the S. P. C. K. *Church Hys.*, &c. In the S. P. C. K. *Hymns*, 1852, No. 162, a portion of this hymn was given in 4 st. of 4 l., as "Happy they that find a rest." [See **Psalters, English**, § XVII.] [J. J.]

Plume, Mrs. N. D., a *nom de plume* of Mrs. Van Alstyne.

Plumptre, Edward Hayes, D.D., s. of Mr. E. H. Plumptre, was b. in London, Aug. 6, 1821, and educated at King's College, London, and University College, Oxford, graduating as a double first in 1844. He was for some time Fellow of Brasenose. On taking Holy Orders in 1846 he rapidly attained to a foremost position as a Theologian and Preacher. His appointments have been important and influential, and include that of Assistant Preacher at Lincoln's Inn; Select Preacher at Oxford; Professor of Pastoral Theology at King's College, London; Dean of Queen's, Oxford; Prebendary in St. Paul's Cathedral, London; Professor of Exegesis of the New Testament in King's College, London; Boyle Lecturer; Grinfield Lecturer on the Septuagint, Oxford; Examiner in the Theological schools at Oxford; Member of the Old Testament Company for the Revision of the A. V. of the Holy Scriptures; Rector of Pluckley, 1869; Vicar of Bickley, Kent, 1873; and Dean of Wells, 1881. Dean Plumptre's literary productions have been very numerous and important, and embrace the classics, history, divinity, biblical criticism, biography, and poetry. The list as set forth in *Crockford's Clerical Directory* is very extensive. His poetical works include *Lazarus, and Other Poems*, 1864; *Master and Scholar*, 1866; *Things New and Old*, 1884; and translations of Sophocles, Æschylus, and Dante. As a writer of sacred poetry he ranks very high. His hymns are elegant in style, fervent in spirit, and broad in treatment. The subjects chosen are mainly those associated with the revived Church life of the present day, from the Processional at a Choral Festival to hospital work and the spiritual life in schools and colleges. The rhythm of his verse has a special attraction for musicians, its poetry for the cultured, and its stately simplicity for the devout and earnest-minded. The two which have attained to the most extensive use in G. Britain and America are "Rejoice, ye pure in heart," and "Thine arm, O Lord, in days of old." His *trs.* from the Latin (see **Index**), many of which were made for the *Hymnary*, 1871 and 1872, are very good and musical, but they have not been used in any way in proportion to their merits. His original hymns in C. U. include:—

1. **Behold they gain the lonely height.** *The Transfiguration.* Written for and first pub. in the S. P. C. K. *Church Hys.*, 1871.

2. **For all Thy countless bounties.** *National Hymn.* Written for the Jubilee of Queen Victoria, 1887, and set to music by C. W. Lavington. It was printed, together with the National Anthem adapted for the Jubilee, in *Good Words*, 1887.

3. **Lo, summer comes again!** *Harvest.* Written in 1871 for use at the Harvest Festival in Pluckley Church, Kent, of which the author was then rector, and pub. in the same year in the *Hymnary*, No. 466.

4. **March, march, onward soldiers true.** *Processional at Choral Festivals.* Written in 1867 for the tune of Costa's March of the Israelites in the Oratorio of *Eli*, at the request of the Rev. Henry White, Chaplain of the Savoy, and first used in that Chapel. It was subsequently pub. in the *Savoy Hymnary*, N.D. [1870], in 4 st. of 4 l.; in a Choral Festival book at Peterborough, and in the S. P. C. K. *Church Hys.*, 1871.

5. **O Light, Whose beams illumine all.** *The Way, the Truth, and the Life.* Written in May 1864, and pub. in his *Lazarus, and Other Poems*, 1864, as one of five Hymns for School and College. It passed into the 1868 *Appendix to H. A. & M.*, and again into other collections.

6. **O Lord of hosts, all heaven possessing.** *For School or College.* Written in May, 1864, and pub. in his *Lazarus and other Poems*, 1864, in 5 st. of 6 l.

7. **O praise the Lord our God.** *Processional Thanksgiving Hymn.* Written May 1864, and pub. in his *Lazarus, and other Poems*, 1864, in 4 st. of 8 l. It is a most suitable hymn for Sunday school gatherings.

8. **Rejoice, ye pure in heart.** *Processional at Choral Festival.* Written in May 1865, for the Peterborough Choral Festival of that year, and first used in Peterborough Cathedral. In the same year it was pub. with special music by Novello & Co.; and again (without music) in the 2nd ed. of *Lazarus, and Other Poems*, 1865. It was included in the 1868 *Appendix* to *H. A. & M.* with the change in st. i., l. 3, of "Your orient banner wave on high," to "Your *festal* banner wave on high." It is more widely used than any other of the author's hymns. Authorized text in *H. A. & M.*

9. **Thine arm, O Lord, in days of old.** *Hospitals.* Written in 1864 for use in King's College Hospital, London, and first printed on a fly-sheet as "A Hymn used in the Chapel of King's College Hospital." It was included in the 2nd ed. of *Lazarus, and Other Poems*, 1865; in the 1868 *Appendix* to *H. A. & M.*; the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882; and many others.

10. **Thy hand, O God, has guided.** *Church Defence.* Included in the 1889 *Supplemental Hymns* to *H. A. & M.* The closing line of each stanza, "One Church, one Faith, one Lord," comes in with fine effect.

Dean Plumptre's *Life of Bp. Ken*, 1888, is an exhaustive and excellent work. The chapter on the bishop's three hymns is well written, but should be read with the article on the same subject in this Dictionary, p. 617, i. [J. J.]

Plunged in a gulph of dark despair. *I. Watts.* [*Praise to Jesus, the Redeemer.*] 1st pub. in his *Hys. and Spiritual Songs*, 1707, in 8 st. of 4 l., and headed "Praise to the Redeemer." In G. Whitefield's *Hys. for Social Worship*, &c., 1753, st. i.–iii., vi., viii., were given as No. 104. This form of the text was repeated by M. Madan in his *Ps. & Hys.*, 1760, with the change in st. ii., l. 4, of "He ran" to "He *came* to our relief." Through frequent repetition this became the recognised form of the hymn in Church of England hymn-books. Other forms of the text, all beginning with the first stanza, are also in C. U. in G. Britain and America. [J. J.]

Plunket, William Conyngham, D.D., 4th Baron Plunket, eldest s. of John, 3rd Baron, was b. in Dublin, 26 August, 1828; educated at Trinity College, Dublin, where he graduated in 1853; and took Holy Orders in 1857. He was Precentor of St. Patrick's Cathedral, Dublin, from 1869 to 1876, when he was elected Bishop of Meath. In 1884 he was translated to the Archdiocese of Dublin. His hymn "Our Lord Christ hath risen"

(*Easter*), was first pub. in the Irish *Church Hymnal*, 1873, in 4 st. of 7 l. It was written for that collection in 1873, to suit the tune "O Ursprung des Lebens," by T. Selle. So far as we are aware this is Lord Plunket's only contribution to hymnody. [G. A. C.]

Plymouth Brethren Hymnody. The sect popularly known as the Plymouth Brethren was in its earliest stage called *The Brethren*, because its members professed to meet solely on the ground that they were brethren in Christ. Eventually, however, the branch of it which met at Plymouth, Devon, chiefly from the position, learning, and labours of its members, acquired so great influence in the society as to give its name to the whole body, and it was thenceforth known as *The Plymouth Brethren*. In giving an account of the hymns and hymn-books of *The Brethren*, it is necessary to refer somewhat to the history of the sect. For the purpose of our article it will be convenient to divide thus:—Period I. From the commencement of the sect to the year 1848. Period II. From the year 1848 to 1889.

Period I.—Between the years 1828–33 a custom arose in Dublin, Bristol, Plymouth, and elsewhere for certain persons, irrespective of creed, to meet together for prayer, the joint study of the Scriptures, and mutual aid in spiritual matters generally. The principle on which they acted is thus put forth by one of their early associates, "the possession of the common life" (in Jesus Christ) and "that disciples should bear as Christ does with many errors of their brethren." At first the assemblies so formed did not in any way interfere with the worship of the members in the various churches and chapels to which they belonged; indeed their meetings were held at an early hour on Sunday morning so that they should not do so. But soon the separatist principle began to make itself manifest. With many, separation from religious communities was held to be the only means of promoting unity among Christians, and finally Mr. Darby, an author of some repute, who at one time held an Irish curacy, gained so much ascendency as to bring the desired separation about, and their meetings have ever since been held as distinct from other religious denominations. They were united as a body and known under one name, *The Plymouth Brethren*, till the year 1848.

This period produced many hymn-writers who put forth a great number of hymns, some of which are very beautiful, and all of which, without doubt, helped either to form or to strengthen the Society. The principal hymn-writers during this period were the following:—Chapman, R. C.; Darby, J. N.; Deck, J. G.; Denny, Sir Edward, Bart.; Kelly, Thomas (?); Tregelles, S. Prideaux, LL.D.; and Wigram, G. V.

The hymn-books put forward and used by the *Plymouth Brethren* during this period were many. They include:—

(1) *Hymns for the use of the Church of Christ, by R. C. Chapman, Minister of the Gospel, Barnstaple.* A New Edition, to which is added an *Appendix* selected from various sources by John Chapman. (First edition, 1837.) Reprinted 1852. London. The number of hymns written by R. C. Chapman are in all 58. Those collected number 157, and are, as the title sets forth, by various authors, some of whom were Brethren, and some of other denominations. Amongst the Brethren, Darby, Deck, Denny, and Kelly are found.

(2) *A Selection of Hymns* by Sir Edward Denny, Bart. London and Dublin. 1st ed. 1839. This book contains many hymns by the editor, at least 36 being written by himself. Chapman, Darby, Deck, Kelly, Tregelles, Wigram amongst the Brethren are also represented.

(3) *Hymns for the Poor of the Flock*, 1838, London. Edited by G. V. Wigram. When compared with the foregoing this selection contains a special feature, namely, "Hymns arranged for Special Occasions," *e.g.* for "Baptism," "Christian Sabbath," "Evening," "Graces," "Introductory to Prayer," "Lord's Day," "Lord's Day Evening," "Lord's Day Morning," "Lord's Supper," "Morning," "Parting," "For Trial and Solitude." The hymns in the body of this work are gathered from a variety of sources. Of Brethren hymn-writers, Deck and Kelly are strongly represented. Darby and Chapman also contribute. The editor wrote one. The *Appendix* contains 40 hymns, and of these Denny wrote over 20.

(4) *Psalms and Hymns and Spiritual Songs. In Two Parts.* Part i. "Intended specially for the united worship of the Children of God." Part ii. "Chiefly for Private Meditation." London, 1842. This compilation is the work of J. G. Deck. Many writers contributed. From their own body Denny, Kelly, and Tregelles. Part i. has Hymns on Burial, Resurrection, and the Lord's Supper. Part ii. contains many hymns common to most hymn-books. Denny contributed 15. Darby and the Editor are also represented.

Period II.—In 1845 a controversy began which ended in a division of the *Plymouth Brethren*. The Lord's Advent was ever a favourite theme with them, and it was a difference of opinion on this subject between two of their leaders which was the primary cause of the rupture. Mr. Darby promulgated the theory that our Lord's coming for His saints would be a secret coming, while His coming to judgment would be open and seen by all. Mr. Newton, a man of high attainments and who had taken Holy Orders, protested against these statements. Mr. Darby retaliated by accusing Mr. Newton (about two years later) with teaching heresy concerning the Humanity of our Lord in a pamphlet which the Brethren had circulated for ten years. Mr. Newton withdrew the pamphlet; but this did not satisfy Mr. Darby and his followers. They seceded from those who held with Mr. Newton, excommunicated them, and called upon the Brethren elsewhere to do the same. Mr. Darby, in this matter, met with the greatest opposition in Bristol, and from Mr. Müller (the founder of the Orphanage on Ashley Down), and those who met with him. They resolved not to judge Mr. Newton. On this the Darby party excommunicated the Müller party, and all those who held with them. This they did in 1848, and from that time the *Plymouth Brethren* have been divided into two main sections: (1) The Plymouth or Exclusive Brethren. This section allows other Christians to meet with them on certain conditions, unless they belong to the Open Brethren; these they rigidly exclude. (2) The Open or Bristol Brethren, which admits to fellowship, as from the first, all who profess to be Christians.

This period has not been fruitful in the production of hymns. Neither section has brought forth any new hymn-writer of note, and but few hymn-books have been compiled. Besides those collections in use before the division of the Society the Plymouth or Exclusive section has put forth but one which is at all generally used, namely:—

A Few Hymns and some Spiritual Songs, Selected, for the Little Flock, 1856. Revised 1881. London. This book was compiled by J. N. Darby. Previous to 1881 it contained 341 hymns, but at its revision an *Appendix* was added containing 85 more. Many of the hymns in this book are Darby's own. There are also selections from Chapman, Deck, Kelly, Tregelles, and Wigram.

Besides the foregoing work the following books of poetry, which, though they cannot be called hymn-books pure and simple, yet contain many hymns, have been written by members of the *Plymouth Brethren*.

(1) *Hymns and Poems by Sir Edward Denny, Bart.*, 1848. It contains "Millennial Hymns," with an "Introduction"; "Miscellaneous Hymns"; "Miscellaneous Poems." 3rd ed. London: 1870.

(2) *Spiritual Songs by J. N. Darby*. Dublin. Entered at Stationers' Hall. London. 1883.

The *Open Brethren* have put forth two hymn-books:—

(1) *Hymns and Spiritual Songs for the Children of God*. Alphabetically arranged. 8th ed. Stereotyped. London. 1871. This selection contains more than 400, which are far more general in character than those of the Exclusive section. They are gathered from all sources, the Brethren being represented by Chapman, Darby, Deck, Kelly, Tregelles, and Wigram. In the Index the names of the writers of the hymns are given, a peculiarity worthy of notice, as it is found in no other hymn-book of either section. The hymns are arranged under the following heads: "Hymns for Worship," "Scripture," "Reading and Prayer," "Private Use," "Meals," "Marriage," "Bringing little Children to Jesus," "Baptism," "Burial," "Missions," "The Gospel." This book is used by the *Open Brethren* generally.

(2) *Hymns and Spiritual Songs compiled in Bristol*. London and Bristol. 1870. This collection is the work of Messrs. Müller and Craik, of Bristol, two of the leaders amongst the *Open Brethren*. It is the most catholic of all the books put forth by either section. It contains more than 600 hymns, which are arranged under the following heads:—"God," "The Lord Jesus Christ," "The Holy Spirit," "The Christian Life," "The Second Coming of Christ," "Christian Ordinances," "Special Occasions," "Gospel." Amongst the Brethren no new hymn-writers appear. Chapman, Deck, Denny, Kelly, and Tregelles are represented. This work is used chiefly in Bristol and its neighbourhood.

The hymn-books put forth by the *Plymouth Brethren* up to the year of the rupture contain hymns for "the Assembly of the Saints," *i.e.* the Brethren themselves met in worship. But the books put forth since the rupture in 1848 contain also a selection, though a smaller one, for the "unconverted," *i.e.* those who are not in full communion with themselves. In the books of the Exclusive Section these hymns are placed in an *Appendix*, as seen in *Hymns for the Little Flock*, 1881, whilst in those of the Open Section, where fuller arrangement is found, they are placed under the heading "Gospel," with its subdivisions "Prayer for Blessing," "Testimony," "Invitation," as in the *Hymns and Spiritual Songs* compiled in Bristol.

The principle on which this division is made will be seen from the following extracts from the Preface of the first of the Books just mentioned, which, as it is fairly applicable to all, we quote somewhat fully:

"Three things are needed for a hymn-book. A basis of truth and sound doctrine; something at least of the Spirit of Poetry, though not poetry itself, which is objectionable as merely the spirit and imagination of man; and thirdly, the most difficult to find at all, that experimental acquaintance with truth in the affections which enables a person to make his hymn (if led of God to compose one) the vehicle in sustained thought and language of practical grace and truth which sets the soul in communion with Christ and rises even to the Father, and yet this in such sort that it is not mere individual experience which for assembly worship is out of place . . . . .

"Many authors may be comforted by knowing their hymns were sometimes very nice, but not suited to an 'Assembly of Saints'; several have gone into the *Appendix*, not necessarily as inferior but of a different character . . . . Many hymns have been corrected on the principles referred to."

Few hymns placed in those sections of their books for general use are written by the Brethren themselves, whilst many by them are found amongst those for the use of "the Assembly of the Saints." In this latter class hymns containing Confession of Sin and Prayer for Pardon are conspicuous by their absence. The doctrine such hymns teach is held to be unnecessary for the children of God, consequently they are deemed unsuitable for Assembly Worship. Hymns to be used at the Lord's Supper, and at Holy Baptism are found in some numbers, as are also hymns concerning the coming of Christ to raise His saints, and the millennium. Hymns teaching the dreariness of this world and all belonging to it, the full assurance of faith, and the completeness of the Christian in Christ, are strongly represented. The efficacy alone of the Blood of Jesus for Salvation is the theme of many of their best hymns. [W. S.]

Ποία τοῦ βίου τρυφή. *St. John of Damascus.* [*Burial.*] From the Greek Burial Office of Priests, in the *Euchologion*. Stichera Idiomela of great beauty, in which some of the strophes are supposed to be spoken by the dead. It is given in *Daniel*, iii. p. 96. The only *tr.* into English is Dr. Littledale's "With pain earth's joys are mingled," made for the *People's H.*, 1867, No. 381, and transferred from thence to the *Priest's Prayer Book*, 1870. This is one of Dr. Littledale's best *trs.* from the Greek. He omits certain strophes of similar meaning, and the Theotokia (addresses to the B. V. M.). The original is also given in *Bässler*, 1858, No. 17, with a *tr.* in German. [**Greek Hymnody**, § xvii. 2.] [J. J.]

Pollio, Symphorianus, originally called **Altbiesser** or **Althiesser,** was a native of Strassburg, and was for some time in clerical work at Rosheim, near Strassburg. In 1507 we find him as one of the priests attached to St. Stephen's church at Strassburg. He was thereafter at St. Martin's in Strassburg, and being very popular as a preacher was appointed, in 1522, by the Chapter as interim preacher at the Cathedral. The Chapter hoped he would counteract the influence of Matthias Zell, but as he preached quite as evangelically as Zell, he was soon sent back to St. Martin's. When, in 1524, he married his housekeeper, the Chapter tried to deprive him of his living, but by the help of the burgesses he continued in St. Martin's till the church had to be taken down in 1529. Thereafter he officiated as pastor of the church "Zu den guten Leuten," outside the city walls, and was still there at the Visitation of 1533. The date of his death is unknown (G. H. A. Rittelmeyer's *Die evangelischen Kirchenliederdichter des Elsasses*, Jena, 1855, p. 17; *Allg. Deutsche Biog.* xxvi. 395, &c.). In the early Strassburg hymn-books there are paraphrases of the *Lord's Prayer* and of the *Magnificat* by Pollio. The latter is:—

Mein Seel erhebt den Herren mein. *The Magnificat.* In *Ordenung und yñhalt Teütscher Mess uñ Vesper*, Strassburg, 1524, and thence in *Wackernagel*, iii., p. 509,

in 4 st. of 10 l. The *trs.* are: (1) "My soul doth magnyfie the Lorde," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 565). (2) "My saule dois magnifie the Lord." In the *Gude and Godlie Ballates*, ed. 1568, f. 73 (ed. 1868, p. 125). [J. M.]

Pollock, Thomas Benson, M.A., was b. in 1836, and graduated at Trinity College, Dublin, B.A. 1859, M.A. 1863, where he also gained the Vice-Chancellor's Prize for English Verse in 1855. Taking Holy Orders in 1861, he was Curate of St. Luke's, Leek, Staffordshire; St. Thomas's, Stamford Hill, London; and St. Alban's, Birmingham. Mr. Pollock is a most successful writer of metrical Litanies. His *Metrical Litanies for Special Services and General Use*, Mowbray, Oxford, 1870, and other compositions of the same kind contributed subsequently to various collections, have greatly enriched modern hymn-books. These are specially noticed under **Litanies, Metrical, p. 677, i.** To the 1889 *Supplemental Hys. to H. A. & M.* Mr. Pollock contributed two hymns, "We are soldiers of Christ, Who is mighty to save" (*Soldiers of Christ*), and "We have not known Thee as we ought" (*Seeking God*), but they are by no means equal to his Litanies in beauty and finish. [J. J.]

Πολυήρατε, κύδιμε. *Synesius, Bp. of Ptolemaïs.* [*To Christ.*] A hymn to Christ, being No. ix. of his ten hymns. The full Greek text is found in the *Anth. Graeca Carm. Christ.*, 1871, p. 22, in 70 lines. From this Mr. Chatfield's *tr.*, "To Thee, much loved, be honour paid," was made, and pub. in his *Songs & Hymns*, &c., 1876, p. 84, in 66 lines. A. Stevenson's *tr.* "Thee, desire of all the nations," was pub. in his *Ten Hys. of Synesius*, &c., 1865. [**Greek Hymnody**, § v.] [J. J.]

Pont, Robert, son-in-law of John Knox, was the s. of John Pont, Culross, Perthshire. He was b. at Culross in 1524, entered the University of St. Andrew's in 1543, became, in 1562, minister of Dunblane; in 1563, Commissioner of Moray; in 1571, Provost of Trinity College, Edinburgh; and, in 1574, Joint Minister of St. Cuthbert's, Edinburgh. He was one of the three who publicly protested at the Cross of Edinburgh against the Proclamation, on May 25, 1584, of the Acts of the Scottish Parliament against Presbyterianism. For this offence he was forced to flee the kingdom. After his return to St. Cuthbert's he was offered, in 1587, but refused, the Bishopric of Caithness. He d. May 8, 1606, and was buried in St. Cuthbert's Churchyard. Six Psalm Versions in the *Scottish Psalter* of 1564–65 are by him, viz., Ps. 57, 59, 76, 80, 81, 83. Their first lines are given under **Scottish Hymnody II., § 2.** Being mostly in peculiar metres none were transferred to the *Scottish Psalter* of 1650. In 1601 Pont was requested by the General Assembly to revise the *Psalter* of 1564–65, but never accomplished the work. It is probable he was also one of its original compilers. [J. M.]

Poor wanderer, return to the home of thy bliss. *Margaret, Lady Cockburn-Campbell.* [*Invitation.*] Written at Exeter, Aug. 27, 1839, in 3 st. of 6 l., and entitled "To a Friend." It was subsequently pub. in lithograph from the author's MSS. In 1842 it was included in Pt. ii. of J. G. Deck's *Ps., Hys., & Spiritual Songs*, with alterations, and thence into Walker's Cheltenham *Ps. & Hys.*, 1855, and others. [J. J.]

Pope, Alexander, the poet, s. of a wholesale linen merchant in Lombard Street, London, was b. in Plough Court, Lombard Street, May 21, 1688. His father being a Roman Catholic, he was first placed under the charge of Father Taverner, who taught him the rudiments of Greek and Latin. Later he attended a school at Winchester, and then at Hyde Park Corner. When about twelve he retired with his parents to Binfield, in Windsor Forest, and from thenceforth his education was mainly in his own hands. His subsequent success as a writer and poet is a matter of history, and has been dealt with in detail by Dr. Johnson, in his *Lives of the Poets*, and by others. He d. May 30, 1744, and was buried in a vault in Twickenham Church. For distinct public use, so far as we are aware, Pope wrote no hymns. His "Messiah"; his "Universal Prayer"; and his "Vital Spark" (q.v.), have been made use of for congregational purposes, but as a Roman Catholic he had no object in writing a hymn in a language which, at that time, his Church would refuse to use. In modern hymn-books his name is identified with the following pieces:—

1. Father of all, in every age. *Universal Prayer. The Lord's Prayer.* This Prayer was pub. in 1738, as a conclusion to his *Essay on Man*, in 13 st. of 4 l. Warburton in his Advertisement of the 1748 ed. of the Essay, says:—

"Concerning the Universal Prayer which concludes the Essay, it may be proper to observe that some passages in the Essay having been unjustly suspected of a tendency towards Fate and *Naturalism*, the author composed that Prayer as the sum of all, to show that his system was founded in Free-will, and terminated in Piety: that the First Cause was as well the Lord and Governor as the Creator of the Universe; and that by submission to His will (the great principle enforced throughout the *Essay*) was not meant the suffering ourselves to be carried along with a blind determination; but a religious acquiescence, and confidence full of hope and immortality. To give all this the greater weight and reality, the Poet chose for his model The Lord's Prayer, which of all others best deserves the title prefixed to his Paraphrase."

The title here referred to is "The Universal Prayer, Deo Opt. Max." The hymn is found in C. U. in the following forms:—

(1.) Father of all in every age. This is an abbreviated form, and has been in use, especially in Unitarian hymn-books, from an early date.

(2.) Father of all, [and] Thou God of love. This cento was given in 6 st. of 4 l. in the 1815 ed. of Cotterill's *Sel.*, No. 247; again in the 1819 ed., 141; in Stowell's *Ps. & Hys.*, 1831, No. 179; and again in later collections.

(3.) Not to this earth's contracted span. In Collyer's *Coll.*, 1812, No. 629, in 4 st. of 4 l., and others.

(4.) Teach me to feel another's woe. Also in Collyer's *Coll.*, 1812, No. 630, in 4 st. of 4 l., and others.

(5.) Thou Great First Cause, least understood. Also in Collyer's *Coll.*, 1812, No. 628, in 4 st. of 4 l., and later hymnals.

(6.) When I am right Thy grace impart. Given in *Kennedy*, 1863, No. 1166.

2. Ye nymphs of Solyma! begin the song. *The Messiah.* In No. 378 of the *Spectator* for Wednesday, May 14, 1712, Addison gave this poem with the introduction:—

"I will make no apology for entertaining the reader with the following poem, which is written by a great genius, a friend of mine, in the country, who is not ashamed to employ his wit in the praise of his Maker."

Then follows the poem with the heading, "Messiah. A Sacred Eclogue, composed of several passages of Isaiah the Prophet. Written in imitation of Virgil's *Pollio*." It consists of 107 lines. When republished by Pope this heading was expanded into a paragraph as an "Advertisement." As a poem it is unknown to the hymn-books; but from it the following centos have passed into C. U.:—

(1.) **As the Good Shepherd tends his fleecy care.** This was given in Collyer's *Coll.*, 1812, No. 626, in 6 st. of 4 l., and has been repeated in later hymnals, but usually in an abridged form.

(2.) **From Jesse's root, behold a branch arise.** No. 624 in Collyer's *Coll.*, 1812, in 5 st. of 4 l.; and again in later hymnals.

(3.) **Hark! a glad voice the lonely desert cheers.** No. 625 in Collyer's *Coll.*, 1812, in 4 st. of 4 l.; in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 106; and again in later collections.

(4.) **Rise crowned with light, imperial Salem rise.** In the *Leeds H. Bk.*, 1853, No. 687, in 3 st. of 8 l., and several later collections.

(5.) **The Saviour comes! by ancient seers foretold.** In Mercer's *Ch. Ps. & H. Bk.*, 1864, and others.

It may be noted that l. 46 of *The Messiah* reads in the original "He wipes the tears for ever from our eyes." This was altered by Pope at the suggestion of Steele, made to Pope in a letter dated June 1, 1712, to "From every face He wipes off every tear." This latter is the poet's authorized reading, is given in his *Works*, and is found also in the book form reprints of the *Spectator*. [J. J.]

Pope, Richard Thomas Pembroke, M.A., eldest s. of Mr. Thomas Pope, of Cork, was b. at Cork, March 13, 1799, educated at Hyde Abbey, Winchester, and at Trinity College, Dublin (B.A. 1822); took Holy Orders in 1822; and d. at Kingstown, near Dublin, Feb. 7, 1859. His hymn "In trouble and in grief, O God [Lord]" (*Peace in Affliction*) was given anonymously in Carus Wilson's *Friendly Visitor*, June 1824, p. 72, in 4 st. of 4 l., and headed "A Hymn." This text is repeated in the Irish *Church Hymnal*, 1873, with st. ii. l. 4, "Spread fragrance when they're bruised," altered to "*Perfume the air when* bruised;" and st. iv. l. 2, "In other times," &c., altered to "*At* other times," &c. This hymn is in several collections in G. Britain and America. [G. A. C.]

Populo meus quid feci tibi. [*Good Friday. The Reproaches.*] **The Improperia** or **Reproaches,** based on Jeremiah ii. and Micah vi. are in almost all Mediaeval Graduals and Missals. They are found in two MSS. of the 11th cent. in the British Museum (Add. 19768 f. 51 *b*; Harl. 4951 f. 207 *b*); an 11th cent. MS. in the Bodleian (Liturg. Misc. 366 f. 20); and still survive in the modern *Roman Missal* (e.g. Mechlin, 1874, p. 165). In the *Sarum* use they found a place in the services on Good Friday, and were appointed to be sung during the prostrations (made before a veiled cross held by two of the higher clergy in front of the high altar), known by the name of "creeping to the cross." The elaborate rubrics and the text will be found in the Burntisland reprint of the *Sarum Missal*, cols. 327–330.

The text is partly in Latin and partly in Greek. In tender language it sets forth the remonstrances of our Blessed Lord with His ungrateful people, to whom He came, and they "received him not." The remembrance of Egypt, the death of the first-born, the overthrow in the Red Sea, the leading and protecting presence of the pillar of fire, the gift of manna, the living water that followed them, the expulsion of the Canaanite, the mightiness of His love—these facts, with others, in their past history, are plaintively and sorrowfully applied to Himself, and their cruel guilt in refusing Him brought home to them. When sung in the Sistine Chapel, at Rome, to music adapted thereto by Palestrina, in 1560, the effect is deeply solemn. [See Grove's *Dict. of Music*, art. *Improperia*.]

The only metrical *tr.* into English in C. U. is the following:—

O my people, tell to me. By G. Moultrie, in the *Church Monitor*, Bristol, 1866, p. 56. Recast as "O my people, O mine own," in Moultrie's *Hy. and Lyrics*, 1867, p. 81, and this was included, with alterations, in the *People's H.*, 1867; the *Hymnary*, 1872; and Thring's *Coll.*, 1882. Of the alterations made in the text the greatest are in st. iii. This reads:—

(1) In the *Hymns and Lyrics*:—

"Holy, holy, holy God,
Holy, Almighty, whom we laud,
Holy and Immortal King,
Hear in mercy as we sing."

(2) In the *People's Hymnal*:—

"Holy God! O Holy Might!
Holy, Immortal, Infinite!
Victor o'er the Cross and grave,
Save us, Lord, in mercy save."

(3) In the *Hymnary* and Thring's *Coll.*:—

"God of holiness and might!
God Immortal, Infinite!
Holy and Immortal King,
Hear in mercy as we sing."

A prose *tr.* of the *Reproaches* was given in the 1860 *Appendix* to the *H. Noted*, p. 137. In the 1863 and later eds., No. 151, an antiphon is added beginning with "We venerate Thy Cross." From this text a shortened form is included in the *Altar Hymnal*, 1884, p. 60. Canon Oakeley has *tr.* it in metre in his *Lyra Liturgica*, 1865, as "What, O my people, have I done to thee?" [J. M.]

Πόθεν ἄρξομαι θρηνεῖν. [Βοηθὸς καὶ σκεπαστής.]

Pott, Francis, M.A., was b. Dec. 29, 1832, and educated at Brasenose College, Oxford, B.A. 1854; M.A. 1857. Taking Holy Orders in 1856 he was curate of Bishopsworth, Gloucestershire, 1856–8; Ardingly, Berks, 1858–61; Ticehurst, Sussex, 1861–66; and Rector of Norhill, Ely, 1866. His

Hys. fitted to the Order of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, According to the Use of the Church of England, To which are added Hymns for Certain Local Festivals,

was pub. in 1861, and reprinted from time to time with a few additions. Mr. Pott contributed *trs.* from the Latin and Syriac, and original hymns, including "Angel voices ever singing" (p. 68, ii.), and "Lift up your heads, eternal gates" (*Ascension*). These original hymns, together with his *trs.*, have been received with much favour and are widely used. In several instances in the preceding pages of this Dictionary (and elsewhere in other works), several *trs.* from the Latin, and other hymnological work, are attributed to *Archdeacon Alfred Pott*. We are authorized to state that this ascription of authorship is an error. [See **Index of Authors and Translators.**] [J. J.]

Potter, Thomas Joseph, was b. at Scarborough in 1827, and joined the Roman Catholic Church in 1847, and subsequently

took Holy Orders. For many years he filled the Chair of Pulpit Eloquence and English Literature in the Foreign Missionary College of All Hallows, Dublin. He pub. *The Spoken Word; or, The Art of Extemporary Preaching; Sacred Eloquence, or, The Theory and Practice of Preaching;* and *The Pastor and his People;* together with several tales. He *tr.* the Vesper hymns in the *Catholic Psalmist:* contributed to the *Holy Family Hymns*, 1860: and pub. *Legends, Lyrics, and Hymns*, 1862. His most widely-known hymn is "Brightly gleams our banner" (q.v.). Several of his hymns and *trs.* are in use in Roman Catholic hymn-books for Missions and Schools. He d. at Dublin in 1873. [J. J.]

Pour out Thy spirit from on high. *J. Montgomery.* [*For a Meeting of Clergy.*] There are two copies of this hymn in the author's handwriting amongst the M. MSS. On one it is stated that it was written on January 23, 1833, for the Rev. J. Birchell, Rector of Newbury, Berks, who pub. a *Sel. of Hys.* in 1833. It was repeated in Bickersteth's *Christian Psalmody*, 1833, No. 429, in 5 st. of 4 l., and again in Montgomery's *Original Hymns*, 1853, No. 306. The most popular form of the hymn is "Lord, pour Thy Spirit from on high." This is in very extensive use. [J. J.]

Powell, Thomas Edward, M.A., s. of David Powell, of Loughton, Essex, was b. at Hampstead, Middlesex, Aug. 22, 1823, and educated at Oriel College, Oxford (B.A. 1845). Ordained in 1846, he was Curate of Cookham-Dean, near Maidenhead; and then Vicar of Bisham, 1848. He pub., in 1868, *The Holy Feast*, and subsequently his *Hys., Anthems, &c., for Public Worship.* To this collection he contributed the following hymns:—

1. Again upon the gladdened earth. *Harvest.*
2. Almighty Fount of love. (1864.) *Confirmation.*
3. Around Thy throne, O God. *All Saints.*
4. Bow down Thine ear, Almighty Lord. (1864.) *Ember Weeks.*
5. God of hope and consolation. *Holy Scripture.*
6. Hallelujah, hallelujah, Raise the hymn of thankful praise. *Harvest.*
7. Heavenly Father, King of kings. (1864.) *Public Worship.*
8. Jesus, from Thy heavenly dwelling. (1874.) *Holy Matrimony.*
9. Jesus, Whom heavenly hosts adore. (1874.) *Holy Communion.*
10. Let our hymns of prayer ascending. *Ascension.*
11. Lord, when beside the grave we mourn. (1862.) *Burial.*
12. Lord, with grief and sin oppressed. (1863.) *Lent.*
13. O God, eternal Fount of Light. (1880.) *Holy Trinity.*
14. O Lamb of God for sinners slain. (1880.) *Holy Communion.*
15. O Saviour, from Thy heavenly throne. (1872.) *Missions.*
16. Redeemer, ever blest. *Holy Baptism.*
17. Though bowed beneath Thy chastening rod. (1862.) *Lent* or *Affliction.*
18. To Thee, O holy King of saints. *All Saints.*
19. Until Thou comest, Saviour, in Thy might. (1874.) *Holy Communion.*

Mr. Powell's *Hymns, Anthems,* &c., have been privately printed as an *Appendix H. Bk.* for use in his parish of Bisham, Berks. The compilation was begun in 1855, and has gradually grown to 97 hymns, of which the above 19 are by the compiler. The dates given above are those of the composition of the respective hymns. D. Feb. 8, 1901. [J. J.]

Praecursor altus luminis. *Venerable Bede.* [*St. John the Baptist.*] The full text of this hymn is found in the collections of *Cassander* (Cologne, 1556; and Paris, 1616, p. 263); of *Ellinger* (Frankfurt-am-Main, 1578, p. 275); and of *Thomasius* (Rome, 1747, ii. p. 387). Also in the works of the Venerable Bede (Migne's *Patrol.*, vol. 94). G. M. Dreves prints it in his *Hymnarius Moissiacensis*, 1888, p. 52, from a 10th cent. MS. *Daniel*, i., No. 180, gives only the first four lines. *Tr.* as:—

1. **The great forerunner of the morn.** By J. M. Neale in the *Hymnal N.*, 1854; and in *H. A. & M.*, 1861 and 1875.
2. **Hail, harbinger of morn.** By C. S. Calverley in the *Hymnary*, 1872. [W. A. S.]

Praedicta Christi mors adest. *C. Coffin.* [*SS. Philip and James.*] Appeared in the *Paris Breviary*, 1736, as the hymn at Matins on the Feast of SS. Philip and James, and again in Coffin's *Hymni Sacri*, 1736, p. 72. The text is also in J. Chandler's *Hys. of the Prim. Church*, 1837, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. At length draws near the long expected day. *J. Chandler.* 1837.
2. Now the hour is drawing near. *I. Williams.* 1839. [J. J.]

Praise God, Who in the holiest dwells. *Miles Smyth and E. Churton.* [*Ps. cl.*] This is the second version of Ps. cl. in Smyth's *The Psalms of King David Paraphrased, &c.*, London, Garthwait, 1668. It is in 2 st. of 6 l. In Churton's *Cleveland Psalter*, 1854, an altered version of this was given and headed "Chiefly from Miles Smyth." It passed thence into *Kennedy*, 1863, and other collections. [W. T. B.]

Praise Jehovah, bow before Him. *W. Bartholomew.* [*Ps. xcviii.*] Written in 1847, at Mendelssohn's request, for a sacred cantata adapted to Mendelssohn's music to *Lauda Syon*, composed for a church festival at Liège, May, 1846. It is set for Solo, Quartet, and Chorus as follows: i., ii. C.; iii. S. with C.; iv., v. Q. with C.; vi. C.; vii., viii., ix. S.; then a C. followed by a final Q. and C. The popular form when in use as a hymn is st. i., ii., iv., v., vi., as in the *New Cong.*, 1859, and several others. [G. A. C.]

Praise, my soul, the King of heaven. *H. F. Lyte.* [*Ps. ciii.*] This is one of his most successful paraphrases of the Psalms, and is more jubilant than is usually the case with his renderings. It was pub. in his *Spirit of the Psalms*, 1834, in 5 st. of 6 l., with st. iv. bracketed for omission if so desired. It has passed into numerous collections in most English-speaking countries. Usually st. iv. is omitted, and sometimes minor alterations are introduced. The principal change is that of the fifth line in each stanza from "Praise Him, Praise Him," to "Alleluia, Alleluia," as in *H. A. & M.* and several others; and the addition of a doxology, "Alleluia to the Father," as in Harland's *Church Ps. and Hymnal*, 1876. [J. J.]

Praise, O praise our God and King. *Sir H. W. Baker.* [*Harvest.*] This hymn is based upon Milton's version of Ps. cxxxvi. ("Let us with a gladsome mind"), and was written for the 1st ed. of *H. A. & M.*, 1861. From *H. A. & M.* it has passed into numerous collections in G. Britain and America. [J. J.]

Praise the Lord, His glories show. *H. F. Lyte.* [*Ps. cl.*] Lyte's original version of Ps. cl., appeared in his *Spirit of the Psalms*, 1834, in 2 st. of 8 l., and his revised version in the enlarged ed. of the same work in 1836. The two texts may be distinguished by st. ii. ll. 1, 2 thus :—

1834. "Earth to heaven, and heaven to earth
Tell his wonders, sing His worth."

1836. "Earth, to heaven exalt the strain,
Send it, heaven, to earth again."

Both texts are in C. U., but the first, as in the S. P. C. K. *Church Hymns*, 1871; the *H. Comp.*, 1876, and many others, is the more widely used of the two. [J. J.]

Praise the Lord Who reigns above. *C. Wesley.* [*Ps. cl.*] Pub. in *Ps. & Hys.*, 1743, in 4 st. of 8 l. (*P. Works*, 1868–72, vol. viii. p. 262.) In 1760 M. Madan gave st. i., ii. and iv. in his *Ps. & Hys.*, as No. 83. This arrangement was repeated by A. M. Toplady in his *Ps. & Hys.*, 1776, No. 307. From Toplady it passed into several collections with the name of Toplady as the author, as in Hatfield's *Church H. Bk.*, N. Y., 1872, No. 160. The form in 2 st. in the Islington *Ps. & Hys.* (ed. 1862, p. 95), which begins with the first line of the original, is considerably altered throughout. The full original text was given in the revised *Wes. H. Bk.*, 1875, for the first time. [J. J.]

Praise the Lord, Whose mighty wonders. [*Ps. cxlviii.*] This appeared in *The Parent's Poetical Anthology, being a Selection of English Poems primarily designed to assist in forming the tastes and the sentiments of Young Readers*, London, F. C. & J. Rivington, 1814. There is no editor's name on the title-page, nor appended to the Preface. On the title-page of the *Brit. Mus.* copy is written "Mrs. Richard Mant," i.e. the wife of Bp. Mant. On p. 27 there is :—

"Praise the Lord, &c. Ps. cxlviii.
" Anon.

"Praise the Lord, Whose mighty wonders
Earth, and air, and seas display;
Him, Who high in tempests thunders,
Him, Whom countless worlds obey:
All ye works of God, adore Him.
Him, Who made you by His word;
Heaven, exulting shout before Him;
Earth, in concert, praise the Lord.

"In the eastern skies ascending,
Praise Him, glorious orb of day;
Ocean, round the globe extending,
Praise Him o'er thy boundless way.
Pines, that crown the lofty mountains,
Bow, in sign of worship, bow:
All ye secret springs and fountains
Warble praises, as ye flow.

"Beasts thro' nature's drear dominions,
Praise Him, where the wilds extend:
Praise Him, birds, whose soaring pinions
Up to heaven's gate ascend.
Man below, the lord of nature,
Angel quires in realms above.
Hymning, praise the great Creator,
Praise the eternal Fount of Love."

In the S. P. C. K. *Hymns*, 1852, No. 64, the above text was given with the omission of ll. 4–8 of st. i., and the addition of four lines from C. Wesley's "Love divine, all love excelling," slightly altered as the conclusion of st. iii., thus making 3 st. of 8 l. This text has come down to modern hymnals, and is the one in C. U. The author of the original hymn has not been traced. [J. J.]

Praise the Lord, ye heavens adore Him. [*Ps. cxlviii.*] This hymn is given in a four-paged tract which is found pasted at the end of some copies of the 1796 musical ed. of the *Psalms, Hymns, and Anthems of the Foundling Hospital*, London [see **Kempthorne, J.**], and again also at the end of the edition of words only, pub. in 1801. When this sheet was printed, and when it was added to the musical ed. of 1796, and then to the copy of words only, 1801, is unknown. As the 1801 ed. is only a reprint of the words of the 1796 ed., it suggests that the sheet was added to copies of both editions at the same time, and that *after* the printing of the 1801 ed. The sheet has this title :—

"*Hymns of Praise. For Foundling Apprentices Attending Divine Service to return Thanks.*"

and the contents are :—

1. "Father of mercies! deign to hear." By the Rev. Mr. Hewlett. Music by "Shield."
2. "Again the day returns of holy rest." By J. Mason. Music by "Ebden."
3. "Soon will the evening star with silver ray." By J. Mason. Music by "Ebden."
4. "Praise the Lord, ye heav'ns adore Him." Music by "Haydn."
5. "While health, and strength, and youth remain." Music by "Gluck."

To these are added the words of a *Sanctus* to be sung "Before the Communion Service." The special hymn now in consideration is printed thus :—

HYMN FROM PSALM CXLVIII. HAYDN.

I.
"Praise the Lord, ye heav'ns adore him;
Praise him angels in the height:
Sun and moon rejoice before him,
Praise him all ye stars and light.

II.
"Praise the Lord, for he hath spoken;
Worlds his mighty voice obey'd:
Laws, which never shall be broken,
For their guidance hath he made.

III.
"Praise the Lord, for he is glorious;
Never shall his promise fail:
God hath made his saints victorious;
Sin and death shall not prevail.

IV.
"Praise the God of our salvation;
Hosts on high his power proclaim:
Heaven, and earth, and all creation,
Laud and magnify his name."

The same text is again found in *Ps. & Hymns* for Magdalen Chapel, 1804; in the *Foundling Coll.* of 1809, and then in J. Kempthorne's *Select Portions of Ps. & Hys.*, 1810. In the last case slight changes are introduced, e.g. st. i. l. 7, "Laws which" to "Laws *that*"; and st. i. l. 8, "hath He," to "He *has*." This form of the text was repeated very extensively to 1853, when it appeared in the Cooke and Denton *Church Hymnal*, with the well-known stanza by E. Osler, from Hall's *Mitre H. Bk.*, 1836 :—

"Worship, honor, glory, blessing,
Lord we offer unto Thee;
Young and old Thy praise expressing,
In glad homage bend the knee.
All the saints in heaven adore Thee,
We would bow before Thy throne;
As Thine angels serve before Thee,
So on earth Thy will be done."

The use of this hymn in all English-speaking countries, sometimes with the addition of Osler's stanza, and at other times without, is very extensive.

The question of the authorship of this hymn has been a matter of serious inquiry for

some years, with the result that on the one hand it is attributed to *John Kempthorne*, and on the other to *Bishop Mant*, and both in error. The claim for *John Kempthorne* was made by D. Sedgwick; and this claim, we find from his MSS., was a pure guess on his part. Mr. Kempthorne's son (the Rev. R. Kempthorne, of Elton Rectory) said in the *Guardian* (Dec. 10, 1879) that it *was not* written by his father, and he has repeated the same to the writer of this article during the progress of this work. Kempthorne, in the Preface of the 2nd ed. of his *Sel. Portions of Ps. & Hys.*, 1813, omits it from his list [see **Kempthorne, J.**]. It is clear therefore that it was not written by John Kempthorne. The ascription of authorship to *Bp. Mant* occurred through confounding the hymn "Praise the Lord Whose mighty wonders" (q.v.), which appeared in Mrs. Mant's *Parent's Poetical Anthology*, 1814, with this hymn. [J. J.]

Praise to God, immortal praise. *Anna L. Barbauld, née Aikin.* [*Harvest.*] This, the most popular and widely used both in Great Britain and America of Mrs. Barbauld's Hymns, first appeared in Dr. W. Enfield's *Hys. for Public Worship*, &c., Warrington, 1772, No. 36, in 9 st. of 4 l., and entitled, "Praise to God in Prosperity and Adversity." In the following year it was repeated in Mrs. Barbauld's (then Miss Aikin) *Poems*, Lond., J. Johnson, 1773, p. 115, without title, but with Habakkuk iii. 17, 18, "Although the fig-tree shall not blossom," &c., quoted as a note. It is not found in many collections until 1812, when it was included by Dr. Collyer in his *Coll.*, No. 689. From that date it gradually increased in use, sometimes in its complete form, but more frequently with abbreviations, extending to the omission of various stanzas, until in one or two cases it has been reduced to twelve lines only. The various centos, all beginning with the same first line, are too numerous to analyse, save the more important and such as have additions made thereto by others. These are :—

1. In S. P. C. K. *Hymns*, 1852, No. 172, this cento is in 4 st. of 6 l., the first three of which are compiled, with alterations, from the original text, and the last "Peace, prosperity and health," from another source.

2. In Morrell and How's *Ps. & Hys.*, 1854: the same three stanzas as above, and a new fourth stanza by Bishop How of 8 l. This text is repeated in *Church Hymns*, 1871, No. 280, with the last stanza by Bishop How reduced to 6 lines.

3. In the *New Mitre Hymnal*, 1875, from the original *Mitre H. Bk.* of 1836, with a doxology.

4. In Thring's *Coll.*, 1882, No. 408, the cento is composed of 4 st. of 6. l., of which stanzas i., ii. are from the S. P. C. K. *Hymns*, 1852, altered; st. iii. is the new stanza first given in the *S. P. C. K.* as above, and st. iv. a doxology.

Other centos may be traced out by consulting the original text in *Lyra Brit.*, 1867, p. 33, or Lord Selborne's *Book of Praise*, 1862 and 1867, pp. 289–290. In addition to these centos, beginning with the original first line, there are also the following in C. U. :—

5. **Praise to God, unceasing praise.** This, in Francis Pott's *Hymns*, &c., 1861, is the S. P. C. K. *Hymns* text as above, with an alteration of the opening line.

6. **Praise to God, exceeding praise.** This, in T. Darling's *Hys.*, &c., 1887, is from the original with alterations by Mr. Darling.

7. **Lord, should rising whirlwinds tear.** This, in the Presb. *Ps. & Hys. for the Worship of God*, Richmond, U.S.A., 1867, No. 431, is composed of st. iii.-vi. slightly altered.

Most of the foregoing arrangements of this hymn are repeated in other collections than those named, and their use, taken together, is extensive. The text rendered into Latin by R. Bingham, in his *Hymno. Christ. Latina*, 1871, and beginning "Laus sit Domino sine fine," is a cento of 3 st. of 8 l., compiled from the original. [J. J.]

Praise to God, who reigns above. *R. M. Benson.* [*St. Michael and All Angels.*] Contributed to *H. A. & M.*, and after curtailment and alterations, was pub. therein in 1861. In the revised ed., 1875, the original text (still abbreviated) was restored, with the exception of two minor changes. These facts account for the two texts in *H. A. & M.* of 1861 and 1875. The line in st. vi., "Thrilling through those *Orders nine*," refers to the (1) *Seraphim*; (2) *Cherubim*; (3) *Thrones*; (4) *Dominions*; (5) *Princes*; (6) *Powers*; (7) *Might*; (8) *Archangel*; and (9) *Angel hosts*, named in st. ii. and iii. In the American *Church Pastorals*, Boston, 1864, st. ii., iv., vii. of the 1861 text are given as:—"Seraphim His praises sing." [J. J.]

Praise to the Holiest in the height. *Card. J. H. Newman.* [*Praise.*] Written in 1865, and first published in the author's *Verses on Various Occasions*, in 1868. It forms part of a poem of some length, entitled *The Dream of Gerontius*. This *Dream* describes the journey of a disembodied soul from the body to its reception in Purgatory. Various hymns are introduced throughout the poem, and this is given as being sung by the "Fifth Choir of Angelicals" as the disembodied soul is conducted into the presence chamber of Emmanuel previous to passing forward into Purgatory. In 1868 it was transferred to the *Appendix* to *H. A. & M.*, the only change being the repetition of the first stanza at the close. From *H. A. & M.* it has passed into a large number of hymn-books. [J. J.]

Praise to Thee, Thou Great Creator. [*Praise.*] This hymn is commonly ascribed to J. Fawcett, but was only in part composed by him. In 1782 he pub. his *Hys. adapted to the circumstances of Public Worship*, &c. In this vol. No. 56 is "Lo! the bright the rosy morning," in 6 st. of 8 l., on *Spring*, the last stanza of which begins, "Praise to Thee, Thou great Creator." In the Lewin's Mead Bristol book (Unitarian) of 1806 this stanza was given as a separate hymn. Then, in the Exeter Unitarian *Coll. of Ps. & Hys. for Social and Private Worship*, 1812, appeared the hymn as found in modern collections, as follows :—

"Praise to Thee, Thou great Creator,
Praise be Thine from every tongue;
Join, my soul, with every creature,
Join the universal song.
Father, Source of all compassion,
Pure, unbounded grace is Thine,
Hail the God of our Salvation,
Praise Him for His love divine.

"For ten thousand blessings given,
For the *hope of future joy,*
Sound His praise through earth and heaven,
Sound Jehovah's praise *on high;*
Joyfully on earth adore Him,
Till in heaven our song we raise;
There, enraptured, fall before Him,
Lost in wonder, love, and praise."

The portions of these stanzas which are printed in ordinary type are the concluding

stanza of J. Fawcett's hymn divided into two parts: whilst the lines in italics are mainly from C. Wesley's well-known hymn, "Love divine, all loves excelling" (q. v.), 1747, as the following comparison will show :—

C. Wesley, 1747.	*Exeter Coll*, 1812.
"Jesu, Thou art all compassion,	"Father, Source of all compassion,
Pure, unbounded love Thou art;	Pure, unbounded grace is Thine
Visit us with Thy salvation,	Hail the God of our Salvation,
Enter every trembling heart.	Praise Him for His love divine.
"Changed from glory into glory,	"Joyfully on earth adore Him,
Till in heaven we take our place,	Till in heaven our song we raise;
Till we cast our crowns before Thee,	There, enraptured, fall before Him,
Lost in wonder, love, and praise."	Lost in wonder, love, and praise."

The cento in the above form of 4 st. is in numerous hymn-books in G. Britain, and in a few also elsewhere. In America it is sometimes found with an additional stanza:—

"Praise to God, the great Creator,
Father, Son, and Holy Ghost,
Praise Him; every living creature,
Earth and heaven's united host."

In the *Laudes Domini*, N. Y., 1884, this doxology is dovetailed between st. iii. and v., whilst in Hatfield's *Church H. Bk.*, N. Y., 1872, it is given its legitimate position as the close of the hymn. Taken as a whole the cento is of more than average merit. [W. R. S.]

Praise waits for Thee in Zion, Lord. [*Ps. lxv.*] This is the version of the 65th Ps. in the *Scottish Psalter*, 1650. It is in C. U. in its full form, in an abbreviated form, and re-written as "Before Thee, Lord, a people waits," as in the *Presb. Hymnal*, Philadelphia, 1874. [J. J.]

Praise ye Jehovah, praise the Lord most holy. *Lady Cockburn-Campbell.* [*Ps. cxlix.*] Written at Exeter, Dec. 24, 25, and 27, 1838, and subsequently printed in lithograph from the writer's MSS., together with 31 additional hymns. It was first pub. in J. G. Deck's *Ps., Hys., and Spiritual Songs*, 1842, Pt. i., No. 191, in 4 st. of 4 l. This was repeated in Dr. Walker's *Ps. & Hys.*, 1855, with the signature "M. C. C.," and subsequently in a large number of hymn-books. Orig. text in Snepp's *Songs of G. & G.*, 1872. [J. J.]

Praise ye the Lord! immortal choir, In heavenly heights above. *G. Rawson.* [*Ps. cxlviii.*] Written for the Leeds *H. Bk.*, 1853, No. 200, in 9 st. of 4 l. In the author's *Hymns, Verses, and Chants*, 1876, it is revised and extended to 10 st. Mr. Rawson was somewhat indebted to Watts's paraphrase of the same Psalm, "Praise ye the Lord with joyful tongue" (q.v.), as seen in Watts's st. ii. and Rawson's st. i. :—

Watts, 1706.	"Gabriel, and all th' immortal choir That fill the realms above, Sing; for He formed you of His fire, And feeds you with His love."
Rawson, 1853.	"Praise ye the Lord, immortal choir In heavenly heights above, With harp and voice and souls of fire, Burning with perfect love."

The resemblance throughout the rest of the hymn is still slight: but not so marked as in the lines which we have quoted. The 1853 text is in extensive use. [J. J.]

Praise ye the Lord; 'tis good to raise. *I. Watts.* [*Ps. cxlvii.*] 1st pub. in his *Psalms of David*, &c., 1719, p. 385, in 8 st. of 4 l., and entitled "The Divine Nature, Providence, and Grace." It was included by J. Wesley in the 1st ed. of his *Ps. & Hys.*, published in Charlestown, 1736–37, p. 10, with slight variations, the omission of st. ii., and the addition of Ken's doxology, "Praise God," &c. Further alterations were made by Wesley on adapting it for the *Wes. H. Bk.*, 1780, No. 216, and these latter readings are still retained in all collections of the Methodist bodies. The hymn in its original and altered forms is in extensive use. Orig. text in Watts's *Psalms*, late editions; Wesley's 1st reading in the reprint of 1736–37 *Coll.*, Lond., 1882; and Wesley's final reading in the *Wes. H. Bk.*, 1875. [J. J.]

Praise ye the Lord with joyful tongue. *I. Watts.* [*Ps. cxlviii.*] Pub. in his *Horæ Lyricæ*, 1706, in 14 st. of 4 l., and headed "The Universal Hallelujah." In Hatfield's *Church H. Bk.*, 1872, st. ii.–iv., vii., viii., and xiii. are given as :—

"Praise ye the Lord! immortal choirs,
That fill the realms above;"

these lines being altered from Watts's—

"Gabriel and all th' immortal choir
That fill the realms above."

See also "Praise ye the Lord! immortal choir," by G. Rawson. [J. J.]

Praises to Him Who built the hills. *H. Bonar.* [*Praise of the Trinity.*] Pub. in his *Hys. of Faith and Hope*, 1861, in 7 st of 4 l., and entitled "Praise." It had previously appeared in the American *Sabbath H. Bk.*, 1858, No. 469. It is also in the American Bapt. *Service of Song*, Boston, 1871, in 5 st., beginning with st. iii., "Praises to Him Whose love has given." In the *Hymnary*, 1872, it is again altered as "All praise to Him Who built the hills," and is appointed for Septuagesima. [J. J.]

Prätorius, Benjamin, s. of Andreas Prätorius, pastor at Obergreisslau near Weissenfels in Saxony, was b. at Obergreisslau, January 1, 1636. In 1637 his father was appointed pastor at Gross-Lissa near Delitzsch, in Saxony. Benjamin became a student of theology, and graduated M.A., probably at Leipzig. In the entry of his marriage in the registers of Gross-Lissa, for 1657, he is described as "regularly ordained substitute and future successor of this parish"; and he is never described in the registers except as Pastor-substitute. His ninth child was b. in 1671, and on Jan. 8, 1675, his son Andreas Benjamin, on acting as godfather, is described as "surviving son" of M. Benjamin Prätorius. It is probable that he d. some time in 1674, but as the register of deaths of this period is lost, we are unable to fix the exact date (K. Goedeke's *Grundriss*, vol. iii., 1887, p. 176; MS. from Pastor Moebius of Gross-Lissa, &c.).

According to *Wetzel*, ii., 314, he was crowned as a poet on Feb. 15, 1661. In the registers for 1663 he first designs himself "poëta Caes." and "Kais. gekrönter Poëta" (i.e. imperial crowned poet), and in 1670 as "poëta Caes. laur. coronatus." His hymns appeared in

his (1) *Jauchtzendes Libanon*, Leipzig, 1659, and (2) *Spielende Myrten-Aue*, Leipzig, 1664. In the preface to the latter he signs himself as "C. P. Caes. und Diener am Wort daselbst" (minister of the Word), under date "Gross-Lissa, Dec. 24, 1663." The only hymn by him *tr.* into English is :—

Sei getreu bis an das Ende. *The Reward of the Faithful.* In 1659, as above, No. 64, p. 157, in 9 st. of 8 l., and founded on Rev. ii. 10. In full in the *Unv. L. S.*, 1851, No. 339. It is also often found as "Sei getreu in deinem Leiden," as in the Berlin *G. L. S.*, ed. 1863, No. 749. This is from Luppius's *G. B.*, Wesel, 1692, p. 22, where it is in 7 st. (iv., ii., iii., v., ix., i. and a new st. which begins, "So wohlan, so will ich leiden"), and is erroneously ascribed to J. C. Schade. The original form is *tr.* as :—

Be thou faithful to the end, Let not. By Miss Warner, in her *Hys. of the Ch. Militant*, 1858, p. 362, repeated as No. 255, in Bp. Ryle's *Coll.*, 1860. [J. M.]

Prätorius, Johann, was b. at Copenhagen, Oct. 20, 1738. He was educated in the training schools of the Moravians, and after 1761 held various positions in their schools and communities. In 1772 he was appointed preacher to the new community at Christiansfeld, in the north of Schleswig, and d. there, Dec. 12, 1782 (*Hist. Nachricht* to the *Brüder G. B.*, 1778, ed. 1851, p. 224). In the *Brüder G. B.*, 1778, two hymns and part of a third are ascribed to him. The last is noted under **O süsse Seelenweide, p. 467, ii.** [J. M.]

Pray, Lewis Glover, was b. at Quincy, Massachusetts, Aug. 15, 1793. Removing to Boston in 1808, he entered into business there in 1815, and retired therefrom in 1838. He was for some time a member of the City Government of Boston, of the Board of Education, and of the State Legislature. From an early date he was associated with Sunday schools, and was for 34 years superintendent of the S. School of the Twelfth Congregational Society, Boston. In 1833 he pub. a *Sunday School H. Bk.*, the first with music ever compiled for American Unitarian S. schools. This was enlarged in 1844 as the *Sunday School Hymn and Service Book.* He also pub. a *History of Sunday Schools*, 1847; a *Christian Catechism*, 1849; and other works. His hymns and poems were collected and pub. in 1862, as *The Sylphides' School*, and a second volume of a like kind appeared in 1873, as *Autumn Leaves.* Most of his hymns appeared in his collections of 1833 and 1844. Putnam (to whom we are indebted for these details) gives in his *Singers and Songs*, &c., 1874, p. 81, four pieces from his volume of 1862, and two from that of 1873. One of these, "When God upheaved the pillared earth" (*Silent Work*) was repeated in the American *Hymns of the Ages*, 3rd series, 1864. [J. J.]

Prayer Book. Hymns based on various portions of the Book of Common Prayer, and metrical paraphrases of other portions of the same book are somewhat numerous. In this article we purpose pointing out those portions of the Prayer Book which have been treated in this manner, and to indicate where these metrical versions may be found. Observing the order of the Services we have the following results :—

i. The Lord's Prayer. Metrical versions are given in the *Old* and the *New Versions*, and in part or in full in various works and collections of hymns. A tolerably full list will be found in the **Index of Seasons and Subjects** at the end of this Dictionary.

ii. Venite. See **Index of S. and S.** under Psalm xcv.

iii. Glory be to the Father. See **Doxologies, p. 308, i.**

iv. Te Deum Laudamus. See **Te Deum.**

v. Benedicite, Omnia opera. See **Benedicite, p. 134, i.**

vi. Benedictus. See **Benedictus, p. 134, ii.**

vii. Jubilate Deo. See **Index of S. and S.** under Psalm c.

viii. Apostles' Creed. Metrical versions in both the *Old* and the *New Versions.*

ix. Magnificat. See **Magnificat, p. 711, ii.**

x. Nunc Dimittis. See **Nunc Dimittis, p. 822, ii.**

xi. Deus Misereatur. See **Index of S. and S.** under Psalm lxvii.

xii. Quicunque vult. See **Index of Latin First Lines.**

xiii. The Litany. See **Litanies, Metrical, p. 677, ii.**

xiv. Collects. Collects in verse have been on the whole failures. The attempts which have been made are of two kinds: the first, versification of the Collects as they stand, and the second, an elaboration of the leading thought therein contained. The metrical renderings of Josiah Conder (q.v.), a Nonconformist, are a good instance of the former; and those by Samuel Rickards (q.v.) of the latter. In addition to those renderings which are specially annotated in this Dictionary, and are to be found through the **Index of Seasons and Subjects** at the end, the following works contain versions of varying merit :—

1. *Hymns for Occasional Use in the Parish Church of St. Peter in Nottingham.* By R. W. Almond, M.A., Rector, 1819.

2. *Hymns for Private Devotion for the Sundays and Saints Days throughout the year.* By the Rev. Samuel Rickards, M.A., &c. London: Hatchard & Son. 1825.

3. *Sel. of Ps. & Hys. intended for Public Worship*, &c. By the Rev. W. Barnes, Rector of Richmond. (Yorks.) 1833.

4. *Church and Home Psalmody*, &c. By the Rev. T. Judkin, M.A., &c. London: Hatchard & Son. 1842.

5. *Introits, or Collect-Hymns, adapted to the Stated Services of the Church of England*, &c. By the Rev. Abner W. Brown. London: Rivingtons. 1845.

6. *The Collects, Paraphrased or turned into Verse for the Use of Young People.* Richmond. 1851.

7. *Oremus. Short Prayers in Verse for Sundays and Holy Days*, &c. London: Rivingtons. 1852.

8. *Collects from the Liturgy of the Church of England paraphrased by a Churchman.* Privately printed. 1855.

9. *Metrical Collects from the Book of Common Prayer.* [Eliza Humphreys.] London: Seeley's. 1856.

10. *The Choir and Oratory; or, Praise and Prayer.* By Josiah Conder. London: Jackson & Walford. 1837. This work was included in Conder's *Hymns of Praise, Prayer, and Devout Meditation.* 1856.

11. *Hymns for the Collects throughout the Year, for the Use of Children.* London: Mozley. 1857.

12. *Steps to the Sanctuary.* By the Rev. James Ford. Cambridge: Macmillan. 1858. This contains the Collects and Prayers in the order for Morning Prayer paraphrased in Verse.

13. *The Collects of the Church of England rendered into Simple Verse for the Special Use of Children.* Mrs. Fred. Jas. Smith. London: Masters. 1871.

14. *The Round of Service: A Metrical Liturgy.* London: Longmans. 1872. This is a Metrical Paraphrase of the Book of Common Prayer by "a Nonconformist Layman" [so the *Preface*].

15. *Thoughts through the Lattice. Sonnets suggested by the Collects.* By J. E. A. Brown. London: Strahan. 1873.

16. *Psalms and Hymns for the Church.* By the Rev. W. J. Irons, D.D. London: Longmans. 1873-75-1883. His hymns on the Collects are described as "Meditations on the Collects for the Day."

17. *Hymns and Verses on the Collects.* By Mrs. C. N. Streatfeild. London: Longmans. N.D.

In addition to these, see also **Index of S. and S.**

xv. The Epistles. In addition to the collections numbered above, Nos. 2, 12, there are metrical versions of the Epistles in :—

1. Several versions in Dr. Monsell's poetical works.

2. *Hymns on the Epistles.* By R. D. Harris. Kingston-on-Thames. 1868.

xvi. The Gospels. In Section xiv. above, Nos. 2, 3, contain hymns on the Gospels. Others are given in :—

1. *Poems and Hymns on the Holy Gospels.* By H. S. M. Hubert. 1846.

2. *Hymns from the Gospel of the Day*, &c. By the Rev. J. E. Bode, M.A. Oxford, J. H. & J. Parker. 1860.

3. *Miscellaneous Poems.* By the Rev. J. Keble, M.A. Oxford: J. Parker & Co. 1869. Several in this work.

See also **Index of S. and S.**

xvii. Holy Communion. See **Index of S. and S.**

xviii. Holy Baptism. See **Index of S. and S.**

xix. The Catechism. In addition to consulting:—
1. *Hymns for Children*, 1842–46. By Dr. Neale;
2. *Hymns for the Young*, 1844. By Dr. Neale;
3. *Hymns on the Catechism.* By the Rev. I. Williams, 1842.

See also in the **Index of Subjects and Seasons** under "The Creed;" "The Lord's Prayer;" "The Ten Commandments;" "Holy Communion;" and "Holy Baptism."

xx. Confirmation: Holy Matrimony. See **Index of S. and S.**

xxi. Visitation of the Sick. See **Index of S. and S.** under "Affliction," "Patience," "Resignation," and kindred subjects.

xxii. Burial. See **Index of S. and S.** under "Burial" and "Death."

xxiii. Churching of Women. See **Index of S. and S.**

xxiv. Commination. See **Index of S. and S.** under "Ash Wednesday" and "Lent."

xxv. Ordination; Consecration of Bishops. See **Index of S. and S.**

xxvi. Hymns. The hymns found in the *Supplement* at the end of the Psalms in the old Prayer Books, although often called "the Prayer Book hymns," are, strictly speaking, not so. These hymns are noted under **New Version**, and **Old Version** in **Various.**

The whole Prayer Book was rendered into Latin Verse by Randolph Gilpin, as:—

Liturgica Sacra; curru Thesbitus, Zeli inculpabilis vehiculo deportata et viâ devotionis Regiâ deductâ à Rand. Gilpin Sacerd. vel, Opsonia Spiritualibus omnibus verè Christianis etiam pueris degustanda. Anno Dom. 1657.

Another work which deals with every portion of the Prayer Book from the "Sentences" to "The Fifth of November," is:—

A Companion to the Book of Common Prayer, Being a Compilation of Psalms and Hymns on the Collects, Epistles, Gospels; and on the Fasts, Festivals, and Rites of the United Church of England and Ireland, London: Smith, Elder & Co. 1832.

This work was compiled by a lady, and contains about 400 hymns. [J. J.]

Prayer is the breath of God in man. *B. Beddome.* [*Prayer.*] This appeared in Robert Hall's posthumous ed. of Beddome's *Hymns*, &c., 1817, No. 405, in 5 st. of 4 l., and headed "Importance of Prayer." It was added to the 27th ed. of Rippon's *Sel.*, 1827, No. 353 (Pt. i.), and from thence has passed into several collections, sometimes dated 1787 (Rippon's 1st ed.) in error, and at other times with the opening line changed to "Prayer is the *Spirit of our God.*" The hymn "When God inclines the heart to pray," in Spurgeon's *O. O. H. Bk.*, 1866, is composed of st. iv., v. of the original. [J. J.]

Prayer is the soul's sincere desire. *J. Montgomery.* [*Prayer.*] This hymn was written in 1818, at the request of the Rev. E. Bickersteth, for his *Treatise on Prayer.* It was first printed in 1818, together with three other hymns by Montgomery on Prayer ("Thou, God, art a consuming fire," "Lord, teach us how to pray aright," and "What shall we ask of God in prayer?"), on a broadsheet, for use in the Sunday Schools of Sheffield (Wincobank Hall Library). In 1819 it was published simultaneously in Bickersteth's *Treatise on Prayer* and the 8th ed. of Cotterill's *Sel.*, No. 278. Cotterill's text is that of the broadsheet, whilst Bickersteth's is slightly different, as in st. v. l. 4, "And cry 'Behold,'" &c., changed to "And *say* 'Behold,'" &c., and st. vi., which reads in each:—

Cotterill. "In prayer on earth the saints are one,
In word, and deed, and mind;
When with the Father and His Son
Sweet fellowship they find."

Bickersteth. "*The saints in prayer appear as* one,
In word, and deed, and mind,
When, with the Father, and *the* Son,
Their fellowship they find."

In his *Christian Psalmist*, 1825, No. 480, Montgomery repeated the text as in *Bickersteth*, with the change in st. vii. l. 4 of "For sinners intercedes," into "For *mourners* intercedes." In his private copy of the *Christian Psalmist* Montgomery marked st. iv. and v. to be transposed in case of a reprint, and this was carried into effect in his *Original Hys.*, 1853, No. 62. The altered line, st. vii. l. 4, is also restored to read "For sinners intercedes." In addition to the extensive use of the hymn in its full form, it is also abbreviated. Sometimes the abbreviated texts begin with the first stanza, and at other times with "Prayer is the Christian's vital breath," or with "Prayer is the contrite sinner's voice." [J. J.]

Precious Bible! what a treasure. *J. Newton.* [*Holy Scriptures.*] Pub. in his *Twenty Six Letters, &c. By Omicron*, 1774, in 6 st. of 6 l., and headed, "The Word of God more precious than Gold." It was repeated in R. Conyers's *Coll.*, 1774, No. 276, and again in the *Olney Hymns*, 1779, Bk. ii., No. 63. It is found in a few modern hymn-books. [J. J.]

Precious promise God hath given. *N. Niles.* [*The Divine Guide.*] Concerning this hymn and its writer, S. W. Duffield says in his *English Hymns*, 1886, p. 461:—

"This well-known 'Moody and Sankey' hymn was written by Mr. Nathaniel Niles, a resident of Morristown, New Jersey, and, at that time, a lawyer in New York City. Mr. Niles was born at South Kingston, Rhode Island, September 15th, 1835. He composed these verses on the margin of a newspaper in the railway car while on his way to business."

The hymn was pub. in *The Episcopalian*; and again in P. Bliss's *Gospel Songs*, 1874, with music by Bliss. The text and music in I. D. Sankey's *Sacred S. and Solos*, are from the *Gospel Songs.* [J. J.]

Preis, Lob, Ehr, Ruhm, Dank, Kraft und Macht. [*Glory to the Lamb.*] In the *Geistreiches G. B.*, Halle, 1697, p. 591, in 7 st. of 6 l., repeated in the Berlin *G. L. S.*, ed. 1863, No. 1028. It is *tr.* as, "Thanksgiving, honour, praise and might," as No. 628 in pt. i. of the *Moravian H. Bk.*, 1754, and No. 653 in the ed. of 1886. [J. M.]

Preiswerk, Samuel, s. of Alexander Preiswerk, pastor at Rümlingen, in the canton of Basel, was b. at Rümlingen, Sept. 19, 1799. After studying at the Universities of Basel, Tübingen, and Erlangen, he was for some time curate in charge at Benken, in the canton of Basel. In 1824 he was appointed preacher at the Basel Orphanage, and in 1829 tutor of Hebrew at the Basel mission house. In 1830 he was chosen as pastor of Muttenz, near Basel, but on the outbreak of the Revolution of 1832 had to leave. After being from 1834 to 1837 professor of Old Testament Exegesis and Oriental languages in the Evangelical Theological Institution at Geneva, he returned to Basel, where he was instituted, in 1843, as pastor of St. Leonard's church, and in 1859 as antistes, or highest dignitary in the Cathedral. He d. at Basel, Jan. 13, 1871

(*O. Kraus*, 1879, p. 400; *Allg. Deutsche Biog.* xxvi. 552, &c.).

Preiswerk was a distinguished preacher. He was one of the editors of the Basel *G. B.*, 1854. His hymns were written at various times, generally to be used at Mission and other meetings in which he was to take part. Sixteen were included in a collection edited by two of his friends and pub. at Basel, 1841, as the *Evangelischer Lieder Kranz* (271 hymns old and new). Nine of his hymns are in Knapp's *Ev. L. S.*, ed. 1850. The only one *tr.* into English is:—

Das ist der Gemeine Stärke. *Missions.* In 1844, as above, No. 98, p. 124, in 5 st. of 4 l. Included in Knapp's *Ev. L. S.*, 1850, No. 1160 (1865, No. 1200). *Tr.* as:—

Hark, the Church proclaims her honour. In full by Miss Winkworth in her *Lyra Ger.*, 2nd ser., 1858, p. 59, and her *C. B. for England*, 1863, No. 104 (she misquotes the first line as *Diess* ist der Gemeinde Stärke). Repeated in the *Ps. & Hys.*, Bedford, 1859, and the Ohio *Luth. Hyl.*, 1880. [J. M.]

Prentiss, Elizabeth, née Payson, youngest daughter of Dr. Edward Payson, was b. at Portland, Maine, Oct. 26, 1818; married to George Lewis Prentiss, D.D., then at Bedford, Massachusetts, April, 1845; and d. at Dorset, Vermont, Aug. 13, 1878. Her *Life and Letters* by her husband appeared some time after. Dr. Prentiss removed from Bedford to New York in 1851, and was appointed Professor of Pastoral Theology at Union Seminary, New York, 1873. Mrs. Prentiss's works include *The Flower of the Family; Stepping Heavenward*, 1869; and *Religious Poems*, 1873. Of her hymns the two following are most widely known:—

1. **As on a vast eternal shore.** *Thanksgiving.* Contributed to Schaff's *Christ in Song*, 1869.

2. **More love to Thee, O Christ.** *More Love to Christ desired.* Written in 1869, and first printed on a fly-sheet; then in Hatfield's *Church H. Bk.*, N. Y., 1872. [F. M. B.]

Presbyterian Hymnody, English. Presbyterianism in England presents in its history four distinct and sharply defined periods, and in all of these it has been directly associated with English hymnody.

i. It was the form of religion "as by law established" in England from 1647 to 1652, a period of five years. It was originally intended to institute a Synod in each county, and a General Assembly for the whole kingdom. The usurpation of Cromwell, however, and the interference of the army in ecclesiastical as well as in civil affairs, prevented the execution of this design, and it was only in London and Lancashire that Synods were formed. In Lancashire there were nine Presbyteries, and several must have been formed in the neighbouring counties. The Presbyteries of Manchester and Newcastle-on-Tyne were established in 1646 and 1648, under the ordinance of Parliament; and the first meeting of the Synod of Lancashire was held in 1649.

The *Metrical Psalms*, which were in use in the Presbyterian Churches during this period were those of *Francis Rous* (q.v.), Speaker of the House of Commons, and one of the lay deputies to the Westminster Assembly. [See **Psalters, English**, § xi.]

ii. The overthrow of Presbyterianism was followed by a general decline. Having ceased to meet in Presbytery, many of the ministers, in the face of the Calvinism of the Westminster standards, became tinged with Arianism which ultimately developed into Socinianism. A considerable number of congregations in various parts of the country, especially in the north, adhered to the doctrine formulated in those documents; others became Congregationalists; but a considerable number also were influenced by their Arian pastors. Thus in the course of 150 years the once rigidly orthodox Church became openly Unitarian.

During this period, the *Scottish Psalter of* 1650 was in use amongst the congregations throughout England.

iii. In 1836 a new era dawned. A convention of ministers and elders of the remaining orthodox Presbyterians was held at Manchester, when they agreed to form themselves into a Synod, in accordance with the recommendation of the General Assembly of the Church of Scotland, and styled the same "The Presbyterian Church in England." For forty years its progress was rapid and encouraging. The Home Mission Committee succeeded in establishing preaching stations in many of the leading towns and cities, especially in Liverpool, Newcastle, Manchester, and London, which became self-supporting. Great activity was also shown in Foreign Mission work, especially in China and India.

For a few years the reconstructed body used the *Psalter* of 1650 as before; but in 1847 a committee was appointed to prepare a hymn-book for its use, which was pub. as *Paraphrases & Hys., &c.*, 1857. In 1867 the late Rev. Dr. Hamilton, of Regent Square Church, London, laid upon the table of the Synod *Psalms and Hymns for Divine Worship.* This book consisted of 521 hymns and versions of Psalms, together with paraphrases of Scripture. It was carefully edited, and set to music of a high order, the latter being edited by Dr. Rimbault. It was accompanied by a Preface setting forth its scope and design, and embodying an explanation of its contents. As a hymnal it soon took a foremost position, and was almost universally adopted by the congregations of the body in England, and also by many congregations of Presbyterians in the British Colonies, especially in Australia, New Zealand, and at the Cape.

iv. In 1876 a great impetus was given to Presbyterianism in England by the union which then took place between the Presbyterian Church in England, and nearly 100 congregations belonging to the United Presbyterian Church of Scotland, located throughout England, and many of which date their origin from the 18th century. This united body is now known as the "Presbyterian Church of England."

At the Union in 1876 the United Presbyterian section continued to use the hymnal which had been recently introduced by the Mother Church in Scotland—*The Presbyterian Hymnal.* [See **Scottish Hymnody**], and the Presbyterian Church in England congregations, mainly, the *Psalms and Hymns for Divine Worship* of 1867. A feeling, however, arose that the time had come when a new hymnal, enriched with the fruits of more recent hymnody, should be prepared. A committee was accordingly appointed by the Synod of 1880, with instructions to consider what should be done with a view not only to enrich the materials for the service of song in the sanctuary, but to bring the congregations of

the Church, as far as possible, into unison in the matter. Under the convenership of the Rev. W. Rigby Murray, Brunswick Street Church, Manchester, that committee produced in 1882 the present hymnal of the "Presbyterian Church of England," *Church Praise.* (Lond., Nisbet & Co.). It contains 535 hymns and 19 doxologies, arranged in 15 sections, as i. "The Holy Trinity"; ii. "The Lord Jesus Christ"; iii. "The Holy Spirit"; iv. "The Gospel," &c. In the text of the hymns the originals have been followed in every instance except where a divergence seemed to exist in doctrine from that of the Presbyterian Church. The section for the young forms a prominent feature, 63 hymns being supplied for the purpose of adapting the collection for Sunday Schools and Children's Services. The music has been revised by Dr. E. J. Hopkins, and is of a high order. The expression marks throughout the collection are by the Rev. W. Rigby Murray.

v. Great progress has been made in Psalmody in the Presbyterian Church of England within the past twenty years. The use of instrumental music, strictly forbidden till 1870, has become general. The practice of chanting and the use of anthems in public worship, are also spreading rapidly. Sir Herbert Oakeley's *Bible Psalter* is in use in a considerable number of congregations; and the Rev. W. Rigby Murray (Editor of *Church Praise*, and *School Praise*,) has published (1886) *The Revised Psalter*, being the first attempt to adapt the Revised Version of the Holy Scriptures to chant music.

vi. The only hymn-writer of note belonging to the Presbyterian Church of England is the late J. D. Burns, M.A., sometime minister at Hampstead, who died in 1864. [See **Burns, J. D.**] [W. R. M.]

Prichard, Vicard, M.A., younger brother of Rhys Prichard, was an eminent Welsh poet and the author of the well-known book called *Canwyll y Cymry*. He was b. at Llanymddyfri, Carmarthenshire, about 1579. His father was the owner of large property in the neighbourhood. He was educated at Jesus College, Oxford, where he took his degree in June, 1602, having been previously ordained Priest on the 25th of April in that year by John, Suffragan Bishop of Colchester. In the same year he was presented to the Vicarage of Llandingat, his native parish, in which the town of Llandovery is situated, and whence he was called Vicar of Llandovery. As a preacher he was one of the first of his day, and such was his popularity that when he came to keep residence at St. David's, of which Cathedral he was a Prebendary, he was obliged to keep a moveable pulpit, which was placed in the churchyard, the Cathedral being too small for his congregations. Perceiving the people to be very ignorant, and also much addicted to singing, he turned the substance of his sermons into verse which he gave to his parishioners, and thus originated most of those hymns which had so great an influence over his countrymen. He d. at Llandovery in 1644. When the pious Bishop Bull, who was so charmed with Prichard's character and the unspeakable good done in Wales by his poems, wished to be buried near him, his grave could not be found. [W. G. T.]

Primers and Offices for the Laity.

i. *Introduction.*—1. The term *Primer*, in its ritual sense, designates a series of devotional books for the laity, marked by certain general characteristics. The word is found thus as early as Piers Ploughman (before 1360). The earliest known copy is a MS. of the end of the 14th cent. The earliest printed Primer, according to the *Sarum Use*, is of the year 1494. Its contents are:—

(1) The Kalendar. (2) Sundry Prayers. (3) Matyns of our lady, with pryme and the houres, the houres of the passyon of our lorde, and of the compassyon of our lady. (4) De Profundis for all Crysten soules. (5) Sundry prayers. (6) The fifteen houres of the passyon. (7) Prayers to the Saints. (8) The seven psalmes, fifteen psalmes with the letanye and suffrages. (9) Placebo, dirige and commendacyon. (10) Psalmes of the passyon. (11) The fifteen Oos in Englysche. (12) Sundry prayers.

From this period to 1545 a number of editions of the *Sarum Primer* are extant. Additions are made to the contents of the volume, which attains its greatest development in the editions of Regnault at Paris, 1526–34 (*Rev. Ed. Hoskins*). From 1545 there is a break in the *Sarum* series, but it is resumed in 1551, and in Mary's reign (1554–8). These *Sarum Primers* are of great interest in regard to the provision of vernacular devotions for the laity in the Roman Church.

2. The Reformation produced another series, which may be divided into three stages: (1) The illicit *Primers of the Gospellers*, commencing as early as 1530. The earliest extant edition is that known as *Marshall's Primer* (1534–5). The basis of these is still the *Sarum* book, but with alterations, omissions (e.g. in some editions, of the Litany and Dirige or Office for the Dead), and explanations in the Reformed sense. (2) The *Primers of Henry VIII. and Edward VI.* (3) *The Revised editions of these, with the Orarium, of Elizabeth.*

3. Finally, *The 17th cent.* (1599–1706) produced a series founded no longer on the *Sarum* but on the *Roman Breviary*, for the use of English Roman Catholics.

4. For the purposes of this Dictionary, these groups, with their numerous members, can only be considered with reference to the *trs.* of the Latin hymns, which they exhibit. As they extend over a lengthened period, they present a variety of renderings, changing with the change of poetical fashion, and are thus well worth attentive study with a view to securing the best representation of the Latin hymns for purposes of worship. They seem, except in a few cases, of which an echo remains in the *trs.* of this century, to have passed almost into oblivion, even among Roman Catholics.

ii. *Sarum Primers.*—1. The MS. *Primer of Sarum* (c. 1400), printed in Mr. Maskell's *Monumenta Ritualia* (vol. iii.), has prose renderings of the hymns. A MS. at Cambridge (c. 1430) has the memories of the hours in metre. In the *Sarum Primers*, 1538–44, and 1555–8, not only the hymns for the hours and the memories, but portions of the Dirige (the Office for the Dead), are versified in a rude fashion; more, apparently, as an

indication of metre in the original than for singing. Such a verse as this could never have been sung to the tune of "Veni Creator":

"Come holy Goost o Creatour eternall
In our mindes to make visitacion:
And fulfyl Thou wyth grace supernall
Our hartes that be of thy creacion."

iii. *Unauthorized Primers of the Reformation.*—Of the early and illicit primers of the Reformation, the primer known as Marshall's, 1535 (reprinted in *Three Primers set forth in the reign of Henry VIII.*, Clarendon Press), is a good type. The hymns for the hours are versified. In metre they are more regular than those of the *Sarum* series, and more conformed to Latin types. The Latin originals of the *Sarum* series are rejected; and all hymns to the B. V. M. are omitted. The "Veni Creator" is translated in part, and probably many of the hymns have some Latin source of inspiration, but the feeling and the doctrinal cast is that of Coverdale's *Goostly Psalmes* and the Gospellers. Bp. Hilsey's *Primer* (1539), which was drawn up at Thos. Cromwell's command, is based far more on the *Sarum* series, is similar to it in irregularity of metre, and retains with little modification the addresses to the B. V. M.

iv. *Authorized Primers*, 1545–1559.—1. The *Primer* of Henry VIII. (1545), which was reprinted frequently, with increasing modification of the worship of the B. V. M. up to 1553, and then revised under Elizabeth, in 1559, chooses from the *Sarum Breviary* an entirely new set of hymns, "Jam lucis"; "Ales diei nuntius"; "Consors paterni luminis"; "Rerum Creator"; "Aeterna coeli gloria"; "Salvator mundi"; and in two cases, apparently, joins centos from two Latin hymns so as to form a new piece. They are chosen partly for allusions to the hours for which they are fixed, and partly as expressions of sober piety. The *trs.* are evidently intended to reproduce Latin measures, and are either trochaic or L.M. (The sacred use of L.M. for our hymns springs from the Reformation *Primer*, as a representative of the Iambic Latin.) The versification is a great advance on the *Sarum Primers*, and the *trs.* contain some good verses. The following may serve as a specimen of the sort of verse which might be still enshrined in the Prayer Book if the Latin hymns had then been made part of Matins and Evensong.

"Quench the flames of our debate:
Foul and noisome heat abate;
Grant unto our body health,
To our hearts true peace and wealth."

In the sanction if not the production of this book, Cranmer must have had a hand, and a letter of his (Oct. 7, 1544, *Works*, p. 412, Parker Society) shows that he had it in his mind to translate the Latin hymns. But the Prayer Book of 1549 has no hymns, except the "Veni Creator" (C.M.), in the Ordinal; nor has that of 1552. And as if the omission in both cases was the result of some change of view, perhaps connected with Calvin's restriction of praise to the Metrical Psalter, the Primer of 1553, which has very little of the distinctive features of the other primers, and is based on the Book of Common Prayer, has no hymns whatever.

2. In connexion with the *Primer* of Elizabeth, or more accurately with the *Orarium* (1560), should be mentioned a book called *The Hours of Prayer*, &c., 1627, by Bp. Cosin; and John Austin's *Devotions in the Antient Way of Offices*, 1668 [**Austin, J.**]. Both are framed on the model of the *Primers*, and have some Latin translations, but most of the pieces are original English hymns [**English Hymnody, Early**, § III. 10].

v. *Roman Primers*, 1599–1706. It is probable that some *Primer* was issued by the Church of Rome in the earlier part of Elizabeth's reign; but for the present an edition of 1599 (*Lambeth Lib.*) published at Antwerp, with a preface signed R. V. (probably Robert Verstegan) must be considered the first of a new series, founded no longer on the *Sarum* but on the *Roman Breviary*. The members of it are the *Primer* of 1599, reprinted 1604, 1650 and 1658, all at Antwerp; the *Primer* of 1615, Mechlin (*Brit. Mus.*), reprinted at St. Omer, 1619, and again (place not given) 1632 (*Brit. Mus.*); that of 1684, Rouen; 1685, Antwerp; 1687, printed by Henry Hills, London; 1706, no place of publication or name of printer; reprinted in 1717 and 1732.

So far as the general contents of these editions are concerned, it must suffice to say, that they add to the Hours of B. V. M. and the general outline of the *Sarum* books the Hours of the Cross, and the office of the Holy Ghost. The Antwerp editions are alike in general arrangement; but the 1685 edition adds with other pieces the Rosary "as said in Her Majesty's Chapel at St. James'," and the Litany of Our Lady of Loretto. The Rouen book has a different arrangement and six offices, as well as other new matter, not found in the Antwerp editions. The London edition (1687, *Savoy Chapel* and *Brit. Museum*) is of great interest as having been published, by the "printer to the King's Most Excellent Majesty for his Household and Chapel," at the zenith of James's power. It adds to the contents of the Antwerp books, the Vespers on Sundays and Holydays, the Ordinary of The Mass, and several other devotions. The 1706 edition is similar in contents and arrangement to the Antwerp, 1685.

2. The hymns in this series have lately attracted well-deserved attention. One of the new features of these primers is a selection of "Hymns throughout the year." The Latin originals chosen for translation remain constant in all the edd. (speaking generally), and are, until 1706, Vesper hymns; in 1706, the whole of the Breviary hymns are translated. In the case of the Vesper hymns and those that are incorporated in the offices (say 40) there are consequently four sets of translations from the same originals, changing by easy steps from the Elizabethan freshness of 1599 to the Drydenesque rhetoric of 1706. (The change is the more gradual from the fact, that with some exceptions, especially in 1706, the metres remain the same. In the preface to the reprint of 1604 it is said that "the hymnes are so turned into English meeter that they may be soong unto the tunes in Latin;" and these metres, with the exception of the Sapphics, approved themselves in later editions.) A good selection from these *trs.*, printed side by side in pairs, for comparison, in Mr. Orby Shipley's *Annus Sanctus*, 1884, has made some of these hymns easy of access. One other hymn of 1604 should have been added, the beautiful translation of "Veni Sancte Spiritus" ("Come unto us, Holy Ghost"), of which Mr. Shipley has published the revision of 1685. It is singularly like Caswall's translation, "Holy Spirit, Lord of Light," and the *H. A. & M.* translation, "Come, Thou Holy

Spirit, come," in treatment, and here and there in actual lines.

3. The Primer of 1615 is examined under *Drummond*, 18 of its hymns being included in the 1711 ed. of Drummond's poetical works.

Mr. Orby Shipley, in the *Annus Sanctus*, strongly disputes Drummond's claim. (See also *Saturday Review*, Aug. 23, 1884.) Mr. W. T. Brooke, however, still upholds Drummond's authorship. In the preface to the 1st ed., 1615, the *trs.* are said to have been the work of "one most skilful in English poetrie."

4. The next known *Primer* is that of 1684. But in a little book, examined by Mr. W. T. Brooke, entitled *Prison Pietie*, by Samuel Speed, 1677, there are renderings of "Christe sanctorum decus," in C.M., and the "Dies Irae," and 7 *trs.* which reappear in the *Primer* of 1685, relics apparently of some lost Primer. The *Primer* of 1684 (*Rouen*) is independent in arrangement of the 1615 (*Mechlin*) and 1599 (*Antwerp*), and has additional devotions. The hymns are generally the same as in 1615. But in the additional offices of "The Name of Jesus," and "The Immaculate Conception," there are new hymns. The hymns in the office of the "Blessed Trinity," and of "The Holy Ghost," are also new. In the first of these offices is a good *tr.* of "Jesu dulcis memoria" (part), in L.M. couplets (Jesu, the very thought of Thee), which is repeated and furnished with additional stanzas, so as to represent the entire hymn, in 1685. The Primer of 1685 has, as has been said, 7 pieces (*trs.* of "Te Deum"; "Veni Sancte Spiritus"; "Memento salutis Auctor"; "Jesu dulcis memoria"; "Salutis humanae Sator"; "Creator alme siderum"; "Salvete Flores"), found in Speed's *Prison Pietie*, 1677. As Speed's book is quite as much a compilation as an original (e.g. containing pieces from Austin, Quarles, and a variation of Cosin's "Veni Creator"), these pieces are probably copied from some earlier *Primer* now lost. The "Te Deum" is in the *Primer* for the first time in metre. The hymns for the office of "The Holy Ghost" are identical with those of 1684. The "Veni Sancte Spiritus," which had come down from 1599, is revised (see *Annus Sanctus*, *Appendix*, p. 33, "Come unto us, Holy Ghost"). A few hymns for Holy Days (Martina, St. Joseph, Hermenegild, Venantius, Teresa) are added. The Latin originals are throughout those of the Reformed *Roman Breviary* of 1632, and the *trs.* are new. In this *Primer* the new manner of the Restoration poetry makes itself distinctly felt. The *trs.* are sometimes unequal, but there are stanzas and some whole pieces of great nervousness and vigour, and its excellence is attested by the large use made of its *trs.* in the English offices of the 18th cent. The *tr.* of "Coelestis urbs" ("Jerusalem, celestial place") is a fine one. The *Primer* of 1687 (London) is, so far as its hymns are concerned, a revision of 1685, with the addition of a few new hymns. The revision extends to the substitution of new stanzas in some cases. Among the new hymns is a *tr.* of "Dies Irae" ("Day of wrath, that dreadful day"), which appears in this same year (1687) in *The Great Sacrifice of the New Law*, 8th edition, by James Dymock, but is probably only quoted by him, either from this *Primer* or some unknown earlier source. The new *tr.* of "Stabat Mater" ("Under the world-redeeming rood"), is notable as occurring again in the succeeding *Primer* of 1706, and later Office Books.

5. The *Primer* of 1706 demands somewhat closer attention. Its place of publication is not stated. In arrangement and contents it recalls the Antwerp series, not the London *Primer* of 1687. The number of translations it contains is a great advance on preceding *Primers*. Not the Vesper hymns only but those for Matins and Lauds are translated in the series of hymns for the year; the Breviary hymns are translated entire, together with the "Dies Irae," and "Jesu dulcis memoria;" in all 120 pieces. Of these, the *tr.* of "Stabat Mater" is from 1687. The "Dies Irae" ("The day of wrath, that dreadful day") was first published in a text that varies from this, in Tate's *Miscellanea Sacra* (1696, 2nd edition, 1698), and was there ascribed to Lord Roscommon. The *tr.* of "Veni Creator" ("Creator Spirit, by whose aid") is Dryden's. So also is the *tr.* of "Ut queant laxis" ("O sylvan Prophet"), the hymn for evensong on St. John Baptist's Day; and the *tr.* of the "Te Deum" ("Thee, Soveraign God, our grateful accents praise"); both of which were printed by Scott in his *Life of Dryden*, 1808. These two latter translations are in metres that had not occurred in previous *Primers*. The *tr.* "O sylvan Prophet," is one of 11 pieces, chiefly representing the Sapphic originals, which preceding *Primers* had always dealt with awkwardly, from an attempt to produce some syllabic equivalent of the Latin. The *tr.* of the "Te Deum" is one of a series of 8 pieces in heroic metre. A third new metre (C.M.) occurs in the *tr.* of "Ave maris stella," and "Jesu dulcis memoria," which is not found in any known *Primer* previously, though there are two C.M. *trs.* in Speed's *Prison Pietie*, which may belong to some lost edition. A very full selection from this *Primer* is given in Mr. Orby Shipley's *Annus Sanctus*, 1884; and it demands closer analysis than the rest, because both Mr. W. T. Brooke and Mr. Shipley claim a very large proportion of these translations as the work of Dryden. The special question of Dryden's authorship is dealt with under **Dryden, John**, but one or two general remarks may be best given here.

The claim of Dryden will in great measure depend on the evidence of unity of hand. The natural presumption in the several successive editions of the *Primers* is that each new set of translations is by a single hand; and in the case of the edition of 1615 this is positively asserted in the preface. But it is not always safe to assume it. Thus the pieces in Speed's *Prison Pietie* may possibly be older than the other pieces combined with them in 1685. The "Veni Sancte Spiritus" *tr.* of 1599 is an instance of a piece of older date reproduced (1615) among later ones. More strongly still suggestive of caution is the fact that the *trs.* of "Stabat Mater" and "Dies Irae," in this edition (1706) had both appeared before; the latter, notwithstanding Mr. Shipley's impeachment, being with little doubt by Lord Roscommon. It may be added that the free way in which the translators of the *Primers* use up the lines and phrases of their predecessors shows that the idea of plagiarism was not a restraining force with them. (The beautiful *tr.* of "Jesu dulcis memoria" ("Jesu, the only thought of Thee") is a striking instance of this: it is often simply a reproduction in C.M. of the lines and phrases of the 8-syllable *tr.* of 1685.) But a very strong presumption of unity of hand arises out of a close study of the *Glorias* of 1706. Large groups of the Latin originals

have an identical *Gloria*: and this identity is faithfully reproduced in the English *Glorias*. The Latin *Glorias* have affinities with each other, and these affinities are constantly maintained in English by reproductions of the same phrases. The English *Glorias* have also affinities of their own, not found in the Latin. In style they are very like one another; they are quite in keeping in their grandiose phrases with the hymns they close; and certain mannerisms recur (e.g. the use of "equal"). The repetition of common lines, the slight variations of phrase accompanying large repetition, and other economies, are such as a man would naturally practise in the use of his own material, and point very strongly to a common author. The number of pieces, which the *Glorias* that bear clear family likeness touch, comprises the great bulk of the book; and links, of varying strength, connect most of the remainder with them.

The style of the *Primer* of 1706 is by no means always superior to that of 1685. It is often less nervous, too rhetorical and too florid. The translations of 1685–7 have consequently remained in at least equal circulation with those during the 18th cent. But as pieces of devotional poetry, the translations of 1706 are often of great merit; and the bold handling, the brilliance of single lines, and the frequent beauty of cadence, look far more like the work of a poet coming fresh to the task, than of a routine translator.

vi. *Manual of Prayers*, and *The Garden of the Soul*. Two other devotional books for the laity, which passed through many editions, contain translations of the Latin hymns, viz.: the *Manual of Prayers*, and *The Garden of the Soul;* but perhaps in no instance are they independent *trs.*, but transcripts from the *Primers* or English Offices current at the time of publication. An edition of *The Manual, circa* 1596, has no hymns: perhaps the *Primer* of 1599 was the first to introduce translations of the Latin hymns. An edition of 1613 reprints 22 of the translations of the *Primer* of 1599. Another of 1688 by Henry Hills reprints from the *Primer* of 1687. Another of 1699 reprints, sometimes revising, from *Primers* of 1685–7. That of 1733 retains the same Latin originals (28) as 1699, but adopts the translations of the 1706 *Primer*. The same thing occurs in the ed. of 1750 (Shipley).

The hymns in the various editions of the *Garden of the Soul* apparently follow the same law, taking their Latin translations from the current edition of the *Primer*, or in the latter part of the 18th cent. from the editions of Vespers or The Divine Office. This fact is important in its bearing on the question of Dryden's authorship of the 1706 *Primer*. Under the impression that Bp. Challoner (who improved both the *Manual* and *The Garden of the Soul*) selected hymns by Dryden for the editions of 1737 (*Garden*) and 1750 (*Manual*), Mr. Shipley has adduced these editions as proofs of Dryden's authorship. But all that Bp. Challoner did, supposing there are editions which he superintended, was to substitute the newest *trs.* for the previous ones. This, in the case of the *Manual*, had been done as early as 1733. Dryden's authorship did not determine the choice, and is not attested by it.

vii. *Conclusion*. The needs of the laity, which were supplied in the 17th cent. by the *Primers* and *The Manual*, produced in the 18th translations of the Vesper Office, of the entire *Breviary*, and of the *Missal*. But they do not supply many fresh translations of the Latin hymns. The eds. of the *Primers* of 1685, 1687, and 1706, are drawn on in equal proportions. Sometimes the 1706 in one edition of the Evening Office will make way for the 1687 translations in the next. Sometimes stanzas from 1706 are mixed with stanzas of 1685 (Exx. will be found in the pieces from the *Evening Office* of 1710 in the *Annus Sanctus*). Sometimes lines and phrases are freely used up in re-manufactured translations (see *Evening Office* of 1760); prose translations are substituted for metre; and the old pieces are revised. A few new translations are found (e. g. in the *Evening Office* of 1748, and in the *Divine Office*, 4 vols., 1763, which requires translations of the entire Breviary). The Missals do not supply much material; the Latin hymns are sometimes only printed in the original (e. g. in *Missal for the Laity*, 1803). [H. L. B.]

Primitive Methodist Hymnody. [Methodist Hymnody, § iv.]

Primo Deus coeli globum. *The Venerable Bede.* [*The Creation.*] A poem of 112 lines, given by *Mone*, No. 1, from a MS. of the beginning of the 9th cent., now at Darmstadt, and written in an Irish hand. The title in *Mone* is "A hymn of the blessed Bede the priest on the work of the six days at the beginning, and on the six ages of the world." Also in *Thomasius*, ii. p. 429; *Migne*, vol. 94, p. 621, &c. So far as we can ascertain the full hymn has not been *tr.* into English; but a cento therefrom, beginning with line 65, "Post facta celsa conditor," was *tr.* as "God ended all the world's array," by J. M. Neale, and given in the *Hymnal N.*, 1851. This was repeated, abridged, and beginning, "Christ's servants while they dwell below," in Skinner's *Daily Service Hyl.*, 1864. [W. A. S.]

Primo dierum omnium. *St. Gregory the Great.* [*Sunday. Morning.*] This is one of the eight hymns which the Benedictine editors assign to St. Gregory (*Opera*, Paris, 1705, iii. col. 878). *Mone* gives it as No. 271, in 8 st. of 4 l., and at i. p. 372, cites it as in a MS. of the 8th cent. at Trier. *Daniel* gives the text in 8 st. of 4 l., at i., No. 145, and at iv. p. 35, cites it as in a 10th cent. Rheinau MS. Among the British Museum MSS. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 3; Jul. A. vi. f. 19; Harl. 2961, f. 218), in an 11th cent. *Mozarabic Hymnarium* (Add. 30851, f. 172 *b.*), an 11th cent. *Mozarabic Breviary* (Add. 30848, f. 67), &c. It is in a MS. of the 11th cent. at Corpus Christi, Cambridge (391, page 227); in three MSS. of the 11th cent. at St. Gall, Nos. 387, 413, 414; and in the *Lat. Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 2 *b.*). In the *Roman Breviary*, 1632, it was recast, beginning, "Primo die quo Trinitas."

The original form is included in the older *Roman* (Venice, 1478) *Sarum, Aberdeen, Paris* of 1643, and other *Breviaries*. In the *York Brev.*, 1493, it is in two parts, part ii. beginning with st. v., "Jam nunc Paterna claritas." Its universal use was on Sundays at *Nocturns* or *Matins;* sometimes throughout the year or else from the Octave of the Epiphany to Lent, and also from the Sunday nearest to the Kalends of October up to Advent. The original text is also found in *Wackernagel*, i., No. 89, the *Hymnarium Sarisb.*, 1851, p. 31. The text of the *Roman Brev.* 1632, is in recent eds. of that *Brev.*, and also in *Daniel*, i., No. 145, *Königsfeld*, i. p. 78, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Both texts of this hymn have been *tr.* into English as follows:—

i. Primo dierum omnium. The *trs.* of this text are:—

1. On this the day that saw the earth. By J. M. Neale, in the *Hymnal N.*, 1852. In Murray's *Hymnal*, 1852, it was altered to "On this blest day when first the light." This form of the *tr.* passed into other collections, as also has the original translation.

2. On this the day when days began. By J. Ellerton, made for and 1st pub. in the S. P. C. K. *Church Hys.*, 1871.

Other trs. are:—

1. This is the day when first of all. *Hymnarium Anglicanum.* 1844.
2. Hail! primal day, of days the first. *W. J. Blew.* 1852–55.
3. First day of days! wherein were made. *J. D. Chambers.* 1852.
4. First day of days wherein arrayed. *J. D. Chambers.* 1854.
5. On this first day, when earth stands forth. *J. W. Hewett.* 1859.
6. This glorious morn, time's eldest born, Wherein was, &c. *J. Keble.* 1869. Based on Copeland's *tr.* from the *Rom. Brev.* (See below.)
7. Welcome! thou chiefest of all days. *D. T. Morgan.* 1871.

ii. Primo die quo Trinitas. The *trs.* of this text are:—

1. This day the glorious Trinity. By E. Caswall, in his *Lyra Catholica*, 1849, p. 3, and again in his *Hys. & Poems*, 1873, p. 3. In a few collections it is given without any change in the text, but in the *Hymnary*, 1872, where it begins, "This day the *Blessed* Trinity," the alterations are very numerous.

Other trs. are:—

1. The happy day will soon disclose. *Primer*, 1706.
2. On this first day when heaven and earth. *Bp. R. Mant.* 1837.
3. This glorious morn, time's eldest-born, When God, &c. *W. J. Copeland.* 1848. (See also *J. Keble*, above.)
4. Blest morn, when earth's Creator spoke. *R. Campbell.* 1850.
5. This day when the eternal Three. *J. Wallace.* 1874.
6. To-day the Blessed Three in One. *Card. Newman.* 1838 and 1868. [J. J.]

Probus, a *nom de plume* of W. Shrubsole, jun., in the *Christian Observer*, 1813.

Procter, Adelaide Anne, daughter of Bryan Waller Procter (*Barry Cornwall*), was b. in Bedford Square, London, Oct. 30, 1825. In 1851 she entered the Roman communion, and d. in London, Feb. 2, 1864. Miss Procter displayed more than usual intellectual powers at an early age. In later years she was skilled in music and languages. Her poetical gifts have been widely appreciated. Her *Legends and Lyrics, A Book of Verse*, was pub. in 1858. Of this an enlarged edition was pub. in 1862. Her hymns in C. U. from these two editions are:—

1. I do not ask, O Lord, that life may be. *Resignation.* In her *Legends*, &c., 1862. It is one of the most widely used of Miss Procter's hymns.

2. I thank Thee, O my God, Who made. *Thankfulness.* In her *Legends*, &c., 1858, p. 207, in 6 st. of 6 l. In several collections, including the *H. Comp.*, it begins in an altered form, "My God, I thank Thee, Who hast made;" and in others, "Our God, we thank Thee, Who hast made." Bp. Bickersteth in his note on this hymn in the *H. Comp.*, 1876, says, "This most beautiful hymn by A. A. Procter (1858), touches the chord of thankfulness in trial, as perhaps no other hymn does, and is thus most useful for the visitation of the sick."

3. One by one the sands are going [flowing]. *The links of Life.* In her *Legends*, &c., 1858, p. 20, in 8 st. of 4 l.

4. Rise, for the day is passing. *Redeem the Time.* In her *Legends*, &c., 1858. Sometimes given as "*Arise*, for the day is passing," as in *Holy Song*, 1869.

5. Strive; yet I do not promise. *Strive, Wait, Pray.* In her *Legends*, &c., 1858, p. 103, in 3 st. of 8 l.

6. The way is long and dreary. *Life a Pilgrimage.* In her *Legends*, &c., 1858, p. 136, in 3 st. of 8 l. and a refrain.

7. The shadows of the evening hours. *Evening.* In her *Legends*, &c., 1862.

8. We ask for peace, O Lord. *Peace with God.* In her *Legends*, &c., 1858, p. 214, in 4 st of 9 l. [J. J.]

Prome vocem, mens, canoram. *Claude de Santeüil.* [*The Five Wounds of Christ*, or, *Passiontide.*] This hymn appeared in the *Paris Breviary*, 1680; *Cluniac Breviary*, 1686, p. 414, and again in the *Paris Breviary*, 1736, and later French Breviaries, and is given in the Office of the Five Wounds of Christ. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 67, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Now, my soul, thy voice upraising, Sing aloud, &c. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 75, and again in his *Hys. of the Church*, 1841, No. 41, in 8.7.8.7.4.7. It is found unaltered in a few collections, and also altered as: (1) "Now, my soul, thy voice upraising, Sing the Cross," &c., in 8.7.8.7.4.7. in Murray's *Hymnal*, 1852. This was repeated in other collections. In the *Sarum*, 1868, it was altered to 5 st. of 6 l. in 8.7 metre. (2) "Sing we now, our voice upraising," in *Kennedy*, 1863, is the same text as *Sarum* with slight variations.

2. Slow and mournful be our tone. By R. Campbell, in his *Hys. and Anthems*, 1850, and a few collections of a later date.

3. Now, my soul, thy voice upraising, Tell in sweet, &c. By Sir H. W. Baker. This *tr.* is based upon the above by J. Chandler, more specially in the first and last stanzas. It is in 6 sts. of 8.7. Its first appearance was in the trial copy of *H. A. & M.*, 1859, and then in the 1st ed., 1861. It is in several hymn-books, and sometimes with slight alterations.

4. Lift, my soul, thy voice harmonious. This was given in Mercer's *Church Ps. & H. Bk.*, Oxford ed., 1864, No. 180, and is probably by the Editor.

5. Now, my soul, thy voice upraising, Sing in sweet, &c. This cento in the *Hymnary*, 1872, No. 243, in 6 sts. of 8.7. metre, is somewhat peculiarly constructed. St. i. is by Chandler and the Editors; ii. is by Sir H. W. Baker and the Editors; iii. is by Chandler and the Editors; iv. is by Sir H. W. Baker and the Editors; and v. is by the Editors alone. The result is not good.

Other trs. are:—

1. Draw out, sad heart, thy melody. *I. Williams.* 1839.
2. Soul, draw forth thy voice, deep-sounding. *W. J. Blew.* 1852–55.
3. O my soul! thy lamentation. *J. D. Chambers.* 1857. [J. J.]

Promittis, et servas datam. *C. Coffin.* [*Wednesday.*] This is the hymn on Wednesday at Lauds in the *Paris Breviary*, 1736. It is also in C. Coffin's *Hymni Sacri*, 1736, p. 20; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 24; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. A faithful promise Thou hast made. *J. Chandler.* 1837.
2. Thy promise, Lord, is our sure stay. *I. Williams.* 1839.
3. Thou, Lord, dost promise; firm and sure. *J. D. Chambers.* 1857.
4. Thy truth, O God, stands firm in heaven. *D. T. Morgan.* 1880. [J. J.]

Prose. A synonym for **Sequence** (q.v.), referring to the *character* of the composition, while 'sequence' refers to the *position* in the service. A *Prose* was originally in prose of a rhythmical character, but not in strict metre, while the word *Sequence* was used when the *Prose* assumed the form of a metrical Hymn. But a single quotation from a mediæval writer will suffice to show that the two words were used indifferently, and at the same time tells us on what festal days *Proses* or *Sequences* were appointed to be sung in the *Missal* of the Cluniac Order.

"Prosa, vel quod alii sequentiam vocant, non cantatur nisi in quatuor festis principalibus, in Epiphania, in Ascensione Domini, in translatione S. Benedicti, et in Nativitate S. Mauritii."—*Udalricus de antiq. Consuet. Monast. Cluniac. Lib.* 1, *cap. xi.*

The *Sequences* or Hymns sung in procession before High Mass and at other times were usually termed *Proses* in the mediæval Office Books of the English Church. (*Sarum Processional*, ed. by Dr. W. G. Henderson, 1882, pp. 13, 20, 93, 124, 134. *York Processional*, also ed. by Dr. Henderson, *Surtees Soc.*, vol. 63, 1875.) [F. E. W.]

Πρόσεχε οὐρανὲ καὶ λαλήσω. *St. Andrew of Crete.* [*Midnight.*] St. Andrew's Midnight hymn commonly known as τὸ ἀπόδειπνον, from his works, and given in *Daniel*, iii. p. 48, in 4 st. of 4 l. It is *tr.* by Dr. Bonar in his *Hys. of Faith and Hope*, 2nd series, 1861, as, "Attend, ye heavens," in 4 st. of 6 l. [See p. 67, i., and 463, ii.] [J. J.]

Protestant Methodist Hymnody. [Methodist Hymnody, § v.]

Πρῶτος νόμον εὑρόμαν. *Synesius, Bp. of Ptolemaïs.* [*Christmas: Epiphany.*] A Christmas and Epiphany hymn, being No. vii. of the ten hymns which he wrote during various periods of his life. The full Greek text, dating 375–430, is given in the *Anth. Graeca Carm. Christ.*, 1871, p. 20, in 42 lines. From this Mr. Chatfield made his *tr.*, "I first invented in Thy praise," and pub. the same in his *Songs and Hymns*, &c., 1876, p. 78, in 50 lines. A. Stevenson's *tr.* in his *Ten Hys. of Synesius*, &c., 1865, is "Jesus of Solyma! God's Son." [Greek Hymnody, § v.] [J. J.]

Prudentius, Aurelius Clemens, with the occasional prefix of **Marcus** (cf. *Migne*, vol. lix. p. 593, and *Dressel*, p. ii. n), is the name of the most prominent and most prolific author of sacred Latin poetry in its earliest days. Of the writer himself we know nothing, or next to nothing, beyond what he has himself told us in a short introduction in verse to his works. From that source we learn that he was a Spaniard, of good family evidently, and that he was b. A.D. 348 somewhere in the north of Spain, either at Saragossa, Tarragona, or Calahorra, but at which is left uncertain, by his applying the same expression to all, which if applied only to one would have fixed his place of birth. After receiving a good education befitting his social status he applied himself for some years to practising as a pleader in the local courts of law, until he received promotion to a judgeship in two cities successively:—

"Bis legum moderamine
Frenos nobilium reximus urbium
Jus civile bonis reddidimus, terruimus reos;"

and afterwards to a post of still higher authority:

"Tandem militiæ gradu
Evectum pietas principis extulit."

Archbp. Trench considers this last to have been "a high military appointment at court," and such the poet's own words would seem to describe; but it may well be doubted whether a civilian and a lawyer would be eligible for such employment; in which case we may adopt the solution of the difficulty offered in the *Prolegomena* to our author's works (*Migne*, vol. lix. p. 601):—

"Evectus inde est ad superiorem militiæ gradum, nimirum militiæ *civilis, palatinæ*, aut præsidialis, non *bellicæ, castrensis*, aut *cohortalis*; nam ii qui officiis jure consultorum præsidum, rectorum et similium funguntur, vulgo in cod. Theod. *militare* et *ad superiores militias ascendere dicuntur.*"

It was after this lengthened experience at a comparatively early age of positions of trust and power that Prudentius, conscience-smitten on account of the follies and worldliness that had marked his youth and earlier manhood, determined to throw up all his secular employments, and devote the remainder of his life to advancing the interests of Christ's Church by the power of his pen rather than that of his purse and personal position. Accordingly we find that he retired in his 57th year into poverty and private life, and began that remarkable succession of sacred poems upon which his fame now entirely rests. We have no reason however to regard him as another St. Augustine, rescued from the "wretchedness of most unclean living" by this flight from the temptations and engrossing cares of official life into the calm seclusion of a wholly devotional leisure. He had probably rather learnt from sad experience the emptiness and vanity for an immortal soul of the surroundings of even the high places of this world. As he himself expresses it:—

"Numquid talia proderunt
Carnis post obitum vel bona, vel mala,
Cum jam, quicquid id est, quod fueram, mors aboleverit?"

and sought, at the cost of all that the world holds dear, those good things which God hath prepared for them that love Him. Beyond the fact of his retirement from the world in this way, and the fruits which it produced in the shape of his voluminous contributions to sacred poetry, we have no further information about our author. To judge from the amount he wrote, his life must have been extended many years after he began his new career, but how long his life was or where he d. we are not told. Probably he d. *circa* 413. His works are:—

(1) *Liber Cathemerinon.* "Christian Day, as we may call it" (*W. S. Lilly*, "Chapters in European History," vol. i. p. 208).
(2) *Liber Peristephanon.* "Martyrs' Garlands" (id.).
(3) *Apotheosis.* A work on the Divine Nature, or the Deification of Human Nature in Christ.
(4) *Hamartigenia.* A treatise on the Origin of Sin, directed against the Marcionites,

(5) *Psychomachia* = Ψυχομαχία, or "The Spiritual Combat"—an allegorical work.

(6) *Libri contra Symmachum.* A controversial work against the restoration in the Senate House at Rome of the altar of Victory which Gratian had removed. Symmachus had petitioned Valentinian II. for its restoration in 384, but the influence of St. Ambrose had prevailed against him at that time. In 392 the altar was restored, but removed again by Theodosius in 394. After the death of the latter the attempt to restore it was renewed by Arcadius and Honorius, and it was at that time that Prudentius wrote his first book. The second (for there are two) was written in 405. *Faguet* considers that the first may date in 395.

(7) The *Dittochæon* = the double food or double Testament, is a wordy collection of 49 sets of four verses each, on Old and New Testament scenes.

Of these different works the most important are the first two, and it is from them that the Liturgical hymns enumerated below have been chiefly compiled. The general character of Prudentius's writings it is not easy fairly to estimate, and to judge by the wholesale laudation he obtains from some of his critics, and the equally unsparing censure of others, his judges have so found it. In venturing upon any opinion upon such a subject, the reader must bear in mind the peculiar position in which the period at which he was writing found the poet. The poetry of classical Rome in all its exact beauty of form had long passed its meridian, and was being replaced by a style which was yet in its infancy, but which burst forth into new life and beauty in the hands of the Mediaeval hymnologists. Prudentius wrote before rhyming Latin verse was thought of, but after attention had ceased to be given to *quantities*. Under such circumstances it were vain to look for very finished work from him, and such certainly we do not find. But amidst a good deal of what one must confess is tasteless verbiage or clumsy rhetorical ornament—however varied the metres he employs, numbering some 17—there are also passages to be found, not unfrequently, of dramatic vigour and noble expression, which may well hold their own with the more musical utterances of a later date. He writes as a man intensely in earnest, and we may gather much from his writings concerning the points of conduct which were deemed the most important in Christian living at a time when a great portion of mankind were still the victims or slaves of a morality which, heathen at the best, was lowered and corrupted the more as the universality of its influence was more and more successfully challenged by the spread of the Gospel of Christ. If, therefore, we can scarcely go as far in our author's praise as *Barth*—much given to lavish commendation — who describes him as "Poeta eximius eruditissimus et sanctissimus scriptor; nemo divinius de rebus Christianis unquam scripsit"; or as *Bentley*—not given to praise—who calls him the "Horace and Virgil of the Christians," we shall be as loath, considering under what circumstances he wrote, to carp at his style as not being formed on the best ancient models but as confessedly impure; feeling with Archbishop Trench that it is his merit that "whether consciously or unconsciously, he acted on the principle that the new life claimed new forms in which to manifest itself; that he did not shrink from helping forward that great transformation of the Latin language, which it needed to undergo, now that it should be the vehicle of truths which were altogether novel to it." (*Sac. Lat. Poetry*, 1874, p. 121.)

The reader will find so exhaustive an account of the various writings of Prudentius in the account given of him and them in Smith and Wace's *Dict. of Christian Biography*, and Smith's *Dict. of Greek and Roman Biography*, that it is only necessary in this work to refer very briefly to them as above. The poems have been constantly reprinted and re-edited, till the editor who produced the best edition we have of them, Albert Dressel (Leipsic, 1860), is able to say that his is the sixty-third.

The use made of Prudentius's poems in the ancient Breviaries and Hymnaries was very extensive. In the form of centos stanzas and lines were compiled and used as hymns; and it is mainly from these centos, and not from the original poems, that the translations into English were made. *Daniel*, i., Nos. 103–115, gives 13 genuine hymns as having been in use for "Morning," "Christmas," "Epiphany," "Lent," "Easter," "Transfiguration," "Burial," &c., in the older Breviaries. A reference to the article **Latin, Trs. from the, p. 655, i.**, will show that almost as many more which were used in like manner have been translated into English. When to these are added the hymns which are annotated in this Dictionary under their respective first lines (see **Index of Authors and Translators**), and those which have not been translated into English, we realise the position and power of Prudentius in the hymnody of the Church.*

[D. S. W.]

Prynne, George Rundle, M.A., s. of John Allen Prynne, was b. at West Looe, Cornwall, Aug. 23, 1818, and educated at St. Catherine's College, Cambridge, B.A., 1839; M.A. 1861. He took Holy Orders in 1841, and became Vicar of St. Peter's, Plymouth, in 1848. He has pub. *Parochial Sermons*, 1846; *Plain Parochial Sermons*, 1856; another series, 1876; *The Dying Soldier's Visions, and Other Poems and Hymns*, 1881, &c. He also pub. *Hymnal suited for the Services of the Church*, 1858. His most popular hymn is "Jesu, meek and gentle," **p. 591, ii.** His hymns "The day is done; O God the Son" (*Evening*); and "Thy glory fills the heavens" (*The Glory of the Father*), have also been included in a few collections. He d. Mar. 25, 1903. [J. J.]

Prys, Edmund, Prys or Price, a learned Welsh divine and eminent poet, was b. about 1541 in the parish of Llandecwyn, Merionethshire, and educated at St. John's College, Cambridge, where he took his degree of M.A. He was appointed Archdeacon of Merioneth in 1576, and Canon of St. Asaph in 1602. He was one of the best Welsh poets of his time, and a great many of his compositions are preserved, mostly in manuscript. He is the author of the Welsh metrical version of the Psalms, which is still in use. He assisted

* The earliest and best MS. of Prudentius is one in the Bibliotheque Nationale, Paris (*Lat.* 8084), written about the end of the 5th cent. The Principal Librarian, M. Leopold Delisle, has kindly supplied references to this MS. in the case of those poems from which centos, now in C.U. in English, have been taken.

Dr. Morgan, Bishop of St. Asaph, to translate the Bible into Welsh. The latest of his compositions, preserved, is a copy of elegant Latin verses in commendation of Dr. John Davies's Welsh Grammar. He was then 80 years of age. This Latin copy bears the date of 1621. He d. in 1624, and was buried at Maentwrog Church. [See **Welsh Hymnody.**] [W. G. T.]

Psalters, American. [**American Hymnody.**]

Psalters, English. I. *Introduction.* A glance at the long list appended to this article will apprize many for the first time of the enormous number of efforts made to versify the Psalms. Among the authors will be found Queen Elizabeth, Lord Bacon, Fairfax, and many of our poets and theologians. The Psalter has been subjected to a great variety of experiments. Literal translation, paraphrase, evangelical expansion, the development of portions as themes, have been successively attempted. The change of metrical and poetical expression is reflected in the history. In the Puritan period the versification of the Psalms even touches the history of the nation. But notwithstanding all this, partly from extreme reverence for the letter of Holy Writ, partly from the fact that the bulk of the translators were hampered by the secondary object of turning the Psalter into a hymnal, and most of all from the impossibility of representing Hebrew parallelism in English metres, no version approaches in merit such translations as Lord Derby's *Homer* or Conington's *Virgil.* With but few exceptions the succeeding pages are a comparison of mediocrities.

II. *Curious examples.*

Some experiments are very eccentric, such as *Abraham Fraunce's* hexameters (1581), *Pike's* lyrics without rhyme (1751), *Wheatland* and *Sylvester's* heroics (1754), *Dennis's* blank verse (1808). The strangest is *Psalterium Americanum* by *Cotton Mather* (1718), printed like prose, but in reality simply the Authorized Version thrown into unrhymed C.M. for singing.

III. *Pre-Reformation Psalters.*

Metrical Psalters existed in England at a very early date. *Bp. Aldhelm* of Sherborne (died A.D. 709) is said to have composed one (Bede): and Archdeacon Churton (see Preface to the *Cleveland Psalter*) ascribes to him the Anglo-Saxon Version edited by Thorpe (1835). Thorpe himself, however, assigns it to a later date. A Latin Psalter, with interlinear Anglo-Saxon gloss, and a translation into Middle English has been published by the Surtees Society. T. Brampton's *Seven Penitential Psalms* (1414) have been printed by the Percy Society; and Holland (*Psalmists of Britain*, 1842) mentions a translation of St. Jerome's Gallican Psalter into English of the date of Henry II. or Richard I.

IV. *Importance of Psalm-singing at the Reformation.*

The practice of versifying the Psalms assumed a larger significance among the Reformers. The Psalm Versions of Luther and Justus Jonas, combined with their translations of the Latin Hymns and their original compositions, stirred the heart of Germany: the Psalms of Marot became the badge of the French Huguenot in court and camp; and, completed by Beza, became the sole hymnal of Geneva: while in England and Scotland, following the Genevan precedent, the metrical Psalms alone were long exclusively used in public worship. Consecrated by the long tradition of the Church in their Latin form, set at first to ballad tunes and then to special music of their own by the leaders of the Reformation, the Psalms became endeared to the people, not merely by their sublimity, their Messianic import, and their wide interpretation of human emotions, but specially by their living trust in God as a hiding place in peril, and even by their terrible denunciations of His enemies. They seemed, in the wonder aroused by a new-found Bible, the supreme, divinely ordained vehicle of human praise; and the metrical form was at the same time a necessity for singing, and, according to the ideas of that day concerning the structure of Hebrew poetry, was accounted a truer representative of the original than prose. This last point is argued, with references to Hebrew treatises of that day, in the Preface to the *English Psalter*, published at Geneva in 1556 (see p. 857, ii.), a revised ed. of Sternhold's 37 Psalms, and 7 by Hopkins, to which 7 fresh ones are added by Whittingham.

V. *German influence on Gospellers.*

The introduction of Psalm-singing into England probably sprang from the intercourse of the Gospellers with Luther and Melanchthon, and their familiarity with their writings. Three of these fathers of the Reformation, *Wisdom*, *Becon*, and *Coverdale*, have left us Psalm versions bearing a strong family likeness. Those of Wisdom and Becon were incorporated in *Sternhold and Hopkins* [see **Old Version**] and may possibly be the oldest pieces in that book, though not found in the earliest editions. *The Goostly Psalmes* by *Miles Coverdale* contains fifteen psalms, besides hymns and paraphrases (see **English Hymnody, Early,** III., IV.). The German originals of this book have been carefully traced out by Mr. Mearns, All the Psalm versions, except Pss. 2, 132, 146, and all the paraphrases and hymns, except two, have been identified as German. The metre of the unidentified Psalms, except the 132nd, is also German, and Coverdale's 46th is in the same metre as Luther's "Ein Feste Burg." [For details see **Goostly Psalmes, The.**]

VI. *Ballad Metres of Edward VI.'s reign.*

In the Act, which authorized the First Prayer Book of Edward VI. (1549), there was a proviso

"That it be lawful . . . in churches . . . chapels or oratories or other places to use openly any Psalme or prayer taken out of the Bible . . . not letting or omitting thereby the service or any part thereof mentioned in the said book."

It has been generally held, by Strype, Burnet and others, that this proviso covered the legality of Psalm-singing (see § VIII., where *Psalms* and *godly prayers* are synonymous); and some have thought that the partiality of the king for Sternhold's essays then published (see **Old Version,** § II.) dictated it. It is at least certain that several small attempts at versification of the Psalms appear at this period, among which may be mentioned Sir

Thos. Wyatt's *Seven Penitential Psalms* (1549). The whole Psalter was also now versified by Robert Crowley, sometime Vicar of St. Giles's, Cripplegate, in C.M., and set to a harmonized chant (1549). The German influence now ceases, and the irregular metres of Wisdom and Becon, which are akin to some in the early English *Primers*, give way to the ballad measure of Chevy Chace, which from this time receives its consecration. Sternhold's aim was to supplant the "amorous and obscene songs" (*Wood*) of the court and people; and he probably sang his psalms to well-known ballad tunes. A discussion of the nature and character of his work and that of his coadjutors, as represented in the *Old Version* of Sternhold and Hopkins, is, however, too elaborate for this section of our work. It is fully treated elsewhere. [**Old Version.**]

VII. *Genevan Influence on the Marian Exiles.*

The public singing of psalms ceased of course under Mary. But the movement gained new force and new ideas among the exiles. Parker solaced himself by versifying the entire Psalter (*Absolvi Psalterium versum metrice lingua vulgari*, Parker's Diary, 1557). At Geneva the psalms of Marot were part of the authorized service; and it is from this period that the metres, the tunes, and the structural features of the Genevan Psalter begin to affect that of England, and more largely, of Scotland. [For details see **Old Version**, § III.]

VIII. *Psalm-singing at the accession of Elizabeth.*

On the accession of Elizabeth nothing so roused the enthusiasm of the people as the practice "brought from abroad by the exiles" of singing Psalms (*Strype*). They were sung at St. Paul's Cross after the sermons of bishops; Jewel speaks of six thousand people as present on one occasion. Psalms were introduced at St. Antholin's and spread to other churches in London. The authorities not merely "connived" (*Heylin*) at the fashion, but encouraged it.

Jewel, for instance, who was one of the Visitors for the execution of the Queen's Injunctions, favoured it. The attitude of Parker is shewn by a curious set of documents in Wilkins's Concilia, Dec. 1559. Certain men and women from London had sung psalms in the Cathedral at Exeter at 6 a.m., disturbing matins. On being prohibited by the Dean and Chapter, they appealed to the Queen's Visitors, Jewel and others, who thereon reprimanded the Dean and Chapter. Upon this the case was carried to Abp. Parker, who ratified the sentence of the Visitors, and bade the Cathedral authorities "permit and suffer" congregations to "sing or say *the godly prayers set forth and permitted* in this Church of England." The use of the word "godly prayers," as equivalent to psalms, is curious. See above, § VI.

Permission to use psalms publicly in worship was implicitly granted by the 49th injunction of Elizabeth (June 1559), which is wider and yet more defined than the proviso of 1549; guarding more carefully the Morning and Evening Prayer from interference, and yet at the same time withdrawing the stipulation that the composition was to be taken out of Holy Scripture:—

"For the comforting of such as delight in music, it may be permitted that in the beginning or end of Common Prayer either at Morning or Evening, there may be sung an hymn or such like song to the praise of Almighty God in the best melody and music that may be devised, having respect that the sentence of the hymn may be understood and perceived."

IX. *Renderings by Abp. Parker, Sir Philip Sidney, the Davisons, and Spenser.*

Partial translations of Psalms at this period are very numerous. The two most notable complete versions are dealt with elsewhere. (See **Old Version** and **Scottish Hymnody.**) A third, entitled *The whole Psalter, translated into English metre, with an argument and collect to each Psalm:* John Daye, London, N.D., is only to be found in the great libraries [there is a perfect copy also at Lincoln Cathedral]. It is the work of Abp. Parker, alluded to above, written in exile: but the marked similarity of the book, in its introductions, extracts from the Fathers, and apparatus of appended Canticles, to the work of Sternhold and Hopkins makes it probable that these, and perhaps the metrical arguments at the head of each psalm and the appended collects were added after 1562. It is composed with scholarly care, and, not only as a metrical version, but for the value of the collects, should be reprinted. Besides the three usual metres (C.M., L.M., S.M.) he makes use of stanzas of 8's, and one or two curious measures; and he supplies a doxology in each metre. The metrical Introduction "Ad Lectorem," is a quaint apology for offering a new version. There are eight tunes to it by Tallis; one being Tallis's "Canon." His C.M. has often a double rhyme in the third line; and, even where this is not the case, the rhythm and stresses of the measure are entirely distinct from that of Sternhold, and the feet strictly regular, so as to facilitate singing. An example of his unrhymed C.M. may be seen in his tr. of "Veni Creator" (q.v.), which is apparently simply the text of the first Prayer Book of Edw. vith, 1549, regulated into uniform feet. The authorship of this book is given in Bp. Barlow's copy to John Keeper of the Cathedral of Wells. But Parker's authorship is established by external and internal evidence. In Bp. Kennet's copy it is said that the Archbishop permitted Margaret, his wife, to present his Psalter to some of the nobility; and the copy at Lambeth has in a hand of that time, "To the vertuous and honorable Lady the Countesse of Shrewsbury from your lovinge friende, Margaret Parker." Apart from the presumption raised by this coincidence in favour of Parker, it makes Keeper's authorship unlikely, as he would only have been twenty-four at Mrs. Parker's death (1570) (Dibdin's *Ames*). But the conclusive evidence is the acrostick "Mattheus Parkerus" on which the metrical argument to Ps. 119 is formed.

Of a different order from these is the Version commenced by Sir Philip Sidney (*Pss.* 1–43) and completed by his sister, the Countess of Pembroke (pub. 1823). The metres are "more rare and excellent for method and varietie,"—the fantastic and capricious measures of the lighter Elizabethan style; not intended probably for congregational use. They have frequent freshness and spirit; and now that a higher music no longer chains us wholly to routine metres, a composer fond of the Elizabethan poetry would find the 84th, 92nd, and the more regular 96th full of grace and charm. The same description may be given of *Divers Selected Psalms of David in verse*,

of a different composure from those used in the church: the work of Francis and Christopher Davison and others, found in a Harleian MS. of the British Museum. Full selections from both these versions may be seen in Farr's *Select Poetry* (Parker Society). To these may be added a lost version of the *Seven Penitential Psalms* by Edmund Spenser.

X. *Partial translations, Bacon, Herbert, &c. Versions by Dod, Wither, Sandys.*

Among the versifiers of "Selected Psalms" are found the eminent names of *Donne*, Dean of St. Paul's (1633), *Phineas Fletcher* (1633), *George Herbert* (1632), and *R. Crashaw* (1648). The first ten Psalms were rendered clearly and naturally by *Bishop Hall* (1607), and a few by *Lord Bacon* (1625), (see *Fuller Worthies Library* by Grosart), dedicated to George Herbert. The complete version of *Henry Dod* (1603–20) is utterly valueless, and according to Wither was burnt by the hangman; the preface however shews the early dissatisfaction felt with Sternhold and Hopkins, and there is appended to it a ludicrous versification, intended apparently to be sung, of the Act of Parliament passed after the Gunpowder Plot! The so-called Version of *King James* (1631) is described elsewhere. (See **Scottish Hymnody**, I. § 3.) The version by *George Wither* (1619–32) was a far more serious rival of the *Old Version*. He obtained a privilege from the King, which ordered it to be bound up with every copy of the Bible, and authorized Wither to seize every Bible in which it was not found. But it met with the same fate as a similar privilege of Wither's for his *Hymns and Spiritual Songs of the Church*. (See **English Hymnody, Early**, § VIII.) The resistance to the privilege on the part of the Stationers' Company, who owned the *Old Version*, ended in the withdrawal of this monopoly by the Privy Council (1633). (See Preface to Wither's *Hymns and Spiritual Songs*, by E. Farr in *Library of Old Authors*.) The metres of this book are more varied than those of the *Old Version*, and yet more regular and even than those of Sidney, and tunes are set to them by Orlando Gibbons. The author of *Anthologia Davidica*, a compilation of Psalms from many sources (1846), considers this the best version he knew for fidelity, harmony, and simplicity of expression. Judged, however, by his copious extracts (the book itself is rare) there is a want of force and spirit. The 137th, "As nigh Babel's streams we sat," is gracefully rendered; the best is the 150th, "Come praise the Lord, come praise Him" (S. P. C. K. *Ps. and Hys.*, Ps. cl.). The version by *George Sandys* (1636), son of the Abp. of York, is of far greater literary merit. Though set to music by Henry Lawes, it was intended only for private devotion, and perhaps never used otherwise. Baxter laments that Sandys's "seraphic strain" was useless to the vulgar because not composed in the ordinary metres; but its poetical grace exercised a considerable influence on translators. The longer Psalms are often in L. M. couplets; some of his most graceful pieces are in couplets of 7's, as Ps. 150, "Praise the Lord enthroned on high" (S. P. C. K. *Ps. and H.*, Ps. cl.), and Ps. 148, "You who dwell above the skies" (*Wes. H. Bk.* 639). The book is prefaced by an eulogy by his friend Lord Falkland. In the opinion of Burney, Montgomery, Conder, and Holland, it is the best metrical version. See, however, *Keble*, below, § XVIII.

XI. *Puritan Versions; Rous, Barton, Milton.*

To the psalm-loving Puritan the perfection of the metrical version was a matter of supreme moment. The first book pub. in America (Cambridge, N.E., 1640) was *The New England Psalter*, often called *The Bay Psalter* (p. 119, i.), the editors of which bound themselves by the most rigorous literalism. In the same year in England the Committee of Peers, lay and spiritual, recommended in their Report on Religion that "The meeter in the Psalms should be corrected and allowed of publicly." The first ed. (1641) of *Francis Rous*, afterwards Provost of Eton under the Commonwealth, was an attempt to satisfy this recommendation by amendment of the old version. Further changes were made in his second ed. (1643), which was ordered to be printed by the House of Commons. The establishment of the *Directory* (1645), in which "every one that can read" was ordered to "have a psalm-book," made revision more urgent. Rous's third edition (1646), was ordered to be printed on the recommendation of the Assembly of Divines; and later in the year this Version "and none other" was ordered by the House of Commons "to be sung in all churches and chapels within the kingdom." There was an earnest desire at this time on both sides of the border to agree on a version which might be a bond of uniformity in religion. But it was frustrated by two causes. The House of Lords inclined to a rival versifier, *William Barton*, minister of St. Martin's, Leicester (1st ed., 1644; 2nd, 1645); and they submitted his 3rd ed. (1646) to the Assembly of Divines, who, however, declined to authorise it. When Rous's version came up from the Commons, they referred it to a Committee, but never apparently sanctioned it. The Scots also were discontented with Rous, whom they suspected of heterodoxy, as an adherent of Cromwell, and introduced considerable variations, derived from other versions, in their new *Scottish Psalter* (1650). [See **Scottish Hymnody.**] Confidence in Rous was short-lived in England. It may have been dissatisfaction with it which made Milton in 1648 attempt Ps. 80–8, which had a special significance to him at that crisis of the war (*Masson*). His versions are translated direct from the Hebrew. Hebrew words are printed in the margin; and every word not in the original is printed in italics. No better illustration of the literal principle of the Puritan translations can be given; and no one can say it was successful. He made another essay in 1653, without this assertion of exceeding literalism, and in various metres, not easy to be sung; but the result is no better. Portions of Pss. 82, 85, 86, formed into a cento, "The Lord will come and not be slow," and part of Ps. 84, "How lovely are Thy dwellings fair," are found in some of our hymn-books; but the only one of real note is the 136th, "Let us with a gladsome mind," which he wrote at the age of fifteen. In 1651 *Bp. King* of Chichester,

in the preface to his version, sneers, from the churchman's stand-point, at the failure of one of our "prætended Reformers" (probably Rous). And in 1654 appeared a new edition of *Barton*, which bore on its title-page a license for publication from Cromwell. A version by *Thomas Lord Fairfax* is mentioned in the preface to Cotton's *Editions of the Bible;* he quotes the 137th Psalm in stanzas of four long lines. It was never published.

XII. *Baxter, Miles Smyth, Denham, Patrick.*

From Sternhold to Rous the prevailing principle of translation was literal exactness; but the dreariness of all these efforts, and in some measure the grace of Sandys, now produced a demand for some literary excellence. In the preface to his version (written probably about this time, though not published till 1692), *Richard Baxter* says, after reviewing preceding versions, "The ear desireth greater melody, than strict versions will allow." And in their measure the versions that followed the Restoration were an attempt in this direction. Examples may be seen in S. Woodford's verbose and pompous Psalter (1667); in *Miles Smyth's*, which is often smooth and melodious (1668); in *Luke Milbourne* (1698), who tried to adapt his metres to the music of Playford, who had recently edited Sternhold and Hopkins, and to that of Henry Lawes, found in Sandys's *Psalter;* and in the stately though monotonous L.M. of *Sir John Denham* (written at this time, though only published in 1715). But the difficulty lay in the decay of music, by which metres were more than ever restricted. Baxter adopted a plan of bracketed words, by which L.M. could be sung as C.M., or C.M. as S.M., for the use of ignorant congregations, but scarcely in the interest of literary success. A *Century of Psalms* was published by *John Patrick*, Preacher to the Charterhouse, brother of the Bishop, in 1679; and a complete version in 1691–2, which attained considerable success for its fidelity. It was not however exactly a literal version. It adopted a mode of evangelical interpretation, of which the germ exists in Parker, and which will be discussed at large under Watts. See § xv.

XIII. *The New Version.*

(1.) *History.*—The first instalment of *Tate* and *Brady's* Psalter is a sheet and a half, without date (*Bodleian*); the next is "The first XX. Psalms by *N. Brady* and *N. Tate*" (*Bodleian*) published as a specimen (1695). The complete version followed (1696), entitled *A New Version of the Psalms of David, Fitted to the Tunes Used in Churches, By N. Tate and N. Brady* (*Brit. Mus.*), and dedicated to William III. This edition was apparently subjected to criticism and revised; and in its settled form, which differs from each of the preceding essays in some of the metres and expressions, it was "allowed" by the King in Council, and "permitted to be used in all churches, &c., as shall think fit to receive them," Dec. 3, 1696. This second edition was not published till 1698 (*Brit. Mus.*). [See New Version.] The *Supplement* thereto was authorised, in the same terms as the *Psalter*, by the Queen in Council, July 30, 1703.

(2.) *Value of Authorisation.*— So far as license to print was concerned, the royal "allowance" was not strictly necessary, as the Licensing Act had recently expired; but it was extremely politic. (See it again under § xvi.) The "permission" to use it in churches, &c., which is a distinct matter from the "allowance," whether actually necessary or not in order to legalise its adoption, was of great value. Under the sanction of the sovereign, and recommended by the Abp. of Canterbury and Compton, Bishop of London, *The New Version* presented itself as a settlement of the long dissatisfaction with Sternhold and Hopkins. Its success was not however universal. Beveridge (1710) wrote a vigorous protest against it, and in favour of the *Old Version*. He calls it a "New Version in deed," "fine and modish," "flourished with wit and fancy," "gay and fashionable." He dilates on the inconvenience of two versions; calls it a breach of uniformity; "in time we might have one secundum usum London, another secundum usum Richmond (see *Brady* below), another secundum usum Sarum." He records the protests of congregations: one vestry had cast it out, after its introduction by the clergyman. It was then only used in a few churches in London.

(3.) *Character and Merits.*—The material of the *New Version* may be thrown into three groups: 1. Psalms of an ornate character, with occasional vigour of rhythm, written mostly in L.M. and P.M. The best is 139th, "Thou, Lord, by strictest search hast known." 2. A large quantity of very spiritless C.M., as poor in language as the literal versions. 3. A few examples of sweet and simple verse, such as the 34th, "Through all the changing scenes of life;" 42nd, "As pants the hart;" 51st, "Have mercy, Lord, on me;" and 84th, "Oh, God of hosts, the mighty Lord," which retain their hold on our hymn-books. There is nothing to shew certainly how the work was divided between Tate and Brady: both were poets; it is plausible to attribute the ornate work, in which some have even suggested an occasional aid from his patron Dryden, to Tate. Another theory makes Brady the theological, Tate the poetical workman throughout. Beveridge's epithets suggest the general impression of the book. The artificial style of that period is applied to the Psalms: and in the hands of men of genius—far less in those of mere versifiers—so alien a form could not have succeeded. "Tate's poor page" (*Pope*) has been abused as roundly as *The Old Version*. And yet one condemned to tread the waste of metrical Psalters will consider it an advance on its predecessors, suffering more from its own success than comparison with them. And this merit is fairly theirs: they asserted successfully, and with an emphasis scarcely known before, literary and poetical excellence (according to their light) as a principle of translation, and the precedent thus set was seldom ignored afterwards. It has been gravely censured for want of fidelity by Keble and others. Traces of political allusion have also been pointed out. The curious reader may like to trace them in Ps. 18, 37–43, in the courtly complexion given to Ps. 101, 2–7, in a possible allusion to the queen, Ps. 45, 16, and in Ps. 107, 40 ("The prince, who

slights what God commands, exposed to scorn must quit his throne").

(4.) *Authors.*—The *New Version* was the work of two Irishmen. *Nahum Tate* was the son of Faithful Teate, an Irish clergyman, author of some religious verses. He was b. in Dublin (1652), and educated at Trinity College. He wrote, under Dryden's superintendence, the second part of *Absalom and Achitophel* with the exception of about two hundred lines. He succeeded Shadwell as Poet Laureate. Among his works are *Characters of Virtue and Vice* (1691), *Miscellanea Sacra*, a selection from various writers (1696–8), and *Panacea, a Poem on Tea.* He is said to have been a man of intemperate and improvident life. He wrote a reply to Beveridge, defending the style of the version on literary grounds. (*Essay on Psalmody*, 1710.) He d. in London in 1715. *Nicholas Brady* was born at Bandon (1659). He was educated at Westminster, and went afterwards to Christ Church, Oxford, and to Trinity College, Dublin. From the latter he received the degree of D.D. for services to the Protestant cause. He was a Prebendary of Cork. In the Irish war he was an active adherent of William; and three times saved his native town from burning. Coming from Bandon with a petition to William, he remained in London, and was appointed Chaplain to the King; and afterwards (1702–5) Incumbent of Stratford-on-Avon. He had previously been minister of St. Catherine Cree's, and Lecturer of St. Michael's, Wood Street; probably holding some or all of these appointments in plurality. Notwithstanding the income derived from his appointments, his extravagance obliged him to keep a school, while incumbent of Richmond (1710). He died in 1726. Besides several volumes of sermons, he published a tragedy called *The Rape, or the Innocent Impostors*, and a poetical translation of the *Æneid* of Virgil in four vols.

XIV. *J. Addison.*

In the *Spectator* of 1712, were published the well-known paraphrases of the 19th Ps., "The spacious firmament on high," and the 23rd Ps., "The Lord my pasture shall prepare." They have been attributed to Marvell, but (see **Addison, J., p. 16, ii.**) are Addison's. They are found in many collections, and have been admired by good judges. The style is more florid than the New Version. The fault in both is, that the sense of God's Presence, which is so vivid in the original, is subordinated to the somewhat unreal description of landscape.

XV. *Watts's Version.*

The versification of the Psalms engaged the attention of Isaac Watts in his early days; a translation of Ps. 137, not included in his complete Psalter, is found in *Reliquiæ Juveniles.* Paraphrases on Ps. 148 were published in the *Horæ Lyricæ* (1705); and at least half of the *Psalms* had been versified at the date of the publication of his *Hymns* (1707–9). Ps. 114 was published in *The Spectator* (1712); and the complete version (so far as his theory of completeness extended) in 1719; entitled, *The Psalms of David imitated in the language of the New Testament, &c.* Taken as a whole it is not better than Tate and Brady. There is a want of restraining reverence about it; and the turgid epithets and gaudy ornament dishonour the simple grandeur of the original. Yet it contains some of his choicest pieces, such as Ps. 84, "Lord of the worlds above;" the noble Ps. 90, "Our God, our help in ages past;" Ps. 136, "Give to our God immortal praise;" and one or two more. The Psalter is not really complete. Watts saw and was bold enough to say, that there were parts of the Psalter which could never be sung, and which were therefore useless as hymns. His renderings are paraphrases rather than translations. He breaks up the Psalms into different portions; sometimes, especially in Ps. 119, he selects and groups verses so as to produce a new hymn, and adds little prefatory stanzas. He utilized lines from his predecessors; some from Tate and Brady, more from Denham, most of all from Patrick. From Patrick also he borrowed the new principle, used long before by Luther, and by Parker, which he worked out elaborately—evangelical interpretation of the Psalms. To this, which is the really notable characteristic of the book, he devoted great pains, embodying in his verse the New Testament expositions of our Lord and the Apostles, exhibiting the Messianic Psalms in the light of the life of Christ, and expanding adumbration, type and prophecy, into their fulfilments. Such a mode of treatment was of course a new divergence from literalism, but a legitimate and fruitful one. No principle has such promise of future usefulness in the adaptation of the Psalter to the purposes of hymnology. The tender modern hymn by Sir H. W. Baker, "The King of Love my Shepherd is" (*H. A. & M.*, 197) is an illustration; and Watts's version of Ps. 72, "Jesus shall reign where'er the sun," is a beautiful example of the principle and of his best style. At the same time it requires extreme caution and reverence, if it is to be kept from error. When he tried to push it beyond the guidance of Scripture, Watts was betrayed into such vulgarity as the substitution of *Britain* for *Israel*, &c. A full exhibition of Watts's Psalter will be found in the *New Cong. H. Bk.*

XVI. *Blackmore, Wesley, Smart, Merrick, Basil Woodd, Dwight.*

In 1721 appeared a Version by *Sir Richard Blackmore*, which was dedicated to George I., and on the recommendation of both the archbishops and fifteen bishops "allowed and permitted to be used in all churches, &c.," by order in Council, in precisely the same terms as *The New Version.* It is rather a reaction in the direction of naked literalism, and it made no way, notwithstanding its lofty patrons. In Anne Steele's *Poems* (1760) there are forty-seven renderings of Psalms. C. Wesley at one time or other translated nearly the whole Psalter. Some were published in 1738 and 1743; again in the *Arminian Magazine*, 1798–1801; and the whole are included in the *Poetical Works of J. & C. Wesley*, 1868–72. They are naturally expressed in the refined and cultivated language which was habitual to C. Wesley, but they are not of high poetical excellence. The best are Ps. 23, "Jesus The

Good Shepherd is"; Ps. 121, "To the hills I lift mine eyes"; and especially Ps. 131, "Lord, if Thou Thy grace impart." Charles Wesley adopts freely Watts's system of evangelical interpretation. *Christopher Smart* published a version (1765), in which the introduction of New Testament matter is so great, that the characteristics of the Psalms are erased. In this book there is also a great variety of new metres, and among the rest that of Cowper's Alexander Selkirk, found in Charles Wesley, and in Shenstone. *James Merrick* published a Psalter (1765) which attracted attention from the known learning of the author. It bears signs of the influence of Bp. Lowth's theories of Hebrew poetry, and was also approved by Secker. It is written in continuous lines, but was divided into stanzas for congregational use by Tattershall (1797), who added a prose paraphrase. It is weak and full of epithets. Montgomery calls it "immeasurable verbiage." *Basil Woodd* published a few psalms in 1794; other editions followed. The final one (1821) contained his own, with alternative renderings selected from Watts and *Tate and Brady*, &c. *Timothy Dwight*, the American theologian, published a revised edition of *Watts* (1800). A Version of a few Psalms by *William Mason* appeared in 1797, and with additions in 1811; and another in the same year (1811) by *William Goode*. A partial Version by *Richard Cumberland* (1801) may be mentioned for the sake of the author, not of the book.

XVII. *Montgomery, Mant, Harriet Auber, Lyte.*

James Montgomery's *Songs of Zion* (1822) contain nearly half of the Psalter. The sombre and plaintive verse of Ps. 39, "Lord, let me know mine end"; and Ps. 63, "Oh God, Thou art my God alone"; are fine examples of lonely and sorrowful trust. The 131st, "Lord, for ever at Thy side," is of a tenderer character. Ps. 91, "Call Jehovah thy Salvation"; and Ps. 103, "Oh my soul, with all thy powers," are soft and musical. Far the finest is the rich and splendid Messianic hymn which few perhaps recognise as a Paraphrase of Ps. 72, "Hail to the Lord's Anointed." *Bishop Mant* published a version (1824) composed with great care, and founded much on Lowth's Lectures. But the language is cold, and the Psalms assume the form of stiff and stately odes. Harriet Auber's *Spirit of the Psalms* was published anonymously (1829), edited by a clergyman. She uses evangelical interpretation freely. Several renderings are full of gentle melody, such as Ps. 45, "With hearts in love abounding"; Ps. 73, "Whom have we, Lord, in heaven but Thee"; and Ps. 78, "Oh praise our great and gracious Lord." A book with the same title, *The Spirit of the Psalms*, was published (1834) by H. F. Lyte. Though it touches nearly the whole Psalter, and though there are a few among the best that have a joyous tone, such as the sunny rendering of Ps. 84, "Pleasant are Thy courts above;" still it is with the tenderness and tearfulness of the Psalms that he is most deeply penetrated. His renderings are seldom close translations; they are either free paraphrases, or the expansion of a few verses, as a theme, with free interweaving of his own thoughts and metaphors, and perhaps for this reason they are less known than they deserve. Ps. 55, "Oh had I, my Saviour, the wings of a dove," a successful treatment of an undignified metre, illustrates his habit of isolating the sad part of a psalm. Ps. 91, "There is a safe and secret place," is good; and "Far from my heavenly home," exactly represents his method and his tenderness. Few probably are aware that it is founded on Ps. 137, "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion."

XVIII. *John Keble.*

The Psalter or Psalms of David in English verse, by a member of the University of Oxford (1839) is the work of the revered John Keble. That he should have deemed such a thing worth doing, is, in some sort, a measure of the advance of the last forty years in the matter of church music. There was "small hope," he thought, that the custom of chanting the psalms would come in; and therefore, despite his conviction that the Hebrew was intended for chanting, not singing, and that success was "impossible," because the form and tone of English metre and Hebrew parallelism were irreconcilable, he set himself to improve the Metrical Version, "adhering reverentially to the meaning of the original." He submitted the work to Dr. Pusey. The adverse criticism which has been given had been anticipated by Keble himself. The close adherence to the terseness and the images of the Hebrew has produced some constraint and obscurity. But in the judgment of the present writer no other version has such refinement of diction, sustained merit, lyric force and fire, and flashes of imaginative energy. There are occasional traces of the influence of Scott's chivalrous phrases. Ps. 93, "God the Lord a king remaineth," is one of the finest. Ps. 46, "God our Hope and Strength abiding," is of the same order, but less chastened; the trochaic, Ps. 96, "Sing the song unheard before," is good; as also Ps. 135, "Sound high Jehovah's Name"; Ps. 136, "Praise the Lord, for He is Love;" and Ps. 148, "Praise ye the Lord from heaven."

XIX. *Churton, Sir R. Grant, Conder, Hookham Frere, Trower, &c.*

The Cleveland Psalter, by Archdeacon Churton (1854), is one of the best versions. It is written in firm, equal, and melodious verse, and though inferior to Keble in spirit and freshness, and high imagination, avoids his abruptness and compression by a slightly looser texture, and greater liberty of translation. Though thoroughly an original work, it adopts ideas and lines from the ancient Anglo-Saxon Version which Churton attributes to Aldhelm (see § III), from Wyatt, Sidney, Sandys, Miles Smyth and Keble. Portions of Ps. 16, "Lord keep me, for I trust in Thee"; Ps. 37, "Vex not thy soul for men of pride," are in S. P. C. K. *Ps. and Hys.*: Ps. 67, "God of grace, oh let Thy light," is in *H. A. & M.* (364). Ps. 64, "Lord, to my sad voice attending"; and Ps. 131, "Lord, my heart is with the lowly," are like Herbert.

The best is Ps. 96, "Raise the psalm; let earth adoring" in *Kennedy*, 1863, and the *Wes. H. Bk.* (604), 1875. A smooth, fairly-sustained Version, but deficient in spirit, had been published (1831) by *Bp. Trower* (revised in 1875). *Sir Robert Grant* had published some renderings early in the century, among which is the fine ornamentation of the old 104th, "Oh worship the King." *J. Conder's* Ps. 113, "Hallelujah, raise oh raise," is a lyric of great brightness and jubilance. A *Selection of Psalms* by Hookham Frere was privately printed, see his *Poetical Works* (1872). *The Symmetrical Psalter* by W. Vernon Harcourt appeared in 1856, and *The Cambridge Psalter* by Dr. Kennedy in 1860 (revised 1876).

XX. *Recent Versions.*

The reader of this sketch will have observed that in one aspect it is the history of the long tenacious struggle of the Metrical Psalter against the growing power of original hymns as the material of praise. This conflict has been now long ended, and the task of versifying the Psalms greatly simplified by enfranchisement from the routine metres. But fresh efforts are still made under these freer conditions. A version of considerable freshness, freedom, and spirit appeared in 1863, with an irregular structure of verse, by Mr. A. Malet. *The Companion Psalter*, by Rev. T. R. Birks (1874), is a valuable compilation of the choicest pieces of preceding versions, and contains several of his own developments of the meditative psalms. His lyric measures are often soft and melodious: he introduces freely Evangelical ideas; but they are not always the legitimate unfolding of the psalm, and sometimes the groundwork is scarcely perceptible. Ps. 19, "The heavens declare Thy glory"; Ps. 20, "O Christ, whose intercession"; Ps. 80, "Oh King of Mercy"; and Ps. 89, "O comfort of the weary"; are good specimens. The Marquess of Lorne published alternate renderings of the *Scottish Version* (1877). The late *Dr. Irons* promised a complete version, written with special attention to Hebrew parallelisms; an instalment of it appeared in 1875. The latest versions are by *Digby Seymour* (1882), and *Digby S. Wrangham* (1885).

Among the efforts to make the Psalter compete with original hymns may be noted Matthew Henry's *Family Hymns* (really selected Psalms, 1695); Dorrington's *Devotions in Psalms and Hymns and Spiritual Songs*, arranged as a hymnbook for Sundays, &c.; *Select Psalms and Hymns* for the use of St. James's Westminster (1697). The most interesting is an arrangement by *Romaine* (1775), to which is prefixed an essay in defence of the *Old Version*, a strenuous protest against the growing power of Wesley's hymns.

XXI. *Conclusion.*

The quotations in the foregoing sketch shew that metrical psalms still contribute largely to our hymnals. The least successful renderings have been those of the Messianic psalms. Nor have the penitential psalms yielded much for Lenten use. In one or two instances the dauntless trust of the Psalmists has been nobly reproduced. And for the worship of the masses certain grand and simple psalms are unequalled. The indirect influence of the long tutelage of the Psalter must not be lost sight of. It gave to our earlier hymns a severity, a breadth, an objective tone, and a wide and deep base in natural religion. Nowhere is the glory of God in his works so magnificently exhibited as in the Psalms, and the strength of the presentation is grounded on the whole power of the works in themselves, not on some single and perhaps sentimental aspect of the works. Nowhere is the jubilance of praise, unchecked by the chilling and irrelevant thought—true and sad as it is—of the sinfulness and inadequacy of our utterance, so majestic. These characteristics are impressed deeply on Watts; and they are of abiding value, as a counterpoise to the morbid emotion, effeminacy, self-consciousness, and anatomy of motives, which make some modern hymns so sickly. The influence of the Psalter on English hymns is by no means worked out. It may take new forms, select and develop more freely from the ideas, but it is impossible that the Psalms can cease to inspire many of the deepest, tenderest, most intense utterances in future hymns. [H. L. B.]

Psalters, English. Minor Versifiers. Biographical articles of the greater versifiers of the Psalms named in the foregoing catalogue, are given under their respective names in this Dictionary. In the notes given below the writers of less importance, either in themselves or in the work which they have done in paraphrasing the Psalms in metre, are grouped together in alphabetical order; and a reference *number* is added to aid in tracing out each person's work in the article on **Psalters, Versions in English, p. 926.**

Atwood, George, B.D., sometime Archdeacon of Taunton. [No. 127.]

Bartholomew, Alfred. From his *Sacred Lyrics*, 1831, we gather that he was an architect. B. 1801, d. 1845. [No. 227.]

Beaumont, John. From his *Original Psalms*, 1834, the following have been transferred to Spurgeon's *O. O. H. Bk.*, 1866:—(1) "I'll bless my Saviour, God." *Ps. cxliv.* (2) "Lord, I daily call on Thee." *Ps. cxli.* (3) "Many times since days of youth." *Ps. cxxix.* (4) "Praise ye Jehovah, shout and sing." *Ps. cxlviii.* [No. 243.]

Bird, Charles Smith, was the author of *Ever and Ever and other Poems*, Liverpool, 1833. [No. 234.]

Blackall, Elizabeth, author of *Psalms and Hymns and Spiritual Songs*, pub. in Dublin, 1835, which contained, along with other poems, versions of twelve Psalms. Her intention was "to complete the paraphrase of the Psalms," as she states in her Preface. This, however, so far as can be gathered, was never carried out. [No. 244.]

Bowring, Edgar Alfred, was b. in 1826, and was M.P. for Exeter, 1868. According to *Glass* (p. 183) he has also "translated two small volumes of German hymns, selected by the Queen, and privately printed for her Majesty's use." [No. 292.]

Boyse, Samuel, s. of a dissenting minister, was b. in 1708. He received the rudiments of his education in Dublin, and then passed on to the University of Glasgow. As a poet and man of letters he was well known and esteemed; but his manners were of the lowest, and his life most wretched. He d. in Shoe Lane, London, in obscure lodgings, in May, 1747, and was buried by the parish. [No. 133.]

Brampton, Thomas, was one of the earliest translators of the Psalms into English metre. Nothing is known of him, save what is recorded on the MS. copy of the *Seven Penitential Psalms*, which is preserved in the British Museum. At the beginning of this MS. is written—"Frater Thomas Brampton Sacrae Theologiae

Doctor fr' minore pauperib' confesso' de Latino in Anglia Anno Dom. 1414, ad Dei honorem et incrementum devotionis." This little work is written on beautiful vellum, and in an old curious mixture of Anglo-Saxon characters, and old English words, which tends to show that it was made at a time when the language was in a state of change. [No. 1.]

Brathwaite, Richard, b. 1588, d. 1673, at one time Deputy-Lieutenant of the county of Westmoreland, was the author of several metrical works. Hazlewood, the editor of Brathwaite's *Barnabee's Journal*, is of opinion that No. 63 by "R. B." is his work.

Bryan, Joseph, one of the "other gentlemen" referred to in No. 51. Concerning him we know nothing except that his name is prefixed to the Introduction to the MS. named, and that he wrote some of the versions therein. See **Davison, C.,** below.

Byrd, William, one of the "Gentlemen of the Queen's honourable Chappell," s. of Thomas Byrd, was b. *circa* 1538, and d. in London, July 4, 1623. He was a chorister in St. Paul's Cathedral; Organist of Lincoln Cathedral, 1563–1569; and Gentleman of the Chapel Royal, 1569. He was the composer of several well-known anthems. [No. 32.]

Carey, Thomas. A gentleman attached to the court of King Charles I. See **Davison, C.,** below.

Cayley, C. B., B.A., translator of Dante's *Divine Comedy*, author of *Pysche's Interludes*, &c. [No. 296.]

Chamberlayne, James, composed a few poems that he might "not trifle away too much of his time," and pub. a selection therefrom as:—*A Sacred Poem on the Birth, Miracles, Death, Sepulture, Resurrection, and Ascension of the Most Holy Jesus.* 1680. To this were added 18 Psalm Versions, the Lamentations of Jeremiah in verse, &c. [No. 93.]

Cobb, Samuel, M.A., sometime Master of Christ's Hospital, pub. in 1707, *Poems on Several Occasions.* He d. in 1713. [No. 113.]

Cole, Benjamin Thomas Halcott, M.A., sometime Fellow of Magdalen College, Cambridge, and Rector of Warbleton, Sussex, B.A. 1803, M.A. 1807. [No. 278.]

Coleraine, Henry Hare, second Baron (Irish Peerage), d. at Tottenham in 1708. In addition to his paraphrases from the Italian, &c., he was the author of a *History of Tottenham.* [No. 85.]

Coldwell, William, sometime resident in Sheffield as an architect and surveyor, was a local preacher in the Methodist New Connexion body. He pub. (1) *Fables and Moral Poems*, Halifax 1818; (2) *Hebrew Harmonies and Allusions*, 1820; and (3) *The Bk. of Praises*, &c. [No. 204].

Colman, George, the younger, s. of George Colman, a dramatic writer, and for some time the Lord Chamberlain's Examiner of Plays, was b. at London, Oct. 21, 1762, and d. in 1836. [No. 177.]

Coney, Thomas, D.D., sometime Rector of Chedzoy, Somersetshire, and Prebendary of Wells. [No. 123.]

Cosowarth, Michael. This versifier's history is unknown to us. His *Version of Some Select Psalms* is in the British Museum (*Harl.* 6906). [No. 37.]

Cradock, Thomas, a native of Staffordshire, and sometime Rector of St. Thomas's Church, Baltimore County, Maryland, pub. his paraphrase of the Psalms as below. He d. in 1760. [No. 144.]

Cumberland, Henry Clifford, Earl of, was b. in 1591, and d. at York, Dec., 1643. "In the dissensions which arose between Charles the First and his Parliament the Earl is said to have 'distinguished himself more by his fidelity to the King's cause, than by his activity or skill:' his character will be found in Clarendon's *History*, where he is called 'a man of great honour and integrity;' and Dr. Bliss has introduced a brief memoir of him into his edition of Wood's *Athenæ Oxonienses*" (*Holland*). [No. 53.]

Cumberland, Richard, dramatic and miscellaneous writer, was b. at Cambridge, 1732, and d. at Tunbridge, 1811. He was for some time Secretary to the Board of Trade; but during the latter part of his life he devoted himself entirely to literature. [No. 188.]

Daniel, Richard, D.D., sometime Dean of Armagh and Chaplain to the Lord-Lieutenant of Ireland. [No. 122.]

Darby, Charles, M.A., was for some time Rector of Kedington, Suffolk. Beyond this we have no details. [No. 111.]

Davies, Sir John (Davis), b. in 1570, d. Dec. 7th, 1626. His works make 3 vols. in Dr. Grosart's *Fuller Worthies' Library*, 1876. [No. 38.]

Davison, Christopher, second s. of William Davison and brother of Francis Davison (see below), was a member of Gray's Inn. We cannot ascertain the dates of his birth or death. He is one of the "other gentlemen" referred to in No. 51.

Davison, Francis, eldest s. of William Davison, Secretary of State to Queen Elizabeth, and brother of the above, was b. *circa* 1575, and was a member of Gray's Inn. He d. *circa* 1621. His *Poetical Rhapsodie* was pub. in 1602. [No. 51.]

The *Harl. MS.* referred to in No. 51 is one of three MSS. which are thus referred to by W. T. Brooke in his ed. of Giles Fletcher's *Christ's Victory and Triumph*, &c., Lond., Griffith, Farran, &c., 1888, p. 242:—"No complete edition of the psalms of Francis and Christopher Davison has hitherto appeared; and for the first time (with the hitherto unknown Introduction of Francis Davison himself) they are here completely given. It is probable that Davison's death interrupted the plan of the collection, and it remained unfinished. At least three MSS. of it have survived [i.] the apparently original MS. in the Harleian Collection; [ii.] a transcript by Ralph Crane with additional poems [referred to by Farr in his *Select Poetry*, &c., 1845, p. xxx., under *T. Carey*, whose version of Ps. 91 is therein]; and [iii.] the anonymous MS., formerly Archdeacon Cotton's and the late Alexander Gardyne's, from which we print. Of the fellow-workers of the Davisons—Joseph Bryan, Richard Gipps, and Thomas Carey—little is known. Bryan contributed twenty-two psalms to the collection; Francis Davison eighteen; Christopher Davison and Richard Gipps each two; and T. Carey a single psalm." Mr. Brooke reprints about one half of the MS., all of Bryan's but one being omitted.

Dennis, Thomas. Concerning this author our information is limited to the titlepage of his version. [No. 191.]

Dickson, Thomas, a schoolmaster at Chirnside, Berwickshire. [No. 242.]

Dod, Henry, is called by G. Wither "Dod the silkman." Beyond this, and that his "late ridiculous translations of the Psalms was, by authority, worthily condemned to the fire" (i.e. burnt by the common hangman), and that he turned the Act of Parliament enjoining a Public Thanksgiving on the Fifth of November, into metre to be sung in church, we know nothing of him. [No. 40.]

Donald, Robert, an illiterate person of Woking, Surrey, was persuaded in his own mind that he had a divine call to prepare a new version of the Psalms, and when done had to get the assistance of a friend to correct the grammar. [No. 196.]

Ducarel, P. J. Our knowledge of this versifier is confined to the details on the titlepage of No. 236.

Eden, John, B.D., b. *circa* 1770, and d. in 1840, was for 41 years Vicar of St. Nicholas and St. Leonard's, Bristol. His version of the Psalms was pub. posthumously with a *Memoir.* [No. 267.]

Fairfax, Thomas, Lord, eldest s. of Ferdinando, Lord Fairfax, was b. at Denton, Yorkshire, in 1611, and d. at New Appleton, Yorkshire, in 1671. He is well known in history as a general of the Parliamentary Army during the Civil War. [No. 80.]

Farr, Edward. Of this versifier we know nothing beyond the information on the title page of No. 249.

Fenwick, George, B.D., b. in 1689, was rector of Hallaton, Uppingham, for 37 years, and d. April 10, 1760. [No. 154.]

Feilde, Edward, M.A., b. in 1795, and educated at Cambridge. He was for some time a master in a large school at Ealing, and curate of Plaistow. Whilst at Plaistow he pub. *Church of England Psalmody; or, Portions of the New Version adapted to every Day of the Month, and to the Services or Circumstances of every Sunday throughout the Year.* Lond., Rivingtons, 1834. The Preface is signed "E. F." He was incumbent of Rock and Rennington from 1834 to 1848, and it was during his residence there that he pub. his *Ps. of David.* He is said by those who knew him to have been a learned man and a devoted parish priest. He d. at Harrogate, Jan. 25, 1851. [No. 273.]

Fleming, Robert, s. of Robert Fleming, a Scottish Presbyterian minister, was b. at Cambuslang, and studied at Leyden and Utrecht. He was for a time minister of an English congregation at Leyden, and then at Amsterdam. Eventually he became pastor of the Scottish Church in Lothbury, and was also lecturer at Salters' Hall. He d. May 21, 1716. He was the author of *Christology*, in 3 vols., and of the *Rise and Fall of Rome Papal*, 1701. [No. 101.]

Ford, Simon, D.D., b. in Devonshire in 1619, and d. in 1699. He was for some time Rector of Old Swinford, Worcestershire, and pub. his version of the Psalms in 1688. He wrote extensively on religious subjects. [No. 97.]

Forrest, Sir William, Chaplain to Queen Mary during her short reign, was a polemical poet and skilled musician. He pub. works from *circa* 1550 to 1560. His *Certayne Psalmes of Davyd* are dated 1551, and his latest MS. [*Reg.* 17, A. xxi.] is dated 1572. Specimens from his MSS. are given in the *Early English Text Society's* publications, and in the German periodical *Anglia*. [No. 12.]

Franch, James. [No. 160.] The correct name is *James Funch*. (See p. 364, i.)

Fraunce, Abraham, a native of Shropshire, took his degree (B.A.) at St. John's, Cambridge, in 1579; was elected Fellow in 1580; and removed to Gray's Inn in 1583. He was living in 1633, but the date of his death we have not been able to ascertain. [No. 35.]

Frere, John Hookham, M.A., s. of John Frere, sometime High Sheriff of Suffolk and M.P. for Norwich, was b. in London, May 21, 1769, and educated at Eton, and Caius College, Cambridge (B.A., 1792). He was subsequently a Fellow of Caius. On leaving the University he entered the Foreign Office. He was M.P. for West Looe, Cornwall, 1796–1802; Under Secretary of State in the Foreign Office, 1799; Envoy Extraordinary and Plenipotentiary to Portugal, 1800, to Spain, 1802, to Berlin, 1807, and to Spain again, 1808. He d., Jan. 7, 1846. [No. 261.]

Gahagan, Henry, M.A., was a graduate of Christ Church, Oxford, and a Barrister-at-Law. [No. 231.]

Gipps, Richard, is one of the "other gentlemen" referred to in No. 51. We know nothing concerning him except that he wrote some of the versions in the MS. named. See **Francis Davison**, above.

Good, John Mason, M.D., s. of an Independent minister, was b. at Epping, Essex, in 1764, and educated for the medical profession. He became F.R.S. 1805 and M.D. 1820. He wrote largely on medical, theological, and classical subjects. He d. in 1827, and his *Memoirs*, by Dr. Gregory, were pub. in 1828. [No. 222*a*.]

Gregory, George [No. 176], b. in 1754; d. 1808.

Grymeston, Elizabeth, née Barney, dau. of Martin Barney, or Bernye, of Grimeston, in Suffolk, and wife of Christopher, s. of Thomas Grymeston, of Yorkshire, pub. her *Miscellanea* in 1604, and again enlarged it *circa* 1610. [No. 41.]

Hall, John, M.D., was b. in 1529. He was a celebrated writer on anatomy, &c. He resided at Maidstone in Kent. [No. 10.]

Hall, Joseph, D.D., was b. at Ashby-de-la-Zouch in 1574, and educated at Cambridge. He was successively Rector of Halstead, Prebendary of Wolverhampton, Dean of Worcester, Bishop of Exeter, and Bishop of Norwich. In July, 1616, he attended Lord Doncaster into France, and on his return he was appointed by King James as one of his divines to accompany him into Scotland. At the Synod of Dort he was appointed to preach the Latin Sermon to the Assembly. He d. in 1656. His works are numerous, and include his versions of Ps. i.–ix. [No. 43.] His *Works* were pub. in London by Pavier, 1625. [**Psalters, English,** § x.]

Hamilton, William, a native of Scotland, b. 1704, d. 1754. [No. 136.]

Hare, Francis, D.D., who d. 26th April, 1740, was educated at Eton and King's College, Cambridge. He was for some time chaplain-general to the army. He subsequently became Dean of Worcester, and then Bishop of Chichester. He also held the Deanery of St. Paul's with his bishopric. He was the author of several works. His version of the Psalms was pub. posthumously in 1755. [No. 150.]

Hare, Julius Charles, M.A., was b. in 1796, educated at Trinity College, Cambridge, and d. in 1855. In conjunction with his brother Augustus William he pub. the celebrated *Guesses at Truth*. He also assisted Bp. Thirlwall in translating Niebuhr's *History of Rome*. His Essays, Sermons, and other publications were numerous and important. He was a Fellow of Trinity College, Cambridge, Rector of Hurstmonceux, and Chaplain to the Queen. The following of his Psalm versions are in C. U. at the present time:—(1) "Lo, I come to do Thy will (*Ps. xl.*), and (2) "Lord God, my Saviour, day and night (*Ps. lxxxviii.*) [No. 263.]

Harte, Walter, M.A., s. of a clergyman, was b. at Taunton, *circa* 1695, educated at Oxford, where he was for some time Vice Principal of St. Mary Hall. He was also a canon of Windsor. He d. at Bath in March, 1774. He pub. *History of the Life of Gustavus Adolphus*, and other works. [No. 125.]

Holford, G. F. The British Museum copy of No. 201, contains a MS. note by a former owner, "This is Holford's version." The Holford here referred to is probably G. F. Holford, M.P.

Hunnis, William, a gentleman of the Chapel Royal under Edward VI., and afterwards Master of the Children in the reign of Elizabeth. In addition to his Psalm versions of 1550 and 1585, he pub. *A Handful of Honeysuckles* and *A Hive Full of Honey*, being paraphrases of various portions of Holy Scripture. Some of his pieces are reprinted in E. Farr's *Select Poetry chiefly Devotional of the Reign of Q. Elizabeth.* (*Parker Society.*) [No. 11.] He d. June 6, 1597. [**English Hymnody, Early,** § VII.] See also **Various.**

Jones, Abner. An American Professor of Music. [No. 286.]

Keith, James. H. A. Glass, p. 192, says that this versifier "was a bookseller at Dingwall, N.B." [No. 309.]

King, Henry, D.D., eldest s. of John King, some time Bishop of London, was born at Worminghall, Buckinghamshire, 16 Jany. 1591–2, and educated at Westminster, and Christ Church, Oxford, where he graduated in 1611. In January 1615–16, when only twenty-four years old, he was collated to the Prebend of St. Pancras, in the Cathedral of St. Paul's, and also "the office of Penitentiary or Confessor in that Cathedral, and the Rectory and Patronage of Chigwell, Essex." In April, 1617, he was advanced to the Archdeaconry of Colchester, and subsequently to the sinecure Rectory of Fulham. Later, in Feby. 1638–9 he was preferred to the Deanery of Rochester, and on the 6th Feby. 1641–2 he was consecrated Bishop of Chichester. In Dec. 1642, he was imprisoned by the Parliamentary Army, on the fall of Chichester. On his release from prison he resided for a time at Langley, Bucks. At the Restoration he was reinstated in his Bishopric at Chichester, where he d. Sep. 30, 1669. His *Metrical Version of the Psalms* was pub. in 1651 [see **Psalters, Eng.** § 11]; and his *Poems* 1657. Extracts from these were republished with elaborate Historical and Biographical notes by the Rev. J. Hannah, B.A., as **Poems & Psalms.** Lon.: Pickering, 1843. [No. 78.]

Leapor, Mary, the daughter of a gardener to Judge Blencour, of Marston, St. Lawrence, Nottinghamshire, was b. in 1722, and d. in 1746. Her *Poems* were pub. posthumously in 1748 for the benefit of her father. A second volume appeared in 1751. [No. 134.]

Lok, Henry, second s. of Henry Lok, or Locke, a London merchant. Concerning the dates of his birth and death we have ascertained nothing. His *Ecclesiastes, otherwise called the Preacher*, was pub. in 1597 (Licensed in 1593.) [No. 36.]

Lorne, John-Douglas-Sutherland-Campbell, Marquess of, son of the Duke of Argyle, b. Aug. 6, 1845, m. H.R.H. Princess Louise, 1871; Governor-General of Canada, 1878. [No. 320.]

Marsh, Edward Garrard, M.A., was b. in 1783, and educated at Wadham College, Oxford. (B.A. 1804.) He was appointed Vicar of Aylesford in 1841, having previously been Minister of Hampstead Chapel. His *Sixty Ps. and Hys.*, 1st set, were pub. in 1823. The entire Book of Psalms was pub. in 1832. The 4th ed. of his *Ps. & Hys.* (210 in all) was pub. by Seeley's, London, 1862. Mr. Marsh d. Sept. 20, 1862. [No. 230.]

Massereene and Ferrard, John Foster, 10th Viscount Massereene and Ferrard, b. 1812, d. 1863. [No. 302.]

Mather, Cotton, D.D., s. of Increase Mather, D.D., a Puritan divine, was born at Boston, New England, in 1663, and d. in 1728. He was educated at Harvard College, and was for sometime a pastor in Boston. He received his D.D. from Glasgow University, and he was F.R.S. (London.) His principal work was *Christi Americana, or, an Ecclesiastical History of New England, from its Planting in* 1620 *to* 1698. He was noted also for his work on Witchcraft entitled *The Wonders of the Invisible World*, &c., 1736. [No. 118.]

Maule, John, M.D. Concerning this versifier we know nothing beyond what is contained on the titlepage of No. 216.

McClure, Samuel. [No. 282.]

McLaren, David, M.A., Minister of Humble, Haddington, b. at Dundee, and educated at St. Andrew's University. [No. 324.]

Milbourne, Luke, s. of Luke Milbourne, one of the ejected ministers of 1662. He was Vicar of St. Ethel-

burga, Bishopsgate, and Lecturer at St. Helen's, Shoreditch, London. His metrical paraphrase of Thomas a Kempis's *Imitation of Christ*, was pub. in 1697 as *The Christian's Pattern Paraphased*. He is sometimes praised as a critic: but his notes on Dryden's *Virgil* are severely condemned by Pope in his *Dunciad*. He d. in 1720. [No. 106.]

Moberly, George Herbert, M.A., s. of Dr. Moberly, Bp. of Salisbury, b. Jan. 3, 1837, and educated at Christ's Church College, Oxford; B.A. in honours, 1859, sometime a Fellow of his college, Principal of Lichfield College and Preb. of Hansacre in Lichfield Cathedral, 1880, editor of *Bedæ Historia Ecclesiastica*, 1869, and *Sacrifice of the Eucharist*, 1875. [No. 314.]

Montgomery, Alexander, died *circa* 1605. [No. 42.]

Musgrave, George, M.A., b. in 1798, and educated at Brasenose, Oxford. B.A. in honours, 1819. Taking Holy Orders in 1822, he was Curate of Marylebone, London, 1824; Bexwell, Norfolk, 1829; and Vicar of Borden, Kent, 1838–54. He d. Dec. 26, 1883. He published several works, including his version of the Psalms, 1833; *Hymns for a Rural Parish*, 1845; and others. [No. 235.]

Patrick, John, D.D., was for some time "Preacher to the Charter-House, London." His *Ps. of David* contain versions of the *Te Deum*, *Benedictus*, *Magnificat*, *Nunc Dimittis*; a hymn, "Ye faithful servants of the Lord," No. iv., "Taken out of the Revelations," and several doxologies. Watts acknowledges in his Preface to his *Ps. of David*, 1719, his indebtedness to Patrick in setting him the example of Christianizing the Psalms. [No. 92.]

Patullo, Margaret, a native of Perthshire, Scotland. The dates of her birth and death are unknown to us. Her version of the Psalms was suppressed by her friends. [No. 220.]

Peter, William. Concerning this versifier we know nothing beyond the information contained on the title-pages of his two volumes, Nos. 219 and 239.

Pitt, Christopher, M.A., was b. at Blandford, Dorsetshire, 1699, and d. 1748. He *tr.* the *Æneid*, and Vida's *Art of Poetry*. He was educated at New College, Oxford, and was Rector of Pimperne, Dorsetshire. [No. 137.]

Prince, Thomas. [No. 153.] An American versifier, b. in 1686, educated at Harvard College, and for some time Minister of South Church, Boston. He d. in Oct., 1758.

Reid, Mrs. [No. 218.] We have failed to identify this writer.

Roberts, Francis, D.D., sometime Minister of St. Augustine's, London, and then Rector of Wrington, Somersetshire. He was Assistant to the Commissioners appointed by Parliament for the ejection of scandalous ministers and schoolmasters, and was one of the Presbyterian divines, who protested against the sentence of death passed upon Charles I. He d. in 1675. [No. 86.]

Robson, John, M.A., sometime Rector of Blatchington, Sussex. [No. 158.]

Rowe, Elizabeth, née Singer, daughter of Walter Singer, an Independent Minister, was b. near Frome, Somersetshire, in 1674; married in 1710 to Thomas Rowe, the poet; and d. in Feb., 1737. Her works include *Friendship in Death; Letters Moral and Entertaining, and Devoute exercises of the Heart* (which was revised and pub. by Dr. Watts). Her *Miscellaneous Works in Prose and Verse*, which included some of her husband's poems, together with her *Hymns and Versions of Psalms*, was pub. posthumously in 1739. [No. 132.]

Rowland, Edward, b. *circa* 1743; was for a time a timber merchant in Carlisle, and d. in 1824. [No. 215.]

Sadler, Michael Thomas, was b. at Doveridge, near Ashbourne, Derbyshire, Jan. 30, 1780, and d. in 1835. He was for several years a merchant in Leeds. He represented Newark-upon-Trent, and then Aldborough, Yorkshire, in Parliament. His Memoirs, as *Memoirs of the Life and Writings of M. T. Sadler, Esq.*, were pub. in July 1835. [No. 246.]

Sandys, Sir E., s. of Archbishop Sandys, and brother of George Sandys, was b. *circa* 1561, and was educated under Hooker at Corpus Christi College, Oxford. From 1581 to 1602 he was a Prebendary in York Cathedral. He was knighted by James I. in 1603, and subsequently employed in State affairs. He d. in 1629. [No. 47.]

Sankey, Matthew-Villiers, of Coolmore, County Tipperary; b. *circa* 1797, d. 1837. [No. 214.]

Say, Samuel, was the successor of Dr. Calamy as pastor of a Nonconformist congregation in Westminster. His *Poems*, &c., were pub. in 1745. [No. 135.]

Scott, Alexander. [No. 206.]

Scott, Robert Allen, M.A., was b. 1804, and educated at Balliol, Oxford (B.A., 1828). Taking Holy Orders, he was successively Curate of Sherifhales and Woodcote, Shropshire, and of Church Eaton, Staffordshire, and Vicar of Cranwell, Lincolnshire. He d. 1870. In addition to his Paraphrases, he pub. *Parish Rhymes for Schools and Cottages*, in 1841. Two of his paraphrases are in C.U.:—"All glory be to Thee," *Ps.* 115, and "Lord, Thou hast formed my every part," *Ps.* 139. [No. 262.]

Seymour, William Digby, Q.C., LL.D., b. 1822; M.P. for Sunderland, 1852, and for Southampton, 1859; Recorder of Newcastle-upon-Tyne, 1854. [No. 322.]

Skurray, Francis, D.D., was b. in 1775, and educated at Lincoln College, Oxford, of which College he was also a Fellow from 1804 to 1824. He was Rector of Winterbourne Steepleton, Dorsetshire, and Perpetual Curate of Horningsham, Wilts. He d. Mar. 10, 1848. His *Shepherd's Garland* was pub. in 1832, and his *Psalms* in 1843. [No. 271.]

Slatyer, William, D.D., b. in Somersetshire in 1587. He entered St. Mary Hall, Oxford, in the Lent term 1600, but afterwards migrated to Brasenose; B.A. in 1607; Fellow of Brasenose; D.D. in 1623; and Rector of Otterden, Kent, where he d., Feb. 13, 1646. He pub., in 1621, a *History of Great Britaine, in English and Latin Verse*, in addition to his paraphrases of the Psalms. [No. 68.]

Smart, Christopher, M.A., was b. at Shipburn, Kent, in 1722, and educated at Pembroke Hall, Cambridge, where he gained the Seatonian prize for five years, four of which were in succession. (B.A. 1747.) He removed to London in 1753, and gave some attention to literature: but neglecting both his property and his constitution, he became poor and insane. He d. in the King's Bench, 1771. His *Poems* were pub. in 2 vols. in 1771. From that work "Father of light conduct my feet" (*Divine Guidance*), and "I sing of God the mighty Source" (*God the Author of All*), have been taken. [No. 162.]

Smith, Sir Thomas, was born at Walden, Essex, 1512, and educated at Queens' College, Cambridge, where he became a Fellow of his college in 1531. He was Regius Professor of Civil Law at Cambridge, and, in 1548, Secretary of State, when he was knighted. On the downfall of the Protector Somerset, he lost his appointment as Secretary of State, and was confined in the Tower for about a year. Subsequently he was restored to Court favour, and was thrice ambassador to France for Elizabeth. He died at Mounthall, Essex, in 1577. [No. 9.]

Smyth, Miles, secretary to Dr. Sheldon, Archbishop of Canterbury. [No. 89.]

Spalding, Thomas, member of a firm of wholesale stationers in Drury Lane, was b. in 1805, and d. in 1887. He was a member of the Congregational body and a liberal contributor to its funds. [No. 276.]

Stanyhurst, Richard, was b. at Dublin *circa* 1545, and educated at University College, Oxford. He studied Law for some time at Furnival's and Lincoln's Inns; but joining the Roman Catholic Church, he removed to the Continent and took Holy Orders. He pub. several books, including the first four books of Virgil's *Æneid* in English hexameters, 1582. He d. in 1618. [No. 30.]

Sylvester, Tipping. Of this versifier we know nothing beyond the fact that he joined Stephen Wheatland in publishing the *Ps. of David*, &c., in 1754. [No. 146.]

Thurlow, Edward Hovell-Thurlow, 2nd Baron, nephew of Lord Chancellor Thurlow, was b. June 10, 1781, and d. June 3, 1829. [No. 198.]

Tollet, Elizabeth, d. in 1694; d. in 1754. [No. 145.]

Towers, William Samuel, a layman, concerning whose history we know nothing. [No. 193.]

Townsend, George, M.A., was b. at Ramsgate, Sep. 12, 1788, and educated at Trinity College, Cambridge, B.A. 1812; M.A. 1816. Entering Holy Orders in 1813, he became Curate of Littleport in 1813; and of Hackney 1814; Classical Master of the Royal Military College, Sandhurst, 1816; Domestic Chaplain to Bp. Barrington, 1824; and Prebendary of Durham, 1825. He d. in Nov. 1857. He pub. *Chronological Arrangement of the Old and New Testament; Accusations of History against the Church of Rome; Ecclesiastical History to Reign of Henry IV. of England*, &c. [No. 288.]

Trapp, Joseph, D.D., vicar of a parish in London, who d. in 1747, pub. a *tr.* of *Virgil; Explanatory Notes on the Four Gospels*; a Latin version of *Paradise Lost; Thoughts upon the Four Last Things*, &c. [No. 138.]

Trower, Walter John, D.D., b. April 5, 1804, was educated at Oxford, where he graduated in high honours in 1826, and became a Fellow of Oriel College. After holding some minor appointments, he was consecrated

Bishop of Glasgow and Galloway in 1848. Retiring in 1859, he was appointed Bp. of Gibraltar in 1863. Subsequently he was Rector of Ashington, Chichester. He d. Oct. 24, 1887. He was the author of several works, including the S. P. C. K. *Epistles and Gospels*, &c. [No. 228.]

Turner, Baptist Noel, M.A., b. in 1739, and educated at the Oakham Grammar School and Emmanuel College, Cambridge. He was Rector of Denton, Lincolnshire, and of Wing, in Rutland. He was also for a time Head Master of Oakham Grammar School. He d. May, 1826. His memoir and portrait are in Nichols's *Illustrations of the History of Literature in the Eighteenth Century*. [No. 212.]

Turner, Thomas, M.A., sometime a Fellow of Trinity College, Cambridge, was b. in 1804. He was 2nd Wrangler and Smith's Prizeman. [No. 294.]

Usher, James. From the titlepage and the Preface of his version [No. 210] we gather that Usher was a layman, who, with a limited education and little or no preparation, began his paraphrase on the 18th of Aug., and completed it on the 15th of Dec. 1823.

Verstegan, Richard, a Roman Catholic, d. *circa* 1635. [No. 39.] He was possibly the editor of the 1599–1604 *Primer*, printed at Antwerp, where he was at that time, and the Preface of which is signed "R. V."

Vicars, John, b. in London, 1582, educated at Oxford, was for some time an usher in the school of Christ's Hospital, and d. in 1652. He was a virulent writer against the Royalists, and spared no one in his zeal. His *England's Hallilujah for God's Gratious Benediction; with some Psalms of David in Verse* was pub. in 1631. [No. 55.]

Wheatland, Stephen. Of this versifier we know nothing beyond the fact that he joined Tipping Sylvester in publishing the *Ps. of David*, &c., 1754. [No. 146.]

White, John, M.A., sometimes called "The Patriarch of Dorchester," where he was rector for 42 years, was b. in 1574, and d. in 1648. He was one of the Clerical Assessors of the Westminster Assembly of Divines, 1643. His version was pub. posthumously in 1654. [No. 81.]

Winchester, Elkanan. A celebrated Universalist preacher who ministered in a chapel in Petticoat Lane, London, in 1778–9. His version was on the basis of the teachings of the Universalists, and specially for the use of that community. [No. 184.]

Woodford, Samuel, D.D., b. in London, 1636, and educated at Wadham College, Oxford. He was for some time Rector of Hartley Maudit, Hants, and Prebendary of Winchester. He d. in 1700. [No. 87.]

Wotton, Sir Henry, M.A., b. in Kent in 1568, and educated at New and at Queen's Colleges, Oxford. After spending nine years on the Continent, on his return he became secretary to Robert, Earl of Essex, with whom he continued until Essex was committed for high treason, when he retired to Florence. There he became known to the Grand Duke of Tuscany, and was sent by him, in the name of "Octavio Baldi," with letters to James VI., King of Scotland, in which the king was informed of a design against his life. On succeeding to the English throne James knighted Wotton and sent him as ambassador to the Republic of Venice. In 1623 he was made Provost of Eton (having previously taken Deacon's Orders). He d. in 1639. His works include *The Elements of Architecture, Parallel between the Earl of Essex and the Duke of Buckingham, Essay on Education*, &c. His poems and other matters found in his MSS. were pub. posthumously by Izaak Walton in 1651, as *Reliquiæ Wottonianæ*. This has been several times reprinted. [No. 79.]

Wrangham, Francis, D.D., sometime Archdeacon of Cleveland, b. in 1769, educated at Magdalen and Trinity Colleges, Cambridge, and d. Dec. 27, 1843. [No. 259.]

Wrangham, William, a tradesman of Louth, Lincolnshire. He d. in 1832. [No. 223.]

Wyatt, Sir Thomas, b. at Allington, Kent, in 1503, and d. at Sherborne, Dorset, 10th or 11th Oct., 1542. He was educated at St. John's College, Cambridge. He was knighted by Henry VIII., and was sent by him on various embassies. His *Songs and Sonnets* were pub. with those of his friend, the Earl of Surrey. His *Poetical Works* were reprinted by R. Bell, 1855, and are also included in the *Aldine Poets*. [No. 8.]

Young, Robert, M.A., says on the titlepage of his version that he was "formerly Classical Teacher, Glasgow, latterly for some time Minister of the Free Church, Chapleton." [No. 299.] [J. T. B.]

Psalters, Versions in English. In the subjoined list of *Complete* and *Partial* versions of the Book of Psalms in English (including those pub. in Scotland and America) not only are all known complete versions named, but also such partial and individual versions as, because of their authorship or merit, are of importance, are also enumerated. As the older versions are very difficult to consult, we give here the most accessible works wherein specimens of the various paraphrases may be found. These works, together with their Index Letters, are :—

A. *Select Psalms in Verse, with Critical Remarks. By Bishop Lowth and Others. Illustrative of the Beauties of Sacred Poetry.* London: Hatchard, 1811. This work is by Lord Aston.

F. *Select Poetry Chiefly Devotional of the Reign of Queen Elizabeth Collected and Edited for The Parker Society by Edward Farr, Esq.* Cambridge, 1845.

G. *The Story of the Psalters. A History of the Metrical Versions of Great Britain and America, from 1549 to 1885. By Henry Alexander Glass.* London, Kegan Paul, 1888.

H. *The Psalmists of Great Britain. Records Biographical and Literary of upwards of one hundred and fifty authors, who have rendered the whole or parts of The Book of Psalms into English Verse. With Specimens of the Different Versions, and a General Introduction.* By John Holland, London, Groombridge. 2 vols. 1843. (See p. 529, i.)

L. *Anthologia Davidica*, 1846. See p. 72, ii. This is by Henry Latham.

In addition the various editions of Cotton's *Editions of the Bible and Parts thereof in English* (2nd ed., 1852) should also be consulted.

List of Complete and Partial Versions of the Psalms in English from 1414 *to* 1889.

1. **1414. Thomas Brampton.** Paraphrase of the *Seven Penitential Psalms*. Edited with Notes for the *Percy Society*, 1842. [**A.** p. 105; and **H.** i. p. 74.]

2. **1539. Miles Coverdale, p. 264, i.** *Goostly Psalmes*, p. 442, i.

3. **1547. John Croke.** Thirteen Psalms *tr.* in the Reign of Henry VIII. Edited by Sir Alexander Croke, for the *Percy Society*, 1844.

4. **1547. Henry Howard,** Earl of Surrey. Reprinted in the Aldine and other editions of Surrey's *Poems*. (Ps. 55, 73, 88.) [**H.** i. p. 86.]

5. **1548. Queen Elizabeth.** Ps. 14, at the end of *A Godly Meditation of the Christian soul*, &c., by Margaret, Q. of Navarre, and translated by the Princess Elizabeth. Reprinted in the *Appendix* to Cotton's list (as above), 1852. [**F.** p. 7; **H.** i. p. 146.]

6. **1548, c. T. Sternhold.** Nineteen Psalms; 2nd ed., 1549, 37 Psalms. See **Old Version,** § II.

7. **1549. Robert Crowley, p. 270, i.** [**G.** p. 62.]

8. **1549. Sir Thomas Wyatt.** *The 7 Penitential Psalmes drawen into English meter.* Reprinted in the Aldine ed. of Wyatt's *Poems*. [**H.** i. p. 81.]

9. **1549. Sir Thomas Smith.** Version of about a dozen psalms in a MS. in the Brit. Mus. (*Reg.* 17 *A. xvii.*) entitled *Certaigne Psalmes or Songues of David. Translated into English meter, by Sir Thomas Smith, Knight, then prisoner in the Tower of London; with other Prayers and Songues by him made to pas the tyme there.* 1549. [**H.** i. p. 161.]

10. **1550. John Hall,** M.D., 12 psalms in his *The Court of Virtue; containing many Holy or Spretual Songs, Sonnetts, Psalms, Ballets and Short Sentences, as well of Holy Scripture as others, with Music Notes.* [**F.** p. 196; **H.** i. p. 179.]

11. **1550. William Hunnis.** (See also No. 32.) *Certayne Psalmes chosen out of the Psalter of David, and drawen forth into Englyshe meter.* [**F.** p. 143; **H.** i. p. 152.]

12. **1551. William Forrest.** MS. in the Brit. Mus. (*Reg.* 17, *A. xxi.*) *Certayne Psalmes of Davyd in Meeatre, added to maister Sterneholdis, and oothers, by William Forreste*, 1551. This is dedicated to Edward, Duke of Somerset. [**H.** i. p. 164.]

13. **1551. T. Sternhold and J. Hopkins.** 3rd ed. of *Sternhold*, in which 7 versions by Hopkins are added. See **Old Version,** § II.

14. **1552. John Bale.** Ps. 23, and 132, appended to his *Expostulation, or complaynte against the blasphemies of a frantic priest in Hamshyre.*

15. **1553. Francis Seager.** 19 psalms versified in his *Certayne Psalmes select out of the Psalter of David, and drawn into Englyshe Metre, with Notes to every Psalme in iiij to Synge, by F. S.* [**H.** i. p. 168.]

16. **1556. Anglo-Genevan Psalter.** See **Old Version,** § III.

17. **1556. Miles Huggarde.** A short treatise in metre on the 129th Psalm.

18. **1558. William Kethe.** In addition to his versions noted under **O. Version,** and **Scottish Hymnody,** there is one of Ps. 94 printed at the end of John Knox's *Appellation.* (See p. 624, i.)

19. **1559–61. T. Sternhold** and others. See **Old Version,** §§ IV., V.

20. **1560, c. Matthew Parker, p. 882, i.** [G. p. 63.]

21. **1561. Anglo-Genevan Psalter.** See **Old Version,** § III.

22. **1562. Sternhold and Hopkins.** The complete *English Psalter.* See **Old Version,** § VII.

23. **1563. Thomas Becon.** Ps. 103 and 112, in his *Comfortable Epistle to the Afflicted People of God.*

24. **1564. Scottish Psalter.** See **Scottish Hymnody,** § II.

25. **1566. John Pits.** Two psalms. [F. p. 387.]

26. **1568. John Wedderburn** (q.v.).

27. **1570, c. Sir John Harrington.** Version of the Psalms in MS. in the Douce Collection in the Bodleian. Specimens in Park's ed. of the *Nugæ Antiquæ,* 1804. [F. p. 115.]

28. **1574. Lady Elizabeth Tyrwhitt.** In her tract *Morning and Evening Praises with divers Psalms, Hymns, and Meditations.*

29. **1575. George Gascoigne (p. 405, i.).** Ps. 130 in his *A Hundredth sundrie Flowres,* &c.

30. **1582. Richard Stanyhurst.** Four versions (Ps. i.–iv.) at the end of his *tr.* of the *Æneid.* Specimen in H. i. p. 189. Copy of the *Æneid* in the Bodleian. The versions are in English hexameters.

31. **1583. William Byrd.** *Medius: Psalmes, Sonnets, and Songs of Sadness and Piety.* [F. p. 222.]

32. **1585. William Hunnis.** (See also No. 11.) *Seven Sobs of a Sorrowful Soule for Sinne, comprehending those Seven Psalmes of the Princelie Prophet David, commonlie called Pœnitentiall,* &c., 1585. Copy in the Brit. Mus. [F. p. 143; H. i. p. 152.]

33. **1587. Sir Philip Sidney,** and **Mary, Countess of Pembroke** (q.v.).

34. **1589. Richard Robinson.** [F. p. 364.]

35. **1591. Abraham Fraunce.** Eight versions in his *The Countess of Pembroke's Ivy Church, and Emanuel.* [F. p. 237; H. i. p. 226.]

36. **1594. Henry Lok.** *Sundry Psalms of David, translated into verse, as briefly and significantly as the scope of the text will suffer.* (Bodleian, 1594.) Also *Ecclesiastes, otherwise called the Preacher; containing Salomon's Sermons, or Commentaries (as may probably be collected), vpon the 49 Psalme of David, his father,* &c. London: Rich. Field, 1597. [F. p. 136; H. i. p. 229.] See also the *Fuller Worthies Miscellanies,* ii. 1871.

37. **1597. Michael Cosowarth,** *circa* 1597. Some select Psalms. [F. p. 406.]

38. **1600, c. Sir John Davies.** His *Metaphrase* of Ps. 1–50, and a few others remained in MS. until 1876, when they were included in Dr. Grosart's ed. of Davies's *Poetical Works* in his *Fuller Worthies' Library.*

39. **1601. Robert** or **Richard Verstegan.** *Odes in Imitation of the vii. Penitential Psalms, with Sundry other Poems and Ditties tending to devotion and piety. By R. V.* [H. i. p. 232.]

40. **1603. Henry Dod.** *Metrical versions of certain Psalms,* by "*H. D.*" (Cambridge University Library); and, *Al the Psalmes of David, with certene Songes and Canticles of Moses, Debora, and others, not formerly extant for Song,* &c., 1620. [F. p. 449; G. p. 71; H. i. p. 250.] See also No. 50.

41. **1604. Elizabeth Grymeston.** *Miscellanea: prayers, meditations, memoratines.* In this are *Odes in imitation of the seuen Pœnitentiall Psalmes, in seuen seueral kinde of verse.* [F. p. 412.]

42. **1605. Alexander Montgomery.** *The Mindes Melodie: Containing certayne Psalmes of the Kinglie Prophete Dauid, applyed to a new and pleasant tune, verie comfortable to everie one that is rightlie acquainted therewith.* Fourteen versions. [H. i. p. 242.]

43. **1607. Bp. Joseph Hall.** *Some few of David's Psalmes metaphrazed in metre* (i.–x.) In his *Works,* vii. p. 158. 8vo edition. [H. ii. p. 29.] Reprinted in Singer's ed. of Bp. Hall's *Poems,* 1824; in Peter Hall's ed. of the same, 1839; and in Dr. Grosart's private reprint. [A. p. 35; H. ii. p. 29.]

44. **1612. Henry Ainsworth.** *The Booke of Psalmes: Englished both in Prose and Metre.* Printed at Amsterdam. [G. p. 70; H. i. p. 245.] See p. 33, i.

45. **1612. Sir John Davies,** of Hereford. The Penitential Psalms, printed as the "Doleful Dove," in his *Muses Sacrifice.* Reprinted in Grosart's *Chertsey Worthies Library.*

46. **1613. Sir Thomas Leighton.** Seven penitential Psalms in his *Tears, or Lamentations of a Sorrowful Soul.*

47. **1615. Sir Edwin Sandys.** *Fiftie Select Psalms of David, and Others.* [H. i. p. 271.]

48. **1615. David Murray.** A Paraphrase of Ps. 104. Reprinted for the Bannatype Club, 1823.

49. **1619. George Wither.** *Preparation to the Psalter.* Reprinted in the *Spenser Society's* reprint of *Wither.* See also No. 56.

50. **1620. Henry Dod.** See No. 40.

51. **1620. C. Davison, F. Davison, J. Bryan, R. Gipps.** Versions by these four writers are given in a MS. in the Brit. Mus. (*Harl.* 6930) entitled *Divers selected Psalms of David (in verse) of a different composure from those used in Church. By Fra. Davison, Esq., deceased, and other gentlemen.* [A. pp. 31, 223, 245; F. pp. 318–337; H. i. pp. 235–240.] All the Psalms of the two Davisons, with specimens of the other writers, and also of T. Carey, are printed from another MS. in Brooke's edition of *Giles Fletcher,* Lond. Griffith, Farran, &c., 1888.

52. **1625. Francis Bacon.** *Certain Psalmes in Verse.* Reprinted in Grosart's *Fuller Worthies Miscellanies,* vol. i., 1870. [H. i. p. 268.]

53. **1630, c. Earl of Cumberland.** A MS. in the Bodleian, *Poetical Translations of some Psalms, and the Song of Solomon, with other Divine Poems. By that noble and religious Soule now sainted in heaven, the right honourable Henry Earle of Cumberland,* &c. Sixteen psalms in metre. [H. ii. p. 269.]

54. **1631. James I.** See **Sir W. Alexander, p. 39, i.;** and **Scottish Hymnody,** § II. 3. [G. p. 74.]

55. **1631. John Vicars.** *England's Hallilujah for God's Gratious Benediction; with some Psalms of David in verse.* Nineteen versions. [H. i. p. 274.]

56. **1632. George Wither,** q.v. (See also No. 49.) *The Psalms translated into Lyric Verse, according to the scope of the Original; and Illustrated with a short Argument and a brief Prayer, or Meditation, before and after every Psalm.* By George Wither. Imprinted in the Netherlands, &c. [A. p. 116; G. p. 76; H. ii. p. 11; L. p. 1.]

57. **1632. George Herbert, p. 511, ii.** Seven versions in Playford's *Music Book.* Reprinted in Grosart's *Fuller Worthies Library,* 1874. [H. i. p. 279.]

58. **1633. John Donne.** Ps. 137 in his *Poems,* 1633, and later editions.

59. **1633. Phineas Fletcher, p. 379, i.** Six versions in *Miscellanies* appended to his *Purple Island.* [A. p. 218; and H. ii. p. 16.]

60. **1634. Richard Goodridge.** A Paraphrase of the whole Psalter, and additional versions of more than 100 psalms. [H. ii. 53.]

61. **1636. George Sandys** (q.v.) *A Paraphrase upon the first booke of the Psalmes of David.* [A. p. 53; G. p. 78; H. i. p. 288.]

62. **1638. Anonymous.** The Psalms in Metre, altered from the *Old Version.*

63. **1638. R. B.** *The Psalmes of David the King and Prophet and of other holy Prophets, paraphrased in English: conferred with the Hebrew veritie, set forth by B. Arias Montanus, together with the Latin, Greek Septuagint, and Chaldee Paraphrase. By R. B. London: Printed by Robert Young, for Francis Constable, and are to be sold at his shop under St. Martin's Church, neere Ludgate,* 1638. The "R. B." is sometimes said to mean *Robert Burnaby* (Mr. Taylor supports this view), and at other times *Richard Brathwaite.* We have no evidence which enables us to decide for either, and must leave it an open question. [G. p. 81.]

64. **1638. A Rotterdam Version.** *The Booke of Psalmes in English Meeter. Printed for Henry Tutill, Bookseller, Rotterdam.* (Lambeth Library.) [G. p. 80.]

65. **1640. The Bay Psalter, p. 119, i.,** and **American Hymnody,** § I. [G. p. 82.]

66. **1640. Anonymous.** Paraphrase of the entire Psalms. In the Bodleian Library. Specimen in Cotton's *Appendix,* p. 148.

67. **1641. Francis Rous [Rouse].** See **Scottish Hymnody.** [G. p. 84.]

68. **1642. William Slatyer.** *Psalmes or Songs of Zion,* 1642, reprinted as *The Psalmes of David, in 4 Languages and in 4 Parts; Set to ye Tunes of our Churches. By W. S.* 1643. Ps. i.–xxii. in Hebrew, Greek, Latin, and English. [H. i. 303.]

69. **1642. F. Thorne.** *The Soul's Solace in Times of Trouble, collected out of the Psalmes of David.* (3rd ed., 1652.)

70. **1644. William Barton.** See **p. 116, ii.** [G. p. 87.]

71. **1644. Francis Roberts.** *The Book of Praises,* &c. Afterwards embodied in his *Clavis Bibliorum, the*

Key to the Bible, unlocking the Richest Treasury of the Holy Scriptures, 1675 [H. ii. p. 63.] See Nos. 86, 91.

72. **1645. John Milton, p. 737, i.**

73. **1646. Zachary Boyd, p. 167, ii.** [G. p. 89.]

74. **1648. Richard Crashaw, p. 268, i.**

75. **1650. Scottish Psalter.** Authorised edition. See **Scottish Hymnody**, § III. [G. p. 90.]

76. **1650. New England.** *The Psalms, Hymns, and Spiritual Songs of the Old and New Testament, faithfully translated into English Meter, for the Edification and Comfort of the Saints, in Public and Private, especially in New England. London, Printed for Richard Chiswell, at the Rose and Crown, in St. Paul's Church Yard.* [Brit. Mus.] This was mainly a revised version of Rous's *Psalter* made by President Dunster of Harvard College, Richard Lyon, and thirty others. It had a large circulation and was in extensive use for many years. [G. p. 91.]

77. **1650. Henry Vaughan** (q. v.).

78. **1651. Bp. Henry King.** *The Psalms of David from the New Translation of the Bible turned into Meeter. To be sung after the Old Tunes used in the Churches.* [G. p. 92.]

79. **1651. Sir Henry Wotton.** Ps. 104 in *Reliquiæ Wottonianæ.* [A. p. 185; H. i. p. 297.] Reprinted in Dr. Hannah's *Courtly Poets from Raleigh to Montrose.* Aldine edition.

80. **1651, c. Thomas, Lord Fairfax,** the Parliamentary General "not only versified the Psalms, but other parts of Scripture; 'but it is probable,' says Granger, 'they were never thought worth printing.' The MS. of Fairfax's version of the Psalms was formerly in the Museum of the excellent Ralph Thoresby, at Leeds, as he tells us in his *Ducatus Leodiensis*, p. 510." [H. ii. 18, *note.*] This MS. passed through the collection of the Duke of Sussex into that of Dr. Bliss. A detailed account of it is given in the Preface to Cotton's *Editions of the Bible*, 1852.

81. **1654. John White.** *David's Psalms in Metre, agreeable to the Hebrew, to be sung in usual Tunes, to the benefit of the Churches of Christ. By the Reverend Mr. John White, Minister of God's Word in Dorchester. London, printed by S. Griffin for J. Rothwel, at the Fountain and Bear in Goldsmith's Row in Cheapside.* 1655. [G. p. 93; H. ii. p. 68.]

82. **1655. Henry Lawes.** Five versions in *Select Psalms of a new Translation.*

83. **1656. Abraham Cowley.** Psalm 114 in his *Davideis*, and again in later eds. of his *Poems.*

84. **1661. Samuel Leigh.** *Samuelis Primitiæ, or An Essay towards a Metrical version of the whole Book of Psalmes. Composed when attended with the disadvantagious circumstances of youth and sickness. By Samuel Leigh, &c.* (Bodleian Library.) [H. ii. p. 55.]

85. **1665. Lord Coleraine.** (See also No. 90.) *The Ascents of the Soul, on David's Mount towards God's House. Being Paraphrases on the Fifteen Psalms of Degrees, written in Italian by the Illustrious Gio. Francesco Loredano, a noble Venetian*, 1656. *Rendered into English, Anno Dom.*, 1665 (*Brit. Mus.* ed. 1681). In the same volume there is, also by Lord Coleraine, *La Scala Santa: or a Scale of Devotions, Musical and Gradual, Being Descants on the Fifteen Psalms of Degrees, in Metre; with Contemplations and Collects upon them in Prose*, 1670. [A. p. 225; and H. ii. p. 88.]

86. **1665. Francis Roberts.** His *Clavis Bibliorum. The key of the Bible, unlocking the Richest Treasury of the Holy Scriptures*, appeared in 1648 and 1649 without his versions of the Psalms. These were added in the 3rd ed., 1665. The 4th ed. is dated 1674. A few copies of the Psalms had previously been pub. anonymously and in a separate form as *The Book of Praises.* This was identified as the work of Roberts by Mr. A. Gardyne, of Hackney. See also Nos. 71, 91. [G. p. 99.]

87. **1667. Bp. Samuel Woodford.** *A Paraphrase in English Verse, upon the Books of the Psalms, by Sam. Woodford, S. R. S.* The MS. is in the Brit. Mus. (*Harl.* 1768.) [H. ii. p. 73.] The title of the 1st ed., 1667, was, *A Paraphrase upon the Psalms of David. By Sam Woodford. London: Printed by R. White for Octavian Pullen, near the Pump, in Little Britain.* The title of the ed. of 1678 was much fuller; *A Paraphrase upon the Psalmes of David and the Canticles, with Select Hymns of the Old and New Testament, to which is added occasional Compositions in Verse. By Samuel Woodford, D.D. Printed and Sold by Samuel Keble, at the Turk's Head in Fleet Street.* [G. p. 95.]

88. **1667. Mary Beale.** Four versions of Psalms in Woodford's *Paraphrase* as above (13, 52, 70, 130). [H. ii. p. 77.]

89. **1668. Miles Smyth.** *Psalms of King David, Paraphrased and turned into English verse, according to the Common Metre, as they are usually sung in Parish Churches.* [G. p. 98; H. ii. p. 57; L. p. 178.]

90. **1670. Lord Coleraine.** See No. 85.

91. **1675. Francis Roberts.** See No. 86. The Complete Psalter in his *Clavis Bibliorum* of this year, as *Clavis Bibliorum. The Key of the Bible, unlocking the richest Treasury of the Holy Scriptures, etc., whereunto are added the Metrical Version of the whole Book of Psalmes, Immediately out of the Hebrew: And the Analytical Exposition of every Psalm. Fourth edition, diligently revised. By Francis Roberts.* [G. p. 100.]

92. **1679. John Patrick.** *Century of Select Psalms for the Use of the Charter House*, 1679. Expanded into the complete Psalter as, *The Psalms of David in Metre*, 1691, *with the Tunes used in Parish Churches*, 1694.

93. **1680. James Chamberlayne.** *A Sacred Poem on the Birth, Miracles, Death, Sepulture, Resurrection, and Ascension of the Most Holy Jesus. Also Eighteen of David's Psalms, Paraphrased; the Lamentations of Jeremiah; and Poems on Several Occasions. London.* Copy in the Cambridge University Library. [H. ii. p. 80.]

94. **1682. Richard Goodridge.** *The Psalter or Psalms Paraphras'd in Verse.* Completed ed., 1684. 3rd ed., 1685. [A. p. 34; G. p. 101; H. ii. p. 53; L. p. 44.] See also No. 60.

95. **1683. John Oldham.** Psalm 137 in his *Remains.*

96. **1687. John Norris.** Four versions in his *A Collection of Miscellanies.* (3rd ed., 1699.) [H. ii. p. 83.]

97. **1688. Simon Ford.** *A New Version of the Psalms of David, in Metre, Smooth, plain and easie to the most ordinary capacities: by Simon Ford, D.D., &c.* [A. p. 170; G. p. 103; H. ii. p. 92.]

98. **1689. William Vilant.** *Psalms, Hymns, and Spiritual Songs, in two Parts.* Edinburgh.

99. **1689. Charles Cotton.** Psalm 8 in his *Poems.* [H. ii. p. 93; L. p. 54.]

100. **1691. Benjamin Keach, p. 610, i.** Seventeen versions in his *Spiritual Melody.*

101. **1691. Robert Fleming.** Several Psalms diversely rendered in his *The Mirror of Divine Love Unvailed, in a Poetical Paraphrase of the High and Mysterious Song of Solomon; Whereunto is added a Miscellany of several other Poems, Sacred and Moral. By Robert Fleming, jun., V.D.M.*, 1691. [H. ii. p. 162.]

102. **1692. Richard Baxter.** See **p. 118, ii.** [G. p. 105.]

103. **1694. Daniel Warner.** *A Selection from the Psalms, composed in two Parts.* A revision of the *Old Version.*

104. **1694. John Mason.** See **p. 716, i.**

105. **1695. N. Tate** and **N. Brady.** See **New Version, p. 799, i.**, and **Psalters, English**, § XIII.

106. **1698. Luke Milbourne.** *The Psalms of David in English Metre. Translated from the Original, and suited to all the Tunes now sung in Churches. By Luke Milbourne, a Presbyter of the Church of England. Dedicated to His Highness the Duke of Gloucester. London, printed for W. Rogers at the Sun, R. Clavell at the Peacock, and B. Tooke at the Middle Temple Gate, Fleet Street.* [G. p. 109.]

107. **1698. John Phillips.** *Daveidos, or A Specimen of some of David's Psalms in metre.* This work is misdated 1798.

108. **1700. Joseph Stennett** (q.v.) Ps. 45 printed with his version of *Solomon's Song.*

109. **1700. Samuel Wesley** (q.v.) Six in his *Pious Communicant*; and others in his *Life of Christ.*

110. **1701. James Gibbs.** The first fifteen *Psalms of David.*

111. **1704. Charles Darby.** *The Book of Psalms in English Metre, The Newest Version Fitted to the Common Tunes. London, printed for Thomas Parkhurst, at the Bible and Three Crowns in Cheapside.* [G. p. 110.]

112. **1706. Basil Kennett.** *An Essay towards a Paraphrase on the Psalms in English Verse. To which is added a Paraphrase on the third chapter of the Revelation. London*, 1706. [H. ii. p. 127.]

113. **1707. Samuel Cobb.** Three versions in his *Poems on Several Occasions.* [H. ii. p. 133.]

114. **1712. Joseph Addison, p. 16, ii.**

115. **1712. Anonymous.** Ps. 29 in Verse.

116. **1714. Sir John Denham, p. 287, i.** [G. p. 96.]

117. **1714. Daniel Burgess, p. 194, ii.** [G. p. 111.]

118. **1718. Cotton Mather.** *Psalterium Americanum. The Book of Psalms in a Translation Exactly conformed unto the Original: but all in Blank Verse. Fitted unto the Tunes commonly used in our Churches, which pure offering is accompanied with Illustrations, digging for Hidden Treasures in it . . . . Whereto are added some other portions of the Sacred Scriptures, to enrich the cantional, Boston, in N. E.* [G. p. 112.]

119. **1719. Isaac Watts** (q.v.).
120. **1720. Simon Browne, p. 186, ii.**
121. **1721. Sir Richard Blackmore, p. 144, ii.** [**G.** p. 115.]
122. **1722. Richard Daniel.** (See also No. 126.) *A Paraphrase On some Select Psalms, By the Reverend Mr. Richard Daniel, Dean of Armagh, the Chaplain of his Grace the Lord Lieutenant. London, Printed for Bernard Lintot, between the Temple Gates, in Fleet Street,* 1722. [**H.** ii. p. 170.]
123. **1722. Thomas Coney.** Eighteen versions in his *The Devout Soul.*
124. **1724. Various.** Psalms in Verse selected from Addison, Denham, &c., in *An Essay for composing a Harmony between the Psalms, and other parts of the Scripture.*
125. **1727. Walter Harte.** Two versions in his *Poems.* [**H.** ii. p. 220.]
126. **1727. Richard Daniel.** (See also No. 122.) The Seven penitential Psalms as *The Royal Penitent.*
127. **1730. George Atwood.** The cxix. Ps. *Paraphrased in English Verse.*
128. **1736. John Burton.** Ps. 104, 137, in his *Sacra Scripturæ locorum quorundam versio metrica.*
129. **1737. John Wesley, Samuel Wesley, jun., and Charles Wesley.** See **Wesley Family.**
130. **1738. William Tansur.** Ps. 1, 22, in his *Heaven on Earth, or The Beauty of Holiness.*
131. **1738. Richard Lovelyn.** Ps. 114, 137, in his *Latin and English Poems. By a Gentleman of the University of Cambridge.*
132. **1739. Elizabeth Rowe.** Several versions in her *Miscellaneous Works.* [**A.** p. 118; **H.** ii. p. 177.]
133. **1740. Samuel Boyse.** Ps. 4, 42, in his *Poetry on Various Occasions,* and in **H.** ii. p. 180.
134. **1740. Mary Leapor.** Various in her *Poems.* Pub. posthumously in 1748.
135. **1745. Samuel Say.** Ps. 97 in his *Poems.*
136. **1748. William Hamilton.** Ps. 65 in his *Poems,* and in **H.** ii. p. 185.
137. **1748. Christopher Pitt** (d. 1748). Reprinted in Anderson and Chalmers's *British Poets.* [**A.** p. 38; **H.** ii. p. 182.]
138. **1749. Joseph Trapp.** To the 3rd ed. of his *Thoughts upon the Four Last Things,* 1749, are added paraphrases of three Psalms.
139. **1749. Thomas Blacklock, p. 144, ii.**
140. **1750. Thomas Gibbons, p. 420, i.**
141. **1751. Samuel** [sometimes **Henry**] **Pike.** *The Book of Psalms in Metre.* [**G.** p. 118.]
142. **1751. Anonymous.** Six versions in *Hys. for the Use of the Congregation in Grey Eagle Street, Spitalfields.*
143. **1752. John Barnard.** *A New Version of the Psalms of David, with several Hymns out of the Old and New Testament. Fitted to the Tunes used in the Churches. By John Barnard, Pastor of a Church at Marblehead, Boston, N.E. printed by J. Draper, for T. Leverett, in Cornhill.* [**G.** p. 119.]
144. **1754. Thomas Cradock.** [**H.** ii. p. 199.] *A Poetical Translation of the Psalms of David, from Buchanan's Latin into English Verse. By the Rev. Thomas Cradock, Rector of St. Thomas's Parish, Baltimore, Maryland. By permission of the Stationers' Company. London, printed for Mrs. Ann Cradock, at Wells, in Somersetshire, and sold by R. Ware, on Ludgate Hill.* [**G.** p. 120.]
145. **1754. Elizabeth Tollet.** Ps. 96 in her *Poems on Several Occasions,* &c. [**H.** ii. p. 199.]
146. **1754. Stephen Wheatland** and **Tipping Sylvester.** *The Psalms of David translated into Heroic Verse, in as Literal a Manner as Rhyme and Metre will allow. London, printed for S. Birt in Ave Mary Lane, and J. Buckland in Paternoster Row.* With Arguments to each Psalm, and Explanatory Notes. Dedicated to His Royal Highness, George, Prince of Wales, etc., by Stephen Wheatland and Tipping Sylvester. [**A.** p. 60; **G.** p. 121; **H.** ii. p. 197.]
147. **1754. Anonymous.** Ps. 23 in *A Coll. of Hys. for the Use of the Congregation in Margaret Street, Oxford Market.*
148. **1755. Philip Doddridge, p. 305, i.**
149. **1755. Mary Masters, p. 718, i.**
150. **1755. Bp. Francis Hare.** *A New English Translation of the Psalms from the Original Hebrew, reduced to Metre by the late Bishop Hare; . . . . . By Thomas Edward, M.A., Fellow of Clare College, Cambridge. Cambridge, printed by J. Bentham, Printer to the University, for B. Dod, in Ave Mary Lane, London.* [**G.** p. 122.]
151. **1756. Henry Dell** (q.v.).
152. **1757. Anonymous.** A Paraphrase of Ps. 119, 143, 142, 120, 13, 141, 130, by an "American Gentleman."
153. **1757. Thomas Prince.** *The Psalms, Hymns, and Spiritual Songs of the Old and New Testament, faithfully translated into English Metre. Being the New England Psalm-Book Revised and Improved, by an Endeavour after a yet nearer Approach to the Inspired Original, as well as to the Rules of Poetry. By T. Prince. Boston, N. E., printed by Thomas and John Fleet, at the Heart and Crown in Cornhill.* This was a revision of the **Bay Psalter, p. 119, i.** [**G.** p. 123.]
154. **1759. George Fenwick.** *The Psalter in its Original Form, or the Book of Psalms reduced to Lines, in an Easy and Familiar Style, and a kind of Blank Verse in Unequal Measures: answering for the most part to the Original Lines, as supposed to contain each a sentence, or some Entire part of one. With arguments, etc. London, printed for T. Longman, in Paternoster Row.* [**G.** p. 124.]
155. **1760. Anne Steele** (q.v.).
156. **1760, c. William Julius Mickle.** Ps. 68. [**A.** p. 129; **H.** ii. p. 236.]
157. **1761. James Gibbs.** *The First Fifteen Psalms of David, translated into Lyric Verse,* &c. [**H.** ii. p. 206.]
158. **1761. John Robson.** *The First Book of the Psalms of David, Translated into English Verse of Heroic Measure, with Arguments and Notes.* [**H.** ii. p. 208.]
159. **1763. Mrs. Wharton.** *Ps. & Hys.* by Mrs. Wharton, 2nd ed., with *Appendix.* Dr. Bliss had a copy, but the book seems now to be unknown.
160. **1764. James Fanch, p. 364, i.**
161. **1765. James Merrick, p. 725, ii.** [**G.** p. 124.]
162. **1765. Christopher Smart.** *A Translation of the Psalms of David, attempted in the Spirit of Christianity, and Adapted to the Divine Service. By Christopher Smart, A.M., Sometime Fellow of Pembroke Hall, Cambridge, and Scholar of the University. London. Printed by Dryden Leach for the author.* [**G.** p. 125.]
163. **1765. Christopher Collum** and **T. Vance.** *The Psalms in Verse, designed as an improvement on the old versions of the Hebrew.* Dublin. A revision of Rous's Version.
164. **1767. Reformed Protestant Dutch Psalter.** *The Psalms of David, with the Ten Commandments, Creed, Lord's Prayer, etc. in Metre, for the use of the Reformed Protestant Dutch Church of the City of New York. New York, printed by James Parker, at the New Printing Office, in Beaver Street.* This is mainly from the *New Version,* "some of the Psalms being transcribed verbatim . . . . . others altered so as to fit them to the Music in the Dutch Churches." [**G.** p. 127.]
165. **1767. John Barclay.** See **Scottish Hymnody,** § VIII. 10. [**G.** p. 129.]
166. **1768. George Scott.** *The Psalms in Metre.* Privately printed in Edinburgh.
167. **1769. Anne Steele** (q.v.), in Ash and Evans's Baptist *Selection,* Bristol.
168. **1773. James Maxwell.** [**G.** p. 128; **H.** ii. p. 230.] p. **720, i.**
169. **1776. John Ogilvie.** Ps. 148 in Bp. Horne's *Commentary* on the Bk. of Psalms. Previously in Ogilvie's *Poems,* 1769.
170. **1780. Moses Browne, p. 186, i.,** where it is noted that his paraphrases previously appeared in 1752.
171. **1780. Anonymous.** *Sacred Odes on the Psalms of David, Paraphrased from the Original Hebrew.*
172. **1781. Benjamin Williams.** *The Book of Psalms as Translated, Paraphrased, or Imitated by some of the most eminent English Poets, viz.: Addison, Blacklock, Brady,* &c. [16 names in all], *and several others. And adapted to Christian Worship in a form The most likely to give general Satisfaction . . . . . By Benj. Williams, Salisbury. Printed and sold by Collins and Johnson, MDCCLXXXI.* Various versions of each Psalm are given. There are several anonymous. Probably some of these are by the editor. See **Unitarian Hymnody.**
173. **1782. William Cowper, p. 265, i.** Ps. 137 in his *Poems.*
174. **1784. Robert Boswell, p. 164, i., and Scottish Hymnody,** § viii. 8. [**G.** p. 130.]
175. **1785. Joel Barlow.** See **American Hymnody, p. 57, i.** (*Introduction*).
176. **1787. George Gregory.** Several versions in his *tr.* of Bp. Lowth's *Prælectiones Hebraicæ.* [**A.** p. 65; and **H.** ii. p. 253.]
177. **1787. George Colman.** Ps. 39 in blank verse in his *Miscellaneous Works.* [**H.** ii. p. 235.]

178. **1787. Rev.— Keen.** Two versions in *Miscellaneous Pieces by a Clergyman of Northamptonshire.*

179. **1790. John Ryland, p. 983, i.**

180. **1790. Thomas May.** Three versions in his *Poems.* [H. ii. p. 258.]

181. **1791. Nathaniel Cotton, p. 264, i.** Ps. 13, 42, in his *Various Pieces in Verse,* &c. [A. p. 44; and H. ii. p. 251.]

182. **1794. The Tingstadius Version.** *The Psalms of David. A New and Improved Version. London, printed for M. Priestly (late Trapp), Paternoster Row, and J. Matthews, in the Strand, near Charing Cross.* "This version was made from a translation of the Psalms by John Adam Tingstadius, D.D., Professor of Oriental Languages at the University of Upsal, by command of Gustavus III. of Sweden." [G. p. 131.]

183. **1797. William Mason, p. 717, i.**

184. **1797. Elkanan Winchester.** *The Psalms of David versified from a New Translation, and adapted to Christian Worship. Particularly intended for the use of such Christians as believe in the universal and unbounded Love of God, manifested unto all His fallen creatures by Christ Jesus. London, printed for the Author, and sold by Teulon, No.* 100 *Houndsditch,* &c. [G. p. 132.]

185. **1800. Timothy Dwight, p. 316, ii.**

186. **1800. Robert Burns, p. 197, i.**

187. **1801. Joseph Cottle, p. 264, i.** [G. p. 133.]

188. **1801. Richard Cumberland.** *A Poetical version of Certain Psalms of David.* 50 versions. [A. p. 42; H. ii. p. 269.]

189. **1806. Anonymous.** *A Coll. of Psalms from various sources, with some Originals.*

190. **1806. Erasmus Middleton.** Versions and Imitations of the Psalms.

191. **1808. Thomas Dennis.** *A New Version of the Psalms in Blank Verse with a Latin Version of the Eighth Psalm in Alcaic Verse, by the Rev. Thomas Dennis, Curate of Haslemere, Surrey. London, printed for J. White, Horace's Head, Fleet Street.* [G. p. 134; H. ii. p. 270.]

192. **1809. John Stow.** *A Version of the Psalms of David, attempted to be closely accommodated to the Text of Scripture; and adapted, by variety of measure, to all the Music used in the Versions of Sternhold and Hopkins and of Brady and Tate. By a Lay Member of the Church of England,* 3rd ed., 1842. [G. p. 135.]

193. **1811. William Samuel Towers.** A version of the Psalms. *By the late William Samuel Towers, Esq. Printed at the very particular request of several of the Author's friends. London.* [G. p. 138; H. ii. p. 272.]

194. **1811. William Goode, p. 441, ii.** [G. p. 139.]

195. **1811. Robert Wolseley.** *A Poetical Paraphrase of a Select Portion of the Book of Psalms.* [H. ii. p. 274.]

196. **1815. Robert Donald.** *The Psalms of David, on Christian Experience. By R. D., Woking, Surrey.* [G. p. 140; H. ii. p. 278.]

197. **1816. John Bowdler, p. 166, i.**

198. **1819. Edward H. Thurlow (Lord Thurlow).** Ps. 148 in the *Gentleman's Magazine,* 1819. [H. ii. p. 305.]

199. **1820. James Neligan.** *The Psalms Versified.* Dublin.

200. **1820. Henry Lowe.** Twenty versions in his *Ps. & Hys. adapted to the Services of the Church of England for every Sunday and Holiday throughout the Year.* [H. ii. p. 291.]

201. **1820. G. F. Holford.** *The Book of Psalms in Verse: with a short Explanatory Preface to each Psalm, taken from the Works of Different Writers on the Psalms, but chiefly from Bishop Horne's Commentary. London, sold by Rivingtons and Hatchards. Printed by the Philanthropical Society, St. George's Fields.* [G. p. 141.]

202. **1820. Anonymous.** *Additional Psalmody,* comprising metrical versions of more than 30 psalms or portions of psalms, together with hymns, by various unnamed authors. Edinburgh. This was an unpublished *Draft,* and is noted under **Scottish Hymnody,** VI. 1.

203. **1820. James Edmeston, p. 321, ii.** Ps. 23, 24 in his *Sacred Lyrics,* 1820.

204. **1821. William Coldwell.** *The Book of Praises. The Psalms, or Sacred Odes of the Royal Psalmist David, and others, the Prophets of Jehovah, in metre.* [G. p. 142; H. ii. p. 294.]

205. **1821. Basil Woodd** (q.v.). [G. p. 142.]

206. **1821. Alexander Scott.** Ps. 1, 51, in Scottish Verse. Edited by Dr. Laing. Edinburgh, privately printed.

207. **1822. Thomas Dale, p. 278, i.**

208. **1822. James Montgomery, p. 763, i.** [G. p. 143.]

209. **1823. Sir John Bowring.** Ps. 90 in his *Matins and Vespers,* 1823.

210. **1823. James Usher.** *A New Version of the Psalms; principally from the Text of Bishop Horne. By James Usher. Printed and Published by the Author, Buckley Street, Whitechapel.* [G. p. 145.]

211. **1824. Bp. Richard Mant, p. 713, i.** [G. p. 147.]

212. **1824. Baptist Noel Turner.** *Songs of Solyma; or a New Version of the Psalms of David, the long ones being compressed in General into Two Parts, or Portions of Psalmody; comprising their Prophetic Evidences and Principal Beauties. By Baptist Noel Turner, M.A., &c.* Lond. Rivington. [G. p. 146; H. ii. p. 312.]

213. **1824. William Knox, p. 630, i.** His *Songs of Israel* contains 10 versions of Psalms or portions of Psalms; and his *Harp of Zion* (1825) 8 versions.

214. **1825. Matthew Sankey.** *A New Version of the Psalms of David, dedicated to the Archbishop of Cashel. By Matthew Sankey, Esq. Printed for C. and J. Rivington.* [G. p. 148; H. ii. p. 313.]

215. **1826. Edward Rowland.** *The Psalms of David, attempted in Verse, Regular, Irregular, in the way of Paraphrase, &c. By Senex. A Clergyman.* [G. p. 149; H. ii. p. 315.]

216. **1827. John Maule.** *A New Version of the Psalms of David, by John Maule, M.D. Marlborough, published by W. W. Lucy.* [G. p. 149.]

217. **1827. Evangelical Magazine** for 1827, p. 513, a Version of Ps. 8.

218. **1827. Mrs. Reid.** *The Harp of Salem. By a Lady.* Edinburgh. This contains versions of several Psalms.

219. **1828. William Peter.** (Also No. 239.) *Sacred Songs; being An attempt to Paraphrase or Imitation of some Portions and Passages of the Psalms.* London: Ridgway. Contains 53 versions. Reissued in 1834 as *Sacred Songs by a Layman.*

220. **1828. Margaret Patullo.** *The Christian Psalter, a New Version of the Psalms of David, calculated for all Denominations of Christians.* Edinburgh. [G. p. 150; H. ii. p. 319.]

221. **1828. William Winstanley Hull, p. 542, i.** In his *Coll. of Prayers.*

222. **1828. Sir William Mure.** Three versions in the Rev. William Muir's *Historie of the House of Rowallane.* (See also p. 777. ii.)

222*a*. **1828. John Mason Good, M.D.** Versions of Ps. 2, 14, 49, 90, 110, 118, in his *Memoirs,* by Dr. O. Gregory.

223. **1829. William Wrangham.** *A New Metrical Version of the Psalms, adapted to Devotional Purposes.* [G. p. 151; H. ii. p. 320.]

224. **1829. Harriet Auber, p. 90, ii.**

225. **1829. Bp. C. Terrot.** Ps. 114 in *The Casket.*

226. **1831. William Hiley Bathurst, p. 117, ii.**

227. **1831. Alfred Bartholomew.** *Sacred Lyrics, an attempt to render the Psalms more applicable to Parochial Psalmody.* [G. p. 153.]

228. **1831. Bp. Walter John Trower.** *A New Metrical Psalter. By A Clergyman of the Established Church.* Reprinted, 1874. [G. p. 152.]

229. **1831. E. D. Jackson.** *The Crucifixion and Other Poems. By a Clergyman. London,* 1831. This contains Versions of 14 Psalms.

230. **1832. Edward Garrard Marsh.** *The Book of Psalms translated into English Verse, and illustrated with Practical and Explanatory Notes.* [G. p. 153; H. ii. p. 323.]

231. **1832. Henry Gahagan.** *A Rhyme Version of the Liturgy Psalms.* [G. p. 154; H. ii. p. 325.]

232. **1832. Anonymous.** Ten versions in the *British Magazine.*

233. **1833. Anonymous.** Ps. 80 in the *Saturday Review,* vol. ii. p. 71.

234. **1833. Charles Smith Bird.** Forty-two free versions in his *Ever and Ever, and other Poems.*

235. **1833. George Musgrave.** *The Book of the Psalms of David, in English Blank Verse: being a New Poetical Arrangement of the Sweet Songs of Israel,* &c. [G. p. 156; H. ii. p. 330.]

236. **1833. P. J. Ducarel.** *A Paraphrase of the Psalms, executed in Blank Verse; with strict attention to the Notes and Commentaries of Bishops Horsley, Horne, &c. By P. J. Ducarel, Esq. London. Hamilton, Adams & Co.* [G. p. 157.]

237. **1833. Joseph P. Bartrum, p. 116, ii.** [G. p. 155.]

238. **1834. Henry Francis Lyte, p. 706, i.** [G. p. 158.]

239. **1834. William Peter.** See No. 219.

240. **1834. H. A. S. Atwood.** *A New Version of the Book of Psalms adapted to the purpose of Congregational Psalmody. By the Rev. H. A. S. Atwood, M.A.,*

Curate of Kenilworth. Coventry, printed for the Author. [G. p. 157.] See also p. 90, ii.

241. **1834. Thomas James Judkin, p. 608, ii.**

242. **1834. Thomas Dickson.** *Paraphrases and Hymns. Berwick.* Fourteen versions. [H. ii. p. 342.]

243. **1834. John Beaumont.** *Original Psalms, or Sacred Songs, taken from the Psalms of David, and imitated in the language of the New Testament, in twenty different metres.* Printed at Shrewsbury. [H. ii. p. 341.]

244. **1835. Elizabeth Blackall.** Twelve versions in *Psalms, Hymns, and Spiritual Songs.* [H. ii. p. 351.]

245. **1835. Various.** *Psalms in Metre selected from the Psalms of David Sanctioned by the Protestant Episcopal Church in the United States.*

246. **1835. Michael Thomas Sadler.** His *Memoirs* contain versions of 8 Psalms. [H. ii. p. 349.]

247. **1835. William Allen, p. 50, i.** [G. p. 159.]

248. **1836. Anonymous.** Three (80, 96, 139) in *Poems, Original and Translated.*

249. **1836. Edward Farr.** *A New Version of the Psalms of David in all the Various Metres suited to Psalmody, divided into Subjects, designated according to Bishop Horne, etc. By E. Farr. London. H. Fellows, Ludgate Hill.* 2nd ed., 1847. [G. p. 161.]

250. **1837. Nathan Drake.** *The Harp of Judah; or Songs of Sion: being a Metrical Translation of the Psalms,* &c. [H. ii. p. 354.]

251. **1837. Josiah Conder, p. 256, i.**

252. **1837. Robert Bruce Boswell.** About fifty versions in his *Psalms and Hymns. Printed at the Mission Press, Calcutta.* [H. ii. p. 368.]

253. **1838. C. F. and E. C.** *A New Metrical Version of the Psalms of David, by C. F. and E. C. Hull.* This was by *Catherine Foster* and *Elizabeth Colling.* [G. p. 162; H. ii. pp. 361, 363.]

254. **1838. James Holme, p. 529, ii.** *Psalms and Hymns, Original and Select.* Harrogate.

255. **1838. Joseph Rusling.** *Portions of the Psalms of David.* Philadelphia.

256. **1839. John Keble, p. 610, ii.** [G. p. 163.]

257. **1839. George Burgess, p. 194, ii.** (See No. 265.)

258. **1839. Sir Robert Grant, p. 449, ii.**

259. **1839. Francis Wrangham.** The 137th Ps. in *The Cottager's Monthly Visitor.*

260. **1839. Eliza Lee Follen, p. 380, i.** Several in her *Poems,* pub. at Boston.

261. **1839. John Hookham Frere.** Versions of various Psalms, printed on one side of the paper only.

262. **1839. Robert Allen Scott.** *Metrical Paraphrases of Selected Portions of the Book of Psalms,* &c. Lond. Rivington. [H. ii. p. 370.]

263. **1839. Julius Charles Hare.** *Portions of the Psalms in English Verse.*

264. **1839. Edward Swaine.** Versions of several Psalms in his privately printed work *The Hand of God, a Fragment, with Poems, Hymns, and Versions of Psalms.*

265. **1839. George Burgess, p. 194, ii.** [G. p. 165.]

266. **1840. William Vernon Harcourt, p. 484, ii.**

267. **1841. John Eden.** *The Book of Psalms in Blank Verse, with Practical Reflections.* [G. p. 166.]

268. **1841. Richard W. Hamilton, p. 482, ii.** Thirteen versions in his *Nugae Literariae,* 1841.

269. **1842. Omega.** Ps. 137 in the *Evangelical Magazine,* p. 116.

270. **1842. Michael Thomas Sadler.** *Memoirs,* see No. 246.

271. **1843. Francis Skurray.** *A Metrical Version of the Book of Psalms composed for Private Meditation or Public Worship.* London, Pickering. Of these versions 45 were previously printed in *The Shepherd's Garland,* 1832. [G. p. 167; H. ii. p. 327.]

272. **1843. Frederick Russell.** A Metrical Version of 50 Psalms.

273. **1844. Edward Feilde.** *The Psalms of David, Metrically Paraphrased for the Inmates of the Cottage. By a Cambridge Master of Arts.* London, Whittaker. [G. p. 168.]

274. **1844. Moses Montagu.** See No. 283.

275. **1845. Anonymous.** *A Metrical Version of the Hebrew Psalter: with Explanatory Notes.* London. Ward & Co.

276. **1845. Thomas Spalding.** *A Metrical Version of the Hebrew Psalter; with Explanatory Notes.* London. Ward & Co.

277. **1846. Anonymous.** *A Metrical Version of the Hebrew Psalter.*

278. **1847. Benjamin Thomas Halcott Cole.** *The Psalms of David: A New Metrical Version.* London, Seeley. [G. p. 170.]

279. **1847. Joseph Irons, p. 571, i.** [G. p. 169.]

280. **1848. William Henry Black.** *An Entirely New Metrical Version of the Psalms, written for the Music in Common Use. By W. H. B.* London: Rodwell. [G. p. 171.]

281. **1850. Frederic Fysh.** *The Psalms: A Lyrical literal Version,* 2 vols., 1850–55. [G. p. 174.]

282. **1850. Samuel McClure.** *The Psalms of David, and Songs of Solomon, in Metre. By Samuel McClure, Lewistown, Pennsylvania.* (Philadelphia Lib.) [G. p. 171.]

283. **1851. Moses Montagu.** *The Psalms in a New Version. Fitted to the Tunes used in Churches: with Notes on Examination of the Difficult Passages. By M. Montagu. London. Hatchard.* [G. p. 174.] In 1844 he issued the seven Penitential Psalms as a specimen of his work. See No. 274.

283a. **1851. A. T. Russell,** in his *Ps. & Hys.* (q.v.)

284. **1853. Anonymous.** *The Book of Psalms. Translated into English Verse, from the Original Hebrew, compared with the Ancient Versions.* Later editions corrected in 1858, and 1868. [G. p. 175.] *By a Layman.* London, Rivingtons.

285. **1854. Edward Churton, p. 233, ii.** [G. p. 173.]

286. **1854. Abner Jones.** *The Psalms of David rendered into English Verse of Various Measures, divided according to their Musical Cadences, and Comprised in their own Limits; in which their responsive lines are kept unbroken, the devout and exalted sentiments, with which they everywhere abound, expressed in their own familiar and appropriate language, and graphic imagery, by which they are rendered vivid, preserved entire. By Abner Jones, Professor of Music.* New York. Mason Brothers. [G. p. 177.]

287. **1855. Anna Shipton.** Versions of 3 Psalms in her *Whispers in the Palms.*

288. **1856. George Townsend.** *Solatia Senectutis, or the Book of Psalms, showing the Probable Origin, the leading Idea, and the Inference suggested by each Psalm, versified in various metres.* By G. T. [G. p. 179.]

289. **1856. William Vernon-Harcourt, p. 484, ii.**

290. **1856. Various.** *Hymns Written for the Use of Hebrew Congregations. Charlestown, S. C. Pub. by the Congregation Beth-Elohim A. M.* 5616. This is a metrical version made by Jews for the use of Jews.

291. **1857. Anonymous.** *A New Metrical Translation of the Book of Psalms. Accentuated for Chanting. An attempt to Preserve as far as possible the leading characteristics of the Original, in the language of the English Bible.* London. Bagster & Son. [G. p. 181.]

292. **1858. Edgar Alfred Bowring.** *The Most Holy Book of Psalms. Literally rendered into English Verse, according to the Prayer Book Version.* London. J. W. Parker. [G. p. 182.]

293. **1859. Anonymous.** *Hebrew Lyrics. By an Octogenarian.* London. Saunders Otley & Co. [G. p. 183.]

294. **1859. Thomas Turner.** *A Metrical Version of the Book of Psalms (Rhythmical).* [G. p. 184.]

295. **1860. Benjamin Hall Kennedy, p. 622, i.** [G. p. 196.]

296. **1860. C. B. Cayley.** *The Psalms in Metre.* [G. p. 185.]

297. **1862. W. C. Yonge.** *A Version of the whole Book of Psalms in Various Metres, with Pieces and Hymns suggested by New Testament quotations; also an Appendix of various Translations, etc.* London. Jackson, Walford, and Hodder. [G. p. 186.]

298. **1863. Arthur Malet.** *A Metrical Version of the Psalms.* London. Rivingtons. [G. p. 187.]

299. **1863. Robert Young.** *Proposed Emendations of the Metrical Version of the Psalms used in Scotland.* Edinburgh. T. Laurie. [G. p. 187.]

300. **1863. William Milligan.** *A Revised Edition of the Psalms and Paraphrases, to which are added one hundred and fifty short hymns, selected with care from nearly twenty former selections.* Edinburgh. J. Mac Laren. [G. p. 188.]

301. **1864. American Metrical Psalter.** *The American Metrical Psalter. To the Bishops of the Protestant Episcopal Church of the United States, this attempt to preserve Metrical Psalmody in the Church, and to secure an entire Metrical Psalter, is inscribed with filial reverence and fraternal affection.* New York: Huntington. In this work 18 versions of the Psalms are tortured and mutilated. [G. p. 189.]

302. **1865. Viscount Massereene.** *A Metrical Psalter. Compiled from the MSS. of the late Viscount Massereene and Ferrard. By the Hon. L. P.* Dublin, McGlashan. [G. p. 190.]

303. **1866. Charles H. Spurgeon.** Several versions in his *Our Own Hymn Book.*

304. **1866. M. L. Hardy.**

305. **1867. Dalman Hapstone.** *The Ancient Psalms*

in Appropriate Metres: a strictly Literal Translation from the Hebrew; with Explanatory Notes. Edinburgh: Oliphant. [G. p. 191.]

306. **1867. Joseph Stammers.** Ps. 22 in *Lyra Britannica*, p. 516.

307. **1867. I. C. Wright** and **H. S. Wright.** Selection of Psalms in Verse in their *Poems and Translations.*

308. **1868. Horatius Bonar, p. 161, i.** *Hymns of Faith and Hope.* Versions of 47 psalms.

309. **1868. James Keith.** *The Book of Psalms rendered into Common Metre Verse, from the authorised Version. With a repetition of Psalms I to L in Miscellaneous Metres.* London: Nisbet. [G. p. 192.]

310. **1868. R. C. Singleton.** Versions of a few Psalms in his *Anglican Hymn Book.*

311. **1870. Thomas Slater.** *A Metaphrasis: A Metrical Version of the Book of Psalms, made by Apollinarius, a Bishop of Laodicea, in Syria, circiter A.D. 362. Translated by Thomas Slater, &c.* London: Simpkin and Marshall. [G. p. 193.]

312. **1870. William A. Graham.** Versions of Psalms in his *Original Poetry.* Lond.: Whittaker.

313. **1871. John Burton.** *The Book of Psalms in English Verse. A New Testament Paraphrase.* London: John Snow. [G. p. 194.]

314. **1872. G. H. Moberly.** *Pilgrim Songs of the Return from the Captivity, retranslated and versified.* Ps. 120–134.

315. **1874. Daniel Bagot.** Versions of a few Psalms in his *Hymns.* London: Groombridge & Son.

316. **1875. William Josiah Irons, p. 571, ii.**

317. **1876. Lord Selborne.** Ps. 36, in Dr. Rogers's *Harp of the Christian Home*, p. 67.

318. **1876. Thomas Rawson Birks, p. 143, ii.**

319. **1876. George Rawson, p. 952, i.**

320. **1877. The Marquess of Lorne.** *The Book of Psalms, literally rendered in Verse.* [G. p. 197.]

321. **1878. D. C. McLaren.** *The Book of Psalms, Versified and Annotated.* Geneva. New York. [G. p. 198.]

322. **1882. W. D. Seymour.** *The Hebrew Psalter, or the "Book of Praises," commonly called the Psalms of David. A New Metrical Translation.* [G. p. 198.]

323. **1883. Ben-Tehillim.** *The Book of Psalms in English Blank Verse; using the Verbal and Lineal Arrangements of the Original. By Ben-Tehillim.* Edinburgh, A. Elliott. [G. p. 199.]

324. **1883. David McLaren.** *The Book of Psalms in Metre, according to the Version approved by the Church of Scotland.* Edinburgh: D. Douglas. [G. p. 200.] This is a revision of the *Scottish Psalter.*

325. **1885. Digby S. Wrangham.** *Lyra Regis. The Book of Psalms, and other Lyrical Poetry of the Old Testament, rendered into English Metres.* Leeds, Fletcher & Co. [G. p. 201.]

326. **1886. John De Witt, D.D.** *Praise Song of Israel. A new Rendering in Verse, by John De Witt, D.D.*

Extended as this list is, it can only be rendered complete by adding on the numerous versions of individual Psalms which are given in the **Index to Seasons and Subjects**, in this Dictionary. It must be remembered, however, that *all* which are given in that Index are not additional to those named above, as by far the greater number are taken from the foregoing works. [J. J. and W. T. B.]

Psalters, French. The French Psalters, in common with the English, the German, and others, require a distinct history from the hymnody of the same nation.

i. *Clément Marot.*

1. Very few *trs.* of the Psalms have been found prior to the great Psalter of *Marot* and *Beza.* The germ of this work was Ps. 6, attached to the *Miroir de tres chrestienne Princesse Marguerite de la France Royne de Navarre, Duchesse d'Alençon* (1533). At least 13 others must have been *tr.* by 1539 (§ 2). In 1540 the psalms which Marot had then written and circulated in MS., were in the highest favour with Francis I., Catherine de Médicis, the Dauphin, and the court. They were sung to ballad tunes. Charles V. rewarded Marot with 200 golden doubloons for his present of 30 *Psalms*, and asked him to versify for him "Confitemini Domino" (prob. Ps. 18).

2. The earliest *printed* psalms by Marot emanated from the Protestant party of the Reformation, and it is not clear from what source Calvin obtained them. The text also of these early psalms differs from the first edition afterwards pub. by Marot himself. In an unique book in the library at Munich, entitled *Aulcuns Pseaumes et Cantiques mys en chant, Strasbourg*, 1539—the earliest effort of Calvin to introduce singing into public worship at Strasburg—there are 18 psalms, together with the Song of Simeon, the Creed, and Ten Commandments. There are melodies to each piece.

Of these psalms 13 are, in a form varied from his own subsequent ed. of 1542, by Marot. (Pss: 1, 2, 3, 15, 19, 32, 51, 103, 114, 115, 130, 137, 143.) Of the other pieces, two (Ps. 113 and the Creed) are in prose. The other pieces (Pss. 25, 36, 46, 91, 138, The Song of Simeon, and The Ten Commandments) are strongly marked off from Marot's pieces by their inversions, want of feminine rhymes, and German melodies. They are probably by Calvin himself.

3. In 1541 appeared *Psalmes de Dauid, translatez de plusieurs autheurs, et principallement de Cle. Marot, veu, recongneu et corrigé par les theologiens, nommeement par M. F. Pierre Alexandre, concionateur ordinaire de la Royne de Hongrie. Anvers.* (An unique copy is in the possession of M. Henri Lutteroth.) The contents of this volume are 30 psalms by Marot, and 15 by ten or eleven different authors. Some of these latter are alternative versions of the same psalm. Tunes of the day are named for one of Marot's psalms and nine of the others. The text of the 30 psalms of Marot, though, in the 13 Pss. named above, identical with that found in the Strasburg edition, differs from that of Marot's own edition (1542) of these same 30 psalms. Pierre Alexandre may have received Marot's psalms from the Queen of Hungary, who may herself have obtained them from her brother Charles V. Alexandre was inclined to the Huguenot doctrines, and at a later period (1555) became pastor of the Reformed congregation at Strasburg.

4. A very curious Liturgy (of which there is an unique copy in M. Gaiffe's possession) appeared in 1542.

La manyere de faire prieres aux eglises francoyses . . . ensemble pseaulmes et canticques francoys quon chante aus dictés eglises . . . (the title is of great length). At the end of the psalms there is the following note: "Imprimé à Rome par le commandement du Pape, par Théodore Brusz Allemant, son imprimeur ordinaire." The Psalms in this edition comprise all the psalms by Marot and others in the Strasburg ed. (1539); the other 17 psalms of Marot contained in the Antwerp ed., and 4 others from the same book (43rd signed "C. D.," 120th anon, 130th signed "A.," 142nd signed "D."). To these are added the Song of Simeon, Creed, and Ten Commandments of the Strasburg book, and Marot's Pater Noster from the *Miroir.* The 21 melodies of the Strasburg book are re-printed, together with 8 new ones. The pretended imprimatur of the Pope was a pious fraud, of which there is a similar example in one of the works of Lefèvre d'Etaples, the first translater of the Bible in French. The real place of printing seems identified as Strasburg by a letter of Pierre, the pastor of Strasburg, 25th May, 1542 (*Opera Calvini* vi. 15), addressed to the chief magistrate at Metz, in which he says that a new ed. of the Liturgy and the psalms had been made, the previous one being exhausted; and begs him to recover 600 copies of it, which had been seized at Metz on account of an inconsiderate addition of the printer "Imprimé à Rome avec

privileges du Pape." The internal evidence afforded by a comparison of the liturgical portions with subsequent liturgies at Geneva (1542) and Strasburg (1545) is consistent with this assumption. The printer was very probably Jehan Knobloch. Pierre Brully, the pastor, was perhaps the editor.

5. In the library at Stuttgart there is an unique copy of Calvin's first Liturgy pub. at Geneva, entitled

"*La forme des prieres et chantz ecclesiastiques auec la maniere d'administrer les Sacremens, et consacrer le mariage, selon la coustume de l'Eglise Ancienne*, 1542."

There is no name of place or printer; but the device of an olive branch, ending in an ornamental "G.," is known to be the mark of Jean Gérard or Girard, a Genevan printer. The liturgical contents of this volume are of great interest; but the only portion of them that concerns our subject is the preface, which exhibits Calvin's sentiments on the use of music in public worship.

The Psalms are a reprint of those in the last-mentioned ed., known as the *Pseudo-Roman*, with the omission of the prose 113th Ps., and the 4 by various authors (43, 120, 130, 142). The other pieces of the *Pseudo-Roman* are also reprinted, with the exception of the prose Creed, which is exchanged for Marot's Creed, pub. in the *Miroir*. Some slight alterations are made in the text of the Psalms. But considerable alteration is made in the melodies. Only 17 are common to this and the *Pseudo-Roman* ed., and modifications which lessen their German character are made in these. There are 22 new melodies, 14 as substitutes for rejected tunes of the earlier edition, 8 set to psalms, which previously had no melodies attached to them. This musical contribution is probably the work of Louis Bourgeois.

A second ed. of this book, probably only a reprint with no material alteration, is known to have been pub. later in the year. These several editions show plainly that for nearly three years the psalms of Marot were in favour alike in the Catholic court and the Huguenot worship.

6. In 1542, Marot himself pub. his 30 Psalms. The title of the book is—

Trente Pseaulmes de Dauid, mis en francoys par Clement Marot, valet de chambre du Roy, auec privilege. Imprimé a Paris, N. D. (An unique copy is in the Bibliothèque Nationale, Paris.)

It contains the privilege from the King, dated Nov. 30th, 1541; an epistle dedicatory to Francis I., not without evidences of real religious feeling, in which Marot contrasts the true inspiration of David with the fabled muse of Greece and Rome; and the 30 Pss. of the other editions (1–15, 19, 22, 24, 32, 37, 38, 51, 103, 104, 113, 114, 115, 130, 137, 143). At the head of some of the Psalms are short indications of the nature of the metre, but no suggestions of melodies, and no music. The text of this ed. varies, as has been said, greatly from that in the editions noticed in the last section. Whether both texts are by Marot himself, or whether the editions of 1539 and 1541 represent a text revised by other hands than his, it is difficult to decide.

M. Douen has printed the principal variations in the first 8 Psalms, and pronounces that the Paris text is infinitely superior in elegance and rhyme; that in only 4 places (of these 8 Pss.) are the variations in the other editions more literal than in Marot's: and that of these 4 Marot himself adopted 3 in his ed. of 1543. On the ground of its superiority, and of the phrases on the Antwerp title-page ("recongneu et corrigé"), which indicate revision in that ed., he decides that the Paris ed. for the first time prints Marot's genuine text, and that the others exhibit a text that has been altered by Pierre Alexandre and the Theologians. To this verdict however the 13 Pss. in the Strasburg ed. (1539) which are identical in text with those of Pierre Alexandre's book (1541) are a considerable objection. The imprimatur of Pierre Alexandre also in the Antwerp ed., does not seem necessarily to indicate extensive alteration, for he says, "nec in ipso reperi quod possit pias aures offendere:" and the other 14 psalms by various authors would share the revision with the 30 of Marot.

7. The publication of the 30 Psalms drove Marot from France to Geneva. Though the privilege for it had been signed by three doctors of theology, the book was condemned by the Sorbonne, and Marot was only saved from arrest by flight. In August, 1543, he pub., evidently at Geneva,

Cinquante Pseaumes en francois par Clement Marot. Item vne Epistre par luy nagueres enuoyée aux dames de France.

The contents of this book are:—

An Epistle to the Ladies of France; an Epistle to the King; the 30 psalms already pub., revised and corrected; 20 fresh psalms (the Song of Simeon counting as one); the Commandments, the Articles of the Faith (the Creed); the Lord's Prayer; the Angelic Salutation; and two prayers, one before, one after meals. The Epistle to the King is very brief. It contains an allusion to the fact that Francis had commanded him to continue the work of translation. The Epistle to the Ladies of France is in the courtier vein. He bids them quit their love-songs to Cupid to sing Him, Who is love indeed, "O bien heureux qui voir pourra, Fleurir le temps que l'on oira Le laboureur à sa charrue, Le charretier parmi la rue, Et l'artisan en sa boutique Aveques un Pseaume ou Cantique En son labeur se soulager." The new psalms are Pss. 18, 23, 25, 33, 36, 43, 45, 46, 50, 72, 79, 86, 91, 101, 107, 110, 118, 128, 138. There is no music to this ed. A few months later however an ed. (now lost) of these Fifty Psalms, with music, was pub. along with the Liturgy and Catechism by Calvin. The 5 psalms, generally assigned to Calvin, which had hitherto come down from the Strassburg ed. (1539) were in this ed. replaced by Marot's.

8. Marot's death (1544) arrested the progress of the Genevan Psalter. But his psalms were utilised in other quarters. Editions of them appeared in Paris, Lyons, Strasburg, and Geneva; 16 of which are extant. The Strasburg ed. of 1545, printed 10 of the new psalms, together with the psalms and pieces of Marot and others in the *Pseudo-Roman* ed., the Commandments by Marot, and a hymn, "Salutation à Jésus-Christ," beginning "Je Te salue, mon certain Rédempteur" (p. 579 i.) Louis Bourgeois pub. a harmonised ed. of the *Cinquante Pseaumes* in 1547. A compilation of Marot's psalms, 29 by Gilles d'Aurigny, 42 by Robert Brincel, 31 by "C. R." and "Cl. B," forming an entire Psalter, was pub. in Paris (1550). And Poitevin's 100 psalms (Poictiers 1550) were bound up, in later editions, with Marot's 50 as a complete Psalter.

ii. *Completion of the Psalter by Beza.*

1. The Genevan Psalter was completed by Théodore de Beze, at the request of Calvin, who had found on his table a *tr.* of Ps. 16. The first instalment of them was principally written at Lausanne. On March 24, 1551, he requested from the Council of Geneva permission to print "the rest (le reste) of the Psalms of David," which he "has had set to music," and asked for a privilege of exclusive sale. They were however very far from being completed at that date; and on June 24 Calvin wrote to Viret asking Beza to send what psalms he had, without waiting for the versification of their companions. Accordingly before the year closed there appeared:—

Trente quatre pseaumes de David nouuellement mis en rime francoise au plus pres de l'Hebreu, par Th. de Besze de Vezelay, en Bourgogne. Geneue. 1551.

This volume contains a dedicatory epistle, "A l'Église de nostre Seigneur," and the new psalms by Beza.

The Psalms are: 16, 17, 20, 21, 26, 27, 28, 29, 30, 31, 34, 35, 39, 40, 41, 42, 44, 47, 73, 90, 119, 120, 121, 122, 123, 124, 125, 126, 127, 129, 131, 132, 133, 134. The dedicatory epistle is justly eulogised by MM. Douen and Bovet. It illustrates the difference of standpoint and temper between the two poets. In place of the lighter grace, the classical and mythological allusions, and the courtier vein of Marot's addresses to the King and the Ladies of France, we have the strong firm tone, the contempt of worldly poetry, the sense of endurance, hardness, even scorn, left by persecution, which marks the Huguenot theologian. The Church to which he dedicates his work is the "petit troupeau," which, despite its lowliness is the treasure of the earth, the kings he honours are not Francis the king of flatterers, but the champions of the Reformation in Germany and Edward VI. of England. There is however a high eulogium of Marot, "Las! tu es mort sans auoir auancé Que le seul tiers de l'œuure commencé, Et qui pis est, n'ayant laissé au monde, Docte poéte homme, qui te seconde Voila, pour quoi quand la mort te rauit, Auecques toy se tent aussi Dauid."

2. In 1554, 6 new psalms (52, 57, 63, 64, 65, 111), 4 of them without melodies, the other 2 set to previous tunes, were added as an appendix to the combined ed. of Marot and Beza which had been pub. under the title of *Pseaumes Octante trois* in 1552. In an ed. without date, Ps. 67, the Song of Moses, the Song of Simeon, and the Ten Commandments are added.

3. The various volumes extant show no further increase of pieces until 1562, when the complete Psalter appeared, entitled

Les Pseaumes mis en rime françoise par Clément Marot et Théodore de Beze.

The privilege for this ed., obtained from Charles IX. (!), is dated Dec. 26, 1561. It was printed for Antoine Vincent at Geneva, Paris, Lyons, Caen, and other places, in 24 editions at least of that year. There are 60 new psalms, and 40 new melodies; the total of melodies is raised to 125. The Pater Noster and the Creed are no longer included; the Song of Simeon and the Ten Commandments are alone appended.

4. The music of the Psalter is beyond our scope. It is treated fully in M. Douen's work, in a series of articles in *The Musical Times* (1881), and in several articles of *The Dictionary of Music*. The melodies in the Strasburg ed. (1539) are of German descent. The editor of the Genevan psalters (1542–5 probably, 1545–57 certainly) was Louis Bourgeois. Only 11 of the Strasburg melodies are retained in the complete Psalter, most of them in a modified form; 74, the finest in the Psalter, are by Bourgeois; the 40 of 1562 are by an unknown hand. Side by side with the work of Bourgeois, Guillaume Franc, cantor at Lausanne, wrote in 1551 melodies for the psalms then recently translated by Beza, and obtained a licence to print them at Geneva, together with the original melodies to Marot's psalms. Nothing further however, as far as is known, was done until 1565, when a psalter was printed at Geneva for use at Lausanne. The bulk of the tunes in this psalter were derived from that of Geneva, 4 melodies by Bourgeois, and 15 by the unknown editor of 1562. The new tunes introduced by Franc were 46 in number, of which 26 were by himself, one from the first Genevan psalter of 1542, and afterwards omitted, with 19 from other sources. Harmonised editions, though never admitted for public worship, were printed from the first. Among these may be named 50 Psalms by Bourgeois in 5 parts (1545); 31 Psalms by Pierre Certon (1546) for the Sainte Chapelle, at Paris (!); Goudimel's three celebrated editions (1564, 1565, 1566), the latest of great elaboration; Claude Le Jeune's (pub. posthumously in 1601). The immense popularity of the music contributed largely to the wide spread of the Psalter in translations, the melodies necessitating the adoption of the French metres.

5. The fortunes of the Genevan Psalter, thus completed, were brilliant and singular. Its use even among Catholics did not cease for awhile. It was among the books which Francis I. cherished on his deathbed. Henry II. used one of Beza's psalms as a hunting song (!). Among the Huguenots, psalm-singing became universal. Catholic troops, wishing to disguise their identity, would raise a psalm. Crowds sang psalms in the streets. At the Pré aux Clercs, multitudes, among whom were the King and Queen of Navarre, sang them enthusiastically. In Poitou the Catholic curé mixed psalms with the Latin hymns. Florimond de Rémond, a contemporary author, dates the foundation of the Huguenot Church by the practice of psalm-singing. The necessity of conciliating the Huguenot power accounts for the singular fact that Charles IX., and Charles V. (probably really the Duchess of Parma, acting as his Vicegerent) in the Low Countries, granted a privilege for the sale of the book. MM. Douen and Bovet have collected together the glorious and touching records of its use on the battle-field and at the stake in the days of Coligny, and in the dragonnades after, the Revocation of the Edict of Nantes. The 65th was the psalm of battles. The 51st, the Song of Simeon and others, were sung in the flames. The number of editions of the book is enormous. The splendid bibliography of M. Douen gives 1400 editions of French metrical psalters, far the largest share of which is composed of Marot and Beza's psalms. The influence of this book extended far beyond France. In German, 50 of these psalms were translated by Melissus of Heidelberg, at the command of the Elector Palatine Frederick II. (1572). A complete version, following the text, metres, and melodies of the French, presented (1565) to Albert of Brandenburg, was pub. by Ambrosius Lobwasser, a Lutheran (1573), with Goudimel's harmonies. Though never accepted by the Lutherans, it became the recognised Psalter of Germany and German Switzerland, and was frequently revised in the 17th and 18th cents. Serving as an original, it was re-translated in several dialects of the Grisons (among others in Italian) and in Danish. The Dutch version of Dathenus (1566) became the universal Dutch Psalter of the Low Countries; 30 revisions of it, all preserving the French metres and melodies, were made before its displacement by a new version (1773). To these may be added *trs.* from the French into Italian, Spanish, Bohemian, Polish, Latin, and even Hebrew. In

England a volume entitled *All the French Psalm Tunes with English Words* (1632) is in the British Museum, Lambeth and Lincoln Cathedral libraries. At the end of a French *tr.* of the Liturgy of the Church of England, dedicated to George I. (1719, London), perhaps for the Savoy Church, the psalms of Marot and Beza are printed. In *England's Hallelujah*, by John Vicars (1631), are *Divers of David's Psalmes according to the French forms and metre.* The influence of the French on the O. V. of England and Scotland is only perceptible in a few French tunes and metres; 30 of the Scottish, and a smaller number of the English melodies are French. Pss. 50, 104, 120, 121, 124, 127, 129, in the English, and Pss. 102, 107, 110, 118 in the Scottish version are identical in melody with the corresponding French Psalms.

6. The general verdict of critics from the time of Voltaire to that of Sainte-Beuve has been severe. MM. Bovet and Douen are more kindly. Yet the former speaks strongly of the wearisomeness, diffuseness, inversions, obscurity, and vulgar, even gross, expressions in the work of Beza, and the prosy commonplace, inversion and coarseness in the far better verse of Marot. The judgment of the 16th and 17th cents., when the antiquated language was current, and the coarseness less perceptible, was full of eulogy. Out of the wide variety of subject matter, emotions and poetical style which the Psalter exhibits, the simplicity, plaintiveness, lyric grace, and subjective meditation are those best reproduced in Marot's choicest pieces, descending through him into the body of French hymns. The striking variety of metre evidently impressed Kethe and Whittingham, and an imitation of it was ineffectually attempted by them, as a relief to the humdrum monotony of the English and Scottish versions. The solidity, the breadth, the celebration of God in nature, on the other hand, which passed from our *Old Version* into the work of Watts, has no counterpart in the French Psalter, or the hymns that succeeded it. The contrast is due doubtless to deeper differences in the genius of the nations. The merit of fidelity has been generally conceded. The work of Marot was based on the direct translation from the Hebrew by Vatable, and perhaps other Hebrew studies. Bezá was a deep student of the Psalms, as well as a theologian.

iii. *The Revised Psalters of the Reformed Church and Independent Versions.*

1. The version of Marot and Beza was the psalm-book of the Reformed Church. The French Lutheran Church, which from the first used hymns in worship, felt less the necessity of a complete Psalter. The Frankfurt *Pseaumes, Hymnes, et Cantiques* (1612) contains 35 psalms by *Matthieu Barthol.* M. Douen also mentions in his bibliography *Les Pseaumes de David, auec les hymnes de D. M. Luther et autres docteurs de l'Eglise mis en vers françois selon la rime et composition allemande. Montbeliard,* 1618. More than 50 versions were pub. in the interval that preceded the revision of Marot and Beza. Two—a poor one by the *Abbé Philippe Des Portes* (1591), and that by *Godeau,* bishop of Grasse (1644), to which Louis XIII. contributed four tunes, and which was interdicted, because the Huguenots, forbidden for the time to sing their own psalms, adopted it—were efforts within the Roman Church. Those of *Baif* (1587), *J. B. Chassignet* (1613), *Racan* (1631), *Desmarets de Saint-Sorlin* (1680), were not intended for music. *Louis des Mazures* (1557), *Cardinal du Perron* (1589), *Malherbe* (1630), *Corneille, Racine,* and his son *Louis,* have left partial translations. In the Reformed Church *Charles de Navières,* of the suite of the Prince of Orange, pub. (1580) a version, as an improvement in versification on Marot and Beza. *Diodati's* Psalter (1646) testifies to the growing unpopularity ("attiedissemens et desgoutemens") of the French old version, but was not designed for public use.

2. The great change in the French language towards the close of the 16th cent. made the old version grotesque and antiquated. "People feared," says M. Bovet, "that the passage of time would gradually make the Psalms unintelligible, and that the reproach of being written in a dead language would be as true of them as of the Latin." The general decision of the synods was for a revision, preserving the metres, and departing as little as possible from the old version. The author of it was Valentine Conrart, the eminent founder of the French Academy. The first ed. is entitled—

Le Livre des Psaumes en vers françois. Par Cl. Marot et Th. de Beze. Retouchez par feu Monsieur Conrart, Conseiller Secretaire du Roy . . . Première partie, 1677.

It contained only 51 psalms, which are admitted to be the work of Conrart alone. The complete version—

Les Psaumes en vers françois, retouchez sur l'ancienne version. Par feu M. V. Conrart, Conseiller, &c, . . . 1679.

was to some extent perfected by La Bastide, to whom Conrart had entrusted his MSS. Gilbert's Psalter asserts in the preface that La Bastide had made such large changes in Conrart's text, that the 99 new psalms are only nominally his. But M. Bovet's examination of the evidence decides—on the ground of the expressions in the preface to the ed. of 1677, and the universal ascription of the version to Conrart alone, without mention of La Bastide, in letters and acts of synods of the time—that La Bastide's alterations were probably trifling. Conrart's Psalter, though called a revision, and preserving here and there some phrases, and throughout the metres of the old version, is in reality *The French New Version.* When allowance is made for the difficult conditions of production, M. Bovet pronounces it, though unequal and sometimes deficient in spirit, a remarkable work; recalling in parts the naive simplicity and lyric movement of Marot, in others the noble solemnity of the classic language of the 17th cent.

3. The distressed condition of the French Huguenots under Louis XIV. preventing the authorization of this book in France, the French exiles at Zurich appealed to the Church of Geneva as the chief of the French Reformed Churches, to take up the matter. In reply the Venerable Company of Pastors appointed three of their body, Benedict Pictet, De la Rive, and Calandrin to review the version, adding as a

special instruction, that they should remove all phrases that savoured of Jewish imprecations against their enemies. The work was principally done by Pictet. Saurin, an avocat of Nismes, also assisted the editors. Completed in 1693, pub. in 1695, the title of this edition seems to have been;

Les Psaumes de David mis en Vers françois. Revûs de nouveau sur les précédents editions, et approuvés par les Pasteurs et Professeurs de l'Eglise et de l'Academie de Genève. (Title of 3rd ed. 1701. The 1st ed. is lost.)

The text of Conrart is for the most part retained, with occasional reversions to the language of the Old Version, and occasional excision of phrases of it, which Conrart had spared. First used in public worship at Geneva in 1698, it was sent (1699) by the Venerable Company to the other Reformed Churches, and generally adopted by the French refugees in Switzerland, and the national Churches of Erguel and Neuchâtel. The Church of Berlin reserved to itself the right to make a few alterations, which were carried out by Beausobre, whom Frederick the Great called "the best pen in Berlin," and his subsequent colleague in the translation of the New Testament, Lenfant. The title of this version is

Les Pseaumes de David en vers. Nouv. Ed. retouchée une derniere fois sur toutes celles qui ont précédé, 1702.

The Church of the United Provinces, under the leadership of Jurieu, resenting the assumption of primacy by Geneva, made a longer resistance. Bitter recriminations passed, and the adoption of the new version was stigmatised as an act of schism. An unsuccessful attempt was made to produce a version of their own, and they fell back on the old version. After Jurieu's death, Conrart's version was made the base of a new revision, which is entitled:—

Les Pseaumes de David mis en vers françois et revûs par ordre du Synode Walon des Provinces-Unies. 1720.

It was authorized by the States General in 1727.

4. The era of Conrart and Pictet marks the beginning of decline. The new versions never attained the popularity of the old. The unsuitability for singing, not only of the imprecations, but of other portions more plainly showed itself. They ceased to be sung as a whole; and the selection in actual use continually narrowed. Voltaire expended his ridicule on them. Even the music began to give way to new melodies. (The earliest substitution is by De Camus (1760), who abuses the old music roundly.) Hymns pushed out the Psalms more and more at the close of the 18th century. The collections of St. Gall (1771) and Berlin (1791) have only from 50 to 60 Psalms. The Walloon Collection retained the whole Psalter, with a Supplement of hymns (1802). The ed. of Bourrit, resulting from several commissions of the Churches of France and Geneva (1823), contained the whole Psalter in an abbreviated form, with several new melodies and alterations of the old ones. That of Gallot of Neuchâtel (1830) was made on the same principle. Wilhem (1840) pub. a complete Psalter, with changes in the music, alteration of antiquated expressions and softening of the imprecations. The *Recueil des Psaulmes et Cantiques, Paris*, 1859, has only 70 psalms: some of these fragments.

5. A few among the 130 names in M. Douen's list of persons in the 18th and 19th centuries, who have dealt with the psalter, must be added. Lefranc de Pompignan, Père Manuel, and the Abbé Pellegrin are known also as writers of hymns. Gabriel Gilbert, Resident of Queen Christina of Sweden at Paris, wrote a version (1680). Several versions by Pierre Symond, Jennet, Rivasson, and Joncourt appeared in the United Provinces during Jurieu's opposition to the Genevese revision. The seventeen odes of **J. B. Rousseau**, founded on the Psalms (1721), have been greatly admired. That on Ps. 18, "Les cieux instruisent" is in C.U. The *Psautier Evangélique* of Daniel Zacharie Chatelain (1781) is an example of that treatment of the Psalms, which was common among the followers of Luther, and which Watts elaborated—expansion of the Psalms, in the light of their evangelical fulfilment. César Malan (q.v.) pub. *Les Chants de Sion* (50 psalms) in 1824, and a complete psalter, *Les Chants d'Israel*, in 1835. The version and the music are new. Among recent editions may be named a Roman Catholic version, approved by Morlot, Abp. of Tours, *Les Psaumes mis en Quatrains par un ancien Magistrat* (*Fey*), 1844; that by Hector de St. Maur (1866), commended by M. Bovet; and that of De la Jugie (1863), esteemed by M. Douen the best of modern versions.

Authorities. *Clément Marot et Le Psautier Huguenot*, by M. Douen; *Histoire du Psautier des Eglises Réformées*, by M. Felix Bovet; *Clement Marot, and the Huguenot Psalter*; a series of articles by G. A. C. (Major Crawford) in *The Musical Times*, 1881. [H. L. B.]

Psalters, German. [Various.]

Psalters, Scottish. [Scottish Hymnody.]

Psalters, Welsh. [Welsh Hymnody.]

Public School Hymn-Books, English. *Introduction.*—One or two relics of the use of the Latin Hymns in our Public and Grammar Schools have been discovered and preserved in a small volume, edited by Rev. J. W. Hewett, and entitled *Sacra Academica. A Collection of Latin Prayers now or lately used in certain Colleges and Schools in England*, 1865. At Winchester a metrical Latin rendering of Psalm 130, "Te de profundis, Summe Rex," was sometimes sung after grace. The hymn "Jam lucis orto sidere," used to be sung on certain days, while the boys walked in procession round Chamber Court. In *The Psalms, Hymns, Prayers, Graces and Dulce Domum used by the Scholars of Winchester College*, 1845, it is described as "Hymnus Matutinus die Recessionis ante Festum Pentecostis." The use of this hymn may have been the germ from which Ken's "Awake, my soul" originally sprung. It is still occasionally used in Chapel. At Eton, as late as the close of Dr. Keate's Headmastership, 1830–3, the hymn "Salvator mundi, Domine" formed part of the Evening Office. "Jesu Redemptor omnium" was used in 1575 at the Thame Grammar School among the prayers before leaving school. These are in all probability survivals of a very general if not universal use of the Latin hymns at our old foundations.

The hymn-books of the English Public Schools are part of the modern hymn move-

ment, and scarcely connected with this use of Latin hymns. Taking the hymn-books in chronological order, the Schools represented are:—

i. **Rugby.** — The earliest of our modern Public School Hymn-Books is *Psalms and Hymns for the Use of Rugby School Chapel.* It was in use in 1837. There were perhaps two editions during Arnold's lifetime; the text in this book of the hymn by J. H. Gurney, "We saw Thee not when Thou didst tread" (q.v.), is said to be a revision of Gurney's original by Buckoll. The earliest accessible edition (1850) of this book contains a hymn, which could not have been added until after Arnold's death. Small as it is (18 *Pss.* 68 *Hys.*), and merely providing hymns for such Christian seasons as occur during the school period, this little book contained very few pieces that are devoid of merit. The Psalms are the best specimens of the Old and New Versions, with some from Watts, Montgomery, and Henry Vaughan: the hymns are for the most part standard hymns at the present day, drawn from the Latin and German, from the Wesleys, Ken, Keble, Heber, and others. The hymns that are peculiar to it are those, partly original, partly *trs.* from German and Latin, by Rev. H. J. Buckoll, who is believed to have edited the book. Two hymns of his—"for the first Sunday of the half year" ("Lord, behold us with Thy blessing"), and "for the last Sunday of the half year" ("Lord, dismiss us with Thy blessing")—are found in every Public School hymnal. Shortly after Dr. Goulburn's entrance on the Headmastership, he issued (1857), with Mr. Buckoll's assistance, the *Psalms and Hymns for the Use of the Congregation of Rugby School Chapel.* All the pieces of the original book, except 4, are retained; 10 new Psalm versions—from Milton, Keble, Trower and others; 33 hymns—from Isaac Williams, Neale, Caswall, Trench, and older sources; and an *Appendix*, containing a Latin Version of Ps. 117, "O omnes gentes undique" (taken from the Communion Office in the Liber precum, Ch. Ch., Oxford, 1726), with a *tr.* "O all ye nations, praise the Lord," and a Selection of Psalms (Latin titles only) for chanting between the Litany and the Communion Service (really the Introits from the 1st Prayer Book of Edw. VI.) are added: the object being to increase the hymns for the Festivals and give a more decided Church tone to the hymnal.

In 1876, *Hymns for the Use of Rugby School* were published, edited by Dr. Jex-Blake, the Head Master, assisted by a Committee of Masters. The division of the book into Psalms and Hymns was discarded, 14 pieces from the previous edition were omitted, and the total of psalms and hymns together raised to 339. The names of the authors were given in the index of first lines. The new pieces are chiefly from modern sources, and most of them the accepted hymns of our general collections. Some of the pieces are more of the class of devotional poetry than of hymns; two or three of the Latin hymns are given in the original. The tone of the book is pure and high: the hymns of praise full; but there is a dejection in some of those on Prayer, Faith, and Hope, which seems more adapted to older stages of Christian experience than that of the boy.

ii. **Harrow.**—The next Public School to compile a Hymn-book for its own use was Harrow. *Hymns for the Chapel of Harrow School* were 1st pub. in 1855, edited by Dr. Vaughan (then Head Master). It is a far larger collection than either of the two prior *Rugby* hymn-books (240 hymns). The sources from which it is drawn are chiefly Watts and Doddridge, Cowper and Newton, the Wesleys, Heber and Milman, Ken, Keble, and the Metrical Psalms. It belongs to the older type of Church hymn-books; full of simple piety, with no great effort at relation with the Prayer Book; often losing its directness of address to God in reflection. The number of hymns on death seems out of proportion in a school collection. A few hymns (e.g. Buckoll's hymns for the opening and ending of the Half-year) are apparently taken from the *Rugby* Collection. The 3rd ed. of this book (1866), edited by Dr. Butler (then Head Master), retained all the hymns of Dr. Vaughan's book, and raised the number to 351. Several of the new pieces are common to the newer series of hymnals, of which *H. A. & M.* is the type; others are from less obvious sources. The book in its present shape might be considerably reduced without the loss of really good hymns: a pure ideal, an ardent thirst for holiness, and a vivid faith in the Unseen God are its leading ideas. Some of the pieces are too reflective to be suitable for direct worship, though useful for private meditation.

iii. **Marlborough.**—The Marlborough Series of hymn-books commenced in 1856, with *Psalms and Hymns for Use in the Chapel of Marlborough College.* About half of its 100 hymns are from the *Rugby* prior editions; of the other hymns three demand special notice, as having rightly been included in most subsequent Public School Collections; a hymn of Bp. Cotton's (apparently, from the description of scenery, written at Marlborough), deeply imbued with the sense of the beauty of creation, "*We thank Thee, Lord, for this fair earth*"; a beautiful hymn by Dr. Jex-Blake (then Assistant Master at Marlborough), on the gladness, fulness, buoyancy of human life, which is so vivid to the boy, "Lord, we thank Thee for the pleasure that our happy lifetime gives"; and one for the Anniversary of the Consecration of The Chapel (St. Michael and All Angels) by Archdeacon Farrar, "Father, before Thy throne of light, the guardian angels bend." These three hymns are an excellent illustration of a principle that runs through the numerous editions that followed under the successive Head Masters of Marlborough (see below)—the production of a book, not only good in itself, and reproducing the hymns endeared by the associations of home, but specially meeting the needs and aspirations of a Public School community. On the side of boyhood, this aim reaches its fullest achievement in the edition of 1869: it may be traced in the simplicity and clear reality, with which the Christian ideas of faith, penitence, frailty, dependence, and the stainlessness of heaven are presented, in the absence of morbid longings for death, in

hymns of fortitude and endeavour, in jubilance and thanksgiving, and in celebration of God's glory in nature. The edition of 1869, and still more that of 1878 (which adds several rarer pieces, especially from the German, and has greatly enhanced the effect of the general hymns by massing them more broadly, under the headings of Praise, Prayer, Faith, and Hope), recognize the further fact, that the atmosphere of culture at a Public School permits and demands a higher literary and poetical standard, careful editing, and such full indication of sources and authors, as may encourage and suggest study of the history of hymns. Among the more choice pieces are some by Dean Stanley and F. T. Palgrave. The names of authors are given at the foot of each hymn, as well as in an index. The edition of 1869 has in an *Appendix* some beautiful selections of devotional poetry, from the *Christian Year* and other sources. Very little use is made of translations from the Latin.

iv. Cheltenham. See § xiii. **Bibliography.**

v. Repton.—The Repton Series of hymn-books began in 1859. The 103 hymns of the 1st ed. were reprinted in the 2nd ed., 1864 (141 pieces), and in the 3rd ed., 1869 (154 pieces). These three editions were compiled in Dr. Pears's Headmastership. The 4th ed., 1874 (211 pieces), and the 5th ed., 1881 (246 pieces), were compiled under Dr. Huckin's Headmastership. All but 20 from the original editions are retained in that of 1881; several of them are of no particular merit, and might well be omitted in any new edition: and the alphabetical arrangement, nowhere so ineffective as in a *Church* hymn-book, should be abandoned. This series shows no special connection with other Public School hymn-books, and has no very salient features.

vi. Wellington.—The 1st ed. of *The Hymn-book for the Use of Wellington College*, appeared in 1860. The three editions published during Dr. Benson's Headmastership only add about 20 pieces to those of the 1st edition (162 pieces), which is always substantially retained. In the psalm versions by Montgomery and Keble, and other pieces, and in the reproduction of the Psalms (quoted by their Latin headings only) from the 1st Prayer Book of Edw. VI., the book has affinities with the *Rugby* edition of 1850. But the sources from which the hymns are drawn are far wider. The hymns and *trs.* from the Latin, by I. Williams, Chandler, Caswall, and others, which reproduce the spirit of the Breviary, are largely used. Pieces by our older poets, by the Wesleys, Cowper and Newton, Heber and Milman, Keble and Newman, Professor Bright and Bp. Wordsworth, are combined with the familiar hymns of our general books. The principal pieces that are peculiar to the volume are the hymns and *trs.* from the Latin by Archbishop Benson himself. The special characteristic of the book is however by no means indicated by the range and judiciousness of selection. The order in which the hymns are to be used is fixed beforehand with elaborate care; so that morning, and night, each day of the week, each season of the year, each Holy Day, each Festival, each Sunday, by its own never varied cycle of hymns enforcing the great teaching of the Prayer Book Offices or the changes of nature, may have its distinctive familiar illustration. The idea at the root of this arrangement is evidently that prescription of hymns, as an integral part of the offices and an illustration of them, which the Breviary exhibits, and which our Prayer Book would have retained, if the Latin hymns, as well as the other parts of the offices, had been translated by the Reformers. The book is intended to reproduce this harmonious impression of hymn and office, and this power of association through stated repetition, while pressing into service the accumulated wealth of our subsequent English hymns, and the best attainable representations of the great Latin hymns themselves. It has thus a value beyond that of a Public School hymn-book; and it illustrates the gains, as well as the losses, of the omission at the Reformation. Under the present Head Master (Rev. E. C. Wickham) an *Appendix*, which in the 5th edition of the book contains 74 hymns, and Introits, has been added. It is a great enrichment to the book, and composed of hymns, which are in general use, with the addition of 4 Latin hymns in the original. Many of them are allotted to special Seasons and Festivals; and the book could easily be re-cast on its original principle, admitting the new hymns as alternatives: or the appendix might be classified.

vii. Clifton.—The Clifton Series began in 1863, with *Psalms and Hymns for the Use of Clifton College* (23 Ps., 145 Hys). It is evidently in very large measure a reproduction of the *Marlborough* edition of 1862, and has few hymns from any other source. The 2nd (1872) and 3rd (1885) editions have very little in common with the 1st, except pieces which are in universal use. The total in the 3rd ed. only reaches 114 pieces (68 of the 1st ed., 46 new ones). The 100 pieces that have been rejected were for the most part inferior ones: of the few good ones, Bp. Cotton's hymn, "We thank Thee, Lord, for this fair earth," and Dr. Jex-Blake's "Lord, we thank Thee for the pleasure," are the most surprising exclusions. In its present shape, the *Clifton* book is a small collection of good hymns, of pure and healthy tone, drawn chiefly from modern sources, the more special hymns being *trs.* by T. E. Brown from the German; it has no very salient features as a Public School hymnal. The names of the authors and composers are given at the foot of each piece, as well as in a separate index. The music of this book has been prepared with great care.

viii. Sherborne and Uppingham.—The Sherborne *Psalms and Hymns*, 1867, are of the *Rugby* and *Marlborough* type, and apparently borrow greatly from those hymn-books. The *Hymn-book for the Use of Uppingham and Sherborne Schools*, 1874, reprints the bulk of the Sherborne book, omitting the Anthems. It is enlarged to 254 pieces by the addition of good general hymns, in common use, and a number of original pieces by the Rev. E. Thring, the Head Master, and the Rev. Godfrey Thring, and translations from the German. The latter are characterised by a higher standard of metrical and poetical expression, for which German music is largely used. This appeal to a more cultured taste is further

encouraged by an appendix of devotional poetry, containing some poems of singular beauty. The whole book is set to music, and contains music for the Canticles and Responses. Some of the tunes are by Mr. P. David. In 1888 the Head Master of Sherborne, the Rev. E. M. Young, pub. *Hymns for the Use of Sherborne School*. It is a choice selection, is well edited, and has been brought down to the latest date.

ix. Rossall.—*Hymns for Use in the Chapel of Rossall School*, 1880, is one of the best Public School hymn-books. It is mainly founded on the Marlborough edition of 1878, and draws largely from the same sources—Watts and Doddridge, the Wesleys, Montgomery, Heber, Keble, Mrs. Alexander, Dr. Bonar, and Miss Winkworth. Among the rarer pieces are some by Professor Bright, Bp. Walsham How, Mr. F. T. Palgrave, Dean Stanley, Dean Plumptre, Miss Procter, the Rev. John Ellerton, and the Rev. H. A. Martin. The book is designed to express "the hopes and fears, the difficulties, trials and temptations of school-boys," and it largely achieves its object by the full and buoyant praise, the sense of the gladness of life, and the glory of nature, and the bright Christianity it presents. Some of the pieces are more of the order of devotional poetry than hymns; but good pieces of this kind have more justification in a school hymn-book than elsewhere. Hymns "of which the burden is the weariness of earth and the longing for death," have been specially excluded. The book is carefully edited, as regards text, indices, and indication of the authors at the foot of each hymn.

x. New Hymn-Books.—New hymnals are in course of preparation at *Westminster* and *Merchant Taylors' Schools*. The first, following the lead of the Abbey hymnal, will enshrine hymns of old Westminsters as one of its distinctive characters. The latter will pay some attention to Latin hymns.

xi. Appendices.—It may be noted that an analogy exists between the various *Appendices* in these books for private use, and the often forgotten catena of hymns for private devotion, of which the Sarum and Reformation *Primers* exhibit early examples, and the *Primers* of the 17th cent. Besides these there are Ken's great hymns for the use of the Winchester scholars; a book dedicated to Etonians by Randolph Gilpin, *Liturgia sacra curru Thesbitico ... vel opsonia spiritualia ... etiam pueris degustanda*, 1657; and the Latin hymns attached to the edition of Herbert's *Church Porch with Notes*, by Canon Lowe, and others. (Parkers, 1867.)

xii. Conclusion.—Some of the aims and difficulties of the task of compiling a School hymn-book can be easily gathered from this review of the books. It should have some relation to childhood, so far as the child's devotion remains true and touching to the boy and even the man. It should express as fully as possible those spiritual moods—such as, on the one hand, the sense of dependence and frailty, young sorrow and penitence for falls, purity and the high vision of heaven, and on the other, stedfastness, resolve, the facing of odds, the warrior and chivalrous aspect of the cross, the thrilling memory of prophet and apostle, saint, hero and martyr—which vibrate in the boy's soul and conscience. It should be rich in praise and jubilance, penetrated with the majesty of God's creation, and the God-given beauty of human life. Its two greatest dangers are puerility and unreality. To the first, boys, especially in the higher forms, are intensely opposed; the second, by placing in their mouths expressions that are untrue to their nature (such as a longing for death), turns worship into something little removed from acting. As designed for a community, drawn from the higher ranks, and through its masters and older boys, full of culture, it should not only be thoroughly edited, in the matter of purity of text, exact indication of the source and authorship of each piece, effective grouping of the general hymns under declared headings and full indices, but it should aim at a higher mark of imagination and poetical form; and in schools of the Church of England, the hymn-book should be in the fullest sense the hand-maid of the Prayer Book, enhancing, not crossing her utterance of doctrine, illuminating her festivals, and through the Latin hymns (sometimes even in the original) attesting her deep root in the Catholic past.

xiii. Bibliography. The following is a full list of the hymn-books of the English Public Schools:—

1. *Cheltenham.* 1st ed. N.D. 212 Hys., 6 Dox. 2nd ed. N.D. 230 Hys., 6 Dox. This book is no longer in use. [See **Various.**]

2. *Clifton.* 1st ed., *Psalms and Hymns*, 1863, 23 Ps. 145 Hys. and an Anthem. 2nd ed., *Hymns and Tunes*, 1872, 84 Hys. 3rd ed., *Hymns and Tunes*, 1885, 114 Hys. [Eds. 1 & 2 compiled by Dr. Percival, the 3rd by Rev. J. M. Wilson; assisted in each case by a Committee of Masters.] The 1st ed. independent, the 2nd ed. reprinted in the 3rd, the 3rd ed. reinstates 8 out of 107 Hys. of the 1st ed. rejected by the 2nd ed.

3. *Harrow.* 1st ed., *Hymns*, 1855, 240 Hys. and a Dox. 2nd ed., 1857, a reprint; 3rd ed., 1866, 351 Hys., 3 Dox. [Esd. 1, 2 by Dr. Vaughan, ed. 3 by Dr. Butler.]

4. *Marlborough.* 1st ed., *Psalms and Hymns*, 1856. 100 pieces (Ps. and Hys. intermixed) alphabetically arranged. 2nd ed. *Ps. and Hys.*, 1862. 24 Ps., 163 Hys., and an Anthem. 3rd ed., *Ps. and Hys.* 23 Ps., 175 Hys., and an Anthem. 4th ed., *Ps. and Hys.*, 1866. 23 Ps., 183 Hys., and an Anthem. 5th ed., *Hymns*, 1869. 268 Hys. and an Anthem, and *Appendix* for private devotion (19 Hys.). 6th ed., *Hymns*, 1878. 308 Hys., 31 Anthems, and Introits. [The 1st ed. belongs to Bp. Cotton's Headmastership, eds. 2–5, to Dr. Bradley's ed., 6 to Dr. Bell's. The bulk of the 1st ed. is retained throughout.]

5. *Repton.* 1st ed., *Hymns*, 1859. 103 Hys. 2nd ed., *Hymns*, 1864. 141 Hys. 3rd ed., *Hymns.*, 1869. 154 Hys. 4th ed., *Hymns*, 1874. 211 Hys. 5th ed., *Hymns*, 1881. 246 Hys. The hymns in all the editions are alphabetically arranged. [Eds. 1–3 belong to Dr. Pears's Headmastership, eds. 4, 5, to Dr. Huckins.]

6. *Rossall. Hymns*, 1880. 304 Hys. Rev. H. A. James. New and enlarged ed. 1890.

7. *Rugby. Psalms and Hymns for the Use of Rugby School Chapel.* 1st and 2nd ed. prior to 1837. Ed. of 1850: 18 Ps., 68 Hys. Ed. of 1857: 28 Ps., 101 Hys. *Appendix.* Ed. of 1876, *Hymns.* 339 Hys. [The earliest eds. compiled by Dr. Arnold and Rev. H. J. Buckoll; one hymn, if not more, added in Dr. Tait's Headmastership; the edition of 1857 compiled by Dr. Goulburn and Rev. H. J. Buckoll; the edition of 1876 by Dr. Jex-Blake and a Committee of Masters.]

8. *Sherborne School. Psalms and Hymns*, 1867. 130 Hys. and 76 Anthems.

9. *Uppingham and Sherborne. Hymn-Book for the Use of Uppingham and Sherborne Schools*, 1874. 254 Hys. and *Appendix* of devotional poetry, with 22 Hys. Selected by the Head Masters, Rev. E. Thring, and Rev. Dr. Harper. The music, by Mr. P. David and Mr. J. Sterndale Bennett, Music Masters of the Schools, extends to the Psalms and Canticles as well as the Hymns. A new selection was pub. in 1888 by the Rev. E. M. Young as *Hymns for the Use of Sherborne School*,

1888. It contains 390 hymns, and three carefully compiled Indices.

10. *Wellington.* 1st ed., *Hymn Book*, 1860. 162 Hys. and Commemoration of the Duke of Wellington. 2nd ed., *Hymn-Book*, 1864. 165 Hys., Commemoration, Introits (23). Ps. to be used in place of Introits. 3rd ed., same title, 1873. 181 Hys., Commemoration, Introits, and Psalms in place of Introits. 4th ed. Reprint of the 3rd, with an *Appendix*, 56 Hys., 1876. 5th ed. Reprint of 3rd, with an *Appendix* of 74 Hys. and Introits for the Festivals, 1880. [Eds. 1–3 edited by Dr. Benson, then Head Master (Abp. of Canterbury). Eds. 4, 5 by Rev. E. C. Wickham. The first edition, with very slight changes, is retained throughout.]

At *Charter House: City of London; Dulwich; Eton; Shrewsbury; St. Paul's;* and others, there are no special hymn-books, *H. A. & M.* being that commonly in use.

[H. L. B.]

Puchta, Christian Rudolph Heinrich, s. of W. H. Puchta, then residing as Justizrath at Kadolzburg, near Nürnberg, was b. at Kadolzburg, Aug. 19, 1808. He matriculated at the University of Erlangen, in 1826, and completed his theological course at Berlin. In 1832 he was appointed Stadtvicar (general assistant preacher) at Munich, where he became acquainted with many men of light and leading; and in 1837 became repetent in theology at Erlangen. In 1839 he was appointed professor of Philosophy and Religion in the newly organised Lyceum at Speyer (Spires), but his nervous system broke down in 1841, and he had to be confined in the lunatic asylum of Winnenthal, Württemberg. After a year he was able to take charge of the parish of Eyb, near Ansbach, and then became, in 1852, second pastor, and in 1856, first pastor of St. James's Church, in Augsburg. He d. at Augsburg, Sept. 12, 1858 (*Koch*, vii. 277; *Allg. Deutsche Biog.* xxvi. 687, &c.).

Puchta had a genuine poetic faculty, and a mastery of style. His early poems were secular; his later were mostly hymns. His hymns were mainly meant for private use, and appeared principally in his *Morgen- und Abend-Andachten am Christlichen Hausaltar in Gesängen*, Erlangen, 1843 (2nd ed. 1857, 3rd 1868). Besides these, 38—including 11 *trs.* from the Latin—were given in Knapp's *Christoterpe*, 1837–1852. A few others, with a selection of his poems, edited by Knapp, appeared in his posthumous *Gedichte*, Stuttgart, 1860. Knapp in his *Ev. L. S.*, 1850, included 30 hymns by Puchta, and in his edition of 1865 no less than 42. Puchta was also one of the editors of the Bavarian *G. B.*, 1854. Those of his hymns which have passed into English (all from his *Hausaltar*, 1843) are:—

i. **Ein neues Jahr ist angefangen.** *New Year.* In 1843, p. 173, as above, in 6 st., entitled, "New Year's Morning." In Knapp's *Ev. L. S.*, 1850, No. 2104. *Tr.* as, "Another year we now have enter'd," by Miss Burlingham, in the *British Herald*, January, 1866, p. 200, and Reid's *Praise Bk.*, 1872.

ii. **Herr des Himmels, Gott der Gnade.** *Sunday.* In 1843, p. 3, as above, in 6 st., entitled "Sunday Morning." In *Knapp*, 1850, No. 1171. *Tr.* as, "God of grace and Lord of heaven," in L. Rehfuess's *Church at Sea*, 1868, p. 88.

iii. **Herr ein ganzer Leidenstag.** *For the Sick.* In 1843, p. 227, as above, in 6 st., entitled, "In sickness. First evening." In *Knapp*, 1850, No. 2689. *Tr.* as, "Lord, a whole long day of pain," by *Miss Winkworth*, 1858, p. 81. Her st. i.–iv. are No. 263 in Bp. Ryle's *Coll.*, 1860. [J. M.]

Puer natus in Bethlehem. [*Christmas.*] A beautiful and simple Christmas carol on the adoration of the Child by the ox and ass, and the visit to Him by the Magi—so equally appropriate for the Epiphany. It became a great favourite in Germany, and is found in many varying forms. The oldest text known is given by G. M. Dreves, in his *Cantiones Bohemicae*, 1886, No. 178, from a Benedictine Processional of the beginning of the 14th cent., formerly belonging to the monastery of St. Georg at Hradisch, near Olmütz, and now in the University Library at Prag. Here it has 9 st., viz.:—

ii. Assumpsit carnem filius; iii. Per Gabrielem nuntium; iv. Tanquam sponsus de thalamo; v. Ponitur in praesepio; vi. Cognovit bos et asinus; vii. Reges de Saba veniunt; viii. Intrantes domum invicem; ix. Trino uni sempiterno. From the *Cantional* of Jistebnicz, c. 1420, he adds, x. Sit benedicta Trinitas.

This text, in 10 st., is also found in the *Hereford Brev.* of 1505, where it is appointed for the Epiphany. *Wackernagel*, i., Nos. 309–318, gives 10 forms of varying length, the oldest being from a Munich MS. of the 15th cent. This has 6 stanzas, viz., 1, 5 (reading "Hic jacet"), 6, 7, 8 of the above text, and a 6th st., "Ergo nostra concio."

The text, which passed into the German Lutheran hymn-books and survives, e.g. in Burg's *G. B.*, Breslau, 1746, No. 393 (each st. being followed by a German *tr.*), appeared in V. Babst's *G. B.*, Leipzig, 1545, and is *Wackernagel's* No. 310. It has 10 st., viz. 1, 5 (reading "Hic jacet"), 6, 7, 10 (reading "Laudetur sancta"), and

v. De matre natus virgine; vi. Sine serpentis vulnere; vii. In carne nobis similis; viii. Ut redderet nos homines; ix. In hoc natali gaudio.

These intercalated stanzas seem to be of later origin (if not Post-Reformation), and to have been added to give the hymn a more theological ring. The text of 1545 is in *Daniel*, i., No. 480; and also in Trench ed. 1864, with the stanza "Intrantes domum invicem" added. *Tr.* as:—

1. **The Child is born in Bethlehem.** By Elizabeth Charles, in her *Voice of Christian Life in Song*, 1858, p. 173, in 11 st. of 2 l. When repeated in the *People's H.*, 1867, it was slightly altered, and the refrain "Alleluia" was added to each stanza.

2. **Infant born in Bethlehem, Born to save Jerusalem.** Anonymous in Mrs. Carey Brock's *Children's H. Bk.*, 1881.

Other trs. are:—

1. A Babe in Bethlehem is born. *W. J. Blew.* 1852–55.
2. A Child is born in Bethlehem, Rejoice, rejoice, Jerusalem. *J. W. Hewett.* 1859.
3. A Child is born in Bethlehem, And joyful is Jerusalem. R. F. Littledale, in *Lyra Messianica*, 1864, p. 69.
4. A Child is born in Bethlehem, Rejoice and sing, &c. P. Schaff, in his *Christ in Song*, N.Y. 1869.
5. A Child is born in Bethlehem; Exult for joy, &c. (together with the Latin). *H. M. Macgill.* 1876.
6. A Boy is born in Bethlehem. *H. J. D. Ryder*, in O. Shipley's *Annus Sanctus.* 1884.
7. A Child is born in Bethlehem, And joy is in Jerusalem. P. S. Worsley, in his *Poems*, &c. 1875.

This hymn has been very frequently *tr.* into German, the versions ranging from that by Heinrich of Laufenberg in 1439 down to recent times. The version in German Protestant hymn-books is generally that in V. Babst's *G. B.*, 1545, which begins, "Ein Kind geborn zu Bethlehem," and is in 10 st. of Latin, with interlaced German versions of all save ii. (thence in *Wackernagel*, ii. p. 701). In later books, e.g. Burg's *G. B.*, Breslau, 1746, *trs.* of st. ii., x., are added, from the text of V. Schumann's *G. B.*, Leipzig, 1539. In the Roman Catholic hymn-books it is found in a great variety of forms, but all, or almost all, beginning "Ein Kind geborn zu Bethlehem."

The text used by Miss Huppus is that in the St. Gall *Katholisches G. B.*, 1863. The *trs.* from the German are (1) "A Child is born in Bethlehem, There's joy in all Jerusalem." By Dr. H. Harbaugh in the German Reformed *Guardian*, Dec. 1866, p. 310. (2) "A Child is born in Bethlehem, Therefore is glad Jerusalem." By Miss Huppus, as No. 304 in E. Paxton Hood's *Children's Choir*, 1870. [J. M.]

Pugnate, Christi milites. [*All Saints.*] This hymn, in common with "Coelestis O Jerusalem" (p. **240**, ii.), is usually given as being in the *Paris Breviary* of 1736. This is however not the case. It is found in the *Brev.* of Chalons-sur-Marne, 1736 (Hiemalis, p. 148), appointed for Saturday; in the *Amiens Brev.* of 1746; the *Paris Brev.* of 1822, and other French *Brevs.* Also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Soldiers who to Christ belong. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 256, in 5 st. of unequal lines. This was rewritten for the *Hymnary*, 1872, and repeated from the *Hymnary* in Thring's *Coll.*, 1882.

2. Soldiers who are Christ's below. By J. H. Clark, written at Marston, Montgomery, on Palm Sunday, 1865, and pub. in the 1868 *Appendix* to *H. A. & M.* Also in the revised edition, 1875.

Another tr. is:—

Soldiers of Christ, fight manfully. *A. J. B. Hope.* 1844. [J. J.]

Pullain, John. [**Old Version**, § ix. 4.]

Pulsum supernis sedibus. *Jean Baptiste de Santeüil.* [*Annunciation of B. V. M.*] Appeared in the *Cluniac Breviary*, 1686, p. 949; in Santeüil's *Hymni Sacri et Novi*, 1689, p. 3 (ed. 1698, p. 88), and in the *Paris Breviary*, 1736, where it is appointed for the Feast of the Annunciation at Lauds. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and H. M. Macgill's *Songs of the Christian Creed & Life*, 1876. *Tr.* as:—

Long time the fallen human race. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 100. This is given in several collections, and sometimes with alterations. In the *Hymnary*, 1872, it begins "Far from their home, our fallen race." The alterations in this case are somewhat numerous.

Other trs. are:—

1. Driven from their home, their pathway lost. *I. Williams.* 1839.
2. Exil'd from Paradise and Heaven. *W. Palmer.* 1845, p. 59.
3. Poor wanderers, banished from their home. *R. Campbell.* 1850.
4. Cast out from Eden's happy home. In the Scottish Episcopal *Coll. of Hymns*, &c. 1858.
5. Down from the realms of glory driven. *H. M. Macgill.* 1876. [J. J.]

Punshon, William Morley, LL.D. This greatly and justly honoured name of recent Wesleyan Methodism finds a tiny niche in this work from a thin poetic vein, which gave him much enjoyment, if its working out must be confessed to have yielded nothing of permanent value for hymnody, or at all comparable with his splendid service to the Christian Church as preacher and lecturer. His contributions to J. Lyth's *Wild Flowers, or, a Selection of Original Poetry* (1843) [see **Lyth, J., p. 707 i.**], though reprinted in 1846, speedily withered as "flowers" in a *hortus siccus*. His *Lays of Hope* (1853) was no advance on the *Wild Flowers*. His *Sabbath Chimes, or, Meditations in Verse for the Sundays of a Year* (1867), suggested inevitable comparisons with Keble's classic of the *Christian Year*. Throughout, the thinking is bewilderingly meagre, the sentiment commonplace, the workmanship clumsy and poor. Ease and inspiration are absent. His *Life* has been amply and lovingly written by F. W. Macdonald and A. H. Reynar (1887); and it is a noble and beautiful story. He was b. at Doncaster on 29th May, 1824, only child of John Punshon and Elizabeth Morley. The latter was of a good family. He lost his parents in boyhood. Through maternal relationship, young Punshon was introduced to commercial life in Yorkshire, Hull, &c. He marked 29th November, 1838, as the day of his spiritual birth. In 1842 he began to be heard of locally as a preacher, being still in business. In 1844 he proceeded to the Methodist Theological Institute at Richmond; but remained there only a few months. He preferred evangelizing to stated preaching. He leapt into popularity at a bound, probably not to his gain, either intellectually or morally, though his diary breathes an admirable humility. In 1854 he made his advent as a lecturer by his *Prophet of Horeb*. The impression made by it was amazing. Then followed others, with ever deepening and widening impression. Contemporaneous with his abundant, over-abundant preaching and platform speaking, was such quantity and quality of effective work and service in raising large sums of money for Christian and other missionary and educational work as astounds a reader of his *Life*. He was five times President of the Canadian Methodist Conference (1868–72), and once of the English Conference (1875). His degree of LL.D. was conferred upon him by the Victoria University, Cobourg, Canada, in 1873. Throughout, in private and public, he was a large-souled, whole-hearted, true man of God. "Weakened by the way" on the continent, he slowly worked his way home, and after a brief final illness, fell gently and softly asleep on April 14, 1881. His hymns in the *Wes. H. Bk.*, 1875, and the *Meth. S. S. H. Bk.*, 1879, are:—

1. Listen! the Master beseecheth. *Go, work in the Vineyard.*
2. Sweet is the sunlight after rain. *Sunday Morning.*
3. We woke to-day with anthems sweet. *Sunday Evening.*

No. 1 is in the *Meth. S. S. H. Bk.*, 1879; and 2 and 3 are from the *Sabbath Chimes*, 1867. [A. B. G.]

Pure spirit, O where art thou now? [*Death and Anna L. Barbauld, née Aikin.*] Pub. in *The Works of Anna Lætitia Barbauld, with a Memoir*, 1825, vol. i. p. 224, in 9 st. of 4 l., and headed, "Dirge. Written November 1808." From the *Memoir* we gather (p. xliv.) that the occasion was the death of her husband, "whose latter days were oppressed by a morbid affection of his spirits, in a great degree hereditary, which came gradu-

ally upon him, and closed the scene of his earthly usefulness" (p. xlix.). The "Dirge" was repeated in Martineau's *Hymns*, 1840, No. 623. In the same *Hymns*, 1840, No. 404, is arranged from this poem, and begins with st. ii., altered to "Not for the pious dead we weep," sometimes given elsewhere as "Not for the dead in Christ we weep." The original poem only is repeated in Martineau's *Hymns*, &c., 1873. [J. J.]

Pusey, Edward Bouverie, D.D., s. of Mr. Philip Pusey, was b. Aug. 22, 1800, and educated at Christ Church, Oxford, where he graduated in first class honours in 1822. Subsequently he became a Fellow of Oriel, a Canon of Christ Church, and Regius Professor of Hebrew in the University of Oxford. He d. Sept. 16, 1882. Dr. Pusey's prose writings and *trs.* are very numerous. Amongst the latter was his *tr.* of a part of Horst's *Paradisus Animæ Christianæ*, pub. in 1847 as *The Paradise of the Christian Soul.* In this work there are several metrical *trs.* of hymns which in the early pages of this Dictionary we have attributed to Dr. Pusey. We have Dr. Liddon's authority for stating that the hymns were *not* translated by Dr. Pusey. Some were *tr.* by W. J. Copeland, and others probably by J. Keble. [J. J.]

Pusey, Philip, eldest s. of Mr. Philip Pusey, and brother of Dr. Pusey, was b. June 25, 1799, and d. July 9, 1855. His father, a son of the first Viscount Folkestone, had assumed the name of Pusey instead of that of Bouverie. [G. A. C.]

Pye, Henry John, M.A., s. of H. J. Pye, of Clifton Hall, Staffordshire, was b. *circa* 1825, and educated at Trinity College, Cambridge. (B.A. 1848, M.A. 1852.) Taking Holy Orders in 1850, he was presented by his father in 1851 to the Rectory of Clifton-Campville, Staffordshire. In 1868 he, together with his wife (only daughter of Bishop S. Wilberforce), joined the Roman Catholic Church. Mr. Pye pub. *Two Lectures on the Church*, 1852; *Short Ecclesiastical History*, 1854; and various *Sermons*. He also compiled a book of *Hymns* for use at Clifton-Campville in 1851. To that collection he contributed a few hymns, including:—

1. In His temple now behold Him. *Purification of B. V. M.* This hymn was repeated, in a slightly altered form and an additional stanza (iv.), by Canon W. Cooke in the Cooke and Denton *Hymnal*, 1853; the *Salisbury H. Bk.*, 1857; and many later collections. It is sometimes given with the fourth stanza as in the *Sarum*, 1868; Snepp's *Songs of G. & G.*, 1872, &c. The full Pye-Cooke text of 1853 is in the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882 (slightly altered); and others. This hymn is sometimes given as a *tr.* from Angelus Silesius (Scheffler), but in error.

2. O praise ye the Lord, Ye nations rejoice. *Annunciation.* This hymn was also repeated in the Cooke and Denton *Hymnal*, 1853, No. 169. [Wm. C.]

Q

Quae dixit, egit, pertulit. [*St. John the Evangelist.*] Included in the *Cluniac Breviary*, Paris, 1686, p. 187, in 5 st. and a doxology, as the hymn at Matins on the Festival of St. John the Evangelist; in the *Orleans Brev.*, 1693, it is assigned to Lauds. *Tr.* as:—

The life which God's Incarnate Word. By E. Caswall, in his *Lyra Catholica*, 1849, p. 287, and his *Hys. and Poems*, 1873, p. 194, in 6 st. of 4 l. It passed into Murray's *Hymnal*, 1852, and the Scottish Episco. *Hymns*, 1858, each with alterations peculiar to itself. In *H. A. & M.*, 1861 and 1875, st. v. is omitted; st. ii. and vi. are rewritten, and st. iii. is altered. This text, again slightly altered, is in *Kennedy*, 1863, and the *Hymnary*, 1872. In Rorison's *Hys. & Anthems*, 1851, it begins, "Three holy Gospels tell in turn." [J. M.]

Quae gloriosum tanta coelis evocat. *Guillaume de la Brunetière.* [*Conversion of St. Paul.*] Appeared in the *Cluniac Brev.*, 1686, p. 920, and the *Paris Brev.*, 1736, as the hymn at Lauds on the feast of the Conversion of St. Paul. It is also in several modern French Breviaries, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Why, Saviour, dost Thou come? By R. Campbell, in his *Hys. and Anthems*, 1850, p. 85; and the 1860 *Appendix* to the *Hymnal N.* Another *tr.*, by I. Williams in his *Hys. tr. from the Parisian Brev.*, 1839, p. 180, is, "Lord, from out Thy glorious skies." [W. A. S.]

Quae stella sole pulchrior. *C. Coffin.* [*Epiphany.*] Included in the *Paris Breviary*, 1736: and, again, in Coffin's *Hymni Sacri*, 1736, p. 38. It is also in several modern French Breviaries as the hymn at first Vespers at the feast of the Epiphany; in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 53; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. What star is this with beams so bright, Which shames the sun, &c. By J. Chandler in his *Hys. of the Prim. Church*, 1837, p. 59. It passed into Murray's *Hymnal*, 1852; *The English Hyl.*, 1856; *Salisbury H. Bk.*, 1857; *H. A. & M.*, 1861; *Kennedy*, 1863, and several others. In each hymn-book the text is altered, and no two books agree upon the same alterations. *H. A. & M.* is the worst. In the whole hymn four lines only remain unaltered. In some of these collections, including *Kennedy*, 1863, it begins, "What star is this *so strangely* bright?"

2. How lovely in the eastern sky. By J. Chandler, another *tr.* in his *Hys. of the Church, mostly Primitive*, &c., 1841, No. 31. It was given in Stretton's *Church Hys.*, 1850, and again in Alford's *Year of Praise*, as "Behold the long predicted sign."

3. Hail the day when in the sky. Anon. in the Cooke and Denton *Hymnal*, 1853, and Alford's *Year of Praise*, 1867, No. 46.

4. What star is this that beams so bright, The sun eclipsing, &c. By R. C. Singleton, in his *Anglican H. Bk.*, 1868. In the revised ed. of 1871 it reads, "What star is this that beams so bright, And dims the sun," &c.

5. What star is this—more glorious far. Edward Thring. Appeared in G. Thring's *Coll.*, 1880, and again in 1882. The 4th st. is from J. Chandler and others.

Other trs. are:—

1. What is that which shines afar? *I. Williams*, in the *British Magazine*, 1835, p. 35; and his *Hys. tr. from the Parisian Brev.*, 1839.

2. What beauteous sun surpassing star. *R. Campbell*, 1850.

3. What star is this that beams abroad. *W. J. Blew*, 1852–55.

4. What star is this, whose orb of flame? *J. D. Chambers*, 1857. [J. J.]

Quae te pro populi criminibus nova. *Claude de Santeüil.* [*Passiontide.*] This hymn is given for Lauds on the feast of the Five Wounds of Christ, in the *Paris Breviary*, 1680, the *Narbonne Brev.*, 1709, the *Paris Brev.*, 1736, and in other and later French Breviaries. Text also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

O wondrous love, that rends in twain. By H. Kynaston, made for and included in the *Hymnary*, 1872.

Other trs. are :—

1. Say, what strange love works Thee this sad unrest. *I. Williams*, 1839.

2. O Christ! what peerless love. *J. D. Chambers*, 1857.

3. O Thou Who, though High Priest, art Victim made. *J. C. Earle*, in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

Quam nos potenter allicis. *Jean Baptiste de Santeüil.* [*Transfiguration.*] Pub. in his *Hymni Sacri et Novi*, 1689, p. 11 (ed. 1698, p. 138); and, again, in the *Paris Breviary*, 1736. Text also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. In the *Cluniac Brev.*, 1686, p. 1035, it begins "Quibus modis nos excitas." *Tr.* as :—

1. How tenderly, how patiently. By W. Palmer, in his *Short Poems*, 1845, p. 68, and in Skinner's *Daily Service Hyl.*, 1864.

2. O Christ, how potent is Thy grace. By C. S. Calverley, made for and first pub. in the *Hymnary*, 1872.

Another tr. is :—

How strongly and how sweetly still. *I. Williams*, 1839. [J. J.]

Quando noctis medium. [*Sunday.*] A poem of 65 lines given by *Mone*, No. 29, from a Stuttgart MS. of the 14th cent., and entitled "On the life of Christ." *Tr.* as :—

When in silence and in shade. By J. M. Neale, in the *Hymnal N.*, 1854, and the *Hymnary*, 1872. [W. A. S.]

Quarles, Francis. The life of this "fine old English gentleman" and charming essayist and quaint singer, will be found in full in the present writer's collective and complete edition of his works in verse and prose (3 vols. 4°, 1880–81, *Chertsey Worthies' Library*). His father was James Quarles, of Stewards, Esq., and his mother Joan Dalton. He was their 3rd son and child. In the registers of Romford, Essex, is this entry, "1592, May 8. Baptizatus fuit Franciscus filius magistri Jacobi Quarrilus." He lost his father in 1599. His first school was Romford and his first tutor William Tichbourne, chaplain of Romford. He lost his mother in 1606. He proceeded to Christ's College, Cambridge, and later was of Exeter College, Oxford. It is to be regretted that the College registers furnish no exact data. He passed from the University to Lincoln's Inn, where his widow-biographer tells us—

"He studied the laws of England; not so much out of desire to benefit himself thereby, as his friends and neighbours (showing therein his continual inclination to peace) by composing suits and differences amongst them."

Some years advance us from 1608 (at Lincoln's Inn) to probably 1612–13, or his 21st year. His widow continues,

"After he came to maturity he was not desirous to put himself into the world, otherwise he might have had greater preferments than he had. He was neither so unfit for Court preferment, or so ill-beloved there, but that he might have raised his fortunes thereby if he had had any inclination that way. But his mind was chiefly set upon his devotion and study; yet not altogether so much but that he faithfully discharged the place of cup-bearer to the Queen of Bohemia" (p. 2).

How long Quarles continued with the Queen is unknown. He accompanied Frederick and Elizabeth to Germany. He married Ursely [= Ursula] Woodgate, of St. Andrew's, Holborn, on May 28, 1618. In 1620 appeared the first and most characteristic of his poems, entitled, after the odd phrasing of the period, *A Feast for Worms.* In the epistle he says, "Wonder not at the title, for it is a Song of Mercy: what greater Feast than Mercy? and what are men but worms" (vol. ii. p. 5). Kindred with the *Feast* followed *Hadassa, or the History of Queene Esther.* In 1621 he was in Dublin. He dated his *Argalus and Parthenia*, "Dublin, 4th March, 1621." He filled the office of Secretary to the illustrious Ussher, on whose death John Quarles composed a memorable elegy. Ussher wrote to Vossius highly laudatory of our Quarles. His successive books are practically the only landmarks of his remaining years. (The reader is referred to our *Life* and the *Works, ut supra.*) The *Emblems* appeared in 1634–35, and his *Hieroglyphics* in 1637. In 1639 he was appointed "Chronologer" of the City of London, an office which he held till his death. From 1639 his various prose books were written, and became as popular as his poems. They are all in fine English. He was an out and out loyalist, and was with the king at Oxford. He had a numerous family. He d. Sept. 8, 1644, and was buried in St. Olave's, Silver Street, London, "11 Sep. 1644." His title to a place in this work rests mainly on his versified Psalms. These appear in the famous *Bay Psalter.* [See **Bay Psalter, p. 119, i.**] Quarles's are Psalms xvi., xxv., li., lxxxviii., cxiii., cxxxvii. They were reclaimed by us for Quarles on the authority of John Josselyn's *Account of Two Voyages to New England* (1674). In the year 1638 he says, on his arrival in Massachusetts Bay,

"Having refreshed myself for a day or two at Noodles Island, I crossed the bay in a small boat to Boston, which then was rather a village than a town, there not being above twenty or thirty houses, and presented myself to Mr. Winthorpe, the Governor, and to Mr. Cotton, the teacher of Boston Church, to whom I delivered from Mr. Francis Quarles, the poet, the translations of Nos. 16, 25, 51, 88, 113 and 137 Psalms into English metre for his approbation," &c.

These "Psalms" are more curious than successful. But besides them the poetry of Francis Quarles is a virgin field for the capable hymnologist. It is a mystery and a sorrow that few only have been adapted and adopted. There are many of his verse-Emblems that fittingly married to music would be solemn and searching, and nobly displace accepted pious inanities. No. xii. of Book iii. of *Emblems* (vol. iii. pp. 75, 76), "Oh that Thou wouldst hide me in the grave," deserves a supreme effort of highest genius to mate it worthily. In delightful contrast in its

vividness and sweetness is his "Like to the damask rose you see" (vol. iii. p. 285). Equally noticeable are his "Backsliding" (*ibid.* p. 66, xiv.), "Vain Physicians" (*ibid*, p. 189, iv.), "Waste not Life" (*ibid.* p. 194, xi.), "A Little While" (*ibid.* p. 196, xiv.). (See Critical Essay in *Works* as above.) [A. B. G.]

Quarles, John, s. of the above, was b. in Essex in 1624, and was educated at Exeter College, Oxford. He bore arms within the garrison at Oxford on behalf of Charles I. and subsequently (it is said) he was raised to the rank of captain in the King's service. On the downfall of the King, Quarles retired to London, and devoted himself to literature for a livelihood. He d. there during the great Plague, 1665. He pub. several works including (1) *Jeremiah's Lamentations Paraphrased, with Divine Meditations*, 1648; and (2) *Divine Meditations upon Several Subjects whereunto is annexed God's Love to Man's Unworthiness, with several Divine Ejaculations.* Lond. 1655 (Wood's *Athenæ Oxon.*). From the *Ejaculations*, Mr. Darling adapted two hymns for his *Hys. for the Church of England.* In the 1889 ed. these are:—"O King of kings, before Whose Throne" (*Holy Trinity*); and "O Thou Who sitt'st in heaven and seest" (*Visitation of Sick*). [J. J.]

Quem misit in terras Deus. *Jean Baptiste de Santeüil.* [*Commemoration of Apostles.*] Appeared in the *Cluniac Breviary*, 1686, p. vi.; Santeüil's *Hymni Sacri et Novi*, 1689, p. 191 (ed. 1698, p. 237); the *Paris Brev.*, 1736; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 88; and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

1. He whom the Father sent to die. By I. Williams, in the *British Magazine*, June, 1836; and his *Hys. tr. from the Parisian Breviary*, 1839, p. 275.

2. He whom the Father sent to earth. By T. I. Ball, in the 5th ed., 1873, of the *Appendix* to the *Hymnal N.*, No. 361.

Another tr. is:—
His only Son the Father gave. *J. Chandler*, 1837.
[J. J.]

Quem terra, pontus, aethera [sidera]. [*Purification of the B. V. M.*] This has been frequently ascribed to V. H. C. Fortunatus, and is included by F. Leo in his ed. of Fortunatus's *Opera Poetica*, Berlin, 1881, p. 385, but among the hymns *falsely* attributed to him. It is found in four MSS. of the 11th cent., in the British Museum (Jul. A. vi. f. 38 *b*; Vesp. D. xii. f. 61 *b*; Harl. 2961 f. 231; Add. 30848 f. 55 *b*); and in the *Lat. Hys. of the Anglo-Saxon Church*, 1851, p. 74, is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 22). It is also in the St. Gall MS., No. 387, of the 11th cent. *Mone*, No. 419, cites it as in a MS. of the 9th cent. at Admont. The second portion, "O gloriosa femina, Excelsa super sidera," is often given as a separate hymn, sometimes beginning "O gloriosa Domina," as in a 12th cent. MS. in the British Museum (Harl. 2928 f. 120 *b*); in *Mone*, No. 420, and in G. M. Dreves's *Hymnarius Moissiacensis*, 1888, p. 38, from a 10th cent. MS. In the *Roman Breviary*, 1632, the first part begins **Quem terra, pontus, sidera**, and the second part **O gloriosa virginum.** The original, and the *Roman Breviary* texts, will be found in *Daniel*, i., No. 144, with readings at ii. p. 382, iv. p. 135, from a Munich MS. of the 9th or 10th cent., a Rheinau MS. of the 10th cent., &c. The hymn, in whole or in part, has been used in various Breviaries (*Sarum, York, Aberdeen, Roman*, &c.) for almost all the Festivals of the B. V. M., including the Conception, Nativity, Annunciation, Visitation, and the Assumption. [J. M.]

The full original form of this hymn has not been translated. We have the following forms in English.

i. **Quem terra, pontus, aethera.** This, the oldest form of the text, in the *Sarum* and other *Breviaries* in 4 st. and a doxology, has been *tr.* thus:—

The God, Whom earth, and sea, and sky Adore and laud, &c. J. M. Neale, in the *Hymnal N.*, 1854; *H. A. & M.*, 1861 and 1875; the *People's H.*, 1867; the *Hymnary*, 1872, and others, and sometimes with alterations. It is more extensively used than any other *tr.* of this hymn.

Other trs. are:—

1. The gouvernoure of the tryple engyn. *Sarum Prymer*, Paris, 1538.
2. Whome earth, and sea, and eke the skyes. *Primer*, 1604.
3. He whome the earth, the sea, and skie. *Primer*, 1615.
4. Lo, He Whom Earth, and Sea, and Sky. *J. D. Chambers*, 1852.
5. Whom earth, and sea, and air. *W. J. Blew*, 1852 and 1855.
6. The God whom earth and sea and sky Revere, adore, &c. *J. D. Chambers*, 1866.

ii. **Quem terra, pontus, sidera.** The only difference between this *Roman Brev.* text and the above is in the first line. The *trs.* are:—

1. Him Whom the skies, the earth, the sea. By Bp. Mant, in his *Ancient Hymns*, 1837, p. 48. It is given in several collections, including the *English Hymnal*, 1852, and as "Whom earth, and sea, and sky," in the 1861 ed. of the same.

2. The Lord, Whom earth, and sea, and sky. By E. Caswall, in his *Lyra Catholica*, 1849, p. 199; and his *Hys. & Poems*, 1873, p. 106. In a few collections.

Other trs. are:—

1. He Whom the Land, the Sea, the Sky. *Primer*, 1685.
2. The Sov'raign God Whose hands sustain. *Primer*, 1706.
3. Whom earth, and sea, and stars, and light. *W. J. Copeland*, 1848.
4. Whom earth, and seas, and heaven's high frame. *R. Campbell*, 1850.
5. Him we sing, Whose wondrous story. *H. N. Oxenham*, 1854.
6. The earth, the sky, the mighty ocean. *J. Wallace*, 1874.

iii. **O gloriosa femina.** This, which is composed of 3 st. and a doxology, is *tr.* as:—

1. O glorious Virgin, ever blest. By F. R. Littledale, pub. in the *People's H.*, 1867, with the signature "F. R."

2. O glorious Lady, throned on high. In the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882.

Other trs. are:—

1. Gloryous Lady, stellyfyed. *Sarum Prymer*, Paris, 1538.
2. O Lady set in glorie great. *Primer*, 1604.
3. O glorious Lady, Queene of might. *Primer*, 1615.
4. How glorious, Lady! is thy fame. *J. D. Chambers*, 1866.

iv. **O gloriosa virginum.** This text differs

from the above in several instances. It is *tr.* as :—

O Queen of all the virgin choir. By E. Caswall, in his *Lyra Catholica*, 1849, p. 200; and his *Hys. & Poems*, 1873, p. 106. In the 1863 ed. of the *Appendix* to the *Hymnal N.*, it is altered to "Most glorious of the virgin choirs."

Other trs. are :—

1. O Glorious Virgin, thron'd on high. *Primer*, 1685.
2. O Mary! whilst thy Maker blest. *Primer*, 1706.
3. Eternal glory of the skies. *Bp. Mant*, 1837.
4. O Mary, how great is thy glory. *J. Wallace*, 1874.

v. O gloriosa domina, De cujus virgo genere. This is a recast of the third form above, adapted to *St. Anne*. It is given by G. M. Dreves in his *Liturgische Hymnen*, 1888, p. 79, from a MS. *Antiphonary* of the 16th cent. This text is *tr.* by E. Caswall in his *Masque of Mary*, 1858, p. 327, and his *Hys. and Poems*, 1873, p. 189, as "O Lady, high in glory, Whose daughter ever blest." [J. J.]

Qui procedis ab utroque. *Adam of St. Victor.* [*Whitsuntide.*] A fine sequence, expanding the thoughts of the "Veni Sancte Spiritus" (q.v.). Gautier in his ed. of Adam's *Œuvres poetiques*, 1881, p. 56, gives it from the Limoges *Sequentiary* of the 12th cent. (Bibl. Nat. Paris, No. 1139), a *Gradual* of St. Victor before 1239 (B. N., No. 14452), a *Paris Gradual* of the 13th cent. (B. N., No. 15615), and other sources. It is in an early 14th cent. *Paris Missal* in the British Museum (Add. 16905, f. 178). The use of St. Victor was for the Tuesday, of *Paris* for the Friday, in Whitsun week. The printed text is also in *Trench*, ed. 1864, p. 187; *Daniel*, ii. p. 73; *Kehrein*, No. 130; *Wrangham*, 1881, i. p. 100. [J. M.]

Translation in C. U. :—

Spirit of grace and union. By E. Caswall, in *Masque of Mary*, 1858, p. 283; and his *Hys. and Poems*, 1873, p. 136, in 13 st. of 6 l., and headed, "Praises of the Paraclete." It is in C. U. as :—

1. O Holy Ghost, Who with the Son. This is No. 418 in the *Hymnary*, 1872, and is composed of st. i. by the Editors, and the rest from Caswall.

2. O Holy Ghost, Who ever One. No. 575 in the *Hymnary*, 1872, is compiled with alterations from st. i., vi., ix., x. of Caswall's *tr.*

Translations not in C. U. :—

1. From Both proceeding, as from One. In Dr. Pusey's *tr.* of Horst's *Paradisus Animæ Christianæ*, 1847; and again in Canon Oakeley's *tr.* of the same, 1850.
2. Thou from Father, Son proceeding. *P. S. Worsley*, 1863, and *Lyra Mystica*, 1865.
3. O Comforter, All-blessed one. *D. T. Morgan*, 1880.
4. Comforter, from both together. *D. S. Wrangham*, 1881. [J. J.]

Qui regis sceptra forti dextra solus cuncta. [*Advent.*] This sequence is found in a MS. in the Bodleian (Bodl. 775 f. 168 *b*), written c. 1000; and a MS. of the 11th cent. (*Douce*, 222 f. 82 *b.*); in a Winchester book of the 11th cent., now in Corpus Christi College, Cambridge (No. 473); in a 12th cent. *Gradual* (Reg. 2 B. iv. f. 62 *b*), and a MS. *circa* 1199 (*Calig.* A. xiv. f. 43 *b*), in the Brit. Mus., &c. Among *Missals* it is in an early 14th cent. *Paris*, and a 14th cent. *Sens*, in the British Museum; in a *Sarum*, c. 1370; a *Hereford*, c. 1370; and a *York*, c. 1390,—all now in the Bodleian; in the *St. Andrews*, and various French *Missals*. In the English *Missals* it is the Sequence for the third S. in Advent. The printed text is also in Neale's *Sequentiae*, 1852, p. 7; *Daniel*, v. p. 173; and *Kehrein*, No. 4. [J. M.]

Translation in C. U. :—

Thou God, 'mid Cherubim on high. By E. A. Dayman, made for and included in the *Hymnary*, 1872. Mr. Dayman, in rendering the Sequence for the 3rd S. in Advent, prefaced it with a stanza taken from the *Gradual* "Qui sedes Domine super Cherubim, excita potentiam tuam et veni," &c. The hymn is a very free paraphrase, rather than a translation; and Mr. Dayman has drawn out at some length the allusions which the Sequence seems to make to certain passages and personages of Holy Scripture.

Other trs. are :—

1. Thou Who rulest earthly sceptres. *C. B. Pearson*, 1868.
2. Thou Who dost each earthly throne. *C. B. Pearson*, 1871. [Wm. C.]

Qui sacris hodie sistitur aris. *C. Coffin.* [*Purification of the B. V. M.*] Given in the *Paris Breviary*, 1736, and in Coffin's *Hymni Sacri*, 1736, p. 68. It is also found in some modern French Breviaries, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

Who now in helpless infancy. This *tr.* was given in I. Williams's *Hys. tr. from the Parisian Breviary*, 1839, p. 185, as "by a Friend" (see *Preface* thereto). It was repeated unaltered in some collections, and then as "Jesus, in helpless infancy," in the *Hymnary*, 1872. [J. J.]

Quicunque certum quaeritis. [*Lent. The Sacred Heart of Jesus.*] This hymn is probably of the 18th cent. It is the hymn at Vespers in the Office of the "Most Sacred Heart of our Lord Jesus Christ," which in the *Roman Breviary*, Lisbon, 1786, pars Estiv. p. 447, is marked as a festival of the Second Class, and appointed for the Sixth Day after the Octave of Corpus Christi. It is repeated in some more recent eds. of the *Breviary*, e.g. Bologna, 1827; but in other eds. the alternative Office for the same festival (a greater double by decree "Urbis et orbis," 23 Aug. 1856), with the hymns "Auctor beate saeculi," and "Cor, arca legem continens," is preferred. Text in Biggs's Annotated *H. A. & M.*, 1867, p. 198. [J. M.]

Translations in C. U. :—

1. All ye who seek a certain cure. By E. Caswall, in his *Lyra Catholica*, 1849, p. 121; and his *Hys. and Poems*, 1873, p. 68, but altered to "All ye who seek a comfort sure." This *tr.* is in extensive use, and with several changes, especially in the first line, as follows :—

(1) 'All ye who seek a certain cure. This is the original as above.

(2) All ye a certain cure who seek. This is in W. J. Blew's *Church Hy. and Tune Bk.*, 1852–55, and Rice's *Scl.* from the same, 1870. In this st. i.–iii. are by *Caswall*, and iv.–vi. are by Blew.

(3) All ye who seek for sure relief. This is the *H. A. & M.* text, 1861 and 1875. In it a few alterations are made, and st. iv. is omitted. This text is in several collections.

(4) All ye who seek a sure relief. In Spurgeon's *O. O. H. Bk.*, 1866.

(5) All ye who seek a comfort sure. This is Caswall's text in his *Hys. and Poems*, 1873, and is found in a few collections.

(6) All ye who seek a refuge sure. In the 1870 *Appendix* to the *Hyl. for the use of S. John the Evangelist's*, &c., Aberdeen.

2. All ye who seek for sure relief, In every time, &c. By R. F. Littledale, made for and pub. in the *People's H.*, 1867, with the signature "A. L. P."

Translations not in C. U. :—

1. All ye who seek a solace sure. *J. Wallace*, 1874.
2. Haste, all who 'mid life's thorny ways. *T. J. Potter*, in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

Quicumque Christum quaeritis. *Prudentius.* [*Epiphany.*] This is the 12th and last poem in his *Cathemerinon*, and in its full form consists of 208 lines. It is found in a MS. of the 5th cent. in the Bibliotheque Nationale, Paris (8048, f. 39 *b*), and is included in all eds. of his *Opera*: e.g. Halle, 1703, p. 75; and *Aurelii Prudentii Clementis V. C. Opera Omnia. ...* (Delphin and Variorum Classics), London, 1824, vol. i. pp. 150–163. Though one of the finest poems of Prudentius, it was comparatively little used in the services of the Church until the revision of the *Roman Breviary* after the Council of Trent. In the ed. of that *Breviary* pub. at Rome, 1570, there are the following centos :—

i. **Quicumque Christum quaeritis.** *Transfiguration.*
ii. **O sola magnarum urbium.** *Epiphany.*
iii. **Audit tyrannus anxius.** *Holy Innocents*, at Matins.
iv. **Salvete flores martyrum.** *Holy Innocents*, at Lauds.

These centos are repeated in later eds. of the *Roman Breviary*, and also in *Daniel*, i., Nos. 107, 108, 112, and iv. p. 121. The earliest and most beautiful cento is the **Salvete flores martyrum**, which is found in the St. Gall MS., No. 413, of the 11th cent., in a 12th cent. MS. in the British Museum (Add. 18301, f. 113), &c. [J. M.]

These centos have been translated into English as follows :—

i. **Quicumque Christum quaeritis.** *The Transfiguration.* This begins with the first line of the poem. The *Roman Brev.* text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

1. All ye who seek in hope and love. By E. Caswall, in his *Lyra Catholica*, 1849, p. 167; and again in his *Hys. & Poems*, 1873, p. 90. This is repeated in several collections, and is usually given in an unaltered form. In J. A. Johnston's *English Hyl.*, 1852, it begins, "Ye who for Christ are seeking, raise."

2. O ye, who Christ are seeking, raise. In J. A. Johnston's *English Hyl.*, 1856, based upon *Caswall.*

Other trs. are :—

1. Whoso you be that Christe do seek. *Primer*, 1604.
2. All you that seeke Christ, let your sight. *Primer*, 1615.
3. All that seek Christ, your eyes erect. *Primer*, 1685.
4. O All, who seek with Christ to rise. *Primer*, 1706.
5. All that desire with Christ to rise. Cento from *Primers*, 1706, 1748, 1763.
6. O ye who seek the Lord. Card. Newman, in *Tracts for the Times*, No. 75, 1836.
7. Ye who Messiah seek. *Bp. R. Mant*, 1837.
8. O you who truly seek your Lord. *F. C. Husenbeth*, 1841.
9. Ye, whoe'er for Christ are seeking. *W. J. Copeland*, 1848.
10. O ye the truly wise. *R. Campbell*, 1850.
11. Who seek the Christ must look above. *W. J. Blew*, 1852–55.
12. O ye who seek the Christ. *H. Kynaston*, 1862.
13. All ye who seek the Lord of love, Lift up, &c., *H. M. Macgill*, 1876. This is a different cento, although beginning with the same stanza.
14. All ye who seek the Lord of love. T. J. Potter, in the *Catholic Psalmist.*
15. All ye who seek our Lord to know. *J. Wallace*, 1874.
16. O ye, who search for Jesus, raise. W. C. Dix, in *Church Times*, Jan. 7, 1887.

ii. **O sola magnarum urbium.** *Epiphany.* This cento begins with line 77 of the poem. The *Roman Brev.* text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

1. Bethlehem! of noblest cities. By E. Caswall, in his *Lyra Catholica*, 1849, p. 55; and with slight alterations in his *Hys. & Poems*, 1873, p. 30. This *tr.* is not only in C. U. in its original form, but also sometimes slightly, and at other times greatly, altered. In addition to altered texts which begin with the original first line, there are also :—

(1) **Earth has many a noble city.** This is the *H. A. & M.* text, 1861 and 1875, and is repeated in a few collections.

(2) **Bethlehem! earth's noblest cities.** In the *Parish Hymnal*, 1863 and 1875.

(3) **Bethl'hem, not the least of cities.** In the *Hymnary*, 1872.

In these various forms Caswall's *tr.* is more extensively used than all other *trs.* put together.

2. Than mightiest cities mightier far. By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 71. In Murray's *Hymnal*, 1852, it was given as, "Thou Bethlehem, with thy crowning star."

3. Fair queen of cities, star of earth. By W. J. Blew, in his *Church Hy. and Tune Bk*, 1852–55, and Rice's *Sel.* from the same, 1870.

4. Of noblest cities thou art queen. By R. C. Singleton, in his *Anglican H. Bk.*, 1868; and again, after revision, in the 2nd ed., 1872.

5. Earth hath many a mighty city. By C. E. Malden and W. Quennell, in the *Church of England S. S. H. Bk.*, revised ed., 1879.

Other trs. are :—

1. Let other cities strive, which most. *Primer*, 1706.
2. Than greatest cities greater far. *A. J. B. Hope*, 1844.
3. Chief 'mongst the cities of the plain. *Bp. J. Williams*, 1845.
4. O Bethlehem, of cities blest. In Stretton's *Church Hys.*, 1850.
5. Small amongst cities, Bethlehem. *Mrs. Charles*, 1858.
6. The noblest cities upon earth. *H. Trend*, in *Lyra Messianica*, 1864.
7. O Bethlehem! thou dost surpass. *J. Wallace*, 1874.
8. Of all the cities of renown. *H. M. Macgill*, 1876. This is a different cento from the Latin, although it begins with the same stanza.

iii. **Audit tyrannus anxius.** *Holy Innocents.* This cento begins with line 93 of the poem. The *Roman Brev.* text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

1. The jealous tyrant saw with fear. *Primer*, 1706.
2. With boding fears, the tyrant hears. *W. J. Copeland*, 1848.
3. When it reached the tyrant's ear. *E. Caswall*, 1849.
4. The tyrant hears, and not in vain. *J. Wallace*, 1874.
5. Aghast the tyrant racked with care. *H. M. Macgill*, 1876. Another cento from the Latin beginning with the same stanza.

iv. **Salvete flores martyrum.** *Holy Innocents.* This cento begins with line 125 of the poem. The *Roman Brev.* text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, in 3 stanzas. The *Hymni Ecclesiae* has also the *Paris Brev.* text in 6 stanzas. See also *J. Chandler*, 1837, No. 46. There are also centos, each beginning with the same stanza. *Tr.* as :—

(i.) *Roman Breviary text.*

1. Hail, flowrets of Christ's martyr-crown. By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 68. This is in several of the older collections.

2. All hail, ye infant martyr flowers. By J. M. Neale, in the *Hymnal N.*, 1852, No. 16. The *Hymnary*, 1872, and the *Hymner*, 1882, have each an additional stanza.

3. All hail, ye martyr blooms so bright. By R. C. Singleton, in his *Anglican H. Bk.*, 1868. This is a paraphrase only.

Other trs. are :—

1. All hail to you, ye Martyrs flow'rs. *Primer*, 1604.
2. Haile you that are the flowers. *Primer*, 1615.
3. Hail, holy Flow'rs of Martyrs, you. *Primer*, 1685.
4. Hail martyrs, blossoms early blown. *Primer*, 1706.
5. All hail, ye flowers of martyrdom. *A. J. B. Hope*, 1844.
6. Flowers of martyrdom, all hail. *E. Caswall*, 1849.
7. Hail, flowerets of the martyr-train. *H. N. Oxenham*, 1854.
8. Sweet Martyr flowers, fresh from your early dawn. *D. T. Morgan*, 1871 and 1880.

(ii.) *Paris Breviary text.*

1. Little flowers of martyrdom. By I. Williams, in the *British Magazine*, 1835, p. 655; and his *Hys. tr. from the Parisian Breviary*, 1839, p. 72. In a few collections. In the *Parish Hymnal*, 1863 and 1875, it begins, "Hail, ye flowers of martyrdom."

2. Hail, infant martyrs, new-born victims, hail. By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 52; and Schaff's *Christ in Song*, 1869. In Chandler's *Hys. of the Church, mostly Primitive*, &c., 1841, No. 28, it is rewritten as "Hail, flowrets of the martyr wreath."

3. Hail, ye firstling martyr flowers. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55, and again in Rice's *Sel.* from the same, 1870.

4. Sweet flowerets of the martyr band. By Sir H. W. Baker, in the revised ed. of *H. A. & M.*, 1875. Two stanzas are omitted.

Other trs. are :—

1. Ye flowers, ye buds of martyrs, hail. *J. R. Beste*, 1849.
2. Sweetest flowers of early spring. *R. Campbell*, 1850.
3. Hail, martyr flowers, in childhood's dawn. *J. D. Chambers*, 1857.
4. Ye flow'rets of the martyrs, hail. *J. W. Hewett*, 1859.
5. Hail, garland of martyrs. *G. S. Hodges*, 1876.

(iii.) *Centos.*

1. Hail, martyr sweets deflower'd. *H. Kynaston*, 1862.
2. Hail, ye flowers of martyrs bright. *H. M. Macgill*, 1876.

Dr. H. M. Macgill's *tr.* of this poem in his *Songs of Christian Creed and Life*, &c., 1876, is broken up into the following parts :—

1. "Quicumque Christum quaeritis." See above.
2. "En Persici ex orbis sinu." *Tr.* as: "Lo! far from under Persic skies."
3. "Sed verticem pueri supra." *Tr.* as: "Behold! the sign has ceased to move."
4. "O sola magnarum urbium." See above.
5. "Audit tyrannus anxius." See above.
6. "Salvete flores Martyrum." See above.
7. "Sic stulta Pharaonis mali." *Tr.* as: "So Moses Israel's destined guide."
8. "Jure ergo se Judae ducem." *Tr.* as: "Well had those wise men from afar."

In addition Dr. Kynaston has a cento in the *Lyra Messianica*, 1864, beginning, "En Persici ex orbis sinu," which he has *tr.* as "From day-light's portals, burning."

The use which has been and still is made of this fine poem is extensive both in Latin and English. [J. J.]

Quiet, Lord, my froward heart. *J. Newton.* [*Resignation.*] Appeared in the *Olney Hymns*, 1779, Bk. iii., No. 65, in 4 st. of 6 l., and headed "The Child." It has passed into a large number of hymn-books. In some it begins "Jesus, make my froward heart," but this form of the text is not popular. [J. J.]

Quis te canat mortalium? *Jean Baptiste de Santeüil.* [*The Annunciation of the B. V. M.*] Appeared in the *Cluniac Breviary*, 1686, p. 1073. It is also in the *Orleans Brev.* 1693, both for the Conception and for the Nativity of the B. V. M. In Santeüil's *Hymni Sacri*, 1689, p. 30 (ed. 1698, p. 20), it begins, "Quis ore digno te canat," and in this form it is in the *Narbonne Brev.*, 1709, and later *French Brevs.* *Tr.* as :—

What mortal tongue can sing thy praise? By E. Caswall, in his *Lyra Catholica*, 1849, p. 268; and his *Hys. and Poems*, 1873, p. 170. It is in C. U. in Roman Catholic collections for missions and schools. [J. M.]

Quisquis valet numerare. [*Eternal Life.*] A fine poem "on the glory of the heavenly Jerusalem" given by Mone, No. 303, from a Karlsruhe MS. of the 15th cent., and in 16 st. of 6 l. In some copies of the *Hymnal N.*, 1854, the first line reads "Si quis valet numerare." The *tr.* is usually given for *All Saints.* *Tr.* as :—

1. If there be that skills to reckon. By J. M. Neale, in the *Hymnal N.*, 1854, in 7 st. of 6 l., including a doxology, being a part only of the hymn. This has been repeated in whole or in part in *Kennedy*, 1863; in the *Hymnary*, 1872; and as "Who of men hath skill to reckon?" in the *Sarum.* 1868. In Dr. Neale's *Hys..... on the Joys and Glories of Paradise*, 1865, the Latin text of 9 st. is given, together with a *tr.* of which 6 st. are from the *H. Noted.* This *tr.* is divided in the *St. Margaret's Hyl.*, 1875 (East Grinstead), into two parts, pt. ii. being "O what splendour, O what beauty."

2. Is there man could ever reckon? By J. A. Johnston, in his *Eng. Hymnal*, 1861.

3. Who the multitudes can number. By T. B. Pollock, in the 1889 *Suppl. Hymns* to *H. A. & M.* [J. J.]

Quo sanctus ardor te rapit. *Jean Baptiste de Santeüil.* [*Visitation of the B. V. M.*] Appeared in the *Cluniac Breviary*, 1686, p. 997; and his *Hymni Sacri et Novi*, 1689, p. 32 (ed. 1698, p. 110). Also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

Whither thus in holy rapture? By E. Caswall, in his *Lyra Catholica*, 1849, p. 270; and his *Hys. and Poems*, 1873, p. 171. It was included in the 2nd ed., 1863, of the *Appendix* to the *Hymnal Noted.* [W. A. S.]

Quo vos Magistri gloria quo salus. *C. Coffin.* [*Whitsuntide.*] Appeared in the *Paris Breviary*, 1736; and in Coffin's *Hymni Sacri* of the same year. The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

1. Where thy Master's glory Calls thee forth abroad. *I. Williams*, 1839.
2. Go where your Master's glory. *W. J. Blew*, 1852–55.
3. Heralds of your God! Haste, where every nation. *J. D. Chambers*, 1857. [J. J.]

Quod chorus vatum venerandus olim. *St. Hrabanus Maurus* (?) [*Purification of the B. V. M.*] Included in Brower's ed. of his *Poemata*, Mainz, 1617, p. 74, but not in E. Dümmler's ed. of his *Carmina*. It is found in four MSS. of the 11th cent. in the British Museum (Vesp. D. xii. f. 44*b*; Jul. A. vi.

f. 38; Harl. 2961, f. 231; Add. 30848, f. 58), and in the *Lat. Hys. of the Anglo-Saxon Church*, 1851, p. 54, is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 16). It is in the *Sarum, York, Aberdeen, Paris* of 1643, and other *Breviaries*. The printed text is also in *Wackernagel*, i. No. 132. *Daniel*, i. No. 222, gives st. i., and at iv. p. 371, cites it as in a 10th cent. MS. at Bern. G. M. Dreves prints it in his *Hymnarius Moissiacensis*, 1888, p. 39, from a 10th cent. MS. *Tr.* as:—

That which of old the reverend choir of prophets. By T. I. Ball, in the 2nd ed., 1863, of the *Appendix* to the *Hymnal Noted*.

Other trs. are:—

1. What they of old, the reverend choir of prophets. *W. J. Blew*, 1852–55.
2. Lo, what the reverend prophet seers of old. *J. D. Chambers*, 1854.
3. That which the Prophets reverend Assembly. *Antiphoner and Grail*, 1880. [J. M.]

Quod lex adumbravit vetus. (See **Ex more docti mystico, p. 359.**) Additional *trs.* are:—

1. The law He came not to destroy. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55; and Rice's *Sel.* from the same, 1870.

2. The fast that in the ancient law. By R. Campbell (from his MSS.), and J. C. Earle, in O. Shipley's *Annus Sanctus*, 1884.

In Blew's *Church Hy. & Tune Bk.*, 1852–55, Lent No. 2, there is another *tr.* beginning with st. iv. **Omnes ad aram cernuo**, *tr.* as "In prayer all prostrate let us fall." We must also note that the form of J. Chandler's *tr.*, "With fast and prayer for sinful man" (**p. 359, ii.**), found in *Kennedy*, 1863, and others, appeared in J. Chandler's *Hys. of the Church*, &c., 1841, No. 37. [J. J.]

Quos in hostes, Saule, tendis. *Jean Baptiste de Santeüil.* [*Conversion of St. Paul.*] Included in his *Hymni Sacri et Novi*, 1689, p. 52, where it begins "Saule, tendis quos in hostes." In the *Paris Breviary*, 1736, it begins "Quos in hostes." It is also in the Lyons and other modern French Breviaries; in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 84; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. 'Gainst what foemen art thou rushing, Saul, what madness, &c. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 95. It was repeated, with several alterations, in Murray's *Hymnal*, 1852, the 1861 ed. of *H. A. & M.*, and others. In Skinner's *Daily Service Hymnal*, 1864, No. 175, st. iv., ii., iii., v., are given as: "Christ, Thy power is man's salvation."

2. 'Gainst what foeman art thou rushing, Saul, what frenzy, &c. By R. C. Singleton, in his *Anglican H. Bk.*, 1868 and 1872.

Another tr. is:—

Whither, Saul, this raging sense. *I. Williams*, 1839. [J. J.]

R

R., in Bristol Bap. *Coll.* of Ash & Evans, 1st ed., 1769, i.e. Mrs. Rowe.

R., in the *Christian Observer*, 1811, &c. One of the signatures of Bp. Heber.

R. A. B., in *The Cavendish H. Bk.*, 1864 Dale's *English H. Bk.*, 1874, and others, i.e. R. A. Bertram, **p. 138, i.**

R—n., in the Bristol Bap. *Coll.* of Ash & Evans, 1st ed., 1769, i.e. Robert Robinson.

R. S. M., in Collyer's *Coll.*, 1812, i.e. Robert S. McAll.

Rabanus. [Various.]

Ῥάβδος ἐκ τῆς ῥίζης. [Χριστὸς γενναται·]

Raffles, Thomas, D.D., LL.D., s. of Mr. W. Raffles, solicitor, was b. in Princes Street, Spitalfields, London, May 17, 1788. In 1803 he became a clerk in Doctors' Commons, but shortly after retired, and through the influence of Dr. Collyer (**p. 243, ii.**), of whose church at Peckham he was for some time a member, he entered Homerton College in 1805. His stated ministry began at Hammersmith, where he was ordained as a Congregational minister on June 22, 1809. In 1812 he removed to Liverpool, where he succeeded the Rev. T. Spencer, and remained for 49 years the honoured pastor of the Great George Street Congregational Church. He d. at Liverpool, Aug. 18, 1863. For upwards of fifty years Dr. Raffles was one of the most prominent ministers of the Congregational body. His labours outside of his own congregation were very great, his aid as a preacher on behalf of missions and other religious works, being eagerly sought after. The Lancashire Independent College owes its existence mainly to him; and to many religious works in Liverpool he gave great personal attention. His degree of LL.D. was conferred by the University of Aberdeen in Dec. 1820, and that of D.D. by Union College, Connecticut, in July 1830. His works include *Memoirs of the Life and Ministry of the Rev. Thomas Spencer*, 1813; *A Tour on the Continent*, 1817; and several *Sermons*, &c. He also edited the 1815 ed. of Brown's *Self-Interpreting Bible*; was joint author with J. B. Brown and J. H. Wiffen, of *Poems by Three Friends*; and joint editor with Dr. Collyer and Dr. J. B. Brown, of the *Investigator*, a London quarterly. As early as March 8, 1813, he says, in a letter to his friend, Mr. Brown, "I am about to put to press a collection of hymns for the use of my chapel:" but this intention was not carried out until 1853, when he pub. his *Supplement to Dr. Watts's Ps. & Hys.* His son's history of this *Supplement* is:—

"Early in January, 1853, he published his long-expected Supplement to Dr. Watts's Psalms and Hymns, which he had in hand for many years. He would never have published it at all, but, in common with other Independent Ministers, would have used the Congregational Hymn-book [J. Conder's 1836 and 1842] had that book contained a fair share of his own hymns. In its original form, however, it did not contain one [yes, *one*, but given as *Anon.*]; and Dr. Raffles might, without vanity—seeing that numerous hymn-books of modern date contained one or more of his hymns—have expected that they would not have been wholly omitted from *the* hymn-book emphatically of his own denomination. But so it was, and he never would introduce it, though, with the greatest readiness, when the improved edition was contemplated [the *New Cong. H. Bk.*, 1859], under the editorship of the Rev. Dr. G. Smith, Dr. Raffles contributed some of his hymns to its pages. His own collection is very good, but limited in extent; the hymns are selected with considerable judgment; and the true versions, as written by the respective authors, are given, wherever the original source could be reached."—*Memoirs*, 1864, p. 419.

Dr. Raffles contributed, in 1812, 8 hymns under the signature "T. R." to the *Coll.* of his old friend and former pastor, Dr. Collyer. Gradually other hymns came into notice. These, with others to the number of 46, were included in his *Supplement*, 1853. His hymns at present in C. U. include :—

1. Blest hour, when mortal man retires. *Prayer.* In the "R. MS." this is headed "The Hour of Prayer," and at the foot is written by Dr. Raffles, "Printed in the *Amulet* for 1829, and thence copied into the *Christian Observer.*" It is dated "Jany. 26, 1823," and is in 6 st. of 4 l.

2. Cause of all causes, and the Source. *Hymn to the Deity.* Contributed to Dr. Collyer's *Coll.*, 1812, No. 914, in 5 st. of 6 l.

3. Come, heavenly peace of mind. *Peace of Mind.* Pub. in Collyer's *Coll.*, 1812, No. 915, in 3 st. of 10 l. In the "R. MS." this, in a revised and expanded form of 10 st. of 6 l., is undated; but underneath Dr. Raffles has written "Printed in the American *Xtian Keepsake* for 1838."

4. Eternal Father, throned above. *Doxology.* In the "R. MS." this is in 1 st. of 8 l., and headed "Doxology." It is undated, and underneath is written by Dr. Raffles at a later date (the change in the ink proving this) "Published anonymously in the Congregational Hymn Book," i.e., J. Conder's 1836 and 1842.

5. Father of mercies, God of love, O hear a humble, &c. *Lent.* Appeared in Collyer's *Coll.*, 1812, No. 909, in 6 st. of 6 l., and headed "The Penitent's Prayer."

6. Go, preach the Gospel to the poor. *Home Missions.* In the "R. MS." in 7 st. of 4 l., headed "To the Agents of the Liverpool town mission," and dated "May 1849." At the foot is written "Printed at the Printing Office of the Liverpool Town Mission Bazaar, Lycæum, Bold Street."

7. High in yonder realms of light. *Heaven.* Contributed to Collyer's *Coll.*, 1812, No. 911, in 6 st. of 8 l. It was sung at Dr. Raffles's funeral, Aug. 24, 1863. It is the most widely known of his hymns, but is usually given in an abbreviated form.

8. Lord, like a publican I stand. *Lent.* Dated in the "R. MS." "Seacombe, Oct. 4th, 1831," and headed, "The Publican, Luke xviii. 13." It is in 5 st. of 4 l., and is in several collections.

9. No night shall be in heaven! No gathering gloom. *Heaven.* In 8 st. of 4 double lines, headed "And there shall be no night there," Rev. xxii. 5, and dated "April 4, 1857." ("R. MS.")

10. O God of families, we own. *Family Worship.* In the "R. MS." in 5 st. of 4 l., entitled "The God of the families of Israel," and dated, "Jany. 15th, 1823." It appeared in the *New Song*, 1859.

11. Rapid flows the stream of time. *New Year.* The last but one of his New Year's hymns, in 6 st. of 8 l., entitled "Hymn for New Year's Morning," and dated, "Jany. 1st, 1861." ("R. MS.")

12. Saviour, let Thy sanction rest. *Holy Matrimony.* In the "R. MS." in 6 st. of 6 l. entitled "The Marriage Feast," and dated "November 3rd, 1852. On occasion of the marriage of the Rev. J. F. and Mrs. Guenett." Included in the *New Cong.*, 1859, with the omission of st. v., vi.

13. Sovereign Ruler, Lord of all. *Lent.* No. 813 in Collyer's *Coll.*, 1812, in 6 st. of 4 l.

14. The cup which my Father hath given. *In Affliction.* In the "R. MS." in 2 st. of 8 l., but without date. In the *Memoirs*, 1864, p. 272, the history of the hymn from Dr. Raffles's Diary is this :—

"Ashby-de-la-Zouch, 16th [Oct., 1828.] I preached to an immense congregation last night at Nottingham, and slept at Mr. Gilbert's. Mr. Rawson [of Nottingham Castle], a fine young man, and but recently married, has broken a blood-vessel, and with his wife and mother, and father and sister, set out yesterday for Devonshire, to pass the winter. Mrs. Rawson sent me her album, and begged me to insert something appropriate. As I dressed in the morning I composed the following lines, which I sent her just before they set out: 'The cup, &c.'"

Mrs. Rawson, soon left a widow, resided at Wincobank Hall, near Sheffield, nearly 60 years, and died there in 1887.

15. Thou art my Hiding-place, O Lord. *The Hiding-place.* In the "R. MS." in 4 st. of 8 l., and dated "Burnley, June 23rd, 1833."

16. What is life? A rapid stream. *Life.* In the "R. MS." in 6 st. of 4 l., and dated in pencil 1838. At the foot is written by Dr. Raffles "Originally published in the *Investigator*, and, anonymously, in *Affection's Gift*, a poetical selection published by Simpkin and Marshall, Hamilton, &c., London."

The "Raffles MS.," from which we have annotated these hymns, was kindly lent by Mr. T. S. Raffles, B.A., Stipendiary Magistrate of Liverpool. Mr. Raffles is the author of his father's *Memoirs*, 1864, and of hymn 25 in his father's *Supplement*. Dr. Raffles's original *Hymns* were pub. in 1868, with a Preface by J. Baldwin Brown. [J. J.]

Raise the psalm, let Earth adoring. *E. Churton.* [*Ps. xcvi.*] 1st pub. in his *Cleveland Psalter*, 1854, in 13 st. of 4 l., with the refrain, "Hallelujah, Amen." In 1863 Dr. Kennedy embodied in his *Hymn. Christ.* st. i., ii., viii.–xiii., as a hymn, of 2 st. of 16 l., each st. ending with "Hallelujah, Amen." This successful arrangement was repeated in the *Wes. H. Bk.*, 1875, No. 604, but divided into 4 st. of 8 l., and with the omission of the refrain. This rendering is one of the author's best and most vigorous versions of the Psalms, and is worthy of more extended use than is accorded to it. [**Psalters, English**, § XIX.] [J. J.]

Raise thee, my soul, fly up and run. *I. Watts.* [*Heavenly Joys.*] Appeared in his *Hys. and Sac. Songs*, 1707 (ed. 1709, Bk. ii., No. 33), in 8 st. of 4 l., and headed "The blessed Society in Heaven." It is in C. U. in its full, and also in an abridged form. In some American collections, including *The Baptist Praise Bk.*, N. Y., 1871, it begins "*Arise*, my soul, fly up and run," and st. ii. and vi. are also omitted. [J. J.]

Raise your triumphant songs. *I. Watts.* [*The Love and Work of Christ.*] 1st pub. in his *Hys. and S. Songs*, 1707, Bk. ii., No. 104, in 6 st. of 4 l., as the second of two hymns on "Christ's Commission. John iii. 16, 17." It was extensively adopted by the older compilers, including G. Whitefield, M. Madan, A. M. Toplady, and others. Bickersteth (1833), Elliott (1835), the *Leeds H. Bk.* (1853), &c., followed; and modern editors in G. Britain and America have, in very many instances, also included it in their collections. Notwithstanding this popularity it does not rank with the best of Watts's hymns. [J. J.]

Rambach, August Jakob, s. of Johann Jakob Rambach (then pastor of St. Nicholas's Church, at Quedlinburg, and, after 1780, chief pastor of St. Michael's Church, at Hamburg), was b. at Quedlinburg, May 28, 1777. He entered the University of Halle in 1796, passed his final theological examination in Nov. 1799, was appointed diaconus of St. James's Church at Hamburg, in May 1802, and on March 16, 1819, preached his first sermon as chief pastor of St. Michael's, in succession to his father. He received the degree of D.D. from the University of Marburg, on the occasion of its tercentenary, Nov. 12, 1827; and became senior of the Hamburg clergy in 1834. After 1844 the burden of infirmities made him resign his public offices one after another. He finally resigned his pastorate in the beginning of 1851, and retired to Ottensen, near Hamburg, where he d. Sept. 7, 1851. (*Die Familie Rambach.* By Dr. T. Hansen, Gotha, 1875, p. 237; *Allg. Deutsche Biog.*, xxvii. 193,.&c.)

A. J. Rambach is better known as a hymnologist than as a hymn-writer. His earliest work, entitled, *Ueber D. Martin Luthers Verdienst um den Kirchengesang*, Hamburg, 1813, is an essay on Luther as a hymn-writer

musician, &c. His greatest work is his *Anthologie christlicher Gesänge aus allen Jahrhunderten der Kirche*, Altona & Leipzig, vols. i., ii., 1817; iii., 1819; iv., 1822; v., 1832; vi., 1833 (vols. v., vi., also pub. separately, as *Der heilige Gesang der Deutschen . . . seit Gellerts und Klopstocks Zeit*). Though this is now to a considerable extent antiquated, and is really of value only for the period 1600–1830, it still is of much use for the biographical notes on many of the more obscure writers, and for the exceptional accuracy of the references to the sources from which the hymns are taken. (It is occasionally referred to in this Dictionary as *Rambach's Anthologie*.) During its compilation he gradually gathered together an extensive and valuable hymnological library, over 2000 volumes of which are now a part of the Hamburg Town Library. He was also the principal editor of the Hamburg *G. B.* of 1842, and in 1843 pub. a small volume of biographical notices thereto (*Kurzgefasste Nachricht von den Verfassern der Lieder im Hamburgischen Gesangbuche*).

Rambach does not seem to have pub. any original hymns. His *trs.* are given in vol. i. of his *Anthologie*, as above, and five are included in the Hamburg *G. B.*, 1842. The only one which has passed into English C. U. is noted at p. 227, i. [J. M.]

Rambach, Johann Jakob, D.D., s. of Hans Jakob Rambach, cabinet maker at Halle on the Saale, was b. at Halle, Feb. 24, 1693. In 1706 he left school and entered his father's workshop, but, in the autumn of 1707, he dislocated his ankle. During his illness he turned again to his schoolbooks; the desire for learning reawoke; and on his recovery, early in 1708, he entered the Latin school of the Orphanage at Halle (Glaucha). On Oct. 27, 1712, he matriculated at the University of Halle as a student of medicine, but soon turned his attention to theology. He became specially interested in the study of the Old Testament under J. H. Michaelis. In May 1715 he became one of Michaelis's assistants in preparing his ed. of the Hebrew Bible, for which he wrote the commentary on Ruth, Esther, Nehemiah, &c. His health began to suffer in the spring of 1719, and he gladly accepted the invitation of Count von Henkel to stay at Pölzig, near Ronneburg, where he spent several months. By August he had quite recovered, and went to pay a visit to Jena, where a number of the students asked him to lecture to them. For this purpose he settled at Jena in Oct., 1719, and lived in the house of Professor Buddeus (J. F. Budde). He graduated M.A. in March 1720. In 1723 he was appointed adjunct of the Theological Faculty at Halle, as also inspector of the Orphanage; in 1726 extraordinary professor of theology; and in 1727, after A. H. Francke's death, ordinary professor as well as preacher at the Schulkirche. Here he was very popular, both as preacher and professor, but the jealousy of his colleagues induced him to accept an offer from the Landgrave Ernst Ludwig of Hesse, who, in 1731, invited him to Giessen as superintendent and first professor of theology (before leaving Halle he graduated D.D., June 28, 1731), and in Aug., 1732, appointed him also director of the Paedagogium at Giessen. In 1734 he was, for various reasons, greatly inclined to accept the offer of the first professorship of theology in the newly-founded University of Göttingen, but eventually, at the earnest request of the Landgrave, remained in Giessen, where he d. of fever, April 19, 1735 (*Die Familie Rambach*. By Dr. T. Hansen, Gotha, 1875: *Allg. Deutsche Biog.*, xxvii. 196; *Blätter für Hymnologie*, 1883. pp. 113, 129, 145, 163, 186; 1884, p. 20; 1885, p. 13, &c.)

Rambach was a voluminous author in various departments of practical theology, *e.g.* his *Institutiones hermeneuticae sacrae*, Jena, 1724, which passed through 4 eds. in his lifetime; his *Erbauliches Handbüchlein für Kinder*, 1734 (see below), which reached an 8th ed. in 1736, and a 14th in 1766; his various volumes of sermons, &c. He justly earned his popularity by the thoroughness of his researches, and the clear and concise way in which he set forth the results of his investigations. It is however as a hymn-writer that his name is likely to be best known. While not entitled to rank with the best hymn-writers of the 16th and 17th centuries, he yet takes a high place among his contemporaries, and deserves to be remembered as much as almost any of the 18th cent. hymn-writers. His style is good and dignified; his thought is profound yet clearly expressed. While his hymns are often sufficiently didactic, they are generally scriptural and churchly in tone, and are characterised by lyric force, lively imagination, and earnest, sober piety. Of hymns, in the strict sense, he wrote over 180, a large number of which passed into the German hymn-books of the 18th cent. (*e.g.* the *Hannover G. B.*, 1740, and *Lüneburg G. B.*, 1767, contains 52 by him), and a good many are still found in modern hymn-books. Of these Dr. J. L. Pasig gives 165 in his ed. of Rambach's *Geistliche Lieder*, Leipzig, 1844, and the rest are printed by Hansen as above, while the first lines of the whole are given in the *Blätter* as above. Four are recasts (practically originals), made for the 11th ed., 1719, of Freylinghausen's *G. B.*, to replace similar hymns in the ed. of 1705. The rest principally appeared in the following works by Rambach, viz.: (1) *Geistliche Poesien*, Halle, 1720 [Brit. Mus.] The first part contains 72 cantatas on the Gospels for Sundays and festivals; the second part includes 20 hymns, mostly written at Pölzig in 1719. (2) *Poetische Fest-Gedancken*. Jena and Leipzig, 1723 [Royal Lib., Berlin]. Included are 15 pieces which may be called hymns. The 2nd ed. of 1727 [Brit. Mus.] has 28 new hymns; and the 3rd ed., 1729 [Göttingen Library], has 22 more. (3) *Erbauliches Handbuchlein für Kinder*, Giessen, 1734 [Hamburg Library]. The 3rd part contains 8 new hymns. (4) *Geistreiches Haus-Gesang-Buch*, Frankfurt and Leipzig, 1735 [Hamburg Library], with a preface dated April 10, 1735. This contains 112 hymns by Rambach, of which 58 are practically new, 11 of these, however, being recasts of his own earlier hymns. (5) *Wunder der bis zum Tode des Kreutzes erniedrigten Liebe*, Giessen, 1750 [Berlin Library]. This includes 27 new hymns.

One of Rambach's hymns is noted at p. 560, i. The others which have passed into English are:—

i. Auf! Seele, schicke dich. *Holy Communion.* Written, by request for the 11th ed., 1719, of Freylinghausen's *G. B.*, 1704, as No. 229, in 16 st. of 6 l., in order to replace the hymn "Auf, Seele, sey gerüst."

This hymn, by George Heine, was included in the *Geistreiches G. B.*, Halle, 1697, p. 433. In the 2nd ed., 1771, of the complete book formed by the fusion of pt. i., 1704, and its suppl. of 1705 with pt. ii., 1714, of Freylinghausen's *G. B.*, both hymns are given, Heine's as No. 524, and Rambach's as No. 522, both marked as being No. 229 in pt. i., 1704.

Rambach's hymn is in his *Haus G. B.*, 1735, No. 369; the Berlin *G. L. S.*, ed. 1863, No. 471, &c. In Pasig's ed. of his *Geistl. Lieder*, 1844, p. 112, entitled "Before the reception of Holy Communion." It has been *tr.* as:—

My soul prepare to meet. Omitting st. i., ll. 4–6; ii., ll. 4–6; vii., xiv., as No. 570 in the *Moravian H. Bk.*, 1789 (1849, No. 966). In the ed. of 1886, No. 979 begins with st. iv., "How should I, slaughtered Lamb"; and No. 1012 with st. xi., "Lord, of Thy wondrous love."

ii. Mein Jesu, der du vor dem Scheiden. *Holy Communion.* Appeared in Freylinghausen's *G. B.*, 11th ed., 1719, as No. 238, in 9 st. of 6 l. It was written to replace the hymn "Mein Jesu, hier sind deine Brüder" (*Geistreiches G. B.*,

Halle, 1697, p. 363), in the 1st ed. of Freylinghausen's *G. B.* It is in his *Haus G. B.*, 1735, No. 365; the Berlin *G. L. S.*, ed. 1863, No. 1601; and in *Pasig*, 1844, p. 110, entitled, "On the treasures of Grace in Holy Communion." The *trs.* are:—

1. Lord Jesus, Who before Thy passion. Omitting st. ix., this is No. 1181 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 963).

2. O Lord, Who on that last sad eve. A good *tr.*, omitting st. ix., by Miss Cox, contributed to *Lyra Eucharistica*, 1863, p. 15, and repeated in her *Hys. from the Ger.*, 1864, p. 75. Included, omitting st. iii., in G. S. Jellicoe's *Coll.*, 1867.

iii. O Lehrer, dem kein Andrer gleich. *Christ our Prophet.* In his *Haus G. B.*, 1735, No. 107, in 8 st. of 6 l., entitled, "On the prophetical office of Jesus Christ." Repeated in the Berlin *G. L. S.*, ed. 1863, No. 118, and in *Pasig*, 1844, p. 51. *Tr.* as:—

Surely none like Thee can teach. By Miss Fry, in 102 lines, in her *Hys. of the Reformation*, 1845, p. 126. A recast in 3 st. of 8 l., beginning, "Saviour, none like Thee can teach," was included in J. Whittemore's *Suppl. to all H. Bks.*, 1860, No. 263, and repeated in the *Meth. N. Conn. H. Bk.*, 1863, No. 62.

iv. Wie herrlich ists ein Schäflein Christi werden. *Joy in Believing.* In his *Poetische Fest-Gedancken*, 2nd ed. 1727, p. 131, in 6 st. of 6 l., entitled, "The Blessedness of the Sheep of Christ. John x. 28, 'I give my sheep eternal life.'" In his *Haus G. B.*, 1735, No. 325; the Berlin *G. L. S.*, ed. 1863, No. 645; and *Pasig*, 1844, p. 139. *Tr.* as:—

How great the bliss to be a sheep of Jesus. A *tr.* of st. i., ii., v., by C. J. Latrobe, as No. 293, in the *Moravian H. Bk.*, 1789 (1886, No. 385).

Hymns not in English C. U.:—

v. Allwissender, vollkommner Geist. *The Omniscient One.* In his *Haus G. B.*, 1735, No. 12, in 6 st.; the Berlin *G. L. S.*, ed. 1863; and in *Pasig*, p. 8. *Tr.* as, "Thou Spirit, perfect and allwise." By *Dr. H. Mills*, 1856, p. 17.

vi. Frommes Lamm, von was für Hunden. *Passiontide.* In his *Poetische Fest-Gedancken*, 2nd ed., 1727, p. 49, in 8 st. In his *Haus G. B.*, 1735, No. 151, it begins, "Frommes Lamm, durch dessen Wunden." Also in *Pasig*, p. 67. *Tr.* as, "Great Thy sorrows, injur'd Jesus." By *Dr. H. Mills*, 1845 (1856, p. 297).

vii. Gesetz und Evangelium. *Law and Gospel.* In his *Haus G. B.*, 1735, No. 356, in 10 st.; the Berlin *G. L. S.*, ed. 1863; and *Pasig*, p. 105. *Tr.* as, "The holy law and gospel, both." By *Dr. H. Mills*, 1845 (1856, p. 27.)

viii. Herr, du hast nach dem Fall. *Before Work.* In his *Haus G. B.*, 1735, No. 565, in 4 st.; and *Pasig*, p. 150. In the Berlin *G. B.*, 1765, No. 206, it is altered (probably by J. S. Diterich), and begins "Du hast uns, Herr die Pflicht." This is *tr.* as, "Lord, Thou hast bid us labour, bid us toil." By *Miss Warner*, 1858, p. 230.

ix. Hier bin ich Herr, du rufest mir. *Christian Work.* In his *Haus G. B.*, 1735, No. 269, in 6 st.; the Württemberg *G. B.*, 1842, No. 306; and *Pasig*, p. 119. The *trs.* are (1) "Here am I, Lord, Thou callest me, Thou drawest me." By *Miss Warner*, 1858, p. 209. (2) "Here am I, Lord, Thou callest me, Thou drawest and." By Mrs. Findlater, in *H. L. L.*, 4th series, 1862.

x. Höchste Vollkommenheit, reineste Sonne. *God's Majesty.* Written for the 11th ed., 1719, of Freylinghausen's *G. B.*, No. 170 (in 20 st.), to replace an anonymous hymn in the 1st ed., 1704, which began "Höchste Vollkommenheit, alles in Einem." In his *Haus G. B.*, 1735, No. 8, Rambach reduced it to 12 st., and rewrote it to an easier metre, so as to begin "Höchstes Wesen, reinste Sonne." Both forms are in *Pasig*, pp. 3–6. *Tr.* as "If Heav'ns and Earths there were innumerable," a *tr.* of st. iii., viii., xi., xv., xvii., xix., xx., as No. 672, in pt. i. of the *Moravian H. Bk.*, 1754.

xi. O grosser Geist, dess Wesen Alles füllet. *The Omnipresent One.* In his *Geistliche Poesien*, 1720, p. 330, in 9 st.; his *Haus G. B.*, 1735, No. 13; the Württemberg *G. B.*, 1842, No. 44; and *Pasig*, p. 7. *Tr.* as, "Eternal God, Thy dwelling-place." By *Dr. G. Walker*, 1860, p. 73.

xii. O grosser Geist! O Ursprung aller Dinge. *God's Holiness.* In his *Geistliche Poesien*, 1720, p. 327, in 9 st.; his *Haus G. B.*, 1735, No. 19; and *Pasig*, p. 15. *Tr.* as, "O mighty Spirit! Source whence all things sprung." By *Miss Winkworth*, 1858, p. 153.

xiii. Verklärte Majestät, anbetungs-würdigst Wesen. *God's Majesty.* Founded on 1 Tim. vi. 15, 16. In his *Geistliche Poesien*, 1720, p. 303, in 11 st.; his *Haus G. B.*, 1735, No. 7; and *Pasig*, p. 2. The form *tr.* is "Anbetungswürdger Gott," a recast (probably by J. S. Diterich), which is No. 1 in the Berlin *G. B.*, 1765, and No. 5 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as, "Dread Majesty above." By *Dr. H. Mills*, 1845 (1856, p. 8).

xiv. Wirf, blöder Sinn, den Kummer hin. *Christmas.* In his *Haus G. B.*, 1735, No. 129, in 6 st. (founded on Rom. viii. 31, 32). In *Pasig*, p. 6, and the *Unv. L. S.*, 1851, No. 60. *Tr.* as, "Throw, soul, I say, thy fears away." By *Miss Manington*, 1864, p. 28.

[J. M.]

Ῥανάτωσαν ἡμῖν ἄνωθεν. ['Ανέστης τριήμερος.]

Randall, Thomas, M.A., was b. in 1711, and studied at the University of Edinburgh, where he graduated M.A. in 1730. In 1739 he became parish minister of Inchture, Perthshire, and in 1770 minister of the East Church, Stirling. He d. at Stirling, July 21, 1780. He was one of those added in 1744 to the Committee of the General Assembly of the Church of Scotland which compiled the *Translations and Paraphrases* of 1745. To him is ascribed No. 11 in the collection of 1745, No. 49 in that of 1781. See **Scottish Translations and Paraphrases.** [J. M.]

Randolph, Anson Davis Fete, was b. at Woodbridge, New Jersey, Oct. 18, 1820, and subsequently became a publisher and bookseller in New York. His *Hopefully Waiting and other Verses* were pub. in 1867. His hymn "Weary, Lord, of struggling here" (*Desiring to Depart*), was written in 1849, and first printed in the New York *Independent*. It was repeated in his *Hopefully Waiting*, &c., 1867, and is in a few collections. [F. M. B.]

Rands, William Brighty, was b. in Chelsea in 1826 and d. at Dulwich on April 23rd, 1882. He was a considerable contributor to literature, but published his works under various names—e.g. "Matthew Browne," "Henry Holbeach," "Lilliput Levee," &c. One hymn by him of great force and originality has found its way into recent hymnals, "One Lord there is all Lords above" (*God a consuming fire to sin*). It appeared originally in his "Lilliput Lectures," 1872. It has been included in Horder's *Congregational Hymns*, 1884, and in the *Congregational Church Hymnal*, 1887. [W. G. H.]

Rankin, Jeremiah Eames, D.D., was b. at Thornton, New Haven, Jan. 2, 1828, and educated at Middleburg College, Vermont, and at Andover. For two years he resided at Potsdam, U.S. Subsequently he held pastoral charges as a Congregational Minister at New York, St. Albans, Charlestown, Washington (District of Columbia), &c. In 1878 he edited the *Gospel Temperance Hymnal*, and later the *Gospel Bells*. His hymns appeared in these collections, and in D. E. Jones's *Songs of the New Life*, 1869. His best known hymn is "Labouring and heavy laden" (*Seeking Christ*). This was "written [in 1855] for a

sister who was an inquirer," was first printed in the Boston *Recorder*, and then included in Nason's *Cong. H. Bk.*, 1857. Another of his hymns is "Rest, rest, rest, brother rest." He d. in 1904. [F. M. B.]

Rawson, George, was b. June 5, 1807, at Leeds, in which town he practised for many years as a solicitor. In 1853 he assisted the Congregational ministers of Leeds in the compilation of *Psalms, Hymns, and Passages of Scripture for Christian Worship*, a vol. commonly known as the *Leeds Hymn-book*. Mr. Rawson was a member of the Congregational body. In 1858 he also assisted Rev. Dr. Green and other Baptist ministers in the preparation of *Psalms and Hymns for the use of the Baptist Denomination*. A number of Mr. Rawson's own compositions first appeared in this and in the *Leeds H. Bk.* In 1876 he pub. his *Hymns, Verses and Chants* (Hodder and Stoughton, London), including his previously published hymns, and containing (exclusive of chants) 80 original pieces. In 1885 most of these, with several additional hymns, were pub. by the R. T. S. under the title *Songs of Spiritual Thought*. Mr. Rawson d. March 25, 1889. His hymns are distinguished by refinement of thought, and delicacy and propriety of language; and if they do not attain the first rank among the songs of the Christian Church, many are of great excellence. The most widely known are, "By Christ redeemed, in Christ restored;" "Come to our poor nature's night;" "Father in high heaven dwelling;" "In the dark and cloudy day;" and "Reaper, behold the fields are white." In the *Leeds H. Bk.*, 1853, and the Bap. *Ps. & Hys.*, 1858, there are also several recasts of and additions to the hymns of other writers. These are noted in this Dictionary, and may be gathered from the **Index of Authors and Translators**. In addition to Mr. Rawson's hymns which are annotated under their respective first lines, the following are also in C. U.:—

i. From the *Leeds H. Bk.*, 1853.

1. Captain and Saviour of the host. *Burial.*
2. Give dust to dust: and here we leave. *Burial.*
3. God the Lord is King—before him. *Ps. xcix.*
4. In the dark and cloudy day. *Consolation.*
5. Soul, thy week of toil is ended. *Saturday Evening.*
6. Though the night be very long. *Resignation.*

ii. From the Baptist *Psalms & Hymns*, 1858.

7. Beautiful, desired, and dear. *Public Worship.*
8. Blessed are they who have not seen. *Faith.*
9. Blessed is the faithful heart. *Faithfulness.*
10. Christ to heaven is gone before. *Ascension.*
11. God the Father, be Thou near. *Evening.*
12. He fell asleep in Christ the Lord. *Burial.*
13. Immersed beneath the closing wave. *Holy Baptism.*
14. Lord, we bless Thee, Who hast given. *Holy Communion.*
15. My Father God, with filial awe. *Abiding in God.*
16. Our eyes we lift up to the hills. *The Lord the Pastor's Keeper.*
17. Reaper, behold the fields are ripe [white]. *Missions.*
18. Rise, heart, thy Lord arose. *Sunday.*
19. Upon the holy mountains high. *Security of the Church.*

iii. From the *Leeds Sunday S. H. Bk.*, 1858.

20. And will [How shall] the mighty God. *The Holy Ghost.*
21. Jesus, the Lord, our Righteousness. *Jesus, the children's Friend.*
22. O Thou Good Shepherd. *The Good Shepherd.*

iv. From Dr. Allon's *Supplemental Hymns*, 1868.

23. My Father, it is good for me. *Trust.*
24. Thou Who hast known the careworn breast. *Evening.*
25. Walking with Thee, my God. *Walking with God.*

v. From Mr. Rawson's *Hymns, Verses, &c.*, 1876.

26. God is our Refuge; God our Strength. *Ps. xlvi.*
27. Lo, a voice from heaven hath said. *Burial.*
28. Lord, let me pray. I know not how. *The Holy Spirit desired.*
29. O pallid, gentle, grief-worn face. *Easter Eve.*
30. Out of the depths, the gulfs, the night. *Ps. cxxx.*
31. This, the old world's day of rest. *Saturday Evening.* [1854–7.]
32. Thou who Thyself didst sanctify. *Ordination.* [1854–7.]
33. Voices of the deep blue night. *The Heavenly Call.*
34. With gladness we worship. *Public Worship.*

When to these 34 hymns are added those which are annotated under their respective first lines, and the recasts which are mainly Mr. Rawson's own composition, he is represented by about 50 hymns in the collections of the present day. It must be noted that in the *Hymns, &c.*, 1876, and in the *Songs, &c.*, 1885, the texts of the hymns have been revised by the author, and in several instances been weakened thereby. [W. R. S.]

Raymond, William Sterne, M.A., was b. in 1832, and educated at Magdalene College, Cambridge, B.A. 1854. Taking holy orders, he was for sometime Curate of Tedstone-Delamere, Herefordshire. Subsequently he became a Fellow of St. Nicholas College, Lancing, Sussex. He d. in 1863. His hymn for *Easter Eve*, "Weeping as they go their way," was pub. in I. G. Smith's *H. Bk. for the Services of the Church*, &c., 1855, and is found in several collections. [J. J.]

Rebus creatis nil egens. *C. Coffin*, [*Septuagesima.*] Pub. in the *Paris Breviary*, 1736; and again in Coffin's *Hymni Sacri*, 1736, p. 45. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **Our God, in His celestial seat.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 63: and, again, in his *Hys. of the Church mostly Primitive*, 1841, No. 34. It was repeated in the *People's H.*, 1867, and others. There are also altered versions of Chandler—as (1) "Blest in Thyself, created thing," in Johnston's *English Hyl.*, 1852 and 1861; and (2) "O Lord, who art enthroned on high," in the *Hymnary*, 1872.

2. **Thou dost not need creation's aid.** By R. Campbell, in his *Hys. and Anthems*, 1850, p. 61: and, again, in a few collections.

3. **Of creation nought Thou needest.** By W. J. Blew, in his *Church H. & Tune Bk.*, 1852–55: and Rice's *Sel.* from the same, 1870.

4. **O Christ, in Thine all-blissful state.** By J. D. Chambers, in his *Lauda Syon*, 1857, p. 121. This was rewritten by the Compilers of *H. A. & M.*, 1861, as, "O Lord, in perfect bliss above" (omitted from *H. A. & M.* in 1875); and this, again, altered in the Rev. F. Pott's *Hymns*, 1861, as, "Thou, Who art All in All above.

5. **O God, the joy of heav'n above.** By the Compilers of H. A. & M. in their *Suppl. Hymns*, 1889.

Other trs. are :—
1. Thou that lack'st no created thing. *A. J. B. Hope.* 1844.
2. Thou of the things created nothing needing. *I. Williams.* 1839. [J. J.]

Recordare sanctae crucis. *St. Bonaventura.* [*Passiontide. Holy Cross.*] Included as his "Laudismus de sancta cruce," in a collection of his tractates pub. at Paris c. 1510 (Brit. Mus. 3558 a). The text, in 90 lines, is also in his *Opera*, Mainz, 1609, vol. vi. p. 423. F. W. E. Roth, in his *Lat. Hymnen*, 1887, gives a long form in 77 st. of 3 l. from a MS. of the 15th cent. at Darmstadt. A selection of stanzas beginning with the first, is given by *Rambach*, i. p. 315; *Daniel*, ii. p. 101; *Kehrein*, No. 62, and others. *Trench*, ed. 1864, p. 143, gives a selection of stanzas from the second part of the poem beginning, "Quam despectus, quam dejectus." [J. M.]

Both of these selections from the original have been *tr.* either in full or in part, thus :—

i. **Recordare sanctae crucis.** This, from *Daniel's* text, st. i.–viii., xv., as :—

Ponder thou the Cross all holy. In Schaff's *Christ in Song*, 1869, was made by Dr. E. A. Washburn, of N. York. In the *Hymnary*, 1872, No. 37, is compiled, with slight alterations, from this *tr.*, together with the addition of the last stanza.

Other trs. are :—
1. Make the Cross your meditation. Dr. H. Harbaugh in the American *Mercersburg Review*, 1858, p. 481.
2. Jesus' holy Cross and dying. Dr. J. W. Alexander, in his *The Breaking Crucible*, &c., 1861, and Schaff's *Christ in Song*, 1869.
3. In the holy Cross delight. *D. T. Morgan*, 1871 and 1880.

ii. **Quam despectus, quam dejectus.** This from st. i.–iv., as in Trench, is *tr.* as :—

1. **Son of Man, and Man of sorrows.** By H. Kynaston, in his *Occasional Hymns*, 1862, No. 43.
2. **O what shame and desolation.** By P. S. Worsley, in his *Poems and Trs.*, 1863, p. 183: and in *Lyra Messianica*, 1864.

iii. **Qui haec audis, ingemisce.** This from the remaining sts. of Trench, is *tr.* as :—

Thou that hearest, with His groaning, also by H. Kynaston, in his *Occasional H.*, No. 43, Pt. ii.

From these two parts in *Kynaston*, No. 36, in the *Hymnary*, 1872, is compiled. [J. J.]

Rector potens, verax Deus. *St. Ambrose?* [*Noon.*] This hymn has been ascribed to St. Ambrose, and is certainly ancient, but is not assigned to him by the Benedictine editors. *Daniel*, i., No. 41, gives the original (and the text of the *Roman Brev.*, 1632), in 2 st. of 4 l., and at iv. p. 44, cites it as in a Rheinau MS. of the 10th cent.; while at iv. p. 43 he expresses the opinion that the hymn "Bis ternas horas" (q. v.), is more probably that written by St. Ambrose for the Sixth Hour. In all the ancient *Breviaries* it is the hymn at Sext, as in the *Ambrosian* of 1539, the *Roman* (Venice, 1478 and the revision of 1632), *Mozarabic* of 1502, *Sarum*, *York*, &c. It is suggested by Hosea vii. 4, Ps. xci. 6, and James iv. 1. As the sixth hour was the time for the mid-day meal (Acts x. 9), it may have been meant for use as a prayer against the temptations of the flesh. [W. A. S.]

Mone, i. p. 372, cites it as in two MSS. of the 8th cent. at Darmstadt and at Trier, both assigning it to Sext. It is also in three MSS. of the 11th cent. in the British Museum (Vesp. D. xii. f. 8 *b*; Jul. A. 6 f. 22; Harl. 2961 f. 220); in a MS. of the 11th cent. at Corpus Christi, Cambridge (391, p. 230); in the St. Gall. MS., No. 413, of the 11th cent., &c. In the *Latin Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, it is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 4). [J. M.]

Translations in C. U. :—

1. **O God, the Lord of place and time.** Card. Newman, in *Tracts for the Times*, 1836, No. 75, p. 68. In his *Verses*, &c., 1853 and 1868, it begins, "O God, Who canst not change nor fail." It is in several modern collections, including the S. P. C. K. *Church Hys.* 1871 (1853 text), *Hys. for the Use of the University of Oxford*, 1872, &c.

2. **O God of truth, Almighty Lord.** By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 6. It was rewritten for the *English Hyl.*, 1852, as "Unchanging God, all-powerful Lord." It is also slightly altered in the *Hymnary*, 1872.

3. **Lord of eternal truth and might.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 11; and his *Hys. & Poems*, 1873, p. 7. In Murray's *Hymnal*, 1852, and others.

4. **Eternal Truth, eternal Might.** By R. Campbell, in his *Hys. and Anthems*, 1850, p. 40: the Scottish Episco. *Hymns*, 1858, &c.

5. **O God of truth, O Lord of might.** By J. M. Neale, in the *Hymnal N.*, 1852, No. 6, and later editions. In the *Salisbury H. Bk.*, 1857, sts. i., ii., were considerably altered, and a new doxology was substituted for that by Dr. Neale. It was again altered by the Compilers of *H. A. & M.*, 1861, and others. Mercer's text, in his *Church Ps. & H. Bk.*, Oxford ed., is that of *H. A. & M.* again altered. It begins, "*Thou* God of truth, *Thou* Lord of might."

6. **Thou Mighty Ruler, God of truth.** By J. D. Chambers, in his *Psalter*, &c., 1852, p. 137, and the *People's H.*, 1867. In Chambers's *Lauda Syon*, 1857, p. 37, it was altered to "Almighty Ruler, God of truth."

Translations not in C. U. :—
1. Mightye Ruler, God most true. *Sarum Primer.* 1545.
2. All-ruling God, unerring Way. *Primer.* 1706.
3. Mighty Sovereign, God Supreme. *Bp. R. Mant.* 1837.
4. Ruler omnipotent, Whose might. T. Doubleday's *Hymnarium Anglicanum.* 1844.
5. Mighty Ruler, God most true, Guiding all, &c. *Bp. J. Williams.* 1845.
6. God of might, in truth and power. *W. J. Copeland.* 1848.
7. Prince of all power, high God and true. *W. J. Blew*, 1852–55.
8. God of truth and King of power. H. Bonar, *Hys. of Faith and Hope.* 1866.
9. Strong Ruler, God Whose word is truth. J. Keble, in his *Miscell. Poems.* 1869.
10. O God of truth and Lord of might. *J. Wallace.* 1874. [J. J.]

Redeemed offender, hail the day. *A. M. Toplady.* [*Passiontide.*] 1st pub. in his *Poems on Sacred Subjects*, &c., 1759, in 8 st. of 4 l. It was not included in his *Ps. and Hys.*, 1776, but is republished in D. Sedgwick's reprint of his *Hymns*, 1860, p. 124. In its full form it is not in common use, but a cento therefrom, "For me vouchsaf'd th' unspotted Lamb," is given in Spurgeon's *O. O. H. Bk.*, 1866, No. 285. It is composed of st. iii., iv., and viii. unaltered. [J. J.]

Reed, Andrew, D.D., son of Andrew Reed, was b. in London on Nov. 27, 1787, and educated for the Congregational Ministry at Hackney College, London. He was first the pastor of the New Road Chapel, St. George's-in-the-East, and then of the Wycliffe Chapel, which was built through his exertions in 1830.

His degree was conferred by Yale College, America. He d. Feb. 25, 1862. As the founder of "The London Orphan Asylum," "The Asylum for Fatherless Children," "The Asylum for Idiots," "The Infant Orphan Asylum," and "The Hospital for Incurables," Dr. Reed is more fully known, and will be longer remembered than by his literary publications. His *Hymn Book* was the growth of years. The preparation began in 1817, when he pub. a *Supplement* to Watts, in which were a few originals. This was enlarged in 1825; and entirely superseded by his collection *The Hymn Book, prepared from Dr. Watts's Ps. & Hys. and Other Authors, with some Originals*, in 1842 (Preface). His hymns, mostly of a plain and practical character, numbering 21, were contributed to these various editions, and were republished with those of his wife (see below) in the *Wycliffe Supplement*, 1872. The best known are "Ah Jesus, let me hear Thy voice," and "Spirit Divine, attend our prayer." All Dr. and Mrs. Reed's hymns are anonymous in *The Hymn Book*, 1842, but are given with their names in the *Wycliffe Suppl.*, 1872. His hymns now in C. U. include, in addition to those annotated under their respective first lines:—

1. Come, let us strike our harps afresh. *Praise.*
2. Come, my Redeemer, come. *Desiring Christ's Presence.*
3. Gentle Saviour, look on me. *Christ's protection Desired.*
4. Gracious Lord, as Thou hast taught us. *Public Worship.*
5. Hark, hark, the notes of joy. *Missions.*
6. Holy Ghost, with light divine (1817). *Prayer to the Holy Spirit.* Sometimes given as "Holy Ghost, *Thou* light divine;" and again as "Holy *Spirit*, Light divine."
7. Listen, sinner, mercy hails you. *Invitation.* Generally given as "*Hear, O Sinner*, mercy hails you."
8. Rich are the joys of solitude. *Retirement.* Sometimes given as "How deep and tranquil is the joy."
9. There [comes] is an hour when I must part. *Death anticipated.*
10. Ye saints your music bring. *Praise of the Cross.*

[J. J.]

Reed, Eliza, née Holmes, was b. in London, March 4, 1794; married to the Rev. Andrew Reed (see above) in 1816; and d. July 4, 1867. Mrs. Reed entered fully and earnestly into her husband's extensive charitable works. Her publications include *Original Tales for Children*; and *The Mother's Manual for the Training of her Children*, 1865. Her hymns, 20 in all, were contributed to her husband's collection, and were republished with his in the *Wycliffe Chapel Supplement*, 1872. They are only of average merit, and have not attained to a marked position. They include:—

1. Gracious Lord, as Thou hast bidden. *Holy Baptism.*
2. I would be Thine, O take my heart. *Dedication of Self to Christ.*
3. O do not let the word depart. *The Accepted Time.*
4. O that I could for ever dwell. *Communion with God Desired.*

[J. J.]

Regina coeli laetare. [*B. V. M.*] Anselm Schubiger, in his *Musikalische Spicelegien*, Berlin, 1876, p. 57, cites it as in a MS. of 1372, now at Engelberg in Switzerland. It is given as an Easter antiphon in the *Roman Brev.*, Modena, 1480, f. 512. Repeated in later eds. of the *Roman Brev.*, and also in *Daniel*, ii. p. 319. *Tr.* as:—

Joy to thee, O queen of heaven. By E. Caswall, in his *Lyra Catholica*, 1849, p. 39; and his *Hys. and Poems*, 1873, p. 23. Repeated in a few Roman Catholic hymn-books for schools and missions.

Other trs. are:—

1. Rejoyce, thow Queen of heaven. *Primer.* 1604.
2. O Queene of heaven, rejoyce. *Primer.* 1615.
3. Rejoyce, chast Queen of angels, and apply. J. Austin, in his *Devotions*, &c. 1668.
4. Triumph, O Queen of heaven, to see. *Primer.* 1706.
5. Rejoice, O Queen of heaven. Card. Newman, in *Tracts for the Times*, 1836, No. 75, p. 24.
6. Queen of heaven, now rejoice. *J. Wallace.* 1874.

[J. M.]

Regnantem sempiterna per saecula susceptura. [*Advent.*] This *Sequence* is found in a MS. in the Bodleian (Bodl. 775, f. 168), written c. 1000: and another *circa* 1070 (Douce, 222 f. 82 *b*); in a Winchester book of the 11th cent. now in Corpus Christi College, Cambridge (No. 473); in a 12th cent. *Gradual* in the British Museum (Reg. 2 B. iv. f. 59 *b*), &c. Among *Missals* it is found in an early 14th cent. *Paris*, and a 14th cent. *Sens*, in the British Museum; in a *Sarum*, c. 1370; a *Hereford*, c. 1370, and a *York*, c. 1390, all now in the Bodleian; in the *St. Andrew's* and various French *Missals*. In the English *Missals* it is the *Sequence* for the second S. in Advent. The printed text is also in Neale's *Sequentiae*, 1852, p. 5; in *Daniel*, v. p. 172, and *Kehrein*, No. 2. *Tr.* as:—

Christ that ever reigneth. By E. A. Dayman, made for and pub. in the *Hymnary*, 1872.

Other trs. are:—

1. Him Who ruleth creation. *J. D. Chambers.* 1866.
2. To welcome Him Who shall for ever reign. J. W. Hewett, in *Lyra Messianica*, 1864.
3. Reception giving to the King eternal. C. B. Pearson, in the *Sarum Missal in English*, 1868.
4. Let the choir devoutly bring. C. B. Pearson, in his *Sequences from the Sarum Missal*, 1871. [J. M.]

Regnator orbis summus et arbiter. *Jean Baptiste de Santeüil.* [*St. Michael and All Angels.*] Appeared in the *Paris Brev.*, 1680; the *Cluniac Brev.*, 1686, p. 1092; the author's *Hymni Sacri et Novi*, 1689, p. 43 (ed. 1698, p. 184); the *Paris Brev.*, 1736; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Where the angelic hosts adore Thee. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 255. In the *Hymnary* it begins, "Where the *angel*-hosts adore Thee." It is also altered in W. J. Blew's *Church H. and Tune Bk.*, 1852–1855.

Another tr. is:—

Omnipotent, infinite Lord. *E. Caswall.* 1858.

[J. J.]

Reinmar, sometimes called **Reinmar der Alte,** or **Reinmar von Hagenau,** seems to have been b. at Strassburg, about 1160. He lived principally at the court of Duke Leopold VI. of Austria, seems to have taken part with him in the Crusade of 1190, and wrote one of his finest pieces as an elegy on his death in 1194. Reinmar d. about 1207 (K. Goedeke's *Grundriss*, vol. i., 1884, p. 52, &c.). He was one of the most important of the *Minnesingers*, and is said to have been the inventor of most of the forms of lyric used by the later *Minnesingers*. This is strengthened by the fact that their pieces are in great measure variations on themes which were first employed by him. His pieces are principally love songs, and songs of the Crusades. The only one *tr.* into English is:—

Des Tages do ich daz Kriuze nam. *Crusader's Song. On Unruly Thoughts.* F. H. v. der Hagen, in his *Minnesinger*, vol. i., 1838. p. 187, gives this from the Manesse Ms. (14th cent.) of the *Minnesinger*, now in the Bibliotheque Nationale, at Paris. Also in *Wackernagel*, ii., p. 59, in 4 st. of 10 l. *Tr.* as :—"E'er since the day this Cross was mine." By *Miss Winkworth*, 1869, p. 44. [J. M.]

Reissner, Adam, was b. in 1496 at Mündelsheim (now Mindelheim) in Swabian Bavaria. He first studied at Wittenberg, and then, about 1521, he learned Hebrew and Greek under Johann Reuchlin. He then became private secretary to Georg von Freundsberg (who d. Aug. 20, 1528), and accompanied him during the campaign in Italy, 1526-27. After the capture of Rome in 1527 he went back to Germany, and spent some time at Strassburg, where he became a friend and adherent of Caspar Schwenkfeldt. He seems to have been living at Frankfurt-am-Main in 1563, but thereafter returned to Mindelheim, where he was still living in 1572. He appears to have d. there about 1575. (*Koch*, ii. 156; Preface to his *Historia Herrn Georgen unnd Herrn Casparn von Fründsberg's* [d. Aug. 31, 1536] *Vatters und Sons . . . . Kriegesthaten*, Frankfurt-am-Main, 1568. The Brit. Museum copy is unmistakably dated on title 1568, but the preface is dated Jan. 31, 1572.)

Three of Reissner's earlier hymns are in Zwick's *G. B.*, 1536-40. His later hymns, including a *tr.* of the hymns of Prudentius, are collected in two Mss., both dated 1596 (see *Wackernagel*, i. pp. 590, 594). That now at Wolfenbüttel is entitled *Teglichs Gesangbuch . . . durch Adam Reusner*, and contains over 40 hymns which may be regarded as by Reissner, the rest being by other writers of the school of Schwenckfeldt. *Wackernagel*, vol. iii., gives Nos. 170-194 under his name.

The only hymn by Reissner *tr.* into English is:—

In dich hab ich gehoffet, Herr. *Ps. xxxi.* 1st pub. in the *Form und ordnung Gaystlicher Gesang und Psalmen*, Augsburg, 1533, and thence in *Wackernagel*, iii. p. 133, in 7 st. of 6 l. It was included in V. Babst's *G. B.*, 1545, and repeated in almost all the German hymn-books up to the period of Rationalism. It is one of the best Psalm-versions of the Reformation period. Included in the *Unv. L. S.*, 1851, No. 629. The *tr.* in C. U. is:—

In Thee, Lord, have I put my trust. A good *tr.*, omitting st. vii., by Miss Winkworth, in her *C. B. for England*, 1863, No. 120.

Other trs. are:—
(1) "Lord, let me never be confoundit." In the *Gude and Godly Ballates*, ed. 1568, f. 82; ed. 1868, p. 141. (2) "Great God! in Thee I put my Trust." By *J. C. Jacobi*, 1725, p. 33 (1732, p. 116). Repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 118. (3) "Lord, I have trusted in Thy name." By *Dr. H. Mills*, 1856, p. 171. (4) "On Thee, O Lord, my hopes I lean." By *N. L. Frothingham*, 1870, p. 263. [J. M.]

Rejoice and be glad, the Redeemer has come. *H. Bonar.* [*Praise of Jesus.*] Written for I. D. Sankey's *Sacred Songs and Solos, circa* 1875. From that collection it has passed into a large number of Sunday School hymn-books, and others. [J. J.]

Rejoice, rejoice, ye fallen race. *C. Wesley.* [*Whitsuntide.*] Pub. in *Hys. and Sac. Poems*, 1742, p. 165, in 12 st. of 4 l., and headed "Hymn for the Day of Pentecost." (*P. Works*, ii. p. 227.) The following centos are in part, or in full from this hymn:—

1. **Our Jesus is gone up on high.** Composed of st. ii.-ix. in the revised ed. of the *Wes. H. Bk.*, 1875.

2. **Lord, we believe to us and ours.** Composed of st. v., vii.-ix., xi., and given as a Hymn for Ember Days in Mercer's *Ch. Psalter & H. Bk.*, Oxford ed., 1864.

3. **Come, Holy Spirit, raise our songs.** This cento is composed of st. i.-iii. from R. C. Brackenbury's *Sac. Poems & Hys.*, 1792: and the rest from this hymn by C. Wesley. It was given in this form in the *Wes. H. Bk.*, 1830, but omitted in 1875. [J. J.]

Rejoice, the Lord is King. *C. Wesley.* [*Easter or Ascension.*] This is No. viii. of 16 hymns printed in 1746 as *Hys. for Our Lord's Resurrection.* It is in 6 st. of 6 l. It had previously appeared in J. Wesley's *Moral and Sacred Poems*, 1744. (*P. Works*, iv. p. 140.) It has been included, either in full or in part, in most hymn-books of any moment from *Whitefield's*, in 1753, to *Thring's*, in 1882, with the result that it is in extensive use in all English-speaking countries. Curiously enough, however, it was not given in the *Wes. H. Bk.* until the revised ed. of 1875. A cento for harvest beginning with the first stanza is found in some Unitarian hymn-books both old and new, including Ellen Courtauld's *Ps., Hys. and Anthems*, 1860. It is in 5 st., the first stanza and ll. 5, 6, of each of the others being from this hymn, whilst the rest are by John Taylor in Enfield's Norwich *Sel. of Hys.*, 1795. [See **Taylor, John.**] In R. Bingham's *Hymno. Christ. Latina*, 1871, st. i., ii., iv., vi., slightly altered, are rendered into Latin as, "Rex est Dominus! Lætantes." [J. J.]

Rejoice to-day with one accord. *Sir H. W. Baker.* [*General Thanksgiving.*] Contributed to the 1st ed. of *H. A. & M.*, 1861, and continued in the revised ed. of 1875. It is also repeated in a large number of hymn-books both at home and abroad. It is justly regarded as a good example of the author's jubilant style. [J. J.]

Religion is the chief concern. *J. Fawcett.* [*Pure Religion desired.*] Pub. in his *Hymns, &c.*, 1782, No. 68, in 8 st. of 4 l., and entitled "The Nature and Necessity of inward Religion." It is in C. U. in an abbreviated form, under the original opening line, and also as, "O may my heart, by grace renew'd." [J. J.]

Remark, my soul, the narrow bounds. *P. Doddridge.* [*New Year.*] 1st pub. in J. Orton's posthumous ed. of his *Hymns, &c.*, 1755, No. 52, in 5 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 65. In each case it is headed "Reflections on our waste of years, Psal. xc. 9. For New Year's Day." It is in C. U. in the following forms:—

1. **Remark, my soul, the narrow bounds.** The original form in several collections both old and new.

2. **Remark with awe the narrow bounds.** In Stowell's Manchester *Ps. & Hys.*, 1831 and 1877, &c.

3. **Behold, my soul, the narrow bounds.** H. W. Beecher's *Plymouth Coll.*, 1855. [J. J.]

Reproaches, The. [**Populo meus quid feci tibi.**]

Rerum Creator omnium. *C. Coffin.* [*Saturday.*] Appeared in the *Paris Breviary*, 1736; and again in Coffin's *Hymni Sacri*, 1736, p. 30. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, and Card. Newman's *Hymni Eccl.*, 1838 and 1865. *Tr.* as:—

1. **Creator of mankind.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 30. It is in this form in a few collections; and also as, "O Saviour of mankind," in *Kennedy*, 1863.

2. **Maker of all things, aid our hands.** By I.

Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 39. Given in a few collections without alterations; and, in others, including the *Sarum*, 1868, and the *Hymnary*, 1872, as, "Creator of the world, do Thou."

Other trs. are :—

1. O Thou by Whom the worlds were made. *J. D. Chambers.* 1857.
2. Maker of all, vouchsafe to bless. *D. T. Morgan.* 1880.

[J. J.]

Rerum Creator optime. *St. Gregory the Great?* [*Wednesday Morning.*] *Mone*, No. 275, gives this as probably by St. Gregory (it is not assigned to him by the Benedictine editors), and at i. p. 372, cites it as in an 8th cent. MS. at Trier. *Daniel* gives the text at i., No. 44; and at iv. p. 37, cites it as in a Rheinau MS. of the 10th cent., and ranks it as a hymn of the 7th or 8th cent. Among the British Museum MSS. it is found in three 11th cent. *Hymnaries* of the English Church (Vesp. D. xii. f. 17 *b*; Jul. A. vi. f. 26; Harl. 2961 f. 222 *b*); in an 11th cent. *Mozarabic Hymnarium* (Add. 30851 f. 178); an 11th cent. *Mozarabic Breviary* (Add. 30848 f. 76), &c. It is in an 11th cent. MS. at Corpus Christi, Cambridge (391, page 234); in three MSS. of the 11th cent. at St. Gall, Nos. 387, 413, 414; and in the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 7). It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries;* uniformly for Wednesday at Nocturns or at Matins. The text is also in *Wackernagel*, i., No. 92; *Hymnarium Sarisb.*, 1851, p. 49; *Königsfeld*, i. p. 10; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. MS. *Tr.* as :—

1. O Creatour, most benigne. *Sarum Primer*, 1545.
2. O God, Whose power did all create. *Primer*, 1706.
3. Dread Maker of whate'er we see. T. Doubleday's *Hymnarium Anglicanum*, 1844.
4. Creator, ever good and kind. *W. J. Copeland*, 1848.
5. O blest Creator of the world. *E. Caswall*, 1849.
6. Creator, Lord of all. *R. Campbell*, 1850.
7. Creator of all worlds, look down. *J. D. Chambers*, 1852. In 1857 it reads: "Creator of the world, look down."
8. Who madest all, and dost control. *Card. Newman*, 1838.
9. O great Creator of the orb. *J. Wallace.* 1874.
10. Let us keep steadfast guard. American Meth. Episco. *Hymns*, 1878.
11. Maker of all things, God of Love. *Hymner*, 1882.

[J. M.]

Rerum Deus tenax vigor. *St. Ambrose?* [*The Ninth Hour.*] This hymn is given by Biraghi as one of the *Inni sinceri e Carmi di Sant' Ambrogio*, 1862; but it is not one of the twelve received as genuine by the Benedictine editors of St. Ambrose. *Daniel* gives the text at i., No. 42, and at iv. p. 45, cites it as in a Rheinau MS, of the 10th cent. and ranks it as a hymn of the 7th or 8th cent. *Mone*, i. p. 372, cites it as in MSS. of the 8th cent. at Darmstadt and Trier; and *Thomasius*, ii. 418, as in a Vatican MS. of the 8th cent. It is found in three 11th cent. *Hymnaries* of the English Church now in the British Museum (Vesp. D. xii. f. 9; Jul. A. vi. f. 22; Harl. 2961 f. 220); in an 11th cent. MS. at Corpus Christi, Cambridge (391, page 230); in the St. Gall MS. No. 413, of the 11th cent.; and in the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Soc.), 1851, it is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 4 *b*). It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*, uniformly for None. The text is also in *Wackernagel*, i., No. 8; *Hymnarium Sarisb.*, 1851, p. 41; *Königsfeld*, ii. p. 24; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

[J. M.]

Translations in C. U. :—

1. O God, unchangeable and true. By Card. Newman, in *Tracts for the Times*, 1836, No. 75, p. 72, and his *Verses*, &c., 1853 and 1868. In Thring's *Coll.* 1882.

2. Almighty God, Thy Throne above. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 7. Repeated in the *Hymnary*, 1872, and other collections.

3. God, of all the Strength and Stay. By W. J. Copeland, in his *Hys. for the Week*, &c., 1848: the *Salisbury H. Bk.*, 1857, &c.

4. O Thou, true Life of all that live. By E. Caswall, in his *Lyra Catholica*, 1849, p. 12: and his *Hys. and Poems*, 1873, p. 8. It was repeated, with alterations, in Murray's *Hymnal*, 1853; and, again, in later collections, usually without any change.

5. O God, creation's secret Force. By J. M. Neale, in the *Hymnal N.*, 1852, No. 7, and later editions of the same.

6. O God, of all the Strength and Stay. By J. D. Chambers, in his *Psalter, &c.*, 1852, p. 144, and his *Lauda Syon*, 1857, p. 39. This is the most popular of the *trs.* of this hymn, and is found in several hymn-books, including the *Parish H. Bk.*, 1863; *People's H.*, 1867; *Sarum*, 1868; Thring's *Coll.*, 1882, &c.

7. O God, of all the Strength and Power. This *tr.* was given in *H. A. & M.*, 1861. In the Index of the revised ed. 1875, it is said to be by "Rev. J. M. Neale, D.D., and compilers: from the Latin." The rendering, however, is much nearer those of *Caswall* and *Chambers* than that of *Neale*. It is in a limited number of hymn-books.

8. O Strength and Stay, upholding all creation. This popular *tr.* appeared in the S. P. C. K. *Church Hymns*, 1871, and is by J. Ellerton and F. J. A. Hort. It is repeated in several collections. In *H. A. & M.*, 1875, and Thring's *Coll.*, 1882, it is given with the addition of a doxology, by Mr. Ellerton. This *tr.* bids fair to supersede that by Mr. Chambers in popularity. Its metre is greatly in its favour. It is in Mr. Ellerton's *Hymns*, 1888.

9. O God, the Light of all that live. This cento, in J. A. Johnston's *English Hyl.*, 1856, and the American *Songs for the Sanctuary*, 1865, is thus composed: sts. i., ii., *Caswall;* st. iii., *Card. Newman.*

Translations not in C. U. :—

1. O God, the Energy of things. *Primer*, 1706.
2. Nature's God, all-ruling Power. *Bp. R. Mant*, 1837.
3. Thou of the universe the Stay. J. Doubleday's *Hymnarium Anglicanum*, 1844.
4. Great God, o'er all things ever reigning. *Bp. J. Williams*, 1845.
5. Strength of the everlasting hills. *R. Campbell*, 1850.
6. Thou God of all, unmoved and strong. *W. J. Blew*, 1852–55.
7. God of heaven and earth, Whose Might. H. Bonar, *Hys. of Faith and Hope*, 1867.
8. O God, th' enduring Might of things. J. Keble, *Miscell. Poems.* 1869.
9. Creator, whose almighty power. *J. Wallace*, 1874.

[J. J.]

Rest from thy labour, rest. *J. Montgomery.* [*Death and Burial of a Minister.*] Montgomery was received into the Moravian communion as a member of that Society by the Rev. Christian Ramftler. Mr. Ramftler died at Bristol on Oct. 25, 1832. In the letter which conveyed to him the sad intelligence, Montgomery was requested to write a suitable hymn for the approaching Lovefeast at Bristol. The response was this hymn, which was first sung in public at Bristol (*Memoirs*, v. 66). It was included in Montgomery's *Original Hys.*, 1853, No. 307, in 5 st. of 4 l., and headed "On the death of a Minister." On Jan. 22, 1851, Montgomery wrote a hymn on the death of the Rev. Dr. Sutton, Vicar of Sheffield, which began with the same opening stanza. This hymn is not in the *Original Hys.*, nor in C. U. The original is in a large number of hymn-books. In 1849 st. iii.–v. were given in Dr. Alexander's *Augustine H. Bk.*, No. 494, and have been repeated in several later collections as "Lord Christ, into Thy hands." The early date of this cento suggests that the hymn was published before it appeared in the *Original Hys.*, 1853, and possibly in a magazine, but it has not been traced to any work of the kind. [J. J.]

Rest in the Lord; from harps above. *Bp. E. H. Bickersteth.* [*Holy Matrimony.*] Bp. Bickersteth says in his Notes to his *H. Comp.*, 1870, that "This hymn was written by the Editor for this hymnal, and is especially designed to follow the air from Mendelssohn's Elijah, 'Rest in the Lord,' which is so often played at the solemnization of holy matrimony." In addition to the *H. Comp.* this hymn appeared in Bp. Bickersteth's *The Two Brothers*, &c., 1871, p. 242, and in several hymn-books. [J. J.]

Rest, weary heart [soul]: The penalty is borne, the ransom paid. *Jane Borthwick.* [*Passiontide.*] Pub. in her *Thoughts for Thoughtful Hours*, 1859, p. 33, in 4 st. of 7 l. It has passed into several collections, and sometimes as "Rest weary soul: The penalty," &c. It is a beautiful hymn, but better adapted for private devotion than for public worship. [J. J.]

Restore, O Father, to our times restore. *Maria Popple.* [*Christian Unity desired.*] Contributed to Beard's Unitarian *Coll. of Hys.*, 1837, No. 304, in 3 st. of 4 l., and entitled "Christian Unity." It is signed "Miriam." It has passed into a few collections in G. Britain and America. [J. J.]

Retire, vain world, awhile retire. [*Home Missions.*] This is found in the 1828–1829 ed. of the American (Old Presbyterian) *Ps. & Hys. . . . of the Presb. Church*, in 7 st. of 4 l., and again in later collections. In most cases it is attributed to I. Watts, but we have failed to trace it to any of his works. Two centos therefrom are also in C. U., both beginning with st. ii., "Blest Jesu, come Thou gently down." The first is in the Presby. *Ps. & Hys. for the Worship of God*, Richmond, U. S. A., 1867, composed of st. ii., iv.–vi.; and the second, in Hatfield's *Church H. Bk.*, N. Y., 1872, composed of st. ii., iii., vi., vii. It is usually given for Revival Services and Prayer Meetings. [J. J.]

Return, O wanderer, return. *W. B. Collyer.* [*Call to Repentance.*] Appeared in the *Evangelical Magazine*, May 1806, and in his *Hymns*, &c., 1812, No. 928, in 6 st. of 4 l., and headed "The Backslider." It is in use in its original form; as "Return, my wandering soul, return And seek an injured," &c., in the Philadelphia Bap. *H. & Tune Bk.*, 1871; and as "Wanderer from God, return, return," in a few of the American collections. [J. J.]

Reusner, Adam. [Reissner, A.]

Reusner, Christoph, was a bookseller and bookbinder in Stockholm, and was probably born there, but date of birth is unknown. In 1675 he printed, and seems also to have edited, a collection of hymns for the German congregation at Stockholm, entitled *Gottselige Haus- und Kirchen-Andacht, zu Dienst der Gemeine der Teutschen Kirche in Stockholm.* This work contains a number of hymns signed "R," which have been ascribed to Reusner. By others this "R" has been taken to mean Regina, i.e. the Queen of Sweden [Ulrike Eleonore, dau. of King Frederick III. of Denmark, b. at Copenhagen, Sept. 11, 1656; became Queen of Sweden by her marriage with Charles XI. in 1680; d. at Carlberg, July 26, 1693], but this ascription seems quite improbable. One of these hymns has passed into English, viz.:—

Bin ich allein ein Fremdling auf der Erden. *Cross and Consolation.* 1st pub. 1675 as above. A copy of this work is in the Royal Library at Stockholm, and Dr. G. E. Klemming, the librarian, has kindly informed me that the hymn in question is No. 441, and is in 13 st. and signed "R." He adds that in the ed. of 1683 it has 15 st. (st. xi., xii. being additional), and that in the *Geistliches Handbuch*, Stockholm, Wankijff, 1682, it has 17 st. (xi.–xiv. being additional). As the German hymn-books copied from Stockholm, there is the same variety in them, e.g. the Frankfurt ed., 1678, of Crüger's *Praxis*, No. 827, has the 13 st. of 1675; while the *Riga G. B.*, 1680 (*Andachts-Flamme*), the 17 st. of 1682, and so in Freylinghausen's *Neues Geistreiches G. B.*, 1714, No. 440. Bunsen, in his *Versuch*, 1833, No. 881, follows the 1675, but omits st. iii., vi. The *tr.* in C. U. is:—

Am I a stranger here, on earth alone. In full from *Bunsen*, by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 57. In her *C. B. for England*, 1863, No. 43, the *trs.* of st. v., vii., viii., x. are omitted, and it is given altered in metre as "Am I on earth a lone and friendless stranger." [J. M.]

Revive Thy work, O Lord, Thy mighty arm make bare. *A. Midlane.* [*Home Missions.*] 1st pub. in the *British Messenger*, Oct. 1858, again in the *Evangelical H. Bk.*, 1860, and again in a large number of hymnals in G. Britain and America. The original text is usually given with the change of st. v. l. 2, "Give pentecostal showers," to "*And give refreshing* showers," as in the *H. Comp.*, No. 150. It is one of the most popular of Mr. Midlane's hymns. [J. J.]

Rex aeterne Domine. [*Eastertide.*] This hymn is certainly ancient, being mentioned in the Rule of Aurelianus of Arles (d. 555), and by the Venerable Bede (d. 735) in his *De arte metrica.* It is found in a MS. c. 700, in the British Museum (Vesp. A. i. f. 153); in a MS. c. 890, in the Bodleian (Junius 25 f. 116 *b*); in an 11th cent. *Mozarabic Breviary*, in the British Museum (Add. 30848 f. 131 *b*); in a MS. of the 8th cent. at St. Gall, No. 2; and in the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Society), 1851

is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 9 *b*).

The original text has 16 stanzas and a doxology. This form is in *Daniel*, i., No. 80 (for metrical reasons but without any authority *Daniel* reads, **O Rex aeterne**); *Wackernagel*, i., No. 64; the *Hymnarium Sarisb.*, 1851, p. 95; and in G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. MS. In the older *Roman Breviary* (e.g. Venice, 1478), st. i.–vii. were given as a hymn for Matins on Low Sunday. At the revision of 1568 it was altered to **Rex sempiterne Domine**, and at the revision of 1632 to **Rex sempiterne coelitum.** The text of 1632 (appointed for Sunday Matins, "Tempore Paschali," i.e. during Eastertide), is in recent eds. of the revised *Roman Brev.*; in *Daniel*, i., No. 80; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

This hymn has been *tr.* as follows:—

i. Rex aeterne Domine. Of the full text there is one *tr.*, that by J. D. Chambers in his *Psalter, &c.*, 1852, p. 90, "O king Eternal, Lord of grace," and in his *Lauda Syon*, 1857, altered to, "Eternal Monarch, Lord of all."

ii. Rex sempiterne coelitum. This *Roman Breviary* text in 6 st. has been *tr.* thus:—

1. O Thou, the heaven's eternal King. By E. Caswall, in his *Lyra Catholica*, 1849, p. 96; and his *Hys. and Poems*, 1873, p. 54. In a full or in an abbreviated form it has passed into several hymnals.

2. O Christ, the heaven's eternal King. By the Compilers of *H. A. & M.*, 1861, "based on former translations." It was repeated in *Kennedy*, 1863.

3. Eternal King of heaven, Whose word. By G. Moultrie, in his *Hys. and Lyrics*, 1867, p. 125; and thence into the *People's H.*, 1867.

Translations not in C. U.:—

1. Eternal King, whose equal Reign. *Primer*, 1706.
2. Thou, Whom their Maker heaven and earth. *Bp. R. Mant*, 1837.
3. Of heaven's high host, eternal Lord. *W. J. Copeland*, 1848.
4. Eternal King of all the spheres. *J. Wallace*, 1874.

iii. Qui pastor aeternus gregem. This, beginning with st. v. of the *Roman Brev.* text, is *tr.* by W. J. Blew, in his *Church H. and Tune Bk.*, 1852–5, as "Shepherd of life, Who dost Thy flock." [J. J.]

Rex angelorum praepotens. [*Passiontide.*] This is found in a MS. of the 11th cent. in the British Museum (Harl. 2961 f. 239). *Daniel*, i., No. 224, gives st. i. only as a hymn "on the Invention or Exaltation of the Cross." *Tr.* as:—

O King of Angels! Lord of power. By J. D. Chambers, in his *Psalter, &c.*, 1852, p. 85, and altered to "O King, by angel-hosts obeyed," in his *Lauda Syon*, 1857, p. 147, in 5 st. of 4 l. In the *Parish H. Bk.*, 1863 and 1875, and in Chope's *Hymnal*, 1864, it is given, with alterations and the omission of st. ii., as, "O King of angels, Lord of grace." [J. M.]

Rex Christe, factor omnium. *St. Gregory the Great.* [*Passiontide.*] This is one of the eight hymns accepted in the Benedictine ed. of Gregory's *Opera* (Paris, 1705, vol. iii. col. 879), as his genuine productions. It is found in a MS. of the 11th cent. in the British Museum (Harl. 2961 f. 240); in a MS. of the 12th cent. in the Bodleian (Liturg. Misc. 297 f. 309); in three MSS. of the 11th cent. at St. Gall (Nos. 387, 313, 314), and others. In mediaeval times it was often used at the Tenebrae service on Good Friday, but does not seem to have been received into the more important *Breviaries.* It long survived in its original form in the Lutheran Church, and is e.g. in the Dresden *G. B.*, 1748, p. 991, as one of "Certain Latin hymns as they are sung from time to time at week-day sermons in the Holy Cross Church, at the beginning of Divine service." The text is found in *Daniel*, i., No. 151; *Bässler*, No. 58; *Königsfeld*, i. p. 72, and others. *Tr.* as:—

O Christ! our King, Creator, Lord. By Ray Palmer, in the Andover *Sabbath H. Bk.*, 1858, No. 336.

Other trs. are:—

1. O Christ our King, Who all hast made. *W. J. Copeland*, 1848.
2. O Christ our King, by Whom were framed. *J. D. Chambers*, 1852 and 1857.
3. Thou King anointed, at Whose word. Rev. James Inglis, N. York, 1868, in Schaff's *Christ in Song*, 1869.
4. O Thou by Whom the worlds were made. *D. T. Morgan.* 1880. [J. M.]

Rex gloriose martyrum. [*Common of Martyrs.*] Probably of the 6th cent. Included in the Bern MS. 455 of the 10th cent.; in a MS. of the 11th cent. at Corpus Christi College, Cambridge (391, p. 273); and in four MSS. of the 11th cent. in the British Museum (Vesp. D. xii. f. 106; Jul. A. vi. f. 64 *b*; Harl. 2961 f. 248; Add. 30851 f. 152 *b*); and in the *Lat. Hys. of the Anglo-Saxon Church*, 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 38 *b*). Also in an 11th cent. MS. at St. Gall, No. 414; and in the *Roman, Sarum, York, Aberdeen*, and other Breviaries. The printed text is also in *Mone*, No. 732; *Daniel*, i., No. 237, and iv. p. 139; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. MS., &c. [J. M.]

Translations in C. U.:—

1. O Thou, the Martyr's glorious King Of Confessors, &c. By E. Caswall, in his *Lyra Catholica*, 1849, p. 214; and his *Hys. and Poems*, 1873, p. 113. In a few collections only.

2. Glorious King of martyrs. By T. I. Ball, in the 1860 *Appendix* to the *Hymnal N.*

3. O glorious King of martyr hosts. By R. F. Littledale, in the *People's H.*, 1867, under the signature of "B. T.": and, again, in the *Hymner*, 1882.

Translations not in C. U.:—

1. O King of Martirs glorious. *Primer*, 1604.
2. O Thou the Martyrs glorious King, The Crowne, &c. *Primer*, 1615.
3. Bright King of Martyrs and the Crown. *Primer*, 1685.
4. O Christ, thy Martyrs' glorious King. *Primer*, 1706.
5. Glorious King of martyrs Thou. *R. Campbell*, 1850.
6. O glorious King of martyrs. *W. J. Blew*, 1852–55.
7. All glorious King of martyrs Thou. *J. D. Chambers* 1854.
8. Jesus, the glorious martyrs' King. *J. Wallace.* 1874. [J. J.]

Rex omnipotens die hodierna. *Hermannus Contractus* (?). [*Ascension.*] This is found in a MS. in the Bodleian (Bodl. 775 f. 145), written c. 1000, as a *Sequence* "on the Ascension of the Lord," and in another MS., in the same Library, of *circa* 1070 (Douce, 222, f. 101); in a Winchester book of the 11th cent. now in Corpus Christi College, Cambridge (No. 473); in a MS. of the 11th cent. (Harl. 2961 f. 254), and another of the 11th or 12th cent. (Reg. 8 C. xiii. f. 22), both in the British Museum, &c. Among *Missals* it is found in an early 14th cent. *Paris* and a 14th cent. *Sens* in the British Museum;

in a *Sarum*, c. 1370, a *Hereford*, c. 1370, and a *York*, c. 1390, all now in the Bodleian; in the *St. Andrew's*, and various French *Missals*, its use being uniformly for the Ascension. The printed text is also in Neale's *Sequentiae*, 1852, p. 58; *Daniel*, v. p. 66, and *Kehrein*, No. 116 (see also p. 967, ii.). *Tr.* as:—

1. **Lord of all power and might, Mankind redeemed,** &c. By C. S. Calverley, in the 1871 ed. of the *Hymnary*, No. 305, and in his *Literary Remains*, 1885.

2. **To the throne He left, victorious.** By E. H. Plumptre, made for and pub. in the *Hymnary*, 1872, No. 305, in the place of the above No. 1.

3. **The almighty King, victorious, on this day.** By C. B. Pearson, in the *Sarum Missal in English*, 1868, and his *Sequences from the Sarum Missal*, 1871.

[J. M.]

Rhodes, Benjamin, b. at Mexborough, Yorkshire, in 1743, was brought under the influence of religion by the preaching of George Whitefield in 1766. He was the son of a schoolmaster, and received the elements of a good education in his youth. He was for many years a Wesleyan Minister, having been sent forth to preach by John Wesley. He d. at Margate Oct. 13, 1815. To Joseph Benson's *Hys. for Children and Young Persons*, 1806, and his *Hymns for Children selected chiefly from the publications of the Rev. John and Charles Wesley, and Dr. Watts*, &c., 1814 (an additional volume to the first, and sometimes bound up with it), he contributed several hymns. Very few of these are now in C. U. They include "Children, your parents' will obey" (*Duty towards Parents*), "Come, let us join our God to praise" (*Praise*), and "Thou shalt not steal thy neighbour's right" (*Against Stealing*.) His best known hymn is "My heart and voice I raise" (*The Kingdom of Christ*). It appeared as st. i. of his poem *Messiah*, 1787, pt. ii. being "Jerusalem divine." Each part is in use as a separate hymn. [J. J.]

Rhys, Morgan, a famous Welsh hymn-writer of the last century. He published several collections of hymns under quaint titles. *Golwg o ben Nebo ar wlad yr Addewid* (A View of the land of promise from the top of Mt. Nebo). *Frwyd Ysbrydal* (The Spiritual Warfare). *Graddfanan y Credadyn, &c.* (The Groanings of the Believer). He d. in 1776, and was buried at Llanfynydd Church, in Caermarthenshire. [W. G. T.]

Richards, George, born near Newport, Rhode Island, *circa* 1755. For some years he was Purser and Chaplain in the United States Navy, and also taught a school in Boston. In 1789 he became an Universalist preacher, ministered at Portsmouth, New Haven, 1793–1809, and from 1809 in Philadelphia, where, his mind having given way under trouble, he d. by his own hand, March 16, 1816. With S. Lane he edited the *Universalist Hymn Book*, pub. at Boston, 1792. This was one of the earliest collections of that body. It contained 49 of Richards's hymns. In 1801 he pub. *A Coll. of Hys.*, Dover, New Hampshire, which contained 6 additional hymns by himself, and in 1806, also at Dover, a second ed. of the same, greatly enlarged, with another 26 hymns.

Of these the following are in C. U. at the present time:—

1. **O Christ, what gracious words,** *The Gospel Message.* This hymn appeared in the Boston Coll., 1792, and is the best of the early Universalist hymns. In the Andover *Sabbath H. Bk.*, 1858, it is given as "*Saviour*, what gracious words." In this form and also in the original, it is found in several collections.

2. **Long as the darkening cloud abode.** *Easter.* This hymn in modern collections, as the *Songs of the Sanctuary*, 1865, No. 687, is composed thus: st. i. and ii., ll. 1–4, are from Richards, and the rest of the hymn, 3 st. of 8 l. in all, is anonymous.

Additional hymns by Richards, from both the Boston and the Dover collections, are in modern Universalist hymn-books. [F. M. B.]

Richardson, James, s. of the Hon. James Richardson, of Dedham, Massachusetts, was b. in that town May 25, 1817, and graduated at Harvard College, 1837. After being engaged, first as a clerk of the county courts, and then in teaching, he entered the Divinity School at Cambridge, where he graduated in theology in 1845. Subsequently he was Unitarian Pastor at Southington, Connecticut, and then of the Unitarian Society in Haverhill, Massachusetts. Ill-health compelled him to retire from his pastoral work to Dedham. During the war he joined himself to the hospitals at Washington, where he d. Nov. 10, 1863. Mr. Richardson was well known as an Essayist, Poet, and Preacher. Two of his hymns, from Longfellow and Johnson's *Book of Hys.*, 1848, are still in C. U.: "From Zion's holy hill there rose" (*One in Christ*), and "How glad the tone when summer's sun" (*Summer*). We are indebted to Putnam's *Singers and Songs of the Liberal Faith*, Boston, U. S. A., 1875, for these details. [J. J.]

Richter, Anne, née Rigby, was the third daughter of the Rev. Robert Rigby, Vicar of St. Mary's, Beverley, Yorkshire, from 1791 to 1823, and married the Rev. W. H. Richter, sometime Chaplain of the County Gaol at Kirton Lindsey, Lincolnshire, and then Rector of St. Paul's, Lincoln. Mrs. Richter d. at 23 Minster Yard, Lincoln, in 1857. She contributed to various magazines, and pub. *The Nun and Other Poems*, Hull, 1841. Her intimate literary acquaintances included Mrs. Hemans. Mrs. Richter was descended from the celebrated John Bradshaw, whose name is the first in the list of the signatures on the death warrant of Charles I. Her hymn, "We have not seen Thy footsteps tread," in its altered form as "We saw Thee not when Thou didst come," is widely used in G. Britain and America. [J. J.]

Richter, Christian Friedrich, s. of Sigismund Richter, Rath and Chancellor to Count von Promnitz at Sorau, in Brandenburg, was born at Sorau, Oct. 5, 1676. At the University of Halle he was first a student of medicine and then of theology. In 1698, A. H. Francke appointed him Inspector of the Paedagogium, and then made him, in 1699, physician in general to all his Institutions. In company with his younger brother, Dr. Christian Sigismund Richter, he made many chemical experiments, for which he prepared himself by special prayer; and invented many compounds which came into extensive use

under the name of the "Halle Medicines," the most famous being the *Essentia dulcis*, which was a preparation of gold. He d. at Halle, Oct. 5, 1711 (*Koch*, iv. 354, &c.).

Richter was one of the most important hymn-writers among the Pietists of the earlier Halle school; and his hymns possess the defects as well as the excellences of his school. They are emotional, and develop the idea of the spiritual union with Christ as the Bridegroom of the soul, with a minuteness that is hardly reverent (e.g. No. xi. below). They are also frequently not clearly thought out, and consequently somewhat obscure. Various of them are in unusual metres, and were wedded to tunes not very devotional in character. Apart from these defects there are various of his hymns worthy of note for their genuine, fervent piety, their childlike spirit of love to God, and the depth of Christian experience embodied in them. They appeared principally in the various Pietistic hymn-books of the period, especially in Freylinghausen's *G. B.*, 1704 and 1714, and were collected and appended (as his *Geistliche Lieder*) to an essay edited by his brother (named above) and pub. at Halle, in 1718, as *Erbauliche Betrachtungen vom Ursprung und Adel der Seelen.*

Two of Richter's hymns are noted separately —see p. 354, i. and p. 521, i. The others which have passed into English are :—

i. Gott den ich als Liebe kenne. *For the Sick.* Included in Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 647, in 7 st. of 8 l., repeated, 1718, as above, p. 420, entitled, "Hymn in Sickness." According to Ehmann, in his ed. of *Gottfried Arnold*, 1856, p. xii. (see p. 81, ii.), it had previously appeared in Arnold's *Heilsamer Rath und Unterricht für Kranke und Sterbende*, 2nd ed., 1709. It is in the *Unv. L. S.*, 1851, No. 603. *Tr.* as :—

God! whom I as love have known. A full and very good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 236. Repeated, abridged, in L. Rehfuess's *Church at Sea*, 1868, p. 53. A cento, in 5 st. of 4 l., taken from st. v., vi., iii., and beginning, "Let my soul beneath her load," is No. 398, in the Unitarian *Hys. of the Spirit*, Boston, U. S. A., 1864.

Another tr. is : "O God, Whose attributes shine forth in turn." By *Miss Cox*, 1864, p. 191.

ii. Meine Armuth macht mich schreien. *Supplication*, or *Longing for Christ.* In Freylinghausen's *G. B.*, 1704, No. 662, in 7 st. of 6 l. Repeated, 1718, as above, p. 381, and in the *Unv. L. S.*, 1851, No. 769. *Tr.* as :—

Unto Him my spirit crieth. A good *tr.* of st. i., ii., vi., by A. T. Russell, in his *Ps. & Hys.*, 1851.

iii. Stilles Lamm und Friedefürst. *Sanctification.* A hymn on the Following of Christ the Lamb of God, and founded on Rev. xiv. 4. In Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 432, in 8 st. of 5 l. Repeated in 1718, as above, p. 364, entitled, "On the name Agneta, which may be derived from Agnus, which in German is called a Lamb." In Burg's *G. B.*, Breslau, 1746, No. 922. *Tr.* as :—

Thou Lamb of God, Thou Prince of Peace. A free *tr.*, omitting st. iii., vii., by J. Wesley, in his *Ps. & Hys.*, Charlestown, 1736-7, p. 51, and *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868–72, i., p. 129). Included in the *Wes. H. Bk.*, 1780, No. 329 (1875, No. 338), and recently in the *Meth. N. Conn. H. Bk.*, 1863, Mercer's *C. P. & H. Bk.*, 1857 and 1864, *Holy Song*, 1869, the Amer. Meth. Epis. *H. Bk.*, 1849, and others.

Another tr. is : "Holy Lamb and Prince of Peace," By J. Gambold, as No. 38 in the *Moravian H. Bk.*, 1742 (1886, No. 486).

Eight others of his hymns have been *tr.* into English, viz :—

iv. Die sanfte Bewegung, die liebliche Kraft. *Whitsuntide.* In Freylinghausen's *G. B.*, 1704, No. 454, in 9 st.; and in 1718 as above, p. 393, entitled, "Of the Joy in the Holy Ghost." *Tr.* as: "This Impulse so gentle, this Movement so sweet," as No. 551, in pt. i., of the *Moravian H. Bk.*, 1754.

v. Es glänzet der Christen inwendigem Leben. *The Life of Faith.* In Freylinghausen's *G. B.*, 1704, No. 515, in 8 st.; and in 1718, as above, p. 398, entitled, "On the hidden life of believers." Repeated in the *Unv. L. S.*, 1851, No. 410. It is Richter's finest hymn, and was (says *Koch*, viii. 249) a great favourite with Dr. F. Schleiermacher. It is founded on Col. iii. 3, 4, and gives a picture of what the inner life of a Christian should be: described from Richter's own experience. The *trs.* are: (1) "The Christian's Life inward displays its bright splendour." As No. 620, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "All fair within those children of the light." By *Mrs. Bevan*, 1858, p. 26.

vi. Hüter! wird die Nacht der Sünden. *Morning.* A fine hymn, for use especially in Advent, and founded on Isaiah xxi. 11. In Freylinghausen's *G. B.*, 1704, No. 599, in 9 st.: 1718, as above, p. 401, and in the *Unv. L. S.*, 1851, No. 460. *Tr.* as: (1) "Watchman! is the Night retiring." By *H. J. Buckoll*, 1842, p. 45. (2) "O Watchman, will the night of sin." By *Miss Winkworth*, 1855, p. 1. Repeated in Miss Warner's *Hys. of the Ch. Militant*, 1858, the Gilman-Schaff *Lib. of Rel. Poetry*, 1881, &c.

vii. Jesu, gib mir deine Fülle. *Supplication.* A prayer to Christ as the Great Physician. In Freylinghausen's *G. B.*, 1704, No. 66, in 7 st., st. vii. being entitled "Answer." In 1718, as above, p. 406, entitled, "On Patience." In Burg's *G. B.*, Breslau, 1746, No. 289. *Tr.* as:—"Jesu grant Thou me Thy Fulness." In the *Suppl. to Ger. Psalmody*, ed. 1765, p. 47.

viii. Jesus ist das schönste Licht. *Love to Christ.* On St. John xii. 36. In Freylinghausen's *G. B.*, 1704, No. 349, in 9 st. : and in 1718, as above, p. 379, entitled, "On Desire towards God and Christ." In the Berlin *G. L. S.*, ed. 1863, No. 808. *Tr.* as:—"Jesus is my light most fair," as No. 630, in pt. i. of the *Moravian H. Bk.*, 1754 (1886, No. 450).

ix. Mein Salomo dein freundliches Regieren. *Peace in Believing.* A fine hymn, founded on St. John i. 14. In Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 512, in 11 st. In 1718, as above, p. 416; and in the *Unv. L. S.*, 1851, No. 424. *Tr.* as :—(1) "My Solomon! thy kind and gracious Sceptre," as No. 622, in pt. i., of the *Moravian H. Bk.*, 1754. In 1789, altered to "Jesus, my King, Thy kind and gracious sceptre" (1886, No. 384). (2) "Jesus, my King! Thy mild and kind control." By Dr. Bomberger, in Schaff's *Kirchenfreund*, 1849, p. 337.

x. O Liebe die den Himmel hat zerissen. *Christmas.* In Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 34, in 9 st.: and in 1718, as above, p. 414, entitled, "On the Incarnation of the Son of God." In the *Unv. L. S.*, 1851, No. 52. *Tr.* as: —"Oh! love that did the heavens rend asunder." By *Miss Manington*, 1864, p. 35.

xi. O wie selig sind die Seelen. *Love to Christ.* Founded on Hosea ii. 19, 20, and Eph. v. 25. In Freylinghausen's *G. B.*, 1704, No. 512, in 10 st. : and in 1718, as above, p. 396, entitled, "On the high dignity of believers." In Porst's *G. B.*, ed. 1855, No. 412. It was (says *Koch*, viii. 297) originated by a dream Richter had about 1700, that in the hospital at Halle he would find a truly Christ-like soul. After searching all the wards he found an old neglected patient in a garret, with whom he conversed, and whom he found to be the person he was seeking. Inspired by her relations of her inner experience, he embodied her thoughts in this fine hymn. *Tr.* as:—"O what joy for them is stored." By *Mrs. Bevan*, 1858, p. 68. [J. M.]

Richter, Gregorius, s. of Gregorius Richter, then diaconus at Görlitz, was b. at Görlitz, March 4, 1598. He studied at the University of Leipzig, became in 1619 fourth master in the gymnasium at Görlitz, was ordained as diaconus there in 1624, and d. at Görlitz, Sept. 5, 1633 (K. G. Dietmann's *Priesterschaft in den . . . Oberlausitz*, 1777, p. 261; *Blätter für Hymnologie*, 1887, p. 71, &c.; the latter dating his death Sept. 4). Two hymns have been ascribed to him, one of which has passed into English, viz. :—

Steh doch, Seele, steh doch stille. *Confirmation.* This is a hymn on self examination and renunciation of the world, and is founded on 1 John ii. 15–17. It appeared in D. Wülffer's *Zwölff Andachten*, Nürnberg,

1648, p. 542, in 16 st., entitled "To the soul that longs after the world," and is signed Gregorius Richter. It has sometimes been ascribed to the father [b. at Görlitz, Feb. 1, 1560, pastor primarius there, 1606, and d. there Aug. 14, 1624. See also *Dietmann*, p. 174, and G. F. Otto's *Lexicon . . . oberlausizischer Schriftsteller* iii. p. 60], but is more probably by the son. In many hymn-books, as in the *Unv. L. S.*, 1851, No. 343, st. iv. is omitted. The *tr.* in C. U. is:—

Now from earth retire, my heart. A good *tr.* of st. i., ix.-xii. by A. T. Russell, as No. 180 in his *Ps. & Hys.*, 1851. [J. M.]

Rickards, Samuel, s. of Thomas Rickards, was b. in 1796, and educated at Oriel College, Oxford, B.A. 1817, M.A. 1820. He was the Newdigate Prizeman in 1815, and took second class Classical Honours in 1817. From 1819 to 1823 he was a Fellow of his College, and contemporary with Keble, Newman, and other men of note. He was Curate of Ulcombe in 1825, and became Rector of Stowlangtoft, Ely, in 1832, and d. Aug. 24, 1865. His published works included *The Christian Householder, or Book of Family Prayers; A Parish Prayer-Book; Short Sermons, &c.* His *Hys. for Private Devotion for the Sundays and Saints' Days throughout the Year*, were pub. in 1825 (Lond. Hatchards). Very few of these hymns have come into C.U. That for *Christmas Day*, "Though rude winds usher thee, sweet day," has supplied two centos, one beginning with st. i. and the second with st. ii., "Bright is the day when Christ was born." Another hymn, *For Holiness*, "O God, from Whom alone proceeds," is No. 1175 in *Kennedy*, 1863. [J. J.]

Ride on, ride on in majesty. *H. H. Milman.* [*Palm Sunday.*] Pub. in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 58, in 5 st. of 4 l., and again in Milman's *Sel. of Ps. & Hys.*, 1837, No. i., for Palm Sunday. The opening stanza, which reads:—

> "Ride on! ride on in majesty!
> Hark! all the tribes Hosanna cry!
> Thine humble beast pursues his road,
> With palms and scatter'd garments strew'd,"

has failed to be acceptable to most editors. Murray, in his *Hymnal*, 1852, endeavoured to soften down the third line by making it read:—

> "O Saviour meek, pursue Thy road."

This was adopted by *H. A. & M.*, and others. In 1855 *Mercer* tried another change:—

> "With joyous throngs pursue Thy road,"

but this has received but little attention. Several hymnals follow the example of Elliott's *Ps. & Hys.*, 1835, and omit st. i. These include the S. P. C. K. *Church Hys.*, 1871. Original text in *Book of Praise*, 1862-67. This hymn ranks with the best of the author's lyrics, and is the most popular hymn for Palm Sunday in the English language. [J. J.]

Ringwaldt, Bartholomäus (Ringwalt, Ringwald), was b. Nov. 28, 1532, at Frankfurt a. Oder. He was ordained in 1557, and was pastor of two parishes before he settled in 1566 as pastor of Langfeld (or Langenfeld), near Sonnenburg, Brandenburg. He was still there in 1597, but seems to have d. there in 1599, or at least not later than 1600. (*Koch*, ii. 182; Goedeke's *Grundriss*, vol. ii. 1886, p. 512; *Blätter für Hymnologie*, 1885, p. 109, &c.)

Ringwaldt exercised a considerable influence on his contemporaries as a poet of the people, as well as by his hymns properly so called. He was a true German patriot, a staunch Lutheran, and a man who was quite ready to face the consequences of his plain speaking. His style is as a rule clear and good, though his rhymes are often enough halting; and he possessed considerable powers of observation and description. After 1577 he pub. various didactic poems, the most important being, (1) *Newezeittung: So Hanns Fromman mit sich auss der Hellen unnd dem Himel bracht*, Amberg, 1582, and the later eds. enlarged and rewritten as *Christliche Warnung des Trewen Eckarts*, &c., Frankfurt a. Oder, 1588. In various forms and abridgments it passed through at least 34 editions up to 1700. This work is a mirror of the times and of the morals of the people. (2) *Die Lauter Warheit, darinnen angezeiget, wie sich ein Weltlicher und Geistlicher Kriegsman in seinen Beruff vorhalten soll, &c.*, Erfurt, 1586. Of this again at least 18 eds. appeared up to 1700. In it he gives lively pictures of the life of the various ranks and orders of his time, and shows the temptations and failings of each, not by any means sparing his own class, i.e. the Lutheran clergy.

As a hymn-writer Ringwaldt was also of considerable importance. He was one of the most prolific hymn-writers of the 16th cent. *Wackernagel*, iv. pp. 906–1065, gives 208 pieces under his name, about 165 of which may be called hymns. A selection of 59 as his *Geistliche Lieder*, with a memoir by H. Wendebourg, was pub. at Halle in 1858. A number appeared in the various eds. of his *Trewer Eckart* and *Lauter Warheit* as above. The rest appeared principally in his

(1) *Der* 91. *Psalm neben Siben andern schönen Liedern, &c.*, Frankfurt a. Oder, 1577. (2) *Evangelia, Auff alle Sontag unnd Fest, Durchs gantze Jahr, &c.*, Frankfurt a. Oder, N.D. The earliest ed. now known is undated, but *Wackernagel*, i., p. 523, gives it as of 1582. It is marked as a 2nd ed., and has a preface dated Nov. 28, 1581. It contains hymns founded on the Gospels for Sundays and Festivals, &c. (3) *Handbüchlin: geistliche Lieder und Gebetlein, Auff der Reiss, &c.*, Frankfurt a. Oder, 1586 (preface, Feb. 21, 1582). A good many of his hymns passed into German collections of the 16th and 17th cents., and a number are still in German C. U.

Those of Ringwaldt's hymns which have passed into English are:—

i. Es ist gewisslich an der Zeit. *Second Advent.* The anonymous original of this hymn is one of *Zwey schöne Lieder*, printed separately *circa* 1565, and thence in *Wackernagel*, iv. p. 344. W. von Maltzahn, in his *Bücherschatz*, 1875, No. 616, p. 93, cites it as in an undated Nürnberg broadsheet, *circa* 1556. *Wackernagel* also gives along with the original the revised form in Ringwaldt's *Handbüchlin*, 1586. Both forms are also in the *Unv. L. S.*, 1851, No. 746, in 7 st. of 7 l. It is based on the "Dies Irae," but can hardly be called a version of it. The original has a picturesqueness and force which are greatly lost in Ringwaldt's revision. It was much used in Germany during the Thirty Years' War, when in these distressful times men often thought the Last Day was at hand. The *trs.* are all, except No. 2, from Ringwaldt's text. They are:—

1. 'Tis sure that awful time will come. In full, by J. C. Jacobi, in his *Psal. Germanica*, 1722, p. 95 (1732, p. 202). Repeated, altered and abridged, in the *Moravian H. Bk.*, 1754 to 1886. It is also found in two centos.

(1) The waking trumpets all shall hear (st. ii.), in Montgomery's *Christian Psalmist*, 1825.

(2) When all with awe shall stand around (st. v.), from the *Moravian H. Bk.*, 1801, in the Pennsylvania Luth. *Ch. Bk.*, 1868.

2. Most surely at th' appointed time. By A. T. Russell, as No. 38 in his *Ps. & Hys.*, 1851, repeated in the *College Hyl.*, N. Y., 1876. It is marked as *tr.* from the "Dies Irae," but is really a good *tr.* of st. i., ii., v. of the German of 1565.

3. Behold that awful day draws nigh. A *tr.* of

st. i., ii., v., by W. Sugden, as No. 129 in the *Methodist Scholars' H. Bk.*, 1870.

4. The day is surely drawing near. In full by P. A. Peter as No. 457 in the Ohio *Luth. Hyl.*, 1880.

5. Surely at the appointed time. By H. L. Hastings, made in 1878, and included as No. 722 in his *Songs of Pilgrimage*, 1886. It condenses iii., iv. as iii.

6. The time draws near with quickening pace. By Miss Fry, in her *Hys. of the Reformation*, 1845, p. 56.

A hymn which has been frequently but erroneously called a *tr.* from Ringwaldt's text, is noted as "Great God, what do I see and hear" (p. 454, i.).

Hymns not in English C. U.

ii. Allein auf Gott setzt dein Vertraun. *The Christian Life.* In many of the older German hymn-books this is ascribed to Ringwaldt, but it is not found in any of his works now extant. *Wackernagel*, v. p. 327, gives it as anonymous from the *Greifswald G. B.*, 1597, where it is entitled "The golden A. B. C. wherein is very ingeniously comprised what a man needs to know in order to lead an honourable and godly life." It is in 24 st. of 4 l., each stanza beginning with successive letters of the alphabet. Also in Porst's *G. B.*, ed. 1855, No. 784. *Bäumker*, ii. p. 276, cites it as in the MS. collection of a nun called Catherine Tirs, written in 1588, in the nunnery of Niesing, Münster. There it is in Low German, and begins "Allene up godt hope und truwe." *Bäumker* thinks Ringwaldt may possibly be the person who made the High German version. *Tr.* as (1) "Alone in God put thou thy trust." By *J. C. Jacobi*, 1725, p. 29 (1732, p. 110).

iii. Der Herr ist mein getreuer Hirt, Hält mich in seiner Hute. *Ps. xxiii. Wackernagel*, iv. p. 944, prints it from Ringwaldt's *Evangelia*, N.D., 1582 as above, in 7 st. of 7 l. The first four lines of st. i. are taken from the older version, "Der Herre ist mein treuer Hirt." In the *Minden Ravensberg G. B.*, 1854, No. 512. *Tr.* as (i.) "The Lord He is my Shepherd kind." By *Miss Manington*, 1863, p. 20.

iv. Herr Jesu Christ, du höchstes Gut, Du Brunnquell der Genaden. *Lent.* One of the finest of German penitential hymns. *Wackernagel*, iv. p. 1028, gives it, in 8 st. of 7 l., from Ringwaldt's *Christliche Warnung*, 1588, where it is entitled "A fine hymn [of supplication] for the forgiveness of sins." In Burg's *G. B.*, Breslau, 1746, No. 1574. The *trs.* are (1) "Lord Saviour Christ, my sovereign good." In the *Suppl. to Ger. Psalmody*, ed. 1765, p. 39. Rewritten as (2) "Lord Jesus Christ, my sov'reign good," as No. 226 in the *Moravian H. Bk.*, 1789. In the ed. of 1886, No. 278, it begins "Jesus, thou source of every good." (3) "O Christ, thou chiefest good, thou spring." By *Dr. G. Walker*, 1860, p. 76. (4) "Lord Jesus Christ, thou highest good." By F. W. Young, in the *Family Treasury*, 1877, p. 653.

[J. M.]

Rinkart, Martin, s. of Georg Rinkart or Rinckart, cooper at Eilenburg on the Mulde, Saxony, was b. at Eilenburg, April 23, 1586.* After passing through the Latin school at Eilenburg, he became, in Nov., 1601, a foundation scholar and chorister of the St. Thomas's School at Leipzig. This scholarship also allowed him to proceed to the University of Leipzig, where he matriculated for the summer session of 1602, as a student of Theology; and after the completion of his course he remained for some time in Leipzig (he did not take his M.A. till 1616). In March 1610 he offered himself as a candidate for the post of diaconus at Eilenburg, and was presented by the Town Council, but the Superintendent refused to sanction this arrangement, nominally on the ground that Rinkart was a better musician than theologian, but really because he was unwilling to have a colleague who was a native of Eilenburg, and who appeared to have a will of his own. Rinkart, not wishing to contest the matter, applied for a vacant mastership in the gymnasium at Eisleben, and entered on his duties there in the beginning of June, 1610, as sixth master, and also cantor of the St. Nicholas Church. After holding this appointment for a few months, he became diaconus of St. Anne's Church, in the Neustadt of Eisleben, and began his work there May 28, 1611; and then became pastor at Erdeborn and Lyttichendorf (Lütjendorf), near Eisleben, entering on his duties there on Dec. 5, 1613. Finally he was invited by the Town Council of Eilenburg to become archidiaconus there, and in Nov. 1617 came into residence at Eilenburg. He d. at Eilenburg, Dec. 8, 1649. A memorial tablet to his memory, affixed to the house where he lived, was unveiled at Eilenburg on Easter Monday, April 26, 1886. (*Martin Rinkart's Geistliche Lieder*, ed., with a biographical introduction, and an extensive bibliography, by Heinrich Rembe and Johannes Linke, D.D., Gotha, F. A. Perthes, 1886; K. Goedeke's *Grundriss*, vol. iii., 1887, pp. 169, 211, &c.)

The greater part of Rinkart's professional life was passed amid the horrors of the Thirty Years War. Eilenburg being a walled town became a refuge for fugitives from all around, and being so overcrowded, not unnaturally suffered from pestilence and famine. During the great pestilence of 1637 the Superintendent went away for change of air, and could not be persuaded to return; and on Aug. 7 Rinkart had to officiate at the funerals of two of the town clergy and two who had had to leave their livings in the country. Rinkart thus for some time was the only clergyman in the place, and often read the service over some 40 to 50 persons a day, and in all over about 4,480. At last the refugees had to be buried in trenches without service, and during the whole epidemic some 8,000 persons died, including Rinkart's first wife, who d. May 8, 1637. The next year he had an epidemic of marriages to encounter, and himself fell a victim on June 24. Immediately thereafter came a most severe famine, during which Rinkart's resources were strained to the uttermost to help his people. Twice also he saved Eilenburg from the Swedes, once in the beginning of 1637, and again in 1639 (see p. 319, i.). Unfortunately the services he rendered to the place seemed to have made those in authority the more ungrateful, and in his latter years he was much harassed by them in financial and other matters, and by the time that the long-looked-for peace came (Oct. 24, 1648) he was a worn-out and prematurely aged man.

Rinkart was a voluminous writer and a good musician, but a considerable number of his books seem to have perished, and others survive only in single copies. He early began to write poetry, and was crowned as a poet apparently in 1614. Among other things he wrote a cycle of seven so-called "Comedies," or rather dramas, on the Reformation Period, suggested by the centenary of the Reformation in 1617. Three of these were printed respectively in 1613, 1618, and 1625, and two of them were acted in public. Rinkart's hymns appeared principally in the following works:—

(1) *Jesu Hertz-Büchlein.* This was completed in 1630, and first pub. at Leipzig in 1636. No copy is now known. The 2nd ed., pub. at Leipzig, 1663, is in the Royal Library at Hannover. (2) *Der Meissnische Thränen Saat*, Leipzig, 1637. In the Royal Library at Berlin. (3) *xlv. Epithalami Salomoneo—Sulamitici cantica canticorum . . . Leibliche Geistliche und Himmlische Braut Messe*, Leipzig, 1642. In Wolfenbüttel Library. (4) *Catechismus-wolthaten, und Catechismus-Lieder*, Leipzig, 1645. In the Berlin Library.

* His own statement was that he "was born Anno 1586, Jubilate Sunday, on St. George's day, which was the 23rd of April, between 6 and 7 A.M." In 1586 however Jubilate S. (3rd S. after Easter) fell on April 24, while St. George's day is April 23. The entry in the Registers at Eilenburg says that he was baptised "Monday after Jubilate, the 25th of April," which is quite correct.

Dr. Linke, 1886, as above, gives a list of the first lines of all the hymns in the works of Rinkart which have come under his notice, and prints a selection from them, including 66 in all. The best of them are characterised by a true patriotism, a childlike devotion to God, and a firm confidence in God's mercy, and His promised help and grace. A few passed into the German hymn-books. Those which have been *tr.* into English are :—

i. Alleluja, Lob, Preis und Ehr. This hymn, noted at p. 482, seems to be based on two hymns, beginning with the same first line, and both found in Rinkart's *Braut Messe*, 1642. Dr. Linke does not print the full text. (See *Blätter für Hymnologie*, 1886, p. 91.)

ii. Nun danket alle Gott. *Thanksgiving.* The oldest text now accessible is in J. Crüger's *Praxis*, 1648, No. 183, in 3 st. of 8 l. ; also in the *Crüger-Runge G. B.*, 1653, No. 187. It is also in Rinkart's *Jesu Hertz-Büchlein*, 1663, where the text slightly varies, and is entitled "Grace" ("Tisch-Gebetlein," i.e. a short prayer at table). There does not seem any good reason for supposing that it did not appear in the 1st ed., 1636, of the *Hertz-Büchlein*, and in any case it has no connection with the Peace of Westphalia. (A good specimen of the way in which stories of hymns are manufactured is in the *Sunday at Home*, Aug., 1888, p. 539, where a full and particular account is given of its legendary origin in Nov. 1648.) It is founded on Ecclesiasticus l. 22-24; and st. i., ii. are indeed little more than a paraphrase of these verses, st. iii. being a version of the *Gloria Patri*. The fact that the regimental chaplains, when holding the special service of thanksgiving for the conclusion of the peace, were commanded to preach from this passage, may have suggested the theory that Rinkart's hymn was written for the same occasion. It gradually came into general use, successfully survived the period of Rationalism, and is now to be found in every German hymn-book, e.g. in the Berlin *G. L. S.*, ed. 1863, No. 1022. It may be called the German *Te Deum*, and as such is used at all national festivals or special occasions of thanksgiving. It was recently used at the festal celebration of the completion of Cologne Cathedral, on Aug. 14, 1880, at the laying of the foundation stone of the new Reichstags building in Berlin, by the Emperor William, June 9, 1884, &c.

The fine melody (set to the hymn in *H. A. & M.* and most recent English collections) appears in the *Praxis*, 1648 (Crüger's *Kirchenmelodien*, 1649, No. 94), and in the *Crüger-Runge G. B.*, 1653, is marked with Crüger's initials. It has been described as adapted from a melody by Lucas Marenzo (choirmaster at Rome, who d. 1598), or as adapted from a motet by Rinkart; but to prove either statement, very little evidence is forthcoming.

The *trs.* of the hymn into English are :—

1. Let all men praise the Lord. This is a *tr.* of st. i., iii., by Alfred Novello, as part of his version of the word-book to Mendelssohn's *Lobgesang*, or *Hymn of Praise*, 1843, p. 89. This form has passed into a number of hymnals, including the *N. Cong.*, 1859 ; Dale's *Eng. H. Bk.*, 1874, and others. In the *Baptist Hyl.*, 1879, a *tr.* of st. ii. is added, of which ll. 1–4 are from Miss Winkworth's *tr.*

2. Now praise the Lord on high. In full as No. 53 in the Dalston Hospital *H. Bk.*, 1848. This appears to be the version which Kübler, in his *Hist. Notes to the Lyra Germanica*, 1865, p. 247, says was made by Baron C. K. J. von Bunsen, for the opening of the German Hospital at Dalston, on Oct. 15, 1845.

3. Now let us all to God. In full, by A. T. Russell, as No. 201, in his *Ps. & Hys.*, 1851.

4. O let us praise the Lord, From hearts by true love guided. This is No. 240 in the Winchester *Ch. H. Bk.*, 1857, and seems to be intended as a paraphrase of the German.

5. Now thank we all our God. A full and very good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 145, repeated in her *C. B. for England*, 1863, No. 11, and her *Christian Singers*, 1869, p. 181. It has been included in many recent English and American hymnals, e. g. *H. A. & M.*, 1861 ; *People's Hyl.*, 1867 ; *Cong. Hyl.*, 1887, &c., and in America in the *Epis. Hyl.*, 1871 ; *Presb. Hyl.*, 1874, and many others, generally in full and unaltered.

6. Now all give thanks to God. In full as No. 264 in the *Anglican H. Bk.*, 1868 (1871, No. 307), marked as a versification by R. C. Singleton. Repeated in J. L. Porter's *Coll.*, 1876.

7. Now all men thank ye God. In full by T. E. Brown, as No. 37 in the *Clifton College H. Bk.*, 1872.

Other trs. are :—

(1) "Now let us praise the Lord." In full by *J. C. Jacobi*, 1722, p. 85 (1732, p. 144), repeated, altered, in the *Moravian H. Bks.*, 1754 to 1886. (2) "Now all, to God give thanks." By Dr. H. Mills, in the *Evang. Review*, Gettysburg, 1851, p. 293, and his *Horae Ger.*, 1856, p. 14. (3) "Lift heart, and hands, and voice." By *Miss Cox*, 1864, p. 239. (4) "Now all give thanks to God." By *J. D. Burns*, 1869, p. 252. (5) "All hearts and tongues and hands." By *N. L. Frothingham*, 1870, p. 212.

iii. So fahr ich hin mit Freuden. *For the Dying.* In his *Meissnische Thränen-Saat*, 1637, No. 24, p. 19, in 5 st. of 8 l., entitled "Even the same, and her soul-rejoicing Farewell Hymn. On May 8." St. i. is,

> "So fahr ich hin mit Frewden
> Aus diesem Jammerthal,
> Aus Angst, Gefahr und Leiden
> In Himmels-Frewden Saal,
> Da wir und alle Frommen
> Durch Gottes Wundermacht
> Zusammen wiederkommen :
> In des zu guter Nacht."

The title refers to the preceding hymn, which is in 19 st., the initials of the sts. forming the acrostic *Christina Rinckardin*. Dr. Linke abridges it and misprints the title, which is :—

"Die Teutsche Jobs-Schwester (Christina M. Rinckart's Hertzgetrewe Ehe- und Creutz-genossin) und ihr Tägliches und behägliches Trost Lied. Aus ihrem längst erwählten und am 10. [not 30] *Tage des Trostkühlen Meyen dieses* 1637. *Jahres zum letzten Ehrengedächtniss abgehandelten Leich-Text : des* 77. *Psalms."*

From this it is clear that both hymns are in memory of his wife, that she died on May 8, 1637, and that her funeral sermon was preached by her husband on May 10, 1637. The form *tr.* into English is the greatly altered, or rather practically new text which is noted under **Sturm, Leonhard** (q.v.).

A version of the "Jesu dulcis memoria," made by Rinkart, is noted at p. 589, i. [J. M.]

Rippon, John, D.D., was b. at Tiverton, Devon, April 29, 1751, and was educated for the ministry at the Baptist College, Bristol. In 1773 he became Pastor of the Baptist church in Carter Lane, Tooley Street (after-

wards removed to New Park Street), London, and over this church he continued to preside until his death, on Dec. 17, 1836. The degree of D.D. was conferred on him in 1792 by the Baptist College, Providence, Rhode Island. Dr. Rippon was one of the most popular and influential Dissenting ministers of his time. From 1790 to 1802 he issued the *Baptist Annual Register*, a periodical containing an account of the most important events in the history of the Baptist Denomination in Great Britain and America during that period, and very valuable now as a book of reference. But his most famous work is his *Selection* of hymns for public worship, which appeared in 1787. The full title of the 1st ed. is *A selection of Hymns from the best authors, intended as an Appendix to Dr. Watts's Psalms and Hymns.* In 1791 he pub. a *Selection of Psalm and Hymn Tunes from the Best Authors*, adapted to Dr. Watts's Psalms and Hymns, and to his own *Selection*, and from that time the names of tunes were prefixed to the hymns in the successive editions of his hymn-book. In 1800 he pub. the 10th ed. of his *Sel.*, containing more than sixty additional hymns. In 1827 it was still further enlarged, and in 1844, after his death, appeared *The Comprehensive Edition*, commonly known as *The Comprehensive Rippon*, containing most of the additional hymns, with about 400 then first added, making in all upwards of 1170, in 100 metres. A rival to the *Comprehensive* was also afterwards published under the old title, somewhat enlarged. In the preparation of the original book, and its subsequent improvement, Dr. Rippon performed an important service to Baptist Hymnody, and also, it is said, gained for himself "an estate" through its immense sale. In the preface to the 10th ed. he claims for himself the authorship of some of the hymns, but as he refrained from affixing his name to any of the hymns it is impossible now to say with certainty which ought to be ascribed to him. There can, however, be no reasonable doubt that hymn 535, 3rd part, "The day has dawned, Jehovah comes" (q.v.), is one of his compositions. Other hymns, probably by him, are, "Amid the splendours of Thy state" (*Love of God*), 1800; and "There is joy in heaven, and joy on earth" (*Joy over the Repenting Sinner*), 1787. He also altered the texts of and made additions to several of the older hymns. Some of these altered texts (see **Index of Authors and Translators**) are still in C. U. In 1830 the additions given in the 27th ed., 1827, of Rippon's *Sel.* were reprinted, with notes by Dr. Slater, as :—

Hymns Original and Selected; interspersed in the Twenty-seventh edition of the Selection, with Numerous Doxologies, in the Usual, the Peculiar, and in the less Common metres. By John Rippon, D.D.

A 2nd ed. of this pamphlet of 82 hymns and doxologies appeared in 1832. [W. R. S.]

Rise, heart; thy Lord is risen. Sing His praise Without delayes. *G. Herbert.* [*Easter.*] This is Herbert's quaint and beautiful hymn for Easter, pub. in *The Temple*, 1633, in 3 st. of 6 l. and 3 st. of 4 l. (see reprints of *The Temple*). The hymn in the Bap. *Ps. & Hys.*, 1858 :—

"Rise heart! thy Lord arose
With the first morning ray,"

by G. Rawson (see his *Hymns*, 1876, p. 190), was suggested by this lyric by G. Herbert. From Herbert's hymn st. iv.–vi. have also been used as a separate piece as, "I got me flowers to straw Thy way." This form is in Martineau's *Hymns*, 1840, &c. [J. J.]

Rise, my soul, adore thy Maker. *J. Cennick.* [*Morning.*] Pub. in his *Sacred Hys. for the Children of God*, 1741, No. 12, in 7 st. of 4 l., thus :—

"Rise, my soul, adore thy Maker,
Angels praise,
Join thy lays,
With them be partaker."

It was repeated in several of the older hymn-books, as Whitefield's, Madan's, Conyers's, Toplady's, and others. In modern collections it is not so widely used, although still given in several collections, including the *Cong. Church Hyl.*, 1887, &c. [J. J.]

Rise, my soul, and stretch thy wings. *R. Seagrave.* [*Heaven desired.*] Appeared in his *Hys. for Christian Worship*, &c., 1742, in 4 st. of 8 l., and entitled "The Pilgrim's Song"; and again in D. Sedgwick's reprint of Seagrave's *Hymns*, 1860. In 1753 Seagrave's intimate friend, G. Whitefield, included it, with the omission of st. iii., as No. 2 of Pt. ii. of his *Hys. for Social Worship.* This was repeated in most of the older collections, and is the form of the hymn usually given in modern hymnals. The use of this hymn is extensive in G. Britain and America. Original text in *Lyra Brit.*, 1867. [J. J.]

Rise, my soul, with ardour rise. *C. Wesley.* [*Looking to, and Confidence in, God the Father.*] Pub. in *Hys. and Sac. Poems*, 1739, p. 219, in 12 st. of 6 l., and headed "John xvi. 24. Ask, and ye shall receive, that your joy may be full." (*P. Works*, 1868–72, vol. i. p. 192.) It was also added to J. Wesley's Sermon, No. 40, on "Christian Perfection." Although not in C. U. in its original form, the following centos are in several collections :—

1. **Since the Son hath made me free.** This is composed of st. vi., viii., ix., xi., xii., and is given in the *Wes. H. Bk.*, 1780, as No. 379. It is in several collections.

2. **Heavenly Father, Lord of all.** This cento in the American Reformed Dutch *Hys. of the Church*, N. Y. 1869, is composed of st. ii., iv. and viii.

3. **Abba, Father, hear Thy child.** In a few American collections, including Hatfield's *Church H. Bk.*, 1872, where st. viii., ix., xii. are given as No. 919.

When these centos are taken into account, the use of the hymn in varying forms is not inconsiderable. [J. J.]

Rist, Johann, s. of Kaspar Rist, pastor at Ottensen, near Hamburg, was b. at Ottensen, March 8, 1607, and from his birth was dedicated to the ministry. After passing through the Johanneum at Hamburg and the Gymnasium Illustre at Bremen, he matriculated, in his 21st year, at the University of Rinteln, and there, under Josua Stegmann (q. v.), he received an impulse to hymn-writing. On leaving Rinteln he acted as tutor to the sons of a Hamburg merchant, accompanying them to the University of Rostock, where he himself studied Hebrew, Mathematics and also Medicine. During his residence at Rostock the terrors of the Thirty

Years War almost emptied the University, and Rist himself also lay there for weeks ill of the pestilence. After his recovery he seems to have spent some time at Hamburg, and then, about Michaelmas, 1633, became tutor in the house of the lawyer (Landschreiber) Heinrich Sager, at Heide, in Holstein. There he betrothed himself to Elizabeth, sister of the Judge Franz Stapfel, whose influence seems to have had a good deal to do with Rist's appointment as pastor at Wedel. In the spring of 1635 he married and settled at Wedel (on the Elbe, a few miles below Hamburg), where, spite of various offers of preferment, he remained till his death, on Aug. 31, 1667. (*Johann Rist und seine Zeit*, by Dr. T. Hansen, Halle, 1872; K. Goedeke's *Grundriss*, vol. iii., 1887, p. 79; *Koch*, iii., 212; *Bode*, p. 135, &c. The statements of the various authorities regarding the period 1624–1635 vary greatly and irreconcilably.)

During the Thirty Years War Rist had much to endure from famine, plundering, and pestilence. Otherwise he led a patriarchal and happy life at Wedel, close to the congenial society of Hamburg, and as years went on more and more esteemed and honoured by his contemporaries. The Emperor Ferdinand III. crowned him as a poet in 1644, and in 1653 raised him to the nobility, while nearer home Duke Christian of Mecklenburg appointed him Kirchenrath and Consistorialrath. Among other literary honours he was received in 1645 as a member of the Pegnitz Order (see p. 143, under **Birken**), and in 1647 as a member of the Fruitbearing Society, the great German literary union of the 17th cent.; while in 1660 he himself became the founder and head of the Elbe Swan Order, which however did not survive his death.

Rist was an earnest pastor and a true patriot. He of course took the side, and that with all his might, of the Protestants, but he longed as few did for the union of the scattered elements of the body politic in Germany. He was a voluminous and many-sided writer (see the full bibliographies in *Hansen* and *Goedeke* as above). His secular works are of great interest to the student of the history of the times, and his occasional poems on marriages, &c., to the genealogist and local historian. Perhaps the most interesting to the general reader are the *Friede wünschende Teutschland*, 1647, and the *Friedejauchzende Teutschland*, 1653, two plays in which there are vivid pictures of the times, especially of the condition of the lower classes during the Thirty Years War. These plays, with selections from his other secular poems and from his hymns, are included in his *Dichtungen*, Leipzig, 1885, ed. by Goedeke and E. Goetze. *Hansen* gives analyses of the secular works, with a few extracts from them; and in his second part gives a full selection from the hymns, often however greatly abridged.

As a hymn-writer Rist takes high rank. He wrote some 680 hymns, intended to cover the whole ground of Theology, and to be used by all ranks and classes, and on all the occasions of life. Naturally enough they are not of equal merit, and many are poor and bombastic. Rist meant them rather for private use than for public worship, and during his lifetime they were never used in the church at Wedel. But they were eagerly caught up, set to melodies by the best musicians of the day, and speedily passed into congregational use all over Germany, while even the Roman Catholics read them with delight. Over 200 may be said to have been in C. U. in Germany, and a large number still hold their place. Unfortunately many are very long. But speaking of Rist's better productions, we may say that their noble and classical style, their objective Christian faith, their scripturalness, their power to console, to encourage, and to strengthen in trust upon God's Fatherly love, and their fervent love to the Saviour (especially seen in the best of his hymns for Advent, and for the Holy Communion), sufficiently justify the esteem in which they were, and are, held in Germany. The best known of Rist's hymns appeared in the following collections:—

(1) *Himlische Lieder*. This contains 50 hymns. The *Erste Zehen* is dated Lüneburg, 1641, the 2–5 *Zehen* are dated 1642 [Royal Library, Berlin]. In the later eds. Rist made various alterations, and also expanded the titles of the hymns, these changes being almost all for the worse. (2) *Neüer himlischer Lieder sonderbahres Buch*, Lüneburg, 1651 [Wernigerode Library]. 50 hymns. (3) *Sabbahtische Seelenlust*, Lüneburg, 1651 [Brit. Mus. and Göttingen]. With 58 hymns on the Gospels for Sundays, &c. (4) *Frommer und gottseliger Christen alltägliche Haussmusik*, Lüneburg, 1654 [Brit. Mus. and Göttingen], With 70 hymns. (5) *Neüe musikalische Fest-Andachten*, Lüneburg, 1655 [Wernigerode]. With 52 hymns on the Sunday Gospels. (6) *Neüe musikalische Katechismus Andachten*, Lüneburg, 1656 [Brit. Mus. and Wernigerode]. With 50 hymns.

Seven of Rist's hymns are separately noted under their German first lines (see **Index of Authors and Translators**). The others which have passed into English are:—

i. Du Lebensbrod, Herr Jesu Christ. *Holy Communion.* In his *Haussmusik*, 1654, No. 7, p. 32, in 8 st. of 8 l., entitled "A devotional hymn, which may be sung when the people are about to take their place at the Holy Communion of the Lord." Founded on Ps. xxiii. Included as No. 473 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

Lord Jesu Christ, the living bread. A good *tr.* of st. i., ii., iii., v., by A. T. Russell, as No. 159 in his *Ps. & Hys.*, 1851.

ii. Ehr und Dank sei dir gesungen. *On the Angels.* In his *Fest-Andachten*, 1655, No. 46, p. 304, in 9 st. of 10 l., entitled "Another hymn of Praise and Thanksgiving on the same Gospel [S. Matt. xviii.] for St. Michael's Day. In which the great God who created the Angels, and appointed them for our service, is from the heart adored and praised." Included in Burg's *G. B.*, Breslau, 1746, No. 219, and in Bunsen's *Versuch*, 1833, No. 233. The *trs.* in C. U. are:—

1. Praise and thanks to Thee be sung. By Miss Winkworth, omitting st. iii.–vi., in her *Lyra Ger.*, 1st Ser., 1855, p. 205, repeated in her *C. B. for England*, 1863, No. 85.

2. Glory, praise, to Thee be sung. A *tr.* of st. i. as No. 1224, in the *Moravian H. Bk.*, 1886.

iii. Ermuntre dich, mein schwacher Geist. *Christmas.* Founded on Isaiah ix. 2–7. 1st pub. in the *Erstes Zehen* of his *Himlische Lieder*, 1641, No. 1, p. 1, in 12 st. of 8 l., entitled "A hymn of praise on the joyful Birth and Incarnation of our Lord and Saviour Jesus Christ." Included in Crüger's *Praxis*, 1656, No. 87, and recently, omitting st. viii., as No. 32 in the *Unv. L. S.*, 1851. The *trs.* in C. U. are:—

1. Be cheerful, thou my spirit faint. A *tr.* of st. i. by J. Gambold, as No. 138 in pt. i. of the *Moravian H. Bk.*, 1754; repeated as st. i. of No. 437, altered to "Arise my spirit, leap with joy," and with his *trs.* of st. ii., iv., ix. added. In the ed. of 1789, No. 46 (1886, No. 41), it begins, "Arise, my spirit, bless the day."

2. O Jesu! welcome, gracious Name! This is a *tr.* of st. ii., vi., xii., by A. T. Russell, as No. 55 in his *Ps. & Hys.*, 1851.

Another *tr.* is "My languid spirit, upward spring." By *N. L. Frothingham*, 1870, p. 179.

iv. Gott sei gelobet, der allein. *Joy in God.* In his *Neüer Himlischer Lieder*, 1651, p. 126, No. 9, in 13 st. of 7 l., entitled "A joyful hymn of

Thanksgiving to God, that He permits us to enjoy our daily bread in health, peace and prosperity, with a humble prayer that He would graciously preserve us in the same." Included in Olearius's *Singe-Kunst*, 1671, No. 322, and recently in Knapp's *Ev. L. S.*, 1850, No. 1696 (1865, No. 1766). The *tr.* in C. U. is :—

Now God be praised, and God alone. By Miss Winkworth, omitting st. iii., vi., viii., ix., in her *Christian Singers*, 1869, p. 192. Repeated, abridged, in Statham's *Coll.*, Edinburgh, 1869, No. 63 (1870, No. 110).

v. Jesu, der du meine Seele. *Lent.* In the *Erstes Zehen* of his *Himlische Lieder*, 1641, p. 35, No. 7, in 12 st. of 8 l., entitled "A heartfelt hymn of penitence to his most beloved Lord Jesus, for the forgiveness of his many and manifold sins." Founded on prayer viii. in Class III. of J. Arndt's *Paradiesgärtlein*, 1612. In the *Unv. L. S.*, 1851, No. 382. The *trs.* in C. U. are :—

1. Thou hast cancell'd my transgression. A *tr.* of st. vi., viii., as No. 1022, in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 107).

2. Jesu! Who in sorrow dying. A free *tr.* of st. i., iii. ll. 1–4, v. ll. 5–8, xii., by A. T. Russell, as No. 78 in his *Ps. & Hys.*, 1851.

vi. O Jesu, meine Wonne. *Holy Communion.* This beautiful hymn appears in Rist's *Hausmusik*, 1654, No. 9, p. 42, in 14 st. of 4 l., entitled "The heartfelt Thanksgiving of a pious Christian when he has partaken of the Holy Communion." In the *Unv. L. S.*, 1851, No. 285. The *tr.* in C. U. is :—

O Sun of my salvation. A good *tr.* of st. i., iii., v., vi., by A. T. Russell, as No. 160 in his *Ps. & Hys.*, 1851.

Another tr. is :—"O Christ, my joy, my soul's delight." By *Dr. G. Walker*, 1860, p. 65.

vii. Werde licht, du Stadt der Heiden. *Epiphany.* In his *Fest-Andachten*, 1655, p. 82, No. 13, in 15 st. of 6 l., entitled "Another festival hymn of the day of the Manifestation of Christ, in which the glorious, godlike, and eternal Light, which has graciously arisen on us poor heathen in thick darkness, is devotedly contemplated." In the *Unv. L. S.*, 1851, No. 82. *Tr.* as :—

1. All ye Gentile lands awake. A good *tr.* of st. i.–iv., vi., vii., xiv. xv., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 30. Repeated, abridged, in Schaff's *Christ in Song*, 1869 and 1870, and in Flett's *Coll.*, Paisley, 1871.

2. Rise, O Salem, rise and shine. A good *tr.* of st. i., iii., vii., xiv., xv., based on her *Lyra Ger.* version but altered in metre, by Miss Winkworth, in her *C. B. for England*, 1863, No. 38. Repeated in J. L. Porter's *Coll.*, 1876, and the Pennsylvania Luth. *Ch. Bk.*, 1868.

viii. Wie wohl hast du gelabet. *Holy Communion.* In his *Neüer Himlischer Lieder*, 1651, p. 78, in 9 st. of 12 l., entitled "A hymn of heartfelt Praise and Thanksgiving after the reception of the Holy Communion." In the *Unv. L. S.*, 1851, No. 291. The *tr.* in C. U. is :—

O Living Bread from Heaven. A good *tr.*, omitting st. iv., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 103; repeated in her *C. B. for England*, 1863, No. 94, omitting the *trs.* of iii., v., vi. Her *trs.* of st. i.–iii., ix. were included, slightly altered, in the Pennsylvania Luth. *Ch. Bk.*, 1868.

The following have also been *tr.* into English :—

ix. Heut ist das rechte Jubelfest. *Whitsuntide.* In his *Fest-Andachten*, 1655, p. 216, No. 33, in 12 st., founded on the Gospel for Whitsunday (St. John xiv.). In Olearius's *Singe-Kunst*, 1671, No. 704, and Porst's *G. B.*, ed. 1855, No. 173. The text *tr.* is that in Bunsen's *Allg. G. B.*, 1846, No. 114, where it begins with st. v., "Heut hat der grosse Himmelsherr." *Tr.* as "This day sent forth His heralds bold." By Miss Cox, in the *Churchman's Shilling Magazine*, June 1867.

x. Ich will den Herren loben. *Praise and Thanksgiving.* Founded on Ps. xxxiv. In his *Neüer Himlischer Lieder*, 1651, p. 132 (No. 10 in pt. ii.), in 12 st. of 8 l. This form is in Burg's *G. B.*, Breslau, 1746, No. 1201. In his *Haussmusik*, 1654, p. 348, No. 64, Rist rewrote it to 6 st. of 12 l., and of this form st. iv.–vi., beginning "Man lobt dich in der Stille" (1651, st. x.) are included in many hymn-books, as the Berlin *G. L. S.*, ed. 1863, No. 1018. The *tr.* from this last text is "To Thee all praise ascendeth." In the *British Herald*, May 1866, p. 265, repeated in Reid's *Praise Bk.*, 1872. [J. M.]

Ritter, Jakob, s. of Samuel Ritter, assessor of the Court of Appeal and Syndic o the Magdeburg administration at Halle, was b. at Halle, May 29, 1627. After the completion of his university course at Wittenberg, he was appointed secretary of the Magdeburg administration, and Justiciary at Langendorf, near Weissenfels. He d. at Halle, Aug. 14, 1669. (*Koch*, iii. 352; *Blätter für Hymnologie*, 1886, p. 2. In the latter his volume of 1666, see below, is spoken of as "not apparently hitherto inspected by any hymnologist." The present writer had however discovered and examined it at Wernigerode some six months earlier.)

Ritter's hymns appeared in his *tr.* of a work by Dr. Daniel Sennert (b. at Breslau, Nov. 25, 1572; d. at Wittenberg, July 25, 1637, as Professor of Medicine). The *tr.* by Ritter is entitled, *Nützliche und heilsame Vorbereit-und Ubung eines christlichen Lebens und seeligen Sterbens*, and was pub. at Leipzig, 1666, with a dedication, dated Halle, 1666. The work contains 18 chapters, to each of which Ritter added a hymn. A number of these hymns are worthy of note, being distinguished by conciseness and by living faith. Two came into extended use in Germany, and one has been *tr.* into English, viz. :—

Ihr, die ihr euch von Christo nennt. *True Christianity.* In 1666, as above, p. 150, at the end of chapter 10, which is entitled, "On the calling and office of a true Christian." The hymn is in 6 st. of 4 l., and is a masterly and concise delineation of true as opposed to nominal Christianity. Included in the Nürnberg *G. B.*, 1676, the Berlin *G. L. S.*, ed. 1863, No. 610, &c. *Tr.* as :—

O ye your Saviour's name who bear. A good and full *tr.* by Miss Cox, in her *Sac. Hys. from the Germ.* 1841, p. 121. Her st. i.–iii., vi., were included in Alford's *Ps. & Hys.*, 1844, his *Year of Praise*, 1867, and others. The same cento, altered, and beginning, "O ye who bear your Saviour's name," is in *Kennedy*, 1863.

Another tr. is: "O ye who bear your Saviour's name." By *Lady E. Fortescue*, 1843, p. 53. [J. M.]

Robarts, Frederick Hall, was b. in London in March 1835; studied at University College, London, and at the University of Edinburgh, and commenced his ministry in 1859 in Liverpool, when he became the Pastor of the Richmond Baptist Chapel in that city, and in 1883 of the Hillhead Baptist Church, Glasgow, a position he still occupies. Mr. Robarts has written some hymns for children, three of which have appeared in *Psalms and Hymns for School and Home*, 1882. The first lines and respective dates are :—

1. In the name of Jesus. *Doing all in the Name of Jesus.* (1877.)

2. O bless the Lord, and praise. *Remembrance of God's goodness.* (1881.)

3. O Lord, our Strength and Refuge. *The New Year.* (1880.) [W. R. S.]

Robbins, Chandler, D.D., was b. in Lynn, Massachusetts, Feb. 14, 1810, and educated at Harvard College (1829), and the Cambridge Divinity School (1833). In 1833

he became Pastor of the Second [Unitarian] Church, Boston, succeeding Dr. H. Ware, jun., and Ralph Waldo Emerson. He received his D.D. degree from Harvard in 1855, and d. at Westport, Massachusetts, Sept. 12, 1882. Dr. Robbins pub. several prose works. He also edited *The Social Hymn Book* in 1843, and *Hymns for Christian Worship*, 1854. His two hymns, "Lo, the day of rest declineth" (*Evening*), and "While thus [now] Thy throne of grace we seek" (*The Voice of God*), appeared in Dr. G. E. Ellis's *Ps. & Hys. for the Sanctuary*, 1845. L. B. Barnes's tune, "Bedford Street," was written for the former.

[F. M. B.]

Robbins, Samuel Dowse, M.A., brother of Dr. Chandler Robbins, was b. in Lynn, Massachusetts, March 7, 1812, and was educated for the ministry at the Cambridge Divinity School. In 1833 he became Pastor of the Unitarian congregation in his native town, and subsequently held pastorates at Chelsea (1840), Farmingham (1859), and Wayland (1867), and retired from the last in 1873. Four of his hymns are given in the Boston Unitarian *Hymn [and Tune] Book*, 1868:—

1. Down towards the twilight drifting. *Sunset.*
2. Saviour, when Thy bread we break. *Holy Communion.*
3. Thou art, O God! my East. In Thee I dawned. *God, All in All.*
4. Thou art my morning, God of Light. *Daily Hymn.*
5. Thou art our Master, Thou of God the Son. *Christ the Master.*

These, together with other hymns and poetical pieces, are in Putnam's *Singers and Songs*, &c., 1875, and the text of No. 3 is revised therein. We are indebted to *Putnam* for these details. [J. J.]

Robert the Second, King of France, surnamed "Le Page" and "Le Dévot," b. *circa* 970, was the s. of Hugh Capet, the first of the line of kings that succeeded the Carlovingian monarchs on the French throne. After having been associated with his father in the government of the kingdom, in 988 he became king in his own right. The story of his life, rather than of his reign, is a sad one; troubles both in his family and without so multiplying upon him that it needed all the consolation that he sought and found in religion to enable him to bear up against them. Having in 995 or 996 espoused Bertha, the widow of Eades, Count of Chartres, and daughter of Conrad the Pacific, his cousin in the fourth degree (a marriage at that time strictly forbidden by the Roman Catholic Church), he was commanded by a decree of Pope Gregory V. to put her away. He was tenderly attached to her, and refused, whereupon he was excommunicated. This sentence caused the unhappy couple to be abandoned by all their courtiers, and even their servants, with the exception of two of the latter. After living together for a while in a state of sore privation, nay, almost absolute destitution, Bertha was delivered of a still-born infant, which was represented to Robert to have been a monster with "a head and neck like a goose." On hearing this (for the fond husband was but a weak and credulous man), Robert repudiated his wife, who thereupon retired into a nunnery. Subsequently, probably about 1002, he married Constance, a daughter of the Count of Arles, by whom he had four sons and two daughters. Much of the misery of his later life resulted from this marriage; for in addition to the antagonism which existed in their tastes and pursuits, Constance endeavoured to secure the kingdom for her youngest son Robert, to the exclusion of the third son Henry (Hugh, the eldest, having died, and Eudes, the second, being an idiot), and this led to constant domestic broils which embittered the gentle king's existence. In 1024 he refused (and wisely) the Imperial Crown of the House of Saxony, when the Italians offered it to him on the death of Henry II., the last of the Saxon Emperors. Robert spent much of his time in the society of monks, assisting in the services of the Church, and engaging on pious pilgrimages. It was upon his return from one of the latter to some of the principal sanctuaries of France that he was attacked by a fever, to which he succumbed at Thelun in 1031, in the 60th year of his age and the 34th of his reign—more deeply lamented by his people, to whom he had attached himself by the sweetness and simplicity of his character, than any other king, probably, who ever reigned in France. Robert had a great love for, and skill in, church music, and it is not improbable that compositions of his are even at this day in use in the services of his Church. [D. S. W.]

It has been the custom to speak of King Robert as a hymn-writer. But when the different authorities come to specify the pieces which he is said to have composed, their statements are hopelessly at variance. For the purposes of this article we shall take four ancient authorities:—

(*a*) and (*b*) In the *Recueil des Historiens des Gaules et de la France*, vol. x., Paris, 1760, pp. 297–300, there are extracts "ex chronico Sithiensi" (*a*); and also "ex chronico Alberici ad annum 997" (*b*).

(*c*) In the *Junius MS.*, 121, in the Bodleian there is a list of authors of sequences, written about 1300. This list is given in the article Sequences (q.v.).

(*d*) William Durandus (d. 1296) in his *Rationale*, Bk. iv., has a section "De prosa seu sequentia." This occurs in two MSS. of the 14th cent. in the British Museum [Add. 18304, f. 26 *b*; Reg. 7 E., ix. f. 53. An earlier and finer MS. than either (Add. 31032) has unfortunately lost the leaf containing this section].

By these four authorities the following hymns and sequences are ascribed to King Robert:—

1. Chorus novae Hierusalem.
2. Rex omnipotens die hodierna.
3. Sancti Spiritus adsit nobis gratia.
4. Veni Sancte Spiritus.
5. Victimae Paschali.

But of these *a* only ascribes to him No. 3, and does not mention Nos. 1, 2, 4 or 5, while *b* ascribes to him Nos. 2 and 3, and does not mention Nos. 1, 4 or 5. On the other hand *c* ascribes to him No. 5, while No. 3 it ascribes to Hermannus Contractus, and Nos. 1, 2, 4 it does not mention at all. Lastly *d* ascribes to him Nos. 1 and 4, but ascribes Nos. 2 and 3 to Hermannus Contractus, and does not mention No. 5. Taking these in detail, we find No. 1 is only ascribed to King Robert by *d*, and seems more probably to be by Fulbert of Chartres (see p. 224, i.). No. 3. seems without doubt to be by Notker Balbulus (see note on "Sancti Spiritus adsit"). For No. 5 see note on "Victimae Paschali." No. 2 is noted at

p. 958, ii., and, according to the common opinion, is there ascribed to Hermannus Contractus; but this ascription is very doubtful, seeing that he d. in 1054, and was only b. in 1013, while the Bodleian MS. 775 was written in England about 1000, so that the ascription of *b* deserves attention. As to No. 4 the subject of authorship is treated more fully under "Veni Sancte Spiritus," but here it may be said that Durandus and those who followed him are alone in ascribing it to King Robert, for the French tradition was clearly against this, e.g. neither *a* nor *b* ascribe it to him, and Clichtovaeus in his *Elucidatorium*, Paris, 1516, and the *Augustinian Missal*, printed at Paris, 1529 (see **Sequences**, Part ii.), which may be taken to represent the later French tradition, while agreeing in ascribing No. 3 to King Robert, agree also in treating No. 4 as of unknown authorship. To sum up then it seems to us that No. 2 is possibly by King Robert; that Nos. 3 and 4 are clearly not by him; and that his claim to Nos. 1 and 5 is exceedingly doubtful.

The French chronicles *a* and *b* as above also ascribe to King Robert other liturgical pieces, viz.:—(1) "O Constantia martyrum," (2) "Judaea (O Juda) et Hierusalem," (3) "Eripe me," (4) "Cunctipotens genitor" (5) "Cornelius centurio," (6) "Pro fidei meritis," (7) "Concede nobis quaesumus." These appear to be *Responsories* and *Antiphons*, but whether rightly or wrongly ascribed to Robert the present writer cannot say. No. 7 is also ascribed to him by *c* as above. [J. M.]

Roberthin, Robert, s. of Gerhard Roberthin or Robertin, pastor at Saalfeld, in East Prussia, was b. at Saalfeld, March 3, 1600. He entered the University of Königsberg in 1617, went to Leipzig in 1619, and then to Strassburg in 1620, where he became acquainted with Martin Opitz. After 1621 he travelled, employed himself as a private tutor, &c. In 1637 he was appointed secretary to the Prussian Court of Appeal at Königsberg, and in 1645 also Chief Secretary and Rath to the Prussian Administration at Königsberg. After a stroke of paralysis on April 6, he d. on April 7, 1648 (K. Goedeke's *Grundriss*, vol. iii., 1887, p. 128; Valentin Thilo's *Orationes Academicae*, Königsberg, 1653, p. 349, &c.).

Roberthin was an influential, cultured, and lovable man. He had a great liking for poetry, was a liberal patron of talented youths (e.g. Simon Dach, see p. 277, i.), and was one of the founders of the Königsberg Poetical Union (see p. 35, i.). His hymns and poems appeared principally in H. Alberti's *Arien*. The only one *tr.* into English is noted at p. 202, ii. [J. M.]

Roberts, Martha Susan, née Blakeney, daughter of the Rev. J. E. Blakeney, D.D., Archdeacon of Sheffield, was b. at Sheffield, Dec. 25, 1862; and married to Samuel Roberts, J.P., Queen's Tower, Sheffield, Dec. 21, 1880. Mrs. Roberts's hymn-writing has been confined to local events. Her hymn on the *Laying of the Foundation Stone of a Church*, "Be present, Holy Father, To bless our work to-day," was written, in the first instance, for use at the laying of the foundation-stone of the North Transept of the Parish Church of Sheffield, July 12, 1880. It was subsequently revised by Mrs. Roberts, and is in frequent use in Sheffield and the neighbourhood. Another hymn, written for the laying of the foundation stone of St. Ann's, Sheffield, June 12, 1882, begins, "O Saviour Christ, Who art Thyself." Her hymn for the Queen's Jubilee service at the Parish Church of Sheffield was "Rise, O British Nation, Hasten now to pay." Mrs. Roberts's ballad writing is very sweet and tender. [J. J.]

Robertson, William, was the s. of David Robertson of Brunton in Fife. After finishing his University course he was licensed to preach in 1711. He is said to have been assistant to the minister of the Presbyterian Church of London Wall, London, before his settlement, in 1714, as parish minister of Borthwick, Midlothian. In 1733 he was appointed minister of Lady Yesters, Edinburgh, and in 1736 of Old Greyfriars, and died at Edinburgh, Nov. 16, 1745. He was in 1742 appointed a member of the Committee of the General Assembly of the Church of Scotland, which compiled the *Translations and Paraphrases* of 1745, and is said to have contributed 3 paraphrases which, in the 1781 collection, are numbered 25, "How few receive with cordial faith" (p. 536, ii.), 42, "Let not your hearts with anxious thoughts" (p. 672, i.), and 43 "You now must hear my voice no more." See **Scottish Translations and Paraphrases.** [J. M.]

Robertson, William, M.A., eldest s. of the Rev. John Robertson, D.D., of Cambuslang, Lanarkshire, was b. at Cambuslang, July 15, 1820. He studied and graduated M.A. at the University of Glasgow. In 1843 he became parish minister of Monzievaird, Perthshire, where he died June 9, 1864. He was appointed a member of the Hymnal Committee of the Established Church in 1852, 1853, and 1857, and contributed 2 hymns to their *Hys. for Public Worship*, 1861, since included in their *Scottish Hymnal*, 1869, which have attained considerable popularity, viz., "A little child the Saviour came" (*Christmas*), and a version of the *Te Deum*, which begins, "Thee God we praise, Thee Lord confess." [J. M.]

Robertson, William Bruce, D.D., youngest s. of John Robertson, Greenhill, near Stirling, was b. at Greenhill, May 24, 1820. After studying at the University of Glasgow (which conferred upon him the degree of D.D. in 1869), he became, in 1843, minister o Trinity U. P. Church, Irvine, Ayrshire, retiring from the active duties of his charge in 1879. He d. at Bridge of Allan, June 27, 1886. In 1870 he was appointed a member of the Hymnal Committee of the U. P. Church, and contributed a translation of the *Dies Irae* (see p. 299, i. 12), as No. 356, to their *Presbyterian Hymnal*, 1876. It had previously appeared as No. 87 in his *Hosanna: or chaunts and hymns for Children and Teachers*, Glasgow, M. Ogle & Son, N. D. (Preface dated Irvine, August, 1854. Contains 102 for children and 9 for teachers.) He also contributed poems to the *Juvenile Missionary Magazine* of the U. P. Church [such as "The Departed nigh" (Nov. 1861), "The Child's Angel" (May 1856), "Our Lord's Three Weepings" (June 1857)], and other periodicals. But he was best known as one of the most eloquent Scottish preachers of

his time. A considerable number of his hymns and poems are embodied in the interesting *Life of William B. Robertson, D.D., Irvine*, by James Brown, D.D., Glasgow, 1888. [J. M.]

Robinson, Charles Seymour, D.D., was b. at Bennington, Vermont, March 31, 1829, and educated at William College, 1849, and in theology, at Union Seminary, New York (1852–53), and Princeton (1853–55). He became Presbyterian Pastor at Troy, 1855; at Brooklyn, 1860; of the American chapel in Paris (France), 1868; and of the Memorial Presbyterian Church, New York, 1870. During 1876–77 he was editor of the *Illustrated Christian Weekly*. As an editor of hymn-books he has been most successful. His *Songs of the Church* were pub. in 1862; *Songs for the Sanctuary*, 1865; *Spiritual Songs*, 1878; and *Laudes Domini, A Selection of Spiritual Songs, Ancient and Modern*, 1884. His *Songs for the Sanctuary* has probably had a wider sale than any other unofficial American collection of any denomination, and the *Laudes Domini* is a book of great excellence. Dr. Robinson has composed a few hymns, including, "Saviour, I follow on" (*Following Christ*), in his *Songs of the Church*, 1862, and "Isles of the South, your redemption is nearing" (*Missions*), in his *Songs for the Sanctuary*, 1865. The latter is given in Dr. Hatfield's *Church H. Bk.*, 1872, as "Lands long benighted." [F. M. B.]

Robinson, George Wade, b. at Cork in 1838, and educated at Trinity College, Dublin, and New College, St. John's Wood, London. He entered the Congregational Ministry, and was co-pastor at York Street Chapel, Dublin, with Dr. Urwick; then pastor at St. John's Wood, at Dudley, and at Union Street, Brighton. He d. at Southampton, Jan. 28, 1877. He pub. two vols. of poems. (1) *Songs in God's World*; (2) *Loveland*. His hymn, "Strangers and pilgrims here below" (*Jesus Only*), from his *Songs in God's World*, is in Horder's *Cong. Hys.*, 1884, in an abridged form; and "Weary with my load of sin" (*Contrition*), is in the 1874 *Suppl.* to the *New Cong.* [W. G. H.]

Robinson, Richard Hayes, was b. in 1842, and educated at King's College, London. Taking Holy Orders in 1866, he became curate of St. Paul's, Penge. He subsequently held various charges, including the Octagon Chapel, Bath. He became Incumbent of St. Germans, Blackheath, in 1884. His prose works include *Sermons on Faith and Duty*, 2nd ed., 1873, and *The Creed and the Age*, 1884. His hymn "Holy Father, cheer our way" (*Evening*), was contributed to the S. P. C. K. *Church Hymns*, 1871. It was written in 1869 for the congregation of St. Paul's, Upper Norwood, and was designed to be sung after the 3rd Collect at Evening Prayer. It has passed into several collections (sometimes in an altered form), including *H. A. & M.*, 1875, and Thring's *Coll.*, 1882. See the latter for the authorized text. He d. Nov. 5, 1892. [J. J.]

Robinson, Robert, the author of "Come, Thou fount of every blessing," and "Mighty God, while angels bless Thee," was b. at Swaffham, in Norfolk, on Sept. 27, 1735 (usually misgiven, spite of his own authority, as Jan. 8), of lowly parentage. Whilst in his eighth year the family migrated to Scarning, in the same county. He lost his father a few years after this removal. His widowed mother was left in sore straits. The universal testimony is that she was a godly woman, and far above her circumstances. Her ambition was to see her son a clergyman of the Church of England, but poverty forbade, and the boy (in his 15th year) was indentured in 1749 to a barber and hairdresser in London. It was an uncongenial position for a bookish and thoughtful lad. His master found him more given to reading than to his profession. Still he appears to have nearly completed his apprenticeship when he was released from his indentures. In 1752 came an epoch-marking event. Out on a frolic one Sunday with like-minded companions, he joined with them in sportively rendering a fortune-telling old woman drunk and incapable, that they might hear and laugh at her predictions concerning them. The poor creature told Robinson that he would live to see his children and grand-children. This set him a-thinking, and he resolved more than ever to "give himself to reading." Coincidently he went to hear George Whitefield. The text was St. Matthew iii. 7, and the great evangelist's searching sermon on "the wrath to come" haunted him blessedly. He wrote to the preacher six years later penitently and pathetically. For well nigh three years he walked in darkness and fear, but in his 20th year found "peace by believing." Hidden away on a blank leaf of one of his books is the following record of his spiritual experience, the Latin doubtless having been used to hold it modestly private:—

"Robertus, Michaëlis Mariæque Robinson filius. Natus Swaffhami, comitatu Norfolciæ, Saturni die Sept. 27, 1735. Renatus Sabbati die, Maii 24, 1752, per predicationem potentem Georgii Whitefield. Et gustatis doloribus renovationis duos annosque septem absolutionem plenam gratuitamque, per sanguinem pretiosum Jesu Christi, inveni (Tuesday, December 10, 1755) cui sit honor et gloria in secula seculorum. Amen."

Robinson remained in London until 1758, attending assiduously on the ministry of Gill, Wesley, and other evangelical preachers. Early in this year he was invited as a Calvinistic Methodist to the oversight of a chapel at Mildenhall, Norfolk. Thence he removed within the year to Norwich, where he was settled over an Independent congregation. In 1759, having been invited by a Baptist Church at Cambridge (afterwards made historically famous by Robert Hall, John Foster, and others) he accepted the call, and preached his first sermon there on Jan. 8, 1759, having been previously baptized by immersion. The "call" was simply "to supply the pulpit," but he soon won such regard and popularity that the congregation again and again requested him to accept the full pastoral charge. This he acceded to in 1761, after persuading the people to "open communion." In 1770 he commenced his abundant authorship by publishing a translation from Saurin's sermons, afterwards completed. In 1774 appeared his masculine and unanswerable *Arcana, or the Principles of the Late Petitioners to Parliament for Relief in the matter*

of Subscription. In 1776 was published *A Plea for the Divinity of our Lord Jesus Christ in a Pastoral Letter to a Congregation of Protestant Dissenters at Cambridge.* Dignitaries and divines of the Church of England united with Nonconformists in lauding this exceptionally able, scholarly, and pungently written book. In 1777 followed his *History and Mystery of Good Friday.* The former work brought him urgent invitations to enter the ministry of the Church of England, but he never faltered in his Nonconformity. In 1781 he was asked by the Baptists of London to prepare a history of their branch of the Christian Church. This resulted, in 1790, in his *History of Baptism and Baptists,* and in 1792, in his *Ecclesiastical Researches.* Other theological works are included in the several collective editions of his writings. He was prematurely worn out. He retired in 1790 to Birmingham, where he was somehow brought into contact with Dr. Priestley, and Unitarians have made much of this, on exceedingly slender grounds. He d. June 9, 1790. His *Life* has been fully written by Dyer and by William Robinson respectively, both with a bias against orthodoxy. His three changes of ecclesiastical relationship show that he was somewhat unstable and impulsive. His hymns are terse yet melodious, evangelical but not sentimental, and on the whole well wrought. His prose has all, more or less of the *σφόδρον καὶ ἐνθουσιάστικον,* that vehement and enthusiastic glow of passion that belongs to the orator. (Cf. Dyer and Robinson as above, and Gadsby's *Memoirs of Hymn-Writers* (3rd ed., 1861); Belcher's *Historical Sketches of Hymns*; Miller's *Singers and Songs of the Church*; Flower's *Robinson's Miscel. Works; Annual Review,* 1805, p. 464; *Eclectic Review,* Sept. 1861. [A. B. G.]

Robinson, Robert, was b. in London in 1814, and educated for the Congregational ministry at Highbury College, London. He was pastor successively at Chatteris, Luton, and York Road Chapel, Lambeth, London. From 1865 to 1884 he was Home Secretary of the London Missionary Society. He d. at New Cross, Jan. 10, 1887. His hymns were mainly composed for Sunday School Anniversaries at Luton and York Road Chapel. They include the following, which have passed into C. U.:—

1. **Beauteous scenes on earth appear.** Written for the Sunday S. Anniversary at Luton, in 1850.
2. **Hear, Gracious God, and from Thy Throne.** Written for the S. S. A. at Luton, 1851.
3. **I love Thy house, my Lord, my King.** Written for the S. S. A., Luton, 1853.
4. **I've been in chase of pleasure.** Written for the S. S. A. at York Road Chapel, 1861.
5. **Now while my heart rejoices.** Written in 1869. Major's *Book of Praise,* 1871.
6. **Once more with joyous greeting.** Written in 1869. In Major's *Bk. of Praise,* 1871.
7. **The cheering chime of Sabbath bells.** Written for the S. S. A. at Luton, 1849.
8. **Thus in holy convocation.** Written in 1869. In Major's *Bk. of Praise,* 1871.
9. **While we on earth are raising.** Written in 1869. In Major's *Bk. of Praise,* 1871.
10. **Years are rolling, life is wasting.** Written for the S. S. A. at Luton, 1849.

All these hymns are for children, and are specially adapted to anniversary services. Most of them are in Major's *Bk. of Praise for Home and School,* 1871; and the Silver Street *Sunday Scholar's Companion,* 1880. [W. G. H.]

Rock of ages, cleft for me. *A. M. Toplady.* [*Passiontide.*] In the October number of the *Gospel Magazine,* 1775, in an article on "Life a Journey," and signed *Minimus* (one of Toplady's signatures), the following occurs at p. 474:—

"Yet, if you fall, be humbled; but do not despair. Pray afresh to God, who is able to raise you up, and to set you on your feet again. Look to the blood of the covenant: and say to the Lord, from the depth of your heart,

Rock of Ages, cleft for me,
let me hide myself in thee!
Foul, I to the fountain fly:
wash me, Saviour, or I die.

Make those words of the apostle, your motto: 'Perplexed, but not in despair; cast down, but not destroyed.'"

2. In the *Gospel Magazine* for March, 1776 (of which Toplady was then the editor), there appeared a peculiar article entitled, *A remarkable Calculation: Introduced here, for the sake of the spiritual Improvement subjoined. Questions and Answers, relative to the National Debt.* The object and end of this "Calculation" will be gathered from the closing questions and answers:—

Q. 8. How doth the government raise this interest yearly?

A. By taxing those who lent the principal, and others.

Q. 9. When will the government be able to pay the principal?

A. When there is more money in England's treasury alone, than there is at present in all Europe.

Q. 10. And when will *that* be?

A. Never.

This article is signed "J. F." Immediately underneath, the subject is continued as a *Spiritual Improvement of the foregoing: By another Hand.* The aim of this "Improvement" is to ascertain how many sins "each of the human race" is guilty of "supposing a person was to break the law (1) but *once* in 24 hours"; (2) *twice* in the same time; (3) *once* in every hour; (4) *once* in every minute; (5) *once* in every second. As this last is the climax, we will give the question and the answer.

Q. May we not proceed abundantly further yet? Sixty seconds go to a minute. Now, as we never, in the present life, *rise* to the mark of legal sanctity, is it not fairly inferrible, that our *Sins* multiply with every second of our sublunary durations?

A. 'Tis too true. And in *this* view of the matter, our dreadfull account stands as follows.—At *ten* years old, each of us is chargable with 315 millions, and 36 thousand sins.—At *twenty*, with 630 millions, and 720 thousand.—At *thirty*, with 946 millions, and 80 thousand.—At *forty*, with 1261 millions, 440 thousand.—At *fifty*, with 1576 millions, and 800 thousand.—At *sixty*, with 1892 millions, and 160 thousand.—At *seventy*, with 2207 millions, and 520 thousand.—At *eighty* with 2522 millions, 880 thousand.

Q. When shall WE be able to *pay off* this immense debt?

A. Never. . . .

Q. Will not divine goodness *compound* for the debt, by accepting *less* than we owe?

A. Impossible. . . .

Notwithstanding this frightful helplessness, there is hope, as the answer, a little further on, makes clear:—

A. "Christ hath redeemed us from the curse of the Law; being made a curse for us." Gal. iii. 13.—This, This, will not only *counter*-balance, but infinitely *over*-balance, ALL the sins of the WHOLE believing world.

Questions and Answers follow, all of which are framed to support Toplady's Calvinistic creed. The last answer is:—

A. "We can only admire and bless the FATHER, for electing us in Christ, and for laying on Him the iniquities of *us* all:—the SON, for taking our nature and our debts upon Himself, and for that complete righteousness and sacrifice, whereby he redeemed his mystical Israel from *all* their sins:—and the co-æqual Spirit, for causing us (in conversion) to feel our need of Christ, for inspiring us with faith to embrace him, for visiting us with his sweet consolations by shedding abroad his love in our hearts, for sealing us to the day of Christ, and for making us to walk in the path of his commandments.

"*A living and dying* PRAYER *for the* HOLIEST BELIEVER *in the World.*

1.
"ROCK of Ages, cleft for me,
Let me hide myself in Thee!
Let the Water and the Blood,
From thy riven Side which flow'd,
Be of Sin the double Cure,
Cleanse me from its Guilt and Pow'r.

2.
"Not the labors of my hands
Can fulfill thy Law's demands:
Could my zeal no respite know,
Could my tears forever flow,
All for Sin could not atone:
Thou must save, and Thou alone!

3.
"Nothing in my hand I bring;
Simply to thy Cross I cling;
Naked, come to Thee for Dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly:
Wash me, Saviour, or I die!

4.
"Whilst I draw this fleeting breath—
When my eye-strings break in death—
When I soar through tracts unknown—
See Thee on thy Judgment-Throne—
ROCK of ages, cleft for me,
Let me hide myself in THEE!—A. T."

3. In his *Ps. & Hys.*, 1776, No. 337, this text was repeated as "A Prayer, living and dying," with the changes given in italics in st. iv.

"*While* I draw this fleeting breath,
When my eye-strings break in death,
When I soar *to worlds* unknown,
See Thee on Thy judgment throne:
Rock of Ages, cleft for me,
Let me hide myself in Thee."

In tracing out the subsequent history of this hymn we shall deal with its *Text*, its *Use*, its *Translations*, and its *Merits and Usefulness*.

4. *The Text.* In the above quotations we have Toplady's original, and his revised text. Of these we must take the latter as that which he regarded as authorised, and indicate subsequent changes by that standard alone. These changes include:—

(1.) The change of st. iii. l. 2 from "Simply to Thy Cross, &c." to "*Simple* to Thy Cross, &c.," first appeared in Walter Row's ed. of Toplady's *Ps. and Hys.*, 1787.

(2.) "Rock of ages *shelter* me." This was given in Rippon's Bap. *Selection*, 1787, and others.

(3.) In the 1810 ed. of Rowland Hill's *Coll. of Ps. and Hys.*, No. 111, st. i.–iii. are given as "Smitten on th' accursed tree."

(4.) The most important rearrangement of the text, and that which has gained as great if not a greater hold upon the public mind than the original, is that made by T. Cotterill, and included in his *Sel. of Ps. & Hys.*, 1815. This reads (the italics indicate the alterations made by Cotterill):—

1. "Rock of ages! cleft for me:
Let me hide myself in Thee:
Let the water and the blood,
From Thy *wounded* side which flow'd,
Be of sin the double cure;
Save from wrath, and make me pure.

2. "*Should* my tears for ever flow,
Should my zeal no *languor* know,
This for sin could not atone;
Thou must save, and Thou alone;
In my hand no price I bring,
Simply to Thy cross I cling.

3. "While I draw this fleeting breath,
When mine eye*lids close* in death,
When I *rise* to worlds unknown,
And behold Thee on Thy throne,
Rock of ages! cleft for me!
Let me hide myself in Thee."

(5.) In the 8th ed. of his *Sel. of Ps. & Hys.*, 1819, Cotterill repeated this text with the change in st. i. l. 4, from "From Thy wounded side which flow'd," to "From Thy *side, a healing flood.*" This text was repeated in J. Montgomery's *Christian Psalmist*, 1825, and is found in a large number of hymn-books both old and new.

(6.) The next important change was that made in the 1830 *Supplement* to the *Wes. H. Bk.* This text is:—

St. i. *Cotterill's* of 1815, as above.
St. ii. *Cotterill's*, 1815, with l. 1, "*Could* my tears," &c. (*Toplady*); l. 2, "*Could* my zeal," &c. (*Toplady*); l. 3, "*These* for sin," &c.
St. iii. *Cotterill's*, 1815, with l. 2, "When my *eyes shall* close in death."

This is the recognised Methodist version of the hymn in most English-speaking countries.

(7.) In 1836 another version was given by W. J. Hall in the *Mitre H. Bk.*, No. 99, as follows:—

St. i. *Cotterill*, of 1815.
St. ii. "*Merit I have none to* bring,
Only to Thy cross I cling:
Should my tears for ever flow,
Should my zeal no languor know,
All for sin could not atone;
Thou must save, and Thou alone."
St. iii. *Cotterill*, 1815, with l. 4, "*See Thee on Thy judgment* throne" (*Toplady*).

This text is repeated in *The New Mitre Hymnal*, 1875.

(8.) The crucial line of the original, "When my eye-strings break in death," has been altered as:—

1. "When *mine eyelids close* in death." *Cotterill*, 1815, as above.
2. "When my *eyes shall close* in death." *Wes. H. Bk.*, 1830, as above.
3. "When my *heart*-strings break in death." Williams's and Boden's *Coll.*, 1801.
4. "When my eyelids *sink* in death." J. Kempthorne's *Ps. & Hys.*, 1810.

(9.) Other changes in the text of the hymn might be indicated; but being of minor importance nothing will be gained by their enumeration.

5. *Its Use.* From 1776 to 1810 this hymn is found in a very limited number of hymn-books. After that date the interest therein grew rapidly until at the present time it is omitted from no hymn-book of merit in the English language. Until Sir R. Palmer's (Lord Selborne) vigorous protest at the Church Congress at York in 1866, most of the altered texts as given above were in common use. Since then in most new hymn-books Toplady's authorised text from his *Ps. & Hys.*, 1776, has been adopted.

6. *Translations.* In translating this hymn into other languages (and these translations are very numerous and in many languages), the text used has varied with the materials in the hands of the translator, some taking the text direct from Toplady, some from Cotterill, and others from the *Wes. H. Bk.*, or other

sources. The following are the first lines of some versions in Latin:—

(1.) "Jesus, pro me perforatus." By W. E. Gladstone, made in 1848, and pub. in *Translations by Lord Lyttelton, and the Right Hon. W. E. Gladstone.* Lond. 1861. This is from Toplady's text.

(2.) "Mihi fissa, Rupes diva." By C. I. Black, in Biggs's Annotated ed. of *H. A. & M.*, 1867. This is from the *H. A. & M.* 1861 text.

(3.) "O rupes aeterna, mihi percussa, recondar." By R. Bingham from Toplady's full text, slightly altered, in his *Hymno. Christi Latina*, 1871.

(4.) "Rupes aevum fissa quondam." By H. M. Macgill, from Toplady's full text, in his *Songs of the Christian Creed and Life*, 1876.

(5.) "Sæculorum, pro me fissa." By G. S. Hodges, from the *H. A. & M.* text, in his *The County Palatine*, 1876.

(6.) "Rupes Sæculorum, te." By Silas T. Rand, in Burrage's *Baptist Hymn Writers*, 1889.

7. *Merits and Usefulness.* The merits of this hymn are of a very high order whether regarded as a sacred lyric, or as a metrical epitome of certain well-known passages of Holy Scripture. The influence which it has had upon the minds of men, especially amongst the more learned, has been very considerable. The fact that it was quoted by and gave great consolation to the late Prince Consort in his last illness is well known. This is one, however, of numerous instances of more than ordinary importance, where it has been a stay and comfort in days of peril, and in the hour of death. No other English hymn can be named which has laid so broad and firm a grasp upon the English-speaking world.

[J. J.]

Rodigast, Samuel, s. of Johann Rodigast, pastor at Gröben near Jena, was b. at Gröben Oct. 19, 1649. He entered the University of Jena in 1668 (M.A. 1671), and was in 1676 appointed adjunct of the philosophical faculty. In 1680 he became conrector of the Greyfriars Gymnasium at Berlin. While in this position he refused the offers of a professorship at Jena and the Rectorships of the Schools at Stade and Stralsund. Finally, in 1698, he became rector of the Greyfriars Gymnasium, and held this post till his death. His tombstone in the Kloster-Kirche in Berlin says he d. "die xxix. Mart. a. MDCCVIII . . . aetatis anno lix." (*Koch*, iii. 420; Goedeke's *Grundriss*, iii. 1887, p. 291; MS. from Dr. Nohl of the Greyfriars Gymnasium, &c.). Two hymns have been ascribed to him, one of which has passed into English, viz.:—

Was Gott thut das ist wohlgethan, Es bleibt gerecht sein Wille. *Cross and Consolation.* This hymn is one of the first rank. It is founded on Deut. xxxii. 4, and has reminiscences of an older hymn by Altenburg (p. 54, i.) beginning with the same first line. *Wetzel*, ii. 396, says it was written in 1675, while Rodigast was at Jena, for his sick friend Severus Gastorius, precentor (cantor) there, and set to music by Gastorius. It appears in the *Hannoversche G. B.*, Göttingen, 1676, as No. 13 in the *Appendix*, and is in 6 st. of 8 l. Included in the Schleusingen *G. B.*, 1681, and most recent collections, e.g., as No. 902 in the Berlin *G. L. S.*, ed. 1863. It was, says *Koch*, viii. 494, the favourite hymn of Friedrich Wilhelm III. of Prussia, and by his command was performed at his funeral on June 11, 1840.

The beautiful melody, given in the *C. B. for England*, appears in the Nürnberg *G. B.*, 1690 (not in the ed. of 1676), No. 1220. C. von Winterfeld (*Evang. Kirchengesang*, ii. p. 587) considered that this was not the melody by Gastorius, but was by Johann Pachelbel of Nürnberg, who was in 1675 organist at Eisenach, and from 1678 to 1690 organist at Erfurt, in Thuringia, and who had set it in motett form about 1680.

The trs. in C. U. are:—

1. The will of God is only good. By A. T. Russell, omitting st. iv.–vi., as No. 234 in his *Ps. & Hys.*, 1851.

2. Whate'er my God ordains is right, His will is ever just. A good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 196. Repeated in full in Bp. Ryle's *Coll.*, 1860, and E. T. Prust's *Coll.*, 1869. Abridged in Dr. Martineau's *Hymns*, &c. 1873, Horder's *Cong. Hys.*, 1884, the Amer. Episc. *Hyl.*, 1871, &c.

3. Whate'er my God ordains is right, Holy His will abideth. A very good *tr.*, omitting st. iv., and based on her 1858 version, by Miss Winkworth in her *C. B. for England*, 1863, No. 135. Repeated, omitting st. iii. in the *Scottish Hymnal*, 1869, Snepp's *Songs of G. and G.*, 1871, the Canadian Presb. *H. Bk.*, 1880, and others.

4. What God does, that is rightly done, Allwise. By Miss Borthwick, of st. i., iv.–vi., as No. 235 in Dr. Pagenstecher's *Coll.*, 1864.

5. Whate'er God does is good and right. A good but free *tr.* by E. Massie in his *Sacred Odes*, 1866, p. 127. Repeated, omitting the *tr.* of st. v. in J. L. Porter's *Coll.*, 1876.

6. Whate'er God does is rightly done. A good *tr.*, omitting st. iii., iv., as No. 101 in the *Ibrox Hymnal*, 1871.

7. What God does, ever well is done. By E. Cronenwett, omitting st. iv., as No. 408 in the Ohio Luth. *Hymnal*, 1880.

8. Whate'er God doth is rightly done, Righteous. In full by H. L. Hastings, as No. 723 in his *Songs of Pilgrimage*, 1886.

Other trs. are:—

(1) "What Thou my God dost, all's well done." In the *Supp. to Ger. Psalmody*, ed. 1765, p. 61. (2) "Whate'er God does is fitly done." By *Dr. H. Mills*, 1845 (1856, p. 164). (3) "What God hath done is wisely done." By J. S. Stallybrass, in the *Tonic Solfa Reporter*, July, 1857. (4) "What God doth is divinely done." By Miss Burlingham, in the *British Herald*, Feb. 1866, p. 216, and Reid's *Praise Book*, 1872. (5) "All that God does is rightly done." By *J. D. Burns*, 1869, p. 238. (6) "What God doth, it is all well done." By *N. L. Frothingham*, 1870, p. 161.

[J. M.]

Roh, Johann, was a native of Domaschitz near Leitmeritz, in Bohemia. Roh was his name in Bohemian, but when he wrote in Latin he styled himself *Cornu*, and in German *Horn*. In 1518 he was ordained priest and appointed preacher to the Bohemian Brethren's community at Jungbunzlau, in Bohemia. At the Synod of Brandeis, in Sep. 1529, he was chosen as one of the three Seniors of the Unity. Finally, at the Synod of Brandeis, in April 1532, he was appointed Bishop, and held this post till his death, at Jungbunzlau, Feb. 11, 1547. (*Koch*, ii. 114; *Wackernagel*, i. p. 727, &c.)

Roh was the editor of the *Bohemian H. Bk.* of 1541, and is said to have written a number of hymns in the Bohemian language, but the ed. of 1561 only gives one with his name. He also edited the second German hymn-book of the Brethren, viz., *Ein Gesangbuch der Brüder inn Behemen und Merherrn*, Nürnberg, 1544; and seems to have been author or translator of all, or nearly all, of the 32 hymns there added. Another hymn ("O heiliger Vater, gütiger Herr") is also given with his name in the *Kirchengeseng*, 1566. (See further under **Bohemian Hymnody, pp. 153–160,** and **Weisse, M.**) A considerable number of Roh's hymns passed into the

Lutheran hymn-books of the 16th and 17th centuries, and into the *Moravian H. Bks.* of the 18th cent. Rather curiously in the last *Moravian H. Bk.* (the *Kleines Gesangbuch*, Gnadau, 1870), his name is not found in the list of authors.

Those of Roh's hymns which have been *tr.* into English are:—

i. Gottes Sohn ist kommen. *Christmas.* In 1544, as above, and thence in *Wackernagel*, iii. p. 350, in 9 st. of 6 l. The heading "Ave Hierarchia" refers to the melody, for it is not a *tr.* from the Latin. Included in V. Babst's *G. B.*, Leipzig, 1553, and recently in the *Unv. L. S.*, 1851, No. 6. Strangely enough this fine hymn was omitted from the *Kirchengeseng* of 1566 and later eds.; and though it was included in the *Herrnhut G. B.*, 1735, and the *Brüder G. B.*, 1778, it has again been omitted from the *Kleines G. B.*, 1870. The *trs.* are:—

1. Lo! from highest heaven. A free *tr.* of st. i.–iii., vi., by A. T. Russell, as No. 27 in his *Ps. & Hys.*, 1851. Included, altered, in *Kennedy*, 1863.

2. Once He came in blessing. A good *tr.* of st. i.–iii., v., ix., by Miss Winkworth, in her *C. B. for England*, 1863, No. 26. Included in J. Robinson's *Coll.*, 1869, and the Pennsylvania Luth. *Church Bk.*, 1868.

3. God's Son once descending. This is No. 249 in pt. i. of *the Moravian H. Bk.*, 1754.

Hymns not in English C. U.:—

ii. Betrachtn wir heut zu dieser Frist. *Easter.* 1544 as above, and in *Wackernagel*, iii. p. 359, in 14 st. of 3 l. *Tr.* as:—(1) "The Saviour Jesus, Friend of Man." As No. 332 in pt. i. of the *Moravian H. Bk.*, 1754. This is from the recast "Der selge Heiland, Jesus Christ" (based on ii.–v.), as No. 1875 in *Appendix* xii. c. 1745, to the *Herrnhut G. B.*, 1735.

iii. Ein starker Held ist uns kommen. *Christmas.* 1544 as above, and in *Wackernagel*, iii. p. 352, in 12 st. of 4 l. *Tr.* as (1) "God took our nature upon Him (st. iii.), as No. 251 in pt. i. of the *Moravian H. Bk.*, 1754.

iv. Lob Gott getrost mit singen. *Christian Church.* 1544 as above, and in *Wackernagel*, iii. p. 360, in 9 st. of 8 l. In the *Kirchengeseng*, 1566, two st. were inserted between iii. and iv. This form, in 11 st., is No. 563 in the *Unv. L. S.*, 1851. In the *Brüder G. B.*, 1778, No. 1014, is a cento in 3 st. (from st. vi., viii., ix. of the 1544, and iv. of the 1566), beginning "Lass dich durch nichts erschrecken," and this form has been *tr.* as "O be not thou dismayed, Believing little band," as No. 596 in the *Moravian H. Bk.*, 1886.

v. O Mensch, thu heut hören. *Passiontide.* 1544 as above, and in *Wackernagel*, iii., p. 355, in 20 st. of 4 l. At p. 157 in this Dictionary it is marked as a *tr.* from the Bohemian. The English version is "I am thy Lord and God" (st. ii.), as No. 258, in pt. i. of the *Moravian H. Bk.*, 1754. [J. M.]

Roman Catholic Hymnody, English.

1. It is only during the last thirty or forty years that the attention of Roman Catholics in Great Britain has become widely awakened to the subject of congregational singing, and the treasures of hymnody in their own Office Books. There is even now room for much further diffusion of knowledge on the matter. Considering how many are the hymns of singular power and beauty, venerable, also, through their long use, which are contained in the Roman *Missal*, *Offices*, and *Breviary*, it is surprising that Roman Catholic poets did not, long before the present century, render them more frequently into English verse.

2. The history of Roman Catholic Hymnody in Great Britain is beset with difficulties, arising from the rarity of the earlier books in which the little that was done at the first is found, and from the unsystematic use of the facts that are known. In the stormy days of Elizabeth and James I., when the celebration of Divine Service according to the Roman Use exposed both priest and worshipper to the severest penalties, it was not to be expected that Roman Catholic Hymnody could possibly flourish. Something, however, was done. "Jerusalem, my happy home" (p. 580, i.), and some noteworthy hymns and carols found amongst the poems of Robert Southwell, date from that period. Southwell, an English Jesuit, was born in Norfolk in 1560, and was hanged, drawn and quartered under a charge of constructive treason against Queen Elizabeth in 1595. He was the author of numerous sententious poems, an edition of which was published in London in 1856; and more recently a critical and more complete edition has been privately printed by Dr. Grosart. His "New Prince, new Pomp," is a good specimen of his verse (p. 210, ii.). It begins:—

> "Behold a silly, tender Babe
> In freezing winter night."

It is fit to be sung as a Christmas hymn, and is far beyond much of the sacred poetry of Elizabeth's time. His translation of the "Lauda Sion" is good, and the earliest translation of that hymn into English yet known.

3. On the dispersion of the English Roman Catholics, and their settlement at Antwerp and Brussels, at Paris and Rheims, and at St. Omer's and Rome, they began to issue books of devotion, and *trs.* from the Latin with versions of the Old Church hymns. These *trs.* of the *Primer* were frequently reprinted. That at Antwerp, for instance, was issued in 1599, 1604, 1650, and 1658, with the Preface signed "R. V." These initials are probably those of Robert Verstegan, a well-known printer then at work at Antwerp, and the author of *The Restitution of Decayed Intelligence*, and a metrical version of the *Seven Penitential Psalms*, 1601. A Mechlin ed. of 1615, reprinted at St. Omer, 1619, and, again (place not given), in 1632, contained versions possibly by William Drummond. William Habington wrote nothing that can be called a hymn. Two anonymous *trs.*, however, of Cardinal Damiani's *Ad perennis vitae fontem*, one issued in Paris in 1631 in a *tr.* of St. Augustine's *Manual*, and the second in a *tr.* of the *Confessions*, 1679, show that there was no lack of power or poetic genius amongst the Roman Catholics of that period. The following are specimens from each:—

1631.

"The Fields are green, the Plants do thrive,
The streams with Honey flow;
From Spices, Odours, and from Gums
Most precious Liquors grow:
Fruits hang upon whole Woods of Trees:
And they shall still do so.

"The Season is not chang'd for still
Both Sun and Moon are bright,
The Lamb of this fair City is
That clear, Immortal Light,
Whose Presence makes eternal Day
Which never ends in Night."

1679.

"Here Unguents, Spices, Liquors offer
Scents aromatical;
Still-bearing trees such apples proffer
As know nor cause no Fall.
Here Cornfields seen, there meadows green,
Honey streams glide between.

"No varying Moon, nor starry frame
Diversifies the Year;
Nor Sun, but the all-glorious Lambe
Brings light to that blest sphere:
Unsetting light, for ever bright,
Makes day without a night."

The passionate and melodious hymns of Richard Crashaw (q.v.) are hardly fitted for congregational use. He translated, amid a variety of other pieces, the "Lauda Sion" of St. Thomas Aquinas; and imitated, with some success, the mellifluous versification of the original. Austin's hymns [see **English Hymnody, Early**, § x.] were published in his *Devotions*, in 1668, and in 1672, 1684, and two editions in 1685. Although these hymns are of some merit, they are used chiefly outside of Austin's own communion, and in the form handed down by Dorrington and Hickes.

4. John Dryden, who in common with Crashaw and Austin, was originally a member of the Church of England, was the most noted of a group of translators who in the *Primers* of the seventeenth century made translations of the Latin hymns from the Reformed *Roman Breviary* form of 1632. Some of these translations are still found in a few Roman Catholic manuals and hymnals. Dryden's translation of the "Veni Creator Spiritus":—

"Creator Spirit, by Whose aid
The world's foundations first were laid";

published as early as 1693, is the best known example. Two other translations by him are given in Scott's *Dryden*, and repeated in the recent editions of Dryden's *Poems*. There is strong internal evidence and some traditional grounds for believing that these are but specimens of his efforts in this direction [see **Dryden**]. The 1685 ed. of the *Primer* is of this class, although Dryden can scarcely be said to have had any share in the production of the work. A *Roman Primer* of 1687 contains these translations of the 1685 *Primer*, and a few which were new.

5. During the eighteenth century very little was done. Alexander Pope held fast to his religion in the midst of much of the false philosophy of his day. He composed in the spirit of a true Christian the exquisite *Ode* which was suggested by the Emperor Adrian's:

"Animula, vagula, blandula,
Hospes comesque corporis."

It is the well-known "Vital spark of heavenly flame." His *Messiah* and his *Universal Prayer* have given several centos to modern hymn-books. [See **Pope, A.**] Amongst translations not generally known is one by "T. P.," published about 1740, of St. Thomas Aquinas's "Lauda Sion." Although departing from the original metre, it is fairly meritorious. The last stanza reads:—

"Gracious Jesus, Food divine,
Preserve us, feed us, lest we stray;
And through the lonely Vale of Time
Conduct us to the Realms of Day.
Source of uncreated Light!
Matchless goodness! boundless Might!
Fed by Thy Care, thy Bounty blest,
Hereafter give thy Flock a place
Amongst thy Guests, a chosen Race,
The Heirs of everlasting Rest."

In 1763 a complete translation of the *Roman Breviary* was pub. in 4 vols., with new translations of the hymns: but it was late in the century before anything approaching to the style and manner of the modern hymn-book appeared, with the exception of an isolated translation of a popular hymn or two as the "Adeste Fideles." In 1791 a most extraordinary *Collection of Spiritual Songs* was issued by Bishop John Geddes, in connection with Bishop John Hay, for the use of the Scottish Northern Roman Catholics. This was reprinted in 1802, and again in 1823, with additions and alterations. The hymns are written to familiar Scottish airs, the result being a hymnal which ranks amongst the most curious in the whole range of English hymnody.

6. In the present century one of the first, if not the first, collection of hymns for the use of English Roman Catholics was published by the Rev. George L. Haydock, as *A Collection of Catholic Hymns, or Religious Songs*, York, 1823. From the Preface it appears that two editions, previously issued in 1805 and 1807, were edited by the Rev. Nicholas Alain Gilbert, and that this York edition is that of 1807 reprinted in full. It contains hymns by Austin; Dryden's "Veni Creator"; some from the 17th century Manual of Prayers and Litanies; a fine piece by Nicholas Poskett, 1660, which is alluded to in the Preface; translations from St. Francis Xavier and St. Bernard; a ballad of John Tauler and the Beggar, which, in its prose form, is frequently appended to the early translations of St. Francis de Sales's *Introduction to a Devout Life;* and some of the earliest, if not the earliest, translations from the *Paris Breviary*. Another collection by Haydock, published at Whitby, 1823, is a clear and distinct departure from these old lines. It is *A Collection of Catholic Psalms, Hymns, Motettos, Anthems, and Doxologies:* is appended to the former collection, and adds 39 hymns thereto, in addition to the Motetts and Anthems, and 18 Doxologies. Many of the hymns are altered from J. Fanch and D. Turner, I. Watts, B. Rhodes, J. Montgomery, and C. Wesley. Daniel French; J. R. Beste in his *Catholic Hours*, a family prayer-book with hymns, 1839; and Dr. Husenbeth in his *Roman Missal for the Use of the Laity*, 1840, and his *Vespers Book* of 1841 bring us down to the works and the labourers of the past forty years.

7. In many of the books of devotion in use among the Roman Catholics of Great Britain, there are English versions of the Latin hymns occurring in the Mass, Vespers, and Benediction, which compose the ordinary public services on Sundays: and these versions are not bound to be strictly uniform. An exceedingly popular Manual is *The Garden of the Soul*, and it contains a version by the Rev. E. Caswall, of the "Hymn to our Saviour Jesus, abridged from St. Bernard." The frequent hearing, singing, and repeating these affecting words:—

"Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest!"

with the remainder, have treasured it in the memory of multitudes of the faithful; and is a fair specimen of the translated Latin Hymns and Sequences which are found in a large number of modern Roman Catholic prayer-books. They do not always show translations of the first order, but they are sufficiently good for

practical purposes, and may be supplemented by those of the Rev. E. Caswall; of Cardinal Newman; and *The Roman Breviary in English*, by the Marquess of Bute, 1879. In this last are given versions of the hymns, antiphons, &c., by various hands.

8. The leading translators are Cardinal Newman, and the Rev. E. Caswall. Others might be named, but their productions are either limited in number, or inferior in quality. The art of translation is a very rare and difficult one. Many compositions which might pass if accepted as originals, would fail altogether if presented to critical eyes as versions of old and approved hymns of the Church. It is the brightness and delicacy of touch which distinguish the work of a master in translation from the failures of an apprentice. The *Verses on Various Occasions*, 1868, by Cardinal Newman, contain a priceless collection of hymns for Matins, Lauds, Prime, Tierce, Sext, None, and Vespers, on the different days of the week respectively; for Compline, Matins and Lauds of Advent, and the Transfiguration, for a Martyr, and for a Confessor Bishop. These are full of music and sweetness, of energy and light, which could spring from nothing but genius and long practice in the art. Cardinal Newman is one of the great restorers of Roman Catholic Hymnody, not, indeed, through publishing a complete hymn-book, but by being, one might almost say, in himself a type of rhythmical utterance, and the author of several hymns and translations of supreme excellence. The Rev. E. Caswall (q.v.), more than any other, has enriched English Roman Catholic hymnody with a large number of beautiful translations from the Latin. See, for example, his version of the hymn of Prudentius, "Bethlehem of noblest cities." How elegant is both the language and rhythm. How excellently, also, he has translated that sweetest of mediaeval hymns, the hymn of St. Bernard, "Jesu dulcis memoria" ("Jesu, the very thought of Thee"), noted above.

9. Amongst the original hymn-writers Dr. Faber takes the highest rank. His hymns, sung at the Oratory, are often remarkable for true poetry. Among these may be mentioned "Jesus is Risen," "The Immaculate Conception," "To our Blessed Lady," "The Will of God," and the "Evening Hymn." Faber has done more than any other Englishman to promote congregational singing amongst the Roman Catholics in Great Britain. The congregation to which he was attached entered into his hymns fervently, and from them they spread to others. He certainly perceived and appreciated, as a scholar, and from his standpoint as a Roman Catholic, the double advantage possessed by a Church which sings both in an ancient and modern tongue, making two-fold melody continually unto God. He did not prize the less the magnificent hymns of Christian antiquity in Latin, because he taught congregations to sing in the English of to-day. His indebtedness to the *Olney Hymns*, and to the Wesleys, he freely acknowledges in his Preface to *Jesus and Mary*, 1849. To these three—Cardinal Newman, Caswall, and Faber—the Roman Catholic Hymnody in England principally owes its revival.

10. Other names of less importance from a hymnological point of view remain to be noted. If Thomas Moore could be regarded as a Roman Catholic, as he is reckoned by his friend and biographer, Lord John Russell, we should not be able to pass over some *Sacred Melodies* of his which are well-known, and of extreme beauty. But the work published under the title of *Sacred Songs*, in 1816, has become so popular, and they are so constantly claimed as the productions of one who attended habitually the Anglican services, that we are unwilling to advance a disputable pretension. Besides, exquisite as they are, they have nothing in them that stamps them with any certain mark of the religion in which Moore was brought up in childhood. "Thou art, O God, the Life and Light"; "O Thou Who dry'st the mourner's tear"; "The turf shall be my fragrant shrine"; "Sound the loud timbrel," and many others, are all of them steeped in that tenderness which touches deeply our human nature, when under the influence of Divine grace. Miss Adelaide Anne Procter had passed a considerable portion of her life before she entered the Roman Catholic Church. She was born in 1835, but did not join the Roman communion until 1851. Sometimes she is truly lyrical, and her verses, *Confido et Conquiedo*, would be suitable for congregational singing. The same may be said of *Our Daily Bread*. She does not write in the mere routine of pious verse. Her *Sent to Heaven* is lovely of its kind. She is a thinker, but her poetry is more adapted to reading than to practical psalmody. Religion had taken deep root in her mind, and her days were passed in acts of self-denying charity. Other translators and original writers include the Rev. T. J. Potter, who translated afresh nearly all the Vesper hymns in the *Catholic Psalmist*, 1858; Aylward, Porter, Rawes, Wallace, Coffin, Russell; H. N. Oxenham, a writer of known ability in ecclesiastical subjects in the *Saturday Review*; Canon F. Oakeley, a scholar of classical tastes; Aubrey de Vere, a true poet, author of *Antar and Zara*, and many other volumes; Charles Kent, and Robert Campbell. Matthew Bridges has also struck nobly many a note of adoration in his *Hymns of the Heart for the Use of Catholics*, 1848, of which, "Rise, glorious Conqueror, arise," and *The Seraph's Song*, "Crown Him with many crowns," may be taken as samples.

11. In addition to the *Oratory Hymns* of the Rev. F. W. Faber, a cheap and popular Roman Catholic hymn-book, pub. by Burns and Oates, has come into very extensive use. It is entitled, *Hymns for the Year, a complete Collection for Schools, Missions, and General Use*, 1867. It contains 288 of the best-known and most frequently used Roman Catholic hymns; and is found, together with the *Oratory Hymns* of Dr. Faber, to be an invaluable treasure to Roman Catholics. Some of the "Sacred Songs" touching the Communion of Saints are peculiar to Roman Catholic worship. Nothing, however, can exceed the fervour and depth of devotion and adoration to be found in the hymns addressed to the Father, the Word, and the Holy Spirit;

the Sacred Trinity, and our Lord in his Human and Divine nature. Such, to name a few only, are, "My God, how wonderful Thou art"; "It is my sweetest comfort, Lord"; "O brightness of Eternal Light"; "I met the Good Shepherd"; and "Lead me to Thy peaceful manger."

12. The latest addition to Roman Catholic Hymnody, is the *Annus Sanctus*, 1884, of Mr. Orby Shipley. It is a work of great value, and the *Appendix*, containing earlier versions of Latin hymns, is the result of much diligent research on Mr. Shipley's part. In this *Appendix* will be found the heads of families of versions of Vesper hymns taken from the *Primers* of 1604, 1615, 1685, and 1706. These versions of some of the best-known Latin hymns have a religious, a poetic, an historic, and an ecclesiastical value. They will be a real boon to literature in a branch that has been little cultivated, and, to say the truth, undeservedly neglected.

13. The following list contains most of the works associated with English Roman Catholic Hymnody (except the **Primers**, p. 909), which are noticed above :—

1. *A Collection of Spiritual Songs. By Bp. John Geddes.* 1791, 1802, and 1823.
2. *A Collection of Catholic Hymns; or Religious Songs*, &c. Edited by the Rev. N. A. Gilbert, Whitby, 1805; 2nd ed. Manchester, 1807; 3rd ed. *edited by the Rev. G. L. Haydock.* York, 1823.
3. *A Collection of Catholic Psalms, Hymns, Motettos, Anthems, and Doxologies. By the Rev. G. L. Haydock.* Whitby, 1823.
4. *Catholic Psalter*, 1839.
5. *Catholic Hours; A Family Prayer-Book with Hymns. By J. R. Beste.* 1839.
6. *Roman Missal for the Use of the Laity. By Dr. F. C. Husenbeth.* Derby, T. Richardson & Sons, 1840.
7. *Vespers. By Dr. F. C. Husenbeth.* 1841.
8. *Jesus and Mary. By F. W. Faber.* London, 1849.
9. *Lyra Catholica; containing all the Breviary and Missal Hymns, with others from Various Sources. Translated by Edward Caswall, M.A.* London, 1849.
10. *Church Hymns, in English, that may be sung to the Old Church Music. With Approbation. And other Religious Poems. By J. Richard Beste, Esq.* London, 1849.
11. *Catholic Hymns arranged in order for the principal Festivals, Feasts of Saints, and other occasions of devotion throughout the year; with woodcuts.* London. [1851. By the Rev. Henry Formby.]
12. *Oratory Hymns.* By F. W. Faber. London, 1854.
13. *Masque of Mary and Other Poems. By E. Caswall.* London, 1858.
14. *The Holy Family Hymns; with the Approbation of His Eminence Cardinal Wiseman.* London, 1860.
15. *Saint Winifred's Hymn Book: A Collection of Sacred Hymns for Church Festivals, Retreats*, &c. London, N.D. [1860.]
16. *A Selection of Approved Catholic Hymns for the Use of Schools.* Glasgow, 1861.
17. *St. Patrick's Catholic Hymn-Book.* London, 1862.
18. *Liturgical Hymns for the Chief Festivals of the Year, Selected from the Offices of the Catholic Church, and so translated into English as to be adapted to Old and New Church Music. By Francis Trappes. Catholic Priest. The Music edited by William J. Maher, S. J.* London [1865].
19. *Lyra Liturgica; Reflections in Verse for Holy Days and Seasons.* London, 1865. [F. Oakeley.]
20. *Verses on Various Occasions.* London, 1868. [Cardinal Newman. Mainly reprints from his *Verses* of 1853.]
21. *Hymns and Poems; Original and Translated. By E. Caswall* (being *Lyra Catholica*, the *Masque of Mary*, and other poems and hymns in a collected form). London, 1872.
22. *Collection of Hymns for the Use of the Children of St. Andrew's Congregation.* Glasgow, 1875.
23. *The Catholic Hymn Book. Compiled by the Rev. Langton George Vere.* London, 1877.
24. *Hymns arranged according to the Ecclesiastical Year for use in Catholic Churches.* Glasgow, 1878.
25. *The Roman Breviary* [in English]. By the Marquess of Bute. London, 1879.
26. *The Dominican Hymn Book with Vespers and Compline.* London, 1881.
27. *St. George's Hymn Book. Containing the Hymns sung at St. George's Cathedral, Southwark. Compiled by the Rev. Joseph Reeks.* London (3rd ed. 1882).
28. *Hymns by the Rev. James Conolly, M.R.* London (4th ed. 1882).
29. *Annus Sanctus; Hymns of the Church for the Ecclesiastical Year. Translated from the Sacred Offices by Various Authors, with Modern, Original, and Other Hymns, and an Appendix of Earlier Versions. Selected and Arranged by Orby Shipley, M.A.* London and New York, 1884.
30. *The Catholic Psalmist.* Compiled by C. B. Lyons, Dublin, 1858.
31. *Hymns for the Year. A Complete Collection for Schools, Missions, and General Use.* London, N.D. [Dr. Rawes, 1867.]
32. *Hymns: Original and Selected.* By the Rev. H. A. Rawes, M.A. London, N.D. [Hymns by H. A. Rawes and F. W. Faber.]
33. *The Catholic Hymnal. Hymns Selected for Public and Private Use.* London, N.D. [1860].
34. *The Crown Hymn Book; Containing Compline, Benediction, Office of Immaculate Conception, Mass for Children, and all the English and Latin Hymns in the Crown of Jesus Prayer Book*, &c. London, N.D. [1862].
35. *The Parochial H. Bk.* New and revised ed. London, N.D. [1st ed. 1880: ed. with music, 1883].
36. *Catholic Hys., with Holy Mass for Children*, &c. Dublin, N.D.

In addition to these there are also the publications of Matthew Bridges, Aubrey de Vere, Adelaide A. Procter, T. J. Potter, Lady Georgiana Fullerton, and others, from which hymns have been gathered to enrich the various hymn-books published for the use of Schools, Missions, and other purposes.

[J. C. E.]

Romanus. The chief of the Middle School of Greek hymn-writers. He was a native of Emesa, deacon of Berytus, and became attached to the church of Blacherno at Constantinople. In that church he had a vision of the Mother of God, who gave him a piece of a roll (κοντος) to eat. He did so, and found himself endowed with the power of making *Contakia* (Neale, *Hist. East. Church*, quoting *Menæa*). He is said to have written a thousand of these poems, but whether this means a thousand of the long strophes, which are intercalated among the Odes in the present Greek office books, or a thousand of the long poems, which Cardinal Pitra has discovered under the name of *Contakia*, cannot be determined. The date of his pieces must be found either as 491–518 or 713–719, the reigns of Anastasius the 1st or the 2nd, as he is said to have come to Constantinople in the reign of Anastasius. The desuetude into which his hymns had fallen in the 8th century is perhaps in favour of the earlier date, and the long hymn of Methodius at such an early period as 311 (see **Greek Hymnody**, §. x. 2) allows the possibility of such long productions at the close of the 5th century (see **Greek Hymnody**, § xii. 1). Of his hymns, one only has been rendered into English. It is a *Contakion*, or short hymn, found in the office for Christmas Day :—Τὴν Ἐδὲμ Βηθλεὲμ ἤνοιξε, δεῦτε ἴδωμεν. and republished by Dr. Littledale in his *Offices, &c., of the H. E. Church*, 1863, p. 76. Dr. Littledale's *tr.* in blank verse is, "Bethlehem hath opened Eden," same work, p. 197. This has been turned into 8.6.8 6.7.7 measure by W. Chatterton Dix, and was pub. in *Lyra Messianica*, 1864, p. 102. [H. L. B.]

Rooke, Thomas, M.A., was educated at Trinity College, Dublin, B.A. 1848, M.A. 1851. Taking holy orders in 1848, he held several curacies and chaplaincies in Ireland till 1881, when he was preferred to the Vicarage of Feckenham, Redditch, diocese of Worcester. Three of his hymns appeared in A. J. Soden's *Universal H. Bk.*, 1885 :—

1. Come to Thy Church, O Lord our God. *Consecration of a Church.*
2. Father of Mercies! Who of old. *For use in Hospitals.*
3. O God the Holy Ghost, from Father and from Son. *For use in Hospitals.* [J. J.]

Rooker, Elizabeth. [Parson, E.]

Rorison, Gilbert, LL.D., s. of John Rorison, a merchant of Glasgow, was b. in Renfield Street, Glasgow, Feb. 7, 1821. He was educated at Glasgow University, and at that time he was a member of the United Presbyterian Church. Subsequently he joined the Scottish Episcopal Church, and, after studying for the ministry at Edinburgh under Bishops Terrot and Russell, was ordained by the latter in 1843. He was for some time curate of St. James's, Leith, and of the Episcopal Church, Helensburgh, and then Incumbent of St. Peter's Episcopal Church, Peterhead. He d. at Bridge of Allan, Oct. 11, 1869. In 1851 he edited *Hys. and Anthems adjusted to the Church Services throughout the Christian Year*, Lond., Hope & Co. (Revised, 1860; *Appx.* 1869. See **Scottish Hymnody**, § vii. 2). This contains several of his *trs.* from the Latin. He is widely known through his "Three in One, and One in Three" (q. v.). [J. J.]

Roscoe Family. In English Unitarian hymnody William Roscoe and three of his children hold honourable positions and are widely known. Taking the father and the children in chronological order we have :—

Roscoe, William, the father, was b. March 8, 1753, in Liverpool, of humble origin. After very meagre schooling, and three years of work in his father's market garden, he was articled to an attorney, and subsequently practised in Liverpool till 1796, when he withdrew from the profession. From the first literature was his chief delight, and throughout a long career of public usefulness he united its pursuit with the efforts of enlightened patriotism and the advocacy of higher education and reform. Liverpool was a centre of the old slave-trade, and Roscoe was one of the first to raise his voice against the iniquity. At the age of 20 he had already uttered a protest in his descriptive poem *Mount Pleasant*, and in 1787 he pub. a longer poem, *The Wrongs of Africa* (Pt. ii. 1788), devoted to the subject. During his brief parliamentary experience as member for Liverpool, in 1807, he had further opportunity of advocating the cause of liberty and humanity. His first great historical work, the *Life of Lorenzo dé Medici*, was pub. in 1796, and the *Life and Pontificate of Leo the Tenth*, in 1805. After withdrawing from his legal practice, Roscoe had hoped to be able to devote himself entirely to letters, but the claims of friendship induced him in 1800 to enter into a banking business, which involved him in commercial troubles, ending in 1820 in his bankruptcy. His library had to be sold, but part of it was bought by friends, and presented to the Liverpool Athenæum, which in 1789 Roscoe had been instrumental in founding. In 1822 he pub. *Illustrations of the Life of Lorenzo dé Medici*, defending the views adopted in his former history, and two years later edited a new edition of Pope's works, with a life of the poet. He died June 30, 1831. (Cf. The Life of William Roscoe, by his son, Henry Roscoe, in 2 vols., London, T. Cadell, 1833.) As a member of the congregation of Unitarians meeting in Renshaw Street Chapel, Liverpool, Roscoe took part in preparing *A Selection of Psalms and Hymns for Public and Private Worship*, printed for their use in 1818. He contributed eight hymns and the concluding anthem. Of these hymns the following are in C. U. at the present time :—

1. Let our loud song of praise arise. *Praise.*
2. Go, suffering habitant of earth. *Life, a Warfare.*
3. Great God, beneath Whose piercing eye. *Divine Providence.*
4. Thus said Jesus, Go and do. *Love to our Neighbour.*
5. What is the first and great command? *The Commandments.*

These hymns are in several Unitarian collections, including Martineau's *Hymns*, 1840. No. 3 was written in 1788, as a "secular hymn" of ten stanzas, to be sung at the Benn's Garden Chapel on the Centenary of the Revolution.

Roscoe, William Stanley, the son, was b. in 1782, and d. in 1843. He was educated by Dr. Shepherd, of Gateacre, and at Peterhouse, Cambridge. He was in his father's bank till the failure in 1820, after which he held an office in the Liverpool Court of Passage. His *Poems* were pub. in 1834. His hymn "Almighty God, in prayer to Thee" (*Death anticipated*) appeared in the Liverpool Renshaw Street *Coll.*, 1818. It is also in Martineau's *Hymns*, &c., 1840, and later collections.

Roscoe, Mary Ann, a daughter, was b. in 1795, married to Thomas Jevons, 1825, and d. in 1845. She edited *Poems for Youth, by a Family Circle*, Lond., 1820, to which her brothers and sister contributed. From 1831 she also edited *The Sacred Offering*, an Annual of original and selected poetry (Liverpool, D. Marple & Co.). Her 7 hymns were pub. in her *Sonnets and other Poems, chiefly Devotional*, in 1845. Of her hymns three are still in C. U. :—

1. [Now] O let your mingling voices rise. *Christmas.*
2. Thou must go forth alone, my soul. *Death Anticipated.*
3. When human hopes and joys depart. *In Trouble and Affliction.*

Of these No. 3 was first pub. in her *Poems for Youth*, &c., 1820.

Roscoe, Jane, a second daughter, was b. in 1797, married to Francis Hornblower in 1838, and d. in 1853. Her *Poems by one of the Authors of Poems for Youth by a Family Circle*, were pub. in 1820, and her *Poems* in 1843. Her hymns in C. U. are :—

1. How rich the blessings, O my God. *Gratitude.* In the Liverpool Renshaw Street *Coll.* 1818.
2. My Father, when around me spread. *Peace in Affliction.* Appeared in the *Monthly Repository*, Dec. 1828; and the *Sacred Offering*, 1832.
3. O God, to Thee, Who first hast given. *Self-Consecration.* In *Poems for Youth*, 1820.
4. Thy will be done, I will not fear. *Resignation.*

[V. D. D.]

Rossetti, Christina Georgina, daughter of Gabriel, and sister of Dante Gabriel and William Michael Rossetti, was b. in London, Dec. 5, 1830, and received her education at home. Her published works include:—

(1) *Goblin Market, and Other Poems*, 1862; (2) *The Prince's Progress, and Other Poems*, 1866; (3) *Poems*, mainly a reprint of Nos. 1 and 2, 1875; (4) *A Pageant, and Other Poems*, 1881, &c.

In addition, Miss Rossetti has published several prose works, as:—*Annus Domini* (a book of prayers for every day in the year), 1874; *Letter and Spirit of the Decalogue*, 1883, and others. She has written very few hymns avowedly for church worship, but several centos have been compiled from her poems, and have passed into several hymn-books. These include:—

1. **Dead is thy daughter, trouble not the Master.** *The Raising of Jairus's daughter.* From her *Goblin Market*, &c., 1862, into *Lyra Mystica*, 1865.

2. **God the Father, give us grace.** *Invocation of the Holy Trinity.* From *Lyra Mystica* into the *Savoy Hymnary*, for use in the Chapel Royal, Savoy (see No. 8 below).

3. **I bore with thee long weary days and nights.** *The Love of Christ.* From her *Goblin Market*, &c., 1862, into *Lyra Messianica*, 1864.

4. **I would have gone, God bade me stay.** *Resignation.* From her *Poems*, 1875, into Horder's *Cong. Hymns*, 1884, &c.

5. **Once I thought to sit so high.** *A Body hast Thou prepared Me*, or *Passiontide.* Contributed to *Lyra Eucharistica*, 1863.

6. **The Advent moon shines cold and clear.** *Advent.* From her *Goblin Market*, &c., 1862.

7. **The flowers that bloom in sun and shade.** *The Eternity of God.* In Mrs. C. Brock's *Children's H. Bk.*, 1881.

8. **What are these that glow from afar?** *Martyrs.* Part of the poem "We meet in joy though we part in sorrow," which appeared in *Lyra Mystica*, 1865, and then in Miss Rossetti's *Prince's Progress*, &c., 1866. It is the most widely used of her hymns. No. 2 above is also from the same poem.

Miss Rossetti's verses are profoundly suggestive and lyrical, and deserve a larger place than they occupy in the hymnody of the church. Her sonnets are amongst the finest in the English language. [W. G. H.]

Rothe, Johann Andreas, s. of Aegidius Rothe, pastor at Lissa, near Görlitz, in Silesia, was b. at Lissa, May 12, 1688. He entered the University of Leipzig in 1708, as a student of Theology, graduated M.A., and was then, in 1712, licensed at Görlitz as a general preacher. In 1718 he became tutor in the family of Herr von Schweinitz at Leube, a few miles south of Görlitz, and while there frequently preached in neighbouring churches. During 1722 Count N. L. von Zinzendorf, happening to hear him preach at Gross-Hennersdorf, was greatly pleased with him, and when the pastorate at Berthelsdorf became vacant shortly thereafter, gave him the presentation. He entered on his duties at Berthelsdorf Aug. 30, 1722. There he took a great interest in the Moravian community at Herrnhut, which formed part of his parish. But when, in 1737, he had to report to the higher ecclesiastical authorities regarding the doctrinal views of the Moravians, Zinzendorf showed his resentment in various ways, so that Rothe was glad to accept a call to Hermsdorf, near Görlitz. Finally, in 1739, Count von Promnitz appointed him assistant pastor at Thommendorf, near Bunzlau, where he became chief pastor in 1742, and d. there July 6, 1758. (*Koch*, v. 240; *Wetzel's A. H.*, ii, 756, &c.)

Rothe was a man of considerable gifts and of unbending integrity, a good theologian, and an earnest, fearless, and impressive preacher. His hymns, about 40 in number, though they can hardly be said to rank high as poetry, are yet often characterised by glow and tenderness of feeling, and by depth of Christian experience. They are somewhat akin to Zinzendorf's better productions, but this resemblance may arise from the alterations which Zinzendorf seems to have made in them. The best known of them first appeared in Zinzendorf's hymn-books, and were for a time looked upon with suspicion, because as Zinzendorf did not affix authors' names, the new hymns were at first all ascribed to himself.

Those of Rothe's hymns which have passed into English are:—

i. **Ich habe nun den Grund gefunden.** *Joy in Believing.* 1st pub. in Zinzendorf's *Christ-Catholisches Singe- und Bet-Büchlein*, 1727, p. 98, and in the 2nd ed. (N.D., but probably in the end of 1727 or beginning of 1728) of his *Sammlung g. u. l. Lieder* (1st ed., 1725), as No. 934, in 10 st. of 6 l.; and repeated in the later *Moravian H. Bks.*, e.g. the *Herrnhut G. B.*, 1735, No. 255, *Brüder G. B.*, 1778, No. 366, &c. At first the Lutherans suspected it, thinking that it was by Zinzendorf, but on discovering that it was by Rothe, soon adopted it. It is a powerful and beautiful hymn, is found in many recent German collections (e.g. the Berlin *G. L. S.*, ed. 1863, No. 78), and in its English forms has found a very wide acceptance, and proved a comfort and blessing to many. It was doubtless suggested by Heb. vi. 19.

In the *Historische Nachricht* (to the *Brüder G. B.*, 1778), ed. 1835, p. 176, it is said to have been written for Zinzendorf's birthday, May 26, 1728. This is probably a misprint for 1725, and the hymn, as will be seen above, was in print in 1727. *Koch*, ii. 241, suggests that it was written in return for the hymn, "Christum über alles lieben," which Zinzendorf had sent to Rothe in 1722 (in the *Sammlung*, 1725, No. 652, and in the *Deutsche Gedichte*, 1735, p. 30, marked as "on a friend's birthday," and dated May 12, 1722). This, if correct, would rather suggest 1723 as the date of Rothe's hymn, only in that case Zinzendorf would almost certainly have included it in the *Sammlung* of 1725. Zinzendorf, it may be added, gives in his *Deutsche Gedichte* two other pieces written for Rothe's birthdays, one dated 1724, for his 36th birthday (beginning "Wer von der Erde ist"), the other dated 1728, for his 40th birthday (beginning "Der Du der Herzen König bist.")

Rothe's hymn under consideration ("Ich habe nun") has been *tr.* as:—

1. **Now I have found the ground wherein.** A fine but somewhat free *tr.* of st. i., ii., iv., v., vi., x., by J. Wesley. Mr. J. G. Stevenson, in his *Methodist H. Bk. Notes*, 1883, p. 46, speaks thus regarding it:—

"When the translation of this hymn was finished John Wesley sent a copy of it to P. H. Molther, one of the German Moravians in London, and under date of 25 January, 1740, M. Molther returns the translation with his approval of all but one verse, which Mr. Wesley altered as suggested." The altered stanza begins "O Love, thou bottomless abyss." Mr. Stevenson adds that portions of this version were among the last words of J. W. Fletcher, vicar of Madeley (d. 1785), and of Edward Bickersteth, rector of Watton (d. 1850).

In 1740 the *tr.* as thus revised was included in the Wesley *Hys. & Sac. Poems* (*P. Works*, 1868–72, vol. i., p. 279). It was thence transferred to the *Moravian H. Bk.*, 1742, a *tr.* of st. iii. of the German, made by P. H. Molther, being added in the 1789 and later eds. It was also included in the *Wes. H. Bk.*, 1780, No. 182 (1875, No. 189), and has been repeated in very many English and American collections, but as a rule abridged; the full form being however in Mercer's *C. P. & H. Bk.*; the *Cong. Hyl.*, 1887; and Boardman's *Sel.*, Philadelphia, U. S., 1861. It has also appeared in full, or abridged, under the following first lines:—

(1) **Now I have found the blessed ground** (st. i.): Lady Huntingdon's *Sel.*, 1780.
(2) **Now have I found the ground wherein** (st. i.): W. F. Stevenson's *Hys. for Ch. & Home*, 1873.
(3) **O Lord! Thy everlasting grace** (st. ii.). Horder's *Cong. Hys.*, 1884.
(4) **Father, Thine everlasting grace** (st. ii.). J. Bickersteth's *Ps. & Hys.*, 1832.
(5) **O Love, thou bottomless abyss** (st. iii.). *Evang. Union Hyl.*, 1878.
(6) **Jesus, I know hath died for me** (st. iv.). Pennsylvanian Luth. *Church Bk.*, 1868.
(7) **Though waves and storms go o'er my head** (st. v.). Andover *Sabbath H. Bk.*, 1858.

2. I now have found, for hope of heaven. In full, by Dr. H. Mills, in the *Evang. Review*, Gettysburg, Jan. 1850, and in his *Horæ Germanicæ*, 1856, p. 68. Included in the Amer. Luth. Gen. Synod's *Coll.*, 1852.

3. My soul hath now the ground attained. A good *tr.* of st. i., iii., v., x., by A. T. Russell, as No. 167 in his *Ps. & Hys.*, 1851.

4. My soul hath found the steadfast ground. A good *tr.* (omitting st. v.–ix., and with a st. iv. not by Rothe), by Mrs. Bevan, in her *Songs of Eternal Life*, 1858, p. 55. Included, abridged, in the Eng. Presb. *Ps. & Hys.*, 1867, and the *Ibrox Hyl.*, 1871.

5. Now I have found the firm foundation. By G. F. Krotel, as No. 251 in the Ohio *Luth. Hyl.*, 1880, omitting st. vi.–viii.

6. Now I have found the ground to hold. By J. Sheppard, in his *Foreign Sacred Lyre*, 1857, p. 91.

ii. Vor wahrer Herzensänderung. *The Forgiveness of Sins.* 1st pub. as No. 448 in the 3rd ed., 1731, of Zinzendorf's *Sammlung* as above, and in 7 st. of 4 l. In the *Brüder G. B.*, 1778, it is No. 392. The *trs.* are:—

(1) "Thanks be to Thee, Thou slaughter'd Lamb!" (st. vii.). This is No. 345 in pt. ii., 1746, of the *Moravian H. Bk.* (2) "Before conversion of the heart." A *tr.* of st. i., iv., by B. Latrobe, as No. 255 in the *Moravian H. Bk.*, 1789, with the above *tr.* of st. vii. added. In the 1801 and later eds. (1886, No. 426) the *tr.* of st. vii. was alone retained.

iii. Wenn kleine Himmelserben. *Death of a Child.* Written on the death of one of his daughters. Appeared as No. 1028 in the 3rd ed., 1731, of Zinzendorf's *Sammlung* as above, and is in 9 st. of 6 l. Included as No. 1688 in the *Brüder G. B.*, 1778, and recently as No. 859 in the *Unv. L. S.*, 1851. The *trs.* are:—

(1) "When children, bless'd by Jesus." This is No. 1196 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 1258). (2) "When summons hence by Death is given." By *E. Massie*, 1867, p. 105. [J. M.]

Round the Sacred City gather. *S. J. Stone.* [*Church Defence.*] Written in 1874 for the Church Defence Institution, and issued as a leaflet with music for use at Church Defence Meetings. Several hundreds of thousands have been used in this form. It was given in the author's *Knight of Intercession*, 3rd ed., 1874, in 7 st. of 8 l., with the heading "Battle Hymn of Church Defence," and "Dedicated to the 'Church Society' of St. Paul's Haggerston." In 1884 it was enlarged to 12 st. of 8 l. for processional use at a grand Choral Festival in Salisbury Cathedral, and began "Sacred city by the river." In this form it was given in the *Monthly Packet*, 1884. In its original form it is in several hymnals. Mr. Stone also adapted it for use in the 1889 *Suppl. Hymns to H. A. & M.* [J. J.]

Rous, Francis (Rouse), was b. at Halton, Cornwall, in 1579, and educated at Oxford. He adopted the legal profession, and was M.P. for Truro during the reigns of James and of Charles I. He also represented Truro in the Long Parliament, and took part against the King and the Bishops. He was appointed a member of the Westminster Assembly; of the High Commission; and of the *Triers* for examining and licensing candidates for the ministry. He also held other appointments under Cromwell, including that of Provost of Eton College. He d. at Acton, Jan. 7, 1659, and was buried in the Chapel of Eton College. Wood, in his *Athenae Oxonienses*, gives a list of his numerous works. The history of his version of the Psalms is given under **Psalters, English, § xi.**, respecting its treatment in England, and under **Scottish Hymnody, § iii.**, with regard to its reception and use in Scotland. [J. J.]

Row, Thomas, b. in 1786, was for many years a Baptist minister at Hadleigh, in Suffolk, and Little Gransden, Cambs., and was well known to most of the Calvinistic congregations in the Eastern Counties. He was very singular and methodical in his habits, and for 30 years was a frequent contributor of hymns and other compositions to the *Gospel Herald*. He d. Jan. 3, 1868. Mr. Row pub. two vols. of hymns. The first was entitled, *Concise Spiritual Poems, or Evangelical Hymns on Various Subjects, for the private use of Christians, and also adapted for Public Worship*, London, 1817. This was called Book I., and comprised 529 hymns. Book II., including 543 hymns, was pub. in 1822, as *Original and Evangelical Hymns on a great variety of subjects, for Private and Public Worship, by Thomas Row, Minister of the Gospel, Hadleigh, Suffolk.* Many of these hymns are to be found in Parrott's *Sel.* From a Calvinistic point of view they are sound in sentiment, but possess little poetic merit. [W. R. S.]

From his *Concise Spiritual Poems*, 1817, the following hymns have passed into Snepp's *Songs of Grace and Glory*, 1872:—

1. Awake, my warmest powers. *Jesus the Divine Advocate.*
2. Awake, O heavenly Wind. *To the Holy Spirit.*
3. God knows our secret thoughts and words. *Omniscience.*
4. Gracious God of our salvation. *Holy Trinity.*
5. How can a mortal tongue express. *Holy Trinity.*
6. In the Godhead all perfection. *Holy Trinity.*
7. In vain must sleepy sinners think. *The Being of God.*
8. Jehovah's will is found. *The Will of God.*
9. Like wind the Spirit gently blows. *Power of the Holy Ghost.*
10. Now, Thou faithful, gentle Spirit. *Holy Spirit—The Guide.*
11. Supremely sweet is sovereign love. *The Love of God.*
12. The great eternal Spirit comes. *The Holy Spirit.*
13. The Holy Spirit did engage. *Election.*
14. The Sacred Spirit comes to take. *Work of the Holy Spirit.*
15. Thou dear and great mysterious Three. *Holy Trinity.*
16. Thou great, mysterious Lord. *Holy Trinity.*
17. To God, the Holy Ghost. *Personality of the Holy Ghost.*
18. You have not chosen me. *Election.* [J. J.]

Rowe, George Stringer, was b. at Margate in 1830, and educated for the Wesleyan Ministry at Didsbury College. He entered the Wesleyan Ministry in 1853, and has since held important appointments at Ipswich,

Hull, Southport, Leeds, Edinburgh, London, &c. In 1888 he was appointed to the chair of Pastoral Theology in Headingley College, Leeds. He is the author of "Life of John Hunt, &c."; "At His Feet"; "On His Day"; "The Psalms in Private Devotion"; and "Alone with the Word." His hymns include:—

1. Behold Thy youthful army.
2. Come, children all and praise.
3. Cradled in a manger meanly.
4. When they brought little children.

These hymns were written for *Sunday School Anniversaries*, and were included in the *Methodist S. School H. Bk.*, 1879. [J. J.]

Rube, Johann Christoph, was b. Nov. 20, 1665, his father being then pastor at Hohen- und Thal-Ebra, near Sondershausen. After completing his studies in law, and becoming a licentiate, he was appointed judge (Amtmann) at Burggemünden near Alsfeld, and then, about 1704, at Battenberg (both in Hesse-Darmstadt). He d. at Battenberg, May 30, 1746. (*Bode*, p. 137; F. W. Strieder's *Hessische Gelehrten- und Schriftsteller Geschichte*, vol. xvi. p. 456. The latter dates his birth Nov. 19. On writing to Ebra, Pastor Weise has kindly informed me that no 17th cent. registers are extant either for Hohen-Ebra, or for Thal-Ebra.)

Rube was a most prolific writer of hymns. In the *Universal G. B.* pub. at Homburg in 5 vols., 1738–44, there are, according to the markings by Count Christian Ernst of Wernigerode in his private copy, no less than 536 by Rube. The earliest appeared in Luppius's *Andächtig Singender Christen-Mund*, Wesel, 1692, and the *Geistreiches G. B.*, Darmstadt, 1698. In 1712 he published a number (without place of pub.) as *Frühlings-Blumen aus der geistlichen Erde* [Hamburg Library]; and Rambach in his *Anthologie*, v. p. xi., says his son-in-law edited another collection in 1737 as *Poetisch-christliche Kinder-gedanken* (evidently meant for *Lieder*-gedanken) *aus den Sonn-und Festtags-Evangelien*. Freylinghausen in his *Neues geistreiches G. B.*, 1714, included 7, most of which passed into other books. Many of his hymns are excellent, thoughtful, good in style, and warm in feeling. Of Rube's hymns those which have passed into English are:—

i. Der am Kreuz ist was ich meine, Und sonst nichts in aller Welt. *Passiontide.* In his *Frühlings-Blumen*, 1712, p. 63, in 5 st. of 8 l. When repeated in the *Anmuthiger Blumen-Krantz*, 1712, No. 92, it was altered to "Der am Kreuz ist *meine Liebe*," and this form was included in the Württemberg *G. B.*, 1741, No. 51 (1842, No. 152), and other collections, and is a great favourite in South Germany. It is sometimes erroneously ascribed to J. E. Greding (b. 1676, d. 1748). The older hymn beginning "Der am Kreuz ist meine Liebe, Meine Lieb ist Jesus Christ" is first found in Ahasuerus Fritsch's *Jesus-Lieder*, 1668, No. 21, and is probably by Fritsch. It is quite different from Rube's hymn and has not been *tr.* into English. The *trs.* from Rube are (1) "Him on yonder cross I love," by *Miss Winkworth*, 1858, p. 33, repeated in Schaff's *Christ in Song*, 1869, p. 189. (2) "More than all the world beside," by R. Massie in his *Lyra Domestica*, 1864, p. 122, and thence in Reid's *Praise Bk.*, 1872.

ii. Der Herr bricht ein zu Mitternacht. *Second Advent.* In his *Frühlings-Blumen*, 1712, p. 88, in 15 st. of 4 l. In Knapp's *Ev. L. S.*, 1837, No. 796 (1865, No. 772). Sometimes erroneously ascribed to N. L. von Zinzendorf. *Tr.* as:—

The Lord shall come in dead of night. This is a *tr.* of st. i., iii., v., vii., x., xv. by Mrs. Findlater in *H. L. L.*, 3rd ser., 1858, p. 60 (1884, p. 180). Included in *Kennedy*, 1863, and abridged, in Dr. Pagenstecher's *Coll.*, 1864, and E. Paxton Hood's *Our H. Bk.*, 1868.

iii. Schlaf sanft und wohl! schlaf liebes Kind. *Cradle Hymn.* In his *Frühlings-Blumen*, 1712, p. 29, in 15 st. of 4 l., as the first of the "Cradle Hymns." It is worthy of attention as being one of the finest hymns of its class. Included as No. 751 in Freylinghausen's *Neues geistreiches G. B.*, 1714, and repeated as No. 1416 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

Sleep well, my Dear! sleep safe and free! A good *tr.*, omitting st. viii., xiii., xiv., by J. C. Jacobi in his *Psal. Germanica*, 1722, p. 142 (ed. 1732, p. 190, altered). Included as No. 328 in pt. i. of the *Moravian H. Bk.*, 1754, with *trs.* of st. xiii., xiv. added; and repeated, altered and abridged, in later eds. (1886, No. 1193, in 5 st.). In 1873 Dr. Martineau, in his *Hys. of Praise and Prayer*, No. 746, adopted the *trs.* of st. i., iv., v., xv., from Jacobi's 1732 text. In the Schaff-Gilman *Lib. of Rel. Poetry*, 1881 (1883, p. 434), there are 6 st. [J. M.]

Ruben, Johann Christoph. [Rube, J. C.]

Rückert, Friedrich, s. of Johann Michael Rückert, advocate at Schweinfurt, in Bavaria, was b. at Schweinfurt, May 16, 1788. He matriculated at the University of Würzburg Nov. 9, 1805 (where he became a great friend of Baron von Stockmar of Coburg), and finished his course there in the spring of 1809. He graduated PH. D. at Göttingen in 1810, and on March 30, 1811, began to lecture at Jena as a privatdocent in philology, but left April 16, 1812. On Nov. 2, 1812, he was appointed Professor of the Gymnasium at Hanau, but resigned before entering on his duties, and left Hanau Jan. 21, 1813. He was then for some time living at Würzburg as a man of letters, thereafter at Bettenburg near Hassfurt, &c. In Dec. 1815 he began work at Stuttgart as joint editor of the *Morgenblatt*, retiring from it Jan. 6, 1817. For some time he travelled in Italy, &c., and then in the end of 1820 settled at Coburg as a man of letters. On his appointment as Professor of Oriental Languages at Erlangen he went there in Nov. 1826; and then, in 1841, was appointed Professor of Oriental Languages at Berlin. During the Revolutionary period of March, 1848, he left Berlin and never returned, but received a pension in 1849. He retired to his estate of Neusess, near Coburg, and resided there till his death on Jan. 31, 1866 (*Friedrich Rückert. Ein biographisches Denkmahl.* By Dr. C. Beyer, Frankfurt am Main, 1868; *Neue Mittheilungen*, by Beyer, 1873; Rückert's *Nachgelassene Gedichte*, Vienna, 1877, &c.).

Rückert was one of the greatest Lyric writers, and one of the most thoughtful and earnest poets that Germany has produced. From the time that, unable to take part in the wars against Napoleon, he issued his *Deutsche Gedichte* (at Heidelberg) in 1814, containing his famous "Geharnischte Sonnette," he published himself or contributed to the publications of others, a most voluminous mass of poetry original and translated (see the full bibliography in the works noted above); a complete ed. of his poems appearing finally at Frankfurt am Main, 1868–69, in 12 vols. as his *Gesammelte poetische Werke*. A considerable proportion of his poems are *trs.* and adaptations from the Persian, Arabic, Sanscrit and Chinese. Throughout his poems he preserves a high

level of purity of thought and expression; and displays a wonderful mastery of form and power of handling the German language. He was of deeply religious spirit, and wrote various epic poems on Biblical history, e.g. *Leben Jesu*, 1839; *Saul und David*, 1843; and *Herodes der Grosse*, 1844. He can hardly however be called a hymn-writer; the second of the poems noted below being almost the only piece by him which has passed into the German hymn-books. A large number of his poems have been *tr.* into English by *Abp. Trench, Dr. John Hunt, Dr. N. L. Frothingham, Dr. C. T. Brooks*, and various others.

Of Rückert's pieces we need here only note four, namely:—

i. Das Paradies muss schöner sein. *Eternal Life.* 1st pub. as one of his *Neue östliche Rosen* in the *Aglaja* for 1823. Included in his *Gesammelte Gedichte*, Erlangen, 1834, vol. i. p. 83, in 14 st., entitled "Paradise." The *trs.* are (1) "Oh! Paradise must show more fair," by Abp. Trench, in his *Poems from Eastern Sources*, 1842, p. 199. (2) "Oh, Paradise must fairer be." Given, without name of translator, in Dr. H. Bonar's *New Jerusalem*, 1852, p. 84, and in Schaff's *Christ in Song*, 1869, p. 657.

ii. Dein König kommt in niedern Hüllen. *Advent.* This seems first to have appeared in his *Gesammelte Gedichte*, Erlangen, 1834, vol. i. p. 95, in 6 st. of 6 l. (it certainly did not appear along with No. iii. in 1824), and entitled "Advent Hymn." It is based on St. Matt. xxi. 1–11, the Gospel for the 1st S. in Advent. It is included in the Berlin *G. L. S.*, ed. 1863, No. 1545, and in various other recent German hymn-books. The *trs.* are: (1) "He comes, no royal vesture wearing." By T. C. Porter. Written April 5, 1868, for *Hours at Home*, N. Y., June, 1868. (2) "In lowly guise thy King appeareth." By Dr. J. Troutbeck, as Schumann's *Advent Hymn*, Novello, [N. D., 1876.

iii. Er ist in Bethlehem geboren. *Bethlehem and Calvary.* 1st pub. as No. 5 of a series of "Hymns for Festivals by Friedrich Rückert," in the *Taschenbuch zum geselligen Vergnügen auf das Jahr* 1824, Leipzig, 1824, p. 276, in 10 st. of 8 l. Repeated in H. Ruete's *Anthologie geistlicher Lyrik*, 1878, No. 44. The *trs.* are (1) "In Bethlehem He first arose." By *N. L. Frothingham*, 1855, p. 168. (2) "In Bethlehem the Lord was born." By *Miss Winkworth*, 1869, p. 338. (3) "In Bethlehem, the Lord of glory." By T. C. Porter for *Hours at Home*, N. Y., March, 1868.

iv. Um Mitternacht hab ich gewacht. *Midnight.* 1st pub. in Nicolaus Lenau's *Frühlingsalmanach*, Stuttgart, 1835. Included in his *Haus- und Jahrslieder*, vol. i., Erlangen, 1838 (vol. v. of his *Gesammelte Gedichte*), p. 313, in 5 st. of 6 l., as one of the poems written at Neusess in the autumn of 1833. Repeated by *Ruete*, No. 66. The *trs.* are (1) "At still midnight I raise my sight." By *N. L. Frothingham*, 1855, p. 175. (2) "At dead of night Sleep took her flight." By Miss Winkworth, in *Lyra Mystica*, 1865, p. 266, and repeated in her *Christian Singers*, 1869, p. 337. [J. M.]

Rulers of Sodom! hear the voice. *W. Cameron.* [*True Penitence.*] 1st appeared as No. 17 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Isaiah i. 10–19, in 7 st. of 4 l. Thence, with st. vii. l. 1 altered, in the public worship ed. issued in that year by the Church of Scotland, and still in use. In the markings by the eldest daughter of **W. Cameron** (q. v.), it is ascribed to Cameron. Included in the *Relief H. Bk.*, 1833, and again in others. [J. M.]

Russell, Arthur Tozer, M.A. He was the son of the Rev. Thomas Clout, who later changed his surname for Russell (*Gent. Mag.*, 1848, p. 209; **Cong. Hy., p. 259, i. § 6**), an Independent or Congregational minister who won for himself a good reputation by editing the works of Tyndale, Frith, Barnes, and Dr. John Owen, &c. He was b. at Northampton, March 20, 1806; educated at St. Saviour's School, Southwark, and at the Merchant Taylors' School, London (cf. Robinson's *Register M. T. S.*, ii., 217). In 1822–24 he was at Manchester College, York (see *Roll* of the M. C. students). In 1825 he entered St. John's College, Cambridge, as a sizar, and in his freshman year gained the Hulsean Prize, its subject being, "In what respects the Law is a Schoolmaster to bring men to Christ." In 1829 he was ordained by the Bishop of Lincoln (Kaye), and licensed to the Curacy of Great Gransden, Hunts, and in 1830 was preferred to the Vicarage of Caxton, which he held till 1852. During his ministry here he published the following works: *The Claims of the Church of England upon the Affections of the People* (1832); *Sermons for Fasts and Festivals; A Critique upon Keble's Sermon on Tradition*, in opposition. About 1840 appeared his *Apology of the Church of England and an Epistle to Seignor Sapio concerning the Council of Trent, translated from the original Latin of Bp. Jewell.* About the same time appeared *Hymn Tunes, Original and Selected, from Ravenscroft and other old Musicians.* In 1841 was published *A Manual of Daily Prayer.* In 1844 *Memorials of the Works and Life of Dr. Thomas Fuller.* This *Life* has not been superseded by Bailey's later and over-bulky *Life.* It has fine things in it. It is severe on *Tract XC.* In 1848 various of his own hymns, original and *tr.* from the German, appeared in *Hymns for Pub. Worship*, &c., Dalston Hospital, London. His first appearance as a hymn-writer was in the 3rd edition of the hymn-book published by his father (1st ed. 1813), and known amongst Congregationalists as Russell's *Appendix* [see **Cong. Hymnody, p. 259, i. § 67**]. In 1847 followed *The Christian Life.* In 1851 *Psalms and Hymns, partly original, partly selected, for the use of the Church of England.* This most modest collection has not received the recognition that it indisputably merits. His original hymns and translations have found their way into many hymnals, e.g., Dr. Peter Maurice's *Choral H. Bk.* 1861, where several appeared for the first time; Dr. Maurice's *Choral Harmony*, 1854, contains two of his tunes; Dr. B. H. Kennedy's *Hymnologia Christiana*, 1863; Lord Selborne's *Book of Praise*, &c. (1862). In 1852 he was presented to the Vicarage of Whaddon, Cambridgeshire. This, in 1866, he exchanged for St. Thomas's, Toxteth Park, Liverpool. While at Whaddon he published *Advent and other Sermons.* In 1859 appeared his best prose book, *Memorials of the Life and Works of Bishop Andrewes.* With every deduction it is a living biography. In Liverpool he republished his *Hymn-book.* In 1863 he addressed a "weighty and powerful" Letter to the Bishop of Oxford on Dr. Stanley—virtually a trenchant review of the once notorious *Essays and Reviews.* In 1867 he removed to Wrockwardine Wood, Shropshire, where he remained until 1874, when he was presented to the Rectory of Southwick, near Brighton. Here he d., after a long and distressing illness, on the 18th of November, 1874. In his earlier years he was an extreme High Churchman, but by the study of St. Augustine his views were changed and he became, and continued to the end, a moderate Calvinist. His original hymns are gracious and tender, thoughtful and devout. His translations on the whole are vigorous and strong, but somewhat ultra-

faithful to the original metres, &c. He left behind him a *History of the Bishops of England and Wales* in MS., sufficient to form three or four goodly octavos, and numerous MS. Notes on the Text of the Greek Testament; and also a large number of original chants and hymn-tunes in MS. Surely the last ought to be utilized; and the former deposited in his College of St. John's. [A. B. G.]

Of Russell's hymns a large number are included in *Kennedy*, 1863, and several also are in a few of the lesser known collections. The *trs.* are noted elsewhere in this Dictionary, and may be found through the **Index of Authors and Translators.** Of his original hymns, about 140 in all, including those in Dr. Maurice's *Choral H. Bk.*, 1861, the following are found in a few collections:—

1. Christ is risen! O'er His foes He reigneth. *Easter.*
2. Give praise to God our King. *Praise.*
3. Great is the Lord; O let us raise. *Ps. xlviii.*
4. Hail, O hail, Our lowly King. *Praise to Christ.* (*Maurice*, 1861.)
5. Hail, O Lord, our Consolation. *Christ, the Consoler.* (*Maurice*, 1861.)
6. Holy Ghost, Who us instructest. *Whitsuntide.*
7. Holy Spirit given. *Whitsuntide.*
8. Hosanna, bless the Saviour's Name. *Advent.*
9. In the mount it shall be seen. *Consolation.*
10. In the tomb, behold He lies. *Easter Eve.* Sometimes "In the *night of death*, He lies."
11. Jesu, at Thy invitation. *Holy Communion.*
12. Jesu, Thou our pure [chief] delight. *Praise for Salvation.*
13. Jesu, when I think on Thee. *In Affliction.*
14. Jesu, Who for my transgression. *Good Friday.*
15. Jesu, Lord most mighty. *Lent.*
16. Lift thine eyes far hence to heaven. *Looking Onward.* Sometimes "Lift *thy longing* eyes to heaven."
17. Lo, in mid heaven the angel flies. *The Message of The Gospel.*
18. Lord, be Thou our Strength in weakness. *In Affliction.*
19. Lord, my hope in Thee abideth. *Hope in Jesus.*
20. Lord, when our breath shall fail in death. *Death anticipated.*
21. Lord, Who hast formed me. *Self-Consecration.*
22. My God, to Thee I fly. *In Affliction.* Sometimes "*Great* God, to Thee *we* fly."
23. Night's shadows falling. *Evening.*
24. Now be thanks and praise ascending. *Praise.*
25. Now to Christ, our Life and Light. *Evening.*
26. O glorious, O triumphal day. *Easter.*
27. O God of life, Whose power benign. *Trinity* In the Dalston *Hys. for Pub. Worship*, &c., 1848. From this "O Father, uncreated Lord," in L. W. Bacon's *Church Bk.*, N. Y. 1883, is taken.
28. O Head and Lord of all creation. *Passiontide.*
29. O Jesu, blest is he. *Consolation.*
30. O Jesu! we adore Thee. *Good Friday.*
31. O Saviour, on the heavenly throne. *The Divine Guide and Protector.* (*Maurice*, 1861.)
32. O Thou Who over all dost reign. *Church Defence.*
33. Praise and blessing, Lord, be given. *Praise to Jesus.*
34. Praise the Lord: praise our King. *Advent.*
35. The Lord unto my Lord thus said. *Ps. cx.*
36. The Morning [promised] Star appeareth. *Christmas.*
37. The night of darkness fast declineth. *Missions.*
38. The way to heaven Thou art, O Lord. *Jesus the Way, Truth, and Life.* Sometimes "Thou art the Way: Heaven's gate, O Lord."
39. Thou Who hast to heaven ascended. *Ascension.*
40. To Him Who for our sins was slain. *Praise to Jesus, the Saviour.* Written Friday, Jan. 24, 1851.
41. We praise, we bless Thee. *Holy Trinity.*
42. What, my spirit, should oppress thee. *In Affliction.*
43. What though through desert paths Thou leadest? *Security and Consolation in Christ.*
44. Whom shall I, my [we our] refuge making. *Lent.* Sometimes "Whom shall *we our* Refuge making."
45. Whose'er in Me believeth. *The Resurrection.*
46. Why, O why cast down, my spirit? *In Affliction.*
47. With awe Thy praise we sinners sing. *Lent.* Sometimes "With trembling awe Thy praise we sing."
48. With cheerful hope, my soul, arise. *Security in God.*
49. Ye hosts that His commands attend. *Universal Praise of Jesus.*
50. Your adoration, O earth and heaven, unite. *Universal Praise to Christ.*

Unless otherwise stated, all the above appeared in Russell's *Ps. & Hys.*, 1851. The total number of original hymns contributed by him to Maurice's *Choral H. Bk.* was 21. [J. J.]

Russell, William, was b. in Glasgow in 1798, and educated at the University of Glasgow. Removing from Scotland to America, he was at Savannah in 1817, and subsequently at other places in the United States. He was an active promoter of education, teachers' associations, and kindred objects, and did much to further the cause of education in the States. He was originally a Baptist, but did not hold to close communion. He d. at Lancaster, Massachusetts, Aug. 16, 1873. His hymn, "O'er the dark wave of Galilee" (*Christ in Solitude*), begins with st. iii. of a poem written by him at the request of Dr. Ware, editor of the Unitarian *Christian Examiner*, and printed therein in 1826. [F. M. B.]

Russell, William, contributed a few hymns to *William Carter's Hymn Book*, 1861, and to some minor collections. The best known is "More marr'd than any man's," 1861 (*Passiontide*). He must be distinguished from W. Russell, the American hymnist. [J. J.]

Rutilius, Martin, s. of Gregorius Rüdel or Rutilius (who in 1548 was diaconus at Salza, near Magdeburg, and in 1551 became pastor at Düben on the Mülde, in Saxony), was b. Jan. 21, 1550. After studying at the Universities of Wittenberg and Jena, he was appointed, in 1575, pastor at Teutleben, near Gotha. In 1586 he became diaconus at Weimar, where, after being for some time archidiaconus, he d. Jan. 18, 1618. (K. Goedeke's *Grundriss*, vol. iii., 1887, p. 153; articles by Dr. Linke in the *Blätter für Hymnologie*, 1887, pp. 82, 99, &c.) Rutilius's name has been associated with the well-known German hymn which begins:—

i. Ach Gott und Herr, wie gross und schwer. *Lent.* The first printed form of any part of this hymn is in a sermon preached by Dr. Johann Major or Gross (see *Major* in **Various**) in the Town Church at Jena, on June 2, 1613. It was occasioned by the great storm which burst over Weimar on May 29, 1613, and caused devastation for miles around. The sermon ends thus:—"O bone Deus, hic ure, hic sẽca, hic pange, hic tunde, modo in alternum parce:

"Solls ja seyn,
Dass Straff und Pein,
Auff Sünde folgen müssen:
So fahr hie fort,
Und schone dort,
Und lass mich ja wol büssen.

"Nu wolan der Herr hats gegeben, der Herr hats genommen, der Name des Herrn sey gelobt, heut und in alle Ewigkeit. Amen. Amen. Ende." As Dr. Linke suggests the stanza here given looks much more like a rhymed version of the Latin quotation made by Major for the purposes of his sermon, than a verse quoted from a hymn already known. The 1st ed. of the sermon was printed at Jena, and the 2nd ed. at Eisleben, also in 1613. The title begins, *Gedenck und Erinnerungs Predigt, Von dem grausamen Gewitter unnd schrecklichen Gewässer damit Thüringen heimgesuchet worden am Sonnabend vor Trinitatis in der Nacht, war den 29. Maji dieses instehenden 1613. Jahrs.* In the 2nd ed. there is printed at the end, by itself, a hymn in 6 st. of 6 l., namely, 1. Ach Gott unnd Herr. 2. Lieff ich gleich weit. 3. Zu dir fliehe ich. 4. Solls ja seyn. 5. Gib Herr Gedult. 6. Handel mit mir. That these stanzas

are all by Major seems at least highly probable. They passed into Melchior Franck's *Geistliche musikalische Lustgarten*, Nürnberg, 1616, as No. xvii. As No. xvi. Franck gives the following: 1. Gleich wie sich fein. 2. Also Herr Christ. Both xvi. and xvii. are given without name of author. In J. Clauder's *Psalmodia nova*, Altenburg, 1627, No. 67 is Franck's No. 16, but with four st. added, viz., 3. Meinr Händ Arbeit. 4. Die Seite mein. 5. Darinn ich bleib. 6. Ehre sey nun. The form now in use is found in B. Derschau's *Ausserlesene geistreiche Lieder*, Königsberg, 1639, p. 79, where it is in 10 st., viz. st. i.–vi. as in 1613, and st. vii.–x. from Clauder's i., ii., v., vi. This form passed into most later books, and is No. 350 in the *Unv. L. S.*, 1851.

At first the hymn seems to have passed into the collections either as anonymous or signed "J. G.," i.e. Johann Gross. Then in Clauder's 2nd ed., 1630, the first part was signed "J. Gö.," which was forthwith taken to mean Johann Göldel, who was b. at Altdorf Aug. 31, 1556, became pastor at Dienstedt, near Kranichfeld, in 1583, and d. at Dienstedt in 1604. So it went on till 1726, when Caspar Binder, pastor at Mattstedt, pub. at Jena his *Historischer Erweiss* for the purpose of showing that the hymn was by Rutilius. In this book Binder declared that he had in his possession an autograph album which formerly belonged to Melchior Francke, sometime burgomaster at Weimar; and that in this album he had found the hymn "Ach Gott und Herr" (in the 6 st. form of 1613), entitled, "A Prayer for the forgiveness of sins, for patience under the cross, and for deliverance from everlasting punishment." He adds that it was subscribed:—"M. Martinus Rutilius, Diaconus Ecclesiae Vinariensis fecit et propria manu scripsit.

"Jesu, du Sohn Davids, erbarm dich mein,
Lass mein Sünd zugedecket seyn,
Im Sterben wöllst mein Beystand bleiben
Vom Todt zum Leben bringn mit Freuden.
Den 29. May 1604."

The date here is almost certainly a misreading or a misprint, i.e. instead of 1604 it should be 1614. If then on May 29, 1614, Rutilius was asked to write something in this album, what more natural than that on the anniversary of May 29, 1613, he should transcribe something related to that calamity. If the "fecit et propria manu scripsit" means more than "I certify that this is my autograph," it can hardly refer to anything but the four lines quoted above. Rutilius was by no means of a poetic nature, and these four very halting lines are much more likely to be his composition than are the six stanzas of the original.

On the whole then there seems no good reason to ascribe any part of the hymn to Rutilius. The six stanza form is almost certainly by Major. Wherever a name has been attached to st. vii.–x. they too have been ascribed to Major. So that there appears at least a high probability that the 10 stanza form is by Major.

The translations in C. U. are:—

1. O God my Lord! How great's the Hoard. In full by J. C. Jacobi, in his *Psal. Germanica*, 1722, p. 56. In his ed. 1732, p. 89, it was greatly altered, and st. i.–iii., viii., x. of this form were included in the *Evang. Union H. Bk.*, 1856.

2. When rising winds, and rain descending. This is a free *tr.* in 8 l., of st. vii.–x. by T. Dutton, as No. 250 in the *Moravian H. Bk.*, 1789 (1886, No. 314). Included in Dr. Martineau's *Hys. of Praise and Prayer*, 1873.

3. Alas! my God! My sins are great. A good *tr.* of st. i.–vi., by Miss Winkworth, as No. 107 in her *C. B. for England*, 1863. Repeated, omitting st. iv., in the Ohio *Luth. Hyl.*, 1880.

Other trs. are:—

(1) "As small birds use A hole to chuse" (st. vii.–x.) as No. 445, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Alas! my Lord and God." By *Miss Winkworth*, 1858, p. 130. [J. M.]

Ryland, John, D.D., s. of Rev. John Collett Ryland, was b. at Warwick, Jan. 29, 1753. At that time his father was Baptist minister at Warwick, but in 1759 removed to Northampton. "J. Ryland, junior," as for many years he was accustomed to subscribe himself, was in 1781 ordained co-pastor with his father at Northampton. In 1794 he accepted the presidency of the Baptist College and the pastorate of the church in Broadmead, Bristol, and these offices he retained until his death on June 25, 1825. Dr. Ryland was a man of considerable literary culture, and received the degree of D.D. from Brown University, Rhode Island. He was one of the founders of the Baptist Missionary Society, and for the three years following the death of Rev. A. Fuller, in 1815, acted as its secretary. His prose works were *Memoirs of Rev. R. Hall, Arnsby* (2nd ed., 1852); *A candid statement of the reasons which induce Baptists to differ from their Christian brethren;* and many Sermons and Charges. After his death appeared 2 vols. of Discourses, selected from his MSS., and entitled *Pastoral Memorials*. To these discourses are appended many of his hymns, with their dates. Dr. Ryland's hymns were composed at different times, from his sixteenth year to the year of his death. The earliest were pub. when he was 16, in his *Serious Essays*, 1771. These 36 hymns were never republished. Several appeared in the *Gospel Magazine* from 1771 to 1782, and the *Protestant Magazine*, 1782–83; others in Rippon's Bapt. *Selection*, 1787; 2 in the *Collection for the Monthly Prayer Meeting at Bristol*, 1797; 2 in Andrew Fuller's *Memoirs*, 1831; and 25 in the *Pastoral Memorials*, 1825. His *Hymns and Verses on Sacred Subjects*, to the number of 99, were reprinted from his MSS. by D. Sedgwick, and were pub., with a *Memoir*, in 1862. The hymns are dated therein from the MSS. [W. R. S.]

Those of Dr. Ryland's hymns now in C. U. include:—

1. For Zion's sake I'll not restrain. *Missions.* Dated 1798, and printed by D. Sedgwick from Ryland's MSS., 1862.

2. Had not the Lord, my soul may say [cry]. *Ps. cxxiv.* From his *Serious Essays*, 1771. It is No. 124 in Spurgeon's *O. O. H. Bk.*, 1866. Not in Sedgwick's reprint.

3. Holy, holy, holy Lord, self-existent Deity. *Holy Trinity.* Dated 1796. It was given in the 10th ed. of Rippon's Bap. *Sel.*, 1800, Pt. 2, No. 22; in the *Pastoral Memorials*, 1825; and Sedgwick's reprint, 1862, in 5 st. of 8 l. It is in C. U. in G. Britain and America.

4. Look down, my soul, on hell's domain. *Gratitude for escape.* This is No. 881 in Spurgeon's *O. O. H. Bk.* 1866, and dated 1777. We cannot trace it in any of Ryland's works or amongst his hymns.

5. Lord, teach a little child to pray. *A Child's Prayer.* Dated 1786. The note to this hymn by Dr. Ryland's son, in Sedgwick's reprint, 1862, p. 15, is:—"This and the following hymn ["God is very good to me"] was composed at the request of Mrs. Fuller, wife of the Rev. Andrew Fuller, of Kettering, for the use of Miss Sarah Fuller, who died May 30th, 1789, aged six years and six months." It was pub. in Andrew Fuller's *Memoirs*, 1831, p. 442, and in Sedgwick's reprint, 1862.

6. Now let the slumbering church awake. *Activity in the Church desired.* Dated "Feb. 20, 1798." Pub. in the *Pastoral Memorials*, 1825, and in Sedgwick's reprint, 1862. In Spurgeon's *O. O. H. Bk.*, 1866.

7. O Lord, I would delight in Thee. *Delight in Christ.* Dated "Dec. 3, 1777." Dr. Ryland added this note to the MS.:—"I recollect deeper feelings of mind in composing this hymn, than perhaps I ever felt in making any other." It was pub. in Rippon's *Sel.*, 1798, No. 248; in the *Pastoral Memorials*, 1825; and in Sedgwick's reprint, 1862, in 7 st. of 4 l. It is in extensive use in its original, or an abbreviated form; or as "O Lord *we* would delight in Thee." In the American Meth. Episco. *Hymns*, 1849; and their *Hymnal*, 1878, st. i., ii., vi., vii. are rewritten in S. M. as "Lord, I delight in Thee."

8. Out of the depths of doubt and fear. *Ps. cxxx.* From the *Serious Essays*, 1771 (misdated in Spurgeon's *O. O. H. Bk.*, 1775). It is not in the *Pastoral Memorials*, 1825, nor in Sedgwick's reprint, 1862.

9. **Rejoice, the Saviour reigns.** *Missions.* Dated "Jan. 19, 1792." In the 10th ed. of Rippon's *Sel.*, 1800, 422 (2nd pt.) it is given in 6 st. of 6 l., as in the Ryland MS., and then after the word "Pause" two stanzas are added on, which are not in the MS. The 6 sts. were repeated in the *Pastoral Memorials*, 1825; in Sedgwick's reprint, 1862; and in Spurgeon's *O. O. H. Bk.*, 1866 (abbreviated), and other modern hymnals.

10. **Sovereign Ruler of the skies.** *Guidance, Peace, and Security in God.* Dated "Aug. 1, 1777." Included in Rippon's *Sel.*, 1787, No. 545; the *Pastoral Memorials*, 1825; and Sedgwick's reprint, 1862, in 9 st. of 4 l.

11. **Thou Son of God, and Son of Man.** *Praise to God, the Son.* This is undated. It was given in the *Pastoral Memorials*, 1825; and Sedgwick's reprint, 1862.

12. **When Abraham's servant to procure.** *Onward, Heavenward.* Dr. Ryland's son, under the date of Nov. 4, 1861, informed D. Sedgwick that this hymn "was written with a slate pencil on a rusty iron blower by moonlight, past twelve o'clock, Dec. 30, 1773," and he gives these words as a quotation from his father's MS. It is almost needless to add that this account does not agree with the generally received history of the hymn, as set forth in Miller's *Singers and Songs*, 1869, p. 313. In the May number of the *Gospel Magazine*, 1775, p. 235, the hymn was given in 9 st. of 4 l., with the heading "Hinder me not—Gen. xxiv. 56," and signed "Elachistoteros." It was repeated in Rippon's *Sel.*, 1787, No. 447; and Sedgwick's reprint, 1862. In *Rippon* a note is added, "This hymn may begin with 6th verse." This direction has been followed in some modern collections, the result being the hymn commonly known as "In all my Lord's appointed ways."

13. **When the Saviour dwelt below.** *Compassion of Christ.* Dated 1806. Included in the *Pastoral Memorials*, 1825, and Sedgwick's reprint, 1862.

Dr. Ryland's hymns are plain and simple, but they lack poetry and passion, and are not likely to be largely drawn upon for future hymnals. [J. J.]

S

S., in the Bristol Bapt. *Coll.* of Ash and Evans, 1769, i.e. Elizabeth Scott.

S. D., in the same, i.e. S. Davies.

S. E. Mahmied, i.e. Nehemiah Adams, p. 16, i.

S. M., in the *Gospel Magazine*, 1776, &c., i.e. Samuel Medley.

S——t, in the Bristol Bapt. *Coll.* of Ash and Evans, 1769, i.e. S. Stennett.

Sabbath of the saints of old. *T. Whytehead.* [*Sunday.*] 1st pub. in his *Poems*, 1842, p. 108, as one of his "Hymns towards a Holy Week," in 9 st. of 6 l., and appointed for the "Seventh Day." In no instance is it used in its full and complete form. The fullest text is that in the *Hymnary*, 1872, No. 50, in 6 st., but usually it is given in a more abbreviated form, one of the shortest being the S. P. C. K. *Church Hymns*, 1871, No. 60. One of the most popular forms of the hymn is a cento which is usually appropriated to "Easter Eve." It opens: "Resting from His work to-day." One of the earliest, if not the earliest, collection in which it appeared was Dr. Hook's *Church Sunday School H. Bk.*, 1850, *Appendix*, No. 232. This is composed of st. iii., iv., vi., vii., of the original. This cento was repeated, with alterations, in Murray's *Hymnal*, 1852, and has been adopted by various collections, including, with very slight alterations, *H. A. & M.*, 1861, *Sarum*, 1868, and others. In Biggs's Annotated *H. A. & M.* (Preface), the editor has omitted st. v. and viii. from what he has given as the original poem. [J. J.]

Sacer, Gottfried Wilhelm, s. of Andreas Sacer, senior burgomaster of Naumburg, in Saxony, was b. at Naumburg, July 11, 1635. He entered the University of Jena in 1653, and remained there for four years as a student of law. He was thereafter for two years secretary to Geheimrath von Platen, in Berlin; and then tutor, first to a son of the Swedish Regierungsrath von Pohlen, and then to the sons of the Saxon Landhauptmann von Bünau. In 1665 he entered the military service under Herr von Mollison, commandant at Lüneberg, at first as regimental secretary, and afterwards as ensign. Soon tiring of this he went to Kiel in 1667, in order to graduate LL.D., but before doing so undertook a tour in Holland and Denmark with some young noblemen from Holstein. In 1670 he settled down as advocate at the appeal and chancery courts in Brunswick (graduating LL.D. at Kiel in 1671), and in 1683 removed to Wolfenbüttel as Kammer-und Amts-advocat, receiving the title of Kammer-Consulent in 1690. He d. at Wolfenbüttel, Sept. 8 [18], 1699. (*Wetzel*, iii. p. i.; *Koch*, iii. 398, iv. 562, &c.)

Sacer began early to write poetry, was admitted by Rist, in 1660, as one of his poetical order of Elbe Swans, and in his *Nützliche Erinnerungen wegen der teutschen Poeterey*, Altenstettin, 1661 [Wolfenbüttel Library], already described himself as "Kayserlicher Poët," i.e. as having been crowned as a poet by the Emperor of Austria. His hymns are among the best of the period immediately succeeding Gerhardt. They have a considerable measure of poetic glow, and sometimes of dramatic force, and are Scriptural and good in style. His earliest hymns seem to have appeared in his *Blut-triefende, siegende und triumphirende Jesus*, 1661, but no copy of this work is now known. Many are included in pt. ii. 1665, of the Stralsund *G. B.* (*Ander Theil des erneuerten Gesang-Buchs*), and in the other hymn-books of the period. They were collected and pub. by his son-in-law as his *Geistliche, liebliche Lieder*, at Gotha, 1714.

Those of Sacer's hymns which have passed into English are:—

i. **Durch Trauern und durch Plagen.** *New Year.* Included in 1665 as above, pt. ii. p. 35, in 7 st. of 8 l.; repeated 1714, p. 3, entitled "On the New Year." It is also in the Berlin *G. L. S.*, ed. 1863, No. 191. The *tr.* in C. U. is:—

Through many changeful morrows. This is a good *tr.* by Dr. F. W. Gotch, in the *Baptist Magazine*, Jan. 1857, p. 19, repeated in the 1880 *Suppl.* to the *Baptist Ps. & Hys.*

ii. **Gott fähret auf gen Himmel.** *Ascension.* Founded on Ps. xlvii. 6-7. Included in 1665, as above, pt. ii. p. 147, in 7 st. of 8 l., and repeated 1714, p. 27, entitled "On the Ascension of Christ." It is also in the Berlin *G. L. S.*, ed. 1863, No. 336. In the Württemberg *G. B.*, 1842, it begins, "*Der Herr* fährt auf." The *trs.* in C. U. are:—

1. **Lo! God to heaven ascendeth.** This is a good *tr.*, omitting st. vi., by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 39 (*Hys. from the German*, 1864, p. 63). Repeated, abridged, in Alford's *Ps. & Hys.*, 1844, and his *Year of Praise*, 1867; in Dale's *Eng. H. Bk.*, 1874, &c.

2. **While up to Heaven God goeth.** A spirited version, omitting st. vi., by W. J. Blew, printed as a leaflet for choir use in 1846, and included in his *Ch. Hy. & Tune Bk.*, 1852; in Rice's *Selection* from Blew, 1870, No. 67, and in *Lyra Messianica*, 1864, p. 362.

Other hymns by Sacer are :—

iii. Gott, der du aller Himmel Heer. *For those at Sea.* Included in J. Crüger's *Erneuerte Gesangbüchlein ... von Peter Sohren*, Frankfurt am Main, 1670, No. 878, in 10 st., and repeated, 1714, p. 75, in 11 st., entitled "Hymn for Seafarers." Recently in Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as, "Thou who hast stretched the heaven's blue sky." In L. Rehfuess's *Church at Sea*, 1868, p. 34.

iv. Lass mich nicht in Irrthum fallen. *Christ for all.* Included, 1714, as above, p. 53, in 10 st. of 8 l., founded on Ps. li. 13, and repeated in the Hannover *G. B.*, 1740, No. 848. *Tr.* as "Lord, forbid that e'er such error." By *Dr. J. Guthrie*, 1869, p. 117.

v. O dass ich könnte Thränen gnug vergiessen. *Passiontide.* Included in 1665 as above, pt. ii. p. 60, in 16 st. of 4 l., and repeated, 1714, p. 20, entitled "Contemplation of the piteous death of Jesus Christ." In the Berlin *G. B.*, 1829, st. xiv.–xvi. altered and beginning, "Mein Herr und Heiland, lass mirs gehn zu Herzen," are included as No. 189. This form is *tr.* as, "Lord, touch my heart with that great Consummation," by *N. L. Frothingham*, 1870, p. 143.

vi. So hab' ich obgesieget. *Funeral of a Child.* Included in 1665 as above, pt. ii. p. 665, in 13 st. of 8 l., st. i.–xii. being given as spoken by the child in Paradise, and xiii. as the answer of the bereaved parents. Repeated in 1714, p. 91, entitled "Comfort from the departed to those left behind," the 13th st. being entitled "Farewell of the sorrowing ones." Recently as No. 855 in the *Unv. L. S.*, 1851. *Tr.* as (1) "Lo! now the victory's gain'd me," by *Miss Cox*, 1841, p. 77. In her ed. of 1864, p. 87, it is altered and begins, "My race is now completed." (2) "Then I have conquer'd; then at last," by *Miss Winkworth*, 1855, p. 243. (3) "My course is run; in glory," by *Dr. J. Guthrie*, 1869, p. 105.

[J. M.]

Sachse, Christian Friedrich Heinrich, D.D., was b. July 2, 1785, at Eisenberg, Sachse-Altenburg, where his father was cantor, and also master in the town school. In the years 1804–1807 he was a student at the University of Jena (D.D. from Jena 1841), and was, thereafter, for some time, a private tutor at Kleinlauchstedt, near Merseburg. In 1812 he became diaconus at Meuselwitz, near Altenburg. He was appointed, in 1823, Court preacher at Altenburg; and also, in 1831, Consistorialrath. After 1849 he had many trials to endure, for seven children and his wife predeceased him, leaving him only one daughter; while his bodily infirmities compelled him, in 1859, to give up his duties in the consistory, and, in Feb. 1860, to resign even his work as Court preacher. He d. at Altenburg, Oct. 9, 1860 (*Koch*, vii. 22; *O. Kraus*, ed. 1879, p. 418, &c.).

By his earlier hymns, pub. in 1817, in connection with the Tercentenary of the Reformation, Sachse had a share in the reawakening of Churchly life among the Lutherans. The more important of his other hymns appeared in his *Geistliche Gesänge zum Gebrauch bei Beerdigungen und bei der Todtenfeier*, Altenburg, 1822 [Hamburg Library]; and were written, to be used at funerals, during his residence at Meuselwitz; or for use at the special service introduced there in 1819, and held in memory of the departed, on the evening of the last day of the year. A number of his later hymns, together with selections from his secular poems, were pub. posthumously, as his *Gedichte*, Altenburg, 1861. A considerable number of his hymns passed into the Hamburg *G. B.*, 1842, Leipzig *G. B.*, 1844, and other German hymn-books, prior to 1870.

Those of Sachse's hymns which have been *tr.* into English are :—

i. Wohlan! die Erde wartet dein. *Burial.* 1st pub., 1822, as above, No. 2, p. 5, in 8 st. of 4 l., entitled, "At the Grave." Included in Knapp's *Ev. L. S.*, 1837, No. 3375 (1865, No. 2947), altered, and beginning, "Lebwohl! die Erde wartet dein." The *tr.* in C. U. is :—

Beloved and honoured, fare thee well! This is a full and good *tr.*, by Miss Borthwick, in *H. L. L.*, 3rd Ser., 1858, p. 56 (1884, p. 176). It was repeated, in full, in Prust's *Suppl. Hys.*, 1869, and the 1869 *Appx.* to the S. P. C. K. *Ps. & Hys.*; and, omitting st. ii., in *Holy Song*, 1869, and J. L. Porter's *Coll.*, 1876.

ii. Wohlauf, wohlauf zum letzten Gang. *Burial.* 1st pub., 1822, as above, No. i., p. 3, in 17 st. of 5 l., entitled "Hymn during the funeral procession." Stanzas i.–v. seem to have been meant to be sung at the house of mourning; st. vi.–xiv., on the way to the churchyard; and st. xv.–xvii., at the entrance to the "place of peace." It was sung at his own funeral in 1860. It was included, omitting st. iii., as No. 3404, in Knapp's *Ev. L. S.*, 1837 (1865, No. 2937), with the altered first line (as in Claus Harms's *Gesänge*, 1828, Nos. 288–290), "Wohlauf, wohlan zum letzten Gang;" and the same form is in the Württemberg *G. B.*, 1842, No. 617. Of this hymn, the late Dr. James Hamilton, in an article in the *Family Treasury*, 1860, pt. i., p. 116), wrote thus :—

"On behalf of England, we have sometimes envied the brighter hope—the look of Easter Morning—which seems to linger still in Luther's land. With its emblems, suggestive of resurrection and heaven, its churchyard is not a Pagan burial ground, but the place where believers sleep,—a true cemetery, to which friendship can find it pleasant to repair and meditate. At the obsequies of Christian brethren, it is not a funeral knell which strikes slowly and sternly; but from the village steeple there sheds a soft and almost cheerful requiem; and though there may be many wet eyes in the procession, there are not many of the artificial insignia of woe, as the whole parish convoys the departed to his 'bed of peaceful rest.' Once, in the Black Forest, we accompanied to the 'place of peace,' an old man's funeral, and there still dwells on our ear the quaint and kindly melody which the parishioners sang along the road; and we have sometimes wished that we could hear the like in our own land [Scotland], with its sombre and silent obsequies."

The translation in C. U. is :—

Come forth! come on, with solemn song. A good *tr.* of st. i.–iii., v., xv.–xvii., by Miss Borthwick, in *H. L. L.*, 2nd Ser., 1855, p. 68 (1884, p. 126). This version was included, in full, in J. H. Wilson's *Service of Praise*, 1865, No. 309, set to the melody to which it is sung in South Germany (*Choral melodieen*, Stuttgart, 1844, No. 103). In Dr. W. F. Stevenson's *Hys. for Ch. & Home*, 1873, the *tr.* of st. v. was omitted. A greatly altered form, beginning, "Come, tread once more the path with song," appeared in R. Brown-Borthwick's *Select Hys.*, 1871, No. 71; and in the S. P. C. K. *Church Hys.*, 1871, No. 242. Instead of adopting the melody of 1844, or the tune "Ich hab' mein Sach' Gott heimgestellt" (p. 671, i.), for which Sachse wrote this hymn; the editors reduced the hymn to L. M., altered it, and omitted the *trs.* of st. iii., ll. 3–5, xv., ll. 3–5, xvi. This cento was repeated, omitting the *tr.* of st. xvii., in Dr. Martineau's *Hys. of Praise & Prayer*, 1873.

Other trs. are :—
(1) "Happy the man who seeks the prize" (st. vi.). By *Dr. H. Mills*, 1845 (1856, p. 236). (2) "Neighbour, accept our parting song." By *Dr. James Hamilton*, in the *Family Treasury*, p. 116, as above; and sung at his own funeral in 1867. [See his *Life*, 1870, p. 597.] (3) "O corpse, thy dwelling's now without." By *Dr. G. Walker*, 1860, p. 110. (4) "Come forth, move on, with solemn song." In the *Christian Examiner*, Boston, U.S., Nov. 1860, p. 414.

Another hymn, partly by Sachse, is :—

iii. Der Herr der Ernte winket. *Burial.* 1st pub., 1822, as above, No. vi., p. 11, in 6 st. of 8 l., entitled, "At the funeral of an aged person." Repeated in the Hamburg *G. B.*, 1842. It is founded on a piece beginning, "Herr, nun lässest du im Frieden fahren," by

Christian Ludwig Neuffer (b. at Stuttgart, Jan. 26, 1769; pastor of the Cathedral Church, Ulm; d. at Ulm, July 29, 1839), in his *Christliche Urania*, Leipzig, 1820, p. 220, where it is No. ix. of the "Hymns for the dying under special circumstances," and is in 11 st. of 4 l. Sachse's version is *tr.* as "The reaper now is waiting." By *Dr. H. Mills*, 1845 (1856, p. 261). [J. M.]

Sacris sollemniis juncta sint gaudia. *St. Thomas of Aquino.* [*Holy Communion.*] Written about 1263 for the office for use on Corpus Christi (see "Pange lingua gloriosi corporis"). It is found in the *Roman* (Venice, 1478; and again, untouched, in 1632); *Mozarabic* of 1502; *Sarum; York; Aberdeen; Paris* of 1736, and other *Breviaries*. It is generally appointed for Matins on Corpus Christi, but in the *Sarum* for 1st Vespers. The text in 6 st. and a doxology will be found in *Daniel* i., No. 240, in the *Hymn. Sarisb.*, 1851, p. 119, and others. It is also found in a MS. *circa* 1330 (*Liturg. Misc.*, 370, f. 133), and another of the beginning of the 14th cent. (*Liturg. Misc.*, 339, f. 65) in the Bodleian; in a MS. of the end of the 13th cent. (*Add.* 23,935, f. 3), and a *Sarum Brev.* of the 14th cent. (*Reg.* 2 *A. xiv.*, f. 93 *b*) in the Brit. Mus., &c. It is also in *Wackernagel* i., No. 231; *Bässler*, No. 101; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, &c. [J. M.]

Translations in C. U.:—

1. Let us with hearts renewed. By E. Caswall. Pub. in his *Lyra Catholica*, 1849, p. 113, and again in the 1860 *Appendix* to the *H. Noted*. No. 177. In Caswall's *Hys. and Poems*, 1873, p. 64, it is altered to "Let old things pass away." This form of the text is in the Marquess of Bute's *Roman Brev. tr. into English*, 1879, and O. Shipley's *Annus Sanctus*, 1884.

2. At this our solemn Feast. By R. F. Littledale, in the *Antiphoner and Grail*, 1880, and again in the *Hymner*, 1882. Altered in *The Office H. Bk.*, 1889, to "May this our solemn Feast."

Translations not in C. U.:—

1. The solemn Feasts our joyful Songs inspire. *Primer*. 1706.
2. Solemn rites arise to view. *I. Williams*. 1839.
3. High be our service—our hearts with joy bounding. *W. J. Blew*. 1852–55.
4. Welcomed with joy be our hallowed solemnity. *F. Trappes*. 1865.
5. Let this our solemn Feast. *J. D. Chambers*. 1852.
6. On this most solemn festival your joyful anthems raise. *J. Wallace*. 1874.
7. Welcome with jubilee This glad solemnity. *J. D. Aylward*, in O. Shipley's *Annus Sanctus*. 1884. [J. J.]

Sacrosancta hodiernae festivitatis praeconia. [*St. Andrew.*] This is found in a Gradual written apparently in England in the 12th cent. (*Reg.* 2 *B. iv.*, f. 138); in a MS. containing a collection of Sequences written c. 1199 (*Calig. A. xiv.*, f. 88), both now in the British Museum, &c. Among *Missals* it is found in a *Sarum*, circa 1370, a *Hereford* circa 1370, and a *York* circa 1390, all now in the Bodleian; in the *St. Andrews*, the *Magdeburg* of 1480, the *Angers* of 1489, and other *Missals*, uniformly assigned to St. Andrew's day. The printed text is also in *Mone*, No. 695, and *Kehrein*, No. 401. It was *tr.* by the editors of the *Hymnary* as "King of Saints, O Lord Incarnate," and appeared therein in 1872. Another *tr.* is "The sacred honours of this festival," by C. B. Pearson in the *Sarum Missal in English*. 1868. [J. M.]

Sad and weary were our way. *Julia A. Elliott.* [*Sunday Evening.*] This cento is composed of Mrs. Elliott's "Hail, thou bright and sacred morn" (see p. 479, i.), and her hymn, "Soon, too soon the sweet repose," which appeared in her husband's *Ps. & Hys.*, 1835, in 2 st. of 6 l. The cento, in this form of 3 st., is in the Oberlin (Ohio) *Manual of Praise*, 1880. [J. J.]

Saevo dolorum turbine. [*Passiontide.*] This is the hymn at Lauds in the Office of the Passion of our Lord Jesus Christ (see "Maerentes oculi"). In the *Roman Breviary*, Bologna, 1827, Pars Hiemalis supplement, p. 276, in 8 st., and the Milan ed. 1851. See also Biggs's Annotated ed. of *H. A. & M.*, 1867. [J. M.]

Translations in C. U.:—

1. O'erwhelmed in depths of woe. E. Caswall, in his *Lyra Catholica*, 1849, p. 66, and his *Hys. and Poems*, 1873, p. 37. It is found in a large number of hymn-books, and usually with alterations, and in an abbreviated form, that in the most extensive use being the rendering in *H. A. & M.*

2. The storm of sorrow howls around. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852–55, Lent and Passiontide, No. 24, and again in Rice's *Sel.* from the same, 1870, No. 41.

3. O'erwhelmed beneath a load of grief. By R. C. Singleton, in his *Anglican H. Bk.*, 1868, No. 100.

Translation not in C. U.:—

1. Amidst a whirl of woe oppress'd. *F. Trappes*. 1865.
2. A tempest of affliction. *J. Wallace*. 1874. [J. J.]

Safe home, safe home in port. *St. Joseph the Hymnographer.* [*Rest in Jesus.*] This hymn was given in Dr. Neale's *Hys. of the Eastern Church*, 1862, in 6 st. of 6 l., as "The Return Home. A cento from the Canon of S. John Climacos." In the *Preface* to the 1866 ed. of the *Hys. of the E. Ch.*, he said, concerning it, "Art thou weary," and "O happy band of pilgrims," that they contained so little that is from the Greek that they ought not to have been included in that collection, and that in any future edition they would appear as an "Appendix." Dr. Neale did not live to carry out his intention: but the Very Rev. S. G. Hatherly has done so in the 4th ed. of that work. The most that can be said of the hymn, then, is that it is by J. M. Neale, based on the Greek of St. Joseph the Hymnographer. In St. Joseph's known works no Greek lines can be found which correspond with those in the English hymn. Dr. Neale's text is found in a large number of hymnals in Great Britain and America. [See **Greek Hymnody**, §§ xviii. 3, and xx.] [J. J.]

Safely through another week. *J. Newton.* [*Saturday Evening.*] Appeared in R. Conyers's *Ps. & Hys.*, 1774, No. 355, in 5 st. of 6 l.; and again in the *Olney Hymns*, 1779, Bk. ii., No. 40. It is found in a few modern collections; and sometimes in an abbreviated and altered form, as in *Kennedy*, 1863, &c. [J. J.]

Saffery, Maria Grace, née Horsey, b. in 1773, and d. March, 1858, was daughter of the Rev. J. Horsey, of Portsea, and wife of the Rev. Mr. Saffery, pastor of the Baptist

Church at Salisbury. Early in life she pub. a short poem and a romance, and in 1834, a volume entitled *Poems on Sacred Subjects* (Lond., Hamilton, Adams & Co.). Mrs. Saffery was a gifted and accomplished woman. At the suggestion of her husband, and of her son, the Rev. P. J. Saffery, she wrote many hymns for special occasions. She contributed ten to Dr. Leifchild's collection, and others to the *Baptist Magazine* and other periodicals. Some time before 1818 she wrote a hymn on *Holy Baptism*, "'Tis the Great Father we adore," which was printed in the Baptist *New Selection*, 1828, has since appeared in most Baptist hymn-books, and is now in C. U.; and sometimes as, "'Tis God the Father we adore." Her hymn of a Mother for her Child, "Fain, O my babe, I'd have thee know," is in the *Comprehensive Rippon*, 1844. Her *Evening hymn*, "God of the sunlight hours, how sad," from her *Poems*, &c., 1834, p. 183, and her *Good Shepherd*, "There is a little lonely fold," from the same, p. 172, are also in C. U. [W. R. S.]

Saget mir von keinem Lieben [*Love to Christ.*] Included as No. 2057 in Knapp's *Ev. L. S.*, 1837 (1865, No. 1829), in 9 st. of 4 l. *Tr.* as "Tell me not of earthly love," by Miss Borthwick in *H. L. L.*, 1862, p. 70 (1884, p. 232), repeated in Schaff's *Christ in Song*, 1870. [J. M.]

Saints, exalted high in glory. *J. Gabb.* [*Heaven.*] First pub. in his *Hys. & Songs of the Pilgrim Life*, No. xxxix., in 5 st. of 6 l., in 1871; and from thence, with slight alterations and the omission of st. v., into Snepp, *Songs of G. & G.*, 1872, No. 1014. Orig. text as above. In 1875 it was rewritten by the author for his *Welburn Appendix*, and given therein with his spirited tune "Selborne," No. 67, as "Saints, in highest realms of glory." In this form it is far superior to the original in construction, execution, and power. It forms, with the omission of st. ii., a good hymn for "All Saints Day." [J. J.]

Salisbury, James, M.A., was b. at Ashby-de-la-Zouch, May 15, 1821. He studied at the University of St. Andrews and completed his course for the Baptist ministry at Horton College. He has been successively pastor at Longford in Warwickshire, Barrowden in Rutland, Hugglescote and Hinckley in Leicestershire. To the *Baptist Hyl.*, 1879, he contributed a *tr.* from the German, which is noted under **Veni Creator Spiritus.** [W. R. S.]

Salus aeterna, indeficiens mundi vita. [*Advent.*] This is found in a MS. in the Bodleian (*Bodl.* 775, *f.* 167 *b*) written *circa* 1000; and also in a MS. of *circa* 1070, there (*Douce* 222, f. 82); in a Winchester book of the 11th cent. now in Corpus Christi College, Cambridge (No. 473); in a 12th cent. Gradual in the British Museum (*Reg.* 2 *B. iv. f.* 56), &c. Among *Missals* it is found in an early 14th cent. *Paris*, and a 14th cent. *Sens* in the British Museum; in a *Sarum circa* 1370, a *Hereford circa* 1370, and a York *circa* 1390, all now in the Bodleian; in the *St. Andrews*, and various French *Missals*. In the English *Missals* it is appointed for the first S. in Advent. The printed text is also in Neale's *Sequentiae*. 1852, p. 3; *Daniel*, ii. p. 185, and *Kehrein*, No. 1. All the verses end in *a*. *Tr.* as:—

Thou, the Saviour everlasting. By E. A. Dayman, made for and pub. in the *Hymnary*, 1872.

Translations not in C. U.:—

1. Eternal health! Creation's ever new vitality. *J. D. Chambers.* 1866.

2. Life of the world unfailing. A. M. Morgan, in the *Lyra Messianica*, 1864, and his *Gifts and Light*, 1867. This begins with the words "Indeficiens mundi vita," in the opening stanza.

3. Eternal Health of man. By C. B. Pearson, in *The Sarum Missal in English*, 1868.

4. Thou for ever our salvation. By C. B. Pearson, in his *Sequences from the Sarum Missal*. 1871. [J. M.]

Salvation, O the joyful sound. *I. Watts.* [*Praise for Salvation.*] The hymn which passes under this first line is found in so many forms that it will be necessary to indicate not only the sources from whence its varying stanzas have been taken, but also to give the original text itself.

i. The original hymn appeared in Watts's *Hys. and Spiritual Songs*, 1707. Bk. ii., No. 88, in 3 st. of 4 l., and entitled "Salvation":—

1. "Salvation! O, the joyful sound,
'Tis pleasure to our ears;
A Sov'reign balm for every wound,
A cordial for our fears.

2. "Bury'd in sorrow and in sin,
At hell's dark door we lay;
But we arise by grace divine
To see a heav'nly day.

3. "Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound."

Amongst the collections which are in common use at the present day the following contain this text: the S. P. C. K. *Ps. & Hymns; Bk. of Praise Hymnal;* Bap. *Ps. & Hys.; New Cong.;* Spurgeon's *O. O. H. Bk.;* Stevenson's *Hys. for Ch. and Home;* and others, which can be readily ascertained by reference to the text as above. It is also found in numerous American collections.

ii. About the year 1772 a cento appeared in the Countess of Huntingdon's *Coll.* as follows:—

St. i. *Watts's* st. i. as above, with "*What*" for "'Tis."
St. ii. *Watts's* st. iii. as above.
St. iii. "Salvation! O Thou bleeding Lamb,
To Thee the praise belongs;
Salvation shall inspire our hearts,
And dwell upon our tongues."

To these were added the following st.:—

"Blessing, honour, praise and power
Be unto the Lamb for ever:
Jesus Christ is our Redeemer,
Hallelujah! Praise the Lord."

This arrangement is probably due to the Hon. Walter Shirley, who revised the Lady Huntingdon *Coll.* about 1774. It was exceedingly popular with the older compilers, and is found in many of their collections. In modern hymn-books it is found, amongst others, both in Great Britain and America, in:—the *Wes. H. Bk.; Meth. N. Con. H. Bk.; Meth. S. S. H. Bk.*, &c., with the "Blessing" of the chorus changed to "*Glory.*"

In addition, the following centos are in common use:—

(*a*) St. i. "Salvation, O," &c. St. ii. "Buried," &c. St. iii. "Salvation let," &c. St. iv. "Salvation, O Thou." *Chorus.*

This arrangement is found in *Mercer*, Harland's *Psalter*, and others; and without the chorus in Windle's *Coll.* and Stowell's *Ps. & Hys.*, &c.

(*b*) St. i. "Salvation! O," &c. St. ii. "Salvation! let," &c. St. iii. "Salvation! O Thou," &c. *Chorus.* Given in the Irish *Church Hymnal*, &c.

(*c*) St. i. "Salvation! O," &c. St. ii. "Buried," &c. St. iii. "Salvation! let," &c., and *Chorus* after each stanza. In *Hy. Comp.* Scottish *Evang. Union Hyl.*, &c.

(*d*) St. i. "Salvation! O," &c. St. ii. "Buried," &c. St. iii. "Salvation, O Thou," &c. St. iv. "Salvation let." *Chorus.* Given in Kemble's *New Ch. H. Bk.*, 1873.

iii. In Dr. Kennedy's *Hymno. Christ.*, 1863, No. 624, is a cento thus composed:—

St. i. "Salvation! O," &c. *Dr. Watts.* St. ii. "Outworn with sorrow," &c. *Dr. Kennedy.* St. iii. "Salvation! let," &c. *Dr. Watts.* St. iv. "Salvation! O Thou," &c. Lady Huntingdon's *Coll.* St. v. "Rejoice, rejoice," &c. *Dr. Kennedy.*

iv. Some curious and somewhat interesting centos are also found in the older collections: as Ash & Evans's Bap. *Coll.* (Bristol), 1769; Urwick's *Coll.* (Dublin), 1829; Bickersteth's *Christian Psalmody*, 1833; and others. In one form or another, as an original hymn or as a cento, "Salvation! O the joyful sound," has had and still has a most extensive use. It has also been translated into several languages, sometimes one form of the text being used and then another. R. Bingham's *tr.* into Latin, "Salus, Salus, O vox laeta," in his *Hymno. Christ. Lat.*, 1871, is a rendering of (*a*) as above. [J. J.]

Salvator mundi Domine. [*Advent. Evening.*] This is found in a MS. of the 12th cent. in the British Museum (Harl. 2928 f. 110 *b*); in a *Sarum Hymnary, circa* 1300 (*Laud, Lat.* 95, f. 134 *b*); and a *York Hymnary* of the 13th cent. (*Laud, Lat.* 5, f. 165), both now in the Bodleian; in the *Sarum, York, Hereford* and *Aberdeen Breviaries*, &c. Also in *Daniel*, iv. p. 209, *Mone*, No. 32, and Card. Newman's *Hy. Ecclesiae*, 1838 and 1865. *Mone* thinks it is of the 6th or 7th cent. It was appointed as a hymn at compline; but the seasons during which it was used vary considerably in the various *Breviaries*, ranging from Saturdays in Advent to the First S. in Lent; and again from Trinity to Christmas. The original was used at Eton, at the 8 P.M. daily service, until about 1830. [J. M.]

Translations in C. U.:—

1. Blest Saviour, Lord of all. By Bp. Cosin, in his *Coll. of Private Devotions*, 1627 ("The Approbation," Feb. 26, 1626 . . . Geo. London), which was reprinted several times, the 11th ed. by Rivington in 1838. In W. J. Blew's *Church Hy. & Tune Bk.*, 1852–55, No. 6, from Trinity Sunday to Advent, begins with st. ii. of this *tr.* slightly altered, as "Ruler of the day and night." In the *Wellington College H. Bk.*, Bp. Cosin's *tr.* is altered to "O blessed Saviour, Lord of all."

2. O Saviour of the world forlorn, This midnight, &c. By W. J. Copeland, in his *Hys. for the Week*, 1848, p. 154. It is repeated in *H. A. & M.*, 1861, the *Hymnary*, 1872, &c., but almost always with varying alterations in the text, and another doxology. In the 1875 ed. of *H. A. & M.* it begins, "O Saviour, Lord, to Thee we pray"; and in the 1863 ed. of the *App.* to the *Hymnal N.* as "Thee, Saviour of the world, we pray."

3. Saviour of man, Whose kindly care. By J. D. Chambers, in his *Psalter*, 1852, p. 358. In Skinner's *Daily Service Hyl.*, 1864, it is given as, "Saviour of men, Whose tender care."

4. Redeemer of the world, we pray. By R. F. Littledale, made for and first pub. in the *People's H.*, 1867, and signed "P. C. E."

Translations not in C. U.:—

1. O Lorde, the worldes Saviour Whiche hast preserved. *Sarum Primer.* 1545.
2. O Lord, the Saviour of the world, Who hast preserved. *A. J. B. Hope.* 1844.
3. Lord of the world Who hast preserved. *Hymnarium Anglicanum.* 1844.
4. Lord of the world, our Strength and Stay. *W. J. Blew.* 1852–55.
5. O Saviour of the world! Whose care. *J. D. Chambers.* 1857.
6. Lord, Who hast kept us all. *J. W. Hewett.* 1859.
7. O Saviour of the world forlorn, Who man to save, &c. *Lord Braye*, in O. Shipley's *Annus Sanctus.* 1884.

[J. J.]

Salve crux beata, salve. *J. W. Petersen.* [*Glorying in the Cross.*] Included in the *Geistreiches G. B.*, Halle, 1697, p. 326, in 16 st. of 4 l., entitled "Joy of a soul rejoicing under the cross: Romans v. We glory in tribulations." Repeated in Freylinghausen's *G. B.*, 1704, No. 410. It has passed into English through—

Glück zu Kreuz von ganzem Herzen. A free *tr.* by L. A. Gotter, in 21 st. 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 329, and repeated in Freylinghausen's *G. B.*, 1704, No. 402. In Porst's *G. B.*, ed. 1855, No. 432, st. vii., viii., ix. on special saints and martyrs are omitted. In Bunsen's *Versuch*, 1833, No. 473, has st. i., ii., vi., xi., xii., xiii.–xv., xvii.–xix., xxi., altered and beginning "Kreuz, wir grüssen dich von Herzen." *Tr.* as:—

1. Welcome Cross and Tribulation. A *tr.* of st. i.–v., x., xiii., xiv., xv., xviii., as No. 694, in pt. i. of the *Moravian H. Bk.*, 1754.

2. Cross, reproach and tribulation. A free *tr.*, based on the 1754 *trs.* of st. i., ii., iv., xv., xviii. This is No. 307 in the *Moravian H. Bk.*, 1789 (1849, No. 510). It is repeated in the *Bible H. Bk.*, 1845, and in America in the *Bk. of Hys.*, Boston, 1848; *Plymouth Coll.*, 1855; *Laudes Domini*, 1884, and others.

3. O Cross, we hail thy bitter reign. A good *tr.* from *Bunsen*, by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 154. Two centos are in *Kennedy*, 1863, viz. No. 602 of st. i., ii., xi., xiii.–xv.; and No. 994 of st. xvii.–xix., xxi., beginning, "Up, brethren of the Cross, and haste." In *Hys. of the Spirit*, Boston, U. S., 1864, No. 650 consists of st. xi., xiii., xvii., beginning, "Pledge of our glorious home afar"; and this form beginning, "Sign of a glorious life afar," is in the *Berwick Hyl.*, 1886. [J. M.]

Salve festa dies toto venerabilis aevo. This line is taken from a poem by Fortunatus, which begins "Tempora florigero." Two centos, mainly from Fortunatus, are noted under **Tempora florigero.** The cento for *Easter*, which was that most widely used, begins "Salve . . . Qua Deus infernum vicit et astra tenet." In the *Sarum Processional* another cento was given for the *Ascension*, beginning "Salve . . . Qua Deus in coelum scandit et astra tenet." The *York Processional* has for the *Ascension* "Salve . . . Qua Deus in coelum scandit et astra tenet" (see Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and *Daniel*, ii. p. 181), but this takes nothing from Fortunatus save the opening stanza. Both in England and on the Continent the various *Processionals* contain a number of

hymns which take the opening line from Fortunatus, but are otherwise quite different. Of these we note here :—

i. **Salve . . . Qua Deus de coelo gratia fulsit humo.** *Whitsuntide.* This is found in the *York Processional* of 153[illegible] and is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; in *Daniel*, ii. p. 182; and in *Kehrein*, No. 134. The *tr.* is :—

Hail! Festal Day! thro' ev'ry age divine, When God's fair grace from Heav'n on earth did shine. By T. A. Lac[illegible], in the *Altar Hyl.*, 1884, No. 42.

ii. **Salve ... Qua Deus ecclesiam dicat honore suam.** *Corpus Christi.* This is also in the *York Processional* of 1530; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; in *Daniel*, ii. p. 183; and in *Kehrein*, No. 161. The *trs.* are :—

1. **Hail! all glorious Feast, day hallowed for ever and ever.** In the *Antiphoner and Grail*, 1880, p. 63.

2. **Hail! festal day! in every age divine.** By G. Moultrie, in the *Hymner*, 1882, No. 80; and the *Altar Hyl.*, 1884, No. 51.

iii. **Salve . . . Qua sponso sponsa jungitur Ecclesia.** *Dedication of a Church.* This is in a *Sarum Gradual, circa* 1275 (Add. 12194, f. 88), in the British Museum; in a *Sarum Processional* there, *circa* 1390 (Harl. 2942); in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; in *Daniel*, ii. p. 184; and in *Kehrein*, No. 876. The *trs.* are :—

1. **Hail, festal day! for ever more adored.** By W. A., in *Lyra Eucharistica*, 1863, p. 14.

2. **Hail, festal day! Hail ever sacred tide.** By G. Moultrie, in the *Altar Hyl.*, 1884, No. 52. [J. M.]

Salve mi angelice, spiritus beate. *Konrad of Gaming.* [*Angels.*] A hymn of 64 lines given by *Mone*, No. 312, from a Munich MS. of the 15th cent., and entitled "A prayer concerning one's own (i.e. guardian) angel." *Tr.* by J. D. Chambers, in his *Lauda Syon*, Pt. ii., 1866, p. 101, as, "Hail, mine angel, pure and bright," and included in the *People's H.*, 1867. [W. A. S.]

Salve mundi Domina. [*B. V. M.*] This is found in the *Parnassus Marianus*, Douai, 1624, p. 38, and there marked as taken from a Spanish book of Hours ("ex horis quibusdam valde antiquis in Hispania"). The same text is found in the *Path to Heaven* (ed. London, 1877, pp. 429–435), in recent eds. of Nakatenus's *Coeleste palmetum* (e.g. Mechlin, 1859, p. 236), and other modern Roman Catholic manuals of devotion. A portion beginning "Salve arca foederis" is in *Daniel*, iv. p. 342. F. W. E. Roth, in his *Lat. Hymnen*, 1887, Nos. 191–97, prints it from a Prayer Book written for the use of the Empress Maria Theresa of Austria, about 1760 (now in Darmstadt), where it occurs in the course of an office for the Immaculate Conception of the B. V. M. It has been *tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 255, and in his *Hys. & Poems*, 1873, p. 165, in 16 st. of 8 l., and thus divided for Divine Service :—

1. *Matins.* "Hail, Queen of the heavens."
2. *Prime.* "Hail, Virgin most wise."
3. *Terce.* "Hail, Solomon's throne."
4. *Sext.* "Hail, virginal mother."
5. *None.* "Hail, city of refuge."
6. *Vespers.* "Hail, dial of Achaz."
7. *Compline.* "Hail, mother most pure."
8. Commendation. "These praises and prayers."

These parts are repeated in the *Crown of Jesus H. Bk.*, 1862, as separate hymns.

Other trs. are :—

1. Hail, Lady o' th' world Of heaven bright Queen. *Primer.* 1684.

2. Hail, Virgin, o'er all virgins bright. *D. French.* 1839. [J. M.]

Salve mundi salutare. *St. Bernard of Clairvaux?* [*Passiontide.*] The text of this sweet and beautiful poem, which has been mainly used by translators into English and German, is that found in St. Bernard's *Opera Omnia*, Paris, 1609, cols. 1655-56. Here it is entitled "A rhythmical prayer to any one [unum quodlibet] of the members of Christ, suffering and hanging on the Cross," and is divided into seven parts, viz. :—

i. **Salve mundi salutare.**	*To the Feet.*
ii. **Salve Jesu, Rex sanctorum.**	,, *Knees.*
iii. **Salve Jesu, pastor bone.**	,, *Hands.*
iv. **Salve Jesu, summe bonus.**	,, *Side.*
v. **Salve salus mea, Deus.**	,, *Breast.*
vi. **Summi Regis cor aveto.**	,, *Heart.*
vii. **Salve caput cruentatum.**	,, *Face.*

Going a little further back, a somewhat similar text is in St. Bernard's *Opuscula*, Venice, 1495, where it is entitled "A divine and most devout prayer of the Abbot St. Bernard, which he made when an image of the Saviour, with outstretched arms, embraced him from the Cross." Here the last section is entitled "To the whole body," and begins, "Salve Jesu reverende." In a MS. of 1454, now in the Town Library at Nürnberg, there is a *tr.* into German entitled "St. Bernard's Lamentation," and beginning "Der welt heilant, nim min grüezen," which is from the same text as that in the *Opuscula;* and here, after the third last stanza, is the note "As now St. Bernard had spoken these words with great earnestness of desire, the image [Marterbild] on the cross bowed itself, and embraced him with its wounded arms, as a sure token that to it this prayer was most pleasing." The same German *tr.* is also in a 15th cent. MS. at Donaueschingen, with the title "This is the noble prayer of the devout doctor St. Bernard," &c. (see *Wackernagel*, ii., No. 454, and p. 1193).

Clearly, then, there is tradition at least as far back as 1450 (the tradition indeed seems to have come from Clairvaux), that the poem, as a whole, is by one author, and that this was St. Bernard. St. Bernard, however, d. in 1153, and no MSS. of the poem have yet been found of earlier date than the 14th cent. The MSS., moreover, present the greatest varieties of text and arrangement, so that it is exceedingly difficult to say whether any part of the poem is really by St. Bernard, or to discriminate what is his and what is not his. Doubtless the remark which Archbishop Trench made regarding other poems ascribed to St. Bernard, is true of this poem, viz., that the internal evidence is in favour of him as its author; and that if he did not write it, it is not easy to guess who could have written it. But in the present state of the evidence we cannot say much more. The conclusions of *Mone* and *Daniel* may be thus summed up :—

Mone, Nos. 123–126, gives parts 1–4, from MSS. of the 14th and 15th cent. Into the variety of texts and forms shown in his notes we have not here space to enter. In these notes he gives a mass of various readings, and mentions that at least two of the 15th cent. MSS. which he used had also parts 5–7. He also says, that in a 15th cent. MS. at Amorbach, the complete poem is entitled, "Prayer of Bonaventura, on saluting the Five Wounds of Christ." In his judgment, the bewildering variety of forms and texts makes it impossible to come to any definite conclusions

as to authorship; but he thinks that the original poem was probably by a French writer.

Daniel, i., No. 207; ii., p. 359; and iv., pp. 224–231, gives the text of all the parts. In his notes in vol. iv. he expresses the opinion that only two of the parts, those to the *Feet* and to the *Knees* (1 and 2), are by St. Bernard. His principal reason for so thinking is, because the Lichtenthal MS. of the 14th cent., quoted by *Mone*, has only these two, with the title "Lamentation on the Passion of the Lord." As Lichtenthal was a Cistercian foundation, he holds that the Brethren there would be most likely to give the complete and correct text of a poem by the founder of their Order. He adds:—

"Whoever reads the first part attentively cannot help seeing that it refers to the whole frame of the suffering Christ; and that special mention is made of the Feet only for this reason,—that the poet places himself prostrate on his knees, at the foot of the cross, and embraces the Saviour's Feet. And as far as regards the Knees, they are only touched upon once in the second part, and that incidentally: the poem, as a whole, is clearly concerned with the Passion as a whole. Such a poem was composed by St. Bernard: the titles of the members are the work of a later age."

Daniel holds that the address to the *Hands* is later than St. Bernard; that next was added, probably in the 14th cent., the address to the *Side;* and that those to the *Breast*, to the *Heart*, and to the *Face*, were first added in the 15th cent.

Mone and *Daniel* thus agree in thinking that parts 5–7 are not by St. Bernard, but are of much later date, probably of the 15th cent. And, apparently, they would have agreed in saying that these additions were made in Germany. If their conclusions be correct, then the finest part of all, the "Salve caput cruentatum," must be by some one other than St. Bernard.

Other texts may be briefly noted. (1) The poem is found in five MSS. of the 15th cent., at St. Gall (Nos. 473, 482, 485, 519, 521). (2) F. W. E. Roth, in his *Lat. Hymnen*, 1887, No. 141, gives the skeleton of a form in 7 parts (beginning, "Salve meum salutare"), the parts being respectively assigned to *Matins*, *Prime*, *Terce*, *Sext*, *None*, *Vespers*, and *Compline*. He cites it as in a 15th cent. MS. manual of devotions, now at Darmstadt. (3) G. Milchsack, in his *Hymni et Sequentiae*, 1886, No. 110, gives a curious form of parts 5–7, from a 15th cent. broadsheet in the Wolfenbüttel Library. (4) *Wackernagel*, i., Nos. 186–192, gives the text, in 7 parts, from *Mone*, and the Paris ed., 1719, of St. Bernard's *Opera*. (5) Archbishop Trench, in his *Sacred Latin Poetry*, gives parts 1 and 7 from the *Opera*, 1719. (6) F. A. March gives, in his *Lat. Hys.*, 1875, parts 1, 6, and 7. (7) The texts in *Königsfeld*, ii., p. 190; (8) *Rambach*, i., p. 275; and (9), Neale's *Hymni Ecclesiae*, 1851, p. 122, are centos.

In J. M. Horst's *Paradisus animae Christianae*, 1644, the text is given in 7 parts, but very greatly altered, thus:—

i. *Jesu summae Rex virtutis.*
ii. *Christe Jesu fons bonorum.*
iii. *Christe Jesu Pastor bone.*
iv. *O Salvator summe bonus.*
v. *O Lux Mundi Christe Deus.*
vi. *O divinum Cor aveto.*
vii. *Caput spinis coronatum.*

It may be added that the use of this noble poem seems to have been almost entirely confined to books of private devotion, and collections of sacred poetry. No parts or centos appear to have passed into Mediaeval *Breviaries*, *Missals*, *Graduals*, or *Processionals*; and the only portion we have been able to trace in similar modern books, is the greatly mutilated cento, "Jesu dulcis amor meus" (p. 585, i.), included in recent editions of the *Roman Breviary*.

The whole poem has frequently been *tr.* into German; and various German versions have also been made from portions of it. The best known set of *trs.* into German are those by Paulus Gerhardt, which are free versions of all the seven parts, from the Latin text of 1609, thus:—

i. *Sei mir tausendmal gegrüsset.*
ii. *Gegrüsset seist du meine Kron.*
iii. *Sei wohl gegrüsset, guter Hirt.*
iv. *Ich grüsse dich, du frömmster Mann.*
v. *Gegrüsset seist du, Gott mein Heil.*
vi. *O Herz des Königs aller Welt.*
vii. *O Haupt voll Blut und Wunden.*

Of these Nos. 1, 5, 6, 7, have passed into English, as follows:—

i. **Sei mir tausendmal gegrüsset.** This fine but free *tr.* appeared in the 5th ed., Berlin, 1653, No. 496, and the Frankfurt ed., 1656, No. 150, of Crüger's *Praxis pietatis melica*, in 5 st. of 8 l. Included in Wackernagel's ed. of Gerhardt's *Geistl. Lieder*, No. 16, in *Bachmann's* ed., No. 48, and in the *Unv. L. S.*, 1851, No. 116. The *trs.* in C. U. are:—

1. **Thousand times by me be greeted.** This is No. 221 in pt. i. of the *Moravian H. Bk.*, 1754. Repeated in later eds. (1886, No. 96).

2. **Ever by my love be owned.** A *tr.* of st. i., iii., iv., by A. T. Russell, as No. 95 in his *Ps. & Hys.*, 1851.

v. **Gegrüsset seist du, Gott, mein Heil.** A good *tr.*, in 5 st. of 6 l., in the Frankfurt ed. 1656, of Crüger's *Praxis*, No. 154. Included in Wackernagel's ed. of *Gerhardt*, No. 20; *Bachmann's* ed., No. 52; and in Porst's *G. B.*, ed. 1855, No. 81. The *trs.* are:—

(1) "All hail to Thee, my Saviour and my God." By Mrs. Stanley Carr, in her *tr.* of Wildenhahn's *Paul Gerhardt* (ed. 1856, p. 116). (2) "All hail! my Saviour and my God." By R. Massie, in the *British Herald*, Feb. 1865, p. 18.

vi. **O Herz des Königs aller Welt.** A good *tr.*, in 7 st. of 12 l., in the Frankfurt ed., 1656, of Crüger's *Praxis*, No. 155. Repeated in Wackernagel's ed. of *Gerhardt*, No. 21; *Bachmann's* ed., No. 53; and in the Berlin *G. L. S.*, ed. 1863, No. 258. It has been *tr.* as:—(1) "O Heart of Him who dwells on high." By R. Massie, in the *British Herald*, May 1866, p. 260.

vii. **O Haupt voll Blut und Wunden.** The *trs.* of this form are given in the separate note at p. 835, i., ii.

[J. M.]

The *trs.* of this poem from the Latin into English, in the various parts, as set forth above, are:—

i. **Salve mundi salutare.** The *trs.* of this part are:—

1. All the world's salvation hail. By Mrs. Charles, in her *Voice of Christian Life in Song*, 1858, p. 161.

2. Jesus, hail, the world's salvation. By H. Kynaston, in his *Occasional Hys.*, 1862, p. 83.

3. Life of the world, I hail Thee. By R. Palmer, in the N. York *Christian Union*, April 13, 1881, in 8 st. of 8 l. Of these, 3 sts. were given in the *Laudes Domini*, N. Y., 1884, No. 400.

ii. **Salve Jesu [salve] Rex sanctorum.** This has been *tr.* as:—

1. Jesu, King of saints, Whose Name. By T. Whytehead, in his *Poems*, 1848, p. 75. This pt. is represented in st. i.–iv. of the *tr.*: the remaining sts., v.–xii., being from Pt. i., beginning with line eleven, "Clavos pedum, plagas duras."

2. Hail, Thou King of saints, ascending. By H. Kynaston, made for and 1st pub. in the *Hymnary*, 1872.

3. Hail! Thou Monarch of confessors. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 158.

iii. **Salve Jesu, pastor bone.**

iv. Salve Jesu, summe bonus. This is *tr.* as :—

Jesu, good beyond comparing. By H. Kynaston; made for, and first pub. in the *Hymnary*, 1872.

v. Salve salus mea, Deus.

vi. Summi Regis cor aveto. This is *tr.* as :—

Heart of Christ my King! I greet Thee. By E. A. Washburn, of N. Y., June, 1868, contributed to Schaff's *Christ in Song*, 1869.

vii. Salve caput cruentatum. This, the finest and most popular part of the poem, is *tr.* as :—

1. Hail that Head with sorrows bowing. By H. Alford, in his *Ps. & Hys.*, 1844, No. 34; his *Year of Praise*, 1867, No. 102; and the *Sarum Hyl.*, 1868, No. 130. It is composed of ll. 1–5 and 40–50 of this part. See *Daniel*, i., No. 207.

2. Hail that Head all torn and wounded. By J. F. Thrupp, in his *Ps. & Hys.*, 1853, No. 72; and the S. P. C. K. *Church Hys.*, 1871, No. 377. It is slightly indebted to Dean Alford's *tr.* as above.

3. Hail, thou Head! so bruised and wounded. By Elizabeth Charles, *neé* Rundle, in her *Voice of Christian Life in Song*, 1858, p. 159; and her *Chronicles of the Schönberg-Cotta Family*, 1862, p. 201. It is in a few collections. In the *Hymnary*, 1872, it is somewhat altered, and begins, "Hail, thou Head, so bruised and *torn*." In Thring's *Coll.*, 1882, No. 173, is a cento thus composed :—st. i., from the *Hymnary*, ll. 4, 6, 10, *Mrs. Charles*, ll. 3, 5, 7, 8, 9, *Preb. Thring*; st. ii., ll. 1, 2, 7, 8, 9, *Mrs. Charles*, ll. 3, 4, 5, 6, 10, *Preb. Thring*; st. iii., ll. 1, 3, 4, 8, *Mrs. Charles*, ll. 2, 5, 6, 7, 9, 10, *Preb. Thring*; st. iv. and v., ll. 1–8, *Preb. Thring*, ll. 9, 10, *Mrs. Charles*. This is a very fine combined *tr.* of this part of the poem. It has been specially set to music by Sir John Stainer; Lond., Novello & Co.

4. O sacred Head, surrounded. By Sir H. W. Baker. This *tr.*, although it follows the metre of the German *tr.* (see above), was made direct from the Latin, and 1st pub. in *H. A. & M.*, 1861. It is in the new ed., 1875; the Irish *Church Hyl.*, 1873, &c.

5. Head, all hail, with gore drops scattered. By H. Kynaston, in his *Occasional Hys.*, 1862, p. 85.

In addition to these, two hymns by H. Alford, which were based on St. Bernard, appeared in his *Ps. & Hys.*, 1844, as "Glory to Thy Father's face," and "Thou Saviour who Thyself didst give." The text, in 10 sts., as given in *Daniel*, ii., p. 359, has also been *tr.* by D. T. Morgan, in his *Hys. of the Latin Church*, 1871, p. 76; and the 1880 ed., p. 97, as, "Saviour of the world, to Thee, Blessed One [Jesu, low] I bow the knee."

The Poem, as arranged in Horst's *Paradisus animae Christianae*, 1644, as above, has been *tr.*, probably by W. J. Copeland (see p. 942, i.), in Dr. Pusey's *tr.* of Horst; and, again, by Canon Oakeley, in his *tr.* of the same, 1850, as follows :—

i. *Jesu summae Rex virtutis.*
1. Jesu, Prince of Life and Power. *Pusey.*
2. Jesu, great King of saving wealth. *Oakeley.*
ii. *Christe Jesu, fons bonorum.*
1. Jesu, Fount of endless pleasure. *Pusey.*
2. Christ Jesu, Fount of blessings rife. *Oakeley.*
iii. *Christe Jesu, Pastor bone.*
1. Gracious Jesu, Shepherd good. *Pusey.*
2. O Jesu Christ, Thou Shepherd good. *Oakeley.*
iv. *O Salvator summe bonus.*
1. Saviour, Whose all-pitying care. *Pusey.*
2. Saviour, supremely excellent. *Oakeley.*
v. *O Lux mundi Christe Deus.*
1. Glory of the heavens above. *Pusey.*
2. O Christ, my God, earth's beacon-fire. *Oakeley.*
vi. *O divinum Cor aveto.*
1. Holy heart, divinely sweet. *Pusey.*
2. All hail, divinest heart, to Thee. *Oakeley.*
vii. *Caput spinis coronatum.*
1. Ah, that Head with sharp thorns crowned. *Pusey.*
2. All bleeding with the tangled thorn. *Oakeley.*

Although, taken as a whole, considerable attention has been given to this poem in its various forms, yet some of the Parts have suffered from neglect. This should be remedied by an able translator. [J. J.]

Salve, O sanctissime. [*St. John Baptist.*] A hymn of 40 lines given by *Mone*, No. 650, from a MS. of 1439, at Karlsruhe, and a 15th cent. MS. at Mainz. It has been *tr.* by G. Moultrie in his *Hys. and Lyrics*, &c., 1867, p. 215, as "Hail, O thou of women born." Also in the *People's H.*, 1867, and signed "M." [W. A. S.]

Salve regina. *Hermannus Contractus* (?). [*B. V. M.*] This famous antiphon has been attributed to a great variety of authors. The opinion of Durandus (d. 1296), in his *Rationale*, was, that it was by Petrus of Monsoro (Petrus Martinez de Mosoncio), Bp. of Compostella, who d. *circa* 1000. It has also been ascribed to Adhemar, Bp. of Podium (Le Puy), who d. 1098; to Bernard, Archbishop of Toledo, who d. 1124; to Anselm, Bp. of Lucca, who d. 1086; to St. Bernard, of Clairvaux, who d. 1153, &c. Tritheim (d. 1516) and others think that it was by Hermannus Contractus (d. 1054); and this seems, on the whole, the most probable opinion. In any case it must have been known by 1100, for there are sermons on the first part of it (down to *valle*), by Bernard of Toledo (see Migne's *P. P. Lat.*, vol. 184, col. 1059). There is also a *Meditatio* upon it, which *Migne*, vol. 184, col. 1078, gives as by Anselm of Lucca; and at vol. 149, col. 583, among the *Opuscula spuria* ascribed to St. Anselm of Lucca. The text of the antiphon, which is embodied in the *Meditatio*, is probably the original form, and reads thus :—

"Salve, regina misericordiae, vita, dulcedo, et spes nostra, salve. Ad te clamamus exules filii Evae. Ad te suspiramus, gementes et flentes in hac lachrymarum valle. Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte, et Jesum, benedictum fructum ventris tui, post hoc exilium ostende. O clemens, O pia, O dulcis Maria."

Almost the same text is given by *Daniel*, ii., p. 321, from a Munich MS. of the 13th cent., &c.; and by Schubiger, in his *Sängerschule St. Gallens*, 1858, p. 85, from the Einsiedeln MS., No. 33, written about 1300. So in a *Horae*, in the Bodleian (*Liturg. Misc.* 104, f. 122), written in England about 1340, where, however, it begins, "Salve regina, *mater* misericordiae": and ends, "O dulcis *Virgo* Maria." This last text is that found in the *Roman Breviary* (e.g. Modena, 1480, f. 512, and later eds.), where it is appointed for use at Compline, from the First Vespers of Trinity Sunday, up to None on the Saturday before Advent Sunday. According to tradition, the concluding part of the antiphon, "O clemens, O pia, O dulcis Maria," was first added from an ejaculation by St. Bernard of Clairvaux, in the cathe-

dral at Speyer (Spires); but, as will be seen above, these words are in the earliest forms of the text. [See Various.]

In mediaeval times, this antiphon became a great favourite, and in many churches money was left to provide for having it regularly sung. It was much used in Italy by the fishermen and sailors, when at sea, in stormy weather. One result of its popularity was, that a large number of hymns were written upon it, embodying the words of the *antiphon* in their various stanzas. *Mone*, Nos. 487–495, gives nine examples, more or less complete, from MSS. of the 14th and 15th cents.; and a tenth is in *Daniel*, ii., p. 323. The fine plain-song melody (given by Schubiger as above), has also been ascribed to Hermannus Contractus; and the *antiphon* has been set to music by very many composers since his day. Luther spoke very sharply of the veneration of the B. V. M. in this *antiphon*, and of the honour paid to it by the ringing of the church bells while it was being sung. A Protestant version, beginning "Salve Rex aeternae misericordiae," was in use at Erfurt in 1525. In the Appx. to the Roman Catholic *Hymnarius*, pub. at Sigismundlust, in 1524, there is an evangelical version which reads, e.g. :—

"Salve Jesu Christe, misericordia, vita . . . Advocate noster . . . et teipsum benedictum filium Dei Patris nobis . . . O clemens, O pie, O dulcis Jesu fili Mariae." (See *Bäumker*, i., p. 63, and ii., p. 70.)

The *Roman Breviary* form of the text has been *tr.* as :—

1. Mother of mercy, hail, O gracious [gentle] Queen. By E. Caswall, in his *Lyra Catholica*, 1849, p. 40; and his *Hys. & Poems*, 1873, p. 23. This is in use in a few Roman Catholic collections for missions and schools.

Other trs. are :—

1. Hayle Quene, mother of mercye. *Sarum Primer*, 1538.
2. All haile, O Queene mother of mercie. *Primer*, 1599.
3. Al haile, O Quene mother of Mercie. *Primer*, 1615.
4. Hail to the Queen who reigns above. *Primer*, 1685.
5. Hail, happy queen; thou mercy's parent, hail. *Primer*, 1706.
6. Hail, queen, we hail thee. *J. R. Beste*, 1849.
7. Hail, holy queen, mother of mercy. Prose *tr.* in the *Primer*, 1687, and *The Crown of Jesus H. Bk.*, 1862. [J. M.]

Salvete Christi vulnera. [*Passiontide.*] This is the hymn at Lauds in the office of the Most precious Blood of our Lord Jesus Christ (see "Ira justa Conditoris"). It is found in the *Roman Breviary*, Venice, 1798, Verna, Appendix, p. 60; and is repeated in later eds. of the *Roman Breviary*, and in *Daniel*, ii. p. 355. [J. M.]

Translations in C. U. :—

1. Hail wounds! which through eternal years. By E. Caswall, in his *Lyra Catholica*, 1849, p. 87, and his *Hys. & Poems*, 1873, p. 49. It is in a few collections in full, and also altered and abridged to 5 st. in Spurgeon's *O. O. H. Bk.*, 1866, as "How clearly all His torturing wounds."

2. Hail! holy wounds of Jesus, hail. By H. N. Oxenham, in his *The Sentence of Kaires, and Other Poems*, 1854, p. 190; the 1860 *Appendix* to the *H. Noted*; *Lyra Eucharistica*, 1863; and O. Shipley's *Annus Sanctus*, 1884.

Translation not in C. U. :—

All hail to you, sweet Jesu's wounds. *J. Wallace.* 1874. [J. J.]

Salvete clavi et lancea. [*Passiontide.*] This is the hymn at Matins in the Office of the lance and nails of Our Lord Jesus Christ. This Office has been added to the *Roman Breviary* since 1740, and is now appointed to be said as a Greater Double on the Friday after the 1st S. in Lent at Matins; the 2nd part of the hymn, "Tinctam ergo Christi sanguine" being appointed for Lauds. It is in the *Roman Breviary*, Bologna, 1827, *Pars Verna Supplement*, p. 267; and is repeated in later eds. of the *Roman Breviary*. [J. M.]

Translation in C. U. :—

Hail spear and nails! ere while despised. By E. Caswall, in his *Lyra Catholica*, 1849, p. 76, the *tr.* of "Tinctam ergo Christi sanguine," as "O turn those blessed points, all bath'd," being on p. 77, and again in his *Hys. & Poems*, 1873, both on p. 43. In the 1863 ed. of the *Appendix* to the *H. Noted*, No. 244, is composed of the two parts, with the doxology repeated once only. Pt. ii. for Lauds, "O turn those blessed points, all bathed," is in O. Shipley's *Annus Sanctus*, 1884.

Translations not in C. U. :—

1. Hail, holy nails, hail, blessed spear ("Salvete clavi"). *J. Wallace.* 1874.
2. Turn on me then your pointed dart ("Tinctam ergo"). *J. Wallace.* 1874. [J. J.]

Sanctae Syon adsunt encoenia. [*Dedication of a Church.*] Dr. Neale, in his *Sequentiae*, 1852, p. 252, gives this from the *Drontheim Missal* of 1519; and his text has been repeated by *Daniel*, v. p. 215, and *Kehrein*, No. 877. *Tr.* as :—

1. Holy Sion's feast is spread. By P. Onslow. Appeared in *Lyra Messianica*, 1864, p. 49, and again in the *St. Margaret's Hymnal* [East Grinstead], 1875.

2. Fair Sion's feast is ready. By G. Moultrie, given in the *People's H.*, 1867, with the signature "D. P.," and again in the translator's *Espousals of St. Dorothea*, &c., 1870, p. 52.

3. Glad Zion's halls are sounding. By P. Onslow, in the *Lyra Mystica*, 1865, p. 86. [W. A. S.]

Sancte Dei pretiose, protomartyr Stephane. [*St. Stephen.*] The original form of this hymn is in 3 st. of 3 lines (ii. "Funde preces," iii. "Gloria et honor"). This form is in two MSS. of the 11th cent. in the British Museum (Vesp. D. xii., f. 36; Harl. 2961, f. 229); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, is printed from an 11th cent. MS. at Durham. (B. iii. 32, f. 14.) Also in the *Sarum*, *Hereford*, *York*, *Aberdeen*, and other *Breviaries*. Sometimes used for the Invention of St. Stephen. The original form is also printed by *Mone*, No. 1158, from an 11th cent. MS. at Stuttgart, &c. The text in *Daniel*, i., No. 221, contains six additional stanzas, probably of North German origin, and of much later date. [J. M.]

Translations in C. U. :—

1. Saint of God, elect and precious. By J. M. Neale, of the 3 st. form of the text, in the *H. Noted*, 1852; the *Hymner*, 1882, &c.

2. Saint of God, beloved Stephen. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852–55, Christmas, No. 18, and in Rice's *Sel.* from the same, 1870, No. 12. This, in 6 st. of 6 l., is from the text of *Daniel* abridged,

Translations not in C. U.:—

1. Holy Stephen Protomartyr. *J. D. Chambers*, 1857, from the text of Daniel.

2. First martyr, Stephen, this is he. *J. W. Hewett*, 1859, from the early form in 3 st. [J. J.]

Sancti Spiritus adsit nobis gratia. *St. Nicher.* [*Whitsuntide.*] This has frequently been ascribed to King Robert of France, but apparently without ground. It is found in a MS in the Bodleian (Bodl. 775, f. 139 *b*), apparently written *circa* 1000; in a Winchester book of the 11th cent. now in Corpus Christi College, Cambridge, No. 473; in two MSS. of the 12th cent. in the British Museum (Add. 11,669 early 12th, f. 51 *b*; Calig. A. xiv. c. 1199, f. 62); in the *Prüm Gradual, circa* 1000, and the *Echternach Gradual* of the 11th cent., both in the Bibl. Nat. Paris; in four MSS. of the 11th cent. at St. Gall, Nos. 376, 378, 380, 381; in a MS. of the end of the 10th cent. at Einsiedeln (121, p. 487). Among *Missals* it is found in an early 14th cent. *Paris*, and a 14th cent. *Sens* in the British Museum; in a *Sarum circa* 1370, a *Hereford circa* 1370, and a *York circa* 1390, all now in the Bodleian: in the *St. Andrews*, the *Magdeburg* of 1480, and many other *Missals*, even in Italy and Spain. The printed text is also in *Mone*, No. 197; *Daniel*, ii. p. 16, and *Kehrein*, No. 124. *Tr.* as:—

Come, O Holy Ghost, within us. By C. S. Calverley, made for and pub. in the *Hymnary*, 1872.

Other trs. are:—

1. The grace of the Holy Ghost be present with us. J. M. Neale, a prose *tr.* in his *Mediæval Hymns*, 2nd ed., 1863.

2. May the Holy Spirit's grace. By C. B. Pearson, in the *Sarum Missal in English*, 1868.

3. Now may the Holy Spirit's grace. By C. B. Pearson in his *Sequences from the Sarum Missal*, 1871.

4. O Holy Spirit, grant us grace, To make our hearts, &c. By E. H. Plumptre, in his *Things New and Old*, 1884. [J. M.]

Sancti venite, corpus Christi sumite. [*Holy Communion.*] This is found in the *Antiphonarium Benchorense*, an antiphonary written 680–691 at the Monastery of Bangor, County Down, Ireland, and now in the Ambrosian Library at Milan. The MS. has been printed in L. A. Muratori's *Opere*, vol. xi., pt. iii. Arezzo, 1770, and the hymn in question is there at p. 228 as "a hymn when the priests communicate." This title explains st. i., ll. 3, 4, "Sanctum bibentes, Quo redempti, sanguinem." "It has," says Neale, "a certain pious simplicity about it which renders it well worthy of preservation." Its original use was probably to be sung as a Communio in the Mass (see **Communio, p. 255, i.**). The printed text is also in *Rambach*, i. p. 132; *Daniel*, i. No. 160, and iv. p. 109; and *Bässler*, No. 61. [J. M.]

Translation in C. U.:—

Draw nigh, and take the Body of the Lord. By J. M. Neale, pub. in his *Mediæval Hymns*, 1851, p. 13, in 10 st. of 2 l. It passed into the *People's H.*, 1867 (7 st.); *H. A. & M.*, 1868 and 1875 (in full); the S. P. C. K. *Church Hys.*, 1871 (in full); in others in 6 st. only, and in most cases with very slight alterations. In the *Hy. Comp.* it is altered as "Come, take by faith the Body of your Lord." In his annotated ed. of the *Hy. Comp.* Bp. Bickersteth has this note on his amended text:—

"The Editor has ventured to modify his [Neale's] first line 'Draw nigh and take the Body of the Lord,' which contains no thought answering to *Sancti*, by introducing the words 'by faith'; and while thus adhering more closely to the original Latin, he has expressed the teaching of our Church, 'The Body and Blood of Christ are verily and indeed taken and received by the *faithful* in the Lord's Supper' (*Catechism*). And again, 'The means whereby the body of Christ is received and eaten in the Supper is *faith* (*Article xxviii.*).'"

In addition to this alteration Bp. Bickersteth has several others, all of which, with one exception, deal more with the rhythm of the lines than with doctrine. The exception is st. x., which reads in the Latin:—

"Alpha et Omega Ipse Christus dominus,
Venit venturus Judicare homines."

In *Neale*:—

"Alpha and Omega, to whom shall bow
All nations at the Doom, is with us now."

In the *Hy. Comp.*:—

"O Judge of all, our only Saviour Thou,
In this Thy Feast of love be with us now."
[J. J.]

Sanctorum meritis inclita gaudia. [*Common of Martyrs.*] This hymn is frequently referred to by Hincmar in his "De una et non trina Deitate," 857; but he distinctly says he could not discover its author. It is found in four MSS. of the 11th cent. in the British Museum (Jul. A. vi., f. 63 *b*; Vesp. D. xii., f. 104; Harl. 2961 f. 247 *b*; Add. 30,851 f. 152 *b*); and in the *Latin Hys. of the Anglo Saxon Ch.*, 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 39). Also in a MS. of the 10th cent. at Bern, No. 455; in a MS. of the 11th cent. at Corpus Christi College, Cambridge (No. 391, p. 272); in the St. Gall MSS., 413 and 414, of the 11th cent. It is in the *Roman, Sarum, York, Aberdeen, Paris* of 1643, and other *Breviaries*—the *Sarum* use being at 1st Vespers and at Matins in the common of many martyrs. The printed text is also in *Daniel* i. No. 170, and iv. p. 139, giving also the text of the *Roman Breviary*, 1632; *Wackernagel* i. No. 125; G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. MS.; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translations in C. U.:—

1. The triumphs of the martyr'd saints. By Bp. R. Mant, in his *Ancient Hys., &c.*, 1837, p. 76, and 1871, p. 133. It is given in several collections, including *Kennedy*, 1863; the *People's H.* 1867; the *Hymnary*, 1872, &c.

2. The triumphs of the saints, Blessed for evermore. By J. M. Neale, in the *H. Noted*, 1852, No. 39. In the enlarged ed., 1854, it was given as "The *merits* of the saints," and this latter reading is usually given in modern hymn-books. In later editions of the *H. Noted* the original reading was restored.

Translations not in C. U.:—

1. Let us that fellowes be the glorious joyes sound out. *Primer.* 1599.

2. By healpe of Saints, come let our tongues relate. *Primer.* 1615.

3. Let us fam'd acts and triumphs sing. *Primer.* 1685.

4. When bleeding Heroes fill the tuneful Quire. *Primer.* 1706.

5. Sing we the peerless deeds of martyr'd saints. *E. Caswall.* 1849.

6. Brethren, the praise of the holy ones waken. *W. J. Blew.* 1852–55.

7. The triumphs of the saints, Their joys beyond compare. *J. D. Chambers.* 1857.

8. The wondrous joys which crown the saints. *J. W. Hewett.* 1859.

9. Let us proclaim the Martyrs' bliss. *J. Wallace.* 1874.

The variations in the *Roman Brev.* text from the older form are very slight. The *trs.* by *Neale, Blew, Chambers,* and *Hewett,* are from the older form; the rest follow the *Roman Brev.* form. There is an anonymous imitation rather than a *tr.* of the Latin text in Fallow's *Hys. for Pub. and Private Worship,* 1847; and again, with the addition of a doxology, in Johnston's *English Hyml.,* 1852, beginning "Blest Lord, the crown of great reward." [J. J.]

Sandys, George, s. of Dr. Edwin Sandys, Archbishop of York, was b. at Bishopthorpe Palace, York, in 1577, and educated at St. Mary Hall and Corpus Christi College, Oxford. For some years he devoted himself to travelling in Europe and Asia, and pub. in 1615 a curious account of his experiences. After visiting America, where he was for a time the Treasurer of the British Colony of Virginia, he became, on his return, a Gentleman of the Privy Chamber of Charles I. He d. at Bexley Abbey, Kent, March 1643. His publications included his *Traveller's Thanksgiving;* the prose work on his travels, *A Relation of a journey begun in* 1610, &c., 1615; a *tr.* of the *Metamorphoses* of Ovid; and *Grotius's* tragedy of Christ's Passion. His productions which most nearly concern hymnology were:—

(1) *A Paraphrase upon the Psalmes of David, and upon the Hymns dispersed throughout the Old and New Testaments. London: at the Bell in St. Paul's Churchyard. M.DCXXXVI.*

(2) *A Paraphrase upon the Divine Poems by George Sandys. London: at the Bell in St. Paul's Churchyard. M.DCXXXVIII.* This volume contained the Paraphrase of the Psalms, paraphrases upon Job, Ecclesiastes, the Lamentations of Jeremiah, and the Songs collected out of the Old and New Testaments.

(3) His paraphrase of *The Song of Solomon* was pub. in 1642. The most available form of these works is the Rev. R. Hooper's reprint of Sandys's *Poems,* in Smith's *Library of Old Authors.*

A few only of Sandys's versions of the Psalms are found in modern hymn-books, although they were set to music by Henry Lawes. His influence, however, upon later paraphrasers was considerable. [See **Psalters, English,** § x.] The following, together with a few others annotated under their respective first lines, are in C. U.:—

1. How are the Gentiles all on fire. *Ps. ii.*
2. Lord, for Thee I daily cry. *Ps. lxxxiv.*
3. My God, Thy suppliant hear. *Ps. lxxxvi.*
4. Praise the Lord enthroned on high. *Ps. cl.*
5. Sing the Great Jehovah's praise. *Ps. lxvi.*
6. Thou, Lord, my witness art. *Ps. cxxxi.*
7. Thou who art [dwellest] enthroned above. *Ps. xcii.*
8. You, who dwell above the skies. *Ps. cxlviii.*

These paraphrases as in C. U. are in the form of centos. [J. J.]

Sankey, Ira David, was b. in Edinburgh, Pennsylvania, in 1840, of Methodist parents. About 1856 he removed with his parents to Newcastle, Pennsylvania, where he became a member of the Methodist Episcopal Church. Four years afterwards he became the Superintendent of a large Sunday School in which he commenced his career of singing sacred songs and solos. Mr. Moody met with him and heard him sing at the International Convention of the Young Men's Christian Association, at Indianapolis, and through Mr. Moody's persuasion he joined him in his work at Chicago. After some two or three years' work in Chicago, they sailed for England on June 7, 1872, and held their first meeting at York a short time afterwards, only eight persons being present. Their subsequent work in Great Britain and America is well known. Mr. Sankey's special duty was the singing of sacred songs and solos at religious gatherings, a practice which was in use in America for some time before he adopted it. His volume of *Sacred Songs and Solos* is a compilation from various sources, mainly American and mostly in use before. Although known as *Sankey and Moody's Songs,* only one song, "Home at last, thy labour done" (see **Various**), is by Mr. Sankey, and not one is by Mr. Moody. Mr. Sankey supplied several of the melodies. The English edition of the *Sacred S. & S.* has had an enormous sale; and the work as a whole is very popular for Home Mission services. The *Songs* have been translated into several languages. [J. J.]

Santeüil, Baptiste de, a younger brother of Claude, and J. B. de Santeüil, was the author of two hymns in the *Paris Brev.* of 1680:—"O vos unanimes Christiadum chori," and "Adeste sancti coelites." These were repeated in his brother's *Hymni Sacri et Novi,* 1689, and the 2nd ed. of the same, 1698. [G. A. C.]

Santeüil, Claude de, elder brother of Jean-Baptiste de Santeüil (see below), was b. in Paris, Feb. 3, 1628. He became a secular ecclesiastic of the Seminary of St. Magloire, Paris, whence he was also known under the Latinized form of his name as *Santolius Maglorianus.* He d. Sept. 29, 1684. Like his brother, he was a good writer of Latin poetry, and some hymns by him were included in the *Cluniac Brev.,* 1686, and the *Paris Breviaries* of 1680 and 1736. Some of these hymns have been translated into English, and are in C. U. in G. Britain. [See **Index of Authors and Translators.**] [G. A. C.]

Santeüil, Jean-Baptiste de, was b. in Paris of a good family on May 12, 1630. He was one of the regular Canons of St. Victor, at Paris, and, under the name of Santolius Victorinus, was distinguished as a writer of Latin poetry. Many of his hymns appeared in the *Cluniac Brev.* 1686, and the *Paris Brevs.* 1680 and 1736, and several have been translated into English, and are in C. U. in G. Britain and America. [See **Index of Authors and Translators.**] He was very jocose in disposition and singular in his habits. When on a journey he d. at Dijon, Aug. 5, 1697. His *Hymni Sacri et Novi* were pub. at Paris in 1689, and again, enlarged, in 1698. [G. A. C.]

Santolius Maglorianus. [**Santeüil, Claude de.**]

Santolius Victorinus. [**Santeüil, Jean-Baptiste de.**]

Sass, George Herbert, b. in Charleston, South Carolina, Dec. 24, 1845, where he has resided most of his life. He has contributed to the press a number of religious poems under the *nom de plume* of "*Barton Grey.*" These have not come into use as hymns for con-

gregational purposes. The following are given in the Schaff & Gilman *Library of Religious Poetry*, 1881.

1. Comes it again, the sweet and solemn hour? *Christmas Carol.*
2. Once more through storm and calm the changeful hours. *The Two Advents.*
3. Out of dust and darkness, comes. *Easter.*
4. Soul, o'er life's sad ocean faring. *Follow Me.*

[J. J.]

Sat Paule, sat terris datum. *Guillaume de la Brunetière.* [*Conversion of St. Paul.*] Appeared in the *Sens Brev.*, 1726, and the *Paris Breviary*, 1680, as the hymn at Matins and second Vespers on the 30th June. It is also in other French Breviaries and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. It has been *tr.* as:—

1. Enough, O Paul, enough, and now. *I. Williams.* 1839.
2. Enough, O Paul, on earth no more. *J. D. Chambers.* 1866.

I. Williams's *tr.* has been in C. U., but that by Chambers has not passed into the hymn-books. [J. J.]

Saturatus ferculis. [*Holy Communion.*] A hymn in 15 st., and entitled "A giving of thanks after Holy Communion," is quoted by *Mone*, No. 232, from a Reichenau MS. of the 14th cent., a Reichenau MS. of the 15th cent., and a Munich MS. of the 15th cent. It is also contained in the St. Gall MS., No. 309, of the 15th cent. The Munich MS. contains the hymns of the Carthusian prior Konrad, of Gaming, in Lower Austria. As the Reichenau MSS. agree in differing from the text of the Munich it is probable that Konrad only made a few alterations on an older hymn. *Tr.* as:—

1. **Fed with dainties from above.** By J. D. Chambers, in his *Lauda Syon*, 1857, p. 233; and the *Altar Hymnal*, 1884.
2. **With choicest dainties nourished.** By R. F. Littledale, in the *Altar Manual*, 1863; and again in the *People's H.*, 1867, No. 182, and signed "D. L.," i.e. Dr. Littledale. [W. A. S.]

Saviour, again to Thy dear Name we raise. *J. Ellerton.* [*Evening.*] Written in 1866, in 5 st. of 4 l., for the festival of the Malpas, Middlewich, and Nantwich Choral Association of that year, and adapted to the tune "St. Agnes," in Thorne's *Coll.* Of this hymn there are the following texts:—

1. The original in 5 st. of 4 l. See No. 4.
2. Mr. Ellerton's revised and abridged text for the *App.* to *H. A. & M.*, 1868, in 4 st. This is the most popular form of the hymn, and is in extensive use.
3. The same text, with st. ii. and iii. transposed, and st. iii., l. 1, changed from:—

"Grant us Thy peace, Lord, thro' the coming night," to,

"Grant us Thy peace *through the approaching* night," and included in *Church Hymns*, 1871. The use of this form of the hymn is limited.

4. The form given in Thring's *Coll.*, 1882, in 5 st., the most delicate, beautiful, and tender of all. It is the original text, with the exceptions that st. iii. was originally st. ii.; and st. ii. originally st. iii., and the first line of st. ii., reads, "Grant us Thy peace, Lord, through the coming night."

The success which has attended this hymn is very great. No composition of Mr. Ellerton's has attained to anything approaching it in extensiveness of use in Great Britain and America. In Martineau's *Hymns*, &c., 1873, it begins, "Again to Thee, our guardian God, we raise." [J. J.]

Saviour, bless the word to all. *T. Kelly.* [*For a blessing on the Word.*] Appeared in the 2nd ed. of his *Hymns*, &c., 1806, in 3 st. of 4 l. (ed. 1853, No. 434). It is in C. U. in this form. In the American Unitarian *Hys. for the Church of Christ*, 1853, it is altered to "Father, bless Thy word to all." This text is repeated in a few collections; and, sometimes, as in the *Songs for the Sanctuary*, N. Y., 1865, with C. Wesley's stanza, "Sing we to our God above," as a doxology. [J. J.]

Saviour, blessed Saviour. *G. Thring.* [*Pressing Onwards.*] Written in 1862, and 1st pub. in his *Hymns, Congregational and Others*, 1866, p. 36, in 8 st. of 8 l. In 1868 it was repeated in the *Appendix* to *H. A. & M.*, with alterations by the author and the compilers of *H. A. & M.*, in st. v., vii., and viii. When included in the S. P. C. K. *Church Hymns*, 1871, Prebendary Thring added the stanza "Farther, ever farther." This full form of the text was repeated in his *Hys. and Sac. Lyrics*, 1874; and in his *Coll.*, 1882. It has been specially set to music by Sir H. S. Oakeley, the Rev. J. Francis, J. D. Farrer, and others. In several American hymn-books it is broken up as:—

1. **Brighter still, and brighter.** In the *Presbyterian Hymnal*, Philadelphia, 1874, and others.
2. **Clearer yet, and clearer.** In the *Songs of Christian Praise*, N. Y., 1880.
3. **Nearer, ever nearer.** In *Laudes Domini*, N. Y., 1884.

Through these various forms the use of this hymn is extensive. It is well suited for a processional. [J. J.]

Saviour, breathe an evening blessing. *J. Edmeston.* [*Evening.*] Appeared in his *Sacred Lyrics*, 1st set, 1820, p. 4, in 2 st. of 8 l., and thus introduced "At night their short evening hymn, 'Jesu Mahaxaroo' = 'Jesus forgive us,' stole through the camp.—Salte's *Travels in Abyssinia.*" One of the earliest to adopt it for congregational use was Bickersteth, who included it in his *Christian Psalmody*, 1833. It was repeated in the *Leeds H. Bk.*, 1853, and others, until it has taken rank with the first Evening Hymns in the English language. It is found in the hymnals of all English-speaking countries, and usually in its correct and complete form. In the *Hy. Comp.*, revised ed., 1876, Bp. Bickersteth has added a third stanza of 8 l., beginning "Father, to Thy holy keeping," and in Thring's *Coll.*, 1882, the editor has re-arranged the hymn, omitted the lines concerning sudden death, and added a fourth stanza in 4 l., beginning "Be Thou nigh, should death o'ertake us," in which the same thought is contained in a milder form. It has been *tr.* into several languages. The Latin rendering, by R. Bingham, in his *Hymno. Christ. Lat.*, 1871, is "Vespere, Salvator, spires benedicta, priusquam." In Martineau's *Hys.*, 1840 and 1873, the opening line is changed to "*Holiest*, breathe an evening blessing." Orig. text in the *H. Comp.*, st. i., ii. [J. J.]

Saviour, by Thy sweet compassion. *Ada Cambridge.* [*In Affliction.*] Pub. in her *Hymns on the Litany*, 1865, No. 17, in 7 st. of 8 l., and based upon the words "In all time of our tribulation . . . . Good Lord, deliver us." It is given in its full and unaltered form in the *Lyra Britannica*, 1867,

p. 120. When used in public worship it is usually abbreviated. [J. J.]

Saviour divine, we know Thy name. *P. Doddridge.* [*Justification.*] 1st pub. in Job Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, No. 132, in 6 st. of 4 l., and headed "Christ, the Lord our Righteousness." Also in J. D. Humphreys's ed. of the same, 1839, No. 150. It is in C. U. sometimes in an abridged form, and also forms part of a cento in Snepp's *Songs of G. & G.*, 1872, No. 417, where st. i. is the first stanza of this hymn, and st. ii.–v. are st. iii.–vi. of I. Watts's "Lord, we confess our numerous faults," from his *Hys. and Spiritual Songs*, 1709, Bk. i., No. 111. [J. J.]

Saviour, I lift my trembling eyes. [*Jesus, the Guide and Advocate.*] Lord Selborne's note on this cento in his *Book of Praise*, 1862, No. lvii., is :—

"This hymn as here given [in 3 st. of 4 l.] was introduced into the *Marylebone Collection* (1851). [Gurney, J. H.] from a poem of some length, published in 1831, in *The Iris*, a volume edited by the Rev. Thomas Dale and signed 'M. G. T.']. The text (which will be found at page 139 of that volume) is unaltered, except that the first word, 'Saviour,' has been brought down from a preceding line, in substitution for the words, 'And then,' so as to give to these stanzas an independent beginning."

These stanzas have passed into several collections, and are worthy of greater notice than they have received. We have seen the signature "M. G. T." written out as "*M. G. Thompson*," but we have not authority to say that this is correct. Another cento from the same poem appeared in the 3rd ed. of *The Spirit of the Psalms*, by H. F. Lyte, 1858, in 5 st. of 4 l., beginning "Saviour, I think upon that hour." This, reduced to 4 st., is in the *Baptist Praise Bk.*, N. Y., 1871, and other American collections. [J. J.]

Saviour, I Thy word believe. *A. M. Toplady.* [*Christ dwelling in Man.*] Appeared in his *Poems on Sacred Subjects*, 1759, No. 8, in 6 st. of 8 l., and based upon the words "He dwelleth with you, and shall be in you." John xiv. 17. It is also in D. Sedgwick's reprint of Toplady's *Hymns*, &c., 1860. In some American collections, including the *Songs for the Sanctuary*, 1865, st. iii., iv., are given as "Blessed Comforter, come down," as a hymn for Whitsuntide. [J. J.]

Saviour, like a Shepherd, lead us. [*The Good Shepherd.*] The authorship of this hymn is a matter of some doubt. The earliest source to which we have traced it is Miss D. A. Thrupp's *Hymns for the Young*, 4th ed. 1836, in 4 st. of 6 l., where it is unsigned. We next find it in the Rev. W. Carus Wilson's *Children's Friend* for June, 1838 (p. 144), again in 4 st. of 6 l., and signed "Lyte." In the January number of the same magazine there is a National Hymn in the metre of "God save the Queen" ("Lord, Thy best blessing shed"), which is signed "H. Lyte," and dated from "Brixham" (see Lyte, H. F., p. 706, i.). "Saviour, like a Shepherd, lead us" appears again in 1838, in Mrs. Herbert Mayo's *Sel. of Hys. and Poetry for the use of Infant and Juvenile Schools*, No. 171; and again in the edition of 1846, but without signature. As in that collection several hymns and poems are signed "D. A. T.," it is clear that Mrs. Mayo did not regard the hymn as Miss Thrupp's production. The most that we can say is that the evidence is decidedly against Miss Thrupp, and somewhat uncertain with regard to Lyte as the writer of the hymn. Its use is extensive both in G. Britain and America. [W. T. B.]

Saviour of sinful men. *C. Wesley.* [*Meeting of Friends.*] Pub. in *Hys. and Sac. Poems*, 1749, in 12 st. of 8 l. (*P. Works*, 1868–72, vol. v. p. 458.) In its full form it is not in C. U., but divided, or broken up into centos, it is found in modern hymn-books in the following forms :—

1. **Saviour of sinful men.** This, in 6 st., was given in the *Wes. H. Bk.*, 1780, No. 470, and continued in later editions. It is also in other collections.
2. **Guardian of sinful men.** In 6 st. of 4 l. in Martineau's *Hymns*, 1840, and his *Hymns*, &c., 1873.
3. **Lord of the souls above.** This in 6 st. of 4 l. also appeared in Martineau's *Hymns*, 1840, and 1873. The text is altered from the original.
4. **O what a mighty change.** In 3 st. of 8 l. in the American Meth. Episcopal *Hymns*, 1849.

Concerning the *Wes. H. Bk.* arrangement of the hymn Mr. G. J. Stevenson has some pleasing reminiscences in his *Meth. H. Bk. Notes*, 1883, p. 304. The centos in Martineau's *Hymns* are specially adapted for Death and Burial. [J. J.]

Saviour of the nations, come. *B. H. Kennedy.* [*Advent.*] 1st pub. in his *Hymnologia Christiana*, 1863, No. 26, in 11 st. of 4 l., divided into two parts, Pt. ii. beginning, "Zion, at thy shining gates." In 1867 Dean Alford gave st. iii., v., viii.–x., as "Come, Lord Jesus, take Thy rest," in his *Year of Praise*, No. 26. In the S. P. C. K. *Church Hys.*, 1871, No. 73 is Pt. ii. from the *Hymno. Christ.* as above. [J. J.]

Saviour, round Thy footstool bending. *Elizabeth Parson, née Rooker.* [*Lent.*] This is the most beautiful and pathetic of Mrs. Parson's hymns. It was written for her class for young people at Tavistock, and supplied to J. Curwen in MS. It was included in Curwen's *Child's H. Bk.*, 1840, and subsequently printed in Mrs. Parson's *Willing-Class Hymns*, No. 9, in 3 st. of 6 l. In the *Child's H. Bk.* it is in 4 st. There are the following forms of the text in C. U. :—(1) that in the *Child's H. Bk.*, in 4 st.; (2) the *Willing-Class Hys.*, in 3 st.; (3) the *Meth. S. S. H. Bk.*, 1879, No. 262, where st. i., iii. and v. are the original slightly altered, and st. ii. and iv. are from Hodder's *S. S. H. Bk.*; and (4) that in the Silver Street (London) *S. S. Companion*, 1880, which is No. 2 with alterations. Through these various forms this hymn is in extensive use. [J. J.]

Saviour, Source of every blessing. [*Jesus the Source of all Good.*] This hymn appeared in the American *Prayer Bk. Coll.*, 1826, in 4 st. of 4 l., and has been repeated in several collections, including the Protestant Episcopal *Hymnal*, 1871. It is a part of the well-known "Come, Thou Fount of every blessing," p. 252, i., rewritten for the *Prayer Bk. Coll.* of 1826. [J. J.]

Saviour, to Thee we humbly cry. *C. Wesley.* [*Intercession.*] 1st pub. with five others in 1745, at the end of a tract, entitled, *A Short View of the Differences between*

the Moravian Brethren lately in England, and the Rev. Mr. John and Charles Wesley, in 6 st. of 6 l., and again in *Hymns & Sacred Poems*, 1749, vol. ii., No. 72. In 1780 it was included in the *Wes. H. Bk.*, No. 449, and retained in later editions. It is also found in other collections. It is on record that the special members of the Moravians against whom Wesley wrote, taught that if a person professed faith in Christ, there was no necessity that he should manifest any sorrow on account of sins past or present, but for him there was simply the acknowledgment that he was a "happy sinner," a doctrine which could have but one logical outcome. Hence the satire of st. iii.:—

"In vain, till Thou the power bestow,
The double power of quickening grace,
And make the happy sinners know
The tempter with his angel face,
Who leads them captive at his will,
Captive—but happy sinners still."

Orig. text, *P. Works*, 1868–72, vol. v. pp. 244–5. [J. J.]

Saviour, we seek Thy high abode. *I. Watts and G. Rawson.* [*Life a Pilgrimage.*] The original of this hymn is I. Watts's "Lord, what a wretched land is this" (p. 696, i.), the rewritten form being by G. Rawson, who rewrote it for the Bap. *Ps. & Hys.*, 1858, No. 573. It has passed into other collections in G. Britain and America. [J. J.]

Saviour, when in dust to Thee. *Sir R. Grant.* [*Lent.*] 1st printed in the *Christian Observer*, 1815, p. 735, in 5 st. of 8 l., and entitled "Litany." In 1835 it was included in Elliott's *Ps. & Hys.*, No. 105, with a protest in the *Preface* against its mutilation, as found in some collections then in circulation, and the declaration that the text in that collection was pure. This protest was probably levelled at T. Cotterill, who gave 4 st., very much altered, as "By Thy birth and early years," in his *Sel.* in 1819. The only change in Elliott's *Ps. & Hys.* from the *Christian Observer*, 1815, was in st. iii. l. 5., where "anguish'd sigh" was altered to "*troubled* sigh." Grant's hymns were republished by Lord Glenelg in 1839 as *Sacred Poems*. This hymn is at p. 6. This text differs from the preceding, but is claimed by Lord Glenelg to be "a more correct and authentic version." (*Preface.*) It is this text which is reprinted in Lord Selborne's *Bk. of Praise*, 1862; and in the *Lyra Brit.*, 1867, as the original. In addition to its use in the *Christian Observer*, Elliott's *Ps. & Hys.*, and the *Sacred Poems*, forms of the text, it is also in many hymnals as:—

1. **By Thy birth and early years.** In Cotterill's *Sel.*, 1819, and others, as above.
2. **By Thy birth, and by Thy tears.** In several hymn-books.
3. **Father, when in dust to Thee.** In a few American collections.
4. **Jesus, when in prayer to Thee.** In Skinner's *Daily Service Hymnal*, 1864.

In addition to its very extensive use in these varying forms, it has also been *tr.* into several languages. That in Latin, by R. Bingham, in his *Hymno. Christ. Lat.*, 1871, begins "Quando genua flectentes." [J. J.]

Saviour, Who exalted high. *Bp. R. Mant.* [*SS. James and Jude*, or *Lent.*] Appeared in his *Holydays of the Church; or Scripture Narratives of Our Blessed Lord's Life and Ministry*, &c., 1828, vol. i. p. 536, in 10 st. of irregular lines, and appropriated to SS. James and Jude. The original text is not in C. U. From it, however, the following centos have been compiled:—

1. **Saviour, Who exalted high.** In the 1864 *Suppl.* to the *Ps. & Hys.*, &c., Bedford, this cento is taken from st. i., ii., vii. and x. It is also in other collections.
2. **Son of Man, to Thee we cry.** This cento in 4 st. of 6 l., beginning with the first l. of st. iii., was given in the Cooke and Denton *Hymnal*, 1853; and is also in several later collections.
3. **Son of God, to Thee I cry.** This cento, beginning with st. ii., appeared in the 1863 *Appendix* to the S. P. C. K. *Ps. & Hys.*, No. 90, in 4 st. of 6 l. This, with the exception of the opening line, is from the Cooke and Denton *Hymnal* with a return, in several instances, to the original text. It is repeated in the S. P. C. K. *Church Hymns*, 1871, as "Son of Man, to Thee I cry."
4. **Jesus Christ exalted high.** This, in T. Darling's *Hymns, &c.*, 1887, is in 4 st. of 12 l. In the earlier editions of Darling's *Hymns*, &c., it began "Jesus, now exalted high."

The popular form of this hymn is the third cento as above. [J. J.]

Saviour, Who ready art to hear. *C. Wesley.* [*The Divine Presence desired.*] Appeared in *Hys. and Sac. Poems*, 1740, in 6 st. of 4 l., and headed "On a Journey." (*P. Works*, 1868–72, vol. i. p. 304.) With slight alterations, and the omission of st. i., it was given in the *Wes. H. Bk.*, 1780, as No. 205, and has passed into numerous collections as "Talk with us, Lord, Thyself reveal," and in some as "*Speak* with us, Lord, Thyself reveal." The stanza which has attained to the greatest repute is:—

"With Thee conversing, I forget
All time, and toil, and care;
Labour is rest and pain is sweet,
If Thou, my God, art there."

Possibly the ideas embodied in these lines had their origin in Milton's *Par. Lost*, bk. iv., ll. 639, 640:—

"With thee conversing, I forget all time,
All seasons and their change; all please alike."

The hymn, as a whole, is very popular with the various Methodist bodies. See G. J. Stevenson's *Meth. H. Bk. Notes*, 1883. [J. J.]

Saxby, Jane Euphemia, née Browne, daughter of William Browne of Tallantire Hall, Cumberland, and sister of Lady Teignmouth, was b. Jan. 27, 1811, and married, in 1862, to the Rev. S. H. Saxby, Vicar of East Clevedon, Somersetshire. Her work, *The Dove on the Cross*, was pub. in 1849. It has passed into numerous editions, and from it several hymns have come into C. U. This was followed by *The Voice of the Bird*, in 1875; and *Aunt Effie's Gift to the Nursery*, 1876. Sometimes Mrs. Saxby's *Dove on the Cross* is dated 1819, but in error. The compilation known as *Hys. and Thoughts for the Sick and Lonely, by a Lady*, Lond., J. Nisbet & Co., 1848, although it contains several of her hymns in an altered form, is ascribed to her in error. Mrs. Saxby's hymns in C. U. include:

1. Father, into Thy loving hands. *Resignation.*
2. O Jesus Christ, the holy One. *Holy Communion.*
3. O Holy Ghost, the Comforter. *Whitsuntide.*
4. Shew me the way, O Lord. *Guidance desired.*
5. Thou art with me, O my Father. *God everywhere.*
6. Thou God of love, beneath Thy sheltering wings. *Burial.*

Of these hymns, Nos. 1, 3, 4, and 6, appeared in her *Dove on the Cross*, 1849. No. 2 appeared

in the English Presbyterian *Ps. & Hys. for Divine Worship*, 1867, No. 340, in 5 st. of 4 l. It was supplied to Dr. W. F. Stevenson in MS. in 6 st. for his *Hys. for the Church and Home*, 1873. The additional stanza (the 4th) given in his *Notes* is:—

"As Thou hast placed beyond my reach
Thy richest means of grace,
Teach me without them, Saviour, teach
My soul to see Thy face."

The point and meaning of this stanza is explained by the fact that this hymn "was written for one who by illness was prevented joining in the Communion." The hymn was included in *The Voice of the Bird*, 1875. Mrs. Saxby's hymns are very plaintive and tender. This is explained by her thus:—"I wrote most of my published hymns during a very long and distressing illness, which lasted many years. I thought probably that I was then in the 'Border Land,' and wrote accordingly." D. Mar. 25, 1898. [J. J.]

Say, grows the rush without the mire. [*Fate of the Wicked. Job viii.* 11–22.] Although sometimes attributed to Watts, to the present this hymn has not been traced to his works, and the earliest date at which it is found is in the Draft *Scottish Translations and Paraphrases* of 1745, No. xxiv.. Therein it is given as a Paraphrase of Job viii. 11–22, in 7 st. of 4 l. Copies of this draft being very rare, we subjoin the text:—

1.
"Say, grows the Rush without the Mire?
the Flag without the Stream?
Green and uncut, it quickly fades;
the Wicked's Fate's the same.

2.
"Slight is his Hope, cut off and broke:
or if entire it rise,
Yet, as the Spider's Web, when try'd,
it yieldeth, breaks and flies.

3.
"Fixt on his House he leans, his House
and all its Props decay;
He holds it fast, but faster still
the tott'ring Frame gives way.

4.
"Tho' in his Garden to the Sun
his Boughs with verdure smile;
And, to the Center struck, his Roots
unshaken stand a while:

5.
"Yet, when from Heav'n his Sentence flies,
he's hurried from his Place:
It then denies him for its Lord,
nor owns it knew his Face.

6.
"Lo, this the Joy of wicked Men,
who Heav'ns just Laws despise;
They quickly fall, and in their room
as quickly others rise.

7.
"But GOD his Pow'r will for the Just
with tender Care employ:
He'll fill their Mouths with Songs of Praise,
and fill their Hearts with Joy."

The recast of this hymn, beginning:—

"The rush may rise where waters flow,
and flags beside the stream;"

which was pub. in the authorized *Trans. and Paraphs.* of 1781, No. vi., in 7 st. of 4 l., is claimed for **W. Cameron** (p. 200, i.) by his eldest daughter, in her list of authors and revisers. [J. J.]

Say, why should friendship grieve for those? [*Death and Burial.*] This hymn appeared in the *Evangelical Magazine* in 1820, in 6 st. of 4 l., headed "On seeing a mourning ring inscribed with the words 'Not lost, but gone before,'" and is signed "B. C.," the signature, it is said, of *Benjamin Clark*. In the enlarged ed. of *Ps. & Hys.*, 1864, by Morrell and How it was given in a re-written form in 4 st. of 4 l. as "Why mourn the dead with hopeless tears?" This in a slightly different form was in *Kennedy*, 1863. The 1820 text is in P. Maurice's *Choral H. Bk.*, 1861. [J. J.]

Scales, Thomas, was b. at Leeds, Dec. 16, 1786, and educated at the Moravian School at Fulneck, and at the Leeds Grammar School. He received his training for the Congregational ministry at Hoxton College, where he entered in 1806, and of which he was for a short time Classical Tutor. He was successively Congregational minister at Wolverhampton (1810) and Leeds (1819). He remained at Leeds thirty years, and was then appointed (1849) Secretary of the Northern Congregational School at Silcoats. He afterwards became the Secretary of the "Balme Charity." He d. at Cleckheaton, June 24, 1860. (Miller's *Singers and Songs of the Church*, 1869, p. 398.) Mr. Scales is known as a contributor to, and one of the Editors of, *A Sel. of Hys. for the Use of the Protestant Dissenting Congregations of the Independent Order, in Leeds*, 1822, known as the *Leeds H. Bk.*, 1822. [See **Congregational Hymnody, p. 259, i.**] His hymn on *Missions*, "Amazing was the grace," contributed thereto, is still in C. U. [J. J.]

Scandinavian Hymnody. Up to the period of the Reformation the churches of Denmark, Norway, Sweden, and Iceland, like the rest of the churches of Europe, were furnished with Latin hymns only. Of these (many of them peculiar to Sweden) a collection has been published by G. E. Klemming under the title *Latinska Sånger fordom använda i Svenska Kyrkor, Kloster, och Skolor*, 4 vols. (Stockholm, 1885–7). The Reformation gave throughout the North, as elsewhere, the signal for the production of the vernacular hymn. There, as elsewhere, the Church's Deborah, when she repeated and obeyed the cry "awake," also began to "utter a song." It may not be amiss to preface the history of that song with a short sketch of the events of her awakening.

I. *The Reformation.*—1. The dissolution of the union of Calmar, which from 1397 to 1523 linked together Sweden, Norway, Denmark, and Iceland under one monarch, placed Gustavus Vasa on the throne of *Sweden*. He at once declared for the Reformed doctrines, as preached by Luther and Melanchthon. With the help of Lawrence Petersen, the Archbishop of Upsala, and Lawrence Andersen, the Chancellor, he ultimately persuaded the majority of his people, in spite of the sturdy opposition of Bishop Brask of Linköping, to accept a reformation on Lutheran lines. His son and successor Erik XIV., a weak and unfortunate monarch, adopted the gloomier views of Calvin; and his deposition in 1569, and the death of Archbishop Petersen in 1573, rendered it easy for King John III. (second son of Gustavus) to arrange a reactionary movement, in which he was aided by another Lawrence Petersen (Laurentius Petri Gothus),

who followed the first Lawrence at Upsala. The reaction was short-lived, and the Lutheran reformation was finally established in Sweden at the synod of Upsala, held in 1593, during the reign of Sigismund (son of John), but under the auspices of Charles Duke of Södermanland, the third son of Gustavus, afterwards king under the title of Charles IX. At this synod the *Confession of Augsburg* was formally adopted by the Church of Sweden.

2. In *Denmark* also, under Frederik I., the Lutheran reformation was adopted, after considerable opposition; and Christiern III., son of Frederik, completed the task his father had begun. Not being able to persuade the Danish prelates to officiate at his consecration, or not wishing to avail himself of their services, he was crowned, with a ceremonial adapted from the Roman Pontifical, by John Bugenhagen, a preacher from Wittenberg. Bugenhagen was certainly not a bishop, and there is considerable doubt whether he had even received priest's orders: he took upon himself, however—as Wesley did more than two centuries after—to perform the office of episcopal consecration (1537), and set apart bishops or "superintendents" to fill the ancient sees. A Diet at Odense, in 1539, finally bound Denmark to the principles and practice of the Reformed, or, more correctly speaking, Protestant followers of Luther.

3. The year 1537 witnessed the final union of *Norway* with Denmark, begun in 1523.* The Norwegians had shown no great readiness to accept the Reformation as offered them by King Frederik. Christiern, however, took summary measures. The Archbishop of Trondhjem and his followers made some resistance, but the king carried his point, and Lutheranism was established in Norway as it had been in Denmark.

4. In *Iceland* the work was carried on by Einarsen, who in 1540 was elevated, at the age of 25, to the office of bishop, or superintendent, of Skalholt. Jon Arasen, Bishop of Holar (or Holum), headed the opposition, and endeavoured to excite a rebellion, but was arrested and put to death in 1550.

II. *Hymn-writers and Hymns.—Sweden.*—The first hymn-writers of reformed *Sweden* were the two renowned brothers, coadjutors of Gustavus in the work of reformation, Olaf and Lawrence (or Lars) Petersen, better known by the Latinized names of Olaus and Laurentius Petri.

1. *Olaf Petersen* was b. in 1497. He was early predisposed in favour of the Reformed doctrines, and in 1517, instead of resorting to the Swedish university of Upsala, preferred to study at Wittenberg, where he heard Melanchthon and Luther. Returning in 1520, full of reforming zeal, he received holy orders, and in 1524 was made rector of the church of S. Nicholas in Stockholm. In 1540 he was convicted of a guilty knowledge of a conspiracy against King Gustavus, and condemned to death. He was pardoned, though the king never forgave him; and in 1543 he was appointed to another cure in Stockholm. He died in 1552.

2. *Lawrence Petersen* was b. in 1499, and studied at Upsala, where he became professor in or about 1524. He was a man of more gentleness and discretion than his impetuous brother Olaf; and this, combined with his high reputation for theological learning, and his known inclination towards a quiet and conservative reformation, induced the clergy to elect him, and the king to appoint him, in 1531, Archbishop of Upsala, and Primate of Sweden. It is not our business to enter into the vexed question of his consecration. That he took a journey to Rome on his appointment seems tolerably clear; but the registers of the period have unhappily been burnt; and whether he really received the laying on of hands there, or, like Bugenhagen, laid hands on others without having received the commission himself, is still a matter of doubt. He is certainly the father of Swedish hymnology. Besides his original compositions he made many translations from Latin and German; and his hymns have been largely borrowed in Denmark. The similarity of the two languages, Danish and Swedish, especially in their older forms, renders transference from the one to the other particularly easy. The Archbishop d., universally beloved and regretted, in 1573.

3. The two *Andersens, Lawrence Archdeacon of Upsala, and Peter Bishop of Westerås*, seconded the Petersens in their poetical work as well as in their reforming measures. The title of their hymn-book, published in 1536, was:—

Swenske songor eller wisor nw på nytt prentade, förökade, och under en annan skick än tilförenna vtsatte. ("Swedish Songs or Hymns, now newly printed, enlarged, and published in a different form from the preceding one.")

The first of the two, *Lawrence* or *Lars* (Laurentius Andreæ), was b. at Strengnäs in 1480. He became in 1523 Chancellor of the Diocese of Upsala, and shortly afterwards Chancellor, or Chief Secretary, to King Gustavus. It was owing in a great measure to his influence that the Diet of the kingdom adopted the Reformed doctrines in 1527. In 1526 he brought out, with the help of Olaf Petersen, a Swedish version of the New Testament, based mainly upon Luther's German translation, and in 1541 a version of the whole Bible. He was accused in 1540 of complicity in the plot in which Olaf Petersen was involved; and, like him, was condemned to death, but pardoned. He retired to Strengnäs, where he d. in 1552. *Peter Andersen*, nicknamed *Swart* (Petrus Andreæ Niger), was b. about the end of the 15th cent. He became court chaplain to King Gustavus in 1549, Bishop of Westerås in 1556, and d. in 1562, leaving behind him the reputation of an able and high-principled man. We may note also that the ill-fated king *Erik* (b. 1533, d. by poison 1577) has also left a couple of hymns, both of which seem to echo his unhappy state of mind. One is a paraphrase of the 51st Psalm:—

Beklaga af allt Sinne må jag min Själa nöd.	(Bewail with all my mind must I my soul's distress.)

the other is not much unlike it:—

O Gud, hvem skall jag klaga den Sorg jag måste draga, så arm och syndefull?	(O God, how shall I lament the sorrow I must bear so poor and sinful?)

* The two kingdoms were newly adjusted in 1814, when Norway was taken from Denmark, and united with Sweden, Denmark retaining Iceland. This arrangement still subsists.

Erik's is, however, not the only royal name that appears in the Swedish hymnary. The great *Gustavus Adolphus* (b. 1594, d. 1632), s. of Charles IX., is the author of the "Battle Hymn," his "swan-song," as it was called, written just before, and published shortly after, his death at Lützen, in 1632 (see pp. 54, ii.; 55, i.). It begins thus:—

Förfäras ej, du lilla Hop,	Fear not, little troop,
fast Fiendernas Larm och Rop	though the foes' shout and cry
från alle Sidor skalla.	resounds from every side.

4. The succession of hymn-writers, begun by Archbishop Petersen, was kept up in Sweden during the succeeding century. *Olaf Martinsen* (b. 1577, appointed Archbishop of Upsala in 1601, d. 1609) heads the list. He was followed by *Jonas Petersen* (b. 1587, d. 1644), Bishop of Linköping in 1637; *Count Lindskjöld* (1634–1690), a distinguished professor in the university of Upsala, and chancellor of that of Lund, which was founded in 1666; *Count de la Gardie* (1622–1686), Swedish Ambassador at the French court, to whom the University of Upsala owes the priceless Codex Argenteus of the Gothic gospels; to whom we may add *Peter Brask* (d. 1690), son of a rector of St. Clara's in Stockholm, and a collateral descendant of the Bishop Brask who was so stout an antagonist of Gustavus Vasa.

5. In the 18th cent. we find the hymnary enriched by a third Archbishop of Upsala, *Dr. Haquin Spegel* (1645–1714). He was a great traveller, having visited Denmark, Germany, Holland, and England; and was bishop of Skara, and afterwards of Linköping, before he was elevated to the Primacy. *Jacob Arrhenius* (d. 1725), secretary of and professor in the University of Upsala, was another sacred poet; so was the renowned *Olaf Rudbeck* (1660–1740), professor of botany at Upsala. A yet more eminent name is that of *Jasper Swedberg*. He was b. at Fahlun, in 1653, and studied at Upsala. After travelling, like Spegel, and serving as pastor of a parish, he was appointed (1692) professor of divinity at Upsala, and in 1702 became bishop of Skara, a post he held for 33 years. His name is especially interesting to us as being one of the earliest on the list of our Society for the Propagation of the Gospel. Later on we find *S. L. Ödmann*, professor of pastoral theology at Upsala, in 1806; *S. J. Hedborn* (1783–1849), pastor of Askeryd; *J. Åström* (1767–1844), pastor of Tuna; and a lady, *Fru Lenngren*, wife of the Secretary of the Board of Trade (1754–1817), whose hymn begins with the sad words:—

Snart Döden skall det Oja sluta	Soon must death close the eye
som länge Sorgens Tärar göt.	that long shed tears of sorrow.

6. The last and greatest name in the Swedish hymnody, however, is that of *Johan Olaf Wallin*. He was b. at Stora Tuna, in 1779, and early displayed his poetical powers. In 1805, and again in 1809, he gained the chief prize for poetry at Upsala. In the latter year he became pastor at Solna; here his ability as a preacher was so striking that he was transferred to Stockholm, in 1815, as "pastor primarius," a title for which we have no exact equivalent. In 1818 he was made Dean of Westerås, and set about the task of editing a revised hymn-book for the whole of Sweden. This task he completed in 1819, and pub. it as, *Den Swenska Psalmboken, af Konungen gillad och stadfästad* ("The Swedish hymn-book, approved and confirmed by the King"). To it he contributed some 150 hymns of his own, besides translations and recastings; and the book remains now in the form in which he brought it out. It is highly prized by the Swedes, and is in use everywhere. Those who desire to know more of Swedish hymnology, and can read Swedish, will find a full and exhaustive review of the book, with a history of and critique on every hymn in it, in J. W. Beckmann's *Försök til Svensk Psalmhistoria* (Stockholm, 1845).

ii. 1. The earliest hymnary of *Denmark and Norway*, and perhaps the earliest *complete* one of the whole North, was brought out at Malmö in 1528, by *Claus Martensön Töndebinder* (1500–1576), who deserves the name not only of the first evangelical preacher in Malmö, but also of the Father of Danish hymnology. The book contained a number of translations from the original Latin, from German (Luther's), and from Swedish (Petersen's), as well as some originals. Martensön subsequently recast it, with the aid of his friends Arvid Petersen and Hans Spendemager; and the book was printed and published at Rostock, by L. Dietz, in 1529; just 10 years before that diet of Odense at which Denmark (as has been said before) accepted the principles of the Reformation. The book contains a set of prayers, psalms, hymns, and canticles, and is entitled,

Een ny Handbog, med Psalmer oc aandelige Lofsange, wdragne aff then hellige Schrifft, som nw y then Christne Forsæmling (Gud till Lof oc Mennisken till Saligheed) siunges ("A new hand-book, with psalms and spiritual songs of praise, derived from Holy Writ, which now are sung in the Christian assembly to God's praise and men's salvation").*

This book was reproduced, with some changes and additions, by Hans Jansen, Bishop of Ribe, in 1544, and in 1569 by Hans Thomissön, rector of Vor Frue (Our Lady) in Copenhagen.

2. This book, or rather these books, continued to be the hymnary of the Danish and Norwegian Lutherans for more than a century. The poet who had the honour of beginning to re-edit it was *Thomas Kingo*. He was b. at Slangerup in 1634, and, after completing his theological studies, became in 1668 pastor of his native place. Here he brought out, in 1674, his *Aandelige Sjunge-chor* ("Spiritual Choral-songs"). The book attracted attention; and in 1677 its author, who had published meanwhile other poetical effusions, was made Bishop of Fyen (Funen). In 1683 he was desired to prepare a new hymn-book, to be authorized for Denmark and Norway. The first part of it appeared in 1689, as *Danmarks og Norges Kirkers forordnede Salmebog* ("The authorized Hymn-book of the Churches of Denmark and Norway"), and was received with a storm of disapprobation. There were many who admired the work, but an almost equal number exclaimed against it. There

* It has been republished by C. W. Bruun in his collection of Danish hymnaries (1865), part I.

were, they said, too many of his own compositions in it; the hymns were too high flown, above the heads of the common people. The criticism was unfairly severe. No doubt some of Kingo's hymns are cold; and some, perhaps, evince what the Pietists of the next century professed to find in them, a little tendency to what they called Rationalism, and we might term undue breadth. But a rationalizer could scarcely merit the name given to Kingo, the poet of Easter-tide.

3. In 1690 a committee was appointed to supersede Kingo, and finish the hymn-book. They worked on Kingo's lines, and put in many of his compositions, and the book finally appeared in 1699 as:—

Den forordnede ny Kirke-Psalme-Bog, efter hans Konglige Mayestæts allernaadigste befalning af de ornemste Geistlige i Kjöbenhafn til Guds Tjeneste paa Søndagen, Festerne, Bededagene og til anden gudelig Brug i Kirken udi Danmark og Norge af gamle aanderige Sange ordentlig indrettet og flitteligen igjennemseet og med mange ny Psalmer forbedret, og iligemaader efter Konglige befalning til Trykken befordret af Thomas Kingo, Biskop udi Fyens Stift.

("The authorized new Church hymn-book, suitably adapted from old spiritual songs and carefully revised, and enriched with many new hymns, according to his Majesty's most gracious command, by the principal clergy in Copenhagen, for the service of God on Sundays, festivals, prayer-days, and for other godly uses in the Church in Denmark and Norway, and in like manner according to the royal command prepared for the press by Thomas Kingo, Bishop in the Diocese of Funen.")

Kingo felt keenly the slight put upon him. He survived it, however, some 12 years or more, dying in 1703. Whatever may be said of him as a hymn-writer and compiler, there is no doubt he was a true poet, and superior to all who preceded him.

4. His book, or rather the book of 1699, continued in use throughout Denmark; not, however, without attempts being made to reform it. The first effort was made by *Hans Adolf Brorson*. He was b. in 1694, at Randrup, where his father was pastor. He entered the University of Copenhagen in 1712. After finishing his theological course he first acted as his father's assistant, and then (1729) as preacher at Tönder in Slesvig. Here he began to display his powers and tastes by publishing a collection of religious poems entitled *Troens rare Klenodie*, 1739 ("The Faith's rare Jewel.") His opinions were of the Pietist school, opposed to the dry "orthodoxy" (so-called) of the day, which was said to prevail in Kingo's hymns. A few years after this he was made Dean of Ribe; and in 1741 King Christiern VI. (who inclined in the Pietist direction), being charmed with his hymn "Op, al den Ting som Gud har gjört" ("Up, everything that God has made"), appointed him Bishop of Ribe, where he d. in 1764. Brorson's contributions to Danish hymnody are not all original; three-fourths are translations or paraphrases of German Lutheran hymns. His Christmas lyrics are most approved; and he is called *par excellence* the poet of Christmas. Brorson, however, was poet rather than editor. The hymn-book which he projected, and to which he largely contributed, was brought out in 1740, under the title *Den ny Salmebog* "The new hymn-book"), by *Erik Pontoppidan*, a relative of the well-known Bishop of Trondhjem, who d. in 1678. Erik was b. in 1698, became Bishop of Bergen in 1748, and d. in 1764, leaving, like his renowned relative, a number of works on natural history and antiquities. Another effort in the direction of a new hymn-book was made by *O. H. Guldberg*, secretary to Prince Frederick, who, aided by *Bishop L. Harboe*, *Fru Brigitta Boye* (b. 1742, d. 1824), and others, produced in 1778 a hymn-book under the title:—

Salmebog, eller en Samling af gamle og ny Salmer, til Guds Ære og Hans Menigheds Opbyggelse. ("A hymn-book, or a collection of old and new hymns, for the honour of God, and the edification of His Church.")

5. Towards the end of the 18th century a further attempt to effect a revision of Kingo's book was made by *N. H. Balle*, Bishop of Seeland; who wished, like Brorson, to see more unction and less stiffness in Danish psalmody. The book appeared in 1797 as *Evangelisk-Kristelig Salmebog, til Brug ved Kirke- og Hus-Andagt.* ("Evangelical Christian Hymn-book for use in Church and Home Worship.") But the attempt was not successful. Balle's hymn-book, though well-meant, was poor and unpoetical. The book of Kingo remained in use till an impetus was given to the tendency to revision by the great reformer of Danish hymnology and theology, the well known Pastor Grundtvig, an admirer of Balle and of Kingo too. *Nicolai Frederik Severin Grundtvig* was the son of a pastor, and was b. at Udby, in Seeland, in 1783. He studied in the University of Copenhagen from 1800–1805; and, like some other eminent men, did not greatly distinguish himself; his mind was too active and his imagination too versatile to bear the restraint of the academic course. After leaving the university he took to teaching; first in Langeland, then (1808) in Copenhagen. Here he devoted his attention to poetry, literature, and Northern antiquities. In 1810 he became assistant to his father in a parish in Jutland. The sermon he preached at his ordination, on the subject "Why has the Lord's word disappeared from His house," attracted much attention, which is rarely the case with "probationers'" sermons. On his father's death, in 1813, he returned to Copenhagen, and for eight years devoted himself mainly to literature. The poetry, both secular and religious, that he produced, drew from a friend the remark that "Kingo's harp had been strung afresh." In 1821 King Frederik VI. appointed him pastor of Präslöe, a parish in Seeland, from which he was the next year removed to Copenhagen, and made chaplain of St. Saviour's church in Christianshavn. From the time of his ordination he had been deeply impressed with Evangelical church sentiments, in opposition to the fashionable Rationalism and Erastianism of the day; and adhered to the anti-rationalist teaching of Hauge, whose death at this time (1824) seemed to be a call to Grundtvig to lift up his voice. An opportunity soon presented itself; Professor Clausen brought out a book entitled *Katholicismens og Protestantismens Forfatning, Läre, og Ritus* ("The condition, teaching, and ritual of Catholicism and Protestantism"). This book was replete with the Erastian Rationalism which was so especially distasteful to Grundtvig, who forthwith, in his *Kirkens Gjenmæle* ("The Church's Reply," 1825), strongly opposed its teaching,

and laid down truer principles of Christian belief, and sounder views of the nature of the Church. This caused a sensation: Grundtvig (who had not spared his opponent) was fined 100 rix-dollars, and the songs and hymns which he had written for the coming celebration of the tenth centenary of Northern Christianity were forbidden to be used. On this he resigned his post at St. Saviour's, or rather was forced to quit it by a sentence of suspension which was pronounced in 1826, and under which he was kept for 13 years. He took the opportunity of visiting England in 1829, 30, and 31, and consulting its libraries, mainly with a view to a further insight into Northern antiquities, and to help his studies in the early English tongue. His edition of Cynewulf's beautiful poem of the *Phenix* from the *Codex Exoniensis*,—the Anglo-Saxon (so-called) text, with a preface in Danish, and a *fri Fordanskning* (free rendering in Danish), published in 1840,—is a result of this journey and enforced leisure. Tired of his long silence, his numerous friends and admirers proposed to erect a church for him, and form themselves into an independent congregation, but this was not permitted. He was allowed, however, to hold an afternoon service in the German church at Christianshavn. There he preached for eight years, and compiled and wrote his hymn-book, *Sang-Værk til den Danske Kirke* ("Song-work for the Danish Church"). He still worked on towards his object of raising the Christian body to which he belonged from the condition of a mere state establishment to the dignity of a gospel-teaching national church. In 1839 (the year of the death of King Frederik VI., and the accession of his cousin Christiern VIII.) the suspension was removed, and he was appointed chaplain of the hospital Vartou, a position which he held till his death. In 1863 the king (Frederik VII.) conferred on him the honorary title of bishop. The good old man died suddenly, in his 89th year, on Sept. 2, 1872, having officiated the day before. As Kingo is the poet of Easter, and Brorson of Christmas, so Grundtvig is spoken of as the poet of Whitsuntide.

6. With Grundtvig we cannot but join the prose writer and poet *Bernhard Severin Ingemann*. He was b., he tells us in his *Levnetsbog* (an autobiography of his first seventeen years), at the parsonage of Torkildskrup in Falster, in 1789, the youngest of five sons. The death of his father in 1800 compelled the family to leave the parsonage for Slagelse, where he was sent to school. This he left in 1806 to enter at Copenhagen. A second autobiography, *Tilbageblik paa mit Liv og min Forfatter-Periode fra* 1811–1837 ("A retrospect of my life and my time of authorship from 1811 to 1837"), gives us an account of twenty-five years more. It was intended as a preface to an edition of his works which was soon forthcoming. It describes a quiet gentle life of continued literary occupation, begun by an interesting tour in 1818–19 through France, Germany, Switzerland and Italy. Twenty-five years more passed, and the good man went to his rest in 1862 by a calm and painless decease, amidst the deepest regrets of all who knew him.

7. The impulse given by Grundtvig could not be resisted. In 1855 a clerical synod at Roeskilde (the Canterbury of Denmark) drew up and brought out a new *Salmebog*, which has been sanctioned for general use. It appeared as *Salmebogen til Kirke-og Hus-Andagt.* ("Hymnbook for Church and Home Worship"). The revision was intrusted to Ingemann. It is founded upon the old book of Kingo, but contains many new hymns, chiefly by Brorson, Grundtvig, Ingemann, and C. F. Boye; and has already reached the dignity of an *Appendix*, to which those authors contribute about four-fifths.

iii. The *Norwegians* have in the main followed the lead of Denmark in their hymns. Kingo's book has been the authorized hymnary, or the basis at least of those in use. But they have allowed themselves considerable freedom, and Pontoppidan's, Guldberg's, and still later on, Hauge's revisions of it have been used largely in Norway. To give an instance, one of these popular hymn-books (Christiania, 1844) is Kingo's, or rather Guldberg's, book in the main, but the language is modernized. It is called, like Balle's, *Evangelisk-christelig Psalmebog* ("Evangelical Christian Hymn-book"), and has bound up with it, as is the case with most of the Swedish and Danish hymn-books, the Collects, Epistles, and Gospels, a series of prayers for various occasions, and the history of the Passion, as given in the official prayer-book, or *Alter-Bog*. A note on the title-page declares it to be "aftrykt efter original-Udgaven . . . .og udgivet efter Foranstaltning af det Kongelige Departement for Kirke-og Underviisnings-Væsenet" ("printed according to the original edition. . . .and published according to direction of the royal department for the conduct of the Church and education").

2. The book now most generally used throughout Norway was authorized in 1869 under the title of *Kirke-Salme-Bogen* ("The Church Hymn-book"). It was edited, on the basis of existing books, by *Magnus B. Landstad*, a clergyman b. in 1802 and still surviving. He served in several different cures, and always had a deep interest in church psalmody. One of the most popular *home* hymn-books is that pub. in 1851 by *Johan Nicolai Frantzen*, a clergyman of Christiania (1808–68), and called *Christelige Psalmer til Husandagt og Skolebrug* ("Christian hymns for domestic worship and the use of Schools"). But there is still a great desire in Norway for a general *Salmebog for Kirke og Hjem* ("Hymn-book for Church and Home").

iv. *Iceland* followed, but slowly, in the track of Denmark. For a long time the hymn-book consisted of translations of a few of the earlier hymns of Martensön's collection: it was published under the name of *Graduale*, which was explained to mean *Messu-saungs bök* ("The Mass-song book"). The last edition of the *Graduale* appeared with the name of Bishop Magnussen, in 1773. Since that time the Danish books have been used, in the Icelandic language. One of the last, if not the last, of the attempts to follow the lead of 1855, is the hymn-book of Thordersen (Reykjavik, 1861), entitled *Nýr viðbætir við hina evangelisku sálmabök* ("New contributions to the evangelical psalm-book").

v. *Conclusion.* The hymnody of the Scandinavian North is decidedly subjective in its character, rather than objective. The earlier hymns, certainly, were doctrinal and invocative, but the later are, to a great extent, expressive of religious sentiments, hopes, and fears, rather than of definite objective faith and worship. That we might borrow with advantage from our kinsfolk is not to be doubted. Mr. G. Tait's *Hymns of Denmark*, (1868) especially, supplies a store from which to cull flowers for transplantation into our own "spiritual rose-garden." The similarity of the Northern Lutheran ritual and Church constitution to ours,—the fact, in short, that so much that is Catholic has survived the Reformation among them,—makes religious thought in the North to run, to some extent, on the same lines with our own. On the other hand, they are thoroughly Erastian and Lutheran. Religion is a State department, and Luther is the guide rather than primitive Catholicity. Under these circumstances we find, unavoidably, a want of backbone in their Church songs now and then. But there is much affinity between Swedish and English devotion, as will be seen in the few translations which are available for English use in Gilbert Tait's *Hymns of Denmark*, 1868, already mentioned, and his *Hymns of Sweden rendered into English*; three renderings of Swedish hymns by Mrs. Charles, in her *Voice of Christian Life in Song*, 1858; Baring-Gould's "Through the night of doubt and sorrow," and a few others. The following is a specimen, from the Danish poet Brorson, of the style of hymn which largely prevails in the North:—

"Den Grund hvorpaa jeg bygge
Er Christus og Hans Död;
I Jesu Pines Skygge
Er Sjælens Hvile söd:
Der har jeg fundet Livet;
Selv er jeg intet værd;
Hvad Jesus mig har givet
Gjör mig for Gud saa kjær.

"Ei Aanders Kraft og Even,
Ei Fyrstendömmers Magt,
Ei hvad man veed at nævne
Af Haanhed og Foragt,
Ei Stort og ei det Ringe,
Ei Sorrig eller Savn,
Ei Döden selv skal tvinge
Mig udaf Jesu Favn!"

This may be rendered:—

"I build on one foundation,
On Christ Who died for me;
Sheltered by Jesu's passion
My soul at rest shall be:
'Tis there the life of heaven
Poor worthless I obtain;
Through what my Lord has given
The Father's love I gain.

"No craft or deep invention,
No princely power or might,
Nor aught that man can mention
Of mocking or despite,
Nor weak, nor strong endeavour,
Nor want's or sorrow's smart,
Nor death itself, shall sever
My soul from Jesu's Heart."

The plaintiveness of a large proportion of these Northern hymns is very marked, whilst the strength of their writers' personal faith is undeniable. The blending of the two, as in the above illustration, often produces a most pleasing result. [R. T.]

Schade, Johann Caspar, s. of Jakob Schad or Schade, pastor and decan at Kühndorf, near Suhl, in Thuringia, was b. at Kühndorf, Jan. 13, 1666. He entered the University of Leipzig in 1685 (where he became a great friend of A. H. Francke), and then went to Wittenberg, where he graduated M.A. in 1687. On his return to Leipzig he began to hold Bible readings for the students. This soon raised ill-will against him among the Leipzig professors, and when, in 1690, he was invited to become diaconus at Würzen, near Leipzig, they interfered and prevented his settlement. In 1691 he was invited to become diaconus of St. Nicholas's church, at Berlin (where P. J. Spener had just become probst, or chief pastor), and entered on his work there on the 2nd S. in Advent. In his later years he raised a storm of feeling against himself by refusing to hear private confessions. The Elector of Brandenburg, in order to end the strife, appointed him, in June 1698, pastor at Dorenburg, near Halberstadt. Meantime he was seized with a fever, which ended fatally at Berlin, July 25, 1698 (*Koch*, iv. 222, 468; *Wetzel*, iii. p. 23, &c.).

Schade was a most earnest and faithful pastor and preacher, and specially interested himself in the children of his flock. As a hymn-writer he was not particularly prolific, but of his 45 hymns a good many passed into the German hymn-books of the period. His hymns are clear and simple in style, are composed in a considerable variety of metres, and are full of fervent love to the Lord Jesus, and of zeal for a living and practical Christianity; but they are frequently spun out, or are too subjective. A number appeared in A. Luppius's *Andächtig singender Christenmund*, Wesel, 1692–94, and in the *Geistreiches G. B.*, Halle, 1697. They were collected and posthumously pub. as *Fasciculus Cantionum, Das ist zusammen getragene geistliche Lieder*, &c., Cüstrin, N.D. [1699].

Those of Schade's hymns which have passed into English are:—

i. Auf! hinauf! zu deiner Freude. *Faith.* 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 402, in 6 st. of 8 l.; repeated in 1699, as above, p. 83. Recently, as No. 403, in the *Unv. L. S.*, 1851. The *trs.* in C. U. are:—

1. Up! yes upward to thy gladness Rise, my heart. This is a good and full *tr.*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 171, repeated in full in Reid's *Praise Bk.*, 1872, and, omitting st. v., in *Kennedy*, 1863. In her *C. B. for England*, 1863, No. 157, it is slightly altered, and st. iii. is omitted.

2. Rise, my soul! with joy and gladness. A *tr.* of st. i., ii., vi., by F. C. C., as No. 233 in Dr. Pagenstecher's *Coll.*, 1864.

Other trs. are:—

(1) "Look up, my soul, to Christ thy joy," by J. B. Holmes, as No. 1099 in the *Supp.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 600), repeated in Bp. Ryle's *Coll.*, 1860. (2) "Upwards, upwards to thy gladness," by *Miss Dunn*, 1857, p. 13. (3) "Up! yes upward to thy gladness, Rise, my soul," by W. Reid in his *Praise Bk.*, 1872.

ii. Meine Seel ermuntre dich. *Passiontide.* In the *Geistreiches G. B.*, Halle, 1697, p. 215, in 15 st. of 6 l., repeated in 1699, as above, p. 9, entitled "Contemplation of the suffering of Christ and surrender of His will." In the *Unv. L. S.*, 1851, No. 106. *Tr.* as, "Rouse thyself, my Soul, and dwell." In the *Suppl. to Ger. Psalmody*, ed. 1765, p. 20, and in *Select Hys. from Ger. Psalmody*, Tranquebar, 1754, p. 31.

iii. Meine Seele willt du ruhn. This hymn, frequently ascribed to Schade, is noted under **Scheffler, J., p. 1007, ii.** [J. M.]

Schaff, Philip, D.D., LL.D., was b. at Chur, Switzerland, Jan. 1, 1819. He studied at the Universities of Tübingen, Halle, and Berlin. In 1843 he was appointed a Professor in the German Reformed Theological Seminary at Mercersburg, Pennsylvania, U.S.A., and in 1870 Professor of Sacred Literature in the Union Seminary, New York. As translator, author, and editor, Dr. Schaff holds high rank, both in Great Britain and America. The various Histories and Encyclopedias which he has edited are standard works. His knowledge of hymnology is extensive, and embraces hymns in many languages and of all ages, his speciality being German hymnody. The hymnological works which he has edited alone, or jointly with others, are:—

(1) *Deutsches Gesangbuch*, 1860; (2) *Christ in Song*, a most valuable collection of original English and American hymns, and translated hymns, N.Y. 1869, Lond. 1870; (3) *Hys. and Songs of Praise for Public and Social Worship*, 1874, in which he was assisted by Roswell D. Hitchcock, and Zachary Eddy; (4) *Library of Religious Poetry*, 1881, of which A. Gilman was joint editor.

Dr. Schaff has not composed any original hymns. His *trs.* from the Latin are meritorious, and may be found through the Index of Authors, &c. He d. Oct. 20, 1893. [J. J.]

Schalling, Martin, s. of Martin Schalling, sometime pastor at Strassburg (after 1543, pastor at Weitersweiler, near Saarbrücken), was b. at Strassburg, April 21, 1532. He matriculated, in 1550, at the University of Wittenberg, where he became a favourite pupil of Melanchthon, and a great friend of Nicolaus Selnecker (p. 1038, ii.). After taking his M.A., he continued, for a short time, at Wittenberg as lecturer; and then became, in 1554, diaconus at Regensburg. The Superintendent at Regensburg, at that time, was Nicolaus Gallus, a strong partisan of Matthias Flach; and as Schalling thought it his duty to preach against Flacianism he had to give up his post in 1558; but soon after was appointed diaconus at Amberg, in Bavaria (Oberpfalz). When, in 1568, after the Elector Friedrich III., of the Palatinate, had adopted Calvinistic opinions as to order of service, &c., all the Lutheran clergy who would not conform were expelled, Schalling had to leave Amberg. But as Duke Ludwig, the son of the Elector, continued a Lutheran, he allowed Schalling to minister to the Lutherans at Vilseck, near Amberg. After Ludwig became Regent of the Oberpfalz he recalled Schalling to Amberg, in 1576, as court preacher and superintendent; and when, after his father's death, on Oct. 24, 1576, he became Elector of the Pfalz, he appointed Schalling as General-Superintendent of the Oberpfalz, and also court preacher at Heidelberg. But when the clergy of the Oberpfalz were pressed to sign the Formula of Concord, Schalling hesitated to subscribe, holding that it dealt too harshly with the followers of Melanchthon. For this action he was banished from the court at Heidelberg; and after being confined to his house at Amberg, from 1580 to March 1583, he was finally deprived of his offices. Thereafter he stayed for some time at Altdorf, but was appointed, 1585, pastor of St. Mary's church in Nürnberg, where he remained until blindness compelled him to retire. He d. at Nürnberg, Dec. 19 (29), 1608 (*Koch*, ii. 282, &c.)

Though the above notice might seem to indicate that Schalling was an ardent polemic, yet this was not so. He was naturally a moderate man, and a man of peace; but during the period of 1550 to 1600, Protestant Germany was rent asunder by all manner of controversies, in which hardly any one with a conscience or an opinion could avoid being involved. Only one hymn by him is known, but that justly ranks among the classic hymns of Germany. It is;—

Herzlich Lieb hab ich dich, O Herr. *For the Dying.* This was, apparently, written about 1567, and was 1st pub. in *Kurtze und sonderliche Newe Symbola etlicher Fürsten*, &c. Nürnberg, 1571; and thence in *Wackernagel*, iv., p. 788, in 3 st. of 12 l. It is also in the *Unv. L. S.*, 1851, No. 561. Lauxmann, in *Koch*, viii., p. 265, says of it: "This hymn, 'a prayer to Christ, the consolation of the soul in life and in death,' after Psalms xviii. and lxxiii., is a treasure bequeathed to the church from the heart of Schalling;" and adds, that it was a favourite hymn of P. J. Spener, who sung it every Sunday evening; of Duke Ernst III. of Sachse-Gotha; of C. F. Gellert, and of many others. The fine melody generally set to it, is from Bernhard Schmidt's *Zwey Bücher einer neuen Künstlichen Tabulatur auff Orgel und Instrument*, Strassburg, 1577; was embodied by J. S. Bach, in his *Passion music according to St. John;* and is in the *C. B. for England*, 1863 (see below). The *trs.* in C. U. are:—

1. Thee, Lord, I love with sacred Awe. In full, by J. C. Jacobi, in his *Psalmodia Germanica*, pt. ii., 1725, p. 51 (1732, p. 194); repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 312. In the 1801, and later eds. of the *Moravian H. Bk.* (1886, No. 448), *trs.* of st. iii., vi., of E. Neumeister's "Herr Jesu Christ, mein höchstes Gut" (p. 798, i.), were substituted for Schalling's ii., iii. The 3rd st. of Jacobi's version, beginning, "Lord, let Thy blest angelic bands," was also given, as a separate hymn, in the 1754 and later *Moravian H. Bks.* (1886, No. 1248).

2. My heart, O Lord, its love on Thee. A good and full *tr.*, by A. T. Russell, as No. 185, in his *Ps. & Hys.* 1851.

3. With all my heart I love Thee, Lord. A good and full *tr.*, by H. G. de Bunsen, for Mercer's *C. P. and H. Bk.*, ed. 1857, No. 105. In Mercer's Oxford ed., 1864, No. 198, st. i. was omitted; and it thus began, "My body, soul, and all I have."

4. Lord, all my heart is fixed on Thee. A good and full *tr.*, by Miss Winkworth, in her *Lyra Ger.* 2nd Ser., 1858, p. 164. Altered to the original metre in her *C. B. for England*, 1863, No. 119.

Other trs. are:—

(1) "I love Thee, Lord, with love sincere." By *Dr. H. Mills*, 1845, p. 80 (1856, p. 112). (2) "O Lord! I love Thee from my heart." In Schaff's *Christ in Song*, 1869, p. 609. (3) "Lord, Thee I love with all my heart." By R. Massie, in the *Day of Rest*, 1877. [J. M.]

Scheffler, Johann (Angelus Silesius), was b. in 1624 at Breslau in Silesia. His father, Stanislaus Scheffler, was a member of the Polish nobility, but had been forced to leave his fatherland on account of his adherence to Lutheranism, and had then settled

in Breslau. The son was thus educated as a strict Lutheran. After passing through the St. Elisabeth's Gymnasium at Breslau, he matriculated at the University of Strassburg, on May 4, 1643, as a student of medicine. In the next year he went to Leyden, and in 1647 to Padua, where he graduated PH. D. and M.D. on July 9, 1648. Thereafter he returned to Silesia, and, on Nov. 3, 1649, was appointed private physician, at Oels, to Duke Sylvius Nimrod of Württemberg-Oels. The Duke was a staunch Lutheran, and his court preacher, Christoph Freitag, administered the ecclesiastical affairs of the district according to the strictest Lutheran churchly orthodoxy. Scheffler, who in Holland had become acquainted with the writings of Jakob Böhme, and had become a personal friend of Abraham von Frankenberg, the editor of Böhme's works, soon found that the spiritual atmosphere of Oels did not suit him. His own leanings at this time were distinctly to Mysticism and Separatism. He was at no pains to conceal his sentiments, and withdrew himself from public worship, from confession, and from the Holy Communion. When he wished to publish his poems, and submitted them for this purpose to Freitag, he was refused permission to print them on the ground of their mystical tendencies. He resigned his post in the end of 1652, and went to Breslau. Here he became acquainted with the Jesuits, who in that place were earnest students of the mystical works of Tauler (q.v.), and through them was introduced to the study of the mediæval mystics of the Roman Catholic Church. On June 12, 1653, he was formally received into the Roman Catholic communion, and at his confirmation on that day at St. Matthias's Church in Breslau, he took the name of *Angelus*, probably after a Spanish mystic of the 16th cent. named John ab Angelis.* On March 24, 1654, the Emperor Ferdinand III. conferred on him the title of Imperial Court Physician, but this title was purely honorary, and Scheffler remained still at Breslau. On Feb. 27, 1661, he entered the order of St. Francis; on May 21, 1661, was ordained priest at Neisse in Silesia, and in 1664 was appointed Rath and Hofmarschall to his friend Sebastian von Rostock, the newly created Prince Bishop of Breslau. After the Bishop's death in 1671 Scheffler retired to the monastery of St. Matthias in Breslau, where he d. July 9, 1677, from a wasting sickness, during which he used this characteristic prayer, "Jesus and Christ, God and Man, Bridegroom and Brother, Peace and Joy, Sweetness and Pleasure, Refuge and Redemption, Heaven and Earth, Eternity and Time, Love and All, receive my soul." (*Koch*, iv. 3; Goedeke's *Grundriss*, vol. iii., 1887, p. 197; *Memoir* in Dr. D. A. Rosenthal's ed. of Scheffler's *Sämmtliche Poetische Werke*, 2 vols., Regensburg, 1862, &c.)

Of Scheffler, as a Convert and as a Controversialist, not much need be said. He certainly became more Roman than the Romans; and in his more than 50 controversial tractates, shows little of the sweetness and repose for which some have thought that he left the Lutheran church. In his *Ecclesiologia*, pub. at Glatz in 1677 [Brit. Mus. has the 2nd ed., pub. at Oberammergau and Kempten in 1735], he collected 39 of these treatises, of which e.g. No. 34 is entitled, "The Lutheran and Calvinistic Idol of the Understanding exhibited, laid bare, as well as the Likeness of the True God. In which also, at the same time, the attacks and objections of adversaries are repelled. 1 Cor. viii. 4, Idolum nihil est, an idol is nothing."

At an early age Scheffler had begun to write poems, and some of these occasional pieces were printed in 1641 and 1642. His most famous non-hymnological work is his *Geistreiche Sinn- und Schlussreime*, &c., pub. at Vienna in 1657, but better known by the title prefixed in the 2nd ed. pub. at Glatz in 1675, viz. the *Cherubinischer Wandersmann*. [Both eds. in the Brit. Mus.]

The 1st ed. contains five books, and a supplement of 10 sonnets; and in the 2nd ed. a sixth book is added, which includes these 10 sonnets. The work consists of Aphorisms, the majority being in two Alexandrine rhyming lines, often of considerable beauty and depth; throughout breathing the spirit of Mysticism, and not seldom verging very nearly on Pantheism. A few of those aphorisms have been *tr.* by Miss Winkworth, in her *Christian Singers*, 1869, pp. 252–53; and by E. Vitalis Scherb, in the Schaff-Gilman *Library of Rel. Poetry*, 1881.

Scheffler's latest poetical work was the *Sinnliche Beschreibung der vier letzten Dinge, zu heilsamen Schröken und Auffmunterung aller Menschen inn Druck gegeben. Mit der himmlischen Procession vermehrt*, &c. Schweidnitz, 1675. [Brit. Mus.]

This is a 2nd ed., but no copy of the 1st ed. seems to have survived. It consists of poems, written in a somewhat coarsely realistic style, on Death (20 st.), Last Judgment (60 st.), Hell (72 st.), and Heaven (157 st.). Then follows, at the back of p. 119, the hymn, *Mehr als die Augen lieb ich dich*, with the note that it ought to have been added to the 1668 ed. of the *Heilige Seelenlust*.

Scheffler's most important hymnological work is his *Heilige Seelenlust, oder geistliche Hirten-Lieder, der in ihren Jesum verliebten Psyche, gesungen von Johann Angelo Silesio, und von Herrn Georgio Josepho mit aussbündig schönen Melodeyen geziert*, &c.

Of this the 1st ed. appeared at Breslau, apparently in 1657, in three books, with Hymns 1–123, and a fourth—separately paged—book, with 32 hymns, apparently also at Breslau, 1657. In the 2nd ed., pub. at Breslau in 1668, the paging and numbering are consecutive; and a fifth book is added, with Hymns 166–205. [Both eds. in Royal Library, Breslau; 2nd ed. in Brit. Mus.] The first three books form a cycle of hymns, principally on the person and work of Our Lord, arranged according to the Christian Year, from Advent to Whitsuntide, and seem mostly to have been written before Scheffler left the Lutheran church. Those of the fourth book were probably written 1653 to 1656, and those of the fifth book between 1656 and 1668. In the first three books he is most clearly under the influence of his predecessors. That is, so far as the style and form are concerned, he was greatly influenced by the Pastorals of the Nürnberg Pegnitz Shepherds, and of Friedrich von Spee (q.v.); and in the substance of his poems—their longings for mystical union with Christ, and their clinging love to the Saviour—he was influenced on the one side by Böhme, and on the other by the earnest inner religious life which he had found in Holland. In his later hymns the tone is more manly, and the defects and excesses of his earlier style have, in great measure, disappeared.

Scheffler's hymns were gladly received by the Lutheran Church as a welcome addition to the store of "Jesus Hymns," but many long passed current as anonymous; the *I. A.*, for *Johann Angelus*, being often interpreted as *Incerti Autoris*, and vice versa. Through the Nürnberg *G. B.*, 1676; Freylinghausen's *G. B.*, 1704 and 1714; Porst's *G. B.*, 1713; and Burg's *G. B.*, Breslau, 1746, a large number came into use among the Lutherans, more indeed than among the Roman Catholics. They were great favourites among the Moravians, after Zinzendorf had included 79 of them in his *Christ-Catholisches Singe- und Bet-Büchlein*, 1727; and, unfortunately, pre-

* In his later writings he styled himself Johann Angelus Silesius, adding this designation—the Silesian—in order to distinguish himself from the Lutheran theologian, Johann Angelus, of Darmstadt.

cisely the worst were selected for imitation, so that Scheffler has the doubtful honour of being the model of the spiritual-fleshly productions which disfigured the Moravian hymn-books between 1740 and 1755.

Judging Scheffler's hymns as a whole one must give them a very high place in German hymnody. Only a small proportion of the hymns bear a distinctively Roman Catholic character. Of the rest, after setting on one side those in which Christ is set forth as the Bridegroom of the soul, with an excessive use of the imagery of Canticles; and those disfigured by the mannerisms of the Pastoral School, there remain a large number which are hymns of the first rank. These finer hymns are the work of a true poet, almost perfect in style and in beauty of rhythm, concise and profound; the fruits indeed it may be said of Mysticism, but of Mysticism chastened and kept in bounds by deep reverence and by a true and fervent love to the Saviour. Scheffler holds a high place in the first rank of German sacred poets, and is much the finest of the Post-Reformation Roman Catholic hymn-writers. A complete ed. of his poetical works appeared, in two vols., at Regensburg, 1862 (see above).

A number of Scheffler's hymns are noted under their own first lines (see **Index of Authors and Translators**). Two, which are *trs.* from the Latin, are noted at **p. 70, ii.**, and **p. 826, ii.** The rest, which have passed into English, are as follows.

i. Ach Gott, was hat vor Herrlichkeit. *God's Majesty.* 1st pub. as No. 110 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 185), in 6 st. of 8 l., entitled, "She [the soul] rejoices herself on the glory of Jesus." In the Herrnhut *G. B.*, 1735, No. 67. The *tr.* in C. U. is:—

Thy Majesty, how vast it is. This is a free *tr.* of st. i.–iv. as part of No. 189 in the *Moravian H. Bk.*, 1789 (1886, No. 225).

Another tr. is: "My God! how vast a Glory has," as No. 310 in the *Moravian H. Bk.*, pt. ii., 1743 (1754, pt. i., No. 455).

ii. Der edle Schäfer, Gottes Sohn. *The Good Shepherd.* 1st pub. as No. 185 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 307), in 5 st. of 8 l., entitled, "She tells of His Faithfulness." In Freylinghausen's *G. B.*, 1705, No. 701, beginning, "Der edle Hirte." *Tr.* as:—

The true good Shepherd, God's own Son. This is a *tr.* of st. i., v., by P. H. Molther, as No. 18 in the *Moravian H. Bk.*, 1789. In the 1826 and later eds. (1886, No. 22) it begins, "*Christ the* good Shepherd." The version of 1801, slightly altered, is in Montgomery's *Ch. Psalmist*, 1825.

iii. Grosser König, dem ich diene. *Love to God.* 1st pub. as No. 161 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 274), in 10 st. of 8 l., entitled, "She presents to her Beloved her heart in diverse fashion as a morning gift." Included, greatly altered and beginning, "Grosser König den ich ehre," as No. 737 in Freylinghausen's *G. B.*, 1705, and further altered in Knapp's *Ev. L. S.*, 1837 and 1865. The *tr.* in C. U. is:—

Make my heart a garden fair. This is a *tr.* of st. viii., as st. ii. of No. 439 in the *Moravian H. Bk.*, 1789 (1886, No. 588).

Other trs. are: (1) "Lord, I come, Thy grace adoring," by *J. D. Burns*, 1869, p. 227. (2) "Almighty King, Eternal Sire," by G. Moultrie, in his *Espousals of S. Dorothea*, 1870, p. 69.

iv. Jesus ist der schönste Nam'. *Love to Christ.* 1st pub. as No. 35 in Bk. i., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 72), in 9 st. of 6 l., entitled, "She praises the excellency of the Name of Jesus." Included as No. 59 in Freylinghausen's *G. B.*, 1704, and recently as No. 88 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

Jesus is the highest name. This is a good *tr.* of st. i., ii., viii., ix., by A. T. Russell, as No. 69 in his *Ps. & Hys.*, 1851; repeated, altered, as No. 148 in *Kennedy*, 1863.

Another tr. is: "Jesus is the sweetest Name, Unto mortals," by J. C. Earle, in O. Shipley's *Annus Sanctus*, 1884, pt. ii. p. 43.

v. Keine Schönheit hat die Welt. *Love to Christ.* A beautiful hymn on Christ in Nature. 1st pub. as No. 109 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 183), in 16 st. of 4 l., entitled, "She ponders His charmingness to the creatures." Included in Freylinghausen's *G. B.*, 1704, No. 204, and in the *Unv. L. S.*, 1851, No. 733. The *trs.* in C. U. are:—

1. Earth has nothing sweet or fair. This is a very good *tr.*, omitting st. vi.–viii., x., xi., by Miss Cox in her *Sacred Hys. from the German*, 1841, p. 165 (*Hys. from the German*, 1864, p. 144). Varying centos have appeared in numerous American collections, e.g. in Hedge and Huntingdon's *Hys. for the Ch. of Christ*, 1853; Robinson's *Songs for the Sanctuary*, 1865; Dutch Reformed *Hys. of the Church*, 1869, &c.

2. Nothing fair on earth I see. This is a somewhat free *tr.* of st. i.–v., ix., xii.–xiv., xvi., by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 48; repeated, abridged and altered, in her *C. B. for England*, 1863, No. 158.

Other trs. are: (1) "All the beauty we can find," as No. 457, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Would you view the glorious face," in J. A. Latrobe's *Ps. & Hys.*, 1841, No. 437. (3) "Whate'er of beauty I behold," by *Lady E. Fortescue*, 1843, p. 35. (4) "Earth has nothing bright for me," by *Miss Manington*, 1863, p. 168. (5) "The world with broadcast beauties sown," by *E. Massie*, 1867, p. 14.

vi. Morgenstern der finstern Nacht. *Love to Christ.* 1st pub. as No. 26 in Bk. i., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 63), in 6 st. of 5 l., entitled, "She wishes to have the little Jesus as the true Morning Star in the heaven of her heart." Included in Freylinghausen's *G. B.*, 1705, No. 752; in Knapp's *Ev. L. S.*, 1837 and 1865, &c. The *tr.* in C. U. is:—

Morning star, O cheering sight! This is a good *tr.*, omitting st. ii., iv., as No. 28 in the *Moravian H. Bk.*, 1886.

Another tr. is: "Morning Star in darksome night," by *Miss Winkworth*, 1869, p. 250.

vii. Nun nimm mein Herz, und alles was ich bin. *Self-surrender to Christ.* 1st pub. as No. 102 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 168), in 4 st. of 6 l., entitled, "She gives herself to her Bridegroom." Included in Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 505, and recently as No. 767 in the Berlin *G. L. S.*, ed. 1863. The *tr.* in C. U. is:—

O take my heart, and whatsoe'er is mine. This is a *tr.* of st. i., iv., by F. W. Foster, as No. 267 in the *Moravian H. Bk.*, 1789 (1886, No. 346).

Another tr. is: "Now take my heart and all that is in me," by *Miss Winkworth*, 1858, p. 98. Repeated in *Lyra Eucharistica*, 1863, p. 211 (1864, p. 255).

viii. Wollt ihr den Herren finden. *Seeking for Christ.* 1st pub. in Bk. iv., 1657, of his *Heilige Seelenlust*, p. 31 (ed. 1668, Bk. iv., No. 130; *Werke*, 1862, i. p. 222), in 5 st. of 8 l., entitled, "She gives notice where Jesus is to be found."

In Freylinghausen's *G. B.*, 1704, No. 338, and Porst's *G. B.*, ed. 1855, No. 777. *Tr.* as:—

If you would find the Saviour. This is a free version, condensing st. iii., iv., as st. iii. in the *Moravian H. Bk.*, 1754, pt. i., No. 657. Included, greatly altered, and beginning, "Would you find the Saviour?" in J. A. Latrobe's *Ps. & Hys.*, 1841 and 1852.

ix. Wo willt du hin, weils Abend ist. *Evening.* A beautiful hymn founded on the Narrative of Christ at Emmaus. 1st pub. as No. 69 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 127), in 4 st. of 8 l., entitled, "She prays that He will abide with her because it has become evening." Included in Porst's *G. B.*, ed. 1855, No. 673. It has passed into English through an entirely rewritten form, in 5 st. of 4 l., which appears in the *Plön G. B.*, 1675, No. 59, and is probably the work of Christoph Gensch von Breitenau, the editor of that book [b. Aug. 12, 1638, at Naumburg, d. Jan. 11, 1732, at Lübeck]. This form is in the Berlin *G. L. S.*, ed. 1863, No. 325. The *tr.* in C. U. is:—

Where wilt Thou go? since night draws near. By A. Crull, in full, as No. 93 in the Ohio *Luth. Hyl.*, 1880.

Another tr. is: "Where wilt Thou go? the eve draws nigh," by *Miss Manington*, 1863, p. 154.

Other hymns by Scheffler which have been rendered into English are:—

x. Ach, sagt mir nicht von Gold und Schätzen. *Love to Christ.* 1st pub. as No. 89 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 151), in 7 st. of 6 l. Included in Freylinghausen's *G. B.*, 1704, No. 368, with additional st. as iv., v., and this form is No. 737 in the *Unv. L. S.*, 1851. The *trs.* are (1) "Tell me no more of golden treasures," in the *Suppl. to Ger. Psalmody*, ed. 1765, p. 53; and *Select Hys. from Ger. Psalmody*, Tranquebar, 1754, p. 84. (2) "O tell me not of glitt'ring treasure," by *Dr. H. Mills*, 1845, p. 75 (1856, p. 105). (3) "O tell me not of gold and treasure," by Miss Burlingham, in the *British Herald*, August, 1865, p. 121, repeated as "*Ah*, tell me not," &c., in Reid's *Praise Bk.*, 1872.

xi. Ach, was steh'st du auf der Au. *Love to Christ.* 1st pub. as No. 68, in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 126), in 4 st. of 8 l. In J. F. H. Schlosser's *Die Kirche in ihren Liedern*, vol. ii., 1852, p. 213, rewritten and beginning "Jesu meine Süssigkeit." This form is *tr.* as "Jesus, end of my desires." By J. C. Earle in O. Shipley's *Annus Sanctus*, 1884.

xii. Auf, auf, O Seel', auf, auf, zum Streit. *Christian Warfare.* 1st pub. as No. 201, in Bk. v. 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 334), in 11 st. of 6 l., entitled, "She rouses to battle." It is a beautiful picture, founded on 2 Tim. ii. 3–5, and Rev. i.–iii., of the Christian campaign and its reward. In the *Geistreiches G. B.*, Halle, 1697, p. 436, it is altered to "Auf *Christen Mensch*," and is entitled "Ad arma fideles." This form, with a new st. as st. ix., is repeated in Freylinghausen's *G. B.*, 1704, and is No. 739 in the *Unv. L. S.*, 1851. The *trs.* are (1) "Up! Christian man, and join the fight," by *Miss Manington*, 1863, p. 44. (2) "Up, Christian! gird thee to the strife," by Miss Burlingham, in the *British Herald*, July, 1865, p. 106.

xiii. Dein' eigne Liebe zwinget mich. *Love to Christ.* 1st pub. as No. 100 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 166) in 4 st. of 7 l. In Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 409, with two st. added as ii., v. *Tr.* as, "Thine own love doth me constrain," by J. Kelly, in the *Family Treasury*, 1878, p. 716.

xiv. Die Sonne kommt heran. *Morning.* 1st pub. as No. 11 in Bk. i., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 42), in 4 st. of 8 l. *Tr.* as "The sun will soon appear," by J. Kelly, in the *Family Treasury*, 1878, p. 716.

xv. Ihr Engel, die das höchste Gut. *Love to Christ.* 1st pub. as No. 75 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 134), in 7 st. of 4 l. In the *Herrnhut G. B.*, 1735, No. 613, altered and beginning, "Ihr Seraphim, die ihr den kennt." This form is *tr.* as, "Ye Seraphim, who prostrate fall," as No. 549 in pt. i. of the *Moravian H. Bk.*, 1754.

xvi. Jesu, ew'ge Sonne. *Love to Christ.* 1st pub. as No. 93 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 156), in 7 st. of 4 l. Sometimes erroneously ascribed to G. Arnold (so in *Ehmann's* ed., 1856, p. 79). *Tr.* as "Christ the spring of endless joys," by J. Kelly, in the *Family Treasury*, 1878, p. 716.

xvii. Kommt, meine Freund, und höret an. *Eternal Life.* 1st pub. as No. 202 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 336), in 16 st. of 7 l. *Tr.* as, "Come hither, friends, and hear me say," by J. Kelly, in the *Family Treasury*, 1879, p. 271.

xviii. Meine Seele willt du ruh'n. *Love to God.* 1st pub. as No. 83 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 144), in 4 st. of 6 l. In A. Luppius's *Andächtig singender Christen-Mund*, Wesel, 1692, p. 69, two st. by J. C. Schade were added as v., vi., and this form is at p. 13 in Schade's *Fasciculus Cantionum*, N.D.; 1699. In the *Geistreiches G. B.*, Halle, 1697, p. 189, six new st. were added as vii.–xii., and this text is repeated in Freylinghausen's *G. B.*, 1704, and in the Berlin *G. L. S.*, ed. 1863, No. 819. This last form is *tr.* as "O my soul, desir'st thou rest." In the *Suppl. to Ger. Psalmody*, ed. 1765, p. 56.

xix. Mein Lieb ist mir und ich bin ihm. *Love to Christ.* 1st pub. as No. 184 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 306), in 7 st. of 4 l. In the *Herrnhut G. B.*, 1735, No. 761, beginning, "Mein *Freund*." This is *tr.* as, "My Friend's to me, and I'm to Him," as No. 467 in pt. i. of the *Moravian H. Bk.*, 1754.

xx. O du allerliebster Gott. *Christ in Gethsemane.* 1st pub. as No. 41 in Bk. ii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 85), in 6 st. of 8 l. In J. F. H. Schlosser's *Die Kirche in ihren Liedern*, vol. ii., 1852, p. 209, it begins "Jesu, du mein Herr und Gott." This form is *tr.* as "Jesus, O my Lord and God," by J. C. Earle, in O. Shipley's *Annus Sanctus*, 1884, p. 73.

xxi. Schau', Braut, wie hängt dein Bräutigam. *Passiontide.* 1st pub. as No. 44 in Bk. ii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 90), in 10 st. of 4 l. In the *Herrnhut G. B.*, 1735, No. 106. *Tr.* as, "O Bride! behold thy Bridegroom hangs," as No. 460 in pt. i. of the *Moravian H. Bk.*, 1754.

xxii. Tritt hin, o Seel', und dank' dem Herrn. *Thanksgiving.* 1st pub. as No. 196 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862. i. p. 325), in 15 st. of 4 l., with a two line refrain. In Porst's *G. B.*, ed. 1855, No. 604. *Tr.* as "Come, O my soul, with thankful voice," by *Dr. G. Walker*, 1860, p. 70.

xxiii. Weil ich schon seh' die gold'nen Wangen. *Morning.* 1st pub. as No. 160 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 272), in 11 st. of 6 l. In the *Unv. L. S.*, 1851, No. 476. The *trs.* are (1) "Because I see red tints adorning," by *Miss Manington*, 1863, p. 119. (2) "I see the golden light of morn," in the *Family Treasury*, 1877, p. 603.

xxiv. Wie lieblich sind die Wohnungen. *Eternal Life.* 1st pub. as No. 122 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, p. 203), in 14 st. of 8 l. *Tr.* as "How lovely are the mansions fair," by J. Kelly, in the *Family Treasury*, 1879, p. 270.

xxv. Zeuch mich nach dir, so laufen wir. *Love to Christ.* 1st pub. as No. 72 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 130), in 5 st. of 6 l. In Freylinghausen's *G. B.*, 1704, No. 144, st. v., "O Jesu Christ, der du mir bist," is given as st. i. and vi. *Tr.* as "Draw us to Thee, then will we flee," as No. 137 in pt. i. of the *Moravian H. Bk.*, 1754

It may be added that in some English books Scheffler appears as a composer of hymn-tunes. This is however a mistake, for the melodies in the *Heilige Seelenlust* are, as the title distinctly says, by Georg Joseph, a musician living at that time in Breslau. [J. M.]

Schein, Johann Hermann, s. of Hieronymus Schein, pastor at Grünhain, near Annaberg, in Saxony, was b. at Grünhain, Jan. 20, 1586. He matriculated at the University of Leipzig in 1607, and studied there for four years. Thereafter he acted for some time as a private tutor, including two years with a family at Weissenfels. On May 21, 1615, he was appointed Capellmeister, at the court of Duke Johann Ernst, of Sachse-Weimar; and in 1616 he became cantor of St. Thomas's Church, and music director at Leipzig, in succession to Seth. Calvisius (d. Nov. 24, 1615). This post he held till his death, at Leipzig,

Nov. 19, 1630. (*Bode*, p. 411; *Monatshefte für Musikgeschichte*, 1871, p. 26, &c.)

Schein was one of the most distinguished musicians of his time, both as an original composer, and as a harmoniser of the works of others. As a hymn-writer he was not so prolific, or so noteworthy. Most of his hymns were written on the deaths of his children or friends, e.g. on seven of his children, and on his first wife. They appeared mostly in broadsheet form, and were included, along with his original melodies, in his *Cantional oder Gesang-Buch Augspurgischer Confession*, Leipzig, 1627; 2nd ed., 1645. [Both in Wernigerode Library.]

Those of Schein's hymns which have passed into English are:—

i. Machs mit mir, Gott, nach deiner Güt. *For the Dying.* 1st pub., as a broadsheet, at Leipzig, 1628, as a *Trost-Liedlein à* 5 (i.e. for 5 voices), &c. [Berlin Library.] The words, the melody, and the five-part setting, are all by Schein. It was written for, and first used at, the funeral, on Dec. 15, 1628, of Margarita, wife of Caspar Werner, a builder and town councillor at Leipzig, and a churchwarden of St. Thomas's. It is in 6 st. of 6 l.; the initial letters of ll. 1, 3, in st. i.–iv., forming the name Margarita; and the W of st. v. l. 1 standing for Werner. In Schein's *Cantional*, 1645, No. 303 (marked as *Trost-Liedlein, Joh. Herm. Scheins, à* 5), and later hymn-books, as e.g. the *Unv. L. S.*, 1851, No. 830, st. vi. was omitted. It is Schein's finest production, and one of the best German hymns for the sick and dying. *Tr.* as:—

Deal with me, God, in mercy now. This is a good and full *tr.*, by Miss Winkworth, in her *C. B. for England*, 1863, No. 191, set to Schein's melody of 1628.

ii. Mein Gott und Herr, ach sei nicht fern. *For the Dying.* 1st pub., with his name, in his *Cantional*, 1627, No. 262, in 9 st. of 6 l. The initial letters of the stanzas give the name Margarita, probably one of the daughters who predeceased him. It is included, in 5 st., in the 1648, and later eds., of Crüger's *Praxis;* and recently, in full, in von Tucher's *Schatz des evang. Kirchengesangs*, 1848, No. 555; and reduced to 6 st. in Layriz's *Kern des deutschen Kirchenlieds*, 1844, No. 421. The *tr.* in C. U. is:—

My Lord and God, go not away. A good *tr.* of st. i., ii., iv., v., vii., by A. T. Russell, as No. 254, in his *Ps. & Hys.*, 1851. [J. M.]

Schenk, Heinrich Theobald, s. of Simon Schenk, pastor at Heidelbach, on the Schwalm, near Alsfeld, Hesse, was b. at Heidelbach, April 10, 1656. He entered the Pädagogium at Giessen, in 1670, and then pursued his studies at the University (M.A. 1676). In 1676 he returned to the Pädagogium, as one of the masters; and was, from 1677 to 1689, "præceptor classicus." On Dec. 27, 1689, he was ordained as Town preacher and "definitor," at the Stadtkirche in Giessen. He d. at Giessen, April 11, and was buried there April 15, 1727. (F. W. Strieder's *Hessische Gelehrten und Schriftsteller Geschichte*, vol. x., Cassel, 1795, p. 10; MS. from Dr. Naumann, pastor primarius; and from Dr. Schiller, Gymnasial-director at Giessen. The registers at Giessen give the date of his funeral, but not of his death; but say, that at his death he was aged 71 years less 10 days, which would rather suggest April 21 as the date of his birth.) Only one hymn is known by him, but it is a hymn which is found in almost all recent German hymn-books; and, through *trs.*, in many recent English collections. It is:—

Wer sind die vor Gottes Throne. *Eternal Life.* This is found in the *Neu-vermehrtes Gesangbüchlein*, Frankfurt-am-Main, 1719, No. 362, p. 341, in the "Anhang einiger Gesänge"; and is repeated in the *Neuest-und vollständigste Frankfurter G. B.*, 1729, No. 568, in 20 st. of 6 l. In the Hesse-Darmstadt *Kirchen G. B.*, 1733, No. 497, it is given, with a reference to Schenk as its author, and entitled, "On Rev. vii. 13–17." It is included in the Berlin *G. L. S.*, ed. 1863, No. 1617, omitting st. vii., viii. It is a beautiful hymn on the Church Triumphant (i.–xiii.), and on the aspirations of the Church Militant to attain the same victorious glory. *Tr.* as:—

1. Who are these like stars appearing. By Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 89, being a very good *tr.* of st. i.–vi., ix.–xi., xiv.–xvii., xx. This has come into extensive use in the cento adopted in Alford's *Ps. & Hys.*, 1844; and repeated in *H. A. & M.*, 1861; being the *trs.* of st. i., iii.–v., ix. Other centos are found in Rorison's *Hys. & Anthems*, 1851, &c. Other forms may also be noted:—

(1) Lo! a multitude appearing. This, in T. Darling's *Hys. for Ch. of England*, 1874, is based on Miss Cox's st. i., iv., v., with two additional stanzas.

(2) Who are these in dazzling brightness, Bearing the victorious palm. This form, found, as No. 630, in the Baptist *Ps. & Hys.*, 1858, is by George Rawson, with st. i., iii., based on Miss Cox's *trs.* of st. iii., iv. In Mr. Rawson's *Hys., Verses, & Chants*, 1876, No. 56, it is rewritten, so as to rank as an original hymn; and there it begins, "Who are these salvation singing."

In 1864 Miss Cox printed a revised text in her *Hys. from the German*, p. 91. This is found in a considerable variety of centos, in many English and American hymn-books; some following the text of 1864 throughout, and some partly reverting to the text of 1841. It is included, e.g. in the *People's Hyl.*, 1867, *Church Hys.*, 1871, *Hyl. Comp.*, 1876, *Bapt. Hyl.*, 1879, Thring's *Coll.*, 1880 and 1882; and in America, in the *Hys. & Songs of Praise*, 1874, *Laudes Domini*, 1884, and others. In H. L. Hastings's *Songs of Pilgrimage*, 1886, it begins with st. iii., "Who are these in dazzling brightness, These in God's own truth arrayed."

2. Who are these in light adoring. By A. T. Russell, as No. 145 in his *Ps. & Hys.*, 1851; being a *tr.* of st. i., iv., xi., xv.

3. Who are those before God's throne, What the crowned host I see. This is a good *tr.* of st. i.–vi., ix., x., xiv., xvii., xx., by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 207. Repeated, abridged, in Boardman's *Sel.*, Philadelphia, 1861; *Kennedy*, 1863; and the *Sarum Hyl.*, 1868. In her *C. B. for England*, 1863, No. 77, Miss Winkworth repeated the *trs.* of st. i., iii., v., ix., x., xiv., xvii., altered, and beginning, "Who are those that, far before me."

Other trs. are:—

(1) "Who are those before God's throne, What the countless." By J. D. Burns, in the *Family Treasury*, 1859, pt. i., p. 307; and his *Memoir & Remains*, 1869, p. 267. (2) "Who are those round God's throne standing." By *Miss Manington*, 1863, p. 90. (3) "What is this host that round the throne." By *Miss Warner*, 1869, p. 20. [J. M.]

Schirmer, Michael, s. of Michael Schirmer, inspector of wine casks at Leipzig, was b. at Leipzig, apparently, in July, 1606, his baptism being entered as on July 18, in the registers of St. Thomas's Church there. He

matriculated at the University of Leipzig, at Easter, 1619, and graduated M.A. in 1630. In 1636 he was appointed subrector, and in 1651 conrector of the Greyfriars Gymnasium at Berlin. During his conrectorship the rectorship fell vacant several times, and each time, after he had officiated as prorector during the vacancy, a younger man than he was set over him (probably on account of Schirmer's feeble health) till, last of all, in May, 1668, the subrector was promoted over his head. In the same year Schirmer retired from office. The remainder of his life he spent in Berlin, where he pub., in the end of 1668, a version of the *Aeneid* in German Alexandrine verse, wrote various occasional poems, &c. He d. at Berlin, apparently on May 4, and was certainly buried there, in the churchyard of the Kloster Kirche, on May 8, 1673 (*M. Michael Schirmer*, &c., by Dr. J. F. Bachmann, Berlin, 1859; *K. Goedeke's Grundriss*. vol. iii., 1887, p. 180; *Koch*, iii. 333, &c. *Koch* speaks of Schirmer as having been rector of the school at Freiberg in Saxony, and then pastor at Striegnitz on the Mulde, both between 1630 and 1636; and of his having been finally, just before his death, appointed archidiaconus at Freiberg. But for these statements there appears to be no evidence whatever. The Michael Schirmer who was rector at Freiberg, and on Feb. 7, 1672, was appointed archidiaconus there, but d. at Freiberg on Oct. 25, 1672, was only b. on March 26, 1635. The rectorate at Freiberg was held by Johann Schellenberg from 1603 to 1642; and the pastorate at Striegnitz was held by Friedrich Hilner from 1623 to 1656).

Schirmer had many domestic and personal afflictions to bear. His wife and his two children predeceased him. The early part of his life in Berlin was spent amid the distress caused by the Thirty Years War, during which Brandenburg, and Berlin itself, suffered greatly from pestilence and poverty. In 1644 a deep melancholy fell upon him, which lasted for five years; and something of the same kind seems to have returned to him for a time, after his wife's death, in Feb. 1667. Schirmer was crowned as a poet in 1637. His earlier productions were mostly occasional pieces in German and Latin. In 1655 he pub., at Berlin, a metrical version of *Ecclesiasticus* as, *Das Buch Jesus Sirach*, &c.; and in 1660, also at Berlin, a Scriptural play, which was acted by the scholars of the Gymnasium, and was entitled *Der verfolgte David*, &c. He also pub., at Berlin, in 1650, versions of the Songs of the Old and New Testament as, *Biblische Lieder und Lehrsprüche*. The only compositions by him which have come into use as hymns, are those which he contributed to J. Crüger's *Newes vollkömliches G. B.*, Berlin, 1640; and to Crüger's *Praxis pietatis melica*, Berlin, 1648, &c. (See pp. 271, ii.; and 272, i.). These, five in all, passed into many German hymn-books of the 17th cent., and most of them are still in use. They were reprinted by Dr. Bachmann, as above, pp. 71–81, together with various selections from his other poetical compositions. They are practical, clear, objective, churchly hymns, somewhat related to those of Gerhardt; and still more closely to those of Johann Heermann, from whom indeed Schirmer borrows a few expressions.

The only hymn by Schirmer which has passed into English is:—

O heilger Geist, kehr bei uns ein. *Whitsuntide.* 1st pub., 1640, as above, No. 75, in 7 st. of 10 l., entitled, "Another short hymn for Whitsuntide, *M.* Michael Schirmers." Repeated in the Crüger-Runge *G. B.*, 1653, No. 162; and, recently, in the *Unv. L. S.*, 1851, No. 179. It is a beautiful New Testament paraphrase of Is. xi. 2. The third stanza is partly based on st. vii. of J. Heermann's "Wir wissen nicht, Herr Zebaoth." *Tr.* as:—

1. O Holy Ghost, descend, we pray. This is a somewhat free *tr.* of st. i., v., ii., iii., by W. M. Reynolds, as No. 794, in the Amer. Luth. Gen. Synod's *Coll.*, 1850; and is repeated, with *trs.* of st. iv., vi., vii., added, as No. 103, in the Ohio *Luth. Hyl.*, 1880. The Ohio *Hyl.* also gives, as st. ii., a *tr.* of the recast of st. v., which was interpolated between st. i., ii. when the hymn was included in the Hannover *G. B.*, 1657.

2. O Holy Spirit, enter in. This is a good *tr.*, omitting st. ii., iv., by Miss Winkworth, in her *C. B. for England*, 1863, No. 70. It was repeated, as No. 249, in the Pennsylvania *Luth. Church Bk.*, 1868. In Dr. Thomas's *Augustine H. Bk.*, 1866, it is Nos. 480, 481; No. 481 beginning, "O mighty Rock, O source of Life," which is the *tr.* of st. v. [J. M.]

Schlegel, Catharina Amalia Dorothea von. Little is known of this lady. According to *Koch*, iv., p. 442, she was b. Oct. 22, 1697, and was "Stiftsfräulein" in the Evangelical Lutheran Stift (i.e. Protestant nunnery) at Cöthen. On applying to Cöthen, however, the present writer was assured that her name did not occur in the books of the Stift; and from the correspondence which she carried on, in 1750–52, with Heinrich Ernst, Count Stolberg (p. 506, ii.), it would rather seem that she was a lady attached to the little ducal court at Cöthen. (MS. from Dr. Eduard Jacobs, Wernigerode, &c.) Further details of her life it has been impossible to obtain.

In the complete ed., 1744, of the *Cöthnische Lieder* (see p. 50, ii.), Nos. 30 and 73 in pt. i.; and Nos. 3, 20, 24, 33, 43, 50, 84, in pt. ii., are by her. In the marked copies, at Wernigerode, of the *Neue Sammlung geistlicher Lieder*, Wernigerode, 1752, the following hymns in that collection are ascribed to her, viz.:—Nos. 19, 60, 90, 149, 209, 279, 329, 357, 373, 396, 448, 479, 520, 548, 551, 640, 689, 698, 739, 751.

The only one of her hymns which has passed into English is:—

Stille, mein Wille, dein Jesus hilft siegen. *Cross and Consolation.* A fine hymn on waiting for God. It appeared in 1752, as above, No. 689, in 6 st. of 6 l.; and is included in Knapp's *Ev. L. S.*, 1837, No. 2249 (1865, No. 2017). The *tr.* in C. U. is:—

Be still, my soul!—the Lord is on thy side. This is a good *tr.*, omitting st. iii., by Miss Borthwick, in *H. L. L.*, 2nd Ser., 1855, p. 37 (1884, p. 100). It has been included in Bp. Ryle's *Coll.*, 1860; *Scottish Hyl.*, 1869; *Canadian Presb. H. Bk.*, 1880; *Church Praise*, 1883, and others. [J. M.]

Schlegel, Johann Adolf, D.D., s. of Dr. Johann Friedrich Schlegel, Appellationsrath at Meissen, in Saxony, was b. at Meissen, Sept. 17, 1721. After passing through the famous school at Pforta (Schulpforta), near Naumburg, he studied, from 1741 to 1746, at the University of Leipzig, where he became acquainted with Cramer, Gellert, and Klopstgock, and was one of the principal contributors to the Bremer Beiträge (*Neue Beyträge zum Vergnügen des Verstandes und Witzes*). In 1746 he became a private tutor at Strehla, in Saxony, and then returned to Leipzig, where he occupied himself in literary work, until he went, in 1748, to live with his friend Cramer at Crellwitz, near Lützen. He remained at Crellwitz till 1751, when he was appointed a master in his old school at Pforta, and also diaconus of the church there. In 1754 he became chief pastor of the Holy Trinity church at Zerbst, and also professor of Theology and Metaphysics in the Academic

Gymnasium in that town. He removed to Hannover in 1759, as pastor of the Markt Kirche. In 1775 he was removed to the Neustadt Church there, as chief pastor, and also as Consistorialrath and Superintendent. While retaining his pastorate at Hannover, he was also appointed, in 1782, as General Superintendent of the district of Hoya. In 1787 he exchanged this for the General Superintendentship of the Principality of Kalenberg. The same year he received the degree of D.D. at the Jubilee Festival of the University of Göttingen. He d., of fever, at Hannover, Sept. 16, 1793 (*Heerwagen*, i., p. 214; Jördens's *Lexikon*, iv., p. 521; *Koch*, vi., 217; MS. from Pastor A. Kranold, Hannover).

Schlegel was a most prolific writer, though to the literary world at large the names of his sons, August Wilhelm and Friedrich von Schlegel, are better known. He was one of the most celebrated preachers of his time, and the author of many volumes of sermons. His hymns suited the taste of the Rationalistic period, and were exceedingly popular in the end of the 18th cent., but have now, in great measure, passed out of use. Many of them were merely polished and weakened versions of, or were founded upon, earlier hymns. In his strictly original hymns, he does not at all equal either Gellert or Klopstock. His hymns appeared in the following collections:—

(1) *Sammlung geistlicher Gesänge zur Beförderung der Erbauung*, Leipzig, 1766; 2nd ed., revised and enlarged, Leipzig, 1772. (2) *Zweite Sammlung*. Leipzig, 1769. (3) *Dritte Sammlung*, Leipzig, 1772. (4) *Vermischte Gedichte*, 2 vols., Hannover, 1787 and 1789 [1, 2, 4, in *Brit. Mus.*; 3 and 2nd ed. of 1 in *Hamburg Library.*] He edited, and contributed to, the 1792 *Appx.* to the Hannover *G. B.*, 1740.

One of Schlegel's hymns is a *tr.* of, and is noted under "Veni Creator Spiritus." Another is noted under **Gellert, C. F., No. ix. (p. 407, ii.).** The others which have passed into English are:—

i. Wie herrlich strahlt der Morgenstern. *Love to Christ.* 1st pub. in 1766, as above, p. 112, in 7 st. of 11 l., and entitled, "Longing after union with Jesus, on the model of the old hymn, Wie schön leuchtet der Morgenstern." It is a recast of Nicolai's hymn (see **p. 806, ii.**), but so thorough as to be almost independent of it. It was included in Zollikofer's *G. B.*, Leipzig, 1766, No. 404; in the Hamburg *G. B.*, 1842, No. 450, &c. The *trs.* in C. U. are:—

1. How brightly beams the Morning Star! This is a good *tr.*, omitting st. iv., vii., by Miss Winkworth, in her *C. B. for England*, 1863, No. 36.

2. How brightly shines the Morning Star! What eye descries it from afar. A good *tr.*, omitting st. vii., contributed by J. M. Sloan to J. H. Wilson's *Service of Praise*, 1865, No. 282, and repeated, omitting st. iii., iv., in Wilson's *Songs of Zion*, 1878. Mr. Sloan recast the *trs.* of st. i., ii., v., vi., for the *Free Church H. Bk.*, 1882; and this form is repeated in *Church Praise*, 1883. In *Laudes Domini*, N.Y., 1884, the text of 1882 is given with the added st., "Rejoice ye heavens," from Mercer's variation of Jacobi's *tr.* from Nicolai (see **p. 807, i.**).

Hymns not in English C. U.:—

ii. Es lag die ganze Welt. *St. John Baptist's Day.* In 1766, as above, p. 25, in 9 st. of 8 l. It is based on a hymn by J. G. Olearius (**p. 866, ii.**), 1st pub. 1664, p. 29, in 5 st., as "Es *war* die ganze Welt;" and in Burg's *G. B.*, Breslau, 1746, No. 336. The *tr.* from Schlegel's recast is "The world enslav'd to sin." By *Dr. H. Mills*, 1845, p. 193 (1856, p. 282).

iii. Jauchzt! es ist eine Ruh vorhanden. *Sleeping in Jesus.* 1st pub. in his *Vermischte Gedichte*, vol. i., 1787, p. 128, in 2 st. of 10 l., dated 1777, and entitled, "Of the happiness of Heaven." It is based on Kunth's "Es ist noch eine Ruh vorhanden (**p. 634, ii.**). *Tr.* as "Rejoice, that rest is not far distant." By *Miss Manington*, 1863, p. 89.

iv. Mein Jesu, für dein Herz. *Passiontide.* 1st pub. in 1766, as above, p. 65, in 14 st. of 6 l. *Tr.* "How trying to the heart." By *Dr. H. Mills*, 1845, p. 210 (1856, p. 299).

v. Schweigt Stürme! brauset nicht ihr Meere. *Summer.* This is an Ode, 1st pub. in the *Neue Beyträge*, &c., Bremen and Leipzig, vol. i., 1744 (ed. 1747, p. 184), and entitled, "Praise of the Godhead. On the model of the 104th Psalm." In C. C. Sturm's *Sammlung geistlicher Gesänge über die Werke Gottes in der Natur*, Halle, 1775, p. 257, it is recast, and begins, "Rund um mich her ist nicht als Freude;" and this form is in the Hamburg *G. B.*, 1842, No. 702. It is *tr.* as, "Around me all is joy —and oh, my God." By *Miss Fry*, 1859, p. 111.

vi. Tag, der Erleuchtung uns gebracht. *Whitsuntide.* 1st pub. in 1769, as above, p. 42, in 9 st. In some collections, as in the Kopenhagen *G. B.*, 1782, No. 282, it begins "O Tag, der uns des Vaters Rath." This is *tr.* as "O day! that hast unto our souls set forth." By *Miss Fry*, 1859, p. 94. [J. M.]

Schlosser, Ludwig Heinrich. [Neumeister, E., No. iii., p. 797, ii.]

Schmidt, Johann Eusebius, s. of Johann Jakob Schmidt, pastor at Hohenfelden, near Erfurt, was b. at Hohenfelden, Jan. 12, 1670. He matriculated at the University of Jena in the autumn of 1688, and in 1691 went to Erfurt to attend lectures by Breithaupt and Francke. Part of 1692 he spent in travelling in North Germany, and during the years 1693–96 he was mostly employed in private tuition at Gotha. On the 12th S. after Trinity, 1697, he began work at Siebleben, near Gotha, as substitute (curate in charge), and on the 4th S. in Advent, 1698, as pastor there. He d. at Siebleben, Dec. 25, 1745, with the character of "An edifying teacher in his parish, a good example to his flock, and a methodical man in his office." (G. G. Brückner's *Kirchen und Schulenstaat*, vol. iii. pt. iv. p. 59, Gotha, 1761, &c.).

Schmidt's hymns were contributed to Freylinghausen's *Geistreiches G. B.*, 1704, and *Neues Geistreiches G. B.*, 1714. In the latter Freylinghausen prints as a supplement (Zugabe) 17 so-called "Psalms for Festivals," being compositions in Ode or Psalm form and unrhymed, remarking in his preface that the author of these (i.e. Schmidt), had written similar compositions for all the Sundays in the year. Of his hymns in rhyme (4, 1st pub. 1704; 21, 1st pub. 1714), some have attained considerable popularity, being of moderate length, good in style, thoughtful and interesting.

Of Schmidt's hymns those which have passed into English are:—

i. Es ist vollbracht: vergiss ja nicht. *Passiontide.* This hymn on "It is finished," 1st appeared in 1714 as above, No. 72, in 6 st. of 5 l. Included as No. 96 in the *Unv. L. S.*, 1851. The *trs.* in C. U. are:—

1. All is fulfill'd—my heart, record. By A. T. Russell, omitting st. iv., vi., as No. 100 in his *Ps. & Hys.*, 1851.

2. 'Tis finished: O glorious word. A full but rather free *tr.* by Dr. Kennedy, in his *Hymn. Christ.*, 1863, repeated, omitting st. ii., vi., in Reid's *Praise Bk.*, 1872.

ii. Erhebe den Herren, der Alles in Allen. *Thanksgiving.* 1st pub. 1714 as above, No. 560, in 4 st. of 8 l. Included in Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as, "The praises of him who is Grace's Dispenser." This is No. 550 in pt. i. of the *Moravian H. Bk.*, 1754.

iii. Fahre fort, fahre fort. *Faithfulness.* Founded on Christ's Messages to the Seven Churches in Asia. 1st pub. 1704 as above, No. 667, in 7 st. of 7 l. In the *Unv. L. S.*, 1851, No. 223. The *trs.* are:—

(1) "Hasten on, hasten on," by Miss Burlingham, in the *British Herald*, Sept. 1865, p. 143, and Reid's *Praise Bk.*, 1872. (2) "Hold thy course," by *E. Massie*, 1867, p. 31. (3) "Onward go, onward go," by *N. L. Frothingham*, 1870, p. 238.

iv. Gekreuzigter! mein Herze sucht. *Passiontide.* 1st pub. 1714 as above, No. 73, in 6 st. of 6 l. In Burg's *G. B.*, Breslau, 1746, No. 483. The *trs.* are:—

(1) "Christ crucify'd! my Soul by Faith Desires," in

the *Supp. to Ger. Psalmody*, ed. 1765, p. 23. (2) "Christ crucify'd, my soul by faith, With," as No. 424, based on the earlier *tr.*, in the *Moravian H. Bk.*, 1789 (1886, No. 959).

v. O Jesu der du dich. *Easter.* 1st pub. 1704 as above, No. 651, in 5 st. of 6 l., repeated in the Herrnhut *G. B.*, 1735, No. 123. *Tr.* as "O Jesu, who now free," as No. 552 in pt. i. of the *Moravian H. Bk.*, 1754.

[J. M.]

Schmolck, Benjamin, s. of Martin Schmolck, or Schmolcke, Lutheran pastor at Brauchitzchdorf, near Liegnitz in Silesia, was b. at Brauchitzchdorf, Dec. 21, 1672. He entered the Gymnasium at Lauban in 1688, and spent five years there. After his return home he preached for his father a sermon which so struck the patron of the living that he made Benjamin an allowance for three years to enable him to study theology. He matriculated, at Michaelmas, 1693, at the University of Leipzig, where he came under the influence of J. Olearius, J. B. Carpzov, and others, and throughout his life retained the character of their teaching, viz. a warm and living practical Christianity, but Churchly in tone and not Pietistic. In the autumn of 1697, after completing his studies at Leipzig (during his last year there he supported himself mainly by the proceeds of occasional poems written for wealthy citizens, for which he was also crowned as a poet), he returned to Brauchitzchdorf to help his father, and, in 1701, was ordained as his assistant. On Feb. 12, 1702, he married Anna Rosina, dau. of Christoph Rehwald, merchant in Lauban (see No. xvii. below); and in the end of the same year was appointed diaconus of the Friedenskirche at Schweidnitz in Silesia. As the result of the Counter-Reformation in Silesia, the churches in the principality of Schweidnitz had been taken from the Lutherans, and for the whole district the Peace of Westphalia (1648) allowed only one church (and that only of timber and clay, without tower or bells), which the Lutherans had to build at Schweidnitz, outside the walls of the town; and the three clergy attached to this church had to minister to a population scattered over some thirty-six villages, and were moreover hampered by many restrictions, e.g. being unable to communicate a sick person without a permit from the local Roman Catholic priest. Here Schmolck remained till the close of his life, becoming in 1708 archidiaconus, in 1712 senior, and in 1714 pastor primarius and inspector. Probably as the result of his exhausting labours he had a stroke of paralysis on Laetare (Mid-Lent) Sunday, 1730, which for a time laid him aside altogether, and after which he never recovered the use of his right hand. For five years more he was still able to officiate, preaching for the last time on a Fastday in 1735. But two more strokes of paralysis followed, and then cataract came on, relieved for a time by a successful operation, but returning again incurably. For the last months of his life he was confined to bed, till the message of release came to him, on the anniversary of his wedding, Feb. 12, 1737. (*Koch*, v. 463; *Bode*, p. 144; Goedeke's *Grundriss*, vol. iii., 1887, p. 306; sketch prefixed to Ledderhose's ed. of Schmolck's *Geistliche Lieder*, Halle, 1857, &c.)

Schmolck was well known in his own district as a popular and useful preacher, a diligent pastor, and a man of wonderful tact and discretion. It was however his devotional books, and the original hymns therein contained, that brought him into wider popularity, and carried his name and fame all over Germany. Long lists of his works and of the various editions through which many of them passed are given by *Koch*, *Bode* and *Goedeke*. It is rather difficult to trace the hymns, as they are copied from one book of his into another, &c. The most important books which are the first sources of his hymns are the following:—

(1) *Heilige Flammen der himmlisch-gesinnten Seele*, &c. Of this the 1st ed. seems to have appeared at Striegau, in 1704, with 50 hymns; the 2nd, in 1705, with 100; the 3rd, in 1706, with 140. The earliest we have been able to find are a pirated ed. of 1707, and the 4th ed., at Görlitz and Lauban, 1709. [Both in Royal Library, Berlin.] This was his most popular book, and passed through 13 eds. in his lifetime. (2) *Der lustige Sabbath, in der Stille zu Zion, mit heiligen Liedern gefeyert*, &c. Jauer and Schweidnitz, 1712 [Berlin Library]. (3) *Das in gebundenen Seufzern mit Gott verbundene Andächtige Hertze*, &c., Breslau and Liegnitz, 1714 [Berlin Library]. 2nd ed., enlarged, 1715. (4) *Eines andächtigen Hertzens Schmuck und Asche*, 1st ed., apparently 1716; 2nd ed., Breslau and Liegnitz, 1717, is in Berlin. (5) *Geistlicher Wander-Stab des Sionitischen Pilgrims*, &c., Schweidnitz and Jauer, 1717 [Berlin Library]. (6) *Freuden-Oel in Traurigkeit*, &c., Breslau and Liegnitz, 1720 [Berlin Library]. (7) *Schöne Kleider vor einen betrübten Geist*, &c., Breslau and Liegnitz, 1723 [Berlin Library]. (8) *Mara und Manna*, &c., Breslau and Liegnitz, 1726 [Berlin Library]. (9) *Bochim und Elim*, &c., Breslau and Liegnitz, 1731 [Berlin Library and Brit. Mus.] (10) *Der geistliche Kirchen-Gefährte*, &c., Schweidnitz, 1732 [Brit. Mus. and Göttingen Library]. (11) *Klage und Reigen*, &c., Breslau and Liegnitz, N. D., 1734 [Berlin Library]. The contents of these, and of his numerous other works, are collected in his *Sämtliche Trost- und Geistreiche Schrifften*, &c., 2 vols., Tübingen, 1738 and 1740 (later ed. dated 1740 and 1761). Selections have been recently ed. by Ludwig Grote (Leipzig, 1855) and by K. F. Ledderhose, as above.

Schmolck was the most popular hymn-writer of his time, and was hailed as the "Silesian Rist," as the "second Gerhardt," &c. Nor was he altogether unworthy of such praise. It is true that he did not possess the soaring genius of Gerhardt. Nor had he even Gerhardt's concise, simple style, but instead was too fond of high-sounding expressions, of plays upon words, of far-fetched but often recurring contrasts, and in general of straining after effect, especially in the pieces written in his later years. In fact he wrote a great deal too much, and latterly without proper attention to concentration or to proportion. Besides Cantatas, occasional pieces for weddings, funerals, &c., he is the author of some 900 hymns, properly so called. These were written for all sorts of occasions, and range over the whole field of churchly, family, and individual life. Naturally they are not all alike good; and those in his first three collections are decidedly the best. A deep and genuine personal religion, and a fervent love to the Saviour, inspire his best hymns; and as they are not simply thought out but felt, they come from the heart to the heart. The best of them are also written in a clear, flowing, forcible, natural, popular style, and abound in sententious sayings, easily to be remembered. Even of these many are, however, more suited for family use than for public worship. Nevertheless they very soon came into extensive use, not only in Silesia, but all over Germany. Thus, for example, in the Hannover *G. B.*, 1740, and the Lüneburg

G. B., 1767, there are 73 by Schmolck. In the *Andere Theil*, 1725, of the Gotha *G. B.*, there are 256, and the *Neue Anhang, circa* 1732, has 45 more; so that in the complete book, no less than 301, out of 1360, are by him. In the recent German hymn-books many still remain; and the Berlin *G. L. S.*, ed. 1863, so often referred to in this Dictionary, has in all 114 of his hymns.

A number of Schmolck's hymns are annotated under their original first lines (see **Index of Authors and Translators**). The others which have passed into English are:—

i. Der beste Freund ist in dem Himmel. *Love of Jesus.* 1st pub. in his *Heilige Flammen* (ed. 1709, p. 100), in 6 st. of 6 l., entitled "The best Friend." In the Berlin *G. L. S.*, ed. 1863, No. 788. The *tr.* in C. U. is:—

A faithful friend is waiting yonder. This is a good *tr.*, omitting st. v., as No. 293, in *Kennedy*, 1863.

ii. Die Woche geht zum Ende. *Saturday Evening.* In his *Andächtige Hertze*, 1714, p. 116, in 10 st. of 8 l., entitled "Evening Hymn," and appointed for Evening Prayer on Saturday. In the Berlin *G. L. S.*, ed. 1863, No. 1158. *Tr.* as:—

The week draws near its ending. This is a good *tr.* of st. i., vi., vii., x., marked as by "A. G.," as No. 81 in the Dalston Hospital *H. Bk.*, 1848.

Other trs. are: (1) "Though now the week is ending," by *H. J. Buckoll*, 1842, p. 107. (2) "The week at length is over," by *Miss Manington*, 1863, p. 137.

iii. Gott du bist selbst die Liebe. *Holy Matrimony.* In his *Schmuck und Asche*, 1717, p. 289, in 6 st. of 8 l., entitled "Marriage Hymn"; and so in his *Wanderstab*, 1717, p. 70. In the Berlin *G. L. S.*, ed. 1863, No. 1407. *Tr.* as:—

O God, Who all providest. This is a good *tr.*, omitting st. iii., by J. M. Sloan, as No. 312 in J. H. Wilson's *Service of Praise*, 1865.

iv. Halleluja! Jesus lebt. *Easter.* In his *Bochim und Elim*, 1731, p. 67, in 5 st. of 6 l., entitled "Hallelujah! at the grave of Jesus." In the Berlin *G. L. S.*, ed. 1863, No. 296. *Tr.* as:—

Hallelujah! Lo, He wakes. By E. Cronenwett, omitting st. iv., as No. 79 in the Ohio *Luth. Hyl.*, 1880.

Another tr. is: "Hallelujah! Jesus lives! Life, immortal life, He gives." This is a full and good *tr.*, by *Miss Warner*, 1858, p. 486, repeated in the *Treasury of Sacred Song*, Kirkwall, N.D.

v. Heute mir und Morgen dir. *Funeral Hymn.* In his *Schmuck und Asche*, 1717, p. 252, in 6 st. of 6 l., entitled "Daily Dying"; ll. 1, 6 of each st. being identical. So in his *Wanderstab*, 1717, p. 66. In Burg's *G. B.*, Breslau, 1746, No. 1010. The *tr.* in C. U. is:—

To-day mine, to-morrow thine. This is a good and full *tr.*, by Miss Warner, in her *Hys. of the Church Militant*, 1858, p. 260; repeated in Bp. Ryle's *Coll.*, 1860.

vi. Je grösser Kreuz, je näher Himmel. *Cross and Consolation.* In his *Andächtige Hertze*, 1714, p. 273, in 9 st. of 6 l., entitled "Hymn of Cross and Consolation." In the Berlin *G. L. S.*, ed. 1863, No. 1233. By its sententiousness and its manifold illustrations of the power of the Cross it has been a favourite with many. *Tr.* as:—

1. Greater the Cross, the nearer heaven. This is a good *tr.*, omitting st. ii., iii., in the Dalston Hospital *H. Bk.*, 1848. In *Sacred Lyrics from the German*, Philadelphia, U.S., 1859, p. 133, it is marked as by "J. J. Gurney," but upon what authority we know not.

2. The more the cross, the nearer heaven. By Miss Warner, in her *Hys. of the Church Militant*, 1858, p. 238, repeated in Bp. Ryle's *Coll.*, 1860.

Another tr. is: "The heavier the cross, the nearer heaven," by J. D. Burns, in the *Family Treasury*, 1859, p. 160 (*Memoir and Remains*, 1869, p. 242), repeated in the Schaff-Gilman *Lib. of Rel. Poetry*, ed. 1883, p. 758, altered and beginning, "Heavier the cross."

vii. Jesus soll die Losung sein. *New Year.* In his *Mara und Manna*, 1726, p. 201, in 9 st. of 6 l., entitled "Jesu's Name for the New Year, 1725." In the Berlin *G. L. S.*, ed. 1863, No. 199, st. i.–iv. are given, with an added st. as st. iii. The *tr.* in C. U. is:—

Jesus shall the watchword be. This is a good *tr.* of st. i.–iv., by J. D. Burns, in his *Memoir and Remains*, 1869, p. 262; repeated (reading shall *our*) in the Ohio *Luth. Hyl.*, 1880.

Another tr. is: "Jesu's name shall be our watchword," by J. Kelly, in the *Family Treasury*, 1868, p. 689.

viii. Licht vom Licht, erleuchte mich. *Sunday Morning.* This fine hymn appeared in his *Andächtige Hertze*, 1714, p. 19, in 7 st. of 6 l., entitled "Morning Hymn," as one of the hymns for Morning Prayer on Sundays. In the Berlin *G. L. S.*, ed. 1863, No. 1061. *Tr.* as:—

Light of Light, enlighten me. This is a very good *tr.*, omitting st. vii., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 66, and thence in her *C. B. for England*, 1863, No. 17. Repeated, in full, in *Kennedy*, 1863; *Bapt. Hyl.*, 1879, and others, and in America in the Pennsylvania *Luth. Church Bk.*, 1868; Dutch Ref. *Hys. of the Church*, 1869; *Presb. Hyl.*, 1874, &c.; and, abridged, in various collections.

Other trs. are: (1) "Light of Light! illumine me," by *H. J. Buckoll*, 1842, p. 6. (2) "O thou blessed Light of Light," by *Miss Dunn*, 1857, p. 74.

ix. Meinen Jesum lass ich nicht, Ach was wollt ich bessres haben. *Love to Christ.* In his *Heilige Flammen* (ed. 1707, p. 7; ed. 1709, p. 10), in 8 st. of 6 l., entitled "The constant faithfulness of Jesus." The initial letters of the various lines give the name "Maria Helena von Hohberg, gebahrene Freiin von Biebrana." In the Berlin *G. L. S.*, ed. 1863, No. 818. *Tr.* as:—

I'll with Jesus never part. This is a *tr.* of st. i., ii., iv., as st. iii.–v. of No. 378 in the *Moravian H. Bk.*, 1789. In the ed. of 1886, No. 452 (see p. **614**, i.), the part from Schmolck begins, "He is mine and I am His" (the *tr.* of st. ii.).

Another tr. is: "I'll not leave Jesus—never, never," by *Miss Warner*, 1858, p. 509.

x. Mein Gott, ich weiss wohl dass ich sterbe. *For the Dying.* This seems to have first appeared in the 9th ed. c. 1700, of the Breslau *Vollständige Kirchen- und Haus-Music*, p. 805. Also in Schmolck's *Heilige Flammen* (ed. 1707, p. 74; ed. 1709, p. 199), in 5 st. of 6 l., entitled "Daily Thoughts on Death." Included in the Berlin *G. L. S.*, ed. 1863, No. 1478. *Tr.* as:—

My God! I know that I must die, My mortal. This is a good and full *tr.* by Mrs. Findlater, in *H. L. L.*, 1st Ser., 1854, p. 39 (1884, p. 41), repeated in Boardman's *Sel.*, Philadelphia, U. S., 1861; Pennsylvania *Luth. Church Bk.*, 1868, and *Holy Song*, 1869.

Other trs. are: (1) "That I shall die full well I know," by *Dr. H. Mills*, 1845 (1856, p. 232). (2) "My God! I know full well that I must die," by *Miss Warner*, 1858, p. 344. (3) "My God, I know that I must die; I know," by G. Moultrie, in his *Espousals of S. Dorothea*, 1870.

xi. Mein Jesus lebt! was soll ich sterben. *Easter.* In his *Heilige Flammen* (ed. 1707, p. 40;

ed. 1709, p. 78), in 4 st. of 6 l., entitled "The Christian living with Jesus." In the Berlin *G. L. S.*, ed. 1863, No. 312. *Tr.* as :—

My Saviour lives; I shall not perish. This is a good *tr.* by A. T. Russell, omitting st. ii., as No. 115, in his *Ps. & Hys.*, 1851; slightly altered in *Kennedy*, 1863.

xii. O wie fröhlich, o wie selig. *Eternal Life.* In his *Mara und Manna*, 1726, p. 211, in 8 st. of 8 l., entitled "The best lot in God's hands." In the Berlin *G. L. S.*, ed. 1863, No. 718. *Tr.* as :—

Oh how joyous, oh how blessèd. This is a good *tr.* of st. i., v., viii., by A. T. Russell, as No. 262, in his *Ps. & Hys.*, 1851.

Another tr. is: "Oh, how blest beyond our telling." This is in the *British Herald*, Nov., 1866, p. 360; repeated in Reid's *Praise Bk.*, 1872. It is from "O wie unaussprechlich selig," a recast, probably by J. S. Diterich, as No. 133, in the Berlin *G. B.*, 1765, in 9 st.

xiii. Schmückt das Fest mit Maien. *Whitsuntide.* In his *Andächtige Hertze*, 1714, p. 246, in 9 st. of 10 l., entitled "Hymn for Whitsuntide." In the Berlin *G. L. S.*, ed. 1863, No. 372. *Tr.* as :—

Come, deck our feast to-day. By Miss Winkworth, omitting st. iv., in her *Lyra Ger.*, 1st Ser., 1855, p. 110. Abridged and recast in *Hys. of the Spirit*, Boston, U. S., 1864, No. 265.

xiv. Thut mir auf die schöne Pforte. *Sunday.* In his *Kirchen-Gefährte*, 1732, p. 47, in 7 st. of 6 l., entitled "Appearing before God" (in his *Klage und Reigen*, 1734, p. 89, entitled "The first step into the Church"). In the Berlin *G. L. S.*, ed. 1863, No. 1381. *Tr.* as :—

1. Open now thy gates of beauty. This is a good *tr.*, omitting st. iii., vii., by Miss Winkworth, in her *C. B. for England*, 1863, No. 15. Repeated, generally in full, in Dr. Thomas's *Augustine H. Bk.*, 1866; *New Cong. H. Bk. Suppl.*, 1874; Horder's *Cong. Hys.*, 1884; and in America in the Pennsylvania *Luth. Church Bk.*, 1868; *Evang. Hyl.*, N. Y., 1880; *Laudes Domini*, 1884.

2. Open wide the gates of beauty. This is a *tr.* of st. i., ii., iv., vi.–vii., by H. L. Hastings, dated 1885, as No. 1076, in his *Songs of Pilgrimage*, 1886.

Another tr. is: "Throw the glorious gates wide open," by *Miss Manington*, 1863, p. 146.

xv. Weine nicht, Gott lebet noch. *Cross and Consolation.* In his *Heilige Flammen* (ed. 1709, p. 144), in 7 st. of 8 l., entitled "A little handkerchief for tears." Founded on St. Luke vii. 13. In the Berlin *G. L. S.*, ed. 1863, No. 1327. *Tr.* as :—

Weep not,—Jesus lives on high. By Mrs. Findlater, omitting st. iii., in *H. L. L.*, 1st Ser. 1854, p. 13; repeated in Bp. Ryle's *Coll.*, 1860.

Another tr. is: "Weep not, for God, our God, doth live," by *Dr. R. Maguire*, 1883, p. 59.

xvi. Willkommen, Held im Streite. *Easter.* In his *Lustige Sabbath*, 1712, p. 95, in 12 st. of 4 l., entitled "Easter Triumphal Arch. At Midday on Easter Day." In Burg's *G. B.*, Breslau, 1746, No. 627. The *tr.* in C. U. is :—

Welcome Thou victor in the strife. This is a good *tr.*, omitting st. ii.–iv., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 91 (*C. B. for England*, 1863, No. 61, omitting the *trs.* of st. v., viii., ix.). It was included, in full, in the *Evang. Hyl.*, N. Y., 1880, and, abridged, in the Pennsylvania *Luth. Church Bk.*, 1868; Bapt. *Service of Song*, 1871, and others. The *trs.* of st. vi., viii., altered and beginning, "The dwellings of the free resound" (and, with three st. not from the German, added), are included as No. 263 in the *Hys. of the Spirit*, Boston, U. S., 1864, as a "Hymn of Peace."

Hymns not in English C. U. :—

xvii. Ach wenn ich dich, mein Gott, nur habe. *Love to God.* Founded on Ps. lxxiii. 25, 26. In his *Heilige Flammen* (ed. 1707, p. 29; ed. 1709, p. 49), in 3 st. of 6 l., and Porst's *G. B.*, ed. 1855, No. 543. The initial letters of the various lines form the name "Anna Rosina Rehwaldin." *Tr.* as "My God, if I possess but Thee," by G. Moultrie, in his *Espousals of S. Dorothea*, 1870.

xviii. An Gott will ich gedenken. *Remembering God's Love and Care.* In his *Heilige Flammen* (ed. 1707, p. 59; ed. 1709, p. 131), in 6 st. of 8 l., and Burg's *G. B.*, Breslau, 1746, No. 112. *Tr.* as "My God will I remember," by J. Kelly, in the *Family Treasury*, 1868.

xix. Der Sabbath ist vergangen. *Sunday Evening.* In his *Andächtige Hertze*, 1714, p. 28, in 5 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 1154. *Tr.* as "The Sabbath now is over," by *Dr. H. Mills*, 1856, p. 226.

xx. Du angenehmer Tag. *Sunday.* In his *Lustige Sabbath*, 1712, p. 1, in 8 st. of 6 l. *Tr.* as "Thou ever welcome day," by J. Kelly, in the *Family Treasury*, 1868, p. 688.

xxi. Endlich, endlich, muss es doch. *Cross and Consolation.* In his *Heilige Flammen* (ed. 1709, p. 89), in 4 st. of 6 l., and Burg's *G. B.*, Breslau, 1746, No. 1412. *Tr.* as "Yes, at last, our God shall make," in the *Christian Examiner*, Boston, U.S., Sept., 1860, p. 251.

xxii. Gedenke mein, mein Gott, gedenke mein. *For the Dying.* In his *Heilige Flammen* (ed. 1709, p. 190), in 9 st. of 7 l. It is a conversation between the soul and Jesus; st. ix. being for the bereaved. In the Berlin *G. L. S.*, ed. 1863, No. 1446. *Tr.* as "Remember me, my God! remember me," by Miss Borthwick, in *H. L. L.*, 1854, p. 9 (1884, p. 15).

xxiii. Geh, müder Leib, zu deiner Ruh. *Evening.* In his *Wandersstab*, 1717, p. 50, in 5 st. of 4 l., and Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as "Go, wearied body, to thy rest," by J. Kelly, in the *Family Treasury*, 1868.

xxiv. Gott der Juden, Gott der Heiden. *Epiphany.* In his *Lustige Sabbath*, 1712, p. 35, in 10 st. of 6 l., and Burg's *G. B.*, Breslau, 1746, No. 403. *Tr.* as "King, to Jews and Gentiles given," by *Dr. H. Mills*, 1845.

xxv. Gott lebt, wie kann ich traurig sein. *Trust in God.* In his *Heilige Flammen* (ed. 1707, p. 53; ed. 1709, p. 116), in 6 st. of 8 l., and the Berlin *G. L. S.*, ed. 1863, No. 841. *Tr.* as "God lives! Can I despair," by *Miss Warner*, 1869, p. 44.

xxvi. Gott mit uns, Immanuel. *New Year.* In his *Klage und Reigen*, 1734, p. 208, in 5 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 192. *Tr.* as "God with us! Immanuel, Open with the year before us," by Dr. R. P. Dunn, in *Sacred Lyrics from the German*, Philadelphia, U.S., 1859, p. 166.

xxvii. Hier ist Immanuel! *New Year.* In his *Schmuck und Asche*, 1717, p. 333, in 6 st. of 8 l., and the Berlin *G. L. S.*, ed. 1863, No. 196. *Tr.* as "Here is Immanuel!" by *Miss Manington*, 1864, p. 24.

xxviii. Hilf, Helfer, hilf! ich muss verzagen. *Cross and Consolation.* In his *Heilige Flammen* (ed. 1709, p. 185), in 6 st. of 6 l., and Burg's *G. B.*, Breslau, 1746, No. 1418. *Tr.* as "Help, Saviour, help, I sink, I die," in the *Monthly Packet*, vol. xviii., 1859, p. 664.

xxix. Ich habe Lust zu scheiden. *For the Dying.* In his *Heilige Flammen* (ed. 1707, p. 83; ed. 1709, p. 207), in 8 st. of 8 l., entitled "Testament." Founded on Meditation lxxx. (on the Last Will of a Christian), in Dr. H. Müller's *Erquickstunden*. In the Berlin *G. L. S.*, ed. 1863, No. 1459. *Tr.* as "Weary, waiting to depart," by Mrs. Findlater, in *H. L. L.*, 1855, p. 39 (1862, p. 130; 1884 omitted); and thence in the Schaff-Gilman *Lib. of Rel. Poetry*. ed. 1883, p. 873.

xxx. Ich sterbe täglich, und mein Leben. *For the Dying.* In his *Freuden-Oel*, 1720, p. 28, in 9 st. of 6 l., entitled "Mournful thoughts on sudden death. H. A. V. S. A. L." (perhaps for Herzog August von Sachsen, Albertinische Linie). In the Berlin *G. L. S.*, ed. 1863, No. 1464. *Tr.* as "Both life and death are kept by Thee" (st. iv.), by J. Kelly, in the *Family Treasury*, 1868, p. 689.

xxxi. Mein Gott, du hast mich eingeladen. *Sunday.* In his *Lustige Sabbath*, 1712, p. 259, in 6 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 1065. *Tr.* as "My God, Thou hast the invite given," by *Miss Manington*, 1863, p. 150.

xxxii. Mein Gott! du wohnst in einem Lichte. *Holy Scripture.* In his *Klage und Reigen*, 1734, p. 11, in 10 st. of 6 l. The *tr.* is from the recast, probably by J. S. Diterich, beginning "Mein Gott, du wohnest zwar im Lichte," as No. 150, in the Berlin *G. B.*, 1765, and in 7 st. *Tr.* as "In glory bright, O God, Thou dwellest," by *Dr. H. Mills*, 1845 (1856, p. 25).

xxxiii. Mein Gott, ich klopf an deine Pforte. *Supplication.* In his *Heilige Flammen* (ed. 1707, p. 58; ed. 1709, p. 129), in 10 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 962. The *tr.* is from the recast, probably by J. S. Diterich, beginning "Wer kann, Gott, je was Gutes haben" (st. ii. altered), in the Berlin *G. B.*, 1765, No. 178, and in 8 st. In the Nassau *G. B.*, 1844, No. 540, it begins "Gott, wer kann je." *Tr.* as "Who, Lord, has any good whatever," by *Dr. H. Mills*, 1845, p. 91.

xxxiv. Mein Gott, mein Alles über Alles. *Trust in God.* In his *Heilige Flammen* (ed. 1709, p. 109), in 6 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 36. Sometimes given as "Mein Gott, mein Erstes und mein Alles." *Tr.* as "My God! the Source of all my blessing," in the *British Herald*, August, 1866, p. 312; repeated in Reid's *Praise Bk.*, 1872.

xxxv. Mein Gott, weil ich in meinem Leben. *The Christian Life.* In his *Klage und Reigen*, 1734, p. 14, in 10 st. of 6 l., as one of the Moral Hymns on the First Table of the Law (First Commandment). In the Berlin *G. L. S.*, ed. 1863, No. 774. The *tr.* is from the recast, probably by J. S. Diterich, beginning "Vor dir, o Gott, sich kindlich scheuen," in the Berlin *G. B.*, 1765, No. 164, in 8 st. *Tr.* as "Most High! with reverence to fear Thee," by *Dr. H. Mills*, 1845, p. 114 (1856, p. 160).

xxxvi. Nun hab ich überwunden; Zu guter Nacht, o Welt. *For the Dying.* In his *Heilige Flammen* (ed. 1707, p. 73; ed. 1709, p. 193), in 12 st. of 4 l., and the Berlin *G. L. S.*, ed. 1863, No. 1485. The *tr.* is from the form in the Hannover *G. B.*, 1740, No. 926, which begins "*Bald* hab ich." *Tr.* as "Now soon I shall have conquer'd," by *Miss Manington*, 1863, p. 87.

xxxvii. Seht welch ein Mensch ist das. *Passiontide.* In his *Heilige Flammen* (ed. 1707, p. 38; ed. 1709, p. 69), in 7 st. of 8 l., and the Berlin *G. L. S.*, ed. 1863, No. 269. The *trs.* are (1) "See, what a man is this! How tearful is His glance," by J. Kelly, in the *British Messenger*, Feb., 1868; repeated in the *Family Treasury*, 1868, p. 691. (2) "See what a man is this, O glances," by *Miss Warner*, 1869, p. 32.

xxxviii. Sei getreu bis in den Tod. *Christian Faithfulness.* In his *Schmuck und Asche*, 1717, p. 260, in 6 st. of 5 l., entitled "Faithfulness without Repentance. I. E. V. S." Founded on Rev. ii. 10. *Tr.* as "Be thou faithful unto death! Let not troubles nor distresses," by R. Massie, in the *Day of Rest*, 1878, vol. ix. p. 219.

xxxix. Theures Wort aus Gottes Munde. *Holy Scripture.* In his *Schöne Kleider*, 1723, p. 74, in 9 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 441. *Tr.* as "Word by God the Father spoken," by *Miss Manington*, 1863.

xl. Was Gott thut das ist wohlgethan! Er giebt und nimmt auch wieder. *On the Death of a Child.* In his *Schmuck und Asche*, 1717, p. 295, and his *Wanderstab*, 1717, p. 82, in 7 st. of 7 l. Also in the Hamburg *G. B.*, 1842, No. 772. The *trs.* are (1) "What God does is well done, Who takes what He gave," by W. Graham, in his *The Jordan and the Rhine*, London, 1854, p. 251. (2) "Whatever God doth is well done, He gives, &c.," by J. Kelly, in the *Family Treasury*, 1868, p. 688.

xli. Wer will mich von der Liebe scheiden. *Faith.* In his *Heilige Flammen* (ed. 1707, p. 52; ed. 1709, p. 114), in 5 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 828. *Tr.* as "Who can my soul from Jesus sever," by *Miss Manington*, 1863, p. 39. [J. M.]

Schmücke dich, o liebe Seele. *J. Franck.* [*Holy Communion.*] Of this st. i. first appeared in J. Crüger's *Geistliche Kirchen Melodien*, 1649, No. 103, set to the beautiful melody by Crüger given in the *C. B. for England* (see below). The full form, in 9 st. of 8 l., is in the Crüger-Runge *G. B.*, 1653, No. 199, entitled "Preparation for Holy Communion." Included in Crüger's *Praxis*, 1656, No. 267, and most succeeding hymn-books, as recently in the Berlin *G. L. S.*, ed. 1863, No. 490. In Franck's *Geistliches Sion*, 1674, No. 22 (1846, p. 55).

This hymn is perhaps the finest of all German hymns for the Holy Communion. It is an exhortation to the soul to arise and draw near to partake of the Heavenly Food and to meditate on the wonders of Heavenly Love; ending with a prayer for final reception at the Eternal Feast. It soon attained, and still retains, popularity in Germany (in many German churches it is still the unvarying hymn at the celebration), was one of the first hymns *tr.* into Malabar, and passed into English in 1754.

It has been *tr.* into English as:—

1. **Come, soul, thyself adorning.** A free *tr.* by E. Jackson of st. i., vii., viii., as No. 199 in Dr. Hook's *Church School H. Bk.*, 1850.

2. **Deck thyself, my soul, with gladness.** A good *tr.*, omitting st. iii., vi., viii., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser. 1858, p. 94. Included in full in *Cantate Domino*, Boston, U. S., 1859, the Ohio Luth. *Hymnal*, 1880, &c., and, omitting st. vi., in Snepp's *Songs of G. and G.*, 1876. In *Kennedy*, 1863, st. iv.–vi. beginning "Here I sink before Thee lowly," were given as No. 660, and the same in the *Christian H. Bk.*, Cincinnati, 1865.

3. **Deck thyself, my soul, with gladness.** By Miss Winkworth, in her *C. B. for England*, 1863, No. 93. This is her *Lyra Ger.* version rewritten to the original metre. This form is found in the *Clifton College H. Bk.*, 1872, and the *Evangelical Hyl.*, N. Y., 1880.

4. **Soul, arise, dispel Thy sadness.** A *tr.* of st. i., iv., ix. by Miss Borthwick as No. 259 in Dr. Pagenstecher's *Coll.*, 1864, repeated in *H. L. L.*, 1884, p. 263.

Other trs. are: (1) "Trim thy Lamp, O Soul betrothed," as No. 468 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Soul, at this most awful season," rewritten from the 1754 as No. 558 in the *Moravian H. Bk.*, 1789 (1849, No. 964). (3) "Leave, my Soul, the shades of darkness," in *Lyra Eucharistica*, 1863, p. 88, signed "Sister B." [J. M.]

Schneegass, Cyriacus, was b. Oct. 5, 1546, at Buffleben, near Gotha. He studied and graduated M.A. at the University of Jena. In 1573 he became pastor of the St. Blasius church at Friedrichroda, near Gotha. He was also adjunct to the Superindendent of Weimar, and in this capacity signed the Formula of Concord in 1579. He d. at Friedrichroda, Oct. 23, 1597 (*Koch*, ii. 252, &c.).

Schneegass was a diligent pastor, a man mighty in the Scriptures, and firm and rejoicing in his faith. He was also an excellent musician and fostered the love of music among his people. His hymns reflect his character, and are good and simple, setting forth in clear and intelligible style the leading ideas of the festivals of the Christian year, &c.; and his Psalm versions are also of considerable merit. They appeared principally in his (1) *xv. Psalmi graduum*, &c., Erfurt, 1595 [Gotha Library]. This contains the Psalms of Degrees (120–134) also Ps. 82 and 85, and three hymns. (2) *Weihenacht und New Jahrs-Gesäng*, Erfurt, 1595. *Koch* speaks of this as containing 9 hymns. The present writer has been unable to trace a copy of the book. (3) *Geistliche Lieder und Psalmen. Für Einfeltige frome Herzen zugerichtet*, Erfurt, 1597 [Berlin Library]. This is the complete edition of his psalms and hymns, containing 72 in all.

Of his hymns those which have passed into English are:—

i. **Das neugeborne Kindelein.** *Christmas.* Probably first pub. in No. 2 above. Included in 1597 as above, No. 1, in 4 st. of 4 l., entitled "A beautiful little Christmas hymn on the dear little Jesus." Repeated in *Wackernagel* v. p. 138, and as No. 65 in the *Unv. L. S.*, 1851. The *trs.* in C. U. are:—

1. **The holy Son, the new-born Child.** A good and full *tr.* by A. T. Russell, as No. 60 in his *Ps. & Hys.*, 1851.

2. **The new-born Child this early morn.** In full as No. 46 in the Ohio *Luth. Hyl.*, 1880. Another *tr.* is (3) "The new-born Babe, whom Mary bore," as No. 439 in pt. i. of the *Moravian H. Bk.*, 1754.

ii. **Herr Gott Vater, wir preisen dich.** *New Year.* Probably 1st pub. in No. 2 above. Included in 1597 as above, No. 7, in 4 st. of 7 l., entitled "A New Year's Hymn." Repeated in *Wackernagel* v. p. 139, in the Pfalz *G. B.*, 1859, No. 129, and the Ohio *G. B.*, 1870, No. 54. The *tr.* in C. U. is:—

O Lord our Father, thanks to Thee. In full, by A. Crull, in the Ohio *Luth. Hyl.*, 1880. [J. M.]

Schneesing, Johannes, sometimes called **Cniomusus** or **Chyomusus,** was a native

of Frankfurt-am-Main. He was appointed, sometime before 1524, assistant to Johann Langenhayn, pastor of St. Margaret's church, in Gotha, who had begun, in 1522, to preach the doctrines of the Reformation. Subsequently he became pastor at Friemar, near Gotha; and in the records of the Visitation in 1534, he is described as a "learned, diligent, pious, and godly man." He d. at Friemar, in 1567. (*Koch*, i. 376, &c.)

During Schneesing's early years at Friemar, his energies were greatly exercised in combating the Anabaptist doctrines promulgated in the neighbourhood by Nicolaus Storch, of Zwickau. Throughout his incumbency, he greatly interested himself in the children of his flock, for whom he prepared a Catechism, taught them in school, catechised them in church, and, as his pupil, Marx Wagner declares, taught them to sing many hymns and tunes which he had himself composed. He also possessed some skill as a painter.

The only hymn which has been ascribed to Schneesing, with any certainty, is—

Allein zu dir, Herr Jesu Christ. *Penitence.* The earliest hymn-book to which this has yet been traced, is the (Low German) Magdeburg *G. B.*, 1542, where it begins, "Alleyn tho dy," and is entitled, "A Hymn of Penitence." *Wackernagel*, iii., pp. 174–177, gives this, and three other forms (the oldest being from an undated Nürnberg broadsheet, *circa* 1540), and ascribes it to Schneesing. It was included by Luther in V. Babst's *G. B.*, 1545; and this text, in 4 st. of 9 l., is repeated in many later collections, as in the *Unv. L. S.*, 1851, No. 361. Bunsen, in his *Versuch*, 1833, p. 85, calls it "an immortal hymn of prayer of a confident faith."

Its rhymes show that it was evidently written in High German, and, therefore, apparently, earlier than 1542. In the earliest broadsheets and hymn-books, it appears without name. Schneesing's pupil, Marx Wagner (b. at Friemar, 1528), in his *Einfältiger Bericht, wie durch Nic. Storken, der Aufruhr in Thüringen sey angefangen worden*, Erfurt, 1597, distinctly says that it was composed by Schneesing, and inserted by him in the MS. *Kirchenordnung* (i.e. Liturgy), which he composed, in 1542, for the church at Friemar. Conrad Huober [b. 1507, at Bergzabern; studied theology at the University of Basel; 1531, diaconus, and 1545, Canon of St. Thomas's church at Strassburg; d. at Strassburg, April 23, 1577], to whom it is ascribed in the *Gros Kirchen G. B.*, Strassburg, 1560, does not seem to have had more share in it than a few alterations in the text; and the earliest Strassburg *H. Bk.* in which it appears, is the *New auserlesen Gesangbüchlein*, 1545, where it is marked "N. N." and not with Huober's name.

The melody generally set to it is first found in an undated broadsheet, which Wackernagel, in his *Bibliographie*, 1855, p. 172, No. CDXXVIII dates as probably at Wittenberg, 1541, and is repeated in V. Babst's *G. B.*, 1545, and many later books, including the *C. B. for England*, 1863 (see below). It has been also ascribed to Schneesing, but this ascription seems decidedly doubtful.

The *trs.* of Schneesing's hymn are:—

1. In Thee alone, O Christ, my Lord. A good *tr.* of st. i.–iii., by A. T. Russell, as No. 194, in his *Ps. & Hys.*, 1851.

2. Lord Jesus Christ, in Thee alone. A good and full *tr.*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 129. Repeated, slightly varied in metre, in her *C. B. for England*, 1863, No. 112.

Other *trs.* are:—

(1) "In Thee, Lord Christ, is fix'd my hope." By *J. C. Jacobi*, 1725, p. 20 (1732, p. 91). (2) "In Thee alone, Lord Jesus Christ." This is No. 308, in pt. i., of the *Moravian H. Bk.*, 1754. (3) "In Thee, O Christ, is all my Hope." This is based on Jacobi's *tr.*, and is No. 539, in pt. i., of the *Moravian H. Bk.*, 1754 (1886, No. 284). Included in the 1780 and later eds. of Lady Huntingdon's *Selection*. (4) "According to Thy mercy, Lord." This is a *tr.* of st. iii., by J. Swertner, as st. i. of No. 720, in the *Moravian H. Bk.*, 1789 (1886, No. 711).

[J. M.]

Schnesing, Johannes. [Schneesing, J.]

Scholefield, James, M.A., s. of the Rev. Nathaniel Scholefield, Congregational Minister at Henley-on-Thames, was b. Nov. 15, 1789, and educated at Christ's Hospital, and at Cambridge, B.A. 1812. Taking Holy Orders, he was Curate to the Rev. Charles Simeon, 1813; Fellow of Trinity, Cambridge, 1815; and Incumbent of St. Michael's, Cambridge, 1823. He was also Regius Professor of Greek at Cambridge, 1825, and Canon of Ely, 1849. He d. at Hastings, April 4, 1853. In addition to various learned works he pub. *A Sel. of Psalms and Hymns*, 1823 (11th ed., 1855), and *Passion Week*, a small devotional work including hymns, 1828. His *Memoir* was pub. by his widow in 1855. His hymns now in C. U., all from *Passion Week*, 1828, are:—

1. Draw me, O draw me, gracious Lord. *Passiontide.*
2. I looked, and to my raptured eyes. *Christ in Glory.*
3. Once did the Ointment's rich perfume. *Anointing the Feet of Jesus.*

[J. J.]

Schöner, Johann Gottfried, s. of J. G. Schöner, pastor at Rügheim, near Hassfurt, Bavaria, was b. at Rügheim, April 15, 1749. He studied at the universities of Leipzig and Erlangen. In 1772 he became tutor in the family of Herr von Winkler at Nürnberg, by whose influence he was appointed, in Sept. 1773, preacher at St. Margaret's chapel, in the Kaiserburg, at Nürnberg. He was then appointed, in 1783, diaconus of St. Mary's church, and in 1783 diaconus of St. Lawrence's church, where, in 1809, he became chief pastor (Stadtpfarrer). After 1799 he suffered greatly from nervous affections, and in October 1817, he had to resign his offices. He d. at Nürnberg, June 28, 1818. (*Koch* vi. 399; *Heerwagen* ii. pp. 32, 262, &c.)

Schöner was a popular preacher, and was specially successful with children. He took a great interest in the circulation of the Bible, and founded the Nürnberg Bible Society in 1805. His hymns are the fruit of genuine and earnest piety, and attained considerable popularity. A number were printed separately, or in magazines. The more important of the collected editions are (1) *Einige Lieder zur Erbauung*, Nürnberg, 1777 [Berlin Library]. (2) *Vermischte geistliche Lieder und Gedichte*, Nürnberg, 1790. (3) *Vollständige Sammlung der geistlichen Lieder und Gedichte von Johann Gottfried Schöner*, Nürnberg, 1810.

Those of Schöner's hymns which have passed into English are:—

1. Erhebt euch, frohe Lobgesänge. *Holy Matrimony.* Included 1790, as above, p. 51, in 7 st. of 6 l., entitled "After a Marriage." It is one of the best hymns on the subject. It was included, but greatly altered, and in 12 st. (st. iii.–v., vii., ix., being added), as No. 490 in J. E. Gossner's *Sammlung*, 3rd ed. 1825, beginning "Erhebt euch, frohe Jubellieder." This text is repeated in full in Knapp's *Ev. L. S.*, 1837, No. 2978; and, omitting the added sts., as No. 622 in Bunsen's *Versuch*, 1833. The *tr.* in C. U. is:—

Raise high the notes of exultation. A good *tr.*, from Bunsen, by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 71. Included in full, but altered in metre, in Mercer's *C. P. & H. Bk.*, 1857 and 1864, beginning "Now let your notes of praise arise." Miss Cox recast her *tr.* for her *Hys. from German*, 1864, p. 79, where it begins "Rise high, ye notes, a glad ovation." The form in Snepp's *Songs of G. & G.*, 1872, is mainly from the 1864 text, but begins with the original first line, and omits st. iv. The form in Thring's *Coll.*, 1882, is also mainly from the 1864 text; but it omits st. iii., and begins "Raise high in joyful acclamation."

Another tr. is: "Lift up yourselves, ye joyous strains." In the *British Mag.*, Nov. 1837, p. 517.

ii. Himmel an, nur Himmel an. *Longing for Heaven.* Included 1810, as above, p. 198, in 10 st. of 8 l., entitled "Our Conversation is in Heaven, Phil. iii. 20. A call to all Christians." It had previously appeared in the *Sammlungen für Liebhaber christlicher Wahrheit und Gottseligkeit*, Basel, 1806, p. 222. It has been a special favourite in Württemberg, and is No. 421 in the Württemberg *G. B.*, 1842. The *tr.* in C. U. is:—

Heavenward, still heavenward. In full, by Dr. H. Mills, in his *Horae Ger.*, 1845, p. 163 (1856, p. 251), included, abridged, in M. W. Stryker's *Christian Chorals*, 1885.

Other hymns by Schöner are:—

iii. Der Glaube fehlt, und darum fehlen. *Faith. On the evils of feeble faith.* In 1790 as above, p. 115, in 6 st. of 6 l., entitled "Feeble Faith." In the Berlin *G. L. S.*, ed. 1863, No. 552. *Tr.* as, "Faith fails; Then in the dust," by *Miss Warner*, 1858, p. 427.

iv. Es dankt mein Herz! Es jauchzt mein. *Lied. Pilgrim Song.* In 1810 as above, p. 112, in 12 st. of 4 l., entitled "Hymn of consolation on the pilgrim way to Heaven." In the Württemberg *G. B.*, 1842, it begins, "*Dir* dankt mein Herz." *Tr.* as "O Christ, in gladsome faith arise," by *Dr. G. Walker*, 1860, p. 95.

v. Friedefürst, vernimm mein Flehen. *Passiontide.* In 1790 as above, p. 16, in 7 st. of 8 l., entitled "Appropriation of the sorrows of Jesus. Passion Hymn." In his ed. 1810, p. 18, altered and beginning, "Friedefürst zu dem wir flehen," and in 8 st. This text is in Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as "Prince of Peace! Thy Name confessing," by Miss Burlingham in the *British Herald*, Feb., 1866, p. 216, repeated in Reid's *Praise Bk.*, 1872.

vi. Ich blick in jene Höhe. *Longing for Heaven.* In 1777 as above, p. 32, in 14 st. of 4 l., entitled "Removal from the World." Repeated 1790, p 84, and in Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as "Mine eyes are thither turning," in the *British Herald*, July 1866, p. 297, and Reid's *Praise Bk.*, 1872. [J. M.]

Schönster Herr Jesu. [*Love to Christ.*] *In Heart Melodies*, No. 51, Lond., Morgan & Chase, N. D. this is marked as "Crusader's Hymn of the 12th cent. This air and hymn used to be sung by the German pilgrims on their way to Jerusalem." For these statements there does not seem to be the shadow of foundation, for the air referred to has not been traced earlier than 1842, nor the words than 1677. In the *Münster G. B.*, 1677, p. 576, it appears as the first of "Three beautiful selected new Hymns" in 5 st., viz.:—

i. Schönster Herr Jesu; ii. Alle die Schönheit; iii. Schame dich Sonne; iv. Schön seindt die Blumen; v. Er ist wahrhaftig.

In the *Schlesische Volkslieder*, Leipzig, 1842, p. 339, it is given with greatly altered forms of st. i., iii., ii., v., with a second st. ("Schön sind die Wälder") practically new. The text and melody (the melody that in C. U.) are both marked as taken down from oral recitation in the district (Grafschaft) of Glaz. In the *Unv. L. S.*, 1851, is st. i., iii., and the new st., all nearly from the text of 1842: and this is the text which has been translated. *Tr.* as:—

Fairest Lord Jesu. Mr. Richard Storrs Willis, of Detroit (U. S. A.) informs me that this *tr.* appears in his *Church Chorals*, 1850, but that he does not know the name of the translator. It has passed into various American collections as the *Plymouth Coll.*, 1855; *Dutch Ref.* 1869, Robinson's *Songs for the Sanctuary*, 1865, &c., and in England into Wilson's *Service of Praise*, 1865; Allon's *Children's Worship*, 1878, &c.

Other trs. are: (1) "Sweetest Lord Jesu, Lord," by *E. Massie*, 1867, p. 203. (2) "Beautiful Saviour! King of Creation," by Dr. J. A. Seiss, in the *Sunday School Bk.*, Philad., 1873, of the Amer. Luth. Gen. Council. [J. M.]

Schröder, Johann Heinrich, was b. Oct. 4, 1667, at Springe (Hallerspringe) near Hannover. He studied at the University of Leipzig, where he experienced the awakening effects of A. H. Francke's lectures. In 1696 he was appointed pastor at Meseberg, near Neuhaldensleben; and in the registers there records of himself (writing in the third person), "1696, on the 17th S. after Trinity, viz. on Oct. 4, on which day he was born, with the beginning of his 30th year, he entered on the pastorate of this parish." He d. at Meseberg, June 30, 1699 (*Koch*, iv., 381; *Blätter für Hymnologie*, 1883, p. 192, &c.).

Schröder is best known by the four hymns which he contributed to the *Geistreiches G. B.*, Halle, 1697; and which are repeated in the *Geistreiches G. B.*, Darmstadt, 1698; and in Freylinghausen's *G. B.*, 1704. They are very good examples of the early hymns of the Pietists, being genuine and earnest outpourings of Love to Christ, not unmixed with Chiliastic hopes for the victory of Zion and the overthrow of Babylon. In the same books are two hymns by his wife (*Tranquilla Sophia née Wolf*), who d. at Meseberg, April 29, 1697.

Two of Schröder's hymns have passed into English, viz.:—

i. Eins ist noth, ach Herr, dies eine. *Love to Christ.* This is included in the *Geistreiches G. B.*, Halle, 1697, p. 505, in 10 st. of 8 l., entitled, "One thing is needful. Luke x. 42. Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30." It is also in Wagner's *G. B.*, Leipzig, 1697, vol. iii., p. 437. It is repeated in Freylinghausen's *G. B.*, 1704, No. 325, and in many later collections, e.g. the Berlin *G. L. S.*, ed. 1863, No. 686, &c.

Its popularity has been due, not only to its own beauty and power, but also to the taking character of the melody to which it is set. This is by J. Neander, in his *Bundes Lieder*, Bremen, 1680, as the melody of *Grosser Prophete* (p. 792, i.); and was altered in Freylinghausen to suit Schröder's hymn. The full form from Freylinghausen is in Mercer's *C. P. & H. Bk.*, and there called *Landsberg*. The second part is given in the *Bristol Tune Book* as *Ems*. A greatly altered form, as *Ratisbon*, has passed through W. H. Havergal's *Old Church Psalmody* into the Irish *Church Hyl.*, the Scottish *Presb. Hyl.*, and others.

The *tr.* in C. U. from Schröder is:—

One thing's needful, then, Lord Jesus. This is a good and full *tr.*, by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 137 (*Hys. from the German*, 1864, p. 217), repeated in Schaff's *Christ in Song*, 1869 and 1870. In 1857, Mercer adopted the *trs.* of st. v.–viii., x., as No. 411 in his *C. P. & H. Bk.*, altered, and beginning, "Wisdom's highest, noblest treasure." In his 1859 ed., he omitted the *tr.* of st. x. and altered the others, now beginning, "Wisdom's highest,

holiest, treasure;" and this form is repeated, reading "Wisdom's *unexhausted* treasure," in his Oxford ed., 1864.

Other translations are :—

(1) "One thing is needful! Let me deem." By *Miss Winkworth*, 1855, p. 183. (2) "One thing's needful:—this rich treasure." By *Dr. H. Mills*, 1856, p. 92.

ii. Jesu, hilf siegen, du Fürste des Lebens. *Christian Warfare.* In the *Geistreiches G. B.*, Halle, 1697, p. 509, in 14 st., of 6 l., entitled, "Tearful sigh for the help of Jesus." Also in Wagner's *G B.*, Leipzig, 1697, vol. vi., p. 711, in 14 st., entitled, "For God's succour in order to overcome spiritual enemies." In the *Geistreiches G. B.*, Darmstadt, 1698, p. 216, st. xv., xvi., are added, and this form is in the Berlin *G. L. S.*, ed. 1863, No. 667. It is said to have been written, in 1696, as a companion to his wife's hymn, "Trautster Jesu, Ehrenkönig" (Halle, 1697, as above, p. 301, and the *G. L. S.*, ed. 1863, No. 771). It was accused of Chiliasm, by the Theological Faculty of Wittenberg, but still holds an honoured place in German collections. The *trs.* are :—(1) "Jesus, help conquer! Thou Prince ever-living." By *Dr. H. Mills*, 1856, p. 126. (2) "Jesus, help conquer, Thou Prince of my being." By *Miss Manington*, 1863, p. 2.

The hymn beginning, "Jesus, help conquer! my spirit is sinking," by Miss Warner, in 6 st., in her *Hys. of the Church Militant*, N. Y., 1858, p. 161, borrows little more than the first line from the German. It is repeated in Boardman's *Selection*, Philadelphia, 1861, No. 463. [J. M.]

Schubart, Christian Friedrich Daniel, s. of Johann Jakob Schubart, schoolmaster and assistant clergyman at Obersontheim near Hall, in Württemberg (after 1740, at Aalen), was b. at Obersontheim, March 26, 1739, and in 1758 entered the University of Erlangen as a student of theology. Thereafter he was for some time a private tutor at Königsbronn. In 1764 he was appointed organist and schoolmaster at Geisslingen, near Ulm. In 1768 he became organist and music-director at Ludwigsburg; but, in 1772, on account of misconduct, he was deprived of his office. After that, he led for some time a wandering life, and then settled down in Ulm, where he edited a political newspaper, entitled the *Deutsche Chronik*, with success. By his scurrilous attacks on the clergy, especially on the Roman Catholics, and in particular upon the Jesuits, and by a satirical poem on the Duke of Württemberg, he made himself obnoxious. Unsuspectingly accepting an invitation to Blaubeuren, he was handed over to the Duke's adjutant, and, on Jan. 23, 1777, was imprisoned in the castle of Hohenasperg, where he remained, without even the shadow of a trial, till May 11, 1787. As a recompense for his long imprisonment, the Duke made him Court and theatre poet at Stuttgart, where he d. of fever, Oct. 10, 1791 (*Koch*, vi. 376; K. H. Jördens's *Lexicon deutscher Dichter und Prosaisten*, vol. iv. 1809, p. 639).

Schubart was a man of versatile genius, who might have attained distinction in half a dozen lines of life, had he only stuck to any of them. He was a man who could make himself most popular, spite of the fact that he possessed hardly any tact. His moral principles were anything but strong; and the Ten Commandments (especially the seventh) seemed to have little restraining influence over him. As a writer of secular poems, especially of lyrics, he displayed vigour and spirit; but his literary workmanship was often very careless. His hymns, over 130 in all, were written during the two periods when he led an orderly and Christian life, viz., in the years 1764–66, immediately after his marriage, and in the years 1777–87, during his enforced absence from temptation. His captive state, his reading of the devotional books in the commandant's library, and the visits which he then received from P. M. Hahn, pastor at Kornwestheim, awakened in him a repentance, sincere if not altogether lifelong; one of the principal results being the series of hymns included in his so-called *Gedichte aus dem Kerker* (Zürich, 1785). These were composed at a time when he was deprived of writing materials, and were dictated through a wall to a fellow prisoner in the next cell. They were pub. without his knowledge or supervision. In self defence he asked the Duke's permission to pub. an authorised ed. of his poems; and this appeared at Stuttgart, in 2 vols., 1785–86, as his *Sämmtliche Gedichte* (a number of copies, printed beyond the subscription, bear the date 1787, and the name of a Frankfurt publisher, e.g. the copy in the Brit. Mus.); and this also included most of those in his *Todesgesänge*, originally pub. at Ulm in 1767. Being printed at the Ducal printing office at Stuttgart, the poems were subjected to an official revision. Schubart meant to issue a genuine author's edition, but did not live to do so; and that pub. by his son, as his father's *Gedichte*, in two parts, at Frankfurt, 1802, is really a selection, and contains only about half of his hymns.

The best of Schubart's hymns are those first pub. in 1785, which are more genuine and spiritual than his earlier productions. A considerable number became popular, and passed into the Württemberg *G. B.*, 1791, and other collections, up to 1850; and a few still continue in C. U. They are, however, too personal and subjective, and not sufficiently natural in style for general use.

Of Schubart's hymns the following have been *tr.* into English, viz. :—

i. Urquell aller Seligkeiten. *Supplication for Spiritual Blessings.* This fine hymn was written about 1780, and 1st pub. in his *Gedichte aus dem Kerker*, Zürich, 1785, p. 102, in 16 st. of 4 l., entitled, "Supplication." The full text is in *Koch*, 2nd ed., vol. iv., p. 740. In the Württemberg *G. B.*, 1791, No. 404, it is reduced to 12 st.; and the same in the ed. of 1842, No. 21. In Dr. Schaff's *Deutsches G. B.*, Philadelphia, U. S., 1860, No. 274, it has only ten. *Tr.* as :—

Though by sorrows overtaken. This can hardly be called a *tr.*, but is rather a hymn suggested by the German, and is in 6 st. of 4 l. It appeared in A. R. Reinagle's *Coll. of Ps. and Hy. Tunes as sung in the Parish Church of St. Peter in the East, Oxford*, pub. at Oxford in 1840, p. 138. It is one of four hymns [for the others, see **pp. 699, i.; 806, i.; 1091 i.**], regarding which the Rev. Walter Kerr Hamilton (then Rector of St. Peter's, afterwards Bishop of Salisbury), says, in the preface, "Philip Pusey, Esq., has allowed me to add to this collection some hymns which are partly translations and partly original." From *Reinagle* this hymn passed, with alterations, into the *Salisbury H. Bk.*, 1857, the *Sarum Hyl.*, 1868, and various other collections. In Lord Selborne's *Bk. of Praise*, 1862, it is No. 363, and is marked as by "Algernon Herbert," who was Pusey's brother-in-law; and in the *Sarum Hyl.*, as "German tr. by Algernon Herbert." The ascription to Pusey seems the more probable.

Other hymns by Schubart are :—

ii. Alles ist euer! O Worte des ewigen Lebens. *Thanksgiving.* Written about 1784, and 1st pub. at Zürich, 1785, as above, p. 117, in 9 st. of 5 l.; founded on 1 Cor. iii. 21–23. In the Berlin *G. L. S.*, ed. 1863, No. 1250. *Tr.* as, "All things are yours! O sweet message of mercy divine." By Miss Borthwick, in *H. L. L.*, 1855, p. 5 (1884, p. 73).

iii. Der Trennung Last liegt schwer auf mich. *Re-*

union in Heaven. On the sorrow of parting with friends whom one hopes to meet in heaven. 1st pub. at Zürich, 1785, as above, p. 148, in 14 st. of 7 l., entitled, "The meeting again of the righteous." In the Württemberg *G. B.*, 1842, No. 648, in 9 st. *Tr.* as, "I die and grieve from those to go." By *Dr. G. Walker*, 1860, p. 58.

iv, Hier stand ein Mensch! Hier fiel er nieder. *Sudden death of a Sinner.* 1st pub. at Ulm, 1767, as above, p. 199, in 12 st. of 6 l., entitled, "A sudden death." In the American Ev. Luth. *G. B.*, 1786, No. 608 (1844, No. 569). *Tr.* as, "Now one in health Death, instant, crushes." By *Dr. H. Mills*, 1845 (1856, p. 32).

v. Kommt heut an eurem Stabe. *For the Aged.* On the Presentation in the Temple; and founded on St. Luke ii. 22–32. 1st pub. at Ulm, 1767, as above, p. 262, in 12 st. of 4 l., entitled, "Simeon." In the Württemberg *G. B.*, 1791, No. 101. *Tr.* as, "Ye who with years are sinking." By *Dr. H. Mills*, 1845 (1856, p. 275).

[J. M.]

Schütz, Johann Jakob, was b. Sept. 7, 1640, at Frankfurt am Main. After studying at Tübingen (where he became a licentiate in civil and canon law), he began to practise as an advocate in Frankfurt, and in later years with the title of Rath. He seems to have been a man of considerable legal learning as well as of deep piety. He was an intimate friend of P. J. Spener; and it was, in great measure, at his suggestion, that Spener began his famous *Collegia Pietatis* (see Spener, p. 1071, ii.). After Spener left Frankfurt, in 1686, Schütz came under the influence of J. W. Petersen (p. 892, i.); and carrying out Petersen's principles to their logical conclusion, he became a Separatist, and ceased to attend the Lutheran services or to communicate. He d. at Frankfurt, May 22, 1690 (*Koch*, iv. 220; *Blätter für Hymnologie*, Feb. 1883). See also Various.

Schütz is known as an author by two tractates; one being his *Christliche Lebensregeln*, Frankfurt, 1677; the other, that which contains his hymns, *Christliches Gedenckbüchlein, zu Beförderung eines anfangenden neuen Lebens*, &c., Frankfurt am Main, 1675 [Library of the Predigerministerium at Frankfurt]. This work includes 5 hymns, in a separate section, which is headed, "Hierauf folgen etliche Gesänge." These hymns are:—

i. Die Wollust dieser Welt.
ii. Was mich auf dieser Welt betrübt.
iii. So komm, geliebte Todes-Stund.
iv. Scheuet ihr, ihr matten Glieder.
v. Sei Lob und Ehr dem höchsten Gut.

Of these No. v. is undoubtedly by Schütz, and the other four exhibit much the same style of thought as, and frequent parallels to, the prose portions of the work. None of these have been traced earlier than 1675; and until this has been done, it is pretty safe to ascribe them all to Schütz.

Three of these hymns have passed into English, viz.:—

i. Sei Lob und Ehr dem höchsten Gut. *Praise and Thanksgiving.* 1st pub. in 1675, as above, No. v. It is founded on Deut. xxxii. 3; entitled, "Hymn of Thanksgiving;" and is in 9 st. of 6 l., and the refrain, "Gebt unserm Gott die Ehre." It passed into the Minden *G. B.*, 1689; Luppius's *G. B.*, 1692, p. 48; the *Geistreiches G. B.*, Halle, 1697, pp. 570 and 656; and is now found in almost all German collections, as in the *Unv. L. S.*, 1851, No. 721.

Koch, iv. 220, speaks of this hymn as "outweighing many hundred others; and a classical hymn, which, from its first appearance, attracted unusual attention." And Lauxmann, in Koch, viii. 334–339, relates how delighted J. J. Moser was, when, on entering church the first Sunday after his captivity at Hohentwiel, he heard this hymn, and how heartily he joined in it; how it comforted the dying G. C. Rieger, of Stuttgart, on Tuesday, in Easter Week, 1743, and many other incidents.

Translations in C. U.:—

1. All Glory to the Sov'reign Good. This is a full and good *tr.*, by J. C. Jacobi, in his *Psal. Germanica*, 2nd ed., 1732, p. 151, where it is entitled, "The Malabarian Hymn." In the *Moravian H. Bk.*, 1754, pt. i., No. 136, it is entitled, "Summary of the Book of Psalms" (1886, No. 646). Montgomery, in his *Christian Psalmist*, 1825, No. 215, adopted st. i.–iv., nearly from the 1754; and from this, the *trs.* of st. i., ii., iv., were repeated in Gurney's *Marylebone Coll.*, 1851; Windle's *Coll.*, &c. The form in the 1873 *Appx.* to Mercer's *C. P. & H. Bk.*, No. 514, consists of st. i.–iv., viii., recast mainly from the 1801 *Moravian*, but partly from Miss Cox. In J. A. Latrobe's *Ps. & Hys.*, 1841, No. 5, st. i., ii., v., viii., ix., were adapted for use on Trinity Sunday.

2. All glory be to God most high. A good *tr.*, by A. T. Russell, of st. i., iv., viii., for the Dalston Hospital *H. Bk.*, 1848, No. 59.

3. All praise and thanks to God most high. This is a good *tr.*, omitting st. ix., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 146. Repeated, in varying centos, in *Ps. & Hys.*, Bedford, 1859; *Harrow School H. Bk.*, 1866; *Holy Song*, 1869; Irish *Church Hyl.*, 1873, and others. In her *C. B. for England*, 1863, No. 2, Miss Winkworth altered the metre and omitted st. vi; and this form was repeated in full in the *Evang. Hyl.*, N. Y., 1880, and abridged (i.–iv.) in the *Hymnary*, 1871.

4. Sing praise to God Who reigns above. A good *tr.*, omitting st. ix., contributed by Miss Cox to *Lyra Eucharistica*, 1864, p. 33, and included in her *Hys. from the German*, 1864, p. 235. This *tr.* is given in full in J. L. Porter's *Coll.*, 1876. It is also found, in varying centos, in many English and American hymn-books, including *H. A. & M.*, 1868 and 1875; *Bapt. Hyl.*, 1879; Thring's *Coll.*, 1882; and in America, in the Pennsylvania Luth. *Church Bk.*, 1868; *College Hyl.*, N. Y., 1876; Ohio *Luth. Hyl.*, 1880, &c.

5. To God a joyful anthem raise. A good *tr.* of st. i., ii., iv., v., viii., by J. M. Sloan, as No. 314, in J. H. Wilson's *Service of Praise*, 1865.

The following are also *tr.* into English:—

ii. So komm, geliebte Todes-Stund. *For the Dying.* 1st pub. in 1675, as above, No. iii., in 11 st. of 8 l., entitled, "The thoughts on Death of a Royal Princess, after the usual interpretation of Job xix. 25." This Princess was Sophie Elisabethe, daughter of Duke Philipp Ludwig, of Holstein-Sonderburg (b. at Homburg vor der Höhe, May 4, 1653; married, in 1676, to Duke Moritz, of Sachse-Zeitz; d. at Schleusingen, Aug. 19, 1684), who had been a regular attender at Spener's conferences at Frankfurt, and thus associated with Schütz. This hymn (as also No. iv. in the 1675 work) has often been ascribed to her; and she had already chosen Job xix. 25, as the text of her funeral sermon. But it is more probable that both hymns were written by Schütz for her use, or in her honour. The text of No. iii., in 1675, is repeated in the *Geistliche Lieder und Psalmen*, Frankfurt, 1676, p. 148, in Freylinghausen's *G. B.*, 1704; Porst's *G. B.*, ed. 1855, No. 882, &c. The *trs.* are:—(1) "Come, happy hour of death, and close." By *Dr. G. Walker*, 1860, p. 56. (2) "O come, delightful hour of death." By *Dr. G. Walker*, 1860, p. 106.

iii. Was mich auf dieser Welt betrübt. *Earthly Vanities.* This hymn, on Renunciation of the World, 1st appeared in 1675, as above, No. ii., in 4 st. of 10 l., and entitled "From the World to God." Repeated in the *Geistliche Lieder und Psalmen*, Frankfurt, 1676, p. 150; Porst's *G. B.*, ed. 1855, No. 768, &c. It has sometimes been erroneously ascribed to Michael Franck (p. 386, i.). It is *tr.* as "The woes that weigh my body down." By *Miss Manington*, 1863, p. 32. [J. M.]

Schwedler, Johann Christoph, s. of Anton Schwedler, farmer and rural magistrate at Krobsdorf, near Löwenberg, in Silesia, was

b. at Krobsdorf, Dec. 21, 1672, and matriculated at the University of Leipzig, in 1695 (M.A. 1697). In 1698 he was appointed assistant minister at Niederwiese, near Greiffenberg, and began his duties there on the 18th S. after Trinity. On the death of the diaconus, Christoph Adolph, he succeeded him as diaconus, in December, 1698; and, finally, in 1701, he became pastor there. He d. at Niederwiese, suddenly, during the night of Jan. 12, 1730. (S. J. Ehrhardt's *Presbyterologie Schlesiens*, 1780–89, vol. iii., pt. ii., p. 254; *Koch*, v. 225, &c.)

Schwedler was a powerful and popular preacher, and peculiarly gifted in prayer. It is said that sometimes, beginning service at 5 or 6 A.M., he would continue the service to relays who in succession filled the church, till 2 or 3 P.M. He also founded an orphanage at Niederwiese. He was a near neighbour and great friend of Johann Mentzer (p. 724, ii.) and N. L. von Zinzendorf. As a hymn-writer he was useful and popular. The principal theme of his hymns was the Grace of God through Christ, and the joyful confidence imparted to the soul that experienced it. Of his hymns, 462 appeared in his *Die Lieder Mose und des Lammes, oder neu eingerichtetes Gesang-Buch*, Budissin, 1720, Nos. 345–806. Others are in his *Wöchentliche Hauss-Andacht*, 1712, in his various devotional works, and in the hymn-books of the period.

The only hymn by Schwedler *tr.* into English is:—

Wollt ihr wissen was mein Preis? *Jesus the Crucified*, or *Love to Christ*. Founded on 1 Cor. ii. 2, and Gal. vi. 14. Included in the *Hirschberg G. B.*, 1741, No. 233, in 6 st. of 4 l., and the refrain, "Jesus, der Gekreuzigte." This form is repeated, with his name, in Burg's *G. B.*, Breslau, 1746, No. 327; and is in many recent collections, as the Berlin *G. L. S.*, ed. 1863, No. 282. It was long the usual funeral hymn in Silesia. The *trs.* in C. U. are:—

1. Ask ye what great thing I know. By Dr. Kennedy, in his *Hymn. Christ.*, 1863, No. 620, being a good *tr.* of st. i.–v., with a sixth st. suggested by st. vi. of the German. It is repeated, in full, in Thring's *Coll.*, 1882; and in Schaff's *Christ in Song*, 1869 and 1870. Abridged forms are in Morell and How's *Ps. & Hys.*, 1864; J. L. Porter's *Coll.*, 1876; and in America, in the Dutch Ref. *Hys. of the Church*, 1869; *Bapt. Praise Bk.*, 1871; *Laudes Domini*, N. Y., 1884, and others.

2. Do you ask what most I prize? This is a fairly close version, omitting st. vi., as No. 98, in the *Moravian H. Bk.*, 1886. [J. M.]

Schweinitz, Hans Christoph von, of Friedrichsdorf and Niederleube, s. of Baron Hans Christoph von Schweinitz, of Crane and Hähnichen, in Silesia, was b. at Crane, Feb. 1, 1645. After studying at Breslau, Strassburg, Leyden, and Paris, and taking a prolonged tour in Italy and elsewhere, he returned to Silesia in 1668, where he was appointed Landesältester for the district of Görlitz, and afterwards Rath and Kammerherr, by August II., in his capacity of King of Poland and Elector of Saxony. He resigned his post as Landesältester, in 1708, and retired to Leube, where he d. Nov. 10, 1722 (G. F. Otto's *Lexicon . . . Oberlausizischer Schriftsteller*, iii., p. 257, &c.). Only two hymns are known by him. One of these is:—

Wird das nicht Freude sein? *Eternal Life.* This beautiful hymn, on the Joys of Heaven, was written on the death of his first wife, Theodora von Schweinitz (*née* Festenberg). It was first printed, as a broadsheet, at Lauban, in 1691, with music, in 5 parts, by Christoph Adolph, diaconus at Niederwiese, who d. in 1698 (melody from this broadsheet in Dr. J. Zahn's *Psalter und Harfe*, 1886, No. 522). The broadsheet, of which there is a copy in the Town Library at Breslau, is entitled *Den letzten Liebesdienst*, &c., and has the note:—"The following hymn was composed from the late Frau von Schweinitz's own words, and from a conversation she held, shortly before her happy end, and was sung after the end of the [funeral] sermon." The hymn was included in J. C. Schwedler's *Lieder Mose*, 1720, No. 296 (marked as "On the death of a little child. Joh. Christ. von Schweinitz"), and in the Berlin *G. L. S.*, ed. 1863, No. 1539. It is in 5 st. of 6 l. The *tr.* in C. U. is:—

Will that not joyful be? This is a full and very good *tr.*, by Mrs. Findlater, in *H. L. L.*, 1st Ser., 1854, p. 7 (1884, p. 13); repeated, in full, in Bp. Ryle's *Coll.*, 1860, and, omitting st. iii., in the American *Sabbath H. Bk.*, 1858. Stanzas i.–iv., altered, and beginning, "Oh, that will joyful be," are in W. B. Bradbury's *Golden Chain*, N. Y., 1861 (ed. 1870, p. 48). Another *tr.* is, "Will it not pleasure be." By *Dr. H. Mills*, 1845 (1856, p. 259). [J. M.]

Scott, Elizabeth, daughter of the Rev. Thomas Scott, Independent Minister at Norwich, and sister of Thomas Scott, noted below, was b. at Norwich about 1708. In 1751 she was married to Elisha Williams, who had been from 1726 to 1739 Rector of Yale College, U.S.A., and with him she proceeded to Connecticut. On the death of Mr. Williams she was married to the Hon. William Smith, of New York, who also predeceased her. She died at Wethersfield, Connecticut, June 13th, 1776. In connection with Miss Scott's hymns we are acquainted directly and indirectly with four MSS., each of which is interesting in itself. These are as follows:—

i. The first MS. is in the library of Yale College, New Haven, Connecticut. Mr. Franklin Bowditch Dexter, M.A., Assistant Librarian, has tabulated the hymns in this MS. for this Dictionary. He says (Jan. 29, 1889): "The label on the back of this volume is 'Hymns & Poems by Eliz. Scott.' There is no title to the MS. pages. Prefixed to the Hymns and Poems there is, however, a long and very tenderly written dedication (in prose) 'To my much Rever'd, much Lov'd, Father,' this signed 'E. S.' and dated 1740. Then follows (without numbers) the Hymns with titles and first lines as below." Mr. Dexter adds on the first lines and the titles of 90 hymns.

ii. The second MS. is in our possession. It is headed "Poems on Several Occasions by Miss Scott of Norwich, who married to Mr. Williams of New England, January 1750/1." Then follow 26 hymns in full. At the end this is written, "These transcribed from Mrs. Williams' Manuscript, Feb. 27, 1751, the week before she left Norwich to go to New England." The whole of these 26 hymns are in the Yale College MS.

iii. The third MS. we have consulted contains 8 hymns which are prefaced with these words, "Copied from a book of Mrs. Bury's, written by her Aunt Miss Elizabeth Scott, afterwards Mrs. Williamson." Of these hymns 6 are in the Yale College MS. and 2 not therein, viz.:—(1) "Arise and hail the happy [sacred] day" (p. 78, i.), and "Hail, King supreme, all wise and good," both of which are given anonymously in the Unitarian *New Col. of Ps. for the Use of a Cong. of Protestant Dissenters in Liverpool*, commonly known as *The Liverpool Liturgy*, pub. in 1763. Concerning the authorship of these two hymns there is great doubt.

iv. In Dr. Dodd's *Christian's Magazine* for Dec. 1763 we find a writer who signs himself "CL—T." He had at that time a MS. of Miss Scott's hymns with a Dedication to her father prefixed thereto and signed "Eliz Sc—tt." From this MS. he sent "Why droops my soul with guilt oppressed" (*Christ, the Great Physician*) to the Dec. number of the magazine; "Evil and few our mortal days" (*Vanity of human Life*), to the Feb. number, 1764, and "What finite power with ceaseless toil" (*Praise for Temporal Blessings*), to the April number of the same year. At the close of the last hymn he says in a note:—"N.B. "As some of your Correspondents have sent you some pieces out of the same collection, from which these are transcribed, that I have undertaken to send you (e.g. that on Gen. xvii. 1) it were to be wished, if they should do the like again, that they would signify whose they are."

The hymn referred to in this note is, "Great God, Thy penetrating eye" (*God pervading all things*), which appeared in the January number of the *Christian Mag.*, 1764, without signature or acknowledgment of any kind. All these hymns are in the Yale College MS.

From these facts it is clear that before departing for America Miss Scott allowed copies of her hymns to be made from her MS., and it was mainly from these copies that those of her hymns composed before her marriage were printed in the English hymn-books. None of those hymns date later than 1750. The collections in which they appeared, and through which they came into C. U., were the Bristol Bap. *Coll.* of Ash and Evans, 1769, and the *New Sel.*, &c., by J. Dobell, 1806. In *Ash and Evans* there are 19 hymns, signed "S.," all of which are in the Yale College MS. under the same first lines except "Was it for man, apostate man?" but this also may possibly be there under another first line. In *Dobell* there are 20 hymns signed "Scott," of which 17 are in the Yale College MS., 2 are parts of hymns from *Ash and Evans*, also in that MS., and "Sole Sovereign of the earth and skies," also probably in the MS. under another first line. Of the 90 hymns in the Yale MS., in addition to those annotated elsewhere in this Dictionary (see **Index of Authors and Translators**), there are also in C. U.:—

i. From Ash and Evans's *Coll. of Hymns*, 1769.

1. God of my life, to Thee belongs. *On Recovery from Sickness.*
2. My God, shall I for ever mourn? *Covenant-keeping God.* From this "Shall e'er the shadow of a change?" is taken (st. iii.).
3. When Abram full of sacred awe. *For a Fast Day.* Sometimes, "*Thus* Abram, full of sacred awe."
4. Why, O my heart, these anxious cares? *Submission.*

ii. From J. Dobell's *New Selection*, &c., 1806.

5. Dare we indulge to wrath and strife? *Against Wrath.*
6. Eternal Spirit, 'twas Thy breath. *Whitsuntide.*
7. For ever shall my fainting soul. *Against grieving the Holy Spirit.* Sometimes "O Lord, and shall our fainting souls?"
8. Great God, Thy penetrating eye. *God All and in All.*
9. The glitt'ring spangles of the sky. *The Mercies of God.*
10. Thy bounties, gracious Lord. *Offertory.*
11. Where'er the Lord shall build my house. *Family Religion.*

[J. J.]

Scott, Jacob Richardson, was b. in Boston, Massachusetts, March 1, 1815, and graduated in Arts at Brown University 1836, and in Theology at Newton Theological College, 1842. He entered the Baptist ministry in 1842, and was successively located at Petersburg, Virginia; Portland, Maine; at Fall River, Massachusetts; and Yonkers, New York. He d. Dec. 10, 1861. His hymn "To Thee this temple we devote" (*Dedication of a Place of Worship*) was contributed to *The Psalmist*, 1843. It is found in several American hymn-books. [F. M. B.]

Scott, Thomas, s. of Thomas Scott, Independent Minister at Norwich, brother of Elizabeth Scott (see above), and nephew of Dr. Daniel Scott, was b. at Norwich, 1705. As a young man he kept a school at Wortwell, and preached once a month at Harleston, Norfolk. Then, after a short ministry at Lowestoft, he removed in 1734 to Ipswich as co-pastor with Mr. Baxter of the Presbyterian congregation meeting in St. Nicholas Street Chapel. On the death of his senior in 1740 he became sole pastor. In 1774 he retired to Hapton, and d. there in 1775. He was the author of various poetical works, including:—

(1) *The Table of Cebes; or, the Picture of Human Life, in English Verse, with Notes*, 1754; (2) *The Book of Job, in English Verse; translated from the original Hebrew, with Remarks, Historical, Critical, and Explanatory*, 1771; 2nd ed. 1773; (3) *Lyric Poems, Devotional and Moral. By Thomas Scott, Lond., James Buckland*, 1773.

To Dr. Enfield's *Hymns for Public Worship*, Warrington, 1772, he contributed "All-knowing God, 'tis Thine to know (p. 43, ii.); "Angels! roll the rock away" (p. 69, i.); "As various as the moon" (p. 85, ii.); and the following:—

1. Absurd and vain attempt to bind. *Persecution.*
2. Behold a wretch in woe. *Mercy.*
3. Imposture shrinks from light. *Private Judgment, its Rights and Duties.*
4. Mark, when tempestuous winds arise. *Meekness.*
5. O come all ye sons of Adam and raise. *Universal Praise to God.*
6. Th' uplifted eye and bended knee. *Devotion vain without Virtue.*
7. Was pride, alas, e'er made for man? *Humility.*
8. Why do I thus perplex? *Worldly Anxiety reproved.*

In his Preface to his *Lyric Poems*, 1773, he said that the object of his work was:—

"To form a kind of little poetical system of piety and morals. The work opens with natural religion. Thence it proceeds to the mission of Jesus Christ, his sufferings, his exaltation, and the propagation of his doctrine. Next is the call to repentance, the nature and blessedness of a christian life, and the entrance into it. These topics are succeeded by the various branches of devotion: after which are ranked the moral duties, personal and social, the happy end of a sincere christian, and the coming of Jesus Christ to finish his mediatorial kingdom by the general judgment. The whole is closed with a description of the illustrious times, when by means of the everlasting gospel, the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Of Scott's better known hymns this volume contained most of those named above, and:—

9. Hasten, sinner, to be wise. p. 493, ii.
10. Who, gracious Father, can complain? *The Divine Dispensation.*

In the *Coll. of Hys. and Ps.*, &c., 1795, by Kippis, Rees, and others, several of the above were repeated, and the following were new:—

11. If high or low our station be. *Justice.*
12. Happy the meek whose gentle breast. *Meekness.*

Doctrinally Scott might be described as an evangelical Arian. Hymns of his appear in most of the old Presbyterian collections at the close of the last century, and in the early Unitarian collections. Several are still in C. U. in G. Britain and America. [V. D. D.]

Scott, Sir Walter, Bart., was b. in Edinburgh, Aug. 15, 1771, and d. at Abbotsford, Sept. 21, 1832. Although so successful and widely known as a poet, he made no direct contributions to hymnody whatever. His condensed rendering of the "Dies Irae" (p. 297, ii.), and his hymn of Rebecca in *Ivanhoe*, "When Israel of the Lord beloved" (q.v.) were utilized as hymns for congregational use by others, but were never intended for such a purpose by himself. His work and rank as poet, novelist, and historian are fully set forth in his *Life* by J. G. Lockhart. [J. J.]

Scottish Hymnody. After the Reformation in Scotland, the revulsion from the Roman Church and its services led at once to the establishment of services in the vernacular. As on the Continent recourse was naturally

had to the *Psalter*, and, as easiest for popular use and also as reckoned nearer to the Hebrew structure, the metrical Psalm instead of the prose Psalm chanted. Metrical Psalmody was the only part of Divine worship in which the congregations in the Scottish Churches vocally joined till at least 1749, and in the three principal sections of Presbyterianism the singing of hymns, other than the *Paraphrases* of 1741–81, did not become at all general till after 1852 in the United Presbyterian Church, after 1870 in the Established Church, and after 1873 in the Free Church. Consequently the use of the Hebrew Psalter has had a mighty influence upon the Scottish mind and heart.

In tracing the history of Scottish Metrical Psalmody and Hymnody we find six stages:—I. *The Preparatory;* II. *The Psalter* of 1564–65; III. *The Psalter* of 1650; IV. *Scripture Songs*, 1564–1708; V. *The Translations and Paraphrases*, 1741–81; VI. *The Hymnals.*

I. *The Preparatory Stage.*

The early congregational psalmody of Scotland found its example, and much of its materials in the work begun on the Continent by Marot, and in England by Sternhold.

1. Clement Marot had begun translating the Psalms about 1533, and seems to have completed his first 30 versions in 1539, but did not himself publish them till 1542, at Paris, as *Trente Pseaulmes de Dauid.* Meantime John Calvin, then in exile at Strassburg, had included in his *Aulcuns Pseaumes et Cantiques*, 1539, 12 of the Marot versions, but in the form given to them by Pierre Alexandre, who having obtained MS. copies of Marot's Psalms made considerable alterations in the text, and published the whole 30 along with 15 by various authors as *Psalmes de Dauid translatez de plusieurs autheurs*, &c., Antwerp, 1541. Marot, having fled to Geneva, was induced by Calvin to revise his first 30 versions and add 19, pub. in 1543 as *Cinquante Psaumes* (including the Song of Simeon). After Marot's death Theodore de Beza at Calvin's request continued the work, publishing in 1551 *Trente-quatre Psaumes de Dauid*, reissued in 1552 with Marot's, as *Pseaumes octante trois de Dauid*, to which he added 6 in 1554 and 1 in 1555, finishing the work after his return from Lausanne in 1558, the completed Psalter appearing as *Les Pseaumes mis en rime francoise par Clement Marot et Theodore de Beze*, Geneue, pour Antoine Vincent, 1562—49 versions being by Marot and the rest by Beza. (See **Psalters, French, p. 932, i.**, and an interesting series of articles on *Clement Marot and the Huguenot Psalter*, by Major G. A. Crawford in the *Musical Times*, June to Nov., 1881.) In regard to the *Scottish Psalter* the influence is seen in the force of example, in the inclusion of French tunes and in the composition of versions in French metres, rather than in any versions directly translated from those by Marot and Beza. [**Psalters, French, § i.**]

2. Meantime in England Thomas Sternhold had issued 19 Psalm versions in an undated edition not earlier than 1547, increased to 37 in 1549, and to 44 by the addition of 7 by John Hopkins in 1551. These were carried by the English exiles to Geneva and there included, with 7 versions by William Whittingham, in the *One and Fiftie Psalmes of Dauid*, published in 1556 along with *The forme of prayers*, &c., used at Geneva (Advocates' Library, Edinburgh). The Rev. William Dunlop, in the Contents to his *Collection of Confessions of Faith*, &c., vol. ii., Edinburgh, 1722, says that his reprint of *The forme of prayers* follows the Genevan edition of 1558. This edition, which is now lost, probably contained the Psalter enlarged by the 9 versions by Whittingham and 2 by Pullain contained in the Psalter of 1560, now in Christ Church Library, Oxford. The next Anglo-Genevan edition now extant (St. Paul's Cathedral Library) is the *Foure Score and Seuen Psalmes of Dauid*, Geneva, 1561, which adds to the 51 of 1556 the 9 by Whittingham, and 2 by Pullain, mentioned above, with 25 new ones, (including Ps. c.) by Kethe. Of this a revised edition was issued in the same year, probably printed in England (Britwell Library), which formed the basis of the *Scottish Psalter* of 1564–65. [For full details, see **Old Version, p. 857, i., §§ II., III.**]

3. The earliest Psalm versions used in Scotland were those included in the collection sometimes called the *Dundie Psalmes*, better known as the *Gude and Godlie Ballates*, entitled, in the edition of 1578, *Ane Cōpendious buik of godlie Psalmes and spirituall Sangis.* This collection seems, from the notice of David Calderwood, the Church historian, to have been published, at least in a rudimentary form, before 1546, but the earliest edition now extant is represented by a copy in the possession of Patrick Anderson, Esq., Blackness House, Dundee, who has kindly given a collation of it. The copy wants titlepage, and begins with folio 5 at the words "sall be condempnit" in the article "of our Baptisme," but is otherwise perfect. From the fact of its containing an advertisement titlepage of a *Scottish Psalter* of 1568, and also a song prohibited by the General Assembly of 1568, it may be dated 1568. It does not contain the last 5 ballads of the 1578 ed.; ending instead with the prohibited song, *Welcum Fortoun.* From the copy in the Britwell Library of the earliest perfect edition, that of 1578, a careful reprint was edited in 1868 by the late Dr. Laing (see *Appendix* to this article).

The ed. of 1578 is in four parts:—i. *The Catechisme.* This includes a prologue, versions of the Ten Commandments, Creed, and Lord's Prayer, with a hymn on Baptism and another on the Lord's Supper, concluding with 6 Graces—in all 12 pieces, 6 of which are from the German. ii. *Spirituall Sangis*, 16 in number, of which 11 are from the German and 1 from the Latin. iii. *Ballatis of the Scripture*, 20 in number, 1 being from the German. iv. *Psalmes of Dauid with uther new pleasand Ballatis Translatit out of Enchiridion Psalmorum to be sung.* These include 22 Psalm versions—of which 13 are from the German—3 hymns from the German and 1 from the Latin, 7 adaptations from secular ballads, and 36 other pieces, in all 69. The collection as a whole thus includes 117 pieces, of which 34 at least are from the German (some being very close and others very free versions), and 2 from the Latin. Some of the pieces, though rude, have a wonderful pathos, and even beauty. Reading the anti-papal satires one does not wonder at the rage they excited among the Roman ecclesiastics. Four pieces very closely resemble four of Bishop Coverdale's *Goostly Psalmes*, c. 1539, and were probably derived from it. The book as a whole must be regarded as a poetical miscellany. Dr. Laing would assign the translations and Psalm versions to John Wedderburn (written probably 1539–46), and a number

of the ballads to his brother Robert (see Wedderburn). If the collection was printed in book form before 1559, we may conjecture that it would not contain more than to p. 151 of the edition of 1578. The "augmentation" in 1568 and 1578 seems to have been by various hands.

4. From these beginnings, Scottish, English and Continental, arose the Psalmody and subsequently the Hymnody, which have formed the sole part of Divine worship in the Churches of Scotland in which the congregations have joined for more than 300 years. The first result of importance was the *Psalter* of 1564–65.

II. *The Psalter of* 1564–65.

1. The *Anglo-Genevan Psalters* having been imported into Scotland, the General Assembly of 1561 ordered the completion of the *Psalter*. The Committee appointed, unlike the editors of the *English Psalter* of 1562, took the whole of the 87 versions of the Anglo-Genevan of 1561, as these were given in the revised edition printed in England in the same year. These versions were :—

37 by Sternhold, 1549 (Ps. 1–17, 19, 20, 21, 25, 28, 29, 32, 34, 41, 43, 44, 49, 63, 68, 73, 78, 103, 120, 123, 128), and 7 by Hopkins, 1551 (Ps. 30, 33, 42, 52, 79, 82, 146), to which were added at Geneva 16 by Whittingham (Ps. 23, 51, 114, 115, 130, 133, 137, in 1556; Ps. 37, 50, 67, 71, 119, 121, 124, 127, 129, probably in 1558); 2 by Pullain (Ps. 148, 149, probably in 1558), and 25 by Kethe (Ps. 27, 36, 47, 54, 58, 62, 70, 85, 88, 90, 91, 94, 100, 101, 104, 107, 111, 112, 113, 122, 125, 126, 134, 138, 142). They then added the 15 by Craig and 6 by Pont, noted below. The remaining 42 versions were taken from the English Psalter of 1562, as follows:—2 by Sternhold (Ps. 18, 22), 30 by Hopkins (Ps. 26, 31, 35, 38–40, 45, 46, 48, 55, 60, 61, 64–66, 69, 72, 74, 77, 84, 86, 87, 89, 92, 93, 95–99); 8 by Norton (Ps. 53, 106, 109, 116, 139, 144, 147, 150), and 2 by Marckant (Ps. 131, 135).

The complete version appeared as :—

The Forme of Prayers and Ministration of the Sacraments, &c., used in the English Church at Geneua, approued and receiued by the Churche of Scotland, whereunto besydes that was in the former bokes, are also added sondrie other prayers, with the whole Psalmes of Dauid in English meter. Printed at Edinburgh by Robert Lekprevik, MDLXIIII.

Of this there is a copy in the Corpus Christi Library, Oxford, and another identical, but dated 1565, in the Advocates' Library, Edinburgh. The Advocates' Library, it may also be noted, possesses a copy of the *Forme of Prayers* printed by Lekprevik in 1562, but this does not contain the *Psalter*.

2. This constituted the first *Scottish Psalter* properly so called. Regarding it the General Assembly on Dec. 26, 1564, ordained that every minister, reader, and exhorter should have and use a copy. The most important reprints of it are those of 1596, 1611, 1615, 1633, 1634, and 1635.

The Psalms are all initialed with the names of their authors. The numbers are as follows:—To Sternhold are ascribed 40 (including the 23rd), to Hopkins 35, to Kethe 26 (including the 45th), to Whittingham 15, to Craig 15, to Norton 8, to Pont 6, to Marckant 2, and to Pullain 2, the 38th being unascribed. But of these Ps. 38 and 45 are by Hopkins, and Ps. 23 by Whittingham, thus leaving Sternhold 39, Hopkins 37, Whittingham 16, and Kethe 25. The versions varying from those in the English Psalter of 1562 are in all 44, but of these Whittingham's 23rd and 50th, and Kethe's 100th, were added as alternative renderings to the 1565, and Craig's 136th, to the 1581 and later editions of the English Psalter. The first lines of the remaining 40 are here given, those of the 1561 Anglo-Genevan from the Britwell Library copy, and those of the 1564–65 Scottish Psalter from the edition of 1565.

i. Versions from the *Foure score and seuen Psalmes*, 1561, not included in the *English Psalter*:—

By William Kethe.

27. The Lord my light and helth wil be
36. The wicked dedes of the il man
47. Let all folke with ioye clap hãds ãd reioyce
54. Saue me, o God, for thy names sake
58. But is it true? o froward folke
62. Althogh my soule hathe sharply bene
70. Make haste, o God, to set me free
85. O Lord, thou loued hast thy land
88. O God of my saluacion
90. O Lord, thou hast bene our refuge
91. Who so with ful intent and minde
94. O Lord, since vengeãce doeth to thee
101. Of mercie and of iudgement bothe
138. With my whole heart the lord now praise wil I
142. Unto the lord I crye did and call.

By William Whittingham.

67. Our God that is lord
71. My trust, o Lord, in thee
115. Not vnto vs, o Lord
129. Of israel this may now be the song.

By John Pullain.

149. Sing vnto the Lord.

ii. Versions first pub. in the *Scottish Psalter*, 1564 :—

By John Craig (also Ps. 136, see above).

24. To God the earth doeth appertayne
56. O God to me thy mercie shewe
75. O God, laude and praise
102. Lord to myne humble sute giue eare
105. O praise ye the Lord
108. O God, beholde, my heart and tongue
110. The Lord moste high, unto my Lord thus spake
117. O praise the Lord, ye nations all
118. Giue to the Lord all praise and honour
132. Of Dauid, Lord, in mynde recorde
140. From the perverse and wicked wight
141. On thee I call, ô Lord, therefore
143. Oh, heare my prayer, Lord
145. O Lord that art my God and King.

By Robert Pont.

57. Be mercifull to me, ô God
59. Deliver me, my God of might
76. In Jury land God is wel knowne
80. O Pastor of Israel, like shepe that dost leade
81. O God our strength most comfortable
83. God for thy grace.

Of these authors Craig, Kethe, and Pont were Scotsmen. Until 1635 the melodies only of the proper tunes were given, but in that year Andro Hart published an edition with the tunes harmonised in four parts. Besides the proper tunes printed with the text of the Psalms, the edition of 1602 contained 3 Common Tunes (i.e. tunes which could be sung to any Psalm of like metre), to which 9 were added in 1615, 2 in 1633, 3 in 1634, and 14 in 1635, making in all 31. Of the 118 Proper tunes 51 are Genevan, 32 French, 4 German, 21 English, and 10 Scottish; while of the 31 Common tunes 7 are English and 24 Scottish, the 3 tunes in Reports being also Scottish. See the Dissertations and notes in the complete reprint of the Psalter of 1635, edited in 1864 by the Rev. Neil Livingston, D.D., cited in the Appendix to this article.

3. Although this *Psalter* continued in use till the present version was issued in 1650, yet in the meantime an attempt was made to impose upon the Scottish Church the version published at Oxford in 1631 as *The Psalmes of King David, translated by King James.* This version was in great measure the work of William Alexander, Earl of Stirling [see p. 39, i.]. Under the authority of Charles I. an injunction was published by the Scottish Privy Council in December 1634 that no other Psalms should be printed or imported, Alexander having been on Dec. 26, 1627, granted the exclusive right of publishing it for 31 years. On account of the opposition it created he in great measure rewrote the version. As thus reprinted at London by Thomas Harper in 1636 it was bound up and issued with Laud's Service Book of 1637, the forcible introduction of which caused an uprising of popular feeling over the whole of Scotland, which at once overturned all the ecclesiastical schemes of Charles, and led to the restored

General Assembly at Glasgow, 1638. The monopoly of course simultaneously ceased. This version, while possessing felicities, is often harsh and stilted, and the circumstances of its introduction made it altogether unacceptable. We would add that Harper also reprinted the 1636 text in 12mo in 1637, and that in the British Museum (*MSS. Reg.*, 18 B. xvi.), there are preserved MS. metrical versions in Scotch by King James of 30 Psalms, Ecclesiastes xii., the Lord's Prayer, and the Song of Moses.

III. *The Psalter of* 1650.

1. The desire for Uniformity of Worship between England and Scotland having led to the calling of the Westminster Assembly in 1643, one part of the work recommended to it by Parliament was the preparation of a Psalter for use in both kingdoms. The Lords recommended the 3rd ed. 1646, of the version of William Barton, published in 1644 as *The Book of Psalms in Metre*, and finally revised in 1654; and the Commons the version of Francis Rous, originally published in 1641 and reissued in 1643 as *The Psalmes of David in English Meeter set forth by Francis Rous.* The latter being preferred by the Assembly was revised by it and published by authority of the House of Commons as *The Psalms of David in English Meeter*, London, printed by Miles Flesher, for the Company of Stationers, 1646.

2. The General Assembly of the Church of Scotland, not being satisfied with the Westminster revision, in 1647 appointed 4 persons to further revise it, viz., John Adamson to revise Ps. 1–40; Thomas Craufurd, 41–80; John Row, 81–120; and John Nevey, 121–150. In revising they were enjoined to use the versions of Zachary Boyd and Sir William Mure of Rowallan, as well as the *Psalter* of 1564–65. In 1648 their amended version was sent to Presbyteries to examine and report, and in 1649 a final Committee was appointed, consisting of James Hamilton. John Smith, Hugh MacKail, Robert Traill, George Hutcheson, and Robert Lowrie to examine these reports and the corrections sent in, and to report to the Commission, which was authorised "to conclude and establish the *Paraphrase*, and to publish and emit the same for publick use." The Commission accordingly thereafter issued:—

1650. *The Psalms of David in Meeter. Newly translated and diligently compared with the Original Text and former Translations; More plain, smooth, and agreeable to the Text than any heretofore. Allowed by the Authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in Congregations and Families.* Edinburgh. Printed by Evan Tyler, Printer to the King's Most Excellent Majesty, 1650,

authorising it as the only version to be used after May 1, 1650. And, it may be added, it has survived all proposals to modernise it, save in orthography, and remains to this day the only version of the Psalms used by Presbyterian Scotland.

3. Though based on Rous not much remains as first versified by him. Even of the edition of 1646 hardly a version is retained without considerable alteration. In several instances the compilers adopted recasts from the 1564, while in many cases they have incorporated stanzas and couplets from Zachary Boyd's version, and occasionally have taken lines and phrases from Sir William Mure and from the Earl of Stirling. William Barton's complaint that much of the version was stolen from him seems quite groundless.

As issued in 1650 the version may be called rude, but its associations have endeared it to the Scottish heart, and its faithfulness, vigour and terseness cannot be denied. These qualities become manifest when it is compared with other versions which, when faithful, have been failures, and when successful have been so expanded and adapted as to have ceased to be faithful. Under "The Lord's my Shepherd, I'll not want," will be found a note on a typical version.

4. Although the **Gaelic Psalms** have a limited interest, a few details are necessary to the completeness of our work:—

The first complete version of the Psalms in Gaelic was that by the Rev. Robert Kirk, of Balquhidder, pub. in 1684. In 1659 the first 50 Psalms had been published by ministers appointed by the Synod of Argyle, and in 1690 those appointed to prepare a complete version of the Psalms in Gaelic were instructed to have their version revised by that Synod and forthwith printed. In 1694 the General Assembly recommended that in Gaelic speaking congregations this version, printed in 1694, should be used as being in the vernacular, and not the Psalter of 1650. In 1753 the version of 1694 was revised by the Rev. Alexander Macfarlane, of Melfort, and published at Glasgow, along with the Gaelic version of the 45 Paraphrases of 1751, by authority of the Synod of Argyle. His revision was slightly altered by the Rev. Thomas Ross, and reissued in 1807. The Rev. Dr. John Smith, of Campbelton, rewrote Macfarlane's version, and published it at Edinburgh in 1787, adding to it versions of the 67 Paraphrases of 1781. He also published a new version in 1801. From these versions a revised edition was prepared by the Committee of the General Assembly, and published in 1826 at Edinburgh—including the 67 Paraphrases of 1781—as the only version to be used in public worship.

IV. *Scripture Songs*, 1564–1708.

1. The *Scottish Psalter* of 1564–65 did not contain any Spiritual Songs, but in 1575 5 were given, 10 in 1595, and 14 in 1634. They do not seem to have received direct ecclesiastical sanction, and none of them were transferred to the *Psalter* of 1650 or to the *Translations and Paraphrases*, 1741–81.

2. By the same Act of General Assembly, 1647, which appointed John Adamson and others to revise Rous's version of the Psalms, it was recommended

"that Mr. Zachary Boyd be at the paines to translate the other Scripturall Songs in meeter, and to report his travels also to the Commission of the Assembly, that, after their examination therof, they may send the same to Presbyteries, to be there considered till the next General Assembly."

Again, in 1648, the General Assembly recommended—

"to Master John Adamson and Mr. Thomas Craufurd, to revise the labours of Mr. Zachary Boyd, upon the other Scripturall Songs, and to prepare a report therof,"

to be given in to the Commission, and by them to be examined and transmitted to the Assembly of 1649. But on account probably of the troublous times nothing further was then done.

3. The question, however, came up again in 1696, when the General Assembly enjoined their Commission to revise the *Spiritual Songs* of Patrick Simson (p. 1058, ii.). Accordingly, after revision, the Commission recommended them for private use. In 1704 the Assembly renewed this recommendation, and in 1705 enjoined the Commission to revise them for public use. The Commission accordingly

appointed two Committees, at Edinburgh and Glasgow, who united in advising—

"That only such of the said printed copie as are purely Scriptural Songs should be recommended for publick use."

The Glasgow Committee (of which Simson was a member) proposed the addition of some of his MS. versions, and suggested that in all there should be given complete versions of Canticles and Lamentations, with 15 Old Testament and 10 New Testament Songs. In 1706 the Assembly recommended—

"to the several Presbyteries of the Church to endeavour to promote the use of these Songs in privat families,"

and recommended Presbyteries to buy copies of the edition of 1686 to compare with the amendments to be sent to them by the Committee of revision appointed by the Commission. In 1707 the Assembly sent the Songs again to the Committee for further revision, and enjoined Presbyteries which had not yet reported to report to the General Assembly of 1708. The Assembly of 1708 accordingly appointed

"their Commission, maturely to consider the printed version of the Scripture Songs, with the remarks of the Presbyteries thereupon,"

and authorised them

"to publish and emit it for the publick use of the Church,"

as in the case of the *Psalter* of 1650. And further

"seeing there are many copies of the said version lying on the author's hand, It is recommended to ministers and others to buy the same for private use in the meantime."

By the time that the stock of the 1686 edition was exhausted all idea of issuing the selection authorised for public worship seems to have been abandoned, and no trace of such an issue can be discovered.

V. *The Translations and Paraphrases*, 1741–1781.

1. These efforts to provide a wider range of subjects in Praise having failed to attain the object sought, the matter was again brought up by an overture to the General Assembly of 1741, which referred it to the Commission. In 1742 the Assembly appointed a Committee to

"make a collection of Translations into English Verse or Metre, of passages of the Holy Scriptures, or receive in Performances of that kind from any that shall translate them,"

and desired the Presbytery of Dundee or Synod of Angus (whence the overture seems to have come) to transmit to this Committee "what Collections they have made or shall make." This Committee having made no report the Assembly of 1744 renewed their appointment and added some others to their number. They having appealed for help to the Presbyteries of the Church, received materials "partly furnished by ministers of this Church," and embodied these in a Draft entitled *Translations and Paraphrases of several Passages of Sacred Scripture*, which the Assembly of 1745 ordered to be printed and sent to Presbyteries that they might report. Presbyteries being engrossed with the Jacobite movement had to be again enjoined to report by the Assemblies of 1746, 1747, and 1748.

Thus the Metropolitan Presbytery of Edinburgh after revising Nos. 1–9, on March 27 and April 3, 1746, did not resume their revision till 1748, when on Jan. 27, March 30, and April 27 they went over the remainder.

The Assembly of 1749 authorised the Committee to print the *Paraphrases* as amended and send copies to Presbyteries that they might report. None having done so the Assembly of 1750 transmitted the amended *Paraphrases* to them. The Assembly of 1751 again transmitted them to Presbyteries which had not reported: adding—

"In the meantime, the Assembly recommends the said Psalmody to be used in private families."

After this Presbyteries were again and again enjoined to report, but no further Act was passed.

2. The collection of 1745, though thus reprinted with verbal alterations, was not enlarged in 1749. It consists of 45 Paraphrases (but no Hymns), all of which were afterwards included in the collection of 1781, 23 being by Isaac Watts, 5 by Philip Doddridge, and 2 by N. Tate; while 3 have been attributed to Hugh Blair, 3 to William Robertson, and 1 to Thomas Randall — leaving 8 unascribed.

3. Though never authorised for use in public worship the 1745–51 collection had been introduced into some congregations, and in 1775 the Synod of Glasgow and Ayr overtured the Assembly to sanction it for public use. Instead of simply granting this, the Assembly appointed a Committee to revise and add to it. The Committee not having made any report the Assembly of 1780 added some new members to their number. At length in 1781 they presented a Draft, the *Advertisement* to which thus describes their work:—

"All the Translations and Paraphrases which had appeared in the former Collection are here, in substance, preserved. But they have been revised with care. Many alterations, and, it is hoped, improvements, are made upon them. A considerable number of new Paraphrases, furnished either by members of the Committee, or Ministers with whom they corresponded, are added. The whole is now arranged according to the order in which the several poems lie in the books of Scripture. A few Hymns are also subjoined, of such a nature as is supposed will be generally acceptable."

On May 26, 1781, the report of the Committee was given in and read to the Assembly. The Committee were then renewed, and some members added and appointed to report their opinion of the printed Draft, at a future diet of Assembly. Accordingly, on June 1, 1781, the Assembly appointed

"these Translations and Paraphrases to be transmitted to the several Presbyteries of this Church, in order that they may report their opinion concerning them to the ensuing General Assembly; and, in the meantime, allows this Collection of sacred Poems to be used in public worship in congregations, where the Minister finds it for edification. The General Assembly renews the appointment of their Committee; with powers to judge of any corrections or alterations of these Poems that may be suggested previous to the transmission of the same; and with directions to cause a proper number of copies, with such corrections as they approve, to be printed, for the consideration of Presbyteries, and for public use."

The Assembly further appointed John Dickson, the printer to the Church, to print and publish it, and gave him the sole right of doing so for 5 years; his right being renewed in 1786 for 9 years, and in 1795 for 14 years. The Committee accordingly, after introducing a very considerable number of verbal alterations, published the collection in the same

year for public use. After this the *Paraphrases* were brought before the Assembly in 1786, 1795 and 1803, but only for the purpose of confirming the right of printing.

4. Thus, unlike the *Psalters*, the *Paraphrases* of 1781 have never received the formal sanction of the Church. They however still continue to be used in the various sections of Scottish Presbyterianism, and some of them far beyond its bounds.

It may be noted that while in England their use in hymnals other than Presbyterian has been comparatively limited (save Nos. 18, 19, 30, 58, and the recast 66), in America they have been extensively used by all denominations, the five above, with Nos. 4, 11, 16, being special favourites. As they have come into use in many varied forms, they are all annotated throughout this Dictionary.

The estimates taken of these *Paraphrases* have varied according to the ecclesiastical and spiritual standpoint of their critics. A common opinion has been that the collection of 1745 was too evangelical for the dominant Moderate party in 1781, and that while gaining in smoothness the *Paraphrases* lost in vigour and spirituality. As a rule, however, the amendments of 1781 have been improvements. Of the Scottish contributions some are exceedingly good, others possess the merit of being faithful to the text, while some are poor both in thought and expression. Upon the whole the collection is hardly what might have been expected from the gifts and graces of the ministers of the Church of Scotland from 1741 to 1781. For details of the authorship of the *Paraphrases*, the names of the Committees who compiled them, &c., see the article **Scottish Translations and Paraphrases.**

VI. *The Hymnals.*

In Sections following, i.–iv., are given the authorised hymnals of the *Established*, *Free*, *United Presbyterian*, and *Evangelical Union Churches*. In Sections v.–vii. are given the principal collections of Scottish origin used in the *Baptist*, *Congregational* and *Scottish Episcopal Churches*. Section viii. contains lists of the Private Collections used in the first four Churches; the less important *Baptist*, *Congregational* and *Episcopal Collections*; and hymnals outside these seven denominations.

i. *The Established Church of Scotland.*—After the publication of the *Translations and Paraphrases* of 1781, nothing further was done till 1807, when the General Assembly being overtured anent "the improvement of the Psalmody" appointed a Committee to consider "the need of additional Psalm Versions and Paraphrases." In 1811 they were authorised to print their Draft which contained 17 entire Psalms and 21 Psalm portions and Paraphrases. In 1814 they were authorised to reprint their amended draft, containing 16 entire Psalms and 24 Psalm portions and Paraphrases, for transmission to Presbyteries. In 1820 the Committee were authorised to reprint 19 of the 1814 collection together with 20 or 30 others, and in 1821 Presbyteries were enjoined to report on this new collection, which contained 32 Psalm versions, 17 Paraphrases and 2 Doxologies. In 1822 a Committee was appointed to examine these reports, but no hymnal was authorised or issued. Again, in 1827, a Committee was appointed "for enlarging the collection of Translations and Paraphrases from Sacred Scripture, and otherwise improving the Psalmody," but the matter dropped without result. The Assembly having been overtured in 1845, appointed a Committee on Psalmody, and in 1847 a second on Paraphrases. These Committees, with additional members, were united in 1850. In 1852 the Assembly having been overtured anent "an authorised collection of sacred hymns" referred the matter to the Committee. They presented a draft of 123 hymns in 1854 which was not sanctioned, though 25 of them, with Bp. Ken's morning and evening hymns, were reissued in 1855. A new Committee was appointed in 1855 (enlarged in 1857), who presented in 1856 a draft of 22, in 1859 of 33, and in 1860 of 85 hymns. A special committee was then appointed to revise it, and the draft in 1861 became 97, but as allowed in 1861 as *Hymns for Public Worship selected by the Committee of the General Assembly on Psalmody*, it contained 89 hymns, 22 doxologies, 3 thanksgivings, 2 dismissions, Hosanna, and 4 sanctuses. After a revision in 1864, in which 22 hymns were omitted and 53 added, the need of a better selection with less altered texts was made evident, and accordingly what was practically a new Committee was appointed in 1866. They presented successive drafts to the Assembly in 1868, 1869 and 1870, retaining finally from the 1864 revision only 64 hymns, and these practically restored to their original forms. In 1870 the Committee was authorised "to revise the *Hymnal*, and thereafter to publish an edition for the use of such congregations as may wish to avail themselves of it." It was accordingly published in Sept. 1870 as *The Scottish Hymnal*, containing 200 hymns, selected with much judgment and taste. Having come into very general use, it was after a time felt that an enlargement was needed. The Committee accordingly in 1882 suggested the preparation of an *Appendix*, and in May 1883 presented a draft to the Assembly. This after being sent to all the ministers of the Church for revision during 1883 was sanctioned by the Assembly in 1884 with hymns 201–358, and an *Appendix* of 86 hymns for children. Editions of the *Hymnal* have also been published with these additional hymns incorporated in their proper places, in all 442.

In 1862 the Assembly's Committee on Psalmody issued a *Hymn Tune Book*, which was enlarged in 1865 and incorporated in 1868 in *The Church of Scotland Psalm and Hymn Tune Book*. This was, as the Committee mention, the first authorised collection of tunes issued since 1650. In 1872 it was reissued, revised and enlarged by the Committee under the musical editorship of William Henry Monk. The *Scottish Hymnal* has been issued with the tunes as a cut book, and also with fixed tunes, the complete tunes being issued in a cut form to the *Psalms*, *Paraphrases* and *Scottish Hymnal* in one volume. The enlarged *Scottish Hymnal* of 1884 has also been issued (in 1885) with music ed. by Albert Lister Peace.

ii. *The Free Church.*—After the formation

of the Free Church by the Disruption of 1843 no steps were taken to provide a hymnal till 1866, when, after considerable discussion, the General Assembly appointed a Committee to consider the subject. In 1869 the Assembly authorised its Committee to select from and add to the *Translations and Paraphrases* of 1781. In 1870 they presented a Draft to the Assembly which was sent for further revision to Presbyteries in 1871, sanctioned by the Assembly in 1872, and issued in 1873 as *Psalm-Versions, Paraphrases, and Hymns.* It contains 21 psalm-versions and 123 hymns, including 40 selections from the *Translations and Paraphrases* of 1781. For this a tune book was published by the Psalmody Committee as *The Scottish Psalmody* in 1873. This collection being found rather meagre, a Committee of enquiry was appointed in 1877 on whose report a Committee was appointed in 1878 to revise and enlarge it. This Committee presented a Draft to the Assembly of 1880 which, after being revised by the Presbyteries of the Church, was sanctioned by the Assembly of 1881 and issued in 1882 as the *Free Church Hymnbook.* It contains 387 hymns (including 23 selections from the *Paraphrases* of 1781) and 30 scripture sentences. The indices in the larger edition without music are by the Rev. James Bonar, M.A., of Greenock, and are among the most accurate and useful yet issued. The Committee having been authorised to set tunes to the hymns, engaged Edward John Hopkins as musical editor, and under his revision the complete book appeared in 1882 as *The Free Church Hymnbook with Tunes.* One of the best recent hymnals, it owes much of its completeness and excellence as to hymns and music to the energy, good taste, and musical knowledge of the Rev. Professor A. B. Bruce of Glasgow, the Convener of the Committee. Under the revision of Mr. Hopkins the Psalmody Committee then proceeded to set tunes to the *Psalter* of 1650, the *Paraphrases* of 1781 and portions of the prose *Psalter*, and their work was sanctioned by the Assembly of 1883, and published as *The Scottish Psalter. Being the Psalms in Metre, with the Paraphrases, and a Selection of the Prose Psalms. With appropriate Tunes and Chants*, 1883.

iii. *The United Presbyterian Church.*—The United Presbyterian Church was formed in 1847 by the union of the United Associate (Secession) and the Relief Churches.

1. As early as 1748 the Associate Synod had requested Ralph Erskine to versify the Songs of Scripture. In 1752 a Committee was appointed to revise his work, but it never met, and his death taking place shortly afterwards the Committee was dissolved in 1753. In May 1811 the session of Well Street Church, London (Dr. Alex. Waugh) asked leave to compile and use a collection, and in September the Synod appointed a Committee to consider the question. In 1812, on the recommendation of this Committee, the Synod formally permitted the use of the *Translations and Paraphrases* of 1781, and appointed a small committee to compile a new collection. No collection was however thereafter issued. Again in 1842 a Committee was appointed to prepare a collection of *Paraphrases and Hymns.* They presented a Draft in 1844, and the same, further revised, in 1846, but in the prospect of the Union of 1847 nothing more was done.

2. In 1793 the Synod of the Relief Church was overtured to enlarge the Psalmody, and on May 20, 1794, a Committee of eight was appointed which recommended the selection compiled in 1786 by the Rev. James Steuart, of Anderston, Glasgow, with the additional selections made by the Rev. Patrick Hutcheson of Paisley, as united by the Rev. James Dun of Glasgow, all members of the Committee. This collection was sanctioned by the Synod on the 22nd, and forthwith published as *Sacred Songs and Hymns on various Passages of Scripture approved by the Synod of Relief* (Glasgow: J. Mennons, 1794). It contains 231 hymns and paraphrases, and is *Dun's Collection* (Dun having taken Nos. 1–180 from Steuart, and 181–231 with the preface from Hutcheson) with a new title-page. In 1825 a Committee was appointed to prepare a new selection, who were authorised to print their work in 1831. It was finally sanctioned in 1833, and issued as *Hymns adapted for the Worship of God. Selected and sanctioned by the Synod of Relief* (Glas.: Blackie & Son, 1833). It was an excellent collection for the time at which it was compiled.

Such was the position of their Hymnody at the Union of 1847.

3. In 1847 the Synod of the United Presbyterian Church appointed a Hymnal Committee, and in 1848 authorised them to prepare a hymnal on the basis of the Relief Hymnbook of 1833 and the United Associate Draft Hymnbook of 1846. They presented their first draft in 1848. In 1851 their final draft was approved, and they were empowered, after considering suggestions, to publish it in time for the next Synod. The Synod of 1852 accordingly sanctioned it as the *Hymnbook of the United Presbyterian Church* (Edin.: W. Oliphant & Co.), with 468 hymns and 23 doxologies. As it contained many hymns which never became popular, and had introduced many alterations into the text of the hymns, a Committee was appointed in 1870 to revise it. In 1873 they were authorised to send their Draft to Presbyteries, and in 1874 to Sessions, and in 1875 were empowered to publish their final draft. The Synod of 1876 accordingly sanctioned it as *The Presbyterian Hymnal.* In 1874 the Psalmody Committee were authorised to set tunes to the hymns, and in 1875 engaged Henry Smart as musical editor, the completed work, with fixed tunes, being issued in 1877 as *The Presbyterian Hymnal with Accompanying Tunes*, and containing 366 hymns, 18 doxologies, and 24 scripture sentences. Considering its size it is one of the best modern Hymnals, both as regards hymns and tunes, and their union. Under the same editor the Committee then prepared tunes for the *Psalter* of 1650, and *Paraphrases* of 1781, and issued their work in 1878 as *The Presbyterian Psalter with Accompanying Tunes.* In 1887 Notes on the individual hymns, by Mr. James Thin of Edinburgh, were added to the large type ed. of the

words, together with additional scripture sentences numbered 25 to 133.

IV. *The Evangelical Union.*

The Evangelical Union was formed at Kilmarnock in 1843 by James Morison of Kilmarnock, Robert Morison of Bathgate, A. C. Rutherford of Falkirk, and John Guthrie of Kendal, who had all been ministers of the United Associate Church in these places, but had been deposed by the Synod for the views they held on the extent of the Atonement of Christ. In doctrine they are closely allied to the Wesleyans, and in polity to the Congregationalists. Their first *Hymnal* was prepared by a Committee appointed in 1852, and was issued in 1856 as *The Evangelical Union Hymnbook.* A desire having arisen for a more select and accurate collection, a committee was appointed in 1874 to prepare a new hymnal, and their work was issued in 1878, as *The Evangelical Union Hymnal.* This consists of 420 hymns, with names of authors and dates of publication affixed, 15 doxologies and 40 chants. It also contains an Index of Authors, and, what is almost a unique feature, a list of original readings where the author's text has been departed from. These were prepared by the Rev. William Dunlop, of Glasgow, the editor, the selection of hymns being made by the Committee as a whole. It is altogether a well selected and well edited collection.

V. *Baptist.*

The earliest Baptist Church in Scotland now existing is that of Keiss, founded in 1750. No. 1 was composed for it; Nos. 2 and 3 are the most important of the other Baptist Hymnals.

1. *A Collection of Hymns and Spiritual Songs. By Sir William Sinclair, Minister of the Gospel of God, and Servant of Jesus Christ* (1751). Contains 60 hymns by Sir William Sinclair, Bart., of Dunbeath, who while residing in his castle of Keiss in Caithness, formed a church there, of which he was pastor from 1750 to 1763, at which date he left Keiss and went to Edinburgh. It is still occasionally used in Keiss Baptist Church, and was reprinted, unaltered, by Peter Reid, Wick, in 1870.

2. *A Collection of Christian Songs and Hymns in Three Books* (Glas.: D. Niven, 1786), containing in all 275 hymns. It took its final shape in the second ed., pub. by Niven in 1792 as *Psalms, Hymns, and Spiritual Songs, in Three Books*, with 330 hymns and an appendix of 28. To the ed. of 1813 (Edin.: J. Hay & Co.) a supplement of 33 hymns was added. The last form was *Psalms, Hymns, and Spiritual Songs in Three Books, Selected for use in the Scotch Baptist Churches. A new impression, with enlarged Supplement* (Glas.: A. Liddell & Co., 1841). This contains the 330 hymns and appendix of 28 from the ed. of 1792, a supplement, numbered 331–363, from the ed. of 1813, and a second supplement numbered 364–449 from the ed. of 1830; and gives names of authors of hymns.

3. *The Christian Hymnal. A Collection of Hymns for Divine Worship. Selected and arranged by Rev. Oliver Flett.* 1871. Contains 457 hymns and 9 scripture selections for chanting, with authors' names and dates, dates of publication, &c. The compiler of this excellent collection is minister of Storie Street Baptist Church, Paisley.

VI. *Congregationalist.*

Congregationalism of the English type was introduced into Scotland in 1798. Its principal collections of Scottish origin are—

1. *A Collection of Hymns for the use of the Tabernacles in Scotland* (Edin.: J. Ritchie, 1800), with 320 hymns. Probably compiled by the Rev. John Aikman of Edinburgh, and Rev. George Cowie, of Montrose. In the 1807 and later eds. (13th ed. 1844), entitled *A Collection of Hymns for the use of Christian Churches*, and enlarged to 326 hymns. This collection is not of great value.

2. *A Selection of Hymns for Public Worship: Intended primarily for the Church in Albion Street Chapel, Glasgow* (Glas.: R. Williamson, 1803). Compiled by Dr. Wardlaw, with 322 hymns. In the third, 1811, and later eds. it was entitled, *A Selection of Hymns for Public Worship, by Ralph Wardlaw.* A supplement was added in 1817, making the number in all 493 (13th ed. 1860). Of these 11 are by Dr. Wardlaw. The book seems to have attained its popularity by the influence of its compiler's reputation rather than by its own merits.

3. *A Collection of Hymns from the Best Authors, adapted both for Public and Family Worship. Selected and arranged by Greville Ewing and George Payne* (Glas.: A. Duncan and M. Ogle, 1814, 11th ed., 1846). Ewing was minister of West Nile Street Congregational Church, Glasgow, had been originally a minister in the Established Church, and was one of the founders of Congregationalism in Scotland; while Payne was then minister of the Congregational Church meeting in Bernard's Rooms, Edinburgh. It contains 647 hymns and doxologies. It is not a collection of great merit.

4. *A Selection of Hymns for Public Worship in Christian Churches. By William Lindsay Alexander, D.D.* (Edin.: H. Paton, 1849). This hymn-book (commonly called *The Augustine Hymn Book*, from the name of Dr. Alexander's church) as first pub., contained 553 hymns and doxologies. Various changes were made in the 2nd, 1858, and subsequent eds., the 5th ed. of 1872 containing 616 hymns, doxologies, and anthems. Of these 7 are original hymns and 5 translations by Dr. Alexander. While his contributions are excellent and useful, the collection as a whole is disappointing.

5. *Hymns of Faith and Life, collected and edited by the Rev. John Hunter, Trinity Congregational Church, Glasgow.* 1889. This contains 695 hymns, Nos. 696–865 being words of psalms, canticles and anthems.

This is a book of very different type from any of the preceding, being pronouncedly modern, meant as the exposition in song of a "progressive and Catholic Christianity," and having a closer affinity to the collection of Mr. Page Hopps (VIII. Sect. xiv., No. 2) than to any other Scottish collection. A considerable proportion of the pieces are really undogmatic religious verse, often of considerable beauty and significance, and gathered from a wide circle of English and American authors, but even less suited for public worship than the doctrinal hymns in the earlier Congregational books.

VII. *Scottish Episcopal.*

1. *General.*—No attempt was made to provide an authorised *Hymnal* for general use till 1856, when, upon representations from the Diocese of Edinburgh, a committee was appointed by the Episcopal Synod consisting of 2 clergymen and 1 layman from each of the 7 dioceses. Of this committee the late Dean E. B. Ramsay was chairman, and the late Archdeacon Philip Freeman, Professor William Bright, Canon Henry Humble of St. Ninian's Cathedral, Perth, and the Hon. G. F. Boyle, afterwards Earl of Glasgow (who kindly lent a copy of the draft), were leading members. By them was prepared and printed, in 1857, a draft *Hymnal for the Scottish Church*, containing 289 hymns, 69 psalms and paraphrases, 42 doxologies, and words of 29 anthems. As more than 150 were from the Latin, the Episcopal Synod, instead of sanctioning this form, appointed Dr. Charles Wordsworth, Bishop of St. Andrews, to revise it, and his revision was sanctioned by them and published as *A Collection of Hymns to be sung in Churches. Approved and sanctioned by the Episcopal Synod of the Church in Scotland*, 1858 (Edin.: R. Grant & Son), with 119 psalms and hymns, all taken from the draft of 1857. Being so small, a supplement was at once compiled by the Edinburgh clergy, and issued in 1858 as *Additional Psalms and Hymns selected by several clergymen for the use of their own congregations* (Edin.: R. Grant & Son). This brought the number up to 217, increased in the 4th ed. of 1866 to 236, with 20 doxologies in pt. i. and 16 in pt. ii. Of these *Supplemental Hymns*, 75 are from the draft of 1857. The book being as a whole meagre, and weak in design, has long since given way to *Hymns Ancient and Modern*, which though never formally authorised by the Episcopal Synod, is now in almost exclusive use in the Scottish Episcopal Church.

2. *Diocesan.*

1. *A selection of Psalms and Hymns adapted to the use of Protestant Episcopal Congregations* (Edin.: R. Grant & Son). This collection, which is of little value, was licensed by its principal compiler, Dr. James Walker, Bishop of Edinburgh, in 1830, and reached its 8th ed. in 1856. It contains 137 portions of psalm versions, 74 hymns and 12 doxologies.

2. *Hymns and Anthems for use in the Holy Services of the Church, within the United Diocese of St. Andrews, Dunkeld, and Dunblane.* (Edin.: R. Lendrum). This collection, licensed by Bishop Patrick Torry in 1850, contains 128 hymns, the greater number of which are translations and original hymns by the compiler, Robert Campbell (p. 202, i.), and a selection of prose Anthems. This is the collection called *S. Ninian's Hymns* [as being used in St. Ninian's Cathedral, Perth] in the preface to *The Hymnary*.

3. *Metrical Psalmody, consisting of portions of the several Psalms; and also a collection of Hymns, recommended for use in Public Worship in the Diocese of Glasgow and Galloway* (Edin.: R. Grant & Son, 1853). Licensed June, 1853, by its compiler, Bishop W. J. Trower, D.D. Contains 272 portions of Psalm-versions, 15 paraphrases of the Psalms, 150 hymns, and 8 doxologies. It is of moderate value.

4. *Hymnal for use in the Services of the Church* (Aberdeen: D. Wyllie & Son). This collection, known as the *Aberdeen Hymnal*, was compiled by Norval Clyne (p. 239, i.), and sanctioned by T. G. Suther, Bishop of Aberdeen, in 1857, and reached its 4th 1000 in 1866. It contains 154 hymns and 24 psalm-versions —all, save 8, taken from the draft *Hymnal* of 1857 (see above).

3. *Congregational.*

The more important collections, issued mainly for individual congregations, are:—

1. *The Church of England Hymn Book: containing a Selection of Psalms and Hymns for Public and Private Use. By the Rev. D. T. K. Drummond, B.A., Oxon, and Robert Kaye Greville, LL.D.* (Edin.: W. Oliphant & Son, 1838). To this collection Mr. Drummond contributed 10 and Dr. Greville 8 hymns. It was compiled for the use of that Evangelical section of Scottish Episcopalianism which seceded in 1843, and which recently put itself under the care of Bishop Beckles. It contains 626 hymns and is a good hymn-book of the Evangelical school.

2. *Hymns and Anthems adjusted to the Church Services throughout the Christian Year* (Lon.: Hope & Co., 1851). Contains 152 hymns, 30 Psalm-versions, and words of 18 Anthems. Compiled by Rev. Gilbert Rorison, LL.D., incumbent of St. Peter's, Peterhead, and includes 24 translations by himself, and his well-known hymn, "Three in One, and One in Three." In 1860 he entirely recast it, omitted the anthems, 10 Psalms, and 78 hymns, and re-issued it as *Hymns adapted to the Church Services throughout the Christian Year: with a Selection of Metrical Psalms* (Peterhead: W. L. Taylor). This form contains 250 psalms and hymns, enlarged by an *Appendix*, 1869, to 310. It is upon the whole the best Scottish Episcopal Collection.

3. *Hymns, Introits and Psalms for the use of St. John the Evangelist's, Aberdeen* (Aberdeen: A. Brown & Co.). Contains 105 hymns and was edited in 1851 by the Rev. Patrick Cheyne, the incumbent. Reissued, 1865, as *Hymnal for the use of S. John the Evangelist's, Aberdeen, and Introits throughout the Year.* The first part there contains 111 hymns—not including the introits. This is followed by an *Appendix*, dated 1863, with hymns 112–252. In the ed. of 1870, the second part (compiled by the Rev. John Comper, incumbent of St. Margaret's) brings up the total to 255. The first part consists mainly of translations from the Latin, while the second contains a number of translations from the Greek and German, and a good selection of modern English hymns. Mr. Comper also pub. in 1870 *Mission Hymns for S. Margaret's Chapel, Aberdeen*, with 394 hymns.

4. *Introits and Hymns, with some Anthems, compiled for the use of the Collegiate Church, Isle of Cumbrae* (Lon.: J. Masters & Co., N.D.). This consists of 3 parts. Part i. was pub. in 1852 as *Introits and Hymns, with some Anthems adapted to the Seasons of the Christian Year* (Lon.: J. Masters & Co.), and edited by the Rev. George Cosby White, M.A., then Provost of the College at Cumbrae, now of Great Malvern, and was also used in Margaret Street Chapel, London, and elsewhere. Pt. ii. (hymns 176–287) was compiled mainly by the Hon. G. F. Boyle, late Earl of Glasgow, and added about 1863. Pt. iii. (hymns 288–311) was compiled mainly by Dr. J. G. Cazenove, then Provost at Cumbrae, now Chancellor of St. Mary's Cathedral, Edinburgh, and added about 1869. In 1876 the book was superseded by *Hymns Ancient and Modern, Revised and Enlarged Edition with an Appendix. For use in the Cathedral and Collegiate Church, Isle of Cumbrae.* This consists of *H. A. M.* with an appendix of hymns numbered 474–561, from the former Cumbrae book.

VIII. *Private Presbyterian and less important collections of other Churches.*

These we note in detail, beginning with—

1. *Established Church of Scotland.*

1. *The Psalms of David methodized: being an Attempt to bring together (without the smallest Alteration) those Passages in them which relate to the same Subjects. For the use of Churches and Families. By Robert Walker, F.R.S.E., Senior Minister of Canongate* (Edin., W. Creech, 1794). Contains 31 subject divisions and 154 pages. The Psalms are from the *Psalter* of 1650.

2. *Hymns, Doxologies, &c., sung in Scoonie Parish Church. Selected from the General Assembly's Church of Scotland Hymn-book, and arranged according to the subjects of the Lord's Prayer and Apostles Creed* (Leven, T. Porter, 1863). Compiled by Rev. John Duncan, minister there. 17 hymns selected, and 4 added; 23 doxologies, 3 thanksgivings, 3 dismissions, 1 hosanna, and 6 sanctuses.

3. *Hymns adapted for Public Worship, selected from various Authors by the late Thomas Grainger, Esq., of Craigpark, with an Appendix consisting of Hymns for private devotion, Sabbath Schools, and Children.* (Edin.: Neill & Co., 1852). With 285 hymns. Meant for use in Abercorn Church, near Linlithgow.

4. *The Order of Public Worship and Administration of the Sacraments as used in the Church of Old Greyfriars, Edinburgh.* Compiled by Dr. Robert Lee, minister there, and pub. in 1865. The edition of 1873 (Edin., A. & C. Constable) has appended to it portions of psalm versions numbered 1–203, paraphrases 204–253, and hymns 254–267, edited by Dr. Lee before his death in 1868. In 1877 a *Supplement* appeared, compiled by Dr. Wallace, then minister there, with hymns 268–316, and prose psalms 317–348. Both compilers were aided by Mr. Geoghegan, the precentor.

5. *Hymnal Appendix* (Edin., Lorimer & Gillies, 1874). Edited by Rev. John Macleod for use in his church at Duns (withdrawn from use after he removed to Govan, Glasgow), as an appendix to the *Scottish Hymnal*. Contains prose chants 201–219, and Hymns 220–366—a large proportion being from Anglican sources.

6. *The Scottish Book of Praise, being Selections from the Psalms in Prose and Verse, and other parts of Scripture, with a collection of Hymns, Paraphrases, and Anthems. The music edited by Henry A. Lambeth* (Lon. & Glas., Swan & Pentland, 1876). Edited by Donald Macleod, D.D., for his Park Church, Glasgow, and for general use as a book with fixed tunes—the musical editor being his organist. Contains selections from the *Psalter* of 1650, the *Paraphrases* of 1781, and the prose *Psalter*, with 38 scripture selections for chanting, 25 Anthems, and 155 Hymns, 120 taken from the *Scottish Hymnal*, 1870, being numbered as in that collection.

ii. *Free Church.*

1. *Hymns for the Sanctuary; also instructive Hymns for Home Use* (printed by D. Adam, Glasgow, 1859). Edited by the Rev. D. C. A. Agnew, of Wigton; with 130 hymns in pt. i., and 60 in pt. ii., besides "fragments." Mr. Agnew also pub. *A Hymn-book for Prayer Meetings.* It contains 150 Scriptural Hymns, selected and revised (Edin.: A. Elliott, 1860).

2. *Hymns for Christian Worship, compiled by several ministers of the Free Church in Glasgow* (Glas., W. Collins, Sons, & Co.). With 95 hymns, and in 2nd ed. of 1866 103 hymns. Not authorised by the F. C. General Assembly.

3. *Hymns selected for Divine Worship, by the Rev. William Knight, St. Enoch's, Dundee* (1871). With 115 Hymns. Enlarged and reissued (after he had joined the Established Church) as *The St. Enoch's Hymnal, Dundee* (1874), with Hymns 1–301 and prose selections for chanting 302–339; many hymns from Unitarian sources. The compiler was then minister in Dundee, and is now [1890] Professor in St. Andrews.

iii. *United Presbyterian.*

1. *Sacred Songs and Hymns on various Passages of Scripture; Selected for the congregation at Anderstoun* (Glas., D. Niven, 1786), by Rev. James Steuart, of the Relief Church, Anderston, Glasgow. Contains 180 Hymns. Was the first Presbyterian Hymn-book, and formed the basis of the Relief H. Bk. of 1794.

2. *Sacred Songs and Hymns on various Passages of Scripture. To be sung in the Worship of God* (Paisley: J. Neilson, 1793). Edited, with a preface, by Rev. Patrick Hutcheson, of the Relief Church, Canal Street, Paisley. Hymns 1–180 are the same, and under same numbers as Steuart's save 16 exchanged for hymns in easier metres; with Hymns 181–231 added.

3. *Sacred Songs and Hymns on various Passages of Scripture, for the new Relief Church, Campbell Street* (Glas.: J. Mennons, 1794). The Rev. James Dun, minister there, took hymns 1–180 from Steuart, and preface and Hymns 181–231 from Hutcheson. Adopted by the Relief Synod in 1794 as their first hymn-book.

4. *A Collection of Paraphrases and Hymns. For the use of the Relief Congregation, Roxburgh Place, Edinburgh* (Edin.: J. Ruthven & Sons, 1810). Compiled by Rev. John Johnston, minister there, mainly from the *Relief H. Bk.* of 1794. Contains 210 hymns. The ed. of 1821 (Edin.: J. L. Huie) adds 19 doxologies.

5. *A Collection of Sacred Songs and Hymns, selected from various Authors, and recommended to be sung in Churches and Families* (Cupar Fife: R. Tullis, 1811). With 210 hymns, mainly from the *Relief H. Bk.*, 1794. Compiled by the Rev. Robert Walker, minister of the Relief Church in Cupar.

6. *A Collection of Hymns on various Passages of Scripture; for the use of the Relief Chapel, Cowgate* (Edin.: Sanderson & Co., 1819). 197 hymns, mostly from the 1794, and 12 doxologies. Probably compiled by Rev. James Scott, then minister.

7. *Hymns for Public Worship* (Edin.: J. Hume, 1868). 106 hymns, selected by Rev. Peter Davidson, D.D., for use of Queen Street U. P. Church, Edinburgh.

8. *Hymns for Divine Worship. Selected from the United Presbyterian Hymn-book according to the original authors: with an appendix* (Edin.: J. Greig & Son, 1870), by Rev. William Ritchie, D.D., for use in his church at Duns. Nos. 1–102 selected as above, and 103–110 added.

9. *The Ibrox Hymnal* (Glas. & Lon.: M'Corquodale & Co., 1871). Compiled by Rev. Joseph Leckie, D.D., of Ibrox U. P. Church, Glasgow, as a supplement to the *U. P. H. Bk.* of 1852. Of its 104 hymns, mostly recent, 3 (Nos. 8, 19, 100) are by himself.

10. *Hymns specially selected for the use of the U. P. School Wynd Congregation* (Dundee, 1875), by Rev. George Gilfillan, minister there—106 Hymns and 5 Doxologies. The Rev. David Macrae, who became minister to a section of the congregation, has reissued it as *Gilfillan Memorial Hymn-book, being Mr. Gilfillan's Selection revised and enlarged by the Rev. David Macrae*, 1880, with 170 hymns and doxologies.

iv. *Evangelical Union.*

1. *Hymns and Spiritual Songs collected by James Morison* (Kilmarnock, 1844), one of the founders of the Union and the best living Scottish exegete. Contains 80 hymns and was originally published in two parts, in the second of which (38–80) 2 hymns by Dr. John Guthrie were first published. Reissued unaltered 1848. Superseded by the *Evang. Union H. Bk.* of 1856.

v. *Baptist.*

1. *A Selection of Hymns adapted for Divine Worship* (Edin.: Waugh & Innes, 1818), by Rev. Christopher Anderson, of Rose Street Baptist Church, Edinburgh.

2. *Hymns selected for Public and Private use.* (Glas.: D. Cameron & Co., 1838) by Rev. James Paterson, D.D., of Hope Street (now Adelaide Place) Baptist Church, Glasgow. 329 hymns. The 2nd ed. of 1867 (J. Maclehose) contains 436 hymns and 27 chants.

3. *A new Selection of Hymns, adapted to Public and Private Devotion.* (Edin.: W. Innes, 1843). 290 hymns, 3 doxologies, and an appendix of 8 hymns. Compiled mainly by Rev. Jonathan Watson, co-pastor of Elder Street (now Dublin Street) Baptist Church, Edinburgh. Superseded 1861 by No. 5.

4. *Hymns for Divine Worship, being a supplement to the New Selection. For the use of the Baptist Congregation, South Street.* (Perth: J. & W. Bayne, 1851), 109 hymns, probably selected by Rev. John Cloke, then minister.

5. *Hymns and Spiritual Songs selected and arranged for Public and Social Worship.* (Edin.: Turnbull & Spears, 1861.) Contains 366 hymns and 7 chants, and was compiled for use in Dublin Street Church, mainly by J. W. Urquhart, Esq., one of the deacons. Superseded 1879 by the English Baptist *Psalms and Hymns.*

6. *Church Song. A Collection of Hymns for Public Worship.* (Paisley: J. & R. Parlane, 1875), by Rev. Jervis Coats, M.A., for use in the Baptist Church, Govan, Glasgow, with 200 hymns.

vi. *Congregational.*

1. *The Congregational Psalmist; or, a Selection of Psalms and Hymns specially adapted for the use of the Congregational Churches of Scotland. By Christian Henry Bateman.* (Edin.: H. Armour, 1846.) [See Bateman, C. H., **p. 116**, ii.]. Contains 350 hymns.

2. *A Selection of Hymns, chiefly Watts's, for use in Public Christian Worship; edited by S. T. Porter, minister of the Independent Church, Bath Street, Glasgow.* (Glas.: 1853). 800 hymns.

3. *Hymns and Passages of Scripture for Divine Worship. Selected and arranged by John Hutchison* (Dunfermline, 1861), then Congregational minister at Dunfermline. A fair collection, hymns 1-479, doxologies 480-496; with 51 scripture passages and 5 ancient hymns.

vii. *Scottish Episcopal.*

1. *A Collection of Hymns and Anthems for the use of the Episcopal Church of Scotland.* (Edin.: Murray &

Cochrane, 1781), with 38 hymns and anthems. A subsequent edition was *A Collection of Hymns and Anthems as used in St. Andrew's Chapel, Aberdeen, and other Chapels of the Episcopal Church in Scotland, 14th edition.* (Aberdeen: D. Chalmers & Co., 1826), with 50 hymns and anthems.

2. *A Selection of Psalms and Hymns adapted to Public Worship in general, but chiefly intended to be used in the Episcopal Chapel, New Town, Edinburgh. By A. C.* (Edin.: Gordon and Neill, 1786), with 37 Psalm Versions (from *Tate and Brady*, and from *Merrick*) and 51 hymns. Compiled for the congregation then meeting in West Register Street, afterwards in Charlotte Chapel, Charlotte Square, and now in St. John's, Princes Street, to which Dean Ramsay long ministered.

3. *Selected Portions from the Old and New Version of the Psalms, &c., Hymns and Anthems.* (Edin.: J. Taylor & Co., 1804). Compiled by Charles Vincent for St. George's Chapel. Part ii. enlarged appeared as *Hymns, Anthems, &c., used in St. George's Chapel, York Place, Edinburgh* (Edin.: Caledonian Mercury Office, 1811), with 81 hymns and words of 34 anthems; while the edition of 1817 (Edin.: P. G. Buchanan), contained 84 hymns.

4. *A Collection of Hymns and Anthems, for the use of the Episcopal Chapel, Glasgow* (Glas.: R. Chapman, 1805), with 104 hymns and words of 24 anthems. Compiled by the Rev. Wm. Routledge, incumbent, aided by the organist and some of the congregation. The ed. of 1823 (Glas.: R. Griffin & Co.) contains 108 hymns, words of 32 anthems, 7 doxologies, and Bp. Ken's morning and evening hymns. Superseded in 1845 by an English collection, and that again by No. 11.

5. *A Selection of Hymns for St. James's Chapel, Leith* (Edin.: A. Allardice, 1810), 71 hymns with anthems and doxologies, and an *App.* of 18 hymns.

6. *A Collection of Psalms and Hymns, arranged for the Public Worship of God in the Episcopal Chapel, Carruber's Close, Edinburgh* (Edin.: J. Gifford, 1820), with 47 psalm-versions, 109 hymns, 5 doxologies, and an appendix of 33 hymns.

7. *A Collection of Psalms and Hymns, arranged for the Public Worship of God, in St. James's Chapel, Broughton-Place, Edinburgh* (Edin.: Waugh & Innes, 1824), with 47 Psalm portions, 109 hymns, 5 doxologies, and an Appendix of 33 hymns. Probably compiled by Rev. Edward Craig, then Incumbent.

8. *Select Portions of Psalms from Modern Translations and Paraphrases supplementary to the Old and New Versions; and Hymns from various authors Designed for Public and Social Worship* (Glas.: G. Brookman). Compiled and pub. in 1827 for use in St. Mary's Episcopal Church, Glasgow. The 2nd ed. of 1837 contains 141 psalm-versions, 161 hymns and 8 doxologies. The 3rd ed. of 1845 is a reprint of the 2nd.

9. *A Selection of Psalms and Hymns, used in St. John's Episcopal Chapel, Greenock* (Greenock: Advertiser Office, 1835), with 108 portions of psalms, 100 hymns and an appendix of 83 hymns.

10. *A Collection of Hymns for the use of the congregation assembling for the Public Worship of God, in St. James' Chapel, Broughton Place, Edinburgh* (Edin.: Waugh & Innes, 1836), with 219 hymns. Probably compiled by the Rev. Daniel Bagot, then Incumbent.

11. *Hymns adapted for Congregational Singing* (Glas.: J. Graham, 1836). Edited by Sir Archibald Edmonstone, Bart., of Duntreath and Colzium, with 120 hymns, mostly from Bp. Heber's collection, the last 10 being original.

12. *Hymns appropriate to the several Seasons of the Ecclesiastical Year. For use in Trinity Episcopal Chapel, Dunfermline* (Dunfermline: J. Miller & Son, 1852), with 48 hymns. The 2nd ed., 1859, contained in all 61 hymns. Compiled by the Rev. William Bruce, Incumbent, as a supplement to *Tate and Brady*. Superseded in 1866, by *H. A. & M.*

13. *Hymnarium, chiefly from ancient sources, used in the Holy Services of Mattins and Evensong of St. Andrew's Church, Glasgow* (Lon.: J. Masters. Glas.: M. Ogle & Son, 1857). Compiled by Rev. J. F. S. Gordon, D.D., the Incumbent. Contains 250 hymns and 31 introits. Superseded in 1866, by *H. A. & M.*

14. *A Hymnal adapted to the Seasons of the Christian Year* (Aberdeen: A. Wilson & Co., 1859). Compiled by Rev. Alexander Harper, for use in his church at Inverurie, with 168 hymns. First ed. 1856 had 79 hymns.

15. *The Supplementary Hymnal compiled by the Rev. H. J. Palmer, B.A., for use in S. Mary's Church, Aberdeen* (Aberdeen: G. Davidson, N. D., 1866), 81 hymns, mostly recent hymns and translations, supplementary to *H. A. & M.*, 1861. Almost all are included in the revised *H. A. & M.* or the *People's Hymnal.*

16. *Glengarnock, Ardeer and Carnbroe Mission Hymn-book* (Paisley: N.D. [1866]). With 222 hymns and 8 doxologies. Compiled by the Rev. F. Graeme Littlecot.

17. *Hymns authorised by the Bishop* (Aberdeen: King & Co., 1868), 24 hymns, selected by Rev. T. I. Ball for use in St. Mary's Chapel, The Cove, Aberdeen.

18. *Supplement to the "Hymnal Noted with Appendix"* (Edin.: Home & Macdonald, 1882). The editions up to 1873 were edited by the Rev. H. A. Walker, of Hatcham, and the Rev. T. I. Ball. The *Supplement* by Mr. Ball, with Hymns 372-588, contains a large proportion of English Hymns of the Evangelical school.

19. See also § xvi. 10.

viii. *Glassite or Sandemanian.*

The Rev. John Glas, M.A., minister of the parish of Tealing, near Dundee, having adopted Independent views, was deposed in 1728. After presiding over congregations of his sympathisers at Dundee and Perth, he died at Dundee, Nov. 2, 1773. In the meetings for public worship of this sect (who have an unpaid ministry and literally observe Acts xv. 29)—sometimes from Robert Sandeman, the son-in-law of Glas, called Sandemanians—the Psalms only are used, the Scottish Psalter of 1650 having been first employed and then the revision of it by Robert Boswell, first pub. as *The Book of Psalms in Metre; from the Original, compared with many Versions in different Languages*, London, 1784. For their meetings for religious fellowship were composed the: *Christian Songs. To which is prefixed the Evidence and Import of Christ's Resurrection versified for the help of the Memory.* Of this the first ed. was pub. at Edinburgh in 1749. A copy, without title page, now in Perth, seems to represent this, and contains 38 songs; increased in the 2nd ed. (Edinburgh: A. Donaldson for W. Coke, Edin.: R. Morison, Perth, &c.) to 40; in the 3rd ed. (Leith: W. Coke, N. D.) to 47; in the 4th (Dundee: D. Ogilvy, 1770) to 52; in the 5th (Dundee: L. Chalmers for W. Coke, Leith, and R. Morison, Perth, 1775) to 95 songs (No. 80 being afterwards omitted), and 11 Elegies. The 8th ed. (Perth: R. Morison, 1794) contains 94 Songs and 11 Elegies; and a second part with 25 Songs, pt. ii. being in the 13th ed. (Perth: R. Morison, 1847), enlarged to 63, and in the 14th ed. (Perth: R. Morison, 1872), to 114 Songs, the additions being mostly recent compositions of the brethren. The ed. pub. by George Waterston, 1875, for the Edinburgh congregation, is a reprint, with one or two of the Songs abridged, of pt. i. and the Elegies of the 1794, with two additional songs, No. 95, by W. Buchanan, 1851, and No. 96, by E. C. Anderson. Pt. ii. is omitted, and the Airs to the Songs (such as "The Flowers of the Forest," &c.) separately printed and inserted in a pocket in the binding.

A considerable number of these Songs passed in more or less altered forms into the hymnals of the Baptists, the Scots Old Independents, and the Congregationalists in Scotland, 1781-1867. Such as are found in hymnals included under main sections v., vi., or in English Hymnals since 1830, are here noted, the numbers being given from the 1794, but all had appeared in the edition of 1775. First lines in italics are altered, the rest are generally centos.

By *John Barnard.*

63. Behold! the bright morning appears
The man, who was crowned with thorns (st. ii.)
91. Thus saith the Church's head

By *Robert Boswell.*

57. Behold! what love the Father hath
59. Hark! the trump of God doth sound
55. Wherewith shall I, o'erwhelm'd with sin

By *Alexander Glas.*

1. Bless'd be the day, Fair Charity
Could I with elocution speak (st. vii.)
A time shall come, when constant Faith (st. xi.)
3. Shall earthborn man with God contend

By *John Glas.*

43. There's no name among men, nor angels, so bright
15. This is the day the first ripe sheaf
16. Thy worthiness is all our song
86. We who need mercy every hour
Elegy 1. What is our life in this vain world?

By *Thomas Glas.*

38. Behold, my Servant, whom I send
39. The Love which thought on helpless man
28. When to my sight, thou God, appears
O Lord, when tempted to despair (st. iv.)

By *Daniel Humphries.*

49. When I my wicked heart survey

By *William Leighton.*

6. Eternal love's the darling song
17. In this one act redemption shines!
24. Let the saints all rejoice and exult in their King
33. O Jesus! the glory, the wonder, and love
18. Say, Faith, who bleeds on yonder tree?
8. Where shall the guilty who hath lost
20. While I my merit all explore

By *David Mitchelson.*

58. I've seen the lovely garden flow'rs

By *Archibald Rutherford.*

66. Altho' temptations threaten round
71. Glory unto Jesus be
70. Hail! blest scenes of endless joy
78. Hail! hail! the happy wish'd for time
75. Man like a flow'r at morn appears
69. The glorious myriads round the throne
The countless multitude on high
85. What tho' these bodies shall decay
65. When Jesus comes again

By *Robert Sandeman.*

26. Awake, O Zion's daughter! rise
37. See Mercy, Mercy, from on high
Elegy 8. Tho' I'm in pain, and tho' a load
60. To guilty mortals why so kind
21. Ye nations hear, 'tis God doth call
He who surveys the heart of man (pt. ii.)

By *William Waterston.*

90. How glorious is thy name.

ix. *Scots Old Independents.*

Founded in 1768 by Rev. James Smith and Rev. Robert Ferrier, ministers of the adjacent parishes of Newburn and Largo in Fife; and by David Dale and others, in Glasgow. In 1814 there were 12 churches in Scotland, of which only 3 now remain.

1. *The Psalms of Isaiah, Paul, Peter, &c., paraphrased in Metre, or, Hymns founded on some important Passages of Holy Scripture, and adapted to many occasions of Christian Life* (Edin.: D. Paterson and W. Gray, 1777). By Alexander Pirie (see p. **896**, i.). Of its 95 hymns 11 passed into the *Relief H. Bk.*, 1794.

2. *Hymns and Spiritual Songs* (Glas.: Mrs. Orr, 1781), with 77 hymns. Republished as *Hymns and Spiritual Songs, collected for the Christian congregation which meets in the Grammar School Wynd, Glasgow* (Glas.: D. Niven, A. Orr, &c., 1788), with 100 hymns. The sixth ed., 1794, was enlarged to 118 hymns, many being Glassite; and a seventh ed. appeared unaltered in 1798.

3. *Psalms, Hymns, and Spiritual Songs, collected for a Christian Church in Paisley* (Glas.: D. Niven, 1797). In Three Books—i. with Hymns 1–101, ii. H. 102–226, iii. H. 227–285. From the Baptist H. Bk. of 1786, omitting those specifically Baptist, and adding 65 from various sources.

4. *A Selection of Hymns adapted to Christian Worship* (Glas.: J. Graham & Co., 1819). Probably compiled by the late James McGavin, of Paisley, with 362 hymns in alphabetical order, a number being Glassite. The second ed. of 1832 contains 365 hymns. In 1858 a *Supplement* (Glas.: Mackay & Kirkwood), compiled by two of the Glasgow elders, appeared with Hymns 366–433. Both are still in use.

x. *Berean.*

Founded by Rev. John Barclay, b. 1734, near Muthill, Perthshire, assistant of Fettercairn Parish, 1763–1772; died at Edinburgh, as pastor of the Bereans, July 29, 1798.

1. *Rejoice Evermore; or Christ all in all. An original publication consisting of Spiritual Songs, &c. By John Barclay* (Glas.: W. Bell, 1767). Contains, besides Psalms and a version of the Song of Solomon, 196 hymns. Republished as *A Select Collection of new original Spiritual Songs, Paraphrases and Translations. Together with the most useful and agreeable of those formerly published under the title of Rejoice Evermore, or Christ all in all. By John Barclay, A.M., minister of the Berean Assembly in Edinburgh*, vol. ii. (Edin.: J. Donaldson, 1776), with 285 hymns and a Paraphrase of the Song of Solomon. Vol. i. contains his version of *The Psalms paraphrased according to the New Testament Interpretation*, &c. Mr. Barclay also published a cheap collection entitled *The Experience and Example of the Lord Jesus Christ; illustrated and improved for the consolation of the Church: making a copious variety of Subjects for the Purpose of Divine Praise*, &c. (Edin.: J. Donaldson, 1783), with a prefatory address of 48 pages fulminating against the Scottish sects of the day, 34 Psalm versions selected for a ms. version still more paraphrastic and spiritualised than his 1776, a complete metrical version of Hebrews, 33 paraphrases and hymns from his 1776 volume, and 7 additional paraphases. Appended are 12 pages of further fulminations, ending with definitions of Latin phrases used, the last of which is Rabies cleri. "You may call it the madness of the clergy; or, the real mad-dog-fury and fatal infatuation of false pretended priests. From which, may the gracious Lord of heaven and earth deliver us, and all his own Elect! Amen." In *Songs of the Spirit*, edited by the Revs. W. H. Odenheimer and F. M. Bird, New York, 1871, two hymns are given by Barclay: "Drink deep of the Spirit, and thou shalt be filled" (since included in the *Library of Religious Poetry*, ed. P. Schaff, D.D., and A. Gilman, M.A., ed. 1883, p. 802), and "O love ye the Spirit indwelling," at pp. 127–130.

xi. *Roman Catholic.*

Hymn singing in public worship seems of recent introduction in Scotland, and the hymnals used seem mostly those popular elsewhere. We have only been able to trace the following, of which Nos. 1–3 are properly School hymnals but have been used in Church at Children's Services, &c.

1. *A Selection of approved Catholic Hymns, for the use of Schools* (Glas.: H. Margey, 1861), 57 hymns and the Litany of Loretto.

2. *St. Patrick's Catholic Hymnbook published by the Marist Brothers with the approbation of the Right Rev. Dr. Murdoch, Vicar Apostolic of the Western District. Sixteenth Thousand.* (To be had of the Marist Brothers, St. Mungo Street and Charlotte Street, Glasgow, &c., 1864), 169 hymns. Compiled in 1862 and contains "several original contributions, kindly supplied by the Rev. Canon Oakeley, Very Rev. F. W. Faber, Rev. F. Stanfield and others."

3. *Collection of Hymns for the use of the Children of St. Andrew's Congregation* (Glas.: H. Margey, 1875), with 105 hymns, of which 6 and the Litany of Loretto are in Latin.

4. *Hymns arranged according to the Ecclesiastical Year, for use in Catholic Churches. Music may be had separately. Cum permissu superiorum* (Glas.: H. Margey, 1878), with 107 hymns, 18 being in Latin and the rest mainly by Faber and Caswall.

5. A very curious book was pub. at Aberdeen (J. Chalmers & Co.) in 1802 as *A Collection of Spiritual Hymns and Songs; on various religious subjects.* The pieces occupy pp. 3–149, but are not numbered. They consist mostly of *trs.* from the Latin, and hymns set to popular song tunes. A number are by Bishop Geddes, eight are signed J. C., eight are signed W. D., &c. It is hardly likely that the book was ever used in the public services of the Roman Catholic Church in Scotland. (See also p. **974**, ii.)

xii. *Universalist.*

1. *King David's Psalms in common use, with notes critical and explanatory. Dedicated to Messiah* (Glas.: printed and sold by N. Douglas, the author, 1815). *Psalter* of 1650 and *Paraphrases* of 1781 with notes. The editor, who in 1780 became minister of the Relief Church at Cupar-Fife, and in 1793 at Dundee, resigned his charge in 1798 and finally settled in Glasgow as a Universalist preacher, where he d. in 1823. In his *Sermons on Important Subjects with some Essays in Poetry* (Edin.: G. Caw, 1789), he gives 14 paraphrases of psalms and 24 hymns and poems—all original.

2. *A Collection of Hymns for the use of Believers in God's infinite and immutable love, manifested to the Creation in Jesus Christ* (Glas.: W. Kaye, 1824), 116 hymns.

xiii. *Theistic.*

1. *Hymns selected for Divine Worship. By the Rev. James Cranbrook* (Edin.: Turnbull & Spears, 1867), formerly minister of Albany Street Congregational Church, Edinburgh. 38 hymns. Recast as:—

2. *A Manual of Devout Song for Common Worship. Compiled by the Rev. James Cranbrook* (published for use in the Hopetoun Rooms, Edin.: 1868), with prose psalms for five Sundays and 34 hymns, No. 15 being by himself. Again recast as:—

3. *Hymns collected and adapted for Rational Worship, Temporary Issue* (Edin.: N.P. 1869), with no psalms, 68 hymns and 3 doxologies. After Mr. Cranbrook's connection ceased it was enlarged and issued as:—

4. *Hymns selected and adapted for Divine Worship and Human Encouragement* (Edin.: Printed for Freemasons' Hall Congregation, 1870), by Mr. Statham, his successor. Contains 165 hymns, words of 16 anthems, and 2 sanctuses. The final issue was:—

5. *Hymns* (Freemasons' Hall, Edin., 1872), with 69 hymns, of which, according to Mr. Statham's preface, "Many have been written expressly for this collection," only 8 being taken from No. 4.

xiv. *Unitarian.*

1. *Hymns and Anthems for Private and Public Worship. Edited by Charles Clarke* (Glas. printed for the Unitarian Church, Union Street, by W. Rankin, 1850), 309 hymns and anthems with authors' names, &c. Based on W. J. Fox's *H. & Anthems*, 1841. The ed. of 1860 has 320 hymns with an Appendix of 40 "Hymns of Consolation" compiled by H. W. Crosskey.

2. *Hymns for Public Worship edited by John Page Hopps* (Glas.: The Unitarian Christian Churches, 1873), 477 hymns with authors' names, &c. The compiler was then minister of St. Vincent Street Unitarian Church, Glasgow.

xv. *Brethren.*

1. *Our Hymnbook. Compiled by Rice T. Hopkins. Fifteenth Thousand* (Edin.: Quigley & Reid, N.D.). Two hymns on back of titlepage, with gospel hymns 1–67 and praise hymns 68–215.

2. *Aids to the Service of Song* (Edin.: A. Elliot, N.D., c. 1868). Compiled by Dr. Naylor. 203 hymns.

3. *The Gospel Hymnal. Compiled by W. T. P. Wolston* (Lon. & Glas.: R. L. Allan & Co., 1871, N.D.). 300 hymns. The compiler was leader of "The Brethren" in Edinburgh.

xvi. *Miscellaneous.*

1. *A Collection of Hymns and Spiritual Songs* (Glas. A. McLean, 1755). 12 hymns.

2. *A Collection of Hymns for Christian Worship* (Edin.: G. Craufurd, 1762). 56 hymns and 5 sacramental hymns—in all 61.

3. *A Collection of Hymns and Spiritual Songs, extracted from various Authors, and published for the use of Christians of all denominations* (Edin.: James Donaldson, 1778). With 147 hymns and 2 doxologies, mostly taken from R. Conyers's Collection (p. **332**, ii.).

4. *A select number of Spiritual Hymns, &c., either for the use of the congregation, family, or the devout Christian's meditation, &c. By David Mitchell* (Glas.: W. Smith, 1781). 70 hymns. It is not likely that either this or Nos. 5–7, 11, were ever used in public worship.

5. *A Collection of Hymns and Sacred Poems. In Two Parts. For all Denominations. Published by James Fordyce* (Aberdeen: printed by A. Leighton, 1787). Contains 200 hymns in pt. i. and 94 poems in pt. ii. The 2nd ed. of 1788 has 178 hymns, and the 3rd ed., 1789, has 187.

6. *Hymns and Scripture Paraphrases published at the request of a Congregation of Christians.* By William Bell (Edin.: G. Caw, 1806). With 142 hymns.

7. *A Selection of Sacred Hymns for Social Worship* (Dalry: printed by J. Gemmill for T. Watt, Kilwinning, 1807), with 149 hymns.

8. *Hymns on Natural, Moral and Theological Subjects, for the use of the Theophilanthropist Society* (Glas.: 1816) with 152 hymns.

9. *A Collection of Psalms, Hymns, and Spiritual Songs, selected from a number of other collections, for the use of Christian Churches; and adapted to New Testament Worship. By William Cullen, Dundee* (Dundee: A. Colville & Co., 1817), with 219 hymns.

10. *A Miscellaneous Collection of Hymns, chiefly designed for Public Worship* (Aberdeen: D. Chalmers & Co., 1825), with 204 hymns and the Benedicite. Compiled for use in St. Paul's Episcopal Church, Aberdeen.

11. *Morning and Evening Hymns for every day of the year, for the Family and Church* (Glas.: 7 Argyle Street, 1857). With 732 hymns, edited by John Smith, LL.D.

Note.—Two hymnals compiled by the Rev. J. H. Wilson, D.D., of the Barclay Free Church, Edinburgh, though never we believe used in public worship, are cited occasionally throughout this Dictionary and are thus here mentioned. (1) *The Service of Praise* (Edin.: T. Nelson & Sons, 1865), with 322 hymns, 35 chants, 10 anthems and sanctuses, and 78 children's hymns. A number of hymns by Mrs. Cousin, Mr. Sloan and others, first appeared here: (2) *Songs of Zion* (Edin.: T. Nelson & Sons, 1876), with 301 Hymns, &c., mainly from the 1865, from *Songs of Zion*, 1862, and from the hymns introduced by Mr. Sankey.

IX. Appendix.

1. *Scottish Hymn Writers.*

Scotland has produced a long series of minor poets. It would be both difficult and useless to enumerate even those of them who have attempted to write sacred poetry. Notices will be found in this Dictionary under their respective names of a very large number of these authors, including the following, who by birth or residence are connected with Scotland, viz.:—

William Alexander, Earl of Stirling; William Lindsay Alexander, David Douglas Bannerman, Thomas Blacklock, Hugh and Robert Blair, William Blair, Jane and Sarah (Findlater) Borthwick, Robert Boyd, Zachary Boyd, William Bruce, James Drummond Burns, William Cameron, Elizabeth Cecilia Clephane, Norval Clyne, Anne Ross Cousin, John Craig, William Dickson, David Thomas Kerr Drummond, William Drummond, Mary (Lundie) Duncan, Thomas Dunlop, Ralph Erskine, Fergus Ferguson, Sarah Findlater (see Borthwick), Robert Kaye Greville, John Guthrie, James Hamilton, James Hogg, George Jacque, William Kethe, Robert Murray McCheyne, John Ross Macduff, Hamilton Montgomerie Macgill, Margaret Mackay, Norman Macleod, Samuel Martin, David Macbeth Moir, John Morison, Sir William Mure, John Ogilvie, Robert Pont, Thomas Randall, William Robertson (Greyfriars), William Robertson (Monzievaird), William Bruce Robertson, G. Rorison, Sir W. Scott, Jane C. Simpson, Patrick Simson, John Morrison Sloan, George Walker, Ralph Wardlaw, James, John, and Robert Wedderburn, Andrew Young, with various others.

2. *Principal Works on the Scottish Psalms and Paraphrases, and their authors.*

In this section we have grouped together those works which are of greatest value in tracing the history of Scottish Hymnody.

1. *The Scottish Metrical Psalter of* A.D. 1635, *reprinted in full from the original work, the additional matter and various readings found in the editions of* 1565, *&c., being appended, and the whole illustrated by dissertations, notes, and facsimiles. Edited by the Rev. Neil Livingston. Printed from stone, by Maclure and Macdonald, lithographers to the Queen, Glasgow*, 1864. The most elaborate and careful work on the early Scottish Psalters, and the fruit of much labour and research. It contains a great amount of interesting and curious information, and in fact exhausts the subject.

2. *The Letters and Journals of Robert Baillie, A.M., Principal of the University of Glasgow. MDCXXXVII-MDCLXII. Edited from the author's manuscripts by David Laing, Esq.* In three volumes. Edinburgh, printed for Robert Ogle, 1841–1842. Edited for the Bannatyne Club. It is an important work for the period it embraces. In the appendix to vol. iii. (pp. 525–556), Dr. Laing gives a valuable series of "Notices regarding the metrical versions of the Psalms received by the Church of Scotland."

3. *History of the Scottish Metrical Psalms, with an account of the Paraphrases and Hymns, and of the music of the Old Psalter.* Illustrated with 1½ plates of MS. music of 1566. By Rev. J. W. Macmeeken, Lesmahagow. Printed for subscribers only. Glasgow: McCulloch & Co., Printers, 7 Alston Street, 1872. A very useful work, containing most of the accessible information, and including reprints of many original documents and titlepages of rare editions.

4. *The Wedderburns and their Work, or the Sacred Poetry of the Scottish Reformation, in its historical relation to that of Germany. By Alex. F. Mitchell, D.D., Professor of Hebrew, St. Andrews.* William Blackwood & Sons, Edinburgh and London, 1867. A very careful and interesting little book, tracing out the German originals of a number of the *Gude and Godlie Ballates*, and giving all the information accessible as to their authors and their origin.

5. *A compendious book of Psalms and Spiritual Songs, commonly known as "The Gude and Godlie Ballates."* Edinburgh, reprinted from the edition of 1578, N. P. [but William Paterson, Edinburgh], 1868. A reprint from the earliest perfect edition now extant (but see I. § 3 of this article), edited by Dr. David Laing, with a historical preface, a valuable series of notes, a glossary, and copies of the title-pages of the three editions then known, viz. those of Henrie Charteris 1578, Robert Smyth 1600, and Andro Hart 1621.

6. *The Free Church Magazine for* 1847, volume 4, Edinburgh, John Johnstone. Contains four articles on the *Paraphrases*—interesting, but needlessly controversial. They raised a discussion on the subject of Robert Burns's connection with the *Paraphrases*, the writer having in his hands a MS. copy of the *Paraphrases* pre-

pared for the use of the Convener of the 1775 Committee, with alterations in a hand which much resembled that of Burns, but which proved to be that of John Logan—a facsimile page being given. We have failed to trace this MS.

7. *The United Presbyterian Magazine*, volume 18, 1874, and volume 19, 1875. Edinburgh, William Oliphant & Co. These include a series of interesting papers on Scottish Hymn-writers by the late Rev. William Thomson, of Slateford, near Edinburgh. Chapter i. is on John Wedderburn, ii. on the Paraphrases of 1745, iii. on Bruce and Logan, and iv. on the *Paraphrases* of 1781.

8. *Fasti Ecclesiae Scoticanae. The succession of ministers in the parish churches of Scotland, from the Reformation, A.D.* 1560, *to the present time. By Hew Scott, D.D., F.S.A., Scot. minister of Anstruther Wester*, Edinburgh. William Paterson, 3 vols. in 6 parts, 1866-1871. A most careful and elaborate work, the fruit of many years' research among original documents, and of great use in matters of biography.

9. *The Book of Common Order of the Church of Scotland, commonly known as John Knox's Liturgy, and the Directory for the Public Worship of God agreed upon by the Assembly of Divines at Westminster; with historical introductions and illustrative notes by the Rev. George W. Sprott, B.A., and the Rev. Thomas Leishman, M.A.* William Blackwood and Sons, Edinburgh and London, 1868. The notes on the *Psalters* are concise and good.

10. *The Scottish Paraphrases.... An account of their history, authors, and sources; together with the minutes of the General Assembly and extracts from Presbytery records relative thereto; reprints of the editions of* 1745, 1751, *and* 1781; *information regarding hymns contemporary with the Paraphrases; and some account of the Scripture Songs of* 1706. *By Douglas J. Maclagan.* Edinburgh, Andrew Elliot, 1889. This work justifies its title, is well and carefully done, and gathers together almost all the available information. It is especially valuable as reprinting the full text of the very rare edition of 1745.

In appending these authorities it may be stated that the article throughout is based upon independent research, and that in almost every case (save *Rous*, 1641 and 1643, and the *French Psalters*) the works mentioned have been examined by myself, or by others on my behalf. To Mr. Clark and the librarians of the Advocates Library, Edinburgh, and to Dr. Dickson, Mr. Lymburn, and the librarians of the Glasgow University Library, I am specially indebted for the full facilities and courteous attention afforded in my researches; to Mr. William Bonar of London I was indebted for the loan of early editions of the *Paraphrases*, &c.; to Mr. James Thin of Edinburgh, and Mr. W. T. Brooke of London, I am indebted for kind help in completing the lists of Hymnals; and to correspondents, of various denominations, too numerous to mention I am indebted for prompt answers embodying the information they had to give on the points submitted to them. [J. M.]

Scottish Psalter. [Scottish Hymnody.]

Scottish Translations and Paraphrases. These *Translations and Paraphrases* were originally prepared by a Committee appointed by the General Assembly of 1742. They were presented in draft in 1745, and in 1751 were authorised for private use. In 1775 a Committee was appointed to revise and enlarge them for public use, by which a draft collection was prepared and printed in 1781, and after many verbal changes published as *Translations and Paraphrases, in Verse, of several Passages of Sacred Scripture. Collected and prepared by a Committee of the General Assembly of the Church of Scotland, in order to be sung in Churches.* Edinburgh: Printed and sold by J. Dickson, Printer to the Church of Scotland MDCCLXXXI [see **Scottish Hymnody**, v. 1–4].

The Paraphrases of 1781 are made up of 45, taken—some with great alterations—from the collection of 1745; and of 22 added in 1781.

From the 1745 are the following, the numbers being given as in 1781. 23 (Nos. 1, 3, 7, 13, 20, 22, 24, 40, 41, 46, 47, 50 (partly), 51, 54–57, 61, 63–67) by Watts, 5 (Nos. 2, 32, 39, 45, 60) by Doddridge, 2 (Nos. 36, 37) by Tate, 3 (Nos. 4, 33, 34) ascribed to Blair, 3 (Nos. 25, 42, 43) ascribed to Robertson, and 1 (No. 49) ascribed to Randall, leaving 8 (Nos. 6, 18, 23, 26, 38, 48, 52, 59) to which no probable ascriptions have been assigned.

Of the 22 added in 1781, 2 (Nos. 5, 15) are by Watts, while 7 (Nos. 8–11, 31, 53, 58) are assigned to Bruce or Logan; 2 (Nos. 27, 28) are said to be joint productions of Logan and Morison; 5 (Nos. 19, 21, 29, 30, 35) are ascribed to Morison; 2 (Nos. 14, 17) to Cameron, 1 (No. 12) to Martin, 1 (No. 16) to Blacklock, 1 (No. 44, really a cento) to Blair, and 1 (No. 62) to Ogilvie.

Deducting those by Watts, Doddridge and Tate, we find of the 67 in 1781 there are 35 of presumably Scottish origin, 8 of which are still anonymous. The authors of the remaining 27 are noted under **Blacklock, Blair, Bruce, Cameron, Martin, Morison, Ogilvie, Randall,** and **Robertson.**

Of the *Hymns* appended in 1781, 3 (Nos. 1–3) are by Addison, 1 (No. 4) by Watts, and 1 (No. 5) by Bruce or Logan [see **Bruce**].

The Committees who compiled the *Paraphrases* were thus made up:—

On May 13, 1742, the Assembly appointed the Revs. James Nisbet, William Gusthart, William Robertson, Robert Kinloch, Professor John Gowdie, Frederick Carmichael, William McGeorge, Thomas Turnbull, Robert Blair, Principal William Wishart, Robert Hamilton, George Logan, James Bannatyne, Professor Patrick Cumming, Alexander Webster, George Wishart, Robert Dalgleish, James Nasmith, and Matthew Mitchell, ministers; with Messrs. John Wilson, Robert Baillie, and Alexander Nisbet, ruling elders. To these were added on May 18, 1744, the Revs. Principal Thomas Tullidelph, Daniel McQueen, Hugh Blair, George Kay, and Thomas Randall, ministers; with Lord Arniston, Lord Drummore, the Solicitor General Robert Dundas, and Mr. Charles Erskine, ruling elders.

On May 29, 1775, the Assembly appointed the Revs. Dr. Patrick Cumming, Dr. Alexander Webster, Principal William Robertson, Dr. Robert Finlay, Dr. Hugh Blair, Dr. Harry Spence, Dr. John Ogilvie, Thomas Linning, Andrew Hunter, Dr. Alexander Carlyle, Dr. Joseph McCormick, John Logan, James Brown, Samuel Martin, Robert Walker, James Campbell, and John Gibson, ministers; with Messrs. John Home, James Stoddart, John McLauren, Robert Cullen, and Professors Andrew Dalyell and George Hill, ruling elders. To these were added on June 2, 1780, the Revs. Dr. Henry Grieve, Robert Walker, Jun., Sir Harry Moncrieff, John Kemp, Dr. George Barclay, and Dr. Robert Dick, ministers; with Messrs. John Dickson, James Colquhoun, and Alexander Stevenson, elders. And finally, on May 26, 1781, the Assembly added the Revs. Dr. William Dalrymple, Dr. James Gillespie, William Burnside, Alexander Watt, John Morison, and William Peebles, ministers; with Mr. Hardie, and Professors William Richardson and John Anderson, ruling elders.

Throughout the body of this work these *Paraphrases* have been annotated in full. For reference, the first lines are here given with the numbers as they appear in 1781. Where an alternative line is given in italics the note will be found under that line.

i. *Originally published in* 1745–51.

47. And shall we then go on to sin
Shall we go on to sin
41. As when the Hebrew prophet rais'd
So did the Hebrew prophet raise
23. Behold my servant! see him rise
63. Behold th' amazing gift of love
Behold what wondrous grace
65. Behold the glories of the Lamb
18. Behold! the mountain of the Lord
In latter days, the mount of God
59. Behold what witnesses unseen
61. Bless'd be the everlasting God
33. Father of all! we bow to thee

60. Father of peace, and God of love!
39. Hark, the glad sound, the Saviour comes
66. How bright these glorious spirits shine!
These glorious minds, how bright they shine
25. How few receive with cordial faith
20. How glorious Zion's courts appear
How honourable is the place
7. How should the sons of Adam's race
4. How still and peaceful is the grave
56. How wretched was our former state
Lord, we confess our numerous faults
26. Ho! ye that thirst, approach the spring
54. I'm not asham'd to own my Lord
57. Jesus, the Son of God, who once
With joy we meditate the grace
38. Just and devout old Simeon liv'd
Now let Thy servant die in peace
13. Keep silence, all ye sons of men
Shall Wisdom cry aloud
48. Let Christian faith and hope dispel
Now let our souls ascend above
1. Let heav'n arise, let earth appear
Now let a spacious world arise
42. Let not your hearts with anxious thoughts
67. Lo! what a glorious sight appears
55. My race is run; my warfare's o'er
Death may dissolve my body now
36. My soul and spirit, fill'd with joy
3. Naked as from the earth we came
2. O God of Bethel! by whose hand
51. Soon shall this earthly frame dissolv'd
6. The rush may rise where waters flow
Say grows the rush without the mire
40. The wretched prodigal behold
Behold the wretch whose lust and wine
49. Though perfect eloquence adorn'd
Though all men's eloquence adorn'd
34. Thus spake the Saviour of the world
With solemn thanksgiving our Lord
64. To him that lov'd the souls of men
Now to the Lord that makes us know
45. Ungrateful sinners! whence this scorn
46. Vain are the hopes the sons of men
32. What though no flow'rs the fig-tree clothe
So firm the saints' foundation stands
50. When the last trumpet's awful voice
O for an overcoming faith
37. While humble shepherds watch'd their flocks
While shepherds watch'd their flocks by night
22. Why pour'st thou forth thine anxious plaint
Whence do our mournful thoughts arise
24. Ye heav'ns send forth your song of praise!
Now shall my inward joys arise
52. Ye who the name of Jesus bear
You who the name of Jesus bear
43. You now must hear my voice no more

ii. *Added in* 1781.

29. Amidst the mighty, where is he
15. As long as life its term extends
Life is the time to serve the Lord
28. Attend, and mark the solemn fast
21. Attend, ye tribes that dwell remote
44. Behold the Saviour on the cross
30. Come, let us to the Lord our God
8. Few are thy days, and full of woe
16. In life's gay dawn, when sprightly youth
10. In streets, and op'nings of the gates
62. Lo! in the last of days behold
11. O happy is the man who hears
17. Rulers of Sodom! hear the voice
53. Take comfort, Christians! when your friends
19. The race that long in darkness pin'd
5. Tho' trouble springs not from the dust
Not from the dust affliction grows
31. Thus speaks the Heathen; How shall man
27. Thus speaks the High and Lofty One
The High and Holy One hath spoke
35. 'Twas on that night when doom'd to know
58. Where high the heavenly temple stands
14. While others crowd the house of mirth
Let such as would with Wisdom dwell
9. Who can resist th' Almighty arm
12. Ye indolent and slothful rise

iii. *Hymns added in* 1781.

4. Blest morning! whose first dawning rays
Bless'd morning, whose young dawning rays
5. The hour of my departure's come
2. The spacious firmament on high
1. When all thy mercies, O my God
3. When rising from the bed of death

The *Paraphrases* of 1751 had been printed at the end of some editions of the *Psalter* of 1650 (e.g. by Colin Macfarquhar, Edinburgh, 1771), and though the right of printing the *Paraphrases* of 1781 was assigned to the Church printer up to 1809, yet before the end of the century the King's printer had begun to add them to the *Psalter*, and they are still almost universally so printed. [J. M.]

Scriver, Christian, s. of Christian Scriver (Schriver, Schreiber), merchant at Rendsburg in Holstein, was b. at Rendsburg, Jan. 2, 1629; and was from his birth destined for the ministry. His father d., of the plague, in 1629, but by the help of a rich great-uncle, he was able eventually to matriculate at the University of Rostock in Oct., 1647 (M.A., 1649). In 1650 he became tutor to a family at Segeberg, near Lübeck. While visiting a married half-sister at Stendal, he preached there with much acceptance, and was appointed, in 1653, archidiaconus of St. James's Church there. He then became, in 1667, pastor of St. James's Church at Magdeburg, where he was also appointed, in 1674, assessor at the consistory, in 1676 as Scholarch, in 1679 as Senior; and in 1685 had also the parishes and schools of the so-called Holzkreis placed under his inspection. At length he found his work too heavy, and, in 1690, accepted an invitation to Quedlinburg as consistorialrath and chief court preacher at the church of St. Servatius, and also as private chaplain to Anna Dorothea, Duchess of Saxony, and Abbess of the Lutheran Stift at Quedlinburg. After a series of strokes of paralysis, he d., at Quedlinburg, April 5, 1693 (*Koch*, iv. 78; Herzog's *Real-Encyklopädie*, xiv. p. 1, &c.).

Scriver was a most popular, useful, and influential preacher; his earnestness being deepened by the memory of his many wonderful escapes from accident and pestilence. He was also the author of various devotional works, which found much acceptance, e.g. his *Gottholds* 300 *Zufällige Andachten*, Magdeburg, 1663 (1671, and later eds., have 400 *Andachten*: English version, as *Gotthold's Emblems*, by R. Menzies, D.D., Edinburgh, 1857); his *Seelen-Schatz*, in 5 parts 1675–92: and his *Gotthold's Siech- und Sieges-Bette*, in 2 pts., 1687–94.

It is difficult to say how many hymns Scriver wrote, apparently about ten. He refers to one or two in his *Seelenschatz* and his *Andachten*, but does not give the full texts. A number are included, as by him, in C. Weise's abridgment of the *Seelenschatz*, which was pub. at Wittenberg, in 1704, as the *Seelenschatzes Krafft und Safft*; and C. O. Weinschenk, pastor of St. Ulrich's in Magdeburg, in his *Erbauliche Leben* of Scriver (Magdeburg and Leipzig, 1729), gives a list of those he considers genuine.

Those of Scriver's hymns which have passed into English are:—

i. **Auf, Seel, und danke deinem Herrn.** *Morning.* Included, 1704, as above, and in 1729, also marked as by Scriver. But Scriver's son-in-law, Johann Heinrich Hävecker [b., 1640, at Kalbe, near Magdeburg, became diaconus, and, in 1693, pastor at Kalbe; latterly, also, Inspector of the Holzkreis; and d. at Kalbe, in 1722], in his *Dreyfach schallend und nachhallend Kirchen-Echo*, Leipzig, 1695, p. 3, claims it as his own. It is in the Berlin *G. L. S.*, ed. 1863, No. 1078. *Tr.* as, "To God, my Soul, Thank-offerings pay." By *H. J. Buckoll*, 1842, p. 30.

ii. **Der lieben Sonne Licht und Pracht.** *Evening.* This is Scriver's best hymn. It seems to be earlier than 1671, as in that year Scriver quotes

st. viii., in his *Andachten*, as above. According to tradition it was written one evening when Scriver was disturbed by hearing outside a profane song sung to a beautiful melody; whereupon he, grieved that the melody should be so misapplied, composed this hymn for it. Rambach, in his *Anthologie*, iii. p. 205, prints the hymn from the *Vollständiges G. B.*, Hamburg and Ratzeburg, 1684, in 9 st. of 7 l. In the *Lüneburg Stadt G. B.*, 1686, No. 1907, it is marked as "*M.* C. S.;" and in Hävecker's *Kirchen-Echo*, 1695, p. 30, as *M.* C. Scrivers. It is also in the Berlin *G. L. S.*, ed. 1863, No. 1153. Regarding it Lauxmann, in *Koch*, viii. 201, speaks thus:—"Of the beautiful hymn of this true Teacher, the Chrysostom of our Lutheran church, in which the thoughts of Gerhardt's evening hymn [p. 822, i.] ring and are powerfully re-echoed; st. vi.–viii., are of the greatest force, and of these especially st. viii." He also gives a portion of a sermon on Rogation Sunday, 1671, in which Scriver quotes st. viii. as expressing the deepest sentiments of his heart. *Tr.* as:—

1. With Thee I lay me down to sleep. This is a *tr.* of st. v., vii., viii., as No. 481, in pt. i. of the *Moravian H. Bk.*, 1754. It is also found in the following forms:—

i. In peace I'll now lie down to sleep. In the *Moravian H. Bk.*, 1789.

ii. I lay me down with Thee to sleep. In Maurice's *Choral H. Bk.*, 1861.

iii. In peace will I lie down to sleep. In the *Moravian H. Bk.*, 1886.

2. My praise again I offer Thee. A *tr.* of st. iv., v., by A. T. Russell, as No. 6, in his *Ps. & Hys.*, 1851.

3. The lovely Sun has now fulfilled. This is a *tr.* of st. i., iv., v., ix., dated 1882, by M. W. Stryker, in his *Hys. & Verses*, 1883, p. 28, repeated in his *Christian Chorals*, 1885, No. 16. In his *Song of Miriam*, 1888, p. 26, it begins "The golden Sun has now fulfilled."

iii. Hier lieg ich nun mein Gott zu deinen Füssen. *Repentance. Lent.* Included in Hävecker's *Kirchen-Echo*, 1695, p. 351, in 28 st. of 4 l.; repeated in Burg's *G. B.*, Breslau, 1746, No. 1582, &c. It is included as Scriver's, in 1704, as above; and so in *Burg*, and by *Koch*; but Weinschenk does not give it as his; and Hävecker gives it without name of author. The *tr.* in C. U. is:—

Here, O my God, I cast me at Thy feet. This is a *tr.* of st. i., iii., v., vi., x., xi., xxi., xxiii., xxvi., xxviii., by Miss Winkworth, in her *Lyra Ger.* 1st Ser., 1855, p. 63. In her *C. B. for England*, 1863, No. 45, it begins, "Here, O my God, low at Thy feet I bend me;" is altered in metre; and omits the *tr.* of st. iii., ll. 3, 4; v.; vi., ll. 1, 2; and xxiv. [J. M.]

Scudder, Eliza, niece of Dr. E. H. Sears, (q.v.), was b. in Boston, U.S.A., Nov. 14, 1821, and now (1888) lives in Salem, Massachusetts. Formerly an Unitarian, she some time ago joined the Protestant Episcopal Church. Her hymns in C. U. are:—

1. From past regret and present [faithlessness] feebleness. *Repentance.* In the *Quiet Hours*, Boston, 1875.

2. I cannot find Thee! Still on restless pinion. *Seeking after God.* Appeared in Longfellow and Johnson's Unitarian *Hys. of the Spirit*, 1864.

3. In Thee my powers and treasures live. *Faith and Joy.* In the *Hys. of the Spirit*, 1864. It is from a hymn of 10 st. beginning, "Let whosoever will enquire," entitled, "The New Heaven," and dated 1855.

4. Life of our life, and light of all our seeing! *Prayer.* In the Boston *Quiet Hours*, 1875.

5. The day is done; the weary day of thought and toil is past. *Evening.* In *Sermons and Songs of the Christian Life*, by E. H. Sears, Boston, 2nd ed., 1878, p. 296, entitled "Vesper Hymn," and dated "October, 1874." This is possibly her finest hymn.

6. Thou grace divine, encircling all. *Divine Grace.* Appeared in Dr. E. H. Sears's *Pictures of the Olden Time, as shown in the Fortunes of a Family of Pilgrims*, 1857. It was written in 1852, and included in the Boston *Hys. of the Spirit*, 1864. It has sometimes been taken as "An Ancient Catholic Hymn" (Universalist's *Ps. & Hys.* 1865), but in error.

7. Thou long disowned, reviled, oppress. *The Spirit of Truth.* In the Boston *Hys. of the Spirit*, 1864.

Of these hymns, Nos. 2, 6, and 7 are in Dr. Martineau's *Hymns*, 1873. Some of Miss Scudder's poetical pieces appeared in Dr. Sears's *Monthly Religious Magazine*. Her *Hymns and Sonnets, by E. S.*, were pub. by Lockwood, Brooks & Co., Boston, 1880. From this her hymn "Thou hast gone up again" (*Ascension*), is taken. [F. M. B.]

Σὲ καὶ νῦν εὐλογοῦμεν. *Gregory of Nazianzus.* [*Evening.*] This hymn is given in his *Works*, Paris, 1611, i.; in *Daniel* iii. 13; and in the *Antho. Græca Carm. Christ.*, 1871, p. 29. It is *tr.* as "And now again at night" by A. W. Chatfield in his *Songs and Hys. of Earliest Greek Christian Poets*, 1876, p. 122, in 8 st. of 4 l. (See **Greek Hymnody**, § iv.) It dates 324–389, and contains 28 lines. [J. J.]

Σὲ μὲν ἀρχομένας. *Synesius, Bp. of Ptolemais.* [*Morning* or *Evening.*] Hymn iv. of ten hymns composed by him at various periods of his life, 375–430. The full Greek text is found in the *Antho. Græca Carm. Christ.*, 1871, p. 15 in 299 lines. It is *tr.* as "To Thee at evening grey," by A. W. Chatfield in his *Songs and Hys. of Earliest Greek Christian Poets*, 1876, p. 56, in 27 st. of 8 l. (See **Greek Hymnody**, § v.) It is an Evening Hymn, and contains several passages of great beauty which might be utilized in the form of a cento for congregational use. Another *tr.* is "Thee at the break of sacred day," by Alan Stevenson in his *The Ten Hymns of Synesius*, &c., 1865. [J. J.]

Σὲ τὸν ἄφθιτον μονάρχην. *Gregory of Nazianzus.* [*Praise to Christ.*] This hymn to Christ is given in his *Works*, Paris, 1611, i.; in *Daniel* iii. 5; and in the *Antho. Græca Carm. Christ.*, 1871, p. 23, in 51 lines. It is *tr.* as "O Thou the One supreme," by A. W. Chatfield in his *Songs and Hys. of Earliest Greek Christian Poets*, 1876, p. 93, in 13 st. of 6 l. It is a fine hymn gracefully translated. (See **Greek Hymnody**, § iv.) It dates 324–389. [J. J.]

Seagrave, Robert, M.A., s. of Robert Seagrave, Vicar of Twyford, Leicestershire, was b. at Twyford, Nov. 22, 1693, and educated at Clare College, Cambridge, where he graduated in 1714. Taking Holy Orders he entered most earnestly into the movement then being carried forward by the Wesleys and Whitefield; and between 1731 and 1746 he issued numerous letters and pamphlets, &c., designed to awaken in the clergy a deeper earnestness in their work. In 1739 he was appointed Sunday Evening Lecturer at Loriners' Hall, London, where he continued to preach till 1750. He also occupied Whitefield's Tabernacle from time to time. His

hymns, which were better known and more highly appreciated by the older compilers than those in modern days, and will still repay perusal, were included in his collection, pub. by him for use at the Loriner's Hall, as *Hymns for Christian Worship, partly composed, and partly collected from Various Authors*, 1742. The 4th ed. was pub. in 1748, and the originals were reprinted by D. Sedgwick as Seagrave's *Hymns*, in 1860. Two of these hymns are still in C. U. :—

1. **Now may the Spirit's holy fire.** *Opening of a Place of Worship.* This, from *Hys. for Christian Worship*, &c., 1742, was given by G. Whitefield as the opening hymn of his *Hys. for Social Worship*, &c., 1753. It was repeated in Toplady's *Ps. & Hys.*, 1776; and again in later collections to modern hymn-books.

2. **Rise, my soul, and stretch thy wings.** *Pilgrim's Song.* Also from his *Hymns*, &c., 1742, into G. Whitefield's *Hymns*, &c., 1753; and again in others to modern hymn-books. [J. J.]

Searcher of hearts, before Thy face. *P. Doddridge.* [*Lent.*] Pub. by Job Orton, in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 250, in 5 st. of 4 l., and headed, "Peter's Admonition to Simon Magus, Acts viii. 21–24." It was repeated in J. D. Humphreys's ed. of the same, 1839. [J. J.]

Sears, Edmund Hamilton, D.D., s. of Joseph Sears, was b. at Sandisfield, Berkshire County, Massachusetts, April 6, 1810, and educated at Union College, Schenectady, N.Y., where he graduated in 1834; and at the Theological School at Cambridge. In 1838 he became pastor of the First Church (Unitarian) at Wayland, Massachusetts; then at Lancaster in the same State, in 1840; again at Wayland, in 1847; and finally at Weston, Massachusetts, in 1865. He d. at Weston, Jan. 14, 1876. He pub. :—

(1) *Regeneration*, 1854; (2) *Pictures of the Olden Time*, 1857; (3) *Athanasia, or Foregleams of Immortality*, 1858, enlarged ed., 1872; (4) *The Fourth Gospel the Heart of Christ*; (5) *Sermons and Songs of the Christian Life*, 1875, in which his hymns are collected. Also co-editor of the *Monthly Religious Magazine*.

Of his hymns the following are in C. U. :—

1. **Calm on the listening ear of night.** *Christmas.* This hymn "was first published in its original form, in the *Boston Observer*, 1834; afterwards, in the *Christian Register*, in 1835; subsequently it was emended by the author, and, as thus emended, was reprinted entire in the *Monthly Magazine*, vol. xxxv." (*Putnam*, 1874, p. 306.) This emended text is given in Putnam's *Singers and Songs of the Liberal Faith*, p. 306, in 5 st. of 8 l. Usually, both in G. Britain and America, the text is abbreviated. Its use is extensive.

2. **It came upon the midnight clea..** *Christmas.* The "Rev. Dr. Morison writes to us, 'Sears's second Christmas hymn was sent to me as editor of the *Christian Register*, I think, in December, 1849. I was very much delighted with it, and before it came out in the *Register*, read it at a Christmas celebration of Dr. Lunt's Sunday School in Quincy. I always feel that, however poor my Christmas sermon may be, the reading and singing of this hymn are enough to make up for all deficiences." (*Putnam*, p. 308.) It appeared in the *Christian Register*, Dec., 1850, in 5 st. of 8 l., and is now in extensive use in G. Britain and America.

3. **Ho, ye that rest beneath the rock.** *Charitable Meetings on behalf of Children.* Appeared in Longfellow and Johnson's *Hys. of the Spirit*, Boston, 1864, in 2 st. of 8 l.

Dr. Sears's two Christmas hymns rank with the best on that holy season in the English language. Although a member of the Unitarian body, his views were rather Swedenborgian than Unitarian. He held always to the absolute Divinity of Christ. [F. M. B.]

Sedgwick, Daniel, was b. in Leadenhall Street, London, Nov. 26, 1814, of poor parents. His education was of the scantiest. Although apprenticed to a shoemaker at an early age, the elements of the trade were not taught him, and through ill health and neglect, at the completion of his apprenticeship, he was unable entirely to earn his own living. During his rambles, he occasionally solaced himself with the purchase of old hymnbooks, and in the study and comparison of these he began to find his chief delight. He joined himself to the strict Baptist congregation, worshipping in Providence Chapel, Grosvenor Street, Commercial Road, in 1839, having previously married a wife of his own humble station and education. At the age of 23 he began to dabble in the secondhand book trade, and gradually worked up a connection. About 1840 he taught himself writing by copying printed letters, and acquired a singularly neat and clear hand. Hymnbooks then were a drug in the market, and he gradually acquired a noble collection. About 1852 he began the issue of reprints of the rarer hymn-writers of the 17th and 18th cents., and in his *Library of Spiritual Song* he republished the hymns of William Williams, John Mason, Thomas Shepherd, Robert Seagrave, Joseph Grigg, Anne Steele, John Ryland, John Stocker, James Grant, Thomas Olivers, Bishop Ken, and others. This series brought him into communication with many clergy, and with ministers of all denominations, and the humble bookseller of 81 Sun Street, Bishopsgate, would there receive men of high station and culture and teach them the rudiments of the then infant science of English Hymnology. It was, however, on the publication of Sir Roundell Palmer's, (Lord Selborne's) *Book of Praise*, in 1862, that Sedgwick first took his place as the foremost living English hymnologist. With all his dogmatic ignorance and want of power to balance evidence, his industry and perseverance in following up clues in every direction, led to the formation of an invaluable library, and to a unique correspondence. In the purchase, sale, and exportation of duplicates, and in assisting hymn-compilers in tracing dates, authors, and copyrights, he passed, from 1862 till his death in 1879, the happiest years of his life. He was consulted by men of all shades and opinions, and *Hymns Ancient and Modern* owed, from its earliest days, something to his assistance. He was consulted at every step by the Rev. C. H. Spurgeon for his *Our Own Hymnbook* (1866); and in Josiah Miller's *Singers and Songs of the Church* every article had the benefit of his knowledge and revision; in fact the practised expert can detect in that work baseless suggestions and erroneous conclusions, which arose out of Mr. Miller's too close adherence to his guide. Sedgwick's health began to fail rapidly in 1879, and exhausting and severe spasms of heart disease followed to his death. On Sunday, March 9th, he asked in the afternoon for Cennick's "Thou dear Redeemer, dying Lamb," to be sung to him, the last verse,

"When we appear in yonder cloud
With all the ransomed throng,
Then will we sing more sweet, more loud,
And Christ shall be our song."

being specially dwelt on by him. It was in the very early hours of the following morning that, with the words, "Hallelujah, Praise the Lord," on his lips, he fell asleep; and on the 15th March, 1879, he was buried at Abney Park cemetery. He may well be called the father of English Hymnology; and it is to be specially remembered, to his honour, that, with all drawbacks of education, temperament, and narrow theological prepossessions, he, by the collection and comparison of hymns and hymnological literature, and by careful annotation, made it possible for others to reap a rich harvest, by bringing their education, critical acumen, wide sympathies, and accurate knowledge of Biblical, classical, ecclesiastical, and historical subjects to bear upon the stores of hymnological wealth which he had accumulated, but which, to a very great extent, he could not use. [W. T. B.]

Sedgwick, John, D.D., was b. at Wimbledon, April 24, 1823, and educated at Christ Church and Magdalen College, Oxford; B.A. 1846, D.D. 1859. He was a Fellow of Magdalen College 1855–63; Bursar, 1859–60; and Vice-President 1860–61. He was also successively Curate of Greinton, Somerset, 1854; Chaplain of High Legh, Cheshire, 1858; Rector of Great Houghton, Northants, 1862; of Stoke-Climsland, Cornwall, 1872; and of Birdbrook, Essex, 1876. He has pub. *History of France*, 1849; *History of Europe*, 1850; *Hints of the Establishment of Public Industrial Schools*, 1853; and *Oremus: Short Prayers in Verse for Sundays and Holy Days, suggested by the Services of the Church of England*, 1852. From the last work his *Quinquagesima* hymn, "Lord of love, Whose words have taught us," in *Kennedy*, is taken, and many more of equal merit remain. [J. J.]

Sedulius, Coelius. The known facts concerning this poet, as contained in his two letters to Macedonius, are, that in early life, he devoted himself to heathen literature; that comparatively late in life he was converted to Christianity; and that amongst his friends were Gallieanus and Perpetua. The place of his birth is generally believed to have been Rome; and the date when he flourished 450. For this date the evidence is, that he referred to the Commentaries of Jerome, who d. 420; is praised by Cassiodorus, who d. 575, and by Gelasius, who was pope from 492 to 496. His works were collected, after his death, by Asterius, who was consul in 494. They are (1) *Carmen Paschale*, a poem which treats of the whole Gospel story; (2) *Opus Paschale*, a prose rendering of the former; (3) *Elegia*, a poem, of 110 lines, on the same subject as the *Carmen;* (4) *Veteris et Novi Testamenti Collatio;* and (5) the hymn, "A solis ortûs cardine" (p. 4, i.). *Areval* (1794) quotes 16 MSS. of Sedulius's work, ranging in date from the 7th to the 16th cent. The best ed. of his *Opera* is that by Dr. J. Huemer, pub. at Vienna in 1885. Areval's text is printed in Migne's *PP. Lat. vol. xix.* This Sedulius must not be confounded with the Irish, or with the Scottish Sedulius, as is sometimes done. [J. J.]

See amid the winter's snow. *E. Caswall.* [*Christmas.*] Pub. in his *Masque of Mary*, &c., 1858, p. 259, in 7 st. of 4 l., and a chorus. It was repeated in his *Hys. and Poems*, 1873, p. 280. It is given, in an abbreviated form, in several hymn-books. It sometimes begins with an altered form of st. ii. as, "See in yonder manger low." [J. J.]

See, gracious God, before Thy throne. *Anne Steele.* [*Public Humiliation.*] Written for the Public Fast, Feb. 6, 1756, in 7 st. of 4 l., and published in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. pp. 248–9; in the new ed. of same, 1780, vol. i. pp. 248–9; and in D. Sedgwick's reprint of her *Hymns*, &c., 1863, p. 115. In its full form it is not in common use. From it, however, the following centos are taken:—

1. **Almighty God, before Thy throne.** This, as given in Bickersteth's *Christian Psalmody*, 1833, No. 274, and some of the older collections, is the above slightly altered, together with the omission of st. v. The same first line begins a cento in 4 st. usually found in modern hymnals. It is composed of st. i., ii., vi. and vii., also altered, sometimes as in Stevenson's *Hys. for Church & Home*, No. 5, and again as in Snepp's *Songs of G. & G.*, No. 860.

2. **Almighty Lord, before Thy throne,** is the same cento with further alterations; S. P. C. K. *Ps. & Hys.*, No. 138; and in a fuller form of 3 st. of 8 l., being st. i., i., ii., v.–vii. (again altered), and a doxology.

3. **Behold, O Lord, before Thy Throne.** This cento in the *New Cong.*, 1859, No. 994, is composed of st. i., ii., iii., vi., and a concluding stanza, "Hear Thou our prayer," which we have not traced. The second stanza of the original "Tremendous judgments from Thine hand," sometimes given as "*Dark* judgments," &c., and again as "*Dire* judgments," &c., has, according to a note to the original, a special reference to the Lisbon earthquake of 1755.

4. **See, gracious God, before Thy throne.** An abbreviated form of the original in a few modern collections. [J. J.]

See how great a flame aspires. *C. Wesley.* [*Praise for the Success of the Gospel.*] In Jackson's *Memoirs of the Rev. Charles Wesley*, small ed., 1848, p. 191, this hymn is referred to under the date of Nov. 1746, as follows:—

> "The very animated and emphatic hymn beginning—
>
> 'See how great a flame aspires,
> Kindled by a spark of grace,'
>
> was also written by Mr. Charles Wesley on the joyful occasion of his ministerial success, and that of his fellow labourers, in Newcastle and its vicinity. Perhaps the imagery was suggested by the large fires connected with the collieries, which illuminate the whole of that part of the country in the darkest nights."

The hymn was pub. in *Hys. & Sac. Poems*, 1746, vol. i., No. 4, of 4 hymns, written "After Preaching to the Newcastle Colliers," in 4 st. of 8 l. (*P. Works*, 1868–72, vol. v. p. 120). It was given in the *Wes. H. Bk.*, 1780, No. 209, and is found in numerous collections. [J. J.]

See how the rising sun. *Elizabeth Scott.* [*Morning.*] Appeared in J. Dobell's *New Selection*, &c., 1806, No. 440, in 7 st. of 4 l., and headed "Morning Hymn." It is given as "See how the mounting sun" in H. W. Beecher's *Plymouth Coll.*, 1855, and as "See how the morning sun," in the Meth. Episco. *Hymns*, 1849, and the *Hymnal*, 1878. There is also a cento in C. U. beginning with st. iii. "Serene I lay me down." [J. J.]

See in the vineyard of the Lord. [*The barren Fig-tree;* or, *Close of the Year.*] This hymn is given in 6 st. of 4 l. at the close of Sermon xvii. of *Short Sermons to Children, to which are added Short Hymns suited to the Subject. By a Lady* [Rebecca Wilkinson].

London: Printed and Sold by the Philanthropic Society, St. George's Fields, N. D., [*circa* 1795]. It appeared in an improved form in the 1815 *Appendix* to T. Cotterill's *Sel.*, No. 208, in 5 st. of 4 l., and again in the 1819 ed. of the same, No. 205. It is in several collections in G. Britain and America, and is sometimes said to be by "Cotterill, based upon Doddridge;" and again by "Cotterill, based upon Harbottle." It has, however, little or nothing in common with any hymn by Doddridge; nor with Harbottle's, "See how the fruitless figtree stands," which appeared in *The Comprehensive Rippon*, 1844, though probably written sometime before that date. [See **Harbottle, J., p. 484, i.**] [J. J.]

See Israel's gentle Shepherd stand. *P. Doddridge.* [*The Good Shepherd.*] 1st pub. by Job Orton in his posthumous ed. of Doddridge's *Hymns*, 1755, No. 198, in 5 st. of 4 l., and headed "Christ's condescending Regard to little Children;" and again in J. D. Humphreys's ed. of the same, 1839, No. 221. In addition to its use in its original form it is found as follows:—

1. Lo! Israel's gracious Shepherd stands. This was given in Bickersteth's *Christian Psalmody*, 1833.

2. The gentle Saviour calls. This altered form, in 3 st. of 4 l., was made by Bp. Onderdonk for the American *Prayer Bk. Coll.*, 1826, No. 87. It is in several modern collections, and is suitable for Holy Baptism.

3. The Saviour's gentle voice. This is in *Kennedy*, 1863, No. 231. It is the American text rewritten by Dr. Kennedy.

In these various forms this hymn has a wide circulation. [J. J.]

See, sinners, in the gospel glass. *C. Wesley.* [*Invitation.*] Pub. in *Hys. on God's Everlasting Love*, 1741, No. 10, in 18 st. of 6 l., and again in the *P. Works*, 1868–72, vol. iii. p. 20. In the *Wes. H. Bk.*, 1780, it was broken up thus:—

1. See, sinners, in the gospel glass, st. i.–iv.
2. Sinners, believe the gospel word, st. vi.–ix.
3. Would Jesus have the sinner die? st. xii., xiv., xvi., xviii.

These hymns have been repeated in several collections. The centos, "Behold the Lamb of God, Who bears The sins of all," &c., in Mercer's *Church Psalter & H. Bk.*, 1855; and "See where the lame, the halt, the blind," in Dr. Alexander's *Augustine H. Bk.*, 1849 and 1865, are also from the original hymn. [J. J.]

See the Conqueror mounts in triumph. *Bp. C. Wordsworth, of Lincoln.* [*Ascension.*] 1st pub. in his *Holy Year*, 1862, p. 99, in 10 st. of 4 double lines. In the latest editions of the *Holy Year* it has been divided into two parts, Pt. ii. beginning with st. vi. "Holy Ghost, Illuminator." Usually these two parts are given as separate hymns for congregational use. In addition a cento, beginning with st. ii., "Who is this that comes in glory?" is given as a hymn. The original is one of Bishop Wordsworth's finest compositions, and is the nearest approach in style and treatment to a Greek Ode known to us in the English language. The amount of Holy Scripture compressed into these 40 lines is wonderful. Prophecy, Types, Historical Facts, Doctrinal Teaching, Extatic Praise, all are here; and the result is one grand rush of holy song. [J. J.]

See the [good] kind Shepherd, Jesus, stands. [*The Good Shepherd.*] This hymn is found in [Rebecca Wilkinson's] *Short Sermons to Children, To which are added Short Hymns suited to the Subject* [*circa* 1795]; later ed. pub. at Bath 1798, No. 1, in 4 st. of 4 l. In J. Benson's *Hys. for Children, selected chiefly from the publications of the Rev. John and Charles Wesley and Dr. Watts*, &c., 1814, it was given anonymously as No. 15. From that collection it has passed into a large number of hymn-books for children. In the *Short Sermons* there is nothing to show by whom the hymn was composed. It is sometimes given as "See the *good* Shepherd, Jesus, stands." [W. T. B.]

See where the Lord His glory spreads. *T. Kelly.* [*Ascension.*] Appeared in his *Hymns*, &c., 2nd ed., 1806, in 6 st. of 4 l., and again in later editions of the same (ed. 1853, No. 46). In Hatfield's *Church H. Bk.*, N. Y., 1872, and other American collections, it begins with st. ii., altered to "Around the Saviour's lofty throne." In this form it is a good hymn on "Christ as King." [J. J.]

Seelenbräutigam, O du Gotteslamm! *N. L. von Zinzendorf.* [*Follow Christ.*] Written in Sept., 1721. 1st pub. as No. 434 in the *Sammlung g. und l. Lieder*, Leipzig & Görlitz, 1725, in 11 st. of 6 l.; repeated in the Herrnhut *G. B.*, 1735, and in Knapp's ed. of Zinzendorf's *Geistl. Lieder*, 1845, p. 22. The form which has attained the greatest popularity in German is a cento beginning "Jesu, geh' voran" (**p. 589, ii.**). The only *tr.* in C. U. from the full form is:—

O Thou to whose all-searching sight. A free *tr.* by J. Wesley, in the Wesley *Ps. & Hys.*, 1738, and *H. and Sacred Poems*, 1739 (*P. Works*, 1868-72, vol. i., p. 137), in 6 st. of 4 l. St. i.–iii. are based on st. i., ii.; st. v.–vi. on x., xi; while st. iv. is from st. xii. of the hymn "Wer ist wohl wie du," by J. A. Freylinghausen (**p. 396, ii.**). This *tr.* was included in the *Wes. H. Bk.*, 1780, No. 330 (1875, No. 339), and has since appeared in many collections, e.g. recently in *Church Hys.* 1871, *Hyl. Comp.* 1876, Allon's *Cong. Psalmist Hyl.*, 1886, &c.; and in America in the Episcopal *Hymnal*, 1871; *Pres. Hymnal*, 1874; *Evangelical Hyl.*, N. Y., 1880, &c. The hymn "As through this wilderness we stray," in the Marylebone *Ps. & Hys.*, 1851, Irish *Church Hyl.* 1869 and 1873, *Universal H. Bk.*, 1885, &c., consists of st. iii.–vi. of Wesley altered. Wesley's *tr.* in whole or in part is in extensive use. [J. M.]

Selnecker, Nicolaus, D.D., s. of Georg Selnecker (Selneccer, Schellenecker, who was protonotarius to the Nürnberg magistracy, but lived at Hersbruck near Nürnberg) was b. at Hersbruck Dec. 5, 1532. In 1536 he was removed to Nürnberg, and became during his school time, when only twelve years old, organist at the chapel in the Kaiserburg there. He went to the university of Wittenberg in 1550 (where he became a favourite pupil of Melanchthon), graduated M.A. on July 31, 1554, and subsequently lectured as a privatdocent, sometimes to 200 students. In the end of 1557 he was appointed second court preacher at Dresden, and tutor to the heir apparent Prince Alexander, having also to

supervise the education of the choirboys of the royal chapel. He was ordained at Wittenberg Jan. 6, 1558. The principal theologians at the Saxon court at that time were inclined to follow Melanchthon's lead and to approximate to Calvin's teachings regarding Consubstantiation. When therefore Selnecker thought it his duty openly to declare his adhesion to strict Lutheranism, he found his position almost untenable. When Martin Hoffmann of the Neustadt church in Dresden preached against the Elector August's passion for game preserving, Selnecker took Hoffmann's part. His enemies took advantage of this, and managed so that after Hoffmann had been expelled from Dresden, in August, 1564, Selnecker was requested to seek work elsewhere (see No. iii. below. The hymn more probably refers to Selnecker's own troubles at this period). He preached his farewell sermon at Dresden on March 15, 1565, and on the 26th he entered on his new office of Professor of Theology at Jena. After the siege of Gotha, Duke Johann Wilhelm of Saxony recalled Wigand and other professors of Theology who had been expelled from Jena, in 1561, as adherents of Flacius; and Selnecker, not being so extreme a Lutheran as they, had to leave Jena. Thereupon the Elector August again received him into favour, appointed him professor of Theology at Leipzig, and also pastor of St. Thomas's church and Superintendent of Leipzig. He entered on his duties at Leipzig in August 1568, and for some time worked quietly and successfully. In July 1570 the Elector acceded to the request of Duke Julius of Brunswick for Selnecker's services, and gave Selnecker leave of absence to go to Wolfenbüttel as court preacher and general superintendent. Here he succeeded in inducing the clergy to receive the so-called Saxon Confession, and persevered in zealous visitations of churches, schools, &c. After 1572 he resided at Gandersheim, took an interest in the Gymnasium there, &c. In 1573 he also visited, and drew up a book of Church Order and Discipline for the district of Oldenburg-Jever. But in Brunswick, what with Martin Chemnitz the Superintendent of Brunswick, who was a High Lutheran, the Duke who wished for peace, and the other General Superintendent at Wolfenbüttel, Selnecker found it a difficult matter to work comfortably, and was himself accused of Crypto-Calvinism. He therefore gladly accepted the Elector August's recall to Leipzig, and began to lecture there again in Feb. 1574. In 1576 he was once more appointed pastor of St. Thomas's Church, and Superintendent. At Leipzig the sacramental controversy broke out afresh, and Selnecker became deeply involved therein. He was then engaged in drawing up the Formula of Concord (meant to unite the Lutherans, but to exclude the Romanists on one hand, and the Calvinists on the other), which was finally revised on May 29, and pub. on July 22, 1577. The Formula of Concord was so far a success that it was very largely subscribed, but at the same time its authors, and specially Selnecker, were subjected to the most violent abuse both from the High Lutherans and from the Calvinists, so much so that he called 1579 his "year of patience and silence." For a few years immediately thereafter his life was a more peaceful one, and he found time to devote to poetry and music. At this time he assisted greatly in the building up of the famous Motett Choir of St. Thomas's Church, which J. S. Bach afterwards conducted. But on the death of the Elector August in 1586 the real direction of affairs passed into the hands of Dr. Nicolaus Crell, Chancellor to the Elector Christian I., and under his rule the Lutheran clergy were gradually displaced by Melanchthonians and Crypto-Calvinists. When the new court preacher Salmuth began to issue a German Bible with notes in which he clearly taught Calvinism and impugned the Formula of Concord, Selnecker published a pamphlet in opposition, and was in consequence deprived of his offices on May 17, 1589. For a time he stayed on in his own house in Leipzig, and used his pen in controversy. But after having received, on Oct. 22, notice to cease writing, he thought it prudent to leave Leipzig. He found many sympathisers, and after a short time spent in Halle and then in Magdeburg, he accepted the appointment of Superintendent at Hildesheim. Here he had many anxious and weighty matters to settle, and was finally called on, in 1591, to arbitrate in matters of dispute at Augsburg. Returning from Augsburg in stormy December weather, and being worn out and seriously ill, he reached Hildesheim half dead, and was confined to his room till April. Meantime the Elector Christian I. had suddenly died, and his widow, after deposing the Chancellor Crell, proceeded to recall those whom Crell had banished. Selnecker, spite of his weakness, welcomed the idea of returning to Leipzig, left Hildesheim on May 9, and reached Leipzig on May 19; but only to die. He d. at Leipzig, May 24, 1592 (*Koch*, ii. 1917, v. 656; Herzog's *Real-Encyklopädie*, xiv. 76; G. A. Will's *Nürnbergisches Gelehrten Lexicon*, pt. iii. 1757, p. 670, and *Supplement*, pt. viii. 1808, p. 198, &c.). *Koch* dates his birth 1530, but *Will* quotes an apparently genuine autobiographical sketch in which Selnecker gives the date 1532; and the reference which *Koch*, ii. 191, makes to Selnecker's *Paraphrasis Psalterii* is full of misprints, for that work was pub. in 1573 (not 1583), and the date after Ps. cl. is "Absolutum Gandesiae [*i.e.* Gandersheim], Anno 1573, die Maii 25, qui est dies Urbani, Anno aetatis 42 (not 45)."

Selnecker, as we have seen, was a prominent figure in the ecclesiastical history of Germany in the latter half of the sixteenth century, and a good illustration of the extremes to which theological controversies were then carried. He was the author of some 175 theological and controversial works, in German and Latin, perhaps the most important being his *Institutio Religionis Christianae*, Frankfurt, 1572–73 (see lists in Will's *Lexicon* as above). He also ranks, with Helmbold and Ringwaldt, among the most important hymn-writers of the period. Amid the manifold changes and chances of his life he found inspiration and consolation in the study of and recourse to the Psalter, and in his love of music. In Latin verse he pub. a Scriptural play on the Fall of our First Parents, entitled *Theophania*, &c., Wittenberg, 1560 [Brit. Mus.], and a version of the Psalms as *Paraphrasis Psalterii*, Heinrichstadt, 1573 [University Library at Paderborn in Westphalia. Reference as above kindly verified by Gymnasiallehrer Richter of Paderborn]. His German hymns partake for the most part of the objective churchly character of

the hymns of the Reformation period, and indeed contain many reminiscences of them. Of the rest, many only too faithfully mirror the misfortunes and changes and conflicts of his life, and are full of personal matter and careless in style. Still there remain not a few worthy of note, in which a genuine piety, a deep and fervent love to the Saviour, and a zeal for the best interests of His Church on earth, are expressed in clear, flowing and musical style. A large number first appeared appended to or interspersed in his prose works, *e.g.* his exposition of the Psalms (Ps. i.–l., 1st ed. 1563; li.–c., 1st ed. 1564; ci.–cl., 1st ed. 1566; complete ed. 1571); and the popular ed. (*Der Psalter mit kurtzen Summarien*, &c.) 1st pub. in 1572, and of which six eds. appeared in his lifetime; in his exposition of the Prophets (pt. i. 1st ed. 1579; pt. ii. 1st ed. 1579). Also in his *Sieben Buss-Psalmen*, Leipzig, 1585; in the *Drey Predigten*, Heinrichstadt, 1572 (contains three sermons preached by Selnecker, by Martin Chemnitz, and by Christoph Vischer at the baptism of Anna Ursula, Duchess of Brunswick-Lüneburg. Appended to Selnecker's sermon are 6 hymns on Luther's Catechism), &c. They were collected, together with other pieces by various authors, in his *Christliche Psalmen, Lieder und Kirchengesänge*, &c., Leipzig, 1587, where 130 German hymns are marked with his initials, and where various of the melodies and of the four-part settings seem also to be by him. A selection from his hymns, with a biographical sketch by Heinrich Thiele, appeared at Halle in 1855. The most complete collection is that in Wackernagel's *Deutsche Kirchenlied*, vol. iv. Nos. 303–475, and in the bibliographical notices in that work the particulars of the original works in which they are found are given at length.

The hymns by Selnecker which have passed into English are :—

i. Ach bleib bei uns, Herr Jesu Christ. *Peace and Orthodoxy.* It has sometimes been said of this hymn that st. i., ii. are by Selnecker, and that the rest are a later addition. The opposite however is the case. The full form appeared in the *Geistliche Psalmen*, &c., Nürnberg, 1611, p. 597, in 9 st., viz. :—

1. Ach bleib bey uns, Herr Jesu Christ.
2. In diser schweren betrübten Zeit.
3. Herr Jesu, hilff, dein Kirch erhalt.
4. Erhalt unns nun bey deinem Wort.
5. Ach Gott es geht gar übel zu.
6. Den stoltzen Geistern wehre doch.
7. Die Sach und Ehr, Herr Jesu Christ.
8. Dein Wort ist unsers Hertzens Trutz.
9. Gib dass wir leben in deim Wort.

Of this arrangement st. 1, according to *Mützell*, No. 297, first appeared in 1579, on a broadsheet, along with N. Herman's hymn, *Danket dem Herren heut und allezeit*. It is a *tr.* of Melanchthon's "Vespera jam venit, nobiscum Christe maneto Exstingui lucem nec patiare tuam." (*Corpus Reformatorum*, vol. x., col. 602, Halle, 1842), and is founded on St. Luke xxiv. 29.

St. 2, says *Mützell*, first appeared in *Christliche Gebet und Psalmen, welche die Kinder in der Jungfrau Schulen zu Freybergk zu beten und zu singen pflegen*, Freiberg, 1602. It resembles the rhymed prayer given at the end of Ps. xxix., in Selnecker's *Der Psalter*, 1572.

St. 5 is st. 2 of the hymn "Wir danken dir, Herr Jesu Christ, Dass du unser König worden bist," which is the rhymed prayer to Ps. cxlix., in Selnecker's *Der Psalter*, 1572.

St. 3, 4, 6–9, form the hymn, "Herr Jesu, hilff, dein Kirch erhalt," which is the rhymed prayer to Ps. cxxii., in Selnecker's *Der Psalter*, 1572. See also *Wackernagel*, iv., p. 286.

The text of 1611 is in H. Thiele's ed. of Selnecker's *Geistl. Lieder*, 1855, p. 31, and in the Berlin *G. L. S.* ed. 1863, No. 408. The *trs.* in C. U. are from this text :—

1. Lord Jesus with Thy children stay. This is a *tr.* of st. 1, 2, 8, 6, 9, 3 by J. Swertner in the *Moravian H. Bk.* 1789, No. 6 (1886, No. 6).

2. Ah Jesu Christ, with us abide. This is a good *tr.* of st. 1–5, 9, by Dr. Kennedy as No. 41 in his *Hymn. Christ.* 1863, repeated in *Holy Song*, 1869.

3. Lord Jesu Christ, with us abide, For round us fall, &c. By Miss Winkworth, of st. 1, 2, in her *C. B. for England*, 1863, No. 19, repeated in Bosworth's *Bk. of Church Hys.*, 1865. It is slightly altered in Miss Winkworth's *Christian Singers*, 1869, p. 152.

4. Forsake us not, O Lord be near. By L. Heyl, in full, as No. 181 in the Ohio *Luth. Hyl.* 1880.

Other trs. are—(1) "Abide with us, O Jesu dear," as No. 336, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Lord Jesu Christ, with us abide, 'Tis now." By *H. J. Buckoll*, 1842, p. 69. (3) "With us, Lord Jesus Christ, abide." By *Dr. G. Walker*, 1860, p. 61.

ii. Christus der wahre Gottes Sohn. *Holy Baptism.* This is No. 4 of the 6 hymns by Selnecker, on Luther's Catechism, appended to one of *Drey Predigten*, 1572, and thence in *Wackernagel*, iv. p. 255, in 8 st. of 4 l. In the *Ohio G. B.* 1870, No. 239. *Tr.* as :—

Now Christ, the very Son of God. By C. H. L. Schnette as No. 221 in the Ohio *Luth. Hyl.* 1880, st. i.–iii. are literal, iv.–vi. are based on iv.–viii. of the German.

iii. Hilf, Herr, mein Gott, in dieser Noth *Cross and Consolation.* In his *Christliche Psalmen*, 1587, in 15 lines entitled "Anno 1565. God knows why." Thence in *Wackernagel*, iv. pp. 242–243 (with two other forms), and H. Thiele's ed. 1855, p. 45. It was probably written during his last months at Dresden. It has indeed been said to have been written to comfort Martin Hoffmann, diaconus of the Holy Cross Church at Dresden, on his expulsion after preaching about the Elector August's passion for hunting and game preserving; but the hymn is dated 1565, and Hoffmann left Dresden in August, 1564. The form *tr.* into English is :—

Hilf, Helffer, hilf in Angst und Noth. This is found in M. Moller's *Manuale de praeparatione ad mortem*, Görlitz, 1593, f. 114, in 3 st. of 4 l., among the hymns "composed by other spiritual persons." This is *Wackernagel's* second form, and is also in the *Unv. L. S.* 1851, No. 624. The reason why Moller did not claim it as his own was, most likely, because it was based on Selnecker. The *trs.* are :—

1. My Helper, aid: Thy mercy show. By A. T. Russell, in full, as No. 223 in his *Ps. and Hys.* 1851.

2. Help, Saviour! help, in fear and need. By E. Cronenwett, in full, as No. 410 in the Ohio *Luth. Hyl.* 1880.

3. Help, Jesus, help! in woe, in need. By Miss Manington in her *Footprints of the Holy Dead, &c.*, 1863, p. 8.

iv. Lass mich dein sein und bleiben. *Close of Service.* This is a beautiful st. of 8 l. which is very frequently used in Germany at the close of Divine service. It was written as his daily prayer and 1st pub. in his *Passio*, 1572, and thence in *Wackernagel*, iv. p. 251, and also in Thiele's ed. 1855, p. 59. In the *Unv. L. S.* 1851, No. 231, with two additional st. which *Wetzel*, iii. 213, says appeared in the Rudolstadt *G. B.* 1688. The *trs.* are :—

1. Let me be Thine for ever, My gracious. This is a *tr.* of st. i.–iii. by Dr. M. Loy as No. 230 in the Ohio *Luth. Hyl.* 1880.

2. Make me Thine own and keep me Thine. By Miss Winkworth in her *Christian Singers of Germany*, 1869, p. 152.

v. O Herre Gott, in meiner Noth. *For the Dying.* Founded on Ps. cxvi. 9. 1st pub. in his *Der Psalter*, 1572. *Wackernagel* iv. p. 290, quotes it from the ed. of 1578, in 3 st. of 6 l.

It is also in Thiele's ed. 1855, p. 58, and in the Berlin *G. L. S.* ed. 1863, No. 969. *Tr.* as:—

O Lord and God, I cry to Thee. This is a good and full *tr.* by A. T. Russell as No. 253 in his *Ps. & Hys.* 1851.

In Bunsen's *Versuch*, 1833, No. 885 (*Allg. G. B.*, 1846, No. 388) there is a version of this hymn entirely re-written, and beginning **O Herre Gott, ich ruf zu dir.** The *tr.* in C. U. from this form is:—

O Lord my God, I cry to Thee. This is a good and full *tr.* by Miss Winkworth in her *Lyra Ger.* 2nd Ser. 1858, p. 212, and her *C. B. for England*, 1863, No. 192. Repeated in the Irish *Church Hyl.* 1873, Pennsylvania Luth. *Church Bk.* 1868 and others.

vi. **Wir danken dir, Herr Jesu Christ, Dass du gen Himmel gefahren bist.** *Ascension.* A hymn beginning thus, and in 4 st. of 4 l. appeared at the end of Ps. lxviii. in Selnecker's *Der Psalter*, 1572. *Wackernagel*, iv. p. 278, quotes it from the ed. of 1578. It is also in *Thiele*, 1855, p. 15. *Mützell*, No. 277, gives this text, and also a form in 13 st. of 4 l. from the *Geistliche Psalmen, &c.*, Nürnberg, 1611, where it is ascribed to Selnecker. The 13 st. form is also in M. Prätorius's *Musae Sioniae*, pt. v. 1607, No. 140; and in the Berlin *G. L. S.* ed. 1863, No. 340. The *tr.* in C. U. is:—

We thank Thee, Jesus! dearest Friend, that Thou didst. By Dr. M. Loy, in full, from the *G. L. S.* text, as No. 96 in the Ohio *Luth. Hyl.* 1880.

Other trs. are—(1) "Lord Jesus Christ! we thank Thee now." This is No. 334, in pt. i., of the *Moravian H. Bk.*, 1754. (2) "To Thee, our Lord, all praise be given." This is a hymn, in 6 st. of 4 l., by J. Swertner, as No. 136 in the *Moravian H. Bk.*, 1789 (1849, No. 178, beginning, "To Thee, Lord Christ); based on this hymn, and on Ernst Lange's "Herr Jesu Christ zieh uns dir nach." Lange's hymn is in Freylinghausen's *Neues Geistreiches G. B.*, 1714, No. 117.

vii. **Wir danken dir, o treuer Gott.** *Absolution.* This is No. 6 of the 6 hymns by Selnecker, on Luther's Catechism, appended to one of *Drey Predigten*, 1572. It is in 3 st. of 4 l. and a fourth st. of 2 l., and is entitled "How one should comfort himself in Holy Absolution." The complete form in 4 st. of 4 l., is in his *Christliche Psalmen*, 1587. Both forms are in *Wackernagel*, iv. p. 257; and in *Mützell*, Nos. 285, 286. The second form is also No. 274 in the Ohio *Luth. G. B.*, 1870. *Tr.* as:—

O Faithful God, thanks be to Thee. By C. H. L. Schnette, in full, as No. 246 in the Ohio *Luth. Hyl.*, 1880. [J. M.]

Σήμερον συνέχει τάφος [Ἀφραστον θαῦμα].

Send out Thy light and truth, O God! *J. Montgomery.* [*Missions.*] This well-known hymn was first printed in a religious annual, *The Christian Keepsake*, in 1836; again in Montgomery's *Original Hymns*, 1853, No. 253; and again in *Mercer's Ch. Psalter & H. Bk.*, 1854, No. 381, in 4 st. of 8 l., the only change from the 1836 text being st. iii. l. 9, "Then spring" to "Then *be* new born," &c. From *Mercer's* Preface it would seem that he was under the impression that it was written specially for his collection. Montgomery says in a note in his *Original Hys.*, p. 256, that it was written "in the metre and to suit the tune of the hymn said to have been composed and set to music by Luther, and sung by him and his friends as they entered the city of Worms to appear before the Diet there." The German hymn referred to is *Ein' feste Burg* (p. 322, ii.). Montgomery's hymn, however, has nothing in common with Luther's save the metre. It has attained to somewhat extensive use in Great Britain and America. [J. J.]

Sensus quis horror percutit. *Jean Baptiste de Santeüil.* [*Ascension.*] In the *Cluniac Brev.*, 1686, p. 497, this hymn begins "Quid obstupendum cernimus," but in Santeüil's *Hymni Sacri et Novi*, 1689, p. 22, and ed. 1698, p. 105, it is given as above. It is also in the *Paris Breviary*, 1736, as the hymn at Matins on the octave of the Ascension. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **What is this horror? The sky is rended.** By I. Williams, in the *British Magazine*, Dec. 1834 (vol. vi. p. 620, together with the Latin), and his *Hys. tr. from the Parisian Breviary*, 1839.

2. **What terrors shake my trembling soul!** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 85, and again in his *Hys. of the Church*, &c., 1841, No. 49. It is No. 120 in the 1863 *Appendix* to the *H. Noted.*

3. **Awful thought of endless doom.** By R. Campbell, in his St. Andrews *Hys. and Anthems*, 1850, p. 78, and, with slight alterations, in the *Hymnary*, 1872. Some portions of this *tr.* are by Miss Jane Campbell, of Ravensdale, Scotland. It is given in O. Shipley's *Annus Sanctus*, 1884, as "Fearful thought of endless doom."

4. **What terror every bosom shakes.** By J. D. Chambers, in his *Lauda Syon*, 1857, p. 201.

Another tr. is:—

Great God, what terror fills the eye. By W. Palmer, in his *Short Poems*, &c., 1845, p. 50. [J. J.]

Sequences. The origin and structure of *Sequences* or *Proses* (p. 914, i.) have been referred to under **Latin Hymnody** (see pp. 648–650). The Gradual or Antiphon sung between the Epistle and Gospel in the Liturgy ended on festal days with the word *Alleluia*. The last syllable of this word was prolonged to a number of musical notes (called *neumes*), which were entitled the *Sequentia*, as following the *Alleluia*. In the ninth century the custom began of adapting words to suit these notes; and these words came in their turn to be called *Sequences*. The first author of this kind of *Sequences* was *Notker Balbulus* (p. 812, ii.), a monk of St. Gall, who d. 912. He had many successors, one of the most voluminous and finished writers of Sequences being Adam of St. Victor, who d. 1177.

One of the earliest MSS. containing *Sequences* is an Anglo-Saxon *Tropary* written in the reign of Ethelred (979–1016), and now in the Bodleian (see *e* below). In the *Leofric Missal*, an English service book in use at Exeter half a century later, and now in the Bodleian (*Bodl.*, No. 579. Printed at the Clarendon Press, Oxford, in 1883) only six *Sequences* are indicated for use by their catchwords (the full text is not given), these *Sequences* being "Coelica resonent"; "Mater Sequentiarum," i.e. "Pangamus Creatori"; "Claris vocibus"; "Lyra pulchra"; "Omnes sancti" and "Sealam ad coelos." The use of *Sequences* soon became very general. In most mediaeval

Missals there are proper *Sequences* appointed for nearly every Sunday and Holy Day, except from Septuagesima to Easter, when verses of Holy Scripture known as the *Tract* were substituted for the *Alleluia* and the *Sequence*. *Sequences* or *Proses* are also found in *Processionals* and *Breviaries*, where they were introduced in lieu of the Versus after the *Responsory* attached to one of the Lections, generally the last (*York Brev.*, 1883, ii. 106), or in lieu of the Hymn at Vespers or Compline, or in connection with Processions on certain festivals. In the revised *Roman Missal* of 1570 all *Sequences* were abolished save four, viz. (1) "Victimae paschali," for *Easter*; (2) "Veni Sancte Spiritus," for *Pentecost*; (3) "Lauda Sion Salvatorem," for *Corpus Christi*; (4) "Dies irae, dies illa," for *Masses for the Dead*. In comparatively recent times, about 1727, there was added (5) "Stabat mater dolorosa," for *Friday after Passion Sunday*.

A large number of *Sequences* are included in the collections of *Mone*, *Daniel*, *Morel*, *Wackernagel*, and others. In 1852 Dr. Neale published 125 under the title *Sequentiae ex Missalibus germanicis, anglicis, gallicis, aliisque medii aevi collectae*. The most complete collection of *Sequences* is Dr. Joseph Kehrein's *Lateinische Sequenzen des Mittelalters*, pub. at Mainz in 1873, with 895, including almost the whole of those previously edited by *Mone*, *Daniel*, *Morel*, *Wackernagel* and *Neale*; and many others, principally from *Missals* of the 16th cent. Of these many are only printed in part, and the number (895), large as it is, does not nearly exhaust the list of such compositions; for even on comparing with the lists below, a large proportion will be found not included by *Kehrein*.

An interesting collection of Sequences has just been pub. under the title *Prosarium Lemovicense* (Leipzig, Fues's Verlag, 1890). This is edited by G. M. Dreves, as pt. vii. of his *Analecta Hymnica Medii Aevi*, and contains 265 *Sequences*, taken from 16 *Troparies* of the 10th, 11th, and 12th cent., which formerly belonged to the Abbey of St. Martial at Limoges, and are now in the Bibliotheque Nationale at Paris.

In *Part i.* we append a list of first lines of *Sequences* and *Proses* contained in the *Arbuthnott*, *Hereford*, *Sarum* and *York Missals*, and a few important early MS. Service Books, mostly of English, French and German origin. In *Part ii.* are given the first lines of additional *Sequences* in later English Service Books, in a few representative French and German diocesan *Missals* not later than 1490, and in two Monastic *Missals*. In many cases there are slight variations of the text. We have given the various forms where the varieties of reading affect the alphabetical order.

Part i. In compiling the first list of first lines of *Sequences* an exhaustive use has been made of the following MSS. and printed Service Books:—

(*a*) **The Arbuthnott Missal.** This MS. is in the possession of the Arbuthnott family. It was written about the end of the 15th cent. for the use of St. Ternan's Church, Arbuthnott, Kincardineshire, by Sybbald, parson of Arbuthnott, who d. in 1507. It is a *Sarum Missal* with variations, and probably represents the use of the diocese of St. Andrews. The copy used is the ed. printed at Burntisland, 1864.

(*b*) **Reg. 2 B. iv.** This is a MS. *Gradual* in the British Museum, written in England about 1140.

(*c*) **Reg. 8 C. xiii.** Also in the British Museum, containing a collection of *Sequences* written about 1100, apparently in England.

(*d*) **Add. 11669.** Also in the British Museum, and is a *Gradual* written in Germany about 1099.

(*e*) **The Tropary of Ethelred.** A MS. in the Bodleian (*Bodl.* 775) written at Winchester shortly after 980, and during the reign of Ethelred (979–1016). It is described in the *Academy* for Oct. 23, 1886, p. 280. The *Sequences* of this MS. have been printed in vol. 2 of the Surtees Society's ed. of the *York Missal* (see *y* below); those which are not included in the *York Missal* being printed in full, and the rest having their titles and first lines given with references to the full text where they occur in the *York Missal*.

(*f*) **Add. 23935.** A beautiful Service Book written in France in the end of the 13th cent., and now in the British Museum.

(*g*) **Add. 19768.** A *Tropary* with a collection of *Sequences*, &c., written at St. Gall in the 11th cent., and now in the British Museum. The hymns of this MS. are not indexed.

(*h*) **The Hereford Missal.** Of this use only one MS. is known. This was written about 1390, belongs to University College, Oxford, but is kept in the Bodleian. The MS. is very imperfect, and consequently the references are made to the ed. printed at Rouen in 1502 (*Missale . . . ecclesie Helfordensis*). It may be stated however that all the *Sequences* of the printed ed. which are not contained in the *Sarum* 1370 and *York* 1390 MSS. noted below are found in this MS. except two ("Gaude prole," and "Missus est"), and the MS. has the Mass which contains them but without the *Sequences*. The *Hereford Missal* was reprinted under the editorship of Dr. W. G. Henderson, at Leeds, 1874.

(*i*) **Harl. 2961.** This MS. is of the 11th cent. and is in the British Museum. It is described under **Hymnarium**, page **546**, **ii.**

(*k*) **Calig. A. xiv.** This MS. is in the British Museum, and contains a collection of *Sequences* written in England about 1199.

(*n*) **The Sens Missal.** Of this there is a MS. in the British Museum written in the 14th cent. (*Add.* 30058), but unfortunately imperfect in various places. The *Sequences* marked n^2 are found in the *Missale Senonense*, printed at Paris in 1529 by Nicolas Prevost, of which there is a copy in Durham University Library.

(*p*) **The Paris Missal.** Of this there is a MS. in the British Museum written early in the 14th cent. (*Add.* 16905). The *Sequences* marked p^2 are found in the *Missale . . . ecclesie Parisiensis* printed at Paris in 1481 by Joannes de Prato and Desiderius Huym, those marked p^3 in the edition printed at Paris in 1501, by Thielman Kerver, and those marked p^4 in the edition printed at Paris by Desiderius Maheu, and pub. in 1543. In the 1543 ed. the word *Prosa* is always used instead of *Sequentia*. The Proses are given in full in the Masses to which they respectively belong, and not grouped together at the end of the *Missal* as in some other cases.

(*s*) **The Sarum Missal.** The *Sarum Missal* seems to have been edited in 1085 by St. Osmund, Bishop of Salisbury. The earliest complete copy we have been able to examine is a fine example in the Bodleian (*Barlow* 5) written about 1370. The use of *Sarum* became almost a national one. Mr. W. H. James Weale in his *Catalogus Missalium*, London, 1886, enumerates 53 editions from 1487 to 1557, and in the bibliography of the Burntisland reprint several others are mentioned. Many of those printed abroad were apparently booksellers' speculations, and differ considerably in their contents. The *Sequences marked* s^2 are found in the *Missale . . . ecclesie Sarum* printed at London in 1498 for Winkin de Worde. Those marked s^3 are found in the reprint of the *Sarum Missal* at Burntisland, 1861 ff, which is made up from a great variety of editions, supplemented by portions taken from the *Sarum Gradual* and the *Sarum Processional*. The index to the Burntisland ed. contains references to various compositions which in the text are marked as *Graduale*, *Versiculus*, *Tractus*, *Offertorium* or *Communio*; and these have all been omitted from the list below save the "Dulce nomen" (q.v.), there marked as a *Tractus*, but by *Kehrein* ranked as a *Sequence*.

(*w*) **C. C. C. 473.** A Tropary with a collection of *Sequences*, apparently written at Winchester in the 11th cent., and now in the Library of Corpus Christi College, Cambridge.

(*x*) **Douce 222.** A Tropary with a collection of *Sequences*, written about the end of the 11th cent., apparently in France, and now in the Bodleian.

(*y*) **The York Missal.** This represents the use of the North of England. The MS. collated was written about 1390, and belongs to University College, Oxford, but is kept in the Bodleian. The *Sequences* are mostly found collected together near the end of the volume, and a few others are given in the text of the more recent Masses. The *Sequences* marked y^2 are included in the reprint of the *York Missal* (*Missale ecclesie Eboracensis*) by the Surtees Society, 1874, which is made up from the printed eds. (Rouen c. 1509, and again in 1516, 1517 and 1530; Paris 1533) and other sources.

(*z*) **Arundel 156.** This MS., in the British Museum, contains a collection of *Sequences* apparently written in Germany in the 13th cent. Those marked z^2 are written in the margins in a hand of the early 14th cent.

A number of other MSS. of interest have been collated throughout. References are made to them for all the additional *Sequences* which they contain, but they are not, as a rule, referred to in the case of *Sequences* already found in the MSS. *b*, *c*, *d*, *e*, *g*, *w*, or *x*. They are as follows:—

(*a**) **Liturg. Misc. 341.** A *Gradual*, written about the end of the 12th cent., apparently in Germany, and now in the Bodleian.

(*b**) **Liturg. Misc. 340.** A *Gradual*, written about 1200, apparently in Germany, and now in the Bodleian.

(*c**) **Add. 12194.** A *Gradual*, written about 1275, apparently in England, and now in the British Museum.

(*d**) **Liturg. Misc. 27.** A collection of *Sequences*, apparently written in France in the end of the 14th cent., and now in the Bodleian.

In only a very few instances are the names of the authors of *Sequences* attached to them in the early MSS. It may therefore be of interest to give here a list of authors of *Sequences* which is found in a MS. in the Bodleian (*Junius* 121, *f.* 1), and was written apparently about 1300. The ascriptions (which it must be added are indefinite, and apparently oftener wrong than right) are as follows:—

(1) Robert, King of France. *Victimae paschali.*
(2) Hermannus Contractus. *Sancti Spiritus adsit nobis gratia*, and *Ave praeclara.*
(3) Gervasius Cestrensis (i.e. of Chichester, f. 1160). *Laus devota mente*, and *Exsultemus in hac die.*
(4) Richard the Monk, Archbishop (Richard, Abp. of Canterbury, 1171–1184). *Plausu chorus laetabundo*, and *Gaude Roma caput.*
(5) Gervasius, archdeacon of Gloucester (in 1148). *Stola jucunditatis*, and *Jubilemus omnes.*
(6) Prior Montac. [Montacute, a Cluniac foundation in Somersetshire, dating from shortly after 1100.] *Hodiernae lux diei*, and *Missus Gabriel de coelis.*
(7) Adam of St. Victor (see p. 14). *Salve mater Salvatoris*, and *Ave virgo singularis*, and *Zyma vetus*, and *Lux jucunda*, and *Profitentes Trinitatem.*
(8) Robert of Winchester, see note below (? Robert, prior of Winchester in 1173). *Potestate non natura*, and *Diri patris.*
(9) Fulbert of Chartres (see p. 401). *Stirps Jesse*, and *Ad nutum Domini*, and *Solem Justitiae.*
(10) Robert of York (d. about 1263). *Exsultemus in hac die festiva.*

It seems not improbable that Robert of York and Robert of Winchester are identical. At least in Archbishop Gray's Registers (printed by the *Surtees Society*), Robert, canon and sometime precentor of York, who d. about 1263, is always designated Robert of Winchester, and in one case as Archdeacon of Winchester (*Surtees* ed., p. 232).

In his *Histoire de la Poésie Liturgique au Moyen Age. Les Tropes.* Paris, 1886, pp. 111–136, M. Leon Gautier describes (with many facsimiles) 40 important MSS. containing *Sequences*, which are now found at Paris, St. Gall, Berlin, Vienna, Munich, and Rome: also the MSS. *e*, *g*, *k*, *x* noted above. In the *Verzeichniss der Handschriften der Stiftsbibliothek von St. Gallen*, Halle, 1875, the St. Gall MSS. are shortly described; and at pp. 509–530 there is an index which professes to include the first lines of all the *Sequences*, with references to the MSS. in which they are contained.

The occasional references by numbers are to the printed *Missals* in *Part ii.* of this article.

First line of Sequence.	Where found.	Use.
A rea virga primae matris Evae	*a. b. e. h. k. n. p. s. x. y.*	Assumption B. V. M.
A solis occasu usque ad exortum	*g.*	St. Columbanus.
Ad celebres, Rex coelice, laudes cuncta	*a. b. d. e. h. k. n. s. y.*	St. Michael.
Ad haec colenda gaudia Quae Alphegi	*k.*	St. Alphege.
Ad honorem Salvatoris Mens depromat	p^3.	St. Eligius.
Ad honorem tuum Christe Recolat ecclesia	*n. p.* 2.	St. John Baptist.
Ad laudes Salvatoris, Ut mens incitetur humilis	*a**. 3. 4. 6. 7. 8. 9.	C. of Martyrs (Confessors).
Ad matris Annae annua extollenda praeconia	*k.* 7.	St. Anne.
Ad te pulchra cymbala hymnisona	*e.*	To Christ.
Adest dies celebris, Quo lumen	*f. d**.	St. Peter.
Adest dies celebris, Quo pacatus	*a.* n^2. 1. 5.	Transfiguration.
Adest nobis dies alma et magno gaudio	*a. b. h. s. y.*	C. of a Martyr or Confessor.
Adoranda, veneranda Trinitatis est usia	z^2. 10	St. Kilian.
Adoremus Unitatem Et in ea Trinitatem	*y.*	Sunday after Trinity.
Agmina laeta plaudant coelica	*e. w.*	SS. Peter and Paul.
Agni paschalis esu potuque dignas	*d. z. a**. 8.	The Resurrection.
Agnus redemit oves, Christus innocens	*p.*	Pt. of "Victimae Paschali."
Agone triumphali militum regis summi	*d. g. z. a**. 4. 8	C. of Martyrs.
Alle—cantabile sonet chorus cantorum	*e. k.*	St. Bartholomew.
Alle—coeleste necnon et perenne luia	*a. e. h. k. n. s. w. y.*	Nativity B. V. M.
Alleluia nunc decantet universalis ecclesia	*a. h. s. y. c**.	C. of an Apostle.
Alma chorus Domini nunc pangat nomina	*a. e. g. h. k. n. p. s. w. y.*	Pentecost, &c.
Alma cohors una laudum sonora	*a. e. s.*	St. Swithin (*e*). C. of Confessor (*s*).
Alma Dei genetrix aeterni luminis aula	*h. y.*	B. V. M.
Almae patris Terrenani attollamus Christiani	*a.*	All Saints.
Almae coelorum turmae concrepent alleluia	*e. w.*	To Christ.
Alme Deus cui serviunt cuncta, Qui gerit	*w.*	C. of Virgins.
Alme Jesu qui gubernas cuncta, Luce tua	*w.*	St. Ternan.
Almi patris Terrenani attollamus Christiani	*a.*	Wed. after Pentecost.
Almiphona jam gaudia coeli rutilant	*b. c. k. n.* 2.	Presentation B. V. M.
Altissima providentie cuncta recte disponente	*a.* p^2. s^2. 2. 3. 6. 9. 10.	Pt. of "Benedicta sit."
Altithroni vestigia	*s.*	Holy Cross.
Angelicae turmae pulcherrima celsa praeconia	*e.*	Of the Angels.
Angelorum ordo sacer Dei sereno semper	*g.*	St. Agnes.
Animemur ad agonem, Recolentes passionem	*p.* 1.	St. Anne.
Anna stirpe generosa, Conjux diu sterilis	*h.*	St. Anthony.
Antoni pastor inclite Qui cruciatos reficis	*a.*	St. Anthony.
Antonius humilis, sanctitate nobilis	n^2. p^3. 1.	

First line of Sequence.	Where found.	Use.
Arce summa ecce plebs aurea rutilans gloriosa	*e.*	The Resurrection.
Arce superna cuncta qui gubernas sidera	*e. w.*	St. Benedict.
Arguta plectro syllaba concrepante	*e. w.*	Of Martyrs.
Aula Christi psallat laeta triumphans	*d.* (*in hand of c.* 1290)	St. Margaret.
Aulae celsae lux summa	*e.*	To Christ.
Aulae coelestis micantem jubare fratres eia	*e. w.*	St. Augustine (Hippo).
Aureo flore primae matris Evae	*i.*	= "A rea virga."
Aureo flore primae matris Evae	*e. w.*	Assumption B. V. M.
Ave Dei genitrix, coelestium, terrestrium, infernorum Domina	*b**	B. V. M.
Ave gloriosa, virginum regina	y^2. (*Sion College MS.*)	B. V. M.
Ave Maria, gratia plena, Dominus tecum 1. Ben dicta tu in mulieribus, Gratiam Filii tui.	*a*. b*.*	B. V. M.
2. Virgo serena, Benedicta . . ., Quae peperisti	*a. b. f. h. k. n. p. s. y. z. a**	B. V. M.
Ave mater Jesu Christi Quem de coelo	*p.*	Purification of B. V. M.
Ave mundi spes Maria Ave mitis, ave pia	*a. b. f. h. p. s. y. b*.*	B. V. M.
Ave pater et patrone, Praesul, pastor	*a.*	St. Ninian.
Ave plena gratiae, mater misericordiae, sancta Maria	*b*.*	B. V. M.
Ave plena singulari gratia, Ave digna.	*b**	B. V. M.
Ave pontifex Haedde (alme) rutilans in aula	*w.*	St. Haedde of Winchester.
Ave praeclara maris stella In lucem gentium	*a b. k. s. y. z. a*. 4. 8.*	Assum. (*s*), Purif. (*y.*) of B. V. M.
Ave virgo gloriosa, Coeli jubar, mundi rosa	*f. d*. 3.*	B. V. M.
Ave virgo gratiosa, Virgo mater gloriosa	*f. d*. 3.*	B. V. M.
Ave virgo singularis Mater nostri Salutaris	*p. 2.*	Assumption B. V. M.
Ave virgo virginum, Ave lumen luminum	*f. d*.*	B. V. M.
Balaam de quo vaticinans	*y.*	Pt. of "Epiphaniam."
Benedicta es coelorum regina Et mundi	*h.* n^2. p^2. *s. y. 1.*	B. V. M.
Benedicta semper sancta sit Trinitas, Deitas.	*d. g. p.* s^2. *z. a*. 4. 8.*	Holy Trinity.
Benedicta sit beata Trinitas Deitas aeterna	*a. b. e. h. k. n. s. w. y.*	Trinity Sunday.
Benedictio trinae unitati, simplici Deitati	*z. b*.*	Holy Trinity.
Campi flos et lilium Alta linquens collium	*a.*	St. Bridget.
Candida concio melos concrepa Tinnula	*c. e. w.*	St. Germain of Paris (*e. w.*). St. Martin (*c*).
Cantemus cuncti melodum nunc alleluia	*i. 8.*	Septuagesima.
Cantent te Christe nunc nostrae camoenae	*e.*	St. Benedict.
Cantu celebri et studio vigilanti	*g.*	St. Quirinus.
Carmen suo dilecto Ecclesia Christi canat	*d. a*. 10.*	Low Sunday.
Castae et incorruptae pangamus jubila Mariae	*i.*	Christmas.
Celebremus in hac die Festum domus	*a.* s^2. y^2.	Visitation B. V. M.
Celsa pueri concrepent melodia Eia	*a. e. h. k. n. p. s. y.*	Holy Innocents.
Cessat morbus, cessat pestis, Altari edificato	n^2. p^2	St. Sebastian.
Chori nostri jubilent regi symphoniam	*b.*	St. Andrew.
Chorus noster jucundetur Et devote celebretur	y^2. (*MS. at Sidney Sussex C., Cambridge*).	St. John of Beverley.
Christe dominator coelestis et possessor aulae	*g.*	Dedication of a Church.
Christe Salvator Jesu Et A et Ω	*c.*	To Christ.
Christi Domini militis martyrisque fortissimi	*g.*	St. Stephen.
Christi hodierna celebremus natalitia, Coelica	*a. s. y.*	Christmas.
Christi hodierna pangimini omnes una	*h. n. 1.*	Christmas.
Christicolarum sacrosancta lacrimentur	*e. w.*	Confession of Sin.
Christo canamus diei hujus pangendo gaudia	*y.*	St. Vincent.
Christo hodierna pangimini omnes una Voce simul	*x.*	Christmas.
Christo inclita candida nostra canunt melodiam	*a. h n. p. s. y. c*.*	All Saints.
Christo regi cantica vocum per discrimina	*b. k.*	St. Nicholas.
Christo vero Salvatori decantent fideles chori	*a.*	To Christ.
Clara cantemus sonoriter cantica sancto	*e.*	St. Andrew.
Clara chorus dulce pangat voce nunc alleluia	*n. 2.*	Dedication of a Church.
Clara gaudia festa paschalia	*x.*	Easter.
Clare camoenas agmina Nunc regis	*k.*	Christmas. Pt of "Christi hodierna."
Clare sanctorum senatus apostolorum, princeps, orbis terrarum	*a. b. c. d. e. g. h. k. n. p. s. y. z. a*.*	C. of an Apostle.
Claris vocibus inclita cane turma sacra	*c. e. i. w.*	Purification of B. V. M.
Coeleste organum hodie sonuit in terra	*a. h. k. n. s. y.*	Christmas.
Coeli enarrant gloriam Dei Filii Verbi	*d. g. y.* z^1. *a*. 8.*	C. of an Apostle.
Coelica resonent clare camoenas, agmina	*e. w. x.*	Pt. of "Christi hodierna."
Coelum, mare, tellus, et quae sunt cuncta	*e. w.*	St. Birinus.
Coenam cum discipulis, Christe celebrasti	*h.* n^2. p^3. *s.* y^3.	The Five Wounds.
Coetus noster jucundetur, Dies laeta satietur	*y.*	St. William of York.
Concentu parili hic te Maria, veneratur populus	*d. e. k. z. a*. 4. 8.*	Purification B. V. M.
Concinat orbis cunctus, alleluia, Votis, voce	*a. b. c. e. h. k. s. y.*	Easter.
Concordi jubilo cordis et oris jubilemus	*y.*	St. Quirinus.
Congaudent angelorum chori gloriosae virgini	*b. d. g. z. a*. 4. 8.*	Assumption B. V. M.
Congaudentes exsultemus vocali concordia	*a. c. h. n. p. s. x. y. a*.*	St. Nicholas.
Consolator alme veni	*y.*	Pt. of "Lux jucunda."
Consona caterva plaudente sacri concentus	*e. w.*	To Christ.
Corde, lingua, mente tota, Armagilli	s^2.	St. Armagillus.
Corde, voce pulsa coelos, Triumphale	*p. 1. 2.*	Conversion of St. Paul.
Cujus nomen beatum felicem tenet	*c.*	St. Benedict.
De profundis exclamantes audi Christe.	n^2.	For the Dead.
De profundis tenebrarum, Mundo lumen	*f. 1. 3. 6.*	St. Augustine (Hippo).
Deo laudes gloriosae concinat praesens	*y.*	Decollation of St. John Baptist.

First line of Sequence.	Where found.	Use.
Deo promat plebs nostra cantica pulchra	*e.*	Of Virgins.
Deus in tua virtute sanctus Andreas	*c. d. g. z. a*. 4. 8.*	St. Andrew.
Dic nobis quibus e terris nova, Cuncta mundo	*a. b. c. e. h. s. y.*	Easter.
Diem festum Bartholomaei, Christi amici	*g.*	St. Bartholomew.
Dies irae, dies illa, Solvet saeclum	$n^2. s^3.$	For the Dead.
Dies iste celebretur, In quo pie recensetur	$p^3. s^3. 1.$	Conception B. V. M.
Dies laeta celebretur, In qua pia recensetur	$n^2. 7$ (Dies *festa*)	Conception B. V. M.
Dies sacra, dies ista, dies valde gloriosa	*e. w.*	St. Ethelwold.
Dilecte Deo, Galle, perenni, Hominibus	*d. g. b*. 3.*	St. Gall.
Dilecto regi virtutum omnes pari concordia	*h.*	St. Katherine.
Dilectus Deo et hominibus et erit angelicus aspectus	*b*. 5. 8. 12*	C. of a Confessor (Martyr).
Dixit Dominus: Ex Basan convertam	*k. y.* $z^2.$ *a*. 4. 8.*	Conversion of St. Paul.
Dulce nomen Jesu Christi Felix omen	*a. h.* $n^2. p^3.$ *s. y. 10.*	Name of Jesus.
Dulcis Jesus Nazarenus, Judaeorum rex	*a. h.* $n^2. p^3.$ *s. y. 1.*	Name of Jesus.
Ecce Dei video admirabilem gloriam	$n^2.$	Pt. of "Magnus Deus."
Ecce dies celebris, Lux succedit tenebris	*p. 1. 2.*	Easter.
Ecce dies praeoptata (st. ii. "Ortu, fide")	*p. 2.*	St. Vincent.
Ecce dies triumphalis, Gaude turma spiritalis	*k. 2.*	St. Stephen (*k.*). St. Victor (2.).
Ecce magno sacerdoti, Mundi cordis et devoti	*p.*	St. Gendulphus.
Ecce panis angelorum	$p^3.$	Pt. of "Lauda Sion."
Ecce pulchra canorum resonet voce alleluia	*a. b. e. h. k. s. w. y.*	C. of Martyrs.
Ecce sollemni hac die canamus festa	*g.*	Nativity B. V. M.
Ecce vincit radix David, Leo de tribu Juda	*c. x.*	Easter.
Eia carissimi agamus cum gaudio	*n.*	St. John at the Latin Gate.
Eia gaudens caterva, ovanter eia.	*a. s.*	St. Alban.
Eia musa dic quaeso praeclara chorea	*a. b. e. k. s.*	Pentecost.
Eia recolamus laudibus piis digna Hujus	*a. d. h. k. s. x. z. a*. 4. 8.*	Christmas.
Epiphaniam Domino canamus gloriosam	*a. c. e. h. i. k. n. p. s. w. x. y.*	Epiphany.
Exsulta coelum, laetare terra, Christique	*e. k. w.*	Nativ. St. John Baptist.
Exsultate Deo agmina fidelia, Tympano	*e.*	To God.
Exsultemus et laetemur, Et Andreae	$n^2. p. 1. 2.$	St. Andrew.
Exsultemus et laetemur, Et devote veneremur	$y^2.$ (*MS. at Sidney Sussex C., Cambridge*).	St. John of Beverley.
Exsultemus in hac die festiva Recolentes	*a. b. h. k. s. y. 7*	C. of a Virgin Martyr.
Exsultent filiae Sion in rege suo Nescientes	*d. z. a*. 4. 8.*	C. of Virgins.
Fecunda verbo tu virginum virgo Maria	*d. a*.*	B. V. M.
Festa Christi omnis christianitas celebret	*d. z. a*. 4. 8.*	Epiphany.
Fulgens praeclara rutilat per orbem hodie dies	*a. b. e. h. i. k. n. p. s. w. x. y.*	Easter.
Fulget dies jucunda in qua Christi gaudet	*e. w.*	St. Justus.
Gaude caterva, dici praesentis celebrans	*n. 1.*	St. John Baptist.
Gaude Christi sponsa, virgo mater ecclesia	*g.*	SS. James the Great and Christopher.
Gaude Dei genetrix Gaude vitae reparatrix	*h. s. y.*	Assumption B. V. M.
Gaude Maria templum summae majestatis	*a*. 5. 9.*	B. V. M.
Gaude mater ecclesia filiorum adoptione	*e. w.*	Pentecost.
Gaude mater ecclesia In filiorum gloria.	*y.*	St. John of Beverley.
Gaude mater luminis Quam divini numinis	*z. a*. 5.*	B. V. M.
Gaude mater Sion, Gaude corde	*a.*	St. Kentigern.
Gaude prole Graecia, Glorietur Gallia	*h.* $n^2. p. 1. 2.$	St Denis.
Gaude Roma caput mundi Primus pastor	*n. p. 2.*	St. Peter's Chains.
Gaude Sion et laetare Voce, voto jucundare	$n^2. p. 2.$	St. Thomas à Becket.
Gaude Sion quae diem recolis, Qua Martinus	*p. 1. 2.*	St. Martin.
Gaude Sion, quod egressus, A te decor	$z^2. 8.$	St. Elisabeth of Thuringia.
Gaude superna civitas Nova frequentans	*p. 2.*	St. Marcellus.
Gaude virgo concipiens, Gaude clausa	*s.*	B. V. M.
Gaude virgo ecclesia Christi et tuas recolens	*e. h. w.*	Epiphany.
Gaude virgo mater ecclesia Christo quae	*b. e. w.*	Epiphany.
Gaude virgo Venefreda, Vitiorum spernans	*a.*	St. Winifred.
Gaudeamus in Messia, Veritate, vita, via	*a.* $s^2.$	St. Palladius (*a.*). St. Osmund (*s.*).
Gaudeat fidelis plebs universa, Clara	*e.*	Holy Cross.
Gaudens Christi praesentia jucunda	*e.*	St. Swithin.
Gaudet clemens Dominus super agmina sacra	*e. w.*	All Saints.
Gaudet hinc ecclesia	*h.*	Pt. of "Mundo Christus."
Gaudete vos fideles, gentium pars electa	*h. k.*	Epiphany.
Generosa coelorum regina rosa mater pia	$n^2. 1.$	B. V. M.
Genovefae sollemnitas Sollemne parit	*p.* $s^3. 2.$	St. Genevieve.
Gloria resonante cymbalorum ecclesiae	*e. w.*	Holy Cross.
Gloriosa dies adest qua processit praepotens.	*e. w. x.*	Christmas.
Grates, honos, hierarchia et euphonizans	*d.*	Holy Cross.
Grates nunc omnes reddamus Domino Deo	*d. z. a*. 4. 8.*	Christmas.
Grates Salvatori ac regi Christo Deo solvant	*d. z. a*. 10.*	Easter.
Gratulemur ad festivum, Jucundemur	*p. 1. 2.*	St. John Evangelist.
Hac clara die turma festiva dat praeconia	*a. e. h. i. n. p. s. w. x. y.*	Purif., &c., of B. V. M.
Hac in die recolatur Summa cum laetitia	*y.*	SS. Peter and Paul.
Haec est sancta sollemnitas sollemnitatum	*c. d. z. a*. 6. 10.*	Easter.
Haec sancta cujus hodie	$n^2.$	Pt. of "Supernae matris."
Hanc concordi famulatu colamus.	*d. x. z. a*. 4. 8*	St. Stephen.
Hanc diem tribus Dominus signis illustrat	*x.*	Epiphany.
Heri mundus exsultavit Et exsultans	*p. 1. 2.*	St. Stephen.
Hi sancti quorum hodie	$p^3.$	Pt. of "Supernae matris."
Hic exsulta plebs fidelis Jam exsultat	$n^2.$	St. Lupus of Sens.
Hic sanctus cujus hodie	$p^3. 6.$	Pt. of "Supernae matris."
Hierusalem et Sion filiae Coetus omnis	*a. p. s. c**	Dedication of a Church.
Hoc in natalitio martyri Georgio, Laudes	*a*.*	St. George.
Hodie puer natus est nobis, canat ecclesia	*x.*	Christmas.

First line of Sequence.	Where found.	Use.
Hodie Salvator mundi Per virginem	*g.*	Christmas.
Hodiernae lux diei, Celebris in matris Dei	*a. f. h. p. s. y. z. b*. c*.*	B. V. M.
Hodierna resonent gaudia Virtutum praeclara	*k.*	St. Dunstan.
Hos ad laudes praeclara corona monet	p^4.	Holy Relics.
Ignem sacrum refrigerat	p^2.	Pt. of "Genovefae."
In coelesti hierarchia, Nova sonet harmonia	*f. d*.*	St. Dominic.
In hac die laetabunda, Nostri chori plebs	s^2. y^2. (*MS. in the Fitzwilliam, Cambridge*). 9.	St. Anthony.
In honorem Salvatoris, Sancti Rochi	s^2.	St. Roche.
In octavis Pentecostes	*y.*	Pt. of "Pasti greges."
In omnem terram Deo laus personat dulcisona	*c.*	St. Benedict.
In sollen[illegible]m moria apostolorum principis	*y.*	C. of Apostles.
Interni festi gaudia, Nostra sonet harmonia	n^2. 2. *Münster M.*, 1489	St. Augustine (Hippo).
Inviolata integra et casta es Maria	n^2. p^2. 11.	Purific., &c., of B. V. M.
Jesse virgam humidavit Et in fructum	*h.*	Annunciation of B. V. M.
Jesus pulcher in decore	*s.*	Pt. of "Dulcis Jesus N."
Joannes Jesu Christo multum dilecte virgo	*a. d. h. s. x. y. z. a*.* 4. 8.	St. John Evangelist.
Jubilans concrepa nunc paraphonista	*c. e.*	Easter.
Jubilemus Deo Trino, Qui jam fine vespertino	*b*.*	St. Kunigunda.
Jubilemus exsultantes, ore, corde	n^2. p^3.	St. Claude.
Jubilemus in hac die Quam reginae coeli	*f. d*.*	B. V. M.
Jubilemus omnes una concordi laetitia	*k.*	St. John Baptist.
Jubilemus omnes una Deo nostro qui creavit	*a. b. h. k. n. p. s. y.*	Fourth S. in Advent.
Jubilemus pia mente Voci corde concinente	s^2.	Against mortality.
Jucundare plebs fidelis, Cujus Pater	*p. y.* 1. 2. 8.	C. of Evangelists.
Laetabunda psallat plebs cum mente munda	*p.*	St. Louis of France.
Laetabundus exsultet fidelis chorus		
1. Alleluia, Regem regum intactae	*a. b. f. h. k. n. p. s. y. z.*	Christmas (*y*). Assum., &c., B. V. M.
2. Coeli curiae, Cum jucundus ornatur	*a. s.*	Dedic. of a Church.
Laetabundus Francisco decantet clerus	n^2. 6. 7.	St. Francis.
Laetetur orbis die ista In qua nostrae	*y.*	Friday after Ascension Day.
Laeto fano cantet plebs Saviniano alleluia	n^2.	SS. Savinianus and Potentianus.
Landerice inclite praesulum omnis caterva	p^2.	Pt. of "Christo inclita."
Lauda Sion Salvatorem, Lauda ducem et	*a. f. h. n. p. s. y.* z^2.	Corpus Christi.
Laudamus te rex Maria genite sempiterne	*e.*	To Christ.
Laude canora vox pulchra Sileat nulla	*e. w.*	Of the Incarnation.
Laude celebret vox quoque Dominum	*e.*	St. Ethelwold.
Laude Christo debita, Celebremus inclita	*d. z. a*.* 10.	St. Nicholas.
Laude Christum modulemur pulchra	*e.*	C. of Virgins.
Laude condignissima dies annua reddit	*g.*	St. Nicholas.
Laude dignum sanctum canat Othmarum	*d. g.* 6 (*Gaude*)	St. Othmar.
Laude jucunda melos turma persona	*a. e. h. k. n. s. w. y.*	SS. Peter and Paul.
Laude pulchra, Vox omnis dulcisona	*w.*	To Christ.
Laude resonet te Christe devote supplex turma	*w.*	St. Birinus.
Laudem dicite Deo martyrum turba	*e.*	C. of Martyrs.
Laudemus omnes inclita Bartholomaei merita	*p.* 1. 2.	St. Bartholomew.
Laudent condita omnia pulchra	*e. w.*	Of God.
Laudes Christo decantemus Ejus matris	*y.*	B. V. M.
Laudes Christo redempti voce modulemur	*c. z. b*.* 8.	Easter.
Laudes crucis attollamus Nos qui crucis	*a. b. h. n. p. s. y.* z^2. *a*.*	Holy Cross.
Laudes Deo concinat orbis ubique totus	*d. a*.*	Easter.
Laudes Deo decantemus Et in eo	*h.*	St. Ethelbert.
Laudes Deo devotas Dulci voce et sonora	*a. e. h. k. n. s. y.*	Pentecost.
Laudes dicamus omnes cum cantibus almis	*g.*	SS. Sergius and Bacchus.
Laudes primi attollamus Martyris et	n^2.	St. Stephen.
Laudes regi Christo jucundat aurea coeli	*k.*	St. Oswald.
Laudes Salvatori voce modulemur supplici	*a. c. d. e. h. k. s. y. z. a*.* 8.	Easter.
Laudum carmina creatori lyra plaude cia	*b. k.*	St. Benedict.
Laurea clara laetantem Laurentium	*e.*	St. Laurence.
Laurenti, David magni martyr, milesque fortis	*b. d. g. z. a*.* 4. 8.	St. Laurence.
Laus devota mente Choro concinente	*a. h. s. c*.*	C. of an Evangelist.
Laus erumpat ex affectu! Psallat chorus	*p.* 1. 2.	St. Michael.
Laus et honor Trecoriae Decus et decor Galliae	p^3. 1.	St. Ivo.
Laus harmoniae resultet alleluia	*c. w.*	St. John Evangelist.
Laus honor sit Eloi cunctipotenti	*b. k.*	To Christ.
Laus inclita Domino reddetur nostra per tympana	*w.*	To Christ.
Laus jucunda	*y.*	="Lux jucunda."
Laus surgat ubique Christo jucunda, Cujus	*w.*	To Christ.
Laus tibi Christe, cui sapit, quod videtur	*x.* 3. 6. 9. 11.	Holy Innocents.
Laus tibi, Christe, Patris optimi nate	*c. d. z. a*.* 7. 10.	Holy Innocents.
Laus tibi Christe, qui es Creator et	*d. g. k. y. z. a*.* 4. 8.	St. Mary Magdalene.
Lucernae novae specula illustratur	p^2.	St. Fiacrius.
Ludovico pangamus corde pudico alleluia	n^2.	St. Louis of France.
Lux advenit veneranda Lux in choris	*p.*	Nativ. of B. V. M.
Lux illuxit dominica, Lux insignis	*p.* 2.	Easter.
Lux illuxit triumphalis In qua cursus	*p.*	St. Germain of Paris.
Lux jucunda, lux insignis Qua de throno	*a. p. s. y.* (*Laus*), 2.	Pentecost.
Lyra pulchra regem angelica canat per	*e.*	The Resurrection.
Magi sibi stella micante praevia	*y.*	Pt. of "Epiphaniam."
Magnae lucem caritatis Mirae ducem	*h.*	St. Thomas of Hereford.
Magna sunt ejus omnia in coelo atque in terra	*w.*	Pt. of "Magnus Deus."
Magnum te Michaelem habentem pignus	*g. z. a*.* 3. 6. 9.	St. Michael.
Magnus Deus in universa terra Magna sunt	*a. e. h. k. n. p. s. y.*	St. Stephen.

First line of Sequence.	Where found.	Use.
Mane prima sabbati Surgens Dei Filius	*a. b. h. k. n². p. s. y.*	Easter. St. Mary Magdalene.
Mariae praeconio Serviat cum gaudio	*p². 12..*	B. V. M.
Mater matris Domini felix felicissimi	*n. 1.*	St. Anne.
Mater patris, nati nata, Specialis advocata	*f. d*.*	B. V. M.
Mirabilis Deus in sanctis Mirabilia dans	*a. e. n. p. s. w.*	C. of many Martyrs.
Mirandum commercium! Virginis in	*p².*	B. V. M.
Missus est de summis coelis Raphael ut	*h.*	St. Raphael.
Missus Gabriel de coelis Verbi bajulus fidelis	*a. h. s. y. c*. 1.*	B. V. M. in Advent.
Mittit ad sterilem Non quemvis nuntium	*s³.*	B. V. M.
Mittit ad virginem Non quemvis angelum	*a. h. n². p². s. y. 1. 2. 8.*	Annunciation of B. V. M.
Moestae parentis Christi Mariae lachrymas	*n². p³. s².*	Compassion of B. V. M.
Mulier laudabilis Fortis casta parens	*p². s³.*	Holy Women.
Mundi aetate octava Florebunt duplici	*p. y.*	C. of Confessors.
Mundi renovatio Nova parit gaudia	*p. 2. 6. 7.*	Easter.
Mundo Christus oritur Pax in terra canitur	*h.*	St. Thomas à Becket.
Nardus spirat in odorem Et spinetum	*z². 11*	St. Anne.
Nativitas Mariae virginis Quae nos lavit	*f. d*. 3.*	Nativity B. V. M.
Nato canunt omnia Domino pie agmina	*a. b. e. h. k. n. s. w. y. 1. 2.*	Christmas.
Natus ante saecula Dei Filius invisibilis	*d. x. z. a*. 4. 8.*	Christmas.
Nostra tuba nunc tua Rex clementia Christe	*e. w. 1.*	Saturday before Septuagesima.
Novi plausus incrementum Affert lux	*h.*	Transl. of St. Thomas of Hereford.
Nunc exsultet omnis mundus hodie Christo	*x.*	Easter.
Nunc laetetur plebs fidelis Recolendo	*s².*	St. Gabriel.
Nunc luce alma splendescit per orbem	*a. b. h. k. s. y.*	St. Peter's Chains.
O ancilla Christi, Maria mater Dei	*s³.*	For Pregnant women.
O beata beatorum martyrum sollemnia	*z². 7. 8. 10.*	C. of Martyrs.
O Brici inclite praesulum omnis caterva	*n².*	Pt. of "Christo inclita."
O lachryma gloriósa Christi praeclarissima	*p¹.*	Tears of Christ.
O Maria stella maris, Pietate singularis	*p. 2.*	Assumption, &c., of B. V. M.
O miles inclite fortissimi regis Christi	*g.*	C. of Martyr.
Odas hac in die laetas Christo canit	*a. s. y. c*.*	St. Katherine.
Omnes gentes plaudite, Festos choros ducite.	*f. d*. 3.*	Ascension Day.
Omnes sancti cherubim, seraphim Throni	*d. e. g. z. a*. 4. 8.*	All Saints.
Omnes tua gratia quos a morte	*b.*	Easter.
Omnes una decantemus Et martyris	*s².*	St. Sebastian.
Omnis fidelium ecclesia Christum collaudet	*h. k.*	St. Edmund.
Oramus te aeterna spes et summa	*k. w.*	St. John Evangelist.
Organicis canamus modulis nunc *N.* sollemnia Omnigenis	*a. b. e. h. k. n. p. s. y.*	St. James (*k.*). St. John Evang. (*b.*) St. Stephen (*p.*). C. of a Martyr (*s.*).
Pangamus creatori atque redemptori gloriam	*d. z. a*. 6. 7.*	The Resurrection.
Pangat hymnum Augiensis insula martyrum	*g.*	St. Januarius.
Pange turma corde vultu Christo praeconia	*e. w.*	The Resurrection.
Pasti greges de pastore Discant aure	*y.*	St. William of York.
Pater verbum eructavit Verbi rore germinavit	*y.*	St. Cuthbert.
Petre, summe Christi pastor, et Paule	*d. z. 4. 8.*	SS. Peter and Paul.
Plangant filii ploratione una	*c. e.*	The Dying Swan.
Plaudat chorus, plebs laetetur Et devote	*y.*	St. William of York.
Plausu chorus laetabundo Hos attollat	*y. 7.*	C. of Evangelists.
Plebs pistica prome laudes redemptori	*p⁴.*	Seamless robe.
Post partum virgo Maria Dei genetrix	*a. k. s. y. c*.*	Assumption, &c., of B. V. M.
Postquam hostem et inferna Spoliavit, ad	*p. 2.*	S. after Ascension.
Potestate non natura, Fit creator creatura	*k.*	Conception of B. V. M.
Praecelsa celebrantes sollemnia alleluia	*x.*	Christmas.
Praecelsa saeclis colitur dies omnibus fidelibus	*n². w.*	St. Vincent.
Praecursorem summi regis Et praeconem	*p. 1. 2.*	Decoll. St. John Baptist.
Praecursoris et Baptistae Diem istum	*p. 2.*	Nativ. St. John Baptist.
Precamur nostras Deus animas et	*e. w.*	1st S. in Advent.
Profitentes Unitatem, Veneremur Trinitatem	*f. p. y. 2.*	Of the Trinity.
Proloquium altum recitemus	*s³.*	St. Gabriel.
Promat pia vox cantoris Hujus laudem	*p.*	St. Aegidius (St. Giles).
Prome casta concio cantica organa	*a. b. c. e. h. k. s. w. y.*	Easter.
Promere chorda jam conetur intima	*e. w.*	St. Martin.
Prompta mente Trinitati canamus	*g.*	Of the Trinity.
Prunis datum admiremur, Laureatum	*p. 1. 2.*	St. Laurence.
Psallat chorus corde mundo	*p. 1.*	= "Plausu chorus."
Psallat ecclesia mater decora, mente devota	*e. w.*	St. Swithin.
Psallat ecclesia, mater illibata et virgo sine	*c. d. g. h. z. a*. 4. 8.*	Dedic. of a Church.
Psallat plebs devota Christo cantica	*n.*	Easter.
Psalle lyrica carmina Jubilans Domino	*b. c. e. h. k..*	Easter.
Psallite regi nostro, psallite prudenter	*d. g. z². b*. 4. 8.*	Decoll. St. John Baptist.
Pura Deum laudet innocentia	*c. w.*	Holy Innocents.
Quam dilecta tabernacula, Domini virtutum	*a. p². s. 2. c*.*	Dedic. of a Church.
Quattuor sunt uni alae Faciesque	*n².*	C. of Apostles.
Quem non praevalent propria magnitudine	*g.*	Epiphany.
Qui benedici cupitis, huc festini currite	*g.*	St. Benedict.
Qui procedis ab utroque, Genitore genitoque	*p. 2.*	Pentecost.
Qui purgat animas et corpora sancta	*x.*	Purif. of B. V. M.
Qui regis sceptra forti dextra, solus cuncta	*a. b. e. h. k. n. p. s. w. x. y.*	3rd S. in Advent.
Qui sunt isti qui volant ut nubes per aëra	*b*. 3. 6.*	C. of Apostles.
Quicunque vult salvus esse Ipsum fidem	*y.*	Of the Trinity.
Quid tu virgo mater ploras, Rachel formosa	*g.*	C. of a Martyr.
Quod in coena Christus gessit	*y.*	Pt. of "Lauda Sion."
Recolamus venerandam Mariae memoriam	*k.*	Annunciation of B. V. M.
Regem regum veneremur Et de regis	*f. p. 1.*	St. Louis of France.

First line of Sequence.	Where found.	Use.
Regi Christo applaudat ecclesia Die isto	*y.*	St. William of York.
Regina virginum praemaxima	p^2.	Pt. of "Christo inclita."
Regis et pontificis diadema mysticis	*n.* 2.	Crown of Thorns.
Regnantem sempiterna per saecula	*a. b. e. h. k. n. p. s. w. x. y.*	2nd S. in Advent.
Regnum tuum, regnum omnium saeculorum Domine	*b**.	C. of Evangelists.
Representet ecclesia de Germani victoria	p^3.	St. Germain of Auxerre.
Res est admirabilis Virgo venerabilis	*p.*	Nativ. of B. V. M.
Resonet sacrata jam turma diva symphonia	*a. k. s. y. c**.	Pentecost.
Rex magne Deus qui intueris Abyssos et	*k.*	All Saints.
Rex omnipotens die hodierna, Mundo	*a. b. c. e. h. i. k. n. p. s. w. x. y.*	Ascension Day.
Rex regum, Deus noster colende, Tu	*d. g. z. a**.	C. of a Confessor.
Rex Salomon fecit templum Cujus instar	*f. p. y.* 1. 2. 3. 6.	Dedic. of a Church.
Roma Petro glorietur, Roma Paulum	*p.* 1. 2.	SS. Peter and Paul.
Romana Quirinus stirpe procreatus, In vera.	*y.*	St. Quirinus.
Sacerdotem Christi Martinum cuncta per	*a. b. d. g. h. s. w. y. z. a**. 8.	St. Martin.
Sacra Paule ingere dogmata	*n.*	Pt. of "Laude jucunda."
Sacrosancta hodiernae festivitatis praeconia	*a. b. h. k. s. y.* 1. 8.	St. Andrew.
Salus aeterna, indeficiens, mundi vita	*a. b. e. h. k. n. p. s. w. x. y.*	1st S. in Advent.
Salvatoris clementiae dulcem pangat	*y.*	St. Wilfrid.
Salvatoris mater pia, Mundi hujus spes	*f. d**.	Conception of B. V. M.
Salve crux, arbor vitae praeclara.	*p.*	Exalt. of the Cross.
Salve crux sancta, arbor digna	*a. b. c. h. s. y. z. a**. 4. 8.	Inv. of the Cross.
Salve crux, vitale lignum, arbor sacratissima	*k.*	Holy Cross.
Salve dies dierum gloria, Dies felix	*p.* 2.	Easter.
Salve mater Christi, O inclita	*e.*	B. V. M.
Salve, mater Salvatoris, Vas electum	*f. p.* 2. 3. 7. 9.	Assumption, &c., of B. V. M.
Salve nobilis puerpera exaltata super aethera	*b**.	B. V. M.
Salve porta perpetuae lucis fulgida	*c. e. w.*	Assumption of B. V. M.
Salve proles Davidis, Salve virgo nobilis	*a**.	B. V. M.
Salve sancta Christi parens, Salve virgo	*f. d**.	B. V. M.
Salve sancta parens, Rosa spinis carens	s^3.	B. V. M.
Sancta cunctis laetitia festa sunt celebranda	*c.*	Easter.
Sancta tu virgo Maria, Mater Christi	*g.*	B. V. M.
Sancti Baptistae Christi praeconis	*a. d. h. s. y. z. a**. 4. 8.	Nativ. St. John Baptist.
Sancti belli celebremus triumphum laude	*g.* 3. 6.	St. Maurice.
Sancti merita Benedicti inclita, Venerandae	*e. g. b**. 4.	St. Benedict.
Sancti patris Benedicti merita, Pangamus	*g.*	St. Benedict.
Sancti Pauli conversio devote est recolenda	*y.*	= "Sollemnitas s. P."
Sancti Spiritus adsit nobis gratia—		
1. Quae corda nostra sibi faciat tabernacula	*a. d. e. f. h. k. n. p. s. w. y. z.*	Pentecost.
2. Quo fecundata Deum peperit virgo Maria	p^2. 2.	Visit. B. V. M.
Sancti visu columbino, Et ascensu aquilino	n^2.	St. Jerome.
Sanctorum vita, virtus, gloria, Summi Patris	*b**.	St. Blaise.
Sanctus Petrus et magnus Paulus, Doctores	*e. i. w.*	SS. Peter and Paul.
Scalam ad coelos subrectam tormentis	*d. e. g.*	C. of Virgins.
Scrupulosa quorundam sententia	*y.*	11,000 Virgins.
Sexta passus feria, Die Christus tertia	*p.* 2.	Friday after Easter.
Si vis vere gloriari, Et a Deo coronari	*p.* s^2. y^2.	Crown of Thorns.
Simplex in essentia, Septiformis gratia	*p.* 1. 2.	Pentecost.
Sollemne canticum hodie resonet in terra	*a. s.*	St. Thomas à Becket.
Sollemnitas sancti Pauli devote est recolenda	*a. h. s.*	Conv. of St. Paul.
Sollemnitate rutilans apostolica lux adest	*e.*	St. Peter's Chains.
Sonent regi nato nova cantica, Cujus	*a. e.* n^2. *s. w.* 1.	Christmas.
Sonet vox fidelium alleluia, Christo regi	*y.*	Friday after Ascension Day.
Sospitate morbos lenit, olei lenitio	*y.*	St. William of York.
Spe mercedis et coronae Stetit martyr	*d.* n^2. *y.* 4. 8.	C. of Martyrs (4). St. Thomas à Becket (*y*).
Splendor patris et figura Se conformans	*p.* 2.	S. after Christmas.
Stabat juxta Christi crucem, Videns	*y.*	B. V. M.
Stabat mater dolorosa Juxta crucem	p^2. 5.	Compassion of B. V. M.
Stans a longe qui plurima perpetrarat facinora	*e. w.*	Confession of Sin.
Stans a longe, qui plurima perpetrarat facinora	*g. y.*	Sundays.
Stella maris, O Maria, Expers paris	*f. d**. 1.	B. V. M.
Stirpe Maria regia procreata regem generans	*d. g. z. a**. 4. 8.	Nativ. B. V. M.
Stola jucunditatis alleluia Induit hodie.	*a. h. k. n. s. y. c**. 5.	St. Laurence (*k. y.*). St. Vincent (*s.*)
Summa sollemnitas adest hodierna, Qua Dei	*a**.	Easter.
Summa stirpe genita virgo Maria.	*y.*	Nativ. B. V. M.
Summi regis Archangele Michael, Intende	*d. i. a**. 4. 8.	St. Michael.
Summi Regis in honore—		
1. martyris sollemnia, Ethelberti cum	*h.*	St. Ethelbert.
2. praesulis memoria, Sancti Thomae	*h.*	St. Thomas of Hereford.
3. Virginis memoria, Matris Christi	*h.*	Assumpt. B. V. M.
Summi triumphum regis prosequamur laude	*d. z. a**. 4. 8.	Ascension.
Sumunt boni, sumunt mali	*y.*	Pt. of "Lauda Sion."
Supernae matris gaudia, Repraesentet	*f. k.* n^2. *p.* 1. 2.	C. of Saints.
Surgenti excelso de sepulchro, Hymnos	*x.*	Easter.
Surgit Christus cum trophaeo, Jam	n^2.	B. V. M. at Easter.
Suspendentis aquas fili Pastor gregem	*y.*	St. Bartholomew.
Templi cultus extat multus	*y.*	Pt. of "Rex Salomon."
Testamento veteri, Anna fuit genita	*a. s. y.*	St. Anne.
Tibi cordis in altari Decet preces immolari	*f. d**.	B. V. M.
Trinitatem simplicem Trinum Deum non	*y.*	Of the Trinity.
Tu civium Deus conditor, Et sanctificator	*g.*	Dedic. of a Church.
Tubam bellicosam quam Dei non verentes	*g.*	C. of Martyrs.
Veni mater gratiae, Fons misericordiae	*a.* s^2. y^2. 2	Visit. of B. V. M.

First line of Sequence.	Where found.	Use.
Veni præcelsa domina, Maria tu nos visita .	*h. y*^{2}. (*Sydney Sussex, Cambridge MS.*), 6. 7.	Visit. of B. V. M.
Veni Sancte Spiritus, Et emitte coelitus .	*f. h. n*^{2}. *p. s*^{2}. *y.* 1. 2. 4. 8. .	Pentecost.
Veni Spiritus aeternorum alme, Mentes .	*h. k. b**.	Pentecost.
Veni virgo virginum, Veni lumen luminum.	*p*^{2}. 1. 3.	B. V. M.
Verbi Dei parens alma Virgo plena gratia .	*k.*	B. V. M.
Verbum bonum et suave, Personemus . .	*a. f. h. p*^{2}. *s. y.* 1. 8. . .	B. V. M.
Verbum Dei, Deo natum, Quod nec factum .	*z. a**. 8.	St. John at Latin Gate.
Verbum legibus nullis debens quicquam solvere venit	*w.*	Christmas.
Verbum manens ab aeterno, Apud Patrem .	*n*^{2}.	B. V. M.
Vernat gemma Martinus, Minister bonus .	*n*^{2}.	St. Martin.
Viae plebs aethereae cuncta jucunda . .	*w.*	Pt. of "Laude pulchra."
Victimae paschali laudes immolent Christiani	*a. b. d. f. g. h. k. n. s. y. z. a**. 2. 4. 8.	Easter.
Vincat mentes, vincat mundum, Et repellat.	*n*^{2}.	St. Victor of the Thebaid.
Virginalis turma sexus, Jesu Christi . .	*a.* 2. 3. 5. 6. 9. . . .	11,000 Virgins.
Virgines egregiae, Virginis sacratae . .	*n*^{2}. *p.* 1. 2.	C. of Virgins.
Virgines gaudeant, virgines tripudient .	*k.*	St. Faith.
Virgini Mariae laudes concinant Christiani .	*f. s.* 1. 8. 10. . . .	B. V. M. at Easter.
Virgini Mariae laudes intonent Christiani .	*n*^{2}. *p*^{2}. *y. z*^{2}. 2. 7. 10. . .	B. V. M. at Easter.
Virginis in laude, Grex fidelis plaude .	*z.*	B. V. M.
Virginis venerandae de numero sapientum .	*a. c. h. s. y. a**. . . .	C. of Virgins.
Virgo mater gratuletur in orbe catholica .	*y.*	St. John at the Latin Gate.
Virgo mitis generosa, Gemma coeli preciosa.	*n*^{2}. *p*^{3}.	St. Barbara.
Virgo vernans velut rosa, Agni sponsa .	*s*^{3}. (*Sarum M., Venice*, 1494)	St. Winifred.
Voce jubilantes magna, Regi summo . .	*y.*	Holy Trinity.
Voci vita fit unita, legis amicitia . . .	*h.*	S. in Octave of Pentecost.
Voto, voce, cordis, oris Hujus sacri confessoris	*y.*	St. William of York.
Vox sonora nostri chori, Nostro sonet . .	*n*^{2}. *p.* 1. 2.	St. Katherine.
Zyma vetus expurgetur, Ut sincere celebretur	*a. p. s. y.* 1. 2. . .	Easter.

Part ii. In this second part are given the first lines of *Sequences* which are not included in the first part of this article. These are principally taken from certain representative French and German diocesan *Missals* printed not later than 1490; and from two monastic Missals, viz. an *Augustinian* and a *Benedictine*. A few more are taken from English service books other than Missals, the editions used being the following:—

Sarum Processional, in a MS. written about the end of the 14th cent., and now in the British Museum (*Harl.* 2942), compared with the Antwerp ed. of 1523.

Sarum Breviary, in the Paris ed. of 1516 (Byrckman). The Paris ed. of 1531 was reprinted at the Cambridge University Press, 1879–1886.

York Processional, in the Rouen ed. of 1530 (reprinted in vol. 63, 1875, of the Surtees Society's publications).

York Breviary, in the Venice ed. of 1493 (reprinted by the Surtees Society, 1880–83, vols. 71, 75).

Hereford Breviary, in the Rouen ed. of 1505. Of this the *Pars Hiemalis* is in the Worcester Cathedral Library, and the *Pars Aestivalis* in the Bodleian.

The *Missals* collated are the following:—

(1) Angers. The ed. used is the *Missale Andegavense*, printed at Paris in 1489 by Joannes de Prato.

(2) Augustinian. The ed. used is the *Missale canonicorum regularium ordinis Sancti Augustini, secundum ritum insignis ecclesie Sancti Victoris ad muros Parisienses*, printed at Paris in 1529 by Nicolas Prevost. In this ed. the word *Prosa* is always used instead of *Sequentia*, and the *Sequences* are printed together at the end of the *Missal* in the *Commune Prosarum*. The name of the composer is given in all cases known to the compilers. A large proportion are ascribed to Adam of St. Victor, and two to Henricus Pistor, frater S. Victoris; with one each to St. Bernard (Laetabundus), St. Thomas of Aquino ("Lauda Sion"), Peter Abelard ("Mittit ad virginem"), and Robert, King of France ("Sancti Spiritus . . . Quae"). The rest are anonymous.

(3) Basel. The ed. used is the *Missale Basiliense* printed at Basel in 1488 by Michael Wenssler.

(4) Benedictine. The ed. used is the *Missale . . . ordinis sancti Benedicti reformatorum nigrorum monachorum per Germaniam;* printed at Hagenau in 1518 by Thomas Anshelmus. In this ed. the word *Sequentia* is always used instead of *Prosa*, and the *Sequences* are printed together at the end of the volume.

(5) Breslau. *Missale Wratislaviense.* The ed. used is that printed at Mainz in 1483 by Petrus Schöffer.

(6) Constanz. The ed. used is the *Missale secundum chorum Constantiensem* printed at Basel in 1485 by Petrus Kollicker.

(7) Freising. The ed. used is the *Liber Missalis . . . ecclesie Frisingensis* printed at Bamberg in 1487 by Joannes Sensenschmidt.

(8) Magdeburg. The ed. used is the *Missale Magdeburgense* printed at Lübeck in 1480 by Bartholomäus Gothan and Lucas Brandis.

(9) Trier. The ed. used is the *Missale Treverense* printed at Basel by Michael Wenssler. Mr. W. H. James Weale, in his *Catalogus Missalium*, 1886, p. 208, dates this c. 1488. In the British Museum Catalogue it is dated c. 1490.

(10) Würzburg. The ed. used is the *Missale Herbipolense* printed at Würzburg in 1484 by Georgius Reyser.

(11) Cologne. The ed. used is the *Missale Coloniense*, printed at Basel 1487, without name of printer.

(12) Regensburg. The ed. used is the *Liber Missalis . . . ecclesie Ratisponensis*, printed at Regensburg in 1485, by Joannes Sensenschmidt and Joannes Bekenhaub.

First line of Sequence.	Where found.	Use.
Ad honorem summi regis, Nos qui . .	9.	St. Helena.
Ad superna suspirantes, In aeterna luce stantes	11.	St. Bernard of Clairvaux.
Aeternae virgo memoriae Quam sibi . .	*Sarum Brev.*, 1516 .	St. Katherine.
Affluens deliciis, David regis filia . .	12.	Assump. B. V. M.
Alleluia Christo decantet omnis lingua .	12.	St. Erhard of Regensburg.
Alludat laetus ordo psallens pie . . .	1.	St. Maurice.
Alme confessor et professor fidei triplicis .	8. 11.	St. Anthony.
Angelorum mandatricem, Summi Dei . .	5.	Present. B. V. M.
Astra coeli resplendeant, Nunc sol . .	10.	Concep. B. V. M.
Athleta Sebastianus accola Mediolanus .	2.	St. Sebastian.
Augustine pater cleri, Legis schola . .	11.	St. Augustine (Hippo).

First line of Sequence.	Where found.	Use.
Augustini magni patris, Atque suae piae	2.	St. Monica.
Ave Dei genitrix summi, virgo semper Maria	*Münster M.*, 1489.	Assump. B. V. M.
Ave gemma confessorum micans in alta polorum	*Münster M.*, 1489	C. of a Confessor.
Ave gemma confessorum, O N. pontifex	12.	C. of a Bishop-Confessor.
Ave Jesu Christe, qui pro humana salute	10.	Of the Passion.
Ave mater qua natus est orbis Pater	3. 6.	Christmas.
Ave Matthia coeli gemma, In lucem	9.	St. Matthias.
Ave praesignis martyr, dignis colenda	7.	St. Katherine.
Ave, verbi Dei parens, Virginum humilitas	8. 9. 10. 11. 12.	Visit. B. V. M.
Ave virgo generosa, Ut testatur gloriosa	9.	St. Dorothea.
Ave virgo singularis, Porta vitae, stella	2.	Assump. B. V. M.
Beata es virgo et gloriosa	*York Brev.*, 1493	B. V. M.
Benedicti merita ut reboet inclita	12.	St. Benedict.
Bone doctor et salutis viae ductor	7.	St. Bernard of Clairvaux.
Celsa lux Sion, ave martyr Pantaleon	11.	St. Pantaleon of Nicomedia.
Christe Domine, laetifica sponsam tuam	6.	Easter.
Christe, tui praeclari militis Wenceslai	5.	St. Wenceslaus.
Clangat pastor in tuba cornea	*Sarum Process.*, c. 1390	St. Thomas à Becket.
Clara voce, pura conscientia Laetabunda	1.	St. George.
Cleri decantet concio Dei famulo digna	*Münster M.*, 1489	St. Luidger of Münster.
Clerus Andegavensium psallat cum turma	1.	St. Maurice.
Coelestis te laudat chorea, Christe, piorum	12	St. Colman (d. 1012).
Coeli solem imitantes In occasum	1.	C. of Apostles.
Coeli, terrae, maria, Et in eis omnia	3. 10.	Crown of Thorns.
Coelum sacrum ecclesiae Emisit novum	1.	St. Ivo.
Collaudantes mente devota, voce serena	*Speier M.*, 1487	St. Stephen, Pope and Martyr.
Collectionibus sanctis Christi pretiose martyr	*Hereford Brev.*, 1505	St. Stephen.
Concentus vox jubilei Sollemnizans regum	3. 6.	10,000 Martyrs (S. Achatius, &c.).
Conceptio Mariae virginis, Quae nos	6.	Concep. B. V. M.
Confessor Christi, laudari qui meruisti.	12.	C. of Confessors.
Congaudeant hodie, Filii ecclesiae	2.	St. Thomas the Apostle.
Congaudentes jubilemus, Christo regi gloriae	7.	St. Corbinianus.
Conserva super hanc familiam	*York Brev.*, 1493	St. Stephen.
Consurge jubilans, Vox quaevis hominum	5. 8.	St. Hedwig.
Cor angustum dilatemus, Ut senatus	2.	C. of Apostles.
Cor devotum, vox sonora, Promant laudes	1.	St. Peter's Chains.
Cordis sonet ex interno, Regi regum	2.	St. Leger.
Crux fidelis, terras coelis, Miro nectens	*Sarum Brev.*, 1516	Inv. of the Cross.
De profundis clamantes gemimus, Et	1.	Of the Dead.
De torrente passionis, Bibens veri Salomonis.	8.	St. Cyriacus.
Decet hujus cunctis horis, Festi voce	8.	Visit. B. V. M.
Deus deorum vera sanctorum confessorum	7.	St. Corbinianus.
Dic nobis, Maria: quid vidisti in via	*Hereford Brev.*, 1505	Pt. of "Victimae Paschali."
Dies haec nos admonet, Vox ut nostra	5.	Holy Innocents.
Dilectae suae precibus Mariae Magdalenae	*York Brev.*, 1493	St. Mary Magdalene.
Dulce lignum adoremus, Dulces clavos	3. 7.	Holy Cross.
Dulce lignum, lignum vitae, Venerari	7.	Holy Cross.
Dulce melos tangens coelos resonet ecclesia	12.	C. of a Martyr-Bishop.
Dulci corde jubilemus, Voce plena	8.	St. Dorothea.
Dulcis sonet harmonia, Dulci dignum melodia	12. *Speier M.*, 1487	Crown of Thorns.
Ecce dies celebris, Magnobodi praesulis	1.	St. Magnobodus.
Ecce dies praeoptata (st. ii. Quem Deus)	1.	St. Remigius of Rouen.
Ecce dies specialis, Confessorum gloria.	1.	C. of Confessors—Bishops.
Ecce dies triumphalis, Dies in qua fit natalis	2.	St. Augustine (Hippo).
Ecclesia vocali consonantia repleatur	9.	St. Paulinus.
Ela jubilemus carmina Deo digna	7.	St. Martha.
Ex Aegypto Pharaonis, In amplexum	9. 11.	St. Mary of Egypt.
Ex radice caritatis, Ex affectu pietatis	2.	St. Victor of Paris.
Ex virgulto de Jesse, Deus ad esse	9. 11.	Concep. B. V. M.
Exsultemus congaudentes, Sacrosancti	1.	St. Renatus.
Exsultent in hac die cuncti famulantes	4.	St. Anne.
Exsultemus et laetemur, Et in Deo gloriemur	7.	St. Stephen.
Exsultemus pari voto melodiam, Concordantes	12.	St. Stephen.
Exsultet ecclesia, Ex Victoris victoria	2.	St. Victor.
Exsultet ecclesia, Pro assumpta filia	9.	St. Anne.
Factura dominans potestate atque principans	*York Brev.*, 1493	Christmas.
Familiam custodi Christe tuam quam natus	*Sarum Process.*, c. 1390	Christmas.
Felix germen, O Germane, Nomen geris	1.	St. Germain of Auxerre.
Felix Maria mundi regina	*Sarum Process.*, c. 1390	Christmas.
Felix mater filiorum, Septem vere beatorum	8.	7 Brethren of Ephesus.
Felix virgo Barbara	12.	= "O felix virgo."
Fons virtutum, O Barbara, Dulcis, mitis	1.	St. Barbara.
Frangatur mens vitiosa, Ut sit Deo gratiosa.	1.	St. Gatian.
Fulget dies praeclarus, cunctis memorandus.	7. 12.	St. Willibald.
Gaude coelestis sponsa, Summi regis jam	9. 10. 11.	C. of Virgins.
Gaude Dei genitrix, Quam circumstant	*Add. MS.*, 24680, *f.* 129*b*.	Pt. of "Natus ante."
Gaude dignum sanctum canat Othmarum	6.	="Laude dignum."
Gaude felix Agrippina, sanctaque Colonia	11.	Patron saints of Cologne.
Gaude jucunda melos turma persona	1.	="Laude jucunda."
Gaude mater Anna gaude, Mater omni.	10.	St Anne.
Gaude turba fidelium, Mentis colens	3.	Compass. B. V. M.
Gaude virgo gloriosa, Ave paradisi rosa	7.	B. V. M.

First line of Sequence.	Where found.	Use.
Gaudeamus hodie, Immensae laetitiae	3.	SS. Mary and Salome.
Gaudet mater nobilis, Constans et immobilis	6.	St. Conrad of Constanz.
Gaudet omnis spiritus, Christum qui	6.	="Laudet omnis."
Gaudet te Deus, Justus et reus	6.	="Laudet te."
Gloriosa fulget dies, exsultet ecclesia	7.	St. Lambert of Freising.
Gloriose martyr Dei, Nos orantes respice	7.	St. Erasmus.
Gloriosus devote in sanctis Deus adoratur	9.	St. Wandelinus.
Grates Deo et honor sint per saecula	6. 7. 12.	St. Afra.
Gratulemur in hac die, In qua sanctae	2.	Assump. B. V. M.
Gratuletur orbis totus, Praesens coetus	8.	St. Margaret.
Hic est dies celebrandus, Laudibusque	9.	10,000 Martyrs (St. Achatius, &c.).
Hic oculis et manibus in coelum	7.	Pt. of "Sacerdotem Christi."
Hodie prodit virga Jesse de radice	*Hereford Brev.*, 1505	Concep. B. V. M.
Hodiernae festum lucis Est Achacii laus	7. 12.	St. Achatius, &c. (10,000 Martyrs).
Hodiernae festum lucis, Et sollemne vitae	3. 6. 7. 9. 10.	Of the Lance of Christ.
Hodiernae lux diei, Celebris martyris Dei	1.	C. of Martyrs.
Hujus diei gaudia, devotio catholica	7.	St. Augustine (Hippo).
Illibata mente sana, Abiit virgo	5. 8.	Visit. B. V. M.
Imperator maxime Christe benignissime	1.	St. Sebastian.
Imperatrix gloriosa, Potens et imperiosa	7. 12.	B. V. M.
Inclite psallamus omnes Ludgerum venerantes	*Münster M.*, 1489	St. Luidger of Münster.
In excelsis canitur, Nato regi gloria	2.	Christmas. Circumcision.
In natale Salvatoris, Angelorum nostra choris	2.	Christmas.
In sanctorum jugi laude, Plebs devota Deo plaude	11.	St. Helena.
In Wolfgangi canamus honorem Christo	7. 12.	St. Wolfgang of Regensburg.
Jesu Christe Rex superne, Deo Patri	5.	St. Stanislaus.
Jesum Christum quem peccando	*York Brev.*, 1493	St. Gregory the Great.
Jubar lucis inoffense, Sidus spargit	12.	St. Godehard of Hildesheim.
Jubar miri luminis, Sidus almi numinis	7.	St. Castulus.
Jubilemus Salvatori, Quem coelestes	2.	St. Silvester at Christmas.
Jubilemus Salvatori, Qui spem dedit	2.	Conversion of St. Paul.
Kyneburgae virginis sine fastu carnis	*Lansdowne MS.*, 387, f. 34	St. Kyneburga.
Laetabundi cordis mundi, Demus melos	7.	St. Barbara.
Laetabundi jubilemus, Ac devote celebremus	2.	Transfiguration.
Laetabundi jubilemus, Laeta mente	1.	C. of Martyrs.
Laetabundus Bernhardo decantet chorus	8.	St. Bernard of Clairvaux.
Laetabundus exsultet virginum chorus alleluia	11.	11,000 Virgins.
Laetare mater ecclesia cum sancta filia	3. 6.	St. Kunigunda.
Laetetur ecclesia, devotione pia	1.	Pt. of "Plaudat urbs."
Laeto corde resonemus, Et in arce jubilemus	5. 8.	St. Barbara.
Lambertus martyr in conspectu Domini	*Add. MS.*, 26788, f. 93*b*.	St. Lambert.
Lauda plebs Alsatica Dominum	3.	St. Theobald.
Laude Sion quod egressus	11.	= "Gaude Sion quod."
Laudes almo Wandelino personemus mirifico	9.	St. Wandelinus.
Laudes Christo cum gaudio, Nostra pangat devotio	*Speier M.*, 1487	St. Goar.
Laudes Christo persolvamus, Nos, qui sancti	7.	St. Judocus.
Laudes dignas attollamus, Cujus festum	1.	St. Margaret.
Laudes egregias clerus omnis canat	8.	St. Adelheid.
Laudet omnis spiritus Christum, qui divinitus	3. 6. (*Gaudet*) 12.	Emperor Henry II. (d. 1024).
Laudet te Deus, justus et reus, orbis totus	3. 6. (*Gaudet*)	St. Bartholomew.
Laureata plebs fidelis Sacramentum carnis	7.	Corpus Christi.
Laus Deo Patri ejusque Nato pariterque	7.	St. Mary of Egypt.
Laus Deo Patri filioque compari in unitate	3. 6.	Holy Trinity.
Laus et gloria Deo sit in saecula, Qui nobis	8.	St. Nicholas.
Laus Patri gloriae, Qui suum Filium gentibus	7.	Holy Trinity.
Laus sit regi gloriae, Cujus formam gratiae	3. 6. 9. 11.	St. Agnes.
Laus sit regi gloriae, Cujus rore gratiae	10. *Speier M.*, 1487	Five Wounds of Christ.
Laus tibi summe Deus quem praenoscens Helysius	*Speier M.*, 1487	St. Germain of Amiens.
Luce lucens in aeterna, Lucis ductrix	8.	St. Anne.
Luce mentis et decore, Virgo noctis in clamore	6.	St. Margaret.
Lux praeclara, lux sollemnis, In qua	7. 12.	St. Servatius.
Majestati sacrosanctae, Militans cum triumphante. Jubilet ecclesia.		
1. De triumpho Thebaeorum	11.	Theban Legion (St. Gereon, &c.).
2. Sic versetur laus in ore	11.	Three Kings of Cologne (Epiphany).
Majestati sit supernae, Laus et honor	9.	St. Lubentius.
Margaritam preciosam, Sponsam Christi	5.	St. Margaret.
Martyr Christi Barbara, Mundi linquens	6.	St. Barbara.
Martyrem egregium, Fortemque Gregorium	11.	St. Gregory of Spoleto.
Martyris egregii, Triumphos Vincentii	5.	St. Vincent.
Martyris Victoris laudes resonent Christiani	2.	St. Victor.
Mundi decor, mundi forma, Qua vivendi	6.	St. Martha.
Nascitur ex patre Zebedaeo, matre Maria	*Sarum Process.*, c. 1390	St. John Evangelist.
Nero plange, Roma gaude, Quae nunc Pauli	1.	St. Paul.
O alma Trinitas, Deitas et individua	1.	C. of Apostles.
O felicem genetricem, cujus pia viscera	9.	B. V. M.

First line of Sequence.	Where found.	Use.
O felix virgo Barbara, Ex stirpe regum genita	12 (*Felix virgo*)	St. Barbara.
O Materne pastor alme, Christique	9.	St. Maternus.
O morum doctor egregie, Qui triumphas	*Sarum Brev.*, 1516	St. Andrew.
O panis dulcissime, O fidelis animae vitalis	3. 6. 11.	Corpus Christi.
O quam mira sunt, Deus, tua portenta.	10.	S. after Ascension.
O regi summo mulier cara Deo	*York Brev.*, 1493	St. Mary Magdalene.
O vere beata sublimis sponsa	*York Brev.*, 1493	Christmas.
Omnes devota mente veneremur digne	6.	St. Pelagius.
Oportet devota mente sinceriter	*Sarum Brev.*, 1516	St. Nicholas.
Pangat chorus in hac die Novum genus	7. 12.	St. James the Great.
Paulus Sion architectus Est a Christo	3. 6.	St. Paul.
Plaudat urbs Cenomanica honore tanti	1.	St. Julian.
Potens virtutum tu sator rerum, moderator	7.	St. Oswald.
Protomartyr et levita, Clarus fide.	1.	St. Stephen.
Psallat concors symphonia, Laudes pangat	6. 7. 10.	St. Dorothea.
Psallat laeta concio, Recolens cum gaudio	8.	St. Donatus.
Psallat laete orbis coetus sacrata fide repletus	10.	St. Burchard of Würzburg
Psallat nostra concio, Coelesti tripudio	2.	St. Nichasius.
Psallens Deo, Sion, gaude Laeta voce	3. 6. 11.	C. of Martyrs or Confessors.
Puer natus in Bethlehem, Unde gaudet.	*Hereford Brev.*, 1505	Epiphany.
Quando conscientia, Respondet eloquio	1.	St. Giles.
Quem aethera et terra atque mare	*Sarum Process.*, c. 1390	Christmas.
Recolamus piis digna, Laudibus mente benigna	11.	St. Barbara.
Regi psalmistae, cytharistae, Tibi, Christe	7. 12.	St. Margaret.
Regi regum immortali Nostri regis	3. 6.	St. Oswald.
Renes nostros praecingamus, Et lucernas	1.	St. Maurilius of Angers.
Rex Deus, Dei Agne, leo Juda magne	7. 12.	2nd S. after Easter.
Salvatorem concordi Laudemus Christum	11. *Münster M.*, 1489	C. of a Martyr.
Salve festa dies toto venerabilis aevo—		
1. Qua caro Messiae fit cibus ecclesiae	*Sarum Process.*, c. 1390	Corpus Christi.
2. Qua Christi mater visitat Elisabeth	*Sarum Process.*, 1523	Visit. B. V. M.
3. Qua Deus ad coelos scandit et astra	*York Process.*, 1530	Ascension Day.
4. Qua Deus de coelo gratia fulsit humo	*York Process.*, 1530	Pentecost.
5. Qua Deus ecclesiam dicat honorem	*York Process.*, 1530	Corpus Christi.
6. Qua Deus in coelum scandit, et astra	*Sarum Process.*, c. 1390	Ascension Day.
7. Qua Deus infernum vicit, et astra	*Sarum Process.*, c. 1390	Easter.
8. Qua Jesus hoc nomen flectere cuncta	*Sarum Process.*, 1523	Name of Jesus.
9. Qua Kyneburga pia migrat ab hac	*Lansdowne MS.*, 387, f. 33b.	St. Kyneburga.
10. Qua Kyneburga suo tollitur ex tumulo	*Lansdowne MS.*, 387, f. 34	St. Kyneburga.
11. Qua nova de coelo gratia fulsit humo	*Sarum Process.*, c. 1390	Pentecost.
12. Qua sponso sponsa jungitur ecclesia	*Sarum Process.*, c. 1390	Ded. of a Church.
Salve lignum sanctae crucis, Salve	1.	Exalt. of the Cross.
Salve Maria, Christi Parens intacta	5.	Compassion of B. V. M.
Salve pater Dionysi, Lux et decor	8.	St. Denis.
Salve pater, flos doctorum, Salve flos decusque morum	11.	St. Jerome.
Salve sancta facies nostri Redemptoris.	3.	Face of Christ.
Salve Thoma Didyme, Dux pugnae	6.	St. Thomas the Apostle.
Sanctae Annae devotus decantet clerus.	5. *Münster M.*, 1489	St. Anne.
Sancte Paule merita tua colentes inclita refove clementius	*Münster M.*, 1489.	St. Paul.
Sanctissimae virginis votiva festa recolamus.	3. 5. 6. 7. 8. 9. 10. 11. 12.	St. Katherine.
Sancto Dei famulo, Fridolino merito	3.	St. Fridolinus.
Sedentem in supernae majestatis arcae	*Sarum Process.*, c. 1390	Holy Innocents.
Sidus ave cella mellis, Mentis tenebras.	9.	St. Castor.
Sit mens laeta, vox sonora, Plebs fidelis	*Speier M.*, 1487	St. George.
Sollemni vos induite filiae Sion chlamyde	8.	St. Livinus.
Sospitati dedit aegros olei perfusio	*York Brev.*, 1493	St. Nicholas.
Speciosus forma prae natis hominum Jesus	7. 12.	Transfiguration.
Spoleti claro sanguine natus, Serenedus	1.	St. Serenedus.
Stola regni laureatus, Summi regis	2.	SS. Simon and Jude.
Summe bone et suavis, Qui Petrum	8.	St. Severus.
Summi Patris gratia, Coaeternum per filium.	3. 6.	St. Anne.
Super coelos sublimaris, Gratis gratans	*Hereford Brev.*, 1505	St. Thomas of Hereford.
Te mundi climata protomartyr laudant	*Sarum Process.*, c. 1390	St. Stephen.
Templum cordis adornemus, Novo corde	2.	Purif. of B. V. M.
Tu beatus es Barjona, Cui aspirat sua dona	11.	St. Peter.
Ut leonis testatur littera, Postquam Christus	1.	St. James the Apostle.
Veneremur hac die sollemni sanctum	3. 6.	St. Leonard.
Veneretur Unitas, collaudetur Trinitas	9.	St. Margaret.
Verbum Dei Verbum bonus, Summe spei	7.	St. Sigismund of Burgundy.
Verbum Patris hodie, Processit ex virgine	*Hereford Brev.*, 1505	Christmas.
Vernabatur hostia Christi suavissima	*Hereford Brev.*, 1505	St. Vincent.
Victima Christi victoris factus Eutropius	1.	St. Eutropius.
Virgo gaude speciosa, Benedicta gloriosa	1.	B. V. M.
Virgo mater Salvatoris, Angelorum grata	2.	B. V. M. at Epiphany.
Vito plaudat omnis aetas, Et pro Vito	7.	St. Vitus.
Zona castitatis in signum privilegii	1.	St. Licinius of Angers.

Many of the *Sequences* in the English Missals are only to be found in these *Missals*. Of the remaining *Sequences* in both of the above lists a considerable proportion have not yet (Feb. 1888) been edited in any way. Mr. W. H. James Weale, in his *Analecta Liturgica*, is beginning the publication of all known *Sequences* which are not given, or only given in part, in Kehrein's *Lateinische Sequenzen*, and hopes in about five years to complete the work. [F. E. W. and J. M.]

Sergius. [Greek Hymnody, § xii. 2.]

Servant of God, well done! Rest from thy loved employ. *J. Montgomery.* [*Death and Burial of a Minister.*] This poem was pub. in Montgomery's *Greenland and Other Poems*, 1819, p. 191, in 6 st. of 8 l., with the following heading:—

"The Christian Soldier. Occasioned by the sudden death of the Rev. Thomas Taylor; After having declared in his last Sermon, on a preceding evening, that he hoped to die as an old soldier of Jesus Christ, with his sword in his hand."

Mr. Taylor, who was a Methodist preacher, was found dead in his bed on the morning of Oct. 15, 1816. The poem is given as a hymn in the 8th ed. of Cotterill's *Sel.*, 1819, No. 366; in Montgomery's *Christian Psalmist*, 1825, No. 534; and in his *Original Hys.*, 1853, No. 311. In addition to the use of this hymn in its original, and in an abbreviated form, three centos are also in C. U.:—(1) "Soldier of Christ, well done," which begins with l. 5 of the last stanza;" (2) "The pains of death are past," beginning with l. i. of the same stanza; and (3) "The voice at midnight came," st. i. l. 5. [J. J.]

Servant of God, well done! Thy glorious warfare's past. *C. Wesley.* [*Death and Burial of a Minister.*] This hymn, in 4 st. of 8 l., was printed at the end of the Funeral Sermon by John Wesley, on the death of G. Whitefield. (*P. Works*, 1868–72, vol. vi. 316.) Whitefield died on Sept. 30, 1770, and J. Wesley preached the Funeral Sermon at the Tabernacle, Tottenham Court Road, and again at Moorfields on Nov. 18, 1770. He also preached on the same subject at Greenwich and at Deptford. His remark in his *Journal* is, "In every place I wish to show all possible respect to the memory of that great and good man." It must be noted that this hymn is a distinct piece from C. Wesley's *Elegy on the Death of the Rev. George Whitefield.* [J. J.]

Servants of God, awake, arise. [*Exhortation.*] This is an altered form of P. Doddridge's "Awake, ye saints, and raise your eyes," p. 103, ii. It was included in the 1815 *Appendix* to Cotterill's *Sel.*, No. 219, and is found in a few modern collections, including Windle's *Ch. & Home Met. Ps. and Hymnal*, and others. In the 1819 ed. of his *Sel.* Cotterill again altered the text, and gave it as "Servants of God! lift up your heads," p. 214. This form of the text is seldom found in modern hymn-books. [J. J.]

Servants of God, His praise proclaim. *J. Montgomery.* [*Ps. cxiii.*] Holland, in his *Memoirs* of Montgomery, says that after Montgomery ran away from the Moravian school at Fulneck, he lived from 1788 to June 19, 1789, with one Lockwood, at Mirfield, near Leeds. This person was a Moravian. He kept a small retail shop, and went by the name of the "Fine Bread Baker." Holland says:—

"Of the conduct of Montgomery behind the counter we never heard much; he did not remain there more than a year and a half; he had little to do, and still less inclination for the employment, such as it was. While there he composed the largest part of the poem of *Alfred*, and amongst his smaller pieces a metrical version of the 113th Psalm, which, many years afterwards, was published, with some verbal alterations, in the collection [Cotterill's *Sel.*, 1819] now in use under the auspices of the Archbishop of York in various churches in his diocese and elsewhere."—*Memoirs*, i. p. 73.

This version of Ps. 113 is on p. 57 of Cotterill's *Sel.*, 1819, in 5 st. of 4 l. It was republished in Montgomery's *Songs of Zion*, 1822, and is found in several modern hymn-books. It very frequently begins "Servants of God! in joyful lays." This is the first line of the last stanza, and is substituted for the original opening of the hymn. This is the earliest of Montgomery's hymns to which a date can be given. He was about 17 when it was written. [J. J.]

Set thine house in order. *H. Alford.* [*Sunday after Christmas.*] 1st pub. in his *Year of Praise*, 1867, No. 27, in 4 st. of 8 l., and repeated in the *Universal H. Bk.*, 1885. It is based on the first lesson at Evening Prayer on the 1st S. after Christmas, Isaiah xxxviii. 1. [J. J.]

Seymour, Aaron Crossley Hobart, s. of John Crossley Seymour, M.A., Vicar of Cahirelly, Diocese of Cashel (and elder brother of the Rev. Michael Hobart Seymour, author of several works on the Roman controversy), was b. in the county of Limerick, Dec. 19, 1789. From an early age he gave much attention to literary pursuits, and at the age of 21 he pub. his *Vital Christianity exhibited in a Series of Letters on the most Important Subjects of Religion, addressed to Young Persons*, 1810. This work, written during an illness, contains several of his hymns and other poetical pieces. He also edited a new edition of Dr. Gillies's *Life of Whitefield*, and wrote a "Memoir," which was prefixed to the *Reliques of Ancient Irish Poetry, by Miss Charlotte Brooke*, 1816. His most important work was his *Life and Times of Selina, Countess of Huntingdon*, 2 vols., 1839. He resided for some time in Naples (*circa* 1839–1847), and then at Bristol. He d. Oct., 1870. A few of his hymns are still in C. U., including "Jesus, Immortal King, arise," p. 599, i., and others. For these details we are indebted to Miller's *Singers and Songs*, 1869, pp. 410–12. [J. J.]

Shall heavenly wisdom cry aloud? [*Christ, the Wisdom of God.*] This hymn appeared in the Scottish Draft *Translations and Paraphrases*, 1745, No. 36, in 10 st. of 4 l., and based on Prov. viii., 22, &c. It was composed of I. Watts's "Shall wisdom cry aloud?" (S. M.) from his *Hys. and Spiritual Songs*, 1709, Bk. i., No. 92; and st. ii., iii. of his "Thus saith the wisdom of the Lord" (L. M.) from the same work, Bk. i., No. 94; rewritten in C. M. In the authorized issue of the *Trs. and Paraphs.*, 1781, No. 13, this arrangement is given with alterations as "Keep

silence, all ye sons of men." In the markings of the *Trs. and Paraphs.* by the eldest daughter of W. Cameron (p. 200, ii.) this form of the text is attributed to him. [J. J.]

Shall we go on to sin? *I. Watts.* [*Rom. vi.* 1–6.] 1st pub. in his *Hymns*, &c., 1709, Bk. i., No. 106, in 3 st. of 4 l., and entitled "Death to sin by the Cross of Christ." Its use is limited. Orig. text in modern editions of Watts. In the Draft of the *Scottish Translations and Paraphrases*, 1745, it was given as "And shall we then go on to sin?" the alterations being confined to the change of metre. In adopting the hymn for the authorized issue of the *Trans.* in 1781, No. xlvii. (Rom. vi. 1–7), the first line only of the 1745 alterations was retained, the whole hymn being rewritten in 4 st. of 4 l. This recast has very little indeed of Watts, being to a great extent new. This form, according to the markings of the eldest daughter of W. Cameron (p. 200, ii.), was by Cameron. It is given in several modern collections. [J. J.]

Shall we not love thee, Mother dear. *Sir H. W. Baker.* [*B. V. M.*] Written for and first appeared in the 1868 *Appendix to H. A. & M.*, and again, after revision, in the revised edition, 1875. [J. J.]

Shelly, Martha Evans, née Jackson, daughter of John Jackson, of Manchester, b. at Stockport, Cheshire, and married in 1846 to J. W. Shelly, of Great Yarmouth. Her hymns appeared in Curwen's *Child's Own Hymn Book*, 1844–1874, and include:—

1. **Father, let Thy benediction.** *On behalf of Children.* Appeared in Curwen's *Child's Own H. Bk.*, 1844, and is found in a few modern collections.

2. **Lord, a little band and lowly.** *Children's Prayer.* Mrs. Shelly's account of this hymn is:—"At a Sunday School meeting in Manchester, the Rev. John Curwen, one evening, gave a lecture on singing. He sang a very pretty and simple tune, to which he said he had no suitable words, and wished that some one would write a hymn to it. I wrote these verses and gave them to him after the close of the meeting." (Curwen's *Biog. Notes*, p. 15.) The tune which Mr. Curwen sang was a German one, and was given in his *Child's Own Tune Book* under the name of *Glover*. The hymn was pub. in his *Child's Own H. Bk.*, 1844, and has passed into a large number of collections for children.

3. **Lord, help us, as we sing.** *Sincerity.* Pub. in *The Voice of Praise*, 1886. [J. J.]

Shepherd, Anne, née Houlditch, daughter of the Rev. E. H. Houlditch, sometime Rector of Speen, Berkshire, was b. at Cowes, Isle of Wight, Sept. 11, 1809: married to Mr. S. Saville Shepherd in 1843; and d. at Blackheath, Kent, Jan. 7, 1857. Her *Hymns adapted to the Comprehension of Young Minds* were pub. (3rd ed. 1847 5th ed. 1855), and contained 64 hymns. Of these the following have come into C. U.:—

1. Around the throne of God in heaven. (See p. 82, ii.)
2. Glory to Jesus, glory. *Praise.*
3. Here's a message of love. *Invitation.*
4. I have read of the Saviour's love. *The Love of Christ.*
5. See where the gentle Jesus reigns. *Jesus, the Children's Friend.*

Of these hymns the first has by far the widest acceptance, and is found in a large number of children's hymn-books. Her religious novels, *Ellen Seymour*, 1848; and *Reality*, 1852, attracted some attention. [J. J.]

Shepherd of Israel, bend Thine ear. *P. Doddridge.* [*During a Ministerial Vacancy.*] In the D. MSS. this is No. 63, in 5 st. of 4 l., and is headed, "Of seeking a right way from God, from Ezra viii. 21. At a meeting of ministers at Bedworth, during their long vacancy;" and is dated "April 10, 1735." It was pub. by Job Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 370, in a slightly altered form; and the same text was repeated in J. D. Humphreys's ed. of the same, 1839. It is usually given in modern hymn-books in a slightly altered form from that of 1755. In the *Songs for the Sanctuary*, N. Y., 1865, st. ii.–iv. are given as "O Lord, Thy pitying eye surveys." [J. J.]

Shepherd of the ransomed flock. [*The Good Shepherd.*] In Miss Dorothy A. Thrupp's *Thoughts for the Day*, 1837, 1st series, p. 8, are the following lines, sometimes given as a hymn in 2 st. of 4 l.:—

> "Shepherd of the little flock,
> Lead me by the shadowing rock;
> Where the richest pasture grows;
> Where the living water flows;
> By that pure and silent stream,
> Sheltered from the scorching beam,
> Shepherd, Saviour, Guardian, Guide,
> Keep me ever near Thy side."

In the Rev. T. Darling's *Hys. for the Church of England*, 1855, lines 1–4 of the above were given with alterations as the opening of the hymn "Shepherd of the ransomed flock," the remaining four stanzas being by Mr Darling. This form of the hymn was repeated, with the addition of a doxology, in the 1863 *Appendix* to the S. P. C. K. *Ps. & Hys.*, and again in other collections. In Mr. Darling's *Hymns*, &c., 1887, it is condensed to 4 st. It is specially adapted to the 2nd S. after Easter. [W. T. B.]

Shepherd of Thine Israel, lead us. *J. Conder.* [*The Good Shepherd.*] In Conder's *Hys. of Praise, Prayer, and Devout Meditation*, 1856, p. 201, this hymn is given in 3 st. of 6 l., together with the following note by the author's son, the Rev. E. R. Conder:—

> "It is not quite certain whether the Author designed this Hymn to be included. It originated in an attempt to render a well-known imitation from the Welsh ['Guide me, O Thou great Jehovah,' p. 77, i.], the popularity of which far exceeds its poetical merit, more worthy of the place it has now in our psalmody. But so little is borrowed, beyond the form and leading thought, that the foregoing seems fairly to rank as an original composition.—E. R. C."

This has failed to receive the attention of hymnal compilers. [J. J.]

Shepherd, Thomas, s. of William Shepherd, sometime Vicar of Tilbrook, Bedfordshire, and subsequently a Nonconformist Minister at Oundle, and at Kettering, was b. in 1665. Taking Holy Orders he held for some time preferment in Huntingdonshire, and in Buckinghamshire. Seceding from the Church of England, he became, in 1694, pastor of the Castle Hill Meeting House (Independent), Nottingham, of which Dr. Doddridge was subsequently pastor. In 1700 he removed to Bocking, near Braintree, Essex, where he began his work in a barn. A chapel was erected for his congregation in 1707. He d. Jan. 29, 1739. His publications consisted chiefly of *Sermons*. His *Penitential Cries* were a continuance of those by John Mason

(p. 716, ii.), who wrote the first six and the version of *Ps.* 86, and were pub. with Mason's *Songs of Praise* in 1693. It must be noted that in D. Sedgwick's reprint of the *Songs*, and the *Penitential Cries*, in 1859, Mason's *Cries* are under the head of *Songs*, &c., pp. 49–61, and those under *Penitential Cries*, are all by Shepherd. Some of these *Cries* are still in C. U., including, "My God, my God, my Light, my Love" (*Longing for God*); and "When wilt Thou come unto me, Lord" (*Communion with God desired*). [English Hymnody, Early, § xi.] [J. J.]

Sherwin, William Fisk, an American Baptist, was b. at Buckland, Massachusetts, March 14, 1826. His educational opportunities, so far as schools were concerned, were few, but he made excellent use of his time and surroundings. At fifteen he went to Boston and studied music under Dr. Mason. In due course he became a teacher of vocal music, and held several important appointments in Massachusetts; in Hudson and Albany, New York County, and then in New York City. Taking special interest in Sunday Schools, he composed carols and hymn-tunes largely for their use, and was associated with the Rev. R. Lowry and others in preparing *Bright Jewels*, and other popular Sunday School hymn and tune books. A few of his melodies are known in Great Britain through I. D. Sankey's *Sacred Songs and Solos*, where they are given with his signature. His hymn-writing was limited. The following pieces are in C. U.:—

1. Grander than ocean's story (1871). *The Love of God.*
2. Hark, hark, the merry Christmas bells. *Christmas Carol.*
3. Lo, the day of God is breaking. *The Spiritual Warfare.*
4. Wake the song of joy and gladness. *S. School or Temperance Anniversary.*
5. Why is thy faith, O Child of God, so small. *Safety in Jesus.*

Mr. Sherwin d. at Boston, Massachusetts, April 14, 1888. [J. J.]

Shew pity, Lord; O Lord, forgive. *I. Watts.* [*Ps. li.*] Pub. in his *Psalms of David*, &c., 1719, p. 141, in three parts:—

1. "Shew pity, Lord; O Lord, forgive." Pt. i.
2. "Lord, I am vile, conceived in sin." Pt. ii.
3. "O Thou that hear'st when sinners cry." Pt. iii.

Each of these parts is in C. U. In addition in the *Wes. H. Bk.*, revised ed., 1875, the first part of No. 574 beginning, "Shew pity, Lord," &c., is a cento from these three parts in 6 st. of 4 l. The second part of the same version (*Wes. H. Bk.*, No. 574), "O Thou that hearest," &c., is Pt. iii. of Watts, as above, with the omission of st. v. This last arrangement was included by J. Wesley in his *Ps. & Hys.*, pub. at Charlestown, America, 1736–37, and was repeated in the 1830 *Suppl.* to the *Wes. H. Bk.* In 1722 J. C. Jacobi gave ll. 1–3 of st. i. of Pt. i. by Watts as above, with ll. 2, 3, transposed, as the opening of his *tr.* of "Erbarm dich mein, O Herre Gott" (p. 506, i.), in his *Psalmodia Germanica*, p. 59. [J. J.]

Shindler, Mary Stanley Bunce, née Palmer, better known as Mrs. Dana, was b. in Beaufort, South Carolina, Feb. 15, 1810. In 1835 she was married to Charles E. Dana, of New York, and removed with him to Bloomington, now Muscatine, Iowa, in 1838. Mr. Dana d. in 1839, and Mrs. Dana returned to South Carolina. Subsequently she was married to the Rev. Robert D. Shindler, who was Professor in Shelby College, Kentucky, in 1851, and afterwards in Texas. Mrs. Shindler, originally a Presbyterian, was for some time an Unitarian; but of late years she has been a member of the Protestant Episcopal Church. As *Mary S. B. Dana* she pub. the *Southern Harp*, 1840, and the *Northern Harp*, 1841. From these works her hymns have been taken, 8 of which are in T. O. Summers's *Songs of Zion*, 1851. The best known are:—

1. Fiercely came the tempest sweeping. *Christ stilling the storm.* (1841.)
2. I'm a pilgrim, and I'm a stranger. *A Christian Pilgrim.* (1841.)
3. O sing to me of heaven. *Heaven contemplated.* (1840.) Sometimes given as "*Come*, sing to me of heaven." [F. M. B.]

Shine, mighty God, on Britain shine. *I. Watts.* [*Ps. lxvii. National Hymn.*] Appeared in his *Psalms of David*, &c., 1719, p. 170, in 7 st. of 4 l., with the heading, "The Nation's prosperity, and the Church's increase," and with the following note:—

"Having translated the scene of this Psalm to Great Britain, I have borrow'd a devout and poetical Wish for the Happiness of my native Land from Zech. 2. 5. and offer'd it up in the 2d Stanza. 'I will be a Wall of Fire round about, and will be the Glory in the Midst of her.'"

This second stanza, which is bracketed as not being a part of the Psalm, is:—

"Amidst our Isle exalted high
Do Thou, our Glory, stand,
And like a Wall of Guardian Fire
Surround the Favourite Land."

This version of Ps. 67 is used (1) in its original form; (2) with the omission of st. ii.; (3) as "Shine, mighty God, on this our land"; (4) as "Shine, mighty God, on Zion shine;" and (5) as "Shine on our land, Jehovah shine." [J. J.]

Shipton, Anna. Concerning this writer we can ascertain no details beyond the fact that she pub.:—

(1) *Whispers in the Palms. Hymns and Meditations.* Lond. W. Yapp, 1855; second edition, augmented, 1857. (2) *Precious Gems for the Saviour's Diadem*, 1862. (3) *The Brook in the Way; Original Hymns*, 1864. (4) *Tell Jesus: Recollections of E. Gosse.* (5) *The Cottage on The Rock, an Allegory.* Also other smaller books.

Her hymns in C. U. include:—

i. From her *Whispers in the Palms*, 1855–57.

1. Down in the pleasant pastures. *The Good Shepherd.*
2. Father, My cup is full. *Gethsemane.*
3. How shall I praise Thee, O my God? *Praise.*
4. Jesus, Master, hear my cry. *Blind Bartimaeus.*

ii. From her other Works.

5. Call them in, the poor, the wretched (1862). *Home Missions.*
6. Praise God, ye gladdening smiles of morn. *Ps. cxlviii.* [J. J.]

Shirley, Hon. Walter, M.A., fourth s. of the Hon. Laurence Shirley (s. of the 1st Earl Ferrers, and cousin of the Countess of Huntingdon), was b. in 1725. He was a friend of Whitefield and the Wesleys, and often preached in their chapels. He was for sometime Rector of Loughrea, county of Galway. He d. April 7, 1786. A selection of his sermons was pub-

lished; also two poems in 1761—*Liberty, an Ode*, and *The Judgment*. In 1774 he assisted the Countess of Huntingdon in revising the collection of hymns used in her chapels, and therein a few of his productions are found. In the *Life of Selina, Countess of Huntingdon*, 1839, vol. ii., p. 291, the following note is given on Shirley's hymn-writing:—

"Mr. Shirley was the author of several well-known hymns in Lady Huntingdon's collection, particularly:—

'From heaven the loud angelic song began.'
'Hark! in the wilderness a cry.'
'Flow fast my tears, the cause is great.'
'Sweet as the shepherd's tuneful reed.'
'Source of light and power divine.'

"There are also some in other collections; and a few little poems scattered in various periodical publications. The lines on the departure of the Missionaries from Lady Huntingdon's College for America, in 1772, under the direction of Mr. Piercy, have been much admired; they were re-published in the *Evangelical Magazine*, in 1796, on the departure of the ship *Duff*, for the South Sea islands. . . . . He likewise assisted Lady Huntingdon in the Selection of hymns now in use in the congregations in her Connexion."

The Missionary hymn here referred to is:—"Go, destined vessel, heavenly-freighted, go!" His hymns now in C. U. include:—

1. **Flow fast, my tears, the cause is great.** *Good Friday.* Pub. in the Countess of Huntingdon's *Coll., circa* 1773, p. 294, in 3 st. of 8 l. It is in several modern hymn-books; and especially in America, including Hatfield's *Church H. Bk.*, 1872.

2. **From heaven the loud angelic song began.** *Ascension.* Also in the C. of Huntingdon's *Coll., circa* 1773, p. 312, in 7 st. of 4 l. The hymn, "Worthy the Lamb of boundless sway," in Hatfield's *Church H. Bk.*, 1872, and others, is composed of st. ii. and vii.

3. **Hark, in the wilderness a cry.** *St. John Baptist.* Also in the C. of Huntingdon's *Coll., circa* 1773, p. 245, in 7 st. of 4 l.

4. **Source of light and power divine.** *Before Sermon.* Also in the C. of Huntingdon's *Coll., circa* 1773, p. 231, in 4 st. of 6 l. In Snepp's *Songs of G. & G.*, 1872, No. 812, st. i. and iv. are given in an altered form; and the first two lines of the hymn are added as a refrain.

5. **Sweet as the shepherd's tuneful reed.** *Peace.* Also in the above *Coll., circa* 1773, p. 126, in 4 st. of 6 l. The hymn, "Peace, troubled soul, whose plaintive moan," in *Laudes Domini*, N. Y., 1884, and others, is composed of st. ii. and iii.

For Shirley's popular recast, "Sweet the moments, rich in blessing," see "While my Jesus I'm possessing." [J. J.]

Shrinking from the cold hand of death. *C. Wesley.* [*Death and Burial.*] This cento was given in the *Wes. H. Bk.*, 1780, No. 43, in 3 st. of 4 l. Of these st. i., ii., are No. 102, and st. iii. is No. 244, in vol. i. of his *Short Hymns on Select Passages of H. Scripture*, 1762 (*P. Works*, 1868–72, vol. ix. pp. 33 and 80). This text is repeated in the revised ed. of the *Wes. H. Bk.*, 1875, and is in a large number of collections in most English-speaking countries. The spiritual uses of this hymn have been great. Several instances are given in G. J. Stevenson's *Methodist H. Bk. Notes*, 1883, p. 56. [J. J.]

Shrubsole, William, eldest s. of William Shrubsole, a master mastmaker in the dockyard at Sheerness, Kent, and a Lay Preacher, was b. at Sheerness, Nov. 21, 1759. In his earlier years he was engaged as a shipwright in the dockyard, and then as a clerk. In 1785 he removed to London, and entered the Bank of England as a clerk. He subsequently became the Secretary to the Committee of the Treasury. He d. at Highbury, Aug. 23, 1829. Mr. Shrubsole was for some time a communicant at St. Anne's, Blackfriars, during the incumbency of the Rev. W. Goode; but during the last twenty years of his life he was a member with the Congregationalists, and attended the Hoxton Academy Chapel. He interested himself in religious societies, and especially the London Missionary Society (of which he became a director and one of the secretaries), the Bible Society, and the Religious Tract Society. He contributed hymns to the *Evangelical Magazine*, the *Christian Magazine*, the *Theological Miscellany*, the *Christian Observer* and the *Youths' Magazine*, at various dates, from 1775 to 1813. To these works we have traced nearly twenty of his hymns. A *Memoir* of Shrubsole was contributed by his daughter to Dr. Morison's *Fathers and Founders of the London Missionary Society*, 2 vols., Lond., Fisher, Sons & Co., 1844. Seven of his hymns are also given, together with a portrait, in the same work. His hymns in C. U. include:—

1. **Arm of the Lord, awake, awake. Put on Thy strength, the nations shake.** *Missions.* This appeared in *Missionary Hymns*, 1795; and in Morison's *Fathers and Founders*, &c., 1844, vol. i. p. 451, in 6 st. of 4 l. Dr. Rogers in his *Lyra Britannica*, 1867, attributes this hymn to Shrubsole's father, and dates it 1780. Against this statement we can only put the fact that it is claimed in *Morison* for the son. Orig. text, *Lyra Brit.*, 1867, p. 502.

2. **Bright as the sun's meridian blaze.** *Missions.* Written Aug. 10, 1795, for the first meeting of the London Missionary Society. It was printed in the *Evangelical Magazine*, Sept., 1795, headed "On the intended Mission," and signed "Junior." It is also in Morison, 1844, i. p. 449, together with the note that the hymn "was duly acknowledged by Mr. Shrubsole in his lifetime, and the original MS., with numerous corrections, is in possession of his family, in his own autograph," and that it bears date "August 10, 1795." Orig. text *Lyra Brit.*, 1867, p. 504.

3. **In all the paths my feet pursue.** *Looking unto Jesus.* Appeared in the *Evangelical Magazine*, 1794; in *Morison*, i., 1844, p. 454; and *Lyra Brit.*, 1867, p. 503.

4. **Shall science distant lands explore?** *Missions.* Pub. in the *Evangelical Magazine*, 1795; and again in *Morison*, 1844, i. p. 452.

5. **When streaming from the Eastern skies.** *Daily Duties;* or, *Morning.* Pub. in the *Christian Observer*, Aug., 1813, in 8 st. of 8 l., headed "Daily Duties, Dependence and Enjoyment," and signed *Probus*. Also in *Morison*, 1844, i. p. 453; and *Lyra Brit.*, 1867, p. 505. The well-known cento, "As every day Thy mercy spares," is from this hymn, and begins with st. iii.

6. **Ye saints, your grateful praises bring.** *Praise.* In the *Evangelical Magazine*, 1794; and *Morison*, 1844, i. p. 451, in 5 st. of 4 l.

7. **Zion awake, Thy strength renew.** *The Glory of the Church.* Appeared in the *Evangelical Magazine*, 1796; and in *Morison*, 1844, i. p. 450. It is sometimes given as, "Zion, awake, behold the day."

Of these hymns the most widely used are Nos. 1, 2, 5, and 7. [J. J.]

Sic ter quaternis trahitur. [*Lent. Evening.*] This is found in a MS. *circa* 890 in the Bodleian (Junius 25, f. 128); in two MSS. of the 11th cent. in the British Museum (Vesp. D. xii., f. 50 *b*; Harl. 2961, f. 236 *b*); and in the *Latin Hys. of the Anglo Saxon Ch.*, 1851, p. 61, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 18). In the *York Breviary* of 1493 (where it begins "Jam ter quaternis trahitur") it is appointed for Vespers on the Saturday before the 3rd S. in Lent. The text is also in *Daniel* i., No. 77. *Tr.* as:

1. **Now twice [thrice] four hours have passed away.** By J. D. Chambers, in his *Psalter*, 1852, p. 344; his *Lauda Syon*, 1857; and the 1863 *Appx.* to the *Hymnal N.*

2. With its thrice quaternioned hours. By W. J Blew, in his *Church Hymn and Tune Book*, 1852–55. [J. M.]

Sidney, Sir Philip (b. 29th Nov., 1554; d. 17th October, 1586) and **Mary Sidney, Countess of Pembroke** (b. 1550 (?); d. 25th September, 1621). This illustrious pair claim notice in this work from their versification of the *Psalms*. These are frequently noticed by contemporaries, memorably by Dean Donne (*Poems*, vol. ii., pp. 313–15 in *Fuller Worthies' Library*); but they were not printed until 1823, as follows:—

The Psalmes of David, Translated into Divers and Sundry Kinds of Verse, More rare and Excellent For the Method and Varietie Than any yet hath been done in English. Begun by The noble and learned gent, Sir PHILIP SIDNEY, *Knt., and finished by The Right Honorable The* COUNTESS OF PEMBROKE, *his Sister. Now first printed from A Copy of the Original Manuscript, Transcribed by* JOHN DAVIES, *of Hereford, in the reign of James the First.*

This MS. of John Davies, the renowned calligraphist, passed from the *Bright Sale* to Penshurst. Its exquisite penmanship is its chief value. It has many bad readings and gratuitous obscurities. A more accurate text is preserved in the Bodleian (*Rawlinson, Poet.* 25), written by Dr. Samuel Woodford, having been made from the MS. of a scribe who copied under the superintendence of Sir Philip Sidney himself, who in certain places has written "Leave a space here" for a variant stanza. There are also occasional alterations in Sidney's own autograph. This MS. is the text of the present writer's reproduction in both of his editions of the complete *Poems* of Sir Philip Sidney in the *Fuller Worthies' Library* (2 vols.) and in *Early English Poets* (3 vols.). The critical reader is referred to the "Various Readings" from both the above MSS., and from a third in Trinity College, Cambridge, and two in the British Museum (*Add. MSS.* 12,048 and 12,047), and many notes and illustrations. It was for long doubted which portions belonged to Sir Philip and which to his sister (e.g. Dr. Macdonald in his *Antiphon*). But the evidence is multiplied that to Sidney belong only the *first forty-three;* e.g. Lord Brooke's Letter, which is reprinted in our *Essay* (as above), names "about forty psalms," and Dr. Woodford, at end of Psalm xliii., notes, from the autograph-corrected Sidney MS., "Thus far Sir Philip Sidney," and the British Museum MS. (12,048) writes there "Hactenus Sir Philip Sidney;" and so elsewhere. Most will agree that the Countess excels her brother, and that, of its kind, the best poetry is found in her *Psalmes*. John Ruskin, in his *Fors Clavigera*, has dedicated a whole part to a brilliant eulogy of the *Psalms* of both. Some of Sir Philip Sidney's Songs and Sonnets deserve introduction into the Church's Praise. Many are melodious and thought-laden, and some seem to set themselves to music. [See **Psalters, English**, § ix.] [A. B. G.]

Sie ist mir lieb, die werthe Magd. *M. Luther.* [*The Christian Church.*] Founded on Rev. xii. 1–6: 1st pub. in Klug's *G. B.*, Wittenberg, 1535, in 3 st. of 12 l.; and thence in *Wackernagel*, iii. p. 24, in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 80; and the *Unv. L. S.*, 1851, No. 246. The *trs.* are:—

(1) "The worthy maid is dear to me." By *J. Anderson*, 1846, p. 26 (1847, p. 47). (2) "She's dear to me—the worthy maid." By *Dr. J. Hunt*, 1853, p. 57. (3) "Dear is to me the Holy Maid." By *R. Massie*, 1854, p. 27; and thence in *Dr. Bacon*, 1884, p. 63. (4) "To me she's dear, the worthy maid." By Dr. G. Macdonald, in the *Sunday Mag.*, 1867, p. 450; altered in his *Exotics*, 1876, p. 70. (5) "I love her dearly, precious maid." By *E. Massie*, 1867, p. 59. [J. M.]

Sieh hier bin ich Ehren König. *J. Neander.* [*Supplication.*] This beautiful and searching hymn is traditionally said to have been written in 1677 during enforced absence from his duties. Founded on Ps. lvii. 7 ("God, my heart is ready, to sing and to praise"). 1st pub. in his *Glaub- und Liebesübung: auffgemuntert durch einfältige Bundes-Lieder und Danck-Psalmen.* Bremen, 1680, p. 139, in 6 st. of 6 l., entitled "Encouragement to Praise." In the *Unv. L. S.*, 1851, No. 341. *Tr.* as:—

1. Behold me here, in grief draw near. By Mrs. Findlater in the 1st Ser., 1854, of the *H. L. L.*, p. 44 (1884, p. 46). This follows the text of Knapp in his *Ev. L. S.*, 1837, No. 2060 (1865, No. 1682), omitting st. iv. St. v. of this version is not by Neander, and had appeared in the Württemberg *G. B.*, 1791, No. 464, thus:—

"Tief in Nöthen Lass mich beten,
Kindlich beten, Herr, vor dir!
Ach, erscheine, Wenn ich weine,
Bald mit deiner Hülfe mir!
Lass dich finden! Lass dich finden!
Denn mein Herz verlangt nach dir!"

Included in full in *Cantate Domino*, Boston, U. S., 1859, and omitting Mrs. Findlater's st. iv. in the *Meth. N. Connexion H. Bk.*, 1863.

2. Here behold me, as I cast me. A very good *tr.*, omitting st. iv., v., by Miss Winkworth, in her *Lyra Ger.*, 2nd. Ser., 1858, p. 170; repeated in her *C. B. for England*, 1863, No. 122. Included in Dr. Pagenstecher's *Coll.*, 1864; *Christian H. Book*, Cincinnati, 1865; Pennsylvania Luth. *Church Bk.*, 1868, &c. In 1876 it was included in the Scottish *Presb. Hymnal*, with a *tr.* of the stanza quoted above made by Miss Winkworth at the request of the committee of publication. This form is repeated in Newman Hall's *Christ Church Hyl.*, 1876. The form in Spurgeon's *O. O. H. Bk.*, 1866, beginning "Look upon me, Lord, I pray Thee," consists of st. ii. and iii.

Other trs. are: (1) "King of glory, see before Thee," from *Knapp*, by R. Massie in the *British Herald*, May, 1865, p. 68, repeated in Reid's *Praise Bk.*, 1872. (2) "Now behold me, King of glory," in the German Reformed *Guardian*, June 1865, p. 173, signed "S. T." [J. M.]

Σιγησάτω πᾶσα σὰρξ βροτεία. [*Holy Communion.*] This is the "Prayer of the Cherubic Hymn," from the *Liturgy of St. James*, as given in Neale and Littledale's *Translations of the Primitive Liturgies*, 1868–9, but rendered into metre as "Let all mortal flesh keep silence," by G. Moultrie, in the 2nd ed. of the *Lyra Eucharistica*, 1864, in 4 st. of 3 double lines. In 1867 it was transferred to the *People's H.*, for use "Before Consecration." [J. J.]

Sigourney, Lydia, née Huntley. This distinguished name stood at the head of the female poets of America a generation ago, and is still well remembered. Born in Norwich, Connecticut, in 1791, she conducted a school

in the same town from 1809 to 1814, when she removed to Hartford, where she was married to Charles Sigourney in 1819. Most of her subsequent life was spent at Hartford, and she d. there, June 10, 1865. Her first publication was *Moral Pieces in Prose and Verse*, 1815. This was followed by 58 additional works. A thorough exploration of these, or of such of them as are poetical, would be necessary to trace her hymns with accuracy. They, however, are more numerous than important. Many have been used in the older collections; some are still in use, but few are extensively and none are universally so. The principal hymn-books in which they appeared were the Congregational *Village Hys.*, 1824; Ripley's *Sel.*, 1829; and the Connecticut *Ps. & Hys.*, 1845; the Baptist *Additional Hys.* by Winchell, 1832; and Linsley and Davis's *Select Hys.*, 1836; and the Universalist's *Hys. for Christian Devotion*, by Adams & Chapin, 1846. Her best known hymns chronologically arranged are:—

1. **When adverse winds and waves arise.** *In Affliction.* A graceful lyric, possibly inspired by Sir R. Grant's "When gathering clouds around I view." It appeared with four others of less importance by Mrs. Sigourney, in Dr. L. Bacon's (p. 105, ii.) *Hys. and Sac. Songs for the Monthly Concert*, Andover, Sept. 1823. It is widely known.

2. **Blest Comforter divine.** *Whitsuntide.* This is one of four hymns by Mrs. Sigourney, which appeared in Nettleton's *Village Hymns*, 1824, under the signature of "H." It is sometimes altered to "*Thou* Comforter divine." Her best hymn.

3. **We mourn for those who toil.** *Death and Burial.* This poem on "Mistaken Grief" appeared in Cheever's *Common Place Book*, 1831. It is in a few English collections, including the *Leeds H. Bk.*, 1853.

4. **Choose ye His Cross to bear.** *Holy Baptism.* This was given in Ripley's *Sel.*, 1829–31.

5. **Saviour, Thy law we love.** *Holy Baptism.* In Winchell's *Additional Hys.*, 1832.

6. **Onward, onward, men of heaven.** *Missions.* This missionary hymn appeared in three different books in 1833, including the *Christian Lyre Supp.*, &c. It is in C. U. in Great Britain (*Kennedy*, 1863, &c.).

7. **Labourers of Christ, arise.** *Home Missions.* This was contributed, with nine others, by Mrs. Sigourney, to Linsley & Davis's *Select Hymns*, 1836. This is one of the most widely used of her hymns.

8. **Pastor, thou art from us taken.** *Burial of a Minister.* Sung at the funeral of the Rev. G. F. Davis, D.D., *circa* 1836.

9. **Go to thy rest, my [fair] child.** *Death of a Child.* From a *Selection* from her poems pub. in London in 1841.

10. **Not for the summer hour alone.** *Holy Matrimony.* In the same *Selection* as No. 9.

11. **Where wilt thou put thy trust?** *Leaning upon God.* In the Connecticut Cong. *Ps. & Hys.*, 1845.

12. **Lord, may the spirit of this feast.** *Holy Communion.* In the same as No. 11.

13. **We praise Thee if one rescued soul.** *Temperance Anniversary.* In Adams and Chapin's *Hys. for Christian Devotion*, 1846.

In addition to these hymns there are several others in the collections named above. As, however, they are not repeated in modern hymn-books they are omitted from this list. We would add that two hymns, not noted above, "Little raindrops feed the rill" (*Power of little things*), and "There was a noble ark," are in C. U. in G. Britain; and that a selection of her pieces is given in the *Lyra Sac. Amer.*, Lond., 1868. [F. M. B.]

Silence in the house of prayer. *A. T. Gurney.* [*Easter Eve.*] Pub. in his *Bk. of Praise, or Hys. for Divine Worship*, 1862, in 6 st. of 4 l. In 1864 it was repeated, unaltered, in *Lyra Messianica*, and again in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*, with the omission of st. ii. [J. J.]

Simpson, Jane Cross, née Bell, dau. of James Bell, Advocate, of Glasgow, was b. Nov. 12, 1811. She contributed several pieces to *The Edinburgh Literary Journal*, of which her brother, Henry G. Bell, was editor, under the *nom de plume* of *Gertrude*; and later to the *Scottish Christian Herald*. She was married in 1837 to her cousin, Mr. J. B. Simpson, of Glasgow; and d. June 17, 1886. Her publications are:—(1) *The Piety of Daily Life*, 1836; (2) *April Hours*, 1838; (3) *Woman's History*, 1848; (4) *Linda, or Beauty and Genius*, 1859; (5) *Picture Poems*, 1879; (6) *Linda, and other Poems*, 1879. Her hymns in C. U. are:—

1. **Go when the morning shineth.** *Prayer.* This appeared in *The Edinburgh Literary Journal*, Feb. 26, 1831, in 4 st. of 8 l., and again in her *April Hours*, 1838, in 3 st. The full text from Mrs. Simpson's MS. was given in *Lyra Britannica*, 1867, p. 507. It is extensively used. It is sometimes erroneously attributed to "Lord Morpeth;" and again to "Lord Carlisle."

2. **I had a lesson to teach them.** *The Death of Children.* Contributed to Dr. Rogers's *Lyra Britannica*, 1867, p. 508, in 9 st. of 4 l. It was repeated in full in Martineau's *Hymns*, &c., 1873.

3. **Star of morning, brightly shining.** *For use at Sea.* Given in E. Prout's *Psalmist*, 1878.

4. **Star of peace to wanderers weary.** *For those at Sea.* Written in 1830, and given in the Scottish *Evang. Union Hyl.*, 1878. [J. J.]

Simson, Patrick, b. Oct. 2, 1628, at New-Abbey, near Dumfries, studied at the University of Edinburgh, and was ordained Parish Minister of Renfrew in 1653. He was Moderator of the General Assembly in 1695–96, and d. at Renfrew, Oct. 24, 1715. His poetical pieces were pub. as *Spiritual Songs; or, Holy Poems. A Garden of true Delight.* Edinburgh, A. Anderson, for J. Gibson, Glasgow, 1685–86. These poems are divided into six books. A selection from this work, after revision, was formally sanctioned by the General Assembly of 1708 for use in public worship, but seems never to have been issued. [See **Scottish Hymnody**, IV. § 3.] The Aberdeen reprint (1757) of the *Spiritual Songs* contains a second part given as a *Supplement*, entitled *Some Scriptural Hymns, selected from sundry Passages of Holy Writ*, 61 of which are from the O. T. and 48 from the N. T. These hymns are by the Rev. John Forbes, who in 1717 was ordained minister of the parish of Pitsligo, Aberdeenshire, became minister of Old Deer in 1718, and d. April 29, 1769. [J. M.]

Sinae sub alto vertice. *Jean Baptiste de Santeüil.* [*For Evangelists.*] Appeared in the *Cluniac Brev.*, 1686, p. viii.; in his *Hymni Sacri et Novi*, 1689, p. 198 (ed. 1698, p. 241); and the *Paris Brev.*, 1736, as the hymn at Lauds for the Feasts of St. Mark and St. Luke. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 91; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

From Sinai's trembling peak. By E. Caswall, in his *Masque of Mary*, 1858, p. 321, and his *Hys. and Poems*, 1873, p. 183. It is repeated in the 1863 *Appendix* to the *H. Noted*, the *Hymnary*, 1872, &c.

Translations not in C. U.:—

1. When from the mount the Law was given. I.

Williams, in the *British Mag.* Feb., 1837; and his *Hys. tr. from the Parisian Brev.* 1839.

2. The Law on Sinai's fiery height. *J. Chandler.* 1837 and 1841.

3. From thundering skies at Sinai's rock. *Bp. R. Mant.* 1837.

4. Where Sinai towers, while thunder pealed. *W. J. Blew.* 1852–55.

5. 'Mid thundrings loud, from Sinai's rock. J. A. Johnston's *English Hyl.*, 1852. [J. J.]

Since Jesus freely did appear. *J. Berridge.* [*Holy Matrimony.*] Appeared in the *Gospel Magazine* for Aug. 1775, p. 380, in 6 st. of 4 l., headed with the text St. John ii. 1, 2, followed by the words "A Wedding Hymn," and signed "Old Everton." It was afterwards included in his *Zion's Songs*, 1785, as "*Our* Jesus freely did appear." It is given in modern hymn-books generally in an altered form, with varying number of stanzas. [J. J.]

Since the dear hour that brought me to Thy foot. [*Faith in Christ.*] The closing lines of W. Cowper's poem, entitled *Truth*, which was pub. in his *Poems*, 1782, read as follows:—

"All joy to the believer! He can speak—
Trembling yet happy, confident yet meek.
'Since the dear hour that brought me to Thy foot,
And cut off all my follies by the root,
I never trusted in an arm but Thine,
Nor hoped, but in Thy righteousness divine:
My prayers and alms, imperfect and defiled,
Were but the feeble efforts of a child;
Howe'er perform'd, it was their brightest part,
That they proceeded from a grateful heart;
Cleansed in Thine own all-purifying blood,
Forgive their evil, and accept their good;
I cast them at Thy feet—my only plea
Is what it was, dependence upon Thee,
While struggling in the vale of tears below,
That never fail'd, nor shall it fail me now.'
Angelic gratulations rend the skies,
Pride falls unpitied, never more to rise,
Humility is crown'd and Faith receives the prize."

On these lines the Rev. J. G. Pike, Baptist minister at Derby, based a cento in 5 st. of 6 l., the first of which reads:—

"*Jesus, if Thou hast* brought me to Thy foot,
And cut up all my follies by the root,
Ne'er may I trust in *any* arm but Thine,
Nor *hope* but in Thy righteousness divine:
In life, in death, be this my only plea,
That Thou on Calvary didst die for me!"

The italics show the changes made by Mr. Pike in adapting these opening lines for public worship. The remaining lines are similarly treated, and the result is a most pleasing and devotional hymn. It was 1st pub. in a hymn-book compiled by Mr. Pike for the use of his own congregation, about 1830. From that collection it passed into the General Baptists' *New H. Bk.*, pub. in 1851 by Mr. Pike's two sons; and again in the *Bapt. Hymnal*, 1879. [W. R. S.]

Sing a new song unto the Lord. *J. Montgomery.* [*Praise to the Father.*] Written for the Whitsuntide gathering of the Sheffield Church Sunday Schools in 1843, in 6 st. of 4 l., and dated in the M. MSS. "May 6, 1843." It was included in Montgomery's *Original Hymns*, 1853, No. 201. In Dale's *English H. Bk.*, 1874, it begins with st. ii., "God is the Lord; around His throne." [J. J.]

Sing to God in sweetest measures. [*St. Mark.*] This hymn, No. 170 in the Cooke and Denton *Hymnal*, 1853, was adapted by Canon Cooke from R. Campbell's "Come, pure hearts, in sweetest measures" (p. 250, ii.), in 3 st. of 6 l. St. ii. and iii. are almost entirely new. This text, with slight alterations, was repeated in *Kennedy*, 1863. [J. J.]

Sing to the Lord a joyful song. *J. S. B. Monsell.* [*Morning.*] This hymn, based on Ps. cxlv. 1, 2, appeared in his *Hys. of Love and Praise*, 1863, p. i. in 5 st. of 8 l. It was repeated with slight variations in his *Spiritual Songs*, 1869, and again in his *Parish Hymnal*, 1873, No. 13. The text in C. U., as in the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882, and others, is that of 1863. [J. J.]

Sing to the Lord a new-made song, Great miracles to Him, &c. *B. H. Kennedy.* [*Ps. xcviii.*] Appeared in his *Psalter, or Ps. of David*, &c., 1860, p. 155, in 7 st. of 3 l., and again, with a doxology, in his *Hymno. Christ.*, 1863, in 4 st. of 6 l. [J. J.]

Sing to the Lord a new-made song; Let all in one, &c. *H. F. Lyte.* [*Ps. xcvi.*] Pub. in his *Spirit of the Psalms*, 1834, as the 2nd version of the 96th Ps., in 3 st. of 8 l., and again in other hymn-books. [J. J.]

Sing to the Lord a new-made song, Who wondrous things, &c. *Tate & Brady.* [*Ps. xcviii.*] This N. V. (1696) paraphrase of Ps. 98 is not in C. U. The cento given in Spurgeon's *O. O. H. Bk.*, 1866, as No. 98, is composed of st. i.–iv. from this paraphrase, and st. v., vi., of Bp. Mant's version of the same psalm, 1824. [J. J.]

Sing to the Lord of harvest. *J. S. B. Monsell.* [*Harvest.*] Pub. in the 2nd ed. of his *Hys. of Love and Praise*, 1866, in 4 st. of 8 l. and, again, altered to "Sing to the Lord of *bounty*," in his *Parish Hymnal*, 1873. Both forms of the text are in C. U. in G. Britain and America. In his *Parish Hymnal*, Dr. Monsell appointed this hymn for Rogation Days. [J. J.]

Sing to the Lord with joyful voice. *I. Watts.* [*Ps. c.*] 1st pub. in his *Psalms of David*, &c., 1719, p. 256, in 6 st. of 4 l. In this form its use in modern collections is limited; that which has attained to the greatest popularity being—"Before Jehovah's awful throne." This arrangement is by J. Wesley, and was 1st pub. in his *Ps. & Hys.*, at Charlestown, U.S.A., in 1736–7, p. 5, and repeated in J. & C. Wesley's *Ps. & Hys.*, 1741, p. 74: the *Wes. H. Bk.*, in 1797, as the first of the "Additional Hymns," and the revised ed. of 1875. Modern collections of the Church of England have received it through Madan's *Ps. & Hys.*, 1760, Toplady's *Ps. & Hys.*, 1776, and others of the last century. It consists of Watts, as follows, with alterations thus: st. i., Watts's st. ii. altered, by J. Wesley, to:—

"*Before Jehovah's awful* throne
Ye nations bow with sacred joy."

St. ii. Watts's st. iii. unaltered. St. iii. Watts's st. v. unaltered. St. iv. Watts's st. vi. altered, by an unknown hand, for the "Additional Hymns," added to the *Wes. H. Bk.*, after Wesley's death, in 1797, thus:—"Firm as a rock Thy truth *shall* stand." In this last form this hymn is known in all English-speaking countries, and has been translated into many languages. A Latin *tr.* by R. Bingham, in his *Hymno. Christ. Lat.*, 1871, begins. "Ante Jehovæ tremendum." [J. J.]

Sing we the song of those who stand. *J. Montgomery.* [*Communion of Saints.*] Written for the Whitsuntide gathering of the Sheffield Sunday School Union, 1824, and first printed for that occasion. It was included in Montgomery's *Christian Psalmist*, 1825, No. 560: and, again, in his *Original Hys.*, 1853, No. 200, in 6 st. of 4 l., and headed, in both instances, "The Church Militant learning the Church Triumphant's Song." It is in somewhat extensive use. See also, **Worthy the Lamb for sinners slain.** [J. J.]

Sing, ye faithful, sing with gladness. *J. Ellerton.* [*Christmas.*] 1st pub. in the Rev. R. Brown-Borthwick's *Sixteen Hys. for Church and Home*, 1870, in 8 st. of 6 l., with the refrain, "Evermore and evermore." It is repeated, unaltered, in the Brown-Borthwick *Select Hys. for Church and Home*, 1871. This form of the hymn is the authorized text. In the S. P. C. K. *Church Hys.*, 1871, it was given, with slight alterations, and the omission of st. ii.–iv., and the refrain. This hymn is partly an imitation of Prudentius's, "Da puer plectrum" (p. 276, i.) [J. J.]

Singen wir aus Herzensgrund. [*Grace after Meat.*] *Wackernagel*, i., p. 776, cites this as No. 6 of *Schöner geistlicher Lieder achte*, printed at Erfurt, 1563; but at iv., p. 579, he prints the text from the *Hundert Christenliche Haussgesang*, Nürnberg, 1569: and from J. Eichorn's *Geistliche Lieder*, Frankfurt a. O., 1569, in 6 st. of 7 l. The broadsheet, Nürnberg, eds., which, in his *Bibliographie*, 1855, pp. 279, 308, he had dated 1556 and 1560, he afterwards said were of later date. *Mützell*, No. 559, prints it from a 1568 ed. of Eichorn's *G. B.* It is found in Porst's *G. B.*, ed. 1855, No. 681. It has sometimes been erroneously ascribed to E. Alber, to B. Ringwaldt, or to N. Selnecker. *Tr.* as:—

(1) "Now give thanks ye old and young." By *J. C. Jacobi*, 1725, p. 62 (1732, p. 181). Included in the *Moravian H. Bk.*, 1754, pt. i., No. 316; but only partly repeated in later eds., e.g. 1886, No. 1197, where only the st. beginning, "Praise our God, it is but just," is from this hymn. [J. M.]

Singer, Elizabeth. [**Psalters, English, p. 925, i.**]

Singleton, Robert Corbet, M.A., was b. Oct. 9, 1810, and educated at Trinity College, Dublin; B.A. 1830; M.A. 1833. He was for some time Warden of St. Columba College, near Dublin; and subsequently First Warden of St. Peter's College, Radley, from 1847 to 1851. In 1851 he retired to Monkstown, near Dublin; and then to York, where he d. in 1881. In 1868 he pub. in conjunction with Dr. E. G. Monk, *the Anglican Hymn Book* (2nd ed. 1871). To that collection he contributed a large number of *trs.* from the Latin, a few from the German, and the following original hymns:—

1. As James the Great, with glowing zeal. *St. James.*
2. Beneath the fig-tree's grateful shade. *St. Bartholomew.*
3. From out the deep, O Lord, on Thee. *For those at sea.*
4. Good Lord! who hast the weighty woes. *Sexagesima.*
5. Hail! highly favoured, blessed Maid. *Annunciation.*
6. How blest the union, gracious Lord. *SS. Simon and Jude.* In 1871 it reads, "How blest the *unity, good Lord.*"
7. In weakness great, and strong in hidden might. *St. Peter.*
8. Jesu, Child of mortal throes. *A Litany.*
9. Lord, ever shew Thy blessed face. *Evening.*
10. Lord, give us of that fervent love. *St. Thomas.*
11. Lord, see how swelling crowds arise. *Ps. iii.*
12. Lo, sea and land their gifts outpour. *St. Matthew.*
13. O all ye people, clap your hands. *Ps. xlvii.*
14. O is it nought to you who tread? *Tuesday before Easter.*
15. O Lord, how excellent Thy name. *Ps. viii.*
16. The Cross upraised on Calvary's height. *Good Friday.*
17. The Father shew us, gracious Lord. *SS. Philip and James.*
18. The Lord hath quelled the rebel powers. *Easter.*
19. The Lord, He gave the word. *Septuagesima.*
20. The morning light hath shed its beams. *Morning.*
21. Thy dear disciple on the sea. *St. John the Evangelist.*
22. When fairest Eve in Eden rose. *Holy Matrimony.*
23. Who comes from Edom, with His robes. *Monday before Easter.*
24. Why storm the heathen? Wherefore do they ring? *Ps. ii.*
25. Why, weary mourner, shed the ceaseless tear? *Resignation.*
26. With gladsome feet we press. *Processional.*
27. Within a chamber, calm and still. *St. Matthias.*
28. With me is Luke, alone of all. *St. Luke.*

These hymns were all contributed to the 1st ed. of the *Anglican H. Bk.*, 1868, and very few of them are found elsewhere. [J. J.]

Sinner, O why so thoughtless grown. *I. Watts and J. Rippon.* [*Expostulation.*] In I. Watts's, *Horæ Lyricæ*, 1706, Bk. ii., there is a poem, "To the Right Honourable John Cuts, at the Siege of Namur:" and entitled, "The Hardy Soldier." It begins, "O why is man so thoughtless grown," and extends to 6 st. of 4 l. Dr. Rippon, in his *Sel.*, 1787, No. 581, gave st. i., iv., v., in a very much altered form, and succeeded in producing a hymn which has been somewhat popular, as follows:—

I. Watts, 1706.	*J. Rippon*, 1787.
"O why is man so thoughtless grown!	"*Sinner, O why* so thoughtless grown?
Why, guilty souls, in haste to die?	Why *in such dreadful* haste to die?
Vent'ring the leap t' worlds unknown,	*Daring to* leap to worlds unknown,
Heedless to arms and blood they fly.	Heedless *against thy God to* fly?
"But frenzy dares eternal fate,	"*Wilt thou despise* eternal fate,
And spurr'd with honour's airy dreams,	*Urg'd on by sin's fantastic* dreams?
Flies to attack th' infernal gate,	*Madly attempt* th' infernal gate,
And force a passage to the flames.	And force *thy* passage to the flames?
"Thus hovering o'er Namuria's plains,	"*Stay, sinner! on the gospel* plains
Sung heav'nly love in Gabriel's form:	*Behold the God of love unfold*
Young Thraso left the morning strains,	*The glories of His dying pains,*
And vow'd to pray before the storm."	*For ever telling, yet untold.*"

Dr. Rippon's form of the text was repeated in some of the older collections, and is still found in a few modern hymn-books in G. Britain and America. [J. J.]

Sinners, obey the gospel word. *C. Wesley.* [*Invitation.*] Pub. in *Hys. and Sac. Poems*, 1749, vol. i., No. 155, in 10 st. of 4 l., and based upon St. Luke xiv. 17. (*P. Works*, 1868–72, vol. v. p. 63.) In his note on this hymn, Mr. G. J. Stevenson says:—

"In John Wesley's 'Plain Account of Christian Perfection,' the author makes the following statement: 'In the year 1749, my brother printed two volumes of *Hymns and Sacred Poems*. As I did not see them before they were published, there were some things in

them which I did not approve of. But I quite approved of the main of the hymns on this head—*Present Salvation and Perfect Love*' . . . . . This hymn is the first extracted [for the *Wes. H. Bk.*, 1780] from those volumes. The work was published by subscription in order to raise money for the author's marriage, and to enable him to commence housekeeping. He had the names of 1145 subscribers, at twelve shillings each; the preachers acted as agents to collect the money and distribute the books."—*Meth. H. Bk. Notes*, 1883, p. 20.

In the *Wes. H. Bk.*, 1780, the text of this hymn was given in full, and without alteration, as No. 9. It was repeated in later editions, and also passed, in the same form, into several collections in G. Britain and America. In addition the following abbreviations and centos are in C. U.:—

1. Sinners, obey the gospel word. This abbreviation in 5 st. (st. i.–iv., vi.) was given in G. Whitefield's *Hys. for Social Worship*, 1753, No. 6; M. Madan's *Ps. & Hys.*, 1760; Bickersteth's *Christian Psalmody*, 1833, and others, to modern books.

2. Come, now, ye wanderers, to your God. This begins with st. vi. with alterations, and is given in several American collections, including the *Plymouth Coll.*, 1855, and others.

3. Come, O ye sinners, to the Lord. This also begins with st. vi., altered, and is in several American collections.

4. Come, weary souls, in Christ your Lord. This, in Bp. Bickersteth's *H. Comp.*, is composed of st. iv., vi., ix., x., slightly altered.

5. O come, ye sinners, to the Lord. In the American *Hys. and Songs of Praise*, N. Y., 1874, No. 433, is composed of st. vi.–x. slightly altered.

6. Ye sinners, hear the gospel word. This, in *Kennedy*, 1863, is from the former part of the hymn, with st. iii. ll. 5–8, added by Dr. Kennedy. This cento is adapted for Holy Communion.

This hymn has a wide acceptance (in its full form, and in these its several parts) both in G. Britain and America. [J. J.]

Sinners, the call obey, The latest call of grace. *C. Wesley.* [*In Time of National Danger.*] This hymn was written under the same circumstances as "Sovereign of all, Whose will ordains" (p. 1069, ii.), and was pub. in the same tract, *Hymns for Times of Trouble and Persecution*, 1st ed., 1744, in 8 st. of 8 l. (*P. Works*, 1868–72, vol. iv. p. 12). In the *Wes. H. Bk.*, 1780, st. v.–vii. from this hymn, and st. v., vi. from C. Wesley's "Tremendous Lord of earth and sky," pub. in *Hys. Occasioned by the Earthquake, March* 8, 1750: Lond., 1750, were given as No. 441, as a hymn "For England," beginning, "Terrible God and true." In the 2nd ed. of the *Wes. H. Bk.*, 1781, this cento was replaced by st. i., ii., vi.–viii., as "Sinners, the call obey," and this was retained until the revised ed. of 1875, when it was replaced by "Jesus, the word bestow" (*Home Missions*), which had been previously pub. from the *Wesley MSS.* in the 1830 *Supplement* to the *Wes. H. Bk.*, No. 706 (*P. Works*, 1868–72, vol. xiii., p. 22). [J. J.]

Sinners, turn; why will ye die? *C. Wesley.* [*Expostulation.*] Appeared in *Hys. on God's Everlasting Love*, 1741, in 16 st. of 8 l., and based upon Ezekiel xviii. 31. (*P. Works*, 1868–72, vol. iii. p. 84.) In the *Wes. H. Bk.*, 1780, 12 st. were given as three separate hymns:—

1. Sinners, turn; why will ye die? No. 6.
2. Let the beasts their breath resign. No. 7.
3. What could your Redeemer do. No. 8.

And these have been repeated in numerous collections in G. Britain and America. In the American Meth. Episco. *Hymns*, 1849, there is also a cento, "Sinners, turn while God is near," beginning with st. xv. [J. J.]

Skinner, James, M.A., son of the Very Rev. John Skinner, Dean of Dunkeld and Dunblane, and grandson of Bishop Skinner of Aberdeen, was b. June 23, 1818, and educated at the University of Durham, B.A. 1837, M.A. 1840, and subsequently a Fellow of his University. Taking holy orders in 1841, he became a Chaplain to Her Majesty's forces in 1844. He was subsequently Curate of St. Barnabas, Pimlico, Vicar of Newland, and Warden of the Beauchamp Charity. Through ill-health he retired from parochial work in 1877, and d. in Dec. 1881. His pub. works include (1) *A Guide to Advent*; (2) *A Guide to Lent*; (3) *Warnings and Consolations*; (4) an *Office of Spiritual Communion*; and (5) *Cælestia*. This last is a versified *tr.* of the so-called Manual of St. Augustine in 36 odes. Mr. Skinner's *Daily Service Hymnal*, was pub. in 1863. To this collection he contributed several *trs.* from the Latin, and two or three original hymns, including "The Seven Canonical Hours of the Passion," adapted from other sources:—

Matins. Jesu, Lord, at dead of night.
Prime. Jesu, Lord, at hour of Prime.
Tierce. Jesu, Lord, for sins of mine.
Sext. Jesu, Lord, Who three long hours.
Nones. Jesu, Lord, with bleeding brow.
Vespers. Jesu, at the Vesper hour.
Compline. Jesu, Whose pure limbs for me.

These hymns were subsequently transferred to the *Appx.* of the *Hymnal N.* Usually Skinner's *trs.* are not found beyond the *Daily Service Hymnal.* [J. J.]

Slain for my soul, for all my sins defamed. *H. Kynaston.* [*Good Friday.*] Pub. in his *Occasional Hymns, 2nd Series. Pt. ii. Chiefly on the Miracles:* 1866, p. 11, in 6 st. of 4 l., and headed "Lord, remember me." In 1872 it was repeated in the *Hymnary*, with the omission of St. iv. The same text is in the American *Church Praise Bk.*, 1882. [J. J.]

Slatter, James, was b. at Oxford in 1790, and spent his life in that city. He was a layman, in business, and a member of the Baptist church in the New Road. He d. May 22, 1862. Mr. Slatter wrote a book entitled "Rural Pictures," which however was only circulated privately. He also wrote many hymns, which were never published, and two, which appeared in the Bap. *New Selection*, 1828: (1) "Great God, to thee, a lowly band" (*Sunday Scholars' Hymn*). (2) "Through Nature's temple, large and wide" (*Divine Worship*). [W. R. S.]

Slavery and death the cup contains. *L. M. Sargent.* [*Temperance.*] Mr. Nutter says in his *Hymn Studies*, &c., N. Y., 1884, p. 347, "This hymn was written during the Washingtonian Temperance Revival." It appeared in Adams and Chapin's Unitarian *Hys. for Christian Devotion*, Boston, U.S.A., 1846, No. 793, in 4 st. of 4 l. In the American Meth. Episco. *Hymnal*, 1878, it begins "*Bondage* and death the cup contains." The author, Lucius Manlius Sargent (b. 1788, d. 1867) was an earnest advocate of Temperance, and the author of Temperance Tales, and other works. [J. J.]

Slinn, Sarah. In the *Gospel Magazine* for July 1779 a hymn in 9 st. of 4 l. was given beginning "God with us! O glorious Name;" headed "Emanuel; or, God with us. By a Lady," and signed "*S. S—N.*" In Rippon's Bap. *Sel.* 1787, st. i. ii. vi. iii. iv. with alterations, and in the order named, were given as No. 174, but without signature. In J. Dobell's *New Sel.*, 1806, the same text is repeated as from *Wood's Col.* The same text was again repeated to modern hymn-books, and is that now in C. U. From D. Sedgwick's MSS. we find the signature "*S. S—N.*" was filled in as *Sarah Slinn* by him, but his papers do not furnish any authority for the name, nor for the date of 1777 which he has attached thereto in his MS. note to Dobell's *New Sel.* [J. J.]

Sloan, John Morrison, M.A., eldest s. of John Sloan, farmer of Stairaird, near Mauchline, Ayrshire was b. at Stairaird, May 19, 1835. He studied at the Universities of Glasgow, Edinburgh, and Erlangen, and graduated M.A. at Edinburgh in 1859. In 1864 he became collegiate minister of the Free Church, Dalkeith; in 1868 minister of the South Free Church, Aberdeen; in 1878 collegiate minister of Anderston Free Church, Glasgow; and is now (1890) minister of the Grange Free Church, Edinburgh. He contributed 8 *trs.* from the German to the Rev. J. H. Wilson's *Service of Praise*, 1865, 2 of which have since appeared in Mr. Wilson's *Songs of Zion*, 1877, and 1 in the *Free Church H. Bk.*, 1882. The best known of these is his *tr.* of "Wie herrlich strahlt der Morgenstern" (see p. 1010, i.). He also contributed a hymn beginning "O Shepherd, good and gracious" (*The Good Shepherd*) in 4 st. of 8 lines, as No. 126 to *Wayside Songs for Young Travellers Zionward* (Paisley: N.D. 1881) a hymnal compiled by the Rev. Dr. J. J. Black of Inverness primarily for his own Sunday School. [J. M.]

Smith, Caroline Louisa, née Sprague, was b. at Salem, Massachusetts, and married to the Rev. Charles Smith, pastor of the South Congregational Church, Andover. Mrs. Smith is the author of:—

Tarry with me, O my Saviour. *An Old Man's Prayer.* Mrs. Smith's account of this hymn is "About the year 1853 [in the summer of 1852], I heard the Rev. Dr. H. M. Dexter preach a sermon on 'The Adaptedness of Religion to the Wants of the Aged.' I went home and embodied the thought in the hymn 'Tarry with me, O my Saviour!' I sent it to Mr. Hallock, for *The Messenger*. He returned it as 'not adapted to the readers of the paper.' Years after I sent it, without any signature, to the little Andover paper . . . . I send it to you in its original form, in a little paper of which my sister, Mrs. Terry [Rochester, N.Y.], is editoress." (Hatfield's *Poets of the Church*, N.Y., 1884, p. 564.) Hatfield gives the full text in 7 st. of 6 l. In the *Plymouth Coll.*, 1855, No. 1337, in 5 st. of 4 l., was compiled from st. i., ii., vi., vii. This was repeated in *The Sabbath H. Bk.*, 1858, and others. Of this text st. ii. is sometimes omitted. [J. J.]

Smith, Charitie Lees. [Bancroft, C. L.]

Smith, Elizabeth Lee, née Allen, daughter of Dr. W. Allen, President of Dartmouth University (p. 50, i.), was b. in 1817, and married in 1843 to Dr. H. B. Smith, who became Professor in Union Theological Seminary, N. York, in 1850, and d. in 1877. Mrs. Smith's hymns, including *trs.* of "Je Te salue" (p. 579, i.), "O Jesus Christus" (p. 666, ii.), are in Schaff's *Christ in Song*, 1869 and 1870. [F. M. B.]

Smith, George, D.D., Secretary of the Congregational Union, began his ministry at Liverpool in 1827, and passed on first to Plymouth, and then to Trinity Chapel, Poplar, London (1842). He is the author of *The Domestic Prayer Book*, 1848; *Sermons*, 1851; *Life Spiritual*, 1855; *Lectures on the Pentateuch*, 1863, &c. He also compiled during his residence at Plymouth a *Supplement* to Watts's *Ps. & Hys.*, to which he contributed:—

1. Come in, ye chosen of the Lord. *Admission of Church Members.*
2. Thou art, O Christ, the Way. *Christ the Way, the Truth, and the Life.*

which were included in the *New Cong.* 1859 (Miller's *S. and S. of the Church*, 1869, p. 552). [J. J.]

Smith, Isaac Gregory, M.A., s. of Rev. Jeremiah Smith, D.D., was b. at Manchester, Nov. 21, 1826, and educated at Rugby and Trinity, Oxford, where he held both the Hertford (1846), and Ireland (1847) scholarships, B.A. 2nd cl. *Lit. Hum.* 1849. Taking holy orders, he was preferred to the rectory of Tedstone-de-la-Mere, Hertfordshire, 1854; and the Vicarage of Great Malvern, 1872. From 1852 to 1855 he held a fellowship at Brasenose, Oxford, and was also Bampton Lecturer in 1873, his subject being *The Characteristics of Christian Morality.* In 1870 he became Prebendary of Pratum Minus in Hereford Cathedral, in 1882 Rural Dean of Powick, and examining Chaplain to the Bp. of St. David's, and in 1887 Hon. Canon of Worcester. Prebendary Smith has pub., in addition to his Bampton Lectures, an *Epitome of the Life of Our Blessed Saviour, &c.*, *Fra Angelico and other Poems*, and other works. He has also contributed hymns to the collection of which he was co-editor, and to the Rev. O. Shipley's *Lyras.* In preparing *A Hymn Book for the Services of the Church, and for Private Reading*, Lond., Parker, 1855, 2nd ed., 1857, he was assisted by his brother John George Smith, Barrister-at-Law, and the Rev. W. S. Raymond. To this collection Canon Smith contributed:

1. By Jesu's grave on either hand. *Easter Eve.*
2. The tide of years [time] is rolling on. *The Circumcision and the New Year.*

and a *tr.* of "Adeste Fideles" (p. 22, i. 17). In addition to these the following are in the *Westminster Abbey H. Bk.*, 1884:—

3. Adown the river, year by year. *Second Advent Desired.*
4. Comes at times a stillness as of even. *Death Anticipated.* Written for the unveiling of the Albert Memorial in Edinburgh, and set to music by Sir H. S. Oakeley.
5. The day-beam dies Behind yon cloud. *Winter Evening.*

There is also in Pt. ii. "For Reading," in the *Hymn Book* of 1855, a sweet hymn on *Heaven* beginning "Come away, where are no shadows in a glass." [J. J.]

Smith, Sir James Edward, b. at Norwich Dec. 2, 1759; d. March 17, 1828. A distinguished botanist, and President of the Linnaean Society from its foundation in 1788 to the time of his death. He was knighted when the Prince Regent became, in 1814, a

Patron of the Society. Smith studied medicine at Edinburgh, and, in 1786, graduated as a physician at Leyden. After further travels abroad he finally settled down at Norwich in 1797. He pub. *English Botany* in 36 vols. (beginning in 1790) and various other botanical works. He was also a large contributor to Rees's *Encyclopaedia*. The friend of Dr. Enfield and John Taylor, he was also a member of the congregation meeting in the Octagon Chapel, Norwich, and a subscriber to the British and Foreign Unitarian Association. He contributed 3 hymns to *A Selection of Hys. for Public Worship*, Norwich, 1814 (printed for the Octagon Chapel); and 6 others to the *Suppl.* added to the 2nd ed., 1826. Of these the following are in Dr. Martineau's *Hymns*, &c., 1840; his *Hymns*, &c., 1873, and other Unitarian collections:—

1. Adore, my soul, that awful Name (1814). *Dependence upon God.*
2. As twilight's gradual veil is spread (1814). *Nature and Immortality.*
3. Holy, wise, eternal Father (1826). *The Mansions of the Blessed.*
4. How glorious are those orbs of light (1826). *Nature and Immortality.*
5. Praise waits in Zion, Lord, for Thee (1826). *Public Worship.*
6. When power divine in mortal form (1826). *Confidence in God.*
7. Who shall a temple build for Him (1826). *God's Temple in the Heart.*

[V. D. D.]

Smith, Joseph Denham, was b. at Romsey, Hants, *circa* 1816. After studying for some time in the Dublin Theological Institute, he entered the Congregational Ministry in 1840. In 1849 he became Pastor of the Congregational Church at Kingstown, near Dublin, and in 1863 began a series of services at Merrion Hall, Dublin, and subsequently at other places. His Evangelistic work in England and Ireland is well known. In connection therewith he has published a large number of tracts, pamphlets, and small books. One of these, *Times of Refreshing illustrated in the Present Revival of Religion*, 1860, included several of his hymns which were sung during that time at his special services at Kingstown. He also pub. *Seven Hymns for the Present Time, circa* 1870–6; and *The New Times of Refreshing. Hys. for General and Special Use. Compiled by J. Denham Smith.* Lond.: J. E. Hawkins, N.D. In this collection his signed hymns are 36 in all, and deal with the subjects usually associated with what are known as "Gospel Hymns." There are several also in *The Enlarged London H. Bk.*, 1873. His hymn "Just as Thou art—how wondrous fair" (1860) is in Spurgeon's *O. O. H. Bk.*, 1866, and "Yes, we part, but not for ever" (*Parting*), in several minor collections. Mr. Smith's hymns have not been incorporated into the leading hymnals of G. Britain or America. [J. J.]

Smith, Samuel Francis, D.D., was b. in Boston, U.S.A., Oct. 21, 1808, and graduated in arts at Harvard, and in theology at Andover. He entered the Baptist ministry in 1832, and became the same year editor of the *Baptist Missionary Magazine*. He also contributed to the *Encyclopædia Americana*. From 1834 to 1842 he was pastor at Waterville, Maine, and Professor of Modern Languages in Waterville College. In 1842 he removed to Newton, Massachusetts, where he remained until 1854, when he became the editor of the publications of the Baptist Missionary Union. With Baron Stow he prepared the Baptist collection known as *The Psalmist*, pub. in 1843, to which he contributed several hymns. *The Psalmist* is the most creditable and influential of the American Baptist collections to the present day. Dr. Smith also pub. *Lyric Gems*, 1854, *Rock of Ages*, 1870, &c. A large number of his hymns are in use in America, and several have passed into some of the English collections. Taking his hymns in C. U. in alphabetical order, we have the following:—

1. And now the solemn deed is done. *Ordination.* Given in *The Psalmist*, 1843, No. 954. In Dr. Hatfield's *Ch. H. Bk.*, N. Y., 1872, it is altered to "The solemn service now is done."

2. As flows the rapid river. *Life Passing Away.* In *Christian Psalmody*, 1833, No. 33; the *Hys. for the Vestry and Fireside*, Boston, 1841; and *The Psalmist*, 1843, No. 1059. Found in a few English hymn-books, and in *Lyra Sac. Americana*, 1868.

3. Auspicious morning, hail. *American National Anniversary.* Written for July 4th, 1841, and pub. in *The Psalmist*, 1843, No. 1007.

4. Beyond where Cedron's waters flow. *Gethsemane.* In L. Bacon's *Appendix*, 1833; the *Psalmist*, 1843, No. 220, and later collections.

5. Blest is the hour when cares depart. *Divine Worship.* In *The Psalmist*, 1843, No. 947, and others.

6. Constrained by love we follow where. *Holy Baptism.* Appeared in the *Baptist* ed. of the *Plymouth H. Bk.*, 1857.

7. Down to the sacred wave. *Holy Baptism.* Contributed to Winchell's *Additional Hys.* added to his *Coll. of* 1817, in 1832, No. 510; repeated in *The Psalmist*, 1843, No. 818, and in several collections. Also in *Lyra Sac. Americana*, 1868.

8. Hail! ye days of solemn meeting. *Public Worship.* An altered form of No. 26 below, in Spurgeon's *O. O. H. Bk.*, 1866, as an "American Hymn, 1840."

9. How blest the hour when first we gave. *Holy Baptism.* Appeared in the *Baptist* ed. of the *Plymouth H. Bk.*, 1857, No. 1468.

10. How calmly wakes the hallowed morn. *Holy Baptism.* Given in *The Psalmist*, 1843, No. 810, in later collections, and in *Lyra Sac. Americana*, 1868.

11. Jesus, Thou hast freely saved us. *Salvation.* In Winchell's *Additional Hys.*, 1832, No. 503, and others.

12. Meekly in Jordan's Holy Stream. *Holy Baptism.* Contributed to *The Psalmist*, 1843, No. 808.

13. My country, 'tis of thee. *National Hymn.* "Written in 1832, and first sung at a children's Fourth of July celebration in Park Street church, Boston." Included in the *Psalmist*, 1843, No. 1000, and found in a large number of American hymn-books, but not in use in G. Britain. It is one of the most popular of Dr. Smith's compositions. Text, with note in *Lyra Sac. Americana*, 1868.

14. O not my own these verdant hills. *Bought with a Price.* Appeared in Nason's *Cong. H. Bk.*, 1857, and given in *Laudes Domini*, 1884.

15. Onward speed thy conquering flight. *Missions.* Appeared in *The Psalmist*, 1843, No. 892, and is found in several modern collections in G. Britain and America. Also in *Lyra Sac. Americana*, 1868.

16. Planted in Christ, the living Vine. *Christian Fellowship*; or, *For Unity.* Given in *The Psalmist*, 1843, No. 929, in *Lyra Sac. Americana*, 1868, and several hymn-books. Of the hymns contributed by Dr. Smith to *The Psalmist* this is the best, and one of the most popular.

17. Remember thy Creator. *Youthful Piety Enforced.* In *Christian Psalmody*, 1832, No. 32; the *Hys. for the Vestry and Fireside*, 1841; *The Psalmist*, 1843, No. 778; *Lyra Sac. Americana*, 1868, and other collections.

18. Sister, thou wast mild and lovely. *Death and Burial.* Written on the death of Miss J. M. C., of Mount Vernon School, Boston, July 13, 1833, and pub. in *The Psalmist*, 1843, No. 1096.

19. Softly fades the twilight ray. *Sunday Evening.* Written in 1832, and included in *The Psalmist*, 1843, No. 56. Also in *Lyra Sac. Americana*, and several hymn-books.

20. Spirit of holiness, descend. *Whitsuntide.* Appeared in the *Hys. for the Vestry and Fireside*, 1841,

No. 295, and again in *The Psalmist*, 1843, No. 384. In the Unitarian *Hys. for the Church of Christ*, Boston, 1853. St. ii., iii., iv. were given as "Spirit of God, Thy churches wait." This form of the text and the original are both in modern hymn-books.

21. Spirit of peace and holiness. *Institution of a Minister.* Appeared in *The Psalmist*, 1843, No. 953, and Hatfield's *Church H. Bk.*, 1872.

22. The morning light is breaking. *Missions.* Written in 1832, and included in Hastings's *Spiritual Songs*, 1832–33, No. 253; and *The Psalmist*, 1843, No. 912. This hymn is very popular and has been translated into several languages. Dr. Smith says of it that "it has been a great favourite at missionary gatherings, and I have myself heard it sung in five or six different languages in Europe and Asia. It is a favourite with the Burmans, Karens, and Telegus in Asia, from whose lips I have heard it repeatedly." (Duffield's *English Hys.*, 1886, p. 534.) Full text in *Lyra Sac. Americana*, 1868.

23. The Prince of Salvation in triumph is riding. *Missions.* Given in Hastings and Mason's *Spiritual Songs*, 1832–33, No. 274; *The Psalmist*, 1843, and later collections.

24. 'Tis done, the [important] solemn act is done. *Ordination.* Appeared in *The Psalmist*, 1843, No. 951, and later hymn-books.

25. To-day the Saviour calls. *Invitation.* First sketch by Dr. Smith, the revised text, as in Hastings and Mason's *Spiritual Songs*, No. 176, and *The Psalmist*, No. 453, by Dr. T. Hastings (p. 495, i. 19).

26. Welcome, days of solemn meeting. *Special Devotional Services.* Written in 1834, and given in Dr. Hatfield's *Church H. Bk.*, 1872. See No. 8.

27. When shall we meet again? *Parting.* This is a cento. The first stanza is from Alaric A. Watts's *Poetical Sketches*, &c., 1822, p. 158; and st. ii.–iv. are by Dr. Smith. In this form it was pub. in L. Bacon's *Supplement to Dwight*, 1833, No. 489. It is in several American hymn-books; and also the English Bap. *Ps. & Hys.*, 1858, &c.

28. When the harvest is past and the summer is gone. *Close of Worship.* Contributed to Hastings and Mason's *Spiritual Songs*, 1831, No. 244; and repeated in the Fuller and Jeter *Supplement to The Psalmist*, 1847, No. 22, and later collections.

29. When thy mortal life is fled. *The Judgment.* Contributed to Winchell's *Additional Hys.*, 1832, No. 379, and repeated in *The Psalmist*, 1843, No. 455, and later hymn-books. Also in *Lyra Sac. Americana*, 1868.

30. While in this sacred rite of Thine. *Holy Baptism.* Appeared in *The Psalmist*, 1843, No. 803: *Lyra Sac. Americana*, 1868, &c.

31. With willing hearts we tread. *Holy Baptism.* In *The Psalmist*, 1843, No. 798; and again in the *Bapt. Praise Bk.*, 1871.

32. Yes, my native land, I love thee. *A Missionary's Farewell.* Contributed to Winchell's *Additional Hys.*, 1832, No. 445, and found in later collections. Also in *Lyra Sac. Americana*, 1868. [F. M. B.]

Smith, Samuel J., b. in the autumn of 1771, and d. Nov. 14, 1835. He was a wealthy Quaker, resided at Burlington, New Jersey; but followed no profession. His *Miscellaneous Writings* with a short *Memoir*, were pub. posthumously in 1836. He is known to hymnology through his hymn—

Arise, my soul, with rapture rise. *Morning.* The earliest date to which we have traced this hymn is Priscilla Gurney's *Hymns*, Lond., 1818. It was included in the American *Prayer Book Collection*, 1826, No. 165, and thence has passed into several collections. It is also in the *Misc. Writings*, 1836; but there are slight differences in the text. It is included, together with a second piece, on Christ stilling the Tempest, "When on His mission from His throne in heaven," in *Lyra Sac. Americana*, 1868. [F. M. B.]

Smith, Walter Chalmers, D.D., was b. at Aberdeen Dec. 5, 1824, and educated at the Grammar School and University of that City. He pursued his Theological studies at Edinburgh, and was ordained Pastor of the Scottish Church in Chadwell Street, Islington, London, Dec. 25, 1850. After holding several pastorates he became, in 1876, Minister of the Free High Church, Edinburgh. His contributions to poetical literature have been many and of great merit. His principal works are:—

(1) *The Bishop's Walk*, 1860; (2) *Olrig Grange*, 1872; (3) *Borland Hall*, 1874; (4) *Hilda among the Broken Gods*, 1878; (5) *North Country Folk*, 1883; (6) *Kildrostan*, 1884; (7) *Hymns of Christ and Christian Life*, 1876.

From his *Hys. of Christ*, &c., 1876, the following, after revision, were included in Horder's *Cong. Hymns*, 1884:—

1. Immortal, Invisible, God only wise. *God, All in All.*
2. Lord, God, Omnipotent. *Omnipotence.*
3. Our portion is not here. *Treasure in Heaven.*
4. There is no wrath to be appeased. *God is Love.*

In Horder's *Cong. Hymns* a new opening stanza was added to this hymn by Dr. Smith at the request of the editor, and in that collection the hymn begins "I vexed me with a troubled thought."

Dr. Smith's hymns are rich in thought and vigorous in expression. They deserve and probably will receive greater notice than hitherto at the hands of hymnal compilers. [W. G. H.]

Smith, Wharton Buchanan, M.A., was b. March 15, 1848, and educated at King's College, London (where he was McCaul and Trench prizeman in 1870), and Trinity College, Dublin, B.A., 1878; M.A. 1883. Taking Holy Orders in 1871 he was from 1871–73 Curate of St. Mark's, Surbiton; and from 1873–83 of St. Peter's, Eaton Square, London. In 1883 he became Chaplain to the Bishop of Grahamstown. He is the author of two hymns in Thring's *Coll.*, 1882: "My God, I praise Thee for the light returning" (*Morning*), which appeared in the *Parish Magazine* of St. Peter's, Eaton Square; and "Raised between the earth and heaven" (*Dedication of Church Bells*). [J. J.]

Smyttan, George Hunt, B.A., s. of Dr. Smyttan, of the Bombay Medical Board, was b. *circa* 1825, and educated at Corpus Christi College, Cambridge, B.A. 1845. He took holy orders in 1848, and in 1850 was preferred to the Rectory of Hawksworth, Notts, where he d. in 1870. He pub. *Thoughts in Verse for the Afflicted*, 1849: *Mission Songs and Ballads*, 1860; and *Florum Sacra*, N. D. He was the author of the well-known hymn, "Forty days, and forty nights" (p. 384, i.), and of a second which is found in several collections, "Jesu, ever present with Thy Church below" (*Holy Communion*), which appeared in the 2nd ed. of *Lyra Eucharistica*, 1864. [J. J.]

So did the Hebrew prophet raise. *I. Watts.* [*Passiontide.*] Pub. in his *Hymns and S. Songs*, 1709, Bk. i., No. 112, in 4 st. of 4 l. In the same work, Bk. i., No. 100, is the L. M. hymn, "Not to condemn the sons of men," in 4 st. of 4 l. These hymns are in C. U. in their original forms, but their principal interest arises out of their connection with the Scottish *Translations and Paraphrases*. In 1745, st. i.–iii. of "So did the Hebrew prophet raise," were adopted as st. i.–iii. of the Draft *Trs. and Paraphs.* "Of old the Hebrew prophet rais'd," and "Not to condemn the sons of men," was rewritten in C. M., and given as st. iv.–vii. of the same hymn. In the *Draft* of 1751 this arrangement was altered to "As when the Hebrew prophet rais'd," the alteration being confined to st. i. The *Draft* of 1781 contained further alterations, and finally the hymn came forth in the official *Translations and Para-*

phrases, 1781, as a paraphrase (No. xli.) of St. John iii. 14–19, "As when the Hebrew prophet rais'd," st. i. being from the *Draft* of 1751, as above; st. ii., iii., iv., new, but based upon the *Draft* of 1745; st. iv. from the *Draft* of 1745; st. v. new; st. vi. from the *Draft* of 1745. This form of the hymn has been authorized for use in the Church of Scotland for more than 100 years, and is also found in several modern hymn-books. In a list of authors and revisers of the Scottish *Trs. and Paraphs.*, 1781, made by the eldest daughter of W. Cameron (p. 200, ii.), the 1781 revision is attributed to W. Cameron. The designation of this hymn is *I. Watts*, 1709; *Scottish Trs. and Paraphs.*, 1745–51; and *W. Cameron*, 1781. [J. J.]

So firm the saint's foundations stand. *P. Doddridge.* [*Joy in Affliction.*] This hymn is No. 3 of the D. MSS., in 4 st. of 4 l., and headed, "The impoverished saint rejoicing in God, from Habak. iii. 17." It is undated, but is found between two hymns dated respectively "Oct. 29, 1735," and "Nov. 16, 1735." This associates it with the year 1735. In 1755 it was pub. in Job Orton's posthumous edition of Doddridge's *Hymns*, No. 161, and again in J. D. Humphreys's ed. of the same, 1739, No. 182. Its use is limited.

About 1741 (see **Doddridge, P.**; also **Doddridge, P., in Various**), a copy of the above-named MS. was given by Lady Frances Gardiner to Robert Blair (p. 145, i.), of Athelstaneford, Scotland, who, in 1742, became one of the Committee by whom the *Draft* of the *Scottish Translations and Paraphrases* of 1745 was compiled. In that *Draft* this hymn appeared as, "Secure the saint's foundation stands." In 1748 the Presbytery of Edinburgh proposed to add an alternative version of the same passage (Habak. iii. 17), in 4 st., and probably made by Dr. Hugh Blair. The Assembly's Committee, however, not seeing the need for two versions of the same passage of Holy Scripture, adopted st. i.–iii. of Blair's version, and st. iii. from Doddridge's hymn as st. iv., and gave the cento as "What tho' no flowers the fig-tree clothe," in their *Draft Trs. and Paraphs.* of 1751. In the *Draft* of 1781 it was repeated, with slight alterations, and a new stanza, beginning, "He to my tardy feet shall lend." In the authorized issue of the *Trs. and Paraphs.* of 1781 it finally appeared as No. xxxii., the only alteration from the *Draft* of the same year being in ll. 3 and 4 of the new stanza. This last alteration is attributed by the eldest daughter of W. Cameron (p. 200, ii.) to John Logan. The correct designation therefore of the authorized text is *P. Doddridge*, 1735; *Scottish Trs. & Paraphs.*, 1745; *Dr. H. Blair*, 1748 *and* 1751; and *J. Logan*, 1781. Miss J. E. Leeson re-wrote this hymn as "Although the fig-tree blossom not," for her *Paraphrases and Hymns*, 1853. There is also a cento in T. Darling's *Hys. for the Ch. of England*, ed., 1889, in 3 st. of 6 l., beginning, "What though the fig-tree's strength decay." This is by Mr. Darling based upon the 1781 text as above. [J. J.]

So new-born babes desire the breast. *I. Watts.* [*Christian Life.*] Pub. in his *Hys. and S. Songs*, 1709, Bk. i., No. 143, in 10 st. of 4 l., and headed "Characters of the Children of God from several Scriptures." In C. U. it is usually abridged. Modern hymn-books also contain the following centos therefrom:—

1. **As new-born babes desire the breast.** In a few collections.

2. **Dost thou the high and heavenly One?** This, in the American Unitarian *Hys. of the Spirit*, Boston, 1864, No. 427, is composed of st. ix., vi.–viii. with slight alterations.

3. **Father, I wait before Thy throne.** An altered form of st. ix., x., in the Meth. Episco. *Hymns*, 1849, and other American collections.

4. **Grace, like an uncorrupted seed.** This begins with st. v. and is found in a few American hymnals.

5. **Immortal principles forbid.** This, in the *New Cong.*, 1859, is composed of st. v.–x., with alterations.

6. **Lord, I address Thy heavenly throne.** This, in the Bap. *Ps. & Hys.*, 1858, is composed of st. ix., vi., v., vii., viii., in the order named.

This hymn in these various forms is in extensive use. [J. J.]

So wahr ich lebe, spricht dein Gott. *J. Heermann.* [*Lent.*] On Ezekiel xxxiii. 11. 1st pub. in his *Devoti musica cordis*, Breslau, 1630, p. 1, in 7 st. of 6 l., entitled, "A true admonition from St. Augustine that one should not put off repentance." It seems to be suggested by chap. 2 in the mediaeval compilation known as the *Meditationes* of St. Augustine. It is in *Mützell*, 1858, No. 13, in Wackernagel's ed. of his *Geistliche Lieder*, No. 1, and the *Unv. L. S.*, 1851. *Tr.* as:—

As sure I live, thy Maker saith. In full by J. C. Jacobi, in his *Psal. Ger.*, pt. ii., 1725, p. 21. In his ed. 1732, p. 93, altered and beginning "Sure as I live;" and from this st. i., ii., v., ll. 1–4, and vi., ll. 1–2 were included in the *Moravian H. Bk.*, 1754, pt. i., No. 470; and st. i., iv., v. in the *Evang. Union H. Bk.*, 1856.

Other trs. are:—(1) "Sinners, your Maker is your Friend," a *tr.* of st. i. as No. 225 in the *Moravian H. Bk.*, 1789. (2) "As truly as I live, God saith," by Miss Burlingham, in the *British Herald*, Aug. 1865. (3) "Yea, as I live, Jehovah saith," by *E. Massie*, 1867. [J. M.]

Soden, Alfred James, s. of Thomas Soden, J.P. of Coventry, was b. at Coventry, Jan. 9, 1839, and educated for the legal profession, in which he practised as a solicitor, at Coventry, for three years. With a prosperous career before him, yet the profession was distasteful to him, and in 1864 he took Holy Orders; was successively Curate of King's Norton, 1864; and of Blockley, 1866. In 1878 he was preferred to the Vicarage of Aston Magna in the Diocese of Worcester, which he has since exchanged for Hogsthorpe, Alford, Lincolnshire. Mr. Soden pub. in 1875 *The History of Blockley*. He also edited:—

The Universal Hymn Book, specially adapted for Sundays and Holy Days, and for General Use in the Church. Lond., Iliffe & Son, 1883. It contains 620 hymns, which are arranged mainly in the order of the Book of Common Prayer, special attention being given to supply hymns based on the Collects, Epistles and Gospels throughout. This is a distinctive feature, and worthy of notice. There is also a large percentage of hymns not found in other collections. The work is comprehensive and well edited.

To this collection Mr. Soden contributed the following hymns:—

1. A quiet eve at Bethany. *The Barren Fig Tree.*
2. A Spirit, Mighty God, Thou art. *God a Spirit.*
3. Almighty God, this truth we own. *Collect for 12th S. after Trinity.*
4. Almighty God, to Whom we owe. *Flower Services.*
5. Citizens of heaven, Soldiers of the Cross. *Epistle, 23rd S. after Trinity.*

6. Hark now, thou sinner, Jesus calls. *Invitation.*
7. Hark to the words of Him like Whom. *Gospel, 4th Sunday after Trinity.*
8. Harsh were the notes of woe that rose. *Death and Burial.*
9. Jesu, Chief Shepherd of the souls. *Consecration of a Bishop.*
10. Lord, Thine apostle asked of old. *Gospel, 22nd S. after Trinity.*
11. Lord, when to Thee this Gentile came. *Gospel, 2nd S. in Lent.*
12. Our days are but a shadow. *Life, as a Shadow.*
13. The deed is done—ended the strife. *Easter Eve.*
14. The martyr's crown is won to-day. *St. Stephen.*
15. This is the house of God. *Public Worship.*
16. This night, O God, we lift our cry to Thee. *For those at Sea in Stormy Weather.*
17. When Jesus on this earth. *On behalf of the Sick.*
18. When near Jerusalem of old. *10th S. after Trinity.*
19. Within Bethesda's porches five. *Offertory for Hospitals.* [J. J.]

Sol praeceps rapitur, proxima nox adest. [*Evening.*] This line is given in E. Caswall's *Masque of Mary*, &c., 1858, p. 381; and his *Hys. & Poems*, 1873, p. 237 as the opening of a Latin hymn, the *tr.* of which by Caswall (as above) began:—

"The sun is sinking fast
The daylight dies;
Let love awake and pay
Her evening sacrifice."

The Rev. L. C. Biggs, who corresponded with the translator on the subject, says in a note to the *tr.* in his Annotated ed. of *H. A. & M.*:—

"Every effort has been made to discover the original of this hymn, but in vain. It was, the translator believes, in the possession of one of the former members of the Edgbaston Oratory; contained in a small book of devotions. It can scarcely have been older than the eighteenth century."

The search has been continued to our going to press; but still in vain. In Biggs's annotated *H. A. & M.* a rendering of Caswall's *tr.* into Latin by the Rev. C. B. Pearson is substituted for the original. The *tr.* "The sun is sinking fast," is in extensive use in G. Britain and America. [J. J.]

Soldiers of Christ, arise, And put your armour on. *C. Wesley.* [*The whole Armour of God*, or *Confirmation.*] Appeared in *Hys. and Sac. Poems*, 1749, in 16 st. of 8 l., being No. 28 of "Hymns for Believers." (*P. Works*, 1868–72, vol. v. p. 40.) In the *Wes. H. Bk.*, 1780, 12 of the 16 stanzas were given as three separate hymns thus:—

1. "Soldiers of Christ, arise." No. 258.
2. "But, above all, lay hold." No. 259.
3. "In fellowship alone." No. 260.

All of these hymns have passed into other collections in G. Britain and America. The most popular arrangement, however, is a cento (beginning with the original first line), ranging from 4 st. to 6 st. of 4 l., which is found in numerous modern hymn-books. It is descended from A. M. Toplady's *Ps. & Hymns*, 1776, where No. 16 is composed of 16 st. of 4 l., compiled from C. Wesley's 16 st. of 8 l. The doxology in *H. A. & M.*, 1861 and 1875, in Thring's *Coll.*, 1882, and others, is not in the original. Alterations are also sometimes made in the text, as in the *Leeds H. Bk.*, 1853, which considerably weaken the hymn. The hymns: (1) "Followers of Christ, arise"; (2) "Rise, Christian soldiers, rise"; (3) "Soldiers of Christ, lay hold"; and (4) "Pray without ceasing, pray." given in some American collections, are centos from the original, with alterations. [J. J.]

Soldiers of the Cross, arise. *Bp. W. W. How.* [*Home Missions.*] 1st pub. in Morrell and How's *Ps. & Hys.*, 1854, in 7 st. of 4 l. When included in the S. P. C. K. *Church Hys.*, 1871, slight changes were made by Bp. How, in the text of st. vi. and vii. This form of the hymn is authorized. [J. J.]

Solemne nos jejunii. [*Lent.*] Appeared in the *Paris Brev.*, 1736, where it is appointed for Vespers on Sundays and Ferial days in Lent to the Saturday before Passion Sunday exclusively. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 61, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. The solemn season calls us now. J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 68, and again in his *Hys. of the Church*, 1841, No. 38. It is in C. U. in its original form, and also as:—

(1) **Again the solemn season calls.** This is in Barry's *Ps. & Hys.*, 1862, &c.

(2) **Once more the solemn season calls.** An altered version of Chandler's *tr.* with this opening stanza was given in Murray's *Hymnal*, 1852. This stanza and portions of the rest of Murray's text have been repeated in later collections but without uniformity, the principal variations being:—

(*a*) In *H. A. & M.*, and Sarum, by *Chandler*, *Murray*, and the compilers of *H. A. & M.*
(*b*) In *Mercer*, by *Chandler*, *Murray*, and *Mercer*.
(*c*) In *Kennedy*, by *Chandler*, *Murray*, and *Kennedy*.
(*d*) In *Morrell & How*, by *Chandler*, *Murray* and compilers of *H. A. & M.*

In addition to these collections there are others of less importance, in which variations are introduced.

(3) **The sacred season now doth call.** This appeared in the *English Hyl.*, 1852–61. This opening line, but not the rest of the *English Hyl.* alterations was repeated in the 1863 *Appendix* to the S. P. C. K. *Ps. & Hys.*, No. 217.

(4) **O sinner, bring not tears alone.** This, in Martineau's *Hymns*, &c., 1840 and 1873, and in a few American collections, is composed of st. ii.–v. of Chandler's text.

When these various forms of the text are taken into account, Chandler's *tr.* is found to be in extensive use.

2. Weeping on God we wait. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55, Lent, No. 12, and Rice's *Sel.* from the same, 1870.

3. The solemn time of holy fast. By R. C. Singleton, in his *Anglican H. Bk.*, 1868 and 1871.

Translations not in C. U.:—

1. And now the season grave and deep. *I. Williams.* 1839.

2. Again the time appointed see. *R. Campbell*, 1850. This owes a little to *Chandler*, and st. ii. ll. 3, 4, and st. iv. ll. 3, 4, are by *Dr. Neale*, and were supplied to Campbell in MS. This *tr.* is repeated with slight variations in O. Shipley's *Annus Sanctus*, 1884.

3. The solemn fast of Lent is here. *J. D. Chambers.* 1857.

It must be noted also that although No. 208 in the *Hymnary* begins with the same line as Chandler's *tr.*, yet the hymn as a whole is a *tr.* by the editors of the *Hymnary*, based upon *Chandler*. [J. J.]

Sollt ich meinem Gott nicht singen. *P. Gerhardt.* [*Thanksgiving.*] One of Gerhardt's finest hymns, setting forth the eternal love of God in His creation, redemption, and sanctification of us, His kind preservation in all our troubles and crosses, even in our forgetfulness of Him; ending with a prayer thus rendered by Mr. Massie:—

"Grant me grace, O God, I pray Thee,
That I may with all my might
Love, and trust Thee, and obey Thee,
All the day and all the night;
And when this brief life is o'er,
Love and praise Thee evermore."

It is included in the 5th ed. Berlin, 1653, and in the Frankfurt ed., 1656, of Crüger's *Praxis*, No. 230; reprinted in Wackernagel's ed. of Gerhardt's *Geistl. Lieder*, No. 81, Bachmann's ed., No. 60, and the *Unv. L. S.*, 1851, No. 722. It is in 12 st. of 10 l., ll. 9, 10 in each st. except xii. being

"Alles Ding währt seine Zeit,
Gottes Lieb in Ewigkeit."

Of it Lauxmann in *Koch* viii. 333 relates the following:—

"At one of the Pastoral conferences, which the venerable Father of the Faith, Karl Heifferich, of Döffingen in Württemberg, conducted from 1756 to 1785, a great many little complaints were made at table about deficiency of tithes and such like matters. For a while he listened in patience. At length, while still sitting at table, he suddenly began to sing with cheerful voice the last stanza of this hymn. At this those present felt ashamed of their petty complaints, and henceforth the conversation was of more edifying matters."

It is *tr.* into English as:—

1. Shall I not his praise be singing. By Dr. Mills in his *Horae Germanicae*, 1845, p. 141 (1856, p. 195). It is a poor version, altogether missing the characteristic points of the German. His st. ii., iv.–vii. beginning "As the eagle fondly hovers," were included in the Amer. Luth. Gen. Synod's *Coll.*, 1850–52, No. 85.

2. Shall I not sing praise to Thee. A full and good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 200; repeated omitting st. iii.–vi., viii., as No. 10 in her *C. B. for England*, 1863. Included in full in *Cantate Domino*, Boston, U. S., 1859; and, abridged, in *Kennedy*, 1863; *Meth. N. Connex. H. Bk.*, 1863, and Flett's *Coll.*, Paisley, 1871.

3. I will sing my Maker's praises. A good *tr.* omitting st. vi., viii. contributed by R. Massie to the 1857 ed. of Mercer's *C. P. & H. Bk.*, No. 185 (Ox. ed. 1864, No. 286, omitting *trs.* of st. ii., iv.), reprinted in his own *Lyra Domestica*, 1864. In full in Reid's *Praise Bk.*, 1872, and abridged in the *Meth. N. Connex. H. Bk.*, 1863.

4. Can I fail my God to praise. A *tr.* of st. i., iii., iv. by F. C. C., as No. 218 in Dr. Pagenstecher's *Coll.*, 1864.

5. Should I not, in meek adoring. A *tr.* of st. i.–iii. by M. W. Stryker in his *Hys. & Verses*, 1883, p. 38, and *Christian Chorals*, 1885, No. 36.

Other trs. are:—
(1) "Can I cease, my God, from singing," in *Lyra Davidica*, 1708, p. 22. (2) "Shan't I sing to my Creator," by *J. C. Jacobi*, 1732, p. 153. Repeated in the *Moravian H. Bks.*, 1754 to 1886; in the 1789 and later eds. (1886, No. 179), beginning "I will sing to my Creator." (3) "Shall I not my God be praising," by *J. Kelly*, 1867, p. 240. [J. M.]

Sometimes a light surprises. *W. Cowper.* [*Joy and Peace in Believing.*] Pub. in the *Olney Hymns*, 1779, Bk. iii. No. 48, in 4 st. of 8 l., and headed "Joy and Peace in Believing." It is in C. U. in its full and in an abbreviated form. There are also two centos therefrom in modern collections:—(1) "In holy contemplation, we sweetly then pursue," in the American *Sabbath H. Bk.*, 1858, and later editions; and (2) "Thy children, Lord, lack nothing," in Snepp's *Songs of G. & G.*, 1870. [J. J.]

Somno refectis artubus. *St. Ambrose?* [*Monday Morning.*] This hymn is ascribed to St. Ambrose by Hincmar in his "De unâ et non trinâ Deitate," 857; and is one of the twelve hymns received as genuine by the Benedictine editors of St. Ambrose. *Daniel*, i., No. 18, gives the text, and at iv. p. 36 cites it as in a Rheinau MS. of the 10th cent. He ranks it, however, among the hymns of the 7th or 8th cent.; and Biraghi does not include it in his *Inni sinceri e Carmi de Sant' Ambrogio*, 1862. *Mone* i. p. 372, cites it as a MS. of the 8th cent. at Trier. Among the British Museum MSS. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 12; Jul. A. vi., f. 23 *b*; Harl. 2961, f. 221); in an 11th cent. *Mozarabic Hymnarium* (Add. 30,851, f. 176 *b*), an 11th cent. *Mozarabic Breviary* (Add. 30,848, f. 74), &c. It is in a MS. of the 11th cent. at Corpus Christi College, Cambridge (391, page 232); in two MSS. of the 11th cent. at St. Gall, Nos. 387, 413; and in the *Latin Hys. of the Anglo Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 5). It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*; the universal use being at Matins on Monday. The text is also found in the *Hymnarium Sarisb.*, 1851, p. 42; *Königsfeld* ii. p. 30, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translations in C. U.:—

1. Sleep has refreshed our limbs; we spring From off our bed, and rise. By Card. Newman, in his *Verses on Religious Subjects*, 1853, p. 59, and again in his *Verses on Various Occasions*, 1868, p. 206. It is in O. Shipley's *Annus Sanctus*, 1884. The cento in Martineau's *Hymns, &c.*, 1873, "Be Thou the first on every tongue," is composed of st. ii. and iv.

2. Our limbs refresh'd with slumber sweet. By J. A. Johnston, in his *English Hyl.*, 1852.

3. Our limbs refreshed with slumber now. By J. M. Neale, in the *H. Noted*, 1852, No. 2; the *Hymner*, 1882, and others.

Translations not in C. U.:—

1. O God, be present and inspire. *Primer.* 1706.
2. Our limbs refreshed with wholesome sleep. *Bp. R. Mant.* 1837.
3. Spurning the bed where luxury lies. J. E. Doubleday's *Hymnarium Anglicanum*, 1844.
4. With limbs refreshed by needful sleep. *Bp. J. Williams.* 1845.
5. Now are our limbs refreshed with quiet sleep. I. Williams, in his *Thoughts in Past Years*, enlarged ed. 1848.
6. Our limbs refresht with healthful rest. *W. J. Copeland.* 1848.
7. Our limbs with tranquil sleep restored. *E. Caswall.* 1849.
8. Our wearied limbs with sleep restored. *J. D. Chambers.* 1852.
9. Our limbs with grateful sleep refreshed. *J. D. Chambers.* 1857.
10. Our limbs are now refreshed with sleep. *J. W. Hewett.* 1859.
11. Sleep has refreshed our limbs: we spring Out of our beds as men in fear. *J. Keble.* 1866. Of this *tr.* st. i. ii. are altered from Card. Newman as above.
12. Now that our limbs, refreshed by sleep. *J. Wallace.* 1874. [J. J.]

Son of God, Eternal Word. *Bp. C. Wordsworth of Lincoln.* [*Morning.*] This, together with Bp. Wordsworth's *Evening Hymn*, "The day is gently sinking to a close," were printed separately from his *Holy Year*,

and were pasted into unsold copies of the 3rd ed. of that work, in 1863. In 1864 they were given as the opening hymns of the *Holy Year*, and have since come into somewhat general use in G. Britain and America. [J. J.]

Son of the carpenter, receive. *C. Wesley.* [*To be Sung at Work.*] Pub. in *Hys. and Poems*, 1739, in 5 st. of 4 l., and entitled "To be sung at work." (*P. Works*, 1868–72, vol. i. p. 172.) Two centos from this hymn, and both beginning with st. ii., "Servant of all, to toil for man," are in C. U. The first, composed of st. ii.–iv. appeared in the *Wes. H. Bk.*, 1780, No. 313, and the second, st. ii.–iv. and i. in the *New Cong.*, 1859. [J. J.]

Sonent Regi nato nova cantica. [*Christmas.*] This is found in a MS. in the Bodleian (Bodl. 775, f. 129 *b*), written *circa* 1000; in a Winchester MS. of the 11th cent. at Corpus Christi College, Cambridge, No. 473; in a *Sarum Missal*, *circa* 1370, in the Bodleian (Barlow 5, f. 18 *b*); in the *St. Andrew's*, *Angers* of 1489, *Sens* of 1529, and other *Missals*. In the *Sarum* use it was the sequence in the Mass at Daybreak ("in aurora") on Christmas Day. The printed text is also in Neale's *Sequentiae*, 1852, p. 9, *Daniel* v. p. 175, and *Kehrein*, No. 17. The *trs.* are :—

1. **O come, new anthems let us sing.** By E. H. Plumptre, made for and pub. in the *Hymnary*, 1872.
2. **Now to the new-born King.** By J. W. Hewett, in *Lyra Messianica*, 1864.
3. **Unto the King new-born, new praises sing.** By C. B. Pearson, in the *Sarum Missal in English*, 1868.

[J. M.]

Songs of praise the angels sang [sing]. *J. Montgomery.* [*Universal Praise.*] Pub. in Cotterill's *Sel.*, 1819, No. 168, in 6 st. of 4 l., and headed "God worthy of all Praise." It was repeated in Montgomery's *Christian Psalmist*, 1825, No. 562; and in his *Original Hymns*, 1853, No. 90. The heading in 1825 and 1853 was changed to "Glory to God in the highest." The opening line is sometimes changed to "Songs of praise the angels sing." The use of this hymn is extensive. [J. J.]

Songs of thankfulness and praise. *Bp. C. Wordsworth, of Lincoln.* [*Epiphany.*] 1st pub. in his *Holy Year*, 1862, No. 23, in 5 st. of 8 l., with the heading :—

"Sixth Sunday after the Epiphany.—Recapitulation of the Subjects presented in the Services of former weeks throughout the season of Epiphany; and Anticipation of the future great and glorious Epiphany, at which Christ will appear again, to judge the World."

In Bp. Wordsworth's revised and enlarged edition of the *Holy Year*, 1863, st. v., l. 2, was changed from "Mirror'd in Thy holy word," to "*Present* in Thy holy word;" and the heading expanded to the following :—

"Sixth Sunday after the Epiphany.—A Recapitulation of the successive Epiphanies or Manifestations of Christ, which have been already presented in the Services of the former weeks throughout the season of Epiphany; and which are preparatory to that future great and glorious Epiphany, at which Christ will be manifested to all, when He will appear again to judge the World. *See Collect, Epistle, and Gospel for this week.*"

This hymn is one of the most popular of Bp. Wordsworth's hymns, and is in extensive use in most English-speaking countries. [J. J.]

Sons of God, triumphant rise. *C. Wesley.* [*Spiritual Exultation;* or, *Holy Communion.*] Pub. in *Hys. and Sac. Poems*, 1739, Pt. ii., in 8 st. of 4 l., and headed, "Hymn after the Sacrament." (*P. Works*, 1868–72, vol. i. p. 170.) This hymn is known in three forms in addition to the original :—

1. The first was given to it by A. M. Toplady, in his *Ps. & Hys.*, 1776, No. 295, where it is composed of st. i.–iv. of the original, and st. ii., iii., of C. Wesley's "Lord and God of heavenly powers" (q.v.). In this form it is a hymn of Praise.
2. The second is in *Mercer*, 1855–1864 (Oxford ed., No. 187). This is from Toplady's cento; st. i. being from "Sons of God, triumphant rise"; and st. ii., iii. from "Lord and God of heavenly powers." The refrain "Hallelujah" is added to each line, and it is appointed for Easter.
3. In the *Altar Hymnal*, 1884, No. 171, st. i.–iii., vii., viii., are given for Holy Communion. [J. J.]

Sons of men, behold from far. *C. Wesley.* [*Epiphany.*] Pub. in *Hys. and Sac. Poems*, 1739, in 6 st. of 4 l., and entitled, "Hymn for the Epiphany." (*P. Works*, 1868–72, vol. i. p. 184.) In M. Madan's *Ps. & Hymns*, 1760, it was given as No. 23, and was thus brought into use in the Church of England. It is seldom given in modern hymn books in its full form; and slight alterations are nearly always found in the text. It is in extensive use in most English-speaking countries. Notwithstanding this popularity it was excluded from the *Wes. H. Bk.* of 1780 and 1875. In the Cooke and Denton *Hymnal*, 1853, st. iv., v., vi., of this hymn, rewritten, together with an opening stanza and a doxology from another source, were given as, "Lo, the Gentiles bend the knee." This cento was repeated in the *Salisbury H. Bk.*, 1857, and other collections. Sometimes it reads, "Lo, the *Gentiles bend* the knee." [J. J.]

Sons we are through God's election. [*Election.*] This hymn was given in the *Gospel Magazine*, April, 1777, in 8 st. of 6 l., based on the words, "'The godly consideration of Prædestination and Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons.' — Church of England, Article XVII;" and signed "S. P. R." In J. Dobell's *New Sel.*, 1806, it was repeated, with slight alterations, and the omission of st. iii., and given as by "R ——." From the *New Sel.* it has passed into other hymn-books in the same form. In the s. MSS. the Rev. S. Adams (see p. 599, ii., "Jesus is our great salvation") says he believes this hymn to be his father's (see **Adams, J.**, p. 15, ii.), but gives no proof, as he has done with others of his father's hymns. The hymn certainly reads like one of Adams's compositions; but his authorship is open to doubt. His usual signature in the *Gospel Magazine* was "J. A." [J. J.]

Soon shall this earthly frame, dissolv'd. [*The Resurrection.*] This paraphrase of 2 Cor. v. 1–11 first appeared in the Draft of the Scottish *Translations and Paraphrases*, in 1745, and was repeated in the Draft of 1751. In the authorized issue of the *Trs. and Paraphs.* of 1781, No. 51, several alterations were introduced into the text by W. Cameron. (See p. 200, ii.) Of this paraphrase, sts. v.–vii., are from I. Watts's "There is a house not made with hands" (*Hys. & S. Songs*, 1709, iii.–v.), somewhat altered. Possibly some of the remaining stanzas may have been suggested by other hymns by Watts on

kindred subjects, as, for example, Bk. i. No. 100; and Bk. ii., No. 61, in the *Hys. & S. Songs*, 1709; but the similarity between these hymns and this paraphrase is very slight. [J. J.]

Sophie Elisabethe of Sachse-Zeitz. [Schütz, J. J. ii.]

Sophronius. [Greek Hymnody, § vi.]

Souls in heathen darkness lying. *Cecil F. Alexander, née Humphreys.* [*Missions.*] This hymn is known in four forms, each by Mrs. Alexander, and beginning with the same first line, as follows:—

1. In E. Hawkins's *Verses in Commemoration of the Third Jubilee of the S. P. G.*, 1851–52, p. 58, in 9 st. of 6 l.

2. In the S. P. C. K. *Hys. for Pub. Worship*, 1852, No. 184, in 4 st. of 6 l., of which st. i.–iii. are from No. 1 and st. iv. is new. This is the form in which it is usually given in modern hymn-books.

3. In Mrs. Alexander's *Legend of the Golden Prayers and Other Poems*, 1859, p. 167, in 8 st. of 6 l. This is the text of the *Verses*, &c., 1851–52, with the omission of st. iv.

4. In Mrs. Carey Brock's *Children's H. Bk.*, 1881, No. 310 is composed of st. i., ii., vi., viii., from *The Legend of the Golden Prayers*, &c., as above. [J. J.]

Souls of men, why will ye scatter? *F. W. Faber.* [*Invitation: The Divine Call.*] This is given at p. 362, i. 21, as from his *Hymns*, 1862. It really appeared in his *Oratory Hys.*, 1854, in 8 st. of 4 l., with the heading "Come to Jesus." It is found in its full form in some collections; and the following centos therefrom are also in C. U.:—(1) "There's a wideness in God's mercy;" and (2) "Was there ever kindest Shepherd?" These are in several collections. [J. J.]

Southey, Caroline Ann, née Bowles, daughter of Charles Bowles, of Buckland, near Lymington, was b. in 1786; married, in 1839, to Robert Southey, the poet; and d. in 1854. Her publications include *Solitary Hours*, 1826; *The Birth-day, a Poem*, 1836; and some prose works. Her *Poetical Works* were pub. in 1867; and her correspondence with Southey in 1882. A few pieces from her works are in C. U. as hymns:—

1. **I weep, but not rebellious tears.** *For the Aged.* Pub. in her *Solitary Hours*, 1826; and, again, in her *Poetical Works*, 1867, p. 235, in 5 st. of 6 l. It is given, in full, in the Bap. *Ps. & Hys.*, 1858. To the line, "The faithful few made perfect there" (st. v., l. 5), the following note is appended in the *Poetical Works*:—"The word 'few' is used here in no presumptuously exclusive sense of the Author's, but simply as being the scriptural phrase, 'Many are called, but few are chosen.' The word having been altered, lately, in two religious publications, where the poem was inserted unknown to the Author, it is thought proper to annex this note."

2. **Launch thy bark, mariner.** *For Sailors.* Given in her *Solitary Hours*, 1826, p. 22, in 5 st. of 8 l., and entitled, "The Mariner's Hymn;" also in her *Poetical Works*, 1867. [J. J.]

Sovereign of all the worlds on high. *P. Doddridge.* [*Adoption.*] This is No. 78 in the D. MSS., in 5 st. of 4 l., is headed, "Adoption argued from a filial temper, on Gal. iv. 6," and is dated "June 17, 1739." It was repeated, without alteration, in Job Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, No. 281, but with the title changed to "A filial Temper the Work of the Spirit, and a proof of Adoption. Galat. iv. 6." In J. D. Humphreys's ed. of the same, 1839, No. 307, the 1755 heading is repeated, but the text is changed in st. iv. l. 3, from "Thou know'st, I Abba, Father, cry," to "*And thus*, I Abba, Father, cry." It is in C. U. in its original form, and as, "My Father God! how sweet the sound" (st. ii.). [J. J.]

Sovereign of all, Whose will ordains. *C. Wesley.* [*In Time of National Trouble.*] This is from the tract of *Hymns for Times of Trouble and Persecution*, 1st ed., 1744, No. 10, in 9 st. of 4 l., and headed, "A Prayer for His Majesty King George, 'Fear God and honour the King.'" (*P. Works*, 1868–72, vol. iv. p. 21.) Jackson, in his *Memoir* of C. Wesley (ed. 1848, pp. 149–51), says that the dread of invasion by France on behalf of the Pretender, and the fear that Popery would be re-established, drove the people to many excesses, not the least marked of which was a common crusade against the Wesleys and their followers on the alleged ground (amongst other things) that they were secretly furthering the Pretender's views, and were receiving money for their labours. It was under these circumstances that the *Hys. for Times of Trouble and Persecution* were written and published, the finest being "Saviour of all, Whose will ordains," and "Lord, Thou hast bid Thy people pray," the latter being entitled "For the King and the Royal Family." The former of these hymns was given in the 1st ed. of the *Wes. H. Bk.*, 1780, No. 453, and the latter in the 1830 *Supp.* thereto, an abbreviated form as No. 755. [J. J.]

Sow in the morn thy seed. *J. Montgomery.* [*Missions.*] Under the date of June 16, 1832, Montgomery, in a letter to his friend George Bennett, gives the history of this hymn in the following words:—

"In the month of February last, on our return from Bath, as my friend Mr. Rowland Hodgson and myself were travelling between Gloucester and Tewkesbury, I observed from my side of the carriage, a field which had been recently ploughed, and apparently harrowed, for the surface lay not in furrows; but upon it were several women and girls in rows, one behind another, laterally, as though they were engaged in parallel lines, but did not keep pace with each other in their work. What the work was I could not guess: it was evidently not weeding, for the ground was perfectly clear and fresh turned up. It seemed to be planting, all stooping down and appearing to put something into the earth, but they were too far off for me to distinguish what. I therefore described the scene and their mode of action to my friend, who, being blind, could not help out the imperfection of my eyes by the aid of his. He immediately replied, 'I dare say it is *dibbling*, a mode of husbandry by which two-thirds of the grain necessary in the ordinary way of sowing an acre is saved: holes are picked in lines along the field, and into each of these two or three grains are dropped.' 'I have often heard of drilling or dibbling, but I never saw it before,' I exclaimed; 'and I must say if this be the latter, dibbling is quite in character with everything else in an age of political economy. * * * * But for my part, give me *broadcast* sowing, scattering the seed on the right hand and on the left, in liberal handfuls; this dibbling is very unpoetical and unpicturesque; there is neither grace of motion nor attitude in it.' * * * * I fell immediately into a musing fit, and moralised most magnificently upon all kinds of husbandry (though I knew little or nothing of any, but so much the better, perhaps, for my purpose) making out that each was excellent in its way, and best in its place. * * * * By degrees my thoughts subsided into verse, and I found them running lines, like furrows, along the field of my imagination: and in the course of the two next stages they had already assumed the form of the following stanzas, which I wrote as soon as we reached Bromsgrove. This is the whole history and mystery of which I fear you have heard so romantic an account, 'Sow in the morn thy seed.'" *Memoirs*, by Holland, vol. v. p. 34.

The hymn written under these circum-

stances, in February 1832, was printed for the use of the Sheffield Sunday School Union, at their Whitsuntide gathering of the same year. It is in 7 st. of 4 l. It was pub. in Montgomery's *Poet's Portfolio*, 1835, p. 248, and headed, "The Field of the World," and again, with the same heading, in his *Original Hys.*, 1853, p. 258. It is given in many modern hymn-books. [J. J.]

Sowers went throughout the land, *Emily E. S. Elliott.* [*Harvest.*] 1st pub. in the *Church Missionary Juvenile Instructor*, 1872, p. 124, in 4 st. of 8 l., and then in her *Chimes of Consecration*, 1873, p. 146. It was included, as No. 362, in the *Church S. S. H. Bk.*, 1879, as a hymn for teachers as workers in the spiritual harvest. [J. M.]

Spake the glorious Lord in heaven. *Archbishop E. W. Benson.* [*Ps. cx.*] Written for and first pub. in the *Wellington Coll. H. Bk.*, 1860, and repeated in *Kennedy*, 1863, and others. [J. J.]

Spangenberg, August Gottlieb, s. of Georg Spangenberg, Lutheran pastor at Klettenberg near Nordhausen, was b. at Klettenberg, July 15, 1704. He entered the University of Jena in 1722, as a student of law, but soon abandoned law for the study of theology. He lived in the house of Professor Buddeus, graduated M.A. in 1726, and for some time lectured there. In Sept. 1732 he went to Halle as adjunct of the Theological faculty and superintendent of the Orphanage schools. Here he associated himself with the Separatists, and by an edict from Berlin was deprived of his offices, and, on April 8, 1733, was expelled from Halle. He at once proceeded to Herrnhut, and was received into the Moravian Community, with which he had become acquainted as early as 1727. In 1735 he accompanied the Moravian colony which settled in Georgia, and served also in Pennsylvania and in the Island of St. Thomas. He returned to Germany in 1739, and was for some time at Marienborn in Hesse. In Sept. 1741 he was present at an important Moravian Conference in London, and was there appointed a member of the Unity's Direction, and also director of their financial affairs. While in England he founded, in 1742, the first English Moravian settlement, at Smith House in Yorkshire. He was then, on June 15, 1744, consecrated at Herrenhaag as Moravian Bishop for North America, and from that time till 1762 was for the most part in America, working principally in Pennsylvania, and among the Indians, and paying two visits to Europe. In 1762 he became the senior member of the Unity's Direction as successor to Zinzendorf, and thereafter resided for the most part either at Herrnhut or at Barby. The last years of his life were spent at Berthelsdorf near Herrnhut, where he resigned his offices in Sept. 1791, and d. Sept. 18, 1792. (*Koch*, v. 337; G. F. Otto's *Lexicon Oberlausizischer Schriftsteller*, iii. 306; Herzog's *Real-Encyklopädie*, xiv., 460, &c.)

Spangenberg was an earnest and able man, was much beloved and respected, and was entrusted by the Brethren with many important missions, being e.g. the principal agent in the negotiations between the Moravians and the British Government (see p. 767, i.). He did good service both in consolidating the Moravian organization and by untiring labours in America. His *Autobiography* appeared in 1784. He also wrote a life of Zinzendorf, in 8 vols., pub. at Barby 1772–75. His other chief work is his *Idea fidei fratrum*, &c., Barby, 1779 (English *tr.* as *An Exposition of Christian Doctrine, as taught in the Protestant Church of the United Brethren, &c.*, London, 1784), which is accepted as an authorised exposition of the Moravian theology. He only wrote a few hymns, which are of fervent but rational piety, but do not entitle him to high rank as a hymnwriter. They were mostly written before 1746. Ten of them are included in the *Brüder G. B.* of 1778.

Of these ten hymns the following may be noted here:—

i. Der König ruht, und schauet doch. *Christian Work.* 1st pub. as No. 1004 in *Appx.*, i., 1737, to the Herrnhut *G. B.*, 1735, and is in 8 st. of 10 l. Repeated in the *Brüder G. B.*, 1778, No. 1385, and in the *Hist. Nachricht* thereto, marked as "On Zinzendorf, May 26, 1734," i.e. as written for Zinzendorf's birthday. Included in Knapp's *Ev. L. S.*, 1865, No. 1126. *Tr.* as:—

High on His everlasting Throne. This is a spirited but free *tr.* by J. Wesley, in *Hys. & Sac. Poems*, 1742 (*P. Works*, 1868–72, ii. p. 61), in 13 st. of 8 l. St. i.–vi. are from st. i.–iii. of the German; vii. from iv.; viii. from v.; ix., x. from vi.; and xi.–xiii. from vii., viii. This *tr.* was included in full in the *Moravian H. Bk.*, 1742, No. 37, and repeated abridged in later eds. (1886, No. 888, in 9 st.). Centos under the original first line are given in Montgomery's *Christian Psalmist*, 1825, the Amer. Meth. Epis. *Hymns*, 1849, &c. Wesley's st. xi.–xiii., altered and beginning, "What shall we offer our good Lord," were included in the *Wes. H. Bk.*, 1780, No. 479 (1875, No. 492), and repeated in the *Meth. N. Conn. H. Bk.*, 1863, and others.

ii. Die Kirche Christi ist hin und her. *Unity of the Christian Church.* Included as No. 2210 in the 2nd *Suppl.*, circa 1746, after the 12 Appendices to the Herrnhut *G. B.*, 1735; and is in 12 st. of 5 l. In the *Brüder G. B.*, 1778, No. 959, st. ii., v.–vii., xii. are omitted, and it is altered to "Die Kirche Christi, die er geweiht." In the *Hist. Nachricht* to the 1778 it is marked as composed in North America in 1745 [at a Union Synod at Lancaster, Pennsylvania]. The text of 1778 is in the Berlin *G. L. S.*, ed. 1863, No. 1362. In the Württemberg *G. B.*, 1842, st. i.–iii. are as i.–iii. in 1778; iv., v. are based on v., vi. in 1778; while st. vi. is not even suggested by Spangenberg. St. vi. reads:—

"O Geist des Herrn, der das Leben schafft,
Walt in der Kirche mit deiner Kraft,
Dass die Gotteskinder Geboren werden
Gleich wie der Morgenthau schon auf Erden
Zu Christi Preis."

The hymn has been *tr.* as:—

The Church of Christ that He hath hallow'd here. This is a good *tr.* of st. i.–iii. of the 1778, and of the st. printed above, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 58; repeated in *Ps. & Hys.*, Bedford, 1859, No. 169.

iii. Heilige Einfalt, Gnadenwunder. *Christian Simplicity.* This is an excellent picture of his own Christian character. It was 1st pub. as No. 1589 in Appx. x., circa 1741, to the Herrnhut *G. B.*, 1735, and is in 19 st. of 4 l. In the *Brüder G. B.*, 1778, No. 835, reduced to 11 st. (st. iv. is by Zinzendorf), and this form is in Bunsen's *Versuch*, 1833, No. 823 (ed. 1881, No. 441), and in some recent German collections, e.g. the Pfalz *G. B.*, 1860. According to *Bunsen*, 1833, p. 904, it was written as a birthday hymn

for his sister. The date which *Bunsen* gives for its composition (1744) is probably a misprint for 1741. *Tr.* as :—

1. When simplicity we cherish. This is given in 14 st. as No. 387 in pt. ii., 1746, of the *Moravian H. Bk.* In the 1789 and later eds. (1849, No. 603) it is reduced to 6 st., and is entirely rewritten, save the opening line. [See **Various.**] [J. M.]

Spee, Friedrich von, s. of Peter Spee (of the family of Spee, of Langenfeld), judge at Kaiserswörth, was b. at Kaiserswörth, Feb. 25, 1591. He was educated in the Jesuit gymnasium at Cologne, entered the order of the Jesuits there on Sept. 22, 1610, and was ordained priest about 1621. From 1613 to 1624 he was one of the tutors in the Jesuit college at Cologne, and was then sent to Paderborn to assist in the Counter Reformation. In 1627 he was summoned by the Bishop of Würzburg to act as confessor to persons accused of witchcraft, and, within two years, had to accompany to the stake some 200 persons, of all ranks and ages, in whose innocence he himself firmly believed (His *Cautio criminalis, seu de processibus contra sagas liber*, Rinteln, 1631, was the means of almost putting a stop to such cruelties). He was then sent to further the Counter Reformation at Peine near Hildesheim, but on April 29, 1629, he was nearly murdered by some persons from Hildesheim. In 1631 he became professor of Moral Theology at Cologne. The last years of his life were spent at Trier, where, after the city had been stormed by the Spanish troops on May 6, 1635, he contracted a fever from some of the hospital patients to whom he was ministering, and d. there Aug. 7, 1635. (*Koch*, iv. 185; Goedeke's *Grundriss*, vol. iii., 1887, p. 193, &c.)

Spee was the first important writer of sacred poetry that had appeared in the German Roman Catholic Church since the Reformation. Among his contemporaries he was noteworthy for the beauty of his style, and his mastery of rhythm and metre. He seems to have come independently to much the same conclusions regarding measure and accent, and the reform of German prosody as did Opitz (see p. **871**, ii.). He was however of a much deeper and purer nature than Opitz; and far surpasses him in originality, in imagination, and in poetic inspiration. His poems are characterised by a very keen love for the works of God in the natural world, and a delight in all the sights and sounds of the country, especially in spring and summer; and at the same time by a deep and fervent love to God, to Christ, and to his fellow-men. On the other hand his mannerisms are very pronounced; the pastoral imagery and dialogue which he is fond of using jar upon modern ears when used on such serious subjects as the Agony in Gethsemane. In the hymns to Jesus he is too subjective and sentimental, and works out the idea of Christ as the Bridegroom of the soul with unnecessary detail. His poems are often full of beauty, of pathos, and of genuine religious warmth, but they cannot be considered as suitable for public worship, and hardly any really came into use except as processionals sung by the people at the great festivals or at out-door gatherings. A number passed into the Roman Catholic hymn-books of the 17th cent., and one or two still survive. Recently Knapp, in his *Ev. L. S.*, 1850 and 1865, has included a few. Spee's influence on the hymnody of the Church was not so much direct as through the impulse his work gave to Scheffler (p. **1004**, ii.). His earlier poems are included in his (1) *Trutz Nachtigal, oder Geistlichs-Poetisch Lust-Waldlein, &c.*, Cologne, 1649. [Brit. Mus., Berlin Library, &c. The MS. of this work, completed in 1634, is in the Town Library of Trier.] This is Spee's most important book; reached a 5th ed. in 1683, and has been several times reprinted in this century, e.g. ed. by Clemens Brentano (with selections from No. 2), at Berlin, 1817; by Wilhelm Smets, at Coesfeld, 1845 (2nd ed., Bonn, 1849); by Karl Simrock, at Heilbronn, 1876; by Gustav Balke, at Leipzig, 1877, &c. A few of the hymns had appeared in the *Seraphisch Lustgart*, Cologne, 1635; the *Geistlicher Psalter*, Cologne, 1638, and other Jesuit books. (2) *Güldenes Tugend-Buch*, &c., Cologne, 1649 [Göttingen Library]. This is a prose work on the Christian Graces of Faith, Hope, and Love, and has a few hymns interspersed.

The hymns by Spee which have passed into English appear to be only two, viz. :—

i. Bei stiller Nacht, zur ersten Wacht. *Passiontide.* In the *Trutz Nachtigal*, 1649, p. 225, in 15 st. of 4 l., entitled "A mournful song on the agony of Christ on the Mount of Olives in the Garden." Previously in the *Seraphisch Lustgart*, Cologne, 1635, p. 160, in 17 st., beginning, "Bei finster Nacht," and this text is followed in H. Bone's *Cantate*, 1847, No. 83, where it begins "Bei finster Nacht, vom Garten her," and is reduced to 8 st. The form which has passed into English is that in the Trier *G. B.* (R. C.), 1846, p. 56, in 13 st., entirely rewritten, hardly anything save the first two lines being the same as in 1649. The *tr.* in C. U. is :—

Within a Garden's bound. In full from the text of 1846, by Miss Cox for *Lyra Mystica*, 1864, p. 119, and in her *Hys. from the German*, 1864, p. 45. Her *trs.* of st. i., ii., x.–xiii. are included in J. L. Porter's *Coll.*, 1876.

ii. Der trübe Winter ist vorbei. *Summer.* In his *Trutz Nachtigal*, 1649, p. 35, in 12 st. of 10 l., entitled "Love Song of the Bride of Jesus in the beginning of summer time." It is a beautiful poem rather than a hymn. Included in Knapp's *Ev. L. S.*, 1850 and 1865, after the text of W. Smets. *Tr.* as :—

The gloomy winter now is o'er. By *Miss Winkworth*, 1869, p. 242. [J. M.]

Spener, Philipp Jakob, D.D., s. of Johann Philipp Spener, keeper of the archives of Count von Rappoltstein, at Rappoltsweiler, near Colmar, in Alsace, was b. at Rappoltsweiler, Jan. 13 (25), 1635. He matriculated at the University of Strassburg, in 1651, and graduated M.A. in 1653. From 1654 to 1656 he had the oversight of the studies of two sons of the Pfalzgraf Christian I. In 1659 he went to Basel, and then spent a year at Geneva. He left Geneva in 1661, and accompanied the young Count von Rappoltstein to Württemberg, staying principally at Stuttgart and Tübingen. During 1662 he gave some University lectures at Tübingen. He was then appointed, in 1663, as general preacher at Strassburg (D.D. from the University in 1664), and gave also University lectures there; preaching his farewell sermon in the Cathedral on July 3, 1666. He then became chief pastor of the Franciscan church (Barfüsserkirche, now St. Paul's), and Senior of the Lutheran clergy at Frankfurt am Main. Here, in Aug. 1670, he began to hold the Collegia pietatis or prayer meetings which are regarded as the beginnings of Pietism. During this period he pub. his famous *Pia desideria*.* In 1686 he was called to become senior court preacher at Dresden, then regarded as the most important post in the German Lutheran church. Here, however, he found much in the court life which needed reformation; and finally, on the general Fast day, Feb. 23, 1689, he addressed to the Elector Johann Georg III., a respectful, but perfectly definite, remonstrance regarding his drinking habits. From this time forth the Elector planned his removal, and with his knowledge and consent Spener at last re-

* First appeared, 1675, in his ed. of Arndt's *Postilla*. First separate ed. in German, dated Frankfurt, 1676, with a dedication of Sept. 8, 1675, is in the *Brit. Mus.* Latin ed. pub. 1678. In this work he set forth what he considered to be the great desiderata in the Lutheran church of his time.

ceived from the Elector Friedrich Wilhelm III., of Brandenburg, an invitation to become Probst of the St. Nicholas church, Consistorialrath, and Inspector of Schools and Churches at Berlin. He preached his first sermon in Berlin on June 21, 1691, and his last on July 1, 1704. In the last months of his life he was unable to undertake any duty. He d. at Berlin, Feb. 5, 1705 (*Koch*, iv., 201, v., 663; Goedeke's *Grundriss*, vol. iii., 1887, p. 204; Herzog's *Real-Encyklopädie*, xiv., 500, &c.).

Spener was a man of high personal character, and of unquestionable sincerity. By means of his official positions, of his intercourse with men of light and leading all over Germany, and through the extensive correspondence on spiritual matters by which he became the confessor of hundreds of all ranks and classes of the German people, he greatly moulded the religious life of his times. He came into fame and influence as the leader of a great religious movement. During his latter years at Berlin he had the pleasure of seeing the University of Halle founded (formally opened in 1694), and of finding his friends and pupils, like A. H. Francke (see **p. 388, ii.**) and P. Anton, appointed professors, and propagating his teachings there, and bringing on the triumph of the Pietistic movement.

To Hymnology Spener did not make important contributions. Though he wrote a great deal of verse, hardly any of it could be called poetry. His hymns derive their interest from the fact of their authorship rather than from their intrinsic value. In them we find the characteristic points of view of the Pietistic school, and they give the keynote to many of the later Pietistic hymns. They are only nine in all, and appeared in the Frankfurt ed., 1674, of Crüger's *Praxis* [see **p. 272, i.** Copy in the Hamburg Library], in the *Frommer Christen erfreuliche Himmels Lust* [copy in the Göttingen Library, without date or publisher's name. *Koch* dates it 1676], and as his *Geistreiche Gesänge*, at Halle, 1710. Six of them were included in Freylinghausen's *G. B.*, 1704 and 1714.

Those of Spener's hymns which have passed into English are :—

i. Nun ist auferstanden. *Easter.* 1st pub. 1674, as above, No. 264, in 10 st. of 10 l., marked as by "P. J. S. D." In the Berlin *G. L. S.* ed., 1863, No. 313. The *tr.* is from the text of the Württemberg *G. B.*, 1842, No. 169, which begins, "Aus des Todesbanden." The *tr.* is "Lo! death's bands are riven." In the *British Herald*, July 1866, p. 296, signed "W. T. H." Repeated in Reid's *Praise Bk.*, 1872.

ii. So ists an dem dass ich mit Freuden. *For the Dying.* His finest hymn. 1st pub. 1674, as above, No. 755, in 6 st. of 8 l., marked, "P. J. S. D." In Bunsen's *Versuch*, 1833, No. 901 (*Allg. G. B.*, 1846, No. 409). *Tr.* as "Then now at last the hour is come." By *Miss Winkworth*, 1858, p. 218.

iii. Soll ich denn mich täglich kränken. *Resignation.* 1st pub. 1674, as above, No. 527, in 12 st. of 8 l., marked "P. J. Spener D." In Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as "Shall I o'er the future fret." By *Miss Winkworth*, 1869, p. 270.

[J. M.]

Spengler, Lazarus, was the 9th of the 21 children of Georg Spengler and Agnes his wife, and was b., March 13, 1479, at Nürnberg, where his father was clerk of the Imperial court of Justice (Landgerichtschreiber). He entered the University of Leipzig in 1494; but on the death of his father on Dec. 27, 1496, he returned to Nürnberg, obtained a position in the town clerk's office, in 1507 became himself town clerk (Raths Syndikus), and in 1516 also Rathsherr. When Luther was passing through Nürnberg, in 1518, on his way to Augsburg, Spengler made his acquaintance. He warmly espoused the Reformation doctrines, pub. in 1519 his *Schutzred* in Luther's favour, and himself became one of the leaders in the Reformation work at Nürnberg. He was one of those condemned by name in the Bull of Excommunication launched by Pope Leo the Tenth, on June 15, 1520, against Luther and his friends. Dr. Eck sent the Bull to the Town Council of Nürnberg, and urged them to proceed against Spengler, but they ignored it, and then sent him as one of their representatives to the Diet of Worms, in April 1521. In 1525 Spengler went to Wittenberg to consult with Luther and Melanchthon as to turning the Benedictine Aegidienstift (Schottenkloster) into an Evangelical Gymnasium, and this was opened as such by Melanchthon on May 23, 1526. Spengler was also the prime mover to the Visitation of 1528, and upheld strict Lutheranism in the negotiations at the Diet of Augsburg in 1530. He d. at Nürnberg, Sept. 7, 1534 (*Koch*, i., 308; Will's *Nürnbergisches Gelehrten-Lexikon*, iii., p. 731; Herzog's *Real-Encyklopädie*, xiv., 516).

Spengler was a trusty friend and valued counsellor of Luther and the principal Reformers of Germany. He also interested himself in the improvement of the church services, and in 1532 was able to have an authorised Liturgy (*Kirchenordnung*) printed. He wrote a considerable quantity of verse, sacred and secular; but only two hymns are ascribed to him. The one is an indifferent version of *Ps. cxxvii.*, beginning "Vergebens ist all Müh und Kost." The other is :—

Durch Adams Fall ist ganz verderbt. *Fall and Redemption.* 1st pub. in the *Geystliche Gesangk Buchleyn*, Wittenberg, 1524, and thence in *Wackernagel*, iii. p. 48, in 9 st. of 10 l. Also in the *Unv. L. S.*, 1851, No. 409. During the Reformation period it attained a wide popularity as a didactic and confessional hymn of the Evangelical faith. It is one of the most characteristic hymns of the time, conceived in the spirit of deep and earnest piety, eminently Scriptural, and setting forth the Reformation teachings in concise and antithetical form, but is however too much like a system of theology in rhyme. The *trs.* are :—1. "By Adam's fall was so forlorne." By Bp. Coverdale, 1539, reprinted in his *Remains*, 1846, p. 556. 2. "When Adam fell our total Frame." By J. C. Jacobi in his *Psalmodia Germanica*, pt. ii., 1725, p. 17. In his ed. 1732, p. 86, it begins "When Adam fell, the Frame entire;" and this form was repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 304, and later eds. (1849, No. 18). (3) "Our nature fell in Adam's fall." This is a paraphrase, in 5 st. of L.M., by Dr. M. Loy, in the Ohio *Luth. Hyl.*, 1880, No. 247.

[J. M.]

Spenser, Edmund (b. 1552; d. 1599), has a right to his place in this work extrinsically and intrinsically. Extrinsically his odes, entitled by himself *Fowre Hymnes*, give us a connecting link with Chaucer; and intrinsically they are of "the brave translunary things" that ought long since to have introduced much in them to the Church's Hymnology. Spenser in the outset acknowledged Chaucer for his "dere maister;" and throughout there are echoes and re-echoes of him. Specifically in relation to the *Foure Hymns*, the *Compleynt of Pite* must have been carried by the youthful Spenser to Hurstwood and the Pendle district, or was found in one or other of the contemporary cultured Spenser households there. The *Compleynt* is of "Love," as is Spenser's first of the immortal four "in honour of *Love*." Like Chaucer's, the metre of the new *Hymnes* is rhyme-royal; and the meditative reader of the elder and later poets will catch notes and images common to both, e.g., in the "Hymne to Beautie" (l. 257) we find—

"Doe seeme like twinckling starres in frostie night."

So in the "Prologue" (l. 269):—

"His eyghen twinkled in his hede aright
As don the sterres in the frostie night."

Nor is it mere verbal resemblances that we come upon. The thought and emotion flow

in the same channels. It were easy to multiply proofs of the truth of Spenser's own grateful acknowledgment in *Colin Clout*:—

> "The shepheard's boy (best knowen by that name)
> That after Tityrus first sung his lay,"

in imitation of, or as disciple of Chaucer, as we use the phrase of a painter "after Raphael." Intrinsically the *Foure Hymnes* have the additional interest of having been (in "Two Hymnes of Love and of Beautie" at least) among the earliest of the "newe poet's" verse-attempts, though delayed in publication until 1596. There is a brilliancy, a charm, an exquisiteness of phrasing, a delicacy and daintiness of wording, and a pervading melodiousness in them that should simply have rendered anything of their kind meagre between Chaucer's *Compleynt of Pite* and them. His "Rosalind" was their inspiring *motif*; but his "high mood" lifted him to Incarnate Love and Pity and Beauty. All the more noticeable is it, therefore, that in the epistle-dedicatory of the *Foure Hymnes* to the "Ladie Margaret, Countesse of Cumberland, and the Ladie Marie, Countesse of Warwicke," the poet distinctly assigns the two of Love and Beauty to "the greener times" of his "youth." Turning to the *Hymnes* themselves, the student-reader will be rewarded if he consult Professor F. T. Palgrave's inestimable Essay (Grosart's *Spenser*, vol. iv., pp. xcvii.–c.) on the "Minor Poems of Spenser." I can only cull two *bits* on the two greatest of the *Hymnes*. Of "Love":—

> "The love painted here is at once so idealized and so general—the human and the personal aspect of passion so faintly present—that we feel as though this were some splendid procession unwinding itself before us in progress to the Capitol, rather than a hymn sung in the inmost shrine of Eros. What we hear is far less the music of Love, than Love set to lovely music: a stream of gorgeous beauty, in which the chivalry of the Middle Ages blends audibly with the mythology of the Renaissance."

Then of "Heavenly Love:"—

> "Nowhere, I think, has Spenser written, in his larger pieces at least, with more uniformly equable dignity, united with more serene melody, than here; and great is the gain in reasonableness and charm to the celestial vision and the pictures from the Gospel story which he presents, from the absence of that Platonic colouring—so far as Platonism it is—which tinges the earlier companion Ode. Spenser, in fact, now writes from the fulness of his faith; and the poem has hence a reality which the most skilful art alone, in the most skilful hands, let the artist strive as he will, must ever fail to compass." [A. B. G.]

Speratus, Paulus, D.D., was b. in Swabia, Dec. 13, 1484. In a poem, written *circa* 1516, on Dr. J. Eck, he calls himself *Elephangius*, i.e. of Ellwangen; and in his correspondence, preserved at Königsberg, he often styles himself "a Rutilis" or "von Rötlen." These facts would seem to indicate that he was b. at the castle of Röthlen, near Ellwangen. This property belonged to the Probst of the ecclesiastical corporation at Ellwangen, and Speratus's father was probably their bailiff or agent. The family name seems to have been Hoffer or Offer, and to have been in later years, following a practice common in the 16th cent., Latinized by himself into *Speratus*. He is probably the "Paul Offer de Ellwangen," who matriculated at the University of Freiburg (*Baden*) in 1503. He is also said to have studied at Paris, and at some of the Italian universities. In 1518 we find him settled as a preacher at Dinkelsbühl, in Bavaria. In the end of that year he was invited to become preacher in the cathedral at Würzburg. He went to Würzburg in Feb. 1519, but his preaching was much too evangelical for the new bishop, and he had to leave, apparently in the beginning of 1520. Proceeding to Salzburg he preached for some time in the cathedral, until the archbishop there also would not tolerate his pronounced opinions. He left Salzburg in the autumn of 1520, and went to Vienna, where he appears to have graduated D.D. at the University. He was already married (probably as early as 1519), and was one of the first priests who had dared to take this step. After a violent sermon against marriage, delivered by a monk in St. Peter's church, at Vienna, the governor of Lower Austria (Count Leonhard von Zech) asked Speratus to make a reply. With the consent of the bishop he did so, and preached, on Jan. 12, 1522, a sermon in the cathedral (St. Stephen's), founded on the Epistle for the 1st S. after the Epiphany, in which he expressed his opinions very freely regarding the monastic life and enforced celibacy, and also clearly set forth the doctrine of Justification by Faith. This sermon (pub. at Königsberg in 1524) made a great impression, and was condemned by the Theological Faculty at Vienna, who also prevented Speratus from accepting an invitation to become preacher at Ofen, near Vienna. On his way from Vienna to the north he stayed at Iglau in Moravia, where the abbot of the Dominican monastery appointed him as preacher. Here the people became greatly enamoured of him and of the Reformation doctrines, and stood firmly by him, notwithstanding the remonstrances and threats of the king, and of the bishop of Olmütz. In the summer of 1523 king Ludwig came to Olmütz and summoned Speratus to him. Without even the form of a trial he put him in prison, but after three months he released him, probably through the influence of his queen (Maria of Hungary, see p. 710, i.), and of his cousin, the Margrave Albrecht of Brandenburg, but on the condition of his leaving Iglau and Moravia. In the end of 1523 Speratus came to Wittenberg, where he worked with Luther, and assisted him in the preparation of the first Lutheran hymn book (the *Etlich cristlich lider*. See p. 703, ii. It contained 4 German hymns by Luther, 3 by Speratus, and 1 anonymous German hymn). Luther then recommended him to the Margrave Albrecht, and about May 1524 the Margrave appointed him as court preacher at Königsberg. Here he had also charge of the Altstadt church till Graumann came into residence, in Oct. 1525 (see p. 451, i.). He seems to have had the principal share in drawing up the Liturgy and Canons (*Kirchenordnung* or "Book of Church Order") for the Prussian church, which was presented to the Diet in December 1525, and printed in 1526. On March 31, 1526, he was chosen as the clerical commissioner to visit the parishes of Prussia and see that the new arrangements were carried out; and in the end of 1529 he was appointed Lutheran bishop of Pomesania, with his residence at Marienwerder. Here he remained till his death on Aug. 12, 1551

(*Paulus Speratus Leben und Lieder. By C. J. Cosack*, Brunswick, 1861; *Koch*, i., 345; Herzog's *Real-Encyklopädie*, xiv., 518; *Blätter für Hymnologie*, 1886, p. 186; *Altpreussische Monatsschrift*, 1887, p. 504, &c.)

Speratus was the author of various works, but was best known as the Reformer of Prussia. Feeling that for the working of ordinary parishes it was necessary to have pastors who had been brought up in Prussia, and could preach, if need be, in Polish or Lettish, he gladly welcomed the foundation at Königsberg (1544) of the first Prussian university. Among other important events affecting his administration may be mentioned the Visitations of 1528, of 1538, and especially that which lasted from Dec. 15, 1542, to the middle of February 1543; the Synods of 1529 (the Synodical Constitutions were pub. in 1530), of 1530, and of 1531; the new Kirchenordnung of 1544; and the welcome he extended, in 1548, to the exiled Bohemian Brethren who settled in Prussia.

As a hymn writer Speratus is principally known by the three hymns pub. in the *Etlich cristlich lider*, 1524. He also pub. (no place or date but Königsberg, 1527), in 1527, a version of *Ps. xxvii.*, beginning, "Erzurn dich nicht, sei nicht neidisch;" and a Hymn of Thanksgiving, to be used after the sermon, beginning, "Gelobet sei Gott, unser Gott." These five are all that can be confidently ascribed to him. The two collections which Cosack attributes to him do not bear any indication of his authorship; and *Wackernagel*, i., pp. xix., 386, 387, 388; iii. pp. 618–643, denies that they are his, and thinks that they are, much more probably, by Casper Löhner or Löner, who in 1524 became Lutheran pastor at Hof, in Bavaria; and in 1542, at Nördlingen, in Bavaria. The Low German hymn-books which he was for some time supposed to have edited (1525 and 1526), were really edited by Joachim Slüter, the Rostock Reformer. (See Dr. J. Bachmann's *Gesch. des evang. Kirchengesanges in Mecklenburg*, Rostock, 1881, p. 28, &c.) Of the five hymns mentioned above two have passed into English, viz.:—

i. Es ist das Heil uns kommen her. *Law and Gospel.* This, his most famous hymn, is founded on Rom. iii. 28. It was probably written in the autumn of 1523, either during his imprisonment at Olmütz, or else during his stay at Wittenberg. Included as one of the 8 hymns in the *Etlich cristlich lider*, 1524, dated 1523, and entitled, "A hymn of Law and Faith, powerfully furnished with God's Word. Doctor Paul Speratus." In some eds. it has two pages of references to texts of Holy Scripture printed with it (Wittenberg, 1524), and signed "Paulus Speratus." It was repeated in the *Erfurt Enchiridion*, 1524, and thence in *Wackernagel*, iii. p. 31, in 14 st. of 7 l. In the *Unv. L. S.*, 1851, No. 411.

Lauxmann, in *Koch*, viii. 236, calls it "the true confessional hymn of the Reformation, or, as Albert Knapp puts it, 'the poetical counterpart of Luther's preface to the Epistle to the Romans.'" He relates many instances of the effects it produced. It is a Scriptural ballad, setting forth, in what was, for the time, excellent verse, the characteristic teachings of the German Reformers; and is indeed of considerable historical importance. But for present day use it is too long, somewhat harsh in style, and too much a compend of doctrinal theology.

The only version we have found in English C. U. is:—

To us salvation now is come. In full by Dr. H. Mills, in his *Horae Germanicae*, 1845, p. 44 (1856, p. 60). His *trs.* of st. i., ii., v., xiii., were repeated, with alterations, in the Amer. Luth. Gen. Synod's *Coll.*, 1850, No. 842, and the Ohio Luth. *Hyl.*, 1880.

Other trs. are:—

(1) "Now is our health come from above." By Bp. Coverdale, 1539 (*Remains*, 1846, p. 552). (2) "Our whole Salvation doth depend." By *J. C. Jacobi*, 1725, p. 23 (1732, p. 101). Repeated in the *Moravian H. Bk.*, 1754 (1849, No. 19). (3) "Now comes salvation from above." By *Dr. G. Walker*, 1860, p. 79. (4) "Salvation hath come down to us." By *Miss Winkworth*, 1869, p. 123.

ii. In Gott gelaub ich, dass er hat aus nicht. *The Apostles' Creed.* This is a free version, in 9 st. of 19 l. 1st pub. in the *Etlich cristlich lider*, 1524. Repeated in the *Erfurt Enchiridion*, 1524; and thence in *Wackernagel*, iii. p. 33. It was included in V. Babst's *G. B.*, 1545, and many others, but on account of its length and its unusual metre it has not found a place in recent hymnals. It is *tr.* as "In God I trust, for so I must." By Bp. Coverdale, 1539. (*Remains*, 1846, p. 547.) [J. M.]

Spirit Divine, attend our prayer. *A. Reed.* [*Whitsuntide.*] This hymn appeared, unsigned, in 7 st. of 4 l., in the *Evangelical Magazine* for June 1829, with the heading, "Hymn to the Spirit. Sung on the late Day appointed for solemn Prayer and Humiliation in the Eastern District of the Metropolis." From the April number of the same magazine we find that the "Day appointed for Solemn Prayer," &c., was the Good Friday of that year, and that it was "cordially recommended . . . "as a day of humiliation and prayer, with a view to promote, by the divine blessing, a revival of religion in the British churches," by the Board of Congregational Ministers, resident in and about London, whose recommendation is dated "Tuesday, Feb. 10, 1829." The hymn was republished in Dr. Reed's *Hymn Book*, 1842; and again, in the *Wycliffe Chapel Suppl.*, 1872. It is the most widely known of Dr. Reed's hymns, and is in extensive use. It is one of his best productions. [J. J.]

Spirit, leave thine house of clay. *J. Montgomery.* [*Death and Burial.*] This, in its original form, is a poem in 14 st. of 4 l. It was printed in Montgomery's *Iris* newspaper, July 14, 1803, and repeated in his *Wanderer of Switzerland, and other Poems*, in 1806, and again in his *P. Works* in 1828 and 1841. Its origin is explained in its title, which reads:—

"Verses to the Memory of the late Joseph Browne, of Lothersdale, one of the People called Quakers, Who suffered a long Confinement in the Castle of York, and Loss of all his worldly Property, for Conscience Sake."

To adapt the poem for congregational use st. i.–iv., xiii., and xiv., were slightly altered, and given in Collyer's *Coll.*, 1812. This form was repeated in J. Conder's *Cong. H. Bk.*, 1836; the *Leeds H. Bk.*, 1853, and others, as "Spirit, leave *thy* house of clay." [J. J.]

Spirit of God, that moved of old. *Cecil F. Alexander, née Humphreys.* [*Whitsuntide.*] Appeared in the S. P. C. K. *Hymns*, 1852, No. 70, in 4 st. of 4 l. In Mrs. Alexander's *Hys. Descriptive and Devotional*, 1858, No. 15, it was republished in 5 st. of 4 l., the new stanza, the third, being "Unseal the well within our hearts." The 1852 text is that usually given in modern hymn-books. In Dr. Martineau's *Hymns, &c.*, 1873, No. 95 is an altered form of st. ii.–iv. of the 1852 text, and

begins, "Thou Power and Peace! in Whom we find." [J. J.]

Spirit of holiness, look down. *W. H. Bathurst.* [*Divine Grace desired.*] 1st pub. in his *Ps. & Hys.*, 1831, No. 59, in 5 st. of 4 l., and headed "For healing and strengthening Grace." The hymn, "Lord, let Thy saving mercy heal," in the American *Church Praise Bk.*, N. Y., 1882, is a cento from this hymn (st. iii., ii., iv.). [J. J.]

Spirit of life, Thine influence shed. *W. H. Bathurst.* [*Whitsuntide.*] 1st pub. in his *Ps. & Hys.*, 1831, No. 56, in 5 st. of 4 l., and headed, "Spiritual Strength and Wisdom desired." In modern hymnals st. v. is usually omitted, as in the *New Cong.*, 1859. [J. J.]

Spirit of mercy, truth, and love. [*Whitsuntide.*] The earliest date to which this hymn has been traced is 1774, when it appeared in the *Collection* published for use in the Foundling Hospital, London, where it is given as follows:—

"Spirit of mercy, truth, and love!
Shed Thy sweet influence from above,
And still from age to age convey
The wonders of this sacred day.

"In ev'ry clime, by ev'ry tongue,
Be God's amazing glory sung;
Through all the list'ning earth be taught
The acts our ris'n Redeemer wrought.

"Unfailing Comfort! Heav'nly Guide!
Still o'er Thy favour'd church preside;
Still may mankind Thy blessings prove,
Spirit of mercy, truth, and love."

From the *Foundling Collection* it passed into those of Cotterill, Bickersteth, Elliott, Hall, and other compilers, both old and new. Several, who copied from R. W. Kyle's *Collection*, 1846, have attributed it to him. It was in print, however, before Kyle was born. Some of the slight changes in the text found in modern hymnals are from Cotterill's *Sel.*, 1819. In the *Anglican H. Bk.*, 1868, it is altered to "*Blest Source* of mercy, truth, and love." [J. J.]

Spirit of Truth! on this Thy day. *Bp. R. Heber.* [*Whitsuntide.*] Appeared in his posthumous *Hymns*, &c., 1827, p. 82, in 6 st. of 4 l. It is in several modern hymn-books in G. Britain and America, and usually in an abbreviated form. For the date 1812, sometimes assigned to it, we have no evidence. [J. J.]

Spirit of Truth, Thy grace impart. [*Whitsuntide.*] This cento was given in the 1863 *Appendix* to the S. P. C. K. *Ps. & Hys.*, No. 236, as follows:—

1. "Spirit of Truth, Thy grace impart,
To guide our doubtful way;
Thy beams shall scatter every cloud,
And make a glorious day."

This is an altered form of st. v. of J. Needham's "Thy influence, mighty God, impart," from his *Hymns*, &c., 1768, p. 163.

2. "Light in Thy light, O may we see,
Thy grace and mercy prove,
Revived and cheered and blest by Thee
Spirit of peace and love."

This is ll. 5–8 of C. Wesley's "Eternal Sun of Righteousness," from his *Short Hys.*, &c., 1762, No. 201.

3. "'Tis Thine to soothe the sorrowing mind,
With guilt and fear oppress'd;
'Tis Thine to bid the dying live,
And give the weary rest."

This is an altered form of st. ii. of J. Hart's "Bless'd Spirit of truth, eternal God," from his *Hys.*, &c., 1759, No. 5, slightly varied from T. Cotterill's *Sel.*, 1810, No. 66, "Eternal Spirit, Source of Truth."

4. "Subdue the power of every sin,
Whate'er that sin may be,
That we, in singleness of heart,
May worship only Thee."

Also from T. Cotterill's *Sel.*, 1810, No. 66, as above.

In Thring's *Coll.*, 1882, this text is repeated, together with a doxology from *Tate & Brady* with l. 2 borrowed from C. Wesley. [J. J.]

Spitta, Carl Johann Philipp, D.D., was b. Aug. 1, 1801, at Hannover, where his father, Lebrecht Wilhelm Gottfried Spitta,* was then living, as bookkeeper and teacher of the French language. In his eleventh year Spitta fell into a severe illness, which lasted for four years, and so threw him back that his mother (the father d. in 1805) abandoned the idea of a professional career, and apprenticed him to a watchmaker. This occupation did not prove at all congenial to him, but he would not confess his dislike, and his family were ignorant of it till an old friend, who was trying to comfort him after the death of a younger brother, discovered his true feelings. The younger brother had been preparing for ordination, and so Carl was now invited by the family to adopt this career. He joyfully accepted the offer, left the workshop in the autumn of 1818, and succeeded, by dint of hard study during the winter, in gaining admission to the highest class in the Gymnasium (Lyceum) at Hannover, which he entered at Easter, 1819. He was thus able, at Easter, 1821, to proceed to the University of Göttingen, where he completed his theological course, under professors of pronounced Rationalistic opinions, at Easter, 1824 (D.D. from Göttingen, 1855). He then became, in the beginning of May, a tutor in the family of Judge (Oberamtmann) Jochmus, at Lüne, near Lüneburg. Here he remained till his ordination on Dec. 10, 1828, as assistant pastor at Sudwalde, near Hoya. In Nov., 1830, he became assistant chaplain to the garrison and to the prison at Hameln on the Weser, and would have succeeded as permanent chaplain there, in the beginning of 1837, had not the military authorities, alarmed by reports which described him as a Pietist and a Mystic, refused to sanction the arrangement. As a compensation, he was appointed pastor at Wechold, near Hoya, in Oct., 1837, and married just before settling there. On his birthday, Aug. 1, 1847, he was instituted as Lutheran superintendent at Wittingen; in Oct., 1853, at Peine; and in July, 1859, at Burgdorf — all his appointments having been in the kingdom of Hannover. A few weeks after removing to Burgdorf he

* A native of Brunswick, and descended from a Huguenot family named de l'Hôpital, who had settled in Brunswick after the Revocation of the Edict of Nantes. The French name was exchanged for the German equivalent, i.e. Spital or Spittel, and this was modified into Spitta.

was seized with gastric fever, but had apparently recovered, when, on Sept. 28, 1859, while sitting at his writing table, he was seized with cramp of the heart, and died in a quarter of an hour. (*Karl Johann Philipp Spitta, Ein Lebensbild von Dr. Theol. K. K. Münkel*, Leipzig, 1861; *Koch*, vii., 232; Herzog's *Real-Encyklopädie*, xiv., 539, &c.)

Spitta had begun to write in verse when he was eight years old, along with his brother Heinrich (see No. xliv. below). During his university course he continued to write songs and secular poems, and pub. a collection of songs anonymously as a *Sangbüchlein der Liebe für Handwerksleute*. At Göttingen he formed a life-long friendship with Adolf Peters, afterwards professor in the St. Afra Gymnasium (Fürstenschule) at Meissen, in Saxony. He was also on intimate terms with Heinrich Heine, who was a fellow member with them of the Burschenschaft, or student's patriotic union (see K. Goedeke's *Grundriss*, vol. iii., 1881, p. 259); and this friendship continued till Heine, while visiting him at Lüne, so jested at things sacred, even in the presence of Spitta's pupils, that their friendship came to an end. After the spiritual change, which began about the end of his university course, Spitta ceased to write secular pieces. His hymn-writing proper seems to have begun in 1824. In writing to a friend on May 5, 1826, he says, "In the manner in which I formerly sang I sing no more. To the Lord I consecrate my life and my love, and likewise my song. His love is the one great theme of all my songs; to praise and exalt it worthily is the desire of the Christian singer. He gave to me song and melody; I give it back to Him." The most fruitful period of his hymn-writing was at Lüne, where many of his most popular hymns were composed in the quiet evenings, in his own room, often after fasting, and when, sitting at the piano or at his harp, he had tuned his spirit to song. Many others were inspired by the beautiful scenery of the valley of the Weser, and by the intercourse with friends during his residence at Hameln. In his later years his ecclesiastical duties absorbed his attention, and hardly any of his hymns were written after 1847. A number of them were first printed in the *Christliche Monatsschrift zur häuslichen Erbauung für alle Stände*, which appeared from Jan. to June, 1826, and was edited by Spitta and by Pastor Deichmann, of Lüneburg. Seminarlehrer W. Bode of Lüneburg has recently found a copy of the *Christliche Monatsschrift* in the Town Library at Lüneburg. This contains ten hymns, viz.: 1. "Wir leiden Angst wir leiden Noth." 2. "Ja, er hat dich stets geliebet." 3. "Wie selig ist ein Herz das Jesum funden." 4. "Wir irrten wie zerstreut und ohne Leiter." 5. "Wort des Lebens, lautre Quelle." 6. "Es hält die Hand jetzt fest am Pflug." 7. "Selig, wer ins Reich der Gnade." 8. "Hinzu, O Christ, zur offnen Quelle." 9. "In der Angst der Welt will ich nicht klagen." 10. "O Jesu meine Wonne, Die alle Noth." Of these Nos. 1, 2 appeared in January; No. 3 in March; Nos. 5, 6 in April; Nos. 7, 8, 9 in May; and No. 10 in June. They are probably all by Spitta (p. 838, ii.), but only Nos. 5, 9, 10 are included in the *Psalter und Harfe*. No. 10 being given as "O Jesu meine Sonne."

The first separate collection was the result of a selection and arrangement made by himself and Adolf Peters, and appeared at Pirna, in 1833, with the title, *Psalter und Harfe. Eine Sammlung christlicher Lieder zur häuslichen Erbauung*. This contained 61 hymns. In the 2nd pub. ed., at Leipzig in 1834, five were added, viz.:—(1) "Der Mensch hat bange Stunden." (2) "Ein lieblich Loos ist uns gefallen." (3) "O dass mein Leben deine Rechte." (4) "Was macht ihr, dass ihr weinet." (5) "Wohl uns, der Vater hat uns lieb." This work attained an unexampled popularity, and, year after year, editions followed (all reprints of the 2nd ed.), the 55th ed. being pub. at Bremen in 1889. The success of this first series led Spitta to pub. a second series, consisting of 40 hymns, and entitled: *Psalter und Harfe. Zweite Sammlung*, &c., Leipzig, 1843. This reached a 2nd ed. at Leipzig in 1843, and a 42nd at Bremen in 1887. After Spitta's death, his widow handed over to Professor Peters (see above) a considerable number of pieces from her husband's unpublished papers, to which Peters added others in his own possession, and pub. them as Spitta's *Nachgelassene geistliche Lieder*, &c., at Leipzig, 1861. One of these pieces, hardly to be called a hymn, dates from 1822, the rest of the 112 were written in the years of Spitta's early manhood (from 1825 on), a fact which rather suggests that neither Peters in 1833, nor Spitta himself in 1843, ranked them among his happiest efforts. The circulation of this work has been comparatively limited (5th ed., Bremen, 1883), and hardly any of the hymns it contains have passed into the Church hymn-books in Germany, or even into collections of German sacred poetry. It is by his *Psalter und Harfe* that Spitta is known and loved.

Various causes doubtless contributed to the popularity of Spitta's *Psalter und Harfe*. The hymns therein are, as a rule, of moderate length, are clear and simple in style, refined in diction, sweet, flowing and melodious. Their quiet beauty, their tone of earnest, sincere, and childlike piety, of glowing devotion to the Saviour, and of calm resting on, what to Spitta were, the eternal verities, endeared them to all ranks and classes. They form a faithful mirror of his inner life and Christian experience. They at once met and ministered to the revival of Evangelical religion in Germany, and thus enjoyed somewhat of the same good fortune and popularity which the renewed churchly life in England brought to Keble's *Christian Year*. As the title adopted shows Spitta meant them for family and private use, and for this they are best fitted, being, for the most part, subjective and individual. They speedily, however, passed into the German hymnbooks for church use, both at home and abroad, and translations of them are found in almost all recent English and American collections. An excellent version of both parts has been made by Mr. Richard Massie, and pub. as *Lyra Domestica*, 1st ser., London, 1860; 2nd ser., London, 1864. A glance at the lists below will show their popularity with translators. If (as already said at p. 627, ii.) Albert Knapp ranks higher than Spitta, both as a poet and as a writer of hymns for church use, yet Spitta at least caught the popular ear as Knapp never did, and is much more fully represented in the English and American hymnals.

Another element of Spitta's popularity in Germany has been contributed by the very numerous musical settings which have appeared to his hymns. *Koch*, vii., 246, gives a list of the more important of the collective editions, but, besides these, many of the separate pieces have been set to music by various composers, the "Angel of Patience" (see p. 355, i.) being one of the greatest favourites (see also Dr. J. K. Schauer's *Geschichte der biblischkirchlichen Dicht- und Tonkunst*, 1850, p. 149).

A number of Spitta's hymns are annotated under their original first lines (see **Index of Authors and Translators**). Of the rest we may note here the following:—

I. From his *Psalter und Harfe*. 1st Series, Pirna, 1833, and the 2nd ed. Leipzig, 1834; 2nd Series, Leipzig, 1843.

i. Allen ist ein Heil beschieden. *Communion of Saints.* 1st pub. at Pirna, 1833, as above, p. 27, in 5 st. of 7 l., entitled "Unity in spirit." Repeated in Knapp's *Ev. L. S.*, 1850. *Tr.* as:—

Brethren, called by one vocation. By R. Massie in his *Lyra Domestica*, 1860, p. 87. Thence, in full, in Snepp's *Songs of G. and G.*, 1872, No. 745.

Another tr. is:—"Salvation is a boon." By *Miss Fry*, 1859, p. 75.

ii. Es wird mein Herz mit Freuden wach. *Sunday Morning.* 1st pub. at Leipzig, 1843, p. 61, in 7 st. of 4 l., entitled "Sunday Morning." In the German hymn-books, e.g. in Knapp's *Ev. L. S.*, 1850, it generally begins with st. ii. "Heut hält der Herr ein offenes Haus." *Tr.* as:—

My heart wakes with a joyful lay. This is a good and full *tr.* by Mrs. Findlater, in *H. L. L.*, 4th Ser. 1862, p. 82 (1884, p. 243). Repeated, abridged and beginning "Awake! all hearts and joyful say," in G. S. Jellicoe's *Coll.*, 1867, No. 26.

Other trs. are: (1) "My heart awakes with holy glee." By *Miss Manington*, 1863, p. 143. (2) "Awake, my heart, this day of rest." By *R. Massie*, 1864, p. 51. (3) "My heart is bright with joy." By *Lady Durand*, 1873, p. 25.

iii. Gottes Stadt steht festgegründet. *Christian Church.* 1st pub. at Leipzig, 1843, p. 97, in 6 st. of 12 l., entitled "The City of God," and founded on Ps. lxxxvii. In Knapp's *Ev. L. S.*, 1850 and 1865, the Hannover *G. B.*, 1883. *Tr.* as:—

By the holy hills surrounded. In full, by R.

Massie, in his *Lyra Domestica*, 1864, p. 82, repeated in the *Wes. H. Bk.*, 1875, No. 595.

iv. Hochgesegnet seid ihr Boten. *Foreign Missions.* 1st pub. at Pirna, 1833, as above, p. 24, in 6 st. of 8 l., entitled "The Missionaries to the Heathen." Repeated in Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as:—

Blest are ye, ye chosen bearers. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 95, repeated in L. Rehfuess's *Church at Sea*, 1868, p. 104, and the *Bk. of Common Praise*, 1863.

Other trs. are: (1) "Ye messengers of Christ, By Him commissioned forth." By *Miss Fry*, 1859, p. 147. (2) "O blessed are ye messengers, sent forth." By *Lady Durand*, 1873, p. 52.

v. Ich glaube, darum rede ich. *Faith.* 1st pub. at Pirna, 1833, as above, p. 56, in 5 st. of 8 l., entitled "I believe." *Tr.* as:—

I believe, and so have spoken. By R. Massie, in his *Lyra Domestica*, 1860, p. 55. Repeated, omitting st. iii., in Adams's *Church Pastorals*, Boston, U.S., 1864, No. 552.

vi. Ich höre deine Stimme. *Ps. xxiii.* 1st pub. at Pirna, 1833, as above, p. 44, in 7 st. of 8 l., entitled "The Lord is my Shepherd." In Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as:—

1. I hear my Shepherd calling. This is a good and full *tr.* by R. Massie, in his *Lyra Domestica*, 1860, p. 44. His st. i., ii., iv. are repeated in Flett's *Coll.*, Paisley, 1871, No. 223.

2. Jesu, my Lord, my Shepherd. This is a very good *tr.*, omitting st. vi., in the Catholic Apostolic *Hys. for the Use of the Churches*, N.D. [1868], marked as *tr.* by "M. E. A. 1867."

Other trs. are: (1) "Shepherd of souls, Thy voice I hear, As stage." By *Dr. R. Maguire*, 1872, p. 166. (2) "I know Thy voice, my Shepherd." By *Lady Durand*, 1873, p. 11.

vii. Ich und mein Haus, wir sind bereit. *Family Use.* A fine hymn, founded on Joshua xxiv., 15. 1st pub. at Pirna, 1833, as above, p. 110, in 6 st. of 10 l., entitled "I and my house will serve the Lord." Repeated in the Württemberg *G. B.*, 1842, the Hannover *G. B.*, 1883, and other German collections. *Tr.* as:—

I and my house are ready, Lord. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 103, and thence in *Hys. of the Ages*, Boston, U.S., 1865, p. 107; and, abridged, in the *Bk. of Common Praise*, 1863, No. 223.

viii. Im Osten flammt empor der gol'dne Morgen. *Morning.* 1st pub. at Pirna, 1833, as above, p. 91, in 7 st. of 6 l., entitled "At Morning." In Knapp's *Ev. L. S.* 1850. *Tr.* as:—

The golden morn flames up the Eastern sky. This is a good and full *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 74. Her st. i.–iii. are repeated in J. L. Porter's *Coll.*, 1876, No. 60.

Other trs. are: (1) "The golden morn is in the East arisen." By the Hon. S. R. Maxwell in his *Sacred Poems*, 1857, p. 114. (2) "On the far East now flames the golden Morning." By S. A. Storrs, in her *Thoughts and Sketches*, 1857, p. 74. (3) "Lo! in the East the golden morn appearing." By *Miss Fry*, 1859, p. 1. (4) "The purple morning gilds the Eastern skies." By *R. Massie*, 1860, p. 6. Repeated in *Hys. of the Ages*, Boston, U.S. 1865, p. 113. (5) "Out from the East, the golden morn is riding." By *Miss Manington*, 1863, p. 113. (6) See from the East the golden morn." By *Dr. R. Maguire*, 1883, p. 27.

ix. Kehre wieder, kehre wieder. *Lent.* Founded on Jer. iii. 12, 13. 1st pub. at Pirna, 1833, as above, p. 29, in 5 st. of 10 l., entitled "Turn again." Included in the Württemberg *G. B.*, 1842, and many recent German collections. *Tr.* as:—

1. Return, return! Poor long-lost wanderer, home. This is a free *tr.* by Miss Borthwick in *H. L. L.*, 2nd Ser., 1855, p. 25 (1884, p. 90). Included, omitting st. iii., and altered, in *Kennedy*, 1863, and thence in the *Ibrox Hyl.*, 1871.

2. Turn, poor wanderer, ere the sentence. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 69, repeated, omitting st. ii., v. in the Meth. N. Conn. *H. Bk.*, 1863.

Other trs. are: (1) "Turn, O turn, no more delaying." By the Hon. S. R. Maxwell, in his *Sac. Poems*, 1857, p. 104. (2) "Return, return, thou lost one." By *Lady Durand*, 1873, p. 59. (3) "Return again! return again." By J. Kelly, in his *Hys. of the Present Century*, 1885, p. 60.

x. Meine Stund' ist noch nicht kommen. *Cross and Consolation.* 1st pub. at Pirna, 1833, as above, p. 37, in 7 st. of 6 l., entitled "The Lord's Hour." In Knapp's *Ev. L. S.* 1850. *Tr.* as:—

Jesus' hour is not yet come. This is a free *tr.*, omitting st. v., by Miss Borthwick, in *H. L. L.*, 2nd ser. 1855, p. 43 (1884, p. 102). Included, abridged, in the Amer. Epis. *Hys. for Church and Home*, 1860, the Scottish *Evang. Union Hyl.*, 1878, &c.; and, in full, in *Lyra Anglicana*, 1864, Miss Warner's *Hys. of the Church Militant*, 1858, &c.

Other trs. are:—(1) "'Tis not yet the time appointed." By *R. Massie*, 1860, p. 47, and in Reid's *Praise Book*, 1872. (2) "My times, O Lord, are in Thy hand." By *Dr. R. Maguire*, 1883, p. 99.

xi. Nimm hin, was dein ist, Gott, nimms hin. *Surrender to God.* This beautiful hymn was 1st pub. at Leipzig, 1843, as above, p. 58, in 5 st. of 10 l., entitled "Resignation." *Tr.* as:—

I give Thee back Thine own again. A good and full *tr.* by R. Massie, in his *Lyra Domestica*, 1864, p. 49, repeated, omitting st. ii., in the Eng. Presb. *Ps. & Hys.*, 1867, No. 101.

xii. O du, der uns begegnet. *Christian Service.* 1st pub. at Leipzig, 1843, as above, p. 92, in 4 st. of 4 l., entitled "The Blessing of the Blest." *Tr.* as:—

O Thou Whose grace first found us, Whose love. In full, by R. Massie, in his *Lyra Domestica*, 1864, repeated in Horder's *Cong. Hys.*, 1884.

xiii. O komm, du Geist der Wahrheit. *Whitsuntide.* 1st pub. at Pirna, 1833, as above, p. 12, in 7 st. of 8 l., entitled "Whitsunday." Included in the Leipzig *G. B.*, 1844, and various later collections. *Tr.* as:—

1. Draw, Holy Spirit, nearer. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 27. Repeated, in varying centos, in Snepp's *Songs of G. & G.*, 1872; Harland's *C. P. & Hyl.*, 1876; Meth. N. Conn. *H. Bk.*, 1863, &c.

2. O come, Eternal Spirit, Of truth, diffuse Thou light. In full by E. Cronenwett, as No. 160, in the Ohio *Evang. Luth. Hyl.*, 1880.

xiv. O Vaterhand, die mich so treu geführet. *Holy Trinity.* A fine hymn, 1st pub. at Pirna, 1833, as above, p. 128, in 3 st. of 8 l., entitled "Father, Son, and Spirit." Included in Knapp's *Ev. L. S.*, 1850 and 1865. *Tr.* as:—

1. O Father-Eye, that hath so truly watch'd. By Miss Winkworth, in her *Lyra Ger.* 2nd Ser., 1858, p. 63. Her st. i. ll. 1–4, and iii., altered to 3 st. of 10.10.10.10, were included in *Hys. of the Spirit*, Boston, U.S., 1864, No. 11.

2. Father whose hand hath led me so securely. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 124. Repeated in Bp. Ryle's *Coll.*, 1860; Snepp's *Songs of G. & G.*, 1872; *Laudes Domini*, N.Y., 1884, and others.

xv. O welche fromme schöne Sitte. *Spiritual Conversation.* 1st pub. at Pirna, 1833, as above, p. 101, in 6 st. of 8 l., entitled "The Blessing of Christian fellowship." In Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as:—

It is a practice greatly blest. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 89, repeated, omitting st. iv., v., in Snepp's *Songs of G. & G.*, 1872.

xvi. O wie freun wir uns der Stunde. *Fellowship with Christ.* 1st pub. at Leipzig, 1843, as above, p. 3, in 6 st. of 8 l., entitled "Thou hast the words of Eternal Life," and founded on St. John vi. 68. In Knapp's *Ev. L. S.*, 1850 and 1865, and other German collections. *Tr.* as:—

Oh! how blest the hour, Lord Jesus. In full, by R. Massie, in his *Lyra Domestica*, 1864, p. 5. Repeated, abridged, in the Eng. Presb. *Ps. & Hys.*, 1867, *Wes. H. Bk.* 1875, and others.

Another tr. is: "How great the joy, how blest the hour." By *Dr. R. Maguire*, 1872, p. 182.

xvii. O wie manche schöne Stunde. *Cross and Consolation.* 1st pub. at Pirna, 1833, as above, p. 130, in 10 st. of 4 l., entitled "Comfort." *Tr.* as:—

1. O how many hours of gladness, Hath the Lord. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 126, repeated, abridged, in the *Bk. of Common Praise*, 1863.

2. O how many hours of beauty. This is a good and full *tr.*, by Mrs. Findlater, in *H. L. L.*, 4th Ser., 1862, p. 11 (1884, p. 185). Included, omitting st. vii., viii., and beginning "O how many hours of gladness, Has the Master dealt around," in G. S. Jellicoe's *Coll.*, 1867, No. 128.

Another tr. is: "O how many an hour of gladness." By *Lady Durand*, 1873, p. 16.

xviii. Sehet, sehet, welche Liebe. *The Love of the Holy Trinity.* 1st pub. at Pirna, 1833, as above, p. 19, in 3 st. of 8 l., entitled "See what Love." Included in Knapp's *Ev. L. S.*, 1837, and other German collections. *Tr.* as:—

See, O see, what love the Father. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 50. Repeated in the Meth. N. Conn. *H. Bk.*, 1863; Snepp's *Songs of G. & G.*, 1872; Hatfield's *Church H. Bk.*, N. Y., 1872, &c.

Other trs. are: (1) "Behold the Father's love." By *Miss Fry*, 1859, p. 9. (2) "See! what wondrous love, how matchless." By *Miss Manington*, 1863, p. 33. (3) "Behold what love the Father hath—how great." By *Dr. R. Maguire*, 1872, p. 68.

xix. Unser Wandel ist im Himmel! Wie ein Mensch in sich versenkt. *The Christian Life.* 1st pub. at Pirna, 1833, as above, p. 75, in 7 st. of 8 l., entitled "Our Conversation is in Heaven," and suggested by Philipp. iii. 20. *Tr.* as:—

As a traveller returning. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 73. This is found in two centos:—

1. Jesus, like the magnet, raises (st. iii., v., vi.) in the Meth. N. Conn. *H. Bk.*, 1863.

2. Can we have our hearts in heaven (st. v., vii.) in Adams's *Church Pastorals*, Boston, U.S., 1864.

Another tr. is: "We are citizens of heaven." In the *British Herald*, January, 1866, p. 205.

xx. Wandle leuchtender und schöner. *Easter.* 1st pub. at Pirna, 1833, as above, p. 8, in 9 st. of 8 l., entitled "Easter Festival." Included in the Württemberg *G. B.*, 1842, and other recent German collections. *Tr.* as:—

Sun, shine forth in all thy splendour. This is a full and good *tr.* by R. Massie, in his *Lyra Domestica*, 1860, p. 24, repeated in Schaff's *Christ in Song*, 1869. Two centos, both beginning with st. iii., "Say, my soul, what preparation," are in (1) the *Bk. of Common Praise*, 1863, and (2) in the Ohio *Evang. Luth. Hyl.*, 1880.

Another tr. is: "With brighter glory, Easter Sun." By *Lady Durand*, 1873, p. 4.

xxi. Wir sind des Herrn, wir leben, oder sterben. *Life in Christ.* A fine hymn founded on Rom. xiv. 8. 1st pub. at Leipzig, 1843, as above, p. 96, in 4 st. of 4 l. entitled "We are the Lord's." *Tr.* as:—

1. We are the Lord's; His all-sufficient merit. This is a good and full *tr.* by C. T. Astley, in his *Songs in the Night*, 1860, p. 32. Repeated in Bp. Ryle's *Coll.* 1860, Canadian Presb. *H. Bk.*, 1880; *Laudes Domini*, N.Y., 1884, and others.

2. We are the Lord's, whether we live or die. Also a good and full *tr.* by R. Massie, in his *Lyra Domestica*, 1864, p. 81, and thence in Schaff's *Christ in Song*, 1870, and Horder's *Cong. Hys.*, 1884.

Other trs. are: (1) "We are the Lord's in living or in dying." By *Miss Fry*, 1859, p. 22. (2) "We are the Lord's!—in life, in death remaining." By Mrs. Findlater, in *H. L. L.* 1862, p. 36 (1884, p. 203).

Hymns not in English C. U.:—

xxii. Ach, welche Marter, welche Plagen. *Christ's Mercy.* 1st pub. at Leipzig, 1843, p. 22, in 6 st. of 8 l. *Tr.* as "O Lord, what sorrows past expression." By *R. Massie*, 1864, p. 21, and in Reid's *Praise Bk.*, 1872.

xxiii. Das Leben wird oft trübe. *Spiritual Dryness.* 1st pub. at Pirna, 1833, p. 125, in 7 st. of 8 l. The *trs.* are: (1) "How weary and how worthless this life at times appears." By Miss Borthwick in *H. L. L.*, 1854, p. 41 (1884, p. 43). Thence in Bp. Ryle's *Coll.*, 1860, and the Schaff-Gilman *Lib. of Rel. Poetry*, 1881. (2) "Our life is often dark." By *R. Massie*, 1860, p. 121. (3) "This life is ofttimes gloomy." By *Miss Manington*, 1863, p. 179. (4) "Life often seems so dreary." By *Lady Durand*, 1873, p. 40.

xxiv. Der du in der Nacht des Todes. *Epiphany.* 1st pub. at Pirna, 1833, p. 4 in 5 st. of 8 l. The *trs.* are: (1) "Thou Who in the night of death." By *Miss Fry*, 1859, p. 25. (2) "Christ whose first appearance lighted." By *R. Massie*, 1860, p. 18, repeated in Schaff's *Christ in Song*, 1869 and 1870. (3) "Thou who in death's night of terror." By *Miss Manington*, 1864, p. 14. (4) "Christ, who in Death's night of darkness." By *Lady Durand*, 1873, p. 1.

xxv. Des Christen Schmuck und Ordensband. *Rejoicing in Tribulation.* 1st pub. at Pirna, 1833, p. 115, in 4 st. of 4 l. The *trs.* are: (1) "The Christian's badge of honour here." By Mrs. Findlater in *H. L. L.*, 1858, p. 11 (1884, p. 138). (2) "The badge the Christian wears on earth." By *R. Massie*, 1860, p. 110. (3) "The Christian's star of honour here." By *Miss Manington*, 1863, p. 49. (4) "The sign of faith, and love's true token." By *Dr. R. Maguire*, 1883, p. 72.

xxvi. Du schöne Lilie auf dem Feld. *Trust in God.* 1st pub. at Pirna, 1833, p. 87, in 6 st. of 4 l. The *trs.* are: (1) "Thou beauteous lily of the field, Who robed." By S. A. Storrs in her *Thoughts and Sketches*, 1857, p. 77. (2) "Thou beauteous lily of the field! Who hath." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1857, p. 119. (3) "Thou beauteous lily of the field, Thou child to Nature dear." By *Miss Fry*, 1859, p. 72. (4) "Sweet lily of the field, declare." By *R. Massie*, 1860, p. 14. (5) "Thou pretty lily of the field." By *Miss Manington*, 1863, p. 171. (6) "Thou lovely lily of the field." By Mrs. A. W. Johns in her *Orig. Poems and Trs.* 1882, p. 45.

xxvii. Ein lieblich Loos ist uns gefallen. *The Christian's Portion.* 1st pub. in the 2nd ed., Leipzig, 1833, and not in the Pirna ed. 1833 (ed. 1836, p. 119), in 8 st. of 6 l. In the Leipzig *G. B.*, 1844, and others. *Tr.* as "Our lot is fall'n in pleasant places." By *R. Massie*, 1860, p. 106, and thence in Schaff's *Christ in Song*, 1869 and 1870.

xxviii. Ein Pilger schickt sich an zur Fahrt. *For the Dying.* 1st pub. at Leipzig, 1843, p. 93, in 6 st. of 10 l. *Tr.* as (1) "A pilgrim stands on Jordan's brink." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1857, p. 107. (2) "A pilgrim for his new abode." By *R. Massie*, 1864, p. 78.

xxix. Erhalt' in mir den Lebenstrieb, das Sehnen. *The Plant of Grace.* 1st pub. at Pirna, 1833, p. 123, in 3 st. of 8 l. The *trs.* are (1) "Maintain in me the sap of life, the yearning." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1857, p. 117. (2) "Excite in me, O Lord, an ardent thirst." By *R. Massie*, 1860, p. 119. (3) "Uphold in me a living wish and longing." By *Miss Manington*, 1863, p. 177.

xxx. Es giebt ein Lied der Lieder. *The Lord's Song.* 1st pub. at Pirna, 1833, p. 23, in 2 st. of 6 l. The *trs.* are: (1) "A Song of songs there is." By *Miss Fry*, 1859, p. 70. (2) "There is a song so thrilling." By *R. Massie*, 1860, p. 33. (3) "There is a song now singing." By Mrs. Findlater in *H. L. L.*, 1862, p. 75 (1884, p. 237), and in the South Place *Coll.*, 1873, No. 170. (4) "One song of songs—the sweetest." By Miss Burlingham, in the *British Herald*, Sept. 1865, p. 133, repeated in Reid's *Praise Bk.*, 1872. (5) "A blessed Song of songs there is." By *Lady Durand*, 1873, p. 35.

xxxi. Freuet euch der schönen Erde. *Joy in the Beauties of Nature.* 1st pub. at Pirna, 1833, p. 85, in 5 st. of 4 l. In the Hannover *G. B.*, 1883, and others. The *trs.* are: (1) "O rejoice in Nature's beauties." By S. A. Storrs, in her *Thoughts and Sketches*, 1857, p. 76. (2) "In the beauteous earth rejoice ye." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1857, p. 121. (3) "Rejoice in the beautiful earth! For well may." By *Miss Fry*, 1859, p. 163. (4) "Rejoice in the beautiful earth For well she," &c. By *R. Massie*, 1860, p. 13. (5) "Joy ye o'er this earth so lovely." By *Miss Manington*, 1863, p. 102. (6) "Rejoice in Earth's fair beauty." By *Lady Durand*, 1873, p. 21.

xxxii. Gehe hin in Gottes Namen. *Before Work.* 1st pub. at Leipzig, 1843, p. 51, in 5 st. of 4 l. In Knapp's *Ev. L. S.*, 1850. The *trs.* are: (1) "Cheerfully to work proceed." By *R. Massie*, 1864, p. 43. (2) "In the name of God advancing." In Statham's *Coll.* Edin. 1870, No. 120, and in the Schaff-Gilman *Lib. of Rel. Poetry*, 1881. (3) "In the Name of God go forward." By *J. Kelly*, 1885, p. 108.

xxxiii. Ich nehme, was du mir bestimmst. *Submission to God's Will.* 1st pub. at Pirna, 1833, p. 49, in 4 st. of 6 l. The *trs.* are: (1) "What Thou appointest I receive." By S. A. Storrs, in her *Thoughts and Sketches*, 1857, p. 67. (2) "Give what Thou wilt oh Lord! my grateful heart." By *Miss Fry*, 1859, p. 78. (3) "Thy will I cheerfully obey." By *R. Massie*, 1860, p. 49.

xxxiv. Ich steh' in meines Herren Hand. *Trust in God.* 1st pub. at Pirna, 1833, p. 54, in 5 st. of 8 l. In the Hannover *G. B.*, 1883, and others. *Tr.* as "I place myself in Jesus' hands." By *R. Massie*, 1860, p. 53, repeated in Reid's *Praise Book*, 1872.

xxxv. In der Angst der Welt will ich nicht klagen. *Christian Life.* Included at Pirna, 1833, p. 132, in 6 st. of 6 l. In Knapp's *Ev. L. S.* 1850 and 1865. The *trs.* are: (1) "Amid the world's vexations." By *Miss Fry*, 1859, p. 41. (2) "Uncomplaining, though with care grown heavy." By *R. Massie*, 1860, p. 128, repeated in *Lyra Anglicana*, 1864. (3) "In this earth—life's bitter anguish." By *Lady Durand*, 1873, p. 55.

xxxvi. O du, den meine Seele liebt. *Holy Communion.* 1st pub. at Leipzig, 1843, p. 73, in 6 st. of 4 l. The *trs.* are: (1) "O Thou, Who holdest in my heart." By *R. Massie*, 1864, p. 62. (2) "Oh Thou, my loving thoughts employ." By H. Thompson, in *Lyra Eucharistica*, 1864, p. 327.

xxxvii. Still an deinem liebevollen Herzen. *The Love of Christ.* 1st pub. at Pirna, 1833, p. 35, in 5 st. of 8 l. The *trs.* are: (1) "Safe on thy paternal breast." By S. A. Storrs, in her *Thoughts and Sketches*, 1857, p. 65. (2) "With calm repose, Oh let me lie." By *Miss Fry*, 1859, p. 129. (3) "Still on Thy loving heart let me repose." By *R. Massie*, 1860, p. 34. Thence in Bp. Ryle's *Coll.*, 1860, and in Schaff's *Christ in Song*, 1869 and 1870. (4) "On Thy breast, so full of love and mercy." By *Miss Manington*, 1863, p. 35. (5) "My Jesus, on Thy Heart of Perfect Love." By *Lady Durand*, 1873, p. 63.

xxxviii. Stimm' an das Lied vom Sterben. *For the Dying.* 1st pub. at Pirna, 1833, p. 136, in 5 st. of 8 l. Sung at his own funeral on Sunday, Oct. 1, 1859. In Knapp's *Ev. L. S.* 1850, &c. The *trs.* are: (1) "I sing of death and dying." By *R. Massie*, 1860, p. 134. (2) "Sing now the Song of Dying." By *Lady Durand*, 1873, p. 65.

xxxix. Vom Oelberg' wogt es nieder. *Christ weeping over Jerusalem.* 1st pub. at Leipzig, 1843, p. 78, in 7 st. of 6 l. In Knapp's *Ev. L. S.*, 1850 and 1865. The *trs.* are: (1) "Hark! for loud notes of joy." By *Miss Fry*, 1859, p. 87. (2) "Where yonder mount, with olives clad." By *R. Massie*, 1864, p. 65. (3) "From Olivet the surging crowd." By *Dr. R. Maguire*, 1872, p. 37.

xl. Was macht ihr dass ihr weinet. *Communion of Saints.* Founded on Acts xxi. 13. 1st pub. in the 2nd ed. Leipzig, 1833, and not in the Pirna ed. 1833 (ed. 1836, p. 149), in 5 st. of 8 l. In Schaff's *Deutsches G. B.* 1860, as a Funeral Hymn. The *trs.* are: (1) "What mean ye by this wailing." By Mrs. Findlater, in *H. L. L.* 1855, p. 16 (1884, p. 82). (2) "What mean ye, dearly loved ones." By S. A. Storrs, in her *Thoughts and Sketches*, 1857, p. 79. (3) "What mean ye thus those tears to weep." By *Miss Fry*, 1859, p. 12. (4) "How mean ye thus by weeping." By *R. Massie*, 1860, p. 130. (5) "Why is it that ye're weeping." By *Miss Manington*, 1863, p. 185. (6) "What means this bitter weeping." In L. Rehfuess's *Church at Sea*, 1868, p. 1. (7) "What mean ye, that ye weep." In the *Family Treasury*, 1875, p. 587.

xli. Weint nicht über Jesu Schmerzen. *Repentance.* 1st pub. at Pirna, 1833, p. 6, in 5 st. of 8 l. The *trs.* are: (1) "For Jesu's agony and death." By *Miss Fry*, 1859, p. 139. (2) "Wherefore weep we over Jesus." By *R. Massie*, 1860, p. 22, thence in Schaff's *Christ in Song*, 1869 and 1870. (3) "Weep not over Jesu's sorrow." By *Miss Manington*, 1863, p. 50.

xlii. Wie wird uns sein, wenn endlich nach dem schweren. *Eternal Life.* 1st pub. at Pirna, 1833, p. 142, in 8 st. of 8 l. In Knapp's *Ev. L. S.* ed. 1850. The *trs.* are: (1) "How shall it be with us, when we, frail mortals." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1857, p. 110. (2) "O what will be the day, when won at last." By *Mrs. Bevan*, 1858, p. 71. (3) "What shall we be, and whither shall we go?" By *R. Massie*, 1860, p. 140, and thence in Schaff's *Christ in Song*, 1870, and in Bp. Ryle's *Coll.* 1860. (4) "How will it be? when past the conflict heavy." By *Miss Manington*, 1863, p. 92. (5) "O what shall we be, when, the conflict o'er." By *Dr. R. Maguire*, 1883, p. 158.

xliii. Winter ist es. In dem weiten Reiche. *Winter.* 1st pub. at Pirna, 1833, p. 89, in 4 st. of 8 l. In Knapp's *Ev. L. S.* 1850, &c. The *trs.* are: (1) "Winter is here, and none may dare intrude." By *Miss Fry*, 1859, p. 115. (2) "It is winter. All seems dead or dying." By *R. Massie*, 1860, p. 16. (3) "Winter it is! o'er the mighty kingdom." By *Miss Manington*, 1863, p. 178. (4) "It is Winter. The wide realm of Nature." By Miss Burlingham in the *British Herald*, Feb. 1865. (5) "Winter is here. In Nature's wide domain." By *Lady Durand*, 1873, p. 50. (6) "It is winter; and the wide domain." By *Dr. R. Maguire*, 1883, p. 137.

xliv. Wohl uns, der Vater hat uns lieb. *The Love of God.* Founded on Rom. viii. 32. 1st pub. in the 2nd ed. Leipzig, 1834, and not in the Pirna ed. 1833 (ed. 1836, p. 110) in 7 st. of 8 l. This was, according to *Koch* vii. 243, one of the hymns which Spitta wrote between Easter and July, 1824, while studying the Epistle to the Romans, and which on July 7, 1824, he sent to his brother Heinrich Spitta, professor of medicine at Rostock, but Ludwig Spitta dates it "Autumn, 1833." In the Leipzig *G. B.* 1844, &c. It is *tr.* as "How blest are we! that God of us." By *R. Massie*, 1860, p. 97.

xlv. Wo ist göttliches Erbarmen. *The Grace of Christ.* 1st pub. at Leipzig, 1843, p. 83, in 6 st. of 10 l. In Knapp's *Ev. L. S.* 1850 and 1865. The *trs.* are:—(1) "Oh where doth mercy dwell." By *Miss Fry* 1859, p. 36. (2) "Where is mercy and compassion." By *R. Massie*, 1864, p. 69, repeated in Schaff's *Christ in Song*, 1870. (3) "Where is Divine compassion, that." By *Lady Durand*, 1873, p. 67.

xlvi. Wort des Lebens, lautre Quelle. *Holy Scripture.* Included at Pirna, 1833, p. 21, in 5 st. of 8 l. In Knapp's *Ev. L. S.*, 1850 and 1865, &c. The *trs.* are: (1) "Word of Life! unsullied fountain." By the Hon. S. R. Maxwell in his *Sacred Poems*, 1857, p. 99. (2) "Thou word of Life, unsullied spring!" By *Miss Fry*, 1859, p. 81. (3) "Word of Life, eternal Fountain." By *R. Massie*, 1860, p. 83. (4) "Word of Life, thou fountain bright." In L. C. Biggs's *English Hymnology*, 1873, p. 114.

The whole of the remaining hymns in the *Psalter und Harfe*, 1833 and 1843, have been *tr.* by R. Massie, in his *Lyra Domestica*, vol. i. 1860, ii. 1864; and versions of many of them are included in Miss Fry's *Echoes of Eternity*, 1859; Miss Manington's *Footprints of the Holy Dead*, 1863; and Lady Durand's *Imitations from the German of Spitta and Tersteegen*, 1873. To annotate them in full would exceed the limits of our space.

II. From his *Nachgelassene geistliche Lieder*. Leipzig, 1861.

Hardly any of these have come into use in Germany; and they have either remained unknown to or have been almost entirely ignored by translators into English. We need only note two, viz.:—

xlvii. Die erste Ruhestätte die die Welt. *Christmas*. 1st pub. at Leipzig, 1861, p. 154, in 3 st. of 5 l., as No. 4 of the Hymns for Christmas. It is *tr.* as "The cradle which the world has drest." In the *Family Treasury*, 1865, p. 251, and signed "X. X."

xlviii. O Herbst, du Abendstunde. *Autumn*. 1st pub. at Leipzig, 1861, p. 181, in 7 st. of 4 l. It is *tr.* as "O autumn, fair pensive evening." By Miss Borthwick, in the *Family Treasury*, 1864, p. 191, dated September 1864, and included in her *Thoughtful Hours*, 1867, p. 181. [J. M.]

Splendor paternae gloriae. *St. Ambrose.* [*Morning.*] A beautiful morning hymn, to the Holy Trinity, but especially to Christ as the Light of the World, and a prayer for help and guidance throughout the day. It is the companion and sequel to the "Aeterne rerum Conditor" (p. 26, i.), and, like it, is almost indisputably by St. Ambrose. It has been ascribed to him by Fulgentius, Bp. of Ruspe, in North Africa (d. 533); by Bede (d. 735), in his *De arte metrica;* and by Hincmar, in his *De una et non trina Deitate*, 857. It is one of the twelve hymns which the Benedictine editors of St. Ambrose receive as genuine; and is included by Biraghi as one of the *Inni sinceri e Carmi di Sant' Ambrogio*, Milan, 1862. It is mentioned in the *Rule of Aurelianus*, Bp. of Arles (d. 555).

It is found in a MS., *circa* 700, in the Brit. Mus. (Vesp. A., i., f. 152); in a MS., *circa* 890, in the Bodleian (Junius 25, f. 123 *b*); in four MSS. of the 11th cent., in the British Museum (Vesp. D., xii., f. 12 *b*; Jul. A., vi., f. 24; Harl., 2961, f. 221 *b*; Add. 30,848, f. 75); in a MS. of the 11th cent., at Corpus Christi, Cambridge (391, p. 232); in the St. Gall MSS., 387, 413, of the 11th cent.; and in the *Lat. Hys. of the Anglo-Saxon Church*, 1851, is printed from an 11th cent. MS. at Durham (B., iii., 32, f. 5 *b*). Most of the mediaeval Breviaries include it, e.g., the *Ambrosian* of 1539, *Mozarabic* of 1502, *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, &c. Its use was generally for *Matins* or *Lauds* on Monday, though some of the Monastic orders (e.g., the Benedictines and Carthusians) used it daily. It is printed by *Daniel*, i., No. 17, and iv., p. 20, from a Rheinau MS. of the 9th cent., a Rheinau MS. of the 10th cent., &c.; by *Mone*, No. 272, from a Trier MS. of the 8th cent., a Trier MS. of the 9th cent., &c.; by Dreves, in his *Hymnarius Moissiacensis*, 1888, p. 29, from a MS. of the 10th cent. Also in *Wackernagel*, i., No. 4; F. A. March's *Lat. Hys.*, 1875, p. 11; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and others. The text, with a full commentary, will also be found in the Abbé S. G. Pimont's *Hymnes du Bréviare Romain*, vol. i., 1874, p. 139; and in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, 1881, p. 195. [J. M.]

Translations in C. U.:—

1. O Jesu, Lord of heavenly grace. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 32, in 8 st. of 4 l., and his *Hys. of the Church*, 1841, No. 2. This *tr.* is found in a large number of hymn-books in G. Britain and America. In *Mercer*, 1864, *Alford*, 1867, *Barry*, 1862, the *People's H.*, 1867, and others, the text is unaltered, but given sometimes with abbreviations; whilst in the *Salisbury*, 1857, *Kennedy*, 1863, the Irish *Church Hyl.*, 1873, and others, slight changes are introduced. See also Nos. 9 and 13.

2. From the Father's glory shining. By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, in 9 st. of 4 l.; and in Rorison's *Hys.*, &c., 1851.

3. O Thou the Father's image blest. By E. Caswall, in his *Lyra Catholica*, 1849, p. 15, in 9 st. of 4 l.; and his *Hys. & Poems*, 1873, p. 10. This is given in several hymn-books, especially in those of the Roman Catholics.

4. Thou Brightness of the Father's ray. This *tr.* was contributed to the 1854 ed. of the *H. Noted*, in 8 st. of 4 l., but by whom we cannot determine. Its use is limited.

5. O Christ with each returning morn. This cento, from J. Chandler's *tr.*, in the American *Sabbath H. Bk.*, 1858, No. 46, is composed of st. viii., vii., v., and iv., in the order named, but considerably altered. It is given in other American hymnals.

6. O Jesu, Lord of Light and Grace. This *tr.* is given in *H. A. & M.*, 1861, No. 3, in 7 st. of 4 l., st. i.–v., being Chandler's *tr.*, as above, slightly altered; st. vi., ll. 1, 2, from Chandler, also altered; and ll. 3, 4, from the *H. Noted* text; and a new doxology. In the ed. of 1875, the text is thus altered: st. ii. ll. 3, 4—st. iv., ll. 3, 4—st. vi., from *Church Hys.*, 1871, altered.

7. O Splendour of the Father's Might. By E. A. Dayman, in the *Sarum Hyl.*, 1868.

8. O Splendour of the Father's Beam. R. C. Singleton, in his *Anglican H. Bk.*, 1868.

9. O Jesu, Lord of heavenly grace. This cento, in the S. P. C. K. *Church Hys.*, 1871, is thus composed: st. i.–iii., are from J. Chandler's *tr.*, as above, and st. iv., v., are by Dr. F. J. A. Hort, and were made for *Church Hys.*

10. Brightness of the Father's glory. This *tr.*, in the *Hymnary*, 1872, is W. J. Copeland's *tr.*, rewritten by the editors.

11. O come, Thou Sun of Righteousness. This, in the 1874 *Suppl.* to the *New Cong.*, is composed of st. ii., iii., v., and vii., of J. Chandler's *tr.*, as above: but considerably altered.

12. Thou Image of the Father bright. By H. M. Macgill. This appeared in the 1874 draft of the Scottish *Presb. Hymnal;* and, again, after revision, in the official issue of that *Hymnal*, 1876, and in his own *Songs of the Christian Creed and Life*, 1876.

13. O Jesu, Lord of heavenly grace. This cento, in Thring's *Coll.*, 1882, is st. i.–iii., and v., from J. Chandler, as above; and st. iv., altered from *Church Hys.*, st. iv., by Dr. Hort. In *Hys. for . . . Sherborne School*, 1888, it reads, "O Jesu, full of truth and grace."

Translations not in C. U.:—

1. O Splendour of Paternal Light. *Primer*, 1706.
2. Image of the Father's might. *Bp. Mant*, 1837.
3. Beam of supernal glory bright. T. Doubleday's *Hymnarium Anglicanum*, 1844.
4. Thou Splendour of the Father's light. *Bp. J. Williams*, 1845.
5. Splendour of the Father's glory. *R. Campbell*, 1850, in O. Shipley's *Annus Sanctus*, 1884.
6. Thou Brightness of Thy Father's worth. *J. D. Chambers*, 1852.
7. Of the Father Effluence bright. *Card. Newman*, 1853.
8. O Brightness of Thy Father's face. *J. D. Chambers*, 1857.
9. O Thou, who with the Father's glory crowned. *Church Monitor*, Bristol, 1866, p. 25. A partial rendering only.
10. O Thou, the Splendour of the Father's glory. *D. T. Morgan*, 1871.
11. Splendour of glory all divine. *J. Wallace*, 1874.
12. O Thou the Brightness of the Father's glory. *D. T. Morgan*, 1880. [J. J.]

Sponsa Christi quae per orbem. [*All Saints.*] This is one of the finest of the more recent French Sequences. It is found in the *Paris Missal* of 1665, p. 604.

In the *Paris Missal* of 1739, p. 684, the name of the author is given in the margin as "Joann. B. de Contes Decanus Paris.," i.e. Jean Baptiste de Contes, who became Dean of Paris in 1647; and, after holding this office for 32 years, d. at Paris, July 4, 1679, aged 78. The Sequence is also found in the *Narbonne Breviary* of 1709; in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 97, as "*Spousa* (printer's error) Christi quae per orbem;" in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and in *Daniel*, ii. p. 377. [J. M.]

Translations in C. U. :—

1. Spouse of Christ, to whom 'tis given. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 110, in 10 st. of 10 l.; and, again, in his *Hys. of the Church*, 1841, No. 63. It is found in a few collections, but in an abbreviated form.

2. Spouse of Christ in arms contending. By W. Palmer, in his *Short Poems and Hys., the latter mostly Translations*, 1845, No. 75, in 13 st. of 4 l. It speedily passed into several collections, usually in an abbreviated form, including the *People's H.*, 1867, and others. See also Nos. 6 and 7 below. It is the most extensively used of the *trs.* of "Sponsa Christi."

3. Spouse of Christ, who, through the wide world Warring still, &c. By W. J. Blew, in his *Church H. & Tune Bk.*, 1852–55. In two parts; Pt. ii., beginning with st. vi. of the original, "Prodigi vitae, cruore;" *tr.* as, "Martyrs, of their life-blood thriftless." In Rice's *Sel.* from Blew, 1870, No. 127 is composed of st. i. and iv. of Pt. i.; and st. iii. of Pt. ii.

4. Spouse of Christ, that through the wide world Militant dost, &c. This, in J. A. Johnston's *English Hyl.*, 1856 and 1861, is an arrangement of the above *trs.*, with special indebtedness to Mr. Blew.

5. Bride of Christ, to whom 'tis given. This in *Kennedy*, 1863, No. 1378, is an altered form of J. Chandler's *tr.* as above.

6. Bride of Christ, through Him contending. This, in the *Sarum Hyl.*, 1868, is an altered form of W. Palmer's *tr.* as above.

7. Spouse of Christ, in arms contending. This, in the 1860 *Appendix* to the *H. Noted*, No. 184, is thus composed: st. i.–viii., and x., *W. Palmer*, x., xi.–xiii., a new translation by an unknown hand.

8. Church of Christ, whose glorious warfare. By J. Ellerton; written for and 1st pub. in the S. P. C. K. *Church Hys.*, 1871, with the omission of st. ii.; and in full in the *Hys. for Use in the Church of S. Ethelburga, Bishopsgate*, London, 1873. In the 1889 *Suppl. Hys.* to *H. A. & M.* it is altered to "*Bride* of Christ, whose glorious warfare," and in Mr. Ellerton's *Hymns*, &c., 1888, this revision is dated "1887."

9. Spouse of Christ in warfare glorious. In the *Antiphoner and Grail*, 1880; and the *Hymner*, 1882.

In *Kennedy*, 1863, "As the Church to-day rejoices," is a cento from W. Palmer's *tr.*, as above, beginning with st. ii. in the original, "Hæc dies cunctis dicata." [J. J.]

Spurgeon, Charles Haddon, the world-famous preacher, was b. June 19, 1834, at Kelvedon, in Essex, where his father was Congregational minister. He was educated at Colchester, and at an Agricultural College at Maidstone, after which he was for a few years usher in schools at Newmarket and Cambridge. In 1851 he became minister of a small Baptist church at Waterbeach, near Cambridge, and soon attained great popularity. In 1854 he removed to New Park Street, London, the place where Drs. Gill and Rippon had formerly ministered, and ere long the thronging of people to hear him led, first, to the temporary occupation of Exeter Hall, and of the Surrey Music Hall, and then to the erection of the great Metropolitan Tabernacle, where he still ministers. Mr. Spurgeon is chiefly known as a preacher and as the author of many vols. of sermons, expositions, and other homiletical literature; but he is also a hymn writer, and the compiler of a well-known hymn book. This book was prepared, in 1866, primarily for the use of the congregation at the Tabernacle. Hence its title *Our Own Hymnbook, a collection of Ps. & Hys. for public, social, and private worship.* It contains 220 versions of the Psalms, and 910 hymns. Of Mr. Spurgeon's contributions noted below, only one, "Sweetly the holy hymn," can be regarded as possessing any particular merit. The others do not rise above respectable mediocrity. His psalm-versions and hymns, all dated 1866, are:—

1. Amidst us our Beloved stands. *Holy Communion.*
2. Behold, O Lord, my days are made. *Ps. xxxix.*
3. Blessed is the man that feareth. *Ps. cxii.*
4. Here, O ye faithful, see. *Holy Baptism.*
5. I will exalt Thee, Lord of hosts. *Ps. xxx.*
6. Jesus, poorest of the poor. *Ps. xli.*
7. Lord, I would dwell with Thee. *Ps. xv.*
8. Lord, make my conversation chaste. *Ps. lxviii.*
9. Lord, Thy church without a pastor. *Election of a Minister.*
10. Make haste, O Lord, my soul to bless. *Ps. lxx.*
11. O God, be Thou no longer still. *Ps. lxxxiii.*
12. O God, Thou hast cast off Thy saints. *Ps. lx.*
13. Our ears have heard, O glorious God. *Ps. xliv.*
14. Praise the Lord with exultation, My whole heart, &c. *Ps. cxi.*
15. Risen Lord, Thou hast received. *Election of a Minister.*
16. Sweetly the holy hymn. *Prayer Meetings.*
17. The foes of Zion quake for fright. *Ps. liii.*
18. The Holy Ghost is here. *Prayer.*
19. The Kings of earth are in the hands. *Ps. lxxxii.*
20. Thy strength, O Lord, makes glad our King. *Ps. xxi.*

In addition to these Mr. Spurgeon re-wrote or added to the hymns of others, as "Come ye who bow to sovereign grace"; "Great King of Zion, now"; "O God, before whose radiant throne"; and "Woe's me that I in Mesech am"; and composed two *Graces* for before, and two for after Meat. [W. R. S.]

Stabat mater dolorosa. *Pope Innocent III.?* [*Passiontide.*] This noble poem (used both as a sequence and as a hymn) has been, not unjustly, styled the most pathetic hymn of the Middle Ages. The vividness with which it pictures the weeping Mother at the Cross, its tenderness, its beauty of rhythm, its melodious double rhymes almost defying reproduction in another language, and its impressiveness when sung either to the fine plain-song melody or in the noble compositions which many of the great masters of music have set to it, go far to justify the place it holds, and has long held, in the Roman Catholic Church. It was not indeed officially sanctioned for general use, or regularly incorporated in the *Roman Breviary* or *Missal*, till by decree of Pope Benedict XIII., in 1727; but long

before that date it was in popular use, especially after the Flagellants in the 14th cent. had brought it into notice by singing it on their way from town to town. The passages of Holy Scripture on which it is based are St. John xix. 25; St. Luke ii. 35; Zech. xiii. 6; 2 Cor. iv. 10; and Gal. vi. 17.

Concerning the authorship of this poem there has been, and still is, a great amount of uncertainty. It has been ascribed to Pope Gregory the Great (d. 604), to St. Bernard of Clairvaux (d. 1153), to Pope Innocent III. (d. 1216), to St. Bonaventura (d. 1274), to Jacobus de Benedictis (d. 1306), to Pope John XXII. (d. 1334), to Pope Gregory XI. (d. 1378), &c. The verse-form is, however, not earlier than about 1150, while *Daniel*, ii. p. 140, cites it as in a MS. not later than 1360. The only ascriptions which bear any impress of probability are those to Pope Innocent III. and to Jacobus de Benedictis.

For Pope Innocent III. there is, it must be confessed, little positive evidence. Pope Benedict XIV. (d. 1758), who had made Hymnology a special study, in his *De festis Domini nostri Jesu Christi*, Padua, 1758, ascribes it to Pope Innocent III. So does F. E. von Hurter, in his *Geschichte Papst Innocenz des dritten*, Hamburg, 1834–42. So also does *Mone* in the notes to his No. 446. Certainly Pope Innocent III. had quite sufficient ability to have written such a masterpiece, and the ascription is strengthened by the fact that to him has been attributed, with great probability, another masterpiece of Latin sacred poetry, viz. the "Veni Sancte Spiritus Et emitte" (q. v.).

For Jacobus de Benedictis (Jacopone) the evidence at first sight seems more probable. In the *Bibliotheque Nationale* at Paris there is a MS. of the beginning of the 15th cent., which formerly was catalogued as No. 7783, but now bears the press-mark "Fonds italien, No. 559." From a collation kindly sent by M. Leopold Delisle, the Principal Librarian, it appears that the title of this MS. is "Incipiunt laudes quas fecit sanctus frater Jacobus de Tuderto, ordinis fratrum minorum," &c. Besides poems in Italian this MS. has the following in Latin:—

i. Jesus dulcis memoria.	f. 106.
ii. Verbum caro factum est.	f. 107.
iii. Crux de te volo conqueri.	f. 108.
iv. Cur mundus militat.	f. 108 *b*.
v. Ave regis angelorum.	f. 109.
vi. Stabat mater speciosa.	f. 109 *b*.
vii. Stabat mater dolorosa.	f. 111.

The whole of these, save No. 1, are also included in the *Laude* of Jacopone, pub. at Brescia in 1495. But No. i. is certainly not by Jacopone (see p. 585, ii.) No. ii. is also certainly not by him (see "Verbum caro"). His claim to No. iv. is also exceedingly doubtful (see e.g. the *Ecclesiologist*, July 1888, p. 17). It may be added that no Latin poems are found in the ed. of Jacopone's *Laude*, pub. at Florence in 1490, nor in the ed. of his *Cantici*, pub. at Rome in 1556. In the completest edition of his poems, that by the Franciscan, Giovanni Tressati (Venice, 1617), the "Stabat mater dolorosa" is not included. The present writer, in view of all the evidence at his command, has come to the conclusion that it is exceedingly doubtful if Jacopone wrote any Latin hymns; or alternatively that he was merely an alterer or imitator of earlier compositions. It is almost impossible to believe that the person who wrote the "Stabat mater *dolorosa*" could also have written the "Stabat mater *speciosa*." This difficulty being felt, it has been sought to meet it by asserting that the *dolorosa* is by Jacopone, and that the *speciosa* is by some imitator of his style. To the present writer the contrary supposition is much more probable, viz., that the *speciosa* is by Jacopone and that the *dolorosa* is by an earlier writer. Indeed Jacopone does not seem to have been capable of writing such a poem as the "Stabat mater *dolorosa*." Certain of the expressions in st. vi.–ix. of the *dolorosa* have been thought to refer to the Stigmatisation of St. Francis of Assisi, the inference drawn being that the hymn was by a Franciscan. This, if true, would make it impossible that at least the current form should be by Pope Innocent III., for he d. in 1216, and the date commonly assigned to the conferring of the Stigmas on St. Francis is Sept. 15, 1224. It is however a little difficult to see how any ordinary person could be supposed truly to pray to be allowed to pass through such an ordeal (see the *Roman Breviary* under Sept. 15). And in the *Vulgate* there are various close parallels, e.g. Zech. xiii. 6 ("Et dicitur ei, Quid sunt plagistae in medio manuum tuarum? Et dicet, His plagatus sum in domo eorum qui diligebant me"), which the mediaeval writers referred to the Passion of Our Lord; Gal. vi. 16 ("Ego enim stigmata Domini Jesu in corpore meo porto"), &c. As to the account of Jacopone given by Luke Wadding in his *Scriptores ordinis Minorum*, Rome, 1650, one must bear in mind that Wadding was an Irish Franciscan, and not unwilling to claim for his Order at least all that was its due. And in fact Wadding's account is much more of the nature of a series of pious imaginations than of a sober record of actual facts.

From the other MSS. containing the poem one does not get very much help, for none of those yet described are earlier than the 14th cent. In a MS. *circa* 1380, or slightly later, and now in the Bodleian (*Liturg. Misc.* 251, f. 242 *b*), it occurs with the note, "Bonifacius Papa concessit cui libet dicenti hunc planctum beatae Mariae septem annos et quadraginta quatuor dies indulgentiarum." This almost certainly refers to Boniface VIII., Pope from 1294 to 1303, for Boniface IX. did not become Pope till 1389. But if the accounts of the relations between Pope Boniface VIII. and Jacopone are at all trustworthy, it is most improbable that this Pope (who is said to have shut Jacopone up in prison, from which he was only released after the Pope's death in 1303) would have thus honoured the poem had he known that it was by Jacopone; though if he knew that it was by Pope Innocent III. his action would be intelligible enough. In a MS. of the 14th cent. in the *Brit. Mus.* (Arundel, 214, f. 111) it is headed, "Quicunque recitaverit hunc planctum beatae virginis Mariae devoto corde consequatur septem annos et XL karenas indulgentiarum a papa Bonifacio." The poem is also in a 15th cent. MS. in the Bodleian (*Ashmole* 1291, f. 140); in a *Horae*, *circa* 1440, in the British Museum (Add. 18192, f. 228 *b*); in three MSS. of the 15th cent. at St. Gall (Nos. 309, 489, 519); in three MSS. of the 15th cent. at Einsiedeln (Nos. 98, 764, 765), &c. *Mone*, No. 446, prints it from a Lichtenthal, a Reichenau, a Mainz, and a Salzburg MS., all of the 14th cent., and from other sources. *Mone* thinks that the original form was by Pope Innocent III., and that Jacopone may have made alterations and additions. He says that the text of the *Roman Missal*, with st. vi.–viii. omitted, would represent a form suited to the Seven Dolours of the B. V. M., and that this form is found in some MSS. But the original form would, he thinks, be represented by six stanzas of the text of the *Roman Missal*, with slight alterations, and arranged in the order 1, 4, 3, 5, 9, 10. This proposed text is actually printed by *Wackernagel*, i. No. 214, under the name of Innocent III. (as No. 262 *Wackernagel* prints the 10 stanza form under the name of Jacopone); but it is purely conjectural, and is not found in any MS. yet described. *Daniel*, ii. pp. 131, 385, iii. p. 291, v. p. 59, prints the text from a MS. at Munich of *circa* 1350, and from other sources. *Daniel* also prints the text given by Georgius Stella (d. 1420) in his *Annales Genuenses*, where Stella speaks of it as being sung by the Flagellants in 1388 [in the chronicle compiled for the magistrates of Lübeck (*Detmarsche Chronik*) it is also mentioned, under date of 1399, as in use by the Flagellants], and also the text given by Bernardinus de Bustis (d. 1500) in his *Rosarium Sermonum*. It may be noted in passing that though Bernardinus was a Franciscan, he evidently had no idea that the "Stabat mater dolorosa" was by Jacopone. The text is also in *Kehrein*, No. 223; in *Bässler*, No. 105; in *Königsfeld*, i. p. 180; in F. A. March's *Lat. Hys.*, 1875, p. 171; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, &c.

Although, as stated above, this Sequence was brought into notice by the Flagellants, and was well known at least as early as 1390, yet it only very gradually came into use in the services of the Church. It seems to have been added to the Breslau diocesan *Missal* shortly after 1414, and is found in the printed *Breslau Missal* of 1483. It is also in the *Paris Missal* of 1481, and various other *Missals* of the 15th cent., but was not included in any of the English *Missals*. (The *York Missal* has a sequence somewhat resembling it, beginning "Stabat juxta Christi crucem," and this is found in the MS. *York Missal*, *circa* 1390, now in the Bodleian, as well as in the printed eds.;

the text being also in *Wackernagel*, i., No. 263, and in *Kayser* as below.) It was not received into the *Roman Missal* or *Breviary* till after 1727, and is there appointed for use in the office of the Seven Dolours of the B. V. M., held on the Friday after Passion Sunday (the office of the Seven Dolours appointed in the *Breviary* for the 3rd S. in September uses other hymns). In the *Roman Breviary* it is divided into three parts, viz. st. i.–v. at *Vespers*; vi., vii. ("Sancta mater, istud agas"), at *Matins*; and viii.–x. ("Virgo virginum praeclara"), at *Lauds*.

There is quite a literature on the subject of the "Stabat mater dolorosa." The best and most complete summary of it is that by Dr. J. Kayser, in his *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, vol. ii., Paderborn, 1886, pp. 110–192, where the different forms of the text are printed in full, with an elaborate commentary and a full apparatus of various readings. See also Dr. P. Schaff, in *Hours at Home*, for May 1867.

The "Stabat mater dolorosa" is also worthy of note by reason of the frequency with which it has been set to music by the great composers, such as Palestrina, Pergolesi, Haydn, Rossini, and, more recently, Dvorak. The particulars regarding their printed settings are given at length by C. H. Bitter, in his *Studie zum Stabat mater*, Leipzig, 1883. See also the *Caecilien Kalender* (Regensburg, Pustet), 1883, p. 59; 1886, p. 79; 1888, p. 97.

It is also noteworthy on account of the very numerous translations in which it has passed into various European languages. Dr. F. G. Lisco, in his *Stabat Mater*, Berlin, 1843, prints 78 versions in German, to which list a good many more might now be added. The list of English *trs.*, as will be seen below, is also large. The fact that so much of the hymn is directly addressed to the B. V. M. has limited its use in hymn-books outside those of the Roman Catholic Church. Perhaps the most skilful attempt to bring the hymn into greater harmony with 1 Tim. ii. 5, is by J. S. B. Monsell, in his *Parish Hyl.*, 1873 (see below). [J. M.]

The *trs.* of this poem into English are (1) of the full text, as in the *Roman Missal* and *Breviary*; and (2) of the stanzas as appointed for *Vespers*, and are:—

i. *Roman Missal* and *Breviary* text.

This text is thus divided:—

Vespers.	**Stabat Mater dolorosa.**
Matins.	**Sancta Mater istud agas.**
Lauds.	**Virgo virginum praeclara.**

and is *tr.* sometimes with these divisions, and again as one hymn, viz.:—

1. At the Cross her station keeping. *Vespers.*
Holy Mother, pierce me through. *Matins.*
Virgin of all virgins best. *Lauds.*

By E. Caswall, in his *Lyra Catholica*, 1849, p. 138; and in his *Hys. and Poems*, 1873, p. 76. Some three or four lines are from Bp. Mant's *tr.* as below. In these divisions, or as one hymn, this *tr.* is extensively used in Roman Catholic hymn-books for Missions and Schools.

2. Lo! her heart with anguish rending. *Vespers.*
This, O Holy Jesu, grant me. *Matins.*
King of saints, all saints out-shining. *Lauds.*

By W. J. Blew, in his *Church Hymn & Tune Bk.*, 1852–55. The *tr.* of the *Vespers* text is also in Rice's *Sel.* from Blew, 1870, No. 39, altered to—"Stood the woe-worn Mother weeping."

3. At the Cross her station keeping. This, in the Roman Catholic *Hys. for the Year*, N.D. [1867], is composed of two parts: Pt. i. being E. Caswall's *tr.* of the *Vespers* text, as above; and Pt. ii., "Fount of Love and holy sorrow," a *tr.*, probably by Dr. Rawes (the editor), of the rest of the hymn. This combined *tr.* is also in the *Catholic Hyl.*, N.D. [1860].

4. Plunged in grief the Mother stood. In *The Crown of Jesus H. Bk.*, N.D. [1862]; a *tr.* of the full text as one hymn.

5. Sorrowful the Mother stood. In *Saint Winifred's H. Bk.*, N.D. [1860]; a *tr.* of the full text as one hymn.

6. Close beneath the Cross that bore Him. By Francis Trappes, in his *Liturgical Hys. for the Chief Festicals of the Year*, &c., N.D. [1865]. In full, as one hymn.

7. Stood the mournful Mother weeping. By J. S. B. Monsell, in his *Parish Hymnal*, 1873; and his *Watches by the Cross*, 1876. In full, as one hymn.

Other trs. are:—

1. The Mother stood in woful wise. *Primer*, 1599.
2. The Mother stood with griefe confounded. *Primer*, 1615.
3. The dolorous chast Mother stood. *Primer*, 1685.
4. Under the World-Redeeming Rood. *Primer*, 1687 and 1706.
5. Close by the ever-hallow'd cross that bore. *D. French*, 1839.
6. See the Mother stands deploring. *A. D. Wackerbarth*, 1842.
7. Bathed in tears, and deeply grieving. *W. Palmer*, 1845.
8. Tearful stood the Mother lowly. *J. R. Beste*, 1849.
9. Lo the Mother standeth fearful. *J. D. Chambers*, 1857.
10. By the Cross sad vigil keeping. *Lord Lindsay* in *Seven Great Hys. of the Church*, 1865.
11. Stood th' afflicted Mother weeping. *A. Coles*, 1867.
12. By His Cross the Mother stood, Hanging on its fatal wood. *D. T. Morgan*, 1871.
13. How sorrowful the Mother stood. *J. Wallace*, 1874.
14. By the Cross on which suspended. *D. F. MacCarthy*, in O. Shipley's *Annus Sanctus*, 1884.
15. Weeping sore the Mother stood. *J. D. Aylward*, in *Shipley*, as above.
16. By the Cross of expiation. *A. de Vere*, in *Shipley*, as above.

ii. The *Vespers* text. *Stabat Mater.*

1. By the Cross sad vigil keeping, Stood the Mother, doleful, weeping. By Bp. R. Mant, in the *British Magazine*, Oct. 1833, p. 397, in 5 st. of 6 l., and signed "Δ." It was repeated in Bp. Mant's *Ancient Hys.*, 1837, p. 54, and 1871, p. 96. The original *tr.* was given in the *People's H.*, 1867; and, again, with slight alterations, in the *Hymnary*, 1872, and other collections.

2. By the Cross, sad vigil keeping, Stood the mourning [mournful] Mother weeping. This cento appeared in Murray's *Hymnal*, 1852, No. 50, in 5 st. of 6 l. Of these 30 lines, 15 are from *Mant*, 1 from *Caswall*, and 14 altered from *Mant*, by the Editors.

3. By the Cross her station keeping. This, in the *Sarum Hymnal*, 1868; the *Parish H. Bk.*, 1863 and 1875; and Thring's *Coll.*, 1882, is *Murray's* text; in each case with slightly differing alterations.

4. At the Cross her station keeping. This cento,

as given in *H. A. & M.*, 1861 and 1875, is composed of 2 lines directly from *Caswall*, 21 lines directly or indirectly from *Mant*, through *Murray*, as above, and 7 lines by the compilers. Its proper designation, therefore, is "A cento, based upon Bp. Mant and E. Caswall, from Murray's *Hymnal*, 1852, somewhat altered." As Caswall's *tr.* begins with the same opening lines as this cento, it should be noted, to distinguish the two, that st. 5 begins in each thus:

Caswall:—"O thou Mother! fount of love!
Touch my spirit from above."
H. A. & M.:—"Jesu, may her deep devotion,
Stir in me the same emotion."

The *H. A. & M.* cento is found in a few collections; but outside of that work it is not so extensively used as the *Murray* cento, as above.

5. By the Cross, in anguish sighing. This *tr.* appeared in the Rugby School *Ps. & Hys.*, 1850 (probably before), No. 62, in 4 st. of 6 l. (ed. 1876, No. 105). It was possibly made by J. H. Buckoll, then Assistant Master in the School, and co-editor of the collection.

6. Near the Cross was Mary, weeping. By J. W. Alexander, in his work, *The Breaking Crucible, and Other Translations*, 1861; and in *Laudes Domini*, N. Y., 1884.

7. By the Cross her sad watch keeping. This cento, in Skinner's *Daily Service Hyl.*, 1864, is composed of st. i.–v., from Bp. Mant, and st. vi., vii., by the Editor.

8. By the Cross sad vigil keeping. This *tr.*, in the *Anglican H. Bk.*, 2nd ed., 1871, is by R. C. Singleton, the Editor, based upon Bp. Mant; and can be distinguished by st. v., which begins, "Fountain of divine affection."

Other trs. are:—

1. Forth pouring many a bitter tear. By "O," in the *British Magazine*, July 1833.
2. By the Cross in anguish weeping. By G. Rorison, in his *Hys. & Anthems*, 1851.

In addition to these metrical renderings of the *Roman Missal* and *Breviary* text, Mrs. Charles has, in her *Voice of Christian Life in Song*, 1858, p. 208, a prose *tr.* beginning, "The mournful mother stood tearful beside the Cross." There are also two or three metrical renderings by American writers, which we have been unable to verify. [J. J.]

Stabat mater speciosa. *Jacobus de Benedictis.?* [*Christmas.*] As mentioned in the note above, this sequence is found in a 15th cent. MS. in the Bibliotheque Nationale at Paris (formerly No. 7783, now *Fonds italien*, 559 *f.* 109 *b*), and in 13 stanzas. From this MS. it was printed by O. F. Ozanam, in his *Poëtes Franciscains en Italie au treizième Siècle*, 1852 (*Œuvres Complètes*, Paris, 1855–1865, vol. v. p. 170), and his text is repeated in *Königsfeld*, ii. p. 242; F. A. March's *Lat. Hys.*, 1875, p. 173; and in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, vol. ii., Paderborn, 1888, p. 185. Ozanam thought it had never been printed, but it had appeared in Jacopone's *Laude*, Brescia, 1495. It has not been found in any other sources earlier than 1500, and for this cause, and for reasons mentioned in the preceding note, the present writer is inclined to think that it may possibly be by Jacopone. It has a certain beauty if looked at by itself. But on comparison with the "Stabat mater dolorosa" it is seen to be a servile and rather tame imitation of that poem, giving, on parallel lines, a picture of the B. V. M., as she may be supposed to have stood joyfully watching beside our Lord's cradle at Bethlehem. It never came into liturgical use. The *trs.* into English include:—

1. Full of beauty stood the Mother. By J. M. Neale (with the Latin text), in his *Stabat mater speciosa*, London, N.D. 1868, p. 9. His *tr.* has been repeated in the *St. Margaret's Hymnal* (East Grinstead), 1875, in three parts, Pt. i. beginning "Mother, fount of love still flowing," and Pt. iii., "Virgin, peerless of condition."

2. Stands that Mother more than beauteous. An anonymous *tr.* in the Roman Catholic *Parochial H. Bk.*, N.D. [1880]. [J. M.]

Staffordshire Hymnbooks. In the early part of this century several collections were published in Staffordshire for local use. It will prevent confusion to treat these as a group. The first is:—

A Selection of Psalms and Hymns for Public and Private Use. Uttoxeter, Richards, 1805.

This *Sel.* contains 27 psalms (to which the Old 100th was added in later editions) and 128 hymns, many of which are from Watts, Cowper, and Newton. It was edited by the *Rev. Jonathan Stubbs, M.A.*, sometime Fellow of New College, Oxford, and Curate-in-charge of Uttoxeter from 1804 until his death in 1810. He was assisted in compiling the *Coll.* by the Rev. T. Cotterill (q.v.), the Rev. Thomas Gisborne, and the Rev. Edward Cooper. Of Gisborne and Cooper we append the following biographical details:—

Gisborne, Thomas, M.A., s. of Mr. John Gisborne, of Yoxall, was b. *circa* 1760, and educated at St. John's College, Cambridge, where he was 5th Wrangler of his year, and Chancellor's Medalist, graduating B.A. in 1780, and M.A. in 1783. Subsequently he became a Prebendary of Durham. He was the author of *Sermons*; the *Duties of Men*; the *Duties of Women*; *Poems Sacred and Moral*, 1799 (to the later editions of which his hymns were added), 3rd ed. 1803; and of another volume of poetry entitled, *Walks in a Forest*, 1795. The following hymns by him are found in the *Uttoxeter Sel.*:—

1. A soldier's course from battles won. *Soldiers of Christ.* No. 72, in 6 st. of 4 l., and in several hymnbooks.
2. Hark! 'tis the bell with solemn toll. *Death.* No. 74, in 6 st. of 4 l.
3. O Father, glorify Thy name. *In Sickness.* No. 92, in 5 st. of 4 l.
4. Saviour! when night involves the skies. *Christ All and in All.* No. 80, in 4 st. of 4 l.
5. Thy humblest works with full accord. *Teachings of Nature.* No. 118, in 4 st. of 4 l.
6. When groves by moonlight silence keep. *The hour of Peace.* No. 116, in 4 st. of 4 l.

All the above hymns, except No. 2, are in Gisborne's *Poems*, 3rd ed., 1803.

Cooper, Edward, B.A., of Queen's College, and sometime Fellow of All Souls' College, Oxford, was Rector of Hamstall-Ridware from 1799 to 1833, and of Yoxall, Staffordshire, from 1809 to 1833. He published several volumes of *Sermons*, and edited a small *Coll.* of Hymns (see No. 4 below). b. 1770, d. 1833. He contributed to the *Uttoxeter Sel.*:—

1. Father of heaven, whose love profound. No. 67. (See p. 369, i.)
2. This is the day the Lord hath blest. *Sunday.* No. 69, in 4 st. of 4 l.

The hymns in the Uttoxeter *Sel.* which Cotterill is believed to have written or recast are:—

1. Almighty Father, God of grace. *For Pardon.* No. 64, in 4 st. of 4 l. See p. 52, ii.
2. Bless'd with the presence of their God. See p. 147, i.
3. Jesus, exalted far on high, No. 77. See p. 598, ii.
4. Not unto us, but to Thy name. See p. 811, ii.
5. When the archangel's trump shall sound.

2. Next in order of time we have the following collection :—

Portions of the Psalms, chiefly selected from the Versions of Merrick & Watts, with Occasional Hymns, adapted to the Service of the Church, for every Sunday in the Year. Uttoxeter, Richards, 1808.

This *Coll.* contains 174 Portions of Psalms (to which may be added 8 second and third parts not separately indexed), 12 Doxologies, and 33 Hymns (with 9 second or third parts). It repeats E. Cooper's hymn "Father of heaven;" but with the exception of this and a few psalm versions found in all collections, it is wholly different, both as regards contents and plan, from the *Uttoxeter Coll.* of 1805, with which Mr. Ellerton in his *Notes* to the fol. ed. of *Church Hymns* has confounded it, also erroneously assigning the editorship of the latter to E. Cooper, whose own *Coll.* was not published until 1811 (see iv.). A reference in the *Coll.* of 1808 to Ashbourne (a parish in Derbyshire on the borders of Staffordshire), and the statement that the music to which five of the hymns were sung was adapted or composed by Edward Simms, then organist of Ashbourne church, indicate that in all probability the *Coll.* was intended for use in that parish, and it is not unlikely that it was compiled by the Rev. Samuel Shipley, who became Vicar in 1806.

3. The third *Sel.* in this section is :—

A Selection of Psalms and Hymns for Public and Private Use. Newcastle, Staffordshire, 1810.

This *Sel.* was compiled by the Rev. T. Cotterill, and went through 8 editions. [See **Cotterill, T., p. 263, ii.**]

4. The fourth *Sel.* is :—

A Selection of Psalms and Hymns. Lichfield, Lomax, 1811.

This *Sel.* was made by the Rev. Edward Cooper for use in his churches of Hamstall-Ridware and Yoxall. A 2nd edition appeared in 1823. It is a small book, containing only Ken's Morning Hymn, 26 Psalms, and 19 Hymns. Of the latter, "Father of heaven, whose love profound" and "This is the day the Lord hath blest" are respectively Nos. 3 and 4.

5. The fifth *Sel.* is :—

A Selection of Psalms and Hymns for public worship. Uttoxeter, Norris & Son, 1843.

6. The *Uttoxeter Sel.* of 1805 remained in use for many years, and passed through several editions (4th ed. 1814) unaltered, until 1843, when a revised ed. was pub. This contains 49 Psalms, 1 Gloria Patri, 94 Hymns, and an Introductory Anthem, 145 pieces in all, of which 106 were taken from the older *Sel.* About 1854 this revised ed. was in its turn replaced at Uttoxeter by *A Church Hymnbook for every Sunday and Holyday.* London, Masters. One of the hymns (No. 126) in the *Uttoxeter Sel.* of 1805, "When heaves with sighs my anxious breast," in 5 st. of 4 l., is by the *Rev. Humphrey Price,* Curate and afterwards (1819–53) Incumbent of Christ Church, Needwood, but it does not appear that he had any further part in compiling the *Sel.* This hymn was included afterwards in Montgomery's *Christian Psalmist.*

7. As connected with Staffordshire, though not as compilers of Hymnals for local use, two hymn-writers may be named here, the Rev. John Wakefield and Lady Lucy Whitmore.

Wakefield, John, M.A., s. of Mr. Thomas Wakefield, was b. at Uttoxeter, Jan. 17, 1798: educated at St. Edmund Hall, Oxford, where he graduated B.A. 1824, M.A. 1827. Took Holy Orders in 1824, and after holding curacies at St. Alkmund's and All Saints, Derby, became Rector of Hughley, Shropshire, in 1851. He compiled *A Collection of Psalms and Hymns, chiefly designed for Public Worship. Belper, J. Mason,* 1825, containing 100 Psalms and 210 Hymns; and in 1881 printed privately a small vol. of 24 original hymns entitled *Hymns and Spiritual Songs, recreations in age and seclusion of a Rural Pastor. W. Lawley, printer, Much Wenlock;* and in 1888, an *Appendix* thereto of 8 hymns.

Whitmore, Lady Lucy Elizabeth Georgiana, was the only dau. of Orlando, 2nd Baron and 1st Earl of Bradford, b. Jan. 22, 1792, married in 1810 to Mr. William Wolryche Whitmore, of Dudmaston, Shropshire, and d. Mar. 17, 1840. She published, "*Family Prayers for Every Day in the Week,*" &c., 1824, containing 14 original Hymns; 2nd edit. 1827. No. viii. of these hymns, "Father, again in Jesus' name we meet" (**p. 365, ii.**) has passed into many collections.

To information furnished by the Rev. J. Wakefield we are indebted for much of the materials employed in this article. [G. A. C.]

Stallybrass, James Steven, fourth s. of the Rev. Edward Stallybrass, of the London Missionary Society, was b. Oct. 3, 1826, at Selenginsk, in the province of Irkutsk, Siberia, where his father was then stationed. He resided for many years in Stoke Newington, London, and d. there Dec. 2, 1888. He was a well known educationist, and *tr.* from the German a number of scientific and other works. He contributed a large number of *trs.* from German hymns and poems to the various publications of Mr. Curwen, e. g. to the *Songs and Tunes for Education,* 1861; the *Tonic Sol fa Reporter,* &c. In 1859 he contributed *trs.* of 4 German hymns to Mr. Curwen's *Sabbath H. Bk.* (Nos. 234, 417, 418, 420). To Mr. Curwen's *Child's Own H. Bk.,* 1862, he also contributed :—

1. **Who through Heaven is guiding.** *God the Child's Guide.* This was originally pub. in 5 st. of 5 l., as No. 117 in *Songs and Tunes,* 1861, and marked as a *tr.*, but Mr. Stallybrass in 1881 could not remember from what. It has since been included in the Congregational *Bk. of Praise for Children,* 1881.

2. **High heaven! my home and fatherland.** *Heaven Anticipated.* 1st pub. in 4 st. of 4 l., as No. 195, in *Songs and Tunes,* 1861, and marked as a *tr.*, but Mr. Stallybrass in 1881 regarded it as an original composition.

For Mr. Stallybrass's *trs.* from the German noted in this Dictionary see **Index of Authors and Translators.** [J. M.]

Stammers, Joseph, was b. at Bury St. Edmunds in 1801, and educated for the legal profession. After practising in London as a solicitor for some time he was called to the Bar in 1833, and joined the Northern Circuit. (*Lyra Brit.*, 1868.) He d. in London, May 18, 1885. His popular hymn—

Breast the wave, Christian (*Perseverance*) was contributed to the *Cottage Magazine* (a small serial edited by the Rev. John Buckworth, late Vicar of Dewsbury) in 1830. It has passed into several collections, including the Bap. *Ps. & Hys.*, 1858; the *People's Hyl.*, 1867 (altered), and others.

Mr. Stammers also contributed 4 hymns to Dr. Rogers's *Lyra Brit.*, 1868, but these have not come into C. U. [J. J.]

Stand, soldier of the Cross. *Bp. E. H. Bickersteth.* [*Adult Baptism.*] Written for the 1st ed. of his *Hymnal Comp.* 1870, No. 291, in 6 st. of 4 l. It was also given in his *Two*

Brothers, &c., 1871, p. 238. On its adoption by the S. P. C. K. *Church Hys.*, 1871, st. ii., iii., were slightly altered by the author. [J. J.]

Stand the omnipotent decree. *C. Wesley.* [*Trust and Confidence in God.*] This is No. 16 of 17 hymns pub. in 1756, as *Hys. for the Year*, 1756, *Particularly for the Fast-day, Feb.* 6, in 4 st. of 8 l. (*P. Works*, 1868–72, vol. vi. p. 94). This Fast was held as a day of humiliation arising mainly out of a dread of an invasion by the French. Miss Steele's hymn "See gracious God, before Thy throne" (p. 1037, ii.), was also written for the same occasion. C. Wesley's hymn was republished, without alteration, in the *Wes. H. Bk.*, 1780, No. 60, and has since passed into a large number of collections in most English-speaking countries. It has received great praise at the hands of many writers. J. Montgomery in the preface to his *Christian Psalmist*, 1825, p. xxiv. says:—

"The hymn on the Day of Judgment, 'Stand the Omnipotent decree' begins with a note, abrupt and awakening like the sound of the last trumpet. This is altogether one of the most daring and victorious flights of our author. Such pieces prove that if Charles Wesley's hymns are less varied than might have been desired for general purposes, it was from choice and predilection to certain views of the Gospel in its effects upon human minds, and not from want of diversity of gifts."

This was written by Montgomery in ignorance of the fact that the hymn was directly associated with Young's *Night Thoughts*. In his private copy of his *Christian Psalmist*, 1825 (in our possession) he has written in pencil on the margin opposite the above quotation "a paraphrase from Dr. Young's *Night Thoughts*." Jackson in his concluding chapter of the *Memoirs* of C. Wesley quotes this hymn as one of "two examples of the manner in which C. Wesley occasionally availed himself of the writings of other men." He says (small ed., 1848, p. 488):—

"The just and striking sentiments contained in the *Night Thoughts*, often proposed with great abruptness and force, were exactly suited to Mr. Charles Wesley's peculiar temper and mental habits. He therefore esteemed this book next to the holy Scriptures. Yet could he when occasion served surpass Young himself in living energy both of thought and expression, as the following example demonstrates. The author of the *Night Thoughts* [Night vi. The Infidel Reclaimed, pt. i.] exclaims:—

'O man immortal! Hear the lofty style.
If so decreed, th' Almighty Will be done.
Let earth dissolve, yon pond'rous orbs descend,
And grind us into dust! The soul is safe;
The man emerges; mounts above the wreck,
As tow'ring flame from Nature's funeral pyre;
O'er devastation, as a gâmer, smiles;
His charter, his inviolable rights,
Well pleas'd to learn from Thunders impotence,
Death's pointless darts, and Hell's defeated storms.'

"Mr. Charles Wesley, taking up the theme, thus sings in still loftier strains, and with a greater power of expression:—

'Stand th' Omnipotent decree!
Jehovah's Will be done!
Nature's end we wait to see,
And hear her final groan:
Let earth dissolve, and blend
In death the wicked and the just,
Let those pond'rous orbs descend,
And grind us into dust!

'Rests secure the righteous man!
At his Redeemer's beck
Sure to emerge, and rise again,
And mount above the wreck.
Lo! the heavenly spirit towers,
Like flames o'er nature's funeral pyre,
Triumphs in immortal powers,
And claps his wings of fire!'"

Jackson quotes the remaining two verses of Wesley's hymn (see *Wes. H. Bk.*, No. 61), but omits to point out that there is nothing corresponding thereto in the *Night Thoughts*, and that they are strictly Wesley's original composition. Young began his *Night Thoughts* after the death of his wife and daughter in 1744, and the Preface to pt. ii. of "The Infidel Reclaimed," which begins a few lines after those quoted above, is dated "July 7, 1744." This would give the date of his lines as quoted, *circa* 1744, C. Wesley's date is 1756. We may add that line 4 in st. iv:—

"Yield we now our bodies up
To *earthquake*, *plague*, and *sword*,"

refers in the *earthquake* to the great earthquake which demolished the city of Lisbon on Nov. 1, 1755; the *plague* to the terrible mortality among the cattle which had been prevailing in various parts of England; and the *sword* to the invasion which was feared from France. These things made the strongest men in the land tremble. [J. J.]

Stand up and bless the Lord. *J. Montgomery.* [*Praise and Thanksgiving.*] Written for the Sheffield Red Hill Wesleyan Sunday School Anniversary, held on Mar. 15, 1824; and also used at the Whitsuntide gathering of the Sheffield Wesleyan Sunday School Union, on the Whit-Monday of that year. The opening lines of the original read:—

"Stand up and bless the Lord,
Ye *children* of His choice."

When Montgomery included it in his *Christian Psalmist*, 1825, No. 558, in 6 st. of 4 l., he altered this opening to:—

"Stand up and bless the Lord,
Ye *people* of His choice:"

and this was repeated in his *Original Hys.*, 1853, No. 86. In J. H. Thom's *Hymns*, &c., 1858, it begins, "Arise, and bless the Lord:" and in the American *Songs for the Sanctuary*, N. Y., 1865, "O Thou above all praise" (st. ii. altered). It is in extensive use in all English-speaking countries, and usually the 1825 text is followed. [J. J.]

Stanley, Arthur Penrhyn, D.D., was b. at Alderley, in Cheshire, Dec. 13, 1815. His father, Edward Stanley, was the s. of Sir Edward Stanley of Alderley, and younger brother of the first Lord Stanley of Alderley, and was rector of the parish until 1837, when he became Bishop of Norwich. His mother, Catherine Stanley, was daughter of the Rev. Oswald Leycester, Rector of Stoke-upon-Tern, Shropshire. Arthur Stanley received his early education under the superintendence of his father; but in 1829 he was sent to Rugby to be under the direct charge of Dr. Arnold, who had been appointed to the head-mastership the year before, and of whom Mr. Stanley had been an early friend and admirer. Arthur Stanley bore the stamp of Rugby and of its great headmaster to the end of his life. In 1834 he went up to Oxford, having won a Balliol scholarship, the "blue ribbon of undergraduate life," and commenced a career of unusual brilliancy at the University. He gained the Newdigate prize for English Verse (the subject being *The Gypsies*); the Ireland scholarship (the highest test of Greek scholarship), and a First Class in Classical Honours, all in 1837. He won the Prize for the Latin

Essay in 1839, the Prize for the English Essay, and the Ellerton Prize for the Theological Essay in 1840, and was in the same year elected to a Fellowship at University College. He was then appointed College Tutor, and held that office for twelve years. In 1845–6 he was Select Preacher for the University. From 1850 to 1852 he was Secretary to the Oxford University Commissioners. In 1851 he was appointed Canon of Canterbury, and held that post until 1855, when he was elected Regius Professor of Ecclesiastical History at Oxford, to which a Canonry at Christ Church was attached. He was also chosen in 1858 Examining Chaplain to the Bishop of London, his fellow Rugbeian, Dr. Tait. These offices he held until 1863, when, on the elevation of Dean Trench to the Archbishopric of Dublin, he was appointed to the Deanery of Westminster. In the same year he married Lady Augusta Bruce, a sister of the Earl of Elgin, and a personal friend and attendant of Queen Victoria. This marriage brought him into still closer relation with the Court, at which he had before been so highly valued, that he had been twice chosen to accompany the Prince of Wales in his travels in the East. He was singularly happy in his married life, and felt the death of Lady Augusta, which occurred in 1876, as an irreparable loss. In 1872, he took part in the Old Catholic Congress at Cologne; and at the close of the same year he was again appointed Select Preacher, not, however, without considerable opposition being made to the appointment on account of the Dean's theological views; the vote, however, was carried by 349 against 287. In 1875 he was installed Lord Rector of the University of St. Andrews, having received the degree of LL.D. from that University four years previously. He died at the Deanery, Westminster, on July 18, 1881, after a short illness.

Dr. Stanley was a voluminous and very popular writer, his pure and picturesque style being singularly fascinating. The first work by which he became known to the literary world was the *Life and Correspondence of Dr. Arnold*, pub. in 1844. This is an almost perfect model of biography. Though the writer is distinctly a hero-worshipper, he never allows his worship to violate the rules of good taste, while he brings out all the points in his hero's character most vividly, and exercises a most wise discretion in permitting him, as far as possible, to tell his own tale. This was followed in 1850 by *Memoirs of Edward Stanley, Bishop of Norwich, and Catherine Stanley*, which is very interesting both for its intrinsic merits, and also as a pious tribute of filial affection; but it does not reach the level of the *Life of Arnold*. In 1854 appeared the *Epistles to the Corinthians*, the value of which will be variously estimated according to the theological standpoint of the reader. But his next two works will command the admiration of all persons who are competent to judge. In his *Historical Memorials of Canterbury*, pub. in 1854, and *Sinai and Palestine in connexion with their History*, pub. in 1856, Dr. Stanley was again on his own proper ground where his almost unique powers of description had their full scope. The former was a very popular work, reaching a 6th ed. in 1872; but *Sinai and Palestine* was still more warmly welcomed, and may be considered, with the *Life of Dr. Arnold*, as Dr. Stanley's *chef-d'œuvre*. Passing over for the present his sermons, we next come to his *Lectures on the History of the Eastern Church*, pub. in 1861; this also was very popular, reaching a 5th ed. in 1869. Then followed a series of *Lectures on the History of the Jewish Church*, in 2 volumes (1863–5). His next publication again showed him at his best. The *Historical Memorials of Westminster Abbey*, pub. in 1867, may be regarded as a companion volume to the *Historical Memorials of Canterbury*, and is, at least, worthy of its predecessor. It is a fortunate circumstance that two of the most interesting places in England should have had for their historian one who, both from his position and his powers, was, of all men, the most fitted to do justice to his subject. Of the rest of Dr. Stanley's prose works it does not seem necessary to do more than specify the titles. They include *Lectures on the History of the Church of Scotland*, 1868; *Essays on Questions connected with Church and State*, 1870; a great number of single Addresses, &c., on various subjects, and *Christian Institutions, Essays on Ecclesiastical Subjects*, pub. not long before his death.

Dr. Stanley attained great eminence as a preacher, especially in his own Abbey. His manner was most solemn and impressive, and his style of composition was exactly suited for a sermon. It is fair to add that sermons would also, of course, be the species of composition in which what many considered the most unsatisfactory features of Dr. Stanley's intellectual character, his vagueness of doctrine and extreme breadth of statement, were most conspicuous. He pub. several volumes of sermons and single sermons. The chief are: *Sermons and Essays on the Apostolical Age* (1846), *Sermons preached in Canterbury Cathedral* (1857), *Sermons on the Unity of Evangelical and Apostolical Teaching* (1859), *Sermons in the East preached before the Prince of Wales* (1863), *Address and Sermons at St. Andrews*, 1877.

The point of view from which this sketch naturally regards Dean Stanley as a writer is that from which he appears at the least advantage. Thirteen of his hymns which had been published singly have been incorporated in the *Westminster Abbey Hymn Book*, but none of them have attained any extensive popularity; and, to tell the truth, they do not deserve it. That exquisite taste and felicity of diction which distinguish more or less all his prose writings seem to desert him when he is writing verse. This is all the more strange because one would have said that he regarded outward nature, as well as the works and history of man, with a poet's eye. Like another great writer, Jeremy Taylor, his prose is poetical, but his poetry is prosaic. The divine afflatus is wanting. Of course he always writes as a scholar; hence his translations are more successful than his original hymns; but in neither department has he produced anything that can at all be termed classical; and it is from his general eminence rather than from his contributions to hymnology that he requires even the small space which has been devoted to him in this article.

[J. H. O.]

In addition to Dean Stanley's *trs.* from the Latin, and his popular hymns, "He is gone! beyond the skies," and "Master, it is good to be," which are annotated elsewhere in this Dictionary, the following are also in C. U.:—

1. Let us with a gladsome mind. *National Hymn. The Accession.* This hymn is called "Hymn for the Accession (June 20). An Accommodation of Milton's Version of the 136th Psalm," and was pub. in *Macmillan's Magazine*, June 1873, in 11 st. of 8 l. Lines 3, 4, of st. i.:—

> "Long our island throne has stood,
> Planted on the ocean flood;"

will distinguish it from Milton's hymn.

2. O frail spirit, vital spark. *Easter.* Given in *Macmillan's Magazine*, May 1878, and headed "Our Future Hope." An Easter Hymn. It has been thought that there may be a place for some expressions such as the following hymn or hymns endeavour to embody, of the prospect of another world, more hopeful than the touching address of the Emperor Hadrian to his soul, less vague and material than Pope's graceful version of it in his well-known lines, "Vital spark of heavenly flame." The hymn following this introduction is in two parts:—Part i. "O frail spirit, vital spark," in 6 st. of 8 l., and Pt. ii., "Rise, my soul, and stretch thy wings," also in 6 st. of 8 l. Of Pt. ii., st. i., ll. 1–4, are from Robert Seagrave's hymn, noted on p. 964, ii.

3. Spirit unseen, our spirits' home. *Whitsuntide.*

This hymn was pub. in *Macmillan's Magazine*, May, 1879, in 7 st. of 8 l., and 1 st. of 9 l., with the following note:—"Manzoni's Hymn for Whitsuntide. Of all the Sacred Hymns of Manzoni this is the one which breathes the most comprehensive spirit. The first part runs on the more mystical emblems of the Church. But the latter part, which alone is capable of general use, enters into the very heart of the doctrines of the spiritual nature of Christianity, and contains a meaning beyond the original force of the words, which was intended to be confined to the limits of the Roman Church. It is in this wider sense that the following paraphrase has been attempted." Manzoni's poem on *Pentecost* was pub. *circa* 1820. (See **Italian Hymnody**, § 11.)

4. The Lord is come! On Syrian soil. *Advent.* This hymn appeared in *Macmillan's Magazine*, Dec. 1872, in 6 st. of 8 l., with the following introduction:—"Hymn for Advent. The accompanying hymn is offered as a sequel to the two which have already appeared in this Magazine, April 1870, [No. June 1862, see p. **500**, ii.], on the Ascension, and the Transfiguration [April 1870, see p. **718**, i.]. The first four stanzas run parallel to the Gospels of the four Sundays in Advent, and the two last on the Gospels and Epistles for Christmas."

5. When the Paschal evening fell. *Holy Communion.* This appeared in *Macmillan's Magazine*, Nov. 1874, in 5 st. of 8 l., 1 st. of 12 l., and 1 st. of 8 l., with this introduction:—"This do in Remembrance of Me. It is intended in the following lines to furnish a sacred hymn founded on the one common idea of commemoration which lies at the basis of all views of the Eucharist, whether material or spiritual, and to express this undoubted intention of the original institution apart from the metaphorical language by which the ordinance is often described."

6. Where is the Christian's Fatherland? *The Christian's Fatherland.* This poem (it cannot be called a hymn) was given in *Macmillan's Magazine*, Nov. 1872, in 7 st. of 8 l., with the following introduction:—"The Traveller's Hymn for All Saints' Day. Being an adaptation of Arndt's Poem, 'Was ist des Deutschen Vaterland.'"

7. Where shall we find the Lord? *Epiphany.* Given in *Macmillan's Magazine*, March 1880, in 7 st. of 8 l., and introduced thus:—"The Divine Life. 'Who lived amongst men.' (In the original draft of the *Nicean Creed*) from the Creed of the Church of Palestine."

8. Where shall we learn to die? *Good Friday.* This was pub. in *Macmillan's Magazine*, March 1880, in 7 st. of 8 l., with the simple heading, "The Perfect Death. *Disce mori.*"

9. Who shall be the last great Seer? *St. John Baptist.* Appeared in *Macmillan's Magazine*, July 1879, in 4 st. of 8 l., as a "Hymn for St. John the Baptist Day, June 24."

All these hymns were given in full, and without alteration, in the *Westminster Abbey H. Bk.*, 1883. Their use is mainly confined to that collection. [J. J.]

Star of morn and even. *F. T. Palgrave.* [*Morning* or *Evening.*] Written in 1862, and given to Sir R. Palmer (Lord Selborne) in MS., and included by him in his *Bk. of Praise*, 1862, in 4 st. of 6 l. It is also given in the author's *Hymns*, 1867, p. 7, where it is entitled "The Day Star"; in the *Savoy Hymnary*, 1882; Thring's *Coll.*, 1882, and others. It has been set to special music by Tilleard, Lond., Novello, 1868. [J. J.]

Stars of the morning, so gloriously bright. *St. Joseph the Hymnographer.* [*St. Michael & All Angels.*] In the *Paracletice* there are several Canons of the Bodiless Ones, and all are of an ornate character. In Dr. Neale's *Hymns of the Eastern Church*, 1862, these stanzas appeared with the following title and note:—"Stars of the Morning. A cento from the Canon of the 'Bodiless Ones.' Tuesday in the Week of the Fourth Tone." In omitting the opening line of the Greek, Dr. Neale, doubtless, intended it to be understood, that he had followed the spirit rather than the letter of the original. In fact, there is no attempt to reproduce the sequence of thought as set forth in the Canon, although the ornate character of the original is imitated. Since the adoption of Dr. Neale's translation for congregational use, in H. J. Palmer's *Suppl. Hymnal*, 1866, the *People's*, 1867, *H. A. & M.*, 1868, and others, it has become most popular, and is found in a large number of hymn-books. The texts in use, however, vary considerably. Dr. Neale's authorized text is in the 3rd ed. of the *H. of the E. Church*. 1866. The original Greek Canon is found in modern editions of the *Octoechus*. [J. J.]

Statuta decreto Dei. *C. Coffin.* [*Advent.*] Pub. in his *Hymni Sacri*, 1736, p. 35, and also in the *Paris Breviary* the same year, where it is appointed as the Ferial hymn at Vespers in Advent. It is in several modern French *Brevs.*, in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 38, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. The rolling years at length fulfil. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 42. Generally given in an abbreviated and altered form.

2. Deep hidden by divine decree. By I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839, p. 46. The *tr.* in the *Hymnary*, 1872, No. 104, "O Lord, the rolling years fulfil," is by the editors based on I. Williams's *tr.*

3. And now, by God's sure word decreed. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55, Advent, No. 7. This is a *tr.* of st. i., v., vi. The Advent hymn, No. 8, in Blew, is a *tr.* of the remaining stanzas of this hymn, beginning with st. ii., "Patris nefando crimine," which is rendered as, "While Adam's race sore wounded lay." This is in *Lyra Messianica*, 1864.

4. The fulness of the time ordained. By J. A. Johnston, in his *English Hyl.*, 1856. Based on J. Chandler, as above.

Other trs. are:—

1. The times of old by God decreed. *J. D. Chambers.* 1857.
2. Sing we now redeeming love. *D. T. Morgan.* 1880.
3. Predestinate of God most high. By *W. M. A.* in O. Shipley's *Annus Sanctus.* 1884.

[J. J.]

Stay, Thou insulted Spirit, stay. *C. Wesley.* [*Lent.*] Pub. in *Hys. and Sac. Poems*, 1749, vol. i., No. 41, in 7 st. of 4 l. (*P. Works*, 1868–72, vol. iv., p. 370.) It was included in the *Wes. H. Bk.*, 1780, No. 155, with the omission of st. vi., and the change of st. ii., l. 4, from, "For forty long rebellious years" (the *forty* referred to his own age at the time), to "For *many* long," &c. The *Wes. H. Bk.* form of the text is in most of the Methodist collections, and a few others. Other forms of the text are:—(1) "Stay, *injured, grieved*, Spirit, stay," in Bickersteth's *Christian Psalmody*, 1833, and later collections; and (2) "Stay, Thou *long-suffering* Spirit, stay," in the American Meth. Episco. *Hymnal*, 1878. [J. J.]

Steane, Edward, D.D., was b. at Oxford, Mar. 23, 1798, studied at the Baptist College, Bristol, and at Edinburgh University. In 1823 he became pastor of a Baptist church at Camberwell, London, where he laboured with success until his death on May 8, 1882. Dr.

Steane was for many years one of the most eminent ministers of the Baptist denomination. He was one of the founders of the Baptist Union; the Bible Translation Society; and the Evangelical Alliance. He edited *Evangelical Christendom;* and pub. *The Doctrine of Christ developed by the Apostles,* in 1872. He was one of the Committee which prepared the Baptist *New Selection* in 1828. The only hymn known to have been composed by him appeared in that book:—"Prophetic era! blissful day!" (*The Triumphs of Christ anticipated*). It reappeared in the *Selection Enlarged* in 1838. [W. R. S.]

Steele, Anne, b. in 1716, was the daughter of Mr. Wm. Steele, a timber merchant, and pastor, without salary, of the Baptist Church at Broughton, in Hampshire. At an early age she showed a taste for literature, and would often entertain her friends by her poetical compositions. But it was not until 1760 that she could be prevailed upon to publish. In that year two vols. appeared under the title of *Poems on Subjects chiefly Devotional, by Theodosia.* After her death, which occurred in November, 1778, a new edition was published with an additional volume and a Preface by the Rev. Dr. Caleb Evans, of Bristol (Bristol, 1780). In the three vols. are 144 hymns, 34 Psalms in verse, and about 30 short poems. They have been reprinted in one vol. by D. Sedgwick, 1863. Miss Steele's hymns were first made available for congregational use in 1769, 62 of them being then introduced into the Bristol Bap. *Coll.* of Ash & Evans, the letter T for "*Theodosia*" being affixed; 47 were also given in Dr. Rippon's *Sel.*, 1787, and 26 in Dr. W. B. Collyer's *Coll.*, 1812. Among Baptist hymn-writers Miss Steele stands at the head, if we regard either the number of her hymns which have found a place in the hymnals of the last 120 years, or the frequency with which they have been sung. Although few of them can be placed in the first rank of lyrical compositions, they are almost uniformly simple in language, natural and pleasing in imagery, and full of genuine Christian feeling. Miss Steele may not inappropriately be compared with Miss F. R. Havergal, our "Theodosia" of the 19th century. In both there is the same evangelic fervour, in both the same intense personal devotion to the Lord Jesus. But whilst Miss Steele seems to think of Him more frequently as her "bleeding, dying Lord"—dwelling on His sufferings in their *physical* aspect—Miss Havergal oftener refers to His living help and sympathy, recognizes with gladness His present claims as "Master" and "King," and anticipates almost with ecstasy His second coming. Looking at the whole of Miss Steele's hymns, we find in them a wider range of thought than in Miss Havergal's compositions. She treats of a greater variety of subjects. On the other hand, Miss Havergal, living in this age of missions and general philanthropy, has much more to say concerning Christian work and personal service for Christ and for humanity. Miss Steele suffered from delicacy of health and from a great sorrow, which befell her in the death of her betrothed under peculiarly painful circumstances. In other respects her life was uneventful, and occupied chiefly in the discharge of such domestic and social duties as usually fall to the lot of the eldest daughter of a village pastor. She was buried in Broughton churchyard. [W. R. S.]

A large number of Miss Steele's hymns are in C. U., the larger proportion being in American hymn-books. In addition to "Almighty Maker of my frame," "Far from these narrow scenes of night," "Father of mercies in Thy word," and others annotated under their respective first lines, there are also:—

i. From her *Poems on Subjects Chiefly Devotional,* 1760, vols. i., ii.

1. Come, let our souls adore the Lord. *Pleading for Mercy.* One of two hymns "On the Fast, Feb. 11, 1757," the first being "While justice waves her vengeful hand."
2. Come, tune ye saints, your noblest strains. *Christ Dying and Rising.*
3. Deep are the wounds which sin has made. *Christ, the Physician.*
4. Enslaved by sin, and bound in chains. *Redemption.*
5. Eternal power, almighty God. *Divine Condescension.*
6. Eternal Source of joys divine. *Divine Assurance desired.*
7. Great God, to Thee my evening song. *Evening.*
8. Great Source of boundless power and grace. *Desiring to Trust in God.*
9. Hear, gracious [God] Lord, my humble moan [prayer]. *The presence of God desired.*
10. Hear, O my God, with pity hear. *Ps. cxliii.*
11. How long shall earth's alluring toys? *On Longing after unseen pleasures.*
12. How lovely, how divinely sweet. *Ps. lxxxiv.*
13. How oft, alas, this wretched heart. *Pardoning Love.*
14. In vain my roving thoughts would find. *Lasting Happiness.*
15. Jesus, the spring of joys divine. *Christ the Way.*
16. Lord, how mysterious are Thy ways. *Providence.*
17. Lord, Thou hast been Thy Children's God. *Ps. xc.*
18. Lord, we adore Thy boundless grace. *Divine Bounty.*
19. Lord, when my [our] raptured thought surveys. *Creation and Providence.*
20. Lord, when my thoughts delighted rove. *Passiontide.*
21. My God, 'tis to Thy mercy seat. *Divine Mercy.*
22. My God, to Thee I call. *Lent.*
23. O for a sweet, inspiring ray. *The Ascended Saviour.*
24. O Thou Whose tender mercy hears. *Lent.*
25. Permit me, Lord, to seek Thy face. *Strength and Safety in God alone.*
26. Should famine o'er the mourning field. *During Scarcity.*
27. So fades the lovely, blooming flower. *Death of a Child.*
28. Stretched on the Cross the Saviour dies. *Good Friday.*
29. The Lord, my Shepherd and my Guide. *Ps. xxiii.*
30. The Lord, the God of glory reigns. *Ps. xciii.*
31. The Saviour calls; let every ear. *The Invitation.*
32. There is a glorious world on high. *True Honour.*
33. Thou lovely [only] Source of true delight. *Desiring to know Jesus.*
34. Thou only Sovereign of my heart. *Life in Christ alone.*
35. To Jesus, our exalted Lord. *Holy Communion.*
36. To our Redeemer's glorious Name. *Praise to the Redeemer.*
37. To your Creator, God. *A Rural Hymn.*
38. When I survey life's varied scene. *Resignation.*
39. When sins and fears prevailing rise. *Christ the Life of the Soul.*
40. Where is my God? does He retire. *Breathing after God.*
41. While my Redeemer's near. *The Good Shepherd.*
42. Why sinks my weak desponding mind? *Hope in God.*
43. Ye earthly vanities, depart. *Love for Christ desired.*
44. Ye glittering toys of earth adieu. *The Pearl of great Price.*
45. Ye humble souls, approach your God. *Divine Goodness.*

ii. From the Bristol Bap. *Coll.* of Ash & Evans, 1769.

46. Come ye that love the Saviour's Name. *Jesus, the King of Saints.*
47. How helpless guilty nature lies. *Need of Renewing Grace.*
48. Praise ye the Lord, let praise employ. *Praise.*

iii. *Centos and Altered Texts.*

49. How blest are those, how truly wise. *True honour.* From "There is a glorious world on high." See No. 32.
50. How far beyond our mortal view. *Christ the Supreme Beauty.* From "Should nature's charms to please the eye," 1760, st. iii.
51. In vain I trace creation o'er. *True happiness.* From "When fancy spreads her boldest wings," 1760, st. ii.
52. Jesus, and didst thou leave the sky? *Praise to Jesus.* From "Jesus, in Thy transporting name," 1760, st. iv.
53. Look up, my soul, with cheerful eye. *Breathing after God.* From No. 40, st. v.
54. Lord, in the temple of Thy grace. *Christ His people's Joy.* From "The wondering nations have beheld," 1760, st. iii.
55. My God, O could I make the claim. Part of No. 9 above.
56. My soul, to God, its source, aspires. *God, the Soul's only Portion.* From "In vain the world's alluring smile," st. iii.
57. O could our thoughts and wishes fly. Part of No. 11 above, st. iv.
58. O for the eye of faith divine. *Death anticipated.* From "When death appears before my sight," 1760, st. iii., vii., viii. altered, with opening stanzas from another source.
59. O Jesus, our exalted Head. *Holy Communion.* From "To Jesus, our exalted Lord." See No. 35.
60. O world of bliss, could mortal eyes. *Heaven.* From "Far from these narrow scenes of night," p. 365, i.
61. See, Lord, Thy willing subjects bow. *Praise to Christ.* From "O dearer to my thankful heart," 1780, st. 5.
62. Stern winter throws his icy chains. *Winter.* From "Now faintly smile day's hasty hours," 1760, st. ii.
63. Sure, the blest Comforter is nigh. *Whitsuntide.* From "Dear Lord, and shall Thy Spirit rest," 1760, st. iii.
64. The God of my salvation lives. *In Affliction.* From, "Should famine, &c.," No. 26, st. iv.
65. The Gospel, O what endless charms. *The Gospel of Redeeming Love.* From "Come, Heavenly Love, inspire my song." p. 245, ii.
66. The mind was formed to mount sublime. *The Fettered Mind.* From "Ah! why should this immortal mind?" 1760, st. ii.
67. The once loved form now cold and dead. *Death of a Child.* From "Life is a span, a fleeting hour," 1760, st. iii.
68. Thy gracious presence, O my God. *Consolation in Affliction.* From "In vain, while dark affliction spreads," 1780, st. iv.
69. Thy kingdom, Lord, for ever stands. *Ps. cxlv.* From "My God, my King, to Thee I'll raise," 1760, st. xii.
70. Triumphant, Christ ascends on high. *Ascension.* From "Come, Heavenly Love, inspire my song," 1760, st. xxxii. See p. 245, ii.
71. When blest with that transporting view. *Christ the Redeemer.* From "Almighty Father, gracious Lord," 1760, st. xi. p. 52, ii.
72. When death before my sight. *Death Anticipated.* From "When death appears before my sight," 1760.
73. When gloomy thoughts and boding fears. *Comforts of Religion.* From "O blest religion, heavenly fair," 1760, st. ii.
74. When weary souls with sin distrest. *Invitation to Rest.* From "Come, weary souls, with sin distressed," 1760. See p. 253, ii.
75. Whene'er the angry passions rise. *Example of Christ.* From "And is the gospel peace and love?" 1760, st. ii. See p. 65, i.

All the foregoing hymns are in D. Sedgwick's reprint of Miss Steele's *Hymns*, 1863. [J. J.]

Stegmann, Josua, D.D., s. of Ambrosius Stegmann, Lutheran pastor at Sülzfeld, near Meiningen, and finally, in 1593, superintendent at Eckartsberga, near Merseburg, was b. at Sülzfeld, Sept. 14, 1588. He entered the University of Leipzig in 1608, M.A. in 1611, and was for sometime adjunct of the Philosophical Faculty. In 1617 he was appointed Superintendent of the district (Grafschaft) of Schaumburg, and also pastor at Stadthagen, and first professor of the Gymnasium there; and before entering on his duties graduated D.D. at Wittenberg, on Oct. 24, 1617. When the Gymnasium was erected into a university, and transferred (1621) to Rinteln, he became ordinary professor of Theology there. By the outbreak of war he was forced to flee from Rinteln, in 1623. After his return he was appointed, in 1625, Ephorus of the Lutheran clergy of Hesse-Schaumburg. By the Edict of Restitution, promulgated by the emperor on March 6, 1629, he was greatly harassed; for the Benedictine monks, after they had settled in Rinteln, in 1630, claimed to be the rightful professors, and demanded the restoration of the old church lands, and especially the property formerly belonging to the nunnery at Rinteln, but which had been devoted to the payment of the stipends of the Lutheran professors. They sent soldiers into Stegmann's house to demand that he should refund his salary, and on July 13, 1632, compelled him to hold a disputation, at which they annoyed him in every possible way. Soon after he was seized with fever, and d. Aug. 3, 1632. (*Koch*, iii., 128; *Wetzel*, iii., 251; *Einladungsschrift des Gymnasium Bernhardinum*, Meiningen, 1888; MS. from Pastor A. Bicker, Rinteln; Dr. Förstemann, Leipzig), &c.

Stegmann was known as a writer of Latin verse while yet a student at Leipzig, and by his contemporaries was reckoned as a hymn writer. It is, however, very difficult to discriminate his productions. The hymns interspersed in his devotional works are given without any indications of authorship, and many of them are certainly by earlier writers, or recasts founded on earlier hymns. They appeared principally in his (1) *Suspiria Temporum*. Of this the 3rd ed., Rinteln, 1628, is in the Karlsruhe Library. (2) *Erneuerte Hertzen-Seufftzer*, Lüneburg, MCCXXX (colophon gives the correct date, viz., "Im Jahr 1630"). Of this there is a copy in the University Library at Breslau. In the *Blätter für Hymnologie*, 1888, p. 162, a list is given of the more important hymns in No. 2, tracing as far as possible those which had previously appeared elsewhere. Two hymns, which are usually ascribed to Stegmann, and are not found earlier than in his works, have passed into English as follows:—

i. **Ach bleib mit deiner Gnade.** *Supplication.* Included in 1628, as above, p. 462. In 1630 it is given, at p. 347, in 6 st. of 4 l., as a "Closing Hymn," after the "Prayer for the Preservation of the Doctrine, and of the Church of God." Thence in *Mützell*, 1858, No. 337a. In J. Clauder's *Psalmodia nova*, pt. ii., 1631, p. 266, it is ascribed to Stegmann, and so in later collections. It is a simple and beautiful hymn, and is found in most recent German hymnals, e.g. as No. 208 in the *Unv. L. S.*, 1851. Lauxmann, in *Koch*, viii., 146, relates various incidents regarding its use (it was, e.g., a favourite hymn of king Friedrich Wilhelm IV. of Prussia), and thus analyses it:—

"It has as its keynote the saying of the two disciples at Emmaus, 'Abide with us.' St. i. puts this prayer simply before the Lord Jesus; st. ii.–vi. develop it in detail: Abide with us with Thy Word as our Saviour (ii.); with the illumination of Thy Spirit as our ever-guiding Truth (iii.); with Thy blessing as the God rich in power (iv.); with Thy protection as the Conqueror in battle (v.); and with Thy Faithfulness as our Rock in the time of need (vi.).

The Translations are :—

1. Abide with us, our Saviour. This is a free *tr.* of st. i.–iii., as No. 51, in the Dalston Hospital *H. Bk.*, 1848; and repeated in the Pennsylvania Luth. *Church Bk.*, 1868. In Dr. Pagenstecher's *Coll.*, 1864, *tr.* of st. iv., vi., were added.

2. O Saviour, go beside us. This is a free *tr.* of st. i., iv., v., with an original "Shepherd" st., as st. ii., by J. S. Stallybrass, in the *Tonic Solfa Reporter*, July 1857; and in Curwen's *Sabbath H. Bk.*, 1859, No. 420. Thence in Dr. Pagenstecher's *Coll.*, 1864, No. 116.

3. Abide among us with Thy grace. This is a good and full *tr.*, in C.M., by Miss Winkworth, in her *Lyra Ger.*, 2nd ser., 1858, p. 84; and her *C. B. for England*, 1863, No. 14. Included in Allon's *Suppl. Hys.*, 1868, Irish *Church Hyl.*, 1869 and 1873, and others; and in America, in the *Cantate Domino*, 1859, Boardman's *Sel.*, 1861.

4. Abide with us, Lord Jesus! Thy grace. This is a complete *tr.*, as No. 8 in the Ohio Luth. *Hyl.*, 1880, and marked as a compilation.

5. Come, abide with Thy grace, in our hearts, O Lord. By *Dr. R. Maguire*, 1872, p. 197.

ii. Wie schön leuchtet der Morgenstern, Vom Firmament des Himmels fern. *Morning.* Included in 1630, as above, p. 10, in 8 st. of 10 l., entitled, "Morning Hymn." (The text printed by *Fischer*, ii., p. 385, as that of 1630, is really the greatly altered form in the ed. of 1638); and repeated in the Leipzig *Vorrath*, 1673, No. 838, and others. St. viii. is altered from st. ix. of "O Lebensbrüunlein, tief und gross" (see p. 775, ii.). It is an imitation, but not a recast, of the hymn by P. Nicolai, noted at p. 806, ii. The form in C. U. was given to it by Burchard Wiesenmeyer, in Crüger's *Newes vollkömmliches G. B.*, 1640, No. 111, and further recast in Crüger's *Praxis*, 1648, No. 3, which begins, "Wie schön leucht uns der Morgenstern." This form is No. 477, in the *Unv. L. S.*, 1851. The *tr.* in C. U. is—

How beautiful the Morning Star shines from the firmament afar. This was contributed by Philip Pusey to A. R. Reinagle's *Ps. & Hy. Tunes*, Oxford, 1840, p. 130 (see p. 1017, ii.). St. i. is a fairly close version of st. i., while st. ii., iii., are very free *tr.* of st. vi., vii. Included, slightly varied, in the *Salisbury H. Bk.*, 1857, and thence, with st. i., ll. 5, 6, altered in *Kennedy*, 1863. It was considerably altered in the *Sarum Hyl.*, 1868; and this form is repeated in R. Minton Taylor's *Coll.*, 1872, and J. L. Porter's *Coll.*, 1876.

Other trs. are :—(1) "How fair shines forth the Morning-star." By *H. J. Buckoll*, 1842, p. 24. (2) "How lovely now the morning-star." By *Miss Cox*, 1864, p. 3. (3) "How beautiful the morning star, Shines in." By R. Massie, in the *Day of Rest*, 1876, p. 472. [J. M.]

Stennett, Joseph, the earliest English Baptist hymn-writer whose hymns are now in C. U., was b. at Abingdon, Berks, in 1663. He received a superior education at the Grammar-School of Wallingford, and at the age of 22 removed to London, where for several years he engaged in tuition. In 1688 he married a daughter of George Guill, a French Protestant refugee, another of whose daughters was the wife of the celebrated Presbyterian minister, Dr. Daniel Williams, who became a generous friend to Stennett. In the following year he was called to preach by the Baptist Sabbatarian congregation then meeting in Devonshire Square, London, afterwards in Pinners' Hall; and in 1690 became its pastor, a position he retained to his death, July 4, 1713. Since the meetings of this congregation for worship were on the seventh day of the week, he was free to preach to other congregations on the Sunday, which he did very frequently, especially to the General Baptist Church in the Barbican. Such was Stennett's repute for piety, learning and practical wisdom that his advice was very much sought by his Christian friends, and by the "great Whig Lords" of that day he was occasionally consulted as to the feeling of the Dissenters concerning national affairs. His published works include :—

(1) *Hymns in commemoration of the Sufferings of our Blessed Saviour Jesus Christ, compos'd for the Celebration of his Holy Supper*, 1697; 2nd ed. 1703 (This is entitled in Stennett's *Works*, 1732, *Hymns for the Lord's Supper*). These were 37 in number, increased to 50 in the 3rd ed., 1709. (2) In 1700 he published a poetical *Version of Solomon's Song of Songs, together with the XLVth Psalm.* A 2nd ed., corrected, appeared in 1709. (3) In 1712 he pub. twelve *Hymns composed for the Celebration of the Holy Ordinance of Baptism;* 2nd ed. 1722.

Stennett also translated Dacier's Plato and other works from the French, and published several sermons preached on days of National Thanksgiving and other public occasions. His *Works* were collected after his death and pub. in 1732, in 4 vols. 8vo. They contain a Memoir, Sermons and Letters, the Hymns and Poems mentioned above, and a few other poetical pieces. A controversial work, *An Answer to Mr. Russen's Book on Baptism*, 1702, may be reckoned as a 5th vol. Of his hymns, that which, in the form of varying centos, is most widely known is, "Another six days' work is done" (p. 71, ii.). Others in C. U. include :—

1. Gracious Redeemer, how divine. *Holy Communion.* Appeared in his *Hys. for the Lord's Supper*, 1st ed., 1697. (*Works*, 1732, ii. p. 98.) Usually abbreviated.

2. Immortal praise be given. *Holy Communion.* Pub. in his *Hys. for The Lord's Supper*, 1st ed., 1697. (*Works*, 1732, ii. p. 97.) From this "We'll praise our risen Lord," is taken.

3. Jesus, O word divinely sweet. *Redemption through Jesus.* Pub. in *Hys. for the Lord's Supper*, 3rd ed. 1709, No. 47. (*Works*, 1732, ii. p. 147.) In full in Spurgeon's *O. O. H. Bk.*, 1866, and others.

4. Lord, at Thy Table I behold. *Holy Communion.* This hymn is not in Stennett's *Works*. It appeared in Rippon's Bap. *Sel.*, 1787, with his name prefixed, and was probably supplied to Dr. Rippon by Dr. S. Stennett, J. Stennett's grandson. From it "With humble faith and trembling heart," is taken.

5. My blessed Saviour, is Thy love? *Self-Consecration to God.* Appeared in his *Hys. for the Lord's Supper*, 1697, No. 22. (*Works*, 1732, ii. p. 111.) Usually abbreviated.

6. The great Redeemer we adore. Pub. in his *Hys. for Baptism*, 1712. (*Works*, 1732, ii. p. 163.)

7. Whene'er one sinner turns to God. *Holy Baptism.* Pub. in his *Hys. for Baptism*, 1712, No. 12. (*Works*, 1732, ii. p. 168.) From this "See how the willing converts trace" is taken. It begins with st. iii.

Several of his hymns additional to these are given in the older collections, but have passed out of use. We may add that the Joseph Stennett, the subject of this article, had a son, Joseph Stennett, D.D., who also became an eminent Baptist minister, and was the father of Samuel Stennett, D.D. noticed below. [W. R. S.]

Stennett, Samuel, D.D., grandson of Joseph Stennett, named above, and s. of the Rev. Joseph Stennett, D.D., was b., most probably in 1727, at Exeter, where his father was at that time a Baptist minister. When quite

young he removed to London, his father having become pastor of the Baptist Church in Little Wild Street, Lincoln's Inn Fields. In 1748, Samuel Stennett became assistant to his father in the ministry, and in 1758 succeeded him in the pastoral office at Little Wild Street. From that time until his death, on Aug. 24, 1795, he held a very prominent position among the Dissenting ministers of London. He was much respected by some of the statesmen of the time, and used his influence with them in support of the principles of religious freedom. The celebrated John Howard was a member of his congregation and an attached friend. In 1763, the University of Aberdeen conferred on him the degree of D.D. Dr. S. Stennett's prose publications consist of volumes of sermons, and pamphlets on Baptism and on Nonconformist Disabilities. He wrote one or two short poems, and contributed 38 hymns to the collection of his friend, Dr. Rippon (1787). His poetical genius was not of the highest order, and his best hymns have neither the originality nor the vigour of some of his grandfather's. The following, however, are pleasing in sentiment and expression, and are in C. U., more especially in Baptist congregations :—

1. And have I, Christ, no love for Thee? *Love for Christ desired.*
2. And will the offended God again? *The Body the Temple of the H. Ghost.*
3. As on the Cross the Saviour hung. *The Thief on the Cross.*
4. Behold the leprous Jew. *The healing of the Leper.*
5. Come, every pious heart. *Praise to Christ.*
6. Father, at Thy call, I come. *Lent.*
7. Great God, amid the darksome night. *God, a Sun.*
8. Great God, what hosts of angels stand. *Ministry of Angels.*
9. Here at Thy Table, Lord, we meet. *Holy Communion.*
10. How charming is the place. *Public Worship.*
11. How shall the sons of men appear? *Acceptance through Christ alone.*
12. How soft the words my [the] Saviour speaks. *Early Piety.*
13. How various and how new. *Divine Providence.*
14. Not all the nobles of the earth. *Christians as Sons of God.*
15. On Jordan's stormy banks I stand. *Heaven anticipated.*
16. Prostrate, dear Jesus, at thy feet. *Lent.* Sometimes, "Dear Saviour, prostrate at Thy feet."
17. Should bounteous nature kindly pour. *The greatest of these is Love.* From this, "Had I the gift of tongues," st. iii., is taken.
18. Thy counsels of redeeming grace. *Holy Scripture.* From "Let avarice, from shore to shore."
19. Thy life I read, my dearest Lord. *Death in Infancy.* From this "'Tis Jesus speaks, I fold, says He."
20. 'Tis finished! so the Saviour cried. *Good Friday.*
21. To Christ, the Lord, let every tongue. *Praise of Christ.* From this, "Majestic sweetness sits enthroned," st. iii., is taken.
22. To God, my Saviour, and my King. *Renewing Grace.*
23. To God, the universal King. *Praise to God.*
24. What wisdom, majesty, and grace. *The Gospel.* Sometimes, "What majesty and grace."
25. Where two or three with sweet accord. *Before the Sermon.*
26. Why should a living man complain? *Affliction.* From this, "Lord, see what floods of sorrow rise," st. iii., is taken.
27. With tears of anguish I lament. *Lent.*
28. Yonder amazing sight I see. *Good Friday.*

All these hymns, with others by Stennett, were given in Rippon's Bapt. *Sel.*, 1787, a few having previously appeared in *A Coll. o Hys. for the use of Christians of all Denominations, London. Printed for the Booksellers*, 1782; and No. 16, in the 1778 *Supplement* to the 3rd ed. of the Bristol Bap. *Sel.* of Ash and Evans. The whole of Stennett's poetical pieces and hymns were included in vol. ii. of his *Works*, together with a *Memoir*, by W. J. Jones. 4 vols., 1824. [W. R. S.]

Stephano primo martyri. [*St. Stephen.*] This hymn is found in various forms. *Mone*, No. 1156, gives first what he professes to consider to be the original text, and which he says is very probably by St. Ambrose himself. But for this text (which begins "Stephano coronae martyrum") he gives no source, and seems to derive it from his own imagination. His second form begins "Stephani corona martyris." If from this second form are rejected the additions (including st. i., which is not found in other MSS.), from a Benedictine MS. cited through Cassander, then we have what is probably the original text, beginning "Stephano primo martyri." This last form is found in two MSS., *circa* 1150, in the Bodleian (*Liturg. Misc.*, 202, f. 144; *Liturg. Misc.*, 297, f. 306); in a MS. of the 12th cent. in the British Museum (Add. 18301, f. 112); in the St. Gall MS., No. 413, of the 11th cent.; in a MS. of the 10th cent. at Munich, &c. Also in the *Ambrosian Breviary*, 1539. In the *Ambrosian Breviary*, 1830, there is a recast beginning "Duci cruento martyrum"; and this text is in Dr. Neale's *Hymni Ecclesiae*, 1851, p. 79. All these forms and variations are given by *Daniel*, i., No. 82, and iv. pp. 89, 90, 354–357. [J. M.]

Of these forms of the text two have been rendered into English, viz. :—

i. **Stephano primo martyri.**

1. **To Stephen, first of martyrs, raise.** By J. D. Chambers, in his *Lauda Syon*, 1857, p. 87.

2. **Blood is on the martyr's palm.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55. This was altered by Canon W. Cooke, and given in the Cooke and Denton *Hymnal*, 1853, No. 30, as, "Jesu, Lord, Thy praise we sing."

ii. **Duci cruento martyrum.**

To Thee, O Christ, our hymn we raise. By E. A. Dayman, in the *Sarum Hymnal*, 1868, No. 46. This is rather a paraphrase than a *tr.* of the hymn. [J. J.]

Stephenson, Thomas Bowman, D.D., LL.D., s. of the Rev. John Stephenson, was b. at Newcastle on Dec. 22, 1839, and educated at Wesley College, Sheffield, subsequently graduating at the University of London. In 1860 he entered the Wesleyan Ministry, and has since laboured in Norwich, Manchester, Bolton, and London. The great work of his life has been the establishment and maintenance of The Children's Home at Victoria Park, London, and its branches at Bolton, Birmingham, and the Isle of Man, and in Canada. Dr. Stephenson has written for Magazines and Reviews, and pub. a small work on Sisterhoods, and a *Memorial Sketch* of the late James Barlow. He has written several hymns, of which the following are most widely known :—

1. **Fading like a lifetime ends another day.** *Evening.* Written *circa* 1873, and pub. in *The Meth. S. S. H. Bk.*, 1879, No. 487, in 2 st. of 8 l.

2. **Hear us, Saviour, bowed before Thee.** *Children's Hymn.* Written for a Festival at the Children's Home, *circa* 1879.

3. **O Father, Whose spontaneous love.** *Easter*, or

Missions. Appeared in *The General Hymnary for Missions, &c.*, 1889, No. 266, in 9 st. of 4 l.

4. **Onward, o'er Time's great ocean.** *Life a Voyage.* Written during a voyage across the South Sea.

5. **Sweetly dawns the Sabbath morning.** *Sunday Morning.* Written *circa* 1875, and pub. in *The Meth. S. S. H. Bk.*, 1879, No. 504, in 4 st. of 8 l.

6. **This is the glorious gospel word.** *Jesus saves.* Called forth by a religious Convention at Brighton, and pub. in *The Meth. S. S. H. Bk.*, 1879, No. 314, in 5 st. of 8 l., and in *The General Hymnary*, 1889, No. 431, with an additional stanza (st. iv.). [J. J.]

Στερέωσόν με, Χριστέ. [Ἄσωμεν πάντες λαοί.]

Στέργειν μὲν ἡμᾶς. [Ἔσωσε λαόν.]

Sternhold, Thomas. [Old Version, § IX. 1 : X.]

Steuerlein, Johannes, s. of Caspar Steuerlein, or Steurlein, first Lutheran pastor at Schmalkalden, was b. at Schmalkalden on July 5, 1546. After completing his course as a student of law, he was, about 1580, appointed Town-clerk of Wasungen (between Schmalkalden and Meiningen), and then, in 1589, secretary in chancery (Kanzlei-Secretär), at Meiningen, to the Henneberg administration. He was also Notary Public, and, about 1604, Mayor at Meiningen. He d. at Meiningen, May 5, 1613. (*Koch*, ii. 248, 267, 353; C. von Winterfeld's *Evang. Kirchengesang*, 1843, i. p. 413; K. Goedeke's *Grundriss*, vol. ii., 1886, pp. 51, 171, 208, 573; preface to his *Gründliche und warhafftige Beschreibung*, Jena, 1611, &c.)

Steuerlein was crowned as a poet by the Emperor Rudolph II., and was the author of a metrical version of Jesus Sirach (Ecclesiasticus), pub. at Frankfurt am Main in 1581. He was an excellent musician, and pub. various works containing melodies and four-part settings by himself. His most important work is his *Sieben und Zwantzigk newe geistliche Gesenge, mit vier Stimmen componiret*, &c., Erfurt, 1588 [Göttingen Library and Library of the Institut für Kirchenmusik at Breslau]. Of these 27 hymns 3 are marked as by Steuerlein, 4 as by Cyriacus Schneegass, 2 as by Erasmus Alber, and 1 as by Martin Luther. The other 17 have no names of authors affixed.

One of these 17 hymns is:

Das alte Jahr vergangen ist, Wir danken dir, Herr Jesu Christ. *New Year.* In 1588 as above, No. 1, in 6 st. of 4 l., reprinted in full in the *Blätter für Hymnologie*, 1883, p. 156. This is the earliest appearance, so far as is yet known, of the hymn in this six stanza form. A shorter form, in 8 lines (st. i., ii. of the 1588), is in Clement Stephani's *Schöner ausserlessner deutscher Psalm, und anderer künstlicher Moteten und geistlichen Lieder XX.*, &c., Nürnberg, 1568 [Göttingen Library], and reprinted in the *Blätter*, 1887, p. 142. It is thus very doubtful if Steuerlein is the original author of this hymn, and, as already pointed out, he did not claim it as his own in 1588. It is quite possible that st. iii.–vi. may be by Steuerlein, though they have been frequently ascribed to Jakob Tapp (q.v.), and indeed in M. Prätorius's *Musae Sionae*, pt. vi., Wolfenbüttel, 1609, No. 1 [in Index marked as "Autor Textus Jacobi Tappii"], the whole hymn is ascribed to Tapp. *Wackernagel*, v. p. 125, not having seen the 1588, gives the six stanza form as an anonymous hymn, quoting it from the Eisleben *G. B.*, 1598. The text in the *Unv. L. S.*, 1851, No. 63, is nearly that of 1588. Steuerlein is probably the author of the melody sometimes set to this hymn, but which, in 1588, was set to N. Herman's hymn, "Gott Vater der du deine Sonn" (see Dr. J. Zahn's *Psalter und Harfe*, 1886, No. 44). *Tr.* as:—

1. **With this New Year we raise new Songs.** In full by J. C. Jacobi, in his *Psalmodia Germanica*, 1722, p. 10 (1732, p. 9, altered). Included in Hawker's *Coll.*, 1847, No. 62, abridged, and beginning, "With this New Year we raise *our* songs."

2. **The old year now hath passed away.** This is a good and full *tr.* by Miss Winkworth, as No. 171 in her *C. B. for England*, 1863, repeated in the Ohio *Luth. Hyl.*, 1880.

3. **The old year now is past and gone.** In full by J. M. Sloan, as No. 187 in Wilson's *Service of Praise*, 1865.

Another tr. is: "Another year is gone, and now." By *Dr. G. Walker*, 1860, p. 64. [J. M.]

Stevens, John, was b. at Aldwinkle, in Northamptonshire, June 8th, 1776. About the age of sixteen he went to London, where he joined the Baptist church in Grafton Street, whose pastor was at that time R. Burnham (p. 196, ii.). He began to preach, and in 1797 became minister at Oundle, soon afterwards at St. Neots, and then at Boston. In 1811, after the death of Burnham, he was invited to succeed him at Grafton Street. Stevens had popular gifts as a preacher: the place became too small, and ultimately a new chapel was built in Meard's Court, Soho, where he continued to minister until he d., Oct. 6, 1847. Stevens was a High Calvinist in theology, and an ardent polemic. He wrote several controversial works, the most famous of which was entitled, *A Scriptural Display of the Triune God & the early existence of Jesus' human soul*, Lond. 1812. From the theory advocated in this book he was called a *Pre-existerian*. In 1809 he pub. *A New Sel. of Hymns, including also several Original hymns never before offered to the Public.* This, and the 2nd ed., 1812, contained 465 hymns. The 5th ed., 1825, had an *Appendix* of 102 hymns, and the 12th, 1868, one of 365 hymns. The ed. of Stevens's hymn-book now in C. U. was edited, in 1881, by J. S. Anderson. It is described on the title-page as "enlarged and improved," and contains 970 hymns. Of these a few are by Mr. Anderson, and 34 by Stevens. Many of the hymns of Stevens embody High Calvinistic views, strongly expressed; some, however, on the Lord's Supper would be accepted by most Christians. Of his hymns the following are in Snepp's *Songs of G. & G.*, 1872.

1. Christ has a chosen Church (1809). *Election.*
2. Eternal election preserves me secure (1809). *Election.*
3. Grace is Jehovah's sovereign will (1809). *Election.*
4. Long as I live I'll sing the Lamb (1809). *Praise to Jesus.* [W. R. S.]

Stevenson, George John, M.A., was b. at Chesterfield, Derbyshire, July 7, 1818. In early life he was connected with the printing and bookselling business, and continued therein until 1844, when he entered St. John's College, Battersea, where he was trained for an organizing Mastership under the National Society. In 1846 a Reformatory School was established in the Philanthropic Institute, Southwark, for the benefit of the better conducted criminals from the convict prisons, and Mr. Stevenson was the first Master. This school is now represented by the Farm School at Red Hill, Reigate. In 1848, he was appointed Head Master of the endowed parochial school at Lambeth, but resigned in 1855, and established himself in Paternoster Row as a bookseller and publisher, where he continued the business until a few years before his death, on Aug. 16, 1888. His interest in education was shown in his publication of the periodicals, *School and Teacher*, *The Pupil Teacher*, and *The English Journal of Education*. In 1861 he purchased the *Wesleyan Times* newspaper, and for six years he bore the editorial and financial responsibility. Mr. Stevenson's

literary work began with contributions to the *Sheffield Patriot*, in 1839, and the *Norfolk News*, 1841. Having joined the Methodist Society in 1831, his interest in Methodism, and specially in Methodist history and literature, became very keen, and has had much to do with his literary life. His publications outside of hymnology are numerous, and include biographical works mainly on the Wesley Family, and Methodist Worthies; historical works on City Road Chapel; the Young Men's Christian Association; Methodism in Chesterfield; Methodism in Hackney; and historical articles on Methodism in several Encyclopedias, &c.; Essays on Education; and smaller works on other subjects. His hymnological work began with his biographical sketches of hymn-writers and notices of hymns in the *Wesleyan Times*, which were subsequently largely used by Dr. Rogers in his *Lyra Britannica*, and Miller in his *Singers and Songs of the Church*. His *Methodist Hymn Book and its Associations* was pub. in 1869; and in an enlarged form as *The Methodist Hymn Book Illustrated with Biography, Incident, and Anecdote*, in 1883. The first of these dealt with the writers and hymns of the *Wes. H. Bk.* of 1780-1831; and the second with the revised ed. of the same, 1875. The latter is the most complete account of Methodist hymnody extant, and is indispensable to every lover of the Wesleyan Hymn-book. Outside of Methodist hymnody, Mr. Stevenson's acquaintance with English and American hymnology was very superficial; and of the vast stores of Greek, Latin, German, French, Italian, Scandinavian, and other treasures he knew almost nothing. His reputation entirely rests upon his researches as a student of and authority upon Methodist Hymnody. In that department he had no equal. [J. J.]

Stichēra. [Greek Hymnody, § xvi. 9.]

Still with Thee, O my God. *J. D. Burns.* [*Evening.*] Included in his little work, *The Evening Hymn*, 1857, No. 23, in 6 st. of 4 l. It passed into the Bap. *Ps. & Hys.*, 1858; and, subsequently, into other collections. In the *Cong. Hyl.*, 1887, it begins "With Thee, my Lord, my God." Although mainly included, because of its beautiful simplicity, in children's hymn books, it is yet better adapted for congregational use. [J. J.]

Stock, Sarah Geraldina, b. Dec. 27, 1838, has devoted much time to literature with special reference to Mission work and Sunday Schools. Her prose publications include *Lessons on Israel in Egypt*, &c., 1874; *The Child's Life of our Lord*, 1879; *Bible Stories from the Old Testament*, &c., 1882, and others. Her hymns in C. U. include:—

1. **A debtor! For the love of God unbounded.** *Missions.* Written for the *Church Missionary Almanack*, 1878, and also issued as a C. M. S. leaflet.

2. **Behind and Before.** *Departure of Missionaries.* Written for *India's Women*, and sung for the first time at the dismissal of Church of England Zenana missionaries, Sep. 30, 1887. Since issued as a C. M. S. leaflet.

3. **Called to Thy service, Lord.** *Holy Matrimony.* Written for the marriage of Mr. W. Merry and Miss Grainger, of the "Home of Industry," Bethnal Green Road, London, March 14, 1889.

4. **Coldly the wind is sweeping.** *For Workers.* Pub. in the *Church S. School Magazine*, 1885.

5. **Jesus! All-sufficiency.** *Teachers' Devotional Meetings.* Pub. in the *Church S. School Magazine*, 1882.

6. **Lord of light, and Fount of love.** *Home Missions.* Pub. in the *Church S. School Magazine*, 1875; in *Hys. for Special Services*, &c. Bemrose & Sons, &c.

7. **Lord, Thy ransomed Church is waking.** *Home Missions.* Written for the London February Mission, 1874, and pub. in the *Church S. S. Magazine*, Feb., 1874, and subsequently in several hymn-books.

8. **O Master! when Thou callest.** *Departure of Missionaries.* Written for *India's Women*, and first sung at the Valedictory Meeting of the Ch. of England Zenana Society, Oct. 2, 1888.

9. **Open stood the gates of heaven.** *Christmas.* Pub. in the *Church S. S. Musical Leaflets*, No. 6, with music by C. H. Nottingham.

10. **Shut out from heaven's glory.** *Harvest.* Pub. in the same *Leaflets*, as No. 9.

11. **The tender light of home behind.** *Departure of Missionaries.* Written for *India's Women*, Sep. 1887, and first sung at the Valedictory Meeting of the Church of England Zenana Society, Sep. 30, 1887.

12. **There's a fight to be fought, there's a work to be done.** *Missions.* Written for the *Church Missionary Gleaners'* Annual Meeting, Nov. 1888, and issued as a C. M. S. leaflet.

13. **We know not how the rays that stream.** *Holy Trinity.* Written for the *Church S. S. Magazine.* Pub. in an abridged form as "We cannot read the mystery," in the *Church S. S. H. Bk.*, 1868.

14. **With voice of joy and singing.** *Thanksgiving.* Written for the opening of Miss Annie Macpherson's "Home of Industry," Bethnal Green Road, London, 1887, and issued as a leaflet.

Of these hymns, Nos. 1, 7, 8, 11, and 12, were pub. in *Eight Missionary Hys. and Poems*, C. M. S., 1889. Miss Stock contributed 3 hymns to the "Golden Songs," which appeared in the S. S. U. *Sunday S. Chronicle*, 1875; 7 for children to the *Sunday at Home*. She has also written several others on various subjects, which have been issued as leaflets. Her hymns are bright and musical, and should be sought out by hymnal compilers. Her poems are pub. as *Joy in Sorrow*, 1884. She d. Aug. 29, 1898. [J. J.]

Stocker, John, some-time of Honiton, Devonshire, contributed, during 1776 and 1777, 9 hymns to the *Gospel Magazine*. These hymns were collected and reprinted, in 1861, by D. Sedgwick, as *Hys. and Spiritual Songs*, and, with their dates, are:—

1. Thy mercy, my [O] God, is the theme of my song. *Mercy.* "*J. S.*," March, 1776.

2. Of Jesus, my Saviour, I'll sing. *Praise.* "*J. Stocker*," October, 1776.

3. O come, ye poor sinners, with burdens opprest. *Invitation.* "*John Stocker.*" May, 1777.

4. No strength in myself I possess. *Christ All and in All.* "*J. S.*," May, 1777.

5. Awake, my soul, arise and sing. *Praise of Jesus.* "*J. Stocker*," May, 1777.

6. Jesus, my Saviour, I avow. *Glorying in Christ.* "*J. Stocker*," May, 1777.

7. Jesus, my Rock, which cannot move. *Confidence through Jesus.* "*J. Stocker*," July, 1777.

8. Away my doubts, begone my fears. *Death anticipated.* "*J. Stocker*," July, 1777.

9. Gracious Spirit, Dove divine (p. 449, i.). "*J. Stocker*," July, 1777.

These varying signatures, "*J. S.*", "*J. Stocker*," and "*John Stocker*," led D. Sedgwick to conclude that the signature "*J. S.*" meant the same person as the other two. We doubt this: first, because Nos. 3, 4, 5, and 6 above, were all printed in May 1777, in the order named; and we cannot see why "*J. S.*" should have been adopted in this manner; and, second, because other hymns signed "*S.*" are found in the same numbers of the magazine as those signed "*J. Stocker.*" If "*J. S.*" is John Stocker, why not "*S.*" also? Sedgwick had no authority for saying that "*J. S.*" was John Stocker; we have no authority for saying this is not so. There is no proof either way. [J. J.]

Stola regni laureatus. *Adam of St. Victor.* [*Common of Apostles.*] A very fine sequence, dealing with the symbolic character of the apostles, not with their individual histories. It is found in the *Augustinian Missal*, printed at Paris in 1529, for use at St. Victor. It is given by Gautier, in his *Oeuvres poetiques d'Adam*, 1858, vol. ii. p. 407. In his new ed., 1881, p. 197, Gautier cites it as in a Gradual of St. Victor before 1239 (*Bibl. Nat.*, Paris, No. 14452), and a 14th cent. Missal of St. Victor (B. N., No. 14448). Also in *Trench*, ed. 1864, p. 202, with copious notes, and D. S. Wrangham's *The Liturgical Poetry of Adam of St. Victor*, 1881, vol. iii. p. 150. The use of St. Victor was for Oct. 28 ("SS. Simon and Jude"). *Tr.* as :—

1. Laurelled with the stole victorious. By J. M. Neale, in the enlarged ed. of his *Mediæval Hys.*, 1863, p. 153, in 10 st. of 6 l. In an abbreviated form it is in the 1867 *Appendix* to the *H. Noted*, and the *Hymner*, 1882.

2. In royal robes of splendour. By Jackson Mason and the Compilers of *H. A. & M.*, in the 1889 *Suppl. Hymns* to that collection.

Other trs. are :—
1. To the apostolic cohort. *D. T. Morgan.* 1871.
2. Glorious cohort apostolic. *D. T. Morgan.* 1880.
3. Decked with robes such state befitting. *D. S. Wrangham.* 1881. [J. M.]

Στομίον πώλων ἀδαῶν. [Clemens, T. F.]

Stone, Samuel John, M.A., S. of the Rev. William Stone, M.A., was b. at Whitmore, Staffordshire, April 25, 1839, and educated at the Charterhouse; and at Pembroke College, Oxford, B.A. 1862; and M.A. 1872. On taking Holy Orders he became Curate of Windsor in 1862, and of St. Paul's, Haggerston, 1870. In 1874 he succeeded his father, at St. Paul's, Haggerston. Mr. Stone's poetical works are (1) *Lyra Fidelium*, 1866; (2) *The Knight of Intercession and Other Poems*, 1872, 6th ed., 1887; (3) *Sonnets of the Christian Year*, first printed in the *Leisure Hour*, and then pub. by the R. T. Society, 1875; (4) *Hymns*, a collection of his original pieces and translations, 1886. He has also pub. *Order of The Consecutive Church Service for Children, with Original Hymns*, 1883. Mr. Stone's hymns, most of which are in C. U., and several of which have a wide popularity, include :—

1. A sower went to sow his seed. *The Sower.* In his *Hymns*, 1886, the author says this hymn was "Written specially in allusion to the sixteen years' work of the first Vicar [his Father] of St. Paul's, Haggerston, to whom the Parish was given in 1858, without Church, or School, or Vicarage, or Endowment."

2. Bear the troubles of thy life. *Patience.* A *tr.* of Thomas à Kempis's "Adversa mundi tolera" (p. 23, ii.) made for the Rev. S. Kettlewell's *Thomas à Kempis*, 1882.

3. By Paul at war in Gentile lands. *St. Mark.* Written at Windsor in 1870, and pub. in his *Knight of Intercession*, 1872.

4. By Shepherds first was heard. *Carol.* Written in 1885, and pub. in the *Parochial Magazine*, 1885.

5. By Thy love which shone for aye. *Litany of the Love of God.* Written at Haggerston in 1883, and printed in the *Monthly Packet*, 1884.

6. Christ the Wisdom and the Power. *For Church Workers.* Written for the Church Society of St. Paul's, Haggerston in 1872, and pub. in *The Knight of Intercession*, 1872.

7. Dark is the sky that overhangs my soul. *Sorrow succeeded by Joy.* Written at Windsor in 1869 for the *Monthly Packet*, and printed therein 1869. Pub. in *The Knight of Intercession*, 1872, under the title of "Light at Eventide."

8. Deeply dark and deeply still. *The Transfiguration.* Written in 1871 and pub. in *The Knight of Intercession*, 1872.

9. Eastward, ever eastward. *Processional for Sunday Morning.* Written at Haggerston in 1876, and pub. in the *Monthly Packet*, 1884.

10. Faith, who sees beyond the portal. *Faith, Hope, and Charity.* Written at Windsor in 1869, and pub. in the *Monthly Packet*, 1869, and *The Knight of Intercession*, 1872.

11. Far off our brethren's voices. *Missions.* Written for the First Day of Intercession for Foreign Missions, 1871, and pub. in *The Knight of Intercession*, 1872. "For Colonial Missions."

12. Give the word, Eternal King. *Missions.* Written for the First Day of Intercession for Foreign Missions, 1871.

13. Glory in heaven to God. *Christmas Carol.* Written in 1882 for G. H. Leslie's Cantata *The First Christmas Morn*, 1882.

14. God the Father, All, and One. *For Unity.* Written in 1883 for Canon G. Venables's *Service for Unity*, and appeared in the *Monthly Packet*, 1884.

15. God the Father's Only Son. *Offices of Christ.* Pub. in his *Lyra Fidelium*, 1866, on Art. ii. of the Apostles' Creed, "And in Jesus Christ His Only Son our Lord."

16. God the Spirit, we adore Thee. *The Holy Ghost.* Pub. in his *Lyra Fidelium*, 1866, on Art. viii. of the Apostles' Creed, "I believe in the Holy Ghost."

17. Great Captain of God's armies. *For Purity.* Written in 1884 for the Ch. of England Purity Society, and printed in *Church Bells*, April 10, 1885.

18. Homeward we pass in peace. *Close of Divine Service.* Written in 1884 at Haggerston; and included in the author's *Hymns*, 1886, as a "Hymn after Benediction."

19. How can we praise Thee, Father? *For the Fatherless.* Written by request for "The Ch. of England Central Home for Waifs and Strays," 1882, and printed in the *Monthly Packet*, 1884.

20. Is there no hope for those who lie? *Missions.* Written in 1870 for the *Monthly Packet*; and also included in *The Knight of Intercession*, 1872.

21. Jesu, to my heart most precious. *Jesus, All in All.* A *tr.* of Thomas à Kempis's "De dulcedine Jesu," made for the Rev. S. Kettlewell's *Thomas à Kempis*, 1882.

22. Lo! they were, and they are, and shall be. *St. Michael and All Angels.* Written in 1875 for *The Scottish Guardian*, in which it was given in 1875.

23. Lord Christ, my Master dear. *For Church Workers.* Written for the Sunday School Teachers of St. Paul's, Haggerston, 1885, and given in his *Hymns*, 1886.

24. Lord of the harvest, it is right and meet. *Missions, Thanksgiving.* Written for the Second Day of Intercession for Foreign Missions, 1871, and pub. in *The Knight of Intercession*, 1872. In the 1889 *Appendix* to *H. A. & M.* it is somewhat altered.

25. Most true, most High; O Trinity. *Holy Trinity.* A *tr.* of Thomas à Kempis's "O vera summa Trinitas" made for the Rev. S. Kettlewell's *Thomas à Kempis*, 1882.

26. My Saviour! I behold Thy life. *Passiontide.* Pub. in his *Lyra Fidelium*, 1866, on Art. iv. of the Apostles' Creed, "Suffered under Pontius Pilate, was Crucified, Dead, and Buried."

27. Need hath the golden city none. *Evening.* Written at Windsor in 1869, and was pub. in the *Monthly Packet* in 1870. Also in *The Knight of Intercession*, 1872.

28. None else but Thee for evermore. *God the Father.* The opening hymn of his *Lyra Fidelium*, 1866, on Art. i. of the Apostles' Creed, "I believe in God the Father Almighty, Maker of Heaven and Earth."

29. O joy, the purest, noblest. *Evening.* A *tr.* in two parts of Thomas à Kempis's "O qualis quantaque laetitia" (p. 845, ii.) made for the Rev. S. Kettlewell's *Thomas à Kempis*, 1882. Pt. ii. begins "State of divinest splendour!"

30. O Thou by Whom the saints abide. *Litany of the Holy Spirit.* Written for a Confirmation at Haggerston, 1875, and included in the 3rd ed. of *The Knight of Intercession*, 1875.

31. O Thou Whose love paternal. *Holy Matrimony.* Written at Windsor in 1863.

32. On Olivet a little band. *Ascension.* Pub. in his *Lyra Fidelium*, 1866, on Art. vi. of the Apostles' Creed, "He ascended into Heaven," &c.

33. Peace: legacy of mystic power. *Peace.* Written

in 1882 for The Society of St. Katharine for Invalids, and pub. in the *Monthly Packet*, 1884.

34. Remember Me, show forth My death. *Holy Communion.* Written at Windsor for the *Monthly Packet*, in 1870; and included in *The Knight of Intercession*, 1872.

35. The Son forsook the Father's home. *Christmas.* Pub. in his *Lyra Fidelium*, 1866, on Art. iii. of the Apostles' Creed, "Who was conceived by the Holy Ghost, Born of the Virgin Mary."

36. The old year's long campaign is o'er. *The New Year.* Written at Windsor in 1868, and pub. in *The Knight of Intercession*, 1872.

37. The whole creation groans and cries. *Travail of the Creation.* Written at Windsor for the *Monthly Packet*, 1869, and included in *The Knight of Intercession*, 1872.

38. The world is sad with hopes that die. *Everlasting Life.* Pub. in his *Lyra Fidelium*, 1866, on Art. xii. of the Apostles' Creed, "The Life Everlasting."

39. Their names are names of Kings. *Saints Days.* Written at Windsor for the *Monthly Packet* in 1869, and included in *The Knight of Intercession*, 1872.

40. There is an ancient river. *The Spiritual River.* Written at Windsor for the *Monthly Packet*, in 1870; and given in *The Knight of Intercession*, 1872.

41. Thou Who hast charged Thine elder sons. *For School Teachers.* Written in 1881 for St. Katharine's Training College for Mistresses; and subsequently adapted for use by teachers of both sexes.

42. Thou Who didst love us when our woes began. *Temperance.* Written for the *Ch. of England Temperance Society Magazine*, 1866.

43. Through midnight gloom from Macedon. *Missions.* Written for the First Day of Intercession for Foreign Missions, 1871.

44. Unchanging God, hear from eternal heaven. *On behalf of the Jews.* Written for the East London Mission to the Jews, 1885. It is included in an abridged form in the 1889 *Appendix* to *H. A. & M.*

45. While the Shepherds kept their vigil. *Christmas Carol.* Written at Windsor in 1868.

46. Winter in his heart of gloom. *The Resurrection of the Body.* Pub. in his *Lyra Fidelium*, 1866, on Art. xi. of the Apostles' Creed, "The Resurrection of the Body."

47. Wistful are our waiting eyes. *The Judgment.* Pub. in his *Lyra Fidelium*, 1866, on Art. vii. of the Apostles' Creed, "From thence He shall come to judge the quick and the dead."

48. Ye faithful few of Israel's captive days. *Holy Scriptures.* Written at Windsor for the *Monthly Packet*, in 1869.

Some of Mr. Stone's finer hymns, including "Round the Sacred City gather;" "The Church's One Foundation;" "Weary of earth and laden with my sin," and others, are annotated under their respective first lines. These, together with the 48 above, are given in his *Hymns*, 1886, some of the *trs.* being recast. Additional *trs.* from Thomas à Kempis are also noted under his name.

Another hymn, inseparably associated with Mr. Stone's name is:—

49. Lord of our Soul's salvation. *National Thanksgiving.* This was ordered by command of Her Majesty the Queen to be sung at the Thanksgiving for the Recovery of H. R. H. The Prince of Wales, on Feb. 27, 1872. In its original form it was in 7 st. of 8 l., and was thus sung throughout the country. Owing however "to the necessary restrictions as to time in the Cathedral service, a selection of four verses only—the 1st, a combination of the 2nd and 4th, the 6th, and the 7th—was adapted by the author for use in St. Paul's." The full text was included in *The Knight of Intercession*, 1872.

Mr. Stone's hymns vary considerably in metre and subject, and thus present a pleasing variety not always found in the compositions of popular hymn-writers. His best hymns are well designed and clearly expressed. The tone is essentially dogmatic and hopeful. The absence of rich poetic thought and graceful fancy is more than atoned for by a masterly condensation of Scripture facts and of Church teaching given tersely and with great vigour. His changes and antitheses are frequently abrupt, in many instances too much so for congregational purposes, and his vocabulary is somewhat limited. His rhythm, except where broken either by long or by compound words, is rarely at fault, and his rhyme is usually perfect. A few of his hymns are plaintive and pathetic, as the tender "Weary of earth and laden with my sin"; others are richly musical, as "Lord of the harvest! it is right and meet": but the greater part are strongly outspoken utterances of a manly faith, where dogma, prayer, and praise are interwoven with much skill. Usually the key-note of his song is Hope. He d. Nov. 19, 1900. [J. J.]

Stowe, Harriet, née Beecher, daughter of the Rev. Lyman Beecher, D.D., was born at Litchfield, Connecticut, June 15, 1812. In 1832, her father having been appointed President of Lane Seminary, Cincinnati, Ohio, she removed there with the family; and in 1833 was married to the Rev. Calvin E. Stowe, D.D., Professor of Languages and Biblical Literature in the same Institution. Her high reputation as an author is well known; and the immense success of *Uncle Tom's Cabin*, which first appeared in *The National Era*, in 1852, ensures her a lasting reputation. She has also written other well-known works. Three of her hymns appeared in the *Plymouth Collection*, edited by her brother, H. W. Beecher, in 1855:—

1. Still, still with Thee, when purple morning breaketh. *Resting in God.*

2. That mystic word of Thine, O sovereign Lord. *Abiding in Jesus.*

3. When winds are raging o'er the upper ocean. *Peace.*

Another hymn by Mrs. Stowe, "How beautiful, said he of old" (*The Gospel Ministry*), is No. 231 in the Boston *Hys. of the Spirit*, 1864. Her poetical pieces were pub. in her *Religious Poems*, 1867; and from a poem therein the hymn, "Knocking, knocking, who is there?" (*Christ knocking*), in Sankey's *Sac. Songs and Solos* is adapted. [F. M. B.]

Stowell, Hugh, M.A., s. of Hugh Stowell, Rector of Ballaugh, near Ramsey, was b. at Douglas, Isle of Man, Dec. 3, 1799, and educated at St. Edmund Hall, Oxford, B.A. 1822; M.A. 1826. He was ordained in 1823, and held the curacy of Shepscombe, Gloucestershire; and then that of Holy Trinity, Huddersfield. Subsequently he was Curate in charge of St. Stephen's, Salford, and became rector of Christ Church, Salford, in 1831. In 1845 he was appointed Hon. Canon in Chester Cathedral; in 1851 Chaplain to the Bp. of Manchester; and Rural Dean of Eccles. He d. at Salford, Oct. 8, 1865. His *Memoir*, by the Rev. J. B. Marsden, was pub. in 1868. Canon Stowell was a popular and effective preacher. His publications included *Tractarianism Tested*, 1845; *A Model for Men of Business*, 1854; *Pleasures of Religion and Other Poems*, 1832; *The Peaceful Valley*, 1826; and a large number of single sermons, pamphlets, &c. His *Sel. of Ps. & Hys.* was pub. as:—

A Selection of Psalms & Hymns Suited to the Services of the Church of England. By the Rev. H. Stowell, M.A., Manchester. Printed by Henry Smith, St. Ann's Square, 1831.

This *Sel.* contained 233 hymns, in addition to versions of the Psalms. Of the hymns the following were by the compiler:—

1. Almighty Shepherd, Who didst give. (1828.) *The Good Shepherd.*
2. From every stormy wind that blows. See p. 399, i.
3. Gracious God, look down in kindness. *Sunday School Anniversary.*
4. Great God, we dare not bow the knee. *Holy Communion.*
5. Meek Lamb of God, on Thee. *Lent.*
6. To Thee, O God, we raise. *Sunday School Anniversary.*
7. Tune every heart, wake every tongue. *Sunday School Anniversary.*
8. When Jesus left the glorious sky. *For an Infants' School.*
9. Yes, in the morning of our years. *Sunday School Anniversary.*

The 12th ed. of this *Sel.* pub. by Canon Stowell in 1864, was increased to 273 hymns, the additional hymns being in nearly every instance his own compositions. In addition to those already given we have:—

10. Again our yearly strain we raise. 1864.
11. Another year has glided past. (Before 1846.)
12. Another year with mercies strown. (Before 1846.)
13. Before Thy throne, O Lord, we bend. (Before 1846.)
14. By pressing dangers compassed round. 1843 (?).
15. Come, raise we all the blessed strain. 1862.
16. Hail, hallowed day of heavenly rest. 1844 (?).
17. Hark, how sweet those infant voices. 1841 (?).
18. How fruitless is the ploughman's toil. 1854.
19. How gently in night's silent hours. 1850.
20. Jesus is our Shepherd, Wiping, &c. 1849.
21. Jesus, Lord, Who hast ascended. 1853.
22. Jesus, Lord, we wait on Thee. 1863.
23. Jesus, our Saviour and our Lord. (Before 1846.)
24. Jesus, Prophet of Thy Church. 1861.
25. Lord, if our land be great and free. 1851.
26. Lord, in this dark and stormy day. 1848.
27. Lord, in Thy mercy hear our cry. 1855.
28. Meek Lamb of God, Who dost impart. 1859.
29. O God, the liquid sign of grace. 1856.
30. Sailing o'er life's changeful ocean. (Before 1846.)
31. Saviour, guide this little band. (Before 1846.)
32. The day of rest is passed away. (Before 1846.)
33. The morn of our life-time is fast gliding by. (Before 1846.)
34. Though our lot be poor and lowly. 1847.
35. Thy cross, O Lord, the holy sign. 1840.
36. Wake, wake our yearly strain anew. 1852.
37. Wake, wake the joyful song. 1844.
38. We, a little simple throng. (Before 1846.)
39. We, little pilgrims of a day. 1845.
40. We love the holy house of prayer. 1857.
41. We will not weep as others do. 1842.
42. What is your life? It glances by. 1860.
43. What though our earthly lot be low. 1858.

These hymns were all written for the Anniversary Services of Christ Church Sunday Schools, Salford, and are included with others in a special *Appendix* in the 1877 ed. of the *Sel.* as above. Other hymns by Canon Stowell are:—

44. Children of old, Hosannah sang. *Sunday Schools.* 1830.
45. Lord of all power and might, Father of love, &c. *Missions.* Written for the Jubilee of the B. & F. Bible Society, March 7, 1853.
46. Shepherd of the ransomed sheep. *The Good Shepherd.*
47. Pilgrims in the narrow way. *Sunday School Anniversary.* This was his last hymn, and was written for the Christ Church S. School Anniversary, 1865.

Of Canon Stowell's hymns the most popular are Nos. 2, 3, 20 and 44. As a writer for children he was very successful. All the foregoing hymns are in the 15th ed. of his *Sel.* edited by his son, Manchester, 1877; and in *Hymns. By the late Rev. Canon Stowell, M.A.* Manchester, 1868. [J. J.]

Stowell, Thomas Alfred, M.A., s. of Canon H. Stowell, was b. at Salford, July 15, 1831. He was Bridgman Exhibitioner at Queen's College, Oxford, 1853, and B.A. in honours in 1855. Taking Holy Orders in 1857, he became Curate of Bolton, Diocese of Ripon, 1857–60; Incumbent of St. Stephen's, Bowling, Bradford, 1860–65; and then Rector of Christ Church, Salford, in succession to his father, 1865. He was also appointed Rural Dean of Salford in 1876, and Hon. Canon in Manchester Cathedral in 1879. Canon T. A. Stowell has pub. *The Church Catechism simply and clearly explained*, 1882, various Sermons, papers on Education, &c. Most of his hymns were written for the Anniversary Sermons of Christ Church S. Schools, Salford (nearly 2000 children), and include:—

1. Blessed Saviour, hear us when we cry. 1872.
2. Happy were those mothers. 1866.
3. In God's holy dwelling. 1873.
4. Lord, on Thy day, within Thy holy dwelling. 1877.
5. Lord, Thy children lowly bending. 1875.
6. My Saviour, be thou near me, When I lie down, &c. 1874.
7. O Jesus [Saviour] we have promised Henceforth to be Thine Own. *Confirmation.* 1877.
8. Sweet day of rest which God has given. *Sunday.* 1868.
9. While the sun is shining. *Work.* 1869.

These 9 hymns are in Canon T. A. Stowell's 1877 ed. of his father's *Sel.*, and of these Nos. 3 and 9 are the most popular. He is also the author of:—

10. Come, Christian youths and maidens. *S. School Anniversary.* In Mrs. Brock's *Children's H. Bk.*, 1881, and others.
11. Early the holy women came. *Easter.* In the *Church Monthly*, April, 1888.
12. Remember thy Creator. *Youthful Piety.* In the *Church S. School Mag.*, Feb. 1888.
13. Saviour, we are young and weak. *The Christian Race.* In Mrs. Brock's *Children's H. Bk.*, 1881.

Several of these are popular hymns for children, and will no doubt gradually come into somewhat extensive use. [J. J.]

Strafford, Elizabeth, daughter of H. Strafford, of Belper, b. in London, Oct. 30, 1828; d. at Belper, April 4, 1868. Her hymns appeared in *Hymns for the Collects throughout the Year, for the Use of Children*, 1857 (W. F. Stevenson's *Hys. for Ch. and Home*, 1873). From this, "God Almighty heareth ever" (*Love of God*), "Once to our world there came" (*Passiontide*), and "We praise Thee, we bless Thee, O Father in heaven" (*Praise for Salvation*), have come into C. U. [J. J.]

Strauss, Victor Friedrich von, was b. at Bückeburg, Schaumburg-Lippe, Sept. 18, 1809. He became a student of law at the Universities of Erlangen, Bonn, and Göttingen. In 1832 he married Albertine von Torney, daughter of a Hannoverian landed proprietor; and, in 1872, at the request of her relations, added her name to his own (Strauss und Torney), having been previously, in 1851, raised to the Austrian nobility. Having entered the diplomatic service of Schaumburg-Lippe, in 1832, he was appointed, in 1840, Archivrath at Bückeburg; and attended the Frankfurt Diet as Geheimrath, in 1850, as the accredited representative of Schaumburg-Lippe. He was also, from 1853 to 1866, the regular representative of Schaumburg-Lippe, at the North German Diet. Thereafter he retired on a pension, and went at Easter, 1869, to Erlangen, where he wrote a *tr.* of the works of the Chinese philosopher Laò-tsè, with a commentary (pub. 1870). In 1872 he removed to Dresden, where he still

[1889] resides. In 1889 he pub. the 1st vol. of a work on *Altägyptische Götterglaube* (*Koch* vii. 270; *O. Kraus*, 1879, p. 525, &c.).

Both as a secular and as a sacred poet, Strauss holds high rank among his contemporaries in Germany; not so much for popularity, as for wealth of ideas, breadth of culture, beauty of form, and clear, simple expression. The impulse which he received to the study of theology and to hymn-writing, was mainly through the impression of manifest unfairness left upon him by reading D. F. Strauss's *Leben Jesu*, 1835. This led him to study the New Testament for himself; and to find, in the old Gospel, the satisfaction of the needs of his spirit. His hymns, while, like most modern hymns, in the main subjective, often catch the ring and noble simplicity of the older objective classical hymns, but are more finished in form. Many have passed into recent German hymn-books. They appeared principally in Knapp's *Christoterpe*, 1844–48; and in his own—(1) *Gedichte*, Bielefeld, 1841; (2) *Lieder aus der Gemeine für das Christliche Kirchenjahr*, Hamburg, 1843; and (3) *Weltliches und Geistliches*, Heidelberg, 1856. The hymns in No. 3 are in the second part, which is separately paged, and entitled *Geistliches im Gedichten und Liedern*. The work entitled *Das Kirchenjahr im Hause*, Heidelberg, 1845, is a series of poetical meditations, and not of hymns properly so called.

The hymns by Strauss which have passed into English are:—

i. Lobjauchzt und mehret Gottes Ruhm. *Advent.* 1st pub. in 1856, as above, pt. ii., p. 8, in 16 st., entitled "Advent." *Tr.* as, "The Lord doth in His Kingdom come." By *J. Kelly*, 1885.

ii. Nun gingst auch du. *Easter Eve.* 1st pub., 1843, as above, p. 126, in 7 st. of 5 l., and entitled, "The Lord in the Grave." Included in Knapp's *Ev. L. S.*, 1850, No. 560. *Tr.* as:—

Thou sore-oppress'd. A good *tr.*, omitting st. v. by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 34; and thence in her *C. B. for England*, 1863, No. 56. Included in the *Hymnary*, 1872, *Parish H. Bk.*, 1875, *Evang. Hyl.*, N. York, 1880, and others.

iii. O mein Herz, gieb dich zufrieden. *Waiting on God.* 1st pub., 1841, as above, p. 160, in 5 st. of 8 l., and entitled, "Tranquillity." Included in Knapp's *Ev. L. S.*, 1850, No. 1955. The *tr.* in C. U. is:—

O my heart, be calm and patient. A *tr.* of st. i., ii., v., by Miss Borthwick, as No. 243 in Dr. Pagenstecher's *Coll.*, 1864.

Other trs. are:—
(1) "O my heart, be calm, confiding." By Miss Burlingham, in the *British Herald*, June 1866, p. 287; and in Reid's *Praise Bk.*, 1872. (2) "O my heart, be thou content." By *J. Kelly*, 1885, p. 75. [J. M.]

Streatfeild, Charlotte, née Saint, eldest daughter of the Rev. J. J. Saint, Rector of Speldhurst, was b. at Speldhurst, Dec. 31, 1829, and married, in 1862, to Charles N. Streatfeild, Lieutenant, Royal Navy, eldest s. of Major General Streatfeild, Royal Engineers. Mrs. Streatfeild has pub.:—

(1) *Hymns and Verses on the Collects*; Lond., Longmans, 1865. (2) *Hymns on the Love of Jesus, and the Home above*; Lond., Skeffington & Son, 1877. (3) *A Little Garland of the Saints, and Other Verses*; Lond., Mowbray, 1877. (4) *The Story of the Good Shepherd*; Lond., Skeffington, 1885. Mrs. Streatfeild also contributed to Mrs. Brock's *Children's H. Bk.*, 1881.

The following include Mrs. Streatfeild's hymns in C. U.:—

1. And didst Thou hunger then, O Lord. 1*st S. in Lent.* Appeared in her *Hys. and Verses on the Collects*, 1865.

2. Brothers, tread the holy portals. *For the Dedication of a Church.* Pub. by Skeffington, with music by M. S. Skeffington. A Processional.

3. He scarcely felt the cruel stones. *St. Stephen.* Pub. in her *Hys. and Verses on the Collects*, 1865.

4. High o'er the glittering temple. *Gospel for* 1*st S. in Lent.* Contributed to Mrs. Brock's *Children's H. Bk.*, 1881.

5. How beautiful the hills of God. *Gospel*, 1*st S. in Lent.* Contributed to Mrs. Brock's *Children's H. Bk.*, 1881.

6. I linger round the fold of God. *Lent.* Pub. in *The Story of the Good Shepherd*, 1885.

7. In the Paradise of Jesus. *Heaven.* Appeared in her *Hys. on the Love of Jesus*, &c., 1877.

8. Jesus, tender Shepherd, Seeking for Thine own. *The Good Shepherd.* Pub. in *The Story of the Good Shepherd*, 1885.

9. Sweet Shepherd, Thou hast sought me. *The Good Shepherd.* Appeared in her *Hys. on the Love of Jesus*, &c., 1877; and *The Story of the Good Shepherd*, 1885.

10. There is joy amongst the angels. *Joy in Heaven over Repenting Sinners.* Pub. in her *Hys. on the Love of Jesus*, &c., 1877; and *The Story of the Good Shepherd*, 1885.

Mrs. Streatfeild has also a "Litany for a Children's Service," in *A Little Garland of the Saints*, 1877. Nos. 1, 3, 4, 5 and 7 of the above hymns are in Mrs. Brock's *Children's H. Bk.*, 1881, and they all rank with the sweetest and most tender of modern verses for children. Some have been arranged as songs, and have been set to music by M. S. Skeffington. Mrs. Streatfeild's prose works include *Meditations on the Seven Last Words*, 1874; and *Words of Comfort*, 1875. [J. J.]

Strong, Nathan, D.D., a leading Congregational divine of his day, was b. at Coventry, Connecticut, Oct. 16, 1748, and educated at Yale College, where he graduated in 1769. He first studied law, but soon turned his attention to the ministry. In January 1774 he became the Pastor of the First Congregational Church at Hartford, and remained there to his death in 1816. In 1796 he won much repute through his essay on *The Doctrine of Eternal Misery consistent with the Infinite Benevolence of God.* He founded *The Connecticut Evangelical Magazine*, in 1800, and also took a prominent part in establishing the Connecticut Home Mission Society in 1801. His degree of D.D. was conferred by the University of Princeton. His services to American hymnology, as the principal editor of the *Hartford Sel.* [**American Hymnody, p. 57, ii.**], 1799, have been very great. As in that *Sel.* the author's names were not given, most of his numerous contributions thereto cannot be identified. Six of these hymns, however, are reproduced in Nettleton's *Village Hymns*, 1824, with his name attached thereto. These are:—

1. Alas, alas, how blind I've been. *The Sinner awakened.*
2. Blest Lord, behold the guilty scorn. *Prayer for opposers to Revivals.*
3. Long have I walked this dreary road. *The Sinner's Complaint.*
4. Sinner, behold, I've heard thy groans. *The Pardoning God.*
5. Smote by the law, I'm justly slain. *The Law, and the Gospel.*
6. The summer harvest spreads the fields. *The Great Harvest.*

In addition to these the following are from the *Hartford Sel.*, 1799 (but not in the *Village Hys.*) They are the best known and most widely used of Strong's hymns:—

7. Almighty Sovereign of the skies. *National Thanksgiving.*
8. Swell the anthem, raise the song. *National Thanksgiving.* [F. M. B.]

Stryker, Melancthon Woolsey, D.D., s. of the Rev. Isaac Pierson Stryker, was b. at Vernon, New York, Jan. 7, 1851, and educated at Hamilton College (1872) and Auburn Theo-

logical Seminary (1876). In 1876 he entered the Presbyterian ministry as Pastor at Auburn, New York. In 1878 he removed to Ithaca, N. Y.; in 1883 to Holyoke, Massachusetts, and in 1885 to Chicago, Illinois. He received his degree of D.D. from Hamilton College in 1889. He has edited *Christian Chorals*, 1885; *New Alleluia*, 1880–86; and *Church Song*, 1889. He was also joint editor with H. P. Main of *The Church Praise Book*, 1882. He has also pub. *Hymns and Verses*, 1883, and *Song of Miriam, and Other Hymns and Verses*, 1888. To two of these works which have been designed for daily use in divine worship Dr. Stryker contributed the following original hymns:—

i. *The Church Praise Book*, 1882.

1. Burst forth, O Bridegroom, from Thy chamber bright. *Second Advent Desired.* (1880.)
2. Death cannot make my soul afraid. *Death Contemplated.* (1881.)
3. Eternal day hath dawned. *Heaven.* (1881.)
4. Mighty God, Thy Church recover. *Missions.* (1881.)
5. Ring again, ye starry chime. *Christmas.* (1881.)
6. Sing, Israel, for the Lord your strength. *Passing the Red Sea.* (1878.)
7. The tribes of faith from all the earth. *Heaven.* (1881.)
8. Thy Kingdom come, O blessed Son of God. *Second Advent Desired.* (1880.) Re-written in *Church Song*, 1889, as "Thy Kingdom come, O everlasting Lord."
9. When the everlasting Lord. *Morning.* (1880.)

ii. *Church Song*, 1889.

10. Arouse Thy Church, Almighty God. *Missions.* (1887.)
11. Father, as here we bow. *Holy Trinity.* (1886.)
12. Four hundred years their course have sped. *American National Hymn.* (1888.)
13. God of our Fathers, our God to-day. *National Hymn.* (1889.)
14. Lo, where that spotless Lamb for sin provided. *Passiontide.* (1884.)
15. My Maker, at Thy holy throne. *Holy Baptism.* (1888.)
16. O God, Thy judgments give the King, Thy Son. *Missions.* (1883.)
17. O Thou, Eternal, Changeless, Infinite. *Praise to God.* (1882.)
18. O Thou, Omnipresent. *Omnipresence of the Father.* (1885.)
19. O Thou Shepherd of Thine Israel, hear us. *Ps. lxxx.* (1883.)
20. Our God, and our Redeemer. *Opening of a Place of Worship.* (1883.)
21. Robbed, bruised, and dying, once I lay. *The Good Samaritan.* (1886.)
22. Sing, every boy and maiden. *Praise to God.* (1885.)
23. Thou, Lord of my life, by the words Thou hast said. *Lent.* (1887.)
24. Thy grace is all of grace. *Divine Grace.* (1886.)
25. To Thee, our God, these babes we bring. *Holy Baptism.* (1886.)
26. Tranquilly, slowly, solemnly, lowly. *Burial.* (1884.)
27. We close Thy blessed Word. *Sunday Evening.* (1887.)
28. While all the night-stars fade and wane. *Easter.* (1884.)

In addition to these original hymns Dr. Stryker has several translations from the German which are in C. U., and are noted in this Dictionary (see **Index of Authors and Translators**). One of his hymns, No. 513, "Now I lay me down to sleep" (*Child's Evening hymn*), in *Church Song*, 1889 (dated 1884), begins with a stanza by another hand. In the same work there are also several of his tunes. Dr. Stryker's hymns are massive and rugged, full of dogmatism and fire, but they lack unity and purity of rhythm. In some instances words stand for thoughts, and exclamations for ideas. Nevertheless a few will live. (See also **American Hymnody in Various.**) [J. J.]

Stubbs, Jonathan. [**Staffordshire Hymnbooks.**]

Sturm, Christoph Christian, s. of Johann Jakob Sturm, lawyer (Imperial notary) at Augsburg, was b. at Augsburg, Jan. 25, 1740. He studied at the universities of Jena (M.A. 1761) and Halle. He was then appointed, in 1762, as one of the masters in the Paedagogium at Halle, and in 1765 became Conrector of the school at Sorau, in Brandenburg. In 1767 he returned to Halle as fourth pastor of the Market Church, and became third pastor in the same year. He left Halle in 1769, to become second pastor of the church of the Holy Spirit at Magdeburg, where he passed the happiest part of his professional life, and where he wrote most of his devotional works. Finally, in 1778, he was appointed chief pastor of St. Peter's Church at Hamburg. Here he at first lived happily, beloved and respected as a preacher and author, until, in 1782, his views on the Salvation of the Heathen led J. M. Goetze, chief pastor of St. Katherine's Church in Hamburg, to accuse him of Rationalism, &c. The resulting controversy embittered and shortened Sturm's life. In his latter years he suffered from a weak chest; and in the night of Aug. 10–11, 1786, he was seized with an attack of spitting of blood, from which he never recovered. He d. at Hamburg, on Aug. 26, 1786 (*Koch*, vi., 357; *Bode*, p. 158, &c.).

Sturm is best known to English readers by his devotional works, which were for some time very popular, viz., his "Conferences with God in the Morning Hours" (*Unterhaltungen mit Gott in der Morgenstunden*, &c., Halle, 1768), and his "Reflections on the Works of God" (*Betrachtungen über die Werke Gottes*, &c., Halle, 1772–76). He was one of the most prolific hymn-writers of the Rationalistic period, being the author of more than 400 hymns. His productions are less dreary than most of the time, and are not without earnestness, devoutness, and lyric power; but they are often too rhetorical, and not sufficiently simple. They found great favour with the compilers of hymn-books from 1765 to 1845, but not many of them are retained in later collections. His specialities were hymns on the Works of God in Nature, and hymns for Children. Long lists of his works are given by *Koch* and *Bode*. We need only note the following:—(1) *Der Christ am Sonntage*, Halle & Leipzig, 1764–65 [Hamburg Library]. This was a weekly paper, which contained 88 hymns by Sturm. (2) *Sammlung geistlicher Gesänge über die Werke Gottes in der Natur*, Halle, 1775 [Brit. Mus. and Wernigerode Library]. Over 40 of the hymns are originals by Sturm. (3) *Vollständiges Gesangbuch für Kinder*, Halle, 1777 [Hamburg Library]. More than 60 hymns seem to have been written by Sturm for this work. (4) *Predigtentwürfe*, Hamburg, 1779–86 [Brit. Mus.]. An eight years' course of sermon outlines on the Gospels for Sundays and Festivals; with over 80 hymns by Sturm, some being recasts from other authors. (5) *Lieder und Kirchengesänge*, Hamburg, 1780 [Royal Library, Hannover]. With 54 hymns, many being recasts of his earlier hymns, made by himself or by J. S. Diterich. (6) *Gesangbuch für Gartenfreunde und Liebhaber der Natur*, Hamburg, 1781 [Hamburg Library]. More than 60 of the hymns seem to have been written by Sturm for this work.

The hymns by Sturm which have passed into English are:—

i. **Auferstanden, auferstanden, Ist der Herr, der uns versöhnt.** *Easter.* In his *Predigtentwürfe*, vol. iii., 1781, p. 144, in 5 st. of 8 l. It is based on J. C. Lavater's "Auferstanden, auferstanden" (in his *Zweites Fünfzig christlicher Lieder*, Zürich, 1776), and on Johann Friedrich Danneil's [b. Nov. 21, 1719, at Quedlinburg; d. there, Feb. 10, 1772, as Consistorialrath and pastor of St. Giles's (Ægidius) church], "Hallelujah! Jesus lebet" (in his *Christliche Empfindungen*, Quedlinburg, 1762). Sturm's hymn is in the Hamburg *G. B.* 1787, No. 109

(1842, No. 198), and has been *tr.* as "Christ is risen, Christ is risen, He by Whom." By *N. L. Frothingham*, 1870, p. 191, repeated in the Schaff-Gilman *Lib. of Rel. Poetry*, 1881.

ii. Dank, Dank, sey dir für dein Erbarmen. This is noted at p. 279, ii.

iii. Ein Pilgrim bin ich in der Welt. *Christian Pilgrimage.* In his *Christ am Sonntage*, vol. ii., p. 359 (number for Sunday, Nov. 18, 1764), in 7 st. of 7 l., entitled "The Consolation of Eternity." *Tr.* as "I'm but a weary pilgrim here." By *Dr. H. Mills*, 1845, p. 168.

iv. Gott, wenn mein Aug', der Welt entrückt. *For the Dying.* In his *Christ am Sonntage*, vol. iii., p. 30 (at the end of a meditation in a churchyard on the Last Judgment, for Sunday Dec. 9, 1764), in 5 st. of 12 l. In the Berlin *G. B.*, 1765, No. 124, it begins, "Mein Heiland, wenn mein Geist erfreut." This form is repeated by Sturm, in 1780, as above, p. 18, and has been *tr.* as "Dear Saviour, while I here am blest." By *Dr. H. Mills*, 1845, p. 131 (1856, p. 184).

v. Heut öffnet sich die neue Bahn. *New Year.* In his *Predigtentwürfe*, vol. vi., 1784, p. 40, in 4 st. of 7 l., given for New Year's Day, 1784. In the Hamburg *G. B.*, 1787, No. 357 (1842, No. 691). The *trs.* are:—(1) "Life's course must recommence to-day." By *Miss Cox*, 1841, p. 49. (2) "I now commence a separate stage." By *Lady E. Fortescue*, 1843, p. 18.

vi. Schmal ist der Weg, auf welchem Christen gehen. *Christian Pilgrimage.* In his *Christ am Sonntage*, vol. i., p. 130 (for Sunday, Jan. 22, 1764), in 9 st. of 4 l., entitled, "The Way to Heaven." Repeated 1780, as above, p. 80, in 5 st., st. iii.–v. being new, and beginning, "Schmal ist der Pfad." Repeated thus in the Württemberg *G. B.*, 1791, No. 397. *Tr.* as "The way of Christians leads through deserts dreary." By *Dr. H. Mills*, 1845, p. 110 (1856, p. 154).

vii. Wenn der Erde Gründe beben. *Second Advent.* In his *Lieder und Kirchengesänge*, 1780, p. 73, in 5 st. of 5 l., entitled, "The Day of the World's Judgment," and beginning, "Wann der Erde." In the Württemberg *G. B.*, 1791, No. 363. *Tr.* as "When the solid earth is quaking." By C. W. Shields, in *Sacred Lyrics from the German*, Philadelphia 1859, p. 215. [J. M.]

Sturm, Julius Carl Reinhold, was b. July 21, 1816, at Köstritz, in the principality of Reuss (younger line). After being a student of theology at Jena, from 1837 to 1841, he was for two years a private tutor at Heilbronn on the Neckar, and then, for a year, at Friesen, in Saxony. In 1845 he became tutor to Prince Heinrich XIV. of Reuss; and after the Prince's confirmation, in 1848, acted as tutor to him for three years more at the Gymnasium in Meiningen. He was then appointed pastor at Göschitz, near Schleiz, in the end of 1850; and pastor at Köstritz, in 1858, where he still (1889) lives as Kirchenrath and Court preacher (*Koch*, vii. 284; MS. from the author, &c.). Sturm is one of the most important of modern German sacred poets. Among his works of this nature may be mentioned:—

(1) *Gedichte*, Leipzig, 1850; 3rd ed., 1862. (2) *Fromme Lieder*, Leipzig, 1852; 6th ed., 1867. (3) *Zwei Rosen, oder das hohe Lied der Liebe*, Leipzig, 1854: a version of Canticles. (4) *Neue fromme Lieder und Gedichte*, Leipzig, 1858; 2nd ed., 1870. (5) *Israel's Weg zur Herrlichkeit*, Erlangen, 1858; 2nd ed., as *Israelitische Lieder*, Halle, 1867. (6) *Von der Pilgerfahrt*, Halle, 1868. (7) *Gott grüsse dich. Religiöse Gedichte*, Leipzig, 1876. (8) *Aufwärts*, Leipzig, 1881. (9) *Ich bau auf Gott. Neue religiöse Gedichte*, Bremen, 1883. (10) *Palme und Krone*, Bremen, 1888.

From these works a large number of pieces have passed into recent collections of German sacred poetry, and a few into recent German official hymn-books. A considerable number have been *tr.* by Lady John Manners, the Rev. J. Kelly, and others, but none have passed into English hymn-books. [J. M.]

Sturm, Leonhard, became Master in the Latin School, and Cantor (precentor) in St. George's Church, at Nördlingen, Bavaria, in 1635. In the church registers at Nördlingen he is described as "of Fehlburg in the Pfalz" (? Pfalzburg in Alsace). He d. at Nördlingen, Sept. 11, 1682, aged 74 (*Blätter für Hymnologie*, 1886, p. 62; 1888, pp. 17–19, 178, &c.).

Eight hymns, by Sturm, are included in the *Appz.* to the *New-vermehrte christliche Seelē-harpf*, Onoltzbach (Ansbach), 1664–65 [Heidelberg University Library]; and eleven in the *Nördlingischer Kirchen-Schall, oder Geistliche Seelen-Lust*, Nördlingen, 1676 [Wernigerode Library]. Only one of these has passed into English, viz.,

Ich fahr dahin mit Freuden. *For the Dying.* The first stanza is taken almost verbatim from a piece by Martin Rinkart (see p. 963, ii.). Sturm added to this seven stanzas, which carry out Rinkart's idea without borrowing almost anything more from him. The initial letters of Sturm's eight stanzas form the acrostic *Jacobina;* this being the name of his second wife, Maria Jacobina, to whom he was married in 1646, and who d. in 1687. Possibly the hymn was written at some period when she was dangerously ill. Sturm's hymn appeared in the Nördlingen *G. B.*, 1676, as above (it is not in the Ansbach *G. B.*, 1664–65); and in the *Blätter*, 1888, p. 18, is reprinted, in full, from the Nördlingen *G. B.* of 1684. It is also in the *Leich-Gesang-Büchlein*, Rothenburg on the Tauber, 1679, p. 108, in the Württemberg *G. B.*, 1741, No. 321, and others. *Tr.* as:—

I journey forth rejoicing. This is a somewhat free version of st. i.–iii., vi., vii., by Miss Borthwick, in *H. L. L.*, 1st Ser., 1854, p. 71 (1884, p. 71). Repeated, in full, in Bp. Ryle's *Coll.*, 1860; the *Christian H. Bk.*, Cincinnati, 1865, &c.; and, omitting st. iii., in *Kennedy*, 1863. The *trs.* of st. iii., vi., vii., beginning, "Why thus so sadly weeping," are No. 63, in J. H. Wilson's *Service of Praise*, 1865. [J. M.]

Sublime numen, ter potens, ter maximum. [*Holy Trinity.*] Appeared in the *Sens Brev.*, 1726, and the *Paris Brev.*, 1736, as the hymn at Matins for Trinity Sunday. Text in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. God most high, thrice mighty God. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55, Trinity, No. 8; and Rice's *Sel.* from the same, 1870, No. 90.

Other trs. are:—

1. All-good, all-great, all-mighty, Three in One. I. Williams, in the *British Mag.* Sep. 1839, and his *Hys. tr. from the Parisian Brev.*, 1839, p. 161.

2. Godhead sublimest. Thrice great, &c. *J. D. Chambers.* 1857. [J. J.]

Summae Deus clementiae. St. ii., **Da dexteram surgentibus.** [*Trinity Sunday.*] This cento was added to the *Roman Breviary* at the revision of 1568, and is found at p. 433 of the ed. pub. at Rome in 1570, as the hymn at Matins on Trinity Sunday. It consists of st. i. of the hymn noted below, and of st. ii. of the hymn, "Aeterna coeli gloria," with an added doxology. At the revision of 1628–32 st. i. was rewritten, beginning, "Summae Parens clementiae" (st. ii. "Da dexteram surgentibus"), and this form is repeated in the editions of this revision, and in Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translations in C. U.:—

1. Parent of all, Whose love displayed. By Bp. R. Mant, in his *Ancient Hys.*, &c., 1837, p. 65, ed. 1871, p. 113. In the *English Hyl.*, 1852 and 1861, it is altered to "*Almighty God*, Whose love displayed."

2. O Thou eternal Source of love. St. ii. **Be nigh to us, &c.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 109, and his *Hys. & Poems*, 1873, p. 62. It is given in a few collections only.

Translations not in C. U.:—

1. O God, by Whose command is sway'd. *Primer.* 1706. In O. Shipley's *Annus Sanctus*, 1884.

2. Parent of highest clemency. *A. J. B. Hope.* 1844.

3. Of boundless love Parental Source. *W. J. Copeland.* 1848.
4. Great Source of goodness, Godhead blest. St. ii. Give Thy right Hand. *J. Wallace.* 1874. [J. J.]

Summae Deus clementiae Mundique factor machinae. [*Saturday. Morning.*] This has been ascribed to St. Ambrose, as by Hincmar, in his "De unâ et non trinâ Deitate," 857, but it is not one of the twelve hymns received as genuine by the Benedictine editors of St. Ambrose, nor is it included by *Biraghi* as one of the *Inni sinceri e Carmi di Sant' Ambrogio*, 1862. *Daniel*, i. No. 24, gives both this text and that of the *Roman Brev.*, 1632 (see below), and at iv. p. 38, cites it as in a Rheinau MS. of the 10th cent., ranking it among the hymns of the 7th or 8th cent. *Mone*, i. p. 372, cites it as in a MS. of the 8th cent. at Trier. Among the British Museum MSS. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 24*b*; Jul. A. vi. f. 30; Harl. 2961, f. 224*b*): in a *Mozarabic Hymnarium* of the 11th cent. (Add. 30851, f. 175); a *Mozarabic Breviary* of the 11th cent. (Add. 30848, f. 80), &c. It is in a MS. of the 11th cent. at Corpus Christi College, Cambridge (391, p. 237); in three MSS. of the 11th cent. at St. Gall, Nos. 387, 413, 414; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 9). In the *Roman Breviary*, 1632, it begins "Summae Parens clementiae, Mundi regis qui machinam." The original form is included in the older *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*, for Saturday at Matins. This text is also to be found in *Wackernagel*, i. No. 5; *Hymnarium Sarisb.* 1851, p. 57; G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a MS. of the 10th cent., &c. The revised text of the *Roman Breviary*, 1632, is given in the recent eds. of that revision, in *Daniel*, i. No. 24, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. See also note on the previous hymn. [J. M.]

Both forms of this hymn have been rendered into English, viz. :—

i. **Summae Deus clementiae, Mundique.**

1. O God of mercies infinite. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55.

2. Thou Framer of earth's fabric! hear. By J. D. Chambers, in his *Psalter*, 1852, p. 248.

3. Great God of boundless mercy, hear. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 31. This is given in the *Hymner*, 1882, with extensive alterations, as, "O God of mercy passing thought."

ii. **Summae Parens clementiae, Mundi.**

1. O Thou eternal Source of love. St. ii. **For Thy dear mercy's sake, &c.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 33, and his *Hys. and Poems*, 1873, p. 20. In limited use.

2. Great God, eternal Source of love. In *Hys. for the Year*, 1867. No. 214. E. Caswall, altered.

3. Father of mercies infinite. By Card. Newman, in his *Verses on Religious Subjects*, 1853, p. 68; and his *Verses on Various Occasions*, 1868, p. 215. It is in the Marquess of Bute's *Roman Brev., into English*, 1879, O. Shipley's *Annus Sanctus*, 1884, &c., and several other collections.

Other trs. are :—

1. O God, by Whose command is sway'd. *Primer*, 1706.
2. O God of graciousness, Maker of all we see. *Hymnarium Anglicanum.* 1844.
3. Paternal Source of love divine. *W. J. Copeland.* 1848.
4. Father, Thou Whose love and care. *R. Campbell.* 1850.
5. Great Source of goodness, Godhead blest. St. ii., May we Thy mercy, &c. *J. Wallace.* 1874. [J. J.]

Summae, Deus, clementiae, Septem Dolores Virginis. [*Dolours of the B. V. M.*] This is the hymn at Lauds in the office of the Seven Dolours, which was declared in 1814 to be of obligation. The office is found in the *Proprium officiorum ..... ordinis servorum B. M. V. in Germania*, Prague, 1720, and includes three hymns, viz. :—

Vespers. O quot undis lachrymarum. (See Various.)
Matins. Jam toto subitus. (p. 578, ii.)
Lauds. Summae, Deus, clementiae.

In the Kempten ed., 1746, of the *Roman Breviary*, this hymn is at p. clx. The text is to be found in recent eds. of that Breviary, and also in *Daniel* iv., p. 308. *Tr.* as :—

1. God, in Whom all grace doth dwell. E. Caswall, in his *Lyra Catholica*, 1849, p. 173; and his *Hys. and Poems*, 1873, p. 93. It is given in a few Roman Catholic hymn-books for Missions and Schools.

2. God of mercy, let us run. By F. W. Faber, in *Hys. for the use of the Schools and Cong. of St. Wilfrid's Staffordshire*, 1849; *Jesus and Mary*, &c., 1849; *Oratory Hys.*, 1854, and his *Hymns*, 1862.

Another tr. is :—

Great God of clemency supreme. By *J. Wallace.* 1874. [J. M.]

Summe Pater, O Creator. [*Life of our Lord.*] This appears in J. M. Horst's *Paradisus Animae Christianae*, Cologne, 1644, pp. 366–71, in the Section "On the Life and Passion of our Lord." It is entitled, "Rosarium D. N. Jesu Christi, praecipua vitae ac Passionis ejus puncta, grata brevitate complectens: et uberem meditandi materiam, facilemque praxin suppeditans." It opens with an introduction in 19 lines, the rest being divided into decades i.–v. There are three *trs.* of the complete poem, made in this order, viz. :—(1) In Dr. Pusey's *tr.* of the *Paradisus Animae Christianae*, 1847, where, according to Canon Liddon, the *tr.* is probably by W. J. Copeland; (2) by F. W. Faber, in his *Jesus and Mary*, &c., 2nd ed., 1852, and (3) by Canon F. Oakeley, in his *tr.* of the *Paradisus*, 1850. These *trs.*, in the order of the poem, are :—

Summe Pater, O Creator.
1. Father, All-creating Mind. *Pusey.*
2. Father! Creator! Lord most high. *Faber.*
3. Father most high, Who didst us make. *Oakeley.*

Jesu thronum majestatis.
1. Jesu, for lost sinners' sake. *Pusey.*
2. Jesus, Whof rom Thy throne didst come. *Faber.*
3. Jesu, Thy throne of glory Thou. *Oakeley.*

Jesu, fonte baptizaris.
1. Jesu, as the waters crown Thee. *Pusey.*
2. Jesus, the Father's words approve. *Faber.*
3. Jesu, baptized, the Father's voice. *Oakeley.*

Jesu Deus et magister.
1. Jesu, Lord and Master great. *Pusey.*
2. Jesus, Who deemedst it not unmeet. *Faber.*
3. Jesus, our Lord and Master, Thou. *Oakeley.*

Jesu crucem dum portabas.
1. Jesu, now the hard cross bearing. *Pusey.*
2. Jesus, along Thy proper road. *Faber.*
3. Jesus, along Thy tearful road. *Oakeley.*

Jesu nostros ob reatus.
1. Jesu, by that Death of pain. *Pusey.*
2. Jesus, all hail, Who for my sin. *Faber.*
3. Jesu, because of all our guilt. *Oakeley.*

From these *trs.* the following hymns have come into C. U.:—

1. Father, Creator, Lord most high. *Faber.*
2. Jesus, along the Calvary road. *Faber.*
3. Jesus, all hail, Who for my sin. *Faber.*
4. Jesus, Who from the dead arose. *Faber.*

These appeared in the Cooke and Denton *Church Hymnal*, 1853. Another series of centos is in the Roman Catholic *Parochial H. Bk.*, N.D. [1880]:—

1. Jesus! Thou didst a Mother choose. *Faber.*
2. Jesus! the spacious world was Thine. *Faber.*
3. Jesus! the Father's words approve. *Faber.*
4. Jesus! how toiled Thy blessed feet. *Faber.*
5. Jesus! Who saw'st on that sad night. *Faber.*
6. Jesus! Who to the Father prayed. *Faber.*
7. Jesus! Who in the garden felt. *Faber.*
8. Jesus! all hail, Who for my sin. *Faber.*
9. Jesus! Who from the dead arose. *Faber.*

There is also a cento from Faber:—"O Lord along Thy chosen road." J. Austin gives, in his *Devotions in the Antient Way of Offices*, 1668, two centos from this poem:—"Jesu, Who from Thy Father's throne;" and (2) "Jesu, Whose grace inspires Thy priests." These, *tr.* by Austin, are reprinted in Griffith, Farran, & Co.'s *Ancient and Modern Library* (Giles Fletcher's *Christ's Victory and Triumph*), 1888. From the cento "Jesu, Whose grace inspires Thy priests," as given in Hickes's reprint of Austin's *Devotions*, 1687 (see p. 97, i.), J. Wesley took st. ii.–vii., and gave them, with slight alterations, in his Charles-Town *Ps. and Hys.*, 1736–37, and again in the Wesley *Hys. & Sac. Poems*, 1739, as:—"Jesu, behold the wise from far" (Wesley, *P. Works*, 1868–72, vol. i., p. 116). This is repeated in Lord Selborne's *Bk. of Praise*, 1862. [J. J.]

Summer ended, harvest o'er. *G. Phillimore.* [*Harvest.*] Contributed to the *Parish H. Bk.*, 1863, No. 180, in 8 st. of 4 l.; of which lines 3, 4, of st. i., and the whole of st. iii., were by the late Bp. Woodford, of Ely. The hymn was repeated in the *Sarum Hyl.*, 1868, the *Hymnary*, 1872, the 1875 ed. of the *Parish H. Bk.*, and others. [J. J.]

Summers, Thomas Osmond, D.D., LL.D., son of James Summers, was b. near Corfe Castle, Dorsetshire, England, Oct. 11, 1812. Proceeding to the United States in after years, he was admitted to the Baltimore Conference in 1835. From 1840 to 1843 he was a missionary in Texas; removing to Tuscaloosa, Alabama, 1844, and Charleston, South Carolina, 1846. From 1845 he acted as Secretary of the Conference of the Methodist Episcopal Church, South, and was also Book Editor. Subsequently he was Professor of Theology and Pastor of Vanderbilt University. He was Chairman of the Hymn Book Committee of the Methodist Episcopal Church, and edited the *Songs of Zion*, 1851, and the *Wesleyan Psalter*, 1855. He d. in May 1882. Dr. Summers is the author of several original works, and of the following hymns:—

1. The morning bright, With rosy light. *Morning.*
2. The daylight fades, The evening shades. *Evening.*

Concerning these Morning and Evening hymns Dr. Summers says:—

"My first child was born in January, 1845. When she was about a year old, as I was descending the Tombigbee River in a little steamer, I wrote a morning Hymn for her on the back of a letter, transcribed it when I reached Mobile, and sent it to her at Tuscaloosa. That was the origin of 'The morning bright.' When editing the *Southern Christian Advocate*, I put it without name in the Child's Department. It was copied into the religious papers generally, and into books. My second child was born in 1847, and for her I wrote 'The daylight fades,' as far as I can recollect, about 1849. . . . Both of these children for whom they were written are now singing hallelujahs with the angels." (*Stevenson's Hys. for Ch. & Home, Biog. Index*, 1873.)

These hymns have attained to great popularity as children's hymns, and are found in numerous collections both at home and in Great Britain. The 3rd l. of st. i. of the Morning Hymn should read: "Has waked me up from sleep," and not as found in many collections. [F. M. B.]

Summi largitor praemii. [*Lent.*] Sometimes ascribed to St. Gregory the Great, but not assigned to him by the Benedictine editors. It is found in three MSS. of the 11th cent. in the British Museum (Vesp. D. xii., f. 54*b*; Harl. 2961, f. 237*b*.; Add. 30848, f. 95*b*); and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 67, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 19*b*). In these MSS. it begins "*Summe* largitor." Among the St. Gall MSS. it is in No. 95 of the 10th or 11th cent., and No. 414 of the 11th. It is also in a 10th cent. MS. at Bern, No. 455. Also in the *Sarum, York, Aberdeen*, and other *Breviaries*, the *Sarum* use being at Matins on the 1st S. and daily up to the 3rd S. in Lent. The printed text is also in *Mone*, No. 75; *Daniel*, i. No. 153, iv. p. 217; *Wackernagel*, i. No. 98; Biggs's annotated *H. A. & M.*, 1867; G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a MS. of the 10th cent., &c. [J. M.]

Translations in C. U.:—

1. O Thou Who dost to man accord. By J. W. Hewett, in his *Verses by a Country Curate*, 1859, p. 34, from the text as in *Daniel*. It was included in an altered form in *H. A. & M.*, 1861. The *H. A. & M.* text was repeated in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*, &c.

2. Giver of the perfect gift. By J. Ellerton, made for and first pub. in the S. P. C. K. *Church Hys.*, 1871, and again in Mr. Ellerton's *Hymns, &c.*, 1888.

3. Thou only hope of all below. An anonymous *tr.* in *The Antiphoner and Grail*, 1880, and the *Hymner*, 1882.

Translations not in C. U.:—

1. Thou Giver of august reward. *W. J. Blew.* 1852–55.
2. Dispenser of the gifts of heaven. *J. D. Chambers.* 1852, and 1857.

[J. J.]

Summi Parentis Filio. [*Lent. The Sacred Heart of Jesus.*] Probably of the 18th cent. In the *Roman Breviary*, Lisbon, 1786, *pars estiv.* p. 461, it is the hymn at Lauds in the office of the Most Sacred Heart of our Lord Jesus Christ. Text also in Biggs's annotated *H. A. & M.*, 1867. (See note on **Quicunque certum quaeritis.**) *Tr.* as:—

To Christ, the Prince of Peace. By E. Caswall, in his *Lyra Catholica*, 1849, p. 123, and his *Hys. and Poems*, 1873, p. 69. It is in a great many modern hymn-books, usually unaltered, but sometimes with the changes in the text made in *H. A. & M.*

Another tr. is:—

To Jesus, Son of God most high. *J. Wallace.* 1874.

[J. M.]

Summi pusillus grex Patris. *Guillaume de la Brunetiere* [*Common of a Just Man. Saints' Days.*] Appeared in the *Paris Brev.*, 1680 and 1736. Also in the *Narbonne Brev.*, 1709, as the hymn for first and second Vespers, in the Common of Just Persons. It is also in later French *Breviaries*; in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 99; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Be not afraid, ye little flock. I. Williams, as the first of a series of *trs.* from the *Paris Brev.*, contributed by him to the *British Magazine*. This appeared in Dec. 1833. It was republished in his *Hys. tr. from the Parisian Breviary*, 1839, p. 314, and in the 1863 ed. of the *Appendix* to the *H. Noted*, No. 201.

Other trs. are:—

1. Thou little flock whose Shepherd is above. *J. Chandler.* 1837.
2. To God, your mightiest Father, dear. *J. D. Chambers.* 1866.
3. Little flock, be not afraid. *D. T. Morgan.* 1880.

[J. J.]

Summi Regis potentia. [*St. Andrew.*] This is found in a MS. of the early part of the 14th cent. in the Bodleian (Ashmole, 1523, f. 236*b*), as a hymn in 6 st. and a doxology for the "Translation of St. Andrew." Mr. Chambers erroneously quotes the first line as "Rex Jesu potentissime." Mr. Chambers's *tr.* "O King Supreme, of boundless might," appeared in the 1863 *Appendix* to the *H. Noted*, No. 168, and again in his *Lauda Syon*, Pt. ii. 1866. [J. M.]

Supernae matris gaudia. *Adam of St. Victor.* [*All Saints.*] This sequence is, as Dr. Neale justly remarks, "one of the loveliest that Adam ever wrote." In it, contrary to the usual practice, the church triumphant is spoken of as the mother, the church militant as the daughter. Gautier, in his ed. 1881 of Adam's *Oeuvres poetiques*, gives it at p. 200 from a *Gradual* of St. Victor before 1239 (Bibl. Nat., Paris, No. 14452), a *Paris Gradual* of the 13th cent. (B. N. No. 15615), and says it is also in a 12th cent. Antiphonary now in the Library at Chaumont, and formerly of the monastery of Montierender. It is also in a collection of sequences written *circa* 1199 (Calig. A. xiv. f. 85), and a *French Missal* of the end of the 13th cent. (Add. 23935, f. 439 *b*), both in the British Museum; and in a MS. of the latter half of the 13th cent. in the Bodleian (*Rawlinson, C.*, 510, f. 25 *b*). Among *Missals* it is found in an early 14th cent. *Paris* in the British Museum (Add. 16905, f. 232 *b*), the *Saintes* of 1491, and others. The printed text is also in *Mone*, No. 623; *Daniel*, v. p. 109; *Kehrein*, No. 338; and D. S. Wrangham's *Lit. Poetry of Adam of St. Victor*, 1881, vol. iii. p. 170. [J. M.]

Translations in C. U.:—

1. The Church on earth, with answering love. By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854, and again in his *Mediæval Hys.*, 2nd ed., 1863. It has passed into a few collections, including the *People's H.*, 1867, the *Hymner*, 1882, &c.

2. The strains of joy that ceaseless flow. By Harriet M. Chester, made for and first pub. in the *Hymnary*, 1872, and signed "H. M. C."

3. Christ's Church in heaven to-day, Rejoiceth. By C. S. Calverley, also made for and first pub. in the *Hymnary*, 1872. In the 2nd ed. 1872, it was considerably altered, and begins, "Christ's Church in heaven is glad to-day."

Translations not in C. U.:—

1. Set forth, O Church, exultingly. Anon. in the *Monthly Packet.* July 1868.
2. Those endless joys the Church on earth pourtrays. *D. T. Morgan.* 1871 and 1880.
3. The Church on earth those joys pourtrays. *D. S. Wrangham.* 1881.

[J. J.]

Supreme High Priest, the Pilgrim's Light. *A. M. Toplady.* [*Christ the High Priest*, or *Lent.*] 1st pub. in his *Poems on Sacred Subjects*, Dublin, 1759, p. 20, in 12 st. of 4 l., and again in Sedgwick's reprint of Toplady's *Poetical Works*, 1860. In Drummond and Greville's *Ch. of England H. Bk.*, 1838, st. v.–viii. were given, unaltered, as "Ah, give me, Lord, the single eye." These stanzas have passed into later collections. [J. J.]

Supreme Motor cordium. *C. Coffin.* [*Saturday Evening*; or *Quinquagesima.*] Appeared in the *Paris Breviary*, 1736, and his *Hymni Sacri*, p. 31, the same year. It is the hymn for Saturdays at Vespers from Trinity to Advent. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 34; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. *Tr.* as:—

1. Supreme Disposer of the heart. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 31, and a few hymnals.

2. Great Mover of all hearts, Whose hand. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839. This is the most popular and widely used of the *trs.* of this hymn. It is in a large number of hymn-books, including *H. A. & M.*, 1875, Thring's *Coll.*, 1882, and others.

3. Lord of the hearts of men. Bp. J. R. Woodford, in the *Parish H. Bk.*, 1863, No. 30, and again in the enlarged ed., 1875. It is also in the *Sarum Hyl.*, 1868, and the *Hymnary*, 1872.

Other trs. are:—

1. Great Mover of the heart, Alone. *R. Campbell.* 1850.
2. Thou Ruler of the human heart. *J. D. Chambers.* 1857.
3. O Sovereign Mover of the heart. *D. T. Morgan.* 1880.

[J. J.]

Supreme quales, Arbiter. *Jean Baptiste de Santeüil* [*Festival of an Apostle*]. This is given in the *Cluniac Brev.*, 1686, p. ii.; his *Hymni Sacri et Novi*, 1689, p. 190 (ed. 1698, p. 236); the *Paris Brev.*, 1736; and later French *Brevs.* It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 86, with the omission of a stanza; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. *Tr.* as:—

1. Disposer Supreme, And Judge of the earth. I. Williams, pub., together with the Latin, in the *British Magazine*, June 1836 (vol. ix. p. 627), and again in his *Hys. tr. from the Parisian Breviary*, 1839, p. 271. It has passed, either in its full form or abbreviated, into a large number of hymn-books. Of the altered texts the most popular is that in *H. A. & M.*, 1861–75. For congregational purposes this is one of the most successful of the translator's efforts.

2. What feeble instruments, O Lord. By J.

Chandler, in his *Hys. of the Prim. Church*, 1837, p. 97, and again in his *Hys. of the Church*, &c., 1841, No. 55. In a few of the older collections.

3. Imperial Monarch! Judge divine. By J. D. Chambers, in his *Lauda Syon*, Pt. ii., 1866, p. 3.

4. O Lord, through instruments how weak. C. S. Calverley, made for and pub. in the *Hymnary*, 1872. [J. J.]

Supreme Rector coelitum. [*Whitsun Eve.*] This anonymous hymn is in the *Cluniac Brev.*, 1686, p. 506; the *Paris Brev.*, 1736, and later French *Brevs.* The text from the *Paris Brev.* is also in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 78; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and L. C. Biggs's annotated ed. of *H. A. & M. Tr.* as:—

1. Ruler of the hosts of light. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 88. It is found in a few collections. The popular *tr.* of this hymn is the cento in *H. A. & M.*, 1861 and 1875. It is thus composed: st. i., *Chandler*; st. ii. ll. 1, 2, *Chandler*, ll. 3, 4, *Compilers*; st. iii., *Compilers*; st. iv. v., *Chandler*, rewritten by the *Compilers*.

2. Dread King, to Whom the angelic hosts do cry. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 148; and *Lyra Messianica*, 1864.

3. Sovereign of heaven, Who didst prevail. By C. S. Calverley, made for and pub. in the *Hymnary*, 1872.

Other trs. are:—

1. O King, most high, of earth and sky. *W. J. Blew.* 1852–55.

2. Celestial Monarch, strong to quell. *J. D. Chambers.* 1857. [J. J.]

Surrexit Christus hodie. [*Easter.*] This hymn, or rather Easter Carol, exists in a great variety of forms. For the determination of the original text we have three MSS. of the 14th cent., viz., a Munich MS. of the 14th cent., cited by Mone, No. 143; a Prag MS. of the 14th cent. cited by G. M. Dreves in his *Cantiones Bohemicae*, No. 183, and an Engelberg MS. of 1372 cited by *Bäumker*, i. p. 517. From these we obtain the following:—

1
"Surrexit Christus hodie
Humano pro solamine.

2
"Mortem qui passus corpore
Miserrimo pro homine.

3
"Mulieres ad tumulum
Dona ferunt aromatum.

4
"Album videntes angelum
Annunciantem gaudium.

5
"Mulieres o tremulae,
In Galilaeam pergite.

6
"Discipulis hoc dicite,
Quod surrexit rex gloriae.

7
"Paschali pleno gaudio
Benedicamus Domino.

8
"Laudetur sancta Trinitas.
Deo dicamus gratias."

Of these eight stanzas 1–4 and 6 are found in all three MSS., 5 in the Engelberg and Prag MSS., 7 in the Engelberg and Munich, 8 in the Engelberg and Prag. The text above is from the Munich MS.; the only variations of importance in the Prag MS. being ii. l. i, *passus pridie* and vii. l. i., *Ergo cum dulci melodo.*

Dreves gives two additional st. which are probably of Bohemian origin, and are not found in the later printed books, viz.:—

9
"Ubique praecedet suos,
Quos dilexit, discipulos.

10
"Sit benedictus hodie,
Qui nos redemit sanguine."

He quotes them from two MSS. now at Prag, viz. a Hohenfurt MS. *circa* 1410 (st. i.–x.); and the *Gradual* of Jistebnicz *circa* 1420 (st. i.–iii. v.–vii., ix., x.). The later stanzas are apparently all interpolations. Those given by *Daniel* i., No. 390, are:—

11
"Quærentes Jesum Dominum
Qui est Salvator hominum.

12
"Petro dehinc et caeteris
Apparuit apostolis.

13
"Gloria tibi Domine Qui surrexisti a morte."

Of these st. 12 is found in the second part of Leisentritt's *G. B.* (R. C.), 1567; st. 11 in the Dilingen *G. B.* (R. C.), 1589; and st. 13 in the Speier *G. B.* (R. C.) printed at Cologne, 1599. The order of stanzas in *Daniel's* text is 1–3, 11, 4–6, 12, 7, 13, 8; and he gives st. 7, l. 1, as "In hoc paschali gaudio." The Dilingen *G. B.*, 1589, gives four additional st., which need not here be printed. *Wackernagel*, i., Nos. 276–280, gives various forms of the text. See also *Hoffmann von Fallersleben* ed., 1861, Nos. 201–204. Also see under **Jesus Christ is risen to-day, p. 596, ii.** The *trs.* from the Latin include:—

1. To-day the Victor o'er His foes. By J. M. Neale, in his *Mediæval Hys.*, 1851.

2. Lo! Christ is risen this day, and brings. J. W. Hewett, in his *Verses by a Country Curate*, 1859; and *Lyra Messianica*, 1864.

It has also often been translated into German. One of these trs. has passed into English, viz.:—

Erstanden ist der heilige Christ. This is found in a great variety of forms. That which is *tr.* is given by *Wackernagel*, ii. p. 737, from a broadsheet printed at Nürnberg, 1544, and is No. 135 in the *Unv. L. S.*, 1851. It is in 19 st. of 2 l. with Hallelujah. St. i.–vi. are narrative, vii.–xvii. a dialogue between Mary and the angel, xviii. Mary to the chorus, xix. the chorus. It is based on st. i.–viii., xi. of the Latin. This form probably originally formed part of an Easter play. *Tr.* as: "Christ our Lord is risen to-day," in *Lyra Davidica*, 1708, p. 12. [J. M.]

Sutton, Amos, D.D., was b. at Sevenoaks, Kent, on Jan. 21, 1802. Though educated with a view to secular business, when about the age of 21 he felt constrained to offer himself for service in connection with the General Baptist Foreign Missionary Society. He was sent to India; and in the year 1825 was stationed at Cuttack, in the province of Orissa, where, with intervals during which he visited England and America, he laboured most usefully until his death on Aug. 17, 1854. He was gifted as a translator; and compiled an Uriya Dictionary, besides translating a number of English books into that language. He also prepared the first Uriya Hymn Book, 179 of the hymns being of his own composition. [**Missions, Foreign.**] The degree of D.D. was conferred on him by the College of Waterville, U.S.A. On his visit to England in 1833 he composed a farewell hymn to the tune of "Auld lang syne"—"Hail sweetest, dearest tie that binds." (*Parting.*) It soon became very popular, and is still in C. U. Another hymn written about the same time, entitled "The Macedonian Cry," is now almost forgotten. [W. R. S.]

Sutton, Henry Septimus, b. at Nottingham, 1825, the son of a bookseller and newspaper proprietor. He was articled to a surgeon, but abandoned medicine for literature. Mr. Sutton's connection with newspaper work has

been life-long, and for upwards of thirty years he has been editor of the *Alliance News*. His first volume of *Poems* was issued from the *Review* office, Nottingham, 1848. This included *Clifton Grove Garland*, a long descriptive and narrative poem. In 1854 appeared *Quinquinergia*, a prose work of mystical religion, the author being a member of the New Church. To this was appended a series of poems, entitled *Rose's Diary*, written in memory of an early friend of the author's, who died in 1850. In successive cantos the changing moods and aspirations of personal religion are depicted, with occasionally a touch of quaintness in the language and imagery which reminds one of the best of the devout poets of the seventeenth century. An enlarged and revised edition of the *Poems* was published by David M. Main, *Glasgow*, 1886. In Martineau's *Hymns*, 1873, appear the following five pieces, selected from *Rose's Diary*:—

1. I have a little trembling light, which still. *The inward light.* Canto I. and the last two stanzas of Canto III.
2. O Father! I have sinned: I have done. *Under the sense of sin.* Canto XI.
3. Put not on me, O Lord, this work divine. *Self-distrust and self-surrender.* Canto VIII.
4. The day with light its genial self engirds. *The outer and inner sunshine.* Canto VI.
5. What mean these slow returns of love; these days. *The sleep that longs for waking.* Canto X. [V. D. D.]

Swain, Joseph, was b. at Birmingham in 1761, and after being apprenticed to an engraver, removed to London. After a time he became a decided Christian, and being of an emotional poetic temperament, began to give expression to his new thoughts and feelings in hymns. In 1783 he was baptized by the Rev. Dr. Rippon, and in 1791 became minister of a Baptist congregation in East Street, Walworth. After a short but popular and very useful ministry, he d. April 16, 1796 Swain pub. the following:—

(1) *A Collection of Poems on Several Occasions*, Lon. 1781; (2) *Redemption, a Poem in five Books*, Lon. 1789; (3) *Experimental Essays on Divine Subjects*, Lon. 1791; (4) *Walworth Hymns, by J. Swain, Pastor of the Baptist Church Meeting there*, Lon. 1792, 129 hymns; with a *Supplement*, 1794, 192 hymns; (5) *A Pocket Companion and Directory*, Lon. 1794.

In addition to a limited number of Swain's hymns, annotated under their respective first lines, the following, from his *Walworth Hys.*, 1792, and the 2nd ed., 1796, are also in C. U.:—

1. Brethren, while we sojourn here. *Mutual Encouragement.*
2. Children of the King of grace. *Holy Baptism.*
3. Christ the Lord will come again. *Second Advent.*
4. Come, ye souls, by sin afflicted. *The Yoke of Christ.*
5. How sweet, how heavenly is the sight. *Communion of Saints.*
6. In expectation sweet. *Second Advent.*
7. Lift up your heads, ye gates. *Ascension.*
8. Love is the sweetest bud that blows. *A Flower an Emblem of Christ.*
9. O how the thought that I shall know. *Heaven Anticipated.* Sometimes it begins with st. ii., "For ever to behold Him shine" (p. 837, i.).
10. On earth the song begins. *Heaven Anticipated.*
11. On the wings of faith upspringing. *Passiontide.*
12. Pilgrims we are to Canaan bound. *Pilgrimage of Life.*
13. Praise ye the Lord, the eternal King. *Divinity of Christ.*
14. Praise your Redeemer, praise His Name. *Praise for Redemption.*
15. 'Tis heaven begun below. *Heaven Anticipated.*
16. What is it for a saint to die? *Death and Burial.*
17. What must [will] it be to dwell above? *Heaven Anticipated.*
18. When firm I [we] stand on Zion's hill. *Confidence.* Sometimes as "I stand on Zion's mount," in American collections.
19. Who can forbear to sing? *Praise of Jesus.*

From his *Redemption, a Poem in Five Books*, 1791, the following hymns are also in C. U.:—

20. O Thou in whose presence my soul takes delight. *In Affliction.*
21. Ye daughters of Zion, declare, have you seen? *Comfort in Affliction.*

Of these hymns the most widely known are Nos. 1, 5, 6, and 20. We may add that several of Swain's hymns appeared in *The Theological Miscellany*, 1784–1789. [W. R. S.]

Swain, Leonard, D.D., was b. at Concord, New Haven, Feb. 26, 1821, and educated at Dartmouth College and Andover. In 1847 he became a Congregational minister at Nashua, New Haven; and in 1852 of Central Church, Providence, Rhode Island. He d. July 14, 1869. His hymns, "My soul, it is thy God" (*The Christian Race*), and "My soul, weigh not thy life" (*The Good Fight of Faith*), appeared anonymously in *The Sabbath H. Bk.*, 1858, and their authorship has only recently been determined. The second hymn is the more widely used of the two. [F. M. B.]

Swaine, Edward, b. at London, Sep. 21, 1795. He was for about 40 years a deacon of Craven Chapel (Congregational) under the pastorate of Dr. Leifchild and others; one of the directors of the London Missionary Society, and founder and chairman of the Pastors' Insurance Aid Society. He d. April 22, 1862. (Miller's *Singers and Songs*, 1869, p. 441.) Mr. Swaine wrote several tracts, and also printed for private circulation *The Hand of God, A Fragment, with Poems, Hymns, and Versions of Psalms*, 1839. His hymns, "Hail! blessed communion of love" (*Holy Communion*), and "Lord Jesus, let Thy watchful care" (*For Emigrants*), were written in 1855 for the *New Cong. H. Bk.*, and given therein, 1859. See also, "O how the thought that we shall know" (p. 837, i.). [J. J.]

Swedenborgian Hymnody. The hymnody of the religious body known as *The New Church signified by the Jerusalem in the Revelation*, or briefly, *The New Church*, commenced with the Rev. Joseph Proud. Proud was the son of a General Baptist minister, and was b. at Beaconsfield, March 22, 1745. Entering the Baptist ministry, he became pastor successively at Knipton, Fleet, and Norwich. In 1788 his religious views underwent a change, and the following year he openly adopted those of Emanuel Swedenborg. He at once broke out into song; and it is told us by his biographer, the Rev. E. Madeley, that his first volume of more than 300 original hymns occupied him only some three months in its production. This volume appeared in 1790; again, with additions, in 1791; and, again in 1798. The title of the 3rd ed. is:—

Hymns and Spiritual Songs for the Use of the Lord's New Church, signified by the New Jerusalem in the Revelation, by Joseph Proud, N. H. M. London, Printed by E. Hodson, and sold at the New Jerusalem Temple in Cross Street, Hatton Garden, 1798.

This volume contained 359 original hymns of decided merit. After leaving Norwich Proud went to Birmingham, where he suffered

great misfortunes. He passed on to Manchester, but in a few months again returned to Birmingham. Subsequently London was the scene of his labours for a time. During his residence there he printed a small book of *Hymns and Songs for Children* in 1810. Three years later he returned to Birmingham, where he d. on Aug. 3, 1826. The esteem in which his hymns are held by *The New Church* is seen in their authorised hymn-book of 1880, in which of a total of 750 hymns, 164 are by him.

2. The next hymn-writer of note in *The New Church* was the Rev. Manoah Sibly (b. 1757), whose *Hymns and Spiritual Songs* appeared, in 1802, from the press of the same printer as Proud's book; but also "sold by the Author, No. 35, Goswell Street." It contained 222 original hymns and 11 doxologies. The literary merits of this volume are below that of Proud's work. The hymns are solid and practical, and are more akin to those by Beddome and Doddridge than to those either by Wesley or Watts. Sibly died in 1840.

3. The first Swedenborgian minister in Manchester was the Rev. William Cowherd, a man of high scientific attainments, who had been for some time a clergyman in the Church of England. Shortly after joining the Swedenborgian body he established a cause in Manchester, which he called "The Bible Christian Church." The members of this society held the doctrine of Swedenborg in a modified form, with the additional obligations of total abstinence from animal food and intoxicating liquors. (See Various.) For their use Cowherd compiled *Select Hymns for Christian Worship. By the Rev. W. Cowherd, Manchester. Printed by Sowler & Russell*, 1800. The 3rd ed., pub. at Stourport in 1810, contained 218 hymns; the 5th ed., printed at Salford in 1818, was increased to 221 hymns, a few of which were by Cowherd, but the greater part were taken from Proud, Sibly, Watts, Wesley, and others.

4. In 1813, the Rev. Robert Hindmarsh, then minister of the Swedenborgian congregation in Salford, compiled a small volume of hymns, chiefly selected from Proud and Sibly, which he published as:—

Hymns for the Use of The New Church, signified by The New Jerusalem in the Apocalypse. Carefully corrected, and arranged under proper heads. Manchester. F. Davis, 1813. It contained 153 hymns and 5 doxologies.

5. Next, in order of date, came a small volume as:—

Original Hymns, for Family and Congregational Worship, chiefly designed for the use of those who acknowledge the Supreme Divinity of the Great Redeemer. By F. M. Hodson. Manchester, J. Gleave, 1819.

This volume contains only 45 hymns and 2 doxologies. Whilst some of these hymns do not rise above mediocrity, others have certainly higher literary and poetic merit than those of either Proud or Sibly, and one or two are not unworthy of C. Wesley. Of his hymns 6 are in the authorised hymn-book of 1880. Of his life little is known. He was at one time with the Rev. Richard Jones, as joint minister of the Manchester and Radcliffe Swedenborgian Societies. Afterwards he preached in St. George's Chapel, near Oldham Road, Manchester; and, at a later period, he settled in Hull.

6. In 1822 a new departure was made. The General Conference of The New Church, in session, respectively, at Manchester and London, authorised a Committee to prepare a hymnal for general use, "adapted not only for public devotion, but also for private meditation and instruction, and which should form a useful and agreeable companion on every day of the week, at home as well as in the public assemblies of the Church." The outcome of this was the first authorised hymn-book of the Swedenborgians. It was pub. as:—

Hymns for the Use of the New Church signified by the New Jerusalem in the Revelation, Ch. xxi. 1, 2. Compiled by order of the General Conference. London, T. Goyder & H. C. Hodson, 1824.

This collection contains 600 hymns and 7 doxologies. While borrowing largely from Proud and Sibly, it is at once catholic and eclectic. The alterations made in the texts of the hymns of Watts, Wesley, and others, to adapt them to the creed of *The New Church* are less frequent and distasteful than in many similar cases. A singular feature in this collection is the large number of Unitarian hymns found therein, when doctrinal differences would have suggested the necessity for their exclusion. This hymn-book was mainly compiled by the Rev. William Mason (b. 1790, d. 1863) of whose original hymns about 60 are included therein. Mason subsequently published a separate collection as:—

Hymns of Spiritual Experience, eminently calculated to promote the growth of individual piety. Chiefly selected, with a few originals. London, 1840.

This volume contains 166 hymns, of which 23 are by Mason. We may add that Mason possessed musical gifts of no mean order, and that he composed a number of hymn tunes.

7. In 1872 an authorised *Supplement* to the 1824 collection was published as:—

Supplement of Hymns for the New Church, Compiled by Order of the General Conference. London, James Speirs, 1872.

In this *Supplement* translations of Latin and German hymns are found for the first time in Swedenborgian hymnody. This blending of the old and the new was hardly successful, and the hymns were more didactic than lyrical. The general result was felt to be most unsatisfactory, and led to the appointment of a Committee, to whom was entrusted the compilation of a new hymnal. Of this committee the Rev. Jonathan Bayley, D.D., was the chairman, and the Rev. John Presland, the secretary. The result of their labours was published in 1880, as:—

Hymns for the Use of The New Church signified by the New Jerusalem in the Revelation. Compiled by Order of the General Conference of The New Church in Great Britain. London: James Speirs, 1880.

This collection contains 750 hymns, and deserves the attention of compilers of hymnals. To it Dr. Bayley contributed 5 hymns, the Rev. Joseph Deans 9, and "J. C." 3. From this collection a selection for mission services was published in 1883.

8. The Swedenborgians have been amongst the foremost in recognizing the value of hymns and music in Sunday schools. As already noted, Proud's *Hymns and Songs for Children* (1810) were published contemporaneously with the early efforts in the same direction by Anne and Jane Taylor. In 1835, an excellent little collection was published by the Rev. E.

Madeley, which went through several editions. In 1868 it was greatly enlarged and revised from a poetical and musical point of view, by Mr. John Bragg, of Birmingham. To this revised edition, 73 modern hymns were added, in 1887, by "The New Church Sunday School Union." In its complete form it contains 336 hymns. [See Various.] [W. T. B.]

Sweet as the Shepherd's tuneful reed. *W. Shirley.* [*Spring.*] Pub. in *The Coll. of Hys. sung in the Countess of Huntingdon's Chapels*, Bath, W. Gye, N. D. (*circa* 1773), No. 86, in 4 st. of 6 l. In common with all the hymns in that *Coll.* it is anonymous; but in the *Life* of the Countess, 1839, vol. ii. p. 291, it is definitely stated to be by W. Shirley. The most widely known form of this hymn begins with st. ii., "Peace, troubled soul, whose plaintive moan." It is composed of st. ii., iii., and appeared in the American *Prayer Bk. Coll.*, 1826, No. 130. It is repeated in several American hymn-books. [J. J.]

Sweet day, so cool, so calm, so bright. *G. Herbert.* [*Virtue. Spring.*] Appeared in his posthumous work, *The Temple*, 1633, in 4 st. of 4 l., as a poem on "Virtue." (*The Chandos Classics*, ed. 1887, p. 140.) It is a beautiful poem, but is unsuited as a hymn for congregational use, although found in a few collections for that purpose. I. Walton's reference to it in his *Compleat Angler*, 1653, is very tender and just:—"'Piscator.—And now, scholar! my direction for thy fishing is ended with this shower, for it has done raining. And now look about you, and see how pleasantly that meadow looks; nay, and the earth smells as sweetly too. Come, let me tell you what holy Herbert says of such days and showers as these; and then we will thank God that we enjoy them. "Sweet day, so cool,"' &c. [J. J.]

Sweet feast of love divine. *Sir E. Denny.* [*Holy Communion.*] Pub. in his *Sel. of Hymns*, 1839, No. 295; and again in his *Hys. & Poems*, 1848, p. 96 (3rd ed., 1870, p. 66), in 6 st. of 4 l. It is in C. U. in its original form; but much more extensively as "Blest feast of love divine." In America especially, this is the popular form of the hymn. [J. J.]

Sweet is the last, the parting ray. [*Saturday Evening.*] This hymn is usually attributed to Charles Jenkins, for some years a Congregational Minister in Portland, Maine, but upon insufficient evidence. D. C. Colsworthy (p. 242, ii.) says that it was repeated by Mr. Jenkins in a sermon, and the congregation supposed it to have been his own. No other claimant having appeared it is often attributed to him on this uncertain ground. J. Curtis, in his *Union Coll.*, Lond., 1827, No. 519, gives it as from the "American Monthly Mag." [F. M. B.]

Sweet is the scene when virtue dies. *Anna L. Barbauld, née Aikin.* [*Death and Burial.*] Appeared in the *Leisure Hour Improved*, pub. at Ironbridge, 1809, in 5 st. of 4 l., and again in *The Works of Anna Laetitia Barbauld, with Memoir*, 1825, p. 315, with the heading "The Death of the Virtuous." In the American *Sabbath H. Bk.*, 1858, it begins, "Sweet is the scene when *Christians* die." On the death of Mr. Barbauld, Nov. 11, 1808, Mrs. Barbauld wrote the "Dirge," beginning "Pure Spirit! O where art thou now" (p. 941, ii.). From the date of the publication of "Sweet is the scene when virtue dies" (1809), it is probable that it was the outcome of the same sad event. The popular form of this hymn is, "How blest the righteous when he dies," which appeared in Cotterill's *Sel.*, 1819, No. 190. In the Sheffield *Iris* for January 13, 1824, James Montgomery gave an account of the Rev. T. Cotterill's funeral, in which he says concerning "How blest the righteous when he dies," which was sung on that occasion:—

> "This hymn was not the composition of the deceased, as has been mistakenly reported. It was extracted with some modifications from a longer copy of verses which appeared in the *Iris* many years ago, the author of which we understood to be Mr. Robert Barnard, formerly of this town, and one of the Society of Friends. The opening of the original lines being 'Sweet is the scene when virtue dies,' was altered [to "How blest, &c.,"] for an obvious reason when the stanzas were adopted for Mr. Cotterill's hymn-book. We can further say that he was peculiarly delighted with them. The following exquisite poetical stanza follows the first as they stand in the hymn-book:—
>
> "'So fades a summer cloud away,
> So sinks the gale when storms are o'er,
> So gently shuts the eye of day,
> So dies a wave along the shore.'"

From this extract it is evident that the alterations in the text of the poem to adapt it for congregational purposes were made by Montgomery for Cotterill. Montgomery's guess as to the authorship of the original was disproved by the publication of Mrs. Barbauld's *Works* in 1825 with the poem therein. This form of the hymn is in C. U. in all English-speaking countries. [J. J.]

Sweet is the work, my God, my [and] King. *I. Watts.* [*Ps. xcii.* or *Sunday.*] 1st pub. in his *Ps. of David*, &c., 1719, p. 237, in 7 st. of 4 l., and headed, "A Psalm for the Lord's Day." In G. Whitefield's *Hys. for Social Worship*, &c., 1753, No. 20, st. i., ii., iii., vii. were given as "Sweet is the work, O God, our King." This was repeated in M. Madan's *Ps. & Hys.*, 1760, No. 105. A. M. Toplady gave the same stanzas in his *Ps. & Hys.*, 1776, as No. 34, but with other changes in some stanzas, and the opening line as "Sweet is the work, my God and King." This reading is found in some modern collections in the Church of England. Other arrangements of the text are given in hymn-books in G. Britain and America. It is a good and popular hymn. [J. J.]

Sweet Saviour, bless us ere we go. *F. W. Faber.* [*Evening.*] 1st pub. in his *Jesus and Mary*, first edition, 1849; and again in his *Hymns*, 1862, p. 251, in 7 st. of 6 l. It was written in 1849 for use as an Evening Hymn at the London Roman Catholic Oratory, of which Dr. Faber was then the Superior. In most hymnals the last stanza is usually omitted, or if retained, the second line, "Mary and Philip, near us be," is altered. In some collections it opens with "*Dear* Saviour, bless us ere we go," or "*O* Saviour, bless," &c.; and in others, "*O Father*, bless us ere we go." In the Wellin-

ton College H. Bk., 1860-80, it begins with st. ii., "The day is done; its hours have run," and the text is somewhat altered. The use of this hymn in its various forms is extensive. [J. J.]

Sweet the time, exceeding sweet. *G. Burder.* [*Christian Fellowship.*] Pub. in the *Gospel Magazine*, April, 1779, p. 220, in 5 st. of 4 l., headed "An Hymn for Christian Company," and signed "A. R." In 1784 it was given, unaltered, in G. Burder's *Coll. of Hys.*, as No. 66, and in the Index it is signed "G. Burder." In Cotterill's *Sel.*, 1810, No. 46, it is altered to "Great the joy, the union sweet." This form is in extensive use. In the 8th ed. of his *Sel.* Cotterill altered it again to "Great the joy when Christians meet." This, also, is well known. In one or two collections it is also altered to "Gladsome 'tis when Christians meet." [J. J.]

Sweetest Saviour, if my soul. *G. Herbert.* [*Redeemed in Christ.*] First pub. in his *Temple*, &c., 1633, in 4 st. of 8 l., as a "Dialogue" between the Soul and the Saviour. (*Works* in the *Chandos Classics*, 1887, p. 168.) In 1739, it was rewritten by J. Wesley, and pub. in *Hys. & Sac. Poems*, as "Saviour, if Thy precious love," in 4 st. of 8 l., and again in *P. Works*, 1868-72, vol. i. p. 107. In 1875, st. i.-iii. were given in the revised edition of the *Wes. H. Bk.*, No. 24*, where it replaced "Ye that pass by, behold the Man." In this form it is suited for private reading, or as the words of an anthem, but does not make a good hymn for congregational use. [J. J.]

Sweetly sang the angels, In the clear, calm night. *J. Julian.* [*Christmas.*] Written Nov. 7, 1873, and first printed in the *Preston Herald* [Lancashire], Nov. 11th, 1873, in an article entitled "Table Talk." It was in 5 st. of 8 l., with a refrain of 4 l. In 1874 it was included in the *Hymn Book* pub. for the use of St. Mary's Church Sunday School, Preston; in Dec. 1874, in an article on "Christmas Hymns" in the *Churchman's Shilling Magazine*; again in Horder's *Cong. Hys.*, 1884, and other collections. It is also set as a part song by A. J. Caldicott. Mus. B., No. 147 of *The Choral Handbook*, Lond., J. Curwen. [J. J.]

Swift, James Frederick, s. of Joseph Swift, was b. at Manchester, Dec. 28, 1847. In 1851 he removed with his parents to Liverpool, where he was educated at the Commercial School of Liverpool College. At an early age he displayed a talent for music, and performed in public as a pianist as early as 1859. In 1863 he was appointed organist at the Cranmer Wesleyan Chapel. Subsequently he was organist at St. Andrew's Church, Liverpool, for 10 years, and then, from 1886 to the present, at St. Bride's, in the same city. He has composed a large number of songs and instrumental pieces under the nom-de-plume of "Godfrey Marks." He has also written a number of hymns and sacred odes, for which he has composed music. From these eight were pub. with the music, in 1875, as *Hys. for Home and Sacred Festivals* (London, Novello). From this small collection the following hymns have come into C. U.:—

1. **When evening shadows gather.** *Evening.* Written in 1873, and first sung in public at the Wesleyan Choral Festival in St. George's Hall, Liverpool, in 1874. It was included in his *Hys. for Home*, &c., No. 8, in 5 st. of 8 l. It then passed into Thring's *Coll.*, 1882, the *Prim. Meth. Hymnal*, 1887, and others. It is a very beautiful Evening Hymn.

2. **Have you heard the sweet, sweet story?** *Life of Jesus.* Written in 1874, and pub. in his *Hys. for Home*, &c., 1875, No. 4, in 5 st. of 8 l., with a chorus of 4 lines.

3. **When life is gay with sunshine.** *Refuge in Trouble.* Written in 1874, and pub. in his *Hys. for Home*, &c., 1875, No. 7, in 3 st. of 8 l.

Of these hymns Nos. 2, 3 have been largely used at Sunday School Anniversaries and similar gatherings. [J. J.]

Sylvestris, in the *Gospel Magazine*, 1776, &c., i.e. Jehoida Brewer.

Symington, Andrew James, s. of R. B. Symington, of Paisley, Scotland, was b. there on July 27, 1825. After receiving his education at the Grammar School of his native town he entered into business with his father and brother. During the intervals of business he has devoted himself to literature. His publications include *Harebell Chimes*, 1848; *Genevieve, and Other Poems*, 1851; *The Beautiful in Nature, Art, and Life*, 1857; *Pen and Pencil Sketches of Faröe and Iceland*, 1862; *The Reasonableness of Faith; with Appendix containing Hys. and Verses of Consolation and Hope*, 1870; *Hints to our Boys*, 1884; *Poems*, and other works. He also edited Blackie's series of *Men of Light and Learning*, and has contributed to a large number of magazines in Great Britain and the United States. Several of his hymns have been pub. by J. and R. Parlane, Paisley, as leaflets, and include:—

1. Hear Jesus say to Thee. *Jesus the Way, the Truth, and the Life.* (1869.)
2. Hemmed in, armed hosts behind, on either side. *Israel at the Red Sea.*
3. How much ow'st thou? *Debtors to Mercy.* (Sep. 1870.)
4. I long for rest. *Rest desired.* (1869.)
5. Lord in love and mercy save us. *Morning or Evening.* (1869.)
6. Near Jordan's ford. *Christ's Invitation.*
7. Tossing through the starless night. *Rest.* (1869.)
8. When anguish overwhelms the heart. *Comfort.*

Of these hymns No. 5 is the best known and most widely used. Taken as a whole Mr. Symington's hymns are better suited for private devotion than for public worship. [J. J.]

Synesius, a native of Cyrene, b. circa 375. His descent was illustrious. His pedigree extended through seventeen centuries, and in the words of Gibbon, "could not be equalled in the history of mankind." He became distinguished for his eloquence and philosophy, and as a statesman and patriot he took a noble stand. When the Goths were threatening his country he went to the court of Arcadius, and for three years tried to rouse it to the dangers that were coming on the empire. But Gibbon says, "The court of Arcadius indulged the zeal, applauded the eloquence, *and* neglected the advice of Synesius." In 410 he was made Bishop of Ptolemaïs, but much against his will. He d. in 430. Synesius's opinions have been variously estimated. That he was imbued with the Neo-Platonic philosophy there is no doubt [see **Greek Hymnody**, v. and viii.], but that he

was a semi-Christian, as alleged by Mosheim [see *Eccl. History*, Lond., ed. 1845, vol. i., pp. 310, 439 and Notes], or that he denied the doctrine of the Resurrection as stated directly by Gibbon [see *Decline and Fall*, vol. ii.], and indirectly by Bingham [see *Christian Antiq.*, Lond., 1843, i. pp. 464–5] is very doubtful. Mr. Chatfield, who has translated his *Odes* in his *Songs and Hymns of the Greek Christian Poets*, 1876, contends that his tenth Ode "Lord Jesus, think on me," proves that he was not a semi-Christian, and that he held the doctrine of the Resurrection. The first is clear: but the second is open to doubt. He certainly prays to the Redeemer: but there is nothing in the hymn to shew that he looked upon the Redeemer as being clothed in His risen body. This tenth ode is the only *Ode* of Synesius, which has come into C. U. The original *Odes* are found in the *Anth. Graeca Carm. Christ.*, 1871, p. 2 seq., and Mr. Chatfield's *trs.* in his *Songs*, &c., 1876. [Greek Hymnody, § v. and Μνώεο Χριστὲ.] Synesius's Odes have also been *tr.* by Alan Stevenson, and included in his *The Ten Hymns of Synesius, Bishop of Tyreore*, A.D. 410 *in English Verse. And some Occasional Pieces by Alan Stevenson, LL.B.* Printed for Private Circulation, 1865. [See Various.] [J. J.]

Syriac Hymnody. No history of Christian hymnody can be deemed complete which fails to give some account of the hymns and other metrical compositions of the ancient churches of Syria, Upper Mesopotamia, and Western Persia. At an early period in Christian history a fountain of sacred poetry and song burst forth in that region, from which for a time there flowed a stream of marvellous fulness; but soon the stream dwindled, and its flow became intermittent, until, by the middle of the 14th century, like a river lost in desert sands, it had almost, if not entirely, disappeared.

Syriac, the language of these ancient hymns and poems, is akin to the Hebrew, and resembles, if it is not identical with, the language spoken by the common people of Palestine in the time of our Lord. It is still used in religious services, like Latin in the Church of Rome; but, as a vernacular in Syria proper, it has long been supplanted by the Arabic; whilst, in Mesopotamia and Persia, the Christian inhabitants, though they call themselves *Sūrāyé*, or Syrians, speak a dialect termed *Sūrith*, which differs almost as much from the old Syriac as Italian from Latin.

i. *History of Syriac Hymnody.*

Concerning the hymns sung in Syria in the first century after Christ we have no certain information, although tradition connects the origin of responsive singing in Christian worship with Ignatius, the martyred bishop of Antioch. But the commencement of Syriac hymnody, so far as known to us, was on this wise.

1. **Bar-Daisan**, or *Bardesanes*, b. A.D. 154, at Edessa, now called Urfah, in Upper Mesopotamia, was a religious teacher, who sought to combine with the truths of Christianity certain speculations of the Gnostics. Being a man of poetic genius, he was led to compose hymns or songs, which, set to music and sung by his disciples, became very popular. His son, *Harmonius*, followed in his steps, composing additional hymns and introducing new metres. But of their compositions only a few fragments have been preserved.

2. **Simeon bar Sabbae.** The next Syrian hymn-writer of whom we have any mention was of the orthodox school, *Simeon bar Sabbāē*, bishop of Seleucia, who suffered martyrdom A.D. 296. Two hymns composed by him are said to be found in the sacred offices of the Chaldeans.

3. **Ephraem Syrus.** But about A.D. 307 there was born at Nisībis, in northern Mesopotamia, *Ephraem* or *Ephraim Syrus*, the most celebrated father of the Syrian church, and famous not only as a theologian, but also as a poet and hymn-writer. Historians differ as to the details of his life; but it is known that having first been a pupil of James, bishop of Nisībis, he finished his education at Edessa, where for the rest of his days he chiefly resided. He visited Basil at Caesarea, in Cappadocia, and by him he was ordained to the office of deacon. He d. at Edessa in June, 373. Ephraim was a most voluminous writer of commentaries, expository sermons, hymns, and metrical homilies. *Metrical Homilies*, first mentioned in connection with him, are a peculiar kind of composition, to which we know of nothing in other literature exactly similar. The tracts in verse explanatory of the Christian religion, circulated by missionaries in some parts of India, and which the people like to read aloud in a kind of chant, seem most nearly to resemble them. The Homilies are in metre, i.e. in lines containing a fixed number of syllables, e.g. 4, 5, 6, 7, 8, or 12, as the case may be, and are divided into strophes, but differ from hymns proper in their greater length and more decidedly didactic character. We might have supposed them to be poems intended to be simply read, but from notes found on MSS. giving directions as to the singing, it appears as though, at least in some cases, they were actually sung or chanted in connection with religious services. In neither the hymns nor the homilies is any regard paid to *accent* or *quantity*, and only occasionally does there seem to have been an attempt at *rhyme* or assonance. The main characteristics of Syriac poetry are (1) a certain elevation of style, (2) division of the verses into strophes, and (3) the use of lines or verses with a fixed number of syllables. The following are illustrations of some of the metres, taken from the writings of Ephraim, the translations being those of Dr. H. Burgess, in his *Select Metrical Hymns and Homilies of Ephraem Syrus, translated, with Notes, &c., London*, 1853, a work to which reference may be made for further examples.

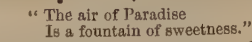
a. Tetrasyllabic Metre. Two verses from an "Evening Hymn."

بكُلهُن رَمشهُ Bkúlhún rámshé

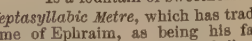
لكُ لعَشبُثهُ : Lók théshbúkthó

"In all evenings
To Thee let there be praise."

b. Pentasyllabic Metre. Two verses from the 11th Homily concerning the "Paradise of Eden."



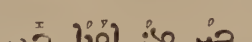
O'ár'd phárdáysó



Mhíyhóy'd búsámó

"The air of Paradise
Is a fountain of sweetness."

c. Heptasyllabic Metre, which has traditionally borne the name of Ephraim, as being his favourite metre. Two verses from a hymn on "Death."



Mór lô'th kímnáy hám bíshé
Daúdíth bók Mór áudó bíy.

"Lord! appoint me not a place with the wicked:
Do Thou, Lord, confess me, who have confessed Thee."

The poetical compositions of Ephraim, so far as printed, are as follows, beginning with his works edited by J. S. Assemani and P. Benedict at Rome, in 1732–46.

(1) Eleven metrical expositions, in heptasyllabic and pentasyllabic metre, of portions of Scripture treating of the Creation, the Temptation of Eve, the Mission of Jonah, and the Repentance of the Ninevites. The last-named is the most striking and the longest, extending to between 500 and 600 strophes of four lines each. Of the use made of it by the Nestorian Christians of the present day we shall speak in the second part of this article.

(2) Thirteen discourses on Christ's Nativity. These are of various lengths and metres. The last is tetrasyllabic, in strophes of 10 lines, every tenth line being a doxology. The life of Christ is supposed by the author to have extended to thirty years, and to every one of these years is assigned an act of praise from some created beings, beginning with the cherubim in the first year, and ending with the dead who have lived again, the living who have repented, and heaven and earth, which through Christ have been reconciled, in the thirtieth. Dr. Burgess says that this is "a very beautiful production, tastefully conceived, and carried out in a masterly manner."

(3) Next come 56 homilies in various metres against "False Doctrines," especially those of Bardesanes, Marcion, and the Manichaeans. In the first homily of this collection Ephraim pays the following compliment to the skill and influence of Bardesanes, whilst he condemns his use of them:—

"In the resorts of Bardesanes
There are songs and melodies.
For seeing that young persons
Loved sweet music,
By the harmony of his songs
He corrupted their minds."

Elsewhere we are told that it was Ephraim's desire to counteract the influence of these heretical songs, as well as to provide a substitute for profane games and noisy dances, which prompted him to compose hymns and train choirs, "in the midst of whom he stood, a spiritual harper, and arranged for them different kinds of songs, and taught them the variation of chants, until the whole city was gathered to him and the party of the adversary was put to shame."

(4) Then follow 87 homilies against Rationalists or Free Thinkers, in which occur many curious and highly artificial arrangements of metres. These are succeeded by a collection of seven homilies, forming a separate work, entitled "The Pearl, concerning Faith." This poem is tetrasyllabic, in strophes of 10 lines each, and highly fanciful in conception, though not without passages of beauty. A pearl is treated as suggestive of truths connected with Christ and His Church.

(5) Four other controversial homilies follow, after which come the pieces which may be more properly called *Hymns.* Of these perhaps the most interesting are 85 relating to "Death," apparently intended to be used in funeral services. One of these we may cite, in Dr. Burgess's translation, both as short and as a good specimen of Ephraim's style.

On the Death of Children.

"How bitter is the grief
For the death of childhood;
How grievous the separation
Of the infant from its mother:—
Train it up, Lord, in Thy dwelling!

"This day afflicts
The fathers through their sons;
And death now breaks
The staff of their old age:—
Lord! may they lean on Thee!

"This day removes
The beloved one from its mother,
And cuts off the arm
Which would have been her stay:—
In Thee, Lord, may she trust!

"This day separates
The little one from its parent,
And leaves her in the wilderness
Of suffering and grief:—
Do Thou, Lord, comfort her!

"This day divides
The sucking-child from the breast;
And the mother wails and grieves
Because her intercourse with it hath perished:—
May she see it in the Kingdom!

"O happy infancy
Which hath gained Paradise!
Alas! for old age
Which still remains in sorrow!—
Lord! be Thou its helper!"

(6) This collection of *Funeral Hymns* is followed by four short pieces on the "Freedom of the Will," the strophes of which have an alphabetical arrangement, like the Hebrew of the 119th Psalm. The succeeding 76 homilies have the general title "Exhortations to Penitence," but among them are found morning and evening hymns, and a hymn for the Lord's day.

(7) Next come twelve homilies on the "Paradise of Eden," and finally, in the Roman edition of Ephraim's works, 18 discourses on various subjects in pentasyllabic and hexasyllabic metres. But in 1866, *Bickell* pub. "Carmina Nisibena," 21 in number, the subject of most of them being the struggle between the Persian monarch, Sapor, and the Romans. The rest are on the "Overthrow of Satan," the "Resurrection of the Body," and kindred topics.

In 1882 and 1886 *Lamy* pub. 2 vols., entitled *S. Ephraemi Syri Hymni et Sermones,* containing hitherto unpublished metrical homilies and hymns, on the Epiphany, the Nativity, the Blessed Virgin, the Passover, the Crucifixion, the Resurrection, &c. [For *translations* see end of this article.]

4. **Various.** Ephraim was followed by a succession of authors of metrical homilies, hymns and anthems, most of whom our limited space forbids us to do more than mention. Among these were *Balai* or Balaeus; *Cyrillōnā,* who, about the year 396, wrote a poem on the Invasion of the Huns; *'Absamya,* son of Ephraim's sister; *Rabbūlā,* bishop of Edessa, A.D. 411, some of whose hymns have been printed by Overbeck; *Ihibha,* or *Ibas,* who succeeded Rabbūlā in the see of Edessa: *Marūthā,* bishop of Maiperhat, a learned physician, who wrote hymns in honour of the martyrs; and *Isaac of Antioch,* commonly called the Great, and styled by Dr. Wm. Wright (*Encyclop. Britan.*, vol. xxii. p. 8296) "one of the stars of Syrian literature." He was abbot of a convent near Antioch, and died about A.D. 460. His works were almost as voluminous and varied as those of Ephraim. One of his metrical homilies may be mentioned as a literary curiosity, a poem of 2137 lines, on a parrot which proclaimed ἅγιος ὁ θεος in the streets of Antioch. Isaac was followed by *Barsauma,* bishop of Nisībis (484–496), author of compositions of the class called *Turgāmē,* hymns calling on the faithful to give ear to the words of the New Testament. In the Nestorian worship of the present day the *Turgāmē* are chanted responsively by the officiating deacons around the altar, at that part in the service when the Epistle and Gospel are about to be read.

5. **Narsai.** A fellow-worker with Barsauma, both at Edessa and Nisībis, was *Narsai*, or *Narses*, called by his co-religionists the "Harp of the Holy Spirit." He was especially famous for his metrical homilies, 360 in number, and his hymns, two of which are now in the Nestorian psalter.

6. **Jacob of Serugh.** We come next to *Jacob of Serugh*, one of the most celebrated writers of the Syrian Church (b. 451, d. 521), styled by his contemporaries "the Flute of the Holy Spirit and the Harp of the believing Church." Besides commentaries, he wrote odes, hymns, and metrical homilies, 760 in number, mostly in dodeca-syllabic verse, i.e., the four-syllable line thrice repeated. Bar Hebraeus says that he had 70 amanuenses to copy out his homilies. More than half of his homilies have perished, but nearly 300 are preserved in European collections. A liturgy in use among the Maronites is ascribed to him.

7. **Simeon Kukaya.** The deacon *Simeon Kūkāyā* was a potter by trade, as his name denotes. Whilst working at his wheel, he composed hymns, which he wrote down on a tablet or scroll by his side. Bishop Jacob of Serūgh visited him, admired his compositions, and encouraged him to continue his labours. Nine of his hymns, on the "Nativity of our Lord," are now in the British Museum. In the same treasury of antiquities are to be found a few hymns out of a rather large number composed by the abbot *John bar Aphtōnyā*, who d. A.D. 528, at Kenneshrē, on the Euphrates. Also a few hymns are extant of *Mārabhā the Elder*, Catholicus of Seleucia, from 536 to 552, one of which commences "Glory to Thee, Lord, how good Thou art!"

8. **Seventh Century.** With the seventh century began the slow decay of the native literature of the Syrians, one cause being the dreadful sufferings of the people during the great war with the Persians, and another the conquest of Syria by the Muhammadans in 633–636, from which time the Arabic language began to supplant the Syriac. Nevertheless, Professor W. Wright, LL.D., in his admirable and exhaustive article on "Syriac Literature," in the *Encyclopaedia Britannica*, vol. xxii.—an article to which in this paper we are ourselves greatly indebted—gives the names of seventeen writers between the beginning of the 7th century and the end of the 12th, who were authors of either hymns, or metrical homilies, or both. In most cases some of their writings are extant in the libraries of the British Museum, the Vatican, or Berlin, and not unfrequently their hymns are found in Nestorian Psalters.

9. **Bar Hebraeus.** The thirteenth century was an age of literary revival with the Nestorians. *Bar Hebraeus* or Abul Faraj Gregory, "one of the most learned and versatile men Syria ever produced," lived at this time. He was almost equally eminent as philosopher, historian, theologian and poet, and to him we are indebted for much of the information we possess in regard to Syriac hymn-writers.

10. **George Warda.** In this century too lived *George Wardā* (the Rose) of Arbēl, whose hymns and other poems have entered so largely into the use of the Nestorian Church that one of their service books is to this day called the *Wardā*.

11. **Mus'ud**, a Syrian, who was physician to the Caliph al Musta'sim in the years 1242–1258, wrote hymns for the Feast of the Epiphany, one of which is in the Vatican library.

12. **Khanis bar Kardahe**, of Arbēl, is another favourite hymn-writer of this period, whom we shall have occasion to mention again when speaking of the service-books of the Nestorians. But besides the hymns of this author, to which we may then make reference, others are found in the great libraries of Europe.

13. **Abhd-isho bar Berikha.** Lastly, there was *Abhd-īsho bar Berīkha*, or, as he is called by some, *Mar Abd Yeshua*, Metropolitan of Nisībis and Armenia, A.D. 1298–1318, who has rendered valuable service to literature by a catalogue of nearly 150 Syrian authors and their works, beginning with Simeon bar Sabbāē, in the 3rd century, and ending with one, whom in his humility he calls his "vile self." This last he describes as the author of a commentary on the Bible, Consolations, Antiphons and Anthems for various occasions, and a number of other works. *Turgāmē*, written by him, are in MS. in the library of Berlin.

14. Dr. Wright says that after Abhd-īsho there are "hardly any names worthy of a place in the literary history of the Syrian nation." The fount of sacred song no more poured forth sweet waters. It remained for the men of succeeding ages to make use of the compositions of their predecessors.

ii. *The present use of Syriac hymns.*

In order to a clear understanding of this part of our subject it will be needful to explain the various sections into which the Syrian branch of the Christian church is divided, a division which in at least three instances is of ancient date.

(1) **Nestorian.**—One section, once very numerous, and sending its missionaries even to Tartary and China, but whose members, now few in number, are at present found chiefly in Kūrdistan and Western Persia, is known by the name of *Nestorian*. It is so called from Nestorius, who was condemned by the Council of Ephesus, A.D. 431, because, as it was alleged, he held that in the one Christ there were two Persons, Divine and human, and with this doctrine these Syrian Christians are supposed to sympathise.

(2) **Jacobites.**—Another section, called *Jacobites*, inhabiting both Syria and Mesopotamia, received their name from a certain Jacob Burdē'ānā, bishop of Edessa in the middle of the 6th century, who was the chief agent in organising them into a distinct community. Their peculiar belief is that in Christ the human nature was absorbed into the Divine. Hence they are called *Monophysites*.

(3) **Maronites.**—The date and occasion of their origin as a sect are disputed, but most probably they received their name from a certain abbot of a monastery near the Orontes, called John Maroun, who lived in the 7th century, and favoured the doctrine of Christ's person known as *Monothelite*. However, this may have been, the Maronites in 1180 acknowledged the authority of the Roman Pontiff, and are at the present time in nominal communion with Rome. In the district of Mount Lebanon they have now 82 convents, containing 2000 monks and nuns.

(4) **Chaldaeans.**—In Mesopotamia and Persia are Syrian Christians, who were originally Nestorian, but about the year 1680 made their submission to Rome and have since been known by the name of *Chaldaeans*.

(5) **Christians of St. Thomas.**—In South India, both on the Malabar coast and in the neighbourhood of Madras, are the so-called *Christians of St. Thomas*, speaking Malayalam or Tamil as their vernacular, but

using in their worship Syriac hymns and prayers. They are probably descendants of Syrians, who centuries ago came from Western Asia by way of the Persian Gulf and settled in these parts. Some are Nestorian in their creed, others Jacobite, and yet others, through the influences brought to bear upon them by the Portuguese at Goa, have adopted the faith of Rome.

Now all these differing sections of Syrian Christians have their respective service books and liturgies, and all use hymns. The following are the facts we have been able to ascertain with respect to their use of hymns:

(α) **The Nestorians.** In 1852, an Anglican clergyman, the Rev. G. P. Badger, D.D., published two volumes (London, J. Masters) containing a narrative of visits paid by him to the Syrian Churches of Kūrdistan and Mesopotamia, with an account of his researches into the condition of the Nestorians, Syrian Jacobites, Papal Syrians, and Chaldæans. The work is entitled *The Nestorians and their Rituals*, and is full of information concerning the Nestorian service books.

(1) First, he mentions a book called *Turgāmā*, or *Instruction*, containing hymns chanted before the reading of the Epistle and Gospel. To this we have referred when speaking of Barsauma, of Nisibis.

(2) Another book is the *Khudra*, or *Cycle* of Services for all the Sundays in the year and for certain fast days. Dr. Badger describes this as a collection of *anthems*, *responsories*, *hymns* and *collects*, comprised in a large folio volume of more than 800 pp.

(3) The *Gezza*, or *Treasury*, contains the services for all the festivals throughout the year, Sundays excepted. It also comprises *anthems*, *hymns* and *collects*, and is a volume equal in size to the *Khudra*.

(4) The *Baootha d' Ninwáyé*, or *Prayer of the Ninevites*, is described as "a collection of hymns in verse ascribed to St. Ephraim Syrus," and from the account given of its contents is evidently the metrical homily mentioned in our notice of the writings of Ephraim. The Nestorians use it in connection with an annual commemorative service, having reference to the Ninevites, lasting for three days and accompanied with fasting.

(5) The *Khamīs* is a collection of hymns chiefly in exposition of the Life, Parables and Miracles of the Saviour and on the duty of Repentance. It has its name from its author, Khamīs bar Kardâhé, whom we have mentioned as a writer of the 13th century. A long hymn from this collection, which has been translated by Dr. Badger, is appointed in the Gezza to be used on the feast of the Holy Nativity.

(6) The *Wardā* is a collection of hymns written and compiled by George Wardā, already mentioned. They were apparently prepared for use at church festivals, the particular occasions for which they are fitted being noted at the head of each. Dr. Badger has translated a hymn from the Wardā, five pages in length, in praise of the Virgin Mary, and intended to be used on any of the festivals commemorative of her.

In the services for Marriages and Burials, anthems and hymns are introduced. The following is a translation by Dr. Badger of a short and rather beautiful hymn sometimes sung in the part of the marriage service called "The Setting up of the Bridal Chamber." It seems intended to be sung responsively.

"Blessed is He who hath built for His Church a house not made with hands, and hath raised and set her up on high according to His promise.

"The elect Church saith to Christ in her supplications: 'Show me from the Scriptures what dowry Thou wilt give unto me.'

"O lovely Spouse, incline thine ear and hearken to my voice; leave thy father and thy mother, and come, follow me, for I am thy Bridegroom.

"Behold, I flee to Thy love, and contemn all the idols of the heathen, and leave off worshipping them, and flee to Thy cross.

"I have espoused thee through water and the Spirit, and have saved thee from Satan and from death: beware that thou become not another's, for there is none other that can help thee as I can.

"If thou art faithful unto Me, O thou daughter of the poor, I will make ready for thee a bridal chamber above, and will call prophets, apostles, and martyrs to thy wedding.

"Thy commandments are dearer unto me than gold or pearls: and the words of Thy mouth are sweeter unto me than honey and the honey-comb."

From all this it will be seen that hymns are largely used by the Nestorians, besides which they chant Psalms from the *Daweedha*, or *David*, in connection with nearly every service. But it must be added that only the clergy and a few of the more educated laymen fully understand the meaning of the words read or sung. Indeed, says Dr. Badger, "many even of the clergy have no certain knowledge of what they read in the churches;" so great is the difference between the modern *Sūrith* and the ancient *Syriac*, and such the present backward state of education.

(β) **The Chaldæan** services appear to resemble those of the Nestorians, excepting that a few expressions have been modified in accordance with the Roman doctrines they have embraced.

(γ) **The Jacobites and Maronites.** J. W. Etheridge states, in his book on the *Syrian Churches* (Lond., 1846), that, among the liturgies in use among the *Jacobites* and *Maronites*, the favourite one is that ascribed to St. James, the brother of our Lord. Now in the public or preparatory part of this service a hymn is appointed to be sung after the prayer for all believers, and this hymn is said to be frequently a composition of Mar Ephraim, as he is termed—*Mar* signifying Master or Lord. A letter, also, with which we have been favoured from the Rev. Dr. Carslaw, missionary of the Free Church of Scotland at Shweir, on Mount Lebanon, informs us that the hymns of Ephraim are now used in that region by both *Jacobites* and *Maronites*, though not to any great extent. But they are simply read by the priest, not sung either by priests or people. Dr. Carslaw adds that most of the service of the *Maronites* is in the ancient Syriac, but as a rule neither priest nor people understand it. The priests learn to read it, and that is all that is considered necessary.

The Rev. Dr. Daniel Bliss, President of the Protestant College at Beyrout, has also obtained for us the following list of first lines of hymns now used in the Maronite churches of Mount Lebanon, with the names of their reputed authors. All are in the ancient Syriac language.

1. By St. Peter the Apostle:—
   "O Lord God of Peace and Master of Safety."
2. By the Twelve Apostles:—
   "O Lord, merciful God, who hast prepared for us this spiritual table."
3. By St. James, Brother of our Lord:—
   "O Lord, our God and our Master, Lover of mankind."
4. By St. John, the Apostle and Evangelist:—
   "O Lord, mighty God, Thou art the true Love."
5. By St. Mark, the Evangelist:—
   "O Lord God Almighty, Thou art the Holy One, who hast true love."
6. By Pope Sixtus of Rome:—
   "O Lord, grant Thy church, and the sheep of Thy pasture, safety, peace and everlasting love."
7. Prepared by order of the Holy Roman Catholic Church, Mother of all churches:—
   "O our Lord Jesus Christ, who hast said to Thine Apostles 'Peace, I leave with you, my peace I give unto you.'"

B. By St. John Maroon, Patriarch of Antioch :—
"O Lord God, merciful and holy God, who hast through Thine only Son, our Lord and Saviour Jesus Christ," &c.

(δ) Christians of St. Thomas. With regard to the use of Syriac hymns by the so-called *Christians of St. Thomas*, on the Malabar coast of India, we have been kindly furnished with information from agents of the Church Missionary Society, whose head-quarters are at Cottayam, in Travancore, which is also the centre of the district inhabited by the Syrian Christians. One of our correspondents is the Rev. J. H. Bishop, B.A., the other the Ven. Archdeacon Kóshi Kóshi, who is himself of Syrian parentage.

Mr. Bishop informs us that

"The Syrian Christians of Travancore have no choral or congregational singing, or musical instrument in their worship. The ancient liturgies of St. James and others are monotoned by the Cottanars or Priests, and the people standing in the nave repeat the responses from memory. In many Syrian churches the services are conducted in the Malayalam language" [the vernacular of the country], "though formerly they were always performed in the Syriac tongue, which is still used more or less, especially in the celebration of the Mass."

Archdeacon Kóshi states that

"The hymns used in the Syrian church are too many to be numbered. They are so scattered throughout their service books that it is impossible even to form a guess respecting their number. The Syrians have no separate collection of hymns such as we have. They have more than 500 tunes, and everyone of their hymns is so made that it can be sung to eight different tunes. All the great poets of old, such as Mar Ephraim, had each his own eight tunes distinct from the eight belonging to every other, and on hearing any hymn sung, the priests instructed in these matters could tell who the author of it was. Hymns composed by poets of inferior grade, who were unable to invent new tunes, are never credited to their real authors, but go under the names of those to whose tunes they were adapted."

The Archdeacon then proceeds to give a list of hymn-writers, a number of his names coinciding with those we have given in the former part of this article. If at first view there seems to be some disagreement between the accounts of our two correspondents, the explanation is doubtless to be found in the fact already stated, that the Syrian Christians of India are divided among themselves, and consequently, in all probability vary in their usage as regards singing.

We have seen the past and present of *Syriac Hymnody;* one word may be permitted with respect to its future. It is then, we think, morally certain that Syrian Christians, in whatever country living, will, with the progress of enlightenment, come to realise the fact that acceptable worship must be intelligent and spiritual, and will therefore cease to employ in their religious services a dead language. Nevertheless the large-minded student of Christian history will always feel an interest in the great collection of old-world metrical compositions, lyrical and hortatory, noticed in this article, remembering that for a thousand years or more they were the medium of prayer and praise, consolation and admonition, to successive generations, confessing the One Saviour, and having hopes and fears, joys and sorrows, duties and temptations common to man. [W. R. S.]

Several of the Syriac hymns of Ephraem Syrus have been translated into English as follows :—

Of his hymns 35, and of his metrical homilies 9, have been rendered into prose, printed as blank verse, by Dr. Henry Burgess, in his *Select Metrical Hymns and Homilies of Ephraim Syrus* (Lond., 1853), and from these versions the Rev. T. G. Crippen rendered 4 into English metre in his *Ancient Hymns and Poems* (Lond., 1868). Mrs. Charles, in her *Voice of Christian Life in Song* (Lond., 1858), gives 6 versions from the *trs.* into German in *Daniel*, iii. (1846), where are given 10 of his hymns in the Syriac, with German *trs.* taken from Pius Zingerle's *Heilige Muse der Syrer.* The Rev. J. B. Morris, in his *Select Works of S. Ephraem the Syrian* (Oxford, 1847). There is also 1 *tr.* in the Rev. J. W. Hewett's *Verses by a Country Curate*, 1859.

As for the majority of our readers it would be useless to give the *trs.* under the first lines of the Syriac, they are here given together.

i. *Versions by Horatius Bonar.*

1. Glory to the glorious One. *For the Lord's Day.* (Canon 41.) *Tr.* in 2nd series, 1861, of his *Hys. of Faith and Hope*, in 11 st. of 6 lines. From this st. 1, 3, 4, 10, 11 were taken, slightly altered, with 2 st. adapted from Dr. Bonar's st. 5, 6, 7, 8, as No. 18 in the *Hymnary*, 1871. Dr. Burgess quotes the hymn from the ed. of S. Ephraem's *Opera*, in 6 folios, pub. at Rome, 1732–43 (vi. p. 499), says it is tetrasyllabic, with strophes unequal in length, and gives his version at p. 83.

2. Jehovah, judge my cause. *Battle Song against Satan.* (Canon 59.) In 9 st. of 4 lines, in the 2nd series, 1861, of his *Hys. of Faith and Hope.* Dr. Burgess quotes it from the *Opera*, vi. p. 526, says it is heptasyllabic, in strophes of 4 lines, and gives his version at p. 98.

ii. *Versions by Mrs. Charles.*

1. To Thee, O God, be praises. *On the Children in Paradise.* (Canon 44.) In 5 st. of 4 lines (p. 46, ed. 1858). Syriac and German texts in *Daniel*, iii. pp. 155, 156.

2. Salem is shouting with her children. *Palm Sunday.* In 6 st. of 4 lines (p. 47, ed. 1858). Syriac and German texts in *Daniel*, iii. pp. 162–164.

3. He calls us to a day of gladness. *Christ's Entry into Jerusalem.* In 11 st. of 4 lines (p. 48, ed. 1858). Syriac and German texts in *Daniel*, iii. pp. 159-162.

4. A star shines forth in heaven suddenly. *Epiphany.* A poem in 45 lines (p. 51, ed. 1858), since given in Schaff's *Christ in Song* (ed. 1879, p. 85). Syriac and German texts in *Daniel*, iii. pp. 149–151.

5. Child by God's sweet mercy given. *Death of a Child.* A beautiful lament of a father on the death of his little son. (Canon 36, "In funere puerorum"). In 3 st. of 12 lines (p. 52, ed. 1858). Syriac and German texts in *Daniel*, iii. pp. 151–152. Dr. Burgess says it is tetrasyllabic, in strophes of 14 lines, and gives his version at p. 1.

6. Then because they fled from him. *Eve and Mary.* Part of a poem on Eve and Mary, being a *tr.* of lines 26–48 of Zingerle. Syriac and German texts in *Daniel*, iii. pp. 164, 165.

iii. *Versions by the Rev. T. G. Crippen.*

1. Blessed be Messiah's name. *Easter.* (Canon 48.) In 8 st. of 6 lines, given at p. 1. Dr. Burgess quotes it from the *Opera*, vi. p. 303, says it is tetrasyllabic, in strophes of 6 lines, and gives his version at p. 77.

2. When softly breathes the Resurrection air. *Resurrection.* (Canon 42, "In funere puerorum.") In 9 st. of 4 lines, given at p. 4. Syriac and German texts in *Daniel*, iii. pp. 152–155. Dr. Burgess says it is octosyllabic, in strophes of 4 lines, and gives his version at p. 31.

3. In the time of evening let Thy praise ascend. *Evening.* (Canon 65.) In 17 st. of 2 lines, given at p. 7. Dr. Burgess quotes it from the *Opera*, vi. p. 535, says it is tetrasyllabic, in strophes of 4 lines, and gives his version at p. 73.

4. Pity me, Father, for Thy mercies sake. *Last Judgment.* (Canon 60.) In 6 st. of 4 lines, given at p. 11. Dr. Burgess quotes it from the *Opera*, vi. p. 326, entitles it "Necessity for Preparation for Death," says it is hexasyllabic, in strophes of 8 lines, and gives his version at p. 56.

iv. *Version by J. W. Hewett.*

O my child, my best beloved one. *Death of a Child.* In his *Verses by a Country Curate*, 1859, p. 167, from Dr. Burgess's *tr.*, but adapted for a mother instead of a father.

v. *Versions by Dr. Henry Burgess.*

Besides those already mentioned Dr. Burgess gives 14 hymns on the *Death* (*a*) of children (pp. 4, 6), (*b*) of youth (pp. 9, 11), (*c*) of a Private Person (pp. 14, 26),

(*d*) of a Presbyter (pp. 17, 53, 58), (*e*) of a Bishop (p. 20), (*f*) of a Deacon (p. 23), (*g*) of a Monk (p. 44), (*h*) of a Woman (p. 48), (*i*) of an Aged Man (p. 51). He also gives 4 hymns on the *Prospect and Preparation for Death* (at pp. 25, 29, 41, 63). The rest are on the *Funeral of a Prince or Rich Man* (p. 34), in *Pestilence* (p. 61), for *Morning* (p. 67), before retiring to rest, *Evening* (p. 80), for the *Whole Church* (pp. 89, 93), to the *Trinity* (p. 95), for the whole *Convent* (p. 100), a *General Invocation* (p. 103), and the *Praises of Noah* (p. 105). Also of 9 *Metrical Homilies* (pp. 113–173).

See also "Glad sight, the Holy Church," p. 424, ii. [J. M.]

T

T., i.e. *Theodosia*, the initial of Anne Steele in the Bristol Bap. *Coll.*, 1769, of Ash & Evans.

T. C. and **J. C.**, in *English and Scottish Psalters.* [Old Version.]

T. R., the initials of Dr. Thomas Raffles, in Collyer's *Collection*, 1812.

T. W. C., the initials of the Rev. T. W. Carr, in the *People's Hymnal*, 1867.

Take comfort, Christians, when your friends. *J. Logan.* [*Sorrow, but not without Hope.*] 1st pub. in the Scottish *Translations and Paraphrases*, 1781, No. liii., in 8 st. of 4 l., and based on 1 Thess. iv. 13–18. In many American collections a cento beginning with st. iii., "As Jesus died and rose again," is given for Easter, and is most suitable for that purpose. It is given in Hatfield's *Church Hys.*, N. Y., 1872, &c. We have ascribed this paraphrase to John Logan, and not to Michael Bruce, on evidence set forth on p. 188, ii. [J. J.]

Take my heart, O Father, take it. [*Holiness Desired.*] This hymn was given anonymously in Dr. C. A. Bartol's *Hys. for the Sanctuary*, commonly known as the *West Boston Unitarian Coll.*, 1849, No. 290, in 5 st. of 4 l. This was repeated in the *Sabbath H. Bk.*, 1858; the *Laudes Domini*, 1884, and other American hymn-books. Another form of the text is, "Take my heart, O Father, mould it," in 3 st. It appeared in the Unitarian *Hys. of the Spirit*, Boston, 1864. This is altered from the former. [F. M. B.]

Take my life, and let it be. *Frances R. Havergal.* [*Self-Consecration to Christ.*] This hymn was written at Areley House, Feb. 4, 1874, in 11 st. of 2 l., and pub. in her *Loyal Responses*, 1878; the musical ed. of the same, 1881; and in *Life Chords*, 1880. It has also been printed as a leaflet, in various forms for Confirmation, Self-Consecration, and for enclosing in letters, some being accompanied by her father's tune *Patmos*. It has been *tr.* into French, German, Swedish, Russian, and other European languages, and into several of those of Africa and Asia. The history of its origin is thus given in the HAV. MSS.:—

"Perhaps you will be interested to know the origin of the consecration hymn 'Take my life.' I went for a little visit of five days [to Areley House]. There were ten persons in the house, some unconverted and long prayed for, some converted, but not rejoicing Christians. He gave me the prayer 'Lord, give me *all* in this house!' And He just *did!* Before I left the house every one had got a blessing. The last night of my visit after I had retired, the governess asked me to go to the two daughters. They were crying, &c.; then and there both of them trusted and rejoiced; it was nearly midnight. I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration; and these little couplets formed themselves, and chimed in my heart one after another till they finished with 'Ever, ONLY, ALL for Thee!'"

The music to which Miss Havergal invariably sang this hymn, and with which it was always associated in the publications over which she had any influence, was her father's tune *Patmos*, and the family's desire is that this course may be followed by others. [J. J.]

Tam. The assumed name of Thomas Mackellar, in Neal's (American) *Gazette*, 1845.

Tandem audite me. [*Love to Christ.*] Probably of the 17th cent., and founded on Canticles ii. 5. It is found in the Mainz *G. B.* (R. C.) 1661, p. 434, in 6 st. entitled "Hymn on the love of the Mother of God in her dying hour." It is also in Wagner's *G. B.*, Leipzig, 1697, vol. iii. p. 745; the *Hymnodia Sacra*, Mainz, 1671, p. 121; *Daniel*, iv. p. 344; and Trench's *Sacred Latin Poetry*, ed. 1864, p. 249. In R. Campbell's *St. Andrew's Hyl.*, 1850, the hymn "Mary mourner, sad, forlorn," for St. Mary Magdalen, is partly derived from this hymn. [J. M.]

Tandem peractis O Deus. *C. Coffin.* [*Saturday.*] Appeared in the *Paris Brev.*, 1736, and in his *Hymni Sacri*, p. 29, of the same year. In the *Paris* and later French *Brevs.* it is the hymn at Matins for Saturdays from Trinity to Advent. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 32; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and L. C. Biggs's annotated ed. of *H. A. & M.* 1867. *Tr.* as:—

1. **At length creation's days are past.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 29, and again in his *Hys. of the Church*, &c., 1841, No. 16. In the *Hymnal for St. John the Evangelist, Aberdeen*, 1870, it begins, "And now the six-days' work is done." In one or two others it is given without alteration.

2. **And now Thy labours, Lord, are done.** By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 38. In the *Hymnary*, 1872, No. 49, this *tr.* is rewritten as "At length six days their course have run."

3. **Six days of labour now are past.** This *tr.* was given in *H. A. & M.*, 1861. It was based on J. Chandler's *tr.* as above. In the 1875 ed. of *H. A. & M.* it begins with the same first line, but several other lines have been rewritten and much improved thereby.

Other trs. are:—

1. At length the six days' course is past. *W. Palmer*, 1845.

2. At length, O God, Thy work is done. *J. D. Chambers.* 1857. [J. J.]

Tappan, William Bingham, was b. at Beverley, Massachusetts, Oct. 29, 1794, and was apprenticed to a clockmaker at Boston in 1810. In 1815 he removed to Philadelphia, where he was engaged in business for a time. In 1822 he was engaged as Superintendent of the American Sunday School Union. In 1840

he was licensed to preach with the Congregational body, his sphere of usefulness on behalf of Sunday Schools being thereby considerably widened. He d. suddenly, of cholera, at West Needham, Massachusetts, June 18, 1849. His poetical works include:—

(1) *New England and Other Poems*, 1819; (2) *Poems*, 1822; (3) *Lyrics*, 1822; (4) *Poetry of the Heart*, 1845; (5) *Sacred and Miscellaneous Poems*, 1848; (6) *Poetry of Life*, 1848; (7) *The Sunday School and Other Poems*, 1848; (8) *Late and Early Poems*, 1849; (9) *Sacred Poems*, 1849; (10) *Gems of Sacred Poetry*, 1860.

Of these works the earliest are the most important. His hymns in C. U. include the following:—

1. Holy be this as was the place. *Public Worship* Included in his *Lyrics*, 1822; and given in *Lyra Sac Americana*, 1868.

2. The ransomed spirit to her home. *Love.* Appeared in Nettleton's *Village Hys.*, 1824. This is probably his best hymn.

3. There is an hour of hallowed peace. *Heaven, a Place of Rest.* Given in his *New England and Other Poems*, 1819.

4. There is an hour of peaceful rest. *Heaven a Place of Rest.* The author's account of this hymn in his *Gems of Sacred Poetry*, 1860, is that it "was written by me, in Philadelphia, in the summer of 1818, for the *Franklin Gazette*, edited by Richard Bache, Esq., and was introduced by him to the public in terms sufficiently flattering to a young man who then certainly lacked confidence in himself. The piece was republished in England and on the Continent, in various newspapers and magazines, and was also extensively circulated in my own native land, where it has found a place in several hymn and music-books. It was pub. in my first volume of *Poems*, at Philadelphia, in 1819, and soon after was set to music by A. P. Heinrich, Esq., in the same city." It is in *Lyra Sac. Americana*, 1868, p. 265.

5. 'Tis midnight, and on Olive's brow. *Gethsemane.* Appeared in his *Poems*, 1822, and repeated in *Lyra Sac. Amer.*, 1868, and several hymnals.

6. Wake, isles of the south, your redemption is near. *Missions.* Appeared in the *Lyrics*, 1822. It was sung at the wharf in New Haven at the embarkation of Missionaries for the Sandwich Islands, 1822.

7. When sorrow casts its shades around us. *Resignation.* From his *New England and Other Poems*, 1819. It is in *Lyra Sac. Americana*, 1868.

8. While the solemn note of time. *Saturday Evening.* Pub. in his *Poems*, 1822; repeated in *Lyra Sac. Americana*, 1868, and thence into Thring's *Coll.*, 1882.

[F. M. B.]

Τὰς ἑδρὰς τὰς αἰωνίας. *St. John of Damascus.* [*All Saints.*] In his *Hymns of the Eastern Church*, 1862, Dr. Neale entitles this "Idiomela for All Saints." According to this it should be found in the *Pentecostarion.* Various editions, however, have been searched in vain. Dr. Neale's *tr.*, "Those eternal bowers," was given in his *Hys. of the E. Church*, 1862, in 4 st. of 8 l. It has since appeared in various collections, and ranks with the more popular of his translations from the Greek. [J. J.]

Tate and Brady. [New Version; also Psalters, English, § 13.]

Tate, Nahum. [Psalters, English, § 13.]

Tauler, Johannes, was b. at Strassburg about 1300, and seems to have been the son of Nikolus Tauler or Taweler, of Finkweiler, who in 1304 was a member of the Strassburg Town Council (Mitglied des Raths). About the year 1318 he entered the Dominican convent at Strassburg. He studied for eight years at Strassburg, where the famous Meister Eckhart (d. 1327) was Dominican Professor of Theology from 1312 to 1320. He then went to Cologne to undergo a further training, in theory and practical work, extending over four years. Thereafter he returned to Strassburg, where he soon came into note as an eloquent and practical preacher. When much of Germany was laid under interdict by Pope John XXII., because of resenting his interference with the election of the German Emperor in 1324, the Dominicans at Strassburg still continued to preach, to celebrate mass, and to administer to the people the consolations of the Church, even though Strassburg was under the Papal bann. After the Diet of Frankfurt in 1338 the strife between Emperor and Pope (now Benedict XII., Pope since 1334) became more pronounced. Up to 1339 the Dominicans at Strassburg still continued to sing mass, but were then compelled to cease doing so by command of the superiors of their Order. As the Strassburg magistracy still remained faithful to the Emperor, they resented this submission, and accordingly closed the Dominican convent in 1339, and it stood empty for three years and a half. About the beginning of 1339 we find Tauler in Basel, where he remained for some years, in close connection with Heinrich of Nördlingen and others of the so-called "Friends of God" in that city and neighbourhood. About 1346 he was again in Strassburg, and he spent most of the remainder of his life there and at Cologne. He d. at Strassburg on June 16, 1361. (Herzog's *Real-Encyklopädie*, xv. 251; Goedeke's *Grundriss*, vol. i., 1884, p. 210; Tauler's *Bekehrung*, by P. H. S. Denifle, Strassburg, 1879; *Zeitschrift für deutsches Alterthum*, 1880, p. 200, &c.)

The above notice embraces what seem to be the best authenticated details of Tauler's life. It differs greatly from the account which till recently was regarded as historical, and which has been made accessible to English readers by Miss Susanna Winkworth (see below), and by Miss Frances Bevan, in her *Three Friends of God*, London, 1887. The basis of the common account was a work by Rulmann Merswin, which Denifle's investigations have shown to partake much more of the nature of a novel with a purpose than of authentic history (see also the *Allg. Deutsche Biog.*, xxi., 459).

Tauler was one of the most celebrated of the Mediæval Mystics, and one of the most famous of all German preachers. Much uncertainty still exists however, not only as to the details of his life, but also as to what writings may safely be ascribed to him. The best authenticated are his Sermons, which were first printed at Leipzig in 1498 (good recent ed. by Julius Hamberger, Frankfurt, 1864, and Prag, 1872. English version of 25, with an account of his life, *tr.* and ed. by Miss Susanna Winkworth, London, 1857). The well-known *Nachfolge des armen Lebens Christi* has generally been ascribed to Tauler, but Denifle, who edited the most recent critical ed. (Munich, 1877), is of opinion that it is not by him (a recent English version by J. R. Morell, as *The Following of Christ*, London, 1886). The famous *Theologia Germanica* (good English version by Susanna Winkworth, London, 1854, with an interesting introduction on the "Friends of God") has also often been ascribed to him, but on no good grounds; though in its working out of the idea that a godly life is the renunciation of self and self-will, and complete devotion to the will of God, and that in this inner union with God we again become God's children, as at the first, the *Theologia Germanica* has much affinity with Tauler's teachings.

The hymns attributed to Tauler were printed in his *Werke*, Cologne, 1543, and by Daniel Sudermann, in his *Schöne ausserlesene sinnreiche Figuren*, Strassburg, 1620, and his *Etliche hohe geistliche Gesänge*, Strassburg, 1626. *Sudermann* seems to have rewritten them, or at least considerably altered them. *Wackernagel*, ii. pp. 302-307, gives 11 (really 9) pieces under Tauler's name. Three of these have passed into English, viz.:—

i. **Es kommt ein Schiff geladen.** *Christmas. Wackernagel*, ii. p. 302, gives three versions of this hymn. The first, in 4 st., is from a 15th cent. MS. in the Royal Library at Berlin, and the third, in 8 st. (beginning "*Uns* kommt ein Schiff *gefahren*") is from the Andernach *G. B.* (R. C.), Cologne, 1608. The *trs.* follow the second version, in 6 st., taken from Sudermann's *Gesänge*, 1626; and this text is in H. Bone's *Cantate*, 1847, No. 34 (1879, No. 26). See also Hoffmann von Fallersleben's *Geschichte des deutschen Kirchenliedes*, 1861, pp. 107–109. In the text of 1626, st. i., ii., nearly agree with st. i., iv. of the MS., while st. iii.–vi. borrow nothing from the older text, but are closely allied to the text of 1608. The *tr.* in C. U. is:—

There comes a galley sailing. This is a good and full *tr.* by Dr. R. F. Littledale for the *People's Hyl.*, 1867, No. 37, and signed "D. L."

Other trs. are:—

(1) "There comes a bark full laden." By C. W. Shields in *Sacred Lyrics from the German*, Philadelphia, U. S., 1859, p. 109. (2) "There comes a galley laden." By Dr. E. V. Kenealy, in his *Poems and Trs.*, London, 1864, p. 441, repeated in *Lyra Messianica*, ed. 1865, p. 98, in Schaff's *Christ in Song*, 1869 and 1870, &c. (3) "A ship comes sailing onwards." By *Miss Winkworth*, 1869, p. 84.

ii. **Ich muss die Creaturen fliehen.** *Self Renunciation. Wackernagel*, ii. p. 302, gives two versions, the first from two Strassburg MSS. of the 15th cent., the second from Daniel Sudermann's *Figuren*, pt. ii., 1620, both being in 3 st. of 4 l. *Tr.* as "From outward creatures I must flee." By *Miss Winkworth*, 1869, p. 74.

iii. **O Jesu Christ, ein lieblichs Güt.** *Love to Christ. Wackernagel*, ii. p. 304, gives this, in 15 st. of 4 l., from Daniel Sudermann's *G. B.* of 1600–1601, a MS. now in the Royal Library at Berlin. It is *tr.* as "O Jesu Christ, most Good, most Fair." By *Miss Winkworth*, 1869, p. 75. [J. M.]

Ταχεῖαν καὶ σταθηρὰν δίδου. *St. John Arclas.* [*Whitsuntide.*] This forms a "stanza" in the office for the Sunday of Pentecost in the Greek Church. The original text is in Dr. Littledale's *Offices from the Service-Books of the Holy Eastern Church*, 1863, p. 111, and Dr. Littledale's *tr.* in blank verse, beginning "O Jesu, give unto Thy servants," at p. 242 of the same. Mr. W. C. Dix's metrical arrangement of this *tr.*, "Jesu, give Thy servants," was originally printed in the *Church Times*. It was then included in Mr. Dix's *Seekers of a City, and Other Verses*, 1878, and the *People's H.*, 1867, in 8 st. of 4 l. [J. J.]

Taylor, Ann and Jane. These names are associated together here for convenience of reference, and because many of their hymns were published under their joint names.

Gilbert, Ann, *née* **Taylor,** the elder of the two sisters, and daughter of Isaac Taylor, was b. at London, Jan. 30, 1782, her father at that time being engaged in London as an engraver. Subsequently her father became a Congregational Minister, and resided, first at Colchester and then at Ongar. In 1813 she was married to the Rev. Joseph Gilbert, Classical and Mathematical Tutor at the Congregational College, Masborough, near Rotherham, Yorkshire. From Masborough they passed to Hull, and then to Nottingham, where Mr. Gilbert d. in 1852. Mrs. Gilbert remained at Nottingham, and d. there Dec. 20, 1866. In addition to contributing hymns to the joint-works of herself and her sister, a few were given in Collyer's *Coll.*, 1812, signed "A." or "A. T.," and about 100 of her hymns appeared in Dr. Leifchild's *Original Hymns*, 1842, and a few in the *Nottingham H. Bk.* (1812, 20th ed. 1861). She pub. independently, *Hymns for Sunday School Anniversaries*, 1827; *Hymns for Infant Schools*, 1827; and *The Wedding among the Flowers*. Her *Memoirs*, by her son, Josiah Gilbert, were pub. in 1874.

Taylor, Jane, the younger of the two sisters, was also b. at London, Sept. 23, 1783. Her gift in writing verse displayed itself at an early age. Her first piece was printed in the *Minor's Pocket Book* for 1804. Her publications included *Display, a tale*, 1815; *Essays in Rhymes*, 1816; and the posthumous work edited by her brother, entitled *The Contributions of Q. Q.*, 1824, being pieces in prose and verse from the *Youth's Magazine*, to which she had contributed under the signature of "Q. Q." She d. at Ongar, Essex, April 13, 1824. Her *Memoir and Poetical Remains*, were pub. by her father in 1825.

The joint productions of the two sisters were—

(1) *Original Poems*, 1805; (2) *Hymns for the Nursery*, 1806; (3) *Hymns for Infant Minds*, 1809; 2nd ed. 1810; 52nd ed. 1877. To the 35th ed., 1844, Mrs. Gilbert interspersed 23 additional hymns by herself, thereby raising the total to 93. In 1886 Josiah Gilbert revised these hymns, added thereto from the works named above, supplied the initials "A." and "J." respectively, and pub. the same under the original title as the "Authorized Edition." (4) *Original Hymns for Sunday Schools*, 1812.

In addition to the hymns which are noted under their respective first lines, Mrs. Gilbert and Miss Taylor are the authors of the following (the date in brackets indicates the book in which each hymn appeared):—

i. *Mrs. Ann Gilbert's Hymns.*

1. Among the deepest shades of night (1812). *Omniscience.*
2. As Mary sat at Jesus' feet (1809). *On repeating the Catechism.*
3. Father, my spirit owns (1842). *Resignation.*
4. God is in heaven! Can he hear? *God's care of Little Children.*
5. Good Daniel would not cease to pray (1812). *Prayer.*
6. Hark the sound of joy and gladness (1842). *Universal Peace.*
7. How long, sometimes a day appears (1809). *Time and Eternity.*
8. I faint, my soul doth faint (1842). *Contrition.*
9. I thank the goodness and the grace (1809). *Praise.*
10. Jesus, that condescending King (1809). *Coming to Jesus.*
11. Jesus was once despised and low (1809). *The Love of Jesus.*
12. Jesus Who lived above the sky (1812). *The Love of Jesus.*
13. Lo, at noon, 'tis sudden night. *Good Friday.*
14. Lord, help us as we hear. *Opening of Divine Service.*
15. Lord, what is life? 'tis like a flower [the bow] (1809). *Life.*
16. My Father, I thank Thee for sleep (1809). *Morning.*
17. O [How] happy they who safely housed (1842). *Death.*
18. Spared to another spring (1827). *Spring.*
19. The God of heaven is pleased to see (1809). *Brotherly Love.*
20. This year is just going away (1810). *New Year's Eve.*
21. Wearied with earthly toil and care (1843). *Sunday.*
22. When I listen to Thy word. *Comfort of the Scripture.*
23. When little Samuel woke (1809). *About Samuel.*
24. Why should we weep for those who die (1843). *Death.*

ii. *Miss Jane Taylor's Hymns.*

1. A sinner, Lord, behold I stand (1809). *A Child's Humble Confession.*
2. Almighty God, Who dwellest high (1809). *Praise to God.*

3. Come, my fond, fluttering heart (Collyer's *Coll.* 1812). *Renunciation of the World.*
4. God is so good that He will hear (1809). *Encouragement to Pray.*
5. God!—What a great and awful name (1809). *God's Condescension.*
6. How dreadful to be turned away (1812). *Expulsion from Sunday School.*
7. Lord, I would own thy tender care (1809). *Thanks for Daily Mercies.*
8. Love and kindness we may measure (1809). *Against Selfishness.*
9. Now condescend, Almighty King (1809). *Evening Hymn for a Small Family.*
10. This is a precious book indeed (1809). *Holy Scripture.*
11. What is there, Lord, a child can do? *Repentance.*
12. When daily I kneel down to pray (1809). *Against wandering thoughts in Prayer.*
13. When for some little insult given (1809). *Against Anger, &c.*
14. When to the house of God we go (1809). *Public Worship.*

Mr. Gilbert's ed. of the *Hys. for Infant Minds*, 1886, together with MS. notes, are our authorities for the foregoing ascriptions of authorship. Mr. Gilbert cannot distinguish the authorship of the following hymns by one or both sisters :—

1. Good David, whose Psalms have so often been sung (1812). *Concerning David.*
2. If Jesus Christ was sent (1812). *Repentance.*
3. King Solomon of old (1812). *Concerning Solomon.*

In literary excellence Mrs. Gilbert's hymns surpass those of her sister. They are more elevated in style, ornate in character, broader in grasp, and better adapted for adults. The best are "Great God, and wilt Thou condescend?" (p. 452, ii.), "Jesus, Who lived above the sky," and "Lo! at noon 'tis sudden night." Miss Taylor's hymns are marked by great simplicity and directness. The most popular and one of the best is, "There is a path that leads to God." Taken as a whole, the hymns of both sisters are somewhat depressing in tone. They lack brightness and warmth. [J. J.]

Taylor, Dan, was b. of humble parentage, at Northowram, near Halifax, Dec. 21, 1738. Early in life he came under the influence of the Methodist movement, and in 1761 began to preach. Presently he became a Baptist, and for 20 years ministered to a congregation gathered by himself at Birchcliff, near Heptonstall, Yorkshire. Thence in 1783 he removed to Halifax, and in 1785 to Church Lane, Whitechapel, London, and of this congregation he continued pastor until his death in Dec. 1816.

Mr. Taylor was the leader of the movement among the General Baptists, which, in 1770, resulted in the formation of the New Connexion, and for many years he was the guiding spirit in the new body, his remarkable soundness of judgment causing him to be regarded almost as an oracle. For their use in 1772, he compiled a hymn-book, having the title *Hymns & Spiritual Songs, mostly collected from Various Authors ; with a few that have not been published before.* Halifax, Printed by E. Jacob, 1772. Among "the few" hymns here referred to are three by Taylor himself, of which the following are the first lines :—

1. Behold, to what a wretched case. *Justified by Faith.*
2. Condemned are all the sons of men. *Jesus the Redeemer.*
3. Jesus, Redeemer, Saviour, Lord. *Peace by Jesus Christ.*

This book contains 293 hymns, with a few doxologies. In 1791, J. Deacon, having been requested by the G. B. Association to prepare a new collection, his work was submitted to a committee, of which D. Taylor was the chairman, and the new book appears to have been edited, and probably was greatly modified by Taylor, since a copy now before us has on its back the title *Dan Taylor's Hymns.* The title-page runs *Hymns & Spiritual Songs, selected from Various Authors. London; printed for the Editors and sold by D. Taylor, Union Street, Bishopsgate Street,* 1793. This book contains 632 hymns, and includes the three by D. Taylor cited above. Since J. Deacon, in 1800, pub. a hymn-book bearing his own name, it is probable that he disapproved of the treatment his work had received, and regarded the book of 1793 as the production of D. Taylor rather than his own. [v. **Deacon, John.**] [W. R. S.]

Taylor, Emily, b. 1795, was the daughter of Samuel Taylor, of New Buckenham, Norfolk, niece of John Taylor, of Norwich, the hymn-writer, and great grand-daughter of Dr. John Taylor, the Hebraist. Miss Taylor was the writer of numerous tales for children, chiefly historical, and of various books of instruction, and of descriptive natural history. Amongst her publications are :—

(1) *Letters to a Child on Maritime Discovery,* 1820; (2) *Vision of Las Casas, and other Poems,* 1825; (3) *Poetical Illustrations of Passages of Scripture,* 1826; (4) *Tales of the Saxons,* 1832; (5) *Tales of the English,* 1833; (6) *Memoir of Sir T. More,* 1834; (7) *The Boy and the Birds,* 1835. She also edited *Sabbath Recreations,* 1826; and *Flowers and Fruit in Old English Gardens,* 1836; and contributed to the *Magnet Stories,* 1860, &c.; and the *Rainbow Stories,* 1870, &c.

Miss Taylor wrote several hymns, which appeared as follows :—To the Unitarian *Collection of Ps. & Hys.*, printed for the Renshaw Street Chapel, Liverpool, 1818, she contributed anonymously :—

1. Come to the house of prayer. *Invitation to Public Worship.* Sometimes given as "*O* come to the house of Prayer."
2. God of the changing year Whose arm of power. *Lessons of the Changing Year.*
3. O Father, though the anxious fear. *Sunday.*
4. O here, if ever, God of love. *Holy Communion.*

These, and the following 6 hymns, were given anonymously in the 2nd ed. of the Norwich Unitarian *Hymn Book*, 1826 :—

5. Here, Lord, when at Thy Table met. *Holy Communion.*
6. O not for these alone I pray. *Holy Communion.* Sometimes, "*No,* not for these alone I pray."
7. The Gospel is the light. *Worth and Power of the Gospel.* Sometimes "It is the one true light."
8. Thus shalt thou love the Almighty God [Lord]. *Self-consecration to God.*
9. Who shall behold the King of kings? *Purity.*
10. Who that o'er many a barren part. *Missions.* Sometimes it begins with st. ii., "Thy kingdom come! The heathen lands."

Of the above No. 6 is part of a longer poem which was given in her *Poetical Illustrations of Passages of Scripture,* 1826. This work also contains :—

11. O Source of good! around me spread. *Seek, and ye shall find.*
12. Truly the light of morn is sweet. *Early Piety.*
13. When summer suns their radiance fling. *Resignation with Praise.*

In the Rev. J. R. Beard's *Coll. of Hys. for Pub. and Private Worship,* 1837, several of the above are repeated, and also :—

14. If love, the noblest, purest, best. *Communion with Jesus.*

Of these 14 hymns 10 are in Dr. Martineau's *Hymns, &c.*, 1840, and 9 in his *Hymns, &c.*, 1873. Several are also found in other collections, as Horder's *Cong. Hymns,* 1884, and some American and other hymn-books. Although for the greater part of her life Miss Taylor was a Unitarian, latterly, under the influence of F. D. Maurice, she joined the Church of England She d. in 1872.

[V. D. D.]

Taylor, Helen, daughter of Martin Taylor, was the author of *The Child's Book of Homilies*, N. D.; *Sabbath Bells, A Series of Simple Lays for Christian Children*, N. D.; and *Missionary Hymns: for the Use of Children*, 1846. From her *Sabbath Bells*, "I love that holy Scripture" (*Concerning Heaven*) is taken. The following are all from her *Missionary Hymns*, 1846:—

1. A feather'd seed that lifted is. *Value of Little Things.*
2. And shall we dwell together? *Concerning Heaven.*
3. Father, the little offering take. *Offertory.*
4. There is a happy land on high. *Concerning Heaven.* [J. J.]

Taylor, Jeremy, D.D. This poet of preachers was born of very humble parentage on both sides, at Cambridge, in August, 1613. His father was a barber. He must have had a good school as a boy. He entered Caius College, of his native city, as a "sizar" in 1626. His career at the university was a brilliant one. He was made fellow of All Souls College, Oxford, in 1632; and rector of Uppingham, Rutlandshire, in 1638, as is still proudly remembered there. He was inevitably "sequestered" by Parliament in 1642. Inexorable necessities of circumstance put him in prison. During the opening of the great Protectorate he kept a school in Wales along with William Nicholson, and acted as chaplain to the Earl of Carberry at Golden Grove, Carmarthenshire, one of the pilgrim spots of our country, because of this and of his imperishable book named after it. In 1658 he is found in Ireland. He preached at Lisburn and Portmore. He returned to London early in 1660, and signed the loyalist or royalist Declaration of the Nobility and Gentry, on April 24th, thirty-five days before the "Restoration." He was not overlooked, as so many faithful royalists were. He was consecrated bishop of Down and Connor in January, 1661; made a member of the Irish Privy Council in February; entrusted with the diocese of Dromore in March: and in the same year was chosen Vice-chancellor of the University of Dublin. He d. at Lisburn, August 13th, 1667, and was interred in the choir of the cathedral of Dromore. Bishop Taylor's complete works have been repeatedly edited, *e.g.* by Henry Rogers, Pitman, Bp. Heber, Eden; and manifold *Selections* and single books, as his *Holy Living* and *Holy Dying*. Notwithstanding his rich and imperial intellect, and enthralling eloquence, and absolute command of words, Bishop Taylor holds only a very small place in the Antiphon of England. It has been admirably said by Dr. Rowland Williams, "Poetry differs from eloquence, as love differs from friendship" (*Stray Thoughts*, 1878). His attempts at verse are eloquence, not poetry, and even the eloquence hampered and shallowed. The present writer collected his entire poems and verse-translations in the *Miscellanies of the Fuller Worthies' Library* (1870). In the "Introduction" the reader will find a critical account of the various hymns; and also therein an account is furnished of a flagrant misappropriation of Bp. Taylor's *Hymns* by Samuel Speed in his *Prison Piety, or Meditations divine and moral. Digested into poetical heads on mixt and various subjects* (1677). The following is the original title-page of the volume in which all the Festival Hymns, save one, first appeared:—

The Golden Grove, or a Manuall of Daily Prayers and Letanies Fitted to the dayes of the Week. Containing a short Summary of what is to be Believed, Practised, Denied. Also Festival Hymns According to the manner of "The Ancient Church." Composed for the Use of the Devout, especially of Younger Persons: By the Author of "The Great Exemplar." London: Printed by J. F. for R. Royston, at the Angel in Ivie Lane, 1655. (12mo.) A 2nd ed. appeared in 1657 with the Author's name thus, *By Jer. Taylor, D.D., Chaplain in Ordinary to his late Majesty*—a courageous announcement in the circumstances. A 3rd ed. seems to have disappeared. The 4th ed. appeared in 1659; and from it is derived the second Christmas Hymn, "Awake, my soul," which was not in either the 1st or 2nd ed. Heber, Pitman, and Eden overlooked this hymn. [A. B. G.]

From Bp. Taylor's *Golden Grove*, 1655, the following hymns are in C. U.:—

1. **Full of mercy, full of love.** *Prayer for Charity.* From the *G. Grove*, p. 116, where it is given in 20 lines, and headed, "A Prayer for Charity." It was given in Bp. Heber's posthumous *Hymns, &c.*, 1827, p. 109, and thus came into later hymn-books.
2. **Lord, come away, why dost Thou stay.** *Advent*, see p. 686, ii.
3. **Lord, let Thy flames of holy charity.** *Whitsunday.* This begins with line 12 of his hymn in the *G. Grove*, "On the Feast of Pentecost, or Whitsunday," p. 157.

His *Christmas Carol*, "Where is this blessed Babe," and his *Prayer*, "My soul doth pant towards Thee," are also from the *Golden Grove*. [See **English Hymnody, Early**, § 9.] [J. J.]

Taylor, John, b. July 30, 1750, was the s. of Richard Taylor, of Norwich, and grandson of Dr. John Taylor (1694–1761, the eminent Hebrew scholar, who was for many years minister of the Octagon Chapel, Norwich, and afterwards Divinity tutor at the Warrington Academy. Dr. Taylor published *A Coll. of Tunes in Various Airs*, one of the first collections of its kind, and his grandson was one of the most musical of Unitarian hymn-writers). Young Taylor, after serving his apprenticeship in his native place, was for two years in a banking house in London, at which time he was an occasional poetical contributor to the *Morning Chronicle*. In 1773 he returned to Norwich, where he spent the rest of his life, first as a manufacturer, and afterwards as a wool and yarn factor. For nearly fifty years he was a deacon at the Octagon Chapel. At the time of the French Revolution he joined in the support of *The Cabinet*, a periodical brought out by the Liberals of Norwich, in conjunction with Dr. Enfield, William Taylor, Miss Alderson (Mrs. Opie), and others, and, as a "poet of the olden time," he contributed five poems thereto. These, and other political songs and poems relating to family events, &c., together with 50 hymns, were collected in *Hymns and Miscellaneous Poems, Reprinted for Private Distribution*, 1863, with a *Memoir* taken from the *Monthly Repository* of Sept. 1826, by his son, Edward Taylor, then Gresham Professor of Music. An earlier and less complete edition, containing 43 hymns, he had himself caused to be printed by his sons, Richard and Arthur Taylor, London, 1818. He d. June 23, 1826. Of his hymns the following 9 were contributed to Dr. Enfield's *Sel. of Hymns for Social Worship*, Norwich, 1795 (see p. 331, ii.):—

1. Far from mortal cares retreating. *Divine Worship.*
2. Father divine, before Thy view. *Divine Providence.*
3. Father of our feeble race. *Christian Love.* This begins in Horder's *Cong. Hys.*, 1884, and others, with st. ii., "Lord, what offering shall we bring?"
4. Glory be to God on high. *Divine glories celebrated.* The first stanza is by C. Wesley (see p. 427, ii.), and the rest are by Taylor.
5. God of mercy, God of love [grace], Hear our sad repentant song. *Penitence.*
6. O sing to the Lord a new song. *Praise to the Supreme Ruler and Judge.*
7. Praise to God, the great Creator. *Praise to the Father.* The hymn "Saints with pious zeal attending" in Hatfield's *Church H. Bk.*, N.Y., 1872, begins with line 4 of st. i. of this hymn.
8. Raise your voice and joyful sing. *Praise.*
9. Rejoice, the Lord is King. *Providence acknowledged in the Seasons.* The first stanza and ll. 5 and 6 of all are by C. Wesley (955, ii.), and the rest are by Taylor.

J. Taylor edited *Hymns intended to be used at the Commencement of Social Worship*, London, 1802. To that collection he contributed 10 hymns, including:—

10. At the portals of Thy house. *Divine Worship.* In a few American collections a cento from this hymn is given as, "Lord, before Thy presence come."
11. Blessed Sabbath of our [the] Lord. *Sunday.*
12. O how delightful is the road. *Divine Worship.*
13. Supreme o'er all Jehovah reigns. *Divine Worship.*

All the foregoing, except No. 8, were republished in the Norwich *Coll.* of 1814. That edition contained 33 of Taylor's hymns. To the 2nd ed., 1826, he added 9 more. To R. Aspland's *Sel. of Ps. and Hys. for Unitarian Worship*, Hackney, 1810, he contributed 26 hymns, old and new, including:—

14. Like shadows gliding o'er the plain. *Time and Eternity.*
15. The Mighty God who rolls [rules] the spheres. *God the Preserver of Man.*

These 15 are the best known of Taylor's hymns, and are largely found in Unitarian collections. See especially Dr. Martineau's *Hymns, &c.*, of 1840, and of 1873. [V. D. D.]

Taylor, Rebekah Hope, *née* **Morley,** eldest dau. of S. Morley, M.P., and wife of H. W. Taylor, a member of the Plymouth Brethren, is represented in the *Enlarged London H. Bk.*, 1873, by:—

1. Blessed Saviour, I would praise Thee. *Praise to Jesus.*
2. My Saviour, I would own Thee. *Steadfastness.*
3. One more boundary passed o'er. *New Year.*
4. Thou art the Way, O Lord. *The Way, Truth, and Life.*

Mrs. Taylor d. Nov. 8, 1877. Her *Letters* were pub. in 1878. [J. J.]

Taylor, Thomas Rawson, s. of the Rev. Thomas Taylor, some time Congregational Minister at Bradford, Yorkshire, was b. at Ossett, near Wakefield, May 9, 1807, and educated at the Free School, Bradford, and the Leaf Square Academy, Manchester. From the age of 15 to 18 he was engaged, first in a merchant's, and then in a printer's office. Influenced by strong religious desires, he entered the Airedale Independent College at 18, to prepare for the Congregational ministry. His first and only charge was Howard Street Chapel, Sheffield. This he retained about six months, entering upon the charge in July 1830, and leaving it in the January following. For a short time he acted as classical tutor at Airedale College, but the failure of health which compelled him to leave Sheffield also necessitated his resigning his tutorship. He d. March 7, 1835. A volume of his *Memoirs and Select Remains*, by W. S. Matthews, in which were several poems and a few hymns, was pub. in 1836. His best known hymn is "I'm but a stranger here" (p. 562, ii.). The rest in C. U. all from his *Memoirs*, 1836, are:—

1. Earth, with her ten thousand flowers. *The love of God.*
2. Saviour and Lord of all. *Hymn to the Saviour.* Altered as "Jesu, Immanuel" in the *Leeds H. Bk.*, 1853.
3. There was a time when children sang. *S. School Anniversary.*
4. Yes, it is good to worship Thee. *Divine Worship.* From this "'Tis sweet, O God, to sing Thy praise," beginning with st. ii.
5. Yes, there are little ones in heaven. *Sunday S. Anniversary.* [J. J.]

Te decet laus = σοὶ πρέπει αἶνος. See pp. 1121, col. iii., 1125, 1127, etc.

Te Deum laudamus, the most famous non-biblical hymn of the Western Church, intended originally (as it appears) for daily use as a morning hymn. It is not now known to the Eastern Church in a Greek form, though the first ten verses exist in Greek. In the West it is known to have been in use from the beginning of the 6th cent. as a hymn for the Sunday service for mattins before the lesson from the Gospel.

The subject will be treated under the following heads: i. *Authorities;* ii. *Text;* iii. *Title;* iv. *Date and Authorship;* v. *Origin and Intention;* vi. *Versions;* vii. *Liturgical use;* viii. *Musical Settings.*

i. *Authorities.* Of the *Authorities* the most important are:—

1. For the earlier literature it is sufficient to refer to Bart. Gavantus's *Thesaurus Sacrorum rituum* as edited by C. M. Merati in 2 vols. fol. Venice, 1744 (vol. 2, pp. 147–153), and to Cardinal J. M. Thomasius' *Opera*, ed. Vezzosi, Rome, 1747, vol. 2, p. 345 foll. and vol. 3, p. 614 foll. In the former the question of the *Ambrosio-Augustinian* authorship is carefully discussed by Merati; in the latter several MS. texts are given with various readings. The dissertation of W. E. Tentzel, *Exercitationes Sacrae*, Leipsig and Frankfurt, 1692, is also frequently referred to.

2. Till recently the best modern authority was Daniel's *Thesaurus Hymnologicus*, vol. 2, Halle, 1843, pp. 276–299, but considerable advance has been made on this by Prebendary Edgar C. S. Gibson, of Wells, in his able and learned article on the *Te Deum* in the *Church Quarterly Review*, of April, 1884 (vol. 18, pp. 1–27); supplemented by one on the *Gloria in Excelsis*, ibid., Oct., 1885 (vol. 21, pp. 19, 20), which have been of the greatest service to the writer of this article. Dr. Swainson's article in Cheetham's *Dict. of Christian Antiquities* (1880) is ill-arranged, but touches some points not noticed by the later writer.

3. A small volume by Ebenezer Thomson called *A Vindication of the Hymn Te Deum laudamus*, &c., London, J. Russell Smith, 1858, contains a certain number of versions, not readily accessible elsewhere.

4. W. Palmer's *Origines Liturgicae* contains several acute remarks, i. p. 226 foll., Oxf., 1832. W. Maskell's *Monumenta Ritualia*, vol. ii., 1846, pp. 12–14; 229–232, has some early English versions.

5. Dom G. Morin in the Maredsous *Revue Bénédictine*, Feb., 1894, first named Nicetas of Remesiana as author.

6. More recent are A. E. Burn's *Introduction to the Creeds and the Te Deum*, Lond., 1899, and *Niceta of Remesiana, his Life and Works*, Camb., 1905. Cp. Bp. (Wordsworth) of Salisbury, *The T.D., its Structure, &c.*, ed. 2, S.P.C.K., 1903.

7. Thanks are due to M. L. Delisle and Prof. S. Berger of Paris, Dr. Ceriani of Milan, Dr. Idtenson of St. Gall, Dr. Leitschuh of Bamberg, and Rev. H. J. White for copies and collations of MSS.; to Mr. W. J. Birkbeck, of Magdalen College, Oxford, for valuable hints, and especially for the sections on the Russian version, and on the musical settings (see below, vi. 6, and viii.).

ii. *The Text.* As it is impossible to discuss the *Date and Authorship* and *Origin and Intention* of the hymn without a minute analysis of its *text*, we here present, in parallel columns, four of the most ancient forms which we possess,

I. Irish Version.	II. Milan Version (?).	III. Ordinary Version of the Hymn.	IV. Greek Version.
Bangor Antiphonary. Milan Bibl. Ambrosiana, C. 5 Inf. A.D. 680–691 (A); and *Book of Hymns*, Tr. Coll. Dubl. E. 4. 2, saec. x.? (D) Also in the Isidore MS. in the Franciscan convent at Dublin (I), and the Nunnaminster MS. B.M. Harl. 7653 (printed in Appendix) saec. viii.–ix. (H).	Milan Cathedral *Breviary*, saec. xi. (M); Cp. Vaticæn 32 (V.); and Cod. Monacensis (Lat. 343 saec. x.).	Bibl. Bamberg. A. i. 14 (copied from a MS.; written A.D. 909), and many other MSS.	Found in the Quadruple Psalters emanating from S. Gall, viz.: Cod. Bambergensis. A. i. 14 (B); S. Gall. 17, saec. ix., x. (G); also Cologne Cathedral 8; and in the Tournai Psalter A.D. 1105 (T) Paris. lat. *Nouvelles Acquisitions*, 2195.
Ymnum in die dominica. A (non Dī).	[*Ante Psalterium sine titulo.*]	*Ymnus matutinalis.*	*Ymnus matutinalis.*
1. Laudate pueri dominum laudate nomen domini · te deum laudamus te dominum confitemur ⁝	1. Te deum laudamus te dominum confitemur	1. Te deum laudamus te dominum confitemur	1. Se theon enumen se kyrion exomologumen
2, 3. Te aeternum patrem omnis terra ueneratur · tibi omnes angeli tibi caeli · et uniuersae potestates ..,	2. Te aeternum patrem omnis terrae ueneramur. 3. Tibi omnes angeli et archangeli tibi caelī et uniuersae potestates	2. Te aeternum patrem omnis terra ueneratur 3. Tibi omnes angeli Tibi celi et uniuersae potestates	2. Se eonion patéra pasa igi 3. Si pantes aggeli si urani ce pase exusíe
4, 5. Tibi hirubin et syraphin incessabili uoce proclamant · sanctus sanctus sanctus dominus deus sabaoth .,	4. Tibi cherubim et seraphim incessabili uoce proclamant dicentes 5. Sanctus sanctus sanctus dominus deus sabaoth	4. Tibi cherubim et seraphim incessabili uoce proclamant 5. Sanctus sanctus sanctus dominus deus sabaoth	4. Si cherubim ce seraphim acatapausto foni anacrazūn. 5. Agios Agios Agios kyrios o theos sabaoth
6. Pleni sunt caeli et uniuersa terra honore gloriae tuae ⁝	6. Pleni sunt caeli et terrae gloriae maiestatis tuae	6. Pleni sunt caeli et terra maiestatis gloriae tuae	6. Plilis urani ce igi tis megalosinis tis doxis su
7, 8. Te gloriosus apostolorum chorus · te prophetarum laudabilis numerus ⁝	7. Te gloriosus apostolorum chorus 8. Te prophetarum laudabilis numerus	7. Te gloriosus apostolorum chorus 8. Te prophetarum laudabilis numerus	7. Se dedoxasménos apostólon chorós 8. Se prophetôn enetos arithmos
9, 10. Te martyrum candidatus laudat exercitus · te per orbem terrarum sancta confitetur aecclesia ⁝	9. Te martyrum candidatus laudat excercitus 10. Te per orbem terrarum sancta confitetur aecclesia	9. Te martyrum candidatus laudat exercitus 10. Te per orbem terrarum sancta confitetur ecclesia	9. Se martýron eclampros eni stratós 10. Se cata pasan tin icuménin iagia exomologi ecclesia
11, 12. Patrem inmensae maiestatis · uenerandum tuum uerum unigenitum filium ..,	11. Pater inmense maiestatis 12. Uenerandum tuum uerum et unicum filium	11. Patrem inmense maiestatis 12. Uenerandum tuum uerum unicum filium	11. Patera emméso megalosínis 12. [son ali th eikon monogeni · yī̃ ·]
13, 14. Sanctum quoque paraclitum spiritum · tu rex gloriae christe ..,	13. [S]ēm quoque paraclitum spiritum 14. Tu rex gloriae christe	13. Sanctum quoque paraclytum spiritum 14. Tu rex gloriae christe	*The rest of the column is vacant.*
15, 16*a*. Tu patris sempiternus es filius · tu ad liberandum mundum suscepisti hominem ⁝	15. Tu patris sempiternus es filius 16. Tu ad liberandum hominem non horruisti uirginis uterum	15. Tu patris sempiternus es filius 16. Tu ad liberandum suscepisti hominem non horruisti uirginis uterum	
16*b*, 17. Non horruisti uirginis uterum · tu deuicto mortis aculeo aperuisti credentibus regna caelorum	17. Tu deuicto mortis aculeo aperuisti credentibus regna caelorum	17. Tu deuicto mortis aculeo aperuisti credentibus regna caelorum	
18, 19. Tu ad dexteram dei sedens in gloria patris · iudex crederis esse uenturus..,	18. Tu ad dexteram dei sedes in gloria patris 19. Iudex crederis esse uenturus	18. Tu ad dexteram dei sedes in gloria patris 19. Iudex crederis esse uenturus	
20. Te ergo quesumus nobis tuis famulis subueni quos praetioso sanguinem redimisti ..,	20. Te ergo quaesumus sancte tuis famulis subueni quos pretioso sanguine redemisti	20. Te ergo quaesumus tuis famulis subueni quos pretioso sanguine redemisti	
21. Aeternam fac cum sanctis gloriam munerari	21. Aeterna fac cum sanctis tuis gloria munerari	21. Aeterna fac cum sanctis tuis gloria munerari	
22, 23. Salvum fac populum tuum domine ⁝ et benedic hereditati tuae · et rege eos et extolle illos usque in saeculum ⁝ .	[22.] Per singulos dies benedicimus te [23.] Et laudabo nomen tuum in eternum et in saeculum saeculi	22. Salvum fac populum tuum domine et benedic hereditati tuae (*Ps.* xxviii. 9 *Heb.*) 23. Et rege eos et extolle illos usque in aeternum (*ibid.*)	

24, 25. Per singulos dies benedicimus te · et laudamus nomen tuum in aeternum et in saeculum saeculi amen .

[26.] Fiat domine misericordia tua super nos quemadmodum sperauimus in te ⁝

Sequitur in *DI:* Te patrem adoramus eternum : te sempiternum filium invocamus : teque spiritum s·nctum in una divinitatis substantia manentem confitemur. Tibi uni deo in trinitate debitas laudes et gratias referemus ut te incessabili voce laudare mereamur per eterna secula.

Sequitur in *A:* YMNUM QUANDO COMMONICARENT SACERDOTES, etc. (See p. 993, i.)

[24.] Saluum fac populum tuum domine et benedic hereditatem tuam

[25.] Et rege illos et extolle eos usque in eternum

[26.] Benedictus es domine deus patrum nostrorum et laudabilis et gloriosus in saecula saeculorum (*Cf. Dan.* iii. 26, LXX. *and Vulg.*, and note on col. iii. 23.)

Sequitur PS IPSI DAUID I.

24. Per singulos dies benedicimus te (*Ps.* cxlv. 2)
25. Et laudamus nomen tuum in saeculum et in saeculum saeculi (*ibid.*)
26. Dignare domine die isto, sine peccato nos custodire (Ὕμνος ἐωθινός)
27. Miserere nostri domine miserere nostri (*Ps.* cxxiii. 3)
28. Fiat misericordia tua domine super nos quemadmodum sperauimus in te (*Ps.* xxxiii. 22)
29. In te domine speraui non confundar in aeternum (*Ps.* xxxi. 1 and lxxi. 1)

LAUS P(OST) LECT(IONEM) SCI EUANGELII.

Te decet laus te decet hymnus tibi gloria deo patri et filio cum sancto spiritu in saecula saeculorum Amen. (ὕμνος ἐωθινός).

Tit. Haec est laus sanctae trinitatis quam augustinus sanctus et ambrosius composuit *D.*

Note attributing the hymn to Neceta coarb. of Peter in Rome *I.*

1. Te dominum confitemur · te deum laudamus *H.*
4. hiruphin et zaraphin *D* **proclamant** + dicentes *DI*, *& so MV.*
6. **honore gloriae tuae** : gloria tua osanna in excelsis *H.*
9. **laudat** : l·udet *A*, *om. H.*
11. **maiestatis** + tuae.
12. **unigenitum** *ADIV.*
15. **patris** : patri *H.*
16. **ad liberandum mundum** *ADHI.* aborruisti *H.*
17. **devicto mortis** : devicta morte *H.* **aperuisti** *om.* credentibus *H.*
18. *om.* dei *H.* **sedens** *A* : sedes *DI*, sedis *H.* **iudex crederis esse** : ecce *H.*
20. quessimus *D.* **nobis tuis famulis** *AD, Cerne : om.* nobis *I.*
21. **sanctis** + tuis *DI.* **gloriam** (gloriae *A*) **munerari** : in gloriam intrare *H. and ends here.*
25. **amen** *A : om. DI.*

This version agrees most with that of Vat. 82 (V.), *as given by Thomasius from an early Psalter, possibly Old Latin.*

11. **Pater** : patrem *V.*
12. uerum unigenitum *V.*
16. *Note the omission of* suscepisti, *which is also omitted in Maskell's MS., English Primer : see below,* p. 1128, ii.
20. *om.* sancte *V*; *it is found however in other MSS. in the order* te ergo sancte quaesumus. *Mr. Gibson derives this gloss from the last stanza of the morning hymn,* Rex eterne domine | rerum creator omnium. (See p. 957, ii.)
23. **laudabo** : laudamus *V.*
26. + *at end* Amen *V.*

12. **uerum** + et *many MSS. but not the best.*
16. **suscepisti** *most old MSS.* : susceperus *Vienna* 1861 *and Lambeth* 427, Cyprian of Toulon (A.D. 524–546) *Ep. ad Maximum, Hincmar and Abbo of Fleury, and many later MSS.*
20. **ergo** + sancte. *See note on col.* II. **tuis famulis** : > famulis tuis *later texts; see also* col. I.
21. **gloria munerari** *most old MSS.; a few have* in gloria munerari : in gloria numerari *does not appear to be found in any MSS., but is in many (not all) printed editions of the Breviary from about* 1491 *onwards. Mr. Gibson suggests* (p. 14) *that it is not so much due to the natural confusion of letters as to "the well-known words added by Gregory the Great to the Canon of the Mass,* in electorum tuorum iubeas grege numerari."
23. *After this verse Alex.* xi. *adds* "Benedictus es domine deus patrum nostrorum et laudabile et gloriosum nomen tuum in saecula," *instead of verses* 24 *and* 25. *Cp.* II. [26] *and the Greek morning hymn quoted above.*

Tit. Hymnus sc̄orū doctorū ambrosii et augustini episcoporum *T.*

1. **theon** *GT:* theos *B.* **ainumen** *G*, kōn *T*, exomologūm *B.*
3. Sy pantes aggeloi sy uranoi ke ɹasai exusiai *G.*
4. Sy kairoubeim k'ai *G.* anacrazon *T.*
5. Agyos agyos agyos kōs o thōs *T.*
6. uranoi ke *G*, megalosini *G.*
7. chorús *B.*
8. ainetos *G.*
9. eklampros aiuei *G.*
10. kata *G*, oikumenin *G*, iagya *T*, ekklesia *G.*
11. enmeso *T. This seems a barbaric transliteration of the Latin* immensae.
12. *So in G : om. BT.*

iii. *Title* (cp. esp. *Thomasius*, l. c. 3, p. 614 foll. note, *C. Q. R.* pp. 5–7, 11). The hymn is found in many MSS. without any title and so in some printed books. In earlier literature it is generally cited by its first three words. Later it is simply, as with ourselves, the *Te Deum*, and sometimes, though less commonly, the *Hymnus Ambrosianus*. The titles found in Psalters and early printed books may be divided into three classes: (1) those which define or describe its *ritual use;* (2) those which refer to its *character or contents;* (3) those which assign it to a particular *author or authors*. Sometimes 2 and 3 may be combined. The first class appears to be the earliest, which would harmonize with the early method of citation and with the uncertainty as to its authorship.

1. *Titles denoting its ritual use* are, *Ymnus matutinalis* (Bamberg Quadruple Psalter, copied from one dated A.D. 909, A. 1, 14), *Hymnus ad matutina dicendus die dominico* (Queen Christina's Psalter in the Vatican, ascribed to the 7th cent., Cod. Vat. Alex. xi., cf. Thomas. 2, p. 345, and 3, p. 614 n.) and many similar titles, e.g. Lambeth 427; *Hymnum dominicale* (Alcuin, *officia per ferias*, tom. 2, p. 116=Migne's *PP. Lat.* 101, p. 597), *Ymnum in die dominica* (Bangor Antiphonary, late 7th cent., now at Milan, Bib. Ambros. C. 5 infra, rather incorrectly printed in *P. P. Lat.* 72, p. 587), *Hymnus dominicalis pro nocturnis hoc est ante lectionem evangelii* (S. Gall. 20, 9th cent.), *Hymnus dom(ini)c(a) nocturna laude can(endus)* (B. M. Arundel 155, 11th cent.).

2. *Titles descriptive of contents* are, *Laudatio dei* (Book of Cerne, 8th or 9th cent., Camb. Univ. Ll. 1, 10), *Hymnus et oratio in laude domini* (Corbie Psalter, 11th cent., Paris Bib. Nat. Lat. 11550), *Hymnus SS. Patrum in honorem sanctae Trinitatis* and *Hymnus in honorem sanctae Trinitatis* (Thomas. 2, p. 345, and 3, p. 614). More colourless titles are, *Hymnus optimus* (Bacon's Psalter, Camb. Univ., quoted by Swainson, l. c.); *Oratio pura cum laudatione* (B. M. Reg. 2 B. v.); *Laus angelica* (Camb. S. John's, C. 15), and simply *Ymnus* (Bodl. Douce 127, prob. 11th cent., a Lombard Psalter).

3. *Titles indicating authorship* are numerous but inconsistent. Indeed they may not all have been intended at first positively to assert the authorship of the person named, but perhaps to ascribe the introduction of the hymn to him, or possibly its musical setting, or it may be even to refer to his frequent use of it as a favourite hymn. Some however distinctly assert composition.

(α) The oldest of these titles, as far as MSS. are concerned, would appear to be *Hymnus quem S. Hilarius primus composuit* (Cod. S. Emmerami, 8th or 9th cent., C. lxvii., now at Munich, Daniel's M. 1). Cp. the *Quaestiones Grammat.* of Abbo Floriacensis (A.D. 985), *P P. Lat.* 139, p. 532 § 18, "in Dei palinodia quam composuit Hilarius Pictaviensis episcopus non iuxta quorumdam imperitorum errorem *suscepisti*, sed potius *suscepturus* legendum est."

(β) Next would seem to be those which incorporate the tradition with regard to S. Ambrose and S. Augustine, *Hymnus quem S. Ambrosius et S. Augustinus invicem condiderunt* (S. Gall. 23 and 27, 9th cent.; Vienna *Psalter*, No. 1861, said to have been sent by Charles the Great to Pope Hadrian, but perhaps in this part in a later hand; B. M. Cotton Vitellius, E. xviii.; Bodl. Laud. 96, 11th cent., preceded by the older title, *Laudes post nocturn.*; Douce 296, circa A.D. 1050), *Hymnus s(an)c(t)oru(m) doctoru(m) Ambrosii & Augustini Episcoporum* (Tournai Psalter, Paris, Lat. nouvelles acquisitions 2195, with Greek version of verses 1–11); *Haec est laus sanctæ trinitatis quam Augustinus sanctus et Ambrosius composuit* (Irish *Book of Hymns*, 10th cent., Tr. Coll. Dublin, E. 4, 2); *Hymnus Augustini* (Salzburg Psalter, A. V. 31, quoted by Swainson).

(γ) Several MSS. refer to S. Nicetus or Nicetius, but whether the Bp. of Vienne or Treves or some other is meant is not clear. Such are the Florence Laurentian Plut. XVII. iii. and viii. of 11th cent., Brit. Mus. Harl. 863, 10th or 11th, and a Cotton MS. cited by Abp. Ussher, but not now identified. In the 11th century Arundel MS., No. 60 of the same library, with a Saxon gloss, is the title (fol. 127) *Ymnus sancti Viceti episcopi diebus dominicis ad matutinis*, which is probably meant for the same person. In the very scarce *Psalterium Davidicum ad usum ecclesie Sarisburiensis*, printed by Kyngston and Sutton, Lond. 1555, is the rubric "Canticum beati Niceti," and a note stating that the traditional account respecting S. Augustine's baptism is untrue: "Quod non est verum sed decantaverunt usum prius compositum per beatum Nicetum episcopum Vien(n)ensem quod innuit cassiodorus de institutione sanctarum scripturarum," on which see below. This name is closely connected with that in the Irish MS. *I*, Neceta, coarb. of St. Peter. The connection with Rome is prob. due to the misreading Romana for Romatiana or Remisiana, the see of Niceta, to whom Morin attributes the T.D.; see iv. 2.

(δ) The titles *Hymnus S. Abundii* (*Breviarium Monasticum*, Vat. 4928, circa 1166; cf. Merati in *Gavantus*, p. 152, No. iii. and *Thomasius*, 3, p. 615 *n.*), and *Hymnus S. Sisebuti* or *Sisebuti monachi*, &c. (*Breviary* of Monte Cassino, *circa* A.D. 1086, ap. Merati, l.c., cod. Basilicae Vatic. No. xi. ap Thomas, l.c.) are puzzling. Abundius, Bp. of Como, who d. in 469 A.D., is probably meant. "Sisebutus monachus" would be so called to distinguish him from the well-known Spanish king, the contemporary of Isidore in the 7th cent. The monk may have belonged to Monte Cassino, or have been the Benedictine Abbot of Cardeñas, who d. in 1082.

In the printed Breviaries the reference to S. Ambrose and S. Augustine is general in some form or other, though the hymn sometimes has no title.

iv. *Date and authorship.* The consideration of these titles naturally leads us to the question of authorship. The traditional attribution to S. Ambrose and S. Augustine has been traced up as far as the year 859, when Hincmar of Rheims published his second dissertation *On Predestination*, in which he refers to it (c. 29 = *PP. Lat.* 125, p. 290):

"Et quomodo intelligi debeat quod sanctus dixit Ambrosius, *Tu ad liberandum suscepturus hominem* (quia ut a maioribus nostris audivimus tempore baptismatis sancti Augustini hunc hymnum beatus Ambrosius fecit et idem Augustinus cum eo confecit) in capite libri *De bono coniugii* exponit dicens," etc.

The tradition however took fuller shape in a Milanese chronicle, now ascribed to Landulphus senior, who wrote in the 11th cent. (*Hist. Mediolanensis*, i. 9 = *PP. Lat.* 147, p. 833). After mentioning the place of Augustine's baptism, the Church of S. John (now destroyed), he goes on:

"In quibus fontibus prout Spiritus sanctus dabat eloqui eis *Te deum laudamus* decantantes, cunctis qui aderant audientibus et videntibus simulque mirantibus, in posteris ediderunt quod ab universa ecclesia Catholica usque hodie tenetur et religiose decantatur."

The attribution of this part of the chronicle to Datius, Bp. of Milan (who d. A.D. 552 or 553), by a large number of writers, apparently copying from one another, naturally gave great credit to this tradition; but it is now destitute of any other authority than that which may be given it by the reference of Hincmar above quoted.

2. The absolute disproof of such a tradition

is not easy nor perhaps possible, especially as internal evidence tends to fix the composition to a period very near the time suggested. But the comparative lateness of its appearance, the variety of other claims to authorship at about the same date, and the apparent use of S. Jerome's revision of the *Psalter* in the last 8 verses, pointed out by Mr. Gibson (p. 22 foll.) combine to deprive this tradition of any real probability. The coincidences are rather with S. Jerome's second revision, the so-called *Gallican Psalter*, dated 388 A.D., than with the *Roman Psalter*, his first revision of 382. As S. Augustine was baptized in 385 the conclusion is fairly strong as regards the hymn in its present form, although the verses in question, as we shall see presently, do not belong to the body of the hymn. The disproof of the claims of S. Ambrose will carry with it those of S. Hilary of Poitiers (d. A.D. 368), and probably also of Nicetius of Vienne (circa A.D. 379). Nicetius Abp. of Treves A.D. 527–566 is certainly too late. But Gennadius († 496) in his *de viris ill.* mentions "Niceas (or Nicetas) Romacianae civitatis episcopus" as writing 6 books of instruction to candidates for baptism and *ad Virginem lapsam*. Paulinus of Nola had a great friend, Nicetes or Niceta, a Dacian Bishop, who visited him in 398 and 402, whose learning and poetry he praised highly: *Ep.* 29, *Carm.* 17 and 27 *passim*. He is prob. the same person, and also = the Nicetus or Nicetius praised by Cassiodorus (*de instit. div. lit.* 16). Under these circumstances Dom G. Morin's conjecture (above, iii. γ) that Niceta of Remesiana, Bp. 392–414, is the author of the T. D. is very plausible. It is accepted by Zahn, Kattenbusch, W. H. Frere and A. E. Burn, who has published his works, 1905. But see 7 end.

3. If therefore we take the date of the *Gallican Psalter* as a probable terminus a quo for the origin of the hymn in its present form, we have next to ask what is the superior limit of date which can be fixed for it? The first actual reference to the hymn is in the rule of S. Caesarius of Arles, drawn up, it is said, before his elevation to the episcopate in 502 A.D. It is here ordered as part of the Sunday morning service (*Regula ad Monachos*, xxi. = *PP. Lat.* 67, p. 1102). It is ordered also by S. Aurelian of Arles to be said "omni Sabbato ad matutinos" (*PP. Lat.* 68, p. 396), and by S. Benedict to be said on Sunday "and vigilias," when it is to precede the Gospel which is to be followed by the little hymn *Te decet laus* (*Regula*, cap. xi. = *PP. Lat.* 66, p. 436). All these cite the hymn simply by its first three words.

4. These indications point to the 5th century as the date of the hymn, and to its first rather than to its second half, since by the end of the century it had gained a recognized position almost equal to that of the ancient Psalms. Fifty years is not too long to allow for the growth of this popular acceptance, and allowing some time for the popular acceptance of S. Jerome's *Gallican Psalter* at the beginning of the period, we may date the *Te deum* as it now appears in our prayer-books about 400–450 A.D.

5. An attempt has been made to define the date more precisely by an ingenious comment on the 16th verse. Dr. Swainson wrote (*Dict. Chr. Ant.* II. p. 1950 B.), "The phrase *suscepit hominem* was current in the time of S. Augustine, but went out of favour after the Nestorian controversy; it gave place to the phrase *adsumpsit humanitatem* or *humanam naturam*." Mr. Gibson accepts this dictum (*C. Q. R.* 18, p. 10) as a second proof of the date already suggested, and possibly as throwing the date further back in the 5th century.

It is certainly *à priori* not unnatural to suppose that *hominem suscipere* would be a phrase viewed with suspicion, since the Council of Ephesus in 431 condemned a creed, attributed by the presbyter Charisius to Theodore of Mopsuestia, in which the crucial phrase descriptive of the Incarnation is ὁ δεσπότης Θεὸς λόγος ἄνθρωπον εἴληφε τέλειον, ἐκ σπέρματος ὄντα Ἀβραὰμ καὶ Δαυίδ, κ.τ.λ. (ap. Labbe, *Concil.* iii. pp. 677 and 689). The words ἄνθρωπον εἴληφε could only be rendered *hominem suscepit* or *adsumpsit*. The text also of the different forms of the *Te Deum* shows more variation in this 16th verse than in any other, and that of a kind which suggests that a difficulty was felt as to the propriety of the language. The original reading appears to have been that preserved in the Irish text (as Bp. Lightfoot is said to have been the first to suggest, *C. Q. R.*, vol. 18, p. 10, note 2) which runs as follows: "Tu ad liberandum mundum suscepisti hominem." There is a Johannine and Pauline fulness about this (reminding us of John iii. 16, 17, iv. 42; 1 John iv. 14; Rom. viii. 21; Eph. i. 10, &c.), and it is also so clearly intelligible, that it is difficult not to believe it the true reading. The other readings are easily explicable as derived from it, possibly through the loss of "mundum" on account of similarity of ending with "liberandum," possibly from a wish not to lay so much stress on the phrase "suscipere hominem." which might be misinterpreted in a Nestorian sense. In the Milan text and in one of the early English versions the verb "suscepisti" is omitted altogether, and the two parallel clauses are united into one sentence, "Tu ad liberandum hominem non horruisti virginis uterum." In the common text of the old MSS. the parallelism is preserved, "Tu ad liberandum suscepisti hominem: Non horruisti virginis uterum," but the ambiguity is introduced as to whether "suscepisti" is to be rendered "thou tookest man upon thee to deliver (him)," which is a harsh ellipse; or "thou tookest upon thee to deliver man"—as we render it (since the last Primer of Hen. VIII., 1546)—which is scarcely good Latin. The modern printed text again, which was used by Hincmar in the 9th, and insisted upon by Abbo of Fleury in the 10th century, reads in one sentence, to avoid the anacoluthon, "Tu ad liberandum suscepturus hominem non horruisti virginis uterum"—but this, though as old as Cyprian of Toulon, c. 524, appears to be a mere correction for the sake of supposed elegance or orthodoxy, such as is often made nowadays by editors of hymns.

6. What then are the facts as to the use of the phrases "suscipere" or "assumere hominem" by the Fathers? This question has been discussed by Gerhard, *Loci theologici IV.*, vi. § 96, in opposition to Bellarmine who accused Brentius of Nestorianism for having said, "Filius dei assumpsit filium hominis." Though it is not easy to verify Gerhard's quotations, it is possible to add many to them.

S. Cyprian does not seem to use either phrase exactly, though he twice employs the idiom "hominem induit" (*quod idola dii non sunt*, 11 and 14). Others however do not shrink from it, having on their side Biblical authority in two striking phrases: (1) the old version of Hebrews ii. 16 (Sabatier), "nec enim statim angelos *adsumpsit* sed semen Abrahae *suscepit*" (ἐπιλαμβάνεται); and (2) the frequent use in the Psalter of "susceptor meus" = ἀντιλήμπτωρ μου, answering to various Hebrew words, which was sometimes taken literally as "he who takes me up" or "upon himself." Much stress cannot be laid upon the use of the Latin version of S. Irenaeus, though it was probably made early and widely read. Here we find "facere ut et Deus *assumeret hominem*," &c.=καὶ θεῷ μὲν παραστῆσαι τὸν ἄνθρωπον, κ. τ. λ. iii. 18, 7). S. Hilary of Poitiers comes very near the usage of the *Te Deum* in his note on "susceptor meus," Ps. lxi. (Heb. lxii.) § 2, 3, and he actually uses "assumere" (though not "suscipere") "hominem," *de Trin.* lix. 38. Ambrose too goes closely up to it, but scarcely touches it, so far as has been as yet observed. In *de Fide*, vi. § 69, he has the remarkable phrase "quamvis *ex personae hominis incarnati susceptione* loqueretur" (or, as variously read, *ex persona hominis in carnis susceptione*): but in his treatise *de Incarnatione*, while he constantly uses the verb "suscipere" and less frequently "assumere," it is always apparently with "carnem," "corpus," "animam," "sensum," "nostram naturam," "naturam humanam," &c., and never with the concrete "hominem." Indeed the guarded language of this treatise would seem by itself to make it highly improbable that he could have been the author of the *Te Deum*.

On the other hand, the phrase appears to be widely used by S. Augustine and with great boldness, repeatedly for instance in his *de Praedestinatione Sanctorum*, where he does not shrink from asking the question, "Ille homo, ut a verbo Patri coaeterno, in unitatem personae assumptus, Filius dei unigenitus esset, unde hoc meruit?" (see cap. xv. § 30, 31). Taken alone, it is obvious how open such a speculation is to a Nestorian misconstruction. Other instances are *Sermo ad Catech.* 8, *de Fide et Symbolo* 8 ("ut totum hominem suscipere dignaretur in utero virginis") and 18, *Enchiridion* 36, cp. *de Trin.* I. vii. 14, "propter acceptum hominem," and *de Civitate Dei* xi. 2, "assumpto homine." Probably S. Augustine's use is the strongest instance, but we also find the phrase used by writers in the midst of the Nestorian controversy and later. Such are Leporius, in his recantation made about A.D. 420, quoted by John Cassian, and Cassian himself (*de Inc. contra Nestorium*, i. 5 and ii. 3, where he also uses the phrase "homo unitus Deo") and S. Leo, Serm. 28, 6 and 12, 6 (cp. Dr. W. Bright, *Sermons of S. Leo*, p. 165, ed. 2). It may be that, as Mr. Gibson suggests, both Cassian and Leo are more cautious in their later books, but they are not the latest writers who use the phrase. Vigilius Tapsensis (*circa* A.D. 484) writes: "Ingressus est virginis uterum dei filius, ... et suscepit totum hominem qui iam habebat a patre plenissimam deitatem" (*de Unitate Trinitatis* xiv.=*PP. Lat.* 62, p. 343). Another sufferer from Vandal persecution in Africa, Fulgentius of Ruspe, uses the phrase frequently, both with "hominem" alone and qualified by an epithet, in his books *ad Trasimundum regem*, written about A.D. 520 (e.g. iii. 12, 13, 16, and with a qualification *ib.* 7, 8, 27, parallel naturally with a similar use of "humanitas" and "caro"). Florus Lugdunensis *de Expositione Missae* in the 9th cent. § 5 (*PP. Lat.*, 119, p. 21 c) is the last author that need be quoted for "suscipere" with "totum hominem" and "mortalem." The use of "assumere hominem" by Boethius, *de Persona et duabus Naturis*, cap. 7, and by Ratramnus, *de Corpore et Sanguine Domini* 25, is of course closely parallel. Thomas Aquinas in the *Summa*, pars iii. qu. 4, art. 3, says, "non possumus dicere quod homo sit assumptus," though he is obliged to admit that many fathers used the phrase without offence. Cp. Billuart, *Tract. de Inc.* dissert. iv. art. 1.

It seems, then, that Dr. Swainson's assertion is much too sweeping, and that though some authors may have grown shy of the phrase "suscipere hominem," during or soon after the Nestorian controversy, others did not feel scrupulous about it. The names of Augustine, Leporius (and with him Cassian), Vigilius, and Fulgentius suggest that the African school especially accepted the phrase as a convenient and telling one and without any fear of being misunderstood. The use of the double phrase "totum hominem suscipere in utero virginis" by S. Augustine, and of "ingressus est virginis uterum . . . et suscepit," by Vigilius, is also a point of contact with the hymn. How far does this fall in with other probable evidence?

7. Merati long ago suggested that the *Te Deum* originated in Southern Gaul and particularly in the school of Lerins, though his further conjecture that S. Hilary of Arles was the author does not seem a happy one. This suggestion is adopted by Daniel in general terms (p. 288) and is also considered probable by Mr. Gibson, as far as Gaul and Lerins are concerned. The evidence in favour of Gaul drawn by the last writer from the *Contestationes* or prefaces of the Gallican Sacramentaries is certainly very striking, and is important even if we conclude that the hymn is older than the Liturgies. Such are particularly: "Dignum et iustum est . . . ut *te dominum ac deum* totis visceribus humana conditio *veneretur*" (*Missale Gothicum*, p. 604, and *Gallicanum*, p. 753); "*Omnis terra* adorat te et *confitetur* tibi; sed et caeli caelorum et angelicae *potestates* non cessant *laudare*, dicentes *Sanctus*," &c. (*Miss. Goth.*, p. 518); "Quem *angeli et archangeli* quem throni et dominationes quem *Cherubin et Seraphin incessabili voce proclamant*, dicentes *Sanctus*," &c. (Mone's *Missa*, ii.); and others in the later verses which deserve to be read, though none of them touch verse 16. The early adoption of S. Jerome's revision of the Psalter by Gallican writers points also in the same direction; and the fact that Caesarius of Arles, who was a disciple of the famous school of Lerins (in the little island of St. Honoratus between Antibes and Fréjus), is the first person known to have used the hymn, gives a certain plausibility to the conjecture of Merati with regard to the specific locality of its origin. But verse 16 is a difficulty, since the phrase "suscipere hominem" appears to be African rather than Gallican. It is natural then to think of Cassian, whose monastery at Marseilles was probably the model for that of Lerins, and whose intercourse with S. Honoratus is well known, as the intermediary link in this as he was in some other greater matters. It is not suggested that Cassian himself was the author or compiler, but that he brought the hymn to Lerins. It is noticeable that "suscipere hominem" does not appear in the prose works attributed to Niceta, but "carnem suscepit humanam," *de symbolo* 10.

v. *Origin and Intention.*—If therefore it is impossible to fix the authorship of the *Te Deum*, can we go any further in the enquiry as to its origin?

1. A careful comparison of the four parallel columns given under the head of *Text* (§ ii.) will suggest at any rate some interesting conclusions. In the *first* column we have placed the Irish text, mainly from the *Bangor Antiphonary*, which is by internal evidence dated between A.D. 680–691 (Warren's *Liturgy and*

Ritual of the Celtic Church, p. xiii.). This text appears to be the most primitive. In the *second* we have a version which is that of a *Breviary* of Milan Cathedral (kindly collated for this article by Dr. Ceriani) and of an early *Psalter* in the Vatican library described by *Thomasius*. In the *third* is the ordinary version found in MSS.; and in the *fourth* a Greek version extending to the first eleven or twelve verses found in four or five MSS., three from the school of S. Gall (at S. Gall, Bamberg and Cologne) and one from Tournai (at Paris). The version of the *Mozarabic Breviary* is interesting, but seems to require more careful editing.

2. Most students of the hymn now recognise the triple division of its 29 verses: (1) The "Te Deum" proper (1–11), preceded in the Irish text by the antiphon "Laudate pueri," &c.; (2) the hymn "Tu rex gloriae" (12–21); (3) the antiphons "Salvum fac" and "Per singulos dies"—in inverse order in the Milan text—followed in the common use by certain Preces, or versicles and responses, of which there are four sets in the current text (22–29). Of these 3 parts (1) consists of a hymn to the blessed Trinity in two parallel divisions, (A) verses 1–6 being the Praise of Earth and Heaven, particularly of the Angels, ending with the Angelic Tersanctus in the western or Latin form, and (B) verses 7–11 being the "Confession" of the Church on Earth, based on the language of S. Cyprian, and ending with a Trinitarian Gloria. This is a sort of Christian counterpart to Psalm 148. Each verse (except the Glorias) begins with "Te" or "Tibi." Part (2) is a continuous hymn to Christ, proclaiming the mysteries of His divine worship, incarnation, atoning death, and opening of heaven, session and future coming to judge, ending with a prayer for those whom He has redeemed and for their future glory. Every verse begins with "Tu" or "Te," except 19, "Iudex crederis," which in the Irish version (reading "sedens") is not a separate verse but a part of 18. There is thus a contrast between (1) and (2), but also a continuity of structure; and it can hardly be doubted that (2) was written as a continuation of (1), even if (1) existed by itself first. The rhythm (sometimes called "Cursus Leoninus") is the same also throughout, every line ending with two feet which, *when scanned accentually*, may be roughly described as equivalent to the end of a hexameter verse. Seven have the exact hexameter ending (˘ ˘˘ |˘ –), viz., vóce proclámant, déus sabáoth, glóriae túae, glóriae Chríste, régna caelórum, glória pátris, ésse ventúrus. Seven end with two dactyls: laudábilis númerus, laúdat exércitus, confitétur eccléśia, unigénitum (or únicum) fílium, paráclitum spíritum (acc. to Greek accent often accepted in Latin verses), sempitérnus es fílius, vírginis úterum. One ends with two spondees: apostolórum chórus. The other six have a less regular ending in which final quadrisyllables, accented on the penultimate, take the place of spondees, viz., dóminum confitémur, térra venerátur, univérsae potestátes, imménsae maiestátis, sánguine redemísti, glória munerári.

Similar rhythmical endings are found in the first half of lines 16, 17, 20. See more on this rhythm in Burn, *Int. to Creeds*, &c., 248–252, and *Niceta*, cix.–cxii.

3. Mr. Gibson's suggestion that these antiphons were transferred from the Greek morning hymn *Gloria in excelsis* to the Latin morning hymn, when it took its place in the daily service, is very plausible (*C. Q. R.* 21, p. 20). This accounts for the variety of the three endings, since these antiphons did not belong to the original hymn and were felt to be public property to be used as liturgists thought most fitting. It is also noticeable that a similar antiphon, "Laudate pueri dominum: laudate nomen domini," precedes the hymn in the Irish version in the *Bangor Antiphonary* and in the Dublin *Book of Hymns*, being the antiphon to the short Greek evening hymn at the end of the VIIth book of the *Apostolic Constitutions*, which hymn closes with the σοὶ πρέπει αἶνος, &c. Hence we conclude that the *Te Deum* as first used as a whole in the Latin Church consisted of verses 1–21, ending with the words "aeterna fac cum sanctis [+ tuis?] gloria munerari" = "make them to be gifted in company with the saints with eternal glory." The musical evidence given below strongly confirms this.

4. Can we analyse any further? Not with any certainty; but the Greek version of the first part, existing in four MSS., suggests *prima facie* that verses 1–10 down to "sancta confitetur ecclesia" were originally a separate Greek hymn and were an address to Christ as God; that the Trinitarian passage (11–13) is an insertion, a sort of doxology added at the end like that in the *Te decet laus;* and that 14–21 is an exclusively Latin composition ("Tu rex gloriae Christe .... gloria munerari").

5. That hymns were addressed to Christ as God as early as the 1st and 2nd centuries is not only suggested by the well-known passage of Pliny's letter to Trajan (x. 96), but asserted apparently by S. Hippolytus (ap. Euseb. *Hist. Eccl.* v. 28) who speaks of Psalms and Odes of the brethren "written by faithful men from the beginning, which hymn Christ the Word of God calling him God" (τὸν λόγον τοῦ θεοῦ τὸν Χριστὸν ὑμνοῦσι θεολογοῦντες). There would be nothing historically improbable in the supposition that verses 1–10 were a Greek hymn dating back to the 2nd cent. and known in a Latin form to S. Cyprian in the 3rd cent. The passage of his *de Mortalitate* (ch. 26, written *circa* A.D. 252) seems, as Abp. Benson remarks, something more than a coincidence. He is speaking of course of the joys of heaven:

"Illic *apostolorum gloriosus chorus*, illic *prophetarum* exultantium *numerus*, illic *martyrum* innumerabilis populus ob certaminis et passionis gloriam et victoriam coronatus, triumphantes virgines ... *remunerati* miserecordes," &c.

It is not however close enough to suggest that the first part of the hymn, as we have it, was known to him by frequent usage, else we should expect some other epithet than "exultantium," and some reference to the white robes of the martyrs. On the whole it seems safest to conclude that verses 7–9 are a reminiscence of S. Cyprian, not *vice versa*; and that the Greek form of verses 1–10 is a translation from the Latin, not an original composition. Yet this is to be observed (1) that the *Te decet laus* and the *Gloria in excelsis* are both from a Greek original; (2) that the other

canticles in the Quadruple Psalters have their Greek originals, in parallel columns, in just the same writing and style as the *Te Deum*; and (3) that there is nothing in verses 1–10 which reads like a translation except the form of the *Tersanctus* and a phrase which we shall discuss below, verse 8. It is only necessary to read them in a form which is more easy for ourselves than the Latin characters into which the Greek of the Psalter is (as usual) transliterated, to be convinced of their genuine ring of strength and simplicity.*

1. Σὲ θεὸν (θεὸς B.) αἰνοῦμεν · σὲ κύριον ἐξομολογοῦμεν ·
2. Σὲ αἰώνιον πατέρα πᾶσα ἡ γῆ [σέβεται].
3. Σοὶ πάντες ἄγγελοι, σοὶ οὐρανοὶ καὶ πᾶσαι ἐξουσίαι,
4. Σοὶ χερουβὶμ καὶ σεραφὶμ ἀκαταπαύστῳ φωνῇ ἀνακράζουσιν ·
5. Ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς σαβαώθ ·
6. Πλήρεις οὐρανοὶ καὶ ἡ γῆ τῆς μεγαλωσύνης τῆς δόξης σου.
7. Σὲ δεδοξασμένος ἀποστόλων χορὸς ·
8. Σὲ προφητῶν αἰνετὸς ἀριθμὸς ·
9. Σὲ μαρτύρων ἔκλαμπρος αἰνεῖ στρατός ·
10. Σὲ κατὰ πᾶσαν τὴν οἰκουμένην ἡ ὁγία ἐξομολογεῖ ἐκκλησία.

In verse 2 we notice the absence of a verb after *γῆ*, such as *σέβεται*. This is an argument, it may be, for the mutilation of the Greek copy from which the scribe wrote, but does not suggest (as verses 11 and 12 do) an attempt at translation by an ignorant person. For any one who could (*ex hypothesi*) translate so freely, using for instance the compound words which this writer does, would have been able to find an equivalent for "veneratur." Its absence might indeed be explained as an omission from carelessness on the part of a scribe who was making an interlinear gloss, such as seems occasionally to be met with in the versions about to be examined. But such omissions of words may equally be set down to carelessness of transcription, e.g. the Murbach O.G. MS. omits to gloss "redemisti" in verse 20; which is probably merely an accident in copying. The only other verse which calls for remark in point of style is the 8th, where the use of *ἀριθμὸς* is rather peculiar. The verses after the *Trisagion* rise to a gradual climax in point of extent. First comes the small and well-defined band of Apostles (cp. *χορὸς προφητῶν*, 1 Sam. x. 5, 10, and *χορὸς εἰρήνης* at the close of the hymn of Clement of Alexandria), then the well-disciplined and therefore praiseworthy regiment (numerus) of prophets, then the bright-clad army of martyrs, then the universal Church. Now there is no doubt that "numerus" constantly means a regiment, from the time of Tacitus onwards, but this use of *ἀριθμὸς* is not so common. It is found indeed in the *LXX.* in Isa. xxxiv. 24=tsâbâ, in 1 Macc. ix. 65, and in later writers as noticed by Sophocles, *Lexicon*, s. v., and it may be remarked that *δεδοξασμένος* and *αἰνετὸς* occur together in the Greek Song of the Three Children and in the Antiphons to the *Gloria in excelsis*. We are however bound to notice that the *Tersanctus* follows the wording of the Latin Mass (*God* of hosts and *heavens* instead of *heaven*), and not that of the Greek Liturgies. This is an almost conclusive argument against the originality of the Greek poem, at any rate as it has come down to us.

6. But this version, if not original, is the work of one to whom Greek was thoroughly familiar, and implies that verses 1–10 are a separate hymn. For the peculiar form of verse 11 in all three MSS., and of verse 12 in the S. Gall. MS., and the absence of verse 13 (see *Text*, § ii. p. 1120) betray an incompetent and bungling hand attempting to translate at a later date and dropping the attempt. The barbarous word "enmeso" or "emmeso" can scarcely be anything else than a puerile transliteration or vague representation of "inmensae," remembering the length of *e* in Latin before *ns* and the forms Κώστας, Κρήσκης, &c., for "Constans," "Crescens," which show how easily the *n* was dropped in such a position. No true Greek word can be thought of (such as *ἀμέτρου*) of which "enmeso" could be a corruption.

The next verse in the S. Gall MS., on the other hand, might be a bad copy of a correct but mutilated or blotted line, but on the whole it is most probable that the "ali th eikon" represents a barbarous *ἀληθικόν*, not a blurred *ἀληθινόν*, formed on the analogy of such words as *ἀσθενικός*, *εὐηθικός*, &c. The absence of the last line would then be due to the interpreter's consciousness of failure, or at any rate to his self-distrust, unless the theory of an incomplete doxology be resorted to, as in the grace after meat at the close of the Apostolic Constitutions.

7. The arguments in favour of the theory that this early part of the hymn is *in intention* an address to Christ are chiefly based on the first verse and on the use of the accusative case in it, "We praise thee who art God; we acknowledge thee who art the Lord." The parallel of the Gallican *Contestatio* quoted above, which is addressed distinctly to our Lord, is very striking, and we are also necessarily reminded of the confession of S. Thomas, "My Lord and my God." The application of the *Trisagion* to the second person of the Trinity is also justified by the quotation from Isaiah, chap. vi. 10, made by S. John, and by his description of the scene from which it is taken, "These things said Esaias when he saw his glory and *spake of him*" (John xii. 41). The only real difficulty is in the *αἰώνιον πατέρα* or "aeternum patrem," which we should expect to find as an equivalent to *abî-'ad* in the versions of Isaiah ix. 6, but do

* They differ very much from the Greek translation in the Ambrosian MS. of the 15th cent. (C. 13. inf.) which Mr. Gibson has kindly transcribed for this article, which appears to be simply a very rough and unscholarly attempt at rendering into Greek from the Latin, and which is only a fragment. It runs as follows literatim :—

Σὲ θεὸν αἰνοῦμεν σε κύριον ὁμολογούμεν.
Σὲ τὸν ἀίδιον πατερα πασα ἡ γη σεύεται.
Σοὶ πάντες ἀγγελοι σοὶ οὐρανοι καὶ πάσαι ἐξουσίαι.
Σοὶ τα χερουβὴμ καὶ τα σεραφὴμ ἀκαταπάστω φωνῆ βώόσι Ἁγιὸς Ἁγίος Ἁγιὸς κυριος ὁ θεός σαβαῶθ
Πλήρης εἰσὶν οἱ ουρανοι τῆς μεγαλοπρεπὴς της δόξης σου Σε ὁ ἐνδοξος τῶν ἀποστόλων χορὸς
Σε προφητὼν ὁ ἐπένετος ἀρηθμὸς. Σε τὸν μαρτύρων ἡ ἐκλαμπρος ἐπενὴ στρατια.

The rendering of the Greek Prayer-book printed by Field, Cambridge, 1655, is naturally better than this Milan text, but is not so good as that of our four MSS. The article is less exactly used. In verse 4 *ἐκβοῶσιν* is not so good as *ἀνακράζουσιν*, and in verse 6 *μεγαλειότης* is not so natural as *μεγαλωσύνη*.

not exactly find, the nearest being Symmachus's *πατὴρ αἰῶνος*.

8. On the whole the parallel of the angelic Tersanctus, after the angelic praise, to the Trinitarian doxology, after the Church's praise, pointed out by Dr. Gibson, strongly reinforces the arguments in favour of the originality of the Latin text as we have it, and emphasises the Trinitarian intention of the whole first part.

vi. *Versions.* 1. *Old German.* The old-German version is possibly the earliest that has come down to us, unless the Anglo-Saxon may be considered earlier. It is contained in a MS. assigned to the earlier part of the 9th century, where it formed the last of a series of twenty-seven hymns. The first twenty-five are metrical Latin hymns (all in *Daniel*), with an interlinear old German or Theotisc gloss. No. 26 is the "Te decet laus" to which reference has been frequently made in this article, which was wrongly attached by Grimm, following Junius and Price, to No. 25. No. 27 (Grimm, 26) is the *Te Deum* which, like all the rest, is in the form of an interlinear gloss.

The volume in which this important collection is bound up is No. 25 in the library of F. Junius, since A.D. 1678 in the Bodleian library. From a note on fol. 103 B. (p. 33 of the Glossary) it is known to have belonged to the Abbey of Murbach (M. Morbacense, Munsterthal), in southern Alsace, in the middle of the 15th century (A.D. 1461). Whether it was written there or at the mother house of Reichenau (M. Augiense) is, of course, matter of conjecture; but there are reasons for inclining to the latter opinion. Through the temporary disappearance of this volume, or through the carelessness with which its contents were investigated—for hymns 22–27, in a different but hardly later hand, have long been bound *before* hymns 1–21—this collection has been chiefly known from a transcript made by Junius (No. 74). Another transcript (No. 110) is said to have been stolen when Dr. Owen was librarian (A.D. 1747–1768). Four of the hymns, including the *Te Deum*, were printed by Dr. Geo. Hickes in his *Grammatica franco-theotisca*, Oxf. 1703; the *Te Deum* was printed alone by J. G. Eccard at Helmstädt in 1713, and the others in his *Francia Orientalis* at Würzburg in 1729. The first complete edition of the 26 (27) hymns was published by Jakob Grimm at Göttingen in 1830, but based, as he tells us in his preface, upon a copy made for him by Dr. Price, Bodley's librarian, who died in 1813. This copy was unfortunately not from the Morbach MS., but from Junius's transcript, No. 74. From this edition of Grimm's others have reprinted, such as K. E. P. Wackernagel (*Das deutsche Kirchenlied von Martin Luther bis auf Nicolaus Herman*, &c., No. 70, p. 40, Stuttgart, 1841), who is followed by *Daniel* II. 277; and lastly *Thomson*. Wackernagel has a few useful notes, 1841, pp. 864. He did not reprint these old German hymns in his great collection *Das deutsche Kirchenlied von der ältesten Zeit bis zu Anfang des xvii. Jahrhunderts*, vols. i–v., Leipz. 1864–1877.

In 1874, however, Prof. Ed. Sievers edited the whole from the original MS. (*Die Murbacher Hymnen nach der Handschrift herausgegeben* at Halle), printing, like Grimm, the Latin and German in parallel columns, with a useful introduction and glossary. He, like others, assigns the MS. to the early part of the 9th century, but the interlinear gloss is very probably older, inasmuch as over some words there are two glosses standing side by side, showing that the MS. was based upon a double tradition of the German version. It is also remarkable that in many cases only the termination is written, while the stem of the word is left to be supplied by the reader—which implies a rather unusual condition of knowledge of languages. These stems are supplied by the editors in square brackets; the contractions are indicated by *italics*. The following are the double glosses in the *Te Deum*. Verse 2 *ueneratur*=uuirdit eret; verse 17 *deuicto*=kerihtemo, but ubaruunnomo is also written in the margin; verse 22 *populum*=folh liut.

The following are the most important verses:—

1 thih cot [lobo]mes.
thih [truhti]nan gehemes;
2 thih euuigan fater eokiuuelih erda uuirdit eret:
11 fat*er* ungimezenera meginchrefti,
12 erhaftan thinan uuaran einagu[n] sun;
13 uuihan auh trost atum;
16 thu za arlosanne anfingi mannan.
ni leithlichetos thera magidi ref
21 euuigero tua mit uuihe*m* thine*m* tiurida lonot (*lat.* munerare).

In verse 9 the word "kasconnot" for "candidatus" appears to mean "adorned" or "splendid." The same word is found as a translation of "ornavit" in st. iii., in No. xi. in this MS.

Thomson prints a High German *Te Deum* from a Psalter printed at Basel (1502) beginning: 1 "Wir loben dich Got: wir bekennen dich Her. 2 "Alle erd eret dich ewigen Vater." Verse 16 runs "Du zu erlösung an dich zenemen den menschen, hast nit verschmecht den leib der junkfrawen," and 21 "Haisz sy begabet werden, mit den hailigen, mit der ewigen ere." Other notices of German versions may be found in *Daniel* (II. pp. 292, 3). Luther loved the hymn and strongly recommended its use; and his translation (made in 1529) "Herr Gott dich loben wir" (p. 1134, i.) is still in use. Another version by H. von Meyer, beginning like Luther's, is much praised by *Daniel* and printed by him at ii. pp. 278–9. The following lines show its character: "Uns zu erlösen hast | Du dich in's Fleisch gesenkt, | Uns durch dein Todespein | Himmlische Freud geschenkt," and "Lass sie nach dieser Noth | Haben in Friede Theil | Mit deinen Heilgen all'n | Dort an dem ewgen Heil."

2. *Old-French.* Three versions are printed by *Thomson*, pp. 45–52, one from *MS. Harl.* 1770 and two from *Harl.* 273, in verse and prose. Both MSS. appear to be of the 14th century, and the latter to come from Ludlow. Prof. Samuel Berger, of the Protestant Theological Faculty at Paris, has kindly supplied other copies; (1.) from the Psalter of Eadwin (Tr. Coll. Camb. R. 17.1, copied at Canterbury *circa* A.D. 1120); (2.) from the so-called "Psalter of Corbie" (Paris B. Nat. Lat. 768); (3.) from the Anglo-Norman Bible copied for John de Welles, d. 1361 (Paris B. Nat. Franç. 1, cp. Berger, *La Bible Française au Moyen Age*, p. 324, 1884). He has also made notes on a number of others, from which it is clear that there was a very large variety of French versions of this hymn current in England and France in the middle ages. We give select verses from those not readily accessible.

(1) *Eadwin.* 1. "Sire tei Deu loüms, tei seignur regehisums;" 2. "Tei parmenable Perre henoured tute terre . . .;" 16. "Tu receus houme a delivrer le, ne turnas a hisdour le ventre de la Virgne . . .;" 21. "Fai les eitre gueredunez de parmenable gloire od tes sainz." (2.) "*Corbie" Psalter.* 1. "Tei deus loums; tei seignur regehissums;" 2. "Tei parmanable perre; tote terre honure . . .;" 16. "Tu a deliurer a sosceiure le home; ne enherdis de la uirgene le uentre . . .;" 21. "Pardurable (=aeternam?) fai et tes sainz reguerredonee la glorie." (3.) *Anglo-Norman Bible.* 1. "Nous toy looms dieu nous toy regoroms seignor;" 2. "Tote la terre toy honure pere pardurable . . .;" 16. "Tu a prendre a deliuerer hom ne doubtas point le uentre de ta uirgine . . .;" 21. "Fai tes serfs estre rewardee en glorie tut dis duraunt." Mr. Berger remarks on the whole question, "Cette multiplicité des traductions du *Te deum*, contraire à ce que nous observons pour le Psautier, me paraît assez facile à expliquer. D'abord c'était un texte liturgique que chacun avait en memoire et d'après lequel le copiste retouchait et rajeunissait presque instinctivement son texte; en outre, tous les Psautiers ne contenaient pas cet appendice, en sorte que le copiste ne trouvait peutêtre pas la traduction française du *Te deum* dans son original et il y suppléait comme il pouvait."

In the French Protestant churches there are in use two versions, one in prose and the other in verse. The prose version is the older being found in the *Liturgie de Montbéliard*, Strasbourg, 1844. It is reprinted in the *Liturgie dans l'Église de la Confession d'Augsbourg*, Nancy, 1887, p. 20. Its first words are

"Nous célébrons tes louanges, ô Dieu, et nous reconnaissons que tu es le Seigneur." It is not very exact (e.g. "La glorieuse assemblée des apôtres, des prophètes et des martyrs célèbre tes louanges") or spirited, and it is, says M. Berger, rarely used. On the other hand the hymn in verse "Grand Dieu nous te bénissons, Nous célébrons tes louanges," which is by the famous Genevan pietist, H. L. Empeytaz (d. 1853), is sung at all national festivals and thanksgiving services in all the churches in which the French language is used. It may be found in *Recueil de Cantiques à l'usage des églises évangéliques de France*, Paris, Rue Chauchat, 1876, &c. It is not however so much a translation as a partial adaptation. It is curious that it wholly omits the central doxology (verses 11–13) and therefore, perhaps by accident, reproduces what we have supposed to be the original intention of the hymn. Verse 16 is also wholly omitted. The last three stanzas, 8–10, have a very faint resemblance to the original. The last is a doxology often used at the end of the ordinary service:—

"Gloire soit au Saint-Esprit!
Gloire soit à Dieu le Père!
Gloire soit à Jésus-Christ,
Notre époux et notre frère!
Son immense charité
Dure à perpétuité."

Another metrical rendering is given, together with that of Empeytaz, but anonymously, in *Recueil de Psaumes et Cantiques à l'usage des Églises Réformées*, Paris and Strasburg, 1859, in 14 sts., beginning:—

"Grand Dieu, nous te louons, nous t'adorons, Seigneur,
Et nous voulons chanter un hymne en ton honneur."

3. *Anglo-Saxon and English.* (1.) *Thomson* prints two Anglo-Saxon versions, one from B. M. MS. *Arundel, No.* 60, of the 11th century, the other from the *Brit. Mus.* MS. *Vesp. A.* 1, ascribed in the catalogue to the 8th century. There is also a tenth century MS. *Psalter* (Lambeth, No. 427), which contains it. They vary considerably from one another, but in such a way as to suggest a common origin.

The version of the Lambeth MS., Fol. 195, is here given as it appears never to have been printed. Some words are unglossed, and the gloss is supplied from the context or the margin or from the Arundel MS. [in square brackets].

Hymnum ad matutinis diebꝫ: dominicis.

1.]e god we heriaþ. [þe drihten] we andettaþ
2. þe ecne fæder eall eorðe arwyrðaþ
3. þe ealle ænglas þe heofonas & ealle mægena
4. þe [cherubin & seraphin] mid unablinnendre stemne clypiaþ (*mg. also* hleoðriaþ).
5. halig [halig halig] [drihten] god weoroda. oþþe ælmihtig.
6. fulle synt heofonas & eorðe mægenðrymnesse wuldres þines.
7. þe þ(æt) wulderfulle þara apostola werod
8. þe witegana þ(æt) herlendlice getel
9. þe martira se scinenda [heraþ *mg.*] here
10. þe gynd ymbhwyrft eorðan sehalige andett gelaþung
11. fæder ormættre mægenþrymnysse
12. þone arwyrðan þinne soðan & anlican sunu [Fol. 195 B]
13. haligne eacswylce frofer gast.
14. [þu eart *mg.*] cingc wuldres crist
15. þu þæs fæder ece eart sunu
16. þu to alysanne to underfonne (suscepturus) mannan ne onþracedest mædenes innoþ
17. þu ofswyðdum deaðe sticelse geopnadest gelyfendum ricu heofona
18. þu to swyðran godes sitst on wuldre þæs fæder
19. dema þu eart gelyfod wesan to weard
20. þu eornostlice we biddaþ þinum þeowum gehelp þa þe mid þinum deorwyrðlicostan blode þu alysdest
21. mid ecum do mid halgum þinum wuldre beon gelacod
22. gehæl [do] folc þin [drihten] & gebletsa erfwyrdnysse þinne
23. & gewissa hig & upahe hig oð [on ecnesse]
24. gynd ænlipie dagas we bletsiaþ þe
25. & we heriaþ naman þinne on weoruide [et in seculum seculi]
26. gemedema [drihten] dæge on þyssum butan synne us gehealdan 27. gemiltsa usa [drihten] [gemiltsa usa]
28. beo mildheortnys þin ofer us
swaswa we hopedan on þe 29. [on þe drihten]
ic hopade þæt ic ne beo gescend
Hymnum trium puerorum, etc.

(2.) The latter part of the 14th and the beginning of the 15th century saw a considerable spread of English prayers and devotions, as well as of versions of the Scripture. Mr. Maskell has printed three of these in his *Monumenta Ritualia Eccl. Anglic.* 1846, viz. in vol. ii. pp. 12–14, from a MS. of about 1410 in his own possession, *ib.* pp. 229, 230, from the Bodleian *Douce MS.* 275, and pp. 231, 232, from the *Douce MS.* 246, both probably a few years later than 1410. The British Museum also contains two in *Add. MSS.* 10046 and 31044, and others are mentioned by Maskell in his preface, pp. xxxiii. xxxiv. The relation of these versions to the Wycliffite movement is too difficult a question to be discussed here, as it belongs to the general history of the *Primer in English.* A few readings from these three MSS. however will be of interest.

MS. 1 reads in verse 1, 2. "We herien thee God, we knowlechyn thee lord. Thee, everlastynge fadir: al the erthe worchipith." 16. "Thou wert not skoymus of the maidens wombe to delyuer mankynde" [= the Milan version *om.* suscepisti]. 21. "Make hem to be rewardid with thi seyntes: in blisse with euerlastinge glorie" [perhaps a conflation of two versions].

Other remarkable phrases in it are: 5. "Lord god of vertues;" 13. "Oure counfortour" [and so MS. 2, MS. 3]; 14 "Thou, crist, kyng of glorie" [similarly MS. 2 and MS. 3]; 17. "For thou ouercamest the sharpnesse of death"; 18. "On goddis rizt syde" [so MS. 2 and MS. 3]; 19. "Thou art bileuved to be juge to come"; 29. "be I not schent withouten ende" [similarly MS. 2, MS. 3].

MS. 2 and MS. 3 agree much together and with the British Museum MSS. MS. 2 begins, "Thee, God, we preisen: thee, Lord, we knowlechin" [similar MS. 3]. Verse 16 "Thou wert not skoymes to take the maidenes wombe: to deliuere mankynde" [nearly = MS. 3 and B. M. MSS.]; 21. "Make hem to be rewarded with the seyntes in endeles blisse" [so MS. 3 and B.M. MSS.]; 25. "And we preisen thi name into the world: and into the world of world" [so MS. 3. The B. M. MSS. read, "And we preisen thi name into the world of world."]

The two Brit. Mus. *Add. MSS.* 10046 and 31044 agree closely with one another as well as with MS. 2 and MS. 3. The most remarkable phrases in those not already noticed are; verse 2, "every erthe worshipith;" 13, "and the holy goost counfortour;" 14, "Thou art kyng of glorie" [*om* "Christ," but 31044 reads "Thou Christ kyng of glorie," *om* "art"].

(3.) Another interesting text is that of *The Myzoure of oure Ladye*, a devotional treatise in English written for the use of the nuns of Sion (a house founded in the reign of Henry v.). It is in the form of a commentary

on the services to be said by the nuns, and is apparently quite independent of the preceding versions. The modern editor, Rev. J. H. Blunt (*Early English Text Society*, extra series, No. xix., 1873, p. ix.) inclines to the belief that the author was Dr. Thos. Gascoign, Warden of Merton, &c., in the middle of the 15th century. There is a certain beauty and freedom about the version of the *Te Deum*,

e.g. "We praise thee, God, we knowledge the Lord. And all the earth worshippeth thee: endless Father. All angels sing to thee: heavens and all powers sing to thee. Cherubim and Seraphim sing to thee with one voice that never ceaseth." . . . 9. "The fair host of Martyrs that are washed white and fair in their own blood praise thee." . . . 16. "When thou shouldest take upon thee mankind for the deliverance of man, thou horydest not the Virgin's womb." . . . 21. "Make thy servants to be rewarded in endless bliss with thy saints" . . . 23, 24. "Govern them here by grace and enhance them into bliss without end. And we praise thy Name from time to time, unto the end of the world, and after without end."

(4.) The next text that has come to our notice is from the *Prymer in Englyshe and in Latin sette out alonge; after the use of Sarum*, Robert Valentin, 1504, where it is headed "The Songe of Austyn and Ambrose." This curious version is the first to read "We prayse the (oh God)," &c., as well as "Sabaothe" in v. 5, and "O Lord in the have I trusted." But its chief characteristic is paraphrase,

e.g. verses 10, 11 run, "The holy congregacyon of faythfull throughe all the world magnyfy the. They knowledge the to be the father an infinite maiestye. They knowledge thy honorable and very onely sonne. And the Holye Ghoste also to be a comforter." Verse 16, "Thou (when thou shouldest take upon the our nature to delyver man) dydest nat abhorre a virgynes wombe." Verse 21 has the modern mistake, for the first time, "Make them to be numbered with thy saints in joy everlasting." Then follows the *Prymer* of 1535 (*Three Primers of Henry VIII.*, Oxford, 1834, p. 82) which agrees generally with the preceding, but has some curious peculiarities of its own; e.g. verses 5, 6, "Holy art thou. Holy art thou. Holy art thou. Thou art the Lord God of hosts. Heaven and earth are fulfilled with the glory of thy majesty;" v. 9, "The fair fellowship of martyrs praise thee." In v. 16 it agrees generally with the preceding, but reads "the virgin's," and proceeds, "Thou hast opened the kingdom of heaven to the believers, death's dart overcome . . . Thou art believed to come our judge." This version is probably presupposed in the two other Primers (of 1539 and 1545), printed by Dr. Burton in the same volume, pp. 337 and 465, where the first words only are given—in the first case with the title, *The Song of Augustin and Ambrose. Te Deum laudamus*—in the second, *Te Deum laudamus. The praise of God, the Father the Son and the Holy Ghost.*

(5.) The version of the last Primer of Henry VIII. 1546 (reprinted in facsimile at the end of the 17th or beginning of the 18th century), and of the first *Prayer Book of Edward VI.* (1549) is practically the same as that in our Prayer-books. We have seen that the later versions gradually approach to the present, which is not a new one but merely a revision, based apparently upon a collation or reminiscence of several existing forms, which may plausibly be ascribed to Cranmer. It cannot be said to be successful in point of accuracy, though it is beautiful in its smoothness and rhythm. It appears to be the first to introduce the inaccurate renderings "when thou *tookest upon thee* to deliver man" and "thou didst open the kingdom of heaven to *all* believers," the last evidently merely for the sake of euphony; and it stereotypes the misrenderings "We praise thee, *O God*," and "make them to be *numbered* with thy saints *in glory* everlasting," the later, however, being a misreading, as we have seen, of somewhat earlier date. (See Notes on the Metrical Versions at the close of this article.)

5. *Thomson* prints a modern *Swedish* version beginning "O Gud! wi lofwe dig: O Herre! wi tacke dig." Verse 16 runs "Till människones forlosning togst du i Jungfru lifwe mandom," and v. 21 "Och gifwer dem den ewiga härligheten med din Helgom." Quotations from the *Icelandic* version are given below.

6. *Russian.* The *Te Deum*, though unknown in the Greek-speaking churches (which use the "Great Doxology," or *Gloria in Excelsis* in some form or other) is very popular in Russia. It is not sung at Mattins, but at what are called "molebni," which are short thanksgiving services connected with anniversaries, birthdays, &c. The "Great Doxology" is in these cases allowed as an alternative. It is always called the "Song of St. Ambrose," and appears to be translated almost word for word from the Latin, very much in the manner of an interlinear gloss. As the MSS. in which it occurs (according to the testimony of Prof. Pokroffski, of the Academy of S. Alexander Nevski at St. Petersburg) appear not to be older than the 17th century, it is not unlikely that it is of comparatively modern introduction. Mr. W. J. Birkbeck, to whom this information is due, suggests that it was introduced by Peter Mogila, who was at first a uniat, and was educated at Rome and Paris, and who, as Metropolitan of Kieff (*circa* 1630) introduced many useful reforms and practices from the West, while he guarded against certain Roman errors in doctrine. The *Te Deum* may be found on p. 220 of the *Molitvostoff*, or popular book of prayer for the City of St. Petersburg, Press of the holy Synod, 1886, and is headed, "A song of praise of St. Ambrose, Bishop of Milan." In verse 1 the accusative *Bóga* ("God") answers to *Deum*. In the *Tersanctus* the fuller Latin form is used instead of that of the Liturgies and the copula (sutj) = *sunt* would have been omitted in Slavonic except in a literal *tr.* In verse 16 the words mean "Thou for deliverance about to take upon Thee man didst not, &c." In verse 21 the words seem to represent "Dignare (eos) cum sanctis tuis in æterna gloria tua regnare," which is the only serious departure from the original. The last verse runs "O Lord in thee have *we* trusted let *us* never be ashamed (postydimsja)."

vii. *Liturgical Use.* 1. The ancient Liturgical use has been touched upon in passing in noticing the earliest references to the hymn, in the monastic rules of Cæsarius, Aurelian and Benedict. *Palmer* remarks that the usage prescribed by the first and second, who both appoint the hymn to be sung in the morning, is a kind of argument for their better acquaintance with the author's design than the rule of Benedict who ordered it to be sung at the nocturnal office on Sundays, i.e. on Saturday night (*Orig. Lit.* p. 228). From Sundays its use seems gradually to have extended to Saints' Days, and from the regular to the secular clergy.

Daniel, ii. p. 291, quotes Amalarius to shew that in Rome, in 831, it was not yet sung even on Sundays, "In terrogavi si canerent per Dominicas noctes *Te Deum*: Re-

sponsum est: Tantum in Natalitiis pontificum *Te Deum* canimus." On the other hand, the old Benedictine use made no exception to the singing of the hymn on all festivals throughout the year. Benedictines were accused in the xith century of reciting the hymn even in Advent or Lent, when the rest of the Church usually dropped it (*Daniel*, p. 291). Technically speaking, its ordinary use is as a responsory to the ninth (or third) lesson at the end of Matins and just before Lauds, but in the Benedictine use the responsory is said as well. "In the ancient English offices," says Palmer (*Or. Lit.* p. 31), "the matins (nocturns) terminated with the *Te Deum*, and were immediately followed by lauds (ancient matins)." As a general rule, it was said on all Sundays and Festivals; but in the *Sarum Breviary* it is noted that it is not to be said in Advent or Lent (from Septuagesima to Easter), or on vigils, or generally in the Ember seasons. The Advent rubric is as follows: "Non dicatur *Te Deum* per totum Adventum, de quocumque fit servitium; sed nonum Responsorium reincipiatur; et hoc fiat in Dominicis et in festis ix. lectionum tantum. Non dicatur etiam per totum annum *Te Deum laudamus* in vigiliis, nec in Quatuor temporibus nisi in Vigilia Epiphaniae quando in Dominica contigerit et præterquam in quatuor temporibus ebdomadæ Penthecostes" (Procter and Wordsworth's *Sarum Brev.* fasc. I., p. 30). The Septuagesima rubric runs, "Ab hac die usque ad Pascha non dicatur *Te Deum*, sive de Temporali, sive de Festis Sanctorum fit servitium: sed semper nonum Responsorium reincipietur: et hoc in Festis ix. Lectionum tantum. Non enim repetatur Responsorium in Commemoratione Beatæ Mariæ, nec de Festo loci." In agreement with this, there are special notes for S. Andrew's Day (Nov. 30), and the Conception of B. V. M. (Dec. 8) that it is not to be said. For the Purification (Feb. 2), the note is "Si Dominica Septuagesima hac die contigerit, totum servitium fiat de Festo; sed sine *Alleluya* et *Te Deum*."

The order as to saying the *Te Deum* in the *Roman Breviary* (*Rubricæ generales*, xxxi.) is very similar to the *Sarum* order:—

Hymnus, Te Deum, dicitur in omnibus festis per annum, tam trium quam novem Lectionum, & per eorum Octavas, excepto festo sanctorum Innocentium, nisi venerit in Dominica; dicitur tamen in eius die Octava. Dicitur etiam in omnibus Dominicis, a Pascha Resurrectionis inclusive, usque ad Adventum inclusive, et a Nativitate Domini inclusive, usque ad Septuagesimam inclusive: in omnibus feriis temporis Paschalis, scilicet a Dominica in Albisusque ad Ascensionem, excepta feria ii. Rogationum, in qua non dicitur.

2. Non dicitur autem in Dominicis Adventus, & a Septuagesima usque ad Dominicam Palmarum inclusive, neque in feriis extra tempus Paschale.

3. Cum dicitur, omittitur semper nonum, vel tertium Responsorium; & statim dicitur post ultimam Lectionem.

4. Cum non dicitur, eius loco ponitur nonum vel tertium Responsorium quo dicto statim inchoantur Laudes. Similiter quando dicitur Te Deum, eo Hymno dicto statim inchoantur Laudes, præterquam in nocte Nativitatis Domini: quia tunc dicitur Oratio, postea celebratur Missa, ut suo loco notatur.

As a general rule we may say *Te Deum* is sung at Matins only whenever the *Gloria in excelsis* is sung at Mass.

2. As to the method of recitation we have the following statements and directions:—

(1) *Daniel* says (p. 294, 5) "Si recitatur officium divinum in choro inchoatur canticum a Celebrante vel a præside chori: prosequuntur reliqui stando in plurimis ecclesiis alternatim canentes. Ad primum versiculum denudantur capita, ad verba *Sanctus* etc. et: *Non horruisti virginis uterum* profunde inclinatur. Quum perventum sit ad ultimam cantici partem: *Te ergo quæsumus* etc. genuflectunt omnes usque ad finem."

(2) The rubric of the first *Prayer-book of Edward VI.* (1549) is as follows, at morning prayer: "After the first Lesson shall follow Te Deum laudamus, in English, daily throughout the year, except in Lent, all the which time, in the place of *Te Deum* shall be used *Benedicite omnia Opera Domini Domino* in English as followeth." Later prayer-books order the *Te Deum* daily, but permit the *Benedicite* as an alternative.

(3) The following is from *Wetzer and Welte* s. v.: "The *Te Deum* is sung exceptionally to thank God for any great blessing. In such a case the *Te Deum* constitutes by itself a religious solemnity, or it is attached to a solemn celebration of the mass, and is sung at the end of the office. The *Roman Pontifical* enumerates several occasions on which the *Te Deum* ought to be sung, for example at the consecration of a bishop, the coronation of a king, the consecration of a virgin. The *Roman Cærimoniale* adds the election of a Pope, the canonization of a saint, the publication of a treaty of peace, the conclusion of a treaty of alliance in favour of the Church. In Bavaria it is sung on the festival of the king and of the queen. In France it is used also on the festival of a sovereign, after confirmation, first Communion," &c. "The officiant vested in a cope and wearing a stole stands before the altar on which not less than four wax lights burn, surrounded by his assistants. When they sing the verse *Te ergo quæsumus* all kneel, except when the holy sacrament is exposed. The colour is usually white, except when it follows a mass, when it is that of the day."

(4) "After the conclusion of an alliance in favour of the Church the *Roman Cærimoniale* gives the following: "a Pater Noster then *V.* Salvos fac servos tuos domine *℟* Deus meus sperantes in te *V.* Dissipa gentes quæ bella volunt. *℟* Ut liberentur dilecti tui et confiteantur domini tuo. *V.* Concede domine populo tuo ut sit ei cor unum et anima una. *℟* In observantia mandatorum tuorum. *V.* Mitte nobis domine auxilium de Sancto. *℟* Et de Sion tuere nos. The office ends with the prayers *Ecclesiæ tuæ* (oratio contra persecutores Ecclesiæ) and the post-communion *Deus auctor pacis* of the votive mass *pro pace.*"

(5) In the old English services the *Te Deum* was similarly used. It is a well-known feature in the Coronation Service of our kings and queens, though it does not appear in the oldest forms that have come down to us, the *Missa pro regibus* in the *Pontifical* of Abp. Egbert (8th cent.) and the similar form in the *Leofric Missal* (*Maskell* iii. pp. 74–81, Warren *Leofric Missal*, 230–232). In the service for the consecration of King Ethelred A.D. 978 (B. M. Cotton MS. *Claud. A.* iii.), it forms the first act after the procession enters the Church "Perveniens rex ad ecclesiam prosternat se coram altare et hymnizetur. *Te Deum laudamus: te dominum confitemur.*" Then follows the triple oath to keep the Church in peace; to suppress robbery and iniquity; to command equity and mercy in all judgments. Some time or other after the Norman Conquest the place of the *Te Deum* was changed from the beginning to the latter part of the service. It is mentioned in this place in the account of the coronation of King Richard II. 22 Jan. 1377, *i.e.* after the coronation itself, followed by the investiture with globe and sceptre, the benediction and the kiss, and before the mass (*Maskell*, iii. p. xxxiii.). This is practically where it is found at present, though the arrangement of the parts has been somewhat altered (cf. T. Silver, *The Coronation Service*, &c. Oxford, 1831, p. 74; J. F. Russell, *The Coronation Service*, &c. pp. 19, 20). It is referred to by Shakspeare at the coronation of Anne Boleyn (Hen. VIII. act iv. sc. 1). It is possible that the use at the coronation of Ethelred may have been in imitation of a continental custom, since the *Te Deum* is said to have been sung at the coronation of Louis I. (the Pious) by Pope Stephen IV. in 816 at Rheims, on his entry into the Church, and again at that of Charles the Bald in 869 at Metz. Louis also concluded the assembly of bishops at Tribur in 822 with a *Te Deum*. It is noticeable that Amalarius, who is quoted above, was sent by the same Emperor on a mission to Rome in 831.

In England it was regularly sung immediately after the election of a bishop. In the office for the enthronization of a bishop it accompanies the central act (*Maskell*, iii. p. 288). It is also appointed at the reception of an archbishop's pall (*ib.* p. 294) and before he is actually vested in it (*ib.* p. 299).

(6) Other early instances of such occasional use are the translation of S. Germanus (740), the restoration of Pope Leo III. to his See by Charles the Great, and the restoration of Ebbo, Abp. of Rheims (*Daniel*, p. 291).

(7) The use of the hymn as a song of victory is referred to by Shakspeare, Hen. v. act iv. sc. 8 (taken from Holinshed):—

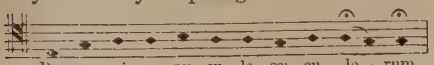
> "Do we all holy rites; Let there be sung
> *Non nobis*, and *Te Deum*."

Handel's *Dettingen Te Deum* will also occur to every one.

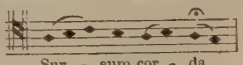
Lastly the more than hazardous act of S. Bonaventura in travestying the *Te Deum* into a *canticum Marianum* may just be mentioned ("Te matrem Dei laudamus, te omnis terra veneratur, æterni patris sponsam"). It is, however, satisfactory to be informed that this had never been admitted into any public devotion, to the best of *Daniel's* knowledge (p. 293). [JOHN SARUM]

viii. *Musical Settings.*—One musical setting only of the *Te Deum* is to be found in

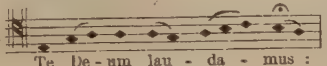
the choro-liturgical books of the Western Church. Although slight differences appear in various dioceses, these are never more than mere local embellishments or variations, such as are constantly to be met with in local versions of the melody of the Preface, *Pater Noster*, and other invariable portions of the Latin services. Indeed, as Dom Pothier has pointed out in his *Mélodies Grégoriennes* (p. 238), there is a close connection between these melodies and that of the *Te Deum*, as may be seen by comparing

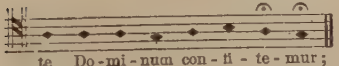


and

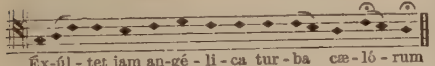


with the opening phrase,

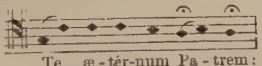


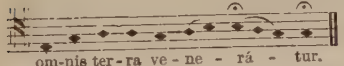


or, to take a portion of another melody belonging to the same class:

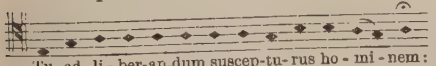


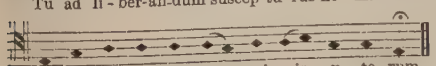
with the first half of the verse,



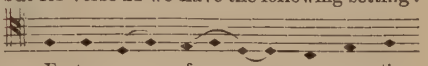


This last quotation from *Te Deum* has been purposely taken from another version of the melody to show the nature of the variations between different dioceses. The former is undoubtedly the older of the two, but the latter (*Sarum*) is a natural development of the original melody, with the addition of an intonation after the pause in the middle of the verse, analogous to that which appears above on the words *Per omnia* or *Te Deum*. This melody is used, with only such variations as the changes in the number of syllables or in the position of the accents necessitate, till the end of the 13th verse: and its obvious connection with the Preface music would seem to indicate its very early appearance in the Western offices: for apart from the early date which the absence of a fixed dominant suggests, the melody appears in portions of the *Ambrosian* and *Mozarabic* uses, and is therefore clearly Pre-Gregorian. At verse 14 *Tu rex gloriæ, Christe* a fresh melody is introduced, which closely resembles the ordinary Psalm tone of the fourth Gregorian mode in a somewhat ornate form, of which the following verse containing a full complement of syllables is a specimen:

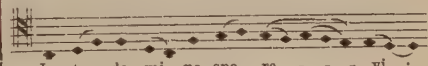




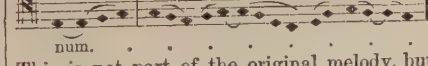
This melody, with its clearly defined dominant, is certainly Gregorian rather than Ambrosian in character, and would seem to belong to a distinctly later period than the first. It is continued down to the end of verse 20; but for verse 21 we have the following setting:



the music of which is in the form of an antiphon of the fourth mode, and stands in the same relation to the previous seven verses as an ordinary antiphon might to its Psalm, bringing it to a complete close with a regular cadence ending upon the final of the mode. After this, although no fresh melody is introduced, the music fully bears out the conclusion to which a comparison of the various texts leads. First come two verses (22 and 23) set to the antiphon melody, and then five verses (24–28) to the Psalm tone, when the whole is brought to a fit close once more by the antiphon form:



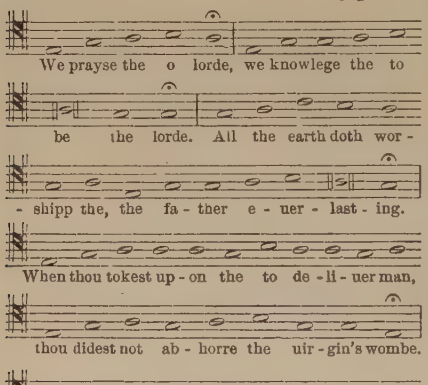
The placing together of the three antiphon forms (verses 21–23) is musically as well as liturgically extremely unnatural, and points to some different earlier arrangement in which these verses were either used separately, or else divided by some verses of the Psalm melody, as indeed No. 2 of the Latin versions suggests, where verses 24 and 25 come between 21 and 22. At the end of the last verse there appears in almost all copies, both ancient and modern, a long string of notes to be sung upon the last syllable, known as the *pneuma*:



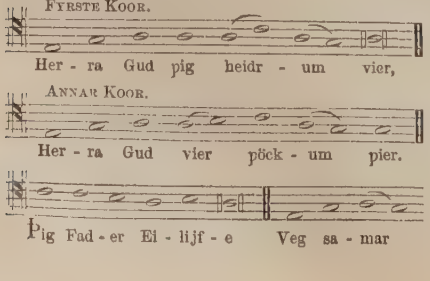
This is not part of the original melody, but is one of a set of eight similar passages composed by Guido of Arezzo, one for each mode, and which were much used during the middle ages at the end of the principal antiphons, in order to give greater dignity to the services on festivals, much in the same way as a short voluntary is sometimes played at the present day on the organ between (*e.g.*) the *Te Deum* and the second Lesson. Their use has now almost entirely ceased, except in the case of the *Te Deum*, which being used on Festivals alone, and therefore always with the *pneuma*, was never written without it, and so has retained it in nearly every diocese of the Roman Church.

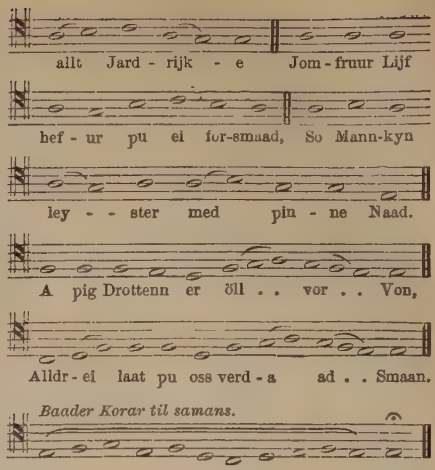
The above examples have been taken (with one exception) from the *Sarum* version, not only because it represents an extremely pure form of the melody, but also for the sake of comparing it with its adaptation by Merbecke to the English text. Merbecke's setting of

the First English Prayer Book was drawn up under the direction of Cranmer, and published in 1550. In it the Archbishop's aim (as stated in his well-known letter to Henry VIII. quoted by *Strype*), to avoid the use of more than one note to each syllable in the adaptation of the ancient melodies to English words, is fully carried out; and in some instances it will be seen from the following examples, that he was thus unconsciously going back to earlier forms. The following passages give Merbecke's version of the verses already quoted:


We prayse the o lorde, we knowlege the to
be the lorde. All the earth doth wor-
- shipp the, the fa - ther e - uer - last - ing.
When thou tokest up - on the to de - li - uer man,
thou didest not ab - horre the uir - gin's wombe.
Make them to be nom - bred wyth thy
saints, in glo - rye e - uer - last - ing.
O lord in the have I trust - ed,
lett me ne - uer be con - found - ed.

It seems that the ancient melody was known to the musicians of some of the Lutheran Churches down to at least the middle of the 18th century. We come across fragments of it amongst Buxtehude's *Vorspiele*, and also in those of Bach. In Iceland a remarkable metrical version was retained down to the beginning of this century; it disappeared when (A.D. 1801) the independent Icelandic service books were modified in order to assimilate them to the more modern Danish forms. The following extracts from the 19th edition of the Icelandic *Graduale*, printed at Holar in A.D. 1779, will show how the ancient melody was still made use of:




allt Jard - rijk - e Jom - fruur Lijf
hef - ur þu ei for-smaad, So Mann-kyn
ley - - ster med þin - ne Naad.
A þig Drottenn er öll . . vor . . Von,
Alldr - ei laat þu oss verd - a ad . . Smaan.
Baader Korar til samans.
A - - - - - - - - - men.

This version was sung by the sides of the choir alternately, each side taking half a verse. In the *pneuma*, here set to the word *Amen*, both choirs united. [W. J. B.]

The metrical *trs.* of the *Te Deum* into English are in almost every instance the prose *tr.* in the *Book of Common Prayer* turned into metre. That *tr.* beginning "We praise Thee, O God" was given in the *Book of Common Prayer* in 1549. (See § vi. 3. (4.)). The translator is unknown. The metrical renderings therefrom in English include:—

1. O God, we praise Thee, and we own. *Dr. J. Paterick.* This was given in his *Ps. of David in Metre*, &c. 1679, in 12 st. of 4 l. and began:—

> "O God, we praise Thee, and we own,
> Thee to be Lord and King alone."

This version of the *Te Deum* has had a somewhat strange and eventful history, as the following facts will show:—

(1.) In Tate & Brady's *Supplement* to the *New Version*, circa 1700 (2nd ed. 1702), it was given in a rewritten form as:—

> "O God, we praise Thee, and confess
> That Thou the only Lord,"

and this remained in C. U. in the Church of England until the *New Version* was superseded by the modern hymn books. In an abbreviated form it is still in use amongst Nonconformists in G. Britain and America, as in the *New Cong.* 1859, the *Hys. & Songs of Praise*, N. Y., 1874, and others.

(2.) In the English *Moravian H. Bk.* pub. in London in 1754, No. 209, Dr. Paterick's *tr.* was given in an expanded form, the additions being *trs.* of portions of Luther's German rendering "Herr Gott, dich loben wir!" as below. It begins:—

> "O God, we praise Thee, and we own
> Thee, the Almighty Lord alone."

This was in 5 st. of 12 l. and chorus of 4 l. In the 1789 and later eds. (1849, No. 663) it begins "Lord God, Thy praise we sing, To Thee." From this the following hymns have been manipulated:—

(*a.*) In the American Reformed Dutch *Church H. Bk.* 1789, is a hymn beginning:—

> "O Christ, Thou glorious King! we own
> Thee to be God's eternal Son,"

which is taken from the *Moravian H. Bk.* 1754, with several lines rewritten. This is No. 193 in the American Reformed Dutch *Hys. of the Church*, N. Y. 1869.

(*b.*) In the American Ref. Dutch *Ch. H. Bk.* of 1792, there is another hymn from the same source which begins:—

"Almighty God, we praise and own
Thee our Creator King alone."

Several of the lines are altered, the whole being from the first part of the *Te Deum*. This is No. 47 of the American Ref. Dutch *Hys. of the Church*, N. Y. 1869.

(*c.*) In the 1815 *Appendix* to T. Cotterill's *Sel. of Ps. & Hys.* pub. in Staffordshire, No. 214 begins:—

"Thee we adore, eternal Lord!
We praise Thy name with one accord."

This has no connection with the version in the *Moravian H. Bk.* of 1754. It embraces st. i.-ix. of the *Prayer Book* version of the *Te Deum*, and was probably by Cotterill. When Cotterill issued the 8th ed. of his *Sel.* in 1819 he was Incumbent of St. Paul's, Sheffield. In the preparation of this edition he was assisted by the Moravian poet, James Montgomery, at whose press it was printed. In this edition "Thee we adore, eternal Lord" is given as No. 25. This was followed by two hymns based on the remaining stanzas of the *Te Deum* as follows:—

No. 26. "Thee, King of glory, Christ we own
The Father's everlasting Son."

No. 27. "The Church on earth confesseth Thee,
The Father, throned in majesty."

These two hymns are adapted from the *tr.* in the *Moravian H. Bk.* 1754, and were probably moulded into their present form by Montgomery.

(*d.*) In the American *Hys. & Songs of Praise*, N. Y. 1874, No. 5, beginning "Thee we adore, eternal Lord," is a cento from the above three hymns in Cotterill's *Sel.* st. i.–iii. being from No. 25; st. iv. from No. 26; and st. v. from No. 27.

(*e.*) In the *Leeds H. Bk.* 1853, No. 207, and some other collections, a cento in 5 st. of 4 l. is taken direct from the *Moravian H. Bk.* 1754, and, with slight alterations, is given as:—"Both heaven and earth do worship Thee." It forms a most successful hymn.

(*f.*) In James Montgomery's *Original Hys.* 1853, No. 13, there is a rendering of the *Te Deum* in 50 lines. Of these 11 are word for word from the *Moravian H. Bk.* 1754; 9 are partly therefrom; and the rest are only the Moravian *tr.* rewritten. From this *Moravian-Montgomery* text (which begins as in the *Moravian H. Bk.*) the cento in C. U. in America:—"Hail King of Glory! Christ the Lord," is taken.

2. We sing to Thee, Thou Son of God. *J. Cennick.* Pub. in his *Sacred Hys. for the Use of Religious Societies, &c.* Pt. i. 1743, No. 2. This has been abbreviated and altered by various hands, beginning with Whitefield's *Coll.* 1753; then Toplady, in his *Ps. & Hys.* 1776; J. Conder, in the *Congregational H. Bk.* 1836; and others. The text now commonly in use is that of the *Cong. H. Bk.* 1836. It is in the *Leeds H. Bk.* 1853, &c.

3. Infinite God, to Thee we raise. *C. Wesley.* Appeared in *Hys. for those that seek and those that have Redemption*, 1747, No. xiii. in 14 st. of 6 l. In the 1830 *Supplement* to the *Wes. H. Bk.* it was broken up into three hymns, and given as Nos. 564–5–6, as follows:—1. "Infinite God, to Thee we raise" (sts. i.–v.). 2. "Messiah, joy of every heart" (sts. vi.–xi.). 3. "Saviour, we now rejoice in hope" (sts. xii.–xiv.). The first line of No. 3 is altered from the original to adapt it as the opening of a separate hymn. There are also other alterations in this and No. 2 as above. (Orig. text in *P. Works*, 1869–72, vol. iv. pp. 224–27.) The hymn in some American collections "To Thee to laud in songs of praise," is a cento from this version of the *Te Deum*.

4. How can we adore, Or worthily praise? *W. Hammond.* Pub. in his *Ps. & Hys. &c.* 1745, p. 193, in 17 st. of 8 l. An abbreviated form of this rendering of the *Te Deum* is in Hatfield's *Church H. Bk.* N. Y. 1872.

5. We praise, we worship Thee, O God. This anonymous version of the first part of the *Te Deum* is traced to P. Gell's *Ps. & Hys.* 1815. It is also in W. Urwick's *Coll. of Hymns*, Dublin, 1829; the *Leeds H. Bk.* 1853, the *New Cong.* 1859, the *Prim. Meth. Hymnal*, 1887, and others. In some books it is given in 5 sts. and in others in 6 sts. The doxology is later than Gell's *Coll.*

6. God eternal, Lord of all. *J. E. Millard.* Written for and first pub. in the Rev. T. F. Smith's *Devout Chorister*, 1848, p. 106, in 8 st. of 4 l. and entitled "Hymn for Choristers." It was subsequently republished in *Hys. and Introits*, Lond. Masters, 1852; Lord Selborne's *Bk. of Praise* (original text), 1862, and others. An abbreviated and altered form of the text was given in *H. A. & M.* 1861, as:—"God eternal, Mighty King," and this has been repeated in several collections in G. Britain and America.

7. Holy God, we praise Thy Name, Lord of all, &c. *C. A. Walworth.* This is dated 1853 in the American *Evangelical Hymnal* (Hall and Lasar), Barnes & Co., N. Y. 1880.

8. Thou art the everlasting Son. This anonymous rendering of the latter part of the *Te Deum* appeared in the American *Sabbath H. Bk.* 1858, No. 335, in 3 st. of 6 l. and has been repeated in a few American collections.

9. Thee God we praise, Thee Lord confess. *W. Robertson.* This rendering of the first part of the *Te Deum* was given in the *Hys. for Public Worship*, 1861, and the *Scottish Hymnal*, 1870.

10. Thee, Thee, we praise, O God, and own. *E. F. Hatfield.* Written in 1871 for, and pub. in 1872 in his *Church H. Bk.* in 6 st. of 4 l.

Other translations are:—

1. We prayse thee God, we knowledge thee. *Old Version.* 1560.
2. We praise thee, O God, with one accord. *W. Barton.* 1639.
3. O God, we praise Thy Holy Name. *W. Barton.* 1639.
4. We praise thee, God, we acknowledge thee. *W. Barton.* 1639.
5. We give thee praise, O God, with one accord. *W. Barton.* 1639.
6. Great God, we praise thee, thee our Lord. *Miles Smyth.* 1668.
7. Thee Sovereign God! our grateful accents praise. *J. Dryden.* 1701. Repeated in *The Christian's Mag.* 1760.
8. Thee Sov'reign God! our anthems praise. *B. Woodd.* Circa 1800.
9. We praise Thee God, before Thee fall. By "M. A. C." in Almond's *Hys. for Occasional Use in the Parish Church of St. Peter in Nottingham.* 1819.

10. Before Thee, Lord of all, we bow. *W. W. Hull.* 1852.

11. Thee God! we praise, and Thee our Lord confess. *D. French.* 1839.

12. We praise Thee as our God. *W. W. Hull.* 1852.

The above four renderings of the *Te Deum* by W. Barton were written at the request of Richard Baxter (see p. 116, ii.). J. R. Beste has a kind of blank verse rendering in his *Church Hys.* 1849, as :—"Thee we praise, O God; we own Thee our Lord Almighty." W. H. Jewitt (p. 603, ii.) pub. in 1874, twenty-three hymns on the various clauses of the *Te Deum* of which four have come into C. U. [J. J.]

Many German versions of the *Te Deum* have been made at various periods. Of these one is noted on p. 515, i., "Herr grosser Gott." Another is :—

Herr Gott, dich loben wir! Herr Gott, wir danken dir. This is a free version, by Martin Luther, in 52 lines arranged for antiphonal singing. It apparently was first pub. in Klug's *G. B.* Wittenberg, 1529, and from this passed into the Rostock *G. B.* (Low German) of 1531. *Wackernagel*, iii. p. 19, prints it from the *Geistliche Lieder*, Wittenberg, 1531. It is also in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 1, and in the *Unv. L. S.* 1851, No. 189. The *tr.* in C. U. is :—

Thee Lord, our God, we praise. This is No. 356 in the Ohio *Luth. Hyl.* 1880, marked as a cento.

Other trs. are :—

(1) "Oh, Lord our God! Thy name we praise." By *Miss Fry*, 1845, p. 83. (2) "Lord God, to Thee we raise." By *J. Anderson*, 1846, p. 83. In his ed. 1847, p. 94, altered to "Lord God of hosts, to Thee we raise." (3) "We praise Thee, God—Thy name we praise." By *Dr. J. Hunt*, 1853, p. 166. (4) "Lord God, Thy praise we sing, Lord God." By *R. Massie*, 1854, p. 86, repeated by *Dr. Bacon*, 1884, p. 55. (5) "Lord God, Thee praise do we." By Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 841, repeated, altered, in his *Exotics*, 1876, p. 112. [J. M.]

Te Deum Patrem colimus. [*Grace after Meat.*] The earliest text known is in a folio volume of 17th cent. MS. music in the Library of Christ Church, Oxford (H. i. 21). It is given there with the following note (kindly communicated by the Rev. T. Vere Bayne, the librarian) :—

"This hymn is song every day, in Magdalen College Hall, Oxon, Dinner and Supper; throught the yeare for the after Grace, by the Chaplains, Clarks, and Choristers there. Composed by Benjamin Rogers, Doctor of Musique of the University of Oxon, 1685."

The MS. is in the autograph of Dr. Rogers, but whether he was the author of words as well as music does not clearly appear. The hymn is still sung every year on the first of May by the choristers from the top of Magdalen College Tower, and is annually sung as the after grace in Magdalen College Hall on Gaudy Day, viz. St. Mary Magdalen's Day. The text is :—

"Te Deum Patrem colimus,
Te laudibus prosequimur:
Qui corpus cibo reficis,
Coelesti mentem gratiâ.

"Te adoramus, o Jesu,
Te fili unigenite,
Te qui non dedignatus es
Subire claustra virginis.

"Actus in crucem, factus es
Irate Deo Victima:
Per te, Salvator unice,
Vitae spes nobis redit.

"Tibi, Æterne Spiritus,
Cujus affiatu peperit
Infantem Deum Maria,
Aeternum benedicimus.

"Triune Deus hominum
Salutis auctor optime,
Immensum hoc mysterium
Ovante linguâ canimus."

Dr. Rogers's music is given in the *Sarum Hymnal*, 1868, No. 181 (a *tr.* of the Latin as above), and is dated in the Index, 1660. *Tr.* as :—

1. Father of all! To Thee we raise. By W. Palmer, in his *Short Poems & Hys., the latter mostly Translations*, 1845, p. 21, and headed "Hymn of Thanksgiving after Dinner. Sung in Latin in the Refectory of St. Mary Magdalene College, in the University of Oxford." In 1850 it was included in Dr. Oldknow's *Hys. for the Service of the Church*, and later in several other collections, as the *Sarum* (where it is attributed to J. Chandler in error), and others. In the *Hymnary*, 1872, it is altered to "To Thee, O Father, here we raise."

Other trs. are :—

1. Thee, mighty Father, we adore. Bp. G. Horne, in his *Memoirs*, by William Jones, 1795, p. 233.

2. Almighty Father, just and good. *J. Chandler*, 1837 and 1841. [J. M.]

Te laeta mundi Conditor. *C. Coffin.* [*Septuagesima.*] Appeared in the *Paris Brev.*, 1736, and in Coffin's *Hymni Sacri*, p. 44, the same year. It is also in later French *Brevs.* It is the hymn at Vespers on the Saturdays before Septuagesima, Sexagesima, and Quadragesima. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 56; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. *Tr.* as :—

1. Thou great Creator, art possessed. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 62, and again in his *Hys. of the Church*, 1841, No. 33. Repeated without the doxology in the *Sarum Hymnal*, 1868, &c.

2. Thou, Creator, art possessed. By R. Campbell, in his St. Andrews *Hys. and Anthems*, 1850, p. 60, and the *Hymnal for St. John the Evangelist, Aberdeen*, 1870.

3. Thee, Maker of the world, doth rest. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–1855, Septuages. 9, and Rice's *Sel.* from the same, 1870, No. 32.

4. Maker of earth, to Thee alone. By J. M. Neale, in an article in the *Christian Remembrancer*. It was repeated in Murray's *Hymnal*, 1852, the *People's H.*, 1867, and other collections.

5. Creator of the world, to Thee. This *tr.* was given in *H. A. & M.*, 1861, and repeated in 1875. In the Index to the latter ed. it is stated to be by the "Compilers: based upon older translations from Latin." These "older translations" were specially the two by Chandler and Neale noted above. This text was repeated in Pott's *Hymns*, &c., 1861, the S. P. C. K. *Church Hymns*, 1871, &c., sometimes with, and at other times without the doxology. In the *Hymnary*, 1872, the text, slightly changed, begins, "Creator of the earth to Thee."

Other trs. are :—

1. Thou, Lord, in endless rest. *I. Williams.* 1839.

2. Creator, Majesty divine. *J. D. Chambers.* 1857. [J. J.]

Te lucis ante terminum. [*Evening.*] This has sometimes been ascribed to St. Ambrose; but it is not assigned to him by the Benedictine editors, by *Biraghi*, or even by *Thomasius*. *Mone*, i. p. 372, cites it as in a MS. of the 8th cent. at Darmstadt. Among the British Museum MSS. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 10 *b*; Jul. A. vi. f. 23; Harl. 2961 f. 220 *b*); in an 11th cent. *Mozarabic Breviary* (Add. 30848 f. 66 *b*), &c. It is in a MS. of the 11th cent. at Corpus Christi, Cambridge (391, page 231); in a MS. of the 11th cent. at St. Gall, No. 387; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, it is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 4 *b*). It is included in the *Roman* (Venice, 1478, and, with slight differences in the text, in the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*, generally as a hymn at Compline. The text is also in *Daniel* i. No. 43 (the older, and the *Rom. Brev.* texts), *Wackernagel*, i. No. 9, the *Hymnarium Sarisb.*, 1851, p. 3; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867 (*Rom. Brev.*). [J. M.]

Translations in C. U.:—

1. Now that the daylight dies away, By all Thy grace and love. By Card. Newman, from the *Rom. Brev.*, in the *Tracts for the Times*, 1836, No. 75, p. 84, his *Verses on Religious Subjects*, 1853, p. 105, and his *Verses on Various Occasions*, 1868, p. 252. In O. Shipley's *Annus Sanctus*, 1884, and others.

2. Ere the waning light decay. By Bp. R. Mant, from the *Rom. Brev.*, in his *Ancient Hymns*, &c., 1837, p. 28; ed. 1871, p. 53. This *tr.* is in a large number of hymn-books, including the *Parish H. Bk.*, 1863–1875; Thring's *Coll.*, 1882; and others.

3. Thee before the close of day. By W. J. Copeland, in his *Hys. for the Week*, 1848, p. 18, and the *Hyl. for the Use of St. John the Evangelist, Aberdeen*, 1870.

4. Now with the fast departing light. By E. Caswall, from the *Rom. Brev.*, in his *Lyra Catholica*, 1849, p. 37, and his *Hys. & Poems*, 1873, p. 22. This *tr.* is in several Roman Catholic collections for Missions and Schools.

5. Before the ending of the day. By R. Campbell, from the *Rom. Brev.*, in his St. Andrews *Hys. and Anthems*, 1850, p. 27.

6. Before the ending of the day. By J. M. Neale, in the *H. Noted*, 1852, No. 9. In this *tr.* Dr. Neale took the opening lines from R. Campbell, as above, as the first stanza from each will show:—

Campbell, 1850. "Before the ending of the day
Creator of the world, we pray,
Beneath Thy kind protection take
And shield us for Thy mercy's sake."

Neale, 1852. "Before the ending of the day
Creator of the world, we pray
*That with Thy wonted favour, Thou
Wouldst be our Guard and Keeper now.*"

The popular form of the hymn under these opening lines is that in *H. A. & M.*, 1861 and 1875, st. i. of which reads:—

Compilers H. A. & M. 1861. "Before the ending of the day,
Creator of the world, we pray
That *Thou with* wonted *love wouldst keep
Thy watch around us while we sleep.*"

This *tr.* which is by the Compilers of *H. A. & M.*, based upon *Neale*, has passed into several collections, but usually with slight alterations, as Pott's *Hymns*, &c., 1861; the *Sarum Hyl.*, 1868; the S. P. C. K. *Church Hymns*, 1871; the *Hymnary*, 1872, and others.

7. Father, at the close of day. By G. Rorison, from the *Rom. Brev.*, in his *Hys. and Anthems*, 1851, No. 6.

8. Now that the daylight dies away. By W. J. Blew, from the *Sarum Brev.*, in his *Church Hy. & Tune Bk.*, 1852–55, and Rice's *Sel.* from the same, 1870, No. 100.

9. To Thee before the close of day, Creator of the world, &c. By J. D. Chambers, in his *Psalter*, &c., 1852, p. 356, and his *Lauda Syon*, 1857, and the *People's H.*, 1867.

10. Ere darkling wanes the day. By Archbishop Benson, from the *Rom. Brev.* Written for and first pub. in the *Wellington College H. Bk.*, 1860, and appointed for Tuesday evening in Summer.

11. Before the waning light decay. This cento was given in *Kennedy*, 1863, No. 1451, and is thus composed:—st. i., ii., Bp. Mant's *tr.* as above altered; st. iii., from C. Wesley's "Forth in Thy name, O Lord, I go," st. v. (p. 382, ii.); st. iv. probably by Dr. Kennedy; st. v., doxology.

12. As now departs the light of day. This is No. 15 in T. Darling's *Hys. for the Ch. of England*, 1887. In the Index it is said to be by "J. Mason Neale." It is really the *H. A. & M.* version from Campbell and Neale as above, with alterations by Mr. Darling.

Translations not in C. U.:—

1. Before the lightsome day expyre. *Primer*. 1599.
2. Maker of all, we Thee intreate. *Primer*. 1605.
3. Before the closing of the day, Creator, Thee, &c. *Primer*. 1685.
4. O God, before the close of day. *Primer*. 1706.
5. To Thee, before the close of day, Creator of all things. *Evening Office*. 1748.
6. Ere yet the shades o'erwhelm the light. *D. French*. 1839.
7. The evening pales; the dying day grows wan. T. Doubleday's *Hymnarium Anglicanum*. 1844.
8. Thee, before the daylight dies. *Bp. J. Williams*. 1845.
9. Before the closing of the day. *H. N. Oxenham*. 1854.
10. Ere now the daylight fades away. *J. W. Hewett*. 1859.
11. Creator, ere the fall of day. *F. Trappes*. 1865.
12. Creator of the earth and sea. G. Moultrie, in his *Hys. & Lyrics*. 1867.
13. Before the waning of the light. *J. Wallace*. 1874.

[J. J.]

Te matrem Dei laudamus, te omnis terra veneratur. *St. Bonaventura* (?). [*B. V. M.*] This travesty of the "Te Deum laudamus," referred to in the previous article thereon as the production of St. Bonaventura (which is open to question), is known to us in two forms. The *first* form is in *Daniel*, ii. p. 293; and the *second* in *Mone*, ii. p. 229, where it is given from two MSS. of the 14th century, and begins, "Te matrem laudamus, te virginem confitemur." *Mone's* text is *tr.* by Mrs. Charles in her *Voice of Christian Life in Song*, &c., 1858, p. 210, as, "We praise thee, O Mother, we acknowledge thee to be the Virgin." [J. J.]

Te Redemptoris Dominique nostri. [*B. V. M.*] This is the hymn at Lauds on the festival of the B. V. M. under the title of "Help of Christians." This office has been

added to the *Roman Breviary* since 1740, and is now said as a Greater Double on May 24. The hymn is in the *Roman Breviary*, Bologna, 1827, Pars Verna Supplement, p. 339, in 7 st., and is repeated in later eds. of the *Breviary* and in *Daniel* iv. p. 303. *Tr.* as:—

Mother of our Lord and Saviour. By E. Caswall, in his *Lyra Catholica*, 1849, p. 152, and his *Hys. and Poems*, 1873, p. 83. Repeated in a few Roman Catholic hymn-books for Missions and Schools.

Another tr. is:—

Mother of our Redeemer and our Lord. *J. Wallace.* 1874. [J. M.]

Teach me, my God and King. *G. Herbert.* [*Duty.*] This hymn is found in modern hymn-books in two forms, the first as written by Herbert, and the second as altered by J. Wesley. Herbert's text was printed in his *Temple*, 1633, p. 178, under the title "The Elixir"; and J. Wesley's in his *Coll. of Psalms & Hymns*, 1738. The two texts are:—

By G. Herbert, 1633.	*By J. Wesley*, 1738.
"Teach me, my God and King, In all things Thee to see; And what I do in anything, To do it as for Thee.	"Teach me, my God and King, In all things Thee to see; And what I do in anything To do it as for Thee.
"Not rudely as a beast, To run into an action; But still to make Thee prepossest And give it his perfection.	"*To scorn the sense's sway,* *While still to Thee I tend:* *In all I do be Thou the Way;* *In all be Thou the End.*
"A man that looks on glass, On it may stay his eye, Or, if he pleaseth, through it pass, And then the heav'n espy.	"A man that looks on glass, On *that* may *fix* his eye; Or *unopposed may* through it pass And *heaven behind descry.*
"All may of Thee partake; Nothing can be so mean Which with his tincture (for Thy sake), (*a*) Will not grow bright and clean.	"All may of Thee partake; Nothing *so mean can be*, (*b*) *But draws, when acted* for Thy sake, *Greatness and worth from Thee.*
"A servant with this clause Makes drudgery divine; Who sweeps a room as for Thy laws Makes that and th' action fine.	"*If done to obey Thy laws,* *Even servile labour shines;* *Hallow'd all toil, if this the cause* (*c*) *The meanest work divine.*
"This is the famous stone That turneth all to gold; For that which God doth touch and own Cannot for less be told."	"This is the *long-sought* stone (*d*) That *all converts* to gold; For that which God *for His doth* own Cannot for less be told."

In modern hymn-books, as in Mercer and others, J. Wesley's text, with the omission of the last stanza, is usually followed. We must note that in Herbert's text the line (*a*) reads in the 7th ed. "Which with *this* tincture for Thy sake," and that in later editions of J. Wesley's *Coll. of Ps. & Hys.* the following changes are also made:—

(*b*) "Nothing so *small* can be."
(*c*) "Hallow'd *is* toil, if this the cause."
(*d*) "*The elixir this the* stone."

This rugged, but beautiful hymn is well adapted in its original form for private use. [J. J.]

Teacher of hearts, 'tis Thine alone. *C. Wesley.* [*Ordination.*] Printed from the *Wesley MSS.* in the *P. Works*, 1868–72, vol. xii. p. 140, in 2 st. of 8 l. The opening stanza reads:—

"Teacher of hearts, 'tis Thine alone
Thine officers to ordain,
Point out Thy instruments, unknown
To undiscerning men;
Our apostolic guides apprize
Of Thine unseen decree,
And stir them up to recognize
The men design'd by Thee."

In the 1875 ed. of the *Wes. H. Bk.*, No. 871, ll. 5, 6, read:—

"*The pastors of Thy Church* apprize
Of Thine unseen decree:"

and this reading was repeated in the Primitive Methodist *Hymnal*, 1887. By this change Charles Wesley's well-known convictions respecting Holy Orders are completely suppressed. [J. J.]

Tell it out among the heathen that the Lord is King. *Frances R. Havergal.* [*Missions.*] Written at Winterdyne, April 19, 1872, and first pub. in *Evening Hours*, 1872, and subsequently in her *Under the Surface*, 1874, *Life Mosaic*, 1879, &c. The HAV. MSS. tell us that it

"was written at Winterdyne, when unable to go to church one snowy morning. She asked for her Prayer-Book (in bed), always liking to follow the services of the day. On Mr. Shaw's return from church, he heard her touch on the piano. 'Why, Frances, I thought you were upstairs!' 'Yes; but I had my Prayer Book, and in the Psalms for to-day I read, 'Tell it out among the heathen that the Lord is King.' I thought, 'What a splendid first line!' and then words and music came rushing in to me. There it's all written out. With copperplate neatness she had rapidly written out the words, music and harmonies complete."

The words and music are issued by Parlane of Paisley as a leaflet. Both are also in the musical ed. of Snepp's *Songs of G. & G.*, 1880. The hymn is also repeated in other collections. [J. J.]

Telluris ingens Conditor. *St. Gregory the Great.*? [*Tuesday. Evening.*] Mone, No. 274 and i. p. 372, gives this as probably by St. Gregory (it is not assigned to him by the Benedictine editors), and cites it as in a MS. of the 8th cent. at Trier, one of the 9th cent. also at Trier, &c. *Daniel*, i. No. 51, gives it as a hymn On the Work of the Third Day [of the Creation]; and at iv. p. 50, cites it as in a Rheinau MS. of the 10th cent., and ranks it as a hymn of the 7th or 8th cent. Among the British Museum MSS. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 16 *b*; Jul. A. vi. f. 26; Harl. 2961 f. 222 *b*), in an 11th cent. *Mozarabic Breviary* (Add. 30848 f. 73), &c. It is in a MS. of the 11th cent. at Corpus Christi, Cambridge (391, page 234); in a MS. of the 9th cent. (No. 20), and three MSS. of the 11th cent. (Nos. 387, 413, 414), at St. Gall; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 6 *b*). In the revised *Roman Brev.* 1632 it begins "Telluris alme Conditor." The original form is included in the older *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen* and other *Breviaries*, as a hymn at Vespers on Tuesday. Also in *Wackernagel*, i. No. 91, the *Hymnarium Sarisb.*, 1851, and G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. MS. The

Roman Breviary text is in recent eds. of that *Breviary*, in *Daniel* i. No. 51, and Card. Newman's *Hymni Eccles.*, 1838 and 1865. [J. M.]

Both forms of this hymn have been tr. into English and are in C. U. The variations in the Latin text are very slight, and are:—

St. i. ll. 1, 2. "Telluris ingens conditor, Mundi solum qui eruens."
St. iv. l. 4. "Et mortis actum nesciat."
Roman Brev. "Telluris *alme* conditor, Mundi solum qui *separans*."
St. iv. l. 4. "Et mortis *ictum* nesciat."

Translations in C. U.:—

1. All-bountiful Creator, Who. By Card. Newman, from the *Rom. Brev.*, in his *Verses on Religious Subjects*, 1853, p. 96, and again in his *Verses on Various Occasions*, 1868, p. 243. It is repeated in the Marquess of Bute's *Roman Breviary into English*, 1879. It was partly rewritten by W. J. Blew, and given in his *Church Hy. & Tune Bk.*, 1852–55, as "Almighty Builder of the earth." This form of the text is in Rice's *Sel.* from *Blew*, 1870, No. 26.

2. O bounteous Framer of the globe. E. Caswall, from the *Rom. Brev.*, in his *Lyra Catholica*, 1849, p. 21, and again in his *Hys. & Poems*, 1873, p. 13. It is in several collections, including the *Hymnary*, 1872, and others.

3. Creator, great and good. By W. J. Copeland, from the *Rom. Brev.*, in his *Hys. for the Week*, 1848, p. 28, the *Hyl. for the Use of St. John the Evangelist, Aberdeen*, 1870, and others.

4. Thou Framer of this earthly sphere. By J. D. Chambers, in his *Lauda Syon*, 1857, the *People's H.*, 1867, &c.

5. Earth's mighty Maker, Whose command. Contributed to the enlarged ed. of the *H. Noted*, 1854, by "a friend" of Dr. Neale's. It is in the *Hymner*, 1882.

Translations not in C. U.:—

1. O mightie Maker of the Land. *Primer.* 1599.
2. Great Maker of man's earthlie Realme. *Primer.* 1615.
3. Most bright Creator of the Land. *Primer.* 1685.
4. O God, Who when at nature's birth. *Primer.* 1706 and 1782. In O. Shipley's *Annus Sanctus*, 1884.
5. All bounteous Framer of the earth. *Bp. R. Mant.* 1837.
6. Eternal Architect sublime. T. Doubleday's *Hymnarium Anglicanum.* 1844.
7. Creator of the Universe. *A. J. B. Hope.* 1844.
8. Creator eternal, Who fram'd the earth. *Bp. J. Williams.* 1845.
9. Great Creator, wise and good. *R. Campbell.* 1850.
10. Almighty Founder of the Worlds. J. D. Chambers, in his *Psalter*, 1852, p. 301.
11. O Blest Creator of the earth. *J. Wallace.* 1874.
12. Thou mighty Maker of earth's frame. S. W. Duffield, in his *Latin Hy. Writers*, &c. 1889. [J. J.]

Tellus ac aethra jubilant. *Flavius.* [*Passiontide.*] A hymn for Maundy Thursday, on the Last Supper and the washing of the disciples' feet. It is found in two MSS. of the 11th cent. in the British Museum (Add. 29768 f. 37 *b*; Vesp. D. xii. f. 67); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32. f. 23*b*). The printed text is also in *Daniel* i. No. 208, with notes at ii. p. 383, iii. p. 286, iv. p. 70. (*Daniel* quotes two MSS. as of the 10th cent. but does not seem to have seen either); *Mone*, No. 79, and *Bässler*, No. 93. Tr. by J. D. Chambers in his *Psalter, &c.*, 1852, p. 212, and his *Lauda Syon*, 1857, p. 152, and repeated in Skinner's *Daily Service Hyl.*, 1864, as "Let earth and skies rejoicing sing." [J. M.]

Tellus tot annos quid tegis. *Jean Baptiste de Santeüil.* [*Invention of Holy Cross.*] Pub. in his *Hymni Sacri et Novi*, 1689, p. 25 (ed. 1698, p. 90), and again in the *Paris Brev.*, 1736, and later French *Brevs.*, as the hymn for first Vespers at the Feast of the Holy Cross. Hymn No. 249 in the *People's H.*, 1867: "Wherefore, O earth, while years flow by," is a *tr.* by "S. M." [J. J.]

Temperance Hymnody. The Temperance movement has produced abundant stores of verse, consisting of hymns, odes, ballads, and compositions descriptive, imaginative, humorous, pathetic, satirical, and elegiac. America has furnished much of this material, but its principal sources have been Scotch and English. The department here treated, Hymnody, may be considered as to its rise and progress, with brief notices of some of its chief contributions and contributors. The Temperance Reform, which began in America early in 1826, took root in Ireland and Scotland in the autumn of 1829, and in England early in 1830. The first societies, founded on the basis of abstinence from distilled spirits only, do not appear to have made use of any special hymns bearing upon the Temperance question. In a few years they took the position of abstinence from all intoxicating liquors; and in 1836 a collection of *Temperance Hymns and Songs* was issued from the office of the *Temperance Advocate* at Preston, a town which had been for some years the chief centre of total abstinence propagandism. Before the middle of 1837, the Rev. F. Beardsall, of Manchester, brought out the first general *Temperance Hymn Book*, containing nearly 200 hymns, which the editor had culled from temperance periodicals, American and British. In a second edition the number of hymns was increased to 226, and afterwards to 255. Subsequently appeared the *Hymn Book of the New British and Foreign Temperance Society*, N. D.; *Temperance Hymns and Songs*, edited by J. W. Green, N. D. (enlarged in 1853); and the *Scottish Temperance League Hymn Book*, N. D. (edited by the Rev. F. C. Wilson). Collections were also issued by Rev. R. G. Mason, and by others under the names of Gwyther Kendal, Nottingham, Leicester, and Bristol. The demands of the Juvenile Temperance movement, especially in the Band of Hope form, stimulated the publication of poetical pieces with music attached; but hymns, strictly so called, did not multiply in the same proportion. Among works, largely but not exclusively used in meetings of young persons, may be named, *The Crystal Fount*, N. D.; *The Crystal Spring*, N. D.; *The British Band of Hope Melodist*, N. D.; *The National Temperance Hymn Book*, N. D., compiled by the Rev. H. A. Hammond; *Hymns and Melodies of the Band of Hope*, N. D.; *The New Penny Temperance Hymn Book*, N. D., by J. W. Kirton; *The Book of Song of Bands of Hope*, N. D.; and *Odes for Good Templars*, N. D.; and W. Hoyle's *Hymns and Songs*, N. D. The Committee of the United Kingdom Band of Hope Union have published a handsome volume of 176 *Hymns and Songs for Bands of*

Hope, N. D. In connection with the Church of England Temperance Society a book of 254 *Hymns and Songs* has been published, but only a small number are on temperance topics. In 1864, Mr. G. H. Graham, of Maidstone, published the *National Band of Hope and Temperance Melodist*, comprising 250 pieces, the production of above 70 writers. In succession to this, and as the result of much labour, Rev. John Compston edited for Mr. Graham the *National Temperance Harmonist*, 1870, containing 550 hymns and songs. The musical edition contained 341 tunes. In 1878 this work was reissued in an improved form, under the name of the *National Temperance Hymnal*, the editor as before being the Rev. John Compston. The hymns in this collection are 490. In 1878 also appeared the *Standard Book of Song for Temperance Meetings and Home Use*, edited by Mr. T. Bowick; followed in 1881 by an elegant volume containing these hymns with music, by Mr. A. J. Burch. All the more recent works can be obtained from the National Temperance Publication Depot, 33, Paternoster Row. It may be observed that all these collections abound in songs as well as hymns, and it is difficult to judge of the numerical proportion they bear to each other in the whole body of metrical compositions. Perhaps it will be an approach to accuracy to estimate the number of distinct hymns at about 300, and of hymn-writers at from 60 to 70. In the earliest collections many hymns by the same writer are printed; but in the later compilations no writer, with rare exceptions, is represented by more than a few specimens of his poetic powers.

ii. Amongst the most popular and widely used of Temperance hymns are the following:—

1. A glorious light has burst around us. *Walker.*
2. Abstainers, wake, there is work to be done. *J. Anderson.*
3. All gracious Lord, we look to Thee. *W. J. Harvey.*
4. Almighty Father, while we own, Thy saving power, &c. *Vernon.*
5. Am I my brother's keeper? Yes. *American.*
6. Christian, awake, for still the foe. *H. Anderton.*
7. Come all dear children, sing a song. *J. Tunnicliff.*
8. Come, gentle daughters of our land. *Clara L. Bulfour.*
9. Come, lovers of mankind. *Vernon.*
10. Come, ye men of rank and station. *Vernon.*
11. Father of the human race. *R. G. Mason.*
12. Friends of Temperance, onward go. *J. B.*
13. Give me a draught from the crystal spring. *T. Hastings.*
14. Great God, Thy presence we implore. *Jabez Burns.*
15. Hail, Temperance, bright celestial ray. *J. W. Green.*
16. Lo Zion droops; in vain, in vain. *H. Anderton.*
17. Lord of heaven and earth, defend us. *Anon.*
18. O Thou from Whom all gifts proceed. *Vernon.*
19. Onwards the animating sound. *American.*
20. Parent, who with speechless feeling. *Sigourney.*
21. Pledged in a noble cause. *H. P.*
22. Rise, and shine through every nation. *T. J.*
23. Round the Temperance standard rally. *Jabez Burns.*
24. Wake, for the time of slumber. *Dawson Burns.*
25. We praise Thee, if one rescued soul. *Sigourney.*
26. Who hath sorrow? who hath woe? *American.*
27. Who the sacred page pursuing. *Vernon.*
28. Who will tell of strength and freedom? *Eliza Cook.*
29. Wine is a mocker; it beguiles. *J. B.*

iii. In furnishing a few biographical details of Temperance hymn-writers we confine ourselves to the following, who have all passed away:—

1. Anderton, Henry, was b. at Walton-le-Dale, near Preston, Lancashire, Dec. 3, 1808, and was one of the early Preston abstainers. He was a popular speaker, and his poems were widely recited and sung. A complete edition of his *Poems*, with a *Memoir* by E. Grubb, has been published.

2. Balfour, Clara Liddell, née Lucas, was b. Dec. 21, 1808. She edited several Temperance Journals, and pub. the *Garland of Water Flowers*, and many other Temperance works. On Literary as well as on Temperance subjects she was an elegant writer and charming speaker. She d. July 3, 1878.

3. Beardsall, Francis, a Minister of the Baptist denomination, was b. at Sheffield, Sept. 6, 1799, and entering the Ministry he became an active friend of the Temperance cause in Manchester, and edited the *Temperance Star* for some time. In 1837 he pub. the first general *Temperance Hymn Book*, which passed through several editions. He d. June 23, 1842, while on a voyage to America.

4. Burns, Jabez, D.D., the well known Baptist Minister, was b. at Oldham, Lancashire, Dec. 18, 1805, and was one of the first Ministers of Religion in London who vigorously advocated Total Abstinence. He edited several Temperance publications, and employed a versatile and forcible pen in the cause of Temperance, both in prose and verse. He d. Jan. 31, 1876.

5. Green, John William, was b. in 1783, and rendered marked service to the Temperance cause as editor, writer, and speaker. His collection of *Temperance Hymns and Songs*, had a large sale in London and the neighbourhood. He d. Feb. 1, 1860.

6. Mason, Robert Grey, was b. Nov. 18, 1792. He was engaged for many years in the promotion of the Temperance cause both in the pulpit and on the platform. He edited the *Temperance Hymn Book*, N. D. He d. Aug. 31, 1867.

7. Tunnicliff, Jabez, a Minister of the Baptist denomination, was b. Feb. 7, 1809, and was the pastor of a Baptist congregation in Leeds, where he founded the first Band of Hope, in 1847, the outcome of a visit to Leeds of Mrs. Carlile of Dublin. He wrote many songs and hymns for children. He d. June 15, 1865.

iv. When it is remembered that Temperance hymns have been necessarily restricted to one topic, the variety of expression found therein may be justly regarded as being somewhat remarkable. And although not one hymn can be named which ranks with the highest productions of sacred song, yet the literary and devotional merits of not a few are conspicuous. Several of those named above would make no unworthy addition to modern hymn-books designed for special use in divine worship. They might be embodied in a separated section on *Temperance*. [D. B.]

Templi sacratas pande, Sion, fores. *Jean Baptiste de Santeüil.* [*Purification of B. V. M.*] Appeared in the *Paris Brev.*, 1680, the *Cluniac Brev.*, 1686, p. 924, and the author's *Hymni Sacri et Novi*, 1689, p. 6 (ed. 1698, p. 65). It is also in the *Paris Brev.*, 1736, and later French *Brevs.*, as the hymn at 1st Vespers of the Feast of the Purification. Text in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and L. C. Biggs's annotated *H. A. & M.*, 1867. *Tr.* as:—

1. Sion, ope thy hallowed dome. Appeared in I. Williams's *Hys. tr. from the Parisian Brev.*, 1839, p. 182, as having been contributed thereto by "a friend," who is usually understood to have been J. Chandler, although it did not appear in Chandler's *Hys. of the Church*, 1841. In addition to being in C. U. in its original form, it is also found as:—

(1) O Sion, ope thy hallowed dome, in the *English Hyl.*, 1852 and 1861.

(2) O Zion, open wide thy gates, The Lord before, &c., in Pott's *Hymns, &c.*, 1861.

(3) Zion, ope thine hallowed dome, in *Kennedy*, 1863.

2. O Sion! open wide thy gates; Let figures disappear. By E. Caswall, in his *Lyra Catholica*, 1849, p. 271, and his *Hys. and Poems*, 1873, p. 172. Repeated in *H. A. & M.*, 1861; the *Sarum Hyl.*, 1868; the *Hymnary*, 1872, and others, sometimes with, and at other times without, a doxology.

3. The forty days are past. By Jane E. Leeson, in the Irvingite *Hys. for the Use of the Churches*, 1864 and 1871, with the signature "J. E. L."

4. Sion, open wide thy gates, Christ before His temple waits. An anonymous *tr.* in the *Parish H. Bk.*, 1863–75.

5. O Sion, ope thy temple gates; The victim-priest, &c. By R. C. Singleton, in his *Anglican H. Bk.*, 1868.

Other trs. are :—

1. Now, Sion, to the approaching King. *W. Palmer.* 1845.
2. Sion, thine hallowed gates unfold. *W. J. Blew.* 1852–55.
3. Sion, open fling Thy sacred temple gates. *J. D. Chambers.* 1866.
4. Set wide the temple gate. *D. T. Morgan.* 1880.

[J. J.]

Tempora florigero rutilant distincta sereno. *V. H. C. Fortunatus.* [*Easter.*] This is No. 9 in Bk. iii. of his Poems. It is a poem on the Resurrection, addressed "ad Felicem Episcopum" [Felix, Bp. of Nantes, d. 582], and is in 110 lines. The full text is in F. Leo's ed. of Fortunatus's *Opera poetica*, Berlin, 1881, p. 59; from a St. Petersburg MS. of the 8th or 9th cent., a Paris MS. of the 9th cent. (Lat. 9347), &c. Also in a MS. of the 9th cent. in the Brit. Mus. (Add. 24193, f. 35. "In this sweet poem," says Dr. Schaff (*Christ in Song*, ed. 1870, p. 185), "the whole Nature, born anew in the Spring, and arrayed in the bridal garment of hope and promise, welcomes the risen Saviour, the Prince of spiritual and eternal life." In the Middle Ages varying centos beginning with ll. 39, 40: **Salve festa dies toto venerabilis aevo, Qua Deus infernum vicit et astra tenet** came into extensive use as Processionals from Easter to the Ascension. Thus the form given by *Daniel*, i. No. 143, in 14 couplets, is found in an Echternach Gradual of the end of the 10th or beginning of the 11th cent. now in the Bibl. Nat., Paris (Lat. 10510; printed by A. Reiners in his *Tropen- Prosen- und Präfations-Gesänge*, Luxemburg, 1884, p. 73) and *Daniel*, at ii. p. 382, cites it as in a Munich MS. of the 11th cent. Other early forms, beginning with l. 39, are in a MS. *circa* 1200, in the Bodleian (*Laud Misc.* 4, f. 140), in a MS. of the 11th cent. at St. Gall, No. 381, &c. In the *Sarum* and *York Processionals* it appears in various forms, and several hymns in imitation are also included in them, all beginning "Salve festa dies." (See **Sequences**, pt. ii.) Other centos from Fortunatus are in *Wackernagel*, i. No. 83; *Trench*, ed. 1864, p. 152 (10 lines); *Bässler*, No. 57 (10 lines), and others. It would appear that Cranmer had made an English *tr.* in 1544 (see p. 344, i.). There are versions from the "Salve festa dies" in German as early as the 14th cent., one of which has passed into English as follows :—

Also heilig ist der Tag. Wackernagel, in his *D. Kirchentied*, ii. p. 742, gives three, really four, forms of this, i.–iii. in 1 st. of 8 l.; iv. in 3 st. of 6 l. The *trs.* follow the text given by *Wackernagel* in 8 lines from the *Psalter Ecclesiasticus*, Mainz, 1550, where it is entitled *Gemeinen Mans Prozessgesang.* It seems to have been used in Pre-Reformation times at processions and pilgrimages. The text in the *Unv. L. S.*, 1851, No. 123, is nearly that of 1550 (see also *Mützell*, No. 534, and *Hoffmann*, Nos. 114, 115). It is *tr.* as (1) "Hallow we with praise the day." A free *tr.* by A. T. Russell, as No. 106 in his *Ps. & Hymns*, 1851; and as (2) "So holy is this day of days," by *Miss Winkworth*, 1869, p. 88. [J. M.]

The renderings into English from this poem have been confined to the extract given in *Daniel*, i. No. 143, or to selected portions of the same as follows :—

Salve, festa dies, toto venerabilis aevo.

1. Hail, festal day, for evermore adored. By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854. It is a *tr.* of a selection from *Daniel*. Its use is limited.

2. Hail, festal day, ever exalted high. By Elizabeth Charles, in her *Voice of Christian Life in Song*, &c., 1858, p. 135. This is a literal *tr.* of the text, as in *Daniel*.

3. Hail, Day of days, in peals of praise. By W. J. Copeland, in *Lyra Messianica*, 1864, p. 287; the *People's H.*, 1867, and Schaff's *Christ in Song*, 1870.

4. Welcome, happy morning, age to age shall say. By J. Ellerton, contributed to R. Brown-Borthwick's *Suppl. Hy. and Tune Bk.*, 1868. It was republished in the S. P. C. K. *Church Hys.*, 1871; the *Hymnary*, 1872; Thring's *Coll.*, 1882, and several other hymn-books in G. Britain and America, sometimes in an abbreviated form. It is a vigorous and popular paraphrase rather than a direct translation. Full text in Mr. Ellerton's *Hymns, &c.*, 1888.

5. Hail! festal day, to endless ages known. By T. A. Lacey. In the *Altar Hymnal*, 1884, there are two paraphrases by this translator, one for Easter day and one for the Ascension, and both beginning with the same first line. [J. J.]

Tempted oft to go astray. *J. S. B. Monsell.* [*SS. Philip and James.*] The first stanza of this hymn was given in the 1st ed. of his *Parish Musings*, 1850. In his *Spiritual Songs*, 1857, three st. were added, thus forming a hymn of 4 st. of 8 l. In the revised and enlarged ed. of the *Hy. Comp.*, 1876, st. i., ii. and iv. were given as No. 355. [J. J.]

Τὴν ἡμέραν διελθὼν. [*Evening.*] The usually accepted history of this hymn is that given by Dr. Neale in his *Hymns of the Eastern Church*, 1862, as follows :—

"This little hymn, which, I believe, is not used in the public service of the Church, is a great favourite in the Greek Isles. Its peculiar style and evident antiquity may well lead to the belief that it is the work of our present author [St. Anatolius]. It is, to the scattered hamlets of Chios and Mitylene, what Bishop Ken's Evening Hymn is to the villages of our own land; and its melody is singularly plaintive and soothing."

In 1874, under date of May 1st (13th), The Very Rev. S. G. Hatherly, then Priest of the Greek Church, Wolverhampton, and subsequently of that at Bristol, pub. Dr. Neale's *tr.* "The day is past and over," with slight alterations; a *tr.*, by a friend, of the original *Theotokion*, in the same metre; an original tune by himself, and a note in which he pointed out that the hymn was taken from the *Great After-Supper* service (in Slavonic "Great After-Vespers"), and was a cento from two parts of that service. Dr. Neale took his cento from *Daniel* iii. p. 127, where it is given

not in the original rhythmical prose but in a metrical form; and in his original *tr.* of 1853, as given below, he closely followed that form. The original Greek is in the *Horologion* (*ὡρολόγιον τὸ μέγα*, Venice ed. 1851, pp. 136, 137; ed. 1870, pp. 157, 159). The Greek text occurs in the *Great After-Supper* service as follows:—

It is introduced by the *Stichoi*, "Ὅτι μεθ' ἡμῶν ὁ θεός ("For God is with us"), and then proceeds:—

"Τὴν ἡμέραν διελθὼν Εὐχαριστῶ σου, κύριε· Τὴν ἑσπέραν αἰτοῦμαι Σὺν τῇ νυκτὶ ἀναμάρτητον, Παράσχου μοι, σωτήρ, καὶ σῶσόν με.

"Δόξα.

"Τὴν ἡμέραν παρελθὼν Δοξολογῶ σε, δέσποτα· Τὴν ἑσπέραν αἰτοῦμαι Σὺν τῇ νυκτὶ ἀσκανδάλιστον, Παράσχου μοι, σωτὴρ, καὶ σῶσόν με.

"Καὶ νῦν.

"Τὴν ἡμέραν διαβὰς, Ὑμνολογῶ σε, ἅγιε· Τὴν ἑσπέραν αἰτοῦμαι Σὺν τῇ νυκτὶ ἀνεπίβουλον, Παράσχου μοι, σωτὴρ, καὶ σῶσόν με.

* * * * *

"Φώτισον τοὺς ὀφθαλμούς μου Χριστὲ ὁ Θεὸς, μήποτε ὑπνώσω Εἰς θάνατον, μήποτε εἴπῃ ὁ ἐχθρός μου· Ἴσχυσα πρὸς αὐτόν.

"Δόξα.

"Ἀντιλήπτωρ τῆς ψυχῆς μου Γένου ὁ Θεὸς, ὅτι μέσον Διαβαίνω παγίδων πολλῶν· Ῥῦσαί με ἐξ αὐτῶν καὶ σῶσόν με Ἀγαθὲ, ὡς φιλάνθρωπος.

"Και νῦν.

"Ὅτι οὐκ ἔχομεν παῤῥησίαν διὰ τὰ πολλὰ ἡμῶν ἁμαρτήματα, σὺ τὸν, ἐκ σοῦ γεννηθέντα δυσώπησον Θεοτόκε Παρθένε· πολλὰ γὰρ ἰσχύει δέησις Μητρὸς πρὸς εὐμενειαν Δεσπότου. Μὴ παρίδῃς ἁμαρτωλῶν ἱκεσίας ἡ πάνσεμνος· ὅτι ἐλεήμων ἐστὶ καὶ σώζειν δυνάμενος, ὁ καὶ παθεῖν ὑπὲρ ἡμῶν καταδεξάμενος."

It must be noted that these stanzas are not signed. (See below concerning authorship.) It will possibly be of interest to the English reader to have a literal translation of these stanzas together with the *Theotokion* omitted by Daniel and the translators who have followed his text. It is as follows, with the portions known as the hymn "The day is past and over," in *italics*:—

"God is with us, let the nations know and be discomfited: for God is with us.

"*The day is passing on, I thank Thee, O Lord: that the evening with the night may be sinless, I beseech,—Grant to me, Saviour, and save me.*

"Glory to the Father, and to the Son, and to the Holy Ghost.

"*The day is passing away, I glorify Thee, O Master: that the evening with the night may be offenceless, I beseech,—Grant to me, Saviour, and save me.*

"Both now, and ever, and to ages of ages. Amene.

"*The day has passed away, I hymn Thee, O Holy: that the evening with the night may be plotless, I beseech,—Grant to me, Saviour, and save me.*

"¶ Then the two choirs sing together:—

"The Cherubim, of nature bodiless, with loud hymns glorify Thee.

"The Seraphim, the six winged living ones, with ceaseless voices exalt Thee.

"And all the Angelic host, with thrice-holy songs praise Thee.

"For before all things Thou art the Father, I Am, and hast Thy co-unoriginate Son.

"And dost bear the equal-honoured Spirit of life, and manifestest the undivided Trinity.

"All holy Virgin, Mother of God; ye eyewitnesses and ministers of the Word;

"All ye choirs of Prophets and Martyrs, having life as immortal:

"Intercede earnestly for all, that we may be supported in all dangers.

"That being delivered from the wandering of evil, we may cry aloud the Angelic ode:

"Holy, Holy, Holy, Thrice Holy Lord, have mercy and save us. Amene.

"¶ And straightway in a low voice:—

"I believe in One God, the Father, Almighty, &c.

"¶ Then the following Stichoi, the first of which is said thrice, and the rest twice, excepting the last, which is said once only. The second choir begins [so that in the second and subsequent Stichoi the first choir may take its place as leader.]

"All-Holy Mistress Theotokos, intercede for us sinners.

"O all ye heavenly Powers of holy Angels and Archangels, intercede for us sinners.

"O holy John, Prophet and Forerunner, and Baptist of our Lord Jesus Christ, intercede for us sinners.

"O holy glorious Apostles, Prophets, and Martyrs, and all ye Saints, intercede for us sinners.

"O devoted and God-bearing Fathers, our Pastors and Œcumenical teachers, intercede for us sinners.

"Let not the unconquered, and indissoluble, and divine power of the honourable and lifemaking Cross, be ever wanting to us sinners.

"O God, be gracious to us sinners.

"And have mercy upon us.

"¶ Then—Holy God: three times. Glory. Both now. All-Holy Trinity. Lord, have mercy: three times. Glory. Both now. Our Father. For Thine is the kingdom. And these Troparia:—

"*Lighten mine eyes, O Christ the God, lest I sleep in death: lest mine enemy say, I have prevailed against him.*

"Glory to the Father, and to the Son, and to the Holy Ghost."

"*Be the Defender of my soul, O God, for I pass through the midst of snares: deliver me from them, and save me, O Good, as Lover of men.*

"Both now, and ever, and to ages of ages. Amene.

"Theotokion.

"As we have not boldness through our many sins, do thou, O Virgin Theotokos, supplicate Him who is born from thee, for the prayer of the Mother availeth much to procure the clemency of the Master. Disregard not, O all-pure, the supplications of sinners, for He Who vouchsafed to suffer for us is merciful, and powerful to save."

On turning to the hymn as known to the English reader through Dr. Neale's *tr.*, and comparing it with the above, it is clear that it is not a complete hymn in itself, but a cento composed of three stanzas from one part of the Greek *Great After-Supper* service, and two stanzas from another part of the same service with the omission of the Theotokion. (This cento form of the text is taken from C. Pelargus's *Enchiridion*, Frankfurt, 1594.) Another point which is equally clear is that the whole of the stanzas are anonymous in the Greek service-book. Dr. Neale attributes them to St. Anatolius, who died in 458. The Anatolius, however, of the Greek service-books, has his name appended to hymns in commemoration of martyrs of the latter part of the sixth and the early part of the seventh centuries. (See **Anatolius**, p. 63, i.) There must have been therefore two hymn-writers of the same name (*Anatolius*), one as stated by Dr. Neale, and another, who wrote in the 7th cent. In the Greek service-books the subject matter or nature of a hymn is often indicated by a kind of heading or preface to the hymn, as for instance *Στιχηρὰ ἀνατολικά*; *Στιχηρὰ ἀναστάσιμα*; and so on. In the case of the first three stanzas of this cento there is no such heading, nor is there any author's name given in any Greek service-book with which we are acquainted. In fact, no heading including the words *Στιχηρὰ ἀνατολικά* (the natural title of a *Morning* hymn) could have been attached to an *Evening* hymn. Whilst therefore we cannot determine the authorship of these Stichera, we regard them as very ancient, and possibly of the sixth or seventh centuries.

2. The first *tr.* of this hymn into English was by Dr. Neale, and was evidently taken from the text as given in *Daniel*. This *tr.* was

first pub. in *The Ecclesiastic and Theologian*, 1853, p. 161. As both in this instance and in the 1st ed. of his *Hys. of the Eastern Church*, 1862, the *tr.* is more faithful to the original than his revised *tr.* in the 2nd ed. of that work in the same year, we subjoin the text as given in *The Ecclesiastic* :—

"The day is past and over!
All thanks, O Lord, to Thee!
I pray Thee now that sinless
The eve and night may be:
Grant that I crave, O God, and save!
"The day hath parted from us!
All glory, Lord, to Thee!
I pray Thee that offenceless
The eve and night may be:
Grant that I crave, O God, and save!
"The toils of day are over,
I raise the hymn to Thee;
And pray that eve and night-time
Without attack may be;
Grant that I crave, O God, and save!
"Lighten mine eyes, O Saviour!
Or sleep in death shall I;
And he, mine adversary,
Triumphantly shall cry
I have assailed and have prevailed.
"Be Thou my soul's preserver!
O God! for Thou dost know,
The snares and sins are many
Through which I have to go:
Lover of men, oh hear my call,
And guard and save me from them all!"

When this *tr.* is compared with the revised text by Dr. Neale in his 2nd ed. of the *Hys. of the E. Church*, 1862, and which is followed in the hymn-books, it will be seen that the latter is much more smooth, and musical, than the former (although less literal), and on that account is better suited for public worship. Amongst the earliest hymnals in which it found a place was T. Darling's *Hys. for the Church of England*, 1862; the *Parish H. Bk.*, 1863, and others, in some cases st. iv. being omitted. At the present time it is found in almost every hymnal of note in all English-speaking countries.

In addition, Mrs. Charles has a *tr.* (from *Daniel*) in her *Voice of Christian Life in Song*, 1858, p. 25, the first of which reads :—

"The day is passing on,
I thank Thee, O Lord.
I beseech Thee this evening and this night
Keep me without sin,
Saviour, and save me!"

Dr. H. Bonar has also rendered it into English (from Daniel), and included it in his *Hymns of Faith and Hope*, 2nd series, 1864. The opening stanza is :—

"The day is done!
I thank Thee, Lord, alone.
'Tis evening, and I cry,
O Saviour, be Thou nigh,
This night from sin me keep,
Preserve me while I sleep."

3. Some twenty-five years ago Mr. Hatherly wrote a tune in double counterpoint which was published in *Our Own Fireside* in Nov. 1865, to a "Fountainside Hymn," but was incorporated with the 6th ed. of the Rev. W. H. Havergal's *Old Church Psalmody* in 1867, in alliance with Dr. Neale's *tr.* of the present hymn. It subsequently became popular in the Levant. To adapt the original Greek to the tune it has been rewritten in the following form by an unknown hand, and is one of the very few current instances of a rendering back into the original tongue of what had previously been translated from it.

"Ἀπόδειπνον.
"Περάνας τὴν ἡμέραν
Σὲ Κύριε εὐλογῶ
Ὦ δὸς καὶ τὴν ἑσπέραν
Νὰ Σὲ δοξολογῶ.
Ῥύσαι μ' ἐξ ἔργων σκοτεινῶν,
Καὶ σῶσον με τὸν ταπεινόν.
"Πληρώσας τὴν ἡμέραν
Σὲ Ἅγι' εὐλογῶ
Ὦ δὸς καὶ τὴν ἑσπέραν
Νά Σὲ δοξολογῶ.
Νύκτ' ἀσκανδαλιστόν μοι δὸς,
Καὶ σκέπε σωτηριωδῶς.
"Ἀμείψας τὴν ἡμέραν
Σὲ Σῶτερ εὐλογῶ
Ὦ δὸς καὶ τὴν ἑσπέραν
Νὰ Σὲ δοξολογῶ.
Ἐπίσκεψαί με συμπαθῶς,
Καὶ σωσόν με ὡς ἀγαθός."

For many and important details in this article we are indebted to the Very Rev. S. G. Hatherly, Mus. Bac., editor of the 4th ed. of Dr. Neale's *Hys. of the Eastern Church*, 1882. [J. J.]

Τὴν ἡμέραν τὴν φρικτήν. *St. Theodore of the Studium.* [*Sexagesima.*] This is the opening line of Ode i. of the *Canon for Apocreos.* The *Apocreos* answers to the Sexagesima of the Anglican Church, and on that day the Greek Church commemorates "The Second and impartial Coming of Our Lord Jesus Christ."

"This commemoration the most Divine Fathers set after the two parables" [i.e. the Gospels of the two preceding Sundays, The Pharisee and Publican, and the Prodigal Son], "lest any one, learning from them the mercy of God, should live carelessly, and say, 'God is merciful, and whenever I wish to relinquish sin, it will be in my power to accomplish my purpose.' They therefore here commemorated that fearful day, that, by the consideration of death, and the expectation of the dreadful things that shall hereafter be, they might terrify men of negligent life, and bring them back again to virtue, and might teach them not simply to put confidence in God's mercy, considered by itself, but to remember also that the Judge is just, and will render to every man according to his works." Dr. Neale adds to the above *tr.*: "As the Eastern Church has no such season as Advent, this commemoration becomes more peculiarly appropriate." *Hymns of the E. C.*, 2nd ed. 1862, pp. 101, 102.

This Canon is found in the *Triodion*, and dates from the beginning of the ninth century. As a Judgment hymn, for majesty and power, it has been regarded by Dr. Neale and other competent judges as second only to the *Dies Iræ*, which it anticipates some four hundred years. Four Odes only have been *tr.* into English. These are by Dr. Neale, and were pub. with notes (from which we have quoted) in his *Hys. of the Eastern Church*, 1862. The variation of metre in the *tr.* follows that of the original; but Dr. Neale omits the *θεοτόκιον* (address to the B. V. M.) which closes each Ode. The contrast in Ode iv. with human courts of justice, is much more vivid in the original. ["Orator persuasion" = *κλεπτουσα πιθανότης.*] In the first three eds., Ode ix., st. 3, l. 1, Dr. Neale has the curious misprint of "*David*" for "*Daniel.*" This has been corrected in the 4th ed. He also omits st. v. of that Ode. The untranslated Odes repeat the same ideas as those translated, which are as follows :—

Ode i. Τὴν ἡμέραν τὴν φρικτήν.
That fearful day, that day of speechless dread. This was repeated in *Lyra Messianica*, 1864; the *Hymnary* altered 1871-2; and later collections.

Ode iii. Ὁ κύριος ἔρχεται.
God comes, and who shall stand before His fear. Republished in Schaff's *Christ in Song*, 1870.
Ode iv. Ἐφέστηκεν ἡ ἡμέρα.
The day is near, the Judgment is at hand. Repeated in Schaff's *Christ in Song*, 1870.
Ode ix. Ὁ κύριος ἔρχεται.
The Lord draws nigh, the righteous throne's Assessor. Also in *Lyra Messianica*, 1864. [J. J.]

Ten thousand times ten thousand. *H. Alford.* [*Processional for Saints' Days.*] Appeared 1st in his *Year of Praise*, 1867, No. 229, in 3 st. of 8 l. In 1870 it formed part of the poetical setting of F. R. Pickersgill's illustration of the Lord's Prayer, which was pub. as *The Lord's Prayer Illustrated by F. R. Pickersgill, R.A., and Henry Alford, D.D.*, p. 16. On Jan. 17, 1871, it was sung at the author's funeral, with the additional stanza, "Bring near Thy great Salvation." In this full form it was printed in the author's *Life, &c.*, 1872, p. 483; in *H. A. & M.*, 1875, and again in other collections. [J. J.]

Ter sancte, ter potens Deus. *Claud de Santeüil.* [*Holy Trinity.*] Appeared in the *Cluniac Brev.*, 1686, p. 517. In the *Paris Brev.*, 1680, and later French *Brevs.* it is the hymn for the 1st and 2nd Vespers on Trinity Sunday. The Paris text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 82; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Thrice holy, thrice Almighty Three. By I. Williams, in the *British Magazine*, Sep., 1837 (vol. xii., p. 267), and again in his *Hys. tr. from the Parisian Brev.*, 1839, p. 160.

2. Thrice holy God, of wondrous might. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 92, and again in his *Hys. of the Church, &c.*, 1841, No. 53. It is in several collections. The form in the S. P. C. K. *Church Hys.*, 1871, and Thring's *Coll.*, 1882, is a cento in which st. i., ii., and ll. 1, 2 of st. iii. are by J. Chandler, slightly altered, and the rest of the hymn is by J. Ellerton.

3. Lord, thrice holy, and supreme. By E. Caswall, in his *Masque of Mary, &c.*, 1858, p. 279, and altered in his *Hys. & Poems*, 1873, p. 130, to "Lord, thrice holy! Lord of might!" Given, with slight alterations, in the *Hymnary*, 1872, as "Lord, thrice holy, God of might."

4. Thrice holy and thrice potent God. By W. L. Alexander, in his *Augustine H. Bk.*, 1849, No. 198 (ed. 1865, No. 205).

5. God thrice holy, God of might. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55; Trinity, 7; and Rice's *Sel.* from the same, 1870, No. 89.

6. Thrice holy God, of sovereign might. By R. C. Singleton, in his *Anglican H. Bk.*, 1868.

Other trs. are:—
1. O threefold holiness and might. *W. Palmer.* 1845.
2. Thrice blest, thrice mighty Deity. *J. D. Chambers.* 1857. [J. J.]

Tersteegen, Gerhard, s. of Heinrich Tersteegen (otherwise **ter Stegen** or **zur Stiege**), merchant at Mörs (Meurs), in Rhenish Prussia, was b. at Mörs, Nov. 25, 1697. His parents intended that he should become a minister of the Reformed Church in Germany. His father however d. in 1703, and his mother found that after giving him a thorough classical training in the Latin school at Mörs she was unable to afford the cost of his University course. He was accordingly apprenticed, in 1713, to his brother-in-law, a merchant at Mühlheim on the Ruhr, and in 1717 started in business on his own account, at Mühlheim. As he found his time much broken up, and his opportunities of meditation few, he gave up his business in 1719; and, after a short trial of linen weaving, took up the easier and much more lucrative occupation of weaving silk ribbons. During the years 1719–24 he passed through a period of spiritual depression, at the end of which his faith in the reconciling grace of Christ became assured (see No. xxxiv. below), and on Maundy Thursday, 1724, he wrote out a solemn covenant with God which he signed with his own blood. Previous to this, even before 1719, he had ceased to attend the ordinary services of the Reformed Church; and also absented himself from Holy Communion on the ground that he could not in conscience communicate along with open sinners. About the beginning of 1725 he began to speak at the prayer meetings (styled "Uebungen") which had been held at Mühlheim, since 1710, by Wilhelm Hoffmann, who was a candidate of theology (licensed preacher) of the Reformed Church. Tersteegen soon became known as a religious teacher among the "Stillen im Lande," as the attenders on these meetings were called, and in 1728 gave up his handicraft in order to devote himself entirely to the *tr.* of works by mediæval and recent Mystics and Quietists, including Madame Guyon and others, and the composition of devotional books, to correspondence on religious subjects, and to the work of a spiritual director of the "awakened souls." From this date to his death he was supported by a small regular income which was subscribed by his admirers and friends. About 1727 a house at Otterbeck, between Mühlheim and Elberfeld, was set apart as a "Pilgerhütte," where the "awakened souls" could go into a spiritual retreat, under the direction of Tersteegen. This house, with accommodation for eight persons, was retained until about 1800. Tersteegen, however, did not confine himself to Mühlheim, but travelled over the district, addressing gatherings of like-minded Christians, giving special attention to Elberfeld, Barmen, Solingen, and Crefeld. From 1732 to 1755 he also went regularly every year to Holland, to visit his spiritual kinsfolk at Amsterdam and elsewhere. From 1730 to 1750 a law against conventicles was strictly enforced, and Tersteegen could not hold meetings except on his visits to Holland. During this period he removed to a house which had been Wilhelm Hoffmann's, where he preached, and provided food and simple medicines for the poor. After 1750 he resumed his public speaking until 1756, when he overstrained himself, and had to confine himself to the smallest gatherings absolutely. In 1769, dropsy set in, and after patient endurance for a season he d. on April 3, 1769, at Mühlheim (*Koch*, vi. 46; Herzog's *Real-Encyklopädie*, xv. 334; Max Goebel's *Gesch. des christl. Lebens in der Rheinisch-Westphälischen Evang. Kirche*, vol. iii., 1860, p. 289, &c.).

Up to the end of his life Tersteegen remained outside the Reformed Church, but never set up a sect of his own. After his death his followers as a rule reunited them-

selves with it, especially when a less formal type of religion began to prevail therein.

Of Tersteegen's public addresses given between 1753 and 1756, reports were taken of the more important, and in 1769–73, thirty-three of these were pub. as *Geistliche Brosamen von des Herrn Tisch gefallen*, &c. Seven of them have been *tr.* by S. Jackson as *Spiritual Crumbs from the Master's Table*, 1837. In addition he pub. in 1750 a collection of tracts as *Weg der Wahrheit*. A large number of his German letters were pub. in 1773–5, at Solingen; and of his Dutch letters, at Hoorn, in 1772.

Tersteegen's most important hymnological work was his *Geistliches Blumen-Gärtlein*, of which many editions were published, details of the more important of which we subjoin.

The 1st ed. was pub. in 1729; 2nd, 1735; 3rd, 1738; 4th, 1745; 5th, 1751; 6th, 1757; 7th, 1768; and the 8th in 1778. [Eds. 1–4, 6, pub. by Böttiger, at Frankfurt and Leipzig; 5, 7, 8, by Schmitz, at Solingen.] Of these eds. the Royal Library at Berlin has the 2nd and 4th, and the Wernigerode Library has the 1st and 3rd. The 5th is in the Library of the Prediger-Seminar at Hannover. The 6th is in the possession of Professor Dr. Kleinert, in Berlin. No copy of the 7th ed. has been accessible to the present writer, but he possesses a copy of the 8th ed., 1778, which professes to be a reprint of the 7th ed. So far as the hymns proper are concerned the dates at which they appeared in the successive editions (the numbers in each case being as in Bk. iii. of the ed. of 1768), are as follows: The 1729 has Nos. 1–28, 107–111; the 1735, 1–58, 107–111; the 1738, 1–65, 107–111; the 1745, 1–84, 106–111; the 1751, 1–91, 106–111; the 1757, 1–93, 106–111; the 1768, 1–111. In Dr. Kleinert's copy of the 1757 ed. the additional hymns of the 1768 ed. are appended in the shape of several separately printed supplements, but none of these seem earlier than 1760. So far as the shorter pieces of the *Blumen-Gärtlein* are concerned, the 1729 has 220 pieces in Bk. i., 220 in Bk. ii., and 60 in Bk. iii., and the hymns proper in Bk. iv. In the later eds. Bks. i., ii., are united and enlarged; and so e.g. the 1738 ed. has 513 in Bk. i., and 120 in Bk. ii., while the 1768 ed. has 584 in Bk. i. and 120 with an Appx. of 16 in Bk. ii. The 1729 ed. does not contain the *Frommen Lotterie*. This was 1st pub. separately at Elberfeld, in 1732, with 235 "Lots," and added to the later eds. of the *Blumen-Gärtlein*, the 1738 ed., e.g. containing 284 aphorisms or "Lots," and the 1768 ed. containing 381. In the most accessible recent ed. of the *Blumen-Gärtlein*, viz., the stereotype ed. pub. by J. F. Steinkopf, of Stuttgart (6th ed., 1879), neither Nos. 585–606 in Bk. i., the *Erbauliche Verse der Madame Guion*, appended to Bk. ii. [1st pub. separately in 1749], Nos. 113–122 in Bk. iii., nor Nos. 382–412 in the *Frommen Lotterie*, are in any of the first eight editions; and some of these pieces are certainly neither originals nor *trs.* by Tersteegen.

The hymn-book used at the meetings of Hoffmann and Tersteegen has often been regarded as Tersteegen's. The 1st ed. appeared at Elberfeld, in 1721, as *Joachimi Neandri vermehrte Glaubens- und Liebes-Übung . . . nebst einem Anhang*, &c., and was ed. by Adolph Weber of Haan, near Elberfeld. The 2nd (Duisburg, 1736), 3rd (Duisburg, 1747), 4th (Solingen, 1760), and 5th (Soligen, 1768) eds. were edited by Tersteegen, the title being enlarged in 1760 as *Gott-geheiligtes Harfen-Spiel der Kinder Zion*, &c. These later eds. contain many hymns by Tersteegen, but none of the hymns of the *Blumen-Gärtlein* seem to have been first pub. therein.

Tersteegen ranks as one of the three most important hymnwriters associated with the Reformed Church in Germany, the other two being F. A. Lampe (p. 636, ii.), and Joachim Neander (p. 790, i.).

He is however more closely allied, both as a Mystic and as a Poet, with Johann Scheffler (p. 1004, ii.), than with either of his co-religionists. He almost equals Scheffler in power of expression and beauty of form, and if Scheffler has more pictorial grace, and a more vivid imagination, Tersteegen has more definiteness of teaching, a firmer grasp of the Christian verities, and a greater clearness in exposition. Inner union of the soul with God and Christ, the childlike simplicity and trust which this brings, renunciation of the world and of self, and daily endeavour to live as in the presence of God and in preparation for the vision of God, are the keynotes of his hymns. To his intense power of realising the unseen, his clear and simple diction, and the evident sincerity with which he sets forth his own Christian experience, his hymns owe much of their attractiveness and influence. During his lifetime they did not come much into use except through the *Harfenspiel*, as above, and they did not meet the taste of compilers during the Rationalistic period. But since Bunsen in his *Versuch*, 1833, and Knapp in his *Ev. L. S.*, 1837, brought his hymns once more into notice they have been received in greater or less measure into almost all the German hymn-books, among the Lutherans as well as among the Reformed, the most popular of all being his "Gott ist gegenwärtig" (p. 443, ii.).

A number of Tersteegen's hymns are noted under their own first lines (see **Index of Authors and Translators**). They appeared, almost all for the first time, in the successive editions of his *Geistliches Blumen-Gärtlein*, viz., in the 1st ed., 1729; 2nd ed., 1735; 3rd ed., 1738; 4th ed., 1745; 5th ed., 1751; 6th ed., 1757; 7th ed., 1768; and in each case (after 1729. See above) in the Third Book of that work. Those which have passed into English and are not noted elsewhere, are as follows:—

i. Freue dich, du Kinder-Orden. *Christmas.* In the 5th ed., 1751, as above, Bk. iii., No. 87, in 6 st. of 6 l., entitled "Christmas Day's awaking for the Children." Repeated in Bunsen's *Allg. G. B.*, 1846, No. 47, omitting st. ii. *Tr.* as:—

Little children, God above. This is a free *tr.*, omitting st. vi., by Mrs. Bevan, in her *Songs of Eternal Life*, 1858, p. 78. Her *trs.* of st. i., ii., v. are in Dr. Pagenstecher's *Coll.*, 1864.

Another tr. is: "Children rejoice, for God is come to earth." By *Miss Dunn*, 1857, p. 30.

ii. Jedes Herz will etwas lieben. *Love to Christ.* In the 4th ed., 1745, as above, Bk. iii., No. 70, in 8 st. of 4 l., entitled "The Soul wishes to take Jesus as her best Beloved." Repeated in the *Harfen-Spiel*, 1747, as above (ed. 1768, No. 544). *Tr.* as:—

1. The heart of man must something love. This is a good and full *tr.* by S. Jackson, in his *Life of Tersteegen*, 1832 (1837, p. 426). Repeated in full in Leifchild's *Orig. Hys.*, 1842. A cento beginning with st. ii. "Though all the world my choice deride," is in Spurgeon's *O. O. H. Bk.*, 1866, and also in the *Plymouth Coll.*, 1855, and other American hymnals.

2. Something every heart is loving. A full and good *tr.* by Mrs. Bevan, in her *Songs of Eternal Life*, 1858, p. 58. Repeated, abridged, in the Eng. Presb. *Ps. & Hys.*, 1867; Hatfield's *Church H. Bk.*, N. Y., 1872; *Hys. & Songs of Praise*, N. Y., 1874, &c.

iii. Jesu, der du bist alleine. *Communion of Saints.* In the 2nd ed., 1735, as above, Bk. iii., No. 43, in 11 st. of 6 l., entitled "Prayer on behalf of the brethren." Previously in the Hesse-Homburg *G. B.*, 1734, No. 1461, and evidently as early as 1731, for in that year Tersteegen quotes part of it in one of his letters (see *Goebel*, as above, iii. p. 347). Repeated in the *Unv. L. S.*, 1851, No. 318. *Tr.* as:—

Jesus, whom Thy Church doth own. By Miss Winkworth, omitting st. iii., in her *Lyra Ger.*, 2nd Ser., 1858, p. 99; repeated, omitting the *trs.* of st. v., vii., in her *C. B. for England*, 1863, No. 106. The *trs.* of st. i., ii., iv. are included in the Ohio *Luth. Hyl.*, 1880.

iv. Jesu, mein Erbarmer! höre. *Lent* or *Penitence.* In the 2nd ed., 1735, as above, Bk. iii., No. 41, in 12 st. of 6 l., entitled "In outward and inward sufferings and Temptations." Pre-

viously in the Hesse-Homburg *G. B.*, 1734, No. 1664. *Koch*, vi. 50, speaks of it as written before 1724. In the Elberfeld *G. B.*, 1857. *Tr.* as:—

Jesus, pitying Saviour, hear me. In full, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 133, repeated, omitting st. ii.–iv., ix., in her *C. B. for England*, 1863, No. 109. In her *Christian Singers*, 1869, p. 298, she gave st. ii., v., vi., beginning "Lost in darkness, girt with dangers."

v. Nun so will ich denn mein Leben. *Self-Surrender.* In the 2nd ed., 1735, as above, Bk. iii., No. 37, in 10 st. of 6 l. entitled "Thorough resolution to give oneself wholly to God." Previously in the Hesse-Homburg *G. B.*, 1734, No. 960, in 10 st. Also in the *Unv. L. S.*, 1851, No. 718. According to *Koch*, vi. 68, it was originally in 9 st., and st. 10 was added at the suggestion of his friend Wilhelm Hoffmann (see above). *Tr.* (omitting st. ii., iii., vi., x.) as:—

1. Lo! my choice is now decided. By Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 125 (*Hys. from the Ger.*, 1864, p. 215, altered), Her *trs.* of st. viii., ix., vii., altered and beginning, "One thing first and only knowing," are repeated in Hedge & Huntington's *Hys. for the Church of Christ*, Boston, U.S., 1853.

2. Now at last I end the strife. By Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 165, repeated (omitting the *tr.* of st. viii.), as No. 131, in her *C. B. for England*, 1863.

vi. O liebe Seele! könntst du werden. *The Childlike Spirit.* In the 1st ed., 1729, as above, Bk. iv., No. 7, in 18 st. of 4 l., entitled "Picture of Christian childhood." Repeated, abridged, in Bunsen's *Versuch*, 1833, No. 824. It is a beautiful description of ideal childhood. *Tr.* as:—

Soul! couldst thou, while on earth remaining. By Miss Cox, omitting st. ii.–iv., ix., xi., xv., in her *Sacred Hys. from the German*, 1841, p. 113. Her *trs.* of st. i., xvii., xviii., were repeated, altered, in Hedge & Huntington's *Hys. for the Church of Christ*, Boston, U.S., 1853. In Miss Cox's *Hys. from German*, 1864, p. 197, it begins "Soul, while on earth thou still remainest."

Other trs. are: (1) "Wouldst thou, my soul, the secret find." By *Lady E. Fortescue*, 1843, p. 47. (2) "Dear soul, couldst thou become a child." By *Miss Winkworth*, 1855, p. 22.

vii. Siegesfürste, Ehrenkönig. *Ascension.* In the 2nd ed., 1735, as above, Bk. iii., No. 54, in 7 st. of 8 l., entitled "Prayer to Jesus on His Ascension." Repeated in the Berlin *G. L. S.*, ed. 1863, No. 1031. *Tr.* as:—

Conquering Prince and Lord of Glory. By Miss Winkworth, omitting st. ii., in her *Lyra Ger.*, 2nd Ser., 1858, p. 48. In her *C. B. for England*, 1863, No. 63, considerably altered; a *tr.* of st. ii. being added, and the *trs.* of st. iii., iv., omitted. This form is repeated in the Pennsylvania Luth. *Church Bk.*, 1868.

viii. Wie gut ists, wenn man abgespehnt. *Lent* or *Self-Renunciation.* In the 1st ed., 1729, as above, Bk. iv., No. 21, in 9 st. of 6 l., entitled "Of the sweetness of the hidden life of Christians." *Tr.* as:—

How sweet it is, when, wean'd from all. This is a good and full *tr.* by S. Jackson, in his *Life of Tersteegen*, 1832 (1837, p. 417). His *trs.* of st. i., iii., v., ix. are repeated in the *Christian Hyl.*, 3rd ed., Adelaide, 1872, No. 225.

Other hymns by Tersteegen which have been rendered into English are:—

ix. Ach Gott, es taugt doch draussen nicht. *On the Vanity of Earthly Things.* In the 7th ed., 1768, as above, Bk. iii., No. 102, in 4 st. of 4 l. Previously in the supplemental Hymns appended to some copies of the 6th ed. (see above). *Tr.* as, "Ah God! the world has nought to please." By *Miss Winkworth*, 1869, p. 304.

x. Ach, könnt ich stille sein. *Peace in God.* In the 2nd ed., 1735, as above, Bk. iii., No. 53, in 6 st. of 6 l. *Tr.* as (1) "Oh! could I but be still." By *Mrs. Bevan*, 1859, p. 134. (2) "Ah, could I but be still." By *Lady Durand*, 1873, p. 77.

xi. Allgenugsam Wesen. *God's All-sufficiency.* In the 1st ed., 1729, as above, Bk. iv., No. 14, in 8 st. of 9 l. The *trs.* are (1) "Thou All-sufficient One! Who art." By *Miss Warner*, 1858, p. 601, repeated in *Hys. of the Ages*, Boston, U.S., 1865, p. 163. (2) "Thou, whose love unshaken." In the *Christian Treasury*, 1858, p. 463, signed "B.," i.e. *J. D. Burns.* (3) "All-sufficient Being." By Dr. J. F. Hurst, in his *tr.* of K. R. Hagenbach's *Hist. of the Church*, 18th and 19th centuries, N. Y., 1869, vol. i. p. 142.

xii. Bald endet sich mein Pilgerweg. *Eternal Life.* In the 7th ed., 1768, as above, Bk. iii., No. 105, in 11 st. of 8 l. Previously in the supplemental hymns appended to some copies of the 6th ed. *Tr.* as "Weary heart, be not desponding." By *Lady Durand*, 1873, p. 84.

xiii. Berufne Seelen! schlafet nicht. *Lent.* In the 4th ed., 1745, as above, Bk. iii., No. 83, in 6 st. of 5 l. The *trs.* are (1) "Ye sleeping souls, awake From dreams of carnal ease." By S. Jackson, in his *Life of Tersteegen*, 1832 (1837, p. 413). (2) "Sleep not, O Soul by God awakened." By *Lady Durand*, 1873, p. 98.

xiv. Das äussre Sonnenlicht ist da. *Morning.* In the 1st ed., 1729, as above, Bk. iv., No. 24, in 8 st. of 4 l. *Tr.* as (1) "The World's bright Sun is risen on high." By *H. J. Buckoll*, 1842, p. 51. (2) "The outer sunlight now is there." By *Lady Durand*, 1873, p. 75.

xv. Das Kreuz ist dennoch gut. *Cross and Consolation.* In the 2nd ed., 1735, as above, Bk. iii., No. 40, in 10 st. of 6 l. *Tr.* as "The Cross is ever good." By Mrs. Findlater in *H. L. L.*, 1862, p. 72 (1884, p. 234), repeated in *Lyra Messianica*, 1864.

xvi. Die Blümlein klein und gross in meines Herren Garten. *On the Graces of the New Testament.* In the 7th ed., 1768, as above, Bk. iii., No. 95, in 12 st. of 4 l. It is one of the supplemental hymns appended to some copies of the 6th ed. The *trs.* are (1) "Flowers that in Jesu's garden have a place." By Miss Dunn in her *tr.* of Tholuck's *Stunden*, 1853, p. 114. (2) "Full many flowers, in my Lord's garden blooming." By Dr. R. Menzies in his *tr.* of Tholuck's *Stunden*, 1870, p. 182.

xvii. Die Liebe will was ganzes haben. *Entire Consecration.* In the 3rd ed., 1738, as above, Bk. iii., No. 64, in 9 st. of 5 l. *Tr.* as "Love doth the whole—not part—desire." By *Miss Warner*, 1869, p. 12.

xviii. Für dich sei ganz mein Herz und Leben. *Consecration to Christ.* In the 6th ed., 1757, as above, Bk. iii., No. 93, in 8 st. of 6 l. The form *tr.* into English is that in Gossner's *Sammlung*, 1825, No. 577, in the Berlin *G. L. S.*, ed. 1863, No. 1594, and others, and consists of st. iv.–vi., i., ii., viii., iii., vii., beginning "Ich bete an die Macht der Liebe." The *trs.* are (1) "Constrain'd by love so warm and tender." By R. Massie in the *British Herald*, April, 1865, p. 55, repeated in Reid's *Praise Bk.*, 1872, No. 436. (2) "My soul adores the might of loving." By Mrs. Edmund Ashley in the *British Herald*, Sept., 1867, p. 136, repeated in Reid's *Praise Bk.*, 1872, No. 582.

xix. Grosser Gott, in dem ich schwebe. *God's Presence.* In the 4th ed., 1745, as above, Bk. iii., No. 80, in 16 st. of 4 l. *Tr.* as "God, in Whom I have my being." By *Lady Durand*, 1873, p. 81.

xx. Jauchzet ihr Himmel! frohlocket ihr englische Chören. *Christmas.* In the 2nd ed., 1735, as above, Bk. iii., No. 29, in 8 st. of 5 l. In the Berlin *G. L. S.*, ed. 1863, No. 165. *Tr.* as "Triumph, ye heavens! rejoice ye with high adoration." In the *British Herald*, Sept., 1866, p. 329, and in Reid's *Praise Bk.*, 1872, No. 414.

xxi. Jesu, den ich meine. *Life in Christ.* In the 1st ed., 1729, as above, Bk. iii., No. 15, in 11 st. of 8 l. *Tr.* as "Jesus, whom I long for." By *Lady Durand*, 1873, p. 92.

xxii. Jesus-Nam, du höchster Name. *The Name of Jesus.* In the 2nd ed., 1735, as above, Bk. iii., No. 30, in 8 st. of 8 l. Previously in the Hesse-Homburg *G. B.*, 1734, No. 351. *Tr.* as "Jesu's name, thou highest name." By S. Jackson in his *Life of Tersteegen*, 1832 (1837, p. 415).

xxiii. Liebwerther, süsser Gottes-Wille. *Resignation to the Will of God.* In the 1st ed., 1729, as above, Bk. iii., No. 19, in 10 st. of 4 l. The *trs.* are (1) "Thou sweet beloved Will of God." By *Mrs. Bevan*, 1858, p. 14. Of this st. i., ii. were adopted as st. i., ii. of No.

257 in J. Mountain's *Hys. of Consecration and Faith*, (2) "O Will of God, all sweet and perfect." By *Lady Durand*, 1873, p. 96.

xxiv. Mein ganzer Sinn. *Lent. Turning to God.* In the 1st ed., 1729, as above, Bk. iv., No. 25, in 6 st. of 6 l. *Tr.* as "My whole desire Doth deeply turn away." By *Miss Warner*, 1869, p. 30.

xxv. Mein Gott, mein Gott, mein wahres Leben. *Self-Dedication.* In the 5th ed., 1751, as above. Bk. iii., No. 85, in 3 st. of 8 l. *Tr.* as "My God, my God, my life divine!" By S. Jackson in his *Life of Tersteegen*, 1832 (1837, p. 414).

xxvi. Mein Herz, ein Eisen grob und alt. *Cross and Consolation.* In the 6th ed., 1757, as above, Bk. iii., No. 92, in 8 st. of 6 l. *Tr.* as "A rough and shapeless block of iron is my heart." By *Lady Durand*, 1873, p. 79.

xxvii. Mein'n ersten Augenblick. *Morning.* In the 1st ed., 1729, as above, p. 231, in 2 st. of 6 l. *Tr.* as "Each moment I turn me." This is No. 692 in pt. i. of the *Moravian H. Bk.*, 1754 (marked as from "Ein'n jeden Augenblick").

xxviii. Nun lobet alle Gottes Sohn. *Praise to Christ.* In the 4th ed., 1745, as above, Bk. iii., No. 84, in 8 st. of 6 l. *Tr.* as "Give glory to the Son of God." By *Mrs. Bevan*, 1858, p. 75.

xxix. O Jesu, König, hoch zu ehren. *Self-surrender.* In the 2nd ed., 1735, as above, Bk. iii., No. 33, in 12 st. of 4 l. Previously in the Hesse-Homburg *G. B.*, 1734, No. 962. *Tr.* as "O Jesus, Lord of majesty." By *Miss Winkworth*, 1858, p. 136.

xxx. So gehts von Schritt zu Schritt. *For the Dying.* In the 4th ed., 1745, as above, Bk. iii., No. 73, in 11 st. of 4 l. *Tr.* as "Thus, step by step, my journey to the Infinite." By *Lady Durand*, 1873, p. 105.

xxxi. So ist denn doch nun abermal ein Jahr. *New Year.* In the 7th ed., 1768, as above, Bk. iii., No. 97, in 7 st. of 4 l., entitled Sincere disposition on New Year's Day or on one's Birthday, and with the note: "This I wrote for my birthday, when I was 63 years old, and then the first line began, 'So ist dann auch mein grosses Stuffenjahr.'" It is one of the supplemental hymns appended to some copies of the 6th ed., 1757. *Tr.* as "Thus, then another year of pilgrim-life." By *Lady Durand*, 1873, p. 73.

xxxii. Sollt ich nicht gelassen sein. *Cross and Consolation.* In the 1st ed., 1729, as above, Bk. iv., No. 17, in 8 st. of 4 l. *Tr.* as "Should I not be meek and still." By *Mrs. Bevan*, 1858, p. 45.

xxxiii. Von allen Dingen ab. *Turning to God.* In the 5th ed., 1751, as above, Bk. iii., No. 86, in 9 st. of 6 l. *Tr.* as "From all created things." By *Lady Durand*, 1873, p. 100.

xxxiv. Wie bist du mir so innig gut. *The Grace of Christ.* In the 2nd ed., 1735, as above, Bk. iii., No. 39, in 14 st. of 4 l. Previously in the Hesse-Homburg *G. B.*, 1734, No. 1120. In Bunsen's *Versuch*, 1833, No. 757, and Knapp's *Ev. L. S.*, 1837 and 1865. Written in 1724 at the close of his time of spiritual despondency. "This state of spiritual darkness continued five years; until at length whilst on a journey to a neighbouring town, the day-spring from on high again visited him; and the atoning mercy of Jesus Christ was made so deeply and convincingly apparent to him, that his heart was set entirely at rest. On this occasion he composed that beautiful hymn, &c." (see S. Jackson's *Life of Tersteegen*, ed. 1837, p. 7). *Tr.* as "How gracious, kind, and good, My great High Priest art Thou" (st. i.–v.), No. 74 in Dr. Leifchild's *Original Hys.*, 1842.

xxxv. Wiederum ein Augenblick. *The Flight of Time.* In the 1st ed., 1729, as above, p. 232, in 6 l. In the 7th ed., 1768, Bk. iii., No. 109, in 2 st. of 6 l. *Tr.* as (1) "Of my Time one Minute more." As No. 691, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "One more flying moment." By *Lady Durand*, 1873, p. 26.

xxxvi. Willkomm'n, verklärter Gottes Sohn. *Easter.* In the 1st ed., 1729, as above, Bk. iv., No. 22, in 10 st. of 6 l. The form *tr.* into English is that in Bunsen's *Versuch*, 1833, No. 727, which is st. vii.–x., beginning "Verklärtes Haupt, nun lebest du." This is *tr.* as "O Glorious Head, Thou livest now." By *Miss Winkworth*, 1855, p. 89. Repeated in Schaff's *Christ in Song*, 1870.

The first Book of the *Blumen-Gärtlein* contains short poems, more of the nature of aphorisms than of hymns. In the ed. of 1768 there are in all 568 pieces in Bk. i., and of these Miss Winkworth has *tr.* Nos. 429, 474, 565, 573, 575, 577 in her *Christian Singers*, 1869. Others are *tr.* by *Lady Durand*, in her *Imitations from the German of Spitta and Tersteegen*, 1873, as above, and by S. Jackson, in his *Life of Tersteegen*, 1832.

To the 2nd and later eds. of the *Blumen-Gärtlein* a collection of aphorisms, entitled *Der Frommen Lotterie*, was appended. This was enlarged in the successive eds. till the ed. of 1768 contained 381 in all. Of these 200 were selected and *tr.* by Lady E. A. Durand, and pub. in 1874, as *The Spiritual Lottery. A selection translated from Gerhard Tersteegen's Frommen Lotterie.* [J. M.]

Thank and praise Jehovah's Name. *J. Montgomery.* [*Ps. cvii.*] This version of Ps. 107 was given in his *Songs of Zion*, 1822, in five numbers as follows:—

1. Thank and praise Jehovah's name.
2. They that mourn in dungeon-gloom.
3. Fools, for their transgression, see.
4. They that toil upon the deep.
5. Let the elders praise the Lord.

In his *Original Hys.*, 1853, numbers 1–4 were given as one hymn in four parts, with No. 3 altered to "Sinners, for transgression, see," and making 24 st. of 4 l. in all. The most widely used part is No. 1. It is sometimes altered to "Magnify Jehovah's Name," as in the American *Baptist Praise Bk.*, 1871, and other collections. [J. J.]

Θαύματος ὑπερφυοῦς. [Χριστὸς γενναῖαι.]

That holy rite, that solemn vow. *E. Osler.* [*Holy Baptism.*] 1st pub. in Hall's *Mitre H. Bk.*, 1836, No. 107, in 2 st. of 6 l., and again in Osler's *Church and King*, March, 1837, as the conclusion of an article on "Easter Even." In 1858 it was adopted by the Bap. *Ps. & Hymns*, No. 711, but the stanzas were transposed, st. ii. being placed first, and thus opening, "Baptized into the Saviour's death." In this form it is found in a few collections. [J. J.]

That we might walk with God. *B. Beddome.* [*Leadings of the Holy Spirit.*] This is No. 138 of Beddome's posthumous *Hymns Adapted to Public Worship, &c.*, 1817, in 4 st. of 4 lines, and headed "Leadings of the Spirit." In its original form it is not in C. U.; but it has supplied the following to a large number of American hymn-books:—

1. **Heirs of unending life.** This appeared in the American *Prayer Bk. Coll.* 1826, No. 210, in 3 st. of 4 l. Of these st. iii. is from Beddome (st. iv.); st. ii. Beddome (st. ii.) altered; and st. i. new. American authorities say that this cento was arranged by Bp. Onderdonk, who also wrote st. i. It is in several collections.

2. **'Tis God the Spirit leads.** This is composed of st. ii.–iv. from Beddome, with the alteration of the first line only. It appeared in this form, anonymously, in Bickersteth's *Christian Psalmody*, 1833, and is in extensive use in America.

Sometimes Beddome's hymn is dated 1795, the year of his death. [J. J.]

The angel comes: he comes to reap. *H. H. Milman.* [*Second Advent.*] 1st pub. in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 40, in 4 st. of 4 l., and again in Dean Milman's *Sel. of Ps. & Hys.*, 1837. It is given in several modern hymn-books, including Dale's *English H. Bk.*, 1874, and others. [J. J.]

The apostle slept, a light shone in the prison. [*Burial of the Dead.*] *J. D. Burns.* Appeared in his *Vision of Prophecy*,

&c., 1858, as a paraphrase of the account contained in Acts xii. of the deliverance of St. Peter from prison. It was repeated in his *Poems*, 1865, p. 248, in 9 st. of 4 l., and entitled "The death of a Believer." As a whole this hymn is not in C. U., but the cento for the Burial of the Dead, "A voice is heard on earth of kinsfolk weeping," in the *Hy. Comp.*, 1876, is composed of st. vii.–ix. [J. J.]

The ark of God in safety rode. *Bp. C. Wordsworth of Lincoln.* [*For use at Sea.*] Appeared in *The Holy Year*, 1862, p. 216, in 20 st. of 4 l., and entitled, "Prayers at Sea—The Sailors' Hymn." In later editions it is divided into four parts thus:—

Pt. i. "The ark of God in safety rode."
Pt. ii. "O Thou Whose way is on the waves."
Pt. iii. "Our bodies are with earthly food."
Pt. iv. "The stars will fall, the sun be dark."

These parts are in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*, st. vi. of the original being omitted. This revision was made by the author. In the S. P. C. K. *Church Hys.*, 1871, is a cento composed of st. i., ii., v., xi., xv.–xx. [J. J.]

The billows swell, the winds are high. *W. Cowper.* [*Temptation.*] Appeared in the *Olney Hymns*, 1779, Bk. iii., No. 18, in 5 st. of 4 l., and entitled "Temptation." It was extensively adopted by the older collection, but is somewhat restricted in its modern use. [J. J.]

The bird that soars on highest wing. *J. Montgomery.* [*Humility.*] This poem appeared in his *Poet's Portfolio*, 1835, p. 179, in 3 st. of 6 l., and headed "Humility." It is given as a hymn in several collections, including Martineau's *Hymns, &c.*, 1840; the *Prim. Meth. S. School Union H. Bk.*, 1879, and others in G. Britain and America. [J. J.]

The chariot! the chariot! its wheels roll on fire. *H. H. Milman.* [*Advent.*] 1st pub. in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 7, in 5 st. of 4 l., but not included by the author in his *Sel. of Ps. & Hys.*, 1837. It is in several modern hymn-books, including *Kennedy*, 1863; Snepp's *Songs of G. & G.*, 1872, &c. [J. J.]

The Church has waited long. *H. Bonar.* [*Advent.*] Pub. in the *Bible H. Bk.*, 1845, No. 299, in 5 st. of 8 l., with the refrain "Come then, Lord Jesus, come." It was repeated in the 3rd ed. of the author's *Songs for the Wilderness*, Kelso, 1850, p. 39, and again in his *Hys. of Faith and Hope*, 1857, p. 31. It is in extensive use in G. Britain and America, sometimes without the refrain. [J. J.]

The Church of God lifts up her voice. *W. C. Dix.* [*Easter.*] This hymn is based upon a *tr.* in blank verse by Dr. Littledale of a short hymn near the end of his *tr.* of the office of the Greek Church for Easter Sunday, as pub. in his *Offices from the Service Books of the Holy Eastern Church, &c.*, 1863, p. 222, and begins in the original Πάσχα τὸ τερπνόν. Mr. Dix's rendering was made in 1864, and pub. in 6 st. of 5 l., in the St. Raphael (Bristol) *Hys. for Public Worship*, No. 203, as one of six additional hymns given at the end of the collections, and headed, "Founded on translation from the Greek. Written by W. C. D. for St. Raphaels. Easter, 1864." It must be observed that by an error of the printer this note reads as though it referred to No. 202 (another hymn by Mr. Dix), instead of to No. 203, the present hymn. [J. J.]

The Church's one Foundation. *S. J. Stone.* [*Processional for Festivals.*] The impression made upon the author's mind by Bishop Gray's (Capetown) noble defence of the Catholic Faith against the teachings of Bishop Colenso, was in chief the origin of this magnificent hymn. It has thus associations of historical value, to which special reference is made in the stanza:—

"Though with a scornful wonder
Men see her sore opprest,
By schisms rent asunder,
By heresies distrest;
Yet saints their watch are keeping
Their cry goes up, 'How long?'
And soon the night of weeping
Shall be the morn of song."

The hymn was written in 1866, and is based on the ninth article of the Apostles' Creed. It is known in *three* forms, (1) the original, which was pub. in the author's *Lyra Fidelium*, 1866, in 7 st. of 8 l., and headed "The Holy Catholic Church: The Communion of Saints. 'He is the Head of the Body, the Church'"; (2) the revised form in 5 st. of 8 l., made in 1868 for, and pub. in the *Appendix* to *H. A. & M.*, No. 320 (the form in universal use); and (3) the expanded text in 10 st. of 8 l., made in 1885 for Processional use in Salisbury Cathedral. We give here the full form of 1885, with notes in the margin which explain the position of each stanza in 1866 and 1868:—

St. i. in 1866, and 1868.
1. "The Church's one Foundation
Is Jesus Christ her Lord:
She is His new creation
By water and the word:
From heaven He came and sought her
To be His Holy Bride
With His own blood He bought her
And for her life He died.

St. ii. in 1866, and 1868.
2. "Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one Faith, one Birth;
One Holy Name she blesses,
Partakes one holy Food,
And to one hope she presses
With every grace endued.

St. iii. in 1866; omitted in 1868.
3. "The Church shall never perish!
Her dear Lord, to defend,
To guide, sustain, and cherish,
Is with her to the end;
Though there be those that hate her,
And false sons in her pale,
Against or foe or traitor
She ever shall prevail.

St. iv. in 1866; and st. iii. in 1868.
4. "Though with a scornful wonder
Men see her sore opprest,
By schisms rent asunder,
By heresies distrest;
Yet saints their watch are keeping,
Their cry goes up, 'How long?'
And soon the night of weeping
Shall be the morn of song.

St. v. in 1866, and st. iv. in 1868.
5. "'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

New in 1885.
6. "So, Lord, she stands before Thee,
For evermore thine own;
No merit is her glory,
Her boasting this alone:

That she who did not choose Thee
Came, chosen, at Thy call,
Never to leave or lose Thee
Or from Thy favour fall.

New in 1885. 7. "For Thy true word remaineth;
No creature far or nigh,
No fiend of ill who reigneth
In hell or haunted sky;
No doubting world's derision
That holds her in despite,
Shall hide her from Thy vision,
Shall lure her from Thy light.

New in 1885. 8. "Thine, Thine! in bliss or sorrow,
As well in shade as shine:
Of old, to-day, to-morrow,
To all the ages, Thine!
Thine in her great commission,
Baptized into Thy Name,
And in her last fruition
Of all her hope and aim.

St. vi. in 1866; st. v., ll. 1–4, in 1868; ll. 5–8 omitted in 1868. 9. "As she on earth hath union
With God, the Three in One,
So hath she sweet communion
With those whose rest is won;
With all her sons and daughters,
Who by the Master's hand
Led through the deathly waters,
Repose in Eden-land.

St. vii. in 1866; ll. 1–4 in 1868. 10. "O happy ones and holy!
Lord, give us grace that we
Like them, the meek and lowly,
On high may dwell with Thee;
There past the border mountains,
Where, in sweet vales, the Bride
With Thee, by living fountains,
For ever shall abide. Amen."

A collation of the above text of 1885, with those of 1866 and 1868, gives the following results:—

St. i. The same in all.
St. ii. In 1866, line 1 reads "*She is* from every," &c.
St. iii. The same in 1866 and 1885.
St. iv., v. The same in all.
St. vi., vii., viii. New in 1885.
St. ix. In 1866 and 1868, ll. 1–4 read:—
"*Yet* she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won."
St. ix., ll. 5–8, same in 1866, not in 1868.
St. x., ll. 1–4, same in all; ll. 5–8, same in 1866 and 1885, not in 1868.

This collation and further reference to the full text shew that the 1868 version of the hymn is the finest of the three, and that which will live in the hymn-books of the future. The use of this form of the text is most extensive in all English-speaking countries. It has also been translated into several European and other languages. The versions in Latin include "Nobis unum est fundamen," by the Rev. E. Marshall, 1882 (and circulated as a card); and "Qui Ecclesiam instauravit," by the late T. G. Godfrey-Faussett, in *Memorials*, 1878.

In reference to the fact that this hymn was chosen as the Processional at each of the three great services at Canterbury Cathedral, at Westminster Abbey, and St. Paul's Cathedral, when all the Bishops of the Lambeth Conference of 1888 assembled, the following lines were written by Bishop Nelson, of New Zealand. They appeared in *Church Bells* of Nov. 30, 1888.

"Bard of the Church, in these divided days
For words of harmony to thee be praise:
Of love and oneness thou didst strike the chords,
And set our thoughts and prayers to tuneful words.
The Church's one Foundation thou didst sing,
Beauty and Bands to Her thy numbers bring.
Through church and chancel, aisle, and transept deep,
In fullest melody thy watch-notes sweep;
Now in the desert, now upon the main,
In mine and forest, and on citied plain:
From Lambeth towers to far New Zealand's coast,
Bard of the Church, thy blast inspires the host." [J. J.]

The city paved with Gold. *Bp. W. W. How.* [*The New Jerusalem.*] "Written for *Church Hymns*, 1871. Designed specially as a counteractive to the merely materialist and futurist tone of many of the ordinary 'Jerusalem' hymns" (*Notes on Ch. Hymns*, p. lxxxiii.). This is attempted to be accomplished by giving a spiritual meaning to the "gold" and "gates of pearl," &c., of the New Jerusalem, as for instance:—

"The gates of pearl are there
In penitential tears,
Bright as a jewel rare
Each saintly grace appears:
We track the path saints trod of old,
And lo! the pavement is of gold!"

is said of the "true kingdom" within the man. Although well conceived, and executed in good style, it has failed to gain attention, and is very limited in its use. [J. J.]

The day is past and gone, Great God, we bow to Thee. *W. J. Blew* and *J. Ellerton.* [*Evening.*] This is a cento from Mr. Blew's *tr.* of "Grates, peracto jam die" (p. 451, i.), with original additions by Mr. Ellerton. Mr. Blew's *tr.* appeared in his *Church Hy. and Tune Bk.*, 1852–55, in 6 st. of 4 l. In 1868 Mr. Ellerton compiled the cento for the Nantwich Festival of Choirs. It was composed of 4 st. from Mr. Blew's *tr.*, 3 original st. by Mr. Ellerton, and a doxology, thus:—

i. The day is past and gone. *Blew.*
ii. O when shall that day come. *Blew.*
iii. Where all things shall be peace. *Blew.*
iv. Faint are our voices here. *Ellerton.*
v. Yet, Lord, to Thy dear will. *Ellerton.*
vi. This Thine each soul to calm. *Ellerton.*
vii. Until at rest beneath. *Blew.*
viii. One God, the Father, Son. *Doxology.*

In 1869 this cento was rewritten in 6 st. as "The day of praise is done," and pub. in the Rev. R. Brown-Borthwick's *Supplemental Hy. & Tune Bk.*, and again in his *Select Hymns*, 1871. This text was revised by Mr. Ellerton for the S. P. C. K. *Church Hys.*, where it was given in 1871 as "Our day of praise is done." In this form it has nothing of Blew's hymn except that the line of thought is the same. It is a hymn of great merit, and in popularity and extensiveness of use it is unequalled by any of Mr. Ellerton's original hymns except his "Saviour, again to Thy dear name we raise," which was also written for a Nantwich Choral Festival. [J. J.]

The day, O Lord, is spent. *J. M. Neale.* [*Evening.*] 1st pub. in his *Hymns for Children*, 1st series, 1842, No. xviii., in 4 st. of 4 l., and given as a daily hymn for use at 6 P.M. It is in a large number of hymn-books, and usually unaltered, as in Thring's *Coll.*, 1882. In the Cooke and Denton *Hymnal*, 1853, No. 199, in 4 st. of 4 l., beginning, "Saviour, abide with us," is a cento, of which st. i. and iv. are by Canon W. Cooke, and st. ii. and iii., the corresponding stanzas of this hymn, by Dr. Neale. This cento is repeated in the S. P. C. K. *Church Hymns*, 1871, with the omission of the doxology. [J. J.]

The days of old were days of might. *Jane E. Leeson.* [*The Days of Old.*] Pub. in her *Songs of Christian Chivalry*, 1848, No. 21, in 4 st. of 6 l., and entitled, "The Days of Old." In *Kennedy*, 1863, No. 1396, it is

altered to "The ancient days were days of might." It is a plaintive poem mourning departed greatness. It is answered by No. 22, "Yea, watch and wait a little while," which is entitled "Rejoinder," and is a poem of faith in and hope for the future. [J. J.]

The deluge, at the Almighty's call. *P. Doddridge.* [*Safety in Christ.*] Pub. in Job Orton's posthumous ed. of Doddridge's *Hymns, &c.*, 1755, No. 336, in 7 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 362, and in each case with the heading, "Noah preserved in the Ark, and the Believer in Christ." In H. W. Beecher's *Plymouth Coll.*, 1855, st. ii., iii. are omitted, whilst in the Presby. *Ps. & Hys. for the Worship of God*, 1867, st. vi., vii. are given as "Enter the ark, while patience waits." [J. J.]

The eternal gates lift up their heads. *Cecil F. Alexander, née Humphreys.* [*Ascension.*] Contributed to the S. P. C. K. *Hymns*, 1852, No. 62, in 5 st. of 4 l. In 1858 it was published in a revised form in Mrs. Alexander's *Hys. Descriptive and Devotional*, No. 14, as "The Golden gates are lifted up." It is in C. U. in both forms: but the earlier is the more widely used of the two. In addition st. iii., iv. are given in the American Unitarian *Hys. of the Spirit*, Boston, 1864, as "O, ever on our earthly path." [J. J.]

The fabric of nature is fair. *S. Pearce.* [*During Sickness.*] This poem, for it cannot be called a hymn, unless taken as such for private devotion, appeared in A. Fuller's *Memoir* of Samuel Pearce, 1800, and again in the 2nd ed., 1801, at the end of the *Memoir*. It is in 15 st. of 4 l., and entitled "On being prevented by sickness from attending on Public Worship." It was added to Rippon's *Sel.* in 1800, No. 540, Pt. ii., through which it passed into other collections. [J. J.]

The faithful men of every land. *Cecil F. Alexander, née Humphreys.* [*Holy Catholic Church.*] 1st pub. in her *Hys. for Little Children*, 1848, No. 16, in 8 st. of 4 l., and headed with the words from the Apostles' Creed, "The Holy Catholic Church." In many instances where the hymn is in C. U. the following stanzas are omitted (iv., v.):—

> "All members of one body vast
> With Jesus for their Head,
> And Sacraments whereby their souls
> Are born again and fed;
>
> "And Bishops good to order them,
> And Priests to train and teach,—
> This is the Holy Church, wherein
> We have our places each."

The hymn in full or in part is in several collections. [J. J.]

The festal morn, my [O] God is come. *J. Merrick.* [*Ps. cxxii. Sunday Morning.*] Pub. in his *Poems*, 1763; and again in his *Psalms Translated or Paraphrased in English Verse*, 1765, p. 327, in 7 st. of 6 l. It was given in several of the older, and is still retained in a few modern collections, but usually in an abbreviated and slightly altered form, as in Hatfield's *Church H. Bk.*, N. Y., 1872; E. Prout's *Psalmist*, 1878, and others. In the American *Prayer Bk. Coll.*, 1826, st. i.-v. were given as "With joy shall I behold the day." This form is repeated in several American collections, including *The Church Hymnal*, Philadelphia, 1869; and in 4 st. in the Protestant Episco. Church *Hymnal*, 1871. [J. J.]

The first sad hours of shame. *H. Alford.* [*Annunciation of B. V. M.*] 1st pub. in his *Ps. & Hys.*, 1844, No. 82, in 5 st. of 4 l., and again in his *Year of Praise*, 1867, No. 253. Its use is limited. [J. J.]

The foe behind, the deep before. *J. M. Neale.* [*Easter Carol.*] This carol for Easter was pub. in his *Carols for Easter-tide*, 1854, p. 55, in 12 st. It is found in several modern hymn-books, but usually in an abbreviated form. It reads like an Ode from a Greek Canon, and is sometimes taken for one. As Dr. Neale *tr.* the Canon for Easter by St. John of Damascus, "'Tis the day of resurrection" in 1853, and this Carol for Easter was pub. in 1854, it is not improbable that the direct source of inspiration was the Greek of St. John, although many of Neale's carols for Easter-tide are "free imitations" of Latin Sequences (see Preface). [J. J.]

The gath'ring clouds with aspect dark. *J. Newton.* [*In Time of War.*] In the Rev. Josiah Bull's *John Newton of Olney and St. Mary Woolnoth*, 1868, p. 210, there is the following entry from Newton's *Diary*:—

> "31st [May 31st, 1775.] The paper this evening brought an account of the commencement of hostilities in New England, and many killed on both sides. These things, I fear, are the beginning of sorrows. O that I could be suitably affected with what I see and hear."

Mr. Bull adds to this extract:—

> "A few days afterwards Mr. Newton says that 'having proposed an extraordinary meeting for prayer weekly on account of the times, we began this morning; and, though we met at five o'clock, more people were present than we usually have in the evening.'"

Following this is a further extract from Newton's Diary:—

> "Sunday, June 11th [1775]. In the evening I gave a brief sketch of the past and present state of the nation, with a view to engage the people to attendance on our Tuesday morning meetings by apprising them of the importance of the present crisis. Hymn 207 was composed for this service."

The hymn thus referred to was that now under notice. In the July number of the *Gospel Magazine* it was given in 9 st. of 4 l., headed "On the Times," and signed "Vigil." It appeared in the *Olney Hymns*, 1779, as No. 64 of Bk. ii., and with the heading, "On the Commencement of Hostilities in America." Beyond these historical and biographical associations the hymn has little value, and could not be used except under very exceptional circumstances. [J. J.]

The glorious myriads round the throne. *A. Rutherford.* [*Saints in Glory*; or *All Saints Day.*] This hymn is found in the 5th ed. of the Glassite or Sandemanian *Christian Songs*, &c., Dundee, L. Chalmers, &c., 1775, No. 69 [see **Scottish Hymnody**, § x. 8]; and again in later editions of the same. In its rewritten form as, "The countless multitude on high," it is found in the 1830 *Appendix* to the Scottish Bapt. *Ps., Hys. & Spiritual Songs*, No. 448. It has passed into several modern hymn-books, including Flett's *Coll.*, Paisley, 1871; Snepp's *Songs of G. & G.*, 1872, and others. The original is sometimes attributed to Robert Sandeman but in error. [J. M.]

The glorious universe around. *J. Montgomery.* [*Communion of Saints.*] This hymn appeared in the Leeds *Sel. of Hys., Compiled and Original, &c.*, by E. Parsons and others, 1822, No. 829, in 5 st. of 4 l. In Montgomery's *Christian Psalmist*, 1825, No. 476, it was given with a slight revision and the addition of the stanza "The earth, the ocean, and the sky" as st. ii. in its revised form of 6 st. The same text was repeated in his *Original Hys.*, 1853. In Spurgeon's *O. O. H. Bk.*, 1866, st. iv.-vi. of the 1825 text are given as "In one fraternal bond of love." [J. J.]

The glory of the Spring, how sweet. *T. H. Gill.* [*Spring.*] "Composed at Whitsuntide, 1867, and 1st printed in the *Golden Chain, &c.*, 1869," No. 112, in 9 st. of 4 l., and entitled "The Divine Renewer. 'Thou renewest the face of the earth.' 'Be renewed in the spirit of your mind.'" It is an exquisite lyric, and has been somewhat widely used, but usually with the omission of one or more stanzas. In G. Britain it is in Dale's *English H. Bk.*, 1874, No. 1143; the Bapt. *Hymnal*, 1879, No. 816; Horder's *Cong. Hymns*, 1884, No. 622, and others, and in America in the *Songs of the Spirit*, N. Y., 1871, &c. [J. J.]

The God of Abraham praise. *T. Olivers.* [*Praise to and Trust in the God of Abraham.*] Concerning the origin and first publication of this hymn somewhat conflicting accounts are in circulation. The most circumstantial is that quoted by Miller from an unauthenticated source. (*Singers & Songs*, 1869, p. 245):—

The son of a Wesleyan Minister said a few years ago, "I remember my father telling me that he was once standing in the aisle of City Road Chapel, during a conference in Wesley's time. Thomas Olivers, one of the preachers, came down to him and said, 'Look at this; I have rendered it from the Hebrew, giving it, as far as I could, a Christian character, and I have called on Leoni, the Jew, who has given me a synagogue melody to suit it; here is the tune, and it is to be called *Leoni*.'"

On communicating with the late Rev. Dr. Adler, the Chief Rabbi of the British Empire, we find that this account of the origin of this hymn is as near the actual facts as possible. The hymn is a free rendering, with, as Olivers puts it, as decided "a Christian character" as he could give to it, of the Hebrew *Yigdal* or Doxology, which rehearses in metrical form the thirteen articles of the Hebrew Creed. The *Yigdal* is supposed to have been composed by *Daniel ben Judah*, a Mediæval writer, the date of whose birth and death is unknown. The thirteen articles were drawn up by Moses Maimonides (1130–1205), the first who formulated the Dogmas of Judaism. [See article on the Dogmas of Judaism in the *Jewish Quarterly Review*, October, 1888.] The *Yigdal* is contained in the Hebrew daily Prayer Books, and is sung at the conclusion of divine service on the eve of Sabbaths and Festivals. Leoni, or rather Meyer Lyon, was chorister at the Great Synagogue, Duke's Place, Aldgate, London, at the end of the last century. Leoni sang the Hebrew *Yigdal* to the melody now known as *Leoni*. It is still chanted on Friday evening in every Synagogue of the British Empire, and at the family worship in Jewish homes (*Dr. Adler's MS.*)

As this hymn, both in its Hebrew form, and as a paraphrase by Olivers, is of world-wide interest, we append (1) *The Hebrew Text*, as used in the Jewish Synagogues, supplied by Dr. Adler, (2) *A literal translation*, as appended to the Hebrew text in the printed form as used in some of the Synagogues, supplied by Dr. Adler, (3) *the Paraphrase by Olivers*, and (4) *The Melody*, as sung in the Jewish Synagogues.

i. *The Hebrew Text.*

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח • נְמְצָא וְאֵין עֵת אֶל מְצִיאוּתוֹ :
אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ • נֶעְלָם וְגַם אֵין סוֹף לְאַחְדוּתוֹ :
אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גוּף • לֹא נֵעָרֹךְ אֵלָיו קְדֻשָּׁתוֹ :
קַדְמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא • רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ :
הִנּוֹ אֲדוֹן עוֹלָם לְכָל־נוֹצָר • יוֹרֶה גְּדֻלָּתוֹ וּמַלְכוּתוֹ :
שֶׁפַע נְבוּאָתוֹ נָתַנּוֹ אֶל־ • אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאָרָתוֹ :
לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד • נָבִיא וּמַבִּיט אֶת־תְּמוּנָתוֹ :
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל • עַל־יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ :
לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ • לְעוֹלָמִים לְזוּלָתוֹ :
צוֹפֶה וְיוֹדֵעַ סִתְרֵינוּ • מַבִּיט לְסוֹף דָּבָר בְּמַקְדָּמָתוֹ :
גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ • נוֹתֵן לָרָשָׁע רַע כְּרִשְׁעָתוֹ :
יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵנוּ • לִפְדּוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ :
מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ • בָּרוּךְ עֲדֵי־עַד שֵׁם תְּהִלָּתוֹ :

ii. *A literal Translation of the same.*

Extolled and praised be the living God, who exists unbounded by time.
He is one of unparalleled unity, invisible and eternal.
Without form or figure,—incorporeal,—holy beyond conception.
Prior to all created things,—the first, without date or beginning.
Lo! He is Lord of the world and all creation, which evince His greatness and dominion.

The flow of His prophetic spirit has He imparted to men selected for His glory.
No one has appeared in Israel like unto Moses; a prophet, beholding His glorious semblance.
God has given the true law to His people, by the hands of his trusty prophet.
This law, God will never alter nor change for any other.
He perceives and is acquainted with our secrets,—sees the end of all things at their very beginning.
He rewards man with kindness according to his work; dispenses punishment to the wicked, according to his misdeeds.
At the end of days by Him appointed, will He send our Messiah, to redeem those who hope for final salvation.
God, in His great mercy, will recall the dead to life. Praised be His glorious name for evermore.

iii. *The Paraphrase by T. Olivers.*

"PART THE FIRST.

I.

"The God of Abrah'm praise,
Who reigns enthroned above;
Antient of everlasting days,
And God of Love:
JEHOVAH GREAT I AM!
By earth and heav'n confest;
I bow and bless the sacred Name,
For ever bless'd.

II.

'The God of Abrah'm praise,
At whose supreme command,
From earth I rise—and seek the joys
At his right hand;
I all on earth forsake,
Its wisdom, fame, and power;
And him my only Portion make,
My Shield and Tower.

III.

"The God of Abrah'm praise,
Whose all-sufficient grace
Shall guide me all my happy days,
In all my ways:
He calls a worm his friend!
He calls himself my God!
And he shall save me to the end
Thro' Jesu's blood.

IV.

"He by Himself hath sworn,
I on his oath depend,
I shall, on eagle's wings up-borne,
To heaven ascend;
I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
For evermore.

"PART THE SECOND.

V.

"Tho' nature's strength decay,
And earth and hell withstand,
To Canaan's bounds I urge my way,
At his command:
The wat'ry deep I pass,
With Jesus in my view;
And thro' the howling wilderness
My way pursue.

VI.

"The goodly land I see,
With peace and plenty bless'd;
A land of sacred liberty,
And endless rest.
There milk and honey flow;
And oil and wine abound,
And trees of life for ever grow,
With Mercy crown'd.

VII.

"There dwells the Lord our King,
THE LORD OUR RIGHTEOUSNESS
(Triumphant o'er the world and sin),
The Prince of Peace;
On Sion's sacred height,
His Kingdom still maintains;
And glorious with his saints in light,
For ever reigns.

VIII.

"He keeps his own secure,
He guards them by his side,
Arrays in garments, white and pure,
His spotless bride:
With streams of sacred bliss,
With groves of living joys—
With all the fruits of Paradise
He still supplies.

"PART THE THIRD.

IX.

"Before the great THREE-ONE
They all exulting stand;
And tell the wonders he hath done
Thro' all their land:
The list'ning spheres attend,
And swell the growing fame;
And sing the songs which never end,
The wond'rous NAME.

X.

"The God who reigns on high,
The great archangels sing,
And 'Holy, holy, holy,' cry,
'ALMIGHTY KING!
'Who Was, and Is, the same;
'And evermore shall be;
'JEHOVAH—FATHER—GREAT I AM!
'We worship Thee.'

XI.

"Before the SAVIOUR'S face
The ransom'd nations bow;
O'erwhelm'd at his Almighty grace,
For ever new:
He shews his prints of Love—
They kindle—to a flame!
And sound thro' all the worlds above,
The slaughter'd LAMB.

XII.

"The whole triumphant host,
Give thanks to God on high;
'Hail, FATHER, SON, and HOLY-GHOST,'
They ever cry:
Hail, Abrah'm's GOD—and *mine!*
(I join the heav'nly lays,)
All Might and Majesty are Thine
And endless Praise."

The title of the tract, from which this text is reprinted, is:—

A Hymn to the God of Abraham. In Three Parts: Adapted To a celebrated Air, sung by the Priest, Signior Leoni, &c., at the Jews' Synagogue, in London: By Thomas Olivers. [Quotations of H. Scripture.] *Nottingham, Printed by S. Creswell, Bookseller*, &c.

Tradition says that Olivers wrote the hymn at the house of John Bakewell (p. 108, i.), at Westminster, in 1770. The copy from which we print is undated; the 4th ed. is 1772; 5th, 1772; 6th (London and Philadelphia) and 7th, 1773; 8th, Pine, Bristol, 1773. In addition to its use in an abbreviated form in varying lengths, all beginning with the first stanza, there are also the following centos:—

1. **By faith we, day to day.** This, in T. Darling's *Hys. for the Church of England*, 1887, is a cento in 3 st. from T. Olivers and T. Darling.

2. **The God who reigns on high.** This is the most popular cento of any, and is in numerous hymnals in G. Britain and America. It begins with st. x.

3. **The goodly land I see.** This, opening with st. vi., is in several collections in G. Britain and America.

4. **Though mortal strength be weak.** This cento, in the *People's H.*, 1867, in 9 st. of 4 l. is in s. M., and is a portion of Olivers's hymn, beginning with st. v., re-written by Dr. Littledale.

5. **Though nature's strength decay.** This cento, beginning with st. v., is in a few collections only, including *Kennedy*, 1863.

6. **Where dwells the glorious King?** This, in Darling's *Hys. for the Church of England*, 1889, is based on this hymn.

Christophers in his *Epworth Singers*, Stevenson in his *Methodist H. Bk. Notes*, 1883, and Duffield in his *English Hymns*, 1886, enter largely upon the spiritual use of striking portions of this hymn to many individuals. Stevenson's account is specially worthy of attention. Under date of July 29, 1805, Henry Martyn, then on the eve of his voyage to India, wrote:—

"I was much engaged at intervals in learning the hymn, 'The God of Abraham praise'; as often as I

could use the language of it with any truth, my heart was a little at ease. There was something peculiarly solemn and affecting to me in this hymn, and particularly at this time. The truth of the sentiments I knew well enough. But, alas! I felt that the state of mind expressed in it was above mine at the time, and I felt loath to forsake all on earth."

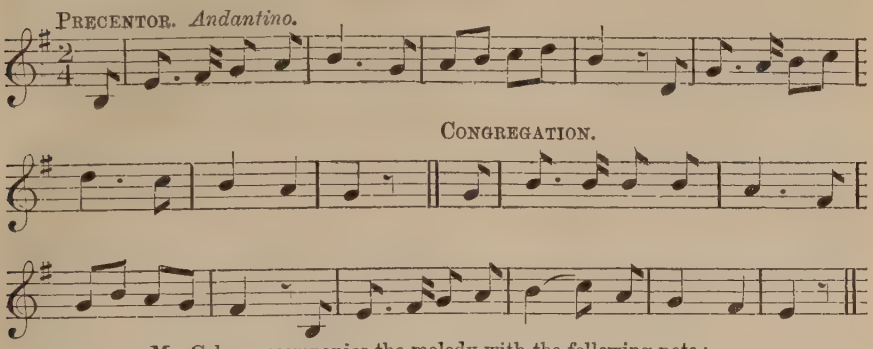
The opinion of James Montgomery as expressed in the "Introductory Essay" to his *Christian Psalmist*, 1825, is just and discriminating. Had he known, however, that this "noble ode" by "an unlettered man" had its inspiration in, and was built up from, the metrical form of the Hebrew creed, his astonishment at the result would have been somewhat modified. His note is:—

"That noble ode, page 365, 'The God of Abraham praise,' &c., though the essay of an unlettered man, claims especial honour. There is not in our language a lyric of more majestic style, more elevated thought, or more glorious imagery; its structure, indeed, is unattractive; and, on account of the short lines, occasionally uncouth; but, like a stately pile of architecture, severe and simple in design, it strikes less on the first view than after deliberate examination, when its proportions become more graceful, its dimensions expand, and the mind itself grows greater in contemplating it." *Preface*, p. xxviii.

iv. *The Melody.*

The following melody has been supplied by the Rev. Francis L. Cohen, Minister of the Borough New Synagogue, London.—

YIGDAL "LEONI."



Mr. Cohen accompanies the melody with the following note:—

"In Leoni's time it is most unlikely that its [The Melody's] Synagogue version was written in score at all, for our knowledge of the condition of Synagogue music in those days leads us to believe it was then sung in unison, with no doubt an *improvised* accompaniment by the 'bass,' and 'singer' (i.e. soprano), who as 'meshorrerim' (i.e. accompanying singers) sustained the *Hazan*, (precentor). I give you, however, the most *correct* form of the melody at present in use."

In connection with this hymn and the above Melody, it may be of interest to note a few facts concerning Leoni himself. Leoni is sometimes said to have been the uncle of the celebrated Braham, but for this statement there is no evidence. Both were choristers at the same time in the Great Synagogue, Duke's Place, London. Braham left the synagogue for the stage. Leoni was also a public singer either at Drury Lane, or Covent Garden. It is said that his voice surpassed that of Braham in sweetness and melody. In every other respect he was unsuited for the stage, and his appearance was a failure. Subsequently he became the first qualified *chazan* of the English and German Synagogue in Jamaica. Leoni died in Jamaica. (See *Jewish Chronicle*, Dec. 26, 1873.) [J. J.]

The God of glory walks His round. *Bp. R. Heber.* [*Septuagesima.*] Pub. in his posthumous *Hymns, &c.*, 1827, p. 44, in 6 st. of 4 l., and is based on the Parable of the Labourers in the Vineyard. It is in C. U. in its original form; as "The God of mercy warns us all," in *Kennedy*, 1863; and as "The God of Glory looks around" in others. [J. J.]

The God of harvest praise. *J. Montgomery.* [*Harvest.*] The original MS. of this hymn is dated 1840. From Holland's *Memoirs* of Montgomery we find that in August, 1840, the poet visited the widow of R. C. Brackenbury (p. 168, i.), of Raithby Hall, Spilsby, Lincolnshire, and that on his return journey he wrote this hymn. On reaching Sheffield he gave the stanzas to Holland, saying, "You may do what you like with them." Holland adds, "The hint was well understood, and the author's townsmen had the pleasure of reading his beautiful harvest hymn the next day in the *Sheffield Mercury*" (*Memoirs*, vol. v. p. 407). It was also printed in the *Evangelical Magazine* of Nov. 1840, as "A Harvest Hymn for 1840," and dated "The Mount, Sheffield, Sept. 1840." Montgomery included it in his *Original Hys.*, 1853, No. 279, in 7 st. of 7 l. It is a spirited hymn, and in an abbreviated form would be of some value. [J. J.]

The God of love my Shepherd is. [*Ps. xxiii.*] Various versions of Ps. 23, each beginning with the same first line are in C. U. These are:—

1. *George Herbert's* version, pub. posthumously in his *Temple*, 1633, in 6 st. of 4 l., and repeated in all subsequent editions of the same. The first stanza is:—

> "The God of love my Shepherd is,
> And He that doth me feed:
> While He is mine and I am His,
> What can I want or need?"

2. *George Rawson's* rendering in the Leeds *H. Bk.*, 1853, No. 26, is based upon the above by Herbert, and the first stanza is:—

> "The God of love my Shepherd is,
> To watch me and to feed;
> Since He is mine and I am His,
> What can I ever need?"

This text was slightly altered by Mr. Raw-

son for the Bap. *Ps. & Hys*, 1858, and again for his *Hymns, Verses and Chants*, 1876.

3. G. Rawson has a second version of Ps. 23 in his *Hymns, &c.*, 1876, the opening stanza of which is:—

"My Shepherd is the Living Lord,
So I can never need;
In pastures green
Still streams between
I lay me down to feed."

4. G. Rawson's third version in his *Hymns, &c.*, 1876, in 6 st. of 4 l., begins:—

"The God of love my Shepherd is,
My gracious constant Guide;
I shall not want, for I am His:
In all supplied."

This was given in Thring's *Coll.*, 1882, with a new verse by Prebendary Thring in the place of Mr. Rawson's st. v. The latter reads:—

"Thy grace astounds my demon foes;
True oil of joy is mine;
My cup of mercy overflows
With care divine."

Prebendary Thring's substitute is:—

"Thou spread'st my table 'mid my foes,
The oil of grace is mine,
My cup with mercy overflows
And love divine."

5. Mr. Rawson, not content with his original version, supplied us with the following in MS.:—

"God is my host, His welcome glows;
The festal oil is mine;
My board is spread, my cup o'erflows,
By care divine."

To our mind Prebendary Thring's version is the most acceptable of the three renderings of the fifth stanza. [J. J.]

The God of nature and of grace. *J. Montgomery.* [*Glory of God in Creation.*] Pub. in his *Greenland and other Poems*, 1819, p. 174, in 10 st. of 4 l., and headed, "The Visible Creation." It was repeated the same year in Cotterill's *Sel.*, No. 331, in 8 st. of 4 l.; again in Montgomery's *Christian Psalmist*, 1825, No. 520, also in 8 st. of 4 l. (slightly altered); and again, in the same form, in his *Original Hymns*, 1853. In *Kennedy*, 1863, No. 338, st. i., and st. ii. ll. 1–4, are from this hymn—the rest of the cento being by Dr. Kennedy. The cento begins with the same first line as above. In addition there are in C. U. two centos from the original: (1) "Behold this fair and fertile globe" (st. ii.), and (2) "How excellent, O Lord, Thy Name." [J. J.]

The golden gates are lifted up. *Cecil F. Alexander, née Humphreys.* [*Ascension.*] Pub. in her *Hymns Descriptive and Devotional*, &c., 1858, No. 14, in 5 st. of 4 l., and repeated in later editions. It is in C. U. in its full form, and also as "Thou art gone up before us, Lord," beginning with st. ii. [J. J.]

The great Apostle called by grace. *H. Alford.* [*Conversion of St. Paul.*] 1st pub. in his *Ps. & Hys., &c.*, 1844, No. 79, in 4 st. of 4 l., and again in his *Year of Praise*, 1867, No. 250. It is given in several hymnals in G. Britain and America. [J. J.]

The ground on which this day we stand. *J. Montgomery.* [*Laying the Foundation Stone of a Church.*] Written for the laying of the foundation stone of Holy Trinity Church, The Wicker, Sheffield, erected by the Misses Harrison (compilers of the *Weston H. Bk.*), which took place on June 30th, 1847. It was written at the earnest request of the Incumbent, though much against Montgomery's own wish, as he judged that on that subject he had written enough, and had "nothing more to say" (*Memoirs*, vol. vii. p. 78). The hymn was included in Montgomery's *Original Hymns*, 1853, No. 294, in 6 st. of 4 l. [J. J.]

The head that once was crowned with thorns. *T. Kelly.* [*Christ Perfect through Sufferings.*] This hymn is sometimes given as from the 1804 ed. of his *Hymns, &c.* This is not so. It appeared in the ed. of 1820, in 6 st. of 4 l., and is No. 53 in the edition of 1853. It is based on Heb. ii. 10. "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." It has passed into numerous collections in G. Britain and America, and has been *tr.* into Latin by H. M. Macgill, in his *Songs of the Christian Creed and Life*, 1876, as, "Spinis caput coronatum." [J. J.]

The heart of childhood is all mirth. *J. Keble.* [*2nd Sun. after Epiphany.*] 1st pub. in his *Christian Year*, 1827, in 17 st. of 4 l., and based upon "The Marriage in Cana of Galilee, the Gospel of the Day." Two centos therefrom have come into C. U. (1) "The silent joy, that sinks so deep," and (2) "Fathers may hate us or forsake." Beyond these no other use has been made of the poem for congregational purposes. [J. J.]

The heathen perish: day by day. *J. Montgomery.* [*Missions.*] 1st printed in the Sheffield *Iris* newspaper, of which Montgomery was the proprietor and editor, on the 20th April, 1824, in 3 st. of 4 l. It was repeated in Montgomery's *Christian Psalmist*, 1825, No. 551, and again in his *Original Hymns*, 1853, No. 256. It is given in comparatively few modern hymn-books. [J. J.]

The highest and the holiest place. *H. Alford* [*St. Matthias.*] 1st pub. in his *Ps. & Hy &c.*, 1844, No. 81, in 5 st. of 4 l., and again in his *Year of Praise*, 1867, No. 252. It is also in *Kennedy*, 1863, and other collections. [J. J.]

The hour of my departure's come. *J. Logan.* [*Death anticipated.*] This is hymn No. 5, in 6 st. of 4 l., of the "Hymns" appended to the Scottish *Translations and Paraphrases*, 1781. We have most reluctantly assigned this sweetly plaintive hymn to J. Logan rather than to M. Bruce, for reasons which are given on p. 188, ii. of this Dictionary. The hymn is in several modern hymn-books in G. Britain and America. [J. J.]

The hours of [day] school are over. *J. Ellerton.* [*Evening.*] Written in 1858 as a companion hymn to "Day by day we magnify Thee" (p. 282, i.), and pub. in the author's *Hys. for Schools and Bible Classes* (Brighton), 1858. In the S. P. C. K. *Church Hys.*, 1871, Mr. Ellerton changes the opening line to "The hours of *day* are over." It is in C. U. both in this form and in the original [J. J.]

The King of love my Shepherd is. *Sir H. W. Baker.* [*Ps. xxiii.*] 1st pub. in

the 1868 *App. to H. A. & M.*, in 6 st. of 4 l., and from thence has passed into numerous collections, and usually in an unaltered form. Mr. Ellerton, in his annotation thereon in Notes to the S. P. C. K. *Church Hymns*, says truly and sympathetically, "It may interest many to know that the third verse ['Perverse and foolish oft I strayed'] of this lovely hymn, perhaps the most beautiful of all the countless versions of Psalm xxiii., was the last audible sentence upon the dying lips of the lamented author. February 12, 1877" (p. 107, ii.). A *tr.* of this paraphrase into Latin, by J. P. M., appeared in *Blackwood's Magazine*, Feb., 1887, as "Rex, Rex amoris, ut Pastoris." [J. J.]

The last and greatest herald of heaven's King. *W. Drummond.* [*St. John the Baptist.*] This in 14 lines is No. 9 of his *Flowers of Zion; or, Spiritual Poems*, 1623. Also in *The Works of William Drummond of Hawthornden*, &c., Edinburgh, James Watson, 1711. It was repeated in Bp. Heber's posthumous *Hymns, &c.*, 1827, p. 131, in 2 st. of 6 l., and again in later collections. [J. J.]

The Lord ascendeth up on high. *A. T. Russell.* [*Ascension.*] Pub. in the *Hys. for Pub. Worship and Private Devotion*, pub. for the benefit of the London German Hospital, Dalston, 1848, in 4 st. of 6 l. In 1854 st. i., ii., and a third stanza by Bp. How, were given in Morrell and How's *Ps. & Hys.*, No. 51, each stanza being in 7 l. This text was repeated in the S. P. C. K. *Church Hys.*, 1871. See folio ed. of the same, 1881, for note thereon, and for the original text. [J. J.]

The Lord forgets His wonted grace. *Anne Steele.* [*Divine Compassion.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 80, in 7 st. of 4 l., and again in D. Sedgwick's reprint of her *Hymns*, 1863. In some American hymn-books a part of this hymn beginning with st. iv. is given as "A mother may forgetful be," and again in others, "Forgetful, can a mother be?" [J. J.]

The Lord is King; He wrought His will. *J. Keble.* [*Christ the King.*] "Composed on the occasion of the Visit of the British Association for the Promotion of Science, to be sung in the Parish Church of St. Nicholas, Newcastle-upon-Tyne, 1863," and pub. in the author's posthumous *Miscellaneous Poems*, 1869, in 6 st. of 4 l. In Thring's *Coll.*, 1882, and others. [J. J.]

The Lord is King! lift up thy [your] voice. *J. Conder.* [*Christ the King.*] Pub. in his *Star in the East, &c.*, 1824, p. 50, in 8 st. of 4 l., and based upon the words "Alleluia! for the Lord God Omnipotent reigneth." It was repeated in the *Cong. H. Bk.*, 1836, No. 461; in Conder's posthumous *Hys. of Praise, Prayer, &c.*, 1856, p. 196. It is sometimes given as "The Lord is King! lift up *your* voice." In addition there are also centos in C. U. beginning (1) "The Lord is King! Child of the dust" (st. iii.), and "He reigns! ye saints, exalt your strains." Through these various forms this hymn is in extensive use. [J. J.]

The Lord is my Shepherd, He makes me repose. *W. Knox.* [*Ps. xxiii.*] Appeared in his *Songs of Israel, &c.*, 1824, and again in his posthumous *Poems*, 1847, p. 107, in 4 st. of 4 l. It is in a few modern hymn-books only, including the *Songs for the Sanctuary*, N. Y., 1865. [J. J.]

The Lord is risen indeed. *T. Kelly.* [*Easter.*] 1st pub. in his *Coll. of Ps. & Hys.*, &c., Dublin, 1802, No. 263, in 7 st. of 4 l., and then in his *Hymns*, &c., 1804, and later eds. In the latest eds. it was expanded to 8 st. as in that of 1853, the addition there being st. vi. It is found in full or in an abridged form in a large number of hymn-books. [J. J.]

The Lord Jehovah calls. *P. Doddridge.* [*Warning to Sinners.*] This hymn is No. 64, in the D. MSS. It is in 4 st. of 4 l., and headed, "On hearing God's Voice immediately; from Heb. iii. 13." It has no date; but being found between one hymn dated "April 10, 1735," and another "Jan. 1, 173⅞," we may date it circa 1736 with tolerable certainty. In Job Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, it was given in a slightly different form as No. 309, and with the heading changed to "An immediate Attention to God's Voice required," Heb. iii. 15. The same text and heading were repeated in J. D. Humphreys's edition of Doddridge's *Hymns*, &c., 1839, No. 335. [J. J.]

The Lord Jehovah reigns, His throne is built on high. *I. Watts.* [*Ps. cxlviii.*] Although given in his *Hys. and S. Songs*, 1709, Bk. ii., No. 169, as a version of Ps. 148, in 4 st. of 8 l., it did not appear in his *Psalms of David*, 1719, nor in any subsequent edition of the same. It is in somewhat extensive use. [J. J.]

The Lord, my Saviour, is my Light. *Anne Steele.* [*Ps. xxvii.*] Appeared in her *Poems on Subjects Chiefly Devotional*, 1760, vol. ii. p. 150, in 15 st. of 4 l., and again in D. Sedgwick's reprint of her *Hymns*, 1863. In Cotterill's *Sel.*, 1810, Ps. 27, st. i., iv., v., xi., xv. were given in an altered form as "Thou Lord, our Guide, our Light, our Way." This was repeated in the 1819 ed. of the same, p. 16. In *Kennedy*, 1863, No. 260, Cotterill's form of the text is altered to "*O* Lord, our Guide, our Light, our Way." [J. J.]

The Lord of might from Sinai's brow. *Bp. R. Heber.* [*Passiontide.*] Pub. in his posthumous *Hymns*, &c., 1827, p. 60, in 6 st. of 7 l. as the second hymn for the 6th Sunday in Lent. It has passed into numerous collections in G. Britain and America. [J. J.]

The Lord of Sabbath let us praise. *S. Wesley, junr.* [*Sunday.*] Appeared in his *Poems on Several Occasions*, 1736, in 4 st. of 4 l.; again in J. Wesley's *Coll. of Ps. & Hys.*, 1741; and again in Nicholl's reprint of the *Poems*, &c., 1862, p. 364. It was included in the Church of England collections at an early date; and is found in its original form in several modern collections, including the 1875 ed. of the *Wes. H. Bk.*, No. 950. In some hymn-books, as *Mercer* and others, it is given as "Lord of the Sabbath, Thee we praise." The well-known couplet:—

> "'Twas great to speak a world from nought;
> 'Twas greater to redeem;"

concludes this hymn. [J. J.]

The Lord shall come! the earth shall quake. *Bp. R. Heber.* [*Second Advent.*] Of this hymn there are three forms in C. U. as follows:—

1. **The Lord shall come! the earth shall quake.** This, the original form of the hymn, was given in 5 st. of 4 l. in the Oct. number of the *Christian Observer*, 1811, as a hymn for the 4th S. in Advent. In its original form it is not in C. U. In the 1815 *Appendix* to Cotterill's *Sel.*, st. i.-iii. and v. were given in an altered form as No. 240. In the 8th ed. of his *Sel.*, 1819, No. 196, Cotterill restored st. iv. in an altered form. This form of the text was repeated in J. Montgomery's *Christian Psalmist*, 1825, No. 310, and is given in several modern hymnals including the *Leeds H. Bk.* 1853; the Bapt. *Ps. & Hys.*, 1858; the *People's H.*, 1867, and others.

2. **The Lord will come, the earth shall quake.** This revised form of the hymn appeared in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 5. It is in extensive use in most English-speaking countries, and is by far the most popular form of the hymn. Usually the text is unaltered as in the *Hy. Comp.*, 1876.

3. **The Lord will come; the earth shall quake.** In Murray's *Hymnal*, 1852, the 1827 text was given with slight alterations, and the addition of a doxology. In Chope's *Hymnal*, 1857 and 1864, st. i.-iii. of Bp. Heber's 1827 text, slightly altered, were given with a new stanza beginning, "O King of Mercy, grant us power," and the doxology as in Murray's *Hymnal*, 1852. This arrangement of the text, with slight variations, is No. 111 in Thring's *Coll.*, 1882.

In other hymn-books there are variations from the above forms of this hymn. These variations can be tested by the works already named. Of Bp. Heber's 1827 text a rendering into Latin is given in R. Bingham's *Hymno. Christ. Latina*, 1871, as "Adveniet Dominus! Tellus tremefacta labascat;" and another of the same text in H. M. Macgill's *Songs of the Christian Creed & Life*, 1876: as "Deus veniet; trementes." [J. J.]

The Lord will happiness divine. *W. Cowper.* [*Lent.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 64, in 6 st. of 4 l., and entitled "The contrite heart." It is in a large number of hymnals in G. Britain and America, and is specially suited for private use. [J. J.]

The Lord's my Shepherd, I'll not want. *Scottish Psalter*, 1650. [*Ps. xxiii.*]. We have selected this for treatment as a specimen of the so-called *Scotch Version*, seeing that it is the most familiar of all in Scotland; and is also included in many English and American hymnals of the present day. It is founded on the version by *Francis Rous*. His 1st ed. of 1641 has not been accessible, but the text of his 1643 ed. is here quoted from Dr. Laing's *Letters and Journals of Robert Baillie*, vol. iii., 1842.

"My Shepheard is the living Lord,
and he that doth me feed;
How can I then lack anything
whereof I stand in need.

"In pastures green and flourishing
he makes me down to lye:
And after drives me to the streames
which run most pleasantly.

"And when I feele my selfe neere lost,
then home he me doth take;
Conducting me in his right paths,
even for his owne Names sake.

"And though I were even at death's doore,
yet would I feare none ill;
Thy rod, thy staff do comfort me,
and thou art with me still.

"Thou hast my table richly stor'd
in presence of my foe;
My head with olle thou dost anoint,
my cup doth overflow.

"Thy grace and mercy all my daies
shall surely follow me;
And ever in the house of God,
my dwelling place shall be."

In great measure this text is taken from *Whittingham's* "The Lord is on ly my support," 1st pub. in the *One and Fiftie Psalmes of Dauid*, Geneva, 1556. After being revised by the Divines of the Westminster Assembly, it appeared in 1646 as:—

"The Lord my shepheard is, I shall
not want; he makes me ly
In pastures green, me leads by streams
tnat do run quietly.

"My soule he doth restore again,
and me to walk doth make
On in the paths of righteousnesse.
ev'n for his own names sake.

"Yea tho' I walk in deaths dark vale
I'le fear no evill thing,
Thou art with me, thy rod, thy staffe,
to me do comfort bring.

"Before me thou a table fit'st
in presence of my foes;
My head thou dost with oile anoint,
my cup it overflowes.

"Goodnesse and mercy all my life
shall surely follow me;
And in God's house for evermore
my dwelling place shall be."

The version pub. in 1650 is a revised form of this, the variations being in st. i., st. iii. ll. 2–4, and st. iv. ll. 1, 4.

On analysing it we thus find: Of *Whittingham's* original version only two lines survive (ii. l. 4, iii. l. 2); of *Rous*, 1643, only seven lines (i. l. 2, ii. l. 4, iii. l. 2, iv. ll. 2, 3, and v. ll. 2, 4); and of the 1646 st. ii. ll. 1, 2, 4; iii., l. 1; iv. ll. 2, 3; and st. v. exactly, and st. ii., l. 3, and iv. l. 4 nearly. *Zachary Boyd's* various editions only furnish one line (st. i. l. 1 from his 3rd ed. 1646). The version by *Sir William Mure*, 1639 (in the *Historie and Descent of the House of Rowallan*, Glasgow, 1825, p. 185) affords the following:—

iii. 3. "For thow art with me, Lord, thy rode
and staffe me comfort still."
iv. 1. "For me a table thow dost spread,
in presence of my foes;
With oyle thow dost anoint mine head
by thee my cup overflowes."

Thus the only lines of the 1650 not given exactly, or nearly, in any of the above are:—

i. 3. "He leadeth me
The quiet waters by."
iv. 1. "My table thou hast furnished."

The first religious verse learnt at a mother's knee, and often the last repeated before entering "the valley of the shadow of death," its place in the *Psalter* makes it needless to include it in Scottish hymnals. Among collections of the present time it is found in England in the *Leeds H. Bk.*, 1853, Spurgeon's *O. O. H. Bk.*, 1866, Barry's *Hymnal*, 1867, the *Canterbury Hymnal*; and in America in the Andover *Sabbath H. Bk.*, 1858; Robinson's *Songs for the Sanctuary*, 1865, *Dutch Reformed H. Bk.*, 1869. It is also in full, and unaltered from the 1650 *Psalter* in the *Wes. H. Bk.*, 1875. [J. M.]

The morning dawns upon the place. *J. Montgomery.* [*Passiontide.*] Pub. in his *Greenland and Other Poems*, 1819, p. 181, in 4 st. of 8 l. and headed "Christ's Passion." In Cotterill's *Sel.*, 1819, No. 223, it is headed "For Good Friday." In his *Christian Psalmist*, 1825, No. 492, Montgomery gave it in a revised form in 7 st. of 4 l., the omitted lines being st. iv. ll. 1–4.

"He dies:—the veil is rent in twain:
Darkness o'er all the land is spread:
High without tempest rolls the main:
Earth quakes: the graves give up their dead."

The 1825 text was repeated with slight variations in Montgomery's *Original Hymns*, 1853, No. 61, and is that usually given in the hymn-books both in G. Britain and America. Sometimes the text is abbreviated. [J. J.]

The morning flowers display their sweets. *S. Wesley, jun.* [*Death.*] Appeared in David Lewis's collection of *Miscellaneous Poems*, 1726; in Wesley's *Poems on Several Occasions*, 1736; and in the 1862 reprint of the same, 1862, p. 81, in 6 st. of 4 l. In the Poems it is headed "Verses on Isaiah xl. 6, 8. Occasioned by the death of a Young Lady." It was also given in the Wesley *Hys. and Sac. Poems*, 1743, and in the *Wes. H. Bk.*, 1780, No. 44 (ed. 1875, No. 46). It is in extensive use in G. Britain and America. [J. J.]

The morning stars in concert sang. *J. Montgomery.* [*Praise.*] Written for the Sheffield Sunday School Union Whit Monday gathering of 1849, and printed on a broad sheet for use on that occasion. In Montgomery's *Original Hymns*, 1853, in 6 st. of 4 l. it is given "For the Opening of an Organ," for which it is well adapted. [J. J.]

The night is come; like to the day. *Sir T. Browne.* [*Evening.*] 1st pub. in the 1642 ed. of his *Religio Medici*, Pt. ii., § 12, and is thus introduced in speaking of sleep:—

"It [sleep] is that death which we may be literally said to die daily; a death which Adam died before his mortality; a death whereby we live a middle and moderating point between life and death. In fine so like death I dare not trust it without my prayers and an half adieu unto the world, and take my farewell in a colloquy with God:—

"The night is come; like to the day," &c. [extending to 30 lines]. "This is the dormitive I take to bedward; I need no other laudanum than this to make me sleep; after which I close mine eyes in security, content to take my leave of the sun, and sleep unto the resurrection."

From the above-named 30 lines, the cento in common use has been compiled. It is also sometimes given in an altered form as "The sun is gone: like to the day," as in *Bap. Ps. & Hys.*, 1858. Original text in *The Camelot Classics*, Lond., W. Scott, 1886. [J. J.]

The night is wearing fast away. [*Second Advent.*] This appeared anonymously in the Plymouth Brethren's *Hys. for the Poor of the Flock*, 1838, No. 86, in 5 st. of 4 l., and again in several later collections. In *The Christian Hyl.* (N. D.) it is attributed to Sir E. Denny, but it is not in his *Hys. and Poems*, 1848 or 1870. In J. Denham Smith's *New Times of Refreshing*, 1888, the author's name is given as "Hoare." [J. J.]

The poorest of the poor are we. *J. Montgomery.* [*Ragged Schools.*] Under the date of 1849, Holland says in his *Memoirs* of Montgomery, vol. vii. p. 216:—

"We [Mr. J. Everett and himself] found that our entrance had arrested his pen in the midst of transcribing a hymn which he had been requested to compose for the use of Ragged Schools. On being requested to favour us with a hearing of the verses, he read what he had written, but with such an involuntary accompaniment of deep feeling that we felt more pain than pleasure in the affecting incident."

This hymn is in 9 st. of 4 l. in Montgomery's *Original Hymns*, 1853. In its full form it is not in C. U., but st. ix. vi.–viii. are given in Martineau's *Hymns*, &c., 1873, No. 373, as "O God, most merciful and just." [J. J.]

The race that long in darkness pined. *J. Morison.* [*Epiphany.*] This fine hymn appeared as No. 19 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Isaiah ix. 2–8 thus:—

I.
"The race that long in darkness pin'd
have seen a glorious light;
The people dwell in day who dwelt
in Death's surrounding night.

II.
"To hail thy rise, thou better Sun!
the gath'ring nations come,
Joyous, as when the reapers bear
the harvest-treasures home.

III.
"For thou our burden hast remov'd,
and quell'd th' oppressor's sway;
Quick as the slaught'red squadrons fell
in Midian's evil day.

IV.
"Through shrieks of woe, and scenes of blood,
the warrior urges on;
The light'ning's speed, great Saviour! marks
the conquest thou hast won.

V.
"To us a Child of hope is born;
to us a Son is giv'n;
Him shall the tribes of earth obey,
him, all the hosts of heav'n.

VI.
"His name shall be The Prince of Peace;
the Wise, the Mighty One;
With justice shall he rule the earth
from his eternal throne."

In the public worship ed. issued in that year by the Ch. of Scotland, and still in use st. iv. was omitted and st. vi. rewritten thus:—

V.
"His name shall be the Prince of Peace,
for evermore ador'd,
The Wonderful, the Counsellor,
the great and mighty Lord.

VI.
"His pow'r increasing still shall spread;
his reign no end shall know;
Justice shall guard his throne above,
and peace abound below."

In the markings by the eldest daughter of W. Cameron [p. 200, ii.], ascribed to Morison. The revised text of 1781 is included in full and unaltered as No. 35 in Lord Selborne's *Bk. of Praise Hymnal*, 1868, and slightly altered as No. 47 in the American Episcopal *Coll.*, 1826, and as No. 80 in the *Anglican H. Bk.*, 1871. Omitting st. iii. it has been included in the American Baptist *Psalmist*, 1843, *Kennedy*, 1863, the *Baptist Hymnal*, 1879, and other collections. It is also found in the following forms:—

1. **The race which long in darkness pined.** Pratt's *Coll.*, 1829; Liverpool *Coll.*, 1841.

2. **The race that long in darkness lay.** Urwick's *Coll.*, 1829.

3. **The race that long in darkness walk'd.** S. P. C. K. *Hymns*, 1852; *Common Praise*, 1879, &c.

4. **The people that in darkness sat.** A greatly altered version by the compilers of *H. A. & M.*, 1861, (No. 61, with an added doxology). This has been included in *Barry's Hymnal*, 1867, and in the *Hymnary*, 1872. The version in the Irish *Church Hymnal* ed., 1869, No. 52, is st. i., ii., iv., v. of *H. A. & M.*, and vi. of the 1781—the 1873 ed. (No. 102) giving st. v. nearly as in the 1781. In America it has appeared in the *Evang. Hymnal*, New York, 1880.

5. **The race that long in darkness sat.** Thring's *Coll.*, 1882, No. 146, the revised text of 1781 slightly altered and a doxology by Mr. Thring added; with st. ii. l. 3, st. iii., and st. iv. l. 1 as in *H. A. & M.*

6. **To hail thy rising, Sun of life.** American Prot. Epis. *Hymnal*, 1871, No. 27, beginning with st. ii. altered.

7. To us a Child of hope is born. St. iv.–vi. included in England in Curwen's and various other children's hymn-books, and in America in the Andover *Sabbath H. Bk.*, 1858; Robinson's *Songs for the Sanctuary*, 1865; *Dutch Reformed H. Bk.*, 1869; Baptist *Praise Bk.* 1871, and various others.

8. Lo! unto us a child is born. St. iv., v. altered in Mercer's *C. P. & H. Bk.*, Ox. ed., 1864, No. 417.

The text should also be compared with Watts's *Hymns*, 1709, Bk. i., No. 13, "The lands that long in darkness lay;" and "The people that in darkness walk'd," in Miss Leeson's *Paraphrases & Hymns for Congregational Singing*, 1853, No. 45. [J. M.]

The radiant morn hath passed away. *G. Thring* [*Afternoon.*] Written in 1864, and 1st pub. in his *Hys. Congregational and Others*, 1866, p. 66; and again in his *Hys. & Lyrics*, 1874, p. 137, in 5 st. of 4 l. It was adopted as the opening hymn of the 1868 *Appendix* to *H. A. & M.*, and has since then been included in numerous collections in G. Britain and America. In *H. A. & M.* it is set to special music by Sir F. A. G. Ouseley, Bart. This tune is known as "St. Gabriel." [J. J.]

The roseate hues of early dawn. *Cecil F. Alexander, née Humphreys.* [*Evening.*] Mrs. Alexander has published this hymn in two forms as follows:—

1. The first form appeared in the S. P. C. K. *Hymns*, 1852, No. 155, as:—

"The roseate hues of early dawn,
The brightness of the day,
The crimson of the sunset sky,
How fast they fade away!
Oh! for the pearly gates of heaven,
Oh! for the golden floor,
Oh! for the Sun of Righteousness,
That setteth nevermore!

"The highest hopes we cherish here,
How fast they tire and faint!
How many a spot defiles the robe
That wraps an earthly saint!
Oh! for a heart that never sins,
Oh! for a soul washed white,
Oh! for a voice to praise our King,
Nor weary day or night.

"Here faith is ours, and heavenly hope,
And grace to lead us higher;
But there are perfectness and peace,
Beyond our best desire.
Oh! by thy love, and anguish, Lord!
Oh! by thy life laid down!
Oh! that we fall not from thy grace,
Nor cast away our crown."

This text was repeated in Mrs. Alexander's *Legend of the Golden Prayers, &c.*, 1859, p. 139; and is also found in a large number of hymn-books in G. Britain and America, including *H. A. & M.*, the S. P. C. K. *Church Hys.*, Thring's *Coll.*, the *Hy. Comp.*, and others. Sometimes st. ii., l. 8, reads "Nor weary day *nor* night," as in *H. A. & M.* In some collections the hymn opens with st. i. l. 5, "O! for the pearly gates of heaven," and in others with st. ii., "The highest hopes we cherish here." In Biggs's annotated ed. of *H. A. & M.*, 1867, the full text is rendered into Latin by Lord Lyttelton (1866), as, "Aurorae roseus primigenae color."

2. Mrs. Alexander's recast of this hymn appeared in her *Hys. Descriptive and Devotional. For the Use of Schools*, 1858, No. iv., as:—

"*The crimson of the sunset sky,*
The last gold lines of *day*
Along the mountain's rosy verge
How fast they fade away!

O for the pearly gates of Heaven,
O for the golden floor;
O for the Sun of Righteousness
That setteth nevermore.

"The lark that soar'd so high at dawn
On weary wing lies low,
The flowers so fragrant all day long
Are dead or folded now.
O for the songs that never cease
Where saints to angels call,
O for the tree of life that stands
By the pure river's fall.

"O'er the dull ocean broods the night
And all the strand is dark,
Save where a line of broken foam
Lies at low water mark.
O for the land that needs no light,
Where never night shall be;
O for the quiet home in Heaven,
Where there is no more sea.

"*The highest hopes we cherish here,*
How fast they tire and faint,
How many a spot defiles the robe
That wraps an earthly saint!
O for a heart that never sins,
O for a soul wash'd white;
O for a voice to praise our King,
Nor weary day or night."

In this recast it will be noticed that the portions in italics are from the original text. Taken as a whole the recast is more poetical but less adapted for public worship than the original. Its use is limited. [J. J.]

The Sabbath day has reached its close. *Charlotte Elliott.* [*Sunday Evening.*] 1st pub. in Elliott's *Ps. and Hymns*, 1835, in 5 st. of 3 l., with the refrain, "Smile on my evening hour." In 1839 it was enlarged to 7 st., the 3rd and 4th sts., as in modern collections, being added, and republished in her *Hymns for a Week.* This latter text is found in Snepp's *Songs of G. & G.*, 1872, with the refrain lengthened to form a L. M. hymn, "*Oh*, smile *upon* my evening hour." It is given in a large number of modern hymn-books. [J. J.]

The Saviour stood on Olivet. [*Ascension.*] This hymn appeared in the *British Magazine* for July, 1832, p. 460, in 6 st. of 4 l., and signed "B. J. W." It was reprinted in the *Salisbury H. Bk.*, 1857, No. 110, with the addition of a doxology: and again in *Kennedy*, 1863, in 3 st. of 8 l. We have failed to ascertain the author's name. [J. J.]

The Saviour, what a noble flame. *W. Cowper.* [*Passiontide.*] Pub. in the *Olney Hymns*, 1779, Bk. ii., No. 55, in 5 st. of 4 l., and headed "Jesus hasting to suffer." In its original form it is seldom used. In Cotterill's *Sel.*, 1810, hymn No. 4, begins, "See! what unbounded zeal and love." This is composed as follows:—

St. i. "See what unbounded zeal," &c. *Cotterill.*
St. ii. "Good-will to man, and zeal," &c. *Cowper.*
St. iii. "With all His sufferings," &c. *Cowper.*
St. iv. "By His obedience," &c. *Cotterill.*
St. v. "Lord, fill our hearts," &c. *Cowper.*
St. vi. "With love like Thine," &c. *Cotterill.*

On the withdrawal of the 8th ed. of Cotterill's *Sel.*, 1819 [see **Cotterill, J., p. 263, ii.**] st. v. and vi. were rewritten, and the cento in this revised form was given in the 9th ed., 1820, and is that which is in C. U. (as in Snepp's *Songs of G. & G.*, 1872) at the present time. It is sometimes given as "How wondrous was the burning zeal." Another cento in C. U. is "With all His sufferings full

in view." This begins with st. iii. of the original. [J. J.]

The scene around me disappears. *J. Montgomery.* [*Christmas.*] Pub. in his *Christian Psalmist*, 1825, No. 488, in 4 st. of 7 l., and headed, "A visit to Bethlehem in Spirit"; and repeated, without alteration, in his *Original Hymns*, 1853, No. 52. In *Holy Song for All Seasons* (Bell & Daldy), 1869, it begins "Fair Bethlehem's star again appears." It is limited in use. [J. J.]

The secret of the Lord, From sinners, &c. [*Covenant of Free Grace.*] This hymn appeared in the *Gospel Mag.* for March, 1778, p. 151, : 7 st. of 4 l., headed "Psalm xxv. 14," and signed "Ingenuus." In Snepp's *Songs of G. & G.*, 1872, st. v.–vii. are given as "The covenant of free grace." We have not found this extract elsewhere. [J. J.]

The shadow of th' Almighty's cloud. *J. Keble.* [*Confirmation.*] Written on Feb. 21, 1827, and 1st pub. in his *Christian Year*, 1827, in 10 st. of 4 l. The cento, "Spirit of might and sweetness too," in *Kennedy*, 1863, begins with st. vi. of this poem, the doxology being an addition by Dr. Kennedy. In most other collections, as the *Wellington College Chapel Hymns*, 1860 and 1880, the doxology is omitted. [J. J.]

The sick man in his chamber. *Cecil F. Alexander, née Humphreys.* [*During Sickness.*] This poem in 14 st. of 4 l., was contributed to Rutherford's *Lays of the Sanctuary and other Poems*, 1859, p. 89, under the title "The Sun of Righteousness." It appeared also in the same year in Mrs. Alexander's *Legend of the Golden Prayers*, 1858, p. 151. From it the cento "The sick man lieth weary," in *Kennedy*, 1863, No. 15, is taken. It is composed of st. vii., viii., xi.–xiv. [J. J.]

The Son of David bowed to die. *J. Anstice.* [*Easter.*] Appeared in his posthumous *Hymns*, pub. by his widow in 1836, No. 15, in 4 st. of 6 l. It is sometimes given in its full form, and at others abbreviated to 3 st. as in Thring's *Coll.*, 1882. It is a spirited hymn and worthy of more attention than it has received. [J. J.]

The Son of God goes forth to war. *Bp. R. Heber.* [*St. Stephen.*] Pub. in his posthumous *Hymns*, &c., 1827, p. 17, in 8 st. of 4 l. It is usually given in an unaltered form as in the S. P. C. K. *Church Hymns*, 1871, and is often accompanied by a fine musical setting as in the same hymnal. [J. J.]

The Son of God in mighty love. *H. Bonar.* [*Christmas.*] This hymn is given on p. 161, ii., as first appearing in Bonar's *Hys. of Faith and Hope*, 1857, in error. It was pub. in his *Songs for the Wilderness*, 1st ed., 1843, in 8 st. of 4 l., with the heading "The Word made Flesh." It was repeated in his *Hys. of Faith and Hope*, 1857, in the same form. In addition to being in C. U. in its original form, it is abbreviated as "In love, the Father's sin-less Child" (st. ii.); and "Jesus, Whom angel-hosts adore." [J. J.]

The Spirit breathes upon the word. *W. Cowper.* [*Holy Scripture.*] Included in the *Olney Hymns*, 1779, Bk. ii., No. 62, in 5 st. of 4 l., and entitled "The Light and Glory of the Word." It is in use in its original form, and also as "A glory gilds the sacred page" (st. ii.). In the latter form it is found in a large number of hymn-books, especially in America. It is also often found as "What glory gilds the sacred page!" [J. J.]

The starry firmament on high. *Sir R. Grant.* [*Ps. xix.*] This was given in Lord Glenelg's posthumous edition of Grant's *Sacred Poems*, 1839, p. 28, in 4 st. of 8 l., and headed with the following words:—

"This is intended as a sequel or counterpart to Addison's hymn, 'The spacious firmament.' It corresponds to the latter portion of the 19th Psalm, as Addison's does to the former."

The use of this paraphrase in its full form is confined to a few American collections. The last stanza, "Almighty Lord, the sun shall fail," is given in *Laudes Domini*, N. Y., 1884, as No. 233. [J. J.]

The sun is set, the twilight's o'er. *Bp. E. H. Bickersteth.* [*Holy Communion.*] Written in 1869 for the author's *Hy. Companion*, in which it was pub. in 1870 in 5 st. of 4 l. It was also included in his *Two Brothers and Other Poems*, 1871. Outside of the *Hy. Comp.* its use is limited. [J. J.]

The Sun of Righteousness appears. *S. Wesley, jun.* [*Easter Day.*] 1st pub. in his *Poems on Several Occasions*, 1736, in 4 st. of 4 l., and again in Nicholl's reprint of the same, 1862. At an early date it appeared in the *Ps. & Hys.* of J. & C. Wesley, and other collections. It has passed into a limited number of modern hymn-books. The fourth stanza is noteworthy as being that upon which C. Wesley based his st. iii. in "Christ the Lord is risen to-day." The two stanzas are as follows:—

S. Wesley, jun. "In vain the stone, the watch, the seal
Forbid an early rise
To Him Who breaks the gates of hell,
And opens paradise."

C. Wesley. "Vain the stone, the watch, the seal;
Christ has burst the gates of hell!
Death in vain forbids His rise:
Christ has open'd paradise."

S. Wesley's hymn was given in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 69, as *Anon.* In a few collections st. iii., iv. are given as "Alone the dreadful race He ran." [J. J.]

The thing my God doth hate. *C. Wesley.* [*Holiness Desired.*] This cento was given in the *Wes. H. Bk.*, 1780, No. 331, in 3 st. of 8 l., and is composed of No. 1240 as st. i., and 1232 as st. ii., iii. of his *Short Hymns on Sel. Passages of Holy Scripture*, 1762, vol. ii. (*P. Works*, 1868–72, vol. x., Nos. 1362, and 1354). Several times it has been pointed out that the line (st. iii., l. 5) "Soul of my soul, remain!" is evidently taken from Sir Richard Blackmore's "Ode to the Divine Being," where we have the same expression thus:—

"Blest object of my love intense,
I Thee my Joy, my Treasure call,
My Portion, my Reward immense,
Soul of my soul, my Life, my All."

One can hardly think that this is accidental. This hymn is in several collections in G. Britain and America. [J. J.]

The virtues of Thy saints, O Lord. *Bp. C. Wordsworth of Lincoln.* [*St. Mark.*]

1st pub. in his *Holy Year*, 1862, p. 168, in 14 st. of 4 l. In the 1863 ed. of the *Holy Year*, it was divided into two parts, pt. ii. beginning with st. ix., "Taught by St. Mark, the Morians land." To this line the following note is appended in both editions:—

"St. Mark was Bishop of Alexandria in Egypt, and died there as a martyr, and the celebrated Catechetical School which produced Clement, Origen, and other famous ancient Teachers of Christianity, bore his name."

In the *Hymnary*, 1872, No. 357 is composed of st. viii. of pt. i., and the whole of pt. ii. It begins "Jesu, we praise Thee for his work." The text is altered. [J. J.]

The voice of one that cries. *H. Alford.* [*Advent.*] 1st pub. in his *Ps. & Hys.*, 1844, No. 1, in 4 st. of 4 l., for the 1st Sunday in Advent; and again in his *Year of Praise*, 1867, for the same Sunday. As a S. M. hymn it is an acceptable change of metre in the Advent hymns. [J. J.]

The voice that breathed o'er Eden. *J. Keble.* [*Holy Matrimony.*] Written for and first pub. in the Salisbury *H. Bk.*, 1857, where it was given as No. 187, in 8 st. of 4 l. In the author's posthumous *Miscellaneous Poems*, 1869, it is headed "Holy Matrimony. To be sung at the Commencement of the Service," and is dated "July 12, 1857." In Biggs's annotated ed. of *H. A. & M.*, 1867, it is rendered into Latin by Lord Lyttelton (1866) as "Ille Edenaeas qui Patris Deus." The original is in extensive use, and is one of the most beautiful of modern hymns for Holy Matrimony. [J. J.]

The winds of God have changed their note. [*Easter.*] In a volume of verse consisting of English poems by H. Vaughan and some Latin verses by his brother Thomas, put forth by one "J. W." in 1678 as *Thalia Rediviva; the Pastimes and Diversions of a Country Muse*, a short poem in 14 l. was given under the motto, "The Revival." In Bell & Daldy's ed. of H. Vaughan's *Sacred Poems*, &c., 1858, it was repeated at p. 226. From it the following lines were taken by the Rev. T. Darling, and, after being elaborated into the hymn, "The winds of God have changed their note," were given in the 1st ed. of his *Hys. for the Church of England*, 1855, and continued in later editions:—

"Hark! how the winds have changed their note,
And with warm whispers call thee out,
The frosts are past, the storms are gone,
And backward life at last comes on.
The lofty groves in express joyes
Reply unto the turtle's voice;
And here in dust and dirt, O here
The lilies of His love appear." [J. J.]

The winds [are] were howling o'er the deep. *Bp. R. Heber.* [*Epiphany*, 4 S.] This hymn in 10 st. of 4 l. was given in the 1828 ed. of Heber's posthumous *Hymns*, &c., as the 5th hymn for the 4th Sunday after the Epiphany, and is based on the stilling of the tempest, the Gospel for that day (St. Matt. viii. 23). The cento "How long the time since Christ began," in the Leeds *H. Bk.* 1853, and several others in G. Britain and America is from this hymn. The original in an abbreviated form is in several American hymnals, including the Plymouth *Coll.*, 1855, and others. [W. T. B.]

The wise men to Thy cradle throne. *Cecil F. Alexander, née Humphreys.* [*Epiphany.*] Pub. in her *Hys. Descriptive and Devotional*, &c., 1858, No. 8, in 5 st. of 4 l. Although seldom found in modern collections it is in Mrs. Alexander's best style. Possibly her interpretation of the gold, frankincense, and myrrh, as symbolizing love, prayer, and repentance, has made against the general adoption of the hymn. [J. J.]

The Word of God, Who hid in flesh. *Archbishop Benson.* [*Passiontide.*] This hymn for the Thursday before Easter, and dealing with the Institution of the Holy Communion, was contributed to the *Wellington College H. Bk.*, 1863, in 6 st. of 4 l., and appointed for the morning of that day. A slight alteration in ll. 3, 4 of st. i. would make it a most acceptable hymn for Holy Communion for use at any season. [J. J.]

The world can neither give nor take. [*The Love of God.*] This is a cento compiled from John Mason's *Songs of Praise*, pub. in 1683. It is thus composed:—

St. i., ii. From "Song of Praise," No. 23, for Peace of Conscience st. ii., iv.
St. iii. From "Song of praise," No. 28, st. iv.
St. iv., v., vi. From the same st. iv., v., and vi. altered.

In this form it is found in the Countess of Huntingdon's *Collection*, 1780, and later editions. Orig. text in D. Sedgwick's reprint of Mason's *Songs of Praise*, 1863. The 1780 text of the cento is in *Lyra Brit.*, p. 655, where its compilation and alterations are ascribed to Lady Huntingdon. This ascription, however, is open to doubt. The cento is still in C. U. [J. J.]

The world to-day divides its year. *J. S. B. Monsell.* [*Annunciation B. V. M.*] This poem of 14 st. of 6 l. appeared in his *Spiritual Songs*, 1857, with the heading "Lady Day. The Incarnation of Christ, Commonly called The Annunciation of the Blessed Virgin Mary." In his *Hys. of Love and Praise*, &c., 1863, the hymn for "The Annunciation of the Blessed Virgin Mary" is "O Saviour! Thou this day didst make." This hymn begins with st. vii. of this poem; and of its 8 st. of 4 l. there are 18 lines from the latter part of the poem (some of them somewhat freely altered), and the rest are new. In the revised ed. of the *Hy. Comp.*, 1876, the cento "O Saviour, Who in love didst take," is from the original (st. vii.) poem with an alteration of the opening line. It makes a much better hymn than Dr. Monsell's arrangement in his *Hys. of Love and Praise* as above. [J. J.]

The year begins with Thee. *J. Keble.* [*Circumcision.*] Written June 20, 1824, and 1st pub. in his *Christian Year*, 1827, in 17 st. of 4 l., and headed with the text "In Whom also ye are circumcised with the circumcision made without hands." In its full form it is not in C. U. It has, however, supplied the following centos to modern hymn-books:—(1) "The year begins [began] with Thee." In several collections; (2) "Art Thou a child of tears?" and "Is there a mourner true?" In a few collections only. The poem as a whole is better adapted for private devotion than for public worship. [J. J.]

Thebesius, Adam, s. of Peter Thebes or Thebesius, pastor at Seiffersdorf near Liegnitz in Silesia, was b. at Seiffersdorf, Dec. 6, 1596. After studying at the University of Wittenberg (M.A. 1617) he was instituted, on Nov. 24, 1619, as pastor at Mondschütz, near Wohlau, and in 1627 became pastor at Wohlau. Finally, in 1639, he was appointed pastor of SS. Peter and Paul, the principal church in Liegnitz, and in 1642 he also became assessor of the consistory. He d. at Liegnitz suddenly, after a double stroke of paralysis, on the evening of Dec. 12, 1652. (*Koch*, iii. 64; S. J. Ehrhardt's *Presbyterologie Schlesiens*, 1780–89, vol. iv. p. 265, &c.)

Thebesius was a diligent, faithful and popular preacher. He was much tried by family afflictions (his wife and four children prédeceased him), and by the misfortunes of these times of war and pestilence. He was crowned as a poet in 1638. *Mützell*, 1858, prints two pieces as his. One of these, which, according to *Koch*, outweighs all his other poetical productions, is:—

Du grosser Schmerzensmann. *Passiontide.* This appears in Martin Janus's *Passionale melicum*, Görlitz, 1663 [Wernigerode Library], No. 239, in 7 st. of 8 l., marked as by "*M.* Adam Thebesius." Included in *Mützell*, 1858, No. 318, and in the Berlin *G. L. S.*, ed. 1863, No. 224. *Tr.* as "Thou Man of Sorrows, hail!" This is a good *tr.* of st. i., iv., vii., by A. T. Russell, as No. 89 in his *Ps. & Hys.*, 1851. [J. M.]

Thee in the loving bloom of morn. *H. Bonar.* [*God in all, and all in God.*] Pub. in his *Hys. of Faith and Hope*, 3rd Series, 1866, in 12 st. of 4 l. Repeated in full in the *Westminster Abbey H. Bk.*, 1883. [J. J.]

Thee we adore, eternal Name. *I. Watts.* [*Life frail, Eternity unending*, or *New Year.*] 1st pub. in his *Hys. and Spiritual Songs*, 1707 (2nd ed. 1709, Bk. ii., No. 55), in 7 st. of 4 l. It is found in a large number of hymn-books in all English-speaking countries. The form of the text which is in the most extensive use is that given in the *Ps. & Hymns* of J. and C. Wesley in 1738, and continued in the revised ed. of the *Wes. H. Bk.*, 1875, in which there are four slight changes from the original. The original came into use in the Church of England through M. Madan's *Ps. & Hys.*, 1760. In Dale's *English H. Bk.*, 1874, it begins with st. ii., "Our wasting lives grow shorter still." [J. J.]

Their hearts shall not be moved. *Jane E. Leeson.* [*Ps. cxxv.*] Pub. in her *Hys. and Scenes of Childhood*, 1842, No. 57, in 6 st. of 6 l. In the Leeds *H. Bk.*, 1853, No. 174, st. i.–iii. are given in an altered form, and opening with the same first line. These alterations were made by G. Rawson. This text was repeated in the Bap. *Ps. & Hys.*, 1858, and other collections in G. Britain and America, and is that in C. U. [J. J.]

Theoctistus of the Studium. A monk of the great monastery of the Studium at Constantinople, circa A.D. 890. Neale calls him a friend of St. Joseph. [See Greek Hymnody, § xvii. 1.] His only work known to the Church is his "Suppliant Canon to Jesus," which is found at the end of the *Paracletice* or *Great Octoechus*, a volume in eight parts, containing the Ferial Office for eight weeks. From that canon Dr. Neale compiled a cento beginning, Ἰησοῦ γλυκύτατε, and pub. its translation, "Jesu, Name all names above," in his *Hys. of the Eastern Church*, 1862, in 6 st. of 8 l. In 1867 it was included in an unaltered form in the *People's H.*, and subsequently repeated in the *Hymnary*, the *Parish H. Bk.*, and other collections. In the 1889 *Suppl. Hys.* to *H. A. & M.* there is another *tr.*, "Sweet Saviour, in Thy pitying grace" (*Lent*). This was contributed thereto by the Rev. R. M. Moorsom. [J. J.]

Theodore, St., of the Studium. One of the Greek hymn-writers. He was b. at Constantinople, circa 759, and educated by his uncle, St. Plato. He was banished by Constantine, for his resolute refusal to acknowledge the Emperor's illicit marriage with Theodora, in 797. On the accession of Irene (798), he was recalled, and enjoyed the favour of the Empress. In 809 he was again banished, for the old cause, refusal to acknowledge the legitimacy of Constantine's marriage. Recalled once more in 811, he was imprisoned and again banished for his defence of the *Icons*, under Leo the Armenian. He was recalled a third time at the death of Leo, and d. Nov. 11, 826 (Dr. Neale adds, "in banishment"). He succeeded his uncle, St. Plato, as Hegumen of the Monastery of The Studium. See further Greek Hymnody, § xviii. 1, and Ceillier's *Auteurs sacrés*. [H. L. B.]

Theodosia, the *nom de plume* of Anne Steele.

Theophanes, St. The third in rank among the Greek ecclesiastical poets called *Melodists*, circa 800–850. He was a son of pious parents, and a native of Jerusalem. He may have been educated, as his elder brother Theodore was, in the Laura of St. Sabas, and thence have imbibed his taste for the composition of hymns. He was sent, with his brother, by the Patriarch of Jerusalem, to Constantinople, to remonstrate with the Emperor Leo the Armenian (*reg.* 813–820), against iconoclasm. They were scourged and banished from Constantinople. After the murder of Leo they were allowed to return, but were again banished. In the reign of Theophilus (*reg.* 829–842) they were again at Constantinople, and were then branded on their faces with some opprobrious Iambic verses (from which they were afterwards known as "*Grapti*"), and a third time banished. After 842 Theophanes was recalled, on the triumph of the defenders of the *Icons* at the accession of Theodora, and was made Archbishop of Mida, where he died. The brothers are commemorated in the Greek calendar on Dec. 27. The sketch here given will be found quite different from that prefixed to the translations from Theophanes in Neale's *Hymns of the Eastern Church*. Dr. Neale mistook the poet for an earlier saint, Theophanes of Syngriana, who continued the Chronicon of George Syncellus. The identification of the poet with Theophanes Graptus is however universally attested by the Greek writers, and the Canon of Theophanes of Syngriana is written by Theophanes Graptus on the acrostial, Θεοφάνης μέλπει τε τὸν Θεοφάνην. (See *Dict. Greek and Roman Biography*; Ceillier's *Auteurs sacrés*; and Greek Hymnody, § xviii. 2.) [H. L. B.]

Θεὸς ὢν εἰρήνης. [Χριστὸς γεννᾶται.]

Θεοτόκιον. [Greek Hymnody, § xvii. 2.]

There came a little Child to earth. *Emily E. S. Elliott.* [*Christmas.*] 1st pub. in 1856 in *Matty's Missionary Box* (Lond.: T. Nelson & Son), and since included in Miss Elliott's *Chimes for Daily Service*, 1880, p. 97, in 4 st. of 8 lines. It has appeared in the *Church S. S. H. Bk.*, 1868, Scottish *Presbyterian Hymnal*, 1876; Allon's *Children's Worship*, 1878, &c.; and is included in full and unaltered (save st. ii. l. 8) as No. 373 in the Scottish *Free Church H. Bk.*, 1882. Its use is extensive. [J. M.]

There is a blessed home. *Sir H. W. Baker, Bart.* [*Heaven anticipated.*] Written in 1861, and pub. in *H. A. & M.* the same year as No. 182, in 4 st. of 8 l. It has passed into several collections, and is a beautiful and touching hymn. It was sung over the author's grave. In Biggs's Annotated ed. of *H. A. & M.*, 1867, there is a rendering in Latin by Lord Lyttelton (1866) beginning "Est beatorum Domus incolarum." [J. J.]

There is a book, who runs may read. *J. Keble.* [*Septuagesima.*] Written in 1819, and pub. in his *Christian Year*, 1827, as the poem for Septuagesima Sunday, in 12 st. of 4 l. It is in several collections in G. Britain and America, but usually in an abbreviated form. In a few collections it begins with st. ix., "One Name above all glorious names." The original, which is very beautiful, is based upon the words, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made:" Rom. i. 20, with a distinct reference to Gen. i., which is the first Lesson for Septuagesima Sunday Morning. In R. Bingham's *Hymno. Christ. Latina*, 1871, st. i.–v., xii., as in *H. A. & M.*, are rendered into Latin as "Est liber, atque illum qui currit perlegat, omnem." [J. J.]

There is a calm for those who weep. *J. Montgomery.* [*Death and Burial.*] This is the opening of Montgomery's poem "The Grave," which first appeared in his Sheffield Newspaper, the *Iris*, June 20, 1805, in 30 st. of 4 l., and signed "Aleæus:" again in his *Wanderer of Switzerland and Other Poems*, 1806; and again in various editions of his *Poetical Works*. In the 1854 ed. of his *P. Works* Montgomery has dated it 1804. Various centos from this poem are in C. U. as hymns, and all but one begin with st. i. In Martineau's *Hymns*, &c., 1840, No. 365 is composed of st. i., ii., xvi., xix., xxv., xxvii. slightly altered; and No. 366 of st. xxviii.–xxx. It must be noted that st. xxviii. is a repetition of st. i. with the third line rewritten. The centos in American hymn-books differ from these, and from each other. [J. J.]

There is a Fountain filled with blood. *W. Cowper.* [*Passiontide.*] This hymn was probably written in 1771, as it is in Conyers's *Coll. of Ps. and Hys.*, 1772, in 7 st. of 4 l. It was republished in the *Olney Hymns*, 1779, Bk. i., No. 79, with the heading "Praise for the Fountain opened." It is based on Zech. xiii. 1, "In that day there shall be a Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." This hymn in full or abbreviated is in extensive use in all English-speaking countries.

A well known form of this hymn is "From Calvary's Cross a Fountain flows." This appeared in Cotterill's *Sel.*, 8th ed., 1819, No. 43, in 5 st. of 4 l., and consists of st. i.–v. very much altered. In Bickersteth's *Christian Psalmody*, 1833, No. 49, the same opening stanza is given, with a return, in most of the remaining six stanzas, to the original text. The question as to by whom these alterations were made, first in Cotterill's *Sel.*, 1819, and then in Bickersteth's *Christian Psalmody*, 1833, is answered by R. W. Dibdin, in the *Christian Annotator*, vol. iii., No. 76, for July 5, 1856, p. 278, where he writes concerning this hymn:—

"About 18 years ago, I was regretting to the late James Montgomery, the poet, of Sheffield, that hymns were so frequently printed differently from the originals as written by their authors. I pointed out the very hymn mentioned by Ω Ω Ω [i.e. 'There is a Fountain,' &c.] in the Rev. Edward Bickersteth's Coll. as an example. He smiled, and said, 'I altered it as you see it there; Bickersteth asked me to alter it.'"

We know from Montgomery's *Memoirs* that he altered hymns for Cotterill's 1819 ed. of his *Sel.* and here by his own confession we have one of those alterations. Previously to this, however, he had acknowledged having rewritten the 1819 text as in Cotterill's *Sel.* in these words:—

"I entirely rewrote the first verse of that favourite hymn, commencing 'There is a Fountain filled with blood.' The words are objectionable as representing a fountain being *filled*, instead of *springing up*; I think my version is unexceptional."

The two versions are:—

W. Cowper, 1771–2.
"There is a Fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plung'd beneath that flood,
Lose all their guilty stains."

J. Montgomery, 1819.
"From Calvary's cross, a Fountain flows
Of water and of blood.
More healing than Bethesda's pool,
Or famed Siloam's flood."

It should be noted also that Montgomery's alteration of st. ii., ll. 3, 4, has changed the whole meaning and character of the hymn, so far as Cowper was concerned. Cowper's original stanza reads—

"The dying thief rejoic'd to see
That Fountain in his day;
And there have I, as vile as he,
Wash'd all my sins away."

In Cotterill's *Sel.*, 1819, Montgomery altered this to:—

"The dying thief rejoiced to see
That Fountain in his day;
And there *may sinners*, vile as he,
Wash all *their guilt* away."

In Bickersteth's *Christian Psalmody*, Montgomery rewrote it thus:—

"The dying thief rejoic'd to see
This Fountain in his day;
And there *would* I *though* vile as he,
Wash all my sins away."

In later collections ll. 3, 4 have again been altered to,

"And there *may* I, *though* vile as he,
Wash all my sins away."

In these alterations of the text the sustained confidence and rapture of Cowper are entirely lost. This may suit public taste, but it gives an entirely false view of the state of Cowper's

mind when he wrote this hymn. Our positive knowledge of the poet's frequent depression of spirits and despair is painful enough without this gratuitous and false addition thereto.

Five stanzas of this hymn, taken from the commonly received text, are rendered into Latin in R. Bingham's *Hymno. Christ. Latina*, 1871, as: "Fons est sanguine redundans." Dr. H. M. Macgill has however taken the original text for his rendering into Latin in his *Songs of the Christian Creed and Life*, 1876, where it reads:—"Sanguis en Emmanuelis." In addition to Latin, various forms of the text have been translated into many other languages. [J. J.]

There is a God, all nature cries. *J. Montgomery.* [*Nature's witness to the Existence of God.*] The MS. of this hymn is dated "January 8, 1838." It was included in Montgomery's *Original Hymns*, 1853, No. 6, in 7 st. of 4 l., and headed "The Guilt and Folly of denying God." It must be distinguished from Miss Steele's "There is a God, all nature *speaks*," which is also in C. U. [J. J.]

There is a green hill far away. *Cecil F. Alexander, née Humphreys.* [*Good Friday.*] 1st published in her *Hys. for Little Children*, 1848, p. 31, in 5 st. of 4 l., and based upon the words "Suffered under Pontius Pilate, was Crucified, Dead, and Buried," of the Apostles' Creed. It is an exceedingly popular children's hymn, and is in extensive use. [J. J.]

There is a happy land. *A. Young.* [*Heaven.*] In 1838 Mr. Young was spending an evening in the house of Mrs. Marshall, the mother of some of his pupils. Among other pieces she played one air which caught his attention. On inquiry he found it was an Indian air called "Happy Land." With the air ringing in his ears he composed this hymn to it. It was sung in his classes at Niddry Street School, Edinburgh, and there heard by the Rev. James Gall, who included it in the first series of the *Sacred Song Book*, 1843 [see **Bateman, C. H., p. 116, ii.**], from whence it has passed into many hymn-books. It has been *tr.* into Chinese, many Indian and African dialects, &c., and in these and its original form is now to be heard in Sunday Schools all over the world. In 1876 Mr. Young included it in his *The Scottish Highlands and other Poems*, p. 117, in 3 st. of 8 lines. Originally st. iii. l. 8 began "We reign," but subsequently, and in his volume of 1876, Mr. Young altered it to "*Reign*, reign." The text of 1876 is included unaltered in the *Hy. Comp.*, 1876, the Scottish *Free Church H. Bk.*, 1882, and others. In the *Cottage Melodies*, N. Y., 1859, an imitation beginning "O send the word divine" as a hymn on Sending the Bible to the Heathen is included as No. 545. It may be noted that the Rev. John Inglis, D.D., Presbyterian missionary in the New Hebrides *tr.* it in 1854 (as his first attempt), into the Aneityumese language, beginning "Et eteuc incediaig." This version was a great success and continues to be a favourite. Dr. Geddie and Dr. Inglis, assisted to some extent by others, *tr.* 51 Psalms and Hymns (of which this is No. 23) into Aneityumese, included as part of the *Nohraiitai Itap*, pub. by the Religious Tract Society of London in 1880. [**Missions Foreign, p. 741, ii., § ii., iii., 2.**] [J. M.]

There is a holy sacrifice. *Charlotte Elliott.* [*The Contrite Heart.*] This hymn is usually attributed to J. Montgomery on the grounds that its first appearance as far as yet traced was in the 1819 ed. of Cotterill's *Sel.*, to which Montgomery largely contributed; and that in the 2nd series of W. Oliphant & Son's *Sacred Poetry*, N. D. [*circa* 1839], pp. 291–2, it is attributed to Montgomery. In 1836 Miss Elliott pub. her *Hours of Sorrow*, with an Introduction "To the Reader" which begins:—

> "Not for the gay and thoughtless do I weave
> These plaintive strains;"

These words to our mind clearly intimate to the Reader that the entire contents of the book were by Miss Elliott. At p. 10 this hymn is given in 5 st. of 3 l., with the refrain "The contrite heart!" as in Cotterill's *Sel.*, 1819, No. 341. Seeing that in 1819 Miss Elliott was 30 years of age, that it is in her *Hours of Sorrow* as above, and that in style and metre it is the same as a large number of her hymns, and that it is not in any known work by Montgomery, we have no hesitation in ascribing it to her. It is a sweet hymn for private use, and is found in several collections. [J. J.]

There is a land of pure delight. *I. Watts.* [*Heaven anticipated.*] 1st pub. in his *Hys. and S. Songs*, 1707, and again in the 2nd ed., 1709, Bk. ii., as No. 66, in 6 st. of 4 l., with the heading "A prospect of Heaven makes Death easy." In the older collections very many variations in the text were introduced, but most of these have gone out of use. Of those which remain the following appeared in Hall's *Mitre H. Bk.*, 1836, No. 182:—

St. i. "Infinite day" to "*Eternal* day."
St. ii. "Never with'ring" to "Never *fading*."
"This heavenly" to "*That* heavenly."
St. v. "Could we make" to "could we *all*."
St. vi. "We but climb" to "we but *stand*."

The last alteration was made by Bp. Blomfield, to whom the "proofs" of the *Mitre H. Bk.* were submitted. Other variations are found in the text in some hymn-books: but latterly a strong reaction has taken place in favour of the original as given in Lord Selborne's *Bk. of Praise*, 1862–7. The use of this hymn has extended to all English-speaking countries, and it has been translated into many languages. In his *Hymno. Christ. Latina*, 1871, R. Bingham has rendered four stanzas into Latin as, "Extat terra procul sanctis habitata beatis." This hymn is one of the earliest of Watts's compositions. A tradition exists in Southampton that it was suggested by the view of the Isle of Wight as seen from that town. [J. J.]

There is a path that leads to God. *Jane Taylor.* [*A Child Pilgrim.*] 1st pub. in the *Hymns for Infant Minds*, by A. and J. Taylor, 1810, in 7 st. of 4 l., and entitled "The Little Pilgrim." It is one of the best examples of the writer's clear, simple, nervous style, and exceeds in popular use all of her other compositions. It is found in numerous collections for children in Great Britain and America, but often in an abbreviated form. Orig. text in the *Hy. Comp.* [J. J.]

There is a safe and secret place. *H. F. Lyte.* [*Ps. xci.*] Appeared in his *Spirit of the Psalms*, 1834, as his C. M. version of Ps. 91, in 5 st. of 4 l. It is very simple and tender, and is in somewhat extensive use in G. Britain and America. In the enlarged ed. of the *Spirit of the Psalms*, 1836, st. ii. ll. 1, 2, are altered from :—

"The least, the feeblest there may *hide*
Uninjured and unawed;"

to

"The least, the feeblest there may *bide*
Uninjured and unawed."

The change of thought from *hiding* in terror, to *abiding* in calm repose is a decided poetic improvement; and is certainly more in accord with the Psalmist's declaration "Thou shalt not be *afraid* for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday" (vers. 5, 6), than the original reading. [Psalters, English, § xvii.]. [J. J.]

There is an everlasting home. *M. Bridges.* [*Christ, the Rock of Ages.*] Pub. in his *Hys. of the Heart. For the use of Catholics*, 1848, in 6 st. of 4 l., and entitled "Latus Salvatoris." In its full or abbreviated form it is in several collections, including the *People's H.*, 1867, &c. The tune *Mitford*, by T. Woolsey White, was specially composed for this hymn. [J. J.]

There is no night in heaven. *F. M. Knollis.* [*Heaven.*] Contributed to the *Lays of the Sanctuary*, &c., 1859, in 10 st. of 4 l., and entitled "The One Family. Thoughts for the Feast of St. Michael and All Angels." In the edition of 1861 it is given in 5 st. of 8 l. In this form it was included in *Kennedy*, 1863, No. 1104. Its well-known and popular form appeared in the S. P. C. K. *Church Hymns*, 1871, where to sts. i., iii., vii., ix. of the original of 1859 are given with alterations, and an additional stanza was added by the Rev. J. Ellerton. In Thring's *Coll.* the orig. text of these stanzas is restored. [J. J.]

There is no sorrow, Lord, too light [slight]. *Jane Crewdson, née Fox.* [*Divine Sympathy.*] Given in her *A Little While and Other Poems*, Manchester, N.D. (circa 1860), p. 19. In *Kennedy*, 1863, it begins, "There is no grief, however light," and in one or two others the words "too light" are changed to "too *slight*," in the opening line. It is sometimes also given as "There's not a grief however light." [J. J.]

There were ninety and nine that safely lay. *Elizabeth C. Clephane.* [*The Lost Sheep.*] This beautiful poem was probably written in 1868 at Melrose, where the authoress then resided, and first pub. in 1868, in a small magazine for the young, entitled, *The Children's Hour*, pt. ii. p. 15, in 5 st. of 6 l. Subsequently it appeared as No. 8 of the series of her hymns entitled *Breathings on the Border*, in the *Family Treasury*, 1874, p. 595. Thence it was copied into the *Christian Age*, May 13, 1874, where it was seen by Mr. I. D. Sankey, who set it to music and sang it with great effect at his gospel meetings. He included it in 1875 in his *Sacred Songs and Solos*. It has since appeared in England, in the *Hy. Comp.*, 1876; Thring's *Coll.*, 1882; Bapt. *Ps. & Hys. Supp.*, 1880, &c., and in America in the *Evang. Association H. Bk.*, Cleveland, 1882, and other collections. It is rapidly attaining a foremost position among modern hymns. [J. M.]

There's a friend for little children. *A. Midlane.* [*Jesus, the Children's Friend.*] Written Feb. 27, 1859, and first pub. in *Good News for the Little Ones*, Dec., 1859. The stanzas, however, were not in the order in which they are usually found, but as follows :—

i. "There's a rest," &c.; ii. "There's a home," &c.; iii. "There's a Friend," &c.; iv. "There's a crown," &c.; v. "There's a song," &c.; vi. "There's a robe," &c.

The rearrangement produces a better sequence in the order of the stanzas, and gives greater unity to the hymn. Soon after its appearance in 1859 it was adopted by various hymn-books, and at the present time it is in extensive use in G. Britain and America. It has been set to music several times, and is the most popular of Mr. Midlane's hymns. [J. J.]

There's not a bird with lonely nest. *W. B. Noel.* [*God the Divine Father of All.*] This hymn was given anonymously in common with the rest of the hymns, in W. B. Noel's *Sel. of Ps. and Hys.*, 1832 (ed. 1853, No. 561), in 7 st. of 4 l. It is commonly attributed to W. B. Noel, and we see no reason to doubt the authorship. It is in several collections, but usually in an abbreviated form. In Bickersteth's *Christian Psalmody*, 1833, No. 37, it is given in its full form. In R. Bingham's *Hymno. Christi. Latina*, 1871, st. i., iii.–v., are rendered into Latin as, "Non avis est, nidum quae sola ponit eremo." [J. J.]

There's not a star whose twinkling light. *J. C. Wallace.* [*God seen in Nature.*] This hymn appeared in *A Supplement* to the 4th ed. of Robert Aspland's *Selection of Psalms and Hymns for Unitarian Worship*, London: Rowland Hunter, 1825, No. 48, in 5 st. of 4 l., and entitled "The Creator seen in his Works." As it has undergone rearrangement and enlargement, we give the opening line of each stanza :—

St. i. "There's not a star whose twinkling light."
St. ii. "There's not a cloud whose dews distil."
St. iii. "There's not a place in earth's vast round."
St. iv. "Around, beneath, below, above."
St. v. "Then rise, my soul! and sing His name."

In J. R. Beard's Unitarian *Collection of Hymns, &c.*, Lond.: J. Green, 1837, to which Mr. Wallace contributed more than sixty hymns, this hymn was given in 6 st., and is rearranged thus :—

i. "There's not a place." ii. "There's not of grass." iii. "There's not a tempest." iv. "There's not a star." v. "Around, beneath." vi. "Then rise, my soul."

In the new ed. of Mr. Beard's *Collection*, 1860, another arrangement with changes is introduced, which leaves the hymn thus :—

i. "There's not a tint that paints the rose." ii. "At early dawn." iii. "There's not of grass." iv. "There's not a tempest." v. "There's not a star." vi. "There's not a cloud." vii. "There's not a place." viii. "Around, beneath." ix. "Then rise, my soul."

From these outlines the construction of the hymns, "There's not a place," &c., and "There's not a tint," &c., as in Curwen's *Child's Own H. Bk.*, Major's *Book of Praise*,

the *Meth. S. S. H. Bk.*, and many others, including American collections, may easily be traced, and a reference to *Aspland's* and *Beard's* works, as above, will correct the text. In Major's *Bk. of Praise for Home & School* the author is said to be John *Aikman* Wallace, and in the *Prim. Meth. S. School H. Bk.*, 1879, Heber, but both are in error. [J. J.]

These glorious minds, how bright they shine. *I. Watts.* [*Martyrs.*] 1st pub. in his *Hymns*, &c., 1707, Bk. i., No. 41, in 6 st. of 4 l., and entitled "The Martyrs glorified. Rev. vii., 13, &c." In this form it is rarely used.

In the Draft of the Scottish *Translations and Paraphrases* of 1745, it is given as No. xliii. As from this recast the modern form of Watts's hymn has mainly come, we give it in full, indicating the alterations in italics:—

"These glorious Minds how bright they shine!
whence all their white Array?
How came they to the happy Seats
of everlasting Day.

"*Lo! these are they*, to endless Joy,
from Suff'rings great, who came:
And wash'd their Raiment in the Blood
of CHRIST, *the dying* LAMB.

"Now they approach a *holy* GOD,
and bow before his Throne;
With Hearts enlarg'd to serve him still,
and make his Glory known.

"*His Presence fills each Heart with Joy;*
tunes ev'ry Mouth to sing;
By Day, by Night, the blest Abodes
with glad HOSANNAS *ring.*

"*Hunger and Thirst are felt no more,*
nor Suns with scorching Ray:
GOD *is their Sun, whose chearing Beams*
diffuse eternal Day.

"The Lamb shall lead his heav'nly Flock
where living Fountains rise;
And Love divine shall wipe away
the Sorrows of their Eyes."

The author of this recast is unknown. This text was repeated, with slight changes, in the Draft of 1751, but in the authorized issue of the *Trans., &c.*, of 1781, it underwent considerable changes. It opens, as No. lxvi., as:—

"How bright these glorious spirits shine!"

and is derived thus:—

St. i. Watts altered in 1781 Draft; st. ii. from 1745 altered; st. iii. new in 1781; st. iv. from 1745, with *sacred courts*, for "blest abodes;" st. v. from 1745 unaltered; st. vi. new in 1781, based on Watts's st. vi.; st. vii. new in 1781.

This text has been in authorized use in the Church of Scotland for more than 100 years. It is also in extensive use in all English-speaking countries, and sometimes with a doxology added thereto, as in *H. A. & M.* It has been *tr.* into several languages, e.g. into Latin, by H. M. Macgill, in his *Songs of the Christian Creed and Life*, 1876, as:—"Animae clare lucentes." The 1781 version is claimed by the eldest daughter of W. Cameron (p. 200, ii.), as his. His indebtedness, however, to the recast of 1745 was very great. Its right designation is *I. Watts*, 1709; *Scottish Draft Trs. and Paraphs.*, 1745; and *W. Cameron*, 1781. From the 1781 text we also have:—

1. **A numbered company behold.** By Jane E. Leeson, in her *Paraphrases and Hys.*, 1853. This is a recast.
2. **How bright these saints in glory shine.** In T. Darling's *Hys. for the Church of England.* 1857–88.
3. **How bright those saints in glory shine.** In J. B. Whiting's *Hys. for the Church Catholic.* 1882.

These altered versions of the text are not in extensive use. [J. J.]

They are all gone into the world of light. *H. Vaughan.* [*Death and Burial.*] Pub. in his *Silex Scintillans*, 2nd ed. 1655; in H. F. Lyte's reprint of the same, 1858; and in Grosart's *Fuller Worthies*, 1868. In some collections, as in Martineau's *Hymns*, &c., 1873, it begins as above; but in the American Unitarian *Hys. for the Church of Christ*, Boston, 1853, it opens, "Dear, beauteous Death! the jewel of the just." [J. J.]

They come, God's messengers of love. *R. Campbell.* [*St. Michael and All Angels.*] Written for, and 1st pub. in his *Hys. and Anthems*, 1850, p. 94, in 6 st. of 4 l. In 1852 it was republished, with alterations, in Murray's *Hymnal*, No. 79. This was repeated in several collections, including *H. A. & M.*, 1861, and has become the accepted form of the hymn. Sometimes it is abridged to four stanzas. It is the most widely adopted hymn for St. Michael and All Angels of any in the English language. [J. J.]

They whom the Father giveth. *J. Conder.* [*Perseverance.*] 1st pub. in his *Star in the East*, 1824, p. 54, in 8 st. of 6 l., and based upon John x. 27, 28, "My sheep hear My voice . . . and I give unto them eternal life, and they shall never perish." In 1856 it was repeated in his *Hys. of Praise, Prayer and Devout Meditation*, pp. 155–57. In its original form it is not in common use, but st. v., vi., vii. and viii., beginning, "Christ watches o'er the embers," were given in *Kennedy*, 1863. This arrangement is adapted to "Burial," or a service associated therewith. [J. J.]

They whose course on earth is o'er. *J. M. Neale.* [*Communion of Saints.*] 1st pub. in his *Hymns for the Young*, 1844, No. xv., in 9 st. of 4 l., and based on the article of the Creed "The Communion of Saints." In 1866, Dr. Neale revised the text on his death-bed, and made alterations in st. iv., v. and ix. This text was pub. in his posthumous *Original Sequences, Hymns, and other Ecclesiastical Verses*, 1866, p. 64, and given there for All Souls at Vespers. The same text was repeated in the *People's H.*, 1867; and, with the omission of st. ii., in the S. P. C. K. *Church Hymns*, 1871. [J. J.]

Thilo, Valentin, s. of Valentin Thiel or Thilo [b. Jan. 2, 1579, at Zinten, became diaconus of the Altstadt Church in 1603, and d. of the pestilence at Königsberg in 1620], diaconus of the Altstadt Church in Königsberg, was b. at Königsberg, April 19, 1607. He matriculated in 1624 at the University of Königsberg as a student of theology, but devoted himself more especially to the study of rhetoric. When the Professor of Rhetoric, Samuel Fuchs, retired in 1632, he recommended Thilo as his successor. The post was, at Thilo's desire, kept open for two years, during which he pursued his studies at the University of Leyden. On returning to Königsberg, he graduated M.A. there on April 20, 1634, and was thereafter installed as Professor of Rhetoric. During his 28 years' tenure of office he was five times elected as dean of the Philosophical Faculty, and twice as Rector of the University. He d. at Königsberg,

July 27, 1662. (*Koch*, iii 202; K. Goedeke's *Grundriss*, vol. iii., 1887, p. 135, &c.)

Thilo was a great friend of Heinrich Albert (p. 35, i.) and of Simon Dach (p. 276, ii.), and was with them a member of the Königsberg Poetical Union. He was the author of two text books on Rhetoric, pub. in 1635 and 1647. Some of his separately printed occasional poems are noted by *Goedeke* as above. His hymns were almost all written for various Festivals of the Christian Year. They are as a rule short and vigorous, and are somewhat akin to those of Dach. They appeared principally in the *Preussische Fest-Lieder*, Elbing, 1642–44 [Berlin Library], and in the *New Preussisches vollständiges G. B.*, Königsberg, 1650 [Hamburg Library]. A list of their first lines is printed in the *Altpreussische Monatsschrift*, Königsberg, 1889, p. 308, where evidence is given to show that they are by the younger Thilo, and not, as has sometimes been said, by the father.

The only hymn by Thilo *tr.* into English is:—

Mit Ernst, o Menschenkinder. *Advent.* This is a fine hymn founded on St. Luke iii. 4, 5, and was 1st pub. in pt. i., Elbing, 1642, of the *Preussische Fest-Lieder*, as No. 8, in 4 st. of 8 l., entitled "On the Fourth Sunday of Advent. Parate viam Domino," and marked as by "Valentinus Thilo." Thence in the Königsberg *G. B.*, 1650, as above, p. 27, also marked as by "Valentinus Thilo." In the Hannover *G. B.*, 1657, st. iv. was re-written, and this form, passing through Freylinghausen's *G. B.*, 1704, is found in most recent German hymn-books. In the *Unv. L. S.*, 1851, No. 15, both forms of st. iv. are given. Lauxmann, in *Koch*, viii. 8, considers st. iii. the finest, and thinks that it may have been suggested by the remembrance of his beloved sister (wife of Pastor Kuhn, of the Rossgart Church in Königsberg), who d. of the pestilence on Aug. 16, 1639, and as a picture of her character. *Tr.* as:—

1. **O sons of men, your spirits.** This is a good *tr.* of st. i.–iii., by A. T. Russell, as No. 35 in his *Ps. & Hys.*, 1851.

2. **Ye sons of men, in earnest.** This is a good *tr.* of the original form, by Miss Winkworth, as No. 84 in her *C. B. for England*, 1863. It is repeated, omitting st. iii., in the Ohio *Luth. Hyl.*, 1880, No. 121. [J. M.]

Thine for ever! thine for ever! *C. Wordsworth, Bp. of Lincoln.* [*Confirmation.*] Contributed to the 1869 *Appendix* to the S. P. C. K. *Ps. & Hymns.* It was originally in 4 st. of 8 l., but in later editions of the S. P. C. K. *Ps. & Hymns* it is given in 6 st. of 4 l. In 1871 it reappeared in the S. P. C. K. *Church Hymns*, in 8 st. of 4 l., this last being the authorized text. [J. J.]

Thine, Jesus, Thine. *A. Midlane.* [*Self Dedication to Jesus.*] A birthday hymn written on the author's 36th birthday, Jan. 23, 1861, and pub. in the *Things Old and New* magazine, in May the same year. It has passed into a large number of what are commonly known as "Gospel hymn-books," including *The Enlarged London H. Bk.*, 1873; *The Little Flock*, 1880, and others. [J. J.]

Thine, O Lord, our quiet trust. *B. H. Kennedy.* [*Ps. lxv. Harvest.*] This version of Ps. 65 appeared in Dr. Kennedy's *Psalter* in 1860, p. 95, in 10 st. of 4 l. From this Dr. Kennedy compiled the hymn, "Thou Who hearest human prayer," and included it in his *Hymno. Christ.* 1863, No. 1290. The same text was again altered for the *Wes. H. Bk.*, 1875, No. 579, where it is given as "O Thou God, Who hearest prayer, All shall come to Thee, that live." This opening line is borrowed from J. Conder (p. 256, ii.). [J. J.]

Thine, Thine for ever, blessed bond. *Bp. E. H. Bickersteth.* [*Confirmation.*] Written in 1870 for the 1st ed. of the *Hymnal Companion*, and included therein in 1870. Also in his work *The Two Brothers*, 1871, p. 240, in 6 st. of 4 l. It is designed "To be sung after the benedictory prayer, 'Defend, O Lord, this Thy servant with Thy heavenly grace, that he may continue Thine for ever,'" &c. It is a hymn of much beauty, and is very popular for Confirmations. [J. J.]

Think gently, and as gently speak. *J. S. B. Monsell.* [*Gentleness.*] Appeared in his *Spiritual Songs*, 1857 (ed. 1875, p. 31), in 10 st. of 4 l., and based on the Gospel for the 5th S. after Epiphany. In Dale's *English H. Bk.*, 1874, No. 760, st. i., ii., viii.–x. are re-written, and given as "Gently think, and gently speak." In this form it is a serviceable hymn for congregational use. [J. J.]

Think gently of the erring [one]. [*Gentleness.*] This hymn is given in the American Universalist's *Hys. for Christian Devotion*, by Adams and Chapin, Boston, 1846, No. 813, in 2 st. of 8 l., and headed "Compassion for the Sinning." It is there given as by "Miss Fletcher," a writer to us otherwise unknown. It is in the awkward metre of 7.6.8.6.8.6.8.6. As usually found in modern American hymn-books it is in C.M. as given in H. W. Beecher's *Plymouth Coll.*, 1855, No. 1062, in 4 st. of 4 l.; but sometimes with the omission of st. iii. [J. J.]

Think, O ye who fondly languish. *W. B. Collyer.* [*Death Anticipated.*] Given in his *Coll*, 1812, No. 839, in 4 st. of 8 l., and entitled "Consolation." In modern hymnals st. i., iii. are usually given as in Hatfield's *Church H. Bk.*, N. Y., 1872. [J. J.]

Think on the mercy of our God. *Emily Garnier.* [*Christmas.*] This was given in *The Child's Christian Year*, 1841, in 3 st. of 6 l., and is found in several hymn-books. From the Sedgwick MSS. we find that it was written in 1835 by *Emily Garnier*, daughter of the Dean of Winchester, who died at the age of 14, and that it was printed in *The Child's Christian Year* from MS. [J. J.]

This day and at this very hour. *E. Caswall.* [*Birthday.*] Pub. in his *Masque of Mary*, &c., 1858, p. 245, in 18 st. of 4 l., and headed "Prayer written on my Thirtieth Birthday" (i.e. July 15, 1844), and again, after revision, in his *Hys. & Poems*, 1873, p. 268. A cento compiled from this poem was given in the *Hymnary*, 1872, No. 227, "Thee, Jesu, suffering, crucified," as a hymn for Lent, for which it is specially suitable. [J. J.]

This day the Light of heavenly birth. *Bp. W. W. How.* [*Sunday.*] Contributed by Bp. How to the 1st ed. of Morell & How's *Ps. & Hys.*, 1854, in 4 st. of 4 l., and again in the enlarged ed., 1864, as "This day by Thy creating word." Of this hymn we have the following forms:—

1. The original as above.
2. The 1864 revised text as above.

3. No. 138 in *Chope's Hymnal*, 1864, with the 1st st. of the original, and the remaining stanzas with many alterations. This version is repeated in Thring's *Coll.* 1882, No. 69. It has not the author's authority.

4. "This day by Thy creative word." In addition to slight alterations this text has Bp. Ken's dox. added thereto. It was given in the *Hymnary*, 1878, No. 14.

5. "This day at Thy creating word." The *Church Hymns* text by Bp. How, 1871, No. 6, with the doxology from *H. A. & M.*, 1861, No. 3. This is the authorized text of the hymn.

When these various forms of the text are taken together, it is found that the hymn is in extensive use. [J. J.]

This is the day of Light. *J. Ellerton.* [*Sunday.*] Written in 1867, and 1st pub. in *Hymns for Special Services and Festivals* in Chester Cathedral, a collection of 100 hymns, compiled by Dean Howson, 1867 (Chester: Phillipson & Golder), No. 51, in 5 st. of 4 l. From thence it passed into the 1868 *Appendix to H. A. & M.*; the S. P. C. K. *Church Hymns*, 1871; Thring's *Coll.*, 1882, and several other hymnals both in G. Britain and America. It is a good hymn, and ranks in popularity with some of the best of Mr. Ellerton's compositions. [J. J.]

This is the day the Lord hath made, He calls the hours His Own. *I. Watts.* [*Easter-day, or Sunday.*] First pub. in his *Psalms of David*, 1719, p. 309, as a paraphrase of a portion of the 118th Psalm, in 5 st. of 4 l., and headed, "Hosanna; the Lord's Day; or, Christ's Resurrection, and our Salvation." It is in several collections and usually unaltered and unabbreviated. In the *Hymnary*, 1872, the cento "Behold the tomb its prey restores," is composed of st. i. new, ii.–iv. from this by Watts, slightly altered, and v. new. It is a successful hymn for Sunday. [J. J.]

This is the day the Lord hath made, Let young and old rejoice. *J. Montgomery.* [*Sunday.*] Written for the Sheffield Red Hill Sunday School Anniversary, held on March 26, 1820, and printed on a fly sheet for that occasion. It was repeated in Montgomery's *Christian Psalmist*, 1825, No. 467; and again in his *Original Hys.*, 1853, No. 95, in 5 st. of 4 l. Its use is limited. [J. J.]

This is the feast of heavenly wine. *W. Cowper.* [*Holy Communion.*] 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 53, in 5 st. of 4 l., and headed "Welcome to the Table." Sometimes it begins with st. ii., "O bless the Saviour, ye that eat." See also "Bless'd with the presence of their God." [J. J.]

This is the month, and this the happy morn. *J. Milton.* [*Christmas.*] This is the opening of Milton's great ode *On the Morning of Christ's Nativity*, written in his 21st year (1629), and found in all editions of his *Works*. It has an introduction of 4 st. of 7 l., and then follows the hymn proper in 27 st. of 8 l. beginning, "It was the winter wild." From this the following centos have come into C. U.:—

1. **It was the winter wild** (st. i.). This is in a few collections.

2. **No war or battle's sound** (st. iv.). This is in H. W. Beecher's *Plymouth Coll.*, 1855, and other American hymn-books.

3. **Ring out ye crystal spheres** (st. xiii.) In *Hys. for the Use of the University of Oxford in St. Mary's Church*, 1872, and others.

4. **This is the month, and this the happy morn.** From the Introduction to the hymn. [J. J.]

This livelong night we've toiled in vain. *J. Keble.* [*Obedience.*] This poem is dated 1821. It appeared in the *Christian Year*, 1827, for the 5th Sun. after Trinity, and based upon a portion of the Gospel of the day, St. Luke v. 1, &c. In its original form it is unknown to modern hymnals, but a cento compiled from its 15 st. is given in the *New Cong.*, 1859, beginning with st. i. [J. J.]

This night I lift my heart to Thee. *W. Bartholomew.* [*Evening.*] Written in 1854 for Costa's oratorio *Eli*, and 1st pub. therein, 1854, as one of the songs appropriated to the Prophet Samuel. It is in 3 st. of 4 l., and was repeated in the *New Cong. H. Bk.*, 1859, and subsequently in other collections. [J. J.]

This place is holy ground. *J. Montgomery.* [*Death and Burial.*] This is the opening line of *Verses to the Memory of the late Richard Reynolds, of Bristol.* London: Longmans, 1816. The *Verses* were given in three parts: i. "The death of the Righteous"; ii. "The Memory of the Just"; iii. "A Good Man's Monument." Mr. Reynolds was an eminent Quaker philanthropist; and the "Monument" referred to was the Society for the relief of persons in necessitous circumstances which was founded in Bristol in his memory. The *Verses* were repeated in all the complete editions of Montgomery's *Works*. The cento given in several American hymn-books, including Hatfield's *Church H. Bk.*, 1872, is composed of st. i., ii., vii.–ix. of pt. i. on "The death of the Righteous." The original is in 9 st. of 6 l. [J. J.]

This stone to Thee in faith we lay. *J. Montgomery.* [*Laying Foundation-stone of a Church.*] Written in 1822, for the laying of the Foundation-stone of Christ Church, Attercliffe, Sheffield, and sung at that ceremony on Oct. 30, 1822. It was printed in Montgomery's newspaper, the Sheffield *Iris*, Nov. 5, 1822, together with a full account of the whole ceremony. Subsequently it was pub. in Montgomery's *Christian Psalmist*, 1825, No. 474, his *Poetical Works* of various dates, and his *Original Hymns*, 1853, No. 300, in 6 st. of 4 l. It is in extensive use in its full or in an abbreviated form, and also as:—

1. **Here, in Thy Name, eternal God.** This form is given in Hatfield's *Church H. Bk.*, N. Y., 1872, and others.

2. **When in these courts we seek Thy face.** In the American *Sabbath H. Bk.*, Andover, 1858, it begins with an altered form of st. ii.

3. **Within these walls let heavenly peace.** In the American *Church Praise Bk.*, N. Y., 1882. Of this text in 3 st., st. i. is from J. Newton's "O Lord, our languid souls inspire," *Olney Hys.*, 1779, Bk. ii., No. 43, st. v., and st. ii. and iii. are from this hymn by Montgomery.

4. **When here, O Lord, we seek Thy face.** This form of the text, beginning with st. ii., is in the Plymouth Coll., U.S.A., 1855. [J. J.]

Tholuck, Friedrich August Gotttreu, D.D., was b. at Breslau, March 30, 1799. He studied at the Universities of Breslau and Berlin. He became a University lecturer (Privatdocent) at Berlin, in Dec. 1820, and extraordinary professor of Theology there in

April, 1823 (D.D. from Berlin in 1826). In Nov., 1825, he was appointed ordinary professor of Theology at Halle, and entered on his duties at Easter, 1826. He was also appointed as University preacher, in 1839, and a member of the Magdeburg consistory in 1829. From Michaelmas, 1828, to Easter, 1829, he officiated as chaplain to the German Embassy at Rome, having gone there on sick leave. Otherwise, after 1826, his life was spent almost entirely at Halle. He d. at Halle, June 10, 1877 (*Koch*, vii. 26; Herzog's *Real-Encyklopädie*, xv., 560, &c.).

Tholuck was a celebrated preacher, and a great linguist. He is perhaps best known to English readers by his Commentaries, as e.g. on Romans, 1824 (5th ed., 1856; Eng. *tr.* 1833 and 1836); on St. John's Gospel, 1827 (7th ed., 1857; Eng. *tr.* 1859); on the Sermon on the Mount, 1833 (5th ed., 1872; Eng. *tr.* 1834 and 1837, improved in 1859); on Hebrews, 1836 (3rd ed., 1850; Eng. *tr.* 1842); on the Psalms, 1843 (2nd ed., 1873; Eng. *tr.* 1856), &c.; and by his *Die Lehre von der Sünde und dem Versöhner, oder die wahre Weihe des Zweiflers*, 1823 (enlarged ed., 1825; 9th ed., 1871), a sort of religious novel which has powerfully influenced many, e.g. C. J. P. Spitta (see **p. 1075, ii.**), and has been *tr.* into English (two versions as *Guido and Julius*, &c., by J. E. Ryland, 1836, and by J. Martin, 1855), French, Danish and Swedish. He was a many sided man, who exercised a great and far-reaching influence over his contemporaries, and who, by the charm of his personal character as well as by his learning, drew crowds of students to Halle, not only from all parts of Germany, but also from Great Britain and America. His hymns appeared in his *Stunden christlicher Andacht*, Hamburg, 1839–40. This is a volume of Meditations which has passed through many eds. in German (8th ed., 1870), and of which at least two versions have appeared in English (as *Hours of Christian Devotion*), a partial one by the Misses Ann and Catherine H. Dunn, pub. at London in 1853; 2nd ed., 1857; and a nearly complete one by Dr. R. Menzies, pub. at Edinburgh in 1870 (partly pub. as *The Circle of Human Life*, Edinburgh, 1847; and completed by *The Circle of the Church's Life*, London, 1873). In the preface to the *Stunden*, Tholuck mentions that he had intended to introduce many quotations from German hymns and sacred poems, but could find few that suited his purpose. So he adds "I therefore myself spoke in the language of poetry; only a very few of the verses here interspersed are by other authors." He does not however indicate in any more definite way which are his own compositions. A few pieces from this work have passed into American-German hymn-books, and they have all been *tr.* by Dr. Menzies, as above. Two which have not been traced earlier, and are probably original, may be here noted, viz.:—

i. **Einst wird's geschehn, dass auf der Erde.** *Second Advent.* In his *Stunden*, 1840, p. 470, as the conclusion of Med. lxvii., in 2 st. of 8 l., and founded on Rom. viii. 21-23. *Tr.* as:—

A day will dawn when from on high. In full by *Dr. R. Menzies*, 1870, as above, p. 551. Included by H. L. Hastings in his *Songs of Pilgrimage*, Boston, U. S., 1880, No. 193.

ii. **O süsser Hirte, unter deinem Stabe.** *The Good Shepherd.* In his *Stunden*, 1840, p. 151, in 7 st. of 4 l., as the conclusion of Med. xxvi., and founded on Ps. xxiii. The *trs.* are (1) "O gentle Shepherd, guided by Thy hand, My soul hath found her everlasting rest." By *Miss Dunn*, 1853, as above, p. 110. (2) "O gentle Shepherd by Thy staff directed." By Miss Burlingham in the *Bristol Herald*, Sept., 1865, p. 143, repeated in Reid's *Praise Bk.*, 1872. (3) "Beneath Thy gentle care, O Shepherd dear." By *Dr. R. Menzies*, 1870, as above, p. 178. [J. M.]

Thomas, Joan, of Rhaiadar, was b. 1730, in the parish of Myddfai, Caermarthenshire. One of the first books he ever read was the *Welshman's Candle*. He published several books of hymns. The first appeared in 1771, *The Golden Treasury*, a translation of C. H. von Bogatzky, with some of Dr. Watts's hymns. In the same year appeared *Flewyrchiadau Grâs*, and in 1788, *Caniadau Sion*. His hymns in all number about 200. He was a minister with the Independents in Radnorshire, but d. at Carmarthen in 1804. [W. G. T.]

Thomas, Joan Elizabeth. [Conder, Joan E.]

Thomas of Aquino, confessor and doctor, commonly called *The Angelical Doctor*, "on account of," says Dom Gueranger, "the extraordinary gift of understanding wherewith God had blessed him," was born of noble parents, his father being Landulph, Count of Aquino, and his mother a rich Neapolitan lady, named Theodora. The exact date of his birth is not known, but most trustworthy authorities give it as 1227. At the age of five he was sent to the Benedictine monastery at Monte Cassino to receive his first training, which in the hands of a large-hearted and God-fearing man, resulted in so filling his mind with knowledge and his soul with God, that it is said the monks themselves would often approach by stealth to hear the words of piety and wisdom that fell from the lips of the precocious child when conversing with his companions. After remaining at Monte Cassino for seven years, engaged in study, St. Thomas, "the most saintly of the learned, and the most learned of the saints," returned to his family, in consequence of the sack of the abbey by the Imperial soldiers. From thence he was sent by his parents to the University of Naples then at the height of its prosperity, where, becoming intimate with the Fathers of the Dominican Order, and being struck, probably, by the devotedness and ability of the Dominican Professors in the University, he was induced to petition for admission into that order, though he was at that time not more than seventeen years of age. This step gave such umbrage to his mother that she caused him to be waylaid on the road to Paris (whither he was being hurried to escape from her), and to be kept for more than two years in prison, during which time his brothers, prompted by their mother, used all means, even the most infamous, to seduce him from religion.

At last the Dominicans' influence with the Pope induced the latter to move the Emperor Frederick to order his release, when St. Thomas was at once hurried back to Naples by the delighted members of his order. He was afterwards sent to Rome, then to Paris, and thence to Cologne. At Cologne his studies were continued under the celebrated Albertus Magnus, with whom, in 1245, he was sent by the Dominican Chapter once more to Paris for study, under his direction, at the University. In 1248, when he had completed his three years' curriculum at Paris, St. Thomas was appointed, before he was twenty-three years of age, second professor and "magister studentium," under Albertus, as regent, at the new Dominican school (on the model of that at Paris), which was established by the Dominicans in that year at Cologne. There he achieved in the schools a great reputation as a teacher, though he by no means confined himself to such work. He preached and wrote; his writings, even at that early age, were remarkable productions and gave promise of the depth and ability which mark

his later productions. His sermons also at that time enabled him to attract large congregations into the Dominican church. In 1248 he was directed to take his degree at Paris; and though his modesty and dislike of honour and distinction made the proposal distasteful to him, he set out and begged his way thither; but it was not until October 23rd, 1257, that he took his degree. The interval was filled by such labours in writing, lecturing, and preaching, as to enable him by the time he became a doctor to exercise an influence over the men and ideas of his time which we at this time can scarcely realise. So much was this the case that Louis IX. insisted upon St. Thomas becoming a member of his Council of State, and referred every question that came up for deliberation to him the night before, that he might reflect on it in solitude. At this time he was only thirty-two years of age. In 1259 he was appointed, by the Dominican Chapter at Valenciennes, a member of a Commission, in company with Albertus Magnus and Pierre de Tarentaise, to establish order and uniformity in all schools of the Dominicans. In 1261 the Pope, Urban IV., immediately upon his election to the Pontifical throne, sent for St. Thomas to aid him in his project for uniting into one the Eastern and Western Churches. St. Thomas in that same year came to Rome, and was at once appointed by the General of his Order to a chair of theology in the Dominican College in that city, where he obtained a like reputation to that which he had secured already at Paris and Cologne. Pope Urban being anxious to reward his services offered him, first the Patriarchate of Jerusalem, and then a Cardinal's hat, but he refused both. After lecturing, at the request of the Pope, with great success at Vitervo, Orvieto, Perugia, and Fondi, he was sent, in 1263, as "Definitor," in the name of the Roman Province, to the Dominican Chapter held in London. Two years later Clement IV., who succeeded Urban as Pope, appointed him, by bull, to the archbishopric of Naples, conferring on him at the same time the revenues of the convent of St. Peter ad Aram. But this appointment he also declined. In 1269 he was summoned to Paris—his last visit—to act as "Definitor" of the Roman Province at the General Chapter of his Order, and he remained there until 1271, when his superiors recalled him to Bologna. In 1272, after visiting Rome on the way, he went to Naples to lecture at the University. His reception in that city was an ovation. All classes came out to welcome him, while the King, Charles I., as a mark of royal favour bestowed on him a pension. He remained at Naples until he was summoned, in 1274, by Pope Gregory X., by special bull, to attend the Second Council of Lyons, but whilst on the journey thither he was called to his rest. His death took place in the Benedictine Abbey of Fossa Nuova in the diocese of Terracina, on the 7th of March 1274, being barely forty-eight years of age.

St. Thomas was a most voluminous writer, his principal work being the celebrated *Summa Theologiae*, which, although never completed, was accepted as such an authority as to be placed on a table in the council-chamber at the Council of Trent alongside of the Holy Scriptures and the Decrees of the Popes. But it is outside the province of this work to enlarge on his prose works. Though not a prolific writer of hymns, St. Thomas has contributed to the long list of Latin hymns some which have been in use in the services of the Church of Rome from his day to this. They are upon the subject of the Lord's Supper. The best known are:—

Pange lingua gloriosi Corporis Mysterium; Adoro te devote latens Deitas; Sacris sollemniis juncta sint gaudia; Lauda Sion Salvatorem; and *Verbum supernum prodiens.* The 1st, 3rd, and 5th of these are found in the *Rom. Brev.*, the 2nd, 4th, and 5th in Newman's *Hymni Ecclesiae;* the 4th in the *Rom. Missal;* all of them appear in *Daniel;* the 2nd and 4th in *Mone;* and the 2nd, 4th, and 5th in *Königsfeld.* Various other hymns have been attributed to St. Thomas, but in error, as:—*O esca viatorum,* (p. 828, i.); and the *Ut jucundas cervus undas* (q.v.). See also *Mone,* No. 199, and ii. p. 257.

Of these hymns numerous translations have been made from time to time, and amongst the translators are found Caswall, Neale, Woodford, Morgan, and others. Each of these hymns is annotated in this work under its original first line. [D. S. W.]

Thomas of Kempen, commonly known as Thomas à Kempis, was b. at Kempen, about fifteen miles north-west of Düsseldorf, in 1379 or 1380. His family name was Hammerken. His father was a peasant, whilst his mother kept a dame's school for the younger children of Kempen. When about twelve years old he became an inmate of the poor-scholars' house which was connected with a "Brother-House" of the Brethren of the Common Life at Deventer, where he was known as Thomas from Kempen, and hence his well-known name. There he remained for six years, and then, in 1398, he was received into the Brotherhood. A year later he entered the new religious house at Mount St. Agnes, near Zwolle. After due preparation he took the vows in 1407, was priested in 1413, became Subprior in 1425, and d. according to some authorities on July 26 and others on Aug. 8, 1471. Much of his time was occupied in copying *Missals, Breviaries,* and other devotional and religious works. His original writings included a chronicle of the monastery of St. Agnes, several biographies, tracts and hymns, and, but not without some doubt as to his authorship (for a résumé of the controversy see *Enc. Brit.*, 9th ed.) the immortal *Imitatio Christi,* which has been translated into more languages than any other book, the Bible alone excepted. His collected works have been repeatedly published, the best editions being Nürnberg, 1494, Antwerp in 1607 (*Thomae Malleoli à Kempis . . . Opera omnia*), and Paris in 1649. An exhaustive work on St. Thomas is *Thomas à Kempis and the Brothers of the Common Life,* by S. W. Kettlewell, in 2 vols., Lond., 1882. In this work the following of his hymns are *tr.* by the Rev. S. J. Stone:—

i. From his *Vita Boni Monachi,* ii.:—

1. Vitam Jesu Christi. *Imitation of Christ.* Be the life of Christ thy Saviour.

2. Apprehende arma. *Christian Armour.* Take thy weapons, take thy shield.

3. Sustine dolores. *Resignation.* Bear thy sorrows with Laurentius.

ii. From his *Cantica Spiritualia*:—

4. O dulcissime Jesu. *Jesus the most Dear.* O [Child] Christ Jesu, closest, dearest.

5. O Vera summa Trinitas. *Holy Trinity.* Most true, most High, O Trinity.
6. Adversa mundi tolera. *Resignation.* Bear the troubles of thy life (p. 23, i.).
7. O qualis quantaque laetitia (p. 845, ii.). *Eternal Life.* O joy the purest, noblest.

Of these *trs.* Mr. Stone has repeated Nos. 5, 6, and 7 in his *Hymns*, 1886, and No. 4 in a rewritten form as "Jesus, to my heart most precious," in the same. [See also Index of Authors and Translators.] Pastor O. A Spitzen has recently published from a MS. *circa* 1480, ten additional hymns by Thomas, in his "Nalezing op mijn Thomas à Kempis," Utrecht, 1881. Six of these had previously been printed anonymously by *Mone.* The best known are "Jerusalem gloriosa" (p. 579, ii.), and "Nec quisquam oculis vidit" (p. 793, i.). We may add that Thomas's hymn-writing is not regarded as being of the highest standard, and that the modern use of his hymns in any form is very limited. [J. J.]

Thompson, Alexander Ramsay, D.D., a minister of the American Reformed Dutch Church, was b. at New York, Oct. 22, 1812, and graduated at the New York University, 1842, and the Princeton Seminary, 1845. He was Reformed Dutch Pastor at various places, including East Brooklyn, St. Paul's (R. P. D.), New York City, North Reformed Church, Brooklyn (1874), and others. Dr. Thompson was joint editor of the Reformed Dutch *Hys. of the Church*, N. Y., 1869, and the *Hys. of Prayer and Praise*, 1871. He has contributed original hymns and *trs.* from the Latin to these collections, to Schaff's *Christ in Song*, 1869, and to the *Sunday School Times*, Philadelphia, 1883, &c. His *trs.* will be found in the *Index of Authors and Translators.* In addition two original hymns:—

1. O Thou Whose filmed and fading eye. *Good Friday.*
2. Wayfarers in the wilderness. *Life a Pilgrimage.*

are in the *Hys. of the Church*, 1869, with the signature "A. R. T." [F. M. B.]

Thompson, Henry John, M.A., s. of John Northon Thompson, was b. at Kingsclere, Hants, 1830; was Tylney Exhibitioner Queen's College, Oxford, 1850; and graduated B.A. in 1853, M.A. in 1856. On taking Holy Orders, he became curate of St. Mary's, Warwick. In 1859 he was instituted to the vicarage of Dodford, near Weedon, Northants. In 1878 he became chaplain to the R.A. garrison at Weedon, and in 1879 was appointed rural dean of Weedon. Mr. Thompson has written, "Christ, we come before Thee" (*Holy Matrimony*), to be sung at the commencement of the office of Holy Matrimony. It was 1st printed, with music by the Rev. T. R. Matthews, by Novello & Co.; and again, together with the same music, in the S. P. C. K. *Church Hymns*, 1871, No. 238, in 4 double st. of 8 l. Mr. Thompson has also written a few hymns for "Harvest," "Confirmation," and other occasions, and some carols. These, with other poetical pieces, were pub. in his *Hymns and other Verses*, and form a pleasing volume. He d. Dec. 12, 1887. [J. J.]

Thompson, Jemima. [Luke, Jemima.]

Thou art coming, O my Saviour. *Frances R. Havergal.* [*Advent.*] Written at Winterdyne, Nov. 16, 1873. 1st printed in the *Rock* newspaper, 1873, and then as one of Parlane's leaflets, 1874; her *Under the Surface*, 1874; and *Life Mosaic*, 1879. It is one of the most popular of Miss Havergal's hymns. Sometimes it is divided, when Pt. ii. begins with "Thou art coming; at Thy Table." Miss Havergal's tune *St. Paul* was written to this hymn; but she preferred to hear it sung to Dr. Monk's tune *Advent*, as in *H. A. & M.* [HAV. MSS.] [J. J.]

Thou art gone to the grave! but we will not deplore thee. *Bp. R. Heber.* [*Death and Burial.*] Was written in December, 1818, on the death of his daughter, aged six months. (*Memoirs*, vol. i. p. 501.) So far as is at present known its earliest publication was in the Rev. Carus Wilson's *Friendly Visitor*, for August, 1824. It is also found, with variations, in st. iii. in a vol. of *Sacred Poetry*, Edin.: W. Oliphant, N.D. In 1827, the text, as in the *Friendly Visitor*, was included in Bp. Heber's posthumous *Hymns*, p. 150. It is rendered into Latin by R. Bingham in his *Hymn. Christ. Latina*, 1871, as "Mortuos inter resides, et absens." [J. J.]

Thou art [hast] gone up on high, To mansions, &c. *Emma Toke, née Leslie.* [*Ascension.*] Written in 1851, and contributed anonymously to the S. P. C. K. *Hymns for Public Worship*, 1852, No. 61, in 3 st. of 4 l.; and again in later editions of the same collection. Its use is very extensive in most English-speaking countries. The text is seldom altered, a marked instance to the contrary, however, being the *Hymnary*, 1872. In *H. A. & M.*, 1861, st. i., l. 2, reads "To *realms*"; but in the 1875 ed. the original reading "To *mansions*" is restored.

In 1871, Mrs. Toke slightly altered the text for the Rev. R. Judd's *S. S. Liturgy & H. Bk.*, No. 62 (Halifax), and wrote at the same time the following additional verse, which is given in Judd's collection as the first:—

> "Thou hast gone up on high!
> Triumphant o'er the grave,
> And captive led captivity,
> Thy ransomed ones to save.
> Thou hast gone up on high!
> Oh! help us to ascend,
> And there with Thee continually,
> In heart and spirit blend."

This stanza is practically unknown to compilers, and is not in general use. [J. J.]

Thou biddest, Lord, Thy sons be bold. *T. H. Gill.* [*Liberty of the Children of God.*] The second hymn written by the author, composed in 1845, and 1st pub. in G. Dawson's *Ps. & Hys.*, 1846, No. 115, in 9 st. of 4 l. In 1853 it was included in Hedge & Huntington's *Hys. for the Ch. of Christ*, Boston, U.S.A., No. 507, with the omission of st. ii., viii., and was thus introduced to the American collections. It was revised for the author's *Golden Chain*, &c., 1869, and included as No. 132 in 4 st. of 8 l., with the heading "The glorious Liberty of the Children of God." In Dale's *English H. Bk.*, 1874, No. 633, st. ii. of the 1869 text is omitted. The American *Hys. of the Spirit*, Boston, 1864, contains two centos from this hymn, (1) "We stand unto our God, how near!" and (2) "Thou biddest, Lord, Thy sons be bold." [J. J.]

Thou boundless Source of every good. [*Divine Guidance desired.*] This hymn is a cento, and as such it appeared in T. Cotterill's *Sel. of Ps. & Hys*, 1st ed. 1810, in 6 st. of 4 l., and headed "For the right improvement of the dispensations of Providence." It was repeated in Cotterill's *Sel.*, 1819 and 1820; Bickersteth's *Christian Psalmody*, 1833; and again in a great many modern hymn-books, including the S. P. C. K. *Ps. & Hys.* &c. It is sometimes abbreviated to 4 st. Of the original cento st. ii., iii., iv., vi. are from O. Heginbothom's (p. 506, i.) "Father of mercies, God of love," which was No. 9 of his *Hymns*, &c., Sudbury, 1794, but in an altered form; and st. i. and v. are probably by T. Cotterill. [J. J.]

Thou child of man, fall down. *H. Alford.* [*Adult Baptism.*] 1st pub. in G. Stevenson de M. Rutherford's *Lays of the Sanctuary, and Other Poems*, 1859, p. 7, in 8 st. of 4 l., and headed "Lines for an Adult Baptism." In 1868 it was included by the author in the revised ed. of his *Poetical Works*, p. 256, with the simple heading "1846," the date of its composition, and probably of a special Baptism for which it seems to have been composed. In *Kennedy* 1863, No. 771, "Servant of God, go forth," is composed of st. iv.–viii. It is a hymn of some merit, and might be divided with ease into two parts; the first to be sung before, and the second after, the administration of the Holy Rite. [J. J.]

Thou dear [great] Redeemer, dying Lamb. *J. Cennick.* [*The Holy Name Jesus.*] Pub. in his *Sacred Hymns, &c.*, Pt. iii., 1743–44, p. 143. It was included in the 1875 ed. of the *Wes. H. Bk.* as "Thou *great* Redeemer, dying Lamb." In the English *Moravian H. Bk.*, 1886, it is given in 3 st., and begins with the original first line. [J. J.]

Thou didst leave Thy throne and Thy Kingly crown. *Emily E. S. Elliott.* [*Christmas.*] 1st privately printed, 1864, for the use of the choir and schools of St. Mark's Church, Brighton, and first pub. by the authoress in the *Church Missionary Juvenile Instructor*, 1870, p. 188; and again in her *Chimes for Daily Service*, 1880, p. 99, in 5 st. of 6 l. It was repeated in Wilson's *Service of Praise*, 1865; Allon's *Children's Worship*, 1878; Mrs. Brock's *Children's H. Bk.*, 1881; *Church Praise*, 1883, &c., and is given in full, and almost in the 1880 text as No. 374 in the Scottish *Free Church H. Bk.*, 1882. [J. M.]

Thou glorious Sun of Righteousness. *Charlotte Elliott.* [*Sunday Morning.*] This hymn is in C. U. in two forms, and both are by Miss Elliott. The *first* form is in 3 st. of 4 l., beginning as above, and appeared in the "Third Thousand" of H. V. Elliott's *Ps. & Hys.*, 1839, No. 291. This text is repeated in the *Leeds H. Bk.*, 1853, and others. The *second* form is that given in Miss Elliott's *Morning and Evening Hys. for a Week*, 1839, p. 3, in 11 st. of 4 l. Of this form of the text st. i., ii. and xi. are the preceding hymn, the remaining stanzas being new. This form is repeated, sometimes abbreviated, in Brown-Borthwick's *Select Hys.*, &c., 1871; the S. P. C. K. *Church Hys.*, 1871; Snepp's *Songs of Grace and Glory*, 1872; Thring's *Coll.*, 1882, and others. [J. J.]

Thou God art a consuming fire. *J. Montgomery.* [*Prayer.*] Written in 1818, and first printed on a broadsheet with Montgomery's "Prayer is the soul's sincere desire," and "What shall we ask of God in prayer?" for use in the Nonconformist Sunday schools in Sheffield. It was included in Cotterill's *Sel.*, 1819, No. 279, in 4 st. of 8 l.; in Montgomery's *Christian Psalmist*, 1825, No. 481, with alterations, and in 8 st. of 4 l.; and again in his *Original Hymns*, 1853, No. 68, without further alteration. This last is the text usually given in the hymnals. [J. J.]

Thou God of glorious majesty. *C. Wesley.* [*Death and Judgment.*] 1st pub. in *Hymns and Sacred Poems*, 1749, vol. i., in 6 st. of 6 l., and entitled "An Hymn for Seriousness" (*P. Works*, 1868–72, vol. iv. p. 316). In 1780 it was included in the *Wes. H. Bk.*, as No. 58, and from thence has passed into many collections. The hymnals of the Church of England however received their text from M. Madan, who included the hymn in his *Ps. & Hymns*, 1760, and appended to the lines:—

> "Give me to feel their solemn weight,
> And tremble on the *brink of fate*
> And wake to Righteousness,"

and a long note, thus introduced:—

> "I am glad of an Opportunity to rescue this significant Word [Fate] out of the Hands of the Infidels, who use it together with *Luck*, Fortune, Chance, Destiny, to promote their favourite Scheme, of excluding the particular Providence of the Wise Disposer of all Events from the Government of the Affairs of Man."

He then proceeds to justify the use of the word by first giving its derivation from the Latin, *Fatum*, and then quoting classical authorities for its use in the same sense as that in which it is used by Wesley. *Fate* is that which God has spoken concerning man. In this verse of the hymn that word is, "Dust thou art and unto dust shalt thou return." Hence its truth.

Concerning the second stanza, "Lo! on a narrow neck of land," much controversy has arisen as to whether or not it was written "on a narrow neck of land" at the Land's End, Cornwall. Mr. T. Jackson, in his *Life of C. Wesley*, asserts that there is no proof of its having been written under these circumstances; and Dr. Osborn, the learned editor of the *Poetical Works of J. & C. Wesley*, is silent on the subject. Failing to find elsewhere any evidence of value in favour of the common belief, we must join the above authorities in pronouncing against it.

The literary merits of this hymn won the praise of Montgomery:—

> "'Thou God of glorious majesty!' is a sublime contemplation in another vein; solemn, collected, unimpassioned thought, but thought occupied with that which is of everlasting import to a dying man, standing on the lapse of a moment between 'two eternities.'" *Christian Psalmist.* Introductory Essay.

An abbreviated form of this hymn is found in a few collections including Major's *Book of Praise*, &c., No. 65. It is composed of st. iii.–vi., beginning "O God, mine inmost soul convert." The same stanzas, considerably altered, are given as "O God, Thy saving grace impart," in *Kennedy*, 1863. [J. J.]

Thou knowest, Lord, that they. *J. Anstice.* [*In Temptation.*] First privately printed in *Hys. by the Rev. Joseph Anstice*, M.A., Lond.: 1836, and afterwards pub. in *The Child's Christian Year*, 1841, in 5 st. of 6 l., and appointed for the 19th S. after Trinity. In 1863 Dr. Kennedy gave in his *Hymno. Christ.*, an altered version, beginning "Help, Lord, Thou know'st that they," in 4 st., the fourth stanza being omitted. [J. J.]

Thou, Lord, delights Thy saints to own. *J. Allen.* [*Holy Baptism.*] This imperfect line is the opening of a hymn out of which a fairly good lyric has been made. The original, by J. Allen, appeared in *A Collection of Hymns for the use of those that seek, and those that have Redemption in the Blood of Christ.* Kendal: Printed by Thomas Ashburner, MDCCLVII, No. 114, as follows:—

"At Baptism.

"1. Thou, Lord, delights Thy saints to own
In Thy appointed ways;
This ordinance with blessings crown,
And tokens of Thy grace.

"2. Jointly we raise our hearts to Thee,
Thy powerful Spirit breathe;
And let this little infant be
Baptiz'd into Thy death.

"3. O let Thy unction on *him* rest,
With grace *his* heart bedew;
And write within *his* tender breast
Thy name and nature too.

"4. If Thou shouldst quickly end *his* race
His place with Thee prepare;
Or if Thou lengthen out *his* days,
Continue still Thy care.

"5. Thy faithful soldier may *he* prove,
Begirt with truth divine;
A sharer of Thy dying love,
A follower of Thine."

In 1782 Thomas Beck included it in an altered form in his *Hymns Calculated for the Purposes of Public, Social, and Private Worship*, &c., Rochester, 1782, as No. 105, thus:—

"Dedicating the Child to God in Baptism.

"1. Thou, Lord, *art pleased* Thy saints to own,
And wilt their children bless;
This ord'nance *now with mercy* crown,
And tokens of Thy grace.

"2. *Jesus*, we raise our *souls* to Thee
[And, as in orig. above.]

"3. O let Thy unction on *him* rest,
Thy grace *his soul* bedew;
[And, as in orig. above.]

"4. [As above with l. 1 "race" to "*days;*" and l. 3, "days" to "*race.*"]

"5. [As above with l. 2 "Begirt," to "*Girded;*" and l. 3 "sharer of" to "sharer *in.*"]

"6. A new stanza, being:—
"Plant us into His death,
That we His life may prove;
Partakers of His cross beneath,
And of His crown above."

from *Hys. on The Lord's Supper*, by J. and C. Wesley, 1745, No. cxlviii. 4, rewritten in C.M. as:—

"*Lord*, plant us *all* into *Thy* death,
That we *Thy* life may prove;
Partakers of *Thy* cross beneath,
And of *Thy* crown above."

In 1833, this cento took the form in which it is known in modern hymn-books, appearing in Bickersteth's *Christian Psalmody*, No. 351, as "Jesus, we *lift* our souls to Thee," in 5 st., beginning with the second stanza altered, by Allen, and concluding with the stanza, also altered as above, by Wesley. In the Irish *Church Hymnal*, st. 4, as in Bickersteth, is omitted. The cento should therefore be subscribed "*J. Allen, C. Wesley, T. Beck, and E. Bickersteth.*" [W. T. B.]

Thou, Lord, through every changing scene. *P. Doddridge.* [*God, the Dwelling-place of His People.*] This is No. 21 in the D. MSS., in 6 st. of 4 l.: is headed "God the Dwelling-place of His people thro' all generations," from Ps. xc. 1, and dated May 30, 1736. It was given in J. Orton's posthumous ed. of Doddridge's *Hymns, &c.*, 1755, No. 51; and again with slight differences in J. D. Humphreys's ed. of the same, 1839. It has passed into several modern hymnals. [J. J.]

Thou that art the Father's Word. *H. Alford.* [*Christmas, or the Epiphany.*] This is No. 18 in Dean Alford's *Psalms and Hymns*, 1844; and No. 32 in his *Year of Praise*, 1867, in 4 st. of 6 l. and the refrain, "Hail, Lord Jesus." In the Irvingite *Hys. for the use of the Churches*, 1864, No. 21, begins "Songs of glory fill the sky," and is signed in the Index "J. E. L." (i.e. Jane E. Leeson). In the 1871 ed. of that collection it is repeated as No. 121, and in the Index is set forth as by "Dean Alford (altered)." It is really a cento in 3 st. of 8 l. and a refrain, of which ll. 3 and 7 of st. i., the whole of st. ii. and the refrain, are from Dean Alford's hymn. [J. J.]

Thou thrice denied, yet thrice beloved. *J. Keble.* [*St. Peter.*] Written May 15, 1825, and 1st pub. in his *Christian Year*, 1827, in 18 st. of 4 l. A cento beginning with an alteration of st. i. to "Lord, thrice denied yet thrice beloved," is sometimes found in modern hymn-books. [J. J.]

Thou Who art enthroned above. *G. Sandys* [Ps. xcii.] Pub. in his *Paraphrase upon the Psalmes of David*, 1636; again in his *Paraphrases upon the Divine Poems* (with which the *Psalmes* were incorporated), 1638; and again in later eds. of the same. It is in 46 lines. In Bickersteth's *Christian Psalmody*, 1833, 24 lines, beginning with the first, were given as No. 237. This cento was repeated in the *Leeds H. Bk.*, 1853; the *New Cong. H. Bk.*, 1859, and others. Another cento is in the revised ed. of the *Wes. H. Bk.*, 1875. It consists of 18 lines from the original paraphrase, and begins with the first line. [J. J.]

Thou Who didst for Peter's faith. *Ann Gilbert, née Taylor.* [*The Divine Guide.*] Pub. in Collyer's *Coll.*, 1812, Nos. 893 and 894, in two parts. Pt. i. in 8 st. of 6 l., entitled "Divine Guidance in the Changes of Life"; and Pt. ii., "When the vale of death appears," in 4 st. of 6 l., entitled "Divine support in Death," and each signed "A." Both parts are in C.U. [J. J.]

Thou Who didst on Calvary bleed. *J. D. Burns.* [*Lent.*] Appeared in his work of hymns and prayers, *The Evening Hymn*, 1857, No. 16, in 6 st. of 5 l., and headed "Out of the depths." Orig. text in *Hy. Comp.*, 1876, with "*There* deliverance," &c., for "Their deliverance," &c., in st. iv. l. 2. [J. J.]

Thou Who dost my life prolong. *J. Fawcett.* [*Morning.*] Pub. in his *Hymns*, &c., 1782, No. 51, in 14 st. of 4 l., and headed, "A Morning Hymn." In a few American hymn-books, including Hatfield's *Church H. Bk.*, 1872, it is abbreviated to 5 st. [J. J.]

Though all men's eloquence adorned.

T. Randall. [*Love.*] First appeared as No. 11 in the Draft Scottish *Translations and Paraphrases*, 1745, as a version of 1 Cor. xiii., in 14 st. of 4 lines. In the *Draft* of 1781, No. 49, slightly altered, and beginning "Though perfect eloquence adorn'd." Thence with st. iv. and st. iii. l. 2, rewritten in the public worship ed. issued in that year by the Church of Scotland and still in use. In the markings by the eldest daughter of *W. Cameron* (p. 200, ii.), the original is ascribed to *T. Randall*, and the alterations in 1781 to *W. Cameron*. In the Eng. Presb. *Ps. & Hymns*, 1867, the text of 1781 was included as Nos. 281–283, No. 282 beginning "Love suffers long, love envies not" (st. v.), and No. 283 beginning with st. x., "Here all our gifts imperfect are." It is also found in the following forms:—

1. **Though every grace my speech adorn'd,** beginning with st. i. altered in the *Springfield Coll.*, 1835, No. 247 (American).

2. **Love still shall hold an endless reign,** st. ix., x., xii.–xiv. in Rorison's *Hymns*, 1860, No. 161.

3. **'Tis Love shall hold an endless reign,** st. ix., x., xiii., xiv. in *Twickenham Chapel Coll.*, 1845, p. 64.

4. **Faith, hope, and love, now dwell on earth,** st. xiii., xiv. in Montgomery's *Christian Psalmist*, 1825, No. 104, and in America in Adams & Chapin's *Coll.*, 1846, No. 387. (Compare Watts's *Hymns*, Bk. i., Nos. 133, 134.) [J. M.]

Though holy, holy, holy, Lord. *J. Montgomery.* [*Holy Trinity.*] This appeared in Bickersteth's *Christian Psalmody*, 1833, No. 12, in 7 st. of 4 l., and based on Isaiah vi. 3. It is given in a few modern hymn-books in G. Britain and America, but is not found in Montgomery's *Original Hys.*, 1853. [J. J.]

Though troubles assail, And dangers affright. *J. Newton.* [*Security in God.*] Written in February, 1775, for the service at the Great House at Olney (Bull's *Life of Newton*, 1868, p. 208), and first pub. in the *Gospel Magazine*, Jan. 1777, p. 42, in 8 st. of 8 l., and headed "Jehovah-Jireh, i.e. The Lord will provide, Gen. xxii. 14." It was included in the *Olney Hymns*, 1779, Bk. i., No. 7, with the title "The Lord will provide." It is usually given in an abbreviated form. [J. J.]

Thought on thought in solemn train. *E. Caswall.* [*Man Perfect, Fallen, Redeemed.*] This poem of 222 lines appeared in his *Masque of Mary*, &c., 1858, p. 232, as "Musing in a solemn train," in 7 parts as follow:—i. Nature in Paradise; ii. Nature Fallen; iii. Nature Comforted; iv. Nature Redeemed; v. Nature Warned; vi. Nature Restored; vii. Nature Glorified. In his *Hys. and Poems*, 1873, p. 259, it was repeated in full with the same divisions, and the general heading "Human Nature before and since the fall." In the *Hymnary*, 1872, two centos were given from it as (1) "Hail, O Thou of grace divine"; (2) "If thou wouldest life attain." The latter of these has been repeated elsewhere. [J. J.]

Thousands, O Lord of hosts, this day. *J. Montgomery.* [*During Sickness.*] Pub. in Bickersteth's *Christian Psalmody*, 1833, No. 183, in 8 st. of 4 l., and again in the *Weston H. Bk.*, compiled by the Misses Harrison of Sheffield, 1834, No. 198. It was republished in Montgomery's *Poet's Portfolio*, 1835, p. 255, with the title "'The Prisoner of the Lord.' A Sabbath Hymn for a Sick Chamber;" and the addition of two stanzas ("I, of such fellowship bereft," and "O make Thy face on me to shine"). This text was repeated in his *Original Hymns*, 1853, No. 183. It is in C. U. in Great Britain and America usually in an abbreviated form; and also as follows:—

1. **Many, O Lord, my God, to-day.** In T. Darling's *Hys. for the Church of England.* 1874–87.

2. **Thousands, O Lord, of souls this day.** In the American Unitarian *Hys. of the Spirit*, Boston, 1864, in 3 st.

3. **The dew lies thick upon the ground.** In the American *Church Pastorals*, 1864, st. vi.–viii. [J. J.]

Three in One, and One in three. *G. Rorison.* [*Holy Trinity.*] The MS. of this hymn was sent in 1849, with seven others, to R. Campbell for insertion in his *St. Andrews Hymnal*, but they were not included therein, although the MSS. were retained and now form part of the C. MSS. The heading of this special MS. is "Trinity Sunday, An imitation and combination from the *Roman Breviary* 'Tu Trinitatis Unitas,' and 'Jam sol recedit igneus.'" The hymn was first pub. in Dr. Rorison's *Hys. and Anthems*, 1851 (Preface dated "All Saints Day, 1850"), p. 97, as follows:—

"Three in One and One in Three!
Ruler of the earth and sea!
Hear us while we lift to Thee
Holy chant and psalm.

"Light of lights! with morning-shine
Lift on us Thy light divine;
And let charity benign
Breathe on us her balm.

"Light of lights! when falls the even
Let it sink on sin forgiven:
Fold us in the peace of heaven;
Shed a vesper calm.

"Three in One, and One in Three!
Darkling here we worship Thee:
With the Saints hereafter we
Hope to bear the palm."

In Murray's *Hymnal*, 1852, it was repeated with "*Dimly* here," &c., for "Darkling here," &c., in st. iv., l. 2. This text was given in *H. A. & M.*, 1861, with the additional change of "Shed a vesper calm," "to shed a *holy* calm." Other, but slight, alterations have been introduced in modern hymn-books, including:—

1. **Ever blessed Trinity.** In the 1880 *Appendix* to the Bap. *Ps. & Hys.*

2. **Holy Godhead, One in Three.** In the Roman Catholic *Hys. for the Year* 1867.

3. **Lord of love! as deep and free.** In J. Hunter's *Hys. of Faith and Life*, Glasgow, 1889.

It must be noted that most editors of hymnals have misquoted st. ii. by printing the compound substantive "morning-shine" as two words, followed by a semicolon, an oversight which destroys the whole point and meaning of the stanza, and goes far towards spoiling the entire hymn. The text, usually as in *H. A. & M.*, is in extensive use in G. Britain and America. The *H. A. & M.* text is also *tr.* into Latin by G. S. Hodges, and is given in his *County Palatine*, 1876, as, "Una Trina Deitas." [J. J.]

Threlfall, Jeannette. This sweet singer of hymns and other sacred poems, was born in the town of Blackburn, Lancashire, on 24th March, 1821. She was the daughter of Henry Threlfall, wine merchant, and

Catherine Eccles, the latter a somewhat noticeable local family, who disapproved of the marriage. She was early left an orphan, and became the "beloved inmate" (as a memorial-card bears) of the households successively of her uncle and aunt Bannister and Mary Jane Eccles, at Park Place, Blackburn, and Golden Hill, Leyland; and later of their daughter, the late Sarah Alice Aston, and her husband, of Dean's Yard, Westminster. Latterly she met with a sad accident that lamed and mutilated her for life, and a second rendered her a helpless invalid. She bore her long slow sufferings brightly, and to the end retained a gentle, loving, sympathetic heart, and always a pleasant word and smile, forgetful of herself. Throughout she was a great reader, and at "idle moments" threw off with ease her sacred poems and hymns. These were sent anonymously to various periodicals. They were first collected and issued in a small volume, entitled *Woodsorrel; or, Leaves from a Retired Home. By J. T.*, Lond.: J. Nisbet, 1856.* There are thirty-five poems in all. They do not appear to have won any notice except among friends. Years later she selected 15 pieces from *Woodsorrel* and added 55 others, and pub. them as *Sunshine and Shadow. Poems by Jeannette Threlfall. With Introduction by the Lord Bishop of Lincoln* [Wordsworth]. Lond.: (Hunt), 1873. A 3rd ed. (1880) is entitled *New Edition. With In Memoriam from the Sermons of the Dean of Westminster and Canon Farrar.* The two memorial tributes are very tender and sweet. A few words from each will be acceptable. Dean Stanley, amongst other things finely put, says:—

"If I may speak of one who has been taken from these precincts within the last week: when a life, bright and lovely in itself, is suddenly darkened by some terrible accident; when it has been changed from the enjoyment of everything to the enjoyment of nothing; when year by year, and week by week, the suffering, the weakness, have increased; and when yet, in spite of this, the patient sufferer has become the centre of the household, the adviser and counsellor of each; when there has been a constant stream of cheerfulness under the severest pain; when there has been a flow of gratitude for any act of kindness, however slight; when we recall the eager hope of such an one, that progress and improvement, not stagnation or repose, will be the destiny of the newly-awakened soul; then, when the end has come, we feel more than ever that the future is greater than the present."

So Canon Farrar:—

"A few days ago there passed away a resident of this parish, a member of this congregation, whose name many of the poor well know; who was their friend and their benefactor: who had the liberal hand and the large heart; who helped the charities of this parish with a spontaneous generosity which is extremely rare; whose purse was ever open, unasked, to every good work of which she heard; whose delicate mind was alive with Christian sympathy; who had pre-eminently

"'The faith, through constant watching wise,
And the heart at leisure from itself,
To soothe and sympathise.'"

Bp. Wordsworth praises her poems, and observes:—

"It is an occasion for great thankfulness to be able to point to poems, such as many of those in the present volume, in which considerable mental powers and graces of composition are blended with pure religious feeling, and hallowed by sound doctrine and fervent devotion."

* The title *Woodsorrel* was chosen from its name in Italian "Alleluia," and because Fra Angelico puts it, with daisies, at foot of the Cross in one of his most lovely paintings.

The sacred poems are not very well wrought, nor at all noticeable in thought or sentiment. But all through one feels that a sweet spirit utters itself. She d. on 30th November, 1880, and was interred at Highgate Cemetery, 4th Dec., 1880. [A. B. G.]

Of Miss Threlfall's hymns those in C. U. include:—

1. Hosanna! loud hosanna, The little children sang. *Palm Sunday.*
2. I think of Thee, O Saviour. *Good Friday.*
3. Lo, to us a child is born. *Christmas.*
4. Thou bidd'st us seek Thee early. *Early Piety.*
5. We praise Thee in the morning. *Morning.*
6. When from Egypt's house of bondage. *Children as Pilgrims.*

These hymns are all taken from Miss Threlfall's *Sunshine and Shadow*, 1873. No. 2 was written during a dangerous illness, at her dictation, by a friend. No. 1 is the most widely used of her compositions. [J. J.]

Thresher, Mrs. J. B., a *nom de plume* of Mrs. Van Alstyne, q. v.

Thrice happy saints who dwell above. *S. Browne.* [*Sunday.*] Appeared in his *Hys. and Spiritual Songs*, 1720, No. 122, in 10 st. of 4 l., and headed, "Lord's Day." In its full form it is not in C. U. In Bickersteth's *Christian Psalmody*, 1833, st. iv., v., vii., viii. were given as No. 283 as "Frequent the day of God returns." This cento has been repeated in a large number of hymnals in G. Britain and America. [J. J.]

Thrice happy souls, who born from heaven. *P. Doddridge.* [*Walking with God.*] This is No. 37 in the D. MSS. in 8 st. of 4 l., headed, "Of spending the day with God," from Prov. xxiii. 17, and dated "March 27, 1737." In J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 79, it was given with several changes in the text, and with the heading altered to "Walking with God; or, being in His fear all the day long." Proverbs xxiii. 17; and again in J. D. Humphreys's ed. of the same, 1839, No. 93. This text again differs from both the above. That however in C. U. is from Orton. In the Bap. *Ps. & Hys.*, 1858, No. 445, st. v., vi., iv. and iii., are given as, "Lord, we must labour, we must care." Both this and the text as in Orton are in several collections. [J. J.]

Thring, Edward, M.A., brother of Godfrey Thring, was b. at Alford, Somerset, on Nov. 29 1821, and educated at King's College, Cambridge; B.A. 1844. He won the Porson Prize in 1843, and was elected a Fellow of King's College in 1844. He became Head Master of Uppingham School in 1853, and retained the same to his death on October 22, 1887. He was the author of several important works for schools and colleges, of a volume of *Sermons* pub. in 1858, and two other vols. in 1886, and of *Borth Lyrics*, 1881. He was joint editor with Herr David of the *Hymn Book for the use of Uppingham and Sherborne Schools*, 1874, and to it he contributed some *trs.* from the German (see Index of **Authors and Translators**). Two of his original hymns are in Thring's *Coll.* (1) "A day of work is done" (*For the Sick*), and (2) "Death shut the gates of Paradise" (*Death*). His great success as the Head Master of a Public School has become a matter of history. [J. J.]

Thring, Godfrey, B.A., s. of the Rev. J. G. D. Thring, of Alford, Somerset, and brother of the Rev. E. Thring (see above), was b. at Alford, March 25, 1823, and educated at Shrewsbury School, and at Balliol College, Oxford, B.A. in 1845. On taking Holy Orders he was curate of Stratfield-Turgis, 1846–50; of Strathfieldsaye, 1850–53; and of other parishes to 1858, when he became rector of Alford-with-Hornblotton, Somerset. R.D. 1867–76. In 1876 he was preferred as prebend of East Harptree in Wells cathedral. Prebendary Thring's poetical works are:—*Hymns Congregational and Others*, 1866; *Hymns and Verses*, 1866; and *Hymns and Sacred Lyrics*, 1874. In 1880 he pub. *A Church of England Hymn-book Adapted to the Daily Services of the Church throughout the Year;* and in 1882, a revised and much improved edition of the same as *The Church of England Hymn Book, &c.* (for details concerning which see **England, Hymnody, Church of, p. 331, § vi.**). A great many of Prebendary Thring's hymns are annotated under their respective first lines (see **Index of Authors and Translators**); the rest in C. U. include:—

1. **Beneath the Church's hallowed shade.** *Consecration of a Burial Ground.* Written in 1870. This is one of four hymns set to music by Dr. Dykes, and first pub. by Novello & Co., 1873. It was also included (but without music) in the author's *Hys. & Sacred Lyrics*, 1874, p. 170, and in his *Coll.*, 1882.

2. **Blessed Saviour, Thou hast taught us.** *Quinquagesima.* Written in 1866, and first pub. in the author's *Hys. Congregational and Others*, 1866. It was republished in his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882. It is based upon the Epistle for Quinquagesima.

3. **Blot out our sins of old.** *Lent.* Written in 1862, and first pub. in *Hys. Cong. and Others*, 1866; *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882. It is in several collections in G. Britain and America, and has been specially set to music by H. H. Pierson (Novello & Co.), and in other hymnals.

4. **Bowed down with sorrow, sin, and shame.** *Lent.* Written in 1880, and first pub. in his *Coll.*, 1882, as a Processional during Lent. It is of more than usual merit.

5. **Bulwark of a mighty nation.** *Church Conferences, &c.* Written in 1876, and first pub. with music by the Rev. S. M. Barkworth (Novello), 1877, and by many others. In the author's *Coll.*, 1882.

6. **Dead to life, yet loath to die.** *Invitation to the Weary.* Written in 1862, and first pub. in Morrell & How's *Ps. & Hys.*, 1864; and again in the author's *Hys. Cong. and Others*, 1866; and in his *Coll.*, 1882, and in other hymnals.

7. **For mercy, Lord, I cry.** *Lent.* Written in 1862, and first pub. in his *Hys. Cong. and Others*, 1866, and his *Hys. & Sac. Lyrics*, 1874.

8. **From the eastern mountains.** *Epiphany.* Written in 1873, and first pub. in his *Hys. & Sac. Lyrics*, 1874, and his *Coll.*, 1882. It is a Processional for Epiphany, and is found in several collections.

9. **Gird we, soldiers, for the battle.** *Purity.* Written for the White Cross Army, and pub. in the *Bath and Wells Diocesan Magazine*, July, 1884.

10. **God the Father, God the Son, Holy Spirit, Three in One.** *Litany for Close of Service.* Written in 1871, and first pub. in his *Hys. & Sac. Lyrics*, 1874; and in his *Coll.*, 1882, and in other hymnals.

11. **Grant us, O our heavenly Father.** *Growth in Grace desired.* Written in 1881, at the request of the Rev. Preb. W. Michell, Diocesan Inspector of Schools for Bath and Wells, to set forth the growth of religion through the ordinances of the Church, and first pub. in the author's *Coll.*, 1882.

12. **Great Architect of worlds unknown.** *Holy Trinity.* Written in 1872, and first pub. in his *Hys. & Sac. Lyrics*, 1874; and again in his *Coll.*, 1882.

13. **Hail, sacred day of earthly rest.** *Sunday.* Written in 1863, and first pub. in his *Hys. Cong. and Others*, 1866, in 13 st. of 4 l. Originally it was not intended for Public Worship; but from it st. i.–iii., vii., ix.–xi. and xiii. were adapted by the author and Bp. How for the S. P. C. K. *Church Hys.*, 1871, st. i., ll. 3, 4, reading:

"Hail! day of light, that bringest light
And joy to me,"

for the original which read:—

"Hail! quiet spirit, bringing peace
And joy to me."

Although the altered form is in the author's *Coll.*, 1882, the original is his authorized text for the future.

14. **Hark! hear ye not the angel-song.** *Christmas Carol.* Written in 1868 at the request of the Rev. R. R. Chope, and pub. in the author's *Coll.*, 1882, in 2 st. of 8 l. Of this hymn, st. ii., ll. 1-4, are by George Wither.

15. **Hark! the vault of heaven is ringing.** *Ascension.* Written in 1873, and first pub. in his *Hys. & Sac. Lyrics*, 1874; again in his *Coll.*, 1882; and again in other hymnals.

16. **Hast thou sinned? sin no more.** *Lent.* Written in 1867, and first pub. in his *Hys. & Sac. Lyrics*, 1874. In C. U. in America.

17. **Have we no zeal for Him Who died?** *Conversion of St. Paul.* Written in 1876, and pub. in his *Coll.*, 1880, and again in 1882.

18. **Heal me, O my Saviour, heal.** *Lent.* Written in 1866, and first pub. in his *Hys. Cong. and Others*, 1866, in 5 st. of 4 l., and, enlarged to 8 st., in his *Hys. & Sac. Lyrics*, 1874, and his *Coll.*, 1882, also in other hymnals. It has been specially set to music by H. H. Pierson in his *Hymn Tunes*, 2nd series, 1872. Its use has extended to America.

19. **Hear us, Thou who broodedst.** *Processional for Whitsuntide.* Written in 1873, and first pub. in his *Hys. & Sac. Lyrics*, 1874; and in his *Coll.*, 1882, also in other hymnals. The latter is his authorized text.

20. **In the Name of God the Father.** *Holy Baptism.* Written in 1869, and first pub. in his *Hys. & Sac. Lyrics*, 1874, and again in his *Coll.*, 1882. The second stanza begins, "Washed beneath the mystic waters."

21. **Jesu, heavenly Shepherd.** *The Good Shepherd.* Written in 1872, and first pub. in his *Hys. & Sac. Lyrics*, 1874, and again in his *Coll.*, 1880; also in other hymnals, but omitted from the 1882 ed. of the same, although it is by no means an indifferent hymn.

22. **Lord God Almighty, Who hearest all, &c.** *God the Hearer of Prayer.* Written in 1875, and first pub. in his *Coll.*, 1880, and repeated in the ed. of 1882.

23. **Lord of Power, Lord of Might.** *Collect, 7th S. after Trinity.* Written in 1862, and first pub. in Chope's *Hymnal* the same year. It was repeated in Morrell & How's *Ps. & Hys.*, 1864; in the author's *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874, and his *Coll.*, 1882. It is also in a large number of collections, and ranks in popularity with most of the author's best hymns. It has been specially set to music by Dr. Monk, and by H. H. Pierson.

24. **Make me holy, O my Saviour.** *Holiness desired.* Written in 1867, and first pub. in his *Hys. & Sac. Lyrics*, 1874; and again in his *Coll.*, 1882 (Private Use).

25. **O death, thou art no more.** *Death anticipated with Joy.* Written in 1862, and pub. in Chope's *Hymnal* the same year. Also in the author's *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882. It has been specially set to music by H. H. Pierson and W. T. Best.

26. **O for the faith that knows no doubt.** *Unfailing Faith desired.* Written in 1864, and first pub. in his *Hys. and Verses*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1880; but omitted from the ed. of 1882.

27. **O God of mercy, God of might, in love and pity infinite.** *Offertory.* Written in 1877, and first pub. in his *Coll.*, 1880, and again in 1882. Specially set to music by H. S. Irons.

28. **O God, the King of glory, Who.** *Collect, S. after the Ascension.* Written in May, 1863, and pub. in his *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1880; but omitted from the ed. of 1882.

29. **O Mighty God, Creator, King.** *For those travelling by Land or by Sea.* Written in 1878 for his *Coll.*, and pub. therein, 1880, and 1882.

30. **O sing to the Lord with a psalm of thanksgiving.** *Church Conference.* Written in 1871, and pub. in *Four Hymns*, set to music by Dr. Dykes, 1873, in the author's *Hys. & Sac. Lyrics*, 1874, and his *Coll.*, 1882. A fine Processional hymn for Church gatherings of various kinds.

31. **O Thou Who dwellest in realms of light.** *Praise for Divine Mercies.* Written in 1862, and first pub. in his *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882. Specially set to music by H. H. Pierson in his *Hymn Tunes*, 2nd Series (Simpkin & Marshall), 1872.

32. **O Thou, Who every change of human life.** *St. Thomas.* Written in 1875, and first pub. in his *Coll.*, 1880, and also in the 1882 ed. of the same.

33. **O Thou, Who from one blood didst make.** *For*

Unity. First pub. in his *Coll.*, 1880; again in 1882, and in other hymnals.

34. O Thou Who madest land and sea. *For Orphans.* Written in 1881, and included in his *Coll.*, 1882.

35. O Thou, Who sitt'st enthroned above all worlds both great and small. *Consecration of a Church.* Written in 1867, and pub. with music by Dr. Dykes in *Four Hymns*, 1873, and used at the consecration of Hornblotton Church, Feb. 19, 1874. Also specially set to music by H. S. Irons (Novello), 1874. It was repeated in the author's *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882, also in other hymnals.

36. See the Sun high heaven ascending. *Mid-day.* Written in 1864, and first pub. in his *Hys. Cong. and Others*, 1866; in his *Hys. & Sac. Lyrics*, 1874; and in his *Coll.*, 1882.

37. The ocean hath no danger. *For Use at Sea.* Written in 1862, and first pub. in his *Hys. Cong. and Others*, 1866; his *Hys. & Sacred Lyrics*, 1874; and in his *Coll.*, 1882.

38. Thou that sendest sun and rain. *Times of Scarcity.* Written in 1862, and first pub. in his *Hys. Cong. and Others*, 1866, as a hymn for a "Bad Harvest." It was repeated in his *Hys. & Sac. Lyrics*, 1874; his *Coll.*, 1882, and in several hymnals.

39. Thou to Whom the sick and dying. *On behalf of Hospitals.* Written in 1870, at the request of Preb. Hutton of Lincoln, and first pub. in his *Supplement*, Lincoln, 1871; and again with music by H. H. Pierson in *Hymn Tunes* (Simpkin & Marshall), 1872. It is also in the author's *Hys. & Sac. Lyrics*, 1874; his *Coll.*, 1882, and several other hymn-books.

40. Thrice happy he whose tranquil mind. *Contentment.* Written in 1863, and first pub. in his *Hys. Cong. and Others*, 1866; and his *Hys. & Sac. Lyrics*, 1874. It is given in one or two American hymn-books.

41. Thy love for all Thy creatures. *Mid-day.* Written in 1864, and first pub. in his *Hys. Cong. and Others*, 1866; again in his *Hys. & Sac. Lyrics*, 1874; his *Coll.*, 1882, and several hymn-books.

42. To Thee, O God, we render thanks. *Holy Scripture.* Written in 1880, and pub. in his *Coll.*, 1882.

43. Watch now, ye Christians, watch and pray. *Advent.* Written in 1861, and first pub. in Chope's *Hymnal*, 1862. Afterwards repeated in the author's *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882, also in other hymnals.

44. We know not, O we know not, how far a prayer may go. *Prayer.* Written in 1866, and first pub. in *Hys. & Sac. Lyrics*, 1874; and again, abbreviated, in his *Coll.*, 1882 (Private Use).

45. With tears and hearts bowed down with sorrow. *Death of a Child.* Written by request in 1881 for the funeral of a little boy, William Holmes Orr, son of the Rev. W. H. Orr, Rector of West Lydford, Somerset, who was killed by the fall of a shed, under which he with five other boys had taken refuge during the great storm on Oct. 14, 1881. It was included in the author's *Coll.*, 1882. The special metre was adopted that the hymn might be sung to Neumark's Chorale, "Wer nur den lieben Gott lässt walten." (See p. 796, ii.).

46. Work is sweet for God has blest. *Work.* Written in 1863, and first pub. in his *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; his *Coll.*, 1882, and other hymn-books.

In addition to the above, and those annotated under their respective first lines, Prebendary Thring wrote in 1868 a series of "Hymns on the Creation," as set forth in the first chapter of Genesis, and pub. the same in his *Hys. & Sac. Lyrics*, 1874, and in his *Coll.*, 1880 and 1882. These hymns have also passed into other collections. They are all in the same metre (8.8.8.8.8.6), and are certainly very fine. The first lines are:—

47. When o'er the water's misty deep. *Sunday.*
48. The earth in robes of light arrayed. *Monday.*
49. With azure girdle circled round. *Tuesday.*
50. So grass, and herb, and fruitful tree. *Wednesday.*
51. Four days had come and gone to rest. *Thursday.*
52. The last great day of work had come. *Friday.*
53. And now, 'mid myriad worlds enthroned. *Saturday.*

Although, as is natural, Prebendary Thring's hymns are more fully represented in his own *Coll.* than elsewhere, yet a fair proportion are found in a large number of hymn-books in Great Britain and America. His hymns are mainly objective, and are all of them of a strong and decided character. The poetical, as distinct from the sermonizing style of hymn-writing on the one hand, and the grand use of Holy Scripture (as by Bishop C. Wordsworth) on the other, is very prominent, with a tendency to diffuseness and over-elaboration. His descriptive and narrative hymns are very few, and Passiontide and the two Sacraments of the Church are almost untouched. In some of his finer hymns his tone is high and his structure massive, in several others his plaintiveness is very tender, whilst very varied, and his rhythm is almost always perfect. The prominent features throughout are a clear vision, a firm faith, a positive reality, and an exulting hopefulness. His hymn-book possesses the same features of strength, beauty, and excellence. [J. J.]

Through all the changing scenes of life. *Tate & Brady.* [*Ps. xxxiv.*] 1st appeared in the *New Version*, 1696, in 18 st. of 4 l., divided into two parts. As a C.M. rendering it is regarded as one of the most successful in the *New Version*, and has been a perfect mine of wealth for cento makers. Its use as a whole in modern hymn-books is unknown, but centos of varying length and arrangements are in most extensive use. Of these the following are the most popular:—

i. St. i., ii., iii., vii., viii. This was given with slight alterations in Cotterill's *Sel.*, 1810; and repeated with further alterations in 1819. From *Cotterill*, 1819, it passed into Stowell's *Coll.*, 1831; Bickersteth's *Christian Psalmody*, 1833; Stowell's *Ps. & Hys.*, 1875, and others in the Ch. of England. The Cong. *H. Bk.*, 1836; Leeds *H. Bk.*, 1853; *New Cong.*, &c., 1859; the Bap. *Ps. & Hys.*, 1858; Spurgeon's *O. O. H. Bk.*, 1866, &c., and numerous collections of various denominations both in Great Britain and America. In some instances Cotterill's alteration of st. ii. l. 4, "And *charm* their griefs," to "And *soothe* their griefs," is reproduced; but in most cases the original text is retained. This is the most popular extract form of the hymn.

ii. St. i., vi., vii., viii. *Mitre Hymnal*, 1836; *Morell & How*, 1854–64.

iii. St. i., ii., iii., vi. S. P. C. K. *Ps. & Hys.*, 1855.

iv. St. i., ii., vii., viii. Elliott's *Ps. & Hys.*, 1835; *Mercer*, &c.

v. St. i., iii., vi., vii., viii. Alford's *Ps. & Hys.*, 1844; Alford's *Year of Praise*, 1867; *Hy. Comp.*, 1870; Stevenson's *Hys. for Ch. & Home*, 1873, and others.

vi. The same arrangement with Tate and Brady's doxology; *H. A. & M.*; *Hymnary*; Thring's *Coll.* In Biggs's Annotated ed. of *H. A. & M.*, 1867, a French version of this cento, without the doxology, is given as in common use in Guernsey: "Jamais je ne ferai."

vii. St. i., ii., iii., vi., vii., viii. Walker's Cheltenham *Ps. & Hys.*, 1855; *Barry*; *Sarum*; *Wes. H. Bk.*, 1875; Islington *Ps. & Hys.*, and others.

viii. St. i., ii., vi., viii. Kennedy's *Hy. Christ.*, 1863.

ix. St. i., ii., vi., vii., viii. Windle's *Met. Psalter & H. Bk.*

x. St. i., iii., vi., vii., xviii. The S. P. C. K. *Church Hymns*, 1871.

xi. St. vi.–ix. In Martineau's *Hymns*, 1840, beginning, "The hosts of God encamp around."

Although other centos can be pointed out both in the older and modern collections, sufficient evidence is supplied in the above to show the great hold this version of Ps. xxxiv. has upon the public mind. The collections quoted are but a small part of those in which some portion of this version is found. Its use in various forms is universal. [See **New Version**, and **Psalters, English**, § 13 *y.*] [J. J.]

Through all the dangers of the night. *T. Kelly.* [*Morning.*] 1st pub. in the 1st ed. of his *Hymns on Various Passages of Scripture*, 1804, in 5 st. of 4 l., and based upon the words in Job vii. 20, "O Thou Preserver of men" (ed. 1853, No. 497). It is found in several modern collections. [J. J.]

Through endless years Thou art the same. [*Ps. cii.*] This cento is found in several English and American hymn-books; sometimes in four and at other times in five stanzas; and in most cases differing somewhat in the text. The earliest date to which we have traced it is the English Bap. *New Sel. of Hys.*, 1828, No. 17, in 5 st., the first of which is taken from Watts's version of Ps. cii., and the rest from the *New Version*, 1696, and in both instances with alterations. This text, with alterations and the omission of st. v., was given in the American Congregational *Church Psalmody*, by Mason and Greene, Boston, 1831, No. 102. In some later American hymn-books, st. v., as in the English Bap. *New Sel.*, 1828, or altered, is restored. The text of the 1880 Suppl. to the English Bap. *Ps. & Hys.*, is from the *New Sel.*, slightly altered. [J. J.]

Through the day Thy love has spared us. *T. Kelly.* [*Evening.*] Pub. in the 2nd ed. of his *Hymns*, &c., 1806, in 2 st. of 6 l. (ed. 1853, No. 500). It has come into extensive use in all English-speaking countries, and has been *tr.* into several languages. R. Bingham's *tr.* into Latin in his *Hymno. Christ. Latina*, 1871, begins:—"Per hunc diem trepidum." [J. J.]

Throw away Thy rod. *G. Herbert.* [*Discipline.*] 1st pub. in his posthumous work *The Temple*, 1633, under the title "Discipline," thus:—

"Throw away Thy rod,
Throw away Thy wrath:
O my God,
Take the gentle path.

"For my heart's desire
Unto Thine is bent;
I aspire
To a full consent.

"Not a word or look
I affect to own,
But by book,
And Thy book alone.

"Though I fail, I weep;
Thou I halt in pace,
Yet I creep
To the throne of grace.

"Then let wrath remove;
Love will do the deed;
For with love
Stony hearts will bleed.

"Love is swift of foot;
Love's a man of war,
And can shoot,
And can hit from far.

"Who can 'scape his bow?
That which wrought on Thee,
Brought Thee low,
Needs must work on me.

"Throw away Thy rod;
Though man frailties hath,
Thou art God;
Throw away Thy wrath."

The earliest attempt known to us to adapt this poem for congregational use was made by John Wesley. In his *Coll. of Ps. & Hys.*, printed at Charlestown, America, 1736-7, it was altered from its 5.5.3.5 metre to S.M. and given as No. vii. of the "Ps. & Hys. for Wednesday and Friday." The first stanza begins:

"O throw away Thy rod!
O throw away Thy wrath!
My gracious Saviour and my God,
O take the gentle path."

The original poem, usually in an abbreviated form, is found in several modern hymn-books, including the *People's H.*, 1867; the *Cong. Ch. Hymnal*, 1887, and others. [J. J.]

Thrupp, Dorothy Ann, daughter of Joseph Thrupp, of Paddington Green, was b. at London, June 20, 1779, and d. there on Dec. 14, 1847. Her hymns, a few of which have come into extensive use, were contributed to the Rev. W. Carus Wilson's *Friendly Visitor* and his *Children's Friend*, under the *nom de plume* of *Iota*; to Mrs. Herbert Mayo's *Sel. of Hys. and Poetry for the use of Infant Schools and Nurseries*, 1838 (3rd ed. 1846, with change of title to *A Sel. . . . of Infant and Juvenile Schools and Families*), in which her signature is "D. A. T."; and also to the *Hys. for the Young*, which she herself edited for the R. T. S. *circa* 1830, 4th ed., 1836. In 1836 and 1837 she also pub. *Thoughts for the Day* (2nd series), in which she embodied many hymns which previously appeared in the *Friendly Visitor*. In addition to her hymns, which are annotated under their respective first lines (see *Index of Authors and Translators*), there are also in C. U.:—

1. **Come, Holy Spirit, come, O hear an infant's prayer.** *Child's Prayer.* Appeared in Mrs. Mayo's *Sel. of Hys. and Poetry*, 1838, No. 14, and signed "D. A. T."

2. **God loves the little child that prays.** *God's love for Children.* Given in Miss Thrupp's *Hys. for the Young*, 4th ed., 1836; and again in Mrs. Mayo's *Sel. of Hys.*, &c., 2nd ed., 1840, and signed "D. A. T." It is sometimes given as "God loves the child that *humbly* prays."

3. **Have you read the wondrous story?** *Life and Death of Jesus.* This appeared anonymously in Miss Thrupp's *Hys. for the Young*, R. T. S., 1830, No. 12, in 5 st. of 4 l. In Miss Thrupp's later publications this hymn is omitted, a fact which suggests that it was not her composition, but possibly that of a friend. It is in the Leeds *S. S. Union H. Bk.*, 1833-78.

4. **Let us sing with one accord.** *Praise of Jesus.* This hymn is usually associated with Miss Thrupp's name, but on insufficient evidence. We find it in the 4th ed. of her *Hys. for the Young*, 1836, and again in the 3rd ed. of Mrs. H. Mayo's *Sel. of Hys. and Poetry for the Use of Infant and Juvenile Schools*, &c., 1846, and in both instances without signature. We know of no evidence which justifies us in ascribing the authorship with certainty to Miss Thrupp. The hymn is in the Leeds *S. S. Union H. Bk.*, 1833-78, and several others.

5. **Poor and needy though I be.** *Divine Providence.* Appeared in Miss Thrupp's *Hys. for the Young*, 4th ed., 1836, No. 22; and again in Mrs. Mayo's *Sel. of Hys.*, &c., 2nd ed., 1840, and signed "D. A. T."

6. **See, my child, the mighty ocean.** *Love of God compared to the Sea.* Given in the R. T. S.'s *Hys. for the Young*, 4th ed., 1836, No. 26, and in Mrs. Mayo's *Sel. of Hys.*, &c., 1st ed., 1838, and signed "D. A. T." In *Kennedy*, 1863, it begins "*Have you seen* the mighty ocean."

7. **Thou Guardian of my earliest days.** *Jesus the Children's Friend.* This hymn we have traced to her *Hys. for the Young*, 4th ed., 1836. It is sometimes given as "Thou Guardian of *our* earliest days."

8. **What a strange and wondrous story.** *Life and Death of Jesus.* This hymn is found without signature in her *Hys. for the Young*, 4th ed., 1836, and again in Mrs. H. Mayo's *Sel.*, 1838, No. 173, in 4 st. of 4 l. We have found no authority for ascribing it to Miss Thrupp. In the *Ch. S. S. H. Bk.*, N.D., 8 lines have been added as a concluding stanza by an unknown hand.

9. **What led the Son of God?** *Love of God in Christ.* This appeared anonymously in her *Hys. for the Young*, 1830, and again in the Leeds *S. S. Union H. Bk.*, 1833. In modern collections it is attributed to Miss Thrupp, on the ground that it is found in the *Hys. for the Young*, which she edited.

10. **Who are they in heaven who stand?** *All Saints.* Pub. in Mrs. Mayo's *Sel.*, 3rd ed., 1846, No. 64, in 5 st. of 4 l., and signed "A. D. T." It is in the *Prim. Methodist S. S. U. H. Bk.*, 1879, and others.

Several additional hymns to those named above have also been attributed to Miss Thrupp on insufficient authority. This has probably arisen out of the fact that all the hymns in the *Hys. for the Young*, including her own, were given anonymously. [J. J.]

Thrupp, Joseph Francis, M.A., s. of a solicitor, was b. May 20, 1827, and educated at Winchester School and Trinity College, Cambridge. At Winchester he gained the Heathcote and Duncan prizes, and the Queen's gold medal for an English poem, and was Head Prefect during his last year. He graduated in 1849 as 7th Wrangler, and 11th in the 1st class of the Classical Tripos. In 1850 he was

elected a Fellow of his college. Taking Holy Orders in 1852, he was appointed Vicar of Barrington, Cambridge, in 1852, and Select Preacher before the University in 1865. He was also for some time a member of the Board of Theological Studies, and was associated with the S. P. C. K. some 20 years. He d. at Surbiton, Sept. 24, 1867. His published works include *An Introduction to the Study and the Use of the Psalms; A Revised Translation of the Song of Songs; Ancient Jerusalem;* and *Psalms and Hymns* (Cambridge, Macmillan), 1853. This last contains prefaces, indices, with authors' names, 93 psalms, 236 hymns, 16 doxologies. Of these 28 psalms and 18 hymns are by Mr. Thrupp. The best known of his hymns are, "Awhile in spirit, Lord, to Thee" (p. 104, ii.); "Hail, that head, all torn and wounded"; "O Son of Man, Thyself once crossed." Mr. Thrupp's versions of individual psalms have not come into common use beyond his own collection. They are therein signed with his initials, "J. F. T.," but are not separately annotated in this Dictionary. His hymns are mainly on the special Festivals of the Church, and, in addition to those annotated elsewhere are :—

1. Abide with us, O Saviour dear. *Evening.*
2. Eternal Word! Incarnate Light. *Christ our All.*
3. Eternal Word! Who ever wast. *Annunciation.*
4. How beauteous are their peaceful feet. *Ordination.*
5. Lord of majesty and might. *School Festival.*
6. Master, the Son of God art Thou. *St. Bartholomew.*
7. O Saviour of our earthly race. *St. Luke.*
8. O Thou, Whom upward to the sky. *Ascension.*
9. O, where shall we deliverance seek. *Lent.*
10. Ope, Salem, ope thy temple gates. *The Presentation.*
11. Saviour of men, Almighty Lord. *St. Mark.*
12. Thou Who didst Thy brethren twain. *SS. Simon and Jude.*
13. Thou Whose voice upon the border. *St. Andrew.*
14. To David's Son hosannas sing. *Palm Sunday.*
15. Two and two, Thy servants, Lord. *SS. Philip and James.*
16. What, though the ground all good at first. *Lent.*

Mr. Thrupp contributed several articles to Smith's *Dictionary of the Bible*, and was one of the selected writers on the staff of the *Speaker's Commentary*. [J. J.]

Thus far on life's bewildering [perplexing] path. *J. Montgomery.* [*Safety in God.*] 1st printed on a broadsheet for use at the Anniversary Sermons, on behalf of the Red Hill Sunday School, Sheffield, March 28, 1819, in 4 st. of 6 l., and signed "J. M." In Montgomery's *Greenland and Other Poems*, 1819, p. 171, it was given in 6 st. of 6 l., the new stanzas being st. iv. and v. of the text as included in his *Christian Psalmist*, 1825, No. 479, and his *Original Hys.*, 1853, No. 55. The 1819 text was altered in 1825; and again, but very slightly, in 1853. In modern collections the text is usually abridged. [J. J.]

Thus speaks the heathen: How shall man. *J. Logan.* [*Mercy rather than Sacrifice.*] 1st pub. in the Scottish *Translations and Paraphrases*, 1781, No. xxxi., in 6 st. of 4 l., on Micah vi. 6-9. It is rarely found outside of that work. This paraphrase is ascribed to J. Logan, on evidence given in the memoir of *M. Bruce* (p. 118, ii.). [J. J.]

Thus speaks [saith] the high and lofty One. *J. Logan.* [*God with the Humble.*] Pub. in the Scottish *Translations and Paraphrases*, 1781, No. 27, on Is. lvii. 15, 16. in 5 st. of 4 l. [See Bruce, M., p. 118, ii.] In Miss Jane E. Leeson's *Paraphrases & Hymns*, 1853, this text is given in an altered form as, "Thus *saith* the high and lofty One." [J. J.]

Thy living saints on earth, Thy saints who sleep. [*All Saints' Day.*] Appeared in E. W. Eddis's Irvingite *Hys. for the Use of the Churches*, 1864, in 3 st. of 8 l., and signed "E. S., 1849," in common with several other hymns in the same book. We have seen it stated that "E. S." was Ellen Eddis, *née* Shepherd, but have been unable to authenticate the statement. This hymn has passed into other collections. [J. J.]

Thy promise, Lord, is perfect peace. *H. F. Lyte.* [*Ps. iii.*] Pub. in his *Spirit of the Psalms*, 1834, in 4 st. of 4 l. It is in C. U. in its full form, and also, altered as "Lord, how the troublers of my peace," in the American Bap. *Service of Song*, 1871. [J. J.]

Thy throne, O God, in righteousness. *J. Montgomery.* [*For Schools.*] The earliest work in which this hymn has been found is *Select Portions of Ps. from the New Version, Hys. and Anthems*, &c., compiled by the Rev. Dr. Sutton, Vicar of Sheffield, for use in that Parish Church, *circa* 1815, 2nd ed. 1816, No. 103. From thence it passed into Cotterill's *Sel.*, 1819; Montgomery's *Christian Psalmist*, 1825, No. 542; and his *Original Hymns*, 1853, No. 343. Among modern collections it is found in the *Meth. S. S. H. Bk.*, 1879; Major's *Bk. of Praise*, &c. [J. J.]

Thy way, not mine [ours] O Lord. *H. Bonar.* [*Resignation.*] Appeared in his *Hys. of Faith and Hope*, 1st Series, 1857, in 7 st. of 4 l. It is sometimes given as, "Thy way, not *ours*, O Lord"; and as "Father, Thy way, not mine." There is also an adaptation in three stanzas, beginning, "My portion, Thou! my cup," in the American *Church Pastorals*, 1864. The original is in extensive use in most English-speaking countries. [J. J.]

Τί σοι θέλεις γενέσθαι. *St. Gregory Nazianzen.* [*Private Use.*] This hymn "To His own Soul," is given in his *Opera*, Paris, 1611; *Dan. Thes. Hymn.* iii. 13; and in the *Anth. Graec.* p. 26. Mr. Chatfield's *tr.* in his *Songs and Hymns*, &c., 1876, in 52 st. of 4 l. is from the latter, which contains 181 lines. He says of this poem, "The original is one of the most spirited pieces anywhere to be found, truly forcible and racy," p. 106. His *tr.*, "O soul of mine, repining," is pleasing and vigorous, but not adapted to congregational use. [See Greek Hymnody, § iv.] [J. J.]

Tibi Christe, splendor Patris. *St. Rabanus Maurus* (?). [*St. Michael and all Angels.*] *Daniel*, i. No. 189, gives the text of this hymn, and at iv. p. 165 cites it as in a Rheinau MS. of the 11th cent. It is not however included by E. Dümmler in his ed. of the *Carmina* of Rabanus. Among the British Museum MSS. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 91 *b.*; Jul. A. vi. f. 56 *b*; Harl. 2961 f. 242); in an 11th cent. *Mozarabic Breviary* (Add. 30848, f. 199 *b*), &c. It is in a MS. of

the 11th cent. at Corpus Christi, Cambridge (391, page 266); in the Bern MS. 455, of the 10th cent.; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from a MS. of the 11th cent. at Durham (B. iii. 32, f. 34). Also in *Mone*, No. 307; and in G. M. Dreves's *Hymnarius Moissiacensis*, 1888, p. 64, from a 10th cent. MS. It is included in the older *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*. In the *Roman Breviary*, 1632, it is recast greatly for the worse, and begins **Te splendor et virtus Patris**; and this recast is repeated in later eds. of that *Breviary*, in *Daniel* i. No. 189, and others. In some of the more recent eds. of the *Roman Breviary* (e.g. Kempten, 1746, and Lyons, 1852), the original form is repeated, with slight alterations to suit the festival of St. Raphael (Oct. 24); and this text is in *Königsfeld* ii. p. 136. [**Various.**] [J. M.]

This hymn has been *tr.* from both forms of the text as follows:—

i. Tibi Christe splendor Patris.

1. Thee, O Christ, the Father's splendour. By J. M. Neale, in his *Mediæval Hys.*, 1851, p. 25, and the *H. Noted*, 1852, No. 42. It has passed into a few collections, including the *Hymner*, 1882.

2. Christ, to Thee, the Father's glory. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852–55, H. Seasons, No. 47, and Rice's *Sel.* from the same, 1870, No. 124. Altered in J. A. Johnston's *English Hyl.*, 1856–61, to "Christ, to Thee the Father's *brightness.*"

3. Christ, the Father's mirrored brightness. By J. D. Chambers, in his *Lauda Syon*, 1866, p. 95, and the *People's H.*, 1867, No. 284.

Other trs. are:—

1. Thy father's brightnes, Christe to thee. *Primer.* 1599.

2. To thee, O Christ, thy Father's light. *Primer.* 1615.

ii. Te splendor et virtus Patris.

1. Thee, the Father's power and light. By Bp. R. Mant, in his *Ancient Hymns*, &c., 1837 (ed. 1871, p. 121), Dr. Oldknow's *Hys. for the Services of the Ch.*, 1850, and later eds., &c.

2. Thee, Who the Father's brightness art. By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 127, and subsequently in a few hymnals.

3. O Jesu! life-spring of the soul. By E. Caswall, in his *Lyra Catholica*, 1849, p. 145; and his *Hys. and Poems*, 1873, p. 79. Given in a few collections, including Pott's *Hymns*, &c., 1861, &c.

4. Life and strength of all Thy servants. By the compilers of *H. A. & M.* in the 1889 *Suppl.* of that collection.

Other trs. are:—

1. We praise thee, Christ, among the Quires. *Primer.* 1685.

2. O Lord of Hosts, whose Beams impart. *Primer.* 1706.

3. Jesus, the Father's ray and might. *Divine Office*, 1763.

4. We praise Thee 'mid the Angel hosts. *A. J. B. Hope.* 1844.

5. O Brightness of the Father's Light. *W. Palmer.* 1845.

6. Ruler of the dread immense. J. F. Thrupp, in his *Ps. & Hys.*, 1853. A paraphrase rather than a translation.

7. Splendour of glory all divine. *J. Wallace.* 1874.

[J. J.]

Till he come, O let the words. *Bp. Bickersteth.* [*Holy Communion.*] Written in 1861 and first pub. in his work *The Blessed Dead*, 1862, and subsequently in his *Supp. to Psalms and Hymns*, No. 41; *The Two Brothers*, 1871; and the 1870, 1876, and 1890 eds. of the *Hymnal Companion.* The author says that it is given in his *Hymnal Comp.* as presenting "one aspect of the Lord's Supper which is passed over in many hymnals, 'Ye do show forth the Lord's death till He come'; and also our communion with those of whom we say 'We bless Thy holy Name for all Thy servants departed this life in Thy faith and fear.'" (*Note* in the annotated ed. of *Hy. Comp.*) It is in several hymn-books. [J. J.]

Time is earnest, passing by. [*Old and New Year.*] This popular Sunday School hymn appeared in three publications in the same year, and in each case anonymously. (1) It is found in Sidney Dyer's American *South-western Psalmist*, 1851 (p. 317, ii.), and signed "Anon."; (2) again in an American paper called *Independent*, 1851; (3) and again, in England, in *The Bible Class Magazine*, 1851, with the signature "Independent," the name of the American paper from which it was taken. It was in 4 st. of 4 l. Subsequently it was reprinted in *The Bible Class Magazine*, with music by Mr. Joseph Dyer, the Schoolmaster of the Wesleyan School, Pocklington. Miller says (*Singers & Songs*, &c., 1869, p. 551) that "it also appeared in *Select Music for the Young* (Sunday School Union), where it is headed, 'All Things Earnest; composed by Joseph Dyer.'" This curious association of two men of the name of *Dyer* with the hymn, the first in America, and the second in England, has led to its authorship being attributed at one time to *Sidney Dyer*, and at another to *Joseph Dyer*, and in each case without authority of any weight. Usually the hymn is given in an abbreviated form of 5 st. as in the *Universal H. Bk.*, 1885, the *Cong. Church Hyl.*, 1887, and others. [J. J.]

Time is winging us away. *J. Burton, sen.* [*New Year.*] Pub. in *Hys. for the Use of Sunday Schools selected from Various Authors*, Nottingham, J. Dunn, 1812, No. 305, in 2 st. of 8 l., and entitled "Brevity of Life." It has passed into a very large number of hymn-books in G. Britain and America. Of Burton's hymns it ranks next to his "Holy Bible, book divine," in popularity. [J. J.]

'Tis a point I long to know. *J. Newton.* [*In Doubt and Fear.*] Appeared in the *Olney Hymns*, 1779, Bk. i., No. 119, in 9 st. of 4 l. It is in C. U. in an abbreviated form, and opening with the first line as above. In some collections it begins, "Lord, my God, I long to know"; and in others, "Could my heart so hard remain" (st. iii.). These altered forms of the text are in use principally in America. [J. J.]

'Tis enough, the hour is come. *J. Merrick.* [*Nunc Dimittis.*] This paraphrase of the Nunc Dimittis was pub. in his *Poems on Sacred Subjects*, 1763, p. 13, in 22 lines. As given in *Kennedy*, 1863, No. 185, some of the lines are transposed, and the whole are expanded into 3 st. of 8 l. [J. J.]

'Tis finished, the Messias dies, Cut off for sins, &c. *C. Wesley.* [*Good Fri-*

day.] In 1762 this hymn, in 2 st. of 8 l., appeared in C. Wesley's *Short Hymns*, vol. ii. p. 234. These stanzas are:—

"'Tis finished! the *Messias* dies,
Cut off for sins, but not His own!
Accomplish'd is the sacrifice,
The great redeeming work is done;
Finish'd the first transgression is,
And purg'd the guilt of actual sin,
And everlasting righteousness
Is now to all the world brought in.

"'Tis finish'd, all my guilt and pain,
I want no sacrifice beside,
For me, for me, the Lamb is slain,
And I am more than justified;
Sin, death, and hell are now subdued,
All grace is now to sinners given,
And, lo, I plead th' atoning blood,
For pardon, holiness, and heaven."

It is from the first four lines of this hymn that Blair formed st. iv. of his cento, "Behold the Saviour on the cross," p. 130, i. The original, as above, was given in A. M. Toplady's *Ps. & Hys.*, 1776, No. 223, and thus came into use in the Church of England. Charles Wesley, however, was not satisfied with these stanzas, and at his death he left in MS. another hymn on the same text, "It is finished," in 8 st. of 4 l., of which st. i. and viii. are st. i. ll. 1–4, and st. ii. ll. 5–8 (slightly altered) respectively of the 1762 text, and st. ii.–vii. are new. This text was given in the 1830 *Suppl.* to the *Wes. H. Bk.*, and again in the *P. Works*, 1868–72, vol. xii. p. 99. [J. J.]

'Tis gone, that bright and orbed blaze. *J. Keble.* [*Evening.*] Dated Nov. 25, 1820, and 1st pub. in his *Christian Year*, 1827, in 14 st. of 4 l., and headed with the text "Abide with us, for it is toward evening, and the day is far spent. St. Luke xxiv. 29." The centos from this poem in C. U. are:—

1. Sun of my soul, Thou Saviour dear. This cento was given in three stanzas in Elliott's *Ps. & Hys.*, 1835. This was repeated in numerous hymnals, sometimes in the same form, but usually with additional stanzas, until it has become one of the foremost hymns in the English language. It has been *tr.* into several languages. Those in Latin include, "Sol animae vitaeque meae, praedulcis Jesu" (4 st.), by R. Bingham, in his *Hymno. Christ. Latina*, 1871; and "Sol meus! O mi Salvator!" (4 st.), by H. M. Macgill, in his *Songs of the Christian Creed and Life*, 1876.

2. The Rulers of this Christian land. This cento, *For those in Authority*, is in limited use.

3. Thou Framer of the light and dark. This cento "For the High Court of Parliament" is in the 1863 *Appendix* to the S. P. C. K. *Ps. & Hys.*; the *Hy. Comp.*, and others, and is admirably suited for the purpose.

4. When the soft dews of kindly sleep. This cento for *Evening* was given in the *Salisbury H. Bk.*, 1857; the *Sarum Hyl.*, 1868, and others. [J. J.]

'Tis my happiness below. *W. Cowper.* [*In Affliction.*] Appeared in Lady Huntingdon's *Coll.*, 1774, No 143, in 3 st. of 8 l., and in the *Olney Hymns*, 1779, Bk. iii., No. 16. In the Lady Huntingdon *Coll.* it precedes, and in the *Olney Hymns* it follows Cowper's "God moves in a mysterious way" [see p. 433, i.], and seems to have been written at, or about the same time, and under the same circumstances. Its modern use is mainly confined to America where, in its full, or in an abridged form, it is somewhat popular. [J. J.]

'Tis pure delight without alloy. *I. Watts.* [*Divine Love Desired.*] Pub. in his *Horæ Lyricæ*, 1706, Bk. i., in 6 st. of 4 l. and headed, "Ascending to Him in Heaven." In the American Meth. Episco. *Hymns*, 1849, and in their *Hymnal*, 1878, it is given with the omission of st. iv. as, "O 'tis delight without alloy." It is from the original, as above, that Watts took a portion for his hymn, "Happy the heart where graces reign." [J. J.]

'Tis seldom we can trace the way. *Sir J. Bowring.* [*The love of God.*] This hymn is in the Plymouth Brethren *Hys. for the Poor of the Flock*, 1838, No. 250, in 4 st. of 4 l. It is best known as "We cannot always trace the way." In this form it was given in Dr. Walker's Cheltenham *Ps. & Hys.*, 1855, No. 333, and signed "Bowring" in the Index. Some later collections attribute it to "Elliot;" but Miller says (*Singers and Songs*, 1869, p. 422) that Sir John Bowring assured him personally that it was his own composition. It is in several collections of a recent date, including Dr. Allon's *Cong. Psalmist Hyl.*, 1886. Another form of the text in use in America is "I cannot always trace the way." It is in H. W. Beecher's *Plymouth Coll.*, 1855, and some later hymn-books. [J. J.]

'Tis sweet to wake at early morn. *T. Davis.* [*Morning. Heaven anticipated.*] Pub. in his *Devotional Verse for a Month*, 1855, p. 23, in 4 st. of 6 l. In the Bap. *Ps. & Hys.*, 1858, it was given as "'Tis sweet on earth at early morn." In the author's *Hys. Old and New*, 1864, No. 5; and his *Annus Sanctus*, 1877, p. 194, it was given as "'Tis sweet on earth to wake at morn," and this is the authorised form of the hymn. [J. J.]

Titius, Christoph, s. of Christoph Titius or Tietze, pastor at Wilkau, near Ramslau, in Silesia, was b. at Wilkau, May 24, 1641. He entered the St. Mary Magdalene Gymnasium, at Breslau, in 1654, and the Aegidien (St. Giles) Gymnasium at Nürnberg, in 1660. He matriculated as a student of Theology at the University of Altdorf, in 1662. After completing his studies at the University of Jena, in 1664, he acted for two years as a family tutor. On Aug. 24, 1666, he was ordained as pastor of Laubenzedel, near Gunzenhausen, in Franconia; and then became, in 1671, pastor at Henfenfeld, near Nürnberg. In 1685 he was appointed diaconus at Hersbruck, near Nürnberg, became archidiaconus in June, 1701, and in Nov., 1701, was appointed chief pastor and inspector of schools. He d. at Hersbruck, Feb. 21, 1703 (*Koch*, iii., 523; *Wetzel*, iii., 296; G. A. Will's *Nürnbergisches Gelehrten-Lexicon*, pt. iv. p. 34; K. Goedeke's *Grundriss*, vol. iii., 1887, p. 287, &c. Koch says he was b. Jan. 10, 1641, and d. Sept. 7, 1703, but gives no authority for these dates).

Titius had begun to write hymns while at the Nürnberg Gymnasium, and his best known hymns originated either then or during his University course. They appeared in his *Sünden-Schmertzen, Trost im Hertzen, Todten-Kertzen, erwecket, entdecket, angestecket von Christophoro Titio Silesio, ... Theol. St.*, at Nürnberg, 1663 [Library of the Prediger-Seminar at Hannover], with 15 hymns; in the 2nd enlarged ed. pub. as *Himmel-Reise, Seelen-Speise, Engel-Weise, &c.*, Nürnberg, 1670 [Berlin Library], with 45 hymns; and in the 3rd further enlarged ed. pub. as *Vorige und neue Morgen- und Abend-Catechismus ... Lieder, &c.*, Nürnberg, 1701 [Göttingen Library] with 55 hymns. The most popular were those of the 1st ed., many of which passed into the German hymn-books of the 17th cent., and various of which are still found in recent collections. The best of them are hearty and popular in style, earnest and scriptural in tone, and sententious.

Two of Titius's hymns have passed into English, viz.:—

i. O du Schöpfer aller Dinge. *Holy Communion.* This is a hymn of penitence before Holy Communion, and was 1st pub. in 1663, as above, as No. ii., in 9 st. of 8 l. Repeated in Crüger's *Praxis*, Frankfurt, 1676, No. 153; but recently in the Berlin *G. L. S.*, ed. 1863, and erroneously ascribed to Johann Heinrich Keulisch or Calisius [b. 1633, at Wohlau, in Silesia; d. March 30, 1696, as chief pastor and superintendent at Gaildorf, in Württemberg]. This possibly arose from the fact that in Calisius's *Hausskirche*, Nürnberg, 1676, p. 388, there is a hymn beginning "O du Schöpfer aller Dinge, Dem bei dieser Morgen-Zeit," in 7 st., but it is entirely different from this hymn. *Tr.* as "Bow Thine ear, I now implore Thee." By *Dr. H. Mills*, 1845, p. 38.

ii. Sollt es gleich bisweilen scheinen. *Cross and Consolation.* His most popular hymn, 1st pub. in 1663, as No. vi., in 10 st. of 4 l., entitled "Hymn of Consolation." Included in Crüger's *Praxis*, 1675, the Nürnberg *G. B.*, 1676, Freylinghausen's *G. B.*, 1704, the Berlin *G. L. S.*, 1863, No. 856, and many others, sometimes printed as 5 st. of 8 l.

Lauxmann relates (*Koch*, viii. 488) that C. A. Dann, chief pastor of St. Leonard's Church, at Stuttgart, having spoken somewhat freely at the funeral of one of the courtplayers, had been relegated in 1812 to the village of Oieschingen in the Swabian Alb [in 1819 to the neighbouring village of Mössingen]. The king at last granted the earnest desire of the Stuttgart people for his return, and on Feb. 5, 1824, recalled him to Stuttgart. That night four friends walked over to Mössingen, and in the early morning conveyed the news to Dann by singing this hymn at the door of his room.

The *tr.* in C. U. is:—

Seems it in my anguish lone. This is a good *tr.*, omitting st. vi., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 201; repeated in her *C. B. for England*, 1863, No. 146. Included in full in the Ohio *Luth. Hyl.*, 1880, and abridged in the St. Aidan's College *H. Bk.*, 1864.

Other trs. are:—
(1) "Yea should it ev'n to man appear." This is a *tr.* of st. i., as st. v. of No. 1062, in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 505). (2) "Deem we sometimes, spirit-shaken." In L. Rehfuess's *Church at Sea*, 1868, p. 44, only st. i., vi. being from this hymn. [J. M.]

Τῷ Βασιλεῖ καὶ Δεσποτῃ. *St. Anatolius.* [*St. Stephen.*] These stichera are appointed in the Greek Service Books in the Office for St. Stephen's Day, to be sung at Vespers. The probable date is the latter part of the 8th or the beginning of the 9th cent. [St. Anatolius, p. 63, i.] The hymn is found in the *Menæa*, and the *Anth. Graeca Carm. Christ.*, p. 117. The *tr.* by J. M. Neale, "The Lord and King of all things," appeared in *The Ecclesiastic and Theologian*, 1853, vol. xv. p. 233, and again in a revised form in Dr. Neale's *Hys. of the Eastern Church*, 1862, p. 7, in 3 st. of 8 l. These texts are:—

Ecclesiastic: 1853. "The Lord and King of all things Upon the earth is born."
Hys. of the E. C., 1862. "The Lord and King of all things But yesterday was born."

Mr. Hatherly, in the 4th ed. of the *Hys. of the Eastern Church*, notes that "the Vespers of Dec. 27 occurring on the evening of the 26th, permits of the word 'yesterday' being used with reference to Christmas Day." [J. J.]

To Christ the Son Almighty. *R. F. Littledale.* [*Adult Baptism.*] This is a *tr.* by Dr. Littledale of a Syriac hymn given, together with a *tr.* into Latin, in *Daniel*, iii. p. 235. It appeared in the *People's H.*, 1867, with the signature "F." [J. J.]

To day we're bidden to a feast. *J. Cennick.* [*Holy Communion.*] Pub. in his *Sacred Hys. for the Children of God, &c.*, 1741, No. vi., in 8 st. of 4 l., and entitled, "Before the Sacrament." In a few hymn-books a cento therefrom is given as "Together with these symbols, Lord" (st. vi.). [J. J.]

To God belongs the eternal sway. *J. Merrick.* [*Ps. xcvii.*] 1st pub. in his *Psalms Translated or Paraphrased in English Verse*, 1765, p. 239, in 48 lines. In 1797 Merrick's *Psalms* were republished by W. D. Tattersall "divided into stanzas for Parochial Use," and this version was given therein in 13 st. of 4 l., two lines being added to st. vii., and two lines to st. x. to make up the required number of stanzas. In this form it is unknown to modern hymn-books. In Cotterill's *Sel.*, 1819, Ps. 97, it is given in an abbreviated and rewritten form as, "The Lord is King! let earth obey." This is given in some modern hymnals, including *Kennedy*, 1863, with alterations and the omission of st. ii., iii. [J. J.]

To God most awful and most high. *J. Montgomery.* [*In time of Scarcity.*] Written for the laying of the foundation stone of a Corn Mill at Sheffield, on Nov. 5, 1795, which was "built for the common use and benefit of the people." It was printed in Montgomery's Sheffield *Iris* newspaper the same day, and signed "Paul Positive," a *nom de plume* of the author. It subsequently appeared in Cotterill's *Sel.*, 1819, No. 260; Montgomery's *Christian Psalmist*, 1825, No. 532; and his *Original Hymns*, 1853, No. 276. In the last two it is headed, "The poor praying for bread in the time of scarcity." It is found in a few modern hymn-books. [J. J.]

To God the only wise, Our Saviour and our King. *I. Watts.* [*Preserving Grace.*] 1st pub. in his *Hys. and Spiritual Songs*, 1707 (2nd ed. 1709, Bk. i., No. 51), in 5 st. of 4 l. It is found in most of the early hymn-books, especially those of a Calvinistic type, as the collections of G. Whitefield, M. Madan, and others, but to modern hymnals, except in America, it is not so well known, although still found in several books. [J. J.]

To God the only wise, Who keeps us by His word. [*Doxology.*] This doxology, which is in somewhat extensive use in America, is usually ascribed to I. Watts. One stanza only—the second, "Hosannah to the Word"—is from his works, and this is altered from his C. M. doxology in *Hys. and S. Songs*, 1707. Stanzas i. and iii. we have not traced. The latter is 2 Cor. xiii. 14 turned into metre. [J. J.]

To God with mournful voice. *Tate & Brady.* [*Psalm cxlii.*] In the *New Version*, 1696, in 7 st. of 4 l. In 1836 it was re-written by J. Hall or E. Osler, probably the latter, and included in the *Mitre H. Bk.*, as,

"In deep distress to God
I poured my care and grief,"

in 4 st. of 4 l., and from thence passed, without alteration, into the *Wes. H. Bk.*, 1875,

No. 634. The version of *Ps. cxx.* in the *Mitre H. Bk.*, in 3 st. of 4 l., beginning,

"In deep distress to God I cried
And He aveng'd my wrongs,"

was by *E. Osler*, and is also found in his *Church and King*, 1836–37, p. 137, for the 2nd Sun. after Trinity. [J. J.]

To Him that loved us for Himself. *J. Mason.* [*Praise.*] This is No. xxxiii. of his *Songs of Praise*, 1683, in 4 st. of 8 l. and entitled, "A Song of Praise collected from the Doxologies in the Revelation of St. John." It is very unequal in merit, some lines being very fine, whilst others are of little worth. It has, however, the elements of a splendid hymn of Praise. In modern hymnody it is known as the hymn to which Watts is supposed to have been indebted for his "Now to the Lord that makes us know" (q.v.), a supposition which cannot be maintained. Orig. text in D. Sedgwick's reprint of Mason's *Songs*, 1859, p. 65. [J. J.]

To keep the lamp alive. *W. Cowper.* [*In Trial and Despondency.*] Pub. in the *Olney Hymns*, 1779, Bk. iii., No. 74, in 6 st. of 4 l., and headed, "Dependence." In its original form it is in limited use. The extract from it beginning with st. iii., "Beware of Peter's word," is much more popular, and especially in America, where it appeared in Nettleton's *Village Hymns*, 1824. [J. J.]

To me a sinner, chief of all. *H. Alford.* [*Lent.*] Written for and pub. in his *Year of Praise*, 1867, No. 191, in 4 st. of 4 l., and again in his *Poetical Works*, 5th ed., 1868. It has passed into Dale's *English H. Bk.*, 1874; Thring's *Coll.*, 1882, &c. [J. J.]

To me to live, let it be Christ. *J. Montgomery.* [*The Image of Christ.*] This is dated in the M. MSS. "Aug. 30, 1835." We have not traced it in print earlier than his *Original Hymns*, 1853, No. 122, where it is given in 3 st. of 4 l.; but probably it was published before that date. [J. J.]

Τὸ *μέγα μυστήριον.* *St. Andrew of Crete.* [*Passiontide.*] This is the 3rd Ode of a Canon, containing 3 odes, found in the Compline for Great Thursday (the Thursday of Holy Week) in the *Triodion*, and is in 8 stanzas. It dates about 700, and was first rendered into English by Dr. Neale, and pub. in *The Ecclesiastic and Theologian*, 1854, p. 44, and again in his *Hymns of the Eastern Church*, 1862, in 6 st. of 6 l. as, "O the mystery, passing wonder." In this *tr.* st. iv. is omitted, and st. vi. and vii. are fused together. In 1863 it was included in *Lyra Eucharistica*, and the *Parish H. Bk.*, and subsequently in numerous collections. [J. J.]

Τῷ *παντάνακτος.* [Ἔσωσε λαὸν.]

Τῷ *πρὸ τῶν αἰώνων.* [Χριστὸς γεννᾶται.]

To the hills I lift mine eyes. *C. Wesley.* [*Ps. cxxi.*] Pub. in *Ps. & Hys.*, 1743, in 6 st. of 8 l. (*P. Works*, 1868–72, vol. viii., p. 235). In A. M. Toplady's *Ps. & Hys.*, 1776, st. i., ii. and iv. were given with alterations, as No. 227. This cento has gone out of use. The following arrangements of the text are in several modern hymn-books:—

1. **To the hills I lift my eyes.** This, with the omission of st. v., was given in the *Wes. H. Bk.*, 1800, as one of the additional hymns. It is in the revised ed., 1875, and other collections.

2. **See the Lord, thy Keeper, stand.** This in Martineau's *Hymns*, &c., 1873, is composed of st. iv., vi. ll. 1–4; iii. ll. 5–8, altered.

3. **God shall bless thy going out.** In the American Unitarian *Hys. for the Church of Christ*, 1853, No. 74, and later American collections. It is composed of st. vi. ll. 1–4, and st. ii. ll. 5–8, altered.

This version ranks with the best of C. Wesley's renderings of the Psalms. [See G. J. Stevenson's *Meth. H. Bk. Notes*, 1883; and **Psalters, English**, § xvi.] [J. J.]

To the Source of every blessing. *W. H. Bathurst.* [*Holy Trinity.*] 1st pub. in his *Psalms & Hymns*, 1831, No. 2, in 5 st. of 4 l., and entitled "Praise to God." In 1853 it was included in the *Leeds H. Bk.*, No. 443, and later in one or two collections. It is better known with the omission of st. i., as "Glory to the Almighty Father," as in Spurgeon's *O. O. H. Bk.*, 1866, No. 156, and others. [J. J.]

To Thee, O dear, dear Saviour. *J. S. B. Monsell.* [*Rest and Peace in Jesus.*] Pub. in his *Hymns of Love and Praise*, 1863, p. 172, in 5 st. of 8 l. In a few collections it begins "To Thee, O blessed Saviour"; whilst a cento, opening with line 5 of st. ii., "O Thou Whose mercy found me" is also in C. U. as in the Scottish *Presbyterian Hymnal*, 1876. [J. J.]

To Thee, O God, we homage pay. *P. Doddridge.* [*Christ, the Sun of Righteousness.*] This hymn is No. viii. in the D. MSS., where it is entitled "The Sun of Righteousness. From Matt. iv. 2." It is in 6 st. of 4 l. Although undated, its position in the D. MSS. shows it to be circa 1734. In Job Orton's ed. of Doddridge's posthumous *Hymns*, &c., 1755, No. 173, the text differs somewhat from the MS. Orton's text is repeated in J. D. Humphreys's ed. of the *Hymns*, &c., 1839, No. 194. It is in a few collections in G. Britain and America. [J. J.]

To Thee, O Lord, our hearts we raise. *W. C. Dix.* [*Harvest.*] This hymn was given with five others at the end of the St. Raphael's (Bristol) *Hys. for the Service of the Church*, 1864, No. 202, in 4 st. of 8 l. By a printer's error it is accompanied by a note which really belonged to the next hymn, No. 203, "The Church of God lifts up her voice" (p. 1146, i.). In 1867 "To Thee, O Lord, &c." was given in the *People's H.*, and since then it has passed into numerous collections, including *H. A. & M.*, the S. P. C. K. *Church Hys.*, Thring's *Coll.*, and others. The fourth stanza is also given as a concluding chorus to Dr. Stainer's harvest anthem, "Ye shall dwell in the land." [J. J.]

To Thy temple I repair. *J. Montgomery.* [*Divine Worship.*] Pub. in Collyer's *Coll.*, 1812, No. 916, in 7 st. of 4 l., and entitled "A Sabbath Hymn." It was repeated in Cotterill's *Sel.*, 1819, No. 286; in Montgomery's *Christian Psalmist*, 1825, No. 468; and in his *Original Hymns*, 1853, No. 115. It is in C. U. in its original form; as "In Thy presence we appear," in *Kennedy*, 1863; and as "To Thy *presence* I repair," in Dale's

English H. Bk., 1874. In R. Bingham's *Hymno. Christ. Latina*, 1871, the original, with the omission of st. v., is rendered into Latin as, "Sacratam Domini domum." [J. J.]

To us the voice of wisdom cries. *J. Montgomery.* [*Invitation of Wisdom.*] Appeared in Cotterill's *Selection*, 1819, No. 147, in 3 st. of 8 l., and entitled "The voice of Wisdom." In 1825, on its republication in Montgomery's *Christian Psalmist*, No. 501, it was partly rewritten, and given in 7 st. of 4 l., the title being also changed to "The Invitation of Wisdom." This latter text and title were repeated in his *Original Hymns*, 1853, No. 29. It is the text in C. U. [J. J.]

To Whom but Thee, O God of grace. *W. J. Irons.* [*Seven Words from the Cross.*] In his *Hys. for Use in Church*, 1866, Dr. Irons included seven hymns on the words on the Cross, and repeated them in his *Ps. & Hys.*, 1873–75, as follows:—

1. To whom but Thee, O God of grace. *St. Luke xxiii.* 34.
2. Thy presence, Lord, is heaven to those. *St. Matt. xxvii.* 46.
3. Jesu! Who for us didst bear. *St. John xix.* 28.
4. O Thou, Our God, Who hearest prayer. *St. Luke xxiii.* 43.
5. Son of God in glory reigning. *St. John xix.* 26.
6. It is not finished! Lord of grace (1866). Lord, is it finished? God of grace (1873). *St. John xix.* 30.
7. Faithful Creator, Lord divine. *St. Luke xxiii.* 46.

Most of these hymns have passed into other collections, but their use is limited. [J. J.]

To whom, my Saviour, shall I go? [*Clinging to Christ.*] This hymn is found in the *Panoplist*, 1815, where it is signed "Carus." It was repeated in Nettleton's *Village Hymns*, &c., 1824, No. 408, in 4 st. of 4 l., and without signature. Subsequently it appeared in several collections, and amongst modern hymnals it is found in Hatfield's *Church H. Bk.*, N. Y., 1872, and several others. [F. M. B.]

To-day the Lord our Shepherd leads. *J. Montgomery.* [*The Good Shepherd.*] Printed on a broadsheet for the use of Sheffield Sunday School Whit-Monday gathering, June 11, 1821, in 6 st. of 4 l., and signed "J. M." There is also a copy in the M. MSS. in Montgomery's handwriting, dated "Sep. 14, 1833." The text in his *Original Hymns*, 1853, No. 161, is slightly altered from the broadsheet of 1821. In a few collections it begins "Now may the Lord our Shepherd lead." [J. J.]

To-day Thy mercy calls me [us]. *O. Allen.* [*Invitation.*] Appeared in his *Hys. of the Christian Life*, 1862, p. 102, in 4 st. of 8 l., and headed "To-day." It is found in several collections in Great Britain and America, and sometimes altered to "To-day Thy mercy calls *us*," as in the S. P. C. K. *Church Hymns*, 1871. It is the most widely used of the author's hymns. [J. J.]

Toke, Emma, née Leslie, daughter of John Leslie, D.D., Bishop of Kilmore, was b. at Holywood, Belfast, Aug. 9, 1812; married to the Rev. Nicholas Toke, Godington Park, Ashford, Kent, in 1837; and d. in 1872. Mrs. Toke's early hymns were written in 1851, "at the request of a friend who was collecting for the Committee of the S. P. C. K." (*Miller*, p. 573), and they appeared in the S. P. C. K. *Hymns for Pub. Worship*, 1852, as follows:—

1. Glory to Thee, O Lord (see p. 429, ii.).
2. Lord, of Thy mercy, hear our cry. *National Thanksgiving.*
3. O Lord, in all our trials here. *Saints' Days, General.*
4. O Lord, Thou knowest all the snares. *Lent.*
5. O Thou, to Whose all seeing eye. *Annunciation.*
6. O Thou, Who didst with love untold. *St. Thomas.*
7. Thou art gone up on high. *Ascension.*

The most popular of these hymns are, "Glory to Thee, O Lord"; "O Lord, Thou knowest all the snares"; and "Thou art gone up on high." These hymns as a whole are simple and pleasing. They seldom rise into passionate fervour, and are weakened in several instances by faulty construction. They have been widely adopted in G. Britain and America. Another series of hymns by Mrs. Toke was contributed to the *Sunday School Liturgy . . . and Hymn Book, arranged by the Rev. R. Judd, B.A., Incumbent of St. Mary's, Halifax.* Halifax, F. King, 1870. These hymns have failed to attract attention, although in literary merit they fall little short of her earlier efforts. They are:—

8. Jesu! by Whose Almighty Grace. *St. Andrew.*
9. Lord God, the strength and stay of all. *General.*
10. Lord of all power and might *General.*
11. Lord of light and life. *St. Mark.*
12. O Father, Whom in truth to know. *SS. Philip and James.*
13. O God of comfort, Thou alone. *St. Barnabas.*
14. O God of mercy, chill and dark. *St. John Evang.*
15. O God, the strength and stay of all. *General.*
16. O God, upon this solemn day. *St. Matthias.*
17. O Thou, Who didst through heavens, &c. *Purification B. V. M.*
18. The joyful day at last is come. *Easter.*
19. This is the day when Jesus Christ. *Christmas.*
20. Upon this sad and solemn day. *G. Friday.*
21. We bless Thee, Lord, for that clear light. *Conversion St. Paul.*

In addition to these hymns Mrs. Toke rewrote and expanded some of her earlier compositions. In their new form, however, they are almost unknown. [J. J.]

Τῶν ἁμαρτιῶν μου τὴν πληθύν. *St. Joseph the Hymnographer.* [*Lent.*] This is the opening line of a cento taken from a long Canon for the Monday of the First Tone in the *Paracletice*. It is virtually, as compiled by Dr. Neale, a new poem, representing neither the form nor the idea of the original. Dr. Neale's *tr.*, beginning, "And wilt Thou pardon, Lord?" was pub. in his *Hymns of the Eastern Church*, 1862, in 5 st. of 4 l. In a slightly altered form as, "O wilt Thou pardon, Lord?" it was also given in the *Parish H. Bk.*, 1863, and repeated subsequently in various collections. The *Hymnary* text opens, "And wilt Thou hear, O Lord?" The original dates from the middle of the ninth cent. [J. J.]

Τὸν ἐν προφήταις. *St. Andrew of Crete.* [*St. John Baptist.*] Three Idiomela from the *Vespers* of the Nativity of St. John Baptist, by St. Andrew of Crete (q. v.). The poems are in the form of an address to St. John, each of them closing with an appeal. It is found in the *Menæa*. The *tr.* "The first of all Apostles," by Dr. Littledale, was made for and 1st pub. in the *People's Hymnal*, 1867, signed "L.," and appointed for the

Festival of St. John Baptist. St. i.–v. represent the 1st idiomelon, st. 6 the 2nd, and verses 7, 8 the 3rd. The doxology added by translator. [H. L. B.]

Τῶν ἱερῶν ἀθλοφόρων. *St. Joseph the Hymnographer.* [*Martyrs.*] The original from which this cento is taken is the Canon (see Greek Hymnody) for the Deacon St. Timothy and his wife St. Maura, whose martyrdom is commemorated by the Church of Constantinople on May 3. The Office for that day is included in the service-books of the Greek Church. The *tr.* of this cento was made by J. M. Neale, and first pub. in his *Hymns of the Eastern Church*, 1862, in 4 st. of 8 l., and beginning, "Let our Choir new anthems raise." As a hymn for congregational use it was included in the *People's H.*, 1867, the 1868 *Appendix* to *H. A. & M.*, and many others, and usually with the omission of st. iii., and sometimes altered, as, "Let the Church new anthems raise," and "Let the Church new anthems sing." The martyrdom of SS. Timothy and Maura has been popularized for the English reader by Canon Kingsley, in his poem "Santa Maura," and Dr. Neale's *tr.* of the cento from the Canon ranks with the most popular and widely used of his *trs.* from the Greek. Stanzas i., ii. represent Ode i.; the remaining stanzas give rather the spirit than the letter of the original. [J. J.]

Τὸν πρὸ ἡλίου ἥλιον δύναντα ποτὲ ἐν τάφῳ. [*Easter.*] This is an Οἶκος, or short hymn, in honour of the holy women who brought spices to anoint the body of Jesus, and follows in the Greek Office for Easter Day, a κοντάκιον (another short hymn), by *St. Romanus* (q. v.), to whom, possibly because of this close association, it is sometimes ascribed. It dates probably about 500, and is found inserted between Odes vi. and vii. of the Golden Canon of St. John of Damascene in the *Pentecostarion*. The original text, together with a blank verse *tr.*, are given in Dr. Littledale's *Offices, &c., of the Holy Eastern Church*, 1863, p. 92 and p. 216, and the same *tr.* rendered into 8. 7s. measure by W. Chatterton Dix, in *Lyra Messianica*, 1864, p. 292. The two translations begin:—

Seeking as those who seek the day. *R. F. Littledale.*
As those who seek the break of day. *W. C. Dix.*

[J. J.]

Tonna, Charlotte Elizabeth, née Browne, commonly known as "Charlotte Elizabeth," was the only daughter of Michael Browne, Rector of St. Giles, Norwich, and was b. in Norwich, Oct. 1, 1790. She was first married to Captain George Phelan, of the 60th Rifles (who d. in 1837), and secondly to the Rev. Lewis H. Tonna. Her death took place at Ramsgate, July 12, 1846. Under the name of "Charlotte Elizabeth" she pub. several works, including *Chapters on Flowers, Derry, a Tale of the Revolution, Personal Recollections*, &c. Her hymns in C. U. include:—

1. Holy Father, heavenly King (1832). *God Man's only Refuge.*
2. O God of Israel, deign to smile. *For Resignation.*
3. O Thou Who didst prepare. *For Use at Sea.*
4. Sinner, what hast thou to show? *Christians' Joy.*
5. Soldier go, but not to claim. *The Good Fight of Faith.*

Of these hymns Nos. 3, 4 appeared in W. Urwick's Dublin *Coll. of Hys.*, 1829. [J. J.]

Toplady, Augustus Montague, M.A. The life of Toplady has been repeatedly and fully written, the last, a somewhat discursive and slackly put together book, yet matterful, by W. Winters (1872). Summarily, these data may be here given: he was born at Farnham, in Surrey, on November 4, 1740. His father, Richard Toplady, was a Major in the British army, and was killed at the siege of Carthagena (1741) soon after the birth of his son. His widowed mother placed him at the renowned Westminster school, London. By-and-by circumstances led her to Ireland, and young Augustus was entered at Trinity College, Dublin, where he completed his academical training, ultimately graduating M.A. He also received his "new birth" in Ireland under remarkable conditions, as he himself tells us with oddly mixed humility and lofty self-estimate, as "a favourite of heaven," common to his school:—

"Strange that I who had so long sat under the means of grace in England should be brought right unto God in an obscure part of Ireland, midst a handful of people met together in a barn, and by the ministry of one who could hardly spell his own name. Surely it was the Lord's doing and is marvellous. The excellency of such power must be of God and cannot be of man. The regenerating spirit breathes not only on whom but likewise when and where and as He listeth."

To be read *cum grano salis;* for the present writer happens to know that the lay preacher, a Wesleyan Methodist, was James Morris, and his text Ephesians vi. 13; and that he was not the illiterate man Toplady's words would have us believe. Likewise he had far more brain power than his convert, and was a born orator, though reticent and lowly-minded. Toplady received orders in the Church of England on June 6, 1762, and after some time was appointed to Broadhembury. His *Psalms and Hymns* of 1776 bears that he was then "B.A." and Vicar of Broadhembury. Shortly thereafter he is found in London as minister of the Chapel of the French Calvinists in Leicester Fields. He was a strong and partizan Calvinist, and not well-informed theologically outside of Calvinism. We willingly and with sense of relief leave unstirred the small thick dust of oblivion that has gathered on his controversial writings, especially his scurrilous language to John Wesley because of his Arminianism, as we do John Wesley's deplorable misunderstanding and misrepresentation of Calvinism. Throughout Toplady lacked the breadth of the divine Master's watchword "Forbid him not, for he that is not against us is for us" (*St. Luke ix.* 50). He was impulsive, rash-spoken, reckless in misjudgment; but a flame of genuine devoutness burned in the fragile lamp of his over-tasked and wasted body. He d. on August 11, 1778. The last edition of his works is in 6 vols., 8vo., 1825. An accurate reproduction of most of his genuine hymns was one of the reprints of Daniel Sedgwick 1860. His name occurs and recurs in contemporary memoirs and ecclesiastical histories, e.g., in Tyerman's *Life of John Wesley.* The reader will find in their places annotations on the several hymns of Toplady, and specially on his "Rock of Ages,"

a song of grace that has given him a deeper and more inward place in millions of human hearts from generation to generation than almost any other hymnologist of our country, not excepting Charles Wesley. Besides the "Rock of Ages" must be named, for power, intensity, and higher *afflatus* and nicer workmanship, "Object of my first desire," and "Deathless principle arise." It is to be regretted that the latter has not been more widely accepted. It is strong, firm, stirring, and masterful. Regarded critically, it must be stated that the affectionateness with which Toplady is named, and the glow and passion of his faith and life, and yearning after holiness, have led to an over-exaltation of him as a hymn-writer. Many of his hymns have been widely used, and especially in America, and in the Evangelical hymn-books of the Church of England. Year by year, however, the number in use is becoming less. The reason is soon found. He is no poet or inspired singer. He climbs no heights. He sounds no depths. He has mere vanishing gleams of imaginative light. His greatness is the greatness of goodness. He is a fervent preacher, not a bard. [A. B. G.]

Toplady's hymns and poetical pieces were published in his :—

(1) *Poems on Sacred Subjects wherein The Fundamental Doctrines of Christianity, with many other interesting Points, are occasionally introduced... Dublin: Printed by S. Powell, in Crane-lane, MDCCLIX.*; (2) his *Ps. & Hys. for Public and Private Worship*, 1776; (3) in *The Gospel Magazine*, 1771–1776; and (4) in *Hys. and Sacred Poems on a variety of Divine Subjects*, &c. D. Sedgwick's reprint, 1860. His *Works*, with a Memoir by W. Row, were pub. in 6 vols. in 1794. Walter Row was also the editor of the 2nd and some later editions of the *Ps. and Hys.* He was a most careless editor, and attributed several hymns by C. Wesley and others to Toplady.

A large number of Toplady's hymns are annotated in this Dictionary under their respective first lines. (See **Index of Authors and Translators.**) The following additional hymns in C. U., together with centos indicated in the sub-lines, are from :—

i. His *Poems on Sacred Subjects*, 1759.

1. Can my heaven-born soul submit? *All for Christ.*
2. Come from on high, my King and God. *Holiness desired.*
(1.) O might this worthless heart of mine.
3. Earnest of future bliss. *The Witness of the Spirit.*
4. From Thy supreme tribunal, Lord. *Christ's Righteousness a Refuge.*
(1.) The spotless Saviour lived for me.
5. Great God, Whom heaven, and earth, and sea. *For Peace.*
6. I saw, and lo! a countless throng. *Saints' Days.* Revised form in the *Gospel Magazine*, 1774, p. 449.
7. Immovable our hope remains. *Divine Faithfulness.*
8. Jesus, God of love, attend. *Divine Worship.* Pt. ii. is "Prayer can mercy's door unlock."
9. Jesus, Thy power I fain would feel. *Lent.*
10. Lord, I feel a carnal mind. *Mind of Christ desired.*
11. My yielding heart dissolves as wax. *On behalf of Arians*, &c.
(1.) O Jesus, manifest Thy grace.
12. Not to myself I owe. *Praise for Conversion.*
(1.) Not to ourselves we owe.
(2.) The Father's grace and love.
13. O that my heart was right with Thee. *Dedication to God desired.*
14. O Thou that hearest the prayer of faith. *Christ the Propitiation.*
15. O Thou Who didst Thy glory leave. *Thanksgiving for Redemption.*
16. O when wilt Thou my Saviour be. *Trust in Jesus.*
(1.) Jesus, the sinner's Rest Thou art.
17. Redeemer, whither should I flee? *Safety in the Cross.*
18. Remember, Lord, that Jesus bled. *Pardon.*
19. Surely Christ thy griefs hath borne. *Redemption.* Revised text in *Gospel Magazine*, 1774, p. 548.
(1.) Weary sinner, keep thine eyes.
(2.) Weeping soul, no longer mourn.

ii. From the *Gospel Magazine.*

20. Compared with Christ, in all besides. *Christ All in All.* Feb. 1772.
21. Eternal Hallelujahs Be to the Father given. *Holy Trinity.* Dec. 1774.
22. From whence this fear and unbelief. *Reviving Faith.* Feb. 1772.
23. How vast the benefits divine. *Redemption.* Dec. 1774. From this "Not for the works which we have done" is taken.
24. Whom have I in heaven but Thee? *Christ All and in All*, Feb. 1772. From this "If my Lord Himself reveal" is taken.
25. Jesus, immutably the same. *Jesus, the True Vine.* June, 1771.

All these hymns, together with "O precious blood, O glorious death" (*Death of Christ*), are in D. Sedgwick's reprint of Toplady's *Hymns, &c.*, 1860. We have met with several other hymns to which Toplady's name is appended, but for this we can find no authority whatever. [J. J.]

Toss'd with rough winds, and faint with fear. *Elizabeth Charles, née Rundle.* [*Consolation in Affliction.*] Appeared in her *Three Wakings*, &c., 1859, p. 190. It was given in an abbreviated form of 6 st. of 3 l., and the refrain, "'Tis I, be not afraid," in the *Hy. Comp.*, 1870, and again in other collections. The slight change in the text of st. iii. was made by Mrs. Charles. [J. J.]

Tourneux, Nicolas le, was born of poor parents at Rouen, April 30, 1640. The uncommon ability he displayed at an early age attracted the notice of M. du Fosset, Maître des Comptes at Rouen, who sent him to the Jesuits' college at Paris, where he made remarkable progress in his studies. He then retired to Touraine, where he passed some time with a pious ecclesiastic in the practice of prayer and penitential exercises. His friend, observing that he had a gift for preaching, advised him to return to Rouen. This he did, and adopted the clerical profession, and was in 1662 admitted to priests' orders by special dispensation, though still under canonical age. He subsequently removed to Paris, where he employed his time in study, and in 1675 obtained the prize given by the French Academy for prose composition. He was appointed to a canonry at the Sainte-Chapelle, and later became prior of Villiers sur Fere in the diocese of Soissons, and d. suddenly on the 28th Nov., 1686. He was the author of several theological and religious works, and wrote some hymns [see **Index of Authors and Translators**], which were inserted in the *Cluniac Breviary* of 1686, and the *Paris Breviary* of 1680. In the *Cluniac Brev.*, 1686, his signature is "N.T.P.R." [G. A. C.]

Tract. Verses of Holy Scripture, originally always of the Psalms, sung after the *Gradual* instead of the *Allelwia*, in all masses from Septuagesima till Easter Eve in the Roman liturgy. The *Tract* was so called either because it was sung "tractim" by the cantor or cantors, without the interruption of other voices, or because, according to Durandus, it

was sung in a slow, sad voice. In some of the later English Missals the Tract assumed a metrical form, as *e.g.* the following:—

"Dulce nomen Jesu Christi,
Felix omen ferens tristi
Jocundans menteem jubilo;
Tollit luctum, affert fructum,
Et obductum et seductum
Purgat cor a nubilo.
Tam peccatum quam reatum
Condonatum, expurgatum,
Reddit mulcens leniter
Hostes ferit, mores serit,
Mala terit, graves gerit,
Plenum est præsidium;
Nos defendit, nos accendit,
Nos intendit, et extendit
Hoc nomen in gaudium.
Nominatum, invocatium,
Honoratum, praedicatum
Semper sonat dulciter."

This Tract in the Masses of the Name of Jesus is found in three MS. Missals now in the Bodleian, viz., a *Sarum* (Barlow 5), a *York* (Univ. Coll.), and a *Hereford* (Univ. Coll.), each dating about the end of the 14th cent. [F. E. W.]

Tregelles, Samuel Prideaux, LL.D., s. of a Quaker, was b. at Wodehouse Place, Falmouth, Cornwall, Jan. 20 (sometimes dated Jan. 30), 1813, and educated at the Falmouth Grammar School. From 1838 to 1844, he was employed in the Neath Abbey Iron Works. In 1836 he became a private tutor in Falmouth. His deep interest in biblical studies developed in an earnest desire to produce the most perfect edition of the Greek Testament it was possible to publish. The first specimens of his work were pub. in 1838, and the first instalments of his task for public use, in 1844. His Greek Testament thus begun was pub. in parts, Pt. vi. appearing in 1872. The work was hindered by his two attacks of paralysis (1861 and 1870); and the *Prolegomena* had to be added by Dr. Hort and A. W. Streane in 1879. Dr. Tregelles received a Civil List Pension for some years. He was one of the Revisers of the New Testament, but ill-health prevented him from taking an active part in the work. He d. at Plymouth April 24, 1875. His hymn-writing began, so far as we can gather, before 1837, and extended to 1861 or later. The earliest were pub. in the Plymouth Brethren's *Hymns for the Poor of the Flock*, 1838; their *Psalms, Hymns, and Spiritual Songs*, 1842; and their *Few Hymns and some Spiritual Songs, selected*, 1856. Some also were contributed to Dr. P. Maurice's Ch. of England *Choral Hymn-Book*, 1861, in which they are marked as having been supplied in "MS." Some of those so marked were, however, in print before. His hymns now in C. U. include the following, the date of each as given being that of the collection named in which it appeared:—

1. Father, we Thy children bless Thee. *Thanksgiving for Divine Mercies;* and the *Second Advent* (1838). In the *Few Hymns* of 1856, st. iv., v. were given as No. 310, "Father, O how vast the blessing."
2. Holy Saviour, we adore Thee. *The Second Advent desired* (1838).
3. Lord Jesus, we believing. *Peace in Jesus* (1861).
4. O God of grace, our Father. *Praise for Electing Grace* (1856).
5. O look not on the Cross of Christ. *Christ the One Oblation* (1861).
6. The gloomy night will [shall] soon be past. *Heaven anticipated* (1842).
7. Thou God of grace, our Father. *Praise for Electing Grace* (1838).
8. Thou, Lord of all, on earth hast dwelt. *Passiontide* (1861).
9. Thou, O God, Thy love commendest. *Complete in Jesus* (1861).
10. Thy Name alone, O Lord, we own. *Jesus, our Strength and Safety* (1861).
11. Thy Name we bless, Lord Jesus. *Jesus, the Name over all* (1838).
12. 'Tis sweet, O God, Thy praise to sing. *The Sacrifice of Praise* (1861).
13. 'Tis sweet to think of those at rest. *The Dead in Christ;* or, *All Saints* (1842).
14. 'Twas the Holy Ghost who taught us. *Passiontide* (1841 *Appendix to Hys. for the Poor of the Flock*).
15. Worthy the Lamb is now the song. *Communion of Saints* (1861).

The use of Dr. Tregelles's hymns is mainly confined to the Plymouth Brethren; and taken as a whole they are marked by no striking features of excellence. [J. J.]

Trench, Richard Chenevix, D.D., was b. in North Frederick Street, Dublin, on Sept. 9th, 1807, during a visit of his parents of some months to Ireland. His father was Richard Trench, 6th son of Frederick Trench, of Woodlands, co. Galway; his mother Melesina, only grandchild and heiress of Richard Chenevix, Bishop of Waterford, and widow of Colonel St. George. On his mother's side he was almost purely French, the grandfather of Bishop Chenevix of Waterford, Philip Chenevix of d'Eply of Loraine having only taken refuge in England on the revocation of the Edict of Nantes. The Huguenot refugee families married for a long time within themselves, and in Mrs. Richard Trench, four distinct foreign strains were blended. Her sons (the Archbishop and his brothers, besides his two sisters) were the only descendants of the Refugee Philip, either in the male or female line, all the other branches having come to an end. Trench's home in childhood was Elm Lodge, close to the village of Bursledon, not far from Southampton. In February, 1816 he proceeded to Twyford School, and in 1819 to Harrow, where he won great distinction. In October 1825 he was entered at Trinity College, Cambridge. His mother's correspondence is full of references to a little periodical called *The Translator*, begun in 1825, or immediately on his becoming an undergraduate. She was his ardent co-worker both as contributor and critic. In 1826 he had acquired Spanish, and in that year applied himself to preparing and publishing a volume of *Miscellanies*, of which the "profits were to be sent to the committee formed for the relief of the exiled Spaniards." On May 27th, 1827, his mother died at Malvern. The *Letters and Memorials* (1888) give vivid and exciting details of his continuous interest and daring personal service and sacrifices on behalf of Spain. It was during the winter days of 1829–30 that the consultations and schemes respecting Spain were discussed in John Sterling's apartment. Robert Boyd, Trench's cousin, threw himself and his entire fortune into the plot by purchasing a small ship in the Thames and storing it with arms, in which General Torrijos and fifty picked Spaniards were to sail for the new adventure of the Golden Fleece. The enterprise ended tragically. Boyd and others perished by the inevitable vengeance of the Spanish sovereign when captured. By the hand of God, Trench was safe in Gibraltar. Till far up in young manhood he was unde-

cided as to his calling, Law rather than Divinity colouring his thoughts and plans. He left Cambridge on February 1st, 1829, and rejoined his widowed father at Elm Lodge, near Southampton. He married, at the Abbey Church, Bath, on May 31st, 1832, his own cousin, Frances Mary Trench, daughter of his uncle, Francis Trench (2nd son of Frederick Trench, of Woodlawn, co. Galway, Ireland, and next brother to the 1st Lord Ashtown). On October 7th, 1832, he received Deacon's Orders in Norwich Cathedral at the hands of the aged Bishop Bathurst of Norwich. His first curacy was at Hadleigh, Norfolk, with H. J. Rose. He was ordained priest early in July, 1835, by Bishop Sumner, of Winchester. He pub. in 1835 *The Story of Justin Martyr, and other Poems* (Moxon). This was (practically) his first book. In 1838 followed *Sabbation, Honor Neale, and other Poems, with Notes.* In 1840 appeared his first prose work, *Notes on the Parables of our Lord*, subsequently companioned with *Notes on the Miracles of our Lord* (1846). In 1841 "the loving discipline of pain" visited his heart and hearth by the death of his eldest born, a deep sorrow which gave its subtlest and finest inspiration to his *Elegiac Poems.* A third volume of poetry, *Poems from Eastern Sources, the Steadfast Prince, and other Poems*, was pub. early in 1842; and a fourth, *Genoveva*, later in the same year. Early in 1843 he delivered his *Five Sermons before the University of Cambridge*, pub. in 1844. In 1844 also was pub. *Exposition of the Sermon on the Mount, drawn from the Writings of St. Augustine, with Observations.* In this same year he became Vicar of Itchen Stoke. In 1845 he delivered a lecture "On Language as an instrument of Knowledge," which expanded into his famous and suggestive *Study of Words.* In 1846 he was appointed Professor of Divinity at King's College, London, later changed into "Professor of the Exegesis of the New Testament," which he held until 1858. The friendship between Trench and Maurice here was very beautiful. In 1846 also came the Hulsean Lectures, their subject being Christ "the Desire of all Nations." In 1849 appeared his *Sacred Latin Poetry.* This is an inestimable book. In 1852, *Lessons on Proverbs* and *Study of Words*, and in 1855 *English Past and Present* appeared. His *Synonyms of the New Testament* (1854) was a permanent contribution and inspiration to Philology and Theology. *Life's Dream: the Great Theatre of the World, from the Spanish of Calderon, with an Essay on his Life and Genius*, was pub. in 1856; 2nd ed. in 1880. The Crimean war drew from him his finest verse, *Poems written during the Russian War* (1854–55). In 1856 he was appointed Dean of Westminster. In 1861 was pub. his *Commentary on the Epistles to the Seven Churches in Asia.* On New Year's Day, 1864, he was consecrated Archbishop of Dublin in Christ Church Cathedral. He instantly took a foremost place in the regard of the entire community. His pub. *Sermons*, including his *Studies on the Gospels* (1867), are amongst the most thoughtful and quietly eloquent in our language; as are his Lectures on *Plutarch* (1873), and others. *Timolem* (1881) was his last poem. His final confirmation was in St. Bartholomew's Church on May 16th, 1884. On November 28th, 1884, he resigned his Archbishopric. He d. in London, March 28, 1886. Few have left behind them a more stainless, a more loveable, a more enviable memory. He was sweetness and light embodied. [A. B. G.]

In the strict sense of the word Archbishop Trench, although a poet, was not a hymn-writer. Some of his poetical pieces are used as hymns, but their use is limited. These include:—

1. **High thoughts at first, and visions high.** *Ordination.* Appeared in his *Story of Justin Martyr*, &c., 1835, p. 53, in 7 st. of 8 l., and entitled "To a Friend entering the Ministry." (*Poems*, 1885, i. p. 30.) Its use as a hymn is in an abbreviated form.

2. **I say to thee, do thou repeat.** *Safety in Divine Guidance.* Pub. in his *Story of Justin Martyr*, &c., 1835, in 10 st. of 3 l., again in his *Poems*, 1865, p. 98, and ed. 1885, i. p. 140. It is headed, "The Kingdom of God."

3. **Let all men know that all men move.** *Love of God.* Pub. in his *Story of Justin Martyr*, &c., 1835, p. 111. It is given in Dale's *English H. Bk.*, 1874; Horder's *Cong. Hys.*, 1884, and others.

4. **Lord, weary of a painful way.** *Evening.* Appeared in his *Sabbation, Honor Neale*, &c., 1838, p. 117; and *Poems*, 1885, i. p. 207.

5. **Not Thou from us, O Lord, but we.** *Divine Love.* Pub. in his *Story of Justin Martyr*, &c., 1835, p. 52, in 14 l., and in his *Poems*, 1885, i. p. 109.

6. **Pour forth the oil, pour boldly forth.** *The Law of Love.* Appeared in his *Sabbation, Honor Neale, and Other Poems*, 1838, p. 132, in 5 st. of 4 l., and entitled "The Law of Love," also in his *Poems*, 1865, p. 150, and ed. 1885, i. p. 215. From this is taken the hymn, "Make channels for the stream of love."

7. **Some murmur when their sky is clear.** *Contentment.* Pub. in the *Sabbation, Honor Neale, and Other Poems*, 1838, p. 116, in 2 st. of 8 l., in his *Poems*, 1865, p. 113, and ed. 1885, i. p. 142.

8. **Thou inevitable day.** *Death.* From his *Sabbation, Honor Neale*, &c., 1838, p. 99, in 14 st. of 3 l., and headed, "The Day of Death." Also in *Poems*, 1885, i. p. 213. [J. J.]

Trestrail, Elizabeth Ryland, née Dent, was b. at Milton, near Northampton, March 24, 1813, and is great-granddaughter of the Rev. John Collet Ryland, A.M., grandniece of the Rev. John Ryland, D.D. (v. Ryland, John), and sister of Miss Caroline Dent (p. 288, ii.). Her first husband was John Roby, banker, of Rochdale. In 1858 she was married to the Rev. F. Trestrail, D.D., an eminent minister of the Baptist Denomination.

Mrs. Trestrail contributed a few pieces to the *Thoughts and Sketches in Verse*, pub. by her sister. She also wrote the *Sketch of the Life & Character of John Roby*, prefixed to his *Legendary & Poetical Remains* (Longmans, 1854). She was also joint authoress with her sister of a small vol. of consolatory verses printed for private circulation, and entitled *Our Darling* (1851). Only one of Mrs. Trestrail's hymns is in C. U.—"Hallelujah! Praise the Lord" (*Praise*). It was written in 1864, in celebration of the Jubilee of the Baptist mission in Jamaica, and is No. 5 in the Bap. *Ps. & Hys. for School and Home*, 1882. [W. R. S.]

Trinitas, Unitas, Deitas aeterna. [*Trinity Sunday.*] Given by *Mone*, No. 6, from a Munich MS. of the 12th cent. and arranged in 36 lines, and repeated in *Daniel* v. p. 206, and *Kehrein*, No. 141. *Tr.* as:—

Trinity, Unity, Deity, Eternal [**Majesty**]. By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854; the *Hymnary* (with alterations), 1872; the *Hymner*, 1882, &c. [W. A. S.]

Triodion. [*Τριώδιον.*] [**Greek Hymnody, § xiv., xvi. 10.**]

Τριφεγγὴς Μονὰς θεαρχική. [**Metrophanes of Smyrna, p. 732, i.**]

Trisagion. [Τρισάγιον.] [Greek Hymnody, § x. 7.]

Tritton, Joseph, was b. at Battersea, Surrey, Sept. 21, 1819, educated at Charterhouse and other schools, and was for upwards of 40 years a partner in the banking-house of Barclay, Bevan, Tritton & Co., Lombard Street. He was a member of the Baptist Denomination, and for many years Treasurer of the Baptist Foreign Missionary Society, and of a number of other important philanthropic and religious institutions. During the latter part of life his residence was Bloomfield, Norwood. He d. May 1, 1887. Mr. Tritton was for many years an occasional writer of hymns and poems. Two of the hymns sung at the opening of the Metropolitan Tabernacle, in 1861, were composed by him for that occasion, and afterwards incorporated by Mr. Spurgeon in *O. O. H. Bk.*, 1866. These are:—

1. Sing to the Lord with heart and voice. *Opening of a Place of Worship.*
2. Spirit of glory and of grace. *Opening of a Place of Worship.*

A third hymn in the same book,

3. Behold He comes! the glorious King (*Second Advent*),

was composed in 1856. In the 1880 *Supplement* to the Bap. *Ps. and Hys.* are two hymns prepared for use at meetings of the Baptist Missionary Society in 1880. These are:—

4. Head of the Church and Lord of all. *Missions.*
5. Lord God of our salvation. *Missions.*

Other hymns of merit by Mr. Tritton have appeared from time to time in *The Missionary Herald.* [W. R. S.]

Triumphe! plaudant maria. [*Ascension.*] Probably of the 17th cent. Included in the *Sirenes symphoniacae*, Cologne, 1678, p. 108; the *Psalteriolum cantionum catholicarum*, Cologne, 1722, p. 114; in the *Hymnodia sacra*, Münster, 1753, p. 118; and in *Daniel* ii. p. 365. *Tr.* as:—

1. Sing victory, O ye seas and lands. By J. M. Neale, in his *Mediaeval Hys.*, 1851, p. 157.

2. With all your floods attending. By H. Kynaston, in his *Occasional Hys.*, 1862, p. 106, and the *Hymnary*, 1872.

3. O clap your hands, ye oceans. By R. F. Littledale, in the *People's H.*, 1867, with the signature, "B. T." In *The St. Michael's Hyl.*, Teignmouth, it begins, "O clap your hands, great ocean." [J. M.]

Troparia. [Τροπάριον.] [Greek Hymnody, § xvi. 10.]

Troparium. The Tropary was a mediaeval service-book, of which specimens exist from the 9th century onwards. It contained the Tropitags or farses prefixed to or inserted into the *Introit*, *Kyries* and other choral parts of the service. It also contained the *Sequences* or *Prosae ad Sequentiam*, an extension of the last syllable of the *Alleluia* preceding the Gospel. These non-scriptural and complicated additions to the Ordinary and Canon of the Mass mostly fell out of use in the thirteenth century. Those which survived became incorporated in the *Gradual* or *Missal*. But the word *Troparium* still appears from the 13–16th century, with an altered meaning, as a book merely containing the *Sequences*. A 15th cent. MS. *Troparium* in the Bodleian Library (*Rawl. c.* 90), imperfect at the commencement, contains 101 *Sequences*, and another Bodleian MS. of the same date (*Laud, Misc.* 524) contains 65. See also Brit. Mus. MS. *Add. 8902*, 15th cent., and article on **Sequences.** [F. E. W.]

Trope. Tropes were short verses prefixed, or added to, or introduced into the middle of the *Introit*, *Gloria in Excelsis*, and other choral parts of High Mass, and added much to the intricacy of the service. They were certainly in use in the tenth century, perhaps earlier, but they were entirely excised from the *Roman Missal* in the revision under Pius V. They seem occasionally to have taken a metrical shape. The following, given as among the Tropes in an ancient English Troparium for the recently baptized, at Easter or Pentecost, is an instance.

> "Audite vocem hymni
> Qui estis vere digni
> In hac beata nocte
> Conscendite ad fontem," etc.
>
> *Pamelius Liturgicon*, ii. 615.

[F. E. W.]

True Bread of Life, in pitying [tender] mercy given. *H. Bonar.* [*Holy Communion.*] Pub. in his *Hys. of Faith and Hope*, 2nd series, 1861, in 5 st. of 4 l., and entitled "The True Bread." It is usually given in 4 st., and sometimes as "True Bread of Life, in *tender* mercy given," as in T. Darling's *Hys. for the Ch. of England*, 1887. [J. J.]

Try us, O God, and search the ground. *C. Wesley.* [*Prayer for Unity.*] Pub. in the Wesley *Hys. and Sacred Poems*, 1742, in 4 parts, as follows:—

i. Try us, O God, and search the ground. This part is in 6 st. of 4 l. It was included, with the omission of st. v., in G. Whitefield's *Ps. & Hys.*, 1753, p. 135; M. Madan's *Ps. & Hys.*, 1760, No. 122; and in later collections to the present day. The full form of the text was given in the *Wes. H. Bk.*, 1780, No. 489. Both forms are in extensive use. G. J. Stevenson's note in his *Methodist H. Bk. Notes*, 1883, p. 316, is specially interesting as setting forth the spiritual use of these stanzas.

ii. Jesu, all power is given to Thee. This is in 8 st. of 4 l. Not in C. U.

iii. God of our life, at Thy command. In 6 st. of 4 l. Not in C. U.

iv. Jesu, united by Thy grace. This part, in 9 st. of 4 l., was included in the *Wes. H. Bk.*, 1780, No. 490, and has also passed in full or in part into several collections in G. Britain and America. In the American Unitarian *Hys. for the Church of Christ*, Boston, 1853, st. i. and iii. are given as "*Father*, united by Thy grace."

There are also the following centos in C. U.:—

1. The sacred bond of perfectness. This, in the American Methodist Episco. *Hymns*, 1849, &c., is composed of st. vi.–ix. of Pt. iv., slightly altered.

2. Through Him Who all our sickness felt. This, in the Irish *Church Hymnal*, 1873, is thus composed: st. ii. and iii. are from Pt. i. (st. iii., iv.), and st. i. and iv. are based upon thoughts and expressions scattered through the four parts.

The complete hymn is headed "A Prayer for persons joined in Fellowship." Full orig. text in *P. Works*, 1868–72, ii. p. 136. [J. J.]

Tu Christe nostrum gaudium. [*Ascension.*] This is a portion of "Aeterne Rex altissime" (p. 26, ii.), and begins with line 37. It is in the *Sarum* and *Aberdeen Breviaries*; in *Daniel* i. No. 162, and *Mone*, No. 172. Its use was on the Vigil of the Ascension, and Daily up to Pentecost. *Tr.* as:—

1. O Christ, Thou art our joy and light. By J. D. Chambers, in his *Psalter*, 1852, p. 209. In this *Lauda Syon*, 1857, p. 191, and the *Hymner*,

1882, it begins "O Christ, Thou art our joy *alone*."

2. O Christ, our joy, gone up on high. D. T. Morgan, in *H. A. & M.*, 1875, and his *Hys. and Other Poetry of the Latin Church*, 1880.

Other trs. are :—

1. Lord Christ, our living Joy art Thou. W. J. Blew, 1852–55.

2. O Christ, the Source of our delight. J. C. Earle, in O. Shipley's *Annus Sanctus*. 1884. [J. J.]

Tu qui velatus facie. [*Passiontide.*] *Mone*, Nos. 87–91, gives this from a 14th cent. Reichenau MS. where it bears the title "Hours of the Passion of our Lord Jesus Christ, compiled from the Prophets and the New Testament by the blessed Pope Urban." [The pope meant may possibly be Urban the 4th, pope 1261–1264; more probably Urban the 5th, b. 1302, d. 1370.] It is in five parts, viz.: i. "Tu qui velatus facie," for *Prime*; ii. "Horâ qui ductus tertiâ," for *Terce*; iii. "Crucem pro nobis subiit," for *Sext*; iv. "Beata Christi passio," for *None*; v. "Qui jacuisti mortuus," for *Compline*. *Mone's* text is repeated by *Daniel* iv. p. 220, who adds that an office with this hymn was in use at Halberstadt till the beginning of this century. [W. A. S.]

The *trs.* of this hymn into English, and as divided for divine service, are :—

i. Tu qui velatus facie. *Prime.*

1. Thou, Who though veiled Thy glorious face. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 164.

2. O Thou, Who, though with veiled face. By Elizabeth Charles, in her *Voice of Christian Life in Song*, 1858, p. 176.

3. Sun of Righteousness, blest face. By F. Oakeley, in his *Devotions Commemorative of the Most Adorable Passion of our Lord and Saviour Jesus Christ*. 1842.

ii. Hora qui ductus tertia. *Terce.*

1. Thou Who at this third hour of dread. By *J. D. Chambers*, as above, p. 165, with the opening line given as "Tu qui hac hora tertia."

2. Thou Who at the third hour wast led. By *Mrs. E. Charles*, as above, p. 177.

3. Who to die, along the road. By *F. Oakeley*, as above.

iii. Crucem pro nobis subiit. *Sext.*

1. The Cross for us the Saviour bore. By *J. D. Chambers*, as above, p. 165.

2. For us the bitter cross He bore. By *Mrs. E. Charles*, as above, p. 177.

3. The Cross for us see Jesus bear. By *F. Oakeley*, as above.

iv. Beata Christi passio. *None.*

1. Now may Christ's blissful Passion ever. *J. D. Chambers*, as above, p. 166.

2. Christ's blessed Passion set us free. By *Mrs. E. Charles*, as above, p. 178.

3. Suffering Christ, we pray to Thee. By *F. Oakeley*, as above.

v. Qui jacuisti mortuus. *Compline.*

1. Thou sinless King, Who stark and dead. By *J. D. Chambers*, as above, p. 167.

2. O Thou Who layest dead, the King. By *Mrs. E. Charles*, as above, p. 178.

3. Who in the grave. By *F. Oakeley*, as above.

Of these *trs.* those by Mrs. Charles are in Thring's *Coll.*, 1882; and those by Canon F. Oakeley, in Skinner's *Daily Service Hyl.* 1864. [J. J.]

The Compline hymn "Qui jacuisti mortuus" has also been rendered into English through the German as follows :—

Der du Herr Jesu, Ruh und Rast. Included in the Königsberg *G. B.*, 1650 (preface 1643), p. 157, in 3 st., marked as by Georg Werner. It is also in Crüger's *Praxis*, 1648, No. 125, the *Unv. L. S.*, 1851, No. 92, &c. The *trs.* in C. U. are :—

1. Lord Jesu, Who with holy rest. In full, as No. 25, in the Dalston Hospital *H. Bk.*, 1848.

2. Lord Jesus, Who our souls to save. A full and good *tr.*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 36, and her *C. B. for England*, 1863, No. 55. Repeated in the Irish *Church Hyl.*, 1869 and 1873; Boardman's *Sel.*, Philadelphia, 1861; Pennsylvania Luth. *Ch. Bk.*, 1868; Ohio Luth. *Hymnal*, 1880, &c. [J. M.]

Tu Trinitatis Unitas. *St. Gregory the Great?* [*Friday. Morning.*] (St. ii. is "Jam [Nam] lectulo consurgimus.") *Mone*, No. 279, and i. p. 372, gives this as probably by St. Gregory (it is not assigned to him by the Benedictine editors), and cites it as in a MS. of the 8th cent. at Trier, one of the 9th cent., also at Trier, &c. By Hincmar in his *De unâ et non trinâ Deitate*, 857, it is ascribed to St. Ambrose; but it is not assigned to him by the Benedictine editors nor by *Biraghi* in his *Inni sinceri e Carmi de Sant' Ambrogio*, 1862. *Daniel* gives the text at i. No. 25, and at iv. p. 38 cites it as in a Rheinau MS. of the 10th cent. ranking it as one of the hymns of the 7th or 8th cent. Among the British Museum MSS. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 22; Jul. A. vi. f. 28 *b*; Harl. 2961 f. 224); in an 11th cent. *Mozarabic Hymnarium* (Add. 30851 f. 174 *b*), an 11th cent. *Mozarabic Breviary* (Add. 30848 f. 78 *b*), &c. It is in a MS. of the 11th cent. at Corpus Christi, Cambridge (391, page 236); in two MSS. of the 11th cent. at St. Gall, Nos. 387, 413; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 8 *b*). It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*, as a hymn on Friday at Matins and Nocturns. The text is also in *Wackernagel* i., No. 6, *Hymnarium Sarisb.*, 1851, p. 54; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. MS. See also note on following hymn. [J. M.]

Translations in C. U. :—

1. Dread Unity in Trinity. By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 40. This is given in the *Hymnary*, 1872, in an abridged and altered form, as "Dread Trinity in Unity."

2. O Three in One and One in Three. In the *Antiphoner and Grail*, 1880, p. 20.

Translations not in C. U. :—

1. Thou great mysterious Three and One. *Primer.* 1706.

2. Holy Being, One and Three. *Bp. R. Mant.* 1837.

3. Thou Unity of Trinity. J. D. Chambers, in his *Psalter*, 1852.

4. May the dread Three in One, Who sways. *Card. Newman.* 1853.

5. Dread Triune Mystery. *Hymnarium Anglicanum.* 1844.

6. O Thou, Who dost all nature sway. *E. Caswall.* 1849.

7. Thou Trinity of Unity. *J. D. Chambers.* 1857.

8. O Three in One, eternal Cause. *F. Trappes.* 1865.

9. Thou Godhead One in Persons Three. *J. Wallace.* 1873. [J. J.]

Tu Trinitatis Unitas. [*Trinity Sunday.*] This cento was added to the *Roman Breviary* at the revision of 1568, and is found at p. 436 of the ed. pub. at Rome in 1570, as the hymn at Lauds on Trinity Sunday. It consists of st. i. of the hymn noted above, and of st. iii. of the hymn "Aeterna coeli gloria" ("Ortus refulget lucifer"); with an added doxology. This form is repeated in the 1632 and later eds. of the *Roman Breviary*, and in Card.

Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Thou great mysterious Three and One. *Primer.* 1706.
2. Three in One, and One in Three, Sov'reign of the universe. *Bp. Doane*, 1824.
3. Thou Trinity in Unity. *Bp. J. Williams*, 1845.
4. Thrice-holy One, All-glorious Trine. *W. J. Copeland.* 1848.
5. O Thou! Who dost all nature sway. *E. Caswall.* 1849.
6. Thou Three in One, Who mightily. *W. J. Blew.* 1852–55.
7. Thou Godhead One in Persons Three. *J. Wallace.* 1874.
8. Blest Three in One, and One in Three. *R. Campbell*, circa 1850, from the Campbell MSS. into O. Shipley's *Annus Sanctus.* 1884. [J. M.]

Tuba Domini, Paule, maxima. *Peter Abelard.* [*Conversion of St. Paul.*] Cousin in his ed. of Abelard's *Opera*, Paris, 1849, vol. i. p. 320, gives this from a MS. in the Royal Library at Brussels. This MS. is of the 12th cent. and is probably the collection of hymns which Abelard prepared for the use of the Abbey of the Paraclete, of which Heloise was abbess. The text is given with full notes in *Trench*, ed. 1864, p. 207. Also in Neale's *Sequentiae*, 1852, p. 98, *Daniel* v. p. 234, and *Kehrein*, No. 385. It is *tr.* as "Mightiest of our militant Lord," in the *Monthly Packet*, 1869. The *tr.* which in some copies of the *Hy. Noted* is marked as from this hymn, is really from the "Paule doctor egregie": p. 887, i. [J. M.]

Turner, Daniel, M.A., was b. at Blackwater Park, near St. Albans, March 1, 1710. Having received a good classical education, he for some years kept a boarding-school at Hemel Hempstead, but in 1741 he became pastor of the Baptist church, Reading. Thence he removed, in 1748, to Abingdon, and continued pastor of the Baptist church there until his death on Sept. 5, 1798. He was much respected throughout his denomination, and was the friend and correspondent of Robert Robinson, Dr. Rippon, and other eminent men of that day. He probably received the honorary degree of M.A. from the Baptist College, Providence, Rhode Island. Turner was the author of works on *Open Communion* and *Social Religion*; also of *Short Meditations on Select Portions of Scripture.* His *Divine Songs, Hymns and other Poems* were pub. in 1747, and his work, *Poems Devotional and Moral*, was printed for private circulation in 1794. Four of his hymns are in the Bristol Bap. *Coll.* of Ash & Evans (1769), and eight (including the four already named in Rippon's Bap. *Sel.* 1787). Only the following are now in C. U.:—

1. Faith adds new charms to earthly bliss (1769). *Excellence of Faith.*
2. Jesus, full of all compassion (1769). *Sinner's appeal to Christ.*
3. Lord of hosts, how lovely fair (1787). *Divine Worship.* Altered in Baptist *Ps. and Hymns*, 1858, to "Lord of hosts, how bright, how fair!"

The well-known hymn "Beyond the glittering starry skies," in its enlarged form of 28 stanzas, was the joint production of Turner and his brother-in-law, the Rev. J. Fanch, for details of which see p. 139, ii. [W. R. S.]

Turney, Edward, D.D., an American Baptist minister, was b. at Easton (then Weston), Connecticut, May 6, 1816, and graduated at Madison University, New York. He was successively pastor at Hartford and at Granville, Ohio (1842–47); Professor of Biblical Criticism, Madison University, 1850, and also of Biblical Literature at Fairmount Theological Seminary, Cincinnati (1853–58). Subsequently he taught in Washington, District of Columbia. He d. at Washington, Sept. 28, 1872. He pub. *Baptismal Hymns*, 1862, and *Memorial Poems and Hymns*, 1864. Of these hymns the following are in C. U.:—

1. Blessed Jesus, blessed Jesus. *Peace and Rest in Jesus.*
2. Come to Jesus, little one (1860). *Invitation.*
3. I will go in the strength of the Lord (circa 1860). *Missions.* In the *Church Missionary Gleaner* (English) in 1861.
4. O love divine, O matchless grace (1864). *Divine Love.*

These hymns are in the *Memorial Poems & Hymns*, 1864. [F. M. B.]

Tuttiett, Lawrence, s. of John Tuttiett, surgeon in the R.N., was b. at Cloyton, Devonshire, in 1825, and educated at Christ's Hospital, and King's College, London. It was originally purposed that he should follow the medical profession, but, abandoning it for the ministry, he took Holy Orders in 1848. In 1854 he became vicar of Lea Marston, Warwickshire; and in 1870 incumbent of the Episcopal Church of St. Andrews, Scotland. He was also preferred to a prebendaryship in St. Ninian's Cathedral, Perth, in 1880. He is the author of several manuals of prayers, pub by the S. P. C. K., and other prose works, and also of:—

(1) *Hymns for Churchmen*, 1854; (2) *Counsels of a Godfather*, 1861; (3) *Hymns for the Children of the Church*, 1862; (4) *Germs of Thought on the Sunday Services*, 1864; (5) *Through the Clouds; Thoughts in Plain Verse*, 1866.

From those works and other sources the following hymns have come into C. U.:—

1. **As calmly in the glowing west.** *Evening.*
2. **Come, our Father's voice is calling.** *Confirmation.* Appeared in his *Hys. for the Children of the Church*, 1862, in 6 st. of 4 l. It passed into Mrs. C. Brock's *Children's H. Bk.*, 1881.
3. **Grant us Thy light that we may know.** *Divine Guidance.* Included in his *Germs of Thought*, &c., 1864, in 6 st. of 4 l. In Horder's *Cong. H. Bk.*, 1884; the *Universal H. Bk.*, 1885, it begins, "*O* grant us light that we may know."
4. **I come, O Father kind.** *Holy Communion.*
5. **Lo, like a bride, in pure array.** *Septuagesima.*
6. **No sign we ask from heaven above.** *After Holy Baptism.* Pub. in his *Hys. for Churchmen*, 1854, in 4 st. of 6 l. It has passed into several collections, including the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882, &c.
7. **Now, eternal Father, bless.** *Holy Baptism.* In his *Hys. for the Children of the Church*, 1862, in 3 st. of 6 l., and Mrs. Brock's *Children's H. Bk*, 1881. In the latter it is attributed to Bp. Maclagan in error.
8. **O happy Christian children.** *Divine Protection.* From his *Hys. for the Children of the Church*, 1862, into Mrs. Brock's *Children's H. Bk.*, 1881, &c.
9. **O Jesu, ever present.** *The Good Shepherd.* Pub. in his *Germs of Thought*, 1864; the S. P. C. K. *Church Hys.*, 1871, and many others.
10. **Shepherd, good and gracious.** *The Good Shepherd.* In his *Hys. for the Children of the Church*, 1862; Mrs. Brock's *Children's H. Bk.*, 1881, &c.
11. **Sometimes o'er our pathway.** *In time of Trouble.* From his *Hys. for the Children of the Church*, 1862, in 3 st. of 8 l., into Mrs. Brock's *Children's H. Bk.*, 1881.
12. **When the world is brightest.** *Litany to the Saviour.* Pub. in his *Through the Clouds*, &c., 1866, in 10 st. of 8 l., with the note:—"Those words were written for the music of a Roman Litany 'Ave Stella Maris.'" This Litany is in extensive use.
13. **Who is this? the long expected.** *Advent.*

In addition to these, several of Mr. Tuttiett's

hymns are annotated under their respective first lines (see **Index of Authors and Translators**), the most popular of which are, "Father, let me dedicate"; "Go forward, Christian soldier"; and "O quickly come, dread Judge of all." Mr. Tuttiett's hymns are characterised by smoothness of rhythm, directness of aim, simplicity of language, and deep earnestness. Those for special services and seasons are of great merit. He d. May 21, 1897. [J. J.]

'Twas on that night when doomed to know. *John Morison.* [*Holy Communion.*] First appeared as No. 35 in the Draft Scottish *Translations and Paraphrases*, 1781, in 6 st. of 4 l., as a version of Matt. xxvi. 26–29. Here st. iv. ll. 1, 2, read:—

"Then taking in his hands the cup,
To Heav'n again he thanks sent up."

The rewriting of these lines was the only change made in the public worship ed. issued in that year to the Church of Scotland, and still in use. The hymn bears a close resemblance to a Latin hymn, beginning, "Nocte quâ Christus rabidis Apellis" (*Private Prayers*, p. 405, Parker Society, 1851, quoted in full in the notes to the larger ed. of the *Free Church H. Bk.*, 1882), by **Andreas Ellinger**, who was b. 1526 at Orlamünde, on the Saale, a little above Jena, and d. March 12, 1582, at Jena, where he had become Professor of Medicine in 1569. Mr. William Bonar, of London, considered it a *tr.* from Ellinger by William Archibald (ordained parish minister of Unst, Shetland, in 1735, d. there March 7, 1785), and that Archibald's text was altered by Morison for the *Translations and Paraphrases*. In the markings by the eldest daughter of *W. Cameron* (p. 200, ii.), it is ascribed to Morison. It is very generally used in Scotland as a Communion hymn. Included in Burgess & Money's *Ps. & Hys.*, 1857; *Common Praise*, 1879; *Church Praise*, 1883, and other collections; and in full and unaltered, as No. 35 in the *Free Church H. Bk.*, 1882. The resemblance to Watts's "'Twas on that dark and doleful night," in his *Hymns*, 1709, Bk. iii., No. 1, often referred to, is but slight. [J. M.]

'Twas silence in Thy temple, Lord. *J. Keble.* [*Ordination.*] Dated March 28, 1828, and pub. in the 4th ed. of his *Christian Year*, 1828, in 13 st. of 4 l. The following centos therefrom are in C. U.:—

1. **Spirit of Christ, Thine earnest given** (st. viii.). In Horder's *Cong. Hymns*, 1884.
2. **Spirit of Christ, be earnest given** (st. viii.). In the *Cong. Church Hymnal*, 1887.
3. **Spirit of Light and Truth, to Thee** (st. x.). In the Bapt. *Ps. & Hys.*, 1858; the *New Cong. H. Bk.*, 1859, and others.

It is somewhat curious to note that whilst this poem has been thus made use of by Nonconformists, the Church of England, upon whose Office for Ordination it is based, has utterly ignored it in her hymnody for public worship. [J. J.]

Twells, Henry, M.A., was b. in 1823, and educated at St. Peter's College, Cambridge. B.A. 1848, M.A. 1851. Taking Holy Orders in 1849, he was successively Curate of Great Berkhamsted, 1849–51; Sub-Vicar of Stratford-on-Avon, 1851–54; Master of St. Andrew's House School, Mells, Somerset, 1854–56; and Head Master of Godolphin School, Hammersmith, 1856–70. In 1870 he was preferred to the Rectory of Baldock, Herts, and in 1871 to that of Waltham-on-the Wolds. He was Select Preacher at Cambridge in 1873–74, and became an Honorary Canon of Peterborough Cathedral in 1884. Canon Twells is best known by his beautiful evening hymn, "At even ere the sun was set" (p. 88, ii.). He also contributed the following hymns to the 1889 *Suppl. Hys.* to *H. A. & M.*:—

1. Glorious is Thy Name, O Lord. *The Name of God.*
2. Know ye the Lord hath borne away? *Ascension.*
3. Not for our sins alone. *Plea for Divine Mercy.*
4. The voice of God's Creation found me. *The Word of God a Light.* [J. J.]

Two brothers freely cast their lot. *Card. Newman.* [*SS. James and John.*] Written at sea, June 22, 1833, and printed anonymously in the *British Magazine*, 1835, vol. vii. p. 661, in 4 st. of 4 l. It was repeated in *Lyra Apostolica*, 1836, p. 31, and again in Card. Newman's *Verses on Various Occasions*, 1868. Usually in modern collections it is appropriated to St. James, and a doxology is usually added, as in the *Wellington College H. Bk.*, 1860, or as in the S. P. C. K. *Church Hymns*, 1871. [J. J.]

Two clouds before the summer gale. *J. Keble.* [*St. Luke.*] Written April 6, 1822, and 1st pub. in his *Christian Year*, 1827, in 20 st. of 4 l. It is also given in all subsequent editions of the same work. In 1854 a cento from this poem, consisting of st. ix.–xii., xix. and xx. were given with slight alterations, in *Hys. for the Christian Seasons*, pub. at Gainsburgh, No. 143, as, "Behold and see Christ's chosen saint." This cento is also given in the same form in Chope's *Hymnal*, 1862. [J. J.]

Tye, Christopher, MUS. D., b. at Westminster in the reign of Henry VIII. He was celebrated as a musician, and was granted the degree of MUS. D. at Cambridge in 1545. He was musical tutor to King Edward VI., and organist of the Chapel Royal under Queen Elizabeth. Besides composing numerous anthems, he rendered the first fourteen chapters of the Acts of the Apostles into metre, which were set to music by him and sung in Edward 6th's Chapel, and pub. in 1553. [**English Hymnody, Early**, § VI.] He d. *circa* 1580. [J. J.]

Tyers, John, was b. at Wymeswold, in Leicestershire, Oct. 14, 1788. For a number of years in the earlier part of his life he lived at Loughborough, where he was in business as a lace manufacturer. In 1835 he removed to Leicester, where he d. Sept. 11, 1848. Mr. Tyers was a General Baptist, widely known and much respected, and though never the pastor of a church, was often engaged in preaching. Seven of his hymns are in the 1830 *Appendix* to the General Baptist *Hymnbook*, and two as below in the *Baptist Hymnal*, 1879:—

1. Come, Holy Spirit, from the throne. *The Holy Spirit.*
2. Great God, avow this house Thine own. *Opening a Place of Worship.*

Besides these Mr. Tyers wrote a number of hymns for Sunday Schools, which appeared in the school hymn-books of his day, but are no longer in use. He was also the author of a

short poem on the *Death of the Rev. Robert Smith, of Nottingham* (Lond., 1829). [W. R. S.]

Tymms, Thomas Vincent, was b. in Westminster, Jan. 5, 1842. After being educated for the Baptist ministry in Regent's Park College, London, he became, in 1865, pastor at Berwick-upon-Tweed. Thence, in 1868, he removed to Accrington, and in 1869 to London, where he now ministers to an influential congregation in the Downs Chapel, Clapton. In 1885 Mr. Tymms published an able book entitled *The Mystery of God; a consideration of some intellectual hindrances to Faith* (2nd ed. 1886; a 3rd ed. 1887). Mr. Tymms has written several hymns, which have been printed in the 1880 *Supplement* to the Bap. *Psalms and Hymns*, and in the Bap. *Ps. and Hys. for School and Home*, 1882:—

1. Another Sabbath ended (1866). *Sunday Evening.*
2. In Shiloh, where Thine ark was stored (1881). *Prayer to the God of Samuel.*
3. O Lord of glory, be my light (1882). *Invocation.*
4. Lord, I read of tender mercy (1882). *Tenderness of Jesus.*

Of these hymns, No. 4, originally in 7 st. of 4 l., was altered and abridged to 5 st. in the Bap. *Ps. and Hys. for School and Home.* The original st. v.-vii. are:—

5. "But I've waited for some clearer
Token from Thy throne;
Some permission whispered unto
Me alone.

6. "Now no longer will I linger
Waiting for a sign;
But will boldly come and yield me
To be Thine.

7. "Lord, receive me to Thy Kingdom
Nor, my gift decline;
Let Thy Spirit softly whisper
Thou art mine." [W. R. S.]

U

U., in Bristol Bap. *Coll.*, of Ash & Evans, 1st ed., 1769, i.e. *Unknown.*

Ulrich Anton of Brunswick. [Anton Ulrich.]

Ultricibus nos undique. *C. Coffin.* [*Friday.*] Appeared in the *Paris Breviary*, 1736, and again in Coffin's *Hymni Sacri*, of the same year, p. 27. In the *Paris* and other French *Brevs.* it is the hymn for Fridays at Lauds from Trinity to Advent. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 30, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. While Thine avenging arrows fall. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 35, and again with alterations as "Lord, while Thy chastening arrows fall," in the *Hymnary*, 1872.

2. Lord, when Thine avenging dart. By G. Rorison, in his *Hys. and Anthems*, 1851, No. 58. In the 1869 *Appendix* to the same No. 307, the last 4 st. are given as "Lord, Thy chastening hand we fear."

Other trs. are:—

1. While Thine avenging arrows, Lord. *J. Chandler.* 1837.
2. When Thou, O God, Thine own elect. *J. D. Chambers.* 1857.
3. Great Searcher of our hearts, Whilst Thy, &c. *D. T. Morgan.* 1880. [J. J.]

Τμνῶμεν κοῦρον νύμφας. *Synesius. Bp. of Ptolemais.* [*Christmas.*] This is hymn v. of the ten hymns which he wrote at various periods of his life, and dates 375–430. It opens as a hymn for the Nativity, but expands into a prayer to Christ in the fulness of His glory. The Greek text is found in the *Anth. Græca Carm. Christ.*, 1871. From this Mr. Chatfield's *tr.*:—"Awake, our lute, the child to sing" was made, and first pub. in his *Songs and Hymns*, &c., 1876, in 18 st. of 4 l. [See **Greek Hymnody**, § v.] [J. J.]

Τμνοῦμέν σου Χριστὲ, τὸ σωτήριον Πάθος. [*Easter.*] The author of these "four Resurrection Stichera of the Octoechus" is unknown. They are found in the Office for the "Sunday of Easter," as reprinted by Dr. Littledale in his *Offices of the Holy Eastern Church*, 1863, p. 95, together with a blank verse *tr.* at p. 220. This latter has been rewritten by W. Chatterton Dix, and included in the *Lyra Messianica*, 1864, p. 277: "Christ, we sing Thy saving passion." This was repeated in the *People's H.*, 1867. [J. J.]

Uncta Crux Dei cruore. *Jean Baptiste de Santeüil.* [*Holy Cross.*] This is a cento from three of his hymns, viz.: (1) "Luce quanta se sub una;" (2) "Publici fontens salutis;" and (3) "Totius fons sanctiatis"—all given in his *Hymni Sacri et Novi*, 1698, pp. 93–96. It was appointed in the revised *Paris Brev.*, 1736, as the hymn at Lauds at the Feast of the Exaltation of the Holy Cross. *Tr.* as "With the precious blood anointed" by "Sister M." for the *Lyra Eucharistica*, 1863, p. 46. Repeated in the *People's H.*, 1867, and marked as from "Uncta Dei Crux cruore." [J. J.]

Under Thy wings, my God, I rest. *Anna L. Waring.* [*Trust in God.*] 1st pub. in her *Hys. and Meditations*, 1850, No. xv., in 5 st. of 4 l., and based upon the words "I will trust in the covert of Thy wings," Ps. lxi. 4. In the Bap. *Ps. & Hys.*, 1858, it is given as, "*Beneath* Thy wings, O God, I rest." [J. J.]

Ungrateful sinners, whence this scorn? *P. Doddridge.* [*Despising Divine Mercy.*] This hymn is No. 72 in the D. MSS., headed, "Of despising Divine Mercy, and treasuring up Wrath. From Rom. ii. 4, 5." In Job Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, the same text and heading were given as No. 258; and in J. D. Humphreys's ed. of the same, 1839, No. 283. This hymn was given, with slight changes, in the 1745 Draft of the Scottish *Translations and Paraphrases*, from a MS. described under **Doddridge, P.**, in **Various.** In the authorized issue of the *Trs. and Paraphs.*, 1781, the 1745 text was recast, viz., st. i. from 1745; st. ii. from 1745, with *scorn* for "spurn"; st. iii. from the 1751 *Draft*; st. iv. new; st. v. Doddridge rewritten; st. vi. new. According to the marked list by the eldest daughter of *W. Cameron* (p. 200, ii.) this final form of the hymn was by Cameron. [J. J.]

Unheard the dews around me fall. [*Peace amid silence.*] This hymn appeared anonymously in Dr. G. W. Briggs's (Unitarian)

Hys. for Pub. Worship, Boston, 1845, in 4 st. of 4 l. It was repeated in Hedge and Huntington's *Hys. for the Church of Christ*, 1853, and later American collections; and in Martineau's *Hymns*, &c., 1873. In Stopford A. Brooke's *Christian Hys.*, 1881, No. 177, it is slightly altered, and another stanza (iv.) is added. This text is repeated in Horder's *Cong. Hys.*, 1884, No. 438. [J. J.]

Unitarian Hymnody, American. [American Hymnody, § VII.]

Unitarian Hymnody, Scottish. [Scottish Hymnody, p. 1032, i.]

Unitarian Hymnody, Welsh. [Welsh Hymnody.]

Unitarian Hymnody.—For the right understanding of English Unitarian Hymnody a few words of historical introduction are needed.

1. The English Presbyterians, after close fellowship with the Independents during the early decades of last century, gradually moved into a separate position. Through force of circumstances they had become as much congregational in their system of church government as their neighbours, but after the Salters' Hall controversy of 1719 they were more and more confirmed in the principle of non-subscription to any formulated statement of belief, the Bible only being their standard of authority in matters of doctrine. The consequence was that while the Independents at the close of the century occupied much the same doctrinal position as at the beginning, the Presbyterians had passed through various changes. Their original Calvinism had been abandoned for a form of Arminian doctrine, and then, through the influence of such men as Locke and Dr. Samuel Clarke (their teachers, though not of their fellowship), they gradually adopted the scheme of Arianism. This was held in various degrees of precision, until it passed into Unitarianism, as in the person of Dr. Priestley and those who thought with him, towards the close of the century. A similar change had taken place in a portion of the General Baptist churches, especially in the south of England, and these two groups of non-subscribing congregations were naturally drawn together by their common sympathies. Then there was the congregation of Unitarians organised in Essex Street Chapel, London, by Theophilus Lindsey, on his leaving the Church of England, as early as 1774; and to these have been added during the present century other congregations, either through doctrinal development (as with certain Methodist Societies under Joseph Cooke, early in the century, or later through the influence of Joseph Barker), or through fresh missionary effort on the part of established societies of Unitarians. (*Cf.* Rev. J. J. Tayler's *Retrospect of the Religious Life of England*, chap. 3 and 5, and Rev. Brooke Herford's *Story of Religion in England*, chap. 30, 32 and 33.) In Wales and Ireland there are also similar groups of non-subscribing churches, in which Unitarianism is now the prevailing doctrine. Taken together, all these are popularly known as the Unitarian body of this country, but it is a body which has not always been Unitarian, and is in fact a group of Free Churches, which hold to the fundamental principle of the liberty of prophesying, and impose no restraint of formulated creed on further doctrinal development. It is of the hymn-books and hymn-writers of this group of churches, various in their origin, but united in their broad principles, that the present article is to speak. [See also references to special articles on p. 1191, i.]

2. The marked individualism which from early times has characterised the members of these churches appears also in their hymn-books. From the time when the various departures from the use of Dr. Watts began, about the middle of the last century, to our own day, there has been a long succession of books, often two or three appearing in a single year; and although occasionally a book has made its way into very general use, there has never been any one recognised hymnal of the whole body of churches. The *Psalms* and *Hymns* of Dr. Watts were as popular for some time with the Presbyterians as with the Independents. The *Psalms* on their appearance, quickly superseded the books previously used, and in many congregations remained in use even to the close of last century, when various other books had already been provided. These others had their origin at first in the needs of special congregations. As the doctrinal movement into Arianism became more decided, and as Watts himself had not lived to make that revision of his work, which his own reported change of opinions would have required, ministers of Presbyterian congregations in various parts of the country took in hand to supply the want. They either made a selection from Watts, with the necessary alterations, or compiled a supplement to the *Psalms* from his hymns and other sources, or made an entirely new collection, in which, while Watts remained predominant, his psalms and hymns were mingled with those of other writers. This last was the course most frequently adopted.

3. Thus in 1757 there appeared

A Collection of Psalms and Hymns for Divine Worship. London, Printed and sold by J. Noon, at the White Hart, in Cheapside, near the Poultry; James Waugh, at the Turk's Head, Lombard Street; and Aaron Tozer, in Exeter. This was a collection of 218 psalms and hymns, the authors in addition to Watts being Addison, Tate & Brady, Browne & Doddridge. It is said to have been edited by Rev. Micaiah Towgood, Arian Minister of James's Meeting, Exeter, and was certainly used by his congregation. A second ed., enlarged to 345 psalms and hymns, was printed in 1779, by W. Grigg, at Exeter. In the year following the first appearance of this book, it was reprinted with alterations and additions for the Presbyterian congregation of Lewin's Mead, Bristol.

In 1760 the Rev. Michael Pope, minister of the Leather Lane Meeting, in London, followed the same example, though in more independent fashion. His book is entitled

Psalms and Hymns for Divine Worship. London: Printed for J. Waugh, in Lombard Street; J. Ward, in Cornhill; J. Buckland, at the Buck; T. Longman, at the Ship; W. Fenner, at the Angel and Bible, in Paternoster Row; and E. Dilly, in the Poultry, 1760, and is known as Pope's *Coll.* It is divided into two parts, (i.) 229 psalms, of which 176 are by Watts, 28 by Tate & Brady, others by Patrick, Addison, Doddridge, Flexman, &c. (ii.) 203 hymns, nearly half being by Watts, other authors being Doddridge, Addison, A. Pope, Browne, Grove, Kippis, Flexman, and Amory (?). This collection was the first in which the hymns of the four last authors (all Presbyterian ministers) appeared. The

alterations and omissions from the psalms and hymns of Watts and others, due to the editor's Arianism, or to his poetical taste, are considerable.

A similar, though smaller collection, appeared in Liverpool in 1764, edited by Revs. John Breckell and W. Enfield, ministers of the Key Street and Benn's Garden chapels respectively:—

A New Collection of Psalms proper for Christian Worship, in Three Parts. I. Psalms of David, &c. II. Psalms of Praise to God. III. Psalms on Various Subjects. Liverpool. Printed in the Year 1764. There are 242 psalms, more than half by Watts, and in addition to names mentioned above, Gibbons, Carter, Rowe, Cotton, Ogilvie, Heginbotham, and Steele, are represented. There were later editions in 1767 and 1770; in 1787 a new edition was printed (for J. Gore), with 60 psalms added to the third part, including some by Mrs. Barbauld and T. Scott. This edition, entitled merely *A Collection of Psalms, &c.*, was reprinted in 1798 and 1806. A few years after it was superseded by new collections separately made for each of the two congregations.

4. Different in character from the above collections was Dr. Enfield's second book:—

Hymns for Public Worship, selected from Various Authors, and intended as a supplement to Dr. Watts's Psalms. Warrington. Printed for the Editor, 1772. Later editions 1781 and 1789. Its character is indicated by the title. There are 160 hymns, more than a third being selected from Watts's hymns, while after Doddridge, Mrs. Barbauld and Thomas Scott hold the chief place. Some of their hymns appeared for the first time in this collection.

5. Different again was a book issued without date, but probably in 1780, by two Presbyterian ministers, Revs. W. Wood and Benj. Carpenter:—

An Abridgment of Dr. Watts's Psalms and Hymns, with some alterations. To which is added an appendix containing some hymns, selected from other authors. Birmingham. Printed by Piercy and Jones, and sold by them and by the editors at Dudley and Stourbridge. This collection is notable for the very slight alterations of Watts, when compared with what he has undergone at other hands. It contains 163 psalms and then 110 hymns. Only the last 14 hymns form the appendix, by Addison, Doddridge, Kippis, and T. Scott. A third edition considerably enlarged, with an entirely new title-page, was issued in 1802 as *A Selection of Sacred Poetry, adapted to Public and Private Worship. In Three Parts. Stourbridge. Printed and sold by J. Heming.* The former appendix of 14 hymns is enlarged to a third part, and includes hymns by Wesley, Cowper, Beddome, Steele, Dyer, &c.

6. These are examples of various departures from the exclusive use of Dr. Watts in the old Presbyterian congregations. The collection of Theophilus Lindsey was of other origin. To the second edition of his

Book of Common Prayer Reformed according to the Plan of the late Dr. Samuel Clarke,

prepared in 1774 for use in Essex Street Chapel, he appended—

A Collection of Hymns and Psalms for Public Worship. London. Printed for J. Johnson, No. 72, *St. Paul's Church Yard,* 1774.

It contains only 127 hymns and psalms, of which more than half are by Watts. In subsequent editions, 1784, 1793, 1805, 1822 (the last two by Rev. T. Belsham), it was gradually enlarged. In the editions of 1835 and 1849, by the Rev. T. Madge, it became practically a new collection.

7. The method of appending hymns to the forms of liturgical service had already been adopted in Liverpool in 1763 by the congregation which met for a few years in the *Octagon Chapel.* To their "Form of Prayer" was added *A New Collection of Psalms, for the use of a Congregation of Protestant Dissenters in Liverpool.* It contains only 150 psalms, and is quite distinct from the larger *Liverpool Coll.* of 1764. Other examples of the same practice are found in the Mansfield Liturgy of 1797, and the Sherborne *Devotional Services for the Public Worship of the One True God,* issued in 1812 by Rev. W. Blake (the second), of Crewkerne. The title-page of the Salisbury *Forms of Prayer for Public Worship,* 1776, also promises a collection of hymns, but apparently it was not issued until two years later, as

A Collection of Hymns for Public Worship: on the general Principles of Natural and Revealed Religion. Salisbury: Printed in the year 1778.

There is more originality shown in this collection than in the other books of the same period. Watts and Doddridge are not so strikingly predominant, there is greater variety of authorship, several hymns by John and Charles Wesley (greatly altered in some cases) being introduced; and "of the originals contained in this collection the greater part consist of peculiar metres, which have been but lately introduced into psalmody." One of the editors, Rev. Benj. Williams, the last minister of the old Presbyterian congregation in Salisbury, was a man of considerable poetical power. He contributed hymns of his own, including, "Holy, holy, holy Lord"; and the adaptations of Methodist hymns, of which in more than one instance only the first line and the metre are adopted, and a quite new hymn written, are full of genuine music. The collection contains 310 hymns, without names of authors.

8. There were other notable collections made by Presbyterian ministers about this time. The Rev. Newcome Cappe, minister at St. Saviour-gate, York, a Biblical critic of clear Unitarian convictions, was the editor of *A Selection of Psalms for Social Worship. York: Printed by A. Ward,* 1786. On the title-page are printed extracts from Watts's prefaces to his *Psalms* and *Hymns,* and a passage from a sermon of Lardner's, expressing the view that in worship only language should be used in which all devout Christians of whatever party could join without offence. The preface elaborates the same position, and contains an "explication of terms and phrases," to aid in the right understanding of the chief theological ideas which are found in the book. There are 279 psalms, arranged in four books, according to metre, long, common, short and particular. Similar collections were that of Rev. George Walker of Nottingham:—

(1) *A Collection of Psalms and Hymns for Public Worship, unmixed with the disputed doctrines of any sect. Warrington. Printed by W. Eyres. . .* 1788,

and:—

(2) *Psalms and Hymns for the use of the New Meeting in Birmingham. Birmingham: Printed by J. Thomason,* 1790.

This latter collection was edited by Rev. William Hawkes and Dr. Joseph Priestley, ministers of the congregation. In the preface they say:—

"Most of the variations from Dr. Watts's compositions have been made for the sake of rendering the *sentiment* unexceptionable to Unitarian Christians . . . . . Propriety of sentiment was the first thing to be attended to; and it is to *long use* only that many of Watts's own verses are indebted for the little offence they now give even to the ear, and much more to the understanding."

The alterations are very freely made in accordance with Priestley's theological views, but often apparently only from difference of taste, not always to the advantage of the poetry.

In 1791 the larger number of the new books perished in the fire by which the mob destroyed not only Priestley's house, but both the Old and the New Meetings. Part of the issue had been provided for the congregation of Cross Street Chapel, Manchester, and remained in use there until the introduction of *Kippis*; but the Birmingham congregation, joining for a time in common worship with their friends of the Old Meeting, returned to the use of Watts's *Psalms and Hymns*, which the latter congregation had not yet relinquished. Afterwards a fresh collection was made for the New Meeting, issued in three books successively in 1798, 1806, and 1830. The Old Meeting adopted *Kippis*.

9. Among the Presbyterians in the North of Ireland the Scottish *Psalms* and *Paraphrases* occupied the same place as Watts's *Psalms* and *Hymns* with their brethren in England. The first book of their own seems to have been the *Hymns for the use of the Presbyterian Congregation in Lisburn. Belfast*, 1787,—a collection of 100 hymns taken from much the same sources as the English books, altered in the same way. A somewhat larger collection, but of similar character, was *A Collection of Psalms and Hymns proper for Christian Worship. In two parts. I. Psalms of David. II. Sacred Hymns. London-Derry*, 1788. Second ed. 1794. This book was afterwards discarded by the congregation as not sufficiently orthodox.

10. The collection known variously as *Kippis* or *Rees*, from two of its editors, was the first of the Unitarian books to attain to any very extended circulation. It went through many editions, and has remained in use in some out-of-the-way places until quite recently. It may be taken as typical of the kind of Unitarianism most prevalent in England at the beginning of the present century, before the deeper spiritual influence of Channing made itself felt on this side of the Atlantic. The title of the book is:—

A Collection of Hymns and Psalms for Public and Private Worship; selected and prepared by Andrew Kippis, D.D., F.R.S., & F.S.A.; Abraham Rees, D.D., F.R.S., F.L.S.; The Rev. Thomas Jervis, and the Rev. Thomas Morgan, LL.D. London, 1795. The editors were all Presbyterian ministers resident at that time in London. The preface states that hitherto the Presbyterian societies in the Metropolis and its vicinity have been contented with Dr. Watts's *Psalms*, with the exception of one congregation, which has a book of its own (Pope's *Coll.*, 1760, at the Leather Lane Meeting). To remedy this defect the present compilation is made on the same principles as the earlier Presbyterian collections. Alteration and adaptation are freely resorted to, in order to avoid whatever might "clash with the sentiments, or hurt the feelings of any sincere Christian." There are 690 hymns by more than 50 authors, including Watts, Mrs. Steele, Doddridge, Merrick, Jervis, Mrs. Barbauld, Thomas Scott. Other well-known names are Milton, Dryden, Addison, Pope, Cowper, Burns, besides many less remarkable, common to the early Presbyterian books. In 1807 a *Supplement* of 94 hymns was added, and in 1852 a much enlarged *Supplement*, edited by Rev. Edmund Kell.

The general impression made by *Kippis* is of a somewhat cold and external piety. Though very excellent in moral tone and exhortation, too much of its celebration of the attributes of God and the greatness of His works touches no spring of living emotion, and the redemptive work of Christ seems to be viewed rather from outside than expressed in the kindling words of actual experience. It must be added however that the hymns of Cowper, J. Wesley's "Commit thou all thy griefs," and others which spring from the deeper sources of inspiration, are included in the volume.

11. In spite of the considerable popularity attained by *Kippis*, it is not too much to say that during the 45 years between its appearance and the publication of Martineau's *Hymns for the Christian Church and Home*, on an average one Unitarian hymn-book, large or small, was issued every year. It was a period of considerable activity in Unitarian propagandism, and several of the books are of importance. Only a few can be so much as named here, e.g.:—

Dr. Enfield's *Norwich Coll.* of 1795; the *Exeter Coll.*, 1801; Dr. Estlin's (Bristol), 1806; Rev. W. Turner's (Newcastle), 1806; Norwich, 1814; Liverpool, Paradise Street, 1815; Samuel Dobell's, 1816; Liverpool, Renshaw Street, 1818, and again 1836; Warrington, 1819 (the curious book in which the editors object to "the introduction of the term soul, in connections where it necessarily implies an immaterial and separable principle in man"); Dukinfield, 1822 (still in use); R. Wallace's, 1822; Rev. J. J. Tayler's (Mosley Street, Manchester), 1829; Dr. Carpenter's (Bristol), 1831; Rev. Benj. Carpenter's (Nottingham), 1838.

In Ireland appeared the *Psalms, Hymns and Spiritual Songs; selected for the First Congregation of Presbyterians in Belfast*, 1801, which in that congregation superseded the use of the *Psalms and Paraphrases*, and was itself superseded by *A Selection of Psalms and Hymns for the use of the Presbytery of Antrim and the Congregation of Strand Street, Dublin. Belfast*, 1818, really a new ed. of the earlier book. There was also Rev. A. G. Malcom's *Newry Coll.*, 1811.

12. In 1810 Rev. Robert Aspland of Hackney published *A Selection of Psalms and Hymns for Unitarian Worship*, which passed through several editions, and to which in 1824 a supplement was added. This is said to be the first instance of the term *Unitarian* appearing on the title-page of a hymn-book. To hold such doctrine was still a penal offence. This collection contains 500 hymns for private and domestic as well as public worship, by more than 60 authors. There is greater variety and freshness of devotional expression than in *Kippis*.

13. The two books between *Kippis* and *Martineau* which had the widest circulation were those known as the *Exeter Coll.* and *Howse's Coll.* The former was *A Collection of Psalms and Hymns for Social and Private Worship, Exeter*, 1812, edited chiefly by Dr. Lant Carpenter, at that time minister of the George's Meeting. Many editions were printed, not only at Exeter, but also at Glasgow and London, the 12th ed. being London, 1835. It is a collection of 313 hymns, and while strictly Unitarian in doctrine, it aimed "to increase the number of suitable hymns especially referring to Christian privileges and requisitions." The same may be said of *A Selection of Hymns and Psalms for Christian Worship. By H. E. Howse, jun. Bath*, 1830. Of this nine editions were printed, and it was extensively used by the congregations of Gen. Baptists who had become Unitarians, as well as by others, in some cases until quite recently. There are 528 hymns by about 80 authors.

14. One other book of this period must be named:—

A Collection of Hymns for Public and Private Wor

ship. Compiled by John R. Beard. London: John Green. Manchester: Forrest & Fogg, 1837.

The peculiarity of this collection was that only hymns by Unitarian writers were admitted. The result was a collection of 560 hymns by 55 authors, the chief contributors being: John Bowring, William Gaskell, J. C. Wallace, J. R. Wreford, John Johns, S. G. Bulfinch, J. Brettell, and Mrs. Barbauld. Only a few of these hymns have passed into general use in G. Britain, and the principle of selection has not found favour among the Unitarians of the English non-subscribing churches. Many of these hymns have however passed into American Unitarian collections.

15. In 1840 appeared the book which has made the most striking epoch in the history of Unitarian hymnody. As *Kippis* fairly represents the condition of English Unitarians at the end of last century, so the

Hymns for the Christian Church and Home. Collected and edited by James Martineau. London, 1840,

may be taken as the best expression of the new spirit of devotion which, largely through the influence of Channing, had for some time been making its way in their societies. When the new hymn-book appeared Dr. Martineau was minister at Paradise Street Chapel, Liverpool. It was to some extent only a prophecy of what was to be, for the book was received at first with objection in some quarters; but quickly made its way, and, far more generally than *Kippis* at the beginning of the century, superseded all earlier collections. It is now the book most widely used among Unitarians in England. It was a collection of 650 hymns, Mrs. Adams's "Nearer, my God, to Thee" being added as hymn 651 to the 10th ed. of 1853. The preface develops the thought of worship as being the natural expression of emotion, awakened in the mind "possessed with the religious or mysterious conception of God, of life and death, of duty, of futurity," and shows how the substance of the devotion of the various writers, whose hymns are adopted, is preserved, while the special dialect of their dogmatic theology is changed into a more universal language.

Of the 161 authors from whom selection is made not a third could be rightly classed as Unitarians; the chief of these being Adams, Barbauld, Bowring, Bryant, Butcher, Enfield, Estlin, Furness, Gaskell, Johns, Norton, Pierpoint, the Roscoes, J. E. Smith, John and Emily Taylor, Ware and Wreford. But the chief contributors are members of other Churches, Catholic, Lutheran, Anglican, Wesleyan, Baptist, Independent, and others; Dr. Watts standing first with 77 hymns, and after him Montgomery with 57, Doddridge 53, Charles Wesley 43, Heber 28, Cowper 14, Newton 14, Conder 12, Hemans 11, Steele 10, Milman 10. The hymns are divided into six books according to their subjects.

16. From 1840 until the appearance of Dr. Martineau's last collection in 1873, was a period not so prolific as the preceding in Unitarian hymn-books. This was natural, since the need of the churches had been so well supplied. Various books for individual congregations were however issued. Among these may be named:—

(1) W. J. Fox's *Hymns and Anthems, London*, 1841, to which were first contributed the hymns of Sarah Adams; (2) the Plymouth *Hymns for Public and Private Worship*, 1856; (3) the Liverpool Renshaw Street *Hymns, Chants, and Anthems, selected and arranged by John Hamilton Thom*, 1858; (4) a new *Exeter Collection*, 1863, edited by Rev. T. W. Chignell; (5) the Rev. Charles Clarke's *Book of Prayer and Praise, Birmingham*, 1871; (6) the Rev. J. P. Hopps's *Hymns for Public Worship, Glasgow*, 1873. In Ireland appeared the (7) *Psalms, Paraphrases and Hymns for Christian Worship, Belfast*, 1841, and in 1856 what was really a new edition of the above, also at Belfast, (8) *Hymns for Christian Worship; edited by members of the Non-subscribing Presbyterian Church of Ireland.* Further editions in 1867 and 1886.

17. This period however not only added greatly to the treasures of Christian hymnody, but witnessed marked further changes in the religious attitude of the free churches, for which particularly Dr. Martineau produced his earlier hymn-book. To meet the fresh need he published:—

Hymns of Praise and Prayer, collected and edited by James Martineau, LL.D., D.D., "Vatum suspiria solatium Ecclesiae." London, Longmans, 1873.

There had come to be less importance attached to the external historical records, Biblical incidents were less dwelt upon than formerly, and greater stress was laid on the inwardness of the religious life, identifying Christianity with the religion of Christ in its pure and personal essence. And so in this collection the new hymns admitted belong "chiefly to the poetry of the inner life; while the old hymns excluded mainly deal with objective incidents either in Biblical history or in the apocalyptic representation of the future." But besides the change in character of the collection there were large additions to be made from new writers. There are 797 hymns, 417 being also in the former collection and 380 added. Of hymns where names are given there are 255 authors, those not included in the former collection being gathered from every quarter of the Church, from the Roman Catholic to the Unitarian. Among them are Newman, Faber, Caswall, Procter, Lyte, Neale, Trench, Bonar, Gill, Ellerton, Lynch, Waring, Whittier, Parker, Emerson, Holmes, the Longfellows, Jones Very, Johnson, Clarke. In amount of contribution Watts loses his pre-eminence, Montgomery standing first with 67 hymns, then Charles Wesley with 58, Watts 49, Doddridge 34, Heber 17, Faber 16, Cowper 15, Barbauld 15, Lyte 15, Conder 13, Hemans 11, Gill 11. The same principle of alteration is adhered to as in the earlier collection, "for grave reasons of religious veracity." The growing acceptance of this collection in the "Nonconformist Broad Church," for which it was designed, shows that it has rightly gauged the condition of the religious life of English Unitarians. After *Hymns for the Christian Church and Home* it is now used in their societies more than any other book.

18. Of subsequent collections the most notable are the *Hymns of Experience and Hope, Manchester*, 1874, a small but choice selection edited by Revs. F. E. Millson and S. Farrington; *Hymns, Chants and Anthems for Public Worship, edited by John Page Hopps, Leicester*, 1877, now used in several congregations; and the Bedford Chapel *Christian Hymns, London*, 1881, edited for his congregation by Rev. Stopford A. Brooke, on his leaving the Church of England.

19. From the above account of Unitarian hymn-books it will be seen that with one exception their material has been largely drawn from writers belonging to other branches of the Christian Church, and that the work of the editors has been more that of selection and

adaptation from common sources than a collecting of new material. There are however a considerable number of original writers among Unitarians in England as well as America, some of whom are well known beyond the borders of their own immediate circle.

20. In the old Arian days there were several liberal ministers whose hymns occur repeatedly in the earlier collections and less uniformly in the modern books, who stand naturally in the line of development which has resulted in modern Unitarianism. Such were Henry Grove, Thomas Scott, Roger Flexman, John Breckell, and somewhat later, Benj. Williams, Henry Moore, and the editors Kippis, Jervis, Walker and Enfield. Among Unitarian hymn-writers in the latter part of last century the first place must be given to Mrs. Barbauld, with whom are naturally associated the Norwich group of the Taylors and Sir J. E. Smith, William Roscoe of Liverpool, and his gifted children. Other contemporaries, passing gradually on to a new generation, were Dr. Estlin, Pendlebury Houghton, Edmund Butcher, William Lamport, John Rowe, George Dyer, Helen Maria Williams, and in Ireland Dr. Drennan and William H. Drummond. Of those born later in the last century were John G. Robberds, Sir John Bowring, W. J. Fox, J. C. Wallace, Jacob Brettell, Hugh Hutton, and in Ireland David Whyte and A. G. Malcom. Belonging entirely to the present century are the Martineaus, Sarah Adams, John Johns, Dr. Wreford, William Gaskell, Samuel Greg, Thomas Hincks, John Page Hopps, and others.

Of the chief of these further notice will be found elsewhere in this *Dictionary*. In the alphabetical list given below brief notes are added concerning the rest.

[**Abbreviations**:—K. = *Kippis*. M. 1 = Martineau's *Hymns for the Christian Church and Home*. M. 2 = Martineau's *Hymns of Praise and Prayer*. H. = J. P. Hopps's *Coll.*, 1877. B. = *Belfast Coll.*, 1886.]

Aikin, John, M.D., 1747–1822. The brother of Mrs. Barbauld, son of Dr. Aikin of the Warrington Academy. As a physician he practised at Warrington and Yarmouth, and from 1798 till the time of his death lived at Stoke Newington. Author (with his sister), of *Evenings at Home*, editor of the *General Biographical Dictionary*, and for some time of the *Monthly Magazine*. His hymn *In time of war*, "While [what] sounds of war are heard around," was very popular. It is in *K.* and *M.* 1.

Aspland, Robert, 1782–1845. Minister at Hackney, founder and for many years editor of the *Monthly Repository* and the *Christian Reformer*. In his *Psalms and Hymns for Unitarian Worship*, 1810, are three hymns signed "A."

1. Almighty Father of mankind! Jehovah, self-existent Lord. *To the One God.*
2. Sons of Adam! join to raise. *Creation, Redemption, and Restoration.*
3. Welcome, the hope of Israel's race! *The glory of the Man Jesus.*

Astley, Francis Dukinfield, 1782–1825. Layman, of Dukinfield, author of a volume of poems (no relation of Rev. Richard Astley who edited the *Gloucester Coll.*, 1827). Two of his hymns are in the *Dukinfield Coll.*, 1822.

1. Blest is the man whose pitying eye. *Of Charity.*
2. Thou Cause unknown! whose secret word. *God the Creator.*

Atkins, Hugh, b. 1838. Of Hinckley, manufacturer. *H.* includes his hymn *Of the pure in heart*, "Jesus, on the Mount of Olives." This, with two others, is in J. G. Lunn's Leicester *Coll.*, 1880.

Bache, Sarah, 1771–1844. A relative of the Carpenters, who kept a school for many years in Birmingham. Her hymn, "'See how he loved,' exclaimed the Jews," *Love of Christ*, was contributed to the *Exeter Coll.*, 1812. It is in *M.* 1 and *B.*, and most of the early books after its appearance.

Barmby, Goodwin, 1820–1881. Minister at Wakefield, author of the *Return of the Swallows, and other poems*, 1864, &c. *H.* gives a hymn of his on *The following of Christ*, "Beside the shore of Galilee."

Barnes, Thomas, D.D., 1747–1810, b. at Warrington and educated for the ministry at the *Warrington Academy*. Settled first at Cockey Moor, near Bolton, and in 1780 at Cross Street Chapel, Manchester. In 1786 he became first Principal of the newly founded *Manchester Academy*, now *Manchester New College*. Two hymns of his on *The Christian's Hope*, are in the *Dukinfield Coll.*, 1822.

1. I hope ere long to leave behind.
2. While darkness reigns beneath the pole.

Breckell, John, 1696–1769. Minister of Key Street Chapel, Liverpool, and co-editor with Dr. Enfield of the old *Liverpool Coll.*, 1764, which gives his hymn for a *Fast Day*, "O Lord of hosts, Almighty King!" Cappe's *York Coll.*, 1786, gives a version of *Psalm* 29 as his, "The glory of their builder, God."

Bright, Henry Arthur, 1830–1884. A Liverpool merchant and man of letters. A friend of Nathaniel Hawthorne, and a contributor to the *Athenaeum*, &c. Thom's Renshaw Street *Coll.*, 1858, contains his hymn, "To the Father through the Son."

Carpenter, Lant, LL.D., 1781–1840. Minister at Exeter and Bristol, a distinguished writer and teacher among the Unitarians of his day. To his *Exeter Coll.*, 1812, he contributed the hymn of *Reverence and love for Jesus*, "Father of Jesus, God of Love." He also pub., under the signature "L," in his *Collection of Hymns for the use of Unitarian Christians, Bristol*, 1831:—

1. Behold the Gospel mercy-seat. *Christ, the Mercy-seat.*
2. O God, all holy and all just. *The mercy of God in Christ Jesus.*
3. The hour must come, the closest ties. *Parting here, reunion hereafter.*

Carpenter, Mary, 1807–1877. Daughter of Dr. Lant Carpenter, of Bristol, best known for her works of philanthropy, but also a devotional writer in prose and verse. Her *Morning and Evening Meditations* (1845) has passed through several editions. It contains her hymn of *Dedication*, given in *B.*, "To thee, my God, to thee." Another hymn by Miss Carpenter is in the *Supp.* to Martineau's *Hys.* for use at Lewin's Mead Chapel, Bristol, 1849 and 1859. It begins "Father, here Thy glory praising." (*Sunday Evening.*)

Chignell, T. W., b. 1824. Minister of George's Meeting, Exeter, and editor of the *Exeter Coll.*, 1863 and 1884, which contain several of his own hymns, and various translations from foreign authors. The *South Place* enlargement of W. J. Fox's *Coll.*, 1873, gives from 1863:—

1. Morning breaketh on thee. *Morning aspiration.*
2. Happy they who are not weary. *Progress.*

Conway, Moncure Dana, b. 1832. For many years minister at South Place Chapel, Finsbury, and editor of the enlarged edition of W. J. Fox's *Hymns & Anthems*, 1873, which contains his hymn of *Music out of the storm*, "A storm sped over sea and land."

Cox, James, d. 1825. An Exeter layman, who contributed several hymns to the *Exeter Coll.*, 1812. Of these *B.* and *H.* give:—

1. Homage pay to God above. *Thanksgiving.*

and *B.* also:—

2. See from on high a light divine. *The baptism of Jesus.*

Cross, John, d. 1830. An Exeter layman, who contributed three hymns to the *Exeter Coll.*, 1812; also in the *Dukinfield Coll.*, 1822, and *Bristol Coll.*, 1831:—

1. The morn of life, how fair and gay. *The word of God the guide of youth.*
2. With warm affection let us view. *Reflections on the death of Christ.*
3. With warm delight and grateful love. *The character of Christ.*

Darwin, Erasmus, M.D., 1732–1802. Physician and poet, of Lichfield, author of *The Botanic Garden*, 1781, &c. He was a friend of Dr. Priestley's, and in sympathy with many of his views, although not permanently connected with any church. His hymn on *God, the disposer of events*, "The Lord, how tender is his love," is in *K.*, *M.* 1 & 2. *H.* gives another hymn on *Immortal Nature*, "Roll on, ye stars, exult in youthful prime."

Daye, Elizabeth, 1733–1829. Daughter of Rev. James Daye, Presbyterian minister at Lancaster (d. 1770). Published a volume of poems at Liverpool, 1798, and contributed to the *Monthly Repository*. Her hymn *Of Worship* is in *K.* & *B.*, "I'll bless Jehovah's glorious name." Wallace gives another hymn for *Sunday Evening*, "O may the truths this day has taught."

Drennan, William, M.D., 1754–1820. A Belfast physician, author of *Fugitive Pieces, in verse and prose*, Belfast, 1815. He contributed 7 hymns to Aspland's *Coll.*, 1810.

1. The heaven of heavens cannot contain. *God present to sincere worship.*
2. In this fair globe with ocean bound. *The love of God.*
3. Humanity! thou sent of God. *Charity, Faith and Hope.*
4. All nature feels attractive power. *The law of love.*
5. O sweeter than the fragrant flower. *The luxury of doing good.*
6. The husbandman goes forth afield. *Fruits of benevolence.*
7. Why does the will of heaven ordain. *The use of affliction.*

Some of these are still in C. U.

Dyer, George, B.A., 1755–1841. Educated at Christ's Hospital and Emmanuel College, Cambridge. The friend of Charles Lamb, of Priestley and Wakefield, and biographer of Robert Robinson of Cambridge. In 1792 he moved to London, to chambers in Clifford's Inn, Fleet Street, supporting himself by private tuition and literary work. He was a contributor to the *Gentleman's* and the *Monthly Magazine*, for which he wrote the introductory Ode in 1796. From 1809 to 1830 engaged upon Valpy's edition of the Classics, in 141 vols. Author of a *History of the University and Colleges of Cambridge*, 1814, and of several volumes of verse. Three of his hymns are in *K.*, and frequently in other books.

1. Greatest of beings, source of life. *Hymn to the Deity.*
2. Greatest of beings, source of life. *The same continued.*
3. Great Framer of unnumbered worlds. *Hymn for a Fast.*

Estlin, John Prior, D.D., 1747–1817, b. at Hinckley, and educated at the Warrington Academy. For many years minister at Lewin's Mead, Bristol; author of *Familiar Lectures on Moral Philosophy*, &c.; editor of the *Psalms & Hymns, adapted to Public and Private Worship, Collected for the use of the Society of Lewin's Mead, Bristol*, 1806, to which he contributed two hymns, also in *M.* 1 & 2.

1. Gracious source of every blessing. *For the close of Evening Service.*
2. Thou art the First, and thou the Last. *Ascription of Praise.*
3. Eternal source of life and light. *Prayer for spiritual blessings.* In *K.* & *B.*

Flexman, Roger, D.D., 1708–1795, b. at Great Torrington, Devon. Educated for the ministry at Tiverton by Rev. John Moore, ordained at Modbury, 1730, and from 1747 to 1783 was minister at Rotherhithe. In 1770 appointed one of the compilers of the *Index of the Commons Journals*. He contributed 4 hymns to *Pope's Coll.*, 1760:—

1. Great God, to thee my grateful tongue. *God the Benefactor.*
2. In realms of everlasting light. *Saint's Conflict and Reward.*
3. Jesus, adorned with grace divine. *Second Advent.*
4. To God my grateful soul ascend. *Ps. cxxi.*

Freckelton, Thomas Wesley, b. 1827. Minister of Unity Church, Islington. His hymn, "The toil of brain, or heart, or hand" (*Christian Service*), is in *H.* and in Horder's *Cong. Hymnal*, 1884.

Greg, Samuel, 1804–1876. Member of a family closely associated with Manchester industries, and social work of various kinds. Selections from his papers, in prose and verse, with a memoir and a prefatory letter by Dean Stanley, were published posthumously as *A Layman's Legacy*, 1877. The best known of his hymns are:—

1. [Now] slowly, slowly darkening. *The Light of God in darkness.*
2. Stay, Master, stay upon this heavenly hill. *Worship preparing for work.*
3. My soul in death was sleeping. *Strong in his strength.*
4. Awful Power, whose birth-place lies. *The mystery of pain.*

Grove, Henry, 1683–1738. Presbyterian minister at Taunton, his birth-place, and conductor of a Dissenting Academy there, a contributor to Addison's *Spectator* (Nos. 588, 601, 626, and 635), and author of *An Essay towards a Demonstration of the Soul's Immateriality*, 1718; *A Discourse of Secret Prayer*, 1723; *Some Thoughts concerning the Proofs of a Future State from Reason*, 1730; *Miscellanies in Prose and Verse*, 1739, including his *Spectator* papers; *A System of Moral Philosophy*, 1749, published by Dr. Amory, after his death, and various other works. There are two hymns of his in *Pope's Coll.*, 1760:—

1. O Lord, how excellent thy name. *God the Creator.*
2. Before the Lord our Maker we. *God the Preserver.*

(1) is in *K.* and *M.* 1; a selection from (2) in *Aspland*, and another selection beginning with st. 3, "The starry hosts in order move," in the *Suppl.* to *K.* and in *Wallace.*

Hampson, William, 1770–1834. A Dukinfield layman, three of whose hymns are in the *Dukinfield Coll.*, 1822.

1. Daughters of pity, tune the lay. *Charity.* Also in *Aspland*, 1810, and *Dobell*, 1816.
2. The Lord of life hath burst his chains. *The Resurrection of Christ.*
3. The toil has ceased by which we're fed. *The Lord's Day.*

Hancox, Joseph, 1780–1824. A Liverpool merchant, of fine poetical taste, four of whose hymns are in *M.* 1, *M.* 2, also in the *Norwich Coll.*, ed. 1826:—

1. Father in heaven, thy sacred name. *The Lord's Prayer.*
2. How welcome thy returning beams. *The Lord's Day.*
3. O for a faith in God's decrees. *The shelter of faith.*
4. Yon glorious orbs that gild the sky. *New heavens and new earth.*

Houghton, Pendlebury, 1758–1824. Minister at the Octagon Chapel, Norwich, and from 1812–1823 at Paradise Street Chapel, Liverpool. His hymn on *The reunion of friends after death*, "Blest be the hour when friends shall meet," is in *M.* 1 & 2 and *H.* Sometimes as:—"Blest hour when virtuous friends shall meet."

Hutton, Hugh, 1795–1871, b. at Belfast, educated there under Dr. Bruce, and at Glasgow. In 1820 settled at Warrington, and from 1822 to 1851 was minister at the Old Meeting, Birmingham; author of *Poetical Pieces, chiefly on devotional and moral subjects*, 1830, and editor of a *Selection of Hymns for Christian Worship, Birmingham* 1835, which includes some of his own.

Lamport, William, 1772–1848. Minister at Poole and Lancaster; author of *Sacred Poetry; consisting of Hymns and other Devotional Compositions*, 1825. Of the hymns contained in this volume *M.* 1 & 2 give:—

1. As his flock the shepherd leads. *Psalm xxiii.*
2. If in a temple made with hands. *I will go to the altar of God.*
3. Father, Universal Lord. *The Lord's Prayer.* First pub. in the Liverpool *Sacred Offering*. In *M.* 1.

Lunn, John Calbraith, b. 1822. Minister at Lancaster, &c., editor of *Hymns for Religious Services, Leicester*, 1880, which includes hymns by himself and his wife (*née* Grundy), authoress of *Poems by Linus*, 1860.

Malcom, Andrew George, D.D., 1782–1823. Minister at Newry, and editor of *A Collection of Psalms, Hymns and Spiritual Songs, proper for Christian Worship, Newry*, 1811, which contains 23 of his own hymns. Six of these are retained in *B.*

Mitchell, William, b. 1830. Minister in Manchester and other places. His hymn of *Prayer*, "Great Father! we thy children," is given in *H.* This and a hymn of *Faith*, "The herds of hill and valley," are in J. C. Lunn's *Leicester Coll.*, 1880.

Moore, Henry, 1732–1802. Son of a Presbyterian minister of the same name at Plymouth. Educated at Doddridge's Academy at Northampton, from 1757 to 1788 minister at Modbury, and then at Liskeard. Author of *Lyrical and Miscellaneous Poems*, published posthumously with a memoir by Dr. Aikin. Of his hymns, which are frequent in the books later than *K.*, the *Dukinfield Coll.*, 1822, gives 5.

1. All earthly charms, however dear. *The unfading beauty of holiness.*
2. Amidst a world of hopes and fears. *A prayer for guidance.*
3. Assist us, Lord, to act, to be. *Divine Help Solicited.*
4. My God, thy boundless love I praise. *The divine Love.*
5. Soft are the fruitful showers that bring. *A song of spring and New Life.*
6. Supreme and universal light. *Prayer for spiritual excellence.*

New, Herbert, b. 1820. Solicitor, of Evesham, whose hymn of *Aspiration*, "Lie open, soul! around thee press," is given in *H.* It appeared [with the first line,

"Ope, ope, my soul!"] in George Dawson's *Coll.*, 1853, and is also in the American *Disciples' Hymn-book*.

Patterson, Robert, F.L.S., 1802–1872. A Belfast merchant and distinguished zoologist. *B.* gives his hymn on the *Power of Religion*, "There is a power which soothes the soul." It is also in Beard's *Coll.*, 1837.

Piper, Henry Hunt, 1782–1864, minister at Norton, near Sheffield, for about 40 years, and then at Banbury. Author of a hymn of *Heavenly Hope*, in Beard's Coll. "The seed may perish in the earth."

Popple, Maria, d. 1847. Daughter of Rev. Miles Popple, vicar of Welton, near Hull, who as *Miriam* contributed to Beard's *Coll.*, 1837, and to Unitarian periodical literature.

Robberds, John Gooch, 1789–1854. Minister for many years at Cross Street Chapel, Manchester. Author of a *Sunday Evening* hymn in *M.* 1 & 2, "Now your pleasant labours close."

Rowe, John, 1764–1833. Minister at Shrewsbury and at Lewin's Mead, Bristol. His hymn on the *Anticipation of Old Age*, which appeared in the Bristol *Coll.*, 1806, is also in *M.* 1, "When in the vale of lengthened years." Another and somewhat popular hymn by Rowe from the same *Coll.* is "From the Table now retiring." *After H. Communion.* For fuller details see Duffield's *English Hymns*, &c., 1886, p. 162.

Tayler, John James, B.A., 1797–1869. Professor of theology and ecclesiastical history, and Principal of Manchester New College, London; also minister successively at the Mosley Street Chapel, Manchester, and Little Portland Street Chapel, London. Author of *A Retrospect of the Religious Life of England*, 1845; *An Attempt to ascertain the character of the Fourth Gospel*, 1867; and many contributions to the *Christian Teacher*, *Prospective* and *National* Reviews, besides other lectures and sermons. In his *Selection of Hymns for Christian Worship, Manchester*, 1829, made for the Mosley Street congregation, are two hymns signed "T." :—

1. Unchanged, O Lord, through changing years. *The merciful purposes of God.*
2. Crowned with thy favour, God of Grace! *New Year.*

Thomson, John, M.D., 1783–1818. A Leeds physician, who contributed to Aspland's *Coll.*, 1810 :—

1. To God, the universal King. *To the One God.*
2. Jehovah, God! thy gracious power. *Omnipresence of God.*
3. To thee my heart, eternal King. *Praise.*

Wallace, James Cowdan, 1793 (?)–1841. Minister at various places in the south of England, finally at Wareham, author of a considerable number of hymns, to be found in his brother Robert's *Selection of Hymns for Unitarian Worship*, Chesterfield, 1822, enlarged ed., 1826, and in Beard's *Coll.*, 1837. In the *Baptist Hymnal* is, "There is an eye that never sleeps" (*The Divine watchfulness*). See "There's not a star whose trembling light."

Whyte, David, M.A., 1782–1872. Minister at Ballee, North of Ireland. Of his hymns *B.* gives, "O for a heart, a stronger heart," *A Prayer for Grace.*

Williams, Benjamin, 1725–1795. Presbyterian minister at Salisbury, who in addition to a volume of Sermons, 1770, and the *Salisbury Hymn Book*, 1778, published *The Book of Psalms as translated, paraphrased or imitated by some of the most eminent English poets*, &c. Salisbury, 1781. His best known hymn, "Holy, holy, holy Lord," in celebration of the *Divine Goodness*, is in his own *Coll.*, *K.*, *M.* 1 & 2, and *B.*

Williams, Sarah Johanna, 1805–1841. Daughter of the biographer of Belsham, Rev. John Williams, minister at Mansfield. She contributed various poems to the Liverpool *Sacred Offering*. In the vol. for 1834 is the poem, "Quiet from God! it cometh not to still The vast and high aspirings of the soul," from which the hymn, "Quiet from God! how blessed 'tis to keep," *Rest in God*, is adapted in *M.* 2, also in *H.*

Wright, F. B., 1769–1837. Of Liverpool, printer. Author of a *History of Religious Persecution*; brother of Rev. Richard Wright, Unitarian missionary. *B.* includes his hymn of *Adoration*, "Jehovah! great and sacred name!" which first appeared anonymously in the Liverpool *Renshaw Street Coll.*, 1818.

Yates, Richard Vaughan, 1785–1856. A Liverpool merchant and philanthropist, author of a hymn on *The Benefit of Affliction*, "O God, to thee my sinking soul," in *M.* 1, and the enlarged ed. of W. J. Fox's *Coll.*, 1873.
[V. D. D.]

United Methodist Free Churches Hymnody. [**Methodist Hymnody**, § v.]

United prayers ascend to Thee. *W. B. Collyer.* [*Family Worship.*] This hymn is given in his *Coll.*, 1812, No. 975, in 6 st. of 4 l., to be used after the Administration of Holy Baptism, in private, for the welfare of the Family; the hymn, also by Collyer, given for use "Before the Administration," being "Saviour, Father, Brother, Friend." [J. J.]

Unprofitable all and vain. *C. Wesley.* [*Trust in God.*] This is a cento composed of portions of four hymns, 1st pub. from the Wesley MSS. in *P. Works*, 1868–72, vol. x. pp. 189–190, thus :—St. i., ii., No. 124, St. Matt. vi. 27; st. iii., No. 125, St. Matt. vi. 28; st. iv., No. 128, St. Matt. vi. 32; st. v., No. 126, St. Matt. vi. 30. In this form it was given in the *Wes. H. Bk.*, 1875. [J. J.]

Uns strahlt das Licht der Ewigkeit. [*Eternal Life.*] In the *Stollberg bei Aachen G. B.*, 1802, this is No. 1196 in 8 st. of 4 l. in the section entitled "Happiness of Christians in this life." In J. H. D. Zschokke's *Stunden der Andacht*, 9th ed., Aarau, 1824, it appears as the heading of Meditation 24 in pt. ii., which is entitled "On the value of religious festivals in civic and household life. Psalm c. 1–5," and is in 5 st. This form is *tr.*, as

Behold that bright, that hallowed ray. By Miss Fry, in her *Hys. of the Reformation*, 1845, p. 147. Included beginning "Religion's hallowed ray," as No. 18, in J. Whittemore's *Suppl. to all H. Bks.* 1860. [J. M.]

Unsar trohtin hat farsalt. [*St. Peter.*] *Wackernagel*, ii. p. 22, gives this from a Munich MS. of the 9th cent., in 3 st. of 4 l. with the refrain "Kyrie eleyson, Christe eleyson." It has been, apparently without ground, ascribed to *Otfrid* (p. 874, i.). *Tr.* as "Our dear Lord of grace hath given" by *Miss Winkworth*, 1869, p. 28. [J. M.]

Unto Him Whose Name is holy. *Emily E. S. Elliott.* [*Praise to Christ.*] Written for the German chorale, "Warum sollt ich mich denn grämen," and contributed to the *Additional Hymns*, issued in 1866 by her father for use in St. Mark's Church, Brighton, as No. 34, in 5 st. of 6 lines, and reprinted in her *Chimes for Daily Service*, 1880, p. 101. St. i., ii., v., are included as No. 266 in the Irish *Church Hymnal*, 1873, and as No. 80 in the *Psalmist*, 1878, in both cases ascribed to *Charlotte Elliott* in error. [J. M.]

Unus bonorum fons, Deus, omnium. *C. Coffin.* [*B. V. M.*] Appeared in the *Paris Brev.*, 1736, and in Coffin's *Hymni Sacri* of the same year, p. 64. In the *Paris* and later French *Brevs.* it is the hymn at 2nd Vespers on the Feast of the Nativity and Conception of the B. V. M. *Tr.* as :—

O Thou sole Fountain, of all good. By I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839, p. 174. Also in the 1860 *Appendix* to the *H. Noted*, and others. [J. J.]

Unvail thy bosom, faithful tomb. *I. Watts.* [*Burial.*] This is the last of five odes which are appended to a letter "To Lucius, on the death of Serena," pub. in his *Reliquiæ Juveniles*, &c., 1734. It is in 4 st. of 4 l., and headed, "Ode v. A Funeral Ode at the Interment of the Body, supposed to be sung by the Mourners." It has passed into several hymn-books in Great Britain and America. [J. J.]

Ὑπακοή. [Greek Hymnody, § xvi. 8.]

Upham, Thomas Cogswell, D.D., was b. at Durfield, New Haven, Jan. 30, 1799, and educated at Dartmouth College (1818), and at Andover (1821). Having entered the Congregational Ministry he became Professor of Mental and Moral Philosophy at Bowdon College, in 1825, and retained the same to 1867. He d. at New York, April 2, 1872. His publications were numerous and included *Mental Philosophy* (which was long and widely used); *American Cottage Life*; a volume of *Poems*, 1852, &c. Five of his hymns are given, with accompanying dates, in *Hymns and Songs of Praise*, &c., N. Y., 1874, as follows:—

1. Fear not, poor weary one. *Help in Sorrow* (1872).
2. Happy the man who knows. *Obedience* (1872).
3. O Thou great Ruler of the sky. *Morning* (1872).
4. O Thou great Teacher from the skies. *Following Christ* (1872).
5. 'Tis thus in solitude I roam. *Omnipresence* (1853).

These hymns are limited in their use. In 1847 Upham pub. the *Life and Religious Opinions and Experiences of Madam de la Mothe Guyon* . . . Two vols., N. Y. In this work the anonymous *trs.* from Madam Guyon's hymns given at p. 476, ii., are found., viz., (1) "By sufferings only can we know"; (2) "I would love Thee, God and Father"; (3) "'Tis not [by] the skill of human art." There are also additional *trs.* of two of her hymns in the same work. [J. J.]

Ὑπὸ δώριον ἁρμογὰν. *Synesius, Bp. of Ptolemais.* [*For the Family.*] A sweetly beautiful and tender prayer to Christ on behalf of his wife and children. It is No. viii. of his ten hymns written at various periods of his life, and dates 375–430. The full Greek text is found in the *Anth. Graeca Carm. Christ.*, 1871. From this Mr. Chatfield's *tr.* "O! 'tis no theme of common things," was made. It is in 56 l. and was first published in his *Songs and Hymns*, &c., 1876, p. 81. Also *tr.* by I. Williams, in his *Thoughts in Past Years*, 1852, p. 368, as "To the harmonious Dorian sound." [See Greek Hymnody, § v.] [J. J.]

Upon the Gospel's sacred page. *Sir J. Bowring.* [*Progress of the Gospel.*] Contributed to Beard's Unitarian *Coll. of Hys.*, 1837, No. 206, in 5 st. of 4 l., and headed, "Progress of Gospel truth." It was included in the 3rd ed. of the author's *Matins and Vespers*, 1841, p. 240, and subsequently in several hymn-books, especially in America. In the American Unitarian *Hys. of the Spirit*, 1864, No. 698, "On mightier wing, in loftier flight," is composed of st. ii., iv., v. (slightly altered) of this hymn. [J. J.]

Urbem Romuleam quis furor incitat. *Jean Baptiste de Santeüil.* [*St. John at the Latin Gate.*] Pub. in the 2nd ed. of his *Hymni Sacri et Novi*, 1698, p. 32. In 1736 it was included in the revised *Paris Brev.* for the Feast of St. John at the Latin Gate. It was repeated in later French *Brevs.*, and also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **What frenzy doth the city move!** By W. J. Blew, in his *Church Hy. & Tune Bk.* 1852–55.
2. **Through Rome's infuriate city.** By R. F. Littledale, in the *People's H.*, 1867, with the signature "F. R." [J. J.]

Urbs beata Hierusalem, dicta pacis visio. [*The Dedication of a Church.*] This "rugged but fine old hymn," as Archbishop Trench calls it, is probably of the 6th or 7th cent., and is based on 1 Peter ii. 5, Rev. xxi., and Eph. ii. 20. It is found in three MSS. of the 11th cent. in the British Museum, viz.: in one of the Early English Church (Vesp. D. xii. f. 119), and in two of the Early Spanish Church (Add. 30848, f. 46*b*; Add. 30851, f. 155*b*). Also in the St. Gall MS., No. 387, of the 11th cent. In the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, p. 157, it is printed from the Vesp. D. xii. G. M. Dreves, in his *Hymnarius Moissiacensis*, 1888, p. 73, prints it from a MS. of the 10th cent. It is also in *Daniel*, i. No. 219; *Mone*, No. 251; *Wackernagel*, i. No. 124; F. A. March's *Lat. Hys.*, 1875, p. 208, &c. As it has generally been printed from comparatively recent MSS. it is here given from the three 11th cent. MSS. noted above, viz. (a) Vesp. D. xii., (b) Add. 30848, (c) Add. 30851.

(1) "**Urbs beata Hierusalem, dicta pacis visio,**
Quae construitur in coelo vivis ex lapidibus,
Et angelis coornata ut sponsata comite.

(2) "Nova veniens e coelo nuptiali thalamo,
Praeparata ut sponsata copuletur domino,
Plateae et muri ejus ex auro purissimo.

(3) "Portae nitent margaritis adytis patentibus,
Et virtute meritorum illuc introducitur
Omnis qui pro Christi nomine hoc in mundo premitur.

(4) "Tonsionibus, pressuris expoliti lapides,
Suisque aptantur locis per manus artificis,
Disponuntur permansuri sacris aedificiis.

(5) "**Angularis fundamentum lapis Christus missus est**
Qui compage parietis in utroque nectitur,
Quem Sion sancta suscepit, in quo credens permanet.

(6) "Omnis illa Deo sacra et dilecta civitas
Plena modulis in laude et canore jubilo,
Trinum Deum unicumque cum favore praedicat.

(7) "**Hoc in templo, summe Deus, exoratus adveni,**
Et clementi bonitate precum vota suscipe,
Largam benedictionem hic infunde jugiter.

(8) "Hic promereantur omnes petita accipere,
Et adepta possidere cum sanctis perenniter,
Paradisum introire, translati in requiem.

(9) "Gloria et honor Deo usquequo altissimo,
Una Patri, Filioque, inclyto Paraclito,
Cui laus est et potestas, per aeterna saecula."

The principal variations in these three MSS. are:—

i. l. 3, "Et angelico ornata," *b. c.* i. l. 3, "ut sponsa comitur" *c.* ii. l. 3, "Portae atque muri ejus," *b. c.* iii. l. 2, "illic," *b. c.* iii. l. 3, "pro Christi nomen," *b. c.* iv. l. 2, "Suis coaptantur locis," *b. c.* vi. l. 3, unumquoque," *a.* vii. l. 1, "Deus summe," *b. c.* viii. l. 1, "acquirere," *a.* ix. l. 1, "Deo, virtus et imperium," *b.* ix. l. 2, "Una Patri inclytoque Filio Paraclito," *b.* In *b.* and *c.* st. vi. precedes st. v. In *c.* there is no doxology.

In the *Moissac MS.* there is an additional st. inserted before st. vii. and another inserted after st. viii. These are not found elsewhere, and clearly form no part of the original hymn. Otherwise the *Moissac* text is practically the same as the above, except in the doxology.

A discussion has arisen as to the antiquity of sts. vii., viii., the sum of which is this:—

Daniel, No. 219, suggests that st. vii., viii. are a later addition meant to adapt a hymn on the Heavenly Jerusalem for use on a Dedication Festival. But there does not seem to be any foundation for this idea, since these stanzas are found in the oldest MSS.; and according to his own showing there are hymns for the dedication of a Church probably as old as this (see **Christe cunctorum**, p. 226, ii.). He adds the statement that Martene (*de Antiq. Eccles. Disciplina*, p. 431), says that in a Pontifical of the 10th cent. of the diocese of Poictiers this hymn is directed to be sung at the Benediction of the Font on Holy Saturday. For this purpose *Daniel* sug-

gests that st. vii., viii. are inappropriate: but how any one examining these stanzas can say so it puzzles us to see. Trench (*Sacred Latin Poetry*, ed. 1864, p. 313), says: "The hymn coheres intimately in all its parts, and in ceasing to be a hymn *In Dedicatione Ecclesiae* it would lose its chiefest beauty. It is most truly a hymn 'of degrees' ascending from things earthly to things heavenly, and making the first to be interpreters of the last. The prevailing intention in the building and the dedication of a church, with the rites thereto appertaining, was to carry up men's thoughts from that Temple built with hands, which they saw, to that other built of living stones in heaven, of which this was but a weak shadow (Durandus, *Rationale*. i. 1) .... This poem witnesses for its own true inspiration, in the fact that it has proved the source of manifold inspiration in circles beyond its own."

Dr. Neale's opinion on this matter is set forth in his *Mediaeval Hys*, 1851, p. 20.

"Daniel imagines these stanzas to be a later addition, when the hymn, originally general, was adapted to the Dedication of a Church. Mr. Trench, on the contrary, will have the whole poem to be of one date: and alleges, very truly, that this mixture of the earthly and heavenly temple is usual in hymns and sequences on a similar subject. Nevertheless, I think that Daniel is right. 1. Because there is a clear difference in the style and language of the two last and seven first stanzas. 2. Because the transition from one part to the other is so unusually abrupt. 3. Because, at the end of the sixth stanza, there is a quasi-doxology as if to point out that the hymn originally concluded there."

This hymn passed into many mediaeval *Breviaries*, always for the Dedication of a Church, and sometimes given as a whole, but often divided into two parts, with sts. v.–viii., as a separate hymn, beginning **Angularis fundamentum.** So in the older *Roman* (Venice, 1478), *Paris* of 1643 and 1736 (in both cases beginning **Urbs Jerusalem beata**), *Sarum*, *York*, *Aberdeen*, and others. Occasionally st. vii., viii. are given separately as **Hoc in templo, summe Deus.**

2. In the revised *Roman Brev.*, 1632, it is recast, very much to its disadvantage, as follows:—

(1) "**Coelestis urbs Jerusalem, Beata pacis visio,**
Quae celsa de viventibus Saxis ad astra tolleris,
Sponsaeque ritu cingeris Mille angelorum millibus.

(2) "O sorte nupta prospera, Dotata Patris gloria,
Respersa Sponsi gratia, Regina formosissima,
Christo jugata principi Coeli corusca civitas.

(3) "Hic margaritis emicant, Patentque cunctis ostia:
Virtute namque praevia Mortalis illuc ducitur,
Amore Christi percitus Tormenta quisquis sustinet.

(4) "Scalpri salubris ictibus, Et tunsione plurima,
Fabri polita malleo Hanc saxa molem construunt,
Aptisque juncta nexibus Locantur in fastigio.

(5) "**Alto ex Olympi vertice Summi Parentis Filius,**
Ceu monte desectus lapis Terras in imas decidens,
Domus supernae, et infimae Utrumque junxit angulum.

(6) "Sed illa sedes coelitum Semper resultat laudibus,
Deumque trinum et unicum Jugi canore praedicat:
Illi canentes jungimur Almae Sionis aemuli.

(7) "Haec templa, Rex coelestium, Imple benigno lumine;
Huc o rogatus adveni, Plebisque vota suscipe,
Et nostra corda jugiter Perfunde coeli gratia.

(8) "Hic impetrent fidelium Voces precesque supplicum
Domus beatae munera, Partisque donis gaudeant:
Donec soluti corpore Sedes beatas impleant.

(9) "Decus Parenti debitum Sit usquequaque altissimo,
Natoque Patris unico, Et inclyto Paraclito,
Cui laus, potestas, gloria, Aeterna sit per saecula."

This form is in *Daniel*, i. No. 219, Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, &c. Both in the *Hymni Breviarii Romani*, Rome, 1629 (p. 87), and in the *Breviary* of 1632 the doxology is printed at the end of each part.

3. The *Paris Breviary* text of 1643 and 1736 differs but slightly from the original as above. The 1736 text begins thus:—

"Urbs Jerusalem beata Dicta pacis visio,
Quae construitur in coelis Vivis ex lapidibus,
Et ovantum coronata Angelorum agmine!"

This text is given in full in J. Chandler's *Hys. of the Primitive Church*, 1837, Nos. 105, 106.

4. Another form of the text is given in the *Breviarium Metropolitanae ac primatialis ecclesiae Senonensis . . . Senonis* MDCCXXVI. *Pars Hiemalis, p. lxxxviii.* as follows:—

"Urbs beata, vera pacis Visio, Jerusalem,
Quanta surgit! celsa saxis Conditur viventibus:
Quae polivit, haec coaptat Sedibus suis Deus.

"Singulis ex margaritis Singulae portae nitent:
Murus omnis fulget auro, Fulget unionibus:
Angularis petra Christus Fundat urbis moenia.

"Ejus est sol caesus Agnus, Ejus est templum Deus:
Aemulantes hic Beati, Puriores Spiritus,
Laude jugi numen unum Terque sanctum concinunt.

"Undequaque sunt aperta Civitatis ostia:
Quisquis ambit huc venire, Inserique moenibus,
Ante duris hic probari Debuit laboribus.

"Sit perennis laus Parenti, Sit perennis Filio:
Laus tibi, qui nectis ambos, Sit perennis, Spiritus:
Chrisma cujus nos inungens, Viva templa consecrat."

This is the text to which Dr. Neale refers in his *Mediaeval Hys.*, 1851 and 1867, as:

"There is in the Paris Breviary, a *rifacimento* of this hymn; very inferior, it is true, to the original, but much superior to the Roman reform."

It is however an error to call this the *Paris Brev.* text, as it is neither in the *Paris Brev.* of 1643, 1736, nor 1778. This form has been ascribed to Sebastian Besnault (p. **138**, ii.), many of whose hymns are included in the *Sens Brev.* of 1726. [J. M.]

The translations of the various forms of this hymn are:—

i. *Original Text:* (i.) *Urbs beata Hierusalem;* (ii.) *Angularis fundamentum.*

1. (*a.*) **Blessed city, heavenly Salem, Vision dear of peace and love, &c.** Pt. i.

(*b.*) **Christ is made the sure Foundation.** Pt. ii.

By J. M. Neale. This was given as one hymn in *Mediaeval Hys.*, 1851, but in the *H. Noted*, 1852, it was revised and divided into two parts as above (Nos. 43, 44). The *tr.* as thus divided was given in the *Salisbury H. Bk.*, 1857, and in *H. A. & M.*, 1861, with alterations in each case. Dr. Neale's comment on some of these alterations in the 3rd ed. of his *Mediaeval Hys.*, 1867, p. 22, is:—

"This hymn, divided as in the Breviary, after the fourth verse, was inserted, with some corrections, in the *Hymnal Noted*. Thence, with a good many alterations, it was copied in the *Sarum Hymnal* [*Salisbury H. Bk.*, 1857]; one of these changes seems true and happy: v. 27—

Who, the two walls underlying,
Bound in each, binds both in one.

In *Hymns Ancient and Modern* it is very slightly altered: and some of the changes can hardly be thought improvements, e.g., 'Thither faithful souls *do* soar.' [*Neale* 'Thither faithful souls may soar']. It is curious to observe how both one and the other soften the second line of the second verse: [*Neale* 'Ready for the nuptial bed'] the *Sarum* has:—

'Grace and glory round her shed.'

Hymns Ancient and Modern (much better)—

'Bridal glory round her shed.'

The second part of the translation, 'Christ is made the sure Foundation,' has been adopted as a dedication hymn with so much general favour, that it would be unthankful not to mention the fact."

Amongst those collections which include both parts of this *tr.* as in the *H. Noted*, but giving in almost every instance variations, chiefly from *H. A. & M.*, are Pott's *Hymns, &c.*, 1861; *Kennedy*, 1863; *People's H.*, 1867; *Sarum*, 1868;

the *Hymnary*, 1872; Thring's *Coll.*, 1882, and several others in G. Britain and America. There are also a few collections which take only Pt. i., and others, greater in number, Pt. ii. There are centos also from both parts in C. U., beginning with the opening line of Pt. i., as in the *Parish H. Bk.*, 1863–75; the *Hy. Comp.*, and others. The position taken by Dr. Neale's *tr.* of this hymn is thus prominent and important. In popularity and extensiveness of use it is unapproached by any other.

2. (*a.*) **Happy city, holy Salem.** Pt. i.
(*b.*) **Christ, the key-stone of the corner.** Pt. ii.

By W. J. Blew, in his *Ch. Hy. and Tune Bk.*, 1852–55, H. Seasons, 1, 2, and Rice's *Sel.* from the same, 1870, Nos 114, 115.

3. (*a.*) **A blest city is Jerusalem.** Pt. i.
(*b.*) **Christ is laid the sure Foundation. Christ is the tried [And the precious], &c.** Pt. ii.

These renderings in the *English Hymnal*, 1856 and 1861, are by the editor, J. A. Johnston, based upon Dr. Neale, as above.

4. (*a.*) **Blessed City, Heavenly Salem, Peaceful vision, &c.** Pt. i.
(*b.*) **Deeply laid a sure Foundation.** Pt. ii.

By Archbishop Benson, *tr.* at Rugby, and used at the Dedication of Wellington College Chapel, July 16, 1863. It had previously appeared in the *Wellington College H. Bk.*, 1860. It is also given in the S. P. C. K. *Church Hys.*, 1871.

5. (*a.*) **Blessed Salem, long expected.** Pt. i.
(*b.*) **Christ is laid the sure Foundation, Christ the Head, &c.** Pt. ii.

By W. Mercer, in the Oxford ed. of his *Church Psalter and H. Bk.*, 1864.

6. (*a.*) **Blessed City, Heavenly Salem, Vision fair of peace and rest.** Pt. i.
(*b.*) **Christ is laid the sure Foundation, Corner-stone from, &c.** Pt. ii.

By R. C. Singleton, in his *Anglican H. Bk.*, 1868 and 1871.

7. Built on Christ, the firm Foundation. Pt. ii. Anon. in the Ohio *Evang. Lutheran Hyl.*, 1880.

Other trs. are :—

1. Jerusalem O cittie blest, That of peace, &c. *Primer.* 1599.
2. Jerusalem, that place divine, The vision, &c. *Primer.* 1615.
3. God hath laid the sure Foundation, Pt. ii. *A. T. Russell.* 1851.
4. Blessed City, holy Salem, Vision fair, &c. *J. D. Chambers.* 1857. In full.
5. (*a*) O Jerusalem, the bless'd. Pt. i. (*b*) Christ the Corner-stone is made, Pt. ii. *J. W. Hewett.* 1859.
6. Vision's peaceful consumation. *H. Kynaston.* 1862.
7. Blessed City, holy Salem, Home of peace, &c. *H. R. B.*, in *Lyra Mystica.* 1865. In part only.
8. Hail Jerusalem the blessed, peaceful city, vision dear. *D. T. Morgan.* 1871 and 1880. In full.

ii. *The Roman Breviary Text:* (i.) *Coelestis urbs Jerusalem;* (ii.) *Alto ex Olympi vertice.*

1. (*a.*) **City of heaven, Jerusalem.** Pt. i.
(*b.*) **From loftiest peak of heavenly light.** Pt. ii.

By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 133. In 1850 pt. i. was given in Stretton's *Church Hys.* In Johnston's *English Hyl.*, 1856, both parts are altered as, (1) "Celestial seat, Jerusalem," (2) "Christ for the Corner-stone is giv'n."

2. (*a.*) **Jerusalem, thou city blest.** Pt. i.
(*b.*) **From highest heaven, the Father's Son.** Pt. ii.

By E. Caswall, in his *Lyra Catholica*, 1849, p. 225, and his *Hys. and Poems*, 1873, p. 119. This *tr.* passed into Murray's *Hymnal*, 1852, and others.

3. Thou heavenly, new Jerusalem. Pt. i. By W. J. Irons, in the *H. Noted*, 1852, No. 41. This was repeated in Dr. Irous's *Hymns*, 1866, slightly altered in his *Ps. & Hymns*, 1873–75, and in several other collections.

4. City of peace, Jerusalem. Pt. i. Anon. in the *Hyl. for the Use of St. John the Evangelist, Aberdeen*, 1870.

Other trs. are :—

1. Jerusalem, Celestial place. *Primer.* 1685.
2. (*a*) Hierusalem whose Heav'nly Mien (Pt. i.). *Primer.* 1706.
3. (*b*) From high Olympus Top the Son (Pt. ii.). *Primer.* 1706.
4. Jerusalem, whose Name contains. *Evening Office.* 1760.
5. (*a*) City of heaven, Jerusalem (Pt. i.). *A. J. B. Hope.* 1844. In part only.
6. Promised home of peace and love (Pt. i.). *R. Campbell.* 1850.
7. (*a*) Jerusalem, thou city grand (Pt. i.). By T. J. Potter, in the *Catholic Psalmist*, 1858.
8. (*a*) Celestial City, Salem blest (Pt. i.). (*b*) From lofty summit of high heaven (Pt. ii.). *J. Wallace.* 1874.

iii. *The Paris Breviary Text*, 1736: (i.) *Urbs Jerusalem beata;* (ii.) *Angularis fundamentum.*

1. (*a.*) **The holy Jerusalem.** Pt. i.
(*b.*) **Christ is set the Corner-stone.** Pt. ii.

By I. Williams. Of these Pt. i. was given in the *British Magazine*, Aug. 1833, and Pt. ii. in the same, July 1837 (vol. xii. p. 30), and both parts were included in Williams's *Hys. tr. from the Parisian Breviary*, 1839, p. 333.

2. (*a.*) **O City of our God.** Pt. i.
(*b.*) **Christ is our Corner-stone, On Him alone we build.** Pt. ii.

By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 119. Pt. i. is very rarely used, but Pt. ii. is the most popular of any *tr.* of that portion of the hymn, and is in very extensive use in G. Britain and America. It sometimes begins, "O Christ, our Corner-Stone." The hymn "Here, Gracious God, do Thou," in Martineau's *Hymns, &c.*, 1840 and 1873, is from this *tr.*, beginning with st. iii.

3. O heavenly Queen, high Salem. Pt. i. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55, H. Seasons, 53, and again in Rice's *Sel.* from the same, 1870, No. 126.

iv. *The Sens Breviary Text*, 1726: *Urbs beata, vera pacis.*

A *tr.* of this text, by A. R. Thompson, is given in Duffield's *Latin Hymn-writers*, 1889, as, "Blessed city vision true." [J. J.]

Ut jucundas cervus undas, aestuans desiderat. *Bernard of Cluny (?).* [*B. V. M.*] This is the opening of a poem, or rather cycle of poems or hymns, known as the *Mariale.* Up to 1600 it generally passed under the name of Bernard or of St. Bernard, though it was also ascribed to St. Thomas of Aquino (d. 1274); to Hildebert, archbishop of Tours (d. 1134), and to others. After 1600 it (or rather a cento from it beginning "Omni die dic Mariae") passed current under the name of St. Casimir of Poland (d. 1484). It has recently been ascribed to St. Anselm of Aosta, who, in 1063, was appointed Prior, and, in 1078, Abbot of Bec in Normandy; became Archbishop of Canterbury in 1093; and d. April 12, 1109. The ascription to St. Anselm

has been upheld by Father Ragey of the Marist Order, who in 1884 pub. an ed. of the full text as *Sancti Anselmi Cantuariensis Archiepiscopi Mariale*, &c. (London, Burns & Oates), with a preface and introduction dated April 21, 1883. This ed. is out of print, but Father Ragey kindly presented the present writer with a copy, and also with copies of his articles on the *Mariale* in the *Annales de Philosophie Chrétienne* (Paris), May and June 1883, and in the *Controverse et Contemporain* (Lyons), Nov. 1887. There, in the *Revue des Questions historiques* (Paris), Oct. 1886 and July 1887, and in the works referred to in these articles, the subject may be studied in detail. Here we can give only a brief outline of the subject, dealing (i.) with the *MSS.*, (ii.) with the *Authorship*, and (iii.) with the *Centos and Translations*.

(i.) *MSS.* The *Mariale* exists in at least five MSS. not later than 1200. Two of these are in the British Museum, viz., the *Add.* 21927, and the *Harl.* 2882.

The former of these (a *Psalter* apparently written for a Benedictine monastery in the province of York) contains only a portion of the text, beginning at f. 40*b* with the words "Omni die dic Mariae," and is entitled "Laus et oratio de scā Maria." This MS. has sometimes been assigned to the end of the 11th cent., but the British Museum authorities, on being requested by the present writer to re-examine it, agree in considering that it is not earlier than 1175. The *Harleian MS.* (a complete and excellent one, apparently written in England), is dated in the Catalogue as of the 12th cent., but the similarly elicited opinion of the British Museum authorities is that it is not earlier than 1200.

The other three MSS. are in the Bibliothèque Nationale at Paris, viz., *Lat.* 2445 *A.*, *Lat.* 10522, and *Lat.* 16565.

M. Leopold Delisle, the Principal Librarian, has kindly re-examined these, and has come to the conclusion that none of them is as early as 1140. The 2445 A. is the earliest, and may possibly date soon after 1150.

The *Mariale* is also found in a considerable variety of MSS. of later date, in the Brit. Mus. and in various French and German libraries, but these need not here be mentioned in detail. The verse form, a variety of the trochaic catalectic tetrameter, is not earlier than about 1050.

(ii.) *Authorship.*—These facts, and the other evidence adduced in the works noted above, clearly point to the conclusion that the poem was written, either in France or in England, not earlier than 1050 and not later than 1150. The possible authors are thus reduced to four, viz.: *St. Anselm of Canterbury*, *St. Bernard of Clairvaux*, *Bernard of Cluny*, and *Hildebert of Tours*. St. Thomas of Aquino (to whom it is ascribed in a 14th cent. MS., cited by *Mone*, ii. p. 258) was only born in 1225.

(a) **Hildebert.** For Hildebert there is only the ascription in a miscellaneous MS. volume of the 13th or 14th cent., formerly belonging to the monastery of St. James at Liege, and now in the Darmstadt Library (No. 2777. The text of this MS., which contains nearly the whole of the *Mariale*, is printed by F. W. E. Roth, in his *Lat. Hymnen*, 1887, No. 203). The *Mariale* is not contained in the Benedictine ed. of Hildebert's *Opera* (Paris, 1708), and M. Hauréau, who has recently interested himself in the study of Hildebert, ascribes it not to him, but to Bernard of Cluny.

(b) **St. Bernard of Clairvaux.** The ascription to St. Bernard also rests on a very slight foundation. The Bernard to whom the early MSS. ascribed the *Mariale* was clearly not the abbot of Clairvaux, but the monk of Cluny. (See M. Hauréau's articles in the *Journal des Savants* for 1882, reprinted as the *Poèmes Latins attribués à Saint Bernard*, Paris, 1890.)

(c) **St. Anselm of Canterbury.** The principal specific reasons (beyond the general contention that it harmonises in sentiment and expression with St. Anselm's character, and with his works), which led Ragey to think that it was by him are:—

(1) The fact of its being in very early MSS. But, as shown above, no MS. of it is as early as 1140, and consequently it cannot be adjudged from Bernard of Cluny on that ground. (2) The fervour of its devotion to the B. V. M. But St. Anselm was not alone in his devotion to her. (3) The frequent resemblances to passages in the works undoubtedly by St. Anselm. In the first ed. of the *Mariale* these parallel passages are printed at the foot of the pages containing the corresponding portions of the text. But the parallels are not very close, and even if they were closer they might be accounted for otherwise, for it is tolerably certain that Bernard had access, in the library at Cluny, to at least a fairly complete set of the works of so well-known an ecclesiastic and theologian as St. Anselm. (4) The fact that in the *Harl. MS.* 2882 it occurs in a section which otherwise contains nothing but pieces which are undoubtedly by St. Anselm. This is not a very conclusive argument, especially as the other pieces are all in prose. (5) Certain allusions which Ragey thinks were meant to refer to contemporary events in England, under the rule of William Rufus (1078–1100). The allusions are however not distinct enough to found an argument upon.

To the present writer the great difficulties in the way of ascribing the *Mariale* to St. Anselm are firstly that F. Ragey relies too much on subjective evidence, and secondly that the other poems ascribed to him are of such small importance, and nowhere show any evidence of poetical talent or of the power to compose such a long poem in so difficult a metre.

The *Mariale* had indeed been ascribed to St. Anselm much earlier than by Father Ragey, viz., in a MS. of about the end of the 13th cent., now in the *Bibl. Nat.* at Paris (*Lat.* 16499, f. 343), where it is entitled "Meditationes Anselmi de beata Virgine." But the mere fact of its appearance with that title in this solitary, and not very ancient, MS., has not convinced M. Hauréau (1890, p. 87) that it is really by St. Anselm, nor is the present writer inclined to regard it as conclusive evidence of his authorship.

(d) **Bernard of Cluny.** The earliest MS. of the poem now known is the *Lat.* 2445 *A.* at Paris, written *circa* 1150. Here it is entitled "Invocatio divinae Sapientiae facta a Bernardo in laudem monacho perpetuae Virginis." The epithet 'monachus' is evidently meant to point to Bernard of Cluny, for long before 1150 St. Bernard, from a simple monk, had become Abbot of Clairvaux. The ascription to Bernard is found in various other of the early MSS. As time went on and the fame of St. Bernard of Clairvaux increased, while the name of Bernard of Cluny was forgotten, we find the MSS. ascribe the *Mariale* distinctly to St. Bernard. So in two MSS. of the 14th cent., written in France, and now in the Brit. Mus. (*Reg.* 7 *A.* vi., and *Reg.* 8 *B.* 1), the author is styled "Bernardus doctor," and in a MS. of the 15th cent., now also in the Brit. Mus. (*Add.* 30935, *f.* 363*b*), the poems are styled "Orationes sancti Bernardi devoti doctoris," and appointed for the Octave of the Assumption of the B. V. M.

To show the structure of the poem we print here the opening of its best-known part:—

> "Omni *die*, dic Ma*riae*, mea, laudes, an*ima*;
> Ejus *festa*, ejus *gesta* cole splendidiss*ima*.
> Contempl*are*, et mir*are* ejus celsitud*inem*;
> Dic felic*em* Genitric*em*, dic Beatam Virg*inem*."

On comparing this with the *De contemptu mundi* (pp. 137, ii. and 533, ii.), which is the undoubted work of Bernard of Cluny, we see in both an equal mastery of a difficult and somewhat similar metre. The poet who could write the one was certainly capable of writing the other. Whatever may be the theological prepossessions of the critic it is altogether unfair to deny that the *De contemptu* and the *Mariale* are both the work of a first-rate poet, and it is idle to depreciate the *De contemptu* in order to exalt the *Mariale*. The *De contemptu* indeed contains much that might well have been spared, but the first part, for hundreds of lines, has in its way nothing to equal it in beauty in the whole range of Latin sacred poetry. If the *De contemptu* may be accused of want of progress and of eddying round its subject, then this is precisely what may justly be said of the *Mariale*.

Therefore, on the grounds of the early ascription to Bernard of Cluny, of the fact that no MSS. can be found which are sufficiently early to disprove the ascription to him, and of his talents as a poet and master of Latin verse, we incline to regard the *Mariale* as his. St. Anselm was indeed a distinguished theologian and ecclesiastic, but we have really no reason to regard him as a poet of any merit.

(iii.) *Centos and Translations.* The complete text of the poem is, in Ragey's edition, arranged in 15 parts, viz. a *Prooemium*, a *Praevia Meditatio*, and 13 *Hymns*. It is not necessary however to print the first lines of these as Ragey's 2nd ed. (Tournay: Desclée, Lefebvre & Co., 1885) is easily accessible, as well as cheap, and very prettily printed. Here we give only the beginnings of the different forms or centos which we have noticed, adding the page references to Ragey's 1885 ed. These forms and centos are :—

i. Jesse proles, pelle moles. p. 104.
ii. Jesu Christe, per quem iste. p. 123.
iii. Jesu Verbum, qui superbum. p. 170.
iv. Lingua mea, dic trophaea. p. 1[illegible]
v. Lux sanctorum, spes lapsorum. p. 71.
vi. O felicem genitricem. p. 93.
vii. O Maria, vitae via. p. 107.
viii. Omni die, dic Mariae. p. 15.
ix. Pulchra tota, sine nota. p. 28.
x. Splendor Patris, factor Matris. p. 44.
xi. Ut jucundas cervus undas. p. 3.

Of these Nos. i., ii., iii., v., vii., x. are given by *Mone* (Nos. 566-571) from various MSS. of the 14th and 15th cent., and seem to have been meant for use at private devotions. The other forms may be here noted somewhat more fully, viz. :—

iv. Lingua mea, dic trophaea virginis puerperae. A cento beginning thus was *tr.* as :—

O my tongue, the praise and honours. By T. I. Ball for the 1863 *Appx.* to the *H. Noted*, No. 205. This is repeated in the *Office H. Bk.*, 1889. In the *St. Margaret's Hyl.* (East Grinstead), 1875, it is in two parts, the second beginning "O thou ever pure, yet fruitful."

vi. O felicem genitricem, cujus sacra viscera. This is the only portion of the poem which seems to have come into public use in Pre-Reformation times. It is included in various *Missals* of the 15th and 16th cent., such as the Lübeck, c. 1480; the Trier, c. 1490; the Prag of 1507; the Naumburg of 1517, and others. Also in *Wackernagel*, i. p. 192; *Daniel*, ii., p. 205; *Kehrein*, No. 315, &c. It is *tr.* as :—

Blessed Mother o'er all other. By A. D. Wackerbarth, in his *Lyra Ecclesiastica*, 1842, p. 27.

viii. Omni die, dic Mariae, mea, laudes, anima. The popular form of this is the cento made from the poem by St. Casimir of Poland (b. 1458, d. 1484). A MS. copy of this arrangement is said to have been found in his grave when that was opened in 1604; and in the 17th cent., and indeed till recently, he was generally thought to be its author. It is given in his life in the Bollandist *Acta Sanctorum* (1668), for March 4; in the *Parnassus Marianus*, Douay, 1624, p. 364; in J. M. Horst's *Paradisus animae Christianae*, Cologne, 1630, p. 500 (1644, p. 462); in *Daniel*, ii. p. 372, &c. Various *trs.* of it are included in German Roman Catholic hymn-books from 1613 on, it was *tr.* into French at least as early as 1630, and there are also *trs.* in Italian, Spanish, Polish, Hungarian, &c. It has also been *tr.* into English as :—

1. Each day, my soul, Tell Mary's praise. By Canon F. Oakeley, in his *tr.* of Horst's *Paradisus*, 1850, p. 593, and divided, as in Horst, into six decades.

2, Daily, daily, sing to Mary, Sing, my soul, her praises due. This is in the *Oratory Hys.*, 1854, and the *Catholic Psalmist*, 1858, p. 141. It is repeated in the *Catholic Hyl.*, 1860, as the first part of No. 63; and, in almost the same text, in the *Crown of Jesus H. Bk.*, 1862, &c.

3. Sing, sing each day, A tuneful lay. By Cardinal Wiseman, in his *Hymn of St. Casimir*, London, 1859.

ix. Pulchra tota, sine nota cujuscumque maculae. This is really part of the cento made by St. Casimir. It is *tr.* as :—

Holy Queen! we bend before thee, Queen of purity divine. By E. Caswall, in his *Masque of Mary*, 1858, p. 312, and *Hys. & Poems*, 1873, p. 176; repeated in the *Hys. for the Year*, 1867, and the *Parochial H. Bk.*, 1880. In the *Catholic Hyl.*, 1860, No. 63, pt. ii., it begins "Holy Mary, we implore thee By thy purity divine," and this form is repeated in the *Crown of Jesus H. Bk.*, 1862.

xi. Ut jucundas cervus undas, aestuans desiderat. This is found also in *Daniel*, v. p. 409, and in Trench's *Sac. Latin Poetry*, ed. 1864, p. 237. It is *tr.* as :—

The thirsty hart pants with desire. By D. T. Morgan, in his *Hys. of the Latin Church*, 1871, p. 94.

These various forms and centos testify to the popularity which the poem has enjoyed in Roman Catholic circles. It is in parts very beautiful; but is, as a whole, too intensely Marian to lend itself for use in the Churches of the Reformation, unless with such adaptation as would almost destroy its identity.

[J. M.]

Ut queant laxis resonare fibris. *Paul the Deacon.* [*St. John the Baptist's Day.*] This hymn by Paul the Deacon, son of Warnfried, is found in three MSS. of the 11th cent. in the British Museum (Jul. A. vi. f. 54; Vesp. D. xii. f. 81 *b*; Add. 30848 f. 165); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, p. 102, is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 30*b*). Also in the St. Gall MS. No. 387, of the 11th cent.; in a MS. of the 11th cent. at Corpus Christi College, Cambridge (391, p. 260), &c. Among the Bern MSS. it is found in No. 363 of the 8th cent.; No. 303 *circa* 900; and No. 455 of the 10th cent. Ernest Dümmler, in the *Poetae Latini aevi Carolini*, Berlin, 1881, vol. i. p. 83, gives it in the *Appendix* "Carminum Dubiorum" of Paul the Deacon, citing it as in a Vatican MS. of the 10th cent., and many others. It is in the *Roman*, *Sarum*, *York*, *Aberdeen*, and other *Breviaries*. In the *Sarum* use part i. was assigned to *Lauds*, pt. ii. **Antra deserti teneris sub annis** to *Matins*, pt. iii., **O nimis felix, meritique celsi** to *Lauds*. Stanza i. has often been quoted by writers on music (from Guido of Arezzo in the 11th cent. onwards) as indicating the names of the musical notes :—

"**Ut** queant laxis **Re**sonare fibris
Mira gestorum **Fa**muli tuorum
Solve polluti **La**bii reatum,
Sancte Johannes."

The printed text is also in *Daniel* i. No. 183, with readings at iv. pp. 163, 370, citing the Bern MS. No. 455, &c.; in *Wackernagel*, i. No. 127; *Bässler*, No. 64; G. M. Dreves's *Hymnarius Moissiacensis*, 1888. p. 50, from a 10th cent. MS.; and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

The three parts of this hymn have been *tr.* into English as follows :—

i. Ut queant laxis resonare fibris.

1. O that, once more, to sinful men descending. By T. I. Ball, in the 1863 *Appendix* to the *H. Noted*. In the *Office H. Book*, 1889, it is given as "O that to sinners once again descending."

2. Greatest of prophets, messenger appointed. By R. F. Littledale, in the 1860 *Appendix* to the *H. Noted*, in the *Day Hours of the Church of England*, 1864, and again in the *People's H.*, 1867, with the signature "B."

3. O heavenly Father, cleanse our lips. By W. Cooke, in the *Hymnary*, 1872, with the signature "A. C. C." and again in Thring's *Coll.*, 1882.

4. O for thy spirit, holy John, to chasten. Anonymous in the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882. It is based upon W. J. Blew's *tr.* as below.

Other trs. are :—

1. That thy rare doings, O S. John we pray thee. *Primer*. 1599.
2. That we thy servants may with joy declare. *Primer*. 1615.
3. That we with deep-tun'd strings may sound. *Primer*. 1685.
4. O sylvan Prophet, whose eternal Fame. *Primer*. 1706 and 1782.
5. That we with tuneful Notes may sound thy Life. *Evening Office*. 1760.
6. O for thy spirit, holy John, once more. *W. J. Copeland*. 1848.
7. Unloose, great Baptist, our sin-fetter'd lips. *E. Caswall*. 1849.
8. O for thy spirit, holy John, to chasten. *W. J. Blew*. 1852–55.
9. That with glad voices, we thy matchless virtues. T. J. Potter in *Catholic Psalmist*. 1858.
10. In flowing measures worthily to sing. *J. D. Chambers*. 1866.
11. That we may worthy be in tuneful strain. *J. Wallace*. 1874.

ii. Antra deserti teneris ab annis.

1. In caves of the lone wilderness thy youth. By E. Caswall, in his *Lyra Catholica*, 1849, p. 156; his *Hys. & Poems*, 1873, p. 85, and a few Roman Catholic hymn-books for Missions and Schools.

2. Thou, young in years, in desert caverns hidest. By T. I. Ball, in the 1863 *Appendix* to the *H. Noted*. In the *Office Hy. Book*, 1889, it is greatly altered as, "Thou, in the wilds, thy tender years art hiding."

3. Thou in thy childhood to the desert caverns. Anon. in the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882.

Other trs. are :—

1. From noisy crowds your early years Recess. *Primer*. 1706.
2. In tenderest years withdrawn from haunts of men. *W. J. Copeland*. 1848.
3. In the lone desert, to the caves and coverts. *W. J. Blew*. 1852–55.
4. Thou in the desert caves thy tender youth. *J. D. Chambers*. 1866.
5. Thy childhood's home the desert was. *J. Wallace*. 1874.

iii. O nimis felix meritique celsi.

1. O blessed saint, of snow-white purity. By E. Caswall, in his *Lyra Catholica*, 1849, p. 158, and his *Hys. & Poems*, 1873, p. 86. It is given in a few collections. In *Hys. for the Year*, 1867, it begins, "O Saint of snow-white purity."

2. O blessed saint of high renown and honour. By R. F. Littledale, in the *Day Hours of the Church of England*, 1864, and the *People's H.*, 1867, where it is signed "B."

3. O more than blessed, merit high attaining. Anon. in the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882. Altered in the *Office H. Book*, 1889, to "O Saint most blessed, merit high attaining."

Other trs. are :—

1. Hail Prince of Prophets, Prince of Martyrs, hail. *Primer*. 1706.
2. O, all too blest, and of transcendent worth. *W. J. Copeland*. 1848.
3. Baptist thrice blessed, John august and holy. *W. J. Blew*. 1852–55.
4. Most blest, most excellent in holiness. *J. D. Chambers*. 1866.
5. Thrice happy, thou exalted saint. *J. Wallace*. 1874.

[J. J.]

V

V. In the *New Golden Shower*, N. Y., 1870, i.e. Mrs. Van Alstyne.

Vain are the hopes the sons of men. *I. Watts.* [*Justification by Faith.*] Pub. in his *Hys. and S. Songs*, 1709, Bk. i., No. 94, in 4 st. of 4 l., and headed "Justification by Faith, not by Works; or, The Law condemns, Grace justifies, Rom. iii. 19–22." In the Draft of the Scottish *Translations and Paraphrases*, 1745, it was given unaltered; in that of 1751 it was slightly changed; and in the authorised issue of the *Trs. and Paraphs.*, 1781, No. xli., st. i., ii. were rewritten, but began with the original first line as above; st. iii. was taken from the *Draft* of 1751; and st. iv. unaltered from Watts. In the markings by the eldest daughter of W. Cameron (p. 200, ii.) these alterations are attributed to him. The use of the 1781 form of the text is far more extensive than that of the original. [J. J.]

Van Alstyne, Frances Jane, *née* **Crosby,** a member of the Methodist Episcopal Church, was b. at South East, Putnam County, New York, March 24, 1823. When six weeks old she lost her sight. About 1835 she entered the New York City Institution for the Blind. On completing her training she became a teacher therein from 1847 to 1858. In 1858 she was married to Alexander Van Alstyne, a musician, who was also blind. Her first poem was pub. in 1831; and her first volumes of verse as *A Blind Girl, and Other Poems*, 1844; *Monteresy, and Other Poems*, 1849; and *A Wreath of Columbia's Flowers*, 1858. Her first hymn was "We are going, we are going" (*Death and Burial*), which was written for Mr. Bradbury and pub. in the *Golden Censer*, 1864. From 1853 to 1858 she wrote 20 songs, which were set to music by G. F. Root. Her songs and hymns number some 2,000 or more, and have been published mainly in several of the popular American Sunday school collections, and often under a *nom de plume*. About 60 have come into C. U. in G. Britain. The majority of these are taken from the following American collections :—

i. From *The Shining Star*, 1864.

1. Softly on the breath of evening. *Evening.*

ii. From *Fresh Laurels*, 1867.

2. Beautiful Mansions, home of the blest. *Heaven.*
3. Jesus the Water of Life has given. *The Water of Life.*
4. Light and Comfort of my soul. *In Affliction.*

5. There's a cry from Macedonia. *Missions.*
6. We are marching on with shield and banner bright. *S. S. Anniversary.*

iii. From *Musical Leaves*, 1868.

7. O what are you going to do, brother? *Youth for God.*

iv. From *Sabbath Carols*, 1868.

8. Dark is the night, and cold the wind is blowing. *Affliction anticipated.*
9. Lord, at Thy mercy seat, Humbly I fall. *Lent.*

v. From *Silver Spray*, 1868.

10. If I come to Jesus, He will make me glad. *Peace in Jesus.*
11. 'Twill not be long—our journey here. *Heaven anticipated.*

vi. From *Notes of Joy*, 1869.

12. Little beams of rosy light. *The Divine Father.*
13. Press on! press on! a glorious throng. *Pressing towards the Prize.*

vii. From *Bright Jewels*, 1869.

14. Christ the Lord is risen to-day, He is risen indeed. *Easter.*
15. Holy, holy, holy is the Lord! Sing O ye people, &c. *Holiness of God.*
16. Jesus, keep me near the Cross. *Near the Cross of Christ.*
17. Saviour, bless a little child. *A Child's Prayer.* Written Feb. 6, 1869.

viii. From *Songs of Devotion*, 1870.

18. Pass me not, O gentle Saviour. *Lent.* Written in 1868.
19. Rescue the perishing, care for the dying. *Home Missions.*

ix. From *Pure Gold*, 1871.

20. Great is Jehovah. King of kings. *Greatness of God.*
21. I would be Thy little lamb. *The Good Shepherd.*
22. Lead me to Jesus, lead me to Jesus. *Desiring Jesus.*
23. To the work, to the work, we are servants of God. *Home Missions.*
24. Why labour for treasures that rust and decay? *The Fadeless Crown.*

x. From the *Royal Diadem*, 1873.

25. I am Jesus' little friend. *For Infant Schools.*
26. Jesus I love Thee. *Loving Jesus.*
27. Mourner, wheresoe'er thou art. *To the Sorrowing and Penitent.* Written Oct. 3, 1871.
28. Never be faint or weary. *Joy in Jesus.*
29. Only a step to Jesus. *Invitation.*

xi. From *Winnowed Hymns*, 1873-4.

30. Loving Saviour, hear my cry. *Lent.*

xii. From *Echoes of Zion*, 1874.

31. Say, where is thy refuge, my brother? *Home Missions.*

xiii. From *Songs of Grace and Glory*, 1874.

32. Thou my everlasting Portion. *Christ the Portion of His People.*

xiv. From *Brightest and Best*, 1875.

33. All the way my Saviour leads me. *Jesus the Guide.*
34. I am Thine, O Lord: I have heard Thy voice. *Holiness desired.*
35. O come to the Saviour, believe in His name. *Invitation.* Written, Sep. 7, 1874.
36. O how sweet when we mingle. *Communion of Saints.* Written in 1866.
37. O my Saviour, hear me. *Prayer to Jesus for blessing and love.*
38. Only Jesus feels and knows. *Jesus the Divine Friend.*
39. Revive Thy work, O Lord. *Home Missions.*
40. Saviour, more than life to me. *Jesus All and in All.*
41. To God be the glory, great things He hath done. *Praise for Redemption.*

xv. From *Calvary Songs*, 1875.

42. Come, O come with thy broken heart. *Invitation.*

xvi. From *Gospel Music*, 1876.

43. Here from the world we turn. *Divine Worship.*
44. When Jesus comes to reward His servants. *Watching.*

xvii. From *Welcome Tidings*, 1877.

45. O hear my cry, be gracious now to me. *For Pardon and Peace.*

xviii. From *The Fountain of Song*, 1877.

46. Lord, my trust I repose on Thee. *Trusting in Jesus.*

xix. From *Good as Gold*, 1880.

47. In Thy cleft, O Rock of Ages. *Safety in Jesus.*
48. Sound the alarm! let the watchman cry. *Home Missions.*
49. Tenderly He leads us. *Christ the Leader.*
50. 'Tis the blessed hour of prayer. *The hour of Prayer.*

In addition to these hymns, all of which are in C. U. in G. Britain (mainly through I. D. Sankey's *Sacred Songs and Solos*, the *Methodist S. S. H. Bk.*, the Silver Street *Sunday Scholar's Companion*, and other collections for Sunday schools), there are also "A blessing for you, will you take it?" (*Pardon through Jesus*); "My song shall be of Jesus" (*Praise of Jesus*); "Now, just a word for Jesus" (*Home Missions*); "Onward, upward, Christian soldier" (*Pressing Heavenward*); "Sinner, how thy heart is troubled" (*Invitation*); "'Tis a goodly, pleasant land" (*Heaven anticipated*); and "When the dewy light was fading" (*Death anticipated*). All of these are in I. D. Sankey's *Sac. Songs & Solos*. Mrs. Van Alstyne's most popular composition is "Safe in the arms of Jesus" (*Safety in Jesus*). This was written in 1868, at the request of Mr. W. H. Doane, to his well-known melody with which it is inseparably associated, and pub. in *Bright Jewels*, 1869. Mrs. Van Alstyne's hymns have sometimes been published anonymously; but the greater part are signed by a bewildering number of initials, and *noms de plume*, including:—

A.; *C.*; *D. H. W.*; *F.*; *F. A. N.*; *F. C.*; *F. J. C.*; *F. J. V. J.*; *J. C. F.*; *V.*; *V. A.*; *Ella Dale*; *F. Crosby*; *F. J. Crosby*; *Fannie*; *Fannie Crosby*; *Fanny*; *Fanny Crosby*; *Fanny Van Alstyne*; *Jenny V.*; *Mrs. Jenie Glenn*; *Mrs. Kate Grinley*; *Miss V.*; *Miss Viola V. A.*; *Mrs. V.*; *Viola.* (List kindly supplied by Mr. H. P. Main, of New York.)

The combined sales of the volumes of songs and hymns named above have amounted in English-speaking countries to millions of copies. Notwithstanding the immense circulation thus given to Mrs. Van Alstyne's hymns, they are, with few exceptions, very weak and poor, their simplicity and earnestness being their redeeming features. Their popularity is largely due to the melodies to which they are wedded.

Since the above was in type we have found that the following are also in C. U. in G. Britain:—

51. Suppose the little cowslip. *Value of Little Things.*
52. Sweet hour of prayer. *The Hour of Prayer.* These are in Bradbury's *Golden Chain*, 1861.
53. Never lose the golden rule. *Love to our Neighbours.* In Bradbury's *Golden Censer*, 1864.
54. I will not be afraid at night. *Trust in God.* In Bradbury's *Fresh Laurels*, 1867.
55. Praise Him, praise Him, Jesus our, &c. *Praise of Jesus.* In Biglow & Main's *Bright Jewels*, 1869.
56. More like Jesus would I be. *More like Jesus.* In Perkins & Taylor's *Songs of Salvation*, 1870.
57. Behold me standing at the door. *Christ at the Door.* In Biglow & Main's *Christian Songs*, 1872.
58. If I come to Jesus. *Jesus the Children's Guide.*
59. Jesus, Lord, I come to Thee. *Trust in Jesus.*
60. Let me learn of Jesus. *Jesus the Children's Friend.*
61. Singing for Jesus, O singing for Jesus. *Singing for Jesus,*

62. There is a Name divinely sweet. *Holy Name of Jesus.*

Of these hymns Nos. 58–62 we have not been able to trace. [J. J.]

Various. It was originally intended that additions to and corrections of articles in this Dictionary should come under this heading. The expansion of the work far beyond its original limits, the accumulation of hymns and hymnological works of great value, the discovery of MSS. and books heretofore unknown to the hymnologist, the passing away of a large number of hymnwriters since the printing of this *Dictionary* was begun in 1880, and the late arrival of some important articles, have however necessitated an **Appendix**, which will be found at p. **1307**. In every case where the reader is referred to **Various** in this Dictionary the information will be found in that **Appendix**. [J. J.]

Vater unser, der du bist. [*Lord's Prayer.*] In an *Erfurt G. B.* of 1527, and thence in *Wackernagel*, iii. p. 545, in 9 st. of 4 l., and *Kirioleyson. Tr.* as "O oure Father celestiall," by *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 549). [J. M.]

Vater unser im Himmelreich. [*M. Luther. The Lord's Prayer.*] This was included in V. Schumann's *Geistliche Lieder*, Leipzig, 1539, in 9 st. of 6 l., entitled "The Lord's Prayer briefly expounded and turned into metre" (apparently first as a broadsheet with the same title, in 1539; see Wackernagel's *Bibliographie*, 1855, p. 156); and thence in *Wackernagel*, iii. p. 24. Also in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 52; and in the *Unv. L. S.*, 1851, No. 572. It is a beautiful rendering, and has been by some regarded as Luther's finest hymn. Each of the first eight stanzas amplifies one of the clauses of the Lord's Prayer (omitting the doxology), and the ninth is on the Amen. C. von Winterfeld, in his ed. of Luther's *Deutsche Geistliche Lieder*, Leipzig, 1840, gives a facsimile of what he believed to be the autograph original draft of this hymn. *Tr.* as:—

1. **Our Father in the heav'ns above.** A good and full *tr.* by A. T. Russell, as No. 121 in the Dalston Hospital *H. Bk.*, 1848, repeated as No. 4, in the Appx. to his own *Ps. & Hys.*, 1851, and omitting st. ix., in Maurice's *Choral H. Bk.*, 1861.

2. **Our Father dear, which art in heaven.** In full, by R. Massie, in his *Martin Luther's Spir. Songs*, 1854, p. 61, repeated in the Ohio *Luth. Hyl.*, 1880.

3. **Our Father, Thou in heaven above.** A full and good *tr.* by Miss Winkworth, in her *C. B. for England*, 1863, No. 114. Repeated in the *Evang. Hyl.*, N. Y., 1880, and by Dr. Bacon in his *Hys. of Martin Luther*, 1884, p. 64.

Other trs. are:—

(1) "Our Father God omnipotent." In the *Gude and Godlie Ballates*, ed. 1568, folio 7 (1868, p. 10). (2) "Our Father Which in Heaven art, And mak'st." By Dr. R. Cox, in the 1560 and 1560–61, *Psalmes of David*. Repeated in the *English Psalter* of 1562, and added in 1595 to the *Scottish Psalter* of 1564–65. (3) "Our Father! Who from Heav'n above." By *J. C. Jacobi*, 1722, p. 65 (1732, p. 107). Repeated as No. 155 in pt. i. of the *Moravian H. Bk.*, 1754. (4) "Our Father in the heavenly realm." By *Miss Fry*, 1845, p. 45. (5) "Our Father, Who from heaven above." By *J. Anderson*, 1846, p. 59 (1847, p. 73). (6) "Father of all in heaven above." By *Dr. J. Hunt*, 1853, p. 88. (7) "Our Father in the heaven Who art." By Dr. G. Macdonald in the *Sunday Magazine*, 1867, altered in his *Exotics*, 1876. [J. M.]

Vaughan, Charles John, D.D., s. of Mr. Vaughan, Vicar of St. Martin's, Leicester, was b. in 1817, and educated at Rugby, and at Trinity College, Cambridge, where he graduated in 1838 as Senior Classic. He was for sometime Fellow of his College, and successively Vicar of St. Martin's, Leicester; Head Master of Harrow; Vicar of Doncaster; Master of the Temple; and Dean of Llandaff (1879). He has also been Chaplain in Ordinary to the Queen, and Chancellor of York Cathedral. In 1882 he was appointed Deputy Clerk of the Closet. Although so widely known as a Scholar, Theologian, and Preacher, his hymn-writing is very limited. Practically he is known by one hymn only: "Lord, Whose temple once did glisten" (*Laying Foundation Stone of a Church*), which was written at Cambridge about 1837, to the tune "The German Emperor" (*H. A. & M.*, 1875, No. 292, 1st tune), and was used at the laying of the Foundation stone of Trinity Church, Chesterfield. It was pub. in Alford's *Ps. & Hys.*, 1844, No. 115, in 4 st. of 8 l., and was given for "The Consecration of a Church." It is in several modern collections. [J. J.]

Vaughan, Henry, M.D., commonly called "The Silurist," was one of twin-brothers born of a titled family at Newton, Llansaintffiad, in 1621. After studying under the Rev. Matthew Herbert, Rector of Llangattock, he proceeded to Jesus College, Oxford, in 1638; but through the national troubles of those days, his studies, in common with those of his brother, were interrupted, and they had to leave the University. Subsequently he entered the medical profession, and practised at Brecon and at Newton. He d. April 23, 1695. His published works include, *Poems with the Tenth Satire of Juvenal Englished*, 1646; *Olor Iscanus*, 1651; *The Mount of Olives*, 1652, &c. As a religious poet he followed very closely the peculiarities of George Herbert, of whose writings he was a great admirer. His best and most devotional poems were written during a severe affliction, and were pub. in his *Silex Scintillans*. After being almost forgotten for more than 200 years, his quaint, thoughtful, devotional, and, in many instances, beautiful poems, are receiving attention at the hands of hymnal compilers and others. The title of the work in which these pieces appeared is:—

Silex Scintillans: or Sacred Poems and Private Eiaculations. By Henry Vaughan, Silur-ist. London. Printed by J. W. for H. Blunden, at ye Castle in Cornhill, 1650. This contains 110 pages. This was reprinted as *Silex Scintillans: or Sacred Poems and Private Ejaculations. The Second Edition, In two books; By Henry Vaughan, Silurist. London, Printed for Henry Crips, and Lodowick Lloyd, next to the Castle in Cornhill, and in Popes-Head Alley*, 1655. The Rev. H. F. Lyte republished this work as, *The Sacred Poems and Private Ejaculations of Henry Vaughan, with Memoir.* London, Pickering, 1847. It is also reprinted in Grosart's *Fuller Worthies*, 1868.

From the *Silex Scintillans* several pieces have been taken as hymns for public worship. In addition to those annotated under their respective first lines (see **Index of Authors and Translators**), the following, all from the 1st ed. of 1650, are in C. U.:—

1. As travellers when the twilight's come. *Life a Pilgrimage.*
2. Bright shadows of true rest! some shoots of bliss. *Sundays.* Sometimes as "Types of eternal rest, fair buds of bliss."
3. Joy of my life, while left me here. *Guiding Stars.*
4. King of mercy, King of love. *God our King.*
5. Lord, with what courage and delight. *Cheerfulness.*
6. My God and King, to Thee I bow my knee. *Lent.*
7. Since in a land not barren still. *Love and Discipline.*
8. Up to those bright and gladsome hills. *Ps. cxxi.*
9. What needs a conscience, clear and bright? *Conscience.*
10. When one loud blast shall rend the deep. *Advent. Judgment.*
11. Zion's true glorious God! on Thee. *Praise.*

Of Vaughan's hymns the most widely used are:—"Bright Queen of heaven," "My soul, there is a countrie," and "Up to these bright and gladsome hills." [J. J.]

Vaughan, Rowland, was a member of an ancient Welsh family in Merionethshire. He received his University education at Jesus College, Oxford. His name stands pre-eminent among the contemporary gentry of Wales, for devoting his talents to the improvement of his poorer countrymen. He translated several excellent works; and besides being a good prose writer, he was also a good poet. His *tr.* of the *Veni Creator Spiritus*, "Tyr'd Ysbryd Glan," and his *Galarnad Pechadus* are still in great favour in Wales. His mansion at Caergai was burnt to the ground by the Republican forces from Montgomeryshire, and part of his estates confiscated. His attachment to the King's cause brought upon him great sufferings. [W. G. T.]

Venez Jésus, mon salutaire. *Antoinette Bourignon.* [*Renouncing all for Christ.*] This hymn was written, *circa* 1640, and expressed her determination to live for Christ alone, a resolution which she came to whilst suffering from her father's anger because she refused to marry a man whom he had chosen for her. It is given in her *Works*, Amsterdam, 1686, in 5 st. of 8 l. *Tr.* as:—

Come Saviour, Jesus, from above. Dr. Osborn, in *The Poetical Works of John and Charles Wesley*, 1868–72, vol. i. p. 110, says in a note to this *tr.*, which is given there from the Wesley *Hys. and Sac. Poems*, 1739, p. 123, in 10 st. of 4 l.

"This, and the 'Farewell to the World,' p. 17, were probably furnished to the compilers by Mr. Byrom, of Manchester (see 'Byrom and the Wesleys,' by the Rev. Dr. Hoole [1864], pp. 17, 27), and translated by him from the French of Madam de Bourignon. The copy of 'A Hymn to Jesus,' which is found in his 'Miscellaneous Poems' (Manchester, 1773), vol. ii. p. 211, differs from that given above only in the title ['Renouncing all for Christ'], and in such verbal alterations as the superior taste and judgment of the Wesleys would dictate. The 9th and 10th verses, in both Byrom's and Wesley's copies are tinged with that mysticism to which the preface [to the *Hys. and Sac. Poems*, 1739] refers; and Wesley has improved on himself as well as on Byrom in the last edition of v. 9 (that in the Large Hymn-Book, 1780), where, instead of 'Nor heaven nor earth,' we read 'Nothing on earth.'"

The references to Byrom and the Wesleys are these:—

(1) p. 17. Under date, "Manchester, March 3rd, 1738," Byrom writes to C. Wesley, and in his letter says:—"As your brother [J. Wesley] has brought so many hymns translated from the French, you will have a sufficient number, and no occasion to increase them by the small addition of Mademoiselle Bourignon's two little pieces. I desire you to favour my present weakness, if I judge wrong, and not to publish them."

(2) p. 27. Under date of "April 26th, 1739," Byrom writes to his son:—"They [J. & C. Wesley] have both together printed a book of hymns [the *Hys. & Sac. Poems*, 1739], amongst which they have inserted two of Madam Bourignon's, one of which they call 'A Farewell to the World,' translated from the French; and the other, 'Renouncing all for Christ,' translated from the French. They have introduced them by a preface against what they call Mystic writers (not naming any particular author), for whom they say that they had once a great veneration, but think themselves obliged very solemnly to acknowledge their error, and to guard others against the like, which they do by certain reasons that I do not see the reason of."

We regard these facts and quotations as good evidence in support of Byrom's authorship, notwithstanding that his *Poems* were pub. not by himself but by another ten years after his death.

In 1780 J. Wesley included his amended version in 8 st. of 4 l. in the *Wes. H. Bk.*, No. 276. Since then it has passed into numerous collections in G. Britain and America in various forms varying from 4 to 8 stanzas, and all from J. Wesley's text. [J. J.]

Veni Creator Spiritus, Mentes tuorum visita. [*Whitsuntide.*] In annotating this great hymn we shall deal (i.) with the *MSS.* and the various forms of the *Text*; (ii.) with its *Authorship* and *Date*; and lastly (iii.) with the differences found in its *Use.*

i. *MSS. and Text.* From the 12th cent. onwards MSS. of this hymn are innumerable, as it is commonly found in the *Hymnals*, *Breviaries*, &c., of almost all churches of the West. Before the 12th cent. copies are much less plentiful. In order to determine the text, seven MSS., all assigned to the 11th cent., have been collated as follows:—

Three now in the British Museum, viz., *Jul. A.*, vi. f. 53 (Hymnal). *Vesp. D.*, xii. f. 77 (Hymnal), *Add.* 30848, f. 159 (Mozarabic Breviary); one at Corpus Christi College, Cambridge, No. 391, page 251 (Psalter with hymns); one in the Bodleian, *Liturg. Misc.* 320, f. 32 (Hymnal); one at Durham, *B.* iii. 32, f. 27 (Hymnal); and one in the Vatican at Rome, *Palat.* 30. (Psalter with hymns).

Among other ancient MSS. it is found

In two Rheinau MSS., now in the Kantonal-Bibliothek at Zürich, viz. No. 111, f. 172*b*, of the 10th cent., and No. 91, f. 149, of the 11th cent., in the latter assigned to Vespers; in a MS. of the 11th cent. at St. Gall, No. 387, page 215 (the earliest St. Gall MS. in which the Librarian, Herr Idtenson, has been able to find it); in a MS. of the 12th cent. in the *Brit. Mus.*, Arundel, 155*f*, 157*b* (Psalter with Hymns), &c.

In other early MSS. its existence and use are recognised, but only the first words of the hymn are given. Four such MSS., all of the 11th cent., may be mentioned, viz.:—

Three in the British Museum, *Harl.* 2961, f. 102*b* (Collectarium and Hymnal), *Titus D.* xxvii. f. 76 (Book of Offices, &c., *circa* 1015), *Add.* 30850, f. 137*b* (Mozarabic Antiphonary); and one in the Bodleian, *Liturg. Misc.*, 359, f. (Pontifical).

From these sources the text is derived thus:—

(*a*) *The Original Text and the Doxologies.* The text of the seven MSS. cited above is as follows:

i.

"Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quae Tu creasti pectora.

ii.

"Qui Paraclitus diceris,
Donum Dei altissimi,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

iii.

"Tu septiformis munere,
Dextrae Dei Tu digitus,
Tu rite promisso Patris,
Sermone ditas guttura.

iv.

"Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

v.	vi.
"Hostem repellas longius, Pacemque dones protinus, Ductore sic Te praevio Vitemus omne noxium.	"Per Te sciamus, da, Patrem, Noscamus atque Filium, Te utriusque Spiritum Credamus omni tempore."

These six stanzas clearly form the original text, and in some of the MSS. cited (e.g. *Add.* 30848, and *Palat.* 30), in the *Add.* 18301, f. 128*b* (a Collectarium and Hymnal of the 12th cent.), and in some of the early printed *Breviaries*, e.g. the *Augsburg Brev.* of 1493, *Basel Brev.* of 1493, &c., &c., nothing more is added. Many MSS. indeed contain a doxology, the most usual being:—

"Sit laus Patri cum Filio,
Sancto simul Paraclito,
Nobisque mittat Filius
Charisma Sancti Spiritus."

The extraneous character of the doxology is however betrayed by the quantity of the penultimate of *Paraclitus*, and by the great variety of such doxologies, almost every church having its own special one. The doxology in the *Durham Hymnal* is:—

"Sit laus Patri cum Genito,
Amborum et Paraclito,
Proles ut hunc promiserat,
Nobis modoque tribuat."

In the *Roman Brev.* of 1570 and 1632 the doxology reads:—

"Deo Patri sit gloria,
Et Filio, Qui a mortuis
Surrexit, ac Paraclito,
In sempiterna (saeculorum) saecula."

But whatever the form was it was, as a rule, merely a general doxology common to all the Pentecostal hymns, as indeed is often indicated by a rubric such as "Sic terminantur Hymni usque ad Vesperas Sabbati sequentis" (*Brev. Rom.*). In the *Arundel MS.* 155, only the words "Sit laus Patri." are added; and in the *Vesp. D.*, xii., "Deo Patri sit gloria."

The variations in the six stanzas of the text proper are few and of small importance, viz. in st. iii. ll. 3, 4, some MSS. give "promissum" and "ditans," and in st. iv. l. 4, some MSS. read "perpetim." In the *Roman Brev.* of 1632 the variations introduced are:—

ii. l. 1. Qui *diceris Paraclitus.*
ii. l. 2. *Altissimi donum Dei.*
iii. l. 2. *Digitus Paternae dexterae.*
vi. l. 3. *Teque* utriusque Spiritum.

These variations however rest on no MS. authority, but are merely due to the tasteless revision of the *Breviary* hymns made in 1628–31, under Urban VIII., and are simply somewhat clumsy attempts to improve the rhythm and scansion. That in st. ii. l. 1, is specially to be regretted, as it destroys one of the most characteristic features of the hymn, viz. the way in which it preserves the correct quantity of the penultimate of *Paraclitus*, contrary to the general practice in Latin.

(β) *Additions to the Original Text.* In some MSS. an additional stanza is given between st. v. and vi. as follows:—

"Da gaudiorum praemia,
Da gratiarum munera,
Dissolve litis vincula,
Astringe pacis foedera."

This is contained e.g. in two MSS. in the Bodleian (*Laud Misc.*, 468 f. 4, of the 12th cent., and *Liturg. Misc.*, 370, f. 117, *circa* 1340), and in some of the early printed books, e.g. the *Basel Brev.* of 1493. But it is wanting in the earliest MSS. (e.g. it is not in the *Durham Hymnal*; *Vesp. D.*, xii.; *Jul. A.*, vi.; *Liturg. Misc.*, 320; *Palat.* 30; *C. C. C.*, 391), and the true ending of the hymn is st. vi., which forms the real doxology, no other being needed.

Another extraneous stanza is sometimes inserted after st. vi., viz.:—

"Dudum sacrata pectora,
Tua replesti gratia,
Dimitte nunc peccamina,
Et da quieta tempora."

This is found in the Durham Hymnal, but it has no business in the text, and really belongs to the "Beata nobis gaudia" (p. 120, i.). In the *Sarum Brev.* it is attached, along with the doxology, "Sit laus Patri cum Filio," to other Pentecostal hymns.

There is thus no doubt that the hymn should really consist of the 24 lines printed together as above, ending with the stanza "Per Te sciamus, da, Patrem." We may add that in a MS. *circa* 1100, in the Brit. Mus. (*Add.* 18302, f. 24), a rubric regarding the "Veni Creator Spiritus" is followed by a hymn in four st., viz.:—

i. Te nunc Deus piissime.
ii. Dudum sacrata pectora.
iii. Hic, Christe, nunc Paraclitus.
iv. Sit laus Patri cum Filio.

Of these st. ii., iv. are noted above, st. i. is from the "Beata nobis gaudia," and st. iii. is given in the *Durham Hymnal* as part of the "Jam Christus astra ascenderat" (p. 576, i.).

ii. *Authorship and Date.* It is curious how very little is known of the authorship of this hymn, which has taken deeper hold of the Western Church than any other mediaeval hymn, the *Te Deum* alone excepted. The real author is as yet unknown, but it has been ascribed (α) to the *Emperor Charles the Great* (Charlemagne), (β) to *St. Ambrose*, (γ) to *Gregory the Great*, and to (δ) *Rhabanus Maurus*. We may discuss these in this order.

(α) **Charlemagne.** The best known and most widely accepted opinion is that which ascribes it to the Emperor Charles the Great. Even Dom Gueranger (*Institutions Liturgiques*, 2nd ed., vol. i. p. 179, Paris, 1878) repeats it without qualification. This is however a legend, and falls to pieces at once when traced to its source. The original authority is Ekkehard V., Monk of St. Gall, in his *Vita Sancti Notkeri*, written *circa* 1220. There, in chapter xviii., Ekkehard says:—

"It is told of the blessed man [Notker] that one day when he went through the dormitory he listened, for there was hard by a mill, whose wheel was revolving slowly for lack of water, and, groaning, gave out sounds something like words. And the man of God, hearing this, straightway was in the spirit, and produced that most beautiful hymn, and gave utterance to the honey-sweet melody from the same kind Spirit which possessed him: I mean the Sequence on the Holy Spirit 'Sancti Spiritus adsit nobis gratia' [p. 993, i.]. And when he had completed it he sent it as a present to the Emperor Charles *the Great, who was then probably staying at Aachen.* And the same Christian Emperor sent back to him by the messenger that with which the same Spirit had inspired him, viz., the hymn 'Veni, Creator Spiritus.'"

Here we have the original story which has spread so widely, and has been so generally accepted. The words in italics above are really found in Ekkehard's autograph MS. at St. Gall (No. 556, p. 342), but are a manifest blunder, for Charles the Great (Charlemagne) died in 814, and Notker was born about 26 years after, *circa* 840. The Charles to whom the St. Gall tradition really referred was probably Charles the Fat, and such an interchange of courtesies is not at all unlikely to have taken place between Notker and that Emperor. Charles the Fat paid Notker special attention during his visit to St. Gall in 883, and the incident which Ekkehard relates may well have taken place soon after. That the hymn was

actually composed by Charles the Fat does not seem probable. If however this tradition has any foundation of fact it implies that the hymn was at that time newly composed, or at least had lately come into the Emperor's hand. This suggests that it was written in the last quarter of the 9th cent., and by a person who was in some way connected with the court of the Emperor of Germany.

(β) **St. Ambrose.** Like most other important Latin hymns this also has been ascribed to St. Ambrose, e.g. by *Gavanti*. It appears as his in some early printed books, e.g. in the *Breviarium Christianum*, Leipzig, 1575, and is included in some of the earlier editions of his works, e.g. Paris, 1614. It is not however claimed for him by the Benedictine editors of his works, nor by Biraghi in his *Inni sinceri e Carmi di Sant' Ambrogio*, 1862, and there is really no evidence whatever of his authorship. It is true that it bears traces of his influence. The lines:—

> "Accende *lumen* sensibus,
> *Infunde* amorem *cordibus*,"

recall the words "Infunde lumen cordibus" of the very ancient hymn "O lux beata Trinitas" (**p. 842, ii.**), which is probably his work; while ll. 3, 4 of st. iv. are borrowed directly from the "Veni Redemptor gentium" (**p. 1211, ii.**), which is certainly his. But the mere fact that it borrows two lines from a well-known hymn of his is no evidence whatever that as a whole it is his work. The hymns of St. Ambrose soon became the common property of the Church, and later writers had no scruples about making free use of them in their own compositions. The "Veni Creator" is ascribed to St. Ambrose by no *ancient* writer, and the ascription to him may be set aside without hesitation.

(γ) **Gregory the Great.** *Mone*, i. p. 242 (followed by *Koch*, i. p. 74), ascribes it to Gregory the Great, on the following grounds:—(1) Its correspondence with his known hymns and his other works. (2) Its classical metre, with occasional rhymes. (3) The correct quantity of the penultimate of *Paraclitus*, as showing a knowledge of Greek. These arguments have a certain value, and Gregory is in himself not an unlikely person to have written the hymn. But had it been the work of a writer of such repute as Gregory in the 6th cent. we might fairly have expected to come across some early notices of it. It is however attributed to him by no early writer, it is wanting in the earliest hymnals which we possess, and is not alluded to by *Bede* (d. 735) in his "De arte metrica," where many early hymns are mentioned. It is quite precarious to assign it, on purely subjective grounds, and in the absence of any external testimony, to so early and so celebrated a writer as Gregory.

(δ) **Rhabanus Maurus**, sometime Archbishop of Mainz (b. *circa* 776, d. 856). Christopher Brower, a learned Jesuit, included the "Veni Creator" in his edition of Rhabanus's *Poemata*, Mainz, 1617, p. 74. But he was evidently not at all certain that it was really by Rhabanus, and does not print the text in full. He gives no definite information regarding the MS. which he used, and it does not seem to have been of any great antiquity. Some of the hymns in this MS. are certainly not by Rhabanus, and his claim to the rest is very shadowy. The MS contained 29 hymns, but of these Professor E. L. Dümmler, in his critical edition of the *Carmina* of Rhabanus (*Poetae Latini aevi Carolini*, vol. ii., Berlin, 1884), has only seen reason enough to accept two, both of which he gives among the pieces "incertae originis," and he did not find sufficient ground to include the "Veni Creator" even among the poems doubtfully ascribed to Rhabanus. It is indeed true that in Rhabanus's prose work *De Universo*, Bk. i., chapter iii. (Migne's *PP. Lat.* cxi. cols. 23–26) there are some phrases which resemble portions of this hymn; but *Mone*, i. p. 251, and Abp. Trench, in his *Sac. Lat. Poetry* (ed. 1864, pp. 175, 185) give quite as close parallels from the writings of St. Augustine and others.

Here we are compelled to leave the question. The evidence is too scanty to draw a positive conclusion. The hymn is clearly not the work of St. Ambrose nor of Charles the Great. Nor is there sufficient evidence to allow us to ascribe it either to Gregory the Great, to Rhabanus Maurus, or to any of the ecclesiastics connected with the court of Charles the Fat. The references to the hymn do not help us much in determining the authorship, as the following facts will show.

The earliest definite allusion to it (apart from the statement of *Ekkehard*), is that it was used at a Synod at Rheims in 1049 (see C. J. Hefele's *Conciliengeschichte*, vol. iv. 2nd ed., 1879, p. 729). *Daniel*, i. p. 213 (ed. 1855, p. 209) indeed says that it had been used at the "Delation of St. Marculfus" in 898, and to prove this gives a quotation which he professes to derive from the *Annales Ord. S. Benedicti*, ed. Mabillon, tom. vi. p. 532. But his date and his reference are equally at fault. The quotation is really from the *Acta Sanctorum Ordinis S. Benedicti*, ed. D'Achery and Mabillon, Saec. iv. pt. ii. (vol. vi.) p. 523, Paris, 1680, and forms part of the account of the reception of the relics of St. Marculfus (Marcoul) at Perona (Peronne on the Somme), not in 898, but in 1102. Nor has the hymn yet been found in any MSS. earlier than the latter part of the 10th cent. *Mone*, i. p. 242, indeed speaks of it as being found in MSS. earlier than Charles (who d. 814), but the earliest MS. which he used is of the 14th cent., and his statement is probably the result of a mistaken inference from *Thomasius*. It is true that *Thomasius* frequently cites Vatican MSS. of the 8th cent., and it is also true that he includes the "Veni Creator" in his *Hymnarium*. But in this case it is not allowable to put two and two together, for Thomasius, ii. 375, does not cite any of these early MSS. as giving the text of the "Veni Creator." The closing lines:—

> "Te utriusque Spiritum
> Credamus omni tempore,"

have been thought to imply that the hymn was written after the Council of Aachen (Aquisgranum or Aix-la-Chapelle) in 809, when the doctrine of the Double Procession was definitely promulgated. The hymn however does not emphasize the doctrine in any way, and similar language was used in the Western Church from a very early period.

iii. *Use.* In mediaeval times the singing of this hymn was generally marked with special dignity, by the ringing of bells, the use of incense, of lights, of the best vestments, &c. Its use in the Hour Services at Pentecost can be traced back, with tolerable certainty, to the 10th cent.* The earlier MSS. for the most part allot it only to *Vespers* (so *Jul. A.*, vi.; *Vesp. D.*, xii.; the *Durham Hymnal*; *Liturg. Misc.*, 320), and so late as the 14th cent. Radulf, Dean of Tongres, giving the "Veni Creator" for *Vespers*, says that at the lesser hours "more Romano" the hymn was never changed (*Hittorp*, Cologne, 1568, col. 1126). But some time before this date it had certainly been adopted in some churches at Tierce, for a St. Alban's *Breviary* of the 12th cent. (Brit. Mus. *Reg.* 2 *A.* xx.) gives it for this service and not for *Vespers*; and this was also the *Sarum* use. Its use at *Tierce* (in accordance with Acts ii. 15) is said to have originated in the monastery of Cluny, being traced to St. Hugh, Abbot of Cluny (b. 1024, d. 1109) by an anonymous writer cited in the Bollandist *Acta Sanctorum*, for April 29 (see *Annales Ordinis S. Benedicti*, vol. v. p. 530). In two Mozarabic service-books of the 11th cent., now in the British Museum, viz. a *Breviary* (*Add.* 30848), and an *Antiphonary* (*Add.* 30850), it is assigned to *Lauds*. It is also ordered for use at *Lauds*, as well as *Vespers*, in a German Breviary, *circa* 1100, now in the British Museum (*Add.* 18302); but otherwise its use at *Lauds* seems to be quite exceptional.

In the *Ordination Service* its use has not been traced earlier than the 11th cent. It is not found in the *Pontifical* of Egbert (*circa* 950, printed by the Surtees Society, vol. xxvii.,

* A clear indication that the hymn was only beginning to be known in the 10th cent. is furnished by G. M. Dreves in his *Hymnarius Moissiacensis*, 1888, p. 93. He prints the text from a MS. of the 10th cent., but there it does not occur in the regular series of hymns, and had evidently only recently come into use at the Abbey (Benedictine) of Moissac (department of Tarn et Garonne). This MS. seems to present several textual variations peculiar to itself.

1853), nor in numerous ancient services given by *Martene* and by *Morinus;* while in some MSS. the reference to it is added, by a later hand, in the margin. It is however in at least three *Pontificals* of the 11th cent., viz. one of Soissons given by Martene (*Ordo* vii., vol. ii. p. 396); that in the Bodleian MS. *Liturg. Misc.* 359; and Samson's *Pontifical C. C. C.*, 146, f. 119, perhaps the earliest instance of its occurrence in a *Pontifical*. In the *Sens Missal* of 1529, f. clvii., it is given as part of the priest's preparation for celebrating Mass; and so in the *Sarum Missal* of 1497 (Burntisland reprint, 1861, ff. col. 577); while in the *York* and *Hereford Missals* it is ordered to be sung after the *Lavabo* (see W. Maskell's *Ancient Liturgy*, pp. 4, 92, 93). In modern Roman Service-books it is given in the *Breviary*, for *Vespers* and *Tierce* at Pentecost; and in the *Pontifical* for the Ordination of Priests, Consecration of Bishops, Laying the foundation stone of a Church, the Consecration of a Church, the "Ordo ad Synodum," and various other services.

It may be added that a full commentary on the theological bearings, and ritual uses of this hymn, will be found in the Abbé S. G. Pimont's *Hymnes du Bréviaire Romain*, vol. ii., pt. ii., Paris, 1884, pp. 125–143. [E. C. S. G.]

The "Veni Creator Spiritus, Mentes" has frequently been *tr.* into German. Through two of these versions it has passed into English as follows:—

i. Komm, Gott Schöpfer, heiliger Geist. This is a full and faithful version by M. Luther, 1st pub. in *Eyn Enchiridion*, Erfurt, 1524. Thence in *Wackernagel*, iii. p. 14; also in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 25, and in the *Unv. L. S.* 1851, No. 172. *Tr.* as:—

1. Come, Thou Creator God. As an ode of 63 lines by Miss Fry, in her *Hys. of the Reformation*, 1845, p. 26. From this a cento, in 5 st. of S.M., beginning "O Holy Spirit now," was included in Whittemore's *Suppl. to All H. Bks.*, 1860, and the *Meth. N. Conn. H. Bk.*, 1863.

2. Creator Spirit, Holy Dove. In full by R. Massie in his *Martin Luther's Spir. Songs*, 1854, p. 35. Repeated in Reid's *Praise Bk.*, 1872, and the Ohio *Luth. Hyl.*, 1880.

Other trs. are:—

(1) "Come God, Creator! Holy Ghost! Thy, &c." By *J. Anderson*, 1846, p. 21 (1847, p. 23). (2) "Creator Spirit! hear our prayer." By *Dr. J. Hunt*, 1853, p. 51. (3) "Come, God, Creator, Holy Ghost! And visit every." By *Miss Manington*, 1863, p. 18. (4) "Come, God, Creator, Holy Ghost, Visit." By Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 387, altered in his *Exotics*, 1876, p. 56. (5) "Come, God, Creator, Holy Ghost, And visit Thou." In Dr. Bacon's *Hys. of Martin Luther*, 1884, p. 24, partly based on Mr. Massie's *tr.*

ii. Zu dir, Geist Schöpfer, flehen wir. This is a free version, in 8 st. of 4 l., by J. A. Schlegel, 1st pub. in the 2nd ed., 1772, of his *Sammlung geistlicher Gesänge* (1st ed. 1766), p. 99, entitled "On the Names and Gifts of the Holy Ghost. The old Ambrosian hymn, 'Veni Creator Spiritus,' newly translated. A Whitsuntide hymn." The form *tr.* is that in the Berlin *G. B.*, 1829, No. 287, which is considerably altered and reduced to 5 st. The *tr.* is:—

To Thee, Creator Spirit, now we flee. By J. Salisbury, *tr.* in 1877, and 1st pub. as No. 246 in the *Bapt. Hyl.*, 1879. [J. M.]

The *trs.* of the *Veni Creator Spiritus* direct from the Latin into English have been numerous and important. They include the following:—

1. Come Holy Ghost, eternal God. This *tr.* in C.M. in the Ordering of Priests in *The Book of Common Prayer*, was apparently printed in the Ordinal of 1549, and certainly in the 2nd book of Edward 6th, where it is given in 7 st. of 8 l. (*Brit. Mus.*). As it is too long to reproduce in full, we give the first and last stanzas only:—

(1) "Come holy ghost eternall god Proceeding from above,
Bothe frō the father and the sone, the God of peace and loue.
Visite our myndes, and into vs thy heavenly grace inspire,
That in all truthe and Godlinesse, we Maie have true desire.
* * * * * * * *
(7) "Laude and praise be to the father, and to the sonne equall,
And to the holy Spirite also, one God coeternall,
And praie we that the onely Sonne, vouchsafe his Spirite to sende,
To al that do professe his name unto the worldes ende."

A *tr.* which seems to be a variation of this text (but regarded by some as an older *tr.*) is found in *The whole Psalter, translated into English metre, &c.*, John Daye, London, N.D. (*Brit. Mus., Lincoln Cathedral Library, &c.*). [**Psalters, English, p. 917, § ix.**] This is known as *Archbishop Parker's Psalter*, and was written by him whilst in exile, 1553–1558 (*Absolvi Psalterium versum metrico lingua vulgari*, Parker's Diary, 1557). The *tr.* seems to be the preceding rendered into more even feet. It is in 16 st. of 4 l., of which st. i., ii., and xv. and xvi. are as follows:

(1) "Come holy Ghoſt: eternall God,
Which doost from God proceede.
The father fyrſt: and eke the sonne,
One God as we do reade.
(2) "Oh visite thou: our minds and harts,
Thy heauenly grace inspire:
That we in truth: and godlineſſe,
May ſet our whole desire."
* * * * * * * *
(15) "Be laude to God: the father hye,
And God his ſonne prayſe ye:
Be prayſe to God: the holy ſpirite,
One God in Trinity.
(16) "Pray we that Chriſt: the ſaviovr,
Vouchſafe his ſpirite to ſend:
To all which true: profeſſe his name,
Till all the world doth ende."

The next form of this *tr.* is that in "The Ordering of Priests" in *The Book of Common Prayer*, and given therein in 1662. This is also in 16 st. of 4 l., of which st. i., ii., and xv. and xvi. read as in modern copies of the Prayer Book:—

(1) "Come, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;
(2) "Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire."
* * * * * * * *
(15) "To God the Father laud and praise,
And to His blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.
(16) "And pray we, that our only Lord
Would please His Spirit to send
On all that shall profess His Name,
From hence to the world's end."

From this text two or three centos, all beginning with st. i., have been adopted by a few hymnal compilers.

In Mercer's *Ch. Psalter & H. Bk.*, 1854 and later eds. this *tr.* is divided into three parts, Pt. ii. beginning with st. vii., "O Holy Ghost, into our minds Send down Thy heavenly light," and Pt. iii. with st. xii., "Of strife and of dissension." Pt. ii. is sometimes used as a separate hymn. W. J. Blew reads, "O Holy Ghost, into our *souls*."

2. Come, Holy Ghost, our souls inspire. By Bp. John Cosin. This is in his *Collection of Private Devotions in the Practice of the Ancient Church, called the Hours of Prayer, &c.*, 1627. This book was modelled on the *Primers* which were extensively used during the reigns of Henry VII. and Elizabeth. It contains devotions and a hymn for each of the Canonical Hours, together with other devotions, hymns, and prayers (see Reprint by J. G. & F. Rivington, London, 1838). This *tr.* is appointed for the "Third Hour," and is given in 18 lines. It was also given in an unaltered form in "The Ordering of Priests" and "The Consecration of Bishops" in *The Book of Common Prayer*, 1662. This and the C. M. *tr.* above are the only *metrical* hymns which have been legally sanctioned in the Church of England by both Church and State. In the hymn books of the last century Bp. Cosin's *tr.* is rarely found; but in modern collections it is largely used, and in almost every instance in an unaltered form. In the *Gospel Magazine* for 1774, p. 449, it is given as a "Hymn to the Holy Spirit, modernized from the Office for Ordination." The opening lines are:—

> "Come, Holy Ghost, our souls inspire,
> And warm with uncreated fire."

The signature "Minimus" is that of A. M. Toplady. This "modernized" form of the text has never come into use, and was excluded, even by Toplady himself, from his *Ps. & Hys.*, 1776.

3. Creator Spirit, by Whose aid. By J. Dryden. This appeared in his *Miscellaneous Poems*, pt. iii., 1693, and the *Primer* of 1706 and 1732, in 7 st. of unequal length, numbering 39 lines in all. It is found in numerous collections, both of the past and the present centuries, but always in an altered and abbreviated form. One of the first to adapt it for congregational purposes was J. Wesley, who included it in his *Ps. & Hys.*, 1741, in an abbreviated form. He was followed by G. Whitefield, 1753, A. M. Toplady, 1776, and others, until the adoption of the hymn became general. The variations which have been introduced into the text are so many and various that it is almost impossible to set them forth in an intelligible manner. The text of given hymnal which may be consulted should be compared with the original in the *Lyra Brit.*, 1867, p. 209. In some American collections it begins "O Source of uncreated light."

4. Come, Holy Ghost, Creator come, And visit all the souls of Thine. By Tate and Brady in the *Supplement to the New Version of the Psalms, &c.*, circa 1700 (3rd ed., 1702). See p. 801, i. This is in L.M. in 28 l. It is given in the *Scottish Hyl.*, 1870, as a *tr.* by Miss Winkworth, in error. It is also in J. Chandler's *Hys. of the Church, mostly Primitive*, 1841, No. 50.

5. Come, Holy Ghost, Creator, come, Inspire the [these] souls of Thine. Tate and Brady. This is the C.M. version in the *Supplement* as above, *circa* 1700 (3rd ed., 1702). It also appears in J. Chandler's *Hys. of the Prim. Church*, 1837, p. 91, with alterations in the last stanza only; and again in his *Hys. of the Church, mostly Primitive*, 1841, No. 50, and in each instance without any indication of its source. Hence it is usually attributed to Chandler, but in error.

6. Holy Spirit, gently come. By W. Hammond, in his *Ps., Hys., and Spiritual Songs, &c.*, 1745, p. 205, in 5 st. of 8 l. This was given in an unaltered form in the 1864 ed. of Mercer's *Ch. Psalter & H. Bk.*, No. 234.

7. Come, Holy Ghost, Creator blest, Come, visit Thou each willing breast. By Bp. R. Mant in his *Ancient Hys.*, 1837, p. 62, in 7 st. of 4 l. (ed. 1871, p. 110). Its use is limited.

8. Come, Holy Ghost, Creator, come. The 2nd stanza of this *tr.* in the Irvingite *Hys. for the Churches*, 1864 and 1871, given as "Tr. by C., 1845," begins: "Thou, Who art named the Paraclete, The heavenly gift, &c." We have not found it elsewhere.

9. Come, Holy Ghost, Creator, come! The darkness of our minds illume. By F. W. Faber, in his *Jesus and Mary*, 1849, in 7 st. of 4 l., and again in his *Hymns*, 1862. In the *New Mitre Hymnal*, 1875, it is given as "O come, Creator Spirit, come," from the 1871 ed. of Faber's *Hymns*, No. 40, and abridged to 5 st. of 4 l.

10. Come, O Creator Spirit blest! And in our souls take up Thy rest. By E. Caswall in his *Lyra Catholica*, 1849, p. 103, in 7 st. of 4 l., and in his *Hymns*, 1873, p. 58. It is given in several modern hymnals.

11. Come, O Creator Spirit! Visit this [these] soul of Thine. By E. Caswall. This *tr.* of a slightly different text from the above, which is from the *Rom. Brev.*, also appeared in his *Lyra Catholica*, 1849, p. 291, and in his *Hymns*, 1873, p. 133.

12. Creator, Spirit, Lord of grace. By R. Campbell, in his *Hys. and Anthems, &c.*, 1850, p. 79, in 7 st. of 4 l. with ll. 1, 2, of st. v. from Dryden. This is found, slightly altered, in a few modern hymnals. It is also in O. Shipley's *Annus Sanctus*, 1884, p. 170.

13. Come, Holy Ghost, Creator blest, And visit every faithful breast. By Jane E. Leeson in her *Paraphrases & Hys.*, 1853, p. 81, in two parts. Pt. ii. beginning: "Come, Holy Ghost, with sacred fire."

14. Come, Holy Ghost, Creator, come, Down from Thy heavenly throne. This is given in the Irvingite *Hys. for the Churches*, 1864 and 1876, as a "Tr. by J. E. L., 1852," i.e. Jane E. Leeson, as above, No. 13.

15. Come, Holy Ghost, Creator blest, And in our souls serenely rest. In the *Catholic Psalmist*, 1858, p. 65, and probably by T. J. Potter.

16. Come, Holy Ghost, Creator blest, Vouchsafe within our souls to rest. This is given in *H. A. & M.*, 1861, and again in 1875. In the index to the latter edition it is said to be by the "Rev. E. Caswall and the Compilers." The Compilers, however, were indebted to Bp. Mant and R. Campbell for one fourth of their cento.

17. Come, Holy Spirit, come, Inspire the souls of Thine. This *tr.* was given anonymously in the *Parish H. Bk.*, 1863, No. 69. It is apparently Caswall's *tr.* in 7 st. (No. 11 above) rewritten in S.M. It is the only S.M. *tr.* of the *Veni Creator* with which we are acquainted. It was repeated in the *Parish H. Bk.*, 1875.

18. Come, Holy Ghost, Creator, come, From Thy

bright heav'nly throne. This appeared anonymously in the *Hys. for the Year*, 1867, and several later Roman Catholic collections.

Other trs. are :—

1. Come, holy ghost, o creator eternall. *Prymer* (London), 1555.
2. Come, holy Ghoste that us hath made. *Primer* (Antwerp), 1599.
3. Creatour, holy Ghost descend, Visite our minds. *Primer* (Mechlin), 1615 and 1619.
4. Come Creator, Spirit divine, Visit now, &c. *Primer* (Antwerp), 1685.
5. Spirit, Creator of Mankind. *Primer* (London), 1687.
6. Creating-Spirit, come, possess. *Evening Office*, 1710 and 1760. Also in O. Shipley's *Annus Sanctus*, 1884.
7. Come, Holy Ghost, Creator come, From Thy celestial home. *Garden of the Soul*, 1737.
8. Come, Creator Spirit divine. *Evening Office*, 1748.
9. Come, Spirit, Whose creative power. Anon. in R. W. Almond's *Occasional Use in the Parish of St. Peter, Nottingham*, 1819.
10. Come Holy Ghost, Creator, come, And make these souls of ours Thine own. *Bp. Doane*, 1824.
11. Creator Spirit, come, Visit these souls of Thine. *Bp. Doane*, 1824.
12. Come Thou Creating Spirit blest, And be our Guest. *I. Williams*, 1839.
13. Come, Holy Ghost, O Thou alone. *D. French*, 1839.
14. Creator-Spirit, from Thy throne, Descend to make our souls Thine own. *F. C. Husenbeth*, 1841.
15. Come Spirit come! Thy dwelling-place. *Bp. J. Williams*, 1845.
16. Come, Holy Ghost, Creator come. St. ii., Thou, that art call'd the Paraclete. *W. J. Copeland*, 1848.
17. Creating Spirit, come! control And visit every willing soul. *J. R. Beste*, 1849.
18. Creator Spirit! Power divine. *J. D. Chambers*, in his *Psalter*, 1852, and *Lauda Syon*, 1857.
19. Come, Spirit blest, Creator come. *W. J. Blew*, 1852-55.
20. Creator Spirit, come and rest Within the souls, &c. W. Bright, in his *Athanasius*, &c., 1858.
21. Creator Spirit! come and bless us; Let Thy love and fear, &c. *W. Crosswell*, 1860.
22. Creating Spirit, Holy Guest. *F. Trappes*, 1865.
23. Spirit, heavenly life bestowing. *E. C. Benedict*, 1867.
24. Spirit creative, power divine. *E. C. Benedict*, 1867.
25. Come Thou Spirit, life bestowing. *E. C. Benedict*, 1867.
26. Creator Spirit, come in love, Our struggling souls, &c. *D. T. Morgan*, 1871.
27. Creator Spirit, come in love, And let our hearts, &c. *D. T. Morgan*, 1871 and 1880.
28. O Come, Creator Spirit, come. *W. J. Irons*, 1873.
29. Creator Spirit! be our Guest. *J. Wallace*, 1874.
30. Creator, Holy Spirit! come. *H. M. Macgill.* In *The Juvenile Miss. Mag.* of the U. Presb. Church, Jan. 1866, and his *Songs*, &c., 1876.
31. O Spirit, O Creator, come. *G. S. Hodges*, 1876.
32. Creator Spirit, all divine. *J. D. Aylward*, 1884.
33. O Holy Ghost, Creator, come. *S. W. Duffield* in Schaff's *History of the Christian Church*, vol. iv., 1886, p. 427, and Duffield's *Latin Hymn-Writers*, &c., 1889, p. 121.

We have also seen two or three additional references to American *trs.*, but have been unable to verify them.

The great similarity which is found in the majority of these *trs.* suggests that many of the later translators were very much indebted to their predecessors for the terseness and vigour of their renderings. This suggestiveness is most apparent in the more striking passages of the hymn. [J. J.]

Veni, jam veni, benignissime. [*Whitsuntide.*] *Mone.* No. 188, gives this, in 26 lines, from a 12th cent. MS. at Mainz. It is almost identical with a portion of the *Oratio xiv.* of St. Anselm of Canterbury, which is also found as No. ix. in the Mediaeval compilation known as the *Meditationes* of St. Augustine (Venice, 1553, f. 11). The passage in St. Anselm is :—

"Veni jam, veni, benignissime dolentis animae consolator in opportunitatibus, et in tribulationibus adjutor. Veni, mundator scelerum, curator vulnerum. Veni, fortitudo fragilium, relevator labentium; veni, humilium doctor, superborum destructor. Veni, orphanorum pius pater, viduarum dulcis judex. Veni, spes pauperum, refocillator deficientium. Veni, navigantium sidus, naufragantium portus. Veni, omnium viventium singulare decus, morientium unica salus. Veni Sanctissime Spiritus, veni et miserere mei," &c.

It is *tr.* as :—

1. Come Thou, O come, Sweetest and Kindliest. By G. Moultrie, in his *Hys. and Lyrics*, 1867, p. 143; the *People's H.*, 1867, No. 157; and the *Hymnary*, 1872.

2. Come, yea and quickly come. By S. W. Duffield, in his *Latin Hymn Writers*, &c., 1889. [J. M.]

Veni Redemptor gentium [omnium]. *St. Ambrose.* [*Christmas.*] This is one of the twelve hymns assigned to St. Ambrose by the Benedictine editors. It is plainly referred to as the work of St. Ambrose by St. Augustine (*Sermo* 372), and is definitely cited as his by Pope Celestine, at a Council held at Rome, 430; by Faustus, who in 455 became Bp. of Rhegium (Riez in France), in his *Epistola ad Gratum diaconum;* by M. A. Cassiodorus (d. 575), in his commentary on the Psalms; and by other early writers. The text in 7 st. is in *Daniel*, i. No. 10, with further notes at iv. pp. 4, 353 (quoting at length the references by St. Augustine, Pope Celestine, Faustus and Cassiodorus, and citing it as in a 9th cent. MS. at Bern); in *Mone*, No. 30, and others. Sometimes a stanza is prefixed, as follows :—

"Intende qui regis Israel,
Super cherubin qui sedes,
Appare Ephraem, coram excita
Potentiam tuam, et veni."

Celestine and *Cassiodorus* however cite the hymn as beginning "Veni Redemptor gentium"; and this stanza does not appear to be found in any MSS. earlier than the 14th cent., and has obtained no currency save in the Cistercian Breviaries. In any case these lines are not by St. Ambrose, for they are simply the *Vulgate* of Ps. lxxx., which begins: "*Qui regis Israel intende*; qui deducis velut ovem, Joseph. *Qui sedes super cherubim*, manifestare *coram Ephraim*, Benjamin et Manasse *excita potentiam tuam, et veni*, ut salvos facias nos."

The hymn is found in the *Sarum*, *York*, *Aberdeen*, *Mozarabic* of 1502, and other *Breviaries;* generally assigned to Christmas Eve or Christmas Day. But it is not in the *Roman Breviary*, and can hardly be said to be in use at the present day, a somewhat unfortunate ecclesiastical prudery having set aside this noble composition. It must however be confessed that a strictly literal English version is hardly desirable for modern congregational use. The imagery is partly borrowed from Ps. xix. [W. A. S.]

Mone, No. 30, gives the "Veni Redemptor" text from a Reichenau MS. of the 9th cent., a Trier of the 8th or 9th, a Munich of the 10th cent., &c. (prefixing the st. "Intende qui regis" from MSS. of the 14th cent. at Karlsruhe and Lichtenthal). *Thomasius*, ii. p. 371, cites it as in two Vatican MSS. of the 8th cent. It is in five MSS. of the 11th cent. in the British Museum, viz. in three of the early English Church (Vesp. D. xii. f. 32 *b*; Jul. A. vi. f. 33, and Harl. 2961, f. 226), and two of the early Spanish Church (Add. 30848, f. 24; Add. 30851, f. 120). Also in the Bern MS., No. 455, of the 10th cent., and in a MS. of the 11th cent. at Corpus Christi, Cambridge (391, p.

239). In the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 43, it is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 13). The text is also in *Bässler*, No. 26; *Wackernagel*, i., No. 12; *Hymn. Sarisb.*, 1851, p. 71; *Trench*, ed. 1864, p. 87; Migne's *PP. Lat.* lxxxvi., col. 114; G. M. Dreves's *Hym. Moissiacensis*, 1888, from a 10th cent. MS.; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and others.

This hymn has been rendered through the German into English, as follows:—

1. Nun komm der Heidenheiland. A full and faithful *tr.* by M. Luther, 1st pub. in *Eyn Enchiridion*, Erfurt, 1524. Thence in *Wackernagel*, iii. p. 12, in Schircks's ed. of Luther's *Geistl. Lieder*, 1854, p. 4, and the *Unv. L. S.*, 1851, No. 17. *Tr.* as:—

Come, Thou Saviour of our race. Omitting st. iv., by W. M. Reynolds, as No. 776 in the Amer. Luth. Gen. Synod's *Coll.*, 1850. Repeated omitting the *tr.* of st. viii. in the Pennsylvania *Luth. Ch. Bk.*, 1868.

Other trs. are:—

(1) "Now the Saviour comes indeed," by *J. C. Jacobi*, 1722, p. 1. (2) "Saviour of the Nations, come," as No. 340 in pt. ii., 1743, of the *Moravian H. Bk.* (3) "Rejoice, our nature Christ assumes," by J. Gambold (?), as No. 1001 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 35). (4) "Now the Saviour of the heathen," by *Miss Fry*, 1845, p. 1. (5) "Now comes the world's Redeemer," by *J. Anderson*, 1846, p. 1 (1847, p. 28). (6) "The time draws nigh, swift fly the years," by *Dr. J. Hunt*, 1853, p. 25. (7) "Saviour of the heathen, known," by *R. Massie*, 1854, p. 1, repeated by *Dr. Bacon*, 1884, p. 16. (8) "Come, Saviour of nations wild," by Dr. G. Macdonald, in the *Sunday Mag.*, 1867, p. 153, and his *Exotics*, 1876, p. 39.

ii. Komm Heidenheiland, Lösegeld (sometimes altered to "Komm Himmelsfürst, komm Wunderheld"). See **Campanus, J., p. 201, ii.** [J. M.]

The *trs.* direct from the Latin into English are:—

1. Come, Thou Redeemer of the earth, Come testify. By J. M. Neale, in the *H. Noted*, 1852, No. 12. Included in the *Hymnary*, 1872, as "Hail, blest Redeemer of the earth," and others. In the *Office H. Bk.*, 1889, it begins, "Come, *blest* Redeemer of the earth."

2. Redeemer of the nations, come, Pure offspring, &c. By Elizabeth Charles, in her *Voice of Christian Life in Song*, 1858, p. 97. The *tr.* in Mercer's *Church Psalter & H. Bk.*, Oxford ed. 1864, No. 73, is by W. Mercer, based upon this *tr.* by Mrs. Charles. The first two lines and one or two others are taken verbatim.

3. Redeemer of the nations come, Appear from out, &c. By R. F. Littledale, in the *People's H.*, 1867, with the signature "A. L. P."

4. O come, Redeemer of mankind, appear. By D. T. Morgan. This *tr.* was given in the revised ed. of *H. A. & M.*, 1875, and again in the translator's *Hys. and Other Poetry of the Latin Ch.*, 1880.

Other trs. are:—

1. Come, Redeemer of the nations. *Bp. J. Williams.* 1845.

2. Come, Saviour of the earth. I. Williams, in his *Thoughts in Past Years.* 2nd ed., 1848.

3. Come, blest Redeemer of the earth. *W. J. Copeland.* 1848.

4. Come, Thou Redeemer of the earth, The Virgin's, &c. *W. J. Blew.* 1852–55.

5. Redeemer of the nations, come, Appear, Thou Son, &c. *J. D. Chambers.* 1852 and 1857.

6. Come, high Redeemer, Spotless one. *J. W. Hewett.* 1859.

7. Come, Saviour, come, to all the earth. *H. Kynaston.* 1862.

8. O Thou Redeemer of our race. *Ray Palmer*, in Schaff's *Christ in Song.* 1869.

9. Redeemer of the world, do Thou draw near. *D. T. Morgan.* 1871.

10. Redeemer of the nations, come, Display Thy, &c. *H. M. Macgill.* 1876.

11. Redeemer of the nations, come, Show them a Virgin, &c. *R. Thornton*, in the S. P. C. K. *Father's for English Readers. St. Ambrose.* 1879.

The "Intende qui regis Israel" form of the text has also been *tr.* by W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55, as "Shepherd of Israel, Hear Thou our hymn." [J. J.]

Veni Sancte Spiritus, Et emitte coelitus. *Innocent III.* (?). [*Whitsuntide.*] In annotating this beautiful Sequence we shall deal i. with its *Merits*, ii. with the *MSS.* in which it is contained, iii. with its *Authorship*, and iv. with the *Variations in its Use.*

i. *Merits.* The opinion of critics is unanimous in regarding this Sequence as one of the masterpieces of Latin sacred poetry. We need only quote two notices of it. Clichtovaeus (*Elucidatorium*, Paris, 1516, f. 171), says of it;—

"Nor indeed, in my opinion, can this piece be sufficiently praised; for it is above all praise, whether by reason of its wonderful sweetness along with a most clear and flowing style, or by reason of its agreeable brevity along with wealth and profusion of ideas, especially as almost every line expresses one idea, or finally by reason of the elegant grace of its structure, in which things contrasted are set over against each other, and most aptly linked together. And I well believe that the author (whoever he was), when he composed this piece, had his soul transfused by a certain heavenly sweetness, by which, the Holy Spirit being its author, he uttered so much sweetness in so few words."

And Archbishop Trench, in his *Sac. Lat. Poetry* (ed. 1864, p. 195) speaks of it as:—

"The loveliest . . . of all the hymns in the whole circle of Latin sacred poetry," adding that it "could only have been composed by one who had been acquainted with many sorrows, and also with many consolations."

In Mediaeval times it was often called the Golden Sequence. It is not indeed distinguished by great and absolute originality of idea, for in its leading thoughts it was clearly influenced by earlier pieces, such as the "Sancti Spiritus adsit" (p. 993, i.), the "Qui procedis" (p. 945, i.), the "O ignis Spiritus Paracliti" (p. 837, ii.), the "Veni Creator" (p. 1206, ii.), and the "Veni Sancte Spiritus: Reple" (pp. 631, ii., and 1215, ii.). But it combines a stately grace, a perfect rhythmic melody, and a faculty of saying just the right thing in just the fitting words, in such a measure as to disarm criticism, and at once to defy comparison with any other hymn in any other language, and to make it almost impossible to present an adequate translation. It is in five stanzas, each consisting of six lines of seven-syllable trochaic verse (trochaic dimeter catalectic). The first stanza may be quoted to show its structure:—

"Veni Sancte Spiritus,
Et emitte coelitus,
Lucis tuae radium.
Veni, Pater pauperum,
Veni, dator munerum,
Veni, lumen cordium."

This verse form has not yet been traced earlier than about 1150; and is never found in the earlier, or Notkerian, type of Sequence, but is always associated with the Sequences of the second period (See e.g. p. 647, ii., and K.

Bartsch's *Lat. Sequenzen*, 1868, pp. 213, 235). Every third line, we may add, ends in *ium*, and rhymes with every other third line throughout the Sequence. In the hands of any but a first-rate writer such a verse-scheme would certainly have produced a sense of coldness and artificiality, but here "art conceals art," and the glow of devotion so transfuses and transfigures all that one is content to admire the beauty and hardly thinks of the skill.

ii. *MSS.* The MSS. also show that this Sequence does not date from the earliest period of Sequence-writing. It is indeed found in four MSS. at St. Gall, which, for the most part, date from the 11th cent. (Nos. 376, p. 434; 378, p. 232; 380, p. 28; 382, p. 250); but Herr Idtensohn, the librarian, having kindly examined these MSS., informs me that in no case is this Sequence in a hand earlier than the 13th cent. He adds that it is "everywhere a piece inserted by another, later, hand than that of the MS. volume in general." This agrees with what we have otherwise observed. Up to the present time this sequence has not been found in any MS. earlier than 1200.

For example, it is not in any of the early MSS. indexed under the article **Sequences** (p. **1042**), nor is it included in any of the 16 Troparies of Limoges, written prior to 1200, the sequences of which are printed by G. M. Dreves, in his *Prosarium Lemovicense*, 1889. It is found in two MSS. of the 13th cent., now in the Brit. Mus., one written in Germany about the beginning of the century (*Add.* 24680, f. 62), the other written in France about the end of the century (*Add.* 23935, f. 436*b*). It is also in two early 14th cent. *Paris Missals*, now in the Brit. Mus. (*Add.* 16905, f. 181*b*; *Harl.* 2891, f. 349*b*); in a *Hereford Missal*, *circa* 1390, and a *York Missal*, *circa* 1390, both now in the Bodleian, &c. It is not in the fine *Sarum Missal*, of *circa* 1370, now in the Bodleian (*Barlow* 5); but it is in the London ed. of 1498, f. 241. In the *Lincoln Missal* of *circa* 1400, now in the Brit. Mus. (*Add.* 11414, f. 303*b*) it is not found in the offices for Whitsuntide, but is in an appendix of Sequences, the use of which was permitted, but not of obligation ("ad placitum"). Also in an early MS. in the University Library at Cambridge (*Ll.* I. 10), but in a section of that MS., which was written about the beginning of the 15th cent. The printed text is given in *Mone*, No. 186, from the St. Gall MS., No. 378, and later sources; *Daniel*, ii. pp. 35, 384, iii. p. 287, v. p. 69, from a Rheinau MS. of the 13th cent., &c.; *Wackernagel*, i., No. 160; *Bässler*, No. 80; *Kehrein*, No. 125; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; F. A. March's *Lat. Hys.*, N. Y., 1875, p. 92, &c. In regard to the statement of Mr. Duffield (see below) that it is contained in the oldest Reichenau and Einsiedeln MSS. we may remark that *Mone* does not seem to have found it in any of the Reichenau MSS. now at Karlsruhe, and that the earliest Einsiedeln MS. which *Morel* (1868, p. 52), who was librarian there, cites as containing it, is one of the 15th cent.

iii. *Authorship.* Here critics are very far from being at one. The French tradition as a rule has not attempted to affix any author's name to the sequence, and so e.g. M. Leon Gautier, in his *Les Tropes*, 1886, pp. 7, 130, and his *Poésie Religieuse*, 1887, pp. 17, 18, 46, speaks of it as an anonymous sequence of the second period, written not earlier than the beginning of the 13th cent. It has, however, by others been ascribed to a variety of authors, e. g. (1) to *Robert II. of France*, (2) to *Hermannus Contractus*, (3) to *Archbishop Stephen Langton*, and (4) to *Pope Innocent III.*

(1) **Robert II. of France.** During the last fifty years the ascription to King Robert has been the usual one. It rests however on no foundation whatever save the statement of Durandus in his *Rationale*, Bk. iv., in the section "De prosa seu sequentia" (see p. **967**, ii.). That section contains less than a dozen lines, but in these succeeds in conveying a surprising amount of dubious information. Thus to Robert it ascribes not only the "Veni Sancte Spiritus," but also the "Chorus novae Hierusalem" (p. **224**, i.), which is much more likely to be by Fulbert of Chartres. Then by a strange perversity it adjudges the "Salve regina" from Hermannus Contractus, and in compensation ascribes to him the "Sancti Spiritus adsit," which is certainly not his. As will be seen by referring to p. **967**, ii., Durandus is the only ancient authority who ascribes the "Veni Sancte Spiritus" to King Robert. Neither of the two ancient chronicles cited there do so, nor does the *Chronicon Turonense* (to 1226, see Robert II. in **Various**); and while William of Malmesbury (d. *circa* 1142) ascribes to Robert the "Sancti Spiritus adsit," he does not mention the "Veni Sancte Spiritus" (ed. Bp. Stubbs in the *Rolls Series*, 1887, p. 196). And, as noted above, the verse-form is much later than Robert's time. It is possible that Durandus, when he said that Robert composed "sequentiam illam Veni Sancte Spiritus," really referred to the "Veni Sancte Spiritus: Reple" (q.v.). Whether or not there can be no doubt that the ascription of the "Veni Sancte Spiritus, Et emitte coelitus" to Robert is without any sufficient reason.

(2) **Hermannus Contractus** (b. 1013, d. 1054). Equally little, or even less, reason exists for ascribing this sequence to Hermannus Contractus. Cardinal Bona, in his *Rerum Liturgicarum*, Rome, 1671, p. 336, says that it "has been by some attributed to Hermannus Contractus." This attribution has recently been warmly espoused by S. W. Duffield, in the *New Englander*, vol. xlv., 1886, pp. 613–632, and in his *Lat. Hys.* 1889, pp. 149–168. Mr. Duffield took great pains to make out a good case, but he altogether fails to produce anything that can be called proof in support of his assertions and conjectures. The sequence is ascribed to Hermannus Contractus by no *ancient* writer, nor by Anselm Schubiger (*Sängerschule St. Gallens*, 1858), who has in recent times devoted most attention to him. It is moreover entirely different in style from any of the pieces which have with some show of reason been ascribed to him (see K. Bartsch's *Lat. Sequenzen*, 1868, pp. 61, 90, 106; also the note on "Veni Sancte Spiritus: Reple"); and these are all composed in the verse-form of the first period of sequence-writing, while, as stated above, this sequence is in the verse-form of the second period.

(3) **Stephen Langton** (consecrated Archbishop of Canterbury by Innocent III. on June 17, 1207; performed his first episcopal act in England at Winchester on July 20, 1213; d. July 9, 1228). The ascription to Langton is found in a commentary on the *Clavis de Hominibus* of Melito of Sardis (d. *circa* 170), pub. by Cardinal J. B. Pitra in his *Spicilegium Solesmense*, vol. iii., 1855, p. 130, where it is said, "Nevertheless let it suffice to adduce as testimony, what *Magister Stephanus de Langetunn*, a man venerable in life and doctrine, by the grace of God Archbishop of Canterbury, says in the praise of the Holy Spirit, in that excellent sequence which he composed concerning the Holy Spirit, thus" (then are quoted lines 7–12, 19–24, beginning "Consolator optime"). Pitra regards this commentary as the work of an English Cistercian who flourished about 1210, and says that this statement "of a contemporary and a fellow-countryman," who was clearly a careful writer, and skilled in literary matters, ought to carry great weight. It is to the present writer certainly worth recording, but hardly conclusive in the absence of further evidence.

(4) **Pope Innocent III.** The ascription to Innocent III., is found in chapter xviii. of the *Vita sancti Notkeri*, by Ekkehard V., of St. Gall, as follows:—"There may fitly be added here a conversation which, in our times, took place with the Roman See ('sedem Romanam') concerning the blessed man [Notker]. The venerable Abbot of St. Gall, Ulrich, of pious memory, the sixth of this name [Ulrich v. d. 1199, and Ulrich VI. d. 1219], came to Rome to Pope Innocent III., having been sent on an embassy by King Frederick the Second, afterwards Emperor [crowned as King at Mainz, Dec. 9, 1212; crowned as Emperor at Aachen on July 25, 1215]. After they had talked together of many things, and conferred in turn on various matters, it happened that Mass, concerning the Holy Spirit, with the Sequence "Sancti Spiritus adsit nobis gratia," was celebrated before the Pope (Apostolicum), the abbot also being present. That Pope himself had also composed a Sequence on the Holy Spirit, viz.: *Veni Sancte Spiritus*. When the Mass and the prayers were over, they met again for conversation, and among other things the Pope asked the abbot, saying 'Who was your Notker, and in what way do you keep his anniversary?' For there were at Rome certain things written of him in the books of Sequences, which the Pope himself had read. The abbot replied that he was a simple monk... though certainly learned and holy. To whom the Pope rejoined, 'Do you not keep his festival, &c.?'" [Notker was not however beatified till 1513. See p.

812, i.] This passage, with the words in italics, is contained in Ekkehard's autograph copy, written about 1220, and now at St. Gall (*MS.* No. 556, p. 342). From other sources we know that Ulrich VI. was sent to Rome by the Emperor Frederick to attend the Lateran Council (1215), and the conversation recorded above probably took place either then or at Whitsuntide, 1216, for Innocent III. d. July 16, 1216 (see the *Mittheilungen zur vaterländischen Geschichte*, St. Gall, vols. xi. p. 130, and xvii. (1879), p. 114). Doubt has been cast on Ekkehard's statement on the ground that he blundered in ascribing the "Veni Creator" to Charlemagne. But in the present case it must be remembered that he was a monk at St. Gall at the time of which he speaks, and there is every reason to believe that he heard the story from the lips of Ulrich himself on his return from Rome. The facts above stated concerning the St. Gall MSS. afford a strong presumption that the "Veni Sancte Spiritus" was unknown at St. Gall till Ulrich brought it back with him from Rome, and that it was at his instigation that it was inserted in the early sequentiaries at St. Gall. And finally Innocent III. was undoubtedly a man of great ability, and much more competent to have written such a poem than any of the others to whom it has been ascribed (see also **pp. 1081–1082**).

The whole evidence as to authorship may be summed up thus. The Sequence is clearly not earlier than about the beginning of the 13th cent. It is certainly neither by Robert II. nor by Hermannus Contractus. The most probable author is Innocent III.

iv. *Use.* As already stated the "Veni Sancte Spiritus" is not found in any of the very early *Missals* or *Sequentiaries*. When it began to come into use it did not at once displace the older Whitsuntide sequence, i.e. the "Sancti Spiritus adsit," for that continued, as a rule, to be used on Whitsunday up till the revision of the *Roman Missal* in 1568–70. Consequently the "Veni Sancte," though occasionally used on Whitsunday (as in the *Breslau Missal* of 1483), was almost universally appointed for use on one or more of the immediately succeeding week days.

So *e.g.* the *Langres Missal*, *circa* 1491, assigns it to the Monday; the *Angers* of 1489 to Tuesday; the *Münster* of 1489 to Tuesday, Wednesday and Saturday; the *Liege circa* 1485 to Tuesday and Saturday; the *Rouen* of 1499 to Wednesday; the *Augsburg* of 1489 to Wednesday, Friday, and Saturday; the *Chalons sur Marne* of 1489, and the *Hereford* of 1502 to Thursday; and the *Paris* of 1481 to Saturday. In other *Missals* it is given only in the Votive Mass of the Holy Spirit, e.g. in the *Magdebury* of 1480, the *Brixen* of 1493, the *Sarum* of 1498, &c. The *Langres*, *circa* 1491, gives it also in a Mass in time of pestilence. *Martene* (*de antiqua ecclesiae disciplina*) says that in some places such as *Limoges* and *Chalons sur Saone*, it was sung as a carol in the Cathedral close after Vespers or Compline on Ascension Day.

Finally it had the honour of being chosen as one of the four (see **p. 1042**, i.) sequences which were alone retained in the *Roman Missal* of 1570, and is there appointed for use on Whitsunday and also throughout the week, the text happily being left unaltered both at that time and at the subsequent revision under Urban VIII. (1634). We may add that the text, with a full historical and theological commentary, is given in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, vol. ii., 1886, pp. 61-76.

The *Veni Sancte Spiritus, Et*, has frequently been *tr.* into German. Through two of these versions it has passed into English as follows:—

i. Heilger Geist, du Tröster mein. This is a full and good *tr.* by Martin Moller, in his *Meditationes sanctorum patrum*, Görlitz, 1584, where it is entitled "A very beautiful prayer to God the Holy Ghost;" and thence in *Wackernagel*, v. p. 55. Included in Crüger's *Praxis*, 1648, Freylinghausen's *Neues geistreiches G. B.*, 1714 (omitting st. iv.; so in the *Unv. L. S.*, 1851, No. 171), and others. Bunsen, in his *Versuch*, 1833, No. 210, follows *Freylinghausen*, and supplies a new *tr.* (by himself?) of st. iv. *Tr.* as:—

1. Holy Ghost! my Comforter. This is a full and very good *tr.* from *Bunsen* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 2nd ed., 1856, p. 103, and her *C. B. for England*, 1863 (with st. v. rewritten). Included in full in the *Wes. H. Bk.*, 1875; and, abridged, in Alford's *Year of Praise*, 1867, Snepp's *Songs of G. & G.*, 1872, &c. In T. W. Chignell's Exeter *Coll.*, 1863, it begins "God, our Light and Comforter!" and in Dale's *Eng. H. Bk.*, 1874, and some others, "Holy Ghost! *the* Comforter."

2. Holy Comforter Divine. By Miss Borthwick, omitting st. ii., iv., vi., ix., as No. 97 in Dr. Pagenstecher's *Coll.*, 1864.

Another tr. is: "O Holy Ghost! Thou fire Divine." By *Miss Winkworth*, 1855, p. 103.

ii. Komm, o heil'ger Geist, und wehe. By Cardinal Melchior von Diepenbrock [b. Jan. 6, 1798, at Bochold in Westphalia; became Prince Bishop of Breslau in 1845, and Cardinal in 1850; d. Jan. 20, 1853], in his *Gesammelte Predigten*, Regensburg, 1841, p. 109. *Tr.* as "Come, O Holy Ghost, and breathe." By *J. Kelly*, in his *Hys. of the Present Century from the German*, 1885, p. 69. [J. M.]

The *Veni Sancte Spiritus Et* has also been *tr.* direct from the Latin into English as follows:—

1. Come, Holy Spirit, send down those beams Which gently flow in silent streams. By J. Austin, in his *Devotions in the Antient Way of Offices*, &c., 1668, p. 410. It is given in several modern Roman Catholic hymnals, including *Hys. for the Year*, 1867, the *Parochial H. Bk.*, 1880, and others. In these collections it begins "Come, Holy *Ghost*, send down those beams, Which *sweetly* flow in silent streams," as in *The Evening Office* of 1748. It is a most spirited rendering, and is worthy of wider adoption.

2. Holy Spirit, from on high, Come, and from the opening sky. By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 105. It was repeated in the *Salisbury H. Bk.*, 1857, and others.

3. Come, O promised Comforter. By A. T. Russell, in the Dalston German Hospital *H. Bk.*, 1848, and his *Ps. & Hys.*, 1851, No. 126, in 3 st. of 6 l. In *Kennedy*, 1863, st. i. is given as "Shed, O promised Comforter" (No. 1034). In the *Hys. and Songs of Praise*, N. Y., 1874, the full text is given in an unaltered form.

4. Holy Spirit, Lord of Light. By E. Caswall, in his *Lyra Catholica*, 1849, p. 234, and his *Hymns and Poems*, 1873, p. 123. It is found in several hymn-books in its full and unaltered form, and also altered and abridged as:—

(1) Come, Thou Holy Spirit, come. This arrangement was given in the trial ed. of *H. A. & M.*, 1859, and again in the 1st ed., 1861. The numerous alterations therein are added to in the revised ed. of 1875. The text of the *Sarum Hyl.*, 1868, is the 1861 *H. A. & M.* text altered, with a return in some instances to the original *tr.*

(2) Holy Spirit, Lord of Life. This, in the *Parish H. Bk.*, 1863 and 1875, is also an altered form of Caswall's *tr.*

(3) Holy Spirit, come in might. This is given in the S. P. C. K. *Church Hys.*, 1871, with the omission of Caswall's st. iii., iv., to the great injury of the hymn. There are also several uncalled for alterations.

(4) Come, Thou Spirit of all light. This, in Thring's

Coll., 1882, is partly (st. i., ii., iii., l. 6) a recast of Caswall's *tr.* by Prebendary Thring, but would have been better in Caswall's own words.

In its various forms Caswall's *tr.* is the most widely used of the numerous renderings of the *Veni Sancte Spiritus*.

5. Come, Holy Spirit, from the height. By F. W. Faber, in his *Jesus and Mary*, 1849, and his *Hymns*, 1862. It is given in a few Roman Catholic hymnals for Missions and Schools.

6. Come, O Spirit, Lord of grace. By R. Campbell, in his *Hys. and Anthems*, 1850, p. 80, in 7 st. of 3 l. This is in one or two hymnals only. In Orby Shipley's *Annus Sanctus*, 1884, it is expanded into 10 st., the additional stanzas ii., iv., and vi. being by J. C. Earle.

7. Holy Spirit, from on high, On our deep obscurity. By G. Rorison in his *Hys. and Anthems*, 1851, No. 95, in 5 st. of 6 l.

8. Come, Thou Holy Paraclete. By J. M. Neale, in the *Hyl. Noted*, 2nd ed., 1854, in 10 st. of 3 l. This *tr.* has passed into a large number of hymnals, and ranks next in popularity to that by E. Caswall noted above.

9. Come, Holy Ghost! in love, Shed on us from above. By Ray Palmer. First pub. in *The Sabbath H. Bk.*, Andover, 1858, No. 451, in 5 st. of 7 l. It is given in several collections in G. Britain and America, including Allon's *Cong. Psalmist Hyl.*, 1886; Martineau's *Hymns*, &c., 1875, in 4 st.; *Laudes Domini*, N. Y., 1884.

10. Holy Spirit, come, we pray. By W. Mercer, in the 1864 ed. of his *Church Ps. and H. Bk.*, No. 222, in 10 st. of 3 l.

11. Come, Thou Holy Spirit, nigh; Leave Thy blissful throne on high. By R. C. Singleton, in his *Anglican H. Bk.*, 1868, in 5 st. of 6 l.

12. Holy Spirit, God of light! Come, and on our inner sight. By H. M. Macgill, in *The Juvenile Miss. Magazine of the United Presb. Ch.*, Jan., 1868; the United *Presb. Hyl.*, 1876; and his *Songs of the Christian Creed and Life*, 1876.

13. Holy Spirit, Fire divine. By F. H. Hedge, in the Unitarian *Hymn [and Tune] Bk.*, Boston, 1868, in 5 st. of 6 l.

14. Come, Holy Spirit, from above, And from the realms of light and love. By A. P. Stanley, in *Macmillan's Magazine*, June, 1873, and the *Westminster Abbey H. Bk.*, 1883, in 5 st. of 6 l.

15. Holy Spirit, come and shine Sweetly in this heart of mine. By S. W. Duffield, contributed to *Laudes Domini*, N. Y., 1884. Another rendering by the same translator is given in his *Latin Hymn-Writers*, &c., N. Y., 1889, as "Come, Holy Spirit, And send forth the heavenly, &c."

16. Holy Spirit, on us rest. This in T. Darling's *Hys. for the Ch. of England*, revised ed., 1889, is a cento from Copeland and Caswall.

Other trs. are:—

1. Come unto us holy Goste, Send us frō the heavēly coste. *Primer* (Antwerp), 1599 and 1615.
2. Shine heav'nly Dove, descend, and dwell. *Primer* (London?), 1706.
3. Come, Holy Ghost, and send forth the Beams. Prose *tr.* in the *Evening Office*, 1760.
4. Come, O Holy Spirit, down, Send from heaven, &c. *A. D. Wackerbath*, 1843.
5. Come, Holy Ghost, to us send down, Like rays of light, &c. *J. R. Beste*, 1849.
6. Come, Holy Spirit, from above, In fulness of the Father's love. *Jane E. Leeson*, 1853.
7. What is impure, rectify. By W. Graham. A partial *tr.* in his *The Jordan and the Rhine*, 1854.
8. Come, O Holy Ghost! inspire Hallowed thought and pure desire. *J. D. Chambers*, 1854 and 1857.
9. Holy Spirit, come, we pray, Come from heaven and shed the ray. *Elizabeth Charles*, 1858.
10. Come, O Spirit! Fount of grace. E. A. Washburn. Written in 1860, and pub. in his *Voices of a Busy Life*, 1883. Also in Schaff's *History of the Ch. Church*, 1886.
11. Come, O Holy Spirit, come; Earthward from, &c. P. S. Worsley, in his *Poems and Translations*, 1863.
12. Dwelling high in endless day. *F. Trappes*, 1865.
13. Holy Spirit from above, Shine upon us, &c. E. C. Benedict, in his *Hy. of Hildebert* N. Y., 1867.
14. Come, O Holy Ghost, inspire Hallowed thought. *C. B. Pearson*, 1868.
15. Come, Holy Spirit, nigh, And from the heaven on high. *D. T. Morgan*, 1871 and 1880.
16. O Holy Spirit! deign to come. *J. Wallace*, 1874.
17. Come, Holy Spirit, come, Down from Thy radiant home. In W. Cowan's *Poems, Chiefly Sacred*, 1879.
18. Holy Spirit, come and shine On our souls with beams divine. J. D. Aylward, in O. Shipley's *Annus Sanctus*, 1884.

Although these *trs.* do not equal those of the *Veni Creator Spiritus* in number, yet they indicate a long and profound interest in this magnificent hymn. [J. J.]

Veni Sancte Spiritus: Reple. [*Whitsuntide*]. The text of this antiphon is printed at p. 631, ii. It is found in a MS. of the 11th cent., now in the Brit. Mus. (*Harl.* 2961, f. 102), appointed for use at Vespers on the Vigil of Pentecost, and reading "in unitatem." Also in another Brit. Mus. MS. of *circa* 1100 (*Add.* 18302, f. 14, and f. 25). In many MSS. only the first part ("Veni . . . accende") is given, as in a MS. of the 11th cent., now in the Brit. Mus. (*Harl.* 4951, f. 246), and this form is found in the *Sarum Missal* of 1498, appointed for the Tuesday and Saturday after Whitsunday, and in the present *Roman Missal* for Whitsunday and also throughout that week. When Durandus and the earlier writers on Hermannus Contractus ascribed the "Veni Sancte Spiritus" respectively to Robert II. and to Hermannus Contractus, it is not unlikely that they really meant to refer to this antiphon and not to the "Veni Sancte Spiritus, Et emitte"; and the *Add.* 18302, which was apparently written in Swabia, is also one of the earliest sources of the "Salve regina" (p. 991, ii.) which is most probably by Hermannus Contractus. But there is not sufficient evidence to allow us to assign the antiphon definitely to either of these authors.

This antiphon has passed into English through the German (see p. 631, ii.), and also directly. Among the versions directly from the Latin may be mentioned:—

1. Come, O Holy Spirit! fulfil the hearts of Thy faithful ones. By J. D. Chambers, in his *Psalter*, &c., 1852, p. 180.

2. Come, Holy Ghost, fill the hearts of Thy faithful. In the *Roman Hyl.*, ed. J. B. Young, N. Y., 1884, p. 41. See also the *Crown of Jesus*, 1862, p. 4, and the *Altar Hyl.*, 1884, p. 103. [J. M.]

Veni, superne Spiritus: Purgata Christi sanguine. *C. Coffin.* [*Whitsuntide.*] Appeared in the *Paris Brev.*, 1736 and in Coffin's *Hymni Sacri* the same year, p. 55. In the *Paris* and later French *Brevs.* it is the hymn for the 1st Vespers of Whitsunday. Text in J. Chandler's *Hys. of the Primitive Church*, 1837, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Come, Heavenly Spirit, come. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852–55, Ember, 9, and Rice's *Sel.* from the same, 1870.

2. Come, O Spirit, from on high. By C. S. Calverley, in the *Hymnary*, 1872,

Other trs. are :—

1. Come, Spirit from above. I. Williams, in the *British Mag.*, May, 1834; and his *Hys. tr. from the Parisian Brev.*, 1839.

2. Come, Holy Ghost, Thou Source of good. *J. Chandler.* 1837.

3. Descend, Celestial Spirit blest. *J. D. Chambers.* 1857.

4. Spirit Superne, come down again. "J. M. H." in *Lyra Messianica*, 1864. [J. J.]

Veni, veni, Rex gloriae. [*Advent.*] Mr. Crippen says he *tr.* this "from a MS. of the 15th century (with music) at Karlsruhe." This text is in *Mone*, No. 35. Mr. Crippen's *tr.* appeared in his *Ancient Hys. and Poems*, &c., 1868, in 23 st. of 4 l. as "O come, O come, Thou glorious King." In Martineau's *Hymns*, &c., 1873, st. xii., xiii., xvii., xviii., and xix., as given as "Give us, O Fount of Purity." These stanzas form a most acceptable hymn on *Desiring Holiness*. Also *tr.* by Dr. H. Bonar as "Come, O come, Thou King of glory," 1866. [J. J.]

Venit e coelo Mediator alto. [*Passiontide.*] This is the hymn at Lauds in the office of the Prayer of our Lord Jesus Christ on the Mount of Olives. See a note on this office under **Aspice ut Verbum Patris (p. 87, ii.).** This office appears to be of very recent date, viz. since 1830. It is found in the eds. of the *Roman Breviary*, pub. at Lyons, 1852, and Tournay, 1879, but not among the offices for universal use. *Tr.* as :—

1. Daughter of Sion, cease thy bitter tears. By E. Caswall, in his *Lyra Catholica*, 1849, p. 61, and his *Hys. and Poems*, 1873, p. 34. It passed, with slight alterations, into the *Hymnary*, 1872, and others.

2. Sion's daughter, weep no more. By Sir H. W. Baker, in the trial copy of *H. A. & M.*, 1859, and the ed. of 1861. It was revised for the ed. of 1875. Also in *Kennedy*, 1863, &c.

3. Come from the heavenly thrones above. In the 1860 ed. of the *Hy. Noted*, No. 152.

Another tr. is :—

From high heaven, the Mediator. *J. Wallace.* 1874. [W. A. S.]

Verborgne Gottesliebe du. *G. Terssteegen.* [*The Love of God.*] 1st pub. in his *Geistliches Blumengärtlein*, 1729, Bk. iii., No. 26, in 10 st. of 7 l., entitled, "The longing of the soul quietly to maintain the secret drawings of the Love of God." Although a fine hymn and much used in English, its German use has been almost confined to the early Moravian collections. Included in full in the 3rd ed., 1731, of the *Sammlung geist- und lieblicher Lieder*, and omitting st. iv., v., as No. 542, in the Herrnhut *G. B.*, 1735; but not repeated in the *Brüder G. B.*, 1778, or the *Kleine Brüder G. B.*, 1870. *Tr.* as :—

1. Thou hidden love of God, whose height. A spirited *tr.* by J. Wesley, omitting st. iv., v. [*trs.* of these sts. by S. Jackson were incorporated when he reprinted Wesley's *tr.* in his *Life of Tersteegen*, 1832 (1837, p. 409)], in *Ps. & Hys.*, 1738, and *Hys. & Sacred Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 71). Written while at Savannah, and in 6-line st. Included, somewhat altered, as No. 3 in the Wesley *Hys. & Spir. Songs*, 1753; as No. 335 in the *Wes. H. Bk.*, 1780 (1875, No. 344); and in the *Meth. New Conn. H. Bk.*, 1863. It is however generally abridged. At least fourteen centos have been included in various hymnals, but as they are taken from the text of the *Wes. H. Bk.* it is not necessary here to note them in detail. In one form or other the hymn is found under the original first line in collections since 1866, in Thring's *Coll.*, 1880–82, Snepp's *S. of G. & G.*, 1 72, *Hyl. Comp.*, 1876, *Bapt. Hyl.*, 1879, Horder's *Cong. Hys.*, 1884, &c., and in America in the Unitarian *H. Bk.*, 1869, Hatfield's *Ch. H. Bk.*, 1872, *Epis. Hyl.*, 1871, &c. Altered forms include :—

1. O God! whose love immense in height (st. i. alt.), in the *Moravian H. Bks.*, 1789–1886.

2. Thou wondrous love of God, whose height (st. i. alt.), *New Zealand Hyl.*, 1872.

3. In mercy, Jesus, Thou hast brought (st. iii.) in J. Bickersteth's *Ps. & Hys.*, 1832.

4. Take, Lord, all self from me, that I (st. vii.) in the *Moravian H. Bks.*, 1789–1886.

In the *P. Works*, 1868, p. 71, Dr. Osborn notes :—

"The translation [in 1736] agrees with this, except in st. iv., where we read :—

"'Ah tear it thence, that Thou alone
May'st reign unrivall'd Monarch there :
From earthly loves I must be free
Ere I can find repose in Thee.'

But after the ever-memorable 24th of May, 1738, Wesley knew 'the way of God more perfectly;' and wrote as in the text :—

"'Is there a thing beneath the sun
That strives with Thee my heart to share?
Ah, tear it thence, and reign alone,
The Lord of every motion there;
Then shall my heart from earth be free,
When it has found repose in Thee.'

"In a final revision for the *Large Hymn-book*, 1780, he changed 'Be' in *v.* 2, l. 4, into 'Seem,' and made the closing couplet of *v.* 8 precatory, in accordance with the two preceding, by changing 'is' in the last line into 'be.'" [J. M.]

Verbum caro factum est, Ex virgine Maria. [*Christmas.*] This hymn exists in a great variety of texts. Leaving out of account the varieties of reading, which are very considerable, we may reckon at least five different forms. The two lines above are used in some cases as the introduction, and line 2 as the refrain.

i. The earliest form known is in a MS. in the Bibl. Nat. Paris (*Lat.*, 1139, f. 48, in a hand of the 12th cent.), and thence in E. du Méril's *Poésies inédites du Moyen Age*, Paris, 1854, p. 337. This form is partly in Latin and partly in Provençal French. The Latin stanzas are :—

1. In hoc anni circulo.
2. Fons de suo rivulo.
3. Quod vetustas suffocat.
4. Sine viri copula
5. Summi patris filio.
6. Animal impositum.
7. O beata femina.
8. Illi laus et gloria.

ii. *Mone*, No. 50, prints it from a MS. of the 15th cent. in the town library at Trier. The stanzas there are 1, 2, 7, 8, and the following :—

9. Stella solem protulit.
10. Virgine de regia.
11. In praesepe ponitur.
12. O pastores currite.
13. Puer circumciditur.
14. Reges tres de gentibus.
15. Die hac sanctissima.
16. Ex divino flamine.

iii. *Hoffmann von Fallersleben*, 1861, No. 169, gives a German *tr.* (beginning "In des jares zirclikeit") from a Munich MS. of 1421. This has 15 stanzas, and represents 1, 2, 3, 9, 4, 7, 11, 12, 13, 14, 8, of the Latin, and also

17. Joseph nato fruitur.
18. Ab angelis concinitur.
19. Aurum regi regnaturo.
20. O Jesu dulcissime.

iv. G. M. Dreves, in his *Cantiones Bohemicae*, 1886, p. 43, cites it as in two MSS. now at Prag; the first being in the Bohemian Museum, and the second in the University Library. The first, written about 1420, has stanzas 1, 3, 7, 10, 14, 19, 8, and also

21. Adam pomo vescitur.
22. Noe pro diluvio.
23. Serpens ille callidus.
24. O prompta humilitas.
25. Ergo nostra concio.

The second, written about 1510, has 1, 3, 21, 22, 23, 9, 13, 14, 19, 25, 8.

v. *Mone*, No. 387, has a form in 29 stanzas from MSS. of the 15th cent. at Venice, and the same form is in a MS. in the Bibl. Nat., Paris (*Fonds Italiens*, No. 559, f. 107). also written in Italy in the 15th cent. In the Paris MS. it is given as by Jacobus de Benedictis. The text, as *Mone* prints it, has stanzas 1, 3, 9, 2, 4, 7, 11, 17, 18, 14, 19, 12, 13, 24, 10, 20, 8, as above. The remaining 12 st. of this text need not here be noted.

vi. *Wackernagel*, 1841, No. 54, gives it from Leisentritt's *G. B.* (R. C.), 1567. There it is in 14 st., viz. 1, 3, 21, 22, 23, 9, 4, 13, 7, 10, 11, 18, 17, 25.

From this summary it is pretty clear that No. i. is the original, and that Nos. ii. and iii. are forms which were current in Germany in the 14th cent. Stanzas 21–25 seem also to belong to the 14th cent. Stanza 25 might be attached to any hymn of the same metre, and is found in some forms of the "Puer natus" (p. 940, i.). The remaining 12 stanzas of No. v. were probably written in Italy. It may be added that ii. is also in *Daniel*, iv. p. 157; and vi. in *Daniel*, i. No. 477, and Neale's *Hy. Eccl.*, 1851, p. 74. See also *Wackernagel*, i., Nos. 264–266. The text as in *Daniel*, i. No. 477, beginning **In hoc anni circulo**, was *tr.*, omitting st. vii., x., xi., by Dr. Neale, in his *Med. Hys.*, 1851, p. 106, as "In the ending of the Year." This was repeated in the 1867 ed. of the *Hy. Noted*, and in *The Office H. Bk.*, 1889. [J. M.]

Verbum Dei, Deo natum. [*St. John the Evangelist.*] Archbishop Trench remarks justly, "This sublime hymn, though not Adam of St. Victor's, . . . is altogether worthy of him." It is found in a MS. of the end of the 12th cent. in the Bodleian (*Liturg. Misc.* 341, f. 42), and another *circa* 1200 (*Liturg. Misc.*, 340, f. 141); also in a MS. of the 13th cent. in the British Museum (Arundel, 156, f. 95). Among the St. Gall MSS. it is found in Nos. 376, 381 of the 11th cent., No. 66 of the 12th cent., and others. It is included in the *Magdeburg Missal*, 1480, and many later German Missals, generally assigned to the festival of St. John at the Latin Gate. Pt. ii. begins with st. ix. **Volat avis sine meta.** The printed text is also in *Mone*, No. 709; *Daniel*, ii. p. 166; *Trench*, ed. 1864, p. 75; and *Kehrein*, No. 408. *Tr.* as:—

1. **God begotten, God the Word.** *Pt. i.* **Boundless still his pinions soar,** *Pt. ii.* By H. Kynaston, in his *Occasional Verses*, 1862, p. 17.

2. **Word of God, so long awaited,** *Pt. i.* **Higher soars his eagle, higher,** *Pt. ii.* By E. A. Dayman, in the *Sarum Hyl.*, 1868. In Pt. ii. st. iii. is original, by Mr. Dayman.

3. **The Word of God, the Eternal Son,** *Pt. i.* **As eagle winging loftiest flight,** *Pt. ii.* By E. H. Plumptre, in the *New Test. Com. for Eng. Readers*, ed. Bp. Ellicot's, vol. i., 1877, p. 366, and the translator's *Things New and Old*, 1884, p. 169.

4. **Not made, nor yet created, came,** *Pt. i.* **With boundless range our eagle flew,** *Pt. ii.* By D. T. Morgan, in his *Hys. of the Latin Church*, 1871, p. 114 (1880, p. 71).

5. **He the Word of God, the fated,** *Pt. i.* **As an eagle unmolested,** *Pt. ii.* By S. W. Duffield, in his *Latin Hymn-Writers*, 1889. [J. M.]

Verbum quod ante saecula. [*Epiphany.*] Given in the *Sens Brev.*, 1726, and the *Paris Brev.*, 1736, as the hymn for 1st Vespers for the Sundays after the Epiphany. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. *Tr. as*:—

1. **The Word, Who dwelt above the skies.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 56. In the 1st ed. of *H. A. & M.*, 1861, it was extensively altered by the Compilers, and was included as "The Word, with God the Father One." This was omitted from the revised ed. of 1875. The original *tr.*, with slight alterations, is in the *Hymnary*, 1872, &c.

2. **Word of Life, the Eternal Son.** By I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839, p. 94. In J. A. Johnston's *English Hyl.*, 1861, it begins, "Word of God, Eternal Son, Ere the march, &c."

3. **Word of God, Eternal Son, From Thy throne.** By R. Campbell, in his *Hys. and Anthems*, 1850, p. 57. This is based upon the *tr.* by I. Williams as above, and several lines are taken from that *tr.* It is in O. Shipley's *Annus Sanctus*, 1884.

Other trs. are:—

1. Word that, ere creation's morn. *W. J. Blew.* 1852–55.

2. Word! from the Father's bosom born. *J. D. Chambers.* 1857. [J. J.]

Verbum Supernum prodiens, A Patre olim exiens. [*Advent.*] This hymn, a short and good summary of the leading ideas of Advent, is given as No. 33 in *Mone*, with the remark that it is probably of the second half of the 5th cent. *Daniel* gives the text at i. No. 74, and at iv. p. 144 cites it as in a Rheinau MS. of the 11th cent., ranking it as a hymn of the 11th cent. Among the British Museum MSS. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 29; Jul. A. vi. f. 31*b*; Harl. 2961, f. 225*b*); in an 11th cent. *Mozarabic Hymnarium* (Add. 30851, f. 112); an 11th cent. *Mozarabic Breviary* (Add. 30848, f. 3), &c. It is in G. M. Dreves's *Hymn. Moissiacensis*, 1888, from a 10th cent. MS.; in a MS. of the 11th cent. at Corpus Christi, Cambridge (391, p. 239); in a MS. of the 11th cent. at St. Gall, No. 413; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 11). It is included in the older *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*, the *Sarum* use being at Matins on the 1st S. in Advent, and daily up to Christmas Eve. The text is also in *Wackernagel*, i. No. 55; the *Hymnarium Sarisb.*, 1851, p. 4; L. C. Biggs's annotated *H. A. & M.*, 1867, &c. In the *Roman Brev.*, 1632, it is considerably altered, and begins, **Verbum Supernum prodiens, E Patris aeterno sinu.** This text is in recent eds. of that *Breviary*; in *Daniel*, i. No. 74; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 39; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Both forms of this hymn have been *tr.* as follows:—

i. *The Original Text.*

1. **To earth descending, Word sublime.** By J. M. Neale, in the *H. Noted*, 1852, No. 11, the *Hymner*, 1882, &c.

2. **O Word Supreme, created not.** By R. F. Littledale, in the *People's H.*, 1867.

Other trs. are:—

1. Word from the Sire, supernal. *W. J. Blew.* 1852–55.

2. Supernal Word! Thou Effluence bright. *J. D. Chambers.* 1852 and 1857.

3. Word of the Father, Coming from high. *J. W. Hewett.* 1859.

ii. *The Roman Breviary Text.*

1. Word of th' eternal Father's might. By W. J. Copeland, in his *Hys. for the Week*, 1848, p. 55. In Murray's *Hymnal*, 1852, it is given in an altered form.

2. O Thou, Who Thine own Father's breast. By E. Caswall, in his *Lyra Catholica*, 1849, p. 45, and his *Hys. and Poems*, 1873, p. 25. It is repeated in a few modern collections, sometimes as "Eternal Word, Who dost reside," as in the *English Hyl.*, 1852–61, where it is changed from C.M. to L.M.; and again as "Thou Who didst leave Thy Father's breast."

3. Supernal Word, proceeding forth. By Card. Newman, in his *Verses on Religious Subjects*, 1853, p. 108, and his *Verses on Various Occasions*, 1868, p. 255. This is repeated in the *Hymnary*, 1872, and others.

4. O Heavenly Word, Eternal Light. By the Compilers of *H. A. & M.* It was given in the trial copy of that collection in 1859, the 1st ed., 1861, and the revised ed., 1875. It is also in other hymn-books. The first stanza is based upon Copeland's *tr.* as above.

5. O Word celestial, Who Thy rest. By R. C. Singleton, in his *Anglican H. Bk.*, 1868.

Other trs. are :—

1. The Period's come; and lo, to Day. *Primer*, 1706.
2. Eternal Word, Who dost proceed. *Bp. G. W. Doane.* 1824.
3. Word uncreate, beloved one. *Bp. R. Mant.* 1837.
4. The Father's bosom Thou didst leave. *J. Chandler.* 1837.
5. Dread Word, Who erst, when time was not. *Hymnarium Anglicanum.* 1844.
6. O gracious Word, that issuing forth from Heav'n. *W. Palmer.* 1845.
7. Lo the Word from God proceedeth. *W. Bright.* 1858.
8. O Thou, the Word, Supreme and blest. *F. Trappes.* 1865.
9. Dread Word, Who from the Father hast. J. Keble, in his *Misc. Poems.* 1869.
10. O Word, proceeding from Thy home. *J. Wallace.* 1874.
11. Supernal Word, Who didst proceed. *J. C. Earle*, in O. Shipley's *Annus Sanctus.* 1884. [J. J.]

Verbum Supernum prodiens, Nec Patris linquens dexteram. *St. Thomas of Aquino.* [*Holy Communion.*] Written about 1263 for the office for use on Corpus Christi (see **Pange lingua gloriosi Corporis**). It is found in the *Roman* (Venice, 1478, and, unchanged, in 1632), *Mozarabic* of 1502, *Sarum*, *York*, *Aberdeen*, *Paris* of 1736, and other *Breviaries*, its primary use being at Lauds on Corpus Christi.

"Most appropriately, says *Daniel* (i. No. 241), has St. Thomas made his hymn like the well-known hymn for the Nativity of the Lord ['Verbum Supernum prodiens, A Patre olim exiens'], for as to the Festival of the Eucharist, by which the Word made Flesh will dwell with us for ever, what need is there to explain at length the relationship that exists between it and the Nativity of the Lord?"

The text, in 5 st. and a doxology, is in *Daniel*, i. No. 241; *Hymnarium Sarisb.*, 1851, p. 123, and others. St. iv. is a fine instance of perfect form and condensed meaning :—

> "Se nascens dedit socium,
> Convescens in edulium,
> Se moriens in pretium,
> Se regnans dat in praemium."

The last stanza, **O salutaris hostia**, has often been used along with the doxology as a separate hymn, e.g., at the Benediction of the Blessed Sacrament. The hymn is found in a MS. of the 13th cent. in the Bodleian (Ashmole, 1525, f. 175); in a MS. of the end of the 13th cent. (Add. 23935, f. 4 *b*), and a 14th cent. *Sarum Brev.* (Reg. A. xiv. f. 95), both in the British Museum; in a 13th cent. MS. at St. Gall, 503, i., and others. Also in *Wackernagel*, i. No. 232; *Königsfeld*, ii. p. 214; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and others. [J. M.]

The *trs.* of this hymn are as follows :—

i. Verbum supernum prodiens Nec, &c.

1. The Word, descending from above. By E. Caswall, in his *Lyra Catholica*, 1849, p. 114, and his *Hys. & Poems*, 1873, p. 65. It is in the *People's H.*, 1867. In the *Hymner*, 1882, it is rewritten as, "The Word proceeding from above."

2. The Word of God proceeding forth. By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854. From the *H. Noted* it has passed into several collections, and in almost every instance with alterations. In the *Salisbury H. Bk.*, 1857, it begins, "The Word from His eternal home." Another altered form of the text is "The Heavenly Word proceeding forth," in *H. A. & M.*, 1861 and 1875. In the *Hymnary*, 1872, Neale's *tr.* is given with st. v., as in *H. A. & M.*

Other trs. are :—

1. The eternal God, by human birth. *Primer*, 1706, and O. Shipley's *Annus Sanctus.* 1884.
2. The Word, Who ever sits at God's right hand. *I. Williams.* 1839.
3. The Word Supernal forth proceeds, Nor leaves, &c. *A. D. Wackerbarth.* 1842.
4. Word of God to earth descending. *R. Campbell.* 1850.
5. The Word Most Highest from above. *W. J. Blew.* 1852–55.
6. The Word Eternal going forth. *J. A. Johnston.* 1856 and 1861.
7. The Word supernal forth proceeds, Yet, &c. *J. D. Chambers.* 1857. In Skinner's *Daily Service Hyl.*, 1864, it is altered to "The Word of God from heaven proceeds."
8. Achieving what His wisdom plann'd. *F. Trappes.* 1865.
9. The eternal Word of God descends. *J. Wallace.* 1874.
10. The Word supernal, from the heavens descending. *C. Kent*, in O. Shipley's *Annus Sanctus*, 1884.
11. Proceeding forth, the Word supernal. *J. D. Aylward*, in O. Shipley's *Annus Sanctus*, 1884.

ii. O salutaris Hostia.

The special use of this portion of the hymn is thus set forth in the *Dict. of Christian Antiquities* :—

"A hymn sung during the Office called *Benediction*, at the moment when the Tabernacle is opened, in order that the Consecrated Host may be removed and placed in the Monstrance prepared for its solemn Exposition.

"Sometimes also, though less frequently, 'O salutaris Hostia' is sung at High Mass, immediately after the *Benedictus*; not indeed as an integral part of the Mass itself, to which it does not properly belong, but in order to prevent the long and distracting pause which would otherwise ensue, when, as is frequently the case in Plain Chaunt Masses, the *Benedictus* is too short to fill up the time which must necessarily elapse between the Elevation of the Host and the *Pater Noster*."

This portion of the hymn is not usually *tr.* distinct from the preceding verses, although in some books it is marked off from the rest by the introduction into the *tr.* of the Latin line. The *trs.* are :—

1. O saving Host, that heaven's high gate. *Primer.* 1706.
2. O Saving Host which Heaven's Gate. *Evening Office.* 1748.
3. O Saving Victim, pledge of love. *Divine Office.* 1763.

4. O hallow'd fount of bliss! to Thee. *D. French.* 1839.
5. O Lord, Who didst a willing Victim die. *I. Williams.* 1839.
6. O! Victim of Salvation's cause. *A. D. Wackerbarth.* 1842.
7. O saving Victim! opening wide The gate of heaven, &c. *E. Caswall.* 1849.
8. Mighty Victim, earth's salvation. *R. Campbell.* 1850.
9. O saving Victim, slain to bless. *J. M. Neale.* 1854.
10. O healthful, saving Sacrifice. *J. D. Chambers.* 1852 and 1857.
11. O Saviour victim, Thine the power. *H. N. Oxenham.* 1854.
12. O Lamb of God! the Victim slain. *J. A. Johnston.* 1856 and 1861.
13. O Christ, most willing Victim slain. *Salisbury H. Bk.* 1857. Altered from Neale. This in the *Sarum Hyl.*, 1868, was again altered to "O salutary Victim slain."
14. Hail, saving Host! Hail, source of love. *T. J. Potter.* 1858.
15. O saving Victim, worthy deem'd. *F. Trappes.* 1865.
16. O Thou health giving Sacrifice. W. J. Irons, in his *Hymns*, 1866, and his *Ps. & Hys.*, 1873–75.
17. O Victim of redeeming grace. *J. Wallace.* 1874.
18. O Host, salvation bringing. *C. Kent*, in O. Shipley's *Annus Sanctus.* 1884.
19. O Victim of the world's salvation. *J. D. Aylward*, in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

Vere, Thomas Aubrey de, third s. of the late Sir Aubrey de Vere, Bart., was b. in 1814, and educated at Trinity College, Dublin. Whilst Dr. Newman was Rector of the Roman Catholic University, Dublin, he was one of the Professors there. His first volume of *Poems* appeared in 1842, and since then he has also pub. more than thirty distinct works, many of which are in verse, including *Poems*, 1855; *May Carols*, 1857; *Poetical Works*, 1884; and others. A few pieces from his poetical works are given in Roman Catholic collections. [J. J.]

Very, Jones, was b. at Salem, Massachusetts, Aug. 28, 1813, his father, Jones Very, being a shipmaster. He graduated at Harvard College in 1836. He remained at his College, as tutor in Greek, for two years, and then entered the Unitarian Ministry (1843). He has been engaged in the work of a preacher without a pastorate from the first, a great part of his time being devoted to literary pursuits. In 1839 he pub. a volume of *Essays and Poems*, from which several pieces have been taken as hymns, including :—

1. Father! I wait Thy word. The sun doth stand. *Waiting upon God.*
2. Father, there is no change to live with Thee. *Peace in the Father's Care.*
3. Father! Thy wonders do not singly stand. *The Spirit-Land.*
4. Wilt Thou not visit me? *The Divine Presence desired.*

These hymns were included in Longfellow and Johnson's Unitarian *Book of Hymns*, 1846. In the same collection also appeared :—

5. I saw on earth another light. *The Light Within.*
6. The bud will soon become a flower. *Sowing and Reaping.*
7. Turn not from him who asks of thee. *Kind Words.*

In addition the following hymns appeared in Longfellow and Johnson's *Hymns of the Spirit*, 1864 :—

8. One saint to another I heard say, "How long?" *The Future anticipated.*
9. There is a world eye hath not seen. *The Spirit World.*

Most of these hymns are in the *Lyra Sac. Americana*, 1868; and in Putnam's *Singers and Songs of the Liberal Faith*, 1874. [F. M. B.]

Very, Washington, brother of Jones Very, was b. at Salem, Massachusetts, Nov. 12, 1815. After following mercantile pursuits for some time, he entered Harvard College, and graduated there in 1843. Subsequently he conducted a private school in Salem, where he d. April 28, 1853. Putnam gives three of Very's poetical pieces in his *Singers and Songs*, &c., 1874, one of which, "There cometh o'er the spirit" (*Spring*), appeared in Longfellow and Johnson's *Book of Hymns*, 1846. [J. J.]

Verzage nicht, o frommer Christ. [*Trust in God.*] Included as one of *Drey schöne geistliche Lieder*, Constanz, 1607, in 22 st. of 5 l., and thence in *Mützell*, No. 584; *Wackernagel*, v. p. 427; and the *Unv. L. S.*, 1851, No. 581. Sometimes erroneously ascribed to Nicolaus Herman. *Tr.* as :—

Ye who the name of Jesus bear, Yield not yourselves &c. A good *tr.* of st. i., iv., v., vii., xvii., by A. T. Russell, as No. 228 in his *Ps. & Hys.*, 1851. [J. M.]

Vexilla Regis prodeunt. *V. H. C. Fortunatus.* [*Passiontide.*] This "world-famous hymn," as Dr. Neale calls it, has been ascribed to Theodulph of Orleans, to Sedulius, &c. But it is found in all the MSS. of the works of Fortunatus, as well as in all the printed editions, and there is no ground whatever for questioning his authorship. In further annotation it will be most convenient to treat (1) of its *Text*, then (2) of its *Origin* and some of the allusions contained in it, and lastly (3) of the variations in its *Use*.

i. *Text, MSS., &c.* We print first the full original text from Professor F. Leo's ed. of Fortunatus's *Opera poetica*, Berlin, 1881, p. 34, where it is given as No. 6 in Bk. ii., entitled "Hymn in honour of the Holy Cross," and in 8 st. as follows :—

i.
"Vexilla regis prodeunt,
Fulget crucis mysterium,
Quo carne carnis conditor
Suspensus est patibulo.

ii.
"Confixa clavis viscera
Tendens manus, vestigia
Redemptionis gratia
Hic immolata est hostia.

iii.
"Quo vulneratus insuper
Mucrone diro lanceae,
Ut nos lavaret crimine,
Manavit unda et sanguine.

iv.
"Impleta sunt quae concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

v.
"Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite,
Tam sancta membra tangere!

vi.
"Beata cujus brachiis
Pretium pependit saeculi,
Statera facta est corporis
Praedam tulitque Tartari.

vii.
"Fundis aroma cortice,
Vincis sapore nectare,
Jucunda fructu fertili
Plaudis triumpho nobili.

viii.
"Salve ara, salve victima
De passionis gloria
Qua vita mortem pertulit
Et morte vitam reddidit."

This text Leo prints from a St. Petersburg MS. of the 8th cent., a Laudun MS. of the 8th or 9th cent., a Vatican MS. of the 9th cent. (*Regiae*, 329), and others. It agrees with the original readings of a 9th cent. MS. of Fortunatus, now in the Brit. Mus. (*Add.* 24193, f. 18). In the earliest Hymnaries, &c., it is found in much the same text, e. g. :—

In the so-called *Durham Ritual*, an ancient MS. in the Chapter Library at Durham (*A.* iv. 19, f. 65 *b*, written in England in a hand of the 10th cent.), in two Hymnaries,

written in England in the 11th cent., and now in the Brit. Mus. (*Vesp. D.*, xii. f. 64, and *Harl.*, 2961, f. 238*b*), &c. During the 11th cent. it began to be customary to omit st. ii., vii., viii., and so in the *Vesp. D.*, xii. st. ii. was subsequently scratched through, st. vii., viii. being erased (in the *Vesp. D.*, xii., the Latin text of almost all the hymns is repeated along with an Anglo-Saxon interlinear gloss, the Latin being arranged to suit the order of the gloss. In this form, at f. 65*b*, the original st. ii., vii., viii. are still found, and there is neither original nor gloss of st. ix., x.), and the two following stanzas, not by Fortunatus, inserted in their place :—

ix.	x.
"O crux ave, spes unica, Hoc passionis tempore, Auge piis justitiam, Reisque dona veniam.	"Te summa Deus Trinitas, Collaudat omnis spiritus, Quos per crucis mysterium Salvas, rege per saecula."

Among other MSS. which omit st. vii., viii. and give ix., x., are the *Add.* 30848, f. 109, a Breviary written in Spain in the 11th cent., and now in the Brit. Mus.; the *Arundel*, 155, f. 154*b*, a Hymnarium written in England in the 12th cent., and now in the Brit. Mus., &c. So also the *Hymnarius Moissiacensis*, a MS. written in France in the 10th cent., and ed. by G. M. Dreves in 1888, p. 45. In the *Harl.* 2961, as above, the hymn is divided into two parts, pt. i. being st. i.–iv., viii., and pt. ii. beginning "Arbor decora et fulgida," being st. v., vi., vii. In a MS. of the 11th cent. now at Corpus Christi College, Cambridge (391, p. 246), st. iv. also immediately precedes st. viii. Other early MSS. which contain this hymn, include one of the 11th cent. now in the Brit. Mus. (*Jul. A.*, vi., f. 46*b*); one of the 11th cent. at Durham (*B.*, iii., 32, f. 23); one of the 10th cent. at St. Gall, No. 196, &c. The variations in the text are somewhat numerous, but we need only mention two, viz. st. vii., l. 3, where the *Add.* 24193, reads "Foecunda," and st. x., l. 2, where the *Arundel*, 155, reads "collaudet." *Daniel*, i., No. 139, ii. p. 382, iii. p. 284, iv. p. 70, prints the text with readings from a Fleury MS. of *circa* 800, a Rheinau MS. of the 11th cent., &c. The printed text is also in *Wackernagel*, i., No. 80; the *Hymn. Sarisburiense*, 1851, p. 79; F. A. March's *Lat. Hys.*, 1875, p. 66; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, &c. In the revised *Roman Brev.* of 1632 the text is of st. i., iii.–vi., ix., x., slightly altered.

ii. *Origin and Allusions.* To appreciate this hymn we must bear in mind the circumstances under which it was written. The details are of more than usual interest, as a short summary will show :—

Fortunatus was then living at Poictiers, where his friend, Queen Rhadegund, founded a nunnery. Before the consecration of the nunnery church she desired to present certain relics to it, and among these she obtained from the Emperor Justin II. a fragment of the so-called True Cross, from which circumstance the nunnery received its name of the Holy Cross. This relic was sent in the first instance to Tours, and was left in charge of the Bishop, in order that he might convey it to Poictiers. (See the *Historia Francorum*, by Gregory of Tours [d. 594], Bk. ix., Chapter 40.) In the Abbé E. Briand's *Sainte Radegonde*, Poictiers, 1887, pp. 128–130, its journey to Poictiers is thus described: "Escorted by a numerous body of clergy and of the faithful holding lighted torches, the Bishop started in the midst of liturgical chants, which ceased not to resound in honour of the hallowed wood of the Redemption. A league from Poictiers the pious cortège found the delegates of Rhadegund, Fortunatus at their head, rejoicing in the honour which had fallen to them; some carrying censers with perfumed incense, others torches of white wax. The meeting took place at Migné, at the place where, twelve centuries and a half later, the cross appeared in the air. It was on this occasion that the hymn 'Vexilla Regis' was heard for the first time, the chant of triumph composed by Fortunatus to salute the arrival of the True Cross. . . . It was the 19th November, 569."

The hymn was thus primarily a Processional hymn, written for use at the solemn reception of a relic of the Holy Cross. Inspired by the occasion the poet composed this poem of the Crucified King, one of the grandest hymns of the Latin church, in which in glowing accents he invites us to contemplate the mystery of love accomplished on the Cross. The occasion thus gives the key to his choice of subject, and to most of the allusions throughout the hymn. Fortunatus evidently had in his mind, especially in st. v., the old legends of the Tree of the Cross (see under "Pange lingua gloriosi Proelium," p. 880, i.), and designedly used in i. l. 4, the word "patibulum," which means properly a cross, formed thus Y or thus Ψ; the latter form representing the stem of the tree, with the branches on which, as on a balance, the ransom of the world was weighed (st. vi.). The most interesting of the other allusions is the use made in the 4th stanza of Ps. xcvi. 10. Neither in the Hebrew, the present Septuagint, the present Vulgate, nor in the English versions, do we find anything answering to Fortunatus's statement that David spoke of God as reigning "from the tree," i.e. from the Cross.

Justin Martyr however cited the passage as Messianic, and regarded the words ἀπὸ τοῦ ξύλου, as part of the original (*Dialogue with Trypho*, sect. 73; see Migne's *PP. Graec.*, vi., 646); and Tertullian (*Against Marcion*, Bk. iii., c. 19; see Migne's *PP. Lat.*, ii., 347), quotes the words "a ligno" as part of the text of Ps. xcvi. 10. These words are also found in many MSS. of the so-called Italic version of the Psalms, so e.g. in a *Psalter* of the 11th cent. now in the Brit. Mus. (*Reg.* 2 *B. V.*, f. 112), where the verse reads "Dicite in nationibus dominus regnavit a ligno, et enim correxit orbem," and so in another *Psalter* of *circa* 700 (*Vesp. A.*, i. f. 92). [In the *Add.* 10546 of *circa* 850 it reads "Dicite in gentibus quia dominus regnavit, et enim correxit orbem," and so in the *Vitellius E.*, xviii., f. 93, of the 11th cent.] They also survived in the printed *Sarum Missals* as a versicle for use on Friday in Easter week and for the Festival of the Invention of the Cross, thus "Dicite in gentibus quia Dominus regnavit a ligno," and this form is also in the present *Roman Missal*, for the Invention of the Cross (ed. Mechlin, 1874, p. 410). In the present *Roman Breviary* it is appointed for use at Lauds in the commemoration of the Holy Cross in the ferial office at Eastertide, thus "*V.* Dicite in nationibus, alleluia. *R.* Quia Dominus regnavit a ligno" (see the Marquess of Bute's *Roman Brev. into English*, vol. i., 1879, p. 152). M. Leon Gautier, in his *Les Tropes*, 1886, p. 153, quotes a Limoges MS. of the 11th cent. (Bib. Nat., Paris, *Lat.*, 1338), as appointing it for the 3rd S. after Easter, and as paraphrasing it thus: "*Dicite*, concuncti et psallite *in gentibus quia* magna Domini clementia, suis respiciens ovibus, *regnavit* omnia et imperavit *a ligno*, proprio Filio suo crucifixo qui surrexit et sedet in trono deconculcato Zabulo."

iii. *Use.* As already stated the first use was as a processional hymn in honour of the Holy Cross. Its subsequent uses include the following :—

The *Sarum* use was at Vespers on Passion Sunday, and daily up to Maunday Thursday. In the *Paris Brev.* of 1736 it was assigned to Vespers from Monday in Passion Week up to Maunday Thursday. In the present *Roman Brev.* it is used at Vespers on the Saturday before Passion Sunday, and up to Maunday Thursday, and also on the Festival of the Invention of the Cross (May 3); and in the present *Roman Missal* it is appointed to be sung on the morning of Good Friday, after the ceremony of the Adoration of the Cross, and during the time that the acolytes are censing the reserved sacrament (kept since Maunday Thursday in a side chapel, in the so-called Holy Grave), previous to its being solemnly placed on the High Altar.

Of the imitations and parodies of this hymn we need only mention two.

The first of these is a sequence beginning "Vexilla Regis, prodeunt et fulget," printed by G. M. Dreves in his *Prosarium Lemovicense*, 1890, p. 105, from three Limoges MSS. now in the Bibl. Nat., Paris (*Lat.* 1118, *circa* 990; *Lat.* 778 of the 12th cent.; *Lat.* 1137 of the 11th cent.); being an unhappy combination of Fortunatus with the versicle and antiphon used in the present *Roman Brev.* at the First Vespers of the Invention of the Cross. The second, printed by Thomas Wright in his *Political Songs of England*, London, 1839, p. 258, begins "Vexilla regni prodeunt, Fulget cometa comitum," and is a parody describing the death (1312) of

Peter de Gaveston, the favourite of Edward II. of England. (*Wright*, at p. 259, pub. a second song on the same occasion, beginning "Pange, lingua, necem Petri qui turbavit Angliam," which is a parody on the "Pange lingua gloriosi Proelium.")

We may add that the text of Fortunatus, with a full critical and theological commentary, will be found in the Abbé S. G. Pimont's *Hymnes du Bréviaire Romain*, vol. ii., pt. ii., p. 30, Paris, 1884; and in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, vol. 1, Paderborn, 1881, pp. 395–411. [J. M.]

The *trs.* into English of the *Vexilla Regis* include:—

1. A Broad the Regal Banners flie. This fine rendering is in *The Office of the Blessed Virgin Mary in English*, &c., 1687 (*Brit. Mus.*) an account of which is given in the *Churchman's Shilling Mag.* for July, 1876. Hymn No. 169 in Thring's *Coll.*, 1882, is taken from this *tr.*, the text being slightly altered. It is based on the *tr.* of 1585 noted below, and is by far the best rendering of the *Vexilla Regis* in C. U.

2. The royal banner is unfurled. By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 74, in 5 st. of 4 l., and again in his *Hys. of the Church, mostly Primitive*, 1841, No. 42. It is given in a limited number of hymnals only.

3. Now onward move the standards of our King. By W. J. Copeland, in his *Hys. for the Week, &c.*, 1848, p. 79, in 7 st. of 4 l. Its use is limited.

4. Forth flames the standard of our King. By Bp. J. Williams, in his *Ancient Hys.*, 1845, p. 61. This is repeated in a limited number of collections, including Schaff's *Christ in Song*, 1869, and others.

5. Forth comes the standard of the King: All hail, Thou Mystery ador'd. By E. Caswall, in his *Lyra Catholica*, 1849, p. 89, and his *Hys. & Poems*, 1873, p. 50, in 7 st. of 4 l. It is given in several Roman Catholic hymn-books for schools and missions.

6. Forth goes the standard of the King, The sign of signs, the radiant Cross. This *tr.* appeared as No. 36 in Stretton's *Church Hys.*, 1850, in 6 st. of 4 l. In the Index it is said to be by *Chandler*, but its similarity to Chandler's *tr.* is so faint that the most which can be said of it is that it is Chandler's *tr.* re-written. It is a most successful rendering of the hymn. In its full, or in an abridged form it is found in later collections, as Murray's *Hymnal*, 1852, Lowe's Gainsburgh *Coll.*, 1854, and several others.

7. The King of Kings His banner rears. By R. Campbell, in his *Hys. and Anthems*, 1850, p. 65, in 6 st. of 4 l.

8. See the royal banner streaming. By G. Rorison, in his *Hys. and Anthems*, 1851, No. 59, in 6 st. of 4 l.

9. The royal banners forward go. By J. M. Neale, in his *Mediæval Hys.*, 1851, p. 6, in 7 st. of 4 l., and again in the *Hy. Noted*, 1852, with the omission of st. vi. It is in C. U. both in its full and in several altered forms. Amongst the latter are (1) *H. A. & M.*, altered by the Compilers, 1861, and repeated in other collections; (2) F. Pott's *Hymns, &c.*, altered by the Editor, 1861; (3) Nicholson's *Appendix Hyl.*, 1866, beginning with st. iii., "Fulfill'd is all that David told"; (4) *The Hymnary*, altered by the Editors, 1872, and others. When these various forms of Dr. Neale's *tr.* are taken into account, it is found that his rendering of the *Vexilla Regis* is more widely used than all others put together.

10. The royal banner forward goes, The Cross's mystery shines to view. By J. A. Johnston in his *English Hyl.*, 1852. In the 1856 ed. he altered it to "See forward the King's banners go," and in the 1861 ed. to "Before us our King's banner goes."

11. The royal banner is unfurled. This, in the Cooke and Denton *Hymnal*, 1853, is a cento of which st. i. is from J. Chandler as above, and st. ii.–v. are from Stretton's *Church Hys.*, 1850, somewhat altered.

12. Forth goes the standard of our King, The sacred banner gleams on high. This rendering, which appeared in Chope's *Hymnal*, 1857, and again in other collections, is an arrangement made from older collections, the principal source being Stretton's *Church Hys.*, 1850, as above.

13. The King's bright banners forward go. This in *Kennedy*, 1863, No. 601, is J. A. Johnston's 1856 text as above, in a slightly altered form.

14. The royal banner is unfurled, And lo! the Cross is reared on high. This rendering in Morrell and How's *Ps. & Hys.*, 1864, in 4 st. of 4 l., is an altered and abbreviated form of the text in Stretton's *Church Hys.*, 1850, as above, with a slight resemblance to Chope's text of 1857. In the S. P. C. K. *Church Hys.*, 1871, No. 118 is a cento beginning with st. i. of this text, and concerning which Mr. Ellerton says in his *Notes* to the *Church Hys.*, 1881, p. xl.:—

"Hymn 118. . . . Free imitation, written for Church Hymns in 1871 by Bishop William Walsham How, of the Latin hymn *Vexilla Regis prodeunt*, by Venantius Fortunatus. . . In the present imitation, little except the first two verses of Fortunatus's hymn remain. The original contains eight verses, the last four being an impassioned apostrophe to the material cross, an alleged fragment of which was amongst the relics for the reception of which the hymn was written. These verses being considered by the Editors of Church Hymns wholly unsuitable for the use of the congregations for which their book was prepared, have been replaced by others."

The text of this *Church Hymns* cento is thus composed: st. i. from *Morrell & How*, 1864, unaltered; st. ii. from Stretton's *Church Hys.*, unaltered; st. iii., *Morrell & How*, 1864, st. iii. rewritten; st. iv., v. new by *Bp. How*.

15. The Kingly banners onward stream. By P. C. Singleton, written in 1867, and pub. in his *Anglican H. Bk.*, 1868.

16. The King's bright banners forward go. By E. A. Dayman, in the *Sarum Hyl.*, 1868. The opening lines (1 and 2) are from *Kennedy's* 1863 text, hence the first line of st. ii., "With outstretched hands, transfixed and torn," must be noted.

Other trs. are:—

1. The banners of the King come foorth, The misterie, &c. *Primer* (Antwerp), 1599.
2. Now forth the Kingly banners goe. *Primer* (Mechlin), 1615.
3. Abroad the Regal Banners fly, Now shines the Crosses mystery. *Primer* (Antwerp), 1685.
4. Behold the Royal Ensigns fly, The Crosses shining Mystery. *Primer* (London?), 1706.
5. Abroad the royal Banners fly. A partial *tr.* in the *Evening Office*, 1748.
6. Behold the Royal Ensigns fly, Bearing the Cross's Mystery. *Evening Office*, 1760.
7. Is this the standard of a King? *I. Williams*, 1839.
8. The great King's banner shines above. *F. C. Husenbeth*, 1841.
9. Mysterious sign of Royalty. *W. Palmer*, 1845.
10. See, see the royal banners fly. *J. R. Beste*, 1849.
11. The Royal Banner forward goes, The mystic Cross refulgent glows. *J. D. Chambers*, 1852 and 1857.

12. The banners of the King go forth Outshines the mystery of the Rood. *W. J. Blew*, 1852 and 1855.

13. The banners of the King appear, The mystery of the Cross shines clear. *J. Keble*, written in 1857, pub. in his (posthumous) *Misc. Poems*, 1869.

14. Behold the royal ensigns fly, which bear the Cross's mystery. By T. J. Potter in the *Catholic Psalmist*, 1858.

15. The Banner of the King goes forth, The Cross, the radiant mystery. *Elizabeth Charles*, 1858.

16. The Royal Banner floats on high. R. Massie, in *Lyra Messianica*, 1864.

17. The Kingly banners proudly fly. *F. Trappes*, 1865.

18. The King's bright banners onward bear. H. M. Macgill, in *The Juvenile Miss. Magazine of the U. Presb. Church*, April, 1866, and his *Songs of the Christian Creed and Life*, 1876.

19. The banners of our King advance. *J. Wallace*, 1874.

20. Banners of our King are streaming. C. Kent, in O. Shipley's *Annus Sanctus*, 1884.

21. The royal banners forward fly; The cross upon them cheers the sky. S. W. Duffield, in his *Latin Hymn-Writers*, &c., 1889.

This extensive list of *trs.* marks in a striking manner the strong hold this hymn has upon many men. In translating the stanza which has called forth the greatest diversity and skill is the *fourth* as above.

The finest rendering of these lines which we have seen is that in the Service Book of 1687 (see above), which reads:—

> "That which the Prophet-King of old
> Hath in mysterious Verse foretold,
> Is now accomplisht, whilst we see
> God Ruling Nations from a Tree."

The nearest approach to this in dignity and force is Dr. Neale's *tr.* of 1851. [J. J.]

Victimae Paschali. *Wipo* (?). [*Easter.*] This Sequence is an excellent example of the transition from the rhythmical, irregular, unrhymed Notkerian sequences to the regular rhyming sequences of Adam of St. Victor and later writers. It presents several points of interest, and demands a somewhat detailed examination. We shall treat (1) of the *Text and MSS.*, (2) of the *Authorship*, and (3) of the *Uses* made of this Sequence.

i. *Text and MSS.* To show its structure we print the full text, which reads:—

i.
Victimae Paschali
Laudes immolent Christiani.

ii.
Agnus redemit oves;
Christus innocens Patri
Reconciliavit
Peccatores.

iii.
Mors et vita duello
Conflixere mirando;
Dux vitae mortuus
Regnat vivus.

iv.
"Dic nobis, Maria,
Quid vidisti in via?"
"Sepulchrum Christi viventis,
Et gloriam vidi resurgentis;
Angelicos testes,
Sudarium et vestes.
Surrexit Christus, spes mea,
Praecedet suos in Galilea."

v.
Credendum est magis soli
Mariae veraci
Quam Judaeorum turbae fallaci.
Scimus Christum resurrexisse
Ex mortuis vere.
Tu nobis, victor rex, miserere.

The text as above is printed from the following MSS., all now in the British Museum.

(*a*) *Add.* 19768, f. 23*b*, written in the 11th cent., mainly at St. Gall; (*b*) *Reg.* 2 *B.*, iv., f. 210*b*, written in England, *circa* 1140; (*c*) *Calig. A.*, xiv., f. 57*b*, written in England, *circa* 1199; (*d*) *Add.* 23935, f. 435*b*, written in France, *circa* 1275; (*e*) *Add.* 11669, f. 51, written in Germany, *circa* 1099; (*f*) *Arundel*, 156, f. 92*b*, written in Germany in the 13th cent. The variations are: i., l. 1, Paschalis in *a*; i., l. 2, immolant in *c*; iii., l. 2, conflixer*unt* in *a*; iv., l. 7, spes *nostra* in *c*; iv., l. 8, *vos* in *b* and *c*; iv., l. 8, Galileam in *e* and *f*; v., l. 4, surrexisse in *a* and *d*; v., l. 5, *A* mortuis in *b*.

This sequence is also found in a MS. written in Germany *circa* 1199, and now in the Bodleian (*Liturg. Misc.*, 341, f. 47); in a MS. apparently written at Limoges, *circa* 1199, and now in the Bibl. Nat. at Paris (*Lat.* 1139, f. 159); and in the Echternach Gradual of *circa* 1000, also in the Bibl. Nat., Paris (*Lat.* 10510); in two MSS. of the 10th cent. at St. Gall, No. 339, p. 7 (added in a hand of the 11th cent., and No. 340, p. 793, and in a third of the 11th cent., No. 343, p. 304, &c. Among *Missals* it is found in a *Sarum*, *circa* 1370 (Barlow, 5, p. 215), a *York*, *circa* 1390; a *Hereford*, *circa* 1390, all now in the Bodleian; in a *Paris* of the 14th cent. (*Add.* 16905, f. 158*b*, beginning with "Agnus redemit oves"), and a *Sens* of the 14th cent. (*Add.* 30058, f. 63, beginning imperfectly, the preceding leaf being missing), now in the Brit. Mus.; in the *St. Andrews*, *circa* 1499, the *Angers* of 1489, the *Magdeburg* of 1480, the *Münster* of 1489, and many others in various continental countries. In the *Paris Missal* (see above, as also in the printed ed. of 1481) st. i. is omitted, and in the present *Roman Missal* ll. 1–3 of st. v. are omitted, while in some of the 15th cent. eds. of the *Roman Missal*, e.g. in the Venice eds. of 1477 and 1487, in the Brit. Mus., the question "Dic nobis" (iv., ll. 1, 2) is given thrice, i.e. it is repeated after l. 4 and again after l. 6. Otherwise, in most cases, the text is given in full and unaltered. The printed text is also in *Daniel*, ii. p. 95, with further notes at ii. p. 385, iii. p. 287, v. p. 58; *Kehrein*, No. 83; *Bässler*, No. 78; *Wackernagel*, i., No. 199; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and others.

ii. *Authorship.* As a rule this Sequence has been regarded as of unknown authorship. Of the guesses at its authorship the following may be mentioned:—

(1) **Cardinal Bona** (*Rerum Liturg.*, Rome, 1671, p. 336) says that it had been ascribed to Notker. This ascription, however, is quite without ground (see p. 815).

(2) **Robert II. of France.** In a list of authors of sequences, written *circa* 1300 (see p. 1043), it is ascribed to Robert II. of France. This ascription also lacks confirmation (see p. 967, ii.).

(3) **Hermannus Contractus.** The attribution to Hermannus Contractus, which is mentioned in the Abbé Migne's *Encyclopédie Théologique*, vol. viii. (*Liturgie*), Paris, 1844, col. 950, seems also entirely conjectural.

(4) **Adam of St. Victor.** In the *Augustinian Missal* of St. Victor, printed at Paris in 1529, it is attributed to Adam of St. Victor, but it is found in MSS. written before he was born (see above and p. 14, ii.).

(5) **Italian Origin.** In the *Ecclesiologist* for October, 1854, it is said to be "probably of Italian origin." This appears simply to be a conjecture, and we have been unable to discover anything which can be called evidence in support of it.

(6) **Wipo.** Lastly P. Anselm Schubiger, in his *Sängerschule St. Gallens*, 1858, ascribes it to Wipo, on the ground that it is marked with his name in an Einsiedeln MS. of the end of the 11th cent., and gives a facsimile (*Appx.*, No. 35) of the part of the MS. which contains this sequence. Since Schubiger's discovery the sequence has generally been ascribed to Wipo (otherwise *Wippo* or *Wigbert*), who was a native of Burgundy, and a secular priest. He was for some time chaplain to the Emperors Conrad II. (d. June 4, 1039), and Heinrich III., and presented a collection of poems to the former in 1025, and another collection to the latter in 1041; his latest work being a prose history of the Emperor Conrad, finished about 1048. His claim to this sequence (marked as his, so far as we can discover, only in this solitary Einsiedeln MS.) can hardly be regarded as definitely established. Neither of the two earliest St. Gall MSS. give his name, and the copy in one of these MSS. (No. 340) dates *circa* 1000 (so also the Echternach *Gradual* noted above), i.e. more than 20 years earlier than we otherwise hear of Wipo. And there is nothing in the other pieces known as his which would lead us to connect the "Victimae Paschali" with his name.

iii. *Uses.* This fine Sequence is simple, scriptural, good in rhythm, and embraces in itself various elements which account for its popularity and long extended use. Luther held it in high esteem, especially admiring the terse and vivid picture of the conflict between Death and Life in st. iii., and practically incorporated this stanza in his "Christ lag in Todesbanden" (see p. 224, i.). Its brevity and picturesqueness led to its speedy adoption in the *Missals* of various countries for use at the

ordinary church services during the period of Easter.

Of the MSS. from which the text as above is taken, *f* marks it simply as "a sequence on the Resurrection"; *d* assigns it to Easter Sunday, Monday, and Tuesday; and *e* to Thursday in Easter week; while *a*, *b*, and *c* do not indicate its use.

Neither the *Sarum*, *York*, nor *Hereford Missals* used it on Easter Sunday or on Low Sunday; the *Sarum* appointing it for Friday in Easter week, and for the 2nd and later Sundays up to the Ascension, and the *Hereford* and *York* for Wednesday in Easter week, as also on the 2nd and later Sundays. In the *Angers Missal* of 1489 it is however appointed for Easter Sunday and for Low Sunday, as well as for Tuesday and Wednesday in Easter week; in the *Hamburg Missal* of 1509 for Easter Sunday, for Thursday, Friday and Saturday in Easter week; in the *Uzes Missal* of 1495 for the B. V. M. at Eastertide, &c. Other *Missals* present various combinations or modifications of these uses, which need not be mentioned in detail. In the *Roman Missal* of 1570 it is one of the four sequences which were alone retained in that revision, and is appointed for use on Easter Sunday and daily up to Low Sunday inclusive, but not for the later Sundays. In the *Paris Brev.* of 1680 it forms part of the service for Vespers on Easter Sunday.

The dramatic possibilities of this Sequence also early attracted attention. It formed a striking feature in many of the Easter Miracle or Mystery Plays, but these we have not space to describe in detail.

(For its use there see e.g. F. J. Mone's *Schauspiele des Mittelalters*, Karlsruhe, 1846, pp. 17–27, 128, &c.; *Reliquiae Antiquae*, ed. T. Wright and J. O. Halliwell, vol. ii., 1843, p. 159; E. de Coussemaker's *Drames Liturgiques du Moyen Age*, Rennes, 1860; G. Milchsack's *Oster- und Passionsspiele*, Wolfenbüttel, 1880, &c.)

It was also frequently employed at Matins on Easter Sunday, in the ceremony of the Easter Sepulchre, which was intercalated in the service between the Third Lesson and the "Te Deum." Various forms of this function are found both in England, and on the continent. Dr. Carl Lange, in his *Die Lateinischen Osterfeiern*, Munich, 1887, gives the results of his examination of 224 MS. and printed service books (*Breviaries*, *Antiphonaries*, *Processionals*, *Troparies*, &c.), ranging from the 10th to the 18th cent., and used in France, Holland, Germany, Austria, Switzerland, Italy, Spain, and England, all of which contain longer or shorter forms of this function, and 68 of which embody the "Victimae Paschali," either in full or beginning with "Dic nobis, Maria." The earliest forms in which he has found the "Victimae Paschali" included date from the 13th cent.

At p. 62 Lange prints from a 13th cent. Ritual for use at Chalons-sur-Marne. There, after the Third Responsory, two boys vested in white took their places one on the right and the other on the left of the high altar, to represent the angels at the Holy Sepulchre; followed by three deacons in white dalmatics, coming from the right side and standing before the altar, to represent the Three Marys. The Angels ask the Three Marys "Whom seek ye in the sepulchre?" and they answer "Jesus of Nazareth." The Angels, taking off the white altar-cloth, as representing the grave clothes, reply "He is not here." The Marys, turning to the choir, sing "Alleluia. The Lord has risen." Then, passing down towards the choir, the First Mary sings "Victimae" (st. i.), the Second sings "Agnus redemit" (st. ii.), and the Third sings "Mors et vita" (st. iii.). Then the succentor, coming to the first step of the altar, asks the First Mary "Dic nobis" (st. iv., ll. 1, 2), to which she replies "Sepulchrum" (st. iv., ll. 3, 4), the Second replies "Angelicos testes" (st. iv., ll. 5, 6), and the Third "Surrexit" (st. iv., ll. 7, 8). Then the succentor, turning to the choir, and pointing to the First Mary, sings "Credendum" (st. v., ll. 1–3), and the whole choir sing "Scimus" (st. v., ll. 4–6). In the meantime the Marys have returned to the vestry, and the ceremony ends by the bishop or the succentor beginning the "Te Deum." This is one of the many varieties in which the complete sequence is included. Even in the use of the "Victimae Paschali" there were great variations. So in a *Nürnberg Antiphonary* of the 13th cent. (*Lange*, p. 140), Mary Magdalene sings st. i.–iii., then Peter and John ask her "Dic nobis" (st. iv., ll. 1, 2), to which she replies "Sepulchrum" (st iv., ll. 3–8). Then the choir sing "Credendum" (st. v. ll. 1–3), Mary alone the "Scimus" (st. v., ll. 4, 5), and the choir "Tu nobis" (st. v., l. 6). In the later service books the more dramatic portion of the sequence beginning with the "Dic nobis" is alone retained (e.g. in the *Hereford Breviary* of 1505). So in the *Prag Breviary* of 1572 (*Lange*, p. 122) the rubrics provide for a proper Easter sepulchre and for two Marys. There the Bishop asks Mary Magdalene "Dic nobis, Maria?" the choir singing "Quid vidisti in via?" and Mary replying "Sepulchrum" (st. iv., ll. 3–8), and the choir then singing "Credendum" (st. v., ll. 1–6). As Dr. Lange requires 171 large octave pages to print and describe the variations of these service-books, we must beg our readers who wish for further information to refer to his interesting work.

As a final proof of the popularity of the "Victimae Paschali," we may mention some of the numerous imitations of it.

Thus M. Leon Gautier, in his 1858 ed. of *Adam of St. Victor*, prints two sequences, one on *St. Victor* ("Martyris Victoris laudes resonent Christiani Mortem ei") at ii. p. 94, and the other for the B. V. M. at Easter ("Virgini Mariae laudes intonent Christiani! Eva tristis") at ii. p. 348. Both of these are servile imitations of, and indeed borrow a good deal directly from, the "Victimae Paschali," and in his 1881 ed. of *Adam of St. Victor* (pp. 236, 245) Gautier says that in both cases the ascription to Adam is a mistake. Other imitations may be consulted in *Kehrein*, e.g. his Nos. 152, 177, 215, 232, 233, 525, 565.

The varying forms of the text, together with a full critical and theological commentary, will be found in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, vol. ii., 1886, pp. 37–60. [J. M.]

Translations in C. U.:—

1. Forth to the paschal Victim, Christians, bring Your sacrifice of praise. By E. Caswall, in his *Lyra Catholica*, 1849, p. 233; and his *Hys. and Poems*, 1873, p. 122. In a few collections only.

2. The holy Paschal work is wrought. By R. Campbell, in his *Hys. and Anthems*, 1850, p. 72. It is mainly from a MS. *tr.* by Dr. Neale (so the Campbell MSS.) It is in O. Shipley's *Annus Sanctus*, 1884. In Dr. Rorison's *Hys. and Anthems*, 1851, No. 76, it was altered to "The Paschal work is wrought."

3. Christ the Lord is ris'n to-day! Christians, haste your vows to pay. By Jane E. Leeson, in the Rev. H. Formby's Roman Catholic *Hymns*, 1851, No. 10, in 4 st. of 8 l., and signed in the Index "M. L." This *tr.* has passed into several collections in G. Britain and America, including *H. A. & M.*, 1861, &c. Usually Miss Leeson's third stanza is omitted. Subsequently Miss Leeson retranslated the hymn in two forms, and included the same in her *Par. and Hys.*, 1853, as:—

(1) **Sacrifices of Thanksgiving.** This is repeated in the Irvingite *Hys. for the Use of the Churches*, 1864 and 1871 as "Tr. by J. E. L., 1854." We have here a slight error in the date, but a certain indication that the anonymous *Paraphrases and Hys.* of 1853 were by Miss Leeson.

(2) **Sacrifice ye praises meet.** This we have not found elsewhere.

4. To the Paschal Victim, Christians, bring the sacrifice of praise. By J. M. Neale, in the *Hy. Noted*, 1852, No. 28. This is a prose *tr.* In the *Hymnary*, 1872, it is given in a metrical form as "Unto the Paschal Victim bring." Line 3, as "The Lamb, the sheep, &c."

5. To the Paschal Victim raise Gift and sacrifice of praise. By W. J. Blew, in his *Hy. and Tune*

Bk., 1852-55; and again in the *Parish H. Bk.*, 1863 and 1875.

6. Praise to the Paschal Victim bring. By R. F. Littledale, in the *People's Hyl.*, 1867, No. 113, and signed "D. L."

7. Christians, to the Paschal Victim. Anonymous, in the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882.

Other trs. are:—

1. Bring, all ye dear-bought nations, bring. W. K. Blount, 1670; the *Divine Office*, 1763; and O. Shipley's *Annus Sanctus*, 1884.
2. Let Christians grateful hymns of praise. *F. C. Husenbeth*, 1845, and *Lyra Messianica*, 1864.
3. The Paschal Victim calls for praise. *J. R. Beste*, 1849.
4. Christians, raise your grateful strain. E. C. Benedict, in his *Hy. of Hildebert*, 1867.
5. Unto the Paschal Victim bring. Line 3, "The Lamb redeemed, &c." *C. B. Pearson*, 1868.
6. Christians, come and lift your voices. *J. Wallace*, 1874.
7. Christians, your voices raise. *Anon.* in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

Victis sibi cognomina. [*Circumcision.*] This anonymous hymn was given in the *Paris Brev.*, 1736, for the Feast of the Circumcision at 2nd Vespers, and beyond that date we have been unable to trace it. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 49; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and L. C. Biggs's annotated *H. A. & M.*, 1867. *Tr.* as:—

1. 'Tis for conquering kings to gain. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 55, and his *Hys. of the Church*, &c., 1841, No. 30. It is given in a great many hymn-books, sometimes in full, and at other times in an abbreviated form.

2. Tyrants their empty titles take. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 102. This is given in the *Hymnary*, 1872, as "Warrior kings their titles gain."

3. Conquering kings their titles take. This cento appeared in the trial ed. of *H. A. & M.*, 1859, and the eds. of 1861 and 1875, and has passed into several other collections. It is composed of st. i., v., vi., by the Compilers, and st. ii., iii., iv. from J. Chandler as above, slightly altered. Three or four lines in st. v., vi. are also from Chandler. This cento is given in Pott's *Hymns, &c.*, 1861, as "Earthly kings their titles take," and in the *Sarum Hyl.*, 1868, as, "Warrior kings fresh glory gain."

4. Let tyrants take their haughty names. By R. C. Singleton, in the *Anglican H. Bk.*, 1868.

Other trs. are:—

1. Let earthly tyrants title claim. *I. Williams*, 1839.
2. From conquered realms let tyrants claim. *W. J. Blew*, 1852-55.
3. Let earthly monarchs titles gain. *J. A. Johnston*, 1852-61.
4. To earthly kings fresh names accrue. *Lord Braye*, in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

Victorinus, Santolius. [Santeüil, Jean-Baptiste de.]

Vinet, Alexandre Rodolphe, b. June 12th, 1799, at Ouchy, near Lausanne. His father, a man of somewhat stern religion, was schoolmaster of the village, and held a small appointment in the Canton du Vaud. Alexandre was appointed Professor of the French language at the gymnasium of Basle, at the age of 20, and occupied this office, with some work for the University, for twenty years. In 1819 he was called to the ministry, and married. At first opposed to the movement of the *Réveil*, a deeper knowledge of its principles and deep sympathy with the persecution of its leaders, drew him heartily to its side. His pen was fearlessly used in defence of toleration (*Du respect des opinions*, 1824), freedom of worship (*Mémoire en faveur de la liberté des cultes*, 1826), and the separation of Church and State (*Essai sur la manifestation des convictions religieuses, et sur la separation de l'Église et de l'État*, 1842). No work is more permanently valuable on the subject than the *Essai*, from the logical sequence of its conclusions from the premises laid down. In 1837 he had been recalled to Lausanne, to occupy the "chaire de théologie pratique," in the Academy. In the end of 1840, however, he resigned the chair, withdrawing at the same time from the national church. He took a prominent part in the preliminary committees for the formation of the "Église libre du Canton de Vaud"; but his proposals were largely modified in the final constitution of it, to his deep regret. He had been compelled to withdraw from the discussions by his failing health. His constitution, always delicate, gave way comparatively early, and he d. May 10, 1847. His name is tenderly cherished, not only for his efforts in the cause of religious freedom, but as an Evangelical Divine (*Discours sur quelques sujets religieux*, 1831-41, and *Études Evangeliques*, pub. after his death), and as a distinguished man of letters (see the portrait of him by Sainte Beuve). His articles in the *Semeur* touched wide and varied subjects of literature with rare delicacy, acuteness, and truth. The most celebrated of his literary works are: *Études sur Blaise Pascal*, and *Études sur la littérature Française au dix-neuvième Siècle*, pub. posthumously. The hymns pub. in the *Chants Chrétiens* are only a few out of the number he wrote. They reveal the inner depth of a nature that shrank from outward demonstration of religious emotion, and are valuable on this account, as well as for that refinement of meditation which places them so high among the Protestant hymns of France. (See p. 392, ii.) [H. L. B.]

Vintimille, Charles Gaspar Guillaume de Vintimille du Luc, was b. Nov. 15, 1655. He was designated Bishop of Marseilles in 1684, but was not consecrated as such till 1692. In 1710 he was translated to the see of Aix (Bouches du Rhône), and in 1729 to that of Paris. He d. March 13, 1746. Under his auspices appeared the new *Paris Breviary* of 1736 (in which the ancient hymns of the Church were in great measure replaced by those of the Santeüils, Coffin, and other recent French writers); the new *Paris Missal* of 1738; and the new *Paris Processional* of 1740; all of which were speedily adopted in many other French dioceses. That Vintimille was himself a hymnwriter seems decidedly doubtful. The hymn "O Christe qui noster poli" (p. 825, i.) has sometimes been ascribed to him, but neither in the *Cluniac Brev.* of 1686 nor in the *Paris Brev.* of 1736 is it in any way marked as his. [J. M.]

Virgin born, we bow before Thee.

Bp. R. Heber. [*Lent.*] Appeared in his posthumous *Hymns*, &c., 1827, p. 54, in 4 st. of 4 l., and appointed for the 3rd S. in Lent. As given in the *People's H.*, 1867, No. 373, the lines "Mary, Mother meek and mild"; are altered to "Mary, Maid and Mother mild." It is otherwise unchanged. [J. J.]

Virginis castae virginis summae decus praecinentes. [*Common of Virgins.*] *Morel*, in his *Lat. Hymnen*, 1868, p. 180, gives a part of this sequence with the note, "This is only the beginning of a rambling and somewhat barbarous sequence in the MS. collection of P. Brander [St. Gall MS., No. 546, written in 1507], where it bears the title 'a prolix sequence of some monk of St. Gall.'" Neale, in his *Sequentiae*, 1852, p. 237, ascribes it to Godescalcus or Gottschalck (d. 1050); but the earliest source he quotes is the *Tournay Missal* of 1540, and there does not seem to be any reason for accepting this ascription, which is evidently a conjecture. The earliest text known is in the St. Gall MS., No. 383, of the 13th or 14th cent. The printed text is also in *Daniel*, v. p. 344, and *Kehrein*, No. 475. *Tr.* as "To-day let Christian maidens." In the *People's H.*, 1867, No. 221, and signed "S. M." [i.e. Sister Marion]. [J. M.]

Virginis Proles, Opifexque matris. [*Common of Virgins.*] This is found in four MSS. of the 11th cent. in the British Museum (Jul. A. vi. f. 67 *b*; Vesp. D. xii. f. 110; Harl. 2961, f. 249 *b*; Add. 30851, f. 155); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 40*b*); and in a MS. of the 11th cent. at Corpus Christi Coll., Cambridge (391, p. 274), and the Bern MS. 455 of the 10th cent. It is in two MSS. of the 11th cent. at St. Gall, Nos. 387 and 413. Also in the *Mozarabic*, *Roman*, *Sarum*, *York*, *Aberdeen*, and other *Breviaries*, the *Sarum* use being for one virgin and martyr at 1st Vespers and at Matins. *Daniel*, i. No. 238, gives the original, and the form in the *Roman Breviary*, 1632, citing it at iv. pp. 140, 368, as in a 9th cent. MS. at Bern, a 10th cent. Rheinau MS., &c. The printed text is also in *Wackernagel*, i., No. 138; G. M. Dreves's *Hymn. Moissiacensis*, 1888, from a 10th cent. MS., &c. [J. M.]

Translations in C. U.:—

1. O Thou, Thy Mother's Maker, hail. By E. Caswall, in his *Lyra Catholica*, 1849, p. 222, and his *Hys. & Poems*, 1873, p. 117. This has been repeated in the 1863 *Appendix* to the *H. Noted*, No. 197, and others.

2. Offspring, yet Maker, of Thy Mother lowly. By T. I. Ball, in the 1867 *Appendix* to the *H. Noted*, No. 344.

3. Child of [a] the Virgin, Maker of Thy Mother. By G. Moultrie, in the *People's H.*, 1867, No. 219, signed "M." In the *Hymner*, 1882, No. 99, which begins with the same first line, is based upon this *tr.*

Trs. not in C. U.:—

1. O Virgin's Offspring Christ, Who wert alone. *Primer*. 1706.

2. Conceiv'd and born of Virgin blest. *F. Trappes*. 1865.

3. O Virgin born. That Mother's Framer Thou. *J. D. Chambers*. 1866.

4. O Virgin's Offspring, Who Thy Mother didst create. *J. Wallace*. 1874.

The foregoing *trs.* are of the text for a "Virgin and Martyr." There are also *trs.* of an arrangement of the text for a "Virgin, but not a Martyr." These include one in the *Primer*, 1706, and a second by *J. Wallace*, 1874, each beginning with the same first line as above. In the *Rom. Brev.*, st. viii., of the Latin text, **Hujus oratus Deus alme nobis**, is given, together with a doxology, for "Holy Women." This is *tr.*: (1) "O God of bountie, at thy saints intreating," in the *Primer*, 1599; (2) "Permit, great God, this Saint with Pray'rs may free," in the *Primer*, 1706; and (3) "O God, for this Thy servant's sake, we humbly Thee implore," by *J. Wallace*, 1874. In the Marquess of Bute's *Roman Breviary into English*, 1879, Wallace's *tr.* is given as "When she pleads for us at her sweet petition," &c. [J. J.]

Virgo vernans velut rosa, Agni sponsa speciosa. [*St. Winifred.*] This is the Sequence on St. Winifred of Wales, in the *Sarum Missal*, Venice, 1494, f. 255. It does not appear to be in any other ed. of the *Sarum Missal*, nor to have been received into other English or Continental *Missals*. It will be found in a note at col. 960 of the Burntisland reprint of the *Sarum Missal*, 1861. *Tr.* as:—

More fair than all the vernal flowers. By E. Caswall, in his *Masque of Mary*, &c., 1858, p. 337; and his *Hys. and Poems*, 1873, p. 202. It was repeated in Dr. Rawes's *Hys. for the Year*, 1867, &c. [J. M.]

Vischer, Christoph, s. of Jakob Vischer or Fischer, burgess at Joachimsthal, in Bohemia, was b. at Joachimsthal in 1520. He matriculated at the University of Wittenberg in Nov. 1540 (M.A. 1544), and was ordained at Wittenberg on Feb. 10, 1544, as pastor and probst at Jüterbogk, near Wittenberg. He was then appointed (in 1552) cathedral preacher and superintendent at Schmalkalden; in 1571 pastor and general superintendent at Meiningen; in 1574 court preacher and assistant superintendent at Celle (Zelle); and in 1577 chief pastor of St. Martin's Church at Halberstadt. He returned to Celle in 1583, as general superintendent of Lüneburg, and d. at Celle in October, 1597 (*Koch*, ii., 265; *Wetzel*, i. p. 235, and *A. H.*, i., pt. v. p. 38; Rotermund's *Gelehrte Hannover*, vol. ii., 1823, p. 40; J. K. F. Schlegel's *Kirchen- und Reformations-Geschichte Hannover*, vol. ii., 1829, pp. 399-402; MS. from Dr. Ebeling, Celle, &c.)

Vischer was a somewhat voluminous writer. *Rotermund* gives the titles of 29 works by him. Only one hymn is known as his, viz.:—

Wir danken dir, Herr Jesu Christ, Dass du für uns gestorben bist. *Passiontide.* This is included in pt. ii. of the Dresden *G. B.*, 1597 (thence in *Wackernagel*, v., p. 248), marked as by *M.* C. F., and in 4 st. of 4 l., viz. st. i. as above, and

ii. Und bitten dich, war Mensch und Gott.
iii. Behüt uns auch für Sünd und Schand.
iv. Und draus schöpffen die Zuversicht.

The only portion we have been able to find in any work of Vischer's is st. ii. This occurs in his *Christliche unnd einfeltige Erklerung der gnadenreichen Historien des Leydens und Sterbens hochtröstlicher Auffersteh̄ung und siegreicher Himelfart unsers lieben Herrn Jhesu Christi, auch der Sendung des Heiligen Geistes*, &c., Schmalkalden, 1585 [Brit. Mus.], and is given there in Sermo x. of those on the Resurrection (Auferstehung) as follows:—

"Solche Seufftzer erwecket der heilige Geist, stönet in uns das wir beten.

" Ach Herr Christe, war Mensch und Gott,
Durch dein heilig Fünff Wunden rot,
Erlös mich von dem ewigen Tod,
Und tröst mich in meiner letzten Not."

The same stanza is found in the ed. Schmalkalden, 1568 [Berlin Library]. The sermons on the *Auferstehung* seem to have appeared at Frankfurt am Main in 1564 (preface 1562, title 1563, colophon 1564. So the copy in the Vatican Library at Rome). *Mützell*, No. 344, prints the four stanza form from the text given by J. C. Olearius, Jena, 1710, as a reprint of the original, and as entitled "A children's hymn composed by *M.* Christoph Vischer for the Christian community at Schmalkalden, upon the strengthening uses of the bitter sufferings and death of Christ Jesus our Saviour." It is also in the *Unv. L. S.*, 1851, No. 122. The *trs.* are:—

1. We bless Thee, Jesus Christ our Lord; For ever be Thy name adored. This is a good and full *tr.* by Dr. Kennedy, as No. 622 in his *Hymn. Christ.*, 1863.

2. With thanks we glory in Thy Cross. This is No. 331 in pt. i. of the *Moravian H. Bk.*, 1754. [J. M.]

Vital Spark of heavenly flame. *A. Pope.* [*The Soul Immortal.*] In the *Spectator* for Nov. 10, 1712, Steele gives a letter sent to him by Pope on the words spoken by Hadrian on his death-bed. This letter, in *The Works of Alexander Pope, Esq. . . . Printed verbatim from the Octavo edition of Mr. Warburton.* London, C. Bathurst, 1788. Vol. v., p. 185, is dated Nov. 7, 1712, and begins:—

"I was the other day in company with five or six men of some learning; where chancing to mention the famous verses which the Emperor Adrian spoke on his death-bed, they were all agreed that 'twas a piece of gaiety unworthy of that prince in those circumstances. I could not but differ from this opinion: methinks it was by no means gay, but a very serious soliloquy to his soul at the point of his departure; in which sense I naturally took the verses at my first reading them, when I was very young, and before I knew what interpretation the world generally put upon them.

"'Animula vagula, blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec (ut soles) dabis joca?'"

The letter then proceeds with a prose translation of these lines, and a vindication of the same. At the foot of the letter, and after his signature, Pope added the following metrical rendering:—

"Adriani morientis ad Animam Translated.

"Ah fleeting Spirit! wand'ring fire,
That long hast warm'd my tender breast,
Must thou no more this frame inspire?
No more a pleasing cheerful guest?
"Whither, ah whither art thou flying?
To what dark, undiscover'd shore?
Thou seem'st all trembling, shiv'ring, dying,
And Wit and Humour are no more."

In the *Spectator*, Nov. 10, 1712, Steele gives this letter verbatim, with the exception of the metrical version at the end. On Nov. 29, 1712, Pope wrote to Steele expressing regret that as this letter was given in his name he had not an opportunity of setting forth his ideas more fully and accurately. This letter did not appear in the *Spectator*. On Dec. 4, 1712, Steele wrote to Pope:—

"This is to desire of you that you would please to make an ode as of a cheerful dying spirit, that is to say, the Emperor Adrian's 'Animula vagula' put into two or three stanzas for music. If you comply with this, and send me word so, you will very particularly oblige. Yours, &c." (*Works*, v. p. 189.)

To this Pope gave answer in the following letter, which is undated in his *Works*, vol. v. p. 190, but was probably sent within a post or two after the receipt of Steele's communication:—

"I do not send you word I will do, but have already done the thing you desire of me. You have it (as Cowley calls it) just warm from the brain. It came to me the first moment I waked this morning: yet, you'll see, it was not so absolutely inspiration, but that I had in my head not only the verses of Adrian, but the fine fragment of Sappho, &c.

"The dying Christian to his Soul.

"Ode.

I.

"Vital spark of heav'nly flame!
Quit, oh quit this mortal frame:
Trembling, hoping, ling'ring, flying,
Oh the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

II.

Hark! they whisper; angels say,
Sister spirit, come away!
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?

III.

"The world recedes; it disappears!
Heav'n opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting?"

(*Works*, v. p. 190.)

What Steele did with this ode we cannot say. It was certainly *not* inserted in the *Spectator*, as is generally supposed. It was included in various editions of Pope's *Works*, and was taken from thence for use in the hymnals. Collyer included it in his *Coll.*, 1812, No. 627, and since then it has been repeated in numerous hymn-books. In the *Cong. H. Bk.*, 1836, J. Conder gave Pope's original text as No. 612, and a rewritten form of the same, beginning with the same first line, as No. 613. This rewritten form was repeated in his *Choir and Oratory*, 1837, p. 246, and in his posthumous *Hymns of Praise, Prayer, &c.*, 1856, p. 169.

The "fine fragment of Sappho" referred to in Pope's letter, formed the subject of Addison's article in the *Spectator* of Thursday, Nov. 22, 1711. Addison gives in his article a translation in Latin by *Catullus*, another in French by *Boileau*, and a third in English by *Ambrose Phillips*. It was doubtless to the original, and to these translations that Pope referred in his letter to Steele quoted above. As pointed out by R. Carruthers in his edition of Pope's *Poetical Works*, 1853, vol. ii., p. 178; and by Miller in his *Singers and Songs of the Church*, 1869, p. 149, Thomas Flatman's translation of the "Animula vagula, blandula," may have influenced Pope in his "Vital spark," but we are inclined to think that Addison's article in the *Spectator*, already referred to, had very much more to do with it than anything that Flatman had done.

[J. J.]

Vokes, Mrs. A long correspondence has failed to elicit any information concerning this hymn-writer beyond the facts that the earliest work in which her hymns are found is a *Sel. of Missionary and Devotional Hys.*, edited by the Rev. J. Griffin, a Congregational minister at Portsea, and pub. in 1797. Several of these were repeated in J. Dobell's *New Sel. of Seven Hundred Evangelical Hys., &c.*, 1806. There are also 7 of her hymns, all

with the signature "Mrs. Vokes," in W. B. Collyer's *Coll.*, 1812. Of her hymns the following, all pub. in 1797, are still in C. U. :—

1. Behold the expected time draws near. *Missions.*
2. Behold the heathen waits to know. *Missions.* This begins with st. iii. of No. 1.
3. Proud Babylon yet waits her doom. *Fall of Babylon predicted.*
4. Ye messengers of Christ. *Missions.* [J. J.]

Vom Himmel hoch da komm ich her. *M. Luther.* [*Christmas.*] This beautiful Christmas hymn first appeared in the *Geistliche Lieder*, Wittenberg, 1535, in 15 st. of 4 l.; and thence in *Wackernagel*, iii. p. 23. Also in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 12, in the *Unv. L. S.*, 1851, No. 55, &c. In Klug's *G. B.*, 1543, it is entitled "A Children's Hymn for Christmas Eve on the child Jesus, taken from the Second Chapter of the Gospel of St. Luke." It has sometimes been said to be derived, at least in part, from the Latin. To the "Parvulus nobis nascitur" its resemblance is very slight; and this Latin hymn has not been traced earlier than the 1579 ed. of Lucas Lossius's *Psalmodia* (1st ed. 1553). To the "Nuntium vobis fero de supernis" [Brit. Mus. MS. of the 12th cent., Harl. 2928 f. 114], it has no relationship whatever. Of the origin of the German hymn, Lauxmann, in *Koch*, viii. 21, thus speaks :—

"Luther was accustomed every year to prepare for his family a happy Christmas Eve's entertainment . . . and for this festival of his children he wrote this Christmas hymn. Its opening lines are modelled on a song, 'Aus fremden Landen komm ich her;' and throughout he successfully catches the ring of the popular sacred song. It is said that Luther celebrated the festival in his own house in this original fashion. By his orders the first seven verses of this hymn were sung by a man dressed as an angel, whom the children greeted with the eighth and following verses."

We may add that Luther took the first stanza almost entirely from the song, which begins :—

"Ich komm aus fremden Landen her,
Und bring euch viel der neuen Mähr,
Der neuen Mähr bring ich so viel,
Mehr dann ich euch hier sagen will."

From the rest of the song Luther did not borrow anything.

In Klug's *G. B.*, 1535, it is set to the melody of "Aus fremden Landen," or rather, as F. M. Böhme, in his *Altdeutsches Liederbuch*, 1871, No. 271, gives it "Ich komm aus fremden Landen her." In the *Geistliche Lieder*, Leipzig, V. Schumann, 1539, this was superseded by the beautiful melody still in use, which is sometimes ascribed to Luther, and is set to this hymn in the *C. B. for England*, 1863 (set also to No. 57 in *H. A. & M.*, 1875). *Tr.* as :—

1. From highest heaven good news I bring. By A. T. Russell, as No. 17 in the Dalston Hospital *H. Bk.*, 1848. There st. i. is condensed from i., ii.; and st. ii.–v. are from iii., iv., viii., xv. In his own *Ps. & Hys.*, 1851, No. 43, Mr. Russell omitted the *tr.* of st. xv. and added a *tr.* of st. vii.

2. From yonder world I come to earth. In full, by Dr. J. Hunt in his *Spir. Songs of Martin Luther*, 1853, p. 30. From this st. vi.–ix., xiii., xiv., beginning "Oh! let us all be glad to-day," were included in the Manchester *S. S. H. Bk.*, 1855, the *Bk. of Praise for Children*, 1881, and the *Cong. Church Hyl.*, 1887.

3. From heaven above to earth I come. This is a good and full *tr.*, by Miss Winkworth in her *Lyra Germanica*, 1st Ser., 1855, p. 12, and in her *C. B. for England*, 1863, No. 30. Repeated in full in the Ohio *Luth. Hyl.*, 1880. Varying centos, beginning with st. vii., "Give heed, my heart, lift up thine eyes," are in Bp. Bickersteth's *Ps. & Hys.*, 1858, and his *Hyl. Comp.*, 1876, in the *Church S. S. H. Bk.*, 1879, and others.

4. Good news from heaven the angels bring. This is No. 131 in the Pennsylvania *Luth. Church Bk.*, 1868, in 7 st. (answering to st. i., iii., iv., viii., x., xiii., xv.), of which st. i.–iv., vii. are altered from A. T. Russell, and v., vi. from Miss Winkworth. Repeated in Schaff's *Christ in Song*, 1869, p. 54. St. i.–iii., v., vi., of this form are in the *Hys. and Songs of Praise*, N. Y., 1874, and the *Church Praise Bk.*, N. Y., 1882.

Other trs. are :—

(1) "I come from hevin to tell." In the *Gude and Godlie Ballates*, ed. 1568, f. 26 (1868, p. 43). Rewritten by H. R. Bramley, as No. 66 in the Bramley-Stainer *Christmas Carols, New and Old*, beginning "From highest heaven I come to tell." (2) "I come from heaven, to declare," as No. 300 in pt. i. of the *Moravian H. Bk.*, 1754. From this st. vii., viii., x., xiii. were given in the *Bible H. Bk.*, 1845, beginning "Awake, my heart, my soul, my eyes." (3) "To-day we celebrate the birth," of st. iv., vii., viii., xiii. (partly founded on the 1754 *trs.*), as No. 50 in the *Moravian H. Bk.*, 1789 (1886, No. 47). (4) "I come, I come! from yon celestial clime." By *Miss Fry*, 1845, p. 7. (5) "Little children, all draw near." By *J. Anderson*, 1846, p. 3. (6) "From highest heaven, on joyous wing." By *R. Massie*, 1854, p. 3. (7) "From heaven high I wing my flight." By Dr. H. W. Dulcken, in his *Bk. of German Songs*, 1856, p. 264. (8) "From heaven high I've wandered forth." By Dr. H. W. Dulcken in his *Golden Harp*, 1864, p. 137. (9) "From heaven on high I come to you." By Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 255; altered in his *Exotics*, 1876, p. 45. (10) "From heav'n on high to earth I come." In the *Ch. of England Magazine*, 1872, p. 44. (11) "From heaven so high I come to you." By the Rev. J. G. Tasker, in the *Wes. Meth. Magazine*, Dec., 1883.

We may note that in J. C. Jacobi's *Psal. Ger.*, 1722, p. 13, there is a hymn in 5 st., beginning "He reigns, the Lord our Saviour reigns," which is set to the melody of 1539. It is not however a *tr.* from Luther, but is merely a selection of stanzas from Isaac Watts's version of Ps. xcvii. [J. M.]

Vom Himmel kam der Engel Schaar. *M. Luther.* [*Christmas.*] This is founded on St. Luke ii. 10, 11, and St. Matt. ii. 6; and was apparently written in 1543, and meant for use when his other Christmas hymn ("Vom Himmel hoch") was thought to be too long. It was 1st pub. in the *Geistliche Lieder*, Wittenberg, 1543, in 6 st. of 4 l., and thence in *Wackernagel*, iii. p. 28. Also in Schirck's ed. of Luther's *Geistliche Lieder*, 1854, p. 15, and in the *Unv. L. S.*, 1851. *Tr.* as :—

1. From yon ethereal heavens. This is a paraphrase, in 54 lines, by Miss Fry, in her *Hys. of the Reformation*, 1845, p. 20. From this a cento in 5 st. of S.M., recast and beginning, "Let all our hearts rejoice," is No. 5 in Whittemore's *Supp. to All H. Bks.*, 1860.

2. To shepherds as they watched by night. In full, by R. Massie in his *Martin Luther's Spir. Songs*, 1854, p. 7. Included in the Ohio *Luth. Hyl.*, 1880, and by Dr. Bacon in his *Hys. of Martin Luther*, 1884, p. 66.

Other trs. are :—

(1) "A band of angels from the sky," as No. 145 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Sing! sing! ye ransomed mortals, sing." By Sir John Bowring in his *Hymns*, 1825, No. 81. (3) "The humble shepherds, tending." By *J. Anderson*, 1846, p. 7 (1847, p. 31). (4) "From heaven there came an angel throng." By *Dr. J. Hunt*, 1853, p. 33. (5) "From heaven angel hosts did fly." By *Miss Manington*, 1864, p. 32. (6) "The angels came down in their cohorts so bright." By S. Garratt in his *Hys. & Trs.*, 1867, p. 37. (7) "From

heaven the angel-troop came near." By Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 256; altered in his *Exotics*, 1876, p. 48. [J. M.]

Vom Himmel kommt der starke Held. [*Christmas.*] This hymn appears in the *Neues Hildburghäusisches G. B.*, 1807 (ed. 1808, No. 170), in 10 st. of 4 l. The two opening lines, but not much more, are taken from a hymn by Dr. Johann Christoph Stockhausen [b. October 20, 1725, at Gladenbach, Hesse; became in 1769 Lutheran superintendent at Hanau; d. at Hanau, Sept. 4, 1784], found in the *Neue Hanau Münzerbergsche G. B.*, 1779, and included in the Württemberg *G. B.*, 1791, in 6 st. The rest is a paraphrase, apparently by J. C. Wagner (q.v.), of the same passage of Holy Scripture as that used by Luther in his "Vom Himmel kam der Engel Schaar," but it has very little resemblance to Luther. The *trs.* from the text of Bunsen's *Versuch*, 1833, No. 118, in 9 st., are:—

(1) "The mighty Saviour comes from heaven." By *Miss Cox*, 1841, p. 13. (2) "From Heaven comes the mighty Lord." By *Lady E. Fortescue*, 1843. [J. M.]

Vos ante Christi tempora. *C. Coffin.* [*Septuagesima.*] Appeared in the *Paris Brev.*, 1736, for the Sundays from Septuagesima to Lent at Vespers; and in Coffin's *Hymni Sacri*, 1736, p. 48. The text is given in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 58; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and in L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. *Tr.* as:—

1. O ye who followed Christ in love. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 64, and his *Hys. of the Church*, 1841, No. 35. In 1852 it was given in an altered form (but opening with Chandler's first line) in Murray's *Hymnal*, No. 32. *Murray's* alterations were repeated in great part in the trial copy of *H. A. & M.*, 1859, and in the 1st ed., 1861, where the *tr.* began:—

2. How blest were they who walked in love. In this rendering additional changes were made by the Compilers of *H. A. & M.*, thus rendering it a cento by *Chandler*, *Murray*, and the *Compilers of H. A. & M.* This was repeated in a few collections, but omitted from the 1875 ed. of *H. A. & M.* In Mercer's *Ch. Psalter & H. Bk.*, Oxford ed., 1864, No. 430, the opening line is "O ye who follow Christ in love," but the hymn as a whole is from *Murray* and *H. A. & M.* The *Hymnary*, 1872, is the *H. A. & M.* text with additional alterations.

3. Ye patriarchs all, and ancient sires. This, in *Kennedy*, 1863, No. 434, is a cento of which st. ii. ll. 1–4 are from *Chandler;* st. v., vi. from Murray's *Hyl.*, 1852, the doxology from Bp. Ken, and the rest by the editor, partly from J. A. Johnston's *English Hyl.*, 1856.

Other trs. are:—

1. Ye patriarchal saints and sires. *I. Williams.* 1839.

2. Ye patriarchs and ancient sires. *J. A. Johnston.* 1856.

3. O ye, ere Christ had sojourned here. *J. D. Chambers.* 1857. [J. J.]

Vos O virginei cum citharis chori. [*Common of Virgins.*] An anonymous hymn at 1st Vespers on the Feast of a Virgin not a Martyr, in the *Sens Brev.*, 1726, and the *Paris Brev.*, 1736. Also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Ye Virgin company. By I. Williams, in the *British Magazine*, 1835 (vol. viii. p. 518), and his *Hys. tr. from the Parisian Breviary*, 1839, p. 319.

2. Ye virgin choirs rejoice. By J. D. Chambers, in his *Lauda Syon*, Pt. ii., 1866, p. 43, and with alterations in the *Hymner*, 1882.

3. Chant your hymns, ye choirs of Virgins. By T. I. Ball, in the 1873 *Appx.* to the *H. Noted.*

4. Ye Virgin choirs, with harps of gold. By R. F. Littledale, in the *S. Margaret's Hymnal* (East Grinstead), 1875. [J. J.]

Vox clara ecce intonat. [*Advent.*] This hymn has been ascribed to St. Ambrose, but is not assigned to him by the Benedictine editors. It is certainly ancient, possibly even of the 5th cent. It is suggested by Rom. xiii. 11 (the Epistle for the 1st S. in Advent), and St. Luke xxi. 25 (the Gospel for the 2nd S. in Advent in *Anglican* use, for the 1st S. in modern *Roman* use). It is an excellent summary of the leading ideas of Advent, and well fitted for use throughout the season. *Daniel*, i. No. 73, gives the ancient text, in 4 st. of 4 l. (together with the recast of the *Roman Breviary* of 1632, which begins **En clara vox redarguit**), and at iv. p. 143 cites it as in a Rheinau MS. of the 11th cent. It is also in G. M. Dreves's *Hymn. Moissiacensis*, 1888, from a 10th cent. MS. In the use of *Sarum* it was assigned to Lauds on the 1st S. in Advent, and daily up to Christmas Eve. Also in the *York*, *Aberdeen*, ancient *Roman* (Venice, 1478), and other *Breviaries.* In the *Mozarabic Breviary* of 1502 it is the hymn at Vespers on Wednesday and Friday in the first and third weeks in Advent (see Migne's *PP. Lat.*, lxxxvi. cols. 65, 85, 888). [W. A. S.]

It is found in five MSS. of the 11th cent. in the British Museum, viz. three of the Ancient English Church (Vesp. D. xii. f. 29 *b*; Jul. A. vi. f. 32; Harl. 2961, f. 225*b*); and two of the ancient Spanish Church (Add. 30,848, f. 6 *b*; Add. 30,851, f. 112). Also in an 11th cent. MS. at Corpus Christi, Cambridge (391, page 238); in the St. Gall MS., No. 413, of the 11th cent., &c. In the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 37, it is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 11). The ancient text is also in *Wackernagel* i., No. 56; *Hymn. Sarisb.*, 1851, p. 6; and *Bässler*, No. 33; the text of the *Roman Breviary* of 1632 in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and Biggs's annotated ed. of *H. A. & M.*, 1867. [J. M.]

Both forms of this hymn have been *tr.* into English as follows:—

i. Vox clara, ecce, intonat.

1. In music, lo, yon orb appears to rise. *Hymnarium Anglicanum.* 1844.

2. Lo! what a thrilling voice sounds forth. *J. D. Chambers.* 1852.

3. Hark, the clear voice, whose thrilling tone. *W. J. Blew.* 1852–55.

4. Hark! what a thrilling voice invades. *J. D. Chambers.* 1857.

5. Hark, a clear-toned voice, as thunder. *J. W. Hewett.* 1859.

6. Give ear! the voice rings clear and true. *J. Keble.* 1869.

7. Hark to the voice whose thrilling tone. In the *Hymner*, 1882. Largely indebted to *W. J. Blew*, as above.

8. Clear rings a voice; it chides the world. *Lord Braye*, in O. Shipley's *Annus Sanctus.* 1884.

ii. En clara vox redarguit.

1. **Hark, a joyful voice is thrilling.** By Card. Newman, in his *Verses on Religious Subjects*, 1853, p. 110, and his *Verses on Various Occasions*, 1868, p. 9. In O. Shipley's *Annus Sanctus*, 1884, and others.

2. Hark, an awful voice is sounding. By E. Caswall, in his *Lyra Catholica*, 1849, p. 46, and his *Hys. and Poems*, 1873, p. 26. It is in a large number of hymn-books. In *Kennedy*, 1863, it is given in a recast form as "Voice of mercy, voice of terror."

3. Hark, a gladsome voice is thrilling. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55, and Rice's *Sel.* from the same, 1870, No. 1. It is based upon Card. Newman's *tr.* as above.

4. Hark to the voice that loudly cries. By J. A. Johnston, in his *English Hyl.*, 1852, 1856, 1861.

5. Hark, a thrilling voice is sounding. This, which appeared in Murray's *Hymnal*, 1852, No. 2, is an altered form of Caswall's *tr.* as above. It was repeated with variations in the *Salisbury H. Bk.*, 1857; *H. A. & M.*, 1861 and 1875, and many others. The text in the S. P. C. K. *Church Hys.*, 1871, beginning with same line as *H. A. & M.*, is a nearer approach to the original than that collection. *Thring's* text, also beginning with the same line, is Caswall with an adaptation of the best emendations of various editors.

6. Voice of mercy, voice of terror. By B. H. Kennedy, in his *Hymno. Christiana*, 1863, No. 47, is a recast of E. Caswall's *tr.* as above.

7. Hark, a trumpet voice of warning. By R. C. Singleton, in his *Anglican H. Bk.*, 1868.

8. Hark, the Baptist's voice is sounding. In the *Hymnary*, 1872, is an altered version of Caswall's *tr.* as above.

Other trs. are:—

1. A heavenly Voice and early Ray. *Primer*, 1706.
2. Hark, a voice of warning, hark. *Bp. R. Mant.* 1837.
3. Lo, loudly hath the voice proclaimed. *A. J. B. Hope.* 1844.
4. Hark! how that voice swells clearly out. *Bp. J. Williams.* 1845.
5. Hark, louder through surrounding gloom. *W. Palmer.* 1845.
6. What thrilling voice through midnight peals. *W. J. Copeland.* 1848.
7. Behold, a chiding voice and clear. *F. Trappes.* 1865.
8. Hark, hark, the voice of chanticleer. *J. Wallace.* 1874.

[J. J.]

Vox clarescat, mens purgetur. [*Trinity Sunday.*] Dr. Neale in his *Sequentiae*, 1852, p. 67, gives this from the *Saintes Missal* of 1491, where it occurs in the Votive Mass for the Holy Trinity. Neale's text is repeated by *Daniel*, v. p. 207, and *Kehrein*, No. 149. Du Meril, in his *Poésies Populaires Lat. du Moyen Age*, 1847, p. 305, prints it from a MS. in the *Bibl. Nat.*, Paris (*Lat.* 5132), of the beginning of the 13th cent. *Tr.* as:—

With hearts renewed, and cleansed from guilt of sin. By D. T. Morgan, in the revised ed. of *H. A. & M.*, 1875; and again in his *Hys. and Other Poetry of the Latin Church.* 1880. [J. M.]

Vox sonora nostri chori. *Adam of St. Victor?* [*St. Catherine.*] A graceful sequence relating the history of St. Catherine of Alexandria, to be used on her festival, Nov. 25. *Gautier*, in his 1858 ed. of Adam's *Oeuvres Poétiques*, vol. ii., p. 320, gives it among the genuine proses of Adam, but in his ed. 1881, p. 245, he ranks it as doubtful for rhythmical reasons, and so does not print the text, but cites it as in a Gradual of St. Victor before 1239 (Bibl. Nat., Paris, No. 14452), a *Paris Gradual* of the 13th cent. (B. N. No. 15615), and other sources. Among *Missals* it is found in an early 14th cent. *Paris* in the British Museum (Add. 16905, f. 309), the *Saintes* 1491; the *Sens* 1529, and others. The printed text is also in Neale's *Sequentiae*, 1852, p. 205; *Daniel*, v. p. 324; *Kehrein*, No. 812; and D. S. Wrangham's *Liturgical Poetry of Adam of St. Victor*, 1881. *Tr.* as:—

1. Let our choir with voice sonorous. By R. F. Littledale, in the *Church Times*, Nov. 19, 1864, in 12 st., and again in an altered form in the *People's H.*, 1867, No. 304.

2. Loud and true our full-voic'd chorus. J. M. Neale, in the *St. Margaret's Hyl.* (East Grinstead), 1875.

Other trs. are:—

1. Come, let our choir with full accord. *D. T. Morgan.* 1871 and 1880.
2. Let our chorus' voice sonorous. *D. S. Wrangham.* 1881.

[J. M.]

W

W., in Bristol Bap. *Coll.*, by Ash & Evans, 1st ed., 1769, i.e. *I. Watts.*

W. B., in the *Evangelical Magazine*, 1795, i.e. *William Budden.*

W. H. D., i.e. *Mrs. Van Alstyne*, in various of the American hymnals.

W. L., in the Bristol Bap. *Coll.*, 1769, by Ash & Evans, i.e. I. Watts's *Horæ Lyricæ.*

W. L. A., in Dr. Alexander's *Augustine H. Bk.*, 1865, i.e. *W. L. Alexander.*

W. S., in the Bristol Bap. *Coll.*, 1769, i.e. Watts's *Sermons.*

Wach auf, mein Herz! und singe. *P. Gerhardt.* [*Morning.*] Included in the 3rd ed., 1648, of Crüger's *Praxis*, as No. 1, in 10 st. of 4 l. Thence in Wackernagel's ed. of his *Geistliche Leider*, No. 99, and Bachmann's ed., No. 1. Repeated in the *Crüger-Runge G. B.*, 1653, No. 1, and recently in the Berlin *G. L. S.*, ed. 1863, No. 1132. It is one of the finest and most popular of German morning hymns, and soon passed into universal use, st. viii. being a special favourite. *Tr.* as:—

My Soul, awake and tender. In full, by J. C. Jacobi, in his *Psalmodia Germanica*, 1720, p. 33 (1722, p. 104), repeated as No. 477 in pt. i. of the *Moravian H. Bk.*, 1754. In the *Moravian H. Bk.*, 1789, No. 744 (1886, Nos. 1158, 1159), begins "My soul awake and render," st. i., ii., iv., v. being from i.; v. ll. 3, 4; vi. ll. 1, 2; x.; viii.; while st. iii. ("Bless me this day, Lord Jesus," 1886, No. 1159), is st. iii. of No. 189, in pt. i. of the 1754 (a *tr.* by J. Gambold from the early Greek hymn, *καθ' ἑκάστην ἡμέραν εὐλογήσω σε*, p. 1125, i.). From this 1789 text st. i., iii., ll. 1, 2; iv. ll. 3, 4, were given in Bickersteth's *Christian Psalmody*, 1833.

Other trs. are: (1) "Thy Thanks, my Soul, be raising," by *H. J. Buckoll*, 1842, p. 28. (2) "Wake, my heart, and sing His praises," by *E. Massie*, 1867. (3) "Awake, my heart, be singing," by *J. Kelly*, 1867. (4) "Wake up, my heart, elater," by *N. L. Frothingham*, 1870.

[J. M.]

Wach' auf, wach' auf, du sich're Welt. *J. Rist.* [*Second Advent.*] 1st pub. in his *Neüer Himlischer Lieder sonderbahres Buch*, Lüneburg, 1651, p. 248, in 13 st. of 8 l.,

entitled, "True hearted Exhortation and Warning to the careless world that with genuine repentance she may prepare and secure herself against the near approaching Last Day." Founded on the Gospel for the 2nd S. in Advent (St. Luke xxi. 25–36), and is one of the finest of Rist's hymns. Repeated in Freylinghausen's *G. B.*, 1704, No. 14 (8 st.); and in Bunsen's *Versuch*, 1833, No. 493 (*Allg. G. B.*, 1846, No. 426), omitting st. ii.–v. *Tr.* as:—

1. Awake, thou careless world, awake! The day shall, &c. By A. T. Russell, in 3 st. The *tr.* of st. i. appeared as No. 108 in the Dalston Hospital *H. Bk.*, 1848; the *trs.* of st. vii., xiii., were added in his *Ps. & Hys.*, 1851, No. 39.

2. Awake, thou careless world, awake! The final day, &c. A good *tr.* of st. i., vii., xii., vi., ix., xi., xiii., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 4.

From this the *trs.* of st. vi., ix., xiii., altered and beginning, "The Lord in love delayeth long," were included as No. 113 in the Irvingite *Hys. for the Use of the Churches*, 1864. A cento in 5 st. of L.M. from the *trs.* of vii., ix., xiii., beginning, "Lo, He, on whom all power is laid," is in H. L. Hastings's *Hymnal*, 1880.

For her *C. B. for England*, 1863, No. 27, Miss Winkworth rewrote the *tr.* to the original metre, beginning "Awake, thou careless world, awake! That final Judgment day," omitting the *trs.* of st. vii., xi.

Other trs. are: (1) "The last of days will come indeed," by *Miss Cox*, 1841, p. 9, being st. i., vii., xii., vi. In her ed. 1864, p. 33, she added a second part, "Lift up, ye saints, your joyful heads," being st. ix., xi., xiii. (2) "Awake! from careless ease," by *Lady E. Fortescue*, 1843, p. 1. [J. M.]

Wackernagel, Carl Eduard Philipp, D.D., was b. at Berlin, June 28, 1800. He studied and graduated PH. D. at the University of Berlin. In 1829 he became a master in the technical school (Gewerbeschule) at Berlin, and in 1839 master in a private school at Stetten in Württemberg. He was then (1845) appointed professor in the Realgymnasium at Wiesbaden, and in 1849 director of the Realschule at Elberfeld. He received the degree of D.D. from the University of Breslau in 1861, and in the same year retired to Dresden, where he d. June 20, 1877 (Herzog's *Real Encyklopädie*, xvi. 588; Dr. Ludwig Schulze's *Philipp Wackernagel*, Leipzig, 1879, &c.).

Wackernagel was an enthusiastic and successful teacher, and the author of various works on mathematics, on crystallography, on German literature, &c. His claim to notice here is through his editions of German hymn-writers (*P. Gerhardt*, 1843; *M. Luther*, 1848; *J. Heermann*, 1856): his work on Dutch Hymnody (*Beiträge zur niederländischen Hymnologie*, Frankfurt, 1867), but more especially through his works on German hymnody up to 1600. His *Deutsche Kirchenlied* first appeared at Stuttgart in 1841, and was supplemented by his *Bibliographie zur Geschichte des deutschen Kirchenliedes im* XVI. *Jahrhundert*, Frankfurt am Main, 1855, in which the original works were described. The permanent edition appeared in 5 vols., at Leipzig, 1864–77, as *Das deutsche Kirchenlied von der ältesten Zeit bis zu Anfang des* XVII. *Jahrhunderts*, the preface to the last volume being all that he did not live to complete. Volume i. contains 656 Latin hymns, and a *Supplement* to the *Bibliographie* of 1855; ii. (1867) has 1448 pieces, which are (14 excepted) by German writers prior to the Reformation; iii. (1870) has 1487 pieces of the Reformation period; iv. (1874) has 1587 pieces, all (3 excepted) by German writers from 1554 to 1584; and v. has 1606 pieces by German writers from 1578 to 1603. This work is a monument of care and research, and is indispensable to the student of early German hymnody. The present writer has gladly availed himself of it, and it is only in a very few cases that he has been able to supplement or correct its results.

Wackernagel had a share in editing the Elberfeld *G. B.* of 1857. He was also one of the original commission appointed to prepare the so-called Eisenach Conference *G. B.* (see *Koch*, vii. 112. It was meant to be a general hymn-book for use by the Lutherans over all Germany), but disagreeing with the critical canons of his colleagues, soon left. He afterwards pub. a small collection of standard German hymns, entitled *Kleines Gesangbuch geistlicher Lieder für Kirche, Schule und Haus*, Stuttgart, 1860, the greatest merit of which was the beauty of its type. [J. M.]

Wake the song, O Zion's daughter. [*Palm Sunday.*] This hymn appeared in E. W. Eddis's Irvingite *Hymns for the Use of the Churches*, in 1864, and is therein accredited to "J. E. L.," i.e. *Jane E. Leeson*. It is however a curious cento and is thus composed:—

St. i. Original, by Miss Leeson, based on Dr. Neale's *tr.* of "Gloria, laus, et honor," in the *Hymnal Noted*.
St. ii. Composed of st. iv. v. of the same *tr.* by Dr. Neale, with two or three verbal alterations.
St. iii. ll. 1–4. Altered from a doxology in the Countess of Huntingdon's *Coll.*, 1780, No. 294; ll. 5, 6 from Dr. Neale, as above; and ll. 7–9 added by Miss Leeson.

This cento is of more than usual excellence, and might be used with advantage. [J. J.]

Wakefield, John. [Staffordshire Hymnbooks.]

Walker, George, F.R.S., b. 1735, at Newcastle-on-Tyne, educated by his uncle, Thomas Walker, dissenting minister at Durham, whom, after further study at Dr. Rotherham's academy at Kendal, and at Edinburgh and Glasgow, he succeeded in the pulpit there. From Durham Walker removed to Great Yarmouth, and thence in 1772 to the Warrington Academy. While there he pub. *The Doctrine of the Sphere*. This and his *Treatise on Conic Sections* are the chief of his mathematical works. From 1774 to 1798 he was minister at the High Pavement Chapel, Nottingham, and took a prominent part in the public life of the town. His sermons on political events of the time attracted widespread attention, as did his tract *The Dissenters' Plea; or, an appeal of the Dissenters to the Justice, Honour, and Religion of the Kingdom against the Test Laws*. This and other essays on religious and philosophical questions were republished after his death in two volumes of *Essays on Various Subjects*, with a Memoir, 1809. Four volumes of *Sermons on Various Subjects* were also published (1808), the first two volumes having first appeared in 1790, during his Nottingham ministry. In 1798 he removed to Manchester, as Professor of Theology in the recently founded Manchester Academy and also became president of the Philosophical and Literary Society. His health giving way he spent the last months of his life in the neighbourhood of Liverpool, and d. in 1807, while on a visit to London. He was buried in Bunhill-fields. For his Nottingham congregation Walker pub.

A Collection of Psalms and Hymns for Public Worship, unmixed with the disputed doctrines of any sect. Warrington, Printed by W. Eyres, for the Editor. 1788.

This is one of the chief of the collections made for congregations of Presbyterians in the period of their transition towards Uni-

tarianism. Of the 387 psalms and hymns 141 are taken from Watts, and of the rest the names of 24 authors are given, including T. Scott, Barbauld and Kippis. Walker himself, holding a "tempered Arianism," freely altered the hymns adopted, both for doctrinal reasons, and "to improve the style" of the compositions. He also contributed hymns of his own. Of these the best known are:—

1. Enough of life's vain scene I've trod.
2. Though many faults do me reprove.
   Part of "How foolish to oppose to God."
3. The earth proclaims its Lord. [V. D. D.]

Walker, George, D.D., s. of Arthur Walker, a farmer at Hillton of Pitbladdo, near Cupar, Fife, was b. at Hillton, Jan. 6, 1783. He studied at the Universities of St. Andrews and Edinburgh; and after being licensed by the Presbytery of Cupar, in 1806, was appointed in 1813 parish minister of Kinnell, near Arbroath. In 1867 he received the degree of D.D. from the University of Edinburgh. He d. at Kinnell on Sept. 11, 1868. He was a scholarly and devout man, with great taste and modest and retiring manners. He pub.:—

(1) *Hymns translated or imitated from the German:* Lond., Partridge & Co., 1860. This contains 89 hymns from the German, with a *tr.* of the "Dies Irae," in all 90. Many are given in abridged form, and Dr. Walker did not bind himself to reproduce the metre, or even uniformly the ideas, of his originals. By the kindness of his representatives his MS. copy has been used to identify his *trs.*, most of which are indexed throughout this Dictionary, though none are in C. U. (2) *Prayers and Hymns:* Edin., W. P. Nimmo, 1866. Besides 73 Prayers, &c., this contains 92 original hymns and 14 versions of the "Gloria Patri." A number of the prayers and 42 of the hymns had appeared in his *Prayers and Hymns for the Mornings and Evenings of a Week*, 1862. [J. M.]

Walker, John, B.D., s. of Matthias Walker, was b. at Silvermines, county Tipperary, in 1769, and educated at Trinity College, Dublin. He graduated in 1790, and was elected a Fellow on taking Holy Orders in 1791. Seceding from the Church of England he resigned his Fellowship in 1804, and founded the sect called "Walkerites." He d. Oct. 23, 1833. He was the author of several mathematical, classical, and other works. His *Essays* and *Correspondence* were pub. in 1838. Of two hymns written by him for the opening of the Bethesda Chapel, Dorset Street, Dublin, on June 22, 1794, and which appeared in the *Sel. of Hys.* for use there, 1814, one, "Thou God of Power and God of Love" (*Opening of a Place of Worship*), has passed into several collections, including the Irish *Church Hyl.*, 1873; the American Meth. Episco. *Hymnal*, 1878, and others. [G. A. C.]

Walker, Mary Jane, née Deck, daughter of Mr. John Deck, and sister of J. G. Deck (p. 285, ii.), was married in 1848 to Dr. Walker, for sometime Rector of Cheltenham, and editor of *Ps. & Hys. for Public and Social Worship*, 1855. Several of her hymns appeared as leaflets; others in her husband's *Ps. & Hys.*, 1855. In that *Coll.* 9 bear her signature "M. J. W." These are:—

1. He came, Whose embassy was peace. *Passiontide.*
2. I journey through a desert drear and wild. *The Journey of Life.*
3. Jesus, I will trust Thee, trust Thee with my soul. *Trust in Jesus.*
4. Lord, Thou didst love Jerusalem. *Mission to the Jews.*
5. O God, our Saviour, from Thy birth. *Passiontide.*
6. O joyful tidings let us sing. *Sunday School Anniversary.*
7. O spotless Lamb of God, in Thee. *Passiontide.*
8. The wanderer no more will roam. *Reconciliation with God.*
9. We are not left to walk alone. *The Holy Spirit as the Divine Guide.*

Of these hymns Nos. 3 and 5 appeared in the 1864 *Appendix* to Dr. Walker's *Coll.*, and Nos. 2 and 8 are the most popular. [J. J.]

Wallace, James Cowden, was b. at Dudley, *circa* 1793. He was brother of the Rev. Robert Wallace (1791–1880), Professor of Theology in Manchester New College, and author of *Antitrinitarian Biography*. J. C. Wallace was Unitarian minister at Totnes, 1824, and afterwards at Brighton and Wareham. He d. at Wareham in 1841. He was a prolific hymn-writer, and contributed various other poetical pieces to the *Monthly Repository*. In a *Sel. of Hys. for Unitarian Worship, by R. Wallace*, Chesterfield, 1822, there are 13 of his hymns, and in the 2nd ed. of the same, 1826, there are 29 more. There are also 10 of his hymns in the Dukinfield *Sel. of Ps. & Hys. for Christian Worship*, 1822 (still in use), and 64 in Beard's *Coll. of Hys.*, 1837. Of these hymns the following are still in C. U.:—

1. Is there no balm to soften grief? *The Efficacy of Prayer* (1837).
2. It is not rank, or power, or state. *The Universality of the Gospel.*
3. There's not a place in earth's vast round. *God seen in Everything.*
4. Through every clime God's care extends. *Divine Care of All.*
5. There is an eye that never sleeps. *The Divine Helper in Need.* [V. D. D.]

Wallin, Benjamin, s. of Edward Wallin, pastor of the Baptist Church, Maze Pond, Southwark, was b. in London in 1711. He received a good education under the care of the Rev. John Needham, of Hitchin (father of the hymn-writer of that name), and was for a time engaged in business. But in 1740 he responded to an earnest request to become pastor of the church over which his father had presided, and this position he retained until his death on Feb. 19, 1782. Mr. B. Wallin published nearly forty sermons, charges, and other small religious books and pamphlets. In 1750 he pub. a volume entitled,

Evangelical Hymns and Songs, in Two Parts: Published for the Comfort and Entertainment of true Christians; with authorities at large from the Scriptures. The hymns in this vol. are 100 in number, and the texts of scripture illustrated in each stanza are quoted in full in the lower part of the page. The versification is homely and the rhymes are often faulty.

Two hymns from the work are in C. U.:—

1. Hail, mighty Jesus [Saviour] how divine. *Divine Grace.*
2. When I the holy grave survey. *Easter.*

These, with others, appeared in A. M. Toplady's *Ps. & Hys.*, 1776. They are usually given with alterations, chiefly introduced by Toplady. [W. R. S.]

Walther, Johann, was b. in 1496 at a village near Cola (perhaps Kahla, or else Cölleda, near Sachsenburg) in Thuringia. In 1524 we find him at Torgau, as bassist at the court of Friedrich the Wise, Elector of Saxony. The Elector Johann of Saxony made him "Sengermeister" (choirmaster) in 1526. When the Electoral orchestra (Kapelle) at Torgau was disbanded in 1530, it was recon-

stituted by the town, and in 1534 Walther was also appointed cantor (singing-master) to the school at Torgau. On the accession of the Elector Moritz of Saxony, in 1548, Walther went with him to Dresden as his Kapellmeister. He was pensioned by decree of Aug. 7, 1554, and soon after returned to Torgau, still retaining the title of "Sengermeister." He d. at Torgau, perhaps on March 25, or at least before April 24, 1570. (*Monatshefte für Musikgeschichte*, 1871, p. 8, and 1878, p. 85; *Archiv für Litteraturgeschichte*, vol. xii., 1884, p. 185; Dr. Otto Taubert's *Pflege der Musik in Torgau*, 1868, and his *Gymnasial Singe-Chor zu Torgau*, N.D., 1870, &c.)

Walther was more distinguished as a musician than as a hymn-writer. In 1524 he spent three weeks in Luther's house at Wittenberg, helping to adapt the old church music to the Lutheran services, and harmonising the tunes in five parts for the *Geystliche gesangk Buchleyn*, pub. at Wittenberg in 1524 (p. 703, ii.). He was also present in the Stadtkirche at Wittenberg, when, on Oct. 29, 1525, the service for the Holy Communion, as rearranged by Luther and himself, was first used in German. His hymns appeared mostly in his *Das christlich Kinderlied D. Martini Lutheri, Erhalt uns Herr, &c. Auffs new in sechs Stimmen gesetzt, und mit etlichen schönen Christlichen Texten, Lateinischen und Teutschen Gesengen gemehrt, &c.*, Wittenberg, 1566 (preface dated Torgau, St. Michael's Day, 1566). They are collected by Wackernagel in his *D. Kirchenlied*, iii. pp. 187–206 (Nos. 219–229).

Those of Walther's hymns which have passed into English are:—

i. Herzlich Lieb hab ich dich, mein Gott. *Trinity Sunday.* 1st pub. in 1566 as above, and thence in *Wackernagel*, iii. p. 204, in 4 st. of 8 l. In the *Unv. L. S.*, 1851, No. 190. *Tr.* as:—

O God, my Rock! my heart on Thee. This is a good *tr.* of st. i., iii., iv., by A. T. Russell, as No. 133 in his *Ps. & Hys.*, 1851.

ii. Herzlich thut mich erfreuen. *Eternal Life.* 1st pub. separately, in 33 st., at Wittenberg, in 1552, entitled "A beautiful spiritual and Christian new miner's song, of the Last Day and Eternal Life" [Königsberg Library]. Thence in *Wackernagel*, iii. p. 187, in 34 st., st. 33 being added from the Dresden reprint of 1557. It is set to the melody of a popular song on the Joys of Summer. It is a fresh and beautiful hymn, but is only partially available on account of its length. Wackernagel, in his *Kleines G. B.*, 1860, selects 21 st. as No. 219. The most popular form is that in the Berlin *G. L. S.*, ed. 1863, No. 1530, beginning "Der Bräutgam wird bald rufen." This form has in order st. 31, 8, 9, 16, 18, 17, 13, and appeared in Melchior Franck's *Rosetulum musicum*, 1628; in Freylinghausen's *G. B.*, 1705, No. 749, &c. *Tr.* as:—

1. Now fain my joyous heart would sing. This is a *tr.* of st. 1, 4, 5, 17, 33, 34, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 223. Her *trs.* of st. 1, 4, 5, were included in the Eng. Presb. *Ps. & Hys.*, 1867, No. 325.

2. Soon will the heavenly Bridegroom come. This is by Dr. Kennedy, in his *Hymn. Christ.*, 1863, No. 1009, and follows the text of the *G. L. S.*, omitting st. 16, 18, 13. It is repeated in the *Laudes Domini*, N. Y., 1884, &c.

3. The Bridegroom soon will call us. By Dr. M. Loy, from the *G. L. S.* text, but omitting st. 18, 13, as No. 24 in the Ohio *Luth. Hyl.*, 1880.

Another tr. from the *G. L. S.* text, is "Soon shall that voice resound," by Miss Fry in her *Hys. of the Reformation*, 1845, p. 36. Her second part, altered and beginning, "Rejoice, the Lord doth guide us," is in J. Whittemore's *Suppl. to all H. Bks.*, 1860. [J. M.]

Wär Gott nicht mit uns diese Zeit. *M. Luther.* [*Ps. cxxiv.*] This version of Ps. cxxiv. was 1st pub. in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524, in 3 st. of 7 l., and thence in *Wackernagel*, iii. p. 17. Also in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 79, in the *Unv. L. S.*, 1851, No. 250, &c.

Lauxmann, in *Koch*, viii. 115, relates that the Elector Johann Friedrich of Saxony, having been comforted by the Superintendent Aquila with this hymn during his captivity after the battle of Mühlberg, 1547, on his release on May 12, 1552, sang the whole of it with grateful heart, as a thankoffering to God.

The *tr.* in C. U. is:—

Had God not come, may Israel say. In full by R. Massie, in his *Martin Luther's Spir. Songs*, 1854, p. 35. Repeated in Reid's *Praise Bk.*, 1872, the Ohio *Luth. Hyl.*, 1880, and by Dr. Bacon, in his *Hys. of Martin Luther*, 1884, p. 49.

Other trs. are:—

(1) "If God were not upon our side." By *Miss Fry*, 1845, p. 96. (2) "Had not the Lord been with us then." By *J. Anderson*, 1846, p. 34. (3) "Had not the Lord been on our side." By *Dr. J. Hunt*, 1853, p. 62. (4) "Had God not been with us this time." By Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 450. In his *Exotics*, 1876, p. 68, it begins "Were God not with us all the time," and is otherwise altered. [J. M.]

Wardlaw, Ralph, D.D. This venerable and (in his generation) influential Scottish divine contributed twelve hymns to the praise of the Church Universal that are likely to live in a humble and useful way. As having so done, and besides edited several collections of hymns, he claims a place of honour in this work. Critically, and regarded as literature, his hymns have little of poetry in them; no "winged words" to lift the soul heavenward. They reflect simply and plainly the lights and shadows of every-day experiences of the spiritual life, rather than its etherialities and subtleties. His "Lift up to God the voice of praise" is the most widely known; and there is a certain inspiriting clangour about it when well sung; yet it is commonplace. His "Hail morning, known among the blest," is narrative and prosaic, though it filled a gap at the time in Sabbath morning worship. "At the time by God appointed," "Remember Thee! remember Christ!" and "Contemplate, saints, the source divine," have vanishing gleams of imaginative light and fine and tender emotion. "O how good the hallowed union," "Where the sounds of plaintive wailing," and "See the Sun of truth arise," are melodious and singable, and pleasant but shallow. "Christ of all my hopes the ground," (Pt. ii.) "When with wasting sickness worn," is much too long, but is a fairly good song of Zion. Wardlaw pub. in 1803 a *Selection of Hymns*, to displace what was called *The Tabernacle Coll.*, 1800, that had been used by the Congregationalists of Scotland [see **Scottish Hymnody**], and to which he contributed a few hymns. He was assisted in the preparation of this compilation by Dr. Charles Stuart, of Dunearn. The 1st ed. contained 322 hymns. In 1817 a *Supplement* was added of 171, bringing up the number to 493. Of these eleven (or twelve strictly) were by Wardlaw. Two of these had previously appeared in the Scottish *Missionary Magazine* (vol. viii. 48). His hymns bear so very slight a proportion to Dr. Wardlaw's writings as a profound theologian and expositor

and thoroughly-equipped controversialist on the chief problems of the period, as to make it necessary to refer the reader to his remarkable *Life*, by the Rev. Dr. W. L. Alexander, entitled, *Memoirs of the Life and Writings of Ralph Wardlaw, D.D.* (2nd ed., 1856). Wardlaw was b. at Dalkeith on December 22, 1779, where he received his early education, later attending Glasgow University. His only church was in Glasgow. He d. at Easterhouse near Glasgow on Dec. 17, 1853, and his public funeral is still remembered for the representative character of the vast multitude who attended it. [A. B. G.]

Of Dr. Wardlaw's hymns the following are still in C. U.:—

1. Glad when they saw the Lord. *Easter.*
2. Hail, morning known amongst the blest [saints]. *Sunday Morning.*
3. Lift up to God the voice of praise. *Praise to the Father.*
4. O Lord our God, arise. *Missions.*
5. Remember Thee, remember Christ. *H. Communion.*
6. See the Sun of Truth arise. *Christ the Light.*

Of these Nos. 3–5 appeared in the *Tabernacle Coll.* (noted above), 1800. [J. J.]

Ware, Henry, D.D., s. of Dr. H. Ware, pastor of the Unitarian congregation at Hingham, Massachusetts, and afterward Hollis Professor of Divinity at Cambridge, U.S.A., was b. at Hingham, April 21, 1794. Before going to Harvard College, in 1808, he was under the care of Dr. Allyn, at Duxbury, and then of Judge Ware, at Cambridge. He graduated at Harvard in high honours, in 1812; and was then for two years an assistant teacher in Exeter Academy. He was licensed to preach by the Boston Unitarian Association, July 31, 1815; and ordained pastor of the Second Church of that city, Jan. 1, 1817. In 1829, in consequence of his ill health, he received the assistance of a co-pastor in the person of Ralph Waldo Emerson. In the same year Ware was appointed Professor of Pulpit Eloquence and Pastoral Care in the Cambridge Theological School. He entered upon his duties in 1830, and resigned in 1842. He removed to Framingham, and d. there, Sept. 25, 1843. His D.D. degree was conferred upon him by Harvard College in 1834. Dr. Ware's publications as set forth in his *Memoir*, pub. by his brother John Ware, M.D., were numerous and on a variety of topics. He edited the *Christian Disciple*, which was established in 1813, and altered in title to the *Christian Examiner* in 1824, for some years before the change of title, and gave it his assistance subsequently. The Rev. Chandler Robbins collected his works and pub. them in four volumes, in 1847. His hymns, many of which are of more than usual excellence, are given in vol. i. Of these the following are in C. U.:

1. All nature's works His praise declare. *Opening of an Organ.* Dated Nov. 9, 1822. It is in Horder's English *Cong. Hymns*, 1884.

2. Around the throne of God The host angelic throngs. *Universal Praise.* Dated 1823, and printed in the *Christian Disciple*, vol. v., and in *Putnam*, 1874. A fine hymn of praise.

3. Father of earth and heaven, Whose arm upholds creation. *Thanksgiving for Divine Mercies.* Appeared in Cheever's American *Common Place Book*, 1831; and in *Lyra Sac. Americana*, 1868.

4. Father, Thy gentle chastisement. *In Sickness.* Dated March, 1836; and in *Lyra Sac. Americana*, 1868.

5. Great God, the followers of Thy Son. *Ordination.* Written for the Ordination of Jared Sparks, the historian, as pastor of the Unitarian Church, Baltimore, 1819. Given in *Lyra Sac. Americana*, 1868, and *Putnam*, 1874.

6. In this glad hour when children meet. *Family Gatherings.* Dated Aug. 20, 1835. In *Lyra Sac. Americana*, 1868, and *Putnam*, 1874.

7. Lift your glad voices in triumph on high. *Easter.* Dated 1817, and was pub. in the *Christian Disciple* of that year, in 2 st. of 8 l. It is in *Lyra Sac. Americana*, 1868; *Putnam*, 1874, and numerous hymn-books. Sometimes st. ii. is given separately as, "Glory to God, in full anthems of joy."

8. Like Israel's hosts to exile driven. *American National Hymn.* Written for the Centennial Celebration of the Boston Thursday Lecture, Oct. 17, 1833, and given in *Lyra Sac. Americana*, 1868, and *Putnam*, 1874. It is a *quasi* American National Hymn in praise of the Pilgrim Fathers.

9. O Thou in Whom alone is found. *Laying Foundation Stone of a Place of Worship.* In *Lyra Sac. Americana*, 1868, and Thring's English *Coll.*, 1882.

10. O Thou Who on Thy chosen Son. *Ordination.* Written for an Ordination, March, 1829. In *Putnam*, 1874, and Dale's *English H. Bk.*, 1874.

11. Oppression shall not always reign. *Against Slavery.* "This was Mr. Ware's last composition in verse. It bears date March 15, 1843. In its original form it is longer than as presented here [in 3 st. of 8 l.], and is unsuited to a church-book. The following stanzas, taken from one of the Collections [st. i., ii. are in Longfellow and Johnson's *Book of Hys.*, 1848] are a part of the original, altered and transposed, and thus adapted to sacred worship." (*Putnam*, 1874, p. 113.)

12. To prayer, to prayer; for the morning breaks. *Prayer.* This poem of 10 st. of 6 l. is dated 1826, and is given in *Lyra Sac. Americana*, 1868, and *Putnam*, 1874. Two centos therefrom are in C. U. The first begins with st. i., adapting it for *Morning*, and the second with st. ii., "To prayer, for the glorious sun is gone," for *Evening*.

13. We rear not a temple, like Judah of old. *Dedication of a Place of Worship.* This is dated 1839, and is given in *Putnam*, 1874.

14. With praise and prayer our gifts we bring. *Opening of a Place of Worship.* In Dale's *English Hymn Bk.* 1874.

With American Unitarians Dr. Ware ranks very high, and by them his hymns are widely used. [F. M. B.]

Waring, Anna Lætitia, daughter of Elijah Waring, and niece of Samuel Miller Waring, was b. at Neath, Glamorganshire, in 1820. In 1850 she pub. her *Hymns and Meditations, by A. L. W.*, a small book of 19 hymns. The 4th ed. was pub. in 1854. The 10th ed., 1863, is enlarged to 38 hymns. She also pub. *Additional Hymns*, 1858, and contributed some pieces to the *Sunday Magazine*, 1871. Her most widely known hymns are: "Father, I know that all my life," p. 367, ii.; "Go not far from me, O my Strength," p. 430, ii.; and "My heart is resting, O my God," p. 781, i. The rest in C. U. include:—

1. Dear Saviour of a dying world. *Resurrection.* (1854.)
2. In heavenly love abiding. *Safety in God.* (1850.)
3. Jesus, Lord of heaven above. *Love to Jesus desired.* (1854.)
4. Lord, a happy child of Thine. *Evening.* (1850.)
5. My Saviour, on the [Thy] words of truth. *Hope in the Word of God.* (1850.) Sometimes st. iv., "It is not as Thou wilt with me," is given separately.
6. O this is blessing, this is rest. *Rest in the Love of Jesus.* (1854.)
7. O Thou Lord of heaven above. *The Resurrection.*
8. Source of my life's refreshing springs. *Rest in God.* (1850.)
9. Sunlight of the heavenly day. *New Year* (1854.)
10. Sweet is the solace of Thy love. *Safety and Comfort in God.* (1850.)
11. Tender mercies on my way. *Praise of Divine Mercies.* (1850.)
12. Thanksgiving and the voice of melody. *New Year* (1854).
13. Though some good things of lower worth. *Love of God in Christ.* (1850.)

These hymns are marked by great simplicity, concentration of thought, and elegance of diction. They are popular, and deserve to be so. [G. A. C.]

Waring, Samuel Miller, s. of Jeremiah Waring, of Alton, Hampshire, and uncle of Anna L. Waring, was b. at Alton, in March, 1792, and d. at Bath, Sept. 19, 1827. His hymns appeared in his *Sacred Melodies*, 1826; and from that work the following, which are in C. U., were taken:—

1. Now to Him Who loved us, gave us. *Praise to Jesus.* Sometimes, "Unto Him Who loved us."
2. Plead Thou, O plead my cause. *Jesus, the Advocate Implored.* [G. A. C.]

Warner, Anna, daughter of Henry W. Warner, and sister of Sarah Warner, author of *Queechy*, and other novels, was b. near New York city about 1822. She is the author of the novel, *Say and Seal*, 1859, and others of a like kind. She also edited *Hys. of the Church Militant*, 1858; and pub. *Wayfaring Hymns, Original and Translated*, 1869. Her original hymns in C. U. include:—

1. **Jesus loves me, this I know.** *The love of Jesus.* In *Say and Seal.* 1859.
2. **O little child, lie still and sleep.** *A Mother's Evening Hymn.* In *Temple Choir.* 1867.
3. **One more day's work for Jesus.** *Evening.* From *Wayfaring Hymns.* 1869.
4. **The world looks very beautiful.** *A Child Pilgrim. circa* 1860.

For her translations see **Index of Authors and Translators.** [F. M. B.]

Warren, William Fairfield, D.D., was b. at Williamsburg, Massachusetts, in 1833, and graduated at the Wesleyan University in 1853. After spending some time in Germany, he was appointed Professor of Systematic Theology in the Methodist Episcopal Mission Institute at Bremen, in 1861. Returning to America in 1866, he held some important appointments there, ultimately becoming President of Boston University, in 1873. His hymn, "I worship Thee, O Holy Ghost" (*Whitsuntide*), was contributed to the American Meth. Episco. *Hymnal*, at the request of the editorial committee, in 1877, and was pub. therein in 1878 (Nutter's *Hymn Studies*, 1884, p. 111). It has passed into other collections. [J. J.]

Warum betrübst du dich, mein Herz. [*Cross and Consolation.*] *Wackernagel*, iv. pp. 128–130, gives three forms of the text of this anonymous hymn: No. 190 as the first of *Zwey schöne neue geistliche Lieder*, Nürnberg, N. D., c. 1560; No. 191, from an *Enchiridion* printed at Hamburg, 1565; No. 192, from the *Psalmen und Leder*, Lübeck, 1567. In his *Bibliographie*, 1855, p. 279, he had cited it as in *Neun schöne geistliche Lieder*, Nürnberg, N.D., which he then dated 1556—probably too early. According to *Koch*, v., 653, it had already appeared as "Czemu sie trosczyss," in a Polish hymn-book ed. by Pastor Seklucyan, and pub. at Königsberg in 1559.

This hymn has often been ascribed to Hans Sachs. So Ambrosius Hannemann in his *Prodromus Hymnologiae*, Wittenberg, 1633, Second 10, No. 8, entitles it "Consolation against Tearfulness. Hans Sachs"; and in Jeremias Weber's *G. B.*, Leipzig, 1638, p. 578, it is entitled, "On Famine. A good family hymn. Written for the use of heads of households and their families, by Hans Sachs, of Nürnberg, the well-known German poet." The hymn has not however been traced in any of the works of Sachs, and the ascription to him seems to be without foundation.

In the 1560 *Zwey schöne* the hymn has 12 st.; in the 1565 *Enchiridion* there are 14 (Nos. viii., ix. not in 1560). The 1565 is the usual text as in the *Unv. L. S.*, 1851, No. 701; but st. v.–ix., in which the Old Testament examples of Elijah, Daniel, Joseph, and the Three Holy Children are cited, are omitted in some collections. It is one of the best German hymns of Cross and Consolation, and is in almost universal German use. *Tr.* as:—

Why art thou thus cast down, my heart? By Miss Winkworth, omitting st. v.–ix., in her *Lyra Ger.*, 2nd Ser., 1858, p. 187, and repeated in her *C. B. for England*, 1863, No. 143.

Other trs. are:
(1) "Why thus with grief opprest my heart," by *J. C. Jacobi*, 1725, p. 14 (1732, p. 66), repeated in the *Moravian H. Bk.*, 1754, pt. i., Nos. 141, 317. (2) "Rejoice, my soul, God cares for thee," by P. H. Molther, as No. 183, in the *Moravian H. Bk.*, 1789 (1886, No. 221). (3) "Why vex thyself with anxious fears," by *Dr. H. Mills*, 1845, p. 69. (4) "Oh! why art thou so sad, my breast," by Madame de Pontes, in her *Poets and Poetry of Germany*, 1858, vol. i. p. 376. (5) "My soul, why art thou troubled? why," by *Dr. G. Walker*, 1860, p. 88. (6) "Why dost thou vex thyself, my heart," by *N. L. Frothingham*, 1870, p. 200. (7) "Why dost thou make lament, my heart," by the Rev. Andrew Carter, in the *Quiver*, 1881. [J. M.]

Warum sollt ich mich denn grämen. *P. Gerhardt.* [*Cross and Consolation.*] Founded on Ps. lxxiii. 23. Appeared in the Crüger-Runge *G. B.*, 1653, No. 240, in 12 st. of 8 l. Thence in Wackernagel's ed. of his *Geistliche Lieder*, No. 64, and Bachmann's ed., No. 29. In Crüger's *Praxis*, 1656, No. 320, and the *Unv. L. S.*, 1851, No. 784. It is a beautiful hymn, but, like many of Gerhardt's, difficult to translate. It comforted the Salzburg emigrants on their way through Swabia in 1732; it soothed the dying bed of Friedrich Wilhelm I. of Prussia, May 31, 1740; and st. viii. was the last utterance of its author on June 7, 1676. See further, *Koch*, viii., 471–479. *Tr.* as:—

1. **Why, my soul, thus trembling ever.** A good *tr.* of st. i., iv., vii., viii., xi., xii., as No. 232 in the *Anglican H. Bk.*, 1868, marked as *tr.* by the Rev. Angelo A. Benson, 1862.
2. **Why should sorrow ever grieve me.** In full by J. Kelly, in his P. Gerhardt's *Spir. Songs*, 1867, p. 214. His *trs.* of st. i., v., x.–xii., are repeated in the Ohio *Luth. Hymnal*, 1880, No. 420.

Other trs. are: (1) "Why should I continue grieving," in the *Suppl. to German Psalmody*, ed. 1765, p. 58. Previously in the *Select Hys. from German Psalmody*, Tranquebar, 1754, p. 91, and as No. 473 in pt. i. of the *Moravian H. Bk.*, 1754. In the *Suppl.* of 1808 to the *Moravian H. Bk.*, of 1801, st. vii., x., are repeated altered, and beginning, "With undaunted resolution." (2) Wherefore should I grieve and pine," by *Miss Winkworth*, 1858, p. 198. (3) "Wherefore, then, should I be gloomy," by *N. L. Frothingham*, 1870, p. 144. [J. M.]

Was Gott thut das ist wohlgethan, So denken Gottes Kinder. *B. Schmolck.* [*Harvest.*] 1st pub. in his *Freuden-Oel in Traurigkeit*, Breslau, 1720, No. 39, p. 98, in 6 st. of 8 l., entitled, "The contented heart in a scanty Harvest." In his *Klage und Reigen*, Breslau, N.D. [1734], No. 77, p. 96, he gave it in 9 st. (st. iv., v., ix., being new), and entitled it "The contented heart in a scanty harvest, 1731." The text of 1734 is No. 1203 in the

Berlin *G. L. S.*, ed. 1863. The German has undergone various recensions, and so *e.g.* Miss Cox follows that in Bunsen's *Versuch*, 1833; Miss Warner that in the Berlin *G. B.*, 1829. The text followed in *H. A. & M.* and the *Hymnary* is that in Biggs's annotated *H. A. & M.*, 1867, which is based on st. i., iii., vii., viii. of the 1734. *Tr.* as:—

1. What our Father does is well. A free *tr.* from Biggs's text, by Sir H. W. Baker, as No. 227 in *H. A. & M.*, 1861, with an original doxology. This has been repeated in the Irish *Church Hyl.*, 1873, in Porter's *Coll.*, 1876, the S. P. C. K. *Church Hys.*, 1871, *Bapt. Hyl.*, 1879, &c.; and in America in the Pennsylvania *Luth. Ch. Bk.*, 1868, *Presb. Hyl.*, 1874, &c.

2. What God does is done aright. By Mrs. H. M. Chester, as No. 471 in the *Hymnary*, 1872, from the text of Biggs, with an original doxology. Repeated in the *Westminster Abbey H. Bk.*, 1883.

Other trs. are: (1) "Whatever God does is well," by *Miss Warner*, 1858, p. 255, repeated in Bp. Ryle's *Coll.*, 1860. (2) "What God hath done is done aright," by *Miss Cox*, 1864, p. 125. [J. M.]

Washburn, Edward Abiel, D.D., was b. April 16, 1819; graduated at Harvard, 1838; studied theology at Andover and New Haven, and entered the Congregational ministry. In 1844, having been ordained in the Protestant Episcopal Church, he became Rector of St. Paul's, Newburyport, Mass., where he remained till 1851. Spending 1851–52 in Europe, on his return he became Rector of St. John's, Hartford, 1853–62, and Professor of Church Polity in Berkeley Divinity School, Middletown, Connecticut; also Rector of St. Mark's, Philadelphia, 1862–65; and Calvary, New York, 1865–81. He d. Feb. 2, 1881. His works include *Social Law of God*, 1874, and *trs.* of Latin hymns. A selection from his poems was published in New York in 1881. Some of his *trs.* are given in Schaff's *Christ in Song*, 1869, and other collections. For these *trs.* see **Index of Authors and Translators.** [F. M. B.]

Washburn, Henry S., was b. at Providence, Rhode Island, June 10, 1813; spent his boyhood at Kingston, Massachusetts, and was educated at Worcester and Brown University. Subsequently he was a manufacturer at Worcester and Boston. Since 1875 he has been the President of the Union Mutual Life Insurance Co. Mr. Washburn has held some prominent posts, and has been active in public matters. He has written various hymns and songs, the best known of which is:—

Let every heart rejoice and sing. *National Hymn.* This "was written for a celebration in *Faneuil* Hall, Boston, July 4, 1842, and sung by the Sunday School Children of the city." It was set to music by Garcia, and often subsequently used at home and abroad. The author altered it for *The Psalmist*, 1843, No. 1005; and in that form it has been generally known. [F. M. B.]

Waterbury, Jared Bell, D.D., was b. in New York city, Aug. 11, 1799, and graduated at Yale College, 1822. He was for some time pastor of a Congregational church at Hudson, N. York, and then of Bowdoin Street Congregational church, Boston. He d. at Brooklyn, Dec. 31, 1876. He pub. *Advice to a Young Christian; The Officer on Duty*, and other works. To the Rev. J. Leavitt's *Christian Lyre*, vol. i., 1830, he contributed the following hymns, each of which was headed, "Written for the Lyre," and signed "J. B. W.":—

1. My Jesus, Thou hast taught. *The Love of Jesus.*
2. Met, O God, to ask Thy presence. *Repentance.*
3. O fly, mourning sinner, saith Jesus to me. *Promise of Pardon.*
4. See Sodom wrapt in fire. *Warning.*
5. Sinner, is thy heart at rest? *The Voice of Conscience.*
6. Soldiers of the Cross, arise! Lo! your Leader from the skies. *Soldiers of the Cross.*
7. When, O my Saviour, shall this heart? *Desiring Jesus.*

In vol. ii. of the same work, 1830, also:—

8. I have fought the good fight; I have finished my race. *Martyr's Death Song.*

Another of his hymns is given in the *Songs for the Sanctuary*, 1865, as:—

9. Infinite love, what precious stores. *Riches of Divine Grace.* Sometimes dated 1862.

Of these hymns, Nos. 5, 6, and 9 are the best known. [F. M. B.]

Waterston, Robert Cassie, M.A., s. of Robert Waterston, was b. at Kennebunk, in 1812, but has resided from his infancy at Boston, Massachusetts. He studied Theology at Cambridge; had for five years the charge of a Sunday school for the children of seamen; was associated for several years with the Pitts Street Unitarian Chapel, Boston; and then pastor for seven years of the Unitarian Church of the Saviour in the same city. Much of his time has been given to literature, and a long list of his papers of various kinds is given in Putnam's *Singers and Songs of the Liberal Faith*, 1874. He also interested himself largely in educational matters. He contributed one hymn to the American Unitarian Cheshire Pastoral Association *Christian Hymns*, 1844; 8 to his own popular *Supplement* to Greenwood's *Psalms and Hymns*, 1845, and others to various works. Putnam gives 20 poetical pieces in his *Singers and Songs*, &c., 1874, amongst which are the following, which are in C. U. at the present time:—

1. In darkest hours I hear a voice. *Looking unto Jesus.* Contributed to Putnam's *Singers and Songs*, &c., 1874, and found in a few collections.

2. In each breeze that wanders free. *Nature and the Soul.* Pub. before 1853, and again in *Putnam*, 1874. The hymn "Nature, with eternal youth," in Hedge and Huntington's *Hys. for the Ch. of Christ*, 1853, No. 185, is composed of st. iv–vii. of this piece.

3. One sweet [bright] flower has drooped and faded. *Death of a Child.* Appeared in the American Unitarian Cheshire Pas. Association *Christian Hys.* 1844, No. 668, and again in *Putnam*, 1874, as "One *bright* flower, &c." It is in several collections. In the *Christian Hys.* the heading is "Death of a Pupil;" and *Putnam*, "On the Death of a Child. Sung by her classmates."

In *Putnam* there are other pieces by him which are worthy of attention. [F. M. B.]

Watson, George, s. of F. Watson, b. at Birmingham, 1816, and until the year 1866 was in business in London as a printer. From his office and with his co-operation originated the well-known publications, the *Band of Hope Review*, in 1851; and *The British Workman*, 1855, which were the pioneers of cheap illustrated publications. Mr. Watson's hymn-writing has been limited. Two (see below) appeared in Paxton Hood's *Our Hymn Book*,

1868; the rest have been issued as fly-leaves, or are still in MS. Those in C. U. are:—

1. **O the deep mystery of that love.** *The Love of Jesus.* 1st pub. in P. Hood's *Our H. Bk.* 1868, No. 736, in 4 st. of 4 l.

2. **With the sweet word of peace.** *Parting.* Written in 1867 to be sung at a meeting held in Brighton to say Farewell to the Rev. Paxton Hood on his leaving his church for a considerable time for change and rest. On his return Mr. Hood included it in his *Our H. Bk.* 1868, No. 572, in 6 st. of 4 l. It was given with considerable alterations in the S. P. C. K. *Church Hys.* 1871. This text was repeated in the Scottish *Evangelical Union Hymnal*, 1878, and is the usually accepted form of the hymn. It has much tenderness and beauty, and is worthy of wide circulation. [J. J.]

Watts, Alaric Alexander, was born in London, Mar. 19, 1797, and educated at the collegiate school of Wye, Kent. After a short engagement as a private tutor, he devoted himself to literary pursuits. He was for some time editor of the *Leeds Intelligencer*, and then of the *Manchester Courier*. Subsequently returning to London, he edited 10 vols. of *The Literary Souvenir*, and 3 vols. of *The Cabinet of Modern Art*. He was also engaged for some time as editor of the *United Service Gazette*, and contributed to the *Standard*, and other newspapers. In 1853 he received a royal pension of £100 a year, and an appointment in Somerset House. He d. at Kensington, April 5, 1864. His hymns appeared in his *Poetical Sketches*, 1822. 3rd ed. 1824. Of these, "When shall we meet again," is found in a few collections. [J. J.]

Watts, Isaac, D.D. The father of Dr. Watts was a respected Nonconformist, and at the birth of the child, and during its infancy, twice suffered imprisonment for his religious convictions. In his later years he kept a flourishing boarding school at Southampton. Isaac, the eldest of his nine children, was b. in that town July 17, 1674. His taste for verse showed itself in early childhood. He was taught Greek, Latin, and Hebrew by Mr. Pinhorn, rector of All Saints, and headmaster of the Grammar School, in Southampton. The splendid promise of the boy induced a physician of the town and other friends to offer him an education at one of the Universities for eventual ordination in the Church of England: but this he refused; and entered a Nonconformist Academy at Stoke Newington in 1690, under the care of Mr. Thomas Rowe, the pastor of the Independent congregation at Girdlers' Hall. Of this congregation he became a member in 1693. Leaving the Academy at the age of twenty, he spent two years at home; and it was then that the bulk of the *Hymns and Spiritual Songs* (pub. 1707–9) were written, and sung from MSS. in the Southampton Chapel. The hymn "Behold the glories of the Lamb" is said to have been the first he composed, and written as an attempt to raise the standard of praise. In answer to requests, others succeeded. The hymn "There is a land of pure delight" is said to have been suggested by the view across Southampton Water. The next six years of Watts's life were again spent at Stoke Newington, in the post of tutor to the son of an eminent Puritan, Sir John Hartopp; and to the intense study of these years must be traced the accumulation of the theological and philosophical materials which he published subsequently, and also the life-long enfeeblement of his constitution.

Watts preached his first sermon when he was twenty-four years old. In the next three years he preached frequently; and in 1702 was ordained pastor of the eminent Independent congregation in Mark Lane, over which Caryl and Dr. John Owen had presided, and which numbered Mrs. Bendish, Cromwell's granddaughter, Charles Fleetwood, Charles Desborough, Sir John Hartopp, Lady Hawersham, and other distinguished Independents among its members. In this year he removed to the house of Mr. Hollis in the Minories. His health began to fail in the following year, and Mr. Samuel Price was appointed as his assistant in the ministry. In 1712 a fever shattered his constitution, and Mr. Price was then appointed co-pastor of the congregation which had in the meantime removed to a new chapel in Bury Street. It was at this period that he became the guest of Sir Thomas Abney, under whose roof, and after his death (1722) that of his widow, he remained for the rest of his suffering life; residing for the longer portion of these thirty-six years principally at the beautiful country seat of Theobalds in Herts, and for the last thirteen years at Stoke Newington. His degree of D.D. was bestowed on him in 1728, unsolicited, by the University of Edinburgh. His infirmities increased on him up to the peaceful close of his sufferings, Nov. 25, 1748. He was buried in the Puritan resting-place at Bunhill Fields, but a monument was erected to him in Westminster Abbey. His learning and piety, gentleness and largeness of heart have earned him the title of the Melanchthon of his day. Among his friends, churchmen like Bishop Gibson are ranked with Nonconformists such as Doddridge. His theological as well as philosophical fame was considerable. His *Speculations on the Human Nature of the Logos*, as a contribution to the great controversy on the Holy Trinity, brought on him a charge of Arian opinions. His work on *The Improvement of the Mind*, pub. in 1741, is eulogised by Johnson. His *Logic* was still a valued text-book at Oxford within living memory. *The World to Come*, pub. in 1745, was once a favourite devotional work, parts of it being translated into several languages. His *Catechisms, Scripture History* (1732), as well as *The Divine and Moral Songs* (1715), were the most popular text-books for religious education fifty years ago. The *Hymns and Spiritual Songs* were pub. in 1707–9, though written earlier. The *Horae Lyricae*, which contains hymns interspersed among the poems, appeared in 1706–9. Some hymns were also appended at the close of the several *Sermons* preached in London, pub. in 1721–24. The *Psalms* were pub. in 1719. The earliest life of Watts is that by his friend Dr. Gibbons. Johnson has included him in his *Lives of the Poets;* and Southey has echoed Johnson's warm eulogy. The most interesting modern life is *Isaac Watts: his Life and Writings*, by E. Paxton Hood. (For criticism of his work as a hymn-writer, see **Hymnody, Early English,** § xi., and **Psalters, English,** § xv.). [H. L. B.]

A large mass of Dr. Watts's hymns and paraphrases of the Psalms have no personal

history beyond the date of their publication. These we have grouped together here and shall preface the list with the books from which they are taken.

(1) *Horae Lyricae. Poems chiefly of the Lyric kind. In Three Books Sacred: i. To Devotion and Piety; ii. To Virtue, Honour, and Friendship; iii. To the Memory of the Dead. By I. Watts*, 1706. Second edition, 1709. (2) *Hymns and Spiritual Songs. In Three Books: i. Collected from the Scriptures; ii. Composed on Divine Subjects; iii. Prepared for the Lord's Supper. By I. Watts*, 1707. This contained in Bk i. 78 hymns; Bk. ii. 110; Bk. iii. 22, and 12 doxologies. In the 2nd ed. pub. in 1709, Bk. i. was increased to 160; Bk. ii. to 170; Bk. iii. to 25 and 15 doxologies. (3) *Divine and Moral Songs for the Use of Children. By I. Watts, London*, 1715. (4) *The Psalms of David Imitated in the Language of the New Testament, And apply'd to the Christian State and Worship. By I. Watts. London: Printed by J. Clark, at the Bible and Crown in the Poultry, &c.*, 1719. (5) *Sermons with hymns appended thereto, vol. i.*, 1721; *ii.*, 1723; *iii.* 1727. In the 5th ed. of the *Sermons* the three volumes, in duodecimo, were reduced to two, in octavo. (6) *Reliquiae Juveniles: Miscellaneous Thoughts in Prose and Verse, on Natural, Moral, and Divine Subjects; Written chiefly in Younger Years. By I. Watts, D.D., London*, 1734. (7) *Remnants of Time. London*, 1736.

From these works the following hymns and versions of the Psalms have been taken. The sublines indicate altered texts or centos which have been taken from the original hymns.

i. From the *Horae Lyricae*, 1706–9:—

1. Alas, my aking heart. *Lent.*
   (1) My sorrows like a flood.
2. Fairest of all the lights above. *Praise to God desired from Nature.*
3. How long shall death, the tyrant reign? *The Resurrection.*
   (1) Lo, I behold the scattering shades.
4. Infinite Power, Eternal Lord. *Lent.*
5. It was a brave attempt! adventurous he. *Launching into Eternity.*
6. Keep silence, all created things. *Predestination.*
7. Lord, 'tis an infinite delight. *Death of Moses.*
   (1) Sweet was the journey to the sky.
8. O the immense, the amazing height. *The God of thunder.*
9. Of all the joys that mortals know. *Love to Christ.*
10. Oft have I sat in secret sighs. *Peace in Affliction.*
11. Praise ye the Lord with joyful tongue. *Ps. cxlviii.*
    (1) Praise ye the Lord in joyful choir.
12. Some seraph, lend your heavenly tongue. *Mystery of the Being of God.*
    (1) Thy names, how infinite they be.
13. The heavens invite mine eyes. *Looking upward* (1709).
14. The Lord! how fearful is His Name. *God, Sovereign and Gracious.*
15. What is our God, or what His name. *God Supreme and self-sufficient.*
16. When shall Thy lovely face be seen? *Desiring Christ.*
17. Who dares attempt the Eternal Name? *Worshipping with fear.*

ii. From *Hymns and Spiritual Songs*, 1707–9:—

18. And [Soon] must this body die? *Triumph over death in the Hope of the Resurrection.*
19. Behold the blind their sight receive. *The Miracles of Christ.*
20. Behold the grace appears (1707). *Christmas.*
21. Behold the potter and the clay. *Election.*
22. Behold the woman's promised seed. *Christ, the fulfilment of Types.*
23. Blest are the humble souls that see. *The Beatitudes.*
24. Bright King of glory, dreadful God (1707). *Divinity of Christ.*
25. Broad is the road that leads to death. *The Broad Way.*
26. But few among the carnal wise. *Election.*
27. Christ and His Cross is all our theme. *Success of the Gospel.*
28. Come, all harmonious tongues (1707). *Easter.*
29. Come, happy souls, approach your God (1707). *Praise for Redemption.*
30. Come hither, all ye weary souls. *Invitation to the Weary.*
31. Come, let us lift our voices high (1707). *Holy Communion.*
32. Do we not know that solemn word? *Holy Baptism.*
33. Down headlong from their native skies. *The Fall.*
34. Eternal Sovereign of the sky. *Submission to Authorities.*
35. Eternal Spirit, we confess. *Whitsuntide.*
36. Faith is the brightest evidence. *Faith.*
37. Father, I long, I faint, to see (1707). *Heaven desired.*
38. Firm and unmoved are they (1707). *Ps. cxxv.*
39. Firm as the earth Thy Gospel stands. *Safety in Christ.*
40. From Thee, my God, my joys shall rise (1707). *Heaven Anticipated.*
41. Gentiles by nature we belong. *Abraham's blessing on the Gentiles.*
    (1) Now let the children of the saints.
42. Glory to God that walks the skies. *Joy in God.*
    (1) When shall the time, dear Jesus, when?
43. Glory to God the Father's Name. *Holy Trinity.*
44. Go, preach my Gospel, saith the Lord. *Missions.*
45. Go, worship at Emmanuel's feet. *Divine Worship.*
46. God is a Spirit, just and wise. *God, the Searcher of hearts.*
47. God, the eternal, awful Name. *Praise to God the Father.*
48. God, who in various methods told. *Holy Scriptures.*
49. Great God, how infinite art Thou (1707). *God's eternal Dominion.*
    (1) Thy throne eternal ages stood.
50. Great God, I own Thy sentence just. *Triumph over Death.*
51. Great God, Thy glories shall employ. *The Divine Perfections.*
52. Great God, to what a glorious height. *Ministry of Angels.*
53. Great King of glory and of grace. *Lent.*
54. Had I the tongues of Greeks and Jews. *The Greatest is Charity.*
55. Happy the Church, thou sacred place (1707). *God, the Defence of the Church.*
56. Hark, the Redeemer from on high. *Invitation to Christ.*
57. Hear what the voice from heaven proclaims (1707). *Death and Burial.*
58. Hence from my soul sad thoughts be gone. *Restoration of Joy.*
59. High on a hill of dazzling light. *Ministry of Angels.*
60. Hosanna to our conquering King. *Praise to Christ.*
61. Hosanna to the Prince of grace. *Doxology.*
62. Hosanna to the Prince of Light (1707). *Easter and Ascensiontide.*
63. Hosanna with a cheerful sound. *Morning* or *Evening.*
64. How beauteous are their feet (1707). *Missions.*
    (1) How beautiful the feet of those.
    (2) How welcome is their voice.
65. How can I sink with such a prop? *Security in God.*
66. How condescending and how kind (1707). *Christ our Redemption.*
67. How full of anguish is the thought (1707). *Christ our Life.*
    (1) Lord, when I quit this earthly stage.
68. How heavy is the night. *Christ our Righteousness.*
69. How honourable is the place (1707). *Safety of the Church.* See also p. 538, i.
    (1) Trust in the Lord, for ever trust.
70. How large the promise, how divine. *Holy Baptism.*
    (1) Jesus the ancient faith confirms.
71. How oft have sin and satan strove. *Hope in the Covenant.*
    (1) The oath and promise of the Lord.
72. How rich are Thy provisions, Lord (1707). *Holy Communion.*
    (1) What shall we pay the Eternal Son?
73. How shall I praise the eternal God. *The Divine Perfections.*
74. How short and hasty is our life (1707). *Shortness and Vanity of Life.*
75. How strong Thine arm is, mighty God. *Song of Moses and the Lamb.*
76. How vain are all things here below (1707). *Love of God desired.*
77. How wondrous great, how glorious bright (1707). *Divine Glories above Reason.*

78. I cannot bear Thine absence, Lord. *Divine Presence desired.*

79. I love the windows of Thy grace. *Desiring to see Christ.*

80. I send the joys of earth away (1707). *Consecration to God.*

81. I sing my [the] Saviour's wondrous death. *Good Friday.*

82. I'm not ashamed to own my Lord. *Not ashamed of Christ.* See also p. 562, ii.

(1) Jesus, my God [Lord] I know His Name.

83. In Gabriel's hand a mighty stone. *Babylon fallen.*

84. In vain we lavish out our lives. *The Promises of God.*

(1) Come, and the Lord shall feed our souls.

85. Infinite grief, amazing woe. *Good Friday.*

86. Is this the kind return? (1707). *Ingratitude towards God.*

87. Jehovah reigns, His throne is high. *The Divine Perfections.*

88. Jesus, in Thee our eyes behold. *Jesus, our Great High Priest.*

89. Jesus invites His saints (1707). *Holy Communion.*

90. Jesus is gone above the skies (1707). *Holy Communion.*

(1) The Lord of Life this Table spread.

91. Jesus, Thy blessings are not few (1707). *None excluded from Hope.*

92. Jesus, with all Thy saints above (1707). *Redemption.*

93. Jesus, we bless Thy Father's love [name]. *Election.*

94. Join all the Names of love and power. *Offices of Christ.*

95. Laden with guilt and full of fears. *Holy Scripture.*

96. Let all our tongues be one. *Holy Baptism.*

97. Let everlasting glories crown. *Holy Scripture.*

98. Let every mortal ear attend (1707). *The Gospel Banquet.*

99. Let God the Father live. *Holy Trinity.*

100. Let Him embrace my soul and prove (1707). *Holy Communion.*

101. Let me but hear my Saviour say (1707). *Christ our Strength.*

(1) Since I have heard my Saviour say.

102. Let mortal tongues attempt to sing. *Fall and Redemption.*

(1) Now is the hour of darkness past.

103. Let others boast how strong they be (1707). *Human Frailty.*

104. Let the seventh angel sound on high. *The Day of Judgment.*

105. Let the whole race of creatures lie. *God's Decrees.*

106. Let them neglect Thy glory, Lord (1707). *Creation and Redemption.*

107. Let us adore the eternal Word (1707). *Holy Communion.*

108. Life is the time to serve the Lord. *Life the Day of Grace and Hope.* See also p. 675, ii.

(1) Life is the hour that God hath given.

109. Like sheep we went astray. *Redemption.*

110. Long have I sat beneath the sound. *Unfruitulness lamented.*

(1) Long have I heard the joyful sound.

111. Lord, how divine Thy comforts are (1707). *Holy Communion.*

112. Lord, how secure my conscience was. *Lent.*

113. Lord, we adore Thy bounteous hand. *Holy Communion.*

114. Lord, we adore Thy vast designs (1707). *Darkness of Providence.*

115. Lord, we are blind, we mortals blind. *God Invisible.*

116. Lord, when my thoughts with wonder roll. *Desiring to Praise Christ.*

117. Man has a soul of vast desires. *Man not content with Earth.*

118. My dear [blest, great] Redeemer and my Lord. *Christ, the Example.*

119. My drowsy powers, why sleep ye so? (1707). *Spiritual Sloth.*

120. My God, my Life, my Love (1707). *God, All and in All.*

121. My God, permit me not to be. *Retirement.*

122. My soul, come meditate the day (1707). *Death anticipated.*

(1) O could we die with those that die.

123. My soul forsakes her vain delight. *Parting with Carnal Joys.*

(1) There's nothing round this spacious earth.

124. My thoughts on awful subjects roll. *Death of a Sinner.*

125. My thoughts surmount these lower skies. *Hope of Heaven.*

126. Naked as from the earth we came (1707). *Submission.* See also p. 784, ii.

(1) 'Tis God that lifts our comforts high.

127. Nature, with all her powers shall sing. *National Hymn.*

128. Nature with open volume stands (1707). *Wonders of the Cross.*

(1) O the sweet wonders of that Cross.

129. No more, my God, I boast no more. *Christ our Righteousness.*

130. Nor [no] eye hath seen, nor ear hath heard. *Heaven.*

131. Not all the outward forms on earth. *Regeneration.*

132. Not the malicious or profane. *Nature and Grace.*

133. Not with our mortal eyes. *Christ unseen, yet beloved.*

134. Now be the God of Israel blessed. *The Benedictus.*

(1) John was the Prophet of the Lord.

135. Now by the bowels of my God. *Brotherly Love.*

(1) Let bitter words no more be known.

(2) Now by the love of Christ my God.

(3) The Spirit, like a peaceful dove.

136. Now for a [hymn] tune of lofty praise (1707). *Christ's Sufferings and Glory.*

137. Now have our hearts embraced our God. *Nunc Dimittis.*

(1) Here we have seen Thy Face, O Lord.

138. Now, in the heat of youthful blood. *Advice to Youth.*

139. Now let our pains be all forgot. *Holy Communion.*

140. Now to the Lord a noble song (1707). *Christ All and in All.*

141. Now to the power of God supreme. *Salvation through Christ.*

142. O if my soul were formed for woe (1707). *Lent.*

(1) 'Twas for my sins, my dearest Lord.

143. O might I once mount up and see (1707). *Vision of God desired.*

144. O the delights, the heavenly joys (1707). *The Glories of Christ in Heaven.*

145. Once more, my soul, the rising day (1707). *Morning.*

146. Our days, alas, our mortal days. *Shortness of Life.*

147. Our God, how firm His promise stands. *Security in Christ.*

148. Our sins, alas, how strong they be. *Heaven anticipated.*

(1) The waves of trouble, how they rise.

149. Our spirits join to adore the Lamb. *Good Friday.*

150. Praise, everlasting praise, be paid (1707). *Promises of God.*

(1) O for a strong and lasting faith.

151. Raise thee, my soul, fly up and run (1707). *Heaven anticipated.*

(1) There, on a high majestic throne.

152. Rise, rise, my soul, and leave the ground. *Eternity of God.*

(1) Long ere the lofty skies were spread.

153. Saints, at your heavenly Father's word. *Submission and Deliverance.*

154. Shall the vile [weak] race of flesh and blood? *Man, Mortal.*

155. Shall wisdom cry aloud? *Christ, the Wisdom of God.* See also p. 1053, ii.

156. Sin has a thousand treacherous arts. *Deceitfulness of Sin.*

157. Sin, like a venomous disease. *Folly and Madness of Sin.*

158. Sitting around our Father's board. *Holy Communion.*

159. So let our lips and lives express. *Grace and Holiness.*

160. So new-born babes desire the breast. *Character of the Children of God.*

(1) As new-born babes desire the breast.

(2) We find access at every hour.

161. Stand up, my soul, shake off thy fears (1707). *Christian Warfare.*

(1) Stand up, my soul, thy fears dismiss.

162. Stoop down, my thoughts, that used to rise (1707). *Death and Eternity.*

163. Strait is the way, the door is strait. *The Narrow Way.*

164. That awful day will surely come (1707). *Second Advent.*
165. The glories of my Maker God (1707). *Praise from all Creatures.*
166. The God of mercy be adored. *Doxology.*
167. The Law by Moses came. *The Law and the Gospel.*
168. The Law commands and makes us known. *The Law and the Gospel.*
169. The Lord declares His will. *Holy Scripture.*
170. The Lord descending from above. *God glorified in the Gospel.*
171. The Lord on high proclaims. *Christ our Righteousness.*
172. The majesty of Solomon. *Ministry of Angels.*
(1) Now to the Hands of Christ our King.
173. The promise of my [the] Father's love (1707). *Holy Communion.*
174. The true Messiah now appears. *Christ the fulfilment of the Law.*
175. There is a house not made with hands. *Heaven anticipated.*
176. This is the word of truth and love. *Power of Divine Truth.*
177. Thou, Whom my soul admires above (1707). *The Good Shepherd.*
178. Thus did the sons of Abraham pass. *Circumcision and Holy Baptism.*
179. Thus far the Lord has [hath] led me on. *Evening.*
180. Thus saith the mercy of the Lord. *Holy Baptism.*
181. Thy favours, Lord, surprise our souls. *Divine Worship.*
182. Time, what an empty vapour 'tis. *Shortness of Life.*
(1) Yet, mighty God, our fleeting days.
(2) Our life is ever on the wing.
183. 'Tis by the faith of joys to come. *Faith our Guide.*
(1) It is by faith in joys to come.
184. 'Tis from the treasures of His word. *Titles of Christ.*
(1) From the rich treasures of His word.
185. To Him that chose us first. *Holy Trinity.*
186. 'Twas on that dark, that doleful night (1707). *Holy Communion.*
187. 'Twas the commission of our Lord (1707). *Missions.*
188. Up to the fields where angels lie. *Vision of God desired.*
189. Up to the Lord that [who] reigns on high (1707). *Condescension of God.*
190. We are a garden walled around. *The Church of Christ.*
191. We bless the prophet of the Lord. *Offices of Christ.*
192. Welcome, sweet day of rest. *Sunday.*
193. Well, the Redeemer's gone. *Ascension; Christ, the Intercessor.*
(1) The great Redeemer's gone.
194. What equal honours shall we bring? *Christ's Humiliation and Exaltation.*
195. What happy men or angels, these. *Saints in Heaven.*
196. What vain desires and passions vain. *Flesh and Spirit.*
197. When in the light of faith divine. *Temptation.*
198. When strangers stand and hear me tell. *Christ's Omnipresence.*
(1) My best-beloved keeps His throne.
199. When the Eternal bows the skies. *Grace of God.*
200. When the first parents of our race. *Redemption.*
(1) Behold what pity touched the heart.
(2) Infinite pity touched the heart.
201. Who can describe the joys that rise? *Joy in heaven over the Repenting Sinner.*
202. Who is this fair one in distress? *Christ's spouse, the Church.*
(1) O let my name engraven stand.
203. Who shall the Lord's elect condemn? *Triumph of Faith* (1707).
(1) He lives! He lives, and sits above.
204. Why do we mourn departing friends? *Death and Burial* (1707).
(1) Why do we mourn for dying friends?
205. Why does your face, ye humble souls? *Sufficiency of Pardon* (1707).
206. Why is my heart so far from Thee? *Fluctuating Love* (1707).
207. Why should this earth delight us so? *The Judgment.*
208. Why should we start and fear to die? *Death contemplated* (1707).
209. Zion rejoice, and Judah sing. *Thanksgiving for Victory.*

iii. From the *Divine and Moral Songs*, 1715.

210. Blest be the wisdom and the power. *Praise for Redemption.*
211. Great God, to Thee my voice I raise. *Love of one's Country.*
212. Great God, with wonder and with praise. *Holy Scripture.*
213. Happy the child whose youngest [tender] years. *Youthful Piety.*
(1) When we devote our youth to God.
(2) Youth when devoted to the Lord.
214. How doth the little busy bee. *Industry.*
215. How fine has the day been, how bright was the sun. *Summer Evening.*
216. How glorious is our heavenly King. *Praise to God the Father.*
217. Hush, my dear, lie still and slumber. *Cradle Hymn.*
218. Let dogs delight to bark and bite. *Against Quarrelling.*
(1) Let love through all your actions run.
219. Lord, how delightful 'tis to see. *Divine Worship.*
(1) O write upon my memory, Lord.
220. Lord, I ascribe it to Thy grace. *Praise for the Gospel.*
221. My God, Who makes the sun to know. *Morning.*
222. O 'tis a lovely thing for youth. *Youth and Piety.*
223. Our tongues were made to bless the Lord. *Against Scoffing.*
224. The praises of my tongue. *Praise to God for learning to read.*
(1) Now I can read and learn.
225. There is a God Who reigns above. *Death anticipated.*
226. This is the day when Christ arose. *Sunday Morning.*
227. We sing the Almighty power of God. *Praise for Creation and Providence.*
228. What blest examples do I find. *Early Piety.*
229. Whatever brawls disturb the street. *Brotherly Love.*
230. Whene'er I take my walks abroad. *Praise for Temporal and Spiritual Mercies.*
231. Why should I deprive my neighbour? *Against theft.*
232. Why should I join with those in play? *Against evil Company.*
233. Why should I love my sport so well? *The Child's Complaint.*
234. Why should I say, 'Tis yet too soon? *Danger of Delay.*
235. Why should our garments, made to hide? *Against Pride.*
(1) How proud we are, how fond of show.

iv. From *The Psalms of David*, 1719.

236. Behold the morning sun. *Ps. xix.*
(1) I hear Thy word with love.
237. Behold the sure Foundation-Stone. *Ps. cxviii.*
238. Behold Thy waiting servant, Lord. *Ps. cxix.*
239. Blest are the sons of peace. *Ps. cxxxiii.*
240. Blest are the undefiled in heart. *Ps. cxix.*
241. Blest is the man who shuns the place. *Ps. i.*
242. Come, sound His praise abroad. *Ps. xcv.*
243. Consider all my sorrows, Lord. *Ps. cxix.*
244. Deep in our hearts let us record. *Ps. xiv.*
245. Early, my God, without delay. *Ps. lxiii. Sunday Morning.*
246. Exalt the Lord our God. *Ps. xcix.*
247. Far as Thy Name is known. *Ps. xlviii.*
248. Father, I bless Thy gentle hand. *Ps. cxix.*
249. Father, I sing Thy wondrous grace. *Ps. lxix.*
250. Fools in their heart believe and say. *Ps. xiv.*
(1) The Lord from His celestial throne.
251. From deep distress and troubled thoughts. *Ps. cxxx.*
252. Give thanks to God; He reigns above. *Ps. cvii.*
253. Give thanks to God; invoke His Name. *Ps. cv.*
254. Give thanks to God the Sovereign Lord. *Ps. cxxxvi.*
255. Give to the Lord, ye sons of fame. *Ps. xxix.*
256. God in His earthly temple lays. *Ps. lxxxvii.*
257. God, my Supporter and my Hope. *Ps. lxxiii.*
258. God of my childhood and my youth. *Ps. lxxi.*
259. God of my life, look gently down. *Ps. xxxix.*
260. God of my mercy and my praise. *Ps. cix.*

261. Great God, attend, while Zion sings. *Ps. lxxxiv.*
262. Great God, the heavens well-ordered frame. *Ps. xix.*
(1) I love the volumes of Thy word.
263. Great is the Lord, exalted high. *Ps. cxxxv.*
264. Great is the Lord, His works of might. *Ps. cxi.*
265. Happy the man to whom his God. *Ps. xxxii.*
266. Happy the man whose cautious feet. *Ps. i.*
(1) How blest the man whose cautious feet.
267. He lives, the everlasting God. *Ps. cxxi.*
268. He reigns, the Lord, the Saviour, reigns. *Ps. xcvii.*
269. He that hath made his Refuge God. *Ps. xci.*
270. Hear me, O God, nor hide Thy Face. *Ps. cii.*
271. High in the heavens, eternal God. *Ps. xxxvi.*
272. How did my heart rejoice to hear. *Ps. cxxii.*
(1) Peace be within this sacred place.
273. How long, O Lord, shall I complain. *Ps. xiii.*
274. How pleasant, how divinely fair. *Ps. lxxxiv.*
275. How pleasant 'tis to see. *Ps. cxxxiii.*
276. How pleased and blest was I. *Ps. cxxii.*
277. How shall the young secure their hearts? *Ps. cxix.*
278. I love the Lord, He heard my cries. *Ps. cxvi.*
279. I waited patient for the Lord. *Ps. xl.*
280. I will extol Thee, Lord on high. *Ps. xxx.*
281. If God succeed not, all the cost. *Ps. cxxvii.*
282. I'll bless the Lord from day to day. *Ps. xxxiv.*
283. I'll speak the honours of my King. *Ps. xlv.*
284. In all my vast concerns with Thee. *Ps. cxxxix.*
(1) Lord, where shall guilty souls retire.
285. In God's own house pronounce His praise. *Ps. cl.*
286. In Judah, God of old was known. *Ps. lxxvi.*
287. In robes of judgment, lo, He comes. *Ps. xcvii.*
288. Is there ambition in my heart? *Ps. cxxxi.*
289. It is the Lord our Saviour's hand. *Ps. cii.*
(1) Spare us, O Lord, aloud we pray.
290. Jehovah reigns, He dwells in light. *Ps. xcviii.*
291. Jesus, our Lord, ascend Thy throne. *Ps. cx.*
292. Judge me, O Lord, and prove my ways. *Ps. xxvi.*
293. Judges who rule the world by laws. *Ps. lviii.*
294. Let all the earth their voices raise. *Ps. xcvi.*
295. Let all the heathen writers join. *Ps. cxix.*
296. Let children hear the mighty deeds. *Ps. lxxviii.*
297. Let every creature join. *Ps. cxlviii.*
298. Let every tongue Thy goodness speak. *Ps. cxlv.*
299. Let God arise in all His might. *Ps. lxviii.*
(1) Kingdoms and thrones to God belong.
300. Let sinners take their course. *Ps. lv.*
301. Let Zion, and her sons, rejoice. *Ps. cii.*
302. Let Zion in her King rejoice. *Ps. xlvi.*
303. Lo, what a glorious Corner Stone. *Ps. cxviii.*
304. Lo, what an entertaining sight. *Ps. cxxxiii.*
305. Long as I live I'll bless Thy Name. *Ps. cxlv.*
306. Lord, I have found it good for me. *Ps. cxix.*
307. Lord, I will bless Thee all my days. *Ps. xxxiv.*
308. Lord, in the morning Thou shalt hear. *Ps. v.*
309. Lord, Thou hast called Thy grace to mind. *Ps. lxxxv.*
310. Lord, Thou hast searched and seen me through. *Ps. cxxxix.*
311. Lord, Thou wilt hear me when I pray. *Ps. iv.*
312. Lord, 'tis a pleasant thing to stand. *Ps. xcii.*
313. Lord, what a feeble piece. *Ps. xc.*
(1) Our moments fly apace.
314. Lord, what a thoughtless wretch was I. *Ps. lxxiii.*
315. Lord, when I count Thy mercies o'er. *Ps. cxxxix.*
316. Lord, when Thou didst ascend on high. *Ps. lxviii.*
317. Loud hallelujahs to the Lord. *Ps. cxlviii.*
318. Maker and sovereign Lord. *Ps. ii.*
(1) Now He's ascended high.
(2) Why did the Gentiles rage.
319. Mine eyes and my desire. *Ps. xxv.*
320. My God, accept my early vows. *Ps. cxli.*
321. My God, my everlasting Hope. *Ps. lxxi.*
322. My God, my King, Thy various praise. *Ps. cxlv.*
323. My God, permit my tongue. *Ps. lxiii.*
324. My God, the steps of pious men. *Ps. xxxvii.*
325. My heart rejoices in Thy name. *Ps. xxxi.*
326. My never ceasing songs shall show. *Ps. lxxxix.*
327. My Refuge is the God of love. *Ps. xi.*
328. My righteous Judge, my gracious God. *Ps. cxliii.*
329. My Saviour and my King. *Ps. xlv.*
330. My Saviour, my almighty Friend. *Ps. lxxi.*
331. My Shepherd will supply my need. *Ps. xxiii.*
332. My soul, how lovely is the place. *Ps. lxxxiv.*
(1) With His rich gifts the heavenly Dove.
333. My soul lies cleaving to the dust. *Ps. cxix.*
334. My soul repeat His praise. *Ps. ciii.*
(1) The pity of the Lord.
335. My spirit looks to God alone. *Ps. lxii.*
336. My spirit sinks within me, Lord. *Ps. xlii.*
337. Not to ourselves who are but dust. *Ps. cxv.*
338. Now be my heart inspired to sing. *Ps. xlv.*
339. Now let our mournful songs record. *Ps. xxii.*
340. Now may the God of power and grace. *Ps. xx.*
341. Now shall my solemn vows be paid. *Ps. lxvi.*
342. O all ye nations, praise the Lord. *Ps. cxvii.*
343. O bless the Lord, my soul, Let all, &c. *Ps. ciii.*
344. O blessed souls are they. *Ps. xxxii.*
345. O Britain, praise thy mighty God. *Ps. cxlvii.*
346. O for a shout of sacred joy. *Ps. xlvii.*
(1) Now raise a shout of sacred joy.
347. O God of mercy, hear my call. *Ps. li.*
348. O happy man whose soul is filled. *Ps. cxxviii.*
349. O happy nation where the Lord. *Ps. xxxiii.*
350. O how I love Thy holy law. *Ps. cxix.*
351. O Lord, how many are my foes. *Ps. iii.*
352. O Lord, our heavenly King. *Ps. viii.*
353. O Lord our Lord [God], how wondrous great. *Ps. viii.*
354. O that the Lord would guide my ways. *Ps. cxix.*
355. O that Thy statutes every hour. *Ps. cxix.*
356. Of justice and of grace I sing. *Ps. ci.*
(1) Mercy and judgment will I sing.
357. Out of the deeps of long distress. *Ps. cxxx.*
358. Praise waits in Zion, Lord, for Thee. *Ps. lxv.*
359. Praise ye the Lord, exalt His Name. *Ps. cxxxv.*
360. Praise ye the Lord, my heart shall join. *Ps. cxlvi.*
361. Praise ye the Lord, 'tis good to raise. *Ps. cxlvii.*
362. Preserve me, Lord, in time of need. *Ps. xvi.*
363. Rejoice, ye righteous, in the Lord. *Ps. xxxiii.*
364. Remember, Lord, our mortal state. *Ps. lxxxix.*
365. Return, O God of love, return. *Ps. xc.*
366. Salvation is for ever nigh. *Ps. lxxxv.*
367. See what a living Stone. *Ps. cxviii.*
(1) This is the glorious day.
368. Sing, all ye nations, to the Lord. *Ps. lxvi.*
369. Sing to the Lord Jehovah's Name. *Ps. xcv.*
370. Sing to the Lord, ye distant lands. *Ps. xcvi.*
371. Songs of immortal praise belong. *Ps. cxi.*
372. Soon as I heard my Father say. *Ps. xxvii.*
373. Sure there's a righteous God. *Ps. lxxiii.*
374. Sweet is the memory of Thy grace. *Ps. cxlv.*
375. Teach me the measure of my days. *Ps. xxxix.*
376. The Almighty reigns, exalted high. *Ps. xcvii.*
(1) Jehovah reigns, exalted high.
377. The earth for ever is the Lord's. *Ps. xxiv.*
378. The God [great] Jehovah reigns. *Ps. xcix.*
379. The God of our salvation hears. *Ps. lxv.*
(1) At his command the morning ray.
(2) On God the race of man depends.
380. The heavens declare Thy glory, Lord. *Ps. xix.*
(1) Great sun of righteousness, arise.
381. The heavens, O Lord, Thy rule obey. *Ps. cxix.*
382. The King, O Lord, with songs of praise. *Ps. xxi.*
383. The King of saints, how fair His Face. *Ps. xlv.*
384. The Lord can clear the darkest skies. *Ps. cxxvi.*
385. The Lord, how wondrous are His ways. *Ps. ciii.*
386. The Lord is come, the heavens proclaim. *Ps. xcvii.*
387. The Lord Jehovah reigns, And royal state maintains. *Ps. xciii.*
388. The Lord my Shepherd is, I shall be well supplied. *Ps. xxiii.*
389. The Lord of glory is my Light. *Ps. xxvii.*
390. The Lord of glory reigns, He reigns on high. *Ps. xciii.*
391. The Lord, the Judge, before His throne. *Ps. l.*
392. The Lord, the [our] sovereign King. *Ps. ciii.*
393. The praise of Zion waits for Thee. *Ps. lxv.*
394. The starry heavens Thy rule obey. *Ps. cxix.*
395. Think, mighty God, on feeble man. *Ps. lxxxix.*
396. This spacious earth is all the Lord's, And men, and worms, &c. *Ps. xxiv.*
(1) Rejoice, ye shining worlds on high.
397. Thou art my Portion, O my God. *Ps. cxix.*
398. Thrice happy man who fears the Lord. *Ps. cxii.*
399. Through every age, eternal God. *Ps. xc.*
400. Thus saith the Lord, your work is vain. *Ps. xl.*
(1) No blood of beasts on altars shed.

401. Thy mercies fill the earth, O Lord. *Ps. cxix.*
(1) When I confess'd my wandering ways.
402. Thy Name, almighty Lord. *Ps cxvii.*
403. 'Tis by Thy strength the mountains stand. *Ps. lxv.*
404. To God I cried with mournful voice. *Ps. lxxvii.*
(1) Will God for ever cast me off?
405. To God I made my sorrows known. *Ps. cxlii.*
406. To God the great, the ever blest. *Ps. cvi.*
407. To heaven I lift my waiting eyes. *Ps. cxxi.*
408. To our Almighty Maker, God. *Ps. xcviii.*
409. 'Twas in the watches of the night. *Ps. lxiii.*
410. Unshaken as the sacred hill. *Ps. cxxv.*
411. Up to the hills I lift mine [my] eyes. *Ps. cxxi.*
412. Upward I lift mine eyes. *Ps. cxxi.*
413. Vast are Thy works, almighty Lord. *Ps. civ.*
414. We bless the Lord, the just, the good. *Ps. lxviii.*
415. We love Thee, Lord, and we adore. *Ps. xviii.*
416. What shall I render to my God. *Ps. cxvi.*
(1) Among the saints that fill Thine house.
417. When God is nigh my faith is strong. *Ps. xvi.*
418. When God restored our captive state. *Ps. cxxvi.*
419. When God revealed His gracious [precious] Name. *Ps. cxxvi.*
420. When I with pleasing wonder stand. *Ps. cxxxix.*
421. When man grows bold in sin. *Ps. xxxvi.*
(1) But there's a dreadful God.
422. When overwhelmed with grief. *Ps. lxi.*
(1) O lead me to the Rock.
423. When the great Judge, supreme and just. *Ps. ix.*
(1) Rise, great Redeemer, from Thy seat.
424. Where'er the man is found. *Ps. xxv.*
425. Where shall the man be found. *Ps. xxv.*
426. Where shall we go to seek and find. *Ps. cxxxii.*
427. While men grow bold in wicked ways. *Ps. xxxvi.*
(1) Above the heaven's created rounds.
428. Who shall ascend Thy heavenly place? *Ps. xv.*
(1) Who shall ascend to the heavenly place.
429. With all my powers of heart and tongue. *Ps. cxxxviii.*
(1) Grace will complete what grace begins.
(2) To God I cried when troubles rose.
430. With earnest longings of the mind. *Ps. xlii.*
431. With my whole heart I'll raise my song. *Ps. ix.*
432. With reverence let the saints appear. *Ps. lxxxix.*
(1) With wonder and with awful fear.
433. With songs and honours sounding loud. *Ps. cxlvii.*
434. Would you behold the works of God? *Ps. cvii.*
435. Ye holy souls, in God rejoice. *Ps. xxxiii.*
436. Ye islands of the northern sea. *Ps. xcvii.*
(1) Ye lands and isles of every sea.
(2) Ye shores and isles of every sea.
437. Ye nations round the earth rejoice. *Ps. c.*
438. Ye servants of the Almighty King. *Ps. cxiii.*
439. Ye sons of men, a feeble race. *Ps. xci.*
440. Ye that delight to serve the Lord. *Ps. cxiii.*
441. Ye that obey the Immortal King. *Ps. cxxxiv.*
442. Ye tribes of Adam, join. *Ps. cxlviii.*
443. Yet, saith the Lord, if David's race. *Ps. lxxxix.*

v. From *Sermons*, 1721–1727.

444. Do flesh and nature dread to die. *Death.*
445. Do I believe what Jesus saith. *Courage and Honour.*
446. Father of glory to Thy Name. *Holy Trinity.*
447. How is our nature spoiled by sin. *The Atonement.*
448. Must friends and kindreds droop and die. *Death.*
449. O happy soul, that lives on high. *Christian Life within.*
450. O that I knew the sacred place. *Lent.*
451. Questions and doubts be heard no more. *Witness of the Holy Spirit.*
452. What shall the dying sinner do? *The Gospel the Power of God to Salvation.*

vi. From *Reliquiae Juveniles*, 1734.

453. Where shall the tribes of Abraham find. *Christ our Life.*
(1) Jesus, our Kinsman and our God.

vii. From *Remnants of Time*, 1736.

454. The mighty frame of glorious grace. *Redemption.*
(1) Proclaim inimitable love.

These 454 Hymns and Versions of the Psalms, in addition to the centos which are indicated by the sublines, are all in C. U. at the present time. The more important and best known of Dr. Watts's Hymns and versions of the Psalms have separate annotations under their respective first lines. [See **Index of Authors and Translators.**] [J. J.]

Waugh, Benjamin, was b. at Settle, in Yorkshire, Feb. 20, 1839, and educated for the Congregational Ministry at Airedale College, Bradford. He has held pastorates at Newbury, Berkshire, Greenwich, and New Southgate. He has been for several years editor of *The Sunday Magazine*, and a large contributor to its pages. He has pub. (1) *The Goal Cradle, Who rocks it;* (2) *Sunday Evenings with my Children;* (3) *The Children's Sunday Hour;* (4) *The Child of the English Savage;* (5) *Imperial Legislation and Street Children.* Mr. Waugh's hymns have appeared from time to time in *The Sunday Magazine*, and have not been separately published. Those which have come into C. U. include:—

1. Jesus, the Friend of friendless men. *Jesus the Sinner's Friend.* 1874.
2. O happy pair of Nazareth. *The Child Jesus.*
3. O let me see Thy beauty, Lord. *The Beauty of the Lord.* This is given in a revised form as "Now let us see Thy beauty, Lord," in Horder's *Cong. Hymns*, 1884.

Mr. Waugh's hymns are for children's use, and are exceedingly fresh and unconventional. Several others of merit might be selected from the *Sunday Magazine* with advantage to children's hymnody. [W. G. H.]

We all had sinned and gone astray. *G. Thring.* [*The Good Shepherd.*] This was the author's first hymn, and was written to the tune "Cambridge New," at his mother's request, in 1861. It was pub. in Morrell & How's *Ps. & Hys.*, 1864; and in his own *Hys. Cong. and Others*, 1866, p. 11, in 4 st. of 6 l., and entitled, "The Love of Christ." Also given in his *Hys. & Sac. Lyrics*, 1874, p. 86, and in his *Coll.*, 1882. [J. J.]

We all, O Lord, have gone astray. [*The Shepherd and His wandering Sheep.*] This is based upon J. Merrick's version of the last part (*Tau*) of Ps. cxix., pub. in his *Ps. of David*, &c., 1765. It was given in Cotterill's *Sel.*, 1819, p. 64, and has been repeated in a few collections in G. Britain and America. It was arranged from Merrick by Cotterill. [J. J.]

We are but little children poor [weak]. *Cecil F. Alexander, née Humphreys.* [*Holy Baptism.*] Pub. in Dr. Hook's Leeds *Church S. S. H. Bk.*, 1850, in 9 st. of 4 l. It is in use, sometimes abbreviated, in its original form; as "We are but little children *weak*," in the 1868 *Appendix* to *H. A. & M.*, and numerous other collections; and as, "O Lord, the Holy Innocents" (st. ii.), in the American Protestant Episcopal *Hymnal*, 1871. In these various forms it is in extensive use. [J. J.]

We bid Thee welcome in the Name. *J. Montgomery.* [*Induction of a Minister.*] This hymn is in the M. MSS., but is undated. It was pub. in Montgomery's *Christian Psalmist*, 1825, No. 535, and again in his *Original Hymns*, 1853, No. 305, in 6 st. of 4 l., and headed, "On the Appointment of a Minister."

It is found in many collections, but usually in an abbreviated form. [J. J.]

We bow before Thy gracious Throne. This, in the American Unitarian *Hys. for the Church of Christ*, 1853, No. 518, is a cento from two hymns by C. Wesley, st. i., iv. being from "Thou Son of God, Whose flaming eye"; and st. ii., iii. from "Come, O Thou all-victorious Lord (p. 249, ii.), as in the *Wes. H. Bk.* 1780. [J. J.]

We come, Lord, to Thy feet. [*Opening of Sunday School.*] This hymn, together with the companion hymn for the *Closing of a Sunday School*, "O Lord, our hearts would give Thee praise," appeared on a card printed for Sunday-school use by Bp. Pelham, when Incumbent of Christ Church, Hampstead. Both hymns were adapted by him from another and now unknown source. The Rev. E. H. Bickersteth included both hymns, with slight alterations, in his *Ps. & Hys.*, &c., 1858, from thence they have passed into several collections. W. F. Stevenson attributes the former in his *Hys. for Church and Home*, 1873, to Lady Lucy Whitmore, 1824, but we have failed to find it in her *Family Prayers, &c.*, 1824 (see p. 1085, ii.), and know of no authority for the ascription. [J. J.]

We give Thee but Thine own. *Bp. W. W. How.* [*Offertory.*] Written about 1858, and 1st pub. in the enlarged ed. of Morrell & How's *Psalms & Hymns*, 1864, No. 197, in 6 st. of 4 l. From thence it has passed into numerous collections, and now ranks in popularity with some of the best of modern hymns. Of the author's compositions in extensiveness of use it is exceeded only by his "For all Thy Saints who from their labours rest." Orig. text, *Church Hymns*, 1871. The doxology in *H. A. & M.* and others is an addition. [J. J.]

We have not seen Thy footsteps tread. *Anne Richter, née Rigby.* [*Faith.*] The complicated nature of the various forms of this hymn in C. U. requires the reproduction of the original poem, and the texts of some of the hymns adapted therefrom.

1. The earliest date to which we have traced the original poem is 1834. In that year it appeared anonymously in *Songs from the Valley: A Collection of Sacred Poetry.* Kirkby Lonsdale, 18mo. This volume was compiled by the elder daughters of the Rev. W. Carus Wilson. [E. MSS.] At page 130 it reads:—

"FAITH.

"*Blessed are they who have not seen, and yet have believed.*"

"We have not seen Thy footsteps tread
This wild and sinful earth of ours,
Nor heard Thy voice restore the dead
Again to life's reviving powers:
But we believe—for all things are
The gifts of Thine Almighty care.

"We have not seen the billowy sea
Grow calm and still at Thy command,
Nor the dim orbs again to see,
Beneath the healing of Thine hand:
But we believe the Fount of Light
Again could give those eyeballs sight.

"We did not see Thee tread the wave;
We did not hear the voice from heaven,
Which once with awful warning gave
That God's own Son for us was given.
But we believe—oh! strengthen Thou
The faith which to Thy Name we owe.

"We did not see the armed throng
Steal to the 'garden's' midnight shade,
And watch the palm-tree's boughs among,
Then quail beneath Thy glance afraid:
But we believe—Almighty love
Alone could such dark moments prove.

"We did not see the darkness veil
With sudden gloom the noon-day skies;
Nor the fierce soldier's cheek grow pale,
And priestly mockers veil their eyes:
When the proud Roman owned the power
Of heaven, 'twas in that awful hour.

"We did not hear the footsteps fall
Within that lonely garden ground,
Of the all-wakeful sentinel,
Slow tracing there his watchful round;
But we believe—the Holy One
Bursting that tomb, in glory shone.

"We were not with the chosen few
Who saw Thee through the clouds ascend,
Who gazed, and wished to follow too,
Then on the earth all prostrate bend;
But we believe that mortal eyes
Beheld the journey to the skies.

"Chase every shade of doubt away;
'Light of the World!' in mercy shine;
Illume with faith our erring way,
We would no worship own but Thine.
Bring us to heaven's peaceful shore,
And make us Thine for evermore!"

This text was republished in the April number of *The Friendly Visitor*, 1836, also printed at Kirkby Lonsdale, and edited by the Rev. W. Carus Wilson. It is signed "Anne R. Kirton-Lindsey." It is also found in *Original and Select Hymns; A Companion to Select Poetry.* Lond. John Van Voorst, 1837, No. 143 (2nd ed. enlarged 1838). The editor of this work was a Miss Little, of Bedford.

2. The first adaptation of this poem for congregational use appeared in J. H. Gurney's Lutterworth *Coll. of Hys. for Public Worship*, 1838, No. 264. It is signed "*American," *i.e.* from an American source with alterations and additions. From the MSS. of H. J. Buckoll (p. 191, i.) we gather that it was the joint production of Gurney and himself. This text is:—

"We saw Thee not when Thou didst tread,
In mortal guise, this sinful earth,
Nor heard Thy voice restore the dead,
And wake them to a second birth:
But WE BELIEVE that Thou didst come,
And leave for us Thy glorious home.

"We were not with Thee on the wave,
When Thou the stormy sea couldst bind:
Nor saw the health Thy blessing gave
To lame and sick, to deaf and blind:
But WE BELIEVE the Fount of light
Could give the darkened eye-ball sight.

"We did not mark the chosen few,
When Thou didst through the clouds ascend,
First lift to heaven their wondering view,
Then to the earth all prostrate bend:
But WE BELIEVE that mortal eyes
Beheld that journey to the skies.

"And now that Thou dost reign on high,
And thence Thy faithful people bless,
No ray of glory from the sky
Doth shine upon our wilderness:
Yet WE BELIEVE that Thou art there;
And sing Thy praise, and lift our prayer."

3. The next recast was apparently by H. J. Buckoll, alone (see § 5). It appeared in *Ps. & Hys.* for use in the Rugby School Chapel (of which he was joint editor with Dr. Goulburn), 1843, No. 53, as follows:—

"We saw Thee not when Thou didst tread,
O Saviour, this our sinful earth;
Nor heard Thy voice restore the dead,
And wake them to a second birth:
But *we believe* that Thou didst come,
And quit for us Thy glorious home,

"We were not with the faithful few,
Who stood Thy bitter cross around,
Nor heard the prayer for those who slew,
Nor felt that earthquake rock the ground:
We saw no spear-wound pierce Thy side;
Yet *we believe* that Thou hast died.

"No angels' message met our ear,
On that first glorious Easter-day,
'The Lord is risen, He is not here,
Come see the place where Jesus lay!'
But *we believe* that Thou didst quell
The banded powers of Death and Hell.

"We saw Thee not return on high,
And now our longing sight to bless,
No ray of glory from the sky
Shines down upon our wilderness:
Yet *we believe* that Thou art there,
And seek Thee, Lord, in praise and prayer."

4. The next form of the text appeared in J. H. Gurney's *Ps. & Hys. for Public Worship, Selected for some of the Churches in Marylebone*, Lond. 1851, No. 269, and reads:—

1. "We saw Thee not when Thou didst come
To this poor world of sin and death,
Nor e'er beheld Thy cottage-home
In that despised Nazareth;
But WE BELIEVE Thy footsteps trod
Its streets and plains, Thou Son of God.

2. "We did not see Thee lifted high
Amid that wild and savage crew,
Nor heard Thy meek, imploring cry,
'Forgive, they know not what they do';
Yet WE BELIEVE the deed was done,
Which shook the earth, and veiled the sun.

3. "We stood not by the empty tomb
Where late Thy sacred body lay,
Nor sat within that upper room,
Nor met Thee in the open way;
But WE BELIEVE that angels said,
'Why seek the living with the dead?'

4. "We did not mark the chosen few,
When Thou didst thro' the clouds ascend,
First lift to heaven their wondering view
Then to the earth all prostrate bend;
Yet WE BELIEVE that mortal eyes
Beheld that journey to the skies.

5. "And now that Thou dost reign on high,
And thence Thy waiting people bless,
No ray of glory from the sky
Doth shine upon our wilderness;
But WE BELIEVE Thy faithful word,
And trust in our Redeeming Lord."

It will be noted that st. iv., v. are from the Lutterworth *Coll.*, 1838. In a note to this hymn in the "Table of first lines" to the Marylebone *Ps. & Hys.*, Gurney says concerning it:—

"This hymn, and the last hymn in the book, 'Yes God is good,' were suggested by two poems in a small American volume, which were well conceived, but very imperfectly executed. Successive alterations have left nothing of the original compositions remaining but the *first four* words, and the *repeated* words, in each hymn. With this acknowledgment, the writer has not scrupled to put his name to them—J. H. G."

The "small American volume" here referred to has not been identified. In the American *Sabbath H. Bk.*, 1858, No. 361 begins with st. ii. of this text, "We did not see Thee lifted high."

5. On the death of Buckoll in 1871, a MS. in his handwriting, but undated, was found which contained the *Lutterworth* text of 1838 expanded into 14 stanzas. With the aid of this MS. we are enabled to say with tolerable certainty that of the *Lutterworth* text st. i., ii. were by Buckoll, and st. iii., iv. were by Gurney; the *Rugby* text, 1843, was by Buckoll; and the Marylebone text, 1851, by Gurney.

6. After the publication of Gurney's text in the Marylebone *Ps. & Hys.*, 1851, complications soon arose mainly in the form of centos. Some of these are:—

(1) In the *Hys. for the Chapel of Harrow School*, 1855, No. 90 is thus composed, st. i., ii. Buckoll from the Lutterworth *Coll.*; st. iii., iv., Buckoll, from the Rugby *Hymns*; st. v., vi., Gurney, from the Lutterworth *Coll.*

(2) In the American *Sabbath H. Bk.*, 1858, and others, is composed of st. ii.–v. of Gurney's 1851 text, and begins "We did not see Thee lifted high."

(3) In Pott's *Hys. Fitted to the Order of Common Prayer*, &c., 1861, No. 182, we have Pt. i. st. i., Gurney, from the *Marylebone*; st. ii., iii., Buckoll, from the *Lutterworth Coll.*; Pt. ii., "We did not see Thee lifted high," Gurney, from the *Marylebone* text.

(4) The text of the S. P. C. K. *Church Hymns*, 1871, No. 541, is: st. i., ii., Buckoll, from the Lutterworth *Coll.*; st. iii., Buckoll, from the Rugby *Hymns*: st. iv., v., Gurney, from the Lutterworth *Coll.*

(5) In the American Unitarian Hy. [and Tune] Bk., 1868, No. 428, is composed of st. ii.–iv. of Buckoll's *Rugby* text alone, and begins "We were not with the faithful few."

The text by Gurney, as in the Marylebone *Ps. & Hys.*, 1851, is the most popular form of the hymn. It is found in *H. A. & M.*, 1875; the *Hy. Comp.*, 1876; Thring's *Coll.*, 1882, and many others. [J. J.]

We in the lower parts. [*Holy Communion.*] This cento appeared in the 1874 *Suppl.* to the *New Cong. H. Bk.*, No. 1242. It is thus composed: st. i. and iii. are from No. 97 of C. Wesley's *Hys. on the Lord's Supper*, 1745; st. ii. from No. 81 of the same; and st. iv. and v. from another source. [J. J.]

We limit not the truth of God. *G. Rawson.* [*Profound Depth of Holy Scripture.*] This hymn was given in the *Leeds H. Bk.*, 1853, No. 409, in 5 st. of 8 l., and headed with the following extract upon which it was based:—

"He charged us before God, and His blessed angels, if God should reveal anything to us by any other instrument of His, to be as ready to receive it as any truth by his ministry; for he was very confident the Lord had more light and truth yet to break forth out of His holy word." *Narrative of Pastor Robinson's Address to the Pilgrim Fathers.*

This note, together with the hymn, also appeared in Mr. Rawson's *Hys., Verses, and Chants*, 1876. [J. J.]

We love the place, O Lord [God]. *W. Bullock and Sir H. W. Baker.* [*The House of God.*] In its original form this hymn appeared in Dean Bullock's *Songs of the Church*, Halifax, N. Scotia, 1854, pp. 37, 38, as follows:

"THIRD SUNDAY AFTER EPIPHANY.
"Lord, I have loved the habitation of Thy house."
Psalm xxvi. 8.

"We love the place, O Lord,
Wherein Thine honour dwells;
The joy of Thy abode
All other joy excels.

"We love the house of prayer,
Wherein Thy servants meet;
For Thou, O Lord, art there,
Thy chosen ones to greet.

"We love the sacred font
Wherein the Holy Dove
Pours out, as He is wont,
The effluence from above.

"We love our Father's board,
Its altar steps are dear;
For there in faith adored,
We find Thy Presence near.

"We love Thy saints who come
Thy mercy to proclaim,
To call the wanderers home,
And magnify Thy name.

"Our first and latest love
To Zion shall be given—
The House of God above,
On earth the Gate of Heav'n."

2. This text, which has many features of excellence, underwent the following changes

at the hands of Sir H. W. Baker, in 1860, and was pub. in *H. A. & M.*, 1861, as follows, the italics being Sir H. W. Baker's alterations and additions:—

"We love the place, O *God*,
Wherein Thine honour dwells;
The joy of Thine abode
All *earthly* joy excels.

"*It is* the House of prayer,
Wherein Thy servants meet;
And Thou, O Lord, art there
Thy chosen *flock* to greet.

"We love the sacred Font;
For there the Holy Dove
To pour is ever wont
His blessing from above.

"We love *Thine Altar, Lord;*
Oh what on earth so dear?
For there, in faith adored,
We find Thy Presence near.

"*We love the Word of Life,*
The Word that tells of peace,
Of comfort in the strife,
And joys that never cease.

"*We love to sing below*
For mercies freely given;
But Oh! we long to know
The triumph-song of heaven.

"*Lord Jesus, give us grace*
On earth to love Thee more,
In heaven to see Thy Face,
And with Thy saints adore."

This form of the hymn has passed into most extensive use in all English-speaking countries, and has been translated into several languages.

3. A third form appeared in Harland's *Church Psalter and Hyl.*, enlarged ed. 1867, the opening stanza of which begins:—

"O Lord, we love the place
Wherein Thine honour dwells;
The sweetness of Thy grace
All other joy excels."

This is based upon the *H. A. & M.* text; but is very inferior as a piece of literary workmanship.

4. A fourth form is given in Thring's *Coll.*, 1882. Of this st. i., ii. are by *Bullock*, with "*God*" for "Lord," in st. i. l. 1; st. iii. ll. 1, 2, *Bullock*, l. 3, *Bullock* altered by *Thring*, l. 4, *Bullock* altered by *Baker;* st. v. by *Thring;* st. vi. ll. 1–3, by *Thring*, l. 4, *Bullock* altered by *Baker*. This is a good cento and worthy of more extensive use. [J. J.]

We love Thee, Lord! yet not alone. *Julia A. Elliott, née Marshall.* [*Love for Christ.*] This appeared in her husband's *Ps. & Hys.*, 1835, in 6 st. of 4 double lines. Although not separately numbered as such, it is really a hymn in two parts, Pt. ii. beginning with st. iv., "We love Thee, Lord! because when we, &c." It has passed into a few collections. [J. J.]

We plan foundations for the dead. *J. Montgomery.* [*Foundation Stone of a Cemetery Chapel.*] The MS. of this hymn is dated "May 5, 1848." The hymn was written for the laying of the foundation-stone of the chapel for the Church of England portion of the Sheffield General Cemetery. Montgomery's hymn, "Father of glory, God of grace," was written for the *Opening* of the same, and is dated "June 27, 1850." Montgomery d. on April 30, 1854, and was buried under the shadow of the spire of this chapel. [J. J.]

We sing the praise of Him Who died. *T. Kelly.* [*Passiontide.*] Appeared in *Hymns by Thomas Kelly, not before Published*, Dublin, 1815, No. 52, in 5 st. of 4 l., and headed, "God forbid that I should glory save in the Cross: Gal. vi. 14." Here st. v. reads:—

"The balm of life; the cure of woe;
The measure and the pledge of love:
'Tis all that sinners want below;
'Tis all that angels know above."

In later editions of Kelly's *Hymns* this stanza is altered by Kelly to:—

"The balm of life, the cure of woe,
The measure and the pledge of love;
The sinner's refuge here below,
The angel's theme in heaven above."

This authorised text is that usually found in modern collections. In *H. A. & M.*, 1861, an additional stanza was given by the Compilers. The use of this hymn in all English-speaking countries is extensive. It has also been *tr.* into several languages. The Rev. L. C. Biggs's rendering into Latin of the *H. A. & M.* text in his annotated edition of *H. A. & M.*, 1867, begins "Laudes canamus mortui." Lord Selborne [Sir R. Palmer] said at the York Church Congress, 1866 [Report, *Hymnody*] that this hymn "is distinguished by a calm subdued power, rising gradually from a rather low to a very high key [quotes, and continues], I doubt whether Montgomery ever wrote anything quite equal to this." In several collections this hymn begins with st. ii., "Inscribed upon the Cross we see." An adaptation of the original text for use at Holy Communion is given in the *Memoir* of S. Medley, by his daughter, pub. in Liverpool in 1833. It begins with the same first line, and was probably made by Medley. [J. J.]

We sing to Thee Whose wisdom formed. [*Divine Use of Music.*] This appeared in *The Whole Book of Psalms: with the Usual Hymns and Spiritual Songs. Together with all the Ancient and Proper Tunes sung in Churches, with some of Later Use. Composed in Three Parts. . . . . By John Playford, London*, 1677, p. 293, in 7 st. of 4 l. and a doxology. It was included in the 6th ed. of the *Supplement* to the *New Version*, 1708, but has fallen out of use. Its original title is, "On the Divine use of Musick." [J. J.]

We thank, Thee, Lord, for this fair earth. *Bp. G. E. L. Cotton.* [*Flower Services.*] Pub. in *Hys. for use in the Chapel of Marlborough College*, 1856, No. 94, in 4 st. of 4 l., and again in the enlarged edition of 1869. It has passed into numerous collections, and usually with the change of two or three words in the whole hymn. [J. J.]

We walk by faith and not by sight. *H. Alford.* [*St. Thomas.*] Appeared in his *Ps. & Hys.*, &c., 1844, p. 108, in 4 st. of 4 l., and again in his *Year of Praise*, 1867, No. 249. It is also given in the *Westminster Abbey H. Bk.*, 1883, and others. [J. J.]

Wearied in the strife of sin. *Bp. E. H. Bickersteth.* [*Ascension.*] This hymn was pub. as a leaflet, with music by Dr. Charles Vincent, in 1887. It is in 7 st. of 4 l., headed "Crucified and Crowned,' and dated "Ascen-

sion Day, 1887." It is No. 236 in the 1890 ed. of the *H. Comp.* [J. J.]

Weary of earth, and laden with my sin. *S. J. Stone.* [*Lent.*] Written in 1866, and 1st pub. in the same year in his *Lyra Fidelium*, p. 44, in 8 st. of 4 l. It is based on Art. 10 of the Apostles' Creed, "The Forgiveness of Sins," and was written, originally, for a parochial mission. In 1868 Mr. Stone revised it for the *Appendix to H. A. & M.* From *H. A. & M.* it has passed into numerous collections in G. Britain and America. It is one of the most tender and plaintive of Mr. Stone's hymns. In the American *Laudes Domini*, 1884, it is divided into two parts, pt. i. being st. i.–v.; and pt. ii. st. vi.–viii., altered to "O Jesus Christ the righteous! live in me." [J. J.]

Weary of this wordy strife. *C. Wesley.* [*For Unity.*] 1st pub. in 7 st. of 6 l. at the end of J. Wesley's *Sermon* on 2 Kings x. 15, in 1755. (*P. Works*, 1868–72, vol. vi. 71.) Two centos are in C. U. (1) "Weary of this wordy strife," in the *Westminster Abbey H. Bk.*, 1883; and (2) "My brethren, friends, and kinsmen these," in the American *Church Praise Book*, N. Y., 1882. [J. J.]

Webb, Benjamin, M.A., was b. in London in 1820, and was educated in St. Paul's School; whence he passed to Trinity College, Cambridge, in 1838, B.A. 1842, M.A. 1845. Ordained by the Bishop [Monk] of Gloucester and Bristol he was Assistant Curate of Kemeston in Gloucestershire, 1843–44; of Christ Church, St. Pancras, 1847–49; and of Brasted, Kent, 1849–51; at which date he was presented to the P. C. of Sheen in Staffordshire, which he held until 1862, when he became Vicar of St. Andrews, Wells Street, London. In 1881 the Bishop [Jackson] of London collated him to the Prebend of Portpool in St. Paul's Cathedral. Mr. Webb was one of the Founders of the Cambridge *Camden*, afterwards the *Ecclesiological Society;* and the Editor of the *Ecclesiologist* from 1842 to 1868, as well as the General Editor of the Society's publications. His first appearance in print was as joint editor of Bp. Montague's *Articles of Inquiry* in 1841; in 1843 he was joined with Mr. J. M. Neale in *An Essay on Symbolism*, and *A Translation of Durandus;* in 1847 he put forth his valuable work on *Continental Ecclesiology;* in 1848 he was joint editor with Dr. Mill of *Frank's Sermons*, for the Anglo-Catholic Library, and with the Rev. J. Fuller-Russell of *Hierurgia Anglicana.* After the decease of his father-in-law (Dr. Mill), he edited Dr. Mill's *Catechetical Lectures*, 1856; a second edition of Dr. Mill's Christian Advocates Publications on the *Mythical Interpretation of the Gospels*, 1861; and of Dr. Mill's *Sermons on our Lord's Temptation*, 1873. He was also one of the editors of the Burntisland reprint of the *Sarum Missal.* One of his most valuable works is *Instructions and Prayers for Candidates for Confirmation*, of which the third edition was pub. in 1882. Mr. Webb was one of the original editors of the *Hymnal Noted*, and of the sub-Committee of the *Ecclesiological Society*, appointed to arrange the words and the music of that book; and was also the translator of some of the hymns. In conjunction with the Rev. Canon W. Cooke he was editor of the *Hymnary*, 1872, for which office his habitual reconstruction and composition of the words of the anthems used at St. Andrew's, Wells Street, as well as his connection with the *Hymnal Noted*, eminently qualified him. His original hymns contributed to the *Hymnary*, 1871 and 1872, were:—

1. **Assessor to thy King.** *St. Bartholomew.* In the *Hymnary*, 1872.

2. **Behold He comes, thy King most holy.** *Advent.* Originally written to be sung in St. Andrew's Church, Wells Street, as an anthem to the music of Schumann's *Advent-lied*, and afterwards pub. in the *Hymnary*, 1872.

3. **Praise God, the Holy Trinity.** *Hymn of Faith.* Originally written for use in St. Andrew's, Wells Street, and subsequently in the *Hymnary*, 1872.

4. **Praise the Rock of our salvation.** *Dedication of a Church.* Pub. in the *Hymnary*, 1872. Mr. Webb's authorised text is in the Westminster Abbey *H. Bk.*, 1883.

5. **Ye angel hosts above.** *Universal Praise to God.* In the *Hymnary*, 1872.

Mr. Webb's *trs.* are annotated elsewhere. (See **Index of Authors and Translators.**) He d. in London, Nov. 27, 1885. [Wm. C.]

Wedderburn, James, John and **Robert,** were the three sons of James Wedderburn, a Dundee merchant. James, the eldest, entered the University of St. Andrews in 1514. He afterwards went to France, and on his return produced tragedies and comedies in Scotch which roused the rage of the ecclesiastics, who forced him to flee, in 1540, to France, where he d., probably at Dieppe, about 1550. John, the second son, graduated M.A. at St. Andrews in 1528. Having entered the priesthood and officiated at Dundee, he fell under suspicion of heresy, and fled in 1539 to Wittenberg, where he associated with Luther, Melanchthon, and other Reformers. There in his exile, doubtless under Luther's influence, he wrote and translated many of the psalms, hymns and ballads commonly known as *The Gude and Godlie Ballates.* After the death of James v. (Dec. 13, 1542), he returned to Scotland, but was forced in 1546 again to flee. He d. in England in 1556. Robert, the youngest son, graduated M.A. at St. Andrews in 1530. He entered the priesthood, and was Vicar of Dundee in 1553. He seems to have written a number of the "Ballates" proper. To him Dr. Laing would ascribe the remarkable *Complaynt of Scotland*, a satirical poem first pub. at St. Andrews in 1549. (See **Scottish Hymnody,** § 3; and the works by Dr. Laing and Dr. Mitchell mentioned in the *Appendix* to that article.) [J. M.]

Weep, mourner, for the joys that fade. *W. Knox.* [*Heaven.*] 1st pub. in his *Harp of Zion*, 1825, in 2 st. of 11 l., and entitled "Heaven." It is based on Job xix. 26. It was also included in his *Poems*, &c., 1847, p. 181, but is unknown to the hymnals in that form. As early as 1844 it was given in an altered form as: "O weep not for the joys that fade," in the American Unitarian *Christian Hymns*, of the Cheshire Pastoral Association, and, later, in other American collections, in most of which it is ascribed to *Knowles*, in error. [J. J.]

Wegelin, Josua, D.D., s. of Johann Wegelin, or Wegelein, then superintendent

(Ephorus) of the Evangelical college at Augsburg, was b. at Augsburg Jan. 11, 1604. After studying at the University of Tübingen (M.A. 1626), he was for a short time pastor at Budweiler, and was appointed in 1627 fourth diaconus of the Franciscan (Barfüsser) church at Augsburg. In 1629, along with 13 other Evangelical pastors, he was compelled to leave Augsburg by the decree of Restitution (see p. 1090, ii.) enacted by the Emperor Ferdinand III. After Gustavus Adolphus had become master of the city, in 1632, Wegelin was recalled to the Barfüsser Kirche as archidiaconus. In 1633 he was appointed preacher at the Hospital Church of the Holy Ghost, but in 1635, as a result of the battle of Nördlingen (Sept., 1634), he was again forced to flee from Augsburg. He found refuge at Pressburg, in Hungary, where he became pastor, and afterwards Senior, Inspector, and Doctor of Theology. He d. at Pressburg, Sept. 14, 1640 (*Koch*, iii. 169; Goedeke's *Grundriss*, vol. iii. 1887, p 161, &c.).

Wegelin's hymns are simple and natural, and are the productions of an earnest, true-hearted and good pastor rather than of a skilful poet. Goedeke, as above, gives lists of their first lines from his (1) *Augspurger Bet Büchlein*, Nürnberg, 1636 [copy in possession of Pastor E. Krause of Greifswald. There are also eds. which have the engraved title dated 1636, and the printed title dated 1648, a copy of the 8vo ed. being in the Göttingen Library, and a copy of the 12mo in the Library of the Prediger Seminar at Hannover], and from his (2) *Hand-Land- uñ Stand-Büchlein*, Nürnberg, 1637 [Göttingen Library]. Some 20 of his hymns were included in J. M. Dilherr's *G. B.*, Nürnberg, 1654 (p. 301, ii.), and other collections of the 17th cent.

The only hymn by Wegelin which has passed into English is:—

Allein auf Christi Himmelfahrt. *Ascension.* This is his most popular hymn. 1st pub. 1636, as above, p. 609 (Göttingen copy p. 552, Hannover copy p. 581), in 3 st. of 7 l. entitled, "iv. Short Psalm of Praise on the Ascension of Christ;" repeated in Dilherr's *G. B.*, 1654, p. 394. In the Lüneburg *G. B.*, 1661, No. 112, it is recast and begins, "Auf Christi Himmel-Fart allein"; this recast being probably made by the compiler Ernst Sonnemann (1658 conrector of the Latin school at Celle, 1661 pastor of St. Alexander's Church at Einbeck or Eimbeck, in Hannover; d. at Einbeck, Nov. 17, 1670). Both forms are given in the Leipzig *Vorrath*, 1673, Nos. 388 and 389, and in the *Unv. L. S.*, 1851. *Tr.* as:—

1. Raise your Devotion, mortal Tongues. By J. C. Jacobi, in his *Psal. Ger.*, 1722, p. 24; repeated, altered, in his 2nd ed., 1732, p. 41. In 1722 it is marked as *tr.* from the second form of Wegelin's hymn; in 1732 as from J. Zwick's *Auf diesen Tag bedenken wir*. It may be regarded as a very free *tr.* from Wegelin; with the first stanza taken from st. v., vi. of Isaac Watts's "Hosannah to the Prince of Light." The 1732 text was included as No. 443 in pt. i. of the *Moravian H. Bk.*, 1754, with a new *tr.* of st. iii. added. This *tr.* of st. iii. was omitted in the 1789 and later eds. In the edition of 1886, No. 170, only st. i., ii. of Jacobi are retained.

2. Since Christ is gone to heaven, His home. This is a good *tr.* from the second form, by Miss Winkworth, in her *Lyra Ger.*, 2nd ser., 1858, p. 47; and in Schaff's *Christ in Song*, 1869, p. 314. In her *C. B. for England*, 1863, No. 64, it is altered in metre. [J. M.]

Wegleiter, Christoph, s. of Leonhardt Wegleiter, book-keeper at Nürnberg, was b. at Nürnberg, April 22, 1659. In 1676 he matriculated at the University of Altdorf, and so distinguished himself by his poetic gifts that he was, in 1679, received by S. von Birken as a member of the Pegnitz Shepherd and Flower order, and in 1680 was at once capped M.A. and laureated as a poet. After studying at other German universities, and making a lengthened tour (1685-88) in Germany, Holland, and England, he was appointed, in 1688, Professor of Theology at the University of Altdorf, and also diaconus of the Town Church there; receiving from the University the degree of D.D. in 1697. He d. at Altdorf Aug. 16 (13?), 1706 (*Koch*, iii., 502; *Blätter für Hymnologie*, 1885, p. 178; 1886, p. 157; 1887, pp. 30, 31; Will's *Nürnbergisches Gelehrten Lexicon*, pt. iv. p. 187, &c.).

Wegleiter was a successful professor, and an edifying preacher of the school of Spener and Francke. His hymns, some 25 in all, are thoughtful, original, and devout, but somewhat artificial in style. Six were contributed to the 2nd ed., 1691, of the Pegnitz Society's *Poetischer Andachtsklang* (p. 569, i.), and the rest appeared in various hymn-books of the period.

The only hymn by Wegleiter which has passed into English is:—

Beschwertes Herz, leg ab die Sorgen. *Sunday Morning.* 1st pub. in the *Geistliche Hertzens-Music*, Schleusingen, 1701, No. 497, in 8 st. of 8 l., entitled "Sunday Hymn," and marked as by "*D.* Christ. Wegleiter." Included in the *Unv. L. S.*, 1851. Sometimes erroneously ascribed to B. W. Marperger. *Tr.* as:—

Encumber'd heart! lay by thy sorrow. This is a good *tr.*, omitting st. vi., vii., by Miss Cox, in her *Sacred Hymns from German*, 1841, p. 59. Her *trs.* of st. iii., iv., ll. 1–4; viii., ll. 1–4, beginning, "My God, I now appear before Thee," are included in the Hedge & Huntington *Hys. for the Ch. of Christ*, Boston, U.S., 1853, No. 9.

Other trs. are:—
(1) "O'erburden'd Heart, thy Labour banish," by *H. J. Buckoll*, 1842, p. 1. (2) "Now weary heart! thy cares dismiss," by *Lady E. Fortescue*, 1843, p. 15. (3) "Now, heavy heart, away with sorrow," by *Miss Manington*, 1863, p. 147. (4) "My burdened heart, throw off thy cares," by *Dr. J. Guthrie*, 1869, p. 114. (5) "O burden'd heart, cast off thy sorrow." This is No. 1012 in Reid's *Praise Bk.*, 1872. [J. M.]

Weingärtner, Sigismund. Very little is known of this author. His name appears as "Sigismund Weingart" in the Index of Authors prefixed to the 766 *Geistliche Psalmen*, &c., pub. at Nürnberg in 1607, but no biographical particulars are there given. He is generally said to have been a preacher in or near Heilbronn. But *Koch*, ii. 300, says that no preacher of that name ever held office in or near Heilbronn on the Neckar; and conjectures that he may have been of Heilsbronn in Bavaria. As to Heilsbronn, Dr. Zahn, now of Neuendettelsau in Bavaria, informs me that there was no preacher of that name near Heilsbronn, and that he has been unable anywhere to trace this writer. Goedeke, in his *Grundriss*, vol. ii., 1884, p. 198, says, "he seems to have been of Basel," but for this also there is no clear evidence.

In the 1607 work as above, the Index of First Lines reads thus:—

"S. W. Auff Jesum Christum steht all mein Thun, 765."
"Auff meinen lieben Gott, traw ich, 836."

The latter has been *tr.* into English, viz.:—

Auf meinen lieben Gott. *Trust in God.* Included, 1607, as above, p. 836, in 5 st. of 6 l., entitled, "Another beautiful hymn"; but, as will be seen above, no initials are attached to it in the 1607 index of First Lines. Later compilers, however (such as Jeremias Weber in his *G. B.*, Leipzig, 1638, p. 767; marked as "Another. Sigismundi Weingärtners"), transferred the initials given in the 1607 index, and so ascribed "Auf meinen lieben Gott," to Weingärtner. This ascription is probably a mistake. L. Curtze in his *D.* Philipp Nicolai's *Leben und Lieder*, 1859, p. 10, ascribes the hymn to *Friedrich Beurhaus*, since 1567 prorector of the school at Dortmund (d. 1609), but this also lacks confirmation. *Wackernagel*, v. p. 433, gives it as anonymous, printing it from M. Vulpius's *G. B.*, 1609, with a second form from J. Aldenberger's *Gebetbüchlein*, Nürnberg, 1611. Whoever was the author the hymn is certainly a good one, and has been a great favourite in Germany. In the *Unv.*

L. S., 1851, No. 694, st. i.–iv., vi. are as in 1607, and st. v. is one of the st. added in C. Demantius's *Threnodiae*, Freiberg, 1620. The *trs.* in C. U. are:—

1. On God in all my woes. This is a good *tr.* of st. i.–iv. of the 1607, by A. T. Russell, as No. 231 in his *Ps. & Hys.*, 1851.

2. In God my faithful God. This is a good and full *tr.* from the 1607, by Miss Winkworth, in her *C. B. for England*, 1863, No. 147, slightly altered in her *Christian Singers*, 1869, p. 156. Repeated, omitting st. iv., in the Ohio *Luth. Hyl.*, 1880.

Other trs. are:—

(1) "In God the Lord most just," by *J. C. Jacobi*, 1722, p. 82; repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 474. (2) "I trust my blessed God," by *N. L. Frothingham*, 1870, p. 219. [J. M.]

Weisse, Michael (Weiss, Wiss, Wegs, Weys, Weyss), was b. *circa* 1480, in Neisse, Silesia, took priest's orders, and was for some time a monk at Breslau. When the early writings of Luther came into his hands, Weisse, with two other monks, abandoned the convent, and sought refuge in the Bohemian Brethren's House at Leutomischl in Bohemia. He became German preacher (and apparently founder of the German communities) to the Bohemian Brethren at Landskron in Bohemia, and Fulnek in Moravia, and d. at Landskron in 1534 (*Koch*, ii. 115–120; Wackernagel's *D. Kirchenlied*, i. p. 727; *Fontes rerum Austricarum, Scriptores*, vol. ii. pt. ii. p. 227, Vienna, 1863, &c.).

Weisse was admitted as a priest among the Brethren at the Synod of Brandeis, in 1531, and in 1532 was appointed a member of their Select Council, but he had previously performed important missions for the Brethren. He was, e.g., sent by Bishop Lucas, in 1522, along with J. Roh or Horn, to explain the views of the Bohemian Brethren to Luther; and again, in 1524, when they were appointed more especially to report on the practices and holiness of life of the followers of the German Reformers. He was also entrusted with the editing of the first German hymn-book of the Bohemian Brethren, which appeared as *Ein New Gesengbuchlen* at Jungen Bunzel (Jung Bunzlau) in Bohemia in 1531 (see pp. **156**, i., and **157**). This contained 155 hymns, all apparently either translations or else originals by himself. The proportion of *trs.* is not very clear. In the preface to the 1531, Weisse addressing the German Communities at Fulnek and Landskron says, "I have also, according to my power, put forth all my ability, your old hymn-book as well as the Bohemian hymn-book (*Cantional*) being before me, and have brought the same sense, in accordance with Holy Scripture, into German rhyme." So Johann Roh in the preface to the 1544 ed. speaks of himself as correcting "hymns which he (i.e. Weisse) transferred from Bohemian into German"; and the 1639 ed. speaks of Weisse as having "begun to translate the (Bohemian) *Cantional*, and rendered 143 hymns into German." Mr. Müller, however (see p. **157**), has only been able to identify 12 as *trs.* from the Bohemian.

Luther called Weisse "a good poet, with somewhat erroneous views on the Sacrament" (i.e. Holy Communion); and, after the Sacramental hymns had been revised by Roh (1544), included 12 of his hymns in V. Babst's *G. B.*, 1545. Many of his hymns possess considerable merit. The style is flowing and musical, the religious tone is earnest and manly, but yet tender and truly devout, and the best of them are distinguished by a certain charming simplicity of thought and expression. At least 119 passed into the German Lutheran hymn-books of the 16th and 17th centuries, and many are still in use. Three are annotated in this Dictionary at pp. **395**, ii.; **822**, i.; and **886**, i.

The following hymns by Weisse have also passed into English:—

i. Christus ist erstanden, Von des Todes Banden. *Easter.* 1st pub. 1531 as above, and thence in *Wackernagel*, iii. p. 273, in 7 st. of 4 l. It is suggested by the older hymn, "Christ ist erstanden" (p. **225**, i.). In the *Unv. L. S.*, 1851, No. 129. The *tr.* in C. U. is:—

Christ the Lord is risen again! This is a full and very good *tr.*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 37, and her *C. B. for England*, 1863, No. 58. It has been included in many recent English and American hymnals; generally omitting st. ii., as in *H. A. & M.*, 1861; *Hymnary*, 1872; Thring's *Coll.*, 1880–82; *Cong. Ch. Hyl.*, 1887, and in America in the *Epis. Hyl.*, 1871; Bapt. *Service of Song*, 1871, &c. Further abridged forms are in the S. P. C. K. *Church Hys.*, 1871; and in the *Laudes Domini*, N. Y., 1884, and many others, especially in America.

Other trs are:—

(1) "Christ (and 'tis no wonder"). This is No. 260 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Christ our Lord is risen," by *Dr. H. Mills*, 1856, p. 322.

ii. Es geht daher des Tages Schein. *Morning.* 1531 as above, and thence in *Wackernagel*, iii. p. 318, in 7 st. of 4 l. In the *Unv. L. S.*, 1851, No. 455. The *trs.* in C. U. are:—

1. The Light of Day again we see. In full, by H. J. Buckoll in his *Hys. from German*, 1842, p. 14. His *trs.* of st. iii., iv., vi., vii., beginning "Great God, eternal Lord of Heaven," were included in the Rugby School *H. Bk.*, 1843.

2. Once more the day-light shines abroad. This is a full and very good *tr.*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 69, and her *C. B. for England*, 1863, No. 18. Repeated in Thring's *Coll.*, 1880–82.

iii. Gelobt sei Gott im höchsten Thron. *Easter.* 1531 as above, and thence in *Wackernagel*, iii. p. 265, in 20 st. of 3 l., with Alleluia. In the Pfalz *G. B.*, 1859, No. 19, five st. are given, and in Layriz's *Kern*, 1844, No. 139, there are six st. At p. **157** it is marked as from the Bohemian (1st pub. 1501), the Bohemian being suggested by the "Surrexit Christus hodie" (p. **1104**, i.), and the German being based on both. The *trs.* in C. U. are:—

1. Praise God upon His heavenly throne. This is a free *tr.* of st. 1, 4, 10, 19, 20, by A. T. Russell, as No. 112, in his *Ps. & Hys.*, 1851.

2. Glory to God upon His throne. By Mrs. H. R. Spaeth, in the Southern Lutheran *Service and Hys. for Sunday Schools*, Philadelphia, 1883.

iv. Gott sah zu seiner Zeit. *Christmas.* 1531 as above, and thence in *Wackernagel*, iii. p. 244, in 10 st. of 9 l. The *tr.* in C. U. is:—

When the due Time had taken place. By C. Kinchen, omitting st. v., as No. 169 in the *Moravian H. Bk.*, 1742 (1849, No. 20). In the ed. of 1886, No. 954 consists of st. x., beginning "Ah come, Lord Jesus, hear our prayer."

v. Lob sei dem allmächtigen Gott. *Advent.* 1531 as above, and thence in *Wackernagel*, iii. p. 230, in 14 st. of 4 l. Included in V. Babst's *G. B.*, 1545, and recently as No. 12 in the *Unv. L. S.*, 1851. In the larger ed. of the *Moravian H. Bk.*, 1886, it is marked as a *tr.* from a Bohemian hymn, beginning "Cirkev Kristova Boha chval." The *trs.* are:—

1. Praise be to that Almighty God. By J. Gambold, omitting st. xi.–xiii., as No. 246, in pt. i. of the *Moravian H. Bk.*, 1754. In the 1789 and later eds. (1886, No. 31), it begins "To God we render thanks and praise."

2. O come, th' Almighty's praise declare. By A. T. Russell, of st. i.–iii., v., as No. 26 in his *Ps. & Hys.*, 1851.

vi. O Herre Jesu Christ, der du erschienen bist. *For Children. On Christ's Example in His early years on earth.* 1531 as above, and in *Wackernagel*, iii. p. 326, in 7 st. of 7 l. The first three st. are *tr.* as "Christ Jesus, Lord most dear," in

the *Moravian H. Bk.*, 1754, pt. i., No. 278. The form in C. U. is that in Knapp's *Ev. L. S.*, 1837, No. 2951 (1865, No. 2601), which begins "Nun hilf uns, o Herr Jesu Christ," and is in 3 st. of 4 l., entirely recast. This is *tr.* as :—

Lord Jesus Christ, we come to Thee. In full from *Knapp*, by Miss Winkworth, in her *C. B. for England*, 1863, No. 179.

Hymns not in English C. U. :—

vii. Den Vater dort oben. *Grace after Meat.* 1531, and thence in *Wackernagel*, iii., p. 321, in 5 st. of 7 l. In the Berlin *G. L. S.*, ed. 1863, No. 1136. *Tr.* as, "Father, Lord of mercy," by *J. C. Jacobi*, 1722, p. 117. In his ed., 1732, p. 183, slightly altered, and thence in the *Moravian H. Bk.*, 1754, pt. i., No. 290.

viii. Die Sonne wird mit ihrem Schein. *Evening.* 1531, and thence in *Wackernagel*, iii., p. 323, in 6 st. of 4 l. In the *Unv. L. S.*, 1851, No. 517. *Tr.* as, "Soon from our wishful eyes awhile," by *H. J. Buckoll*, 1842.

ix. Komm, heiliger Geist, wahrer Gott. *Whitsuntide.* 1531, and in *Wackernagel*, iii., p. 282, in 9 st. of 5 l. From the Bohemian as noted at p. 157, and partly suggested by the "Veni Sancte Spiritus reple" (q.v.). The *trs.* are: (1) "Come, Holy Ghost, Lord God indeed." This is No. 285 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Thou great Teacher, Who instructest." This is a *tr.* of st. vii., as No. 234 in the *Moravian H. Bk.*, 1801 (1849, No. 267).

x. Lob und Ehr mit stettem Dankopfer. *The Creation: Septuagesima.* 1531, and in *Wackernagel*, iii., p. 287, in 5 st. of 16 l. *Tr.* as, "Praise, glory, thanks, be ever paid," by *Miss Winkworth*, 1869, p. 137.

xi. O Jesu Christ, der Heiden Licht. *Epiphany.* 1531, and in *Wackernagel*, iii. p. 248, in 2 st. of 14 l. *Tr.* as, "O Jesus Christ, the Gentiles' Light." This is No. 253 in pt. i. of the *Moravian H. Bk.*, 1754. In the *Brüder G. B.*, 1778, No. 1467, st. ii. was rewritten. This form begins, "Erscheine allen Auserwählten," and is in 4 st. of 4 l. *Tr.* as, "Lord, to Thy chosen ones appear," by *Miss Winkworth*, 1869, p. 139.

xii. Singet lieben Leut. *Redemption by Christ.* 1531, and in *Wackernagel*, iii. p. 243, in 16 st. of 4 l. *Tr.* as, "Sing, be glad, ye happy sheep." This is a *tr.* of st. xiv., by C. G. Clemens, as No. 299 in the *Moravian H. Bk.*, 1789. In the 1801 and later eds. (1849, No. 403) it begins, "O rejoice, Christ's happy sheep."

Besides the above the following in pt. i. of the *Moravian H. Bk.*, 1754, are also from Weisse (the numbers in brackets being references to the complete hymns in vol. iii. of *Wackernagel*, in cases where the *tr.* does not begin with st. i. of the original), viz. Nos. 247, 248, 250, 255, 256 (iii., 294), 257, 261, 270, 271 (iii., 351), 272, 273 (iii., 401), 280 (iii., 353), 284, 288 (see p. 157. *Trs.* from the Bohemian, No. 2), 289 (iii., 378), 292. [J. M.]

Weissel, Georg, s. of Johann Weissel, judge and afterwards burgomaster at Domnau, near Königsberg, was b. at Domnau in 1590. He studied at the University of Königsberg, from 1608 to 1611, and thereafter, for short periods, at Wittenberg, Leipzig, Jena, Strassburg, Basel and Marburg. In 1614 he was appointed rector of the school at Friedland near Domnau, but resigned this post after three years, and returned to Königsberg to resume his studies in theology. Finally, in 1623, he became pastor of the newly erected Altrossgart church at Königsberg, where he remained till his death, on August 1, 1635 (*Koch*, iii. 180; *Altpreussische Monatsschrift*, 1867, p. 430; Goedeke's *Grundriss*, vol. iii., 1887, p. 122, &c.).

Weissel was one of the most important of the earlier hymn-writers of Prussia. His hymns, about 20 in all, are good in style, moderate in length, and varied in metre. The earliest seem to have been written for use at the consecration of the Altrossgart church on the 2nd S. in Advent, 1623. The majority are for the greater festivals of the Christian year. The best are No. ii. below, and those for the dying. They appeared mostly in the Königsberg hymn-books, 1639–1650, and in the *Preussische Fest-Lieder*, pt. i., Elbing, 1642; pt. ii., Königsberg, 1644 [Berlin Library].

Those of Weissel's hymns which have passed into English are :—

i. Im finstern Stall, o Wunder gross. *Christmas.* 1st pub. in B. Derschau's *Ausserlesene geistliche Lieder*, Königsberg, 1639, p. 7, in 5 st. of 5 l. In the *Preussische Fest-Lieder*, pt. i., 1642, No. 14, it is entitled "On the Birth of Christ, Lux in tenebris lucet," and in the Index is marked as by Georg Weisselius. Repeated in the Königsberg *G. B.*, 1650, p. 66, and as No. 168 in the Berlin *G. L. S.*, ed. 1863. The *tr.* in C. U. is :—

O miracle of love and might! This is a somewhat free *tr.*, omitting st. v., by Dr. Kennedy, as No. 104 in his *Hymno. Christ.*, 1863.

ii. Macht hoch die Thür, das Thor macht weit. *Advent.* This is a Hymn of Triumph for the Entry of the King of Glory, founded on Ps. xxiv.; and is one of the finest German Advent hymns. 1st pub. in the *Preussische Fest-Lieder*, pt. i., 1642, No. 2, in 5 st. of 8 l., marked as "On the 1st S. of Advent," and in the Index marked as by Georgius Weisselius. Included in Crüger's *Praxis*, Frankfurt-am-Main, 1662, and most later books, as e.g. the Berlin *G. L. S.*, ed. 1863, No. 1599. The *trs.* in C. U. are :—

1. Lift up your heads, ye mighty gates. This is a good and full *tr.* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 10, and her *C. B. for England*, 1863, No. 25. In the *Cong. Church Hyl.*, 1887, the *Evang. Hyl.*, N. Y., 1880, and others, the original form is followed. In the Bapt. *Ps. & Hys.*, 1858; *Bapt. Hyl.*, 1879; Horder's *Cong. Hys.*, 1884, and others, ll. 7, 8 of each stanza are omitted. In Schaff's *Christ in Song*, 1869, p. 17, ll. 1–4 of each stanza are given, and then ll. 6, 7 of st. iv., v. are added as a sixth st.—this form being followed in the *Hys. & Songs of Praise*, N. Y., 1874; Meth. Epis. *Hyl.*, 1878, and other American *Colls.* Other forms are :—

(1) **Behold One cometh from afar** (i. alt.). This (partly from *Mercer*) is in the 1874 *Suppl.* to the *New Cong. H. Bk.*, and the 1874 *Appx.* to the *Leeds H. Bk.*

(2) **Behold He cometh from afar.** In J. L. Porter's *Coll.*, 1876, altered from No. 1.

(3) **Oh! hallowed is the land and blest** (iii. l. 1, alt.). In the American *Sabbath H. Bk.*, 1858, &c.

(4) **O blest the souls, for ever blest** (iii. l. 1, alt.). In *Hys. of the Spirit*, Boston, U.S., 1864.

(5) **Fling wide the portals of your heart** (iv.). In the American Unitarian *H. Bk.*, 1868.

2. The mighty gates of earth unbar. This is by W. Mercer, based on Miss Winkworth's *tr.*, in his *Church P. & H. Bk.*, 1857, No. 14 (Ox. ed., 1864, No. 71), repeated in *Kennedy*, 1863.

Another tr. is: "Lift up, lift up your heads, ye gates," by G. Moultrie, in his *Espousals of S. Dorothea*, 1870.

iii. Wo ist dein Stachel nun, o Tod! *Easter.* Founded on 1 Cor. xv., 55–58. 1st pub. as No. 3 in pt. ii., 1644, of the *Preussische Fest-Lieder*, in 5 st. of 8 l., entitled "For the Easter festival," and in the index marked as by Georgius Weisselius. Thence in the Königsberg *G. B.*, 1650, p. 193, and others. The form which has passed into English is that in the Hannover *G. B.*, 1657, No. 74, in 10 st., repeated as No. 315 in the Berlin *G. L. S.*, ed. 1863. This, beginning "O Tod, wo ist dein Stachel nun," is entirely rewritten, probably by Justus Gesenius. *Tr.* as :—

O Death! where is thy cruel sting! This is a full and good version of the 1657 text, as No. 80 in the Ohio *Luth. Hyl.*, 1880, marked as a compilation. [J. M.]

Weissensee, Philipp Heinrich, was b. Feb. 6, 1673, at Vichberg, near Gaildorf, Württemberg, where his father was pastor and consistorialrath. He studied at the University of Tübingen, and, after acting as assistant to several clergymen, became, in 1697, a tutor to the court pages at Stuttgart. In 1703 he was appointed a tutor in the clergy training school at Maulbronn, and in 1708 in that at Blaubeuren. He was then appointed, in 1722, prelate at Blaubeuren, and in 1727 took up residence at Stuttgart as prelate of Hirsau and member of the Württemberg consistory. For political reasons he was removed, in 1740, to Denkendorf near Esslingen, as Probst and General Superintendent. He d. at Denkendorf, Jan. 6, 1767, being then the Father and Senior of the Lutheran Church in Württemberg (*Koch*, v. 79; B. Haug's *Liederdichter des wirtenbergischen Landgesangbuchs*, 1780, p. 42, and *Appx.* ii., &c.).

Weissensee was one of the earliest friends of Foreign Missions, being specially interested in that to Malabar. He was a good poet, and in 1718 pub. a German metrical version of Thomas à Kempis's Imitation. The most important of his hymns were contributed to the 2nd ed. of J. A. Grammlich's *Viertzig Betrachtungen von Christi Leiden und Tod, auf die Viertzig Tagen in den Fasten*, Stuttgart, 1727 [Berlin Library. The 1st ed., 1722, has no hymns].

Those of Weissensee's hymns which have passed into English are:—

i. Der Tod kommt an: da soll ich ringen. *For the Dying.* 1st pub. 1727, as above, p. 144, in 4 st. of 6 l., as the companion to Meditation on St. Luke xxii. 44. Included in Knapp's *Ev. L. S.*, 1837 and 1865. In Bunsen's *Versuch*, 1833, No. 888, it begins "Kommt an der Tod, da ich soll ringen." The *tr.* in C. U. is:

When the last agony draws nigh. This is a good *tr.* of st. i., iv., by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 239; repeated as No. 548 in the Pennsylvania *Luth. Church Bk.*, 1868.

ii. Jesu, hilf beten! und bete du Treuer. *Prayer.* 1st pub. 1727 as above, p. 124, in 4 st. of 6 l., as the companion to Meditation x. on St. Luke xxii. 40. Included in the Württemberg *G. B.*, 1742, No. 94 (1842, No. 265). *Tr.* as "Help me to pray, Lord! and make supplication," by J. D. Burns in his *Memoir and Remains*, 1869, p. 232. [J. M.]

Welsh Hymnody. No reasonable doubt can exist as to hymns being sung in the early British Church. People whose muse always sang the praises of men, whether kings, warriors, or patriots, would scarcely fail to pour forth their feelings of devotion, and to give the highest scope possible to their muse in the form of hymns or sacred lyrics. In the works of Taliesin, who is supposed to be a bard of the sixth century, reference is made to the hymnology of that period, "Nid cerddor celfydd ni molwy Ddafydd; nid cywir ceiniad ni molwy y Tâd"; that is, "No musician is skilful unless he extols the Lord, and no singer is correct unless he praises the Father."

In the works of Llawdden, a bard who took a prominent part in the reformation of Welsh poetry in the year 1451, some reference is also made to the hymnology of the mediaeval period:—

> "Mi a luniaf fun lanwaith,
> Gywyddau a Salmau saith;
> A naw emyn o newydd,
> A phawb gair i Fair fydd."

Tudur Aled, also, says that in heaven it will be a part of the saints' supremest joy to sing the Virgin's praises:—

> "Cawn wynfyd, cawn y Wenfair,
> Cawn y nef oll, canwn i Fair."

In the year 1340, Davydd Ddu o Hiraddug Vicar of Tremeirchion, and Canon of St. Asaph, composed some hymns, perhaps the first Welsh hymns, since the early Church hymns were lost. He also translated the Te Deum, in the Welsh metre known as Hypynt or Vaulted Strain. His sacred poem, *Am Ddiwedd Dyn a'i Gorph*, is printed in the *Myvyrian Archaeology* of Wales. Also a very poetical translation of the *Officium B. Mariae* from Latin into Welsh by him, fills thirty columns of the first volume of the *Myvyrian Archaeology*.

At the time of the Protestant Reformation the Welsh appeared to have lost the spirit of sacred song. On the Continent the Reformation was the signal for an outburst of vernacular hymnology. Luther's hymns and psalms fired the hearts of his followers, so that his opponents feared his hymns more than his sermons, and England and Wales caught the fire.

i. *Established Church.*—In the years 1549–62, Sternhold and Hopkins gave to the English people the Metrical Psalms; but Wales had to wait many years for the appearance of a poet whose name is now familiar to all Welshmen, as well as the task he so admirably performed—*Salmau* Edmund Prys.

1. *Vicar Prichard*, commonly known as *Vicar Rees Prichard* (p. 909, i.), did good service as a hymnologist. It appears that his book called *Canwyll y Cymry*; or, *the Welshman's Candle*, was at one time much used, and some of its quaint verses sung as hymns, probably for the want of something better, for in his days the voice of sacred song and praise was scarcely heard in Wales. His compositions were in use before Archdeacon Prys's *Psalms* were published. On the decay of religion in Wales, according to one author, when the recognised teachers of the people neglected their duty, *The Welshman's Candle* appeared and was extensively circulated. Much of it was sung, for it served as a kind of Welsh hymnbook. It was the beginning of a new era. The following is one of his hymns, that was much used before and after Archdeacon Prys's *Psalms* appeared. The title is:—*Mawlgan am gariad Crist at y byd* (or, Praise for Christ's love for the world):—

> "Rhyfedd fawr gariad Mab Duw at y byd,
> Pan ddaeth ef o'r Nefoedd i'n prynu mor ddrud;
> Myfyriwn i gofio am gariad Mab Duw,
> A'i foli'n wastadol tra byddom ni byw.
>
> Cyflawnodd y Gyfraith, boddlonodd ei Dâd,
> Fe brynodd ein pardwn, fe'i seliodd â'i wacd;
> Fe'n dygodd ni eilwaith i heddwch â Duw,
> Molianwn yr Iesu tra byddom ni byw.
>
> Fe ddug ar y Croesbren ein pechod bob un,
> Fe'n golchodd o'n beiau a'i wir waed ei bun;
> Fe'n gwnaeth yn frenhinol offeiriaid i Dduw,
> Molianwn yr Iesu tra byddom ni byw.
>
> Gogoniant a gallu a diolch bob pryd,
> A fo i'r Glân Drindod o'n prynu mor ddrud;
> A mawr-glod a moliant i'n Prynwr a'n Pen,
> A d'weded pob Cristion yn wastad, Amen."

This may be taken as a specimen of his style, and of the early hymns that were heard from every mouth in the Principality before the time of Archdeacon Prys.

"It is scarcely credible," says Canon Williams, "with what avidity and pleasure the work was received, read, repeated, and it may be said, sung by the people."

2. *Archdeacon Prys* (p. 915, ii.), however, is the connecting link between our Hymnology and the Reformation period. It was in the year 1621 that he turned the Psalms into a metrical shape, in order, as he quaintly puts it, "that the Welsh people might be enabled to praise God from their hearts." It was a glorious task. His version of the Psalms is still used. Some have thought it dry and stiff, but on the whole the task was admirably performed. The Ven. Archdeacon Prys was a man of deep learning and piety. He was educated at St. John's College, Cambridge, where he took his degree. He assisted Dr. Morgan in the translation of the Welsh Bible; and from his *Metrical Psalms*, *Englynion*, *Cywyddau*, and other things composed by him, we have abundant evidence that he was a man of culture, taste and capacity, and that he possessed the religious spirit that could enter into sympathetic relations with the authors of the *Psalms*, and interpret them from his inmost soul. In some cases, indeed, his rendering of the Psalms, and his recasting them as it were in his own mould, sheds a flood of light on their meaning. His version of the latter part of the 110th Psalm has been pointed out as an illustration of this: "He shall drink of the brook in the way, therefore shall he lift up the head."

"O wir frys i'r gyfiafan hon,
Fe ŷf o'r afon nesa
A gaffo, ar ei ffordd yn rhwydd
Yr Arglwydd a'i dyrchafa."

That of itself is a sufficient commentary on the Psalm, and its reference to the sufferings and exaltation of the Messiah. It has been said that the Archdeacon's translation of the Psalms is dry and rugged, and that in several places he is guilty of breaking the fixed rules of poetry, and of frequently ignoring the principle of metres so thoroughly developed in Welsh poetry. This, I believe, is a mistake. The old poet, if fairly dealt with, shows that he understood and recognised the principles of rhyme and metre, and the various ways of measuring and adorning Welsh poetry, and their development into a system and rules of art. I do not say that his metrical *Psalms* are faultless, but I hold that he is not so guilty of the fault called *camaceniad*, as some have accused him of being. I believe he has respected the rules of rhyme and rhythm, and where he is thought guilty of trampling on those of metre, he is skilfully avoiding doing so by changing the metrical feet and autometers [*cyhyddeddau a'r corfannau*]. The ninety-second Psalm, in which occurs the famous stanza:—

"Y rhai a blannwyd yn nhy Dduw,
Yn goedwig fyw y tyfant;
Ac yn nghynteddau ein Duw ni
Y rheiny a flodeuant,"

is an excellent translation.

3. Next to the Archdeacon's comes the name of *Rowland Vaughan* (p. 1206, i.), a gentleman, a scholar, and an excellent poet, although his chief mark was made as a translator of hymns, &c. His translation of that beautiful hymn, "Veni Creator Spiritus," is well-known. Whether he translated the original Latin or the English of Bishop Cosin we are not able to decide. The English and Welsh metres, however, differ, the Welsh being a little shorter than the English, but in sweetness, vividness and strength the Welsh far surpasses the English. We quote the opening stanza of each, together with the original:—

"Veni Creator Spiritus
Mentes tuorum visita,
Imple superna gratia,
Quae tu creasti pectora."

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing spirit art
Who dost thy seven-fold gifts impart."

"Tyr'd Ysbryd Glân i'n c'lonau ni,
A dod d'oleuni nefol;
Tydi wyt Ysbryd Crist, dy ddawn
Sydd fawr iawn a rhagorol."

Rowland Vaughan's *tr.* of the *Veni Creator Spiritus*, and *Galarnad Pechadur*, ought to be remembered, for we have nothing more beautiful in the whole range of Welsh Hymnology.

4. *Elis Wyn o Lasynys* (p. 1295, ii.), (or *Bardd Cwsg*) should be mentioned in connection with this period. One of the best Welsh hymns we have was composed by him, and was as much admired then as it is now. It is a funeral hymn, or, as the Welsh people call it, "Emyn Cynhebrwng, neu Wylnos." It always appeared in Welsh editions of the Prayer-book after 1710:—

"Myfi yw'r Adgyfodiad mawr,
Myfi yw gwawr y bywyd;
Caiff pawb a'm cred, medd f'Arglwydd Dduw,
Er trengu, fyw mewn eilfyd.
A'r sawl sy'n byw mewn ufudd gred
Imi, caiff drwydded nefol,
Na allo'r Angau brenhin braw,
Ddrwg iddaw yn drag 'wyddol.
Yn wir, yn wir, medd Gwir ei Hun,
Pob cyfryw ddyn sy'n gwrando
Fy nghair, gan gredu'r Tad a'm rhoes,
Mae didranc einioes ganddo.
A wnel ei oreu'n ufuddhau,
Trwy ffydd i'm geiriau hyfryd;
Ni ddaw i farn, ond trwodd aeth,
O angau caeth, i fywyd."

Some of his works are mentioned in his biographical notice, q.v.

5. The *Rev. Griffith Jones* (p. 605, ii.), of Llanddowror, published a hymn-book under the title of *Casgliad o Hymnau, gan y Parch. Griffith Jones.* (*A Collection of Hymns by the Rev. Griffith Jones.*) We have not been able to find any hymns composed by this celebrated clergyman. The hymns in his collection were selections from the works of different authors. The Rev. Griffith Jones has been called the morning star of the Reformation in Wales. His voice had been heard speaking against corruption and sins rampant in Wales more than twenty years before Rowland and Harris began to rouse the country. Williams of Pantycelyn refers to this in his elegy to the Rev. Griffith Jones:—

"Dyma'r gŵr a dorrodd allan,
Ronyn bach cyn torri'r wawr;
Had fe hanodd, fe eginodd,
Fe ddaeth yn gynhauaf mawr."

His collection of Hymns is not in use now, though some of the hymns it contained are still sung by Welsh congregations.

6. The *Rev. Evan Evans* (*Glangeirionydd*), is the chief hymnologist of this century. He published two books of hymns and tunes between the years 1829 and 1841. He was Vicar of Rhyl, and died in the year 1850. "Ar lan Iorddonen ddofn," and "O Dduw, rho i'm dy hedd," are two of his hymns that

have been sung, and are still sung with unction by many Welsh congregations. Most of his hymns are tender and plaintive. His collections of hymns and tunes are not in use in the Welsh Church now, but in every edition of hymns published in Wales by Churchmen and Dissenters, since his time, his hymns always appear among the choicest.

Several hymn-books have appeared for use in the Established Church in Wales, from time to time, since the days of the Rev. Griffith Jones. Often clergymen composed and collected a number of hymns for one or two or more parishes. This seems to have been the state of things during the greater part of the seventeenth century. After that larger collections were published, but with no efforts to secure for the Welsh Church one general hymn-book. The hymns sung by the Church were much the same as those sung by Nonconformists throughout Wales.

7. The *Rev. Robert Davies*, M.A., published a collection of hymns which proved useful in parts of North Wales. It was called :—

Hymnau ar Wyliau ac Ymprydiau Eglwys Loegr, wedi eu casglu allan o waith gwahanol awdwyr, yn nghyd ag amryw rai newyddion; that is, "Hymns on the Feasts and Fasts of the Church of England, collected from the works of different authors, with several New Hymns, by the Rev. Robert Davies, M.A., of Cambridge, and Curate of Rhuddlan, in Flintshire."

Singularly the book has no date. It was published at Denbigh. Several of its hymns are found in the collections of the present day.

Another hymn-book which was in use in many churches, was called *Daniel Jones's Book*. The Rev. Daniel Jones was a celebrated clergyman in South Wales. He was Vicar of St. Dogmell's in Pembrokeshire. His book is still used in some parts of Wales. Another collection was called *The Bishops' Hymn-book*. This was collected and published under the direction of the four Bishops, and was an attempt to provide a book for the general use of the Church in Wales. The attempt was not successful; for some reason or other the work failed to commend itself to the universal favour of the Welsh Church.

8. There are three collections which have had a large circulation, and are now used throughout the Principality. (1) *Hymnau Hên a Newydd*, or "Hymns Ancient and Modern," London, Haddon, 1868, 555 H.; enlarged in 1875 to 596 H., not to be confounded with the English hymn-book of the same name, though the Introits are added, and it is of a similar school. (2) The Rev. Canon Daniel Evans's book, *Hymnau a Thonau*, London, Novello, 1865, 504 H.; and the (3) *Emynydd* by the late Rev. T. Williams, Rector of St. George, dedicated to the Lord Bishop of St. Asaph.

These three books contain many of the same hymns, being selections from the works of Williams of Pantycelyn, Morgan Rhys, Ann Griffiths, Rev. E. Evans, and translations from English collections. These hymns as yet belong to no party in the Church, but are hymns that may be sung by all. Complaints are made by some clergymen that many of the hymns are of too subjective a cast, and that they should be replaced by hymns more objective in character, and there is also a demand for more Sacramental Hymns. There is now [1886] in course of preparation, by the Rev. Elis Roberts, Vicar of Llangwn; and the Rev. W. G. Thomas, Vicar of St. Asaph, a new hymnal which is intended, in accordance with the Bishop of St. Asaph's desire, to be a good and acceptable hymnal for the use of the Church in Wales.

ii. *Calvinistic Methodists.*

1. During the latter part of the eighteenth century a complete change came over the country. The cold negligent spirit which had characterised the first half, disappeared, the people were shaken from a long deep sleep, and with the revival came a love for hymns and spiritual songs. The Methodist revival is a starting point from which has been unfolded a rich and pure literature that will bear comparison with anything of the same nature produced by the most cultured nations. Foremost in the rank of religious poets stands the *Rev. W. Williams* (b. 1717, d. 1791) of Pantycelyn. He was a most prolific writer. It is a matter of history that his sacred songs and hymns did more than anything else to arouse the people and create a taste for reading in all parts of Wales. The extensive circulation and the universal reception given to his hymns published at different times between the years 1744 and 1758, must lead us to believe that they carried a mighty influence, and were a great factor in the education of the people of Wales. People who could not themselves read soon learnt the hymns, and thousands of people knew a great many of them by heart. All his works appeared in one volume in 1758, and contained upwards of 800 hymns. They are still in general use in the Established Church, and among the different denominations.

2. *Morgan Rhys*, of Llanfynydd (d. 1776), worked well to build up Welsh hymnody. There are about two hundred of his hymns now extant. Many of them are the favourite hymns of Welsh congregations. The following :—

"O agor fy llygaid i weled"
"Dyma Geidwad i'r colledig"
"O gariad, o gariad, anfeidrol ei fraint," &c.,

have found their way into every collection of hymns by Churchmen and Nonconformists. He was a contemporary of Williams of Pantycelyn, and belonged to the same religious body.

3. The *Rev. David Morris*, *David Charles*, and *Thomas Charles*, have contributed to the hymnology of Wales. The well-known hymn, "O fryniau Caersalem ceir gweled," by the Rev. D. Charles, of Caermarthen, is to be found in all Welsh hymnals. The Rev. Thomas Charles, of Bala, the eminent divine, and one of the founders of the British and Foreign Bible Society, and organizer of the Sunday School as it now exists in Wales, has left behind him only one hymn, but of such a beautiful character as to make Welsh people wish he had done more in that direction. This hymn is in the Calvinistic Hymn-book, now in use among that body throughout the country. It begins, "Dyfais fawr trag'wyddol gariad." In that book it is divided into two parts with five verses in each part. The Rev. D. Charles, jun., is the translator of "Jerusalem, my happy home," as "O Salem, fy anwyl gartrefle."

4. The Calvinistic Hymn-book that we have

just referred to, was published by the authority of the General Assembly of the Calvinistic Methodists, and is perhaps the most perfect hymnal in Wales. It is the only hymn-book used among the congregations of that body throughout the Principality. A list of the authors from whose works the hymns are selected is given in the beginning of the book, and the number of authors is over fifty, but by far the greatest number of hymns is taken from W. Williams of Pantycelyn. The book was prepared by a committee appointed by the General Assembly, and bears the date of 1869.

iii. *Congregational.*

1. One of the first editions of hymns, if not the first ever published, for the Congregationalists in Wales, was by the *Rev. T. Baddy*, in 1703, about 14 years before Williams of Pantycelyn was born, and about 82 years after the appearance of Archdeacon Prys's *Psalms*. Baddy published an edition of hymns under the title of *Sacramental Hymns*, and also a translation of Thomas Doolittle's *Christian's Passover*, to which were added six hymns to be sung after receiving Holy Communion.

2. In the year 1714, the *Rev. D. Lewis*, Newport, published *Heavenly Songs and Spiritual Hymns*. Nothing is known of him beyond the fact that he was a minister of the gospel in South Wales.

3. In 1742, the *Rev. Herbert Jenkins* issued his *Hymnau Duwiol*. Mr. Jenkins was a minister at Maidstone, where he d. in 1772, after a ministry of more than 24 years.

4. *David Jones*, of Caio, is known as the translator of Dr. Watts's works. He published his translation of Watts's *Psalms* in 1753, and soon afterwards a translation of Watts's *Divine Songs*.

5. The *Rev. Ioan Thomas*, of Rhaiadr, published many editions of hymns between the years 1776 and 1786, under the titles of *Caniadau Sion*, and *Hymnau yn perthyn i'r Drysorfa Euraidd* (or, "Hymns relating to the Golden Treasury" [a Magazine]). There are extant about 187 of his hymns, many of which are still used in many congregations.

6. The *Rev. Thomas Williams* (q.v.), of Bethesda'r Frô, was a prolific hymn-writer. He published his first collection of hymns in 1812. They became very popular among the Independents, and other denominations in Wales.

7. The Congregationalists have had several collections of hymns since the publication of Watts's *Hymns*, &c. In 1840, Mr. Evan Edwards, of Mold, brought out a collection, and Dr. Rees published the *Perganiedydd* (or, "The Sweet Singer") in 1847. Another collection by the Rev. E. Griffiths, of Swansea, appeared in 1857; and Caledfryn's *Collection*, in 1861. Their best collection is *Aberth Moliant*, pub. in Liverpool (?), chief ed. Dr. W. Rees.

8. The collection known as *S. R.*, published in 1841, is still used by some congregations.

9. The collection of hymns and tunes in general use among the Congregationalists at present, is *Jones & Stephens*, published in 1868; and a 2nd ed. by Stephens in 1869. This last book contains the principal hymns of Williams of Pantycelyn; D. Jones, of Caio, D. Williams, Ann Griffiths, Edward Jones, B. Francis, and others.

iv. *Baptists.*

1. The first collection of hymns belonging to the Baptist denomination in Wales, was by the *Rev. Joseph Harris* [*Gomer*], 1821, and this was their only book for many years. The hymns it contained were principally selections, but it contained also many new hymns by "Gomer" himself and his talented son, Ieuan Ddu, also by the Rev. Benjamin Francis, Titus Lewis, and D. Saunders. It contained about 800 hymns.

2. Later the Rev. Daniel Jones, of Liverpool, made a large collection which was adopted by several congregations, but although in contained many excellent hymns, new and old, it never reached a second edition. After that, the Rev. Robert Jones, Llanllyfni, issued a collection containing new hymns by himself and others. This obtained considerable patronage among the churches in North Wales, and is still in use in some congregations.

3. In the year 1867 another collection made its appearance, compiled by the late Rev. Lewis Jones, of Pwllheli, containing about 1200 hymns. This is extensively used in both South and North Wales.

4. There are also several local hymn-books in use in a few churches in South Wales. In some cases a collection is confined to one congregation.

5. Lately, however, another candidate has made its appearance, and has secured a very large circulation. It is called *Llawlyfr Moliant* (or, "The Hand-book of Praise"), and was prepared by a committee appointed by the Carnarvon Association, and first published in 1881. It contains 422 hymns and 125 tunes. Between 30,000 and 40,000 copies of this book have been sold.

6. A new edition of J. Harris's (*Gomer's*) book was published, but arranged differently from the first. "Gomer's" arrangement was topical or doctrinal, but the arrangement of this edition is metrical.

v. *Wesleyan Methodists.*

1. The Wesleyan Body has a large collection of hymns from different sources which was pub. at Llanidloes in 1846. It contains 1040 hymns. This hymnal was prepared by persons appointed by the Synod. The work is also recommended by two Chief Ministers from North Wales, and two from South Wales. Some of the hymns are very good. Several of the hymns are by Williams, of Pantycelyn (with alterations), and other Welsh hymn-writers. Many of the Wesleys' hymns are translated in this hymnal, and with other translations from the English have become favourite hymns among the congregations of the Welsh Wesleyans.

vi. *Unitarians.*

The Welsh Unitarians, like their brethren in England, developed in the 18th cent. chiefly out of the old Presbyterian congregations, passing through the same stages of Arminian and Arian doctrine. [Cf. **Unit. Hymnody.**]

1. The first book to be used in their congregations appears to have been the translation of Watts's *Psalms*, by David Jones, of Caio, 1753.

2. In 1796 Rev. Josiah Rees, of Gellionen, pub. a collection of hymns, and the year following a selection from Watts's *Psalms*. The bulk of these are D. Jones's translations, but hymns are added from other authors, the editor himself, his father, Owen Rees, Sol. Harris, of Swansea, who contributed a translation of Addison's "Spacious firmament," Jenkin Jones, D. Lloyd, David Davis, &c. A new ed. was pub. in 1834 with considerable additions.

3. The great hymn-writer of the Unitarians is Edward Williams (*Iolo Morganwg*), (1745–1826). He pub. in 1812 a collection of 204 original Psalms, and in 1834 his son brought out a further collection, 211 in number. There was a new ed. 1857. Iolo has also left a collection of about 2000 hymns in MS., besides those published.

4. In 1857, Rev. John Jones, of Aberdare, brought out a collection of hymns, 208 being by Edward Williams, 68 by Thomas Evans, and some by the editor and his brother Rees Jones.

5. But this and other earlier collections are now superseded in congregational use by the collection of his son, Rev. R. J. Jones, minister at Aberdare.

"*Emynau o Fawl a Gweddi; or, Hymns of Praise and Prayer*," collected by R. J. Jones, Aberdâr. Jenkin Howell, Printer, 1878. Seconded, 1883.

This collection of 379 hymns is excellent, and is modelled on the plan of Dr. Martineau's *Hymns of Praise and Prayer*. It contains hymns from many sources, including translations of several in C. U. The translations of Dr. Newman's hymn, "Lead, kindly light"; "Nearer, my God, to Thee," and of "For ever with the Lord," are specially good. The names of the 64 authors from whom the hymns are taken, and a very useful glossary, form a part of the book. The bulk of the hymns are by Edward Williams. Other authors of original hymns are Thomas Evans, Owen Rees, Josiah Rees, Jenkin Jones, David Davis, Rees Jones (Amnon), William Thomas, the Editor, &c. In style, order and perspicuity, it is second to no book of the kind ever published in Wales.

vii. *General Survey.*—Passing from the *Collections* to the *Hymns*, we find that Welsh hymnody is, to a great extent, a home production, and is almost, but not entirely, confined to home use. There are a dozen or two of Welsh hymns which have become the favourite hymns of English congregations, most of which are by Williams of Pantycelyn. We give the first lines in Welsh and English. Some were composed in English, and have not been translated into Welsh, such as:—

(1) "Hark! the voice of my beloved."
(2) "Jesus, lead us with Thy power."
(3) "O for a strong foundation" (Author unknown).
(4) "Jesus is all my hope."

The last is one of Williams's English hymns. The following Welsh and English hymns are also by Williams:—

(5) "Iesu, Iesu, 'rwyt ti'n ddigon."
"*Jesus, Thou art all-sufficient.*"
(6) "Arglwydd, arwain trwy'r anialwch."
"*Guide me, O Thou Great Jehovah.*"
(7) "O lachawdwr pechaduriaid."
"*Great Redeemer, friend of sinners.*"
(8) "Gosod babell yn ngwlad Gosen."
"*Fix, O Lord, a tent in Goshen.*"
(9) "Pa'm y caiff bwystfilod rheibus,"
"*Why should cruel beasts be suffered.*"
(10) "Dros y bryniau tywyll niwliog."
"*O'er the gloomy hills of darkness.*"

This last hymn is famous in the Missionary fields, and has been translated into many languages. In the Cashmere districts, in India, most successful Mission work is carried on under the care of Welsh Calvinistic Methodist Missionaries. The *Khassi Hymnal*, 1877, consists of 242 hymns, some original, but mostly translations from the latest collection of the Welsh Calvinistic Methodists, is the official hymn-book of the Mission.

Ewald says that Hebrew poetry has a simplicity and transparency that can scarcely be found anywhere else, and a natural sublimity that knows but little of fixed forms of art; that even when art comes into play, it ever remains unconscious and careless of it. Compared with the poetry of other nations and ancient peoples, it appears to belong to a simple and child-like age of mankind, overflowing with an internal fulness and grace that troubles itself but little with external ornament and nice artistic law. Much of this is applicable to Welsh religious poetry. In spirit, character, figures of speech, and emotional language, it may be aptly compared with the Hebrew. Williams of Pantycelyn, Morgan Rhys, D. Williams, and Glangeirionydd, and Islwyn, especially turned to the world of nature, attentively regarded it and used it; and entered into deep fellowship with it in its various phases, not for itself alone, but (like the Hebrew prophet), on account of its relation to their own souls. Nature to them spoke the language of heaven; all forces—animal, vegetable, and physical, attracted them to God. Williams of Pantycelyn, in some of his hymns, makes the most beautiful use of the floral world, as well as of the physical. Nothing could excel the faithfulness to nature, the vividness and the graphic powers of these hymns:—

"Planna'r egwyddorion hyny,
Yn fy nghalon bob yr un,
Ag sydd megis peraroglau
Yn dy natur di hun;
Blodau hyfryd, &c.
Fo'n disgleirio dae'r a nen.

'Rwyf yn caru'r pererinion
Ar y creigiau serth y sy,
Ar eu traed ac ar eu dwylaw
'N ceisio dringo i fyny fry;
Ar fy neulin,
Minau ddof i ben y bryn."

Williams's true and intense admiration of the beauties of nature, and his reverence for its sublimities, may be seen in the use he made of it to express his own experience, which indeed has been the experience of humanity in all ages of the world.

Next to Williams of Pantycelyn comes another Williams, almost his equal as a poet—David Williams, of Llanbedr-y-Frô. Many of his hymns are popular, and some of them are very beautiful. Morgan Rhys, as a hymn-writer, stands almost abreast with those we have named. Several of his hymns have a

sacred interest for thousands of Welshmen; and many have a grand martial sound which is most inspiriting. T. Williams, Bethesda'r-Frô, is another writer of great merit; often in his hymns we have the utterances of penitence and prayer, the breathings of a weary pilgrim, and the "yearning plaintive music of earth's sadder minstrelsy," followed by jubilant strains and peals of victory, as in :—

"Mae pren wedi 'i gael
Mewn dyrys anial dir,
Yn plygu 'i frig, yn cymhell pawb
I fwyta 'i ffrwythau pur."

Welsh hymn-writers, in common with others, differ in style, but meet on the wide field of subjects suggested by the Gospel. Their works are rich in narrative and scriptural allusion, in praises for redemption, in utterances of penitence and self-abasement, and in vivid description of the Christian warfare. Williams of Pantycelyn surpasses all in the expression of the yearnings of the heavenly home-sickness; in devout tenderness, often rising into rapture, wherewith his faith clasps the crucified Saviour, when wrapt in contemplation of the glory of Jesus as the Head of the Church militant and triumphant; and also in the depth and maturity of his theological thoughts. [See Various.] [W. G. T.]

Wenn mein Stündlein fürhanden ist. *N. Herman.* [*For the Dying.*] This beautiful hymn, probably the finest of its author, appeared in his *Historien von der Sindfludt*, &c., Wittenberg, 1562, in 4 st. of 7 l., entitled, "A spiritual song, in which supplication is made for a happy final hour, on the saying of Augustine:—

'Turbabor, sed non perturbabor,
Quia vulnerum Christi recordabor.'"

Thence in *Wackernagel*, iii. p. 1211, and in Ledderhose's ed. of *Herman*, p. 104. *Wackernagel* also gives the hymn as lengthened in the Bonn *G. B.*, 1575, to 11 st., being the above 4, the 5 st. of Herman's hymn, "Da nun Elias seinen Lauff," and 2 st. not by Herman, as v. and x. This st. v. (which *Mützell*, No. 247, quotes from *Drei schöne geistliche Lieder*, Cöln, 1574), as altered in the Leipzig *G. B.*, 1582, is generally attached to Herman's original 4 st., as in the *Unv. L. S.*, 1851, No. 843, in 5 st. *Tr.* as:—

1. When Thou shalt close my fleeting day. A good *tr.* of st. i.–iii., by A. T. Russell, as No. 247 in his *Ps. & Hys.*, 1851. In *Kennedy*, 1863, it begins, "When death shall close our fleeting day," and this form is in Dr. Thomas's *Augustine H. Bk.*, 1866, and the *Ibrox Hyl.*, 1871.

2. Mine hour appointed is at hand. A full and very good *tr.* by R. Massie, contributed as No. 482 to the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 385), and thence in his *Lyra Domestica*, 1864, p. 134. Repeated in the *Wes. H. Bk.*, 1875, and the *Moravian H. Bk.*, 1886.

3. When my last hour is close at hand, My last sad, &c. A full and very good *tr.* by Edgar Alfred Bowring, made at request of the Queen for use at the funeral of the Prince Consort in St. George's Chapel, Windsor, Dec. 23, 1861, and printed as the first of the *Two Chorales* then sung. St. iv., v., beginning "I shall not in the grave remain," are set to music and were sung. The full *tr.* is printed, without music, between the two chorales. The second chorale is, "To Thee, O Lord, I yield my spirit" (p. 301, ii.) In full in the *H. Bk. for St. Aidan's College*, 1864, and omitting st. iii.. in Adam's *Ch. Pastorals*, 1864, the *Luth. Ch. Bk.*, 1868, and others. St. iv., v. beginning "I shall not in the grave remain," are given as a separate hymn in *Kennedy*, 1863.

4. When my appointed hour is come To pass from earth, &c. A good and full *tr.* in the Eng. Presb. *Ps. & Hys.*, 1867, No. 67; and repeated in Dale's *Eng. H. Bk.*, 1874, and C. N. Hall's *Christ Ch. Hyl.*, 1876. St. iv., v. are from the Bowring version, No. 3.

5. When my last hour is close at hand, And I must, &c. A good and full *tr.* by Miss Winkworth, in her *C. B. for England*, 1863, No. 193, rewritten and improved in her *Christian Singers*, 1869, p. 143. In the Ohio *Luth. Hyl.*, 1880.

Other trs. are: (1) "Jesus, by Thy Almighty pow'r," as No. 832 in the *Moravian H. Bk.*, 1789 (1849, No. 1201). (2) "When now the solemn hour is nigh," by *Dr. H. Mills*, 1856, p. 243. (3) "When death arrives, and I must go," by *Dr. G. Walker*, 1860, p. 104. [J. M.]

Werde munter, mein Gemüthe, Und ihr Sinnen geht herfür. *J. Rist.* [*Evening.*] Probably Rist's finest hymn. 1st pub. in the "Dritte Zehen" of his *Himlische Lieder*, Lüneburg, 1642, p. 45, in 12 st. of 8 l., entitled, "A Christian Evening Hymn, with which to commit oneself to the protection of the Most High." Included in Crüger's *Praxis*, 1656, No. 26, and most later hymn-books, and in the *Unv. L. S.*, 1851, No. 537. The sixth stanza has been a special favourite in Germany, and was (so *Koch*, viii. 191) repeated in their last moments by Johann Georg, Duke of Mecklenburg, 1675, and Moritz Wilhelm, Duke of Sachse-Zeitz, 1718. *Tr.* as:—

1. Rouse thy self my Soul and gather. In full, by J. C. Jacobi, in his *Psalmodia Germanica*, 1722, p. 113. In his ed., 1732, p. 176, slightly altered, and thence as No. 480, in pt. i. of the *Moravian H. Bk.*, 1754. In the *Moravian H. Bk.*, 1789, a considerably altered form of st. vii., ix., v., beginning, "Author of the whole Creation," was included as No. 762 (1886, No. 1184), and this passed into J. Montgomery's *Christian Psalmist*, 1825, J. A. Latrobe's *Coll.*, 1841, and P. Maurice's *Choral H. Bk.*, 1861.

2. Sink not yet, my soul, to slumber. A very good *tr.*, omitting st. viii., ix., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 78. From this st. i.–iv., xii., were repeated in *Ps. & Hys.*, Bedford, 1859; i.–iii., in the Eng. Presb. *Ps. & Hys.*, 1867; and i., ii., x., xii., in the Ohio *Luth. Hyl.*, 1880. Other centos are:—

(1.) **Father, merciful and holy** (st. ii.), in *Kennedy*, 1863, and Dr. Thomas's *Augustine H. Bk.*, 1866, No. 174.
(2.) **Have I, Lord, from Thee departed** (st. vi.), in Dr. Thomas's *Augustine H. Bk.*, 1866, No. 504.

In her *C. B. for England*, No. 167 (set to the beautiful melody of 1642, by J. Schop), Miss Winkworth omitted the *trs.* of st. iii., v., xi.

3. Now, awake, my soul, my senses. A *tr.* of st. i., v., vii., xii., contributed by Miss Borthwick to Dr. Pagenstecher's *Coll.*, 1864, No. 180.

Other trs. are: (1) "Thou, my Soul, thy Thoughts be raising!" by *H. J. Buckoll*, 1842, p. 73. (2) "Be thou glad, my inmost being," by *N. L. Frothingham*, 1870, p. 169. [J. M.]

We're strangers here below. *J. Fawcett.* [*Life a Pilgrimage.*] Pub. in his *Hy*

Adapted to the Circumstances of Public Wor-

ship, &c., 1782, No. 26, in 7 st. of 4 l., and headed, "Thro' much tribulation we must enter the kingdom of God: Acts xiv. 22." In Conder's *Cong. H. Bk.*, 1836, st. i.–iii. are given as, "As strangers here below." This form has been repeated in later hymnals. [J. J.]

Wesley Family, The.—This very remarkable family is almost as interesting from the hymnologist's as from the Church historian's point of view. The father and his three sons all wrote hymns which are suited for public worship, while one of the daughters, Mehetabel, though not strictly speaking a hymn-writer, wrote poetry of a religious tendency, which sometimes rises to a higher level than that which her father or any of her brothers—with the possible exception of Charles—ever reached. The well-known history of the Wesleys at Epworth gives us a vivid picture of the good side of the life of a clergyman's family in the early part of the eighteenth century. Though the admirable wife and mother was unquestionably the central figure of the group, and perhaps the ruling spirit in the household, yet from the stand-point of this work, the father holds the more prominent place, because it was he and not Mrs. Wesley who both set the example of writing poetry himself, and transmitted the taste to his children. To him also, no less than to Mrs. Wesley, may be traced some of the characteristics which are more or less common to all the family. The chief of these characteristics were clear, vigorous, common-sense, a high standard of faith and morals, an acuteness of intellect sharpened to the finest possible point by education, a certain manliness and robustness of character, which is as conspicuous in the females as in the males, and an outspokenness and even brusqueness of manner which, did we not know the affectionate relationship which always subsisted between all the members, we might have expected to have led to ruptures between them. Owing to the great reputation which John Wesley has attained, and the vast numbers of those who revere him as their spiritual leader, the history of the Wesley family is tolerably familiar to most people, and it will therefore be sufficient in this article to touch briefly upon the leading events in the lives of those members of it who were writers of sacred poetry.

i. **Samuel Wesley, M.A.**, the elder, was b. in 1662 at Whitchurch in Dorsetshire, of which parish his father, John Wesley, was Vicar until the Act of Uniformity caused him to resign his living. He was educated at a Dissenting academy by a Mr. Morton, and was designed for the Nonconformist Ministry. But having been, on account of his talents, selected as a champion to defend the dissenters against some severe invectives, and having commenced a course of controversial reading for this purpose, he was led by his studies to embrace the opposite views, and became, and continued through life, a pronounced churchman. With the impetuosity which was a family trait, he set forth on foot to Oxford, and entered himself at Exeter College. In spite of his straitened means, he managed to keep his terms and take his degrees at the University. He then received Holy Orders and took a curacy of £28 a year. Having held this curacy for a year, he obtained a naval chaplaincy, and then took another curacy in London. About the year 1690 he married Susanna, daughter of Dr. Annesley, a famous Nonconformist minister, and a scion of the noble house of Anglesey. The wife, like the husband, had been brought up as a dissenter, but at the early age of 13 she had come over to the Church of England, and was afterwards a Jacobite in politics. In 1693 Mr. Wesley was presented to the living of South Ormsby in Lincolnshire. He was also chaplain to the Marquis of Normanby, afterwards Duke of Buckingham. In 1697 he was appointed by the Crown to the Rectory of Epworth, and there he spent the remainder of his life, nearly forty years. The first part of his residence at Epworth was marked by a series of troubles arising partly from his pecuniary embarrassments, which increased with his increasing family, partly from the animosity of his parishioners, who resented the part which he felt it his duty to take, as a staunch churchman, in politics, and partly from unfortunate accidents. These troubles reached their climax in 1705, when he was thrown into Lincoln gaol for debt. They are graphically described by his own pen.

"I have been thrown behind," he writes to his good friends at Oxford, "by a series of misfortunes. My Parsonage Barn was blown down ere I had recovered the Taking my Living; My House great part of it burnt down about 2 years since. My Flax, great part of my Income now in my own Hands, I doubt wilfully fir'd and burnt in y^e^ night, whilst I was last in London. My Income sunk about one half by the low price of Grain and my credit lost by the taking away my Regiment. I was brought to Lincoln Castle June 23rd last past. About 3 weeks since my very unkind People, thinking they had not yet done enough, have in y^e^ night stabbed my 3 cows, w^ch^ were a great part of my poor Numerous Family's Subsistence.—For w^ch^ God forgive them."

Some points in this letter require explanation. When he speaks of being in London, he means on Convocation business; for he was elected Proctor for the Diocese, and in one of his absences Mrs. Wesley instituted those religious meetings at the Rectory which are thought by some to have been the precursors of the Wesleyan Society Meetings. "His Regiment" was a Chaplaincy in the army which had been given him in reward for a poem in praise of the Duke of Marlborough. The last and worst of the many fires through which he suffered was in 1709, when the rectory was entirely burnt down, and the present house erected in its place. The latter part of his time at Epworth was more free from troubles. He met with many generous friends who enabled him to emerge from his pecuniary difficulties, the firmest and most constant of these friends being the admirable Archbishop of York, Dr. John Sharp; his sons grew up to be a comfort and a credit to him; his income was slightly increased by the addition of the neighbouring living of Wroot; and his parishioners gradually became more tractable. The annoyance caused by the famous Epworth Ghost can scarcely be reckoned among his serious troubles. In 1731 he met with an accident which probably hastened his end, and in 1735 he passed away and was buried in Epworth churchyard, leaving behind him the character

of an excellent parish priest, a good husband and father, and a man of very considerable abilities and attainments.

Mr. Wesley was a somewhat voluminous writer. His first publication was a volume of poems bearing the unpromising, not to say repulsive, title of *Maggots*. It appeared in 1685. In 1691 he became the clerical correspondent to the *Athenian Gazette* (afterwards *Mercury*) pub. by his brother-in-law, John Dunton. In 1693 appeared an *Heroic Poem on the Life of Our Blessed Lord and Saviour Jesus Christ*. This was dedicated to Queen Mary, and led to his appointment to the living of Epworth. In 1695 he pub. *Elegies* on Queen Mary and Archbishop Tillotson; and in 1698 *A Sermon preached before the Society for the Reformation of Manners*. The *Elegies* are rather fulsome and in bad taste according to the standard of the present day; but it should be remembered that high-flown panegyrics were the fashion of the age. The Sermon is a spirited and energetic defence of the "Societies," which were regarded with some suspicion by many high-churchmen, but of which Mr. Wesley, like his friend Robert Nelson, was a warm supporter. In 1700 he published *The Pious Communicant rightly prepared; or a Discourse concerning the Blessed Sacrament, &c., With Prayers and Hymns suited to the several parts of that holy office. To which is added A short Discourse of Baptism.* In this work appeared his version of the "Great Hallel" or "Paschal Hymn." In 1704 he pub. *The History of the Old and New Testaments in Verse*, in three volumes, which he dedicated to Queen Anne. This, like his *Life of Christ*, was illustrated with numerous and costly engravings. In 1705 he pub. a poem of nearly 600 lines on the "Battle of Blenheim," entitled *Marlborough, or The Fate of Europe*. For this he was rewarded with the Chaplaincy of Colonel Lepell's regiment; but his political enemies at Epworth soon succeeded in getting him deprived of this office. In 1707 appeared *A Reply to Mr. Palmer's Vindication of the Learning, Loyalty, Morals, and most Christian Behaviour of the Dissenters towards the Church of England*. This originated in the publication, without his consent or knowledge, of a *Letter* he wrote to a friend *Concerning the Education of the Dissenters in their Private Academies*. The letter was attacked anonymously and defended by Mr. Wesley in a pamphlet (1704). The pamphlet was answered by Mr. Palmer. After this, Mr. Wesley's pen seems to have rested for some time; but during the last ten years of his life he was engaged in his elaborate *Dissertation on the Book of Job*, his incessant labours upon which are said to have hastened his end. This work was dedicated to Queen Caroline, the wife of George II., and presented to her by John Wesley some months after the author's death.

Thus Samuel Wesley had the honour of dedicating works to three Queens. There is yet one more poem attributed to Mr. Wesley, but it seems very doubtful whether he was the real, or at any rate, the sole author. It is entitled *Eupolis' Hymn to the Creator*, and is a sort of Christian Pindaric Ode of considerable length, written in the classical style affected in the 18th century. Dr. Adam Clarke tells us that the MS. is partly in the hand-writing of Mehetabel Wesley; and internal evidence certainly points to her as the chief author; for it bears traces of a far more delicate and elegant touch than Mr. Wesley ever showed that he possessed; while Mehetabel's other writings are fully equal, if not superior, to it. In fact, it must be confessed that the bulk of Mr. Wesley's poetical writings are tedious and prosaic. He had the disadvantage of being over-praised at the outset, and of winning a reputation which he was unable to sustain. Nahum Tate, the Laureate, and others lauded his *Heroic Poem* in absurdly extravagant terms; Ralph Thoresby refers to him as "that noted poet Mr. Wesley," and Thomas Hearne alludes to him in similar terms. The reaction was sure to come, and his poetry began to be laughed at. Swift and Pope thought very slightly of it, and he appears to have narrowly escaped being pilloried in the *Dunciad*. But all that he wrote was in the service of virtue and religion; to use the words of his relative, Thomas Fuller,* he "had drunk more of Jordan than of Helicon." Perhaps if he had written less, and spent more time in elaborating what he *did* write, he might have been more successful; but, after all, the "Divine afflatus" must have been wanting; and the best service which he rendered to sacred poetry was in being father of his children.

ii. **Samuel Wesley, M.A.**, the younger, was the eldest child of Samuel and Susanna Wesley, and was born in or near London in 1691. He received his early education from his mother, who always took a special interest in him as her first-born. In 1704 he went to Westminster School, where he was elected King's Scholar in 1707. Westminster had, under the mastership of Dr. Busby for 55 years, attained the highest reputation for scholarship, and Samuel Wesley, as a classical scholar, was not unworthy of his school. In 1709, Dr. Spratt, Bishop of Rochester, patronised the young scholar, and frequently invited him to Bromley. In 1711 he went with a Westminster studentship to Christ Church, Oxford, and having taken his degree, returned to Westminster as an Usher. He then received Holy Orders and became an intimate friend of Bishop Atterbury, who was then Dean of Westminster. His intimacy with this prelate was a bar to his advancement, and he was bitterly disappointed at not being appointed under-master at Westminster when that post was vacant. But he was faithful to his friend in his adversity, and the banished prelate warmly appreciated his attachment. In 1732 he was invited, without solicitation, to accept the head-mastership of the Free School at Tiverton, and here he spent the remainder of his life. He strongly disapproved of John and Charles Wesley's proceedings; but though the brothers expressed their opinions to one another with characteristic frankness, the disagreement did not cause any interruption in the friendly relations between them. Samuel Wesley was universally acknowledged to be an honest, conscientious and deeply religious man. He was a most uncompromising High Churchman both in the political and the theological sense of that term; and there is no doubt that he was the mainstay of the Wesley family at Epworth. His kindness to his father and mother was unbounded, and he acted like a father to his younger brothers and sisters. He also took a great interest in works of charity, and was one of the first promoters of the Westminster Infirmary. He died at Tiverton in the 49th year of his age, Nov. 6, 1739. His epitaph in Tiverton Churchyard does not exaggerate his merits, when it describes him as—

"a man for his uncommon wit and learning, For the benevolence of his temper, and simplicity of manner, Deservedly loved and esteemed by all: An excellent Preacher; But whose best sermon Was the constant example of an edifying life: So continually and zealously employed In acts of beneficence and charity, That he truly followed His blessed Master's example In going about doing good; Of such scrupulous integrity, That he declined occasions of advancement in the world,

* Fuller, the Church historian, was Mr. Wesley's great uncle on the maternal side.

Through fear of being involved in dangerous compliances;
And avoided the usual ways to preferment As studiously as many others seek them."

Samuel Wesley pub. in 1736 *A Collection of Poems on several occasions*, some of which are full of a rather coarse humour, but all of a good moral and religious tendency. This work was reprinted in 1743, and again by W. Nichols in 1862. Dr. Adam Clarke specifies eight hymns of S. Wesley's composition which were in use among the Methodists of that time (1823). The Wesleyan Hymn-book of the present day contains five, the best-known of which is "The Lord of Sabbath let us praise." His other writings are scarcely of sufficient importance to claim a notice in this brief sketch.

iii. **John Wesley, M.A.** The life of the next brother is, or easily might be, so familiar to every one in its every detail that it will suffice to give the barest outline of his career. John Wesley was b. at Epworth Rectory in 1703, and, like the rest of the family, received his early education from his mother. He narrowly escaped perishing in the fire which destroyed the rectory house in 1709, and his deliverance made a life-long impression upon him. In 1714 he was nominated on the foundation of Charterhouse by his father's patron, the Duke of Buckingham, and remained at that school until 1720, when he went up, with a scholarship, from Charterhouse to Christ Church, Oxford. Having taken his degree, he received Holy Orders from the Bishop of Oxford (Dr. Potter) in 1725. In 1726 he was elected Fellow of Lincoln College, and remained at Oxford until 1727, when he returned into Lincolnshire to assist his father as curate at Epworth and Wroot. In 1729 he was summoned back to Oxford by his firm friend, Dr. Morley, Rector of Lincoln, to assist in the College tuition. There he found already established the little band of "Oxford Methodists" who immediately placed themselves under his direction. In 1735 he went, as a Missionary of the Society for the Propagation of the Gospel, to Georgia, where a new colony had been founded under the governorship of General Oglethorpe. On his voyage out he was deeply impressed with the piety and Christian courage of some German fellow-travellers, Moravians. During his short ministry in Georgia he met with many discouragements, and returned home saddened and dissatisfied both with himself and his work; but in London he again fell in with the Moravians, especially with Peter Böhler; and one memorable night (May 24, 1738) he went to a meeting in Aldersgate Street, where some one was reading Luther's preface to the Epistle to the Romans. There, "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death." From that moment his future course was sealed; and for more than half a century he laboured, through evil report and good report, to spread what he believed to be the everlasting Gospel, travelling more miles, preaching more sermons, publishing more books of a practical sort, and making more converts than any man of his day, or perhaps of any day, and dying at last, March 2, 1791, in harness, at the patriarchal age of 88.

In this sketch we are only concerned with one of the many phases of his infinitely varied life; but that, by no means the least important phase. The popular conception of the division of labour between the two brothers in the Revival, is that John was the preacher, and Charles the hymn-writer. But this is not strictly accurate. On the one hand Charles was also a great preacher, second only to his brother and George Whitefield in the effects which he produced. On the other hand, John by no means relegated to Charles the exclusive task of supplying the people with their hymns. When he speaks of the Evangelistic work, his general expression is, "My brother and I;" and when he speaks of the hymns, it is still, "My brother and I." John Wesley was not the sort of man to depute any part of his work entirely to another: and this part was, in his opinion, one of vital importance. With that wonderful instinct for gauging the popular mind, which was one element in his success, he saw at once that hymns might be utilized, not only for raising the devotion, but also for instructing, and establishing the faith of his disciples. He intended the hymns to be not merely a constituent part of public worship, but also a kind of creed in verse. They were to be "a body of experimental and practical divinity." "In what other publication," he asks in his Preface to the *Wes. H. Bk.*, 1780 (Preface, Oct. 20, 1779), "have you so distinct and full an account of Scriptural Christianity; such a declaration of the heights and depths of religion, speculative and practical; so strong cautions against the most plausible errors, particularly those now most prevalent; and so clear directions for making your calling and election sure: for perfecting holiness in the fear of God?" The part which he actually took in writing the hymns, it is not easy to ascertain; but it is certain that more than thirty translations from the German, French and Spanish (chiefly from the German) were exclusively his; and there are some original hymns, admittedly his composition, which are not unworthy to stand by the side of his brother's. His translations from the German especially have had a wide circulation. Although somewhat free as translations they embody the fire and energy of the originals. (For further information see the article on **Methodist Hymnody.**)

iv. **Charles Wesley, M.A.** But, after all, it was Charles Wesley who was the *great* hymn-writer of the Wesley family,—perhaps, taking quantity and quality into consideration, the great hymn-writer of all ages. Charles Wesley was the youngest son and 18th child of Samuel and Susanna Wesley, and was b. at Epworth Rectory, Dec. 18, 1707. In 1716 he went to Westminster School, being provided with a home and board by his elder brother Samuel, then usher at the school, until 1721, when he was elected King's Scholar, and as such received his board and education free. While he was at Westminster, his father received a letter from a wealthy Irishman, ask-

ing him if he had a son named Charles, and if so offering to adopt him and make him his heir. The acceptance of the offer was left to Charles himself, who declined it. In 1726 Charles Wesley was elected to a Westminster studentship at Christ Church, Oxford, where he took his degree in 1729, and became a college tutor. In the early part of the same year his religious impressions were much deepened, and he became one of the first band of "Oxford Methodists." In 1735 he went with his brother John to Georgia, as secretary to General Oglethorpe, having before he set out received Deacon's and Priest's Orders on two successive Sundays. His stay in Georgia was very short; he returned to England in 1736, and in 1737 came under the influence of Count Zinzendorf and the Moravians, especially of that remarkable man who had so large a share in moulding John Wesley's career, Peter Böhler, and also of a Mr. Bray, a brazier in Little Britain. On Whitsunday, 1737, he "found rest to his soul," and in 1738 he became curate to his friend, Mr. Stonehouse, Vicar of Islington, but the opposition of the churchwardens was so great that the Vicar consented that he "should preach in his church no more." Henceforth his work was identified with that of his brother John, and he became an indefatigable itinerant and field preacher. On April 8, 1749, he married Miss Sarah Gwynne. His marriage, unlike that of his brother John, was a most happy one; his wife was accustomed to accompany him on his evangelistic journeys, which were as frequent as ever until the year 1756, when he ceased to itinerate, and mainly devoted himself to the care of the Societies in London and Bristol. Bristol was his head-quarters until 1771, when he removed with his family to London, and, besides attending to the Societies, devoted himself much, as he had done in his youth, to the spiritual care of prisoners in Newgate. He had long been troubled about the relations of Methodism to the Church of England, and strongly disapproved of his brother John's "ordinations." Wesley-like, he expressed his disapproval in the most outspoken fashion, but, as in the case of Samuel at an earlier period, the differences between the brothers never led to a breach of friendship. He d. in London, March 29, 1788, and was buried in Marylebone churchyard. His brother John was deeply grieved because he would not consent to be interred in the burial-ground of the City Road Chapel, where he had prepared a grave for himself, but Charles said, "I have lived, and I die, in the Communion of the Church of England, and I will be buried in the yard of my parish church." Eight clergymen of the Church of England bore his pall. He had a large family, four of whom survived him; three sons, who all became distinguished in the musical world, and one daughter, who inherited some of her father's poetical genius. The widow and orphans were treated with the greatest kindness and generosity by John Wesley.

As a hymn-writer Charles Wesley was unique. He is said to have written no less than 6500 hymns, and though, of course, in so vast a number some are of unequal merit, it is perfectly marvellous how many there are which rise to the highest degree of excellence. His feelings on every occasion of importance, whether private or public, found their best expression in a hymn. His own conversion, his own marriage, the earthquake panic, the rumours of an invasion from France, the defeat of Prince Charles Edward at Culloden, the Gordon riots, every Festival of the Christian Church, every doctrine of the Christian Faith, striking scenes in Scripture history, striking scenes which came within his own view, the deaths of friends as they passed away, one by one, before him, all furnished occasions for the exercise of his divine gift. Nor must we forget his hymns for little children, a branch of sacred poetry in which the mantle of Dr. Watts seems to have fallen upon him. It would be simply impossible within our space to enumerate even those of the hymns which have become really classical. The saying that a really good hymn is as rare an appearance as that of a comet is falsified by the work of Charles Wesley; for hymns, which are really good in every respect, flowed from his pen in quick succession, and death alone stopped the course of the perennial stream.

v. **Mehetabel Wesley.** Here, strictly speaking, the list of hymn-writers in the Wesley family ends; but the sketches would scarcely be complete without some mention of one who, if she did not write hymns, showed plainly that she *could* have done so with a success which might have rivalled Charles's own. Mehetabel Wesley had an exquisite poetic genius, which was cultivated by a careful study of the best models—Latin and Greek, as well as English, for she was an accomplished scholar. Like all the Wesleys, except Samuel and Charles, she was most unfortunate in her marriage; her husband, Mr. Wright, a plumber and glazier, was quite incapable of appreciating her refined mind, and, being a man of no principle, sought relief from society in which he must have felt uncomfortable in low company and pursuits. The neglected Hetty was most unhappy, but her very unhappiness lent a pathetic tenderness to her poetry, which is one of its chief charms. As her name is unknown among hymn-writers, one or two extracts from her poetry seem necessary to justify the mention of her in this connection at all. What glorious hymns might have been written by the author of the following exquisite lines!

A Mother's Address to her Dying Infant.

"Tender softness! infant mild!
Perfect, purest, brightest child!
Transient lustre! beauteous clay!
Smiling wonder of a day!
Ere the last convulsive start
Rends thy unresisting heart,
Ere the long enduring swoon
Weigh thy precious eyelids down;
Ah regard a mother's moan,
Anguish deeper than thy own.
Fairest eyes, whose dawning light
Late with rapture blest my sight,
Ere your orbs extinguish'd be
Bend their trembling beams on me!
Drooping sweetness! verdant flower!
Blooming, withering in an hour!
Ere thy gentle breast sustains
Latest, fiercest, mortal pains,
Hear a suppliant! let *me* be
Partner in thy destiny!
That whene'er the fatal cloud
Must thy radiant temples shroud;

When deadly damps, impending now,
Shall hover round thy destined brow,
Diffusive may their influence be,
And with the *blossom* blast the tree!"

It is a great temptation to go on quoting this exquisite writer. Her "Lines written when in deep anguish of spirit"; her "Epitaph on herself"; "The Resignation: a penitent heart hoping in God" (which really might be used as a hymn); her "Farewell to the world"; her "Address to a Husband"—all maintain the same high level. But it must be remembered that Mehetabel Wesley was a hymn-writer only "*in posse*," not "*in esse*," and can therefore only claim a passing notice.

[J. H. O.]

The hymns by the Wesley family are naturally most extensively used in the Methodist Societies throughout the world. Usually they are given in the hymn-books with little or no alteration. The American Methodist Episcopalian *Hymns* of 1849 is an exception. The texts in that collection are more mutilated than in all other Methodist hymn-books put together. A large number of the Wesley hymns are annotated under their respective first lines. (See **Index of Authors and Translators.**) The following lists will complete the number in C. U.:—

i. Samuel Wesley, the Elder. Two of his hymns are in C. U. and are annotated as follows:—

1. Behold the Saviour of mankind, p. **130**, i.
2. O Thou Who, when I did complain, p. **852**, i.

ii. Samuel Wesley, the Younger. Six of his hymns are in C. U., and are annotated as follows:—

1. From whence these dire portents around, p. **400**, ii.
2. Hail, Father, Whose creating call, p. **477**, ii.
3. Hail, God the Son in glory crowned, p. **477**, ii.
4. Hail, Holy Ghost, Jehovah, Third, p. **477**, ii.
5. The Lord of Sabbath, let us praise, p. **1153**, ii.
6. The morning flowers display their sweets, p. **1155**, i.

John and Charles Wesley. In the article on **Methodist Hymnody, p. 726, ii.**, a full and detailed account of the hymns published by the two brothers is given. As a guide in indicating the sources of their hymns now in common use, and not annotated under their own first lines, we subjoin a Table of Titles, Dates, and Contents of their works which was compiled by the writer of the article on Methodist Hymnody. The Title-pages of those works which contain hymns by writers other than J. & C. Wesley are printed in italics.

THE POETICAL WORKS OF JOHN AND CHARLES WESLEY.

	Date of first Publication.	Title.	No. of Pages.	Size.	No. of Hymns.
1	1738	*Collection of Psalms and Hymns, by John Wesley*	84	12mo	70
2	1739	*Hymns and Sacred Poems, by John and Charles Wesley*, 3 editions same year.	223	12mo	139
3	1740	Hymns and Sacred Poems, by John and Charles Wesley	209	12mo	96
4	1741	*Collection of Psalms and Hymns, by John and Charles Wesley*	126	12mo	165
5	1741	Hymns on God's Everlasting Love, two parts, by Charles Wesley.	84	12mo	38
			304	12mo	155
6	1742	Hymns and Sacred Poems, by John and Charles Wesley	36	12mo	24
7	1742	Collection of German Hymns, by John Wesley			
8	1742	A Collection of Thirty-six tunes, set to music, as they are sung at the Foundry	36	12mo	..
9	1742	Elegy on R. Jones, Esq., by Charles Wesley	..	..	1
10	1743	Collections of Psalms and Hymns, enlarged, by John and Charles Wesley.	138	12mo	138
11	1743	*Poems on several occasions, 2nd edit., by Samuel Wesley, jun.*	332	12mo	104
12	1744	Hymns for Times of Trouble and Persecution, by John and Charles Wesley	47	12mo	33
13	1744	*A Collection of Moral and Sacred Poems, 3 vols., by John Wesley*	1008	12mo	213
14	1744	Hymns for the Nativity of our Lord, by Charles Wesley	24	12mo	18
15	1744	Hymns for the Watch-night, by Charles Wesley	12	12mo	11
16	1744	Funeral Hymns, by Charles Wesley	24	12mo	16
17	1745	Hymns for Times of Trouble, for the year 1745, by Charles Wesley.	69	12mo	15
18	1745	A short view of the Differences between the Moravian Brethren and John and Charles Wesley	24	12mo	6
			141	12mo	166
19	1745	Hymns on the Lord's Supper, by Charles Wesley	8	12mo	2
20	1745	A Word in Season, &c., by John Wesley			
21	1745	Hymns for Times of Trouble, &c., 2nd edit., additional, by Charles Wesley	22	12mo	15
			12	12mo	6
22	1746	Hymns for Times of Trouble, by Charles Wesley	12	12mo	9
23	1746	Hymns (9) and Prayers (4) for Children [John and Charles Wesley]	12	12mo	24
24	1746	Gloria Patri, &c., Hymns to the Trinity, by Charles Wesley			
25	1746	Hymns on the great Festivals and other occasions, by Charles Wesley, with music by Lampe	64	4to	24
26	1746	Hymns of Petition and Thanksgiving for the Promise of the Father, Whitsunday, by John and Charles Wesley	36	12mo	32
			12	12mo	7
27	1746	Hymns for Ascension Day, by Charles Wesley	20	12mo	16
28	1746	Hymns for Our Lord's Resurrection, by Charles Wesley	12	12mo	26
29	1746	Graces before and after Meat, by Charles Wesley			
30	1746	Hymns for the Public Thanksgiving, October 9, 1746, by Charles Wesley	12	12mo	7
31	1747	Hymns for those that seek and those that have Redemption in the blood of Jesus Christ, by Charles Wesley	72	12mo	52
			..	..	17
32	1749	Hymns on his Marriage, by Charles Wesley			
33	1749	Hymns on occasion of his being prosecuted in Ireland as a Vagabond, by Charles Wesley	..	..	3
34	1749	Hymns and Sacred Poems, 2 vols., by Charles Wesley	668	12mo	455

THE POETICAL WORKS OF JOHN AND CHARLES WESLEY—*continued.*

	Date of first Publication.	Title.	No. of Pages.	Size.	No. of Hymns.
35	1749	Hymns extracted from the Brethren's Book, by John Wesley	12	12mo	20
36	1750	Hymns for New Year's Day, 1751, by Charles Wesley	11	12mo	7
37	1750	Hymns occasioned by the Earthquake, March 8.	24	12mo	19
38	1753	*Select Hymns for the use of Christians of all Denominations, by John Wesley*	157	12mo	149
39	1753	*Hymns and Spiritual Songs intended for the use of real Christians*, &c.	132	12mo	116
40	1755	An Epistle to the Rev. Mr. John Wesley, by Charles Wesley	16	12mo	1
41	1755	An Epistle to the Rev. Mr. George Whitefield, by Charles Wesley [first published in 1771].	16	12mo	1
42	1756	Hymns occasioned by the Earthquake, 2nd edit.	36	12mo	22
43	1756	Hymns for the year 1756, particularly for the Fast Day, February 6, by Charles Wesley	24	12mo	17
44	1758	Hymns of Intercession for all Mankind, by Charles Wesley	34	12mo	40
45	1758	Hymns for the use of Methodist Preachers, by Charles Wesley	12	12mo	10
46	1759	Funeral Hymns enlarged, by Charles Wesley	70	12mo	43
47	1759	Hymns on the expected invasion, by Charles Wesley.	12	12mo	8
48	1759	Hymns to be used on the Thanksgiving day, November 29, and after it, by Charles Wesley	24	12mo	15
49	1761	Hymns for those to whom Christ is all in all, by Charles Wesley	144	12mo	134
50	1761	Select Hymns, with tunes annext	254	12mo	132
51	1762	Short Hymns on Select Passages of Holy Scripture, 2 vols., by Charles Wesley	324	12mo	2030
52	1763	Hymns for Children, by Charles Wesley	84	12mo	100
53	1765	Hymns on the Gospels in MS., by Charles Wesley	..	..	..
54	1767	Hymns for the use of Families, and on various occasions by Charles Wesley	176	12mo	188
55	1767	Hymns on the Trinity (including Hymns and Prayers to the Trinity), by Charles Wesley	132	12mo	182
56	1772	Preparation for Death, in several Hymns, by Charles Wesley	46	12mo	140
57	177–	A Hymn praying for his Brother's long life, by Charles Wesley	..	..	1
58	1780	*Collection of Hymns for the use of the People called Methodists.*	504	12mo	525
59	1780	Hymns written in the time of the Tumults, June, 1780, by Charles Wesley	19	12mo	13
60	1781	Protestant Association, written in the midst of the Tumults, June, 1780	24	12mo	7
61	1782	Hymns for the Nation, and Hymns for the National Fast Day, February 8, 1782, by Charles Wesley	47	12mo	32
62	1785	Prayers for condemned Malefactors, by Charles Wesley	12	12mo	10
63	1786	*Pocket Hymn Book for the use of Christians of all Denominations.*	240	..	250

It must be noted that the Wesleyan authorities, in the revised edition of their *Coll. of Hys. for the Use of the People called Methodists*, 1875, decline to distinguish the hymns which appeared in the joint works of the two brothers. They say :—

"The letter *W.* is affixed to those hymns which first appeared in publications for which the Wesleys were jointly responsible; in this case it cannot be determined with certainty to which of the two brothers a hymn should be ascribed." (Preface to the "Index to the Hymns.")

It has been the common practice, however for a hundred years or more to ascribe all translations from the German to *John Wesley*, as he only of the two brothers knew that language; and to assign to *Charles Wesley* all the original hymns except such as are traceable to John Wesley through his *Journals* and other works. In this *Dictionary* this course has been adopted throughout.

Two works remain to be noted: (1) *Collection of Psalms and Hymns, Charles Town. Printed by Lewis Timothy*, 1737; and (2) *The Poetical Works of John and Charles Wesley : Reprinted from the Originals, with the last corrections of the Authors; together with the Poems of Charles Wesley not before Published. Collected and Arranged by G. Osborn, D.D. Lond.: Wesleyan-Methodist Conference Office*, 1868–72. In 13 vols. The first of these works has been reprinted in facsimile from the only known copy now existing, together with a Preface by Dr. Osborn. Lond.: T. Woolmer, 1882. The second contains facsimile reprints of the titles of the above Table of Titles; Introductions and notes by Dr. Osborn; the usual Index of first lines to vols. i.–viii.; and an Index to the first line of every verse (except the first in vols. i.–viii.), extending to 239 pages, the joint work of the Rev. Julius Brigg, then of Hawes, Yorkshire, and Mr. William Sugden, B.A., Head Master of the Wesleyan Normal Training Institution, Westminster. The accuracy and completeness of the latter Index merit the highest praise.

In addition to a large number of hymns from the above works which are annotated elsewhere in this *Dictionary* (see **Index of Authors and Translators**) the following are also in C. U. The sublines indicate altered texts of or centos from the hymns :—

i. From No. 2, *Hymns and Sacred Poems*, 1739 :—

1. Captain of my salvation, hear! *Help desired in the Battle of Life.*
(1) Steel me to shame, reproach, disgrace.
2. Come, Holy Ghost, all-quickening fire, Come, and in me delight, &c. *Whitsuntide.*
3. Jesus, the sinner's Friend, to Thee. *Lent.*
4. O Filial Deity, Accept my new-born cry. *To God the Son.*
5. Peace, fluttering soul! the storm is o'er. *Recovery from Sickness.*
(1) When on the margin of the grave.
6. Saviour, the world's and mine. *Passiontide.*
7. See the day-spring from afar. *Morning.*
8. Sons of God, triumphant rise. *Holy Communion.*
(1) Ye that round our altars throng.
9. Summoned my labour to renew. *Singing whilst at work.*

10. Thee, O my God and King. *Thanksgiving to the Father.*
11. Weary of struggling with my pain. *Lent.*
(1) Lord, I despair myself to heal.
(2) With humble faith on Thee I call.
12. Why do the deeds of happier men? *Against Indifference.*
(1) God of my life and all its powers.

ii. From No. 3, *Hymns and Sacred Poems*, 1740 :—

13. Brethren in Christ, and well beloved. *Admission into a Religious Society.*
14. Come, Holy Ghost, our hearts inspire, Let us Thine influence prove. *Before reading Holy Scripture.*
15. Father of all, in Whom alone. *Before reading Holy Scripture.*
16. Ho! every one that thirsts, draw nigh [near]. *Invitation to the Living Waters.*
17. How do Thy mercies close me round. *Evening.*
(1) My God protects; my fears begone.
(2) While Thou art intimately nigh.
18. Jesus, if still the same Thou art. *Faith in the Promises of Jesus.*
(1) While dead in trespasses I lie.
19. Jesus in Whom the Godhead's rays. *Jesus, full of Truth and Grace.*
20. Jesus, in Whom the weary find. *Parting with Friends.*
(1) Parted from God, and far removed.
21. Jesus, my Life! Thyself apply. *Holiness desired.*
22. Jesus, the all-restoring word. *Morning.*
23. My God, my God, on Thee I call. *Lent.*
(1) My God, my God, to Thee I cry, Thee only, &c.
(2) O could I lose myself in Thee!
24. Out of the depth of self-despair. *Ps. cxxx.*
25. Saviour Who ready art to hear. *On a journey.*
(1) Saviour, to me Thyself reveal.
(2) Speak with me, Lord, Thyself reveal.
(3) Talk with me, Lord, Thyself reveal.
26. Shepherd Divine, our wants relieve. *In temptation.*
(1) Father Divine, our wants relieve.
27. Sinners, your Saviour see. *Looking unto Jesus.*
(1) Author of faith, appear.
28. Where shall I lay my weary head? *Desiring Christ.*

iii. From No. 4, *Coll. of Psalms and Hymns*, 1741 :—

29. O Sun of Righteousness arise, with healing, &c. *Light of Life desired.*
30. We lift our hearts to Thee, O Day-star from on high. *Morning.*

iv. From No. 5, *Hys. on God's Everlasting Love*, 1741 :—

31. Glorious Saviour of my soul. *Thanks for Salvation.*
32. O all that pass by, To Jesus draw near. *Invitation.*
33. O my Offended God. *Lent. For Pardon.*

v. From No. 6, *Hys. and Sacred Poems*, 1742 :—

34. Be it according to Thy word. *Holiness desired.*
35. Behold how good a thing, It is to dwell in peace. *Ps. cxxxiii.*
36. Father of our dying Lord. *Whitsuntide.*
37. Fountain of Life, to all below. *On entering a Religious Society.*
38. Giver and Guardian of my sleep. *Morning.*
(1) Thy presence, Lord, the place shall fill.
39. Glory be to God above. *Meeting of Christian Friends.*
40. Happy soul, who sees the day. *Pardon and Peace.*
41. Hearken to the solemn voice. *Midnight.*
42. I will hearken what the Lord. *Lent.*
43. Jesu, Friend of sinners, hear. *Restoring Grace desired.*
44. Jesu, take my sins away. *Lent. For Pardon.*
45. Jesu, the Life, the Truth, the Way. *Jesus, the Way, Truth, and Life.*
46. Jesu, Thy wandering sheep behold. *The Good Shepherd.*
47. Jesu, my King, to Thee I bow. *The Fight of Faith.*
48. Jesus, Thou hast bid us pray. *Importunate Prayer.*
49. Join, all ye ransomed sons of grace. *Old and New Year.*
50. Let the world their virtue boast. *Knowledge of Christ and Him Crucified.*
51. Lord, I believe Thy work of grace. *Peace and Holiness in Christ.*
(1) O joyful sound of gospel grace.
52. Lord, and is Thine anger gone? *Renewed Grace and Pardon.*
53. Lord, I believe Thy every word. *Renewal of Spiritual Strength.*
54. Lord, and am I yet alive? *Thanksgiving.*
55. Lord of the harvest, hear. *Missions.*
56. Lord, regard my earnest cry. *Lent.*
57. O but must I, Lord, return? *On approaching Danger.*
(1) O Almighty God of love!
58. O God of my salvation hear. *Thanksgiving.*
(1) I soon shall hear Thy quickening voice.
59. O great mountain, who art thou? *Indwelling sin.*
(1) Who hath slighted or contemned?
60. O Jesu, full of truth and grace. *Trust in Christ.*
61. O Jesu, still, still shall I groan? *Groaning for Redemption.*
(1) Jesu, Thou knowest my simpleness.
(2) Break, stubborn heart, and sigh no more.
(3) Saviour from sin, I wait to prove.
62. O Love, I languish at Thy stay. *Holiness desired.*
63. O my false, deceitful heart. *The heart's deceitfulness.*
(1) O my God, what must I do?
64. O that my load of sin were gone. *Pardon and Holiness desired.*
(1) Rest for my soul I long to find.
65. O that the life-infusing grace. *Peace with God desired.*
(1) Behold He comes, and every eye.
(2) I am the First and I the Last.
(3) Say, which of you would see the Lord?
66. O the cruel power of sin. *Waiting for the Promise.*
(1) O might I this moment cease.
67. O the dire effects of sin. *The Backslider.*
68. O Thou Whom fain my soul would love. *Lent.*
69. O what shall I do my Saviour to praise? *Thanksgiving.*
(1) O heavenly King, look down from above.
(2) My Father, my God, I long for Thy love.
70. Oft have I cursed my natal day. *Birthday.*
(1) Fountain of Life and all my joy.
71. Oft I in my heart have said. *Righteousness by Faith.*
72. Omnipotent Lord, my Saviour and King. *The Fight of Faith.*
73. Peace be to this house bestowed. *Pastoral Salutation.*
74. Prisoners of hope, lift up your heads. *The Word of God unchangeable.*
(1) Prisoners of hope, be strong, be bold.
75. Sinners, your hearts lift up. *Whitsuntide.*
76. Son of God, if Thy free grace. *After Recovery from Sin.*
(1) By me, O my Saviour, stand.
77. The Lord unto my Lord hath said. *Ps. cx.*
(1) Come, Lord, and claim me for Thine own.
78. Thee, Jesu, Thee the sinner's Friend, *Desiring to Love.*
(1) O glorious hope of perfect love.
79. Thy will be done, Thy Name be blest. *On Recovery from Sickness.*
(1) If, Lord, I have acceptance found.
80. To the haven of Thy breast. *Christ, the Rock of Shelter.*
(1) Now to the haven of Thy breast.
(2) Saviour, now in me perform.
81. Vain, delusive world, adieu. *Faith in the Cross.*
(1) Other knowledge I disdain.
82. Welcome, friend, in that great Name. *Reception of a Friend.*
(1) Jesus is our common Lord.
83. What shall I do, my God, my Lord? *Faith in Christ.*
(1) Jesus hath died that I might live.
84. What shall I do my God to love? *Holiness desired.*
85. When, dearest [gracious] Lord, when shall it be? *Lent.*
(1) Whom man forsakes Thou wilt not leave.
86. When, my Saviour, shall I be? *Submission.*
87. Who is this gigantic foe? *David and Goliath.*
88. Woe is me! what tongue can tell? *The Good Samaritan.*
89. Ye happy [ransomed] sinners, hear. *Rejoicing in Hope.*

vi. From No. 10, *Coll. of Ps. and Hys.*, 1743:—

90. Clap your hands, ye people all. *Ps. xlvii.*
91. Have mercy, Lord, for man hath none. *Ps. lvi.*
(1) Through God I will His word proclaim.
92. How long wilt Thou forget me, Lord? *Ps. xiii.*
93. My heart is full of Christ, and longs. *Ps. xlv.*
94. Remember, Lord, the pious zeal. *Ps. cxxxii.*
95. See, O Lord, my foes increase. *Ps. iii.*
(1) Thou, Lord, art a shield to me.
96. Shepherd of souls, the Great, the Good. *Ps. lxxx.*
97. The earth with [and] all her fulness owns. *Ps. xxiv.*
(1) Our Lord is risen from the dead.
98. When Israel out of Egypt came. *Ps. cxiv.*
99. When our redeeming Lord. *Ps. cxxvi.*
100. Who in the Lord confide. *Ps. cxxv.*

vii. From No. 14, *Hys. for the Nativity*, 1744:—

101. Glory be to God on high, And peace on earth descend. *Christmas.*
102. Let earth and heaven combine. *Christmas.*

viii. From No. 16, *Funeral Hys., 1st Series*, 1744:—

103. Happy who in Jesus live. *Burial.*
104. O when shall we sweetly remove? *Death and Burial.*
(1) Not all the archangels can tell.
105. Hosanna to Jesus on high. *Burial.*
106. Rejoice [weep] for a brother deceased. *Burial.*
107. We know, by faith we know. *Death and Burial.*
(1) We have a house above.

ix. From Nos. 12, 17, 22, *Hys. for Times of Trouble, &c.*, 1744–6:—

108. Lamb of God, Who bearest away. *For the Nation.* 1745.
109. Lord, Thou hast bid Thy people pray. *For the King.* 1744.
110. Safe in the fiery furnace. *Confidence amid National Peril* (1746).

x. From No. 19, *Hys. on the Lord's Supper*, 1745:—

111. All praise to God above. *After Holy Communion.*
(1) O what delight is this?
112. Come all who truly bear. *The Invitation to Holy Communion.*
113. Come, Thou Everlasting Spirit. *Before partaking of Holy Communion.*
114. Father, into Thy hands. *Resignation.*
115. Happy the souls to Jesus joined. *Communion of Saints.*
116. Hearts of Stone, relent, relent. *Passiontide.*
117. How happy are Thy servants, Lord. *After Holy Communion.*
(1) Who Thy mysterious Supper share.
118. In that sad memorial night. *Institution of the Holy Communion.*
119. Jesu, we thus obey. *Before Holy Communion.*
120. Let all who truly bear. *Invitation to Holy Communion.*
121. Let Him to Whom we now belong. *After Holy Communion.*
122. Lift your eyes of faith and see. *All Saints Day:* or *The Church Triumphant.*
123. O Thou Whose offering on the tree. *Holy Communion at Passiontide.*
124. See there the quickening Cause of all. *Good Friday.*
(1) He sleeps; and from His open side.
125. See where our Great High-Priest. *Jesus, the Great High-Priest.*
126. Son of God, Thy blessing grant. *Before Holy Communion.*
127. Thee, King of Saints, we praise. *Holy Communion.*
128. This, this is He that came. *Good Friday.*
129. Thou very Paschal Lamb. *Passiontide.*
130. Victim Divine, Thy grace we claim. *Holy Communion.*
131. What [Who] are these arrayed in white? *All Saints.*

xi. From No. 26, *Hys. of Petition, &c.*, 1746:—

132. Come, Holy celestial Dove. *Whitsuntide.*
133. Father, glorify Thy Son. *Whitsuntide.*
134. Father of everlasting grace, Thy goodness, &c. *Whitsuntide.*
135. Jesus, we on the word depend. *Whitsuntide.*
136. Sinners, lift your hearts. *Whitsuntide.*
(1) To God we lift our heart.
137. Spirit of Faith [Truth] come down. *Whitsuntide.*

xii. From Nos. 27, 28, *Hys. for Ascension, &c.*, 1746:—

138. Come then, [O Thou] Prophet of the Lord. *Ascension. Christ the Interpreter.*
139. Father, God, we glorify. *Easter.*
140. God is gone up on high, With a triumphant noise. *Ascension.*
141. Jesus, to Thee we fly. *Ascension.*
142. Sinners, rejoice, your peace is made. *Ascension.*

xiii. From No. 31, *Hys. for those that seek and those that have Redemption, &c.*, 1747:—

143. Father of Jesus Christ the Just. *Seeking Redemption.*
144. Glory be to God on high, God in Whom we live and die. *Burial.*
145. Infinite God, to Thee we raise. *Te Deum.*
(1) When Thou hast rendered up Thy breath.
146. Jesus, accept the praise. *Parting of Friends.*
(1) Now, Lord, we part awhile.
147. Jesus, my Lord, attend. *Lent.*
148. Jesus, my Strength and Righteousness. *For a Minister's Use.*
149. Jesus, take all the glory. *Thanksgiving for Redemption.*
150. O wondrous power of faithful prayer. *Prayer.*
151. Out of the deep I cry. *Lent.*
152. Rejoice evermore With angels above. *Praise for Redemption.*
153. Shepherd of souls, with pitying eye. *Home Missions.*
154. Still out of the deepest abyss. *Lent.*
155. Thou great mysterious God unknown. *Assurance of Faith desired.*
156. Thou hidden God, for whom I groan. *Lent.*
157. Weary souls who wander wide. *Invitation to seek Christ.*
158. What shall I do my God to love, My God, Who loved, &c. *Lent.*
159. Ye simple souls that stray. *Expostulation with Sinners.*
(1) Riches unsearchable In Jesu's love we know.

xiv. From No. 34, *Hys. and Sacred Poems*, 1749:—

160. Come all whoe'er have set. *On a Journey.*
(1) Nearer and nearer still.
161. Come, let us anew, Our journey pursue, With vigour arise, &c. *On a journey.*
162. Come, let us arise, And aim at the prize. *Holiness enjoined.*
163. Come, let us arise, And press to the skies. *The journey to the eternal Home.*
164. Come, Thou omniscient Son of Man. *Holiness desired.*
165. Father, to Thee I lift mine eyes. *Morning.*
(1) O would'st Thou, Lord, Thy servant guard.
(2) The slumber from my soul I shake.
166. God of all grace and majesty. *The Fear of God desired.*
167. God of my life, how good, how wise. *Resignation.*
168. Hearken to Me, Who seek the Lamb. *Children of Abraham.*
(1) Thus saith the Lord "Who seek the Lamb."
169. Head of Thy Church, Whose spirit fills. *Intercession.*
(1) Come, Lord, the glorious Spirit cries.
170. Help, Lord, to Whom for help I fly. *In Temptation.*
171. How can a sinner [sinners] know? *Full Assurance of Faith.*
172. How happy are they, Who the Saviour obey. *For one Fallen from Grace.*
173. How happy, gracious [Lord, are we. *Old and New Year.*
174. How shall a lost sinner in pain? *For one Fallen from Grace.*
(1) O Jesu, in pity draw near.
175. I want a principle within. *A Tender Conscience desired.*
(1) Almighty God of truth and love.
176. Jesu, cast a pitying eye. *Holiness desired.*
(1) Saviour of the sin-sick soul.
177. Jesu, let Thy pitying eye. *St. Peter's Day.*
(1) Saviour, Prince, enthroned above.
178. Jesu, Lord, we look to Thee. *For Unity.*

179. Jesu, my Truth, my Way. *Leaning on Jesus.*
180. Jesu, Shepherd of the Sheep. *The Good Shepherd.*
181. Jesu, Thou sovereign Lord of all. *Desiring to Pray.*
(1) Our Father-God, Who lovest all.
182. Jesu, to Thee our hearts we lift. *Meeting of Friends.*
183. Jesu, we look to Thee. *Meeting of Friends*
(1) Father, we look to Thee.
(2) Not in the name of pride.
184. Jesus comes with all His grace. *Redemption.*
185. Jesus, great Shepherd of the sheep. *The Good Shepherd.*
186. Jesus, I believe Thee near. *For one Fallen from Grace.*
187. Jesus the Conqueror reigns. *Encouragement to Persevere.*
(1) Urge on your rapid course.
188. Jesus, Thy far-extended fame. *The Name of Jesus.*
(1) Though eighteen hundred years are past.
189. Jesus, was ever love like Thine? *In sickness.*
(1) Whate'er my Heavenly Father wills.
190. Jesus, with kindest pity see. *For Purity in Friendship, and in Married Life.*
191. Let all men rejoice By Jesus restored. *Simplicity of the Gospel.*
192. Lift up your hearts to things above. *Praise of Jesus.*
193. Master, I own Thy lawful claim. *Resigning all for God.*
194. My brethren beloved, Your calling ye see. *The Gospel preached unto the Poor.*
195. O God, my Hope, my heavenly Rest. *The Divine Presence desired.*
196. O God of all grace, Thy goodness we praise. *Praise to the Father.*
197. O God, Thy faithfulness I plead. *In Temptation.*
198. O God, Thy righteousness we own, Judgment is at Thy house begun. *For one fallen from Grace.*
199. O how shall a sinner perform? *After renewal of the Covenant.*
200. O Jesu, at Thy feet we wait. *Holiness desired.*
201. O Jesus, my Hope, For me offered up. *Lent.*
202. O my Advocate above. *Jesus, the Advocate.*
(1) After all that I have done.
203. O my old, my bosom foe. *Prayer against the World, the Flesh and the Devil.*
204. O that I could repent, O that I could believe. *Lent.*
(1) This is Thy will, I know.
205. O that I could repent, With all my idols part. *Lent.*
206. O that I could revere. *Lent.*
207. O Thou our Husband, Brother, Friend. *Intercession.*
208. O Thou Who hast in mercy sought. *Lent.*
(1) Fain would we love the God we fear.
209. O Thou, Whom once they flocked to hear. *Lent.*
210. O what an evil heart have I. *After Recovery from Backsliding.*
(1) Come quickly, gracious Lord, and take.
(2) Infinite, unexhausted love.
211. Prisoners of Hope arise. *The Offer of Salvation.*
212. Saviour, cast a pitying eye. *Lent.*
213. Saviour of all, what hast Thou done? *Trial of Faith.*
(1) Thy every suffering servant, Lord.
214. Saviour, Prince of Israel's race. *Lent.*
(1) Jesus, seek Thy wandering sheep.
215. See how great a flame aspires. *The spread of the Gospel.*
(1) Saw ye not the cloud arise?
216. See, Jesus, Thy disciples see. *For Religious Meetings.*
217. Shepherd of Israel, hear. *For Unity.*
(1) God of all power and grace.
218. Still, Lord, I languish for Thy grace. *Desiring to Love.*
(1) O Jesu, let me bless Thy Name.
(2) O conquer this rebellious will.
219. Surrounded by a host of foes. *Trust and Confidence in Jesus.*
220. The earth is the Lord's, And all it contains. *Seek first the Kingdom of God.*
221. The Lord of earth and sky. *The New Year.*
222. The Spirit of the Lord, my [our] God. *The Mission of Jesus.*
(1) Sinners, obey the heavenly call.
223. Thee, Jesus, full of truth and grace. *In Affliction.*
224. Thou God of truth and love, *For Family Unity.*
225. Thou hidden Source of calm repose. *Trust and Confidence.*
226. Thou Judge of quick and dead. *Advent.*
227. Thou very present aid. *For Widows.*
228. To Thee, great God of love, I bow. *The Divine Presence desired.*
229. Two are better far than one. *For Unity.*
230. Vouchsafe to keep me [us], Lord, this day. *Trust and Confidence.*
231. What am I, O Thou Gracious God? *Believers rejoicing.*
232. Wherefore should I make my moan? *Death of a Child.*
233. Weary of wandering from my God. *Lent.*
234. Ye now, My chosen servants, hear. *The Message of Christ.*
(1) Thus saith the Lord of earth and heaven.
235. Ye virgin [waiting] souls, arise. *Old and New Year.*
236. Yet hear me, for Thy people hear. *For use by a Minister,*
(1) Forgive us for Thy mercies sake.

xv. From No. 36, *Hys. for N. Year's Day*, 1750 :—

237. Wisdom ascribe, and might, and praise. *The New Year.*
238. Ye worms of earth, arise. *New Year.*

xvi. From Nos. 37 and 42, *Hys. occasioned by the Earthquake, March* 8, 1750, 2nd ed. 1756.

239. How weak the thoughts and vain. *Uncertainty of Life.* 1750.
240. Woe to the men on earth who dwell. *Uncertainty of Life.* 1756.
(1) By faith we find the place above.
(2) Jesus, to Thy dear wounds we flee.

xvii. From No. 43, *Hys. for the Year* 1756, *&c.* :—

241. How happy are the little flock. *Security in Jesus.*
242. Righteous God, Whose vengeful phials. *National Humiliation.*

xviii. From No. 44, *Hys. of Intercession, &c.*, 1758 :—

243. Father of faithful Abraham, hear. *For the Jews.*
244. He comes! He comes! the Judge severe. *Advent.*
245. Let God, Who comforts the distrest. *Missions.*
246. Lift your heads, ye friends of Jesus. *Advent.*
247. Lord over all, if Thou hast made. *Missions.*
248. Our earth we now lament to see. *For Universal Peace.*
249. Sun of unclouded righteousness. *Missions.*

xix. From No. 47, *Hys. on the Expected Invasion*, 1759 :—

250. Let God, the mighty God. *National Danger.*

xx. From No. 51, *Short Hymns, &c.*, 1762 :—

251. Be it my only wisdom here. *The Fear of God desired.*
252. Blest be our everlasting Lord. *Praise.*
253. Branch of Jesse's stem, arise. *The Holy Spirit desired.*
254. Brightness of the Eternal Glory. *The Divinity of Christ.*
255. By faith I to the Fountain fly. *Christ the Fountain of Life.*
256. Called from above, I rise. *Christ the Open Fountain.*
257. Calmer of the troubled heart. *Rest in Jesus desired.*
258. Chastized and afflicted below. *In affliction.*
259. Chastized by an indulgent God. *Chastisement.*
260. Christ, our Passover, is slain. *Christ our Passover.*
261. Christ, Whose glory fills the skies, That famous Plant Thou art. *The Plant of Renown.*
262. Come, Divine Interpreter. *Before reading Holy Scripture.*
263. Coming through our Great High Priest. *Christ the Interpreter.*
264. Deepen the wounds Thy hand has made. *Lent.*
265. Entered the holy place above. *Christ the Advocate.*
266. Expand Thy wings, celestial Dove. *Holy Spirit's enlightenment desired.*
267. Father, if Thou must reprove. *Chastisement.*
268. Father of boundless grace. *Missions.*
269. Father of everlasting grace. *Divine Worship.*
270. Father, to me the faith impart. *Faith desired.*

271. Forgive my foes? It cannot be? *Forgiveness.*
272. Holy as Thee [Thou] O Lord, is none. *Holiness of God.*
273. How happy the sorrowful man. *Chastisement.*
274. I call the world's Redeemer mine. *The Resurrection.*
275. I long to behold Him arrayed. *Heaven desired.*
276. I seek the Kingdom first. *Seeking the Kingdom of God first.*
277. I the good fight have fought. *The fight of Faith.*
278. If death my [our] friend and me [us] divide. *Bereavement.*
279. Inspirer of the ancient seers. *Inspiration of Holy Scripture.*
280. It is the Lord, Who doth not grieve. *Chastisement.*
281. Jesu, th' irrevocable word. *Lent.*
(1) I ask the gift of righteousness.
282. Jesus, the First and Last. *Present Peace; anticipated joy.*
283. Jesus, Thou dear redeeming Lord. *Fulness of divine Grace desired.*
(1) Jesu, Thou great redeeming Lord.
284. Jesus, descended from the sky. *The words of Jesus giveth Life.*
285. Jesus, from Thy heavenly place. *On behalf of the Church.*
286. Jesus, I fain would find. *Zealousness.*
287. Jesus, kind, inviting Lord. *Holy Baptism.*
288. Jesus, the gift divine I know. *The Water of Life.*
289. Jesus, the word of mercy give. *Missions.*
290. Jesus, was ever love like Thine? *Good Friday.*
291. Let not the wise his [their] wisdom boast. *The Lord our Righteousness.*
292. Lord, I adore Thy gracious will. *Chastisement and Submission.*
293. Lord, I believe Thy mercy's power. *Security in Jesus.*
294. Lord, in the strength of grace. *Personal Consecration.*
295. May I throughout this day of Thine. *Sunday.*
(1) Throughout this sacred day of Thine.
296. Me, me, Thou justly may'st upbraid. *Desiring to know Jesus.*
(1) O would'st Thou now Thy Spirit breathe.
297. Messiah, full of grace. *For the Jews.*
298. Messiah, Prince of Peace. *For Peace.*
299. My soul, through my Redeemer's care. *Personal Consecration.*
300. No, Lord, it cannot shortened be. *The Hand of God.*
(1) Thy hand, Lord, cannot shortened be.
301. Not for a favoured form or name. *Prosperity of the Church desired.*
302. Now, even now, I yield, I yield. *Holiness desired.*
303. O come, Thou radiant Morning Star. *Missions.*
304. O for that tenderness of heart. *Humility desired.*
305. O God, at Thy command we rise. *Praise to God.*
306. O God, most merciful and true. *Holiness desired.*
307. O God of peace, and pardoning love. *Holiness desired.*
308. O Jesu, let Thy dying cry. *Good Friday.*
309. O might [may] Thy powerful word. *Holiness desired.*
310. O Thou faithful God of love. *For the Use of a dying Father.*
311. Pass a few swiftly-fleeting years. *Burial.*
312. Prince of universal peace. *For Peace.*
313. Quickened with our immortal Head. *Pardon, and Liberty in Christ.*
314. Redeemer of mankind. *Jesus the Advocate and Friend.*
315. Saviour, I now with shame confess. *Lent.*
316. Saviour, on me the grace bestow. *Image of God desired.*
(1) Father, on me the grace bestow.
317. Saviour, on me the want bestow. *The Beatitudes.*
318. Send then Thy servants forth. *For the Jews.*
319. Shall foolish, weak, short-sighted man? *The Greatness of the Father.*
320. She saw, she took, she ate. *The Fall.*
321. Sole self-existent God and Lord. *Omnipotent love of God.*
322. That blessed law of Thine. *The Divine Law in the Heart.*
323. That voice which speaks Jehovah near. *The Still Small Voice.*
(1) The voice that speaks Jehovah near.
324. The Church in her militant state. *Advent.*
325. The eagle fond her charge awakes. *God the Leader and Guide.*
326. The great redeeming Angel, Thee. *Holy Baptism.*
327. The harvest of my joys is past. *Lent.*
328. The living principle of grace. *Jesus, the Finisher of our Faith.*
(1) Jesus, we steadfastly believe.
329. The men who slight Thy faithful word. *For the enemies of the Church.*
330. The name we still acknowledge. *Jesus the Deliverer.*
331. The past no longer in my power. *Resignation and Security.*
332. The people that in darkness lay, The confines, &c. *Christ the Light of the Gentiles.*
333. The saints who die of Christ possest. *Burial.*
334. The thirsty are called to their Lord. *Water of Life.*
335. Their earthly task who fail to do. *Daily Duties.*
336. Thou God, that answerest by fire. *Elijah's Sacrifice.*
337. Thou God unsearchable, unknown. *Lent.*
338. Thou, Lord, on Whom I still depend. *Heaven anticipated.*
339. Thou Man of griefs, remember me. *Passiontide.*
(1) Father, if I may call Thee so.
340. Thou Shepherd, of Israel and mine [divine]. *The Good Shepherd.*
341. Times without number have I prayed. *Lent.*
342. To me, Almighty Saviour, give. *A Receptive Heart desired.*
343. Too strong I was to conquer sin. *Lent.*
344. True and Faithful Witness, Thee. *The Faithful Witness.*
345. Trusting in our Lord alone. *Christ the Great High Priest.*
346. Upright both in heart and will. *The Fall and its consequences.*
347. Us who climb Thy holy hill. *Missions.*
348. Watched by the world's malignant eye. *Walking in the fear of God.*
349. What now is my object and aim? *Holiness desired.*
350. When quiet in my house I sit. *Holy Scripture.*
351. Where is the Hebrew's God? *The Cloud and the Fire.*
352. Who can worthily commend? *Passiontide.*
353. Who now His Flesh and Blood partake. *Holy Communion.*
354. Why not now, my God, my God. *Lent.*
355. Ye faithful souls, who Jesus know. *Risen in Christ.*
356. Ye thirsty for God, to Jesus give ear. *Invitation by Christ.*
357. Yes, from this instant now, I will. *Lent.*

xxi. From No. 52, *Hys. for Children*, 1763:—

358. But who sufficient is to lead? *Opening of a School.*
359. Come Father, Son, and Holy Ghost, To Whom, &c. *On behalf of Children.*
360. Come, let us embrace. *Early Piety.*
361. Come, let us join the hosts above. *Children's Praise.*
362. Come, let us join with one accord. *Sunday.*
363. Come, let us with our Lord arise. *Sunday.*
364. Give me that enlarged desire. *Ps. lxxxi.*
365. Glorious God, accept my heart. *The Attributes of God.*
366. God is Goodness, Wisdom, Power. *The Attributes of God.*
367. Hail, Father, Son, and Holy Ghost. *Holy Trinity.*
368. Happy beyond conception he. *Early Piety.*
369. Happy the well instructed youth. *Against Lying.*
370. Let all that breathe, Jehovah praise. *The Creation.*
371. Let children proclaim their Saviour and King. *Christ, the Children's King.*
372. Maker, Saviour of Mankind. *Holiness desired.*
373. O all-creating God. *Creation and Fall of Man.*
374. O that I, like Timothy. *Before reading Holy Scripture.*
375. Terrible thought! shall I alone? *Eternal Punishment.*
376. Thou, my God, art good and wise. *Thanksgiving for Temporal and Spiritual Mercies.*
(1) For my life, and clothes, and food.
(2) Gracious God, my sins forgive.

377. Thou, the great eternal Lord. *Praise to the Father.*
(1) Good Thou art, and good Thou dost.
(2) Thou great eternal God.
(3) Thou, the eternal Lord.
378. Where shall true believers go? *Saints glorified.*
379. Young men and maidens, raise. *Praise to Jesus as King.*

xxii. From *Hys. for Use of Families, &c.*, 1767:—

380. Cast on the fidelity Of my redeeming Lord. *Childbirth anticipated.*
381. Come, Thou all-inspiring Spirit? *Pardon and Holiness desired.*
382. Come, wisdom, power, and grace divine. *For Unity.*
383. Except the Lord conduct the plan. *Family Worship.*
384. Father, by saints on earth adored. *Evening.*
385. Father of all, by Whom we are. *A Parent's Prayer.*
386. Father of lights, Thy needful aid. *A Parent's Prayer.*
387. Father of omnipresent grace. *Private Worship.*
388. Full of trembling expectation. *Childbirth anticipated.*
(1) Suffering Son of Man, be near me.
389. God only wise, almighty, good. *A Parent's Prayer.*
390. Holy Lamb, who Thee confess. *Christ the Example.*
391. How good and pleasant 'tis to see. *Meeting of Families.*
392. How happy are we Who in Jesus agree. *Divine Worship.*
393. How shall I walk my God to please? *Head of a Household.*
394. I, and my house will serve the Lord. *Head of a Household.*
395. Let the redeemed give thanks and praise. *Pardon before Praise.*
396. Master supreme, I look to Thee. *For the Household.*
397. Meet and right it is to praise. *Praise for Divine Mercies.*
398. O Saviour, cast a gracious [pitying] smile. *For the Family.*
(1) Jesus, fulfil our one desire.
399. O that I could my Lord receive. *Lent.*
(1) In answer to ten thousand prayers.
400. O that I, first of love possessed. *Lent.*
401. O Thou Who hast our sorrows borne. *Passiontide.*
402. O Thou, Whose wise, Paternal love. *In sickness.*
403. The power to bless my house. *Head of the Household.*
404. Thou Son of God, Whose flaming eyes. *Evening.*
405. With glorious clouds encompassed round. *Lent.*

xxiii. From No. 55, *Hys. on the Trinity*, 1767:—

406. Come, Father, Son, and Holy Ghost, Whom one, &c. *Holy Trinity.*
407. God, the offended God most high. *Ministers as Ambassadors.*
408. Hail, co-essential Three. *Holy Trinity.*
409. Hail, Father, Son, and Spirit, great, Before the birth of time. *Holy Trinity.*
410. Hail, holy, holy Lord, One in Three, &c. *Holy Trinity.*
411. Holy, holy, holy Lord, God the Father, &c. *Holy Trinity.*
412. Jehovah, God the Father, bless. *Holy Trinity.*
413. Jesus, Jehovah, God. *Ascension*; or, *The Divinity of Jesus.*
414. Spirit of truth, essential God. *Inspiration of Holy Scripture.*
415. The day of Christ, the day of God. *Advent.*
416. The wisdom owned by all Thy sons. *Knowledge concerning the Trinity desired.*
417. Whither shall a creature run? *Omnipresence of the Holy Spirit.*

xxiv. From No. 56, *Preparation for Death, &c.*, 1772:—

418. Jesu, Thou hast to hoary hairs. *Old Age.*
419. Tremendous God, with humble fear. *Death and Burial.*
420. Warned of my dissolution near. *Death anticipated.*

xxv. From No. 61, *Hys. for the Nation*, 1782:—

421. Saviour, Whom our hearts adore. *Universal Reign of Christ desired.*

xxvi. From *The Wesley MSS.*

422. Christ is the one foundation laid. *Christ the Foundation.*
423. Far off we need not rove. *Providence.*
424. Great is our redeeming Lord. *Ps. xlviii.* In the *Arminian Mag.*, 1797.
425. He lost his ancient colleague's aid. *Missions.*
(1) Lord of the Gospel harvest, send.
426. His Name is Jesus Christ, the Just. *Trust in the Name of Jesus.*
427. How lovely are Thy tents, O Lord. *Ps. lxxxiv.* In the *Arminian Mag.*, 1798.
428. I know in Whom I have believed. *Security in Jesus.*
429. I know the power was Thine. *Restraint from Sin.* In Dr. Leifchild's *Original Hys.*, 1842.
(1) My God, the power was Thine.
430. I seem desirous to repent. *Lent.*
431. If but one faithless soul be here. *St. Thomas's Day.*
432. In every time and place. *The Narrow Path.* In the *Suppl.* to the *Wes. H. Bk.*, 1830.
433. In true and patient hope. *Ps. lxii.* In the *Arminian Mag.*, 1798.
434. Jehovah reigns on high. *Ps. xciii.* Pub. by *Rev. H. Fisk*, 1854.
435. Jehovah's Fellow and his Son. *Divinity of Jesus.*
436. Jesus hath left His house below. *Parable of the Man who went into a far country.*
(1) Master, Thy grace vouchsafed to me.
437. Jesus I humbly seek. *Passiontide.*
438. Jesus, in earth and heaven the same. *Holy Baptism.*
439. Jesus the Good Shepherd is. *The Good Shepherd.* In the *Arminian Mag.*, 1800.
440. Jesus, the infinite I Am. *Divinity of Jesus.*
441. Jesus, Thee Thy works proclaim. *Divinity of Jesus seen in His works.* In the *Arminian Mag.*, 1790.
442. Jesus, Thy servants bless. *For Ministers.* In the *Suppl.* to the *Wes. H. Bk.*, 1830.
443. Jesus, to Thee I would look up. *In Temptation.*
444. Justly Thou mightest in helpless age. *Death anticipated.*
445. Lead me not into temptation. *Against Temptation.*
446. Lord, I believe Thou wilt forgive. *Lent.*
447. Lord, if at Thy command. *The Sower.* In the *Suppl.* to the *Wes. H. Bk.*, 1830.
448. Lord of earth, and air, and sea. *On going to Sea.* In the *Suppl.* to the *Wes. H. Bk.*, 1830.
449. Lord of hosts, our God and Lord. *Missions.*
450. Lord, Whom winds and waves obey. *On going to Sea.* In the *Suppl.* to the *Wes. H. Bk.*, 1830.
451. Lord, with open heart and ear. *Word of God gladly received.*
452. Made by persecution strong. *Boldness in Preaching the Gospel.*
(1) Bold in our almighty Lord.
453. Not from a stock of ours, but Thine. *Jesus the Giver of Gifts.*
454. O Lord, Thy faithful servant save. *Ps. xvi.* In the *Arminian Mag.*, 1799.
455. O that I could in every place. *Omnipresence of God.* In the 1830 *Suppl.* to the *Wes. H. Bk.*
456. Omnipotent Redeemer, Our ransomed souls, &c. *Praise for the Success of the Gospel.*
457. Praise, O God, attends on Thee. *Ps. lxv.*, and *Harvest.*
(1) Full of Providential love.
458. Prostrate, with eyes of faith I see. *Good Friday.*
459. Pure baptismal Fire divine. *Whitsuntide.*
460. Saviour, I still to Thee apply. *Before reading Holy Scripture.*
461. Saviour, Thy balmy grace impart. *The great Physician.*
(1) That health of soul I gasp to know.
462. Saviour, Thy sacred day. *Sunday.*
463. Sing we to our conquering Lord. *Ps. xcviii.* In the *Arminian Mag.*, 1798.
464. Stupendous height of heavenly love. *Christmas.* In the 1830 *Suppl.* to the *Wes. H. Bk.*
465. Stupendous love of God most high. *Rest for the Weary.*
466. Taught by our Lord, we will not pray To be, &c. *Resignation.* In the American *Meth. Episco. Hymns* 1849.

467. The Church in ancient days. *Christ Unchangeable.* In the 1830 *Suppl.* to the *Wes. H. Bk.*
(1) Saviour, we know Thou art.
468. The holy unconcerned. *Steadfastness.*
469. Thee will I praise with all my heart. *Ps. ix.*
470. Thou art gone up on high, Our Saviour in the sky. *Ascension.*
471. Thou bidd'st me ask, and with the word. *Lent.*
472. Though God to Christ reveal. *Use of Privileges.*
473. To-day, while it is called to-day. *Holiness desired.*
474. To us a Child of Royal birth. *Christmas.* In the 1830 *Suppl.* to the *Wes. H. Bk.*
475. Two or three in Jesu's Name. *Open-air Service.*
476. Unclean, of life and heart unclean. *The issue of Blood;* or *Lent.*
477. We know by faith, we surely know. *Christ realized by Faith.*
478. When ministers make known. *Thanksgiving for the success of the Gospel.*
(1) Thy messengers make known.
479. When Thou hast disposed a heart. *Preaching the Gospel.*
480. Who Jesus our Example know. *Divine Worship.*
481. Whom Jesu's blood doth sanctify. *Security in Christ.* In the 1830 *Suppl.* to the *Wes. H. Bk.* In the *P. Works*, ix. p. 112, it is prefaced by a new stanza from C. Wesley's MSS., beginning "The people out of Egypt brought."
482. Why should I till to-morrow stay? *Divine readiness to Forgive.*

The translations by John Wesley from the German are given in vols. i. ii. of the *Poetical Works*, and number 32. They can be easily identified and their history, together with the history of the originals, traced through the **Index of Authors and Translators.**

The foregoing list of original hymns, in addition to those by the Wesleys annotated elsewhere, all of which are in C. U. at the present time, and most of which have formed an important part of Methodist hymnody for more than a hundred years, shows the enormous influence of the Wesleys on the English hymnody of the nineteenth century. [J. J.]

Wesleyan Methodist Association Hymnody. [**Methodist Hymnody**, § 5.]

Wesleyan Methodist Hymnody. [**Methodist Hymnody**, § ii.]

Wesleyan Reformers Hymnody. [**Methodist Hymnody**, § v.]

West, Robert Athow, an editor and author, was b. in England in 1802. In 1843 he went to America, and was the official reporter of the General Conference of the Methodist Episcopal Church in 1844. He was also one of the committee appointed by that Conference to prepare a Standard edition of the Methodist Hymn Book. That collection appeared as *Hymns for the Use of The Methodist Episcopal Church*, in 1849. To it West contributed two hymns—(1) "Come, let us tune our loftiest song" (*Praise of Jesus*), and (2) "Now, Lord, fulfil Thy faithful word" (*On behalf of Ministers*). (Nutter's *Hymn Studies*, 1884, p. 32.) [J. J.]

Wetzel, Johann Caspar, s. of Johann Michael Wetzel, shoemaker at Meiningen, was b. at Meiningen, Feb. 22, 1691. He matriculated, at Easter, 1711, as a student of theology at the University of Jena, and afterwards went to Halle. After varied tutorial work, &c., he was appointed, in 1727, diaconus at Römhild, where he eventually became archidiaconus. While returning from a visit to the Bad Liebenstein he was unable to proceed further than Meiningen, where he d. Aug. 6, 1755 (*Koch*, v. 507, &c.).

Wetzel claims notice here as the best of the earlier German hymnologists. His two most important works, in which he gives notices of more than 1100 hymn-writers; are (1) *Hymnopoeographia*, pub. at Herrnstadt, pt. i. 1719, ii. 1721, iii. 1724, iv. 1728; and (2) *Analecta Hymnica*, pub. at Gotha, vol. i. pts. 1–3 in 1751, pts. 4–6 in 1752; vol. ii. pt. 1 in 1753, pts. 2–4 in 1754, pts. 5, 6 in 1755. The style of these works is execrable, but they contain much useful matter, and still rank as standard authorities.

Of Wetzel's original hymns, 62 in all, the most important appeared as his *Heilige und dem Herrn gewidmete Andachts-Früchte*, in 5 pts., each with 10 hymns, pub. at Coburg; i., ii. in 1718; iii., iv. in 1721; v. in 1722. One of these hymns has been *tr.*, viz.:—

Gott sorgt für mich, was soll ich sorgen. *Trust in God.* 1st pub. in pt. v., Coburg, 1722 as above, as No. vii., entitled a "Devotional hymn on the Providence of God," and in 9 st. of 6 l., each stanza beginning and ending with the words, "Gott sorgt für mich." In the Berlin *G. L. S.*, ed. 1863, No. 61 erroneously ascribed to B. Schmolck. *Tr.* as "God cares for me; why need I sorrow," by *Miss Manington*, 1863, p. 30. [J. M.]

What ails my heart, that in my breast? *G. Wither.* [Sleeplessness.] 1st pub. in his *Haleluiah; or, Britan's Second Remembrancer.* London, 1641, Pt. i., No. 20, in 4 st. of 8 l. It is introduced by the following note:—

"When we cannot sleep at seasonable times, vain musings and want of right meditating on God, is frequently chief cause of unrest. Therefore this meditation directeth to the remedy of such untimely watchfulness."

The hymn is included in Farr's reprint of the *Hallelujah* in 1857, and thence it passed, with slight alterations, into *Kennedy*, 1863, No. 845. [W. T. B.]

What are these in bright array? *J. Montgomery.* [*All Saints.*] Pub. in his *Greenland and other Poems*, 1819, p. 185, in 3 st. of 8 l., and headed "Saints in heaven." It was repeated in Cotterill's *Sel.*, 1819, No. 204; in Montgomery's *Christian Psalmist*, 1825, No. 559; and in his *Original Hymns*, 1853, No. 237. It is given in several collections in G. Britain and America, and sometimes as, "*Who* are these in bright array?" In R. Bingham's *Hymno. Christ. Latina*, 1871, it is rendered into Latin as "Quid sint cohortes lucidæ." [J. J.]

What care the saints of God, if they. *G. Moultrie.* [*Confessors.*] Pub. in his *Hymns and Lyrics*, 1867, p. 159, in 9 st. of 6 l., and headed "Hymn for Festival of Confessors." In an abbreviated form it is found in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*; Thring's *Coll.*, 1882, and others. [J. J.]

What countless crowd on Zion stands. *J. Anstice.* [*All Saints.*] 1st pub. in his posthumous *Hymns*, 1836, p. 37, in 6 st. of 4 l., and again in *The Child's Christian Year*, 1841. In the Bap. *Ps. & Hys.*, 1858, st. i.–iii., vi., iv. are re-written (from 8.8.8.6.) in C. M. [J. J.]

What grace, O Lord, and beauty shone. *Sir E. Denny.* [*The love of Jesus.*] Appeared in his *Sel. of Hys.*, 1839, No. 32, in 5 st. of 4 l.; and again in his *Hys. and Poems*, 1848, p. 71, and later editions. It has passed into most of the hymn-books of the Plymouth Brethren, and also into several other collections. [J. J.]

What is earth with all its treasures?

[*Missions.*] Appeared anonymously in W. Urwick's *Coll. of Hys. adapted to Cong. Worship*, Dublin, 1829, No. 343, in 6 st. of 4 l., and headed "The dark world enlightened by the Saviour's glory." In addition to an abbreviated form beginning with st. i. there are also "Earth is but the land of shadows" (st. ii.), and "O Thou Sun of glorious splendour" (st. iii.) in C. U. [J. J.]

What is the thing of highest [greatest] price? *J. Montgomery.* [*The Soul.*] Pub. in his *Christian Psalmist*, 1825, No. 504, in 6 st. of 4 l.; and again in his *Original Hymns*, 1853. It is found in a few modern books in G. Britain and America. [J. J.]

What is the world? a wildering maze. *J. Montgomery.* [*Holy Scripture a Light.*] In his *Poetical Works*, 1851, p. 304, Montgomery dates this hymn "1815": but in his newspaper, the Sheffield *Iris*, of 1817, he printed it in 3 st. of 6 l., and dated it "February, 1817." Under these circumstances it is difficult to say which of these dates is correct. The hymn was repeated in Montgomery's *Greenland and Other Poems*, 1819, p. 187; his *Christian Psalmist*, 1825, No. 548; his *Poetical Works*, 1828, and his *Original Hymns*, 1853, No. 26. It is also found in Cotterill's *Sel.*, 1819, and in several of the older and modern hymn-books. It is not, however, a good example of Montgomery's powers as a writer of hymns. [J. J.]

What liberty so glad and gay? *J. Keble.* [*Forgiveness of Enemies.*] Written Feb. 7, 1826, on the words "Lord, how oft shall my brother sin against me, and I forgive him?" St. Matt. xviii. 21, and pub. in his *Christian Year*, 1827, in 12 st. of 4 l. as the poem for the 22nd S. after Trinity. In Elliott's *Ps. & Hys.*, 1835, st. x.–xii. were given as "Thou ransomed sinner, wouldst thou know?" This has been repeated in later collections, but is not in extensive use. [J. J.]

What! never speak one evil word? *C. Wesley.* [*Holiness desired.*] This cento is thus composed: St. i., ii. are from Wesley's *Short Hymns*, 1762, vol. ii., No. 753, on James iii. 2; and st. iii., iv. from the same, vol. i., No. 854, on Ps. ciii. 3. In this form it appeared in the *Wes. H. Bk.*, 1780, No. 353, and has been repeated in several collections. Original texts in *P. Works*, 1868–72, vols. xiii. and ix. [J. J.]

What shall we ask of God in prayer? *J. Montgomery.* [*Prayer.*] Written in 1818, and first printed on a broadsheet with Montgomery's "Prayer is the soul's sincere desire," "Lord, teach us how to pray," and "Thou, God, art a consuming fire," for use in the Nonconformist Sunday schools in Sheffield and the neighbourhood. It was included in Cotterill's *Sel.*, 1819, No. 281, in 4 st. of 8 l., and headed, "Ask and ye shall receive that your joy may be full." In Montgomery's *Christian Psalmist*, 1825, No. 483, and in his *Original Hymns*, 1853, No. 64, it was given with the change, in st. iv., l. 1 of "with" to *by*, and in 8 st. of 4 l. It is usually given in an abbreviated form. In some American hymn-books a cento from this hymn is given as "Father of all our mercies, Thou." [J. J.]

What shall we render. *E. Parson, née Rooker.* [*Praise.*] 1st pub. in J. Curwen's *Child's Own H. Bk.*, 1840; and subsequently in Mrs. Parson's *Willing-Class Hymns*. It was composed for the Air by Mozart, commonly known as "Life let us cherish," and is given in several collections. [J. J.]

What sudden blaze of song. *J. Keble.* [*Christmas.*] Pub. in his *Christian Year*, 1827, in 11 st. of 6 l., as the poem for Christmas Day. In the American *Church Pastorals*, Boston, 1864, st. i., v., ix. are given in an altered form, but beginning with the same first line. [J. J.]

What tho' my frail eyelids refuse. *A. M. Toplady.* [*At Night.*] Pub. in the *Gospel Magazine*, Dec. 1774, in 6 st. of 8 l., entitled "A Chamber Hymn," and signed "Minimus." Also in Sedgwick's reprint of Toplady's *Hymns, &c.*, 1860. It was given in its original form in several of the older hymn-books, but in Collyer's *Coll.*, 1812, it was divided into two parts, Pt. i. being composed of st. i.–iii., and Pt. ii., beginning, "Inspirer and Hearer of prayer," of st. iv.–vi. From that date the first part fell gradually out of use, whilst the second part rose to great popularity, and has been rendered into several languages. The *tr.* into Latin by R. Bingham in his *Hymno. Christ. Latina*, 1871, begins, "O Tu precum inspirator." [J. J.]

What various hindrances we meet. *W. Cowper.* [*Exhortation to Prayer.*] Appeared in the *Olney Hymns*, 1779, Bk. ii., No. 60, in 6 st. of 4 l., and headed "Exhortation to Prayer." It has passed into numerous collections, and sometimes in an abbreviated form. Dr. Hatfield, in his *Church H. Bk.*, N. Y., 1872, dates it 1772. By this he probably means the date of its composition. We cannot, however, find any authority for that date. In R. Bingham's *Hymno. Christ. Latina*, 1871, 5 stanzas are rendered into Latin as "Si precibus solium Genitoris adire velimus." [J. J.]

Whate'er to Thee, our Lord, belongs. [*Holy Baptism.*] This is the first of 13 "Single Verses on Baptism" given in Rippon's Bap. *Sel.*, 1787, Nos. 455–476. The authors of these stanzas are; st. i., iii.–v., *B. Beddome;* ii. xi., *J. Stennett;* vii.–ix., *H. F.;* x., *H.;* xii., *G.;* and vi. and xiii. anonymous, but possibly by Rippon. The object of this arrangement of these stanzas is thus stated by Rippon in a note:—

"As it is now pretty common to sing by the water side, and as some of our brethren in the country give out a verse or two, while they are administering the ordinance, it is hoped these single verses will be acceptable."

In the American *Bap. Hymn [and Tune] Bk.*, Philadelphia, 1871, st. iii., iv. and vi. are given as "Behold the grave where Jesus lay." The same arrangement with the addition of st. vii. had previously appeared in the Baptist edition of the *Sabbath H. Bk.*, 1858. [J. J.]

When at this distance, Lord, we trace. *P. Doddridge.* [*Transfiguration.*] This hymn is No. 90 in the D. MSS., but is undated. It was included, without alteration, in J. Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, No. 183, in 6 st. of 4 l.; and

again, but with alterations, in J. D. Humphreys's edition of the same, 1839, No. 204. The original text is that in C. U. [J. J.]

When bending o'er [on] the brink of life. *W. B. Collyer.* [*Death anticipated.*] Pub. in his *Coll.*, &c., 1812, No. 827, in 6 st. of 4 l. It is found in several modern hymnals, but usually in an abbreviated form. It presents death in its saddest form, and embodies a prayer for divine assistance. In several American collections, including the Meth. Episc. *Hymns*, 1849; their new *Meth. Hymnal*, 1878; and others, it is rewritten in S. M. as, "When on the brink of death." [J. J.]

When blooming youth is snatched away. *Anne Steele.* [*Death and Burial of a Young Person.*] 1st pub. in her *Poems on Subjects Chiefly Devotional*, &c., 1760, vol. i. p. 106, in 6 st. of 4 l., and headed "At the Funeral of a Young Person." Also given in the 1780 ed. of the *Poems*, and in D. Sedgwick's reprint of her *Hymns, &c.*, 1863, p. 66. The form of the text usually found in American hymn-books is "When those we love are snatched away." This was given in the *Prayer Bk. Coll.*, 1826, in 5 st., and is found in later hymnals. Another arrangement in 3 st. is in use in G. Britain. It appeared in Bickersteth's *Christian Psalmody*, 1833, as "When youth or age is snatched away." The text in *Common Praise*, 1879, is in 5 st., the last of the original being omitted, and the rest somewhat altered. [J. J.]

When brothers part for manhood's race. *J. Keble.* [*St. Andrew.*] Written Jan. 27, 1822, and included in his *Christian Year*, 1827, in 11 st. of 4 l. Two centos from it are in C. U.; the first beginning with the opening stanza, and the second with st. vi., "First seek thy [the] Saviour out, and dwell." Their use is limited. [J. J.]

When came in flesh the Incarnate Word. *J. Anstice.* [*Christmas.*] Pub. in his posthumous *Hymns*, 1836, p. 17, in 6 st. of 4 l. It is given in *Hys. for the Use of the University of Oxford in St. Mary's Church*, 1872, and several other modern collections in G. Britain and America. [J. J.]

When Christ His body up had borne. *H. More.* [*Whitsuntide.*] This is the opening line of a hymn in 14 st. of 4 l., entitled "An Hymn upon the Descent of the Holy Ghost at the Day of Pentecost," which appeared in More's *Divine Hymns* appended to his *Divine Dialogues*, &c., Lond. 1668. This hymn was rewritten in 15 st. by J. Wesley, and included in the Wesley *Hys. and Sacred Poems*, 1739, beginning "When Christ had left his flock below." From this revision, st. vi.–xv., slightly altered, were given in the *Wes. H. Bk.*, 1780, as, "Father, if justly still we claim" (No. 444); and "On all the earth Thy Spirit shower" (No. 445). These hymns have been repeated in many collections in G. Britain and America. Wesley's full revised text is in the *P. Works*, 1868–72, vol. i. p. 165. The first stanza of "Father, if justly still we claim" is by J. Wesley (1739). Dr. More's original text of the remaining stanzas of the two hymns is:—

vi. "The Spirit of holy Zeal and Love
And of Diſcerning give us, Lord;
The Spirit of Power from above,
Of Unity and good Accord:

vii. "The Spirit of convincing Speach,
Such as will every Conſcience ſmite,
And to the heart of each man reach,
And ſin and Errour put to flight:

viii. "The Spirit of refining Fire,
Searching the inmoſt of the mind,
To purge all foul and fell desire,
And kindle Life more pure and kinde.

ix. "The Spirit of Faith in this thy Day
Of Power againſt the force of Sin,
That through this Faith we ever may
Against our Luſts the Conqueſts win.

x. "Pour down thy Spirit of inward Life,
Which in our hearts thy laws may write,
That without any pain or ſtrife
We naturally may doe what's right.

xi. "On all the Earth thy Spirit pour,
In righteousness it to renew:
That Satan's Kingdome 't may o'repow'r,
And to CHRIST's Sceptre all ſubdue.

xii. "Like mighty Winde or Torrent fierce
Let it Withſtanders all o'rerun,
And every wicked law reverſe,
That Faith and Love may make all one.

xiii. "Let Peace and Joy in each place ſpring,
And Righteouſneſs, the Spirits fruits,
With Meekneſs, Friendſhip, and each thing
That with the Christian ſpirit ſuits.

xiv. "Grant this, O holy God and true,
Who th' ancient Prophets didſt inſpire:
Haſte to perform thy Promiſe due,
As all thy Servants thee deſire."

A comparison of Wesley's version with this original shows most forcibly how a well conceived but indifferently executed composition may be turned to good account by an experienced hand. The rest of More's hymns, six in all, are worthy of attention. [J. J.]

When Christ the Lord would [shall] come on earth. *H. Alford.* [*St. John Baptist.*] In the Author's *Hys. for the Sundays and Festivals throughout the Year*, 1836, this hymn was appointed for St. John Baptist's Day: but on its transference to his *Ps. & Hys.*, 1844, it was given for the 3rd S. in Advent, No. vi., and marked in error as having been pub. in that collection for the first time. It is found in his *Year of Praise*, 1867, and *Poetical Works*, in the 8th ed. of which it is dated 1835. Orig. text, in the S. P. C. K. *Church Hymns*, 1871. It is in somewhat extensive use, and sometimes in an altered form, as in the *Murray's Hymnal*, 1852, with the same first line, but much altered and with the addition of a new stanza. [J. J.]

When darkness long has veiled my mind. *W. Cowper.* [*Peace.*] 1st pub. in R. Conyer's *Coll.*, 1772, in 4 st. of 4 l., and headed "Trials overcome by Hope." When included in the *Olney Hymns*, 1779, Bk. iii., No. 23, it was expanded into 6 st. of 4 l., and headed, "Peace after a Storm." In its full, or in an abbreviated form, it is found in several hymn-books in G. Britain and America, both old and new. Although not referred to, so far as we can find, in Cowper's *Memoirs*, it was evidently written at or about the same time as his "God moves in a mysterious way" (p. 433, i.). [J. J.]

When gathering clouds around I view. *Sir R. Grant.* [*In Trial and Temptation.*] Appeared first in the *Christian Observer*, Feb. 1806, in 6 st. of 6 l., and signed "E. Y. D. R."; and again in the same maga-

zine in Feb. 1812, accompanied with a letter explaining that it had been sent in an altered form, and signed as before. In 1835, Elliott included it in his *Ps. and Hys.*, No. 342, with a note in the Preface to the effect that it had been revised by the Author for that Collection. It was also given in the Author's *Sacred Poems* (pub. by his brother) in 1839, p. 3, the text being that of 1812. Three texts of this hymn thus exist, and all by the author: (1) the first in the *Christian Observer*, 1806; (2) the second in the same, 1812, and in the *Sacred Poems*, 1839; (3) and the third in Elliott's *Ps. and Hys.*, 1835. Of these the second text is that usually received as authorized, and is given as such in *Lyra Britannica*, 1867, and in Lord Selborne's *Book of Praise*, 1862. The hymn is based on Heb. iv. 15, "For we have not a High Priest," &c., and is often given in an abbreviated form. In R. Bingham's *Hymno. Christ. Latina*, 1871, 4 stanzas are rendered into Latin as: "Quum circumcirca glomerantia nubila cornam." [J. J.]

When God of old came down from heaven. *J. Keble.* [*Whitsuntide.*] 1st pub. in his *Christian Year*, 1827, in 11 st. of 4 l., as the poem for Whitsunday. In an abbreviated form it is in extensive use. A cento therefrom is given in a few American hymn-books as "Lo, when the Spirit of our God." In Bp. Wordsworth's (St. Andrews) *Series Collectarum*, &c., 1890, sts. i., iii., iv., vi., vii., ix., and xi. are rendered into Latin as "Olim cum Dominus superâ descendit ab arce." [J. J.]

When His lost sheep the Shepherd finds. [*The Lost Sheep.*] This appeared in the Uttoxeter *Sel. of Ps. & Hys.*, 1805 (p. 1084, ii.), and is also in Cotterill's *Sel.*, 1819, and later hymnals, and is sometimes given (but in error) as an altered form of J. Needham's "When some kind shepherd from his fold" (p. 793, ii.). [J. J.]

When I can read my title clear. *I. Watts.* [*Assurance of Faith and Hope.*] Appeared in his *Hys. and Spiritual Songs*, 1707, in 4 st. of 4 l. It is headed "The Hopes of Heaven our Support under Trials on Earth." Its use in G. Britain and America is very extensive. The text has undergone several alterations at the hands of Bickersteth in his *Ps. & Hys.*, 1833; Elliott in his *Ps. & Hys.*, 1835, and others. The most important is Bickersteth's rendering of st. iv.:—

"There, *anchor'd safe*, my weary soul
Shall find eternal rest,
Nor storms shall beat, nor billows roll,
Nor fears assail my breast."

It is hard to see that this is an improvement upon Watts's original:—

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

The original text of the whole hymn, as in the *Hy. Comp.*, is that most commonly used. Miller (*Singers and Songs*, 1869, p. 140) points out that the opening lines of the hymn,—

"When I can read my title clear
To mansions in the skies,"

are used by Cowper in his poem on *Truth* (pub. in 1782), in his comparison of the lot of Voltaire and that of the poor and believing cottager, who

'Just knows, and knows no more, her Bible true—
A truth the brilliant Frenchman never knew:
And in that charter *reads with sparkling eyes,*
Her title to a treasure in the skies." [J. J.]

When I can trust my all with God. *J. Conder.* [*Resignation.*] Written on the death of one of his children, Jan. 1818, and included in his *Star in the East*, &c., 1824, p. 113, in 5 st. of 6 l., headed "On the death of an Infant Son," and accompanied with the footnote "C. J. C. ob. Jan. 1818." In Conder's *Cong. H. Bk.*, 1836, 3 st. were given as No. 311; and these were repeated in his posthumous *Hys. of Praise, Prayer*, &c., 1856. This form of the hymn is that in C. U. in G. Britain and America. [J. J.]

When I resolved to watch my thoughts. *Anne Steele.* [*Ps. xxxix.*] Pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. ii., p. 168, in 13 st. of 4 l.; in the 2nd ed. of the *Poems*, 1780; and in Sedgwick's reprint of her *Hymns*, 1863, p. 171. It is not in C. U. in its original form; but from it the following are taken:—

1. **Almighty Maker of my [our] frame.** This cento, composed of st. iv.–vii. was given in Rippon's Bap. *Sel.*, 1787, as a hymn on "The Shortness of Life." It is found in many hymnals in G. Britain and America.

2. **O God, to Whom my life I owe.** This, in the *Primitive Methodist Hymnal*, 1887, is the above cento with the opening stanza rewritten. [J. J.]

When I survey life's varied scene. *Anne Steele.* [*Resignation.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i., p. 134, in 10 st. of 4 l., and entitled "Desiring Resignation and Thankfulness." It was repeated in the new ed. of her *Poems*, &c., 1780; and again in Sedgwick's reprint of her *Hymns*, 1863. As a whole it is not in C. U. From it, however, the following centos are found in modern hymn-books:—

1. **When I survey life's varied scene,** in the Irish *Church Hymnal*, 1873, is composed of st. i., ii., viii. and ix., slightly altered.

2. **Father, whate'er of earthly bliss.** This was given in Toplady's *Ps. & Hys.*, 1776, No. 214, and thus came into use in the Church of England. From *Toplady* it passed into Rippon's *Bap. Sel.*, 1787, and thence into modern Nonconformist collections. Its use is extensive. It is composed of st. viii., ix., slightly altered. A Latin rendering, "Quidquid optatum famulo precanti," by the Rev. R. Bingham, was pub. in his *Hymno. Christ. Latina*, 1871.

3. **Lord, teach me to adore Thy hand.** No. 178, in the Scottish *Pres. Hymnal*, 1876, is composed of st. ii., viii., ix. and x. unaltered.

4. **My God, whate'er of earthly bliss.** In T. Darling's *Hys. for the Ch. of England*, 1887. It is composed of st. viii.–x., and a doxology not in the original.

Taking these centos together this hymn has a wider circulation than any other of Miss Steele's compositions. [J. J.]

When I survey the wondrous Cross. *I. Watts.* [*Good Friday.*] This, the most popular and widely used of Watts's hymns, appeared in his *Hys. and Spiritual Songs*, 1707, and in the enlarged ed. 1709, as:—

"*Crucifixion to the World, by the Cross of* CHRIST. Gal. vi. 14.

1. "When I survey the wond'rous Crofs
On which the Prince of Glory dy'd,
My richeſt gain I count but Loſs,
And pour Contempt on all my Pride.

2. "Forbid it, Lord, that I ſhould boaſt
Save in the Death of CHRIST my GOD;
All the vain Things that charm me moſt,
I ſacrifice them to his Blood.

3. "See from his Head, his Hands, his Feet,
Sorrow and Love flow mingled down!
Did e'er such Love and Sorrow meet,
Or Thorns compose so rich a Crown!

4. "[His dying Crimson, like a Robe,
Spreads o'er his Body on the Tree;
Then am I dead to all the Globe,
And all the Globe is dead to me.]

5. "Were the whole Realm of Nature mine,
That were a Present far too small;
Love so amazing, so divine,
Demands my Soul, my Life, my All."

The first to popularize the four-stanza form of the hymn (st. iv. being omitted) was G. Whitefield in the 1757 *Suppl.* to his *Coll. of Hys.* It came rapidly into general use. In common with most of the older hymns a few alterations have crept into the text, and in some instances have been received with favour by modern compilers. These include:

St. ii. l. 2. "Save in the *Cross*," *Madan*, 1760.
St. iii. l. 2. "Love flow *mingling*," *Salisbury*, 1857.
St. iv. l. 2. "That were a *tribute*," *Cotterill*, 1819.
„ „ "That were an *offering*," *Stowell*, 1831.

The most extensive mutilations of the text were made by T. Cotterill in his *Sel.*, 1819; E. Bickersteth in his *Christian Psalmody*, 1833; W. J. Hall in his *Mitre H. Bk.* 1836; J. Keble in the *Salisbury H. Bk.* 1857; and T. Darling in his *Hys. for the Church of England*, 1857. Although Mr. Darling's text was the only one condemned by Lord Selborne in his *English Church Hymnody* at the York Church Congress in 1866, the mutilations by others were equally bad, and would have justified him in saying of them all, as he did of Mr. Darling's text in particular:—

"There is just enough of Watts left here to remind one of Horace's saying, that you may know the remains of a poet even when he is torn to pieces."

In the 1857 *Appendix* to *Murray's Hymnal*; in the *Salisbury H. Bk.* 1857; in *H. A. & M.* 1861 and 1875; in the *Hymnary*, 1872; and in one or two others a doxology has been added, but this practice has not been received with general favour. One of the most curious examples of a hymn turned upside down, and mutilated in addition, is Basil Woodd's version of this hymn beginning "Arise, my soul, with wonder see," in his undated *Ps. of David*, &c. (*circa* 1810), No. 198.

The four-stanza form of this hymn has been translated into numerous languages and dialects. The renderings into Latin include: "Quando admirandam Crucem," by R. Bingham in his *Hymno. Christ. Latina*, 1871; and "Mirabilem videns Crucem," by H. M. Macgill in his *Songs of the Christian Creed and Life*, 1876. The five-stanza form of the text as in *H. A. & M.* (st. v. being by the compilers) is *tr.* in Bp. Wordsworth's (St. Andrews) *Series Collectarum*, 1890, as "Cùm miram intueor, de quâ Præstantior omni." In popularity and use in all English speaking countries, in its original or in a slightly altered form, this hymn is one of the four which stand at the head of all hymns in the English language. The remaining three are, "Awake, my soul, and with the sun;" "Hark! the herald angels sing;" and "Rock of Ages, cleft for me." (See **English Hymnody, Early**, §§ xii. xiii., and the New Supplement.) [J. J.]

When Israel freed from Pharaoh's hand. *I. Watts.* [*Ps. cxiv.*] Written in 1712, and sent by Watts, with a letter, to the *Spectator*, in which it appeared on "Tuesday, August 19, 1712," No. 461, in 6 st. of 4 l. as a rendering of Ps. cxiv. In the letter Watts explained the origin of his rendering, it being to show the force and wisdom of retaining the Name of God to the end of the paraphrase as in the Psalm, and not to introduce it at the beginning as had been previously done by others. The paraphrase was given in Watts's *Ps. of David*, 1719, with the alteration of st. ii. ll. 3, 4 from—

"The streams of Jordan saw, and fled
With backward current to their head,"

to—

"*Jordan beheld their march*, and fled
With backward current to *his* head."

The *New Cong.*, 1859, and others give the text of 1719. [J. J.]

When Israel, of the Lord beloved. *Sir W. Scott.* [*Omnipresence.*] This hymn appeared in Scott's *Ivanhoe*, 1817, Chap. 40. It is thus introduced:—

"It was in the twilight of the day when her trial, if it could be called such, had taken place, that a low knock was heard at Rebecca's prison-chamber. It disturbed not the inmate, who was then engaged in the evening prayer recommended by her religion, and which concluded with a hymn we have ventured thus to translate into English,

"When Israel, of the Lord beloved,
Out of the land of bondage came," &c.

The hymn extended to 4 st. of 8 l. The imaginary trial referred to was that of Rebecca the Jewess by a court of the Order of the Templars for sorcery, the charge being that she had bewitched one Brian de Bois-Guilbert, one of the Knights, into breaking several of the rules of the Order. When stripped of these romantic surroundings, it yet remains a striking hymn. It is based on Ps. cv. It is found in several modern collections; and has been rendered into Latin by H. M. Macgill in his *Songs of the Christian Creed and Life*, 1876, as "Exeunte Israele Servitute de crudeli." In the American Unitarian *Hys. of the Spirit*, pt. iii., is given as, "O present still, though still unseen." [J. J.]

When Israel press'd by Pharaoh, stood. *J. Montgomery.* [*Thanksgiving on being rescued from Drowning.*] Pub. in his *Christian Psalmist*, 1825, No. 529, in 6 st. of 4 l., and headed, "For a Sermon before a Society for the Recovery of persons apparently Drowned." It was repeated in his *Orig. Hys.* 1853, p. 308. [J. J.]

When Jesus left His Father's throne. *J. Montgomery.* [*Child's Hymn.*] From a flyleaf preserved with the "M. MSS." we find this hymn was written for the Hallam Sunday School, near Sheffield, and is dated as having been used there on Oct. 26, 1816. In 1819 it was given in Cotterill's *Sel.*, No. 258, in 5 st. of 4 l., and entitled "Children Praising Christ." In 1825 it was republished in a re-written and extended form of 8 st. in Montgomery's *Christian Psalmist*, No. 537, with the new title, "Children recalling Christ's Example and His Love." This text and title were repeated in his *Original Hymns*, 1853, No. 326, the added stanzas being iii., iv., and v. In Cotterill's *Sel.* the opening line is "When Jesus left the throne of God." In some collections the opening line is "When Jesus left His heavenly home." [J. J.]

When languor and disease invade. *A. M. Toplady.* [*Affliction and Death.*] In the Lady Huntingdon *Coll.* of Hys., 1780, there is as No. 238, "When languor and disease invade," in 8 st. of 4 l., and headed "Meditation on God's Love," and as No. 263 "Sweet to rejoice in lively hope," in 6 st. of 4 l., and headed "Funeral," the two hymns thus making 14 st. of 4 l. These two hymns, with an additional stanza (x.), were given in the *Gospel Magazine*, Oct. 1796, as a single poem, with this note appended thereto:—

"This hymn was written for the late Countess of Huntingdon, at her request, when in illness, by the Rev. Mr. Toplady, and kindly given to the publisher as it originally stood, by the Right Hon. Lady Ann Erskine."

From the poem as thus printed we find that No. 238 above was composed of st. i.–vii. and xiv., and No. 263 of st. viii., ix., xi.–xiii. and xv. Stanza x. was not used. The centos from this poem now in C. U. are:—

1. How blest to rest in lively hope (*st. viii.*). In Windle's *Met. Psalter and Hyl.*
2. Sweet to reflect how grace divine (*st. iv.*). In some American collections.
3. Sweet to rejoice in lively hope (*st. viii.*). In a few American collections.
4. 'Tis sweet to rest in lively hope (*st. viii.*). In C. U. in G. Britain and America.
5. When languor and disease invade (*st. i.*). In extensive use in most English-speaking countries.

The full text of the poem is in D. Sedgwick's reprint of Toplady's *Hys. and Sacred Poems*, 1860. [J. J.]

When like a stranger on our sphere. *J. Montgomery.* [*Public Hospitals.*] Of this hymn there are two texts, details of which are as follows:—(1) It was written for the opening of the Sheffield Infirmary, October, 1797, and printed in Montgomery's *Iris* newspaper, Oct. 6, 1797. In 1819 it was included in Cotterill's *Sel.*, No. 246, in 4 st. of 8 l., and entitled "At a Sermon for an Infirmary." In 1825 this text was repeated, with slight alterations, in Montgomery's *Christian Psalmist*, No. 531, broken into 8 st. of 4 l., entitled "For a Public Hospital." (2) Amongst the M. MSS. there is a MS. of this hymn in 10 st., and thus dated: "*Revised, June* 2, 1844." It is this revised text which was given by Montgomery in his *Original Hymns*, 1853, No. 286, under the heading "Hymn for the Opening of the Sheffield Infirmary, October, 1797," and from which Dr. Kennedy, in his *Hymno. Christ.*, 1863, and other modern editors have taken their text. The older hymn-books have the text as in Cotterill's *Sel.*, whilst most of the modern collections follow that of the *Original Hymns*, 1853. [J. J.]

When marshall'd on the nightly plain. *H. K. White.* [*The Star of Bethlehem.*] Appeared in Collyer's *Sel.*, 1812, No. 862, in 6 st. of 4 l., and headed "The Star of Bethlehem." It has much biographical interest, in that it gives a poetical version of the author's change of mind from a species of scepticism to the faith of Christ. The special personal interest is introduced with st. iii., "Once on the raging seas I rode." This also forms the beginning of a cento from this hymn given in one or two American hymn-books. [J. J.]

When my love to Christ [God] grows cold [weak]. *J. R. Wreford.* [*Passiontide.*] Contributed to J. R. Beard's Unitarian *Coll.* of Hys. 1837, No. 140, in 6 st. of 4 l., and headed "Christ's Agony and Crucifixion." In the American Unitarian *Bk. of Hys.* 1848, No. 144, it was given in a re-written form of 5 st. The alterations were made by S. Longfellow, one of the editors. This text has passed into several hymn-books in G. Britain, as in Thring's *Coll.*, 1882; with a doxology. Horder's *Cong. Hys.* 1884, &c.; and as "When my love to *God* grows weak," in Martineau's *Hymns*, &c., 1873. [J. J.]

When on her Maker's bosom. *Bp. R. Heber.* [*Epiphany.*] Appeared in his posthumous *Hymns*, &c., 1827, p. 33, in 6 st. of 4 l. and appointed for the 2nd S. after Epiphany. It is found in a few modern hymn-books only. [J. J.]

When on the giddy cliff I stand. *T. Haweis.* [*The Sea in the hands of God.*] Pub. in his *Carmina Christo*, 1792, in 6 st. of 4 l., and based on Jeremiah v. 22. It passed into Collyer's *Coll.*, 1812; H. W. Beecher's *Plymouth Coll.*, 1855; and a few hymnals in G. Britain of a later date. [J. J.]

When our heads are bowed with woe. *H. H. Milman.* [*Litany in Lent. Burial.*] Appeared in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 114, in 6 st. of 3 l., and the refrain, "Gracious Son of Mary, hear." It was appointed for the 16th S. after Trinity, and is based on the Gospel of that day, the raising of the widow's son at Nain, but deals only with the sad side of that event. Although it has become one of the most popular and widely used of Milman's hymns, yet it was not included by him in his *Ps. and Hys.*, 1837, nor in any subsequent edition. In Bickersteth's *Christian Psalmody*, enlarged ed., 1841, No. 122, the hymn begins with st. v., "When the heart is sad within," and the text is re-arranged thus, st. v., vi., i., ii., iii., and a new stanza. This last stanza is repeated in Bp. Bickersteth's *H. Comp.*, 1870. The refrain "Gracious Son of Mary, hear," has exercised the ingenuity of many editors of hymn-books. The following list of changes in that one line, although not complete, is yet sufficiently long to illustrate the difficulty of maintaining unity in these matters.

1. "Gracious Son of David, hear." *Elliott.* 1835.
2. "Jesus, Son of David, hear." *Bickersteth.* 1841.
3. "Son of Man, O Jesu, hear." *English Hyl.* 1852.
4. "Jesu, Son of Mary, hear." *Murray's Hyl.* 1852.
5. "Gracious Lord of Mercy, hear." *T. Lowe's Hys.* 1854.
6. "Jesu, born of Woman, hear," *S. P. C. K.* ed., 1863.
7. "Jesu, Man of Sorrows, hear." *Alford.* 1867.
8. "Jesu, Loving Saviour, hear." *Windle.* 1864.
9. "Gracious Saviour, hear." *Scottish U. P. C.* 1852.
10. "Gracious Son of David, hear." *Horder.* 1884.

The text of this hymn as in *H. A. & M.*, 1861, has been *tr.* into Latin by the Rev. C. B. Pearson in Biggs's annotated ed. of *H. A. & M.*, 1867, as "Tristes, orbos lacrymantes." [J. J.]

When spring unlocks the flowers. *Bp. R. Heber.* [*Spring.*] 1st pub. in the *Christian Observer*, 1816, p. 27, in 4 st. of 8 l., headed "Spring," and signed "R." In Heber's posthumous *Hymns*, &c., 1827, p. 98, it was repeated, after revision by himself, in 4 st. of 4 double lines, and appointed, without any apparent reason, for the 7th S. after Trinity. The text in C. U. is that of 1827. [J. J.]

When the Architect Almighty fashioned had the heaven and earth. *Bp. C. Wordsworth of Lincoln.* [*Consecration of a Church.*] Appeared in his *Holy Year*, 1862, p. 221, in 10 double st. of 4 l., and headed "Consecration of Churches, or Laying the First Stone." In the 3rd ed. of the *Holy Year* it was repeated in two parts, Pt. ii. beginning "O'er the Font's baptismal waters may the Holy Spirit move." Usually this hymn is given in an abbreviated form, that adopted by the S. P. C. K. *Church Hymns*, 1871, being the most popular. For its special purpose, for use at the Consecration of a Church, it is one of the finest hymns in C. U. [J. J.]

When the earth was full of darkness. *J. M. Neale.* [*St. Margaret.*] Written for the use of the Sisters of St. Margaret's, East Grinstead, as a hymn for St. Margaret's Day, at Lauds, probably for the Festival of July 20, 1865, and first printed in the *Church Times*, July 15, 1865, where it is signed "J. M. N." In 1866 it was included, with slight alterations, in Dr. Neale's *Original Sequences, Hymns, and Other Ecclesiastical Verses.* With further alterations and the omission of st. v. it was also given in the *People's H.*, 1867, No. 263. [J. J.]

When the Lord of Hosts ascended. *Bp. C. Wordsworth.* [*Whitsunday.*] 1st pub. in his *Holy Year*, 1862, p. 103, in 9 st. of 8 l. In the 3rd ed. of the *Holy Year*, 1863, it was given in two parts, Pt. ii. being "Not in fire from heaven descending," the text throughout being revised by the author. Three centos therefrom are in C. U.: (1) Opening with st. i.; (2) "Guide of sinners, go before us;" (3) "Holy Ghost, Divine Creator." [J. J.]

When the wild [dark] waves round us roll. *Bp. W. W. How.* [*St. Peter.*] Pub. in the enlarged ed. of Morrell and How's *Ps. and Hys.*, 1864, in 6 st. of 4 l. In the S. P. C. K. *Church Hys.*, 1871, Thring's *Coll.*, 1882, and others, it reads, "When the *dark* waves round us roll." It is a very popular hymn and is found in many collections. [J. J.]

When this passing world is done. *R. M. McCheyne.* [*Debtor to Christ.*] Printed in the Scottish *Christian Herald*, May 20, 1837; and repeated, in his *Songs of Zion* appended to his *Memoir and Remains*, 1844, in 9 st. of 6 l., and headed "I am Debtor." As a whole it is not in C. U.; but the following centos therefrom are in C. U. :—

1. **When this passing world is done.** Various centos of unequal length, with this as the opening stanza are in C. U. in G. Britain and America.

2. **When I stand before the throne.** This cento, in *Kennedy*, 1863, and others begins with st. iii.

3. **Chosen not for good in me.** This cento is in extensive use. It begins with st. vi.

4. **Oft I walk beneath the cloud.** In use in G. Britain and America. It opens with st. vi.

When these centos are taken into account it is found that this is the best known and most widely used of the author's hymns. Original text in *Lyra Brit.*, 1867. [J. J.]

When thy faith is sorely tried. *J. Conder.* [*Divine Footprints.*] This hymn appeared in his posthumous *Hys. of Praise, Prayer*, &c., 1856, in 8 st. of 4 l., and headed "Divine Footprints." The idea is to devote a stanza to events which took place at "Jehovah-jireh," "Bethel," "Mahanaim," "Peniel," "Jehovah-nissi," &c. Each stanza is headed with the name of the place, and a reference to the passage in Holy Scripture which is dwelt upon by the writer. The cento, "God is in the loneliest spot," in the American *Church Pastorals*, 1864, is from this hymn. [J. J.]

When waves of trouble [sorrow] round me swell. *Charlotte Elliott.* [*In Affliction.*] This hymn, based upon St. Matt. xiv. 27, appeared in the 1834 *Appendix* to the *Invalid's H. Bk.*, No. v., in 4 st. of 4 l. Subsequently it was given in the body of that collection; and is also found, unaltered, in Snepp's *Songs of G. & G.*, 1872. [J. J.]

When, within sight of danger's hour. *H. Alford.* [*St. Peter.*] 1st pub. in his *Ps. & Hys.*, 1844, No. 85, in 3 st. of 4 l., and appointed for St. Peter's Day. It was repeated in his *Year of Praise*, 1867, No. 257, and is also found in other collections. [J. J.]

When wounded sore the stricken soul. *Cecil F. Alexander.* [*Passiontide.*] Appeared in her *Hys. Descriptive and Devotional*, &c., 1858, No. 12, in 5 st. of 4 l., and headed "Passion Week." It was repeated without alteration in her *Legend of the Golden Prayers and Other Poems*, 1859, p. 141, with the new heading "Touched with the feeling of our infirmities." It is found in many hymn-books in G. Britain and America, and usually in an unaltered form. [J. J.]

Whence do our mournful thoughts arise? *I. Watts.* [*Consolation.*] 1st pub. in his *Hys. and Spiritual Songs*, 1707, in 5 st. of 4 l., and based upon Is. xl. 27–30 (ed. 1709, Bk. i. No. 32). Another form of this hymn was given in the 1745 *Draft* of the Scottish *Translations and Paraphrases*, No. xvi., in 7 st. of 4 l. as "Why pour'st thou forth thine anxious plaint?" In the *Drafts* of 1751 and 1781 further alterations were introduced until it assumed the authorized form as in the *Trs. and Paraphs.* of 1781. In the markings by the eldest daughter of W. Cameron (p. 200, ii.) the alterations of 1781 are said to be by him. The designation of the hymn is *I. Watts*, 1707; *Trs. & Paraphs.*, 1745; *W. Cameron*, 1781. In the American *Prayer Book Coll.*, 1826, and several later hymnals it begins "Why mournest thou, my anxious soul?" Sometimes st. iv.–viii. are found as a separate hymn, beginning, "Supreme in wisdom as in power," as in W. F. Stevenson's *Hys. for the Church and Home*, 1873. In one or two American Unitarian hymnals a cento therefrom is also given as "Mere human power shall fast decay." In Jane E. Leeson's *Paraphrases and Hys.*, 1853, the 1781 text is rewritten in three parts as :—(1) "Thus saith the Holy One, to Whom"; (2) "O Jacob and O Israel"; (3) "God giveth power unto the faint." [J. J.]

Where God doth dwell, sure heaven is there. *J. Mason.* [*Praise to, and Joy in God.*] This cento in Spurgeon's *O. O. H. Bk.*, 1866, and Dale's *English H. Bk.*, 1874, is compiled from Mason's *Spiritual Songs, or Songs of Praise*, 1683, thus :—st. i., ii. from Song 23, st. v.; st. iii.–v. from Song 24, st.

i. ii.; st. v. from Song 27, st. iv., ll. 5–8 re-written. The result is a pleasing hymn of Praise and Joy. [J. J.]

Where high the heavenly temple stands. *M. Bruce.* [*The Divine Mediator.*] This hymn, which we have ascribed to *M. Bruce* on evidence given in his Memoir in this work (p. 187, i.) was written probably about 1764–65, for a singing class in Kinnesswood, Scotland, and was first published by J. Logan in his *Poems*, 178[illegible] 117, No. 9, as his own. In the same year (1781) it was given, with slight alterations, in the Scottish *Translations and Paraphrases*, No. 58, as a second rendering of "Heb. iv. 14 to the end." The alterations extended only to the following:—

St. i., l. 4, "The *Guardian*," for "The *Patron*." St. ii., l. 1, "*their surety*," for "*in mercy* stood;" l. 3, "his *mighty plan*," for "his *plan of grace*;" l. 4, "The *Saviour and the friend of man*," for "The *Guardian God of human race*."

In the markings of the *Trs. and Paraphs.* by the eldest daughter of W. Cameron (p. 200, ii.), the text of 1781 is ascribed to J. Logan. The hymn is found in numerous collections in G. Britain and America, and is of great merit. The hymn "He, Who for men their Surety stood," in *Kennedy*, 1863, No. 953, is st. ii., iv.–vi., in a re-written form. [J. J.]

Where shall my wondering soul begin? *C. Wesley.* [*Praise for Pardon and Peace.*] Written in May, 1738, together with the hymn, "And can it be that I should gain?" (p. 64, i.), on the occasion of the great spiritual change which the author then underwent. Minute details of the event are given in the author's *Diary*, May 21–23, 1738. Its biographical interests, together with that of "And can it be," &c., are not inconsiderable, showing as they do the struggles and triumphs of a sincere and cultured man. This hymn was 1st pub. in the *Hys. and Sacred Poems*, 1739, in 8 st. of 6 l., and again, with the omission of st. vi., in the *Wes. H. Bk.*, 1780, No. 29, from whence it has passed into other collections. Original text *P. Works*, 1868–72, vol. i. p. 91. Dr. Osborn's note on this hymn, vol. i. p. 91, is:—

"Probably the hymn written on his conversion by Charles Wesley. Compare his Journal, under date May 23, 1738: 'Least of all would he [the enemy] have us tell what things God has done for our souls . . . . . In His name, therefore, and through His strength, I will perform my vows unto the Lord, of not hiding His righteousness within my heart, if it should ever please Him to plant it there' (vol. i. p. 94). The same hymn was probably sung next day, when his brother John was able to declare, 'I believe' (ib. p. 95)."

Further extracts from the Journal are given in G. J. Stevenson's *Meth. H. Bk. Notes*, 1883, p. 40, together with other comments which are worthy of attention, but are too lengthy to transcribe. [J. J.]

Where'er have trod Thy sacred feet. [*Lent.*] In the "Notes and Illustrations" to *Church Hys.*, 1881, Mr. Ellerton says of this hymn, "It is hymn 205 in the enlarged edition of Morrell & How's *Psalms and Hymns*, 1864. Bishop How found it in a small hymnal compiled for All Saints' Church, Blackheath, where it is attributed to 'Neale.' But it is not in any publication of Dr. Neale's." Beyond this we have no information, and the hymn must remain "Anon." [J. J.]

Where'er the Patriarch pitch'd his tent. *J. Montgomery.* [*Abraham, the Father of the Faithful.*] Written "Jan. 5, 1834" [M. MSS.], and pub. in Leifchild's *Original Hymns*, 1843, No. 25, in 6 st. of 4 l.; and again in Montgomery's *Original Hymns*, 1853, No. 39. It is given in a few modern hymn-books only. [J. J.]

Wherefore so heavy, O my soul? *E. Caswall.* [*Resignation.*] Pub. in his *Masque of Mary*, &c., 1858, p. 226, and again in his *Hys. and Poems*, 1873, p. 255, in 4 st. of 4 l., and entitled "Resignation." In some hymn-books it is given as, "O why so heavy, O my soul?" Its use is limited. [J. J.]

Wherefore, we sinners mindful of the love. *W. Bright.* [*Holy Communion.*] This hymn was pub. in *The Monthly Packet* for October 1873, in 6 st. of 6 l. without signature, and entitled "The Eucharistic Presentation." In the following year Canon Bright included it in his *Hymns and Poems*, 2nd ed., 1874. From thence st. iii.–vi. passed as, "And now, O Father, mindful of the love," into the revised ed. of *H. A. & M.* in 1875. Full original text as above. [W. T. B.]

Wherewith, O God, shall I draw near? *C. Wesley.* [*Lent.*] 1st pub. in the *Hys. & Sacred Poems*, 1739, p. 88, in 13 st. of 4 l., and based on Micah vi. 6, &c. (*P. Works*, 1868–72, vol. i. p. 276). It is given in centos in the hymn-books as follows:—

1. **Wherewith, O God, shall I draw near?** In the *Wes. H. Bk.*, 1780, No. 123, and several modern collections. It is composed of 10 stanzas, st. iv., vii. and xi. being omitted.

2. **Wherewith, O Lord, shall I draw near?** In A. M. Toplady's *Ps. & Hys.*, 1776, No. 47, and later hymn-books in the Church of England. It embodies st. i.–iii., viii.–xiii. slightly altered.

3. **Jesus, the Lamb of God, hath bled,** In several modern collections. It begins with st. x.; but the choice of stanzas varies.

4. **See, where before the throne He stands.** Usually composed of st. xii., xiii. [J. J.]

Which of the [mighty] petty kings of earth? *C. Wesley.* [*Guardian Angels.*] Given from the Wesley MSS. in Dr. Leifchild's *Original Hys.*, 1842, and again in the Wesley *P. Works*, 1868–72, vol. xiii., in 6 st. of 8 l. It is based on Heb. i. 14. A cento therefrom is sometimes found beginning with st. iii., "Angels, where'er we go, attend." [J. J.]

While carnal men, with all their might. *B. Beddome.* [*Zeal and Diligence.*] This hymn appeared in Rippon's Baptist *Sel.*, 1787, in two parts as follows: Pt. i. consisted of 3 st. of 4 l.; Pt. ii., beginning "If duty calls and suffering too," in 7 st. of 4 l. From Pt. ii. the hymn "Alike in happiness and woe," in the Bap. *Ps. & Hys.*, 1858, is taken, the stanzas having been re-written throughout. In Beddome's posthumous *Hymns*, &c., 1817, portions of the hymn as in *Rippon* are given as Nos. 161 and 216. [J. J.]

While conscious sinners tremble. *W. Jowett.* [*The Judgment.*] This is in *Verses written on Various Occasions for Friends. London*, 1843. *Printed for Private Distribution*, p. 4, in 2 st. of 4 l. In a note to four hymns, of which this is the last, reads:—

"The four preceding hymns were written [by William Jowett] at the request of the late Dr. Jowett, to accompany some selections made by his dear and intimate friend, the Rev. C. J. Latrobe, from compositions of Michael Haydn."

This hymn has appeared in a few collections, as Kemble's *Ps. & Hys.*, 1853, and others. The *Verses, &c.*, 1843, also include "Thoughts suggested by the Collects." [J. J.]

While for Thy saints who poured abroad. *Bp. R. Mant.* [*Thanksgiving for the Church Reformers.*] Appeared in his *Ancient Hymns, &c.*, 1837, p. 138, in 4 st. of 8 l., and headed "Hymn of Thanksgiving for the Church's Reformers" (ed. 1871, p. 233). In *Common Praise*, 1879, No. 364, "Lord, in Thy truth Thy church delights," is a cento from this hymn. [J. J.]

While health and youth and strength remain. [*Early Piety.*] This hymn appeared with three others including "Praise the Lord, ye heav'ns adore Him," on a supplementary sheet appended to the musical ed. of the *Foundling Coll.*, 1796, and to the book of words issued in 1801. In the 1809 ed. of that *Coll.* it was included in the body of the work, and thence passed, in 1810, into J. Kempthorne's *Ps. & Hys.*, No. cxcviii. in 4 st. of 4 l., and somewhat considerably altered. Although still retained in the *Foundling Coll.*, it has almost altogether fallen out of common use. On the authority of D. Sedgwick this hymn is usually ascribed to J. Kempthorne, but there is no evidence whatever in his favour. Its ascription is *Anon. Foundling Coll.*, 1796. [W. T. B.]

While in sweet communion feeding. *Sir E. Denny.* [*Holy Communion.*] 1st pub. in his *Sel. of Hys.*, 1839, No. 292, in 2 st. of 8 l. It was repeated in his *Hys. and Poems*, 1848, and 1870, and has also passed into several collections in G. Britain and America, including Snepp's *Songs of G. & G.*, 1872; Hatfield's *Church H. Bk.*, N. Y., 1872, and others. [J. J.]

While justice waves her vengeful hand. *Anne Steele.* [*National Humiliation.*] This hymn was written for the National Fast of Feb. 11, 1757, and pub. in her *Poems on Subjects Chiefly Devotional*, 1760, vol. i. p. 250, in 9 st. of 4 l., and headed "National Judgments deprecated. On the Fast. Feb. 11, 1757." It was also given in D. Sedgwick's ed. of her *Hymns, &c.*, 1863, p. 116. This hymn is usually given in an abbreviated form as in the American Presby. *Sel. of Hymns*, Philadelphia, 1861. [J. J.]

While midnight shades the earth o'erspread. *C. Wesley.* [*Midnight.*] Pub. in the *Hys. and Sacred Poems*, 1739, p. 35, in 6 st. of 6 l. (*P. Works*, 1868–72, vol. i. p. 49), and entitled "A Hymn for Midnight." In the *P. Works*, Dr. Osborn adds this note on the title:—

"In some editions this title was changed to 'A Midnight Hymn for one under the Law.' Wesley saw how this phrase had been misapprehended; and in a copy of the 5th edition now before me, it is corrected with his own hand to 'A Midnight Hymn for one convinced of Sin.'"

The hymn was written about 1737, and sets forth the unsettled state of his mind at that time. In the *Wes. H. Bk.*, 1780, No. 148, J. Wesley gave it with the omission of sts. i., ii., and a few verbal changes. T. Jackson in his *Memoirs* of C. Wesley (small ed. 1848, p. 51) says:—

"On the 18th December, 1736, he [Wesley] says, 'I began my twenty-seventh year in a murmuring, discontented spirit; reading over and over the third of Job.' While in this state of mind, he wrote the 'Hymn for Midnight,' which is strikingly descriptive of his defective creed and gloomy feelings. He had no hope of permanent happiness, but by the dissolution of his earthly frame. [St. i. and iii. quoted: then he proceeds.] To this fine composition his brother afterwards gave an evangelical character [in the *Wes. H. Bk.* as above] by substituting the word 'faith' for 'death' in the line 'Since *death* alone confirms me His']. Thus altered, it no longer appears as the desponding language of a Christian, expecting to be made free from sin and its attendant misery only by the body's dissolution; but as the prayer of a weeping penitent, who is convinced of his guilt and corruption, and is looking for a present deliverance from them through faith in the blood of the atonement."

The *Wes. H. Bk.* form of the hymn begins with st. iii., "Fain would I leave the world below," and is that which is in C. U. in G. Britain and America. [J. J.]

While my Jesus I'm possessing. [*Good Friday.*] This hymn appeared in *The Kendal H. Bk.*, edited by J. Allen (p. 50, i.), 1757, No. 54, in 6 st. of 8 l. In its original form it has almost entirely passed out of C. U. From this hymn 24 lines were re-written by W. Shirley, and included in the 1770 ed. of the Countess of Huntingdon's *Coll. of Hymns*, as:—"Sweet the moments rich in blessing," in 3 st. of 8 l. The original lines are:—

St. ii. "O how happy are the moments
Which I here in transport spend!
Life deriving from His torments
Who remains the sinner's Friend.
Here I'll sit, for ever viewing
How the blood flows from each vein;
Every stream, my soul bedewing
Mortifies the carnal flame.

St. iii. "Really blessed is the portion
Destined me by sovereign grace:
Still to view divine compassion
In the Saviour's bruised face.
'Tis my fixed resolution,
Jesus Christ, my Lord, to love;
At His feet to fix my station,
Nor from thence a hair's-breadth move.

St. iv. "Filled with sinner-like contrition,
With my tears His feet I'll bathe;
Happy in the sweet fruition
Of my Saviour's painful death.

St. v. "May I still enjoy this feeling,
In all need to Jesus go;
Prove His wounds each day more healing,
And from hence salvation draw."

These lines were manipulated by W. Shirley into the following hymn:—

"*Sweet* the moments, *rich in blessing*
Which *before the Cross* I spend;
Life, *and health, and peace possessing*
From the sinner's *dying* Friend.
Here I'll sit for ever viewing
Mercy's streams in streams of blood;
Precious drops my soul bedewing
Plead and claim my peace with God.

"*Truly* blessed is *this station*
Low before the Cross to lie;
While I see divine compassion
Floating in His languid eye;
Here it is I find my heaven,
While upon the Lamb I gaze;
Love I much? I've much forgiven,
I'm a miracle of grace.

"*Love and grief my heart dividing,*
With my tears His feet I'll bathe;
Constant still in faith abiding,
Life deriving from His death.

May I still enjoy this feeling,
In all need to Jesus go;
Prove His wounds each day more healing,
And *Himself more deeply know!*"

In Cooke and Denton's *Church Hymnal*, 1853, No. 72, *Shirley's* st. i. and ii., ll. 1–4 were given, with slight alteration, and the following lines were added to complete the hymn in 3 st. of 8 l.:—

"Lord, in ceaseless contemplation
Fix our hearts and eyes on Thee,
Till we taste Thy whole salvation,
And unveil'd Thy glories see.
"For Thy sorrows we adore Thee,
For the griefs that wrought our peace;
Gracious Saviour! we implore Thee,
In our hearts Thy love increase.
Unto Thee, the world's Salvation,
Father, Spirit, unto Thee,
Low we bow in adoration,
Ever-blessed One and Three."

This text, with one or two slight alterations, was repeated in the *Hymnary*, 1872. The alterations and additions in 1853, and the changes in 1872, were by Canon William Cooke and Mr. Webb. In *H. A. & M.*, 1861, Canon Cooke's arrangement, reduced to 4 st. of 4 l., was given as No. 95, st. i.–iii. being from *Shirley*, and st. iv. part of the additions by Canon Cooke as above. This text was repeated, with slight changes and the addition of st. iii., ll. 1–4, from *Shirley* as above, in the *Hy. Comp.*, 1870; in the S. P. C. K. *Church Hymns*, 1871; Thring's *Coll.*, 1882, and many others. Other arrangements from *Shirley's* text are in C. U. in G. Britain and America, and can be tested by *Shirley* as above. The *H. A. & M.* text has been rendered into Latin by the Rev. R. Thornton, D.D., in Gittley and Thornton's *Fasciculus*, 1866, and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867, as "Sauve tempus et serenum;" and by Hodges in his *The County Palatine, &c.*, 1876, as "Ter beatæ dulces horæ;" and the *Hy. Comp.* text, with the omission of st. iii., by the Rev. R. Bingham in his *Hymno. Christ. Latina*, 1871, as, "O quam dulce et beatum." Both these forms have also been rendered into other languages. The full original text by J. Allen of "While my Jesus I'm possessing," is in *Lyra Britannica*, 1867. [J. J.]

While saints and angels, glorious King. *J. Montgomery.* [*Charitable Objects.*] Pub. in Dr. Sutton's *Ps. & Hys.*, ... , *Sung at the Parish Church, Sheffield*, 2nd ed., enlarged, 1816, No. 102, in 6 st. of 4 l. It was repeated in Cotterill's *Sel.*, 1819, No. 255; in Montgomery's *Christian Psalmist*, 1825, No. 540, and in his *Original Hymns*, 1853, No. 345. In the last two works it is headed "For the Children in a Charity School." It was probably written to be sung at an anniversary of one of the Sheffield Charity Schools Sometimes it begins with st. iv. as "Father Thy heavenly gifts afford." [J. J.]

While shepherds watched their flocks by night. *N. Tate.* [*Christmas.*] Appeared in the *Supplement* to the *New Version* (p. 801, i.), in 1702, in 6 st. of 4 l., and in all later editions of the same. In full, or in an abbreviated form, it is found in most hymn-books in English-speaking countries. Original text in the *Hy. Comp.* In addition to the original, two additional versions are in C. U.:—

1. **While humble Shepherds watched their flocks.** This was given in the 1745 Draft of the Scottish *Translations and Paraphrases*, the opening stanza reading:—

"While humble Shepherds watch'd their Flocks
in Bethleh'ms Plains by Night,
An Angel sent from Heav'n appear'd
and fill'd the Plains with Light."

The alterations were confined to this stanza. On its adoption in the revised *Draft* of 1751, and again in the authorized issue of the *Trs. and Paraphs.*, 1781, the concluding lines of the last stanza read:—

"Good-will is shewn by Heav'n to men,
and never more shall cease."

This arrangement of the text has been in C. U. for more than 100 years.

2. **On Judah's plains as Shepherds kept.** This is found in one or two American collections only.

The original has been *tr.* into several languages. Those in Latin include; (1) "Pastorum in pecudes noctu vigilante catervâ," by Lord Lyttelton, 1866; and (2) "Noctivagos, acclinis humo, pastoria pubes," by C. S. Calverley, both in L. C. Biggs's annotated ed. of *H. A. & M.*, 1867; (3) "Oves dum custodientes," by R. Bingham, in his *Hymno-Christ. Latina*, 1871; and (4) "Pro grege Pastores vigilabant nocte silenti," by Bp Wordsworth (St. Andrews) in his *Series Collectarum, &c.*, 1890. [J. J.]

While with ceaseless course the sun. *J. Newton.* [*New Year.*] Pub. in his *Twenty Six Letters on Religious Subjects, &c., by Omicron*, 1774, in 3 st. of 8 l., and headed, "For the New Year." It was repeated in R. Conyer's *Ps. & Hys.* the same year, and again in the *Olney Hymns*, 1779, Bk. ii., No. 1. It is in extensive use in G. Britain and America. In some collections st. ii., iii. are given as, "As the winged arrow flies," but this is not so popular as the full text. [J. J.]

White, Henry Kirke, remarkable both for the early development of his genius and for the untimely termination of his brief life of splendid promise, was b. at Nottingham, March 21, 1785. His father was a butcher, but his mother must have been a superior woman, since for a number of years she successfully conducted a boarding-school for girls. The writing-master in her establishment was for some time Henry's teacher, and under his instruction he made remarkable progress in Latin and other subjects. At the age of 13 he composed the lines "To an early Primrose," which were subsequently printed with his poems. At 14 he left school, and was put to the stocking-frame in order to learn practically the business of a hosier; but, disliking the employment, he was removed to an attorney's office in Nottingham, with a view to the legal profession. All his spare time was now devoted to literary pursuits, the acquisition of languages, and the composition of poetical and other contributions for the periodicals of the day. At the age of 15 he obtained from the *Monthly Preceptor* a silver medal for a translation from Horace, and a pair of globes for the best description of an imaginary tour from London to Edinburgh. When only 17 he was encouraged to publish his *Clifton Grove and other Poems*, which were certainly excellent as the compositions of a mere boy. About this time he was inclined to scepticism, but through the perusal of Scott's *Force of*

Truth and the arguments and appeals of a young friend, R. W. Almond (afterwards Rector of St. Peter's, Nottingham), he was led to earnest faith in Christianity. His well-known hymn "When marshall'd on the nightly plain" is understood to be a figurative description of his spiritual experience at this period. He now desired to become a Christian minister, and through the generosity of his employers he was released from his articles in 1804. With the help of the Rev. C. Simeon and other friends, he became a student of St. John's College, Cambridge. There he speedily distinguished himself, and the highest honours seemed within his grasp; but over application to study destroyed his health, and he fell ill and d. Oct. 19, 1806, in the 22nd year of his age. Universal regret was expressed at his untimely end. Southey published his *Remains*, accompanied by a short memoir. Lord Byron composed some beautiful lines on the sad event. Josiah Conder and others wrote commemorative verses. The entire literary young manhood of England and America seemed moved with sympathy. A monumental tablet, with a medallion by Chantrey, was erected in All Saints Church, Cambridge, at the expense of a citizen of Boston, in the United States. Ten hymns are ascribed to H. K. White, which were printed by the Rev. Dr. W. B. Collyer in his *Suppl. to Dr. Watts's Psalms & Hymns* Lond. 1812. Of these four of the most popular are annotated as follows: "Awake, sweet harp of Judah, wake," p. 103, ii.; "Christians, brethren, ere we part," p. 231, ii.; "Much in sorrow, oft in woe," p. 773, ii.; "When marshalled on the nightly plain," p. 1271, i. These are all in extensive use. The rest, all in C. U. at the present time, are:—

1. O Lord, another day has flown. *Evening.* From this the hymn "O let Thy grace perform its part" is taken.
2. O Lord, my God, in mercy turn. *Penitence and Faith.*
3. The Lord our God is full [clothed in] of might. *Divine Sovereignty.*
4. The Lord our God is Lord of all. *Divine Sovereignty.*
5. Through sorrow's night and danger's path. *The Resurrection.* Sometimes given as "When sorrow's *path* and danger's *road.*"
6. What is this passing scene? *Human Frailty.* This hymn consists of selected stanzas from his "Ode on Disappointment." [W. R. S.]

Whitfield, Frederick, B.A., s. of H. Whitfield, was b. at Threapwood, Shropshire, Jan. 7, 1829, and educated at Trinity College, Dublin, where he took his B.A. in 1859. On taking Holy Orders, he was successively curate of Otley, vicar of Kirby-Ravensworth, senior curate of Greenwich, and Vicar of St. John's, Bexley. In 1875 he was preferred to St. Mary's, Hastings. Mr. Whitfield's works in prose and verse number upwards of thirty, including *Spiritual unfolding from the Word of Life; Voices from the Valley Testifying of Jesus; The Word Unveiled; Gleanings from Scripture*, &c. Several of his hymns appeared in his *Sacred Poems and Prose*, 1861, 2nd Series, 1864; *The Casket*, and *Quiet Hours in the Sanctuary*. The hymn by which he is most widely known is "I need Thee, precious Jesu" (p. 557, i.). Other hymns by him in C. U. include:—

1. I have a Great High Priest above. *Christ the High Priest.*
2. I saw the Cross of Jesus. *The Cross.*
3. In spirit, Lord, we meet Thee now. *Missions.* This was written at the request of the Committee of the Irish Church Missions for one of their annual meetings in London.
4. Jesus, Thou Name of magic power. *The Name of Jesus.* Sometimes given as "Jesus, Thou Name of power divine."
5. The sprinkled blood is speaking. *The Blood of Christ.*
6. There is a day I long to see. *Heaven Anticipated.*
7. There is a Name I love to hear. *The Name of Jesus.* Pub. in 1855 in hymn-sheets and leaflets in various languages. From this the hymn "Jesus, the Name I love so well" is taken.
8. There's naught on earth to rest upon. *God Unchangeable.*
9. When dead in sin and far from God. *Redemption.*

All these hymns, with the exception of No. 3, are in his *Sacred Poems and Prose*, 1861, and several of them have been printed as leaflets, and set to special music. The *Sacred Poems*, &c., contains 26 hymns, some of which are of considerable merit. [J. J.]

Whiting, John Bradford, M.A., s. of the Rev. James Whiting, M.A., Chaplain under the Hon. E. I. C., was b. at Cawnpore, India, and educated at Caius College, Cambridge, where he held a Scholarship and an Exhibition, and graduated B.A. 1850, and M.A. 1853. On taking Holy Orders he became Curate of Saffron Walden, 1851; Vicar of Bloomfield, 1861; and Vicar of St. Luke's, Ramsgate, 1875. He was also Chaplain to Bp. Wigram (Rochester), 1864-67, and Commissary to the Bishop of Niger, 1881. His *Hymns for the Catholic Church* was pub. in 1882. It contains 510 hymns, a few of which are new, but none are of his composing. (See **England, Hymnody, Church of.**) [J. J.]

Whiting, Mary Bradford, was b. at Bloomfield, Essex. She is daughter of the Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate. To her father's *Hys. for the Church Catholic*, 1882, she contributed:—

1. Come ye yourselves apart and rest awhile. The way is weary, &c. *Holy Communion.*
2. O Sun of truth and glory. *Morning.*
3. O word of love! O word of life. *Holy Scripture.*
4. There was beauty on the sea. *Creation.*
5. Time is swiftly passing o'er us. *New Year.*
6. To Thee, Creator, in Whose love. *Holy Trinity*
7. What was the holy joy, O Lord. *Work.*

The best of these hymns are Nos. 1 and 7, and all are worthy of attention. [J. J.]

Whiting, William, was b. in Kensington, London, Nov. 1, 1825, and educated at Clapham. He was for several years Master of the Winchester College Choristers' School. His *Rural Thoughts* and other poems were pub. in 1851; but contained no hymns. His reputation as a hymn-writer is almost exclusively confined to his "Eternal Father, strong to save" (p. 356, i.). Other hymns by him were contributed to the following collections:—

i. To the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*

1. O Lord the heaven Thy power displays. *Evening.*
2. Onward through life Thy children stray. *Changing Scenes of Life.*

ii. To an *Appendix* to *H. A. & M.* issued by the Clergy of St. Philip's, Clerkenwell, 1868.

3. Jesus, Lord, our childhood's Pattern. *Jesus the Example to the Young.*

4. Lord God Almighty, Everlasting Father. *Holy Trinity.*
5. Now the harvest toil is over. *Harvest.*
6. O Father of abounding grace. *Consecration of a Church.*
7. We thank Thee, Lord, for all. *All Saints Day.*

iii. To *The Hymnary*, 1872.

8. Amen, the deed in faith is done. *Holy Baptism.*
9. Jesus Christ our Saviour. *For the Young.*
10. Now the billows, strong and dark. *For Use at Sea.*
11. O Father, Who the traveller's way. *For Travellers by Land.*
12. When Jesus Christ was crucified. *Holy Baptism.*

Mr. Whiting's hymns, with the exception of his "Eternal Father," &c., have not a wide acceptance. He d. in 1878. [J. J.]

Whitmore, Lady Lucy E. G. [Staffordshire Hymn-books, § v.]

Whittier, John Greenleaf, the American Quaker poet, was b. at Haverhill, Massachusetts, Dec. 17, 1807. He began life as a farm-boy and shoemaker, and subsequently became a successful journalist, editor and poet. In 1828 he became editor of the American *Manufacturer* (Boston), in 1830 of the *New England Review*, and in 1836 (on becoming Secretary to the American Anti-Slavery Society) of the Pennsylvania *Freeman*. He was also for some time, beginning with 1847, the corresponding editor of the *National Era*. In 1840 he removed to Amesbury, Massachusetts, where most of his later works have been written. At the present time [1890] he lives alternately at Amesbury and Boston. His first poetical piece was printed in the Newburyport *Free Press* in 1824. Since then his publications have been numerous, including:—

Voices of Freedom, 1833; *Songs of Labour, and other Poems*, 1850; *Ballads and other Poems*, Lond., 1844; *The Panorama, and other Poems*, 1856; *In War Time*, 1863; *Occasional Poems*, 1865; *Poetical Works*, 1869; *Complete Poetical Works*, 1876; *The Bay of the Seven Islands, and other Poems*, 1883, &c.

From his numerous poems the following hymns have been compiled, and have come into C. U., more especially amongst the American Unitarians:—

1. All as God wills, Who wisely heeds. *Trust.* This begins with st. xi. of Whittier's poem, "My Psalm," in his work *The Panorama, and other Poems*, 1856 (*Complete P. Works*, Boston, 1876, p. 179), and is given in *Lyra Sac. Americana*, 1868; Horder's *Cong. Hys.*, 1884, &c.

2. All things are Thine: no gift have we. *Opening of a Place of Worship.* Written for the Opening of Plymouth Church, Minnesota, 1872 (*Comp. P. W.*, p. 281). In Horder's *Cong. Hys.*, 1884.

3. Another hand is beckoning us. *Bereavement.* From his poem "Gone," written in 1845 (*Comp. P. W.*, p. 106). In Horder's *Cong. Hys.*, 1884.

4. Dear Lord and Father of mankind. *Calmness in God desired.* From his poem "The Brewing of Soma," beginning with st. xii. (*Comp. P. W.*, p. 266). In Horder's *Cong. Hys.*, 1884.

5. God giveth quietness at last. *Death and Burial.* This begins with st. xvii. of his poem, "The Singer," written in 1871 (*Author's MS.*), and included in the *Comp. P. W.*, 1876, p. 265. In Martineau's *Hymns*, 1875.

6. Hast thou, 'midst life's empty noises. *The Purpose of Life.* Written in 1842. It is in Longfellow and Johnson's Unitarian *Bk. of Hys.*, Boston, 1846, and several other later American collections. Also in *Lyra Sac. Americana*, 1864.

7. I ask not now for gold to gild. *Resignation.* From his poem "The Wish of To-Day." Written in 1848 (*Author's MS.*). In Hedge and Huntingdon's Unitarian *Hys. for the Ch. of Christ.* Boston, 1853; the *Laudes Domini*, 1884, and other collections.

8. Immortal love, for ever full, *The Love of Jesus.* This poem, entitled "Our Master," appeared in Whittier's work, *The Panorama, and other Poems*, 1856, in 35 st. of 4 l.; in Schaff's *Christ in Song*, 1869–70, p. 117; and in the *Comp. P. W.*, 1876, p. 231, and others. From this poem the following centos have come into C. U.:—

(1) Immortal love for ever full. In the 1890 ed. of the *Hy. Comp.* and others.

(2) O Lord and Master of us all. Begins with st. xvi.

(3) O Love! O Life! our faith and sight. Begins with st. xxiv. In several American hymnals, including the Unitarian *Hymn [and Tune Bk.]*, Boston, 1868, and others.

(4) Our Friend, our Brother, and our Lord. Begins with st. xxxiv. In Horder's *Cong. Hys.*, 1884, &c.

(5) We faintly hear, we dimly see. Begins with st. xxvi. In Barrett's *Cong. Church Hyl.*, 1887.

(6) We may not climb the heavenly steeps. Begins with st. v. In *Laudes Domini*, 1884; the *Prim. Meth. Hyl.*, 1887, &c.

The use of these centos shows that the hymnic element in the original poem is of a high and enduring order.

9. It may not be our lot to wield. *Duty and its Reward.* This begins with st. iv. of his poem "Seed-time and Harvest." Written *circa* 1850 (*Author's MS.*). Given in his *Comp. P. W.*, p. 114. The hymn is in *Laudes Domini*, 1884, and other American collections.

10. May freedom speed onward, wherever the blood. *Freedom.* In the 1848 *Supplement* to the Boston *Bk. of Hys.*, Boston, No. 582, *Hys. of the Spirit*, 1864, and other collections. In Whittier's *Poetical Works*, Boston, 1869, p. 68, it is given as, "Right onward, O speed it! Wherever the blood."

11. Now is the seed-time; God alone. *Self-Sacrifice.* In the Boston *Hys. of the Spirit*, 1864, No. 683.

12. O backward-looking son of time. *New and Old.* This begins with st. xix. of his poem "The Reformer," and is given in this form in the Boston *Hys. for the Church of Christ*, Boston, 1853, No. 835, and again in later collections. In full in the *Comp. P. W.*, p. 78.

13. O beauty, old yet ever new. *The Law of Love.* This in the Boston *Hys. of the Spirit*, 1864, begins with st. xxi. of his poem on "The Shadow and the Light," given in full in the *Comp. P. W.*, p. 173.

14. O fairest-born of love and light. *American National Hymn.* This is from his poem "Democracy," which is dated "Election Day, 1843," and is in his *Ballads and other Poems*, Lond., 1844, p. 214, and his *Comp. P. W.*, p. 82.

15. O, he whom Jesus loves has truly spoken. *True Worship.* This in the 1848 *Supplement* to the Boston *Bk. of Hys.*, 1848, No. 578, begins with st. xi. of his poem on "Worship," given in full in his *Comp. P. W.*, p. 96. The poem is dated by the Author, 1848 (*Author's MS.*).

16. O holy Father, just and true. *Freedom.* "Lines written for the Celebration of the third Anniversary of British Emancipation at the Broadway Tabernacle, N. Y., First of August, 1837." (*Comp. P. W.*, p. 47.) It was included in the Unitarian *Christian Hys.*, Boston, 1844, and has been repeated in later collections.

17. O Maker of the Fruits and Flowers. *Flower Services.* This begins with st. iv. of his "Lines for the Agricultural and Horticultural Exhibition at Amesbury and Salisbury, Sep. 28, 1858," as given in his *Comp. P. W.*, p. 183. It is in the Boston *Hys. of the Spirit*, 1864, and as "O *Painter* of the fruits and flowers," in Horder's *Cong. Hys.*, 1884.

18. O not alone with outward sign. *Divine Invitation.* This begins with st. ii. of his poem, "The Call of the Christian," given in his *Ballads and other Poems*, Lond., 1844, p. 185, and his *Comp. P. W.*, p. 73. The hymn appeared in the Boston *Bk. of Hys.*, 1846, and gain in later collections.

19. O pure Reformers, not in vain. *Freedom.* This begins with st. xii. of his poem "To the Reformers of England," as given in his *Comp. P. W.*, p. 77. The hymn was included in the Boston *Bk. of Hys.*, 1846, and has been repeated in later collections.

20. O sometimes gleams upon our sight. *Old and New.* This is taken from his poem "The Chapel of the Hermits," 1852 (in 94 st. of 4 l.), and begins with st. xi. (*Comp. P. W.*, p. 115.) The cento was given in the Boston *Hys. of the Spirit*, 1864, and repeated in later collections.

21. O Thou, at Whose rebuke the grave. *Mercy.* This was given in the Boston *Bk. of Hys.*, 1848, No. 441.

22. O [God] Thou, Whose presence went before. *National Hymn.* This hymn is dated by the author 1834 (*Author's MS.*), and was written for the Anti-slavery Meeting at Chatham Street Chapel, New York, "on the 4th of the 7th month, 1834." It is No. 750 in the Unitarian *Christian Hys.*, 1844. It is sometimes given as "O *God*, whose presence went before,"

23. O, what though our feet may not tread where Christ trod. *Presence of Christ's Spirit.* The author dates this 1837 (*Author's MS.*). It is No. 150 in the Boston *Bk. of Hys.*, 1846. In their *Hys. of the Spirit*, 1864, No. 652, it begins: "O, wherefore the dream of the earthly abode." Both centos are from his poem "Poledom."

24. Shall we grow weary in our watch? *Patience*, or *Resignation.* This begins with st. x. of his poem "The Cypress-Tree of Ceylon." (*Comp. P. W.*, p. 84.) This form of the text was given in the Boston *Bk. of Hys.*, 1846, No. 278, in 7 st. of 4 l., and again in Horder's *Cong. Hys.*, 1884, in 3 st.

25. Sport of the changeful multitude. *Persecution.* This begins with line 6 of st. x. of his poem "Ezekiel," and was given in the Boston *Hys. of the Spirit*, 1864, No. 651. In full in *Comp. P. W.*, p. 67.

26. The green earth sends its incense up. *Worship of Nature.* The author dates this 1845 (*Author's MS.*). It is from his poem "The Worship of Nature," and was given in this form in the Boston *Hys. for the Church of Christ*, 1853, No. 193. The cento "The harp at Nature's advent strung," in the Unitarian *Hymn* [*and Tune*] *Bk.*, Boston, 1868, No. 195, is from the same poem. The cento No. 321 in the Boston *Hys. of the Spirit*, 1864, is also (altered) from this poem.

27. The path of life we walk to-day. *The Shadowing Rock.* This in the Boston *Hys. of the Spirit*, 1864, begins with st. xi. of his poem on "The Rock in El Gh'or," which the author dates 1859 (*Author's MS.*). In full in *Comp. P. W.*, p. 180.

28. Thine are all the gifts, O God. *Children's Missions*, or *Ragged Schools.* Written for the Anniversary of the Children's Mission, Boston, 1878. It is given in Horder's *Cong. Hys.*, 1884.

29. Thou hast fallen in thine armour. *Death.* From his poem "To the memory of Charles B. Storrs, late President of Western Reserve College," pub. in his *Ballads and other Poems*, Lond., 1844, p. 84. Dated by the author 1835 (*Author's MS.*). Abridged form in the *Hys. of the Spirit*, 1864.

30. To-day, beneath Thy chastening eye. *Seeking Rest.* This begins with st. iv. of his poem, "The Wish of To-Day," dated by the author 1847 (*Author's MS.*), and given in full in his *Comp. P. W.*, p. 114. The cento is in Martineau's *Hymns*, 1873, and others.

31. We see not, know not; all our way. *Resignation.* "Written at the opening of the Civil War, 1861" (*Author's MS.*), and included in his *In War Time*, 1863, and his *Comp. P. W.*, p. 190. In full in the *Prim. Meth. Hymnal*, 1887.

32. When on my day of life the night is falling. *Old Age.* Written in 1882 (*Author's MS.*), and included in his work *The Bay of the Seven Islands, and other Poems*, 1883. In Horder's *Cong. Hys.*, 1884.

33. With silence only as their benediction. *Death.* "1845. Written on the death of Sophia Sturge, sister of Joseph Sturge, of Birmingham, Eng." (*Author's MS.*). It is in several collections, including Martineau's *Hymns*, &c., 1873; Horder's *Cong. Hys.*, 1884, and others.

Notwithstanding this extensive use of portions of Mr. Whittier's poems as hymns for congregational use, he modestly says concerning himself: "I am really not a hymn-writer, for the good reason that I know nothing of music. Only a very few of my pieces were written for singing. A good hymn is the best use to which poetry can be devoted, but I do not claim that I have succeeded in composing one." (*Author's MS.*) We must add, however, that these pieces are characterized by rich poetic beauty, sweet tenderness, and deep sympathy with human kind. (See also **Index of Authors and Translators.**) [J. J.]

Whittingham, William. [**Old Version**, § ix. 3.]

Whittingham, William Rollinson, D.D., LL.D., was b. in New York, Dec. 2, 1805. He received his early education from his mother, and subsequently graduated at the General Theological Seminary, New York, 1825. He was for some time Rector of St. Mark's, Orange, New Jersey; then of St. Luke's, New York; and afterwards Professor of Ecclesiastical History in the General Seminary, N. Y., 1835. In 1840 he was consecrated Bishop of Maryland, and d. in 1879. For talent, learning, and character, Bishop Whittingham is allowed to be one of the great American Bishops, if not the greatest. His contributions to hymnology were *Specimens of a Church Hymnal*, Baltimore, Dec. 1865, and two *trs.* from the German, which appeared in *Hys. for Church and Home*, 1859. (See **Index of Authors and Translators.**) [F. M. B.]

Who are these that come from far? *T. Kelly.* [*Triumphs of the Gospel.*] This hymn in Hatfield's *Church Hymns*, N. Y., 1872, and others, is composed of st. iii., iv. (rearranged) v., vi. of Kelly's "Hark! what sounds salute our ears," which appeared in the 1806 ed. of his *Hymns*, in 6 st. of 4 l. (ed. 1853, No. 6). [J. J.]

Who but Thou, Almighty Spirit? [*Missions.*] This hymn appeared in *The Evangelical Magazine*, 1821, in 5 st. of 6 l., and signed *Eriphus.* It was repeated in Nettleton's American *Village Hymns*, 1825, and subsequently in numerous collections in that country and elsewhere, as in Hatfield's *Church H. Bk.*, N. Y., 1872; Spurgeon's *O. O. H. Bk.*, 1866, &c. [J. J.]

Who can resist the Almighty arm? *J. Logan.* [*God Omnipotent.*] Pub. in the Scottish *Translations and Paraph.*, 1781, as a paraphrase of Job xxvi. 6, &c., in 9 st. of 4 l. It is rarely found outside of the *Trs. and Paraphs.* We have ascribed it to J. Logan on evidence given under **Bruce, M., p. 188, ii.** [J. J.]

Who is this so weak and helpless? *Bp. W. W. How.* [*Life and Death of Jesus.*] This very beautiful hymn in the form of question and answer, on the Life and Death of our Blessed Lord, was pub. in the 1867 *Supplement* to Morrell and How's *Ps. & Hys.*, in 4 st. of 8 l. It was revised by Bp. How for the S. P. C. K. *Church Hymns*, 1871. It is found in a large number of modern hymnals. [J. J.]

Who says, the wan autumnal sun? *J. Keble.* [*Burial. The Widow at Nain.*] Dated Sep. 27, 1822, and pub. in the 4th ed. of the *Christian Year*, 1828, in 13 st. of 5 l., and based upon St. Luke vii. 13, 14, "And when the Lord saw her, He had compassion on her," &c. In R. T. Lowe's *Hys. for Christian Seasons*, Gainsburgh, 1854, st. iv.–vi., ix. and x., were given as "Who says the widow's heart must break?" In *Kennedy*, 1863, No. 1328, there is another hymn from this poem and beginning with the same opening line. It is composed of st. iv.–viii. Each of these arrangements forms a good hymn. [J. J.]

Why dost thou beat so quick, my heart. *F. W. Faber.* [*Prayer.*] Pub. in his *Jesus and Mary*, &c., 1849, in 12 st. of 4 l. and headed, "Sweetness in Prayer." It was also given in his *Hymns*, 1862. In Martineau's *Hymns*, &c., 1873, the cento, "Thy home is with the humble, Lord," is composed of st. viii., ix., and xii. Sometimes it is given as "Thy home is with the humble soul." [J. J.]

Why march ye forth with hymn and chant? *J. M. Neale.* [*Burial—and Burial at Sea.*] This appeared in his posthumous *Ori-*

ginal Sequences, Hymns, and other Ecclesiastical Verses, 1866, p. 75, in 4 st. of 9 l., and headed, "At a Funeral." The hymn for Burial at Sea, "We give his body to the surge," No. 516, in the *Hymnary*, 1872, is based thereupon. It is one of a very limited number of hymns adapted to that occasion. [J. J.]

Why should I fear the darkest hour? *J. Newton.* [*Jesus All and in All.*] Printed in the *Gospel Magazine*, June, 1771 in 8 st. of 3 l., headed "In uno Jesu omnia," and signed "Omicron." It was included in the *Olney Hymns*, 1779, Bk. iii., No. 46, with the heading "Jesus my All." It has passed into a large number of hymn-books both old and new. It is usually abbreviated. [J. J.]

Why should I sorrow more? [*Confidence in the Promises.*] This hymn in Spurgeon's *O. O. H. Bk.*, 1866, is W. Williams's hymn "My God, my Life, my All," rewritten for that collection by Mr. Spurgeon. Williams's original appeared in his *Gloria in Excelsis, or Hys. of Praise to God and the Lamb*, Carmarthen, 1772, No. 67, in 4 st. of 8 l. [J. J.]

Why should our tears in sorrow flow? [*Death of a Minister.*] Appeared in the *Missionary Minstrel*, Lond., 1826. It was by "O. P.," the anonymous compiler of that collection of missionary hymns. It was reprinted in Pratts's *Ps. & Hys.*, 1829, No. 569, in 6 st. of 4 l. From that collection it passed into many hymn-books, especially in America, and is in somewhat extensive use. [W. T. B.]

Why should the children of a [the] King. *I. Watts.* [*Assurance through Faith.*] Pub. in his *Hys. and Spiritual Songs*, 1709, Bk. i., No. 144, in 4 st. of 4 l., and headed, "The Witnessing and Sealing Spirit." It was adopted by G. Whitefield in his *Coll. of Hys.*, &c., 1753; A. M. Toplady in his *Ps. & Hys.*, 1776, and others amongst the older compilers. It is also widely used in G. Britain and America. [J. J.]

Why will ye lavish out your years. *P. Doddridge.* [*Care of the Soul.*] In the D. MSS. this hymn is undated, but is placed between two hymns which are dated respectively Oct. 29, 1735, and November 16, 1735. It was pub. in Job Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 206, in 5 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 229. It is given in most American hymn-books as "Why will ye waste in trifling cares?" [J. J.]

Whytehead, Thomas, M.A., s. of H. R. Whytehead, Rector of Crayke, and Prebendary of Lincoln, was b. at Thormanby, Nov. 30, 1815. He was educated at Beverley Grammar School, and St. John's College, Cambridge. He was Bell University Scholar; he also won the Chancellor's medal for English Verse twice; the Hulsean prize of 1835; and other distinctions. He was also twenty-second senior optime in the Mathematical Tripos, and second in the first class in the Classical Tripos; B.A. in 1837, and Foundation Fellow of his college the same year. In 1838 he was classical lecturer at Clare College, but left the University for the Curacy of Freshwater, Isle of Wight, on taking Holy Orders in 1839. In 1841 he was appointed Chaplain to Dr. Selwyn, Bishop elect of New Zealand, and sailed for that country in 1842. He was appointed the first Principal of the College which the Bishop established in New Zealand; but owing to the rupture of a blood vessel shortly after landing in New South Wales, he never took any duty in New Zealand. The little time and strength which remained to him he spent in correcting the Maori translation of the Bible and Prayer Book. The end came, however, only too soon, and he d. at Waimate, N. Zealand, March 19, 1843. The esteem in which he was held is emphasised by the fact that

> "When the new chapel of his college [St. John's Cambridge] was erected and the vaulted roof was enriched with a series of figures, beautifully executed, according to the several successive centuries of the Christian era, the five which received the distinguished honour of being selected to represent the nineteenth century, all members of his college, were Henry Martyn, William Wilberforce, William Wordsworth, James Wood, and Thomas Whytehead."—(*Mission Life*, July 1873, p. 390.)

Whytehead's *Poems* were pub. by Rivingtons in 1842, and his *College Life*, posthumously in 1845. In the former there are seven "Hymns towards a Holy Week." Of these "Last of creation's days" (*Sixth day*) and the widely known "Sabbath of the saints of old" (q.v.). Five days before he died he wrote to a friend:—

> "I took up the translation of the Evening Hymn (four verses for service) into Maori rhyming verse, the first of the kind of the same metre and rhythm as the English. Two hundred and fifty copies have been printed, and sung in church and school by the natives, and several of them came and sang under my window. They call it the 'new hymn of the sick minister.' Bishop Ken's lines ['Glory to Thee, my God, this night'] it is very hard for one to compress within the same bounds in a rude language. However it is done, and people seem pleased with it; and it is a comfort to think one has introduced Bishop Ken's beautiful hymn into the Maori's evening worship, and left them this legacy when I could do no more for them."

A life so short and holy could have had no more beautiful ending. [J. J.]

Wie ein Vogel lieblich singet. [*Morning.*] This hymn, which Miss Winkworth appropriately entitles "A Morning Song of Gladness," is included as No. 207 in the *Geistreiche Psalmen und Gesänge*, Marburg, 1722, in 6 st. of 8 l. It had previously appeared in the ed. of 1690 [Marburg University Library]. In J. Köbner's *Christliche, Harfentöne*, Hamburg, 1840, p. 239, st. i., iv., vi. are given, marked as "from the year 1580"; and this text is in Knapp's *Ev. L. S.*, 1850, No. 2255 (1865, No. 2323). We have failed to trace the hymn earlier than 1690. The *tr.* in C. U. is:—

As a bird in meadows fair. A good *tr.* from *Knapp*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 73; repeated in Mrs. Brock's *Children's H. Bk.*, 1881, beginning, "As *the* bird in meadows fair." In her *C. B. for England*, 1863, No. 161, Miss Winkworth rewrote it to the original metre, and there it begins, "As a bird at dawning singeth." [J. M.]

Wie gross ist des Allmächtgen Güte. *C. F. Gellert.* [*Praise.*] A beautiful hymn of thanksgiving for the goodness of God, one of the finest and most popular of Gellert's productions. First pub. in his *Geistliche Oden und Lieder*, Leipzig, 1757, p. 34, in 6 st. of 8 l., entitled, "The Goodness of God." In-

cluded in the Berlin *G. B.*, 1765, No. 20, in almost all subsequent collections, and recently in the Berlin *G. L. S.*, ed. 1863. *Tr.* as :—

How bounteous our Creator's blessing! A good and full *tr.* by A. T. Russell, as No. 204 in his *Ps. & Hys.*, 1851.

Other trs. are: (1) "How great the goodness of the Lord," in Madame de Pontes' *Poets and Poetry of Germany*, 1858, vol. i. p. 473. (2) "How great Jehovah's love, how tender," by Mrs. Findlater, in *H. L. L.*, 1862, p. 47 (1884, p. 212). (3) "My God, how boundless is Thy love," in the *Day of Rest*, 1877, p. 405, marked as by "*A. B. H.*" [J. M.]

Wie soll ich dich empfangen? *P. Gerhardt.* [*Advent.*] 1st pub. in the *Crüger-Runge G. B.*, 1653, No. 77, in 10 st. of 8 l., reprinted in Wackernagel's ed. of Gerhardt's *Geistl. Lieder*, No. 3, Bachmann's ed., No. 22, and the *Unv. L. S.*, 1851, No. 21. It is founded on St. Matt. xxi. 1–9, the Gospel for the first S. in Advent. The allusions in st. vi.–ix. would suggest that it was written during the Thirty Years' War. It is one of Gerhardt's finest productions, and is probably the best German Advent hymn. *Tr.* as :—

1. How shall I meet my Saviour. In full, by J. C. Jacobi, in his *Psalmodia Germanica*, 1722, p. 3 (1732, p. 3, slightly altered). Included in the *Moravian H. Bk.*, 1754, and repeated, altered, in later eds. (1886, No. 33). Varying centos under the original first line, but from the Moravian text, are found in Montgomery's *Christian Psalmist*, 1825, Dr. Pagenstecher's *Coll.*, 1864, Latrobe's *Ps. & Hys.*, 1841, and Bp. Ryle's *Coll.*, 1860. Other forms are (see also No. 3):—

(1) We go to meet Thee, Saviour (st. i. alt.), in Reid's *Praise Bk.*, 1872, mainly from the *Moravian H. Bk.*, 1801.

(2) Love caused Thine Incarnation (st. v. alt.), in Walker's *Coll.*, 1855, and Snepp's *Songs of G. & G.*, 1872, from the *Moravian H. Bk.*, 1801.

2. Oh, how shall I receive Thee. A good *tr.* of st. i., ii., vii., viii., x., by A. T. Russell, as No. 36 in his *Ps. & Hys.*, 1851. Repeated in *Kennedy*, 1863, and the *People's H.*, 1867; and abridged in J. L. Porter's *Coll.*, 1876, *H. & Songs of Praise*, N. Y., 1874, *Laudes Domini*, N. Y., 1884, &c.

3. Oh! how shall I receive Thee. This is No. 5 in the ed., 1857, of Mercer's *C. P. & H. Bk.* St. i., ii., are based on *Russell*, and st. iii.–v. (representing iv.–vi.), are based on *Jacobi*, as altered in the *Moravian H. Bk.*, 1801. Slightly altered in *Mercer*, 1859, and thence in the Pennsylvania *Luth. Ch. Bk.*, 1868; and (omitting *tr.* of st. iv.) in *Mercer's* Ox. ed., 1864.

4. Ah! Lord, how shall I meet Thee. A *tr.* of st. i., ii., v., vi., viii., x., by Miss Winkworth, in her *C. B. for England*, 1863, No. 21.

5. Say with what salutations. In full, by J. Kelly, in his P. Gerhardt's *Spir. Songs*, 1867, p. 10; repeated, abridged, in the Ohio *Luth. Hyl.*, 1880.

Other trs. are: (1) "Lord, how shall I be meeting," by Dr. J. W. Alexander, in Schaff's *Kirchenfreund*, 1850, p. 176, and his *Christ in Song*, 1869, p. 20, and his own *Breaking Crucible*, 1861, p. 11. (2) "How shall I meet Thee? How my heart," by *Miss Winkworth*, 1855, p. 7. (3) "How shall I come to meet Thee," by *Miss Manington*, 1863, p. 65. (4) "Lord, how shall I receive Thee," by *R. Massie*, 1864, p. 93. [J. M.]

Wigner, John Murch, second s. of J. T. Wigner (see below), was b. at Lynn, June 19, 1844. He was educated at the Grammar School of Lynn, and afterwards graduated B.A. and B.SC. in the London University. Mr. J. M. Wigner now resides near London, and has been for many years in the India Home Civil Service. He is connected with his father's church, and has done much to promote the spiritual welfare of the young. He is the author of several hymns, three of which are in the Baptist *Ps. and Hys. for School and Home*, 1882 :—

1. "Come to the Saviour now!" *Invitation.*
2. "Lost one! wandering on in sadness." *Return to God.*
3. "Lo, a loving Friend is waiting." *The Call of Jesus.*

The first of these is in the Bap. *Ps. and Hys.*, 1880, and is dated 1871. [W. R. S.]

Wigner, John Thomas, was b. at Harwich, in or about the year 1815. When a youth he removed to Burnham, in Essex, where he became a member of a Baptist church. In 1836 he entered Stepney College as a student for the ministry, and in 1840 became pastor at Lynn, in Norfolk. From Lynn he removed in 1866 to Brockley, near London, where very shortly a new chapel was built for him, in which he continues to minister. Mr. Wigner was one of the committee which brought out, in 1858, the well-known Baptist Hymn-book *Ps. & Hys.* He was the editor of the *Supplement* to that book, which appeared in 1880, and was also editor of the Baptist *Ps. and Hys. for School and Home*, 1882. In these books two of his hymns were included: (1) "Hark! 'tis the song of heaven" (*The Angels' Song at the Birth of Christ*), and (2) "O Lord, revive Thy work" (*Prayer for a Revival*). A third, which appears in the above-named School H. Bk. is an adaptation by Mr. Wigner of a well-known hymn by Mrs. Reed, "O do not let the word depart" (*Expostulation with the Awakened*). [W. R. S.]

Wilhelm (II. or IV.), Duke of Sachse-Weimar, s. of Duke Johann of Sachse-Weimar, was b. in the castle of Altenburg, April 11, 1598. He studied for some time at the University of Jena, devoting himself especially to music and mathematics. On the outbreak of the Thirty Years' War he espoused the cause of Friedrich v. of the Palatinate. At the battle of the Weisse Berg, near Prague (see p. 155, i.), he was severely wounded, and at the battle fought near Stadtlohn, in Westphalia (Aug., 1623), he was at first left for dead, and then taken prisoner by Tilly. In 1625 the Emperor allowed him to go free, and he assumed the government of Weimar. When Gustavus Adolphus came to Germany (1630), Wilhelm did not join him till after the battle of Breitenfeld (Sept., 1631), and in July, 1635, he was one of the consenting parties to the Peace of Prague, between Saxony and the Emperor, in consequence of which the Swedish troops made various inroads on his territory. When the final partition took place, in 1644, between himself and his surviving brother (Sachse-Weimar fell to Wilhelm, and Gotha to Ernst) he set himself earnestly to restore prosperity and godliness in the regions under his rule. He also found more time (especially after the peace of Westphalia, 1648), to devote to his studies in poetry and music, and to the adornment of Weimar. He d. at Wei-

mar, May 17, 1662 (*Koch*, iii. 110; *Wetzel*, iii. 426; *Bode*, p. 172, &c.).

Wilhelm joined, in 1617, in founding the Fruitbearing Society, the great German Literary and Patriotic Union of the 17th cent.; and, after the death (1650) of Ludwig, Prince of Anhalt-Cöthen, became its head. Weimar thus became the centre of its operations, in the direction of which the Duke was assisted by Georg Neumark (p. 796, i.). Neumark, in his *Palmbaum*, 1680, p. 449, speaks of the Duke as having "composed several hymns, as well-known in this place, especially the short Hymn of Peace 'Gott der Friede hat gegeben.'"

Besides this hymn on Peace only one other is known as Wilhelm's, viz.:—

Herr Jesu Christ, dich zu uns wend. *Public Worship.* This was included as No. 124 in the 2nd ed., 1651, of pt. i. of the *Cantionale Sacrum*, Gotha (1st ed. 1646), in 4 st. of 4 l., entitled "To be sung before the Sermon." As no author's name is there given, and as it did not appear in any of the three parts of the original ed. of 1646–48, the Duke's authorship is decidedly doubtful. So far as yet traced the Duke's name was not attached to it until in the Altdorf *Liederfreud* of 1676 (Fischer's *Supplement*, p. 71). In J. Niedling's *Handbüchlein*, 4th ed., 1655, p. 746, it appears without author's name (Niedling, be it observed, was living at Altenburg), and entitled "A heartfelt petition of pious Christians for grace and the help of the Holy Spirit, during Divine Service, before the Sermon." *Koch* says it was in the 1st ed., 1638, of *Niedling*, but this appears to be merely a guess, for the earliest ed. of *Niedling* which he describes at iii., 109, is that of 1655; and if it were in Niedling's 1638 ed., this circumstance would make the Duke's authorship still more unlikely. Whoever the author was the hymn soon became justly popular, and in 1678 was formally directed to be sung in all the churches in Saxony on all Sundays and festivals. It is a simple and forcible hymn, which survived the Rationalistic period, and is found in all recent German hymn-books, e.g. in the Berlin *G. L. S.*, ed. 1863, No. 356. *Tr.* as:—

1. Lord Christ, reveal Thy holy Face. In full by J. C. Jacobi, in his *Psal. Ger.*, 1722, p. 42 (1732, p. 69). Repeated as No. 322 in pt. i. of the *Moravian H. Bk.*, 1754 (1886, No. 724), and as No. 54 in J. F. Thrupp's *Ps. & Hys.*, 1853.

2. Lord Jesu, to our prayer attend. This is a good and full *tr.* by A. T. Russell, as No. 12 in his *Ps. & Hys.*, 1851.

3. Lord Jesus Christ, be present now! This is a good and full *tr.* by Miss Winkworth, as No. 13 in her *C. B. for England*, 1863; repeated in the Pennsylvania Luth. *Ch. Bk.*, 1868, No. 49.

4. Christ Jesus Lord, to us attend. In full by L. Heyl, as No. 3 in the Ohio *Luth. Hyl.*, 1880.

Other trs. are:—

(1) "Lord Jesus, turn to us, and down," by *Dr. G. Walker*, 1860, p. 48. (2) "Lord Jesus Christ, in mercy bend," by *Miss Manington*, 1863, p. 19. (3) "Lord Jesus Christ, now towards us bend," by *N. L. Frothingham*, 1870, p. 221. [J. M.]

Willard, Emma C. [*née* **Hart**]. A teacher and educational writer, b. at Berlin, Connecticut, 1787; resided in 1838 and sometime after at Hartford, and for many years conducted a well-known school at Troy, New York. She d. at Troy, 1870. Her hymn—

Rocked in the cradle of the deep (*Sailor's Hymn*), is sometimes said to have been pub. in 1830. It is found in Beecher's *Plymouth Coll.*, 1855, No. 1285. Its earlier appearance has not been verified. It is a successful sailor's hymn. It is included in several modern collections. [F. M. B.]

Williams, David, a contemporary of William Williams (1717–1791) and author of numerous Welsh hymns. He also wrote English hymns, some of which were pub. in a small tract of 24 pp., entitled, *Joy in the Tents of Zion, or a Few Gospel Hymns*, Brecknock, 1779. These hymns are rough, and in the style of W. Williams. There is a wild Welsh beauty about them which makes itself felt under the restraints of a gloomy Calvinism and a half foreign language. The original tract is very rare. [W. T. B.]

Williams, David, of Bethesda'r Frô, was a minister with the Independents in South Wales. He was b. at a farm-house, called Trehedyn, near Cowbridge, Glamorganshire. In 1812 he published a collection of hymns, which he called *Llais y Durtur*, or *The Voice of the Turtle Dove*. In 1824 he published a new edition under the title of *Dyfroedd Bethesda*, containing 143 hymns and 10 songs. Many of his hymns are still used by all denominations in Wales. [W. G. T.]

Williams, Edward, or *Iolo Morganwg*, the greatest Welsh scholar of his time, published two vols. of hymns under the title *Saimau yr Eglwys yn yr Anialwch*, "The Psalms of the Church in the Wilderness." He is the chief author of the Myvyrian Archaeology of Wales. His hymns were chiefly used by the Unitarians. [W. G. T.]

Williams, Helen Maria, daughter of Charles Williams, an officer in the Army, was b. in the North of England in 1762. Through the influence of Dr. A. Kippis (p. 625, i.) whose help she sought in London, her first poem, *Edwin and Eltruda*, a legendary tale, was pub. in 1782. This was followed by *An Ode on the Peace*, 1783, and *Pern, a Poem*. These were all included in her *Poems*, 2 vols., 1786, 2nd ed. 1791. Being connected by her sister's marriage with a French Protestant family, she resided in Paris during the period of the Revolution and the reign of Terror. There she became well known as a political writer of strong republican sympathies, but her too independent expressions of opinion led to her temporary imprisonment by Robespierre. Her *Letters from France*, 1790, were pub. in England and America, and in a French translation, in France. She also pub. *Letters containing a Sketch of the Politics of France from the 31st May*, 1793, *till the 28th of July*, 1794, 2 vols., 1795, and other works of a like kind; some additional *Poems*, and a *tr.* of Humboldt's *Personal Narratives of his Travels*, 1815. The closing years of her life were spent at Amsterdam, in the house of her nephew, Athanase Coquerel, a pastor of the Reformed Church there. Miss Williams d. in 1827. From her *Poems*, 1786, the following hymns have come into C. U.:—

1. My God, all nature owns Thy sway. *Nature speaks of God.* In Martineau's *Hymns*, 1840.

2. While Thee I seek, protecting Power. *Safety in God.* This hymn was in Dr. Priestley's Birmingham *Coll.*, 1790; in Kippis's *Coll.*, 1795; the *Exeter Coll.*, 1801; and almost every other Unitarian collection to the present time. In the *New Cong. H. Bk.*, 1859, it begins "While Thee I seek, Almighty Power;" and in several

collections a cento beginning "Father, in all our [my] comforts here," is given as in Stowell's *Ps. & Hys.*, 1831 and 1877, and several others. [V. D. D.]

Williams, Isaac, B.D., was b. at Cwmcynfelin in Cardiganshire, Dec. 12, 1802, where his mother happened to be staying at her father's house at the time of his birth. But his parents' house was in Bloomsbury, London, his father being a Chancery barrister at Lincoln's Inn. He received his early education from a clergyman named Polehampton, with whom he was at first a day pupil in London, but whom he afterwards accompanied to a curacy at Worplesdon, near Guildford. All Mr. Polehampton's pupils (15), with the exception of Isaac Williams and his two elder brothers, were being prepared for Eton, where great stress was laid upon Latin versification; and it was in these early years that Isaac Williams acquired his fondness for, and proficiency in, this species of composition. In 1814 he was removed to Harrow, where Mr. Drury was his private tutor. He gained several school prizes, and became so used, not only to write, but to think, in Latin, that when he had to write an English theme he was obliged to translate his ideas, which were in Latin, into English. In 1821 he proceeded to Trinity College, Oxford, that college being chosen on the advice of Mr. Drury; and in his second term he was elected scholar of Trinity. In 1823 he won the University Prize for Latin Verse, the subject being *Ars Geologica*. The gaining of this prize was indirectly the turning point of his life, for it brought him into close relationship with John Keble, who may be termed his spiritual father. He had been previously introduced to Mr. Keble by the Vicar of Aberystwith, Mr. Richards, whom he had met at his grandfather's house. But there was no intimacy between them until he had won the Latin Verse Prize, when Mr. Keble came to his rooms and offered to look over the poem with him before it was recited and printed. This led to an intimate acquaintance which ripened into a warm friendship of infinite benefit to Isaac Williams's spiritual life. Mr. Keble offered to take him with him into the country and read with him during the Long Vacation, without any payment. Robert Wilberforce, then an undergraduate of Oriel, was also to be of the party. They settled at Southrop, near Fairford, a name familiar to the readers of Keble's *Life*. Here Isaac Williams made the acquaintance of Hurrell Froude, who was also reading with Mr. Keble, and this acquaintance also ripened into a friendship which was terminated only by death. Keble was like a boy with his pupils, entering with zest into all their amusements, but he also exercised a deep influence over their religious characters, especially that of Isaac Williams. Williams spent this and all his subsequent Long Vacations at Southrop, and became more and more influenced for good by Mr. Keble. He also became a great friend of Sir George Prevost, then an undergraduate of Oriel, who afterwards married his only sister. During one of these sojourns at Southrop, Keble showed Williams and Froude a MS. copy of the *Christian Year*, but, strange to say, the young men did not appreciate its beauties. Williams's intimacy with Keble caused alarm to Mr. Hughes, the successor of the Vicar of Aberystwith who had first brought the two together; Mr. Hughes was greatly shocked to hear that he was a friend of Mr. Keble of Oriel, and said he would introduce him to a most excellent and promising person there, a Mr. Newman, whom the evangelical vicar knew in connexion with the Church Missionary Society, and who would, he doubtless thought, supply an antidote to Keble's High Church opinions. While Williams was an undergraduate at Oxford, though he was a member of Trinity College, he spent much of his time at Oriel, attracted thither, not only because it was Keble's college, but also because he had many friends there, the chief of whom were the Wilberforces, Ryder, Anderson (now Sir C. Anderson), Hurrell Froude, and Sir G. Prevost. As an accomplished scholar who had the benefit of Keble's tuition, it was naturally expected that he would take a high degree; and so, no doubt, he would have done, had he not attempted too much. In spite of the warnings of friends, he resolved to aim at a "double first," and, as mathematical studies were not to his taste, the labour over this uncongenial work in addition to the necessary preparation for the classical school was too severe for him; his health broke down, and he was obliged to be content with a pass degree. In 1829 he was ordained to the curacy of Windrush, about twelve miles from Fairford where Keble then lived, and about twenty from Bisley, where his brother-in-law, Sir George Prevost, who was now married, was curate. But he did not stay long at Windrush. Passman though he was, he competed successfully for a Trinity Fellowship, and had to return to Oxford the same year as college tutor. He lived on terms of great intimacy with Hurrell Froude, then Fellow of Oriel, and was introduced by him to J. H. Newman, to whom he was much attracted, like almost all who were brought into contact with that remarkable man. The attraction appears to have been mutual, and Williams became Newman's curate at S. Mary's, Oxford, which then included the village or rather hamlet of Littlemore. In 1842 he married Caroline, the third daughter of Arthur Champernown, of Dartington Hall, Devon, left Oxford, and went to Bisley as curate to Mr. T. Keble. So far as his outer life went, little more need be said. Nothing seems to have occurred to ruffle its placid course, except one episode which occurred in 1841–2. When John Keble resigned the Poetry Professorship at Oxford, he was naturally anxious that his friend Williams should be his successor. Not only was there a warm personal friendship and an entire sympathy of opinion on the most important of all matters between the two men, but on the score of poetical merit, Williams seemed to him obviously the proper person. He had already published several of his poetical works, and his reputation as a sacred poet was second only to that of Keble himself. But he was also identified in a peculiar way with the *Tract* writers. He had actually written that *Tract* which, next to the memor-

able *Tract* 90, had given the greatest offence of all, viz.: *Tract* 80, on *Reserve in the Communication of Religious Knowledge*, and he was also known as the especial friend and late coadjutor of Newman. It is not, therefore, surprising that vehement opposition was raised against his election. A rival candidate was found in the person of Mr. Edward Garbett, of Brasenose, a First Classman, but quite unknown in the domain of poetry. There was really no comparison whatever between the fitness of the two candidates, but that counted for little when men's minds were heated by the "odium theologicum." It became simply a party question; but a public contest was happily averted by a private comparison of votes, when it was found that there was a large majority of votes in favour of Mr. Garbett. Mr. Williams was much hurt—not by the opposition of the Low Churchmen, for he expected that,—but by the desertion of several whom he counted upon as friends. He withdrew from Oxford and from public life (which had never possessed much attraction to a man of his retiring and studious habits) altogether. He remained at Bisley until 1848, when he removed to Stinchcombe; and there he lived until his death. From time to time some cultured and thoughtful work from his pen was given to the world, but that was all; and when the announcement that he had quietly passed away on SS. Philip and James' Day, May 1, 1865, appeared, the outer world had almost forgotten that he was still living, though it had not forgotten, and will not, it is hoped, while the English language lasts, ever forget his writings. He died of a decline, the seeds of which had long been sown.

As a devotional writer both in prose and verse the name of Isaac Williams stands deservedly high, but as a writer of hymns for congregational use, he does not, either for quantity or quality, at all reach the first rank. Indeed, it would have been very distressing to him if he had done so, for he shared the distaste which most of the early leaders of the Oxford movement felt for the congregational use of any metrical hymns apart from the *Psalter*, and it is said that he purposely made his translations of the *Hymns from the Parisian Breviary* rough, in order to prevent them from being so used. His poetical works are:—

(1.) *The Cathedral*, his first publication in verse, issued in the early part of 1838. It was written about the same time as the famous *Tract* on *Reserve*, and "in pursuance of the same great object we had undertaken" (in the *Tracts for the Times*). What that object was is intimated in the alternative title, *The Cathedral, or the Catholic and Apostolic Church in England*. It followed very much the same lines as George Herbert's *Temple*, only it worked out the ideas far more in detail, connecting each part of the edifice with some portion of church doctrine or discipline. The whole volume is written in the true spirit of poetry, and some of the sonnets in it are good specimens of that difficult form of composition; but it contains scarcely any verses out of which even centos of hymns can be formed.

(2.) Later on in the same year (1838) he published a volume, entitled *Thoughts in Past Years*, though, as the title implies, many of its contents were written at an earlier date. In fact the composition ranged over a period of at least twelve years. In the writer's own opinion there was more true poetry in this volume than in *The Cathedral*, but the latter had the advantage of being written on one systematic plan, while the *Thoughts* was a collection of detached poems. The connexion between the four divisions of the volume was, that they were all suggested by the writer's surroundings. Thus the "Golden Valley" was the beautiful district in the neighbourhood of Stroud known by that name; "The Mountain Home" was the writer's own birthplace, Cwmcynfelin in Cardiganshire; "The River's Bank" was the River Windrush, on the banks of which was the writer's first curacy; "The Sacred City" is Oxford. In a later edition (1852) there is an additional division entitled "The side of the Hill," that is, Stinchcombe Hill, Gloucestershire. Like *The Cathedral*, this is rather a volume of sonnets and sacred poems for private use, than of hymns in the popular sense of the term. The same volume contains his *Reliquiæ Latinæ; or Harrow School Exercises*, and his Oxford Prize Poem, *Ars Geologica*. The Latinity of these poems fully bears out the writer's own remark, that in his early years he was more at home in Latin than he was in his own language. It also contained a translation of the "Dies Iræ, Dies Illa," to which, in the revised and enlarged edition of 1848, were added, under the title of *Lyra Ecclesiastica*, a number of translations from other Latin and Greek Hymns. These translations are for the most part very free, and are not adapted, as they were certainly not intended, for congregational use.

(3.) His next publication was *Hymns translated from the Parisian Breviary*, 1839. He thought that "the ancient Latin hymns were the best source from which our acknowledged deficiency in metrical psalmody should be supplied, as being much more congenial to the spirit of our own Liturgy than those hymns which are too often made to take part in our ancient services;" and he had already published many of the translations which appear in this volume, at intervals from 1833 to 1837, in the *British Magazine*, the church organ which was edited by Hugh James Rose. A few hymns from this volume, *e.g.* "O Heavenly Jerusalem," "Disposer Supreme," "O Word of God above," have been adopted for congregational use, but most of these are, perhaps purposely, done into such irregular metres, that they are not available for the purpose. Indirectly, however, they have been highly serviceable to the cause of congregational psalmody, for Mr. Chandler tells us in the Preface to his *Hymns of the Primitive Church* that Mr. Williams's translations in the *British Magazine* led him to produce that work.

(4.) The next little volume, *Hymns on the Catechism*, was written at Bisley and published in 1842. Its object was strictly practical; it was intended as "an aid towards following out that catechetical instruction which is so essential a part of the church system." It cannot be said that these hymns are likely to be so attractive to children, as, for example, those of Mrs. Alexander, but they are suitable for congregational, or at any rate, for Sunday school use, and one of them, "Be Thou my Guardian and my Guide," has found its way deservedly into most collections.

(5.) In the same year (1842) a much more ambitious work, *The Baptistery*, also saw the light. One seems to recognize in this work the pupil of John Keble, for its leading idea is very much the same as that of *Tract* 89, viz.: that earthly things are a shadow of heavenly. It is divided into thirty-two "Images," as the author terms them; it is not easy reading, but it well repays the careful attention which it requires, for both in form and matter it is the product of a true poet. One of the "Images," the 20th, "The Day of Days, or the Great Manifestation," has supplied our well-known hymn, "Lord, in this, Thy mercy's day," but the general tenour of the work is quite apart from hymnody.

(6.) The same may be said of *The Altar*, published in 1847, which takes the second great Sacrament of the Gospel, as *The Baptistery* took the first, for the basis of a series of devout meditations, 34 in number. The 1st ed. was illustrated by 34 pictures, one to each meditation, after the fashion of a foreign book which the writer had seen; but the illustrations were thought unworthy of the subject, and the later editions appeared without them. The object of the work was to connect the various events which occurred at the time of our Blessed Lord's Passion with the Eucharistic Service. It consists exclusively of a series of sonnets, and supplies no hymns for congregational use.

(7.) In the same year (1849) appeared another work of a very different type. It is entitled *The Christian Scholar*, and its object is "to render the study of the classics subservient to a higher wisdom." It incidentally gives us an interesting insight into the author's own training under Mr. Keble, for he tells us in the Preface that he himself "derived, not merely moral benefit, but actual religious training from this indirect mode of instruction in another to whom he owes everything that renders life valuable." The plan of the book is, in a

word, to take passages from all the chief classical authors, and to give Christian comments on each.

(8.) His only other poetical work was *Ancient Hymns for Children*, 1842, which consisted of a reprint, with slight alterations, of 30 of his *trs.* from the Latin, previously published in 1838 and 1839 as above.

Although Isaac Williams's prose writings are as valuable, and perhaps more popular than his verse, yet from the point of view of this article it will suffice to enumerate the principal of them. They include—

Several reviews for *The British Critic* at various dates; *Thoughts on the Study of the Gospels*, 1842; *Sermons on the Characters of the Old Testament*, 1856; *The Beginning of the Book of Genesis, with Notes and Reflections*, 1861; *The Psalms interpreted of Christ*, vol. i., 1864 (no other volumes were published); *A Memoir of the Rev. R. A. Suckling, late Perpetual Curate of Bussage*, 1852; *A Harmony of the Four Gospels*, 1850; *Sermons on the Epistles and Gospels*, 3 vols., 1853; *Sermons on the Female Characters of Holy Scripture*, 1859; *The Apocalypse*, 1851, and many other minor works.

Besides these, he edited a large number of *Plain Sermons* at different dates by various writers, and he also wrote some of the *Tracts for the Times*, notably *Tract* 80 (1838), and 87 (1840), on *Reserve in Communicating Religious Knowledge*. It is difficult to see why these should have given so much offence. The principles on which the conclusion is based are obviously correct. Perhaps the title *Reserve* was alarming when men's minds were excited by the fear that they were being led by the new Oxford school they knew not whither. These two *Tracts*, with *Tract* 86, also by Isaac Williams, would fill an octavo volume of more than 200 pages. Both the character and the writings of Isaac Williams are singularly attractive. They both present a striking combination of qualities which are not often found in union. He was as firm as a rock in the maintenance and expression of his principles, but so quiet and retiring that his personality came far less before the public than that of any of the other leaders of the Oxford movement. His writings are so Christian and unaggressive in their tone that we are won over to his side almost without knowing it. He was a most valuable ally on this very account to his party, and the hymnologist may well regret that he did not devote his exquisite poetical taste, his refined culture, and his ardent piety more to hymn-writing than he did. [J. H. O.]

Isaac Williams's position in hymnody does not lie so much in the actual work which he did, as in the influence he had over others. His *trs.* from the Latin, mainly through the metres which he deliberately adopted, have not had a wide acceptance in the hymnody of the Church. J. Chandler, however, has left it on record that Williams's *trs.* in the *British Magazine* led him to undertake kindred work, and Chandler's *trs.* are amongst the most popular in the English language. Williams's *Hymns on the Catechism*, 1842, were with Dr. Neale's *Hymns for Children* of the same year the forerunners of the more popular productions on the same lines by later writers. Williams's *trs.* together with the more important of his original hymns may be traced through the Index of Authors and Translators. Of his original hymns the following are also in C. U. :—

1. How solemn, silent, and how still. *Obedience.* (1842.)
2. Jesus, most loving Lord. *Hymn to Christ.* (1844.)
3. Lord, Thou dost abhor the proud. *Humility.*
4. Members of Christ are we. *Members of Christ.*
5. The child leans on its parent's breast. *Trust in God.* (1842.)
6. The High Priest once a year. *Ascension.* (1842.)

The dates here given indicate the works in which these hymns appeared. [J. J.]

Williams, John, D.D., LL.D., was b. at Deerfield, Massachusetts, Aug. 30, 1817; graduated at Trinity College, 1835, and was ordained in 1838. From 1842 to 1848 he was Rector at Schenectady, New York, and President of Trinity College, Hartford, Connecticut, from 1848 to 1853. In 1861 he was consecrated Assistant Bishop of Connecticut, taking, in 1865, the full charge of that diocese. Bishop Williams is an eminent scholar. His contributions to hymnology were *Ancient Hymns of Holy Church*, Hartford, 1845, being *trs.* from the Latin; the "Additional Hymns," pp. 81–127, were selected from the *trs.* from the Latin by Isaac Williams. A few of Bp. Williams's *trs.* have come into C. U. (See **Index of Authors and Translators.**) [J. J.]

Williams, William, of Pantycelyn, was the Sweet Singer of Wales. He was b. at Cefn-y-Coed, in the Parish of Llanfair-y-bryn, near Llandovery, in 1717. He was ordained a deacon of the Established Church in 1740, by Dr. Claget, Bishop of St. Davids, and for three years he served the Curacies of Llanwrtyd and Llanddewi-Abergwesyn. He never received Priest's Orders. He became early acquainted with the revivalist Daniel Rowlands, and for thirty-five years he preached once a month at Llanllian and Caio and Llansawel, besides the preaching journeys he took in North and South Wales. He was held in great esteem as a preacher. In 1744 his first book of hymns appeared under the title of *Halleluiah*, and soon ran through three editions. In 1762, he published another book under the title of *Y Mór o Wydr*, which soon went through five editions. His son John pub. an excellent edition of his hymns in the year 1811. In addition to his Welsh hymns Williams also pub. several in English as:—

(1.) *Hosannah to the Son of David; or, Hymns of Praise to God, For our glorious Redemption by Christ. Some few translated from the Welsh Hymn-Book, but mostly composed on new Subjects. By William Williams. Bristol: Printed by John Grabham, in Narrow-Wine Street*, 1759. This contains 51 hymns of which 11 are *tr.* from his Welsh hymns. This little book was reprinted by D. Sedgwick in 1859.

(2.) *Gloria in Excelsis: or, Hymns of Praise to God and the Lamb. By W. Williams . . . Carmarthen. Printed for the Author by John Ross, removed to Priory Street, near the Church, M.DCC.LXXI.* This contains 70 hymns, not including parts.

From these volumes the following hymns are in C. U. :—

i. From the *Hosannah*, 1759 :—

1. Jesus, my Saviour is enough. *Jesus, All in All.*
2. My God, my God, Who art my all. *Communion with God desired.*
3. The enormous load of human guilt. *God's love unspeakable.*

ii. From the *Gloria in Excelsis*, 1772.

4. Awake, my soul, and rise. *Passiontide.*
5. Beneath Thy Cross I lay me down. *Passiontide.*
6. Hark! the voice of my Beloved. *The Voice of Jesus.*

7. Jesus, lead us with Thy power. *Divine Guidance Desired.* Sometimes given as "Father, lead us with Thy power."

8. Jesus, Whose Almighty sceptre. *Jesus as King.*

9. Saviour, look on Thy beloved. *The Help of Jesus desired.*

10. White and ruddy is my Beloved. *Beauties of Jesus.*

Williams is most widely known through his two hymns, "Guide me, O Thou great Jehovah," and "O'er those gloomy hills of darkness." Williams d. at Pantycelyn, Jan. 11, 1791. [See Welsh Hymnody.] [W. G. T.]

Willis, Nathaniel Parker, was b. at Portland, Maine, Jan. 20, 1807, and educated at Yale College, graduating in 1826. After writing for a time for the *American Monthly* Magazine, which he established, and the *New York Mirror*, into which the former was merged, he was attached to the American Legation at the French Court. His stay in Europe extended from 1831 to 1837. On his return he became in 1839 one of the editors of *The Corsair*. His works are numerous, and include *Sacred Poems*, 1843. He d. Jan. 29, 1867. His sister, Mrs. Parton, is the well-known "Fanny Fern." His hymn—"The perfect world by Adam trod" (*Dedication of a Place of Worship*), was "Written to be sung at the Consecration of Hanover Street [Unitarian] Church, Boston," in 1826, and since then has been widely used, although of no exceeding merit. [F. M. B.]

Willkommen unter deiner Schaar. *N. L. von Zinzendorf.* [*Christian Church.*] The origin of this hymn was somewhat remarkable. On May 10, 1737, Zinzendorf had been consecrated, at Berlin, by Daniel Ernst Jablonsky (see p. 766, ii.), as Bishop and Ordinary of the Moravian Brethren's Unity. In 1741 J. L. Dober, who had officiated as General-Elder (General-Aelteste) of the entire Moravian connexion, resigned his office. Zinzendorf then held (from Sept. 11 to Sept. 23, 1741) a noteworthy synodical conference at London at which the assembled brethren agreed that no suitable successor to Dober could be found in their midst. On Sept. 16, 1741, they therefore resolved to beseech the Lord Jesus Christ Himself to take the office of General-Elder of the entire Unity, and, as on casting lots the result was favourable to their wishes, they took for granted that He had assumed this position, and appointed 12 Assistant-Elders (Vice-Aelteste) to form the directing General Conference of the Unity, Zinzendorf's power of general superintendence being abolished (see *Koch*, v. 264). It was on this occasion that Zinzendorf wrote this hymn. Albert Knapp in his ed. of Zinzendorf's *Geistliche Gedichte* (1845, p. 288), entitles it "When Jesus assumed the position of General-Elder," and dates it Sept. 16, 1741. It was included in *Appx.* xi., *circa* 1743, to the *Herrnhut G. B.*, as No. 1778, and in 14 st. of 8 l. In the *Brüder G. B.*, 1778, No. 1099, st. vi.–viii. were omitted, and in the *Hist. Nachricht* thereto (ed. 1851, p. 188) it is dated "In London, 16 Sept., 1741." *Tr.* as:—

1. Welcome among thy flock of grace. This is a somewhat free *tr.* of st. i., ii., iv., v., ix.–xiii., as No. 529 in the *Moravian H. Bk.*, 1789 (1886, No. 834). It was adopted, slightly altered and beginning, "We hail Thee, Lord, thy Church's Rock," as No. 278 in the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 423, in 5 st.). From *Mercer* st. i., v., viii. passed into the Pennsylvania Luth. *Church Bk.*, 1868, No. 272.

2. Welcome among thy chosen Flock. This is No. 234 in the *Appx.* of 1743 to the *Moravian H. Bk.*, 1742 (ed. 1754, pt. ii., No. 222). [J. M.]

Wilson, Caroline, *née* **Fry,** daughter of a farmer, was b. at Tunbridge Wells, Dec. 31, 1787. In 1831 she was married to a Mr. Wilson, and d. at Tunbridge Wells, Sept. 17, 1846. Her publications were somewhat numerous, and included a *History of England in Verse*, 1801; a *Poetical Catechism*, 1821; *Serious Poetry*, 1822; *Death, and other Poems*, 1823, &c. Her *Autobiography, Letters, and Remains* were pub. in 1843, and her *Table of the Lord* in 1859. Her best known hymns are:—

1. For what shall I praise Thee, My God and my King? *Thanksgiving in Affliction.* In C. U. in G. Britain and America.

2. Often the clouds of deepest woe. *Affliction leading to Glory.* From her *Poetical Catechism*, 1821, p. 25. In *Kennedy*, 1863, it begins "Full oft the clouds of deepest woe." [J. J.]

Wilson, Jane, known as *Sister Beatrice*, the Mother Superior of the Sisterhood of St. Thomas the Martyr, Oxford, was the daughter of a clergyman, and d. in 1872 aged 36 years. She pub. *Legenda Monastica, and other Poems* (Oxford: Mowbray), which has passed through several editions. This work includes 16 hymns, originally written for *Hymns used at the Church of S. Thomas the Martyr, Oxford*, edited by the Vicar, the Rev. T. Chamberlain, 1861; enlarged ed., 1870, as follows:—

1. A Fast before a Feast. *Shrove Tuesday.*
2. A virgin heart she brought to Christ. *St. Frideswide.*
3. Again our Lent has come to us. *Lent.*
4. At eventide was light. *Evening.*
5. Behold, she comes, in silence. *Conception of B. V. M.*
6. Calm the saint's slumber. *St. Peter ad Vincula*; or, *Lammas Day.*
7. Deep thoughts were in her breast. *Visitation of B. V. M.*
8. I love the courts of Jesus. *Love for the House of God.*
9. Jesu, ever present With Thy Church below. *Holy Communion.*
10. Loud in exultation. *St. George.*
11. Love and death have wrestled fiercely. *St. Mary Magdalene.*
12. 'Midst the bitter waters Moses. *The Holy Cross.*
13. The Church and world for once. *SS. Philip and James.*
14. 'Tis good, O Jesu, that alone with Thee. *Advent.*
15. We hail renowned Alban. *St. Alban.*
16. We cry to Thee, O Jesu. *Evening.* [J. J.]

Wilt Thou forgive that sin when I began. *John Donne.* [*Lent.*] Concerning this hymn, to which special reference is made in the article on Early English Hymnody, Izaak Walton says, in his *Life of Donne*, after quoting the hymn in detail:—

"I have the rather mentioned this hymn for that he caused it to be set to a most grave and solemn tune, and to be often sung to the organ by the Choristers of St. Paul's [Cathedral] Church in his own hearing, especially at the evening service, and at his return from his customary devotions in that place, did occasionally say to a friend, 'the words of this hymn have restored to me the same thoughts of joy that possessed my soul in my sickness, when I composed it. And, O the power of Church-music! that harmony added to this hymn has raised the affections of my heart, and quickened my grace of zeal and gratitude; and I observe that I always return from paying this public duty of prayer and praise with an unexpressible tranquillity of mind, and a willingness to leave the world.'"—Walton's *Lives*, 1670.

The special sickness during which this hymn was composed fell upon the author during the earlier part of his life. It was sung at St. Paul's Cathedral, at intervals from 1621 to 1631, when Donne died. It was published subsequently in Donne's *Poems* in 1633; again in 1635, and in later editions, and is usually entitled, "A Hymn to God the Father." Orig. text in Walton's *Lives*, 1670 (1850, pp. 53–4). [English Hymnody, Early, § VII.] [J. J.]

Winchester, Caleb Thomas, M.A., was b. in 1847. He is Professor of Rhetoric and English Literature in the Wesleyan University, Middletown, Connecticut. His hymn, "The Lord our God alone is strong" (*Dedication of a Science Hall*), was written for the opening of the Orange Judd Hall of Natural Science, Wesleyan University, Middletown. It was included in the Meth. Episco. *Hymnal*, 1878 (Nutter's *Hymn Studies*, 1884). [J. J.]

Winckler, Johann Joseph, s. of Gottfried Winckler, town clerk of Lucka, Sachse-Altenburg, was b. at Lucka, Dec. 23, 1670. He became a student of Theology at the University of Leipzig, during the time when A. H. Francke and J. C. Schade were holding their Bible readings, and his sympathies henceforth were with the Pietistic movement. In 1692 he was appointed preacher to the St. George's Hospital at Magdeburg, and afternoon preacher at St. Peter's Church there. He became chaplain to the Prince Christian Ludwig regiment in 1695, and went with it to Holland and Italy. After the Peace of Ryswijk (Oct. 30, 1697) he made a tour in Holland and England. Returning to Magdeburg, he was appointed, in 1698, diaconus of the Cathedral, and in 1703 also inspector of the so-called Holzkreis. Finally, in 1714, he became chief preacher at the Cathedral, and in 1716, also Consistorialrath. He d. at Magdeburg, Aug. 11, 1722 (*Wetzel*, iii. 437; Grischow-Kirchner *Nachricht* to Freylinghausen, p. 53; *Koch*, iv. 383; *Blätter für Hymnologie*, 1888, p. 170, &c.).

Winckler was a man who had the courage of his opinions, and his hymn No. iv. below is a picture of the stand he was willing to make when conscience bade him. Not that he was fond of controversy, but rather the reverse. Twice however he raised considerable feeling against himself in Magdeburg, first by the position he took up against theatre going, and afterwards by his well-meant attempts to bring about a closer union between the Lutheran and Reformed churches in Prussia. But the opposition he encountered he bore patiently, and in the spirit of his hymn No. i. below. His hymns, some 27 in all, appeared mostly in the *Appx.* to the 2nd ed., 1703, of H. G. Neuss's *Heb-Opfer* (p. 798, ii.), in Porst's *G. B.*, Berlin, 1708,* and in Freylinghausen's *Neues geistreiches G. B.*, 1714. They rank among the better productions of the earlier Pietistic writers, and are distinguished by firm faith, earnestness, and picturesqueness; but are somewhat lengthy and frequently in unusual metres.

Those of Winckler's hymns which have passed into English are:—

i. Meine Seele senket sich. *Resignation.* 1st pub. in the 1703 ed. of Neuss's *Heb-Opfer*, p. 248, in 6 st. of 6 l., entitled "Ps. 62 v. 1. My soul is still towards God." Repeated in *Freylinghausen*, 1714, No. 511, and in the *Unv. L. S.*, 1851, No. 714. It is a fine hymn on patient waiting upon God's will. *Tr.* as:—

Yea, my spirit fain would sink. In full, by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 198. In her *C. B. for England*, 1863, No. 138, it is greatly altered, beginning "In Thy heart and hands, my God"; and this form is No. 419 in the Ohio *Luth. Hyl.*, 1880.

Another tr. is: "Wearily my spirit sinketh," by *Mrs. Bevan*, 1858, p. 65.

ii. O süsser Stand, o selig Leben. *Christian Simplicity.* In Porst's *G. B.*, 1708, p. 519 (1711, No. 642), in 8 st. of 8 l., repeated in *Freylinghausen*, 1714, No. 322, and in the *Unv. L. S.*, 1851, No. 331. The *trs.* are:—

1. O sweet condition, happy Living. This, omitting st. iii., is No. 658 in pt. i. of the *Moravian H. Bk.*, 1754.

2. O blest condition, happy living. This is a *tr.* of st. i., ii., vi., viii., based on the 1754 version, as No. 441 in the *Moravian H. Bk.*, 1789 (1886, No. 584).

iii. Ringe recht, wenn Gottes Gnade. *Christian Warfare.* A thoughtful and powerful hymn, included as No. 359 in *Freylinghausen*, 1714, in 23 st. of 4 l., and thence in the *Unv. L. S.*, 1851, No. 336. *Wetzel*, iii. 437, says it was written as a hymn on the three favourite Scripture passages of Ursula Maria Zorn, of Berlin, and was 1st pub. at the end of her funeral sermon by Johann Lysius, pastor of St. George's Church, Berlin. Thus st. i.–v. are founded on St. Luke xiii. 24; vi.–xv. on Philipp. ii. 12; and xvi.–xxiii. on Gen. xix. 15–22. The *trs.* in C. U. are:

1. Strive, when thou art call'd of God. This is a good *tr.* of st. i., iii.–vii., xii., xiii., xv., xvi. by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 46. Repeated, abridged, in *Kennedy*, 1863; the Harrow School *H. Bk.*, 1866, and Rugby School *H. Bk.*, 1876.

2. Strive aright when God doth call thee. This is a *tr.* of st. i., iii., iv., xii., xiii., xv., xvi., by Miss Winkworth, founded on her *Lyra Ger.* version, as No. 128 in her *C. B. for England*, 1863. Repeated in the Marlborough College *H. Bk.*, 1869.

3. Thou must wrestle, when God's mercy. This is a *tr.* of st. i., ii., x., xxii., signed E. T. L., as No. 230, in Dr. Pagenstecher's *Coll.*, 1864.

Another tr. is: "Wrestle on! for God is pleading," by Miss Burlingham in the *British Herald*, Sept., 1865, p. 137.

iv. Sollt ich aus Furcht vor Menschenkindern. *Adherence to Christ.* A hymn on Constancy, and against cowardice and time-serving. In Porst's *G. B.*, 1708, p. 1133 (1711, No. 701), in 17 st. of 4 l. Repeated in *Freylinghausen*, 1714, No. 541 (entitled "For a Preacher"), in the *Unv. L. S.* 1851, No. 658, &c. The *tr.* in C. U. is:—

Shall I for fear of feeble man. This is a vigorous *tr.* in 10 st. (representing st. i.–iii., xii.–xv., xvii.; st. iv. being freely from vi., vii., and st. v. from viii., xi.), by J. Wesley in the *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 177). Included in full in the *Moravian H. Bk.*, 1754 (1849, No. 875 abridged). In the *Wes. H. Bk.*, 1780, st. i.–vii. were included as No. 270; st. viii.–x. being added in the ed. of 1800 (1875, No. 279). The full form is in the Meth. N. Conn. *H. Bk.*, 1863, and in Mercer's *C. P. & H.*

* Dr. J. F. Bachmann in his *Zur Geschichte der Berliner Gesangbücher*, 1856, was only able to describe the 3rd ed. of 1713. The present writer has examined the 2nd ed. of 1711 (*Neu-vermehrtes geistreiches G. B.*). The references to the 1st ed. of 1708 are from the markings by Professor Mützell, in a copy of the 1856 presented to him by Dr. Bachmann, and now in the possession of the present writer.

Bk., 1857, and abridged in Mercer's Oxford ed., 1864; Spurgeon's *O. O. H. Bk.*, 1866, and others. It is also found in the following forms:—

(1) **Awed by a mortal's frown, shall I** (Wesley's st. ii.). In W. Carus Wilson's *Gen. Psal.*, 1842.

(2) **Saviour of men, Thy searching eye** (Wesley's st. vi.). In J. A. Latrobe's *Ps. & Hys.*, 1841, and various American collections.

(3) **Our Lives, our Blood, we here present** (Wesley's st. ix. alt.). In M. Madan's *Ps. & Hys.*, 1760.

[J. M.]

Winkler, Edwin Theodore, D.D., was b. in Savannah, Nov. 13, 1823, and educated at Brown University. He entered the Baptist ministry in 1846, and subsequently filled several important literary and other appointments in addition to his pastorates. He d. at Marion, Alabama, Nov. 10, 1883. He compiled *The Sacred Lute, a Collection of popular Hymns*, 1855 (enlarged ed., 1860), to which he contributed 8 hymns, the first lines of which are given in Burrage. (Burrage's *Baptist H. Writers*, 1888, p. 416.) Some of these have passed into other American collections, including "Our land with mercies crowned." (*National Hymn.*) [J. J.]

Winkworth, Catherine, daughter of Henry Winkworth, of Alderley Edge, Cheshire, was b. in London, Sep. 13, 1829. Most of her early life was spent in the neighbourhood of Manchester. Subsequently she removed with the family to Clifton, near Bristol. She d. suddenly of heart disease, at Monnetier, in Savoy, in July, 1878. Miss Winkworth pub.:—

Trs. from the German of the *Life of Pastor Fliedner*, the Founder of the Sisterhood of Protestant Deaconesses at Kaiserworth, 1861; and of the *Life of Amelia Sieveking*, 1863.

Her sympathy with practical efforts for the benefit of women, and with a pure devotional life, as seen in these *trs.*, received from her the most practical illustration possible in the deep and active interest which she took in educational work in connection with the Clifton Association for the Higher Education of Women, and kindred societies there and elsewhere. Our interest, however, is mainly centred in her hymnological work as embodied in her:—

(1) *Lyra Germanica*, 1st Ser., 1855. (2) *Lyra Germanica*, 2nd Ser., 1858. (3) *The Chorale Book for England* (containing *trs.* from the German, together with music), 1863; and (4) her charming biographical work, the *Christian Singers of Germany*, 1869.

In a sympathetic article on Miss Winkworth in the *Inquirer* of July 20, 1878, Dr. Martineau says:—

"The translations contained in these volumes are invariably faithful, and for the most part both terse and delicate; and an admirable art is applied to the management of complex and difficult versification They have not quite the fire of John Wesley's versions of Moravian hymns, or the wonderful fusion and reproduction of thought which may be found in Coleridge. But if less flowing they are more conscientious than either, and attain a result as poetical as severe exactitude admits, being only a little short of 'native music.'"

Dr. Percival, then Principal of Clifton College, also wrote concerning her (in the *Bristol Times and Mirror*), in July, 1878:—

"She was a person of remarkable intellectual and social gifts, and very unusual attainments; but what specially distinguished her was her combination of rare ability and great knowledge with a certain tender and sympathetic refinement which constitutes the special charm of the true womanly character."

Dr. Martineau (as above) says her religious life afforded "a happy example of the piety which the Church of England discipline may implant . . . . . The fast hold she retained of her discipleship of Christ was no example of 'feminine simplicity,' carrying on the childish mind into maturer years, but the clear allegiance of a firm mind, familiar with the pretensions of non-Christian schools, well able to test them, and undiverted by them from her first love."

Miss Winkworth, although not the earliest of modern translators from the German into English, is certainly the foremost in rank and popularity. Her translations are the most widely used of any from that language, and have had more to do with the modern revival of the English use of German hymns than the versions of any other writer. [J. J.]

Winter reigneth o'er the land. *Bp. W. W. How.* [*Winter.*] Written for and first pub. in the S. P. C. K. *Church Hymns*, 1871, No. 64, and from thence has passed into numerous collections. In a few hymn-books, including Sir Josiah Mason's Birmingham *Orphanage Hymnal*, st. iii.–vi. are given as a hymn, "Sunny days are past and gone," but this mutilated text is not popular. [J. J.]

Wir glauben all an einen Gott, Schöpfer Himmels und der Erden. *M. Luther.* [*Nicene Creed.*] This very free setting of the Nicene Creed was 1st pub. in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524, in 3 st. of 10 l., and thence in *Wackernagel*, iii. p. 16. Also in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 55; the *Unv. L. S.*, 1851, No. 253, &c. During the Reformation period it was generally sung after the Sermon. Luther included it among the *Christliche Geseng . . . zum Begrebnis*, 1542. It had been used at the funeral of the Elector Friedrich the Wise of Saxony, on May 9, 1525, and was often in later times sung before funeral sermons. *Tr.* as:—

1. **We all one only God believe.** By A. T. Russell, for his *Ps. & Hys.*, 1851, No. 15.

2. **We all believe in One true God, Maker of the earth and heaven, Who hath.** By R. Massie, in his *Martin Luther's Spir. Songs*, 1854, p. 59. Repeated in the Ohio *Luth. Hyl.*, 1880.

3. **We all believe in One true God, Maker of the earth and heaven; The Father.** By Miss Winkworth, in her *C. B. for England*, 1863, *Appx.*, No. vi. Repeated, recast, by Dr. Bacon, in his *Hys. of Martin Luther*, 1884, p. 47.

Other trs. are:—

(1) "We believe all upon one God." By *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 546). (2) "We trow in God allanerlie." In the *Gude and Godlie Ballates*, ed. 1568, folio 6, (1868, p. 9). (3) "Believe we all in our Lord God," as No. 185 in part i. of the *Moravian H. Bk.*, 1754. (4) "In One God we all believe." By *Miss Fry*, 1845, p. 50. (5) "We believe in God the Father." By *J. Anderson*, 1846, p. 57 (1847, p. 72). (6) "We all believe in God Most High." By *Dr. J. Hunt*, 1853, p. 86. (7) "In One true God we all believe." By Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 571. Repeated, altered, in his *Exotics*, 1876, p. 89. [J. M.]

Wir legen, Herr! in deinem Namen. [*Laying the Foundation Stone of a Church.*] Included as No. 140 in the Ohio *G. B.*, 1870, in 4 st. of 6 l., entitled, "For the Festival of the Corner Stone laying." No author's name is given. *Tr.* as:—"In Thy dear name and by Thy favour," in full by C. H. L. Schnette, as No. 126 in the Ohio *Luth. Hyl.*, 1880. [J. M.]

Wir singen dir Immanuel. *P. Gerhardt.* [*Christmas.*] Included in the Berlin

ed. of 1653 of Crüger's *Praxis*, No. 100, in 16 st. of 4 l. In Ebeling's ed. of Gerhardt's *Geistliche Andachten*, Fünffte Dutzet, 1667, No. 52, four st. were added as iv., viii., ix., xvii. The complete text in 20 st. is in Wackernagel's ed. of Gerhardt's *Geistl. Lieder*, No. 10; Bachmann's ed., No. 42, and the *Unv. L. S.*, 1851, No. 58. It is a beautiful hymn of praise to Emmanuel, the longed for by the Fathers and the Prophets. *Tr.* as:—

1. Emmanuel, we sing Thy praise. This *tr.* of st. i.–iii., v.–vii., xviii.–xx., appeared in the *British Magazine*, January, 1838, p. 35. Repeated, omitting the *tr.* of st. xix., and beginning, "Emmanuel, Thy Name we sing," in *Kennedy*, 1863.

2. Immanuel, we sing to Thee. A *tr.* of st. i.–iii., v., by A. T. Russell, as No. 12 in the Dalston Hospital *H. Bk.*, 1848.

3. Immanuel, to Thee we sing, Of life, &c. A *tr.* of st. i.–iii., vi., xx., based on the earlier versions, as No. 35 in J. F. Thrupp's *Ps. & Hys.*, 1853.

4. Thee, O Immanuel, we praise. A good *tr.* of st. i.–iii., v.–vii., xviii.–xx., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 28. In her 2nd ed., 1856, p. 24, she added a *tr.* of st. ix., and thus in her *C. B. for England*, 1863, No. 35. Repeated, abridged, in the *Hyl. for St. John's, Aberdeen*, 1870, and Flett's *Coll.*, Paisley, 1871; and, beginning, "With all Thy saints, Thee, Lord, we sing" (st. ii.), in Boardman's *Sel.*, Philadelphia, 1861.

5. We sing to Thee, Emmanuel, The Prince, &c. A good *tr.* of st. i.–iii., v.–vii., xviii.–xx., by Miss Cox, contributed to *Lyra Messianica*, 1864, p. 55, and in her own *Hys. from Ger.*, 1864, p. 35. In Schaff's *Christ in Song*, 1869, p. 56, it is in full, and in Jellicoe's *Coll.*, 1867, omitting the *tr.* of st. v. In the Amer. *Bapt. Hy. & Tune Bk.*, 1871, it begins, "All glory, worship, thanks and praise" (st. ii., iii., xix., xx.).

6. We sing to Thee, Immanuel! Thou Prince of Life. A *tr.* of st. i., ii., xix., xx., signed "*F. C. C.*," as No. 26 in Dr. Pagenstecher's *Coll.*, 1864.

Other trs. are: (1) "We sing to Thee, Immanuel, Thou Prince of Life," &c., as No. 109, in pt. iii., 1748, of the *Moravian H. Bk.* (1754, pt. i., No. 436). (2) "Immanuel, to Thee we sing, Thou Prince," &c., by L. E. Schlecht, in the *Moravian H. Bk.*, 1789, No. 45 (1886, No. 45). (3) "Immanuel! Thy praise we sing," by *Miss Fry*, 1859, p. 163. (4) "To Thee, Immanuel, we sing, The Prince," &c., by *Miss Manington*, 1864, p. 36. (5) "Immanuel! to Thee we sing, The Fount," by *J. Kelly*, 1867, p. 37. [J. M.]

Wisdome, Robert. [Old Version § ix. 5.]

With heart, and soul, with mind, and might. *J. Montgomery.* [*Sunday Schools.*] Printed on a broadsheet for use at a gathering of Sunday schools on Whit Monday, 1851, and included in Montgomery's *Original Hymns*, 1853, in 6 st. of 4 l. [J. J.]

With joy we meditate the grace. *I. Watts.* [*Our High Priest.*] Pub. in his *Hys. and Spiritual Songs*, 1709, Bk. i., No. 125, in 6 st. of 4 l. J. Wesley included it with the omission of st. iii. in his Charlestown *Ps. & Hys.*, 1736–7, and again in the *Ps. & Hys.*, 1743. From the latter it passed into G. Whitefield's *Coll. of Hys.*, 1753; M. Madan's *Ps. & Hys.*, 1760, and others. This text, with slight alterations, was given in the *Wes. H. Bk.*, 1875. Another text, found mostly in the Church of England collections, is from Toplady's *Ps. and Hys.*, 1776, with additional alterations of a later date, the principal sources of which are *Stowell*, 1831; *Bickersteth*, 1833, and *Elliott*, 1835. In common with many of Watts's longer hymns, most forms of the text are abbreviated, and the number and arrangement of stanzas vary considerably. These can be tested by any modern edition of the *Hys. & Spiritual Songs*. In Harland's *Ch. Psalter & Hyl.*, 1876, it begins, "With joy we *celebrate* the grace"; and in the *Down and Connor H. Bk.*, 1863, "With joy we *contemplate* the grace."

Another form of this hymn was given in the 1745 Draft of the Scottish *Translations and Paraphrases*, No. 8. This began, "Jesus, the Lord, Who once on earth," and was composed of st. i., ii., new, and the rest from *Watts*, st. i.–iv. and vi., with st. i. ll. 1, 2, altered. In the 1751 revised ed. of the *Draft* it was slightly altered, and there began, "Jesus, the Son of God, Who once." Stanza vii. was also rewritten as st. vii., viii. These alterations have been ascribed to Hugh Blair. The 1751 text was given in the authorized issue of the *Trs. and Paraphrases*, 1781, with st. v., vii., viii. rewritten. In the markings by the eldest daughter of W. Cameron (p. 200, i.), the 1781 alterations are ascribed to him. In Miss Jane E. Leeson's *Paraphs. & Hys.*, 1853, the text is reduced to 4 st., and begins with st. iii., "To human weakness not severe." [J. M.]

With praise to Thee my strain began. *I. Williams.* [*Charity. Love.*] This is the concluding piece of his *Hys. on the Catechism*, 1842, in 14 st. of 4 l. and is based on the concluding words of the Catechism, "And be in charity with all men." Two centos therefrom are in C. U.:—(1) "All that we know of saints above" (*Quinquagesima*), and (2) "How shall we shew our love to Thee?" (*Brotherly Love*). These centos are of merit and will bear wider adoption than is now accorded to them. [J. J.]

With sin I would not make abode. *T. H. Gill.* [*Early Piety.*] Written in 1855, and first pub. in his *Golden Chain of Praise*, 1869, p. 154, in 8 st. of 4 l., and headed, "Early Love. 'How good it is to close with Christ betimes!' Oliver Cromwell." In Dale's *English H. Bk.*, 1874, six stanzas are given as No. 1184, beginning with st. vi., "Lord! in the fulness of my might." This text is also given in other collections. [J. J.]

With solemn thanksgiving our Lord. *H. Blair* (?). [*Christ's Invitation.*] 1st appeared as No. 26 in the Draft Scottish *Translations and Paraphrases*, 1745, as a version of Matt. xi. 25–30, in 8 st. of 4 l. In the *Draft* of 1781 included, considerably altered, as No. 34, and beginning, "Thus spoke the Saviour of the world," and with st. ii., iii., condensed as ii. Thence with 10 lines altered in the public worship ed. of the *Trs. and Paraphs.*, issued in that year by the Church of Scotland and still in use. In the markings by the eldest daughter of W. Cameron (p. 200, ii.) the original is ascribed to Blair, and the alterations in 1781 to Cameron. The revised text of 1781, omitting st. iii., was included as No. 93 in the Eng.

Presb. *Ps. & Hys.*, 1867, and slightly altered, and omitting st. iii., iv., vii., in Miss Jane E. Leeson's *Paraphs. & Hys. for Congregational Singing*, 1853, as pt. i. of No. 64. In the American *Sabbath H. Bk.*, 1858, No. 505, and Martineau's *Hymns*, 1873, No. 122, beginning with st. v. altered, "Come unto me, all ye who mourn." [J. M.]

With thankful hearts our songs we raise. [*Holy Baptism.*] This hymn is No. 278, in the 4th ed., 1832, of J. Bickersteth's *Ps. & Hymns*, in 4 st. of 4 l. In common with all the hymns in the collection, it is unsigned, and there is nothing to determine its authorship. It is sometimes attributed to "Bickersteth," but for this ascription we know of no authority whatever. It is in somewhat extensive use in America. [J. J.]

With Thee, Lord, will I walk by day. *T. Davis.* [*Morning.*] 1st pub. in his *Devotional Verse for a Month*, 1855, in 4 st. of 4 l., and based upon the words "When I awake I am still with Thee," Ps. cxxxix. 18. In 1858 it was included, unaltered, in the Bap. *Ps. & Hys.*, No. 911, and continued in later editions. When given in the author's *Family Hymnal*, 1860, and *Hymns Old and New*, 1864, st. iv. l. 3, "give" was changed to *grant*. This rendering was repeated in his *Annus Sanctus*, 1877, p. 246, as the authorized text. [J. J.]

With years oppressed, with sorrow worn. *Sir R. Grant.* [*Ps. lxxi.*] Pub. in his posthumous *Sacred Poems*, 1839, p. 31, in 5 st. of 6 l. It is in C. U. in its full or abbreviated form, and also as "Thy mercy heard my infant prayer" (st. ii.). [J. J.]

Wither, George, or **Wyther**—spelled in both ways by himself, the first usually, the second occasionally, *e.g.* in *Prince Henrie's Obsequies* (1612), and erroneously Withers, was b. on June 11th, 1588, at Bentworth, near Alton, Hampshire. He was the only son of George Wither, of Bentworth. His early education was at the Grammar School of Colemore or Colemere, under its celebrated master, John Greaves. After thorough training and discipline here he was entered in 1604 at Magdalen College, Oxford. His tutor was John Warner, subsequently D.D. and Bishop of Rochester. He had only been three years at the University when malicious and ignorant persons persuaded his father that more learning was not required. And so, as he modestly tells us in his *Abuses Stript and Whipt* (1613), he was withdrawn "without taking any degree," being now destined, as he moderately puts it, "for the plough," that is, for rustic employment on the paternal estate. This proved utterly uncongenial. He is found next at one of the Inns of Chancery, afterwards at Lincoln's Inn, and intimate with William Browne, the poet, of *Britannia's Pastorals*. His title-pages from 1617 to 1620 self-describe him as "Gentleman," and as "of the Societie of Lincoln's Inne" (*Fidelia* (1617), and *1st Psalme* (1620), and *Workes* (1620)). But Anthony a-Wood informs us:—

"still his geng after things more smooth and delightful, he did at length make himself known to the world (after he had taken several rambles therein) by certain specimens of poetry, which being dispersed in several hands, he became shortly after a public author and most admired by some in that age for his quick advancement in that faculty" (*Athenæ. Oxon.* s. n.).

How uncritical was this miserable criticism, will be understood when it is recalled that amongst these "certain specimens" was the *Shepherds Hunting* under the first form of "A new song of a young man's opinion of the difference between good and bad women" (*Pepysian, ad Percy MS.*), *Prince Henrie's Obsequies* (1612), *Epithalamia* (1612), and his stinging and patriotically outspoken *Abuses Stript and Whipt*. The last drew down upon him the wrath of the monarch (James I.) and nobles, and cast him prisoner into the Marshalsea. Four large editions within a year, and numerous others up to 1622 and continuously onward (exclusive of the reproductions in his *Workes*) was the answer of the People to the Upper Ten. While in prison he wrote some of the most delicious of his verse. He likewise composed *A Satyre to the King* (1615). The wisest fool in Christendom was shrewd enough to perceive that it would be safer to make such a subject a friend than an enemy. He had deftly signed the dedication to the king "his Majesty's most loyall Subiect, and *yet* Prisoner in the Marshalsey." It procured him his release. From this time onward he was perpetually printing something, now in verse and now in prose, until the aggregate exceeded a hundred of books and pamphlets. There are several fairly accurate enumerations of them, e.g. *British Bibliographer*, i. 174–205, 305–32, 417–40; ii. 17–32, 378–91; Sir Egerton Brydges' *Censuria* and *Restituta*; Hazlitt's *Bibliography* (1867). *The Spenser Society* reprinted a large portion of the Works in prose and verse; but there was really no editing and no annotation. His successive books are the main facts of Wither's life; yet was he an active member of the nation. Spite of his hard usage and imprisonments, he was loyal as any cavalier. When Charles I. proceeded to declare and carry war into his native Scotland against the *Covenanters* in 1639, George Wither served his Majesty as a captain of horse and quarter-master of his regiment under the Earl of Arundel. How sorrowful the wrong-headedness of the king who compelled such a true man as Wither to forsake him and prefer the kingdom to the king, as many others who with pathetic reluctance became Roundheads! In 1641-2 he sold his hereditary estates and raised a troop of horse for the Parliament, in whose army he was promoted to be major. On his colours he carried this motto, *Pro Rege, Lege, Grege*. Having been taken prisoner by the Royalists, a good-humoured jest of Sir John Denham it is alleged saved his life, to wit, that "his Majesty really must not hang George Wither, for so long as he lives no one will account him [Sir John] the worst poet in England." He was set free. Not long after he was constituted by the Long Parliament a Justice of Peace in quorum for Hampshire, Surrey and Essex. This he held for six years, and afterwards was made by Cromwell Major-General of all the horse and foot in the County of Surrey. On the title-page of his *Boni Ominis Votum* (1656) in the *British Museum* there is a contemporary MS. note,

"lately made Master of the Statute Office." At the Restoration he was shamefully dealt with, and by a vote of the Convention Parliament, was committed to Newgate because of his *Vox Vulgi*—a noble piece of fiery and idiomatic English, and manly pleading for respect to popular rights and liberties. For his *Prisoner's Plea humbly offered* (1661) he was again imprisoned, this time in the Tower. He married (Aubrey informs us) Elizabeth, eldest daughter of H. Emerson of South Lanuk, who, he says, was "a great wit and could write in verse too," and was of the same English Emersons from whom the great American Ralph Waldo Emerson descended. He had issue. He was at liberty when he died on 2nd May, 1667. Aubrey states that he was buried within the east doorway of Savoy Church in the Strand, having apparently lived near it, and either died in the church or in his own house (the phrasing being ambiguous).

This *Dictionary* is not a fitting place for any detailed criticism of the superabundant writings of George Wither. James Montgomery, in his admirable *Lectures on Poets and Poetry*, thus sums up his estimate of him and them:—

"There are scattered throughout his multifarious and very unequal productions, many passages of great beauty and excellence. He was avowedly a Christian poet, though he frequently lost his Christian meekness in the heat of polemics; but his zeal carried with it every evidence of honesty; and he was a sufferer almost to martyrdom, both for his loyalty and his orthodoxy, in the troublous times in which he lived. That he was a poet can never be questioned by any reader who has taste and sensibility enough to understand and enjoy the exquisitely affecting confession of his obligations to the Muse. That he was a Christian will be as little questioned by those who are most extensively acquainted with the character of his religious compositions" (s. n.).

Archbishop Trench, in annotating a charming sacred song entitled *Vanished Blessings* ("No voice which I did more esteem, Than music in her sweetest key," &c.), thus annotates:—

"I have detached these two stanzas from a longer poem of which they constitute the only valuable portion [?]. George Wither ('a most profuse pourer forth of English rhyme,' Philips calls him) was indeed so intolerable a power in verse, so overlaid his good with indifferent or bad, that one may easily forget how real a gift he possessed, and sometimes showed that he possessed" (*Household Book of English Poetry*, 1865).

Mrs. Masson says of him—"he is remembered now-a-days as pre-eminently the Puritan poet, whose irrepressible Muse made herself heard even amid the din of civil war" (*Three Centuries of English Poetry*, p. 375). She quotes his delightful "Christmas" ("So now is come our joyfullest part"), and "Of Poesy" (which Milton did not disdain to utilize), and his "Shall I, wasting in despair." With reference to the "irrepressible Muse" of Wither, it is a felicitous characterisation however regarded, inasmuch as so "irrepressible" was he that he actually set up the types and printed off at least one of his bulkier books. Wither's contributions to hymnology are to be found chiefly in the following:—

*(*a*) *Exercises Vpon the First Psalme* . . . . . (1620). At the close is a metrical paraphrase of Ecclesiastes xii. 1–8; (*b*) *Paraphrase on the Creed and the Lord's Prayer* (in Workes 1620: separately 1688 and misasserted to be now "first printed"); (*c*) *The Songs of the Old Testament, Translated into English Measures: preserving the Naturall Phrase and genuine Sense of the Holy Text* . . . . . *To every Song is added a new and easie Tune* . . . . . (1621). This was reprinted in Russell's *Library of Old Authors*; (*d*) *The Hymnes and Songs of the Church* (1623). This was published *Cum Privilegio Regis Regali*. It was reprinted like *c.*; (*e*) *The Psalmes of David translated as Lyrick Verse, according to the scope of the Original* . . . . . (1632). Gutch had an autograph MS. of an alleged different text of the versified *Psalmes* which passed into the Cæsar Library; (*f*) *A Collection of Emblemes, Ancient and Modern, quickened with Metrical Illustrations both Morall and Divine* . . . . . (1635). This was a special favourite of *Elia*; (*g*) *Halelviah; or Britans Second Remembrancer, bringing to Remembrance (in praisefull and pœnitentiall Hymns, Spirituall Songs, and Morall-Odes* . . . . . (1641). This was reprinted like *c* and *d*; (*h*) *Three Graines of Spiritual Frankincense infused into Three Hymnes of Praise* (1651).

It is discreditable to the Church of England, of whom he was a devoted son to the close of his life, and to Nonconformity alike, that many, very many more of his *Hymnes* and *Spiritual Songs* have not found their way into their hymnals. A critical yet sympathetic reader would easily find a golden sheaf of musical, and well-wrought sacred song. (See Willmott's *Lives of Sacred Poets*; Gutch's Collection of Works in 3 vols. (1820); also Sir Egerton Brydges' reprints; Ellis; Holland's *Psalmists*; Campbell; Allibone, *s. v.*; and several of his *Hymnes* elsewhere noticed, *s. v.*

[A. B. G.]

Withington, Leonard, D.D., was b. at Dorchester, Massachusetts, in 1789, and graduated at Yale 1814. He was pastor of the First Congregational Church, Newburyport, Massachusetts, from 1816, and d. there, April 22, 1885. His hymn, "O Saviour of a world undone" (*Passiontide*), appeared in E. Nason's *Cong. H. Bk.* 1857. [F. M. B.]

Witness Divine, the Just and True. *C. Wesley.* [*Confidence through Faith.*] This poem was given in the *Hys. and Sacred Poems*, 1742, in 34 st. of 4 l., and divided into 4 parts:—

Pt. i. Witness Divine, the Just and True (9 st.)
Pt. ii. Come, O Thou greater than our heart (8 st.).
Pt. iii. Unchangeable Almighty Lord (9 st.).
Pt. iv. The Lord is King, the earth submits (8 st.).

From these parts the following centos have come into C. U.:—

1. **Come, O Thou greater than our hearts.** In several American collections.

2. **Giver of peace and unity.** Also in American hymn-books.

3. **The Lord is King, the earth submits.** In the *Wes. H. Bk.*, 1780, No. 271, and later collections.

4. **Unchangeable Almighty Lord.** In the *Wes. H. Bk.*, 1780, No. 491, and subsequent editions.

This poem is a paraphrase of a part of Isaiah xxviii., and is given in full in *P. Works*, 1868–72, vol. ii. p. 330. [J. J.]

Witter, Will Ellsworth, was b. Dec. 9, 1854, near La Grange, New York, and educated at the Genessee State Normal School, New York, and the University of Rochester. From the latter he passed in 1880 to the Rochester Baptist Theological Seminary, and in 1884 he entered the Baptist Ministry. He has written several songs and poems, one of which:—

While Jesus whispers to you (*The Divine Call*) has come into somewhat prominent use. It was written in July 1878, and originated mainly in the great anxiety of the author respecting two of his pupils. In 1878 it was set to music by H. R. Palmer, and included in his *Book of Anthems*, 1878: from whence it passed into *Good as Gold*, and I. D. Sankey's *Sacred S. and Solos*, Lond. 1881. [J. J.]

Woher kommt mir doch diese Zeit. [*Cross and Consolation.*] F. Hommel, in his *Geistliche Volkslieder*, Leipzig, 1864, No. 147, prints this, in 4 st. of 4 l., from the *Neue aufgerichtete Sing-Schul*, a Roman Catholic collection which he describes as "apparently of the second half of the 17th cent." It is *tr.* as "Why is it that life is no longer sad?" By Miss Winkworth, in her *Christian Singers of Germany*, 1869, p. 255 (she quotes the first line as "Woher denn kommt es zu dieser Zeit"). [J. M.]

Wohl dem, der in Gottes Furcht steht. *M. Luther.* [*Ps. cxxviii.*] This version of Ps. cxxviii. was 1st pub. in *Eyn Enchiridion*, Erfurt, 1524, in 5 st. of 4 l., and thence in *Wackernagel*, iii. p. 8. Also in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 82, in the *Unv. L. S.*, 1851, &c. Being the description of a pious household it was often sung at weddings. *Tr.* as:—

(1) "Blessed are all that feare the Lord." By *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 573). He also gives a second version of Ps. cxxviii., 3 st. of 9 l., which contains many lines identical, but in form rather follows the version beginning "Wohl dem, der den Herren fürchtet," which *Wackernagel*, iii., p. 553, gives, in 3 st. of 7 l., from the Nürnberg *Enchiridion* of 1527. (2) "Blessit ar thay that sit in Goddis dreid." In the *Gude and Godlie Ballates*, ed. 1568, folio 66 (ed. 1868, p. 113). (3) "Blest man! who walks in wisdom's way." By *J. Anderson*, 1846, p. 51 (1847, p. 68). (4) "Blest is the man who walks alway." By *Dr. J. Hunt*, 1853, p. 81. (5) "Happy the man who feareth God." By *R. Massie*, 1854, p. 51. Repeated by Dr. Bacon, in his *Hys. of M. Luther*, 1884. (6) "Happy who in the fear of God." By Dr. G. Macdonald, in the *Sunday Magazine*, 1867. In his *Exotics*, 1876, altered and beginning "Happy who in God's fear doth stay." [J. M.]

Wolcott, Samuel, D.D., was b. at South Windsor, Connecticut, July 2, 1813, and educated at Yale College, 1833, and Andover Theological Seminary, 1837. From 1840 to 1842 he was a missionary in Syria. On his return to America he was successively pastor of several Congregational congregations, including Belchestown, Massachusetts; Providence, Rhode Island; Chicago, &c. He was also for some time Secretary of the Ohio Home Missionary Society. He d. at Longmeadow, Massachusetts, Feb. 24, 1886. His hymn-writing began late in life, but has extended to more than 200 hymns, many of which are still in MS. Those of his hymns which have come into C. U. include:—

1. All thy realms in midnight shrouded. *Missions.* In the Oberlin *Manual of Praise*, 1880.

2. Christ for the world we sing. *Missions.* Written Feb. 7, 1869. Its origin is thus recorded by the author: "'The Young Men's Christian Associations of Ohio met in one of our Churches, with their motto, in evergreen letters over the pulpit, 'Christ for the World, and the World for Christ.' This suggested the hymn 'Christ for the world we sing.'" It was when on his way home from that service that he composed the hymn. It is in several American collections, including *Laudes Domini*, 1884, &c.

3. Father, I own Thy voice. *Trust and Aspiration.* This, his first hymn, was written in 1868, more as an experiment in hymn-writing than anything else. It was pub. in the Rev. Darius E. Jones's *Songs for the New Life*. Chicago, 1869. It has since passed into other collections.

4. Goodly were thy tents, O Israel. *Missions.* Written May 31, 1881, and included in *Laudes Domini*, 1884.

5. Lo! the faith which crossed the ocean. *Missions.* In the Oberlin *Manual of Praise*, 1880.

6. O gracious Redeemer! O Jesus our Lord. *The Love of Jesus.* Written in 1881.

7. On the works of His creation. *God the Creator.* In the Ohio Evangelical Association's *Hymn Book*, 1881.

8. Pitying Saviour, look with blessing. *Prayer for the Penitent.* In the Ohio Evangelical Association's *Hymn Book*, 1881.

9. Tell me Whom my soul doth love. *Opening of Divine Service.* A paraphrase of Cant. i. 8. Written Feb. 6, 1870. Included in *Laudes Domini*, N. Y., 1884.

10. To us have distant ages. *Saints Days.* In Dale's *English H. Bk.*, 1874.

11. This house, most holy Lord, is Thine. *Opening of a Place of Worship.* In Dale's *English H. Bk.*, 1874.

For most of the information given above we are indebted to Duffield's *English Hymns*, N. Y., 1886. [J. J.]

Wolfe, Aaron Robarts, was b. at Mendham, New Jersey, Sep. 6, 1821, and educated at Williams College, 1844; and the Union Theological Seminary, New York, 1851. On April 9, 1851, he was licensed by the Third Presbytery of New York. For some time he had charge of a school for young ladies at Tallahassee, Florida; and in 1859 he established "The Hillside Seminary for Young Ladies" at Montclair, New Jersey. In 1858 he contributed 7 hymns under the signature "A. R. W." to Hastings's *Church Melodies*. These are:—

1. A Parting hymn we sing. *Close of Holy Communion.*
2. Complete in Thee, no work of mine. *Complete in Christ.* Pub. in the N. Y. *Evangelist*, 1850 or 51.
3. Draw near, O Holy Dove, draw near. *Holy Communion.*
4. How blest indeed are they. *In the Likeness of Christ.*
5. My God, I thank Thee for the guide. *Conscience.*
6. Mysterious influence divine. *The Cross of Christ.*
7. Thou Maker of our mortal frame. *Chief end of Man.*

The most popular of these hymns are Nos. 1, 2, and 3. [F. M. B.]

Wolff, Jakob Gabriel, LL.D., s. of Jakob Wolff, sometime conrector at Greifswald, was b. at Greifswald in 1684. He matriculated, in 1702, at the University of Greifswald, as a student of law. In 1705 went to Halle, where he graduated LL.D. In 1716 he was appointed extraordinary, and in 1724, ordinary professor of law at Halle, and afterwards received the title of Hofrath. He resigned his professorship in 1744, and d. at Halle, Aug. 6, 1754 (*Koch*, iv. 375; *Bode*, p. 174; the Grischow-Kirchner *Kurzgefasste Nachricht*, Halle, 1771, p. 54, &c.).

Wolff's hymns were mostly written early in life, principally during his student years at Halle. He was in thorough sympathy with the characteristic teachings of the Halle Pietists, and his hymns share in their excellences and defects. Some of them are of considerable merit, elegant in style, earnest and glowing in devotion, and have attained considerable popularity in Germany. Nineteen were contributed to Freylinghausen's *Neues geistreiches G. B.*, 1714; and these, with nine others, were included in his autograph MS. (see No. iv. below).

Those of Wolff's hymns which have passed into English are:—

i. Es ist gewiss ein köstlich Ding. *Patience.* 1st pub. 1714 as above, No. 481, in 6 st. of 7 l. In the Hannover *G. B.*, 1740, No. 653, with a new st. as st. vii. *Tr.* as "It is, indeed, a precious thing," by *Miss Manington*, 1863, p. 59.

ii. O wie selig ist die Seel. *Love to Christ.* 1st pub. 1714 as above, No. 418, in 12 st. of 4 l. In the Berlin *G. L. S.*, ed. 1863, No. 1257. The *trs.* are: (1) "O how happy is the soul." As No. 688 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "O those souls are highly blest." As No. 294 in the *Moravian H. Bk.*, 1789. In the 1801 and later eds. (1886, No. 390) it begins "Blest are they, supremely blest."

iii. Seele, was ermüdst du dich. *Heavenly Mindedness.* 1st pub. 1714 as above, No. 401, in 12 st. of 6 l., ll. 5, 6 of each st. being the popular refrain,

"Suche Jesum und sein Licht;
Alles andre hilft dir nicht."

In the *Unv. L. S.*, 1851, No 338. *Tr.* as "O soul, why dost thou weary," by *Miss Warner*, 1869, p. 14.

iv. Wohl dem der sich mit Fleiss bemühet. *Christian Warfare.* On True and False Christianity. This hymn is ascribed to Wolff, by Count Christian Ernst of Stolberg Wernigerode (d. 1771, see p. 506, ii.), and by *Koch*, iv., 570. In the *Nachricht* as above, p. 54, it is given under Wolff's name; but *Kirchner* adds that it was not to be found in the autograph MS. of Wolff's hymns which he had bought at Wolff's sale in 1755. It appears in the Berlin *G. B.*, 1711, No. 825, in 11 st. of 6 l., and was repeated (reading "mit *Ernst*") as No. 235 in *Freylinghausen*, 1714 as above. In the Berlin *G. L. S.*, ed. 1863, No. 646. The *tr.* in C. U. is: "O well for him who all things braves." This is a good and full *tr.* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser. 1855, p. 167. Her st. ii.-iv., x., xi., beginning, "Who follows Christ, whate'er betide," are included in the Rugby School *H. Bk.*, 1876, No. 309. [J. M.]

Woodd, Basil, M.A., was born at Richmond in Surrey, Aug. 5, 1760. The influences of his home and of his widowed mother were most salutary, and produced the best results. As a boy he studied under the Rev. T. Clarke, of Chesham Bois, and at seventeen he entered Trinity College, Oxford. Taking Holy Orders in 1783, he was chosen lecturer of St. Peter's Cornhill, in 1784; morning preacher at Bentinck Chapel, Marylebone in 1785, and Rector of Drayton Beauchamp, Buckinghamshire, in 1808. Bentinck Chapel being a proprietary chapel, he purchased the lease in 1793, and held the Incumbency, together with the Rectory of Drayton, from 1808 to his death on April 12, 1831. He took a deep interest in the great religious societies, and in the anti-slavery movement. His prose works were not numerous or important. He is associated with hymnody through the publication of the following:—

(1.) *The Psalms of David. . . . . Adapted to the Services of the Church of England, &c.*, 1794. 2nd ed. 1800. (2.) *The Psalms of David and other portions of the Sacred Scriptures arranged according to the Order of the Church of England, for every Sunday in the Year, &c.*, London: Printed and sold by Watts and Bridgewater, N.D. circa 1810-20. The Preface is signed "B. W." (3.) *A New Metrical Version of the Psalms of David; with an Appendix of select Psalms and Hymns, adapted to the service of the United Church of England and Ireland . . . . By the Rev. Basil Woodd,* M.A., &c., London: Printed and sold by E. Bridgwater, 1821. Dedicated to the Bp. of Durham. A portion of the preface of No. 2 was repeated; but the preface as a whole, was more historical than the preceding. With the exception of 4 hymns, and 4 doxologies at the end, this collection is a reprint of No. 2, with a new title-page, a dedication, and an enlarged preface.

Very few of Basil Woodd's hymns and paraphrases of the psalms are now in C. U. The best known is "Hail, Thou Source of every blessing" (p. 480, i.). The rest include:—

1. Blest be Jehovah, mighty Lord. *Ps. cxliv.* 1794.
2. Holy Ghost inspire our praises. *Whitsuntide. circa* 1810-20.
3. In Thee, O Lord, I trust, My hope is in Thy Name. *Ps. xxxi.* 1794.
4. Lord of glory and salvation. *Praise. circa* 1810-20.

A short *Memoir of the Rev. Basil Woodd, M.A. By the Rev. S. C. Wilks, M.A.*, was pub. by Hatchard & Son, London, 1831. [J. J.]

Woodford, James Russell, D.D., was b. April 30, 1820, and educated at Merchant Taylors School, and Pembroke College, Cambridge, of which he was a scholar; B.A. Senior Optime, and 2nd class in the Classical Tripos. He was ordained in 1843, and became second Master in Bishop's College, Bristol; and Curate of St. John the Baptist, Broad Street, in that city. He became Incumbent of St. Saviour's, Coalpit Heath, 1845; of St. Mark's, Easton, Bristol, 1848; and Vicar of Kempsford, Gloucestershire, 1855. In 1868 he was preferred by the Crown to the important vicarage of Leeds on Dr. Atlay's appointment as Bp. of Hereford. He was several times Select Preacher at Cambridge. He was also Hon. Chaplain to the Queen (1867). In 1873 he was consecrated, in Westminster Abbey, Bishop of Ely. He d. at Ely on Oct. 24, 1885. Bp. Woodford pub. *Sermons*, 1853; *Lectures for Holy Week*, 1853; *Lectures on the Creed*, 1853; *Sermons*, 1864; and *Sermons, Charges*, &c., at later dates. His *Hymns arranged for the Sundays and Holy Days of the Church of England* appeared in 1852 and 1855. He also joined H. W. Beadon, and Greville Phillimore in editing *The Parish Hymn Book*, 1863, and (enlarged) 1875. To these collections his original hymns, and his *trs.* from the Latin, were contributed. The originals include:—

1. Lamb of God, for sinners slain. *Passiontide.* 1852.
2. Not by Thy mighty hand. *Epiphany.* 1863.
3. O come, and with the early morn. *Easter.* 1852.
4. Within the Father's house. *Epiphany.* 1863.

Bp. Woodford's *trs.* are annotated under their respective Latin first lines (see Index of Authors and Translators). They are good and popular, the best known being "Thee we adore, O hidden Saviour, Thee." [J. J.]

Woodhouse, Charles Goddard, B.A., son of George Windus Woodhouse, born Aug. 16, 1835, and educated at Albrighton and Christ Church, Oxford, graduating B.A. in 1860. He was for some time Vicar of Minsterley, Diocese of Hereford. He d. Aug. 20th, 1876. He was the author of a very tender hymn for "Institution to a Parish," beginning "By the Cross upon thy brow," and consisting of 3 st. of 8 l. It was printed on a fly-leaf. In 1881, Prebendary G. Thring recast the hymn, added a doxology, and gave it as "Heavenly Shepherd, Thee we pray," in his *Church of England Hymn Book*, 1882. [J. J.]

Woodhull, Alfred Alexander, M.D., grandson of John Woodhull, D.D., of Freehold, New Jersey; was b. March 25, 1810, educated for the medical profession, and practiced at Princeton, where he d. Oct. 5, 1836. His hymn, "God of the passing year to Thee," appeared as No. 406 in the official edition of Presbyterian *Psalms & Hymns*, Princeton, in 1829. It has attained to extensive use in the altered form as "Great God of nations, now to Thee." Its authorship was determined by Dr. Hatfield, in his *Church Hymn Book*, 1872, No. 1295. It is an American *National Thanksgiving* hymn. [F. M. B.]

Word supreme, before creation. *J. Keble.* [*St. John Evangelist.*] This hymn is dated "Hursley, April 19, 1856," and was first pub. in the *Salisbury H. Bk.*, 1857, No. 43, in 7 st. of 6 l. It was repeated in Keble's posthumous *Miscellaneous Poems*, 1869, p. 111, and in several hymn-books. Mr. L. C. Biggs, in

his annotated ed. of *H. A. & M.*, 1867, has drawn attention to the similarity between this hymn and a Sequence of the 11th cent., "Verbum Dei, Deo natum," which, according to Mr. Keble, "probably suggested some of his ideas." It has also a trace of Adam of St. Victor's "Verbi vere substantivi." In his annotated ed. of *H. A. & M.*, 1867, Mr. Biggs has rendered Keble's hymn into Latin as, "Verbum Dei, Increatum." [J. J.]

Wordsworth, Christopher, D.D., was b. at Lambeth (of which parish his father was then the rector), Oct. 30, 1807, and was the youngest son of Christopher Wordsworth, afterwards Master of Trinity College, Cambridge, and Priscilla (*née* Lloyd) his wife. He was educated at Winchester, where he distinguished himself both as a scholar and as an athlete. In 1826 he matriculated at Trinity College, Cambridge, where his career was an extraordinarily brilliant one. He swept off an unprecedented number of College and University prizes, and in 1830 graduated as Senior Classic in the Classical Tripos, and 14th Senior Optime in the Mathematical, won the First Chancellor's Medal for classical studies, and was elected Fellow of Trinity. He was engaged as classical lecturer in college for some time, and in 1836 was chosen Public Orator for the University. In the same year he was elected Head Master of Harrow School, and in 1838 he married Susan Hatley Freere. During his head-mastership the numbers at Harrow fell off, but he began a great moral reform in the school, and many of his pupils regarded him with enthusiastic admiration. In 1844 he was appointed by Sir Robert Peel to a Canonry at Westminster; and in 1848–49 he was Hulsean lecturer at Cambridge. In 1850 he took the small chapter living of Stanford-in-the-Vale cum Goosey, in Berkshire, and for the next nineteen years he passed his time as an exemplary parish priest in this retired spot, with the exception of his four months' statutable residence each year at Westminster. In 1869 he was elevated to the bishopric of Lincoln, which he held for more than fifteen years, resigning it a few months before his death, which took place on March 20th, 1885. As bearing upon his poetical character, it may be noted that he was the nephew of the poet-laureate, William Wordsworth, whom he constantly visited at Rydal up to the time of the poet's death in 1850, and with whom he kept up a regular and lengthy correspondence. Christopher Wordsworth was a very voluminous writer, his principal works being :—

(1) *Athens and Attica*, 1836; (2) *Pompeian Inscriptions*, 1837; (3) *Greece Pictorial and Descriptive*, 1839; (4) *King Edward VIth's Latin Grammar*, 1841; (5) *Bentley's Correspondence*, 1842; (6) *Theophilus Anglicanus*, 1843; (7) *Memoirs of William Wordsworth*, 1851; (8) *S. Hippolytus*, 1853; (9) *Notes at Paris*, 1854; (10) *A Commentary on the whole Bible*, 1856–1870; (11) *The Holy Year*, 1862; (12) *Church History*, 1881–1883; many volumes of *Sermons*, and an enormous amount of *Pamphlets, Addresses, Letters, Speeches*, on almost every subject in which the interests of the church were concerned, and also on subjects connected with classical literature.

Of his many works, however, the only one which claims notice from the hymnologist's point of view is *The Holy Year*, which contains hymns, not only for every season of the Church's year, but also for every phase of that season, as indicated in the Book of Common Prayer. Dr. Wordsworth, like the Wesleys, looked upon hymns as a valuable means of stamping permanently upon the memory the great doctrines of the Christian Church. He held it to be "the first duty of a hymn-writer to teach sound doctrine, and thus to save souls." He thought that the materials for English Church hymns should be sought (1) in the Holy Scriptures, (2) in the writings of Christian Antiquity, and (3) in the Poetry of the Ancient Church. Hence he imposed upon himself the strictest limitations in his own compositions. He did not select a subject which seemed to him most adapted for poetical treatment, but felt himself bound to treat impartially every subject, and branch of a subject, that is brought before us in the Church's services, whether of a poetical nature or not. The natural result is that his hymns are of very unequal merit; whether his subject inspired him with poetical thoughts or not, he was bound to deal with it; hence while some of his hymns (such as "Hark! the sound of holy voices," &c., "See the Conqueror mounts in triumph," &c., "O, day of rest and gladness") are of a high order of excellence, others are prosaic. He was particularly anxious to avoid obscurity, and thus many of his hymns are simple to the verge of baldness. But this extreme simplicity was always intentional, and to those who can read between the lines there are many traces of the "ars celans artem." It is somewhat remarkable that though in citing examples of early hymn-writers he almost always refers to those of the Western Church, his own hymns more nearly resemble those of the Eastern, as may be seen by comparing *The Holy Year* with Dr. Mason Neale's *Hymns of the Eastern Church translated, with Notes*, &c. The reason of this perhaps half-unconscious resemblance is not far to seek. Christopher Wordsworth, like the Greek hymn-writers, drew his inspiration from Holy Scripture, and he loved, as they did, to interpret Holy Scripture mystically. He thought that "the dangers to which the Faith of England (especially in regard to the Old Testament) was exposed, arose from the abandonment of the ancient Christian, Apostolic and Patristic system of interpretation of the Old Testament for the frigid and servile modern exegesis of the literalists, who see nothing in the Old Testament but a common history, and who read it (as St. Paul says the Jews do) 'with a veil on their heart, which veil' (he adds) 'is done away in Christ.'" In the same spirit, he sought and found Christ everywhere in the New Testament. The Gospel History was only the history of what "Jesus *began* to do and to teach" on earth; the Acts of the Apostles and all the Epistles were the history of what he *continued* to do and to teach from Heaven; and the Apocalypse (perhaps his favourite book) was "the seal and colophon of all." Naturally he presents this theory, a theory most susceptible of poetical treatment, in his hymns even more prominently than in his other writings. The Greek writers took, more or less, the same view; hence the resemblance between his hymns and those of the Eastern Church. [J. H. O.]

During the time that Bp. Wordsworth was Canon of Westminster, and Vicar of Stanford-in-the-Vale cum Goosey, he published his collection of hymns as :—

The Holy Year; or Hymns for Sundays and Holy-days, And other Occasions. Lond. Rivingtons, 1862.

This work contained an extended Preface; a Calendar of Hymns; 117 Original Compositions; and a *Supplement* of 82 hymns from other sources. In the 3rd ed., 1863, the *Supplement* was omitted, and the Original hymns were increased to 127. Several of these hymns are annotated under their respective first lines, the rest in C. U. are :—

From The Holy Year, 1st ed., 1862 :—

1. **Five pebbles from the brook.** *Temptation.* Stanza ix. added in 1863.

2. **Giver of law is God's [Thy] dear Son.** *Circumcision.* Doxology added in 1863.

3. **Gracious Spirit, Holy Ghost.** *Quinquagesima.*

4. **Holy, holy, holy, Lord, God of Hosts, Eternal King.** *Holy Trinity.*

5. **Holy of Holies! awful name.** *Epistle 5th S. in Lent.*

6. **How blest are hearts which Christ the Lord.** *Holy Matrimony.* In 1863 in two parts, Pt. ii. being "Bless these Thy servants, gracious Lord."

7. **How blessed is the force of prayer.** *St. Peter.* In 1863, in two parts, Pt. i. being "Behold! at hand is Herod's doom."

8. **How wondrous and mysterious are.** *Holy Baptism.* In the 1863 ed. it is divided into four parts :— Pt. ii. "In Jordan Thou didst sanctify"; Pt. iii. "Thee, risen in triumph from the grave"; Pt. iv. "Baptized in Christ we put on Christ." The cento, "By Water and the Holy Ghost," is also from this hymn.

9. **In sorrow and distress.** *Ash Wednesday.*

10. **In Thy glorious Resurrection.** *Easter.* In the 1863 ed. it begins, "Lord, Thy glorious Resurrection," and the doxology was added.

11. **Lord, may we never, save to One.** *Against False Worship.* Stanza viii. was added in 1863.

12. **Lord not with [by] poor and paltry gifts.** *Offertory.*

13. **Lord, Who didst the Prophets teach.** *2nd S. in Advent,* or, *Holy Scripture.* The doxology was added in 1863.

14. **Man fell from grace by carnal appetite.** *Gospel 1st S. in Lent.*

15. **Mankind in Adam fell.** *Good Friday.* In the 1863 ed. it is divided into three parts: Pt. ii. being "We fell by Adam's sin;" and Pt. iii. "Thy Cross a Trophy is."

16. **Not bound by chains, nor pent in cells.** *The Gifts of the Holy Ghost.* This hymn is preceded by a special note on the Holy Spirit and His gifts.

17. **Not gifts of prophecy can save.** *Self Discipline,* or, *8th S. after Trinity.*

18. **O Jerusalem beloved, joyful morn has dawned on Thee.** *Purification of B. V. M.,* or, *The Presentation.* In the 1863 ed. it is divided into two parts, Pt. ii. being 'Light the Gentile world to lighten, and thy glory Israel."

19. **O Saviour, Who at Nain's gate.** *The Raising of the Widow's Son.*

20. **O Son of God, the Eternal Word.** *The Queen's Accession.*

21. **Once all the nations were as one.** *Babel and Sion a Contrast.*

22. **Sing, O sing this blessed morn.** *Christmas.* In the 1863 ed. a doxology was added, and the hymn was divided into two parts, Pt. ii. being, "God comes down that man may rise."

23. **The banner of the Cross.** *Missions.* In the 1863 ed. it is in three parts, Pt. ii., "Now for the Lord our God"; Pt. iii. "The earth from East to West."

24. **The Galilean Fishers toil.** *Collect 4th S. in Advent.* From this "O Lord, when storms around us howl" is taken.

25. **Thou bidd'st us visit in distress.** *The Promise of the Comforter,* or, *S. before Ascension.* In the 1863 ed. it is in two parts, Pt. ii. being "At Thy first birth, Thou, Lord, didst wait."

26. **Thou hast a Temple founded.** *The Christian Temple;* or, *Epistle 17th S. after Trinity.*

27. **To-day, O Lord, the Holy James.** *St. James.* In the 1863 ed. in two parts, Pt. ii. being "God in His word does not display."

28. **To-day with bright effulgence shine.** *Conversion of St. Paul.* In the 1863 ed. it begins "To-day in Thine Apostle shine," and is in two parts, Pt. ii. being "From East to West, from North to South."

29. **Upon the sixth day of the week.** *Easter Eve.* Stanzas x., xi. of the 1863 text were added then, and the hymn was given in two parts, Pt. ii. being "By tasting the forbidden fruit."

30. **We hear the tolling bell.** *Burial.* The doxology was added in 1863, and the hymn was divided, Pt. ii. being "O gracious Lord, to Thee." The cento "We see the open grave" is from this hymn.

31. **When from the City of our God.** *The Good Samaritan.* From this is taken "What beams of grace and mercy, Lord."

32. **When Thou, O Lord, didst send the Twelve.** *SS. Simon and Jude.* In the 1863 ed. st. x. is new, and Pt. ii. begins, "Zeal, swollen with passion's cloudy smoke."

ii. From the Holy Year, 3rd ed., 1863.

33. **Heavenly Father, send Thy blessing.** *For Schools.* In extensive use.

34. **Holy, holy, holy Lord, Maker of this worldly frame.** *Septuagesima.* Based on the Epistle and Gospel of the week.

35. **Lo He comes! Whom every nation.** *Advent.* This is headed "The First Advent of Christ, coming to save."

36. **O fear not though before thee lies.** *Communion of the Sick.* Pt. ii. begins, "The Resurrection and the Life."

37. **On every new-born babe of earth.** *Churching of Women.* Pt. ii. begins, "Bright angels of the King of kings."

38. **Peace to this house! O Thou Whose way.** *Visitation of the Sick.* Pt. ii. "O Conqueror by suffering; Pt. iii. "Restore us to Thine house of prayer."

39. **The day is gently sinking to a close.** *Evening.* A beautiful hymn.

40. **We all, O God, unrighteous are.** *The Lord our Righteousness.* Sometimes "We all, O *Lord,* unrighteous are." Based upon the Epistle of the S. next before Advent. Pt. ii. begins "Behold the day, the glorious day."

In addition to many of the hymns in the 1863 ed. of *The Holy Year* being divided into parts, the texts of most of them were revised by the author, and are authorized. [J. J.]

Wordsworth, William, the poet, the s. of an attorney, was b. at Cockermouth in 1770, and educated at St. John's College, Cambridge, where he graduated B.A. in 1791. Devoting himself to literature, and especially to poetry, he gradually rose into the front rank of English poets. His works include *Lyrical Ballads,* 1798; *Poems; The Prelude; The Excursion,* 1814, &c. All his poetical productions were collected and republished under his own supervision in 7 vols., in 1842. He d. at Rydal Mount, near Grasmere, in 1850. Notwithstanding his rank and reputation as a poet, his pieces used as hymns are limited to the following extracts from his poems :—

1. **Not seldom clad in radiant vest.** *Christ, the Unchangeable.* This is No. v. of five "Inscriptions supposed to be found in and near a Hermit's cell, 1818." It is in 5 st. of 4 l., and is given in his *Poetical Works,* 1837, vol. iii., p. 290. It is in Stowell's *Sel. of Hys.,* 1831–77; the American *Plymouth Coll.,* 1855, &c.

2. **Up to the throne of God is borne.** *Noonday.* This is entitled "The Labourer's Noon-Day Hymn," is dated 1834, and is in 6 st. of 4 l. (*P. Works,* 1837, vol. v. p. 122.) It is in C. U. in an abridged form, beginning with st. i., and the latter part is also given in Martineau's *Hymns,* 1840, as "Look up to heaven, the industrious sun," as No. 535. [J. J.]

Worship, and thanks, and blessing. *C. Wesley.* [*Confidence in Jesus.*] This hymn "Written after a Deliverance in a Tumult,"

first appeared in *Hymns for those that Seek, and those that have Redemption*, &c., 1747, in 6 st. of 10 l. Of these st. i.–iv. and vi. were given in the *Wes. H. Bk.* in 1800. In an edition subsequent to that of 1809, st. iv. was also omitted, and in the revised ed., 1875, this form in 4 st. is retained. Orig. text *P. Works*, 1868–72, vol. iv. pp. 237–9. It has been suggested that the "tumult" referred to was that which took place at Wednesbury, October 26, 1743. Although this is quite probable it yet lacks certain proof. See G. J. Stevenson's *Meth. H. Bk., Notes*, 1883, p. 211. [J. J.]

Worthy the Lamb for sinners slain. [*Praise to Jesus.*] This cento appeared in the General Baptist *New Hymn Book*, edited by the brothers J. B. and J. C. Pike [Baptist Hymnody, p. 113, i.], in 1851: and was repeated in the *Bapt. Hymnal*, 1879, in 5 st. of 4 l. Of the cento st. i., ii. are from J. Montgomery's "Sing we the song of those who stand" (p. 1060, i.), and the rest (iii.–v.) are anonymous. The Rev. W. R. Stevenson, editor of the *Bapt. Hymnal*, is strongly inclined to think that these stanzas were by the Rev. J. G. Pike, of Derby (with whom he was co-pastor for some time), who was the father of the brothers Pike named above: but he was not quite satisfied with his authority. [J. J.]

Wreford, John Reynell, D.D., b. Dec. 12, 1800, educated at Manchester College, York, and in 1826 succeeded the Rev. James Yates as co-pastor to the Rev. John Kentish at the New Meeting, Birmingham. In 1830 he pub. a *tr.* of Cellerier's *Discourse on the Authenticity and Divine Origin of the Old Testament.* In the following year, in consequence of failure of voice, he withdrew from the Ministry, and in conjunction with the Rev. Hugh Hutton, Minister of the Old Meeting, opened a school at Edgbaston. In 1832 he pub. a *Sketch of the History of Presbyterian Nonconformity in Birmingham;* and in 1837, *Lays of Loyalty*, in celebration of the Queen's accession. He also contributed, in 1837, to the Rev. J. R. Beard's *Coll. of Hys. for Public and Private Worship* 55 hymns, of which the following are still in C. U.:—

1. God of the ocean, earth, and sky. *God seen in His Works.* In various collections, including those by Page Hopps, G. Dawson, and others.

2. Lord, I believe; Thy power I own. *For increase of Faith.* In Martineau's *Hymns*, &c., 1840.

3. Lord, while for all mankind we pray. *National Hymn.* This is in a large number of collections of various denominations, and is by far the most popular of his hymns. Sometimes it begins with st. iii., "O! guard our shores from every foe."

4. When my love to Christ [God] grows weak. *Passiontide.* In Longfellow and Johnson's Unitarian *Hys. of the Spirit*, Boston, U. S. A., 1864, "When my love to *God* grows weak." This is repeated in Martineau's *Hymns*, &c., 1873 (p. 1271, i.).

Dr. Wreford was also the author of several volumes of verse, chiefly devotional. The latter years of his life he spent in retirement at Bristol, and d. there in 1881. [V. D. D.]

Wretched, helpless, and distressed. *C. Wesley.* [*Lent.*] 1st pub. in *Hys. & Sacred Poems*, 1742, p. 43, in 8 st. of 8 l., as a second hymn on Rev. iii. 17. In 1780, st. ii. was omitted when the hymn was given in the *Wes. H. Bk.*, No. 105, and in the same form it is still retained. Orig. text *P. Works*, 1868–72, vol. ii. pp. 92–94. The somewhat peculiar lines:—

> "My whole heart is sick of sin,
> And my whole head is faint"

is furnished with this note by Dr. Osborn (*P. Works* as above).

> "This singular transposition of the Prophet's words (Isaiah i. 5) though found in all the editions, must still be regarded as an oversight."

No evidence, however, of its being such is forthcoming, and the revised ed. of the *Wes. H. Bk.*, 1875, retains the old reading. [J. J.]

Wright, Philip James, was b. in London, May 1, 1810. His parents belonged to the old section of the Methodists, but not agreeing with the form of government he found there, he withdrew, and became a member, and subsequently a minister, with the New Connexion Methodists. After labouring most successfully for several years in various circuits, he d. in 1863. His pub. works include:—*The Study of Creation*, 1848; *The Way of Salvation*, 1848; the *Gathered Rose*, 1858; *Revival Hys. and Spiritual Songs*, 1860, &c. The *Revival Hys.*, &c., is composed of 91 of his original compositions. Of these a few were included in the Meth. New Con. *Hys. for Divine Worship*, 1863. "The Lord of glory left His throne" (*Redemption*), and "Soldiers of the Cross, Servants of the Lord" (*Young Men's Societies*), are still in C. U. [J. J.]

Wyatt, Henry Herbert, M.A., was educated at Queen's College, Oxford (B.A. 1844, M.A. 1847), and took Holy Orders in 1845. He was travelling secretary for the S. P. G., 1852–56; incumbent of Holy Trinity Chapel, Brighton, 1856–66; principal of the Brighton Training College, 1863–86; and vicar of Bolney, Sussex, 1872–86. In 1886 he became rector of Conington, Ely. Mr. Wyatt has pub. *Principal Heresies relating to our Lord's Incarnation*, 1881; *The Gospel according to St. Matthew, with Explanatory Notes for the Use of Teachers in Schools*, 1884; and *Ps. and Hys. for Public Worship*, 1859 (4th ed., 1868). To this *Coll.* he contributed in 1859 his well known hymn for *National Thanksgiving*, "God the Lord has [hath] heard our prayer." It is given in several collections, including the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882, and others. [J. J.]

Wyn, Elis, the Author of Bardd Cwsg, was b. near Harlech, Merionethshire, in the year 1670. He stands unrivalled as a Welsh prose writer. He was induced by Bishop Humphreys to enter Holy Orders, and was ordained deacon and priest on the same day, and on the next presented to the Rectory of Llanfair. He held at the same time other parishes. In 1703 appeared his admired work, *Gweledigaethau y Bardd Cwsg*, or the "Visions of the Sleeping Bard," which in style is one of the most beautiful works written in the Welsh language. In 1710 he was charged by the Bishops of Wales to superintend a new edition of the Book of Common Prayer. His "Emyn Cynhebrwng" or *Funeral Hymn* is found in all Welsh hymnals. He d. in July, 1734, and was buried under the communion table in Llanfair Church. [W. G. T.]

X

Xavier, St. Francis, the great missionary saint of the Roman Catholic Church, was the s. of Don John Giasso and Donna Maria d'Azpilqueta y Xavier; he was b. at the castle Xavier, near Pampeluna, Spain, on April 7, 1506, and is known to history by his mother's name. At the age of eighteen he entered the University of Paris, where in due course he graduated, and then devoted himself to teaching. It was here that he became acquainted with Ignatius Loyola the founder of the Jesuits, who was then planning the colossal work which he afterwards accomplished. Xavier became one of the first nine of Loyola's converts, and the most enthusiastic of the little band. The date of the formation of the Order of the Jesuits is given as Aug. 15, 1534, and the place as Montmartre near Paris. We find Xavier at Venice with Loyola in 1537, where the visitation of a hospital for incurables was assigned to him. Here in the discharge of his duties he gave early evidence of his enthusiasm and self-devotion. He subsequently visited Rome, where with Loyola and others of the Order he was brought, through the influence of the Rector of the University of Paris, who was then at Rome, to the notice of John III. of Portugal, who desired some of them for mission work in India. Circumstances led to the selection of Xavier for the work. He left Rome in March 1540, and set sail on April 7, 1541, for Goa, the chief city of the Portuguese possessions, where he arrived on May 6, 1542. From that time to the day of his death at Sancian, near Canton, on Dec. 22, 1552, he devoted himself to his work in a most heroic and devoted manner, visiting Travancore, Ceylon, Malacca, Japan, and other heathen lands with Cross in hand, and a burning zeal in his heart. Xavier's life has been written by many hands. The roll of deeds which he is said to have done, and the miracles he is said to have wrought, even to the raising of the dead, is long, but many of the alleged facts are open to the gravest doubt, and others are beyond belief. The hymns which are associated with Xavier's name are, "O Deus ego amo Te, Nam prior Tu amasti me" (p. 826, i.), and "O Deus ego amo Te, Nec amo Te ut salves me" (p. 826, ii.). That the first was written by him is most improbable, the evidence in his favour being absolutely nil. The second may possibly be his (see as above), it breathes his abnegation of self in every word, his spirit in every line. See *Murray's Mag.* for Oct. 1890, for an interesting account of Goa and its Cathedral, where Xavier lies buried. [J. J.]

Y

Ye boundless realms of joy. *Tate & Brady.* [*Ps. cxlviii.*] Appeared in the *New Version*, 1696, in 8 st. of 8. l. It is seldom if ever found in its full form in modern collections, but usually as a cento. The metre, which is now somewhat common, is an imitation of John Pullain's version of the same psalm in the *Anglo-Genevan Psalter*, 1561. Pullain's use of this metre is the first instance known in English Psalmody. [Old Version, § ix.] [J. J.]

Ye Christian heroes [heralds], go, proclaim. *Draper, B. H.* [*Farewell to Missionaries.*] This is one of two hymns compiled from a poem which first appeared in a newspaper as "Ruler of worlds, display Thy power;" then in *Hys. Orig. & Select., &c.*, Portland, Maine, 1805, divided as two hymns; and again, as a complete poem, in the *Baptist Magazine*, vol. viii. 1816, p. 88, where it is given in 28 lines, and begins: "Sovereign of worlds, display Thy power." The hymns compiled therefrom are:—

1. **Sovereign of worlds, display Thy power.** This cento in 4 st. of 4 l. was given in Pratt's *Ps. & Hys.*, 1829, No. 467, as a "Prayer for the Conversion of the World," and is composed of ll. 1–12, 17–20, slightly altered.

2. **Ye Christian heroes! go, proclaim.** This hymn is composed of ll. 17–28 slightly altered. It is found in several collections, including the *Plymouth Coll.*, 1855; the Bap. *Praise Bk.*, 1871, and others. In the *Sabbath H. Bk.*, 1858; the *Songs for the Sanctuary*, 1865; *Hys. and Songs of Praise*, 1874, &c., it begins "Ye Christian *heralds*, go, proclaim."

The modern use of these hymns is mainly confined to America. [J. J.]

Ye indolent and slothful! rise. *S. Martin.* [*Industry.*] First appeared as No. 12 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Proverbs vi. 6–12, in 4 st. of 4 lines. In the public worship ed. of the *Trs. and Paraphs.* issued in that year by the Church of Scotland, and still in use, ll. 1, 3, 4, of st. iii. were altered. The markings of the *Trs. and Paraphs.* by the eldest daughter of W. Cameron (p. 200, ii.) ascribe the original to I. Watts (in whose works we have failed to find it), and the alterations of 1781, to Cameron. In the *Free Church Magazine*, for 1847, p. 271, it is pretty clearly shown to be by Martin. Martin is there said to have sent in to the Committee versions of other portions of Holy Scripture, which, though not inserted by them, in the *Trs. and Paraphs.*, he probably justly enough regarded as superior to this. [J. M.]

Ye nations exult; Salvation is nigh. [*Epiphany.*] This hymn appeared in the *British Magazine*, May, 1832, p. 233, in 6 st. of 4 l., and signed "B. J. W." It has been republished in several collections, including *Kennedy*, 1863, &c. In Mercer's *Ch. Ps. and H. Bk.*, Oxford ed., 1864, it begins "Ye nations rejoice, Salvation is nigh." [J. J.]

Ye neighbours and friends Of Jesus, draw near. *C. Wesley.* [*Thanksgiving for Success of the Gospel.*] This is No. 4 of four hymns written after preaching to the Newcastle colliers, and was pub. in the *Hys. and Sacred Poems*, 1749, vol. i., and again in the *P. Works*, 1868–72, vol. v., p. 115. Under the date of Nov. 30, 1746, Jackson in his *Memoir of the Rev. Charles Wesley*, says;—

"The very spirited hymn beginning 'Ye neighbours, and friends of Jesus, draw near,' was written by Mr. Charles Wesley 'after preaching to the Newcastle colliers,' and most probably during his present visit to that town. Under the date of Sunday, Nov. 30, he uses in his journal the phraseology upon which the hymn is founded. On that day he preached in one of the streets of Newcastle to listening crowds, who forgot the sharpness of the frost while engaged in the worship of God,

and in hearing the word of life and mercy." (Small ed., 1848, p. 191.)

The hymn is in 12 st. of 4 double lines. In the *Wes. H. Bk.*, 1780, sts. i., ii., viii.–xii. were given as No. 38, and this has become its recognized form in later collections. [J. J.]

Ye principalities and powers. *G. Rawson.* [*Burial.*] 1st pub. in the *Leeds H. Bk.*, 1853, No. 858, in 5 st. of 4 l., and again in the author's *Hymns, Verses, &c.*, 1876, p. 114. In the Bap. *Ps. & Hys.*, 1858, No. 616, it was given with the omission of st. i., and began "Though tears will fall and hearts are stirred." This form of the text is repeated in later collections. [J. J.]

Ye royal priests of Jesus, rise. *C. Wesley.* [*Holy Communion.*] 1st pub. in his *Hys. on the Lord's Supper*, 1745, No. 137, in 7 st. of 4 l.; again in later editions of the same; and in *P. Works of J. & C. Wesley*, 1868–70, vol. iii. pp. 319–320. Its use is not extensive. This hymn is one of the most pronounced of C. Wesley's hymns on "The Lord's Supper." It is based on a portion of Dr. Brevint's work on *The Christian Sacrament and Sacrifice*, sect. vi. 2. "Concerning the Sacrament, as it is a Sacrifice. And first, of the Commemorative Sacrifice":—

"Nevertheless, this sacrifice, which by a *real* oblation was not to be offered more than once, is by a devout and thankful commemoration to be offered up every day. This is what the apostle calls, *to set forth the death of the Lord:* to set it forth as well before the eyes of God His Father as before the eyes of men: and what St. Austin *explained*, when he said the holy flesh of Jesus was offered in three manners: by *prefiguring sacrifices* under the law before His coming into the world, in *real deed* upon His cross, and by a *commemorative Sacrament* after He ascended into heaven. All comes to this: (1) That the *sacrifice* in itself can never be repeated; (2) That nevertheless this Sacrament, by our remembrance, becomes a kind of *sacrifice*, whereby we present before God the Father that precious oblation of His Son once offered. And thus do we every day offer unto God the meritorious sufferings of our Lord, as the only sure ground whereon God may give, and we obtain, the blessings we pray for," &c. *P. Works*, 1868–70, vol. iii. p. 203.

It is curious to note how faithfully C. Wesley reproduces Dr. Brevint's views not only of this aspect of the Holy Communion, but also of its *daily* administration. It is desirable that all C. Wesley's *Hys. on the Lord's Supper* be read with the extracts from Dr. Brevint's work, upon which they are based, and with which they are published in the *P. Works*, as above. [J. J.]

Ye saints! in blest communion. *J. S. B. Monsell.* [*Saints Days, Special and General.*] Pub. in his *Hys. of Love and Praise*, 1863, p. 186, and composed of 5 opening stanzas of 8 l.; 19 st. for special days, as St. Andrew, St. Thomas, and others; and a concluding doxology. In this form it was repeated in his *Parish Hymnal*, 1873, and in both instances directions were given in a note as to the use which might be made of these 28 st. for special festivals. This hymn suggested to Earl Nelson his well-known "From all Thy saints in warfare, for all Thy saints at rest," p. 398, ii. [J. J.]

Ye servants of God, Your Master proclaim. *C. Wesley.* [*Missions.*] Pub. in *Hys. for Times of Trouble and Persecution*, 1744, in 6 st. of 4 l., as No. 1 of "Hymns to be sung in Tumult" (*P. Works*, 1868–72, vol. iv. p. 51). It is given in its full, or in an abbreviated form in several of the older collections, and especially those of the Church of England. In 1830 a cento was included in the *Supplement* of the *Wes. H. Bk.*, No. 557, st. i.–v. being from this hymn, and st. vi. from C. Wesley's *Funeral Hys.*, 1746, No. 6, st. v. In the revised ed. of the *Wes. H. Bk.*, 1875, this last stanza was omitted. [J. J.]

Ye servants of the Lord, Each in his office wait. *P. Doddridge.* [*Christian Activity and Zeal.*] Appeared in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 210, in 5 st. of 4 l., and headed, "The active Christian"; and again in J. D. Humphreys's ed. of the same, 1839, No. 234. It is in extensive use, and usually in its original form. Sometimes, however, st. v. l. 3, "And raise that favourite Servant's head," is altered to "And raise that *faithful* servant's head." [J. J.]

Ye simple souls that stray. *C. Wesley* (?). [*Exhortation.*] 1st pub. in *Hys. for those that Seek and those that Have Redemption*, 1747, in 7 st. of 8 l. In 1780 it was given in the *Wes. H. Bk.*, No. 21, with considerable alterations, and the omission of st. iii. The authorship of this hymn has been a matter of dispute for many years, some claiming it for John Wesley on the authority of Mr. Henry Moore, and others for Charles on the word of Dr. Whitehead. The work in which it appeared is known to have been pub. by the two brothers, and the contents were unsigned. Under these circumstances the difficulty of determining the authorship is great. There is some probability in the suggestion that it was written by Charles, and that the extensive alterations made therein for the *Wes. H. Bk.*, in 1780, were the work of his brother. Original text, *P. Works*, 1868–72, vol. iv. p. 230. [J. J.]

Ye sons of earth, prepare the plough. *W. Cowper.* [*The Sower.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 85, in 6 st. of 4 l., and entitled, "The Sower." It is in several modern collections, but it does not rank in popularity with many of Cowper's hymns. [J. J.]

Ye that pass by, behold the man. *C. Wesley.* [*Good Friday.*] 1st pub. in *Hys. and Sacred Poems*, 1742, in 18 st. of 4 l. and entitled, "A Passion Hymn" (*P. Works*, 1868–72, vol. ii. p. 70). In the *Wes. H. Bk.*, 1780, 15 st. were given as No. 24, the omitted st. being ii., iv., and vii. In the 1809 ed. of that collection the hymn is divided into two parts, pt. ii. beginning with "O Thou dear suffering Son of God." Many expressions in the hymn, such as "Give me to feel Thy agonies," and others, have been much criticised from time to time, and this may possibly account for the omission of the hymn from the revised edition of the *Wes. H. Bk.*, 1875. Both parts, however, are still in use in G. Britain and America. [J. J.]

Ye that put on the heavenly crown. *G. Rawson.* [*Burial. Easter.*] Contributed to the *Leeds H. Bk.*, 1853, in 6 st. of 4 l., No. 856. In 1858 st. iii.–vi. were given as,

"Glory to Him Who tasted death," in the Bap. *Ps. & Hys.*, No. 273; and have been continued in later editions. The reason of this curtailment of the hymn probably arose from objections to the opening stanzas, and especially to the lines:—

"Brethren in glory, bend ye down,
And aid our faltering hymn."

The abbreviation has however changed a funeral hymn into one for Easter. In 1876 Mr. Rawson republished the full text in his *Hymns*, with the simple change in st. ii. l. 4, of "beside" to "*so near* the grave." [J. J.]

Ye whose hearts are beating high. *J. Keble.* [*Palm Sunday.*] Given in his *Christian Year*, 1827, as the Poem for Palm Sunday, in 6 st. of 8 l., and based on St. Luke xix. 40. In the *Leeds H. Bk.*, 1853, No. 206, it is given in an altered form as "Come, all grateful human hearts." [J. J.]

Ye wretched, hungry, starving poor. *Anne Steele.* [*The Gospel Feast.*] 1st pub. in her *Poems Chiefly Devotional, &c.*, 1760, vol. i., p. 17, in 7 st. of 4 l., and headed "Longing Souls invited to the Gospel-Feast, Luke xiv. 22;" also in the ed. of 1780, and D. Sedgwick's reprint of her *Hymns, &c.*, 1863, p. 10. From this hymn the following abbreviated texts and centos have come into C.U.:—

1. **Ye wretched, hungry, starving poor.** In Ash and Evans's Bristol Bap. *Coll.*, 1769, No. 144, and later hymnbooks. Usually st. vii. is omitted.

2. **Ye wretched, starving poor.** This in the American *Church Pastorals*, Boston, 1864, is composed of st. i.–iv. rewritten from C.M. into S.M.

3. **See, Jesus stands with open arms.** In the American Bap. *Service of Song*, 1871, beginning with st. ii. In the N. Y. *Church Praise Bk.*, 1882, st. iv. is also omitted.

4. **Lo, Jesus stands with open arms.** This in the American Prots. Episco. *Additional and Selected Hys. from H. A. & M.*, &c., N.Y., 1869 is composed of st. ii., v.–vii. slightly altered.

Through these various forms this hymn is somewhat widely used. [J. J.]

Yea, thou hast drained thy Master's cup. [*Conversion of St. Paul.*] This cento is in W. J. Blew's *Church Hy. and Tune Bk.*, 1852–55; and Rice's *Sel.* from the same, 1870, No. 120, in 7 st. of 4 l. St. i.–iii. are a *tr.* from "Sudore sat tuo fides"; and iv.–viii. from "Sat Paule sat terris datum." Both hymns are by G. de la Brunetiere, in the *Paris Brev.* of 1680. The *trs.* are by Mr. Blew. [J. J.]

Yes, God is good! in earth and sky. [*Goodness of God in nature; or, Flower Services.*] The history of this popular hymn is somewhat curious and intricate. It is of American origin and came into modern hymnbooks in the following manner:—

1. The original hymn appeared in *Hys. for Children*, Boston, U.S.A., 1825, in 6 st. of 4 l., the opening stanza reading:—

"God is good! each perfumed flower,
The smiling fields, the dark green wood,
The insect fluttering for an hour;
All things proclaim that God is good!"

The editor of this collection is not named. Possibly it may have been Mrs. Follen, the writer of the hymn. The false metre of the opening line (7's instead of 8's) was probably a misprint. In several instances this line has been republished, notwithstanding the clearness of the error. (See p. 380, i. 4.)

2. In Emily Taylor's *Sabbath Recreations*, Wellington, Salop, 1826, p. 203, this text was given as an original piece never before published, and signed "E. L. C.," the initials of Mrs. Follen's maiden name. Possibly it was sent in MS. to Miss Taylor, before it was printed in the Boston *Hys. for Children*.

3. In J. R. Beard's English Unitarian *Coll. of Hys.*, 1837, it is included as "Yes, God is good! each perfumed flower."

4. The Boston *Hys. for Children*, or more probably a little undated work called *Gems of American Poetry*, fell into the hands of J. H. Gurney whilst engaged in compiling his Lutterworth *Coll. of Hys. for Public Worship*. In that *Coll.*, in 1838, No. 299, appeared Gurney's version of the hymn as follows:—st. i., Mrs. Follen, "Yes, God is good! each perfumed flower;" st. ii., iii., new; st. iv., ll. 1, 2, Mrs. Follen, ll. 3, 4, new; st. v., new.

5. The *Ps. & Hys. for Pub. Worship, Sel. for some of the Churches in Marylebone*, was pub. by Gurney and others, in 1851. No. 300 is Gurney's final revision of the hymn. Of this text st. i., by Gurney, reads:—

"Yes, God is Good,—in earth and sky,
From ocean-depths and spreading wood,
Ten thousand voices seem to cry,
'God made us all, and God is good.'"

The remaining stanzas are:—st. ii.–v., repeated from the Lutterworth *Coll.* as above, and st. vi. is new. To this hymn and another ("We saw Thee not when Thou didst come") (p. 1243, i.) Gurney added the following note in the Index of first lines:—

"This hymn ['We saw Thee not,' &c.], and the last hymn in the book, 'Yes, God is good,' were suggested by two poems in a small American volume, which were well conceived, but very imperfectly executed. Successive alterations have left nothing of the original compositions remaining but the *first four* words, and the *repeated* words in each hymn. With this acknowledgment, the writer has not scrupled to put his name to them.—J. H. G."

In this note Gurney has overlooked the fact that, in "Yes, God is good," st. iv., ll. 1, 2 are direct from Mrs. Follen. This form of the hymn, in full or in an abbreviated form, is in extensive use.

6. In the *Methodist S. S. H. Bk.*, 1879, No. 73, beginning "Almighty God, Thy works abound" is thus composed: st. i., ii., Anon.; st. iii., viii., from Gurney, 1851, as above.

7. Mrs. Follen's hymn was pub. in a revised form in her *Poems*, Boston, W. Crosby & Co., 1839, p. 119, as "God, Thou art good, each perfumed flower." It was also repeated in the English ed. of her *Poems*, pub. as *The Lark and The Linnet, Hys., Songs, and Fables*, London, Addey & Co., 1854, p. 12, where it begins:—"Thou art good! Each perfumed flower." Putnam, in his *Singers and Songs of the Liberal Faith*, Boston, 1875, gives the text from the *Poems* of 1839. [J. J.]

Yes, Lord, my joyful thanks to Thee. *S. Browne.* [*Giving Thanks.*] Pub. in his *Hys. and Spiritual Songs*, &c., 1720, Bk. i., No. 151, in 5 st. of 4 l., and headed "Giving thanks to God always in all things." In Martineau's *Hymns*, &c., 1840, and again in his *Hymns*, &c., 1873, it is given as "Great God, my joyful thanks to Thee." [J. J.]

Yes, there are little ones in Heaven. *T. R. Taylor.* [*Infants' Hymn.*] This hymn

appeared in the *Protestant Dissenters Juvenile Magazine*, 1833, and again in T. R. Taylor's *Memoirs and Select Remains*, 1836, p. 245, in 5 st. of 6 l. It is found in C. U. in its original form; and also rewritten as "Children's voices high in heaven," in the Bapt. *Ps. & Hys.*, 1858, No. 959, and later collections. The rewritten form of the text is by Mr. George Rawson, and was made for the Bapt. *Ps. & Hys.*, 1858. [J. J.]

Yet a little while: the Lord Gave His saints this precious word. *Lady Campbell, née Malcolm.* [*Second Advent.*] The first stanza was written early in Nov., and the remaining two on Dec. 26, 1830, and subsequently pub. in lithograph from the author's MSS. It was included in J. G. Deck's *Ps. and Hys.*, Lond., D. Walther, 1842. Pt. i., No. 189; in Walker's Cheltenham *Ps. & Hys.*, 1855; in Harland's *Ch. Psalter & Hyl.*, and others. [J. J.]

Yet there is room! The Lamb's bright hall of song. *H. Bonar.* [*Parable of the Marriage Supper.*] This most appropriate hymn for Home Missions appeared in 1873. It has been somewhat widely adopted, and is given in the collections of *Snepp*, *Sankey*, *Thring*, and others, and is worthy of this attention. [J. J.]

Yonge, Charlotte Mary, dau. of William Crawley Yonge of the 52nd Regiment, was b. at Otterbourne, Hants, in 1823. Miss Yonge is widely known as the author of *The Heir of Redclyffe*, *The Daisy Chain*, and other popular novels; of a series of historical works for the young, including *Stories of English History*, 1874, *Stories of Greek History*, 1876, &c.; of the *Life of Bishop Patteson;* and as the Editor of the *Monthly Packet.* In 1841 Miss Yonge contributed two hymns to *The Child's Christian Year*, which was edited by her mother (see below). The hymns are:—(1) "Into Christ's flock we are received" (*Holy Baptism*); (2) "Why lived I not in those blest days?" (*St Thomas*). [J. J.]

Yonge, Frances Mary, *née* Bargus, was b. Jan. 13, 1795, was married to William Crawley Yonge of the 52nd Regiment, and d. Sep. 28, 1868. Mrs. Yonge pub. in 1841, *The Child's Christian Year*, with a Preface by John Keble. The contents are mainly by J. Anstice, J. H. Newman, I. Williams, and Mrs. Yonge, with a few hymns by Miss Yonge, Mrs. Mozley, T. Whytehead, J. Keble, and others. Mrs. Yonge's hymns are:—

1. Behold a Prophet,—yea, and more. *St. John Baptist.*
2. His are the cattle on the hill. *All things for God.*
3. Not only as a sacrifice. *Jesus the Example.*
4. Put far from us, O Lord, we pray. *Advent.*
5. The Assyrian King in splendour came. *Defeat of the Assyrians.*

The use of these hymns is limited. [J. J.]

You now must hear my voice no more. *W. Robertson.* [*Ascensiontide.*] First appeared as No. 15 in the Draft Scottish *Translations and Paraphrases*, 1745, as a version of John xiv., 25–29, in 6 st. of 4 l. and slightly altered in the revised ed. issued in 1751. In the *Draft* of 1781 it was included as No. 43, considerably altered, and with st. v., vi. omitted. In the public worship ed. of the *Trs. & Paraphs.* issued in that year by the Church of Scotland and still in use, st. ii. was re-written, and st. i., l. 3, st. iii., l. 1, were altered from the *Draft.* In the markings by the eldest daughter of *W. Cameron* (p. 200, ii.) the original is ascribed to *Robertson*, and the alterations in 1781 to *Cameron.* The revised text of 1781 is included in the Eng. Presb. *Ps. & Hys.*, 1867, and a few other modern hymnals. (Compare the version of the same passage of Holy Scripture "Peace—it was our Saviour's blessing," No. 73, in Miss Leeson's *Paraphs. & Hys. for Cong. Singing*, 1853.) [J. M.]

You who dwell above the skies. *G. Sandys.* [*Ps. cxlviii.*] This fine rendering of Ps. cxlviii. appeared in his *Paraphrase of the Psalmes*, 1636, in 40 l. It was republished in his *Paraphrases upon the Divine Poems*, 1638, and in later editions. Also in the *Library of Old Authors.* In the *Wes. H. Bk.*, 1875, No. 639, it is given in 9 st. of 4 l. as "Ye, who dwell above the skies," where the text is but slightly altered. It is worthy of more extended use than is accorded to it in modern hymnals. [See **Psalters, English, § x.**] [J. J.]

You who the Name of Jesus bear. [*Humiliation and Exaltation of Christ.*] First appeared as No. 7 in the Draft Scottish *Translations and Paraphrases*, 1745, as a version of Phil. ii., 6–12, in 7 st. of 4 l. The author is unknown. In the revised edition, issued in 1751, st. iii. vii. were altered, and this form was included, slightly altered, as No. 52 in the *Draft* of 1781 beginning "Ye who the Name of Jesus bear." In the public worship ed. of the *Trs. and Paraphs.* issued in that year by the Church of Scotland, and still in use, st. v. was re-written, and st. ii., ll. 2–4, st. vi. l. 1 altered. In the markings by the eldest daughter of *W. Cameron*, (p. 200, ii.) the original is ascribed to Isaac Watts (in whose works it is not to be found) and the alterations of 1781 to *Cameron.* The revised text of 1781 is included in Pratt's *Coll.*, 1829, the Eng. Presb. *Ps. & Hys.*, 1867, and a few other modern hymnals. St. v.-vii. beginning "Hence God this generous love to men," were included, with an added doxology, in the Twickenham Chapel *Coll.*, 1845, p. 58. In Miss Leeson's *Paraphs. and Hys. for Cong. Singing*, 1853, it is slightly altered as pt. i. of No. 81; her pt. ii., beginning "Hail, name of Jesus! glorious name," being partly from "All hail the power of Jesus' name." [J. M.]

Young, Andrew, second s. of David Young, for more than fifty years a most efficient teacher in Edinburgh, was b. at Edinburgh, April 23, 1807. After passing through a distinguished eight years' literary and theological course at the University of Edinburgh, he was appointed in 1830, by the Town Council, Head Master of Niddry Street School, Edinburgh, where he began with 80 pupils, and left with the total at 600. In 1840 he became Head English Master of Madras College, St. Andrews, where he was equally successful. He retired from St. Andrews in 1853, and lived in Edinburgh, where he was for some time the Superintendent of the Greenside Parish Sabbath School. He d. Nov. 30, 1889. Many of Mr. Young's

hymns and poems were contributed to periodicals. A collected edition of these was pub. in 1876, as *The Scottish Highlands and Other Poems*. His poems entitle him to rank in the first order of Scottish minor poets. Some of his hymns are very sweet. His "There is a happy land" (q. v.) has attained great popularity. He d. July 18, 1891. [J. M.]

Young children once to Jesus came. *Jane Taylor.* [*Christ receiving little children.*] This hymn was given in the 1st ed. of *Hys. for Infant Minds*, 1810, as "As infants once to Christ were brought." In the 4th ed., 1812, the opening line was altered to "Young children once to Jesus came," and this is repeated in the revised ed. of 1886. It is in 6 st. of 4 l. and based upon the words "Suffer little children to come unto me." It is given in several modern collections for children. [J. J.]

Your harps, ye trembling saints. *A. M. Toplady.* [*Encouragement to Believers.*] Printed in the *Gospel Magazine*, Feb. 1772, in 8 st. of 8 l., and headed "Weak Believers Encouraged." It was included in his *Hys. on Sacred Subjects*, &c., London, W. H. Collingridge, 1856; and in D. Sedgwick's ed of his *Hys. and Sacred Poems*, 1860. Several abbreviated forms of the text, all beginning with the original first line, are in C. U. in G. Britain and America. There is also in American use a cento beginning "If through unruffled seas," in 4 st. of 4 l., of which st. ii.–iv. are from this hymn, and stanza i. is by another hand. It is given in the *Songs for the Sanctuary*, 1865, the *Laudes Domini*, 1884, and others. [J. J.]

Z

Zage nicht wenn sich der Himmel. [*Cross and Consolation.*] Included in J. Köbner's *Christliche Harfentöne*, Hamburg, 1840, p. 150, in 6 st. of 4 l., entitled "Guidance." No author's name is given. The *tr.* in C. U. is "Tremble not, though darkly gather." A good *tr.* expanding st. ii. as ii., iii., by Miss Borthwick, in *H. L. L.*, 1st ser., 1854, p. 19 (1884, p. 24). Included in Gilfillan's *Sel.*, Dundee, 1875, No. 51. [J. M.]

Zeller, Christian Heinrich, s. of Christian David Zeller, Hofrath at Hohentringen, near Tübingen, was b. at Hohentringen, March 29, 1779. He matriculated at the University of Tübingen in 1797, as a student of law. After completing his studies he chose, however, the profession of teaching. He became director of the Latin School at Zoffingen, Switzerland, in 1809, and finally removed in April, 1820, to Beuggen on the Rhine (Baden), near Basel, as director of the newly founded Institution there, meant for the education of poor children and for the training of teachers for poor children. He d. at Beuggen, May 18, 1860 (*Koch*, vii. 188, &c.).

Zeller was best known as an educationist, and in connection with the working of the Institution at Beuggen. His hymns, which are simple, Scriptural and earnest, were written primarily for use at Beuggen, and mostly appeared in the *Monatsblatt* (begun in 1828), and other publications of the Institution. They came into notice through their reception into Knapp's *Ev. L. S.*, 1837. They were collected by Zeller's son, and pub. in 1871, as *Lieder der Armenschullehrer-Anstalt Beuggen*, 58 being original. Two of these hymns have passed into English, viz.:—

i. Gott bei mir an jedem Orte. *Omnipresence.* On the joy of God's Presence with us. This appeared in the *Monatsblatt* in 1828, and was included in the 1871 as above, p. 88. In Knapp's *Ev. L. S.*, 1837, No. 32 (1865, No. 32), in 6 st. of 6 l.; in the Berlin *G. L. S.*, ed. 1863, No. 1554, &c. The *tr.* in C. U. is:—

My God with me in every place. This is a good *tr.*, omitting st. v., by Mrs. Findlater in *H. L. L.*, 1st Ser., 1854, p. 30 (1884, p. 33); repeated, omitting st. iv., in *Holy Song*, 1869, No. 588. In Miss Warner's *Hys. of the Ch. Militant*, 1858, it begins, "My God is with me every place."

Another tr. is: "God in every place is near me." By R. Massie, in the *British Herald*, May, 1865, p. 70, and in Reid's *Praise Bk.*, 1872, No. 438.

ii. Treuer Heiland, wir sind hier. *Public Worship.* This is in the 1871 as above, p. 64. Included in Knapp's *Ev. L. S.*, 1837, No. 857 (1865, No. 1256), in 5 st. of 7 l.; and repeated in the Württemberg *G. B.*, 1842, No. 235. For this hymn Conrad Kocher wrote the well-known melody which in *H. A. & M.* is called *Dix*, and which 1st appeared, set to Zeller's hymn, in Kocher's *Stimmen aus dem Reiche Gottes*, Stuttgart, 1838, No. 201. *Tr.* as:—

Saviour, here to Thee we come. This is a free *tr.* of st. i., ii., v., marked as by "F. C. C.," as No. 155 in Dr. Pagenstecher's *Coll.*, 1864. [J. M.]

Zeuch ein zu deinen Thoren. *P. Gerhardt.* [*Whitsuntide.*] Appeared as No. 157 in the Crüger-Runge *G. B.*, 1653, in 12 st. of 8 l., viz. st. i.–viii., xii., xiii., xiv., xvi. of the full form. St. xv. was added in J. G. Ebeling's ed. of *Gerhardt*, 1666-67, No. lxxx., and st. ix.–xi. in J. H. Feustking's edition of the same, 1707. The full form in 16 st. is in Wackernagel's ed. of his *Geistliche Lieder*, No. 32, in Bachmann's ed., No. 25, and the *Unv. L. S.*, 1851, No. 184. It was probably written during the Thirty Years' War. The *trs.* in C. U. are:—

1. Retake thy own Possession. A free *tr.*, omitting st. x.–xii., in pt. ii., 1725, of J. C. Jacobi's *Psalmodia Germanica*, p. 9. In his ed. of 1732, p. 46, it is greatly altered, and begins, "In me resume thy dwelling." From this form the *trs.* of st. i., vi., xvi. were included unaltered in the Scottish *Evang. Union H. Bk.*, 1856.

2. Come to Thy temple here on earth. A good *tr.* omitting st. iv. by Miss Winkworth in her *Lyra Germanica*, 1st Ser., 1855, p. 113. From this the *trs.* of st. i., ii., viii., xii., were repeated in the Pennsylvania *Luth. H. Bk.*, 1865.

3. O enter, Lord, Thy temple. A good *tr.* of st. i., ii., v.–viii., xiv., xvi. based on her *L. G.* version by Miss Winkworth in her *C. B. for England*, 1863, No. 71. Included in full and unaltered as Nos. 482, 483 in Dr. Thomas's *Augustine H. Bk.*, 1866; No. 483, beginning "All love is thine, O Spirit" (st. vii.). In the Pennsylvania *Luth. Ch. Bk.*, 1868, No. 250 is st. i.–iii., vi., viii., and in the Ohio *Luth. Hyl.*, 1880, No. 106 is st. i., ii., v., xiv., xvi.

Other trs. are: (1) "Retake thy own possession, Thou glorious Guest of Hearts," in *Select H. from Ger. Psal.* Tranquebar, 1754, p. 43, and the *Suppl. to Ger. Psal.* ed., 1765, p. 26. (2) "Come, O Thou Holy Dove," by *Miss Dunn*, 1857, p. 104. (3) "Come, enter Thine own portal," by *Miss Cox*, 1864, p. 117. [J. M.]

Zihn, Johann Friedrich, was b. Sept. 7, 1650, at Suhl, in Thuringia. After studying for some time at the University of Leipzig, he went to Wittenberg, where he graduated M.A. in 1675; and in 1679 was appointed rector of the school at Suhl. In 1690 he became diaconus, and in 1708 archidiaconus at Suhl, and d. there, Jan. 16, 1719 (*Wetzel*, iii. 470; *Koch*, v. 419, &c.). Zihn contributed five hymns (Nos. 526–530) to the Schleusingen *G. B.*, 1688, the title of which begins, *Der himmlischer Freude zeitlicher Vorschmack.* One has been *tr.*, viz.:—

Gott lebet noch, Seele was verzagst du doch. *Cross and Consolation.* 1688 as above, No. 529, in 8 st. of 10 l., marked as by *M.* J. F. Z. In each stanza ll. 1, 2 are as quoted above, and ll. 9, 10 are the refrain,

"Seele! so gedenke doch;
Lebt doch unser Herr Gott noch."

It is a fine hymn, founded on Jer. x. 10. *Koch* says it was written in 1682. Included in Freylinghausen's *Neues geistreiches G. B.*, 1714, and recently in the Berlin *G. L. S.*, ed. 1863, No. 844. The *tr.* in C. U. is:—

God liveth ever! This is a good and full version, by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 33. Repeated in full in Miss Warner's *Hys. of the Church Militant*, 1858, and in Bp. Ryle's *Coll.*, 1860. Varying centos are included in the Cumbrae *H. Bk.*; Flett's *Coll.*, Paisley, 1871, and the *Ibrox Hyl.*, 1871. The form beginning "Our God is good; in every place," in the *Hys. of the Spirit*, Boston, U. S., 1864, is from ll. 3–6 of st. i., iii., vi., viii.

Other trs. are:—
(1) "God liveth still! Trust," &c. By *Miss Cox*, 1864, p. 129; repeated in the Gilman-Schaff *Lib. of Rel. Poetry*, 1881. (2) "God liveth still! Wherefore," &c. By R. Massie, in the *Day of Rest*, 1877, vol. vi. p. 326. [J. M.]

Zinzendorf, Christian Renatus, Count von, second s. of Nicolaus Ludwig von Zinzendorf, was b. Sept. 19, 1727, at Herrnhut, in Saxony. He received his education from his parents, and from Johann Langguth and others of the Brethren. He was the only son that survived his boyhood, early accompanied his father on his journeys, and was, e.g., in 1743, for sixteen days imprisoned with him at Riga. From 1744 to 1750 he lived mostly at Herrenhaag in Wetteravia, ministering specially to the single Brethren. When the community at Herrenhaag was dissolved in 1750, his father summoned him to London. He brought with him the seeds of consumption, which developed in England. He d. in London, May 28, 1752 (*Koch*, v., 312; *Hist. Nachricht* (to the *Brüder G. B.*, 1778), 1835, p. 192, &c.).

C. R. von Zinzendorf's hymns were principally written during his residence in London. They are by no means free from the faults and mannerisms of that sentimental and fantastic period of Moravian hymn-writing; and their range of subjects is very limited. Their burden is a deep and intense personal devotion to the crucified Saviour; the spirit being that of his favourite saying, "I have but one passion, and that is He, only He." They were collected by his father, and pub. (with a preface dated March 18, 1755), as the 1st *Appendix* to the London *G. B.* of 1754, with 53 (54) pieces, 9 of which consist of only one stanza, 2nd ed. 1760 (See p. 768, ii.). Most of them passed into the *Brüder G. B.* of 1778. Few have passed into English use in non-Moravian hymn-books.

Three of these hymns may here be referred to:—

i. Ach lass auf allen Tritten. *Sanctification.* Written in 1751. Included in the *Kleine Brüder G. B.*, London, 1754. It is No. 64 in the 2nd ed., 1760, of the *Appx.* of 1755, and repeated as st. ii. of No. 380, in the *Brüder G. B.*, 1778. The *tr.* in C. U. is:—

Lord Jesus, Thy atonement. This is No. 427 in the *Moravian H. Bk.*, 1789 (1849, No. 588), repeated in Bickersteth's *Christ. Psalmody*, 1833.

ii. Für uns ging mein Herr in Todesnöthen. *Passiontide.* This is included as No. 166 in the *Brüder G. B.*, 1778, in 10 st. of 8 l. It is a cento from three hymns in the *Appx.* of 1755, as above, viz. st. 1–5, 8, 9 are st. 12–15, 17, 11, 18, of No. 28 (this hymn begins "Ach du unaussprechlich nahes Herze"); st. 6, 7 are st. 2, 3, of No. 10; while st. 10 is No. 17. The text of 1778 is in the Berlin *G. L. S.*, ed. 1863, No. 230. The *tr.* in C. U. is:—

My Redeemer, overwhelm'd with anguish. By J. Swertner, in full, from the 1778 text, as No. 78 in the *Moravian H. Bk.*, 1789 (1849, No. 93). The *trs.* of st. 1, 2, 6–8, were included in Walker's *Coll.*, Cheltenham, 1855. In the *Moravian H. Bk.*, 1886, No. 82, it begins with st. vi. "Our enraptured hearts shall ne'er be weary."

iii. O süsse Seelenweide. This is noted at p. 467, ii.

Not including the above the English *Moravian H. Bk.*, 1886, gives seven hymns with his name, and ascribes portions of four others to him. [J. M.]

Zinzendorf, Nicolaus Ludwig, Count von, was b. at Dresden, May 26, 1700; was educated at the Paedagogium at Halle (1710–1716), and at the University of Wittenberg (1716–1719); became Hof- und Justizrath at the Saxon court at Dresden in the autumn of 1721; received a license to preach from the Theological Faculty of the University of Tübingen in 1734; was consecrated Bishop of the Moravian Brethren's Unity at Berlin, May 10, 1737; and d. at Herrnhut, May 9, 1760.

An adequate sketch of the life and labours of this remarkable man would far exceed the limits of our space. The details of his life are fully given in his *Leben*, by A. G. Spangenberg, 8 vols., Barby, 1772–75 (English version, abridged, by Samuel Jackson, London, 1838); and good sketches, with references to the fuller biographies, will be found in *Koch*, v. 248, Herzog's *Real-Encyklopädie*, xvii. 513, &c. The English reader may also consult T. Kübler's *Hist. Notes to the Lyra Germanica*, 1865, p. 107; Josiah Miller's *Singers and Songs*, 1869, p. 160; Miss Winkworth's *Christian Singers of Germany*, 1869, p. 305, &c. It is impossible to speak of Zinzendorf apart from the religious Communion of which he was the Second Founder; and accordingly an account of his life and labours is given in this Dictionary in the article **Moravian Hymnody** (see pp. 765–769).

Zinzendorf's first hymn was written at Halle in 1712, and his last at Herrnhut, May 4, 1760. Between these dates he wrote more than 2000 hymns. He himself pub. an edition of his poems as his *Teutsche Gedichte* at Herrnhut, 1735 (2nd ed., Barby, 1766), but this only contains 128 hymns. The fullest representation of them is in Albert Knapp's

Geistliche Gedichte des Grafen von Zinzendorf, pub. at Stuttgart in 1845 (hereafter, in this article, referred to as *Knapp*, 1845). This contains 770 pieces, arranged in three books, with an introduction and a biographical sketch by Knapp.

In preparing this edition Knapp had access to much unpublished material in the archives at Herrnhut, and found there many of the hymns in Zinzendorf's autograph. But too much of the labour he bestowed thereon was spent in endeavouring, not so much to reconstruct the text from the original sources, as to modernise it. In various instances the hymns are altogether rewritten, so that the form in which they appear is not that in which, as a matter of fact, Zinzendorf *did* write them, but that in which he *might* have written them had he been Albert Knapp, and lived in the year of grace 1845. So much is this the case, that comparatively few of the hymns are given in Knapp's ed. in their original form. If not altered they are often either abridged or else combined with others.

The keynote of Zinzendorf's hymns, and of his religious character, was a deep and earnest personal devotion to and fellowship with the crucified Saviour. This is seen even in his worst pieces, where it is his perverted fervour that leads him into objectionable familiarity with sacred things both in thought and in expression. If his self-restraint had been equal to his imaginative and productive powers, he would have ranked as one of the greatest German hymnwriters. As it is, most even of his best pieces err in some way or other, for if they are reverent and in good taste, they are apt to lack concentration and to be far too diffuse. His best hymns, and those which have been most popular in German and English beyond the Moravian connection, are those of the period prior to 1734. Among the characteristically Moravian hymns of the period 1734 to 1742 there are also various noble pieces. The later productions, especially from 1743 to 1750, are as a rule one-sided, unreal, and exaggerated in sentiment, and debased in style; exemplifying a tendency inherited from Scheffler (see **p. 1006, i.**), and suffered to run to riot. Without doubt he wrote too much (especially considering the limited range of subjects treated of in his hymns), and gave too little care to revision and condensation. Yet many of his hymns are worthy of note, and are distinguished by a certain noble simplicity, true sweetness, lyric grace, unshaken faith in the reconciling grace of Christ, entire self-consecration, willingness to spend and be spent in the Master's service, and fervent brotherly love.

The hymnbooks in which Zinzendorf's productions mainly appeared, or with which they have been associated, are described at length at **pp. 767, 768.** The more important may for convenience be briefly noted here, as follows:—

(1) *Sammlung geistlicher und lieblicher Lieder*, Leipzig, 1725, with 889 hymns. The 2nd ed. was pub. *circa* 1728, and contains an *Anhang* with Nos. 890–1078 [Berlin Library, Ei. 2017]; while some copies have a *Zugabe* with Nos. 1079–1149 [Berlin, Ei. 2016], and others have also an *Andere Zugabe*, circa 1730, with hymns 1–44, bound up with them [Berlin, Ei. 2014, and Brit. Mus.]. The 3rd ed., with 1416 hymns in all, was pub. at Görlitz in 1731. A copy of this, now in the Hamburg Library, has bound up with it a *Nachlese einiger geistlicher Lieder*, dated 1733.

(2) *Herrnhut G. B.* 1735 (*Das Gesang-Buch der Gemeine in Herrn-Huth*) with its various *Anhänge* and *Zugaben* up to 1748.

(3) *London G. B.* 1753–54 (*Etwas vom Liede Mosis ... das ist: Alt- und neuer Brüder-Gesang*, &c.), pub. at London, vol. i. 1753, ii. 1754.

(4) *Brüder G. B.* 1778 (*Gesangbuch zum Gebrauch der evangelischen Brüdergemeinen*), pub. at Barby in 1778.

Zinzendorf's hymns passed into German non-Moravian use mainly through the *Ebersdorf G. B.*, 1742 (*Evangelisches Gesangbuch in einen hinlänglichen Auszug der Alten, Neuern und Neuesten Lieder*, &c.), and in recent times through Knapp's *Ev. L. S.*, 1837–1865. Comparatively few are found in non-Moravian English hymnbooks prior to 1840, save in the versions made by John Wesley. The translations made by the English Moravians have been very little used by others, except by those who were connected by birth with the Moravians, such as James Montgomery (through whose influence several were included in Mercer's *C. P. & H. Bk.*, 1855 and 1857), J. A. Latrobe and C. H. Bateman. The versions made by English non-Moravians since 1840 have been mostly of hymns which the Moravians themselves had not thought good to translate.

A number of Zinzendorf's hymns are noted in this Dictionary under their German first lines (see **Index of Authors and Translators**). In the larger ed. of the English *Moravian H. Bk.* of 1886 those which are by Zinzendorf may easily be traced, his name being added to them, and the first line of the original German prefixed. The others which have passed into use outside the Moravian connection, or have been *tr.* by non-Moravians, are here noted as follows:—

i. Ach Bein von meinen Beinen. *Longing for Heaven.* Written *circa* 1750 (*Knapp*, 1845, p. 176). Included in the *Kleine Brüder G. B.*, 2nd ed. Barby, 1761, No. 2110, in 2 st. of 8 l.; repeated, altered, in the *Brüder G. B.*, 1778, No. 1681. *Tr.* as:—

1. The seasons, Lord! are Thine—how soon. A free version as No. 479 in J. A. Latrobe's *Ps. & Hys.*, 1841.

2. How soon, exalted Jesus. This is No. 838 in the *Moravian H. Bk.*, 1789 (1886, No. 1233).

ii. Ach! mein verwundter Fürste. *Union with Christ.* Written Aug. 1737 (*Knapp*, 1845, p. 125). 1st pub. in *Appx.* viii., *circa* 1738, to the *Herrnhut G. B.* as No. 1197, and in 4 st. of 6 l. In the *Brüder G. B.*, 1778, No. 774, st. iv. was omitted.

The *tr.* in C. U. is of st. i., ii., and is noted at **p. 558, i.** Another *tr.* is, "My wounded Prince enthron'd on high," by C. Kinchen, as No. 85 in the *Moravian H. Bk.*, 1742. In the 1808 and later eds. (1886, No. 352), st. iii. altered to "Lord, take my sinful, worthless heart" is continued.

iii. Der Gott von unserm Bunde. *Supplication.* Written in 1737 (*Knapp*, 1845, p. 231). 1st pub. in *Appx.* vii., *circa* 1738, to the *Herrnhut G. B.*, as No. 1201, in 5 st. of 6 l., entitled, "Hymn for the Hours of Prayer." In the *Brüder G. B.*, 1778, No. 1474.

The *tr.* in C. U. is based on st. i., ii., and is noted at **p. 588, i., ii.** Other *trs.* are (1) "The God to whom we homage pay." This is No. 97 in pt. iii. 1748 of the *Moravian H. Bk.* (2) "O may the God of mercies." This is No. 592 in the *Moravian H. Bk.*, 1801. In the ed. of 1886, No. 706, it begins with st. iii., "Lord, our High Priest and Saviour."

iv. Die Bäume blühen ab. *Autumn.* In the *Teutsche Gedichte*, 1735, No. 12, dated Autumn, 1721, and entitled "Comforting thoughts on Death." It is in *Knapp*, 1845, p. 17. Further noted under "Wie wird mir einst doch sein" (see **p. 467, ii.**).

v. Du Vater aller Kreatur. *Work for Christ.* Written 1722 (*Knapp*, 1845, p. 26). 1st pub. in *Appx.* vi., *circa* 1737, to the *Herrnhut G. B.*, as No. 1159, and in 13 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1717 consists of st. viii.–xiii. beginning, "Des Lebens abgestecktes Ziel." *Tr.* as:—

Whether the period of this life. This is a *tr.* of st. viii.-x. as No. 847 in the *Moravian H. Bk.*, 1789. To this in later eds. (1886, No. 1235) No. 848 was added. This is "Lord may I live to Thee by faith," and is a *tr.* of an anonymous 17th cent. stanza, "Herr Jesu! dir leb ich," which is No. 1686 in the *Brüder G. B.*, 1778. The full form is in J. A. Latrobe's *Ps. & Hys.*, 1841.

vi. Geschwister! wir geben uns Herzen und Hände. *Christian Work.* Written 1737 (*Knapp*, 1845, p. 234). 1st pub. in *Appx.* vii., *circa* 1738, to the *Herrnhut G. B.*, as No. 1217, and in 8 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1391, it is united, as in Knapp, with "Gesinde des Heilands" (see No. xxvii. below). *Tr.* as:—

Grace! how good, how cheap, how free. This is a *tr.*, by C. Kinchen, of st. v., as No. 28 in the *Moravian H. Bk.*, 1742. Included in Spurgeon's *O. O. H. Bk.*, 1866.

vii. Glanz der Ewigkeit. *Morning.* In the *Teutsche Gedichte*, 1735, p. 13, dated Berlin, May, 1721. 1st pub. as No. 470 in the *Sammlung*, 1725, in 15 st. of 6 l. In *Knapp*, 1845, p. 16. The only st. *tr.* into English is st. xi. as part of "Jesu, geh' voran" (p. **589, ii.**).

viii. Grosser Bundes-Engel. *Ascensiontide.* Written for Ascension Day (his birthday), 1740 (*Knapp*, 1845, p. 144, dated May 26, 1740). 1st pub. in *Appx.* xi.,

circa 1741, to the *Herrnhut G. B.*, as No. 1426, in 27 st. of 8 l. In the *Brüder G. B.*, 1778, No. 603. *Tr.* as:—

Lord, when Thou saidst, So let it be. This is a *tr.*, by C. G. Clemens, of st. iii., as No. 156 in the *Moravian H. Bk.*, 1789 (1849, No. 190). Included in the *Cong. H. Bk.*, 1836, and in Dr. Martineau's *Hys.*, 1840 and 1873.

ix. Heiliger, heiliger, heiliger Herr Zebaoth. *Eternal Life. Heaven Anticipated.* The Rev. J. T. Müller, of Herrnhut, informs me that this was written in 1723 on the occasion of the birthday (Oct. 6) of Zinzendorf's grandmother, H. C. von Gersdorf. *Knapp*, 1845, p. 193, dates it Oct. 18, 1723. 1st pub. as No. 1078 (2) in the 2nd ed., *circa* 1728, of the *Sammlung* in 7 st. of 7 l., entitled, Closing Hymn. In the *Brüder G. B.*, 1778, st. ii., iii., beginning "Hätten wir," are included as st. i., ii., of No. 1739. *Tr.* as:—

Had we nought, had we nought. This is a *tr.* of st. ii., iii., by W. O. Keley, as No. 1189 in the 1808 *Suppl.* to the *Moravian H. Bk.*, 1801 (1849, No. 1186), and repeated in J. A. Latrobe's *Ps. & Hys.*, 1841, No. 475.

x. Ich bin ein kleines Kindelein. *Children.* This is No. 1022 in the 3rd ed., 1731, of the *Sammlung*, in 13 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1214, and in the *Hist. Nachricht* thereto (1835, p. 188) marked as a catechetical hymn for children, and dated 1723. *Knapp*, 1845, p. 40, dates it June, 1723, and alters it to "Ich bin ein Kindlein, arm und klein." It is a simple and beautiful hymn, and is contained in a number of recent German non-Moravian collections, e.g. in the Berlin *G. L. S.*, ed. 1863, No. 1408. *Tr.* as:—

1. Saviour, who didst from Heaven come down. This is a free *tr.* of st. ii., iii., v., made by James Bullivant Tomalin in 1860, and contributed to Lord Selborne's *Bk. of Praise*, ed. 1866, *Appx.*, No. 27, with the note at p. 500, "I am indebted for this to the kindness of the translator." Repeated in S. D. Major's *Bk. of Praise for Home & School*, 1869, and in America in the Bapt. *Service of Song*, 1871, &c. In M. W. Stryker's *Christian Chorals*, 1885, and *Church Song*, 1889, it is altered, beginning, "O Saviour, Who from Heav'n came down."

2. I am a little child you see. By C. Kinchen, as No. 49 in the *Moravian H. Bk.*, 1742. This form is followed in the ed. of 1886, No. 1038, and in the *Bible H. Bk.*, 1845. In the *Moravian H. Bk.*, 1789, it begins with st. ii., "Thou, gracious Saviour, for my good;" and this form altered to, "My Saviour dear, Thou for my good," is in Montgomery's *Christian Psalmist*, 1825.

xi. Kommt, Sünder, und blicket dem ewigen Sohne. *Repentance* or *Lent.* Mr. Müller informs me that this was written in Aug. 1736, at Bernau, near Berlin, while Zinzendorf was journeying between Berlin and Königsberg. *Knapp*, 1845, p. 130, dates it Nov. 22, 1738. 1st pub. in *Appx.* viii., *circa* 1739, to the *Herrnhut G. B.*, as No. 1308, in 9 st. of 4 l. In the *Brüder G. B.*, 1778, No. 321. *Tr.* as:—

Sinners! come, the Saviour see. This a good and full *tr.* by C. Kinchen, as No. 120, in the *Moravian H. Bk.*, 1742 (1886, No. 259). Of this st. i., ii. are included in Spurgeon's *O. O. H. Bk.*, 1866. Other forms are (1) "Are you formed a creature new" (st. vi.). In the *Moravian H. Bk.*, 1769 (1886, No. 1280), Montgomery's *Christian Psalmist*, 1825, &c. (2) "Rise, go forth to meet the Lamb" (st. viii. alt.). In J. A. Latrobe's *Ps. & Hys.*, 1852, No. 457.

xii. Kron' und Lohn behertzter Ringer. *The Beatitudes.* Founded on St. Matt. v. 3–12. In his *Teutsche Gedichte*, 1735, p. 41, dated, Sept. 7, 1722 (his marriage day), and entitled, "Thoughts on my own marriage." 1st pub. as No. 700 in the *Sammlung*, 1725, in 16 st. of 12 l. In *Knapp*, 1845, p. 30. In the *Brüder G. B.*, 1778, No. 513, beginning, "Jesu, der du uns erworben." *Tr.* as:—

Jesu! Lord so great and glorious. This, omitting st. xiv., xv., is No. 226 in pt. ii. of the *Moravian H. Bk.*, 1754 (1886, No. 799, as "Jesus, Lord *most* great and glorious"). The versions of st. i., ix., xvi., from the *Moravian H. Bk.*, 1789, were included in the Dalston Hospital *H. Bk.*, 1848.

xiii. Naht heran, ihr lieben Glieder. *Holy Communion.* Written in 1731 (*Knapp*, 1845, p. 212). 1st pub. in the 3rd ed., 1731, of the *Sammlung* as No. 1416 in 16 st. of 4 l. Also in the *Brüder G. B.*, 1778, No. 1148. *Tr.* as:—

1. Friends in Jesus, now draw near. This is a free *tr.*, omitting st. v., vi., viii.–x., xiv., by Miss Borthwick in *H. L. L.*, 4th ser., 1862, p. 57 (1884, p. 220), the German being quoted as "*Kommt herein*, ihr lieben Glieder." This *tr.* is repeated in full in *Lyra Eucharistica*, 1863, p. 34, and abridged in G. S. Jellicoe's *Coll.* 1867, *Windle*, No. 480, and *Harland*, 1876, No. 451.

2. Come, approach to Jesu's table. This is No. 556 in the *Moravian H. Bk.*, 1789 (1849, No. 965).

xiv. O du Hüter Ephraim. *Supplication for Grace.* In his *Teutsche Gedichte*, 1735, p. 168, dated 1728, entitled, "On his wife's 28th birthday" (she was b. Nov. 7, 1700, see p. 769, ii.), and with the note, "This poem was written for the birthday festival of the Countess, was sung by a company or coterie of friends, each member of which was indicated according to their circumstances at the time." It had previously appeared, without the first stanza, and this form, which begins, "Herz der göttlichen Natur," is noted at p. 517, i.

xv. Rath, Kraft, und Held, und Wunderbar. *Christmas.* Founded on Is. ix. 6. In his *Teutsche Gedichte*, 1735, p. 25, in 9 st. of 6 l., entitled, "Christmas Thoughts," and dated 1721; and in the *Herrnhut G. B.*, 1735, No. 827. In *Knapp*, 1845, p. 21. In the *Brüder G. B.*, 1778, No. 488, it begins with st. vi., "Mein alles! mehr als alle Welt." *Tr.* as:—

My all things more than earth and sky. This is a *tr.* of st. vi., by C. G. Clemens, as No. 306 in the *Moravian H. Bk.*, 1789. In 1801 altered to "My all in all, my faithful Friend;" and to this in 1826, *trs.* of st. ii., vii.–ix., by P. Latrobe, were added (1886, No. 399). From this form a cento in 5 st. of L. M., beginning, "O Lord! Thou art my rock, my guide," was included in Dr. Martineau's *Hys.*, 1840.

xvi. Ruht aus von eurer Mühe. *Christian Church.* Written in 1737 (*Knapp*, 1845, p. 232, as *Du gestern und auch heute*). 1st pub. in *Appx.* vi., *circa* 1737, to the *Herrnhut G. B.*, as No. 1183, in 8 st. of 8 l., entitled, "Hymn of the witnesses." In the *Brüder G. B.*, 1778, st. iv. is given as No. 1042. *Tr.* as:—

O Jesus Christ, most holy. This is a *tr.* of st. iv. by C. G. Clemens, as No. 487 in the *Moravian H. Bk.*, 1789 (1849, No. 807; 1886, No. 795, beginning, "*Lord* Jesus Christ") Included in Spurgeon's *O. O. H. Bk.*, 1866.

xvii. Seligs Volk der Zeugenwolk. *Holy Communion.* Written in 1739 (*Knapp*, 1845, p. 138, beginning, "Christi Blut, Die Segensfluth," and p. 256, "Selig Volk.") 1st pub. in *Appx.* viii., *circa* 1739, to the *Herrnhut G. B.*, as No. 1340, in 14 st. of 8 l., entitled, "Hymn at the Feast of Love." In the *Brüder G. B.*, 1778, as Nos. 1127 and 1422, the latter beginning, "Werther Tod und Wunden roth;" and including st. xi. ("Wisst ihr was? So heisst der Pass"), xiii., xiv. *Tr.* as:—

1. Would the world our passport see. This is a *tr.* of st. xi., xiii. as No. 1152 in the 1808 *Suppl.* to the *Moravian H. Bk.* of 1801 (1886, No. 895). Included as No. 212 in J. A. Latrobe's *Ps. & Hys.*, 1841.

2. Flock of Grace, ye Witnesses. This is No. 40 in pt. iii. 1748 of the *Moravian H. Bk.*

3. Happy race of witnesses. By C. Kinchen as No. 551 in the *Moravian H. Bk.*, 1789. In 1886 four st. are given as No. 951, and the other two beginning, "Eat and rest at this great feast" (st. viii.) as No. 1022.

xviii. Was hätten wir für Freude oder Ehre. *Repentance.* Written in 1739 (*Knapp*, 1845, p. 139). 1st pub. in *Appx.* viii., *circa* 1739, to the *Herrnhut G. B.* as No. 1349, and in 48 st. of 2 l. In the *Brüder G. B.*, 1778, No. 396, reduced to 19 stanzas. *Tr.* as:—

What Joy or Honour could we have. In full as No. 161 in the *Moravian H. Bk.*, 1742; abridged in 1789 to 12, and in 1801 to 7 st. The 1801 version, which represents st. i.–iv., viii., ix., xi. was included in Montgomery's *Christian Psalmist*, 1825; and with the *trs.* of st. iii., xi. omitted, and a hortatory stanza added, as No. 268 in J. A. Latrobe's *Ps. & Hys.*, 1841. In the *Moravian H. Bk.*, 1886, No. 322, it begins with the *tr.* of st. iii., "None is so holy, pure, and just."

xix. Wenn sich die Kinder freuen. *Christian Work.* Written about 1752 (*Knapp*, 1845, p. 179, as "Wenn wir uns kindlich freuen"). Included as No. 2101 in the *London G. B.* (*Etwas vom Liede Mosis*, &c.), 1753, in 15 st. of 4 l. In the *Brüder G. B.*, 1778, No. 490 consists of st. i.–iii., vi., ix., xiii.–xv. beginning, "Wenn wir uns kindlich freuen." *Tr.* as:—

1. When we seek with loving heart. By Miss Borthwick, in full from the 1778 (with an original st. as st. ix.) in the *Family Treasury*, 1861, pt. ii., p. 112, and in *H. L. L.*, 1862, p. 89 (1884, p. 250). Repeated, abridged, in E. T. Prust's *Suppl. H. Bk.*, 1869.

2. When the children joyful are. This is No. 312 in pt. ii. of the *Moravian H. Bk.*, 1754.

3. When children are rejoicing. This is at p. 373 of pt. ii. in the *Moravian H. Bk.*, 1754.

xx. Wir sind nur dazu. *Christian Warfare.* Written in 1734 (*Knapp*, 1845, p. 113). 1st pub. in *Appx.* iii., *circa* 1737, to the *Herrnhut G. B.*, as No. 1074, and in 21 st. of 6 l. In the *Brüder G. B.*, 1778, No. 1330 has 13 st.; while st. xvii. ("Die Streitertreue") is given as st. v. of No. 1394. *Tr.* as:—

Warrior, on thy station stand. This is a *tr.* of st. xvii. as No. 1161 in the 1808 *Suppl.* to the *Moravian H. Bk.*,

1801 (1886, No. 896). Adopted by Dr. Martineau in his *Hys.*, 1840 and 1873, altered to "Warrior! to thy duty stand."

Hymns not in English C. U.:—

xxi. Auf, auf, es ist geschehen. *Holy Communion.* This is No. 166 in the *Sammlung*, 1725, in 12 st. of 4 l., and in the *Teutsche Gedichte*, 1735, p. 2. In the *Brüder G. B.*, 1778, No. 1188 it begins, "Ich eil in Jesu Armen" (5 st. being added, and st. viii., xi. omitted), and in the *Hist. Nachricht* thereto (ed. 1851, p. 188) is marked as written on the occasion of his first communion in 1714. In *Knapp*, 1845, p. 6, it begins, "Ist's? ja, es ist geschehen." *Tr.* as "Happy, thrice happy hour of grace." By L. T. Nyberg, of st. i., xii., as No. 593 in the *Moravian H. Bk.*, 1789 (1886, No. 1021); repeated in C. H. Bateman's *Cong. Psalmist*, 1846.

xxii. Christen sind ein göttlich Volk. *Christian Life.* In the *Teutsche Gedichte*, 1735, p. 231, dated 1731, and entitled, "Hymn for a Royal Princess-apparent." viz. for Charlotte Amelia, daughter of King Christian VI. of Denmark. It had appeared in the *Nachlese* of 1733 to the 1731 ed. of the *Sammlung*, at p. 10, in 8 st. of 8 l. In *Knapp*, 1845, p. 97, and in the *Brüder G. B.*, 1778, No. 491. *Tr.* as "Christians are a holy band, Gathered by the Saviour's hand." This is by Dr. J. F. Hurst in his *tr.* of K. R. Hagenbach's *Hist. of the Ch. in the 18th and 19th Centuries*, N. Y., 1869, vol. i., p. 434.

xxiii. Das äussre Schifflein wälgert sich. *For those at Sea.* 1st pub. in the *Zugabe*, circa 1744, to *Appx.* xi. to the *Herrnhut G. B.* as No. 1855, in 16 st. of 4 l. entitled, "Hymn for the ship's company, February, 1743." Written during a stormy passage from America to Germany. In *Knapp*, 1845, p. 164. The *trs.* are: (1) "Our ship upon the surging sea." In the *British Herald*, Aug. 1866, p. 313, repeated in Reid's *Praise Bk.*, 1872. (2) "Our little bark, it rocks itself." In L. Rehfuess's *Church at Sea*, 1868, p. 18.

xxiv. Die Christen gehn von Ort zu Ort. *Burial of the Dead.* In the *Teutsche Gedichte*, 1735, p. 113, as part of No. 45, which is entitled "Over the grave of the grandmother" (Henriette Catharine von Gersdorf. She d. March 6, 1726), and dated March, 1726. The hymn itself is entitled, "Air after the funeral rites." It had appeared in the *Andere Zugabe*, circa 1730, to the *Sammlung*, as No. 6 (ed. 1731, No. 1246)), in 3 st. of 8 l. entitled, "Funeral Hymn." In *Knapp*, 1845, p. 72, and in the *Brüder G. B.*, 1778, No. 1701. The *trs.* are: (1) "Believers go from place to place." By Dr. J. Hunt in his *Spiritual Songs of Martin Luther*, 1853, p. 146. (2) "Through scenes of woe, from place to place." By *Dr. G. Walker*, 1860, p. 50. (3) "From place to place the Christian goes." By J. D. Burns in his *Memoir & Remains*, 1869, p. 263. (4) "From land to land the Christian goes." This is No. 1251 in the *Moravian H. Bk.*, 1886.

xxv. Du innig geliebter Erlöser der Sünder. *Readiness to serve Christ.* Written in 1735 (*Knapp*, 1845, p. 222). 1st pub. in *Appx.* iv., *circa* 1737, to the *Herrnhut G. B.*, as No. 1080, and in 6 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1335. *Tr.* as "Sinners' Redeemer whom we inly love." This is a *tr.* of st. i., iv., v., by C. Kinchen, as No. 121 in the *Moravian H. Bk.*, 1742. In the 1789 and later eds. (1886, No. 861), it begins, "Sinners' Redeemer, gracious Lamb of God." The text of 1742, slightly altered, is No. 206 in Lady Huntingdon's *Sel.*, 1780.

xxvi. Du Vater aller Geister. *Evening.* In the *Teutsche Gedichte*, 1735, p. 15, entitled, "Evening Thoughts," and dated Oct. 1721. It is No. 497 in the *Sammlung*, 1725, in 6 st. of 8 l. In *Knapp*, 1845, p. 16, and in the *Brüder G. B.*, 1778, No. 235. *Tr.* as "Father of living Nature." By *H. J. Buckoll*, 1842, p. 102.

xxvii. Gesinde des Heilands des seligen Gottes. *Christian Work.* Written in 1737 (*Knapp*, 1845, p. 234), 1st pub. in *Appx.* vii., *circa* 1738, to the *Herrnhut G. B.* as No. 1216, and in 10 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1391. *Tr.* as "Ye blest Domestics of the slaughter'd Lamb." In full as No. 178 in the *Moravian H. Bk.*, 1742 (1754, pt. ii., No. 250). Repeated, abridged, in the *Bible H. Bk.*, 1845, No. 286.

xxviii. Ich bitt dich, herzliches Gottes-Lamm! *Love to Christ.* Written in Oct. 1741 (*Knapp*, 1845, p. 152, as "Ein selig Herze führt diese Sprach"). 1st pub. in *Appx.* xi., *circa* 1743, to the *Herrnhut G. B.*, as No. 1724, and in 12 st. of 5 l. In the *Brüder G. B.*, 1778, No. 704, it begins, with st. ii., altered to "Ein selges Herze führt diese Sprach." *Tr.* as "When heavenwards my best affections move." By Miss Borthwick (from the 1778), dated April, 1861, in the *Family Treasury*, 1861, p. 328. In *H. L. L.*, 4th ser., 1862, p. 60 (1884, p. 223), altered to "When towards heaven."

xxix. O du Hüter Ephraim. *Burial of the Dead.* This is included at p. 10 in the *Nachlese* of 1733 to the 3rd ed. 1731 of the *Sammlung*, and is in 8 st. of 8 l., entitled, "Of departure to the Father;" and in the *Teutsche Gedichte*, 1735, p. 256, entitled, "In the name of the community." Included as No. 695 in the *Herrnhut G. B.*, 1735, beginning with st. ii. altered to "Tödten ist dem Herrn erlaubt." In the *Brüder G. B.*, 1778, No. 1715, it begins with st. iii., "Ehmals sollts gestorben sein," and in the *Hist. Nachricht* thereto (1835, p. 190) is marked as written on the death of Matthäus Linner in 1732. In *Knapp*, 1845, p. 101. *Tr.* as "Once the sentence justly sounded." By Miss Borthwick in *H. L. L.*, 1862, p. 92 (1884, p. 252).

xxx. O Liebe, die in fremde Noth. *On Unity.* In the *Teutsche Gedichte*, 1735, p. 94, dated 1725, and entitled, "On the Saviour's faithfulness." 1st pub. as No. 198 (b) in the 1725 *Sammlung*, in 18 st. of 4 l. In the *London G. B.*, 1753, No. 1764, st. ix., x., beginning, "Der du noch in der letzten Nacht," were given as a separate hymn; and this form is repeated in the *Brüder G. B.*, 1778, No. 714, the Berlin *G. L. S.*, ed. 1863, No. 1037, &c. In *Knapp*, 1845, p. 70. The *trs.*, all of st. ix., x., are: (1) "Lord Jesus, who that very night." By P. H. Molther, as st. ii., iii. of No. 387 in the *Moravian H. Bk.*, 1789 (1886, No. 477, beginning, "Lord Jesus, *in* that"). (2) "Thou Who didst die for all and each." By *Miss Cox*, 1841, p. 147. (3) "O Thou, Who with Thy latest breath." By *Lady E. Fortescue*, 1843, p. 66. (4) "Thou who in that bitter night." By *Miss Warner*, 1858, p. 436. (5) "Thou who in that last sad night." By *Miss Fry*, 1859, p. 151. (6) "Thou who upon that last sad night." In the *Family Treasury*, 1859, p. 200. (7) "O Thou who didst on that last night." By R. Massie in the *British Herald*, Feb. 1865, p. 28. (8) "O Thou, who on that last sad eve." By *E. Massie*, 1866, p. 69.

xxxi. O wie so glücklich wären wir. *Love to Christ.* On the blessedness of union with Christ. 1st pub. in *Appx.* vii., *circa* 1738, to the *Herrnhut G. B.* as No. 1237, and in 8 st. of 8 l. In the *Brüder G. B.*, 1778, No. 829, and in the *Hist. Nachricht* thereto (1835, p. 186) marked as written for J. A. Rothe (p. 978, i.), and dated 1737. In *Knapp*, 1845, p. 236. *Tr.* as "How full our cup of joy would be." By Miss Burlingham in the *British Herald*, Sept. 1865, p. 131, and in Reid's *Praise Bk.*, 1872.

xxxii. Reiner Bräutgam meiner Seelen. *Desire for Holiness.* Written in 1721 (*Knapp*, 1845, p. 21). Included in the 2nd ed., *circa* 1728, of the *Sammlung* as No. 1001, and in the *Christ-Catholisches Singe- und Bet-Büchlein*, 1727, p. 133, in 30 st. of 4 l. In the *Brüder G. B.*, 1778, No. 798. *Tr.* as "Jesu, to Thee my heart I bow." This is a free *tr.* of st. i., x.–xii., xvi., xvii., by J. Wesley in *Ps. & Hys.*, Charlestown, 1736–7, and *Hys. and Sacred Poems*, 1739 (*P. Works*, 1868–72, vol. i., p. 109). Repeated in the Wesley *Hys. & Spir. Songs*, 1753, *Moravian H. Bk.*, 1754, Bayley's *Sel.*, Manchester, 1789, Bateman's *Cong. Psalmist*, 1846.

xxxiii. Schau von deinem Thron. *Supplication.* Written in 1720 (*Knapp*, 1845, p. 14), and founded on the Lord's Prayer. In the *Sammlung*, 1725, No. 443, in 6 st. of 6 l. *Tr.* as "All glory to the Eternal Three." By J. Wesley in *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868–72, vol. i., p. 130).

xxxiv. Solche Leute will der König küssen. *Humility.* 1st pub. in *Appx.* vii., *circa* 1738, to the *Herrnhut G. B.*, as No. 1241, and in 4 st. of 4 l. Mr. Müller informs me that it was written in 1738, and was dedicated to Eva Maria Immig *née* Ziegelbauer, who on March 5, 1740, became the wife of A. G. Spangenberg (p. 1070, i.). In the *Brüder G. B.*, 1778, No. 842, st. ii., iii. are st. i., iv. of this hymn, and in the *Hist. Nachricht* thereto (1835, p. 186) it is dated 1738. *Knapp*, 1845, p. 89 dates it 1728. The *trs.* are:—(1) "To such the King will give a kiss of Love." This is No. 154 in the *Moravian H. Bk.*, 1742 (1754, pt. ii., No. 62). (2) "His loving kindness those shall richly share." This is No. 508 in the *Moravian H. Bk.*, 1801. (3) "Such the King will stoop to and embrace." By *Miss Winkworth*, 1869, p. 310.

xxxv. Verliebter in die Sünderschaft. *Love to Christ.* 1st pub. in *Appx.* iii., *circa* 1737, to the *Herrnhut G. B.*, as No. 1072, in 4 st. of 8 l. In the *Brüder G. B.*, 1778, No. 1103 (beginning "Verliebter in die sel'ge Schaar"), and in the *Hist. Nachricht* thereto (1835, p. 188), dated 1734. The *trs.* are: (1) "O Thou, whom sinners love, whose care." By J. Wesley, in *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 169), as a "Prayer to Christ before the Sacrament." Included in the *Churchman's Altar Manual*, ed. 1883, p. 407. (2) "Thou, who with sinners smitten art." This is No. 146 in the *Moravian H. Bk.*, 1742 (1754, pt. ii., No. 192).

xxxvi. Vor deinen Augen schweben. *Living to Christ.* In the *Teutsche Gedichte*, 1735, p. 233, entitled "Enoch's Life," and dated 1731. 1st pub. in the 3rd ed., 1731, of the *Sammlung*, as No. 485, in 5 st. of 8 l., as a hymn on Holy Living. In the *Herrnhut G. B.*, 1735, No. 216, it begins "Vors *Bräutgams* Augen," and in the *Brüder G. B.*, 1778, No. 1557, it begins "Vor *Jesu* Augen." In the *Hist. Nachricht* to the 1778 (1835, p. 190), it is dated 1730, and marked as written for Theodora Countess Reuss (she was his cousin, *née* von Castell, and first love, but married Count Heinrich XXIX. of Reuss-Ebersdorf, whose sister [see Nos. xii., xiv. above] became Zinzendorf's wife in 1722). In *Knapp*, 1845, p. 100. The text of 1778 is in the Berlin *G. L. S.*, ed. 1863, No. 1188. In Knapp's *Ev. L. S.*, 1865, No. 1635, dated Sept., 1731. *Tr.* as, "Beneath the eye of Jesus." In the *British Herald*, May, 1866, p. 267, and in Reid's *Praise Bk.*, 1872.

xxxvii. Was sag' ich dir, die mit viel tausend Schmerzen. *Penitence.* Written in 1737 (*Knapp*, 1845, p. 122). 1st pub. in *Appx.* vii., *circa* 1738, to the *Herrnhut G. B.*, as No. 1251, in 10 st. of 6 l. In the *Brüder G. B.*, 1778, st. ii., x., beginning "Du treues Haupt! ich sag' es mit Empfinden," were included as No. 752. This form is *tr.* as "Oh, faithful God! with deep and sad emotion." By Mrs. Findlater, in *H. L. L.*, 1862, p. 45 (1884, p. 211). [See also **Appendix.**] [J. M.]

Zion stands by hills surrounded. *T. Kelly.* [*The Security of the Church.*] 1st pub. in the 2nd ed. of his *Hymns*, &c., 1806, in 5 st. of 6 l. (ed. 1853, No. 136). It is in C. U. in its full form, and also in centos, as:—

1. Every human tie may perish. This cento, beginning with st. ii., is given in a few American collections.

2. On the Rock of Ages founded. In the 1874 *Supplement* to the *New Cong.*, No. 1216, is st. i., ii., iv., v. rewritten.

3. Sion stands with hills surrounded. This slightly altered text is in a few American hymn-books.

Taking the original text and these centos together, it is found that the use of this hymn is somewhat extensive. It is based on Ps. cxxv., 2, and is a vigorous hymn on the Security of the Church of Christ. [J. J.]

Ζοφερᾶς τρικυμίας. *St. Anatolius* [*Christ Stilling the Tempest.*] The Very Rev. S. G. Hatherly, in his ed. of Dr. Neale's *Hys. of the Eastern Church*, 1882 (4th ed.) says:—

"These Stichera are not in use in the Church Service. They are probably taken by Dr. Neale from the work of some German antiquarian. Sundays of the First Tone are the 1st after Easter, and the 2nd, 10th, 18th and every eighth following Sunday after Pentecost until the Sunday next before Easter."

It is more probable, however, that Dr. Neale got his text from the "dateless Constantinopolitan book" from whence he said he got his "Art thou weary" (see p. 632, ii.) than that he secured it "from the work of some German antiquarian." Dr. Neale's *tr.*, "Fierce was the wild billow," was pub. in his *Hys. of the Eastern Church*, 1862, in 3 st. of 8 l., and headed "Stichera for a Sunday of the First Tone." It was included in the *Parish H. Bk.*, 1863; and subsequently in numerous collections in G. Britain and America. In some hymnals it reads, "Fierce the wild billow was," and in others "Fierce was the Galilee;" but Neale's text is that which is most extensively known. [J. J.]

Zwick, Johann, s. of Conrad Zwick, Rathsherr at Constanz, was b. at Constanz, *circa* 1496. He studied law at the Universities of Basel, Freiburg, Paris, and Padua (where he graduated LL.D.), and was for some time a tutor in law at Freiburg and at Basel. In 1518 he entered the priesthood, and in 1522 was appointed parish priest of Riedlingen on the Upper Danube. Being accused of Lutheran tendencies, he was forbidden in 1523 to officiate, and in 1525 his living was formally taken from him. He returned to Constanz, and was appointed by the Council in 1527 as one of the town preachers. Here he laboured unweariedly, caring specially for the children, the poor, and the refugees, till 1542. In Aug., 1542, the people of Bischofszell, in Thurgau, having lost their pastor by the pestilence, besought Constanz to send them a preacher; and Zwick, proceeding there, preached and visited the sick till he himself fell a victim to the pestilence, and d. there Oct. 23, 1542 (*Koch*, ii., 76; Herzog's *Real-Encyklopädie*, xvii. 578, &c.).

Zwick was one of the leaders of the Swiss Reformation. He ranks next to Blaurer as the most important of the early hymn-writers of the Reformed Church. His hymns are collected in *Wackernagel*, iii., Nos. 672–696. The best appeared in the *Nüw gsangbüchle von vil schönen Psalmen und geistlichen liedern*, pub. at Zurich, 1536 (2nd ed. 1540 is the earliest now extant), of which he was the chief editor, and which was the first hymn-book of the Reformed Church.

The only hymn by Zwick which has passed into English is:—

Auf diesen Tag so denken wir. *Ascension.* This probably appeared in the *Nüw gsangbüchle*, Zürich, 1536; and is certainly in the 2nd ed. of 1540, from which it is quoted in *Wackernagel*, iii. p. 608, in 5 st. of 7 l., with "Alleluia." It is also in (2) the Strassburg *Psalmen und geystliche Lieder*, 1537, f. 99*b*, and in (3) S. Salminger's (J. Aberlin's?) *Der gantz Psalter*, &c. (Zürich?), 1537, f. 146 [*Brit. Mus.*]. In each case it is entitled "Another hymn on the Ascension of Christ," while in 1540 the first line is given as "Uff disen tag so denckend wir," in 1537 (2) as "Uf disen tag so dencken wir," and in 1537 (3) as "Auff disen tag so denckē wir." It is the finest of Zwick's hymns, and its spirit of joyful faith, its conciseness, and its beauty of form, have kept it in use among the Lutherans as well as among the Reformed. It is No. 153 in the *Unv. L. S.*, 1851. The *trs.* are:—

1. Raise your devotion, mortal tongues. This is noted under **Wegelin, J.** (q. v.).

2. To-day our Lord went up on high. By Miss Winkworth, omitting st. iii., in her *Lyra Ger.*, 2nd Ser., 1858, p. 46. Repeated in Schaff's *Christ in Song*, 1869 and 1870, and the Schaff-Gilman *Lib. of Rel. Poetry*, 1881.

3. Aloft to heaven, we songs of praise. This is a free *tr.*, in 4 st. of 6 l., by Dr. G. Walker, in his *Hys. from German*, 1860, p. 30. [J. M.]

Zyma vetus expurgetur. *Adam of St. Victor.* [*Easter.*] Gautier, in his ed. of Adam's *Oeuvres poétiques*, 1881, p. 42, gives this from a *Gradual* of St. Victor before 1239 (Bibl. Nat. Paris, No. 14452), a Paris *Gradual* of the 13th cent. (B. N. No. 15615), and a *Missal* of St. Genevieve, c. 1239. It is also found in an early 14th cent. *Paris Missal* in the British Museum (Add. 16905, f. 146 *b*); in a *Sarum Missal*, c. 1370, and a *York Missal*, c. 1390, both in the Bodleian; in a St. Gall MS. No. 383, of the 13th or 14th cent., &c. The printed text is given with full notes in *Trench*, ed. 1864, p. 165; also in *Daniel* ii., p. 69; *Kehrein*, No. 91; D. S. Wrangham's *The Liturgical Poetry of Adam of St. Victor*, 1881, i. p. 80, and others. Of this grand sequence *Clichtovaeus* says with accuracy:—

"The wonderful mysteries of the Resurrection of our Lord are here set forth, as foreshadowed in the Old Testament by many types, and through the goodness of God explained more clearly to us in the New. And of a truth this prose is almost divine, embracing much in few words, and all distinctly taken from the Sacred Scriptures."

In this eulogy Abp. Trench agrees. The ex-

planation of the Scriptural allusions is given by Abp. Trench, Dr. Neale in his *Med. Hys.*, and Mr. Wrangham in his *Liturgical Poetry of Adam of St. Victor*. In the *Sarum* use this was the Sequence on Monday in Easter Week; *Paris* on the Tuesday; *York* on the Friday; *St. Victor* and *St. Genevieve* on the octave of Easter. [J. M.]

The *trs.* of this Sequence include :—

1. Purge we out the ancient leaven. By J. M. Neale, in his *Mediaeval Hys.*, &c., 1851, p. 88, in 13 st. of 6 l., the text used being that in *Daniel* ii., 69. Interesting notes are added explanatory of various and in some cases obscure references in the sequence to figures applied by the early Fathers to Christ and His holy work; and also of the typical teaching of certain historical events recorded in Holy Scripture and referred to in the sequence.

2. Purge out the leaven old of sin. By E. H. Plumptre, made for and included in the *Hymnary*, 1872, in two parts of 7 st., and 2 additional stanzas to be sung at the end of each part. Pt. ii. begins "Shadows of good the law doth show." This rendering is less literal than Dr. Neale's, and the obscure passages are omitted. Dean Plumptre *tr.* from the *Sarum Missal*.

Other trs. are :—

1. Let the old leaven be purged out. By C. B. Pearson in the *Sarum Missal in English*, 1868; and his *Sequences from the Sarum Missal*, 1871.
2. Purge the old leaven out, that we. By C. B. Pearson in his *Sequences from the Sarum Missal*, 1871.
3. Purge the old leaven all away. By *D. T. Morgan*, 1871.
4. Purge away the former leaven. *D. S. Wrangham*, 1881. [J. J.]

INDICES.

I. CROSS REFERENCE INDEX OF FIRST LINES IN ENGLISH, FRENCH, GERMAN, LATIN, AND OTHER LANGUAGES.

N.B. For *Bohemian* and *Latin* First Lines see also the Articles:—

Bohemian Hymnody: Breviaries; Hymnarium;

Latin, Translations from the; and Sequences.

A BABE

A Babe in Bethlehem is born, **940**, ii., Puer natus in Bethlehem
A babe is born, all of a Maid, **212**, ii., Carols
A band of angels from the sky, **1227**, ii., Vom Himmel kam der Engel Schaar
A band of maiden pilgrims, **431**, ii., Goadby, T.
A blessed Song of songs there is, **1079**, i., Spitta, C. J. P.
A blessing for you, will you take it?, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
A blest city is Jerusalem, **1200**, i., Urbs beata, Hierusalem
A Boy is born in Bethlehem, **940**, ii., Puer natus in Bethlehem
A brave new song aloud we sing, **326**, ii., Ein neues Lied wir heben an
A broken heart, my God, my King, **851**, i., O Thou that hear'st when sinners cry
A car of fire is on the air, **542**, i., Hull, W. W.
A castle is our God, a tower, **325**, i., Ein feste Burg ist unser Gott
A celui qui nous a sauvez, **391**, ii., French hymnody
A Child is born in Bethlehem, And joy is in Jerusalem, **940**, ii., Puer natus in Bethlehem
A Child is born in Bethlehem, And joyful is Jerusalem, **940**, ii., Puer natus in Bethlehem
A Child is born in Bethlehem; Exult for joy, **940**, ii., Puer natus in Bethlehem
A Child is born in Bethlehem, Rejoice and sing, **940**, ii., Puer natus in Bethlehem
A Child is born in Bethlehem, Rejoice, rejoice, Jerusalem, **940**, ii., Puer natus in Bethlehem
A Child is born in Bethlehem, Therefore is glad Jerusalem, **941**, i., Puer natus in Bethlehem
A Child is born in Bethlehem, There's joy in all Jerusalem, **941**, i., Puer natus in Bethlehem
A child of sin and wrath I'm born, **215**, ii., Cawood, J.
A Christ I have, O what a Christ have I, **574**, i., I've found the Pearl of greatest price
A crowd fills the court of the temple, **431**, ii., Goadby, F. W.
A crown of glory bright, **214**, i., Cary, Alice
A day full of horror must, **299**, ii., Dies irae, dies illa
A day of work is done, **1172**, ii., Thring, E.
A day of wrath, a dreadful day, **299**, ii., Dies irae, dies illa
A day of wrath and woe, that day, **300**, ii., Dies irae, dies illa
A day of wrath that day shall glow, **300**, i., Dies irae, dies illa
A day of wrath, that dreadful day, **299**, ii., Dies irae, dies illa
A day will dawn when from on high, **1166**, i., Tholuck, F. A. G.
A debtor! For the love of God unbounded, **1094**, i., Stock, Sarah G.
A dread hath come on me, **277**, i., Dach, S.
A fairer sun is risen on earth (Paschale mundo gaudium), **95**, ii., Aurora lucis rutilat
A faithful friend is waiting yonder, **1012**, i., Schmolck, B.
A faithful promise Thou hast made, **914**, i., Promittis, et servas datam
A Fast before a Feast, **1285**, ii., Wilson, Jane
A fast firm fortress is our God, **325**, ii., Ein feste Burg ist unser Gott

A LAMB

A fast-set Bulwark is our God, **325**, ii., Ein fest Burge ist unser Gott
A father's voice, with reverence we, **131**, ii., Behold what witnesses unseen
A feathered seed that lifted is, **1118**, i., Taylor, Helen
A few bright leaders of her host, **762**, ii., Monsell, J. S. B.
A few more conflicts, toils, and tears, **519**, ii., Heusser (*née* Schweizer), Meta
A few more days, a few more years, **408**, i., Gellert, C. F.
A few more years shall roll, **161**, ii., Bonar, H.; **758**, ii., Missions
A few short days of trial here, **408**, i., Gellert, C. F.
A few short days of trial past, **408**, i., Gellert, C. F.
A few short hours of transient joy, **408**, i., Gellert, C. F.
A firm defence our God is still, **325**, ii., Ein feste Burg ist unser Gott
A fitly spoken word, **190**, ii., Bubier, G. B.
A Fortress firm and steadfast Rock, **325**, i., Ein feste Burg ist unser Gott
A fortress firm is God our Lord, **324**, ii., Ein feste Burg ist unser Gott
A fortress strong is God our God, **324**, ii., Ein feste Burg ist unser Gott
A Fortress sure is God our King, **324**, ii., Ein feste Burg ist unser Gott
A gentle angel walketh, **355**, ii., Es zieht ein stiller Engel
A gentle angel wendeth, **355**, ii., Es zieht ein stiller Engel
A gladsome hymn of praise we sing, **145**, i., Blatchford, A. N.
A glorious light has burst around us, **1138**, i., Temperance hymnody
A glory gilds the sacred page, **1157**, ii., The Spirit breathes upon the word
A great and mighty wonder, **232**, ii., Χριστὸς γεννᾶται· δοξάσατε; **723**, i., Μέγα καὶ παράδοξον θαῦμα
A greater, holier work this day, **578**, ii., Jam sanctius moves opus
A happy, happy Christmas, **762**, ii., Monsell, J. S. B.
A happy New Year! Even such may it be, **497**, i., Havergal, Frances R.
A heavenly Voice and early Ray (En clara vox redarguit), **1229**, i., Vox clara ecce intonat
A holy air is breathing round, **680**, ii., Livermore, A. A.
A holy and a happy youth, **117**, i., Bateman, H.
A holy, pure, and spotless Lamb, **326**, i., Ein Lämmlein geht und trägt die Schuld
A holy state is wedded life, **269**, i., Cronenwett, E.
A home in heaven; what a joyful thought, **543**, i., Hunter, W.
A hymn for martyrs sweetly sing, **555**, i., Hymnum canentes martyrum
A hymn of glory let us sing, **555**, i., Hymnum canamus Domino
A hymn of martyrs let us sing, **555**, i., Hymnum canentes martyrum
A la fin de cette journée, **392**, ii., French hymnody
A Lamb bears all its guilt away, **325**, ii., Ein Lämmlein geht und trägt die Schuld
A Lamb goes forth and bears the guilt Of Adam's, **326**, i., Ein Lämmlein geht und trägt die Schuld

A Lamb goes forth and bears the guilt Of all the world **325**, ii., Ein Lämmlein geht und trägt die Schuld
A Lamb goes forth—for all the dues, **326**, i., Ein Lämmlein geht und trägt die Schuld
A Lamb goes forth: the sins He bears, **325**, ii., Ein Lämmlein geht und trägt die Schuld
A Lamb goes uncomplaining forth, **325**, ii., Ein Lämmlein geht und trägt die Schuld
A Lamb went forth and bears the guilt Of all the world, **325**, ii., Ein Lämmlein geht und trägt die Schuld
A light streams downward from the sky, **526**, ii., Hinsdale (*née* Haddock), Grace W.
A little child in bulrush ark, **385**, ii., Fox, W. J.
A little child may know, **670**, i., Leeson, Jane E.
A little child the Saviour came, **968**, ii., Robertson (of Monzievaird), W.
A little flock! 'Tis well, 'tis well, **2**, ii., A little flock! So calls He thee
A little pilgrim on life's way, **234**, ii., Clapham, J. P.
A little while and every fear, **470**, i., Greville, R. K.
A little while! so spake our gracious Lord, **520**, i., Heusser (*née* Schweizer), Meta
A little word in kindness spoken, **242**, ii., Colesworthy, D. C.
A living stream as crystal clear, **349**, i., English hymnody; **782**, ii., My soul doth magnify the Lord
A long time I wandered in darkness, **150**, ii., Bliss, P.
A lost and sinful world to save, **470**, i., Greville, R. K.
A merry, merry Christmas, **762**, ii., Monsell, J. S. B.
A mighty bulwark is our God, **325**, ii., Ein feste Burg ist unser Gott
A mighty castle is our God, **325**, i., Ein feste Burg ist unser Gott
A mighty Fortress is our God, A bulwark, **324**, i., Ein feste Burg ist unser Gott; **504**, ii., Hedge, F. H.
A mighty fortress is our God, A panoply, **325**, i., Ein feste Burg ist unser Gott
A mighty Fortress is our God, A shield, **325**, ii., Ein feste Burg ist unser Gott
A mighty fortress is our God, A trusty, **324**, ii., Ein feste Burg ist unser Gott
A mighty fortress is our God, To shelter, **325**, ii., Ein feste Burg ist unser Gott
A mighty stronghold is our God, **325**, ii., Ein feste Burg ist unser Gott
A mother may forgetful be, **1153**, i., The Lord forgets His wonted grace
A mountain fastness is our God, **324**, ii., Ein feste Burg ist unser Gott
A moveless Fastness is our God, **325**, ii., Ein feste Burg ist unser Gott
A mystery strange and wondrous (Μυστήριον ξένον), **232**, ii., Χριστὸς γεννᾶται· δοξάσατε
A new and contrite heart create, **799**, i., Neuss, H. G.
A new song here shall be begun, **326**, ii., Ein neues Lied wir heben an
A new song I design to sing, **326**, i., Ein neues Lied wir heben an
A new song now we raise and sing, **326**, i., Ein neues Lied wir heben an
A new song to the Lord we'll raise, **326**, i., Ein neues Lied wir heben an
A noble river, wide and deep, **117**, i., Bateman, H.
A numbered company behold, **1163**, i., These glorious minds, how bright they shine
A ou manatu ipo nei (When I survey the wondrous cross, Watts), **741**, i., Missions
A parting hymn we sing, **1291**, ii., Wolfe, A. R.
A pebble in the water cast, **117**, i., Bateman, H.
A Pharisee unwisely stood, **165**, ii., Bourne, H.
A pilgrim and a stranger, **560**, i., Ich bin ein Gast auf Erden
A pilgrim for his new abode, **1078**, ii., Spitta, C. J. P.
A pilgrim here I wander, **560**, i., Ich bin ein Gast auf Erden
A pilgrim stands on Jordan's brink, **1078**, ii., Spitta, C. J. P.
A pilgrim through this lonely world, **288**, i., Denny, Sir E.
A quiet eve at Bethany, **1065**, ii., Soden, A. J.
A quiet heart, submissive, meek, **708**, i., Macdonald, G.
A rest here have I never, **560**, i., Ich bin ein Gast auf Erden
A Rock and Refuge is our God, **325**, i., Ein feste Burg ist unser Gott
A rough and shapeless block of iron is my heart, **1145**, i., Tersteegen, G.
A safe stronghold our God is still, A trusty shield and weapon, **205**, i., Carlyle, T. **324**, i., Ein feste Burg ist unser Gott
A safe stronghold our God is still, A sure defence, **325**, i., Ein feste Burg ist unser Gott
A saint! O would that I could claim, **715**, i., Marriott, J.
A ship comes sailing onwards, **1116**, i., Tauler, J.
A silent angel wanders, **355**, ii., Es zieht ein stiller Engel
A sinner, Lord, behold I stand, **1116**, ii., Taylor, Ann and Jane
A small and feeble band, **169**, ii., Breay, J. G.
A soldier's course from battles won (Gisborne), **1084**, ii., Staffordshire hymnbooks
A solis occasu usque ad exortum, **814**, i., Notker
A solis ortûs cardine, Ad usque, **6**, i., A solis ortûs cardine Et usque, **621**, ii., Ken, T.; **644**, i., Latin hymnody; **704**, i., Luther, M.; **760**, i., Missum Redemptorem polo; **1037**, i., Sedulius, C.
A song, a song of gladness (*tr.* Neale), **218**, ii., Χαρισ-τήριον ᾠδήν; **465**, i., Greek hymnody
A Song of songs there is, **1079**, i., Spitta, C. J. P.
A sower went to sow his seed, **1095**, i., Stone, S. J.
A sparrow with its plain brown coat, **117**, i., Bateman, H.
A special theme of praise is read, **663**, ii., Lauda Sion Salvatorem
A Spirit, mighty God, Thou art, **1065**, ii., Soden, A. J.
A spotless Rose is blowing, **354**, i., Es ist ein Ros entsprungen
A star shines forth in heaven suddenly, **1113**, ii., Syriac hymnody
A stilly angel wanders, **355**, ii., Es zieht ein stiller Engel
A storm sped o'er sea and land, **1195**, ii., Unitarian hymnody
A stranger in the world below, **537**, ii., How happy every child of grace
A strong tower is our God's great name, **324**, i., Ein feste Burg ist unser Gott
A strong tower is the Lord our God, To shelter, **324**, i., Ein feste Burg ist unser Gott
A stronghold firm, a trusty shield When raging, **325**, i., Ein feste Burg ist unser Gott
A stronghold sure our God remains, **325**, i., Ein feste Burg ist unser Gott
A sure defence, a fort, a tower, **325**, i., Ein feste Burg ist unser Gott
A sure stronghold our God is He, **324**, ii., Ein feste Burg ist unser Gott; **405**, ii., Gaskell, W.
A sure stronghold our God is still, **325**, i., Ein feste Burg ist unser Gott
A sweetly solemn thought, **214**, i., Cary, Phœbe
A tempest of affliction, **986**, ii., Saevo dolorum turbine
A thought is but a little thing, **117**, i., Bateman, H.
A thousand blessings on the place, **575**, i., Jackson, E. H.
A thousand oracles divine, **199**, i., By faith the upper choir we meet
A thousand years have come and gone, **706**, i., Lynch, T. T.
A thousand years have fleeted **385**, i., Fouqué, F. H. C. de la Motte
A time shall come when constant faith, **1030**, ii., Scottish hymnody
A Tower and Stronghold is our God, **325**, ii., Ein feste Burg ist unser Gott
A Tower of safety is our God, A goodly, **325**, i., Ein feste Burg ist unser Gott
A tower of safety is our God, His sword, **325**, i., Ein feste Burg ist unser Gott
A tower of strength is God our Lord, **324**, ii., Ein feste Burg ist unser Gott
A tower of strength is God's great name, **324**, i., Ein feste Burg ist unser Gott
A tower of strength is our God's name, **324**, i., Ein feste Burg ist unser Gott
A tower of strength our God doth stand, **324**, i., Ein feste Burg ist unser Gott
A tower of strength our God is still, **325**, i., Ein feste Burg ist unser Gott
A tower of strength our God is still, A mighty, **324**, ii., Ein feste Burg ist unser Gott
A tranquil heart and pleasant thought, **117**, i., Bateman, H.
A tree grows on a mountain, **115**, ii., Barth, C. G.
A tree stood on a mountain, **115**, ii., Barth, C. G.
A triple light of glory shines, **564**, ii., In humble faith and holy love
A type of those bright rays on high, **240**, ii., Coelestis formam gloriae; **845**, i., O nata lux de lumine
A Virgin most pure, as the prophets do tell, **211**, i., Carols
A Virgin unspotted, the Prophet foretold, **213**, i., Carols
A virgin-heart she brought to Christ, **1285**, ii., Wilson, Jane
A voice by Jordan's shore, **685**, ii., Longfellow, S.
A voice comes from Ramah, **630**, i., Knox, W.
A voice from the desert comes awful and shrill, **313**, i., Drummond, W. H.

A voice from Ramah there was sent, **555**, i., Hymnum canentes martyrum
A voice is heard on earth of kinsfolk weeping, **1146**, i., The Apostle slept, a light shone in the prison
A voice of one that loudly cries, **234**, i., Clamantis ecce vox sonans
A voice upon the midnight air, **716**, ii., Martineau, J.
A witness-host by us unseen, **131**, ii., Behold what witnesses unseen
A wondrous change He with us makes, **514**, i., Herman, N.
A wondrous Child the Virgin-born, **295**, i., Dies est laetitiae In ortu regali
A wondrous mystery this day, **784**, i., Mysterium mirabile. Hac luce nobis panditur
A year's swift months have passed away, **70**, ii., Anni peractis mensibus
Abba Father, God of love, **427**, i., Glorious in Thy saints appear
Abba Father! hear Thy child, **964**, ii., Rise, my soul, with ardour rise
Abba Father, Lord we call Thee, **499**, i., Hawker, R.
Abba, lieber Vater, höre, **417**, i., German hymnody
Abend ist es, Herr, die Stunde, **628**, i., Knapp, A.
Abend und Morgen, **294**, i., Die güldne Sonne
Abgrund wesentlicher Liebe, **525**, i., Hiller, P. F.
Abide among us with Thy grace, **1091**, i., Stegmann, J.
Abide in Him, abide, **239**, i., Cling to the Crucified
Abide with me, fast falls the eventide, **706**, ii., Lyte, H. F.; **742**, ii., **756**, i., ii., **758**, ii., Missions
Abide with us, Lord Jesus! **1091**, i., Stegmann, J.
Abide with us, O Jesu dear, **1040**, ii., Selnecker, N.
Abide with us, O Saviour dear, **1176**, i., Thrupp, J. F.
Abide with us, our Saviour, **1091**, i., Stegmann, J.
Above me hangs the silent sky, **706**, ii., Lyte, H. F.
Above the clear blue sky, Beyond our, **164**, ii., Bourdillon (*née* Cotterill), Mary
Above the heavens' created rounds, **1241**, i., Watts, I.
Above the starry spheres, **576**, ii., Jam Christus astra ascenderat
Abroad the regal banners flie, **1221**, i., Vexilla Regis prodeunt
Abroad the regal banners fly, Now shines the Crosses mystery, **1221**, ii., Vexilla regis prodeunt
Abroad the royal banners fly, **1221**, ii., Vexilla regis prodeunt
Abschied will ich dir geben, **511**, ii., Herberger, V.
Abstainers, wake, there is work to be done, **1138**, i., Temperance hymnody
Absurd and vain attempt to bind, **1020**, ii., Scott, T.
Accept our glad thanksgiving, Lord, **234**, ii., Clapham, J. P.
Accepted in His Holy Name, **41**, i., All hail, Redeemer of mankind
Accepting, Lord, Thy gracious call, **481**, ii., Hall, C. N.
According to Thy Gospel, we, **675**, ii., Liebster Jesu wir sind hier Deinem Worte nachzuleben
According to Thy mercy, Lord, **1015**, ii., Schneesing, J.
According to Thy will I part, **760**, i., Mit Fried und Freud ich fahr dahin
Ach alles was Himmel und Erde umschliesset, **560**, ii., Ich rühme mich einzig der blutigen Wunden
Ach Bein von meinen Beinen, **1302**, ii., Zinzendorf, N. L. von
Ach bleib bei uns, Herr Jesu Christ, **1040**, i., Selnecker, N.
Ach bleib mit deiner Gnade, **393**, ii., French hymnody; **1090**, ii., Stegmann, J.
Ach das Herz verlassend alles, **82**, i., Arnold, G.
Ach du unaussprechlich nahes Herze, **1301**, ii., Zinzendorf, C. R. von
Ach Gott, es taugt doch draussen nicht, **1144**, ii., Tersteegen, G.
Ach Gott gieb in des deine Gnad, **54**, ii., *See* Altenburg, J. M.
Ach Gott und Herr, wie gross und schwer, **982**, ii., Rutilius (Rüdel), M.
Ach Gott verlass mich nicht, **387**, ii., Franck, S.
Ach Gott vom Himmel sieh darein, **414**, i., German hymnody; **442**, ii., Goostly Psalmes and Spiritualle Songes; **704**, i., Luther, M.
Ach Gott, was hat vor Herrlichkeit, **1006**, i., Scheffler, J.
Ach Gott, wie lang vergissest mein, **470**, i., Greitter, M.
Ach Gott, wie manches Herzeleid, **589**, i., Jesu dulcis memoria; **762**, i., Moller, M.
Ach Herr Christe, war Mensch und Gott (Wir danken dir, Herr Jesu Christ, st. ii.), **1226**, i., Vischer, C.
Ach Jesu! dessen Treu, **505**, ii., Heermann, J.
Ach komm, du süsser Herzens-Gast, **724**, i., Mencken, L.
Ach könnt ich stille sein, **1144**, ii., Tersteegen, G.
Ach lass auf allen Tritten, **1301**, ii., Zinzendorf, C. R. von
Ach lieber Herre Jesu Christ, **507**, i., Heinrich of Laufenburg
Ach mein Herr Jesu, dein Nahesein, **417**, ii., German hymnody; **468**, i., Gregor, C.
Ach! mein verwundter Fürste, **9**, ii., According to Thy mercy, Lord, st. ii., iii.; **558**, i., I thirst, Thou wounded Lamb of God; **1302**, ii., Zinzendorf, N. L. von
Ach, nach deiner Gnade schmachtet, **667**, i., Lavater, J. C.
Ach, sagt mir nicht von Gold und Schätzen, **1007**, i., Scheffler, J.
Ach sagt mir nichts von eiteln Schätzen, **417**, i., German hymnody
Ach treib aus meiner Seel', **430**, i., Gmelin, S. C.
Ach treuer Gott! ich ruf zu dir, **287**, ii., Denicke, D.
Ach Vater unser, der du bist, **442**, ii., Goostly Psalmes and Spiritualle Songes; **761**, ii., Moibanus, A.
Ach wann werd' ich von der Sünde, **777**, ii., Münter, B.
Ach was ist doch unsre Zeit, **388**, i., Franck, S.
Ach was soll ich Sünder machen, **379**, ii., Flitner, J.
Ach, was steh's du auf der Au, **1007**, i., Scheffler, J.
Ach, welche Marter, welche Plagen, **1078**, ii., Spitta, C. J. P.
Ach wenn ich dich, mein Gott, nur habe, **1013**, ii., Schmolck, B.
Ach wie flüchtig! ach wie nichtig, **387**, i., Franck, M.
Ach wie hat mein 'Herz gerungen, **626**, i., Klopstock, F. G.
Ach wie so sanft entschläfest du, **795**, ii., Neumann, G.
Ach wundergrosser Siegesheld, **531**, ii., Homburg, E. C.
Achieving what His wisdom planned, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
Acquaint thee, my child, **11**, i., Acquaint thee, O mortal
Acquaint thee, O mortal, **630**, i., Knox, W.
Acquaint thee, O Spirit, acquaint thee with God, **11**, i., Acquaint thee, O mortal
Acquaint thyself quickly, O sinner, **11**, i., Acquaint thee, O mortal
Across the sky the shades of night, **482**, ii., Hamilton, J. (of Doulting)
Act but the infant's gentle part, **354**, i., Es ist nicht schwer ein Christ zu sein
Ad celebres, Rex coelice, laudes cuncta, **814**, i., Notker
Ad coenam Agni providi, **13**, ii., Ad regias Agni dapes; **629**, ii., Knorr von Rosenroth, C.
Ad honorem tuum Christe recolet ecclesia, **647**, i., Latin hymnody
Ad matutinum gemide, **650**, i., Latin hymnody
Ad nuptias Agni Pater, **382**, ii., Fortem virili pectore
Ad nutum Domini, **1043**, ii., Sequences
Ad perennis vitae fontem mens sitivit arida (Damiani), **278**, ii., Damiani, P.; **580**, i., Jerusalem, my happy home; **640**, i., Lasset Klag und Trauern fahren; **645**, i., **646**, ii., **650**, ii., Latin hymnody; **973**, ii., Roman Catholic hymnody
Ad regias Agni dapes, **11**, ii., Ad coenam Agni providi; **879**, i., Pange lingua gloriosi corporis mysterium
Ad supernam, **879**, ii., Pange lingua gloriosi corporis mysterium
Ad te levavi, **73**, ii., Antiphon
Adam, descended from above, Thou only canst, **14**, ii., Adam descended from above, Federal Head
Adam did, in Paradise, **794**, ii., Neumann, C.
Adam hat in Paradies, **794**, ii., Neumann, C.
Adam hatte sieben Sohne, **207**, i., Carols
Adam vetus quod poluit, **30**, i., Agnoscat omne saeculum
Adeste Christi vocibus, **125**, i., Bede
Adeste fideles, laeti triumphantes, **150**, i., Blew; **589**, i., Jesu dulcis memoria; **855**, ii., Oakeley, F.; **974**, ii., Roman Catholic hymnody
Adeste fideles, mecum complorantes, **825**, ii., O come and mourn with me awhile
Adeste sancti coelites, **994**, ii., Santeüil, B. de
Adore, my soul, that awful name, **1063**, i., Smith, Sir J. E.
Adoro te devote, latens Deitas, **30**, ii., Agnus Dei, **650**, i., Latin hymnody; **1167**, ii. Thomas of Aquino
Adoro Te supplex, latens Deitas, **22**, ii., Adoro Te devote, latens Deitas
Adown the river, year by year, **1062**, ii., Smith, I. G.
Adstant angelorum chori, **845**, ii., O qualis quantaque laetitia
Adveniet Dominus! Tellus tremefacta labascat, **1154**, i., The Lord shall come! the earth shall quake
Advent tells us Christ is near, **483**, i., Hankey, Katherine
Adversa mundi tolera, **1095**, i., Stone, S. J.; **1168**, i., Thomas of Kempen
Aestimavit ortolanum, **242**, ii., Collaudemus Magdalenae
Aeterna Christi munera, Apostolorum, **24**, ii., Aeterna Christi munera, Et martyrum
Aeterna Christi munera et martyrum, **56**, ii., Ambrosius

Aeterna coeli gloria, 910, i., Primers; 1100, ii., Summae Deus clementiae; st. ii., Da dexteram surgentibus; st. iii., Ortus refulget lucifer, 1187, ii., Tu Trinitatis Unitas
Aeterne Rector siderum, 274, ii., Custodes hominum psallimus angelos; 872, ii., Orbis Patrator optime
Aeterne rerum Conditor, 56, ii., Ambrosius; 1080, i., Splendor paternae gloriae
Aeterne Rex altissime, 1186, ii., Tu Christe nostrum gaudium
Aeterni Patris Unice, 662, i., Lauda, mater ecclesia
Afar the eastern sky is glowing, 486, i., Hardenberg, G. F. P. von
Afar, while Jesus passeth by, 200, ii., Callaway, W. F.
Afflicted saint, to Christ draw near, 28, ii., Afflicted soul, to Jesus dear
Afflicted saint, to God draw near, 28, ii., Afflicted soul, to Jesus dear
Affliction is a stormy deep, 264, ii., Cotton, N.
After all that I have done, 1263, i., Wesley family, The
After clouds we see the sun, 410, i., Gerhardt, P.
After me! Christ our Champion spake, 737, ii., Mir nach, spricht Christus, unser Held
After the gloom of night is passed away, 876, ii., Πάλι φέγγος, πάλιν ἀὼς
After three days Thou didst rise, 68, i., Ανέστης τριήμερος
Again, amid the circling year, 120, ii., Beata nobis gaudia Anni reduxit orbita
Again, as evening's shadow falls, 685, ii., Longfellow, S.
Again my Saviour Jesus lives, 703, i., Luise-Henriette of Brandenburg
Again, O Lord, I ope mine eyes, 706, ii., Lyte, H. F.
Again our Lent has come to us, 1285, ii., Wilson, Jane
Again our weekly labours end, 71, ii., Another six days' work is done
Again our yearly strain we raise, 1097, i., Stowell, H.
Again returns the day of holy rest, 29, i., Again the day returns of holy rest
Again the circling seasons tell, 120, ii., Beata nobis gaudia Anni reduxit orbita
Again the circling year brings round, 120, ii., Beata nobis gaudia Anni reduxit orbita
Again the dawn gives warning meet, 14, ii., Ad templa nos rursus vocat
Again the day returns of holy rest, 717, ii., Mason, W.; 903, ii., Praise the Lord, ye heavens adore Him
Again the daylight fills the sky, 577, ii., Jam lucis orto sidere
Again the holy morn, 14, ii., Ad templa nos rursus vocat
Again the Lord of life and light, 114, i., Barbauld (*née* Aikin), Anna L.
Again the Lord's own day is here, 330, ii., En dies est Dominica
Again the slowly circling year, 120, ii., Beata nobis gaudia Anni reduxit orbita
Again the solemn season calls, 1066, ii., Solemne nos jejunii
Again the Sunday morn, 14, ii., Ad templa nos rursus vocat
Again the tempter comes! to Thee I cling, 877, i., Πάλιν προσῆλθεν ὁ δράκων
Again the time appointed see, 1066, ii., Solemne nos jejunii
Again the trumpet sounds, 709, ii., Maclagan, W. D.
Again to Thee, our guardian God, we raise, 995, i., Saviour, again to Thy dear Name we raise
Again upon the gladden'd earth, 902, i., Powell, T. E.
Again we hail the opening morn, 867, ii., Πάλι φέγγος, πάλιν ἀὼς
Again we meet in gladness, 181, ii., Brigg, J.
Again we meet in Jesus' name, 286, i., Deck, J. G.
Against, See also *'Gainst*
Against all those that strive with me (Ps. xxxv.), 800, i., New Version
Against the Church of Jesus, 351, ii., Ἐπέβη ὡς λεών
Against Thee, Lord, Thee only my transgression, 407, i., Gellert, C. F.
Against Thee only have I sinned, I own it, 407, i., Gellert, C. F.
Age after age shall call thee [*her*] *blessed*, 218, ii., Charles (*née* Rundle), Elizabeth
Age jam precor mearum, 647, i., Latin hymnody
Αγε μοι Ψυχά, 457, i., Greek hymnody
Aghast the tyrant racked with care, 946, ii., Quicumque Christum quaeritis
Agneau de Dieu, 712, ii., Malan, H. A. C.
Agni paschalis esu potuque dignas, 813, i., Notker
Agnoscat omne saeculum, 383, ii., Fortunatus, V. H. C.
Agnus Dei, qui tollis peccata mundi, 285, ii., Decius, N.; 414, ii., German hymnody
Agnus redemit oves, 1222, ii., Victimae Paschali
Agone triumphali militum regis summi, 813, i., Notker
Ah Christian! if the needy poor, 520, ii., Hey, J. W.
Ah come, Lord Jesus, hear our prayer (*tr.* Kinchen), 1247, ii., Weisse, M.
Ah! come, Thou most beloved guest, 724, i., Mencken, L.
Ah come, Thou my heart's sweetest Guest, 724, i., Mencken, L.
Ah, could I but be still, 1144, ii., Tersteegen, G.
Ah dearest Lord! to feel that Thou art near, 468, i., Gregor, C.
Ah! faithful God, compassionate heart, 10, ii., Ach! treuer Gott, barmherzigs Herz
Ah fleeting Spirit! wandering fire, 1226, i., Vital Spark of heavenly flame
Ah, give me, Lord, the single eye, 1103, ii., Supreme High Priest, the Pilgrim's Light
Ah, God! from heaven high look down, 10, i., Ach Gott vom Himmel, sieh darein
Ah God, from heaven look down, and see, 9, ii., Ach Gott vom Himmel, sieh darein
Ah God, from heaven look down and view, 10, i., Ach Gott vom Himmel, sieh darein
Ah! God in heaven, look down anew, 10, i., Ach Gott vom Himmel, sieh darein
Ah God, in mercy send Thy grace, 355, i., Es wollt' uns Gott genädig sein
Ah God, look down from heaven and see, 9, ii., Ach Gott vom Himmel, sieh darein
Ah God, my days are dark indeed, 10, i., Ach Gott, wie manches Herzelied
Ah God! the world has nought to please, 1144, ii., Tersteegen, G.
Ah! grieve not so, nor so lament, 411, i., Gerhardt, P.
Ah, happy hours! whene'er upsprings, 515, ii., Herrmann, J. G.
Ah! Head so pierced and wounded, 835, ii., O Haupt voll Blut und Wunden
Ah! how empty is the heart, 11, i., Ach! uns wird das Herz so leer
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Ah, how shall fallen man, 539, i., How should the sons of Adam's race; 870, i., Onderdonk, H. U.
Ah! hush now your mournful complainings, 291, ii., Deus ignee fons animarum
Ah! Jesu Christ, my Lord most dear, 507, i., Heinrich of Laufenburg
Ah Jesu Christ, with us abide, 1040, i., Selnecker, N.
Ah Jesus, let me hear Thy voice, 954, i., Reed, A.
Ah Jesus, Lord, Thou art near to me, 468, i., Gregor, C.
Ah! Jesus! Lord! Whose faithfulness, 505, ii., Heermann, J.
Ah Jesus, the merit, 10, ii., Ach, Jesu, dein Sterben
Ah! Lord, Ah! Lord, what have I done, 349, i., English hymnody
Ah! Lord, enlarge our scanty thought, I thirst, Thou wounded Lamb of God, st. vii.
Ah! Lord, from heaven Thy people see, 10, i., Ach Gott vom Himmel, sieh darein
Ah! Lord, how shall I meet Thee, 1280, i., Wie soll ich dich empfangen
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Ah, my dear Lord, what couldst Thou spy, 696, i., Lord, when Thou didst Thyself undress
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Ah! quoties animam solito campana sonore (*tr.* Bingham), 856, ii., Oft as the bell with solemn toll
Ah! regnez sur toute la terre, 476, i., Guyon (*née* de la Mothe), Jeanne M. B.
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Ah, tell me not of gold and treasure, 1007, i., Scheffler, J.
Ah that day of wrath and woe, 300, i., Dies irae, dies illa
Ah, that Head with sharp thorns crowned (Caput spinis coronatum), 991, ii., Salve mundi salutare
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Ah! what avails my strife, 67, i., And wilt Thou yet be found
Ah, what can I a sinner do?, 546, i., Hyde (*née* Bradley), Abby B.
Ah! when shall I be, from sinning, 777, ii., Münter, B.
Ah! why should this immortal mind, 1090, i., Steele, Anne

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Alas! my God! my sins are great, 983, i., Rutilius (Rüdel), M.
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Alas! poor world, I loved thee long, 545, ii., Husband, E.
Alas! that I not earlier knew Thee, 561, i., Ich will dich lieben, meine Stärke
Alas! the Lord my Life is gone, 536, i., Hoskins, J.
Alas, the outward emptiness, 421, ii., Gill, T. H.
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All glory, laud, and honour, 426, ii., Gloria, laus, et honor
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All glory, worship, thanks, and praise, 1288, i., Wir singen dir Immanuel
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All hail, adored Trinity, 98, ii., Ave, colenda Trinitas
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All hail! dear Conqueror! all hail (Jesus is risen, Faber), 975, i., Roman Catholic hymnody
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All hail, ye infant martyr-flowers (Salvete flores martyrum), 947, i., Quicumque Christum quaeritis
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All haile, O Quene mother of Mercie, 992, i., Salve regina misericordiae
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All is of God; if He but wave His hand, 685, i., Longfellow, H. W.
All is fulfilled—my heart record, 1010, ii., Schmidt, J. E.
All kings shall seek with one accord (Ps. lxxii.), 865, ii., Old Version
All laud and praise, with heart and voice (Ps. xxx., Hopkins), 865, ii., Old Version
All love is thine, O Spirit, 1300, ii., Zeuch ein zu deinen Thoren
All may be outwardly desert and gloom, 471, i., Grinfield, T.
All men are equal in their birth, 715, ii., Martineau, Harriet
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All my desires are fixed on Thee, 798, i., Neumeister, E.
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All my heart to Thee I give, 262, ii., Cormeum tibi dedo, Jesu dulcissime
All my heart with joy is springing, 398, i., Fröhlich soll mein Herze springen
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All praise to Thee, eternal Lord, 408, ii., Gelobet seist du Jesu Christ
All praise to Thee in light arrayed, 621, i., Ken, T.

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All praise to Thee Whose powerful word, 429, ii., Glory to Thee whose powerful word ; 693, i., Lord of the wide-extended main
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All that in this wide world we see, 190, i., Bryant, W. C.
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All the saints will meet on high, 287, i., Deiner Kinder Sammelplatz
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All things are ready! Jesus waits to give, 46, i., All things are ready! there's a place of rest
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All Thy realms in midnight shrouded, 1291, i., Wolcott, S.
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All ye who love the Lord, rejoice, 46, ii., All ye that love the Lord, rejoice
All ye who seek a certain cure, 945, ii., Quicunque certum quaeritis
All ye who seek a comfort sure, 945, ii., Quicunque certum quaeritis
All ye who seek a refuge sure, 945, ii., Quicunque certum quaeritis
All ye who seek a n s solacere, 946, i., Quicunque certum quaeritis
All ye who seek a sure relief In trouble, 945, ii., Quicunque certum quaeritis
All ye who seek for sure relief, In every time, 946, i., Quicumque Christum quaeritis
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All ye who seek in hope and love, 946, i., Quicumque Christum quaeritis
All ye who seek our Lord to know, 946, ii., Quicumque Christum quaeritis
All ye who seek the Lord of love, Lift up, 946, ii., Quicumque Christum quaeritis
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Allgemach aus Dämmerung und Nacht, **634**, i., Krummacher, F. A.
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All-good, all-great, all-mighty, Three in One, **1100**, ii., Sublime numen ter potens ter maximum
All-gracious, all-victorious Lord, **250**, i., Come, O Thou all-victorious Lord
All-gracious Lord, I own Thy right, **781**, i., My gracious Lord, I own Thy right
All-gracious Lord, we look to Thee, **1138**, i., Temperance hymnody
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All-ruling God, unerring Way (tr. in the Primer, 1706), **953**, ii., Rector potens, verax Deus
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Almighty Father, heaven and earth, **282**, ii., Dayman, E. A.
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Almighty Founder of the world, **1137**, i., Telluris ingens conditor
Almighty Fount of love, **902**, i., Powell, T. E.
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Almighty God, before Thy throne, **1037**, ii., See, gracious God, before Thy throne
Almighty God! I call to Thee, **97**, i., Aus tiefer Noth schrei ich zu dir
Almighty God, in prayer to Thee, **977**, ii., Roscoe, W. S.
Almighty God, in Whom combine, **517**, i., Herz der göttlichen Natur
Almighty God of love divine, **165**, ii., Bourne, H.
Almighty God of truth and love, **1262**, ii., Wesley family, The
Almighty God, our King, **468**, i., Gregory, J. G.
Almighty God, this truth we own, **1065**, ii., Soden, A. J.
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Almighty God, Thy throne above, **956**, ii., Rerum Deus tenax vigor
Almighty God, Thy truth shall stand, **9**, ii., Ach Gott vom Himmel sieh darein
Almighty God, Thy word is cast, **215**, i., Cawood, J.
Almighty God, Thy works abound, **1298**, ii., Yes, God is good in earth and sky
Almighty God, to Whom we owe, **1065**, ii., Soden, A. J.
Almighty God, we cry to Thee, **122**, i., Beddome, B.
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Almighty God, Who from the flood, **711**, i., Magnae Deus potentiae
Almighty God, Whose love displayed, **1100**, ii., Summae Deus clementia,—st. ii., Da dexteram
Almighty God, Whose sceptre sways, **26**, i., Aeterne Rector siderum
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Almighty, hear us while we raise, **189**, ii., Bryant, W. C.
Almighty King, Eternal Sire, **1006**, i., Scheffler, J.
Almighty King, Whose wondrous hand, **448**, i., Graces
Almighty, listen while we raise, **189**, ii., Bryant, W. C.
Almighty Lord, before Thy throne, **1037**, ii., See, gracious God, before Thy throne
Almighty Lord of earth and heaven, **287**, ii., Denicke, D.
Almighty Lord, the sun shall fail, **1157**, ii., The starry firmament on high
Almighty Maker of my frame, **1089**, ii., Steele, Anne; **1269**, ii., When I resolved to watch my thoughts
Almighty Maker of our frame, **1269**, ii., When I resolved to watch my thoughts
Almighty Maker of the heaven, **563**, i., Immense coeli Conditor
Almighty Ruler, God of Truth, **953**, ii., Rector potens, verax Deus
Almighty Saviour, bow Thine ear, **169**, ii., Breay, J. G.
Almighty Saviour, here we stand, **108**, ii., Baldwin, T.
Almighty Shepherd, Who didst give, **1097**, i., Stowell, H.
Almighty Sovereign of the skies, **1098**, ii., Strong, N.
Almost persuaded now to believe, **150**, i., Bliss, P.
Aloft to heaven, we songs of praise (tr. G. Walker), **1305**, ii., Zwick, J.
Alone in God put thou thy trust, **962**, i., Ringwaldt, B.
Alone the dreadful race He ran, **1157**, ii., The Sun of Righteousness appears
Alone to God on high be praise, **426**, i., Gloria in excelsis
Alone with Thee, with Thee alone, **421**, ii., Gill, T. H.
Alone, yet not alone, so spake, **804**, ii., Nicholson, H. L.
Along my earthly way, **322**, i., Edmeston, J.
Along the mountain track of life, **214**, i., Cary, Alice
Already the bright sun departs, **843**, ii., O Lux beata Trinitas, Et principalis Unitas
Already thirty years have shed, **881**, i., Pange lingua gloriosi proelium certaminis
Als der betrübte Tag zu Ende kommen, **473**, i., Gryphius, A.
Also hat Gott die Welt geliebt, **411**, ii., Gerhardt, P.
Also heilig ist der Tag (Salve festa dies toto venerabilis aevo), **1139**, i., Tempora florigero rutilant distincta severo
Altho' temptations threaten round, **1031**, i., Scottish hymnody
Althogh my soule hathe sharply bene (Ps. lxii., Kethe), **1022**, ii., Scottish hymnody
Although. See also *Altho'* and *Althogh*
Although the fig-tree blossom not, **1065**, i., So firm the saints' Foundation stand
Although the fools say with their mouth, **355**, i., Es spricht der Unweisen Mund wohl
Although the mouth say of the unwise, **355**, i., Es spricht der Unweisen Mund wohl
Although the vine its fruit deny, **870**, i., Onderdonk, H. U.
Alto ex Olympi vertice Summi Parentis Filius, **1199**, i., **1200**, i., Urbs beata, Hierusalem
Altus Prosator, vetustus dierum et ingenitus, **644**, ii., Latin hymnody
Always by day, always by night, **117**, i., Bateman, H.
Always with me [*us*], *always with me* [*us*], **799**, i., Nevin, E. H.
Am Grab der Christen singet man, **893**, ii., Pfeil, C. C. L. von
Am I a stranger here, on earth alone, **957**, ii., Reusner, C.
Am I called, and can it be?, **451**, ii., Gray (*née* Lewers), Jane
Am I my brother's keeper? Yes, **1138**, i., Temperance hymnody
Am I on earth a lone and friendless stranger, **957**, ii., Reusner, C.

Ama Jesu el tuo sposo diletto, 141, i., Bianco da Siena
Amazing sight, the Saviour stands, 51, i., Alline, H.
Amazing was the grace, 998, ii., Scales, T.
Amen, the deed in faith is done, 1277, i., Whiting, W.
Amen, this the conclusion, 614, i., Keinen hat Gott verlassen
Amid life's wild commotion, 86, ii., Aschenfeldt, C. C. J.
Amid surrounding gloom and waste, 217, ii., Chapin, E. H.
Amid the heaven of heavens, 116, ii., Bartrum, J. P.
Amid the press, with men of might (Ps. lxxxii., Hopkins), 865, ii., Old Version
Amid the splendours of Thy state, 964, i., Rippon, J.
Amid the various scenes of ill, 264, ii., Cotton, N.
Amid the world's vexations, 1079, i., Spitta, C. J. P.
Amid this world's commotion, 86, ii., Aschenfeldt, C. C. J.
Amid Thy wrath remember love, 61, ii., Amidst Thy wrath remember love
Amidst a world of hopes and fears, 1196, ii., Unitarian hymnody
Amidst a world of woe oppressed, 986, ii., Saevo dolorum turbine
Amidst the mighty, where is he, 1034, i., Scottish translations and paraphrases
Amidst this world's profaneness, 631, ii., Kolross, J.
Amidst us our beloved stands, 1081, ii., Spurgeon, C. H.
Among the deepest shades of night, 1116, ii., Taylor, Ann and Jane
Among the princes, men of might (Ps. lxxxii.), 865, ii., Old Version
Among the saints of God, 216, ii., Chamberlain, T.
Among the saints on earth, 672, ii., Let party names no more
Among the saints that fill Thine house, 1241, i., Watts, I.
Amongst the deepest shades of night, 61, ii., Among the deepest shades of night
Amor Jesu dulcissime, 704, ii., Lux alma Jesu mentium
Amor Jesus dulcissimus, 587, i., Jesu dulcis memoria
Amor meus crucifixus est, 781, ii., My Lord, my Love was crucified
Amour que mon âme est contente, 476, i., Guyon (*née* de la Mothe), Jeanne M. B.
An awful mystery is here, 700, i., Loy, M.
An dir allein, an dir hab' ich gesündigt, 407, i., Gellert, C. F.
An exile for the faith, 609, i., Jussu tyranni pro fide
An Gott will ich gedenken, 1013, ii., Schmolck, B.
An Jesum denken oft und viel, 589, i., Jesu dulcis memoria; 963, ii., Rinkart, M.
An Wasserflüssen Babylon, 277, ii., Dachstein, W.; 442, ii., Goostly Psalmes and Spiritualle Songes
Ἀναστάσεως ἡμέρα, 464, ii., Greek hymnody
Anbetungswürdger Gott, 951, ii., Rambach, J. J.
And are there then celestial habitants?, 274, ii., Custodes hominum psallimus angelos
And art thou nigh despairing, 80, i., Arndt, E. M.
And be it so, that till this hour, 420, ii., Gibbons, T.
And can I yet delay, 67, i., And wilt Thou yet be found?
And can it be that I should gain?, 1273, i., Where shall my wondering soul begin?
And can mine eyes without a tear?, 506, ii., Heginbotham, O.
And can we forbear, In taking our food, 447, ii., Graces
And can we forget, In tasting our meat?, 447, ii., Graces
And canst thou, sinner, slight, 546, i., Hyde (*née* Bradley), Abby B.
And didst Thou hunger then, O Lord, 1098, i., Streatfeild (*née* Saint), Charlotte
And didst Thou, Jesus, condescend?, 595, i., Jesus, and didst Thou condescend?
And didst Thou, Lord, our sorrows take?, 421, ii., Gill, T. H.
And dost Thou always love proclaim, 80, i., Arndt, E. M.
And dost Thou ask me, dearest Lord, 545, ii., Husband, E.
And dost Thou come, O blessed Lord, 557, ii., I sojourn in a vale of tears
And dost Thou say, Ask what thou wilt?, 562, i., If Solomon for wisdom prayed
And have I, Christ, no love for Thee? 1092, i., Stennett, S.
And is it true as I am told, 542, i., Hull, Amelia M.
And is it true that Jesus came?, 117, i., Bateman, H.
And is it yet, dear Lord, a doubt?, 272, ii., Cruttenden, R.
And is my soul and Jesus one, 65, i., And is my soul with Jesus one
And is the gospel peace and love, 1090, i., Steele, Anne
And is there a land far away from sin and woe?, 470, ii., Grinfield, T.
And is there, Lord, a cross for me, 16, ii., Addiscott, H.
And is there, Lord, a rest, 877, ii., Palmer, Ray
And may I really tread, 889, i., Pennefather, W.
And must this body die?, 1237, i., Watts, I.
And now again at night, 1035, ii., Σὲ καὶ νῦν εὐλογοῦμεν
And now another day is gone (Jacobi), 516, i., Hertzog, J. F.
And now another day is gone (Watts), 221, i., Children's hymns; 516, i. Hertzog, J. F.
And now another day is past, 516, ii., Hertzog, J. F.
And now another week begins, 72, ii., Another week begins
And now, beloved Lord, Thy soul resigning, 38, i., Alderson (*née* Dykes), Eliza S.
And now, by God's sure word decreed, 1088, ii., Statuta decreto Dei
And now emerging from the stream, 329, ii., Emergit undis et Deo
And now heaven's growing light is manifest, 233, i., Christus tenebris obsitam
And now, 'mid myriad worlds enthroned, 1174, i., Thring, G.
And now, O Father, mindful of the love, 182, ii., Bright, W.; 1273, ii., Wherefore, we sinners, mindful of the love
And now, O God, Thy mind resolves, 578, i., Jam sanctius moves opus
And now the day is past and gone, Holy God, 450, ii., Grates, peracto jam die
And now the day is past and gone, We sing, 451, i., Grates, peracto jam die
And now the saint by whose dread pains, 216, ii., Chamberlain, T.
And now the season grave and deep, 1066, ii., Solemne nos jejunii
And now the sinking orb of day, 636, i., Labente jam solis rotâ
And now the six-days work is done, 1114, ii., Tandem peractis, O Deus
And now the solemn deed is done, 1063, ii., Smith, S. F.
And now the solemn rite is past, 270, i., Crosswell, W.
And now the sun's meridian beams, 578, ii., Jam solis excelsum jubar
And now the wants are told, 182, ii., Bright, W.
And now this holy day, 491, ii., Harland, E.
And now Thy labours, Lord, are done, 1114, ii., Tandem peractis, O Deus
And now we go away and leave the hallowed place, 575, i., Jackson, E.
And now we rise; the symbols disappear, 513, i., Here O my Lord, I see Thee face to face
And now with shades of night opprest, 566, i., In noctis umbra desides
And oft I think, if e'en earth's sin-stained ground, 406, ii., Geh aus, mein Herz, und suche Freud
And shall I shun the sacred fight?, 559, ii., I will take refuge in my God
And shall I sit alone, Oppress'd, 122, i., Beddome, B.
And shall we dwell together?, 1118, i., Taylor, Helen
And shall we sit alone, Oppress'd, 122, i., Beddome, B.
And shall we then go on to sin? (Watts, *alt.*), 1033, ii., Scottish translations and paraphrases; 1054, i. Shall we go on to sin?
And Thou art growing up, O Child divine, 302, ii., Divine crescebas Puer
And what though now we part, 65, ii., And let our bodies part
And will the God Who reigns on high (*tr.* Mrs. Burder), 194, ii., Burder, G.
And will the mighty God, 952, i., Rawson, G.
And will the offended God again?, 1092, i., Stennett, S.
And wilt Thou hear, O Lord?, 1181, ii., Τῶν ἁμαρτιῶν μου τὴν πληθύν
And wilt Thou, O Eternal God?, 66, ii., And will the great Eternal God?
And wilt Thou, pardon, Lord? 1181, ii., Τῶν ἁμαρτιῶν μου τὴν πληθύν
Andraes pie, 70, ii., Annue Christe saeculorum Domine
Ἀνέστης τριήμερος, 465, ii., Greek hymnody
Angel bands in strains sweet sounding, 283, i., DeWolf,
Angel of God, thy wings expanded, 532, i., Hood, E. P.
Angel! roll the rock away, 1020, ii., Scott, T.
Angeli, rupem removete magnam (*tr.* Bingham), 69, i. Angels roll the rock away
Angeli, sancta regione lucis (*tr.* Bingham), 69, i. Angels from the realms of glory
Angelorum ordo sacer Dei sereno semper, 813, i., Notk
Angelorum si haberem, 650, ii., Latin hymnody
Angels bending from the sky, 477, i., Hail, all hail, the joyful morn
Angels, come on joyous pinion, 20, i., Adeste, coelitum chori
Angels from the realms of glory, 764, ii., Montgomery,

Angels holy, high and lowly, 134, i., Benedicite, 144, ii., Blackie, J. S.
Angels, lament, behold your God, 701, ii., Lugete, pacis angeli
Angels, look down and weep, 702, i., Lugete, pacis angeli
Angels marked with wondering gaze, 358, ii., Ever round Thy glorious throne
Angels of peace, bewail, 702, i., Lugete, pacis angeli
Angels of peace, lament, 701, ii., Lugete, pacis angeli
Angels of peace, look down from heaven and mourn, 701, ii., Lugete, pacis angeli
Angels of peace, ye seraphs born, 702, i., Lugete, pacis angeli
Angels our march oppose, 488, i., Hark! how the watchmen cry
Angels rejoice o'er sinners saved, 734, i., Midlane, A.
Angels rejoiced and sweetly sang, 545, ii., Hurn, W.
Angels round the throne are praising, 832, ii., Parson (*née* Rooker), Elizabeth
Angels singing, Church bells ringing, 514, ii., Hernaman (*née* Ibotson), Claudia F.
Angels to our Jubilee (*tr.* Blew), 20, i., Adeste, coelitum chori
Angels, where'er we go, attend, 1273, ii., Which of the petty kings of earth?
Angels who the throne surround, 283, i., De Courcy, R.
Angels your march oppose, 488, i., Hark, how the watchmen cry
Angel-voices ever singing, 901, ii., Pott, F.
Angenehmes Krankenbette, 525, i., Hiller, P. F.
Angulare Fundamentum, 136, i., Benson, E. W.
Angularis fundamentum, 1199, i., Urbs beata Hierusalem
Angularis fundamentum (Paris Brev. text), 1200, ii., Urbs beata Hierusalem
Animae clare lucentes (*tr.* Macgill), 1163, i., These glorious minds, how bright they shine
Animemur ad agonem, 15, i., Adam of St. Victor
Animula vagula, blandula, 1226, i., Vital Spark of heavenly flame
Anne fundens sanguinem (*tr.* Bingham), 34, i., Alas! and did my Saviour bleed
Anni recurso tempore, 584, ii., Jesu corona celsior
Anoint us with Thy blessed love, 82, i., Arnold, G.
Anointed One, Thy work is done, 872, ii., Opus peregisti Tuum
Ανωθεν, παρθενοι, βοης εγερσινεκρος ηχος, 458, ii., Greek hymnody
Another day is at an end, 625, ii., Klantendorfer, P.
Another day is ended, 407, ii., Gellert, C. F.
Another day is past and gone; O God we bow, 450, ii., Grates, peracto jam die
Another day its course hath run, 895, i., Pierpont, J.
Another fleeting day is gone, 243, ii., Collyer, W. B.
Another hand is beckoning us, 1277, i., Whittier, J. G.
Another Sabbath closes, 133, ii., Bell, C. D.
Another Sabbath ended, 1190, i., Tymms, T. V.
Another six days' work is done, 111, ii., Baptist hymnody
Another step is made with God, 389, i., Francke, A. H.
Another week is past, and I, 623, i., Kennedy, B. H.
Another week its course has run, 71, ii., Another six days' work is done
Another year, another year, Hath sped, 307, ii., Downton, H.
Another year, another year, The unceasing rush, 810, ii., Norton, A.
Another year has fled: renew, 72, i., Another year hath fled: renew
Another year has glided past, 1097, i., Stowell, H.
Another year is ended, 33, i., Ainger, A.
Another year is gone, and now, 1093, ii., Steuerlein, J.
Another year is swallowed by the sea, 328, ii., Elliott, Ebenezer
Another year is well nigh gone, 216, ii., Chamberlain, T.
Another year of mortal life, 419, i., Gersdorf (*née* von Friesen), Henriette C. von
Another year we now have entered, 940, i., Puchta, C. R. H.
Another year with mercies strown, 1097, i., Stowell, H.
Answer me, burning stars of night, 509, ii., Hemans (*née* Browne), Felicia D.
Ante Jehovae tremendum (Before Jehovah's awful throne), 1059, ii., Sing to the Lord with joyful voice
Antra deserti teneris sub annis, 1202, ii., Ut queant laxis resonare fibris
Apart from every worldly care, 734, ii., Midlane, A.
Apostle and Evangelist, 216, ii., Chamberlain, T.
Apostolorum gloriae, 125, i., Bede
Apparebit repentina, 644, ii., Latin hymnody
Apparuit benignitas, 650, i., Latin hymnody
Appointed by Thee, we meet in Thy Name, 538, i., How happy the pair whom Jesus unites
Apprehende arma, 1167, ii., Thomas of Kempen
Approach, all ye faithful—st. iv. *To Thee, who in this joyous*, 21, i., Adeste fideles
Approach all ye faithful—st. iv. *The Son Everlasting*, 21, i., Adeste fideles
Approach, ye faithful, and with glad accord, 21, ii., Adeste fideles
Approach, ye faithful, come with exultation, 21, ii., Adeste fideles
Appropinquat enim dies, 519, i., Heu! Heu! mala mundi vita
Ar lan Iorddonen ddofn (E. Evans), 1250, ii., Welsh hymnody
Arabia's desert ranger, 480, ii., Hail to the Lord's Anointed
Arbor decora et fulgida, 1220, i., Vexilla regis prodeunt
Archangels! fold your wings, 129, ii., Behold the Lamb of God
Archangelum mirum magnum, 645, i., Latin hymnody
Are our toils and woes increasing?, 322, ii., Ει και τα παρόντα
Are the saints predestinated, 571, i., Irons, J.
Are there no wounds for me?, 526, ii., Hinsdale (*née* Haddock), Grace W.
Are thy toils and woes increasing?, 322, i., Ει και τα παρόντα
Are we the soldiers of the Cross, 55, ii., Am I a soldier of the Cross?
Are you formed a creature new, 1303, i., Zinzendorf, N. L. von
Arglwydd, arwain trwy'r anialwch (W. Williams), 1253, ii., Welsh hymnody
Arglwydd grasol, clyw fynghri-ain griddfanau, 386, i., Francis, B.
Arise again, arise again, 93, i., Auferstehn, ja auferstehn wirst du
Arise, and bless the Lord, 1086, ii., Stand up and bless the Lord
Arise and hail the happy day, 1019, ii., Scott, Elizabeth
Arise and hail the sacred day, 78, i., Arise and hail the happy day
Arise, arise, with joy survey, 783, i., My soul with sacred joy survey
Arise, for the day is passing, 913, ii., Procter, Adelaide A.
Arise, great God, and let Thy grace, 874, ii., Our eyes, great God, have seen Thy grace
Arise in all Thy splendour, Lord, 106, i., Bacon, L.
Arise, my soul, arise, The Saviour's sacrifice, 78, ii., Arise, my soul, arise, Thy Saviour's sacrifice
Arise, my soul, fly up and run, 949, ii., Raise thee, my soul, fly up and run
Arise, my soul, on wings sublime, 817, ii., Now let our souls on wings sublime
Arise, my soul, with rapture rise, 1064, i., Smith, S. J.
Arise, my soul, with songs to own, 571, i., Irons, J.
Arise, my soul, with wonder see, 1270, i., When I survey the wondrous Cross
Arise, my spirit, bless the day, 965, ii., Rist, J.
Arise my spirit, leap with joy (*tr.* Gambold, *alt.*), 965, ii., Rist, J.
Arise, O God, and let Thy grace, 874, ii., Our eyes, great God, have seen Thy grace
Arise, O King of grace, arise, 808, ii., No sleep, no slumber, to his eyes
Arise, O Lord, and shine, 545, ii., Hurn, W.
Arise, O Lord, with healing rod, 622, i., Kennedy, B.H.
Arise, O Zion, from the dust, 280, ii., Daughter of Zion, from the dust
Arise, O Zion, rise and shine, 165, ii., Bourne, H.
Arise, the kingdom is at hand, 92, i., Auf, auf, ihr Reichsgenossen
Arise, Thou bright and morning Star, 122, i., Beddome, B.
Arise we in the nightly watches waking, 809, i., Nocte surgentes vigilemus omnes
Arise, ye heirs of glory, 92, ii., Auf, auf, ihr Reichsgenossen
Aris! ye lingering saints, arise! 445, ii., Gotter, L. A.
Arise, ye people, and adore, 90, ii., Auber, Harriet
Arise, ye saints, arise and sing, 544, ii., Hurditch, C. R.
Arise, yes, yes, arise, O thou my dust, 92, ii., Auferstehn, ja auferstehn wirst du
Ark of the Covenant! not that, 262, ii., Cor arca legem continens
Arm, arm for the conflict, soldier, 515, i., Hernaman (*née* Ibotson), Claudia F.
Arm of the Lord, awake, awake. Put on Thy strength, 1056, ii., Shrubsole, W.
Arm of the Lord, awake, awake, Thine (2), 79, i., Arm of the Lord, awake, awake, Thine (1)
Arm of the Lord, awake! Exalt the Saviour slain, 544, ii., Hurditch, C. R.

Arm these Thy soldiers, mighty Lord, 368, i., Father of all, in Whom we live
Armies of God! in union, 181, ii., Bridges, M.
Around Bethesda's healing wave, 116, i., Barton, B.
Around me all is joy—and oh, my God, 1010, ii., Schlegel, J. A.
Around the Saviour's lofty throne, 1038, ii., See where the Lord His glory spreads
Around the throne in circling band, 82, ii., Around the throne of God, a band
Around the throne of God in heaven, 1054, i., Shepherd (*née* Houlditch), Anne
Around the throne of God the host angelic throngs, 1233, i., Ware, H., jun.
Around Thy throne, O God, 902, i., Powell, T. E.
Arouse thee up! my Heart, my Thought, my Mind, 143, ii., Birken, S. von
Arouse Thy Church, Almighty God, 1099, i., Stryker, M. W.
Arrayed in majesty divine, 239, i., Clothed in majesty divine
Arrayed in mortal flesh, 605, i., Join all the glorious Names
Art poor? in all thy toiling (Divitiis exutus es), 541, i., Huc ad montem Calvariae
Art thou a child of tears?, 1158, ii., The year begins with Thee
Art Thou still with us, gracious Lord, 64, i., And art Thou with us, gracious Lord
Art thou weary, art thou languid?, 263, i., Coster, G. T.; 466, i., Greek hymnody; 631, i., Kolbe, F. W.; 632, ii., Κόπον τε καὶ κάματον; 708, ii., Macgill, H. M.; 749, ii., Missions; 788, ii., Neale, J. M.; 834, i., O happy band of pilgrims; 986, i., Safe home, safe home in port; 1305, i., Ζοφερᾶς τρικυμίας
As a bird at dawning singeth, 1279, ii., Wie ein Vogel lieblich singet
As a bird in meadows fair, 1279, ii., Wie ein Vogel lieblich singet
As a traveller returning, 1078, i., Spitta, C. J. P.
As an eagle unmolested (Volat avis sine metu), 1217, i., Verbum Dei, Deo natum
As at morn's golden ray (Lux ecce surgit aurea), 821, i., Nox, et tenebrae, et nubila
As blows the wind, and in its flight, 239, ii., Cobbin, I.
As bright the star of morning gleams, 807, i., Nicolai, P.
As by the light of opening day, 673, ii., Let worldly minds the world pursue
As by the wondrous working of the blessed holy Dove, 135, ii., Bennett (*née* Dampier), M. E.
As calmly in the glowing west, 1188, ii., Tuttiett, L.
As changing as the moon, 85, ii., As various as the moon
As chief among ten thousand see, 280, i., Darling, T.
As children we are owned by Thee, 514, i., Herman, N.
As down in the sunless retreats of the ocean, 765, i., Moore, T.
As each happy Christmas, 521, i., Hey, J. W.
As eagle winging loftiest flight (Volat avis sine metu), 1217, i., Verbum Dei, Deo natum
As earth's pageant passes by, 121, i., Beaumont, Joseph
As even the lifeless stone was dear, 826, i., O! day of days! shall hearts set free
As every day Thy mercy spares, 1056, ii., Shrubsole, W.
As flows the rapid river, 1063, ii., Smith, S. F.
As for some dear familiar strain, 541, ii., Hues of the rich unfolding morn
As God doth lead me will I go, 406, i., Gedicke, L.
As God leads me, will I go, 406, i., Gedicke, L.
As God shall lead I'll take my way, 406, i., Gedicke, L.
As helpless as a child who clings, 83, ii., As helpless as the child who clings; 197, i., Burns, J. D.
As his flock the shepherd leads, 1196, ii., Unitarian hymnody
As in Eastern lands afar, 86, i., As with gladness men of old
As in soft silence vernal showers, 85, i., As showers on meadows newly mown
As infants once to Christ were brought, 1300, i., Young children once to Jesus came
As James the Great with glowing zeal, 1060, i., Singleton, R. C.
As Jesus died and rose again, 1114, i., Take comfort, Christians, when your friends
As Jesus sought His wandering sheep, 377, ii., Flagrans amore, perditos
As Jonah, issuing from his three days' tomb (Σπλάγχνων Ἰωνᾶν), 232, i. Χριστὸς γεννᾶται· δοξάσατε
As kings and priests we hope to shine, 138, i., Bertram, R. A.
As long as life its term extends, 676, i., Life is the time to serve the Lord
As long as life its term extends, 1034, i., Scottish translations and paraphrases
As Mary sat at Jesus' feet, 1116, ii., Taylor, Ann and Jane
As mourns a widowed bride, 95, ii., Aurora lucis rutilat
As mounts on high the orb of day, 577, ii., Jam lucis orto sidere
As new-born babes desire the breast, 1065, ii., So new-born babes desire the breast; 1238, ii., Watts, I.
As nigh Babel's streams we sat, 918, i., Psalters, English
As night departing brings the day, 886, i., Patris Sapientia, veritas divina
As now departs the light of day, 1135, ii., Te lucis ante terminum
As now the sun's declining rays, 636, i., Labente jam solis rotâ
As now the sun's departing rays, 636, i., Labente jam solis rotâ
As o'er the past my memory strays, 733, ii., Middleton, T. F.
As on a vast eternal shore, 908, i., Prentiss (*née* Payson), Elizabeth
As on the Cross the Saviour hung, 1092, i., Stennett, S.
As on the night before this blessed morn, 211, i., Carols
As once the Saviour took His seat, 185, i., Brown (*née* Hinsdale), Phœbe
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Be still, be still, impatient soul, 269, i., Croly, G.
Be still, my heart, these anxious cares, 804, i., Newton, J.
Be still, my soul, for God is near, 709, ii., Maclagan, W. D.
Be still, my soul, Jehovah loveth thee, 161, ii., Bonar, H.
Be still, my soul! the Lord is on thy side, 1009, ii., Schlegel, Catherine A. D. von
Be strong, my heart, be high thy aim, 354, i., Es ist nicht schwer ein Christ zu sein
Be the Cross our theme and story, 664, ii., Laudes crucis attollamus
Be the life of Christ thy Saviour, 1167, ii., Thomas of Kempen
Be the tidings By the Choir, 636, ii., Laetabundus exultet fidelis chorus; Alleluia. Regem regum
Be thou content: be still before, 412, i., Gerhardt, P.
Be thou contented! aye relying, 412, i., Gerhardt, P.
Be Thou exalted, O my God, 780, i., My God, in Whom are all the springs
Be thou faithful to the end, Let not, 906, i., Prätorius, B.
Be thou faithful unto death, 445, ii., Gough, B.
Be thou faithful unto death! Let not troubles nor distresses, 1014, i., Schmolck, B.
Be thou glad, my inmost being, 1254, ii., Werde munter, mein Gemüthe, Und ihr Sinnen geht herfür
Be Thou my Friend, and look upon my heart, 639, ii., Lange, J. P.
Be Thou my Guardian and my Guide, 119, ii., Be Thou our Guardian and our Guide; 1283, ii., Williams, Is.
Be Thou my Judge, and I will strive, 622, i., Kennedy, B. H.
Be Thou the first on every tongue (Te lingua primum concinat), 1067, i., Somno refectis artubus
Be Thy word with power fraught, 705, ii., Lynch, T. T.
Be tranquil, O my soul, 495, ii., Hastings, T.
Be with me, Lord, where'er I go, 216, i., Cennick, J.
Be with us all for evermore, 373, i., Faussett (*née* Bond), Alessie
Be with us, gracious Lord, to-day, 133, ii., Bell, C. D.
Be with us, Holy Trinity (*tr.* Johnston), 22, i., Adesto Sancta Trinitas
Be with us, Lord, where'er we go, 216, i., Cennick, J.
Beam of supernal glory bright, 1080, ii., Splendor paternae gloriae
Bear Jesus Christ the Lord in mind, 474, i., Günther, C.
Bear me on Thy rapid wing, 616, i., Kempenfelt, R.
Bear the burden of the present, 709, i., Mackellar, T.
Bear the troubles of thy life (Adversa mundi tolera), 1095, i., Stone, S. J.; 1168, i., Thomas of Kempen
Bear Thou my burden, Thou Who bar'st my sin, 162, i., Bonar, H.
Bear thy sorrows with Laurentius, 1167, ii., Thomas of Kempen
Beata Christi passio, 1187, i., Tu qui velatus facie
Beata nobis gaudia, Anni reduxit orbita, 522, ii., Hilary; 642, ii., Latin hymnody; 1207, ii., Veni Creator Spiritus, Mentes
Beata nobis gaudia dant militum solemnia, 120, ii., Beata nobis gaudia Anni reduxit orbita
Beate pastor Petre clemens accipe, 93, i., ii., Aurea luce et decore roseo
Beauteous scenes on earth appear, 970, i., Robinson (of London), R.
Beautiful, desired, and dear, 952, i., Rawson, G.
Beautiful mansions, home of the blest, 1203, ii., Van Alstyne (*née* Crosby), Frances J.
Beautiful Saviour! King of Creation, 1016, ii., Schönster Herr Jesu
Beautiful Star, whose heavenly light, 139, ii., Betts, H. J.
Beautiful valley of Eden, 274, i., Cushing, W. O.
Because for me the Saviour prays, 672, i., Let me alone this only year
Because I see red tints adorning, 1007, ii., Scheffler, J.
Because this day is at an end (*tr.* Moravian H. B., 1754), 625, ii., Klantendorfer, P.
Bed of sickness! thou art sweet, 525, i., Hiller, P. F.

Bedenk, o Mensch, die grosse Gnad, 414, ii., German hymnody
Befiehl du deine Wege, 416, i., German hymnody
Before conversion of the heart, 979, i., Rothe, J. A.
Before Jehovah's awful throne, 1059, ii., Sing to the Lord with joyful voice
Before the all-creating Lord, 608, i., Jubilemus omnes una
Before the Almighty began, 623, i., Kent, J.
Before the Almighty power began, 239, ii., Cobbin, I.
Before the closing of the day, 1135, ii., Te lucis ante terminum
Before the closing of the day, Creator, Thee, 1135, ii., Te lucis ante terminum
Before the cross of Him Who died, 778, i., My God, accept my heart this day
Before the day draws near its ending, 327, i., Ellerton, J.
Before the ending of the day—l. 3, *Beneath Thy kind*, 1135, i., Te lucis ante terminum
Before the ending of the day—l. 3, *That with Thy wonted*, 1135, ii., Te lucis ante terminum
Before the ending of the day—l. 3, *That Thou with wonted*, 1135, ii., Te lucis ante terminum
Before the great Three-One, 1150, i., The God of Abraham praise
Before the heavens were spread abroad, 352, ii., Ere the blue heavens were stretch'd abroad
Before the lightsome day expyrs, 1135, ii., Te lucis ante terminum
Before the Lord God with my voice (Ps. cxlii., Norton), 866, i., Old Version
Before the Lord our Maker we, 1196, ii., Unitarian hymnody
Before the Lord we bow, 624, i., Key, F. S.
Before the throne of God, 216, ii., Chamberlain, T.
Before the throne of God above, 109, ii., Bancroft (*née* Smith), Charitie L.
Before the waning light decay (*tr.* cento), 1135, ii., Te lucis ante terminum
Before the waning of the light, 1135, ii., Te lucis ante terminum
Before Thee, Lord, a people waits, 905, i., Praise waits for Thee in Zion, Lord
Before Thee, Lord, of all, we bow, 1134, i., Te Deum laudamus
Before Thine awful presence, Lord, 540, ii., How, W. W.
Before Thy cross, my dying Lord, 117, ii., Bathurst, W. H.
Before Thy Face, O God of old, 790, i., Neale, J. M.
Before Thy footstool kneeling, 494, ii., Hastings, T.
Before Thy mercy-seat, O Lord, 117, ii., Bathurst, W. H.
Before Thy mercy's throne, 713, ii., Mant, R.
Before Thy throne, eternal King, 385, ii., Francis, B.
Before Thy throne I now appear, 528, i., Hodenberg, B. von
Before Thy throne in fetters bound, 470, i., Greville, R. K.
Before Thy throne, O Lord, we bend, 1097, i., Stowell, H.
Before Thy throne of grace, O Lord, 263, ii., Cotterill, T.
Before Thy throne with tearful eyes, 877, ii., Palmer, R.
Before to His sad death He went, 601, ii., Jesus setzt ein vor seinem End
Before us our King's banner goes, 1221, ii., Vexilla Regis prodeunt
Begin a joyful song, 215, i., Cawood, J.
Begin, my soul, some heavenly theme, 126, ii., Begin, my tongue, some heavenly theme
Begin, my soul, the exalted lay, 856, ii., Ogilvie, J.
Begin the glorious lay, Worthy the Lamb, 575, i., Jackson, E.
Begin the glorious lay, The Lord is risen to-day, 429, i., Glory to God on high, Let praises fill
Begone, dark night, ye mists disperse, 820, ii., Nox, et tenebrae, et nubila
Begone, O load of care, begone, 510, ii., Hensel, Luise
Begone, unbelief, my Saviour is near, 804, i., Newton, J.
Behalte mich in Deiner Pflege, 418, i., German hymnody
Behind and Before, 1094, i., Stock, Sarah G.
Behold, a chiding voice and clear (En clara vox redarguit, *tr.* Trappes), 1229, i., Vox clara ecce intonat
Behold a humble train, 491, ii., Harland, E.
Behold a Lamb! so tired and faint, 326, i., Ein Lämmlein geht und trägt die Schuld
Behold a little child, 541, i., How, W. W.
Behold a Prophet,—yea, and more, 1299, i., Yonge (*née* Bargus), Frances M.
Behold, a silly [simple] tender Babe, 210, ii., Carols; 973, ii., Roman Catholic hymnody
Behold a stranger at the door, 470, ii., Grigg, J.
Behold a wretch in woe, 1020, ii., Scott, T.
Behold, according to Thy word, 818, i., Now let Thy servant die in peace
Behold an Israelite indeed, 266, ii., Coxe, A. C.
Behold, and have regard (Ps. cxxxiv., Kethe), 866, i., Old Version
Behold and se, forget not this, 443, i., Goostly Psalmes and Spiritualle Songes
Behold and see Christ's chosen saint, 1189, ii., Two clouds before the summer gale
Behold! at hand is Herod's doom, 1294, i., Wordsworth, C.
Behold, behold, He cometh, 514, ii., Hernaman (*née* Ibotson), Claudia F.
Behold, behold! what wonders here, 411, ii., Gerhardt, P.
Behold Christ's heralds through all time, 231, i., Christi perennes nuntii
Behold from heaven a Saviour sent, 760, i., Missum Redemptorem polo
Behold He comes, and every eye, 1261, ii., Wesley family, The
Behold He comes, the glorious King, 1186, i., Tritton, J.
Behold He comes, Thy King most holy, 1245, ii., Webb, B.
Behold He comes! your Leader comes, 527, ii., Ho! ye that thirst, approach the spring
Behold He cometh from afar, 1248, ii., Weissel, G.
Behold how glorious is yon sky (Anon.), 807, i., Nicolai, P.
Behold how good a thing, It is to dwell in peace, 1261, i., Wesley family, The
Behold how good and pleasant, 127, ii., Behold how good a thing it is, And how
Behold how sweet it is to see, 776, ii., Müller, M.
Behold I come, and with me bring, 280 i., Darling, T.
Behold I come with joy to do, 682, ii., Lo, I come with joy to do
Behold, it shines, the golden light (Lux ecce surgit aurea), 820, ii., Nox, et tenebrae, et nubila
Behold! long-wished-for spring is come, 145, ii., Bleak winter is subdued at length
Behold me here, in grief draw near, 1057, ii., Sieh hier bin ich Ehren König
Behold me, Lord, and if Thou find, 269, i., Croly, G.
Behold me standing at the door, 1204, ii., Van Alstyne (*née* Crosby), Frances J.
Behold my Servant, saith the Lord, 128, ii., Behold my Servant! see Him rise
Behold my Servant, see Him rise (Anon.), 188, ii., Bruce, M.; 1033, ii., Scottish translations and paraphrases
Behold my Servant! see him rise (cento), 128, i., Behold my Servant! see him rise
Behold my Servant, Whom I send, 1030, ii., Scottish hymnody
Behold, my soul, the narrow bounds, 955, ii., Remark, my soul, the narrow bounds
Behold, my soul, thy Saviour, 467, ii., Gregor, C.
Behold! night's shadows fade, 320, i., Ecce jam noctis tenuatur umbra
Behold, now is the accepted time, 320, ii., Ecce tempus idoneum
Behold, O God, for Thou alone (Ps. lxxiv.), 800, ii., New Version
Behold, O God, how heathen hosts (Ps. lxxiv.), 800, ii., New Version
Behold, O God, how thankful in Thy praise, 227, i., Christe cunctorum Dominator alme
Behold, O Lord, before Thy throne, 1037, ii., See, gracious God, before Thy throne
Behold, O Lord, my days are made, 1081, ii., Spurgeon, C. H.
Behold, O World, thy Life, thy Lord, 853, ii., O Welt, sieh hier dein Leben
Behold One cometh from afar, 1248, ii., Weissel, G.
Behold, she comes, in silence, 1285, ii., Wilson, Jane
Behold that awful day draws nigh, 961, ii., Ringwaldt, B.
Behold that bright, that hallowed ray, 1197, ii., Uns strahlt das Licht der Ewigkeit
Behold the accepted time appear, 321, i., Ecce tempus idoneum
Behold the amazing gift of love (Watts, *recast*), 1033, ii., Scottish translations and paraphrases
Behold the amazing height of love, 131, ii., Behold what wondrous grace
Behold! the Ambassador divine (Bruce), 127, ii., Behold my Servant, see Him rise, 188, ii., Bruce, M.
Behold the appointed time to win, 321, i., Ecce tempus idoneum
Behold the ark of God, 775, i., Muhlenberg, W. A.
Behold, the Baptist's warning sounds, 606, ii., Jordanis oras prævia
Behold the blind their sight receive, 1237, i., Watts, I.
Behold the book whose leaves display, 764, ii., Montgomery, J.
Behold, the Bread of angels sent (Ecce panis angelorum), 664, i., Lauda Sion Salvatorem

Behold, the Bridegroom cometh, 561, ii., Ἰδοὺ ὁ Νύμφιος ἔρχεται
Behold! the bright morning appears, 1030, ii., Scottish hymnody
Behold the Christian warrior stand, 764, ii., Montgomery, J.
Behold, the day is come, 122, i., Beddome, B.
Behold the day, the glorious day, 1294, ii., Wordsworth, C.
Behold the Eunuch, when baptized, 122, i., Beddome, B.
Behold the everlasting Son, 421, ii., Gill, T. H.
Behold the expected time draw near, 1227, i., Vokes (*née*), Mrs.
Behold the Father's love, 1078, i., Spitta, C. J. P.
Behold the fiery sun recede (Jam sol recedit igneus), 843, ii., O Lux beata Trinitas, Et principalis Unitas
Behold the gloomy vale, 306, i., Doddridge, P.
Behold the glories of the Lamb, 346, ii., English hymnody, 1236, i., Watts, I.
Behold the glories of the Lamb (cento, 1745), 129, i., Behold the glories of the Lamb; 1033, ii., Scottish translations and paraphrases
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Behold the glorious dawning bright, 546, i., Hyde (*née* Bradley), Abby B.
Behold the golden dawn arise (Lux ecce surgit aurea), 821, i., Nox, et tenebrae, et nubila
Behold the golden morn arise (Lux ecce surgit aurea), 821, i., Nox, et tenebrae, et nubila
Behold the Gospel mercy-seat, 1195, ii., Unitarian hymnody
Behold the grace appears, 1237, i., Watts, I.
Behold the grant the King of kings, 624, i., Key, F. S.
Behold the grave where Jesus lay, 1267, ii., Whate'er to Thee, our Lord, belongs
Behold the Great Physician stands, 306, i., Doddridge, P.
Behold the heathen waits to know, 1227, i., Vokes (*née*), Mrs.
Behold the Lamb of God, Who bears the sins of all, 1038, i., See, sinners, in the gospel glass
Behold the Lamb of God, Who bore, 499, i., Haweis, T.
Behold the Lamb! Oh Thou for sinners slain, 129, i., Behold the Lamb of God; 181, ii., Bridges, M.
Behold the Lamb with glory crowned, 615, ii., Kelly, T.
Behold the leprous Jew, 1092, i., Stennett, S.
Behold the lilies of the field, 200, i., Caddell, Cecilia M.
Behold the lilies of the field, How gracefully, 529, ii., Holme, T.
Behold, the lofty sky Declares its maker God, 129, ii., Behold the lofty sky
Behold the long predicted sign, 942, ii., Quae stella sole pulchrior
Behold the Man! how heavy lay, 777, ii., Münter, B.
Behold, the Master passeth by, 540, ii., How, W. W.
Behold the messengers of Christ, 231, i., Christi perennes nuntii
Behold the morning sun, 129, ii., Behold the lofty sky; 1239, ii., Watts, I.
Behold the mountain of the Lord (Anon.), 188, i., Bruce, M.; 565, i., In latter days the mount of God; 1033, ii., Scottish translations and paraphrases
Behold the path which mortals tread, 130, i., Behold the path that mortals tread; 1237, i., Watts, I.
Behold the potter and the clay, 720, ii., May not the sovereign Lord of all
Behold the radiant countless host, 811, ii., Not to the terrors of the Lord
Behold the radiant sun departs, 843, ii., O Lux beata Trinitas, Et principalis Unitas
Behold the radiant sun on high, 578, ii., Jam solis excelsum jubar
Behold the royal ensigns fly, Bearing the Cross's Mystery, 1221, ii., Vexilla regis prodeunt
Behold the royal ensigns fly, The Crosses shining Mystery, 1221, ii., Vexilla regis prodeunt
Behold the royal ensigns fly, which bear the Cross's mystery, 1222, i., Vexilla regis prodeunt
Behold the sacred rite, 575, i., Jackson, E.
Behold the saints of God, 181, i., Bridgman, I.
Behold the Saviour of the world (Stennett), 130, i., Behold the Saviour on the cross
Behold the Saviour on the cross, 144, ii., Blair, H.; 1034, i., Scottish translations and paraphrases; 1178, i., 'Tis finished, the Messias dies, Cut off for sins
Behold the Saviour of mankind (S. Wesley, sen.), 1259, ii., Wesley family, The
Behold the shade of night departs, 320, i., Ecce jam noctis tenuatur umbra
Behold the shade of night is now receding, 878, i., Palmer, R.
Behold the sign has ceased to move (Sed verticem pueri supra), 947, i., Quicumque Christum quaeritis
Behold the sin-atoning Lamb, 373, ii., Fawcett, J.
Behold the sons, the heirs of God, 76, ii., Are we not sons and heirs of God?
Behold the stone is rolled away, 89, ii., Atchinson, J. B.
Behold the sun that seemed but now, 347, ii., English hymnody
Behold the sure Foundation-Stone, 1239, ii., Watts, I.
Behold the Temple of the Lord, 615, i., Kelly, T.
Behold the tomb its prey restores, 1165, i., This is the day the Lord hath made, He calls
Behold the traveller fed, 828, i., O esca viatorum
Behold the vineyard of the Lord, 280 i., Darling, T.
Behold the western evening light [*sky*], 887, i., Peabody, W. B. O.
Behold the woman's promised seed, 1237, i., Watts, I.
Behold the wretch whose lust and wine, 1034, i., Scottish translations and paraphrases
Behold they gain the lonely height, 897, i., Plumptre, E. H.
Behold this fair and fertile globe, 1152, i., The God of nature and of grace
Behold! Thy goodness, oh my God, 407, ii., Gellert, C. F.
Behold Thy servant drawing near, 556, i., I have renewed, O Lord, my vow
Behold Thy servant, Lord, 138, i., Bertram, R. A.
Behold Thy waiting servant, Lord, 1239, ii., Watts, I.
Behold Thy youthful army, 980, i., Rowe, G. S.
Behold, to what a wretched case, 1117, i., Taylor, D.
Behold us, Lord, a little space, 327, i., Ellerton, J.
Behold us, Lord, before Thee met, 182, ii., Bright, W.
Behold us, Lord, with humble fear, 840, i., O Lord, incline Thy gracious ear
Behold we come, good Lord, 131, i., Behold we come, dear Lord
Behold what awful pomp, 493, i., Hart, J.
Behold what heavenly prophets sung, 829, ii., O for an overcoming faith
Behold, what love the Father hath, 1030, ii., Scottish hymnody
Behold what love the Father hath—how great, 1078, i., Spitta, C. J. P.
Behold, what pity touched the heart, 1239, i., Watts, I.
Behold what unspeakable love, 117, ii., Bathurst, W. H.
Behold what witnesses unseen, 1033, ii., Scottish translations and paraphrases
Behold what wondrous grace (Watts), 1033, ii., Scottish translations and paraphrases
Behold, where breathing love divine, 114, i., Barbauld (*née* Aikin), Anna L.
Behold, where in a mortal form, 331, ii., Enfield, W.
Behold, where in the Friend of Man, 132, i., Behold, where in a mortal form
Behold, ye souls that mourn for God, 689, ii., Lord, I confess my sins to Thee
Behold yon bright and countless throng, 285, ii., Deck, J. G.
Behold yon bright array, 764, ii., Montgomery, J.
Behold yon wondrous star, 215, i., Cawood, J.
Bei Dir, Jesu, will ich bleiben, 418, ii., German hymnody
Bei finster Nacht, vom Garten her, 1071, ii., Spee, F. von
Bei finster Nacht, zur ersten Wacht, 1071, ii., Spee, F. von
Bei stiller Nacht zur ersten Wacht, 1071, ii., Spee, F. von
Being of beings, God of love, 447, ii., Graces
Beklaga af allt Sinne, 999, ii., Scandinavian hymnody
Believe we all in our Lord God, 1287, ii., Wir glauben an einen Gott, Schöpfer Himmels und der Erden
Believers assemble, come with songs to Bethlem, 21, ii., Adeste fideles
Believers go from place to place, 1304, i., Zinzendorf, N. L. von
Believers now are tossed about, 562, i., If Paul in Cæsar's court must stand
Bells are ringing, Birds are singing, 521, i., Hey, J. W.
Bells do ring, birds do sing, 521, i., Hey, J. W.
Beloved and honoured, fare thee well!, 985, i., Sachse, C. F. H.
Beloved disciple, illustrious name, 491, ii., Harland, E.
Beloved disciple of thy Lord, 609, ii., Jussu tyranni pro fide
Beloved, it is well, 304, i., Doane, G. W.
Beloved, let us love, 162, i., Bonar, H.
Bend to our hymns, Redeemer of Thine own (Νεῦσον πρὸς ὕμνους, ὀυκετῶν ενεργέτα), 355, ii., Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης
Bending before Thy throne on high, 138, ii., Bertram (*née*), Mary Ann
Beneath a mighty arm, 383, i., Forti tegente brachio

Beneath Moriah's rocky side, 707, ii., McCheyne, R. M.
Beneath our feet, and o'er our head, 504, i., Heber, R.
Beneath the altar of the Lord, 358, ii., Everett, J.
Beneath the Church's hallowed shade, 1173, i., Thring, G.
Beneath the cross of Jesus, 238, ii., Clephane, Elizabeth C.
Beneath the eye of Jesus, 1305, i., Zinzendorf, N. L. von
Beneath the fig-tree's grateful shade, 1060, i., Singleton, R. C.
Beneath the shadow of the Cross, 685, ii., Longfellow, S.
Beneath the star-lit arch, 381, i., For ever with the Lord
Beneath this starry arch, 715, ii., Martineau, Harriet
Beneath Thine hammer, Lord, I lie, 504, ii., Hedge, F. H.
Beneath Thy Cross, I lay me down, 1284, ii., Williams, W.
Beneath Thy gentle care, O Shepherd dear, 1166, i., Tholuck, F. A. G.
Beneath Thy wings, O God, I rest, 1190, ii., Under Thy wings, O God, I rest
Benedicta semper sancta sit Trinitas, 814, i., Notker
Benedicta sit beata Trinitas, 648, i., Latin hymnody
Benedicto gratias Deo, Nos referamus, 814, i., Notker
Béni soit à jamais le grand Dieu d'Israel (Benedictus), 391, ii., French hymnody
Benign Creator, hear, 91, ii., Audl benigne Conditor
Benignitatis fons Deus, 49, i., Alleluia piis edite laudibus
Beruf'ne Seelen! schlafet nicht, 1144, ii., Tersteegen, G.
Bescher uns, Herr, das täglich Brod, 513, ii., Herman, N.
Beschwertes Herz, leg ab die Sorgen, 1246, ii., Wegleiter, C.
Beside the dark grave standing, 55, ii., Am Grabe stehn wir stille
Beside the shore of Galilee, 1195, ii., Unitarian hymnody
Besprinkle with Thy blood, my heart, 546, i., Hutton, J.
Bestow, O Lord, upon our youth, 138, ii., Bestow, dear Lord, upon our youth
Bete nur! bete nur (Köhler), 316, i., Dunn, Catherine H.
Betet an, verlorne Sünder, 525, i., Hiller, P. F.
Bethlehem, above all cities blest, 613, ii., Keble, J.
Bethlehem! earth's noblest cities, 946, ii., Quicumque Christum quaeritis
Bethlehem hath opened Eden, 976, ii., Romanus
Bethlehem! of noblest cities, 946, ii., Quicumque Christum quaeritis; 975, i., Roman Catholic hymnody
Beth'lehem, not the least of cities, 946, ii., Quicumque Christum quaeritis
Betimes O learn, ye children, well, 628, ii., Knapp, A.
Betrachtn wir heut zu dieser Frist, 973, i., Roh, J.
Betrothed in love, ere time began, 623, i., Kent, J.
Beware, O man, lest endless life, 277, ii., Dach, S.
Beware of Peter's Word, 1180, i., To keep the lamp alive
Beyond, beyond that boundless sea, 139, ii., Beyond, beyond the boundless sea; 256, ii., Conder, J.
Beyond, beyond the starry skies, 140, i., Beyond the glittering starry globes
Beyond the bounds of time and space, 250, ii., Come on, my partners in distress
Beyond the dark and stormy bound, 166, i., Bowdler, J.
Beyond the dark river a land I behold, 261, i., Congreve, G. T.
Beyond the glittering starry skies, 140, i., Beyond the glittering, starry globes; 364, i., Fanch, J.; 1188, i., Turner, D.
Beyond the holy city walls, 140, ii., Beyond the wicked city walls
Beyond the starry skies, 140, i., Beyond the glittering, starry globes
Beyond the veil, 348, i., English hymnody
Beyond this glittering starry sky, 140, i., Beyond the glittering, starry globes
Beyond where Cedron's waters flow, 1063, ii., Smith, S. F.
Bid me of men beware, 596, i., Jesus, bestow the power
Big with events, another year, 499, i., Haweis, T.
Bin ich allein ein Fremdling auf der Erden, 957, ii., Reusner, C.
Bind us to Thee, Lord, we pray, 468, i., Gregory, J. G.
Birds have their quiet nests, 762, ii., Monsell, J. S. B.
Bis dereinst mein Stündlein schlagt, 467, i., Gregor, C.
Bishop of the souls of men, 772, i., Moultrie, G.
Bkúlhún rámshé, 1109, ii., Syriac hymnody
Blandis vocibus laeti celebremus, 814, i., Notker
Bleeding hearts defiled by sin, 494, ii., Hastings, T.
Bleib, Jesu, bleib bei mir, 798, i., Neumeister, E.
Bless God, my soul; Thou, Lord, alone (Ps. civ.), 800, ii., New Version
Bless God, that towards eternity, 389, i., Francke, A. H.
Bless God, ye servants that attend (Ps. cxxxiv.), 801, i., New Version
Bless, Lord, Thy holy Church, 372, ii., Father, we humbly pray
Bless me this day, Lord Jesus, 1229, ii., Wach auf, mein Herz! und singe
Bless, O bless, the opening year, 818, ii., Now may fervent prayer arise
Bless, O Lord, each opening year, 818, ii., Now may fervent prayer arise
Bless, O Lord the opening year, 818, ii., Now may fervent prayer arise
Bless, O Lord, this opening year, 818, ii., Now may fervent prayer arise
Bless the Lord of glory, 771, ii., Moule, H. C. G.
Bless these Thy servants, gracious Lord, 1294, i., Wordsworth, C.
Bless ye the Lord, His solemn praise record, 622, i., Kennedy, B. H.
Bless'd, See also *Blessed* and *Blest*
Bless'd are the feet which bring the news, 362, ii., Fair are the feet which bring the news
Bless'd be the day, fair Charity, 1030, ii., Scottish hymnody
Bless'd be the everlasting God (Watts), 1033, ii., Scottish translations and paraphrases
Bless'd is the man whom Thou, O Lord (Ps. xciv.), 800, ii., New Version
Bless'd Jesus, ever at my side, 284, i., Dear Angel ever at my side
Bless'd Lord, my wandering heart recall, 455, i., Great God, where'er we pitch our tent
Bless'd morning, whose young dawning rays, 1034, i., Scottish translations and paraphrases
Bless'd Spirit of truth, Eternal God, 357, i., Eternal Spirit, Source of truth; 1075, ii., Spirit of Truth, Thy grace impart
Bless'd who with generous pity glows, 311, ii., Drennan, W.
Bless'd with the presence of their God, 83, i., Around Thy table, Holy Lord; 1084, ii., Staffordshire ymnbooks; 1165, i., This is the feast of heavenly wine
Blessed, See also *Bless'd*, *Blessit*, and *Blest*
Blessed, See also *Blyssed*
Blessed acts of blessed martyrs, 824, ii., O beata beatorum
Blessed Anna, Judah's glory, 235, i., Clara dici gaudia
Blessed are all that feare the Lorde, 442, ii., Goostly Psalmes and Spiritualle Songes (No. 29)
Blessed are all that feare the Lorde, 442, ii., Goostly Psalmes and Spiritualle Songes (No. 30); 1291, i., Wohl dem, der in Gottes Furcht steht
Blessed are the dead who die, 445, ii., Gough, B.
Blessed are the heirs of heaven, 626, ii., Klopstock, F. G.
Blessed are the humble souls that see, 146, i., Bless'd are the humble souls that see
Blessed are the pure in heart, They have, 193, ii., Bunting, W. M.
Blessed are the sons of God, 543, i., Humphreys, J.
Blessed are they that perfect are (Ps. cxix., Whittingham), 866, i., Old Version
Blessed are they to whom the Lord (Ps. xxxiii.), 865, ii., Old Version
Blessed are they who have not seen, 952, i., Rawson, G.
Blessed are they who mourn for sin, 263, ii., Cotterill, T.
Blessed art thou that fearest God (Ps. cxxviii., Sternhold), 866, i., Old Version
Blessed be for evermore, 482, i., Hallelujah! Raise, O raise
Blessed be God, He is not strict, 256, ii., Conder, J.
Blessed be God, our God, 161, ii., Bonar, H.
Blessed be Messiah's name, 1113, ii., Syriac hymnody
Blessed be the everlasting God, 146, ii., Bless'd be the everlasting God
Blessed be the Lord most High, 713, ii., Mant, R.
Blessed be Thy love, dear Lord, 691, i., Lord, now the time returns
Blessed be Thy Name for ever, 528, ii., Hogg, J.
Blessed city, heavenly Salem, Land of glory, 824, ii., O beata Hierusalem, praedicanda civitas
Blessed City, Heavenly Salem, Peaceful vision, 1200, i., Urbs beata, Hierusalem
Blessed city, heavenly Salem, Vision dear of peace and love, 1199, ii., Urbs beata, Hierusalem
Blessed city, heavenly Salem, Vision fair of peace and rest, 1200, i., Urbs beata, Hierusalem
Blessed city, holy nation, 427, ii., Glorious things of thee are spoken
Blessed city, holy Salem, Home of peace, 1200, i., Urbs beata, Hierusalem
Blessed city, holy Salem, Vision fair, 1200, i., Urbs beata, Hierusalem

Blessed city, vision true (Urbs beata, vera pacis), **1200**, ii., Urbs beata, Hierusalem
Blessed Comforter, come down, **996**, i., Saviour, I Thy word believe
Blessed Father, Great Creator, **215**, ii., Cawood, J.
Blessed feasts of blessed martyrs, **824**, ii., O beata beatorum
Blessed Fountain, full of grace, **615**, i., Kelly, T.
Blessed hope that we the fallen [*sinful*], **763**, ii., Monsell, J. S. B.
Blessed is He who hath built for His Church a house not made with hands, **1112**, i., Syriac hymnody
Blessed is the faithful heart, **952**, i., Rawson, G.
Blessed is the man that feareth, **1081**, ii., Spurgeon, C. H.
Blessed Jesus, at Thy word, **237**, ii., Clausnitzer, T.
Blessed Jesus, blessed Jesus, **1188**, ii., Turney, E.
Blessed Jesus, ere we part, **98**, ii., Ave Jesu! Ere we part
Blessed Jesus, here we stand, **675**, ii., Liebster Jesu, wir sind hier Deinem Worte nachzuleben
Blessed Jesus, Lord and Brother, **498**, i., Havergal, W. H.
Blessed Jesus, Lord and Master, **218**, ii., Charlesworth, V. J.
Blessed Jesus, we are here, **238**, i., Clausnitzer, T.
Blessed Jesus, we are here, Faith and hope and love presenting, **675**, ii., Liebster Jesu wir sind hier Deinem Worte nachzuleben (Schmolck)
Blessed Jesus, wilt Thou hear us, **164**, ii., Bourdillon (*née* Cotterill), Mary
Blessed Lord, our hearts are panting, **892**, i., Peters (*née* Bowly), Mary
Blessed Lord, our souls are longing, **892**, i., Peters (*née* Bowly), Mary
Blessed Lord, Thy servants see, **675**, ii., Liebster Jesu, wir sind hier Deinem Worte nachzuleben
Blessed Lord, who Thee receive, **305**, i., Dober (*née* Schindler), Anna
Blessed morning, whose young dawning rays, **146**, ii., Bless'd morning! whose young dawning rays
Blessed mother o'er all other, **1202**, i., Ut jucundas cervus undas aestuans desiderat
Blessed night, when Bethlehem's plain, **147**, ii., Blessed night, when first that plain
Blessed Sabbath of our [*the*] *Lord*, **1119**, i., Taylor, John
Blessed Salem, long expected, **1200**, i., Urbs beata, Hierusalem
Blessed Saviour, hear us when we cry, **1097**, ii., Stowell, T. A.
Blessed Saviour, I would praise Thee, **1119**, i., Taylor (*née* Morley), Rebekah H.
Blessed Saviour, Thee I love, **315**, ii., Duffield, G.
Blessed Saviour, Thou hast taught us, **1173**, i., Thring, G.
Blessed souls in heaven rejoice (Harum laudum praeconia), **28**, i., Aeterni festi gaudia
Blessed Sun, whose splendour, **838**, ii., O Jesu, meine Sonne
Blessing and honour and glory and power, **569**, ii., Into the heaven of the heavens hath he gone
Blessing and honour, praise and love, **368**, ii., Father of all, Whose powerful voice
Blessing, honour, praise, and power, **987**, ii., Salvation, O the joyful sound
Blessing to God, for ever blest, **447**, ii., Graces
Blessit ar thay that sit in Goddis dreid, **1291**, i., Wohl dem, der in Goddes Furcht
Blest. See also *Bless'd* and *Blessed*
Blest aid of Thine afflicted congregation, **699**, i., Löwenstern, M. A. von
Blest angels who adoring wait, **140**, i., Beyond the glittering, starry globes
Blest are the eyes of those, **772**, ii., Moultrie, J.
Blest are the humble souls that see, **146**, i., Bless'd are the humble souls that see; **1237**, i., Watts, I.
Blest are the pure in heart (cento), **146**, ii., Bless'd are the pure in heart
Blest are the sons of peace, **1239**, ii., Watts, I.
Blest are the souls who hear and know, **148**, i., Blest are the souls that hear and know
Blest are the undefiled in heart, **1239**, ii., Watts, I.
Blest are they o'er all creation, **228**, i., Christe, qui sedes Olympo
Blest are they, supremely blest, **1291**, ii., Wolff, J. G.
Blest are ye, ye chosen bearers, **1077**, i., Spitta, C. J. P.
Blest be Jehovah, Mighty Lord, **1292**, i., Woodd, B.
Blest be my God that I was born, **717**, ii., Mason, J.
Blest be my Lord and God, **866**, ii., Olearius, Johannes
Blest be, O Lord, the grace of Love, **71**, i., Annue Christe saeculorum Domine
Blest be our everlasting Lord, **1263**, ii., Wesley family, The
Blest be the everlasting God, **146**, ii., Bless'd be the everlasting God
Blest be the God of love, **190**, ii., Bubier, G. B.
Blest be the hour when friends shall meet, **1196**, ii., Unitarian hymnody
Blest be the Lord, my Strength, that doth (Ps. cxliv., Norton), **866**, i., Old Version
Blest be the Lord Who heard my prayer, **317**, i., Dwight, T.
Blest be the tie that binds, **112**, i., Baptist hymnody; **373**, ii., Fawcett, J.
Blest be the wisdom and the power, **1239**, ii., Watts, I.
Blest be Thou, the [*O*] *God of Israel*, **870**, i., Onderdonk, H. U.
Blest be Thy love, dear [*good*] *Lord*, **691**, i., Lord, now the time returns
Blest Comforter! come; Lord our God!, **631**, ii., Komm heiliger Geist, Herre Gott
Blest Comforter Divine, **1058**, i., Sigourney (*née* Huntley), Lydia
Blest Creator of the light, **700**, ii., Lucis Creator optime!
Blest day of God, how calm, how bright, **148**, ii., Blest day of God, most calm, most bright
Blest day on which the Saviour shed, **374**, ii., Felix dies, quam proprio
Blest day when doom'd to die no more, **374**, i., Felix dies mortalibus
Blest day when from the Saviour flowed, **374**, ii., Felix dies, quam proprio
Blest day when our ascended Lord, **149**, ii., Blest season when our risen Lord
Blest feast of love divine, **1107**, i., Sweet feast of love divine
Blest Framer of the starry height (Creator alme siderum), **258**, i., Conditor alme siderum
Blest he whose timely mercies heed, **622**, ii., Kennedy, B. H.
Blest hour, when mortal man retires, **949**, i., Raffles, T.
Blest hour when virtuous friends shall meet, **1196**, ii., Unitarian hymns
Blest in Thyself, created thing, **952**, ii., Rebus creatis nil egens
Blest inhabitants of Zion, **427**, ii., Glorious things of thee are spoken
Blest Instructor, from Thy ways, **440**, ii., God, the heavens aloud proclaim; **725**, ii., Merrick, J.
Blest is our joy! The time hath come once more, **120**, ii., Beata nobis gaudia Anni reduxit orbita
Blest is the hour when cares depart, **1063**, ii., Smith, S. F.
Blest is the man that [*who*] *fears the Lord*, **198**, i., Butcher, E.
Blest is the man who knows the Lord, **706**, ii., Lyte, H. F.
Blest is the man who shuns the place, **1239**, ii., Watts, I.
Blest is the man who walks alway, **1291**, i., Wohl dem, der in Gottes Furcht steht
Blest is the man who walks with God, **536**, i., How blest the man who never trod
Blest is the man whose heart doth move, **149**, i., Blest is the man whose bowels move
Blest is the man whose mercies move, **149**, i., Blest is the man whose bowels move
Blest is the man whose pitying eye, **1195**, i., Unitarian hymnody
Blest is the man whose softening heart, **132**, i., Behold where breathing love divine
Blest is the man whose spirit shares, **706**, ii., Lyte, H. F.
Blest is the man whose tender heart, **132**, i., Behold where breathing love divine
Blest is the tie that binds, **148**, ii., Blest be the tie that binds
Blest is the work in wisdom's ways, **149**, i., Blest is the man whose heart expands
Blest Jesu, come Thou gently down, **957**, i., Retire, vain world, awhile retire
Blest Jesu, to Thy gracious Board, **584**, i., Jesu, at Whose supreme command
Blest Jesus! what delicious fare, **364**, ii., Far from my thoughts, vain world, begone
Blest Jesus, when my soaring thoughts, **506**, i., Heginbothom, O.
Blest Jesus, while in mortal flesh, **781**, ii., My Jesus, while in mortal flesh
Blest joys for mighty wonders wrought, **120**, ii., Beata nobis gaudia Anni reduxit orbita
Blest Lamb of God, Whose dying love, **636**, ii., Lamb of God, Whose bleeding love
Blest Light, eternal Trinity, **843**, ii., O Lux beata Trinitas, Et principalis Unitas
Blest Lord, behold the guilty scorn, **1098**, ii., Strong, N.
Blest Lord, the crown of great reward, **994**, i., Sanctorum meritis inclita gaudia
Blest Maker of the light, **701**, i., Lucis Creator optime
Blest Maker of the light, by Whom, **701**, i., Lucis Creator optime
Blest Maker of the radiant light, **701**, i., Lucis Creator optime

Blest man, who walks in wisdom's way, **1291**, i., Wohl dem, der in Gottes Furcht steht
Blest martyr, nobly hast thou trod (Invicte martyr unicum), **716**, ii., Martyr Dei qui unicum
Blest morn, when earth's Creator spoke (Primo die quo Trinitas), **913**, i., Primo dierum omnium
Blest morning! whose first dawning rays, **147**, i., Bless'd morning whose young dawning rays; **1034**, i., Scottish translations and paraphrases
Blest morning, whose young dawning rays, **146**, ii., Bless'd morning! whose young dawning rays
Blest morning, whose young dawning rays, **147**, i., Bless'd morning! whose young dawning rays
Blest Redeemer, how divine, **147**, ii., Blessed Redeemer, how divine
Blest Saviour, let me be a child, **770**, ii., Morris, A. J.
Blest Saviour, let our evening song, **311**, i., Dread Sovereign, let my evening song
Blest Saviour, Lord of all, **988**, i., Salvator mundi Domine
Blest Saviour, now Thy work is done (*tr.* Chandler, *alt.*), **872**, ii., Opus peregisti Tuum
Blest Saviour, now Thy work is done (*tr.* Is. Williams), **872**, ii., Opus peregisti tuum
Blest Saviour, we Thy will obey, **352**, i., Ere Christ ascended to His throne
Blest Saviour, Who in days of old, **472**, i., Groser, W. H.
Blest season! which with gladness fraught, **120**, ii., Beata nobis gaudia Anni reduxit orbita
Blest soul, how sweetly dost thou rest, **795**, ii., Neumann, G.
Blest Source of mercy, truth, and love, **1075**, i., Spirit of mercy, truth, and love
Blest Spirit, by Whose heavenly dew, **667**, i., Lavater, J. C.
Blest Spirit! from the Eternal Sire, **193**, ii., Bunting, W. M.
Blest Spirit, One with God above, **823**, ii., Nunc Sancte nobis Spiritus
Blest Spirit, Source of grace divine, **149**, i., Blest Jesus, Source of grace divine
Blest Three in One, and One in Three, **1188**, i., Tu Trinitatis Unitas
Blest Trinity from mortal sight, **842**, i., O Luce quae tuâ lates
Blest truth, the Church and Christ are one, **149**, ii., Blest truth, my soul and Christ are one
Blest voice of love, O Word divine, **571**, ii., Irons, W. J.
Blest with the presence of their God, **147**, i., Bless'd with the presence of their God
Blest work, the youthful mind to win, **149**, i., Blest is the man whose heart expands
Blick, aus diesem Erdenthale, **628**, i., Knapp, A.
Blind Bartimeus at the gate, **685**, i., Longfellow, H. W.
Bliss beyond compare, **82**, i., Arnold, G.
Blood is on the martyr's palm, **1092**, ii., Stephano primo martyri
Blood of Jesus, Stream of life, **70**, i., Anima Christi sanctifica me
Blood of sprinkling, healing tide, **475**, i., Guthrie, J.
Blot out our sins of old, **1173**, i., Thring, G.
Blow ye the trumpet, blow, **362**, ii., Fair shines the morning star
Blyssed be that mayde Mary [see *Eya, Ihesu, hodie*], **208**, ii., Carols
Body of Jesus, O sweet Food, **266**, ii., Coxe, A. C.
Βοηθὸς καὶ σκεπαστὴς, **464**, i., Greek hymnody
Bold in our almighty Lord, **1265**, ii., Wesley family, The
Bondage and death the cup contains, **1061**, ii., Slavery and death the cup contains
Book of grace, and book of glory, **709**, i., Mackellar, T.
Born of God the Father's bosom, **276**, ii., Da puer plectrum, choreis ut canam fidelibus
Borne upon time's noiseless wing, **472**, ii., Groser, W. H.
Both heaven and earth do worship Thee, **1133**, i., Te Deum laudamus
Both life and death are kept by Thee, **1013**, ii., Schmolck, B.
Bound by a holy charm, **383**, i., Forti tegente brachio
Bound upon the accursed tree, **737**, i., Milman, H. H.
Boundless glory, Lord, be Thine, **615**, i., Kelly, T.
Boundless still his pinions soar (Volat avis sine metu), **1217**, i., Verbum Dei, Deo natum
Bounteous Blesser of the seed-time, **763**, i., Monsell, J. S. B.
Bow, angels, from your glorious state, **214**, i., Cary, Alice
Bow down Thine ear, Almighty Lord, **902**, i., Powell, T. E.
Bow down Thine ear, and hear my cry, **622**, i., Kennedy, B. H.
Bow Thine ear, I now implore Thee, **1179**, i., Titius, C.
Bow we then in veneration (Tantum ergo sacramentum), **879**, i., Pange lingua gloriosi corporis mysterium
Bowed down with sorrow, sin, and shame, **1173**, i., Thring, G.
Bowed low in supplication, **540**, ii., How, W. W.
Bowed with the sense of sin I faint, **97**, ii., Author of all in earth and sky
Branch of Jesse's stem, arise, **1263**, ii., Wesley family, The
Bread of heaven, on Thee I feed, **256**, ii., Conder, J.
Bread of heaven, on Thee we feed, **169**, i., Bread of heaven, on Thee I feed
Bread of Life, the angels' Food, **678**, i., Litanies
Bread of our life in mercy broken, **169**, ii., Bread of the world in mercy broken
Bread that angels eat in heaven (Ecce panis angelorum), **664**, i., Lauda Sion Salvatorem
Break forth in song, ye trees, **895**, i., Pierpont, J.
Break forth, O earth, in praises, **288**, i., Denny, Sir E.
Break forth, O Sion, thy sweet Saviour sing, **663**, i., Lauda Sion Salvatorem
Break forth, ye heavens, in song, **321**, i., Eddy, Z.
Break, new-born year, on glad eyes break, **421**, ii., Gill, T. H.
Break, stubborn heart, and sigh no more, **1261**, ii., Wesley family, The
Break the bread and pour the wine, **895**, i., Pierpont, J.
Break Thou the bread of life, **640**, i., Lathbury, Mary A.
Break we forth in high thanksgiving, **879**, i., Pange lingua gloriosi corporis mysterium
Breast the wave, Christian, **1085**, ii., Stammers, J.
Breath of the Lord, O Spirit blest, **266**, ii., Coxe, A. C.
Breathe from the gentle South, O Lord, **628**, ii., Knapp, A.
Breathed on by God the Holy Ghost (Impleta gaudent viscera), **576**, ii., Jam Christus astra ascenderat
Breathing slaughter 'gainst Thy people, **491**, ii., Harland, E.
Breezes of Spring, all earth to life awaking, **401**, i., Frühlingsluft, um blaue Berge spielend
Brenne hell, du Lampe meiner Seele, **36**, i., Albertini, J. B.
Brethren, called by one vocation, **1076**, ii., Spitta, C. J. P.
Brethren, come, our Saviour bids us, **615**, i., Kelly, T.
Brethren in Christ, and well beloved, **1261**, i., Wesley family, The
Brethren, let us join to bless, **216**, i., Cennick, J.
Brethren, the praise of the holy ones waken, **993**, ii., Sanctorum meritis inclita gaudia
Brethren, we have found the Lord, **575**, i., Jackson, E. H.
Brethren, what do you desire?, **546**, i., Hutton, J.
Brethren, while we sojourn here, **1105**, i., Swain, J.
Brich an du schönes Morgenlicht, **394**, i., French hymnody
Brich auf, und werde Lichte, **871**, ii., Opitz, M.
Brich durch, mein angefochtnes Herz, **160**, i., Böhmer, J. H.
Bride of Christ, through Him contending, **1081**, i., Sponsa Christi quae per orbem
Bride of Christ, to whom tis given, **1081**, i., Sponsa Christi quae per orbem
Bride of Christ, whose glorious warfare, **1081**, i., Sponsa Christi quae per orbem
Bride of the Lamb, rejoice, rejoice, **288**, i., Denny, Sir E.
Bride of the Lamb, sweet spices bring, **532**, i., Hood, E. P.
Bridegroom, Thou art mine, **311**, ii., Drese, A.
Bridle of colts untamed (*tr.* W. L. Alexander), **238**, ii., Clemens, T. F.
Bridle of colts untaught, **238**, ii., Clemens, T. F.
Bridle of steeds untamed, **456**, ii., Greek hymnody
Brief life is here our portion, **137**, ii., Bernard of Morlaix; **534**, i., Hora novissima, tempora pessima sunt, vigilemus; **788**, i., Neale, J. M.
Bright and blessed Three in One, **843**, i., O Lux beata Trinitas, Et principalis Unitas
Bright and lovely Morning Star, **49**, ii., Alleluia piis edite laudibus
Bright angels of the King of kings, **1294**, ii., Wordsworth, C.
Bright as the sun's meridian blaze, **1056**, ii., Shrubsole, W.
Bright falls the morning light, **718**, ii., Mathams, W. J.
Bright glows the morn this Easter-day, **401**, ii., Fulgens praeclara rutilat
Bright is the day when Christ was born, **961**, i., Rickards, S.
Bright King of glory, dreadful God, **1237**, i., Watts, I.
Bright King of martyrs and the Crown, **958**, ii., Rex gloriose martyrum

Bright Parent of celestial Flame, 884, i., Pater superni luminis
Bright Presence! may my soul have part, 421, ii., Gill, T. H.
Bright Queen of heaven, 1206, i., Vaughan, H.
Bright Queen of saints, 182, i., Bright Queen of heaven
Bright rose the sun that Easter-day (Paschale mundo gaudium), 96, i., Aurora lucis rutilat
Bright shadows of true rest! Some shoots of bliss, 1206, i., Vaughan, H.
Bright Source of everlasting love, 151, ii., Boden, J.
Bright sunbeams deck the joyful sky (Aurora coelum purpurat), 95, ii., Aurora lucis rutilat
Bright the vision that delighted, 695, i., Lord, Thy glory fills the heaven; 713, ii., Mant, R.
Bright Thy presence when it breaketh, 421, ii., Gill, T. H.
Bright was the guiding star that led, 90, ii., Auber, Harriet
Bright were the mornings first impearled, 181, ii., Bridges, M.
Bright with all His crowns of glory, 288, i., Denny, Sir E.
Brighter still, and brighter, 995, ii., Saviour, blessed Saviour
Brighter than meridian splendour, 498, i., Havergal, W. H.
Brightest and best of the sons of the morning, 503, ii., Heber, R.
Brightly beams our Father's mercy, 150, ii., Bliss, P.
Brightly gleams our banner, 902, i., Potter, T. J.
Brightly hopeful for the future, 763, i., Monsell, J. S. B.
Brightly shines the morning star, 577, ii., Jam lucis orto sidere
Brightness of Eternal Day, 630, i., Knorr von Rosenroth, C.
Brightness of the Eternal Glory, 1263, ii., Wesley family, The
Brightness of the Father's Face, 483, i., Hammond, W.
Brightness of the Father's glory, 1080, ii., Splendor paternae gloriae
Brightness of the Father's glory, Light of Light, 261, ii., Consors Paterni luminis; 304, i., Doane, G. W.
Brightness of the Father's glory; Of His light, 849, i., O Splendor aeterni Patris
Brillante étoile du matin, 393, ii., French hymnody
Bring, all ye dear-bought nations, bring, 1224, i., Victimae Paschali
Bring near Thy great salvation, 1142, i., Ten thousand times ten thousand
Bring the infant to the font, 772, ii., Moultrie, J.
Bring to Christ your best oblation, 411, i., Gerhardt, P.
Bringt her dem Herren Lob und Ehr, 474, i., Günther, C.
Broad is the road that leads to death, 1237, i., Watts, I.
Broken-hearted, weep no more, 304, i., Doane, G. W.
Brother, hast thou wandered far?, 235, ii., Clarke, J. F.
Brother, now thy toils are o'er, 819, i., Now the labourer's task is o'er
Brother, thou art gone before us, 737, i., Milman, H. H.
Brother, though from yonder sky, 110, i., Bancroft, J. H.
Brothers, tread the holy portals, 1098, i., Streatfeild (*née* Saint), Charlotte
Brünninde lieb, du süesser Flam, 170, i., Brennende Lieb du süsse Flamm
Brunquell aller Güter, 386, ii., Franck, J.
Budiž veleben Pán Bůh náš pochválen, 93, i., Augusta, J.
Built on Christ, the firm foundation, 1200, i., Urbs beata Hierusalem
Bulwark of a mighty nation, 1173, i., Thring, G.
Burden of shame and woe, 192, i., Bulfinch, S. G.
Burdened with guilt, and pale with fear, 122, i., Beddome, B.
Burdened with guilt, wouldst thou be blest?, 262, i., Cook, R. S.
Buried beneath the yielding wave, 121, ii., Beddome, B.
Burst forth, O Bridegroom, 1099, i., Stryker, M. W.
Burst thy shackles! drop thy clay, 285, i., Deathless principle arise
Burst, ye emerald gates, and bring, 616, i., Kempenfelt, R.
But, above all, lay hold, 1066, i., Soldiers of Christ, arise
But few among the carnal wise, 1237, i., Watts, I.
But is it true? o froward folke (Ps. lviii., Kethe), 1022, ii., Scottish hymnody
But there's a dreadful God, 1241, i., Watts, I.
But who shall see the glorious day, 765, i., Moore, T.
But who sufficient is to lead?, 1264, ii., Wesley family, The
By Adam's fall was so forlorne, 442, ii., Goostly Psalmes and Spiritualle Songes; 1072, ii., Spengler, L.
By Christ redeemed, in Christ restored, 952, i., Rawson, G.
By Christ redeemed, to God restored, 198, ii., By Christ redeemed, in Christ restored
By cool Siloam's shady rill, 199, i., By cool Siloam's shady fountain
By faith from day to day, 280, ii., Darling, T.
By faith I am united, 165, ii., Bourne, H.
By faith I see the land, 596, i., Jesus, at Thy command
By faith I to the Fountain fly, 1263, ii., Wesley family, The
By faith we, day to day, 1150, i., The God of Abraham praise
By faith we find the place above, 727, ii., Methodist hymnody; 1263, ii., Wesley family, The
By God's right arm stretched forth to save, 383, i., Forti tegente brachio
By healpe of Saints, come let our tongues relate, 993, ii., Sanctorum meritis inclita gaudia
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By His Cross the Mother stood, Hanging on its fatal wood, 1083, ii., Stabat mater dolorosa
By Jesus' grave, on either hand, 1062, ii., Smith, I. G.
By me, O my Saviour, stand, 1261, ii., Wesley family, The
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By no new path untried before, 789, ii., Neale, J. M.
By our own strength there's nothing done, 325, i., Ein feste Burg ist unser Gott
By pain, and weariness, and doubt, 790, i., Neale, J. M.
By Paul at war in Gentile lands, 1095, i., Stone, S. J.
By precepts taught in ages past, Again the fast, 359, ii., Ex more docti mystico
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By pressing dangers compassed round, 1097, i., Stowell, H.
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By Shepherds first was heard, 1095, i., Stone, S. J.
By sufferings only can we know, 476, ii., Guyon (*née* de la Mothe), Jeanne M. B.; 1198, i., Upham, T. C.
By tasting the forbidden fruit, 1294, ii., Wordsworth, C.
By the angel's word of love, 678, i., Litanies
By the blood that flowed from Thee, 678, i., Litanies
By the Cross her sad watch keeping, 1084, i., Stabat mater dolorosa
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By the Cross, in anguish sighing, 1084, i., Stabat mater dolorosa
By the Cross in anguish weeping, 1084, i., Stabat mater dolorosa
By the Cross of expiation, 1083, ii., Stabat mater dolorosa
By the Cross on which suspended, 1083, ii., Stabat mater dolorosa
By the Cross sad vigil keeping (*tr.* Lord Lindsay), 1083, ii., Stabat mater dolorosa
By the Cross sad vigil keeping, Stood the Mother, doleful, weeping (*tr.* Mant), 1083, ii., Stabat mater dolorosa
By the Cross, sad vigil keeping, Stood the mourning [*mournful*] *Mother weeping*, 1083, ii., Stabat mater dolorosa
By the cross sad vigil keeping, Stood the mournful (*tr.* Singleton), 1084, i., Stabat mater dolorosa
By the Cross upon thy brow, 1292, ii., Woodhouse, C. G.
By the first bright Easter-day, 678, i., Litanies
By the holy hills surrounded, 1077, i., Spitta, C. J. P.
By the Name which Thou didst take, 678, i., Litanies
By the poor widow's oil and meal, 804, i., Newton, J.
By the prayer that Jesus made, 678, i., Litanies
By the word to Mary given, 678, i., Litanies
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By Thee, Thou Lord of Heaven, 408, i., Gellert, C. F.
By Thy birth, and by Thy tears, 997, i., Saviour, when in dust to Thee
By Thy birth and early years, 997, i., Saviour, when in dust to Thee
By Thy birth, O Lord of all, 677, ii., 678, i., Litanies
By Thy love which shone for aye, 1095, i., Stone, S. J.
By vows of love together bound, 377, ii., Fitch, E. T.
By Water and the Holy Ghost, 1294, i., Wordsworth, C.
By whom shall Jacob now arise, 615, i., Kelly, T.

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Call Jehovah thy Salvation, 921, i., Psalters, English
Call me, O God; I come; for I, 75, ii., Anton-Ulrich of Brunswick
Call the Lord thy sure salvation, 200, i., Call Jehovah thy salvation

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Call them in, the poor, the wretched, 1055, ii., Shipton, Anna
Called from above, I rise, 1263, ii., Wesley family, The
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Calling, calling, ever calling, 515, i., Hernaman (*née* Ibotson), Claudia F.
Calm me, blest Spirit, keep me calm, 200, ii., Calm me, my God, and keep me calm
Calm on the bosom of thy God, 509, ii., Hemans (*née* Browne), Felicia D.
Calm on the listening ear of night, 1036, i., Sears, E. H.
Calm the saint's slumber, 1285, ii., Wilson, Jane
Calm they sit with closed door, 293, ii., Dickinson, W.
Calmed be our griefs, hushed every sigh, 577, i., Jam desinant suspiria
Calmed each soul, and closed each door, 293, ii., Dickinson, W.
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Calmly, calmly, lay him down, 406, i., Gaskell, W.
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Can any say, I do believe?, 734, i., Midlane, A.
Can earthly voices fitly sing, 571, ii., Irons, W. J.
Can guilty man indeed believe?, 90, ii., Auber, Harriet
Can I cease, my God, from singing, 1067, i., Sollt ich meinem Gott nicht singen
Can I fail my God to praise, 1067, i., Sollt ich meinem Gott nicht singen
Can I my fate no more withstand, 710, i., Mag ich Unglück nicht wiederstehn
Can I this world esteem, 893, i., Pfefferkorn, G. M.
Can it, Master, can it be?, 790, i., Neale, J. M.
Can it then be that hate should e'er be loved, 379, i., Flemming, P.
Can my heaven-born soul submit, 1183, i., Toplady, A. M.
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Can we have our hearts in heaven, 1078, i., Spitta, C. J. P.
Can you tell the countless number, 521, i., Hey, J. W.
Canst thou count the stars that twinkle, 521, i., Hey, J. W.
Canst Thou reject our dying prayer?, 851, i., O Thou that hangedst on the tree
Canst thou sum up each brilliant star, 521, i., Hey, J. W.
Cantemus Christo regi terræ, 814, i., Notker
Cantemus cuncti melodum nunc Alleluia, 40, i., Alford, H.; 648, i., Latin hymnody; 814, i., Notker
Cantemus Domino Deoque nostro, 647, i., Latin hymnody
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Captain and Saviour of the host, 952, i., Rawson, G.
Captain of my salvation, hear, 1260, ii., Wesley family, The
Captain of salvation, 680, i., Littledale, R. F.
Captain of Thine enlisted host, 118, i., Batty, C.
Captains of the saintly band, 240, i., Coelestis aulae principes
Captives of Israel, hear, 306, i., Doddridge, P.
Caput spinis coronatum, 990, i., 991, ii., Salve mundi salutare
Care, O Father, care for me, 701, ii., Ludämilia-Elisabeth of Schwarzburg-Rudolstadt
Carmen suo dilecto Ecclesia Christi canat, 813, i., Notker
Carol, brothers, carol, 774, ii., Muhlenberg, W. A.
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Cast me not in wrath away, 37, i., Albinus, J. G.
Cast me not, Lord, out from Thy sight (Ps. li.), 865, ii., Old Version
Cast on the fidelity Of my redeeming Lord, 1265, i., Wesley family, The
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Cast thy burden on the Lord, 216, i., Cennick, J.
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Castis fit, expers sordium, 329, ii., Emergit undis et Deo
Caterva matrum personat (Hostis Herodes impie), 5, i., A solis ortûs cardine Ad usque
Cause of all causes, and the Source, 949, i., Raffles, T.
Cause us to see Thy goodness Lord, 737, i., Milton, J.
Cease here longer to detain me, 215, ii., Cecil, R.
Cease, my soul, thy tribulation, 395, i., Freu dich sehr, o meine Seele
Cease, weary mortals, cease to sigh, 576, ii., Jam desinant suspiria
Cease, ye tearful mourners, 291, ii., Deus ignee fons animarum
Celebra Juda festa Christi gaudia, Apostolorum, 644, ii., Latin hymnody
Celebremus in hac die, 649, ii., Latin hymnody
Celebrons tous par nos louanges, 391, ii., French hymnody
Celestial City, Salem blest (Coelestis urbs, Jerusalem), 1200, ii., Urbs beata, Hierusalem
Celestial Monarch, strong to quell, 1104, i., Supreme Rector coelitum
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Centre of our hopes Thou art, 98, ii., Author of peace unknown
Cerne lapsum servulum, 892, ii., Petersen, J. W.
Certainly I will be with thee, 497, i., Havergal, Frances R.
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Chant your hymns, ye choirs of virgins, 1228, ii., Vos O virginei cum citharis chori
Chastized and afflicted below, 1263, ii., Wesley family, The
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Cheer up, my soul, there is a mercy seat, 76, ii., Approach, my soul, the mercy seat
Cheerfully to work proceed, 1079, i., Spitta, C. J. P.
Chef, couvert de blessures, 393, ii., French hymnody
Chief 'mongst the cities of the plain, 946, ii., Quicumque Christum quaeritis
Chief of martyrs, thou whose name, 846, ii., O qui tuo, dux martyrum
Chief Shepherd of the chosen fold, 239, ii., Clyne, N.
Chief Shepherd of Thy chosen sheep, 804, i., Newton, J.
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Child amidst the flowers at play, 509, ii., Hemans (*née* Browne), Felicia D.
Child born without sin (*tr.* Moravian H. B. App. 1743), 305, i., Dober (*née* Schindler), Anna
Child by God's sweet mercy given, Syriac hymnody
Child of a Virgin, Maker of Thy mother, 1225, i., Virginis Proles, Opifexque matris
Child of God! remember thou (Cultor Dei memento), 19, ii., Ades, Pater supreme
Child of sin and sorrow, Filled with dismay, 494, ii., Hastings, T.
Child of sin and sorrow, Where wilt thou flee?, 494, ii., Hastings, T.
Child of sorrow, child of care [woe], 495, ii., Hastings, T.
Child of the earth, O lift thy glance, 509, ii., Hemans (*née* Browne), Felicia D.
Child of the Virgin, Maker of Thy mother, 1225, i., Virginis Proles, Opifexque matris
Child that kneelest meekly there, 304, i., Doane, G. W.
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Children of God, awake, 103, i., Awake, our drowsy souls
Children of God, in all your need, 288, i., Denny, Sir E.
Children of God, O blessed name, 191, ii., Buckworth, J.
Children of God, rejoice and sing, For Christ hath risen, 829, i., O filii et filiae, Rex coelestis, Rex gloriae
Children of God, who pacing [*faint and*] *slow*, 166, i., Bowdler, J.
Children of Jerusalem, 510, i., Henley, J.
Children of light, arise and shine, 288, i., Denny, Sir E.
Children of light, awake, awake, 288, i., Denny, Sir E.
Children of men, rejoice and sing, 829, i., O filii et filiae, Rex coelestis, Rex gloriae
Children of old, hosanna sang, 1097, i., Stowell, H.
Children of the heavenly King, 216, i., Cennick, J.
Children of the King of grace, 1105, i., Swain, J.
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Children, think on [of] Jesus' love, 191, ii., Buckworth, J.
Children who are gone to glory, 197, ii., Burton, J., jun.
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Chosen not for good in me, 1272, i., When this passing world is done
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Christ above all glory seated, 27, ii., Aeterne Rex altissime
Christ and His Cross is all our theme, 1237, i., Watts, I.
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Christ ascends with songs exultant, 133, ii., Bell, C. D.
Christ baptist was be Johne in Jordan flude, 226, ii., Christ unser Herr zum Jordan kam
Christ before thy door is waiting, 613, ii., Keble, J.
Christ being raised from death of yore (Hac die surgens Dominus), 331, i., En dies est Dominica
Christ bids us knock and enter in, 98, i., Author of faith, to Thee I cry
Christ by heavenly hosts adored, 484, ii., Harbaugh, H.
Christ, by Whose all-saving Light, 886, i., Patris Sapientia, veritas divina
Christ crucify'd! my soul by Faith desires, 1010, ii., Schmidt, J. E.
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Christ dyed and suffred great payne, 225, ii., Christ lag in Todesbanden; 442, ii., Goostly Psalmes and Spiritualle Songes
Christ enthroned in highest heaven, 283, i., De profundis exclamantes
Christ, everlasting Source of light, 227, ii., Christe, qui lux es et dies
Christ exalted is our song, 623, i., Kent, J.
Christ for the corner-stone is given, 1200, i., Urbs beata, Hierusalem
Christ for the world we sing, 1291, i., Wolcott, S.
Christ from the dead is raised and made (Easter hymn), 801, ii., 802, i., New Version
Christ from the Father sent to bring us healing, 226, ii., Christe coelestis medicina Patris
Christ, from Whom all blessings flow, 372, i., Father, Son, and Spirit, hear
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Christ has a chosen Church, 1093, ii., Stevens, J.
Christ has come for our salvation, 785, i., Nato nobis Salvatore
Christ has done the mighty work, 161, ii., Bonar, H.
Christ has risen from the dead (Χριστὸς ἀνέστη), 62, ii., Ἀναστάσεως ἡμέρα
Christ has risen! let the tidings, 133, ii., Bell, C. D.
Christ hath arisen! Joy to our buried Head, 441, i., Goethe, J. W. von; 504, ii., Hedge, F. H.
Christ He sits on Zion's hill, 730, i., Methodist hymnody
Christ His own apostles chooseth, 772, ii., Moultrie, J.
Christ, in highest heaven enthroned, 228, i., Christe, qui sedes Olympo
Christ in His word draws near, 705, ii., Lynch, T. T.
Christ in the bands of death was laid, 225, i., Christ lag in Todesbanden
Christ in the Father's glory bright, 149, ii., Blew, W. J.
Christ is arisen, 266, ii., Coxe, A. C.; 441, i., Goethe, J. W. von
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Christ is born! exalt His name!, 232, i., Χριστὸς γεννᾶται· δοξάσατε
Christ is born, Him glorify, 232, i., Χριστὸς γεννᾶται· δοξάσατε
Christ is born, tell forth His fame, 232, i., Χριστὸς γεννᾶται· δοξάσατε; 355, ii., Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης
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Christ is gone—a cloud of light, 500, ii., He is gone—beyond the skies
Christ is gone up; yet ere He passed, 819, ii., Now to our Saviour let us raise
Christ is laid the sure Foundation. Christ is the tried [And the precious], 1200, i., Urbs beata, Hierusalem
Christ is laid the sure Foundation, Christ the Head, 1200, i., Urbs beata, Hierusalem
Christ is laid the sure Foundation, Corner-stone from, 1200, i., Urbs beata, Hierusalem
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Christ is merciful and mild, 191, ii., Buckworth, J.
Christ is my light and treasure, 233, i., Christus der ist mein Leben
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Christ is our great High Priest, 135, ii., Bennett (*née* Dampier), M. E.
Christ is risen! Alleluia!, 763, i., Monsell, J. S. B.
Christ is risen, Christ is risen, 474, i., Gurney, A. T.
Christ is risen, Christ is risen, He by Whom, 1100, i., Sturm, C. C.
Christ is risen! Christ is risen! Tell it, 501, i., He is risen! He is risen! Tell it with a joyful sound
Christ is risen from the dead, 445, ii., Gough, B.
Christ is risen; o'er His foes He reigneth, 982, i., Russell, A. T.
Christ is set the corner-stone (Angularis Fundamentum), 1200, ii., Urbs beata, Hierusalem
Christ is the Eternal Rock, 493, i., Hart, J.
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Christ is the only Sonne of God, 271, i., Cruciger (*née* von Meseritz), Elisabethe; 442, ii., Goostly Psalmes and Spiritualle Songes
Christ is the vine, we branches are, 775, ii., Mühlmann, J.
Christ ist erstanden! Freude dem Sterblichen, 266, ii., Coxe, A. C.; 441, i., Goethe, J. W. von
Christ ist erstanden, Von der Marter all, 413, ii., German hymnody; 442, ii., Goostly Psalmes and Spiritualle Songes; 1247, i., Weisse, M.
Christ Jesu, Fount of blessings rife (Christe Jesu, fons bonorum), 991, i., Salve mundi salutare
Christ Jesu, Lord most dear, 1247, ii., Weisse, M.
Christ Jesus, ere the world began, 850, i., O Thou Eternal Victim slain
Christ Jesus is that precious grain, 397, i., Freylinghausen, J. A.
Christ Jesus lay in Death's strong bands, 225, ii., Christ lag in Todesbanden
Christ Jesus Lord, to us attend (*tr.* Heyl), 1281, i., Wilhelm of Sachse-Weimar
Christ Jesus, our Redeemer born, 598, i., Jesus Christus, nostra salus
Christ Jesus was to death abased, 225, ii., Christ lag in Todesbanden
Christ Jesus, who with love untold, 852, i., O Thou, who didst with love untold
Christ lag in Todesbanden, 442, ii., Goostly Psalmes and Spiritualle Songes; 704, ii., Luther, M.; 1222, ii., Victimae Paschali
Christ lay awhile in Death's strong band, 225, i., Christ lag in Todesbanden
Christ leads me through no darker rooms, 783, ii., My whole, though broken heart, O Lord
Christ, Light unfailing, with Thy Flesh, 233, i., Christus, Lux indeficiens
Christ, mercy's holy River, 873, i., Ὁς θεῖος ποταμός
Christ, my Lord, is all my hope, 703, i., Luise-Henriette of Brandenburg
Christ, my Rock, my sure Defence, 702, ii., Luise-Henriette of Brandenburg
Christ of all my hopes the ground, 1232, ii., Wardlaw, R.
Christ of the holy angels Light and Gladness, 230, i., Christe, sanctorum decus angelorum
Christ, of Thy angel-host the Grace, 229, ii., Christe, sanctorum decus angelorum
Christ, of Thy saints the Head, the King, 229, ii., Christe! Sanctorum caput atque custos
Christ, on Whose Face the soldiers, 680, i., Littledale, R. F.
Christ, our blessed Saviour (Christus der uns selig macht), 886, i., Patris Sapientia, veritas divina
Christ, our Head, gone up on high, 372, i., Father, Son, and Spirit, hear
Christ, our Leader, and Redeemer, 232, ii., Christum ducem, Qui per crucem
Christ our Lord and Saviour, 598, i., Jesus Christus, nostra salus
Christ, our Lord, enthroned on high, 463, i., Gregory, J. G.

Christ our Lord is risen (*tr.* H. Mills), **1247**, ii., Weisse, M.
Christ our Lord is risen to-day (Erstanden ist der heilige Christ), **1104**, ii., Surrexit Christus hodie
Christ our Lord is risen to-day, Sons of men (C. Wesley, *alt.*), **226**, i., Christ the Lord is risen to-day, Sons of men
Christ, our Lord, who died to save, **598**, i., Jesus Christus, unser Heiland, Der den Tod überwand
Christ, our Passover, is slain, **1263**, ii., Wesley family, The
Christ, our song we lift to Thee, **680**, i., Littledale, R. F.
Christ, our Sun, on us arose, **680**, i., Littledale, R. F.
Christ, Redeemer of our race, **229**, i., Christe, Redemptor omnium, Ex Patre
Christ that ever reigneth, **954**, ii., Regnantem sempiterna per saecula susceptura
Christ, that only begotten, **271**, i., Cruciger (*née* von Meseritz), Elisabethe
Christ, the Author of our peace, **886**, i., Patris Sapientia, veritas divina
Christ the Corner-stone is made (Angularis Fundamentum), **1200**, i., Urbs beata, Hierusalem
Christ, the eternal Lamb of God, **170**, i., Breithaupt, J. J.
Christ, the Father's Son Eternal, **244**, i., Come, and hear the grand old story
Christ, the Father's mirrored brightness, **1177**, i., Tibi, Christe, splendor Patris
Christ, the glory of the sky, **25**, ii., Aeterna coeli gloria
Christ the good Shepherd, God's own Son, **1006**, i., Scheffler, J.
Christ, the holy angels' Grace, **229**, ii., Christe, sanctorum decus angelorum
Christ, the key-stone of the corner (Angularis Fundamentum), **1200**, i., Urbs beata, Hierusalem
Christ the King, the world's Creator, **229**, i., Christe Rex, mundi Creator
Christ the Life of all the living, **531**, ii., Homburg, E. C.
Christ, the Light that knows no waning, **233**, ii., Christus, Lux indeficiens
Christ, the Lion of royal Judah, **603**, ii., Jewitt, W. H.
Christ, the Lord, in death-bonds lay, **225**, ii., Christ lag in Todesbanden
Christ the Lord is risen again!, **1247**, i., Weisse, M.
Christ the Lord is risen, Out of, **225**, i., Christ ist erstanden, Von der Marter alle
Christ the Lord is risen to-day, Christians, haste, **597**, ii., Jesus Christ is risen to-day; **670**, i., Leeson, Jane E.; **1223**, ii., Victimae Paschali
Christ the Lord is risen to-day, He is risen indeed, **597**, ii., Jesus Christ is risen to-day; **1204**, i., Van Alstyne (*née* Crosby), Frances J.
Christ the Lord is risen to-day, Our triumphant, **597**, ii., Jesus Christ is risen to-day
Christ the Lord is risen to-day, Sons of men, **597**, ii., Jesus Christ is risen to-day
Christ the Lord to-day is risen, **598**, ii., Jesus Christus, unser Heiland, Der den Tod überwand
Christ the Lord, Whose mighty hand, **680**, i., Littledale, R. F.
Christ the Lord will come again, **1105**, i., Swain, J.
Christ, the Rock on which I build, **703**, i., Luise-Henriette of Brandenburg
Christ the Saviour, our Prince all-hailed, **598**, ii., Jesus Christus, unser Heiland Der den Tod
Christ the Son Of God most high, **760**, ii., Μνώεο Χριστὲ
Christ the spring of endless joys, **1007**, ii., Scheffler, J.
Christ the Wisdom and the Power, **1095**, i., Stone, S. J.
Christ, the woman's promised seed, **678**, i., Litanies
Christ, Thou the Champion of the band who own, **699**, i., Löwenstern, M. A. von
Christ, Thou the Champion of that war-worn host, **699**, i., Löwenstern, M. A. von
Christ, Thou who art the Light and Day, **227**, ii., Christe, qui Lux es et Dies
Christ Thou'rt Wisdom unto me, **81**, ii., Arnold, G.
Christ, thow art the licht, bot and the day, **227**, ii., Christe, qui lux es et dies
Christ, through grief and toil we come, **893**, ii., Phillimore, G.
Christ, Thy holy Wounds and Passion (Jesu deine heilge Wunden), **585**, i., Jesu deine tiefe Wunden
Christ, Thy power is man's salvation, **948**, i., Quos in hostes, Saule, tendis
Christ, Thy sacred wounds and passion (Jesu deine heilge Wunden), **585**, i., Jesu deine tiefe Wunden
Christ, Thy wounds and bitter passion, **585**, i., Jesu deine tiefe Wunden
Christ to heaven is gone before, **952**, i., Rawson, G.
Christ to my heart true joy can give (Mein Herzenstrost), **10**, ii., Ach Gott, wie manches Herzeleid
Christ to the young man said, "Yet one thing more," **685**, i., Longfellow, H. W.
Christ, to Thee, the Father's brightness, **1177**, i., Tibi, Christe, splendor Patris
Christ, to Thee, the Father's glory, **1177**, i., Tibi Christe, splendor Patris
Christ to Whom enthroned in heaven, **228**, i., Christe, qui sedes Olympo
Christ unser Herr zum Jordan kam, **704**, ii., Luther, M.
Christ was laid in Death's strong bands, **225**, ii., Christ lag in Todesbanden
Christ was merciful and mild, **191**, ii., Buckworth, J.
Christ was to Death abased, **225**, ii., Christ lag in Todesbanden
Christ watches o'er the embers, **1163**, ii., They whom the Father giveth
Christ, we come before Thee, **1168**, i., Thompson, H. J.
Christ, we sing Thy saving passion, **1190**, ii., Υμνοῦμέν σου Χριστέ, τὸ σωτήριον Πάθος
Christ, we turn our eyes to Thee (Μεγα το μυστήριον), **87**, i., Ἄσωμεν πάντες λαοί
Christ! wenn die armen manchesmal, **520**, ii., Hey, J. W.
Christ, who art above the sky, **876**, ii., Palgrave, F. T.
Christ, Who art both our Light and Day, **227**, ii., Christe, qui Lux es et Dies
Christ, who came my soul to save, **893**, ii., Phelps, S. D.
Christ, Who didst for sinners suffer, **680**, i., Littledale, R. F.
Christ who freed our souls from danger, **598**, i., Jesus Christus, nostra salus
Christ, who in Death's night of darkness, **1078**, ii., Spitta, C. J. P.
Christ! Who in heaven Thy palace gate, **825**, i., O Christe qui noster poli
Christ, who of holy angels Honour art, **229**, ii., Christe sanctorum decus angelorum
Christ, Who once among us, **165**, ii., Bourne, W. St. H.
Christ, Who saves us by His cross, **886**, i., Patris Sapientia, veritas divina
Christ, Who set free the children three, **75**, ii., Ἄφραστον θαῦμα
Christ, whom the Virgin Mary bore (Christum wir sollen), **4**, ii., A solis ortûs cardine Ad usque
Christ whose first appearance lighted, **1078**, ii., Spitta, C. J. P.
Christ, Whose glory fills the skies, Christ the true, **827**, i., O disclose Thy lovely face
Christ, Whose glory fills the skies, That famous Plant thou art, **1263**, ii., Wesley family, The
Christ, Whose mercy guideth still, **678**, i., Litanies
Christ, Whose mercy lasts for aye, **678**, i., Litanies
Christ, whose redemption all doth free, **228**, ii., Christe Redemptor omnium Ex Patre
Christ will gather in His own, **287**, i., Deiner Kinder Sammelplatz
Χριστὲ, ἀναξ, σὲ πρῶτον, **457**, i., Greek hymnody
Christe, cujus gloria (*tr.* Bingham), **226**, ii., Christ, Whose glory fills the skies
Christe cunctorum dominator alme, **645**, ii., Latin hymnody; **885**, ii., Patris aeterni Soboles coaeva
Christe, der du bist Tag und Licht, **227**, ii., Christe, qui lux es et dies
Christe Domine, laetifica sponsam tuam Ecclesiam, **813**, i., Notker
Christe, du Beistand deiner Kreuzgemeine, **415**, i., German hymnody; **699**, i., Löwenstern, M. A. von
Christe, du bist der helle Tag, **34**, ii., Alber, E.; **227**, ii., Christe, qui lux es et dies; **414**, ii., German hymnody
Christe, du bist Licht und der Tag, **443**, i., Goostly Psalmes and Spiritualle Songes
Christe, du Lamm Gottes, **31**, i., Agnus Dei qui tollis
Christe is now rysen agayne, **442**, ii., Goostly Psalmes and Spiritualle Songes
Christe Jesu fons bonorum, **990**, i., **991**, i., Salve mundi salutare
Christe Jesu Pastor bone, **990**, i., **991**, i., Salve mundi salutare
Christe lumen perpetuum, **315**, ii., Duffield, S. A. W.; **351**, i., Ennodius, M. F.
Christe precamur annue, **315**, ii., Duffield, S. A. W.; **351**, i., Ennodius, M. F.
Christe, qui lux es et dies, **344**, ii., English hymnody; **414**, ii., German hymnody; **514**, i., Herman, N.; **732**, ii., Meusel, W.; **849**, i., O splendor aeterni Patris
Christe Redemptor, **345**, ii., English hymnody
Christe Redemptor gentium, De Patre, **228**, ii., Christe Redemptor omnium Ex Patre Patris unice
Christe, sancta unica spes, salus, vita, **813**, i., Notker

Christe sanctorum decus angelorum, Auctor humani, 229, ii.; 645, i., Latin hymnody; 911, i., Primers
Christe sanctorum decus angelorum, Gentis, 229, ii.
Christe sanctorum decus angelorum, Rector humani, 229, ii., 230, i.
Christe, summi Rex Olympi, 228, i., Christe, qui sedes Olympo
Christe, tu splendor gloriae, 825, ii., O Christe, splendor gloriae
Christen erwarten in allerlei Fällen, 321, ii., Edeling, C. L.
Christen sind ein göttlich Volk, 1304, i., Zinzendorf, N. L. von
Christi Blut, Die Segensfluth, 1303, ii., Zinzendorf, N. L. von
Christi Blut und Gerechtigkeit, 319, ii., Eber, P.; 417, i., German hymnody
Christi Domini militis martyrisque, 813, i., Notker
Christi hodierna pangimini omnes una, 230, ii., Christi hodierna celebremus natalitia
Christi nam resurrectio, 330, ii., 331, i., En dies est Dominica
Christian, awake, for still the foe, 1138, i., Temperance hymnody
Christian, be thou content, 282, i., Davis, T.
Christian brethren! ere we part, 231, ii., Christians! brethren! ere we part
Christian! dost thou see them, 788, ii., Neale, J. M.; 874, ii., Οὐ γὰρ βλέπεις τοὺς ταράττοντας
Christian, ever keep in mind (Cultor Dei memento), 19, ii., Ades Pater supreme
Christian hearts in love united, 517, ii., Herz und Herz vereint zusammen
Christian love in wondrous ways, 738, i., Miris probat sese modis
Christians all, with me rejoice, 821, ii., Nun freut euch lieben Christengemein
Christians all, with one accord, 411, i., Gerhardt, P.
Christians are a holy band, Gathered by the Saviour's hand, 1304, i., Zinzendorf, N. L. von
Christians, attend! our Champion cries, 737, ii., Mir nach, spricht Christus, unser Held
Christians, awake! salute the happy morn, 199, ii., Byrom, J.; 211, i., Carols; 739, i., Missions
Christians, awake to joy and praise, 498, i., Havergal, W. H.
Christians, brethren, ere we part, 1276, i., White, H. K.
Christians, come and lift your voices, 1224, i., Victimae Paschali
Christians, dismiss your fear, 493, i., Hart, J.
Christians, if your hearts are warm, 671, i., Leland, J.
Christians, in your several stations, 493, ii., Hart, J.
Christians may find in each scene of commotion, 321, ii., Edeling, C. L.
Christians, prayer may well employ you, 77, i., Arends, W. E.
Christians, raise your grateful strain, 1224, i., Victimae Paschali
Christians, the glorious hope ye know, 215, ii., Cawood, J.
Christians, to the Paschal Victim, 1224, i., Victimae Paschali
Christians to the war! Gather from afar, 362, i., Faber, F. W.
Christians, your voices raise, 1224, i., Victimae Paschali
Christo profusum sanguinem, 25, i., Aeterna Christi munera, Et martyrum
Christo Regi regum virgo canat ecclesia, 814, i., Notker
Χριστὸς ἀνέστη ἐκ νεκρῶν, 62, ii., Ἀναστάσεως ἡμέρα
Χριστός γεννᾶται· δοξάσατε, 355, ii., Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης; 464, ii., Greek hymnody
Christ's blessed Passion set us free (Beata Christi passio), 1187, i., Tu qui velatus facie
Christ's Church in heaven is glad to-day, 1103, ii., Supernae matris gaudiae
Christ's Church in heaven to-day Rejoiceth, 1103, ii., Supernae matris gaudia
Christ's crimson blood and righteousness, 230, ii., Christi Blut und Gerechtigkeit
Christ's everlasting messengers, 231, i., Christi perennes nuntii
Christ's foe becomes His soldier, 883, ii., Pastore percusso, minas
Christ's path was sad and lowly, 569, i., Ingolstatter, A.
Christ's peerless crown is pictured in, 360, ii., Exite filiae Sion, Regis pudicae virgines
Christ's servants while they dwell below (Post facta celsa Conditor), Primo Deus coeli globum
Christum cruce mortuum Nostros ob defectus, 856, ii., Offertorium
Christum über alles lieben, 417, i., German hymnody; 978, ii., Rothe, J. A.
Christum vom Himmel ruf ich an, 413, ii., German hymnody
Christum wir sollen loben schon, 4, ii., A solis ortûs cardine Ad usque; 704, i., Luther, M.
Christus der ist mein Leben, 277, ii., Dach, S.
Christus, der uns selig macht, 886, i., Patris Sapientia, veritas divina
Christus, der wahre Gottes Sohn, 1040, ii., Selnecker, N.
Christus hunc diem jucundum cunctis, 813, i., Notker
Christus, in nostra insula quae vocatur Hibernia, 644, ii., Latin hymnody
Christus ist erstanden, Von des Todes Banden, 1247, i., Weisse, M.
Christus Lux indeficiens, 650, ii., Latin hymnody
Christus surrexit mala nostra texit, 413, ii., German hymnody
Church bells ring, 521, i., Hey, J. W.
Church of Christ whose glorious warfare, 1081, i., Sponsa Christi quae per orbem
Church of God, beloved and chosen, 497, i., Havergal, Frances R.
Church of God, by Christ's salvation, 599, i., Jesus, I my cross have taken
Church of the everlasting God, 2, ii., A little flock! So calls He thee
Church of the everliving God, 2, ii., A little flock! 'Tis well, 'tis well
Circled by His enemies, 886, i., Patris Sapientia, veritas divina
Cirkev Kristova Boha Chval, 1247, ii., Weisse, M.
Citizens of heaven, Soldiers of the Cross, 1065, ii., Soden, A. J.
City of God, how broad, how far, 604, ii., Johnson, S.
City of heaven, Jerusalem (Coelestis urbs, Jerusalem, *tr.* Beresford-Hope), 1200, ii., Urbs beata, Jerusalem
City of heaven, Jerusalem (Coelestis urbs, Jerusalem, *tr.* Copeland), 1200, i., Urbs beata, Hierusalem
City of peace, Jerusalem (Coelestis urbs, Jerusalem), 1200, ii., Urbs beata, Hierusalem
Clap your hands, ye people all, 1262, i., Wesley family The
Clare sanctorum senatus apostolorum, 649, i., Latin hymnody; 814, i., Notker
Claris conjubila Gallia cantibus, 891, ii., Peter of St. Maurice
Claris vocibus, 1041, ii., Sequences
Claro Paschali gaudio, 94, ii., Aurora lucis rutilat
Clarum decus jejunii, 470, i., Gregory the Great
Clavos pedum, plagas duras, 990, ii., Salve mundi salutare
Clay to clay and dust to dust, 166, ii., Bowring, Sir J.
Clear rings a voice; it chides the world, 1228, ii., Vox clara ecce intonat
Clear through the silent night, 577, i., Jam desinant suspiria
Clearer yet, and clearer, 995, ii., Saviour, blessed Saviour
Clemens hominum Regnator, 692, i., Lord of mercy and of might
Climb we the mountain afar, 521, i., Hie to the mountain afar
Cling to the Mighty One, 135, i., Bennett, H.
Clod i'r bendigedig Oen-a oddefodd, 386, i., Francis, B.
Close beneath the Cross that bore Him, 1083, ii., Stabat mater dolorosa
Close by the ever-hallowed cross that bore, 1083, ii., Stabat mater dolorosa
Close softly, fondly, while ye weep, 190, i., Bryant, W. C.
Clothe me, O Lord, with strength that I may dwell, 408, i., Gellert, C. F.
Clothe me with Thy saving grace, 541, i., Howitt (*née* Botham), Mary
Clouds and darkness round about Thee, 328, i., Elliott, Charlotte
Coelestis ales nuntiat, 4, i., A solis ortûs cardine Ad usque
Coelestis forma gloria, 650, i., Latin hymnody
Coelestis fornam gloriae, 845, i., O nata lux de lumine
Coelestis O Jerusalem, 941, i., Pugnate, Christi milites
Coelestis urbs, 911, i., Primers
Coelestis urbs Jerusalem, Beata pacis (Rom. Brev. text), 1199, i., 1200, i., Urbs beata, Hierusalem
Coeli Solem imitantes, 651, i., Latin hymnody
Coelica resonent, 230, ii., Christi hodierna celebremus natalitia; 1041, ii., Sequences
Coelum gaude, terra plaude, 801, ii., Peter of St. Maurice
Co-equal in Thy Father's Light, 261, ii., Consors Paterni luminis
Cogita anima fidelis, 296, i., Dies irae, dies illa
Cold and cheerless, dark and drear, 533, i., Hopps, J. P.
Coldly the wind is sweeping, 1094, i., Stock, Sarah G.

Come, abide with Thy grace, in our hearts, O Lord, **1091**, i., Stegmann, J.
Come all, and hear of Jesus' love, **589**, i., Jesu dulcis memoria
Come all dear children, sing a song, **1138**, i., Temperance hymnody
Come, all grateful human hearts, **1298**, i., Ye whose hearts are beating high
Come, all harmonious tongues, **1237**, i., Watts, I.
Come, all that heavy laden are, **670**, ii., Lehr, L. F. F.
Come all who truly bear, **1262**, i., Wesley family, The
Come all whoe'er have set, **1262**, ii., Wesley family, The
Come, all ye faithful, joyfully, **22**, i., Adeste fideles
Come all ye saints of God, **151**, ii., Boden, J.
Come, and Christ the Lord be praising, **411**, i., Gerhardt, P.
Come and deck the grave with flowers, **763**, i., Monsell, J. S. B.
Come and hear our blessed Saviour, **287**, ii., Denicke, D.
Come, and hear the sacred story, **287**, ii., Denicke, D.
Come, and let us Christ revere now, **411**, i., Gerhardt, P.
Come, and let us drink of that New River (Δεῦτε Πόμα Πάμεν), **62**, ii., 'Αναστάσεως ἡμέρα
Come, and let us praises sing, **673**, ii., Let us with a gladsome mind
Come, and let us sweetly join, **367**, i., Father, hear our humble claim
Come, and let us sweetly join (Kennedy, Hym. Chr.), **244**, i., Come, and let us sweetly join
Come, and let us sweetly join (Leeds H. Bk.), **244**, i., Come, and let us sweetly join
Come, and let us sweetly join (N. Cong. Supp.), **244**, i., Come, and let us sweetly join
Come, and the Lord shall feed your souls, **1238**, i., Watts, I.
Come and welcome to the Saviour, **734**, i., Midlane, A.
Come, approach to Jesus' table, **1303**, i., Zinzendorf, N. L. von
Come, arise, and let us go, **233**, ii., Churton, E.
Come at the morning hour, Come in thy love (*tr.* Miss Borthwick), **36**, i., Albertini, J. B.
Come at the morning hour (J. Montgomery, *alt.*), **253**, i., Come to the morning prayer
Come away from the train, **234**, ii., Clapham, J. P.
Come away where are no shadows in a glass, **1062**, ii., Smith, I. G.
Come, behold a great expedient, **284**, ii., Death is sin's tremendous wages
Come, bless Jehovah's name, **496**, i., Hatfield, E. F.
Come, bless the Lord, whose love assigns, **71**, ii., Another six days' work is done
Come, blessed Lord! bid every shore, **676**, ii., Light of the lonely pilgrim's heart
Come, blest Redeemer of the earth (*tr.* Neale, *alt.*), **1212**, i., Veni Redemptor gentium
Come, blest Redeemer of the earth (*tr.* Copeland), **1212**, i., Veni Redemptor gentium
Come, brethren, as we march along, **150**, ii., Bliss, P.
Come, brethren, ere we part, **869**, ii., Once more before we part
Come, brethren, let the song arise, **514**, i., Herman, N.
Come, brethren, let us go, **632**, i., Kommt, Kinder, lasst uns geben
Come, brethren, let us hurry, **632**, i., Kommt, Kinder, lasst uns geben
Come, brethren, let us sing, **218**, ii., Charlesworth, V. J.
Come, brothers, let us onward, **632**, i., Kommt, Kinder, lasst uns geben
Come, children all, and praise, **980**, i., Rowe, G. S.
Come, children, and join with ardour divine, **445**, ii., Gough, B.
Come, children ere we part, **869**, ii., Once more before we part
Come, children, join the heavenly throng, **244**, ii., Come, children, join the angelic throng
Come, children, join to sing, **117**, i., Bateman, C. H.
Come, children, learn your God to praise, **249**, ii., Come, little children, learn to praise
Come, children, let us go, **632**, i., Kommt, Kinder, lasst uns geben
Come, children, let's be going, **632**, i., Kommt, Kinder, lasst uns geben
Come, children, lift your voices, **514**, ii., Hernaman (*née* Ibotson), Claudia F.
Come, children! on; this way, **632**, i., Kommt, Kinder, lasst uns geben
Come, children, 'tis Jesus commands, **168**, ii., Brackenbury, R. C.
Come, Christian brethren, ere we part, **231**, ii., Christians! brethren! ere we part
Come, Christian children, come and raise, **245**, ii., Come, happy children, come and raise
Come Christian youths and maidens, **1097**, ii., Stowell, T. A.
Come, Christians all, let us rejoice, **821**, ii., Nun freut euch lieben Christengemein
Come, Christians, praise your Maker's goodness, **674**, ii., Liebich, E.
Come, condescending Saviour, come, **250**, ii., Come, our indulgent Saviour, come
Come Creator Spirit divine, **1211**, i., Veni Creator Spiritus, Mentes
Come Creator, Spirit divine, Visit now, **1211**, i., Veni Creator Spiritus, Mentes
Come, darkness, spread o'er heaven thy pall, **578**, ii., Jam toto subitus vesper eat polo
Come, dear Desire of nations, come, **194**, ii., Burder, G.
Come, dearest Lord, and bless this day, **304**, ii., Dobell, J.
Come, dearest Lord, and feed Thy sheep, **781**, ii., My Lord, my Love was crucified
Come death, released from dread, **151**, ii., Boden, J.
Come, deck our feast to-day, **1013**, i., Schmolck, B.
Come, Desire of nations, come. Fix in us, **487**, ii., Hark how all the welkin rings
Come, divine and peaceful Guest, **450**, i., Granted is the Saviour's prayer
Come, Divine Interpreter, **1263**, ii., Wesley family, The
Come down, O Love divine (*tr.* Littledale), **141**, i., Bianco da Siena
Come, enter Thine own portal (*tr.* Miss Cox), **1300**, ii., Zeuch ein zu deinen Thoren
Come, ever blessed Spirit, come, **368**, i., Father of all, in Whom we live
Come, every pious heart, **1092**, i., Stennett, S.
Come, every youthful heart, **245**, i., Come, every pious heart
Come, faithful all, rejoice and sing (*tr.* Anon.), **20**, ii., Adeste fideles
Come, faithful all, rejoice and sing (*tr.* Anon. *alt.*), **20**, ii., Adeste fideles
Come, faithful people, come away, **772**, i., Moultrie, G.
Come, faithful Shepherd, bind me, **548**, i., Hutton, J.
Come Father, Son, and Holy Ghost, To Whom, **1264**, ii., Wesley family, The
Come, Father, Son, and Holy Ghost, Whom One, **1265**, i., Wesley family, The
"Come, follow Me," our Lord doth call, **737**, ii., Mir nach spricht Christus, unser Held
Come forth, come on, with solemn song, **985**, ii., Sachse, C. F. H.
Come forth, move on, with solemn song, **985**, ii., Sachse, C. F. H.
Come forth, my heart, and seek delight, **406**, ii., Geh aus, mein Herz, und suche Freud
Come forth, O Christian brothers, **327**, i., Ellerton, J.
Come from on high, my King and God, **1183**, i., Toplady, A. M.
Come from the heavenly thrones above, **1216**, i., Venit e coelo Mediator alto
Come, gentle daughters of our land, **1138**, i., Temperance hymnody
Come God, Creator, Holy Ghost! And visit every, **1209**, i., Veni Creator Spiritus, Mentes
Come, God, Creator, Holy Ghost, And visit Thou, **1209**, i., Veni Creator Spiritus, Mentes
Come God, Creator! Holy Ghost! Thy, **1209**, i., Veni Creator Spiritus, Mentes
Come God, Creator, Holy Ghost, Visit, **1209**, i., Veni Creator Spiritus, Mentes
Come, gracious Lord, descend and dwell, **244**, ii., Come, dearest Lord, descend and dwell
Come, gracious Saviour, from above, **169**, ii., Breay, J. G.
Come, gracious Saviour, manifest Thy glory, **133**, ii., Bell, C. D.
Come, gracious Spirit, gift of love, **246**, ii., Come, Holy Spirit, heavenly Dove, My sinful maladies
Come, gracious Spirit, heavenly Dove, **186**, ii., Browne, S.; **246**, ii., Come, Holy Spirit, heavenly Dove, My sinful maladies
Come, great and gracious Saviour, come, **250**, ii., Come, our indulgent Saviour, come
Come, great Conqueror of the nations, **252**, i., Come, Thou Conqueror of the nations
Come, great Father, mighty Lord (Cultor Dei memento), **19**, ii., Ades Pater supreme
Come, guilty souls, and flee away, **543**, i., Humphreys, J.
Come, happy hour of death, and close, **1018**, ii., Schütz, J. J.
Come, happy souls, adore the Lamb, **108**, ii., Baldwin, T.
Come, happy souls, approach your God, **1237**, i., Watts, I.
Come, heavenly Dove, inspire my song, **245**, ii., Come, heavenly love, inspire my song

Come, Heavenly Love, inspire my song, 1090, i., Steele, Anne
Come, heavenly peace of mind, 949, i., Raffles, T.
Come, heavenly Spirit, come (*tr.* Bonar), 23, ii., Adsis superne Spiritus
Come, Heavenly Spirit, come:—Cleansed by Christ's blood (*tr.* Blew), 1215, ii., Veni, superne Spiritus: Purgata Christi sanguine
Come, high Redeemer, Spotless one, 1212, i., Veni Redemptor gentium
Come hither, all ye weary souls, 1237, ii., Watts, I.
Come hither, friends, and hear me say, 1007, ii., Scheffler, J.
Come hither! saith our blessed Lord, 472, ii., Grüenwald, G.
Come hither, says our blessed Lord, 472, ii., Grüenwald, G.
Come hither, says the Son of God, 472, ii., Grüenwald, G.
Come hither, ye faithful (*tr.* Caswall, *alt.*), 21, i., Adeste fideles
Come, Holy celestial Dove, 1262, i., Wesley family, The
Come, Holy Ghost. See also *Come Holy Goost*
Come, Holy Ghost, all-quickening fire, Come, in me delight, 1260, ii., Wesley family, The
Come, Holy Ghost, all-sacred fire, 164, i., Bottome, F.
Come, Holy Ghost, and send forth the beams, 1215, i., Veni Sancte Spiritus, Et emitte
Come, Holy Ghost, and through each heart, 823, ii., Nunc Sancte nobis Spiritus
Come, Holy Ghost! Come Lord our God! Spread, 631, ii., Komm heiliger Geist, Herre Gott
Come, Holy Ghost! Come, Lord our God! Thy, 632, i., Komm heiliger Geist, Herre Gott
Come, Holy Ghost, come, mighty God, 632, i., Komm heiliger Geist, Herre Gott
Come, Holy Ghost, Creator blest, And in our souls serenely rest, 1210, ii., Veni Creator Spiritus, Mentes
Come, Holy Ghost, Creator blest, And visit every faithful breast, 1210, ii., Veni Creator Spiritus, Mentes
Come, Holy Ghost, Creator blest, Come, visit Thou each willing breast, 1210, ii., Veni Creator Spiritus, Mentes
Come, Holy Ghost, Creator blest, Vouchsafe within our souls to rest, 1210, ii., Veni Creator Spiritus, Mentes
Come Holy Ghost, Creator, come, And make these souls of ours Thine own, 1211, i., Veni Creator Spiritus, Mentes
Come, Holy Ghost, Creator come, and visit all the souls of Thine (Veni Creator, L.M.), 801, i., New Version; 1210, i., Veni Creator Spiritus, Mentes
Come, Holy Ghost, Creator, come, Down from Thy heavenly throne, 1210, ii., Veni Creator Spiritus, Mentes
Come, Holy Ghost, Creator come, From Thy bright heavenly throne, 1210, ii., Veni Creator Spiritus, Mentes
Come, Holy Ghost, Creator come, From Thy celestial home, 1211, i., Veni Creator Spiritus, Mentes
Come, Holy Ghost, Creator come, Inspire the souls (Veni Creator, D.C.M.), 344, ii., English hymnody; 801, i., New Version; 1210, i., Veni Creator Spiritus, Mentes
Come, Holy Ghost, Creator, come! The darkness of our minds illume, 1210, ii., Veni Creator Spiritus, Mentes
Come, Holy Ghost, Creator come,—st. ii., *Thou, that art called the Paraclete*, 1211, i., Veni Creator Spiritus, Mentes
Come Holy Ghost, Creator, come,—st. ii., *Thou, Who art named the Paraclete*, 1210, ii., Veni Creator Spiritus, Mentes
Come Holy Ghost, eternal God, Proceeding from above, 1209, ii., Veni Creator Spiritus, Mentes
Come Holy Ghost; eternal God, Which doost from God procede, 1209, ii., Veni Creator Spiritus, Mentes
Come, Holy Ghost, fill the hearts of Thy faithful, 1215, ii., Veni Sancte Spiritus, Reple
Come, Holy Ghost! in love, Shed on us from above, 877, ii., Palmer, R.; 1215, i., Veni Sancte Spiritus, Et emitte
Come, Holy Ghost, in us arise, 875, i., Our God, our God, Thou shinest here
Come, Holy Ghost, inspire our songs, 245, ii., Come, heavenly love, inspire my song
Come, Holy Ghost! Lord God, and fill, 632, i., Komm heiliger Geist, Herre Gott
Come, Holy Ghost! Lord God, fulfil [*full fill*], 632, i., Komm heiliger Geist, Herre Gott
Come, Holy Ghost, Lord God indeed, 1248, i., Weisse, M.
Come Holy Ghost, my soul inspire, Spirit of, 713, ii., Mant, R.
Come, Holy Ghost, my soul inspire: This one great gift impart, 794, ii., Nettleton, A.
Come, holy ghost, o creator eternall, 1211, i., Veni Creator Spiritus, Mentes
Come, Holy Ghost, O Thou alone, 1211, i., Veni Creator Spiritus, Mentes
Come Holy Ghost, our hearts inspire, Let us Thy influence prove, 1261, i., Wesley family, The
Come, Holy Ghost, our souls inspire, And lighten, 263, i., Cosin, J.; 344, ii., English hymnody; 1210, i., Veni Creator Spiritus, Mentes; 1250, ii., Welsh hymnody
Come Holy Ghost, our souls inspire, And warm with uncreated fire (*tr.* Cosin, *alt.*), 1210, i., Veni Creator Spiritus, Mentes
Come, Holy Ghost! rule Thou within, 632, i., Komm heiliger Geist, Herre Gott
Come, Holy Ghost, send down those beams, Which sweetly flow in silent streams, 1214, ii., Veni Sancte Spiritus, Et emitte
Come, Holy Ghost, the Comforter, 523, ii., Hill, R.
Come, Holy Ghost, Thou Source of good, 1216, i., Veni superne Spiritus: Purgata Christi sanguine
Come, Holy Ghost, to us send down, Like rays of light, 1215, i., Veni Sancte Spiritus, Et emitte
Come, Holy Ghost, Who ever One Art with the Father and the Son, Come, 823, i., Nunc Sancte nobis Spiritus
Come Holy Ghost, Who ever One Art with the Father and the Son E'en now, 823, ii., Nunc Sancte nobis Spiritus
Come, Holy Ghost, Who ever One Reignest with Father, 803, i., Newman, J. H.; 823, ii., Nunc Sancte nobis Spiritus
Come, Holy Ghost, with God the Son, 823, ii., Nunc Sancte nobis Spiritus
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Come, holy Ghoste that us hath made, 1211, i., Veni Creator Spiritus, Mentes
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Come, Holy Spirit, And send forth the heavenly, 1215, i., Veni Sancte Spiritus, Et emitte
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Come, Holy Spirit, come, Inspire the souls of Thine, 1210, ii., Veni Creator Spiritus, Mentes
Come, Holy Spirit, come, Let Thy, 492, ii., Hart, J.
Come, Holy Spirit, come, Mercies revealing, 281, ii., Davis, T.
Come, Holy Spirit come, O hear an infant's prayer, 1175, ii., Thrupp, Dorothy A.
Come, Holy Spirit, come; With energy, 122, i., Beddome, B.
Come, Holy Spirit, Dove divine, 609, i., Judson, A.
Come, Holy Spirit, from above, And from the realms of light and love, 1215, i., Veni Sancte Spiritus, Et emitte
Come, Holy Spirit, from above, In fulness of the Father's love, 1215, i., Veni Sancte Spiritus, Et emitte
Come, Holy Spirit, from the height, 1215, i., Veni Sancte Spiritus, Et emitte
Come, Holy Spirit, from the throne, 1189, ii., Tyers, J.
Come, Holy Spirit, God and Lord, 632, i., Komm heiliger Geist, Herre Gott
Come, Holy Spirit! gracious Lord! Help us, 632, i., Komm heiliger Geist, Herre Gott
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Come, Holy Spirit, Lord our God, And pour, 632, i., Komm heiliger Geist, Herre Gott
Come, Holy Spirit, nigh, And from the heaven on high, 1215, ii., Veni Sancte Spiritus, Et emitte
Come, Holy Spirit, raise our songs (st. i.-iii., Brackenbury), 955, i., Rejoice, rejoice, ye fallen race
Come, Holy Spirit, send down those beams Which gently flow in silent streams, 1214, ii., Veni Sancte Spiritus, Et emitte
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Come, humble souls, ye mourners, come, 506, i., Heginbothom, O.
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Come, Jesus, come; for here, 715, ii., Martineau, Harriet
Come, Jesus, come, return again, 847, ii., O Saviour, is Thy promise fled?
Come, Jesus, heavenly Teacher, come, 122, i., Beddome, B.
Come, Jesus, Redeemer, abide Thou with me, 878, i., Palmer, R.
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Come, join the Kingly Banquet, free, 14, i., Ad regias Agni dapes
Come, join ye saints, with heart and voice, 722, i., Medley, S.
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Come, let our souls adore the Lord, 1089, ii., Steele, Anne
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Come, let the young unite and raise, 245, ii., Come, happy children, come and raise
Come let us all arise, and keep the watches of the night, 809, i., Nocte surgentes vigilemus omnes
Come, let us all unite to sing God is love, 545, i., Hurditch, C. R.
Come, let us all, with fervour (*tr.* Jacobi), 319, ii., Eber, P.
Come, let us all with one accord, 868, ii., Omnes una celebremus
Come let us anew, our journey pursue, 727, ii., Methodist hymnody; 1262, ii., Wesley family, The
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Come, let us celebrate the morn, 785, i., Nato nobis Salvatore
Come, let us embrace, 1264, ii., Wesley family, The
Come, let us gladly sing, 496, i., Hatfield, E. F.
Come, let us join in songs of praise, To our ascended Priest, 896, i., Pirie, A.
Come let us join our cheerful songs, 129, i., Behold the glories of the Lamb; 346, ii., 350, ii., English hymnody
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Come, let us join our songs of praise, To our ascended Priest, 896, i., Pirie, A.
Come, let us join our souls to God, 351, i., Enquire, ye pilgrims, for the way
Come, let us join the hosts above, 1264, ii., Wesley family, The
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Come, let us lift our heart and voice, 165, ii., Bourne, H.
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Come, let us praise the Name of God, Who spread the lofty skies, 286, i., Dei canamus gloriam
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Come, let us sing our Maker's praise, 197, ii., Burton, J., jun.
Come, let us sit and weep, 710, i., Maerentes oculi spargite lachrymas
Come, let us sound her praise abroad, 313, i., Drummond, W. H.
Come, let us stand as Balaam stood, 726, i., Methinks I stand upon the rock
Come, let us strike our harps afresh, 954, i., Reed, A.
Come, let us taste the wine's new fruit, 63, i., Ἀναστάσεως ἡμέρα
Come, let us to the Lord our God, 1034, i., Scottish translations and paraphrases
Come, let us tune our loftiest song, 1266, i., West, R. A.
Come, let us with glad music, 664, ii., Laudes crucis attollamus
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Come, Lord Jesus, take Thy rest, 996, ii., Saviour of the nations, come
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Come, Lord, when grace has made me meet, 783, ii., My whole, though broken heart, O Lord
Come, lovers of mankind, 1138, i., Temperance hymnody
Come, mighty Spirit, penetrate, 161, ii., Bonar, H.
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Come, my Redeemer, come, 954, i., Reed, A.
Come, my soul, awake, 'tis morning, 203, ii., Canitz, F. R. L. von
Come, my soul, cast off all sorrow, 720, i., Maurice, P.
Come, my soul, thou must be waking, 203, ii., Canitz, F. R. L. von
Come, my soul, thou must be waking, Now is breaking, 203, i., Canitz, F. R. L. von
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Come, now, ye wanderers, to your God, 1061, i., Sinners, obey the gospel word
Come, O come, Thou King of glory, 1216, i., Veni, veni, Rex gloriae
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Come, O come, Thou quickening Spirit, True as, 508, i., Held, H.
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Come, O Holy Ghost! inspire Hallowed thought and pure desire (*tr.* Chambers), 1215, i., Veni Sancte Spiritus, Et emitte
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Come, O Holy Spirit, come; Earthward from, 1215, ii., Veni Sancte Spiritus, Et emitte
Come, O Holy Spirit, down, Send from heaven, 1215, i., Veni Sancte Spiritus, Et emitte
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Come, O Jesu, to Thy Table, 186, i., Brown-Borthwick, R.
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Come, O my soul, with thankful voice, 1007, ii., Scheffler, J.
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Come, O Saviour, long expected, **252**, ii., Come, Thou long expected Jesus
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Come, O Spirit, from on high, **1215**, ii., Veni, superne Spiritus: Purgata Christi sanguine
Come, O Spirit, graciously, **23**, ii., Adsis superne Spiritus
Come, O Spirit, Lord of grace, **1215**, i., Veni Sancte Spiritus, Et emitte
Come, O Thou all-victorious Lord, **53**, i., Almighty God, eternal Lord; **1242**, i., We bow before Thy gracious Throne
Come, O Thou greater than our hearts, **1290**, ii., Witness Divine, the Just and True
Come, O Thou Holy Dove, **1300**, ii., Zeuch ein zu deinen Thoren
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Come, O ye sinners, to the Lord, **1061**, i., Sinners, obey the gospel word
Come on, thou blessed of the Lord, **247**, ii., Come in, thou blessed of the Lord, Enter in
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Come, our indulgent Saviour come, **851**, ii., O Thou the hope of Israel's host
Come, pay the worship God requires, **168**, i., Boyse, J.
Come, poor sinners, come to Jesus, **680**, ii., Lloyd, W. F.
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Come, praise your Lord and Saviour, **541**, i., How, W. W.
Come, pure hearts, in sweetest measures, **202**, i., Campbell, R.; **608**, ii., Jucundare plebs fidelis; **1059**, i., Sing to God in sweetest measures
Come, quickly come, dread Judge of all, **847**, i., O quickly come, dread Judge of all
Come quickly, gracious Lord, and take, **1263**, i., Wesley family, The
Come, raise we all the blessed strain, **1097**, i., Stowell, H.
Come, Ransom of our captive race, **201**, ii. Campanus, J.
Come, Redeemer of the nations, **1212**, i., Veni Redemptor gentium
Come sacred peace, delightful guest, **322**, i., Edmeston, J.
Come, said Jesus' sacred voice, **114**, i., Barbauld (*née* Aikin), Anna L.
Come, saints, adore your Saviour God, **524**, i., Hill, S. P.
Come saints and shout the Saviour's praise, **506**, i., Heginbothom, O.
Come, saints, and sing in sweet accord, **623**, i., Kent, J.
Come, Saviour, come, to all the earth, **1212**, ii., Veni Redemptor gentium
Come, Saviour, Jesus, from above, **1206**, i., Venez Jesus, mon salutaire
Come, Saviour of nations wild, **1212**, i., Veni Redemptor gentium
Come, Saviour of the earth, **1212**, i., Veni Redemptor gentium
Come, says Jesus' sacred voice, **114**, i., Barbauld (*née* Aikin), Anna L.
Comé, see the place where Jesus lay, And hear, **518**, i., He's gone, see where His body lay; **614**, ii., Kelly, T.
Come, see the place where Jesus lies, **483**, ii., Hankinson, T. E.
Come, Shepherds, come, 'tis just a year, **498**, ii., Havergal, W. H.
Come, shout aloud the Father's grace, **506**, i., Heginbothom, O.
Come, sing the gospel's joyful sound, **150**, ii., Bliss, P.
Come, sing to me of heaven, **1055**, ii., Shindler (*née* Palmer), Mary S. B.
Come, sing with holy gladness, **279**, ii., Daniell, J. J.
Come, sinner, in whose guilty breast, **605**, ii., Jones, E.
Come, sinners [*sinner*], *to the gospel feast, Jesus invites*, **251**, i., Come, sinners to the gospel feast, Let every soul
Come, sinners, to the gospel feast; O come without delay, **251**, i., Come, sinners, to the gospel feast, Let every soul
Come, sinners, wash away, **43**, i., All hail, ye blessed band (st. ix., x.)
Come, sons of God, awake, **103**, i., Awake, our drowsy souls
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Come, sound his praise abroad, **1239**, ii., Watts, I.
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Come, Spirit, come! Thy dwelling-place, **1211**, i., Veni Creator Spiritus, Mentes
Come, Spirit from above, **1216**, i., Veni superne Spiritus: Purgata Christi sanguine
Come, Spirit, Source of light, **244**, ii., Come, blessed Spirit, Source of light
Come, Spirit, Whose creative power, **1211**, i., Veni Creator Spiritus, Mentes
Come, sweet harp, resounding, **29**, ii., Ἄγε μοι, λίγεια φόρμιγξ
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Come, take by faith the Body of your Lord, **993**, i., Sancti venite, corpus Christi sumite
Come, take His offers now, **16**, i., Adams, N.
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Come, thou blest angelic throng, **20**, i., Adeste coelitum chori
Come, Thou bright and morning Star, **629**, ii., Knorr von Rosenroth, C.
Come Thou Creating Spirit blest, And be our Guest, **1211**, i., Veni Creator Spiritus, Mentes
Come, Thou Creator God, **1209**, i., Veni Creator Spiritus, Mentes
Come, Thou Eternal Spirit, come, **122**, i., Beddome, B.
Come, Thou Everlasting Spirit, **1262**, i., Wesley family, The
Come, Thou Fount of every blessing, **544**, i., Huntingdon, Selina Hastings (*née* Shirley), Countess of; **969**, i., Robinson (of Cambridge), R.; **996**, ii., Saviour, Source of every blessing
Come Thou heavenly Spirit pure, **23**, ii., Adsis superne Spiritus
Come, Thou High and Lofty One, **244**, i., Come and let us sweetly join
Come, Thou Holy Paraclete, **1215**, i., Veni Sancte Spiritus, Et emitte
Come, Thou Holy Spirit, come (Caswall, *alt.*), **910**, ii., Primers; **1214**, ii., Veni Sancte Spiritus, Et emitte
Come, Thou Holy Spirit, nigh; Leave Thy blissful throne on high, **1215**, i., Veni Sancte Spiritus, Et emitte
Come Thou now, and be among us, **824**, ii., O beata Hierusalem, praedicanda civitas
Come Thou, O come, Sweetest and kindliest, **1211**, ii., Veni, jam veni, benignissime
Come, Thou omniscient Son of Man, **1262**, ii., Wesley family, The
Come Thou, our heavenly Adam, come, **447**, ii., Graces
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Come Thou Redeemer of the earth, The Virgin's, **1212**, i., Veni Redemptor gentium
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Come, Thou Saviour of our race, **1212**, i., Veni Redemptor gentium
Come, Thou soul-transforming Spirit, **358**, i., Evans, Jonathan
Come, Thou Source of sweetest gladness, **827**, i., O du allersüsste Freude
Come, Thou Spirit ever living, **508**, i., Held, H.
Come Thou Spirit, life bestowing, **1211**, i., Veni Creator Spiritus, Mentes
Come, Thou Spirit of all light, **1214**, ii., Veni Sancte Spiritus, Et emitte
Come Thou Who dost the soul endue, **54**, i., Almum Flamen, vita mundi
Come to Bethlehem and see, **445**, ii., Gough, B.
Come to Calvary's holy mountain, **764**, i., Montgomery, J.
Come to Jesus, He invites you, **218**, ii., Charlesworth, V. J.
Come to Jesus, little one, **1188**, ii., Turney, E.
Come to Jesus, O my brothers, **254**, ii., Come, ye sinners, poor and wretched
Come to me, dreams of heaven, **509**, ii., Hemans (*née* Browne), Felicia D.
Come to me, thoughts of heaven, **509**, ii., Hemans (*née* Browne), Felicia D.
Come to our dark nature's night, **253**, i., Come to our poor nature's night
Come to our poor nature's night, **952**, i., Rawson, G.
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Come to the land of peace, **509**, ii., Hemans (*née* Browne), Felicia D.
Come to the royal feast, **734**, i., Midlane, A.
Come to the Saviour now! **1280**, ii., Wigner, J. M.
Come to the Saviour, make no delay (Root), **756**, i., Missions
Come to Thy Church, O Lord our God, **977**, i., Rooke, T.
Come to Thy temple here on earth, **1300**, ii., Zeuch ein zu deinen Thoren
Come, trembling sinner, in whose breast, **605**, ii., Jones, E.
Come, tread once more the path with song, **985**, ii., Sachse, C. F. H.
Come tune, ye saints, your noblest strains, **1089**, ii., Steele, Anne
Come, tune your heart, **212**, ii., Carols; **407**, ii., Gellert, C. F.
Come, unite in praise and singing, **411**, i., Gerhardt, P.
Come unto Me all ye who mourn, **1289**, i., With solemn thanksgiving, our Lord
Come unto Me, and rest, **770**, ii., Morris (*née* Goffe), Eliza F.
Come unto Me, the Saviour speaks [*said*], **109**, i., Balfern, W. P.
Come unto Me, ye weary, **302**, ii., Dix, W. C.
Come unto Me, ye weary, come, **318**, i., East, J.
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Come, we shepherds, whose blest sight, **211**, i., Carols
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Come, weary sinner, in whose breast, **605**, ii., Jones, E.
Come, weary souls, in Christ your Lord, **1061**, i., Sinners, obey the gospel word
Come, weary souls, with sins distressed, **253**, ii., Come, weary souls, with sin distressed; **1090**, i., Steele, Anne
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Come, ye children, list to me, **622**, i., Kennedy, B. H.
Come, ye children, sweetly sing, **201**, ii., Campbell, Etta
Come, ye disconsolate, where'er ye languish, **765**, i., Moore, T.
Come, ye faithful choirs on earth, **636**, i., Laetabundus exultet fidelis chorus: Alleluia: Regem regum
Come ye faithful, raise the anthem, **112**, ii., Baptist hymnody; **254**, i., Come, ye saints, and raise an anthem
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Come, ye lofty, come ye lowly, **212**, ii., Carols
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Come, ye nations, thankful own, **30**, ii., Agnoscat omne saeculum
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Come, ye saints, behold and wonder, **254**, ii., Come, ye saints, look here and wonder
Come, ye saints, draw nigh and wonder, **254**, ii., Come, ye saints, look here and wonder
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Come, ye sinners, poor and wretched, **492**, ii., Hart, J.
Come, ye sinners, sad and weary, **254**, ii., Come, ye sinners, poor and wretched
Come, ye souls, by sin afflicted, **1105**, i., Swain, J.
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Come ye that fear the Lord, **764**, ii., Montgomery, J.
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Come ye that love the Lord, **253**, ii., Come, we that love the Lord
Come ye that love the Saviour's Name, **1090**, i., Steele, Anne
Come, ye weary, heavy laden, **254**, ii., Come, ye sinners, poor and wretched
Come ye who bow to sovereign grace, **1081**, ii., Spurgeon, C. H.
Come ye who love the Lord, **253**, ii., Come, we that love the Lord
Come, ye who love the Lord, And feel His, **245**, i., Come, every pious heart
Come ye yourselves apart and rest awhile, **142**, i., Bickersteth, E. H.
Come ye yourselves apart, and rest awile. The wtiy is weary, **1276**, ii., Whiting, Mary B.
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Comes at times a stillness as of even, **1062**, ii., Smith, I. G.
Comes it again, the sweet and solemn hour, **995**, i., Sass, G. H.
Comes once more the awful night, **603**, i., Jesus, while He dwelt below
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Comfort, comfort ye, my people, **867**, i., Olearius, Johannes
Comfort, ye ministers of grace, **689**, ii., Lord, I confess my sins to Thee
Comfort ye, people of the Lord: for He, **542**, i., Hull, W. W.
Comforter from both together (*tr.* Wrangham), **945**, i., Qui procedis ab utroque
Comforter, possess and cheer us (Consolator alme, veni), **705**, ii., Lux jucunda, lux insignis
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Commend thy way, O mortal, **126**, i., Befiehl du deine Wege
Commit the way before thee, **126**, i., Befiehl du deine Wege
Commit thou all thy griefs, **125**, ii., Befiehl du deine Wege; **1193**, ii., Unitarian hymnody
Commit thou all thy ways, and all, **126**, i., Befiehl du deine Wege
Commit thou every sorrow, and care into His hand, **126**, i., Befiehl du deine Wege
Commit thou thy each grievance, **126**, i., Befiehl du deine Wege
Commit thy course and keeping, **126**, ii., Befiehl du deine Wege
Commit thy secret grief, **126**, i., Befiehl du deine Wege
Commit thy way, confiding, **126**, i., Befiehl du deine Wege
Commit thy way, O weeper, **126**, i., Befiehl du deine Wege
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Commit thy ways, thy sorrows, **126**, i., Befiehl du deine Wege
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Compared with Christ, in all besides, **1183**, i., Toplady, A. M.
Complete in Thee, no work of mine, **1291**, ii., Wolfe, A. R.
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Concentu parili hic te, Maria, veneratur populus, **813**, i., Notker
Condemned are all the sons, **1117**, i., Taylor, D.
Confido et conquiedo (Fret not poor soul while doubt and fear, Miss Procter), **975**, ii., Roman Catholic hymnody
Congaudent angelorum chori gloriosae Virgini, **813**, i., Notker
Conquering kings their titles take, **1224**, i., Victis sibi cognomina
Conquering Prince and Lord of glory, **1144**, i., Tersteegen, G.
Consider all my sorrows, Lord, **1239**, ii., Watts, I.
Consolator alme veni, **705**, ii., Lux jucunda, lux insignis
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Creating Spirit, come! control And visit every willing soul, 1211, i., Veni Creator Spiritus, Mentes
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Creator, ere this fall of day, 1135, ii., Te lucis ante terminum
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Creator eternal, Who framed the earth, 1137, i., Telluris ingens Conditor
Creator, ever good and kind, 956, i., Rerum Creator optime
Creator, God immense and wise, 563, i., Immense coeli Conditor
Creator, great and good (Telluris alme Conditor), 1137, i., Telluris ingens Conditor
Creator, Holy Spirit! come, 1211, i., Veni Creator Spiritus, Mentes
Creator, Lord of all, 956, i., Rerum Creator optime
Creator, Majesty divine, 1135, i., Te laeta mundi Conditor
Creator of all! through Whose all-seeing Might, 291, i., Deus Creator omnium Polique rector
Creator of all worlds, look down, 956, i., Rerum Creator optime
Creator of earth and heaven, 35, ii., Alberti, H.
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Creator of the earth to Thee, 1135, ii., Te laeta mundi Conditor
Creator of the heavens, Whose arm, 563, i., Immense coeli Conditor
Creator of the light, supreme, 700, ii., Lucis Creator optime
Creator of the rolling flood, 504, i., Heber, R.
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Creator of the starry frame (Creator alme siderum, *tr.* G. W. Doane), 258, i., Conditor alme siderum
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Creator of the starry poles (Creator alme siderum), 258, i., Conditor alme siderum
Creator of the stars above (Creator alme siderum), 258, i., Conditor alme siderum
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Creator of the Universe, 1137, i., Telluris ingens Conditor
Creator of the world, do Thou, 956, i., Rerum Creator omnium
Creator of the world, look down, 956, i., Rerum Creator optime
Creator of the world, to Thee, 1134, ii., Te laeta mundi Conditor
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Creator Spirit! be our Guest, 1211, i., Veni Creator Spiritus, Mentes
Creator Spirit, by Whose aid, 314, i., Dryden, J.; 345, i., English hymnody; 686, ii., Lord at Thy word the constant sun; 911, ii., Primers; 974, i., ii., Roman Catholic hymnody; 1210, i., Veni Creator Spiritus, Mentes
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Creator Spirit, come and rest Within the souls, 1211, i., Veni Creator Spiritus, Mentes
Creator Spirit, come in love, And let our hearts, 1211, i., Veni Creator Spiritus, Mentes
Creator Spirit, come in love, Our struggling souls, 1211, i., Veni Creator Spiritus, Mentes
Creator Spirit, come, Visit these souls of Thine, 1211, i., Veni Creator Spiritus, Mentes
Creator Spirit, from Thy throne Descend to make our souls Thine own, 1211, i., Veni Creator Spiritus, Mentes
Creator Spirit! hear our prayer, 1209, i., Veni Creator Spiritus, Mentes
Creator Spirit, Holy Dove, 1209, i., Veni Creator Spiritus, Mentes
Creator Spirit, Lord of grace, 1210, ii., Veni Creator Spiritus, Mentes
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Creator Spirit, Thou the first, 16, ii., Adams (*née* Flower), Sarah
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Crown Him with crowns of gold, 270, ii., Crown Him with many crowns
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Crux de te volo conqueri, 1082, i., Stabat mater dolorosa
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Crux, mundi benedictio, 279, i., Damiani, P.
Crux tua, Christe, salus hominum, 650, i., Latin hymnody
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Cum revolvo toto corde, 518, ii., Heu! heu! mala mundi vita
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Da pacem, Domine, 204, ii., Capito, W.; 704, i., Luther, M.; 859, ii., 862, i., Old Version
Da puer plectrum, 1060, i., Sing, ye faithful, sing with gladness
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Daily, daily sing to Mary, Sing, my soul, her praises due (Omni die, dic Mariae, mea, laudes, anima), 1202, i., Ut jucundas cervus undas aestuans desiderat
Daily, O Lord, our prayer be said, 443, i., Graces
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Dank, Dank, sey dir für dein Erbarmen, 1100, i., Sturm, C. C.
Dank sei Gott in der Höhe, 775, ii., Mühlmann, J.
Danket dem Herren heut und allezeit (N. Herman), 1040, i., Selnecker, N.
Danket um Alles, ihr Kinder der göttlichen Liebe, 519, ii., Heusser (*née* Schweizer), Meta
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Dark, dark indeed the grave would be, 405, ii., Gaskell, W.
Dark is the night, and cold the wind is blowing, 1204, i., Van Alstyne (*née* Crosby), Frances J.
Dark is the sky that overhangs my soul, 1095, i., Stone, S. J.
Dark, mighty Ocean, rolling to our feet, 385, i., Fouqué, F. H. C. de la Motte
Dark night arrays in hueless vest, 820, i., Nox atra rerum contegit
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Dark was the night and cold the ground, 499, i., Haweis, T.
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Dark were the paths our Master trod, 405, ii., Gaskell, W.
Darkly frowns the evening sky, 893, ii., Phillimore, G.
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Darkness overspreads us here, 804, i., Newton, J.
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Das äussre Schifflein wälgert sich, 1304, i., Zinzendorf, N. L. von
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Das Brünnlein quillt, das Lebenswasser fliesset, 50, i., Allendorf, J. L. C.
Das furchtbar zu den frohen Tischen trat, 486, ii., Hardenberg, G. F. P. von
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Daughter of Sion, cease thy bitter tears, 1216, i., Venit e coelo Mediator alto
Daughters of pity, tune the lay, 1196, ii., Unitarian hymnody
Daughters of Sion! Royal maids, 360, ii., Exite filiae Sion, Regis pudicae virgines
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Day all-jubilant, all-splendid, 705, ii., Lux jucunda, lux insignis
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Day by day the manna fell, 256, ii., Conder, J.; 697, ii., Lord's (The) prayer
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Day divine! when in the temple, 421, ii., Gill, T. H.
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Day foretold, that day of ire, 300, ii., Dies irae, dies illa
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Day of anger, day of mourning (*tr.* W. J. Irons, *alt.*), 298, ii., Dies irae, dies illa
Day of anger, day of mourning (*tr.* Beste), 299, ii., Dies irae, dies illa
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Dear Lord, amid the throng that pressed, **288**, i., Denny, Sir E.
Dear Lord and Father of mankind, **1277**, i., Whittier, J. G.
Dear Lord and Master mine, **421**, ii., Gill, T. H.
Dear Lord, and shall Thy Spirit rest, **1090**, i., Steele, Anne
Dear Lord, and will Thy pardoning love, **284**, i., Dear Lord, Thy condescending love; **375**, i., Fellows, J.
Dear Lord, in Thee alone, **624**, ii., Kimball, Harriet McE.
Dear Lord, Thou art not sorry, **421**, ii., Gill, T. H.
Dear Lord, though bitter is the cup, **123**, i., Beddome, B.
Dear Lord, Thy light Thou dost not hide, **421**, ii., Gill, T. H.
Dear Lord, to hear Thee and Thy word, **238**, i., Clausnitzer, T.
Dear Maker of the starry skies (Creator alme siderum), **258**, i., Conditor alme siderum
Dear Master, what can children do, **719**, i., Matheson, Annie
Dear Redeemer, we are here, **238**, i., Clausnitzer, T.
Dear Refuge of my weary soul, **780**, i., My God, my Father, blissful Name
Dear Saviour, bless us ere we go, **1107**, ii., Sweet Saviour, bless us ere we go
Dear Saviour, ever at my side, **284**, i., Dear Angel, ever at my side
Dear Saviour, if these lambs should stray, **106**, i., Bacon, L.; **546**, i., Hyde (*née* Bradley), Abby B.
Dear Saviour of a dying world, **1233**, ii., Waring, Anna L.
Dear Saviour, prostrate at Thy feet, **1092**, i., Stennett, S.
Dear Saviour, Thou my faithful Shepherd, come, **505**, ii., Heermann, J.
Dear Saviour, to Thy little lambs, **670**, i., Leeson, Jane E.
Dear Saviour, we are Thine, **306**, i., Doddridge, P.
Dear Saviour, we Thy will obey, **352**, i., Ere Christ ascended to His throne
Dear Saviour, while I here am blest (Mein Heiland, wenn mein Geist erfreut), **1100**, i., Sturm, C. C.
Dear Saviour, Who for me has borne, **505**, i., Heermann, J.
Dear Shepherd of Thy people, hear, **840**, ii., O Lord, our languid souls inspire
Dear soul, couldst thou become a child, **1144**, i., Tersteegen, G.
Dear ties of mutual succour bind, **190**, i., Bryant, W. C.
Dear to Thee, O Lord, and precious, **520**, i., Heusser (*née* Schweizer), Meta
Dearest Immanuel, Prince of the lowly, **675**, ii., Liebster Immanuel, Herzog der Frommen
Dearest Jesu, we are here, for to hear (*tr.* Moravian H. B., 1754), **238**, i., Clausnitzer, T.
Dearest Jesu! we are here, Thee to hear, **238**, i., Clausnitzer, T.
Dearest Jesus, come to me, **590**, i., Jesu, komm' doch selbst zu mir
Dearest Jesus, we are here; On Thy tender grace relying, **675**, ii., Liebster Jesu wir sind hier Deinem Worte nachzuleben
Dearest of Names, our Lord and King, **722**, ii., Medley, S.
Death cannot make my soul afraid, **284**, ii., Death cannot make our souls afraid
Death cannot make my soul afraid, **1099**, i., Stryker, M. W.
Death has no bidding to divide, **422**, ii., Gill, T. H.
Death held our Lord in prison, **225**, ii., Christ lag in Todesbanden
Death in all this world prevaileth, **36**, ii., Albinus, J. G.
Death is an awful word, **122**, i., Beddome, B.
Death is no more a frightful foe, **535**, i., Horne, W. W.
Death is no more among our foes, **722**, i., Medley, S.
Death may dissolve my body now, **1034**, i., Scottish translations and paraphrases
Death o'er all his sway maintaineth, **36**, ii., Albinus, J. G.
Death shall be thy birthday morn, **513**, ii., Heri mundus exultavit
Death shut the gates of paradise, **1172**, ii., Thring, E.
Death, 'tis an awful word, **122**, i., Beddome, B.
Deathless principle, arise, **1182**, ii., Toplady, A. M.
Deathless spirit, now arise, **285**, i., Deathless principle, arise
Deck thyself, my soul, with gladness—l. 5. *Unto Him, whose boundless grace*, **1014**, ii., Schmücke dich, o liebe Seele
Deck thyself, my soul, with gladness—l. 5. *Unto Him, whose grace unbounded*, **1014**, ii., Schmücke dich, o liebe Seele
Decked with robes such state befitting, **1095**, i., Stola regni laureatus
Decora lux aeternitatis auream, **93**, i., Aurea luce et decore roseo
Decus sacrati nominis, **642**, ii., Latin hymnody
Deem not that they are blest alone, **189**, ii., Bryant, W. C.
Deem we sometimes, spirit-shaken, **1179**, i., Titius, C.
Deep are the wounds which sin has made, **1089**, ii., Steele, Anne
Deep down beneath the unresting surge, **161**, ii., Bonar, H.
Deep hidden by divine decree, **1088**, ii., Statuta decreto Dei
Deep in our hearts, let us record, **1239**, ii., Watts, I.
Deep sorrow on the Apostles came (Tristes erant apostoli), **95**, i., Aurora lucis rutilat
Deep thoughts were in her breast, **1285**, ii., Wilson, Jane
Deepen the wounds Thy hand has made, **1263**, ii., Wesley family, The
Deeply dark and deeply still, **1095**, ii., Stone, S. J.
Deeply laid a sure Foundation (Angulare fundamentum), **1200**, i., Urbs beata, Hierusalem
Defend me, Lord, from shame (Ps. xxxi.), **800**, i., New Version
Defend the poor and desolate, **737**, i., Milton, J.
Defer not, O our God, **468**, i., Gregory, J. G.
Deffro 'nghalon, deffro 'nghân-i ddyrchafu, **386**, i., Francis, B.
Dein eig'ne Liebe zwinget mich, **1007**, i., Scheffler, J.
Dein Heil, o Christ! nicht zu verscherzen, **407**, ii., Gellert, C. F.
Dein König kommt in niedern Hüllen, **418**, i., German hymnody; **981** i., Rückert, F.
Dein König kommt, o Zion, **418**, i., German hymnody
Dein Nam ist gross, **311**, i., Dreinieigkeit, der Gottheit wahrer Spiegel
Dein sind wir Gott, in Ewigkeit, **626**, i., Klopstock, F. G.
Dein Wort, o Herr, ist milder Thau, **404**, ii., Garve, C. B.
Deine heilige Geburt, **626**, i., Klopstock, F. G.
Deinen Frieden gib uns Herr, **418**, i., German hymnody
Delay not, delay not, O sinner draw near, **494**, ii., Hastings, T.
Delight and joy of earth, **872**, i., Optatus votis omnium
Delight of all the earth, **872**, i., Optatus votis omnium
Delightful is the task to sing, **90**, ii., Auber, Harriet
Deliver me, my God of might (Ps. lix. Pont), **1022**, ii., Scottish hymnody
Deliver me, O Lord my God (Ps. lix.), **800**, ii., New Version
Deluded souls that dream of heaven, **760**, i., Mistaken souls that dream of heaven
Dem blut'gen Lamme, das sich, **472**, ii., Grünbeck (*née* Naverofsky), Esther
Demeure dans ta grâce (Ach bleib mit deiner Gnade), **393**, ii., French hymnody
Den Grund hvorpaa jeg bygge (Brorson), **1003**, i., Scandinavian hymnody
Den Himmels-Vorschmack hab' ich auf der Erde, **791**, ii., Neander, J.
Den Himmels-Vorschmack hab' ich schon hinieden, **791**, ii., Neander, J.
Den Vater dort oben, **1248**, i., Weisse, M.
Depart, my child! **528**, ii., Hoffmann, G.
Depth of mercy can there be, **367**, i., Father, God, Who seest in me
Depths of love with power divine, **236**, i., Clarum decus jejunii
Der am Kreuz ist meine Liebe (Rube), **980**, i., Rube, J. C.
Der am Kreuz ist meine Liebe, Meine Lieb ist Jesus Christ (Fritsch?), **980**, i., Rube, J. C.
Der am Kreuz ist was ich meine, Und sonst nichts in aller Welt, **980**, i., Rube, J. C.
Der beste Freund ist in dem Himmel, **417**, i., German hymnody; **1012**, i., Schmolck, B.
Der Bräutgam wird bald rufen, **1232**, i., Walther, J.
Der du bist drei in Einigkeit, **704**, i., Luther, M.; **843**, i., O Lux beata Trinitas et principalis Unitas
Der Du der Herzen König bist (N. L. von Zinzendorf), **978**, ii., Rothe, J. A.
Der du Herr Jesu, Ruh und Rast (Qui jacuisti mortuus), **1187**, i., Tu qui velatus facie
Der du in der Nacht des Todes, **1078**, ii., Spitta, C. J. P.
Der Du in Todesnächten, **418**, i., German hymnody
Der du noch in der letzten Nacht, **1304**, ii., Zinzendorf, N. L. von
Der du trugst die Schmerzen aller, **519**, ii., Heusser (*née* Schweizer), Meta

Der edle Hirte, Gottes Sohn, **1006**, i., Scheffler, J.
Der edle Schäfer, Gottes Sohn, **1006**, i., Scheffler, J.
Der ersten Unschuld reines Glück, **418**, i., German hymnody
Der Frühling ist erschienen, **194**, i., Bürde, S. G.
Der Glaube fehlt und darum fehlen, **1016**, i., Schüner, J. G.
Der Glaub' ist ein lebend'ge Kraft, **512**, ii., Herbert, P.
Der Gott von unserm Bunde, **558**, ii., I thirst, Thou wounded Lamb of God; **1302**, ii., Zinzendorf, N. L. von
Der heil'ge Christ ist kommen, **79**, ii., Arndt, E. M.
Der Herr bricht ein zu Mitternacht, **980**, i., Rube, J. C.
Der Herr der Ernte winket, **985**, ii., Sachse, C. F. H.
Der Herr fährt auf gen Himmel, **984**, ii., Sacer, G. W.
Der Herr ist auferstanden, **418**, ii., German hymnody; **639**, i., Lange, J. P.
Der Herr ist mein getreuer Hirt, Dem ich mich ganz vertraue, **121**, i., Becker, C.
Der Herr ist mein getreuer Hirt, Hält mich, in seiner Hute, **732**, ii., Meusel, W.
Der Herr ist mein getreuer Hirt, Hält mich, **962**, i., Ringwaldt, B.
Der Herr ist treu, der Herr ist ewig treu, **405**, i., Garve, C. B.
Der Herre ist mein treuer Hirt, Hält mich in seiner Hute, **732**, ii., Meusel, W.; **962**, i., Ringwaldt, B.
Der Himmel hängt voll Wolken schwer, **773**, i., Möwes, H.
Der Hirt, am Kreuz gestorben, **525**, i., Hiller, P. F.
Der König ruht, und schauet doch, **1070**, ii., Spangenberg, A. G.
Der letzte meiner Tage, **777**, ii., Münter, B.
Der lieben Sonne Licht und Pracht, **416**, ii., German hymnody; **1034**, i., Scriver, C.
Der Meister ist ja lobenswerth (*tr.* Roberthin), **202**, ii., Camphuysen, D. R.; **968**, i., Roberthin, R.
Der Mensch hat bange Stunden, **1076**, i., Spitta, C. J. P.
Der Mond ist aufgegangen, **236**, ii., Claudius, M.; **418**, i., German hymnody
Der rauhe Herbst kommt wieder, **35**, i., Alberti, H.
Der Sabbath ist vergangen, **1013**, ii., Schmolck, B.
Der selge Heiland, Jesus Christ, **973**, i., Roh, J.
Der sich auf seine Schwachheit steurt, **492**, ii., Harsdörffer, G. P.
Der Tag bricht an, die Nacht ist hin, **321**, ii., Edeling, C. L.
Der Tag bricht an und zeiget sich, **321**, ii., Edeling, C. L.
Der Tag der ist so freudenreich, **295**, i., Dies est laetitiae, In ortu regali; **325**, ii., Ein Kindelein so löbelich
Der Tag ist hin, **396**, i., Freylinghausen, J. A.
Der Tag ist hin, mein Jesu, bei mir bleibe, **792**, i., Neander, J.
Der Tag ist wieder hin und diesen Theil des Lebens, **407**, ii., Gellert, C. F.
Der Tod klopft bei mir an, **505**, ii., Heermann, J.
Der Tod kommt an, da soll ich ringen, **1249**, i., Weissensee, P. H.
Der Trennung Last liegt schwer auf mich, **1017**, ii., Schubart, C. F. D.
Der trübe Winter ist vorbei, **406**, ii., Geh aus, mein Herz, und suche Freud; **1071**, ii., Spee, F. von
Der unsre Menschheit an sich nahm, **402**, i., Funk, G. B.
Der Vater kennt dich, kenn auch ihn, **395**, ii., Freudentheil, W. N.
Der Waizen wächset mit Gewalt, **406**, ii., Geh aus, mein Herz, und suche Freud
Der Welt heilant, nim min grüezen, **989**, ii., Salve mundi salutare
Des Christen Schmuck und Ordensband, **1078**, ii., Spitta, C. J. P.
Des Herren Wort bleibt in Ewigkeit, **512**, ii., Herbert, P.
Des Lebens abgestecktes Ziel, **1302** ii., Zinzendorf, N. L. von
Des Maurers Wandeln, **441**, ii., Goethe, J. W. von
Des tages do ich daz Kreuze nam, **955**, i., Reinmar of Hagenau
Descend, celestial Dove, **375**, i., Fellows, J.
Descend, Celestial Spirit blest, **1216**, i., Veni superne Spiritus: Purgata Christi sanguine
Descend from heaven, celestial Dove, **492**, ii., Hart, J.
Descend from heaven, ye angel choirs, **20**, i., Adeste coelitum chori
Descend, O Lord, from heaven descend, **725**, ii., Merrick, J.
Descend to Thy Jerusalem, O Lord, **686**, ii., Lord, come away; why dost Thou stay
Descend, ye heavens, in gentle dews, **201**, ii., Campanus, J.
Despised is the man of grief, **238**, i., Cleft are the rocks, the earth doth quake
Despond not, little band, although, **55**, i., Altenburg, J. M.
Deus Creator omnium, **56**, ii., Ambrosius; **647**, i., Latin hymnody
Deus ignee fons animarum, **822**, i., Nun lasst uns den Leib begraben
Deus in tua virtute sanctus Andreas, **814**, i., Notker
Deus mundum, en, molitur (*tr.* Macgill), **433**, ii., God moves in a mysterious way
Deus Pater ingenite, **522**, ii., Hilary; **642**, i., Latin hymnody
Deus qui perenni, See *O qui perenne residens potestatis solis*, **814**, i., Notker
Deus terras qui polosque (*tr.* Bingham), **440**, i., God that madest earth and heaven
Deus tuorum militum, **120**, i., Beadon, H. W.; **314**, i., Dryden, J.
Deus veniet; *trementes* (*tr.* Macgill) **1154**, i., The Lord shall come! the earth shall quake
Δεῦτε ἅπαντες πίστοι, **465**, i., Greek hymnody
Δεῦτε πόμα πίωμεν (Ode iii.), **62**, ii., Ἀναστάσεως ἡμέρα
Δεῦτε τελευταῖον ἄσπασμον, **464**, ii., Greek hymnody
Devoted unto Thee, **809**, ii., Noel, B. W.
Devoutly I adore Thee, God in figures veiled, **23**, ii., Adoro Te devote, latens Deitas
Devoutly I adore Thee, unseen Deity, **23**, i., Adoro Te devote, latens Deitas
Dew-dropping nectar on earth pours down from the heights of Olympus, **523**, i., Hildebert
Dic nobis, Maria, **1223**, i., Victimae Paschali
Dich Frau vom Himmel, ruf ich an, **413**, ii., German hymnody
Dich Geist der Wahrheit, Geist der Kraft, **79**, ii., Arndt, E. M.
Dicimus grates, **318**, ii., Eber, P.
Dicta de Te sunt miranda (*tr.* Bingham), **427**, ii., Glorious things of Thee are spoken
Did Christ o'er sinners weep?, **122**, ii., Beddome, B.
Did I perhaps Thee somewhat grieve, **514**, i., Herman, N.
Did Jesus die, but not for me?, **272**, ii., Cruttenden, R.
Did Jesus weep for me?, **893**, ii., Phelps, S. D.
Didst Thou, dear Jesus [*Saviour*] *suffer shame*, **720**, ii., Maxwell, J.
Die Asche will nicht lassen ab, **326**, i., Ein neues Lied wir heben an
Die Bäume blühen ab, **467**, ii., Gregor, C.; **1302**, ii., Zinzendorf, N. L. von
Die Blümlein klein und gross in meines Herren Garten, **1144**, ii., Tersteegen, G.
Die Christen gehn von Ort zu Ort, **417**, i., German hymnody; **1304**, i., Zinzendorf, N. L. von
Die erste Ruhestätte, die die Welt, **1080**, i., Spitta, C. J. P.
Die Gottes Cherubim, **467**, i., Gregor, C.
Die Gottes Seraphim, **467**, i., Gregor, C.
Die helle Sonn leucht jetzt herfür, **514**, i., Herman, N.
Die Herrlichkeit der Erden, **473**, i., Gryphius, A.
Die ihr des Lebens edle Zeit, **267**, ii., Cramer, J. A.
Die Kirche Christi, die er geweiht, **417**, ii., German hymnody; **1070**, i., Spangenberg, A. G.
Die Kirche Christi ist hin und her, **1070**, ii., Spangenberg, A. G.
Die Liebe darf wohl weinen, **525**, i., Hiller, P. F.
Die Liebe will was ganzes haben, **1144**, ii., Tersteegen, G.
Die Nacht ist kommen, drin wir ruhen sollen, **512**, i., Herbert, P.
Die Nacht ist nun vergangen, **492**, ii., Harsdörffer, G. P.
Die sanfte Bewegung, die liebliche Kraft, **960**, ii., Richter, C. F.
Die Seele Christi heil'ge mich, **70**, ii., Anima Christi sanctifica me
Die Seele ruht in Jesu Armen, **50**, ii., Allendorf, J. L. C.; **417**, i., German hymnody
Die Sonne kommt heran, **1007**, i., Scheffler, J.
Die Sonne tönt nach alter Weise, **441**, i., Goethe, J. W. von
Die Sonne wird mit ihrem Schein, **1248**, i., Weisse, M.
Die Welt kommt einst zusammen, **525**, i., Hiller, P. F.
Die Welt thut ihre augen zu, **79**, ii., Arndt, E. M.
Die wir uns all hier beisammen finden, **417**, i., German hymnody
Die Woche geht zum Ende, **1012**, i., Schmolck, B.
Die Wollust dieser Welt, **1018**, i., Schütz, J. J.
Die Zeit ist nunmehr nah, **410**, i., Gerhardt, P.
Diem festum Bartholomaei, Christi amici, **814**, i., Notker
Dies est laetitiae, In ortu regali, **325**, ii., Ein Kindelein so löbelich; **650**, i., Latin hymnody
Dies illa, dies vitae, **519**, i., Heu! Heu! mala mundi vita
Dies irae, dies illa (Thomas of Celano), **76**, i., Apparebit repentina dies magna Domini; **136**, i., Benson,

E. W.; 314, i., Dryden, J.; 344, ii., English hymnody; 589, i., Jesu dulcis memoria; 649, ii., Latin hymnody; 879, ii., Pange lingua gloriosi corporis mysterium; 911, i., ii., Primers; 961, ii. (See *Most surely at the appointed time*), Ringwaldt, B.; 968, ii. (See *Day of anger, all arresting*), Robertson, W. B.; 1020, ii., Scott, Sir W.; 1042, i., Sequences; 1231, i., Walker, G. (of Hillton); 1283, ii., Williams, Is.

Dies ist der Tag den Gott gemacht, 407, i., Gellert, C. F.

Dies mirandorum! dies (*tr.* Bingham), 282, i., Day of Judgment, day of wonders

Dies sind die heilgen zehn Gebot, 442, ii., Goostly Psalmes and Spiritualle Songes

Diess ist der Gemeinde Stärke (See *Das ist der Gemeine Stärke*), 908, i., Preiswerk, S.

Diess ist der Tag, den Gott gemacht, 418, i., German hymnody

Diess ist die Nacht, da mir erschienen, 784, i., Nachtenhöfer, C. F.

Diess sind die heilgen zehn Gebot, 704, ii., Luther, M.

Dignare me laudare, 73, i., Antiphon

Dilecte Deo, Galle, perenni, 813, i., Notker

Dim and dark our present vision, 116, i., Barton, B.

Dim eyes for ever closed, 238, ii., Clephane, Elizabeth C.

Dimitte nos, Deus, Tuis, 688, ii., Lord, dismiss us with Thy blessing

Dir dankt mein Herz, dir jauchst mein Lied, 1016, i., Schöner, J. G.

Dir, dir, du Geber aller Gaben, 674, ii., Liebich, E.

Dir, dir, Jehovah will ich singen, 268, i., Crasselius [Crasselt], B.

Dir hab ich mich ergeben, 527, i., Hippel, T. G. von

Diri patris, 1043, ii., Sequences

Dirige, 73, ii., Antiphon

Discendi, Amor santo, 141, i., Bianco da Siena

Dismiss me not Thy service, Lord, 705, ii., Lynch, T. T.

Dismiss us with Thy blessing, Lord, 493, i., Hart, J.; 688, ii., Lord, dismiss us with Thy blessing

Disowned of Heaven, by man opprest, 607, ii., Joyce, J.

Dispenser of the gifts of heaven, 1102, ii., Summi largitor praemii

Display Thy both wings over, 822, ii., Nun ruhen alle Wälder

Disposer supreme And Judge of the earth, 1103, ii., Supreme quales, Arbiter; 1283, ii., Williams, Is.

Divine objet, auquel nul objet n'est pareil, 476, i., Guyon (*née* de la Mothe), Jeanne M. B.

Divine Physician of the soul, 502, i., Heal us, Emmanuel, here we are

Divine Protector, Lord, and Sire, 204, i., Capitan, Herr Gott, Vater mein

Divitiis exutus es, 541, i., Huc ad montem Calvariae

Do Christus gebaren war Frröwden sick der Engel schar, 565, ii., In natali Domini

Do flesh and nature dread to die, 350, ii., English hymnody; 1241, i., Watts, I.

Do I believe what Jesus saith, 1241, i., Watts, I.

Do I delight in sorrow's dress, 90, i., Attend and mark the solemn fast

Do I not love Thee, Lord most high, 826, i., O Deus ego amo Te, Nam prior Tu amasti me

Do Ihesus an dem creütze stüund, 164, i. Böschenstein, J.

Do not I love Thee, oh! my Lord?, 305, ii., Doddridge, P.; 350, ii., English hymnody

Do not, O God, refrain Thy tongue (Ps. lxxxiii., Hopkins), 865, ii., Old Version

Do the right, never fear, 144, i., Blackhall, C. R.

Do Thou, O God, in mercy help (Ps. lvi.), 800, ii., New Version

Do we mourn for friends departed?, 639, i., Lange, J. P.

Do we not know that solemn word? 1237, ii., Watts, I.

Do we only give Thee heed?, 421, ii., Gill, T. H.

Do you ask what most I prize, 1019, i., Schwedler, J. C.

Do you see the Hebrew captive?, 150, ii., Bliss, P.

Doctor egregie, Paule (Elpis?), 93, i., Aurea luce et decore roseo

Does one small voice within the soul?, 281, ii., Davis, T.

Does the Gospel-word proclaim, 804, i., Newton, J.

Does the Lord my profit seek?, 122, ii., Beddome, B.

Does the Lord of glory speak?, 117, ii., Bathurst, W. H.

Done is the work that saves, 162, i., Bonar, H.

Dormi, Fili! dormi, Mater, 213, i., Carols

Dost thou bow beneath the burthen?, 263, i., Coster, G. T.

Dost Thou my profit seek?, 122, ii., Beddome, B.

Dost Thou, the High and Heavenly One?, 1065, ii., So new-born babes desire the breast

Doth Jesus live? why am I sad, 401, i., Frühmorgens da die Sonn aufgeht

Doubt it not—thou too shalt come (*tr.* Miss Borthwick), 19, ii., Heusser (*née* Schweizer), Meta

Doué du langage des anges, 390, i., French hymnody

Dove of purity unstained (Castis fit, expers sordibus), 329, ii., Emergit undis et Deo

Down from the realms of glory driven, 941, i., Pulsum supernis sedibus

Down headlong from their native skies, 1237, ii., Watts, I.

Down in adoration falling (Tantum ergo sacramentum), 879, i., Pange lingua gloriosi corporis mysterium

Down in lowly worship bending (Tantum ergo sacramentum), 879, i., Pange lingua gloriosi corporis mysterium

Down in the pleasant pastures, 1055, ii., Shipton, Anna

Down in the valley with my Saviour I would go, 274, i., Cushing, W. O.

Down life's dark vale we wander, 150, ii., Bliss, P.

Down the dark future, through long generations, 685, i., Longfellow, H. W.

Down to the sacred wave, 1063, ii., Smith, S. F.

Down towards the twilight drifting, 967, i., Robbins, S. D.

Down with the rosemary and the bays, 211, i., Carols

Draw, Holy Spirit, nearer, 1077, ii., Spitta, C. J. P.

Draw me, O draw me, gracious Lord, 1015, ii., Scholefield, J.

Draw me, O Father, to the Son, 268, ii., Crasselius [Crasselt], B.

Draw near, all ye faithful, 21, ii., Adeste fideles

Draw near, O holy Dove, draw near, 1291, ii., Wolfe, A. R.

Draw near, thou lowly Christian, 214, i., Carr, T. W.

Draw near, ye faithful Christians, 21, ii., Adeste fideles

Draw near, ye saints, with sweetest praise, 535, i., Horne, W. W.

Draw nigh, all ye faithful, 21, i., Adeste fideles

Draw nigh, and take the Body of the Lord, 993, i., Sancti venite, Corpus Christi sumite

Draw nigh, draw nigh, Emmanuel (Veni, veni Emmanuel, 74, i., Antiphon; 756, ii., Missions

Draw nigh, draw nigh, Immanuel (*tr.* Cooke), 74, i., Antiphon

Draw nigh to the Holy, 709, i., Mackellar, T.

Draw nigh to Thy Jerusalem, O Lord, 686, ii., Lord, come away, why dost Thou stay

Draw out, sad heart, thy melody, 913, ii., Prome vocem, mens, canoram

Draw us, Saviour, then will we, 402, i., Funcke, F.

Draw us to Thee, in mind and heart, 402, i., Funcke, F.

Draw us to Thee, Lord Jesus, 402, i., Funcke, F.

Draw us to Thee, So shall we flee, 402, i., Funcke, F.

Draw us to Thee, then will we flee, 1007, ii., Scheffler, J.

Dread Framer of the earth and sky, 26, ii., Aeterne rerum Conditor

Dread King, to Whom the angelic hosts do cry, 1104, i., Supreme Rector coelitum

Dread Majesty above (*tr.* H. Mills), 951, ii., Rambach, J. J.

Dread Maker of whate'er we see, 956, i., Rerum Creator optime

Dread Ruler of the universe, 26, ii., Aeterne rerum Conditor

Dread Trinity in Unity, 1187, ii., Tu Trinitatis Unitas

Dread Triune Mystery, 1187, ii., Tu Trinitatis Unitas

Dread Unity in Trinity, 1187, ii., Tu Trinitatis Unitas

Dread Word, Who erst, when time was not (Verbum Supernum prodiens, E Patris), 1218, i., Verbum Supernum prodiens, A Patre olim exiens

Dread Word, Who from the Father hast (Verbum Supernum prodiens, E Patris), 1218, i., Verbum Supernum prodiens, A Patre olim exiens

Dreieinigkeit der Gottheit wahrer Spiegel, 386, ii., Franck, J.

Drink deep of the Spirit, and thou shalt be filled, 1031, ii., Scottish hymnody

Driven from their home, their pathway lost, 941, i., Pulsum supernis sedibus

Drooping souls, no longer mourn, 495, i., Hastings, T.

Drop, drop, slow tears, 347, i., English hymnody

Drop the limpid waters now, 166, ii., Bowring, Sir J.

Dros y bryniau tywyll nivliog (W. Williams), 1253, ii., Welsh hymnody

Drümb sey getrost du kleines Heer, 54, ii., *See* Altenburg, J. M.

Du angenehmer Tag, 1013, ii., Schmolck, B.

Du bist ja, Jesu mein Freude, 630, ii., Koitsch, C. J.

Du bist zwar mein und bleibest mein, 412, i., Gerhardt, P.

Du blutiger Versühner, 558, i., I thirst, Thou wounded Lamb of God; 808, i., Nitschmann, J.

Du, dem der Himmel und die Erd' sich beuget, 227,

i., Christe cunctorum Dominator alme; 950, i., Rambach, A. J.
Du Friedefürst, Herr Jesu Christ, 319, ii., Ebert, J.
Du gebalftes Weltgebäude, 387, i., Franck, J.
Du gehest in den Garten beten, 725, i., Mentzer, J.
Du gehst zum Garten um zu beten, 725, i., Mentzer, J.
Du gestern und auch heute, 1303, ii., Zinzendorf, N. L. von
Du grosser Schmerzensmann, 1159, i., Thebesius, A.
Du hast, o Herz, geweinet, 519, i., Heusser (*née* Schweizer), Meta
Du hast uns, Herr, die Pflicht, 951, i., Rambach, J. J.
Du himlisco trohtin (Otfrid?), 874, i., Otfrid of Weissenburg
Du heiliges Kind, 305, i., Dober (*née* Schindler), Anna
Du Hüter Israel, 153, i., Bogatzky, C. H. von
Du innig geliebter Erlöser der Sünder, 1304, i., Zinzendorf, N. L. von
Du keusche Seele du, 196, i., Burmeister, F. J.
Du klagst und fühlest die Beschwerden, 407, ii., Gellert, C. F.
Du Lebensbrod, Herr Jesu Christ, 965, ii., Rist, J.
Du lentze Gut, des jares tiurste quarte, 261, ii., Conrad of Queinfurt
Du, meine Seele, singe, 412, i., Gerhardt, P.
Du, o schönes Weltgebäude, 387, i., Franck, J.
Du Quell, der alle Herzen tränket, 477, i., Hagenbach, C. R.
Du Rocher de Jacob, 712, ii., Malan, H. A. C.
Du schöne Lilie auf dem Feld, 1078, ii., Spitta, C. J. P.
Du selbst, o Herr, bist ja mein Hirt und Hüter, 320, i., Ebrard, J. H. A.
Du sollst, so sprach der Herr, du sollst ermatten, 773, ii., Möwes, H.
Du Stern in allen Nächten, 418, i., German hymnody
Du treues Haupt, ich sag' es mit Empfinden, 1305, i., Zinzendorf, N. L. von
Du Vater aller Geister, 1304, i., Zinzendorf, N. L. von
Du Vater aller Kreatur, 1302, ii., Zinzendorf, N. L. von
Du weinest für Jerusalem, 505, ii., Heermann, J.
Du wesentliches Ebenbild, 302, i., Diterich, J. S.
Du wesentliches Wort, 417, i., German hymnody; 665, i., Laurenti, L.
Du wollst erhören Gott, ihr Flehn, 626, i., Klopstock, F. G.
Duc nos, Genitor coelestis (*tr.* Bingham), 669, i., Lead us, heavenly Father, lead us
Duci cruento martyrum, 1092, ii., Stephano primo martyri
Due praises to the incarnate Love, 408, ii., Gelobet seist du Jesu Christ
Dulce nomen Jesu Christi, Felix omen ferens tristi, 1184, i., Tract
Dulcis amor, pax, veritas, 650, i., Latin hymnody
Dulcis Jesu memoria, 585, ii., Jesu dulcis memoria
Dulcis Jesu, spes pauperum, 650, i., Latin hymnody
Dum pressuris ac aerumnis se gemit obnoxiam, 647, i., Latin hymnody
Dunkel ist's! des Lebens laute Töne, 519, ii., Heusser (*née* Schweizer), Meta
Durch Adam's Fall ist ganz verderbt, 414, ii., German hymnody; 442, ii., Goostly Psalmes and Spiritualle Songes; 1072, ii., Spengler, L.
Durch Jesum kann ich auch mit Freud, 867, i., Olearius, Johannes
Durch Trauem und durch Plagen, 984, ii., Sacer, G. W.
Dwell in Christ, who once descended, 145, ii., Bleibt be dem, der euretwillen
Dwelling high in endless day, 1215, ii., Veni Sancte Spiritus, Et emitte
Dyfais fawr trag'wyddol gariad (T. Charles), 1251, ii., Welsh hymnody
Dying a guilty world to save, 268, i., Cramer, J. A.
Dying Friend of sinners, hear us, 367, i., Father, hear the blood of Jesus
Dying souls, fast bound in sin, 495, i., Hastings, T.
Dyma Geidwad i'r colledig (M. Rhys), 1251, ii., Welsh hymnody

E ka makou Makua iloko o ka lani (Our Father, which art in heaven), 741, i., Missions
Each day, my soul, tell Mary's praise (Omni die, dic Mariae, mea, laudes, anima), 1202, i., Ut jucundas cervus undas aestuans desiderat
Each moment I turn me, 1145, i., Tersteegen, G.
Each other we have owned, 122, ii., Beddome, B.
Each sorrowful mourner be silent, 291, ii., Deus ignee fons animarum
Early Christ rose, ere dawn of day, 521, ii., High Priest for sinners, Jesus, Lord
Early, my God, without delay, 1239, ii., Watts, I.
Early the holy women came, 1097, i., Stowell, T. A.
Early with the blush of dawn, 514, ii., Hernaman (*née* Ibotson), Claudia F.
Earnest of future bliss, 1183, i., Toplady, A. M.
Earth! guard what here we lay in holy trust, 509, ii., Hemans (*née* Browne), Felicia D.
Earth has a joy unknown to heaven, 525, ii., Hillhouse, A. L.
Earth has engrossed my love too long, 318, i., Earth hath detained me prisoner long
Earth has many a noble city (O sola magnarum urbium), 946, ii., Quicumque Christum quaeritis
Earth has nothing bright for me, 1006, ii., Scheffler, J.
Earth has nothing sweet or fair, 1006, ii., Scheffler, J.
Earth hath many a mighty city (O sola magnarum urbium), 946, ii., Quicumque Christum quaeritis
Earth in beauty smiles again, 532, i., Hood, E. P.
Earth is but the land of shadows, 1267, i., What is earth with all its treasures?
Earth, rejoice; our Lord is King, 318, i., Earth, rejoice; the Lord is King
Earth to earth, and dust to dust! Here the evil, 318, i., Earth to earth, and dust to dust, Lord we own
Earth to earth, and dust to dust, Lord we own, 474, ii., Gurney, J. H.
Earth very evil is; Time through the last of his journeys is hasting, 534, ii., Hora novissima, tempora pessima sunt, vigilemus
Earth, with all thy thousand voices, 233, ii., Churton, E.
Earth with her ten thousand flowers, 1119, ii., Taylor, T. R.
Earth, with its dark and dreadful ills, 214, i., Cary, Alice
Earthly Kings their titles take, 1224, ii., Victis sibi cognomina
Earthly pilgrim, joyful see, 663, ii., Lauda Sion Salvatorem
Earth's boasted joys and splendour, 473, i., Gryphius, A.
Earth's but a sorry tent, 269, ii., Crossman, S.
Earth's Consolation, why so slow, 486, ii., Hardenberg, G. F. P. von
Earth's firmest ties will perish, 892, i., Peters (*née* Bowly), Mary
Earth's mighty Maker, Whose command, 1137, i., Telluris ingens Conditor
Earth's transitory things decay, 166, ii., Bowring, Sir J.
Easter-day is here, and we, 772, i., Moultrie, G.
Eastward, ever eastward, 1095, ii., Stone, S. J.
Easy it is for us, as free from risk (Στέργειν μὲν ἡμᾶς ὡς ἀκινδυνον φόβῳ), 355, ii., Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης
Eat and rest at this great feast, 1303, ii., Zinzendorf, N. L. von
Ecce! iterum Dominus vitae lucisque revelat (*tr.* Bingham), 29, ii., Again the Lord of life and light
Ecce jam noctis tenuatur umbra, 470, i., Gregory the Great; 809, i., Nocte surgentes vigilemus omnes; 819, ii., Now, when the dusky shades of night retreating; 878, i., Palmer, R.
Ecce lingua Britanniae, 208, i., Carols
Ecce panis angelorum, 662, ii., 663, ii., Lauda Sion Salvatorem
Ecce quem vates, 276, ii., Da puer plectrum, choreis ut canam fidelibus
Ecce sollemnis diei canamus festa, 320, ii., Ecce sollemni hac die canamus festa; 814, i., Notker
Ecce tempus est vernale, 650, i., Latin hymnody
Ecce tempus idoneum, 470, i., Gregory the Great; 840, ii., O Lord our God, with earnest care
Ecce vocibus carmina comparibus, 814, i., Notker
Edele Lieb, wo bist so gar bei uns verstecket, 67, ii., Andreae, J. V.
Eden from each flowery bed, 493, i., Hart, J.; 603, i., Jesus, while He dwelt below
E'en now vouchsafe, Good Spirit, One, 823, ii., Nunc Sancte nobis Spiritus
E'er since the day this Cross was mine, 955, i., Reinmar of Hagenau
Egregie doctor Paule mores instrue, 93, i., Aurea luce et decore roseo
Eheu! eheu! mundi vita, 137, i., Bernard of Clairvaux; 518, ii., Heu! Heu! mala mundi vita
Eheu, quid homines sumus?, 108, ii., Balde, J.
Ehmals sollts gestorben sein, 1304, ii., Zinzendorf, N. L. von
Ehr und Dank sei dir gesungen, 965, ii., Rist, J.
Ehre dem Seitenmaal, 467, i., Gregor, C.
Εἰ καὶ τὰ παρόντα, 732, i., Methodius II.
Ei, wie so sanft entschläfest du, 795, ii., Neumann, G.
Ei, wie so sanft verschläfest du, 322, ii., Ei wie so selig schläfest du; 795, ii., Neumann, G.
Ei, wie so selig schläfest du, 795, i., ii., Neumann, G.
Eia fratres cari festivitatem sancti Otmari, 814, i., Notker

Eia harmoniis, socii, laudum resonis, 814, i., Notker
Eia recolamus laudibus piis digna, 814, i., Notker; 648, i., 649, i., Latin hymnody
Eighteen hundred years ago, 734, ii., Midlane, A.
Eile, eile, meine Seele, 507, i., Heinrich, E.
Ein ander stelle sein Vertrauen, 702, i., Luise-Henriette of Brandenburg
Ein feste Burg ist unser Gott (Ps. 46, Luther), 205, i., Carlyle, T.; 405, ii., Gaskell, W.; 414, i., German hymnody; 442, ii., Goostly Psalmes and Spiritualle Songes; 504, ii., Hedge, F. H.; 589, i., Jesu dulcis memoria; 704, i., Luther, M.; 751, i., Missions; 1041, i., Send out Thy light and truth, O God
Ein Jahr der Sterblichkeit, 419, i., Gersdorf (*née* von Friesen), Henriette C. von
Ein Kind geborn zu Bethlehem, 940, ii., Puer natus in Bethlehem
Ein Kindelein so löbelich, 295, i., Dies est laetitiae In ortu regali
Ein lieblich Loos ist uns gefallen, 1076, i., 1078, ii., Spitta, C. J. P.
Ein neues Jahr ist angefangen, 940, i., Puchta, C. R. H.
Ein neues Lied wir heben an, 414, i., German hymnody; 704, ii., Luther, M.; 821, ii., Nun freut euch lieben Christengemein
Ein Pilger schickt sich an zur Fahrt, 1078, ii., Spitta, C. J. P.
Ein Pilgrim bin ich in der Welt, 1100, i., Sturm, C. C.
Ein reines Herz, Herr, schaff in mir, 799, i., Neuss, H. G.
Ein selges Herze führt diese Sprach, 1304, i., Zinzendorf, N. L. von
Ein selig Herze führt diese Sprach, 1304, i., Zinzendorf, N. L. von
Ein starker Held ist uns kommen, 973, i., Roh, J.
Eine Heerde und ein Hirt, 418, i., German hymnody; 634, i., Krummacher, F. A.
Einen jeden Augenblick, 1145, i., Tersteegen, G.
Einer bliebt König, wenn alles erlieget, 153, i., Bogatzky, C. H. von
Eines wünsch ich mir vor allem Andern, 418, i., German hymnody; 628, i., Knapp, A.
Eins Christen Herz, 160, ii., Böhmer, Maria M.
Eins ist noth, ach Herr, diess Eine, 417, i., German hymnody; 1016, ii., Schröder, J. H.
Einst fahren wir vom Vaterlande, 628, i., Knapp, A.
Einst wird's geschehn, dass auf der Erde, 1166, i., Tholuck, F. A. G.
Ἐκ νυκτὸς ἔργων ἐσκοτυσμένης πλανης (Ode v.), 355, ii., *Ἔσωσε λαὸν θαυματουργὸν Δεσπότης*
Ἐκ νυκτός ορθρίζοντες (Ode v.), 87, ii., *Ἀσωμεν πάντες λαοί*
Ἐλέησον ἡμᾶς, ὁ Θεός, 441, i., God the Lord, in mercy bending
Elizabeth, thy regal wealth and fame, 871, i., Opes decusque regium reliqueras
Embrace your full salvation, 422, i., Gill, T. H.
Emerging, lo! from Jordan's flood, 329, ii., Emergit undis et Deo
Emitte Christi Spiritus, 125, i., Bede
Emmanuel, Thy Name we sing, 1288, i., Wir singen dir, Immanuel
Emmanuel, we sing Thy praise, 1288, i., Wir singen dir, Immanuel
En clara vox redarguit, 1228, ii., Vox clara ecce intonat
En mitten in des lebens zeyt, 721, i., Media vita in morte sumus
En Persici ex orbis sinu, 947, i., Quicumque Christum quaeritis
En regnator coelestium et terrenorum, 813, i., Notker
En ut superba criminum, 262, ii., See Cor arca legem continens
Encore cette journée J'élèverai la voix, 392, ii., French hymnody
Encouraged by Thy gracious word, 165, ii., Bourne, H.
Encumbered heart I lay by thy sorrow, 1246, ii., Wegleiter, C.
Endlich, endlich, muss es doch, 1013, ii., Schmolck, B.
Endlich, endlich, wirst auch du, 519, ii., Heusser (*née* Schweizer), Meta
Enlighten me, my Light, 191, i., Buchfelder, E. W.
Enough, enough, Thy saint had lived, 823, i., Nunc dimittis
Enough, O Paul, enough, and now, 995, i., Sat Paule, sat terris datum
Enough, O Paul, on earth no more, 995, i., Sat Paule, sat terris datum
Enough of life's vain scenes I've trod, 1231, i., Walker, G. (of Newcastle)
Enquire, my soul, enquire, 892, i., Peters (*née* Bowly), Mary
Enslaved by sin, and bound in chains, 1089, ii., Steele, Anne
Enslaved to sense, to pleasure prone, 447, ii., Graces
Entendons-nous toujours vanter, 390, ii., French hymnody
Enter our hearts, Redeemer blest, 250, ii., Come, our indulgent Saviour, come
Enter the ark, while patience waits, 1148, i., The deluge, at the Almighty's call
Enter with thanksgiving, 165, ii., Bourne, W. St. H.
Entered the holy place above, 1263, ii., Wesley family, The
Enthroned in heaven, Thy mansions fair, 808, ii., Nobis Olympo redditus
Enthroned is Jesus now, 609, i., Judkin, T. J.
Enthroned on high, Almighty Lord, 499, i., Haweis, T.
Entonnons dans ce jour un Cantique nouveau, 391, ii., French hymnody
Ἐπάρατε πύλας, 68, i., *Ἀνέστης τριήμερος*
Ἐφέστηκεν ἡ ἡμέρα (Ode iv.), 1142, i., *Τὴν ἡμέραν τὴν φρικτὴν*
Ἐπὶ τῆς θείας φυλακῆς (Ode iv.), 62, ii., *Ἀναστάσεως ἡμέρα*
Equip me for the war, 824, i., O all-atoning Lamb
Er ist in Bethlehem geboren, 981, i., Rückert, F.
Er ruft der Sonn, und schafft den Mond, 407, ii., Gellert, C. F.
Erbarm dich mein, o Herre Gott, 442, ii., Goostly Psalmes and Spiritualle Songes; 506, i., Hegenwalt, E.; 1055, i., Shew pity, Lord; O Lord, forgive
Ere darkling wanes the day, 1135, ii., Te lucis ante terminum
Ere earth's foundations yet were laid (tr. Miss Winkworth), 515, ii., Herrmann, J. G.
Ere I sleep, for every favour, 216, i., Cennick, J.
Ere now the daylight fades away, 1135, ii., Te lucis ante terminum
Ere on my bed my limbs I lay, 242, ii., Coleridge, S. T.
Ere that solemn hour of doom, 293, ii., Dickinson, W.
Ere the waning light decay, 1135, i., Te lucis ante terminum
Ere the world, with light invested, 117, ii., Bathurst, W. H.
Ere we sleep, for every favour, 352, ii., Ere I sleep, for every favour
Ere yet the dawn hath filled the skies, 401, i., Frühmorgens da die Sonn aufgeht
Ere yet the shades o'erwhelm the light, 1135, ii., Te lucis ante terminum
Erect your heads, eternal gates (Ps. xxiv.), 800, i., New Version
Erhalt' in mir den Lebenstrieb, das Sehnen, 1079, i., Spitta, C. J. P.
Erhalt uns Herr bei deinem Wort (Luther), 275, ii., Da pacem, Domine; 414, i., German hymnody; 605, ii., Jonas, J.; 704, ii., Luther, M.; 862, i., Old Version
Erheb, erheb, O meine Seele, 267, ii., Cramer, J. A.
Erhebe den Herren, der Alles in Allen, 1010, ii., Schmidt, J. E.
Erhebe dich, du Volk des Herrn, 115, ii., Barth, C. G.
Erhebt euch, frohe Jubellieder, 1015, ii., Schöner, J. G.
Erhebt euch, frohe Lobgesänge, 1015, ii., Schöner, J. G.
Erinnre dich, mein Geist, erfreut, 407, ii., Gellert, C. F.
Eripe me, 968, i., Robert II. of France
Erleucht mich Herr, mein Licht, 191, i., Buchfelder, E. W.
Ermuntert euch, ihr Frommen, 417, i., German hymnody; 665, i., Laurenti, L.
Ermuntre dich, mein schwacher Geist, 965, ii., Rist, J.
Erquicke mich du Heil der Sünder, 445, i., Gotter, L. A.
Erschein, du Morgenstern, 82, i., Arnold, G.
Erscheine allen Auserwählten, 1248, i., Weisse, M.
Erschienen ist der herrliche Tag, 514, i., Herman, N.
Erstanden ist der heil'ge Christ, 514, i., Herman, N.; 1104, ii., Surrexit Christus hodie
Erwach, o Mensch, erwache, 268, ii., Crasselius [Crasselt], B.
Erwachet, Harf und Psalter, 268, i., Cramer, J. A.
Erzurn dich nicht, sei nicht neidisch (Ps. 27), 1074, i., Speratus, P.
Erweitert eure Pforten, 386, ii., Franck, J.
Es dankt mein Herz! Es jauchzt mein Lied, 1016, i., Schöner, J. G.
Es führt drei König Gottes Hand, 311, i., Drei König führt die göttlich Hand
Es gehet mancher Weg und Bahn, 82, i., Arnold, G.
Es geht daher des Tages Schein, 1247, ii., Weisse, M.
Es giebt ein Lied der Lieder, 1079, i., Spitta, C. J. P.
Es giebt so bange Zeiten, 486, i., Hardenberg, G. F. P. von
Es giengen drî fröulîn, 354, i., Es giengen trew frewlach also frû

Es glänzet der Christen inwendiges Leben, **416**, ii., German hymnody; **960**, ii., Richter, C. F.
Es hält die Hand jetzt fest am Pflug, **1076**, i., Spitta, C. J. P.
Es ist das Heil uns kommen her, **414**, ii., German hymnody; **442**, ii., Goostly Psalmes and Spiritualle Songes; **1074**, ii., Speratus, P.
Es ist ein Ros entsprungen, **519**, ii., Heusser (*née* Schweizer), Meta
Es ist gewiss ein Köstlich Ding, **1291**, ii., Wolff, J. G.
Es ist gewisslich an der Zeit, **415**, i., German hymnody; **454**, i., Great God, what do I see and hear?; **961**, ii., Ringwaldt, B.
Es ist in keinem andern Heil, **418**, ii., German hymnody
Es ist nicht schwer ein Christ zu sein, **186**, ii., Browne, M.; **416**, ii., German hymnody; **960**, i., Richter, C. F.
Es ist noch eine Ruh vorhanden, **634**, ii., Kunth, J. S.; **1010**, ii., Schlegel, J. A.
Es ist noch nichts verbrochen, **639**, i., Lange, J. P.
Es ist vollbracht! Gottlob es ist vollbracht (Gryphius?), **316**, ii., Dunn, Catherine H.; **473**, ii., Gryphius, A.
Es ist vollbracht: vergiss ja nicht, **1010**, ii., Schmidt, J. E.
Es kommt ein Schiff geladen, **1116**, i., Tauler, J.
Es kostet viel ein Christ zu sein, **354**, i., Es ist nicht schwer ein Christ zu sein; **416**, ii., German hymnody
Es lag die ganze Welt, **1010**, i., Schlegel, J. A.
Es lebt ein Geist, durch welchen alles lebt, **79**, ii., Arndt, E. M.
Es ruht die Nacht auf Erden, **607**, i., Josephson, L. C. L.
Es spricht der Unweisen Mund wohl (Ps. 14, Luther), **443**, i., Goostly Psalmes and Spiritualle Songes; **704**, i., Luther, M.
Es war die ganze Welt, **866**, ii., Olearius, J. G.; **1010**, i., Schlegel, J. A.
Es wird mein Herr mit Freuden wach, **1076**, ii., Spitta, C. J. P.
Es wollt uns Gott genädig sein (Ps. 67, Luther), **443**, i., Goostly Psalmes and Spiritualle Songes; **704**, i., Luther, M.; **862**, i., Old Version
Esprit notre Créateur, **391**, ii., French hymnody
Esprit Saint, viens dedans nos cœurs, **476** i., Guyon (*née* de la Mothe), Jeanne M. B.
Est beatorum Domus incolarum, **1160**, i., There is a blessed home
Est liber, atque illum qui currit perlegat omnem, **1160**, i., There is a book, who runs may read
Et eteuc incediaig, **1161**, i., There is a happy land
Et jam flagellis, **872**, i., Opprobriis, Jesu, satur
Et sicut liliorum candor, **814**, i., Notker
Eterna, See *Aeterna*
Eternal Architect sublime, **1137**, i., Telluris ingens Conditor
Eternal day hath dawned, **1099**, i., Stryker, M. W.
Eternal depth of Love divine, **314**, ii., Du ewiger Abgrund der seligen Liebe
Eternal election preserves me secure, **1093**, ii., Stevens, J.
Eternal Father, God of love, **133**, i., Being of beings, God of love
Eternal Father, hear, we pray, **133**, i., Bell, C. C.
Eternal Father, strong to save, **692**, ii., Lord of the ocean, hear our cry; **742**, i., Missions; **1276**, ii., Whiting, W.
Eternal Father, Thou hast said, **877**, i., Palmer, R.
Eternal Father, throned above, **949**, i., Raffles, T.
Eternal Father, when to Thee, **404**, i., Ganse, H. D.
Eternal Founder of the worlds, **26**, ii., Aeterne rerum Conditor
Eternal gifts of Christ our King, **231**, i., Christi perennes nuntii
Eternal gifts of Christ the King (Aeterna Christi munera Apostolorum gloriam, *tr.* Blew), **24**, ii., Aeterna Christi munera, Et Martyrum victorias
Eternal glory of the heaven, **25**, ii., Aeterna coeli gloria
Eternal glory of the heavens, **25**, ii., Aeterna coeli gloria
Eternal glory of the skies (O gloriosa virginum), **945**, i., Quem terra, pontus, aethera
Eternal glory of the sky, Blest hope, **25**, ii., Aeterna coeli gloria
Eternal glory of the sky, Hope, **25**, ii., Aeterna coeli gloria
Eternal God, Almighty Cause, **186**, ii., Browne, S.
Eternal God, before Thy throne, Three nations, **322**, i., Edmeston, J.
Eternal God, eternal King, **714**, i., March, H.
Eternal God, of beings First, **186**, ii., Browne, S.
Eternal God, our wondering souls, **306**, i., Doddridge, P.
Eternal God, the primal Cause, **26**, ii., Aeterne rerum Conditor
Eternal God, Thou Light Divine, **356**, i., Eternal Beam of Light Divine
Eternal God, Thy dwelling-place, **951**, ii., Rambach, J. J.
Eternal God, Thy word was light, **26**, ii., Aeterne rerum Conditor
Eternal God, we look to Thee, **132**, ii., Behold you new-born Infant grieved; **726**, i., Merrick, J.
Eternal God, Who built the sky, **26**, ii., Aeterne rerum Conditor
Eternal Hallelujahs Be to the Father given, **1183**, i., Toplady, A. M.
Eternal health! Creation's ever new vitality, **987**, ii., Salus aeterna, indeficiens mundi vita
Eternal health of man, **987**, ii., Salus aeterna, indeficiens mundi vita
Eternal King of all the spheres (Rex sempiterne coelitum), **958**, i., Rex aeterne Domine
Eternal King of heaven on high, **27**, i., Aeterne Rex altissime
Eternal King of heaven, Whose word (Rex sempiterne coelitum), **958**, i., Rex aeterne Domine
Eternal King, whose equal reign (Rex sempiterne coelitum), Rex aeterne Domine
Eternal life, how sweet the sound, **420**, ii., Gibbons, T.
Eternal life! how will it reign, **420**, ii., Gibbons, T.
Eternal Light, Divinity, **26**, i., Aeterna Lux Divinitas
Eternal Light! Eternal Light, **143**, i., Binney, T.
Eternal love's the darling song, **1031**, i., Scottish hymnody
Eternal Maker, at Whose will, **26**, ii., Aeterne rerum Conditor
Eternal Maker of the world, **26**, ii., Aeterne rerum Conditor
Eternal Monarch, King most high, **27**, i., Aeterne Rex altissime
Eternal Monarch, Lord of all, **958**, i., Rex aeterne Domine
Eternal Monarch, Lord supreme, **27**, ii., Aeterne Rex altissime
Eternal Power, almighty God, **1089**, ii., Steele, Anne
Eternal Rock! to Thee I flee, **708**, i., Macduff, J. R.
Eternal Ruler of the ceaseless round, **216**, ii., Chadwick, J. W.
Eternal Shepherd, God most high, **680**, i., Littledale, R. F.
Eternal Son of God, O Thou, **227**, i., Christe cunctorum Dominator alme
Eternal Source of every good, **122**, ii., Beddome, B.
Eternal Source of every joy, **350**, ii., English hymnody
Eternal Source of joys divine, **1089**, ii., Steele, Anne
Eternal Source of life and light, **1196**, i., Unitarian hymnody
Eternal Source of life and light, Unutterable, **623**, i., Kennedy, B. H.
Eternal Source of life and thought, **306**, i., Doddridge, P.
Eternal Source of light and grace, **889**, ii., Perpetual Source of light and grace
Eternal Source of Light Divine, **356**, i., Eternal Beam of Light Divine
Eternal Source of light's clear stream, **701**, i., Lucis Creator optime
Eternal Sovereign, Lord of all, **722**, i., Medley, S.
Eternal Sovereign of the sky, **1237**, ii., Watts, I.
Eternal Spirit, by whose power, **117**, ii., Bathurst, W. H.
Eternal Spirit, God of all, **542**, i., Hull, W. W.
Eternal Spirit, God of grace, **572**, i., Irons, W. J.
Eternal Spirit, God of truth, **357**, i., Eternal Spirit, Source of truth
Eternal Spirit, Source of light, **281**, i., Davies, S.
Eternal Spirit, Source of Truth, **1075**, ii., Spirit of Truth, Thy grace impart
Eternal Spirit, 'twas Thy breath, **1020**, i., Scott, Elizabeth
Eternal Spirit, we confess, **1237**, ii., Watts, I.
Eternal, spotless Lamb of God, **368**, ii., Father of all, Whose powerful voice
Eternal Sun of righteousness, **245**, i., Come, Father, Son, and Holy Ghost, One God; **1075**, i., Spirit of Truth, Thy grace impart
Eternal Truth, eternal Might, **953**, ii., Rector potens, verax Deus
Eternal Wisdom, God most high, **680**, i., Littledale, R. F.
Eternal Word! Incarnate Light, **1176**, i., Thrupp, J. F.
Eternal Word, Who dost proceed (Verbum Supernum prodiens, E Patris), **1213**, i., Verbum Supernum prodiens, A Patre olim exiens

Eternal Word, Who dost reside (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
Eternal Word! Who ever wast, **1176**, i., Thrupp, J. F.
Eterne, See *Aeterne*
Eterne Patris Unice, **28**, i., Aeterni Patris Unice
Éternel, tendre Père, **392**, ii., French hymnody
Eterni, See *Aeterni*
Eternity! delightful sound, **519**, i., Heunisch, C.
Eternity! Eternity! How long art thou, Eternity! And yet to thee, **828**, ii., O Ewigkeit! o Ewigkeit
Eternity! Eternity!—For still, **828**, ii., O Ewigkeit! o Ewigkeit
Eternity! Eternity!—Life hasteth, **828**, ii., O Ewigkeit! o Ewigkeit
Eternity! Eternity!—Swiftly, **828**, ii., O Ewigkeit! o Ewigkeit
Eternity! Eternity!—Yet hasteth, **828**, ii., O Ewigkeit! o Ewigkeit
Eternity! Eternity!—Yet onward, **828**, ii., O Ewigkeit! o Ewigkeit
Eternity! how long art thou, **828**, ii., O Ewigkeit! o Ewigkeit
Eternity! how long! how vast, **828**, ii., O Ewigkeit! o Ewigkeit
Eternity is just at hand, **510**, i., Hence, vain intruding world, depart
Eternity! most awful word, **828**, i., O Ewigkeit, du Donnerwort
Eternity! O word of joy, **519**, i., Heunisch, C.
Eternity! terrific word, **828**, i., O Ewigkeit, du Donnerwort
Eternity! that word, that joyful word, **519**, i., Heunisch, C.
Eternity, thou word of fear, **828**, ii., O Ewigkeit, du Donnerwort
Eternity! tremendous word, Home-striking point, heart-piercing sword, **828**, ii., O Ewigkeit, du Donnerwort
Eternity, tremendous word, The womb of mysteries yet unheard, **828**, ii., O Ewigkeit, du Donnerwort
Ἐυφραινεσθε δίκαιοι, **464**, i., Greek hymnody
Europe, speak the mighty name, **667**, i., Lawson, J.
Evening and Morning (Abend und Morgen), **294**, i., Die güldne Sonne
Evening comes, may we, O Lord, **151**, ii., Blunt, A. G. W.
Evening hymn (Sweet Saviour, bless us ere we go, Faber), **975**, i., Roman Catholic hymnody
Ever blessed Trinity, **1171**, ii., Three in One and One in Three
Ever by my love be owned (Sei mir tausendmal gegrüsset), **990**, ii., Salve mundi salutare
Ever find I joy in reading, **510**, ii., Hensel, Luise
Ever, Lord, on Thee relying, **387**, i., Franck, J.
Ever, O my God and King, **622**, i., Kennedy, B. H.
Ever patient, loving, meek, **358**, i., Ever patient, gentle, meek
Ever sparkling, ever mounting, **521**, i., Hic reparandum generator fons animarum
Ever will I bless the Lord, **622**, i., Kennedy, B. H.
Ever would I fain be reading, **510**, ii., Hensel, Luise
Everlasting arms of love, **708**, i., Macduff, J. R.
Everlasting, changing never, **421**, ii., Gill, T. H.
Everlasting praises To the Father be, **161**, ii., Bonar, H.
Every bird that upward springs, **790**, i., Neale, J. M.
Every hour is passing, **468**, i., Gregory, J. G.
Every human tie may perish, **1305**, i., Zion stands by hills surrounded
Every king shall bow before Him, **622**, i., Kennedy, B. H.
Every morn the glowing sun, **359**, i., Every morning the red sun
Every morning mercies new, **359**, i., Every morning they are new
Every morning the red sun, **222**, ii., Children's hymns
Every morning they are new, **893**, ii., Phillimore, G.
Every year that endeth, **521**, i., Hey, J. W.
Evil and few our mortal days, **1019**, ii., Scott, Elizabeth
Ew'ge Weisheit, Jesu Christ, **81**, ii., Arnold, G.
Ex more docti mystico, **948**, i., Quod lex adumbravit vetus
Exalt, exalt, the heavenly gates (Ἐπάρατε πύλας), **68**, i., Ἀνέστης τριήμερος
Exalt, O mother Church, to-day, **662**, ii., Lauda, Mater Ecclesia
Exalt the Lord our God, **1239**, ii., Watts, I.
Exalted high at God's right hand, **42**, ii., All hail! the power of Jesus' Name
Exalted o'er angels doth Jesus now reign, **468**, i., Gregory, J. G.
Exalted Prince of Life, we own, **306**, i., Doddridge, P.
Except the Lord conduct the plan, **1265**, i., Wesley family, The
Except the Lord do build the house, **144**, i., Birks, T. R.
Except the Lord our labours bless, **117**, ii., Bathurst, W. H.
Except the Lorde had bene with us, **442**, ii., Goostly Psalmes and Spiritualle Songes
Except the Lord the house do [doth] *make* (Ps. cxxvii., Whittingham), **866**, i., Old Version
Excite in me, O Lord, an ardent thirst, **1079**, i., Spitta, C. J. P.
Exeunte Israele Servitute de crudeli (*tr.* Macgill), **1270**, ii., When Israel, of the Lord beloved
Exite Sion filiae Videte, **90**, i., Attolle paullum lumina
Exiled from Paradise and Heaven, **941**, i., Pulsum supernis sedibus
Expand Thy wings, celestial Dove, **1263**, ii., Wesley family, The
Exsultemus in hac die festiva Recolentes, **1043**, ii., Sequences
Exsultemus in ista fratres sollemnitate, **814**, i., Notker
Exsultet omnis aetas, sexus uterque, **814**, i., Notker
Extat terra procul sanctis habitata beatis (*tr.* Bingham), **1161**, ii., There is a land of pure delight
Extended on a cursed tree, **853**, ii., O Welt, sieh hier dein Leben
Exult all hearts right gladly, **361**, i., Exultet cor praecordiis
Exult, all hearts, with gladness, **361**, i., Exultet cor praecordiis
Exult, thou world, exult with praise, **361**, i., Exultet coelum laudibus
Exultet coelum laudibus, **645**, ii., Latin hymnody
Exultet jam angelica turba coelorum, **643**, ii., Latin hymnody
Exultet orbis gaudiis, **360**, ii., Exultet coelum laudibus
Exulting, triumphant, come from every nation, **22**, i., Adeste fideles
Eya, Thesu hodie Natus est de virgine. Blyssed be that mayde Mary, **208**, ii., Carols
Eye hath never seen the glory, **788**, i., Neale, J. M.; **793**, i., Nec quisquam oculis vidit
Eye of God's Word, where'er we turn, **529**, i., Hold up thy mirror to the sun

Fade, fade, each earthly joy, **162**, ii., Bonar (*née* Lundie), Jane C.
Fader that art in heaven bliss, **697**, i., Lord's (The) Prayer
Fades from the west the farewell light, **195**, ii., Burleigh, W. H.
Fading like a lifetime ends another day, **1092**, ii., Stephenson, T. B.
Fadir ur, that es in hevene, **697**, i., Lord's (The) Prayer
Fahre fort, fahre fort, **1010**, ii., Schmidt, J. E.
Fain, O my babe, I'd have thee know, **987**, i., Saffery (*née* Horsey), Maria G.
Fain would I leave the world below, **1274**, ii., While midnight shades the earth o'erspread
Fain would we love the God we fear, **1263**, i., Wesley family, The
Fain would we love Thee, Lord; for Thou, **826**, i., O Deus ego amo Te, Nam prior Tu amasti me
Faint not, Christian, though the road, **358**, i., Evans, J. H.
Faint not, poor traveller, though thy way, **810**, ii., Norton, A.
Faint the earth and parched with drought, **502**, ii., Heavenly Father, Sovereign Lord, ever faithful
Fair as a beauteous, tender flower, **536**, ii., How few receive with cordial faith
Fair Bethlehem's star again appears, **1157**, i., The scene around me disappears
Fair Framer of the stars so bright, **258**, i., Conditor alme siderum
Fair is the morning land, **274**, i., Cushing, W. O.
Fair queen of cities, star of earth (O sola magnarum urbium), **946**, ii., Quicumque Christum quaeritis
Fair Sion's feast is ready, **992**, ii., Sanctae Syon adsunt encaenia
Fair Sion's King, we suppliant bow, **455**, ii., Great King of saints, enthroned on high
Fair Spring, thou dearest season of the year, **261**, ii., Conrad of Queinfurt
Fair waved the golden corn, **474**, ii., Gurney, J. H.
Fairest Lord Jesu, **1016**, ii., Schönster Herr Jesu
Fairest of all beauties, **135**, ii., Bernstein, C. A.
Fairest of all the lights above, **1237**, ii., Watts, I.
Faisons éclater notre joye, **391**, ii., French hymnody
Faisons retentir dans ce jour, **391**, ii., French hymnody
Faith adds new charms to earthly bliss, **1188**, i., Turner, D.
Faith alone breathes calm devotion, **281**, ii., Davis, T.
Faith fails; Then in the dust, **1016**, ii., Schöner, J. G.

Faith, hope, and love now dwell on earth, **1171**, i., Though all men's eloquence adorned
Faith is a living power from heaven, **512**, ii., Herbert, P.
Faith is a precious gift, **363**, i., Faith, 'tis a precious gift
Faith is a precious grace, **316**, ii., Dutton, Anne
Faith is the brightest evidence, **1237**, ii., Watts, I.
Faith is the Christian's evidence, **624**, i., Key, F. S.
Faith is the gift of God, **363**, i., Faith, 'tis a precious gift
Faith is wisdom from on high, **269**, i., Cronenwett, E.
Faith, looking on this hallowed ground, **400**, i., From Jesus' eyes, beside the grave
Faith, 'tis a precious gift, **121**, ii., Beddome, B.
Faith, who sees beyond the portal, **1095**, ii., Stone, S. J.
Faithful chorus, Loud exult, **636**, ii., Laetabundus exultet fidelis chorus: Alleluia. Regem regum
Faithful Creator, Lord divine, **572**, i., Irons, W. J.; **1181**, i., To whom but Thee, O God of grace
Faithful Cross, above all other, **881**, ii., Pange lingua gloriosi proelium certaminis
Faithful flock, in whose possessing, **608**, ii., Jucundare plebs fidelis
Faithful God! I lay before Thee, **505**, ii., Heermann, J.
Faithful Shepherd, hear our cry, **515**, i., Hernaman (*née* Ibotson), Claudia F.
Faithful Shepherd of Thine own, **515**, i., Hernaman (*née* Ibotson), Claudia F.
Fall down and worship ye the Lord (Ps. xcvi.), **866**, i., Old Version
Fall down, ye nations, and adore, **764**, i., Montgomery, J.
Fallen is thy throne, O Israel, **765**, i., Moore, T.
Fando quis audivit Dei, **872**, i., Opprobriis, Jesu, satur
Far above the lofty sky, **883**, i., Parson (*née* Rooker), Elizabeth
Far and near, Almighty Word, **106**, ii., Bahnmaier, J. F.
Far as creation's bounds extend, **725**, ii., Merrick, J
Far as the isles extend, **442**, i., Goode, W.
Far as Thy Name is known, **1239**, ii., Watts, I.
Far be sorrow, tears, and sighing, **215**, ii., Cedant justi signa luctus
Far, far beyond these lower skies, **722**, i., Medley, S.
Far from mortal cares retreating, **1119**, i., Taylor, John
Far from my heavenly home, **706**, ii., Lyte, H. F.; **921**, ii., Psalters, English
Far from my thoughts, vain world, be gone, **589**, i., Jesu dulcis memoria
Far from our heavenly home, **364**, i., Far from my heavenly home
Far from the world, oh! Lord I flee (Cowper). **867**, ii., Olney hymns
Far from their home, our fallen race, **941**, i., Pulsum supernis sedibus
Far from these narrow scenes of night, **1089**, ii., **1090**, i., Steele, Anne
Far from these scenes of night, **365**, i., Far from these narrow scenes of night
Far from us be grief and sadness, **615**, i., Kelly, T.
Far greater than one thought or could suppose, **305**, i., Dober (*née* Schindler), Anna
Far more exceeding, **399**, i., From glory unto glory
Far o'er yon horizon, **384**, i., Forward be our watchword
Far off our brethren's voices, **1095**, i., Stone, S. J.
Far off we need not rove, **1265**, ii., Wesley family, The
Far too often men are crying, **234**, ii., Clapham, J. P.
Farewell, bright soul, a short farewell, **488**, ii., Hark, she bids all her friends adieu
Farewell, dear friends, I must be gone, **365**, ii., Farewell, poor world, I must be gone
Farewell, delightful day, **422**, i., Gill, T. H.
Farewell henceforth for ever, **511**, ii., Herberger, V.
Farewell I gladly bid thee, **511**, ii., Herberger, V.
Farewell, my child, **528**, ii., Hoffmann, G.
Farewell, my friends, beloved, time passes fleetly, **484**, ii., Harbottle, J.
Farewell, our blighted treasure, **604**, ii., Johns, J.
Farewell, poor world, I must be gone, **269**, ii., Crossman, S.
Farewell, thou once a mortal, **365**, ii., Farewell, thou once a sinner
Farewell to the present, farewell, **544**, ii., Hurditch, C. R.
Farewell to thee, brother, **139**, i., Bethune, G. W.
Fast climbs the sun heaven's crystal mount, **578**, ii., Jam solis excelsum jubar
Fast's honour bright from heaven came down, **236**, i., Clarum decus jejunii
Father, accept our sacrifice, **447**, ii., Graces
Father, again in Jesus' name we meet, **1085**, ii., Staffordshire hymn-books
Father, All-creating Mind (*tr.* Anon.), **1101**, ii., Summe Pater, O Creator
Father and Friend, Thy light, Thy love, **166**, ii., Bowring, Sir J.
Father and God, how sweet to see, **846**, i., O quam juvat fratres, Deus
Father and God of all mankind, **370**, i., Father of me and all mankind
Father, and is Thy table spread?, **779**, i., My God, and is Thy table spread?
Father, as here we bow, **1099**, i., Stryker, M. W.
Father, at the close of day, **1135**, ii., Te lucis ante terminum
Father, at this altar bending, **217**, ii., Chapin, E. H.
Father, at Thy call, I come, **1092**, i., Stennett, S.
Father, before Thy throne of light, **365**, ii., Farrar, F. W.; **937**, ii., Public School hymn-books
Father, before we hence depart, **366**, ii., Father, ere we hence depart
Father, beneath Thy sheltering wing, **195**, ii., Burleigh, W. H.
Father, bless the heavenly message, **734**, i., Midlane, A.
Father, bless Thy word to all, **995**, ii., Saviour, bless the word to all
Father, by saints on earth adored, **1265**, i., Wesley family, The
Father, by Thy love and power, **72**, ii., Anstice, J.
Father! Creator! Lord most high, **1101**, ii., **1102**, i., Summe Pater, O Creator
Father, direct my ways, **735**, ii., Miles (*née* Appleton), Elizabeth
Father divine, before Thy view, **1119**, i., Taylor, John
Father divine, our wants relieve, **1261**, i., Wesley family, The
Father Divine, the Saviour cried, **306**, i., Doddridge, P.
Father Divine, Thy piercing eye, **306**, i., Doddridge, P.
Father, for Thy kindest word, **381**, ii., Ford, C. L.
Father, for Thy promised blessing, **734**, ii., Midlane, A.
Father, Friend of human race, **447**, ii., Graces
Father! from Thee my grateful heart, **667**, i., Lavater, J. C.
Father, from Thy heavenly throne, **678**, i., Litanies
Father, from Thy throne in glory, **181**, ii., Brigg, J.
Father, from Thy throne on high, **678**, i., Litanies
Father, give Thy benediction, **685**, ii., Longfellow, S.
Father, glorify Thy name, **166**, ii., Bowring, Sir J.
Father, glorify Thy Son, **1262**, i., Wesley family, The
Father, glorious with all splendour, **422**, i., Gill, T. H.
Father, glory be to Thee, **405**, ii., Gaskell, W.
Father, God, we glorify, **1262**, ii., Wesley family, The
Father, gracious Father, **598**, ii., Jesus, gentlest Saviour, God of might
Father, hail, by all adored, **244**, i., Come, and let us sweetly join
Father, hast Thou not on me, **422**, i., Gill, T. H.
Father! hear me humbly praying, **203**, i., Canitz, F. R. L. von
Father, hear Thy children's call, **678**, i., Litanies
Father, here Thy glory praising, **1195**, ii., Unitarian hymnody
Father, here we dedicate, **368**, i., Father, let me dedicate
Father, I bless Thy gentle hand, **1239**, ii., Watts, I.
Father, I know that all my life, **1233**, ii., Waring, Anna L.
Father, I long, I faint, to see, **1237**, ii., Watts, I.
Father, I love Thy house of prayer, **670**, i., Leeson, Jane E.
Father, I may not ask for less, **313**, i., Drummond, W. H.
Father, I own Thy voice, **1291**, i., Wolcott, S.
Father, I sing Thy wondrous grace, **1239**, ii., Watts, I.
Father, I wait before Thy throne, **1065**, ii., So new-born babes desire the breast
Father, I wait Thy word, The sun doth stand, **1219**, i., Very, J.
Father, I well may praise Thy Name, **708**, i., Macdonald, G.
Father, if I may call Thee so, **1264**, ii., Wesley family, The
Father, if justly still we claim, **770**, i., More, H.; **1268**, i., When Christ His body up had borne
Father, if that gracious name, **329**, i., Elliott (*née* Marshall), Julia A.
Father, if Thou must reprove, **1263**, ii., Wesley family, The
Father, in all our [my] comforts here, **1282**, i., Williams, Helen M.
Father in heaven, for Jesus' sake, **234**, ii., Clapham, J. P.
Father in heaven! Thy glory, **807**, ii., Nil laudibus nostris eges
Father in heaven, Thy sacred name, **1196**, ii., Unitarian hymnody

Father in heaven, to Thee my heart, 402, ii., Furness, W. H.
Father in heaven, to Whom our hearts, 402, ii., Furness, W. H.
Father, in high heaven dwelling, 758, ii., Missions; 952, i., Rawson, G.
Father, in my life's young morning, 709, i., Mackellar, T.
Father, in the Name I pray, 690, i., Lord, I magnify Thy power
Father, in these reveal Thy Son, 245, i., Come, Father, Son, and Holy Ghost, Honour the means
Father, in Thy mysterious presence kneeling, 604, ii., Johnson, S.
Father, in us Thy dwelling be, 443, ii., Gott der Vater wohn uns bei
Father, into Thy hands, 1262, i., Wesley family, The
Father, into Thy loving hands, 997, ii., Saxby (*née* Browne), Jane E.
Father, is not Thy promise pledged?, 420, ii., Gibbons, T.; 453, ii., Great God, the nations of the earth
Father, lead me day by day, 533, i., Hopps, J. P.
Father, lead us with Thy power, 1285, i., Williams, W.
Father, let me dedicate, 1189, i., Tuttiett, L.
Father, let no day to come, 626, ii., Klopstock, F. G.
Father, let Thy benediction, 1054, i., Shelly (*née* Jackson), Martha E.
Father, let Thy kingdom come, 533, i., Hopps, J. P.
Father, let us Thy mercy see, 355, i., Es wollt' uns Gott genädig sein
Father, lo, we consecrate, 217, ii., Chapin, E. H.
Father, Lord of mercy (*tr.* Jacobi), 1248, i., Weisse, M.
Father, Lord, Who seest in me, 366, ii., Father, God, Who seest in me
Father, make me Thy child, 135, ii., Bernstein, C. A.
Father, merciful and holy, 1254, ii., Werde munter, mein Gemüthe, Und ihr Sinnen geht herfür
Father most high, Who didst us make, 1101, ii., Summe Pater, O Creator
Father most holy, merciful and loving, 845, ii., O Pater sancte, mitis atque pie
Father, my cup is full, 1055, ii., Shipton, Anna
Father, my lifted eye, 434, i., God of almighty love
Father, my spirit owns, 1116, ii., Taylor, Ann and Jane
Father, Name of love and fear, 327, i., Ellerton, J.
Father, O hear me, 187, i., Bruce, C.
Father, O hear me, Pardon and spare me (Gott, meine Krone), 294, ii., Die güldne Sonne
Father, O how vast the blessing, 1184, i., Tregelles, S. P.
Father of all, and God of love, 900, ii., Pope, A.
Father of all, before Thy throne, 527, i., Hinton, J. H.
Father of all, by Whom we are, 1265, i., Wesley family, The
Father of all created (*tr.* F. C. C.), 405, i., Garve, C. B.
Father of all, from Whom we trace, 713, ii., Mant, R.
Father of all! in every age, 697, ii., Lord's (The) Prayer; 900, ii., Pope, A.
Father of all in heaven above, 1205, i., Vater unser im Himmelreich
Father of all in Whom alone, 53, i., Almighty God, eternal Lord; 1261, i., Wesley family, The
Father of all, omniscient mind, 144, ii., Blacklock, T.
Father of all our mercies, Thou, 1267, i., What shall we ask of God in prayer?
Father of all, Thou God of love, 900, ii., Pope, A.
Father of all, Thy care we bless, 370, ii., Father of men, Thy care we bless
Father of all, to Thee Let endless, 368, i., Father, in Whom we live
Father of all, to Thee we bow, 368, ii., Father of all, we bow to Thee; 697, ii., Lord's (The) Prayer
Father of all, to Thee we pray, 698, i., Lord's (The) Prayer; 772, i., Moultrie, G.
Father of all, to Thee we raise, 1134, ii., Te Deum Patrem colimus
Father of all, we bow to Thee, 144, ii., Blair, H.; 697, ii., Lord's (The) Prayer; 1033, ii., Scottish translations and paraphrases
Father of all, where shall we find, 198, ii., Butcher, E.
Father of all, Who dwell'st above, 697, ii., Lord's (The) Prayer
Father of all, Who from Thy throne, 542, i., Hull, W. W.
Father of all, Whose love from heaven, 369, ii., Father of heaven, Whose love profound
Father of all, Whose powerful voice, 447, ii., Graces; 697, ii., Lord's (The) Prayer
Father of all, Whose seat of rest, 697, ii., Lord's (The) Prayer
Father of all, Whose wondrous grace, 369, ii., Father of heaven, Whose love profound
Father of all, Whose wondrous love, 369, ii., Father of heaven, Whose love profound
Father of all, Whose wondrous power, 719, ii., Matson, W. T.
Father of boundless grace, 1263, ii., Wesley family, The
Father of celestial light, 884, i., Pater superni luminis
Father of earth and heaven, 447, ii., Graces
Father of earth and heaven, Whose arm upholds creation, 1233, i., Ware, H., jun.
Father of earth and sky, 370, i., Father of me and all mankind
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Father of everlasting grace, Thy goodness, 1262, i., Wesley family, The
Father of faithful Abraham, hear, 1263, ii., Wesley family, The
Father of glory, God of grace, 1244, i., We plan foundations for the dead
Father of glory, that dost dwell, 842, ii., O Luce qui mortalibus
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Father of Jesus Christ, my Lord, 366, i., Father, behold with gracious eyes
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Father of light, conduct my [*our*] *feet*, 925, ii., Psalters, English
Father of Light! one glance of Thine, 884, i., Pater superni luminis
Father of light, that shines above, 884, i., Pater superni luminis
Father of lights by Whom each day, 700, ii., Lucis Creator optime
Father of Lights, from Whom proceeds, 367, ii., Father, I want a thankful heart
Father of lights, Thy needful aid, 1265, i., Wesley family, The
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Father of man, Thy care we bless, 370, ii., Father of men, Thy care we bless
Father of men, Whose sovereign will (Hominis superne Conditor), 896, ii., Plasmator hominis Deus
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Father of mercies, condescend (Morell), 770, i., Morell, T.
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Father of mercies, hear The song Thy children raise, 198, i., Burton, J., jun.
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Father of mercies, heavenly Friend, 530, i., Holmes, O. W.

Father of mercies, in Thy house, 370, ii., Father of mercies, in Thine house
Father of mercies, in Thy word, 1089, ii., Steele, Anne
Father of mercies infinite (Summae Parens clementiae, Mundi, 1101, i., Summae Deus clementiae, Mundique factor machinae
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Father of mercies, send Thy grace, 306, i., Doddridge, P.
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Father of one and all mankind, 369, i., Father of earth and sky
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Father of our feeble race, 1119, i., Taylor, John
Father of peace, and God of consolation (Θεὸς ὢν εἰρηνῆς), 232, i., Χριστὸς γεννᾶται· δοξάσατε
Father of peace, and God of love!, 1034, i., Scottish translations and paraphrases
Father of spirits, gathered now before Thee, 166, ii., Bowring, Sir J.
Father of spirits, God of heaven, 698, i., Lord's (The) Prayer
Father of spirits, humbly bent before Thee, 166, ii., Bowring, Sir J.
Father of spirits, Nature's God, 90, ii., Auber, Harriet
Father of spirits, Thee we pray, 804, ii., Nicholson, H. L.
Father of spirits, we entreat, 883, i., Parson (*née* Rooker), Elizabeth
Father of the glorious light, 701, i., Lucis Creator optime
Father of the human race, 1138, i., Temperance hymnody
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Father, our child we place, 193, ii., Bunting, W. M.
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Father, supply my every need, 434, i., God of all power, and truth, and love
Father, that in the olive shade, 509, ii., Hemans (*née* Browne), Felicia D.
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Father, these souls of ours have been, 708, i., Macdonald, G.
Father, they who Thee receive, 305, i., Dober (*née* Schindler), Anna
Father, Thine elect Who lovest, 422, i., Gill, T. H.
Father, Thine eternal kindness, 445, i., Gotter, L. A.
Father, Thine everlasting grace, 979, i., Rothe, J. A.
Father, this slumber shake, 32, ii., Ah, what a wretch am I
Father! Thou needest not our praise, 807, ii., Nil laudibus nostris eges
Father, Thou whose love and care, 1101, ii., Summae Deus clementiae, Mundique factor machinae
Father, though storm on storm appear, 478, i., Hail, holy martyrs, glorious names
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Father, Thy name be praised, Thy kingdom given, 512, ii., Herbert, P.
Father, Thy thoughts are peace towards me, 312, i., Dreves, J. F. L.
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Father, 'tis Thine each day to yield, 368, ii., Father of all, Whose powerful voice; 447, ii., Graces
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Father, vouchsafe us grace divine, 281, ii., Davis, T.
Father, we adore Thee, 468, i., Gregory, J. G.
Father, we bless the gentle care, 275, i., Cutting, S. S.
Father, we glory in Thy choice, 571, i., Irons, J.
Father, we look to Thee, 1263, i., Wesley family, The
Father, we love Thy house of prayer, 670, i., Leeson, Jane E.
Father, we render Thee Thine own, 447, ii., Graces
Father, we Thy children bless Thee, 1184, i., Tregelles, S.
Father, what treasures of sweet thought, 613, i., Keble, J.
Father, whate'er of earthly bliss, 1269, ii., When I survey life's varied scene
Father, when in dust to Thee, 997, i., Saviour, when in dust to Thee
Father, when Thy child is dying, 328, ii., Elliott, Charlotte
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Father, Who didst fashion me, 294, ii., Die parente temporum
Father, Who dost Thy children feed, 152, i., Body, G.
Father, Who givest us now the New Year, 502, ii., Hearn, Marianne
Father, Who hast created all (*tr.* Miss Winkworth, as in Adams's Ch. Pastorals), 628, i., Knapp, A.
Father, Who hast created all (*tr.* Miss Winkworth, as in the Pennsylv. Luth. Ch. Bk.), 628, i., Knapp, A.
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Fight the good fight with all thy might, **763**, i., Monsell, J. S. B.
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For his Lord a soldier glorious, **231**, i., Christi miles gloriosus
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For lack of love I languish, **161**, ii., Bonar, H.
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For life's eternal spring, **13**, ii., Ad perennis vitae fontem
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For mercies that we taste and see, **448**, i., Graces
For mercy, Lord, I cry, **1173**, i., Thring, G.
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For that amazing love and grace, **444**, ii., Gott sei gelobet und gebenedeiet
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For the fount of life eternal (*tr.* Littledale), **13**, i., Ad perennis vitae fontem
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For the mercies of the day, **352**, i., Ere another Sabbath's close
For thee, O dear, dear country (O bona patria), **534**, i., Hora novissima, tempora pessima sunt, vigilemus; **788**, i., Neale, J. M.
For Thee, O God, our constant praise (Ps. lxv.), **800**, ii., New Version
For thee, O heavenly country (O bona patria), **534**, i., Hora novissima, tempora pessima sunt, vigilemus
For thee, sweet, heavenly country (O bona patria); **534**, i., Hora novissima, tempora pessima sunt, vigilemus
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For those in bonds as bound with them, **595**, ii., Hastings, T.
For those in Christ who calmly sleep, **771**, i., Moule, H.
For Thy dear saint, O Lord, **380**, ii., For all Thy saints, O Lord
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For us Thou spread'st a table, Lord, **448**, i., Graces
For what shall I praise Thee, my God and my King? **1285**, ii., Wilson (*née* Fry), Caroline
For Zion's sake I'll not restrain, **983**, ii., Ryland, J.
Forbid them not, the Saviour cried, **495**, i., Hastings, T.
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Forget thyself, Christ bids thee come, **495**, ii., Hastings, T.
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Forsake us not, O Lord be near, **1040**, ii., Selnecker, N.
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Forth flames the standard of our King, **1221**, i., Vexilla regis prodeunt
Forth goes a dear, devoted Lamb, **326**, i., Ein Lämmlein geht und trägt die Schuld
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Forth goes the standard of the King, The sign of signs, the radiant Cross, **1221**, i., Vexilla egis prodeunt
Forth in Thy name, O Lord, I go, **1135**, ii., Te lucis ante terminum
Forth in Thy strength, O Lord, we go, **383**, i., Forth in Thy Name, O Lord, I go
Forth pouring many a bitter tear, **1084**, i., Stabat mater dolorosa
Forth then she came to seek where He did roam, **212**, ii., Carols
Forth to the Paschal Victim, Christians, bring Your sacrifice of praise, **1223** ii., Victimae Paschali
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Forty days, and forty nights, **1064**, ii., Smyttan, G. H.
Forward be our watchword, **39**, ii., Alford, H.
Forward, Christians, forward, **772**, i., Moultrie, G.
Forward, gospel heralds, **431**, ii., Goadby, T.
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Fount of everlasting love, **877**, ii., Palmer, R.
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Fountain of good! all blessing flows, **315**, i., Du unvergleichlich's Gut
Fountain of good, to own Thy love, **600**, ii., Jesus, my Lord, how rich Thy grace
Fountain of life and all my joy, **1261**, ii., Wesley family, The
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Fountain of life, to all below, **1261**, i., Wesley family, The
Fountain of love, Thyself true God, **362**, i., Faber, F. W.
Fountain of mercy, God of love, **379**, ii., Flowerdew, Alice
Fountain of truth and grace and power, **667**, i., Lawson, J.
Four days had come and gone to rest, **1174**, i., Thring, G.
Four hundred years their course have sped, **1099**, i., Stryker, M. W.
Four streams through happy Eden flowed, **790**, i., Neale, J. M.
Fra deip, O Lord, I call to the, **97**, i., Aus tiefer Noth schrei ich zu dir
Framer of the earth and sky, **26**, ii., Aeterne rerum Conditor
Framer of the light, **235**, ii., Clarke, S. C.
Framer of worlds! Restorer of our days, **847**, i., O sator rerum, reparator aevi
Free from the law, O happy condition, **150**, ii., Bliss, P.
Free grace, melodious sound, **196**, ii., Burnham, R.
Free grace to every heaven-born soul, **310**, i., Dracup, J.
Free, though in chains, the mountains stand, **389**, ii., Free, yet in chains, the mountains stand
Frequent the day of God returns, **186**, ii., Browne, S.; **1172**, ii., Thrice happy saints who dwell above
Fret not, poor soul: while doubt and fear Disturb thy breast (Confido et conquiedo, Miss Procter), **975**, ii., Roman Catholic hymnody
Freue dich, du Kinder-Orden, **1143**, ii., Tersteegen, G.
Freuet euch der schönen Erde, **1079**, i., Spitta, C. J. P.
Freuet euch, ihr Christen alle, **614**, i., Keimann, C.
Freund, komm in der Frühe, **36**, i., Albertini, J. B.
Freut euch ihr Gottes Kinder all, **35**, i., Alber, E.
Freut euch ihr lieben Christen, **395**, ii., Freut euch ihr Christen
Friedefürst, vernimm mein Flehen, **1016**, i., Schöner, J. G.
Friedefürst zu dem wir flehen, **1016**, i., Schöner, J. G.
Freut euch, Sünder, allerwegen, **412**, i., Gerhardt, P.
Friend of sinners, hear my cry, **481**, ii., Hall, C. N.
Friend of sinners, Lord of glory, **481**, ii., Hall, C. N.
Friend of the friendless, and the faint, **435**, ii., God of my life, on Thee I call
Friend of the friendless and the lone, **762**, ii., Monsell, J. S. B.
Friends and parents lingered weeping, **772**, ii., Moultrie, J.
Friends in Jesus, now draw near (*tr.* Miss Borthwick), **1303**, i., Zinzendorf, N. L. von
Friends of Temperance, onward go, **1138**, i., Temperance hymnody
Friends of truth and liberty, **181**, ii., Brigg, J.
Frisch, frisch hinnach, mein Geist und Herz, **290**, ii., Dessler, W.
From, See also *Fra*
From all created things, **1145**, i., Tersteegen, G.
From all evil, all temptation, **166**, ii., Bowring, Sir J.
From all her foes Thy Church, O Lord, **353**, i., Erhalt uns, Herr, bei deinem Wort
From all Thy saints in warfare, for all Thy saints at rest, **794**, i., Nelson, H., Earl; **1297**, i., Ye saints! in blest communion
From blest, unconscious sleep I wake again, **75**, ii., Anton-Ulrich of Brunswick
From Both proceeding, as from One (*tr.* Anon.), **945**, i., Qui procedis ab utroque
From Calvary a cry was heard, **273**, ii., Cunningham, J. W.

From Calvary's cross a fountain flows, **1160**, ii., There is a fountain filled with blood
From cleft in Pyrenaean rock, **280**, i., Darling, T.
From climes which see the sun arise, **4**, ii., A solis ortûs cardine Ad usque
From conquered realms let tyrants claim, **1224**, i., Victis sibi cognomina
From day to day, before our eyes, **673**, i., Let there be light! Thus speaks the Word
From day-light's portals, burning (En Persici ex orbis sinu), **947**, i., Quicumque Christum quaeritis
From deep distress and troubled thoughts, **1239**, ii., Watts, I.
From deep distress I cry to Thee; Lord, listen, **97**, i., Aus tiefer Noth schrei ich zu dir
From deep distress I cry to Thee, Oh, **97**, i., Aus tiefer Noth schrei ich zu dir
From deep distress to Thee I pray, **96**, ii., Aus tiefer Noth schrei ich zu dir
From deeps so wild and drear, **613**, ii., Keble, J.
From depths of woe I raise to Thee, **96**, ii., Aus tiefer Noth schrei ich zu dir
From depths of woe to God I cry, **706**, ii., Lyte, H. F.
From distant places of our land, **398**, ii., From distant corners of our land
From East to West, from North to South, **1294**, ii., Wordsworth, C.
From east to west, from shore to shore, **4**, ii., A solis ortûs cardine Ad usque
From Egypt lately come, **614**, ii., Kelly, T.
From Egypt lately freed, **804**, i., Newton, J.
From Egypt's bondage come, **398**, ii., From Egypt lately come
From every part o'er which the sun, **4**, ii., A solis ortûs cardine Ad usque
From every stormy wind that blows, **1097**, i., Stowell, H.
From far sunrise at early morn, **4**, ii., A solis ortûs cardine Ad usque
From forth the glorious eye of morn, **94**, i., Aurora jam spargit polum
From God I will not sever, **509**, i., Helmbold, L.
From God, my Lord and Saviour, **509**, i., Helmbold, L.
From God shall nought divide me, **509**, i., Helmbold, L.
From God the Father comes to earth, **5**, ii., A Patre Unigenitus
From God the Lord my Saviour, **508**, ii., Helmbold, L.
From God, to visit earth forlorn, **5**, ii., A Patre Unigenitus
From grassy nest on fluttering wing, **117**, i., Bateman, H.
From Greenland's icy mountains, **316**, ii., Dutton, D.; **503**, ii., Heber, R.; **739**, i., Missions
From heaven above to earth I come, **1227**, i., Vom Himmel hoch da komm ich her
From heaven angel-hosts did fly, **1227**, ii., Vom Himmel kam der Engel Schaar
From Heaven comes the mighty Lord, **1228**, i., Vom Himmel kommt der starke Held
From heaven high I've wandered forth, **1227**, ii., Vom Himmel hoch da komm ich her
From heaven high I wing my flight, **1227**, ii., Vom Himmel hoch da komm ich her
From heaven, in glorious beauty shown, **236**, i., Clarum decus jejunii
From heaven on high I come to you, **1227**, ii.. Vom Himmel hoch da komm ich her
From heaven on high to earth I come, **1227**, ii., Vom Himmel hoch da komm ich her
From heaven so high I come to you, **1227**, ii., Vom Himmel hoch da komm ich her
From heaven the angel-troop came near, **1227**, ii., Vom Himmel kam der Engel Schaar
From heaven, the glorious city comes, **683**, i., Lo, what a glorious sight appears
From heaven the loud angelic song began, **1056**, i., Shirley, Hon. W.
From heaven there came an angel-throng (*tr.* Hunt), **1227**, ii., Vom Himmel kam der Engel Schaar
From heaven's own school's mysterious ways, **359**, ii., Ex more docti mystico
From hidden source arising, **680**, i., Littledale, R. F.
From high heaven, the Mediator, **1216**, i., Venit e coelo Mediator alto
From high Olympus top the Son (Alto ex Olympi vertice), **1200**, ii., Urbs beata, Hierusalem
From highest heaven good news I bring, **1227**, i., Vom Himmel hoch da komm ich her
From highest heaven I come to tell, **1227**, ii., Vom Himmel hoch da komm ich her
From highest heaven, on joyous wing, **1227**, ii., Vom Himmel hoch da komm ich her
From highest heaven, the Father's Son (Alto ex Olympi vertice), **1200**, i., Urbs beata, Hierusalem
From His heaven above, **521**, i., Hey, J. W.
From Jacob's root, a star so clear, **54**, ii., Altenburg, J. M.
From Jesse's root, behold a branch arise, **901**, i., Pope, A.
From judgment taken, lo, beneath, **872**, i., Opprobriis, Jesu, satur
From land to land the Christian goes, **1304**, i., Zinzendorf, N. L. von
From lands that see the sun arise, To earth's remotest boundaries, **4**, ii., A solis ortûs cardine Ad usque
From lands that see the sun arise, To earth's remotest shore, **4**, ii., A solis ortûs cardine Ad usque
From lips divine, like healing balm, **196**, i., Burleigh, W. H.
From loftiest peak of heavenly light (Alto ex Olympi vertice), **1200**, i., Urbs beata, Hierusalem
From lofty summit of high heaven (Alto ex Olympi vertice), **1200**, ii., Urbs beata, Hierusalem
From lowest deeps I cry, O God, **97**, i., Aus tiefer Noth schrei ich zu dir
From lowest depths I cry to Thee, **97**, i., Aus tiefer Noth schrei ich zu dir
From lowest depths of woe (Ps. cxxx.), **801**, i., New Version
From meadows bright with blossom, **151**, ii., Blunt, A. G. W.
From my dwelling midst the dead, **239**, i., Clephane, Elizabeth C.
From my youth up, may Israel say (Ps. cxxix.), **801**, i., New Version
From noisy crowds your early years recess, **1203**, i., Ut queant laxis resonare fibris
From north and south, and east and west, **263**, i., Coster, G. T.
From Olivet the surging crowd, **1079**, ii., Spitta, C. J. P.
From out my woe I cry to Thee, **508**, i., Helder, B.
From out the cloud of amber light, **400**, i., From hidden source arising
From out the deep, O Lord, on Thee, **1060**, i., Singleton, R. C.
From outward creatures I must flee, **1116**, i, Tauler, J.
From past regret and present [*faithlessness*] *feebleness*, **1035**, i., Scudder, Eliza
From place to place the Christian goes (*tr.* J. D. Burns), **1304**, i., Zinzendorf, N. L. von
From princely walls in eastern pomp arrayed, **677**, i., Linquunt tecta Magi principis urbis
From profoundest depths of tribulation, **195**, ii., Burleigh, W. H.
From purple seas and land of toil, **14**, i., Ad regias Agni dapes
From Salem's gate advancing slow, **118**, i., Batty, W.
From Sinai's mount, in might arrayed, **263**, ii., Cotterill, T.
From Sinai's trembling peak, **1058**, ii., Sinae sub alto vertice
From the angels' dwelling, **521**, i., Hey, J. W.
From the Cross the blood is falling, **162**, i., Bonar, H.
From the cross uplifted high, **499**, i., Haweis, T.
From the desert caverns rude, **823**, ii., Nunc suis tandem novus e latebris
From the eastern mountains, **1173**, i., Thring, G.
From the faint day-spring's eastern goal, **4**, ii.. A solis ortûs cardine Ad usque
From the far-blazing gate of morn, **4**, ii., A solis ortûs cardine Ad usque
From the far blue heaven, **521**, i., Hey, J. W.
From the Father's glory shining, **1080**, i., Splendor Paternae gloriae
From the first dawning light, **557**, i., I lift my soul to God
From the first daysprings orient gate, **4**, ii., A solis ortûs cardine Ad usque
From the four winds, O living breath, **133**, ii., Bell, C. D.
From the glorious heaven, **521**, i., Hey, J. W.
From the glorious heaven above, **521**, i., Hey, J. W.
From the guiding star that led, **400**, i., From the courier star that led
From the lowest depths of woe (Ps. cxxx.), **801**, ii., New Version
From the night toils of darkened wandering (Ἐκ νυκτὸς ἔργον ἐσκοτυσμένης πλάνης), **355**, ii., Ἔσωσε λαὸν, θαυματουργὸν Δεσπότης
From the perverse and wicked wight (Ps. cxl., Craig), **1022**, ii., Scottish hymnody
From the recesses of a lowly spirit, **166**, ii., Bowring, Sir J.
From the rich treasures of His word, **1239**, i., Watts, I.
From the stream emerging, lo [*now*], **329**, ii., Emergit undis et Deo

From the Table now retiring, 1197, i., Unitarian hymnody
From the throne of God there springs, 441, i., God, the omnipresent God
From the vast and veiled throng, 404, i., Ganse, H. D.
From the wave behold Him rise, 329, ii., Emergit undis et Deo
From the world's remotest prime, 358, ii., Ever round Thy glorious throne
From thee, illustrious teacher, Paul, 887, i., Paule doctor egregie
From Thee, my God, my joys shall rise, 1237, ii., Watts, I.
From Thine all-seeing Spirit, Lord, 263, ii., Cotterill, T.
From this bleak hill of storms, 161, ii., Bonar, H.
From this enslaving world's control, 263, ii., Cotterill (*née* Boak), Jane
From thundering skies at Sinai's rock, 1059, i., Sinae sub alto vertice
From Thy dear pierced side, 122, ii., Beddome, B.
From Thy habitation holy, 708, i., Macduff, J. R.
From Thy heavenly throne, 715, i., Marot, S.
From Thy supreme tribunal, Lord, 1183, i., Toplady, A. M.
From trials unexempted, 372, ii., Father, Who art in heaven
From trouble deep I cry to Thee, 97, i., Aus tiefer Noth schrei ich zu dir
From whence does this union rise, 108, ii., Baldwin, T.
From whence doth this union arise, 108, ii., Baldwin, T.
From whence these dire portents around (S. Wesley, jun.), 1259, ii., Wesley family, The
From whence these direful omens round?, 400, ii., From whence these dire portents around
From whence this fear and unbelief, 1183, i., Toplady, A. M.
From where the rising sun ascends, 4, ii., A solis ortûs cardine Ad usque
From where the rising sun goes forth, 6, i., A solis ortûs cardine Et usque
From where the sunrise [*sunshine*] *hath its birth*, 4, ii., A solis ortûs cardine, Ad usque
From wicked men that trouble me (Ps. xvii.), 865, i., Old Version
From winter's barren clods, 420, ii., Gibbons, T.
From worldly clogs bless'd Matthew loose, 129, ii., Behold, the Master passeth by
From yon ethereal heavens (*tr.* Miss Fry), 1227, ii., Vom Himmel kam der Engel Schaar
From yonder world I come to earth (*tr.* Hunt), 1227, i., Vom Himmel hoch da komm ich her
From Zion's holy hill there rose, 959, ii., Richardson, J.
Frommes Lamm, durch dessen Wunden, 951, i., Rambach, J. J.
Frommes Lamm, von was für Hunden, 951, i., Rambach, J. J.
Fulfil Thy promise, gracious Lord, 555, ii., I am, saith Christ, your glorious Head
Fulfilled is all that David told, 1221, i., Vexilla Regis prodeunt
Fulgens praeclara rutilat, 649, i., Latin hymnody
Full many a smile, full many a song, 422, i., Gill, T. H.
Full many a way, full many a path, 82, i., Arnold, G.
Full many a year has sped, 139, i., Bethune, G. W.
Full many flowers, in my Lord's garden blooming, 1144, ii., Tersteegen, G.
Full of beauty stood the Mother, 1084, ii., Stabat mater speciosa
Full of gladness, Let our faithful choir, 636, i., Laetabundus exultet fidelis chorus: Alleluia. Regem regum
Full of glory, full of wonders, Majesty divine, 362, i., Faber, F. W.
Full of joy, in sweet accord, 636, ii., Laetabundus exultet fidelis chorus: Alleluia. Regem regum
Full of love to man's lost race, 493, i., Hart, J.; 603, i., Jesus, while He dwelt below
Full of mercy, full of love, 348, i., English hymnody; 1118, ii., Taylor, Jeremy
Full of Providential love, 1265, ii., Wesley family, The
Full of reverence at Thy Word, Lord, I near, 777, ii., Münter, B.
Full of trembling expectation, 1265, i., Wesley family, The
Full of weakness and of sin, 117, ii., Bathurst, W. H.
Full of wonder, full of art—l. 3, *Full of kindness* (*tr.* J. Kelly), 412, i., Gerhardt, P.
Full of wonder, full of art—l. 3, *Full of grace* (*tr.* Miss Winkworth), 412, i., Gerhardt, P.
Full of wonder, full of skill—l. 3, *Soother of each* (*tr.* Mrs. S. Carr), 412, i., Gerhardt, P.
Full of wonder, full of skill, Full of wisdom, full of might (*tr.* H. Mills), 412, i., Gerhardt, P.
Full oft my chafing thoughts would scan, 622, i., Kennedy, B. H.
Full oft the clouds of deepest woe, 1285, ii., Wilson (*née* Fry), Caroline
Full salvation, full salvation, 164, i., Bottome, F.
Full thirty years were freely spent (Lustra sex, qui jam peregit, tempus implens corporis), 881, i., Pange lingua gloriosi proelium certaminis
Fully persuaded, Lord, I believe, 89, ii., Atchinson, J. B.
Für alle Güte sei gepreist, 407, i., Gellert, C. F.
Für allen Freuden auf Erden, 704, ii., Luther, M.
Für deinen Thron tret ich hiemit, 528, i., Hodenberg, B. von
Für dich sei ganz mein Herz und Leben, 1144, ii., Tersteegen, G.
Für uns ging mein Herr in Todesnöthen, 1301, ii., Zinzendorf, C. R. von
Fürchtet Gott, o lieben Leut, 512, ii., Herbert, P.

Gabriel's message does away, 790, i., Neale, J. M.
'Gainst what foeman art thou rushing, Saul, what frenzy, 948, i., Quos in hostes, Saule, tendis
'Gainst what foemen art thou rushing, Saul, what madness, 948, i., Quos in hostes, Saule, tendis
Gales from heaven, if so He will, 686, i., Lord, and what shall this man do?
Gar mancher Weg, gar manche Bahn (Anon.), 82, i., Arnold, G.
Gate of my heart, fly open wide, 325, ii., Ein Lämmlein geht und trägt die Schuld
Gather up, O earth, thy dead, 166, ii., Bowring, Sir J.
Gathered in this sacred place, 575, i., Jackson, E.
Gathered in this upper room, 575, i., Jackson, E.
Gaude Christi sponsa, virgo mater ecclesia, 814, i., Notker
Gaude Maria virgo, Dei genetrix, quae, 813, i., Notker
Gaude prole Graecia, Glorietur Gallia, 1042, ii., Sequences
Gaude Roma caput mundi Primus pastor, 1043, ii., Sequences
Gaude semper serena felixque genetrix ecclesia, 814, i., Notker
Gaudens ecclesia hanc dieculam, 813, i., Notker
Gedenk an dein Sohn's bittern Tod (*tr.* Moller, st. vi.), 92, ii., Aufer immensam, Deus, aufer iram
Gedenke deiner Kinder (Ruht aus von, st. iv.), 1303, ii., Zinzendorf, N. L. von
Gedenke mein, mein Gott, gedenke mein, 1013, ii., Schmolck, B.
Geduld! Geduld! ob's stürmisch weht, 405, ii., Garve, C. B.
Geduld! wie sehr der Sturm auch weht, 405, ii., Garve, C. B.
Gegangen ist das Sonnenlicht, 80, i., Arndt, E. M.
Gegrüsset seist du, Gott mein Heil (Salve salus mea, Deus), 990, ii., Salve mundi salutare
Gegrüsset seist du meine Kron (Salve Jesu, Rex sanctorum), 990, ii., Salve mundi salutare
Geh hin! der Herr hat dich gerufen, 628, i., Knapp, A.
Geh, müder Leib, zu deiner Ruh, 1013, ii., Schmolck, B.
Geh zum Schlummer ohne Kummer, 628, i., Knapp, A.
Gehe hin in Gottes Namen, 1079, i., Spitta, C. J. P.
Gehoben ist der Stein, 486, ii., Hardenberg, G. F. P. von
Geht, erhöht die Majestät, 506, ii., Hehl, M. G.
Geht hin, ihr gläubigen Gedanken, 515, ii., Herrmann, J. G.
Geht nun hin und grabt mein Grab, 80, i., Arndt, E. M.
Geist! das ist mein hoher Name, 268, i., Cramer, J. A.
Geist des Lebens, heil'ge Gabe, 628, i., Knapp, A.
Gekreuzigter! mein Herze sucht, 1010, ii., Schmidt, J. E.
Gelavet systu Jesu Christ, 408, ii., Gelobet seist du Jesu Christ
Gelobet sei der Herr, 866, ii., Olearius, Johannes
Gelobet sei Gott, unser Gott, 1074, i., Speratus, P.
Gelobet seist du Jesu Christ, 442, ii., Goostly Psalmes and Spiritualle Songes; 704, i., Luther, M.
Gelobt sei Gott im höchsten Thron, 1247, ii., Weisse, M.
Gen Himmel aufgefahren ist, 241, ii., Coelos ascendit hodie
Genad mir, Herr, ewiger Gott (Anon.), 204, i., Capitan, Herr Gott, Vater mein
Generous Love! why art thou hidden so on earth, 67, ii., Andreae, J. V.
Genial Spirit, earth's emotion, 54, i., Almum flamen, vita mundi
Γένους βροτείον τὴν ἀνάπλασιν πάλαι (Ode iv.), 355, ii., Εσωσε λαὸν, θαυματουργῶν Δεσπότης
Gentiles by nature we belong, 1237, ii., Watts, I.
Gentle Jesus, full of grace, 718, ii., Mathams, W. J.

Gentle Jesus, heavenly Lamb, 409, i., Gentle Jesus, lovely Lamb
Gentle Jesus, meek and mild, 221, ii., Children's hymns
Gentle Saviour, look on me, 954, i., Reed, A.
Gentle Shepherd, Thou hast stilled, 723, ii., Meinhold, J. W.
Gentle Spirit, waft me over, 616, i., Kempenfelt, R.
Gentle Star of ocean, 99, i., Ave maris stella
Gently fall the dews of eve, 16, ii., Adams (*née* Flower), Sarah
Gently, gently lay Thy rod, 706, ii., Lyte, H. F.
Gently I breathe to Thee, Jesus, my prayer, 804, ii., Nicholson, H. L.
Gently, Lord, O gently lead us, 494, ii., Hastings, T.
Gently, my Father, let me down, 409, ii., Gently, my Saviour, let me down
Gently, my Saviour, let me down, 524, i., Hill, R.
Gently swell, ye white sails, driven, 628, ii., Knapp, A.
Gently the shades of night descend, 166, ii., Bowring, Sir J.
Gently think, and gently speak, 1164, ii., Think gently, and as gently speak
Geschwister! wir geben uns Herzen und Hände, 1302, ii., Zinzendorf, N. L. von
Gesetz und Evangelium, 951, i., Rambach, J. J.
Gesinde des Heilands des seligen Gottes, 1302, ii., 1304, i., Zinzendorf, N. L. von
Gesù Christo amoroso, 141, i., Bianco da Siena
Gethsemane, can I forget, 9, i., According to Thy gracious word
Geue peace in these our dayes, O Lord (Gieb Fried zu unser Zeit, o Herr), 276, i., Da pacem, Domine
Geve thanks to god with one accord, 447, i., Graces
Gib deinen Frieden uns, 405, i., Garve, C. B.
Gib Fried zu unser Zeit, o Herr (Köpfel or Capito), 862, i., Old Version
Gieb dass keiner meiner Tage, 626, ii., Klopstock, F. G.
Gieb dich zufrieden, und sei stille, 412, i., Gerhardt, P.
Gieb Fried zu unser Zeit, o Herr (Köpfel or Capito), 204, ii., Capito, W.; 276, i., Da pacem, Domine
Gieb mir, o Gott, ein Herz, 408, i., Gellert, C. F.
Gieb unserm Fürsten und aller Obrigkeit, 276, i., Da pacem, Domine
Gird on Thy conquering sword, 698, i., Loud to the Prince of heaven
Gird thy loins up, Christian soldier, 493, i., Hart, J.
Gird we, soldiers, for the battle, 1173, i., Thring, G.
Giue to the Lord all praise and honour (Ps. cxviii., Craig), 1022, ii., Scottish hymnody
Give, See also *Geue, Geve*, and *Giue*
Give dust to dust: and here we leave, 952, i., Rawson, G.
Give ear! the voice rings clear and true (*tr.* Keble), 1228, ii., Vox clara ecce intonat
Give ear, Thou Judge of all the earth (Ps. lv.), 800, ii., New Version
Give ear, ye kings, bow down, 146, ii., Bless'd are the pure in heart
Give glory to God in the highest, 764, i., Montgomery, J.
Give glory to Jesus our Head, 104, ii., Away with our sorrow and fear
Give glory to the Son of God, 1145, i., Tersteegen, G.
Give heed, my heart, lift up thine eyes, 1227, ii., Vom Himmel hoch da komm ich her
Give Him then, and ever give, 447, ii., Graces
Give laud unto the Lord (Ps. cxlviii., Pullain), 866, i., Old Version
Give me a draught from the crystal spring, 1138, i., Temperance hymnody
Give me, my child, the Father saith, thy heart, 354, ii., Es ist nicht schwer ein Christ zu sein
Give me, O Lord, a spirit lowly, 700, i., Loy, M.
Give me that enlarged desire, 1264, ii., Wesley family, The
Give me the faith that can remove, 849, i., O that I was as heretofore!
Give peace in these our days, O Lord, See *Da pacem, Domine*, and *Geue peace in these our dayes*
Give praise to God our King, 982, i., Russell, A. T.
Give praises unto God the Lord (Ps. cv.), 866, i., Old Version
Give thanks for all things, children of your God, 519, ii., Heusser (*née* Schweizer), Meta
Give thanks to God; He reigns above, 1239, ii., Watts, I.
Give thanks to God; invoke His Name, 1239, ii., Watts, I.
Give thanks to God the Lord, 313, i., Drummond, W. H.
Give thanks to God, the Sovereign King, 424, ii., Give thanks to God, the Sovereign Lord
Give thanks to God the Sovereign Lord, 1239, ii., Watts, I.
Give thanks unto the Lord our God (Ps. cvii., Kethe), 866, i., Old Version
Give the word, Eternal King, 1095, ii., Stone, S. J.
Give thy young heart to Christ, 680, ii., Lloyd, W. F.
Give to our God immortal praise, 920, ii., Psalters, English
Give to the Father praise, 310, i., Doxologies
Give to the Lord thy heart, 269, i., Crewdson (*née* Fox), Jane
Give to the Lord, ye potentates (Ps. xxix., Sternhold), 865, ii., Old Version
Give to the Lord, ye sons of fame, 1239, ii., Watts, I.
Give to the winds thy fears, 126, i., Befiehl du deine Wege
Give us, O Fount of purity, 1216, i., Veni, veni, Rex gloriae
Give us our daily bread (Our daily bread, Miss Procter), 975, ii., Roman Catholic hymnody
Give us ourselves and Thee to know, 250, i., Come, O Thou all-victorious Lord
Give us room that we may dwell, 615, i., Kelly, T.
Give us Thy blessed peace, God of all might, 420, i., Gib dein en Frieden uns, o Herr der Stärke
Give us Thy Spirit, Lord, that we, 287, ii., Denicke, D.
Give what thou wilt oh Lord! my grateful heart, 1079, i., Spitta, C. J. P.
Giver and Guardian of my sleep, 1261, i., Wesley family, The
Giver of law is God's [*Thy*] *dear Son*, 1294, i., Wordsworth, C.
Giver of life, eternal Lord, 376, i., Festiva saeclis colitur
Giver of life! Jesus! the cheering Light, 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Giver of peace and unity, 1290, ii., Witness divine, the Just and True
Giver of the perfect gift, 1102, ii., Summi largitor praemii
Glad Hosanna! David's Son, 535, ii., Hosianna David's Sohn
Glad is thy sound, O Sabbath bell, 837, ii., O it is joy in one to meet
Glad light illumes this day, 705, i., Lux illuxit triumphalis
Glad sight, the Holy Church, 1113, ii., Syriac hymnody
Glad was my heart to hear, 764, i., Montgomery, J.
Glad when they saw the Lord, 1233, i., Wardlaw, R.
Glad Zion's halls are sounding, 992, ii., Sanctae Syon adsunt encoenia
Gladdening Light, all-glorious Fire, 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Gladdening light of holiest ray, 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Gladdening Light, the bright Forth-shewing, 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Gladly from earth and time I cease, 760, i., Mit Fried und Freud ich fahr dahin
Gladsome Light of the holy glory, 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Gladsome 'tis when Christians meet, 1108, i., Sweet the time, exceeding sweet
Gladsome we hail this day's return, 197, i., Burns, D.
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Gloria in excelsis Deo, et in terra pax, 73, i., Antiphon, 285, ii., Decius, N.; 413, ii., 414, ii., German hymnody; 1125, ii., Te Deum laudamus
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Gloria Patri, 1231, i., Walker, G. (of Hilton)
Gloria Tibi Domine, Qui surrexisti, 94, ii., Aurora lucis rutilat
Gloria tibi, Domine, Qui apparuisti hodie, 309, i., Doxologies
Gloriam Patri celebrant honore, 308, ii., Doxologies
Glorioso ferte Regi vota vestra carmine (*tr.* Bingham), 885, i., O worship the King, All-glorious above
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Glorious are the fields of heaven (*tr.* Mrs. Bevan), 51, i., Allendorf, J. L. C.
Glorious cohort apostolic, 1095, i., Stola regni laureatus
Glorious God, accept my heart, 1264, ii., Wesley family, The
Glorious, high, and lofty One, 544, ii., Hupton, J.
Glorious is Thy Name, O Lord, 1189, ii., Twells, H.
Glorious King of martyrs (*tr.* T. I. Ball), 958, ii., Rex gloriose martyrum
Glorious King of martyrs Thou (*tr.* R. Campbell), 958, ii., Rex gloriose martyrum
Glorious light, glorious light, 627, i., Knak, G. F. L.
Glorious Saviour of my soul, 1261, i., Wesley family, The
Glorious Shepherd of the sheep, 706, ii., Lyte, H. F.

Glorious things of old were spoken, **427**, ii., Glorious things of Thee are spoken
Glorious things of thee are spoken, **539**, ii., How sweet the name of Jesus sounds; **803**, ii., Newton, J.; **868**, i., Olney hymns
Glorious was that primaeval light, **328**, i., Elliott, Charlotte
Glorious was the Christian warrior, **231**, i., Christi miles gloriosus
Glory, and laud, and honour, **426**, ii., Gloria laus et honor
Glory, and honour, and laud be to Thee, King Christ the Redeemer, **426**, ii., Gloria laus et honor
Glory and praise to God we give, **444**, ii., Gott sei gelobet und gebenedeiet
Glory and praise to Jehovah on high, **706**, ii., Lyte, H. F.
Glory and praise to Jesus' name, **408**, ii., Gelobet seist du Jesu Christ
Glory and praise to Thee, Redeemer blest, **426**, ii., Gloria laus et honor
Glory be to God above, **1261**, i., Wesley family, The
Glory be to God on high, and in earth peace, **308**, i., Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπί γῆς εἰρήνη
Glory be to God on high, And peace on earth descend, **1262**, i., Wesley family, The
Glory be to God on high (Dodd), **450**, ii., Grateful notes and numbers bring
Glory be to God on high, God in Whom we live and die, **1262**, ii., Wesley family, The
Glory be to God on high, God Whose glory fills the sky, **428**, i., Glory be to God on high; **530**, ii., Holy, holy, holy Lord, Ever be Thy Name adored; **1119**, i., Taylor, John
Glory be to Him Who loved us, **428**, i., Glory be to God the Father
Glory be to Jesus (Viva, viva, Jesu), **742**, ii., Missions
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Glory, glory everlasting, **615**, i., Kelly, T.
Glory, glory to God in the highest, **719**, ii., Matson, W. T.
Glory, glory to our King, **615**, i., Kelly, T.
Glory, honour, praise and power, **987**, ii., Salvation, O the joyful sound
Glory in heaven to God, **1095**, ii., Stone, S. J.
Glory in the highest to God, **425**, ii., Gloria in excelsis
Glory, laud, and honour be, Our Redeemer, Christ to Thee, **426**, ii., Gloria laus et honor
Glory, love, and praise, and honour, **447**, ii., Graces
Glory of the eternal heaven, **25**, ii., Aeterna coeli gloria
Glory of the heavens above (O Lux mundi Christe Deus), **991**, ii., Salve mundi salutare
Glory of the heavens supernal (*tr.* Copeland), **25**, ii., Aeterna coeli gloria
Glory, praise, and honour be, Christ, Redeemer, **426**, ii., Gloria laus et honor
Glory, praise, and honour be, Jesus Lord, **426**, ii., Gloria laus et honor
Glory, praise, and honour be, Our Redeemer Christ to Thee, **426**, ii., Gloria laus et honor
Glory, praise to Thee be sung, **965**, ii., Rist, J.
Glory to Christ, the virgin-born, **408**, ii., Gelobet seist du Jesu Christ
Glory to God, and peace on earth, **680**, ii., Livermore, Sarah W.
Glory to God, for the Dayspring is dawning, **720**, i., Maurice, Jane
Glory to God in full anthems of joy, **1233**, ii., Ware, H.
Glory to God in the highest, **308**, i., Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπί γῆς εἰρήνη; **425**, ii., Gloria in excelsis
Glory to God on high! Let earth and skies reply, **429**, i., Glory to God on high, Let praises fill
Glory to God on high! Let earth to heaven reply, **429**, i., Glory to God on high, Let praises fill
Glory to God on high! Let heaven and earth reply, **428**, ii., Glory to God on high, Let praises fill
Glory to God on high, Our peace, **493**, i., Hart, J.
Glory to God on high, Upon this, **286**, ii., Dei canamus gloriam
Glory to God that walks the skies, **1237**, ii., Watts, I.
Glory to God the Father's Name, **1237**, ii., Watts, I.
Glory to God upon His throne, **1247**, ii., Weisse, M.
Glory to God, Who reigns above, **793**, ii., Needham, J.
Glory to God, Who when with light, **286**, i., Dei canamus gloriam
Glory to God, Whose Spirit draws, **809**, ii., Noel, B. W.
Glory to God, Whose witness train, **289**, i., Der Glaube bricht durch Stahl und Stein
Glory to God! with joyful adoration, **873**, ii., Osler, E.
Glory to Him Who tasted death, **1298**, i., Ye that put on the heavenly crown
Glory to Jesus, glory, **1054**, i., Shepherd (*née* Houlditch), Anne
Glory to the Almighty Father, **117**, ii., Bathurst, W. H.; **1180**, ii., To the Source of every blessing
Glory to the eternal King, **385**, ii., Francis, B.
Glory to the glorious One, **1113**, ii., Syriac hymnody
Glory to Thee in light arrayed, **621**, i., Ken, T.
Glory to Thee, Lord, how good Thou art, **1111**, i., Syriac hymnody
Glory to Thee, my God, this night, **619**, ii., Ken, T.; **802**, i., New Version; **1279**, ii., Whytehead, T.
Glory to Thee, O Lord, Who by, **120**, i., Beadon, H. W.
Glory to Thee, O Lord, Who from this world of sin, **1181**, ii., Toke, Emma
Glory to Thee Who safe hast kept, **621**, i., Ken, T.
Glory to Thee, Whose powerful word, **693**, ii., Lord of the wide-extended main
Glory to Thy Father's face, **991**, i., Salve mundi salutare
Glory unto Jesus be, **1031**, i., Scottish hymnody
Gloryous Lady, stellyfyed (O gloriosa femina), **944**, ii., Quem terra, pontus, aethera
Glück zu Kreuz von ganzem Herzen, **988**, ii., Salve crux beata, salve
Gnade ist ein schönes Wort, **473**, i., Grünbeck (*née* Naverofsky), Esther
Go and dig my grave to day, **80**, i., Arndt, E. M.
Go! and let my grave be made, **80**, i., Arndt, E. M.
Go and sow beside all waters, **214**, ii., Cary, Phœbe
Go and search the tomb of Jesus, **218**, i., Chapman, R. C.
Go, and the Saviour's grace proclaim, **770**, i., Morell, T.
Go, and watch the autumn leaves, **16**, ii., Adams (*née* Flower), Sarah
Go behold the tomb of Jesus, **218**, i., Chapman, R. C.
Go, destined vessel, heavenly-freighted, go! **1056**, i., Shirley, Hon. W.
Go forth, my heart, and revel in joy's flow, **406**, ii., Geh aus, mein Herz, und suche Freud
Go forth, my heart, and seek delight, **406**, ii., Geh aus, mein Herz, und suche Freud
Go forth, my heart, and seek delight, In this summer, **406**, ii., Geh aus, mein Herz, und suche Freud
Go forth, my heart, and seek for praise, **406**, ii., Geh aus mein Herz, und suche Freud
Go forth, my heart, and seek the bliss, **406**, ii., Geh aus, mein Herz, und suche Freud
Go forth, my heart, nor linger here, **406**, ii., Geh aus, mein Herz, und suche Freud
Go forth, my heart, the year's sweet prime, **406**, ii., Geh aus, mein Herz, und suche Freud
Go forth on wings of faith and prayer, **494**, ii., Hastings, T.
Go forth on wings of fervent prayer, **494**, ii., Hastings, T.
Go forth, thou mighty word of grace, **107**, i., Bahnmaier, J. F.
Go forth to life, O child of earth, **685**, ii., Longfellow, S.
Go forth to toil; to spend, be spent, **430**, ii., Go, labour on, spend and be spent
Go forth, ye heralds, in my Name, **720**, ii., Maxwell, J.
Go forth, ye saints, behold your King [*Lord*], **122**, ii., Beddome, B.
Go forward, Christian soldier, **1189**, i., Tuttiett, L.
Go hence, my child, **528**, ii., Hoffmann, G.
Go hence! the Lord hath called thee home, **628**, i., Knapp, A.
Go, labour on while it is day, **430**, i., Go, labour on, spend and be spent
Go, labour on while yet 'tis day, **430**, i., Go, labour on, spend and be spent
Go, labour on; your hands are weak, **430**, i., Go, labour on, spend and be spent
Go, messenger of love, and bear, **185**, i., Brown (*née* Hinsdale), Phœbe
Go not far from me, O my God, **430**, ii., Go not far from me, O my Strength
Go not far from me, O my Strength, **1233**, ii., Waring, Anna L.
Go now, my friends, and dig my grave, **80**, i., Arndt, E. M.
Go out, my heart, and pleasure seek, **406**, ii., Geh aus, mein Herz, und suche Freud
Go, preach My Gospel, saith the Lord, **1237**, ii., Watts, I.
Go, preach the blest salvation, **317**, ii., Dyer, S.
Go, preach the gospel in my name, **604**, ii., Johnson, S.
Go, preach the Gospel to the poor, **949**, i., Raffles, T.
Go, saith the Lord, proclaim my grace, **306**, i., Doddridge, P.
Go sound the trump on India's shore, **403**, ii., Gall, J.
Go, spirit of the sainted dead, **185**, i., Brown, J. N.
Go, suffering habitant of earth, **977**, ii., Roscoe, W.
Go, teach the nations and baptize, **375**, i., Fellows, J.
Go to dark Gethsemane, **764**, ii., Montgomery, J.
Go to thy rest, my [*fair*] *child*, **1058**, i., Sigourney (*née* Huntley), Lydia

Go, tune thy voice to sacred song, **495**, ii., Hastings, T.
Go up, go up, my heart, **161**, ii., Bonar, H.
Go, wearied body, to thy rest, **1013**, ii., Schmolck, B.
Go when the morning shineth, **1058**, ii., Simpson (*née* Bell), Jane C.
Go where a foot hath never trod, **764**, ii., Montgomery, J.
Go where your Master's glory, **947**, ii., Quo vos Magistri gloria quo salus
Go, work for God, and do not say, **718**, ii., Mathams, W. J.
Go, work in my vineyard, there's plenty to do, **118**, ii., Baxter (*née*), Lydia
Go, worship at Emmanuel's feet, **1237**, ii., Watts, I.
God Almighty and All-seeing, **895**, i., Pierpont, J.
God Almighty heareth ever, **1097**, i., Strafford, Elizabeth
God Almighty, King of nations, **497**, i., Havergal, Frances R.
God and Father, great and holy, **365**, ii., Farrer, F. W.
God and man indeed, **311**, ii., Drese, A.; **373**, i., Father, Who on high
God, avert the deadly blow, **622**, i., Kennedy, B. H.
God be blessed, and God be praised, **444**, ii., Gott sei gelobet und gebenedeiet
God be gracious to a sinner, **734**, i., Midlane, A.
God be merciful to me, **764**, i., Montgomery, J.
God be mercyfull unto us, And grant, **355**, i., Es wollt' uns Gott genädig sein
God be mercyfull unto us, And sende, **355**, i., Es wollt' uns Gott genädig sein; **443**, i., Goostly Psalmes and Spiritualle Songes
God begotten, God the Word. See *God-begotten*
God bless our dear old England, **481**, ii., Hall, C. N.
God bless our native land, **184**, i., Brooks, C. T.; **439**, ii., God save the King
God bless our noble King, **438**, i., God save the King
God bless our Sunday School, **734**, ii., Midlane, A.
God bless the brave and true (Neale), **212**, i., Carols
God bless the Church of England, **514**, ii., Hernaman (*née* Ibotson), Claudia F.
God bless the little children, **533**, i., Hopps, J. P.
God calling yet!—and shall I never hearken?, **163**, ii., Borthwick, Jane; **444**, i., Gott rufet noch, sollt ich nicht endlich hören
God calling yet!—shall I not hear, **444**, ii., Gott rufet noch, sollt ich nicht endlich hören
God cares for me; why need I sorrow, **1266**, ii., Wetzel, J. C.
God comes, and who shall stand before His fear ('Ο κύριος ἔρχεται), **1142**, i., Τὴν ἡμέραν την φρικτήν
God comes down that man may rise, **1294**, ii., Wordsworth, C.
God cometh! and e'en now is near, **569**, i., Instantis adventum Dei
God cometh, let the heart prepare, **303**, i., Dix, W. C.
God counts the sorrows of His saints, **852**, ii., O Thou, Whose justice reigns on high
God, Creator and Preserver, **327**, i., Ellerton, J.
God does not judge as we must do, **117**, i., Bateman, H.
God doth not bid thee wait, **497**, i., Havergal, Frances R.
God doth not leave His own, **444**, ii., Gott verlässt die Seinen nicht!
God draws a cloud over each gleaming morn, **239**, ii., Cobbe, Frances P.
God ended all the world's array (Post facta celsa conditor), **912**, ii., Primo Deus coeli globum
God eternal, infinite, **680**, i., Littledale, R. F.
God eternal, Lord of all, **1133**, ii., Te Deum laudamus
God eternal, mighty King, **735**, ii., Millard, J. E.; **1133**, ii., Te Deum laudamus
God for thy grace (Ps. lxxxiii.), **1022**, ii., Scottish hymnody
God from on high hath heard, **577**, i., Jam desinant suspiria
God, from Whose work mankind did spring, **896**, ii., Plasmator hominis Deus
God gave His word to holy men, **700**, i., Loy, M.
God giveth power unto the faint, **1272**, ii., Whence do our mournful thoughts arise?
God giveth quietness at last, **1277**, i., Whittier, J. G.
God has turned my grief to gladness, **615**, i., Kelly, T.
God hath laid the sure foundation (Angularis Fundamentum), **1200**, i., Urbs beata, Hierusalem
God His perfect glory hides, **432**, i., God in heaven His glory hides
God, hold us up by Thy strong word, **353**, ii., Erhalt uns, Herr, bei deinem Wort
God Holy Ghost, in mercy us preserve, **821**, i., Nun bitten wir den heiligen Geist
God in every place is near me, **1300**, ii., Zeller, C. H.
God in His Church is known, **706**, ii., Lyte, H. F.
God in His earthly temple lays, **1239**, ii., Watts, I.
God in His word does not display, **1294**, i., Wordsworth, C.
God in Judah's homes is known, **622**, i., Kennedy, B. H.
God in the great assembly stands, Of kings, **737**, i., Milton, J.
God in the great assembly stands, Where His (Ps. lxxxii.), **800**, ii., New Version
God in the high and holy place, **764**, i., Montgomery, J.
God in Three appears all glorious, **196**, ii., Burnham, R.
God, in Whom all grace doth dwell, **1101**, ii., Summae, Deus, clementiae, Septem dolores Virginis
God, in Whom I have my being, **1144**, ii., Tersteegen, G.
God intrusts to all, **322**, i., Edmeston, J.
God is a King, of power unknown, **203**, i., Can creatures to perfection find
God is a Spirit, just and wise, **1237**, ii., Watts, I.
God is always near me, **151**, i., Bliss, P.
God is for ever true! His loving, **444**, i., Gott ist und bleibt getreu
God is gone up on high, Bless ye, **575**, i., Jackson, E.
God is gone up on high, With a triumphant noise, **41**, i., All hail, triumphant Lord; **1262**, ii., Wesley family, The
God is good, each perfumed flower, **380**, i., Follen (*née* Cabot), Eliza L.; **1298**, i., Yes, God is good! in earth and sky
God is Goodness, Wisdom, Power, **1264**, ii., Wesley family, The
God is here, how sweet the sound, **322**, i., Edmeston, J.
God is in heaven! Can he hear?, **1116**, ii., Taylor, Ann and Jane
God is in His temple, **719**, ii., Matson, W. T.
God is in the loneliest spot, **1272**, ii., When thy faith is sorely tried
God is in this and every place, **64**, ii., And have I measured half my days?
God is Love: by Him upholden, **432**, ii., God is love; that anthem olden
God is love, delightful truth, **198**, i., Burton, J., jun.
God is love, His mercy brightens, **166**, ii., Bowring, Sir J.
God is love, His word has said it, **615**, ii., Kelly, T.
God is love, sing loud before Him, **525**, ii., Himmel, P. F.
God is love; that anthem olden, **762**, ii., Monsell, J. S. B.
God is love: the heavens tell it, **432**, ii., God is love; that anthem olden
God is love—then sing His praises, **525**, ii., Hiller, P. F.
God is much to be admired, **737**, ii., Mirabilis Deus in sanctis
God is my comfort and my tower, **37**, ii., Albrecht of Brandenburg
God is my song, His praises I'll repeat, **407**, ii., Gellert, C. F.
God is my song, With sovereign, **407**, ii., Gellert, C. F.
God is my strong salvation, **764**, i., Montgomery, J.
God is not in the earthquake: but behold, **613**, i., Keble, J.
God is our fortress firm and sure, **325**, i., Ein feste Burg ist unser Gott
God is our refuge and defence, Our Shield, **325**, i., Ein feste Burg ist unser Gott
God is our Refuge and our Rock, **325**, i., Ein feste Burg ist unser Gott
God is our refuge and strong fence, **325**, i., Ein feste Burg ist unser Gott
God is our Refuge; God our Strength, **952**, i., Rawson, G.
God is our Refuge in distress, A present Help (Ps. xlvi.), **800**, ii., New Version
God is our Refuge in distress, Our Shield, **325**, i., Ein feste Burg ist unser Gott
God is our Refuge in distress, Our strong Defence, **324**, i., Ein feste Burg ist unser Gott
God is our Refuge, tried and proved, **706**, ii., Lyte, H. F.
God is our Refuge-city strong, **325**, i., Ein feste Burg ist unser Gott
God is our Rock and Tower of strength, **325**, i., Ein feste Burg ist unser Gott
God is our stronghold, firm and sure, **325**, i., Ein feste Burg ist unser Gott
God is our sure defence, our aid, **622**, ii., Kennedy, B. H.
God is our tower of strength and grace, **325**, ii., Ein feste Burg ist unser Gott
God is so good that He will hear, **1117**, i., Taylor, Ann and Jane
God is the city of our strength, **324**, i., Ein feste Burg ist unser Gott
God is the Lord; around His throne, **1059**, i., Sing a new song unto the Lord
God is the Name my soul adores, **432**, i., God is a Nam my soul adores
God is to be admired in all His saints, **737**, ii., Mirabilis Deus in sanctis
God is very good to me, **694**, i., Lord, teach a little child to pray, Thy grace betimes

God, it is Thy property, **443**, i., Got thir eigenhaf ist
God knoweth all His people, **354**, ii., Es kennt der Herr die seinen
God knows our secret thoughts and words, **979**, ii., Row, T.
God knows our souls in all their fears, **672**, i., Let Jacob to his Maker sing
God lives! Can I despair, **1013**, ii., Schmolck, B.
God liveth ever! Wherefore soul, despair thou never (*tr.* Miss Winkworth), **1301**, i., Zihn, J. F.
God liveth still! Trust (*tr.* Miss Cox), **1301**, i., Zihn, J. F.
God liveth still! Wherefore, **1301**, i., Zihn, J. F.
God, Lord of Sabaoth! King Who ordainest, **440**, i., God the all-terrible! King, Who ordainest
God loves little children, **200**, ii., Callaway, W. F.
God loves the child that humbly prays, **1175**, ii., Thrupp, Dorothy A.
God loves the little child that prays, **1175**, ii., Thrupp, Dorothy A.
God loves the little sparrows, **718**, ii., Mathams, W. J.
God made the sea, the wide, deep sea, **117**, i., Bateman, H.
God might have made the earth bring forth, **541**, i., Howitt (*née* Botham), Mary
God most high, thrice mighty God, **1100**, ii., Sublime numen ter potens ter maximum
God most mighty, sovereign Lord, **484**, ii., Harbaugh, H.
God moves in a mysterious way, **417**, i., German hymnody; **867**, ii., Olney hymns; **1178**, i., 'Tis my happiness below; **1268**, ii., When darkness long has veiled my mind
God my Father, hear me pray, **529**, ii., Holme, J.
God my hope, my strength, my King, **233**, ii., Churton, E.
God, my King, Thy might confessing, **713**, ii., Mant, R.
God, my Supporter and my Hope, **1239**, ii., Watts, I.
God, named Love, whose fount thou art, **187**, i., Browning (*née* Barrett), Elizabeth
God needeth not the cleansing wave, **810**, i., Non abluunt lymphae Deum
God of ages and of nations, **685**, ii., Longfellow, S.
God of Ages, great and mighty, **795**, i., Neumann, C.
God of Ages never ending! All creation, **795**, i., Neumann, C.
God of Ages never ending, Ruling, **794**, ii., Neumann, C.
God of all grace and majesty, **1262**, ii., Wesley family, The
God of all grace, we come to Thee, **694**, ii., Lord, teach us how to pray aright
God of all nature, great and good, **711**, i., Magnae Deus potentiae
God of all power and grace, **1263**, i., Wesley family, The
God, of all the Strength and Stay, Who, unmoved, dost motion sway (*tr.* Copeland), **956**, ii., Rerum Deus tenax vigor
God of eternal truth and love, **727**, i., **728**, i., Methodist hymnody
God of Eternity, from Thee, **306**, i., Doddridge, P.
God of glory, at Thy feet, **169**, i., Brawn, Mary Ann
God of God, and Light of Light, **678**, i., Litanies
God of grace and Lord of heaven, **940**, i., Puchta, C. R. H.
God of grace, O let Thy light, **233**, ii., Churton, E.; **921**, ii., Psalters, English
God of grace, Whose word is sure, **700**, i., Loy, M.
God of heaven and earth, Whose might, **956**, ii., Rerum Deus tenax vigor
God of heaven, enthroned in might, **151**, ii., Bode, J. E.
God of heaven, hear our singing, **497**, i., Havergal, Frances R.
God of holiness! to Thee, **721**, ii., Media vita in morte sumus
God of hope and consolation, **902**, i., Powell, T. E.
God of Israel, we adore Thee, **615**, i., Kelly, T.
God of Jesus, hear me now, **594**, ii., Jesu, shall I never be?
God of love, Who hear'st the prayer, **435**, i., God of love, that hear'st the prayer
God of mercy and of might, **35**, ii., Alberti, H.
God of mercy, do Thou never, **895**, i., Pierpont, J.
God of mercy, God of grace, **706**, ii., Lyte, H. F.
God of mercy, God of love [*grace*], *Hear our sad repentant song*, **1119**, i., Taylor, John
God of mercy, hear our prayer, **495**, i., Hastings, T.
God of mercy, let us run, **1101**, ii., Summae, Deus, clementiae, Septem dolores Virginis
God of mercy, throned on high, **793**, ii., Neele, H.
God of mercy, unto Thee, **721**, ii., Media vita in morte sumus
God of might, in truth and power, **953**, ii., Rector potens, verax Deus
God of my childhood and my youth, **1239**, ii., Watts, I.
God of my life and all its powers, **1261**, i., Wesley family, The
God of my life and Author of my days, **114**, i., Barbauld (*née* Aikin), Anna L.
God of my life, how good, how wise, **1262**, ii., Wesley family, The
God of my life, look gently down, **1239**, ii., Watts, I.
God of my life, my hopes, my joys, **800**, i., New Version
God of my life, my morning song, **692**, i., Lord of my life, O may Thy praise
God of my life, my soul defend, **368**, ii., Father of all, my soul defend
God of my life, O Lord most high, **800**, ii., New Version
God of my life, through all its days, **306**, i., Doddridge, P.
God of my life, through all my days, **435**, i., God of my life, through all its days
God of my life, to Thee belongs, **1020**, i., Scott, Elizabeth
God of my life, what just return, **65**, ii., And live I yet by power divine
God of my mercy and my praise, **1239**, ii., Watts, I.
God of my righteousness, **622**, i., Kennedy, H. B.
God of my strength, the wise, the just, **725**, ii., Merrick, J.
God of our fathers, by Whose hand, **832**, i., O God of Bethel, by Whose hand
God of our fathers, in Whose sight, **895**, i., Pierpont, J.
God of our fathers, our God to-day, **1099**, i., Stryker, M. W.
God of our fathers, to Thy throne, **106**, i., Bacon, L.
God of our life, at Thy command, **1186**, ii., Try us, O God, and search the ground
God of our life, our souls defend, **368**, ii., Father of all, my soul defend
God of our life, Thy constant care, **435**, ii., God of my life, Thy constant care
God of our life! Thy various praise, **506**, i., Heginbothom, O.
God of our life, to Thee we call, **435**, ii., God of my life, to Thee I call
God of our lives, our morning song, **888**, i., Pearce, S.
God of our salvation, hear us, **615**, ii., Kelly, T.
God of Peace, Father of Compassion (Θεὸς ὢν εἰρήνης), **232**, i., Χριστὸς γεννᾶται· δοξάσατε
God of pity, God of grace, **770**, ii., Morris (*née* Goffe), Eliza F.
God of salvation, we adore, **306**, i., Doddridge, P.
God of that glorious gift of grace, **762**, ii., Monsell, J. S. B.
God of the boundless space, **563**, i., Immense coeli Conditor
God of the changing year Whose arm of power, **1117**, ii., Taylor, Emily
God of the earnest heart, **401**, i., Frothingham, O. B.; **604**, ii., Johnson, S.
God of the earth and sky, **431**, ii., Goadby, T.
God of the earth's extended plains, **887**, i., Peabody, W. B. O.
God of the morning, at Thy voice, **436**, ii., God of the morning, at Whose voice
God of the morning ray, **495**, ii., Hastings, T.
God of the nations, bow Thine ear, **495**, i., Hastings, T.
God of the ocean, earth, and sky, **1295**, i., Wreford, J. R.
God of the passing year to Thee, **1292**, ii., Woodhull, A. A.
God of the rolling orbs above, **887**, i., Bourne, W. B. O.
God of the sea, Thine awful voice, **436**, ii., God of the seas, Thy thundering voice
God of the sunlight hours, how sad, **987**, i., Saffery (*née* Horsey), Maria G.
God of the world, near and afar, **275**, i., Cutting, S. S.
God of the world, Thy glories shine, **275**, i., Cutting, S. S.
God of the world, we praise Thy name, **470**, i., Greville, R. K.
God of Thy soldiers The Portion eternal, **292**, ii., Deus tuorum militum
God of truth, all faithful Lord, **233**, ii., Churton, E.
God of truth and King of power, **953**, ii., Rector potens, verax Deus
God of union, God of love, **234**, ii., Clapham, J. P.
God of unspotted purity, **57**, i., Amen to all that God hath said
God, omnipotent Creator, **35**, ii., Alberti, H.
God, omnipotent, holy, good, **1265**, i., Wesley family
God only wise, almighty, good, **1265**, i., Wesley family
God our Father! dwell within, **443**, ii., Gott der Vater wohn uns bei
God our Hope and Strength abiding, **613**, ii., Keble, J.
921, ii., Psalters, English
God, our kind Master, merciful as just, **114**, i., Barbauld (*née* Aikin), Anna L.

God our Light and Comforter (Heilger Geist, du Tröster mein), **1214**, ii., Veni Sancte Spiritus. Et emitte
God, our own God, is a strong tower, **325**, i., Ein feste Burg ist unser Gott
God reveals His presence, **444**, i., Gott ist gegenwärtig
God rules in realms of light, **233**, ii., Churton, E.
God sanctifies and blesses, **836**, ii., O hochbeglückte Seele
God save great George our King, **438**, i., God save the King
God save me, for Thy holy Name (Ps. liv., Hopkins), **865**, ii., Old Version
God save our King! O shed, **439**, ii., God save the King
God save our Lord the King, **437**, ii., God save the King
God save the King, **542**, i., Hull, W. W.
God save the King, I pray, **439**, i., God save the King
God save the Prince of Wales, **440**, i., God save the King
God sendeth sun, He sendeth shower, **501**, i., He sendeth sun, He sendeth shower
God shall bless thy going out, **1180**, ii., To the hills I lift mine eyes
God shall charge His angel legions, **200**, i., Call Jehovah thy salvation
God shall preserve my soul from fear, **831**, i., O God, my Refuge, hear my cries
God so guides us, what betides us, **516**, i., Herrnschmidt, J. D.
God spake these words, O Israel, hear (Ten Commandments), **801**, i., New Version
God speaks from heaven; in love He speaks, **734**, i., Midlane, A.
God speaks the word; the floods obey, **607**, ii., Jubes: et in praeceps aquis
God that madest earth and heaven, **503**, ii., Heber, R.
God the Almighty One, wisely ordaining, **440**, ii., God the all-terrible! King, Who ordainest
God, the eternal, awful Name, **1237**, ii., Watts, I.
God, the everlasting God, **450**, i., Granted is the Saviour's prayer
God the Father, All, and One, **1095**, ii., Stone, S. J.
God the Father, be our stay, **443**, ii., Gott der Vater wohn uns bei
God the Father, be Thou near, **952**, i., Rawson, G.
God the Father, dwell us by, **442**, ii., Goostly Psalmes and Spiritualle Songes; **443**, ii., Gott der Vater wohn uns bei
God the Father, from on high, **678**, i., Litanies; **680**, i., Littledale, R. F.
God the Father, from Thy throne, **678**, i., Litanies
God the Father, full of grace, **445**, ii., Gough, B.
God the Father, give us grace, **978**, i., Rossetti, Christina G.
God the Father, God the Son, Holy Spirit, Three in One, **1173**, i., Thring, G.
God the Father, hear and pardon, **678**, i., Litanies
God the Father, hear our cry, **678**, i., Litanies
God the Father, in the sky, **678**, i., Litanies
God the Father of all might, **678**, i., Litanies
God the Father, our Defence, **443**, ii., Gott der Vater wohn uns bei
God the Father, seen of none, **678**, i., Litanies
God the Father, Son, and Spirit, **434**, ii., God of life, and light, and motion
God the Father, throned on high, **678**, i., Litanies
God the Father, with us be, And, **443**, ii., Gott der Vater wohn uns bei
God the Father, with us be, Let, **443**, ii., Gott der Vater wohn uns bei
God the Father! with us be. Shield us, **443**, ii., Gott der Vater wohn uns bei
God the Father, with us stay, **443**, ii., Gott der Vater wohn uns bei
God the Father's Only Son, **1095**, ii., Stone, S. J.
God the Holy Ghost, by Whom, **678**, i., Litanies
God the Lord a king remaineth (Ps. 93, Keble), **921**, ii., Psalters, English
God the Lord has [hath] heard our prayer, **1295**, ii., Wyatt, H. H.
God the Lord is King—before Him, **952**, i., Rawson, G.
God, the Lord of the Creation, **35**, ii., Alberti, H.
God, the Lord of what's created, **35**, ii., Alberti, H.
God, the offended God most high, **1265**, i., Wesley family, The
God the Omnipotent! Mighty Avenger, **440**, ii., God the all-terrible! King, Who ordainest
God the Spirit, we adore Thee, **1095**, ii., Stone, S. J.
God, Thou art good, each perfumed flower, **380**, i., Follen (*née* Cabot), Eliza L.; **1298**, ii., Yes, God is good! in earth and sky
God, Thou Lord of earth and heaven, **35**, ii., Alberti, H.
God thrice holy, God of might, **1142**, i., Ter sancte, ter potens Deus
God to correct a guilty world, **583**, ii., Jervis, T.
God to my soul benighted, **509**, i., Helmbold, L.
God to us a tower will be, **325**, i., Ein feste Burg ist unser Gott
God took our nature upon Him, **973**, i., Roh, J.
God unto us right gracious be, **355**, i., Es wollt' uns Gott genädig sein
God!—What a great and awful name, **1117**, i., Taylor, Ann and Jane
God, Who dost the increase grant, **772**, ii., Moultrie, J.
God, Who hath made the daisies, **532**, i., Hood, E. P.
God, who heaven and earth upholdest, **35**, ii., Alberti, H.
God, who in the unapproached light, **842**, ii., O Luce qui mortalibus
God, Who in various methods told, **1237**, ii., Watts, I.
God, Who in wondrous might, **711**, i., Magnae Deus potentiae
God Who madest earth and heaven (Heber), **440**, i., God that madest earth and heaven
God, who madest earth and heaven (*tr.* R. Massie), **35**, ii., Alberti, H.
God, who madest earth and heaven, Father, Son, and Holy Ghost (*tr.* Miss Winkworth), **35**, ii., Alberti, H.
God! whom I as love have known, **960**, i., Richter, C. F.
God will make it, canst thou take it, **516**, i., Herrnschmidt, J. D.
God will never leave thee, **874**, i., Oswald, H. S.
God will take care of you, All through the day, **497**, i., Havergal, Frances R.
God with us! Immanuel, Open with the year before us, **1013**, ii., Schmolck, B.
God with us! In flesh combining, **639**, ii., Lange, J. P.
God with us! O glorious Name, **1062**, i., Slinn, Sarah
God works His will, and best it is, **37**, ii., Albrecht of Brandenburg
God wounds the heart, and He makes whole, **203**, i., Can creatures to perfection find
God-begotten, God the Word, **1217**, i., Verbum Dei, Deo natum
Godhead sublimest! Thrice great, **1100**, ii., Sublime numen ter potens ter maximum
God's angels! not only on high do they sing, **16**, i., Adams, J. G.
God's ark is in the field, **149**, ii., Blew, W. J.
God's blessing from on high descend, **135**, i., Benigna-Maria of Reuss
God's dear Son without beginning, **211**, ii., **212**, ii., Carols
God's furnace doth in Zion stand, **558**, i., I that am drawn out of the depth
God's glory is a wondrous thing, **837**, ii., O it is hard to work for God
God's goodness does the circling year (Ps. lxv.), **800**, ii., New Version
God's holy word, which ne'er shall cease, **512**, ii., Herbert, P.
God's perfect law converts the soul (Ps. xix.), **800**, i., New Version
God's pilgrim am I here, on earth below, **627**, i., Knak, G. F. L.
God's reiterated call, **497**, i., Havergal, Frances R.
God's Sole-Begotten came, **3**, ii., A Patre Unigenitus
God's Son once descending, **973**, i., Roh, J.
God's temple crowns the holy mount (Ps. lxxxvii.), **800**, ii., New Version
God's tender mercies follow still, **218**, i., Chapman, R. C.
God's will be done! with joy of heart, **760**, i., Mit Fried und Freud ich fahr dahin
God's will is mine, I dare not stray, **145**, ii., Blaurer, A.
Golden and glorious, **294**, ii., Die güldne Sonne
Golden country of heaven, **745**, ii., Missions
Golden harps are sounding, **496**, ii., Havergal, Frances R.
Gone are those great and good, **895**, i., Pierpont, J.
Good and pleasant 'tis to see, **776**, ii., Müller, M.
Good Christian men, rejoice, **212**, ii., Carols
Good Christians all, awake, **212**, i., Carols
Good Daniel would not cease to pray, **1116**, ii., Taylor, Ann and Jane
Good David, whose psalms have so often been sung, **1117**, i., Taylor, Ann and Jane
Good has come from Nazareth, **718**, ii., Mathams, W. J.
Good is the Lord, our heavenly King, **441**, ii., Good is the Lord, the heavenly King
Good it is to keep the fast, **236**, i., Clarum decus jejunii; **359**, ii., Ex more docti mystico
Good Lord, the valleys laugh and sing, **133**, ii., Bell, C. D.
Good Lord! us deliver, **635**, i., Kyrie eleison
Good Lord! who hast the weighty woes, **1060**, i., Singleton, R. C.
Good news from heaven the angels bring, **1227**, ii., Vom Himmel hoch da komm ich her

Good Thou art, and good Thou dost, **1265**, i., Wesley family, The
Goodly were thy tents, O Israel, **1291**, i., Wolcott, S.
Good-night, good-night, our song is said, **452**, i., Gray, T., jun.
Good-night, good-night, the day is done, **117**, i., Bateman, H.
Gosod babell yn ngwlad Gosen (W. Williams), **1253**, ii., Welsh hymnody
Got, thir eigenhaf ist, **874**, i., Otfrid of Weissenburg
Gott, aus dem quillt alles Leben, **517**, i., Herz der göttlichen Natur
Gott bei mir an jedem Orte, **1300**, ii., Zeller, C. H.
Gott, deine Güte reicht so weit, **407**, ii., Gellert, C. F.; **418**, i., German hymnody
Gott, deine Kindlein treten, **80**, i., Arndt, E. M.
Gott den ich als Liebe kenne, **960**, i., Richter, C. F.
Gott, der du aller Himmel Heer, **985**, i., Sacer, G. W.
Gott der Friede hat gegeben, **1281**, i., Wilhelm of Sachse-Weimar
Gott der Juden, Gott der Heiden, **1013**, ii., Schmolck, B.
Gott der Reichthumb deiner Güter, **702**, i., Luise-Henriette of Brandenburg
Gott der Vater, wohn uns bei, **442**, ii., Goostly Psalmes and Spiritualle Songes; **704**, i., Luther, M.
Gott des Himmels und der Erden, **35**, i., Alberti, H.
Gott du bist selbst die Liebe, **1012**, i., Schmolck, B.
Gott, du lässest mich erreichen, **203**, i., Canitz, F. R. L. von
Gott, du Licht, das ewig bleibet, **388**, i., Franck, S.
Gott fähret auf gen Himmel, **984**, ii., Sacer, G. W.
Gott hab' ich mich ergeben, **527**, i., Hippel, T. G. von
Gott ist gegenwärtig! Lasset uns anbeten, **417**, ii., German hymnody; **1143**, ii., Tersteegen, G.
Gott ist getreu! Sein Herz, sein Vaterherz, **675**, i., Liebich, E.
Gott ist mein Hort, **407**, ii., Gellert, C. F.
Gott ist mein Lied, **407**, ii., Gellert, C. F.
Gott ist mein Trost, mein Zuversicht, **37**, ii., Albrecht of Brandenburg
Gott ist treu, der Herr ist ewig treu, **405**, i., Garve, C. B.
Gott lebet noch, Seele was verzagst du doch, **1301**, i., Zihn, J. F.
Gott lebt, wie Kann ich traurig sein, **1013**, ii., Schmolck, B.
Gott Lob', ein Schritt zur Ewigkeit, **416**, ii., German hymnody
Gott Lob, mein Jesus macht mich rein, **867**, i., Olearius, Johannes
Gott, meine Krone, **294**, ii., Die güldne Sonne
Gott mit uns, Immanuel, **1013**, ii., Schmolck, B.
Gott mit uns! mit uns auf Erden, **639**, ii., Lange, J. P.
Gott rufet noch, sollt ich nicht endlich hören, **417**, ii., German hymnody
Gott ruft der Sonn, und schafft den Mond, **407**, ii., Gellert, C. F.
Gott sah zu seiner Zeit, **1247**, ii., Weisse, M.
Gott sei Dank durch alle Welt, **507**, ii., Held, H.
Gott sei gelobet, der allein, **965**, ii., Rist, J.
Gott sei gelobet und gebenedeiet, **584**, i., Jesaiä, dem Propheten, das geschah; **704**, i., Luther, M.
Gott sorgt für mich, was soll ich sorgen, **1266**, ii., Wetzel, J. C.
Gott Vater der du deine Sonn (N. Herman), **1093**, i., Steuerlein, J.
Gott Vater, höre unser Bitt, **163**, ii., Bornschürer, J.
Gott Vater, Sohn, heiliger Geist, Durchs Sprechen gut Erz wachsen heisst, **719**, i., Mathesius, J.
Gott verlässt die Seinen nicht, Ei so fahret hin ihr Sorgen, **797**, ii., Neumeister, E.
Gott verlässt die Seinen nicht, Nach dem Seufzen, nach dem Weinen, **797**, ii., Neumeister, E.
Gott, wann erquickt dein süsser Friede, **698**, ii., Löwe, J. F.
Gott, wenn mein Aug', der Welt entrückt, **1100**, i., Sturm, C. C.
Gott, wer kann je was Gutes haben, **1014**, i., Schmolck, B.
Gott will's machen, Dass die Sachen, **416**, ii., German hymnody; **516**, i., Herrnschmidt, J. D.
Gott woll'n wir loben, **93**, i., Augusta, J.
Gottes Sohn ist kommen, **973**, i., Roh, J.
Gottes Stadt steht festgegründet, **1076**, ii., Spitta, C. J. P.
Gottlob ein Schritt zur Ewigkeit, Ist abermals vollendet, **389**, i., Francke, A. H.; **416**, ii., German hymnody
Gottlob ein Schritt zur Ewigkeit Ist abermals vorbei (Andreä), **389**, i., Francke, A. H.
Gottlob, nun ist erschollen, **410**, ii., Gerhardt, P.
Grace! Grace! O that's a charming sound, **473**, i., Grünbeck (*née* Naverofsky), Esther
Grace, how exceeding sweet to those, **473**, i., Grünbeck (*née* Naverofsky), Esther
Grace! how good, how cheap, how free (*tr.* Kinchen), **1302**, ii., Zinzendorf, N. L. von
Grace, how melodious is the sound, **167**, ii., Boyce (S.?)
Grace is Jehovah's sovereign will, **1093**, ii., Stevens, J.
Grace is the sweetest sound, **615**, ii., Kelly, T.
Grace, like an uncorrupted seed, **1065**, ii., So new-born babes desire the breast
Grace 'tis a charming sound, **305**, ii., Doddridge, P.
Grace! 'tis a joyful sound, **446**, ii., Grace, 'tis a charming sound
Grace will complete what grace begins, **1241**, i., Watts, I.
Gracious Creator, hear, **91**, ii., Audi benigne Conditor
Gracious Father, we beseech Thee, **515**, i., Hernaman (*née* Ibotson), Claudia F.
Gracious God, Almighty Father, **107**, i., Bailey, E.
Gracious God, look down in kindness, **1097**, i., Stowell, H.
Gracious God, my sins forgive, **1264**, ii., Wesley family, The
Gracious God of our salvation, **979**, ii., Row, T.
Gracious God, our children see, **448**, ii., Gracious Lord, our children see
Gracious God, Thou seest me, **366**, ii., Father, God, Who seest in me
Gracious Jesu! in Thy name, **237**, ii., Clausnitzer, T.
Gracious Jesu! we are here, **237**, ii., Clausnitzer, T.
Gracious Jesu, Shepherd good (Christe Jesu, Pastor bone), **991**, i., Salve mundi salutare
Gracious Lord, as Thou hast bidden, **954**, i., Reed (*née* Holmes), Eliza
Gracious Lord, as Thou hast taught us, **954**, i., Reed, A.
Gracious Lord, my heart is fixed, **615**, i., Kelly, T.
Gracious Power, the world pervading, **385**, ii., Fox, W. J.
Gracious Redeemer, grant to us while here, **468**, i., Gregor, C.
Gracious Redeemer, how divine, **1091**, ii., Stennett, J.
Gracious Redeemer, shake, **32**, ii., Ah, what a wretch am I
Gracious Redeemer, Thou hast me (Ich liebe Gott, und zwar umsonst), **826**, ii., O Deus ego amo Te, Nec amo Te ut salves me
Gracious Redeemer, Who for us, **808**, i., Nitschman, J.
Gracious Saviour, from on high, **164**, ii., Bourdillon (*née* Cotterill), Mary
Gracious Saviour, gentle Shepherd, **117**, ii., Bateman, H.
Gracious Saviour, holy Shepherd, **449**, i., Gracious Saviour, gentle Shepherd
Gracious Saviour, thus before Thee, **117**, ii., Bateman, H.
Gracious Saviour, we adore Thee, **275**, i., Cutting, S. S.
Gracious Source of every blessing, **1196**, i., Unitarian hymnody
Gracious Spirit, Dove divine, **1094**, ii., Stocker, J.
Gracious Spirit, dwell with me, **705**, ii., Lynch, T. T.
Gracious Spirit, Holy Ghost, **742**, i., Missions; **1294**, i., Wordsworth, W.
Gracious Spirit, love divine, **449**, i., Gracious Spirit, Dove divine
Gracious Spirit, power divine, **449**, i., Gracious Spirit, Dove divine
Grand Dieu, mon Seigneur, mon Père, **392**, ii., French hymnody
Grand Dieu nous te bénissons, Nous célèbrons tes louanges, **392**, i., French hymnody; **1128**, i., Te Deum laudamus
Grand Dieu, nous te louons, nous t'adorons, Seigneur (*tr.* Pictet), **391**, ii., French hymnody; **1128**, i., Te Deum laudamus
Grand Dieu, sauvez le Roy!, **437**, i., God save the King
Grander than ocean's story, **1055**, i., Sherwin, W. F.
Grant in the bottom of my heart, **511**, ii., Herberger, V.
Grant, Lord, that with Thy direction, **517**, ii., Herz und Herz vereint zusammen
Grant me, eternal God, such grace, **409**, i., Genad mir, Herr, ewiger Gott
Grant me grace, O God, I pray Thee (Weil denn weder Ziel noch Ende), **1067**, i., Sollt ich meinem Gott nicht singen
Grant me, heavenly Lord, to feel, **256**, ii., Conder, J.
Grant me, Lord, Thy graces three, **304**, i., Doane, G. W.
Grant me, Lord, to walk with Thee, **471**, i., Grinfield, T.
Grant me, O God, a tender heart, **408**, i., Gellert, C. F.
Grant me within Thy courts a place, **764**, i., Montgomery, J.
Grant, most gracious Lamb of God, **528**, i., Höchster Priester, der du dich

Grant, O Christ, my God and Lord (Christus, der uns selig macht, st. viii.), **886**, i., Patris Sapientia, veritas divina
Grant, O Saviour, to our prayers, **256**, ii., Conder, J.
Grant the abundance of the sea, **185**, ii., Brown (*née* Hinsdale), Phœbe
Grant us, Lord, due preparation, **626**, i., Klopstock, F. G.
Grant us, Lord, some gracious token, **856**, i., Of Thy love some gracious token
Grant us, Lord, Thy gracious presence, **615**, i., Kelly, T.
Grant us, O our heavenly Father, **1173**, i., Thring, G.
Grant us Thy light, that we may know, **1188**, ii., Tuttiett, L.
Grateful hearts and voices bring, **450**, ii., Grateful notes and numbers bring
Grates nunc omnes reddamus Domino Deo, **408**, i., Gelobet seist du Jesu Christ; **814**, i., Notker
Grates, peracto jam die, **1147**, ii., The day is past and gone, Great God we bow to Thee
Grates Salvatori ac regi Christo Deo solvant, **813**, i., Notker
Grates tibi Jesu novas, **56**, ii., Ambrosius
Gratia nostri Salvatoris, **720**, ii., May the grace of Christ our Saviour; and the Father's
Gratia, quam dulcis vox nostris auribus illa (*tr.* Bingham), **446**, ii., Grace, 'tis a charming sound
Gravi me terrore pulsas vitae dies ultima, **134**, ii., Benedict, E. C.; **278**, ii., Damiani, P.
Great Alpha and Omega, hail, **477**, i., Hail! Alpha and Omega, hail
Great Architect of worlds unknown, **1173**, i., Thring, G.
Great author of the immortal mind, **793**, ii., Needham, J.
Great Captain of God's armies, **1095**, ii., Stone, S. J.
Great Captain of Salvation, **286**, i., Deck, J. G.
Great Creator of the sky, **563**, i., Immense coeli Conditor
Great Creator, who this day, **329**, i., Elliott (*née* Marshall), Julia A.
Great Creator, wise and good, **1137**, i., Telluris ingens Conditor
Great day of wrath, of days the day, **300**, i., Dies irae, dies illa
Great Father of mankind, **306**, i., Doddridge, P.
Great Father of our feeble race, **452**, ii., Great Father of each perfect gift
Great Father of our race, **281**, ii., Davis, T.
Great Father! we Thy children, **1196**, ii., Unitarian hymnody
Great First of beings, mighty Lord, **186**, ii., Browne, S.
Great Framer of unnumbered worlds, **317**, ii., Dyer, S.; **1196**, i., Unitarian hymnody
Great Gabriel sped on wings of light, **540**, ii., How, W. W.
Great Giver of all good, to Thee again, **235**, ii., Clarke, S. C.
Great God, amid the darksome night, **1092**, i., Stennett, S.
Great God, and wilt Thou condescend, **1117**, i., Taylor, Ann and Jane
Great God, as seasons disappear, **198**, ii., Butcher, E.
Great God, at Thy command, Seasons in order rise, **420**, ii., Gibbons, T.
Great God, attend, while Zion sings, **1240**, i., Watts, I.
Great God, avert from us the thought, **604**, ii., Johns, J.
Great God, avow this house Thine own, **1189**, ii., Tyers, J.
Great God, beneath whose piercing eye, **977**, ii., Roscoe, W.
Great God, create my heart anew, **689**, i., Lord, I am vile, conceived in sin
Great God, eternal Lord of heaven, **1247**, ii., Weisse, M.
Great God, eternal Source of love (Summae Parens clementiae, Mundi), **1101**, i., Summae Deus clementiae, Mundique factor machinae
Great God, how infinite art Thou, **1237**, ii., Watts, I.
Great God, I bow before Thy face, **408**, i., Gellert, C. F.
Great God, I own Thy sentence just, **1237**, ii., Watts, I.
Great God, impress our trifling minds, **194**, ii., Burder, G.; **694**, i., Lord, solemnize our trifling minds
Great God! in heaven and earth supreme, **453**, i., Great God, o'er heaven and earth supreme
Great God! in Thee I put my trust, **955**, i., Reissner, A.
Great God, in vain man's narrow view, **625**, ii., Kippis, A.
Great God, is not Thy promise pledged, **453**, ii., Great God, the nations of the earth
Great God, let all our [*my*] *tuneful powers*, **506**, i., Heginbothom, O.
Great God, let children to Thy throne, **142**, i., Bickersteth, J.
Great God, my Father and my friend, **592**, i., Jesu, my Saviour, Brother, Friend
Great God, my joyful thanks to Thee, **186**, ii., Browne, S.; **1298**, ii., Yes, Lord, my joyful thanks to Thee
Great God, my Maker and my King, **122**, ii., Beddome, B.
Great God, now condescend, **375**, i., Fellows, J.
Great God, o'er all things ever reigning, **956**, ii., Rerum Deus tenax vigor
Great God, o'er heaven and earth supreme, **873**, ii., Osler, E.
Great God of Ages! by Whose power, **794**, ii., Neumann, C.
Great God of angels, we adore, **306**, i., Doddridge, P.
Great God of boundless mercy, hear, **1101**, i., Summae Deus clementiae, Mundique factor machinae
Great God of clemency supreme, **1101**, ii., Summae, Deus, clementiae, Septem dolores Virginis
Great God of heaven and earth, arise, **453**, i., Great God of heaven and nature, rise
Great God of hosts, our ears have heard, **840**, ii., O Lord, our fathers oft have told; **873**, ii., Osler, E.
Great God of nations, now to Thee, **1292**, ii., Woodhull, A. A.
Great God of power, at Thy command, **711**, ii., Magnae Deus potentiae
Great God of Providence, Thy ways, **122**, ii., Beddome, B.
Great God of wonders, all Thy ways, **281**, i., Davies, S.
Great God, our Father, and our Friend, **592**, i., Jesu my Saviour, Brother, Friend
Great God, our voice to Thee we raise, **453**, ii., Great God, our infant voices raise
Great God, our youthful voices raise, **453**, ii., Great God, our infant voices raise
Great God, permit my humble claim, **453**, i., Great God, indulge my humble claim
Great God! preserve us by Thy word, **353**, ii., Erhalt uns, Herr, bei deinem Wort
Great God, the followers of Thy Son, **1233**, i., Ware, H.
Great God, the heavens' well-ordered frame, **1240**, i., Watts, I.
Great God, the nations of the earth, **420**, i., ii., Gibbons, T.
Great God, the world is full of Thee, **117**, i., Bateman, H.
Great God, Thine attributes divine, **583**, ii., Jervis, T.
Great God, this hallowed day of Thine, **453**, ii., Great God, this sacred day of Thine
Great God, Thou Giver of all good, **448**, i., Graces
Great God, Thy glories blaze, **275**, i., Cutting, S. S.
Great God, Thy glories shall employ, **1237**, ii., Watts, I.
Great God, Thy peerless excellence, **186**, ii., Browne, S.
Great God, Thy penetrating eye, **1020**, i., Scott, Elizabeth
Great God, Thy people's dwelling-place, **133**, ii., Bell, C. D.
Great God, Thy presence we implore, **1138**, i., Temperance hymnody
Great God, Thy watchful care we bless, **66**, ii., And will the great Eternal God
Great God, 'tis from Thy sovereign grace, **122**, ii., Beddome, B.
Great God, to Thee, a lowly band, **1061**, ii., Slatter, J.
Great God, to Thee I'll make, **122**, ii., Beddome, B.
Great God, to Thee my evening song, **1089**, ii., Steele, Anne
Great God, to Thee my grateful tongue, **1196**, i., Unitarian hymnody
Great God, to Thee my voice I raise, **1239**, ii., Watts, I.
Great God, to Thee our songs we raise (Anon.), **616**, i., Kempthorne, J.
Great God, to Thee we fly, **982**, i., Russell, A. T.
Great God, to what a glorious height, **1237**, ii., Watts, I.
Great God, to-day Thy grace impart, **722**, ii., Medley, S.
Great God, we bless Thy care, **448**, i., Graces; **468**, i., Gregory, J. G.
Great God, we dare not bow the knee, **1097**, i., Stowell, H.
Great God, we in Thy courts appear, **375**, i., Fellows, J.
Great God, we praise Thee, Thee our Lord, **1133**, ii., Te Deum laudamus
Great God, we praise Thy gracious care, **448**, i., Graces
Great God, we praise Thy mighty hand, **454**, i., Great God, we sing that mighty hand
Great God, we sing that mighty hand, **306**, i., Doddridge, P.
Great God, we sing Thy mighty hand, **454**, i., Great God, we sing that mighty hand
Great God, we would to Thee make known, **185**, ii., Brown (*née* Hinsdale), Phœbe
Great God, what do I see and hear (Anon. & Collyer), **243**, ii., Collyer, W. B.; **264**, i., Cotterill, T.; **821**, ii., Nun freut euch lieben Christengemein; **962**, ii., Ringwaldt, B.
Great God, what hosts of angels stand, **1092**, i., Stennett, S.

Great God, what terror fills the eye, **1041**, ii., Sensus quis horror percutit
Great God, Who hid from mortal sight, **842**, ii., O Luce qui mortalibus
Great God, Who in Thy light dost rest, **842**, i., O luce quae tuâ lates
Great God, Whom heaven, and earth, and sea, **1183**, i., Toplady, A. M.
Great God, Whose awful mystery, **873**, ii., Osler, E.
Great God, Whose strength Thy martyrs steeled (Invicte Martyr, unicum), **716**, ii., Martyr Dei qui unicum
Great God, with wonder and with praise, **1239**, ii., Watts, I.
Great grief doth me, O Lord, assail (Ps. xxxi.), **865**, ii., Old Version
Great High Priest, we view Thee stooping, **492**, ii., Hart, J.; **673**, i., Let us ask the important question
Great High Priest, who deign'st to be, **528**, i., Höchster Priester, der du dich
Great is Jehovah, King of kings, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
Great is our redeeming Lord, **1265**, ii., Wesley family, The
Great is the Lord, and with great praise (Ps. xlviii., Hopkins), **865**, ii., Old Version
Great is the Lord, and works unknown, **103**, ii., Awake ye saints, to praise your King
Great is the Lord, exalted high, **1240**, i., Watts, I.
Great is the Lord, His works of might, **1240**, i., Watts, I.
Great is the Lord; O let us raise, **982**, i., Russell, A. T.
Great is the Lord, what tongue can frame, **783**, i., My soul thy great Creator praise
Great is Thy mercy, Lord, **190**, ii., Bubier, G. B.
Great Jehovah's love endureth, **196**, ii., Burnham, R.
Great Jehovah, Sovereign Lord, **165**, ii., Bourne, H.
Great King of glory and of grace, **1237**, ii., Watts, I.
Great King of glory, come, **386**, i., Francis, B.
Great King of nations, hear our prayer, **474**, ii., Gurney, J. H.
Great King of Sion, gracious God, **455**, ii., Great King of saints, enthroned on high
Great King of Zion, now, **386**, i., Francis, B.; **1081**, ii., Spurgeon, C. H.
Great Leader of Thine Israel, **456**, i., Great Shepherd of Thine Israel
Great Leader of Thine Israel's host, **306**, i., Doddridge, P.
Great Light of life, Thou nature's Lord, **536**, i., Hoskins, J.
Great Lord of all thy churches, hear, **625**, i., Kingsbury, W.
Great Lord of earth and seas and skies, **186**, ii., Browne, S.
Great Lord of earth and time, **472**, ii., Groser, W. H.
Great Maker of light, Who called forth its ray, **701**, i., Lucis Creator optime
Great Maker of man's earthlie realme, **1137**, i., Telluris ingens Conditor
Great Maker of the glittering stars (Creator alme siderum, *tr.* Porter), **258**, i., Conditor alme siderum
Great Maker of the human race, **896**, ii., Plasmator hominis Deus
Great Maker of unnumbered worlds, **317**, ii., Dyer, S.
Great martyr, who thyself didst show (Invicte Martyr, unicum), **716**, ii., Martyr Dei qui unicum
Great Mover of all hearts, Whose hand, **1103**, ii., Supreme Motor cordium
Great Mover of the heart, Alone, **1103**, ii., Supreme Motor cordium
Great, mysterious Trinity, **678**, i., Litaníes
Great Prophet of my God, **605**, i., Join all the glorious Names
Great Redeemer, Friend of sinners (W. Williams), **1253**, ii., Welsh hymnody
Great Ruler of the earth and skies, **304**, ii., Dobell, J.
Great Ruler of the earth and sky, **186**, ii., Browne, S.
Great Ruler of the land and sea, **162**, i., Bonar, H.
Great Searcher of our hearts, Whilst Thy, **1190**, i., Ultricibus nos undique
Great Shepherd of the sheep, No longer, **153**, i., Bogatzky, C. H. von
Great Shepherd of Thy people, hear, **841**, i., O Lord, our languid souls inspire
Great Source of boundless power and grace, **1089**, ii., Steele, Anne
Great Source of goodness, Godhead blest, st. ii., *Give Thy right Hand*, **1101**, i., Summae Deus clementiae, st. ii., Da dexteram surgentibus
Great Source of goodness, Godhead blest,—st. ii., *May we Thy mercy*, **1101**, ii., Summae Deus clementiae, Mundique factor machinae
Great Source of my being, **706**, ii., Lyte, H. F.
Great Sovereign Lord, what human eye, **167**, ii., Boyce (S.?)
Great Spirit, by Whose mighty power, **499**, i., Haweis, T.
Great Spirit of immortal love, **306**, i., Doddridge, P.
Great sun of righteousness, arise, **1240**, ii., Watts, I.
Great Teacher of Thy Church, we own, **306**, i., Doddridge, P.
Great the joy, the union sweet, **1108**, i., Sweet the time, exceeding sweet
Great the joy when Christians meet, **194**, ii., Burder, G.; **1108**, i., Sweet the time, exceeding sweet
Great Thy sorrows, injured Jesus, **951**, i., Rambach, J. J.
Great waves of plenty rolling up, **214**, ii., Cary Phœbe
Greater the Cross, the nearer heaven, **1012**, i., Schmolck, B.
Greatest High-priest, Saviour Christ, **528**, i., Höchster Priester, der du dich
Greatest of beings, Source of life, **1196**, i., Unitarian hymnody
Greatest of prophets, messenger appointed, **1203**, i., Ut queant laxis resonare fibris
Green pastures and clear streams, **764**, ii., Montgomery, J.
Grosser Bundes-Engel, **1302**, ii., Zinzendorf, N. L. von
Grosser Gott, in dem ich schwebe, **1144**, ii., Tersteegen, G.
Grosser Gott, von alten zeiten, **794**, ii., Neumann, C.
Grosser König, dem ich diene, **1006**, i., Scheffler, J.
Grosser König, den ich ehre, **1006**, i., Scheffler, J.
Grosser Mittler, der vur Rechten, **417**, i., German hymnody
Grosser Prophete, mein Herze begehret, **792**, i., Neander, J.
Grudge not to see the wicked men (Ps. xxxvii.), **865**, ii., Old Version
Guadendum nobis suadent hujus diei festa, **814**, i., Notker
Guard us waking, guard us sleeping, **440**, i., God that madest earth and heaven
Guard well thy lips; none, none can know, **328**, ii., Elliott, Charlotte
Guardian of Israel, Thou, **153**, i., Bogatzky, C. H. von
Guardian of sinful men, **996**, ii., Saviour of sinful men
Guests at the banquet of the Lamb, **13**, ii., Ad regias Agni dapes
Guide me, O Thou great Jehovah, **1285**, i., Williams, W.
Guide me, O thou great Jehovah (*tr.* P. Williams), **77**, i., ii., Arglwydd arwain trwy'r anialwch; **613**, i., Keble, J.; **1253**, ii., Welsh hymnody; **1285**, i., Williams, W.
Guide of my steps along life's way, **234**, i., Clapham, Emma
Guide of sinners, go before us, **1272**, i., When the Lord of Hosts ascended
Guide us, Jesu, Holy Saviour (*tr.* Williams, *alt.*), **77**, ii., Arglwydd arwain trwy'r anialwch
Guide us, O eternal Saviour (*tr.* Williams, *alt.*), **77**, ii., Arglwydd arwain trwy'r anialwch
Guide us, O Thou great Deliverer (*tr.* Williams, *alt.*) **77**, ii., Arglwydd arwain trwy'r anialwch
Guide us, O Thou great Jehovah, **77**, ii., Arglwydd arwain trwy'r anialwch
Guide us, O Thou great Redeemer (*tr.* Williams, *alt.*), **77**, ii., Arglwydd arwain trwy'r anialwch
Guide us, Thou whose Name is Saviour (*tr.* Williams, *alt.*), **77**, ii., Arglwydd arwain trwy'r anialwch
Guilty and vile, I call on Thee, **97**, i., Aus tiefer Noth schrei ich zu dir
Guter Hirt, du hast gestillt, **723**, ii., Meinhold, J. W.
Gwyn fyd y dyn a gred yn Nuw, **386**, i., Francis, B.

Habakkuk in ancient song (Γένους βροτείον τὴν ἀνάπλασιν παλιν), **355**, ii., Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης
Hac die surgens Dominus, **330**, ii., **331**, i., En dies est Dominica
Had God not been with us this time, **1232**, ii., Wär Gott nicht mit uns diese Zeit
Had God not come, may Israel say, **1232**, ii., Wär Gott nicht mit uns diese Zeit
Had I the gift of tongues, **1092**, i., Stennett, S.
Had I the tongues of Greeks and Jews, **1237**, ii., Watts, I.
Had I the wings of a dove, I would fly, **33**, ii., Aird, Marion P.
Had not the Lord been on our side (*tr.* Hunt), **1232**, ii., Wär Gott nicht mit uns diese Zeit
Had not the Lord been with us then, **1232**, ii., Wär Gott nicht mit uns diese Zeit
Had not the Lord (*let thankful Israel say*) (Ps. cxxiv.), **801**, ii., New Version
Had not the Lord, may Israel say (Ps. cxxiv.), **801**, i., New Version
Had not the Lord, my soul may say [*cry*], **983**, ii., Ryland, J.

Had we nought, had we nought (*tr.* Okeley), **1303**, i., Zinzendorf, N. L. von
Haec est sancta sollemnitas sollemnitatum, **813**, i., Notker
Haec illa sollemnis dies, **825**, ii., O come, Creator Spirit, Inspire the souls
Haec rite mundi gaudia, **594**, i., Jesu Redemptor omnium, Perpes corona praesulum
Hail, See also *Hayle*
Hail, all hail, Thou Lord of Glory, **267**, i. Coxe, A. C.
Hail! all-glorious Feast, day hallowed for ever and ever, **989**, i., Salve festa dies toto venerabilis aevo Qua Deus ecclesiam
Hail! blessed communion of love, **1105**, ii., Swaine, E.
Hail, blessed morn, when forth from heaven (*tr.* Cooke), **240**, i., Coelestis ales nuntiat
Hail, blest Redeemer of the earth, **1212**, i., Veni Redemptor gentium
Hail! blest scenes of endless joy, **1031**, i., Scottish hymnody
Hail, Body born of Mary, **230**, ii., Christi Corpus ave
Hail, boundless love, that first began, **478**, i., Hail, sovereign love, that first began
Hail, bright star of ocean, **99**, ii., Ave maris stella
Hail, city of refuge, **989**, i., Salve mundi Domina
Hail, co-essential three, **1265**, i., Wesley family, The
Hail, day of days, in peals of praise (Salve, festa dies, toto venerabilis aevo), **1139**, ii., Tempora florigero rutilant distincta sereno
Hail, day of hallowed birth (*tr.* J. Mason), **872**, i., Optatus votis omnium
Hail, dial of Achaz, **989**, i., Salve mundi Domina
Hail, each tongue with adoration, **878**, ii., Pange lingua gloriosi corporis mysterium
Hail, everlasting Prince of Peace, **306**, i., Doddridge, P.
Hail, Father of the poor, **23**, ii., Adsis, superne Spiritus
Hail, Father, Son, and Holy Ghost, **1267**, ii., Wesley family, The
Hail, Father, Son, and Spirit, great, Before the birth of time, **1265**, i., Wesley family, The
Hail, Father, Whose commanding call, **477**, ii., Hail, Father, Whose creating call
Hail, Father, Whose creating call (S. Wesley, jun.), **1259**, ii., Wesley family, The
Hail, festal day, ever exalted high (Salve, festa dies, toto venerabilis aevo), **1139**, ii., Tempora florigero rutilant distincta sereno
Hail, festal day! for evermore adored (*tr.* W. A.), **989**, i., Salve festa dies toto venerabilis aevo Qua sponso sponsa jungitur
Hail, festal day, for evermore adored (Salve, festa dies, toto venerabilis aevo, *tr.* Neale), **1139**, ii., Tempora florigero rutilant distincta sereno
Hail, festal day! Hail ever sacred tide, **989**, i., Salve festa dies toto venerabilis aevo Qua sponso sponsa jungitur
Hail! festal day! in every age divine, **989**, i., Salve festa dies, toto venerabilis aevo Qua Deus ecclesiam
Hail! Festal day! through every age divine, When God's fair grace from Heaven on earth did shine, **989**, i., Salve festa dies toto venerabilis aevo Qua Deus de coelo
Hail! festal day, to endless ages known (Salve, festa dies, toto venerabilis aevo), **1139**, ii., Tempora florigero rutilant distincta sereno
Hail, festal morn, whose sacred ray, **477**, i., Haec illa solemnis dies
Hail, First and Last, Thou great I Am, **477**, i., Hail! Alpha and Omega, hail
Hail, flowerets of the martyr-train (Salvete flores martyrum), **947**, i., Quicumque Christum quaeritis
Hail flowrets of Christ's martyr-crown (Salvete flores martyrum), **947**, i., Quicumque Christum quaeritis
Hail, flowrets of the martyr wreath (Salvete flores martyrum), **947**, i., Quicumque Christum quaeritis
Hail, garland of martyrs (Salvete flores martyrum), **947**, i., Quicumque Christum quaeritis
Hail! gladdening Light, of His pure glory poured, **894**, i., Φῶς ἱλαρὸν ἁγίας δόξης
Hail, glorious Body of the Lord, **262**, ii., Corpus ave clarum Domini
Hail Glorious Light, pure from the Immortal Sire, **894**, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Hail, God the Son in glory crowned (S. Wesley, jun.), **1259**, ii., Wesley family, The
Hail, gracious Source of every good, **90**, ii., Auber, Harriet
Hail! hail! the happy wished for time, **1031**, i., Scottish hymnody
Hail, hallowed day of heavenly rest, **1097**, i., Stowell, H.
Hail, happy day, the [thou] day of holy rest, **186**, ii., Browne, S.
Hail, happy queen; thou mercy's parent, hail, **992**, i., Salve regina misericordiae
Hail, harbinger of morn (*tr.* Calverley), **902**, ii., Praecursor altus luminis
Hail! highly favoured, blessed Maid, **1060**, i., Singleton, R. C.
Hail, holy day, most blest, most dear, **328**, i., Elliott, Charlotte
Hail, holy Flowers of martyrs, you (Salvete flores martyrum), **947**, i., Quicumque Christum quaeritis
Hail, Holy Ghost, Jehovah, Third (S. Wesley, jun.), **1259**, ii., Wesley family, The
Hail, holy, holy, holy Lord! Let Powers immortal sing, **42**, i., All hail! the power of Jesus' Name; **890**, ii., Perronet, E.
Hail, holy, holy Lord, One in Three, **1265**, i., Wesley family, The
Hail, holy nails, hail, blessed spear, **992**, ii., Salvete clavi et lancea
Hail, holy queen, mother of mercy (prose *tr.*), **992**, i., Salve regina misericordiae
Hail, holy rest, calm herald of that day, **572**, i., Irons, W. J.
Hail, Holy Spirit, bright, immortal Dove, **186**, ii., Browne, S.
Hail! holy wounds of Jesus, hail, **992**, i., Salvete Christi vulnera
Hail, Hosanna! David's Son, **535**, ii., Hosianna David's Sohn
Hail, infant martyrs, new-born victims, hail (Salvete flores martyrum), **947**, i., Quicumque Christum quaeritis
Hail Jerusalem the blessed, peaceful city, vision dear, **1200**, i., Urbs beata, Hierusalem
Hail King of glory! Christ the Lord, **1133**, i., Te Deum laudamus
Hail, King supreme, all wise and good, **1019**, ii., Scott, Elizabeth
Hail, Lady o' th' world, Of heaven bright Queen, **989**, i., Salve mundi Domina
Hail, martyr-flowers, in childhood's dawn (Salvete flores martyrum), **947**, i., Quicumque Christum quaeritis
Hail, martyr-sweets deflower'd (Salvete flores martyrum), **947**, i., Quicumque Christum quaeritis
Hail martyrs, blossoms early blown (Salvete flores martyrum), **947**, i., Quicumque Christum quaeritis
Hail mighty Jesus (*Saviour*) *how divine*, **1231**, ii., Wallin, B.
Hail, mine angel, pure and bright, **989**, i., Salve mi angelice, spiritus beate
Hail morning, known among the blest, **1232**, ii., Wardlaw, R.
Hail, morning known amongst the blest (*saints*), **1233**, i., Wardlaw, R.
Hail, mother most pure, **989**, i., Salve mundi Domina
Hail, name of Jesus! glorious name, **1299**, ii., You who the Name of Jesus bear
Hail, O Flesh of Christ divine, **98**, ii., Ave Christi Corpus verum
Hail, O hail, our lowly King, **982**, i., Russell, A. T.
Hail, O Lord, our Consolation, **982**, i., Russell, A. T.
Hail, O queen of heaven enthroned, **99**, ii., Ave regina coelorum
Hail, O Thou of grace divine, **1171**, i., Thought on thought in solemn train
Hail, O thou of women born, **991**, ii., Salve, O sanctissime
Hail, Ocean Star, **99**, ii., Ave maris stella
Hail! primal day, of days the first (*tr.* Blew), **913**, i., Primo dierum omnium
Hail Prince of Prophets, Prince of Martyrs, hail (O nimis felix meritique celsi), **1203**, ii., Ut queant laxis resonare fibris
Hail, princes of the host of heaven, **240**, ii., Coelestis aulae principes
Hail, Queen of the heavens, **989**, i., Salve mundi Domina
Hail, queen, we hail thee (*tr.* Beste), **992**, i., Salve regina misericordiae
Hail, sacred day of earthly rest, **1173**, i., Thring, G.
Hail, saving Host! Hail, source of love (O salutaris Hostia), **1219**, i., Verbum Supernum prodiens Nec Patris linquens
Hail, Sea Star, we bless thee, **99**, ii., Ave maris stella
Hail, Solomon's throne, **989**, i., Salve mundi Domine
Hail, Son of Man! Hail, mighty Lord, **527**, ii., Hobson, J. P.
Hail, source of pleasures ever new, **144**, ii., Blacklock, T.
Hail, Sovereign Love, that first began, **181**, i., Brewer, J.
Hail, sovereign love, that formed the plan, **478**, i., Hail, sovereign love, that first began
Hail spear and nails! erewhile despised, **992**, ii., Salvete clavi et lancea
Hail! Star of ocean, Mary, **99**, ii., Ave maris stella
Hail, Star of the sea (in prose), **99**, ii., Ave maris stella

Hail, sweetest, dearest tie that binds, 113, i., Baptist hymnody; 1104, ii., Sutton, A.
Hail, Temperance, bright celestial ray, 1138, i., Temperance hymnody
Hail that Head all torn and wounded (Salve caput cruentatum), 991, i., Salve mundi salutare; 1176, i., Thrupp, J. F.
Hail that Head with sorrows bowing (Salve caput cruentatum), 991, i., Salve mundi salutare
Hail the blest morn! See the great Mediator, 182, ii., Brightest and best of the sons of the morning
Hail the Body bright and glorious, 878, ii., Pange lingua gloriosi corporis mysterium
Hail, the children's festal day, 502, ii., Hearn, Marianne
Hail the day that sees Him go, 478, ii., Hail the day that sees Him rise
Hail the day that sees Him rise (C. Wesley), 670, i., Leeson, Jane E.
Hail the day when in the sky, 942, ii., Quae stella sole pulchrior
Hail, the festal morn begun, 705, i., Lux illuxit triumphalis
Hail the heavenly scenes of peace, 104, i., Away with death, away
Hail the joyful day's return, 120, ii., Beata nobis gaudia Anni reduxit orbita
Hail, thou bright and sacred morn, 329, i., Elliott (*née* Marshall), Julia A.; 986, ii., Sad and weary were our way
Hail, Thou eternal Logos, hail, 616, i., Kempenfelt, R.
Hail, Thou eternal Priest, 680, ii., Live, our eternal Priest
Hail, thou glorious, thou victorious (*tr.* Kennedy), 364, i., Falk, J. D.
Hail! Thou God of grace and glory, 100, i., Aveling, T. W. B.
Hail, thou Head! so bruised and torn (Salve caput cruentatum), 991, i., Salve mundi salutare
Hail, thou Head! so bruised and wounded (Salve caput cruentatum), 991, i., Salve mundi salutare
Hail, Thou King of saints, ascending (Salve Jesu, Rex sanctorum), 990, ii., Salve mundi salutare
Hail, Thou long expected Jesus, 253, i., Come, Thou long expected Jesus
Hail, thou mighty queen of heaven, 99, ii., Ave regina coelorum
Hail! Thou Monarch of confessors (Salve Jesu, Rex sanctorum), 990, ii., Salve mundi salutare
Hail Thou once despised Jesus, 108, i., Bakewell, J.
Hail, thou resplendent Star, 99, ii., Ave maris stella
Hail, Thou Source of every blessing, 1292, i., Woodd, B.
Hail, thou Star of ocean, 99, i., Ave maris stella
Hail Thou, Who man's Redeemer art (Salutis humanae Sator), 593, i., Jesu nostra redemptio, Amor et desiderium
Hail to another year, 706, ii., Lyte, H. F.
Hail to the brightness of Zion's glad morning, 494, ii., Hastings, T.; 755, ii., Missions
Hail to the day! so rich in joy, 295, i., Dies est laetitiae In ortu regali
Hail to the holy morn, 575, i., Jackson, E.
Hail to the Lord Who comes, 327, i., Ellerton, J.
Hail to the Lord's Anointed (Ps. 72, Montgomery), 764, ii., Montgomery, J.; 921, i., Psalters, English
Hail to the Prince of life and peace, 306, i., Doddridge, P.
Hail, to the Queen who reigns above, 992, i., Salve regina misericordiae
Hail to the Sabbath day, 191, ii., Bulfinch, S. G.
Hail to Thee, O Jesus, 515, i., Hernaman (*née* Ibotson), Claudia F.
Hail to Thee! true Body sprung, 100, i., Ave verum Corpus natum
Hail, tranquil hour of closing day, 106, i., Bacon, L.
Hail triumphant King of glory, 243, i., Collett, W. L.
Hail, true Body, born of Mary, Spotless Virgin (*tr.* Oxenham), 100, i., Ave verum Corpus natum
Hail, true Body, born of Mary, Victim true (*tr.* E. B. Pusey), 100, i., Ave verum Corpus natum
Hail, true Body! God of heaven, 100, i., Ave verum Corpus natum
Hail, true Body Incarnated, 100, i., Ave verum Corpus natum
Hail, Virgin most wise, 989, i., Salve mundi Domina
Hail, Virgin, o'er all virgins bright, 989, i., Salve mundi Domina
Hail, virginal mother, 989, i., Salve mundi Domina
Hail wounds! which through eternal years, 992, i., Salvete Christi vulnera
Hail! ye days of solemn meeting, 1063, ii., Smith, S. F.
Hail, ye firstling martyr-flowers (Salvete flores martyrum), 947, i., Quicumque Christum quaeritis
Hail, ye flowers of martyrdom (Salvete flores martyrum), 947, i., Quicumque Christum quaeritis
Hail, ye the flowers of martyrs bright (Salvete flores martyrum), 947, i., Quicumque Christum quaeritis
Haile you that are the flowers (Salvete flores martyrum), 947, i., Quicumque Christum quaeritis
Hail your dread Lord and ours, 592, i., Jesu, my God and King
Hail Zion, city of our God (Urbs Syon inclyta), 534, ii., Hora novissima, tempora pessima sunt, vigilemus
Halleluja! Jesus lebt, 1012, i., Schmolck, B.
Hallelujah. See also *Alleluia, Allelujah* and *Alleluya.*
Hallelujah, Amen, Amen, 418, i., German hymnody
Hallelujah! beauteous morning, 633, ii., Krause, J.
Hallelujah, Christ is mine, 115, i., Barrows, E. P.
Hallelujah, Christus lebt, 404, ii., Garve, C. B.
Hallelujah! day of gladness, 633, ii., Krause, J.
Hallelujah! der Heiland lebt, 468, i., Gregor, C.
Hallelujah! Fairest morning, 633, ii., Krause, J.
Hallelujah, hallelujah, Raise the hymn of thankful praise, 902, i., Powell, T. E.
Hallelujah, He is risen, 150, ii., Bliss, P.
Hallelujah! high and glorious, 48, i., Alleluia! dulce carmen
Hallelujah! I believe, 773, ii., Möwes, H.
Hallelujah! Jesus lebet, 1099, ii., Sturm, C. C.
Hallelujah, Jesus lives! 404, ii., Garve, C. B.
Hallelujah! Jesus lives! Life, immortal life, He gives (*tr.* Miss Warner), 1012, i., Schmolck, B.
Hallelujah, joyful raise, 481, ii., Hall, C. N.
Hallelujah! Lo, He wakes, 1012, i., Schmolck, B.
Hallelujah! Lob, Preis und Ehr (Anon.), 268, ii., Crasselius [Crasselt], B.; 393, ii., French hymnody
Hallelujah, Lord, our voices, 498, ii., Havergal, W. H.
Hallelujah, Love, Thanks, and Praise, 482, i., Hallelujah! Lob, Preis und Ehr
Hallelujah, Might, Honour, Praise, 482, i., Hallelujah Lob, Preis und Ehr
Hallelujah! note of gladness, 48, ii., Alleluia, dulce! carmen
Hallelujah, praise the Lord, 496, i., Hatfield, E. F.
Hallelujah! Praise the Lord, 1185, ii., Trestrail (*née* Dent), Elizabeth R.
Hallelujah! Praise to God, 109, i., Ball, W.
Hallelujah, raise oh raise, 922, i., Psalters, English
Hallelujah! schöner Morgen, 633, ii., Krause, J.
Hallelujah! song of gladness, Voice of joy that cannot die, 48, ii., Alleluia, dulce carmen
Hallelujah, we are hastening, 892, i., Peters (*née* Bowly), Mary
Hallelujah, who shall part?, 293, ii., Dickinson, W.
Hallow we with praise the day (Also heilig ist der Tag), 1139, ii., Tempora florigero rutilant distincta sereno
Halt im Gedächtniss Jesum Christ, 474, i., Günther, C.
Hanc concordi famulatu colamus sollemnitatem, 813, i., Notker
Hanc pariter omnis, See *Ibant pariter animis et ducibus imparibus*, 814, i., Notker
Happiness! delightful name, 483, ii., Happiness, thou lovely name
Happy are they whom God's protecting love, 374, i., Felices nemorum pangimus incolas
Happy beyond conception he, 1264, ii., Wesley family, The
Happy child whom God doth aid, 484, i., Happy man whom God doth aid
Happy city, holy Salem, 1200, i., Urbs beata, Hierusalem
Happy day! thou day of holy rest, 477, ii., Hail, happy day! the day of holy rest
Happy, happy Sunday, 514, ii., Hernaman (*née* Ibotson), Claudia F.
Happy man, whom God doth aid, 447, ii., Graces
Happy matron, though for years, 804, ii., Nicholson, H. L.
Happy race of witnesses (*tr.* Kinchen), 1303, ii., Zinzendorf, N. L. von
Happy saint that free from harms, 484, i., Happy soul that free from harms
Happy, Saviour, would I be, 799, i., Nevin, E. H.
Happy soul that hears and follows, 493, i., Hart, J.
Happy soul, thy days are ending, 484, i., Happy soul, thy days are ended
Happy soul, who sees the day, 1261, i., Wesley family, The
Happy souls, whose course is run, 372, i., Father, Son, and Spirit, hear
Happy the child whose youngest [*tender*] *years*, 1239, ii., Watts, I.
Happy the children who are gone (Cennick), 221, ii., Children's hymns; 537, i., How happy are those children who
Happy the children who betimes, 523, ii., Hill, R.
Happy the Church, thou sacred place, 1237, ii., Watts, I.
Happy the company that's gone, 96, i., Aurora veils her rosy face

Happy the heart where graces reign, **1178**, ii., 'Tis pure delight without alloy
Happy the man that fears the Lord, **483**, ii., Happy is he that fears the Lord
Happy the man that finds the grace, **484**, i., Happy the man who finds the grace
Happy the man to whom his God, **1240**, i., Watts, I.
Happy the man who feareth God, **1291**, i., Wohl dem, der in Gottes Furcht steht
Happy the man who knows, **1198**, i., Upham, T. C.
Happy the man who seeks the prize (*tr.* H. Mills), **985**, ii., Sachse, C. F. H.
Happy the man whose cautious feet, **1240**, i., Watts, I.
Happy the man whose cautious steps, **793**, ii., Needham, J.
Happy the man whose hopes rely, **562**, ii., I'll praise my Maker with my breath
Happy the man whose tender care (Ps. xli.), **800**, i., New Version
Happy the meek whose gentle breast, **1020**, ii., Scott, T.
Happy the men in ancient days, **420**, ii., Gibbons, T.
Happy the souls to Jesus joined, **1262**, i., Wesley family, The
Happy the unrepining poor, **379**, i., Flint, J.
Happy the well instructed youth, **1264**, ii., Wesley family, The
Happy they that find a rest, **897**, i., Pleasant are Thy courts above
Happy they who are not weary, **1195**, ii., Unitarian hymnody
Happy they who trust in Jesus, **615**, i., Kelly, T.
Happy those who rest have found, **471**, i., Grinfield, T.
Happy, thrice happy hour of grace (*tr.* Nyberg), **1304**, i., Zinzendorf, N. L. von
Happy, thrice happy they who hear (Ps. lxxxix.), **800**, ii., New Version
Happy were those mothers, **1097**, ii., Stowell, T. A.
Happy who in God's fear doth stay, **1291**, i., Wohl dem, der in Gottes Furcht steht
Happy who in Jesus live, **1262**, i., Wesley family, The
Happy who in the fear of God, **1291**, i., Wohl dem, den in Gottes Furcht steht
Happy would it be for me, **198**, i., Burton, J., jun.
Hark, a clear-toned voice, as thunder (*tr.* Hewett), **1228**, ii., Vox clara ecce intonat
Hark! a distant voice is calling, **883**, i., Parson (*née* Rooker), Elizabeth
Hark! a glad exulting throng, **230**, ii., Christi caterva clamitet; **870**, ii., Onslow, P.
Hark! a glad voice the lonely desert cheers, **901**, i., Pope, A.
Hark, a gladsome voice is thrilling (En clara vox redarguit, *tr.* Blew), **1229**, i., Vox clara ecce intonat
Hark, a joyful voice is thrilling (En clara vox redarguit, *tr.* Newman), **1228**, ii., Vox clara ecce intonat
Hark, a rushing mighty sound, **772**, i., Moultrie, G.
Hark! a still small voice is heard, **198**, i., Burton, J., jun.
Hark, a thrilling voice is sounding (En clara vox redarguit, *tr.* Caswall, *alt.*), **1229**, i., Vox clara ecce intonat
Hark, a trumpet-voice of warning (En clara vox redarguit, *tr.* Singleton), **1229**, i., Vox clara ecce intonat
Hark! a voice divides the sky, **148**, i., Blessing, honour, thanks, and praise
Hark, a voice! it comes from heaven, **615**, i., Kelly, T.,
Hark, a voice of warning, hark (En clara vox redarguit, *tr.* Mant), **1229**, i., Vox clara ecce intonat
Hark! a voice saith, all are mortal, **36**, ii., Albinus, J. G.
Hark, an awful voice is sounding (En clara vox redarguit, *tr.* Caswall), **1229**, i., Vox clara ecce intonat
Hark, dear children, hear the angels, **109**, i., Balfern, W. P.
Hark, dull soul, how everything, **488**, i., Hark, my soul, how everything
Hark for a voice to the children calling, **575**, i., Jackson, E. H.
Hark! for loud notes of joy, **1079**, i., Spitta, C. J. P.
Hark, for the Son of God now calls, **486**, ii., Hark, for 'tis God's own Son that calls
Hark! from heaven a voice I hear, **283**, i., De Courcy, R.
Hark, from the tombs a warning sound, **486**, ii., Hark from the tombs a doleful sound
Hark, hark, my soul, angelic songs are swelling, **361**, ii., Faber, F. W.
Hark, hark, my soul, thy Father's voice is calling, **487**, i., Hark, hark, my soul; angelic songs are swelling
Hark, hark, the merry Christmas bells, **1055**, i., Sherwin, W. F.
Hark, hark, the notes of joy, **954**, i., Reed, A.
Hark, hark, the voice of chanticleer (En clara vox redarguit), **1229**, i., Vox clara ecce intonat
Hark! hark! what news the angels bring!, **211**, ii., Carols
Hark! hark! with harps of gold, **217**, ii., Chapin, E. H.
Hark! hear ye not the angel-song, **1173**, i., Thring, G.
Hark, how all the welkin rings (C. Wesley), **208**, i., **211**, i., Carols
Hark, how heaven is calling, **575**, ii., Jacque, G.
Hark, how sweet those infant voices, **1097**, i., Stowell, H.
Hark, how the adoring hosts, **129**, i., Behold the glories of the Lamb
Hark, how the blood-bought host above, **623**, i., Kent, J.
Hark, how the choir around the throne, **571**, i., Irons, J.
Hark! how the choral song of heaven, **707**, ii., McAll, R. S.
Hark, how the glorious hosts above, **571**, i., Irons, J.
Hark, how the voice swells clearly out (En clara vox redarguit, *tr.* John Williams), **1229**, i., Vox clara ecce intonat
Hark! how the winds have changed their note, **1158**, i., The winds of God have changed their note
Hark! in the presence of our God, **733**, ii., Midlane, A.
Hark, in the wilderness, **234**, i., Clamantis ecce vox sonans
Hark! in the wilderness a cry, **1056**, i., Shirley, Hon. W.
Hark Israel and what I say (Ten Commandments, Norton), **863**, ii., Old Version
Hark! louder through surrounding gloom (En clara vox redarguit, *tr.* W. Palmer), **1229**, i., Vox clara ecce intonat
Hark, my dull soul, how everything, **488**, i., Hark, my soul, how everything
Hark, my soul, how everything, **348**, ii., English hymnody
Hark! my soul, it is the Lord, **266**, i., Cowper, W.
Hark now, thou sinner, Jesus calls, **1066**, i., Soden, A. J.
Hark! on the midnight air, **577**, i., Jam desinant suspiria
Hark, ten thousand voices crying, **279**, ii., Darby, J. N.
Hark, ten thousand voices sounding, **488**, ii., Hark, ten thousand voices cry
Hark, that shout of rapt'rous joy, **615**, i., Kelly, T.
Hark, the angel choirs, **565**, ii., In natali Domini
Hark, the Baptist's voice is sounding (En clara vox redarguit, *tr.* Caswall, *alt.*), Vox clara ecce intonat
Hark! the bird of day sings clear, **38**, i., Ales diei nuntius
Hark, the Church proclaims her honour, **908**, i., Preiswerk, S.
Hark, the clear voice, whose thrilling tone (*tr.* Blew), **1228**, ii., Vox clara ecce intonat
Hark! the cry, Behold He cometh, **734**, i., Midlane, A.
Hark! the distant isles proclaim, **117**, ii., Bathurst, W. H.
Hark, the evening call to prayer, **526**, i., Hincks, T.
Hark, the gentle Shepherd's voice, **703**, ii., Lunt, W. P.
Hark, the glad sound, the Saviour comes, **305**, ii., Doddridge, P.; **350**, ii., English hymnody; **1034**, i., Scottish translations and paraphrases
Hark, the Gospel news is sounding, **165**, ii., Bourne, H.
Hark! the heavenly hosts proclaim, **565**, ii., In natali Domini
Hark, the heavens' sweet melody, **240**, i., Coeleste organum hodie sonuit in terra
Hark! the herald angels sing (C. Wesley, *alt.*), **479**, i., Hail the day that sees Him rise; **487**, i., Hark, how all the welkin rings; **802**, i., New Version; **1270**, i., When I survey the wondrous Cross
Hark, the hosts of heaven are singing, **784**, ii., Nato canunt omnia
Hark, the judgment-trumpet sounding, **134**, i., Beman, N. S. S.
Hark the loud Hosannahs! **804**, ii., Nicholson, H. L.
Hark, the loud trumpet of our God, **506**, ii., Heginbothom, O.
Hark, the notes of angels singing, **615**, i., Kelly, T.
Hark, the Redeemer from on high, **1237**, ii., Watts, I.
Hark! the sound of holy voices, **1293**, ii., Wordsworth, C.
Hark the sound of joy and gladness, **1116**, ii., Taylor, Ann and Jane
Hark! the sound of the fight, **362**, i., Faber, F. W.
Hark! the trump of God doth sound, **1030**, ii., Scottish hymnody
Hark! the trump of God is sounding, **806**, ii., Nicolai, P.
Hark! the vault of heaven is ringing, **1173**, ii., Thring, G.
Hark! the voice of love and mercy, **358**, i., Evans, Jonathan
Hark! the voice of my beloved, **1253**, i., Welsh hymnody; **1284**, ii., Williams, W.

Hark, through the dewy morning, 149, ii., Blew, W. J.
Hark! 'tis a martial sound, 615, i., Kelly, T.
Hark! 'tis the bell with solemn toll (Gisborne), 1084, ii., Staffordshire hymn-books
Hark! 'tis the holy temple bell, 16, i., Adams, J. Q.
Hark! 'tis the Saviour calls, 883, i., Parson (*née* Rooker), Elizabeth
Hark, 'tis the Shepherd's voice, 571, i., Irons, J.
Hark! 'tis the song of heaven, 1280, ii., Wigner, J. T.
Hark, 'tis the trump of God, 616, i., Kempenfelt, R.
Hark, 'tis your heavenly Father's call, 506, ii., Heginbothom, O.
Hark to the solemn bell, 451, ii., Gray (*née* Lewers), Jane
Hark to the trump! behold it breaks, 288, i., Denny, Sir E.
Hark to the voice that loudly cries (En clara vox redarguit, *tr.* Johnston), 1229, i., Vox clara ecce intonat
Hark to the voice whose thrilling tone, 1228, ii., Vox clara ecce intonat
Hark to the words of Him like Whom, 1066, i., Soden, A. J.
Hark! what a thrilling voice invades (*tr.* Chambers, 1857), 1228, ii., Vox clara ecce intonat
Hark! what mean those gladsome voices, 216, ii., Chamberlain, T.
Hark! what mean those holy voices, 215, i., Cawood, J.
Hark! what mean those lamentations, 215, ii., Cawood, J.
Hark, what music fills the sky (Anon.), 147, ii., Blessed night, when first that plain
Hark! what sounds salute our ears, 1278, ii., Whose are these that come from far?
Hark! what voice the silence breaks, 261, i., Congreve, G. T
Harp awake, tell out the story, 307, ii., Downton, H.
Harsh were the notes of woe that rose, 1066, ii., Soden, A. J.
Harum laudum praeconia, 28, i., Aeterni festi gaudia
Has temptation well nigh won me, 445, i., Gotter, L. A.
Hast du denn Liebster dein Angesicht gäntzlich verborgen (Anon.), 683, i., Lobe den Herren den mächtigen König der Ehren
Hast Thou, holy Lord, Redeemer, 142, i., Bickersteth, J.
Hast thou, 'midst life's empty noises, 1277, i., Whittier, J. G.
Hast Thou said, exalted Jesus?, 421, i., Giles, J. E.
Hast thou sinned? sin no more, 1173, ii., Thring, G.
Hast thou wasted all the powers?, 235, ii., Clarke, J. F.
Haste, all who 'mid life's thorny ways, 946, i., Quicunque certum quaeritis
Haste, haste, my soul, from ruin flee, 507, i., Heinrich, E.
Haste hither, heavenly Spirit, 23, ii., Adsis, superne Spiritus
Haste, Lord, within my worthless heart, 614, i., Keinen hat Gott verlassen
Haste, my soul, thy God adore, 606, i., Jones, S. F.
Haste, O sinner, now be wise, 494, i., Hasten, sinner, to be wise
Hasten Lord, that morn of glory, 708, ii., Macduff, J. R.
Hasten, Lord, the glorious time, 90, ii., Auber, Harriet
Hasten, Lord, to my release, 764, i., Montgomery, J.
Hasten, O sinner, to be wise, 493, ii., Hasten, sinner, to be wise
Hasten on, hasten on, 1010, ii., Schmidt, J. E.
Hasten, sinners, to be wise, 1020, ii., Scott, T.
Hath not thy heart within thee burned?, 191, ii., Bulfinch, S. G.
Hath the invitation ended?, 116, i., Barton, B.
Hätt' Er uns darob gefragt, 287, i., Deiner Kinder Sammelplatz
Hätten wir Nichts als diese Sterbenszeit, 1303, i., Zinzendorf, N. L. von
Hättest du Licht und Heil, 628, i., Knapp, A.
Haunting gloom and flitting shades, 820, ii., Nox, et tenebrae, et nubila
Have I, Lord, from Thee departed, 1254, ii., Werde munter, mein Gemüthe, Und ihr Sinnen gebt herfür
Have mercy, Lord, on me, As Thou (Ps. li.), 800, ii., New Version, 919, ii., Psalters, English
Have mercy, Lord, for man hath none, 1262, i., Wesley family, The
Have mercy, Lord, on me I pray (Ps. lvi., Hopkins), 865, ii., Old Version
Have mercy, O Father, 402, ii., Furness, W. H.
Have mercy on me God [*Lord*], *after* (Ps. li., Norton), 865, ii., Old Version
Have mercy on me, O my God, 764, i., Montgomery, J.
Have mercy on us, Lord (Ps. lxvii., Hopkins), 865, ii. Old Version
Have mercy on us Lord, we pray, 635, i., Kyrie eleison
Have thy armour on, my soul, 397, i., Freystein, J. B.
Have we no zeal for Him Who died?, 1173, ii., Thring, G.
Have ye counted the cost?, 670, i., Leeson, Jane E.
Have you heard the sweet, sweet story?, 1108, ii., Swift, J. F.
Have you not a word for Jesus?, 497, i., Havergal, Frances R.
Have you not seen the lily ride, 848, ii., O Son of Man, Thyself once crost
Have you on the Lord believed?, 150, ii., Bliss, P.
Have you read the wondrous story?, 1175, ii., Thrupp, Dorothy A.
Have you seen the mighty ocean, 1175, ii., Thrupp, Dorothy A.
Have we no tears to shed for Him, 825, ii., O come and mourn with me awhile
Have wealth and honour spread their wing, 541, i., Huc ad montem Calvariae
Hayle, Quene, mother of mercye, 992, i., Salve regina misericordiae
He always wins who sides with God, 560, i., I worship thee, sweet will of God
He, by Whose hand the light was made (Praesepe poni pertulit), 30, ii., Agnoscat omne saeculum
He called them, and they left, 162, i., Bonar, H.
He calls us to a day of gladness, 1113, ii., Syriac hymnody
He came not with His heavenly crown, 304, i., Doane, G. W.
He came, Whose embassy was peace, 1231, i., Walker (*née* Deck), Mary J.
He comes! He comes! the Bridegroom comes, 734, ii., Midlane, A.
He comes, He comes, the Holy One, 844, ii., O mighty Mother! why that light?
He comes! He comes! the Judge severe, 1263, ii., Wesley family, The
He comes in bloodstained garments, 109, ii., Bancroft (*née* Smith), Charitie L.
He comes, no royal vesture wearing, 981, i., Rückert, F.
He cometh as the Bridegroom comes, 500, i., He cometh, on yon hallowed Board
He cometh, on yon hallowed board, 838, ii., O Jesus bruised and wounded sore
He dies! He dies! The Son of God most holy, 544, ii., Hurditch, C. R.
He dies, the Friend of sinners dies, 350, i., English hymnody; 500, i., He dies! the Heavenly Lover dies
He dies! the Man of Sorrows dies, 500, ii., He dies, the Heavenly Lover dies
He dwells on earth, along His path, 233, i., Christus tenebris obsitam
He fell asleep in Christ the Lord, 952, i., Rawson, G.
He, for man who suffered woe, 790, i., Neale, J. M.
He giveth His beloved sleep, 133, ii., Bell, C. D.
He has gone to his God, he has gone to his home, 810, ii., Norton, A.
He hath gone into His garden, 307, ii., Doudney, Sarah
He hath spoken in the darkness, 497, i., Havergal, Frances R.
He is a God of sovereign love, 285, i., Death! 'tis a melancholy day
He is gone—A cloud of light, 500, ii., He is gone—Beyond the skies
He is gone—and we remain, 500, ii., He is gone—Beyond the skies
He is gone—Beyond the skies, 718, i., Master it is good to be; 1087, ii., Stanley, A. P.
He is gone—Towards their goal, 500, ii., He is gone—Beyond the skies
He is gone—we heard Him say, 500, ii., He is gone—Beyond the skies
He is here, whom seers in old time, 276, ii., Da puer plectrum, choreis ut canam fidelibus
He is mine and I am His, 1012, ii., Schmolck, B.
He knelt, the Saviour knelt and prayed, 509, ii., Hemans (*née* Browne), Felicia D.
He knoweth all His people, 354, ii., Es kennt der Herr die seinen
He leadeth me, O blessed thought, 424, i., Gilmore, J. H.
He led them unto Bethany, 514, ii., Hernaman (*née* Ibotson), Claudia F.
He lived, as none but He has lived, 170, ii., Brettell, J.
He lives! He lives, and sits above, 1239, i., Watts, I.
He lives! He lives! let joy again (Sir J. Bowring), 485, ii., Hardenberg, G. F. P. von
He lives! He's risen from the dead, 485, ii., Hardenberg, G. F. P. von
He lives, my kind, wise, heavenly Friend, 556, ii., I know that my Redeemer lives, What comfort this
He lives, the everlasting God, 1240, i., Watts, I.
He liveth long who liveth well, 161, ii., Bonar, H.

He lost his ancient colleague's aid, **1265**, ii., Wesley family, The
He loved me, and gave Himself for me, **375**, ii., Ferguson, F.
He never yet has made mistakes, **560**, ii., Ich singe dir mit Herz und Mund
He reigns, the Lord our Saviour reigns (Watts), **575**, ii., Jacobi, J. C.; **1227**, ii., Vom Himmel hoch da Komm ich her
He reigns, the Lord, the Saviour reigns, **1240**, i., Watts, I.
He reigns! ye saints, exalt your strains, **1153**, i., The Lord is King! lift up thy voice
He rises from the wave, and now, **329**, ii., Emergit undis et Deo
He saves because He will, **734**, i., Midlane, A.
He scarcely felt the cruel stones, **1098**, i., Streatfeild (*née* Saint), Charlotte
He sendeth sun, He sendeth shower, **16**, ii., Adams (*née* Flower), Sarah
He sends to the Virgin no lowlier angel, **760**, ii., Mittit ad Virginem
He sleeps; and from His open side, **1262**, i., Wesley family, The
He spake! and gathering into one, **607**, ii., Jubes: et in praeceps aquis
He speaks the word; the floods obey, **607**, ii., Jubes: et in praeceps aquis
He that confides in his Creator, **796**, ii., Neumark, G.
He that goeth forth with weeping, **495**, ii., Hastings, T.
He that has God his guardian made (Ps. xci.), **800**, ii., New Version
He that hath made His Refuge God, **1240**, i., Watts, I.
He that is down needs fear no fall, **193**, ii., Bunyan, J.
He that is the great profounde Sapience, **886**, i., Patris Sapientia, veritas divina
He that within the secret place (Ps. xci., Hopkins), **865**, ii., Old Version
He, the Confessor of the Lord, with triumph, **573**, ii., Iste Confessor Domini sacratus
He the Word of God, the fated, **1217**, i., Verbum Dei, Deo natum
He who commits his way to God, **797**, i., Neumark, G.
He who doth glad submission render, **796**, ii., Neumark, G.
He who for Christ hath left behind, **266**, ii., Coxe, A. C.
He, Who for men their Surety stood, **1273**, i., Where high the heavenly temple stands
He, Who on earth as man was known, **804**, i., Newton, J.
He Who once in righteous vengeance, **570**, i., Ira justa Conditoris
He who surveys the heart of man, **1031**, i., Scottish hymnody
He who the blessed God trusts ever, **796**, ii., Neumark, G.
He who the earth's foundations laid, **408**, ii., Gelobet seist du Jesu Christ
He, who the living God hath chosen, **796**, ii., Neumark, G.
He who the rule to God hath yielded, **797**, i., Neumark, G.
He who to death maintaineth, **525**, ii., Hiller, P. F.
He who walks in God's true way, **501**, ii., He who walks in virtue's way
He who with generous pity glows, **725**, ii., Merrick, J.
He, whom in all lands celebrate the faithful, **573**, ii., Iste Confessor Domini sacratus
He whom the Father sent to die, **944**, i., Quem misit in terras Deus
He whom the Father sent to earth, **944**, i., Quem misit in terras Deus
He whom the land, the sea, the sky (Quem terra, pontus, sidera), **944**, ii., Quem terra, pontus, aethera
He whome the earth, the sea, and skie, **944**, ii., Quem terra, pontus, aethera
Head, all hail, with gore-drops scattered (Salve caput cruentatum), **991**, i., Salve mundi salutare
Head of the Church and Lord of all, **1186**, i., Tritton, J.
Head of the Church, our risen Lord, **256**, ii., Conder, J.
Head of the Church triumphant, **501**, ii., Head of Thy Church triumphant
Head of the hosts in glory, **181**, ii., Bridges, M.
Head of Thy Church triumphant, **833**, i., O God, Who hear'st the prayer
Head of Thy Church, Whose Spirit fills, **1262**, ii., Wesley family, The
Heal me, O my Saviour, heal, **1173**, ii., Thring, G.
Heal us, Emmanuel! hear our prayer, **502**, i., Heal us, Emmanuel, here we are
Heal us, Emmanuel, here we stand, **502**, i., Heal us, Emmanuel, here we are
Heal us, Immanuel, we are here, **502**, i., Heal us, Emmanuel, here we are
Healer Divine, O hear our prayer, **502**, i., Heal us, Emmanuel, here we are
Hear, gracious God! a sinner's cry, **722**, ii., Medley, S.
Hear, gracious God, and from Thy throne, **970**, i., Robinson (of London), R.
Hear, gracious God, my humble prayer, **1089**, ii., Steele, Anne
Hear, gracious Lord, my humble moan, **1089**, ii., **1090**, i., Steele, Anne
Hear, gracious Sovereign, from Thy throne, **306**, i., Doddridge, P.
Hear, holy Father, God of heaven, **542**, i., Hull, W. W.
Hear Jesus say to Thee, **1108**, ii., Symington, A. J.
Hear me, my friends! the hour has come, **773**, ii., Möwes, H.
Hear me, O God, nor hide Thy Face, **1240**, i., Watts, I.
Hear me, O Lord, in my distress, **764**, i., Montgomery, J.
Hear my prayer, O heavenly Father, **882**, ii., Parr, Harriet
Hear, O Lord, our supplication, **706**, ii., Lyte, H. F.
Hear, O my God, with pity hear, **1089**, ii., Steele, Anne
Hear, O my people; to my law (Ps. lxxviii.), **800**, ii., New Version
Hear, O sinner, mercy hails you, **954**, i., Reed, A.
Hear, our all-gracious Father, hear, **91**, ii., Audi benigne Conditor
Hear our prayer, O heavenly Father, **882**, ii., Parr, Harriet
Hear, Saviour Sovereign, from Thy throne, **306**, i., Doddridge, P.
Hear the Father's ancient promise, **497**, i., Havergal, Frances R.
Hear the gospel's joyful sound, **544**, ii., Hurditch, C. R.
Hear the heralds of the Gospel, **50**, i., Allen, Jonathan
Hear Thou my prayer, O Lord, And listen (Ps. 143), **622**, i., Kennedy, B. H.
Hear Thou my prayer, O Lord, and let (Ps. cii.), **866**, i., Old Version
Hear us, holy Jesus, **575**, i., Jackson, E.
Hear us, Saviour, bowed before Thee, **1092**, ii., Stephenson, T. B.
Hear us, Son of God, O hear, **678**, i., Litanies
Hear us, Thou who broodest, **1173**, ii., Thring, G.
Hear what the voice from heaven proclaims, **1237**, ii., Watts, I.
Hear ye the glad good news from heaven, **150**, ii., Bliss, P.
Heard ye holy women say, **804**, ii., Nicholson, H. L.
Hearst thou, my soul, what serious things, **299**, ii., Dies irae, dies illa
Hearken, Lord, to my complaints, **764**, i., Montgomery, J.
Hearken, soul, it is the Lord, **488**, ii., Hark, my soul, it is the Lord
Hearken to Me, Who seek the Lamb, **1262**, ii., Wesley family, The
Hearken to the solemn voice, **1261**, i., Wesley family, The
Heart and heart together bound, **517**, ii., Herz und Herz vereint zusammen
Heart be still!, **519**, ii., Heusser (*née* Schweizer), Meta
Heart in heart, and hand in hand, **763**, i., Monsell, J. S. B.
Heart of Christ my King! I greet Thee (Summi Regis cor aveto), **991**, i., Salve mundi salutare
Heart of Jesus, make me holy, **70**, i., Anima Christi, sanctifica me
Heart, thou hast long been weeping, **519**, ii., Heusser (*née* Schweizer), Meta
Heart to heart, and side by side, **772**, i., Moultrie, G.
Heart to heart by love united, **218**, ii., Charlesworth, V. J.
Heart to heart in love united, **517**, ii., Herz und Herz vereint zusammen
Heart-broken and weary, where'er thou may'st be, **532**, ii., Hood, E. P.
Heart-broken, friendless, poor, cast down, **557**, i., I left the God of truth and light
Hearts of stone relent, relent, **271**, ii., Crüger, J.; **1262**, i., Wesley family, The
Heaven and earth, and sea and air, All their, **526**, i., Himmel, Erde, Luft und Meer
Heaven and earth, and sea and air, God's eternal, **525**, ii., Himmel, Erde, Luft und Meer
Heaven and earth, and sea and air, Still their, **526**, i., Himmel, Erde, Luft und Meer
Heaven and ocean, earth and air, **526**, i., Himmel, Erde, Luft und Meer
Heaven, earth, land, and sea, **526**, i., Himmel, Erde, Luft und Meer
Heaven is a place of rest from sin, **764**, i., Montgomery, J.
Heaven is here, its hymns of gladness, **16**, i., Adams, J. G.
Heaven with alleluias ringing, **320**, ii., Ecce pulchra canorum resonet voce Alleluia

Heaven with rosy morn, **95**, i., Aurora lucis rutilat
Heavenly choirs with anthems sweet, **20**, i., Adeste coelitum chori
Heavenly Father, bless me now, **235**, i., Clark, A.
Heavenly Father, by Whose care, **526**, i., Hincks, T.
Heavenly Father, from Thy throne, **678**, i., Litanies
Heavenly Father, God alone, **772**, i., Moultrie, G.
Heavenly Father, gracious Name, **569**, ii., Interval of grateful shade
Heavenly Father, grant Thy blessing, **448**, i., Graces
Heavenly Father, Jesus taught us, **269**, i., Cronenwett, K.
Heavenly Father, King of kings, **902**, i., Powell, T. E.
Heavenly Father, let Thy light, **678**, i., Litanies
Heavenly Father, Lord of all, **964**, ii., Rise, my scul, with ardour rise
Heavenly Father, may Thy love, **473**, ii., Guest, B.
Heavenly Father, send Thy blessing, **1294**, ii., Wordsworth, C.
Heavenly Father, Sovereign Lord, Be Thy glorious Name adored, **450**, ii., Grateful notes and numbers bring
Heavenly Father, Sovereign Lord, Ever faithful to Thy word, **450**, ii., Grateful notes and numbers bring
Heavenly Father, to whose eye, **256**, ii., Conder, J.; **698**, i., Lord's (The) Prayer
Heavenly Father, we draw near Thee, **198**, i., Burton, J., jun.
Heavenly garland, rosy red, **847**, i., O rubentes coeli rosae
Heavenly Prophet, my Heart is desiring, **792**, i., Neander, J.
Heavenly Shepherd, guide us, feed us, **142**, i., Bickersteth, J.; **573**, i., Israel's Shepherd, guide me, feed me
Heavenly Shepherd, Thee we pray, **1292**, ii., Woodhouse, C. G.
Heavenly Teacher, from Thy ways, **440**, ii., God the heavens aloud proclaim
Heavenly Teacher, Light divine, **234**, ii., Clapham, J. P.
Heaven's foretaste I may here already have, **792**, i., Neander, J.
Heavenward doth our journey tend, **526**, i., Himmelan geht unsre Bahn
Heavenward may our course begin, **526**, i., Himmelan geht unsre Bahn
Heavenward our path still goes, **526**, i., Himmelan geht unsre Bahn
Heavenward our pathway lies, **526**, i., Himmelan geht unsre Bahn
Heavenward our pathway lies, In this world, **526**, i., Himmelan geht unsre Bahn
Heavenward our road doth lie, **526**, i., Himmelan geht unsre Bahn
Heavenward, still heavenward, **1016**, i., Schöner, J. G.
Heavenward still our pathway goes, **526**, i., Himmelan geht unsre Bahn
Heavenward still our pathway tends, **526**, i., Himmelan geht unsre Bahn
Heavier the cross, the nearer heaven, **1012**, ii., Schmolck, B.
Heavy and dark the clouds o'erhung, **281**, ii., Davis, T.
Heeft yemand lust zijn oogen te vermeyden, **202**, ii., Camphuysen, D. R.
Heil Dir, dem liebenden, **439**, ii., God save the King
Heil dir in Siegerkrantz, **439**, ii., God save the King
Heil, Jesus Christus ist erstanden, **418**, i., German hymnody
Heiland, deine Menschenliebe, **417**, i., German hymnody
Heil'ge Einfalt, Gnadenwunder, **417**, ii., German hymnody
Heil'ger. See also *Heiliger*
Heil'ger Tisch! Den Jesus decket, **388**, i., Franck, S.
Heilige Einfalt, Gnadenwunder, **1070**, ii., Spangenberg, A. G.
Heiliger Geist, du Tröster mein, **762**, i., Moller, M.; **1214**, i., Veni Sancte Spiritus, Et emitte
Heiliger, heiliger, heiliger, Herr Zebaoth, **467**, i., Gregor, C.
Heiliger, heiliger, heiliger Herr Zebaoth, **1303**, ii., Zinzendorf, N. L. von
Heiliger Herr und Gott! Heiliger starker Gott! **721**, ii., Media vita in morte sumus
Heiligster Jesu, Heiligungsquelle (*tr.* Crasselius?), **268**, ii., Crasselius [Crasselt], B.; **684**, i., Lodenstein, J. van
Heirs of an immortal crown, **495**, ii., Hastings, T.
Heirs of immortal life, **870**, i., Onderdonk, H. U.
Heirs of Thy salvation, **491**, ii., Harland, E.
Heirs of unending life, **870**, i., Onderdonk, H. U.; **1145**, ii., That we might walk with God
Helf, Herr, mein Gott, **762**, i., Moller, M.
Helft mir Gottes Gute preisen, **319**, ii., Eber, P.
Help God, mi mach gelingen, **776**, i., Müller, H.
Help, God, the formar of all thing, **776**, i., Müller, H.
Help Godt, wo geyt dat yümer to, **629**, i., Knöpken, A.
Help, Jesus, help! in woe, in need, **1040**, ii., Selnecker, N.
Help, Lord, for good and godly men (Ps. xii., Sternhold), **865**, i., Old Version
Help, Lord Jesus, let Thy blessing, **523**, ii., Hilf, Herr Jesu, lass gelingen
Help, Lord, Thou know'st that they, **1170**, i., Thou knowest, Lord, that they
Help, Lord, to Whom for help I fly, **1262**, ii., Wesley family, The
Help me, my [O] God to speak, **162**, i., Bonar, H.
Help me to pray, Lord! and make supplication (*tr.* J. D. Burns), **1249**, i., Weissensee, F. H.
Help, Saviour, help, I sink, I die, **1013**, ii., Schmolck, B.
Help, Saviour! help, in fear and need, **1040**, ii., Selnecker, N.
Help us, O Christ, to watch and pray, **506**, i., Heermann, J.
Help us, O Lord, behold we enter, **523**, ii., Hilf, Herr Jesu, lass gelingen
Help us, O Lord; the good decay, **622**, i., Kennedy, B. H.
Help us, O Lord, Thy yoke to wear, **263**, ii., Cotterill, T.
Help us, O Lord, to praise!, **889**, i., Pennefather, W.
Helpe now, O Lorde, and loke on us, **10**, i., Ach Gott vom Himmel, sieh darein; **442**, ii., Goostly Psalmes and Spiritualle Songes
Helped by the Almighty's arm at last, **383**, i., Forti tegente brachio
Hemelsch Ooge! Wilt gy dogen, **684**, i., Lodenstein, J. van
Hemmed in, armed hosts behind, on either side, **1108**, ii., Symington, A. J.
Hence from my soul sad thoughts begone, **1237**, ii., Watts, I.
Hence God this generous love to me, **1299**, ii., You who the Name of Jesus bear
Hence, my heart, with such a thought, **412**, i., Gerhardt, P.
Hence, night and clouds that night-time brings, **820**, ii., Nox, et tenebrae, et nubila
Hence with sorrow and with sighing, **215**, ii., Cedant justi signa luctus
Heralds of Christ, through whom go forth, **231**, i., Christi perennes nuntii
Heralds of Christ, to every age, **231**, i., Christi perennes nuntii
Heralds of creation cry, **764**, ii., Montgomery, J.
Heralds of Jesus through all time, **231**, i., Christi perennes nuntii
Heralds of the Lord of glory, **498**, ii., Havergal, W. H.
Heralds of your God! Haste, where every nation, **947**, ii., Quo vos Magistri gloria quo salus
Here all is strife and war, **606**, i., Jones, S. F.
Here all our gifts imperfect are, **1171**, i., Though all men's eloquence adorned
Here am I, for Thou didst call me, **579**, ii., Jersey, Margaret E. Villiers (*née* Leigh), Countess of
Here am I, Lord, Thou callest me, Thou drawest and, **951**, i., Rambach, J. J.
Here am I, Lord, Thou callest me, Thou drawest me, **951**, i., Rambach, J. J.
Here at Thy Cross, incarnate God, **512**, ii., Here at Thy Cross, my dying God
Here at Thy Cross, my dying Lord, **512**, ii., Here at Thy Cross, my dying God
Here at Thy Cross, my Saviour God, **513**, i., Here at Thy Cross, my dying God
Here at Thy Table, Lord, we meet, **1092**, i., Stennett, S.
Here behold me, as I cast me, **1057**, ii., Sieh hier bin ich Ehren König
Here from the world we turn, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
Here gracious God, do Thou (Hoc in templo, Summe Deus, *tr.* Chandler, st. iii.), **1200**, ii., Urbs beata, Hierusalem
Here I can firmly rest, **573**, i., Ist Gott für mich, so trete
Here I sink before Thee lowly, **1014**, ii., Schmücke dich, o liebe Seele
Here, in a world of doubt, **402**, ii., Furness, W. H.
Here in the broken bread, **402**, ii., Furness, W. H.
Here, in Thy Name, eternal God, **1165**, ii., This stone to Thee in faith we lay
Here in Thy presence we appear, **238**, i., Clausnitzer, T.
Here in Thy temple, Lord, we bow, **403**, i., Furness, W. H.
Here is Immanuel! **1013**, ii., Schmolck, B.
Here is my heart, I give it Thee, **675**, i., Liebich, E.
Here is my heart! my God I give it Thee, **675**, i., Liebich, E.
Here is the spring whence waters flow, **582**, i., Jerusalem my happy home

Here life is a shadow, and soon will be o'er, **491**, ii., Harland, E.
Here, Lord, by faith I see Thee face to face, **513**, i., Here, O my Lord, I see Thee face to face
Here, Lord of life and light, to Thee, **106**, i., Bacon, L.
Here, Lord, we offer Thee all that is fairest, **151**, ii., Blunt, A. G. W.
Here Lord, when at Thy Table met, **1117**, ii., Taylor, Emily
Here many wise and prudent grow, **798**, i., Neumeister, E.
Here, O my God, I cast me at Thy feet, **1035**, i., Scriver, C.
Here, O my God, low at Thy feet I bend me, **1035**, i., Scriver, C.
Here, O my Lord, I humbly seek Thy face, **513**, i., Here, O my Lord, I see Thee face to face
Here, O my Lord, I see Thee face to face, **161**, ii., Bonar, H.
Here, O ye faithful, see, **1081**, ii., Spurgeon, C. H.
Here on this our festal day, **151**, ii., Blunt, A. G. W.
Here our hearts inebriated (Horum rivo debriatis), **250**, ii., Come, pure hearts, in sweetest measures
Here, Saviour, we do come, **284**, i., Dear Saviour, tell us where
Here shall death's triumph end; the rock-barred door, **161**, ii., Bonar, H.
Here the King hath spread His table, **663**, ii., Lauda Sion Salvatorem
Here to the High and Holy One, **379**, i., Flint, J.
Here we behold the grave, **43**, i., All hail, ye blessed band (st. v., vi.)
Here we have many fears, this is the vale of tears, the land of sorrow, **534**, ii., Hora novissima, tempora pessima sunt, vigilemus
Here we have seen Thy Face, O Lord, **1238**, ii., Watts, I.
Here we suffer grief and pain, **143**, i., Bilby, T.
Here, World, see Thy Redeemer, **853**, ii., O Welt, sieh hier dein Leben
Here, World, thy great Salvation see, **853**, ii., O Welt, sieh hier dein Leben
Here would I, Lord, behold Thee face to face, **513**, i., Here, O my Lord, I see Thee face to face
Here's a message of love, **1054**, i., Shepherd (*née* Houlditch), Anne
Heri mundus exultavit, **15**, i., Adam of St. Victor; **647**, ii., Latin hymnody
Herod, grim foe, whence this dismay (Hostis Herodes impie), **5**, i., A solis ortûs cardine Ad usque
Herod, why dreadest thou a foe (Was fürchst du Feind), **5**, i., A solis ortûs cardine Ad usque
Herr! auf Erden muss ich leiden, **795**, i., Neumann, C.
Herr Christ, der einigs Gottes Sohn, **271**, i., Cruciger (*née* von Meseritz), Elisabethe; **442**, ii., Goostly Psalmes and Spiritualle Songes
Herr, dein Wort muss bleiben, **695**, ii., Lord, Thy word abideth
Herr, der du mir das Leben, **407**, ii., Gellert, C. F.
Herr des Himmels, Gott der Gnade, **940**, i., Puchta, C. R. H.
Herr, des langen Tags beschwerden, **515**, i., Herr, des Tages Mühen und Beschwerden
Herr, dir ist niemand zu vergleichen, **268**, i., Cramer, J. A.
Herr, du hast nach dem Fall, **951**, i., Rambach, J. J.
Herr, du hast uns reich gesegnet, **627**, i., Knak, G. F. L.
Herr, du wollst sie vollbereiten, **626**, i., Klopstock, F. G.
Herr, du wollst uns vorbereiten, **626**, i., Klopstock, F. G.
Herr ein ganzer Leidenstag, **940**, i., Puchta, C. R. H.
Herr Gott, dich loben alle wir (Eber), **293**, ii., Dicimus grates tibi, summe rerum
Herr Gott, dich loben wir! Herr Gott wir danken dir (*tr.* Luther), **414**, i., German hymnody; **704**, i., Luther, M.; **1127**, ii., **1132**, ii., **1134**, i., Te Deum laudamus
Herr Gott dich loben wir (*tr.* von Meyer), **1127**, ii., Te Deum laudamus
Herr Gott dich loben wir, Regier, **386**, ii., Franck, J.
Herr Gott, din triiw mit gnaden leist, **443**, i., Goostly Psalmes and Spiritualle Songes
Herr Gott, erhalt uns für und für, **508**, ii., Helmbold, L.
Herr Gott, nun schleuss den Himmel auf, **624**, ii., Kiel, T.
Herr Gott Vater, wir preisen dich, **1014**, ii., Scheegass, C.
Herr grosser Gott, dich loben wir, **1134**, i., Te Deum laudamus
Herr ich habe missgehandelt, **386**, ii., Franck, J.
Herr Jesu Christ, dein theures Blut, **867**, i., Olearius, Johannes
Herr Jesu Christ, dich zu uns wend, **1281**, i., Wilhelm of Sachse-Weimar
Herr Jesu Christ, du hast vereit, **625**, i., Kinner, S.
Herr Jesu Christ, du höchstes Gut, Du Brunnquell der Genaden, **962**, i., Ringwaldt, B.
Herr Jesu Christ, mein Fleisch und Blut, **798**, i., Neumeister, E.
Herr Jesu Christ, mein höchstes Gut, **798**, i., Neumeister, E.; **1004**, ii., Schalling, M.
Herr Jesu Christ, wahr Mensch und Gott, **318**, ii., Eber, P.; **414**, ii., German hymnody
Herr Jesu Christ zieh uns dir nach (E. Lange), **1041**, i., Selnecker, N.
Herr Jesu Christe mein getreuer Hirte, **505**, ii., Heermann, J.
Herr Jesu, deine Angst und Pein, **237**, ii., Clausnitzer, T.
Herr Jesu! dir leb ich (Anon.), **1302**, ii., Zinzendorf, N. L. von
Herr Jesu, führe mich, **287**, ii., Denicke, D.
Herr Jesu, Gnadensonne, **271**, i., Cruciger (*née* von Meseritz), Elisabethe; **417**, i., German hymnody; **445**, i., Gotter, L. A.
Herr Jesu, hilf, dein Kirch erhalt, **1040**, i., Selnecker, N.
Herr Jesu, Licht der Heiden, **386**, ii., Franck, J.
Herr Jesu! meines Lebens Heil, **625**, ii., Klantendorfer, P.; **798**, i., Neumeister, E.
Herr, mache meine Seele stille, **798**, i., Neumeister, E.
Herr! mein Gott! lehre mich, **330**, ii., Emilie-Juliane
Herr, meine Burg, Herr Zebaoth, **525**, i., Hiller, P. F.
Herr, meine Leibeshütte, **525**, i., Hiller, P. F.
Herr, meiner Seele grossen Werth, **302**, i., Diterich, J. S.
Herr nun lass in Friede, **127**, ii., Behme, D.
Herr, nun lässest du im Frieden fahren (Neuffer), **985**, ii., Sachse, C. F. H.
Herr, öffne mir die Herzensthür, **867**, i., Olearius, Johannes
Herr stärke mich, dein Leiden zu bedenken, **408**, i., Gellert, C. F.
Herr über Leben und der Tod, **524**, ii., Hiller, P. F.
Herr und Gott der Tag und Nächte, **396**, ii., Freylinghausen, J. A.
Herr unser Gott, lass nicht zu Schanden werden, **505**, ii., Heermann, J.
Herr, unser Gott, mit Ehrfurcht dienen, **844**, i., O Majestät! wir fallen nieder
Herr von unendlichen Erbarmen, **417**, i., German hymnody
Herr wie du willt, so schicks mit mir, **142**, ii., Bienemann, C.
Herra Gud þig heidrum vier, Herra Gud vier þöckum þier (*tr.* in the Icelandic Grayle), **1132**, i., Te Deum laudamus
Herz der göttlichen Natur, **1303**, ii., Zinzendorf, N. L. von
Herz, du hast viel geweinet, **418**, ii., German hymnody; **519**, i., Heusser (*née* Schweizer), Meta
Herz und Herz vereint zusammen, **417**, i., German hymnody
Herzenslamm, Immanuel!, **517**, i., Herz der göttlichen Natur
Herzlich Lieb hab ich dich, mein Gott, **1232**, i., Walther, J.
Herzlich Lieb hab ich dich, o Herr, **415**, i., German hymnody; **1004**, ii., Schalling, M.
Herzlich thut mich erfreuen, **1232**, i., Walther, J.
Herzlich thut mich verlangen, **629**, i., Knoll, C.; **835**, i., O Haupt voll Blut und Wunden
Herzliebster Jesu, was hast du verbrochen, **415**, i., German hymnody
Herzog unsrer Seligkeiten, **417**, i., German hymnody
He's blest whose sins have pardon gain'd (Ps. xxxii.), **800**, i., New Version
He's gone, see where His body lay, **614**, ii., Kelly, T.
Heu, heu, mala mundi vita, **137**, i., Bernard of Clairvaux
Heu! heu! mundi vita, **518**, ii., Heu! Heu! mala mundi vita
Heulend spielen Stürme mit den Schiffen, **628**, i., Knapp, A.
Heut hält der Herr ein offenes Haus, **1076**, ii., Spitta, C. J. P.
Heut hat der grosse Himmelsherr, **966**, ii., Rist, J.
Heut ist das rechte Jubelfest, **966**, i., Rist, J.
Heut ist dein Tag vorhanden, **153**, i., Bogatzky, C. H. von
Heut leb ich, ob ich Morgen lebe, **527**, i., Hippel, T. G. von
Heut öffnet sich die neue Bahn, **1100**, i., Sturm, C. C.
Heute mir und Morgen dir, **1012**, i., Schmolck, B.
Heylge Jesu! Hemelsch Voorbeeld! **684**, i., Lodenstein, J. van
Hic breve vivitur, hic breve plangitur, hic breve fletur, **533**, ii., **534**, i., Hora novissima, tempora pessima sunt, vigilemus
Hidden Saviour, great High Priest, **690**, i., Littledale, R. F.

Hide not, O Lord, Thy cheering face, **622**, ii., Kennedy, B. H.
Hide not thy talent in the earth, **274**, ii., Cutter, W.
Hier bin ich Herr, du rufest mir, **951**, i., Rambach, J. J.
Hier ist Immanuel!, **1013**, ii., Schmolck, B.
Hier ist mein Herz! Mein Gott, ich geb' es dir, **675**, i., Liebich, E.
Hier legt mein Sinn sich vor dir nieder, **960**, i., Richter, C. F.
Hier lieg ich, Herr! im Staube, **311**, ii., Dreves, J. F. L.
Hier lieg ich nun mein Gott zu deinen Füssen, **1035**, i., Scriver, C.
Hier stand ein Mensch! Hier fiel er nieder, **1018**, i., Schubart, C. F. D.
Hier und dort im wilden Meere, **639**, ii., Lange, J. P.
Hierusalem, See also *Hirusalem* and *Jerusalem*
Hierusalem, des louen stadt, **443**, i., Goostly Psalmes and Spiritualle Songes
Hierusalem et Sion filiae, **649**, i., Latin hymnody
Hierusalem, my happie home, **347**, i., English hymnody; **580**, ii., Jerusalem, my happy home
Hierusalem whose heavenly mien (Coelestis urbs, Jerusalem), **1200**, ii., Urbs beata, Hierusalem
High above all the angels doth Jesus now reign, **468**, i., Gregory, J. G.
High above every Name, **78**, ii., Arise, my soul, arise, Thy Saviour's
High be our service—our hearts with joy bounding, **986**, i., Sacris solemniis juncta sint gaudia
High heaven! my home and fatherland, **1085**, ii., Stallybrass, J. S.
High in heaven the sun, **876**, ii., Palgrave, F. T.
High in the heavens, eternal God, **1240**, i., Watts, I.
High in yonder realms of light, **949**, i., Raffles, T.
High let us all our voices raise, **382**, ii., Fortem virili pectore
High let us swell our tuneful notes (Doddridge), **63**, ii., And are we now brought near to God; **802**, i., New Version
High o'er the glittering temple, **1098**, i., Streatfeild (*née* Saint), Charlotte
High on a hill of dazzling light, **1237**, ii., Watts, I.
High on a throne of radiant light, **600**, ii., Jesus, my Lord, how rich Thy grace
High on His everlasting throne, **1070**, ii., Spangenberg, A. G.
High on the bending willows hung, **607**, ii., Joyce, J.
High praise to Thee, all-gracious God, **445**, ii., Gotter, L. A.
High praises meet and dwell within, **717**, ii., Mason, J.
High thoughts at first, and visions high, **1185**, ii., Trench, R. C.
High token of the fast of Lent, **236**, i., Clarum decus jejunii
High Tower and Stronghold is our God, **325**, i., Ein feste Burg ist unser Gott
Higher, higher, to the Cross, **473**, ii., Gunn, H. M.
Higher soars his eagle higher (Volat avis sine metu), **1217**, i., Verbum Dei, Deo natum
Highest King and Priest, **373**, i., Father, Who on high
Hilf Gott, dass mir gelinge, **419**, ii., Gesenius, J.; **775**, ii., Müller, H.
Hilf, Helfer, hilf! ich muss verzagen, **1013**, ii., Schmolck, B.
Hilf, Helffer, hilf in Angst und Noth, **1040**, ii., Selnecker, N.
Hilf, Herr Jesu, lass gelingen (Rist), **316**, i., Dunn, Catherine H.
Hilf, Herr, mein Gott, in dieser Noth, **1040**, ii., Selnecker, N.
Hilf mir, mein Gott, hilf dass nach dir, **505**, ii., Heermann, J.
Hilff Gott, wie geht das immer zu, **629**, i., Knöpken, A.
Him, of the Father's very Essence (Τῷ πρὸ τῶν αἰώνων), **232**, i., Χριστὸς γεννᾶται· δοξάσατε
Him on yonder Cross I love, **980**, i., Rube, J. C.
Him we sing, Whose wondrous story (Quem terra, pontus, sidera), **944**, ii., Quem terra, pontus, aethera
Him Who ruleth creation, **954**, ii., Regnantem sempiterna per saecula susceptura
Him who the blessed God trusts ever, **796**, ii., Neumark, G.
Him Whom the skies, the earth, the sea (Quem terra, pontus, sidera), **944**, ii., Quem terra, pontus, aethera
Himmel an, nur Himmel an, **1016**, i., Schöner, J. G.
Himmel, Erde, Luft, und Meer, **791**, ii., Neander, J.
Himmelan geht unsre Bahn, **417**, i., German hymnody
Himself hath done it all, **382**, i., Forsyth, Christina
Himself He could not save, **734**, ii., Midlane, A.
Hinab geht Christi weg, **569**, i., Ingolstätter, A.
Hinüber wall' ich, **486**, ii., Hardenberg, G. F. P. von
Hinunter in der Erde Schoos, **486**, ii., Hardenberg, G. F. P. von
Hinunter ist der Sonnen Schein, **514**, i., Herman, N.
Hinweg ihr zweifelnden Gedanken, **417**, i., German hymnody
Hinzu, O Christ, zur offnen Quelle, **1076**, i., Spitta, C. J. P.
Hirt und Hüter deiner Schaafe, **153**, i., Bogatzky, C. H. von
Hirusalem, See also *Hierusalem* and *Jerusalem*
His are the cattle on the hills, **1299**, i., Yonge (*née* Bargus), Frances M.
His loving kindness those shall richly share, **1304**, ii., Zinzendorf, N. L. von
His mercy and His truth (Ps. xxv.), **800**, i., New Version
His Name is Jesus Christ the Just, **1265**, i., Wesley family, The
His only Son the Father gave, **944**, i., Quem misit in terras Deus
His trial o'er, and now beneath, **872**, i., Opprobriis, Jesu, satur
Hither, and with one accord, **292**, ii., Δεῦτε ἅπαντες πιστοί
Hither we come, our dearest Lord, **389**, ii., Freeman, E. W.
Hither, ye faithful, haste with songs of triumph, **21**, ii., Adeste fideles
Ho, every one that thirsteth, **445**, ii., Gough, B.
Ho, every one that thirsteth, come, **527**, ii., Ho, ye that thirst, approach the spring
Ho! every one that thirsts, draw nigh [*near*], **1261**, i., Wesley family, The
Ho! my comrades! see the signal, **150**, i., Bliss, P.
Ho! watchman, is the night away, **116**, i., Barth, C. G.
Ho, ye that rest beneath the rock, **1036**, i., Sears, E. H.
Ho! ye that thirst, approach the spring, **1034**, i., Scottish translations and paraphrases
Ho, ye thirsty, parched and fainting, **161**, ii., Bonar, H.
Hoc in templo, summe Deus, **1199**, i., Urbs beata, Hierusalem
Hochgesegnet seid ihr Boten, **1077**, i., Spitta, C. J. P.
Hochheilige Dreieinigkeit, **527**, ii., Hochheilige Dreifaltigkeit
Höchste Vollkommenheit, alles in Einem (Anon.), **951**, i., Rambach, J. J.
Höchste Vollkommenheit, reineste Sonne, **951**, i., Rambach, J. J.
Höchstes Wesen, reinste Sonne, **951**, i., Rambach, J. J.
Hodiernae lux diei Celebris in matris Dei, **1043**, ii., Sequences
Hold not Thy peace, O Lord our God (Ps. lxxxiii.), **800**, ii., New Version
Hold on, my heart, in thy believing, **482**, ii., Halt an, mein Herz, in deinem Glauben
Hold on, my heart, with faith relying, **482**, ii., Halt an, mein Herz, in deinem Glauben
Hold the fort, **739**, i., Missions
Hold thy course, **1010**, ii., Schmidt, J. E.
Holdseligs Gottes-Lamm, **81**, ii., Arnold, G.
Holiest, breathe an evening blessing, **995**, ii., Saviour, breathe an evening blessing
Holiest Father, pitiful and loving [*tender*], **845**, ii., O Pater sancte, mitis atque pie
Holiest God, who reign'st on high (Rom. Brev. text), **241**, i., Coeli Deus sanctissime
Holiest, holiest, hearken in love, **281**, ii., Davis, T.
Holiest Whose present might, **868**, ii., Omnipresent God, Whose aid
Holy and Infinite! Viewless, Eternal, **497**, i., Havergal, Frances R.
Holy and reverend is the name, **530**, i., Holy and reverend is His name; **793**, ii., Needham, J.
Holy, and true, and righteous Lord, **434**, i., God of all power, and truth, and love
Holy Anna, Juda's glory, **235**, i., Clara dici gaudia
Holy as Thee [*Thou*], *O Lord, is none*, **1264**, i., Wesley family, The
Holy be this as was the place, **1115**, i., Tappan, W. B.
Holy Being, One and Three, **1187**, ii., Tu Trinitatis Unitas
Holy Bible, book divine, **197**, ii., Burton, J.; **1177**, ii., Time is winging us away
Holy brethren, called and chosen, **497**, i., Havergal, Frances R.
Holy children read and pray, **191**, ii., Buckworth, J.
Holy Comforter divine (Heilger Geist du Tröster mein), **1214**, ii., Veni Sancte Spiritus, Et emitte
Holy Creator of mankind (Hominis superne Conditor), **896**, ii., Plasmator hominis Deus
Holy, delightful day, **422**, i., Gill, T. H.
Holy Father, cheer our way, **969**, i., Robinson, R. H.
Holy Father, from Thy throne, **678**, i., Litanies
Holy Father, gracious art Thou, **402**, ii., Furness, W. H.

Holy Father, great Creator, 471, i., Griswold, A. V.
Holy Father, hear my cry, 161, ii., Bonar, H.
Holy Father, hear our cry, 678, i., Litanies
Holy Father, heavenly King, 1183, ii., Tonna (*née* Browne), Charlotte E.
Holy Father, let Thy love, 571, i., Irons, J.
Holy Father, mighty God, 162, i., Bonar, H.
Holy Father, Thou hast given, 189, i., Bruce, W.
Holy Father, Thou hast taught me, 148, i., Blessed Saviour, who hast taught me
Holy Father, we address Thee, 892, i., Peters (*née* Bowly), Mary
Holy Father, Whom we praise, 143, i., Binney, T.
Holy Ghost, come down upon us, 530, ii., Holy Ghost, come down upon Thy children
Holy Ghost, dispel our sadness, 827, i., O du allerstisste Freude
Holy Ghost, Divine Creator, 1272, i., When the Lord of Hosts ascended
Holy Ghost, Illuminator, 1038, i., See the Conqueror mounts in triumph
Holy Ghost, inspire our praises, 493, i., Hart, J.
Holy Ghost, inspire our praises, 1292, i., Woodd, B.
Holy Ghost! my Comforter (Heilger Geist, du Tröster mein), 1214, ii., Veni Sancte Spiritus, Et emitte coelitus
Holy Ghost, my soul inspire, 246, i., Come, Holy Ghost, my soul inspire: Spirit of
Holy Ghost, that promised came, 878, i., Palmer, R.
Holy Ghost! the Comforter (Heilger Geist du Tröster mein), 1214, ii., Veni Sancte Spiritus, Et emitte
Holy Ghost, the Infinite, 253, i., Come to our poor nature's night
Holy Ghost, Thou light divine, 954, i., Reed, A.
Holy Ghost, Who us instructest, 982, i., Russell, A. T.
Holy Ghost, with light divine, 954, i., Reed, A.
Holy gift, surpassing comprehension! (Ὦ τῶν δωρεῶν), 68, i., Ἀνάστης τριήμερος
Holy God, we praise Thy Name, Lord of all (*tr.* Walworth), 1133, ii., Te Deum laudamus
Holy Godhead, One in Three, 1171, ii., Three in One, and One in Three
Holy heart, divinely sweet (O divinum Cor, aveto), 991, ii., Salve mundi salutare
Holy, holy, holy is the Lord! Sing O ye people, 1204, i., Van Alstyne (*née* Crosby), Frances J.
Holy, holy, holy Lord! Be Thy glorious Name adored, 450, ii., Grateful notes and numbers bring
Holy, holy, holy Lord, Be Thy glorious name adored, 1192, ii., 1197, i., Unitarian hymnody
Holy, Holy, Holy, Lord God Almighty, 503, ii., Heber, R.; 751, ii., 755, ii., Missions
Holy, holy, holy, Lord God of Hosts, Eternal King, 1294, i., Wordsworth, C.
Holy, holy, holy Lord, God the Father, 1265, i., Wesley family, The
Holy, holy, holy Lord, in the highest heaven, 257, i., Conder, J.
Holy, holy, holy, Lord, Live by heaven and earth adored, 686, i., Lord and God of heavenly powers
Holy, holy, holy Lord, Maker of this worldly frame, 1294, ii., Wordsworth, C.
Holy, holy, holy Lord, self-existent Deity, 983, ii., Ryland, J.
Holy, holy, holy Thee, 531, i., Holy, holy, holy Lord, God of hosts! When heaven and earth
Holy, holy, holy, to Thee our vows we pay, 303, i., Dix, W. C.
Holy is the seed-time, when the buried grain, 501, ii., Headlam, Margaret A.
Holy Jesu, All in all, 678, i., Litanies
Holy Jesus, blessed Light, 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Holy Jesus, in Thy Name, 531, i., Holy Jesus, in Whose Name
Holy Jesus, Saviour blessed, 531, i., Holy Jesus, Saviour blest
Holy Jesus, Saviour mild, 409, i., Gentle Jesus, meek and mild
Holy Jesus, we adore Thee, 514, ii., Hernaman (*née* Ibotson), Claudia F.
Holy Jesus, Who didst die, 579, ii., Jersey, Margaret E. Villiers (*née* Leigh), Countess of
Holy Lamb and Prince of Peace, 960, i., Richter, C. F.
Holy Lamb, who Thee confess, 1265, i., Wesley family, The
Holy Lamb, who Thee receive, 305, i., Dober (*née* Schindler), Anna
Holy Lord, Holy Lord, Holy and Almighty Lord, 467, i., Gregor, C.
Holy Lord of heaven, we bless Thee, 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Holy Lord, our hearts prepare, 117, ii., Bathurst, W. H.
Holy Lord, who Thee receive, 305, i., Dober (*née* Schindler), Anna
Holy Love herself displays, 738, i., Miris probat sese modis
Holy love in wondrous ways, 738, i., Miris probat sese modis
Holy love towards her foes, 738, i., Miris probat sese modis
Holy Magdalene praising, 243, i., Collaudemus Magdalenae
Holy Mary, we implore thee By thy purity divine (Pulchra tota, sine nota cujuscumque maculae), 1202, ii., Ut jucundas cervus undas aestuans desiderat
Holy men, in olden time, 491, ii., Harland, E.
Holy Mother, pierce me through (Sancta Mater istud agas), 1083, i., Stabat mater dolorosa
Holy night! calmly bright, 761, i., Mohr, J.
Holy night! peaceful night! All is dark, 761, i., Mohr, J.
Holy night! peaceful night! Through the darkness, 761, i., Mohr, J.
Holy of Holies! awful name, 1294, i., Wordsworth, C.
Holy offerings, Lord, we bear, 531, ii., Holy offerings, rich and rare
Holy offerings, rich and rare, 762, ii., Monsell, J. S. B.
Holy Queen! we bend before thee, Queen of purity divine (Pulchra tota, sine nota cujuscumque maculae), 1202, ii., Ut jucundas cervus undas aestuans desiderat
Holy Saviour, Friend unseen, 837, i., O holy Saviour, Friend unseen
Holy Saviour, Thou Who reignest, 468, i., Gregory, J. G.
Holy Saviour, we adore Thee, 1184, i., Tregelles, S. P.
Holy Sion's feast is spread, 992, ii., Sanctae Syon adsunt encoenia
Holy Son of God most high, 192, i., Bulfinch, S. G.
Holy Spirit, come and shine, 315, ii., Duffield, S. A. W.
Holy Spirit, come and shine On our souls with beams divine (*tr.* Aylward), 1215, ii., Veni Sancte Spiritus, Et emitte
Holy Spirit, come and shine Sweetly in this heart of mine, 1215, i., Veni Sancte Spiritus, Et emitte
Holy Spirit, come in might, 1214, ii., Veni Sancte Spiritus, Et emitte
Holy Spirit, come, we pray (*tr.* Mercer), 1215, i., Veni Sancte Spiritus, Et emitte
Holy Spirit, come, we pray, Come from heaven and shed the ray, 1215, i., Veni Sancte Spiritus, Et emitte
Holy Spirit, ever One, 823, ii., Nunc Sancte nobis Spiritus
Holy Spirit, Fire divine, 504, ii., Hedge, F. H.; 1215, i., Veni Sancte Spiritus, Et emitte
Holy Spirit, Fount of blessing, 609, i., Judkin, T. J.
Holy Spirit from above, Shine upon us, 1215, ii., Veni Sancte Spiritus, Et emitte
Holy Spirit from on high, 117, ii., Bathurst, W. H.
Holy Spirit, from on high, Come and from the opening sky (*tr.* Copeland), 1214, ii., Veni Sancte Spiritus, Et emitte
Holy Spirit, from on high, On our deep obscurity, 1215, i., Veni Sancte Spiritus, Et emitte
Holy Spirit, gently come, 1210, ii., Veni Creator Spiritus, Mentes
Holy Spirit given For our guide to heaven, 982, i., Russell, A. T.
Holy Spirit, God of light! Come, and on our inner sight, 1215, i., Veni Sancte Spiritus, Et emitte
Holy Spirit, gracious Lord, 631, ii., Komm heiliger Geist, Herre Gott
Holy Spirit! grant us our desire, 821, ii., Nun bitten wir den heiligen Geist
Holy Spirit, heavenly Dove, 571, i., Irons, J.
Holy Spirit, heavenly Dove, 678, i., Litanies
Holy Spirit, in my [our] breast, 246, i., Come Holy Ghost, my soul inspire: Spirit of
Holy Spirit, in us reign, 508, i., Held, H.
Holy Spirit, Light divine, 954, i., Reed, A.
Holy Spirit, long expected, 783, i., Monsell, J. S. B.
Holy Spirit, Lord of glory, 119, i., Baynes, R. H.
Holy Spirit, Lord of Life, 1214, ii., Veni Sancte Spiritus, Et emitte
Holy Spirit, Lord of Light (Veni, Sancte Spiritus), 910, ii., Primers
Holy Spirit, Lord of Light (*tr.* Caswall), 1214, ii., Veni Sancte Spiritus, Et emitte
Holy Spirit, Lord of love, 709, ii., Maclagan, W. D.
Holy Spirit, Love divine, 449, i., Gracious Spirit, Dove divine
Holy Spirit on us rest, 1215, i., Veni Sancte Spiritus, Et emitte
Holy Spirit, once again, 508, i., Held, H.

Holy Spirit, pity me, 193, ii., Bunting, W. M.
Holy Spirit, Source of gladness, 827, i., O du allersüsste Freude
Holy Spirit, Source of light, 530, ii., Holy Ghost, Thou source of light
Holy Spirit, Truth divine, 685, ii., Longfellow, S.
Holy Spirit, wondrous Dove, 678, i., Litanies
Holy Stephen! Protomartyr, 993, i., Sancte Dei pretiose, protomartyr Stephane
Holy Trinity, before Thee, 608, i., Jubilemus pia mente
Holy Trinity, 372, ii., Father, Who on high
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Homeward we pass in peace, 1095, ii., Stone, S. J.
Hominis Superne Conditor, 896, ii., Plasmator hominis Deus
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Hör an! mein Herz, die sieben Wort, 412, i., Gerhardt, P.
Hör' ich euch wieder, ihr Töne des Frühlings erklingen, 519, ii., Heusser (*née* Schweizer), Meta
Hora nona quae canimus, 227, i., Christe hac hora tertia
Hora novissima, tempora pessima sunt, vigilemus, 646, ii., Latin hymnody
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Horum vivo debriatis (Adam of St. Victor), 250, ii., Come, pure hearts, in sweetest measures
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Hosanna! bless the Saviour's name, 982, i., Russell, A. T.
Hosanna! let us join to sing, 198, ii., Butcher, E.
Hosanna, Lord, the angels cry, 535, ii., Hosanna to the living Lord
Hosanna! loud hosanna, The little children sang, 1172, ii., Threlfall, Jeannette
Hosanna, raise the pealing hymn, 498, ii., Havergal, W. H.
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Hosanna to our conquering King, 1237, ii., Watts, I.
Hosanna to the Prince of grace, 1237, ii., Watts, I.
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Hosanna to the Son of David! Raise, 535, ii., Hosianna David's Sohn
Hosanna with a cheerful sound, 1237, ii., Watts, I.
Hosannah they were crying, 514, ii., Hernaman (*née* Ibotson), Claudia F.
Hosannah to the Prince of Life (Watts), 575, ii., Jacobi, J. C.
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House of our God, with hymns of gladness ring, 536, i., House of our God, with cheerful anthems ring
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How beauteous are their peaceful feet, 1176, i., Thrupp, J. F.
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How beautiful the Morning Star Shines from the firmament afar (*tr.* P. Pusey), 807, i., Nicolai, P.; 1091, i., Stegmann, J.
How beautiful the morning star, Shines in (*tr.* R. Massie), 1091, i., Stegmann, J.
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How bitter is the grief For the death of childhood, 1110, i., Syriac hymnody
How bless'd are they whose hearts are pure, 147, ii., Blessed are they whose hearts are pure
How bless'd the saints, who, dying here, 277, ii., Dach, S.
How blessed are the eyes that see, 430, ii., Go not far from me, O my Strength
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How blest are hearts which Christ the Lord, 1294, i., Wordsworth, C.
How blest are they to whom the Lord, 804, i., Newton, J.
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How blest are they who flee from ill, 622, i., Kennedy, B. H.
How blest are they who still abide, 558, i., I thirst, Thou wounded Lamb of God, st. iii.–vi.; 808, i., Nitschmann, J.
How blest are they whose hearts sincere, 442, i., Goode, W.
How blest are they whose transient years, 810, ii., Norton, A.
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How blest are we! that God of us, 1079, ii., Spitta, C. J. P.
How blest in Jesus' name to meet, 218, ii., Charlesworth, V. J.
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How blest indeed, are they, 1292, ii., Wolfe, A. R.
How blest is he, and only he (Ps. cxii.), 801, ii., New Version
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How blest the hour when first we gave, 1063, ii., Smith, S. F.
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How blest the man who fears the Lord, 706, ii., Lyte, H. F.
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How blest the matron who endued, 382, ii., Fortem virili pectore
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How blest the sacred tie that binds, 114, i., Barbauld (*née* Aikin), Anna L.
How blest the union, gracious Lord, 1060, i., Singleton, R. C.
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How blest Thy creature is, oh! God, 867, ii., Olney hymns
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How brightly beams the Morning Star, **1010**, i., Schlegel, J. A.
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I come to Thee once more, O God, 362, i., Faber, F. W.
I could not do without Thee, 497, i., Havergal, Frances R.
I cried unto the Lord most just, 764, i., Montgomery, J.
I cry to Thee, my dearest Lord, 32, i., Agricola, J.
I cry to Thee, O Christ our Lord, 32, i., Agricola, J.
I did in heart rejoice (Ps. cxxii., Kethe), 866, i., Old Version
I die and grieve from those to go, 1018, i., Schubart, C. F. D.
I did Thee wrong, my God, 559, ii., I weep, but do not yield
I do not ask, O Lord, that life may be, 913, i., Procter, Adelaide A.
I do not love Thee, Lord, To win Thy, 827, i., O Deus ego amo Te, Nec amo Te ut salves me
I faint, my soul doth faint, 1116, ii., Taylor, Ann and Jane
I fall asleep in Jesus' arms, 319, ii., Eber, P.
I feel within a want, 402, ii., Furness, W. H.
I first invented in Thy praise, 914, i., Πρῶτος νόμον εὑρόμαν
I gave my life for thee, 496, ii., Havergal, Frances R.
I give my heart to Thee, 262, ii., Cor meum Tibi dedo, Jesu dulcissime; 878, i., Palmer, R.
I give myself to prayer, 705, ii., Lynch, T. T.
I give Thee back Thine own again, 1077, ii., Spitta, C. J. P.
I give Thee thanks unfeigned (*tr.* Gambold, st. viii., *alt.*), 835, i., O Haupt voll Blut und Wunden
I glory in nothing, but in the wounds bloody, 560, ii., Ich rühme mich einzig der blutigen Wunden
I go from grief and sighing, 640, i., Lasset Klag und Trauern fahren
I got me flowers to straw Thy way, 964, ii., Rise, heart; thy Lord is risen. Sing His praise Without delayes
I greet Thee, my Redeemer sure, 579, i., Je Te salue, mon certain Redempteur
I greet Thee, who my sure Redeemer art, 579, i., Je Te salue, mon certain Redempteur; 1062, i., Smith (*née* Allen), Elizabeth L.
I had a lesson to teach them, 1058, ii., Simpson (*née* Bell), Jane C.
I had a message to send her (Sent to heaven, Miss Procter), 975, ii., Roman Catholic hymnody
I had drunk, with lips unsated, 214, ii., Cary, Phœbe
I had once four lovely children, 773, ii., Möwes, H.
I had one only thing to do, 621, ii., Ken, T.
I have a great High Priest above, 1276, ii., Whitfield, F.
I have a heritage of joy, 781, i., My heart is resting, O my God
I have a home above, 135, i., Bennett, H.
I have a little trembling light, which still, 1105, i., Sutton, H. S.
I have a work, O Lord, 575, i., Jackson, E. H.
I have at last attained the Rock, 670, ii., Lehr. L. F. F.
I have fought the good fight: I have finished my race, 1235, ii., Waterbury, J. B.
I have had my days of blessing, 408, i., Gellert, C. F.
I have heard of a land far away, 274, i., Cushing, W. O.
I have no comfort but Thy love, 763, i., Monsell, J. S. B.
I have no help but Thine, nor do I need, 513, i., Here, O my Lord, I see Thee face to face
I have not hid within my breast (Ps. xl.), 865, ii., Old Version
I have read of a beautiful city, 89, ii., Atchinson, J. B.
I have read of a world of beauty, 799, i., Nevin, E. H.
I have read of the Saviour's love, 1054, i., Shepherd (*née* Houlditch), Anne
I hear a sound that comes from far, 615, i., Kelly, T.
I hear a sweet voice ringing clear, 532, ii., Hood, E. P.
I hear a voice that comes from far, 556, i., I hear a sound that comes from far; 615, i., Kelly, T.
I hear my Shepherd calling, 1077, i., Spitta, C. J. P.
I hear the enraptured song, 468, i., Gregor, C.
I hear thee speak of the better land, 509, ii., Hemans (*née* Browne), Felicia D.
I hear Thy word with love, 1239, ii., Watts, I.
I heard a voice from heaven, 73, i., Antiphon
I heard a voice from heaven, The dead, 400, i., From Jesus' eyes, beside the grave
I heard the Voice of Jesus say, 161, ii., Bonar, H.
I hold the sacred book of God, 873, ii., Osler, E.
I hope ere long to leave behind, 1195, ii., Unitarian hymnody
I hoped that with the brave and strong, 183, ii., Brontë, Anne
I hunger and thirst, 763, i., Monsell, J. S. B.
I into God's own heart and mind, 412, i., Gerhardt, P.
I journey forth rejoicing, 1100, ii., Sturm, L.
I journey through a desert drear and wild, 1231, i., Walker (*née* Deck), Mary J.
I joy, but tremblingly, 626, ii., Klopstock, F. G.
I knew Thee in the land of drought, 763, i., Monsell, J. S. B.
I know a flower so sweet and fair, 560, ii., Ich weiss mir ein Blümlein, ist hübsch und fein
I know a sweet and silent spot, 639, ii., Lange, J. P.
I know full well death must befall me, 388, i., Franck, S.
I know in Whom I have believed, 1265, ii., Wesley family, The
I know in Whom I put my trust, 80, i., Arndt, E. M.
I know my end must surely come, 388, i., Franck, S.
I know, my God, and I rejoice, 411, i., Gerhardt, P.
I know no life divided, 838, ii., O Jesu, meine Sonne
I know not one hope left to draw me, 486, i., Hardenberg, G. F. P. von
I know not the hour when my Lord will come, 150, ii., Bliss, P.
I know not what I could desire (*tr.* Miss Lowe), 486, i., Hardenberg, G. F. P. von
I know not what I more should long for, 486, i., Hardenberg, G. F. P. von
I know that my Redeemer lives; He is my life already, 307, i., Döring, C. A.
I know that my Redeemer lives, In this my faith is fast, 410, ii., Gerhardt, P.
I know that my Redeemer lives, This hope, 410, ii., Gerhardt, P.
I know that my Redeemer liveth, And as He lives, 798, i., Neumeister, E.
I know that my Redeemer liveth, 772, i., Moultrie, G.
I know the doom that must befall me, 388, i., Franck, S.
I know the power was Thine, 1265, ii., Wesley family, The
I know Thy thoughts are peace towards me, 312, i., Dreves, J. F. L.
I know Thy voice, my Shepherd, 1077, i., Spitta, C. J. P.
I know what bringeth gladness, 519, ii., Heusser (*née* Schweizer), Meta
I know who makes the daisies, 481, ii., Hall, C. N.
I know Whom I believe in, 80, i., Arndt, E. M.
I lay me down with Thee to sleep, 1035, i., Scriver, C.
I leave Him not, Who came to save, 362, i., Faber, J. L.
I leave Thee not, Thou art my Jesus ever, 290, i., Dessler, W.
I leave to His good pleasure, 378, ii., Flemming, P.
I lift, See also *I lyft*.
I lift mine eyes to Sion hill, From whence I do attend (Ps. cxxi., Whittingham), 866, i., Old Version
I lift mine eyes unto the hills, 622, i., Kennedy, B. H.
I lift mine heart to Thee, My God and Guide most just (Ps. xxv., Sternhold), 865, i., Old Version
I lift mine heart to Thee, My God, my Hope, and Stay, 233, ii., Churton, E.
I lift my eyes to Sion hill, From whence I do attend (Ps. cxxi., Whittingham), 866, i., Old Version
I lift my eyes to Zion's hill, For there enthroned I see, 720, i., Maurice, P.
I lift my heart to Thee, My God and Guide most just (Ps. xxv., Sternhold), 865, i., Old Version
I lift my heart to Thee, Saviour divine, 774, i., Mudie, C. E.
I linger round the fold of God, 1098, ii., Streatfeild (*née* Saint), Charlotte
I long for rest, 1108, ii., Symington, A. J.
I long to behold Him arrayed, 1264, i., Wesley family, The
I look to Thee in every need, 685, ii., Longfellow, S.
I looked, and to my raptured eyes, 1015, ii., Scholefield, J.
I love a royal only Son, 510, ii., Hensel, Luise
I love her dearly, precious maid, 1057, ii., Sie ist mir lieb, die werthe Magd
I love, I love Thee, Lord most high, 826, i., O Deus ego amo Te, Nam prior Tu amasti me

I love my God, but with no love of mine (*tr.* Anon.), **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
I love that holy Scripture, **1118**, i., Taylor, Helen
I love the courts of Jesus, **1285**, ii., Wilson, Jane
I love the Lord, because my [the] voice (Ps. cxvi., Norton), **866**, i., Old Version
I love the Lord, for He hath heard, **263**, ii., Cotterill, T.
I love the Lord, for He is nigh, **622**, i., Kennedy, B. H.
I love the Lord, He bent an ear, **764**, i., Montgomery, J.
I love the Lord, He heard my cries, **1240**, i., Watts, I.
I love the Lord, Whose gracious ear, **495**, i., Hastings, T.
I love the volumes of Thy word, **1240**, i., Watts, I.
I love the windows of Thy grace, **1238**, i., Watts, I.
I love Thee, Lord, with love sincere, **1004**, ii., Schalling, M.
I love Thee, O my God and [my] Lord, **826**, ii., O Deus ego amo Te, Nec amo Te ut salves me
I love Thee, O my God, and still, **826**, ii., O Deus ego amo Te, Nec amo Te ut salves me
I love Thee, O my God, but not, **826**, ii., O Deus ego amo Te, Nec amo Te ut salves me
I love Thee, O Thou Lord most high, **826**, i., O Deus ego amo Te, Nam prior Tu amasti me
I love Thy Church, O God, **317**, i., Dwight, T.
I love Thy house, my Lord, my King, **970**, i., Robinson (of London), R.
I love Thy kingdom, Lord, **317**, i., Dwight, T.
I love to kiss each print where Thou, **560**, i., I worship thee, sweet will of God
I love to steal awhile away, **106**, i., Bacon, L.; **185**, i., Brown (*née* Hinsdale), Phœbe
I love to tell the story Of unseen things above, **483**, i., Hankey, Katherine
I love to think, though I am young, **532**, ii., Hood, E. P.
I lyft my soule, Lorde, up to the, My God, **443**, i., Goostly Psalmes and Spiritualle Songes; **629**, i., Knöpken, A.
I mercy will and judgment sing (Ps. ci., Norton), **866**, i., Old Version
I met the Good Shepherd, **976**, i., Roman Catholic hymnody
I muse upon Thine ancient praise, **622**, i., Kennedy, B. H.
I must have Jesus only, **545**, ii., Husband, E.
I my Ebenezer raise, **373**, ii., Fawcett, J.
I need no other plea, **328**, ii., Elliott, Charlotte
I need no prayers to saints, **328**, ii., Elliott, Charlotte
I need Thee every hour, **499**, ii., Hawks (*née*), Annie S.
I need Thee, precious Jesu, for I am very poor, **557**, i., I need Thee, precious Jesus; **1276**, i., Whitfield, F.
I now can leave this world and die In peace and quiet rest, **823**, i., Nunc dimittis
I now commence a separate stage, **1100**, i., Sturm, C. C.
I now have found, for hope of heaven (*tr.* H. Mills), **979**, i., Rothe, J. A.
I now have found the Rock of Ages, **670**, ii., Lehr, L. F. F.
I often say my prayers, **198**, i., Burton, J., jun.
I once was a stranger to grace and to God, **707**, ii., McCheyne, R. M.
I once was bound in Satan's chains, **734**, ii., Midlane, A.
I own my guilt, my sins confess, **272**, ii., Cruttenden, R.
I place myself in Jesus' hands, **1079**, i., Spitta, C. J. P.
I praise and bless Thee, O my God, **853**, i., O treuer Heiland Jesu Christ
I praise the God of grace, **811**, ii., Not what these hands have done
I praise Thee, Lord, who o'er my foes, **622**, i., Kennedy, B. H.
I praise Thee, O my God and Father, **725**, i., Mentzer, J.
I rest my soul on Jesus, **556**, ii., I lay my sins on Jesus
I rest upon Thy word, **592**, ii., Jesu, my Strength, my Hope
I rest with Thee, Lord! whither should I go, **765**, i., Moraht, A.
I said, I will look to my ways (Ps. xxxix., Hopkins), **865**, ii., Old Version
I said in my distress and fear (Ps. cxvi.), **866**, i., Old Version
I said, my God, at length, **559**, ii., I weep, but do not yield
I saw, and lo! a countless throng, **1183**, i., Toplady, A. M.
I saw beyond the tomb, **317**, i., Dwight, T.
I saw Him leave His Father's throne, **483**, i., Hankey, Katherine
I saw on a throne uplifted in light, **321**, i., Eddy, Z.
I saw on earth another light, **1219**, i., Very, J.
I saw one hanging on a tree, **564**, ii., In evil long I took delight
I saw the Cross of Jesus, **1276**, ii., Whitfield, F.
I say to all men, far and near, **485**, ii., Hardenberg, G. F. P. von
I say to each man that He lives, **485**, ii., Hardenberg, G. F. P. von
I say to every one, He lives, **485**, ii., Hardenberg, G. F. P. von
I say to thee, do thou repeat, **1185**, ii., Trench, R. C.
I see the crowd in Pilate's hall, **161**, ii., Bonar, H.
I see the golden light of morn, **1007**, ii., Scheffler, J.
I seek the Kingdom first, **1264**, i., Wesley family, The
I seem desirous to repent, **1265**, ii., Wesley family, The
I send the joys of earth away, **1238**, i., Watts, I.
I shall not in the grave remain, **1254**, i., Wenn mein Stündlein fürhanden ist
I shall, when time is o'er, **410**, ii., Gerhardt, P.
I should like to die, **150**, i., Bliss, P.
I sing my Saviour's wondrous death, **1238**, i., Watts, I.
I sing of death and dying, **1079**, i., Spitta, C. J. P.
I sing of God the mighty Source, **925**, ii., Psalters, English
I sing the birth was born to-night, **210**, ii., Carols; **606**, i., Jonson, B.
I sing the gracious, fixed decree, **571**, i., Irons, J.
I sing the mighty power of God, **557**, ii., I sing the almighty power of God
I sing the Saviour's wondrous death, **1238**, i., Watts, I.
I sing to Thee with heart and tongue, **560**, ii., Ich singe dir mit Herz und Mund
I sing to Thee with mouth and heart, **560**, ii., Ich singe dir mit Herz und Mund
I soon shall hear Thy quickening voice, **1261**, ii., Wesley family, The
I stand beside Thy manger-bed, **410**, ii., Gerhardt, P.
I stand on Zion's mount, **1105**, ii., Swain, J.
I stedfastly believe in God (The Creed), **801**, i., New Version
I suffer fruitless anguish (*tr.* Cowper), **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
I thank the goodness and the grace (Mrs. Gilbert), **1116**, ii., Taylor, Ann and Jane
I thank the goodness and the grace (Watts), **221**, i., Children's hymns
I thank Thee, gracious God, for all, **557**, ii., I thank Thee, Lord, for using me
I thank Thee, Lord, for every night, **281**, ii., Davis, T.
I thank Thee, Lord, for using me, **162**, i., Bonar, H.
I thank Thee, O my God, Who made, **913**, i., Procter, Adelaide A.
I thank Thee, Saviour, for the grief, **700**, i., Loy, M.
I thank Thee, uncreated Sun, **561**, i., Ich will dich lieben, meine Stärke
I the good fight have fought, **1264**, i., Wesley family, The
I think of Thee, my God, by night, **763**, i., Monsell, J. S. B.
I think of Thee, O Saviour, **1172**, ii., Threlfall, Jeannette
I think when I read that sweet story of old, **703**, i., Luke (*née* Thompson), Jemima
I thought that the course of the pilgrim to heaven, **848**, i., O Saviour, Whose mercy severe in its kindness
I thought upon my sins and I was sad, **161**, ii., Bonar, H.
I too, through Jesus, may in peace, **867**, i., Olearius, Johannes
I trod the path of life, my strength, **622**, i., Kennedy, B. H.
I trust in God, how dare ye then (Ps. xi., Sternhold), **865**, i., Old Version
I trust my blessed God, **1247**, i., Weingärtner, S.
I trust the Lord, Upon His word, **407**, ii., Gellert, C. F.
I vexed me with a troubled thought, **1064**, ii., Smith, W. C.
I waited for a gentle word, **622**, ii., Kennedy, B. H.
I waited long and sought the Lord (Ps. xl., Hopkins), **865**, ii., Old Version
I waited meekly for the Lord (Ps. xl.), **800**, i., New Version
I waited patient for the Lord, **1240**, i., Watts, I.
I wake, I wake, ye heavenly choirs, **621**, i., Ken, T.
I want a heart to pray, **592**, ii., Jesu, my Strength, my Hope
I want a principle within, **1262**, ii., Wesley family, The
I want the Spirit of power within, **367**, ii., Father, if Thou my Father art
I want Thine own hand to unbind, **559**, i., I want that adorning divine
I want to be with Jesus, **559**, ii., I want to be an angel
I was a foe to God, **315**, i., Du schönstes Gotteskind
I was alive without the law, **263**, ii., Cotterill, T.
I was often told my need, **483**, i., Hamilton, R. W.
I was weary and wandering, **559**, ii., I was wandering and weary
I weep, but do not yield, **161**, ii., Bonar, H.

I weep, but not rebellious tears, **1069**, i., Southey (*née* Bowles), Caroline A.
I who so oft in deep distress, **410**, ii., Gerhardt, P.
I will exalt Thee, Lord of hosts, **1081**, ii., Spurgeon, C. H.
I will extol Thee, Lord on high, **1240**, i., Watts, I.
I will give laud and honor both (Ps. xxxiv., Sternhold), **865**, ii., Old Version
I will give thanks to Thee, O Lord (Ps. cxviii.), **866**, i., Old Version
I will go in the strength of the Lord, **1188**, ii., Turney, E.
I will hearken what the Lord, **1261**, i., Wesley family, The
I will leave my Jesus never, **614**, i., Keimann, C.
I will love Thee, all my treasure! **561**, i., Ich will dich lieben, meine Stärke
I will not be afraid at night, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
I will not leave Thee, Jesus Lord, **805**, i., Nicholson, H. L.
I will not let Jesus go, **614**, i., Keimann, C.
I will not let Thee go, Thou Help in time of need, **290**, i., Dessler, W.
I will not mourn my weakness, Lord, **281**, ii., Davis, T.
I will return unto the Lord, **702**, ii., Luise-Henriette of Brandenburg
I will sing my Maker's praises, **1067**, i., Sollt ich meinem Gott nicht singen
I will sing of my Redeemer, **150**, ii., Bliss, P.
I will sing to my Creator (*tr.* Jacobi, *alt.*); **1067**, i., Sollt ich meinem Gott nicht singen
I with Jesus choose my part, **703**, i., Luise-Henriette of Brandenburg
I with my voice to God do [*did*] *cry* (Ps. lxxvii., Hopkins), **865**, ii., Old Version
I worship Thee, Lord Jesu, **680**, i., Littledale, R. F.
I worship Thee, O blessed God, **560**, i., I worship thee, sweet will of God
I worship Thee, O Holy Ghost, **1234**, i., Warren, W. F.
I worship Thee, sweet Will of God (The Will of God, Faber), **975**, i., Roman Catholic hymnody
I would be like an angel, **559**, ii., I want to be an angel
I would be Thine, O take my heart, **954**, i., Reed (*née* Holmes), Eliza
I would be Thy little lamb, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
I would believe; but my weak heart, **329**, i., Elliott (*née* Marshall), Julia A.
I would commune with Thee, my God, **190**, ii., Bubier, G. B.
I would have gone, God bade me stay, **978**, i., Rossetti, Christina G.
I would I were at last at home, **507**, i., Heinrich of Laufenburg
I would love Thee, God and Father, **476**, ii., Guyon (*née* de la Mothe), Jeanne M. B.; **1198**, i., Upham, T. C.
I would not live alway, **774**, ii., Muhlenberg, W. A.
I would not wake nor rise again, **621**, i., Ken, T.
I would take me to the cross, **468**, i., Gregory, J. G.
I would the precious time redeem, **849**, i., O that I was as heretofore
I yield Thee thanks unfeigned (*tr.* Gambold, st. viii., *alt.*), O Haupt voll Blut und Wunden
Ibant pariter animis et ducibus imparibus, **813**, i., Notker
Ich armer Mensch, mein Herr und Gott (Leon), **830**, i., O frommer und getreuer Gott
Ich bete an die Macht der Liebe, **417**, ii., German hymnody; **1144**, ii., Tersteegen, G.
Ich bin bei allem Kummer stille, **798**, i., Neumeister, E.
Ich bin das arme Würmlein dein, **807**, ii., Nitschmann, Anna
Ich bin ein Gast auf Erden, **564**, i., In exile here we wander
Ich bin ein Kindlein, arm und Klein, **1303**, i., Zinzendorf, N. L. von
Ich bin ein kleines Kindelein, **1303**, i., Zinzendorf, N. L. von
Ich bin ein Pilger Gottes hier auf Erden, **627**, i., Knak, G. F. L.
Ich bin erlöst durch meines Mittler's Blut, **153**, i., Bogatzky, C. H. von
Ich bin erlöst! Es floss des Mittler's Blut, **153**, i., Bogatzky, C. H. von
Ich bin in Dir, und Du in mir, **418**, i., German hymnody
Ich bitt dich, herzliches Gottes-Lamm!, **1304**, i., Zinzendorf, N. L. von
Ich bleib bei dir! wo könnt ichs besser haben, **765**, i., Moraht, A.
Ich blick in jene Höhe, **1016**, i., Schöner, J. G.
Ich dank dir lieber Herre, **631**, i., Kolross, J,
Ich danke dir mit Herz und Mund, **528**, i., Hodenberg, B. von
Ich, der ich oft in tiefes Leid, **410**, ii., Gerhardt, P.
Ich eil in Jesu Armen, **1304**, i., Zinzendorf, N. L. von
Ich fahr dahin mit Freuden, **1100**, ii., Sturm, L.
Ich gedenk an deine Wunden, **135**, i., Bengel. J. A.
Ich glaube, darum rede ich, **1077**, i., Spitta, C. J. P.
Ich glaube! Hallelujah, **773**, ii., Möwes, H.
Ich grüsse dich, du frömmster Mann (Salve Jesu, summe bonus), **990**, ii., Salve mundi salutare
Ich hab in Gottes Herz und Sinn, **412**, i., Gerhardt, P.
Ich hab in guten Stunden, **408**, i., Gellert, C. F.
Ich hab mein Sach Gott heimgestellt, **671**, i., Leon, J.; **985**, ii., Sachse, C. F. H.
Ich hab' meine Sach zu Gott gestellt (Anon.), **671**, i., Leon, J.
Ich habe Lust zu scheiden, **1013**, ii., Schmolck, B.
Ich habe nun den Grund gefunden, **978**, ii., Rothe, J. A.
Ich habs gewagt mit Sinnen, **545**, ii., Hutten, U. von
Ich hatte der Kinder viere, **773**, ii., Möwes, H.
Ich höre deine Stimme, **1077**, i., Spitta, C. J. P.
Ich komm aus fremden Landen her, **1227**, i., Vom Himmel hoch da komm ich her
Ich komme, Herr, und suche dich, **408**, i., Gellert, C. F.
Ich komme vor dein Angesicht, **408**, i., Gellert, C. F.
Ich lass dich nicht, du Hülf in allen Nöthen, **290**, i., Dessler, W.
Ich lass dich nicht, du musst, mein Jesus bleiben, **290**, i., Dessler, W.; **417**, i., German hymnody
Ich lass ihn nicht, der sich gelassen (Faber), **362**, i., Faber, J. L.
Ich liebe einen Königs Sohn, **510**, ii., Hensel, Luise
Ich liebe Gott, und zwar umsonst, **826**, ii., O Deus ego amo Te, Nec amo Te ut salves me
Ich muss die Creaturen fliehen, **413**, ii., German hymnody; **1116**, i., Tauler, J.
Ich nehme, was du mir bestimmst, **1079**, i., Spitta, C. J. P.
Ich ruf zu dir, Herr Jesu Christ, **31**, ii., Agricola, J.; **442**, ii., Goostly Psalmes and Spiritualle Songes
Ich ruhe nun in Gottes Armen (Anon.), **50**, ii., Allendorf, J. L. C.
Ich sag' es jedem, dass er lebt, **485**, ii., Hardenberg, G. F. P. von
Ich sehe dich in tausend Bildern, **486**, i., Hardenberg, G. F. P. von
Ich steh an deiner Krippen hier, **410**, ii., Gerhardt, P.
Ich steh in Angst und Pein, **277**, i., Dach, S.
Ich steh' in meines Herren Hand, **1079**, i., Spitta, C. J. P.
Ich stehe noch auf heimatlichem Strande, **773**, ii., Möwes, H.
Ich sterbe täglich, und mein Leben, **1013**, ii., Schmolck, B.
Ich trete frisch zu Gottes Tisch, **761**, ii., Molanus, G. W.
Ich und mein Haus, wir sind bereit, **1077**, i., Spitta, C. J. P.
Ich weiss, an wen ich glaube, **80**, i., Arndt, E. M.; **418**, i., German hymnody
Ich weiss, dass mein Erlöser lebet, Und dass er ewig, **418**, ii., German hymnody; **519**, ii., Heusser (*née* Schweizer), Meta
Ich weiss dass mein Erlöser lebet, Er lebt, so ist, **798**, i., Neumeister, E.
Ich weiss dass mein Erlöser lebt, **410**, ii., Gerhardt, P.
Ich weiss, dass mein Erlöser lebt, Er ward ja schon mein Leben!, **307**, i., Döring, C. A.
Ich weiss ein stilles, liebes Land, **639**, ii., Lange, J. P.
Ich weiss, es kann mir nichts geschehen, **388**, i., Franck, S.
Ich weiss es wird mein Ende kommen, **387**, ii., Franck, S.
Ich weiss, mein Gott, dass all mein Thun, **410**, ii., Gerhardt, P.
Ich weiss nicht was ich suchen könnte, **486**, i., Hardenberg, G. F. P. von
Ich weiss von keinem andern Grunde, **417**, i., German hymnody
Ich weiss was mich erfreuet, **519**, ii., Heusser (*née* Schweizer), Meta
Ich weiss, woran ich glaube, **80**, i., Arndt, E. M.
Ich will den Herren loben, **966**, ii., Rist, J.
Ich will dich lieben meine Stärke, **416**, ii., German hymnody
Ich will einsam und gemeinsam (*tr.* Bernstein ?), **684**, i., Lodenstein, J. van
Ich will von meiner Missethat, **702**, i. ii., Luise-Henriette of Brandenburg
Ich wollt dass ich daheime wär, **507**, i., Heinrich of Laufenburg
'Ιησοῦ γλυκύτατε, **465**, i., Greek hymnody; **1159**, i., Theoctistus of the Studium
'Ιησοῦς ὁ ζωοδότης, **68**, i., 'Ανέστης τριήμερος

Iesu, Iesu, 'rwyt ti'n ddigon (W. Williams), **1253**, i., Welsh hymnody
If anything seems too hard to do, **117**, i., Bateman, H.
If but one faithless soul be here, **1265**, i., Wesley family, The
If Christ is mine, then all is mine, **561**, ii., If God is mine, then present things
If death my friend and me divide, **1264**, i., Wesley family, The
If death our friend and us divide, **1264**, i., Wesley family, The
If duty calls and suffering too, **1273**, ii., While carnal men, with all their might
If ever it could come to pass, **493**, i., Hart, J.
If every little sunbeam, **181**, ii., Brigg, J.
If friendless in the vale of tears I stray, **114**, i., Barbauld (*née* Aikin), Anna L.
If God be on my side, **573**, i., Ist Gott für mich, so trete
If God hath made this world so fair, **764**, i., Montgomery, J.
If God Himself be for me, **573**, i., Ist Gott für mich, so trete
If God succeed not, all the cost, **1240**, i., Watts, I.
If God were not upon our side (*tr.* Miss Fry), **1232**, ii., Wär Gott nicht mit uns diese Zeit
If God were not upon our side (*tr.* Miss Winkworth), **605**, ii., Jonas, J.
If heavens and earths there were innumerable, **951**, i., Rambach, J. J.
If high or low our station be, **1020**, ii., Scott, T.
If human kindness meets return, **809**, ii., Noel, G. T.
If I come to Jesus, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
If I come to Jesus, He will make me glad, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
If I have only Him, If He alone is mine, **486**, i., Hardenberg, G. F. P. von
If I have Christ, and Christ be mine, **486**, i., Hardenberg, G. F. P. von
If I Him but have, **486**, i., Hardenberg, G. F. P. von
If I must die—O let me die, Trusting in Jesus' blood, **561**, ii., If I must die, O let me die
If I only have Thee, **486**, i., Hardenberg, G. F. P. von
If I trust in God alone, **486**, i., Hardenberg, G. F. P. von
If in a temple made with hands, **1196**, ii., Unitarian hymnody
If into the tomb Thou didst descend, Immortal One, **322**, i., Εἰ καὶ ἐν τάφῳ κατῆλθες ἀθάνατε
If Jesus be my friend, **573**, i., Ist Gott für mich, so trete
If Jesus called to mind imparts, **588**, ii., Jesu dulcis memoria
If Jesus came to seek and save, **734**, i., Midlane, A.
If Jesus Christ was sent, **1117**, i., Taylor, Ann and Jane
If Jesus is yours, **483**, i., Hammond, W.
If life in sorrow must be spent (*tr.* Cowper, *alt.*), **476**, ii., Guyon (*née* de la Mothe), Jeanne M. B.
If life's pleasures charm [cheer] *thee*, **624**, i., Key, F. S.
If, Lord, I have acceptance found, **1261**, ii., Wesley family, The
If love, the noblest, purest, best, **1117**, ii., Taylor, Emily
If my Lord Himself reveal, **1183**, i., Toplady, A. M.
If on our daily course our mind, **541**, i., Hues of the rich unfolding morn
If only He is mine, **486**, i., Hardenberg, G. F. P. von
If our all on Him we venture, **363**, ii., Falckner, J.
If our God had not befriended, **233**, ii., Churton, E.
If our warfare be laborious, **615**, i., Kelly, T.
If secret fraud should dwell, **123**, i., Beddome, B.
If the dark and awful tomb, **322**, i., Εἰ καὶ ἐν τάφῳ κατῆλθες ἀθάνατε
If the Lord had not heard, may Israel now say, **442**, i., Goode, W.
If the Lord my Leader be, **562**, i., If the Lord our Leader be
If there be one whose thoughts delight to wander, **202**, ii., Camphuysen, D. R.
If there be that skills to reckon, **788**, i., Neale, J. M.; **947**, ii., Quisquis valet numerare
If thou a holy life wouldst see, **724**, ii., Mensch, willt du leben seliglich
If thou but suffer God to guide thee, **796**, ii., Neumark, G.
If Thou hast drawn a thousand times, **601**, i., Jesus, my Saviour, bind me fast
If thou wouldest life attain, **1171**, i., Thought on thought in solemn train
If through unruffled seas, **1300**, i., Your harps, ye trembling saints
If 'tis sweet to mingle where, **239**, ii., Cobbin, I.
If you ask me what is my hope, I shall say, It is Jesus, **757**, i., Missions
If you would find the Saviour, **1007**, i., Scheffler, J.
If we were longing for the food, **708**, i., Macdonald G.
Igjennem Nat og Traengsel, **568**, ii., Ingemann, B. S.
Ihr, die ihr euch von Christo nennt, **966**, ii., Ritter, J.
Ihr Engel, die das höchste Gut, **1007**, i., Scheffler, J.
Ihr Himmel tröpfelt Thau in Eil (*tr.* J. Franck), **201**, ii., Campanus, J.
Ihr Jünger Jesu, freuet euch, **302**, i., Diterich, J. S.
Ihr Kinder des Höchsten! wie steht's um die Liebe, **135** ii., Bernstein, C. A.
Ihr Kinder lernt von Anfang gern, **628**, ii., Knapp, A.
Ihr Knecht des Herren all zugleich (Ps. cxxxiv.), **683**, ii., Lobwasser, A.
Ihr Seraphim, die ihr den kennt, **1007**, i., Scheffler, J.
Ihr Sions-Töchter die ihr nicht, **81**, ii., Arnold, G.
Il vient, il vient, c'est notre Redemption, **392**, i., French hymnody
I'll bless Jehovah's glorious name, **1196**, i., Unitarian hymnody
I'll bless my Saviour, God, **922**, ii., Psalters, English
I'll bless the Lord from day to day, **1240**, i., Watts, I.
I'll celebrate Thy praises, Lord (Ps. xxx.), **800**, i., New Version
I'll glory in nothing but only in Jesus, **560**, ii., Ich rühme mich einzig der blutigen Wunden
I'll not leave Jesus—never, never, **1012**, ii., Schmolck, B.
I'll praise my Maker while I've breath, **562**, ii., I'll praise my Maker with my breath
I'll praise Thee with my heart and tongue, **560**, ii., Ich singe dir mit Herz und Mund
I'll sing to Thee with heart and mouth, **560**, ii., Ich singe dir mit Herz und Mund
I'll sing unto my God, the Lord of nature, **561**, i., Ich will dem Herren, meinem Gott, lobsingen
I'll speak the honours of my King, **1240**, i., Watts, I.
I'll think upon the woes, **135**, i., Bengel, J. A.
I'll wash my hands in innocence (Ps. xxvi.), **800**, i., New Version
I'll with Jesus never part, **1012**, ii., Schmolck, B.
Ille Edenaeas qui Patris Deus, **1158**, i., The voice that breathed o'er Eden
Illakka, maksualaukta (Hold the fort), **739**, i., Missions
Illuminans Altissimus, **56**, ii., Ambrosius
Illuxit alma saeculis, **125**, i., Bede
I'm a little pilgrim, **274**, i., Curwen, J.
I'm a pilgrim, and I'm a stranger, **1055**, ii., Shindler (*née* Palmer), Mary S. B.
Im Abend blinkt der Morgenstern, **637**, ii., Lange, E.
Im anfang war's auf Erden, **202**, i., Campbell, Jane M.; **237**, i., Claudius, M.
I'm but a little child, **719**, ii., Matson, W. T.
I'm but a stranger here, **1119**, ii., Taylor, T. R.
I'm but a weary pilgrim here, **1100**, i., Sturm, C. C.
Im Ersten wort der hoptgrund stat, **275**, i., Da Jesus, an des Kreuzes Stamm
Im finstern Stall, o Wunder gross, **1248**, ii., Weissel, G.
I'm glad, yea sinner—likely bold, **82**, i., Arnold, G.
I'm journeying through a desert world, **888**, ii., Pennefather (*née* King), Catherine
I'm kneeling, Lord, at mercy's gate, **118**, ii., Baxter (*née*), Lydia
I'm not ashamed to own my Lord (Watts), **1034**, i., Scottish translations and paraphrases; **1238**, i., Watts, I.
Im osten flammt empor der gold'ne Morgen, **1077**, i., Spitta, C. J. P.
I'm weary, I'm fainting, my day's work is done, **118**, ii., Baxter (*née*), Lydia
Image of the Father's might, **1080**, ii., Splendor paternae gloriae
Immanuel! Thy praise we sing (*tr.* Miss Fry), **1288**, i., Wir singen dir Immanuel
Immanuel, to Thee we sing, Of life, **1288**, i., Wir singen dir Immanuel
Immanuel! to Thee we sing, The Fount (*tr.* J. Kelly), **1288**, i., Wir singen dir Immanuel
Immanuel, to Thee we sing, Thou Prince (*tr.* Schlecht), **1288**, i., Wir singen dir Immanuel
Immanuel, we sing to Thee (*tr.* Russell), **1288**, i., Wir singen dir Immanuel
Immense coeli Conditor, **314**, i., Dryden, J.; **379**, ii., Floods of waters high in air
Immer muss ich wieder lesen, **510**, ii., Hensel, Luise
Immersed beneath the closing wave, **952**, i., Rawson, G.
Immortal Babe, who this dear day, **210**, ii., **213**, i., Carols
Immortal, Invisible, God only wise, **1064**, ii., Smith, W. C.
Immortal love, for ever full, **1277**, i., ii., Whittier, J. G.
Immortal Love, within Whose righteous will, **183**, ii., Brooke, S. A.
Immortal praise be given, **1091**, ii., Stennett, J.

Immortal principles forbid, 1065, ii., So new-born babes desire the breast
Immovable our hope remains, 1183, i., Toplady, A. M.
Impart, O Lord, Thy Light, 191, i., Buchfelder, E. W.
Imperial Monarch! Judge divine (*tr.* Chambers), 1104, i., Supreme quales, Arbiter
Impious Herod, wherefore tremble (Hostis Herodes impie, *tr.* Macgill), 5, i., A solis ortûs cardine Ad usque
Impleta gaudent viscera, 576, ii., Jam Christus astra ascenderat
Imposture shrinks from light, 1020, ii., Scott, T.
In accents bland the angel blest (Sermone blando angelus), 96, i., Aurora lucis rutilat
In accents soft the angel said (Sermone blando angelus), 95, i., Aurora lucis rutilat
In all evenings To Thee let there be praise, 1109, ii., Syriac hymnody
In all my Lord's appointed ways, 984, i., Ryland, J.
In all my vast concerns with Thee, 1240, i., Watts, I.
In all the paths my feet pursue, 1056, ii., Shrubsole, W.
In age and feebleness extreme, 558, ii., I too, forewarned by Jesus' love
In all my plans, Thou Highest, 378, ii., Flemming, P.
In all my troubles, sharp and long, 624, ii., Killinghall, J.
In all my troubles, sharp and strong, 624, ii., Killinghall, J.
In all my ways, O God, 123, i., Beddome, B.
In all the ways and works of God, 263, ii., Cotterill, T.
In all things like Thy brethren, Thou, 72, ii., Anstice, J.; 695, i., Lord, Thou in all things like wert made
In all Thou didst while here on earth, 236, i., Clarke, S. C.
In allen meinen Thaten, 378, ii., Flemming, P.; 415, i., German hymnody
In answer to ten thousand prayers, 1265, i., Wesley family, The
In barren wilds shall living waters spring, 317, i., Dwight, T.
In Bethlehem He first arose, 981, i., Rückert, F.
In Bethlehem the Lord of glory, 981, i., Rückert, F.
In Bethlehem the Lord was born, 981, i., Rückert, F.
In Bethlehem's hill, in time of old, 888, ii., Pearse, M. G.
In caves of the lone wilderness thy youth (Antra deserti teneris ab annis), 1203, i., Ut queant laxis resonare fibris
In Christ my life abideth (*tr.* Russell), 233, i., Christus der ist mein Leben
In Christ my life is hidden (*tr.* Frothingham), 233, i., Christus der ist mein Leben
In Christi Wunden schlaf ich ein (Eber?), 230, i., Christi Blut und Gerechtigkeit; 319, ii., Eber, P.; 867, i., Olearius, Johannes
In Christ's dear Name with courage bear, 24, i., Adversa mundi tolera
In countless pictures I behold thee, 486, i., Hardenberg, G. F. P. von
In darker days and nights of storm, 882, i., Parker, T.
In darkest hours I hear a voice, 1235, ii., Waterston, R. C.
In darkness as in light, 381, i., For ever with the Lord
In days of old on Sinai, 224, i., Χορός Ἰσραήλ; 263, i., Cosmas, St.
In Death's dark prison Jesus lay (*tr.* H. Mills), 225, ii., Christ lag in Todesbanden
In death's strong bands Christ Jesus lay, 225, ii., Christ lag in Todesbanden
In Death's strong grasp the Saviour lay, For our offences, 225, ii., Christ lag in Todesbanden
In Death's strong grasp the Saviour lay, For our offences, 225, ii., Christ lag in Todesbanden
In deep distress I cry to Thee, Lord, 97, i., Aus tiefer Noth schrei ich zu dir
In deep distress I cry to Thee, O Lord, my God (*tr.* F. C. C.), 97, i., Aus tiefer Noth schrei ich zu dir
In deep distress I oft have cried (Ps. cxx.), 801, i., New Version
In deep distress to God I cried, And He avenged my wrongs, 1180, i., To God with mournful voice
In deep distress to God I poured my care and grief, 1179, ii., To God with mournful voice
In deep humiliation, 735, ii., Millard, J. E.
In den Auen jener Freuden, 51, i., Allendorf, J. L. C.
In der Angst der Welt will ich nicht klagen, 1076, i., 1079, i., Spitta, C. J. P.
In des jares zirclikeit, 1216, ii., Verbum caro factum est, Ex virgine Maria
In dich hab ich gehoffet, Herr, 955, i., Reissner, A.
In die Segel sanft und linde, 385, i., Fouqué, F. H. C. de la Motte
In dieser Abendstunde, erheb ich, 214, ii., Cäsar, H.
In dir ist Freude, 677, i., Lindemann, J.
In diser schweren betrübten Zeit, 1040, i., Selnecker, N.
In domo Patris, 579, ii., Jerusalem luminosa; 650, ii., Latin hymnody
In doubt and dread dismay, 498, ii., Havergal, W. H.
In dulci jubilo, 413, ii., German hymnody
In dulci jubilo, Let us our homage shew, 564, i., In dulci jubilo singet und sit vro
In dulci jubilo, now let us sing with mirth and jo, 564, i., In dulci jubilo singet und sit vro
In dulci jubilo, sing and shout, all below, 564, i., In dulci jubilo singet und sit vro
In dulci jubilo—to the house of God we'll go, 564, i., In dulci jubilo singet und sit vro
In duties and in sufferings too, 123, i., Beddome, B.
In each breeze that wanders free, 1235, ii., Waterston, R. C.
In Eden's garden, fair and bright, 117, i., Bateman, H.
In every deed and word, 378, ii., Flemming, P.
In every time and place, 1265, ii., Wesley family, The
In every trouble, sharp and strong, 624, ii., Killinghall, J.
In every trying hour, 624, ii., Killinghall, J.
In exile here we wander, 560, i., Ich bin ein Gast auf Erden
In expectation sweet, 1105, i., Swain, J.
In faith and hope we bring this child, 468, i., Gregory, J. G.
In faith, O teach us, 579, i., Jelecky, J.
In faith we sing this song of thankfulness, 512, ii., Herbert, P.
In fellowship alone, 1066, i., Soldiers of Christ, arise, And put your armour on
In flowing measures worthily to sing, 1203, i., Ut queant laxis resonare fibris
In form I long had bowed the knee, 615, i., Kelly, T.
In full and glad surrender, 497, i., Havergal, Frances R.
In Gabriel's hand a mighty stone, 1238, i., Watts, I.
In garments bright of saintly white (*tr.* Rorison), 14, i., Ad regias Agni dapes
In garments dight of virgin white (*tr.* Copeland), 13, ii., Ad regias Agni dapes
In glory bright, O God, Thou dwellest (*tr.* H. Mills), 1013, ii., Schmolck, B.
In God I trust, for so I must, 442, ii., Goostly Psalmes and Spiritualle Songes; 1074, ii., Speratus, P.
In God most holy, just, and true, 852, ii., O Thou, Whose justice reigns on high
In God my faithful God, 1247, i., Weingärtner, S.
In God the Lord be glad and light (Ps. c., Anon.), 866, i., Old Version
In God the Lord I put my trust (Ps. xi.), 865, i., Old Version
In God the Lord most just, 1247, i., Weingärtner, S.
In God's holy dwelling, 1097, ii., Stowell, T. A.
In God's name let us on our way, 564, ii., In Gottes Namen fahren wir
In God's name we our way do go, 564, ii., In Gottes Namen fahren wir
In God's own house pronounce His praise, 1240, i., Watts, I.
In God's right hand, in countless numbers, 763, ii., Montgomery, I.
In Gott gelaub ich dass er hat aus nicht, 442, ii., Goostly Psalmes and Spiritualle songes; 1074, ii., Speratus, P.
In heaven is mine inheritance, 573, ii., Ist Gott für mich, so trete
In heaven the rapturous song began, 722, ii., Medley, S.
In heavenly love abiding, 1233, ii., Waring, Anna L.
In His mother's pure embrace, 99, ii., Ave, plena gratia, cujus
In His temple now behold Him, 942, i., Pye, H. J.
In hoc anni circulo, 1216, ii., 1217, i., Verbum caro factum est, Ex virgine Maria
In holy books we read how God hath spoken, 242, i., Coleridge, H.
In holy contemplation, Give me, 281, ii., Davis, T.
In holy contemplation, we sweetly now pursue, 1067, i., Sometimes a light surprises
In hope against all human hope, 369, ii., Father of Jesus Christ my Lord, My Saviour
In humble adoration, 236, i., Clarke, S. C.
In hunger, watch, and prayer, 593, ii., Jesu quadragenariae
In hymns of joy your voices raise, 151, i., Blomfield, C. J.
In Israel's fane, by silent night, 215, i., Cawood, J.
In Jesus' arms her soul doth rest (*tr.* Mrs. Bevan), 51, i., Allendorf, J. L. C.
In Jewry. See also *In Jury.*

In Jordan Thou didst sanctify, **1294**, i., Wordsworth, C.
In joy and peace I onward fare, **760**, i., Mit Fried und Freud ich fahr dahin
In Judah, God of old was known, **1240**, i., Watts, I.
In Judah the Almighty's known (Ps. lxxvi.), **800**, ii., New Version
In Judah's land let Zion's sons, **538**, i., How honourable is the place
In Jury land God is wel knowne (Ps. lxxvi., Pont), **1022**, ii., Scottish hymnody
In latter days the mount of God (Anon.), **188**, ii., Bruce, M.; **1033**, i., Scottish translations and paraphrases
In life's fair Spring, **473**, i., Gryphius, A.
In life's gay dawn, when sprightly youth, **1034**, i., Scottish translations and paraphrases
In life's gay morn, when sprightly youth, **144**, ii., Blacklock, T.; **565**, ii., In life's gay dawn, when sprightly youth
In loud exalted strains, **385**, ii., Francis, B.
In love, the Father's sinless Child, **1157**, i., The Son of God in mighty love
In lowly guise thy King appeareth, **981**, i., Rückert, F.
In many a form I see thee oft, **486**, i., Hardenberg, G. F. P. von
In matutinis surgimus, **522**, ii., Hilary; **642**, i., Latin hymnody
In me resume Thy dwelling (*tr.* Jacobi, 1732), **1300**, ii., Zeuch ein zu deinen Thoren
In me ye may have peace, **150**, i., Bliss, P.
In meiner ersten Blüth, **473**, i., Gryphius, A.
In meiner Noth ruf ich zu dir, **508**, i., Helder, B.
In memory of the Saviour's love, **147**, i., Bless'd with the presence of their God
In memory of Thy love, **468**, i., Gregory, J. G.
In mercy, Jesus, Thou hast brought, **1216**, ii., Verborgne Gottes liebe du
In mercy, Lord, remember me, **516**, ii., Hertzog, J. F.
In mercy, not in wrath, rebuke, **804**, i., Newton, J.
In music, lo yon orb appears to rise (*tr.* Doubleday), **1228**, ii., Vox clara ecce intonat
In my distress I sought my God (Ps. xviii.), **865**, i., Old Version
In my Father's house on high, **564**, i., In domo Patris summae Majestatis
In my soft bed, when quite alone, **117**, i., Bateman, H.
In Nazareth in olden time, **38**, ii., Alexander (*née* Humphreys), Cecil F.
In Night's dim shadows lying, **566**, i., In noctis umbrâ desides
In numbers, and but these few (Herrick), **210**, ii., Carols
In odorem unguentorum, **73**, i., Antiphon
In one fraternal bond of love, **1149**, i., The glorious universe around
In One God we all believe (*tr.* Miss Fry), **1287**, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden
In One true God we all believe (*tr.* Macdonald), **1287**, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden
In our common celebration, **868**, ii., Omnes una celebremus
In our Lord's atoning grief, **566**, i., In passione Domini, qua datur salus homini
In our sails all soft and sweetly, **385**, i., Fouqué, F. H. C. de la Motte
In our work and in our play, **303**, i., Dix, W. C.
In Paradise reposing, **680**, i., Littledale, R. F.
In passione Domini, qui datur salus homini, **163**, i., Bonaventura
In patient faith till Christ shall come, **772**, ii., Moultrie, J.
In peace and joy away I go, **760**, i., Mit Fried und Freud ich fahr dahin
In peace and joy I now depart, According to, **760**, i., Mit Fried und Freud ich fahr dahin
In peace and joy I now depart, As, **760**, i., Mit Fried und Freud ich fahr dahin
In peace and joy I now depart, It is, **760**, i., Mit Fried und Freud ich fahr dahin
In peace I'll now lie down to sleep, **1035**, i., Scriver, C.
In peace will I lie down to sleep, **1035**, i., Scriver, C.
In pleasant lands have fallen the lines, **379**, i., Flint, J.
In praise to God, let all the people join (Ps. cxvii.), **801**, ii., New Version
In prayer all prostrate let us fall (Omnes ad aram cernuo), **948**, i., Quod lex adumbravit vetus
In prayer together let us fall, **359**, ii., Ex more docti mystico
In prayer your voices raise ye (*tr.* J. Kelly), **411**, i., Gerhardt, P.
In realms of everlasting light, **1196**, i., Unitarian hymnody
In robes of judgment, lo, He comes, **1240**, i., Watts, I.
In royal robes of splendour, **1095**, i., Stola regni laureatus
In shadowy night, whilst drowsy sleep, **566**, i., In noctis umbrâ desides
In Shiloh, where thine ark was stored, **1190**, i., Tymms, T. V.
In sleep's serene oblivion laid, **499**, i., Hawkesworth, J.
In solemn course, as holy lore, **359**, ii., Ex more docti mystico
In songs of glad thanksgiving, **680**, i., Littledale, R. F.
In songs of sublime adoration and praise, **537**, i., How firm a foundation, ye saints of the Lord
In sorrow and distress, **1294**, i., Wordsworth, C.
In sorrow steeped, with hearts forlorn (Tristes erant apostoli), **95**, ii., Aurora lucis rutilat
In speechless silence do not hold (Ps. cix., Norton), **866**, i., Old Version
In Spirit, Lord, we meet Thee now, **1276**, ii., Whitfield, F.
In stature grows the heavenly Child, **302**, ii., Divine crescebas Puer
In streets and openings of the gates (Logan), **188**, ii., Bruce, M.; **1034**, i., Scottish translations and paraphrases
In sweet consent let all the anthem sing, Alleluia, **204**, i., Cantemus cuncti melodum nunc, Alleluia
In sweet exalted strains, **385**, ii., Francis, B.
In tears and trials we must sow, **706**, ii., Lyte, H. F.
In tenderest years withdrawn from haunts of men (Antra deserti teneris ab annis), **1203**, i., Ut queant laxis resonare fibris
In tenebris nostrae et densa caligine mentis (Camerarius), **319**, i., Eber, P.
In thankful songs our hearts we lift, **133**, i., Bell, C. C.
In that book so old and holy, **510**, ii., Hensel, Luise
In that dim and awful day, **299**, ii., Dies irae, dies illa
In that sad memorial night, **1262**, i., Wesley family, The
In the bands of Death Christ lay, Prisoner, **225**, ii., Christ lag in Todesbanden
In the bands of Death He lay, Christ, **225**, ii., Christ lag in Todesbanden
In the beaming brow of Moses, **772**, ii., Moultrie, J.
In the beauteous earth rejoice ye, **1079**, i., Spitta, C. J. P.
In the beginning was the Word, **685**, ii., Longfellow, S.
In the bonds of death He lay, Who, **225**, ii., Christ lag in Todesbanden
In the bright morn of life, when youth, **565**, ii., In life's gay dawn, when sprightly youth
In the Christian's home in glory, **492**, i., Harmer, S. Y.
In the Cross of Christ I glory, **166**, ii., Bowring, Sir J.
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In the evening there is weeping, **497**, i., Havergal, Frances R.
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In the fields with their flocks abiding, **365**, ii., Farrer, F. W.
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In the hollow of Thine hand, **303**, i., Dix, W. C.
In the holy Cross delight, **953**, i., Recordare sanctae crucis
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In Thee, Lord, have I put my trust, 955, i., Reissner, A.
In Thee, Lord Christ, is fixed my hope (*tr.* Jacobi), 1015, ii., Schneesing, J.
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In Thee my powers and treasures live, 1035, i., Scudder, Eliza
In Thee, O Christ, is all my Hope, 1015, ii., Schneesing, J.
In Thee, O God, will we rejoice, 762, ii., Monsell, J. S. B.
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In Thine image, Lord, Thou mad'st me, 674, i., Liebe die du mich zum Bilde
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In this our bright and paschal day (Claro Paschali gaudio), 95, i., Aurora lucis rutilat
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In Thy courts, O Lord, assembling, 567, ii., In Thy Name, O Lord, assembling
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In Thy dear name and by Thy favour (*tr.* Schuette), 1287, ii., Wir legen, Herr! in deinem Namen
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In Thy great Name, O Lord, we come, 536, i., Hoskins, J.
In Thy heart and hands, my God (*tr.* Miss Winkworth), 1286, ii., Winckler, J. J.
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In triumph, joy, and holy fear, 22, i., Adeste fideles
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In trouble and distress, To God (Ps. cxx.), 801, ii., New Version
In trouble and in grief, O God [*Lord*], 901, i., Pope, R. T. P.
In trouble and in thrall (Ps. cxx., Sternhold), 866, i., Old Version
In trouble to the Lord I prayed, 622, i., Kennedy, B. H.
In troublous days of anguish and rebuke, 613, i., Keble, J.
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In vain, great God, in vain I try, 810, ii., Norris, J.
In vain I trace creation o'er, 1090, i., Steele, Anne
In vain must sleepy sinners think, 979, ii., Row, T.
In vain my roving thoughts would find, 1089, ii., Steele, Anne
In vain, O man of lawless might (Ps. lii.), 800, ii., New Version
In vain the powers of darkness, 126, i., Befiehl du deine Wege
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In vain the world's alluring smile, 1090, i., Steele, Anne
In vain we build with vast expense (Ps. cxxvii.), 801, ii., New Version
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Incarnate Word! by every grief, 847, ii., O Saviour, Whom this holy morn
Incline Thine ear, O Lord, and let (Ps. v.), 865, i., Old Version
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Infinite God, Thou great unrivalled One (*tr.* Cowper), 476, i., Guyon (*née* de la Mothe), Jeanne M. B.
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Infinite God, to Thee we raise, 1133, i., Te Deum laudamus; 1262, ii., Wesley family, The
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Infinite Spirit, who art round us ever, 235, ii., Clarke, J. F.
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It is not rank, or power, or state, 1231, ii., Wallace, J. C.
It is not that the wave can wash our God, 809, ii., Non abluunt lymphae Deum
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It is winter; and the wide domain (*tr.* Maguire), 1079, ii., Spitta, C. J. P.
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It was the winter wild, 211, i., Carols; 1165, i., This is the month, and this the happy morn
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I've nothing to bring Thee, Jesus, 218, ii., Charlesworth, V. J.
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Ja, höchst selig sind wir, lieben Brüder, 277, ii., Dach, S.
Ja fürwahr! uns führt mit sanfter Hand, 634, i., Krummacher, F. A.
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Jam Christe Sol justitiae, 645, ii., Latin hymnody
Jam Christus astra ascenderat, 120, ii., Beata nobis gaudia Anni reduxit orbita; 1207, ii., Veni Creator Spiritus, Mentes
Jam lucis orto sidere, 344, ii., English hymnody; 652, ii., Latin hymnody; 910, i., Primers; 936, ii., Public School hymn-books
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Jam nocte laudo Te Deus, 262, ii., Copeland, W. J.
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Jam ter quaternis trahitur, 1056, ii., Sic ter quaternis trahitur
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Jamais Dieu ne délaisse, 393, ii., French hymnody
Jamais je ne ferai, 1174, ii., Through all the changing scenes of life
Jauchzt! es ist eine Ruh vorhanden, 1010, i., Schlegel, J. A.
Jauchzet ihr Himmel! frohlocket ihr englische Chören, 1144, ii., Tersteegen, G.
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Je kleiner ich, je grösser du, 765, ii., Moraht, A.
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Je te salue, mon certain Redempteur (Anon.), 110, i., Bannerman, D. D.; 933, ii., Psalters, French; 1062, i., Smith (*née* Allen), Elizabeth L.
Je veux t'aimer toi, mon Dieu, 392, ii., French hymnody
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Jehovah Elohim! Creator great, 382, i., Forsyth, Christina
Jehovah, God of boundless strength and might (*tr.* Miss Winkworth), 153, i., Bogatzky, C. H. von
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Jehovah, God! Thy gracious power, 1197, i., Unitarian hymnody
Jehovah, grant us peace through all (Verleih uns Frieden gnädichlich), 276, i., Da pacem, Domine
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Jehovah hath spoken, the nations shall hear, 873, ii., Osler, E.
Jehovah, hoher Gott von Macht und Stärke, 153, i., Bogatzky, C. H. von
Jehovah! holy Lamb, 81, ii., Arnold, G.
Jehovah is great, and great is His praise, 764, i., Montgomery, J.
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Jehovah ist mein Licht und Gnadensonne, 792, i., Neander, J.
Jehovah, judge my cause, 1113, ii., Syriac hymnody
Jehovah, let me now adore Thee, 268, ii., Crasselius [Crasselt], B.
Jehovah, Lord, now come, I pray, 582, ii., Jerusalem, my happy home
Jehovah reigns, arrayed in light, 622, i., Kennedy, B. H.
Jehovah reigns, exalted high, 1240, ii., Watts, I.
Jehovah reigns, He dwells in light, 1240, i., Watts, I.
Jehovah reigns, His throne is high, 1238, i., Watts, I.
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Jehovah reigns, let every nation hear, 114, i., Barbauld (*née* Aikin), Anna L.
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Jehovah's covenant shall endure, 497, i., Havergal, Frances R.
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Jesu, now Thy new-made soldier, 520, ii., Hewett, J. W.
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Jesu Tilger meiner Sünden, 505, ii., Heermann, J.
Jesu! to earth the Saviour given, 594, ii., Jesu Redemptor saeculi, Verbum Patris altissimi
Jesu, to my heart most precious (De dulcedine Jesu), 1095, ii., Stone, S. J.
Jesu, to Thee my heart I bow (*tr.* J. Wesley), 1304, ii., Zinzendorf, N. L. von
Jesu, to Thee our hearts we lift, 1263, i., Wesley family, The
Jesu, to Thy table led, 119, i., Baynes, R. H.
Jesu, true Sun of human souls, 576, i., Jam Christe, sol justitiae
Jesu, Tua dilectio, 588, ii., Jesu dulcis memoria
Jesu tui memoria, 159, note, Bohemian hymnody
Jesu, united by Thy grace, 1186, ii., Try us, O God, and search the ground
Jesu Verbum, qui superbum, 1202, i., Ut jucundas cervus undas aestuans desiderat
Jesu, Victor over sin, 505, ii., Heermann, J.
Jesu, was hat dich getrieben, 665, ii., Laurenti, L.
Jesu, we adore Thee, 514, ii., Hernaman (*née* Ibotson), Claudia F.
Jesu, we are far away, 678, ii., Litanies
Jesu, we look to Thee, 1263, i., Wesley family, The
Jesu, we praise Thee for his work, 1158, i., The virtues of Thy saints, O Lord
Jesu, we the promise claim, 244, i., Come, and let us sweetly join
Jesu, we thus obey, 1262, i., Wesley family, The
Jesu, we Thy promise plead, 447, ii., Graces
Jesu, Well-spring of all mercy, 587, ii., Jesu dulcis memoria
Jesu, when I think on Thee, 982, i., Russell, A. T.
Jesu, when Thou once returnest (*tr.* Miss Winkworth), 106, ii., Bahnmaier, J. F.
Jesu, Who broughtest redemption nigh, 594, i., Jesu Redemptor saeculi, Verbum Patris altissimi
Jesu, who cam'st the world to save, 376, i., Festiva saeclis colitur
Jesu, Who didst stoop to prove, 505, ii., Heermann, J.
Jesu, who didst Thy pastor crown, 594, ii., Jesu, sacerdotum decus
Jesu, who dost true joys impart (*tr.* Anon.), 587, i., Jesu dulcis memoria
Jesu, Who for my transgression, 982, i., Russell, A. T.
Jesu, Who for us didst bear Hunger, Thirst (Irons), 572, i., Irons, W. J.; 1181, i., To Whom but Thee, O God of grace
Jesu, Who for us didst bear scorn and sorrow (Littledale), 678, ii., Litanies
Jesu, Who from Thy Father's throne (Jesu, thronum majestatis), 1102, i., Summe Pater, O Creator
Jesu! Who in sorrow dying, 966, i., Rist, J.
Jesu, Who our Redemption art, God, Maker of all things, 593, i., Jesu nostra redemptio, Amor et desiderium
Jesu, Who our Redemption art, Who in the deep love, 593, i., Jesu nostra redemptio, Amor et desiderium
Jesu, Who this our Lenten tide, 593, ii., Jesu quadragenariae
Jesu, Who when Adam fell, 678, ii., Litanies
Jesu, whom nations-all adore, 229, i., Christe Redemptor omnium Ex Patre
Jesu, Whose glory's streaming rays, 290, i., Dessler, W.
Jesu, Whose grace inspires Thy priests, 1102, i., Summe Pater, O Creator
Jesu, Whose holy life displays, 593, ii., Jesu quadragenariae
Jesu, Whose pure limbs for me, 1061, ii., Skinner, J.
Jesu, with Thy Church abide, 678, ii., Litanies
Jesu wollst uns weisen, 677, i., Lindemann, J.
Jesu, Word of God Incarnate, 513, ii., Heri mundus exultavit
Jesus. See also *Jesu*, and Ἰησοῦς
Jesus, accept the praise, 1262, ii., Wesley family, The
Jesus, adorned with grace divine, 1196, i., Unitarian hymnody
Jesus, all-atoning Lamb, 409, i., Gentle Jesus, lovely Lamb
Jesus! all praise is due to Thee, 408, ii., Gelobet seist du Jesu Christ
Jesus! All-sufficiency, 1094, i., Stock, Sarah G.
Jesus along the Calvary road (Jesu, crucem dum portabas), 1102, i., Summe Pater, O Creator
Jesus, along Thy proper road (Jesu, crucem dum portabas), 1101, ii., Summe Pater, O Creator
Jesus, along Thy tearful road (Jesu, crucem dum portabas), 1101, ii., Summe Pater, O Creator

Jesus, and can it ever be, 127, ii., Behold, a stranger at the door; 470, ii., Grigg, J.; 595, ii., Jesus, and shall it ever be
Jesus, and didst Thou leave the sky? 1090, i., Steele, Anne
Jesus, at my dissolution, 395, ii., Freu dich sehr, o meine Seel
Jesus, be endless praise to Thee, 230, ii., Christi Blut und Gerechtigkeit
Jesus be with thee in thy ways, Jesus favour, 627, i., Knak, G. F. L.
Jesus, behind Thy Temple's Veil (*tr.* Anon.), 262, ii., Cor arca legem continens
Jesus, blessed Mediator, 849, ii., O the hour when this material
Jesus, blessed Saviour, 497, i., Havergal, Frances R.
Jesus, blest harmonious Name, 595, i., Jesu, soft harmonious Name
Jesus' Blood come over me, 701, ii., Ludämilia-Elisabeth of Schwarzburg Rudolstadt
Jesus, by Thy almighty power, 1254, ii., Wenn mein Stündlein fürhanden ist
Jesus calls to us to-day, 491, ii., Harland, E.
Jesus calls us, mid the tumult, 596, ii., Jesus calls us; o'er the tumult
Jesus calls us o'er the tumult, 38, ii., Alexander (*née* Humphreys), Cecil F.; 223, i., Children's hymns
Jesus, cast a look on me, 138, i., Berridge, J.; 694, ii., Lord, that I may learn of Thee
Jesus Christ, blest Light of Light, 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Jesus Christ enthroned on high, 119, i., Bayly, C.
Jesus Christ exalted high, 997, ii., Saviour, Who exalted high
Jesus Christ is risen to-day, Our triumphant (Surrexit Christus hodie, *tr.* Anon.), 751, ii., Missions; 802, i., New Version; 1104, ii., Surrexit Christus hodie
Jesus Christ, my Lord and King, 670, i., Leeson, Jane E.
Jesus Christ, my Saviour, lives! 703, i., Luise-Henriette of Brandenburg
Jesus Christ, my Strength, my Stay, 703, i., Luise-Henriette of Brandenburg
Jesus Christ, my sure defence, 703, i., Luise-Henriette of Brandenburg
Jesus Christ, our great Redeemer, 598, ii., Jesus Christus, unser Heiland, Der den Tod überwand
Jesus Christ, our Saviour, 1277, i., Whiting, W.
Jesus Christ, our Saviour true, 598, ii., Jesus Christus, unser Heiland, Der den Tod überwand
Jesus Christ, our Saviour Who, 598, i., Jesus Christus, nostra salus
Jesus Christ our true salvation, 598, i., Jesus Christus, nostra salus
Jesus Christ, the Lamb of God, 170, i., Breithaupt, J. J.
Jesus Christ, to-day is risen, 598, ii., Jesus Christus, unser Heiland, Der den Tod überwand
Jesus Christ, we humbly pray, 772, i., Moultrie, G.
Jesus Christ, Who came to save, 598, ii., Jesus Christus, unser Heiland, Der den Tod überwand
Jesus Christ, Who stands between, 372, i., Father, Son, and Spirit, hear
Jesus Christ, with God the Father Consubstantial, Only Son, 227, i., Christe, fili Jesu summi
Jesus Christus, Gottes Lamm, 170, i., Breithaupt, J. J.
Jesus Christus herrscht als König, 417, i., German hymnody
Jesus Christus nostra salus (Hus), 704, i., Luther, M.
Jesus Christus unser Heiland, Der den, 704, ii., Luther, M.
Jesus Christus unser Heiland, Der von uns den Gottes Zorn wandt (*tr.* Luther), 584, i., Jesaï dem Propheten, das geschah; 598, i., Jesus Christus, nostra salus; 704, i., Luther, M.
Jesus, come Thyself to me, 590, i., Jesu, komm' doch selbst zu mir
Jesus comes, His conflict o'er, 488, ii., Hark, ten thousand voices cry
Jesus comes to souls rejoicing, 596, ii., Jesus came; the heavens adoring
Jesus comes with all His grace, 1263, i., Wesley family, The
Jesus cometh to fulfil, 216, i., Cerne lapsum servulum
Jesus, day by day, 589, ii., Jesu geh' voran
Jesus, day by day, Guide us on our way, 589, ii., Jesu geh' voran
Jesus, delightful, charming Name, 123, i., Beddome, B.
Jesus, der ist mein Leben, 519, ii., Heusser (*née* Schweizer), Meta
Jesus, descended from the sky, 1264, i., Wesley family, The
Jesus died upon the tree, 734, i., Midlane, A.
Jesus, do Thou my vision fill, 544, ii., Hurditch, C. R.
Jesus draws the chosen race, 196, ii., Burnham, R.
Jesus drinks the bitter cup, 436, ii., God of unexampled grace
Jesus dulcis memoria, 1082, i., Stabat mater dolorosa. See also *Jesu dulcis memoria*
Jesus, end of my desires (Jesu meine Süssigkeit), 1007, i., Scheffler, J.
Jesus, engrave it on my heart, 722, ii., Medley, S.
Jesus, enthroned and glorified, 321, i., Eddy, Z.
Jesus, eternal Truth sublime, 584, ii., Jesu corona celsior
Jesus, everlasting Son, 628, ii., Knapp, A.
Jesus, ew'ge Sonne, 628, ii., Knapp, A.
Jesus exalted far on high, 264, i., Cotterill, T.; 1084, ii., Staffordshire hymnbooks
Jesus, faithful to His word, 672, ii., Let the world lament their dead
Jesus, Friend of little children, 718, ii., Mathams, W. J.
Jesus, from the skies descending, 183, i., Bring the glossy branch unfading
Jesus, from Thy heavenly dwelling, 902, i., Powell, T. E.
Jesus, from Thy heavenly place, 1264, i., Wesley family, The
Jesus, from Whom all blessings flow, 484, ii., Happy the souls that first believed
Jesus, fulfil our one desire, 1265, i., Wesley family, The
Jesus, full of all compassion, 1188, i., Turner, D.
Jesus, full of love divine, 446, i., Gough, B.
Jesus! Gentle Sufferer! say, 282, ii., Day of loss and day of gain
Jesus, God of love, attend, 1183, i., Toplady, A. M.
Jesus, gracious One, calleth now to thee, 243, ii., Collins (*née*), S. A.
Jesus, grant me to inherit, 287, ii., Denicke, D.
Jesus! great and wondrous Star, Neumeister, G.
Jesus, Great Redeemer, 269, ii., Cross (*née* Cambridge), Ada
Jesus, great Shepherd of the sheep, 1263, i., Wesley family, The
Jesus, hail, enthroned in glory, 108, i., Bakewell, J.; 480, i., Hail, Thou once despised Jesus
Jesus, hail, the world's salvation, 990, ii., Salve mundi salutare
Jesus, hail, Thou Lord of glory, 138, i., Bertram, R. A.
Jesus, hail! Who, as Thou bleedest (*tr.* Anon.), 98, ii., Ave Jesu, Qui mactaris
Jesus, harmonious Name, 672, i., Let earth and heaven agree, Angels and men
Jesus hastening for the world to suffer, 464, i., Greek hymnody; 561, ii., Ἰησοῦς ὑπὲρ τοῦ κόσμου
Jesus hath died that I might live, 1261, ii., Wesley family, The
Jesus hath left His house below, 1265, ii., Wesley family, The
Jesus, hear us for the young, 575, i., Jackson, E. H.
Jesus, hear us, Lord of all, 678, ii., Litanies
Jesus, heed me, lost and dying, 856, ii., Offord, R. M.
Jesus, help conquer! my spirit is sinking (*tr.* Miss Warner), 1017, i., Schröder, J. H.
Jesus, help conquer! Thou Prince ever-living (*tr.* H. Mills), 1017, i., Schröder, J. H.
Jesus, help conquer, Thou Prince of my being (*tr.* Miss Manington), 1017, i., Schröder, J. H.
Jesus' holy Cross and dying, 953, i., Recordare sanctae crucis
Jesus, holy Saviour, God of might, 598, ii., Jesus, gentlest Saviour, God of might
Jesus, holy Saviour, Shepherd of the sheep, 235, i., Clark, C.
Jesus' hour is not yet come, 1077, ii., Spitta, C. J. P.
Jesus, how much Thy name unfolds, 892, i., Peters, (*née* Bowly), Mary
Jesus, how precious is Thy name, 281, i., Davies, S.
Jesus, how sweet the thought of Thee (*tr.* Beste), 589, i., Jesu dulcis memoria
Jesus, how sweet Thy memory is! Thinking of Thee (*tr.* J. W. Alexander), 39, ii., Alexander, J. W.; 588, ii., Jesu dulcis memoria
Jesus! how toiled Thy blessed feet (*tr.* Faber), 1102, i., Summe Pater, O Creator
Jesus, I believe Thee near, 1263, i., Wesley family, The
Jesus, I cannot, will not let Thee go, 316, i., Dunlop, T.
Jesus, I come to Thee, 134, i., Beman, N. S. S.
Jesus, I fain would find, 1264, i., Wesley family, The
Jesus, I humbly seek, 1265, ii., Wesley family, The
Jesus, I know, hath died for me, 979, i., Rothe, J. A.
Jesus, I lift my soul to Thee, 121, i., Beck, T.
Jesus, I live to Thee, 484, ii., Harbaugh, H.
Jesus I love Thee, 1204, i., Van Alstyne (*née* Crosby), Frances J.

Jesus, I love Thee evermore, 134, ii., Benedict, E. C.; 826, i., O Deus ego amo Te, Nam prior Tu amasti me
Jesus, I love Thee; not because, 826, ii., O Deus ego amo Te, Nec amo Te ut salves me
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Jesus, I love Thy saving Name, 598, ii., Jesus, I love Thy charming Name
Jesus, I never can forget, 325, ii., Ein Lämmlein geht und trägt die Schuld
Jesus, I own Thy matchless grace, 599, i., Jesus, I sing Thy matchless grace
Jesus! I place my trust in Thee (Mein Herzenstrost), 10, ii., Ach Gott, wie manches Herzeleid
Jesus, I rest on Thee, 286, i., Deck, J. G.
Jesus, I will trust Thee, trust Thee with my soul, 1231, i., Walker (*née* Deck), Mary J.
Jesus, if still the same Thou art, 1261, i., Wesley family, The
Jesus, if still Thou art to-day, 849, ii., O that Thou would'st the heavens rend
Jesus, if Thou art still to-day, 590, i., Jesu, if still Thou art to-day
Jesus, if Thou hast brought me to Thy foot, 1059, i., Since the dear hour that brought me to Thy foot
Jesus, immortal King, arise, 1053, ii., Seymour, A. C. H.
Jesus, immortal King, display, 599, i., Jesus, immortal King, go on; 615, i., Kelly, T.
Jesus, immortal King, go on, 615, i., Kelly, T.
Jesus, immutably the same, 1183, i., Toplady, A. M.
Jesus in bonds of Death had lain, 225, ii., Christ lag in Todesbanden
Jesus, in earth and heaven the same, 1265, ii., Wesley family, The
Jesus, in helpless infancy, 945, ii., Qui sacris hodie sistitur aris
Jesus, in loving worship, 514, ii., Hernaman (*née* Ibotson), Claudia F.
Jesus, in sickness and in pain, 404, i., Gallaudet, T. H.
Jesus, in Thee our eyes behold, 1238, i., Watts, I.
Jesus, in Thy blest name, 889, i., Pennefather, W.
Jesus, in Thy transporting name, 1090, i., Steele, Anne
Jesus in Whom the Godhead's rays, 1261, i., Wesley family, The
Jesus, in Whom the weary find, 1261, i., Wesley family, The
Jesus, in Whom Thy saints rejoice, 602, i., Jesus, Thou Soul of all our joys
Jesus invites His saints, 1238, i., Watts, I.
Jesus is all my hope (W. Williams), 1253, i., Welsh hymnody
Jesus is come, O joy heaven-lighted, 51, i., Allendorf, J. L. C.
Jesus is God! alas to think, 599, ii., Jesus is God, the solid earth
Jesus is God! The glorious band Of golden angels sing, 599, ii., Jesus is God, the solid earth
Jesus is gone above the skies, 1238, i., Watts, I.
Jesus is gone up on high, 615, i., Kelly, T.
Jesus is lifted up on high, 40, ii., All glory to our gracious God
Jesus is my confidence, 703, i., Luise-Henriette of Brandenburg
Jesus is my faithful trust, 703, i., Luise-Henriette of Brandenburg
Jesus is my light most fair, 960, ii., Richter, C. F.
Jesus is our common Lord, 1261, ii., Wesley family, The
Jesus is our God and Saviour, 493, i., Hart, J.
Jesus is our great salvation (J. Adams), 1068, ii., Sons we are through God's election
Jesus is our Shepherd, Wiping, 1097, i., Stowell, H.
Jesus is risen (All hail! dear Conqueror! all hail, Faber), 975, i., Roman Catholic hymnody
Jesus is the highest Name, 1096, ii., Scheffler, J.
Jesus is the Name we treasure, 427, i., Gloriosi Salvatoris
Jesus is the sinner's Friend, 797, ii., Neumeister, E.
Jesus is the sure foundation, 491, ii., Harland, E.
Jesus is the sweetest Name, Unto mortals, 1006, ii., Scheffler, J.
Jesus ist das schönste Licht, 960, ii., Richter, C. F.
Jesus ist der schönste Nam, 1006, i., Scheffler, J.
Jesus ist kommen, Grund ewiger Freude, 51, i., Allendorf, J. L. C.
Jesus, Jehovah, God, 1265, i., Wesley family, The
Jesus, Jesus, come to me! How I long, 590, i., Jesu, komm' doch selbst zu mir
Jesus, Jesus, come to me! Oh how, 590, i., Jesu, komm' doch selbst zu mir
Jesus, Jesus, Jesus only, 701, ii., Ludämilia-Elisabeth of Schwarzburg-Rudolstadt
Jesus, Jesus, naught but Jesus, Can my, 701, ii., Ludämilia-Elisabeth of Schwarzburg-Rudolstadt
Jesus, Jesus, nichts als Jesus (Ludämilia-Elisabeth), 142, ii., Bienemann, C.; 701, i., Ludämilia-Elisabeth of Schwarzburg-Rudolstadt
Jesus, Jesus, nought but Jesus, Shall my wish and, 701, ii., Ludämilia-Elisabeth of Schwarzburg-Rudolstadt
Jesus, Jesus, nought but Jesus, Shall my wish be, 701, ii., Ludämilia-Elisabeth of Schwarzburg-Rudolstadt
Jesus, Jesus, visit me, 316, ii., Dunn, R. P.; 590, i., Jesu, komm' doch selbst zu mir
Jesus, keep me near the cross (Mrs. Van Alstyne), 304, ii., Doane, W. H.; 1204, i., Van Alstyne (*née* Crosby), Frances J.
Jesus, kind, inviting Lord, 1264, i., Wesley family, The
Jesus, King of glory, 491, ii., Harland, E.
Jesus, Lamb of God, for me, 878, i., Palmer, R.
Jesus, lead me by Thy power, 599, ii., Jesus, lead us with Thy power
Jesus, lead the way, 589, ii., Jesu geh' voran
Jesus, lead us with Thy power, 1253, i., Welsh hymnody; 1285, i., Williams, W.
Jesus lebt, mit ihm auch ich, 407, i., Gellert, C. F.; 418, i., German hymnody
Jesus, let me cleave to Thee, 409, i., Gentle Jesus, lovely Lamb
Jesus, let Thy pitying eye (C. Wesley), 251, ii., Come, Thou Almighty King
Jesus, life-inspiring Saviour, 447, ii., Graces
Jesus, like the magnet raises (Christi Liebe zieht nach oben, *tr.* R. Massie, st. iii.), 1078, i., Spitta, C. J. P.
Jesus little children blesses, 191, ii., Buckworth, J.
Jesus lived. He lived for sinners, 734, ii., Midlane, A.
Jesus lives, and so shall I, 599, ii., Jesus lebt, mit ihm auch ich
Jesus lives, and we in Him, 600, i., Jesus lebt, mit ihm auch ich
Jesus lives! henceforth is death, 600, i., Jesus lebt, mit ihm auch ich
Jesus lives; I live with Him, 600, i., Jesus, lebt, mit ihm auch ich
Jesus lives! no longer now, 266, i., Cox, Frances E.; 599, ii., Jesus lebt, mit ihm auch ich
Jesus lives! Thy terrors now Can no longer, Death, appal us, 600, i., Jesus lebt, mit ihm auch ich
Jesus lives! thy terrors now Can, O Death, no more appal us, 266, i., Cox, Frances E.; 600, i., Jesus lebt, mit ihm auch ich
Jesus lives! to Him the throne, 600, i., Jesus lebt, mit ihm auch ich
Jesus lives! With Him shall I, 600, i., Jesus lebt, mit ihm auch ich
Jesus, Lord, I come to Thee, 1204, ii., Van Alstyne (*née* Crosby), Frances J.
Jesus, Lord most great and glorious, 1303, i., Zinzendorf, N. L. von
Jesus, Lord of heaven above, 1233, ii., Waring, Anna L.
Jesus, Lord of life and glory, 273, ii., Cummins, J. J.; 677, ii., Litanies
Jesus, Lord of life and glory, 892, ii., Petersen, J. W.
Jesus, Lord of life eternal (Ἰησοῦς ὁ ζωοδότης), 68, i., Ἀνέστης τριήμερος
Jesus, Lord, our childhood's Pattern, 1276, ii., Whiting, W.
Jesus! Lord! our steps be guiding, 35, ii., Alberti, H.
Jesus, Lord, Thy servants see, 675, ii., Liebster Jesu wir sind hier Deinem Worte nachzuleben
Jesus, Lord, to Thee we sing, 90, ii., Auber, Harriet
Jesus, Lord, we kneel before Thee, 600, i., Jesus, Lord of life and glory, Bend from
Jesus, Lord, we wait on Thee, 1097, i., Stowell, H.
Jesus, Lord, Who hast ascended, 1097, i., Stowell, H.
Jesus, Lover of our souls, 590, ii., Jesu, Lover of my soul
Jesus loves me, this I know, 1234, i., Warner, Anna
Jesus, make my froward heart, 947, ii., Quiet, Lord, my froward heart
Jesus makes my heart rejoice, 500, i., Hayn, Henriette L. von
Jesus, Master, hear my cry, 1055, ii., Shipton, Anna
Jesus, Master of the Feast, 226, i., Christ our Passover for us
Jesus, Master, Whom I serve, 600, i., Jesus, Master, Whose I am
Jesus, Master, Whose I am, 496, ii., Havergal, Frances R.
Jesus, meine Zuversicht, 416, i., German hymnody; 702, i., ii., Luise-Henriette of Brandenburg; 797, ii., Neumeister, E.
Jesus, merciful and mild, 495, ii., Hastings, T.
Jesus, mighty King of [in] Zion, 375, i., Fellows, J.
Jesus, most loving Lord, 1284, ii., Williams, Is.

Jesus, my Advocate in heaven, 606, i., Jones, S. F.
Jesus, my all, my highest good, 10, i., Ach Gott, wie manches Herzeleid
Jesus, my all, to heaven is gone, 216, i., Cennick, J.
Jesus, my chief pleasure, 591, ii., Jesu, meine Freude
Jesus, my chief pleasure, Comfort, 592, i., Jesu meine Freude
Jesus, my eternal trust, 703, i., Luise-Henriette of Brandenburg
Jesus, my everlasting Light, 828, i., O everlasting Light
Jesus, my God, I know His Name, 1238, i., Watts, I.
Jesus, my great High Priest, 605, i., Join all the glorious Names
Jesus, my heart within me burns, 878, i., Palmer, R.
Jesus, my highest treasure, 677, ii., Liscovius [Lischkow], S.
Jesus, my Holy One, 135, i., Bennett, H.
Jesus, my King, Thy kind and gracious sceptre, 960, ii., Richter, C. F.
Jesus, my King! Thy mild and kind control (*tr.* Bomberger), 960, ii., Richter, C. F.
Jesus my Life! Thyself apply, 1261, i., Wesley family, The
Jesus, my Lord, attend, 1262, ii., Wesley family, The
Jesus, my Lord, how rich Thy grace, 453, i., Great God, o'er heaven and earth supreme
Jesus, my Lord, I know His Name, 1238, i., Watts, I.
Jesus, my Lord, Thy nearness does impart, 468, i., Gregor, C.
Jesus, my Lord, was crucified, 165, ii., Bourne, H.
Jesus, my love, my chief delight, 123, i., Beddome, B.
Jesus, my loving Lord, I know, 763, i., Monsell, J. S. B.
Jesus, my only God and Lord, 10, i., Ach Gott, wie manches Herzeleid
Jesus, my Redeemer, lives, 703, i., Luise-Henriette of Brandenburg
Jesus, my Rock, which cannot move, 1094, ii., Stocker, J.
Jesus, my Saviour, bind me fast, 123, i., Beddome, B.
Jesus, my Saviour, full of grace, 568, ii., Ingham, B.
Jesus, my Saviour, I avow, 1094, ii., Stocker, J.
Jesus, my Saviour, is enough, 1284, ii., Williams, W.
Jesus, my Saviour, let me be, 123, i., Beddome, B.
Jesus, my Saviour, look on me, 328, ii., Elliott, Charlotte
Jesus, my Shepherd, Husband, Friend, 539, ii., How sweet the name of Jesus sounds
Jesus, my sorrow lies too deep, 161, ii., Bonar, H.
Jesus, my Strength and Righteousness, 1262, ii., Wesley family, The
Jesus, my Sun, before Whose beams, 838, ii., O Jesu, meine Sonne
Jesus, my sun! before Whose eye (*tr.* Miss Fry), 838, ii., O Jesu, meine Sonne
Jesus-Nam, du höchster Name, 1144, ii., Tersteegen, G.
Jesus, Name of priceless worth, 540, ii., How, W. W.
Jesus, Name of wondrous love, 540, ii., How, W. W.
Jesus' Name shall be our watchword, 1012, ii., Schmolck, B.
Jesus' Name shall ever be, 775, i., Muhlenberg, W. A.
Jesu's name, thou highest name, 1144, ii., Tersteegen, G.
Jesus, near me still abide, 798, i., Neumeister, E.
Jesus never answered "Nay," 734, ii., Midlane, A.
Jesus nimmt die Sünder an, Drum so will ich nicht verzagen (Schlosser), 797, ii., Neumeister, E.
Jesus nimmt die Sünder an! Saget doch dies Trostwort Allen (Neumeister), 670, ii., Lehr, L. F. F.; 797, ii., Neumeister, E.
Jesus, now exalted high, 997, ii., Saviour, Who exalted high
Jesus, O my Lord and God (Jesu, du mein Herr und Gott), 1007, ii., Scheffler, J.
Jesus! O quam dulce nomen, 539, ii., How sweet the name of Jesus sounds
Jesus, O word divinely sweet, 1091, ii., Stennett, J.
Jesus, of my life the living, 532, i., Homburg, E. C.
Jesus of Solyma! God's Son, 914, i., Πρῶτος νόμον ἐνρομαν
Jesus, of Thee we ne'er would tire, 892, i., Peters (*née* Bowly), Mary
Jesus, of what we should approve, 302, i., Diterich, J. S.
Jesus, Omnipotent to save, 544, ii., Hupton, J.
Jesus on the Mount of Olives, 1195, i., Unitarian hymnody
Jesus, on this blessed morn, 236, i., Clarke, S. C.
Jesus, on Thy dying love, 143, ii., Birken, S. von
Jesus, on Whose name I rest, 703, i., Luise-Henriette of Brandenburg
Jesus once for sinners slain, 493, i., Hart, J.
Jesus, one word from Thee, 404, i., Ganse, H. D.
Jesus only! in the shadow, 497, ii., Havergal, Frances R.
Jesus only, when the morning, 784, ii., Nason, E.
Jesus, our best beloved Friend, 764, i., Montgomery, J.
Jesus, our fainting spirits cry, 316, ii., Dunn, R. P.
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Jesus, our Hope, our hearts' Desire, 217, ii., Chandler, J.
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Jesus, our Lord and Master, Thou (Jesu Deus et magister), 1101, ii., Summe Pater, O Creator
Jesus, our Lord, ascend Thy throne, 1240, i., Watts, I.
Jesus, our Lord, how rich Thy grace, 600, ii., Jesus, my Lord, how rich Thy grace
Jesus, our Lord, to Jordan came (*tr.* H. Mills), 226, ii., Christ unser Herr zum Jordan kam
Jesus, our Lord, we look to Thee, 468, i., Gregory, J. G.
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Jesus, our risen King, Glory to Thee we sing, 429, i., Glory to God on high, Let praises fill
Jesus, our Saviour and our Lord, 1097, i., Stowell, H.
Jesus, our Strength, our Hope, 592, ii., Jesu, my Strength, my Hope
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Jesus, plant and root in me, 594, ii., Jesu, shall I never be?
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Jesus, pro me perforatus, 972, i., Rock of ages, cleft for me
Jesus, Prophet of Thy Church, 1097, i., Stowell, H.
Jesus, receive our suppliant cry, 585, i., Jesu, Corona virginum
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Jesus, Redeemer, from on high (Jesu Redemptor omnium, Quem lucis), 229, i., Christe Redemptor omnium Ex Patre
Jesus, Redeemer of mankind, 593, ii., Jesu Redemptor omnium, Perpes corona praesulum
Jesus, Redeemer, Saviour, Lord (C. Wesley), 849, ii., O that Thou would'st the heavens rend
Jesus, Redeemer, Saviour, Lord (Taylor), 1117, i., Taylor, D.
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Jesus, save my dying soul, 494, ii., Hastings, T.
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Jesus, Saviour of my soul, 590, ii., Jesu, Lover of my soul
Jesus, Saviour, once again, 675, ii., Liebster Jesu! du wirst kommen
Jesus, Saviour, pilot me [*us*], 533, i., Hopper, E.
Jesus, Saviour! Thou dost know, 288, ii., Dent, Caroline
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Jesus, seek Thy wandering sheep, 484, i., Happy soul that free from harms; 1263, i., Wesley family, The
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Jesus shall our watchword be, 1012, ii., Schmolck, B.
Jesus shall reign where'er the sun, 455, i., Great God, Whose universal sway; 920, ii., Psalters, English
Jesus shall the watchword be, 1012, ii., Schmolck, B.
Jesus, Shepherd of the sheep, Gracious is, 594, ii., Jesu, Shepherd of the sheep, Thou Thy flock
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Jesus sinners will receive, 758, ii., Missions
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Jesus sinners will receive, When they fall (*tr.* Cronenwett), 797, ii., Neumeister, E.
Jesus soll die Losung sein, 1012, ii., Schmolck, B.

Jesus, Son of Mary, hail, **99**, ii., Ave, plena gratia, cujus
Jesus! Source of life eternal, **532**, i., Homburg, E. C.
Jesus, speak to me in love, **152**, i., Body, G.
Jesus, spotless Lamb of God, **285**, ii., Deck, J. G.
Jesus spreads His banner o'er us, **881**, ii., Park, R.
Jesus, stand among us, **889**, i., Pennefather, W.
Jesus, still lead on, **163**, ii., Borthwick, Jane; **589**, ii., Jesu geh' voran
Jesus, such love and power, **771**, ii., Moule, H. C. G.
Jesus, Sun and Shield art Thou, **162**, i., Bonar, H.
Jesus, Sun of Righteousness, **629**, ii., Knorr von Rosenroth, C.
Jesus, surpassing happiness, **584**, ii., Jesu, corona celsior
Jesus, sweetest love of mine, **585**, ii., Jesu, dulcis amor meus
Jesus, take all the glory, **1262**, ii., Wesley family, The
Jesus, tender Shepherd, Caring for Thine own, **772**, i., Moultrie, G.
Jesus, tender Shepherd, hear me, **316**, i., Duncan (*née* Lundie), Mary
Jesus, tender Shepherd, Seeking for Thine own, **1098**, ii., Streatfeild (*née* Saint), Charlotte
Jesus, that condescending King, **1116**, ii., Taylor, Ann and Jane
Jesus! that Name is love, **602**, ii., Jesus, Thy name I love
Jesus, the all-restoring word, **1261**, i., Wesley family, The
Jesus the ancient faith confirms, **1237**, ii., Watts, I.
Jesus the blessed centre is, **734**, ii., Midlane, A.
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Jesus the Conqueror reigns, **1263**, i., Wesley family, The
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Jesus, the Father's words approve (Jesu, fonte baptizaris), **1101**, ii., **1102**, i., Summe Pater, O Creator
Jesus, the First and Last, **1264**, i., Wesley family, The
Jesus, the Friend of friendless men, **1241**, ii., Waugh, B.
Jesus, the Friend of human kind, **29**, i., Again the Lord of life and light
Jesus, the gift divine I know, **1264**, i., Wesley family, The
Jesus, the glorious martyrs' King (*tr.* Wallace), **958**, ii., Rex gloriose martyrum
Jesus the Good Shepherd is, **920**, ii., Psalters, English; **1265**, ii., Wesley family, The
Jesus, the heavenly Bridegroom, gave, **373**, ii., Fawcett, J.
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Jesus, the Holy One, **135**, i., Bennett. H.
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Jesus, the Lamb of God (Bonar), **602**, i., Jesus, the Christ of God
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Jesus, the Lord, our Righteousness, **952**, ii., Rawson, G.
Jesus the Lord, our souls adore, **306**, i., Doddridge, P.
Jesus, the Lord, Who once on earth, **1288**, ii., With joy we meditate the grace
Jesus, the Name, high over all, **584**, i., Jesu, accept the grateful songs
Jesus, the Name I love so well, **1276**, ii., Whitfield, F.
Jesus, the Name to sinners dear, **584**, i., Jesu, accept the grateful songs
Jesus the only thought of Thee Fills with delight, **588**, ii., Jesu dulcis memoria
Jesus, the rays divine, **526**, ii., Hinsdale (*née* Haddock), Grace W.
Jesus, the risen Saviour, **734**, ii., Midlane, A.
Jesus, the Rock on which we build, **539**, ii., How sweet the name of Jesus sounds
Jesus, the saints' perpetual theme, **283**, i., De Courcy, R.
Jesus, the Shepherd of the sheep, **615**, i., Kelly, T.
Jesus, the sinner's Friend, to Thee, **1260**, ii., Wesley family, The
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Jesus, the Son of God, Who once, **1034**, i., Scottish translations and paraphrases; **1288**, ii., With joy we meditate the grace
Jesus, the soul that trusts in Thee, **734**, ii., Midlane, A.
Jesus! the spacious world was Thine, **1102**, i., Summe Pater, O Creator
Jesus, the spring of joys divine, **1089**, ii., Steele, Anne
Jesus, the virgins' Crown, their Spouse, **585**, i., Jesu, Corona virginum
Jesus, the vision of Thy Face, **686**, i., Lord, at Thy temple we appear
Jesus the Water of Life has given, **1203**, ii., Van Alstyne (*née* Crosby), Frances J.
Jesus, the word bestow, **1061**, i., Sinners, the call obey, The latest call of grace
Jesus, the word of mercy give, **1264**, i., Wesley family, The
Jesus, Thee Thy works proclaim, **1265**, ii., Wesley family, The
Jesus, these eyes have never seen, **877**, ii., Palmer, R.
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Jesus, Thou art my Lord, my God, **526**, ii., Hinsdale (*née* Haddock), Grace W.
Jesus, Thou art nearest, **591**, ii., Jesu meine Freude
Jesus! Thou art the sinner's Friend, **196**, ii., Burnham, R.; **600**, ii., Jesus, my kind and gracious Friend
Jesus, Thou dear redeeming Lord, **1264**, i., Wesley family, The
Jesus! Thou didst a mother choose, **1102**, i., Summe Pater, O Creator
Jesus, Thou everlasting King, **280**, ii., Daughters of Sion, come, behold
Jesus, Thou hast bid us pray, **1261**, i., Wesley family, The
Jesus, Thou hast freely saved us, **1063**, ii., Smith, S. F.
Jesus, Thou holy Lamb of God, **558**, ii., I thirst, Thou wounded Lamb of God
Jesus, Thou holy Son of God (Jesu Redemptor omnium, Summi Parentis), **229**, i., Christe Redemptor omnium Ex Patre
Jesus, Thou joy of loving hearts, **588**, ii., Jesu dulcis memoria; **877**, ii., Palmer, R.
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Jesus, Thou name of power divine, **1276**, ii., Whitfield, F.
Jesus, Thou source of calm repose (*tr.* J. Wesley, *alt.*), **396**, ii., Freylinghausen, J. A.
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Jesus, Thou wast once a child, **403**, i., Gabb, J.
Jesus, Thy blessings are not few, **1238**, i., Watts, I.
Jesus, Thy boundless love to me, **837**, ii., O Jesu Christ, mein schönstes Licht
Jesus, Thy Church with longing eyes, **117**, ii., Bathurst, W. H.
Jesus, Thy far-extended fame, **1263**, i., Wesley family The
Jesus, Thy grace and righteousness (*tr.* J. Wesley, *alt.*), **230**, i., Christi Blut und Gerechtigkeit
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Jesus! Thy perfect righteousness, **230**, i., Christi Blut und Gerechtigkeit
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Jesus, Thy presence we adore, **520**, ii., Hewett, J. W.
Jesus, Thy robe of righteousness, **230**, i., Christi Blut und Gerechtigkeit
Jesus, Thy servants bless, **1265**, ii., Wesley family, The
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Jesus, to my heart most precious, **1168**, i., Thomas of Kempen
Jesus, to Thee I now can fly, **684**, ii., Long have I laboured in the fire
Jesus, to Thee I trembling fly, **119**, i., Bayly, C.
Jesus, to Thee I would look up, **1265**, ii., Wesley family, The
Jesus, to Thee, to Thee I fly, **684**, ii., Long have I laboured in the fire
Jesus, to Thee we fly, **1262**, ii., Wesley family, The
Jesus, to Thee we now can fly, **684**, i., Long have I laboured in the fire
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Jesus, we lift our souls to Thee, 121, i., Beck, T.; 1170, i., Thou, Lord, delights Thy saints to own
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Jesus we now must laud and sing, 4, ii., A solis ortûs cardine Ad usque
Jesus, we on the word depend, 1262, ii., Wesley family, The
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Jesus, we own Thy Sovereign hand, 306, i., Doddridge, P.
Jesus, we rest in Thee, 286, i., Deck, J. G.
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Jesus, Who bought us with His blood, 804, i., Newton, J.
Jesus, Who callest little ones to Thee, 133, i., Bell, C. C.
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Jesus, Who knows full well, 804, i., Newton, J.
Jesus, Who lived above the sky, 681, i., Lo, at noon 'tis sudden night; 1116, ii., 1117, i., Taylor, Ann and Jane
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Jesus, who on His glorious throne, 400, i., From pole to pole let others roam
Jesus, Who our Redemption art, Who in the deep love, 593, i., Jesu, nostra Redemptio, Amor et desiderium
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Jesus, Whom I long for, 1144, ii., Tersteegen, G.
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Joseph wonder how this may be, 209, ii., Carols
Joy and gladness be to king and peasant, 790, i., Neale, J. M.
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Joy dawned again on Easter-day, 95, i., Aurora lucis rutilat
Joy fills our inmost heart to-day, 303, i., Dix, W. C.
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Joy is a [*the*] *fruit that will not grow*, 804, i., Newton, J.
Joy, joy, the Mother comes, 362, i., Faber, F. W.
Joy, my soul! oh, joy attend thee, 395, ii., Freu dich sehr, o meine Seele
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Joy to the followers of the Lord, 114, i., Barbauld (*née* Aikin), Anna L.
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Joy to thee, joy to thee, day of our victory, 790, i., Neale, J. M.
Joy to thee, O queen of heaven, 954, i., Regina coeli aetare
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Joy ye o'er this earth so lovely, 1079, i., Spitta, C. J. P.
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Joyful light of holy glory, 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
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Jubilemus omnes una, **1043**, ii., Sequences
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Judge and revenge [defend] my cause, O Lord (Ps. xliii., Sternhold), **865**, ii., Old Version
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Judge me, O Lord, and prove my ways, **1240**, i., Watts, I.
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Judges who rule the world by laws, **1240**, i., Watts, I.
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Just and devout old Simeon lived (cento by Logan in Scot. Tr. & Para. 1781), **188**, ii., Bruce, M.; **818**, i., Now let Thy servant die in peace; **1034**, i., Scottish translations and paraphrases
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Karàlit kakkanginit (From Greenland's icy mountains, Heber), **739**, i., Missions
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Kindly mother of the Redeemer, **52**, i., Alma Redemptoris mater quae
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King and Redeemer! to Thee be the glory, **426**, ii., Gloria laus et honor
King Eternal and Immortal, **497**, ii., Havergal, Frances R.
King Eternal, King Immortal, **264**, ii., Cousin (*née* Cundell), Anne E.
King eternal, Power unbounded, **27**, i., Aeterne Rex altissime
King Messiah, long expected, **327**, i., Ellerton, J.
King o'er all worlds the Saviour shone, **215**, i., Cawood, J.
King of glory, see before Thee, **1057**, ii., Sieh hier bin ich Ehren König
King of glory set on high, **218**, i., Chapman, R. C.
King of kings, and wilt Thou deign, **775**, i., Muhlenberg, W. A.
King of mercy, King of love, **1206**, i., Vaughan, H.
King of saints, all saints outshining (*tr.* Blew), **1083**, i., Stabat mater dolorosa
King of saints and King of glory, **670**, i., Leeson, Jane E.
King of saints, O Lord incarnate, **986**, i., Sacrosancta hodierae festivitatis praeconia
King of saints, to Whom the number, **327**, i., Ellerton, J.
King Solomon of old, **1117**, i., Taylor, Ann and Jane
King supreme, of power unbounded, **27**, i., Aeterne Rex altissime
King, to Jews and Gentiles given, **1013**, ii., Schmolck, B.
Kingdoms and thrones to God belong, **1240**, i., Watts, I.
Kings shall fall down before Him, **480**, ii., Hail to the Lord's Anointed
Knocking, knocking, who is there, **1096**, ii., Stowe (*née* Beecher), Harriet
Know, my soul, thy full salvation, **599**, i., Jesus, I my cross have taken
Know ye the Lord hath borne away? **1189**, ii., Twells, H.
Komm beug' dich tief, mein Herz und Sinn, **81**, ii., Arnold, G.
Komm du werthes Lösegeld, **866**, ii., Olearius, J. G.
Komm, Gott Schöpfer, heiliger Geist, **414**, i., German hymnody; **704**, i., Luther, M.; **1209**, i., Veni Creator Spiritus, Mentes
Komm, Heiden-Heiland, Lösegeld, **201**, ii., Campanus, J.; **1212**, i., Veni Redemptor gentium
Komm heiliger Geist, Herre Gott, **442**, ii., Goostly Psalmes and Spiritualle Songes; **704**, i., Luther, M.
Komm, heiliger Geist, wahrer Gott, **1248**, i., Weisse, M.
Komm, Himmelsfürst, komm Wunderheld, **1212**, i., Veni Redemptor gentium
Komm, mein Herz, in Jesu Leiden, **417**, i., German hymnody
Komm, o heil'ger Geist, und wehe, **1214**, ii., Veni Sancte Spiritus, Et emitte
Komm, o komm, du Geist des Lebens, **508**, i., Held, H.
Komm Segen aus der Höh, **135**, i., Benigna-Maria of Reuss
Kommt an der Tod, da ich soll ringen, **1249**, i., Weissensee, P. H.
Kommt, Christen, Gottes Huld zu feiern, **674**, ii., Liebich, E.
Kommt her, ihr liebsten Schwesterlein, **514**, i., Herman, N.
Kommt her zu mir, sagt Gottes Sohn, **472**, ii., Grüenwald, G.
Kommt herein, ihr lieben Glieder, **1303**, i., Zinzendorf, N. L. von
Kommt heut an eurem Stabe, **1018**, i., Schubart, C. F. D.
Kommt ihr Christen, kommt und höret, **287**, ii., Denicke, D.
Kommt, Kinder lasst uns gehen, **417**, ii., German hymnody
Kommt, lasst euch den Herren lehren, **287**, ii., Denicke, D.
Kommt, meine Freund, und höret an, **1007**, ii., Scheffler, J.
Kommt, seid gefasst zum Lammesmahl, **12**, ii., Ad coenam Agni providi; **629**, ii., Knorr von Rosenroth, C.
Kommt, Sünder, und blicket dem ewigen Sohne, **1303**, i., Zinzendorf, N. L. von
Kommt, und lasst uns Christum ehren, **411**, i., Gerhardt, P.
Kommt und lasst uns Jesum lehren, **287**, ii., Denicke, D.
Kreuz, wir grüssen dich von Herzen, **988**, ii., Salve crux beata, salve
Kron' und Lohn behertzter Ringer, **1303**, i., Zinzendorf, N. L. von
Kyrie eleison, **704**, ii., Luther, M.

La fontaine dans sa source, **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
Labour ever, late and early, **626**, i., Klopstock, F. G.
Labourers of Christ, arise, **1058**, i., Sigourney (*née* Huntley), Lydia
Labouring and heavy laden, Wanting help in time of need, **678**, ii., Litanies; **763**, i., Monsell, J. S. B.

Labouring and heavy laden, With my sins, O Lord, I roam, **951**, ii., Rankin, J. E.
Laden with guilt and full of fears, **1238**, ii., Watts, I.
Laeta mente canamus Deo nostro, **813**, i., Notker
Laeta vox coeli resonant auras (*tr.* Bingham), **489**, ii., Hark! the glad sound, the Saviour comes
Laeta vox! venit Salvator (*tr.* Macgill), **489**, ii., Hark! the glad sound, the Saviour comes
Laetabundus Bernhardo decantet chorus (Bernard of Clairvaux), **1049**, ii., Sequences
Laetabundus, exultet fidelis chorus: Alleluia, **137**, i., Bernard of Clairvaux; **648**, i., **653**, i., Latin hymnody
Laetare coelum plausibus, **360**, ii., Exultet coelum laudibus
Laetemus gaudiis quos redemit Verbum Patris, **814**, i., Notker
Laetitia in mundo! Dominus nam venit Iesus! **607**, ii., Joy to the world, the Lord is come
Laid in this garden full of bloom, **772**, i., Moultrie, G.
Lamb, for Thy boundless love I praises offer, **397**, i., Freylinghausen, J. A.
Lamb of God, all praise to Thee, **216**, i., Cerne lapsum servulum
Lamb of God, for sinners slain, **1292**, ii., Woodford, J. R.
Lamb of God, I look to Thee, **409**, i., Gentle Jesus, meek and mild
Lamb of God, O Jesus! Thou who (*tr.* in the Ohio Luth. Hyl.), **31**, i., Agnus Dei, qui tollis
Lamb of God, our Saviour, **31**, i., Agnus Dei, qui tollis
Lamb of God, our souls adore Thee, **286**, i., Deck, J. G.
Lamb of God, Thou now art seated, **286**, i., Deck, J. G.
Lamb of God, Thy Father's bosom, **286**, i., Deck, J. G.
Lamb of God, we fall before Thee, **493**, i., Hart, J.
Lamb of God, Who bearest away, **1262**, i., Wesley family, The
Lamb of God, who came from heaven, **164**, ii., Bourdillon (*née* Cotterill), Mary
Lamb of God, who Thee receive (*tr.* J. Wesley, *alt.*), **305**, i., Dober (*née* Schindler), Anna
Lamb of God, who Thee receive (*tr.* in Bickersteth's Ch. Ps.), **305**, i., Dober (*née* Schindler), Anna
Lamb of God, Whose dying love, **636**, ii., Lamb of God, Whose bleeding love
Lamb of God, without blemish (*tr.* in the Ohio Luth. Hyl.), **31**, i., Agnus Dei, qui tollis
Lamb, that hast suffered, and Lion of Judah victorious, **519**, ii., Heusser (*née* Schweizer), Meta
Lamb, the once crucified! Lion, by triumph surrounded (*tr.* Porter), **519**, ii., Heusser (*née* Schweizer), Meta
Lamb, Whose Blood for all men streamed (Jesu Redemptor omnium, Quem lucis, *tr.* R. Campbell), **229**, i., Christe Redemptor omnium Ex Patre
Lament, ye saints, behold your God, **701**, ii., Lugete, pacis angeli
Lamm, das gelitten, und Löwe, der siegreich gerungen, **519**, ii., Heusser (*née* Schweizer), Meta
Lamm und Haupt, das selbst geglaubt (N. L. von Zinzendorf), **506**, ii., Hehl, M. G.
Lamm und Haupt! es sey geglaubt (N. L. von Zinzendorf), **506**, ii., Hehl, M. G.
L'amour me tient asservie, **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
Lamp of our feet, whereby we trace, **116**, i., Barton, B.
Lamp within me! brightly burn and glow (*tr.* Miss Winkworth), **36**, i., Albertini, J. B.
Land of peace, and love, and brightness, **307**, ii., Doudney, Sarah
Land where the bones of our fathers are sleeping, **105**, ii., Bacon, L.
Lands long benighted! the morning is nearing, **969**, i., Robinson, C. S.
Längst suchtest du, mein Geist! ein nahes Wesen, **36**, i., Albertini, J. B.
Lass dich durch nichts erschrecken, **973**, i., Roh, J.
Lass dich Gott, **75**, i., Anton-Ulrich of Brunswick
Lass dich nur Nichts nicht tauren, **379**, i., Flemming, P.
Lass mich dein sein und bleiben, **1040**, ii., Selnecker, N.
Lass mich diese Welt verstehen, **639**, ii., Lange. J. P.
Lass mich nicht in Irrthum fallen, **985**, i., Sacer, G. W.
Lasset ab, ihr meine Lieben, **640**, i., Lasset Klag und Trauern fahren
Lasset uns den Herren preisen, **631**, i., Koltsch, C. J.
Lasset uns mit Jesu ziehen, **143**, ii., Birken, S. von
Lasst mich geh'n, lasst mich geh'n, **627**, i., Knak, G. F. L.
Lasst uns alle fröhlich sein, **639**, ii., Langhans, U.
Lasst uns mit Lust und Freud aus Glauben singen, **512**, ii., Herbert, P.
Lasst uns mit süssen Weisen, **301**, ii., Dilherr, J. M.
Last night I lay a-sleeping, **735**, ii., Millard, J. E.
Last of creation's days, **1279**, ii., Whytehead, T.
Last Sunday of the work-day year, **763**, i., Monsell, J. S. B.
Laud, love, and praise, and honour, **447**, ii., Graces
Laud, O Sion, thy Salvation, **663**, ii., Lauda Sion Salvatorem
Laud, O Syon, thy Salvation (*tr.* Chambers), **663**, ii., Lauda Sion Salvatorem
Laud thy Saviour, Sion praise Him, **663**, ii., Lauda Sion Salvatorem
Laud we the saints most sweet, **382**, ii., Fortem virili pectore
Laud your King and Saviour, **525**, ii., Hiller, P. F.
Lauda mater ecclesia (Odo of Cluny), **28**, i., Aeterni Patris Unice; **645**, i., **646**, i., Latin hymnody
Lauda Sion Salvatorem (Thomas of Aquino), **22**, ii., Adoro Te devote, latens Deitas; **344**, i., English hymnody; **413**, ii., German hymnody; **649**, ii., **650**, i., Latin hymnody; **973**, ii., **974**, i., Roman Catholic hymnody; **1042**, i., **1049**, ii., **1167**, ii., Sequences
Lauda Syon Salvatorem, **902**, ii., Praise Jehovah, bow before Him
Laudantes triumphantem Christum, **814**, i., Notker
Laudate pueri dominum, laudate nomen domini, te deum laudamus, te dominum confitemur, **1120**, **1125**, i., Te Deum laudamus
Laude celebri dignum mater ecclesia, **814**, i., Notker
Laude condignissima dies annua reddit, **814**, i., Notker
Laude dignum sanctum canat Otmarum, **813**, i., Notker
Lauded be Thy name for ever, **528**, ii., Hogg, J.
Laudes canamus mortui (*tr.* Biggs), **1244**, ii., We sing the praise of Him Who died
Laudes Christo redempti voce modulemur, **814**, i., Notker
Laudes Crucis attollamus, **15**, i., Adam of St. Victor; **649**, i., **662**, ii., Latin hymnody
Laudes Deo concinat orbis ubique totus, **648**, i., Latin hymnody; **812**, ii., **813**, i., Notker
Laudes Deo perenni Auctori redemptionis, **814**, i., Notker
Laudes Domino nostra concinat harmonia, **814**, i., Notker
Laudes Salvatori voce modulemur supplici, **649**, i., Latin hymnody; **813**, i., Notker
Laudum quis carmine unquam praevalet, **814**, i., Notker
Launch out into the deep, **700**, i., Loy, M.
Launch thy bark, mariner, **1069**, i., Southey (*née* Bowles), Caroline A.
Laurelled with the stole victorious (*tr.* Neale), **1095**, i., Stola regni laureatus
Laurenti, David magni martyr, **813**, i., Notker
Laus devota mente Choro concinente, **1043**, ii., Sequences
Laus jucunda, lux insignis, **705**, i., Lux jucunda, lux insignis
Laus sit Domino sine fine (*tr.* Bingham), **904**, ii., Praise to God, immortal praise
Laus tibi Christe, cui sapit, quod videtur, **648**, i., Latin hymnody; **813**, i., Notker
Laus tibi, Christe, Patris optimi Nate . . . . Quem coelitus, **814**, i., Notker
Laus tibi, Christe, Patris optimi Nate . . . . Qui hodie, **814**, i., Notker
Laus tibi, Christe, Qui es Creator et Redemptor, **814**, i., Notker
Laus tibi, Christe, Qui humilis homo mundo apparens, **814**, i., Notker
Laus tibi sit, o fidelis Deus, **813**, i., Notker
Lavacra puri gurgitus, **809**, ii., Non abluunt lymphae Deum
Lay the precious body In the quiet grave, **763**, i., Monsell, J. S. B.
Lay to Thy hand, O God of grace, **839**, i., O Jesus, still, still shall I groan
Lead, kindly light, amid the encircling gloom (Newman), **183**, ii., Brooke, S. A.; **631**, i., Kolbe, F. W.; **803**, i., Newman, J. H.; **1253**, i., Welsh hymnody
Lead me not into temptation, **1265**, ii., Wesley family, The
Lead me to Jesus, lead me to Jesus, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
Lead me to Thy peaceful manger, **976**, i., Roman Catholic hymnody
Lead, Saviour, lead, amid the encircling gloom, **669**, i., Lead, kindly Light, amid the encircling gloom
Lead Thou, Lord, and bid us follow, **468**, i., Gregory, J. G.
Lead us, great teacher Paul, in wisdom's ways (Egregie doctor Paule), **93**, ii., Aurea luce et decore roseo
Lead us, Heavenly Father, lead us, **321**, ii., Edmeston, J.
Lead us, O Father, in the paths of peace, **195**, ii., Burleigh, W. H.
Lead us with Thy gentle sway, **167**, i., Bowring, Sir J.
Leaning on Thee, my Guide, my Friend, **328**, ii., Elliott, Charlotte

Leave all to God, **75**, ii., Anton-Ulrich of Brunswick
Leave God to order all thy ways, **796**, ii., Neumark, G.
Leave me, dear ones, to my slumber, **214**, i., Cary, Alice
Leave, my soul, the shades of darkness, **1014**, ii., Schmücke dich, o liebe Seele
Leave to his sovereign sway (*tr.* J. Wesley), **126**, i., Befiehl du deine Wege
Leave us not comfortless, **257**, i., Conder, J.
Leaves have their times to fall, **509**, ii., Hemans (*née* Browne), Felicia D.
Lebwohl! die Erde wartet dein, **985**, i., Sachse, C. F. H.
Lebwohl will ich dir geben, **511**, ii., Herberger, V.
Led by a Father's gentle hand, **117**, ii., Bathurst, W. H.
Led by a mighty arm, **383**, i., Forti tegente brachio
Led by the God of truth and grace, **165**, ii., Bourne, H.
Legis figuris pingitur, **360**, ii., Exite filiae Sion, Regis pudicae virgines
Lengthening shadows darkly falling, **218**, ii., Charlesworth, V. J.
Les cieux instruisent, **936**, ii., Psalters, French
Less than the least of all, **764**, ii., Montgomery, J.
Lessons sweet of spring returning, **613**, i., Keble, J.
Lest the Comer tarry long, **569**, ii., Instantis adventum Dei
Let all below in concert sing, **248**, ii., Come let us join our friends above
Let all creation praise our God, **514**, i., Herman, N.
Let all folke with ioye clap hãds ãd reioyce (Ps. xlvii., Kethe), **1022**, ii., Scottish hymnody
Let all men know that all men move, **1185**, ii., Trench, R. C.
Let all men praise the Lord, **280**, i., Darling, T.
Let all men praise the Lord, In worship lowly bending (*tr.* A. Novello), **963**, i., Rinkart, M.
Let all men rejoice By Jesus restored, **1263**, i., Wesley family, The
Let all mortal flesh keep silence, **1057**, ii., Σιγησάτω πᾶσα σὰρξ βροτεία
Let all on earth their voices raise, **360**, ii., Exultet coelum laudibus
Let all on earth with songs rejoice, **360**, ii., Exultet coelum laudibus
Let all our hearts rejoice (*tr.* Miss Fry), **1127**, ii., Vom Himmel kam der Engel Schaar
Let all our tongues be one, **1238**, i., Watts, I.
Let all that are to mirth inclined, **211**, ii., Carols
Let all that breathe, Jehovah praise, **1264**, ii., Wesley family, The
Let all the earth her King adore, **760**, i., Missum Redemptorem polo
Let all the earth their voices raise, **1240**, i., Watts, I.
Let all the heathen writers join, **1240**, i., Watts, I.
Let all the just to God with joy, **800**, i. (Ps. xxxiii.), New Version
Let all the lands with shouts of joy (Ps. lxvi.), **800**, ii., New Version
Let all the listening world attend (Ps. xlix.), **800**, ii., New Version
Let all the world confess from heaven (*tr.* Blew), **30**, ii., Agnoscat omne saeculum
Let all the world in every corner sing, **347**, i., English hymnody; **512**, i., Herbert, G.
Let all the world with prayer and praise (*tr.* Pearson), **255**, ii., Concinat orbis cunctus, Alleluya
Let all together praise our God, **514**, i., Herman, N.
Let all who truly bear, **1262**, i., Wesley family, The
Let Alverna's holy mountain (*tr.* Caswall), **271**, ii., Crucis Christi mons Alvernae
Let avarice, from shore to shore, **1092**, i., Stennett, S.
Let bitter words no more be known, **1238**, ii., Watts, I.
Let bolder hearts the strife require, **422**, i., Gill, T. H.
Let children hear the mighty deeds, **1240**, i., Watts, I.
Let children proclaim their Saviour and King, **1264**, ii., Wesley family, The
Let children to their God draw near, **378**, i., Fleet, J. G.
Let Christian faith and hope dispel (Anon. *alt.*), **188**, ii., Bruce, M.; **817**, ii., Now let our souls ascend above; **1034**, ii., Scottish translations and paraphrases
Let Christians grateful hymns of praise, **1224**, i., Victimae Paschali
Let darkness vanish from the heavens now, **578**, ii., Jam toto subitus vesper eat polo
Let Dãvid, Lord, a constant place (Ps. cxxxii.), **801**, i., New Version
Let dogs delight to bark and bite, **1239**, ii., Watts, I.
Let earth and heaven combine, **1262**, i., Wesley family, The
Let earth and skies rejoicing sing (*tr.* Chambers), **1137**, ii., Tellus acaethra jubilant
Let earth be glad and joyful sing, **360**, ii., Exultet coelum laudibus
Let earthly monarchs titles gain, **1224**, i., Victis sibi cognomina
Let earthly tyrants title claim, **1224**, i., Victis sibi cognomina
Let everlasting glories crown, **1238**, i., Watts, I.
Let every age and nation own (*tr.* Neale), **30**, ii., Agnoscat omne saeculum
Let every creature join, **1240**, i., Watts, I.
Let every heart exulting beat, **361**, i., Exultet cor praecordiis
Let every heart rejoice and sing, **1235**, i., Washburn, H.S.
Let every mortal ear attend, **1238**, i., Watts, I.
Let every tongue Thy goodness speak, **1240**, i., Watts, I.
Let every voice for praise awake, **281**, ii., Davis, T.
Let followers of the Apostles' faith, **817**, ii., Now let our souls ascend above
Let Gentiles raise the thankful lay (*tr.* Neale), **887**, i., Paule, doctor egregie
Let glory be to God on high, **425**, ii., Gloria in excelsis
Let go the whore of Babilon, **345**, i., English hymnody; **443**, i., Goostly Psalmes and Spiritualle Songes
Let God arise, and then His foes (Ps. lxviii., Sternhold), **865**, ii., Old Version
Let God arise in all His might, **1240**, i., Watts, I.
Let God be blest, be praised, and be thanked, **444**, ii., Gott sei gelobet und gebenedeiet
Let God be praised, blessed and uplifted, **444**, ii., Gott sei gelobet und gebenedeiet
Let God, the God of battle, rise (Ps. lxviii.), **800**, ii., New Version
Let God the Father live, **1238**, i., Watts, I.
Let God, the mighty God, **1263**, ii., Wesley family, The
Let God, Who comforts the distrest, **1263**, ii., Wesley family, The
Let hearts and tongues unite, **804**, i., Newton, J.
Let heaven arise, let earth appear (Watts, *recast*), **816**, ii., Now let a spacious world arise; **1031**, ii., Scottish translations and paraphrases
Let heaven rejoice and earth be glad, **357**, ii., Εὐφραινέσθωσαν οἱ οὐρανοί
Let heaven resound with praises, **360**, ii., Exultet coelum laudibus
Let heaven with acclamations ring, **361**, i., Exultet coelum laudibus
Let Him embrace my soul and prove, **1238**, i., Watts, I.
Let Him to Whom we now belong, **1262**, i., Wesley family, The
Let Israel to the Prince of Peace, **726**, i., Messiah! at Thy glad approach
Let Jubil trumpets blow, and hearts in rapture flow, **564**, i., In dulci jubilo singet und sit vro
Let love through all your actions run, **1239**, ii., Watts, I.
Let love weep,—It cometh (*tr.* Miss Warner), **634**, ii., Krummacher, F. A.
Let me alone another year, **672**, i., Let me alone this only year
Let me be Thine for ever, My gracious (*tr.* Loy), **1040**, ii., Selnecker, N.
Let me but hear my Saviour say, **1238**, i., Watts, I.
Let me close, let me close, **627**, i., Knak, G. F. L.
Let me flee, let me flee, **627**, i., Knak, G. F. L.
Let me go! ah, let me go, **627**, i., Knak, G. F. L.
Let me go, let me go, Jesus face to face to know (*tr.* Mrs. Ashley), **627**, i., Knak, G. F. L.
Let me go, let me go, Lord to me (*tr.* Mrs. Spaeth), **627**, i., Knak, G. F. L.
Let me go, the day is breaking, **764**, ii., Montgomery, J.
Let me learn of Jesus, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
Let me suffer, let me drain, **541**, i., Howitt (*née* Botham), Mary
Let me with light and truth be blest (Ps. xliii.), **800**, i., New Version
Let mortal tongues attempt to sing, **1238**, i., Watts, I.
Let my soul beneath her load, **960**, i., Richter, C. F.
Let my tongue the mystery sing (*tr.* Wallace), **879**, i., Pange lingua gloriosi corporis mysterium
Let names of strife no more, **672**, ii., Let party names no more
Let no tears to-day be shed, **402**, i., Funeri ne date planctum
Let not such a thought e'er pain thee (*tr.* J. Kelly), **412**, i., Gerhardt, P.
Let not the wise his [their] wisdom boast, **1264**, i., Wesley family, The
Let not your hearts be troubled now, **672**, ii., Let not your hearts with anxious thoughts
Let not your hearts—'tis Jesus speaks, **672**, ii., Let not your hearts with anxious thoughts
Let not your hearts with anxious thoughts, **968**, ii., Robertson (of Edinburgh), W.; **1034**, ii., Scottish translations and paraphrases

Let nothing make thee sad or fretful (*tr.* Miss Winkworth), **379**, i., Flemming, P.
Let now all honour due be done (*tr.* Hunt), **4**, ii., A solis ortûs cardine Ad usque
Let ocean's waves tumultuous rise, **888**, ii., Pearce, S.
Let old things pass away (*tr.* Caswall), **986**, i., Sacris solemniis juncta sint gaudia
Let other cities strive, which most (O sola magnarum urbium, *tr.* in the Primer, 1706), **946**, ii., Quicumque Christum quaeritis
Let others boast how strong they be, **1238**, i., Watts, I.
Let others boast their ancient line, **272**, ii., Cruttenden, R.
Let others in their wealth delight, **763**, i., Monsell, J. S. B.
Let our choir new anthems raise, **465**, ii., Greek hymnody; **1182**, i., Τῶν ἱερῶν ἀθλοφόρων
Let our choir with voice sonorous (*tr.* Littledale), **1229**, ii., Vox sonora nostri chori
Let our chorus' voice sonorous (*tr.* Wrangham), **1229**, ii., Vox sonora nostri chori
Let our hymns of prayer ascending, **902**, i., Powell, T. E.
Let our loud song of praise arise, **977**, ii., Roscoe, W.
Let party names no more The Christian world, **121**, ii., Beddome, B.
Let party names no more be known, **571**, i., Irons, J.
Let plenteous grace descend on those, **803**, i., Newton, James
Let reason vainly boast her power, **615**, i., Kelly, T.
Let saints below join saints above, **248**, ii., Come, let us join our friends above
Let saints on earth in concert sing, **248**, ii., Come, let us join our friends above
Let saints on earth their anthem raise, **41**, ii., All hail the power of Jesus' Name
Let saints on earth their voices raise, **672**, ii., Let saints on earth their anthems raise
Let sighing cease and woe (*tr.* Blew), **577**, i., Jam desinant suspiria
Let sinners saved give thanks and sing, **615**, ii., Kelly, T.
Let sinners take their course, **1240**, i., Watts, I,
Let songs of praises fill the sky, **264**, i., Cotterill, T.
Let such as feel oppression's load, **90**, i., Attend and mark the solemn fast
Let such as would with Wisdom dwell, **1034**, i., Scottish translations and paraphrases
Let thankful worlds confess from heaven (*tr.* Chambers), **30**, ii., Agnoscat omne saeculum
Let the beasts their breath resign, **1061**, i., Sinners, turn; why will ye die?
Let the children come, Christ said, **502**, ii., Hearn, Marianne
Let the choir devoutly bring (*tr.* Pearson), **954**, ii., Regnantem sempiterna per saecula susceptura
Let the Church new anthems raise, **1182**, i., Τῶν ἱερῶν ἀθλοφόρων
Let the Church new anthems sing, **1182**, i., Τῶν ἱερῶν ἀθλοφόρων
Let the Church sing Alleluia (*tr.* Littledale), **49**, i., Alleluia nunc decantet
Let the departing law's weak sanctions cease, **285**, i., Debilis cessent elementa legis
Let the earth now praise the Lord, **507**, ii., Held, H.
Let the elders praise the Lord, **1145**, ii., Thank and praise Jehovah's Name
Let the land mourn through all its coasts, **574**, i., It is the Lord, behold His hand
Let the old leaven be purged out (*tr.* C. B. Pearson), **1306**, ii., Zyma vetus expurgetur
Let the redeemed give thanks and praise, **1265**, i., Wesley family, The
Let the round world with songs rejoice, **360**, ii., Exultet coelum laudibus
Let the saints all rejoice and exult in their King, **1031**, i., Scottish hymnody
Let the seventh angel sound on high, **1238**, i., Watts, I.
Let the solemn organ blow, **450**, ii., Grateful notes and numbers bring
Let the splendour of Thy word, **287**, ii., Denicke, D.
Let the still air rejoice, **895**, ii., Pierpont, J.
Let the voice of glad thanksgiving, **397**, ii., Fröhlich soll mein Herze springen
Let the waves of blessing roll, **734**, ii., Midlane, A.
Let the whole creation cry, **183**, ii., Brooke, S. A
Let the whole race of creatures lie, **1238**, i., Watts, I.
Let the whole world chant and sing (*tr.* Plumptre), **255**, ii., Concinat orbis cunctus, Alleluya
Let the world their virtue boast, **1261**, ii., Wesley family, The
Let them neglect Thy glory, Lord, **1238**, i., Watts, I.
Let there be light, Jehovah said, **161**, ii., Bonar, H.
Let this our solemn Feast (*tr.* Chambers), **986**, i., Sacris solemniis juncta sint gaudia
Let Thy grace, Lord, make me [*us*] *lowly*, **442**, i., Goode, W.
Let Thy light on me be shining (*tr.* R. Massie), **132**, ii., Bei dir Jesu, will ich bleiben
Let Thy own voice, O Father, say, **708**, i., Macdonald, G.
Let Thy Spirit, Lord, descending, **483**, ii., Hankinson, T. E.
Let truth and spotless faith be thine (*tr.* in the German Songster, 1798), **530**, i., Hölty, L. H. C.
Let tyrants take their haughty names, **1224**, i., Victis sibi cognomina
Let us adore the eternal Word, **1238**, i., Watts, I.
Let us adore the grace that seeks, **804**, i., Newton, J.
Let us all in chorus sing (*tr.* Singleton), **204**, i., Cantemus cuncti melodum nunc, Alleluia
Let us all in concert sing (*tr.* Alford), **204**, i., Cantemus cuncti melodum nunc, Alleluia
Let us all in God rejoice (*tr.* Loy), **640**, i., Langhans, U.
Let us all rejoice together, **608**, i., Jubilemus omnes una
Let us all with gladsome voice, **640**, i., Langhans, U.
Let us all with grateful praises, **493**, i., Hart, J.
Let us arise and watch by night, **809**, i., Nocte surgentes vigilemus omnes
Let us arise and watch ere dawn of light, **809**, i., Nocte surgentes vigilemus omnes
Let us arise from night and slumber waking, **809**, i., Nocte surgentes vigilemus omnes
Let us awake our joys, **625**, i., Kingsbury, W.
Let us be glad, and no more sad, **821**, ii., Nun freut euch lieben Christengemein
Let us by faith draw nigh, **544**, ii., Hurditch, C. R.
Let us celebrate this day, Christ the Lord's nativity, **230**, ii., Christi hodierna celebremus natalitia
Let us devoutly pay, **322**, ii., Eia recolamus laudibus piis digna
Let us duly magnify, **351**, ii., Epiphaniam Domino canamus gloriosam
Let us fam'd acts and triumphs sing, **993**, ii., Sanctorum meritis inclita gaudia
Let us hence, on high ascending (*tr.* Russell), **143**, ii., Birken, S. von
Let us His praise unfold, **383**, i., Forti tegente brachio
Let us join, 'tis God commands, **244**, i., Come, and let us sweetly join
Let us keep steadfast guard, **956**, i., Rerum Creator optime
Let us keep the feast, **328**, ii., Elliott, Emily E. S.
Let us now with Christ be dying, **143**, ii., Birken, S. von
Let us pray, the Lord is willing, **117**, ii., Bateman, H.
Let us proclaim the martyrs' bliss, **994**, i., Sanctorum meritis inclita gaudia
Let us raise our grateful [*gladsome*] *voices*, **186**, i., Brown-Borthwick, R.
Let us rejoice in Christ the Lord, **804**, i., Newton, J.
Let us rise in early morning (Ὀρθρίσωμεν ὄρθρου βαθέος, *tr.* Neale), **62**, ii., Ἀναστάσεως ἡμέρα
Let us sing how martyrs bled (Christo profusum sanguinem, *tr.* Wallace), **25**, i., Aeterna Christi munera Et martyrum victorias
Let us sing with one accord, **1175**, ii., Thrupp, Dorothy A.
Let us that fellowes be the glorious joyes sound out, **993**, ii., Sanctorum meritis inclita gaudia
Let us, the scholars of Christ's school, **359**, ii., Ex more docti mystico
Let us the sheep in Jesus named, **811**, ii., Not unto us, but to Thy Name
Let us this present corpse inter, **822**, i., Nun lasst uns den Leib begraben
Let us unite to bless the Lord, **234**, ii., Clapham, J. P.
Let us with a gladsome mind (Ps. 136, Milton), **737**, i., Milton, J.; **752**, ii., Missions; **902**, ii., Praise, O praise our God and King; **918**, ii., Psalters, English
Let us with a gladsome mind (Stanley), **1087**, ii., Stanley, A. P.
Let us with a joyful mind, **737**, i., Milton, J.
Let us with hearts renewed (*tr.* Caswall), **986**, i., Sacris solemniis juncta sint gaudia
Let us with lowly voice, **664**, ii., Laudes Salvatori voce modulemur supplici
Let who will in thee rejoice, **387**, i., Franck, J.
Let whosoever will enquire, **1035**, i., Scudder, Eliza
Let Zion and her sons rejoice, **1240**, i., Watts, I.
Let Zion in her King rejoice, **1240**, i., Watts, I.
Let Zion in her songs record, **623**, i., Kent, J.
Let Zion's sons and daughters say (*tr.* Porter), **829**, i., O filii et filiae, Rex coelestis, Rex gloriae
L'Eternel est ma part, **392**, i., French hymnody
Levons-nous, frères, **392**, ii., French hymnody
Licht vom Licht, erleuchte mich, **1012**, ii., Schmolck, B.
Lie down, frail body, here, **161**, ii., Bonar, H.

Lie open, soul! around thee press, 1196, ii., Unitarian hymnody
Liebe, die du mich zum Bilde (Scheffler), 416, ii., German hymnody; 827, ii., O du Liebe meiner Liebe
Liebe und ein Kreuz dazu, 375, i., Feneberg, J. M.
Liebet Gott, o lieben Leut, 512, ii., Herbert, P.
Liebster Jesu in den Tagen, 316, i., Dunn, Catherine H.
Liebster Jesu, liebstes Leben, 892, ii., Petersen, J. W.
Liebster Jesu wir sind hier, Dich und Dein Wort anzuhören, 237, ii., Clausnitzer, T.
Liebwerther, süsser Gottes-Wille, 1144, ii., Tersteegen, G.
Life and strength of all Thy servants (Te splendor et Virtus Patris), 1177, i., Tibi Christe, splendor Patris
Life from the dead, eternal life, 734, ii., Midlane, A.
Life is a shade, my days, 269, ii., Crosman, S.
Life is a span, a fleeting hour, 1090, i., Steele, Anne
Life is real! Life is earnest, 685, i., Longfellow, H. W.
Life is the hour that God hath given, 1238, i., Watts, I.
Life is the time to serve the Lord (Watts), 1034, i., Scottish translations and paraphrases; 1238, i., Watts, I.
Life of Ages, richly poured, 604, ii., Johnson, S.
Life of our life, and light of all our seeing!, 1035, i., Scudder, Eliza
Life of the world, come down, 447, ii., Graces
Life of the world, I hail Thee, 990, ii., Salve mundi salutare
Life of the world unfailing (*tr.* A. M. Morgan), 987, ii., Salus aeterna, indeficiens mundi vita
Life often seems so dreary, 1078, ii., Spitta, C. J. P.
Life-light waneth to an end, 238, i., Clephane, Elizabeth C.
Life's course must recommence to-day (*tr.* Miss Cox), 1100, i., Sturm, C. C.
Lift heart, and hands, and voice (*tr.* Miss Cox), 963, ii., Rinkart, M.
Lift heart and voice above, 771, ii., Moule, H. C. G.
Lift high a festal canticle, 280, i., Darling, T.
Lift my soul, thy voice harmonious (*tr.* Mercer?), 913, ii., Prome vocem, mens, sonoram
Lift not thou the wailing voice, 304, i., Doane, G. W.
Lift the gospel banner, 446, i., Gough, B.
Lift the strain of high thanksgiving, 327, i., Ellerton, J.
Lift thine eyes from hence to heaven, 982, i., Russell, A. T.
Lift thy longing eyes to heaven, 982, i., Russell, A. T.
Lift thy song among the nations, 422, i., Gill, T. H.
Lift up, lift up your heads, ye gates (*tr.* G. Moultrie), 1248, ii., Weissel, G.
Lift up my soul to Thee, O Lord, 321, ii., Edeling, C. L.
Lift up the Advent strain, 569, ii., Instantis adventum Dei
Lift up thyself, my soul, 29, ii., Ἄγε μοι ψυχὰ
Lift up to God the voice of praise, 1232, ii., 1233, i., Wardlaw, R.
Lift up ye saints your joyful heads, 1230, i., Wach auf, wach auf, du sichre Welt
Lift up your heads, eternal gates (Ps. xxiv., *alt.*), 800, i., New Version
Lift up your heads, eternal gates, 901, ii., Pott, F.
Lift up your heads, rejoice, 706, i., Lynch, T. T.
Lift up your heads, ye gates, and wide, 764, i., Montgomery, J.
Lift up your heads, ye gates of light, 269, i., Croly, G.
Lift up your heads, ye gates, your golden hinges move, 1105, i., Swain, J.
Lift up your heads, ye mighty gates, 1248, ii., Weissel, G.
Lift up your hearts to things above, 1263, i., Wesley, family, The
Lift up your songs, ye thankful, 303, i., Dix, W. C.
Lift up your voice and thankful sing, 725, ii., Merrick, J.
Lift up yourselves, ye joyous strains, 1016, i., Schöner, J. G.
Lift your eyes of faith, and see, 1262, i., Wesley family, The
Lift your glad voices in triumph on high, 1233, ii., Ware, H., jun.
Lift your heads, ye friends of Jesus, 1263, ii., Wesley family, The
Light after darkness, Gain after loss, 497, ii., Havergal, Frances R.
Light and Comfort of my soul, 1203, ii., Van Alstyne (*née* Crosby), Frances J.
Light hath arisen, we walk in its brightness, 162, i., Bonar, H.
Light in the darkness, sailor, day is at hand, 150, i., Bliss, P.
Light of gladness, Beam divine (*tr.* Bright), 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Light of heaven's eternal day! (*tr.* Russell), 629, ii., Knorr von Rosenroth, C.
Light of life, celestial Fire, 676, i., Light of life, seraphic Fire
Light of life so softly shining, 162, i., Bonar, H.
Light of Light, enlighten me, 1012, ii., Schmolck, B.
Light of Light! illumine me, 1012, ii., Schmolck, B.
Light of the anxious heart, Jesu Thou dost appear (*tr.* Newman), 705, i., Lux alma Jesu mentium
Light of the anxious heart, Jesus, Thy suppliants cheer (*tr.* Campbell), 705, i., Lux alma Jesu mentium
Light of the Gentile nations, 387, i., Franck, J.
Light of the Gentile race, 165, ii., Bourne, H.
Light of the Gentile world, 387, i., Franck, J.
Light of the Immortal Father's glory, 139, i., Bethune, G. W.; 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Light of the lonely pilgrim's heart, 288, i., Denny, Sir E.
Light of the soul, O Saviour blest, 705, i., Lux alma Jesu mentium
Light of the troubled heart, Jesus, Thy suppliants cheer (*tr.* Campbell), 705, i., Lux alma Jesu mentium
Light of the world, for ever, ever shining, 162, i., Bonar, H.
Light of the world, O shine on us, 269, ii., Cross (*née* Cambridge), Ada
Light of the world, shine on our souls, 141, ii., Bickersteth, E.
Light of the world, we hail Thee, 763, i., Monsell, J. S. B.
Light of the world! Whose kind and gentle care, 117, ii., Bateman, H.
Light of them that sit in darkness, 856, i., O'er those gloomy hills of darkness
Light that from the dark abyss, 143, ii., Birks, E. B.; 678, ii., Litanies
Light the Gentile world to lighten, and thy glory Israel, 1294, i., Wordsworth, C.
Light up this house with glory, Lord, 492, i., Harris, J.
Light waits for us in heaven, 214, i., Cary, Alice
Lightly bound my bosom, ringing, 398, i., Fröhlich soll mein Herze springen
Light's abode, celestial Salem, 579, ii., Jerusalem luminosa
Light's glittering dawn bedecks the sky (*tr.* Neale, *alt.*), 95, i., Aurora lucis rutilat
Light's glittering morn bedecks the sky (*tr.* Neale), 94, ii., 95, i., Aurora lucis rutilat
Light's very morn its beams displays (*tr.* Chambers), 95, i., Aurora lucis rutilat
Like a river glorious Is God's perfect peace, 497, ii., Havergal, Frances R.
Like as a Father his own children loves, 698, i., Lord's (The) Prayer
Like as the hart doth breathe [*pant*] *and bray* (Ps. xlii., Hopkins), 865, ii., Old Version
Like Christ, have ye to blood or death, 131, ii., Behold what witnesses unseen
Like faithful Abraham's holy child (*tr.* R. Campbell), 872, i., Opprobriis, Jesu, satur
Like Israel's hosts to exile driven, 1233, ii., Ware, H., jun.
Like mist on the mountains, 707, ii., McCheyne, R. M.
Like morning when her early breeze, 765, i., Moore, T.
Like Noah's weary dove, 775, i., Muhlenberg, W. A.
Like shadows gliding o'er the plain, 1119, i., Taylor, John
Like sheep we went astray, 1238, i., Watts, I.
Like to the damask rose you see, 944, i., Quarles, F.
Like wind the Spirit gently blows, 979, ii., Row, T.
Lingua mea, dic trophaea virginis puerperae, 1202, i., Ut jucundas cervus undas aestuans desiderat
Linquunt tecta Magi, 652, i., Latin hymnody
Listen, sinner, mercy hails you, 954, i., Reed, A.
Listen! the Master beseecheth, 941, ii., Punshon, W. M.
Listen to those happy voices, 700, i., Loy, M.
Little beams of rosy light, 1204, i., Van Alstyne (*née* Crosby), Frances J.
Little children, all draw near, 1227, ii., Vom Himmel hoch da komm ich her
Little children, God above, 1143, ii., Tersteegen, G.
Little flock, be not afraid (*tr.* D. T. Morgan), 1103, i., Summi pusillus grex Patris
Little flowers of martyrdom (Salvete flores martyrum), 947, i., Quicumque Christum quaeritis
Little raindrops feed the rill, 1058, i., Sigourney (*née* Huntley), Lydia
Little travellers Zionwards, 322, i., Edmeston, J.
Little vessels on life's waters, 575, i., Jackson, E. H.
Live on the field of battle, 799, i., Nevin, E. H.
Living Bread from heaven, 966, i., Rist, J.
Living, but in midst of death (Mitten wir im Leben sind), 721, ii., Media vita in morte sumus
Living or dying, Lord, I would be Thine, 16, ii., Adams (*née* Flower), Sarah

Lo, a loving Friend is waiting, **1280**, ii., Wigner, J. M.
Lo! a multitude appearing, **1008**, ii., Schenk, H. T.
Lo, a voice from heaven hath said, **952**, ii., Rawson, G.
Lo, at noon 'tis sudden night, **1116**, ii., **1117**, i., Taylor, Ann and Jane
Lo, before our longing eyes (Ecce panis angelorum), **664**, i., Lauda Sion Salvatorem
Lo! Christ is risen this day, and brings (*tr.* Hewett), **1104**, ii., Surrexit Christus hodie
Lo, Creation springs to birth, **358**, ii., Everett, J.
Lo! Day is sped! Heart, mind, and head, **289**, i., Der Tag ist hin, Mein Geist und Sinn
Lo! death's bonds are riven, **1072**, i., Spener, P. J.
Lo! evening's shades to sleep invite (*tr.* Buckoll), **512**, ii., Herbert, P.
Lo, fainter now lie spread the shades of night, **320**, i., Ecce jam noctis tenuatur umbra
Lo! far from under Persic skies (En Persici ex orbis sinu), **947**, i., Quicumque Christum quaeritis
Lo! for the joy before Him set, **131**, ii., Behold what witnesses unseen
Lo! from highest heaven (*tr.* Russell), **973**, i., Roh, J.
Lo, from the desert homes, **823**, ii., Nunc suis tandem novus e latebris
Lo, from the Eastern hills the Lord, **613**, ii., Keble, J.
Lo! God is here! Him day and night, **444**, i., Gott ist gegenwärtig
Lo, God is here! Let us adore, **443**, ii., Gott ist gegenwärtig
Lo, God, our God, has come, **162**, i., Bonar, H.
Lo! God to heaven ascendeth, **984**, ii., Sacer, G. W.
Lo, He comes, let all adore Him, **615**, i., Kelly, T.
Lo He comes! Whom every nation, **1294**, ii., Wordsworth, C.
Lo! He comes with clouds descending—st. ii., *See the universe in motion* (Bridges), **181**, ii., Bridges, M.; **682**, i., Lo! He comes with clouds descending, Once for favoured sinners slain
Lo! He comes with clouds descending! Hark! the trump, **247**, ii., Come, immortal King of Glory
Lo! He comes with clouds descending, Once for favoured sinners slain (C. Wesley), **264**, i., Cotterill, T.; **727**, ii., Methodist hymnody
Lo! He comes with pomp victorious (Anon.), **682**, i., Lo! He comes with clouds descending, Once for favoured sinners slain
Lo! He cometh, countless trumpets (Cennick), **216**, i., Cennick, J.; **681**, i., Lo! He comes with clouds descending, Once for favoured sinners slain
Lo, He Whom earth, and sea, and sky (*tr.* Chambers, 1852), **944**, ii., Quem terra, pontus, aethera
Lo, heaven and earth, and sea and air (*tr.* Miss Winkworth), **525**, ii., Himmel, Erde, Luft und Meer
Lo! her heart with anguish rending (*tr.* Blew), **1083**, i., Stabat mater dolorosa
Lo hills and mountains shall bring forth (Ps. lxxii.), **800**, ii., New Version
Lo! how sweet it is to see (*tr.* Arnot), **776**, ii., Müller, M.
Lo, I behold the scattering shades, **1237**, i., Watts, I.
Lo, I come to do Thy will, **924**, i., Psalters, English
Lo in Gethsemane's dark shade, **442**, i., Goode, W.
Lo, in mid heaven the angel flies, **982**, i., Russell, A. T.
Lo, in the East a star appears, **263**, ii., Cotterill, T.
Lo! in the East the golden morn appearing, **1077**, i., Spitta, C. J. P.
Lo, in the last of days behold, **856**, ii., Ogilvie, J.; **1034**, i., Scottish translations and paraphrases
Lo in the last of days foretold, **682**, ii., Lo in the last of days behold
Lo in the latter days behold, **682**, ii., Lo in the last of days behold
Lo, in Thy hand, **32**, ii., Ah, whither should I go
Lo! Israel's gracious Shepherd stands, **1038**, i., See Israel's gentle Shepherd stands
Lo it comes with stealthy feet, **300**, ii., Dies irae, dies illa
Lo, Jesus stands with open arms, **1298**, i., Ye wretched, hungry, starving poor
Lo, like a bride in pure array, **1188**, ii., Tuttiett, L.
Lo, loudly hath the voice proclaimed (En clara vox redarguit), **1229**, i., Vox clara ecce intonat
Lo! man and beast are sleeping, **822**, ii., Nun ruhen alle Wälder
Lo! my choice is now decided, **1144**, i., Tersteegen, G.
Lo, my Shepherd's hand divine, **725**, ii., Merrick, J.
Lo, near the throne at God's right hand, **360**, i., Exalted high at God's right hand
Lo, night and clouds and darkness wrapped, **820**, ii., Nox, et tenebrae, et nubila
Lo! Night's deep shades are scattered wide (*tr.* Buckoll), **760**, ii., Möckhel, J. F.
Lo, now doth rise the golden light (Lux ecce surgit aurea), **821**, i., Nox, et tenebrae, et nubila
Lo, now is come the fit, accepted time, **321**, i., Ecce tempus idoneum
Lo, now is our accepted day, **320**, ii., Ecce tempus idoneum
Lo, now the melting shades of night are ending, **320**, i., Ecce jam noctis tenuatur umbra; **819**, ii., Now, when the dusky shades of night, retreating
Lo, now the shadowy clouds of night are flying, **320**, i., Ecce jam noctis tenuatur umbra
Lo! now the victory's gained me, **985**, i., Sacer, G. W.
Lo, on a mount a tree doth stand, **115**, ii., Barth, C. G.
Lo! on the inglorious tree (*tr.* Blew), **87**, ii., Aspice, infami Deus ipse ligno
Lo, passed through heaven's portals, **355**, ii., Es zieht ein stiller Engel
Lo! round the throne a glorious band, **360**, i., Exalted high at God's right hand.
Lo! round the throne at God's right hand, **360**, i., Exalted high at God's right hand
Lo, sea and land their gifts outpour, **1060**, ii., Singleton, R. C.
Lo! steals apace the welcome tide, **331**, i., En tempus acceptabile
Lo! steep and thorny is the road, **194**, i., Bürde, S. G.
Lo, summer comes again, **897**, ii., Plumptre, E. H.
Lo sweetly sounds the deep-toned Alleluia, **320**, ii., Ecce pulchra canorum resonet voce Alleluia
Lo the angels' food descending, **664**, i., Lauda Sion Salvatorem
Lo, the angels' Food is given (Ecce panis angelorum), **664**, i., Lauda Sion Salvatorem
Lo, the Baptist's herald-cry, **606**, ii., Jordanis oras praevia
Lo, the bread which angels feedeth (cento in the Hymnary), **663**, ii., Lauda Sion Salvatorem
Lo, the Bread which angels feedeth, Made the food the pilgrim (Ecce panis angelorum), **664**, i., Lauda Sion Salvatorem
Lo, the Bread which angels feedeth (Ecce panis angelorum, *tr.* Chambers), **664**, i., Lauda Sion Salvatorem
Lo! the bright, the rosy morning, **904**, ii., Praise to Thee, Thou great Creator
Lo the day of Christ's appearing, **519**, i., Heu! Heu! mala mundi vita
Lo, the day of God is breaking, **1055**, i., Sherwin, W. F.
Lo, the day of rest declineth, **967**, i., Robbins, C.
Lo, the day of wrath awaketh, **300**, i., Dies irae, dies illa
Lo the day of wrath, that day, **300**, i., Dies irae, dies illa
Lo the day of wrath, the day, **300**, i., Dies irae, dies illa
Lo the day, that day of ire, **300**, ii., Dies irae, dies illa
Lo the day, the day of dooming, **300**, i., Dies irae, dies illa
Lo the Day, the Day of Life, **519**, i., Heu! Heu! mala mundi vita
Lo, the day the Lord hath made, **713**, ii., Mant, R.
Lo! the desert-depths are stirred, **606**, ii., Jordanis oras praevia
Lo, the dim shadows of the night are waning, **320**, i., Ecce jam noctis tenuatur umbra
Lo! the faith which crossed the ocean, **1291**, i., Wolcott, S.
Lo, the Father hears our prayer (*tr.* Calverley), **92**, i., Audimur: almo Spiritus
Lo! the firmament doth bear, **379**, ii., Floods of waters high in air; **563**, i., Immense coeli Conditor
Lo! the Fount of earth's salvation, **777**, i., Mundi salus affutura
Lo, the Gentiles bend the knee, **1068**, ii., Sons of men, behold from far
Lo! the golden light arises (Lux ecce surgit aurea), **821**, i., Nox, et tenebrae, et nubila
Lo, the golden light is peering (Lux ecce surgit aurea), **820**, ii., Nox, et tenebrae, et nubila
Lo, the golden sun is shining (Lux ecce surgit aurea), **820**, ii., Nox, et tenebrae et nubila
Lo! the great Herald's voice, **606**, ii., Jordanis oras praevia
Lo, the lilies of the field, **504**, i., Heber, R.
Lo! the mid-day beam of life (Mitten wir im Leben sind), **721**, ii., Media vita in morte sumus
Lo, the mighty God appearing, **442**, i., Goode, W.
Lo the Mother standeth fearful (*tr.* Chambers), **1083**, ii., Stabat mater dolorosa
Lo! the pilgrim Magi Leave their royal halls, **677**, i., Linquunt tecta Magi principis urbis
Lo! the Prophet sent before, **606**, ii., Jordanis oras praevia
Lo, the Sacrifice atoning, **772**, i., Moultrie, G.
Lo! the voice of Jesus, **357**, ii., Evans, A. E.
Lo, the voice of one that crieth (*tr.* Blew), **234**, i., Clamantis ecce vox sonans

Lo the Word from God proceedeth (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
Lo! the world from slumber risen, **777**, i., Mundi renovatio
Lo! they were, and they are, and shall be, **1095**, ii., Stone, S. J.
Lo, 'tis the heavenly army, **288**, i., Denny, Sir E.
Lo, to us a child is born, **1172**, ii., Threlfall, Jeannette
Lo! unto us a child is born, **1156**, i., The race that long in darkness pined
Lo, upon the Altar lies (Ecce panis angelorum), **664**, i., Lauda Sion Salvatorem
Lo! what a cloud of witnesses, **131**, i., Behold what witnesses unseen
Lo, what a glorious Corner Stone, **1240**, i., Watts, I.
Lo, what a glorious sight appears (Watts), **1034**, i., Scottish translations and paraphrases
Lo, what a thrilling voice sounds forth (*tr.* Chambers), **1228**, ii., Vox clara ecce intonat
Lo, what an entertaining sight, **1240**, i., Watts, I.
Lo, what the reverend prophet seers of old (*tr.* Chambers), **948**, i., Quod chorus vatum venerandus olim
Lo, when the Spirit of our God, **1269**, i., When God of old came down from heaven
Lo, where a crowd of pilgrims' toil, **114**, i., Barbauld (*née* Aikin), Anna L.
Lo, where that spotless Lamb for sin provided, **1099**, i., Stryker, M. W.
Lo! with this morning's dawning ray, **401**, i., Frühmorgens da die Sonn aufgeht
Lo ye, the fitting time is this, **321**, i., Ecce tempus idoneum
Lo Zion droops; in vain, in vain, **1138**, i., Temperance hymnody
Lob, Ehr, und Preis dem höchsten Gott, **324**, ii., Ein feste Burg ist unser Gott
Lob, Ehre, Preis und Dank sei dir, **525**, ii., Hiller, P. F.
Lob Gott getrost mit singen, **973**, i., Roh, J.
Lob sei dem allmächtigen Gott, **1247**, ii., Weisse, M.
Lob sei dir, treuer Gott und Vater, **725**, i., Mentzer, J.
Lob sey Gott, der den Frühling schafft, **402**, i., Funk, G. B.
Lob sey Gott, der den Morgen, **402**, i., Funk, G. B.
Lob und Ehr mit stettem Dankopfer, **1248**, i., Weisse, M.
Lobe den Herren, den mächtigen König der Ehren, **417**, ii., German hymnody; **791**, i., Neander, J.
Lobe den Herren, o meine Seele, **416**, ii., German hymnody
Lobet den Herren, alle die ihn fürchten (Gerhardt), **411**, i., Gerhardt, P.; **683**, ii., Lobet den Herren, denn er ist sehr freundlich
Lobet den Herren, denn er ist sehr freundlich (Anon.), **411**, i., Gerhardt, P.
Lobjauchzt und mehret Gottes Ruhm, **1098**, i., Strauss, V. F. von
Lobt den Herrn! die Morgensonne, **886**, ii., Patzke, J. S.
Lobt Gott, ihr Christen alle gleich, **514**, i., Herman, N.
Lobt Gott, ir Christen allen, **443**, i., Goostly Psalmes and Spirituall Songes
Lone amidst the dead and dying, **706**, ii., Lyte, H. F.
Lonely in her virgin home, **893**, ii., Phillimore, G.
Long as I live, I'll bless Thy Name, **1240**, i., Watts, I.
Long as I live I'll sing the Lamb, **1093**, ii., Stevens, J.
Long as the darkening cloud abode, **959**, ii., Richards, G.
Long ere the lofty skies were spread, **1238**, ii., Watts, I.
Long had the nations sat, **130**, i., Behold the Prince of peace
Long hast thou wept and sorrowed (*tr.* Miss Borthwick), **519**, ii., Heusser (*née* Schweizer), Meta
Long hath the night of sorrow reigned, **249**, i., Come, let us to the Lord our God
Long have I heard the joyful sound, **1238**, i., Watts, I.
Long have I sat beneath the sound, **1238**, i., Watts, I.
Long have I viewed, long have I thought, **810**, ii., Norris, J.
Long have I walked this dreary road, **1098**, ii., Strong, N.
Long have we heard the joyful sound, **684**, ii., Long have I sat beneath the sound
Long have we sat beneath the sound, **684**, ii., Long have I sat beneath the sound
Long in the spirit-world my soul had sought (*tr.* Miss Winkworth), **36**, i., Albertini, J. B.
Long of restful peace forsaken, **709**, i., Mackellar, T.
Long plunged in sorrow I resign (*tr.* Cowper), **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
Long time the fallen human race (*tr.* Chandler), **941**, i., Pulsum supernis sedibus
Long unafflicted, undismayed, **837**, i., O how I love Thy holy word
Look back! 'tis time I marked the road, **261**, i., Congreve, G. T.
Look down, my soul, on hell's domain, **983**, ii. Ryland, J.
Look down, O Lord, from heaven behold (*tr.* Miss Cox), **10**, i., Ach Gott vom Himmel, sieh darein
Look down, O Lord, in love on these, **138**, i., Bertram, R. A.
Look from Thy sphere of endless day, **190**, i., Bryant W. C.
Look on me Thy servant fall'n, **216**, i., Cerne lapsum servulum
Look, poor sinner, look to Calvary, **734**, ii., Midlane, A.
Look to Jesus! yes, I may, **261**, i., Congreve, G. T.
Look unto Christ, ye nations; own, **428**, ii., Glory to God, and praise, and love
Look up, look up, my soul, still higher, **357**, ii., Evans, A. E.
Look up, my soul, to Christ thy joy, **1003**, ii., Schade, J. C.
Look up, my soul, with cheerful eye, **1090**, i., Steele, Anne
Look up to heaven, the industrious sun, **1294**, ii., Wordsworth, W.
Look upon me, Lord, I pray thee, **1057**, ii., Sieh hier bin ich Ehren König
Look with an eye of pity down (Beddome), **832**, ii., O God of Zion, from Thy throne
Look, ye saints, the sight is glorious, **270**, ii., Crown Him with many crowns; **614**, ii., Kelly, T.
Looking from this vale of sadness (*tr.* Miss Burlingham), **150**, i., Blick aus diesem Erdenthale
Looking unto Jesus, **269**, i., Crewdson (*née* Fox), Jane
Loquentem exaudivi (*tr.* Macgill), **556**, ii., I heard the voice of Jesus say
Lord, a better heart bestow, **118**, i., Bathurst, W. H.
Lord, a happy child of Thine, **1233**, ii., Waring, Anna L.
Lord, a little band and lowly, **1054**, i., Shelly (*nés* Jackson), Martha E.
Lord, a Saviour's love displaying, **499**, ii., Hawkins, E.
Lord, a whole long day of pain (*tr.* Miss Winkworth), **940**, i., Puchta, C. R. H.
Lord, all my heart is fixed on Thee, **1004**, ii., Schalling, M.
Lord Almighty, God of nations, **310**, ii., Dread Jehovah! God of nations
Lord, am I precious in Thy sight, **422**, i., Gill, T. H.
Lord, am I Thine, entirely Thine?, **281**, i., Davies, S.
Lord, and am I yet alive?, **1261**, ii., Wesley family, The
Lord and Father, great and holy, **431**, ii., God and Father, great and holy
Lord and Father of creation, **213**, ii., Carpenter, J. E.
Lord and God of heavenly powers, **530**, ii., Holy, holy, holy Lord, Ever be Thy Name adored; **1068**, ii., Sons of God, triumphant rise
Lord, and is Thine anger gone?, **1261**, ii., Wesley family, The
Lord! appoint me not a place with the wicked, **1110**, i., Syriac hymnody
Lord, as a family we meet, **379**, i., Fletcher, S.
Lord, as Thou wilt, deal Thou with me (*tr.* Cronenwett), **142**, ii., Bienemann, C.
Lord, as Thou wilt, so do with me (*tr.* G. Walker), **142**, ii., Bienemann, C.
Lord, as Thou wilt, whilst Thou my heart (*tr.* Russell), **142**, ii., Bienemann, C.
Lord, as to Thy dear Cross we flee, **474**, ii., Gurney, J. H.
Lord, as we put our trust in Thee, **686**, i., Lord, as to Thy dear Cross we flee
Lord, at this closing hour, **377**, ii., Fitch, E. T.
Lord, at Thy feet we sinners lie, **186**, ii., Browne, S.; **686**, i., Lord, at Thy feet a sinner lies
Lord, at Thy mercy-seat, Humbly I fall, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
Lord, at Thy mercy-seat we bow, **133**, ii., Bell, C. D.
Lord, at Thy table I behold, **1091**, ii., Stennett, J.
Lord, at Thy word the constant sun, **474**, ii., Gurney, J. H.
Lord! at Whose word all life came forth (Hominis superne Conditor), **896**, ii., Plasmator hominis Deus
Lord, attend us with Thy blessing, **688**, ii., Lord, dismiss us with Thy blessing
Lord, be my Judge! and Thou shalt see (Ps. xxvi., Hopkins), **865**, i., Old Version
Lord, be my Judge, for I have trod, **613**, ii., Keble, J.
Lord, be Thou our Strength in weakness, **982**, i., Russell, A. T.
Lord, be Thy Cross before our sight (*tr.* Miss Winkworth, *alt.*), **853**, ii., O Welt, sieh hier dein Leben
Lord, before Thy presence come, **1119**, i., Taylor, John
Lord, before Thy throne we bend, **166**, i., Bowdler, J.

Lord, behold us few and weak, **615**, ii., Kelly, T.
Lord, behold us with Thy blessing (Buckoll), **688**, i., Lord, dismiss us with Thy blessing; **937**, i., Public School hymn-books
Lord, bid the light arise, **118**, i., Bathurst, W. H.
Lord, bow Thine ear to my request (Ps. lxxxvi., Hopkins), **865**, ii., Old Version
Lord! bring me to resign (*tr.* Kinchen), **472**, ii., Grünbeck (*née* Naverofsky), Esther
Lord, by Thy word deliverance work, **353**, i., Erhalt uns, Herr, bei deinem Wort
Lord, cause Thy face on us to shine, **263**, ii., Cotterill, T.
Lord, cease the hate of wicked men (Ps. vii.), **865**, i., Old Version
Lord Christ! I give Thee praises, **631**, ii., Kolross, J.
Lord Christ, into Thy hands, **957**, i., Rest from thy labour, rest
Lord Christ, my Master dear, **1095**, ii., Stone, S. J.
Lord Christ, our living Joy art Thou (*tr.* Blew), **1187**, i., Tu Christe nostrum gaudium
Lord Christ, reveal Thy holy Face (*tr.* Jacobi), **1281**, i., Wilhelm of Sachse-Weimar
Lord Christ the eternal Father's Only begotten Son, **271**, i., Cruciger (*née* von Meseritz), Elisabethe
Lord, come away, Why dost Thou stay?, **348**, i., English hymnody; **1118**, ii., Taylor, Jeremy
Lord, comes this bidding strange to us?, **422**, i., Gill, T. H.
Lord, deliver, Thou canst save, **380**, i., Follen (*née* Cabot) Eliza L.
Lord, dependent on Thy promise, **762**, ii., Monsell, J. S. B.
Lord, didst Thou die, but not for me?, **272**, ii., Cruttenden, R.
Lord, dismiss us with Thy blessing, Bid us all depart (Hawker), **499**, i., Hawker, R.; **687**, ii., Lord dismiss us with Thy blessing
Lord, dismiss us with Thy blessing; Fill our hearts (Fawcett), **253**, i., Come, Thou soul-transforming Spirit; **373**, ii., Fawcett, J.; **686**, ii., Lord, dismiss us with Thy blessing
Lord, dismiss us with Thy blessing, Guide us in, **688**, i., Lord, dismiss us with Thy blessing
Lord, dismiss us with Thy blessing, Thanks for mercies (Buckoll), **688**, i., Lord, dismiss us with Thy blessing; **937**, i., Public School hymn-books
Lord, do Thou Thy grace impart, **690**, ii., Lord if Thou Thy grace impart
Lord, dost Thou ne'er Thy servant bless?, **422**, i., Gill, T. H.
Lord, dost Thou say, ask what thou wilt, **562**, i., If Solomon for wisdom prayed
Lord, ere the heavenly seed is sown, **793**, ii., Needham, J.
Lord, enrich us with Thy blessing, **687**, ii., Lord, dismiss us with Thy blessing, Fill our hearts
Lord, ever show Thy blessed face, **1060**, ii., Singleton, R. C.
Lord, fill me with an humble fear, **592**, i., Jesu, my Saviour, Brother, Friend
Lord, for ever at Thy side (Ps. 131, Montgomery), **921**, i., Psalters, English
Lord, for the mercies of the night, **717**, ii., Mason, J.
Lord, for Thee I daily cry, **994**, i., Sandys, G.
Lord, for Thee my soul is thirsting (*tr.* R. Massie), **667**, i., Lavater, J. C.
Lord, for Thy Name's sake! such the plea, **257**, i., Conder, J.
Lord, for Thy servant David's sake, **432**, i., God in His temple let us meet
Lord, forbid that e'er such error, **985**, i., Sacer, G. W.
Lord, forgive me day by day, **372**, ii., Father, Son, and Spirit, hear
Lord, from out Thy glorious skies (*tr.* Is. Williams), **942**, ii., Quae gloriosum tanta coelis evocat
Lord, from Thee, what grace and glory, **421**, i., Gill, T. H.
Lord, from these trembling souls of ours, **422**, ii., Gill, T. H.
Lord, from this time we cry to Thee, **381**, ii., Ford, C. L.
Lord, from Thy unexhausted store (Ps. lxv.), **800**, ii., New Version
Lord, from Whom all blessings flow, **372**, i., Father, Son, and Spirit, hear
Lord, give me light to do Thy work, **162**, i., Bonar, H.
Lord, give Thy judgments to the King (Ps. lxxii., Hopkins), **865**, ii., Old Version
Lord, give us of that fervent love, **1060**, ii., Singleton, R. C.
Lord, go with us, and we go, **270**, i., Crosswell, W.
Lord, go with us, grant Thy blessing, **688**, ii., Lord, dismiss us with Thy blessing
Lord, God Almighty, Everlasting Father, **1277**, i., Whiting, W.
Lord God Almighty, Who hearest all, **1173**, ii., Thring, G.
Lord God, by Whom all change is wrought, **442**, ii., Gill, T. H.
Lord God, in Thee confiding, **771**, i., Moule, H.
Lord God my Saviour, day and night (Ps. 88, J. C. Hare), **924**, i., Psalters, English
Lord God, now open wide Thy heaven, **624**, ii., Kiel, T.
Lord God of endless love, **468**, ii., Gregory, J. G.
Lord God of health, the Hope and Stay (Ps. lxxxviii., Hopkins), **865**, ii., Old Version
Lord God of hosts, to Thee we raise (*tr.* Anderson, 1847), **1134**, i., Te Deum laudamus
Lord God of might, in reverence lowly (*tr.* Mrs. Findlater, *alt.*), **844**, i., O Majestät! wir fallen nieder
Lord God of morning and of night, **876**, ii., Palgrave, F. T.
Lord God of my salvation, **706**, ii., Lyte, H. F.
Lord God of old, Who wentest, **422**, ii., Gill, T. H.
Lord God of our salvation, **1186**, i., Tritton, J.
Lord, God, Omnipotent, **1064**, ii., Smith, W. C.
Lord God, the Holy Spirit, come, **632**, i., Komm heiliger Geist, Herre Gott
Lord God, the Strength and Stay of all, **1181**, ii., Toke, Emma
Lord God, Thee praise do we, **1134**, i., Te Deum laudamus
Lord God, Thy face and word of grace, **836**, i., O Herre Gott, dein göttlich Wort
Lord God, Thy praise we sing, Lord God (*tr.* R. Massie), **1134**, i., Te Deum laudamus
Lord God, Thy praise we sing, To Thee (*tr.* in the Morav. H. B., 1789), **1132**, ii., Te Deum laudamus
Lord God, to Thee we pray, **439**, ii., God save the King, **542**, i., Hull, W. W.
Lord God, to Thee we raise, **1134**, i., Te Deum laudamus
Lord God, we all give praise to Thee, **293**, ii., Dicimus grates tibi, summe rerum
Lord God, we worship Thee, **386**, ii., Franck, J.
Lord God, what do I see and hear, **455**, i., Great God, what do I see and hear
Lord God, what records of Thy love, **763**, i., Monsell, J. S. B.
Lord! grant a new-born heart to me, **799**, i., Neuss, H. G.
Lord, grant Thy servants grace (*tr.* in the Morav. H. B., 1801), **833**, ii., O Gott, du frommer Gott
Lord, grant Thy Spirit's mighty power, **545**, i., Hurditch, C. R.
Lord, hast Thou made me know Thy ways?, **373**, ii., Fawcett, J.; **490**, ii., Hark the voice of love and mercy
Lord have mercy, Pity take, **678**, ii., Litanies
Lord, have mercy! Christ have mercy! **635**, i., Kyrie eleison
Lord, have mercy when we pray, **689**, i., Lord, have mercy when we strive
Lord, hear me, grant my sorrows boon, **233**, ii., Churton, E.
Lord, hear my cry, regard my prayer (Ps. lxi.), **800**, ii., New Version
Lord, hear my prayer, and let my cry, **622**, i., Kennedy, B. H.
Lord, hear my prayer and my complaint (Ps. cxliv.), **866**, i., Old Version
Lord, hear my prayer, and to my cry (Ps. cxliii.), **801**, i., New Version
Lord, hear my prayer, bow down Thine ear, **572**, i., Irons, J. W.
Lord, hear my prayer, hark the plaint (Ps. cxliii., Norton), **866**, i., Old Version
Lord, hear my suppliant prayer, **233**, ii., Churton, E.
Lord, hear the voice of my complaint, Accept my secret—st. ii. *Thou in the morn* (Ps. v.), **800**, i., New Version
Lord, hear the voice of my complaint, Accept my secret—st. ii. *Thou in the dawn,* **233**, ii., Churton, E.
Lord, hear the voice of my complaint, To my request (Ps. lxiv.), **800**, ii., New Version
Lord, hear the voice of my complaint, To Thee I now (*tr.* Miss Winkworth), **31**, ii., Agricola, J.
Lord, hear the voice of my request (Ps. xxvii.), **865**, i., Old Version
Lord, hear Thy people pray, **468**, i., Gregory, J. G.
Lord, help us as we hear, **1116**, ii., Taylor, Ann and Jane
Lord, help us as we sing, **1054**, i., Shelly (*née* Jackson), Martha E.
Lord, help us on Thy word to feed, **498**, i., Hart, J.
Lord, how delightful 'tis to see (Watts), **221**, i., Children's hymns; **1239**, ii., Watts, I.
Lord, how divine Thy comforts are, **1238**, i., Watts, I.
Lord, how fast the minutes fly, **876**, ii., Palgrave, F. T.

Lord, how long, how long shall I, 827, i., O disclose Thy lovely face
Lord, how oft I have offended, 386, ii., Franck, J.
Lord, how secure my conscience was, 1238, i., Watts, I.
Lord, how shall I be meeting, 1280, i., Wie soll ich dich empfangen?
Lord, how shall I receive Thee (*tr.* R. Massie), 1280, i., Wie soll ich dich empfangen?
Lord, how the troublers of my peace, 1176, ii., Thy promise, Lord, is perfect peace
Lord, I address Thy heavenly throne, 1065, ii., So new-born babes desire the breast
Lord, I adore Thy gracious will, 1264, i., Wesley family, The
Lord, I am come, Thy promise is my plea (J. Newton), 76, ii., Approach, my soul, the mercy seat
Lord, I am not lofty-minded, 622, i., Kennedy, B. H.
Lord, I am Thine; but Thou wilt prove, 368, ii., Father of all, my soul defend
Lord, I am Thine, entirely Thine, 281, i., Davies, S.
Lord, I am vile, conceived in sin, 1055, i., Shew pity, Lord; O Lord, forgive
Lord, I ascribe it to Thy grace, 1239, ii., Watts, I.
Lord, I believe Thou wilt forgive, 1265, ii., Wesley family, The
Lord, I believe Thy every word, 1261, ii., Wesley family, The
Lord, I believe Thy mercy's power, 1264, i., Wesley family, The
Lord, I believe; Thy power I own, 1295, i., Wreford, J. R.
Lord, I believe Thy precious blood (*tr.* J. Wesley), 130, ii., Christi Blut und Gerechtigkeit
Lord, I believe Thy work of grace, 1261, ii., Wesley family, The
Lord, I believe were sinners more (*tr.* J. Wesley), 130, ii., Christi Blut und Gerechtigkeit
Lord, I cannot let Thee go, 804, i., Newton, J.
Lord, I cannot seek Thee, 242, ii., Coles, V. S. S.
Lord, I come, Thy grace adoring, 1006, i., Scheffler, J.
Lord, I daily call on Thee, 922, ii., Psalters, English
Lord, I delight in Thee, 983, ii., Ryland, J.
Lord, I delight to find my place, 442, i., Goode, W.
Lord, I despair myself to heal, 1261, i., Wesley family, The
Lord, I feel a carnal mind, 1183, i., Toplady, A. M.
Lord, I have called on Thee; for Thou (Ps. 17, Churton), 233, ii., Churton, E.
Lord, I have found it good for me, 1240, i., Watts, I.
Lord, I have sinned, but O forgive, 706, ii., Lyte, H. F.
Lord, I have sinned, but pardon me, 514, ii., Hernaman (*née* Ibotson), Claudia F.
Lord, I have trusted in Thy name (*tr.* H. Mills), 955, i., Reissner, A.
Lord, I know Thy grace is nigh me, 404, i., Ganse, H. D.
Lord, I lift my soul to Thee, 622, i., Kennedy, B. H.
Lord, I look to Thee for all, 706, ii., Lyte, H. F.
Lord, I never will deny Thee, 491, ii., Harland, E.
Lord, I read of tender mercy, 1190, i., Tymms, T. V.
Lord, I thank Thee for Thy grace, 283, i., De Courcy, R.
Lord, I to Thee commit my way, 563, i., Immortal spirit! wake, arise
Lord, I was blind, I could not see, 719, ii., Matson, W. T.
Lord, I will bless Thee all my days, 1240, i., Watts, I.
Lord, I would come to Thee, 495, i., Hastings, T.
Lord, I would dwell with Thee, 1081, ii., Spurgeon, C. H.
Lord, I would count each moment Thine, 89, i., At length this restless heart is still
Lord, I would stand with thoughtful eye, 706, ii., Lyte, H. F.
Lord, I would still and patient be, 628, ii., Knapp, A.
Lord, I would own Thy tender care, 1117, i., Taylor, Ann and Jane
Lord, if at Thy command, 1265, ii., Wesley family, The
Lord, if he sleepeth, he shall sure do well, 789, ii., Neale, J. M.
Lord, if on earth the thought of Thee, 483, i., Hammond, W.; 685, i., Long have I sought for happiness
Lord, if our dwelling-place Thou art, 422, ii., Gill, T. H.
Lord, if our land be great and free, 1097, i., Stowell, H.
Lord, if Thou Thy grace impart (Ps. 131, C. Wesley), 921, i., Psalters, English
Lord, in ceaseless contemplation, 1275, i., While my Jesus I'm possessing
Lord, in heaven, Thy dwelling-place, 167, i., Bowring, Sir J.
Lord, in humble, sweet submission, 279, i., Daniel, R. T.
Lord in love and mercy save us, 1108, ii., Symington, A. J.
Lord, in mercy grant us peace (Verleih uns Frieden gnädiglich), 276, i., Da pacem, Domine
Lord, in mine agony of pain, 529, ii., Holme, T.
Lord! in the fulness of my might, 1288, ii., With sin I would not make abode
Lord, in the holy hour of even, 526, i., Hincks, T.
Lord, in the morning Thou shalt hear, 1240, i., Watts, I.
Lord, in the morning when we rise, 289, ii., Des Morgens wenn ich früh aufsteh
Lord, in the strength of grace, 1264, i., Wesley family, The
Lord, in the temple of Thy grace, 1090, i., Steele, Anne
Lord, in the watches of the night, 186, i., Brown-Borthwick, R.
Lord, in Thee I place my trust, 585, i., Jesu, deine tiefe Wunden
Lord, in these dark and dismal days, 317, i., Dwight, T.
Lord, in these days of humblest prayer, 816, i., Now are the days of humblest prayer
Lord in this awful fight with sin, 422, ii., Gill, T. H.
Lord, in this blest and hallowed hour, 364, ii., Far from my thoughts, vain world, depart
Lord, in this dark and stormy day, 1097, i., Stowell, H.
Lord, in this sacred hour, 191, ii., Bulfinch, S. G.
Lord, in this, Thy mercy's day, 1283, ii., Williams, Is.
Lord, in Thy mercy and Thy grace (Verleih uns Frieden gnädiglich), 276, i., Da pacem, Domine
Lord, in Thy mercy hear our cry, 1097, i., Stowell, H.
Lord, in Thy Name we spread the sail, 195, i., Burgess, G.
Lord, in Thy people Thou dost dwell, 422, ii., Gill, T. H.
Lord, in Thy sacred hour, 191, ii., Bulfinch, S. G.
Lord, in Thy truth Thy church delights, 1274, i., While for Thy saints who poured abroad
Lord, in Thy wrath reprove me not (Ps. vi., Sternhold), 865, i., Old Version
Lord, in Thy wrath Thou thinkest yet, 572, i., Irons, W. J.
Lord in Whom I live and move, 623, i., Kennedy, B. H.
Lord, in Whose eternal counsels, 242, ii., Coles, V. S. S.
Lord, incline my wandering heart, 123, i., Beddome, B.
Lord, is it finished? God of grace, 1181, i., To whom but Thee, O God of grace
Lord, it belongs not to my care, 118, ii., Baxter, R.; 783, ii., My whole, though broken heart, O Lord
Lord, it is not for us to care, 783, ii., My whole, though broken heart, O Lord
Lord, it is not life to live, 483, ii., Happiness, thou lovely name
Lord, it is sweet to rest, 488, ii., Gregory, J. G.
Lord Jesu, blessed Prince of Peace, 319, ii., Ebert, J.
Lord Jesu, by Thy passion, 680, i., Littledale, R. F.
Lord Jesu Christ, I cry to Thee (*tr.* Russell), 31, ii., Agricola, J.
Lord Jesu Christ, our Lord most dear (*tr.* Miss Winkworth, *alt.*), 507, i., Heinrich of Laufenburg
Lord Jesu Christ, the living bread, 965, ii., Rist, J.
Lord Jesu Christ, the Prince of Peace, 319, ii., Ebert, J.
Lord Jesu Christ! Thy precious blood Brings to my soul (*tr.* Russell), 867, i., Olearius, Johannes
Lord Jesu Christ, with us abide, For round us fall (*tr.* Miss Winkworth), 1040, i., Selnecker, N.
Lord Jesu Christ, with us abide, 'Tis now (*tr.* Buckoll), 1040, ii., Selnecker, N.
Lord Jesu, fountain of my life, 127, i., Behm, M.
Lord Jesu, God and Man, 691, i., Lord Jesus, God and Man
Lord Jesu! may Thy grief and pain (*tr.* Russell), 237, ii., Clausnitzer, T.
Lord Jesu, think on me, 219, i., Chatfield, A. W.; 457, ii., Greek hymnody; 760, ii., Μνήσθο Χριστὲ
Lord Jesu! Thou my life's true Health (*tr.* Buckoll), 798, i., Neumeister, E.
Lord Jesu, to our prayer attend (*tr.* Russell), 1281, i., Wilhelm of Sachse-Weimar
Lord Jesu, Who with holy rest (Der du Herr Jesu, Ruh und Rast), 1187, i., Tu qui velatus facie
Lord Jesus, are we one with Thee?, 285, ii., Deck, J. G.
Lord Jesus, as Thou wilt, 723, ii., Mein Jesu, wie du willt
Lord Jesus, by Thy precious blood, 488, ii., Gregory, J. G.
Lord Jesus! can it ever be, 595, ii., Jesus, and shall it ever be
Lord Jesus Christ, be present now! 1281, i., Wilhelm of Sachse-Weimar
Lord Jesus Christ, in mercy bend, 1281, i., Wilhelm of Sachse-Weimar
Lord Jesus Christ, most holy, 1303, ii., Zinzendorf, N. L. von
Lord Jesus Christ, in Thee alone, 1015, i., Scheesing, J.
Lord Jesus Christ, my faithful Shepherd, hear (*tr.* Miss Winkworth), 505, ii., Heermann, J.
Lord Jesus Christ, my life and light, 289, ii., Des Morgens wenn ich früh aufsteh
Lord Jesus Christ, my Life, my Light (*tr.* Miss Winkworth), 127, i., Behm, M.

Lord Jesus Christ, my soul's desire (*tr.* Ker), **127**, i.,
Behm, M.
Lord Jesus Christ, my sovereign good (*tr.* in the Supp. to Ger. Psal., 1765, *recast*), **962**, i., Ringwaldt, B.
Lord Jesus Christ, my spirit's Health (*tr.* Mills), **798**, i.,
Neumeister, E.
Lord Jesus Christ, now towards us bend, **1281**, i., Wilhelm of Sachse-Weimar
Lord Jesus Christ, thou highest good (*tr.* F. W. Young), **962**, i., Ringwaldt, B.
Lord Jesus Christ, Thy blessed blood (*tr.* Miss Manington), **867**, i., Olearius, Johannes
Lord Jesus Christ! Thy precious blood Is to my soul (*tr.* Schuette), **867** i., Olearius, Johannes
Lord Jesus Christ! to Thee we pray, From us, **598**, i., Jesus Christus, nostra salus
Lord Jesus Christ, true Man and God, Thou Who (*tr.* Cronenwett), **319**, i., Eber, P.
Lord Jesus Christ, true Man and God, Who borest (*tr.* Miss Winkworth), **319**, i., Eber, P.
Lord Jesus Christ, true Man and God, Who hast (*tr.* E. Massie), **319**, i., Eber, P.
Lord Jesus Christ, we come to Thee, **1248**, i., Weisse, M.
Lord Jesus Christ! we thank Thee now, **1041**, i., Selnecker, N.
Lord Jesus! come; for here, **715**, ii., Martineau, Harriet
Lord Jesus, God of grace and love, **529**, ii., Holme, J.
Lord Jesus, hide Thy people, **135**, i., Bennett, H.
Lord Jesus, in that very night, **1304**, ii., Zinzendorf, N. L. von
Lord Jesus, in Thy name alone, **892**, i., Peters (*née* Bowly), Mary
Lord Jesus, is Thy table spread?, **779**, i., My God, and is Thy table spread?
Lord Jesus let Thy watchful care, **1105**, ii., Swaine, E.
Lord Jesus, may I constantly, **289**, ii., Des Morgens wenn ich früh aufsteh
Lord Jesus, sanctify Thou me (Die Seele Christi), **70**, ii., Anima Christi sanctifica me
Lord Jesus, save! **734**, i., Midlane, A.
Lord Jesus, Shepherd of mankind, **256**, i., Conder, G. W.
Lord Jesus, since the faith of Thee (*tr.* Darling), **587**, ii., Jesu dulcis memoria
Lord Jesus! Sun of graces, **445**, i., Gotter, L. A.
Lord Jesus, taken from Thy servant's sight (Darling), **280**, ii., Darling, T.; **691**, i., Lord Jesus, with what sweetness and delights
Lord Jesus, think on me (*tr.* Chatfield), **1109**, i., Synesius. See also *Lord Jesu, think*
Lord Jesus, Thou art truly good, **625**, i., Kinner, S.
Lord Jesus, Thy atonement, **1301**, ii., Zinzendorf, C. R. von
Lord Jesus, turn to us, and down, **1281**, i., Wilhelm of Sachse-Weimar
Lord Jesus, we are one with Thee, **285**, ii., Deck, J. G.
Lord Jesus, we believing, **1184**, i., Tregelles, S. P.
Lord Jesus, we pray, **545**, i., Hurditch, C. R.
Lord Jesus, when Thou wouldst appear, **491**, ii., Harland, E.
Lord Jesus, when we stand afar, **540**, ii., How, W. W.
Lord Jesus, Who before Thy passion (*tr.* in the Morav. H. B., Suppl. 1808), **951**, i., Rambach, J. J.
Lord Jesus, Who our souls to save (Der du Herr Jesu, Ruh und Rast), **1187**, i., Tu qui velatus facie
Lord Jesus, Who shalt come with power, **789**, ii., Neale, J. M.
Lord Jesus, who that very night, **1304**, ii., Zinzendorf, N. L. von
Lord Jesus with Thy children stay, **1040**, i., Selnecker, N.
Lord keep me, for I trust in Thee And do confess indeed (Ps. xvi., Sternhold), **865**, i., Old Version
Lord, keep me, for I trust in Thee, Be Thou my Guard and Guide, **921**, ii., Psalters, English
Lord, keep us by Thy word in hope, **353**, ii., Erhalt uns, Herr, bei deinem Wort
Lord, keep us in Thy word and work, Restrain, **353**, ii., Erhalt uns, Herr, bei deinem Wort
Lord, keep us steadfast in Thy word, **353**, i., Erhalt uns, Herr, bei deinem Wort
Lord, lead the way the Saviour went, **270**, i., Crosswell, W.
Lord, let me calmly wait, **596**, i., Jesus, bestow the power
Lord, let me know mine [*my*] *end* (Ps. 39, Montgomery), **764**, i., Montgomery, J.; **921**, i., Psalters, English
Lord, let me know my term of days (Ps. xxxix.), **800**, i., New Version
Lord, let me never be confoundit, **955**, i., Reissner, A.
Lord, let me not be put to shame (Ps. xxxi.), **865**, ii., Old Version
Lord, let me pray. I know not how, **952**, ii., Rawson, G.
Lord, let my prayer like incense rise, **764**, i., Montgomery, J.
Lord let some swift-winged angel (Nuncius praepes mihi labra summo, *tr.* Macgill), **229**, ii., Christe! sanctorum caput atque custos
Lord, let the love in us abound, **623**, i., Kennedy, B. H.
Lord, let Thy bitter passion, **419**, ii., Gesenius, J.
Lord, let Thy blest angelic bands (*tr.* Jacobi, st. iii.), **1004**, ii., Schalling, M.
Lord, let Thy flames of holy charity, **1118**, ii., Taylor, Jeremy
Lord, let Thy just decrees the King (Ps. lxxii.), **800**, ii., New Version
Lord, let Thy people be (*tr.* Miss Fry), **96**, ii., Aus tiefer Noth schrei ich zu dir
Lord, let Thy saving mercy heal, **1075**, i., Spirit of holiness, look down
Lord, let Thy servant now depart, **760**, i., Mit Fried und Freud ich fahr dahin
Lord, let Thy servant now depart Into Thy promised rest, **801**, i., New Version; **823**, i., Nunc dimittis
Lord! let Thy Spirit holy (Nuncius praepes mihi labra summo, *tr.* Macgill), **229**, ii., Christe! Sanctorum caput atque custos
Lord! let Thy swift-winged angel (Nuncius praepes mihi labra summo, *tr.* Macgill), **229**, ii., Christe! Sanctorum caput atque custos
Lord, let Thy work be done, **542**, i., Hull, W. W.
Lord, let us learn Thy yoke to wear, **263**, ii., Cotterill, T.
Lord, lift my heart to Thee at morn, **613**, ii., Keble, J.
Lord, like a publican I stand, **949**, i., Raffles, T.
Lord, look on all assembled here, **492**, ii., **493**, i., Hart, J.
Lord, look upon a little child, **191**, ii., Buckworth, J.
Lord, make my conversation chaste, **1081**, ii., Spurgeon, C. H.
Lord, make my spirit still (*tr.* Miss Warner), **798**, i., Neumeister, E.
Lord, make us know how frail, **696**, i., Lord, what a feeble piece
Lord may I live to Thee by faith, **1302**, ii., Zinzendorf, N. L. von
Lord, may our souls Thy grace adore, **689**, i., Lord, how shall wretched sinners dare
Lord, may the inward grace abound, **873**, ii., Osler, E.
Lord, may the spirit of this feast, **1058**, i. Sigourney (*nee* Huntley), Lydia
Lord, may we feel no anxious care, **783**, ii., My whole, though broken heart, O Lord
Lord, may we love Thee, not because, **826**, ii., O Deus, ego amo Te, Nec amo Te ut salves me
Lord, may we never, save to One, **1294**, i., Wordsworth, C.
Lord most holy, God most mighty, **236**, i., Clarke, S. C.
Lord, must I die? O let me die, **561**, ii., If I must die, O let me die
Lord my God, I long to know, **1177**, ii., 'Tis a point I long to know
Lord, my God, in Thee I trust, **706**, ii., Lyte, H. F.
Lord, my heart is with the lowly (Ps. 131, Churton), **233**, ii., Churton, E.; **921**, ii., Psalters, English
Lord, my house of clay, **525**, ii., Hiller, P. F.
Lord, my hope in Thee abideth, **982**, i., Russell, A. T.
Lord, my Rock, I cry to Thee, **622**, i., Kennedy, B. H.
Lord, my Rock, to Thee I cry, **233**, ii., Churton, E.
Lord, my Strength, to Thee I pray, **725**, ii., Merrick, J.
Lord, my times are in Thy hands, All my sanguine, **282**, i., Day by day the manna fell
Lord, my trust I repose on Thee, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
Lord, my weak thought in vain would climb, **877**, ii., Palmer, R.
Lord, none to Thee may be compared (*tr.* Miss Burlingham), **268**, i., Cramer, J. A.
Lord, not to us, we claim no share (Ps. cxv.), **801**, i., New Version
Lord, not with [*by*] *poor and paltry gifts*, **1294**, i., Wordsworth, C.
Lord, now let Thy servant, **127**, ii., Behme, D.
Lord, now my journey's just begun, **819**, i., Now that my journey's just begun
Lord, now my sleep does me forsake, **620**, i., Ken, T.
Lord, now the time returns, **348**, ii., English hymnody
Lord, now we part in Thy blest Name, **818**, ii., Now, Lord, we part in Thy great Name
Lord of all being, throned afar, **530**, i., Holmes, O. W.
Lord of all power and might, **1181**, ii., Toke, Emma
Lord of all power and might, Father of love, **1097**, i., Stowell, H.
Lord of all power and might, Mankind redeemed (*tr.* Calverley), **959**, i., Rex omnipotens die hodierna
Lord of all power and might, Of every good the Giver, **623**, i., Kennedy, B. H.

Lord of all power! at whose command, 711, i., Magnae Deus potentiae
Lord of all, Thy creatures see, 447, ii., Graces
Lord of all, Thy glory veiling, 777, i., Mundi salus qui nasceris
Lord of all, Thy word divine, 701, i., Lucis Creator optime
Lord of all worlds, incline Thy gracious [bounteous] ear, 317, i., Dwight, T.
Lord of angels, pure and holy, 181, ii., Brigg, J.
Lord of earth, and air, and sea, 1265, i., Wesley family, The
Lord of eternal purity (Rom. Brev. text, *tr.* Caswall), 241, i., Coeli Deus sanctissime
Lord of eternal sanctity (*tr.* Caswall), 54, i., Almum flamen, vita mundi
Lord of eternal truth and might (*tr.* Caswall), 953, ii., Rector potens, verax Deus
Lord of every time and place, 167, i., Bowring, Sir J.
Lord of glory and salvation, 1292, i., Woodd, B.
Lord of glory, God's dear Son, Let this thing (*tr.* R. Massie), 628, ii., Knapp, A.
Lord of glory, throned on high, 138, i., Bertram, R. A.
Lord of glory, Who hast bought us, 38, i., Alderson (*née* Dykes), Eliza S.
Lord of heaven and earth, defend us, 1138, i., Temperance hymnody
Lord of heaven, Whose faithful love, 772, i., Moultrie, G.
Lord of hosts, how bright, how fair, 691, ii., Lord of hosts, how lovely fair; 1188, i., Turner, D.
Lord of hosts, how lovely fair, 1188, i., Turner, D.
Lord of Hosts! how shall I render, 445, i., Gotter, L. A.
Lord of hosts, our God and Lord, 1265, i., Wesley family, The
Lord of immensity sublime, 563, i., Immense coeli Conditor
Lord, of life the Guard and Giver, 528, ii., Hogg, J.
Lord of light, and Fount of love, 1094, ii., Stock, Sarah G.
Lord of light and life, 1181, ii., Toke, Emma
Lord of light, this day our Guardian be, 606, i., Jones, S. F.
Lord of love! as deep and free, 1171, ii., Three in One, and One in Three
Lord of love, Whose words have taught us, 1037, i., Sedgwick, J.
Lord of majesty and might, 1176, i., Thrupp, J. F.
Lord of mercy and of might, 677, ii., Litanies
Lord of mercy, just and kind, 442, i., Goode, W.
Lord of my life, Length of my days, 717, ii., Mason, J.
Lord of our hearts, beloved of Thee, 288, i., Denny, Sir E.
Lord of our life, and God of our salvation (*tr.* P. Pusey), 699, i., Löwenstern, M. A. von
Lord of our life, Whose tender care, 692, i., Lord of my life, Whose tender care
Lord of our soul's salvation, 1096, i., Stone, S. J.
Lord of Power, Lord of Might, 1173, ii., Thring, G.
Lord of the Church, we humbly pray, 851, ii., O Thou Who at Thy creature's bar
Lord of the frost-bound winter, 715, ii., Martin, H. A.
Lord of the golden day, 149, ii., Blew, W. J.
Lord of the Gospel harvest, send, 1265, ii., Wesley family, The
Lord of the harvest, bend thine ear, 495, i., Hastings, T.
Lord of the harvest, hear, 1261, ii., Wesley family, The
Lord of the harvest, hear us now, 141, ii., Bickersteth, E.
Lord of the harvest, once again, 72, ii., Anstice, J.; 448, i., Graces
Lord of the harvest, it is right and meet, 1095, ii., 1096, ii., Stone, S. J.
Lord of the harvest, Thee we hail, 474, ii., Gurney, J. H.; 686, ii., Lord at Thy word the constant sun
Lord of the hearts of men, 1103, ii., Supreme Motor cordium
Lord of the living harvest, 762, ii., Monsell, J. S. B.
Lord of the lofty and the low, 100, i., Aveling, T. W. B.
Lord of the new creation, 236, i., Clarke, S. C.
Lord of the realms above, Our Prophet, 706, ii., Lyte, H. F.
Lord of the Sabbath, hear our vows, 350, ii., English hymnody
Lord of the Sabbath, hear us pray, 693, i., Lord of the Sabbath, hear our vows
Lord of the Sabbath, Thee we praise, 1153, ii., The Lord of Sabbath let us praise
Lord of the Sabbath, 'tis Thy day, 263, ii., Cotterill, T.
Lord of the sea! afar from land, 263, i., Coster, G. T.
Lord of the soul and its Light, 318, i., East, J.
Lord, of the souls above, 996, ii., Saviour of sinful men
Lord of the star-encircled globe, 291, i., Deus Creator omnium Polique rector
Lord of the vast creation, 192, ii., Bulmer, J.
Lord of the wide, extensive main, 693, i., Lord of the wide-extended main
Lord of the world, our Strength and Stay, 988, ii., Salvator mundi Domine
Lord of the world, Who hast preserved, 988, ii., Salvator mundi Domine
Lord of the worlds above, 424, i., Give laud unto the Lord; 861, ii., Old Version; 920, ii., Psalters, English
Lord of the worlds below, 389, ii., Freeman, J.
Lord of the world's majestic frame, 583, ii., Jervis, T.
Lord, of Thy mercy, hear our cry, 1181, ii., Toke, Emma
Lord, of Thy wondrous love, 950, ii., Rambach, J. J.
Lord of unbounded space (*tr.* Blew), 563, i., Immense coeli Conditor
Lord of unbounded space (*tr.* Newman), 563, ii., Immense coeli Conditor
Lord, on earth I dwell in pain, 795, i., Neumann, C.
Lord, on earth I dwell sad-hearted, 795, i., Neumann, C.
Lord, on the soul's enduring worth (tr. H. Mills), 302, i., Diterich, J. S.
Lord, on Thy day, within Thy holy dwelling, 1097, ii., Stowell, T. A.
Lord, on Thy returning day, 705, ii., Lynch, T. T.
Lord, once more we sing Thy praises, 575, i., Jackson, E.
Lord, once our faith in man no fear could move, 604, ii., Johnson, S.
Lord, open Thou my heart to hear, And by Thy Word to me draw near (*tr.* Loy), Olearius, Johannes
Lord our God, in reverence lowly (*tr.* Mrs. Findlater), 844, i., O Majestät! wir fallen nieder
Lord, our God, Thy wondrous grace, 468, i., Gregory, J. G.
Lord our God, to whom is given (*tr.* W. F. Stevenson), 844, i., O Majestät, wir fallen nieder
Lord, our High Priest and Saviour, 1302, ii., Zinzendorf, N. L. von
Lord, our times are in Thy hands, All my sanguine, 282, i., Day by day the manna fell
Lord, our waiting spirits bow, 734, ii., Midlane, A.
Lord over all, if Thou hast made, 1263, ii., Wesley family, The
Lord over all, sent to fulfil (*tr.* J. Wesley), 396, ii., Freylinghausen, J. A.
Lord, plead my cause against my foes (Ps. xxxv., Hopkins), 865, ii., Old Version
Lord, pour Thy spirit from on high, 902, i., Pour out Thy spirit from on high
Lord, prepare the hearts of sinners, 734, i., Midlane, A.
Lord, prevent us with Thy blessing, 688, ii., Lord, dismiss us with Thy blessing, Fill our hearts
Lord, raise in me a constant flame (*tr.* Jacobi), 505, ii., Heermann, J.
Lord, refresh us with Thy blessing, 687, ii., Lord, dismiss us with Thy blessing, Fill our hearts
Lord, regard my earnest cry, 1261, ii., Wesley family, The
Lord, remove the veil away, 626, i., Klopstock, F. G.
Lord save! and keep us free, 635, i., Kyrie eleison
Lord, save me for Thy glorious Name (Ps. liv.), 800, ii., New Version
Lord, save me from the evil man (Ps. cxl., Norton), 866, i., Old Version
Lord, save me from the foeman's wrath, 622, i., Kennedy, B. H.
Lord Saviour Christ, my sovereign good (*tr.* in the Suppl. to Ger. Psal., 1765), Ringwaldt, B.
Lord, see how swelling crowds arise, 1060, ii., Singleton, R. C.
Lord, see what floods of sorrow rise, 1092, i., Stennett, S.
Lord, send forth Thy mighty word, 353, i., Erhalt uns, Herr, bei deinem Wort
Lord, send Thy Spirit from above, 281, ii., Davis, T.
Lord, send Thy word, and let it fly, 453, ii., Great God, the nations of the earth
Lord, shall Thy children come to Thee, 526, ii., Hinds, S.
Lord, shed a beam of heavenly day, 493, ii., Hart, J.
Lord, shed Thy glory as of old, 118, i., Bathurst, W. H.
Lord, shed Thy grace on every heart, 141, ii., Bickersteth, E.
Lord, should rising whirlwinds tear, 904, i., Praise to God, immortal praise
Lord, should we leave Thy hallowed feet, 303, ii., Doane, G. W.
Lord, solemnize our trifling minds, 194, ii., Burder, G.
Lord, speak to me, that I may speak, 496, ii., Havergal, Frances R.; 749, i., Missions
Lord, subdue our selfish will, 595, i., Jesu, soft harmonious Name
Lord, Sun of our salvation, pour, 576, i., Jam Christe sol justitiae
Lord! take my heart and let it be, 558, ii., I thirst, Thou wounded Lamb of God

Lord, take my sinful, worthless heart, 1302, ii., Zinzendorf, N. L. von
Lord, teach a little child to pray, And then accept my prayer (Jane Taylor, *alt.*), 694, ii., Lord, teach a little child to pray, Thy grace betimes; 842, i., O Lord, wilt Thou teach me to pray
Lord, teach a little child to pray, Thy grace betimes (Ryland), 983, ii., Ryland, J.
Lord, teach a sinful child to pray (Jane Taylor), 841, ii., O Lord, wilt Thou teach me to pray
Lord, teach me to adore Thy hand, 1269, ii., When I survey life's varied scene
Lord, teach us how to pray aright (Montgomery), 907, i., Prayer is the soul's sincere desire; 1267, i., What shall we ask of God in prayer?
Lord, Thee I love with all my heart (*tr.* R. Massie), 1004, ii., Schalling, M.
Lord! there is a throne of grace, 239, ii., Cobbin, I.
Lord, Thine ancient people see, 491, ii., Harland, E.
Lord, Thine apostle asked of old, 1066, i., Soden, A. J.
Lord, Thine image Thou hast lent me, 674, i., Liebe die du mich zum Bilde
Lord, Thine omniscience I adore, 269, i., Cronenwett, E.
Lord, this day Thy children meet, 540, ii., How, W. W.
Lord, Thou art good; all nature shows, 186, ii., Browne, S.
Lord, Thou art my Rock of strength (*tr.* Miss Winkworth, *alt.*), 389, ii., Francke, A. H.
Lord, Thou didst love Jerusalem, 1231, i., Walker (*née* Deck), Mary J.
Lord, Thou dost abhor the proud, 1284, ii., Williams, Is.
Lord, Thou hast been our dwelling place, 422, ii., Gill, T. H.
Lord, Thou hast been Thy children's God, 1089, ii., Steele, Anne
Lord, Thou hast bid Thy people pray, 1069, ii., Sovereign of all, Whose will ordains; 1262, i., Wesley family, The
Lord, Thou hast bid us labour, bid us toil (*tr.* Miss Warner), 951, i., Rambach, J. J.
Lord, Thou hast called Thy grace to mind, 1240, i., Watts, I.
Lord, Thou hast formed my every part (Ps. 139, R. A. Scott), 925, ii., Psalters, English
Lord, Thou hast given Thy faithful word (*tr.* Miss Fry), 96, ii., Aus tiefer Noth schrei ich zu dir
Lord, Thou hast granted to Thy land (Ps. lxxxv.), 800, ii., New Version
Lord, Thou hast planted with Thine hands, 456, i., Great Shepherd of Thine Israel
Lord, Thou hast promised to baptize, 809, ii., Noel, B. W.
Lord, Thou hast scourged our guilty land, 114, ii., Barlow, J.
Lord, Thou hast searched and seen me through, 1240, ii., Watts, I.
Lord, Thou hast searched me out and known, 613, ii., Keble, J.
Lord, Thou hast taught our hearts to glow, 878, i., Palmer, R.
Lord, Thou in all things like wast made, 695, i., Lord, Thou in all things like wert made
Lord, Thou on earth didst love Thine own, 878, i., Palmer, R.
Lord, Thou that ever wast and art (*tr.* in the Brit. Mag.), 407, ii., Gellert, C. F.
Lord, Thou wilt bring the joyful day, 877, ii., Palmer, R.
Lord, Thou wilt guard with faithful love, 622, i., Kennedy, B. H.
Lord, Thou wilt hear me when I pray, 1240, i., Watts, I.
Lord, Thou wouldst have us like to Thee, 422, ii., Gill, T. H.
Lord, though bitter is the cup, 123, i., Beddome, B.
Lord, thrice denied yet thrice beloved, 1170, ii., Thou, thrice denied, yet thrice beloved
Lord, thrice holy and supreme, 1142, i., Ter sancte, ter potens Deus
Lord, thrice holy, God of might, 1142, i., Ter sancte, ter potens Deus
Lord, thrice holy! Lord of might!, 1142, i., Ter sancte, ter potens Deus
Lord, through the desert drear and wide, 892, i., Peters (*née* Bowly), Mary
Lord, Thy best blessing shed (Lyte), 996, i., Saviour, like a Shepherd, lead us
Lord, Thy chastening hand we fear, 1190, i., Ultricibus nos undique
Lord, Thy children guide and keep, 540, ii., How, W. W.
Lord, Thy children lowly bending, 1097, ii., Stowell, T. A.
Lord, Thy Church hath seen Thee rise, 442, i., Goode, W.
Lord, Thy Church her watch is keeping, 689, i., Lord, her watch Thy Church is keeping
Lord, Thy Church without a pastor, 1081, ii., Spurgeon, C. H.
Lord! Thy death and passion give, 585, i., Jesu deine tiefe Wunden
Lord, Thy glorious Resurrection, 1294, i., Wordsworth, C.
Lord, Thy gracious voice hath spoken, 422, ii., Gill, T. H.
Lord, Thy heart in love hath yearned, 613, ii., Keble, J.
Lord, Thy imputed righteousness (*tr.* J. Wesley, *alt.*), 230, i., Christi Blut und Gerechtigkeit
Lord, Thy love and truth I praise, 622, i., Kennedy, B. H.
Lord, Thy ransomed Church is waking, 1194, ii., Stock, Sarah G.
Lord, Thy solemn Passion past, 606, i., Jones, S. F.
Lord, Thy voice hath spoken, 572, i., Irons, W. J.
Lord, 'tis a pleasant thing to stand, 1240, i., Watts, I.
Lord, 'tis an infinite delight, 1237, i., Watts, I.
Lord, 'tis not that I did choose Thee, 257, i., Conder, J.
Lord, to my sad voice attending (Ps. 61, Churton), 233, ii., Churton, E.; 921, ii., Psalters, English
Lord to myne humble sute giue eare (Ps. cii., Craig), 1022, ii., Scottish hymnody
Lord, to Thee alone we turn, 357, ii., Evans, A. E.
Lord, to Thee I make confession, 386, ii., Franck, J.
Lord to Thee I make my moan (Ps. cxxx., Whittingham), 866, i., Old Version
Lord, to Thee I make my vows, 713, ii., Mant, R.
Lord, to Thee my heart ascending (Mrs. Codner), 690, i., Lord, I hear of showers of blessing
Lord! to Thy bounteous care we owe, 239, ii., Cobbin, I.
Lord, to Thy chosen ones appear, 1248, i., Weisse, M.
Lord to us be merciful, 355, i., Es wollt' uns Gott genädig sein
Lord, to whom except to Thee?, 763, i., Monsell, J. S. B.
Lord, to-day we bring to Thee, 772, i., Moultrie, G.
Lord, touch my heart with that great Consummation (Mein Herr und Heiland lass mirs gehn zu Herzen), 985, i., Sacer, G. W.
Lord, unto Thee I make my moan (Ps. cxxx.), 866, i., Old Version
Lord, uphold me day by day, 503, i., Heavenly Father, to Whose eye
Lord, upon our knees we fall, 805, i., Nicholson, H. L.
Lord, visit Thy forsaken race [*vine*], 607, ii., Joyce, J.
Lord, watch each hour, 377, i., Finx, E.
Lord, we adore Thy boundless grace, 1089, ii., Steele, Anne
Lord, we adore Thy bounteous hand, 1238, i., Watts, I.
Lord, we adore Thy vast designs, 1238, i., Watts, I.
Lord, we all look up to Thee, 590, i., Jesu, Lord, we look to Thee
Lord, we are blind, we mortals blind, 1238, i., Watts, I.
Lord, we are Thine, in Thee we live, 286, i., Deck, J. G.
Lord, we are Thine, our God Thou art, 285, ii., Deck, J. G.
Lord, we believe to us and ours, 955, i., Rejoice, rejoice, ye fallen race
Lord, we bend before Thee now, 883, i., Parson (*née* Rooker), Elizabeth
Lord, we bend before Thy throne, 491, ii., Harland, E.
Lord, we bless Thee, Who hast given, 952, i., Rawson, G.
Lord, we come before Thee now, 483, i., Hammond, W.
Lord, we come to-day to Thee, 772, i., Moultrie, G.
Lord, we confess our numerous faults (Watts), 996, i., Saviour divine, we know Thy name; 1034, i., Scottish translations and paraphrases
Lord, we do not ask to know, 481, ii., Hall, C. N.
Lord, we know that Thou art near us, 269, i., Crewdson (*née* Fox), Jane
Lord, we lie before Thy feet, 493, i., Hart, J.
Lord, we lift our eyes above, 474, ii., Gurney, J. H.
Lord, we meet to pray and praise, 234, i., Clapham, Emma
Lord, we obey Thy kind command, 9, i., Accepting, Lord, Thy gracious call
Lord, we raise our cry to Thee, 696, i., Lord, we sit and cry to Thee
Lord, we raise our feeble voices, 523, ii., Hill, R.
Lord, we see the day approaching, 892, i., Peters (*née* Bowly), Mary
Lord, we stand before Thy throne, 883, i., Parson (*née* Rooker), Elizabeth
Lord, we thank Thee for the pleasure that our happy lifetime gives, 603, ii., Jex-Blake, T. W.; 937, ii., 938, ii., Public School hymn-books
Lord, weary of a painful way, 1185, ii., Trench, R. C.
Lord, we've tasted Thy rich blessing, 627, i., Knak, G F. L.
Lord, what a feeble frame is ours, 186, ii., Browne, S.
Lord, what a feeble piece, 1240, i., Watts, I.
Lord, what a fleeting breath, 696, i., Lord, what a feeble piece

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Lord, when beside the grave we mourn, 902, i., Powell, T. E.
Lord, when earthly comforts flee, 491, ii., Harland, E.
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Lord, when in silent hours I muse, 705, ii., Lynch, T. T.
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Lord, when my raptured thought surveys, 1089, ii., Steele, Anne
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Lord, when my thoughts delighted rove, 1089, ii., Steele, Anne
Lord, when my thoughts with wonder roll, 1238, i., Watts, I.
Lord, when our breath shall fail in death, 982, i., Russell, A. T.
Lord, when our offerings we present, 118, i., Bathurst, W. H.
Lord, when our raptured thought surveys, 1089, ii., Steele, Anne
Lord, when Thine avenging dart (*tr.* Rorison), 1190, i., Ultricibus nos undique
Lord, when Thou didst ascend on high, 1240, i., Watts, I.
Lord, when Thou didst come from heaven, 266, ii., Coxe, A. C.
Lord! when Thou mak'st Thy presence felt (*tr.* Miss Winkworth), 485, ii., Hardenberg, G. F. P. von
Lord, when Thou saidst, So let it be, 1303, i., Zinzendorf, N. L. von
Lord, when Thy Kingdom comes, remember me, 709, ii., Maclagan, W. D.
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Lord, when we come at Thy dear call, 422, ii., Gill, T. H.
Lord, when we creation scan, 205, i., Carlyle, J. D.
Lord, when we have not any light, 719, ii., Matheson, Annie
Lord, when with dying lips my prayer is said, 709, ii., Maclagan, W. D.
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Lord, Who didst the prophets teach, 1294, i., Wordsworth, C.
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Lord! Whose love and power excelling, 697, i., Lord! Whose love in power excelling
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Lord, why are thus our British youth, 529, ii., Holland, J.
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Lord, with open heart and ear, 1265, ii., Wesley family, The
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Loudly sing, my tongue! proclaiming (*tr.* Beste), 879, i., Pange lingua gloriosi corporis mysterium
Louet sistu ihū crist, 408, ii., Gelobet seist du Jesu Christ
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Love and death have wrestled fiercely, 1285, ii., Wilson, Jane
Love and kindness we may measure, 1117, i., Taylor, Ann and Jane
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Love divine! my love commanding (*tr.* Miss Burlingham), 827, ii., O du Liebe meiner Liebe
Love divine! 'neath human feature, 674, ii., Liebe die du mich zum Bilde
Love doth the whole—not part—desire (*tr.* Miss Warner), 1144, ii., Tersteegen, G.
Love each other, little children, 575, i., Jackson, E. H.
Love faltering not nor failing, 698, ii., Love, strong as death, nay stronger
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Love, honour, thanks to Thee we raise (*tr.* H. Mills), 525, ii., Hiller, P. F.
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Lovest thou not? alas! in Thee, **329**, i., Elliott, H. V.
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Loving Saviour, hear my cry, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
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Luce quanta se sub una, **1190**, ii., Uncta Crux Dei cruore
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Make me Thine own and keep me Thine (*tr.* Miss Winkworth), **1040**, ii., Selnecker, N.
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Maker of all, Eternal King, Who day and night about dost bring (*tr.* Copeland), **26**, ii., Aeterne rerum Conditor
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Maker of all things, God most high, **291**, i., Deus Creator omnium Polique rector
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Maker of earth, to Thee alone (*tr.* Neale), **1134**, ii., Te laeta mundi Conditor
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Maker of man! from heaven Thy throne (*tr.* Chambers), **896**, ii., Plasmator hominis Deus
Maker of men, Who by Thyself (Hominis superne Conditor, *tr.* Caswall), **897**, i., Plasmator hominis Deus
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Many woes had He [Christ] endured, **493**, i., Hart, J.
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Martyrs, of their life-blood thriftless (Prodigi vitae, cruore), 1081, i., Sponsa Christi quae per orbem
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Mary, hail to thee, we sing (*tr.* in the Month. Packet), 99, ii., Ave piena gratia, cujus
Mary, maiden undefiled, 772, i., Moultrie, G.
Mary, mother of thy [the] Lord (*tr.* Chambers), 714, i., Maria mater Domini
Mary, mourner, sad, forlorn (*tr.* R. Campbell), 1114, ii., Tandem audite me
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Master, I own Thy lawful claim, 1263, i., Wesley family, The
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May God be praised and adored, 444, ii., Gott sei gelobet und gebenedeiet
May God be praised henceforth, and blest for ever, 444, ii., Gott sei gelobet und gebenedeiet
May God bestow on us His grace, 355, i., Es wollt' uns Gott genädig sein
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May He by Whose kind care we meet, 624, ii., Kindred in Christ, for His dear sake
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Meek Lamb of God, Who dost impart, 1097, i., Stowell, H.
Meek, patient Lamb of God, impart, 81, ii., Arnold, G.
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Mehr als die Augen lieb ich dich, 1005, ii., Scheffler, J.
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Mein Gott, du wohnest zwar im Lichte, 1013, ii., Schmolck, B.
Mein Gott! du wohnst in einem Lichte, 1013, ii., Schmolck, B.
Mein Gott, ich klopf an deine Pforte, 1014, i., Schmolck, B.
Mein Gott, ich weiss wohl dass ich sterbe, 1012, ii., Schmolck, B.
Mein Gott in deine Hände, 525, i., Hiller, P. F.
Mein Gott, mein Alles über Alles, 1014, i., Schmolck, B.
Mein Gott, mein Erstes und mein Alles, 1014, i., Schmolck, B.
Mein Gott, mein Gott, mein wahres Leben, 1145, i., Tersteegen, G.
Mein Gott, nun ist es wieder Morgen, 795, i., Neumann, C.
Mein Gott und Herr, ach sei nicht fern, 1008, i., Schein, J. H.
Mein Gott, weil ich in meinem Leben, 1014, i., Schmolck, B.
Mein Gott, wie bist du so verborgen, 388, ii., Franck, S.
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Mein Herr und Heiland, lass mirs gehn zu Herzen, 985, i., Sacer, G. W.
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Mein Herz, du musst im Himmel, 525, i., Hiller, P. F.
Mein Herz, ein Eisen grob und alt, 1145, i., Tersteegen, G.
Mein Herz, gieb dich zufrieden, 397, i., Freylinghausen, J. A.
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Mercy and judgment will I sing, 856, i., Of justice and of grace I sing; 1240, ii., Watts, I.
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More hard than marble is my heart (*tr.* J. Wesley), 838, i., O Jesu Christ, mein schönstes Licht
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Morning glance of verity (*tr.* Miss Manington), 630, i., Knorr von Rosenroth, C.
Morning lifts her dewy veil (*tr.* Is. Williams), 14, i., Ad templa nos rursus vocat
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Most blest, most excellent in holiness (O nimis felix meritique celsi, *tr.* Chambers), 1203, ii., Ut queant laxis resonare fibris
Most bright Creator of the land, 1137, i., Telluris ingens Conditor
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Most high and everlasting King (*tr.* Littledale), 27, ii., Aeterne Rex altissime
Most high and everlasting Lord (*tr.* Trappes), 27, ii., Aeterne Rex altissime
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Most Holy God, the Lord of heaven (Tex. recep. *tr.* Chambers), 241, i., Coeli Deus sanctissime
Most holy God! to Thee I cry, 287, ii., Denicke, D.
Most holy Jesus, Fount of light (*tr.* in Schaff's Christ in Song), 684, i., Lodenstein, J. van
Most holy Jesus! Fount unfailing (*tr.* H. Mills), 684, i., Lodenstein, J. van
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Most holy Lord and God, Lo, in Thy courts, 575, i., Jackson, E.
Most surely at the appointed time (Es ist gewisslich an der Zeit, *tr.* Russell) 300, i., Dies irae, dies illa; 961, ii., Ringwaldt, B.
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Mother of Christ, hear thou thy people's cry (*tr.* Caswall), 52, i., Alma Redemptoris mater quae
Mother of mercy, hail, O gracious [*gentle*] *Queen*, 992, i., Salve regina misericordiae
Mother of our Lord and Saviour (*tr.* Caswall), 1136, i., Te Redemptoris Dominique nostri
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My all in all, my faithful friend, 1303, ii., Zinzendorf, N. L. von
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My course is run; in glory, 985, i., Sacer, G. W.
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My day without a morrow, 777, ii., Münter, B.
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My dearest Saviour! cast an eye, 677, ii., Lintrup, S. F.
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My Father, God, before Thy face (*tr.* Miss Winkworth), 312, i., Dreves, J. F. L.
My Father God! how sweet the sound, 1069, ii., Sovereign of all the worlds on high
My Father God, with filial awe, 952, i., Rawson, G.
My Father, I thank Thee for sleep, 1116, ii., Taylor, Ann and Jane
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My Father, it is good for me, 952, ii., Rawson, G.
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My Father, when around me spread, 977, ii., Hornblower (*née* Roscoe), Jane
My Father's at the helm, 628, ii., Knight, J. A.
My Father's home eternal, 563, ii., In domo Patris summae Majestatis
My Father's house on high, 381, i., For ever with the Lord
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My God, a God of pardon is, 717, ii., Mason, J.
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My God, all nature owns Thy sway, 1281, ii., Williams, Helen M.
My God, and can I linger still, 329, i., Elliott (*née* Marshall), Julia A.

My God, and is Thy table spread? (Doddridge), **221**, ii., Children's hymns; **305**, ft., Doddridge, P.; **350**, ii., English hymnody; **521**, ii., High let us swell our tuneful notes; **802**, i., New Version
My God and King, to Thee I bow my knee, **1206**, i., Vaughan, H.
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My God, forget me not (*tr.* Miss Borthwick), **141**, ii., Biarowsky, W. E. I. von
My God, how boundless is Thy love, **1280**, i., Wie gross ist des Allmächtgen Güte
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My God! how vast a glory has, **1006**, i., Scheffler, J.
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My God! I call upon Thy name, **287**, ii., Denicke, D.
My God, I do not flee from Thee, **422**, ii., Gill, T. H.
My God, I humbly call Thee mine, **779**, ii., My God, I know, I feel Thee mine
My God! I know full well that I must die (*tr.* Miss Warner), **1012**, ii., Schmolck, B.
My God, I know that I must die; I know (*tr.* G. Moultrie), **1012**, ii., Schmolck, B.
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My God, I leave to Thee my ways (*tr.* Miss Winkworth), **796**, ii., Neumark, G.
My God, I love Thee for Thyself, **190**, ii., Bubier, G. B.
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My God, I love Thee, not because I covet Thy salvation (*tr.* Anon.), **826**, ii., O Deus ego amo Te, Nec amo Te ut salves me
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My God, I now appear before Thee (*tr.* Miss Cox), **1246**, ii., Wegl iter, C.
My God, I praise Thee for the light returning, **1064**, ii., Smith, W. B.
My God, I thank Thee for the guide, **1291**, ii., Wolfe, A. R.
My God, I thank Thee! may no thought, **810**, ii., Norton, A.
My God, I thank Thee that the night, **895**, ii., Pierpont, J.
My God, I thank Thee, Who hast made, **913**, i., Procter, Adelaide A.
My God, if I possess but Thee, **1013**, ii., Schmolck, B.
My God, in life's most doubtful hour, **545**, i., Hurlburt, W. H.
My God, in Thee all fulness lies, **723**, i., Mein Gott bei dir ist alle Fülle
My God, is any hour so sweet?, **328**, ii., Elliott, Charlotte
My God is true! His heart, a Father's heart (*tr.* R. Massie), **675**, i., Liebich, E.
My God is with me every place, **1300**, ii., Zeller, C. H.
My God, lo, here before Thy face (*tr.* Miss Winkworth), **312**, i., Dreves, J. F. L.
My God, my everlasting Hope, **1240**, i., Watts, I.
My God, my Father, charming Name, **780**, i., My God, my Father, blissful N me
My God, my Father, dost Thou call, **142**, i., Bickersteth, E. H.
My God, my Father, may I dare, **624**, i., Key, F. S.
My God, my Father, while I stray, **328**, i., Elliott, Charlotte; **778**, ii., My God and Father! while I stray
My God, my God, and can it be, **362**, i., Faber, F. W.
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My God, my God, to Thee I cry, Thee only, **1261**, i., Wesley family, The
My God, my God, Who art my all, **1284**, ii., Williams, W.
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My God, my God, why leav'st Thou me (Ps. xxii.), **800**, i. New Version
My God, my King, Thy praise I sing, **706**, ii., Lyte, H. F.
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My God, my King, to Thee I'll raise, **1090**, i., Steele, Anne
My God, my life is in Thy love, **780**, ii., My God, my Portion and my Love
My God, my Life, my All, **1279**, i., Why should I sorrow more?
My God, my Life, my Love, **1238**, i., Watts, I.
My God, my Life, to Thee I call, **435**, ii., God of my life, to Thee I call
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My God, my only Help and Hope, **717**, ii., Mason, J.
My God, my reconciled God, **558**, i., I that am drawn out of the depth; **717**, ii., Mason, J.
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My God! my works and all I do (*tr.* J. Kelly), **411**, i., Gerhardt, P.
My God, now I from sleep awake, **620**, i., Ken, T.
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My God, O let me call Thee mine, **183**, ii., Brontë, Anne
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My God, permit my tongue, **1240**, i., Watts, I.
My God protects; my fears begone, **1261**, i., Wesley family, The
My God, shall I for ever mourn, **1020**, i., Scott, Elizabeth
My God, the power was Thine, **1265**, ii., Wesley family, The
My God, the Rock in whom I trust, **540**, i., How truly do I love Thee, Lord
My God! the Source of all my blessing, **1014**, i., Schmolck, B.
My God, the Source of all my joys, **780**, ii., My God, the Spring of all my joys
My God, the steps of pious men, **1240**, i., Watts, I.
My God, Thou hast the invite given, **1013**, ii., Schmolck, B.
My God, Thy boundless love I praise, **1196**, ii., Unitarian hymnody
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My God, to Thee I call, **1089**, ii., Steele, Anne
My God, to Thee I fly, **982**, i., Russell, A. T.
My God, to Thee I now commend, **525**, i., Hiller, P. F.
My God was with me all this night, **717**, ii., Mason, J.
My God, what cords of love are Thine, **781**, i., My God, what silken cords are Thine
My God, what monuments I see, **706**, ii., Lyte, H. F.
My God, what wondrous love was Thine, **762**, ii., Monsell, J. S. B.
My God, whate'er of earthly bliss, **1269**, ii., When I survey life's varied scene
My God, whate'er Thy will ordains, **780**, i., My God, my Father, blissful Name
My God, when dangers press me round, **841**, ii., O Lord, when dangers press me round
My God, when I from sleep awake, **621**, i., Ken, T.
My God! when will Thy heavenly peace (*tr.* Lady E. Fortescue), **698**, ii., Löwe, J. F.
My God, Who makes the sun to know, **1239**, ii., Watts, I.
My God will I remember, **1013**, ii., Schmolck, B.
My God with me in every place, **1300**, ii., Zeller, C. H.
My God, within Thy hand, **525**, i., Hiller, P. F.
My gracious Lord, I own Thy right, **306**, i., Doddridge, P.
My gracious, loving Lord, **32**, ii., Ah, my dear loving Lord
My gracious Redeemer, I love, **386**, i., Francis, B.
My grateful soul shall bless the Lord, **800**, i., New Version
My great Redeemer and my Lord, **1238**, i., Watts, I.
My harp untuned and laid aside, **804**, i., Newton, J.
My head is low, my heart is sad, **763**, i., Monsell, J. S. B.
My health was firm, my day was bright, **377**, i., Firm was my health, my day was bright
My heart and voice I raise, **959**, i., Rhodes, B.
My heart as hart for water thirsts (*tr.* Sylvester), **13**, ii., Ad perennis vitae fontem
My heart awakes with holy glee, **1076**, ii., Spitta, C. J. P.
My heart doth faint for want of breath (Ps. lv.), **865**, ii., Old Version
My heart doth take in hand (Ps. xlv., Hopkins), **865**, ii., Old Version
My heart expands with good enditing, **571**, ii., Irons, J.
My heart her incense burning (*tr.* H. Mills, *alt.*), **719**, i., Mathesius, J.
My heart is bright with joy, **1076**, ii., Spitta, C. J. P.
My heart is fain, O God, my heart, **622**, ii., Kennedy B. H.
My heart is filled with longing, **629**, i., Knoll, C.
My heart is fixed, O God, my heart, **119**, ii., Be merciful, O God, to me
My heart is full, and I must sing, **622**, ii., Kennedy, B. H.

My heart is full of Christ, and longs, **1262**, i., Wesley family, The
My heart is resting, O my God, **1233**, ii., Waring, Anna L.
My heart its incense burning, **719**, i., Mathesius, J.
My heart its noblest theme has found, **725**, ii., Merrick, J.
My heart lies dead, and no increase, **783**, ii., My stock lies dead, and no increase
My heart, O God, be wholly Thine, **718**, ii., Mathams, W. J.
My heart, O Lord, its love on Thee (*tr.* Russell), **1004**, ii., Schalling, M.
My heart rejoices in Thy name, **1240**, i., Watts, I.
My heart! the seven words hear now (*tr.* J. Kelly), **412**, i., Gerhardt, P.
My heart to Thee I give for aye (*tr.* Littledale), **262**, ii., Cor meum Tibi dedo, Jesu dulcissime
My heart wakes with a joyful lay (*tr.* Mrs. Findlater), **1076**, ii., Spitta, C. J. P.
My heart with deep emotion, **719**, i., Mathesius, J.
My heart's warm gush breaks forth in mirth, **560**, ii., Ich singe dir mit Herz und Mund
My heavenly home is bright and fair, **543**, i., Hunter, W.
My Helper, aid; Thy mercy show (*tr.* Russell), **1040**, ii., Selnecker, N.
My home is in heaven, my rest is not here, **699**, ii., Lowry, R.
My hope is built on nothing less, **771**, i., Mote, E.
My hope, my steadfast trust (Ps. xxxi.), **800**, i., New Version
My inmost heart now raises, **719**, i., Mathesius, J.
My Jesus, as Thou wilt, **723**, i., Mein Jesu, wie du willt
My Jesus, if the seraphim, **290**, i., Dessler, W.
My Jesus, on Thy heart of perfect love (*tr.* Lady Durand), **1079**, i., Spitta, C. J. P.
My Jesus the sinner receives (*tr.* Miss Warner), **797**, ii., Neumeister, E.
My Jesus, Thou hast taught, **1235**, ii., Waterbury, J. B.
My Jesus, Whom the seraph host (*tr.* R. Massie), **290**, i., Dessler, W.
My joy is wholly banished (*tr.* Miss Winkworth), **507**, ii., Heinrich of Meissen
My joy was ne'er unmixed with care (*tr.* Miss Winkworth), **493**, ii., Hartmann von der Aue
My King, **527**, ii., Hobson, J. P.
My languid spirit, upward spring, **965**, ii., Rist, J.
My life flows on in endless song, **699**, ii., Lowry, R.
My life I now to God resign (*tr.* Jacobi), **671**, i., Leon, J.
My life is but a pilgrim-stand, **637**, i., Lampe, F. A.
My life is hid in Jesus (*tr.* Miss Winkworth), **233**, i., Christus der ist mein Leben
My life's a shade, my days (Crossman), **269**, ii., Crossman, S.; **348**, ii., English hymnody
My Lord and God, go not away, **1008**, i., Schein, J. H.
My Lord and my God, blessed word that declared, **491**, ii., Harland, E.
My Lord, how full of sweet content (*tr.* Cowper, *alt.*), **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
My Lord, my God, in all distress (Ps. lxxi., Hopkins), **865**, ii., Old Version
My Lord, my Life, was crucified, **781**, ii., My Lord, my Love was crucified
My Lord, my Love was crucified, **842**, i., O Love divine, what hast Thou done?
My Maker and my King! What thanks to Thee I owe, **782**, i., My Maker and my King; to Thee my whole I owe
My Maker, at Thy holy throne, **1099**, i., Stryker, M. W.
My never ceasing songs shall show, **1240**, i., Watts, I.
My only Saviour, when I feel, **328**, i., Elliott, Charlotte
My parents gave me, Lord, **524**, i., Hill, R.
My parting spirit biddeth, **511**, ii., Herberger, V.
My portion is the living Lord, **622**, ii., Kennedy, B. H.
My portion, Thou! my cup, **1176**, ii., Thy way, not mine, O Lord
My praise again I offer Thee, **1035**, i., Scriver, C.
My race is now completed, **985**, i., Sacer, G. W.
My race is run, my warfare's o'er (Watts, *recast*), **284**, ii., Death may dissolve my body now; **1034**, i., Scottish translations and paraphrases
My Redeemer knoweth me, **723**, i., Mein Erlöser kennet mich
My Redeemer overwhelmed with anguish (*tr.* Swertner), **1301**, ii., Zinzendorf, C. R. von
My Redeemer quit I not, **614**, i., Keimann, C.
My Refuge is the God of love, **1240**, i., Watts, I.
My rest is in heaven, my rest is not here, **706**, ii., Lyte, H. F.
My restless heart with anguish moaning (*tr.* Miss Cox), **698**, ii., Löwe, J. F.
My righteous Judge, my gracious God, **1240**, i., Watts, I.
My rising soul with strong desires, **123**, ii., Beddome, B.
My saule doth magnifie the Lord, **900**, i., Pollio, S.
My Saviour and my King, **1240**, ii., Watts, I.
My Saviour, as Thou wilt, **723**, ii., Mein Jesu, wie du willt
My Saviour, be Thou near me, Through life's night, **316**, i., Duncan (*née* Lundie), Mary
My Saviour, be Thou near me, When I lie down, **1097**, ii., Stowell, T. A.
My Saviour, can it ever be?, **613**, i., Keble, J.
My Saviour dear, Thou for my good, **1303**, i., Zinzendorf, N. L. von
My Saviour, how shall I proclaim (*tr.* J. Wesley), **853**, ii., O Welt, sieh hier dein Leben
My Saviour, I am Thine, **306**, i., Doddridge, P.
My Saviour! I behold Thy life, **1095**, ii., Stone, S. J.
My Saviour, I would own Thee, **1119**, i., Taylor (*née* Morley), Rebekah H.
My Saviour is gone up to heaven, **557**, ii., I sojourn in a vale of tears
My Saviour is the living Lord, **622**, ii., Kennedy, B. H.
My Saviour lives, and He the might (*tr.* Miss Manington), **302**, i., Diterich, J. S.
My Saviour lives; I shall not perish (*tr.* Russell), **1013**, i., Schmolck, B.
My Saviour lives! I will rejoice, **600**, i., Jesus lebt, mit ihm auch ich
My Saviour, make me cleave to Thee (*tr.* Miss Cox), **321**, ii., Edeling, C. L.
My Saviour, my almighty Friend, **1240**, ii., Watts, I.
My Saviour, on the [Thy] words of truth, **1233**, ii., Waring, Anna L.
My Saviour sinners doth receive. Whom under burden (*tr.* Ker), **670**, ii., Lehr, L. F. F.
My Saviour sinners doth receive, Whom with sins (*tr.* in the Morav. H. B., 1789), **670**, ii., Lehr, L. F. F.
My Saviour, that I without Thee (*tr.* Foster), **807**, ii., Nitschmann, Anna
My Saviour, Thou Thy love to me (*tr.* J. Wesley), **838**, i., O Jesu Christ, mein schönstes Licht
My Saviour, what Thou didst of old (*tr.* Miss Winkworth), **385**, i., Fouqué, F. H. C. de la Motte
My Saviour whom in heavenly places (*tr.* Sheppard), **290**, ii., Dessler, W.
My Shepheard is the living Lord, And He that doth me feed (Rous), **1154**, i., The Lord's my Shepherd, I'll not want
My Shepherd is the living God, **613**, ii., Keble, J.
My Shepherd is the living Lord, Nothing therefore (Ps. xxiii., Sternhold), **859**, i., **865**, i., Old Version
My Shepherd is the living Lord, So I can never need (Rawson, 1876), **1152**, i., The God of love my Shepherd is
My Shepherd is the Lord; I know, **613**, ii., Keble, J.
My Shepherd is the Lord, no care, **622**, ii., Kennedy, B. H.
My Shepherd is the Saviour dear, **121**, i., Becker, C.
My Shepherd will supply my need, **1240**, ii., Watts, I.
My Shepherd's name is Love, **496**, i., Hatfield, E. F.
My sin, my sin, O God, my sin, **678**, ii., Litanies
My sins have taken such a hold on me, **678**, ii., Litanies; **763**, i., Monsell, J. S. B.
My sins, my sins, my Saviour, **763**, i., Monsell, J. S. B.
My sky was once noon-bright, **559**, ii., I weep, but do not yield
My Solomon! thy kind and gracious sceptre (*tr.* in the Morav. H. B., 1754), **960**, ii., Richter, C. F.
My song is love unknown, **269**, ii., Crossman, S.
My song shall be of Jesus, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
My sorrows like a flood, **1237**, i., Watts, I.
My soul, See also *My saule*
My soul adores the might of loving (*tr.* Mrs. Ashley), **1144**, ii., Tersteegen, G.
My soul, amid this stormy world, **218**, i., Chapman, R. C.
My soul and spirit, filled with joy My God and Saviour praise (Tate), **711**, ii., Magnificat; **801**, i., New Version; **1034**, i., Scottish translations and paraphrases
My soul, arise in joyful lays, **722**, ii., Medley, S.
My soul awake and render, **1229**, ii., Wach auf, mein Herz! und singe
My soul, awake and tender (*tr.* Jacobi), **1229**, ii., Wach auf, mein Herz! und singe
My soul, come meditate the day, **1238**, i., Watts, I.
My soul before Thee prostrate lies, **521**, i., Hier legt mein Sinn sich vor dir nieder
My soul complete in Jesus stands, **526**, ii., Hinsdale (*née* Haddock), Grace W.
My soul doth magnify the Lord, And God my Saviour sing (W. J. Irons), **711**, ii., Magnificat
My soul doth magnify the Lord, My spirit evermore (Old Version), **711**, ii., Magnificat

My soul doth magnify the Lord, Transports of joy my spirits raise (Patrick), **711**, ii., Magnificat
My soul doth magnyfie the Lorde, **442**, ii., Goostly Psalmes and Spiritualle Songes; **900**, i., Pollio, S.
My soul doth pant towards Thee, **1118**, ii., Taylor, Jeremy
My soul! exalt the Lord thy God (*tr.* Jacobi), **451**, ii., Graumann, J.
My soul for help on God relies (Ps. lxii.), **800**, ii., New Version
My soul forsakes her vain delight, **1238**, i., Watts, I.
My soul, give laud [*praise*] *unto the Lord* (Ps. ciii., Sternhold), **866**, i., Old Version
My soul hath found the steadfast ground (*tr.* Mrs. Bevan), **979**, i., Rothe, J. A.
My soul hath now the ground attained (*tr.* Russell), **979**, i., Rothe, J. A.
My soul, how lovely is the place, **1240**, ii., Watts, I.
My soul in death was sleeping, **466**, ii., Greg, S.; **1196**, i., Unitarian hymnody
My soul, inspired with sacred love (Ps. ciii.), **800**, ii., New Version
My soul is now united, **165**, ii., Bourne, H.
My soul is thirsting, Lord, for Thee (*tr.* Lady E. Fortescue), **75**, ii., Anton-Ulrich of Brunswick
My soul, it is thy God, **1105**, ii., Swain, L.
My soul, let this your thoughts employ (*tr.* Miss Cox), **277**, ii., Dach, S.
My soul lies cleaving to the dust, **1240**, ii., Watts, I.
My soul lies grovelling low, **571**, ii., Irons, J.
My soul, now praise Thy Maker! (*tr.* Miss Winkworth), **451**, i., Graumann, J.
My soul praise the Lord, Speak good of His name, O Lord our great God (Ps. civ., Kethe), Kethe, W.; **865**, i., **866**, i., Old Version
My soul, praise the Lord, Speak good of His Name, His mercies record, **881**, ii., Park, T.
My soul, praise thou the Lord always (Ps. cxlvi., Hopkins), **866**, i., Old Version
My soul, prepare to meet, **950**, ii., Rambach, J. J.
My soul repeat His praise, **1240**, ii., Watts, I.
My soul shall praise Thee, O my God, **506**, ii., Heginbothom, O.
My soul, survey thy happiness, **540**, i., How vast the treasure we possess
My soul, there is a countrie, **1206**, i., Vaughan, H.
My soul, through my Redeemer's care, **1264**, i., Wesley family, The
My soul, thy great Redeemer see, **275**, ii., Da Jesus, an des Kreutzes Stamm
My soul to God, its Source, aspires, **1090**, i., Steele, Anne
My soul to God shall give good heed (Ps. lxii., Hopkins), **865**, ii., Old Version
My soul, weigh not thy life, **1105**, ii., Swain, L.
My soul, what hast thou done for God?, **362**, i., Faber, F. W.
My soul, why art thou troubled? why (*tr.* G. Walker), **1234**, ii., Warum betrübst du dich, mein Herz
My soul, why this complaining, **15**, ii., Adami, J. C.
My soul, with all thy waking powers, **306**, i., Doddridge, P.
My soul with grateful thoughts of love (Ps. cxvi.), **801**, i., New Version
My soul with patience waits (Ps. cxxx.), **801**, i., New Version
My spirit longeth for Thee, **199**, ii., Byrom, J.
My spirit longs for Thee, **783**, i., My spirit longeth for Thee
My spirit looks to God alone, **1240**, ii., Watts, I.
My spirit on Thy care, **706**, ii., Lyte, H. F.
My spirit sinks within me, Lord, **1240**, ii., Watts, I.
My spirit to Thy care, **706**, ii., Lyte, H. F.
My stock lies dead and no increase, **512**, i., Herbert, G.
My sufferings all to Thee are known, **555**, ii., I am the man who long have known
My sweet little Babie, what meanest thou for to cry, **213**, i., Carols
My thirsty soul desires her drought (*tr.* Anon.), **13**, ii., Ad perennis vitae fontem
My thirsty spirit faints, **381**, i., For ever with the Lord
My thoughts on awful subjects roll, **1238**, i., Watts, I.
My thoughts surmount these lower skies, **1238**, ii., Watts, I.
My times are in Thy hand and Thou (Sir J. Bowring), **876**, i., Our times are in Thy hand, and Thou wilt guide our footsteps
My times are in Thine hand, My God, I wish them there, **681**, i., Lloyd, W. F.
My times are in Thy hand, Their best, **498**, ii., Havergal, W. H.
My times, O Lord, are in Thy hand (*tr.* Maguire), **1077**, ii., Spitta, C. J. P.
My times of sorrow and of joy, **121**, ii., Beddome, B.
My tongue, the mystic doctrine sing (*tr.* Hewett), **879**, i., Pange lingua gloriosi corporis mysterium
My trust is in the highest Name, **713**, ii., Mant, R.
My trust is in the Lord, **706**, ii., Lyte, H. F.
My trust is in Thy holy Name, **622**, ii., Kennedy, B. H.
My trust, o Lord, in thee (Ps. lxxi., Whittingham), **1022**, ii., Scottish hymnody
My voice to God ascends on high, **622**, ii., Kennedy, B. H.
My whole desire Doth deeply turn away (*tr.* Miss Warner), **1145**, i., Tersteegen, G.
My work was pleasant, Lord, my burden light, **515**, i., Herr, des Tages Mühen und Beschwerden
My wounded Prince enthroned on high (*tr.* Kinchen), **1302**, ii., Zinzendorf, N. L. von
My yielding heart dissolves as wax, **1183**, i., Toplady, A. M.
My yoke, saith Christ, upon you take, **737**, ii., Mir nach, spricht Christus, unser Held
Myfi yw'r Adgyfodiad mawr (E. Wyn), **1250**, ii., Welsh hymnody
Mysteriorum Signifer, **650**, ii., Latin hymnody
Mysterious influence divine, **1291**, ii., Wolfe, A. R.
Mysterious sign of royalty, **1221**, ii., Vexilla regis prodeunt
Mysterious Spirit, unto Whom, **183**, ii., Brooke, S. A.
Mysterious to the Christian heart, **772**, ii., Moultrie, J.

Nach dir, O Gott! verlanget mich, **75**, ii., Anton-Ulrich of Brunswick
Nach einer Prüfung kurzer Tage, **408**, i., Gellert, C. F.
Nach tausendfachen Plagen, **467**, ii., Gregor, C.
Nahet heran, ihr lieben Glieder, **1303**, i., Zinzendorf, N. L. von
Naíων Ἰωνᾶς ἐν μυχοῦς θαλαττίοις (Ode vi.), **355**, ii., Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης
Naked as from the earth we came (Watts), **1034**, i., Scottish translations and paraphrases; **1238**, ii., Watts, I.
Name of Jesus, Name of pleasure, **427**, i., Gloriosi Salvatoris
Name of our triumphant Saviour, **427**, i., Gloriosi Salvatoris
Nato canunt omnia Domino pie agmina, **648**, i., Latin hymnody; **814**, i., Notker
Nature will raise up all her strife, **354**, i., Es ist nicht schwer ein Christ zu sein
Nature with all her powers shall sing, **1238**, ii., Watts, I.
Nature, with eternal youth, **1235**, ii., Waterston, R. C.
Nature with open volume stands, **1238**, ii., Watts, I.
Nature's God, all-ruling Power (*tr.* Mant), **956**, ii., Rerum Deus tenax vigor
Natus ante saecula Dei filius, **813**, i., Notker
Nay, I cannot let Thee go, **804**, i., Newton, J.
Ne te désole point, Sion, **392**, i., French hymnody
Near Jordan's ford, **1108**, ii., Symington, A. J.
Near the Cross, See *Jesus, keep me near the Cross*
Near the cross was Mary weeping, **39**, i., Alexander, J. W.; **1084**, i., Stabat mater dolorosa
Near the Lord in glory seated, **182**, i., Bright the vision that delighted
Near the tomb where Christ hath been, **89**, i., At the tomb where Christ hath been
Nearer and nearer still, **1262**, ii., Wesley family, The
Nearer, ever nearer, **995**, ii., Saviour, blessed Saviour
Nearer, my God, to Thee, Hear Thou my prayer (How), **793**, i., Nearer, my God, to Thee, Nearer to Thee
Nearer, my God, to Thee, Nearer to Thee (Mrs. Adams), **16**, ii., Adams (*née* Flower), Sarah; **214**, i., Cary, Alice; **1194**, i., Unitarian hymnody; **1253**, i., Welsh hymnody
Nearer, O God, to Thee! Hear Thou my prayer, **792**, i., Nearer, my God, to Thee, Hear Thou my prayer
Nearer to Thee, my God, Still would I rise, **792**, i., Nearer my God, to Thee, Hear Thou my prayer
Nec quisquam oculis vidit, **788**, i., Neale, J. M.; **1168**, i., Thomas of Kempen
Nectareum rorem terris distillat Olympus, **523**, i., Hildebert
Need hath the golden city none, **1095**, ii., Stone, S. J.
Need it is we raise our eyes, **790**, i., Neale, J. M.
Ne'er be my God forsaken, **509**, i., Helmbold, L.
Neige dich zu meinen Bitten, **203**, i., Canitz, F. R. L. von
Neighbour, accept our parting song (*tr.* J. Hamilton), **985**, ii., Sachse, C. F. H.
Nein, ach nein, er lässt mich nicht (Gregor), **703**, i., Luise-Henriette of Brandenburg

Nein, nein, das ist kein Sterben, 810, i., Non ce n'est pas mourir
Νεκρώσας τὸν θάνατον, 68, i., Ἀνέστης τριήμερος
Νεῦσον πρὸς ὕμνους, οὐκετῶν ἐνεργέτα (Ode iii.), 355, ii., Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης
Never be faint or weary, 1204, ii., Van Alstyne (*née* Crosby) Frances J.
Never couldst thou bear to grieve us (*tr.* Miss Borthwick), 773, ii., Möwes, H.
Never lose the golden rule, 1204, ii., Van Alstyne (*née* Crosby), Frances J.
Never perish! words of mercy, 784, ii., Midlane, A.
Never will I part with Christ (*tr.* Jacobi), 614, i., Keimann, C.
New born, I bless the waking hour, 499, ii., Hawksworth, J.
New every morning is the love, 541, i., Hues of the rich unfolding morn
New mercies, new blessings, new light on thy way, 497, ii., Havergal, Frances R.
New wonders of Thy mighty hand, 737, ii., Miramur, O Deus, Tuae
Nicht mehr als meine Kräfte tragen, 194, i., Bürde, S. G.
Nicht menschlicher Rath, noch Erdenverstand, 418, i., German hymnody
Nicht nur streiten, überwinden, 626, i., Klopstock, F. G.
Nicht so traurig, nicht so sehr, 411, i., Gerhardt, P.
Nicht uns, nicht uns, o ewiger Herr, 470, i., Greitter, M.
Nigh unto death with famine pined, 131, i., Behold the wretch whose lust and wine
Nigher still, and still more nigh, 299, i., Dies irae, dies illa
Night and clouds in darkness sailing, 820, ii., Nox, et tenebrae, et nubila
Night and darkness, and thick cloud (*tr.* Doubleday), 820, ii., Nox, et tenebrae, et nubila
Night and darkness cover all, 820, ii., Nox, et tenebrae, et nubila
Night clouds around us silently are stealing, 145, i., Blatchford, A. N.
Night from the earth is wending (*tr.* Miss Manington), 492, ii., Harsdörffer, G. P.
Night shrouds beneath her sable vest, 820, i., Nox atra rerum contegit
Night's shadows falling, men to rest are calling, 982, i., Russell, A. T.
Nimm dich, o meine Seel' in Acht, 277, ii., Dach, S.
Nimm hin, was dein ist, Gott, nimms hin, 1077, ii., Spitta, C. J. P.
Nimm von uns, Herr, du treuer Gott, 92, ii., Aufer immensam, Deus, aufer iram; 762, i., Moller, M.
No act of sin our Saviour wrought, 772, ii., Moultrie, J.
No blood of beasts on altars shed, 1240, ii., Watts, I.
No blood of bird or beast, 811, i., Not all the blood of beasts
No carnal weapons those ye bear, 676, i., Lift up your heads, ye gates of brass
No change of time shall ever shock (Ps. xviii.), 800, i., New Version
No cloud obscures the summer sky, 509, ii., Hemans (*née* Browne), Felicia D.
No condemnation—O my soul, 218, i., Chapman, R. C.
No dawn of holy light, 498, ii., Havergal, W. H.
No eye hath seen, nor ear hath heard, 1238, ii., Watts, I.
No human eyes Thy face may see, 521, ii., Higginson, T. W.
No, Lord, it cannot shortened be, 1264, i., Wesley family, The
No me mueve, mi Dios, para quererte (Xavier?), 826, ii., O Deus ego amo Te, Nec amo Te ut salves me
No more, ah, no more sad complaining, 291, ii., Deus ignee fons animarum
No more, my God, I boast no more, 1238, ii., Watts, I.
No more of strife, no more of pain, 377, i., Finita jam sunt praelia
No more, on earth no more, 405, ii., Gaskell, W.
No more sadness now, nor fasting, 789, ii., Neale, J. M.
No more thy limbs are rent, 578, i., Jam non te lacerant carnificum manus
No night shall be in heaven! No gathering gloom, 949, i., Raffles, T.
No, no, it is not dying, 316, ii., Dunn, R. P.; 810, i., Non ce n'est pas mourir
No, not despairingly, 162, i., Bonar, H.
No, not for these alone I pray, 1117, ii., Taylor, Emily
No one lower in grade To the Virgin, 760, ii., Mittit ad Virginem
No other Name, 105, i., Ayres, H. C.
No purple with his life-blood stained, 810, i., Non parta solo sanguine
No room for Thee, Lord Jesus, 718, ii., Mathams, W. J.
No seas again shall sever, 161, ii., Bonar, H.
No separation, O my soul, 734, ii., Midlane, A.
No sign we ask from heaven above, 1188, ii., Tuttiett, L.
No sorrow and no sighing, 572, i., Irons, W. J.
No strength in myself I possess (J. S.), 1094, ii., Stocker, J.
No tears in heaven! Ah, then I know, 117, i., Bateman, H.
No voice which I did more esteem, Than music in her sweetest key, 1290, i., Wither, G.
No war or battle's sound, 1165, i., This is the month, and this the happy morn
No! when He bids me seek His face, 713, ii., Mant, R.
Nobis nunc iterum praeterit hebdomas (*tr.* Bingham), 72, i., Another week has passed away
Nobis unum est fundamen (*tr.* E. Marshall), 1147, i., The Church's one Foundation
Noch ein wenig Schweiss und Thränen, 519, ii., Heusser (*née* Schweizer), Meta
Noch leb ich, ob ich Morgen lebe, 527, i., Hippel, T. G. von
Nocte quâ Christus rabidis Apellis (A. Ellinger), 1189, i., 'Twas on that night when doomed to know
Nocte surgentes vigilemus omnes, 470, i., Gregory the Great; 820, i., Now when the dusky shades of night retreating; 878, i., Palmer, R.
Noctis tempus jam praeterit, 470, i., Gregory the Great
Noctivagos, acclinis humo, pastoria pubes (*tr.* Calverley), 1275, ii., While shepherds watched their flocks by night
Non abluunt lymphae Deum, 234, i., Clamantis ecce vox sonans
Nen avis est, nidum quae sola ponit eremo (*tr.* Bingham), 1162, ii., There's not a bird with lonely nest
Non, ce n'est pas mourir (Malan), 139, i., Bethune, G. W.; 712, ii., Malan, H. A. C.
None else but Thee for evermore, 1095, ii., Stone, S. J.
None is like God, who reigns above, 198, i., Burton, J., jun.
None is so holy, pure, and just, 1303, ii., Zinzendorf, N. L. von
Nor earth, nor hell, my soul can move, 771, i., Moté, E.
Nor eye hath seen, nor ear hath heard, 1238, ii., Watts, I.
Nos Gordiani atque Epimachi nobiles laureas, 814, i., Notker
Nosco meum in Christo corpus consurgere, Quid me, 702, ii., Luise-Henriette of Brandenburg
Nostra tuba regatur fortissima Dei dextra, 814, i., Notker
Nostras, Olympo redditus, 808, ii., Nobis, Olympo redditus
Not a single sight we view, 790, i., Neale, J. M.
Not all the archangels can tell, 1262, i., Wesley family, The
Not all the gold of all the world, 734, i., Midlane, A.
Not all the nobles of the earth, 1092, i., Stennett, S.
Not all the outward forms on earth, 1238, ii., Watts, I.
Not always earned by wounds and pain, 810, i., Non parta solo sanguine
Not bound by chains, nor pent in cells, 1294, i., Wordsworth, C.
Not by the martyr's death alone, 810, i., Non parta solo sanguine
Not by Thy mighty hand, 1292, ii., Woodford, J. R.
Not for a favoured form or name, 1264, i., Wesley family, The
Not for our sins alone, 1189, ii., Twells, H.
Not for the dead in Christ we weep, 942, i., Pure spirit, O where art thou now?
Not for the pious dead we weep, 942, i., Pure spirit, O where art thou now?
Not for the summer hour alone, 1058, i., Sigourney (*née* Huntley), Lydia
Not for the works which we have done, 1183, i., Toplady, A. M.
Not from a stock of ours, but Thine, 1265, ii., Wesley family, The
Not from the dust affliction springs (Watts), 1034, i., Scottish translations and paraphrases
Not gifts of prophecy can save, 1294, i., Wordsworth, C.
Not in anger, Lord, Thou wilt (*tr.* X. X.), 37, i., Albinus, J. G.
Not in anger, mighty God (*tr.* Miss Winkworth), 37, i., Albinus, J. G.
Not in anger smite us, Lord, 37, i., Albinus, J. G.
Not in envy, not in anger, 622, ii., Kennedy, B. H.
Not in fire from heaven descending, 1272, i., When the Lord of Hosts ascended
Not in Jerusalem alone, 764, ii., Montgomery, J.
Not in the name of pride, 1263, i., Wesley family, The
Not in the solitude, 190, i., Bryant, W. C.

Not in this simple rite alone, **405**, ii., Gaskell, W.
Not in Thy fury, Lord, reprove, **622**, ii., Kennedy, B. H.
Not in vain I poured my supplication, **195**, ii., Burleigh, W. H.
Not, Lord, Thine ancient works alone, **422**, ii., Gill, T. H.
Not made, nor yet created, came, **1217**, i., Verbum Dei, Deo natum
Not more than I have strength to bear (*tr.* Miss Warner), **194**, i., Bürde, S. G.
Not now, my child; a little more rough tossing, **888**, ii., Pennefather (*née* King), Catherine
Not on this day, O God, alone, **405**, ii., Gaskell, W.
Not only as a sacrifice, **1299**, i., Yonge (*née* Bargus), Frances M.
Not only doth the voiceful day, **195**, ii., Burleigh, W. H.
Not seldom clad in radiant vest, **1294**, ii., Wordsworth, W.
Not so darkly, not so deep, **411**, i., Gerhardt, P.
Not the malicious or profane, **1238**, ii., Watts, I.
Not Thou from us, O Lord, but we, **1185**, ii., Trench, R. C.
Not Thy garment's hem alone, **256**, i., Conder (*née* Thomas), Joan E.
Not to condemn the sons of men (Watts) **1064**, ii., So did the Hebrew prophet raise
Not to myself I owe, **1183**, i., Toplady, A. M.
Not to ourselves again, **162**, i., Bonar, H.
Not to ourselves we owe, **1183**, i., Toplady, A. M.
Not to ourselves who are but dust, **1240**, ii., Watts, I.
Not to the mount that burned with fire [*flame*], **764**, ii., Montgomery, J.
Not to this earth's contracted span, **900**, ii., Pope, A.
Not unto us, Almighty Lord [*God*], **706**, ii., Lyte, H. F.
Not unto us but Thee alone, Bless'd Lamb (Cennick), **216**, i., Cennick, J.; **434**, i., God of all consolation, take; **673**, ii., Let us the sheep in Jesus named
Not unto us, but Thee, O Lord! Be praise and, **433**, ii., God of all consolation, take
Not unto us but to Thy name, Great God, be glory given (Cotterill), **673**, ii., Let us the sheep in Jesus named; **1084**, ii., Staffordshire hymn-books
Not unto us, Lord, not to us (Ps. cxv., Norton), **866**, i., Old Version
Not unto us, not unto us, O Lord, **470**, i., Greitter, M.
Not vnto vs, o Lord (Ps. cxv., Whittingham), **1022**, ii., Scottish hymnody.
Not unto us, to Thee, O Lord, Be praise and (C. Wesley), **434**, i., God of all consolation, take
Not vain, O Lord, Thy loving word, **622**, ii., Kennedy, B. H.
Not what I am, O Lord, but what Thou art, **162**, i., Bonar, H.
Not what I feel or do, **811**, ii., Not what these hands have done
Not what these hands have done, **162**, i., Bonar, H.
Not willingly dost Thou afflict, **328**, i., Elliott, Charlotte
Not with our mortal eyes, **1238**, ii., Watts, I.
Not yet I love my Lord, **422**, ii., Gill, T. H.
Not yet, ye people of His grace, **422**, ii., Gill, T. H.
Not your own, but His ye are, **497**, ii., Havergal, Frances R.
Nothing but leaves, the Spirit grieves, **33**, ii., Akerman, Lucy E.
Nothing but Thy blood, O Jesus, **493**, i., Hart, J.
Nothing fair on earth I see, **1006**, ii., Scheffler, J.
Nothing know we of the season, **615**, i., Kelly, T.
Notique cunctis gentibus, **576**, ii., Jam Christus astra ascenderat
Nought but the voice of God can speak, **734**, ii., Midlane, A.
Nous célébrons tes louanges, ô Dieu, et nous reconnaissons que tu es le Seigneur, **1128**, i., Te Deum laudamus
Nous portons un doux temoignage, **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
Nous toy looms dieu nous toy regeroms seignor (*tr.* in the Anglo-Norman Bible), **1127**, ii., Te Deum laudamus
Now a holier work, O Lord, **578**, ii., Jam sanctius moves opus
Now a new year opens, **236**, i., Clarke, S. C.
Now all chafing cares shall cease, **483**, i., Hamilton, R. W.
Now all give thanks to God, Heart, **963**, ii., Rinkart, M.
Now all give thanks to God, With heart, and hand, and voices (*tr.* Singleton), **963**, ii., Rinkart, M.
Now all men thank ye God, **963**, ii., Rinkart, M.
Now all the woods are sleeping, **822**, ii., Nun ruhen alle Wälder
Now all to God give thanks, **963**, ii., Rinkart, M.
Now ancient shadows flee, **285**, ii., Debilis cessent elementa legis
Now are our limbs refreshed with quiet sleep (*tr.* Is. Williams), **1067**, ii., Somno refectis artubus
Now are thrice ten years completed (Lustra sex qui jam peracta, *tr.* Chambers), **881**, i., Pange lingua gloriosi proelium certaminis
Now as long as here I roam, **410**, i., Gerhardt, P.
Now at last I end the strife, **1144**, i., Tersteegen, G.
Now at length our bells are mounted, **676**, i., Lift it gently to the steeple
Now at the banquet of the Lamb (*tr.* Johnston, 1852), **14**, i., Ad regias Agni dapes
Now at the Lamb's high royal feast, In robes of saintly white we sing (*tr.* Caswall), **13**, ii., Ad regias Agni dapes
Now at the Lamb's high royal feast, In robes of festal white we sing (*tr.* Copeland *alt.*), **13**, ii., Ad regias Agni dapes
Now at the Lamb's imperial feast (*tr.* Mant), **14**, i., Ad regias Agni dapes
Now at the manger here I stand (*tr.* J. Kelly), **410**, ii., Gerhardt, P.
Now autumn strews on every plain, **509**, ii., Hemans (*née* Browne), Felicia D.
Now awake, my soul, my senses, **1254**, ii., Werde munter, mein Gemüthe, Und ihr Sinnen geht herfür
Now be my heart inspired to sing, **1240**, ii., Watts, I.
Now be thanks and praise ascending, **982**, i., Russell, A. T.
Now be the God of Israel blessed, **1238**, ii., Watts, I.
Now be the gospel banner, **494**, ii., Hastings, F.
Now begin the heavenly theme, **639**, ii., Langford, J.
Now behold me, King of glory, **1057**, ii., Sieh hier bin ich Ehren König.
Now blessed be Thou, Christ Jesu, **408**, ii., Gelobet seist du Jesu Christ; **442**, ii., Goostly Psalmes and Spiritualle Songes
Now blest be Israel's Lord and God (Benedictus), **801**, i., New Version
Now bring in good cheer (Neale), **212**, i., Carols
Now by the bowels of my God, **1238**, ii., Watts, I.
Now by the love of Christ my God, **1238**, ii., Watts, I.
Now [*by Thy*] *let the faithful choirs*, **636**, ii., Lactabundus exultet fidelis chorus: Alleluia. Regem regum
Now Christ above the starry skies, **576**, ii., Jam Christus astra ascenderat
Now Christ ascending whence He came, **576**, ii., Jam Christus astra ascenderat
Now Christ be praised and glorified, **444**, ii., Gott sei gelobet und gebenedeiet
Now Christ beyond the stars had gone (*tr.* Copeland), **576**, ii., Jam Christus astra ascenderat
Now Christ beyond the stars is gone (*tr.* Wallace), **576**, ii., Jam Christus astra ascenderat
Now Christ, gone up to whence He came, **576**, ii., Jam Christus astra ascenderat
Now Christ had climbed the starry skies, **576**, ii., Jam Christus astra ascenderat
Now Christ had [*hath*] *pierced the skies to claim*, **576**, ii., Jam Christus astra ascenderat
Now Christ our Passover is slain, **383**, i., Forti tegente brachio
Now Christ, the very Son of God, **1040**, ii., Selnecker, N.
Now Christ unto the stars above, **576**, ii., Jam Christus astra ascenderat
Now come ye Christians all and bring, **821**, ii., Nun freut euch lieben Christengemein
Now comes salvation from above, **1074**, ii., Speratus, P.
Now comes the world's Redeemer, **1212**, i., Veni Redemptor gentium
Now condescend, Almighty King, **1117**, i., Taylor, Ann and Jane
Now crave we of the Holy Ghost, **821**, ii., Nun bitten wir den heiligen Geist
Now daily shines the sun more fair (Paschale mundo gaudium, *tr.* Caswall), **96**, i., Aurora lucis rutilat
Now darkness over all is spread (*tr.* Miss Winkworth), **607**, i., Josephson, L. C. L.
Now dawning glows the day of days (*tr.* Hort), **95**, i., Aurora lucis rutilat
Now day's bright star is risen afar, **578**, ii., Jam lucis orto sidere
Now doth the fiery sun decline (Jam sol recedit igneus), **843**, ii., O Lux beata Trinitas, Et principalis Unitas
Now doth the fiery sun retire (Jam sol recedit igneus), **843**, ii., O Lux beata Trinitas, Et principalis Unitas
Now doth the sun ascend the sky, **577**, ii., Jam lucis orto sidere
Now, eternal Father, bless, **1188**, ii., Tuttiett, L.
Now, even now, I yield, I yield, **1264**, i., Wesley family, The

Now every greenwood sleepeth, **822**, ii., Nun ruhen alle Wälder
Now fain my joyous heart would sing (*tr.* Miss Winkworth), **1232**, i., Walther, J.
Now faintly smile day's hasty hours, **1090**, i., Steele, Anne
Now far above the starry plain, **576**, ii., Jam Christus astra ascenderat
Now for a [*hymn*] *tune of lofty praise*, **1238**, ii., Watts, I.
Now for the Lord our God, **1294**, i., Wordsworth, C.
Now for Thy holy Name (Ps. xxv.), **865**, i., Old Version
Now forth the kingly banners goe, **1221**, ii., Vexilla regis prodeunt
Now from earth retire, my heart, **961**, i., Richter, G.
Now from labour and from care, **494**, ii., Hastings, T.
Now from the altar of my heart, **311**, i., Dread Sovereign, let my evening song
Now from the garden to the cross, **493**, i., Hart, J.
Now from the rising of the sun (*tr.* Wallace), **4**, ii., A solis ortûs cardine Ad usque
Now from the slumbers of the night arising, **809**, i., Nocte surgentes vigilemus omnes
Now full thirty years are past (Lustra sex, qui jam peregit, tempus implens corporis, *tr.* Wallace), **881**, i., Pange lingua gloriosi proelium certaminis
Now gird your patient loins again, **270**, i., Crosswell, W.
Now give thanks, ye old and young (*tr.* Jacobi), **1060**, i., Singen wir aus Herzensgrund
Now go forth and dig my grave, **80**, i., Arndt, E. M.
Now God be praised, and God alone, **966**, i., Rist, J.
Now God be with us, for the night is closing (*tr.* Miss Winkworth), **512**, ii., Herbert, P.
Now hath arisen the star of day, **577**, ii., Jam lucis orto sidere
Now have I found the ground wherein (*tr.* J. Wesley, *alt.*), **979**, i., Rothe, J. A.
Now have our hearts embraced our God, **1238**, ii., Watts, I.
Now have we met that we may ask, **705**, ii., Lynch, T. T.
Now, heavy heart, away with sorrow (*tr.* Miss Manington), **1246**, ii., Wegleiter, C.
Now He's ascended high, **1240**, i., Watts, I.
Now, Holy Ghost, to Thee we pray (*tr.* John Williams), **823**, ii., Nunc Sancte nobis Spiritus
Now host with host assembling, **218**, i., Chapin, E. H.
Now hush your cries, and shed no tear, **292**, i., Deus ignee fons animarum
Now hushed are woods and waters, **822**, ii., Nun ruhen alle Wälder
Now I can read and learn, **1239**, ii., Watts, I.
Now I close my tired eyes (*tr.* Mrs. Bevan), **510**, ii., Hensel, Luise
Now I find a lasting joy, **280**, ii., Das ist meine Freude hier
Now I have found a friend, **162**, ii., Bonar (*née* Lundie), Jane C.
Now I have found the blessed ground (*tr.* J. Wesley, *alt.*), **979**, i., Rothe, J. A.
Now I have found the firm foundation (*tr.* Krotel), **979**, i., Rothe, J. A.
Now I have found the ground to hold (*tr.* Sheppard), **979**, i., Rothe, J. A.
Now I have found the ground wherein (*tr.* J. Wesley), **978**, ii., Rothe, J. A.
Now I know the great Redeemer, **196**, ii., Burnham, R.
Now I lay me down to sleep, **1099**, i., Stryker, M. W.
Now I live; but if to-night (*tr.* Miss Warner), **527**, i., Hippel, T. G. von
Now I'll lie down and sleep in Thee (*tr.* in the Morav. H. B., 1789), **798**, i., Neumeister, E.
Now, in a song of grateful praise, **722**, ii., Medley, S.
Now in Christian love and union, **234**, ii., Clapham, J. P.
Now in His manger He so humbly lies, **398**, i., Fröhlich soll mein Herze springen
Now in numbers soft and [*softly*] *flowing*, **303**, i., Dix, W. C.
Now in parting, Father, bless us, **162**, i., Bonar, H.
Now in peace go on your ways, **627**, i., Knak, G. F. L.
Now in the heat of youthful blood, **1238**, ii., Watts, I.
Now in the name of God we go, **564**, ii., In Gottes Namen fahren wir
Now, in the peace of God (*tr.* Miss Borthwick), **520**, i., Heusser (*née* Schweizer), Meta
Now in Thy presence I appear (*tr.* H. Mills), **408**, i., Gellert, C. F.
Now is born our great Salvation, **785**, i., Nato nobis Salvatore
Now is Christ risen (*tr.* Russell), **225**, i., Christ ist erstanden, Von der Marter alle
Now is oure health come from above (*tr.* Coverdale), **442**, ii., Goostly Psalmes and Spiritualle Songes; **1074**, ii., Speratus, P.
Now is the accepted time, **304**, ii., Dobell, J.
Now is the hour of darkness past, **1238**, i., Watts, I.
Now is the seed time: God alone, **1277**, ii., Whittier, J. G.
Now Israel may say, and that truly (Ps. cxxiv., Whittingham), **866**, i., Old Version
Now it belongs not to my care, **118**, ii., Baxter, R.; **349**, i., English hymnody; **783**, ii., My whole, though broken heart, O Lord
Now Jesus lifts His prayer on high, **329**, i., Emergit undis et Deo
Now, just a word for Jesus, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
Now lay we calmly in the grave, **822**, i., Nun lasst uns den Leib begraben
Now let a great effectual door, **615**, ii., Kelly, T.
Now let a spacious world arise (Watts), **1034**, i., Scottish translations and paraphrases
Now let each heart conspire to raise, **168**, ii., Bradberry, D.
Now let each humble creature, **411**, i., Gerhardt, P.
Now let Jehovah's covenant love, **571**, i., Irons, J.
Now let mournful sighing cease, **577**, i., Jam desinant suspiria
Now let my soul, eternal King, **506**, ii., Heginbothom, O.
Now let my soul with God retreat, **678**, ii., Litanies
Now let our heavenly plants and flowers, **328**, i., Elliott, Charlotte
Now let our hearts conspire to raise, **168**, ii., Bradberry, D.
Now let our mournful songs record, **1240**, ii., Watts, I.
Now let our pains be all forgot, **1238**, ii., Watts, I.
Now let our praise be given, **198**, i., Burton, J., jun.
Now let our songs arise, **442**, i., Goode, W.
Now let our souls ascend above (Anon.), **188**, ii., Bruce, M.; **1034**, i., Scottish translations and paraphrases
Now let our trustful eyes survey, **817**, i., Now let our cheerful eyes survey
Now let our souls on wings sublime, **420**, i., Gibbons, T.
Now let our voices join, **306**, i., Doddridge, P.
Now let the children of the saints, **1237**, ii., Watts, I.
Now let the earth with joy resound, **361**, i., Exultet coelum laudibus
Now let the slumbering church awake, **983**, ii., Ryland, J.
Now let the world with joy abound, **361**, i., Exultet coelum laudibus
Now let Thy servant die in peace, From this vain world dismist (Anon.), **188**, ii., Bruce, M.; **823**, i., Nunc dimittis; **1034**, i., Scottish translations and paraphrases
Now let us all to God (*tr.* Russell), **963**, ii., Rinkart, M.
Now let us loudly Praise God, the Merciful (*tr.* Miss Winkworth), **699**, ii., Löwenstern, M. A.
Now let us praise the Lord (*tr.* Jacobi), **963**, ii., Rinkart, M.
Now let us praise with fervour, **508**, ii., Helmbold, L.
Now let us pray the Holy Ghost (*tr.* Miss Winkworth), **821**, i., Nu biten wir den heiligen Geist
Now let us pray to the Holy Ghost, **821**, ii., Nun bitten wir den heiligen Geist
Now let us see Thy beauty, Lord, **1241**, ii., Waugh, B.
Now let us sing the angels' song, **497**, ii., Havergal, Frances R.
Now let us sit and weep (*tr.* Caswall), **710**, i., Maerentes oculi spargite lachrymas
Now let your mingling voices rise, **977**, ii., Jevons (*née* Roscoe), Mary Ann
Now let your notes of praise arise (*tr.* Miss Cox, *alt.*), **1016**, i., Schöner, J. G.
Now lettest Thou Thy servant, Lord (Miss Lecson), **818**, i., Now let Thy servant die in peace
Now Lord fulfil Thy faithful word, **1266**, i., West, R. A.
Now, Lord, I on Thy truth depend, **165**, ii., Bourne, H.
Now, Lord, the heavenly seed is sown, **688**, ii., Lord, ere the heavenly seed is sown; **793**, ii., Needham, J.
Now, Lord, Thy blessing we implore, **165**, ii., Bourne, H.
Now, Lord, to every heart make known, **491**, ii., Harland, E.
Now, Lord, we part awhile, **1262**, ii., Wesley family, The
Now, Lord, we part in Thy blest Name, **818**, ii., Now, Lord, we part in Thy great Name
Now may Christ's blissful Passion ever (Beata Christi passio), **1187**, i., Tu qui velatus facie
Now may He Who from the dead, **804**, i., Newton, J.
Now may our God His mercy, **355**, i., Es wollt' uns Gott genädig sein
Now may the God of power and grace, **1240**, ii., Watts, I.

Now may the Gospel's conquering power, 615, i., Kelly, T.
Now may the Holy Spirit's grace (*tr.* C. B. Pearson), 993, i., Sancti Spiritus adsit nobis gratia
Now may the Lord our Shepherd lead, 1181, i., To-day the Lord our Shepherd leads
Now may the mighty arm awake, 615, ii., Kelly, T.
Now may the Spirit from above, 615, ii., Kelly, T.
Now may the Spirit's holy fire, 1036, i., Seagrave, R.
Now morn is o'er the zenith spread (*tr.* Chambers), 94, i., Aurora jam spargit polum
Now morning lifts her dewy veil (*tr.* Chandler), 14, i., Ad templa nos rursus vocat
Now morning purples all the skies (Aurora coelum purpurat, *tr.* Macgill), 95, ii., Aurora lucis rutilat
Now morning sprinkles all the sky (*tr.* Macgill), 93, ii., Aurora jam spargit polum
Now morn's star hath woke from sleep, 578, i., Jam lucis orto sidere
Now, my soul, thy voice upraising, Sing aloud (*tr.* Chandler), 217, ii., Chandler, J.; 913, ii., Prome vocem, mens, canoram
Now, my soul, thy voice upraising, Sing in sweet (*tr.* cento in the Hymnary), 913, ii., Prome vocem, mens, canoram
Now, my soul, thy voice upraising, Sing the Cross (*tr.* Chandler, *alt.*), 913, ii., Prome vocem, mens, canoram
Now, my soul, thy voice upraising, Tell in sweet (*tr.* Sir H. W. Baker), 913, ii., Prome vocem, mens, canoram
Now, my tongue, the mystery singing (*tr.* Brooke), 879, i., Pange lingua gloriosi corporis mysterium
Now, my tongue, the mystery telling, 878, ii., Pange lingua gloriosi corporis mysterium
Now, O God, Thine own I am, 371, ii., Father, Son, and Holy Ghost, One in Three
Now, O Holy Spirit, One (*tr.* Bonar), 823, ii., Nunc Sancte nobis Spiritus
Now, O joy, my sins are pardoned, 734, ii., Midlane, A.
Now, O my God, Thou hast my soul (*tr.* J. Wesley), 638, ii., Lange, Joachim
Now on land and sea descending, 685, ii., Longfellow, S.
Now on the Holy Ghost we call For perfect (*tr.* Miss Fry), 821, i., Nun bitten wir den heiligen Geist
Now on the Holy Ghost we call To give, 821, ii., Nun bitten wir den heiligen Geist
Now one in health Death, instant, crushes (*tr.* H. Mills), 1018, i., Schubart, C. F. D.
Now one of our number is dead, 284, ii., Death has been here, and borne away
Now onward move the standards of our King, 1221, i., Vexilla regis prodeunt
Now, our Father, we adore Thee, 303, i., Dix, W. C.
Now our prayers are heard on high (*tr.* Is. Williams), 92, i., Audimur almo Spiritus
Now our request to the Holy Ghost, 821, i., Nun bitten wir den heiligen Geist
Now praise the Lord on high, 963, i., Rinkart, M.
Now praise we Christ, the Holy One (*tr.* R. Massie), 4, ii., A solis ortûs cardine Ad usque
Now pray we all God the Comforter (*tr.* Russell), 821, i., Nun bitten wir den heiligen Geist
Now pray we for our country [*mother*], 266, ii., Coxe, A. C.
Now pray we to the Holy Ghost, 821, ii., Nun bitten wir den heiligen Geist
Now raise a shout of sacred joy, 1240, ii., Watts, I.
Now rest beneath night's shadow, 822, ii., Nun ruhen alle Wälder
Now rest, my long-divided heart, 834, i., O happy day that fixed my choice
Now rest the woods again, 822, ii., Nun ruhen alle Wälder
Now rests her soul in Jesus' arms (*tr.* Miss Winkworth), 50, ii., Allendorf, J. L. C.
Now resteth all creation, 822, ii., Nun ruhen alle Wälder
Now returns the awful morning, 280, i., Darkly rose the guilty morning
Now shall my inward joys arise (Watts), 1034, i., Scottish translations and paraphrases
Now shall my solemn vows be paid, 1240, i., Watts, I.
Now shines the sun with brighter ray (Paschale mundo gaudium), 96, i., Aurora lucis rutilat
Now signs of mourning disappear, 577, i., Jam desinant suspiria
Now sing we, now rejoice, 564, i., In dulci jubilo singet und sit vro
Now sinks in night the flaming sun (Jam sol recedit igneus), 843, ii., O Lux beata Trinitas, Et principalis Unitas
Now, Sion, to the approaching King, 1139, i., Templi sacratas pande, Sion, fores
Now slowly, slowly darkening, 466, ii., Greg, S.; 1196, i., Unitarian hymnody
Now soon I shall have conquered, 1014, i., Schmolck, B.
Now spread are evening's shadows, 822, ii., Nun ruhen alle Wälder
Now suspend the wistful sigh, 577, i., Jam desinant suspiria
Now take my heart and all that is in me (*tr.* Miss Winkworth), 1006, ii., Scheffler, J.
Now thank we all our God, 963, ii., Rinkart, M.
Now that day its wings has furled, 183, ii., Brooke, S. A.
Now that death by death hath found (Νεκρώσας τὸν θάνατον, *tr.* Neale), 68, i., Ἀνέστης τριήμερος
Now that o'er each weary head (*tr.* in Bateman's Chil. Hyl.), 510, ii., Hensel, Luise
Now that our limbs, refreshed by sleep (*tr.* Wallace), 1067, ii., Somno refectis artubus
Now that the day from earth hath crept (*tr.* Miss Manington), 516, ii., Hertzog, J. F.
Now that the daylight dies away, By all Thy grace and love (*tr.* Newman), 1135, i., Te lucis ante terminum
Now that the daylight dies away, Ere we lie down and sleep (*tr.* Blew), 1135, ii., Te lucis ante terminum
Now that the daylight fills the sky, 577, ii., Jam lucis orto sidere
Now that the day-star doth arise, 344, ii., English hymnody; 577, ii., Jam lucis orto sidere
Now that the day-star glimmers bright, 578, i., Jam lucis orto sidere
Now that the day-star mounts the sky [*on high*], 577, ii., Jam lucis orto sidere
Now that the star of light hath risen, 577, ii., Jam lucis orto sidere
Now that the sun doth shine no more (*tr.* Miss Winkworth), 516, ii., Hertzog, J. F.
Now that the sun is beaming bright, 578, i., Jam lucis orto sidere
Now that the sun is gleaming bright, 578, i., Jam lucis orto sidere
Now that the time is come wherein our Saviour Christ was born, 211, i., Carols
Now the billows, strong and dark, 1277, i., Whiting, W.
Now the day is hasting on, 519, i., Heu! Heu! mala mundi vita
Now the day is over (Baring-Gould), 757, i., Missions
Now the daylight goes away, 497, ii., Havergal, Frances R.
Now the day's declining wheel, 635, ii., Labente jam solis rotâ
Now the day-star bright is born, 578, i., Jam lucis orto sidere
Now the glorious Mother's feast-day, 376, i., Festum matris gloriosae
Now the harvest toil is over, 1277, i., Whiting, W.
Now the heavenly joy proclaim, 816, ii., Now begin the heavenly theme
Now the hour is drawing near (*tr.* I. Williams), 902, ii., Praedicta Christi mors adest
Now the labourer's task is o'er (Ellerton), 184, i., Brother, now thy toils are o'er
Now the light has gone away, 497, ii., Havergal, Frances R.
Now the morn new light is pouring (*tr.* Buckoll), 35, ii., Alberti, H.
Now the old Adam's sinful stain (Adam vetus quod polluit, *tr.* Neale), 30, ii., Agnoscat omne saeculum
Now the pearly gates unfold, 291, i., Dessler, W. C.
Now the Saviour comes indeed, 1212, i., Veni Redemptor gentium
Now the Saviour of the heathen, 1212, i., Veni Redemptor gentium
Now the shades of night are gone, 855, ii., Occom, S.
Now the sighs and the sorrows, 542, ii., Humani generis cessent suspiria
Now the six days' work is done, 514, ii., Hernaman (*née* Ibotson), Claudia F.
Now the sowing and the weeping, 497, ii., Havergal, Frances R.
Now the sun is in the skies, 680, i., Littledale, R. F.
Now the thirty years accomplished (*tr.* Neale, *alt.*), 880, ii., Pange lingua gloriosi proelium certaminis
Now the thirty years accomplished (*tr.* cento in the Hymnary), 881, ii., Pange lingua gloriosi proelium certaminis
Now the world's fresh dawn of birth, 777, i., Mundi renovatio
Now thinly falls the shade of night, 320, i., Ecce jam noctis tenuatur umbra
Now, Thou faithful, gentle Spirit, 979, ii., Row, T.
Now Thou speakest, hear we trembling, 691, ii., Lord of life, prophetic Spirit

Now thrice four hours have passed away, 1056, ii., Sic ter quaternis trahitur
Now through another year, 804, i., Newton, J.
Now to Christ, our Life and Light, 982, i., Russell, A. T.
Now to Him Who loved us, gave us, 1234, i., Waring, S. M.
Now to the cruel scourge, the twined thorn, 872, i., Opprobriis, Jesu, satur
Now to the Hands of Christ our King, 1239, i., Watts, I.
Now to the haven of Thy breast, 1261, ii., Wesley family, The
Now to the Lord a noble song, 1238, ii., Watts, I.
Now to the Lord sing praises, 451, ii., Graumann, J.
Now to the Lord that makes us know (Watts), 1034, i., Scottish translations and paraphrases; 1180, i., To Him that loved us for Himself
Now to the new-born King (*tr.* Hewett), 1068, i., Sonent Regi nato nova cantica
Now to the power of God supreme, 1238, ii., Watts, I.
Now to the tomb Thyself art come (*tr.* H. Mills), 388, i., Franck, S.
Now to Thy sacred house, 317, i., Dwight, T.
Now twice four hours have passed away (*tr.* Chambers), 1056, ii., Sic ter quaternis trahitur
Now twice three hours the sun hath told (*tr.* Copeland), 144, i., Bis ternas horas explicans
Now unite to render praises, 631, i., Koitsch, C. J.
Now us with winds and waves at war, 576, i., Jactamur heu, quot fluctibus
Now warneth us the Wise Mens fare (*tr.* Miss Winkworth), 874, i., Otfrid of Weissenburg
Now we must leave our fatherland, 326, ii., Einst fahren wir vom Vaterlande
Now weary heart! thy cares dismiss (*tr.* Lady E. Fortescue), 1246, ii., Wegleiter, C.
Now weeping at the grave we stand (*tr.* Miss Winkworth), 55, ii., Am Grabe stehn wir stille
Now we'll render to the Saviour, 734, i., Midlane, A.
Now what I sought do I behold (Jam quod quaesivi video, *tr.* Anon.), 587, i., Jesu dulcis memoria
Now when full thirty annual suns (Lustra sex, qui jam peregit, tempus implens corporis, *tr.* Aylward), 881, i., Pange lingua gloriosi proelium certaminis
Now when prayer and toil had failed, and no small tempest, 849, ii., O the vastness, O the terror
Now when the dusky shades of night retreating, 320, i., Ecce jam noctis tenuatur umbra
Now while my heart rejoices, 970, i., Robinson (of London), R.
Now, while the herald bird of day (*tr.* Caswall), 38, ii., Ales diei nuntius
Now whilst the sun is beaming bright, 578, i., Jam lucis orto sidere
Now will I nevermore despair of heaven (*tr.* Miss Winkworth), 507, ii., Heinrich of Meissen
Now with angels round the throne, 256, ii., Conder, J.
Now with joint consent we sing, 483, i., Hammond, W.
Now with joy my heart is bounding, 398, i., Fröhlich soll mein Herze springen
Now with rapid wheel inclining, 636, i., Labente jam solis rotâ
Now with the fast departing light (*tr.* Caswall), 1135, i., Te lucis ante terminum
Now with the rising golden dawn (Lux ecce surgit aurea), 820, ii., Nox, et tenebrae, et nubila
Now with the slow-revolving year, 359, ii., Ex more docti mystico
Now with weariness opprest (*tr.* Dulcken), 510, ii., Hensel, Luise
Now woods and fields are qu[illegible] 822, ii., Nun ruhen alle Wälder
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Now your pleasant labours, 1197, i., Unitarian hymnody
Now your sorrowful plaints should be hush'd, 291, ii., Deus ignee fons animarum
Nowell! Nowell! Nowell! Nowell! Who ys there that syngeth so Nowell, 209, ii., Carols
Nox et tenebrae et nubila, 643, ii., Latin hymnody
Nu wil ich nimmer mer verzwiveln, 507, ii., Heinrich of Meissen
Nube vectus en descendit, 682, i., Lo! He comes with clouds descending, Once for favoured sinners slain
Nun bitten wir den heiligen Geist, 442, ii., Goostly Psalmes and Spiritualle Songes; 704, i., Luther, M.
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Nun bringen wir den Leib zur Ruh, 675, i., Liebich, E.
Nun danket alle Gott (Rinkart), 271, ii., Crüger, J.; 415, i., German hymnody; 963, i., Rinkart, M.
Nun, erstgeborner Bruder! 558, ii., I thirst, Thou wounded Lamb of God
Nun freut euch Gottes Kinder all (Alber), 35, i., Alber, E.; 302, i., Diterich, J. S.
Nun freut euch lieben Christengmein (Luther), 9, ii., Ach Gott vom Himmel, sieh darein; 414, i., German hymnody; 442, ii., Goostly Psalmes and Spiritualle Songes; 704, ii., Luther, M.
Nun gingst auch du (Strauss), 388, i., Franck, S.; 1098, i., Strauss, V. F. von
Nun hab ich überwunden; Zu guter Nacht, o Welt, 1014, i., Schmolck, B.
Nun habe Dank für deine Liebe, 279, ii., Dank, Dank, sey dir für dein Erbarmen
Nun hilf uns, o Herr Jesu Christ, 1248, i., Weisse, M.
Nun ist auferstanden, 1072, i., Spener, P. J.
Nun komm der Heiden Heiland (*tr.* Luther), 414, i., German hymnody; 704, i., Luther, M.; 1212, i., Veni Redemptor gentium
Nun kommt das neue Kirchenjahr, 867, i., Olearius, Johannes
Nun lasset Gottes Güte, 301, ii., Dilherr, J. M.
Nun lasst uns den Leib begraben, 292, i., Deus ignee fons animarum; 700, ii., Lucas of Prag
Nun lasst uns gehn und treten, 411, i., Gerhardt, P.
Nun lasst uns Gott dem Herren, 508, ii., Helmbold, L.
Nun lob, mein Seel, den Herren, 451, i., Graumann, J.
Nun lobet alle Gottes Sohn, 1145, i., Tersteegen, G.
Nun nimm mein Herz, und alles was ich bin, 1006, ii., Scheffler, J.
Nun preiset alle, 699, ii., Löwenstern, M. A. von
Nun ruhen alle Wälder, 236, ii., Claudius, M.
Nun schlaf mein liebes Kindelein, 719, i., Mathesius, J.
Nun sende Herr, uns deinem Sohn (Veni, veni Emmanuel), 74, ii., Antiphon
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Nun Sich die Nacht geendet hat, Die Finsterniss zertheilt, 760, ii., Möckhel, J. F.
Nun sieh, wie fein und lieblich ist, 443, i., Goostly Psalmes and Spiritualle Songes
Nun singet und seid froh, 564, i., In dulci jubilo singet und seit vro
Nun so will ich denn mein Leben, 417, ii., German hymnody; 1143, i., Tersteegen, G.
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Nunc Andreae solemnia, 125, i., Bede
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Nunc crucis alma cantet gaudia, 814, i., Notker
Nunc Sancte nobis Spiritus (Ambrosius), 803, i., Newman, J. H.
Nunc solis excelsum jubar, 578, ii., Jam solis excelsum jubar
Nuntium vobis fero de supernis, 1227, i., Vom Himmel hoch da komm ich her
Nuncius praepes mihi labra summo, 229, ii., Christe! Sanctorum caput atque custos

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O abide, abide in Jesus (*tr.* R. Massie), 145, ii., Bleibt bei dem,der euretwillen
O abide in Him, Who for us (*tr.* J. D. Burns), 145, ii., Bleibt bei dem, der euretwillen
O Adonay et dux domus Israel, 73, i., Antiphon; 790, i., Neale, J. M.
O agor fy llygaid i weled (M. Rhys), 1251, ii., Welsh hymnody
O all that pass by, To Jesus draw near, 1261, i., Wesley family, The
O, all too blest, and of transcendent worth (O nimis felix meritique celsi, *tr.* Copeland), 1203, ii., Ut queant laxis resonare fibris
O all, who seek with Christ to rise (*tr.* in the Primer, 1706), 946, i., Quicumque Christum quaeritis
O all ye lands, rejoice in God, 90, ii., Auber, Harriet
O all ye nations of the world (Ps. cxvii., Norton), 866, i., Old Version
O all ye nations, praise the Lord, 937, i., Public School hymn-books
O all ye nations, praise the Lord, 1240, i., Watts, I.
O all ye people, clap your hands, And with triumphant (Ps. xlvii.), 800, ii., New Version
O all ye people, clap your hands, 1060, ii., Singleton, R. C.
O all ye powers that God implanted (*tr.* Miss Winkworth, *alt.*), 725, i., Mentzer, J.
O all ye works of God, most high (*tr.* Wilton), 134, i., Benedicite
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O all ye works of the Lord, 134, i., Benedicite
O all-creating God, 1264, ii., Wesley family, The
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O Ancient of eternal days, 470, i., Greville, R. K.
O angenehme Augenblicke (Gregor), 89, i., At God's right hand in countless numbers; 467, ii., Gregor, C.
O anxious care that weighs me down (*tr.* Miss Burlingham), 510, ii., Hensel, Luise
O arm me with the mind, 824, i., O all-atoning Lamb
O art thou an heir of glory?, 734, ii., Midlane, A.
O! at last I did discover, 579, i., Janus, M.
O! at last I've found my Saviour, 579, i., Janus, M.
O auferstandner Siegesfürst, 160, i., Böhmer, J. H.
O autumn, fair pensive evening, 1080, i., Spitta, C. J. P.
O backward-looking son of time, 1277, ii., Whittier, J. G.
O be joyful, faithful nation, 608, ii., Jucundare, plebs fidelis
O be joyful in the Lord, 256, ii., 257, i., Conder, J.
O be not angry, Lord, with those (Placare, Christe, servulis, *tr.* Wallace), 228, ii., Christe Redemptor omnium Conserva tuos famulos
O be not thou dismayed, Believing little band (Lass dich durch nichts erschrecken), 973, i., Roh, J.
O beata beatorum, 650, i., 651, i., Latin hymnody
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O beautiful abode of earth, 387, i., Franck, J.
O beauty, old yet ever new, 1277, ii., Whittier, J. G.
O Bethlehem! O Bethlehem! To envied honours growing (*tr.* H. Mills), 724, i., Meinhold, J. M.
O Bethlehem! o Bethlehem! Was ist in dir geschehen, 723, ii., Meinhold, J. W.
O Bethlehem, of cities blest (O sola magnarum urbium), 946, ii., Quicumque Christum quaeritis
O Bethlehem! thou dost surpass (O sola magnarum urbium), 946, ii., Quicumque Christum quaeritis
O Blasi, dilecte Regi regum summo, 814, i., Notker
O bless the Lord, and praise, 966, ii., Robarts, F. H.
O bless the Lord, my soul! His grace to thee proclaim, 764, i., Montgomery, J.
O bless the Lord, my soul, Let all, 1240, ii., Watts, I.
O bless the Saviour, ye that eat, 1165, i., This is the feast of heavenly wine
O blessed are ye messengers, sent forth (*tr.* Lady Durand), 1077, i., Spitta, C. J. P.
O blessed Babe divine, 196, ii., Burmeister, F. J.
O blessed, blessed sounds of grace, 193, ii., Bunting, W. M.
O blessed Christ, once wounded (*tr.* J. W. Alexander, *alt.*), 835, ii., O Haupt voll Blut und Wunden
O blessed day when first was poured (*tr.* Chandler, *alt.*), 374, ii., Felix dies quam proprio
O blessed house, whose favoured inmates know, 848, i., O selig Haus, wo man dich aufgenommen
O blessed house, where Thou, dear Lord (*tr.* Maguire), 848, i., O selig Haus, wo man dich aufgenommen
O blessed Jesus, Lamb of God, 286, i., Deck, J. G.
O blessed Jesus! This, 412, i., Gerhardt, P.
O blessed Life, the heart at rest, 719, ii., Matson, W. T.
O blessed light, O Trinity, O Unity most principal (*tr.* in the Primer, 1615), 843, ii., O Lux beata Trinitas, Et principalis Unitas
O blessed lighte, O Trinitie, O Unitie, that is the chief (*tr.* in the Primer, 1599), 843, ii., O Lux beata, Trinitas, Et principalis Unitas
O blessed Lord, Thy feeble sheep, 288, i., Denny, Sir E.
O blessed night! O rich delight (*tr.* Macgill), 849, i., O ter jucundas, o ter foecundas
O blessed saint of high renown and honour (O nimis felix meritique celsi, *tr.* Littledale), 1203, i., Ut queant laxis resonare fibris
O blessed saint, of snow-white purity (O nimis felix meritique celsi, *tr.* Caswall), 1203, i., Ut queant laxis resonare fibris
O blessed Saviour! here we meet, 675, ii., Liebster Jesu wir sind hier Deinem Worte nachzuleben
O blessed Saviour, is Thy love, 778, i., My blessed Saviour, is Thy love
O blessed Saviour, Lord of all (*tr.* Cosin, *alt.*), 988, i., Salvator mundi Domine
O blessed souls are they, 1240, ii., Watts, I.
O blessed Sun, whose splendour (*tr.* R. Massie), 838, ii., O Jesu, meine Sonne
O blessed Trinity, We sinners cry to Thee (*tr.* Neale, *alt.*), 92, i., Audi nos, rex Christe
O blessed Voice—that Voice from Home (*tr.* Maguire), 520, i., Heusser (*née* Schweizer), Meta
O blessing rich, for sons of men, 540, ii., How, W. W.
O blest condition, happy living, 1286, ii., Winckler, J. J.
O blest Creator, God most High (*tr.* Chambers, *alt.*), 291, i., Deus Creator omnium Polique rector
O blest Creator of the earth (*tr.* Wallace), 1137, i., Telluris ingens Conditor
O blest Creator of the light, Who dost [didst] the dawn, 700, ii., Lucis Creator optime
O blest Creator of the light, Who mak'st the day, 700, ii., Lucis Creator optime
O blest Creator of the stars (Creator alme siderum, *tr.* Eddis), 258, i., Conditor alme siderum
O blest Creator of the world (*tr.* Caswall), 956, i., Rerum Creator optime
O blest is he to whom is given, 837, ii., O it is hard to work for God
O blest religion, heavenly fair, 1090, i., Steele, Anne
O blest society, 123, ii., Beddome, B.
O blest the souls, for ever blest, 1248, ii., Weissel, G.
O blest was he whose earlier skill, 540, ii., How, W. W.
O bliss of the purified, bliss of the free, 164, ii., Bottome, F.
O Body, broken for my sake, 709, ii., Maclagan, W. D.
O bona Patria, lumina sobria te speculantur, 534, i., Hora novissima, tempora pessima sunt, vigilemus
O bottomless depths of God's infinite love (*tr.* Gambold), 315, i., Du ewiger Abgrund der seligen Liebe
O boundless grief (*tr.* Jacobi), 853, i., O Traurigkeit, o Herzeleid
O bounteous Framer of the globe (Telluris alme Conditor), 1137, i., Telluris ingens Conditor
O bow Thine ear, eternal One, 895, ii., Pierpont, J.
O Bread of Life from heaven (*tr.* Schaff), 828, i., O esca viatorum
O Bread to pilgrims given (*tr.* R. Palmer), 828, i., O esca viatorum; 877, ii., Palmer, R.
O, break my heart; but break it as a field, 705, ii., Lynch, T. T.
O breathe upon this languid frame, 257, i., Conder, J.
O brethren, let us sing, 468, ii., Gregory, J. G.
O Bride! behold thy Bridegroom hangs, 1007, i., Scheffler, J.
O bride of Christ on high (*tr.* Chatfield), 883, i., Παρθένε, νύμφη Χριστοῦ
O bright Creator of the skies (Creator alme siderum, *tr.* Beste), 258, i., Conditor alme siderum
O brightness of eternal light, 976, i., Roman Catholic hymnody
O Brightness of the Father's light (Te splendor et virtus Patris), 1177, i., Tibi Christe, splendor Patris
O Brightness of the Immortal [Eternal] Father's face (*tr.* Eddis), 321, i., Eddis, E. W.; 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
O Brightness of Thy Father's face (*tr.* Chambers, 1857), 1080, ii., Splendor paternae gloriae
O Brightness of Thy Father's Ray (*tr.* Chambers), 849, i., O splendor aeterni Patris
O bring to Jehovah your tribute of praise, 635, ii., La Trobe, J. A.
O bring to the Lord your tribute of praise, 635, ii., La Trobe, J. A.
O Britain, praise thy mighty God, 1240, ii., Watts, I.
O brothers, tune your voices, 824, ii., O brothers, lift your voices
O burden'd heart, cast off thy sorrow, 1246, ii., Wegleiter, C.
O but must I, Lord, return?, 1261, ii., Wesley family, The
O Captain of the martyr-host (*tr.* Caswall), 846, ii., O qui tuo, dux martyrum
O cast away thy fears (*tr.* J. Wesley, *alt.*), 126, i., Befiehl du deine Wege
O cease, my wandering soul, 775, i., Muhlenberg, W. A.
O cheer thee, thou Christian, 468, ii., Gregory, J. G.
O Child Jesu, closest, dearest (*tr.* Stone), 1167, ii., Thomas of Kempen
O children of your God, rejoice, 35, i., Alber, E.
O choir of new Jerusalem (*tr.* Littledale), 224, ii., Chorus novae Hierusalem
O Christ, blest influence divine (*tr.* Is. Williams), 849, i., O splendor aeterni Patris
O Christ! how good and fair, 410, i., Gerhardt, P.
O Christ, how potent is Thy grace (*tr.* Calverley), 943, i., Quam nos potenter allicis
O Christ, in gladsome faith arise, 1016, i., Schöner, J. G.
O Christ, in Thine all-blissful state (*tr.* Chambers), 952, ii., Rebus creatis nil egens
O Christ Jesu, closest, dearest (*tr.* Stone), 1167, ii., Thomas of Kempen
O Christ, most willing Victim slain (O salutaris Hostia), 1219, i., Verbum Supernum prodiens Nec Patris linquens
O Christ, my God, earth's beacon-fire (O Lux mundi, Christe Deus), 991, ii., Salve mundi salutare
O Christ, my joy, my soul's delight, 966, i., Rist, J.
O Christ, my Life, my Saviour (*tr.* Miss Borthwick), 520, i., Heusser (*née* Schweizer), Meta

O Christ, my Light, my gracious Saviour, 838, i., O Jesu Christ, mein schönstes Licht
O Christ, my only Life and Light, 838,i., O Jesu Christ, mein schönstes Licht
O Christ, my sweetest Life and Light, 838, i., O Jesu Christ, mein schönstes Licht
O Christ, our Corner-stone (Angularis Fundamentum), 1200, ii., Urbs beata, Hierusalem
O Christ, our hope, our heart's desire (*tr.* Chandler), 592, ii., Jesu nostra redemptio Amor et desiderium
O Christ, our joy, gone up on high (*tr.* D. T. Morgan), 1187, i., Tu Christe, nostrum gaudium
O Christ our King, by Whom were framed (*tr.* Chambers), 958, ii., Rex Christe, factor omnium
O Christ our King, Creator Lord (*tr.* R. Palmer), 877, ii., Palmer, R.; 958, ii., Rex Christe, factor omnium
O Christ, our King, give ear (*tr.* Neale), 92, i., Audi nos, Rex Christe
O Christ our King, Who all hast made (*tr.* Copeland), 958, ii., Rex Christe, factor omnium
O Christ, our Lord, in this third hour (*tr.* Chambers), 227, i., Christe, hac hora tertia
O Christ, our true and only Light (*tr.* Miss Winkworth), 838, i., O Jesu Christe, wahres Licht
O Christ, Redeemer of mankind, 228, ii., Christe, Redemptor omnium Conserva tuos famulos
O Christ, Redeemer of mankind (*tr.* Littledale), 228, ii., Christe, Redemptor omnium Ex Patre
O Christ, Redeemer of our race (*tr.* Baker), 228, ii., Christe, Redemptor omnium Ex Patre
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O Christ, Redeemer, Saviour, Lord, 849, ii., O that Thou would'st the heavens rend
O Christ, that art the Light and Day (*tr.* Copeland), 227, ii., Christe, qui lux es et dies
O Christ that art the lyght and daye (*tr.* Coverdale), 227, ii., Christe, qui lux es et dies; 443, i., Goostly Psalmes and Spiritualle Songes
O Christ, the angels' Joy and Crown (Christe sanctorum decus angelorum, Gentis, *tr.* Wallace), 230, i., Christe, sanctorum decus angelorum
O Christ, the Beauty of the angel-worlds, 230, i., Christe, sanctorum decus angelorum, Gentis, *tr.* Caswall), 230, i., Christe, sanctorum decus angelorum
O Christ, the Eternal Light, 315, ii., Duffield, S. A. W.; 351, i., Ennodius, M. F.
O Christ, the Father's mirrored Light, 603, ii., Jewitt, W. H.
O Christ, the glory of the angel-choirs (*tr.* Caswall), 230, i., Christe, sanctorum decus angelorum
O Christ, the Glory of the holy angels (Christe, sanctorum decus angelorum Rector, *tr.* Blew), 229, ii., Christe, sanctorum decus angelorum
O Christ, the heaven's eternal King (Rex sempiterne coelitum), 958, i., Rex aeterne Domine
O Christ the king of human life, 165, i., Bourne, G. H.
O Christ the King! since breath pent up (*tr.* Chatfield), 226, ii., Χριστὲ ἄναξ, σὲ πρῶτον
O Christ, the leader of that war-worn host (*tr.* Mercer), 699, i., Löwenstern, M. A. von
O Christ, the Light of heavenly day! (*tr.* Russell), 838, i., O Jesu Christe, wahres Licht
O Christ, the Lord of heaven, to Thee, 878, i., Palmer, R.
O Christ, the martyrs' glorious King (*tr.* in the Primer, 1706), 958, ii., Rex gloriose martyrum
O Christ, the Saviour of mankind (Salutis humanae Sator), 593, i., Jesu nostra redemptio, Amor et desiderium
O Christ, the Source of our delight (*tr.* Earle), 1187, i., Tu Christe nostrum gaudium
O Christ, the true and endless Day (*tr.* R. Campbell), 849, i., O splendor aeterni Patris
O Christ! the world's Redeemer dear, 228, i., Christe, Redemptor omnium Conserva tuos famulos
O Christ, the world's redemption (Jesu Redemptor omnium Quem lucis, *tr.* in the Primer, 1706), 229, i., Christe, Redemptor omnium Ex Patre
O Christ, Thou art our joy alone (*tr.* Chambers, 1857), 1187, i., Tu Christe nostrum gaudium
O Christ, Thou art our joy and light (*tr.* Chambers, 1852), 1186, ii., Tu Christe nostrum gaudium
O Christ, Thou art our Light, our Day (*tr.* Chambers), 227, ii., Christe, qui lux es et dies
O Christ, Thou art the Light and Day (*tr.* Copeland, *alt.*), 227, ii., Christe, qui lux es et dies
O Christ, Thou bright and Morning Star (*tr.* Miss Winkworth), 825, i., O Christe Morgensterne
O Christ, thou chiefest good, thou spring (*tr.* G. Walker), 962, i., Ringwaldt, B.
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O Christ! Thou Sun of justice, come, 576, i., Jam Christe sol justitiae
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O Christ, when Thy chaste light inspires (*tr.* in the Primer, 1706), 705, i.,, Lux alma Jesu mentium
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O clap your hands, ye oceans (*tr.* Littledale), 1186, i., Triumphe! plaudant maria
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O Cross, we hail thy bitter reign (*tr.* Miss Winkworth), **988**, ii., Salve crux beata, salve
O Cross, whereby the earth is blest (*tr.* Neale), **273**, i., Crux, mundi benedictio
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O dass ich könnte Thränen gnug vergiessen, **985**, i., Sacer, G. W.
O dass ich tausend Zungen hätte, **724**, ii., Mentzer, J.
O dass mein Leben deine Rechte, **1076**, i., Spitta, C. J. P.
O daughters blest of Galilee, **540**, ii., How, W. W.
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O enter, Lord, Thy temple (*tr.* Miss Winkworth), 1300, ii., Zeuch ein zu deinen Thoren
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O Father, bless us ere we go, 1107, ii., Sweet Saviour, bless us ere we go
O Father, compass me about, 312, i., Dreves, J. F. L.
O Father, [gladly] humbly we repose, 406, i., Gaskell, W.
O Father, glorify Thy name (Gisborne), 1084, ii., Staffordshire hymn-books
O Father! I have sinned: I have done, 1105, i., Sutton, H. S.
O Father, 'mid the cherubim, 603, ii., Jewitt, W. H.
O Father of abounding grace, 1277, i., Whiting, W.
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O Father of the fatherless, to Thee (Is. Williams), 698, i., Lord's (The) Prayer
O Father of the world supreme, 603, ii., Jewitt, W. H.
O Father ours celestiall, 442, ii., Goostly Psalmes and Spiritualle Songes; 761, ii., Moibanus, A.
O Father! save me from this hour, 522, i., High Priest for sinners, Jesus, Lord
O Father, Son, and Holy Ghost, Thou God, dost fix the miner's post, 719, i., Mathesius, J.
O Father, take the new-built shrine, 481, i., Hale, E. E.
O Father, Thou Who hast created all (*tr.* Miss Winkworth, *alt.*), 628, i., Knapp, A.
O Father, though the anxious fear, 1117, ii., Taylor, Emily
O Father, we adore Thee, 405, i., Garve, C. B.
O Father, we are very weak, 169, i., Brawn, Mary Ann
O Father, Who didst all things make, 502, ii., Heathcote, W. B.
O Father, Who the traveller's way, 1277, i., Whiting, W.
O Father, who this earth hast given, 608, i., Jubes: et in praeceps aquis
O Father, whom in truth to know, 1181, ii., Toke, Emma
O Father, whose spontaneous love, 1092, ii., Stephenson, T. B.
O Father-Eye, that hath so truly watched, 1077, ii., Spitta, C. J. P.
O Father-Heart, Who hast created all (*tr.* Miss Winkworth), 628, i., Knapp, A.
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O fear not though before thee lies, 1294, ii., Wordsworth, C.
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O Fels des Heils am Kreuzesstamm, 637, i., Lampe, F. A.
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O for a bright celestial ray, 722, ii., Medley, S.
O for a closer walk with God (Cowper), 199, i., By faith in Christ I walk with God
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O for the happy hour, 139, i., Bethune, G. W.
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O gentle Shepherd, by Thy staff directed, 1166, i., Tholuck, F. A. G.
O gentle Shepherd, guided by Thy hand, My soul hath found her everlasting rest, 1166, i., Tholuck, F. A. G.
O gentle Teacher, ever near, 109, i., Balfern, W. P.
O Gift of gifts! O grace of Faith (Faber, *alt.*), O Faith! thou workest miracles
O give thanks to Him Who made, 257, i., Conder, J.
O give thanks unto the Lord (Bathurst), 118, i., Bathurst, W. H.
O give thanks unto the Lord (Irons), 571, ii., Irons, J.
O give ye thanks unto [to God] the Lord (Ps. cxviii., Marckant), 866, i., Old Version
O gladsome Light Of the Father Immortal (*tr.* H. W. Longfellow), 894, ii., Φῶς ἱλαρὸν ἁγίας δοξης
O gloom of night and clouds and shade (*tr.* Neale, *alt.*), 820, ii., Nox, et tenebrae, et nubila
O gloriosa Domina, De cujus virgo genere, 945, i., Quem terra, pontus, aethera
O gloriosa femina, Excelsa super sidera, 944, ii., Quem terra, pontus, sidera
O gloriosa virginum, 944, i., Quem terra, pontus, aethera
O glorious God and King, 497, ii., Havergal, Frances R.
O glorious God of grace, 196, ii., Burnham, R.
O glorious Head, Thou livest now, 1145, i., Tersteegen, G.
O glorious hope of perfect love, 1261, ii., Wesley family, The
O, glorious is the song, 48, ii., Alleluia dulce carmen
O glorious King, O happy state (*tr.* Duffield), 846, ii., O quanta qualia sunt illa Sabbata
O glorious King of martyr-hosts (*tr.* Littledale), 958, ii., Rex gloriose martyrum
O glorious King of martyrs (*tr.* Blew), 958, ii., Rex gloriose martyrum
O glorious Lady, Queene of might (O gloriosa femina), 944, ii., Quem terra, pontus, aethera
O glorious Lady, throned on high (O gloriosa femina), 944, ii., Quem terra, pontus, aethera
O glorious, O triumphal day, 982, i., Russell, A. T.
O glorious Saviour, conquering King (*tr.* Frothingham), 531, ii., Homburg, E. C.
O glorious scene, and passing fair (*tr.* Chambers), 240, ii., Coelestis formam gloriae
O glorious Virgin, ever blest (O gloriosa femina, *tr.* Littledale), 944, ii., Quem terra, pontus, aethera
O glorious Virgin, throned on high (O gloriosa virginum), 945, i., Quem terra, pontus, aethera
O Glory of Thy chosen race, 201, ii., Campanus, J.
O God, accept my heart this day, 778, i., My God, accept my heart this day
O God, accept our early praise, 169, ii., Breay, J. G.
O God, accept the sacred hour, 423, ii., Gilman, S.
O God, all-holy and all-just (L. Carpenter), 1195, ii., Unitarian hymnody
O God, all-terrible, King, Who ordainest, 440, i., God, the all-terrible, King, Who ordainest
O God Almighty, Father, Son (*tr.* Buckoll), 127, i., Behm, M.
O God, and is Thy table spread?, 779, i., My God, and is Thy table spread?
O God, at Thy command we rise, 1264, i., Wesley family, The
O God, be kind; let no distress (*tr.* G. Walker), 409, i., Genad mir, Herr, ewiger Gott
O God, be merciful to me, 622, ii., Kennedy, B. H.
O God, be mercyfull to me, 442, ii., Goostly Psalmes and Spiritualle Songes; 506, i., Hegenwalt, E.
O God, be mercyfull to us (*tr.* in the G. & G. Ballates), 355, i., Es wollt' uns Gott genädig sein
O God, be Thou no longer still, 1081, ii., Spurgeon, C. H.
O God be present and inspire, 1067, ii., Somno refectis artubus
O God, before the close of day, 1135, ii., Te lucis ante terminum
O God, before the sun's bright beams, 894, i., Phillimore G.
O God, before Whose radiant throne (Rippon), 1081, ii., Spurgeon, C. H.
O God, beholde, my heart and tongue (Ps. cviii., Craig), 1022, ii., Scottish hymnody
O God, beneath Thy guiding hand, 106, i., Bacon, L.
O God, beyond that boundless sea, 139, ii., Beyond, beyond the boundless sea
O God, by Whom the seed is given, 504, i., Heber, R.
O God, by Whose almighty hand, 832, i., O God of Bethel, by Whose hand
O God, by Whose command is swayed, 1100, ii., Summae Deus clementiae,—st. ii., Da dexteram surgentibus
O God, by Whose command is swayed (Summae Parens clementiae, Mundi), 1101, i., Summae Deus clementiae Mundique factor machinae
O God, creation's secret Force (*tr.* Neale), 956, ii., Rerum Deus tenax vigor
O God, do Thou Thy folk prepare (*tr.* G. Walker), 626, i., Klopstock, F G.
O God, enshrined in dazzling light, 540, ii., How, W. W.
O God, enshrined in heavenly might (*tr.* Chambers), 842, ii., O Luce qui mortalibus
O God, eternal Fount of Light, 902, i., Powell, T. E.
O God for ever near, 184, ii., Brown, A. W.
O God, for this Thy servants' sake, we humbly Thee implore (Hujus oratus Deus alme nobis), 1225, ii., Virginis Proles, Opifexque matris
O God, forsake me not! Thine hand, 387, ii., Franck, S.
O God from God, and [O] Light from Light (*tr.* Newman), 261, ii., Consors Paterni luminis
O God from heaven our troubles view (*tr.* Young), 10, i., Ach Gott vom Himmel, sieh darein
O God, from Thee alone, 470, ii., Greville, R. K.
O God, from Whom alone proceeds, 961, i., Rickards, S.
O God, give ear and do apply (Ps. lv., Hopkins), 865, ii., Old Version
O God, give ear and speedily (Ps. lv.), 865, ii., Old Version
O God, how boundless is Thy love, 779, i., My God, how endless is Thy love
O God, how constant is Thy love, 779, i., My God, how endless is Thy love
O God, how endless is Thy love, 779, i., My God, how endless is Thy love
O God, how many an anxious hour, 10, ii., Ach Gott, wie manches Herzeleid
O God! how many thankful songs (*tr.* Miss Winkworth, *alt.*), 410, ii., Gerhardt, P.
O God, how often hath Thine ear, 193, ii., Bunting, W. M.
O God, I long Thy light to see (*tr.* Miss Winkworth), 75, ii., Anton-Ulrich of Brunswick
O God, I love Thee; not with hope (*tr.* Hewett), 827, i., O Deus ego amo Te, Nec amo Te ut salves me
O God, I love Thee well (*tr.* Hewett), 826, i., O Deus ego amo Te, Nam prior Tu amasti me
O God, I thank Thee that the night, 895, i., Pierpont, J.
O God, if Thou art love indeed, 852, ii., O 'tis enough, my God, my God
O God, in danger and distress, 789, ii., Neale, J. M.
O God, in Whom the happy dead, 833, i., O God, to Whom the happy dead
O God, in Whom we live and move, 685, ii., Longfellow, S.

O God, in Whose all-searching eye, **368**, i., Father of all, in Whom we live
O God, laude and praise (Ps. lxxv., Craig), **1022**, ii., Scottish hymnody
O God, let not my love to Thee (*tr.* Macgill), **827**, i., O Deus ego amo Te, Nec amo Te ut salves me
O God, look down from heaven and see (*tr.* R. Massie, *alt.*), **9**, ii., Ach Gott vom Himmel, sieh darein
O God! look down from heaven, we pray (*tr.* Reynolds), **9**, ii., Ach Gott vom Himmel, sieh darein
O God, made manifest in flesh, **307**, ii., Down from the mountain Jesus came
O God, may I look up to Thee, **328**, i., Elliott, Charlotte
O God, may we e'er pure retain (*tr.* Loy), **508**, ii., Helmbold, L.
O God, mine inmost soul convert, **1169**, ii., Thou God of glorious majesty
O God most high, the soul that knows, **568**, i., Incarnate God! the soul that knows
O God, most merciful and just, **1155**, ii., The poorest of the poor are we
O God most merciful and true, **1264**, i., Wesley family, The
O God most mighty, listen now, **763**, i., Monsell, J. S. B.
O God most true, most merciful (*tr.* Russell), **10**, ii., Ach! treuer Gott, barmherzigs Herz
O God, my God, I early seek (Ps. lxiii.), **865**, ii., Old Version
O God, my God, I watch betime (Ps. lxiii., Sternhold), **865**, ii., Old Version
O God, my God, wherefore dost Thou? (Ps. xxii., Sternhold), **865**, i., Old Version
O God, my gracious God, to Thee (Ps. lxiii.), **800**, ii., New Version
O God, my heart is fixed, is bent (Ps. cviii.), **800**, ii., New Version
O God, my heart is fixed on Thee (*tr.* Mrs. Charles), **827**, i., O Deus ego amo Te, Nec amo Te ut salves me
O God, my heart is fixed, 'tis bent, Its thankful tribute (Ps. lvii.), **800**, ii., New Version
O God, my heart is full of praise (*tr.* G. Walker), **719**, i., Mathesius, J.
O God, my heart is fully bent (Ps. lvii.), **800**, ii., New Version
O God, my heart is fully bent To magnify (Ps. cviii.), **800**, ii., New Version
O God, my heart prepared is (Ps. cviii., Norton), **866**, i., Old Version
O God, my heart within me faints, **166**, i., Bowdler, J.
O God, my Helper, ever near, **373**, ii., Fawcett, J.
O God, my Hope, my heavenly Rest, **1263**, i., Wesley family, The
O God my Lord! How great's the hoard (*tr.* Jacobi), **983**, i., Rutilius (Rüdel), M.
O God, my love goes forth to Thee (*tr.* Macgill), **826**, i., O Deus, ego amo Te, Nam prior Tu amasti me
O God, my Rock! my heart on Thee, **1232**, i., Walther, J.
O God, my sins are manifold, **504**, i., Heber, R.
O God, my strength and fortitude (Ps. xviii., Sternhold), **865**, i., Old Version
O God, my Strength, my Hope, **592**, ii., Jesu, my Strength, my Hope
O God, O Father kind and best (*tr.* Chambers), **292**, i., Deus, Pater plissime
O God, O Spirit, Light of all that live, **833**, ii., O Gott! o Geist! o Licht des Lebens
O God, O Spirit, Light of life (*tr.* Mrs. Bevan), **833**, ii., O Gott! o Geist! o Licht des Lebens
O God of Abraham, by Whose hand (Doddridge, *alt.*), **831**, ii., O God of Bethel, by Whose hand
O God of Abraham, ever sure, **106**, i., Bacon, L.
O God of Abraham, hear, **494**, ii., Hastings, T.
O God of ages, by Whose hand, **832**, i., O God of Bethel, by Whose hand
O God of all grace, Thy bounty we praise (C. Wesley), **447**, ii., Graces
O God of all grace, Thy goodness we praise, **1263**, i., Wesley family, The
O God of all love! Thy presence here prove, **545**, i., Hurditch, C. R.
O God, of all the Strength and Power (*tr.* in H. A. & M.), **956**, ii., Rerum Deus tenax vigor
O God, of all the Strength and Stay, Who dost Thyself unmoved abide (*tr.* Chambers), **956**, ii., Rerum Deus tenax vigor
O God, of all Thy saintly host (*tr.* W. J. Irons) **292**, ii., Deus tuorum militum
O God of Bethel, by Whose hand (Doddridge), **188**, ii., Bruce, M.; **280**, ii., Darracott, R.; **305**, ii., Doddridge, P.; **1034**, i., Scottish translations and paraphrases
O God of bountie, at thy saints' intreating (Hujus oratus Deus alme nobis), **1225**, ii., Virginis Proles, Opifexque matris
O God of comfort, Thou alone, **1181**, ii., Toke, Emma
O God of families, we own, **949**, i., Raffles, T.
O God of glorious majesty, **889**, i., Pennefather, W.
O God of glory, God of grace, **706**, ii., Lyte, H. F.
O God of God, in Whom combine (*tr.* J. Wesley), **517**, i., Herz der göttlichen Natur
O God of grace, our Father, **1184**, i., Tregelles, S. P.
O God of graciousness, Maker of all we see, **1101**, ii., Summae Deus clementiae Mundique factor machinae
O God, of good the unfathomed sea (*tr.* J. Wesley), **315**, i., Du unvergleichlichs Gut
O God of heaven! most holy! Thou (Rom. Brev. text, *tr.* Wallace), **241**, i., Coeli Deus sanctissime
O God of hosts, a vine, **622**, ii., Kennedy, B. H.
O God of Hosts! O mighty Lord (*tr.* F. C. C.), **525**, i., Hiller, P. F.
O God of hosts, the mighty Lord (Ps. lxxxiv.), **800**, ii., New Version
O God of Israel, by Whose hand, **832**, i., O God of Bethel, by Whose hand
O God of Israel, deign to smile, **1183**, ii., Tonna (*née* Browne), Charlotte E.
O God of Jacob by Whose hand, **305**, ii., Doddridge, P.; **831**, ii., O God of Bethel, by Whose hand
O God of life, Thy quickening voice, **708**, i., Macdonald, G.
O God of life, Whose power benign, **982**, i., Russell, A. T.
O God of love, how blest are they, **706**, ii., Lyte, H. F.
O God of love, my God Thou art, **706**, ii., Lyte, H. F.
O God of mercies infinite, **1101**, i., Summae Deus clementiae, Mundique factor machinae
O God of mercy, chill and dark, **1181**, ii., Toke, Emma
O God of mercy full and free (*tr.* Russell, *alt.*), **10**, ii., Ach! treuer Gott, barmherzigs Herz
O God of mercy, God of love, **680**, i., Littledale, R. F.
O God of mercy, God of might! Unfailing Source (*tr.* Chambers), **830**, i., O fortis, O clemens Deus
O God of mercy, God of might, How should, **613**, i., Keble, J.
O God of mercy, God of might, in love and pity infinite, **1173**, ii., Thring, G.
O God of mercy, hear my call, **1240**, ii., Watts, I.
O God of mercy passing thought, **1101**, i., Summae Deus clementiae, Mundique factor machinae
O God of mighty power, Lord (*tr.* Beresford-Hope), **711**, i., Magnae Deus potentiae
O God of my saluacion, I day and night (Ps. lxxxviii., Kethe), **1022**, ii., Scottish hymnody
O God of my salvation, hear, **1261**, ii., Wesley family, The
O God of our salvation, Lord (*tr.* Chandler), **830**, i., O fortis, O clemens Deus
O God of peace and pardoning love, **1264**, i., Wesley family, The
O God of Sabbath, hear our vows, **693**, i., Lord of the Sabbath, hear our vows
O God of Thy soldiers, the Portion and Crown (*tr.* Newman), **292**, ii., Deus tuorum militum
O God of truth, Almighty Lord (*tr.* Chandler), **953**, ii., Rector potens, verax Deus
O God of truth and grace, **706**, ii., Lyte, H. F.
O God of truth and Lord of might (*tr.* Wallace), **953**, ii., Rector potens, verax Deus
O God of truth, O Lord of might (*tr.* Neale), **953**, ii., Rector potens, verax Deus
O God of Truth whose Living Word, **541**, ii., Hughes, T.
O God, on Thee we all depend, **186**, ii., Browne, S.
O God our God, how wonderful (Ps. viii., Sternhold), **865**, i., Old Version
O God, our Help in ages past, **875**, i., Our God, our Help in ages past
O God our Lord, how wonderful (Ps. viii., Sternhold), **865**, i., Old Version
O God our Lord, Thy divine Word, **836**, i., O Herre Gott, dein göttlich Wort
O God, our loving God, by whom Thy Church (*tr.* Morgan), **846**, i., O quam juvat fratres, Deus
O God, our Saviour and our King, **601**, i., Jesus, my Saviour and my King
O God, our Saviour, from Thy birth, **1231**, i., Walker (*née* Deck), Mary J.
O God, our strength most comfortable (Ps. lxxxi., Pont), **1022**, ii., Scottish hymnody
O God, our Strength, to Thee the song, **90**, ii., Auber, Harriet
O God, Protector of the lowly, **257**, i., Conder, J.
O God, subdue the power of sin, **622**, ii., Kennedy, B. H.
O God, support me, death is near, **319**, i., Eber, P.

O God supreme! in rapt amaze, 737, ii., Miramur, O Deus, Tuae

O God, that art God of my health (Ps. li.), 865, ii., Old Version

O God, that art my righteousness (Ps. iv., Sternhold), 865, i., Old Version

O God that madest earth and sky, the darkness and the day, 832, ii., O God Who madest earth and sky

O God, the Christian soldier's Might, His only Glory (*tr.* R. Campbell), 292, ii., Deus tuorum militum

O God, the Christian soldier's Might, His Crown (cento), 292, ii., Deus tuorum militum

O God, the darkness roll away, 405, ii., Gaskell, W.

O God, the enduring Might of things (*tr.* Keble), 956, ii., Rerum Deus, tenax vigor

O God, the Energy of things (*tr.* in the Primer, 1706), 956, ii., Rerum Deus, tenax vigor

O God the Father! draw Thou nigh (*tr.* Loy), 443, i., Gott der Vater wohn uns bei

O God the Father! hear our prayer (*tr.* Russell), 163, ii., Bornschürer, J.

O God the Father, with us dwell, 443, ii., Gott der Vater wohn uns bei

O God, the feeble sinner's friend, 169, ii., Breay, J. G.

O God, the Gentiles do invade (Ps. lxxix., Hopkins), 865, ii., Old Version

O God, the hateful pride of man (*tr.* Chandler), 535, i., Horres superbos, nec tuam

O God, the help of all Thy saints, 873, ii., Osler, E.

O God, the Holy Ghost, from Father and from Son, 977, i., Rooke, T.

O God, the joy of heaven above (*tr.* by the Compilers of H. A. & M., 1889), 952, ii., Rebus creatis nil egens

O God the Judge of nations, hear, 470, i., Greville, R. K.

O God, the King of glory, Who, 1173, ii., Thring, G.

O God, the Light of all that live (*tr.* cento in Johnston's Eng. Hyl.), 956, ii., Rerum Deus, tenax vigor

O God, the liquid sign of grace, 1097, i., Stowell, H.

O God, the Lord of place and time (*tr.* Newman), 953, ii., Rector potens, verax Deus

O God the Lord, to Thee we raise (*tr.* Littledale), 515, i., Herr, grosser Gott, dich loben wir

O God the Son Eternal, Thy dread might, 825, i., O Captain of God's host, whose dreadful might

O God the Son, in Whom combine (*tr.* J. Wesley, *alt.*), 517, i., Herz der göttlichen Natur

O God, the Strength and Stay of all, 1181, ii., Toke, Emma

O God, the weary path of life, 894, i., Phillimore, G.

O God, Thou art my God alone, 764, i., Montgomery, J.

O God, Thou art my righteousness (Ps. iv., Sternhold), 865, i., Old Version

O God, Thou art our King and Lord (Ps. lxxiv.), 865, ii., Old Version

O God, Thou art the God alone, 764, i., Montgomery, J.

O God, Thou bottomless Abyss! How shall I competently know Thee, 638, i., Lange, E.

O God, Thou bottomless abyss, Thee to perfection (*tr.* J. Wesley), 638, i., Lange, E.

O God, Thou faithful God, Thou Fountain (*tr.* Miss Winkworth), 833, ii., O Gott, du frommer Gott

O God, Thou faithful God! Thou well-spring (*tr.* Frothingham), 833, ii., O Gott, du frommer Gott

O God, Thou fathomless Abyss! How shall I (*tr.* Moravian H. B., 1754, *alt.* 1886), 638, i., Lange, E.

O God, Thou Giver of all good, 685, ii., Longfellow, S.

O God, Thou hast cast off Thy saints, 1081, ii., Spurgeon, C. H.

O God! Thou knowest all the snares, 841, i., O Lord, Thou knowest all the snares

O God, Thou righteous, faithful Lord (*tr.* Crull), 830, ii., O frommer und getreuer Gott

O God, though countless worlds of light, 630, i., Knowles, J. D.

O God, Thy children gathered here (S. Longfellow), 604, ii., Johnson, S.; 685, ii., Longfellow, S.

O God, Thy faithfulness I plead, 1263, i., Wesley family, The

O God, Thy goodness doth extend, Far as (*tr.* Lang), 407, ii., Gellert, C. F.

O God, Thy judgments give the King, Thy Son, 1099, i., Stryker, M. W.

O God, Thy mercy, vast and free, 722, ii., Medley, S.

O God, Thy power is wonderful, 362, i., Faber, F. W.

O God, Thy righteousness we own, Judgment is at Thy house begun, 1263, i., Wesley family, The

O God, Thy saving grace impart, 1169, ii., Thou God of glorious majesty

O God, Thy soldiers' Crown (*tr.* Beadon), 120, i., Beadon, H. W.; 292, ii., Deus tuorum militum

O God, Thy soldiers' Crown, Their portion and reward (*tr.* Blew), 292, ii., Deus tuorum militum

O God, Thy soldiers' Crown and Guard (*tr.* in Chope's Hymnal), 292, ii., Deus tuorum militum

O God, Thy soldiers' Crown and Guard, And their (*tr.* Neale), 292, ii., Deus tuorum militum

O God, Thy soldiers' great Reward (*tr.* Neale, *alt.*), 292, ii., Deus tuorum militum

O God, Thy wonder-working hand, 738, i., Miramur, O Deus, Tuae

O God, to me take heed (Ps. lxx., Hopkins), 865, ii., Old Version

O God to me thy mercie shewe (Ps. lvi., Craig), 1022, ii., Scottish hymnody

O God, to Thee my sinking soul, 1197, i., Unitarian hymnody

O God, to Thee our hearts would pay, 405, ii., Gaskell, W.

O God, to Thee, Who first hast given, 977, ii., Hornblower (*née* Roscoe), Jane

O God, to Whom my life I owe, 1269, ii., When I resolved to watch my thoughts

O God to Whom revenge belongs (Ps. xciv.), 800, ii., New Version

O God, to Whom the faithful dead, 833, i., O God, to Whom the happy dead

O God, to Whom the happy dead, 257, i., Conder, J.

O God, unchangeable and true (*tr.* Newman), 956, ii., Rerum Deus tenax vigor

O God, unseen, yet ever near, 873, i., Osler, E.

O God unseen, yet truly near, 833, i., O God unseen, yet ever near

O God, upon this solemn day, 1181, ii., Toke, Emma

O God, we behold how Thy wondrous might (*tr.* Is. Williams), 737, ii., Miramur, O Deus, Tuae

O God, we come before Thee, 470, i., Greville, R. K.

O God, we love Thee; not because (*tr.* Caswall, *alt.*), 826, ii., O Deus ego amo Te, Nec amo Te ut salves me

O God, we praise Thee, and confess (Te Deum), 801, i., New Version; 1132, ii., Te Deum laudamus

O God, we praise Thee, and we own Thee, the Almighty Lord (*tr.* J. Patrick, *alt.*), 1132, ii., Te Deum laudamus

O God, we praise Thee, and we own Thee to be Lord (*tr.* J. Patrick), 1132, ii., Te Deum laudamus

O God, we praise Thy Holy Name (*tr.* W. Barton), 1133, ii., Te Deum laudamus

O God we raise our hearts to Thee, 789, ii., Neale, J. M.

O God, we would raise, 468, i., Gregory, J. G.

O God, what do I see and hear, 455, i., Great God, what do I see and hear

O God, what joys around are shed (*tr.* Chambers), 846, i., O quam juvat fratres, Deus

O God, what manifold distress (*tr.* Russell), 10, i., Ach Gott, wie manches Herzeleid

O God, what offering shall I give (*tr.* J. Wesley, *alt.*), 638, ii., Lange, Joachim

O God, which didest man create (*tr.* in the Primer, 1599), Plasmator hominis Deus

O God, Who all providest, 1012, i., Schmolck, B.

O God, Who art our Friend, 809, ii., Noel, B. W.

O God, Who art through all the years, 431, ii., Goadby, T.

O God, Who bad'st Thine angel sheathe, 772, i., Moultrie, G.

O God, Who by alternate sway (*tr.* in the Primer, 1706), 26, ii., Aeterne rerum Conditor

O God, Who canst not change nor fail (*tr.* Newman), 953, ii., Rector potens, verax Deus

O God, Who clothed, Creator wise (*tr.* Kynaston), 291, i., Deus Creator omnium Polique rector

O God, Who didst an equal mate, 257, i., Conder, J.

O God, Who didst Thy will unfold, 257, i., Conder, J.

O God, Who dost Thy sovereign might, 257, i., Conder, J.

O God, Who hast given (*tr.* Newman), 711, i., Magnae Deus potentiae

O God, Who hast our troops dispers'd (Ps. lx.), 800, ii., New Version

O God, who knowest how frail we are, 406, i., Gaskell, W.

O God, Who lovest to abide, 790, i., Neale, J. M.

O God, Who madst those orbs of light (Creator alme siderum), 258, i., Conditor alme siderum

O God, Who metest in Thine hand, 680, i., Littledale, R. F.

O God, Who when at nature's birth (*tr.* in the Primer, 1706), 1137, i., Telluris ingens Conditor

O God, Who when the night was deep, 876, ii., Palgrave, F. T.

O God, Who when Thy cross was nigh, 876, ii., Palgrave, F. T.

O God, Whose angel stayed his hand, 772, i., Moultrie, G

O God, Whose attributes shine forth in turn (*tr.* Miss Cox), **960**, i., Richter, C. F.
O God, Whose daylight leadeth down, **708**, i., Macdonald, G.
O God, whose dread and dazzling brow, **189**, ii., Bryant, W. C.
O God, Whose former mercies make (Ps. cix.), **800**, ii., New Version
O God, Whose glorious majesty, **582**, ii., Jerusalem, my happy home
O God, Whose hand hath [doth] spread the sky (Tex. recep., *tr.* Neale), **241**, i., Coeli Deus sanctissime
O God, Whose Holy Child this morn, **847**, ii., O Saviour, Whom this holy morn
O God! whose love immense in height, **1216**, ii., Verborgne Gottesliebe du
O God, Whose love is near, **183**, ii., Brooke, S. A.
O God, Whose mercy, truth, and love, **434**, i., God of all power, and truth, and love
O God, Whose power did all create (*tr.* in the Primer, 1706), **956**, i., Rerum Creator optime
O God, Whose presence glows in all, **400**, ii., Frothingham, N. L.
O God, whose presence went before, **1277**, ii., Whittier, J. G.
O God, Whose Sole-Begotten left, **680**, i., Littledale, R. F.
O God, Whose thoughts are brightest light, **362**, i., Faber, F. W.
O God, Whose watery stores supply (*tr.* in the Primer, 1706), **711**, i., Magnae Deus potentiae
O God, Whose wondrous Name is Love, **218**, i., Chapman, R. C.
O God with us, the Saviour, **572**, i., Irons, W. J.
O God, with Whom the happy dead, **833**, i., O God, to Whom the happy dead
O Godhead hid, devoutly I adore Thee (*tr.* Caswall), **22**, ii., Adoro Te devote, latens Deitas
O Good beyond compare (*tr.* Miss Winkworth), **315**, i., Du unvergleichlich's Gut
O Goodly light of the Holy Glory (*tr.* Benson), **894**, ii., Φῶς ἱλαρὸν ἁγίας δόξης
O Gott, du Tiefe sonder Grund, **637**, ii., Lange, E.
O Gott, o Geist, o Licht des Lebens, **139**, ii., Bevan (*née* Shuttleworth), Emma F.; **417**, ii., German hymnody
O Gott, wir danken deiner Güt, **168**, i., Boye, N.
O grace divine! the Saviour shed, **288**, i., Denny, Sir E.
O gracious Father, bend Thine ear (*tr.* Anon. in Chope's Hyl.), **91**, ii., Audi benigne Conditor
O gracious Father, merciful and holy (*tr.* Littledale), **845**, ii., O Pater sancte, mitis atque pie
O gracious God, Who bidst me now, **790**, i., Neale, J. M.
O gracious Lord, to Thee, **1294**, ii., Wordsworth, C.
O gracious Redeemer! O Jesus our Lord, **1291**, i., Wolcott, S.
O gracious Word, that issuing forth from Heaven (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
O grande cunctis gaudium, **872**, i., Optatus votis omnium
O grant, me, Lord, that sweet content, **890**, ii., Perronet, E.
O grant us, God of love, **622**, ii., Kennedy, B. H.
O grant us light that we may know, **1188**, ii., Tuttiett, L.
O great and gracious God (*tr.* Miss Borthwick), **833**, ii., O Gott, du frommer Gott
O great Creator of the light (*tr.* Wallace), **701**, i., Lucis Creator optime
O great Creator of the orb (*tr.* Wallace), **956**, i., Rerum Creator optime
O great Creator of the sky (Creator alme siderum, *tr.* Wallace), **258**, i., Conditor alme siderum
O great Creator of the sky, Who wouldest not (*tr.* Neale), **563**, i., Immense coeli Conditor
O great High Priest, forget not me, **700**, i., Loy, M.
O great is Jehovah, and great is His Name, **764**, i., Montgomery, J.
O great mountain, who art thou?, **1261**, ii., Wesley family, The
O Great Physician of the soul, **790**, i., Neale, J. M.
O grief, O woe, **853**, i., O Traurigkeit, o Herzeleid
O grief of heart, **853**, i., O Traurigkeit, o Herzeleid
O grosser Geist, dess Wesen Alles füllet, **951**, i., Rambach, J. J.
O grosser Geist! O Ursprung aller Dinge, **951**, ii., Rambach, J. J.
O guard our shores from every foe, **1295**, i., Wreford, J. R.
O Guardian of the Church divine, **216**, ii., Chamberlain, T.
O Gud, hvem skall jag klaga (Erik XIV. of Sweden), **999**, ii., Scandinavian hymnody
O Gud! vi lofwe dig: O Herre! wi tacke dig, **1129**, ii., Te Deum laudamus
O had I, my Saviour, the wings of a dove, **706**, ii., Lyte, H. F.; **921**, ii., Psalters, English
O had I the wings of a dove (Drummond), **313**, ii., Drummond, W. H.
O had I the wings of a dove (Kelly), **615**, i., Kelly, T.
O hallowed fount of bliss! to Thee (O salutaris Hostia), **1219**, i., Verbum Supernum prodiens Nec Patris linquens
O hallowed memories of the past, **16**, ii., Adams (*née* Flower), Sarah
O hand of bounty, largely spread, **504**, i., Heber, R.
O happy band of pilgrims (Neale), **465**, ii., **466**, i., Greek hymnody; **632**, ii., Κόπον τε καὶ κάματον; **788**, ii., Neale, J. M.; **986**, ii., Safe home, safe home in port
O happy Christian children, **1188**, ii., Tuttiett, L.
O happy day for mortals (*tr.* Blew), **374**, i., Felix dies mortalibus
O happy day of all the year (*tr.* Blew), **374**, ii., Felix dies quam proprio
O happy day that fixed my choice (Doddridge), **305**, ii., Doddridge, P.; **877**, ii., Palmer, R.
O happy day that stays my choice, **834**, i., O happy day, that fixed my choice
O happy day to mortals dear, **374**, i., Felix dies mortalibus
O happy day when first was poured (*tr.* Chandler), **374**, ii., Felix dies quam proprio
O happy day when first we felt, **286**, i., Deck, J. G.
O happy day when this our state (*tr.* Is. Williams), **374**, ii., Felix dies quam proprio
O happy day, with joy arrayed (*tr.* Chambers), **374**, ii., Felix dies quam proprio
O happy feet that tread, **540**, ii., How, W. W.
O happy house, O home supremely blest (*tr.* R. Massie), **848**, i., O selig Haus, wo man dich aufgenommen
O happy house, where every breast (*tr.* G. Walker), **848**, i., O selig Haus, wo man dich aufgenommen
O happy is the man who hears (Brucē), **188**, i., Bruce, M.; **1034**, i., Scottish translations and paraphrases
O happy is thy death (*tr.* Chambers), **374**, ii., Felix morte tuâ, qui cruciatibus
O happy man, whose soul is filled, **1240**, ii., Watts, I.
O happy nation where the Lord, **1240**, ii., Watts, I.
O happy pair of Nazareth, **1241**, i., Waugh, B.
O happy saints that dwell in light, And walk with Jesus, **834**, ii., O happy saints who dwell in light
O happy saints who dwell in light, **96**, i., Aurora veils her rosy face; **138**, i., Berridge, J.
O happy soul, that lives on high, **1241**, i., Watts, I.
O happy state on earth to see, **233**, ii., Churton, E.
O happy they, God's chosen race (*tr.* Cowper, *alt.*), **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
O happy they who know the Lord, **472**, ii., Groser, W. H.
O happy they who know the Lord, With whom He deigns to dwell, **804**, i., Newton, J.
O happy they who safely housed, **1116**, ii., Taylor, Ann and Jane
O, hark! through Jordan's echoing bounds (*tr.* Chambers), **606**, ii., Jordanis oras praevia
O haste Thy coming kingdom, **889**, i., Pennefather, W.
O hasten, beloved, your praises to sing, **326**, ii., Eja carissimi
O hasten, ye faithful (*tr.* Beste), **21**, ii., Adeste fideles
O Haupt voll Blut und Wunden (Salve caput cruentatum), **393**, ii., French hymnody; **410**, i., Gerhardt, P.; **416**, i., German hymnody; **990**, ii., Salve mundi salutare
O, he whom Jesus loves has truly spoken, **1277**, ii., Whittier, J. G.
O Head and Lord of all creation, **982**, i., Russell, A. T.
O Head, blood-stained and wounded (*tr.* S. M. Jackson), **835**, ii., O Haupt voll Blut und Wunden
O Head so full of bruises (*tr.* Gambold), **835**, i., O Haupt voll Blut und Wunden
O Head, so pierced and wounded (*tr.* Gambold, *alt.*), **835**, i., O Haupt voll Blut und Wunden
O healing Rock, O Lamb of God, **637**, i., Lampe, F. A.
O healthful, saving Sacrifice (O salutaris Hostia), **1219**, i., Verbum Supernum prodiens Nec Patris
O hear my cry, be gracious now to me, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
O hear my prayer, Lord, and let (Ps. cii., Norton?), **866**, i., Old Version
O Heart of Him who dwells on high (O Herz des Konigs aller Welt), **990**, ii., Salve mundi salutare
O heaven, sweet heaven, **799**, i., Nevin, E. H.
O heavenly. See also *O hevenly*
O heavenly Father, cleanse our lips (*tr.* W. Cooke) **1203**, i., Ut queant laxis resonare fibris
O heavenly Fount of light and love, **540**, ii., How, W. W.

O heavenly Jerusalem, Of (*tr.* Is. Williams), **240**, ii., Coelestis O Jerusalem ; **1283**, ii., Williams, Is.
O heavenly Jerusalem, city (*tr.* Is. Williams, *alt.*), **240**, ii., Coelestis O Jerusalem
O heavenly Jerusalem, Thou city of my God, **583**, i., Jerusalem, my happy home
O Heavenly Jerusalem, Thou city of the Lord, **491**, ii., Harland, E.
O heavenly King, look down from above, **1261**, ii., Wesley family, The
O heavenly Love, Thou hast made me Thy dwelling, **836**, i., O himmlische Liebe ! du hast mich besessen
O heavenly Queen, high Salem (Urbs Jerusalem beata, *tr.* Blew), **1200**, ii., Urbs beata, Hierusalem
O heavenly Queen, High Salem (*tr.* Is. Williams, *alt.*), **240**, ii., Coelestis O Jerusalem
O Heavenly Wisdom, hear our cry, **790**, i., Neale, J. M.
O Heavenly Word, Eternal Light (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
O heavenly Zion, rise and shine, **165**, ii., Bourne, H.
O height that doth all height excel, **422**, ii., Gill, T. H.
O heil'ger Geist kehr bei uns ein, **416**, i., German hymnody ; **1009**, i., Schirmer, M.
O Heilige Dreifaltigkeit, **126**, ii., Behm, M.
O heiliger Vater, gütiger Herr, **972**, ii., Roh, J.
O help us, Lord ! in all our need, **836**, i., O help us, Lord ; each hour of need
O help us, when our spirits bleed, **836**, i., O help us, Lord ; each hour of need
O Herbst, du Abendstunde, **1080**, i., Spitta, C. J. P.
O here, if ever, God of love, **1117**, ii., Taylor, Emily
O Herr gieb Acht, **377**, i., Finx, E.
O Herr, ich möchte stille sein, **628**, ii., Knapp, A.
O Herr lass unser Schifflein heute, **515**, ii., Herr, lasse unser Schifflein heute
O Herr, mein Gott ! durch den ich bin und lebe, **408**, i., Gellert, C. F.
O Herr, vor dem sich Erd' und Himmel beuget, **227**, i., Christe, cunctorum dominator alme
O Herr, wer würt sein Wohnung han, **277**, ii., Dachstein, W.
O Herre Gott, begnade mich, **442**, ii., Goostly Psalmes and Spiritualle Songes ; **470**, i., Greitter, M.
O Herre Gott, dein göttlich Wort, **443**, i., Goostly Psalmes and Spiritualle Songes
O Herre Gott, ich ruf zu dir, **1041**, i., Selnecker, N.
O Herre Gott, in meiner Noth, **1040**, ii., Selnecker, N.
O Herre Jesu Christ, der du erschienen bist, **1247**, ii., Weisse, M.
O Hervey, honoured name, forgive the tear, **381**, ii., Forgive, blest shade, the tributary tear
O Herz des Königs aller Welt (Summi Regis cor aveto), **990**, ii., Salve mundi salutare
O hevenly Lorde, Thy godly Worde (*tr.* Coverdale), **443**, i., Goostly Psalmes and Spiritualle Songes ; **836**, i., O Herre Gott, dein göttlich Wort
O hie, ye believers, raise the song of triumph (*tr* Trappes), **22**, i., Adeste fideles
O High and Holy Trinity (*tr.* Littledale), **528**, i., Hochheilige Dreifaltigkeit
O highest comfort, Holy Ghost, **512**, ii., Herbert, P.
O highly blessed servant (*tr.* Lady Durand), **836**, ii., O hochbeglückte Seele
O himmlische Liebe ! du hast mich ergriffen, **836**, i., O himmlische Liebe ! du hast mich besessen
O höchster Trost, heiliger Geist, **512**, ii., Herbert, P.
O holy Babe, our prayer receive (*tr.* Chandler), **777**, i., Mundi salus qui nasceris
O holy, blessed Trinity, Divine, **127**, i., Behm, M.
O Holy Comforter, I hear, **878**, i., Palmer, R.
O Holy Father, Friend unseen, **837**, i., O Holy Saviour, Friend unseen
O Holy Father, gracious and benign (*tr.* Chambers), **845**, ii., O Pater sancte, mitis atque pie
O holy Father, just and true, **1277**, ii., Whittier, J. G.
O Holy Father, let my song, **311**, i., Dread Sovereign, let my evening song
O Holy Father, merciful and loving (*tr.* Blew), **845**, ii., O Pater sancte, mitis atque pie
O Holy Father, 'mid the calm, **195**, ii., Burleigh, W. H.
O holy fount of light on high (O werthes Licht der Christenheit, *tr.* F. C. C.), **843**, i., O Lux beata Trinitas, Et principalis Unitas
O Holy Ghost, Creator, come, **1211**, i., Veni Creator Spiritus, Mentes
O Holy Ghost, descend, we pray, **1009**, ii., Schirmer, M.
O Holy Ghost, into our minds [*souls*] *Send down Thy heavenly light*, **1210**, i., Veni Creator Spiritus, Mentes
O Holy Ghost, the Comforter, **997**, ii., Saxby (*née* Browne), Jane E.
O Holy Ghost ! Thou fire divine (Heilger Geist du Tröster mein), **1214**, ii., Veni Sancte Spiritus, Et emitte
O Holy Ghost ! Thy heavenly dew (*tr.* Miss Cox), **666**, ii., Lavater, J. C.
O Holy Ghost, Who down dost come, **423**, i., Gill, T. H.
O Holy Ghost, Who ever One (*tr.* Caswall, *alt.*), **945**, i., Qui procedis ab utroque
O Holy Ghost, Who with the Son (*tr.* Caswall, *alt.*), **945**, i., Qui procedis ab utroque
O holy, holy Father, **889**, i., Pennefather, W.
O holy, holy Feast of life divine (*tr.* Eddis), **847**, i., O sacrum, sacrum convivium
O holy, holy, holy Lord, Bright in Thy deeds, **318**, ii., Eastburn, J. W.
O holy, holy, holy Three (*tr.* Buckoll), **127**, i., Behm, M.
O Holy Jesu, Prince of Peace, **186**, i., Brown-Borthwick, R.
O Holy Light, of Light engendered, **872**, i., Opitz, M.
O Holy Lord, content to dwell, **836**, ii., O Holy Lord, content to live
O Holy Lord, content to fill, **836**, ii., O Holy Lord, content to live
O holy Sabbath day, **763**, i., Monsell, J. S. B.
O Holy Spirit ! deign to come, **1215**, ii., Veni Sancte Spiritus, Et emitte
O Holy Spirit, dost Thou mourn ?, **422**, i., Gill, T. H.
O Holy Spirit, enter in, **1009**, ii., Schirmer, M.
O Holy Spirit, ever blest (*tr.* Wallace), **823**, ii., Nunc Sancte nobis Spiritus
O Holy Spirit, Fount of love ; Blest Source (*tr.* Miss Leeson), **829**, i., O fons amoris, Spiritus
O Holy Spirit, Fount of love, Unlock Thy temple door (*tr.* I. Williams, *alt.*), **829**, i., O fons amoris, Spiritus
O Holy Spirit, God most high (*tr.* Cooke), **23**, ii., Adsis superne Spiritus
O Holy Spirit, grant us grace, To make our hearts, **993**, i., Sancti Spiritus adsit nobis gratia
O Holy Spirit, Lord of grace (*tr.* Chandler), **829**, i., O fons amoris, Spiritus
O Holy Spirit now With all Thy (*tr.* Miss Fry, *alt.*), **1209**, i., Veni Creator Spiritus, Mentes
O Holy Spirit, now descend on me, **382**, i., Forsyth, Christina
O Holy Spirite our comfortoure, **442**, ii., Goostly Psalmes and Spiritualle Songes
O Holy Trinity ! be present (*tr.* Pott), **22**, i., Adesto sancta Trinitas
O Host, salvation bringing (O salutaris Hostia), **1219**, i., Verbum Supernum prodiens Nec Patris linquens
O how blessed, faithful souls are ye (*tr.* Miss Winkworth), **277**, ii., Dach, S.
O how blessed, O how quickening (*tr.* Neale), **580**, i., Jerusalem luminosa
O how blest are ye beyond our telling (*tr.* Miss Winkworth), **277**, ii., Dach, S.
O, how blest are ye whose toils are ended (*tr.* H. W. Longfellow), **277**, ii., Dach, S.
O how blest the congregation, **706**, ii., Lyte, H. F.
O how blest the throng who now adoring (Russell), **277**, ii., Dach, S.
O how blest who, all resigning, **82**, i., Arnold, G.
O, how can a criminal feast ?, **447**, ii., Graces
O how cheating, O how fleeting, Is (*tr.* Sir J. Bowring), **387**, ii., Franck, M.
O how delightful is the road, **1119**, i., Taylor, John
O how divine, how sweet the joy, **793**, ii., Needham, J.
O how fair and how great (*tr.* Chambers), **846**, i., O quanta qualia sunt illa Sabbata
O how fair the morning broke, **327**, i., Ellerton, J.
O how good the hallowed union, **1232**, ii., Wardlaw, R.
O how happy a thing it is (Ps. cxxxiii., Whittingham), **866**, i., Old Version
O how happy are the moments, **1274**, ii., While my Jesus I'm possessing
O how happy is the soul, **1291**, ii., Wolff, J. G.
O how I fear Thee, living God, **779**, ii., My God, how wonderful Thou art
O how I love Thy holy law, **1240**, ii., Watts, I.
O how joyous is the music of the missionary song, **496**, ii., Have you ever brought a penny to the missionary box
O how kindly hast Thou led me [*us*], **470**, ii., Grinfield, T.
O how long, how long, **572**, i., Irons, W. J.
O how many an hour of gladness (*tr.* Lady Durand), **1078**, i., Spitta, C. J. P.
O how many hours of beauty, **1078**, i., Spitta, C. J. P.
O how many hours of gladness, Has the Master dealt around, **1078**, i., Spitta, C. J. P.
O how many hours of gladness, Hath the Lord (*tr.* R. Massie), **1078**, i., Spitta, C. J. P.
O how narrow is the way, **377**, i., Finx, E.

O how safe and [how] happy he, **706**, ii., Lyte, H. F.
O how shall a sinner perform?, **1263**, i., Wesley family, The
O how shall feeble flesh and blood, **257**, i., Conder, J.
O how should those be clean who bear, **257**, i., Conder, J.
O how surpassing fair (*tr.* Chambers, *alt.*), **846**, ii., O quanta qualia sunt Illa Sabbata
O how sweet it is to pray, **407**, ii., Gellert, C. F.
O how sweet the wondrous story (*tr.* Mrs. Bevan), **510**, ii., Hensel, Luise
O how sweet when we mingle, **1104**, i., Van Alstyne (*née* Crosby), Frances J.
O how the hearts of those revive, **536**, i., Hoskins, J.
O how the thought of God attracts, **362**, i., Faber, F. W.
O how the thought that I shall know, **1105**, i., Swain, J.
O how the thought that we shall know, **1105**, ii., Swaine, E.
O human heart! thou hast a song, **16**, ii., Adams (*née* Flower), Sarah
O hush, great God, the sounds of war, **405**, ii., **406**, i., Gaskell, W.
O I would sing a song of praise, **16**, ii., Adams (*née* Flower), Sarah
O Iachwdwr pechaduriaid (W. Williams), **1253**, ii., Welsh hymnody
O if my soul were formed for woe, **1238**, ii., Watts, I.
O if we know the joyful sound, **141**, ii., Bickersteth, E.
O ignis Spiritus paracliti, **523**, ii., Hildegarde; **1212**, ii., Veni Sancte Spiritus, Et emitte coelitus
O, in the morn of life, when youth, **565**, ii., In life's gay dawn, when sprightly youth
O ingured Majesty of heaven, **306**, i., Doddridge, P.
O is it nought to you who tread, **1060**, ii., Singleton, R. C.
O Israel's Sceptre, David's Key (*tr.* Earl Nelson), **74**, i., Antiphon
O Israel's Shepherd, Joseph's Guide (Ps. lxxx.), **800**, ii., New Version
O, it is joy for those to meet, **837**, ii., O it is joy in one to meet
O it is sweet to think Of those that are departed, **362**, i., Faber, F. W.
O Jacob and O Israel, **1272**, ii., Whence do our mournful thoughts arise?
O Jerusalem beloved, joyful morn has dawned on Thee, **1294**, i., Wordsworth, C.
O Jerusalem du schöne, **524**, ii., Hiller, F. C.
O Jerusalem! fair dwelling, **524**, ii., Hiller, F. C.
O Jerusalem, the blessed, **1200**, i., Urbs beata, Hierusalem
O Jerusalem, the golden city bright, **150**, i., Bliss, P.
O Jerusalem the golden, City of, **524**, ii., Hiller, F. C.
O Jesu, at Thy feet we wait, **1263**, i., Wesley family, The
O Jesu, blest is he Who Thine abideth, **982**, i., Russell, A. T.
O Jesu! Bridegroom of my soul (*tr.* Jacobi), **505**, i., Heermann, J.
O Jesu, bruised and wounded more, **500**, i., He cometh, on yon hallowed Board
O Jesu Christ! all praise to Thee (*tr.* Russell), **408**, ii., Gelobet seist du Jesu Christ
O Jesu Christ! dein Kripplein ist, **412**, i., Gerhardt, P.
O Jesu Christ, der du mir bist, **1007**, ii., Scheffler, J.
O Jesu Christ, der Heiden Licht, **1248**, i., Weisse, M.
O Jesu Christ, ein lieblichs Gut, **1116**, i., Tauler, J.
O Jesu Christ, if aught there be, **562**, i., If there be any special thing
O Jesu Christ, if sin there be, **562**, i., If there be any special thing
O Jesu Christ, Incarnate Word (*tr.* Caswall, *alt.*), **846**, ii., O qui perpetuus nos monitor doces
O Jesu Christ, mein schönstes Licht, **524**, ii., Hiller, P. F.
O Jesu Christ, meins Lebens Licht, **126**, ii., **127**, i., Behm, M.
O Jesu Christ, most Good, most Fair, **1116**, i., Tauler, J.
O Jesu Christ, the loving, **141**, i., Bianco da Siena
O Jesu Christ, the world's true Light (*tr.* E. Massie), **838**, ii., O Jesu Christe, wahres Licht
O Jesu Christ, Thou Shepherd good (Christe Jesu, Pastor bone), **991**, i., Salve mundi salutare
O Jesu Christe, wahres Licht, **415**, i., German hymnody
O Jesu, Crown of virgins, Thou (*tr.* Neale, *alt.*), **584**, ii., Jesu, Corona virginum
O Jesu, Crown of virgins, Whom (*tr.* Littledale), **584**, ii., Jesu, Corona virginum
O Jesu, crowned with all renown, **852**, ii., O throned, O crowned with all renown
O Jesu, crucified for man, **540**, ii., How, W. W.
O Jesu dear, how sweet Thou art, **588**, i., Jesu, dulcis memoria
O Jesu der du dich, **1011**, i., Schmidt, J. E.
O Jesu, du mein Bräutigam, **505**, i., Heermann, J.
O Jesu, ere all ages known (Jesu Redemptor omnium Quem lucis, *tr.* Trappes), **229**, i., Christe Redemptor omnium Ex Patre
O Jesu, ever present, **1188**, ii., Tuttiett, L.
O Jesu! 'fore whose radiation, **290**, ii., Dessler, W. C.
O Jesu, Freund der Seelen, **635**, i., Küster, S. G.
O Jesu, full of truth and grace (*tr.* cento), **1080**, ii., Splendor paternae gloriae
O Jesu, full of truth and grace (C. Wesley), **1261**, ii., Wesley family, The
O Jesu, give unto Thy servants, **1116**, i., Ταχεῖαν καὶ σταθηρὰν δίδον
O Jesu, God and Man (Faber), **691**, i., Lord Jesus, God and Man
O Jesu, Honour of Thy priests (*tr.* Chambers), **594**, ii., Jesu, sacerdotum decus
O Jesu, I have promised, **151**, ii., Bode, J. E.
O Jesu, in pity draw near, **1262**, ii., Wesley family, The
O Jesu, in this solemn hour, **243**, ii., Collyer, W. B.
O Jesu, in Thy torture, **680**, i., Littledale, R. F.
O Jesu, Jesu, Gottes Sohn, **415**, i., German hymnody; **505**, ii., Heermann, J.
O Jesu, joy of loving hearts (*tr.* R. Palmer, *alt.*), **588**, ii., Jesu dulcis memoria
O Jesu, King adorable (*tr.* Caswall, *alt.*), **588**, ii., Jesu dulcis memoria
O Jesu, King most wonderful (*tr.* Caswall, 1858) **587**, i. (*tr.* Caswall, 1849), **588**, i., Jesu dulcis memoria
O Jesu, King of glory, **127**, i., Behm, M.
O Jesu, King of saints adored (*tr.* Mant), **588**, i., Jesu dulcis memoria
O Jesu, König hoch zu ehren, **1145**, i., Tersteegen, G.
O Jesu, let me bless Thy Name, **1263**, i., Wesley family, The
O Jesu, let Thy dying cry, **1264**, i., Wesley family, The
O Jesu, life-light of my way, **127**, i., Behm, M.
O Jesu! life-spring of the soul (Te splendor et virtus Patris), **1177**, i., Tibi Christe, splendor Patris
O Jesu, Light most sweet, **638**, ii., Lange, Joachim
O Jesu, Light of heavenly day (*tr.* Russell, *alt.*), **838**, i., O Jesu Christe, wahres Licht
O Jesu, Lord, enthroned in glory, **290**, i., Dessler, W. C.
O Jesu, Lord, gone up on high, **357**, i., Eternal Spirit, gone up on high
O Jesu! Lord most merciful, **482**, ii., Hamilton, J. (of Doulting)
O Jesu, Lord, most mighty King (*tr.* Aylward), **588**, i., Jesu dulcis memoria
O Jesu, Lord of heavenly grace (*tr.* Chandler), **217**, ii., Chandler, J.; **593**, i., Jesu, nostra redemptio, Amor et desiderium; **1080**, i., Splendor paternae gloriae
O Jesu, Lord of heavenly grace (*tr.* cento in Ch. Hys.), **1080**, ii., Splendor paternae gloriae
O Jesu, Lord of heavenly grace (*tr.* cento *alt.* in Thring's Coll.), **1080**, ii., Splendor paternae gloriae
O Jesu, Lord of Light and Grace (*tr.* cento in H. A. & M.), **1080**, ii., Splendor paternae gloriae
O Jesu, Lord, the Way, the Truth, **605**, i., Johnston, J. A.
O Jesu, Lord, Who once for me, **505**, i., Heermann, J.
O Jesu meeke, the swetest thought (*tr.* in Certayne Sweete Prayers), **586**, ii., Jesu dulcis memoria
O Jesu, meine Sonne, Vor der die Nacht, **1076**, i., Spitta, C. J. P.
O Jesu meine Wonne, Die alle Noth, **1076**, i., Spitta, C. J. P.
O Jesu, meine Wonne, **966**, i., Rist, J.
O Jesu meine Zuversicht, **445**, ii., Gotter, L. A.
O Jesu, most sweet! From Thy glorious throne (*tr.* Hewett), **589**, ii., Jesu dulcissime, e throno gloriae
O Jesu, O Redeemer, **772**, i., Moultrie, G.
O Jesu, our beloved King, **838**, ii., O Jesu, my beloved King
O Jesu, our redeeming Lord (Salutis aeternae dator, *tr.* Mant, *recast*), **376**, i., Festiva saeclis colitur
O Jesu, our Redemption (*tr.* Caswall), **592**, ii., Jesu nostra redemptio, Amor et desiderium
O Jesu, our Redemption, Love (*tr.* Caswall, *re-written*), **592**, ii., Jesu nostra redemptio, Amor et desiderium
O Jesu, our Salvation, Low at Thy Cross, **482**, ii., Hamilton, J. (of Doulting)
O Jesu, our Salvation, Our Prophet, **133**, ii., Bell, C. D.
O Jesu, pierced for love of me (*tr.* 'Sister M.'), **96**, i., Aus Lieb' verwundter Jesu mein
O Jesu, Saviour of the earth (*tr.* Littledale), **376**, i., Festiva saeclis, colitur
O Jesu, Saviour of the lost, **142**, i., Bickersteth, E. H.; **839**, i., O Jesus, Saviour of the lost
O Jesu, Saviour of us all (Jesu Redemptor omnium Summi Parentis, *tr.* Singleton), **229**, i., Christe Redemptor omnium Ex Patre

O Jesu, Son of God, look down (Summi Parentis Unice, *tr.* Caswall, *alt.*), **28**, i., Aeterni Patris Unice
O Jesu, Source of calm repose (*tr.* J. Wesley), **396**, ii., Freylinghausen, J. A.
O Jesu, still, still shall I groan?, **1261**, ii., Wesley family, The
O Jesu, Sun of health divine (*tr.* Copeland), **576**, i., Jam Christe sol justitiae
O Jesu süss, wer dein gedenkt (Anon.), **589**, i., Jesu dulcis memoria; **762**, i., Moller, M.
O Jesu, süsses Licht, **417**, i., German hymnody
O Jesu, Thou art standing, **540**, ii., How, W. W.
O Jesu, Thou the beauty art (*tr.* Caswall, 1858), **587**, i. (*tr.* Caswall, 1849), **588**, i., Jesu dulcis memoria
O Jesu, Thou the glory art (*tr.* Caswall, *alt.*), **588**, ii., Jesu dulcis memoria
O Jesu, wahrer Frömmigkeit, **302**, i., Diterich, J. S.
O Jesu! we adore Thee, **982**, i., Russell, A. T.
O Jesu! welcome, gracious Name! **965**, ii., Rist, J.
O Jesu, welcome Light, **638**, ii., Lange, Joachim
O Jesu, where Thy people meet, **603**, i., Jesus, where'er Thy people meet
O Jesu, Who art gone before (*tr.* Chandler), **825**, i., O Christe qui noster poli
O Jesu, who now free, **1011**, i., Schmidt, J. E.
O Jesu, Who our souls doth save (*tr.* in the Primer, 1615), **576**, ii., Jam Christus astra ascenderat; **593**, i., Jesu, nostra redemptio, Amor et desiderium
O Jesus, as Thou wilt, **723**, ii., Mein Jesu, wie du willt
O Jesus, at Thy shining, **838**, ii., O Jesu, meine Sonne
O Jesus, behold the lambs of Thy fold, **446**, i., Gough, B.
O Jesus Christ, grow Thou in me (*tr.* Mrs. Smith?), **666**, ii., Lavater, J. C.; **1062**, i., Smith (*née* Allen), Elizabeth L.
O Jesus Christ, mein Leben, **519**, ii., Heusser (*née* Schweizer), Meta
O Jesus Christ, most holy (*tr.* Clemens), **1303**, ii., Zinzendorf, N. L. von
O Jesus Christ! my fairest Light (*tr.* J. Kelly), **838**, i., O Jesu Christ, mein schönstes Licht
O Jesus Christ, my Sunshine (*tr.* Miss Manington), **838**, ii., O Jesu, meine Sonne
O Jesus Christ, our Saviour, **286**, i., Deck, J. G.
O Jesus Christ, the Gentiles' Light, **1248**, i., Weisse, M.
O Jesus Christ, the holy One, **997**, ii., Saxby (*née* Browne), Jane E.
O Jesus Christ the righteous! live in me, **1245**, i., Weary of earth, and laden with my sin
O Jesus Christ, the Saviour, **286**, i., Deck, J. G.
O Jesus Christ! Thy cradle is (*tr.* Miss Manington), **412**, i., Gerhardt, P.
O Jesus Christus, wachs' in mir, **418**, i., German hymnody; **666**, ii., Lavater, J. C.; **1062**, i., Smith (*née* Allen), Elizabeth L.
O Jesus, Friend unfailing, **635**, i., Küster, S. C. G.
O Jesus, gracious Saviour, **286**, i., Deck, J. G.
O Jesus, Jesus, Son of God (*tr.* Miss Burlingham), **505**, ii., Heermann, J.
O Jesus, Lamb of God, Who art, **508**, i., Helder, B.
O Jesus, Life of ruined man (Jesu, Redemptor omnium Summi Parentis, *tr.* Singleton), **229**, i., Christe Redemptor omnium Ex Patre
O Jesus, Lord of all below (*tr.* Caswall, *alt.*), **588**, ii., Jesu dulcis memoria
O Jesus, Lord of majesty, **1145**, i., Tersteegen, G.
O Jesus, manifest Thy grace, **1183**, i., Toplady, A. M.
O Jesus, my Hope, For me offered up, **1263**, i., Wesley family, The
O Jesus, our exalted Head, **1090**, i., Steele, Anne
O Jesus, Saviour, we are young, **532**, ii., Hood, E. P.
O Jesus, show the way, **589**, ii., Jesu geh' voran
O Jesus, source of grace, **506**, i., Heermann, J.
O Jesus, Source of sanctity, **376**, i., Festiva saeclis colitur
O Jesus, Sun of justice, shine (*tr.* Wallace), **576**, i., Jam Christe sol justitiae
O Jesus, sweet the tears I shed, **878**, i., Palmer, R.
O Jesus! the glory, the wonder, and love (W. Leighton), **1031**, i., Scottish hymnody
O Jesus, Thou our brighter day (*tr.* Buckoll), **227**, ii., Christe, qui lux es et dies
O Jesus, Thy sweet memory (*tr.* Mrs. Charles), **587**, ii., Jesu dulcis memoria
O Jesus, we have promised Henceforth to be Thine own, **1097**, ii., Stowell, T. A.
O Jesus, we have promised To serve Thee to the end, **839**, i., O Jesus, I have promised
O Jesus, when I think of Thee, **139**, i., Bethune, G. W.
O Jesus, when Thy sweetest light (*tr.* Wallace), **705**, i., Lux alma Jesu mentium
O Jesus, Who to favoured friend, **481**, ii., Hall, C. N.
O Joseph, glory of the heavenly choir (*tr.* Wallace), **241**, i., Coelitum Joseph decus
O joy, the purest, noblest (O qualis quantaque laetitia), **1095**, ii., Stone, S. J.; **1168**, i., Thomas of Kempen
O joyful Light of God most high (*tr.* Dix), **894**, ii., Φῶς ἱλαρὸν ἁγίας δόξης
O joyful rose this sacred morn (*tr.* R. Campbell, *recast*), **477**, i., Haec illa solemnis dies
O joyful sound! O glorious hour, **518**, i., He's gone! see where His body lay
O joyful sound of gospel grace, **689**, ii., Lord, I believe Thy word of grace; **1261**, ii., Wesley family, The
O joyful tidings let us sing, **1231**, ii., Walker (*née* Deck), Mary J.
O joyful was the morn, **477**, i., Haec illa solemnis dies
O joyous is the music of the missionary song, **496**, ii., Have you ever brought a penny to the missionary box
O Juda et Hierusalem, **968**, i., Robert II. of France
O just Judge, to whom belongs (*tr.* Stanley, pt. iii.), **299**, i., Dies irae, dies illa
O keep before thy thankful eyes, **474**, i., Günther, C.
O Key of David, hailed by those, **790**, i., Neale, J. M.
O King, by angel-hosts obeyed (*tr.* Chambers), **958**, i., Rex angelorum praepotens
O King! Desire of nations! come (*tr.* Earl Nelson), **74**, i., Antiphon
O King eternal, God most high (*tr.* Blew), **27**, ii., Aeterne Rex altissime
O King eternal, King most high (*tr.* Tolet), **27**, ii., Aeterne Rex altissime
O King eternal, Lord most high (*tr.* Johnston), **27**, i., Aeterni Rex altissime
O King eternal, Lord of grace (*tr.* Chambers), **958**, i., Rex aeterne, Domine
O King, most high, of earth and sky (*tr.* Blew), **1104**, i., Supreme Rector coelitum
O King of angels, Lord of grace (*tr.* Chambers, *alt.*), **958**, i., Rex angelorum praepotens
O King of angels! Lord of power (*tr.* Chambers), **958**, i., Rex angelorum praepotens
O King of earth, and air, and sea, **504**, i., Heber, R.
O King of glory, David's Son, **127**, i., Behm, M.
O King of Glory, Thy rich grace (*tr.* J. Wesley), **314**, ii., Du ewiger Abgrund der seligen Liebe
O King of kings, before Whose Throne, **944**, i., Quarles, J.
O King of love, Thy blessed fire (*tr.* in the Hys. for the Year), **588**, ii., Jesu dulcis memoria
O King of Martirs glorious (*tr.* in the Primer, 1599), **958**, ii., Rex gloriose martyrum
O King of Mercy, from Thy throne on high, **144**, i., Birks, T. R.; **922**, i., Psalters, English
O King of Salem, Prince of Peace, **686**, ii., Lord, cause Thy face on us to shine
O King Supreme, of boundless might (*tr.* Chambers), **1103**, i., Summi Regis potentia
O know ye not that ye, **604**, ii., Johns, J.
O komm, du Geist der Wahrheit, **1077**, ii., Spitta, C. J. P.
O König aller Ehren, **127**, i., Behm, M.
Ὁ κύριος ἔρχεται (Ode iii.), **1142**, i., Τὴν ἡμέραν τὴν φρικτήν
Ὁ κύριος ἔρχεται (Ode ix.), **1142**, i., Τὴν ἡμέραν τὴν φρικτήν
O Lady, high in glory, Whose daughter ever blest (O gloriosa domina, De cujus virgo genere, *tr.* Caswall), **945**, i., Quem terra, pontus, aethera
O Lady set in glorie great (O gloriosa femina, *tr.* in the Primer, 1599), **944**, ii., Quem terra, pontus, aethera
O Lamb of God all-holy (*tr.* Russell), **31**, i., Agnus Dei, qui tollis
O Lamb of God, for sinners slain, **902**, i., Powell, T. E.
O Lamb of God, most holy, Once for us sinners dying (*tr.* Miss Borthwick), **31**, i., Agnus Dei, qui tollis
O Lamb of God, most holy, Upon the cross (*tr.* in the Brit. Herald), **31**, i., Agnus Dei, qui tollis
O Lamb of God most holy, Who on (*tr.* Russell), **31**, i., Agnus Dei, qui tollis
O Lamb of God, most lowly [holy], **109**, i., Balfern, W. P.
O Lamb of God, most stainless (*tr.* Miss Winkworth), **31**, i., Agnus Dei, qui tollis
O Lamb of God, once wounded (*tr.* J. W. Alexander, *alt.*), **835**, ii., O Haupt voll Blut und Wunden
O Lamb of God, our Saviour (*tr.* Jacobi), **31**, i., Agnus, Dei, qui tollis
O Lamb of God, sore wounded (*tr.* J. W. Alexander, *alt.*), **835**, ii., O Haupt voll Blut und Wunden
O Lamb of God, still keep me [*us*], **286**, i., Deck, J. G.
O Lamb of God, that takest away (G. Moultrie), **31**, i., Agnus Dei, qui tollis
O Lamb of God, that tak'st away, **373**, i., Faussett (*née* Bond), Alessie

O Lamb of God! the Victim slain (O salutaris Hostia), **1219**, i., Verbum Supernum prodiens Nec Patris linquens

O Lamb of God, unspotted, **31**, i., Agnus Dei, qui tollis; **739**, i., Missions

O Lamb of God, Who bleeding (*tr.* Porter), **31**, i., Agnus Dei, qui tollis

O Lamb of God, Who died our souls to win, **133**, ii., Bell, C. D.

O Lamb of God, Who dost abide, **515**, i., Hernaman (*née* Ibotson), Claudia F.

O Lamb of God, Whose love divine, **242**, ii., Coles, V. S. S.

O Lamb, Whom never spot of sin defiled (*tr.* in the Brit. Mag.), **397**, i., Freylinghausen, J. A.

O Lamm, das keine Sünde je befleckt, **397**, i., Freylinghausen, J. A.

O Lamm, das meine Sündenlast getragen, **397**, i., Freylinghausen, J. A.

O Lamm Gottes unschuldig (*tr.* Decius), **31**, i., Agnus Dei, qui tollis; **414**, ii., German hymnody

O Lämmlein Gottes, Jesu Christ, **508**, i., Helder, B.

O land, relieved from sorrow, **315**, ii., Duffield, S. A. W.

O laud the Lord benign (Ps. cxxxvi., Craig), **866**, i., Old Version; **1022**, ii., Scottish hymnody

O Law-giver! Emmanuel! King! (*tr.* Earl Nelson), **74**, i., Antiphon

O lead me not, O lead me not, **117**, i., Bateman, H.

O lead me to the Rock, **1241**, i., Watts, I.

O Lebens-Brünnlein tief und gross, **775**, ii., Mühlmann, J.; **1091**, i., Stegmann, J.

O Lehrer, dem kein Andrer gleich, **951**, i., Rambach, J. J.

O! Let him whose sorrow, **874**, i., Oswald, H. S.

O let me always think Thou'rt near (*tr.* Swertner), **638**, ii., Lange, Joachim

O let me, gracious Lord, extend, **725**, ii., Merrick, J.

O let me, heavenly Lord, extend, **725**, ii., Merrick, J.

O let me praise my God and King, **579**, ii., Jersey, Margaret E. Villiers (*née* Leigh), Countess of

O let me see Thy beauty, Lord, **1241**, i., Waugh, B.

O let my name engraven stand, **1239**, i., Watts, I.

O let my trembling soul be still, **167**, i., Bowring, Sir J.

O let our heart and mind, **65**, ii., And let our bodies part

O let some swift-winged angel (Nuncius præpes mihi labra summo, *tr.* Macgill), **229**, ii., Christe! Sanctorum caput atque custos

O let the heart exulting beat, **361**, i., Exultet cor praecordiis

O let the prisoners' mournful cries, **844**, ii., O most compassionate High Priest

O let Thy angels always dwell, **719**, i., Mathesius, J.

O let Thy grace perform its part, **1276**, i., White, H. K.

O let thy trembling soul be still, **167**, i., Bowring, Sir J.

O let triumphant faith [*hope*] *dispel*, **817**, ii., Now let our souls ascend above

O let us always think Thee near (*tr.* Swertner, *alt.*), **638**, ii., Lange, Joachim

O let us our own works forsake, **57**, i., Amen to all that God hath said

O let us praise the Lord, From hearts by true love guided, **963**, ii., Rinkart, M.

O let us tell the matchless love, **722**, ii., Medley, S.

O let us, with a joyful mind, **673**, ii., Let us with a gladsome mind; **737**, i., Milton, J.

O let your mingling voices rise, **977**, ii., Jevons (*née* Roscoe), Mary Ann

O Licht, geboren aus dem Lichte, **871**, ii., Opitz, M.

O Liebe die den Himmel hat zerissen, **960**, ii., Richter, C. F.

O Liebe, die in fremde Noth, **1304**, ii., Zinzendorf, N. L. von

O liebe Seele! könntst du werden, **1144**, i., Tersteegen, G.

O Liebesglut, die Erd und Himmel paaret, **417**, ii., German hymnody

O Liebesgluth, wie soll ich dich, **637**, i., Lampe, F. A.

O Light eternal, God most high (*tr.* Caswall, *alt.*), **25**, ii., Aeterna Lux, Divinitas

O Light in darkness, Joy in grief, **839**, i., O Jesus, Jesus, dearest Lord

O Light! O Trinity most blest, **843**, ii., O Lux beata Trinitas, Et principalis Unitas

O Light of Life, O Saviour dear, **876**, ii., Palgrave, F. T.

O Light of light, Lord Jesu (*tr.* Blew), **844**, ii., O nata lux de lumine

O Light of Light, O Dayspring bright (*tr.* Chambers, *alt.*), **261**, ii., Consors Paterni luminis

O Light! Thou Trinity most blest (*tr.* Chambers), **843**, ii., O Lux beata Trinitas, Et principalis Unitas

O Light thrice blessed, Holy Trine (*tr.* Blew), **843**, ii., O Lux beata Trinitas, Et principalis Unitas

O Light, Which from the Light hast birth (*tr.* Chambers), **845**, i., O nata lux de lumine

O Light, who out of Light wast born (*tr.* Miss Winkworth), **872**, i., Opitz, M.

O Light, Whose beams illumine all, **897**, ii., Plumptre, E. H.

O little birds, that all day long, **719**, ii., Matheson, Annie

O little child, lie still and sleep, **1234**, i., Warner, Anna

O little flock, be not afraid, **55**, i., Altenburg, J. M.

O living Bread from Heaven (*tr.* Trend), **828**, i., O esca viatorum

O living Sun, with joy break forth (*tr.* Miss Winkworth), **201**, ii., Campanus, J.

O long-desired! O festal day (*tr.* Chambers), **872**, i., Optatus votis omnium

O look not on the Cross of Christ, **1184**, i., Tregelles, S. P.

O Lord, a wondrous story, **772**, ii., Moultrie, J.

O Lord, accept my worthless heart (*tr.* C. Kinchen, *alt.*), **614**, i., Keinen hat Gott verlassen

O Lord! afford a sinner light (*tr.* in the Morav. H. B., 1789, *recast* 1826), **191**, i., Buchfelder, E. W.

O Lord! afford Thy Light, **191**, i., Buchfelder, E. W.

O Lord along Thy chosen road (Jesu, crucem dum portabas), **1102**, i., Summe Pater, O Creator

O Lord and God I cry to Thee, **1041**, i., Selnecker, N.

O Lord and Master of us all, **1277**, ii., Whittier, J. G.

O Lord, and shall our fainting souls? **1020**, i., Scott, Elizabeth

O Lord, and will Thy pardoning love Embrace, **375**, i., Fellows, J.

O Lord, another day has flown, **1276**, i., White, H. K.

O Lord, be this our vessel now (*tr.* Miss Winkworth), **515**, i., Herr, lasse unser Schifflein heute

O Lord, be with us when we sail, **282**, ii., Dayman, E. A.

O Lord, behold us at Thy feet, **495**, i., Hastings, T.

O Lord, consider my distress (Ps. li., Whittingham), **857**, ii., **865**, ii., Old Version

O Lord, give ear to my just cause (Ps. xvii., Sternhold), **865**, i., Old Version

O Lord God Almighty, Thou art the Holy One, who hast true love, **1112**, ii., Syriac hymnody

O Lord God, merciful and holy God, who hast through Thine only Son, **1113**, i., Syriac hymnody

O Lord God of Peace and Master of Safety, **1112**, ii., Syriac hymnody

O Lord God the Father for evermore (*tr.* Russell), **635**, i., Kyrie! Gott Vater in Ewigkeit

O Lord, grant Thy church, and the sheep of Thy pasture, safety, **1112**, ii., Syriac hymnody

O Lord, hadst Thou been here! But when, **257**, i., Conder, J.

O Lord, how are my foes increased (Ps. iii., Sternhold), **865**, i., Old Version

O Lord, how excellent is Thy Name, **764**, i., Montgomery, J.

O Lord, how excellent Thy name! It sounds aloud, **1060**, ii., Singleton, R. C.

O Lord, how excellent Thy name (H. Grove), **1196**, ii., Unitarian hymnody

O Lord, how full of sweet content (*tr.* Cowper, *alt.*), **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.

O Lord, how happy is the time, **290**, ii., Dessler, W. C.

O Lord, how happy should we be, **72**, ii., Anstice, J.

O Lord, how infinite Thy love, **706**, ii., Lyte, H. F.

O Lord, how joyful is the King (Ps. xxi., Sternhold), **865**, i., Old Version

O Lord, how joyful 'tis to see (*tr.* Chandler), **846**, i., O quam juvat fratres, Deus

O Lord, how lang forever wil thow foirget (*tr.* G. & G. Ballates), **470**, i., Greitter, M.

O Lord, how little do we know, **483**, i., Hammond, W.

O Lord, how many are my foes, **1240**, ii., Watts, I.

O Lord! how many miseries (*tr.* Jacobi), **10**, ii., Ach Gott, wie manches Herzeleid

O Lord, how vile am I, **804**, i., Newton, J.

O Lord, I am not proud of heart (Ps. cxxxi.), **801**, i., New Version

O Lord, I am not puffed [*puft*] *in mind* (Ps. cxxxi., Marskant), **866**, i., Old Version

O Lord, I gladly would be still, **628**, ii., Knapp, A.

O Lord! I long Thy face to see (*tr.* Miss Cox), **75**, ii., Anton-Ulrich of Brunswick

O Lord, I look to Thee, **88**, i., Astley, C. T.

O Lord, I love Thee from my heart, **1004**, ii., Schalling, M.

O Lord, I on Thy truth depend, **165**, ii., Bourne, H.

O Lord, I put my trust in Thee (Ps. xxxi., Hopkins), **865**, ii., Old Version

O Lord! I sing with mouth and heart, **560**, ii., Ich singe dir mit Herz und Mund

O Lord, I would delight in Thee (Ryland), 316, ii., Dutton, Anne; 983, ii., Ryland, J.
O Lord, impart Thyself to me, 590, i., Jesu, if still Thou art to-day
O Lord, in all our trials here, 1181, ii., Toke, Emma
O Lord, in mercy cast an eye (tr. Jacobi), 10, i., Ach Gott vom Himmel, sieh darein
O Lord, in nothing would I boast, 286, i., Deck, J. G.
O Lord, in perfect bliss above (tr. Chambers, alt.), 952, ii., Rebus creatis nil egens
O Lord, in sorrow I resign (tr. Cowper, alt.), 476, i., Guyon (née de la Mothe), Jeanne M. B.
O Lord, in Thine accepted day, 622, ii., Kennedy, B. H.
O Lord, it is a blessed thing, 540, ii., How, W. W.
O Lord, it is a joyful thing, 236, i., Clarke, S. C.
O Lord, lift up Thy countenance (tr. Foster), 677, i., Lintrup, S. F.
O Lord, merciful God, who hast prepared for us this spiritual table, 1112, ii., Syriac hymnody
O Lord, mighty God, Thou art the true Love, 1112, ii., Syriac hymnody
O Lord most high, eternal King (tr. Neale, alt.), 27, i., Aeterne Rex altissime
O Lord most holy and most high (Rom. Brev. text), 241, i., Coeli Deus sanctissime
O Lord my God, because my heart Hath longed earnestly, 822, ii., Nunc dimittis
O Lord my God, do Thou Thy holy will, 613, i., Keble, J.
O Lord my God, I cry to Thee, 1041, i., Selnecker, N.
O Lord, my God, I put my trust (Ps. vii., Sternhold), 865, i., Old Version
O Lord, my God, in mercy turn, 1276, i., White, H. K.
O Lord, my God, since I have placed (Ps. vii.), 800, i., New Version
O Lord, my God, to me reveal, 250, i., Come, O Thou Traveller unknown
O Lord, my Rock, to Thee I cry (Ps. xxviii.), 800, i., New Version
O Lord, my Saviour and my King, 601, i., Jesus, my Saviour and my King
O Lord of all, with us abide (Quaesumus auctor omnium), 94, ii., Aurora lucis rutilat
O Lord of glory, be my light, 1190, i., Tymms, T. V.
O Lord of glory, King of saints, 894, i., Phillimore, G.
O Lord of harvest, once again, 692, ii., Lord of the harvest, once again
O Lord of health and life, what tongue can tell, 894, i., Phillimore, G.
O Lord of holy rest, we pray, 693, i., Lord of the Sabbath, hear our vows
O Lord of hosts, all heaven possessing, 897, ii., Plumptre, E. H.
O Lord of hosts, Almighty King, 530, i., Holmes, O. W.
O Lord of hosts, Almighty King (J. Breckell), 1195, ii., Unitarian hymnody
O Lord of hosts, my King, my God (Ps. lxxxiv.), 800, ii., New Version
O Lord of hosts, my soul cries out, 623, i., Kennedy, B. H.
O Lord of Hosts, the earth is Thine, 540, ii., How, W. W.
O Lord of Hosts, Thou God of might, 772, i., Moultrie, G.
O Lord of hosts, Thy holy word (tr. Russell), 515, ii., Herr Zebaoth dein heiligs Wort
O Lord of hosts, whose beams impart (Te splendor et virtus Patris), 1177, i., Tibi Christe, splendor Patris
O Lord of life and death, we come, 327, i., Ellerton, J.
O Lord of life, and light, and love, 603, ii., Jewitt, W. H.
O Lord of life and truth and grace, 400, ii., Frothingham, N. L.
O Lord of Life, for all Thy care, 145, i., Blatchford, A. N.
O Lord of life, Thy quickening voice, 708, i., Macdonald, G.
O Lord of Light, one glance of Thine (tr. Caswall, alt.), 884, i., Pater superni luminis
O Lord of perfect purity (Rom. Brev. text, tr. Caswall, alt.), 241, i., Coeli Deus sanctissime
O Lord, ope Thou our lips, 623, i., Kennedy, B. H.
O Lord, our Father, God and King, 468, ii., Gregory, J. G.
O Lord, our Father, thanks to Thee (tr. Crull), 1014, ii., Schneegass, C.
O Lord, our fathers oft have told (Ps. xliv.), 800, i., New Version
O Lord, our God and our Master, Lover of mankind, 1112, ii., Syriac hymnody
O Lord our God, arise, 1233, i., Wardlaw, R.
O Lord our God, how wondrous great, 1240, ii., Watts, I.
O Lord our God, in reverence lowly (tr. Mrs. Findlater, alt.), 844, i., O Majestät! wir fallen nieder
O Lord, our God, Thy wondrous might, 378, i., Fleet, J. G.
O Lord our God! to Thee we raise, One universal (tr. Miss Fry), 293, ii., Dicimus grates tibi summe rerum
O Lord, our Guide, our Light, our Way, 1153, ii., The Lord, my Saviour, is my light
O Lord, our hearts would give Thee praise, 1242, i., We come, Lord, to Thy feet
O Lord, our heavenly King, 1240, ii., Watts, I.
O Lord our King, how bright Thy fame, 622, ii., Kennedy, B. H.
O Lord, our King, how excellent, 764, i., Montgomery, J.
O Lord, our languid frames inspire, 602, ii., 603, i., Jesus, where'er Thy people meet; 1165, ii., This stone to Thee in faith we lay
O Lord, our languid souls inspire (Newton), 28, ii., Again our earthly cares we leave
O Lord, our Lord, how wondrous great, 1240, ii., Watts, I.
O Lord our Maker! ever near (tr. Buckoll), 189, i., Brunn alles Heils, dich ehren wir
O Lord, our Strength and Refuge, 966, ii., Robarts, F. H.
O Lord, quha sall in hevin dwell with the (tr. G. & G. Ballates), 277, ii., Dachstein, W.
O Lord, Redeemer of the world (tr. Beresford-Hope), 593, i., Jesu nostra redemptio, Amor et desiderium
O Lord, revive Thy work, 1280, ii., Wigner, J. T.
O Lord, since vengeance doeth to thee (Ps. xciv., Kethe), 1022, ii., Scottish hymnody
O Lord that art my God and King (Ps. cxiv., Craig), 1022, ii., Scottish hymnody
O Lord, that art my righteous Judge (Ps. iv.), 800, i., New Version
O Lord, that heaven dost [doth] possess (Ps. cxxiii., Sternhold), 866, i., Old Version
O Lord, that I Jerusalem, 582, ii., Jerusalem, my happy home
O Lord, the bishop of our souls, 527, ii., Hobson, J. P.
O Lord, the children come to Thee, 431, ii., Goadby, F. W.
O Lord, the Gentiles do invade (Ps. lxxix., Hopkins), 865, ii., Old Version
O Lord, the God of my salvation, 622, ii., Kennedy, B. H.
O Lord the heaven Thy power displays, 1276, ii., Whiting, W.
O Lord, the Holy Innocents, 1241, ii., We are but little children poor
O Lord, the Lord benign, 424, i., Give laud unto the Lord
O Lord, the rolling years fulfil, 1088, ii., Statuta decreto Dei
O Lord, the Saviour and Defence (Ps. xc.), 800, ii., New Version
O Lord, the Saviour of the world, Who hast preserved, 988, ii., Salvator mundi Domine
O Lord, Thou art my Lord, 123, ii., Beddome, B.
O Lord! Thou art my Rock, my Guide, 1303, ii., Zinzendorf, N. L. von
O Lord, Thou art my sure Defence (Ps. iii.), 800, i., New Version
O Lord, Thou art not fickle, 705, ii., Lynch, T. T.
O Lord, Thou didst us clean forsake (Ps. lx., Hopkins), 865, ii., Old Version
O Lord, Thou dost revenge all wrong (Ps. xciv., Hopkins), 866, i., Old Version
O Lord, thou hast bene our refuge (Ps. xc., Kethe), 1022, ii., Scottish hymnody
O Lord, Thou hast me tried and known (Ps. cxxxix., Norton), 866, i., Old Version
O Lord, Thou knowest all the snares, 1181, ii., Toke, Emma
O Lord, thou loued hast thy land (Ps. lxxxv., Kethe), 1022, ii., Scottish hymnody
O Lord, through instruments how weak (tr. Calverley), 1104, i., Supreme quales, Arbiter
O Lord, Thy children come to Thee, 526, ii., Hinds, S.
O Lord! Thy everlasting grace, 978, i., Rothe, J. A.
O Lord, Thy faithful servant save, 1265, ii., Wesley family, The
O Lord, Thy goodness we adore, 675, i., Liebich, E.
O Lord, Thy love's unbounded! So full, so vast, so free! 279, ii., Darby, J. N.
O Lord, Thy love's unbounded, So sweet, 279, ii., Darby, J. N.
O Lord, Thy mercy, my sure hope (Ps. xxxvi.), 800, i., New Version
O Lord, Thy perfect word, 123, ii., Beddome, B.
O Lord, Thy pitying eye surveys, 1054, ii., Shepherd of Israel, bend Thine ear
O Lord, Thy voice the mountain shakes (tr. I. Williams, alt.), 883, ii., Pastore percusso, minas
O Lord, Thy wing outspread, 149, ii., Blew, W. J.
O Lord, Thy work revive, 185, ii., Brown (née Hinsdale), Phoebe

O Lord, 'tis joy to look above, **286**, i., Deck, J. G.
O Lord, to my relief draw near (Ps. lxx.), **800**, ii., New Version
O Lord, to Whom the spirits live, **680**, i., Littledale, R. F.
O Lord, turn not Thy face away From him that lies prostrate (Marckant, *alt.*), **841**, i., O Lord, turn not away Thy face
O Lord, turn not Thy face away From them that lowly lie (Marckant, *alt.*). See *Oh Lord, turn not Thy face away*
O Lord, turn not Thy face from me Who lie in woeful state (The Lamentation of a Sinner, Marckant, *alt.*), **801**, ii., New Version; **841**, ii., O Lord, turn not away Thy face From him
O Lord, turn not Thy face from us (Marckant, *alt.*), **841**, ii., O Lord, turn not Thy face away
O Lord, unto my voice give ear (Ps. lxiv., Hopkins), **865**, ii., Old Version
O Lord, uphold us by Thy word, And break (*tr.* Reynolds), **353**, i., Erhalt uns, Herr, bei deinem Wort
O Lord, upon Thee do I call (Ps. cxli., Norton), **866**, i., Old Version
O Lord, we come before Thee now, **789**, ii., Neale, J. M.
O Lord, we know it matters not, **892**, i., Peters (*née* Bowly), Mary
O Lord, we love the place, **1244**, i., We love the place, O Lord
O Lord, we would delight in Thee, **983**, ii., Ryland, J.
O Lord, what records of Thy love, **763**, i., Monsell, J. S. B.
O Lord what sorrows past expression (*tr.* R. Massie), **1078**, ii., Spitta, C. J. P.
O Lord, when condemnation And guilt afflict my soul (*tr.* Jacobi, *alt.*), **419**, ii., Gesenius, J.
O Lord, when condemnation And guilt oppress my soul (*tr.* Mercer?), **419**, ii., Gesenius, J.
O Lord, when my sins grieve me (*tr.* Russell), **419**, ii., Gesenius, J.
O Lord, when near the appointed hour, **622**, i., Ken, T.
O Lord, when storms around us howl, **1294**, i., Wordsworth, C.
O Lord, when tempted to despair, **1030**, ii., Scottish hymnody
O Lord, when we the path retrace, **286**, i., Deck, J. G.
O Lord, where'er Thy people meet, **603**, i., Jesus, where'er Thy people meet
O Lord, whilst we confess the worth, **892**, i., Peters (*née* Bowly), Mary
O Lord, who art enthroned on high (*tr.* Chandler, *alt.*), **952**, ii., Rebus creatis nil egens
O Lord, Who by Thy presence hast made light, **515**, i., Herr, des Tages Mühen und Beschwerden
O Lord, who didst a willing Victim die (O salutaris Hostia), **1219**, i., Verbum Supernum prodiens Nec Patris linquens
O Lord, Who hast my place assigned, **700**, i., Loy, M.
O Lord, Who in Thy wondrous love, **540**, ii., How, W. W.
O Lord, who now art seated, **286**, i., Deck, J. G.
O Lord, Who on that last sad eve (*tr.* Miss Cox), **951**, i., Rambach, J. J.
O Lord, Who thron'd in the holy height (Rom. Brev. text), **241**, i., Coeli Deus sanctissime
O Lord, Who when Thy cross was nigh, **876**, ii., Palgrave, F. T.
O Lord, with one accord, **889**, i., Pennefather, W.
O Lord, with vengeance clad, **149**, i., Blest is the man who feels
O Lord, within Thy sacred gates, **830**, ii., O God, my God, my all Thou art
O Lord, within Thy tabernacle (Ps. xv., Sternhold), **865**, i., Old Version
O Lorde God, have mercy on me, **442**, ii., Goostly Psalmes and Spiritualle Songes; **470**, i., Greitter, M.
O Lorde, the worldes Saviour Whiche hast preserved, **988**, ii., Salvator mundi Domine
O love, divine and golden, **763**, i., Monsell, J. S. B.
O Love Divine, lay on me burdens if Thou wilt, **544**, ii., Huntington, F. D.
O love divine, O matchless grace, **1188**, ii., Turney, E.
O Love divine that stoop'st to share, **530**, i., Holmes, O. W.
O Love divine, what hast Thou done? (C. Wesley), **781**, ii., My Lord, my Love, was crucified
O love God, ye people dear, **512**, ii., Herbert, P.
O Love, how cheering is thy ray (*tr.* J. Wesley, st. iii.), **838**, i., O Jesu Christ, mein schönstes Licht
O Love, how deep, how broad, how high (O amor quam exstaticus), **76**, i., Apparuit benignitas
O Love, I languish at Thy stay, **1261**, ii., Wesley family, The
O Love! O Life! our faith and sight, **1277**, ii., Whittier, J. G.
O love of God, how strong and true, **162**, i., Bonar, H.
O love that casts out fear, **162**, i., Bonar, H.
O Love, thou bottomless abyss (*tr.* J. Wesley), **978**, ii., **979**, i., Rothe, J. A.
O Love! thou makest all things even, **16**, ii., Adams (*née* Flower), Sarah
O Love unseen, we know Thee nigh, **613**, ii., Keble, J.
O Love, Who formedst me to wear (*tr.* Miss Winkworth), **674**, ii., Liebe die du mich zum Bilde
O Love! who gav'st Thy life for me (*tr.* Miss Winkworth, st. vi.), **827**, ii., O du Liebe meiner Liebe
O love ye the Spirit indwelling, **1031**, ii., Scottish hymnody
O lovely voices of the sky, **509**, ii., Hemans (*née* Browne), Felicia D.
O loving Maker of mankind (*tr.* Caswall, *alt.*), **91**, ii., Audi, benigne Conditor
O luce qui mortalibus (Coffin), **136**, i., Benson, E. W.; **708**, ii., Macgill, H. M.
O Luz alma, bono protinus auspice, **669**, i., Lead, kindly Light, amid the encircling gloom
O Lux, beata Trinitas, Et principalis Unitas (Ambrosius), **56**, ii., Ambrosius; **193**, ii., Bunsen, C. C. J.; **311**, i., Dreieinigkeit, der Gottheit wahrer Spiegel; **704**, i., Luther, M.; **1208**, i., Veni Creator Spiritus, Mentes
O Lux benigna duce (*tr.* Macgill), **669**, i., Lead, kindly Light, amid the encircling gloom
O Luz et O beata Trinitas, **652**, ii., Latin hymnody
O Luz mundi Christe Deus, **990**, i., **991**, ii., Salve mundi salutare
O maids and striplings, hear love's story (*tr.* Kent), **829**, i., O filii et filiae, Rex coelestis, Rex gloriae
O make us truly wise, **234**, ii., Clapham, J. P.
O Maker of the Fruits and Flowers, **1277**, ii., Whittier, J. G.
O Maker of the world, give ear (*tr.* Neale), **91**, ii., Audi, benigne Conditor
O Man of Sorrows, Thy prophetic eye, **282**, ii., Dayman E. A.
O Maria noli flere, **242**, ii., Collaudemus Magdalenae
O Maria, vitae via, **1202**, i., Ut jucundas cervus undas aestuans desiderat
O Mary, how great is thy glory (O gloriosa virginum, *tr.* Wallace), **945**, i., Quem terra, pontus, aethera
O Mary! whilst thy Maker blest (*tr.* in the Primer, 1706), **945**, i., Quem terra, pontus, aethera
O Master, at Thy feet, **496**, ii., Havergal, Frances R.
O Master, it is good to be, **718**, i., Master, it is good to be
O Master! when Thou callest, **1094**, ii., Stock, Sarah G.
O may my heart, by grace renewed, **955**, ii., Religion is the chief concern
O may the God of mercies (*tr.* in the Morav. H. B., 1801), **1302**, ii., Zinzendorf, N. L. von
O may the Gospel's conquering force, **615**, i., Kelly, T.
O may the Gospel's conquering power, **615**, i., Kelly, T.
O may the truths this day has taught, **1196**, i., Unitarian hymnody
O may Thy pastors faithful be, **841**, ii., O Lord, Who in Thy love divine
O may Thy powerful word, **1264**, i., Wesley family, The
O Meat the pilgrim needeth, **828**, i., O esca viatorum
O mein Herz, gieb dich zufrieden, **1098**, i., Strauss, V. F. von
O Mensch, thut heut hören (*tr.* Roh), **973**, i., Roh, J.
O merciful Creator, hear Our prayers (*tr.* Drummond), **91**, ii., Audi, benigne Conditor
O merciful Creator, hear, Regard our (*tr.* Chambers), **91**, ii., Audi, benigne Conditor
O merciful Creator, hear, To us in pity (*tr.* cento in H. A. & M.), **91**, ii., Audi, benigne Conditor
O merciful Creator, heed (*tr.* Hewett), **91**, ii., Audi, benigne Conditor
O might I once mount up and see, **1238**, ii., Watts, I.
O might I this moment cease, **1261**, ii., Wesley family, The
O might this worthless heart of mine, **1183**, i., Toplady, A. M.
O might Thy powerful word, **1264**, i., Wesley family
O mightie Maker of the land, **1137**, i., Telluris ingens Conditor
O Mighty God, Creator, King, **1173**, ii., Thring, G.
O mighty joy to all (O grande cunctis gaudium, *tr.* Blew), **872**, i., Optatus votis omnium
O mighty Rock, O source of Life, **1009**, ii., Schirmer, M.
O mighty Spirit! Source whence all things sprung (*tr.* Miss Winkworth), **951**, ii., Rambach, J. J.
O miracle of love and might!, **1248**, ii., Weissel, G.
O Miracle of mystery (*tr.* Blew), **784**, i., Mysterium mirabile, Hac luce nobis panditur
O miranda vanitas, **137**, i., Bernard of Clairvaux
O more than blessed, merit high attaining (O nimis felix meritique celsi, *tr.* Anon.), **1203**, i., Ut queant laxis resonare fibris

O more than merciful, Whose bounty gave, 504, i., Heber, R.
O Morning Star, arise (*tr.* Cooke), 74, i., Antiphon
O Morning Star! how fair and bright (*tr.* Miss Winkworth, 1863), 807, i., Nicolai, P.
O Morning Star, how fair and bright (*tr.* Miss Winkworth, 1869), 807, i., Nicolai, P.
O morning star, whose distant ray, 109, i., Balfern, W. P.
O most merciful! O most bountiful, 504, i., Heber, R.
O Mother Church, to-day thy voice (*tr.* Littledale), 406, i., Gaude, Mater Ecclesia
O mother dear, Jerusalem, 293, ii., Dickson, D.; 582, i., Jerusalem, my happy home
O Mother deare Hierusalem, 581, i., Jerusalem, my happy home
O Mother! I could weep for mirth (To our Blessed Lady, Faber), 975, i., Roman Catholic hymnody
O mourn, thou rigid stone, 701, ii., Lugete dura marmora
O my adored Redeemer! deign to be, 718, i., Masters (*née*), Mary
O my Advocate above, 1263, i., Wesley family, The
O my child, my best beloved one (*tr.* Hewett), 1113, ii., Syriac hymnody
O my false, deceitful heart, 1261, ii., Wesley family, The
O my God, avert the storm, 37, i., Albinus, J. G.
O my God, by Thee forsaken, 442, i., Goode, W.
O my God, what must I do?, 1261, ii., Wesley family, The
O my heart, be calm and patient (*tr.* Miss Borthwick), 1098, i., Strauss, V. F. von
O my heart, be calm, confiding (*tr.* Miss Burlingham), 1098, i., Strass, V. F. von
O my heart, be thou content, 1098, i., Strauss, V. F. von
O my Lord, how great Thy wonders, 571, i., Irons, J.
O my offended God, 1261, i., Wesley family, The
O my old, my bosom foe, 1263, i., Wesley family, The
O my people, O mine own (*tr.* Moultrie, *recast*), 901, ii., Popule meus quid feci tibi
O my people, tell to me (*tr.* G. Moultrie), 901, ii., Popule meus quid feci tibi
O my Redeemer, come, 616, i., Kempenfelt, R.
O my Saviour, hear me, 1204, i., Van Alstyne (*née* Crosby), Frances J.
O my soul, be comforted, Give not (*tr.* J. Kelly), 627, i., Knak, G. F. L.
O my soul, be glad and cheerful, 395, ii., Freu dich sehr, o meine Seele
O my soul, desir'st thou rest, 1007, ii., Scheffler, J.
O my soul! thy lamentation (*tr.* Chambers), 913, ii., Prome vocem, mens, canoram
O my soul, what means this sadness?, 373, ii., Fawcett, J.
O my soul, why dost thou grieve (*tr.* J. Kelly), 411, i., Gerhardt, P.
O my soul, with all thy powers, 764, i., Montgomery, J.
O my soul, with prayers and cries (*tr.* in Lyra Dav.), 397, i., Freystein, J. B.
O my spirit, wake, prepare (Russell), 397, i., Freystein, J. B.
O my tongue! rehearse the glory (*tr.* Chambers, 1857), 880, ii., Pange lingua gloriosi proelium certaminis
O my tongue, the praise and honours (Lingua mea, dic trophaea virginis puerperae), 1202, i., Ut jucundas cervus undas aestuans desiderat
O Name, than every name more dear (*tr.* Russell), 666, ii., Lavater, J. C.
O nata lux de lumine, 650, i., Latin hymnody
O Nazarene lux Bethleem, 643, ii., Latin hymnody
O never, never can we know, 278, i., Dale, T.
O night of nights, supreme delights (*tr.* Earle), 849, i., O ter jucundas, o ter foecundas
O nimis felix, meritique celsi, 1202, ii., Ut queant laxis resonare fibris
O no! it is not death to fly Above earth's, 575, i., Jackson, E.
O noble martyr, thee we sing, 669, ii., Leaton-Blenkinsopp, E. C.
O not alone in saddest plight, 423, i., Gill, T. H.
O not alone with outward sign, 1277, ii., Whittier, J. G.
O not for these alone I pray, 1117, ii., Taylor, Emily
O not my own these verdant hills, 1063, ii., Smith, S. F.
O not to crush with abject fear, 406, i., Gaskell, W.
O not to fill the mouth of fame, 423, i., Gill, T. H.
O not upon our waiting eyes, 423, i., Gill, T. H.
O not when o'er the trembling soul, 329, i., Elliott (*née* Marshall), Julia A.
O omnes gentes undique, 937, i., Public School hymnbooks
O One with God the Father, 540, ii., How, W. W.
O Oriens, splendor lucis aeternae, 73, i., Antiphon; 790, i., Neale, J. M.
O our Father, hear us now, 790, i., Neale, J. M.
O our Lord Jesus Christ, who hast said to Thine Apostles Peace I leave with you, 1112, ii., Syriac hymnody
O our redemption, Jesu Christ (*tr.* in the Primer, 1599), 576, ii., Jam Christus astra ascenderat; 593, i., Jesu nostra redemptio, Amor et desiderium
O oure Father celestiall, 442, ii., Goostly Psalmes and Spiritualle Songes; 1205, i., Vater unser, der du bist
O παῖδας ἐκ καμίνου (Ode vii.), 63, i., Ἀναστάσεως ἡμέρα
O Painter of the fruits and flowers, 1277, ii., Whittier, J. G.
O pallid, gentle, grief-worn face, 952, ii., Rawson, G.
O Panis dulcissime, 650, i., Latin hymnody
Ὦ πάντων ἐπέκεινα, 457, i., Greek hymnody
O Paradise eternal, 281, ii., Davis, T.
O Paradise, O Paradise, 361, ii., Faber, F. W.
O Partner of the Father's Light (*tr.* Thornton), 261, ii., Consors Paterni luminis
O passing happy were my state, 582, ii., Jerusalem, my happy home
O past are the fast-days,—the Feast-day, the Feast-day is come (*tr.* Mrs. Bevan), 139, ii., Bevan (*née* Shuttleworth), Emma F.
O Pastor of Israel, like shepe that dost leade (Ps. lxxx., Pont), 1022, ii., Scottish hymnody
Ὁ πλάστης μοῦ Κύριος, 465, i., Greek hymnody
O plead my cause, my Saviour plead, 706, ii., Lyte, H. F.
O praesul verae civitatis, 523, ii., Hildegard
O praise our great and gracious Lord, 90, ii., Auber, Harriet
O praise the Lord, and thou, my soul (Ps. cxlvi.), 801, i., New Version
O praise the Lord benign (Ps. cxxxvi.), 866, i., Old Version
O praise the Lord, for He is good, His mercies ne'er decay (Ps. cxviii.), 801, i., New Version
O praise the Lord, for He is good (Ps. cxxxvi.), 801, ii., New Version
O praise the Lord, for He is love, 233, ii., Churton, E.
O praise the Lord! His name extol (*tr.* in the Ohio Luth. Hyl.), 867, i., Olearius, Johannes
O praise the Lord in that blest place (Ps. cl.), 801, i., New Version
O praise the Lord, Jerusalem (Ps. cxlvii.), 866, i., Old Version
O praise the Lord our God, 897, ii., Plumptre, E. H.
O praise the Lord, praise Him, praise Him (Ps. cxxxv., Marckant), 866, i., Old Version
O praise the Lord, praise ye His Name (Ps. lxxxv.) 866, i., Old Version
O praise the Lord, the King of kings (*tr.* in the Hymnary), 562, i., Iisdem creati fluctibus
O praise the Lord this day, 673, i., Let us praise God this day
O praise the Lord, 'tis sweet to raise, 706, ii., Lyte, H. F.
O praise the Lord with hymns of joy (Ps. cxlvii.), 801, i., New Version
O praise the Lord with one consent (Ps. cxxxv.), 801, i., New Version
O praise the Lord, ye nations all (Ps. cxvii., Craig), 1022, ii., Scottish hymnody
O praise the Lord; ye nations, pour, 706, ii., Lyte, H. F.
O praise ye the Lord, and call on His Name (Ps. cv., Craig), 1022, ii., Scottish hymnody
O praise ye the Lord; Praise Him in His shrine, 622, ii., Kennedy, B. H.
O praise ye the Lord, Prepare your glad voice (Ps. cxlix.), 801, i., New Version
O praise ye the Lord With heart, 706, ii., Lyte, H. F.
O praise ye the Lord, ye nations rejoice, 942, i., Pye, H. J.
O precious blood, O glorious death, 1183, i., Toplady, A. M.
O precious Jesus, what hast Thou been doing, 517, ii., Herzliebster Jesu, was hast du verbrochen
O precious Saviour, from Thy throne (*tr.* Singleton), 589, ii., Jesu, dulcissime, e throno gloriae
O present still, though now unseen, 1270, ii., When Israel, of the Lord beloved
O prince of martyrs! thou whose name (*tr.* Chambers) 847, i., O qui tuo, dux martyrum
O pure Reformers, not in vain, 1277, ii., Whittier, J. G.
O purest of creatures! sweet mother! sweet maid (The Immaculate Conception, Faber), 975, i., Roman Catholic hymnody
O purify my soul from stain, 621, ii., Ken, T.
O qualis quantaque laetitia, 1168, i., Thomas of Kempen
O quam dulce et beatum (*tr.* Bingham), 1275, i., While my Jesus I'm possessing

O quam felix, quam festiva, 705, ii., Lux jucunda, lux insignis
O quam glorifica luce, 650, ii., Latin hymnody
O quam mira sunt, Deus, tua portenta, 814, i., Notker
O quanta qualia, 315, ii., Duffield, S. A. W.
O Queen of all the virgin choir (O glorious virginum, *tr.* Caswall), 945, i., Quem terra, pontus, aethera
O Queene of heaven, rejoyce (*tr.* in the Primer, 1615), 954, ii., Regina coeli laetare
O qui perenne residens potestatis solio, 814, i., Notker
O quickly come, dread Judge of all, 1189, i., Tuttiett, L.
O quiet, silent sweetness, 628, ii., Knapp, A.
O quot undis lachrymarum, 1101, ii., Summae, Deus, clementiae, Septem dolores Virginis
O Radix Jesse qui stas in signum, 73, i., Antiphon; 790, i., Neale, J. M.
O reines Wesen, lautre Quelle, 396, ii., Freylinghausen, J. A.
O rejoice, Christ's happy sheep, 1248, i., Weisse, M.
O rejoice in Nature's beauties, 1079, i., Spitta, C. J. P.
O rejoice, ye Christians, loudly, 614, i., Keimann, C.
O rejoice, ye righteous, in the Lord, 622, ii., Kennedy, B. H.
O render thanks, and bless the Lord (Ps. cv.), 800, ii., New Version
O render thanks to God above (Ps. cvi.), 800, ii., New Version
O render thanks unto the Lord, 357, ii., Evans, A. E.
O Rex aeterne Domine, 958, i., Rex aeterne Domine
O Rex gentium et desideratus, 73, i., Antiphon; 790, i., Neale, J. M.
O richly, Father, have I been, 402, ii., Furness, W. H.
O Righteous Father, Lord of all, 165, i., Bourne, H.
O risen Lord! O conquering King! (*tr.* Miss Winkworth), 160, ii., Böhmer, J. H.
O Rock of Ages, One Foundation, 715, ii., Martin, H. A.
O Rod of Jesse's stem, arise (*tr.* Cooke), 74, i., Antiphon
O Root of Jesse! Ensign Thou! (*tr.* Earl Nelson), 74, i., Antiphon
O Root of Jesse, Thou on Whom, 790, i., Neale, J. M.
O Rose! of the flowers, I ween, thou art fairest, 302, ii., Diu rose ist diu schoenste under alle blüete
O rupes aeterna, mihi percussa, recondar (*tr.* Bingham), 972, i., Rock of ages, cleft for me
O sacra potio, 534, i., Hora novissima, tempora pessima sunt, vigilemus
O sacred day when first was poured (*tr.* Chandler, *alt.*), 374, ii., Felix dies quam proprio
O Sacred Head! now wounded, 39, i., Alexander, J. W.; 835, i., ii., O Haupt voll Blut und Wunden
O Sacred Head! once wounded (*tr.* J. W. Alexander, *alt.*), 835, ii., O Haupt voll Blut und Wunden
O Sacred Head, so wounded (*tr.* J. W. Alexander, *alt.*), 835, ii., O Haupt voll Blut und Wunden
O Sacred Head, sore wounded (*tr.* J. W. Alexander, *alt.*), 835, ii., O Haupt voll Blut und Wunden
O sacred Head, surrounded (Salve caput cruentatum, *tr.* Sir H. W. Baker), 991, i., Salve mundi salutare
O sacred Name! O Name of power, 545, i., Hurditch, C. R.
O safe to the Rock that is higher than I, 274, i., Cushing, W. O.
O Saint most blessed, merit high attaining (O nimis felix meritique celsi, *tr.* Anon., *alt.*), 1203, ii., Ut queant laxis resonare fibris
O saint of snow-white purity (O nimis felix meritique celsi), 1203, i., Ut queant laxis resonare fibris
O saint, permitted here to see (*tr.* Littledale), 850, i., Ὁ θεατὴς τῶν ἀῤῥήτων
O saints of old, not yours alone, 423, i., Gill, T. H.
O Salem, fy anwyl gartrefle (D. Charles, jun.), 1251, ii., Welsh hymnody
O salutaris hostia, 1218, i., Verbum Supernum prodiens, Nec Patris linquens
O salutary Victim slain (O salutaris Hostia), 1219, i., Verbum Supernum prodiens Nec Patris linquens
O Salvator summe bonus, 990, i., 991, ii., Salve mundi salutare
O sancta mundi Domina, 650, ii., Latin hymnody
O Sancte Sebastiane, 449, ii., Gradual
O Sapientia, quae ex ore altissimi, 73, i., Antiphon; 790, i., Neale, J. M.
O sator rerum, reparator aevi, 650, i., Latin hymnody
O saving Host, that heaven's high gate (O salutaris Hostia), 1218, ii., Verbum Supernum prodiens, Nec Patris linquens
O saving Host which heaven's gate (O salutaris Hostia), 1218, ii., Verbum Supernum prodiens Nec Patris linquens
O saving Victim! opening wide The gate of heaven (O salutaris Hostia), 1219, i., Verbum Supernum prodiens Nec Patris linquens
O saving Victim, pledge of love (O salutaris Hostia), 1218, ii., Verbum Supernum prodiens Nec Patris linquens
O saving Victim slain to bless (O salutaris Hostia), 1219, i., Verbum Supernum prodiens Nec Patris linquens
O saving Victim, worthy deem'd (O salutaris Hostia), 1219, i., Verbum Supernum prodiens Nec Patris linquens
O Saviour, bless us ere we go, 1107, ii., Sweet Saviour, bless us ere we go
O Saviour, cast a gracious [pitying] smile, 1265, i., Wesley family, The
O Saviour Christ, enthroned at God's right hand, 133, ii., Bell, C. D.
O Saviour Christ, O God most high (*tr.* Primer, 1706), 27, ii., Aeterne Rex altissime
O Saviour Christ, Who art Thyself, 968, ii., Roberts (*née* Blakeney), Martha S.
O Saviour, dear Saviour, remember me now, 261, i., Congreve, G. T.
O Saviour, from Thy heavenly throne, 902, i., Powell, T. E.
O Saviour, go beside us, 1091, i., Stegmann, J.
O Saviour, holy Saviour, 497, ii., Havergal, Frances R.
O Saviour, I am blind, Lead Thou my way, 275, i., Cutting, S. S.
O Saviour, I have naught to plead, 269, i., Crewdson (*née* Fox), Jane
O Saviour, leave us not alone, 270, i., Crosswell, W.
O Saviour, lend a listening ear, 495, ii., Hastings, T.
O Saviour, Lord, to Thee we pray (*tr.* Copeland, *alt.*), 988, i., Salvator mundi Domine
O Saviour, may we never rest, 117, ii., Bathurst, W. H.
O Saviour, most gracious and loving, 200, ii., Callaway, W. F.
O Saviour, now at God's right hand, 572, i., Irons, W. J.
O Saviour of a world undone, 1290, ii., Withington, L.
O Saviour of mankind (*tr.* Chandler, *alt.*), 955, ii., Rerum Creator omnium
O Saviour of our earthly race, 1176, i., Thrupp, J. F.
O Saviour of our race; 665, i., Laurenti, L.
O Saviour of the world forlorn, This midnight (*tr.* Copeland), 988, i., Salvator mundi Domine
O Saviour of the world forlorn, Who man to save (*tr.* Lord Braye), 988, ii., Salvator mundi Domine
O Saviour of the world! Whose care (*tr.* Chambers), 988, ii., Salvator mundi Domine
O Saviour, on the heavenly throne, 982, i., Russell, A. T.
O Saviour, precious Saviour, 497, ii., Havergal, Frances R.
O Saviour, the truest, the best of all friends (*tr.* Moravian H. B., 1886), 631, i., Koitsch, C. J.
O Saviour! Thou this day didst make, 1158, ii., The world to-day divides its year
O Saviour victim, Thine the power (O salutaris Hostia), 1219, i., Verbum Supernum prodiens Nec Patris linquens
O Saviour! we adore Thee, 889, i., Pennefather, W.
O Saviour, when the fearful storms, 149, i., Blest Saviour, when the fearful storms
O Saviour, Who at Nain's gate, 1294, i., Wordsworth, C.
O Saviour, Who didst come, 873, ii., Osler, E.
O Saviour, Who for man hast trod (*tr.* Chandler, *alt.*), 872, ii., Opus peregisti tuum
O Saviour, Who from heaven came down (*tr.* Tomalin, *alt.*), 1303, i., Zinzendorf, N. L. von
O Saviour, Who hast called away, 790, i., Neale, J. M.
O Saviour, Who in love didst take, 1158, ii., The world to-day divides its year
O Saviour, Whom this joyful morn, 847, ii., O Saviour, Whom this holy morn
O say not, dream [think] not, heavenly notes, 613, i., Keble, J.
O say not, think not in thy heart, 257, i., Conder, J.
O scorned and outcast Lord, beneath (*tr.* Chandler, *alt.*), 872, i., Opprobriis, Jesu, satur
O Seigneur, O Sauveur, 392, ii., French hymnody
O selges Licht Dreifaltigkeit (*tr.* Bunsen), 193, ii., Bunsen, C. C. J.; 843, i., O Lux beata Trinitas, Et principalis Unitas
O selig Haus, wo man Dich aufgenommen, 418, ii., German hymnody
O send me down a draught of love, 32, ii., Ah mournful case, what can afford
O send the word divine, 1161, i., There is a happy land
O send Thy light, Thy truth, my God, 714, i., March, H.
O shame upon thee, listless heart, 613, i., Keble, J.
O shed abroad, Lord Jesus, 445, i., ii., Gotter, L. A.
O Shepherd, good and gracious, 1062, ii., Sloan, J. M.
O Shepherd of the sheep, 242, ii., Coles, V. S. S.
O shew me not my Saviour dying, 256, ii., Conder, J.
O shining city of our God, 327, i., Ellerton, J.

O silent Lamb! for me Thou hast endured (*tr.* Mrs. Findlater), **153**, i., Bogatzky, C. H. von
O sing hallelujah, praise ye the Lord, **496**, i., Hatfield, E. F.
O sing, my tongue, God's glory sing (Pange lingua gloriosi lauream certaminis, *tr.* Kent), **881**, i., Pange lingua gloriosi proelium certaminis
O sing the great apostle, **892**, ii., Petri laudes exequamur
O! sing the song of boundless love, **403**, ii., Gall, J.
O sing to me of heaven, **1055**, ii., Shindler (*née* Palmer), Mary S. B.
O sing to the Lord a new song, **1119**, i., Taylor, John
O sing to the Lord, Whose bountiful hand, **680**, i., Littledale, R. F.
O sing to the Lord with a psalm of thanksgiving, **1173**, ii., Thring, G.
O sing ye now unto the Lord (Ps. xcviii., Hopkins), **866**, i., Old Version
O sinner, bring not tears alone, **1066**, ii., Solemne nos jejunii
O sinner, lift the eye of faith (*tr.* Neale, *alt.*), **90**, ii., Attolle paullum lumina
O sinner, wilt thou further go? **545**, i., Hurditch, C. R.
O sinners, lift your eyes and see (*tr.* Pott), **90**, ii., Attolle paullum lumina
O Sion, ope thy hallowed doms (*tr.* Anon., *alt.*), **1138**, ii., Templi sacratas pande, Sion, fores
O Sion, ope thy temple gates; The victim-priest (*tr.* Singleton), **1139**, i., Templi sacratas pande, Sion, fores
O smitten soul that cares and conflicts wring, **423**, i., Gill, T. H.
O sol salutis, intimis, **576**, i., Jam Christe sol justitiae
O sola magnarum urbium, **643**, ii., Latin hymnody; **946**, i., ii., Quicumque Christum quaeritis
O sometimes gleams upon our sight, **1277**, ii., Whittier, J. G.
O Son eternal, uncreate, **603**, ii., Jewitt, W. H.
O Son of God, our Captain of Salvation, **327**, i., Ellerton, J.
O Son of God, the Eternal Word, **1294**, i., Wordsworth, C.
O Son of Man, Thy name by choice, **708**, i., Macdonald, G.
O Son of Man, Thyself once crossed, **848**, ii., O Son of Man, Thyself once crost; **1176**, i., Thrupp, J. F.
O Sonne, wenn von deinem Licht, **510**, ii., Hensel, Luise
O sons and daughters, let us sing (*tr.* Neale, *alt.*), **829**, i., O filii et filiae, Rex coelestis, Rex gloriae
O sons of men, your spirits (*tr.* Russell), **1164**, i., Thilo, V.
O sons redeemed, this day we sing (*tr.* Neale, *alt.*), **829**, i., O filii et filiae, Rex coelestis, Rex gloriae
O Sorge, die mich niederdrückt, **510**, ii., Hensel, Luise
O Soul, how blest (blest truly) (*tr.* Maxwell), **836**, ii., O hochbeglückte Seele
O soul of Jesus, sick to death, **362**, i., Faber, F. W.
O soul of mine, repining, **1176**, ii., Τί σοι θέλεις γενέσθαι
O soul, why dost thou weary (*tr.* Miss Warner), **1292**, i., Wolff, J. G.
O Source of good! around me spread, **1117**, ii., Taylor, Emily
O Source of uncreated light, **1210**, i., Veni Creator Spiritus, Mentes
O Sovereign Lord of earth and heaven, **545**, i., Hurditch, C. R.
O sovereign Love [Lord] to Thee I cry, **592**, i., Jesu, my great High Priest above
O Sovereign Mover of the heart (*tr.* D. T. Morgan), **1103**, ii., Supreme Motor cordium
O sovereign Sun, diffuse Thy light (O sol salutis, intimis, *tr.* in the Primer, 1706), **576**, i., Jam Christe, sol justitiae
O speak that gracious word again, **804**, i., Newton, J.
O speak that word again, **848**, ii., O speak that gracious word again
O Spirit, Fount of holy love (*tr.* in the App. to H. Noted, 1863), **829**, i., O fons amoris Spiritus
O Spirit, Fount of love, Unlock Thy temple door (*tr.* I. Williams), **829**, i., O fons amoris, Spiritus
O spirit, freed from earth, **541**, i., Howitt (*née* Botham), Mary
O Spirit, O Creator, come, **1211**, i., Veni Creator Spiritus, Mentes
O spirit of the early martyrs, wake (*tr.* in the Brit. Herald), **153**, i., Bogatzky, C. H. von
O Spirit, sweet and pure, **423**, i., Gill, T. H.
O Spirit, Thou of love and might (*tr.* J. Kelly), **79**, ii., Arndt, E. M.
O Splendour of Paternal Light, **1080**, ii., Splendor paternae gloriae
O Splendour of the Father's beam (*tr.* Singleton), **1080**, ii., Splendor paternae gloriae
O Splendour of the Father's might (*tr.* Dayman), **1080**, ii., Splendor paternae gloriae
O spotless Lamb of God, in Thee, **1231**, ii., Walker (*née* Deck), Mary J.
O Spring of life, so deep, so great (*tr.* Russell), **775**, ii., Mühlmann, J.
O stand in awe, and fear to sin (Ps. 4, Churton), **233**, ii., Churton, E.
O stay thy tears: for they are blest, **810**, ii., Norton, A.
O still in accents sweet and strong, **685**, ii., Longfellow, S.
O stilles Gottes-Lamm, **81**, ii., Arnold, G.
O stilles Lamm, du hast für mich gelitten, **153**, i., Bogatzky, C. H. von
O stilles Lamm, ich such dein sanftes Wesen, **81**, ii., Arnold, G.
O Strength and Stay, upholding all creation (*tr.* Ellerton & Hort), **956**, ii., Rerum Deus tenax vigor
O strong to save and bless, **162**, i., Bonar, H.
O suffering friend of human kind, **192**, i., Bulfinch, S. G.
O Sun, if from thy light a ray (*tr.* J. D. Burns), **510**, ii., Hensel, Luise
O Sun of glory! Christ our King (*tr.* Chambers), **825**, ii., O Christe splendor gloriae
O Sun of my salvation (*tr.* Russell), **966**, i., Rist, J.
O Sun of righteousness arise, with healing, **1261**, i., Wesley family, The
O Sun of Righteousness, thy Light (*tr.* G. Walker), **872**, i., Opitz, M.
O Sun of truth and glory, **1276**, ii., Whiting, Mary B.
O süsse Seelenweide (st. i., ii., Gregor, iii., iv., xi., Prätorius, v.–x., Zinzendorf), **467**, ii., Gregor, C.; **906**, i., Prätorius, J.; **1301**, ii., Zinzendorf, C. R. von
O süsser Hirte, unter deinem Stabe, **1166**, i., Tholuck, F. A. G.
O süsser Stand, o selig Leben, **1286**, ii., Winckler, J. J.
O süsses Wort das Jesus spricht, **528**, i., Höfel, J.
O süssester der Namen all, **666**, ii., Lavater, J. C.
O sweet as vernal dews that fall, **630**, i., ii., Knox, W.
O sweet condition, happy living (*tr.* in the Morav. H. B., 1754), **1286**, ii., Winckler, J. J.
O sweet home echo on the pilgrim's way (*tr.* Miss Borthwick), **520**, i., Heusser (*née* Schweizer), Meta
O sweet it is to feel and know, **167**, i., Bowring, Sir J.
O sweeter than the fragrant flower, **311**, ii., Drennan, W.; **1196**, i., Unitarian hymnody
O sweetly breathe the lyres above, **877**, ii., Palmer, R.
O sylvan Prophet whose eternal fame, **313**, ii., Dryden, J.; **911**, ii., Primers; **1203**, i., Ut queant laxis resonare fibris
O Tag, der uns des Vaters Rath, **1010**, ii., Schlegel, J. A.
O Tage wahrer Seligkeit, **467**, ii., Gregor, C.
O take my heart, and whatsoe'er is mine (*tr.* Foster), **1006**, ii., Scheffler, J.
O taste and see that He is good, **144**, i., Birks, T. R.
O teach us more of Thy blest ways, **546**, i., Hutton, J.
O tell me not of glittering treasure (*tr.* H. Mills), **1007**, i., Scheffler, J.
O tell me not of gold and treasure (*tr.* Miss Burlingham), **1007**, i., Scheffler, J.
O tell me, Thou Life and delight of my soul, **494**, ii., Hastings, T.
O tender Heart, strong ark which doth enshrine (*tr.* Rosa Mulholland), **262**, ii., Cor arca legem continens
O ter foecundas, o ter jucundas, **849**, i., O ter jucundas, o ter foecundas
O than the fairest day, thrice fairer night (W. Drummond), **210**, ii., Carols
O that a thousand tongues were granted (*tr.* Frothingham), **725**, i., Mentzer, J.
O that a thousand tongues were mine, And each (*tr.* Mair), **725**, i., Mentzer, J.
O that day of wrath and woe (*tr.* Rogers), **300**, ii., Dies irae, dies illa
O that day of wrath dismaying (*tr.* Chandler), **299**, ii., Dies irae, dies illa
O that day, that day of ire (*tr.* Trench), **299**, ii., Dies irae, dies illa
O that day, that day of ire (*tr.* Mrs. Prestoft), **300**, ii., Dies irae, dies illa
O that day, the day of vengeance (*tr.* Rawes), **300**, i., Dies irae, dies illa
O that dreadful day, my soul (*tr.* Coles), **300**, ii., Dies irae, dies illa
O that I could for ever dwell, **954**, i., Reed (*née* Holmes), Eliza

O that I could for ever sit, **842**, i., O Love divine, how sweet Thou art
O that I could in every place, **1265**, ii., Wesley family, The
O that I could my Lord receive, **1265**, i., Wesley family, The
O that I could repent, O that I could believe, **1263**, i., Wesley family, The
O that I could repent, With all my idols part, **1263**, i., Wesley family, The
O that I could revere, **1263**, i., Wesley family, The
O that I, first of love possessed, **1265**, i., Wesley family, The
O that I knew the secret place, **1241**, i., Watts, I.
O that I, like Timothy, **1264**, ii., Wesley family, The
O that I were a little child (*tr.* Mrs. Bevan), **10**, ii., Ach! lehre mich ein Kindlein sein
O that in me the sacred fire, **779**, ii., My God, I know, I feel Thee mine
O that my heart was right with Thee, **1183**, i., Toplady, A. M.
O that my load of sin were gone, **1261**, ii., Wesley family, The
O that once more to sinful men descending, **1203**, i., Ut queant laxis resonare fibris
O that the life-infusing grace, **1261**, ii., Wesley family, The
O that the Lord would guide my ways, **1240**, ii., Watts, I.
O that the Lord's salvation, **706**, ii., Lyte, H. F.
O that Thou would'st the heaven rend And comfort, **183**, ii., Brooke, S. A.
O that Thy statutes every hour, **1240**, ii., Watts, I.
O that to sinners once again descending (*tr.* T. I. Ball), **1203**, i., Ut queant laxis resonare fibris
O the Cross, above all other (*tr.* cento in Johnston's Engl. Hyl.), **881**, ii., Pange lingua gloriosi proelium certaminis
O the cruel power of sin, **1261**, ii., Wesley family, The
O the day, that day of anguish (*tr.* Wallace), **300**, i., Dies irae, dies illa
O the deep mystery of that love, **1236**, i., Watson, G.
O the delights, the heavenly joys, **1238**, ii., Watts, I.
O the dire effects of sin, **1261**, ii., Wesley family, The
O the happiness arising, **571**, i., Irons, J.
O the immense, the amazing height, **1237**, i., Watts, I.
O the joy, the exultation (O quam felix, quam festiva, *tr.* Calverley), **705**, ii., Lux jucunda, lux insignis
O the love wherewith I'm loved (*tr.* in the Morav. H. B., 1754), **827**, ii., O du Liebe meiner Liebe
O the mystery passing wonder, **464**, i., Greek hymnody; **1180**, i., Τὸ μέγα μυστήριον
O the sweet wonders of that Cross, **1238**, ii., Watts, I.
O the transcendent love, **167**, ii., Boyce (S.?)
O then let heaven and earth rejoice, **78**, i., Arise and hail the happy day
O this is blessing, this is rest, **1233**, ii., Waring, Anna L.
O this soul, how dark and blind, **162**, i., Bonar, H.
O Thoma Didyme, per Christum quem, **73**, i., Antiphon
O those souls are highly blest, **1291**, i., Wolff, J. G.
O Thou above all praise, **1086**, ii., Stand up and bless the Lord
O Thou, at Whose rebuke the grave, **1277**, ii., Whittier, J. G.
O Thou before the world began, **850**, i., O Thou eternal Victim slain
O Thou before whose Father's face (Cennick), **221**, ii., Children's hymns
O thou blessed Light of Light, **1012**, ii., Schmolck, B.
O Thou, blest Lamb of God, **770**, ii., Morris (*née* Goffe), Eliza F.
O thou, by long experience tried (*tr.* Cowper), **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
O Thou, by Whom the balm is borne, **381**, ii., Ford, C. L.
O Thou by whom the healing art, **491**, ii., Harland, E.
O Thou by Whom the saints abide, **1095**, ii., Stone, S. J.
O Thou, by Whom the worlds were framed (*tr.* based on Caswall), **91**, i., Auctor beate saeculi
O Thou, by Whom the worlds were made (*tr.* Chambers), **956**, i., Rerum Creator omnium
O Thou by Whom the worlds were made (*tr.* Morgan), **958**, ii., Rex Christe, factor omnium
O Thou, by Whose all-bounteous hand (Doddridge, *alt.*), **831**, ii., O God of Bethel, by Whose hand
O thou chosen Church of Jesus, **497**, ii., Havergal, Frances R.
O Thou dear suffering Son of God, **1297**, ii., Ye that pass by, behold the man
O Thou divine High Priest, **257**, i., Conder, J.
O Thou essential Word, Who from (*tr.* Miss Winkworth), **665**, i., Laurenti, L.
O Thou essential Word, Who wast (*tr.* Miss Winkworth), **665**, i., Laurenti, L.
O Thou, Eternal, Changeless, Infinite, **1099**, i., Stryker, M. W.
O Thou eternal King most high (*tr.* Caswall), **27**, i., Aeterne Rex altissime
O Thou eternal Source of love,—st. ii., *Be nigh to us* (*tr.* Caswall), **1100**, ii., Summae Deus clementiae,—st. ii., Da dexteram surgentibus
O Thou eternal Source of love,—st. ii., *For Thy dear mercy's sake* (Summae Parens clementiae, Mundi, *tr.* Caswall), **1101**, i., Summae Deus clementiae Mundique factor machinae
O thou ever pure, yet fruitful, **1202**, i., Ut jucundas cervus undas aestuans desiderat
O Thou everlasting Father, **824**, i., O be joyful every nation
O Thou everlasting Maker (*tr.* Banks), **26**, ii., Aeterne rerum Conditor
O thou faithful God of love, **1264**, i., Wesley family, The
O Thou from Whom all gifts proceed, **1138**, i., Temperance hymnody
O Thou from Whom all goodness flows, **499**, i., Haweis, T.; **566**, ii., In the hour of my distress
O Thou God of my salvation, **867**, ii., Olivers, T.
O Thou God, Who hearest prayer, All shall come to Thee, that live, **256**, ii., Conder, J.; **1164**, ii., Thine O Lord, our quiet trust
O Thou, gone up, our Harbinger (*tr.* Is. Williams), **825**, i., O Christe qui noster poli
O Thou Good Shepherd, **952**, ii., Rawson, G.
O Thou great Being! what Thou art, **197**, i., Burns, R.
O Thou great Friend of all the sons of men, **882**, i., Parker, T.
O Thou great Jehovah, lead us (*tr.* Williams, *alt.*), **77**, ii., Arglydd arwain trwy'r anialwch
O Thou great Ruler of the sky, **1198**, i., Upham, T. C.
O Thou great Teacher from the skies, **1198**, ii., Upham, T. C.
O Thou health-giving Sacrifice (O salutaris Hostia), **1219**, i., Verbum Supernum prodiens Nec Patris linquens
O Thou Holy God, come down, **868**, ii., Omnipresent God, Whose aid
O Thou immortal Light divine (*tr.* Caswall), **25**, ii., Aeterna Lux, Divinitas
O Thou in Whom alone is found, **1233**, ii., Ware, H.
O Thou in Whom are all our springs, **575**, ii., Jacque, G.
O Thou in Whom our love doth find (*tr.* Caswall, *alt.*), **588**, ii., Jesu dulcis memoria
O Thou in Whom Thy saints repose, **327**, ii., Ellerton, J.
O Thou, in Whose Eternal Name, **544**, ii., Huntington, F. D.
O Thou in whose presence my soul takes delight, **1105**, ii., Swain, J.
O Thou Lord of heaven above, **1233**, ii., Waring, Anna L.
O Thou most high! Eternal King (*tr.* Caswall, *alt.*), **27**, i., Aeterne Rex altissime
O Thou Most Highest! Guardian of mankind (*tr.* Miss Winkworth), **792**, i., Neander, J.
O Thou most Holy God of heaven (*tr.* Hope), **241**, i., Coeli Deus sanctissime
O Thou most Holy Trinity, O Unity extoll'd (*tr.* Russell), **127**, i., Behm, M.
O Thou most Holy Trinity, Praise, glory, thanks (*tr.* Russell), **163**, ii., Bornschürer, J.
O thou, my soul, forget no more (*tr.* Marshman), **633**, ii., Krishnu Pal
O Thou not made with hands, **876**, ii., Palgrave, F. T.
O Thou of all Thy warriors Lord (*tr.* Caswall), **292**, ii., Deus tuorum militum
O Thou, of God the Father (*tr.* Miss Winkworth), **271**, i., Cruciger (*née* von Meseritz), Elisabethe
O Thou, of light Creator best (*tr.* Mant), **701**, i., Lucis Creator optime
O Thou, of Whom all families (Is. Williams), **698**, i., Lord's (The) Prayer
O Thou, Omnipresent, **1099**, i., Stryker, M. W.
O Thou on Whom the Gentiles wait (*tr.* Cooke), **74**, i., Antiphon
O Thou on Whom the nations [*Gentiles*] *wait* (*tr.* Neale), **790**, i., Neale, J. M.
O Thou, once laid within the grave (*tr.* Buckoll), **666**, ii., Lavater, J. C.
O Thou our first-born Brother (*tr.* in the Morav. H. B., 1746, *alt.* 1754), **808**, i., Nitschmann, Anna
O Thou, our God, Who hearest prayer, **1181**, i., To whom but Thee, O God of grace
O Thou our Husband, Brother, Friend, **1263**, i., Wesley family, The

Ó Thou, our only Teacher and true Friend (*tr.* Is. Williams), **846**, ii., O qui perpetuus nos monitor doces

O thou Pleasure blest (*tr.* in the Morav. H. B., 1754), **82**, i., Arnold, G.

O Thou Prophet of the Lord, **1262**, ii., Wesley family, The

O Thou pure light of souls that love (*tr.* Caswall), **593**, i., Jesu nostra redemptio, Amor et desiderium

O Thou, Redeemer of our race, **1212**, ii., Veni Redemptor gentium

O Thou Shepherd of Thine Israel, hear us, **1099**, i., Stryker, M. W.

O Thou, sole Fountain of all good, **1197**, ii., Unus bonorum fons, Deus omnium

O Thou Sun of glorious splendour, **1267**, i., What is earth with all its treasures?

O Thou sweetest Source of gladness (*tr.* Jacobi), **827**, i., O du allerstisste Freude

O Thou that didst ordain the word, **217**, ii., Chapin, E. H.

O Thou that dwellest in the heavens high, **528**, ii., Hogg, J.

O Thou that hearest, let our prayer, **527**, i., Hinton, J. H.

O Thou that hearest prayer, **197**, ii., Burton, J., jun.

O Thou that hearest the prayer of faith, **1183**, i., Toplady, A. M.

O Thou that hear'st when sinners cry, **1055**, i., Shew pity, Lord; O Lord, forgive

O Thou that in the heavens doth dwell (Ps. cxxiii.), **866**, i., Old Version

O Thou that nailed upon the bleeding tree (*tr.* I. Williams), **315**, ii., Dum, Christe, confixus cruci

O Thou that once on Horeb stood, **544**, ii., Huntington, F. D.

O Thou the Brightness of the Father's glory, **1080**, ii., Splendor paternae gloriae

O Thou the eternal Father's Word (*tr.* Caswall), **846**, ii., O qui perpetuus nos monitor doces

O Thou the Eternal Son of God, **303**, i., Dix, W. C.; **808**, ii., No songs shall break our gloom to-day

O Thou the Father's image blest (*tr.* Caswall), **1080**, i., Splendor paternae gloriae

O Thou the first, the greatest Friend, **197**, ii., Burns, R.

O Thou, the heaven's eternal King (Rex sempiterne coelitum, *tr.* Caswall), **958**, i., Rex aeterne Domine

O Thou, the helpless orphan's hope, **243**, ii., Collyer, W. B.

O Thou, the King of saints, all-conquering Word (*tr.* Chatfield), **238**, ii., Clemens, T. F.

O Thou, the Lord and Life of those, **873**, ii., Osler, E.

O Thou the Maker of each star (*tr.* Lord Braye), **258**, i., Conditor alme siderum

O Thou, the martyrs' glorious King Of confessors (*tr.* Caswall), **958**, ii., Rex gloriose martyrum

O Thou the martyrs' glorious King, The Crown (*tr.* in the Primer, 1615), **958**, ii., Rex gloriose martyrum

O Thou, the One Supreme o'er all (*tr.* Chatfield), **845**, i., Ω πάντων ἐπέκεινα; **1035**, ii., Σὲ τὸν, ἄφθιτον μονάρφην

O Thou, the Splendor of the Father's glory, **1080**, ii., Splendor paternae gloriae

O Thou, the true and only Light, Direct (*tr.* W. Ball), **838**, i., O Jesu Christe, wahres Licht

O Thou, the true and only Light! Enlighten (*tr.* J. F. Thrupp), **838**, i., O Jesu Christe, wahres Licht

O Thou, the woman's promised Seed, **542**, i., Hull, W. W.

O Thou, the Word of truth divine, **351**, ii., Ἐψευσάμην σε τὴν ἀληθειαν, λογε

O Thou, the Word, supreme and blest (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens

O Thou, the world's redeeming Lord (*tr.* Copeland, *alt.*), **594**, ii., Jesu, Redemptor saeculi, Verbum Patris altissimi

O Thou, through all Thy works adored, **331**, ii., Enfield, W.

O Thou, Thy mother's Maker, hail, **1225**, i., Virginis Proles, Opifexque matris

O Thou to whom all creatures bow (Ps. viii.), **800**, i., New Version

O Thou, to Whom in ancient time, **895**, ii., Pierpont, J.

O Thou to Whose all-searching sight (*tr.* J. Wesley), **601**, i., Jesus, my Saviour and my King; **1038**, ii., Seelenbräutigam O du Gotteslamm

O Thou to Whose all-seeing eye, **1181**, ii., Toke, Emma

O Thou through suffering perfect made, **540**, ii., How, W. W.

O Thou true God alone, **791**, ii., Neander, J.

O Thou, true Life of all that live (*tr.* Caswall), **956**, ii., Rerum Deus tenax vigor

O Thou unknown, Almighty Cause, **197**, ii., Burns, R.

O Thou, who all things canst control (*tr.* J. Wesley), **430**, i., Gmelin, S. C.

O Thou Who art above all height, **895**, ii., Pierpont, J.

O Thou, Who art enrobed in light, **356**, ii., Eternal Light, eternal Light

O Thou Who art enthroned on high, **109**, i., Balfern, W. P.

O Thou Who art in every place, **169**, i., Brawn, Mary Ann

O Thou Who art the Gift unpriced (Stone), **678**, ii., Litanies

O Thou, Who calledst forth the light (*tr.* John Williams), **701**, i., Lucis Creator optime

O Thou, Who camest down of old [to call], **790**, i., Neale, J. M.

O Thou, Who deignest from above, **852**, i., O Thou, Who camest from above

O Thou, Who didst at Pentecost, **841**, ii., O Lord, Who in Thy love divine

O Thou Who didst my burden share (*tr.* Maguire), **515**, i., Herr, des Tages Mühen und Beschwerden

O Thou Who didst on that last night (*tr.* R. Massie), **1304**, ii., Zinzendorf, N. L. von

O Thou who didst ordain the word, **217**, ii., Chapin, E. H.

O Thou Who didst prepare, **1183**, ii., Tonna (*née* Browne), Charlotte E.

O Thou, who didst this rite reveal, **329**, i., Elliott (*née* Marshall), Julia A.

O Thou Who didst through heavens, **1181**, ii., Toke, Emma

O Thou Who didst Thy glory leave, **1183**, i., Toplady, A. M.

O Thou, Who didst with love untold, **1181**, ii., Toke, Emma

O Thou, who diedst to give us life (*tr.* Miss Winkworth), **10**, ii., Ach treuer Gott, barmherzigs Herz

O Thou, Who dost all nature sway (*tr.* Caswall), **1187**, ii., **1188**, i., Tu Trinitatis Unitas

O Thou Who dost to man accord, **520**, ii., Hewett, J. W.; **1102**, ii., Summi largitor praemii

O Thou Who driest the mourner's tear (T. Moore), **765**, i., Moore, T.; **975**, ii., Roman Catholic hymnody

O Thou Who dry'st the mourner's tear. See *Ó Thou Who driest*

O Thou Who dwellest bright on high (*tr.* Chandler), **842**, i., O luce quae tuâ lates

O Thou Who dwellest in realms of light, **1173**, ii., Thring, G.

O Thou who dwellest in eternity, **236**, i., Clarke, S. C.

O Thou, Who every change of human life, **1173**, ii., Thring, G.

O Thou, Who every hour (*tr.* Chambers), **846**, ii., O qui perpetuus nos monitor doces

O Thou, Who for our fallen race, **494**, i., Hastings, Lady Flora

O Thou, Who from one blood didst make, **1173**, ii., Thring, G.

O Thou, Who from the infant's tongue, **151**, i., Blomfield, C. J.

O Thou! Who gav'st Thy servant grace, **833**, i., O God, Who gav'st Thy servant grace

O Thou Who givest all their food, **257**, i., Conder, J.

O Thou, Who hangedst on the tree, **851**, i., O Thou that hangedst on the tree

O Thou, Who hast at Thy command, **263**, i., Cotterill (*née* Boak), Jane

O Thou Who hast died to redeem us from hell, **106**, i., Bacon, L.

O Thou Who hast in mercy sought, **1263**, i., Wesley family, The

O Thou Who hast our sorrows borne, **1265**, i., Wesley family, The

O Thou Who hast Thy children taught, **852**, i., O Thou Who hast Thy servants taught

O Thou Who hidden art in Thine own light (*tr.* Is. Williams), **842**, i., O luce quae tuâ lates

O Thou, who holdest in my heart (*tr.* R. Massie), **1079**, i., Spitta, C. J. P.

O Thou Who in Jordan didst bow Thy meek head, **139**, i., Bethune, G. W.

O Thou, Who in the form of God, **598**, ii., Jesus, exalted far on high

O Thou who in the grave once lay (*tr.* R. Massie), **666**, ii., Lavater, J. C.

O Thou Who in the light dost dwell (*tr.* Is. Williams), **842**, ii., O Luce qui mortalibus

O Thou Who in the light dost dwell (*tr.* Is. Williams, *rewritten*), **842**, ii., O Luce qui mortalibus

O Thou, Who in the olive shade, **509**, ii., Hemans (*née* Browne), Felicia D.

O Thou, Who in the pains of death (*tr.* Cooke), **315**, ii., Dum, Christe, confixus cruci

O Thou, Who layest dead, the King (Qui jacuisti mortuus), **1187**, i., Tu qui velatus facie
O Thou, Who lov'st to send relief, **790**, i., Neale, J. M.
O Thou Who madest land and sea, **1174**, i., Thring, G.
O Thou! Who makest the sun to shine, **793**, ii., Neele, H.
O Thou Who on that last sad eve (*tr.* E. Massie), **1304**, ii., Zinzendorf, N. L. von
O Thou Who on the whirlwind rides, **895**, ii., Pierpont, J.
O Thou Who on Thy chosen Son, **1233**, ii., Ware, H., jun.
O Thou, Who on Thy sainted quire, **149**, ii., Blew, W. J.
O Thou, Who once didst bless the ground, **790**, i., Neale, J. M.
O Thou, Who over all dost reign, **982**, i., Russell, A. T.
O Thou, Who rising long before the day, **789**, ii., Neale, J. M.
O Thou! Who sittest enthroned on high, **793**, ii., Neele, H.
O Thou, Who sitt'st enthroned above all worlds both great and small, **1174**, i., Thring, G.
O Thou Who sitt'st in heaven and seest, **944**, i., Quarles, J.
O Thou, Who Thine own Father's breast (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
O Thou Who, though High Priest, art Victim made (*tr.* Earle), **943**, i., Quae te pro populi criminibus nova
O Thou, Who though with veiled face (*tr.* Mrs. Charles), **1187**, i., Tu qui velatus facie
O Thou, Who through this holy week, **789**, ii., Neale, J. M.
O Thou Who wast for sinners slain, **594**, i., Jesu, Redemptor saeculi, Qui tertio post funera
O Thou Who when I did complain (S. Wesley, sen.), **1259**, ii., Wesley family, The
O Thou, Who when thou hadst begun, **790**, i., Neale, J. M.
O Thou, Who with the Father's glory crowned, **1080**, ii., Splendor paternae gloriae
O Thou Who with Thy latest breath (*tr.* Lady E. Fortescue), **1304**, ii., Zinzendorf, N. L. von
O Thou Whom fain my soul would love, **1261**, ii., Wesley family, The
O Thou Whom heavenly hosts obey (Ps. lxxx.), **800**, ii., New Version
O Thou Whom neither time nor space, **504**, i., Heber, R.
O Thou, Whom once they flocked to hear, **1263**, i., Wesley family, The
O Thou, Whom sinners love, Whose care (*tr.* J. Wesley), **1304**, ii., Zinzendorf, N. L. von
O Thou Whom thoughtless men condemn, **706**, ii., Lyte, H. F.
O Thou, Whom upwards to the sky, **1176**, i., Thrupp, J. F.
O Thou whose all-redeeming might (*tr.* R. M. Benson), **136**, i., Benson, R. M.; **593**, ii., Jesu Redemptor omnium, Perpes corona praesulum
O Thou, whose bounty fills my cup, **269**, i., Crewdson (*née* Fox), Jane
O Thou Whose bounty fills the earth, **327**, ii., Ellerton, J.
O Thou, whose bowels yearned to see, **447**, ii., Graces
O Thou, Whose covenant is sure, **257**, i., Conder, J.
O Thou Whose grace first found us, Whose love (*tr.* R. Massie), **1077**, ii., Spitta, C. J. P.
O Thou, Whose hand has brought us, **431**, ii., Goadby, F. W.
O Thou, Whose holy love, **431**, ii., Goadby, T.
O Thou, Whose liberal sun and rain, **685**, ii., Longfellow, S.
O Thou whose love can ne'er forget, **190**, i., Bryant, W. C.
O Thou whose love paternal, **1095**, ii., Stone, S. J.
O Thou Whose love throughout this day, **133**, i., Bell, C. C.
O Thou Whose mercy found me, **1180**, ii., To Thee, O dear, dear Saviour
O Thou, Whose mercy, truth, and love, **434**, i., God of all power, and truth, and grace
O Thou, Whose Name is God with us, **790**, i., Neale, J. M.
O Thou Whose offering on the tree, **1262**, i., Wesley family, The
O Thou Whose own vast temple stands, **189**, ii., Bryant, W. C.
O Thou Whose presence went before, **1277**, ii., Whittier, J. G.
O Thou Whose sceptre earth and seas obey, **317**, i., Dwight, T.
O Thou Whose tender mercy hears, **1089**, ii., Steele, Anne
O Thou, Whose throne is hid from men (*tr.* Chandler), **842**, ii., O Luce qui mortalibus
O Thou Whose way is on the waves, **1146**, i., The ark of God in safety rode
O Thou Whose wise, Paternal love, **1265**, i., Wesley family, The
O Three in One and One in Three, **1187**, ii., Tu Trinitatis Unitas
O Three in One, Eternal Cause (*tr.* Trappes), **1187**, ii., Tu Trinitatis Unitas
O Threefold holiness and might (*tr.* W. Palmer), **1142**, i., Ter sancte, ter potens Deus
O throned, O crowned with all renown, **136**, i., Benson, E. W.
O throw away Thy rod, **1175**, i., Throw away Thy rod
O time, ne'er resteth thy swift wing, **423**, i., Gill, T. H.
O! timely happy, timely wise, **541**, i., Hues of the rich unfolding morn
O 'tis a joyful sight, When brethren, **801**, ii., New Version
O 'tis a lovely thing for youth, **1239**, ii., Watts, I.
O 'tis delight without alloy, **1178**, ii., 'Tis pure delight without alloy
O! 'tis no theme of common things, **1198**, i., Ὑπὸ δώριον ἁρμογὰν
O 'tis not what we fancied it, **161**, ii., Bonar, H.
O to be over yonder, **79**, i., Armstrong, Florence C.
O Tod, wo ist dein Stachel nun, **1248**, ii., Weissel, G.
Ὦ τῶν δωρεῶν (Ode ix.), **68**, i., Ἀνέστης τριήμερος
O Traurigkeit (Rist), **388**, i., Franck, S.
O Trawrigkeit, O Hertzenleyd, **853**, i., O Traurigkeit, o Herzeleid
O Trinity, blest Light (*tr.* I. Williams), **843**, ii., O Lux beata Trinitas, Et principalis Unitas
O Trinity of blessed light (*tr.* Neale), **843**, i., O Lux beata Trinitas, Et principalis Unitas
O Trinity of blessed Light, Thou Unity (O selges Licht, Dreifaltigkeit, *tr.* Buckoll), **843**, i., O Lux beata Trinitas, Et principalis Unitas
O Triune God, Thy blessing great, **269**, i., Cronenwett, E.
O Tu precum inspirator (*tr.* Bingham), **1267**, ii., What tho' my frail eyelids refuse
O turn, great Ruler of the skies, **725**, ii., Merrick, J.
O turn those blessed points, all bathed (Tinctam ergo Christi sanguine), **992**, ii., Salvete clavi et lancea
O turn ye, O turn ye, for why will ye die, **533**, i., Hopkins, J.
O 'twas a day both bright and good (*tr.* Chandler), **374**, i., Felix dies mortalibus
O 'twas a joyful sound to hear (Ps. cxxii.), **801**, i., New Version
O unexhausted Grace, **366**, i., Father, and can it be?
O Unity of Threefold Light (*tr.* Neale), **465**, ii., Greek hymnody; **732**, i., Metrophanes of Smyrna
O Ursprung des Lebens, o ewiges Licht, **631**, i., Koitsch, C. J.; **898**, i., Plunket, W. C. Plunket, 4th Baron
O Vater der Gemeine, **404**, ii., Garve, C. B.
O Vaterhand, die mich so treu geführet, **1077**, ii., Spitta, C. J. P.
O Vaterherz, das Erd' und Himmel schuf, **628**, i., Knapp, A.
O vera, summa Trinitas, **1095**, ii., Stone, S. J.; **1168**, i., Thomas of Kempen
O Very God of Very God, **790**, i., Neale, J. M.
O Victim of redeeming grace (O salutaris Hostia), **1219**, i., Verbum Supernum prodiens Nec Patris linquens
O! Victim of Salvation's cause (O salutaris Hostia), **1219**, i., Verbum Supernum prodiens Nec Patris linquens
O Victim of the world's salvation (O salutaris Hostia), **1219**, i., Verbum Supernum prodiens Nec Patris linquens
O Virga ac diadema purpurae Regis, **523**, ii., Hildegard
O Virgin-born, That mothers Framer Thou, **1225**, i., Virginis Proles, Opifexque matris
O Virgin Spouse of Christ the Lamb (*tr.* Littledale), **141**, i., Bianco da Siena
O Virgin's Offspring Christ, Who wert alone, **1225**, i., Virginis Proles, Opifexque matris
O Virgin's Offspring, Who Thy mother didst create, **1225**, i., Virginis Proles, Opifexque matris
O Virgo virginum quomodo fiet, **73**, i., Antiphon
O vos unanimes Christiadum chori, **994**, ii., Santeüil, B. de
O walk with God, and thou shalt find, **266**, ii., Coxe, A. C.
O watchman, will the night of sin, **960**, ii., Richter, C. F.
O weep not for the joys that fade, **1245**, ii., Weep, mourner, for the joys that fade
O weep not, mourn not o'er this bier (*tr.* Miss Winkworth), **291**, ii., Deus ignee fons animarum
O weep not o'er thy children's tomb, **504**, i., Heber, R.
O welche fromme schöne Sitte, **1078**, i., Spitta, C. J. P.
O well for him who all things braves (*tr.* Miss Winkworth), **1292**, i., Wolff, J. G.
O Welt, ich muss dich lassen, **518**, i., Hesse, J.
O wer alles hätt verloren, **82**, i., Arnold, G.
O were all things perishable, **82**, i., Arnold, G.

O werthes Licht der Christenheit (*tr.* Löwenstern), **843**, i., O Lux beata Trinitas, Et principalis Unitas
O what a blessed hope is ours, **537**, ii., How happy every child of grace
O what a bright and blessed world, **288**, i., Denny, Sir E.
O what a gift the Father gave, **734**, i., Midlane, A.
O what a glorious truth is this, **734**, ii., Midlane, A.
O what a happy lot is mine, **382**, i., Forsyth; Christina
O what a happy thing it is (Ps. cxxxiii.), **866**, i., Old Version
O what a mighty change, **996**, ii., Saviour of sinful men
O what a Saviour is Jesus the Lord, **734**, i., Midlane, A.
O what amazing words of grace, **722**, ii., Medley, S.
O what an evil heart have I, **1263**, i., Wesley family, The
O what are the wages of sin?, **362**, i., Faber, F. W.
O what are you going to do, brother?, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
O what concerns it him whose way, **810**, ii., Norton, A.
O what delight is this?, **1262**, i., Wesley family, The
O what everlasting blessings God out-poureth on His own, **497**, ii., Havergal, Frances R.
O what has Jesus done for me?, **274**, i., Curwen, J.
O what is this splendour that beams on me now?, **362**, i., Faber, F. W.
O what joy for them is stored (*tr.* Mrs. Bevan), **960**, ii., Richter, C. F.
O what joy, O what joy awaiteth me (*tr.* in the Morav. H. B., 1801), **467**, ii., Gregor, C.
O what light and glory (*tr.* T. I. Ball), **846**, i., O quam glorifica luce coruscas
O what must be the sabbaths (*tr.* Morgan), **846**, ii., O quanta qualia sunt illa Sabbata
O what must be their joy (*tr.* Hewett), **846**, ii., O quanta qualia sunt illa Sabbata
O what shall be, O when shall be (*tr.* Duffield), **315**, ii., Duffield, S. A. W.; **846**, ii., O quanta qualia sunt illa Sabbata
O what shall I do my Saviour to praise? **1261**, ii., Wesley family, The
O what shall we be, when, the conflict o'er (*tr.* Maguire), **1079**, ii., Spitta, C. J. P.
O what shall we poor children give, **448**, i., Graces; **468**, i., Gregory, J. G.
O what shame and desolation (Quam despectus, quam dejectus), **953**, i., Recordare sanctae crucis
O what splendour, O what beauty (*tr.* Neale), **947**, ii., Quisquis valet numerare
O what terror in thy forethought, **451**, ii., Gravi me terrore pulsas vitae dies ultima
O what their joy and their glory must be (*tr.* Neale), **846**, i., O quanta qualia sunt illa Sabbata
O, what though our feet may not tread where Christ trod, **1278**, i., Whittier, J. G.
O what will be the day, when won at last (*tr.* Mrs. Bevan), **1079**, ii., Spitta, C. J. P.
O when from all the ends of earth, **144**, i., Birks, T. R.
O when my righteous Judge shall come, **544**, i., Huntingdon, Selina Hastings (*née* Shirley), Countess of
O when shall Afric's sable sons, **453**, ii., Great God, thé nations of the earth
O when shall I have that grêat favour (*tr.* Molther, *alt.*), **467**, ii., Gregor, C.
O when shall I see Jesus?, **671**, i., Leland, J.
O when shall we sweetly remove?, **1262**, i., Wesley family, The
O when the hours of life are past, **887**, i., Peabody, W. B. O.
O when wilt Thou my Saviour be, **1183**, i., Toplady, A. M.
O whence does this union rise?, **108**, ii., Baldwin, T.
O where are kings and empires now?, **267**, i., Coxe, A. C.
O where can the soul find relief from its foes, **316**, ii., Dutton, D.
O where is He that trod the sea, **705**, ii., Lynch, T. T.
O where is now that glowing love, **615**, i., Kelly, T.
O where is the land of the blest?, **483**, i., Hamilton, R. W.
O where shall we deliverance seek, **1176**, i., Thrupp, J. F.
O wherefore hath my spirit leave?, **423**, i., Gill, T. H.
O wherefore, Lord, doth Thy dear praise, **421**, ii., Gill, T. H.
O, wherefore the dream of the earthly abode, **1278**, i., Whittier, J. G.
O whither shall I fly, **506**, i., Heermann, J.
O who are they so pure and bright?, **572**, i., Irons, W. J.
O who can comprehend the rest, **283**, ii., Deacon, S.
O who is like the Mighty One, **761**, ii., Moir, D. M.
O Who is this that on a tree, **183**, ii., Brooke, S. A.
O who like Thee, so calm, so bright, **267**, i., Coxe, A. C.
O who shall dare in this frail scene?, **613**, i., Keble, J.
O why art thou sorrowful, servant of God?, **362**, i., Faber, F. W.
O why is man so thoughtless grown (Watts), **1060**, ii., Sinner, O why so thoughtless grown
O why should Israel's sons, once bless'd (Joyce, *alt.*), **301**, ii., Disown'd of Heaven, by man opprest; **607**, ii., Joyce, J.
O why should Israel's sons, once blest (in Elliott's Ps. & Hys.), **301**, ii., Disown'd of Heaven, by man opprest
O why so heavy, O my soul?, **1273**, ii., Wherefore so heavy, O my soul?
O wie freun wir uns der Stunde, **418**, ii., German hymnody; **1078**, i., Spitta, C. J. P.
O wiê fröhlich, o wie selig, **1013**, i., Schmolck, B.
O wie ist der Weg so schmal, **377**, i., Finx, E.
O wie manche schöne Stunde, **1078**, i., Spitta, C. J. P.
O wie sehr lieblich sind all dein Wohnung (*tr.* Geletzky), **93**, i., Augusta, J.
O wie selig ist die Seel, **1291**, ii., Wolff, J. G.
O wie selig seid ihr doch, ihr Frommen, **277**, i., Dach, S.
O wie selig sind die Seelen, **960**, ii., Richter, C. F.
O wie so glücklich wären wir, **1304**, ii., Zinzendorf, N. L. von
O wie unaussprechlich selig, **1013**, i., Schmolck, B.
O wie wallt mein Herz, **467**, ii., Gregor, C.
O Will of God, all sweet and perfect (*tr.* Lady Durand), **1145**, i., Tersteegen, G.
O wilt Thou pardon, Lord?, **1181**, ii., Τῶν ἁμαρτιῶν μου τὴν πληθὺν
O wir armen Sünder, **163**, i., Bonn, H.
O wir frys i'r gyflafan hon (Prys), **1250**, i., Welsh hymnody
O wisdom of the God of grace (*tr.* Chambers), **826**, i., O Dei sapientia
O Wisdom! spreading mightily (*tr.* Earl Nelson), **74**, i., Antiphon
O Wisdom, who on earth below, **74**, i., Antiphon
O Wisdom, whose unfading power, **6**, ii., Abashed be all the boast of age
O with due reverence let us all (Ps. cxxxii.), **801**, i., New Version
O with what glorious lustre resplendent (*tr.* Chambers), **846**, i., O quam glorifica luce coruscas
O with what glorious lustre thou shinest, **846**, i., O quam glorifica luce coruscas
O wonder far exceeding (*tr.* Jacobi), **419**, ii., Gesenius, J.
O wondrous Conqueror and great (*tr.* Miss Burlingham), **531**, ii., Homburg, E. C.
O wondrous joy to all mankind (*tr.* Skinner), **872**, i., Optatus votis omnium
O wondrous love of Christ! how bright (*tr.* G. Walker), **637**, i., Lampe, F. A.
O wondrous love, that rends in twain (*tr.* Kynaston), **943**, i., Quae te pro populi criminibus nova
O wondrous mystery, full of passing grace (Μυστήριον ξένον), **232**, ii., Χριστὸς γεννᾶται· δοξάσατε
O wondrous power of faithful prayer, **1262**, ii., Wesley family, The
O wondrous type, O vision fair (*tr.* Neale, *alt.*), **240**, ii., Coelestis formam gloriae
O Word celestial, Who Thy rest (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
O Word of God above (*tr.* Is. Williams), **885**, ii., Patris aeterni Soboles coaeva; **1283**, ii., Williams, Is.
O Word of God Incarnate, **540**, ii., How, W. W.
O Word of God, reign everywhere (*tr.* G. Walker), **107**, i., Bahnmaier, J. F.
O word of love! O word of life, **1176**, ii., Whiting, Mary B.
O Word, proceeding from Thy home (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
O Word Supreme, created not, **1217**, ii., Verbum Supernum prodiens, A Patre olim exiens
O World! attention lend it (*tr.* Gambold), **853**, ii., O Welt, sieh hier dein Leben
O World! behold upon the tree (*tr.* Miss Winkworth), **853**, ii., O Welt, sieh hier dein Leben
O world of bliss, could mortal eyes, **1090**, i., Steele, Anne
O World! see here suspended (*tr.* in Reid's Praise Bk.), **853**, ii., O Welt, sieh hier dein Leben
O World, see thy Creator (*tr.* Gambold, *alt.*), O Welt, sieh hier dein Leben
O World! see thy Life languish (*tr.* J. D. Burns), **853**, ii., O Welt, sieh hier dein Leben
O world I leave thee; far I go, **518**, i., Hesse, J.
O world, I must forsake thee, **518**, ii., Hesse, J.
O world, I now must leave thee, **518**, i., Hesse, J.
O World so vain, I leave thee, **511**, ii., Herberger, V.
O worship the King, **450**, i., Grant, Sir R.

O would, my God, that I could praise Thee (*tr.* Miss Winkworth), **724**, ii., Mentzer, J.
O would'st Thou, Lord, Thy servant guard, **1262**, ii., Wesley family, The
O would'st Thou now Thy Spirit breathe, **1264**, i., Wesley family, The
O write upon my memory, Lord, **1239**, ii., Watts, I.
O ye, ere Christ had sojourned here (*tr.* Chambers), **1228**, i., Vos ante Christi tempora
O ye Halls of Heaven, **277**, ii., Dach, S.
O ye the truly wise (*tr.* R. Campbell), **946**, i., Quicumque Christum quaeritis
O ye who bear your Saviour's name (*tr.* Lady E. Fortescue), **966**, ii., Ritter, J.
O ye who bear your Saviour's name, **966**, ii., Ritter, J.
O ye who Christ are seeking, raise (*tr.* Johnston), **946**, i., Quicumque Christum quaeritis
O ye who fear, yet fearing long (*tr.* 'Sister Miriam'), **13**, i., Ad laudes Salvatoris
O ye who followed Christ in love (*tr.* Chandler, *alt.*), **1228**, i., Vos ante Christi tempora
O ye who followed Christ in love (*tr.* Chandler), **1228**, i., Vos ante Christi tempora
O ye, who from your earliest youth (*tr.* Miss Winkworth), **267**, ii., Cramer, J. A.
O ye who on His service wait, **623**, i., Kennedy, B. H.
O ye, who search for Jesus, raise (*tr.* Dix), **946**, ii., Quicumque Christum quaeritis
O ye who seek the Christ (*tr.* Kynaston), **946**, i., Quicumque Christum quaeritis
O ye who seek the Lord (*tr.* Newman), **946**, i., Quicumque Christum quaeritis
O ye who with the silent tear, **541**, ii., Huie, R.
O ye winds of time! still hieing, **628**, ii., Knapp, A.
O ye your Saviour's name who bear, **966**, ii., Ritter, J.
O you who truly seek your Lord (*tr.* Husenbeth), **946**, i., Quicumque Christum quaeritis
O Zion, afflicted with wave upon wave, **449**, ii., Grant, J.
O Zion, from the stranger's land (Miss Leeson), **819**, i., Now shall my inward joy arise
O Zion, open wide the gates, The Lord before (*tr.* Anon., *alt.*), **1138**, ii., Templi sacratas pande, Sion, fores
O Zion! open wide thy gates, Let figures disappear (*tr.* Caswall), **1139**, i., Templi sacratas pande, Sion, fores
O Zion, tune thy voice, **306**, i., Doddridge, P.
O Zion, when I think on thee, **615**, i., Kelly, T.
O Zion, when thy Saviour came, **288**, i., Denny, Sir E.
O'ár'd phárdáyso (Ephraem the Syrian), **1110**, i., Syriac hymnody
Ob Menschen klug und weise sein, **798**, i., Neumeister, E.
Object of my first desire, **483**, ii., Happiness, thou lovely name; **1182**, ii., Toplady, A. M.
Och wy armen sünders! unse missedaát, **163**, i., Bonn, H.
Oeffne mir die Perlenpforten, **291**, i., Dessler, W. C.
O'er all the Church thy praise be told (*tr.* R. Campbell), **382**, ii., Fortem virili pectore
O'er all the world the faithful sing, **573**, ii., Iste Confessor Domini sacratus
O'er dark Judaea's gloomy shores (*tr.* Chambers), **233**, i., Christus tenebris obsitam
O'er death triumphant Christ arose (*tr.* Trend), **331**, i., En dies est Dominica
O'er fulness of grace, blest Britain rejoice, **423**, i., Gill, T. H.
O'er Kedron's stream, and Salem's height, **895**, ii., Pierpont, J.
O'er life's tempestuous sea, **169**, i., Brawn, Mary Ann
O'er mountain tops the mount of God, **565**, ii., In latter days the mount of God
O'er silent field and lonely lawn (*tr.* in Fox's H. & Anth.), **441**, ii., Goethe, J. W. von
O'er the dark wave of Galilee, **982**, ii., Russell (America), W.
O'er the distant mountains breaking, **763**, i., Monsell, J. S. B.
O'er the Font's baptismal waters may the Holy Spirit move, **1272**, i., When the Architect Almighty fashioned had the heaven and earth
O'er the gloomy hills of darkness (W. Williams), **856**, i., O'er those gloomy hills of darkness; **1253**, ii., Welsh hymnody
O'er the morning stars Who reignest (*tr.* Copeland), **26**, i., Aeterne Rector siderum
O'er the realms of pagan darkness, **264**, ii., Cotterill, T.; **856**, i., O'er those gloomy hills of darkness
O'er the waters, dark and drear, **472**, ii., Groser, W. H.
O'er the wide and restless ocean, **145**, i., Blatchford, A. N.
O'er those gloomy hills of darkness, **1285**, i., Williams, W.
O'erburden'd heart, thy labour banish (*tr.* Buckoll), **1246**, ii., Wegleiter, C.
O'erwhelmed beneath a load of grief (*tr.* Singleton), **986**, ii., Saevo dolorum turbine
O'erwhelmed in depths of woe (*tr.* Caswall), **986**, ii., Saevo dolorum turbine
O'erwhelmed with blessings from above (C. Wesley), **447**, ii., Graces
Of a thousand hours me meeting (*tr.* Macdonald), **486**, i., Hardenberg, G. F. P. von
Of all the cities of renown (O sola magnarum urbium, *tr.* Macgill), **946**, ii., Quicumque Christum quaeritis
Of all the golden hours whose light (*tr.* Miss Lowe), **486**, i., Hardenberg, G. F. P. von
Of all the joys earth possesses (*tr.* Macdonald), **402**, ii., Für allen Freuden auf Erden
Of all the joys that are on earth (*tr.* Miss Winkworth), **402**, ii., Für allen Freuden auf Erden
Of all the joys that mortals know, **1237**, i., Watts, I.
Of all the thoughts of God, that are, **187**, i., Browning (*née* Barrett), Elizabeth
Of all the twelve Thou callest, **216**, ii., Chamberlain, T.
Of all Thy warrior saints, O Lord (*tr.* Chambers), **292**, ii., Deus tuorum militum
Of better and brighter days to come, **354**, ii., Es reden und träumen die Menschen viel
Of boundless love Parental Source, **1101**, i., Summae Deus clementiae,—st. ii., Da dexteram surgentibus
Of brighter and happier days to come (*tr.* Morell), **354**, ii., Es reden und träumen die Menschen viel
Of Christe his body glorious (*tr.* in the Primer, 1599), **879**, i., Pange lingua gloriosi corporis mysterium
Of Christ's Body, ever glorious (*tr.* Caswall, *alt.*), Pange lingua gloriosi corporis mysterium!
Of creation nought Thou needest (*tr.* Blew), **952**, ii., Rebus creatis nil egeus
Of Dauid, Lord, in mynde recorde (Ps. cxxxii., Craig), **1022**, ii., Scottish hymnody
Of every earthly stay bereft, **706**, ii., Lyte, H. F.
Of God I sing (*tr.* H. Mills), **407**, ii., Gellert, C. F.
Of heaven's high host eternal Lord (Rex sempiterne coelitum, *tr.* Copeland), **958**, i., Rex aeterne Domine
Of Him Who did salvation bring, **589**, i., Jesu dulcis memoria
Of holy angels, Christ, Thou art the Glory (Christe sanctorum decus angelorum, Gentis, *tr.* Lee), **230**, i., Christe sanctorum decus angelorum
Of israel this may now be the song (Ps. cxxix., Whittingham), **1022**, ii., Scottish hymnody
Of Israel's covenant I boast, **571**, i., Irons, J.
Of Jesus, my Saviour, I'll sing, **1094**, ii., Stocker, J.
Of justice and of grace I sing, **1240**, ii., Watts, I.
Of mercie and of iudgement bothe (Ps. ci., Kethe), **1022**, ii., Scottish hymnody
Of mercy's never-failing spring (Ps. ci.), **800**, ii., New Version
Of my life the Life, O Jesus (*tr.* R. Massie), **531**, ii., Homburg, E. C.
Of my time one minute more, **1145**, i., Tersteegen, G.
Of my transgressions numberless (C. Wesley), **218**, i., Charged with the complicated load
Of noblest cities thou art queen (O sola magnarum urbium), **946**, ii., Quicumque Christum quaeritis
Of old, O God, Thine own right hand, **764**, i., Montgomery, J.
Of old the Hebrew prophet raised (Watts, *alt.*), **1064**, ii., So did the Hebrew prophet raise
Of omniscient grace I sing, **269**, i., Cronenwett, E.
Of sacred usage old, **359**, ii., Ex more docti mystico
Of strife and of dissension, **1210**, i., Veni Creator Spiritus, Mentes
Of that glorious Body broken (*tr.* Caswall, *alt.*), **879**, i., Pange lingua gloriosi corporis mysterium
Of the Body bright and gracious (*tr.* Anon.), **879**, i., Pange lingua gloriosi corporis mysterium
Of the Father Effluence bright (*tr.* Newman), **1080**, ii., Splendor paternae gloriae
Of the Father sole begotten (*tr.* Neale), **276**, ii., Da puer plectrum, choreis ut canam fidelibus
Of the Father's heart begotten (*tr.* Blew), **276**, ii., Da puer plectrum, choreis ut canam fidelibus
Of the Father's love begotten, **276**, ii., Da puer plectrum, choreis ut canam fidelibus
Of the Father's self begotten (*tr.* Neale, *alt.*), **276**, ii., Da puer plectrum, choreis ut canam fidelibus
Of the Father's will begotten, **276**, ii., Da puer plectrum, choreis ut canam fidelibus
Of the glorious Body bleeding (*tr.* Wackerbarth), **879**, i., Pange lingua gloriosi corporis mysterium
Of the glorious Body telling (*tr.* Neale), **878**, ii., Pange lingua gloriosi corporis mysterium
Of the martyrs we sing, **382**, ii., Fortes cadendo martyres
Of the wondrous Body, O my tongue be telling (*tr.* Bourne), **165**, i., Bourne, G. H.

Of Thy true soldiers, mighty Lord (*tr.* Copeland), **292**, ii., Deus tuorum militum
Of twofold natures, Christ the Giver (Τὸν ἐν δυσί ταῖς οὐσίαις, *tr.* Neale), **68**, i., Ἀνέστης τριήμερος
Of Zion's honour angels sing, **269**, i., Cronenwett, E.
Offended Majesty, how long (Ps. 13), **264**, ii., Cotton, N.
Offspring of the Eternal Father (*tr.* Chambers), **276**, ii., Da puer plectrum, choreis ut canam fidelibus
Offspring, yet Maker, of Thy mother lowly, **1225**, i., Virginis Proles, Opifexque matris
Oft as in God's own house we sit, **713**, ii., Mant, R.
Oft as Thee, my infant Saviour (*tr.* Caswall), **883**, ii., Parvum quando cerno Deum
Oft, as to scatter kings, **622**, ii., Kennedy, B. H.
Oft as we run the weary way, **183**, ii., Brooke, S. A,
Oft doth the Christian's heart inquire, **763**, i., Monsell, J. S. B.
Oft have I cursed my natal day, **1261**, ii., Wesley family, The
Oft have I sat in secret sighs, **1237**, i., Watts, I.
Oft have they, now may Israel say (Ps. cxxix.), **801**, ii., New Version
Oft I in my heart have said, **1261**, ii., Wesley family, The
Oft I walk beneath the cloud, **1272**, i., When this passing world is done
Oft in danger, oft in woe, **774**, i., Much in sorrow, oft in woe
Oft in sorrow, oft in woe, **774**, i., Much in sorrow, oft in woe
Oft they, now Israel may say (Ps. cxxix., Norton), **866**, i., Old Version
Oft we, alas! forget the love, **286**, i., Deck, J. G.
Oft when of God we ask, **705**, ii., Lynch, T. T.
Oft when the waves of passion rise, **63**, ii., And are our joys so quickly fled?
Often the clouds of deepest woe, **1285**, ii., Wilson (*née* Fry), Caroline
Oh be unceasing praise ascending, **724**, ii., Mentzer, J.
Oh! bleeding head, and wounded (*tr.* J. Kelly), **835**, ii., O Haupt voll Blut und Wunden
Oh blest the house, whate'er befall (*tr.* Miss Winkworth), **893**, ii., Pfeil, C. C. L., Baron von
Oh, bright are the mansions, **255**, ii., Conder, E. R.
Oh Captain of God's host, whose dreadful might, **824**, ii., O Captain of God's host, whose dreadful might
Oh come, celestial Spirit, come, **251**, ii., Come, Thou celestial Spirit, come
Oh! could I but be still, **1144**, ii., Tersteegen, G.
Oh! could my soul possess His love (*tr.* Miss Fry), **486**, i., Hardenberg, G. F. P. von
Oh, faithful God! with deep and sad emotion (*tr.* Mrs. Findlater), **1305**, i., Zinzendorf, N. L. von
Oh faithful Saviour, Jesus Christ (*tr.* Miss Manington), **853**, i., O treuer Heiland, Jesu Christ
Oh! for a closer walk with God, **266**, i., Cowper, W.; **349**, i., English Hymnody; **803**, ii., Newton, J.
Oh God of Bethel, by whose hand, **831**, i., O God of Bethel, by Whose hand
Oh, God of hosts, the mighty Lord (Ps. 84, New Version), **919**, ii., Psalters, English
Oh God, Thou art my God alone (Ps. 63, Montgomery), **921**, i., Psalters, English
Oh God! uphold us by Thy word, And let (*tr.* Miss Fry), **353**, i., Erhalt uns, Herr, bei deinem Wort
Oh God! uphold us by Thy word, And scatter (*tr.* Miss Fry), **353**, i., Erhalt uns, Herr, bei deinem Wort
Oh, gracious God! Thy children come before Thee, **80**, i., Arndt, E. M.
Oh had I, my Saviour, the wings of a dove (Ps. 55, Lyte). See *O had I, my Saviour*
Oh! hallowed is the land and blest, **1248**, ii., Weissel, G.
Oh happy house! where Thou art loved the best, **848**, i., O selig Haus, wo man dich aufgenommen
Oh, hearc my prayer, Lord (Ps. cxliii., Craig), **1022**, ii., Scottish hymnody
Oh! help us, Lord! each hour of need, **737**, i., Milman, H. H.
Oh Holy Ghost! to Thee we pray (*tr.* Hunt), **821**, ii., Nun bitten wir den heiligen Geist
Oh! how blessed are ye, saints forgiven (*tr.* Miss Borthwick), **277**, ii., Dach, S.
Oh, how blest beyond our telling (O wie unaussprechlich selig), **1013**, i., Schmolck, B.
Oh! how blest the hour, Lord Jesus (*tr.* R. Massie), **1078**, i., Spitta, C. J. P.
Oh how could I forget Him?, **623**, ii., Kern, C. G.
Oh how joyous, oh how blessed, **1013**, i., Schmolck, B.
Oh! how shall I receive Thee, How greet Thee, Lord, aright, **1280**, i., Wie soll ich dich empfangen?
Oh, how shall I receive Thee: How meet Thee on Thy way (*tr.* Russell), **1280**, i., Wie soll ich dich empfangen?
Oh, is there aught on earth to share, **403**, i., Furness, W. H.
Oh, Jesus Christ! how bright and fair (*tr.* J. Kelly), **411**, ii., Gerhardt, P.
Oh, Jesus! hadst Thou not brought near (*tr.* Astley), **628**, i., Knapp, A.
Oh, let Thy praise, Redeemer, God! (*tr.* Miss Fry), **408**, ii., Gelebot seist du Jesu Christ
Oh! let us all be glad to-day, **1227**, i., Vom Himmel hoch da komm ich her
Oh Lord our God, from heaven look down (*tr.* Miss Fry), **9**, ii., Ach Gott vom Himmel, sieh darein
Oh, Lord our God! Thy name we praise (*tr.* Miss Fry), **1134**, i., Te Deum laudamus
Oh Lord! Thy presence through the day's distractions, **515**, i., Herr, des Tages Mühen und Beschwerden
Oh Lord, turn not Thy face away From them that lowly lie (Marckant, *alt.*), **841**, ii., O Lord turn not Thy face away
Oh! love that did the heavens rend asunder (*tr.* Miss Manington), **960**, ii., Richter, C. F.
Oh my soul, with all thy powers (Ps. 103, Montgomery), **921**, i., Psalters, English
Oh, Paradise must fairer be, **981**, i., Rückert, F.
Oh, Paradise must show more fair, **981**, i., Rückert, F.
Oh! pourquoi l'amitié gémirait (Vinet), **392**, ii., French hymnody
Oh praise our great and gracious Lord (Ps. 78, Miss Auber), **921**, i., Psalters, English
Oh praise the King supreme in might, who reigneth in glory (*tr.* Russell), **683**, i., Lobe den Herren den mächtigen König der Ehren
Oh, Saviour, is Thy promise fled, **503**, ii., Heber, R.
Oh, sweetest words that Jesus could have sought (*tr.* Mrs. Findlater), **528**, ii., Höfel, J.
Oh, that I had a thousand voices! A mouth (*tr.* H. Mills), **724**, ii., Mentzer, J.
Oh that Thou wouldst hide me in the grave, **943**, ii., Quarles, F.
Oh! that Thy cross may ever (*tr.* R. Massie), **835**, ii., O Haupt voll Blut und Wunden
Oh, that will joyful be, **1019**, ii., Schweinitz, H. C. von
Oh Thou, my loving thoughts employ (*tr.* H. Thompson), **1079**, i., Spitta, C. J. P.
Oh! Thou Who deign'st to sympathize (Keble), **98**, ii., Ave Maria, blessed Maid
Oh, what if we are Christ's, **43**, i., All hail, ye blessed band (st. vii.); **107**, ii., Baker, Sir H. W.
Oh! what is human life below, **388**, i., Franck, S.
Oh, what precious balm and healing (*tr.* R. Massie), **585**, i., Jesu deine tiefe Wunden
Oh! when my righteous Judge shall come, **854**, i., O when my righteous Judge shall come
Oh where doth mercy dwell, **1079**, ii., Spitta, C. J. P.
Oh! why art thou so sad, my breast, **1234**, ii., Warum betrübst du dich, mein Herz
Oh worship the King (Ps. 104, Sir R. Grant), **922**, i., Psalters, English
Oh would I had a thousand tongues (*tr.* Miss Winkworth), **724**, ii., Mentzer, J.
Oh wouldst Thou in Thy glory come (*tr.* Miss Winkworth), **389**, i., Francke, A. H.
Οἱ παῖδες ἐνσεβεία, **232**, i., Χριστὸς γεννᾶται· δοξάσατε
Olim cum Dominus superâ descendit ab arce (*tr.* C. Wordsworth), **1269**, i., When God of old came down from heaven
Omnes ad aram cernuo, **948**, i., Quod lex adumbravit vetus
Omnes sancti seraphim, cherubim, **814**, i., Notker; **1041**, ii., Sequences
Omni die, dic Mariae, mea, laudes, anima, **1200**, ii., **1201**, ii., **1202**, i., Ut jucundas cervus undas aestuans desiderat
Omni oriente die lecto quum surgimus, horas (*tr.* Bingham), **541**, i., Hues of the rich unfolding morn
Omnibus in terris Dominus regnabit Iësus (*tr.* Bingham), **601**, ii., Jesus shall reign where'er the sun
Omnipotent, infinite Lord (*tr.* Caswall), **954**, ii., Regnator orbis summus et arbiter
Omnipotent Lord, my Saviour and King, **1261**, ii., Wesley family, The
Omnipotent Redeemer, Our ransomed souls, **1265**, ii., Wesley family, The
Omnis mundi creatura, **34**, i., Alanus de Insulis
Omnis sanguis bestiarum, **811**, i., Not all the blood of beasts
Omnis sexus et aetas festa Thebaeorum, **814**, i., Notker
Omniscient God, Thine eye divine, **706**, ii., Lyte, H. F.
Omniscient, Omnipotent King, **689**, ii., Lord, I confess my sins to Thee
On a hill stands a beautiful tree (*tr.* L. W.), **115**, ii., Barth, C. G,

On all the earth Thy Spirit shower, **770**, i., More, H.; **1268**, i., When Christ His body up had borne
On Britain, long a favoured isle, **123**, ii., Beddome, B.
On earth I'm but a pilgrim (*tr.* Wade), **560**, i., Ich bin ein Gast auf Erden
On earth the song begins, In heaven more sweet and loud, **1105**, i., Swain, J.
On every new-born babe of earth, **1294**, ii., Wordsworth, C.
On God and on no earthly trust (*tr.* J. D. Burns), **407**, ii., Gellert, C. F.
On God in all my woes (*tr.* Russell), **1247**, i., Weingärtner, S.
On God the race of man depends, **1240**, i., Watts, I.
On Jordan's bank the Baptist's cry (*tr.* Chandler), **217**, ii., Chandler, J.; **606**, ii., Jordanis oras praevia
On Jordan's banks a herald cry (*tr.* Chandler, *alt.*), **606**, ii., Jordanis oras praevia
On Jordan's stormy banks I stand, **1092**, i., Stennett, S.
On Judah's plains as Shepherds kept, **1275**, ii., While shepherds watched their flocks by night
On man in His own image made, **804**, i., Newton, J.
On mightier wing, in loftier flight, **1198**, i., Upon the Gospel's sacred page
On Olivet a little band, **1095**, ii., Stone, S. J.
On our way rejoicing as we onward move, **868**, ii., On our way rejoicing as we homeward move
On silent wings an angel (*tr.* in Dulcken's Golden Harp), **355**, ii., Es zieht ein stiller Engel
On that dread day, that wrathful day, **297**, ii., Dies irae, dies illa
On that great, that awful day (*tr.* Lord Macaulay), **298**, i., Dies irae, dies illa
On the birth-day of the Lord (*tr.* Littledale), **212**, ii., Carols; **565**, ii., In natali Domini
On the blest day when first the light (*tr.* Neale, *alt.*), **913**, i., Primo dierum omnium
On the dewy breath of even, **329**, i., Elliott (*née* Marshall), Julia A.
On the dust I'm doomed to sleep, **167**, i., Bowring, Sir J.
On the far East now flames the golden morning (*tr.* S. A. Storrs), **1077**, i., Spitta, C. J. P.
On the first Christian sabbath eve, **764**, ii., Montgomery, J.
On the fount of life eternal (*tr.* Caswall), **13**, i., Ad perennis vitae fontem
On the green grass five thousand men, **117**, i., Bateman, H.
On the morn of Easter day (*tr.* Neale), **713**, i., Mane prima Sabbati
On the mountain's top appearing, **614**, ii., Kelly, T.
On the Resurrection Morning, **114**, ii., Baring-Gould, S.
On the Rock of Ages founded, **1305**, i., Zion stands by hills surrounded
On the rock of Thy commandments (Στερεωσόν με, Χριστέ, *tr.* Neale), **87**, i., Ἀσωμεν πάντες λαοί
On the sad night He was betrayed, **133**, ii., Bell, C. D.
On the waters dark and drear, **303**, i., Dix, W. C.
On the wings of faith upspringing, **1105**, i., Swain, J.
On the wings of the wind fell a hymn from the sky, **772**, i., Moultrie, G.
On the works of His creation, **1291**, i., Wolcott, S.
On Thee I build, O heavenly Father (*tr.* R. Massie), **667**, i., Lavater, J. C.
On thee I call, o Lord, therefore (Ps. cxli., Craig), **1022**, ii., Scottish hymnody
On Thee, O God of purity, **840**, i., O Lord, incline Thy gracious ear
On Thee, O Lord, my hopes I lean, **955**, i., Reissner, A.
On Thee, O Lord our God, we call, **281**, i., Davies, S.
On Thee, our Guardian God, we call, **281**, i., Davies, S.
On Thee, Thou God of purity, **840**, i., O Lord, incline Thy gracious ear
On Thee, Who dwell'st above the skies (Ps. cxxiii.), **801**, i., New Version
On Thee will I depend, my Father (*tr.* R. Massie), **667**, i., Lavater, J. C.
On Thibet's snow-capt mountain, **316**, ii., Dutton, D.
On this day, the first of days, **294**, ii., Die parente temporum
On this first day, when earth stands forth (*tr.* Hewett), **913**, i., Primo dierum omnium
On this first day when heaven and earth (Primo die quo Trinitas, *tr.* Mant), **913**, i., Primo dierum omnium
On this most solemn festival your joyful anthems raise, **986**, i., Sacris solemniis juncta sint gaudia
On this Pentecostal morning, **805**, i., Nicholson, H. L.
On this stone, now laid with prayer, **895**, ii., Pierpont, J.
On this the day that saw the earth (*tr.* Neale), **913**, i., Primo dierum omnium
On this the day when days began (*tr.* Ellerton), **913**, i., Primo dierum omnium
On Thy breast, so full of love and mercy, **1079**, i., Spitta, C. J. P.
On Thy church, O Power divine, **90**, ii., Auber, Harriet
On Thy holy hill of Zion, **824**, i., O be joyful every nation
On! towards Zion, on! **100**, i., Aveling, T. W. B.
On us, O Lord, in mercy look (*tr.* H. Mills), **10**, i., Ach Gott vom Himmel, sieh darein
On what Foundation do [*did*] *you build?*, **150**, i., Bliss, P.
On wings of faith, ye thoughts, fly hence (*tr.* Miss Winkworth), **515**, ii., Herrmann, J. G.
On wings of living light, **541**, i., How, W. W.
On wings of love the Christian flies, **123**, ii., Beddome, B.
On Zion and on Lebanon, **870**, i., Onderdonk, H. U.
On Zion, his most holy mount, **420**, ii., Gibbons, T.
Once a merchant travelled far and wide (*tr.* Miss Borthwick), **326**, ii., Einen Kaufmann sieht man ohne Gleichen
Once again, O blessed time (Bright), **212**, ii., Carols
Once all the nations were as one, **1294**, i., Wordsworth, C.
Once blind with sin and self (*tr.* Miss Winkworth), **315**, i., Du schönstes Gotteskind
Once did the Ointment's rich perfume, **1015**, ii., Scholefield, J.
Once, happy hours with blessings crowned (*tr.* A. B. H.), **408**, i., Gellert, C. F.
Once He came, how meek and lowly, **542**, i., Hull, W. W.
Once He came in blessing, **973**, i., Rob, J.
Once I could say, my God is mine, **310**, i., Dracup, J.
Once I sang, but not in earnest, **734**, ii., Midlane, A.
Once I thought my mountain strong, **804**, i., Newton, J.
Once I thought to sit so high, **978**, i., Rossetti, Christina G.
Once I was dead in sin, **895**, ii., Pierson, A. T.
Once I was estranged from God, **527**, i., Hinton, J. H.
Once in His Name Who made thee, **613**, ii., Keble, J.
Once in royal David's city, **38**, ii., Alexander (*née* Humphreys), Cecil F.; **223**, i., Children's hymns
Once in the bands of death the Saviour lay (*tr.* Miss Fry), **225**, ii., Christ lag in Todesbanden
Once it was mine, the cup of wrath, **735**, i., Midlane, A.
Once Man with man, now God with God above us, **876**, ii., Palgrave, F. T.
Once more before we part, Bless the Redeemer's name, **869**, ii., Once more before we part
Once more before we part, We'll bless the Saviour's name (Hart), **493**, ii., Hart, J.; **869**, i., Once more before we part
Once more from rest I rise again (*tr.* Miss Winkworth), **75**, ii., Anton-Ulrich of Brunswick
Once more, my soul, the rising day, **1238**, ii., Watts, I.
Once more, O Lord, Thy sign shall be, **304**, i., Doane, G. W.
Once more the beams of orient light (*tr.* Chambers), **14**, ii., Ad templa nos rursus vocat
Once more the day-light shines abroad (*tr.* Miss Winkworth), **1247**, ii., Weisse, M.
Once more the shadows fall, **145**, i., Blatchford, A. N.
Once more the sheaves are gathered, **236**, i., Clarke, S. C.
Once more the solemn season calls (*tr.* Chandler), **217**, ii., Chandler, J.
Once more the solemn season calls (*tr.* Chandler, *alt.*), **1066**, ii., Solemne nos jejunii
Once more the sun is beaming bright (*tr.* Chandler), **578**, i., Jam lucis orto sidere
Once more through storm and calm the changeful hours, **995**, i., Sass, G. H.
Once more we come before our God, **493**, ii., Hart, J.
Once more with chastened joy, **889**, i., Pennefather, W.
Once more with joyous greeting, **970**, i., Robinson (of London), R.
Once on the raging seas I rode, **1271**, i., When marshall'd on the nightly plain
Once, only once, and once for all, **182**, ii., Bright, W.
Once the sentence justly sounded (*tr.* Miss Borthwick), **1304**, ii., Zinzendorf, N. L. von
Once to our world there came, **1097**, i., Strafford, Elizabeth
One alone hath power to give, **623**, i., Kennedy, B. H.
One bright flower has drooped and faded, **1235**, ii., Waterston, R. C.
One by one the sands are going [*flowing*], **913**, i., Procter, Adelaide A.
One by one we cross the river, **118**, ii., Baxter, (*née*), Lydia
One holy Church of God appears, **685**, ii., Longfellow, S.
One is kind above all others (Miss Nunn, *alt.*), **824**, i., Nunn, Marianne; **870**, ii., One there is above all others, O how He loves
One lesson Christ His own would teach, **763**, i., Monsell, J. S. B.

One lesson more the Church must learn, 763, i., Monsell, J. S. B.
One Lord there is all lords above, 951, ii., Rands, W. B.
One more boundary passed o'er, 1119, i., Taylor (*née* Morley), Rebekah H.
One more day's work for Jesus, 699, ii., Lowry, R.
One more day's work for Jesus, 1234, i., Warner, Anna
One more flying moment, 1145, i., Tersteegen, G.
One more year is passed away, 573, i., Jackson, E.
One Name above all glorious names, 1160, i., There is a book, who runs may read
One offer of salvation, 150, ii., Bliss, P.
One, only one, shall be the fold (*tr.* Miss Dunn), 634, i., Krummacher, F. A.
One prayer I have: all prayers in one, 764, ii., Montgomery, J.
One reigneth still, though all else may be failing (*tr.* Miss Burlingham), 153, i., Bogatzky, C. H. von
One saint to another I heard say, "How long?" 1219, i., Very, J.
One Shepherd and one fold to be (*tr.* in Cantica Sanct.), 634, i., Krummacher, F. A.
One song of songs—the sweetest, 1079, i., Spitta, C. J. P.
One sweet flower has drooped and faded, 1235, ii., Waterston, R. C.
One sweetly solemn thought, 214, i., Cary, Phœbe
One there is above all others, O how He loves (Miss Nunn), 755, ii., Missions; 823, ii., Nunn, Marianne
One there is above all others, Well deserves the name of friend (Newton), 803, ii., Newton, J.; 823, ii., Nunn, Marianne
One there is Who loves thee, 105, i., Ayres, H. C.
One thing alone, dear Lord, I dread, 830, i., O for the happy days gone by
One thing first and only knowing, 1144, i., Tersteegen, G.
One thing is needful! Let me deem (*tr.* Miss Winkworth), 1017, i., Schröder, J. H.
One thing with all my soul's desire, 764, i., Montgomery, J.
One thing's needful, then, Lord Jesus (*tr.* Miss Cox), 1016, ii., Schröder, J. H.
One thing's needful:—*this rich treasure* (*tr.* H. Mills), 1017, i., Schröder, J. H.
One true God we all confess, 238, i., Clausnitzer, T.
One with Christ, O blissful thought, 571, ii., Irons, J.
One with the Eternal Light (*tr.* R. Campbell), 261, ii., Consors Paterni luminis
Oneness in Jesus, 164, ii., Bottome, F.
Onlie to God on heich be gloir, 426, i., Gloria in excelsis
Only a step to Jesus, 1204, i., Van Alstyne (*née* Crosby), Frances J.
Only an armour-bearer, 150, ii., Bliss, P.
Only begotten Word of God eternal (*tr.* Anon.), 227, i., Christe, cunctorum dominator alme
Only Jesus feels and knows, 1204, i., Van Alstyne (*née* Crosby), Frances J.
Only Jesus would I see, 545, i., Hurditch, C. R.
Only let nothing grieve thee, 379, i., Flemming, P.
Only one prayer to-day, 303, i., Dix, W. C.
Onward, children, onward, leave the paths of sin, 168, ii., Brammall, J. H.
Onward, Christian soldiers, 114, ii., Baring-Gould, S.
Onward, Christians, though the region, 604, ii., Johnson, S.
Onward go, onward go, 1010, ii., Schmidt, J. E.
Onward in God's name we wend (*tr.* Littledale), 564, ii., In Gottes Namen fahren wir
Onward let My children go, 384, i., Forward let the people go
Onward, o'er Time's great ocean, 1093, i., Stephenson, T. B.
Onward, onward, men of heaven, 1058, i., Sigourney (*née* Huntley), Lydia
Onward, onward, though the region, 604, ii., Johnson, S.
Onward speed thy conquering flight, 1063, ii., Smith, S. F.
Onward through life Thy children stray, 1276, ii., Whiting, W.
Onward, upward, Christian soldier, 1204, ii., Van Alstyne (*née* Crosby), Frances J.
Onward, upward, heavenward, 735, i., Midlane, A.
Onwards the animating sound, 1138, i., Temperance hymnody
Op, al den Ting som Gud har gjört (Brorson), 1001, i., Scandinavian hymnody
Ope, ope, my soul, around thee press, 1197, i., Unitarian hymnody
Ope, Salem, ope thy temple gates, 1176, i., Thrupp, J. F.
Open is the starry hall (*tr.* Is. Williams), 240, i., Coelestis aula panditur
Open, Lord, mine inward ear, 225, ii., Christ, my hidden life, appear
Open, Lord, my inward ear, 225, ii., Christ, my hidden life, appear
Open now thy gates of beauty, 1013, i., Schmolck, B.
Open stood the gates of heaven, 1094, ii., Stock, Sarah G.
Open wide the gates of beauty, 1013, i., Schmolck, B.
Oppressed with noonday's scorching heat, 161, ii., Bonar H.
Oppressed with sin and woe, 183, ii., Brontë, Anne
Oppression shall not always reign, 1233, ii., Ware, H.
Or sus, serviteurs de Seigneur (Beza), 683, ii., Lobwasser, A.
Orabo mente Dominum, 56, ii., Ambrosius; 144, i., Bis ternas horas explicans
Ornarunt terram germina, 7, i., Abelard, P.
Ὀρθρίσωμεν ὄρθρου βαθέος (Ode v.), 62, ii., Ἀναστάσεως ἡμέρα
Other ground can no man lay, 372, i., Father, Son, and Spirit, hear
Other knowledge I disdain, 1261, ii., Wesley family, The
Other Name than our dear Lord's, 763, i., Monsell, J. S. B.
Oui, pour son peuple Jésus prie (Clottu), 392, ii., French hymnody
Our, See also *Oure* and *Ovr*
Our beloved have departed, 639, i., Lange, J. P.
Our blessings come, O God (*tr.* H. Mills), 833, ii., O Gott, du frommer Gott
Our blest Redeemer, ere He breathed, 90, ii., Auber, Harriet
Our bodies are with earthly food, 1146, i., The ark of God in safety rode
Our brother let us put in grave (*tr.* in the G. & G. Ballates), 822, i., Nun lasst uns den Leib begraben
Our Captain leads us on, 488, i., Hark, how the watchmen cry
Our country is Immanuel's ground [*land*], 114, i., Barbauld (*née* Aikin), Anna L.
Our country's voice is pleading, 67, ii., Anderson (*née*), Maria F.
Our daily bread (Give us our daily bread, Miss Procter), 975, ii., Roman Catholic hymnody
Our day of praise is done, 1147, ii., The day is past and gone, Great God, we bow to Thee
Our days, alas, our mortal days, 1238, ii., Watts, I.
Our days are but a shadow, 1066, i., Soden, A. J.
Our dear Lord of grace hath given, 1197, ii., Unsar trohtin hat farsalt
Our ears have heard, and now our eyes, 455, i., Great is the Lord, of high renown
Our ears have heard, O glorious God, 1081, ii., Spurgeon, C. H.
Our ears have heard our fathers tell (Ps. xliv., Sternhold), 865, ii., Old Version
Our earth we now lament to see, 1263, ii., Wesley family, The
Our enraptured hearts shall ne'er be weary (*tr.* Swertner), 1301, ii., Zinzendorf, C. R. von
Our eyes we lift up to the hills, 952, i., Rawson, G.
Our faithful God hath sent us, 498, ii., Havergal, W. H.
Our Father and moste gracious Lord (*tr.* Whittingham), 697, i., Lord's (The) Prayer
Our Father, and our heavenly King, 234, ii., Clapham, J. P.
Our Father, bless the bounteous store, 448, i., Graces
Our Father dear, which art in heaven, 1205, i., Vater unser im Himmelreich
Our Father, freed from error's chain (Is. Williams), 698, i., Lord's (The) Prayer
Our Father, God! not face to face, 218, i., Chapin, E. H.
Our Father God omnipotent, 1205, i., Vater unser im Himmelreich
Our Father God! to Thee we pray (*tr.* Miss Fry), 443, ii., Gott der Vater wohn uns bei
Our Father God, Who art in heaven (Betts), 139, ii., Betts, H. J.
Our Father God, Who art in heaven (Judson), 609, i., Judson, A.; 697, ii., Lord's (The) Prayer
Our Father God, Who art in heaven, To Thee (Anon.), 698, i., Lord's (The) Prayer
Our Father God, Who lovest all, 1263, i., Wesley family, The
Our Father, hear our longing prayer, 708, i., Macdonald, G.
Our Father, here again we raise, 452, i., Gray, T., jun.
Our Father, high enthroned above, 420, ii., Gibbons, T.
Our Father, if indeed Thou art, 483, ii., Hankinson, T. E.
Our Father in heaven, we hallow Thy name, 481, i., Hale (*née* Buell), Sarah J.
Our Father in the heaven Who art, 1205, ii., Vater unser im Himmelreich

Our Father in the heavenly realm, **1205**, i., Vater unser im Himmelreich
Our Father in the heavens above, **1205**, i., Vater unser im Himmelreich
Our Father, knit in Thy dear Son (Is. Williams), **698**, i., Lord's (The) Prayer
Our Father Lord, Who art in heaven (Judson), **609**, i., Judson, A.; **697**, ii., Lord's (The) Prayer
Our Father, our Father, Who dwellest in light, **497**, ii., Havergal, Frances R.
Our Father sits on yonder throne, **615**, i., Kelly, T.
Our Father, Thou in heaven above, **1205**, i., Vater unser im Himmelreich
Our Father, through the coming year, **406**, i., Gaskell, W.
Our Father, which in heauen art, And mak'st vs al (*tr.* R. Cox), **697**, i., Lord's (The) Prayer; **1205**, i., Vater unser im Himmelreich
Our Father, which in heauen art, Lord hallowed be thy name (*tr.* in the O. V., 1561), **697**, ii., Lord's (The) Prayer
Our Father, which in heauen art, Lorde! hallowed be (*tr.* H. Lok), **697**, ii., Lord's (The) Prayer
Our Father, Who dost dwell above (I. Williams), **698**, i., Lord's (The) Prayer
Our Father! Who from heaven above (*tr.* Jacobi), **1205**, i., Vater unser im Himmelreich
Our Father, Who from heaven above (*tr.* Anderson), **1205**, i., Vater unser im Himmelreich
Our Father, Who in heaven art, All hallowed be (*tr.* in the N. V.), **697**, ii., Lord's (The) Prayer; **801**, i., New Version
Our Father, Who in heaven art, Thy name be hallowed (*tr.* in the N. V.), **697**, ii., Lord's (The) Prayer; **801**, i., New Version
Our Father, Whose eternal sway (Straphan), **697**, ii., Lord's (The) Prayer
Our fathers were high-minded men, **473**, ii., Gunn, H. M.
Our festal morn is come, **498**, ii., Havergal, W. H.
Our festal strains to-day reveal (Interni festi gaudia, *tr.* Neale), **27**, ii., **28**, i., Aeterni festi gaudia
Our few revolving years, **123**, ii., Beddome, B.
Our few short years of trial o'er (*tr.* Guthrie), **408**, i., Gellert, C. F.
Our Forerunner, why forsake us? (*tr.* Blew), **825**, i., O Christe qui noster poli
Our Friend, our Brother, and our Lord, **1277**, ii., Whittier, J. G.
Our friendship sanctify and guide, **98**, i., Author of friendship's sacred tie
Our God, a tower of strength is He, A good defence (*tr.* in Dulcken's Bk. of Ger. Songs), **325**, i., Ein feste Burg ist unser Gott
Our God a tower of strength is He, A goodly wall (*tr.* H. W. Longfellow), **325**, i., Ein feste Burg ist unser Gott
Our God and our Redeemer, **1099**, i., Stryker, M. W.
Our God approaches from the skies (*tr.* Is. Williams), **569**, i., Instantis adventum Dei
Our God bless us all with mercy and love (Ps. lxvii.), **801**, ii., New Version
Our God He is a castle strong (*tr.* Macdonald), **325**, i., Ein feste Burg ist unser Gott
Our God, He is a fortress tower (*tr.* Frothingham), **325**, i., Ein feste Burg ist unser Gott
Our God, how firm His promise stands, **1238**, ii., Watts, I.
Our God in glory sits on high, **613**, ii., Keble, J.
Our God, in His celestial seat (*tr.* Chandler), **952**, ii., Rebus creatis nil egens
Our God is a stronghold indeed (*tr.* Fisher), **325**, ii., Ein feste Burg ist unser Gott
Our God is good; in every place (in Hymns of the Spirit), **1301**, i., Zihn, J. F.
Our God is light, we do not go, **832**, i., Peters (*née* Bowly), Mary
Our God is love, O sweetly sing, **281**, ii., Davis, T.
Our God is true! Them He will ne'er forsake (*tr.* H. Mills), **675**, i., Liebich, E.
Our God, our God, Thou shinest here, **421**, ii., Gill, T. H.
Our God, our Father, with us stay (*tr.* Miss Warner), **443**, ii., Gott der Vater wohn uns bei
Our God, our help in ages past (Ps. 90, Watts), **920**, ii., Psalters, English
Our God stands firm, a rock and tower (*tr.* Singleton), **324**, ii., Ein feste Burg ist unser Gott
Our God that is lord (Ps. lxvii., Whittingham), **1022**, ii., Scottish hymnody
Our God, we thank Thee, Who hast made, **913**, i., Procter, Adelaide A.
Our God's a fastness sure indeed, A trusty (*tr.* McLintock), **325**, i., Ein feste Burg ist unser Gott
Our God's a fortress all secure (*tr.* Anon.), **325**, ii., Ein feste Burg ist unser Gott
Our God's a mighty panoply (*tr.* Brooks), **325**, i., Ein feste Burg ist unser Gott
Our God's a tower and shield (*tr.* Hunt), **325**, i., Ein feste Burg ist unser Gott
Our gracious Father, which on hie (*tr.* Whittingham), **697**, i., Lord's (The) Prayer
Our great High Priest is standing, **772**, i., Moultrie, G.
Our great High Priest we sing, **151**, ii., Boden, J.
Our hearts and voices let us raise, **368**, i., Father of all, in Whom we live
Our hearts are glad to hear, **400**, ii., From year to year in love we meet
Our hearts, if God we seek to know, **249**, i., Come, let us to the Lord our God
Our hearts shall praise Thee, God of love, **706**, ii., Lyte, H. F.
Our hearts still joy in Thee, **138**, i., Bertram, R. A.
Our hearts worship Thee, Lord, our voices proclaim, **542**, ii., Hull, W. W.
Our heavenly Father! hear The prayer we offer now (Montgomery), **697**, ii., Lord's (The) Prayer; **764**, ii., Montgomery, J.
Our heavenly Father, hear our prayer (Montgomery), **697**, ii., Lord's (The) Prayer
Our Helper, God, we bless His [*Thy*] *name*, **781**, i., My Helper, God, I bless His name
Our Holy Saviour soon shall come, **468**, ii., Gregory, J. G.
Our hymn of thanks we sing to-day, **51**, ii., Allsopp, S. S.
Our Jesus freely did appear, **1059**, i., Since Jesus freely did appear
Our Jesus is gone up on high, **955**, i., Rejoice, rejoice, ye fallen race
Our Jesus now at God's right hand (*tr.* H. Mills), **525**, ii., Hiller, P. F.
Our journey is a thorny maze, **696**, i., Lord, what a wretched land is this
Our lamps are gone out, and the daylight is past, **218**, ii., Charlesworth, V. J.
Our land, O Lord, with songs of praise, **114**, ii., Barlow, J.
Our land with mercies crowned, **1287**, i., Winkler, E. T.
Our leave of country now is taken (*tr.* H. Mills), **326**, ii., Einst fahren wir vom Vaterlande
Our life is ever on the wing, **1239**, i., Watts, I.
Our life is often dark, **1078**, ii., Spitta, C. J. P.
Our limbs are now refreshed with sleep (*tr.* Hewett), **1067**, ii., Somno refectis artubus
Our limbs refreshed with slumber now (*tr.* Neale), **1067**, ii., Somno refectis artubus
Our limbs refreshed with slumber sweet (*tr.* Johnston), **1067**, ii., Somno refectis artubus
Our limbs refreshed with wholesome sleep (*tr.* Mant), **1067**, ii., Somno refectis artubus
Our limbs refresht with healthful rest (*tr.* Copeland), **1067**, ii., Somno refectis artubus
Our limbs with grateful sleep refreshed (*tr.* Chambers, 1857), **1067**, ii., Somno refectis artubus
Our limbs with tranquil sleep refresh'd (*tr.* Caswall), **1067**, ii., Somno refectis artubus
Our little bark, it rocks itself, **1304**, i., Zinzendorf, N. L. von
Our lives, our blood, we here present (*tr.* J. Wesley), **1287**, i., Winckler, J. J.
Our Lord be praising, All His glory raising (*tr.* Buckoll), **411**, i., Gerhardt, P.
Our Lord Christ hath risen, **897**, ii., Plunket, W. C. Plunket, 4th Baron
Our Lord is risen from the dead, **1262**, i., Wesley family, The
Our Lord the path of suffering trod (*tr.* I. Williams), **360**, i., Ex quo, salus mortalium
Our Lord wept o'er Jerusalem (*tr.* H. Mills), **505**, ii., Heermann, J.
Our Lord, Who knows full well, **804**, i., Newton, J.
Our lot is fallen in pleasant places (*tr.* R. Massie), **1078**, ii., Spitta, C. J. P.
Our moments fly apace, **1240**, i., Watts, I.
Our mortal eyes are all too dim, **772**, ii., Moultrie, J.
Our nature fell in Adam's fall, **1072**, ii., Spengler, L.
Our pilgrim brethren, dwelling far, **680**, ii., Livermore, Sarah W.
Our portion is not here, **1064**, ii., Smith, W. C.
Our praise Thou need'st not, but Thy love (*tr.* I. Williams), **807**, ii., Nil laudibus nostris eges
Our praises, Lord, Thou dost not need (*tr.* Chandler), **807**, ii., Nil laudibus nostris eges
Our prayer is heard; the holy Dove (*tr.* Chandler), **92**, i., Audimur: almo Spiritus

Our prayers are heard: the Spirit blest (*tr.* Chambers), **92**, i., Audimur: almo Spiritus
Our precious Lord, on duty bent, **888**, ii., Pearce, S.
Our Redemption, our Salvation (*tr.* Blew), **592**, ii., Jesu nostra redemptio, Amor et desiderium
Our rest is in heaven, our rest is not here, **706**, ii., Lyte, H. F.
Our Saviour alone, the Lord let us bless, **248**, i., Come, let us adore the Lord's gracious hand
Our Saviour and our King, **497**, ii., Havergal, Frances R.
Our Saviour bowed beneath the wave, **609**, i., Judson, A.
Our Saviour Christ by His own death, **598**, i., Jesus Christus, nostra salus
Our Saviour Christ, King of grace (*tr.* in the G. & G. Ballates), **598**, i., Jesus Christus, nostra salus
Our Saviour Christ will quickly come, **141**, ii., Bickersteth, E.
Our Saviour's voice is soft and sweet, **883**, i., Parson (*née* Rooker), Elizabeth
Our Shepherd of His ransomed flock, **700**, i., Loy, M.
Our ship upon the surging sea (*tr.* in the Brit. Herald), **1304**, i., Zinzendorf, N. L. von
Our sins, alas, how strong they be, **1238**, ii., Watts, I.
Our soul shall magnify the Lord, **875**, ii., Our souls shall magnify the Lord, In Him our spirit shall rejoice
Our souls, blest Saviour, gather (Downton), **237**, i., Claudius, M.
Our spirits join to adore the Lamb, **1238**, ii., Watts, I.
Our thanks for this completed day (*tr.* Chambers), **451**, i., Grates peracto jam die
Our times are in Thine hand; My God, I wish them there, **681**, i., Lloyd, W. F.
Our tongues were made to bless the Lord, **1239**, ii., Watts, I.
Our tuneful strains let us upraise (*tr.* Wrangham), **28**, i., Aeterni festi gaudia
Our wasting lives grow shorter still, **1159**, i., Thee we adore, eternal Name
Our wearied limbs with sleep restored (*tr.* Chambers, 1852), **1067**, ii., Somno refectis artubus
Our whole salvation doth depend, **1074**, ii., Speratus, P.
Oure God is a defence and towre (*tr.* Coverdale), **325**, i., Ein feste Burg ist unser Gott; **442**, ii., Goostly Psalmes and Spiritualle Songes
Ours is a rich and royal Feast, **615**, i., Kelly, T.
Ourselves, dear Lord, we now resign, **81**, ii., Arnold, G.
Out from the East the golden morn is riding (*tr.* Miss Manington), **1077**, i., Spitta, C. J. P.
Out from the heart of nature rolled, **329**, ii., Emerson, R. W.
Out of a world of grief and wrong (Is. Williams), **698**, i., Lord's (The) Prayer
Out of dust and darkness comes, **995**, i., Sass, G. H.
Out of the busiest haunts of life, **399**, i., From fisher's net, from fig-tree's shade
Out of the dark, the circling sphere, **685**, ii., Longfellow, S.
Out of the deep I cry, **1262**, ii., Wesley family, The
Out of the deep I cry to Thee, My God (*tr.* B. Latrobe), **96**, ii., Aus tiefer Noth schrei ich zu dir
Out of the deep I cry to Thee, O Lord God (*tr.* Russell), **96**, ii., Aus tiefer Noth schrei ich zu dir
Out of the deeps, O Lord, we call (Ps. 130), **263**, ii., Cotterill, T.
Out of the deeps of dark distress (*tr.* Jacobi, 1732), **97**, i., Aus tiefer Noth schrei ich zu dir
Out of the deeps of long distress (*tr.* Jacobi, 1722), **97**, i., Aus tiefer Noth schrei ich zu dir
Out of the deeps of long distress, **1240**, ii., Watts, I.
Out of the depe crye I to the (*tr.* Coverdale), **97**, i., Aus tiefer Noth schrei ich zu dir; **442**, ii., Goostly Psalmes and Spiritualle Songes
Out of the depth of self-despair, **1261**, i., Wesley family, The
Out of the depths I cry to Thee, Lord God, O hear my wailing, **97**, i., Aus tiefer Noth schrei ich zu dir
Out of the depths I cry to Thee, Lord God! oh hear my prayer, **97**, i., Aus tiefer Noth schrei ich zu dir
Out of the depths I cry to Thee, Lord hear me, **97**, i., Aus tiefer Noth schrei ich zu dir
Out of the depths I cry to Thee, Lord, look (*tr.* B. Latrobe, *alt.*), **96**, ii., Aus tiefer Noth schrei ich zu dir
Out of the depths I cry to Thee, Lord, mark my lamentation, **97**, i., Aus tiefer Noth schrei ich zu dir
Out of the depths, O Lord (*tr.* Miss Fry), **96**, ii., Aus tiefer Noth schrei ich zu dir
Out of the depths of doubt and fear, **983**, ii., Ryland, J.
Out of the depths of woe, **764**, i., Montgomery, J.
Out of the depths, the gulfs, the night, **952**, ii., Rawson, G.
Out of the depths to Thee I cry, **622**, ii., Kennedy, B. H.
Over the fields in hedgerows green, **117**, i., Bateman, H.
Oves dum custodientes (*tr.* Bingham), **1275**, ii., While shepherds watched their flocks by night
Ovr Father, which in heauen art, Lord hallowed be, **697**, ii. See *Our Father*

Pale grow the shadows night hath spread around (*tr.* Hewett), **320**, i., Ecce jam noctis tenuatur umbra
Paler have grown the shades of night (*tr.* Newman), **320**, i., Ecce jam noctis tenuatur umbra
Pa'm y caiff bwystfilod rheibus (W. Williams), **1253**, ii., Welsh hymnody
Pangamus Creatoris atque Redemptoris gloriam, **814**, i., Notker; **1041**, ii., Sequences
Pangat hymnum Augiensis insula, **815**, i., Notker
Pange lingua gloriosi Corporis mysterium (Thomas of Aquino), **22**, ii., Adoro Te devote, latens Deitas; **165**, i., Bourne, G. H.; **650**, i., Latin hymnody; **785**, i., Nato nobis Salvatore; **986**, i., Sacris solemniis juncta sint gaudia; **1167**, ii., Thomas of Aquino; **1218**, i., *See* Verbum Supernum prodiens Nec Patris linquens
Pange lingua gloriosi lauream certaminis (Fortunatus, *alt.*), **880**, i., **881**, i., Pange lingua gloriosi proelium certaminis
Pange, lingua, gloriosi Praelium certaminis (Fortunatus), **383**, ii., Fortunatus, V. H. C.; **413**, ii., German hymnody; **644**, i., Latin hymnody; **1220**, ii., **1221**, i., Vexilla regis prodeunt
Pange lingua Magdalenae, **242**, ii., Collaudemus Magdalenae
Pange lingua necem Petri qui turbavit Angliam, **1221**, i., Vexilla regis prodeunt
Pange nomen omne mirum (*tr.* Bingham), **605**, ii., Join all the glorious Names
Panie Jezu ty's człowiek i Bog, **319**, i., Eber, P.
Papa tumus su in kosao (Our Father, which art in heaven), **741**, i., Missions
Paradisus his rigatur (Adam of St. Victor), **250**, ii., Come, pure hearts, in sweetest measures
Parent of all, Whose love displayed, **1100**, ii., Summae Deus clementiae,—st. ii., Da dexteram surgentibus
Parent of good! Thy bounteous hand, **638**, i., Lange, E.
Parent of good! Thy genial ray, **638**, i., Lange, E.
Parent of good, Whose bounteous grace, **448**, i., Graces
Parent of highest clemency, **1100**, ii., Summae Deus clementiae,—Da dexteram surgentibus
Parent, who with speechless feeling, **1138**, i., Temperance hymnody
Parle, parle, Seigneur, ton serviteur écoute (Corneille), **390**, i., French hymnody
Part in peace! is day before us? **16**, ii., Adams (*née* Flower), Sarah
Part in peace! with deep thanksgiving, **883**, i., Part in peace! is day before us
Parted for some anxious days, **315**, ii., Duffield, G.
Parted from God, and far removed, **1261**, i., Wesley family, The
Partners of a glorious hope, **244**, i., Come, and let us sweetly join
Parvulus nobis nascitur, **1227**, i., Vom Himmel hoch da komm ich her
Pasce nos, Divine Panis (*tr.* C. B. Pearson), **169**, ii., Bread of heaven, on Thee I feed
Πάσχα τὸ τερπνόν, **1146**, i., The Church of God lifts up her voice
Paschal Lamb, by God appointed, **108**, i., Bakewell, J.; **480**, i., Hail, Thou once despised Jesus
Paschale mundo gaudium, **94**, ii., Aurora lucis rutilat
Pass a few swiftly-fleeting years, **1264**, i., Wesley family, The
Pass away, earthly joy, **162**, i., Bonar (*née* Lundie), Jane C.
Pass me not, O gentle Saviour, **304**, ii., Doane, W. H.; **1204**, i., Van Alstyne (*née* Crosby), Frances J.
Passed the Red and angry sea (*tr.* John Williams), **14**, i., Ad regias Agni dapes
Passíjæksaungitotit (O Lamb of God, unspotted. Moravian H. B.), **739**, i., Missions
Passing onward, quickly passing, **734**, i., Midlane, A.
Past is the old year, now begins another (*tr.* Hewett), **640**, i., Lapsus est annus: redit annus alter
Pastor, thou art from us taken, **1058**, i., Sigourney (*née* Huntley), Lydia
Pastorum in pecudes noctu vigilante catervâ (*tr.* Lyttelton), **1275**, ii., While shepherds watched their flocks by night
Paternal Source of love divine (*tr.* Copeland), **1101**, ii., Summae Deus clementiae, Mundique factor machinae

Patience and Humility (*tr.* Miss Winkworth), **75**, ii., Anton-Ulrich of Brunswick
Patris æterne Unice, **28**, i., Aeterni Patris Unice
Patris nefando crimine, **1088**, ii., Statuta decreto Dei
Patris Sapientia, bonitas divina, **886**, i., Patris Sapientia, veritas divina
Patris Sapientia, veritas divina, **650**, i., Latin hymnody
Paule, doctor egregie, **279**, i., Damiani, P.; **1188**, i., Tuba Domini, Paule, maxima
Peace be in the house of death, **894**, i., Phillimore, G.
Peace be to this house bestowed, **1261**, ii., Wesley family, The
Peace, be still! In this night (*tr.* in the Christ. Exam.), **519**, ii., Heusser (*née* Schweizer), Meta
Peace, be still, Through the night (*tr.* Miss Borthwick), **519**, ii., Heusser (*née* Schweizer), Meta
Peace be to this congregation, **887**, ii., Peace be to this habitation
Peace be to this sacred dwelling, **887**, ii., Peace be to this habitation
Peace be within this sacred place, **1240**, i., Watts, I.
Peace, doubting heart, my God's I am (C. Wesley), **838**, i., O Jesu Christ, mein schönstes Licht
Peace, fluttering soul! the storm is o'er, **1260**, ii., Wesley family, The
Peace in our time, Lord God, bestow (*tr.* Macdonald), **276**, i., Da pacem, Domine
Peace—it was our Saviour's blessing (Miss Leeson), **1299**, ii., You now must hear my voice no more
Peace: legacy of mystic power, **1095**, ii., Stone, S. J.
Peace, peace, I leave with you, **495**, ii., Hastings, T.
Peace, peace, my soul, **321**, i., Ecking, S.
Peace, peace on earth! the heart of man for ever, **685**, ii., Longfellow, S.
Peace, perfect peace, **142**, i., Bickersteth, E. H.
Peace, 'tis the Lord Jehovah's hand, **306**, i., Doddridge, P.
Peace to the world, our Lord is come, **161**, ii., Bonar, H.
Peace to this house! O Thou Whose way, **1294**, ii., Wordsworth, C.
Peace to us in Thy mercy grant (*tr.* Macdonald), **276**, i., Da pacem, Domine
Peace, troubled soul, whose plaintive moan, **1056**, i., Shirley, Hon. W.; **1107**, i., Sweet as the shepherd's tuneful reed
Peace with God! How great a treasure, **734**, ii., Midlane, A.
Peaceful night, all things sleep, **761**, i., Mohr, J.
Per hunc diem trepidum (*tr.* Bingham), **1175**, i., Through the day Thy love has spared us
Per lignum servi facti sumus, **255**, i., Communio
Περανας τὴν ἡμέραν (*rewritten* Anon.), **1141**, ii., Τὴν ἡμέραν διελθὼν
Perennial spring of pure delight, **735**, i., Midlane, A.
Perfect through suffering may it be, **304**, i., Doane, G. W.
Perishing for hunger, I (C. Wesley), **447**, ii., Graces
Permit, great God, this saint with prayers may free (Hujus oratus Deus alme nobis), **1225**, ii., Virginis Proles, Opifexque matris
Permit me, Lord, to seek Thy face, **1089**, ii., Steele, Anne
Perpes laus et honor tibi, summe pastor, **815**, i., Notker
Peter, blest shepherd, hearken to our cry (Beate, pastor Petre), **93**, ii., Aurea luce et decore roseo
Petre summe Christi pastor, et Paule, **814**, i., Notker
Peuple Chrétien ton Sauveur charitable (Pictet), **391**, ii., French hymnody
Φῶς ἱλαρὸν ἁγίας δόξης (Anon.), **136**, i., Benson, E. W.; **139**, i., Bethune, G. W.; **458**, ii., Greek hymnody
Φωτεινή σε, φως, **68**, i., Ἀνέστης τριήμερος
Φωτίζου, φωτίζου; ἡ νέα Ἱερουσαλήμ (Ode ix.), **63**, i., Ἀναστάσεως ἡμέρα
Physician of my sin-sick soul, **804**, i., Newton, J.
Pierce, fill me with an humble fear, **592**, i., Jesu, my Saviour, Brother, Friend
Pilgrim, bend thy footsteps on, **606**, i., Jones, S. F.
Pilgrim, burdened with thy sin, **267**, i., Crabbe, G.
Pilgrims here on earth and strangers, **706**, ii., Lyte, H. F.
Pilgrims in the narrow way, **1097**, i., Stowell, H.
Pilgrims in this vale of sorrow, **495**, ii., Hastings, T.
Pilgrims we are and strangers, **198**, i., Burton, J., jun.
Pilgrims we are to Canaan bound, **1105**, i., Swain, J.
Pity me, Father, for Thy mercies sake (*tr.* Crippen), **1113**, ii., Syriac hymnody
Pity on us, heavenly Father (Monsell), **678**, ii., Litanies; **763**, i., Monsell, J. S. B.
Pitying Saviour, look with blessing, **1291**, ii., Wolcott, S.
Placare, Christe, servulis, **228**, i., ii., Christe, Redemptor omnium Conserva
Placebo, **73**, ii., Antiphon
Plange Sion filia, **650**, i., Latin hymnody
Planted in Christ, the living Vine, **1063**, ii., Smith, S. F.
Plasmator hominis Deus, **840**, ii., O Lord our God, with earnest care
Plausu chorus laetabundo Hos attollat (Adam of St. Victor), **250**, ii., Come, pure hearts, in sweetest measures; **1043**, ii., Sequences
Plead Thou, O plead my cause, **1234**, i., Waring, S. M.
Pleasant are Thy courts above (Ps. 84, Lyte), **706**, ii., Lyte, H. F.; **921**, i., Psalters, English
Pleasing spring again is here, **804**, i., Newton, J.
Pledge of our glorious home afar (*tr.* Miss Winkworth), **988**, ii., Salve crux beata, salve
Pledged in a noble cause, **1138**, i., Temperance hymnody
Plunged in grief the Mother stood, **1083**, ii., Stabat mater dolorosa
Ποῖα τοῦ βίου τρυφή, **464**, ii., Greek hymnody
Ponder thou the Cross all-holy (*tr.* Washburn), **953**, i., Recordare sanctae crucis
Poor and afflicted, Lord, are Thine, **615**, i., Kelly, T.
Poor and needy though I be, **1175**, ii., Thrupp, Dorothy A.
Poor wanderers, banished from their home (*tr.* R. Campbell), **941**, i., Pulsum supernis sedibus
Poor, weak, and worthless, though I am, **804**, i., Newton, J.
Portal of the world's salvation (*tr.* Chambers, *alt.*), **777**, i., Mundi salus affutura
Post facta celsa conditor, **912**, ii., Primo Deus coeli globum
Potestate non natura Fit creator creatura, **15**, i., Adam of St. Victor; **1043**, ii., Sequences
Πόθεν ἀρξομαι θρηνεῖν, **152**, i., Βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν
Pour down Thy Spirit, gracious Lord, **555**, ii., I am, saith Christ, your glorious Head
Pour forth the oil, pour boldly forth, **1185**, ii., Trench, R. C.
Pour out Thy Spirit, gracious Lord, **555**, ii., I am, saith Christ, your glorious Head
Pourquoi reprendre O Père tendre (Vinet), **392**, ii., French hymnody
Praecessor almus gratiae, **125**, i., Bede
Praecursor altus luminis, **125**, i., Bede
Praecursoris et Baptistae, **896**, i., Pistor, H.
Praesepe poni pertulit, **30**, i., Agnoscat omne saeculum
Praise. See also *Prayse*
Praise and blessing, Lord, be given, **982**, i., Russell, A. T.
Praise and thanks to Thee be sung, **965**, ii., Rist, J.
Praise be to that Almighty God, **1247**, ii., Weisse, M.
Praise, dearest Church and Mother, praise (*tr.* Blew), **662**, ii., Lauda mater ecclesia
Praise, everlasting praise, be paid, **1238**, ii., Watts, I.
Praise for the glorious light, **481**, i., Hale, Mary W.
Praise for Thee, Lord, in Zion waits, **706**, ii., Lyte, H. F.
Praise for Thy saints to Thee, O Lord (*tr.* Mant), **231**, i., Christi perennes nuntii
Praise, glory, thanks, be ever paid, **1248**, i., Weisse, M.
Praise God for ever, **93**, i., Augusta, J.
Praise God! for forth hath sounded (*tr.* J. Kelly), **410**, ii., Gerhardt, P.
Praise God from Whom all blessings flow, **6**, ii., A time to watch, a time to pray; **310**, i., Doxologies; **398**, ii., From all that dwell below the skies; **432**, i., God hath two families of love; **839**, ii., O King of kings, Thy blessings shed
Praise God, now Christians, all alike (*tr.* Miss Manington), **514**, ii., Herman, N.
Praise God! revere Him! all ye men that fear Him (*tr.* A. G.), **411**, i., Gerhardt, P.
Praise God, the Holy Trinity, **1245**, ii., Webb, B.
Praise God upon His heavenly throne (*tr.* Russell), **1247**, ii., Weisse, M.
Praise God, upon His throne on high (*tr.* P. J.), **514**, ii., Herman, N.
Praise God, ye gladdening smiles of morn, **1055**, ii., Shipton, Anna
Praise God, ye seraphs bright, **889**, i., Pennefather, W.
Praise high [the] thy Saviour, Sion, praise (*tr.* Oakeley), **663**, ii., Lauda Sion Salvatorem
Praise Him, praise Him, Jesus our, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
Praise Him Who by His word, **447**, ii., Graces
Praise Jehovah, bow before Him, **116**, i., Bartholomew, W.
Praise, my soul, the God that sought thee, **624**, i., Key, F. S.
Praise, my soul, the King of heaven, **706**, ii., Lyte, H. F.
Praise, O God, attends on Thee, **1265**, ii., Wesley family, The
Praise, O my soul, the Lord and all, **622**, ii., Kennedy B. H.

Praise, O my soul, the Lord; how great, 622, ii., Kennedy, B. H.
Praise, O praise our God and King (Baker), 673, ii., Let us with a gladsome mind
Praise, O praise our heavenly King (Trend), 673, ii., Let us with a gladsome mind
Praise, O praise the Lord of harvest, 482, ii., Hamilton, J. (of Doulton)
Praise, O praise the Name divine, 725, ii., Merrick, J.
Praise, O Sion, praise thy Pastor (cento in the Hymnal N.), 663, ii., Lauda Sion Salvatorem
Praise, O Sion, thy Salvation (*tr.* cento in the Hymnary), 663, ii., Lauda Sion Salvatorem
Praise, O Syon, praise thy Saviour (*tr.* Southwell), 663, ii., Lauda Sion Salvatorem; 973, ii., Roman Catholic hymnody
Praise, oh Sion, praise thy Pastor (*tr.* Beste), 663, ii., Lauda Sion Salvatorem
Praise on Thee, in Zion-gates, 257, i., Conder, J.
Praise our God gracious, 93, i., Augusta, J.
Praise our God, it is but just (*tr.* Jacobi, v. 2, *alt.*), 1060, i., Singen wir aus Herzens grund
Praise the Almighty, the King of a glory unbounded (*tr.* Frothingham), 683, ii., Lobe den Herren den mächtigen König der Ehren
Praise the God of all creation (J. Conder), 257, i., Conder, J.; 887, ii., Peace be to this habitation
Praise the high and holy One, 764, ii., Montgomery, J.
Praise the Lord enthroned on high (Ps. 150, Sandys), 918, i., Psalters, English; 994, i., Sandys, G.
Praise the Lord, for good is He, 622, ii., Kennedy, B. H.
Praise the Lord, for He is Love (Ps. 136, Keble), 613, ii., Keble, J.; 921, ii., Psalters, English
Praise the Lord, for it is wise, 622, ii., Kennedy, B. H.
Praise the Lord, for still He reigneth, 133, i., Bell, C. C.
Praise the Lord from heaven on high, 622, ii., Kennedy, B. H.
Praise the Lord, His people; raise, 622, ii., Kennedy, B. H.
Praise the Lord of boundless might, 336, i., Doddridge, P.
Praise the Lord of heaven, praise Him in the height, 187, i., Browne, T. B.
Praise the Lord: praise our King, 982, i., Russell, A. T.
Praise the Lord, rejoice, ye Gentiles, 763, i., Monsell, J. S. B.
Praise the Lord! the sun of morning (*tr.* Seiss), 886, ii., Patzke, J. S.
Praise the Lord, when blushing morning (*tr.* Anon.), 886, ii., Patzke, J. S.
Praise the Lord Who died to save us, 615, ii., Kelly, T.
Praise the Lord whose mighty wonders (Anon.), 904, i., Praise the Lord, ye heavens adore Him
Praise the Lord; with exultation My whole heart (Ps. 111), 1081, ii., Spurgeon, C. H.
Praise the Lord; with exultation, Shall my heart, 623, i., Kennedy, B. H.
Praise the Lord, ye heavens adore Him (Anon. in Found. Hosp. Ps. & H.), 616, i., Kempthorne, J.; 1274, i., While health and youth and strength remain
Praise the Redeemer, almighty to save, 472, i., Groser, W.
Praise the Rock of our salvation, 1245, ii., Webb, B.
Praise the Saviour, all ye nations, 386, i., Francis, B.
Praise the Saviour, ye who know Him, 615, i., Kelly, T.
Praise the true heart's offer (*tr.* Neale), 666, i., Laus devota mente
Praise thou, my soul, the most mighty and great King of Glory (*tr.* in the Suppl. to Ger. Psal., 1765), 683, ii., Lobe den Herren den mächtigen König der Ehren
Praise thou the Lord, the omnipotent Monarch of glory (*tr.* J. H. Good), 683, ii., Lobe den Herren den mächtigen König der Ehren
Praise thy Saviour, Sion, praise Him (*tr.* Anon.), 663, i., Lauda Sion Salvatorem
Praise to Christ with suppliant voices, 664, i., Laudes Christo redempti voce modulemur supplici
Praise to God, exceeding praise, 904, i., Praise to God, immortal praise
Praise to God, immortal praise, 114, i., Barbauld (*née* Aikin), Anna L.
Praise to God on high be given, 706, ii., Lyte, H. F.
Praise to God, the great Creator, 1119, i., Taylor, John
Praise to God, unceasing praise, 904, i., Praise to God, immortal praise
Praise to God Who reigns above, 136, i., Benson, R. M.
Praise to Jehovah! the Almighty King of creation (*tr.* Miss Borthwick), 683, i., Lobe den Herren den mächtigen König der Ehren
Praise to Jesus, Lord and God, 109, i., Ball, W.
Praise to Jesus! Praise to God, 109, i., Ball, W.
Praise to our God, Whose bounteous hand, 327, ii., Ellerton, J.
Praise to our heavenly Father, God, 315, ii., Duffield, G.
Praise to our Lord and Saviour dear (*tr.* Plumptre), 664, ii., Laudes Salvatori voce modulemur supplici
Praise to the Father, the glorious King of creation, 683, ii., Lobe den Herren den mächtigen König der Ehren
Praise to the Holiest in the height, 803, i., Newman, J. H.
Praise to the Lord! He is King over all the creation (*tr.* Porter), 683, ii., Lobe den Herren den mächtigen König der Ehren
Praise to the Lord! the Almighty, the King of creation (*tr.* Winkworth), 683, ii., Lobe den Herren den mächtigen König der Ehren
Praise to the Lord, the Omnipotent King of creation! (*tr.* Stryker), 683, ii., Lobe den Herren den mächtigen König der Ehren
Praise to the Paschal Victim bring, 1224, i., Victimae Paschali
Praise to the Saviour, the glory of the saints (*tr.* Rodwell), 8, i., Abyssinian hymnody
Praise to Thee, O Lord, most holy (*tr.* Mrs. Chester), 737, ii., Mirabilis Deus in sanctis
Praise to Thee, thou great Creator, 373, ii., Fawcett, J.
Praise to Thee, Whose hosts have watched us, 882, ii., Parr, Harriet
Praise to Thy Name, eternal God, 306, i., Doddridge, P.
Praise waits in Zion, Lord, for Thee, 1063, i., Smith, Sir J. E.
Praise waits in Zion, Lord, for Thee, There shall our vows be paid, 1240, ii., Watts, I.
Praise we Him to Whose kind favour, 615, i., Kelly, T.
Praise we the Lord this day, 673, i., Let us praise God this day
Praise we those ministers celestial (*tr.* Caswall), 274, ii., Custodes hominum psallimus angelos
Praise ye Jehovah, all ye men who fear Him (*tr.* J. Kelly), 411, i., Gerhardt, P.
Praise ye Jehovah, praise the Lord most holy, 202, i., Campbell (*née* Malcolm), Margaret, Lady Cockburn
Praise ye Jehovah, shout and sing (Ps. 148, Beaumont), 922, ii., Psalters, English
Praise ye Jehovah! with anthems of praise come before Him, 683, i., Lobe den Herren den mächtigen König der Ehren
Praise ye the Lord, again, again, 892, i., Peters (*née* Bowly), Mary
Praise ye the Lord, all nations, 622, ii., Kennedy, B. H.
Praise ye the Lord, exalt His Name, 1240, ii., Watts, I.
Praise ye the Lord, for good is He, 622, ii., Kennedy, B. H.
Praise ye the Lord, for He is good, His mercies last alway (Ps. cvi., Norton), 866, i., Old Version
Praise ye the Lord, for He is good, For His mercy endureth for ever (Ps. cxxxvi., Norton), 866, i., Old Version
Praise ye the Lord, for it is good Unto our God to sing (Ps. cxlvii., Norton), 866, i., Old Version
Praise ye the Lord, for very good, 622, ii., Kennedy, B. H.
Praise ye the Lord from heaven (Ps. 148, Keble), 613, ii., Keble, J.; 921, ii., Psalters, English
Praise ye the Lord, His servants, raise, 706, ii., Lyte, H. F.
Praise ye the Lord in joyful choir, 1237, i., Watts, I.
Praise ye the Lord, let praise employ, 1090, i., Steele, Anne
Praise ye the Lord, my heart shall join, 1240, ii., Watts, I.
Praise ye the Lord on every height, 510, i., Hemans (*née* Browne), Felicia D.
Praise ye the Lord; our God to praise (Ps. cxl.), 800, ii., New Version
Praise ye the Lord, the eternal King, 1105, i., Swain, J.
Praise ye the Lord, 'tis good to raise, 1240, ii., Watts, I.
Praise ye the Lord with joyful tongue (Watts), 905, i., Praise ye the Lord! immortal choir; 1237, i., Watts, I.
Praise ye the Lord, ye Christians! yea (*tr.* Cronenwett), 514, i., Herman, N.
Praise your Redeemer, praise His Name, 1105, i., Swain, J.
Praised be the Lord, my Rock of might, 622, ii., Kennedy, B. H.
Praised be Thou, O Jesus Christ (*tr.* Macdonald), 409, i., Gelobet seist du Jesu Christ
Praises to Him Whose love has given, 905, ii., Praises to Him Who built the hills
Praises we're bringing to Jesus, Almighty and Royal (*tr.* Stryker), 683, ii., Lobe den Herren den mächtigen König der Ehren
Pray, always pray, the Holy Spirit pleads, 888, i., Peace, perfect peace, in this dark world of sin

Pray, Christian, pray, thy Father God will heed thee, 468, ii., Gregory, J. G.
Pray thus, when ye do pray, therefore:—Our Father which in heaven art, 697, ii., Lord's (The) Prayer
Pray without ceasing, pray, 1066, i., Soldiers of Christ, arise, And put your armour on
Prayer can mercy's door unlock, 1183, i., Toplady, A. M.
Prayer is appointed to convey, 493, ii., Hart, J.
Prayer is the Christian's vital breath, 907, ii., Prayer is the soul's sincere desire
Prayer is the contrite sinner's voice, 907, ii., Prayer is the soul's sincere desire
Prayer is the soul's sincere desire (Montgomery), 86, ii., Ask, and ye surely shall receive; 422, i., Gill, T. H.; 694, ii., Lord, teach us how to pray aright; 764, ii., Montgomery, J.; 1169, ii., Thou God art a consuming fire; 1267, i., What shall we ask of God in prayer?
Prayer is the spirit of our God, 907, i., Prayer is the breath of God in man
Prayer is to God the soul's sure way, 493, ii., Hart, J.
Prayer was appointed to convey, 493, ii., Hart, J.
Praying by the river side, 706, ii., Lynch, T. T.
Praying soul, dismiss thy fear, 571, ii., Irons, J.
Prayse thou the Lorde, Hierusalem (Coverdale), 443, i., Goostly Psalmes and Spiritualle Songes
Precamur Patrem, 642, i., Latin hymnody
Precious Bible, what a store, 571, i., Irons, J.
Precious is the Name of Jesus, 623, i., Kent, J.
Precious Jesus, here are we (*tr.* in the Brit. Herald), 238, i., Clausnitzer, T.
Precious Jesus! Thy returning (*tr.* in the Brit. Herald), 675, ii., Liebster Jesu! du wirst kommen
Precious, precious blood of Jesus, 497, ii., Havergal, Frances R.
Precious volume, what thou doest, 615, ii., Kelly, T.
Predestinate of God most high, 1088, ii., Statuta decreto Dei
Prepare a new song Jehovah to praise, 442, i., Goode, W.
Prepare a thankful song, 804, i., Newton, J.
Prepare me now my narrow bed, 80, i., Arndt, E. M.
Prepare your lamps, stand ready, 665, ii., Laurenti, L.
Preserve me, Lord, from crafty foes (Ps. cxl.), 801, i., New Version
Preserve me, Lord, in time of need, 1240, ii., Watts, I.
Preserve us, Lord, and grant that we (*tr.* Hunt), 353, ii., Erhalt uns, Herr, bei deinem Wort
Preserve us Lorde by Thy deare worde (Wisdom), 345, i., English hymnody; 353, i., Erhalt uns, Herr, bei deinem Wort; 859, ii., 862, i., 863, ii., Old Version
Press on! press on! a glorious throng, 1204, i., (Van Alstyne (*née* Crosby), Frances J.
Press on, press on, ye sons of light, 406, i., Gaskell, W.
Primo Deus coeli globum, 125, i., Bede
Primo die quo Trinitas, 912, ii., Primo dierum omnium
Primo dierum omnium, 470, i., Gregory the Great; 644, ii., Latin hymnody
Prince of all power, high God and true (*tr.* Blew), 953, ii., Rector potens, verax Deus
Prince of life, enthroned in glory, 431, ii., Goadby, T.
Prince of martyrs! thou whose name, 846, ii., O qui tuo, dux martyrum
Prince of martyrs! whose own name (*tr.* Anon., *alt.*), 846, ii., O qui tuo, dux martyrum
Prince of Peace! how rich our treasure (*tr.* Miss Burlingham), 150, i., Blick aus diesem Erdenthale
Prince of Peace! Thy Name confessing (*tr.* Miss Burlingham), 1016, i., Schöner, J. G.
Prince of universal peace, 1264, i., Wesley family, The
Princes of the court on high (*tr.* Chambers, *alt.*), 240, ii., Coelestis aulae principes
Prisoners of Hope, arise, 1263, i., Wesley family, The
Prisoners of hope, be strong, be bold, 1261, ii., Wesley family, The
Prisoners of hope, lift up your heads, 1261, ii., Wesley family, The
Prisoners of sin and Satan too, 536, i., Hoskins, J.
Priusquam Deus altos montes, 352, i., Ere God had built the mountains
Pro fidei meritis, 968, i., Robert II. of France
Pro grege Pastores vigilabant nocte silenti (*tr.* C. Wordsworth), 1275, ii., While shepherds watched their flocks by night
Proceeding forth, the Word supernal, 1218, ii., Verbum Supernum prodiens Nec Patris linquens
Proclaim inimitable love, 1241, i., Watts, I.
Proclaim, saith Christ, my wondrous grace, 803, i., Newton, James
Proclaim the lofty praise, 609, i., Judson (*née* Hull), Sarah
Prodigi vitae, cruore, 1081, i., Sponsa Christi quae per orbem
Profitentes Trinitatem, 1043, ii., Sequences
Prome vocem, 652, i., Latin hymnody
Promised home of peace and love (Coelestis urbs, Jerusalem), 1200, ii., Urbs beata, Hierusalem
Prompta mente Trinitati canamus individuae, 815, i., Notker
Prompto gentes animo, 649, ii., 652, i., Latin hymnody
Prono volutus impetu, 635, ii., Labente jam solis rotâ
Prophetic era! blissful day! 1089, i., Steane, E.
Propitious Light of holy glory (*tr.* Chatfield), 894, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Prostrate, dear Jesus, at Thy feet, 1092, i., Stennett, S.
Prostrate fell the Lord of all things, 790, i., Neale, J. M.
Prostrate I adore Thee (*tr.* Anon.), 23, i., Adoro Te devote, latens Deitas
Prostrate I adore Thee, Deity unseen, 23, i., Adoro Te devote, latens Deitas
Prostrate in the dust before Him, 805, i., Nicholson, H. L.
Prostrate, with eyes of faith I see, 1265, ii., Wesley family, The
Protect me from my cruel foes (Ps. xvi.), 800, i., New Version
Protected by the Almighty hand (*tr.* Chandler), 383, i., Forti tegente brachio
Protomartyr Domini Stephane nos pius audi, 815, i., Notker
Proud Babylon yet waits her doom, 1227, i., Vokes (*née*), Mrs.
Proudly in his [*the*] *hall of judgment*, 763, i., Monsell, J. S. B.
Psallat altitudo coeli, 276, ii., Da puer plectrum, choreis ut canam fidelibus
Psallat chorus corde mundo (Adam of St. Victor, *alt.*), 250, ii., Come, pure hearts, in sweetest measures
Psallat Ecclesia mater illibata, et virgo, 648, i., Latin hymnody; 812, ii., 814, i., Notker
Psallunt nascentis angeli (*tr.* Beresford-Hope), 488, i., Hark, the herald angels sing
Publici fontes salutis, 1190, ii., Uncta Crux Dei cruore
Puer natus in Bethlehem, 1217, i., Verbum caro factum est, Ex virgine Maria
Pugnate, Christi milites, 240, ii., Coelestis O Jerusalem
Pulchra tota, sine nota cujuscumque maculae, 1202, i., Ut jucundas cervus undas aestuans desiderat
Pulchrius in Judae campis crepitante susurro (*tr.* Bingham), 362, ii., Fair waved the golden corn
Pure baptismal Fire divine, 1265, ii., Wesley family, The
Pure Essence! Spotless Fount of Light (*tr.* Miss Winkworth), 396, ii., Freylinghausen, J. A.
Pure Light of Light, eternal Day (*tr.* Caswall), 261, ii., Consors Paterni luminis
Pure religion, Christian love, 234, ii., Clapham, J. P.
Pure spirit, O where art thou now, 114, i., Barbauld (*née* Aikin), Anna L.; 1107, ii., Sweet is the scene when virtue dies
Purge away the former leaven (*tr.* Wrangham), 1306, ii., Zyma vetus expurgetur
Purge out the leaven old of sin (*tr.* Plumptre), 1306, ii., Zyma vetus expurgetur
Purge the old leaven all away (*tr.* D. T. Morgan), 1306, ii., Zyma vetus expurgetur
Purge the old leaven out that we (*tr.* C. B. Pearson), 1306, ii., Zyma vetus expurgetur
Purge we out the ancient leaven (*tr.* Neale), 1306, i., Zyma vetus expurgetur
Put far from us, O Lord, we pray, 1299, i., Yonge (*née* Bargus), Frances M.
Put me not to rebuke, O Lord (Ps. xxxviii., Hopkins), 865, ii., Old Version
Put not on me, O Lord, this work divine, 1105, i., Sutton, H. S.
Put off thy shoes, 'tis holy ground, 713, ii., Mant, R.
Put thou thy trust in God, 126, i., Befiehl du deine Wege

Quae Stella sole pulchrior, 652, i., Latin hymnody
Quae te pro populi, 652, i., Latin hymnody
Quaeso anima fidelis, 295, ii., Dies irae, dies illa
Quaesumus, auctor omnium, 94, ii., Aurora lucis rutilat
Quam despectus, quam dejectus, 163, i., Bonaventura; 953, i., Recordare sanctae crucis
Quam dilecta tabernacula, 649, i., Latin hymnody
Quam dulce, quam mellifluum (*tr.* Bingham), 539, ii., How sweet the name of Jesus sounds
Quam mira sunt Deus, tua portenta, 815, i., Notker
Quando, admirandum Crucem (*tr.* Bingham), 1270, i., When I survey the wondrous Cross
Quando genua flectentes (*tr.* Bingham), 997, i., Saviour, when in dust to Thee

Quando natus es, **73**, i., Antiphon
Quantum hamum caritas tibi praesentavit, **163**, i., Bonaventura
Que chantez-vous, petits oiseaux? (Pellegrin), **393**, i., French hymnody
Que ne puis je, O mon Dieu, Dieu de ma delivrance? (A. Monod), **392**, ii., French hymnody
Queen of heaven, now rejoice (*tr.* Wallace), **954**, ii., Regina coeli laetare
Quem aethera et terra atque mare, **815**, i., Notker
Quem stella natum fulgida, **646**, i., Latin hymnody
Quem terra, pontus, aethera, **408**, ii., Gelobet seist du Jesu Christ; **650**, ii., Latin hymnody
Quem terra, pontus, sidera, **944**, i., Quem terra, pontus, aethera
Quench the flames of our debate, **910**, i., Primers
Questions and doubts be heard no more, **1241**, i., Watts, I.
Quhat is the caus, O God omnipotent (*tr.* G. & G. Ballates), **629**, i., Knöpken, A.
Quhen fra Egypt departit Israell, **470**, i., Greitter, M.
Qui benedici cupitis, huc festini currite, **815**, i., Notker
Qui Ecclesiam instauravit (*tr.* G. Faussett), **1147**, i., The Church's one Foundation
Qui haec audis, ingemisce, **953**, i., Recordare sanctae crucis
Qui jacuisti mortuus, **232**, ii., Christum ducem, Qui per crucem
Qui pretium nostrae vitam dedit; ante supremum, **874**, ii., Our blest Redeemer, ere He breathed
Qui procedis ab utroque, **649**, i., Latin hymnody; **1212**, ii., Veni Sancte Spiritus, Et emitte coelitus
Qui sedes Domine super Cherubim, excita potentiam tuam et veni, **945**, ii., Qui regis sceptra forti dextra solus cuncta
Qui te gustant, esuriunt, **587**, i., Jesu dulcis memoria
Qui te revelas gentibus, Jesu, tibi sit gloria (in the Paris Brev., 1736), **309**, i., Doxologies
Qui natus es de Virgine, Jesu, tibi sit gloria (in the Paris Brev., 1736), **309**, i., Doxologies
Qui pastor aeternus gregem, **958**, i., Rex aeterne Domine
Qui pressura, **232**, ii., Christum ducem, Qui per crucem
Qui pretium nostrae vitam dedit; ante supremum, **874**, ii., Our blest Redeemer, ere He breathed
Qui procedis ab utroque, **649**, i., Latin hymnody; **1212**, ii., Veni Sancte Spiritus, Et emitte coelitus
Qui sedes Domine super Cherubim, excita potentiam tuam et veni, **945**, ii., Qui regis sceptra forti dextra solus cuncta
Qui te gustant, esuriunt, **587**, i., Jesu dulcis memoria
Qui te revelas gentibus, Jesu, tibi sit gloria (in the Paris Brev., 1736), **309**, i., Doxologies
Quibus modis nos excitas, **943**, i., Quam nos potenter allicis
Quicken, Lord, Thy Church and me, **446**, i., Gough, B.
Quickened with our immortal Head, **1264**, i., Wesley family, The
Quicumque certum quaeritis, **1102**, ii., Summi Parentis Filio
Quicunque Christum quaeritis (Prudentius), **5**, ii., A solis ortûs cardine Et usque terrae limitem
Quid obstupendum cernimus, **1041**, ii., Sensus quis horror percutit
Quid sint cohortes lucidae (*tr.* Bingham), **1266**, ii., What are these in bright array?
Quid tu virgo mater ploras, **814**, i., Notker
Quidquid optatum famulo precanti (*tr.* Bingham), **1269**, ii., When I survey life's varied scene
Quiet from God! how blessed 'tis to keep, **1197**, i., Unitarian hymnody
Quietly rest the woods and dales (*tr.* Mrs. Findlater), **822**, ii., Nun ruhen alle Wälder
Qu'ils sont beaux sur les montagnes, **394**, i., French hymnody
Quire. See also *Choir*
Quire of the New Jerusalem (*tr.* Blew), **224**, ii., Chorus novae Hierusalem
Quis ore digno te canat, **947**, ii., Quis te canat mortalium
Quisquis valet numerare, **579**, ii., Jerusalem luminosa; **788**, i., Neale, J. M.
Quite alone and yet not lonely (*tr.* in the Morav. H. B., 1754), **684**, i., Lodenstein, J. van
Quo Christus invictus Leo, **224**, i., Chorus novae Hierusalem
Quod in ara cernitur, **650**, ii., Latin hymnody
Quod in coena Christus gessit, **662**, ii., Lauda Sion Salvatorem
Quod lex adumbravit vetus, **359**, ii., Ex more docti mystico
Quum. See also *Cum*
Quum circumcirca glomerantia nubila cernam (*tr.* Bingham), **1269**, i., When gathering clouds around I view
Quum supplicamus ad thronum Tuum, Deus, **696**, ii., Lord, when we bend before Thy throne

Ῥαβδος ἐκ τῆς ῥίζης, **232**, i., Χριστὸς γεννᾶται· δοξάσατε
Radujme se vzdy spolecne, **395**, ii., Freuen wir uns all in ein
Rain down, ye heavens, eternal bliss (Ῥανάτωσαν ἡμῖν ἄνωθεν, *tr.* Neale), **68**, i., Ἀνέστης τριήμερος
Raise high in joyful acclamation (*tr.* Miss Cox, *alt.*), **1016**, i., Schöner, J. G.
Raise high the notes of exultation (*tr.* Miss Cox), **1016**, i., Schöner, J. G.
Raise, raise thine eye a little way (*tr.* Neale), **90**, i., Attolle paullum lumina
Raise the psalm; let earth adoring (Ps. 96, Churton), **922**, i., Psalters, English
Raise the psalm to God all glorious (Ps. 98, Churton), **233**, ii., Churton, E.
Raise thee, my soul, fly up and run, **1238**, ii., Watts, I.
Raise up some warning voice, O Lord, **542**, ii., Hull, W. W.
Raise we our voices to the Lord of glory (*tr.* in the Ashbourne Coll.), **21**, ii., Adeste fideles
Raise your devotion, mortal tongues (Watts), **575**, ii., Jacobi, J. C.; **1246**, i., Wegelin, J.; **1305**, ii., Zwick, J.
Raise your voice and joyful sing, **1119**, i., Taylor, John
Raised between the earth and heaven, **1064**, ii., Smith, W. B.
Ῥανατωσαν ἡμῖν ἄνωθεν, **68**, i., Ἀνέστης τριήμερος
Rapid flows the stream of time, **949**, i., Raffles, T.
Rath, Kraft, und Held, und Wunderbar, **1303**, ii., Zinzendorf, N. L. von
Ray of the Eternal Sire Divine (*tr.* Blew), **227**, ii., Christe, qui lux es et dies
Reaper, behold the fields are ripe, **952**, i., Rawson, G.
Reaper, behold the fields are white, **952**, i., Rawson, G.
Rear the column, high and stately, **790**, i., Neale, J. M.
Receive Messiah gladly, **480**, ii., Hail to the Lord's Anointed
Reception giving to the King eternal, **954**, ii., Regnantem sempiterna per saecula susceptura
Recolamus Sacram Coenam, **649**, ii., Latin hymnody
Reconciliation's plan devising (Ἐκ νυκτός ορθρίζοντες, *tr.* Neale), **87**, ii., Ἄσωμεν πάντες λαοί
Recordare Sanctae Crucis, **163**, i., Bonaventura; **484**, ii., Harbaugh, H.; **649**, ii., Latin hymnody
Red o'er the forest peers the setting sun, **613**, i., Keble, J.
"Redeem the time," God only knows, **133**, ii., Bell, C. D.
Redeemed from guilt, redeemed from fears, **706**, ii., Lyte, H. F.
Redeemer blest of all who live (*tr.* Caswall), **593**, ii., Jesu Redemptor omnium, Perpes corona praesulum
Redeemer, ever blest, **902**, i., Powell, T. E.
Redeemer, Jesus, Life of man (Jesu Redemptor omnium Quem lucis, *tr.* Mant), **229**, i., Christe, Redemptor omnium Ex Patre
Redeemer, now Thy work is done (*tr.* Chandler), **872**, ii., Opus peregisti tuum
Redeemer of mankind, **1264**, i., Wesley family, The
Redeemer of the nations, come, Appear from out (*tr.* Littledale), **1212**, i., Veni Redemptor gentium
Redeemer of the nations, come, Appear Thou Son (*tr.* Chambers), **1212**, i., Veni Redemptor gentium
Redeemer of the nations, come, Display Thy (*tr.* Macgill), **1212**, ii., Veni Redemptor gentium
Redeemer of the nations, come, Pure offering (*tr.* Mrs. Charles), **1212**, i., Veni Redemptor gentium
Redeemer of the nations, come, Ransom of earth (*tr.* Miss Winkworth), **201**, ii., Campanus, J.
Redeemer of the nations, come, Show them a Virgin (*tr.* Thornton), **1212**, ii., Veni Redemptor gentium
Redeemer of the race of man (*tr.* Blew), **228**, ii., Christe, Redemptor omnium Ex Patre
Redeemer of the world, do Thou draw near, **1212**, ii., Veni Redemptor gentium
Redeemer of the world, we pray (*tr.* Littledale), **988**, i., Salvator mundi Domine
Redeemer, when Thy work is done (*tr.* W. L. Alexander), **872**, ii., Opus peregisti tuum
Redeemer, whither should I flee?, **1183**, i., Toplady, A. M.
Refreshed by sacred bread and wine, **804**, i., Newton, J.
Refreshed by the bread and wine, **804**, i., Newton, J.
Regard, O Lord, for I complain (Ps. lxi., Hopkins), **865**, ii., Old Version
Regardless now of things below (*tr.* J. Wesley), **160**, ii., Böhmer, Maria M.
Regina coeli, **51**, ii., Alma Redemptoris mater; **73**, i., Antiphon
Rehearse, my tongue, the glorious war, **880**, ii., Pange lingua gloriosi proelium certaminis
Reign in my heart, great God, **718**, ii., Mathams, W. J.
Reign, Jehovah, King supreme, **713**, ii., Mant, R.
Reiner Bräutgam meiner Seelen, **1304**, ii., Zinzendorf, N. L. von
Rejected and despised of men, **536**, ii., How few receive with cordial faith
Rejoice. See also *Rejoyce*

Rejoice, all ye believers (*tr.* Mrs. Findlater), **163**, ii., Borthwick, Jane; **665**, ii., Laurenti, L.
Rejoice, believer, in the Lord, **804**, i., Newton, J.
Rejoice, dear Christendom, to-day (*tr.* Miss Winkworth), **395**, i., Freu dich du werthe Christenheit
Rejoice evermore, With angels above, **1262**, ii., Wesley family, The
Rejoice for a brother deceased, **1262**, i., Wesley family, The
Rejoice in Earth's fair beauty, **1079**, i., Spitta, C. J. P.
Rejoice in the beautiful earth! For well may (*tr.* Miss Fry), **1079**, i., Spitta, C. J. P.
Rejoice in the beautiful earth For well she (*tr.* R. Massie), **1079**, i., Spitta, C. J. P.
Rejoice, my soul, God cares for thee (*tr.* Molther), **1234**, ii., Warum betrübst du dich, mein Herz
Rejoice, O Queen of heaven (*tr.* Newman), **954**, ii., Regina coeli laetare
Rejoice, our nature Christ assumes, **1212**, i., Veni Redemptor gentium
Rejoice, rejoice, believers (*tr.* Mrs. Findlater, *alt.*), **665**, ii., Laurenti, L.
Rejoice! rejoice! ye Christian bands (*tr.* Miss Fry), **821**, ii., Nun freut euch, lieben Christengemein
Rejoice, rejoice, ye Christians (*tr.* Miss Winkworth), **395**, ii., Freut euch ihr Christen
Rejoice, rejoice, ye saints, rejoice, **545**, i., Hurditch, C. R.
Rejoice, that rest is not far distant (*tr.* Miss Manington), **1010**, ii., Schlegel, J. A.
Rejoice, the Lord doth guide us, **1132**, i., Walther, J.
Rejoice the Lord is King (C. Wesley and John Taylor), **1119**, i., Taylor, John
Rejoice, the Saviour reigns, **984**, i., Ryland, J.
Rejoice, ye pure in heart, **897**, i., ii., Plumptre, E. H.
Rejoice, ye ransomed of the Lord (*tr.* Reynolds), **821**, ii., Nun freut euch, lieben Christengemein
Rejoice, ye righteous, **464**, i., Greek hymnody
Rejoice, ye righteous, in the Lord, **1240**, ii., Watts, I.
Rejoice, ye saints, in glad accord (*tr.* Littledale), **302**, i., Diterich, J. S.
Rejoice, ye saints, your fears be gone (*tr.* H. Mills), **302**, i., Diterich, J. S.
Rejoice, ye shining worlds on high, **1240**, ii., Watts, I.
Rejoice, ye sons of men, **540**, ii., How, W. W.
Rejoyce, chast Queen of angels, and apply (*tr.* Austin), **954**, ii., Regina coeli laetare
Rejoyce, thow Queen of heaven (*tr.* in the Primer, 1604), **954**, ii., Regina coeli laetare
Religion is the chief concern, **373**, ii., Fawcett, J.
Religion's hallowed ray (*tr.* Miss Fry, *alt.*), **1197**, ii., Uns strahlt das Licht der Ewigkeit
Remark, my soul, the narrow bounds, **306**, i., Doddridge, P.
Remark with awe the narrow bounds, **855**, ii., Remark, my soul, the narrow bounds
Remember David's troubles [*trouble*], *Lord* (Ps. cxxxii., Marckant), **886**, i., Old Version
Remember Him, for He is great, **794**, i., Neele, H.
Remember Jesus, God's dear Son, **474**, i., Günther, C.
Remember, Lord, our mortal state, **1240**, ii., Watts, I.
Remember, Lord, that Jesus bled, **1183**, i., Toplady, A. M.
Remember, Lord, the pious zeal, **1262**, i., Wesley family, The
Remember, Lord, Thy servants, **805**, i., Nicholson, H. L.
Remember me, my God! remember me (*tr.* Miss Borthwick), **1013**, ii., Schmolck, B.
Remember me, show forth My death, **1096**, i., Stone, S. J.
Remember, O Christ, **457**, i., Greek hymnody
Remember, O Creator, Lord (Memento, rerum Conditor), **229**, i., Christe, Redemptor omnium Ex Patre
Remember, O thou man, **437**, i., God save the King
Remember Thee! remember Christ!, **1232**, ii., **1233**, i., Wardlaw, R.
Remember, thou who lov'st the Lord (Cultor Dei memento), **19**, ii., Ades Pater supreme
Remember thy Creator, While youth's fair spring is bright, **1063**, ii., Smith, S. F.
Remember thy Creator, **1097**, ii., Stowell, T. A.
Remember thy Creator now, **198**, i., Burton, J., jun.
Reminiscere, **73**, ii., Antiphon
Remove from us, O faithful God (*tr.* Jacobi), **92**, ii., Aufer immensam, Deus, aufer iram
Repeat the story o'er and o'er, **150**, ii., Bliss, P.
Repent, the Voice celestial cries, **306**, i., Doddridge, P.
Rerum Creator optime, **910**, i., Primers
Rescue the perishing, care for the dying (Mrs. Van Alstyne), **304**, ii., Doane, W. H.; **1204**, i., Van Alstyne (*née* Crosby), Frances J.
Resolved to watch o'er all my ways (Ps. xxxix.), **800**, i., New Version
Resound, my tongue, the mystery resound (*tr.* French), **879**, i., Pange lingua gloriosi corporis mysterium
Rest for my soul I long to find, **1261**, ii., Wesley family, The
Rest for the toiling hand, **161**, ii., Bonar, H.; **674**, i., Lie down, frail body, here
Rest in the Lord; from harps above, **142**, i., Bickersteth, E. H.
Rest in the Lord, Oh words of love, **133**, ii., Bell, C. D.
Rest is not quitting The busy career (J. S. Dwight), **441**, ii., Goethe, J. W. von
Rest of the saints above, **279**, ii., Darby, J. N.
Rest of the weary, joy of the sad, **763**, i., Monsell, J. S. B.
Rest of the weary! Thou, **388**, i., Franck, S.
Rest remaineth, O how sweet, **532**, ii., Hood, E. P.
Rest, rest, rest, brother rest, **952**, i., Rankin, J. E.
Rest, weary soul: The penalty is borne, the ransom paid, **163**, ii., Borthwick, Jane; **957**, i., Rest weary heart: The penalty is borne, the ransom paid
Resting from his work to-day, **984**, i., Sabbath of the saints of old
Restore us to Thine house of prayer, **1294**, ii., Wordsworth, C.
Retake thy own possession (*tr.* Jacobi, 1725), **1300**, ii., Zeuch ein zu deinen Thoren
Retake thy own possession, Thou glorious Guest of hearts, **1300**, ii., Zeuch ein zu deinen Thoren
Rett, o Herr Jesu, rett dein Ehr, **505**, i., Heermann, J.
Return again! return again! **1077**, ii., Spitta, C. J. P.
Return and come to God, **304**, i., Doane, G. W.
Return, my roving heart, return, **306**, i., Doddridge, P.
Return, my soul, unto thy rest, **764**, ii., Montgomery, J.
Return, my wandering soul, return And seek an injured, **857**, ii., Return, O wanderer, return
Return, O God of love, return, **1240**, ii., Watts, I.
Return, O wanderer, return, **243**, ii., Collyer, W. B.
Return, O wanderer, to thy home, **494**, ii., Hastings, T.
Return, once more return, O wanderer, **761**, ii., Moir, D. M.
Return, return! Poor long-lost wanderer home (*tr.* Miss Borthwick), **1077**, ii., Spitta, C. J. P.
Return, return, thou lost one, **1077**, ii., Spitta, C. J. P.
Reverently we worship Thee, **514**, ii., Hernaman (*née* Ibotson), Claudia F.
Revive Thy work, O Lord, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
Rex Christe factor omnium (Gregory the Great), **470**, i., Gregory the Great; **877**, ii., Palmer, R.
Rex est Dominus! Laetantes (*tr.* Bingham), **955**, ii., Rejoice, the Lord is King
Rex eterne Domine, Rerum, **647**, i., Latin hymnody
Rex Jesu potentissime, **1103**, i., Summi Regis potentia
Rex omnipotens die hodierna, **967**, ii., Robert II. of France
Rex regum, Deus noster colende, **814**, i., Notker
Rex, Rex amoris, ut Pastoris (*tr.* J. P. M.), **1153**, i., The King of love my Shepherd is
Rex sempiterne coelitum, **958**, i., Rex aeterne Domine
Rex sempiterne Domine, **958**, i., Rex aeterne Domine
Rhyfedd fawr gariad Mab Duw at y byd (Prichard), **1249**, ii., Welsh hymnody
Rhyfedd na buasun 'nawr, **674**, i., Lewis, G.
Rich are the joys of solitude, **954**, i., Reed, A.
Riches and regal throne, for Christ's dear sake (*tr.* Caswall), **870**, ii., Opes decusque regium reliqueras
Riches unsearchable In Jesus' love we know, **1262**, ii., Wesley family, The
Richly, O richly have I been, **402**, ii., Furness, W. H.
Ride on, ride on in majesty, **737**, i., Milman, H. H.
Right onward, O speed it? Wherever the blood, **1277**, ii., Whittier, J. G.
Righteous God, Whose vengeful phials, **1263**, ii., Wesley family, The
Rightful prince of martyrs thou (*tr.* Anon.), **846**, ii., O qui tuo, dux martyrum
Ring again, ye starry chime, **1099**, i., Stryker, M. W.
Ring joyously, ye solemn bells, **601**, i., Jesus, my Lord, my God, my all! How can I love Thee
Ring out, ye crystal spheres, **1165**, i., This is the month, and this the happy morn
Ring the bells of heaven, there is joy to-day, **274**, i., Cushing, W. O.
Ringe recht, wenn Gottes Gnade, **1286**, ii., Winckler, J. J.
Rise again! yes, rise again wilt thou (*tr.* Miss Winkworth), **93**, i., Auferstehn, ja auferstehn wirst du
Rise again! yes, thou shalt rise again, my dust, **92**, ii., Auferstehn, ja auferstehn wirst du
Rise and shine through every nation, **1138**, i., Temperance hymnody
Rise, Christian soldiers, rise, **1066**, i., Soldiers of Christ, arise, And put your armour on

Rise crowned with light, imperial Salem rise, 901, i., Pope, A.
Rise, exalt our Head and King (*tr.* Molther, *alt.*), 506, ii., Held, M. G.
Rise, exalt the Majesty (*tr.* Molther), 506, ii., Held, M. G.
Rise, follow Me! our Master saith (*tr.* Miss Winkworth), 737, ii., Mir nach, spricht Christus, unser Held
Rise, for the day is passing, 913, ii., Procter, Adelaide A.
Rise, glorious Conqueror, rise (Bridges), 181, ii., Bridges, M.; 975, ii., Roman Catholic hymnody
Rise, go forth to meet the Lamb, 1303, i., Zinzendorf, N. L. von
Rise, gracious God, and shine, 545, ii., Hurn, W.
Rise, great Redeemer, from Thy seat, 1241, i., Watts, I.
Rise, He calleth thee, arise, 705, ii., Lynch, T. T.
Rise heart! thy Lord arose With the first morning ray (Rawson), 952, i., Rawson, G.; 964, i., Rise, heart; thy Lord is risen. Sing His praise without delayes
Rise high, ye notes, a glad ovation, 1016, i., Schöner, J. G.
Rise, my soul, and stretch thy wings (Seagrave), 1036, i., Seagrave, R.; 1087, ii., Stanley, A. P.
Rise, my soul, and stretch thy wings (Stanley), 1087, ii., Stanley, A. P.
Rise, my soul, from slumber, leave the bed of death, 239, ii., Desere jam, anima. lectulum soporis
Rise, my soul, shake off all sadness (*tr.* Molther), 398, i., Fröhlich soll mein Herze springen
Rise, my soul, thy God directs thee, 279, ii., Darby, J.
Rise, my soul, thy vigil keep (*tr.* Miss Dunn), 822, ii., Nun ruhen alle Wälder
Rise, my soul, to watch and pray (*tr.* Miss Winkworth), 397, i., Freystein, J. B.
Rise, my soul, with ardour rise, 367, i., Father, God, Who seest in me
Rise, my soul! with joy and gladness, 1003, ii., Schade, J. C.
Rise O British Nation, Hasten now to pay, 968, ii., Roberts (*née* Blakeney), Martha S.
Rise, O my soul, pursue the path, 793, ii., Needham, J.
Rise, O Salem, rise and shine, 966, i., Rist, J.
Rise, rise, my soul, and leave the ground, 1238, ii., Watts, I.
Rise, royal Sion, rise and sing (*tr.* Crashaw), 663, ii., Lauda Sion Salvatorem
Rise, Sun of glory, shine revealed, 272, ii., Cruttenden, R.
Rise thou shalt, yes rise (*tr.* Stallybrass), 92, ii., Auferstehn, ja auferstehn wirst du
Rise up, all ye believers, 665, ii., Laurenti, L.
Rise, ye children of salvation, 363, ii., Falckner, J.
Rise, ye Christians, join in singing (*tr.* Frothingham, *alt.*), 82, ii., Arnschwanger, J. C.
Risen Jesu, Thee we greet (V. Hutton), 678, ii., Litanies
Risen Lord, enthroned on high, 678, ii., Litanies
Risen Lord, Thou hast received, 1081, ii., Spurgeon, C. H.
Riseth now the star of day, 578, i., Jam lucis orto sidere
Rising at midnight, one and all awaking (*tr.* Copeland), 809, i., Nocte surgentes vigilemus omnes
Rising ere day-break, let us all be watchful (*tr.* Hewett), 809, i., Nocte surgentes vigilemus omnes
Rising on the one Foundation, 571, ii., Irons, J.
Robbed, bruised, and dying, once I lay, 1099, i., Stryker, M. W.
Rock of Ages, cleft for me (Toplady), 264, i., Cotterill, T.; 488, i., Hark the herald angels sing; 742, ii., 749, ii., 752, ii., Missions; 764, ii., Montgomery, J.; 1182, ii., Toplady, A. M.; 1270, i., When I survey the wondrous Cross
Rocked in the cradle of the deep, 1281, i., Willard (*née* Hart), Emma C.
Rod of the Root of Jesse (Ῥάβδος ἐκ τῆς ῥίζης, *tr.* Littledale), 232, i., Χριστὸς γεννᾶται· δοξάσατε
Rod of the Root of Jesse (Ῥάβδος ἐκ τῆς ῥίζης, *tr.* Neale), 232, ii., Χριστὸς γεννᾶται· δοξασάτε
Roi des anges, nos louanges (Vinet), 392, ii., French hymnody
Roll on, thou mighty ocean, 322, i., Edmeston, J.
Roll on, ye stars, exult in youthful prime, 1195, ii., Unitarian hymnody
Romana Quirinus stirpe procreatus, 815, i., Notker
Room for the proud! ye sons of clay, 504, i., Heber, R.
Room for the wanderer, room, 307, ii., Doudney, Sarah
Rorando coeli defluant, 201, i., Campanus, J.
Rose, The (How fair is the rose! what a beautiful flower, Watts), 221, i., Children's hymns
Round roll the weeks our hearts to greet (*tr.* Blew), 120, ii., Beata nobis gaudia Anni reduxit orbita
Round the Lord in glory seated, 182, i., Bright the vision that delighted; 713, ii., Mant, R.
Round the Sacred City gather, 1096, i., Stone, S. J.
Round the Temperance standard rally, 1138, i., Temperance hymnody
Round their planets roll the moons (*tr.* Miss Winkworth), 626, ii., Klopstock, F. G.
Rouse thyself, my Soul, and dwell, 1003, ii., Schade, J. C.
Rouse thyself my soul and gather (*tr.* Jacobi), 1254, ii., Werde munter, mein Gemüthe, Und ihr Sinnen geht herfür
Rouse thyself, my Soul, endeavour (*tr.* in Lyra David.), 395, ii., Freu dich sehr, o meine Seele
Rouse up, my heart! the night is o'er (*tr.* Buckoll), 665, ii., Laurenti, L.
Royal day that chasest gloom (*tr.* Neale), 295, i., Dies est laetitiae In ortu regali
Rubum quem viderat Moyses, 73, i., Antiphon
Ruhe ist das beste Gut, 417, i., German hymnody
Ruht aus von eurer Mühe, 1303, ii., Zinzendorf, N. L. von
Rule Thou my portion, Lord, my skill (*tr.* H. Mills), 407, ii., Gellert, C. F.
Ruler and Lord, draw nigh, draw nigh (*tr.* Cooke), 74, i., Antiphon
Ruler of ages, Christ, vouchsafe to bow Thine ear, 71, i., Annue Christe saeculorum Domine
Ruler of Israel, Lord of might, 74, i., Antiphon
Ruler of the ages, Christ, we now implore Thee, 71, i., Annue Christe saeculorum Domine
Ruler of the day and night, 988, i., Salvator mundi Domine
Ruler of the dread immense (*tr.* Caswall), 26, i., Aeterne Rector siderum
Ruler of the dread immense (Te splendor et virtus Patris, *tr.* J. F. Thrupp), 1177, i., Tibi Christe, splendor Patris
Ruler of the hosts of light (*tr.* Chandler), 1104, i., Supreme Rector coelitum
Ruler of Worlds, display Thy power, 1296, ii., Ye Christian heroes, go, proclaim
Ruler omnipotent, Whose might (*tr.* Doubleday), 953, ii., Rector potens, verax Deus
Rulers of Sodom! hear the voice, 1034, i., Scottish translations and paraphrases
Run, Shepherds, run where Bethlehem blest appears (W. Drummond), 210, ii., Carols
Rund um mich her ist nichts als Freude, 1010, ii., Schlegel, J. A.
Rupes aevum fissa quondam (*tr.* Macgill), 972, i., Rock of ages, cleft for me
Rupes saeculorum te (*tr.* Rand), 972, i., Rock of ages, cleft for me
Rüstet euch, ihr Christenleute, 76, ii., Arends, W. E.

Sabbath of the saints of old, 1279, ii., Whytehead, T.
Sacerdotem Christi Martinum, 649, i., Latin hymnody; 814, i., Notker
Sacratum Domini domum (*tr.* Bingham), 1181, i., To Thy temple I repair
Sacred city by the river, 979, i., Round the sacred city gather
Sacred Heart of Jesus, pour (Monsell), 678, ii., Litanies
Sacrifice ye praises meet, 1223, ii., Victimae Paschali
Sacrifices of thanksgiving, 1223, ii., Victimae Paschali
Sacris solemniis juncta sint gaudia (Thomas of Aquino), 22, ii., Adoro Te devote, latens Deitas; 650, i., Latin hymnody; 1167, ii., Thomas of Aquino
Sad Autumn's moan returneth, 35, i., Alberti, H.
Sad the eleven apostles sate (Tristes erant apostoli, *tr.* Hort), 95, i., Aurora lucis rutilat
Sad with longing, sick with fears, 798, ii., Neunhertz, J.
Saeculorum, pro me fissa (*tr.* Hodges), 972, i., Rock of ages, cleft for me
Safe across the waters, 162, i., Bonar, H.
Safe home, safe home in port (Neale), 465, ii., 466, i., Greek hymnody; 632, ii., Κόπον τε καὶ κάματον; 834, i., O happy band of pilgrims
Safe in the arms of Jesus, 304, ii., Doane, W. H.; 1204, ii., Alstyne (*née* Crosby), Frances J.
Safe in the fiery furnace, 1262, i., Wesley family, The
Safe on thy paternal breast, 1079, i., Spitta, C. J. P.
Sagt was hat die weite Welt, 405, i., Garve, C. B.
Saif us, gude Lord, and succour send, 10, i., Ach Gott vom Himmel, sieh darein
Sailing o'er life's changeful ocean, 1097, i., Stowell, H.
Sailing on the ocean, 718, ii., Mathams, W. J.
Saint Mark goes forth to Afric's strand, 216, ii., Chamberlain, T.
Saint of God, beloved Stephen (*tr.* Blew), 992, ii., Sancte Dei pretiose, protomartyr Stephane
Saint of God, elect and precious, 992, ii., Sancte Dei pretiose, protomartyr Stephane
Saint of the Sacred Heart, 362, i., Faber, F. W.

Saints, at your heavenly Father's word, **1238**, ii., Watts, I.
Saints die, and we should gently weep, **722**, ii., Medley, S.
Saints exalted high in glory, **403**, i., Gabb, J.
Saints in glory, we together, **16**, i., Adams, N.
Saints, in highest realms of glory, **987**, i., Saints, exalted high in glory
Saints of God, whom faith united, **790**, i., Neale, J. M.
Saints the glorious Mother greeting (*tr.* Chambers), **376**, i., Festum matris gloriosae
Saints whom in heaven one glory doth await (*tr.* Pott), **241**, ii., Coelo quos eadem gloria consecrat
Saints with pious zeal attending, **1119**, i., Taylor, John
Salb' uns mit deiner Liebe (Anon.), **82**, i., Arnold, G.
Salem is shouting with her children (*tr.* Mrs. Charles), **1113**, ii., Syriac hymnody
Salt of the earth, ye virtuous few, **114**, i., Barbauld (*née* Aikin), Anna L.
Salus, Salus, O vox laeta (*tr.* Bingham), **988**, i., Salvation, O the joyful sound
Salutis aeternae dator, **376**, i., Festiva saeclis colitur
Salutis humanae Sator, **592**, ii., **593**, i., Jesu nostra redemptio, Amor et desiderium; **911**, i., Primers
Salva nos, Domine, vigilantes, **440**, i., God that madest earth and heaven
Salvation by grace, how charming the song, **623**, ii., Kent, J.
Salvation hath come down to us, **1074**, ii., Speratus, P.
Salvation is a boon, **1076**, ii., Spitta, C. J. P.
Salvation is for ever nigh, **1240**, ii., Watts, I.
Salvation is of God alone, **615**, ii., Kelly, T.
Salvation, Lord, is Thine, **734**, i., Midlane, A.
Salvation, O melodious sound, **306**, i., Doddridge, P.
Salvation to our God, **892**, i., Peters (*née* Bowly), Mary
Salvation, what a glorious plan, **804**, i., Newton, J.
Salvation! What a precious word, **734**, ii., Midlane, A.
Salvation's healing Spring! to Thee (*tr.* Buckoll), **189**, i., Brunn alles Heils, dich ehren wir
Salvation's song be given, **545**, i., Hurditch, C. R.
Salvation's Sun, the inward gloom, **576**, i., Jam Christe sol justitiae
Salvator mundi Domine, **208**, ii., Carols; **621**, ii., Ken, T.; **910**, i., Primers; **936**, ii., Public School hymn-books
Salve arca foederis, **989**, i., Salve mundi Domina
Salve Caput cruentatum (St. Bernard), **39**, i., Alexander, J. W.; **393**, ii., French hymnody; **413**, ii., German hymnody; **835**, i., O Haupt voll Blut und Wunden; **989**, ii., **990**, i., Salve mundi salutare
Salve, crux beata, salve (Petersen), **445**, i., Gotter, L. A.; **892**, ii., Petersen, J. W.
Salve Crux sancta, Salve mundi gloria, **650**, i., Latin hymnody
Salve festa dies toto venerabilis aevo Qua Deus de coelo gratia fulsit humo, **989**, i., Salve festa dies
Salve festa dies toto venerabilis aevo Qua Deus ecclesiam dicat honore suam, **989**, i., Salve festa dies
Salve festa dies toto venerabilis aevo Qua Deus in coelum scandit et astra tenet, **988**, ii., Salve festa dies
Salve festa dies toto venerabilis aevo, Qua Deus infernum vicit et astra tenet (Fortunatus), **644**, i., Latin hymnody; **988**, ii., Salve festa dies; **1139**, i., Tempora florigero rutilant distincta sereno
Salve festa dies toto venerabilis aevo Qua sponso sponsa jungitur Ecclesia, **989**, i., Salve festa dies
Salve Jesu Christe, misericordia, **992**, i., Salve regina misericordiae
Salve Jesu, pastor bone, **989**, ii., Salve mundi salutare
Salve Jesu reverende, **989**, ii., Salve mundi salutare
Salve Jesu, Rex sanctorum, **989**, ii., Salve mundi salutare
Salve Jesu, summe bonus, **989**, ii., Salve mundi salutare
Salve, mater Salvatoris, Vas electum, **15**, i., Adam of St. Victor; **1043**, ii., Sequences
Salve mea O patrona Crux, **650**, ii., Latin hymnody
Salve meum salutare, **990**, i., Salve mundi salutare
Salve mi Angelice, **650**, ii., Latin hymnody
Salve mundi Salutare (St. Bernard), **137**, i., Bernard of Clairvaux; **410**, i., Gerhardt, P.; **585**, i., Jesu dulcis amor meus; **645**, i., Latin hymnody; **835**, i., O Haupt voll Blut und Wunden
Salve, nomen potestatis (*tr.* Bingham), **42**, ii., All hail! the power of Jesus' Name
Salve porta perpetuae lucis fulgida, **815**, i., Notker
Salve regina, mater misericordiae, **991**, ii., Salve, regina misericordiae
Salve regina misericordiae, **51**, ii., Alma Redemptoris mater; **73**, i., Antiphon; **650**, ii., Latin hymnody; **1213**, ii., Veni Sancte Spiritus, Et emitte coelitus
Salve Rex aeternae misericordiae, **992**, i., Salve regina misericordiae
Salve saluberrima, **650**, ii., Latin hymnody
Salve salus mea, Deus, **989**, ii., Salve mundi salutare
Salve, salve, Jesu pie, **163**, i., Bonaventura
Salve, tropaeum gloriae, **125**, i., Bede
Salvete ayni electa turba, **815**, i., Notker
Salvete flores martyrum (Prudentius), **643**, ii., Latin hymnody; **911**, i., Primers; **946**, i., ii., Quicumque Christum quaeritis
Sancta mater, istud agas, **1083**, i., Stabat mater dolorosa
Sancta per orbem ecclesia veneratur, **815**, i., Notker
Sancte Dei pretiose, **645**, ii., Latin hymnody
Sancti Baptistae Christi praeconis, **814**, i., Notker
Sancti belli celebremus triumphum, **815**, i., Notker
Sancti merita Benedicti inclita, **814**, i., Notker
Sancti Spiritus adsit nobis gratia, Quae (Notker), **649**, i., Latin hymnody; **814**, i., Notker; **967**, ii., Robert II. of France; **1049**, ii., Sequences; **1207**, ii., Veni Creator Spiritus, Mentes; **1212**, ii., **1213**, ii., Veni Sancte Spiritus, Et emitte
Sancti Spiritus adsit nobis gratia, Quo fecundata, **1043**, ii., Sequences
Sancti venite Corpus Christi sumite, **645**, i., Latin hymnody
Sanctify me wholly, Soul of Christ adored (*tr.* T. I. Ball), **70**, i., Anima Christi, sanctifica me
Sanctorum meritis inclyta gaudia, **645**, i., Latin hymnody
Sanctus Petrus won uns bey, **443**, i., Gott der Vater wohn uns bei
Sanctus, sanctus, sanctus (Heilig ist Gott der Vater), **285**, ii., Decius, N.
Sanguis en Emmanuelis (*tr.* Macgill), **1161**, i., There is a fountain filled with blood
Sat Paule sat terris datum (G. de la Brunetiere), **1298**, i., Yea, thou hast drained thy Master's cup
Saturatus ferculis, **650**, ii., Latin hymnody
Save me, o God, for thy names sake (Ps. liv., Kethe), **1022**, ii., Scottish hymnody
Saul, why such furious hate, such blinded zeal? **894**, i., Phillimore, G.
Saule, tendis quos in hostes, **948**, i., Quos in hostes, Saule, tendis
Save. See also *Saif* and *Saue*
Save me by Thy glorious name, **707**, i., Lyte, H. F.
Save me, Lord, for Thy Name's sake (Ps. liv.), **801**, ii., New Version
Save me, O God, and that with speed (Ps. lxix., Hopkins), **865**, ii., Old Version
Save me, O God, from waves that roll (Ps. lxix.), **800**, ii., New Version
Save me, O God, the dangerous billows roll, **622**, ii., Kennedy, B. H.
Save me through Thy name, O God, **622**, ii., Kennedy, B. H.
Saved from the damning power of sin, **623**, ii., Kent, J.
Saviour abide with us (cento Cooke & Neale), **1147**, ii., The day, O Lord, is spent
Saviour, again to Thy dear Name we raise, **327**, ii., Ellerton, J.; **1147**, ii., The day is past and gone, Great God, we bow to Thee
Saviour and Lord of all, **1119**, ii., Taylor, T. R.
Saviour and Master, these sayings of Thine, **532**, ii., Hood, E. P.
Saviour, bless a little child, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
Saviour, bless Thy word to all, **169**, ii., Breay, J. G.
Saviour, breathe an evening blessing, **321**, ii., Edmeston, J.
Saviour! by Thy holy birth (*tr.* W. L. Alexander), **626**, i., Klopstock, F. G.
Saviour, by Thy sweet compassion, **269**, ii., Cross (*née* Cambridge), Ada
Saviour, cast a pitying eye, **1263**, i., Wesley family, The
Saviour Christ Who all below, **594**, ii., Jesu Redemptor saeculi, Verbum Patris altissimi
Saviour, come, Thy friends [saints] await Thee [are waiting], **615**, ii., Kelly, T.
Saviour divine, Thou art my King, **527**, ii., Hobson, J. P.
Saviour, Father, Brother, Friend, **1197**, ii., United prayers ascend to Thee
Saviour, for Thy love we praise Thee, **888**, ii., Pearse, M. G.
Saviour from sin, I wait to prove, **839**, i., O Jesus, still, still shall I prove; **1261**, ii., Wesley family, The
Saviour, guide this little band, **1097**, i., Stowell, H.
Saviour! happy should I be, **799**, i., Nevin, E. H.
Saviour, haste; our souls are waiting, **286**, i., Deck J. G.
Saviour, hasten Thine appearing, **286**, i., Deck, J. G.
Saviour, here to Thee we come, **1300**, ii., Zeller, C. H.
Saviour, I follow on, **969**, i., Robinson, C. S.
Saviour, I look to Thee, **495**, ii., Hastings, T.

Saviour, I love Thee, not because, 826, ii., O Deus ego amo Te, Nec amo Te ut salves me
Saviour, I my cross have taken, 599, i., Jesus, I my cross have taken
Saviour, I now with shame confess, 1264, i., Wesley family, The
Saviour, I see Thy mansions fair, 329, i., Elliott, H. V.
Saviour, I still to Thee apply, 1265, ii., Wesley family, The
Saviour, I think upon that hour, 996, i., Saviour, I lift my trembling eyes
Saviour, if Thy precious love, 1108, i., Sweetest Saviour, if my soul
Saviour, in Thy house of prayer, 237, ii., Clausnitzer, T.
Saviour, in Thy mysterious presence kneeling, 604, ii., Johnson, S.
Saviour, let Thy sanction rest, 949, i., Raffles, T.
Saviour, look on Thy beloved, 1285, i., Williams, W.
Saviour, meet it is indeed (*tr.* Miss Winkworth), 380, i., Folget mir, ruft uns das Leben
Saviour, more than life to me, 1204, i., Van Alstyne (*née* Crosby), Frances J.
Saviour, needs the world no longer, 423, i., Gill, T. H.
Saviour, none like Thee can teach (*tr.* Miss Fry, *alt.*), 951, i., Rambach, J. J.
Saviour, now in me perform, 1261, ii., Wesley family, The
Saviour, now receive him, 510, i., Hemans (*née* Browne), Felicia D.
Saviour, now the day is ending, 307, i., ii., Doudney, Sarah
Saviour of all, to Thee we bow, 57, i., Amen to all that God hath said
Saviour of all, what hast Thou done?, 1263, i., Wesley family, The
Saviour of all, Whose will ordains, 1069, ii., Sovereign of all, Whose will ordains
Saviour of man, Whose kindly care (*tr.* Chambers), 988, i., Salvator mundi Domine
Saviour of men, Almighty Lord, 1176, i., Thrupp, J. F.
Saviour of men, and Lord of love, 306, i., Doddridge, P.
Saviour of men, our Hope and Rest, 713, ii., Mant, R.
Saviour of men, our joy supreme (Salutis humanae Sator, *tr.* Mant), 593, i., Jesu nostra redemptio, Amor et desiderium
Saviour of men, our Life and Rest, 713, ii., Mant, R.
Saviour of men, Thy searching eye (*tr.* J. Wesley), 1287, i., Winckler, J. J.
Saviour of men, Who dost impart, 593, i., Jesu nostra redemptio, Amor et desiderium
Saviour of men, Whose tender care, 988, i., Salvator mundi Domine
Saviour of our ruined race, 495, ii., Hastings, T.
Saviour of sinful men, 65, ii., And let our bodies part
Saviour of sinners, deign to shine, 536, i., Hoskins, J.
Saviour of sinners, now revive us, 445, i., Gotter, L. A.
Saviour of the heathen, known, 1212, i., Veni Redemptor gentium
Saviour of the nations, come, 1212, i., Veni Redemptor gentium
Saviour of the sin-sick soul, 1262, ii., Wesley family, The
Saviour of the world, to Thee, Blessed One [*Jesu, low*] *I bow the knee*, 991, i., Salve mundi salutare
Saviour, on me the grace bestow, 1264, i., Wesley family, The
Saviour, on me the want bestow, 1264, i., Wesley family, The
Saviour, Prince, enthroned above, 1262, ii., Wesley family, The
Saviour, Prince of Israel's race, 1263, i., Wesley family, The
Saviour, round Thy footstool bending, 882, ii., Parson (*née* Rooker), Elizabeth
Saviour, send a blessing to us, 615, ii., Kelly, T.
Saviour, shine and cheer my soul, 804, i., Newton, J.
Saviour, sprinkle many nations, 267, i., Coxe, A. C.
Saviour, still the same Thou art, 138, i., Bertram, R. A.
Saviour, supremely excellent (O Salvator summe bonus), 991, ii., Salve mundi salutare
Saviour, teach me day by day, 670, i., Leeson, Jane E.
Saviour, the world's and mine, 1260, ii., Wesley family, The
Saviour, through the desert lead us, 615, i., Kelly, T.
Saviour, Thy balmy grace impart, 1265, ii., Wesley family, The
Saviour, Thy dying love, 893, ii., Phelps, S. D.
Saviour, Thy gentle voice, 495, ii., Hastings, T.
Saviour, Thy law we love, 43, i., All hail, ye blessed band (st. iii., iv.); 1058, i., Sigourney (*née* Huntley), Lydia
Saviour, Thy sacred day, 1265, ii., Wesley family, The
Saviour, to me Thyself reveal, 1261, i., Wesley family, The
Saviour, to Thy house of prayer, 237, ii., Clausnitzer, T.
Saviour, to Thy sweet compassion, 269, ii., Cross (*née* Cambridge), Ada
Saviour, visit Thy plantation, 804, i., Newton, J.
Saviour, we are young and weak, 1097, ii., Stowell, T. A.
Saviour, we know Thou art, 1266, i., Wesley family, The
Saviour, we now rejoice in hope (*tr.* C. Wesley), 1133, ii., Te Deum laudamus
Saviour, what gracious words, 959, ii., Richards, G.
Saviour, what wealth was Thine, 474, ii., Gurney, J. H.
Saviour, when in dust to Thee, 450, i., Grant, Sir R.; 677, ii., Litanies
Saviour! when night involves the skies (Gisborne), 1048, ii., Staffordshire hymnbooks
Saviour, when Thy bread we break, 967, i., Robbins, S. D.
Saviour, where dwellest Thou?, 234, i., Clapham, Emma
Saviour, while my heart is tender, 198, i., Burton, J., jun.
Saviour, Who didst from heaven come down (*tr.* Tomalin), 1303, i., Zinzendorf, N. L. von
Saviour, Who from death didst take, 423, i., Gill, T. H.
Saviour, Who ready art to hear, 1261, i., Wesley family, The
Saviour, Who Thy flock art feeding, 775, i., Muhlenberg, W. A.
Saviour, Whom our hearts adore, 1265, ii., Wesley family, The
Saviour, Whose all-pitying care (O Salvator summe bonus, *tr.* Anon.), 991, ii., Salve mundi salutare
Saviour Whose love could stoop to death, 873, ii., Osler, E.
Saw ye not the cloud arise?, 1263, i., Wesley family, The
Say, Faith, who bleeds on yonder tree, 1031, i., Scottish hymnody
Say, grows the rush without the mire (Anon.), 1034, i., Scottish translations and paraphrases
Say, my soul, what preparation, 1078, ii., Spitta, C. J. P.
Say not, I am of God forsaken, 796, ii., Neumark, G.
Say not, my soul, from whence, 705, ii., Lynch, T. T.
Say not, O wounded heart, 109, i., Balfern, W. P.
Say not the law divine, 116, ii., Barton, B.
Say, should we search the globe around, 625, ii., Kippis, A.
Say, sinner, hath a voice within?, Hyde (*née* Bradley), Abby
Say, what strange love works Thee this sad unrest, 943, i., Quae te pro populi criminibus nova
Say, where is thy refuge, my brother?, 1204, i., Van Alstyne (*née* Crosby), Frances J.
Say, which of you would see the Lord?, 1261, ii., Wesley family, The
Say with what salutations (*tr.* J. Kelly), 1280, i., Wie soll ich dich empfangen?
Says Christ, our Champion, follow me, 737, ii., Mir nach, spricht Christus, unser Held
Scalam ad coelos subrectam tormentis, 815, i., Notker; 1041, ii., Sequences
Scarce discerning aught before us, 165, i., Bourne, G. H.
Scarce six lusters are completed (Lustra sex, qui jam peregit, tempus implens corporis, *tr.* Beste), 881, i., Pange lingua gloriosi proelium certaminis
Scarce tongue can speak, ne'er human ken (*tr.* J. Kelly), 411, ii., Gerhardt, P.
Schaffet, schaffet, Menschenkinder, 417, i., German hymnody
Schatz über alle Schätze (Liscovius), 635, ii., Küster, S. C. G.; 677, ii., Liscovius [Lischkow]
Schau', Braut, wie hängt dein Bräutigam, 1007, ii., Scheffler, J.
Schau von deinen Thron, 1304, ii., Zinzendorf, N. L. von
Schau, wie lieblich und gut ist's allen Brüdern (*tr.* P. Herbert), 216, i., Červenka, M.
Schaut! schaut! was ist für Wunder dar?, 411, i., Gerhardt, P.
Scheuet ihr, ihr matten Glieder, 1018, i., Schütz, J. J.
Schlaf sanft und wohl! schlaf liebes kind, 980, ii., Rube, J. C.
Schmal ist der Pfad, auf welchem Christen gehen, 1100, i., Sturm, C. C.
Schmal ist der Weg, auf welchem Christen gehen, 1100, i., Sturm, C. C.
Schmücke dich, o liebe Seele, 386, ii., Franck, J.; 416, i., German hymnody
Schmückt das Fest mit Maien, 1013, i., Schmolck, B.

Schon ist der Tag von Gott bestimmt, **302**, i., Diterich, J. S.; **455**, i., Great God, what do I see and hear
Schöne Sonne, kommst du endlich wieder, **639**, ii., Lange, J. P.
Schöner Himmelssaal, **277**, ii., Dach, S.
Schönster aller Schönen, **135**, ii., Bernstein, C. A.
Schönster Immanuel, Herzog der Frommen, **675**, ii., Liebster Immanuel, Herzog der Frommen
Schöpfer meines Lebens, **418**, i., German hymnody
Schuf mich Gott für Augenblicke, **268**, i., Cramer, J. A.
Schweige still, **519**, ii., Heusser (*née* Schweizer), Meta
Schweigt Stürme! brauset nicht ihr Meere, **1010**, ii., Schlegel, J. A.
Schwellet sanft, ihr weissen Segel, **628**, ii., Knapp, A.
Scis te lassum? scis languentem?, **632**, ii., Κόπον τε καὶ κάματον
Scripture says Where sin abounded, **734**, ii., Midlane, A.
Σὲ θεὸν ἀνοῦμεν · σὲ κύριον ἐξομόλογουμεν · **1120**, **1126**, i., Te Deum laudamus
Σὲ τὸν ἄφθιτον μονάρχην, **457**, i., Greek hymnody
Search ye the world—search all around (*tr.* Hunt), **402**, ii., Für allen Freuden auf Erden
Searcher of hearts, before Thy face, **306**, i., Doddridge, P.
Searcher of hearts! from mine erase, **771**, i., Morris, G. P.
Searcher of hearts, to Thee are known, **764**, i., Montgomery, J.
Seat of light! celestial Salem (*tr.* Neale, *alt.*), **580**, i., Jerusalem luminosa
Secretis miranda viis opera numen (*tr.* Bingham), **433**, ii., God moves in a mysterious way
Secure the saint's foundation stands, **1065**, i., So firm the saint's foundations stand
Sed verticem pueri supra, **947**, i., Quicumque Christum quaeritis
See a poor sinner, dearest Lord, **722**, ii., Medley, S.
See another year [week] is gone, **804**, ii., Newton, J.
See bowed beneath a fearful weight (*tr.* Miss Dunn), **326**, i., Ein Lämmlein geht und trägt die Schuld
See for food to pilgrims given (Ecce panis angelorum, *tr.* Anon.), **664**, i., Lauda Sion Salvatorem
See, forward the King's banners go, **1221**, ii., Vexilla regis prodeunt
See from on high a light divine, **1195**, ii., Unitarian hymnody
See from on high, arrayed in truth and grace, **88**, i., Aspice ut Verbum Patris a supernis
See from on high, the Source of saving grace, **88**, i., Aspice ut Verbum Patris a supernis
See from the East the golden morn (*tr.* Maguire), **1077**, i., Spitta, C. J. P.
See from Zion's fountain rises, **571**, i., Irons, J.
See from Zion's sacred mountain, **615**, i., Kelly, T.
See, gracious God, before Thy throne (Miss Steele), **1086**, i., Stand the omnipotent decree
See, her hastening steps are bent, **805**, i., Nicholson, H. L.
See how great a flame aspires, **1263**, i., Wesley family, The
"*See how he loved,*" *exclaimed the Jews*, **1195**, ii., Unitarian hymnody
See how the fruitless figtree stands, **484**, ii., Harbottle, J.; **1038**, i., See in the vineyard of the Lord
See how the little toiling ant, **793**, ii., Needham, J.
See how the morning sun, **1037**, ii., See how the rising sun
See how the mounting sun, **1037**, ii., See how the rising sun
See how the patient Jesus stands, **493**, i., Hart, J.
See how the willing converts trace, **1091**, ii., Stennett, J.
See, in the mountain of the Lord, **165**, ii., Bourne, H.
See in yonder manger low, **1037**, ii., See amid the winter's snow
See Israel's gentle Shepherd stand (Doddridge), **131**, i., Behold what condescending love; **305**, ii., Doddridge, P.; **728**, i., Methodist hymnody; **870**, i., Onderdonk, H. U.
See, Jesus stands with open arms, **1298**, i., Ye wretched, hungry, starving, poor
See, Jesus, Thy disciples see, **1263**, i., Wesley family, The
See, Lord, before Thy mercy-seat, **873**, ii., Osler, E.
See, Lord, Thy willing subjects bow, **1090**, i., Steele, Anne
See Mercy, Mercy, from on high, **1031**, i., Scottish hymnody
See, mighty God, before Thy throne, **506**, ii., Heginbothom, O.
See, my child, the mighty ocean, **1175**, ii., Thrupp, Dorothy A.
See now the golden light appear (Lux ecce surgit aurea, *tr.* Wallace), **821**, i., Nox, et tenebrae, et nubila
See, O Lord, my foes increase, **1262**, i., Wesley family, The
See, O see, what love the Father, **1078**, i., Spitta, C. J. P.
See, see the royal banners fly, **1221**, ii., Vexilla regis prodeunt
See Sodom wrapt in fire, **1235**, ii., Waterbury, J. B.
See the blessed Saviour dying, **734**, i., Midlane, A.
See the bread of angels lying (Ecce panis angelorum, *tr.* Beste), **664**, i., Lauda Sion Salvatorem
See the Conqueror mounts in triumph, **1293**, ii., Wordsworth, C.
See the corn again in ear, **804**, ii., Newton, J.
See the day-spring from afar, **1260**, ii., Wesley family, The
See the destined day arise (*tr.* Mant), **383**, ii., Fortunatus, V. H. C.; **881**, i., Pange lingua gloriosi proelium certaminis
See the gentle Shepherd standing, **150**, ii., Bliss, P.
See, the golden dawn is glowing (Lux ecce surgit aurea), **821**, i., Nox, et tenebrae, et nubila
See! the golden morning rises (Lux ecce surgit aurea, *tr.* Lunt), **821**, i., Nox, et tenebrae, et nubila
See the good Shepherd, Jesus, stands, **1038**, ii., See the kind Shepherd, Jesus, stands
See the leaves around us falling, **535**, i., Horne, G.
See the Lord, Thy Keeper, stand, **1180**, ii., To the hills I lift mine eyes
See the Mother stands deploring (*tr.* Wackerbarth), **1083**, ii., Stabat mater dolorosa
See the ransomed millions stand, **257**, i., Conder, J.
See the rivers four that gladden (Paradisus his rigatur), **250**, ii., Come, pure hearts, in sweetest measures
See the royal banner streaming, **1221**, i., Vexilla regis prodeunt
See the sun high heaven ascending, **1174**, i., Thring, G.
See the Sun of truth arise, **1232**, ii., **1233**, i., Wardlaw, R.
See the sun's glorious light (*tr.* E. Massie), **294**, ii., Die güldne Sonne
See there the quickening Cause of all, **1262**, i., Wesley family, The
See! triumphant over death, **598**, ii., Jesus Christus, unser Heiland, Der den Tod überwand
See! vanished are the paling shades of night (*tr.* Chambers), **320**, i., Ecce jam noctis tenuatur umbra
See we not beyond the portal?, **116**, i., Barton, B.
See what a living Stone, **1240**, ii., Watts, I.
See what a man is this, O glances, **1014**, i., Schmolck, B.
See, what a man is this! How tearful is His glance (*tr.* J. Kelly), **1014**, i., Schmolck, B.
See! what unbounded zeal and love, **1156**, ii., The Saviour, what a noble flame
See! what wondrous love, how matchless (*tr.* Miss Manington), **1078**, i., Spitta, C. J. P.
See, where before the throne He stands, **1273**, ii., Wherewith, O God, shall I draw near?
See, where in shame the God of glory hangs (*tr.* Caswall), **87**, ii., Aspice, infami Deus ipse ligno
See where our Great High-Priest, **1262**, i., Wesley family, The
See where the gentle Jesus reigns, **1054**, i., Shepherd (*née* Houlditch), Anne
See where the great Incarnate God, **683**, i., Lo, what a glorious sight appears
See where the lame, the halt, the blind, **1038**, i., See, sinners, in the gospel glass
See World! thy Life assailed (*tr.* J. Kelly), **853**, ii., O Welt, sieh hier dein Leben
See, World, upon the bloody tree (*tr.* Molther), **853**, ii., O Welt, sieh hier dein Leben
See, world, upon the shameful tree (*tr.* Molther, *alt.*), **853**, ii., O Welt, sieh hier dein Leben
Seeing I am Jesus' lamb (*tr.* Miss Winkworth), **500**, i., Hayn, Henriette L. von
Seek, my soul, the narrow gate, **870**, i., Onderdonk, H. U.
Seek we Jehovah's house, they said, **622**, ii., Kennedy, B. H.
Seek ye the Lord, while yet His ear (Eng. Presb. P. and H.), **527**, ii., Ho, ye that thirst, approach the spring
Seek ye the Lord, while yet His ear, **527**, ii., Ho, ye that thirst, approach the spring
Seeking as those who seek the day, **1182**, i., Τὸν πρὸ ἡλίου ἥλιον δύνατα ποτὲ ἐν τάφῳ
Seeking, Lord, Thy word to heed, **138**, i., Bertram, R. A.
Seele du musst munter werden, **203**, i., Canitz, F. R. L. von
Seele, was ermüdst du dich, **1292**, i., Wolff, J. G.
Seelenbräutigam, Jesus, Gottes Lamm, **311**, ii., Drese, A.; **373**, i., Father, Who on high; **417**, i., German hymnody
Seelenbräutigam, o du Gottes Lamm, **589**, ii., Jesu gehvoran; **601**, i., Jesus, my Saviour and my King
Seems it in my anguish lone, **1179**, i., Titius, C.
Segne, Vater, Sohn, und Geist, **307**, i., Döring, C. A.

Sehet, sehet, welche Liebe, 1078, i., Spitta, C. J. P.
Seht welch ein Mensch ist das, 1014, i., Schmolck, B.
Seht welch' ein Mensch! Wie lag so schwer, 777, ii., Münter, B.
Sei. See also *Sey*
Sei getreu bis an das Ende, 906, i., Prätorius, B.
Sei getreu bis in den Tod, 1014, i., Schmolck, B.
Sei getreu in deinem Leiden, 906, i., Prätorius, B.
Sei getrost, o Seele, 627, i., Knak, G. F. L.
Sei hochgelobt, barmherz'ger Gott, 445, ii., Gotter, L. A.
Sei Lob und Ehr dem höchsten Gut, 417, i., German hymnody; 1018, i. Schütz, J. J.
Sei mir tausendmal gegrüsset (*tr.* Gerhardt), 990, ii., Salve mundi salutare
Sei willkommen, Tag des Herrn, 418, ii., German hymnody
Sei wohl gegrüsset, guter Hirt (Salve Jesu, pastor bone, *tr.* Gerhardt), 990, ii., Salve mundi salutare
Seigneur mon Dieu, ma conscience (Pictet), 391, ii., French hymnody
Seigneur, mon Dieu, mon âme angoissée (Chavannes), 392, ii., French hymnody
Seigneur, sous ta sûre conduite (Térond), 391, i., French hymnody
Seignors, ore entendez à nus, 210, ii., Carols
Sein Leiden hat dich frei gemacht, 322, ii., Ei wie so selig schläfest du
Self-love no grace in sorrow sees (*tr.* Cowper), 476, i., Guyon (*née* de la Mothe), Jeanne M. B.
Selig sind des Himmels Erben, 418, i., German hymnody; 626, i., Klopstock, F. G.
Selig sind, die nicht sehen und doch lieben, 418, i., German hymnody
Selig Volk der Zeugenwolk, 1303, ii., Zinzendorf, N. L. von
Selig, wer ins Reich der Gnade, 1076, i., Spitta, C. J. P.
Seligs Volk der Zeugenwolk, 1303, ii., Zinzendorf, N. L. von
Σήμερον συνέχει τάφος (Anon.), 75, ii., Ἄφραστον θαῦμα
Send aid and save me from my foes (Ps. lix., Hopkins), 865, ii., Old Version
Send kindly light amid the encircling gloom, 669, i., Lead, kindly light, amid the encircling gloom
Send, Lord, Thy light amid the encircling gloom, 669, i., Lead, kindly light, amid the encircling gloom
Send now Thy Son unto us, Lord (Nun sende Herr, uns deinem Sohn, *tr.* Miss Huppus), 74, ii., Antiphon
Send then Thy servants forth, 1264, i., Wesley family, The
Senex fidelis prima credendi via, 647, i., Latin hymnody
Sent down by God to this world's frame (*tr.* Neale), 3, ii., A Patre Unigenitus
Sent to heaven (I had a message to send her, Miss Procter), 975, ii., Roman Catholic hymnody
Senti, senti, anima mea (*tr.* Gladstone), 488, ii., Hark, my soul, it is the Lord
Seraphim His praises sing, 904, ii., Praise to God, who reigns above
Serene I lay me down, 1037, ii., See how the rising sun
Sermone blando angelus (Ambrosius ?), 94, ii., Aurora lucis rutilat
Servant of all, to toil for man, 1068, i., Son of the carpenter, receive
Servant of God, go forth, 1169, i., Thou child of man, fall down
Servant of God, remember (Cultor Dei memento, *tr.* Blew), 19, ii., Ades Pater supreme
Servant of God, the summons hear (C. Wesley), 693, ii., Lord of the wide-extended main
Servants of Christ, His truth who know, 851, ii., O Thou Who at Thy creature's bar
Servants of God, awake, 103, i., Awake our drowsy souls
Servants of God! in joyful lays, 1053, ii., Servants of God, His praise proclaim
Servants of God! lift up your heads, 1053, i., Servants of God, awake, arise
Set forth, O Church, exultingly (*tr.* Anon.), 1103, ii., Supernae matris gaudia
Set in a high and favoured place, 873, ii., Osler, E.
Set upon Sion's wall, 680, i., Littledale, R. F.
Set wide the temple gate (*tr.* D. T. Morgan), 1139, i., Templi sacratas pande, Sion, fores
Seven times our blessed Saviour spoke (*tr.* Miss Cox), 275, i., Da Jesus, an des Kreutzes Stamm
Seven times the Saviour spake—my heart (*tr.* R. Massie), 412, i., Gerhardt, P.
Seven words from Jesus' lips did fall (*tr.* Guthrie), 275, ii., Da Jesus, an des Kreutzes Stamm
Seven words our blest Redeemer spoke (*tr.* Miss Cox, *alt.*), 275, ii., Da Jesus, an des Kreutzes Stamm
Sevenfold Spirit, Lord of life, 772, i., Moultrie, G.
Sexta aetate virgine, 227, i., Christe hac hora tertia
Sey du mein Freund, und schau in meine Brust, 639, ii., Lange, J. P.
Shade, and cloud, and lowering night (*tr.* John Williams), 820, ii., Nox, et tenebrae, et nubila
Shades of evening gather round us, 805, i., Nicholson, H. L.
Shades of night are falling round us, 772, i., Moultrie, G.
Shadow of a mighty Rock, 763, i., Monsell, J. S. B.
Shadows of good the law doth show (*tr.* Plumptre), 1306, ii., Zyma vetus expurgetur
Shake, Britain, like an aspen shake, 470, ii., Grigg, J.
Shall earthborn man with God contend, 1030, ii., Scottish hymnody
Shall e'er the shadow of a change?, 1020, i., Scott, Elizabeth
Shall foolish, weak, short-sighted man?, 1264, i., Wesley family, The
Shall heavenly wisdom cry aloud? (Watts, *alt.*), 1034, i., Scottish translations and paraphrases
Shall hymns of grateful love, 273, ii., Cummins, J. J.
Shall I fear, O earth, thy bosom?, 281, ii., Davis, T.
Shall I for fear of feeble man, 1286, ii., Winckler, J. J.
Shall I forsake that heavenly Friend?, 583, ii., Jervis, T.
Shall I not His praise be singing, 1067, i., Sollt ich meinem Gott nicht singen
Shall I not my God be praising (*tr.* J. Kelly), 1067, i., Sollt ich meinem Gott nicht singen
Shall I not sing praise to Thee, 1067, i., Sollt ich meinem Gott nicht singen
Shall I not trust my God, 867, i., Olearius, Johannes
Shall I o'er the future fret, 1072, i., Spener, P. J.
Shall I to gain the world's applause, 64, i., And art Thou, gracious Master, gone?
Shall I, wasting in despair, 1290, i., Wither, G.
Shall Jesus bid the children come?, 575, i., Jackson, E. H.
Shall Jesus' love be spoken?, 734, ii., Midlane, A.
Shall man, O God of life and light, 317, i., Dwight, T.
Shall science distant lands explore?, 1056, ii., Shrubsole, W.
Shall sin, that cruel foe?, 151, ii., Boden, J.
Shall the vile [weak] race of flesh and blood?, 1238, ii., Watts, I.
Shall this life of mine be wasted, 161, ii., Bonar, H.
Shall we gather at the river?, 699, ii., Lowry, R.
Shall we go on to sin (Watts), 1033, ii., Scottish translations and paraphrases
Shall we grieve the Holy Spirit?, 234, ii., Clapham, J. P.
Shall we grow weary in our watch?, 1278, i., Whittier, J. G.
Shall we meet beyond the river, 494, i., Hastings, H. L.
Shall wisdom cry aloud, 1053, ii., Shall heavenly wisdom cry aloud?; 1238, ii., Watts, I.
Shan't I sing to my Creator (*tr.* Jacobi), 1067, i., Sollt ich meinem Gott nicht singen
She loved her Saviour, and to Him, 274, ii., Cutter, W.
She saw, she took, she ate, 1264, i., Wesley family, The
Shed, O promised Comforter, 1214, ii., Veni Sancte Spiritus, Et emitte
Shelter our souls most graciously (*tr.* Nyberg), 511, ii., Herberger, V.
Sheltered by the [Thy] sprinkled blood, 735, i., Midlane, A.
Shepherd divine, our wants relieve, 1261, i., Wesley family, The
Shepherd, good and gracious, 1188, ii., Tuttiett, L.
Shepherd, in Thy bosom folded, 448, ii., Gracious Saviour, gentle Shepherd
Shepherd of Israel, from above, 118, i., Bathurst, W. H.
Shepherd of Israel, hear, 1263, i., Wesley family, The
Shepherd of Israel, Hear Thou our hymn (Intende qui regis Israel), 1212, ii., Veni Redemptor gentium
Shepherd of Israel, Jesus our Saviour, 431, ii., Goadby, T.
Shepherd of Israel, Thou dost keep, 306, i., Doddridge, P.
Shepherd of life, Who dost Thy flock (Qui pastor aeternus gregem, *tr.* Blew), 958, i., Rex aeterne, Domine
Shepherd of souls, refresh and bless, 119, ii., Be known to us in breaking bread
Shepherd of souls, the Great, the Good, 1262, i., Wesley family, The
Shepherd of souls, Thy voice I hear, As stage (*tr.* Maguire), 1077, i., Spitta, C. J. P.
Shepherd of souls, with pitying eye, 1262, ii., Wesley family, The
Shepherd of tender youth (*tr.* Dexter), 238, ii., Clemens, T. F.; 293, i., Dexter, H. M.
Shepherd of the chosen number, 615, i., Kelly, T.
Shepherd of the little flock, 1054, ii., Shepherd of the ransomed flock
Shepherd of the ransomed flock, 280, ii., Darling, T.
Shepherd of the ransomed sheep, 1097, i., Stowell, H.

Shepherd of those sunlit mountains, **109**, i., Balfern, W. P.
Shepherd sweet, and fair, and holy, **261**, i., Congreve, G. T.
Shepherd, who Thy life didst give, **515**, i., Hernaman (*née* Ibotson), Claudia F.
Shepherds rejoice, lift up your eyes (Watts), **514**, ii., Herman, N.; **575**, ii., Jacobi, J. C.
She's dear to me—the worthy maid, **1057**, ii., Sie ist mir lieb, die werthe Magd
Shew me the way, O Lord, **997**, ii., Saxby (*née* Browne), Jane E.
Shew pity, Lord! O Lord, forgive (*tr.* Jacobi), **506**, i., Hegenwalt, E.
Shine forth, eternal Source of light, **306**, i., Doddridge, P.
Shine, heavenly Dove, descend, and dwell, **1215**, i., Veni Sancte Spiritus, Et emitte
Shine, mighty God, on this our land, **1055**, ii., Shine, mighty God, on Britain shine
Shine, mighty God, on Zion shine, **1055**, ii., Shine, mighty God, on Britain shine
Shine on our land, Jehovah shine, **1055**, ii., Shine, mighty God, on Britain shine
Shine on our souls, eternal God, **306**, i., Doddridge, P.
Should bounteous nature kindly pour, **1092**, i., Stennett, S.
Should famine o'er the mourning field, **1089**, ii., **1090**, i., Steele, Anne
Should I not be meek and still, **1145**, i., Tersteegen, G.
Should I not in meek adoring, **1067**, i., Sollt ich meinem Gott nicht singen
Should nature's charms to please the eye, **1090**, i., Steele, Anne
Shout, for the blessed Jesus reigns, **123**, ii., Beddome, B.
Shout, O earth! from silence waking, **498**, ii., Havergal, W. H.
Shout the glad tidings, exultingly sing, **775**, i., Muhlenberg, W. A.
Shout, ye people, clap your hands, **707**, i., Lyte, H. F.
Show. See also *Shew*
Show forth Thy mercy, gracious Lord, **282**, i., Day after day I sought the Lord
Show me not only Jesus dying, **848**, ii., O show me not my Saviour dying
Showers of blessing, gracious promise, **735**, i., Midlane, A.
Shut out from heaven's glory, **1094**, ii., Stock, Sarah G.
Shway pyee koung-gin (Golden country of heaven), **745**, ii., Missions
Si precibus solium Genitoris adire velimus, **1267**, ii., (*tr.* Bingham), What various hindrances we meet
Si quis valet numerare, **947**, ii., Quisquis valet numerare
Sic in mundo praeter morem, **777**, i., Mundi salus affuturа
Sic stulta Pharaonis mali, **947**, i., Quicumque Christum quaeritis
Sie ist mir lieb die werthe Magd, **704**, ii., Luther, M.
Siegesfürste, Ehrenkönig, **417**, ii., German hymnody; **1144**, i., Tersteegen, G.
Sieh, hier bin ich, Ehrenkönig, **417**, ii., German hymnody; **791**, ii., Neander, J.
Sieh wie lieblich und wie fein, **776**, ii., Müller, M.
Siehe! ich gefallner Knecht (*tr.* Gotter), **216**, i., Cerne lapsum servulum
Sign of a glorious life afar (*tr.* Miss Winkworth), **988**, ii., Salve crux beata, salve
Silence reigns at eventide, **772**, i., Moultrie, G.
Silent, like men in solemn haste, **162**, i., Bonar, H.
Silent night! hallowed night. Land and deep, **761**, i., Mohr, J.
Silent night, holiest night. All asleep, **761**, i., Mohr, J.
Silent night, holiest night! Moonbeams (*tr.* Brooks), **761**, i., Mohr, J.
Silent night! holy night! All is calm, **761**, i., Mohr, J.
Silent night! holy night! Slumber reigns (*tr.* Matson), **761**, i., Mohr, J.
Silently the shades of evening, **266**, i., Cox, C. C.
Sin has a thousand treacherous arts, **1238**, ii., Watts, I.
Sin, like a venomous disease, **1238**, ii., Watts, I.
Since a Saviour is born for us (*tr.* Wrangham), **785**, i., Nato nobis Salvatore
Since all the downward tracks of time, **517**, i., Hervey, J.
Since all the downward tracts of time, **517**, i., Hervey, J.
Since Christ His precious life-blood gave (*tr.* Chambers), **360**, i., Ex quo, salus mortalium
Since Christ is gone to heaven, His home (*tr.* Miss Winkworth), **1246**, i., Wegelin, J.
Since Christ, our Passover, is slain (Easter hymn), **801**, ii., New Version
Since first Thy word [grace] awaked my heart, **765**, i., Moore, T.
Since godly men decay, O Lord (Ps. xii.), **800**, i., New Version
Since I have heard my Saviour say, **1238**, i., Watts, I.
Since I have placed my trust in God (Ps. xi.), **800**, i., New Version
Since I one day from yonder sleeping (*tr.* Miss Warner), **626**, ii., Klopstock, F. G.
Since I'm Jesus' sheep I am (*tr.* R. Massie), **500**, i., Hayn, Henriette L. von
Since in a land not barren still, **1206**, i., Vaughan, H.
Since I've known a Saviour's Name, **682**, ii., Lo! I come with joy to do
Since Jesus died, my guilty soul to save, **792**, i., Neander, J.
Since Jesus freely did appear, **138**, i., Berridge, J.
Since Jesus is my friend (*tr.* Miss Winkworth, *alt.*) **573**, i., Ist Gott für mich, so trete
Since Jesus truly did appear, **138**, i., Berridge, J.
Since life in sorrow must be spent (*tr.* Cowper), **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
Since now the day hath reached its close (*tr.* in the Ohio Luth. Hyl.), **516**, ii., Hertzog, J. F.
Since o'er Thy footstool here below, **775**, i., Muhlenberg, W. A.
Since the heavenly Lamb hath stood (*tr.* Blew), **809**, ii., Non abluunt lymphae Deum
Since the Son hath made me free, **964**, ii., Rise, my soul, with ardour rise
Since the time that first we came, **790**, i., Neale, J. M.
Since Thou, the living God, art Three (Der du bist drei in Einigkeit, *tr.* Miss Fry), **843**, i., O Lux beata Trinitas, Et principalis Unitas
Since thy Father's arm sustains thee (*tr.* H. A. P.), **477**, i., Hagenbach, C. R.
Since 'tis the Lord's command, **130**, ii., Behold the throne of grace
Sinful, sighing to be blest, **763**, i., Monsell, J. S. B.
Sing a hymn to Jesus when the heart is faint, **532**, ii., Hood, E. P.
Sing a new song unto the Lord, **622**, ii., Kennedy, B. H.
Sing, all ye nations, to the Lord, **1240**, ii., Watts, I.
Sing Alleluia, all ye lands, **790**, i., Neale, J. M.
Sing Alleluia forth in duteous praise, **49**, ii., Alleluia piis edite laudibus; **327**, ii., Ellerton, J.
Sing aloud!—His praise rehearse, **770**, i., More, H.
Sing, and the mystery declare (*tr.* R. Palmer), **879**, i., Pange lingua gloriosi corporis mysterium
Sing, be glad, ye happy sheep (*tr.* Clemens), **1248**, i., Weisse, M.
Sing, every boy and maiden, **1099**, i., Stryker, M. W.
Sing, for the dark Red Sea is passed (*tr.* Oxenham), **14**, i., Ad regias Agni dapes
Sing forth, O Sion, sweetly sing (*tr.* Aylward), **663**, ii., Lauda Sion Salvatorem
Sing Hallelujah, Christ doth live, **468**, i., Gregor, C.
Sing Hallelujah, honour, praise (*tr.* in the Morav. H. B., 1789), **482**, i., Hallelujah! Lob, Preis und Ehr
Sing Hallelujah, sing, **574**, i., It is the Lord, behold His hand
Sing Israel, for the Lord your strength, **1099**, i., Stryker, M. W.
Sing loud for joy, ye saints of God, **138**, i., Bertram, R. A.
Sing loud the conflict, O my tongue (Pange lingua gloriosi lauream certaminis, *tr.* Aylward), **881**, i., Pange lingua gloriosi proelium certaminis
Sing, my tongue, of glorious warfare (*tr.* Neale, *alt.*), **880**, ii., Pange lingua gloriosi proelium certaminis
Sing, my tongue, the Body glorious (*tr.* Oxenham), **879**, i., Pange lingua gloriosi corporis mysterium
Sing, my tongue, the contest glorious (Pange lingua gloriosi lauream certaminis, *tr.* Oxenham), **881**, i., Pange lingua gloriosi proelium certaminis
Sing, my tongue the glorious battle (*tr.* Neale), **880**, ii., Pange lingua gloriosi proelium certaminis
Sing, my tongue, the glorious combat (Pange lingua gloriosi lauream certaminis, *tr.* Beste), **881**, i., Pange lingua gloriosi proelium certaminis
Sing, my tongue, the glorious laurel (Pange lingua gloriosi lauream certaminis, *tr.* Wallace), **881**, i., Pange lingua gloriosi proelium certaminis
Sing, my tongue, the glorious strife (*tr.* Anon.), **880**, ii., Pange lingua gloriosi proelium certaminis
Sing, my tongue, the joyful mystery (*tr.* Aylward), **879**, i., Pange lingua gloriosi corporis mysterium
Sing, my tongue, the mystery telling (*tr.* Neale, *alt.*), **878**, ii., Pange lingua gloriosi corporis mysterium
Sing, my tongue, the Saviour's battle (Pange lingua gloriosi lauream certaminis, *tr.* Caswall, *alt.*), **881**, i., Pange lingua gloriosi proelium certaminis

Sing, my tongue, the Saviour's glory, Of His flesh the mystery sing (*tr.* Caswall), **878, ii.**, Pange lingua gloriosi corporis mysterium
Sing, my tongue, the Saviour's glory (Pange lingua gloriosi lauream certaminis, *tr.* Caswall), **881, i.**, Pange lingua gloriosi proelium certaminis
Sing, my tongue, the Saviour's glory (*tr.* Caswall, cento as in Pott's Hys.), **881, i.**, Pange lingua gloriosi proelium certaminis
Sing, my tongue the Saviour's triumph (*tr.* cento in the Sarum Hyl.), **881, ii.**, Pange lingua gloriosi proelium certaminis
Sing, my tongue, the war of glory (*tr.* Hewett), **880, ii.**, Pange lingua gloriosi proelium certaminis
Sing, my tongue, with glowing accents (Pange lingua gloriosi lauream certaminis, *tr.* Potter), **881, i.**, Pange lingua gloriosi proelium certaminis
Sing, New Jerusalem (*tr.* Hewett), **224, ii.**, Chorus novae Hierusalem
Sing now the Song of Dying, **1079, i.**, Spitta, C. J. P.
Sing, O earth, for thy redemption (*tr.* Caswall), **777, i.**, Mundus effusis redemptus
Sing, O heaven; O earth rejoice, **763, i.**, Monsell, J. S. B.
Sing, O heavens, the Lord hath done it, **497, ii.**, Havergal, Frances R.
Sing, O my tongue, adore and praise, **879, i.**, Pange lingua gloriosi corporis mysterium
Sing, O my tongue, devoutly sing, **879, i.**, Pange lingua gloriosi corporis mysterium
Sing, O my tongue, devoutly sing (Pange lingua gloriosi lauream certaminis, *tr.* in the Divine Office, 1763), **881, i.**, Pange lingua gloriosi proelium certaminis
Sing, O my tongue, devoutly sing, **881, i.**, Pange lingua gloriosi proelium certaminis
Sing, O my tongue, the glorious crown (Pange lingua gloriosi lauream certaminis, *tr.* in the Primer, 1706), **881, i.**, Pange lingua gloriosi proelium certaminis
Sing, O sing this blessed morn, **1294, i.**, Wordsworth, C.
Sing, O tongue, the Body glorious (*tr.* Oxenham), **879, i.**, Pange lingua gloriosi corporis mysterium
Sing, O ye heavens! Be joyful, earth (Miss Leeson), **819, i.**, Now shall my inward joy arise
Sing of Jesus, sing for ever, **615, ii.**, Kelly, T.
Sing praise to God Who reigns above (*tr.* Miss Cox), **1018, ii.**, Schütz, J. J.
Sing Psalms, therefore, unto the Lord (Ps. ix.) **865, i.**, Old Version
Sing, sing each day, A tuneful lay (Omni die, dic Mariae, mea, laudes, anima), **1202, ii.**, Ut jucundas cervus undas aestuans desiderat
Sing, sing His lofty praise, **615, ii.**, Kelly, T.
Sing! sing! ye ransomed mortals, sing (*tr.* Sir J. Bowring), **1227, ii.**, Vom Himmel kam der Engel Schaar
Sing the conflict great and glorious (*tr.* Blew), **880, ii.**, Pange lingua gloriosi proelium certaminis
Sing the Cross! the conflict telling (*tr.* Macgill), **880, ii.**, Pange lingua gloriosi proelium certaminis
Sing the dear Saviour's glorious fame, **722, ii.**, Medley, S.
Sing the glorious Body broken, Ransom of the world to be (*tr.* Johnston, 1852), **873, ii.**, Pange lingua gloriosi corporis mysterium
Sing the glorious Body broken, Sing the precious Blood (*tr.* Blew), Pange lingua gloriosi corporis mysterium
Sing the great Jehovah's praise, **484, i.**, Happy sons of Israel; **994, i.**, Sandys, G.
Sing the Lord, ye sons of heaven, **622, ii.**, Kennedy, B. H.
Sing the song unheard before (Ps. 96, Keble), **613, ii.**, Keble, J.; **921, ii.**, Psalters, English
Sing them, my children, sing them still, **161, ii.**, Bonar, H.
Sing them over again to me, **150, ii.**, Bliss, P.
Sing thou my tongue with accent clear, **879, i.**, Pange lingua gloriosi corporis mysterium
Sing to God, **608, ii.**, Jucundare plebs fidelis
Sing to the Lord a joyful song, **762, ii.**, Monsell, J. S. B.
Sing to the Lord a new-made song, Let earth (Ps. xcvi.), **800, ii.**, New Version
Sing to the Lord a new-made song, Who wondrous things (Ps. xcviii.), **800, ii.**, New Version
Sing to the Lord! for His mercies are sure, **16, ii.**, Adams (*née* Flower), Sarah
Sing to the Lord, in joyful strains, **128, ii.**, Behold my Servant! see him rise
Sing to the Lord in joyful strains (as in Kemble's Ps. & H.), **128, ii.**, Behold my Servant! see him rise
Sing to the Lord Jehovah's Name, **1240, ii.**, Watts, I.
Sing to the Lord most high, **317, i.**, Dwight, T.
Sing to the Lord of bounty, **1059, ii.**, Sing to the Lord of harvest
Sing to the Lord our might, **707, i.**, Lyte, H. F.
Sing to the Lord, Whose matchless love, **535, i.**, Horne, W. W.
Sing to the Lord with cheerful voice, **166, i.**, Bowdler, J.
Sing to the Lord with heart and voice, **1186, i.**, Tritton, J.
Sing to the Lord with joy and praise, **24, ii.**, Aeterna Christi munera, Et martyrum victorias
Sing to the Lord, ye distant lands, **1240, ii.**, Watts, I.
Sing unto the Lord with mirth, **622, ii.**, Kennedy, B. H.
Sing, victory, O ye seas and lands, **1186, i.**, Triumphe! plaudant maria
Sing vnto the Lord With heartie accord (Ps. cxlix., Pullain), **1022, ii.**, Scottish hymnody
Sing we, brethren, faithful-hearted, **492, i.**, Harp, awake! tell out the story
Sing we in triumphal gladness (*tr.* Littledale), **351, ii.**, Epiphaniam Domino canamus gloriosam
Sing we merrily to God, **446, i.**, Gough, B.
Sing we now of Mary's trial, joy and sorrow let us tell (O Maria, noli fiere, *tr.* G. Moultrie), **243, i.**, Collaudemus Magdalenae
Sing we now, our voice upraising (*tr.* Chandler, *alt.*), **913, ii.**, Prome vocem, mens, canoram
Sing we now redeeming love (*tr.* D. T. Morgan), **1088, ii.**, Statuta decreto Dei
Sing we now the praise of Mary (*tr.* G. Moultrie, *alt.*), **243, i.**, Collaudemus Magdalenae
Sing we now with praiseful voices (O Maria, noli fiere, *tr.* Morgan), **243, i.**, Collaudemus Magdalenae
Sing we of those, whom in the forest wild, **374, i.**, Felices nemorum pangimus incolas
Sing we that blest Body broken (*tr.* I. Williams, *alt.*), **878, ii.**, Pange lingua gloriosi corporis mysterium
Sing we the glory of our God (*tr.* Chandler, *alt.*), **286, i.**, Dei canamus gloriam
Sing we the joyful day, **322, ii.**, Eia recolamus laudibus piis digna
Sing we the martyrs blest (Christo profusum sanguinem), **25, i.**, Aeterna Christi munera, Et martyrum victorias
Sing we the peerless deeds of martyred saints, **993, ii.**, Sanctorum meritis inclita gaudia
Sing we the praise of Peter (*tr.* Oakeley, *alt.*), **892, ii.**, Petri laudes exequamur
Sing we the song of those who stand, **1295, i.**, Worthy the Lamb for sinners slain
Sing we those who dwelt [dwell] concealed, **374, i.**, Felices nemorum pangimus incolas
Sing we to our conquering Lord, **1265, ii.**, Wesley family, The
Sing we triumphant hymns of praise (*tr.* Chambers), **555, i.**, Hymnum canamus Domino
Sing we triumphant hymns of praise (*tr.* Webb), **555, i.**, Hymnum canamus Domino
Sing with all the sons of men, **572, i.**, Irons, W. J.
Sing, ye redeemed of the Lord, **306, i.**, Doddridge, P.
Sing, ye seraphs, in the sky, **281, ii.**, Davis, T.
Sing, ye sons of men, O sing, **725, ii.**, Merrick, J.
Sing, ye sons of might, O sing, **725, ii.**, Merrick, J.
Sing ye unto the Lord our God (Ps. cxlix., Norton), **866, i.**, Old Version
Sing ye with praise unto the Lord (Ps. xcvi., Hopkins), **866, i.**, Old Version
Singet Gott, denn Gott ist Liebe, **525, ii.**, Hiller, P. F.
Singet lieben Leut, **1248, i.**, Weisse, M.
Singing for Jesus, O singing for Jesus, **1204, ii.**, Van Alstyne (*née* Crosby), Frances J.
Singt doch unserm König, **525, ii.**, Hiller, P. F.
Sink not yet, my soul, to slumber (*tr.* Miss Winkworth), **1254, ii.**, Werde munter, mein Gemüthe, Und ihr Sinnen geht herfür
Sin-laden, weary, lost, I flee, **623, i.**, Kennedy, B. H.
Sinner art thou still secure?, **804, ii.**, Newton, J.
Sinner, behold, I've heard thy groans, **1098, ii.**, Strong, N.
Sinner, hear thy Saviour's call, **804, ii.**, Newton, J.
Sinner, how thy heart is troubled, **1204, ii.**, Van Alstyne (*née* Crosby), Frances J.
Sinner, is thy heart at rest?, **1235, ii.**, Waterbury, J. B.
Sinner, rouse thee from thy sleep, **870, i.**, Onderdonk, H. U.
Sinner, what hast thou to show?, **1183, ii.**, Tonna (*née* Browne), Charlotte E.
Sinner, where is room for doubting?, **734, i.**, Midlane, A.
Sinners, believe the gospel word, **1038, i.**, See, sinners, in the gospel glass
Sinners! come, the Saviour see (*tr.* Kinchen), **1303, i.**, Zinzendorf, N. L. von
Sinners, for transgression, see, **1145, ii.**, Thank and praise Jehovah's Name

Sinners, hear the Saviour's call, **804**, ii., Newton, J.
Sinners Jesus will receive (*tr.* Mrs. Bevan), **797**, ii., Neumeister, E.
Sinners, lift up your hearts, **1262**, ii., Wesley family
Sinners, obey the heavenly call, **1263**, i., Wesley family, The
Sinners, pray! for mercy pleading (*tr.* H. Mills), **525**, i., Hiller, P. F.
Sinners' Redeemer, gracious Lamb of God (*tr.* Kinchen, *alt.*), **1304**, i., Zinzendorf, N. L. von
Sinners' Redeemer Whom we inly love (*tr.* Kinchen), **1304**, i., Zinzendorf, N. L. von
Sinners, rejoice, your peace is made, **1262**, i., Wesley family, The
Sinners, the voice of God regard, **373**, ii., Fawcett, J.
Sinners, turn, while God is near, **1061**, ii., Sinners turn; why will ye die?
Sinners, will you scorn the message, **50**, i., Allen, Jonathan
Sinners, you are now addressed, **384**, ii., Fountain, J.
Sinners, your hearts lift up, **1261**, ii., Wesley family, The
Sinners, your Maker is your Friend, **1065**, ii., So wahr ich lebe, spricht dein Gott
Sinners, your Saviour see, **1261**, i., Wesley family, The
Sion. See also *Syon*, and *Zion*
Sion bowed with anguish weepeth (*tr.* Russell), **505**, ii., Heermann, J.
Sion, lift thy voice and sing (*tr.* Caswall), **663**, ii., Lauda Sion Salvatorem
Sion, ope thy hallowed dome (*tr.* Anon.), **1138**, ii., Templi sacratas pande, Sion, fores
Sion, open fling Thy sacred temple gates, **1139**, i., Templi sacratas pande, Sion, fores
Sion, open wide thy gates, Christ before His temple waits, **1139**, i., Templi sacratas pande, Sion, fores
Sion, praise thy Prince and Pastor (*tr.* Blew), **663**, ii., Lauda Sion Salvatorem
Sion, praise thy Saviour King (*tr.* Wallace), **663**, ii., Lauda Sion Salvatorem
Sion stands with hills surrounded, **1305**, i., Zion stands by hills surrounded
Sion, the marvellous story be telling, **775**, i., Muhlenberg, W. A.
Sion, thine hallowed gates unfold, **1139**, i., Templi sacratas pande, Sion, fores
Sion, to thy Saviour singing (*tr.* A. R. Thompson), **663**, ii., Lauda Sion Salvatorem
Sion's daughter, weep no more, **1216**, i., Venit e coelo Mediator alto
Sire tei Deu loïms, tei seignur regehisums (*tr.* in the Psalter of Eadwin), **1127**, ii., Te Deum laudamus
Sister, thou wast mild and lovely, **1063**, ii., Smith, S. F.
Sit down beneath His shadow, **497**, ii., Havergal, Frances R.
Sit laus Patri; laus Filio; Par sit tibi laus, Spiritus, Affiante, **309**, ii., Doxologies
Sit laus Patri, laus Filio; Par sit tibi laus, Spiritus, Divina, **309**, ii., Doxologies
Sit thou on my right hand, my Son, saith the Lord, **504**, i., Heber, R.
Sitting at receipt of custom, **303**, i., Dix, W. C.
Sitting round our Father's board, **1238**, ii., Watts, I.
Six days of labour now are past, **1114**, ii., Tandem peractis O Deus
Six Lustras past, the Sabbath came (Lustra sex, qui jam peregit, tempus implens corporis), **881**, i., Pange lingua gloriosi proelium certaminis
Six lustres past; His life in flesh (Lustra sex qui jam peracta, *tr.* Chambers), **881**, i., Pange lingua gloriosi proelium certaminis
Sleep has refreshed our limbs; we spring From off our bed, and rise (*tr.* Newman), **1067**, ii., Somno refectis artubus
Sleep has refreshed our limbs; we spring Out of our beds as men in fear (*tr.* Keble), **1067**, ii., Somno refectis artubus
Sleep, my Babe! O sleep, the Mother, **213**, i., Carols
Sleep not, O Soul by God awakened (*tr.* Lady Durand), **1144**, ii., Tersteegen, G.
Sleep not, soldier of the cross, **406**, i., Gaskell, W.
Sleep, sleep to-day, tormenting cares, **114**, i., Barbauld (*née* Aikin), Anna L.
Sleep thy last sleep, **282**, ii., Dayman, E. A.
Sleep well, my dear, sleep safe and free (*tr.* Jacobi), **213**, i., Carols; **980**, ii., Rube, J. C.
Sleeper, awake, arise, **149**, ii., Blew, W. J.
Sleepers wake, a voice is calling, **806**, i., Nicolai, P.
Slow and mournful be our tone (*tr.* R. Campbell), **913**, ii., Prome vocem, mens, canoram
Slowly by God's hand unfurled, **403**, i., Furness, W. H.
Slowly by Thy hand unfurled, **403**, i., Furness, W. H.
Slowly in sadness and in tears, **315**, ii., Duffield, G.
Slowly, slowly darkening, **466**, ii., Greg, S.; **1196**, i., Unitarian hymnody
Slowly, slowly from the caves of night (*tr.* Kennedy), **634**, i., Krummacher, F. A.
Slowly the gleaming stars retire, **613**, ii., Keble, J.
Slumberers, wake, the Bridegroom cometh (*tr.* Hopkins), **806**, ii., Nicolai, P.
Small amongst cities, Bethlehem (O sola magnarum urbium), **946**, ii., Quicumque Christum quaeritis
Smitten is the Shepherd good (*tr.* R. Campbell), **883**, ii., Pastore percusso, minas
Smote by the law, I'm justly slain, **1098**, ii., Strong, N.
Snart Döden skall det Oja sluta (Fru Lenngren), **1000**, i., Scandinavian hymnody
So bringen wir den Leib zur Ruh, **675**, i., Liebich, E.
So did the Hebrew prophet raise (Watts), **1033**, ii., Scottish translations and paraphrases
So dost Thou rest, **388**, i., Franck, S.
So fades the lovely, blooming flower, **1089**, ii., Steele, Anne
So fahr ich hin mit Freuden, **963**, ii., Rinkart, M.
So fair a face bedewed with tears, **123**, ii., Beddome, B.
So firm the saints' foundation stands (Doddridge), **188**, ii., Bruce, M.; **1034**, i., Scottish translations and paraphrases
So führst du doch recht selig, Herr, die Deinen, **81**, ii., Arnold, G.; **417**, i., German hymnody
So gehst du dann, mein Jesu, hin, **784**, i., Nachtenhöfer, C. F.
So gehts von Schritt zu Schritt, **1145**, i., Tersteegen, G.
So, go, my child (*tr.* E. Massie), **528**, ii., Hoffmann, G.
So Gott zum Haus nicht giebt sein Gunst, **631**, ii., Kolross, J.
So grass, and herb, and fruitful tree, **1174**, i., Thring, G.
So gross ist Gottes Welt, **639**, ii., Lange, J. P.
So hab' ich nun den Fels erreichet, **670**, ii., Lehr, L. F. F.
So hab' ich obgesieget, **985**, i., Sacer, G. W.
So happy all the day, **498**, ii., Havergal, W. H.
So heaven is gathering one by one, **544**, ii., Huntington, F. D.
So hoff' ich denn mit festem Muth, **408**, i., Gellert, C. F.
So holy is this day of days (Also heilig ist der Tag), **1139**, ii., Tempora florigero rutilant distincta sereno
So ist dann auch mein grosses Stuffenjahr, **1145**, i., Tersteegen, G.
So ist denn doch nun abermal ein Jahr, **1145**, i., Tersteegen, G.
So ist die Woche nun geschlossen, **798**, i., Neumeister, E.
So ist von meiner kurzen Pilgrimschaft, **637**, i., Lampe, F. A.
So ists an dem dass ich mit Freuden, **1072**, i., Spener, P. J.
So komm, geliebte Todes-Stund, **1018**, i., ii., Schütz, J. J.
So let our lips and lives express, **1238**, ii., Watts, I.
So, Lord, Thou goest forth to die (*tr.* Russell), **784**, ii., Nachtenhöfer, C. F.
So many years of living, **473**, i., Gryphius, A.
So Moses, Israel's destined guide (Sic stulta Pharaonis mali), **947**, i., Quicumque Christum quaeritis
So new-born babes desire the breast, **1238**, ii., Watts, I.
So now is come our joyfullest part, **1290**, i., Wither, G.
So rest, my Rest! (*tr.* R. Massie), **388**, i., Franck, S.
So ruhest du, o meine Ruh, **388**, i., Franck, S.
So schlummerst du in stiller Ruh, **388**, i., Franck, S.
So strong a fortress is our God (*tr.* E. Walter), **325**, i., Ein feste Burg ist unser Gott
So teach me, Lord, to number, **762**, ii., Monsell, J. S. B.
So thou art resting, O my Rest, **388**, i., Franck, S.
So wahr ich leb, spricht Gott der Herr, **514**, ii., Herman, N.
So wahr ich lebe spricht dein Gott (J. Heerman), **514**, ii., Herman, N.
So wide, so richly stored, **639**, ii., Lange, J. P.
So will I abide for ever (*tr.* J. D. Burns), **132**, ii., Bei dir Jesu, will ich bleiben
So wrought He all His Father's will (*tr.* Plumptre, pt. ii.), **664**, ii., Laudes Salvatori voce modulemur supplici
So zieh in Gottes Frieden denn, **520**, i., Heusser (*née* Schweizer), Meta
Soft and holy is the place, **494**, ii., Hastings, T.
Soft are the fruitful showers that bring, **1196**, ii., Unitarian hymnody
Soft the voice of mercy sounded, **734**, i., Midlane, A.
Softly fades the twilight ray, **1063**, ii., Smith, S. F.
Softly now the light of day, **303**, ii., Doane, G. W.
Softly on the breath of evening, **1203**, ii., Van Alstyne (*née* Crosby), Frances J.
Softly slumber, softly slumber, **628**, i., Knapp, A.
Softly the silent night, **145**, i., Blatchford, A. N.

Sohn des Vaters, Herr der Ehren, **628**, ii., Knapp, A.
Soil not thy plumage, gentle dove, **181**, ii., Bridges, M.
Sois attentif peuple fidèle (Pictet), **391**, ii., French hymnody
Sol animae vitaeque meae, praedulcis Jesu (Sun of my soul, Thou Saviour dear, *tr.* Bingham), **1178**, i., 'Tis gone, that bright and orbed blaze
Sol meus! Care [O mi] Salvator! (Sun of my soul, Thou Saviour dear, *tr.* Macgill), **1178**, i., 'Tis gone, that bright and orbed blaze
Sol praeceps rapitur, proxima nox adest (*tr.* C. B. Pearson), **1066**, i.
Solche Leute will der König küssen, **1304**, ii., Zinzendorf, N. L. von
Soldier go, but not to claim, **1183**, ii., Tonna (*née* Browne), Charlotte E.
Soldier of Christ, well done, **1053**, i., Servant of God, well done! Rest from thy loved employ
Soldier, to the contest pressing, **267**, i., Coxe, A. C.
Soldiers of Christ, fight manfully (*tr.* Beresford-Hope), **941**, i., Pugnate, Christi milites
Soldiers of Christ, lay hold, **1066**, i., Soldiers of Christ, arise, And put your armour on
Soldiers of the Cross, arise! Lo! your Leader from the skies, **1235**, ii., Waterbury, J. B.
Soldiers of the Cross, Servants of the Lord, **1295**, ii., Wright, P. J.
Soldiers, who are Christ's below (*tr.* Clark), **235**, i., Clark, J. H.; **941**, i., Pugnate, Christi milites
Soldiers who to Christ belong (*tr.* I. Williams), **941**, i., Pugnate, Christi milites
Sole self-existent God and Lord, **1264**, i., Wesley family, The
Sole Sovereign of the earth and skies, **1020**, i., Scott, Elizabeth
Solem Justitiae regem paritura supremum, **1043**, ii., Sequences
Solemn rites arise to view, **986**, i., Sacris solemniis juncta sint gaudia
Solemnis haec festivitas, **652**, i., Latin hymnody
Soll ich denn mich täglich kränken, **1072**, i., Spener, P. J.
Sollemni carmine tuos Oswalde vex, **815**, i., Notker
Sollemnitatem, fratres carissimi, colimus, **815**, i., Notker
Sollemnitatem hujus devoti filii ecclesiae, **815**, i., Notker
Sollt es gleich bisweilen scheinen, **289**, i., Der Glaube bricht durch Stahl und Stein; **1179**, i., Titius, C.
Sollt ich aus Furcht vor Menschen Kindern, **1286**, ii., Winckler, J. J.
Sollt ich meinem Gott nicht trauen, **867**, i., Olearius, Johannes
Sollt ich nicht gelassen sein, **1145**, i., Tersteegen, G.
Some murmur when their sky is clear, **1185**, ii., Trench, R. C.
Some say that ever 'gainst that season comes, **210**, ii., Carols
Some seraph, lend your heavenly tongue, **1237**, i., Watts, I.
Something every heart is loving (*tr.* Mrs. Bevan), **1143**, ii., Tersteegen, G.
Sometimes I do not like to feel, **117**, i., Bateman, H.
Sometimes o'er our pathway, **1188**, ii., Tuttiett, L.
Somno Deus nunc excitum, **262**, ii., Copeland, W. J.
Somno refectis artubus, **56**, ii., Ambrosius
Son Eternal of the Father, **276**, ii., Da puer plectrum, choreis ut canam fidelibus
Son from the Father's brightness bright (*tr.* Doubleday), **261**, ii., Consors Paterni luminis
Son of Eternal God most high (*tr.* Littledale), **28**, i., Aeterni Patris Unice
Son of God, for man decreed (Pollock), **678**, ii., Litanies
Son of God, if Thy free grace, **1261**, ii., Wesley family, The
Son of God in glory reigning, **1181**, ii., To whom but Thee, O God of grace
Son of God, our glorious Head, **561**, i., Ide, G. B.
Son of God, Thy blessing grant, **1262**, i., Wesley family, The
Son of God, to Thee I cry, **997**, ii., Saviour, Who exalted high
Son of God, we kneel before Thee, **542**, ii., Hull, W. W.
Son of Man, and Man of sorrows (Quam despectus, quam dejectus), **953**, i., Recordare sanctae crucis
Son of Man, to Thee I cry, **997**, ii., Saviour, Who exalted high
Son of Man, to Thee we cry, **997**, ii., Saviour, Who exalted high
Son of the Eternal Sire on high (*tr.* Chambers), **28**, i., Aeterni Patris Unice
Son of the Father! mighty Lord, An answer (*tr.* Astley), **628**, ii., Knapp, A.
Son of the Highest, deign to cast (Summi Parentis Unice, *tr.* Caswall), **28**, i., Aeterni Patris Unice
Son of the Sire, the eternal One (*tr.* Blew), **28**, i., Aeterni Patris Unice
Son of Thy Sire's eternal love, **368**, ii., Father of all, Whose powerful voice
Songs anew of honour framing, **442**, i., Goode, W.
Songs of glory fill the sky, **670**, i., Leeson, Jane E.; **1170**, ii., Thou that art the Father's Word
Songs of immortal praise belong, **1240**, ii., Watts, I.
Songs of praise the angels sang, **764**, ii., Montgomery, J.
Songs of praise the angels sing, **1068**, i., Songs of praise the angels sang
Sonne der Gerechtigkeit (C. David), **776**, ii., Müller, M.
Sons of Adam! join to raise, **1195**, i., Unitarian hymnody
Sons of day, arise from slumber, **893**, ii., Phelps, S. D.
Sons of God by bless'd adoption, **493**, ii., Hart, J.
Sons of God by blest adoption, **493**, ii., Hart, J.
Sons of God, in tribulation, **623**, ii., Kent, J.
Sons of God, triumphant rise, **1260**, ii., Wesley family, The
Sons of peace, redeemed by blood, **623**, ii., Kent, J.
Soon all my sorrows shall I lay (*tr.* Menzies), **108**, i., Bald zieh ich mit dem Sterbekleid
Soon and for ever, **762**, ii., Monsell, J. S. B.
Soon as a breath the times are past, **695**, i., Lord, Thou hast been Thy people's rest
Soon as I heard my Father say, **1240**, ii., Watts, I.
Soon from our wishful eyes awhile (*tr.* Buckoll), **1248**, i., Weisse, M.
Soon in the grave my flesh shall rest (*tr.* H. Mills), **108**, i., Bald zieh ich mit dem Sterbekleid
Soon must this body die, **1237**, i., Watts, I.
Soon night the world in gloom will steep (*tr.* Miss Manington), **795**, i., Neumann, C.
Soon shall our Master come, **286**, i., Deck, J. G.
Soon shall our voices praise (*tr.* Miss Fry), **4**, ii., A solis ortûs cardine Ad usque
Soon shall that voice resound (*tr.* Miss Fry), **1232**, i., Walther, J.
Soon shall the evening star with silver [silent] ray, **29**, i., Again the day returns of holy rest; **717**, ii., Mason, W.
Soon shall these eyes, my Saviour, see, **545**, i., Hurditch, C. R.
Soon shall this earthly frame, dissolved (Anon.), **1034**, i., Scottish translations and paraphrases
Soon shall we find our journey o'er, **545**, i., Hurditch, C. R.
Soon the fiery sun ascending (*tr.* Caswall), **809**, i., Nocte mox diem fugata
Soon the sweetest blossom wasting (Lustra sex, qui jam peregit, tempus implens corporis, *tr.* Campbell), **881**, i., Pange lingua gloriosi proelium certaminis
Soon the trumpet of salvation, **498**, ii., Havergal, W. H.
Soon to the dust we speed, **472**, ii., Gurney, J. H.
Soon, too soon, the sweet repose, **329**, i., Elliott (*née* Marshall), Julia A.; **986**, ii., Sad and weary were our way
Soon will the evening star with silent ray (Mason), **29**, i., Again the day returns of holy rest
Soon will the evening star with silver ray (Mason), **903**, ii., Praise the Lord, ye heavens adore Him
Soon will the heavenly Bridegroom come (*tr.* Kennedy), **1232**, i., Walther, J.
Sorge, Vater! sorge du, **701**, ii., Ludämilia-Elisabeth of Schwarzburg-Rudolstadt
Sorrowful the Mother stood, **1083**, ii., Stabat mater dolorosa
Souffrons, puisqu' il le font souffrons toute la vie, **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
Soul, arise, dispel Thy sadness (*tr.* Miss Borthwick), **1014**, ii., Schmücke dich, o liebe Seele
Soul, at this most awful season, **1014**, ii., Schmücke dich, o liebe Seele
Soul! couldst thou, while on earth remaining (*tr.* Miss Cox), **1144**, i., Tersteegen, G.
Soul, draw forth thy voice, deep-sounding (*tr.* Blew), **913**, ii., Prome vocem, mens, canoram
Soul, o'er life's sad ocean faring, **995**, i., Sass, G. H.
Soul of Christ, be my sanctification (*tr.* Anon.), **70**, i., Anima Christi, sanctifica me
Soul of Christ, sanctify me (*tr.* in Shipley's Divine Liturgy), **70**, i., Anima Christi, sanctifica me
Soul of Christ, sanctify me (*tr.* in the Treasury of Devotion), **70**, i., Anima Christi, sanctifica me
Soul of Jesus, make me holy (*tr.* Anon.), **70**, i., Anima Christi, sanctifica me
Soul of Jesus, make me pure (*tr.* Chadwick), **70**, i., Anima Christi, sanctifica me
Soul of Jesus, once for me (*tr.* Bridges), **70**, i., Anima Christi, sanctifica me

Soul of my Saviour, sanctify my breast, **70**, i., Anima Christi, sanctifica me
Soul, thy week of toil is ended, **952**, i., Rawson, G.
Soul, while on earth thou still remainest (*tr.* Miss Cox), **1144**, i., Tersteegen, G.
Souls of men, why will ye scatter?, **362**, i., Faber, F. W.
Sound aloud Jehovah's praises, **715**, ii., Martin, H. A.
Sound high Jehovah's Name, **613**, ii., Keble, J.; **921**, ii., Psalters, English
Sound, sound His praises higher still, **601**, i., Jesus, my Lord, my God, my all! How can I love Thee
Sound, sound the truth abroad, **615**, ii., Kelly, T.
Sound the alarm! let the watchman cry, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
Sound the loud timbrel o'er Egypt's dark sea (Moore), **765**, i., Moore, T.; **775**, i., Muhlenberg, W. A.; **975**, ii., Roman Catholic hymnody
Sounds the bell in solemn cadence, **772**, i., Moultrie, G.
Sounds the trumpet from afar, **162**, i., Bonar, H.
Source de tous les biens, **390**, ii., French hymnody
Source of all good to which I aspire, **390**, ii., French hymnody
Source of good, whose power controls (*tr.* R. Massie), **189**, ii., Brunnquell aller Güter
Source of life, and light, and love, **378**, i., Fleet, J. G.
Source of light and life divine (*tr.* Chandler), **700**, ii., Lucis Creator optime
Source of light and power divine (*tr.* Chandler, *alt.*), **700**, ii., Lucis Creator optime
Source of light and power divine (Shirley), **1056**, i., Shirley, Hon. W.
Source of Love, my brighter Sun (*tr.* Cowper), **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
Source of my life's refreshing springs, **1233**, ii., Waring, Anna L.
Source of recollection sweet (*tr.* Kynaston), **588**, ii., Jesu dulcis memoria
Source of wisdom, past and present, **772**, ii., Moultrie, J.
Sous ton voile d'ignominie (Vinet), **392**, ii., French hymnody
Sovereign and transforming grace, **504**, ii., Hedge, F. H.
Sovereign grace has power alone, **804**, ii., Newton, J.
Sovereign grace o'er sin abounding, **623**, ii., Kent, J.
Sovereign Lord and gracious Master, **497**, ii., Havergal, Frances R.
Sovereign of all, Whose will ordains, **1061**, i., Sinners, the call obey, The latest call of grace
Sovereign of heaven, Who didst prevail (*tr.* Calverley), **1104**, i., Supreme Rector coelitum
Sovereign of life, before Thine eye, **306**, i., Doddridge, P.
Sovereign of worlds, display Thy power, **1296**, ii., Ye Christian heroes, go, proclaim
Sovereign Ruler, King victorious, **792**, i., Neander, J.
Sovereign Ruler, Lord of all, **949**, i., Raffles, T.
Sovereign Ruler of the skies, **984**, i., Ryland, J.
Sowing our seed in the morning fair, **151**, i., Bliss, P.
Sowing the seed in the daylight [dawnlight] fair, **151**, i., Bliss, P.
Spare us, O Lord, aloud we pray, **1240**, i., Watts, I.
Spared a little longer, **615**, i., Kelly, T.
Spared by Thy goodness, gracious Lord, **575**, i., Jackson, E.
Spared to another spring, **1116**, ii., Taylor, Ann and Jane
Speak, lips of mine, **162**, i., Bonar, H.
Speak, my tongue, a mystery glorious (*tr.* Johnston, 1861), Pange lingua gloriosi corporis mysterium
Speak, my tongue, the Body glorious (*tr.* Johnston, 1856), Pange lingua gloriosi corporis mysterium
Speak, my tongue, the mystic glory (*tr.* Chambers), **879**, i., Pange lingua gloriosi corporis mysterium
Speak, O tongue, the Body broken (*tr.* I. Williams), **878**, ii., Pange lingua gloriosi corporis mysterium
Speak, O ye judges of the earth (Ps. lviii.), **800**, ii., New Version
Speak, O ye judges of the earth, **278**, i., Dale, T.
Speak the truth, for that is right, **579**, ii., Jersey, Margaret E. Villiers (*née* Leigh), Countess of
Speak with me, Lord, Thyself reveal, **1261**, i., Wesley family, The
Speak with us, Lord, Thyself reveal, **997**, ii., Saviour, Who ready art to hear
Speed Thy servants, Saviour, speed them, **615**, ii., Kelly, T.
Spinis caput coronatum (*tr.* Macgill), **1152**, ii., The head that once was crowned with thorns
Spirit benignant, Who art One (*tr.* Doubleday), **823**, ii., Nunc Sancte nobis Spiritus
Spirit blest, who art adored (Pollock), **678**, ii., Litanies
Spirit creative, power divine, **1211**, i., Veni Creator Spiritus, Mentes
Spirit, Creator of mankind, **1211**, i., Veni, Creator Spiritus, Mentes
Spirit Divine, attend our prayer, **954**, i., Reed, A.
Spirit, heavenly life bestowing, **1211**, i., Veni Creator Spiritus, Mentes
Spirit, leave thy house of clay, **1074**, ii., Spirit, leave thine house of clay
Spirit of charity, dispense (*tr.* Cowper), **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
Spirit of Christ and God, **575**, i., Jackson, E.
Spirit of Christ, be earnest given, **1189**, i., 'Twas silence in Thy temple, Lord
Spirit of Christ, my soul make pure (*tr.* Dayman), **70**, i., Anima Christi, Sanctifica me
Spirit of Christ, Thine earnest give, **613**, i., Keble, J.; **1189**, i., 'Twas silence in Thy temple, Lord
Spirit of cleansing grace, **575**, i., Jackson, E.
Spirit of everlasting grace, **161**, ii., Bonar, H.
Spirit of faith, come down (C. Wesley), **246**, i., Come, Holy Spirit, come, Let Thy bright beams; **1262**, ii., Wesley family, The
Spirit of glory and of grace, **1186**, i., Tritton, J.
Spirit of God, Thy churches wait, **1064**, i., Smith, S. F.
Spirit of grace and union, **945**, i., Qui procedis ab utroque
Spirit of grace, Thou Light of life (*tr.* Mrs. Bevan, *alt.*), **834**, i., O Gott! o Geist! o Licht des Lebens
Spirit of holiness, descend, **1063**, ii., Smith, S. F.
Spirit of life, and power, and light, **138**, i., Bertram, R. A.
Spirit of light and truth, to Thee, **613**, i., Keble, J.; **1189**, i., 'Twas silence in Thy temple, Lord
Spirit of Light, come down, we pray (*tr.* Maguire), **876**, i., Pabst, J.
Spirit of might and sweetness too, **613**, i., Keble, J.; **1157**, i., The shadow of the Almighty's cloud
Spirit of peace and holiness, **1064**, i., Smith, S. F.
Spirit of power and might, behold, **764**, ii., Montgomery, J.
Spirit of truth, be Thou my Guide, **183**, ii., Brontë, Anne
Spirit of Truth, come down, **1262**, ii., Wesley family, The
Spirit of truth, essential God, **1265**, i., Wesley family, The
Spirit of truth, indwelling Light, **151**, ii., Bode, J. E.
Spirit of truth, on this thy day, **504**, i., Heber, R.
Spirit of truth, Thy grace impart, **357**, i., Eternal Spirit, Source of truth
Spirit of Truth, Who makest bright, **423**, i., Gill, T. H.
Spirit unseen, our spirits' home, **1087**, ii., Stanley, A. P.
Spirit of Wisdom! guide Thine own, **198**, ii., Butterworth, J. H.
Spirit Superne, come down again, **1216**, i., Veni superne Spiritus: Purgata Christi sanguine
Σπλάγχνον Ἰωνᾶν, **232**, i., Χριστὸς γεννᾶται· δοξάσατε
Splendor et immortalis Divinitas!, **652**, ii., Latin hymnody
Splendor Paternae gloriae, **56**, ii., Ambrosius; **704**, ii., Lux alma Jesu mentium
Splendor Patris, factor matris, **1202**, i., Ut jucundas cervus undas aestuans desiderat
Splendour of glory all-divine, Light-born (*tr.* Wallace), **1080**, ii., Splendor paternae gloriae
Splendour of glory all-divine, The life and strength of mortal breast (*tr.* Wallace), **1177**, i., Tibi Christe, splendor Patris
Splendour of the Father's glory, **1080**, ii., Splendor paternae gloriae
Sport of the changeful multitude, **1278**, i., Whittier, J. G.
Spotless Anna! Juda's glory (*tr.* Caswall), **235**, i., Clara diei gaudia
Spousa (a printer's error) *Christi quae per orbem*, **1081**, i., Sponsa Christi quae per orbem
Spouse of Christ in arms contending (*tr.* W. Palmer), **1081**, i., Sponsa Christi quae per orbem
Spouse of Christ, in arms contending (*tr.* W. Palmer & Anon.), **1081**, i., Sponsa Christi quae per orbem
Spouse of Christ in warfare glorious, **1081**, i., Sponsa Christi quae per orbem
Spouse of Christ, that through the wide world Militant dost (cento), **1081**, i., Sponsa Christi quae per orbem
Spouse of Christ, to whom 'tis given (*tr.* Chandler), **1081**, i., Sponsa Christi quae per orbem
Spouse of Christ, who through the wide world Warring still, **1081**, i., Sponsa Christi quae per orbem
Spread, my tongue, the wondrous story (*tr.* Mrs. Charles), **880**, ii., Pange lingua gloriosi proelium certaminis
Spread, oh spread, thou mighty Word (*tr* Miss Winkworth), **106**, ii., Bahnmaier, J. F.
Spread thy triumph far and nigh (*tr.* Buckoll), **106**, ii., Bahnmaier, J. F.

Spring's renewal of earth's plain (*tr.* Wrangham), **777**, i., Mundi renovatio
Sprinkled with reconciling blood, **123**, ii., Beddome, B.
Spurning the bed where luxury lies, **1067**, ii., Somno refectis artubus
Squalent arva sole pulvere multo, **647**, i., Latin hymnody
Stabat ad lignum crucis (Bolandus), **164**, i., Böschenstein, J.
Stabat juxta Christi crucem, **1082**, i., Stabat mater dolorosa
Stabat Mater dolorosa, Juxta crucem (Innocent III. ?), **39**, i., Alexander, J. W.; **314**, i., Dryden, J.; **345**, i., English hymnody; **575**, ii., Jacobus de Benedictis; **649**, ii., **650**, i., ii., Latin hymnody; **879**, i., Pange lingua gloriosi corporis mysterium; **911**, ii., Primers; **1042**, i., Sequences
Stabat mater speciosa, **1082**, i., Stabat mater dolorosa
Stamped as the purpose of the skies, **809**, ii., Noel, G. T.
Stand on thy watch-tower, Habakkuk the seer (Ἐπὶ τῆς θείας φυλακῆς), **62**, ii., Ἀναστάσεως ἡμέρα
Stand, soldier of the Cross, **142**, i., Bickersteth, E. H.
Stand up, my soul, shake off thy fears, **1238**, ii., Watts, I.
Stand up, my soul, thy fears dismiss, **1238**, ii., Watts, I.
Stand up, stand up for Jesus, **315**, ii., Duffield, G.; **758**, ii., Missions
Stand we prepared to see and hear, **670**, i., Leeson, Jane E.
Standing at the portal of the opening year, **497**, ii., Havergal, Frances R.
Standing by a purpose true, **150**, ii., Bliss, P.
Standing forth in life's rough way, **190**, i., Bryant, W. C.
Stands that Mother more than beauteous, **1084**, ii., Stabat mater speciosa
Stans a longe, qui plurima perpetrarat facinora, **815**, i., Notker
Star of morning brightly shining, **1058**, ii., Simpson (*née* Bell), Jane C.
Star of peace to wanderers weary, **1058**, ii., Simpson (*née* Bell), Jane C.
Star of the Sea, **606**, i., Jones, S. F.
Stärke, die zu dieser Zeit, **626**, ii., Klopstock, F. G.
Starlight of Bethlehem, **805**, i., Nicholson, H. L.
Stars of the morning, so gloriously bright, **465**, ii., Greek hymnody
Stat ecce! in altis montibus jam nuncius (*tr.* Bingham), **869**, i., On the mountain's top appearing
State of divinest splendour, **1095**, ii., Stone, S. J.
Stay by One Who for your comfort (*tr.* Miss Maningtón), **145**, ii., Bleibt bei dem, der euretwillen
Stay, Master, stay upon this heavenly hill, **466**, ii., Greg, S.; **1196**, i., Unitarian hymnody
Stay, Thou long-suffering Spirit, stay, **1088**, ii., Stay, Thou insulted Spirit, stay
Stay, injured, grieved Spirit, stay, **1088**, ii., Stay, Thou insulted Spirit, stay
Stay with us, Lord, and lift Thy gracious light (Mane nobiscum Domine), **587**, i., Jesu dulcis memoria
Stealing from the world away, **877**, ii., Palmer, E.
Steel me to shame, reproach, disgrace, **1260**, ii., Wesley family, The
Steep and thorny is the way Leading on (*tr.* E. Jackson), **194**, i., Bürde, S. G.
Steep and thorny is the way On to life (*tr.* H. Mills), **194**, i., Bürde, S. G.
Steep and thorny is the way To our home (*tr.* Miss Cox), **194**, i., Bürde, S. G.
Steh doch, Seele, steh doch stille, **960**, ii., Richter, G.
Steil und dornicht ist der Pfad, **194**, i., Bürde, S. G.
Stella, micans coelo nitido magis omnibus una, **182**, ii., Brightest and best of the sons of the morning
Stephane nos pius audi, colimus festa tua, **815**, i., Notker
Stephani corona martyris, **1092**, ii., Stephano primo martyri
Stephano coronae martyrum, **1092**, ii., Stephano primo martyri
Stephen, first of martyrs, we, **491**, ii., Harland, E.
Sterbend für das Heil der Sünder, **268**, i., Cramer, J. A.
Στερέωσον με, Χριστέ, **87**, i., Ἀσωμεν πάντες λαοί
Στέργειν μὲν ἡμᾶς ὡς ἀκίνδυνον φόβῳ, **355**, ii., Ἔσωσε λαὸν, θαυματουργὸν Δεσπότης
Stern justice cries for blood, **734**, ii., Midlane, A.
Stern winter throws his icy chain, **1090**, i., Steele, Anne
Still an deinem liebevollen Herzen, **1079**, i., Spitta, C. J. P.
Still as our day our strength shall be, **267**, i., Coxe, A. C.
Still downward goes Christ's way (*tr.* J. D. Burns), **569**, i., Ingolstätter, A.
Still for Thy loving-kindness, Lord, **684**, ii., Long have I seemed to serve Thee, Lord
Still I read, and weary never, **510**, ii., Hensel, Luise
Still, Lord, I languish for Thy grace, **1263**, i., Wesley family, The
Still nigh me, O my Saviour, stand (Peace, doubting heart, my God's I am, st. iv., C. Wesley), **838**, i., O Jesu Christ, mein schönstes Licht; **888**, i., Peace, doubting heart, my God's I am
Still, O Lord of hosts, we share, **790**, i., Neale, J. M.
Still o'er the deep the cannons roar, **499**, i., Haweis, T.
Still on my native shore my feet are standing (*tr.* Miss Burlingham), **773**, ii., Möwes, H.
Still on the shores of home my feet are standing (*tr.* Miss Borthwick), **773**, ii., Möwes, H.
Still on Thy loving heart let me repose (*tr.* R. Massie), **1079**, i., Spitta, C. J. P.
Still out of the deepest abyss, **1262**, ii., Wesley family, The
Still, still with Thee, when purple morning breaketh, **1096**, ii., Stowe (*née* Beecher), Harriet
Still the night, holy the night, Sleeps the world (*tr.* Brooke), **183**, ii., Brooke, S. A.; **761**, i., Mohr, J.
Still will we trust though earth seem dark and dreary, **196**, i., Burleigh, W. H.
Still with Thee, O my God, **197**, i., Burns, J. D.
Stille halten deinem Walten, **418**, ii., German hymnody; **477**, i., Hagenbach, C. R.
Stille, mein Wille, dein Jesus hilft siegen, **1009**, ii., Schlegel, Catharina A. D. von
Stille Nacht! heilige Nacht!, **761**, i., Mohr, J.
Stilles Lamm und Friedefürst, **960**, i., Richter, C. F.
Stilly night, holy night, Silent stars (*tr.* Miss E. E. S. Elliott), **761**, i., Mohr, J.
Stimm an das Lied vom Sterben, **418**, ii., German hymnody; **1079**, i., Spitta, C. J. P.
Stirpe Maria regia procreata, **814**, i., Notker
Stirps Jesse virgam produxit virgaque florem, **1043**, ii., Sequences
Stola jucunditatis alleluia Induit hodie, **1043**, ii., Sequences
Stola regni laureatus, **15**, i., Adam of St. Victor
Στομίον πώλων ἀδαῶν (Clemens), **238**, ii., Clemens, T. F.; **293**, i., Dexter, H. M.; **456**, ii., Greek hymnody
Stood the afflicted Mother weeping, **1083**, ii., Stabat mater dolorosa
Stood the mournful Mother weeping (*tr.* Monsell), **1083**, ii., Stabat mater dolorosa
Stood the woe-worn Mother keeping [*weeping*], **1083**, ii., Stabat mater dolorosa
Stoop down, my thoughts, that used to rise, **1238**, ii., Watts, I.
Stop, poor sinner, stop and think, **804**, ii., Newton, J.
Stop, thou heavy-laden stranger, **545**, i., Hurditch, C. R.
Storms and winds may blow and batter (*tr.* in the Morav. H. B., 1789), **516**, i., Herrnschmidt, J. D.
Storms of troubles may assail us (*tr.* in the Moravian H. B., 1789, *alt.* 1801), **516**, i., Herrnschmidt, J. D.
Straf mich nicht in deinem Zorn, **37**, i., Albinus, J. G.
Strait is the way, the door is strait, **1238**, ii., Watts, I.
Strait the gate, the way is narrow, **123**, ii., Beddome, B.
Strangers and pilgrims here below, I turn for refuge, Lord, to Thee, **707**, i., Lyte, H. F.
Strangers and pilgrims here below, In want, in weakness, and in woe, **969**, i., Robinson, G. W.
Strangers and pilgrims here below, To Thee our prayers we send, **790**, i., Neale, J. M.
Strangers no more we wildly rove, **318**, ii., Eastburn, J. W.
Streichet hin, ihr leisen Flügel, **628**, ii., Knapp, A.
Strength of the everlasting hills (*tr.* R. Campbell), **956**, ii., Rerum Deus tenax vigor
Strengthen, Lord, the weary soul (*tr.* G. Moultrie), **626**, ii., Klopstock, F. G.
Strengthen Thy stakes, extend Thy cords, **234**, ii., Clapham, J. P.
Stretched on the Cross the Saviour dies, **1089**, ii., Steele, Anne
Stricken, smitten, and afflicted, **615**, i., Kelly, T.
Strive aright when God doth call thee (*tr.* Miss Winkworth), **1286**, ii., Winckler, J. J.
Strive, when thou art called of God (*tr.* Miss Winkworth), **1286**, ii., Winckler, J. J.
Strive; yet I do not promise, **913**, ii., Procter, Adelaide A.
Strong Ruler, God Whose word is truth (*tr.* Keble), **953**, ii., Rector potens, verax Deus
Strong tower and refuge is our God, Right goodly (*tr.* L. W. Bacon), **325**, i., Ein feste Burg ist unser Gott
Strong-souled Reformer, Whose far-seeing faith, **604**, ii., Johnson, S.
Stupendous height of heavenly love, **1265**, ii., Wesley family, The
Stupendous love of God most high, **1265**, ii., Wesley family, The

Suave tempus et serenum (*tr.* Thornton), **1275**, i., While my Jesus I'm possessing
Submissive to Thy will, my God, **499**, i., Haweis, T.
Such as in God the Lord do trust (Ps. cxxv., Kethe), **866**, i., Old Version
Such the King will stoop to and embrace (*tr.* Miss Winkworth), **1304**, ii., Zinzendorf, N. L. von
Suddenly to all appearing the great day of God shall come (*tr.* Mrs. Charles), **76**, i., Apparebit repentina dies magna Domini
Sudore sat tuo fides (G. de la Brunetiere), **1298**, i., Yea, thou hast drained thy Master's cup
Suffering Christ, we pray to Thee (Beata Christi passio), **1187**, i., Tu qui velatus facie
Suffering Saviour, Lamb of God, **493**, ii., Hart, J.
Suffering Son of Man, be near me, **1265**, i., Wesley family, The
Summae Parens clementiae, **1100**, ii., Summae Deus clementiae, st. ii., Da dexteram surgentibus
Summae Parens clementiae, Mundi regis qui machinam, **1101**, i., Summae Deus clementiae Mundique factor machinae
Summe largitor praemii, **1102**, ii., Summi largitor praemii
Summe Pater, O Creator, **345**, i., English hymnody
Summe Pater, sancte Deus, **650**, i., Latin hymnody
Summer suns are glowing, **540**, ii., How, W. W.
Summi largitor praemii, **470**, i., Gregory the Great
Summi Parentis Unice, **28**, i., Aeterni Patris Unice
Summi Regis archangele Michael (Alcuin or Notker), **645**, i., Latin hymnody; **815**, i., Notker
Summi Regis cor aveto, **989**, ii., Salve mundi salutare
Summi triumphum regis prosequamur laude, **814**, i., Notker
Summis conatibus nunc Deo nostro, **815**, i., Notker
Summo Deo agmina **650**, ii., Latin hymnody
Summoned my labour to renew, **1260**, ii., Wesley family, The
Summum praeconem Christi collaudemus, **815**, i., Notker
Sumunt boni, sumunt mali, **662**, ii., Lauda Sion Salvatorem
Sun of comfort, art thou fled for ever (*tr.* Miss Borthwick), **639**, ii., Lange, J. P.
Sun of heaven's eternal day (*tr.* Ker), **630**, i., Knorr von Rosenroth, C.
Sun of my soul, Thou Saviour dear (Keble), **7**, ii., Abide with me, fast falls the eventide; **611**, i., Keble, J.; **1178**, i., 'Tis gone, that bright and orbed blaze
Sun of Righteousness, blest face (*tr.* Oakeley), **1187**, i., Tu qui velatus facie
Sun of unclouded righteousness, **1263**, ii., Wesley family, The
Sun, shine forth in all thy splendour (*tr.* R. Massie), **1078**, i., Spitta, C. J. P.
Sunbeams all golden, **294**, ii., Die güldne Sonne
Sunk is the sun! the daylight gone (*tr.* Miss Cox, *alt.*), **514**, i., Herman, N.
Sunk is the sun's last beam of light (*tr.* Miss Cox), **514**, i., Herman, N.
Sunlight from the heaven departed, **805**, i., Nicholson, H. L.
Sunlight of the heavenly day, **1233**, ii., Waring, Anna L.
Sunny days are past and gone, **1287**, ii., Winter reigneth o'er the land
Sunny days of childhood, **472**, ii., Groser, W. H.
Supernal Word, proceeding forth (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
Supernal Word! Thou Effluence bright, **1217**, ii., Verbum Supernum prodiens, A Patre olim exiens
Supernal Word, Who didst proceed (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
Supernus ales nuntiat, **240**, i., Coelestis ales nuntiat
Suppliant I adore Thee, latent Deity (*tr.* Palmer), **23**, ii., Adoro Te devote, latens Deitas
Suppliant, lo! Thy children bend, **452**, i., Gray, T., jun.
Suppose the little cowslip, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
Supreme and universal light, **1196**, ii., Unitarian hymnody
Supreme Disposer of the heart (*tr.* Chandler), **1103**, ii., Supreme Motor cordium
Supreme in wisdom as in power, **1272**, ii., Whence do our mournful thoughts arise?
Supreme o'er all Jehovah reigns, **1119**, i., Taylor, John
Supremely sweet is sovereign love, **979**, ii., Row, T.
Sure as I live, thy Maker saith, **1065**, ii., So wahr ich lebe, spricht dein Gott
Sure, the blest Comforter is nigh, **1090**, i., Steele, Anne
Sure the Lord thy God hath spoken, **639**, ii., Lange, J. P.
Sure there's a righteous God, **1240**, ii., Watts, I.
Sure to the mansions of the blest, **16**, i., Adams, J. Q.
Sure wicked fools must needs suppose (Ps. xiv.) **800**, i., New Version
Surely at the appointed time, **962**, i., Ringwaldt, B.
Surely Christ thy griefs hath borne, **1183**, i., Toplady, A. M.
Surely none like Thee can teach, **951**, i., Rambach, J. J.
Surge anima solis aemula, **262**, ii., Copeland, W. J.
Surge, surge, mens mea (*tr.* Bingham), **78**, i., Arise, my soul, arise, Shake off
Surrexit Christus hodie, **225**, i., Christ lag in Todesbanden; **514**, i., Herman, N.; **596**, ii., **597**, i., Jesus Christ is risen to-day; **650**, i., Latin hymnody; **1247**, ii., Weisse, M.
Surrounded by a host of foes, **1263**, i., Wesley family, The
Sursum, mens mea! Strenue (*tr.* Bingham), **102**, ii., Awake, my soul, stretch every nerve
Süsser Heiland deiner Gnade, **305**, i., Dober, Anna
Sustine dolores, **1167**, ii., Thomas of Kempen
Sweet and holy is the place, **494**, ii., Hastings, T.
Sweet and with enjoyment fraught (*tr.* Mant), **588**, i., Jesu dulcis memoria
Sweet angel of mercy (*tr.* Caswall), **68**, ii., Angelice patrone, beate spiritus
Sweet as the shepherd's tuneful reed, **1056**, i., Shirley, Hon. W.
Sweet Babe, that wrapt in twilight, **149**, ii., Blew, W. J.
Sweet baby, sleep, what ails my dear?, **213**, i., Carols
Sweet Blood, dear ransom of our souls, **545**, ii., Husband, E.
Sweet day of rest which God has given, **1097**, ii., Stowell, T. A.
Sweet day, so cool, so calm, **512**, i., Herbert, G.
Sweet Father of supernal light (*tr.* in the Primer, 1685), **834**, i., Pater superni luminis
Sweet feast of love divine, **288**, i., Denny, Sir E.
Sweet flowerets of the martyr-band (Salvete flores martyrum), **947**, i., Quicumque Christum quaeritis
Sweet hallelujahs! The birds and the blossoms, **532**, ii., Hood, E. P.
Sweet hour of prayer, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
Sweet incense breathes around (*tr.* Anon.), **401**, ii., Fumant Sabaeis templa vaporibus
Sweet is the friendly voice which [that] speaks, **583**, ii., Jervis, T.
Sweet is the gentle voice of spring, **763**, i., Monsell, J. S. B.
Sweet is the light of Sabbath eve, **71**, ii., Another day has passed along; **322**, i., Edmeston, J.
Sweet is the memory of Thy grace, **1240**, ii., Watts, I.
Sweet is the morning light to me, **780**, i., My God, is any hour so sweet
Sweet is the pleasure Itself cannot spoil (J. S. Dwight), **441**, ii., Goethe, J. W. von
Sweet is the scene when Christians die, **1107**, ii., Sweet is the scene when virtue dies
Sweet is the scene when virtue dies, **114**, i., Barbauld (*née* Aikin), Anna L.
Sweet is the solace of Thy love, **1233**, ii., Waring, Anna L.
Sweet is the solemn voice that calls, **707**, i., Lyte, H. F.
Sweet is the sunlight after rain, **941**, ii., Punshon, W. M.
Sweet is the time of spring, **681**, i., Lloyd, W. F.
Sweet is the work, my God and King, **1107**, ii., Sweet is the work, my God, my King
Sweet is the work, O God, our King, **1107**, ii., Sweet is the work, my God, my King
Sweet is the work, O Lord, Thy **90**, ii., Auber, Harriet
Sweet is the work, O Lord, to raise, **234**, ii., Clapham, J. P.
Sweet is Thy mercy, Lord, **763**, i., Monsell, J. S. B.
Sweet it is to blend in union, **216**, ii., Chamberlain, T.
Sweet Jesus! when I think on Thee, **589**, i., Jesu dulcis memoria
Sweet Jesus who my wish fulfils (*tr.* in Lyra David.), **638**, ii., Lange, J. C.
Sweet lily of the field, declare, **1078**, ii., Spitta, C. J. P.
Sweet Martyr-flowers, fresh from your early dawn (Salvete flores martyrum, *tr.* D. T. Morgan), **947**, i., Quicumque Christum quaeritis
Sweet meditation on the Lord, **589**, i., Jesu dulcis memoria
Sweet mother of our Saviour blest (*tr.* Wallace), **52**, i., Alma Redemptoris mater quae
Sweet music, sweeter far (Bolton), **210**, ii., Carols
Sweet nurslings of the vernal skies, **613**, i., Keble, J.
Sweet peace of Conscience, heavenly guest, **506**, ii., Heginbothom, Q.

Sweet place, sweet place alone (Crossman), **269**, ii., Crossman, S.; **348**, ii., English hymnody
Sweet rest in Jesus, **164**, ii., Bottome, F.
Sweet Saviour, bless us ere we go (Evening hymn, Faber), **361**, ii., Faber, F. W.; **975**, i., Roman Catholic hymnody
Sweet Saviour, in Thy pitying grace (*tr.* Moorsom), **1159**, ii., Theoctistus of the Studium
Sweet Shepherd, Thou hast sought me, **1098**, ii., Streatfeild (*née* Saint), Charlotte
Sweet slumbers, come and chase away, **378**, i., Flatman, T.
Sweet slumbers now thine eyelids close (*tr.* Lady E. Fortescue), **795**, ii., Neumann, G.
Sweet Spirit, would Thy breath divine, **423**, i., Gill, T. H.
Sweet Star of the morning, **261**, i., Congreve, G. T.
Sweet the lesson Jesus taught, **670**, i., Leeson, Jane E.
Sweet the moments, rich in blessing, **543**, i., Huntingdon's hymn-books; **1056**, i., Shirley, Hon. W.; **1274**, ii., While my Jesus I'm possessing
Sweet the theme of Jesus' love, **734**, i., Midlane, A.
Sweet the time, exceeding sweet, **194**, ii., Burder, G.
Sweet to reflect how grace divine, **1271**, i., When languor and disease invade
Sweet to rejoice in lively hope, **1271**, i., When languor and disease invade
Sweet was the hour, O Lord, to Thee, **288**, i., Denny, Sir E.
Sweet was the journey to the sky, **1237**, i., Watts, I.
Sweet was the time when first I felt, **804**, ii., Newton, J.
Sweet were the sounds that reached our ears, **615**, ii., Kelly, T.
Sweeter sounds than music knows, **804**, ii., Newton, J.
Sweetest fellowship we know, **218**, ii., Charlesworth, V. J.
Sweetest flowers of early spring (Salvete flores martyrum), **947**, i., Quicumque Christum quaeritis
Sweetest Fount of holy gladness (*tr.* Miss Winkworth), **827**, i., O du allersüsste Freude
Sweetest joy the soul can know (*tr.* Miss Winkworth), **827**, i., O du allersüsste Freude
Sweetest Lord Jesu, Lord, **1016**, ii., Schönster Herr Jesu
Sweetly adorns the Sabbath morning, **1093**, i., Stephenson, T. B.
Sweetly let's join our evening hymn, **471**, i., Grinfield, T.
Sweetly the holy hymn, **1081**, ii., Spurgeon, C. H.
Sweetly ye blow, celestial gales, **471**, i., Grinfield, T.
Swell the anthem, raise the song, **1098**, ii., Strong, N.
Swift as an eagle's flight, **472**, ii., Groser, W. H.
Swift as shadows of the night (*tr.* R. Campbell), **820**, ii., Nox, et tenebrae, et nubila
Swiftly fly, our changeful days, **138**, i., Bertram, R. A.
Swing the censer, wave the banner, **772**, i., Moultrie, G.

Tag, der Erleuchtung uns gebracht, **1010**, ii., Schlegel, J. A.
Take comfort, Christians, when your friends (Logan), **183**, ii., Bruce, M.; **1034**, i., Scottish translations and paraphrases
Take hede ye neuer abuse the same (in the Primer of Queen Elizabeth), **447**, i., Graces
Take, Lord, all self from me, that I, **1216**, ii., Verborgne Gottesliebe du
Take me, O my Father, take me, **878**, i., Palmer, R.
Take my heart, O Father, mould it, **1114**, i., Take my heart, O Father, take it
Take my life and let it be, **496**, ii., Havergal, Frances R.; **631**, i., Kolbe, F. W.; **752**, ii., Missions
Take my poor heart, and let it be, **558**, ii., I thirst, Thou wounded Lamb of God
Take, my soul, thy full salvation, **599**, i., Jesus, I my cross have taken
Take note, O Lord, of all my fears, **622**, ii., Kennedy, B. H.
Take pity for Thy promise sake (Ps. lvii., Hopkins), **865**, ii., Old Version
Take the last kiss,—the last for ever! (*tr.* Neale), **293**, i., Δεῦτε τελευταῖον ἄσπασμον δῶμεν; **464**, ii., Greek hymnody
Take the Name of Jesus with you, **118**, ii., Baxter (*née*), Lydia
Take the wings of the morning; speed quickly thy flight, **700**, i., Lowry, R.
Take thy weapons, take thy shield (*tr.* Stone), **1167**, ii., Thomas of Kempen
Take up the Cross, and bear it, **805**, i., Nicholson, H. L.
Take up thy cross, the Saviour said, **358**, ii., Everest, C. W.
Talk with me, Lord, Thyself reveal, **1261**, i., Wesley family, The
Talk with us, Lord, Thyself reveal, **997**, ii., Saviour, Who ready art to hear
Tamara ʻare i karawa (Our Father, which art in heaven), **741**, i., Missions
Tantum ergo sacramentum (Thomas of Aquino), **878**, ii., Pange lingua gloriosi corporis mysterium
Tarry with me, O my Saviour, **1062**, i., Smith (*née* Sprague), Caroline L.
Τὰς ἑῴας τὰς αἰωνίας, **464**, ii., Greek hymnody
Taufe mich mit deiner Taufe, **307**, i., Döring, C. A.
Taught by our Lord, we will not pray To be, **1265**, ii., Wesley family, The
Taught by St. Mark, the Morians land, **1158**, i., The virtues of Thy saints, O Lord
Te de profundis, Summe Rex (Ps. 130), **936**, ii., Public School hymn-books
Te decet laus, **1123**, i., **1125**, i., ii., **1127**, i., Te Deum laudamus
Te Deum laudamus, **56**, ii., Ambrosius; **313**, ii., Dryden, J.; **413**, ii., **414**, i., German hymnody; **515**, i., Her grossen Gott dich loben wir; **704**, i., Luther, M.; **750**, ii., **754**, ii., **756**, i., ii., Missions; **911**, i., ii., Primers; **968**, ii., Robertson (of Monzievaird), W.; **1249**, ii., Welsh hymnody
Te Deum patrem colimus, **535**, i., Horne, G.
Te lucis ante terminum, **136**, i., Benson, E. W.; **621**, ii., Ken, T.
Te matrem Dei laudamus, te omnis terra veneratur, aeterni Patris sponsam (Bonaventura), **163**, i., Bonaventura; **651**, i., Latin hymnody; **1130**, ii., Te Deum laudamus
Te matrem laudamus, te virginem confitemur (Bonaventura), **1135**, ii., Te matrem Dei laudamus, te omnis terra veneratur
Te nunc Deus piissime, **1207**, ii., Veni Creator Spiritus, Mentes
Te senes, et Te juventus, **219**, ii., Children's hymns
Te splendor et virtus Patris, **1177**, i., Tibi Christe, splendor Patris
Teach me, my God and King, **512**, i., Herbert, G.
Teach me, O Lord, Thy holy way, **719**, ii., Matson, W. T.
Teach me, O Lord, where'er I move, **532**, ii., Hood, E. P.
Teach me, O teach me, Lord, Thy way, **725**, ii., Merrick, J.
Teach me the measure of my days, **1240**, ii., Watts, I.
Teach me to do the thing that pleaseth Thee, **763**, i., Monsell, J. S. B.
Teach me to feel another's woe, **900**, ii., Pope, A.
Teach me yet more of Thy blest ways, **546**, i., Hutton, J.
Teach us by his example, Lord (Wither), **211**, i., Carols
Teach us, O Lord, aright to plead, **804**, i., Newton, J.
Teach us, O Lord, this day, **269**, i., Croly, G.
Teach us to number so our days, **671**, i., Leon, J.
Tearful stood thè Mother lowly (*tr.* Beste), **1083**, ii., Stabat mater dolorosa
Tèi deus loums tèi seignur regèissums, **1127**, ii., Te Deum laudamus
Tell it out among the heathen (Miss Havergal), **496**, ii., Havergal, Frances R.; **749**, i., Missions
Tell me, can the world display, **405**, i., Garve, C. B.
Tell me, my soul, O tell me why, **264**, ii., Cotton, N.
Tell me no more of golden treasures, **1007**, i., Scheffler, J.
Tell me not in mournful numbers, **685**, i., Longfellow, H. W.
Tell me not of earthly love (*tr.* Miss Borthwick), **987**, i., Saget mir von keinem Lieben
Tell me the old, old story (Miss Hankey), **304**, ii., Doane, W. H.; **483**, ii., Hankey, Katherine
Tell me Whom my soul doth love, **1291**, ii., Wolcott, S.
Tell, my tongue, the wondrous story (*tr.* A. C. Coxe), **879**, i., Pange lingua gloriosi corporis mysterium
Tell us thou clear and heavenly tongue, **210**, ii., Carols
Telluris alme Conditor, **1136**, ii., Telluris ingens Conditor
Tellus et aethra jubilent, **645**, i., Latin hymnody
Tempora florigero rutilant distincta sereno, **988**, ii., Salve festa dies toto venerabilis aevo
Tempt us not, ye sons of pleasure, **234**, ii., Clapham, J. P.
Temptations, trials, doubts, and fears, **565**, ii., In never ceasing songs of praise
Τὴν Ἐδὲμ Βηθλεὲμ ἤνοιξε, δεῦτε ἴδωμεν, **976**, ii., Romanus
Τὴν ἡμέραν διελθών, **63**, i., Anatolius
Τὴν ἡμέραν τὴν φρίκτην (St. Theodore of the Studium), **465**, i., Greek hymnody
Ten thousand talents once I owed, **804**, ii., Newton, J.
Ten thousand thousand are Thy hosts, **138**, ii., Bertram, R. A.
Ten thousand times ten thousand, **602**, ii., Jesus, when I fainting lie
Ten virgins, clothed in white, **707**, ii., McCheyne, R. M.
Tender mercies on my way, **1233**, ii., Waring, Anna L.
Tender Shepherd, Thou hast stilled (*tr.* Miss Winkworth, *alt.*), **723**, ii., Meinhold, J. W.

Tender softness! infant mild (Miss Wesley), **1258**, ii., Wesley family, The
Tenderly He leads us, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
Tenderly the Shepherd, **150**, ii., Bliss, P.
Ter beatae dulces horae (*tr.* Hodges), **1275**, i., While my Jesus I'm possessing
Terrible God and true (C. Wesley), **1061**, i., Sinners, the call obey, The latest call of grace
Terrible thought! shall I alone?, **1264**, ii., Wesley family, The
Tes biens O Dieu sont infinis (Pictet), **391**, ii., French hymnody
Than greatest cities greater far (O sola magnarum urbium, *tr.* Beresford-Hope), **946**, ii., Quicumque Christum quaeritis
Than mightiest cities mightier far (O sola magnarum urbium, *tr.* Copeland), **946**, ii., Quicumque Christum quaeritis
Thank and praise Jehovah's name, **764**, i., Montgomery, J.
Thank God! another stage of time (*tr.* H. Mills), **389**, i., Francke, A. H.
Thank God, it hath resounded, **410**, ii., Gerhardt, P.
Thank God, that towards eternity (*tr.* Miss Winkworth), **389**, i., Francke, A. H.
Thank God! towards Eternity (*tr.* Gambold), **389**, i., Francke, A. H.
Thank the Lord Who made the earth, **485**, i., Harcourt, W. Vernon-
Thankful for our every blessing, **447**, ii., Graces
Thanks be to God for meet and right, **572**, i., Irons, W. J.
Thanks be to God, Whose truth we prove (C. Wesley), **447**, ii., Graces
Thanks be to Thee, Thou slaughtered Lamb (*tr.* in the Morav. H. B., 1746), **979**, i., Rothe, J. A.
Thanks, dearest Jesus, for Thy love (*tr.* in the Moravian H. B., 1801), **760**, ii., Möckhel, J. F.
Thanks, thanks be to Thee for Thy pity, **279**, ii., Dank, Dank, sey dir für dein Erbarmen
Thanks, thanks unto God! Who in mercy hath spoken, **406**, i., Gaskell, W.
Thanks to God for these who came, **604**, ii., Johns, J.
Thanks to Thy Name for every pile, **138**, ii., Bertram, R. A.
Thanks to Thy name, O Lord, that we, **310**, i., Dracup, J.
Thanksgiving and the voice of melody, **1233**, ii., Waring, Anna L.
Thanksgiving, honour, praise, and might (*tr.* in the Morav. H. B., 1754), **907**, ii., Preis, Lob, Ehr, Ruhm, Dank, Kraft und Macht
That awful day will surely come, **1239**, i., Watts, I.
That blessed law of Thine, **1264**, i., Wesley family, The
That blest Cross is displayed where the Lord in the flesh was suspended, (*tr.* Neale), **273**, i., Crux benedicta nitet, Dominus qua carne pependit
That city shall full well endure (Ps. lxxxvii., Hopkins), **865**, ii., Old Version
That day a day of wrath shall glow (*tr.* Warren), **300**, i., Dies irae, dies illa
That day of wrath and grief and shame (*tr.* Aylward), **300**, i., Dies irae, dies illa
That day of wrath, of God's dread ire (*tr.* J. M. Brown), **301**, i., Dies irae, dies illa
That day of wrath, that day of doom (*tr.* J. Ross), **300**, ii., Dies irae, dies illa
That day of wrath, that direful day (*tr.* Anon.), **300**, ii., Dies irae, dies illa
That day of wrath, that dreadful day (*tr.* Sir W. Scott), **297**, ii., Dies irae, dies illa
That day of wrath, that dreadful day (*tr.* Sir W. Scott and Police), **300**, ii., Dies irae, dies illa
That day of wrath, that dreadful day (*tr.* Crowther and Sadler), **299**, ii., Dies irae, dies illa
That day of wrath, that dreadful day (*tr.* Wingfield), **299**, ii., Dies irae, dies illa
That day of wrath, upon that day (*tr.* W. G. Dix), **300**, ii., Dies irae, dies illa
That day, that awful day the last (*tr.* Coles), **300**, ii., Dies irae, dies illa
That Death is at my door (*tr.* Miss Winkworth), **505**, ii., Heermann, J.
That doleful night before His death, **493**, ii., Hart, J.
That dread day of wrath and shame (*tr.* Aylward), **299**, ii., Dies irae, dies illa
That dreadful day, **465**, i., Greek hymnody
That Eastertide with joy was bright (Claro Paschali gaudio), **94**, ii., **95**, i., Aurora lucis rutilat
That fasting serves a holy end (*tr.* Hewett), **236**, i., Clarum decus jejunii
That fearful day, that day of speechless dread (*tr.* Neale), **1141**, ii., Τὴν ἡμέραν τὴν φρικτὴν
That God, Whose awful power can take (*tr.* Double-day), **711**, i., Magnae Deus potentiae
That great day of wrath and terror (*tr.* Neale), **76**, i., Apparebit repentina dies magna Domini
That health of soul I gasp to know, **1265**, ii., Wesley family, The
That I shall die full well I know (*tr.* H. Mills), **1012**, ii., Schmolck, B.
That kind eye which cannot sleep, **198**, i., Burton, J., jun.
That love is mighty love indeed, **790**, i., Neale, J. M.
That man in life wherever placed, **197**, ii., Burns, R.
That man is bless'd, who stands in awe (Ps. cxii.), **800**, ii., New Version
That men a godly life might live (*tr.* R. Massie), **301**, i., Dies sind die heilgen zehn Gebot
That men to truth might not be strangers (*tr.* H. Mills), **302**, i., Diterich, J. S.
That mystic word of Thine, O Sovereign Lord, **1096**, ii., Stowe (*née* Beecher), Harriet
That rage whereof the Psalm doth say, **211**, i., Carols
That so thy blessed birth, O Christ, **211**, i., Carols
That Thou, O Lord, art ever nigh, **90**, ii., Auber, Harriet
That thy rare doings, O Saint John, we pray thee, **1203**, i., Ut queant laxis resonare fibris
That voice which speaks Jehovah near, **1264**, i., Wesley family, The
That warning voice, O sinner, hear, **495**, i., Hastings, T.
That we may worthy be in tuneful strain, **1203**, i., Ut queant laxis resonare fibris
That we might walk with God (Beddome), **870**, i., Onderdonk, H. U.
That we never should forget (*tr.* C. J. Latrobe, st. ii.), **598**, i., Jesus Christus, nostra salus
That we Thy servants may with joy declare, **1203**, i., Ut queant laxis resonare fibris
That we with deep-tuned strings may sound, **1203**, i., Ut queant laxis resonare fibris
That we with tuneful notes may sound Thy life, **1203**, i., Ut queant laxis resonare fibris
That which of old the reverend choir of prophets, **948**, i., Quod chorus vatum venerandus olim
That which the prophets' reverend assembly, **948**, i., Quod chorus vatum venerandus olim
That with glad voices we Thy matchless virtues, **1203**, i., Ut queant laxis resonare fibris
Thatest sonst uns nichts zu Leide, **773**, ii., Möwes, H.
Θαύματος ὑπερφυοὺς ἡ δροσοβόλος (Ode viii.), **232**, i., Χριστὸς γεννᾶται · δοξάσατε
The abyss of many a former sin (*tr.* Neale), **198**, ii., Βυθὸς ἁμαρτημάτων
The Advent moon shines cold and clear, **978**, i., Rossetti, Christina G.
The advent of our God and King (*tr.* G. Moultrie), **569**, ii., Instantis adventum Dei
The Advent of our God at hand (*tr.* Earle), **569**, ii., Instantis adventum Dei
The Advent of our God! Behold, the Lord is near (*tr.* Is. Williams), **569**, i., Instantis adventum Dei
The Advent of our God, Behold the Lord (cento in Church Hymns), **569**, ii., Instantis adventum Dei
The Advent of our God. Let us with prayers (*tr.* Johnston), **569**, ii., Instantis adventum Dei
The Advent of our God, Our prayers (*tr.* Chandler), **569**, i., Instantis adventum Dei
The Advent of our King! For this prepare the way, **596**, ii., Instantis adventum Dei
The Advent of our King. Our prayers (*tr.* Chandler, *alt.*), **569**, ii., Instantis adventum Dei
The air of Paradise Is a fountain of sweetness (*tr.* Burgess), **1110**, i., Syriac hymnody
The almighty King, victorious on this day (*tr.* Pearson), **959**, i., Rex omnipotens die hodierna
The Almighty reigns, exalted high, **1240**, ii., Watts, I.
The Almighty Spirit to a poor, **139**, i., Bethune, G. W.
The ancient days were days of might, **1148**, i., The days of old were days of might
The ancient law departs (*tr.* in H. A. & M.), **285**, i., Debilis cessent elementa legis
The ancient sages [led from far] from afar, **263**, ii., Cotterill, T.
The angel spake [spoke] the word (*tr.* Caswall), **240**, i., Coelestis ales nuntiat
The angels came down in their cohorts so bright (*tr.* Garratt), **1227**, ii., Vom Himmel kam der Engel Schaar
The Apostles' hearts were full of pain (Tristes erant apostoli, *tr.* Neale), **94**, ii., Aurora lucis rutilat
The Apostles' hearts with grief were filled (Tristes erant apostoli), **96**, i., Aurora lucis rutilat
The Apostles wept with hearts forlorn (Tristes erant apostoli, *tr.* cento in Rorison's H. & A.), **96**, i., Aurora lucis rutilat

The Apostles wept with hearts forlorn (Tristes erant apostoli, *tr.* Copeland), **95**, ii., Aurora lucis rutilat
The Assyrian came down like the wolf on the fold, **199**, ii., Byron, G. G. N., Lord
The Assyrian king in splendour came, **1299**, i., Yonge (*née* Bargus), Frances M.
The atoning blood is flowing, **545**, i., Hurditch, C. R.
The atoning work is done, **615**, i., Kelly, T.
The Autumn is returning, **35**, i., Alberti, H.
The Babe in Bethlehem's manger laid, **212**, ii., Carols
The badge the Christian wears on earth (*tr.* R. Massie), **1078**, ii., Spitta, C. J. P.
The banner of the Cross, **1294**, i., Wordsworth, C.
The banner of the King goes forth, The Cross, the radiant mystery, **1222**, i., Vexilla regis prodeunt
The banners of our King advance, **1222**, i., Vexilla regis prodeunt
The banners of the King appear, The mystery of the Cross shines clear, **1222**, i., Vexilla regis prodeunt
The banners of the King come foorth, The misterie, **1221**, ii., Vexilla regis prodeunt
The banners of the King go forth Outshines the mystery of the Rood, **1222**, i., Vexilla regis prodeunt
The Banquet of the Lamb is laid (*tr.* Singleton), **14**, i., Ad regias Agni dapes
The Baptist's cry with thrilling sounds (*tr.* as in the Hymnary), **234**, i., Clamantis ecce vox sonans
The battle now is done, (*tr.* Bonar), **377**, i., Finita jam sunt praelia
The bells they ring, The birds they sing (*tr.* in Hys. & Poems), **521**, i., Hey, J. W.
The Bible is justly esteemed, **537**, i., How firm a foundation, ye saints of the Lord
The bird let loose in eastern skies, **765**, i., Moore, T.
The bird of day, messenger (*tr.* in the Primer, 1545), **38**, ii., Ales diei nuntius
The bird that hails the early morn (*tr.* Macgill), **38**, ii., Ales diei nuntius
The bird that heralds in the light (*tr.* Macgill), **38**, ii., Ales diei nuntius
The bird, the harbinger of light (cento in the Hymnary), **38**, ii., Ales diei nuntius
The bird, the harbinger of light (*tr.* Mant), **38**, ii., Ales diei nuntius
The blasts of chill December sound, **239**, ii., Clyne, N.
The blessed Christ is coming, **79**, ii., Arndt, E. M.
The blessed Cross shines now to us where once the Saviour bled (*tr.* Mrs. Charles), **273**, i., Crux benedicta nitet, Dominus qua carne pependit
The blessed feast of Christmas (*tr.* in Hys. & Poems), **521**, i., Hey, J. W.
The blessed Virgin travailed without pain (Jeremy Taylor), **211**, i., Carols
The Bread of angels, lo, is sent (Ecce panis angelorum, *tr.* Oakeley), **664**, i., Lauda Sion Salvatorem
The breaking waves dashed high, **510**, i., Hemans (*née* Browne), Felicia D.
The Bridegroom comes, **162**, i., Bonar, H.
The Bridegroom cometh, overhead (*tr.* Chatfield), **71**, i., Ἄνωθεν, παρθένοι, βοῆς ἐγερσίνεκρος ἦχος; **458**, ii., **459**, i., Greek hymnody
The Bridegroom soon will call us (*tr.* Loy), **1232**, i., Walther, J.
The bright and morning star arose (*tr.* R. Campbell), **233**, i., Christus tenebris obsitam
The brightening dawn and voiceful day, **195**, ii., Burleigh, W. H.
The broken, contrite heart: oppress'd, **762**, ii., Monsell, J. S. B.
The bud will soon become a flower, **1219**, i., Very, J.
The burden of my sins, O Lord, **266**, i., Cox, C. C.
The busy world its eyes doth close (*tr.* J. Kelly), **79**, ii., Arndt, E. M.
The bygone days in Time's dark ocean sleep (*tr.* Dayman), **294**, ii., Dies absoluti praetereunt
The Cedar of Lebanon, Plant of renown, **680**, i., Littledale, R. F.
The cheering chime of Sabbath bells, **970**, i., Robinson (of London), R.
The Cherubims of God (*tr.* in the Morav. H. B., 1748), **467**, i., Gregor, C.
The Child is born in Bethlehem (*tr.* Mrs. Charles), **940**, ii., Puer natus in Bethlehem
The child leans on its parent's breast, **1284**, ii., Williams, Is.
The Children, fascinated with the love, **355**, ii., Ἔσωσε λαὸν, θαυματουργὸν Δεσπότης
The children reared in piety (Οἱ παῖδες ἐνσεβεία, *tr.* Littledale), **232**, i., Χριστὸς γεννᾶται· δοξάσατε
The choir of New Jerusalem (*tr.* Keble), **224**, ii., Chorus novae Hierusalem
The choirs of ransomed Israel (*tr.* Neale), **224**, i., Χορὸς Ἰσραήλ; **263**, i., Cosmas, St.
The chorus raise of highest praise, **491**, ii., Harland, E.
The Christian warrior, see him stand, **764**, ii., Montgomery, J.
The Christian's badge of honour here (*tr.* Mrs. Findlater), **1078**, ii., Spitta, C. J. P.
The Christian's grave with joy we see (*tr.* G. Walker), **893**, ii., Pfeil, C. C. L., Baron von
The Christian's life inward displays its bright splendour, **960**, ii., Richter, C. F.
The Christian's path shines more and more, **530**, i., Holme, T.
The Christian's star of honour here (*tr.* Miss Manington), **1078**, ii., Spitta, C. J. P.
The Church and world for once, **1285**, ii., Wilson, Jane
The Church has waited long, **161**, ii., Bonar, H.
The Church in ancient days, **1266**, i., Wesley family, The
The Church in her militant state, **1264**, i., Wesley family, The
The Church is one throughout the globe, **216**, ii., Chamberlain, T.
The Church of Christ that He hath hallowed here, **1070**, ii., Spangenberg, A. G.
The Church of God, amazing precious thought, **735**, i., Midlane, A.
The Church of God below, **707**, i., Lyte, H. F.
The Church of God lifts up her voice, **1180**, ii., To Thee, O Lord, our hearts we raise
The Church of God, with equal care, **763**, i., Monsell, J. S. B.
The Church of our fathers so dear to our souls, **510**, i., Hemans (*née* Browne), Felicia D.
The Church on earth confesseth Thee, The Father, **1133**, i., Te Deum laudamus
The Church on earth, with answering love (*tr.* Neale), **1103**, i., Supernae matris gaudia
The Church's one Foundation (Stone), **742**, i., **751**, ii., Missions; **1096**, i., Stone, S. J.
The circling year again brings back the day (*tr.* Wallace), **120**, ii., Beata nobis gaudia Anni reduxit orbita
The clouds of sorrow rest upon mine eyes, **680**, i., Littledale, R. F.
The cock's shrill horn proclaims the morn (*tr.* Copeland), **38**, ii., Ales diei nuntius
The coming of our God, our prayers (*tr.* R. Campbell *based on* Chandler), **569**, i., Instantis adventum Dei
The Confessor of Christ, from shore to shore (*tr.* Caswall), **573**, ii., Iste Confessor Domini sacratus
The corpse we now inter, and give, **822**, i., Nun lasst uns den Leib begraben
The countless multitude on high, **1031**, i., Scottish hymnody; **1148**, ii., The glorious myriads round the throne
The covenant of free grace, **1157**, i., The secret of the Lord, From sinners
The Cradle which the world has drest (*tr.* X. X.), **1080**, i., Spitta, C. J. P.
The crimson of the sunset sky, **1156**, i., The roseate hues of early dawn
The Cross for us see Jesus bear (Crucem pro nobis subiit), **1187**, i., Tu qui velatus facie
The Cross for us the Saviour bore (Crucem pro nobis subiit), **1187**, i., Tu qui velatus facie
The Cross is ever good, **1144**, ii., Tersteegen, G.
The Cross upraised on Calvary's height, **1060**, ii., Singleton, R. C.
The Cross is on our [*thy*] *brow*, **303**, i., Dix, W. C.
The crown is on the victor's brow (*tr.* Neale, *alt.*), **377**, i., Finita jam sunt praelia
The Crucified is gone before (*tr.* Chandler, *alt.*), **808**, ii., Nobis, Olympo redditus
The cup which my Father hath given, **949**, i., Raffles, T.
The darkened sky, how thick it lours, **306**, i., Doddridge, P.
The darkness fleets, and joyful earth, **576**, i., Jam Christe sol justitiae
The dawn is dappling o'er the sky (*tr.* Copeland), **94**, i., Aurora jam spargit polum
The dawn is purpling o'er the sky (Aurora coelum purpurat, *tr.* Copeland), **95**, ii., Aurora lucis rutilat
The dawn is sprinkling in the east (*tr.* Caswall), **94**, i., Aurora jam spargit polum
The dawn of God's dear Sabbath, **269**, ii., Cross (*née* Cambridge), Ada
The dawn of light breaks o'er the sky (*tr.* Neale, *alt.*), **95**, i., Aurora lucis rutilat
The dawn was purpling o'er the sky (Aurora coelum purpurat, *tr.* Caswall), **95**, ii., Aurora lucis rutilat
The day approacheth, O my soul, **306**, ii., Doddridge, P.
The day comes of indignation (*tr.* Cayley), **300**, i., Dies irae, dies illa

The day departs, My soul and heart, **289**, i., Der Tag ist hin, Mein Geist und Sinn
The day expires; My soul desires (*tr.* Miss Winkworth), **289**, i., Der Tag ist hin, Mein Geist und Sinn
The day has dawned, Jehovah comes, **964**, i., Rippon, J.
The day hath dawned—the day of days (*tr.* Russell), **514**, i., Herman, N.
The day is done, And, left alone (*tr.* Miss Winkworth), **289**, i., Der Tag ist hin, Mein Geist und Sinn
The day is done! I thank Thee, Lord, alone (*tr.* Bonar), **1141**, i., Την ἡμέραν διελθών
The day is done; its hours have run, **1108**, i., Sweet Saviour, bless us ere we go
The day is done; O God the Son, **915**, ii., Prynne, G. R.
The day is done, the sun is set (*tr.* F. C. C.), **516**, ii., Hertzog, J. F.
The day is done; the weary day of thought and toil is past, **1035**, ii., Scudder, Eliza
The day is drawing nearly done, **239**, i., Clephane, Elizabeth C.
The day is gently sinking to a close, **1067**, ii., Son of God, eternal Word; **1294**, ii., Wordsworth, C.
The day is gone, abide with me, O Jesus (*tr.* R. Massie), **792**, i., Neander, J.
The day is gone, abide with me to-night (*tr.* E. Massie), **792**, i., Neander, J.
The day is gone, And left alone (*tr.* R. Massie), **289**, i., Der Tag ist hin, Mein Geist und Sinn
The day is gone, and now no more (*tr.* G. Walker), **516**, ii., Hertzog, J. F.
The day is gone, come Jesu my Protector, **792**, i., Neander, J.
The day is gone; my soul looks on (*tr.* Mrs. Bevan), **289**, i., Der Tag ist hin, Mein Geist und Sinn
The day is gone, the weary sun declining (*tr.* H. Mills, **289**, i., Der Tag vergeht, die müde Sonne sinket
The day is near, the Judgment is at hand (Ἐφέστηκεν ἡ ἡμέρα, *tr.* Neale), **1142**, i., Την ἡμέραν την φρικτήν
The day is o'er, My soul longs sore (*tr.* Miss Cox), **289**, i., Der Tag ist hin, Mein Geist und Sinn
The day is passing on, I thank Thee, O Lord, **1141**, i., Την ἡμέραν διελθών
The day is past and gone, Great God, we bow to Thee (*tr.* Blew), **451**, i., Grates peracto jam die
The day is past and gone, The evening, **670**, ii., Leland, J.
The day is past and over (*tr.* Neale), **63**, i., Anatolius; **788**, ii., Neale, J. M.; **1139**, ii., **1141**, i., Την ἡμέραν διελθών
The day is past, and still we live (*tr.* R. Campbell), **451**, i., Grates peracto jam die
The day is past, Thou Saviour dear, still dwell my breast within (*tr.* Buckoll), **792**, i., Neander, J.
The day is surely drawing near (*tr.* Peter), **962**, i., Ringwaldt, B.
The day must come, the judgment day, **542**, ii., Hull, W. W.
The day, O Lord, is spent, **789**, ii., Neale, J. M.
The day of anger, ah that day (*tr.* H. J. Macdonald), **300**, ii., Dies irae, dies illa
The day of birth, my soul, improve, **141**, ii., Bickersteth, E.
The day of Christ, the day of God, **1265**, i., Wesley family, The
The day of praise is done, **1147**, ii., The day is past and gone, Great God, we bow to Thee
The day of rest again comes round, **615**, i., Kelly, T.
The day of rest is passed away, **1097**, i., Stowell, H.
The day of rest once more comes round, **615**, i., Kelly, T.
The day of Resurrection, **62**, ii., Ἀναστάσεως ἡμέρα
The day of the Lord is at hand, **218**, ii., Charlesworth, V. J.
The day of wrath, ah me, the day (*tr.* McCorkle), **300**, ii., Dies irae, dies illa
The day of wrath, that awful day (*tr.* Anon.), **300**, i., Dies irae, dies illa
The day of wrath, that certain day (*tr.* MacKellar), **301**, i., Dies irae, dies illa
The day of wrath, that doom-deciding day (*tr.* Anon.), **299**, ii., Dies irae, dies illa
The day of wrath, that dreadful day, Shall the whole world (*tr.* Lord Roscommon), **297**, i., Dies irae, dies illa; **314**, i., Dryden, J.; **911**, ii., Primers
The day of wrath, that dreadful day (*tr.* Anon.), **299**, ii., Dies irae, dies illa
The day of wrath, that dreadful day (*tr.* W. Young), **299**, ii., Dies irae, dies illa
The day of wrath, that dreadful day (*tr.* D. T. Morgan), **300**, i., Dies irae, dies illa
The day of wrath, that great and awful day (*tr.* T. T. S.), **299**, ii., Dies irae, dies illa
The day of wrath, that haunting day (*tr.* R. C. Hutton), **300**, i., Dies irae, dies illa
The day of wrath, that last dread day (*tr.* Anon.), **299**, ii., Dies irae, dies illa
The day Thou gavest, Lord, is ended, **327**, ii., Ellerton, J.
The day to night is calling (*tr.* Blew), **636**, i., Labente jam solis rotâ
The day with light its genial self engirds, **1105**, i., Sutton, H. S.
The day-beam dies Behind yon cloud, **1062**, ii., Smith, I. G.
The daylight fades, The evening shades, **1102**, i., Summers, T. O.
The days and years of time are fled, **764**, ii., Montgomery, J.
The days of hope and prayer are past, **613**, i., Keble, J.
The day-spring fair of light beams forth (*tr.* Beresford-Hope), **95**, i., Aurora lucis rutilat
The day-star shows his radiant face, **578**, i., Jam lucis orto sidere
The deed is done—ended the strife, **1066**, i., Soden, A. J.
The deep a two-fold offspring bore (*tr.* Chandler), **562**, i., Iisdem creati fluctibus
The deep of many a former sin (*tr.* Neale, *alt.*), **198**, ii., Βυθὸς ἁμαρτημάτων
The dew lies thick upon the ground, **1171**, ii., Thousands, O Lord of hosts, this day
The dewy freshness that the furnace flings (Θαύματος ὑπερφυοῦς ἡ δροσοβόλος, *tr.* Neale), **232**, i., Χριστὸς γεννᾶται· δοξάσατε
The dolorous chast Mother stood (*tr.* in the Primer, 1685), **1083**, ii., Stabat mater dolorosa
The dove let loose in eastern skies, **765**, i., Moore, T.
The dreadful day, the day of fire (*tr.* Husenbeth), **299**, ii., Dies irae, dies illa
The dusky veil of night hath laid (*tr.* in the Hymner), **820**, i., Nox atra rerum contegit
The dwellings of the free resound, **1013**, i., Schmolck, B.
The eagle fond her charge awakes, **1264**, ii., Wesley family, The
The earth all light and loveliness, **735**, ii., Miles (*née* Appleton), Elizabeth
The earth and all her fulness owns, **1262**, i., Wesley family, The
The earth and all that it contains, **623**, i., Kennedy, B. H.
The earth for ever is the Lord's, **1240**, ii., Watts, I.
The earth from East to West, **1294**, i., Wordsworth, C.
The earth in robes of light arrayed, **1174**, i., Thring, G.
The earth is all the Lord's, with all (Ps. 24, Keble), **613**, ii., Keble, J.
The earth is all the Lord's with all Her store (Ps. xxiv., Hopkins), **865**, i., Old Version
The earth is the Lord's, And all it contains, **1263**, i., Wesley family, The
The earth proclaims its Lord, **1231**, i., Walker, G. (of Newcastle)
The earth, the sky, the mighty ocean (Quem terra, pontus, sidera), **944**, ii., Quem terra, pontus, aethera
The earth, where'er I turn mine eye (*tr.* H. Mills, *alt.*), **407**, ii., Gellert, C. F.
The earth with all her fulness owns, **1262**, i., Wesley family, The
The enormous load of human guilt, **1284**, ii., Williams, W.
The eternal gifts of Christ our King (Aeterna Christi munera, Apostolorum gloriam, *tr.* Chambers), **25**, i., Aeterna Christi munera, Et martyrum victorias
The eternal gifts of Christ our King (Aeterna Christi munera, Apostolorum gloriam, *tr.* Neale, *alt.*), **24**, ii., Aeterna Christi munera, Et martyrum victorias
The eternal gifts of Christ our King, The martyrs' victories let us sing (*tr.* Chambers), **24**, ii., Aeterna Christi munera, Et martyrum victorias
The eternal gifts of Christ the King, The Apostles' glorious deeds (Aeterna Christi munera Apostolorum gloriam, *tr.* Neale), **24**, ii., Aeterna Christi munera, Et martyrum victorias
The eternal gifts of Christ the King (*tr.* Blew), **24**, ii., Aeterna Christi munera, Et martyrum victorias
The eternal gifts of Christ the King (Aeterna Christi munera, Apostolorum gloriam, *tr.* Blew, *alt.*), **24**, ii., Aeterna Christi munera, Et martyrum victorias
The eternal gifts of Christ the King, The martyrs' glorious deeds we sing (*tr.* Neale), **24**, i., Aeterna Christi munera, Et martyrum victorias
The eternal gifts of Christ the King, **216**, ii., *see* Chamberlain, T.
The eternal gifts of Christ the Lord (Aeterna Christi munera, Apostolorum gloriam, *tr.* Littledale), **25**, i., Aeterna Christi munera, Et martyrum victorias

The eternal God, by human birth, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
The Eternal Spirit's gifts (Aeterna Christi munera, Apostolorum gloriam, *tr.* Caswall, *alt.*), **24**, ii., Aeterna Christi munera, Et martyrum victorias
The Eternal Spirit's gifts, The gifts of Christ the King (Aeterna Christi munera, Apostolorum gloriam, *tr.* Phillimore), **24**, ii., Aeterna Christi munera, Et martyrum victorias
The eternal Word of God descends, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
The evening pales: the dying day grows wan (*tr.* Doubleday), **1135**, ii., Te lucis ante terminum
The evening shadowy dimness, **165**, ii., Bourne, W. St. H.
The everlasting gifts of Christ (Aeterna Christi munera, Apostolorum gloriam, *tr.* Hope), **25**, i., Aeterna Christi munera, Et martyrum victorias
The everlasting hills declare, **280**, i., Darling, T.
The exalted heavenly choir, **360**, ii., Excelsorum civium inclita gandia
The eye sees water, nothing more (*tr.* Gambold), **226**, ii., Christ unser Herr zum Jordam kam
The fair moon hath ascended, **236**, ii., Claudius, M.
The faith of God which we receive (*tr.* Chambers), **286**, ii., Dei fide qua vivimus
The fast as taught by holy lore (*tr.* Neale), **359**, ii., Ex more docti mystico
The fast that in the ancient law (*tr.* R. Campbell), **948**, i., Quod lex adumbravit vetus
The Father exalted, ancient of days, unbegotten (*tr.* MacIlwaine), **55**, i., Altus Prosator, Vetustus
The Father from eternity, **807**, i., Nicolai, P.
The Father, God, we glorify, **424**, i., Give glory unto God on high
The Father knows thee! Learn of Him (*tr.* Mrs. Findlater), **395**, ii., Freudentheil, W. N.
The Father shew us, gracious Lord, **1060**, ii., Singleton, R. C.
The Father's bosom Thou didst leave (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
The Father's grace and love, **1183**, i., Toplady, A. M.
The Father's wisdom, Truth divine (*tr.* in the Primer, 1684), **886**, i., Patris Sapientia, veritas divina
The Father's wisdome deepe (*tr.* in the Primer, 1615), **886**, i., Patris Sapientia, veritas divina
The feeble pulse, the gasping breath, **504**, i., Heber, R.
The festal morn, my God, is come, **725**, ii., Merrick, J.
The festal morn, O God, is come, **1148**, i., The festal morn, my God, is come
The fields and woods all silence keep, **80**, i., Arndt, E. M.
The fierce wind howls about the hills, **888**, ii., Pearse, M. G.
The fiery sun is gone (Jam sol recedit igneus), **843**, ii., O Lux beata Trinitas, Et principalis Unitas
The fiery sun now fades from sight (Jam sol recedit igneus, *tr.* Copeland), **843**, ii., O Lux beata Trinitas, Et principalis Unitas
The fiery sun now rolls away, And hastens (Jam sol recedit igneus, *tr.* in the Primer, 1706), **843**, ii., O Lux beata Trinitas, Et principalis Unitas
The fiery sun now rolls away, Blest Three in One (Jam sol recedit igneus, *tr.* in the Evening Office, 1760), **843**, ii., O Lux beata Trinitas, Et principalis Unitas
The fiery sun recedes from sight (Jam sol recedit igneus, *tr.* Wallace), **843**, ii., O Lux beata Trinitas, Et principalis Unitas
The Fiftieth day was come at last, **327**, ii., Ellerton, J.
The fight is o'er, the crown is won, **680**, i., Littledale, R. F.
The first of all Apostles, **1181**, ii., Τὸν ἐν προφήταις
The first of days the light beheld (*tr.* Chandler, 1837), **294**, i., Die dierum principe
The fish in wave, and bird on wing (*tr.* Is. Williams), **562**, ii., Iisdem creati fluctibus
The fish in wave, the bird on wing (*tr.* in H. A. & M., *based on* Chandler), **562**, i., Iisdem creati fluctibus
The flaming sun has sunk in night (Jam sol recedit igneus, *tr.* Mant, *alt.*), **843**, ii., O Lux beata Trinitas, Et principalis Unitas
The floods lift up their waves, O God, **281**, ii., Davis, T.
The floods, O Lord, lift up their voice, **195**, i., Burgess, G.
The floods of grief have spread around, **715**, ii., Martineau, Harriet
The flowers that bloom in sun and shade, **978**, i., Rossetti, Christina G.
The foes of Zion quake for fright (Ps. 53), **1081**, ii., Spurgeon, C. H.
The followers of the Son of God, **269**, i., Crewdson (*née* Fox), Jane
The foolish man in that which he (Ps. liii., Norton), **865**, ii., Old Version
The foolish man within his heart (Ps. liii.), **865**, ii., Old Version
The foolish wicked men can saye (*tr.* Coverdale), **355**, i., Es spricht der Unweisen Mund wohl; **443**, i., Goostly Psalmes and Spiritualle Songes
The forty days are past (*tr.* Miss Leeson), **1139**, i., Templi sacrata pande, Sion, fores
The Fountain flows!—its waters—all are needing (*tr.* H. Mills, 1856), **50**, ii., Allendorf, J. L. C.
The Fountain flows! waters of life bestowing (*tr.* H. Mills, 1845), **50**, ii., Allendorf, J. L. C.
The fountain in its source (*tr.* Cowper), **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
The Fountain of Christ Assist me to sing, **493**, i., Hart, J.
The fulness of the time ordained (*tr.* Johnston), **1088**, ii., Statuta decreto Dei
The furnace, shedding dew, portrayed (Θαυμάτος ὑπερφυοῦς ἡ δροσοβόλος, *tr.* Littledale), **232**, i., Χριστὸς γεννᾶται· δοξάσατε
The future hides in it, **441**, ii., Goethe, J. W. von
The Galilean Fishers toil, **1291**, i., Wordsworth, C.
The gentle Saviour calls, **870**, i., Onderdonk, H. U.; **1038**, i., See Israel's gentle Shepherd stand
The gentle sire, the best of friends (*tr.* M. Browne), **354**, ii., Es ist nicht schwer ein Christ zu sein
The glittering morn bedecks the sky (*tr.* Neale, *alt.*), **95**, i., Aurora lucis rutilat
The glittering spangles of the sky, **1020**, i., Scott, Elizabeth
The gloom of night o'ershadows now (*tr.* Wallace), **820**, i., Nox atra rerum contegit
The gloomy night will [shall] soon be past, **1184**, i., Tregelles, S. P.
The gloomy winter now is o'er, **1071**, ii., Spee, F. von
The glories of my Maker God, **1239**, i., Watts, I.
The glories of the Saviour's Name (*tr.* D. T. Morgan), **427**, i., Gloriosi Salvatoris
The glorious myriads round the throne, **1031**, i., Scottish hymnody
The glorious universe around, **764**, ii., Montgomery, J.
The glory of the spring, how sweet, **421**, ii., Gill, T. H.
The glory of their builder, God, **1195**, ii., Unitarian hymnody
The God Jehovah reigns, **1240**, ii., Watts, I.
The God of Abraham praise (Olivers), **280**, ii., Darling, T.; **682**, i., Lo! He comes with clouds descending, Once for favoured sinners slain; **867**, ii., Olivers, T.
The God of glory looks around, **1151**, i., The God of glory walks His round
The God of glory walks His round, **504**, i., Heber, R.
The God of gods, the Lord (Ps. l., Hopkins), **865**, ii., Old Version
The God of heaven is pleased to see, **1116**, ii., Taylor, Ann and Jane
The God of Israel never sleeps, **273**, ii., Cunningham, J. W.
The God of love my Shepherd is, And He that doth me feed (G. Herbert), **1151**, ii., The God of love my Shepherd is
The God of love my Shepherd is, My gracious constant Guide (Rawson, 1876), **1152**, i., The God of love my Shepherd is
The God of love my Shepherd is, To watch me and to feed (Rawson, 1853), **1151**, ii., The God of love my Shepherd is
The God of mercy be adored, **1239**, i., Watts, I.
The God of mercy warns us all, **1151**, i., The God of glory walks His round
The God of my salvation lives, **1090**, i., Steele, Anne
The God of our salvation hears, **1240**, ii., Watts, I.
The God of Peace, to guilty man, **468**, i., Gregor, C.
The God of peace, Who from the dead, **377**, ii., Fitch, E. T.
The God of truth His Church has blest, **545**, ii., Hurn, W.
The God to Whom we homage pay, **1302**, ii., Zinzendorf, N. L. von
Þe god we heriaþ. þe drihten we andettaþ (*tr.* in the Lambeth psalter), **1128**, i., Te Deum laudamus
The God Who created the skies, **808**, ii., No prophet, nor dreamer of dreams
The God who reigns on high, **1150**, ii., The God of Abraham praise
The God, Whom earth, and sea, and sky Adore and laud, **944**, ii., Quem terra, pontus, aethera
The God Whom earth and sea and sky, Revere, adore, **944**, ii., Quem terra, pontus, aethera
The golden corn now waxes strong (*tr.* R. Massie), **406**, ii., Geh aus, mein Herz, und suche Freud
The Golden gates are lifted up, **1148**, i., The eternal gates lift up their heads

The golden land is shining, 575, i., Jackson, E. H.
The golden morn flames up the Eastern sky (*tr.* Miss Winkworth), 1077, i., Spitta, C. J. P.
The golden morn is in the East arisen, 1077, i., Spitta, C. J. P.
The golden morning, 294, ii., Die güldne Sonne
The golden Sun has now fulfilled, 1035, i., Scriver, C.
The golden sunbeams with their joyous gleams (*tr.* Miss Winkworth), 294, i., Die güldne Sonne
The good old book! with histories, 117, ii., Bateman, H.
The good old times, how glorious, 763, i., Monsell, J. S. B.
The goodly land I see, 1150, ii., The God of Abraham praise
The goodness of our glorious God, 196, ii., Burnham, R.
The Gospel comes, ordained of God, 824, ii., Nunn, W.
The Gospel is the light, 1117, ii., Taylor, Emily
The Gospel, O what endless charms, 1090, i., Steele, Anne
The Gospel of Thy grace, 895, ii., Pierson, A. T.
The gospel shows the Father's grace, 700, i., Loy, M.
The gouvernoure of the tryple engyn (*tr.* in the Sarum Prymer, 1538), 944, ii., Quem terra, pontus, aethera
The grace of the Holy Ghost be present with us (prose *tr.* Neale), 993, i., Sancti Spiritus adsit nobis gratia Quae corda
The grass and flowers, which clothe the field, 804, ii., Newton, J.
The grass so green, the trees so tall, 789, ii., Neale, J. M.
The grave is empty now, its prey (*tr.* H. Mills), 236, ii., Claudius, M.
The great archangel's trump shall sound, 427, ii., Glory and thanks to God we give
The great eternal Spirit comes, 979, ii., Row, T.
The great forerunner of the morn (*tr.* Neale), 902, ii., Praecursor altus luminis
The great God of heaven is come down to earth (Bramley), 212, ii., 213, i., Carols
The great Jehovah reigns, 1240, ii., Watts, I.
The great King's banner shines above, 1221, ii., Vexilla regis prodeunt
The Great Physician now is near, 543, i., Hunter, W.
The great Redeemer we adore, 1091, ii., Stennett, J.
The great Redeemer's gone, 1239, i., Watts, I.
The great redeeming Angel, Thee, 1264, ii., Wesley family, The
The green earth sends its incense up, 1278, i., Whittier, J. G.
The happy day will soon disclose (Primo die quo Trinitas), 913, i., Primo dierum omnium
The happy fields, the heavenly host, 423, i., Gill, T. H.
The happy morn is come, 499, i., Haweis, T.
The happy sunshine all is gone, 514, i., Herman, N.
The harp at Nature's advent strung, 1278, i., Whittier, J. G.
The harvest dawn is near, 195, i., Burgess, G.
The harvest of my joys is past, 1264, ii., Wesley family, The
The Head that once was crowned with thorns, 614, ii., Kelly, T.
The heart of man must something love (*tr.* S. Jackson), 1143, ii., Tersteegen, G.
The heaven of heavens cannot contain, 311, ii., Drennan, W.; 1196, i., Unitarian hymnody
The heavenly Child in stature grows (*tr.* Chandler, *alt.*), 302, ii., Divine crescebas Puer
The heavenly home is bright and fair, 543, i., Hunter, W.
The heavenly King must come, 715, ii., Martin, H. A.
The heavenly spheres to Thee, O God, 167, i., Bowring, Sir J.
The Heavenly Word proceeding forth, 1218, ii., Verbum Supernum prodiens Nec Patris linquens
The heavens and firmament on high (Ps. xix.), 865, i., Old Version
The heavens and the firmament (Ps. xix., Sternhold), 865, i., Old Version
The heavens are clothed in sable shrouds (*tr.* G. Walker), 773, ii., Möwes, H.
The heavens are foul with wind and clouds (*tr.* R. Massie), 773, ii., Möwes, H.
The heavens declare His glory, 257, i., Conder, J.
The heavens declare Thy glory, In every star Thy wisdom shines (Ps. 19, Birks), 144, i., Birks, T. R.; 922, i., Psalters, English
The heavens declare Thy glory, Lord, 1240, ii., Watts, I.
The heavens declare Thy glory, Lord, Which that alone (Ps. xix.), 800, i., New Version
The heavens declare Thy wondrous fame, 622, ii., Kennedy, B. H.
The heavens invite mine eyes, 1237, i., Watts, I.
The heavens, O God, Thy glory tell, 622, ii., Kennedy, B. H.
The heavens, O Lord, thy rule obey, 1240, ii., Watts, I.
The heavier the cross, the nearer heaven (*tr.* J. D. Burns), 1012, ii., Schmolck, B.
The herald bird of day proclaims (*tr.* Chambers, *recast*), 38, ii., Ales diei nuntius
The herald bird, the bird of morn (*tr.* Banks), 38, ii., Ales diei nuntius
The herald lights [*light*] *from heaven on golden wing* (*tr.* Is. Williams), 240, i., Coelestis ales nuntiat
The Herald's cry with thrilling sounds (*tr.* Chambers), 234, i., Clamantis ecce vox sonans
The herds of hill and valley, 1196, ii., Unitarian hymnody
The High and Holy One hath spoke (Logan, *alt.*), 1084, i., Scottish translations and paraphrases
The High Priest once a year, 1284, ii., Williams, Is.
The highest hopes we cherish here, 1156, i., The roseate hues of early dawn
The holiest now we enter, 892, i., Peters (*née* Bowly), Mary
The holiest we enter, 892, i., Peters (*née* Bowly), Mary
The Holy Children boldly stand (Οἱ παῖδες ἐνσεβεία, *tr.* Neale), 232, i., Χριστὸς γεννᾶται· δοξάσατε
The holy Eunuch, when baptized, 122, i., Beddome, B.
The Holy Ghost is here, 1081, ii., Spurgeon, C. H.
The holy Jerusalem (Urbs Jerusalem beata, *tr.* Is. Williams), 1200, ii., Urbs beata, Hierusalem
The holy law and gospel, both (*tr.* H. Mills), 951, i., Rambach, J. J.
The holy, meek, unspotted Lamb (*tr.* J. Wesley), 230, ii., Christi Blut und Gerechtigkeit
The holy Paschal work is wrought, 1223, ii., Victimae Paschali
The holy Son, the new-born Child (*tr.* Russell), 1014, ii., Schneegass, C.
The Holy Spirit did engage, 979, ii., Row, T.
The holy unconcerned, 1266, i., Wesley family, The
The hosts of God encamp around (Ps. xxxiv. *vv.* 6-9), 800, i., New Version; 1174, ii., Through all the changing scenes of life
The hour is come; the feast is spread, 500, ii., He filled the cup with wine, and said
The hour must come, the closest ties, 1195, ii., Unitarian hymnody
The hour of my departure's come (Logan), 188, ii., Bruce, M.; 1034, i., Scottish translations and paraphrases
The hours of day are over, 1152, ii., The hours of school are over
The hours of evening close, 256, i., Conder (*née* Thomas), Joan E.
The humble shepherds, tending (*tr.* Anderson), 1227, ii., Von Himmel kam der Engel Schaar
The husbandman goes forth afield, 311, ii., Drennan, W.; 1196, i., Unitarian hymnody
The hymn for conquering martyrs raise (*tr.* Neale), 555, i., Hymnum canentes martyrum
The hymn of glory sing we (*tr.* Blew), 555, i., Hymnum canamus Domino
The illustrious Day when from the throne (*tr.* C. B. Pearson), 705, ii., Lux jucunda, lux insignis
The Immaculate Conception (O purest of creatures! sweet Mother! sweet Maid, Faber), 975, i.,
The infant Saviour, very soon, 135, ii., Bennett (*née* Dampier), M. E.
The jealous tyrant saw with fear (Audit tyrannus anxius), 946, ii., Quicumque Christum quaeritis
The journey done; The rest begun, 763, i., Monsell, J. S. B.
The joyful day at last is come, 1181, ii., Toke, Emma
The Judgment day, that day of dread (*tr.* Marrin), 301, i., Dies irae, dies illa
The king, O Lord, with hymns of praise, 622, ii., Kennedy, B. H.
The King, O Lord, with songs of praise, st. ii., *For Thou* (Ps. xxi.), 800, i., New Version
The King, O Lord, with songs of praise, st. ii., *Thy sure Defence*, 1240, ii., Watts, I.
The King of glory, Christ most High (*tr.* Hewett), 241, ii., Coelos ascendit hodie
The King of glory, Christ the Lord (*tr.* E. Massie), 241, ii., Coelos ascendit hodie
The King of glory standeth, 109, ii., Bancroft (*née* Smith), Charitie L.
The King of Heaven His table spreads, 306, ii., Doddridge, P.
The King of kings His banner rears, 1221, i., Vexilla regis prodeunt
The King of love my Shepherd is (Baker), 107, ii., Baker, Sir H. W.; 756, ii., Missions; 920, ii., Psalters, English
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The kingly banners onward stream, **1221**, ii., Vexilla regis prodeunt
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The King's bright banners forward go (*tr.* Johnston, *alt.*), **1221**, ii., Vexilla regis prodeunt
The King's bright banners forward go (*tr.* Dayman), **1221**, ii., Vexilla regis prodeunt
The King's bright banners onward bear, **1222**, i., Vexilla regis prodeunt
The kings of earth are in the hands (Ps. 82), **1081**, ii., Spurgeon, C. H.
The kings of old have shrine and tomb, **510**, i., Hemans (*née* Browne), Felicia D.
The Lamb is slain, let us adore (*tr.* Delamotte), **444**, i., Gott ist gegenwärtig
The Lamb of God exalted reigns, **218**, i., Chapman, R. C.
The Lamb was slain, let us adore (*tr.* Delamotte, *alt.*), **444**, i., Gott ist gegenwärtig
The Lamb was slain, the blood was brought, **734**, ii., Midlane, A.
The Lamb's high banquet called to share (*tr.* Neale and H. A. & M.), **12**, i., Ad coenam Agni providi
The Lamb's high banquet called to share (*tr.* cento in the Hymnary), **12**, ii., Ad coenam Agni providi
The Lamb's high banquet stands displayed (*tr.* Neale), **12**, i., Ad coenam Agni providi
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The land of Immanuel, our Saviour, is yonder, **468**, i., Gregory, J. G.
The land our fathers left to us, **521**, ii., Higginson, T. W.
The lands that long in darkness lay (Watts), **1156**, i., The race that long in darkness pined
The language of true faith, **191**, i., Buchfelder, E. W.
The last full wain is on the road, **170**, ii., Brettell, J.
The last great day of work had come, **1174**, i., Thring, G.
The last loud trumpet's wondrous sound (*tr.* Lord Roscommon), **297**, ii., Dies irae, dies illa
The last of days will come indeed (*tr.* Cox), **1230**, i., Wach' auf, wach' auf, du sich're Welt
The last of the hours iniquity towers (*tr.* Coles), **534**, ii., Hora novissima, tempora pessima sunt, vigilemus
The Law by Moses came, **1239**, i., Watts, I.
The Law commands and makes us know, **1239**, i., Watts, I.
The law He came not to destroy (*tr.* Blew), **948**, i., Quod lex adumbravit vetus
The law of God is good and wise, **700**, i., Loy, M.
The Law on Sinai's fiery height (*tr.* Chandler), **1059**, i., Sinae sub alto vertice
The law's weak elements (*tr.* cento in the Hymnary), **285**, i., Debilis cessent elementa legis
The leaders of the Church of Christ (*tr.* Phillimore), **240**, ii., Coelestis aulae principes
The leaves around me falling, **706**, ii., Lyte, H. F.
The less I am, the more Thou art (*tr.* J. Kelly), **765**, ii., Moraht, A.
The life of man is like the grass, **622**, ii., Kennedy, B. H.
The life which God's Incarnate Word (*tr.* Caswall), **942**, ii., Quae dixit, egit, pertulit
The light of day again we see (*tr.* Buckoll), **1247**, ii., Weisse, M.
The light of Sabbath eve, **322**, i., Edmeston, J.
The little snowdrops rise, **719**, ii., Matheson, Annie
The live-long night we've toiled in vain, **613**, i., Keble, J.
The living principle of grace, **1264**, ii., Wesley family, The
The Lord and King of all things But yesterday (*tr.* Neale, 1862), **1179**, i., Τῷ Βασιλεῖ καὶ Δεσπότῃ
The Lord and King of all things Upon the earth (*tr.* Neale, 1853), **1179**, i., Τῷ Βασιλεῖ καὶ Δεσπότῃ
The Lord as King aloft [*alone*] *doth reign* (Ps. xciii., Hopkins), **865**, ii., Old Version
The Lord at first did Adam make, **211**, i., Carols
The Lord attends when children pray, **198**, i., Burton, J., jun.
The Lord be with us as [*when*] *we bend*, **327**, ii., Ellerton, J.
The Lord can clear the darkest skies, **1240**, ii., Watts, I.
The Lord comes forth from Jordan's stream, **329**, ii., Emergit undis et Deo
The Lord declares His will, **1239**, i., Watts, I.
The Lord descending from above, **1239**, i., Watts, I.
The Lord did say unto my Lord (Ps. cx., Norton), **866**, i., Old Version
The Lord doth in His Kingdom come (*tr.* J. Kelly), **1098**, i., Strauss, V. F. von
The Lord doth know the heart of man (Ps. xciv.), **866**, i., Old Version
The Lord doth reign, although at it (Ps. xcix., Hopkins), **866**, i., Old Version
The Lord doth reign and clothed is (Ps. xciii.), **865**, ii., Old Version
The Lord doth reign whereat [*for which*] *the earth* (Ps. xcvii., Hopkins), **866**, i., Old Version
The Lord draws nigh, the righteous throne's Assessor (Ὁ κύριος ἔρχεται, *tr.* Neale), **1142**, i., Τὴν ἡμέραν τὴν φρικτήν
The Lord from His celestial throne, **1239**, ii., Watts, I.
The Lord God is my Pastor gude, **732**, ii., Meusel, W.
The Lord hath builded for Himself, **706**, ii., Lyte, H. F.
The Lord hath burst the bonds of death (*tr.* Chandler), **316**, i., Dum morte victor obrutâ
The Lord hath burst the bonds of death (*tr.* in the Hymnary), **316**, i., Dum morte victor obrutâ
The Lord hath given, the Lord hath taken away, **789**, ii., Neale, J. M.
The Lord hath quelled the rebel powers, **1060**, ii., Singleton, R. C.
The Lord hath spoke, the mighty God (Ps. l.), **800**, ii., New Version
The Lord, He gave the word, **1060**, ii., Singleton, R. C.
The Lord He is my Shepherd kind (*tr.* Miss Manington), **732**, ii., Meusel, W.; **962**, i., Ringwaldt, B.
The Lord Himself from Sinai's hill (*tr.* Hunt), **301**, i., Dies sind die heilgen zehn Gebot
The Lord Himself my Portion is, **144**, i., Birks, T. R.
The Lord Himself, the mighty Lord (Ps. xxiii.), **800**, i., New Version
The Lord Himself will light my lamp, **540**, i., How truly do I love Thee, Lord
The Lord His people all (*tr.* R. Massie), **354**, ii., Es kennt der Herr die seinen
The Lord! how fearful is His Name, **1237**, i., Watts, I.
The Lord, how tender is His love, **1195**, ii., Unitarian hymnody
The Lord, how wondrous are His ways, **146**, i., Bless, O my soul, the living God; **1240**, ii., Watts, I.
The Lord in love delayeth long (*tr.* Miss Winkworth), **1230**, i., Wach' auf, wach' auf, du sich're Welt
The Lord in thy distressful day, **622**, ii., Kennedy, B. H.
The Lord is both my health and light (Ps. xxvii. Hopkins), **865**, i., Old Version
The Lord is come, let heaven rejoice, **607**, ii., Joy to the world, the Lord is come
The Lord is come! On Syrian soil, **1088**, i., Stanley, A. P.
The Lord is come, the heavens proclaim, **1240**, ii., Watts, I.
The Lord is here! Let us adore (*tr.* J. Wesley, *alt.*), **444**, i., Gott ist gegenwärtig
The Lord is here; then let us bow before Him (*tr.* Miss Dunn), **444**, i., Gott ist gegenwärtig
The Lord is King! Child of the dust, **1153**, i., The Lord is King! lift up thy voice
The Lord is King; glad earth, and ye, **622**, ii., Kennedy, B. H.
The Lord is King, He reigns on high, **623**, i., Kennedy, B. H.
The Lord is King, let earth be glad, **707**, i., Lyte, H. F.
The Lord is King! let earth obey, **1179**, ii., To God belongs the eternal sway
The Lord is King, lift up thy voice, **256**, ii., Conder, J.
The Lord is King! lift up your voice, **1153**, i., The Lord is King! lift up thy voice
The Lord is King, the earth submits, **1290**, ii., Witness, divine, the Just and True
The Lord is King; upon His throne, **764**, i., Montgomery, J.
The Lord is King, ye saints rejoice, **833**, i., O God, Who hear'st the prayer
The Lord is my Shepherd, no want shall I know, **764**, i., Montgomery, J.
The Lord is on His throne, **707**, i., Lyte, H. F.
The Lord is only my support (Ps. xxiii., Whittingham), **865**, i., Old Version; **1154**, ii., The Lord's my Shepherd, I'll not want
The Lord is our defence and aid (Ps. xlvi., Hopkins), **865**, ii., Old Version
The Lord is our Refuge, the Lord is our Guide, **707**, i., Lyte, H. F.
The Lord is our Shepherd, **472**, i., Groser, W. H.
The Lord is rich and merciful, **706**, i., Lynch, T. T.
The Lord is risen, and gone before (*tr.* Miss Fry), **225**, i., Christ ist erstanden, Von der Marter alle
The Lord Jehovah lives, **495**, ii., Hastings, T.
The Lord Jehovah reigns, And royal state maintains, **1240**, ii., Watts, I.
The Lord moste high, unto my Lord thus spake (Ps. cx., Craig), **1022**, ii., Scottish hymnody

The Lord my faithful Shepherd is, **732**, ii., Meusel, W.
The Lord my light and helth wil be (Ps. xxvii., Kethe), **1022**, ii., Scottish hymnody
The Lord my Maker, forming me of clay (*tr.* Neale), **845**, ii., Ὁ πλάστης μου κύριος
The Lord my pasture shall prepare (Ps. 23, Addison), **17**, i., Addison, Joseph; **920**, i., Psalters, English
The Lord my shepheard is, I shall Not want; He makes me ly (Rous, *revised*), **1154**, ii., The Lord's my Shepherd, I'll not want
The Lord, my Shepherd and my Guide (Ps. 23), **1089**, ii., Steele, Anne
The Lord my Shepherd is (Conder), **601**, i., Jesus my Shepherd is
The Lord my Shepherd is and Guide, **732**, ii., Meusel, W.
The Lord my Shepherd is, I shall be well supplied, **1240**, ii., Watts, I.
The Lord of earth and sky, **1263**, i., Wesley family, The
The Lord of glory is my Light, **1240**, ii., Watts, I.
The Lord of glory left His throne, **1295**, ii., Wright, P. J.
The Lord of glory reigns, He reigns on high, **1240**, i., Watts, I.
The Lord of life hath burst His chains, **1196**, ii., Unitarian hymnody
The Lord of life is risen (*tr.* Harbaugh), **639**, i., Lange, J. P.
The Lord of Life this Table spread, **1238**, i., Watts, I.
The Lord of Sabbath let us praise (S. Wesley, jun.). **1257**, i., **1259**, ii., Wesley family, The
The Lord on high proclaims, **1239**, i., Watts, I.
The Lord our God alone is strong, **1286**, i., Winchester, C. T.
The Lord our God is a strong tower (*tr.* Sugden), **325**, i., Ein feste Burg ist unser Gott
The Lord our God is full of [*clothed in*] *might*, **1276**, i., White, H. K.
The Lord our God is King, **282**, i., Davis, T.
The Lord our God is Lord of all, **1276**, i., White, H. K.
The Lord, our God, we praise, **1134**, i., Te Deum laudamus
The Lord, our Sovereign King, **1240**, ii., Watts, I.
The Lord shall come in dead of night (*tr.* Mrs. Findlater), **980**, i., Rube, J. C.
The Lord, the God of glory reigns, **1089**, ii., Steele, Anne
The Lord, the Judge, before His throne, **1240**, ii., Watts, I.
The Lord, the Lord hath triumphed (*tr.* Neale), **218**, ii., Χαριστήριον ᾠδήν
The Lord, the only God, is great (Ps. xlviii.), **800**, ii., New Version
The Lord, the Sovereign King, **1240**, ii., Watts, I.
The Lord to my request attend (Ps. xx.), **800**, i., New Version
The Lord unto my Lord hath said, **1261**, ii., Wesley family, The
The Lord unto my Lord thus said, **982**, i., Russell, A. T.
The Lord unto my Lord thus spake (Ps. cx.), **800**, ii., New Version
The Lord Who died on earth for men, **707**, i., Lyte, H. F.
The Lord, Who hath redeemed our souls, **90**, ii., Auber, Harriet
The Lord, who once on Calvary, **263**, ii., Cotterill, T.
The Lord, Who truly knows, **804**, i., Newton, J.
The Lord, Whom earth, and sea, and sky (Quem terra, pontus, sidera, *tr.* Caswall), **944**, ii., Quem terra, pontus, aethera
The Lord Whose Name is love, **278**, i., Dale, T.
The Lord will come and not be slow (cento Pss. 82, 85, 86, Milton), **737**, i., Milton, J.; **918**, ii., Psalters, English
The Lord will come, the earth shall quake, **1154**, i., The Lord shall come! the earth shall quake
The Lord's eternal gifts (Aeterna Christi munera, Apostolorum gloriam, *tr.* Caswall), **24**, ii., Aeterna Christi munera, Et martyrum victorias
The Lord's my Shepherd, I'll not want, **1023**, ii., Scottish hymnody
The love of Christ makes ever glad (*tr.* Miss Klingemann), **521**, i., Hey, J. W.
The love which thought on helpless man, **1030**, ii., Scottish hymnody
The lovely Sun has now fulfilled (*tr.* Stryker), **1035**, i., Scriver, C.
The loving Friend to all who bowed, **685**, ii., Longfellow, S.
The majesty of Solomon, **1239**, i., Watts, I.
The man in life wherever placed, **197**, ii., Burns, R.
The man is blest that careful is (Ps. xli., Sternhold), **865**, ii., Old Version
The man is blest that doth provide (Ps. xli.), **865**, ii., Old Version
The man is blest that God doth fear (Ps. cxii., Kethe), **866**, i., Old Version
The man is blest that hath not bent (Ps. i., Sternhold), **865**, i., Old Version
The man is blest who fears the Lord (Ps. cxxviii.). **801**, i., New Version
The man is blest whose wickedness (Ps. xxxii., Sternhold), **865**, ii., Old Version
The man is highly blessed (*tr.* R. Massie), **836**, ii., O hochbeglückte Seele
The man who was crowned with thorns, **1030**, ii., Scottish hymnody
The manna to the fainting Jews, **185**, i., Brown, J. B., sen.
The many are not always right, **181**, ii., Brigg, J.
The Marriage feast is ready, **772**, i., Moultrie, G.
The martyr's crown is won to-day, **1066**, ii., Soden, A. J.
The mason's ways are A type of existence (*tr.* T. Carlyle), **441**, ii., Goethe, J. W. von
The Master hath come, and He calls us to follow, **307**, i., ii., Doudney, Sarah
The Master is coming, **118**, ii., Baxter (*née*), Lydia
The mellow eve is gliding, **775**, i., Muhlenberg, W. A.
The memory of Christ's death is sweet (Doddridge), **221**, ii., Children's hymns
The memory sweet of Jesus' name (Jesu dulcis memoria, Rom. use), **588**, i., Jesu dulcis memoria
The men who slight Thy faithful word, **1264**, ii., Wesley family, The
The mercies of my God and King, **707**, i., Lyte, H. F.
The mercies of the Lord my God, **613**, ii., Keble, J.
The merits of the saints, Blessed for evermore (*tr.* Neale), **993**, ii., Sanctorum meritis inclita gaudia
The midday sun with fiercest glare, **613**, i., Keble, J.
The mighty flood that rolls, **376**, ii., Few are thy days and full of woe
The mighty frame of glorious grace, **1241**, i., Watts, I.
The mighty gates of earth unbar (*tr.* Mercer), **1248**, ii., Weissel, G.
The mighty God, the Eternal hath thus spoke (Ps. l., Whittingham), **865**, ii., Old Version
The mighty God, the Lord hath spoken, **144**, i., Birks, T. R.
The mighty God who rolls [*rules*] *the spheres*, **1119**, i., Taylor, John
The mighty God will not despise, **123**, ii., Beddome, B.
The mighty host on high (*tr.* Neale), **360**, i., Excelsorum civium inclita gaudia
The mighty Saviour comes from heaven (*tr.* Miss Cox), **1228**, i., Vom Himmel kommt der starke Held
The mind athirst pants for the fount (*tr.* Boswell), **13**, ii., Ad perennis vitae fontem
The mind was formed to mount sublime, **1090**, i., Steele, Anne
The moment a sinner believes, **493**, i., Hart, J.
The moment comes, when strength shall fail, **833**, i., O God unseen, but not unknown
The moon and stars shall lose their light, **493**, i., Hart, J.
The moon hath risen clear, **237**, i., Claudius, M.
The moon hath risen on high, **237**, i., Claudius, M.
The moon is up and beaming (*tr.* Mrs. Johns), **237**, i., Claudius, M.
The moon is up: how calm and slow, **887**, ii., Peabody, W. B. O.
The moon is up in splendour, **237**, i., Claudius, M.
The moon is upwards climbing, **237**, i., Claudius, M.
The moon on high is beaming (*tr.* Buckoll), **237**, i., Claudius, M.
The moon up heaven is going, **237**, i., Claudius, M.
The more the cross, the nearer heaven (*tr.* Miss Warner), **1012**, ii., Schmolck, B.
The morn and eve Thy praise resound, **725**, ii., Merrick, J.
The morn had spread its crimson rays (*tr.* R. Campbell), **93**, ii., Aurora jam spargit polum
The morn of life, how fair and gay, **1195**, ii., Unitarian hymnody
The morn of our life-time is fast gliding by, **1097**, i., Stowell, H.
The morning beam revives our eyes, **514**, i., Herman, N.
The morning bright, With rosy light, **1102**, i., Summers, T. O.
The morning flowers display their sweets (S. Wesley, jun.), **1259**, ii., Wesley family, The
The morning light hath shed its beams, **1060**, ii., Singleton, R. C.
The morning light is breaking, **1064**, i., Smith, S. F.
The morning purples all the sky (Aurora coelum purpurat, *tr.* Thompson), **95**, ii., Aurora lucis rutilat

The Morning Star appeareth, **982**, i., Russell, A. T.
The morning star has risen, and we (*tr.* Hull), **577**, ii., Jam lucis orto sidere
The Mother prays her mighty prayer, **808**, ii., No track is on the sunny sky
The Mother sits all worshipful, **808**, ii., No track is on the sunny sky
The Mother stood in woful wyse, **1083**, ii., Stabat mater dolorosa
The Mother stood with griefe confounded, **1083**, ii., Stabat mater dolorosa
The mountain of Jehovah's house, **565**, ii., In latter days the mount of God
The mourners came at break of day, **16**, ii., Adams (*née* Flower), Sarah
The mournful mother stood tearful beside the Cross (*tr.* prose, Mrs. Charles), **1084**, i., Stabat mater dolorosa
The mouth of fools doth God confess (*tr.* R. Massie), **354**, ii., Es spricht der Unweisen Mund wohl
The murmurs of the wilderness, **892**, i., Peters (*née* Bowly), Mary
The mystery hidden from the eyes (*tr.* R. Massie), **411**, ii., Gerhardt, P.
The name we still acknowledge, **1264**, ii., Wesley family, The
The new Church-year again is come (*tr.* Cronenwett), **867**, i., Olearius, Johannes
The new morn hath risen (*tr.* Is. Williams), **94**, i., Aurora lucis dum novae
The new-born Babe, whom Mary bore, **1014**, ii., Schneegass, C.
The new-born Child this early morn, **1014**, ii., Schneegass, C.
The night becomes as day (*tr.* Caswall), **133**, i., Beim frühen Morgenlicht
The night comes apace (*tr.* in the Morav. H. B., 1754), **512**, ii., Herbert, P.
The night is closing o'er us (*tr.* Blew), **23**, ii., Adsunt tenebrae primae
The night is come; like to the day (Browne), **186**, ii., Browne, Sir T.; **621**, i., Ken, T.
The night is come, wherein at last we rest (*tr.* Miss Winkworth), **512**, ii., Herbert, P.
The night is far spent, the day is at hand, **615**, ii., Kelly, T.
The night is now departed (*tr.* Buckoll), **492**, ii., Harsdörffer, G. P.
The night of darkness fast declineth, **982**, i., Russell, A. T.
The noblest cities upon earth (O sola magnarum urbium, *tr.* Trend), **946**, ii., Quicumque Christum quaeritis
The oath and promise of the Lord, **1237**, ii., Watts, I.
The ocean hath no danger, **1174**, i., Thring, G.
The old year now hath passed away (*tr.* Miss Winkworth), **1093**, i., Steuerlein, J.
The old year now is past and gone (*tr.* Sloan), **1093**, i., Steuerlein, J.
The old year's long campaign is o'er, **1096**, i., Stone, S. J.
The once loved form now cold and dead, **1090**, i., Steele, Anne
The one thing needful, that good part, **568**, ii., Ingham, B.
The only Son from heaven (*tr.* Russell), **271**, i., Cruciger (*née* von Meseritz), Elisabethe
The orient beams of Easter morn (*tr.* Chambers), **94**, i., Aurora lucis dum novae
The outer sunlight now is there (*tr.* Lady Durand), **1144**, ii., Tersteegen, G.
The pains of death are past, **1053**, i., Servant of God, well done! Rest from thy loved employ
The palace gates of Heaven expand (*tr.* Chambers), **240**, i., Coelestis aula panditur
The pall of night o'ershades the earth (*tr.* Caswall), **820**, i., Nox atra rerum contegit; **820**, ii., Nox, et tenebrae, et nubila
The pangs of death are near (*tr.* in the Andover Sab. H. B.), **721**, ii., Media vita in morte sumus
The Paschal Feast, not girt [yet] with night (*tr.* Kynaston), **12**, ii., Ad coenam Agni providi
The Paschal moonlight almost past, **790**, i., Neale, J. M.
The Paschal Victim calls for praise, **1224**, i., Victimae Paschali
The Paschal work is wrought, **1223**, ii., Victimae Paschali
The past is dark with sin and shame, **521**, ii., Higginson, T. W.
The past no longer in my power, **1264**, ii., Wesley family, The
The path of life we walk to-day, **1278**, i., Whittier, J. G.
The peace which God alone reveals, **804**, ii., Newton, J.
The people of the Lord were chosen, **196**, ii., Burnham, R.
The people out of Egypt brought, **1266**, i., Wesley family, The
The people that in darkness lay, The confines, **1264**, ii., Wesley family, The
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The people that in darkness walked (Miss Leeson), **1156**, i., The race that long in darkness pined
The perfect righteousness of God, **734**, i., Midlane, A.
The perfect world by Adam trod, **1285**, i., Willis, N. P.
The period's come; and lo, to-day (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
The pitchy night beneath her pall (*tr.* Doubleday), **820**, i., Nox atra rerum contegit
The pity of the Lord, **1240**, ii., Watts, I.
The power that rules the globe, **575**, i., Jackson, E.
The power to bless my house, **1265**, i., Wesley family, The
The praise of our God, all people repeat (Ps. cxvii.), **801**, ii., New Version
The praise of Zion waits for Thee, **1240**, ii., Watts, I.
The praises of him who is grace's Dispenser, **1010**, ii., Schmidt, J. E.
The praises of my tongue, **1239**, ii., Watts, I.
The praises that the blessed know (Harum laudum praeconia, *tr.* Neale), **28**, i., Aeterni Festi gaudia
The prayers of the needy, **301**, ii., Dilherr, J. M.
The praying spirit breathe, **509**, i., Help, Lord! the busy foe
The precepts of the word are pure, **269**, i., Cronenwett, E.
The precious seed of weeping (*tr.* Miss Winkworth), **55**, ii., Am Grabe stehn wir stille
The Prince of Life, once slain for us, **218**, i., Chapman, R. C.
The Prince of Peace to sinners given (*tr.* Chandler), **760**, i., Missum Redemptorem polo
The Prince of Salvation in triumph is riding, **1064**, i., Smith, S. F.
The princely city passing by (*tr.* Earle), **677**, i., Linquunt tecta Magi principis urbis
The prize is set before us, **144**, i., Blackall, C. R.
The prodigal's returning steps, **131**, i., Behold the wretch whose lust and wine
The promise of my [the] Father's love, **1239**, i., Watts, I.
The promised part in Christ to claim (*tr.* M. Browne, *alt.*), **354**, i., Es ist nicht schwer ein Christ zu sein
The promised Star appeareth, **982**, i., Russell, A. T.
The promises I sing, **306**, ii., Doddridge, P.
The prophet Habakkuk in ancient song (Γένους βροτείον τὴν ἀνάπλασιν πάλιν), **355**, ii., Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης
The pure and peaceful mind, **764**, ii., Montgomery, J.
The purple morning gilds the Eastern skies (*tr.* R. Massie), **1077**, i., Spitta, C. J. P.
The race that long in darkness lay, **1155**, ii., The race that long in darkness pined
The race that long in darkness pined (Morison), **1034**, i., Scottish translations and paraphrases
The race that long in darkness sat, **1155**, ii., The race that long in darkness pined
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The ransom of our souls to pay (*tr.* Anderson), **225**, ii., Christ lag in Todesbanden
The ransomed spirit to her home, **1115**, i., Tappan, W. B.
The rapt Isaiah saw the glorious One, **584**, i., Jesaiä, dem Propheten, das geschah
The reaper now is waiting, **986**, i., Sachse, C. F. H.
The Red Sea now is passed (*tr.* Beste), **14**, i., Ad regias Agni dapes
The red sun is gone (Jam sol recedit igneus), **843**, ii., O Lux beata Trinitas, Et principalis Unitas
The renewal of the world, **777**, i., Mundi renovatio
The Resurrection and the Life, **1294**, ii., Wordsworth, C.
The rolling year hath now brought back, **120**, ii., Beata nobis gaudia Anni reduxit orbita
The rowling year pursues its way, **120**, ii., Beata nobis gaudia Anni reduxit orbita
The rolling years at length fulfil (*tr.* Chandler), **1088**, ii., Statuta decreto Dei
The Rose (How fair is the rose! what a beautiful flower!, Watts), **221**, i., Children's hymns
The roseate hues of early dawn (Mrs. Alexander), **38**, ii., Alexander (*née* Humphreys), Cecil F.; **223**, i., Children's hymns
The rosy light is dawning, **495**, i., Hastings, T.
The royal banner floats on high, **1222**, i., Vexilla regis prodeunt

The royal banner forward goes, The Cross's mystery shines to view, **1221**, ii., Vexilla regis prodeunt
The royal banner forward goes, The mystic Cross refulgent glows, **1221**, ii., Vexilla regis prodeunt
The royal banner is unfurled (*tr.* Chandler), **1221**, i., Vexilla regis prodeunt
The royal banner is unfurled (*tr.* cento), **1221**, ii., Vexilla regis prodeunt
The royal banner is unfurled, And lo! the Cross is reared on high, **1221**, ii., Vexilla regis prodeunt
The royal banners forward fly; The cross upon them cheers the sky, **1222**, i., Vexilla regis prodeunt
The Royal banners forward go (*tr.* Neale), **383**, ii., Fortunatus, V. H. C.; **1221**, i., Vexilla regis prodeunt
The ruddy dawn is breaking (*tr.* Blew), **95**, i., Aurora lucis rutilat
The Rulers of this Christian land, **1178**, i., 'Tis gone, that bright and orbed blaze
The rush may rise where waters flow (Anon., *recast*), **998**, i., Say, grows the rush without the mire; **1034**, i., Scottish translations and paraphrases
The Sabbath-day has reached its close, **328**, i., Elliott, Charlotte
The Sabbath morn is as bright and calm, **106**, i., Bacon, L.
The Sabbath now is over, **1013**, ii., Schmolck, B.
The sacred bond of perfectness, **1186**, ii., Try us, O God, and search the ground
The sacred day hath beamed (*tr.* Singleton), **872**, i., Optatus votis omnium
The sacred honours of this festival, **986**, i., Sacrosancta hodiernae festivitatis praeconia
The sacred season now doth call, **1066**, ii., Solemne nos jejunii
The Sacred Spirit comes to take, **979**, ii., Row, T.
The sage his cup of hemlock quaffed, **385**, ii., Fox, W. J.
The saints awhile dispersed abroad, **892**, i., Peters (*née* Bowly), Mary
The saints of God, their conflicts past, **709**, ii., Maclagan, W. D.
The saints on earth and all the dead, But one communion (Watts), **248**, ii., Come, let us join our friends above
The saints on earth and those above, But one communion (cento, Watts, *alt.*, and C. Wesley), **248**, ii., Come, let us join our friends above
The saints on earth and those above, **811**, ii., Not to the terrors of the Lord
The saints who die of Christ possest, **1264**, ii., Wesley family, The
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The Saviour bids us [*thee*] *watch and pray*, **495**, i., Hastings, T.
The Saviour calls; let every ear, **1089**, ii., Steele, Anne
The Saviour came, no outward pomp, **536**, ii., How few receive with cordial faith
The Saviour comes! by ancient seers foretold, **901**, i., Pope, A.
The Saviour comes, no outward pomp, **536**, ii., How few receive with cordial faith
The Saviour died, but rose again, **817**, ii., Now let our souls ascend above
The Saviour Jesus, Friend of man (Der selge Heiland, Jesus Christ), **973**, i., Roh, J.
The Saviour kindly calls, **870**, i., Onderdonk, H. U.
The Saviour lives, no more to die, **556**, ii., I know that my Redeemer lives. What comfort this
The Saviour, O what endless charms, **245**, ii., Come, heavenly love, inspire my song
The Saviour said, yet one thing more, **685**, i., Longfellow, H. W.
The Saviour, when to heaven He rose, **370**, ii., Father of mercies, in Thine house
The Saviour's Blood and Righteousness (*tr.* C. Kinchen), **230**, ii., Christi Blut und Gerechtigkeit
The Saviour's gentle voice, **1038**, i., See Israel's gentle Shepherd stand
The seasons, Lord! are Thine—how soon (*tr.* J. A. Latrobe), **1302**, ii., Zinzendorf, N. L. von
The seed in scanty handfuls sown, **453**, ii., Great God, the nations of the earth
The seed may perish in the earth, **1197**, i., Unitarian hymnody
The seed of Jacob, one and all, **613**, ii., Keble, J.
The seed we bury in the earth, **189**, i., Bruce, W.
The Sepulchre is holding (Σήμερον συνέχει τάφος, *tr.* Littledale), **75**, ii., Ἄφραστον θαῦμα
The Seraphim of God (*tr.* Miller & Foster), **467**, i., Gregor, C.
The shade and gloom of life are fled, **102**, i., Awake, glad soul, awake, awake
The shades of night have banished day (*tr.* Miss Dunn), **516**, ii., Hertzog, J. F.
The shadow of the Almighty's cloud, **613**, i., Keble, J.
The shadow of the glory which one day (*tr.* Calverley), **240**, ii., Coelestis formam gloriae
The shadows lengthen, night will soon be here, **133**, ii., Bell, C. D.
The shadows of the evening hours, **913**, ii., Procter, Adelaide A.
The shape for Whose bright vision (*tr.* Blew), **240**, ii., Coelestis formam gloriae
The Shepherd by His passion, **525**, i., Hiller, P. F.
The Shepherd now was smitten (*tr.* Pott), **883**, ii., Pastore percusso, minas
The Shepherd slain, the wolf returns (*tr.* Chandler), **883**, ii., Pastore percusso, minas
The Shepherd smitten is, and lo (*tr.* Is. Williams), **883**, ii., Pastore percusso, minas
The Shepherd smitten and laid low (*tr.* Is. Williams, *alt.*), **883**, ii., Pastore percusso, minas
The shining glory of the fast (*tr.* Littledale), **236**, i., Clarum decus jejunii
The Sibyl's leaf, the Psalmist's lay (*tr.* 'Somuiator'), **300**, ii., Dies irae, dies illa
The sick man lieth weary, **1157**, i., The sick man in his chamber
The sighs and the sorrows (*tr.* Neale), **542**, ii., Humani generis cessent suspiria
The sign of faith, and love's true token (*tr.* Maguire), **1078**, ii., Spitta, C. J. P.
The silent joy that sinks so deep, **613**, i., Keble, J.; **1152**, ii., The heart of childhood is all mirth
The silent moon is risen, **236**, ii., Claudius, M.
The silver trumpets sounding, **734**, ii., Midlane, A.
The simple trust that can confide, **763**, i., Monsell, J. S. B.
The sinful earth was sunk in woe, **542**, ii., Hull, W. W.
The sinner that truly believes, **493**, i., Hart, J.
The slumber from my soul I shake, **1262**, ii., Wesley family, The
The soldier keeps his wakeful watch, **115**, i., Barnaby, Sir N.
The solemn fast of Lent is here (*tr.* Chambers), **1066**, ii., Solemne nos jejunii
The solemn fast the Fathers saw, **359**, ii., Ex more docti mystico
The solemn Feasts our joyful songs inspire, **986**, i., Sacris solemniis juncta sint gaudia
The solemn season calls us now (*tr.* Chandler), **1066**, ii., Solemne nos jejunii
The solemn season calls us now, A holy fast to keep (*tr.* in the Hymnary, *based on* Chandler), **1066**, ii., Solemne nos jejunii
The solemn service now is done, **1063**, ii., Smith, S. F.
The solemn time of holy fast (*tr.* Singleton), **1066**, ii., Solemne nos jejunii
The Son, before the worlds (Τῷ πρὸ τῶν αἰώνων, *tr.* Littledale), **232**, i., Χριστὸς γεννᾶται· δοξάσατε
The Son forsook the Father's home, **1096**, i., Stone, S. J.
The Son of God goes forth to war, **503**, ii., Heber, R.
The Son of God, in mighty love, **161**, ii., Bonar, H.
The Son of God, in worlds on high, **215**, ii., Cawood, J.
The Son of God, who framed the skies (*tr.* Kinchen), **408**, ii., Gelobet seist du Jesu Christ
The Son of Man shall come, **120**, i., Beadon, H. W.
The Soul of Christ me sanctify (Die Seele Christi), **70**, ii., Anima Christi, sanctifica me
The sound of war in earth and air, **504**, i., Heber, R.
The Sov'raign God Whose hands sustain (Quem terra, pontus, sidera, *tr.* in the Primer, 1706), **944**, ii., Quem terra, pontus, aethera
The sovereign Father, good and kind (*tr.* M. Browne), **354**, ii., Es ist nicht schwer ein Christ zu sein
The Sower went forth sowing, **165**, ii., Bourne, W. St. H.
The spacious firmament on high (Ps. 19, Addison), **17**, ii., Addison, Joseph; **920**, i., Psalters, English; **1034**, i., Scottish translations and paraphrases; **1157**, ii., The starry firmament on high; **1253**, i., Welsh hymnody
The Spirit in our hearts, **870**, i., Onderdonk, H. U.
The Spirit in the word, **870**, i., Onderdonk, H. U.
The Spirit, like a peaceful dove, **1238**, ii., Watts, I.
The Spirit, O sinner, in mercy doth move, **150**, ii., Bliss, P.
The Spirit of the Lord, my [*our*] *God*, **1263**, i., Wesley family, The
The Spirit to our hearts, **870**, i., Onderdonk, H. U.
The Spirit's fruits are peace and love, **269**, i., Cronenwett, E.
The splendours of Thy glory, Lord (*tr.* Benson), **842**, ii., O Luce qui mortalibus
The spoiler fierce is lying low (*tr.* Is. Williams, *alt.*), **883**, ii., Pastore percusso, minas

The spotless Saviour lived for me, **1183**, i., Toplady, A. M.
The springtide hour brings leaf and flower, **762**, ii., Monsell, J. S. B.
The sprinkled blood is speaking, **1276**, ii., Whitfield, F.
The star of day hath risen, and we (*tr.* Keble), **577**, i., Jam lucis orto sidere
The star of light ascends the sky (*tr.* G. Moultrie), **577**, ii., Jam lucis orto sidere
The star of light has risen, O Lord, **578**, i., Jam lucis orto sidere
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The star of light hath risen, and now, st. iii., *O may our inmost* (*tr.* Chambers), **578**, i., Jam lucis orto sidere
The star of light is rising bright (*tr.* Blew), **577**, ii., Jam lucis orto sidere
The star of morn is in the skies (Orig. text, *tr.* Macgill), **578**, i., Jam lucis orto sidere
The star of morn is in the skies (Par. Brev. text, *tr.* Macgill), **578**, i., Jam lucis orto sidere
The star of morn now wakes from sleep (*tr.* Chandler, *rewritten*), **578**, i., Jam lucis orto sidere
The star of morn to night succeeds (*tr.* Newman), **577**, ii., Jam lucis orto sidere
The star proclaims the King is here (Hostis Herodes impie), **5**, i., A solis ortûs cardine Ad usque
The star which o'er the sea (*tr.* Hewett), **99**, ii., Ave maris stella
The starry heavens Thy rule obey, **1240**, ii., Watts, I.
The starry hosts in order move, **1196**, ii., Unitarian hymnody
The stars above our head, **303**, i., Dix, W. C.
The stars will fall, the sun be dark, **1146**, i., The ark of God in safety rode
The storm of sorrow howls around (*tr.* Blew), **986**, ii., Saevo dolorum turbine
The strain upraise of joy and praise, Alleluia (*tr.* Neale), **204**, i., Cantemus cuncti melodum nunc, Alleluia
The strains of joy that ceaseless flow (*tr.* Mrs. Chester), **1103**, i., Supernae matris gaudia
The strife is o'er, the battle done (*tr.* Pott), **377**, i., Finita jam sunt praelia
The summer harvest spreads the fields, **1098**, ii., Strong, N.
The sun had set, the infant slept, **715**, ii., Martineau, Harriet
The sun hath downward turned his way (*tr.* Chambers), **636**, i., Labente jam solis rotâ
The sun hath run his daily race, **514**, i., Herman, N.
The sun is gone: like to the day, **1155**, i., The night is come; like to the day
The sun is sinking fast (*tr.* Caswall), **1066**, i., Sol praeceps rapitur, proxima nox adest
The sun is soaring high (*tr.* Is. Williams), **578**, ii., Jam solis excelsum jubar
The sun is still for ever sounding (*tr.* Hedge), **441**, ii., Goethe, J. W. von; **504**, ii., Hedge, F. H.
The Sun of Righteousness on me, **250**, i., Come, O Thou Traveller unknown
The sun will soon appear, **1007**, i., Scheffler, J.
The sun's fair sheen is past and gone (*tr.* Buckoll), **514**, i., Herman, N.
The Sunday morn again is here (*tr.* Neale), **330**, ii., En dies est Dominica
The Sundays of man's life, **347**, i., English hymnody
The sunlight has departed, **80**, i., Arndt, E. M.
The sun's golden beams, **294**, ii., Die güldne Sonne
The Supper of the Lamb to share (*tr.* Mrs. Charles), **12**, ii., Ad coenam Agni providi
The swift-declining day, **306**, ii., Doddridge, P.
The swift-winged herald from on high (*tr.* Chambers), **240**, i., Coelestis ales nuntiat
The tempter to my soul has said, **764**, i., Montgomery, J.
The ten commandments once for all, **216**, ii., Chamberlain, T.
The tender light of home behind, **1094**, ii., Stock, Sarah G.
The thirsty are called to their Lord, **1264**, ii., Wesley family, The
The thirsty hart pants with desire, **1202**, ii., Ut jucundas cervus undas aestuans desiderat
The thirty years have all been passed (Lustra sex qui jam peregit, tempus implens corporis, *tr.* John Williams), **881**, i., Pange lingua gloriosi proelium certaminis
The thought of God, the thought of thee, **362**, i., Faber, F. W.
The thoughts that filled the mind of Luke, **216**, ii., Chamberlain, T.
The throne of his glory—as snow it is white, **775**, i., Muhlenberg, W. A.
The tide of years [*time*] *is rolling on*, **1062**, ii., Smith, I. G.
The time draws near with quickening pace (*tr.* Miss Fry), **962**, i., Ringwaldt, B.
The time draws nigh, swift fly the years, **1212**, i., Veni Redemptor gentium
The time is short, ere all that live, **536**, i., Hoskins, J.
The time is very near (*tr.* J. Kelly), **410**, ii., Gerhardt, P.
The time will come (*tr.* in the Morav. H. B., 1801), **135**, i., Benigna-Maria of Reuss-Ebersdorf
The times are all so wretched (*tr.* Macdonald), **486**, i., Hardenberg, G. F. P. von
The times of old by God decreed (*tr.* Chambers), **1088**, ii., Statuta decreto Dei
The toil has ceased by which we're fed, **1196**, ii., Unitarian hymnody
The toil of brain, or heart, or hand, **1196**, i., Unitarian hymnody
The toil of day is over (Fluxit labor diei, *tr.* Johnston), **19**, ii., Ades Pater supreme
The tomb is empty; wouldst thou have it full, **161**, ii., Bonar, H.
The treasures of the King's abode (Aeterna Christi munera Apostolorum gloriam, *tr.* R. Campbell), **25**, i., Aeterna Christi munera, Et martyrum victorias
The Tree of Life in Eden stood, **669**, ii., Leaton-Blenkinsopp, E. C.
The tribes of faith from all the earth, **1099**, i., Stryker, M. W.
The triumph of the martyred saints (*tr.* Mant), **993**, ii., Sanctorum meritis inclita gaudia
The triumphs of the saints, Blessed for evermore (*tr.* Neale), **993**, ii., Sanctorum meritis inclita gaudia
The triumphs of the saints, Their joys beyond compare (*tr.* Chambers), **993**, ii., Sanctorum meritis inclita gaudia
The true good Shepherd, God's own Son (*tr.* Molther), **1006**, i., Scheffler, J.
The true Messiah now appears, **1239**, i., Watts, I.
The true One God, in Persons Three (Der du bist drei in Einigkeit, *tr.* Anderson), **843**, i., O Lux beata Trinitas, Et principalis Unitas
The trumpet sounds! the day is come! (*tr.* H. Mills), **302**, i., Diterich, J. S.
The turf shall be my fragrant shrine (T. Moore), **765**, i., Moore, T.; **975**, ii., Roman Catholic hymnody
The twilight hour is sweet at home, **613**, ii., Keble, J.
The tyrant hears, and not in vain (Audit tyrannus anxius), **946**, ii., Quicumque Christum quaeritis
The unfading crowns by Christ bestowed, **24**, ii., Aeterna Christi munera, Et martyrum victorias
The uplifted eye and bended knee, **1020**, ii., Scott, T.
The valiant martyr-host to praise (*tr.* Chambers), **382**, ii., Fortes cadendo martyres
The veil is rent! lo, Jesus stands, **286**, i., Deck, J. G.
The veil is rent! our souls draw near, **286**, i., Deck, J. G.
The Virgin Mary hath conceived (Maria ventre concipit, *tr.* Neale), **30**, ii., Agnoscat omne saeculum
The Virgin stills the crying, **212**, ii., Carols
The voice at midnight came, **1053**, i., Servant of God, well done! Rest from thy loved employ
The voice of God's Creation found me, **1189**, ii., Twells, H.
The voice of him who cries aloud (*tr.* Chandler), **234**, i., Clamantis ecce vox sonans
The voice of one that cries aloud (*tr.* based on Chandler), **234**, i., Clamantis ecce vox sonans
The voice that speaks Jehovah near, **1264**, i., Wesley family, The
The waking trumpets all shall hear (*tr.* Jacobi), **961**, ii., Ringwaldt, B.
The wanderer no more will roam, **1231**, ii., Walker (*née* Deck), Mary J.
The wandering star, the fleeting wind, **123**, ii., Beddome, B.
The waning day hath reached its close (*tr.* Buckoll), **516**, ii., Hertzog, J. F.
The waters cleanse not Thee, O Lord (*tr.* Chambers), **810**, i., Non abluunt lymphae Deum
The waters of Bethesda's pool, **116**, ii., Barton, B.
The waves of trouble, how they rise, **1238**, ii., Watts, I.
The way is long and dreary, **913**, ii., Procter, Adelaide A.
The way of Christians leads through deserts dreary (*tr.* H. Mills), **1100**, i., Sturm, C. C.
The way to heaven Thou art, O Lord, **982**, i., Russell, A. T.
The week at length is over, **1012**, i., Schmolck, B.
The week draws near its ending, **1012**, i., Schmolck, B.
The whispers of Thy love divine, **735**, i., Midlane, A.
The whole creation groans and cries, **1096**, i., Stone, S. J.

The whole world was lost in the darkness of sin, **150**, ii., Bliss, P.
The wicked by his works unjust (Ps. xxxvi., Hopkins), **865**, ii., Old Version
The wicked dedes of the il man (Ps. xxxvi., Kethe), **1022**, ii., Scottish hymnody
The wicked fools must sure suppose (Ps. liii.), **800**, ii., New Version
The wicked, senseless fool, hath said (Ps. liii.), **801**, ii., New Version
The wicked with his works unjust (Ps. xxxvi., Hopkins), **865**, ii., Old Version
The widow desolate, **372**, ii., Father, we humbly pray
The wild gazelle o'er Judah's hills, **199**, ii., Byron, G. G. N., Lord
The Will Divine that woke a waiting time, **605**, i., Johnson, S.
The Will of God (I worship thee, sweet will of God, Faber), **975**, i., Roman Catholic hymnody
The will of God is always best (*tr.* B. Latrobe), **37**, ii., Albrecht of Brandenburg
The will of God is only good, **972**, ii., Rodigast, S.
The winds are howling o'er the deep, **1158**, i., The winds were howling o'er the deep
The winds of God have changed their note, **280**, ii., Darling, T.
The winged herald of the day (*tr.* Neale), **38**, i., Ales diei nuntius
The winter past, reviving flowers, **376**, ii., Few are thy days and full of woe
The wintry time hath ended, **680**, i., Littledale, R. F.
The wisdom of the heavenly Father, Truth divine (*tr.* French), **886**, i., Patris Sapientia, veritas divina
The wisdom owned by all Thy sons, **1265**, i., Wesley family, The
The wisdome of the father, and truth divyne besyde, **886**, i., Patris Sapientia, veritas divina
The woes that weigh my body down (*tr.* Miss Manington), **1018**, ii., Schütz, J. J.
The wondering nations have beheld, **1090**, i., Steele, Anne
The wondering sages trace from far (*tr.* Miss Cox), **637**, ii., Lange, E.
The wonders of the Almighty hand (*tr.* Chandler), **737**, ii., Miramur, O Deus, Tuae
The wonder-working Master saved His race, **355**, ii., Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης
The wondrous joys which crown the saints, **994**, i., Sanctorum meritis inclita gaudia
The woods are hushed; o'er town and plain (*tr.* Guthrie), **822**, ii., Nun ruhen alle Wälder
The Word, descending from above, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
The Word Eternal going forth, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
The Word from His eternal home, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
The word is given, the waters flow (*tr.* Is. Williams), **607**, ii., Jubes: et in praeceps aquis
The Word Most Highest from above, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
The Word of God from heaven proceeds, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
The Word of God proceeding forth, **1218**, ii., Verbum Supernum prodiens, Nec Patris linquens
The Word of God, the Eternal Son, **1217**, i., Verbum Dei, Deo natum
The Word proceeding from above, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
The Word Supernal forth proceeds, Nor leaves, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
The Word Supernal forth proceeds, Yet, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
The Word Supernal, from the heavens descending, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
The Word, Who dwelt above the skies, **1217**, ii., Verbum quod ante saecula
The Word, Who ever sits at God's right hand, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
The Word, with God the Father One, **1217**, ii., Verbum quod ante saecula
The world and all its boasted good (Haec rite mundi gaudia, *tr.* in the H. Not., 1854), **594**, i., Jesu Redemptor omnium, Perpes corona praesulum
The world can neither give nor take, **558**, i., I that am drawn out of the depth
The world enslaved to sin, **1010**, i., Schlegel, J. A.
The world in condemnation lay, **764**, i., Montgomery, J.
The world is grown old, her pleasure is past, **504**, i., Heber, R.
The world is sad with hopes that die, **1096**, i., Stone, S. J.
The world is very evil (*tr.* Neale), **534**, i., Hora novissima, tempora pessima sunt, vigilemus
The world itself keeps Easter Day, **790**, i., Neale, J. M.
The world looks very beautiful, **1234**, i., Warner, Anna
The world may change from old to new, **354**, ii., Es reden und träumen die Menschen viel
The world may fall beneath my feet (*tr.* Mrs. Stanley Carr), **573**, ii., Ist Gott für mich, so trete
The world may in its wealth delight, **763**, i., Monsell, J. S. B.
The world may look serene and bright, **772**, ii., Moultrie, J.
The world may rise against me round (*tr.* Mrs. Stanley Carr), **573**, ii., Ist Gott für mich, so trete
The world shall yet be cited (*tr.* J. D. Burns), **525**, i., Hiller, P. F.
The world with broadcast beauties sown (*tr.* E. Massie), **1006**, ii., Scheffler, J.
The world's bright sun is risen on high (*tr.* Buckoll), **1144**, ii., Tersteegen, G.
The world's Restorer, Christ, of kings the King (*tr.* Blew), **847**, i., O sator rerum, reparator aevi
The worthy maid is dear to me (*tr.* Anderson), **1057**, ii., Sie ist mir lieb, die werthe Magd
The wrathful winter proaching on apace (Sackville), **210**, ii., Carols
The wretched prodigal behold (Watts, *recast*), **131**, i., Behold the wretch whose lust and wine; **1034**, i., Scottish translations and paraphrases
The year began with Thee, **1158**, ii., The year begins with Thee
The year is gone, another dawns (*tr.* W. Cooke), **640**, i., Lapsus est annus: redit annus alter
The year is gone beyond recall (*tr.* Pott), **640**, i., Lapsus est annus: redit annus alter
The year is swiftly waning, **540**, ii., How, W. W.
The youths with fire circled, unconsumed (Μήτραν ἀφλέκτως), **355**, ii., Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης
Thee at the break of sacred day, **1035**, ii., Σὲ μὲν ἀρχομένας
Thee before the close of day (*tr.* Copeland), **1135**, i., Te lucis ante terminum
Thee, before the daylight dies (*tr.* John Williams), **1135**, ii., Te lucis ante terminum
Thee, desire of all the nations (*tr.* Stevenson), **900**, i., Πολυήρατε, κύδιμε
Thee, Father, Son, and Spirit, we, **447**, ii., Graces
Thee first, O Christ the King, **457**, i., Greek hymnody
Thee, Fount of blessing, we adore! (*tr.* Miss Winkworth), **189**, i., Brunn alles Heils, dich ehren wir
Thee, God Almighty, Lord thrice holy (*tr.* Mrs. Findlater, *alt.*), **844**, i., O Majestät! wir fallen nieder
Thee God we praise, and Thee our Lord confess (*tr.* D. French), **1134**, i., Te Deum laudamus
Thee God we praise, Thee Lord confess, **968**, ii., Robertson (of Monzievaird), W.; **1133**, ii., Te Deum laudamus
Thee God we preisen: thee, Lord, we knowlechin (*tr.* in Douce MS.), **1128**, ii., Te Deum laudamus
Thee I adore the Truth concealed, **23**, ii., Adoro te devote, latens Deitas
Thee I will bless [*I'll extol*], *my God and King* (Ps. cxlv.), **801**, i., New Version
Thee in the loving bloom of morn, **162**, i., Bonar, H.
Thee, Jehovah, will I bless, **713**, ii., Mant, R.
Thee, Jesu, suffering, crucified, **1164**, ii., This day and at this very hour
Thee, Jesu, Thee the sinners Friend, **1261**, ii., Wesley family, The
Thee, Jesus, full of truth and grace, **1263**, i., Wesley family, The
Thee, King Immortal, **457**, i., Greek hymnody
Thee, King of glory, Christ we own, The Father's, **1133**, i., Te Deum laudamus
Thee, King of saints, we praise, **1262**, i., Wesley family, The
Thee let us taste in all our food, **447**, ii., Graces
Thee, Lord, I love with sacred awe (*tr.* Jacobi), **1004**, ii., Schalling, M.
Thee, Maker of the world, doth rest (*tr.* Blew), **1134**, ii., Te laeta mundi Conditor
Thee, mighty Father, we adore (*tr.* G. Horne), **535**, i., Horne, G.; **1134**, ii., Te Deum Patrem colimus
Thee, my God, in ceaseless lays, **697**, ii., Lord's (The) Prayer
Thee, O Christ, the Father's splendour (*tr.* Neale), **1177**, i., Tibi Christe, splendor Patris
Thee, O Christ, we, very early rising (Ἐκ νυκτὸς ὀρθρίζοντες, *tr.* Neale), **87**, ii., Ἄσωμεν πάντες λαοί
Thee, O God, alone I love (*tr.* Dartnell), **826**, ii., O Deus, ego amo Te, Nec amo Te ut salves me

Thee, O Immanuel, we praise (*tr.* Miss Winkworth), **1288**, i., Wir singen dir Immanuel
Thee, O my God and King, **1261**, i., Wesley family, The
Thee, risen in triumph from the grave, **1294**, i., Wordsworth, C.
Thee, Saviour of the world, we pray, **988**, i., Salvator mundi Domine
Thee, Sovereign God, our grateful accents praise (*tr.* Dryden), **313**, ii., Dryden, J.; **911**, ii., Primers; **1133**, ii., Te Deum laudamus
Thee, the Father's power and light (Te splendor et virtus Patris, *tr.* Mant), **1177**, i., Tibi Christe, splendor Patris
Thee, Thee we praise, O God, and own, **496**, i., Hatfield, E. F.; **1133**, ii., Te Deum laudamus
Thee then I'll seek, retired apart, **588**, ii., Jesu dulcis memoria
Thee we adore, eternal Lord, **1133**, i., Te Deum laudamus
Thee we adore, eternal Lord! We praise Thy name with one accord (*tr.* T. Cotterill?), **1133**, i., Te Deum laudamus
Thee we adore, O hidden Saviour, Thee, Who in this mystery (*tr.* Woodford, *alt.*), **23**, i., Adoro Te devote, latens Deitas
Thee we adore, O hidden Saviour! Thee, Who in Thy Feast, **23**, i., Adoro Te devote, latens Deitas
Thee we adore, O hidden Saviour, Thee, Who in Thy Sacrament art pleased (*tr.* Woodford, *alt.*), **23**, i., Adoro Te devote, latens Deitas
Thee we adore, O hidden Saviour, Thee, Who in Thy Sacrament dost deign (*tr.* Woodford, *alt.*), **23**, i., Adoro Te devote, latens Deitas
Thee we adore, O hidden Saviour, Thee who in Thy Supper (*tr.* Woodford), **22**, ii., **23**, i., Adoro Te devote, latens Deitas; **1292**, ii., Woodford, J. R.
Thee we adore, O unseen Saviour! Thee, Who in Thy Feast art pleased (*tr.* Woodford, *alt.*), **23**, i., Adoro Te devote, latens Deitas
Thee we adore, O unseen Saviour, Thee, who in Thy feast with us (*tr.* Woodford, *alt.*), **23**, i., Adoro Te devote, latens Deitas
Thee we praise, O God; we own Thee our Lord Almighty (*tr.* Beste), **1134**, i., Te Deum laudamus
Thee, Who the Father's brightness art (Te splendor et virtus Patris, *tr.* Copeland), **1177**, i., Tibi Christe, splendor Patris
Thee will I laud, my God and King (Ps. cxlv., Norton), **866**, i., Old Version
Thee will I love, my Crown, my Treasure, **561**, i., Ich will dich lieben, meine Stärke
Thee will I love, my strength, my glory, **561**, i., Ich will dich lieben, meine Stärke
Thee will I love, my Strength, my Tower, Thee will I love, my Hope, my Joy, **561**, i., Ich will dich lieben, meine Stärke
Thee will I love, my Strength, my Tower, Thee will I love, my Joy, my Crown (*tr.* J. Wesley), **561**, i., Ich will dich lieben, meine Stärke
Thee will I love, my Strength, my Tower, Thee will I love, my Joy, my Peace (*tr.* R. Massie), **561**, i., Ich will dich lieben, meine Stärke
Thee will I praise, O Lord in light, **764**, i., Montgomery, J.
Thee will I praise with all my heart, **1266**, i., Wesley family, The
Thee will I praise with my whole heart (Ps. cxxxviii., Norton), **866**, i., Old Version
Their earthly task who fail to do, **1264**, ii., Wesley family, The
Their names are names of kings, **1096**, i., Stone, S. J.
Then because they fled from him (*tr.* Mrs. Charles), **1113**, ii., Syriac hymnody
Then, fainting soul, arise and sing, **613**, i., Keble, J.
Then I have conquered; then at last (*tr.* Miss Winkworth), **985**, i., Sacer, G. W.
Then it burst, the glorious view, **471**, i., Grinfield, T.
Then now at last the hour is come (*tr.* Miss Winkworth), **1072**, i., Spener, P. J.
Θεὸς ὢν εἰρήνης (Ode v.), **232**, i., Χριστὸς γεννᾶται· δοξάσατε
There are dark hours of sadness (*tr.* Mme. de Pontès), **486**, i., Hardenberg, G. F. P. von
There are many lovely things below, **579**, ii., Jersey, Margaret E. Villiers (*née* Leigh), Countess of
There are who mount with eagle wings, **280**, i., Darling, T.
There be such dreary seasons (*tr.* Bramston), **486**, i., Hardenberg, G. F. P. von
There comes a bark full laden, **1116**, i., Tauler, J.
There comes a day, a dreadful day (*tr.* G. Walker), **300**, i., Dies Iræ, dies illa
There comes a galley laden, **1116**, i., Tauler, J.
There comes a galley sailing, **1116**, i., Tauler, J.
There comes an hour when I must part, **954**, i., Reed, A.
There cometh o'er the spirit, **1219**, ii., Very, W.
There goes a noiseless angel (*tr.* Miss Fry), **355**, ii., Es zieht ein stiller Engel
There is a better world they say, **707**, i., Lyth, J.
There is a day I long to see, **1276**, ii., Whitfield, F.
There is a day of rest before thee (*tr.* Mrs. Bevan), **634**, ii., Kunth, J. S.
There is a dwelling place above, **713**, ii., Mant, R.
There is a fold whence none can stray, **318**, i., East, J.
There is a gate that stands ajar, **118**, ii., Baxter (*née*), Lydia
There is a glorious world on high, **1089**, ii., **1090**, i., Steele, Anne
There is a God, all nature speaks (Miss Steele), **1161**, i., There is a God, all nature cries
There is a God Who reigns above, **1239**, ii., Watts, I.
There is a green hill far away (Mrs. Alexander), **38**, ii., Alexander (*née* Humphreys), Cecil F.; **223**, i., Children's hymns
There is a happy land, Far, far (Young), **745**, ii., **750**, ii., Missions; **1300**, i., Young, A.
There is a happy land on high, **1118**, i., Taylor, Helen
There is a holy sacrifice, **328**, ii., Elliott, Charlotte
There is a house not made with hands, **1068**, ii., Soon shall this earthly frame dissolved; **1239**, i., Watts, I.
There is a lamp whose steady light, **139**, ii., Betts, H. J.
There is a land as yet unknown, **218**, ii., Charlesworth, V. J.
There is a land immortal, **709**, i., Mackellar, T.
There is a land like Eden fair, **267**, i., Coxe, A. C.
There is a land of pure delight, **1236**, i., Watts, I.
There is a land of rest, **446**, i., Gough, B.
There is a life more dear, **116**, ii., Barton, B.
There is a little lonely fold, **987**, i., Saffery (*née* Horsey), Maria G.
There is a Morning Star, my soul, **161**, ii., Bonar, H.
There is a Name divinely sweet, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
There is a Name I love to hear, **1276**, ii., Whitfield, F.
There is a path that leads to God, **1117**, i., Taylor, Ann and Jane
There is a place of endless joy, **286**, i., Deck, J. G.
There is a power which soothes the soul, **1197**, i., Unitarian hymnody
There is a pure and tranquil wave, **109**, i., Ball, W.
There is a rest for weary souls, **734**, ii., Midlane, A.
There is a road that all may tread, **357**, ii., Evans, A. E.
There is a safe and secret place (Ps. 91, Lyte), **706**, ii., Lyte, H. F.; **921**, ii., Psalters, English
There is a song now singing, **1079**, i., Spitta, C. J. P.
There is a song so thrilling, **1079**, i., Spitta, C. J. P.
There is a sound of rejoicing around the great throne, **772**, i., Moultrie, G.
There is a Spirit, universal Source (*tr.* Astley), **79**, ii., Arndt, E. M.
There is a spot of consecrated ground, **328**, ii., Elliott, Charlotte
There is a stream which issues forth, **782**, ii., My soul doth magnify the Lord
There is a stream, whose gentle flow, **433**, i., God is the Refuge of His saints
There is a stream whose waters flow, **280**, i., Darling, T.
There is a stream, whose waters rise, **789**, ii., Neale, J. M.
There is a strife we all must wage, **192**, i., Bulfinch, S. G.
There is a throne of grace, **734**, i., Midlane, A.
There is a throne of matchless grace, **261**, i., Congreve, G. T.
There is a time, we know not when, **39**, i., Alexander, J. A.
There is a word I fain would speak, **532**, ii., Hood, E. P.
There is a world eye hath not seen, **1219**, i., Very, J.
There is a world of perfect bliss, **124**, i., Beddome, B.
There is an ancient river, **1096**, i., Stone, S. J.
There is an eye that never sleeps, **1197**, i., Unitarian hymnody; **1231**, ii., Wallace, J. C.
There is an hour of hallowed peace, **1115**, i., Tappan, W. B.
There is an hour of peaceful rest, **1115**, i., Tappan, W. B.
There is an hour when I must part, **954**, i., Reed, A.
There is beyond this world of night, **169**, ii., Breay, J. G.
There is joy amongst the angels, **1098**, ii., Streatfeild (*née* Saint), Charlotte
There is joy in heaven, and joy on earth, **964**, i., Rippon, J.
There is life for a look at the Crucified One, **542**, i., Hull, Amelia M.
There is no condemnation (Gough), **446**, i., Gough, B.
There is no condemnation (*tr.* Mrs. Bevan), **573**, ii., Ist Gott für mich, so trete

There is no fold so fair as Thine, **466**, ii., Greenwood, J. B.
There is no God, as [do] foolish men (Ps. xiv., Sternhold), **865**, i., Old Version
There is no God, so saith the fool, **622**, ii., Kennedy, B. H.
There is no grief, however light, **1162**, i., There is no sorrow, Lord, too light
There is no Name so sweet on earth, **139**, i., Bethune, G. W.
There is no night in heaven, **629**, i., Knollis, F. M.
There is no path to heavenly bliss, **476**, ii., Had I ten thousand gifts beside
There is no sorrow, Lord, too light, **268**, ii., Crewdson (*née* Fox), Jane
There is no sorrow, Lord, too slight, **1162**, i., There is no sorrow, Lord, too light
There is no wrath to be appeased, **1064**, ii., Smith, W. C.
There is one thing quite sure to make, **117**, i., Bateman, H.
There is purpose in this waste, **706**, i., Lynch, T. T.
There is sin in the camp, **150**, ii., Bliss, P.
There my God bore all my guilt, **493**, i., Hart, J.; **603**, i., Jesus while he dwelt below
There, on a high majestic throne, **1238**, ii., Watts, I.
There seems a voice in every gale, **871**, i., Opie (*née* Alderson), Amelia
There should to Christ be praises sung (*tr.* Miss Manington), **4**, ii., A solis ortûs cardine Ad usque
There stood three Marys by the tomb, **790**, i., Neale, J. M.
There was a lovely Garden once, **164**, ii., Bourdillon (*née* Cotterill), Mary
There was a noble ark, **1058**, i., Sigourney (*née* Huntley), Lydia
There was a time when children sang, **1119**, ii., Taylor, T. R.
There was beauty on the sea, **1276**, ii., Whiting, Mary B.
There was joy in heaven, **504**, i., Heber, R.
There was no angel 'midst the throng, **526**, ii., Hinsdale (*née* Haddock), Grace W.
There went three damsels ere break of day, **354**, i., Es giengen trew frewlach also frû
There were ninety and nine that safely lay, **239**, i., Clephane, Elizabeth C.
There were three Persons and one Lord, **210**, i., Carols
There's a beautiful land by the spoiler untrod, **196**, i., Burleigh, W. H.
There's a beautiful land where the rains never beat, **532**, ii., Hood, E. P.
There's a cry from Macedonia, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
There's a fight to be fought, there's a work to be done, **1094**, ii., Stock, Sarah G.
There's a Friend above all others, O how He loves, **824**, i., Nunn, Marianne
There's a Friend above all others Well deserves (Newton, *alt.*), **870**, ii., One there is above all others, Well deserves
There's a Friend for little children, **734**, i., Midlane, A.; **750**, ii., Missions
There's a rest for little children, **1162**, ii., There's a friend for little children
There's a wideness in God's mercy, **1069**, i., Souls of men, why will ye scatter?
There's naught on earth to rest upon, **1276**, ii., Whitfield, F.
There's no name among men, nor angels, so bright, **1030**, ii., Scottish hymnody
There's not a grief however light, **1162**, i., There is no sorrow, Lord, too light
There's not a place in earth's vast round, **1162**, ii., There's not a star whose twinkling light; **1231**, ii., Wallace, J. C.
There's not a star whose trembling light, **1197**, i., Unitarian hymnody
There's not a tint that paints the rose, **1162**, ii., There's not a star whose twinkling light
There's nothing bright above, below, **765**, i., Moore, T.
There's nothing round this spacious earth, **1238**, i., Watts, I.
There's rest in the grave, **125**, ii., Beecher, C.
These are the crowns that we shall wear, **161**, ii., Bonar, H.
These are the holy commandments (*tr.* Anderson), **301**, i., Dies sind die heilgen zehn Gebot
These are the holy commaundements ten (*tr.* Coverdale), **301**, i., Dies sind die heilgen zehn Gebot; **442**, ii., Goostly Psalmes and Spiritualle Songes
These are the holy ten Commands (*tr.* Macdonald), **301**, i., Dies sind die heilgen zehn Gebot
These are the holy ten Commands (*tr.* in the Morav. H. B., 1754), **301**, i., Dies sind die heilgen zehn Gebot
These are the latter times, these are not better times: Let us stand waiting (*tr.* Duffield), **534**, ii., Hora novissima, tempora pessima sunt, vigilemus
These glorious minds, how bright they shine (Watts), **1034**, i., Scottish translations and paraphrases
These mortal joys, how soon they fade, **306**, ii., Doddridge, P.
These praises and prayers, **989**, i., Salve mundi Domina
These supplications hear, **545**, i., Hurditch, C. R.
These things the seer Isaiah did befall (*tr.* R. Massie), **584**, i., Jesaiä, dem Propheten, das geschah
Theuer ist der Tod der Deinen, **418**, ii., German hymnody; **520**, i., Heusser (*née* Schweizer), Meta
Theures Wort aus Gottes Munde, **1014**, i., Schmolck, B.
They are coming! they are coming! **669**, ii., Lees, J.
They are gathering homeward from every land, **113**, i., Baptist hymnody; **671**, ii., Leslie, Mary E.
They are slaves who will not choose, **699**, i., Lowell, J. R.
They pass refreshed the thirsty vale, **737**, i., Milton, J.
They pray the best who pray and watch, **533**, i., Hopper, E.
They slumber not nor sleep, **789**, ii., Neale, J. M.
They smite the Shepherd! fired with wrath (*tr.* Chambers), **883**, ii., Pastore percusso, minas
They talked of Jesus as they went, **471**, i., Grinfield, T.
They that mourn in dungeon-gloom (Montgomery), **1145**, ii., Thank and praise Jehovah's Name
They that toil upon the deep (Montgomery), **1145**, ii., Thank and praise Jehovah's Name
They who have kept their spirit's virgin whiteness, **196**, i., Burleigh, W. H.
They who love Jesus alone can be gay (*tr.* in Hys. & Poems), **521**, i., Hey, J. W.
They who of Thee have tasted hunger more (Qui Te gustant esuriunt, *tr.* Anon.), **587**, i., Jesu dulcis memoria
They who seek the throne of grace, **529**, i., Holden, O.
They whose course on earth is o'er, **790**, i., Neale, J. M.
Thih cot [lobo] mes. thih [truhti] nan gehemes, **1127**, i., Te Deum laudamus
Thine angels, Christ! we laud in solemn lays, **825**, i., O Captain of God's host, whose dreadful might
Thine are all the gifts, O God, **1278**, i., Whittier, J. G.
Thine arm, O Lord, in days of old, **897**, i., ii., Plumptre, E. H.
Thine earthly sabbaths, Lord, we love, **693**, i., Lord of the Sabbath, hear our vows
Thine for ever, God of love, **720**, i., Maude (*née* Hooper), Mary F.
Thine handmaid, Saviour, can it be?, **775**, i., Muhlenberg, W. A.
Thine holy day's returning, **877**, ii., Palmer, R.
Thine honour rescue, righteous Lord (*tr.* Loy), **505**, i., Heermann, J.
Thine, Lord, is Wisdom, Thine alone (*tr.* J. Wesley), **638**, i., Lange, E.
Thine, most gracious Lord, **499**, ii., Hawks (*née*), Annie S.
Thine own love doth me constrain, **1007**, i., Scheffler, J.
Thine, Thine for ever, **142**, i., Bickersteth, E. H.
Think. See also *Thynk*
Think, mighty God, on feeble man, **1240**, ii., Watts, I.
Think, O my soul, that whilst thou art (*tr.* Lady E. Fortescue), **277**, ii., Dach, S.
Think on Thy Son's so bitter death (Gedenk an dein Sohn's bittern Tod), **92**, ii., Aufer immensam, Deus, aufer iram
Thirty winters has He numbered (Lustra sex qui jam peracta, *tr.* Macgill), **881**, i., Pange lingua gloriosi proelium certaminis
Thirty years among us dwelling (Lustra sex qui jam peracta, *tr.* Neale), **880**, ii., **881**, i., Pange lingua gloriosi proelium certaminis
Thirty years e'en now fulfilling (Lustra sex qui jam peracta, *tr.* Hewett), **881**, i., Pange lingua gloriosi proelium certaminis
This body, weary and distressed, **75**, i., Liebich, E.
This day at Thy creating word, **540**, ii., How, W. W.; **1165**, i., This day the Light of heavenly birth
This day be grateful homage paid, **29**, ii., Again the Lord of life and light
This day behold the waters bear (*tr.* Chambers), **562**, i., Iisdem creati fluctibus
This day by Thy creating word, **1164**, ii., This day the Light of heavenly birth
This day by Thy creative word, **1165**, i., This day the Light of heavenly birth
This day celestial melody (*tr.* Pearson), **240**, i., Coeleste organum hodie sonuit in terra
This day in this Thy holy place, **491**, ii., Harland, E.
This day is God's, let all the land, **801**, i., New Version
This day let grateful praise ascend, **481**, i., Hale, Mary W.

This day sent forth His heralds bold (*tr.* Miss Cox), **966**, ii., Rist, J.
This day shall yet by God's command (*tr.* in the Fam. Treas.), **407**, i., Gellert, C. F.
This day the blessed Trinity (Primo die quo Trinitas, *tr.* Caswall, *alt.*), **913**, i., Primo dierum omnium
This day the dawn glows bright above the sun (*tr.* C. B. Pearson), **401**, ii., Fulgens praeclara rutilat
This day the Father, Source of all (*tr.* W. Cooke), **294**, ii., Die parente temporum
This day the glorious Trinity (Primo die quo Trinitas, *tr.* Caswall), **913**, i., Primo dierum omnium
This day—the king of days, heaven-born (*tr.* Macgill), **294**, i., Die dierum principe
This day the Lord hath called His own, **118**, i., Bathurst, W. H.
This day the Lord is risen, **762**, ii., Monsell, J. S. B.
This day the Lord's disciples met, **327**, ii., Ellerton, J.
This day the wondrous mystery (*tr.* Caswall), **784**, i., Mysterium mirabile, Hac luce nobis panditur
This day when the eternal Three (Primo die quo Trinitas, *tr.* Wallace), **913**, i., Primo dierum omnium
This day which Jesus calls his own (*tr.* Trend), **331**, i., En dies est Dominica
This earthly globe, the creature of a day, **114**, i., Barbauld (*née* Aikin), Anna L.
This endris nyght I saw a syght, **209**, i., Carols
This glorious morn, time's eldest born, When God (Primo die quo Trinitas, *tr.* Copeland), **913**, i., Primo dierum omnium
This glorious morn, time's eldest born, Wherein was (*tr.* Keble), **913**, i., Primo dierum omnium
This God is the God we adore, **492**, ii., Hart, J.; **808**, i., ii., No prophet, nor dreamer of dreams
This healthful Mystery, **515**, i., Hernaman (*née* Ibotson), Claudia F.
This holy feast, by Jesus spread, **388**, i., Franck, S.
This holy morn, so fair and bright (Aurora coelum purpurat, *tr.* Chandler), **95**, ii., Aurora lucis rutilat
This house, most holy Lord, is Thine, **1291**, ii., Wolcott, S.
This impulse so gentle, this movement so sweet (*tr.* in the Morav. H. B., 1754), **960**, ii., Richter, C. F.
This is a precious book indeed, **1117**, i., Taylor, Ann and Jane
This is enough; although 'twere sweet, **328**, i., Elliott, Charlotte
This is God's most holy day, **883**, i., Parson (*née* Rooker), Elizabeth
This is my Body which is given for you, **381**, ii., Ford, C. L.
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This is the abode where God doth dwell (*tr.* Is. Williams), **320**, ii., Ecce sedes hic Tonantis
This is the day of holy rest (*tr.* Russell), **520**, i., Heut ist des Herren Ruhetag
This is the day of light, When first the silvery dawn, **606**, i., Jones, S. F.
This is the day the first ripe sheaf, **1030**, ii., Scottish hymnody
This is the day the light was made (*tr.* Chandler, 1841), **294**, i., Die dierum principe
This is the day the Lord hath blest (E. Cooper), **1084**, ii., **1085**, i., Staffordshire hymnbooks
This is the day the Lord hath made, Let young and old, **764**, ii., Montgomery, J.
This is the day the Lord hath made, O'er all the earth (*tr.* Miss Borthwick), **407**, i., Gellert, C. F.
This is the day the Lord of Life, **264**, ii., Cotton, N.
This is the day, the solemn day (*tr.* Chandler), **477**, i., Haec illa solemnis dies
This is the day to tune with care, **328**, ii., Elliott, Charlotte
This is the day when Christ arose (Watts), **221**, i., Children's hymns; **1239**, ii., Watts, I.
This is the day when first of all (*tr.* Doubleday), **913**, i., Primo dierum omnium
This is the day when Jesus Christ, **1181**, ii., Toke, Emma
This is the day when Jesus' true Confessor (*tr.* Littledale), **573**, ii., Iste Confessor Domini sacratus
This is the day which God ordains (*tr.* G. Walker), **407**, i., Gellert, C. F.
This is the feast of heavenly wine, **147**, i., Bless'd with the presence of their God
This is the festal day of jubilation, **772**, ii., Moultrie, G.
This is the festal light (*tr.* Is. Williams), **477**, i., Haec illa solemnis dies
This is the glorious day, **1240**, ii., Watts, I.
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This is the house of God, **1066**, i., Soden, A. J.
This is the house where God doth dwell (*tr.* Is. Williams, *alt.*), **320**, ii., Ecce sedes hic Tonantis
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This is the mount where Christ's disciples see, **328**, ii., Elliott, Charlotte
This is the night wherein appeared (*tr.* Russell), **784**, i., Nachtenhöfer, C. F.
This is the word of truth and love, **1239**, i., Watts, I.
This is Thy day so glorious (*tr.* Buckoll), **153**, i., Bogatzky, C. H. von
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This life is like a flying dream (*tr.* Mrs. Findlater), **792**, i., Neander, J.
This life is ofttimes gloomy, **1078**, ii., Spitta, C. J. P.
This loving Saviour stands patiently, **150**, ii., Bliss, P.
This man sinners doth receive (*tr.* H. Mills), **797**, ii., Neumeister, G.
This meeting with Thy presence crown, **165**, i., Bourne, H.
This new year to Thee, **368**, i., Father, let me dedicate
This night, O God, we lift our cry to Thee, **1066**, i., Soden, A. J.
This, O Holy Jesu, grant me (*tr.* Blew), **1083**, i., Stabat mater dolorosa
This primal day, the Spring of Time (*tr.* Singleton), **294**, ii., Die parente temporum
This rite our blest Redeemer gave, **893**, ii., Phelps, S. D.
This sacred day, great God, we close, **534**, ii., Hordle, W.
This shall be the children's cry, **397**, ii., Friend after friend departs
This spacious earth is all the Lord's, And men, and worms, **1240**, ii., Watts, I.
This spacious earth is all the Lord's, The Lord's her fulness is (Ps. xxiv.), **800**, i., New Version
This stone to Thee in faith we lay (Montgomery), **6**, i., A sure and tried foundation stone
This, the old world's day of rest, **952**, ii., Rawson, G.
This, this is He that came, **1262**, i., Wesley family, The
This, this is the God we adore, **808**, i., No prophet, nor dreamer of dreams
This Thy Confessor, Lord! of fame sublime (*tr.* Chambers), **573**, ii., Iste Confessor Domini sacratus
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This world is a wilderness wide, **279**, ii., Darby, J. N.
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Those endless joys the Church on earth pourtrays, **1103**, ii., Supernae matris gaudia
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Those that do put [*place*] *their confidence* (Ps. cxxv., Wisdome), **862**, i., **863**, ii., **866**, i., Old Version
Those who live in love shall know, **116**, i., Barton, B.
Those whom many a land divides, **790**, i., Neale, J. M.
Thou All-sufficient One! Who art (*tr.* Miss Warner), **1144**, ii., Tersteegen, G.
Thou art blessed, O Lord, Who nourishest (*tr.* Chatfield), **446**, ii., Graces
Thou art coming, at Thy table, **1168**, ii., Thou art coming, O my Saviour
Thou art First and Best (*tr.* Miss Winkworth), **396**, ii., Freylinghausen, J. A.
Thou art gone to the grave, **503**, ii., Heber, R.
Thou art gone up before us, Lord, **1152**, i., The golden gates are lifted up
Thou art gone up, O Lord, on high, **789**, ii., Neale, J. M.
Thou art gone up on high, O Christ, **144**, i., Birks, T. R.
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Thou art gone up on high, To realms, **1168**, ii., Thou art gone up on high, To mansions
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Thou art good! Each perfumed flower, **1298**, ii., Yes, God is good! in earth and sky
Thou art mine own, art still mine own (*tr.* Guthrie), **412**, i., Gerhardt, P.
Thou art my hiding place, In Thee, **149**, i., Blest is the man, supremely blest
Thou art my Hiding-place, O Lord, **949**, i., Raffles, T.
Thou art my morning, God of Light, **967**, i., Robbins, S. D.
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Thou art near, yes, Lord, I feel it, 762, ii., Monsell, J. S. B.
Thou art, O Christ, the Way, 1062, ii., Smith, G.
Thou art, O God, a Spirit pure, 793, ii., Needham, J.
Thou art, O God! my East. In Thee I dawned, 967, i., Robbins, S. D.
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Thou art our Master, Thou of God the Son, 967, i., Robbins, S. D.
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Thou art the everlasting Son (*tr.* Anon.), 1133, ii., Te Deum laudamus
Thou art the Everlasting Word, 257, i., Conder, J.
Thou art the First, and Thou the Last, 1196, i., Unitarian hymnody
Thou art the King of mercy and of grace (*tr.* Mrs. Smith), 579, i., Je Te salue, mon certain Redempteur
Thou art the mind's delight (Tu mentis delectatio, *tr.* Anon.), 587, i., Jesu dulcis memoria
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Thou beauteous lily of the field, Thou child to Nature dear (*tr.* Miss Fry), 1078, ii., Spitta, C. J. P.
Thou beauteous lily of the field! Who hath (*tr.* Hon. S. R. Maxwell), 1078, ii., Spitta, C. J. P.
Thou beauteous lily of the field, Who robed (*tr.* S. A. Storrs), 1078, ii., Spitta, C. J. P.
Thou Bethlehem, with thy crowning star (O sola magnarum urbium, *tr.* Copeland, *alt.*), 946, ii., Quicumque Christum quaeritis
Thou biddest, Lord, Thy sons be bold, 421, ii., Gill, T. H.
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Thou bidd'st us seek Thee early, 1172, ii., Threlfall, Jeannette
Thou bidd'st us visit in distress, 1294, i., Wordsworth, C.
Thou blessed Jesus, pity me, 117, i., Bateman, H.
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Thou Brightness of the Father's face (*tr.* Chandler), 849, i., O splendor aeterni Patris
Thou brightness of the Father's ray (*tr.* in the H. Noted), 1080, ii., Splendor paternae gloriae
Thou Brightness of Thy Father's worth (*tr.* Chambers, 1852), 1080, ii., Splendor paternae gloriae
Thou Builder of the starry skies (*tr.* Aylward), 258, i., Conditor alme siderum
Thou burning Love, thou holy Flame (*tr.* Miss Winkworth), 170, i., Brennende Lieb du süsse Flamm
Thou cam'st in love to my relief, 838, i., O Jesu Christ, mein schönstes Licht
Thou Cause unknown! Whose secret word, 1195, i., Unitarian hymnody
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Thou city of Jerusalem, 579, ii., Jerusalem, Jerusalem, enthroned once on high
Thou Comforter divine, 1058, i., Sigourney (*née* Huntley), Lydia
Thou Consort of Thy Father's throne (*tr.* Chambers), 261, ii., Consors Paterni luminis
Thou, Creator, art possessed (R. Campbell), 1134, ii., Te laeta mundi Conditor
Thou Crown of all the virgin choir (*tr.* Caswall), 584, ii., Jesu, Corona virginum
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Thou dost, O God, the proud o'erthrow (*tr.* Chambers), 535, ii., Horres superbos, nec tuam
Thou eternal life bestowest (*tr.* Miss Borthwick), 531, ii., Homburg, E. C.
Thou ever blessed Trinity (*tr.* Chandler, *alt.*), 842, i., O luce quae tuâ lates
Thou ever-blessed Triune light (*tr.* Doubleday), 843, ii., O Lux beata Trinitas, Et principalis Unitas
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Thou fairest Child divine (*tr.* Miss Winkworth), 315, i., Du schönstes Gotteskind
Thou Fashioner of man, O Lord (*tr.* Blew), 896, ii., Plasmator hominis Deus
Thou Father-God, our souls sustain (*tr.* H. Mills), 353, ii., Erhalt uns, Herr, bei deinem Wort
Thou fathomless Abyss of Love, 525, i., Hiller, P. F.
Thou for ever our salvation (*tr.* C. B. Pearson), 987, ii., Salus aeterna, indeficiens mundi vita
Thou fountain for the panting heart (*tr.* J. Kelly), 477, i., Hagenbach, C. R.
Thou Framer of earth's fabric! hear (*tr.* Chambers, 1852), 1101, i., Summae Deus clementiae, Mundique factor machinae
Thou Framer of the light and dark, 1178, i., 'Tis gone, that bright and orbed blaze
Thou Framer of the starry heaven (*tr.* Chambers), 258, i., Conditor alme siderum
Thou Framer of this earthly sphere (*tr.* Chambers), 1137, i., Telluris ingens Conditor
Thou Friend of sinners! Who hast bought, 838, i., O Jesu Christ, mein schönstes Licht
Thou from Father, Son proceeding (*tr.* Worsley), 945, i., Qui procedis ab utroque
Thou from Whom all being sprang (Conder), 369, i., Father of eternal grace! Thou hast loved; 697, ii., Lord's (The) Prayer
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Thou Giver of august reward (*tr.* Blew), 1102, ii., Summi largitor praemii
Thou glorious Sovereign of the skies, 568, i., Indulgent Sovereign of the skies
Thou glory of the eternal sky (*tr.* Doubleday), 25, ii., Aeterna coeli gloria
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Thou God, 'mid Cherubim on high (*tr.* Dayman), 945, ii., Qui regis sceptra forti dextra solus cuncta
Thou God of all power (*tr.* Newman, *alt.*), 711, i., Magnae Deus potentiae
Thou God of all, unmoved and strong (*tr.* Blew), 956, ii., Rerum Deus tenax vigor
Thou God of grace, our Father, 1184, i., Tregelles, S. P.
Thou God of love, beneath Thy sheltering wings, 997, ii., Saxby (*née* Browne), Jane E.
Thou God of mercy and of might, 474, ii., Gurney, J. H.
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Thou God of sovereign grace, 495, i., Hastings, T.
Thou God of truth and love, 1263, i., Wesley family, The
Thou God of truth, Thou Lord of might (*tr.* Neale, *alt.*), 953, ii., Rector potens, verax Deus
Thou God, that answerest by fire, 1264, ii., Wesley family, The
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Thou Godhead One in Persons Three, st. ii., *The stillness of* (*tr.* Wallace), 1187, ii., Tu Trinitatis Unitas, — st. ii., Jam lectulo consurgimus
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Thou gracious Author of our days (*tr.* Chandler), 91, ii., Audi benigne Conditor
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Thou, gracious God [*Lord*], *art my Defence* (Ps. iii.), 800, i., New Version
Thou, gracious Saviour, for my good (*tr.* Kinchen), 1303, i., Zinzendorf, N. L. von
Thou, great Creator, art possessed (*tr.* Chandler), 1134, ii., Te laeta mundi Conditor
Thou great eternal God, 1265, i., Wesley family, The
Thou Great First Cause, least understood, 900, ii., Pope, A.

Thou Great First Cause! when of thy skill (*tr.* H. Mills), **407**, ii., Gellert, C. F.
Thou great mysterious God unknown, **1262**, ii., Wesley family, The
Thou great, mysterious Lord, **979**, ii., Row, T.
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Thou great mysterious Three and One (*tr.* in the Primer, 1706), **1188**, i., Tu Trinitatis Unitas,—st. ii., Ortus refulget lucifer
Thou great Redeemer, dying Lamb, **1169**, i., Thou dear Redeemer, dying Lamb
Thou great Teacher, Who instructest (*tr.* in the Morav. H. B., 1801), **1248**, i., Weisse, M.
Thou Guardian of my earliest days, **1175**, ii., Thrupp, Dorothy A.
Thou Guardian of our earliest days, **1175**, ii., Thrupp, Dorothy A.
Thou hallowed chosen morn of praise (Αὕτη ἡ κλητὴ καὶ ἁγία ἡμέρα, *tr.* Neale), **63**, i., Ἀναστάσεως ἡμέρα
Thou hast a Temple founded, **1294**, i., Wordsworth, C.
Thou hast been merciful indeed (Ps. lxxxv., Hopkins), **865**, ii., Old Version
Thou hast borne our sins and sorrows (*tr.* Miss Borthwick), **519**, ii., Heusser (*née* Schweizer), Meta
Thou hast cancelled my transgression, **966**, i., Rist, J.
Thou hast fallen in thine armour, **1278**, i., Whittier, J. G.
Thou hast gone up again, **1035**, ii., Scudder, Eliza
Thou hast gone up on high, To mansions (Mrs. Toke), **1168**, ii., Thou art gone up on high, To mansions
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Thou heavenly Lord of Light (*tr.* Miss Winkworth), **315**, i., Du himilisco trohtin
Thou heavenly, new Jerusalem (Coelestis urbs, Jerusalem, *tr.* W. J. Irons), **1200**, ii., Urbs beata, Hierusalem
Thou Herd that Israel dost keep (Ps. lxxx., Hopkins), **865**, ii., Old Version
Thou hidden God, for Whom I groan, **1262**, ii., Wesley family, The
Thou hidden love of God, whose height, **1216**, i., Verborgne Gottesliebe du
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Thou holiest Love, whom most I love (*tr.* Miss Winkworth), **827**, ii., O du Liebe meiner Liebe
Thou holiest Love, whom most I prize (*tr.* Miss Winkworth, *alt.*), **827**, ii., O du Liebe meiner Liebe
Thou holiest Saviour, sacred spring (*tr.* Miss Dunn), **684**, i., Lodenstein, J. van
Thou holy Spirite, we pray to the (*tr.* Coverdale), **442**, ii., Goostly Psalmes and Spiritualle Songes; **821**, i., Nun bitten wir den heiligen Geist
Thou Image of the Father bright (*tr.* Macgill), **1080**, ii., Splendor paternae gloriae
Thou in the desert caves thy tender youth (Antra deserti teneris ab annis), **1203**, i., Ut queant laxis resonare fibris
Thou, in the wilds, thy tender years art hiding (Antra deserti teneris ab annis), **1203**, i., Ut queant laxis resonare fibris
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Thou in Whose Name the two or three, **327**, ii., Ellerton, J.
Thou inevitable day, **1185**, ii., Trench, R. C.
Thou, infinite in love, **735**, ii., Miles (*née* Appleton), Elizabeth
Thou, Jesu, art my Consolation (*tr.* Miss Burlingham), **631**, i., Koitsch, C. J.
Thou, Jesu, art our King (*tr.* J. Wesley), **293**, i., Dich, Jesu, loben wir
Thou, Jesu, Thou my breast inspire (C. Wesley), **692**, ii., Lord of the Church, we humbly pray; **851**, ii., O Thou Who at Thy creatures bar
Thou, Jesus, art the admired King, **588**, ii., Jesu dulcis memoria
Thou Judge of quick and dead, **1263**, ii., Wesley family, The
Thou King anointed, at Whose word (*tr.* Inglis), **958**, ii., Rex Christe, factor omnium
Thou Lamb of God, that on the tree, **499**, i., Haweis, T.
Thou Lamb of God, Thou Prince of Peace (*tr.* J. Wesley), **960**, i., Richter, C. F.
Thou Light, from Light eternal springing (*tr.* Buckoll), **871**, ii., Opitz, M.
Thou, light's Creator, first and best (*tr.* Keble), **701**, i., Lucis Creator optime
Thou lightsome day, the joyful shine (*tr.* in the Morav. H. B., 1754), **894**, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Thou little flock, be not afraid (*tr.* Loy), **55**, i., Altenburg, J. M.
Thou little flock, whose Shepherd is above, **1103**, i., Summi pusillus grex Patris
Thou long disowned, reviled, opprest, **1035**, ii., Scudder, Eliza
Thou, Lord, art a shield to me, **1262**, i., Wesley family, The
Thou, Lord, art Light; Thy native ray (*tr.* J. Wesley), **396**, ii., Freylinghausen, J. A.
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Thou, Lord, art Three in Unity (Der du bist drei in Einigkeit, *tr.* Garratt), **843**, i., O Lux beata Trinitas, Et principalis Unitas
Thou, Lord, by strictest search hast known (Ps. cxxxix.), **801**, i., New Version; **919**, ii., Psalters, English
Thou, Lord, dost promise; firm and sure (*tr.* Chambers), **914**, i., Promittis, et servas datam
Thou, Lord, hast been our sure Defence (Ps. xc., Hopkins), **865**, ii., Old Version
Thou, Lord, hast blest my going out (C. Wesley), **28**, ii., Afflicted by a gracious God
Thou, Lord, in endless rest (*tr.* Is. Williams), **1135**, i., Te laeta mundi Conditor
Thou, Lord, in mercy wilt regard, **583**, ii., Jervis, T.
Thou, Lord, my Witness art (Ps. cxxxi.), **801**, ii., New Version
Thou, Lord, my witness art (Ps. 131), **994**, i., Sandys, G.
Thou, Lord of all, on earth has dwelt, **1184**, ii., Tregelles, S. P.
Thou, Lord, of all the parent art (*tr.* J. Wesley), **396**, ii., Freylinghausen, J. A.
Thou Lord of Hosts, Whose guiding hand, **400**, ii., Frothingham, O. B.
Thou, Lord of mercy and of might, **269**, i., Croly, G.
Thou, Lord of my life, by the words Thou hast said, **1099**, i., Stryker, M. W.
Thou, Lord, on Whom I still depend, **1264**, ii., Wesley family, The
Thou Lord, our Guide, our Light, our Way, **1153**, ii., The Lord, my Saviour, is my Light
Thou, Lord, Thy love art still bestowing (*tr.* Buckoll), Neumeister, E.
Thou, Lord, Who know'st the hearts of men, **198**, ii., Butterworth, J. H.
Thou lovely lily of the field, **1078**, ii., Spitta, C. J. P.
Thou lovely Source of true delight, **1089**, ii., Steele, Anne
Thou loving Maker of mankind (*tr.* Caswall), **91**, ii., Audi benigne Conditor
Thou Maker of each creature, **271**, i., Cruciger (*née* von Meseritz), Elisabethe
Thou Maker of our mortal frame, **1291**, ii., Wolfe, A. R.
Thou man of griefs, remember me, **1264**, ii., Wesley family, The
Thou Man of Sorrows, hail! **1159**, i., Thebesius, A.
Thou mighty Maker of earth's frame (*tr.* Duffield), **1137**, i., Telluris ingens Conditor
Thou mighty Ruler, God of truth (*tr.* Chambers), **953**, ii., Rector potens, verax Deus
Thou Morning Star appear, **82**, i., Arnold, G.
Thou must be born again, **604**, ii., Johns, J.
Thou must go forth alone, my soul, **977**, ii., Jevons (*née* Roscoe), Mary Ann
Thou, my dust, awaking from brief rest (*tr.* Russell), **92**, ii., Auferstehn, ja auferstehn wirst du
Thou, my God, art good and wise (C. Wesley), **447**, ii., Graces; **1264**, ii., Wesley family, The
Thou, my everlasting Portion, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
Thou, my soul, thy thoughts be raising, **1254**, ii., Werde munter, mein Gemüthe, Und ihr Sinnen geht herfür
Thou must wrestle, when God's mercy, **1286**, ii., Winckler, J. J.
Thou needest not our feeble praise (*tr.* Macgill), **807**, ii., Nil laudibus nostris eges
Thou New Jerusalem on high (*tr.* Neale), **224**, ii., Chorus novae Hierusalem
Thou, new Jerusalem, arise and shine (Φωτίζου, φωτίζου, ἡ νέα Ἱερουσαλήμ, *tr.* Neale), **63**, i., Ἀναστάσεως ἡμέρα
Thou, O fair Creation-building, **387**, i., Franck, J.
Thou, O God, Thy love commendest, **1184**, ii., Tregelles, S. P.
Thou, O my Jesus [Saviour], Thou didst me (*tr.* Caswall, *alt.*), **826**, ii., O Deus, ego amo Te, Nec amo Te ut salves me
Thou of the things created nothing needing (*tr.* Is. Williams), **953**, i., Rebus creatis nil egens
Thou of the universe the Stay (*tr.* Doubleday, Hymn. Angl.), **956**, ii., Rerum Deus tenax vigor

Thou on the Lord rely (*tr.* J. Wesley), **126**, i., Befiehl du deine Wege
Thou only God, the Three in One (Der du bist drei in Einigkeit, *tr.* H. Mills), **843**, i., O Lux beata Trinitas, Et principalis Unitas
Thou only hope of all below (*tr.* Anon.), **1102**, ii., Summi largitor praemii
Thou only Living, only True, **403**, i., Furness, W. H.
Thou only Son of God on high (*tr.* Chambers, *alt.*), **28**, i., Aeterni Patris Unice
Thou only Source of true delight, **1089**, ii., Steele, Anne
Thou only Sovereign of my heart, **1089**, ii., Steele, Anne
Thou our exalted first-born Brother (*tr.* Moravian H. B., 1746), **808**, i., Nitschmann, Anna
Thou pierced and wounded brow (*tr.* Miss Dunn), **835**, ii., O Haupt voll Blut und Wunden
Thou plenteous source of light and love, **474**, ii., Gurney, J. H.
Thou Power and Peace! in Whom we find, **1075**, i., Spirit of God, that moved of old
Thou Power supreme, Whose mighty scheme, **197**, ii., Burns, R.
Thou pretty lily of the field (*tr.* Miss Manington), **1078**, ii., Spitta, C. J. P.
Thou Prince of Life, our praises hear, **138**, ii., Bertram, R. A.
Thou ransomed sinner, wouldst thou know?, **1267**, i., What liberty so glad and gay?
Thou Refuge of my weary soul, **284**, i., Dear Refuge of the weary soul
Thou Refuge of the weary soul, **284**, i., Dear Refuge of the weary soul
Thou restest in the tomb beneath (*tr.* J. F. Thrupp), **388**, i., Franck, S.
Thou Ruler of the human heart (*tr.* Chambers), **1103**, ii., Supreme Motor cordium
Thou, Saviour, art the Living Bread, **877**, ii., Palmer, R.
Thou, Saviour, from Thy throne on high, **878**, i., Palmer, R.
Thou Saviour Who Thyself didst give (Alford), **991**, i., Salve mundi salutare
Thou sayest "Take up thy cross," **876**, ii., Palgrave, F. T.
Thou searchest all my secret ways, **622**, ii., Kennedy, B. H.
Thou seest my feebleness, **32**, ii., Ah, what a wretch am I
Thou seest our weakness, Lord (*tr.* J. Wesley), **126**, i., Befiehl du deine Wege
Thou shalt not steal thy neighbour's right, **959**, i., Rhodes, B.
Thou shalt rise! my dust, thou shalt arise, **92**, ii., Auferstehn, ja auferstehn wirst du
Thou Shepherd of Israel and mine [*divine*], **1264**, ii., Wesley family, The
Thou Shepherd that dost Israel keep (Ps. lxxx.), **865**, ii., Old Version
Thou sinless King, Who stark and dead (Qui jacuisti mortuus), **1187**, i., Tu qui velatus facie
Thou, solemn Ocean, rollest to the strand (*tr.* Miss Winkworth), **385**, i., Fouqué, F. H. C. de la Motte
Thou Son of God and Son of man, **984**, i., Ryland, J.
Thou Son of God Whose flaming eye, **1242**, i., We bow before Thy gracious Throne
Thou Son of God, Whose flaming eyes, **53**, i., Almighty God, eternal Lord; **1265**, i., Wesley family, The
Thou sore-oppress'd, The Sabbath rest (*tr.* Miss Winkworth), **1098**, i., Strauss, V. F. von
Thou source of health and all our weal (*tr.* G. Walker), **189**, i., Brunn alles Heils, dich ehren wir
Thou spakest, Lord, and into one, **608**, i., Jubes: et in praeceps aquis
Thou spak'st the word, the waters flow (*tr.* Is. Williams, *alt.*), **608**, i., Jubes: et in praeceps aquis
Thou Spirit, perfect and allwise (*tr.* H. Mills), **951**, i., Rambach, J. J.
Thou Spirit, Who dost life impart, **628**, i., Knapp, A.
Thou Splendour of the Father's light (*tr.* John Williams), **1080**, ii., Splendor paternae gloriae
Thou standest at the altar, **321**, i., Eddis, E. W.
Thou stand'st between the earth and heaven, **526**, ii., Hinsdale (*née* Haddock), Grace W.
Thou strong and loving God in man (*tr.* Miss Winkworth, *alt.*), **485**, ii., Hardenberg, G. F. P. von
Thou strong and loving Son of Man (*tr.* Miss Winkworth), **485**, ii., Hardenberg, G. F. P. von
Thou sweet beloved Will of God (*tr.* Mrs. Bevan), **1144**, ii., Tersteegen, G.
Thou that art celestial Light (*tr.* Copeland, *alt.*), **884**, i., Pater superni luminis
Thou that didst hang upon the tree, **851**, i., O Thou that hangedst on the tree
Thou that hearest, with His groaning (Qui haec audis, ingemisce), **953**, i., Recordare sanctae crucis
Thou that lack'st no created thing (*tr.* Beresford-Hope), **953**, i., Rebus creatis nil egens
Thou that once, on mother's knee, **876**, ii., Palgrave, F. T.
Thou that sendest sun and rain, **1174**, i., Thring, G.
Thou, the eternal Lord, **1265**, i., Wesley family, The
Thou, the great eternal Lord, **1265**, i., Wesley family, The
Thou, the Saviour everlasting (*tr.* Dayman), **987**, ii., Salus aeterna, indeficiens mundi vita
Thou the spirit's pleasure (Tu mentis delectatio, *tr.* T. I. Ball), **588**, ii., Jesu dulcis memoria
Thou Three in One, and One in Three (Der du bist drei in Einigkeit, *tr.* Hunt), **843**, i., O Lux beata Trinitas, Et principalis Unitas
Thou Three in One, Who mightily (*tr.* Blew), **1188**, i., Tu Trinitatis Unitas
Thou to Whom the sick and dying, **1174**, i., Thring, G.
Thou treasure of all treasures (*tr.* Miss Manington), **677**, ii., Liscovius [Lischkow], S.
Thou Trinity in Unity (*tr.* John Williams), **1188**, i., Tu Trinitatis Unitas
Thou Trinity of Unity (*tr.* Chambers), **1187**, ii., Tu Trinitatis Unitas
Thou, true and only God, lead'st forth (*tr.* J. Wesley), **638**, i., Lange, E.
Thou true God alone (*tr.* Miss Winkworth, *alt.*), **791**, ii., Neander, J.
Thou Unity of Trinity, **1187**, ii., Tu Trinitatis Unitas
Thou unrelenting past, **190**, i., Bryant, W. C.
Thou vain deceitful world, farewell, **288**, i., Denny, Sir E.
Thou very Paschal Lamb, **1262**, i., Wesley family, The
Thou very present aid, **1263**, ii., Wesley family, The
Thou virgin soul! O thou (*tr.* Miss Winkworth), **196**, ii., Burmeister, F. J.
Thou wast, O God; and Thou wast blest, **717**, ii., Mason, J.
Thou weepest o'er Jerusalem (*tr.* Miss Winkworth), **505**, ii., Heermann, J.
Thou, Who art All in All above (*tr.* Chambers, *alt.*), **952**, ii., Rebus creatis nil egens
Thou Who art enthroned above, **994**, i., Sandys, G.
Thou Who art One, and yet as Three (Der du bist drei in Einigkeit, *tr.* Miss Manington), **843**, i., O Lux beata Trinitas, Et principalis Unitas
Thou Who art Three in Unity, A (Der du bist drei in Einigkeit, *tr.* Macdonald), **843**, i., O Lux beata Trinitas, Et principalis Unitas
Thou Who art Three in Unity, True God (Der du bist drei in Einigkeit, *tr.* R. Massie), **843**, i., O Lux beata Trinitas, Et principalis Unitas
Thou Who at the third hour of dread (Hora qui ductus tertia, *tr.* Chambers), **1187**, i., Tu qui velatus facie
Thou, Who at the third hour wast led (Hora qui ductus tertia, *tr.* Mrs. Charles), **1187**, i., Tu qui velatus facie
Thou who breakest every chain (*tr.* Miss Winkworth), **827**, ii., O Durchbrecher aller Bande
Thou who breakest every fetter, Thou who art (*tr.* Mrs. Bevan), **827**, ii., O Durchbrecher aller Bande
Thou who breakest every fetter, Who art ever (*tr.* Frothingham), **828**, i., O Durchbrecher aller Bande
Thou, Who came to save Thy people, **790**, i., Neale, J. M.
Thou Who camest from above, **789**, ii., Neale, J. M.
Thou, who didst build the starry sky (*tr.* Macgill), **258**, i., Conditor alme siderum
Thou, Who didst die for sinners' sake (*tr.* Wallace), **593**, i., Jesu nostra redemptio, Amor et desiderium
Thou who didst die for all and each (*tr.* Miss Cox), **1304**, ii., Zinzendorf, N. L. von
Thou Who didst leave Thy Father's breast (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
Thou Who didst love us when our woes began, **1096**, i., Stone, S. J.
Thou, who didst plant in time gone by (*tr.* Doubleday), **258**, i., Conditor alme siderum
Thou Who didst stoop below, **735**, ii., Miles (*née* Appleton), Elizabeth
Thou, who didst Thine Israel lead (*tr.* Miss Fry, *re-written*), **444**, ii., Gott sei gelobet und gebenedeiet
Thou Who didst Thy brethren twain, **1176**, i., Thrupp, J. F.
Thou Who dost build for us on high (*tr.* Is. Williams), **808**, ii., Nobis, Olympo redditus
Thou Who dost each earthly throne (*tr.* Pearson, 1871), **945**, ii., Qui regis sceptra forti dextra solus cuncta
Thou Who dwellest enthroned above, **994**, i., Sandys, G.
Thou who for forty days and nights, **270**, i., Crosswell, W.

Thou Who for me didst feel such pain (*tr.* Lord Roscommon), **297**, ii., Dies irae, dies illa
Thou Who for Peter's faith didst pray, **538**, ii., How shall I follow Him I serve
Thou who hast blest my soul with rest (*tr.* Russell), **388**, i., Franck, S.
Thou Who hast charged Thine elder sons, **1096**, i., Stone, S. J.
Thou who hast in Zion laid, **192**, i., Bulmer (*née* Collinson), Agnes
Thou Who hast known the careworn breast, **952**, ii., Rawson, G.
Thou who hast stretched the heaven's blue sky, **985**, i., Sacer, G. W.
Thou Who hast to heaven ascended, **982**, i., Russell, A. T.
Thou Who hearest human prayer, **1164**, i., Thine, O Lord, our quiet trust
Thou who in death's night of terror (*tr.* Miss Manington), **1078**, ii., Spitta, C. J. P.
Thou Who in light dost dwell (*tr.* Blew), **842**, ii., O Luce qui mortalibus
Thou Who in that bitter night (*tr.* Miss Warner), **1304**, ii., Zinzendorf, N. L. von
Thou Who in that last sad night (*tr.* Miss Fry), **1304**, ii., Zinzendorf, N. L. von
Thou Who in the night of death (*tr.* Miss Fry), **1078**, ii., Spitta, C. J. P.
Thou Who leaving crown and throne, **678**, ii., Litanies
Thou Who like the wind dost come, **404**, i., Ganse, H. D.
Thou Who look'st with pitying eye, **106**, i., Burleigh, W. H.
Thou Who of old didst raise, **474**, ii., Gurney, J. H.
Thou who on the whirlwind rides, **895**, ii., Pierpont, J.
Thou Who our faithless hearts canst read, **184**, ii., Brown, J. B., jun.
Thou who roll'st the year around, **877**, ii., Palmer, R.
Thou Who rulest earthly sceptres (*tr.* Pearson, 1868), **945**, ii., Qui regis sceptra forti dextra solus cuncta
Thou Who sentest Thine apostles, **327**, ii., Ellerton, J.
Thou, Who though veiled Thy glorious face (*tr.* Chambers), **1187**, i., Tu qui velatus facie
Thou who through shades of night, **236**, i., Clarke, S. C.
Thou, who Thyself didst sanctify, **952**, ii., Rawson, G.
Thou, Who to save the world didst die, **594**, i., Jesu, Redemptor saeculi, Qui tertio post funera
Thou Who upon that last sad night, **1304**, ii., Zinzendorf, N. L. von
Thou, Who with sinners smitten art, **1304**, ii., Zinzendorf, N. L. von
Thou, Whom my soul admires above, **1239**, i., Watts, I.
Thou, whom their Maker heaven and earth (Rex sempiterne coelitum), **958**, i., Rex aeterne Domine
Thou Whose Almighty Word, Chaos (Marriott), **370**, i., Father of love and power; **440**, i., God save the King; **715**, i., Marriott, J.; **742**, i., Missions
Thou Whose almighty Word, The firmament (*tr.* R. Campbell), **563**, i., Immense coeli Conditor
Thou, Whose filmed and fading eye, **1168**, i., Thompson, A. R.
Thou, Whose glad summer yields, **605**, i., Johnson, S.
Thou, Whose glory fills the skies, **226**, i., Christ, Whose glory fills the skies
Thou, Whose love unshaken, **1144**, ii., Tersteegen, G.
Thou, Whose unmeasured temple stands, **189**, ii., Bryant, W. C.
Thou Whose voice upon the border, **1176**, i., Thrupp, J. F.
Thou wilt raise our bodies from brief rest, **92**, ii., Auferstehn, ja auferstehn wirst du
Thou with the Father and the Son (*tr.* Mant), **823**, ii., Nunc Sancte nobis Spiritus
Thou wondrous love of God, whose height, **1216**, ii., Verborgne Gottesliebe du
Thou word of life, unsullied spring (*tr.* Miss Fry), **1079**, ii., Spitta, C. J. P.
Thou, young in years, in desert caverns hidest (*tr.* T. I. Ball), **1203**, i., Ut queant laxis resonare fibris
Though all men faith had banished (*tr.* Miss Lowe), **485**, ii., Hardenberg, G. F. P. von
Though all men's eloquence adorned, **951**, ii., Randall, T.; **1034**, i., Scottish translations and paraphrases
Though all the world forsake Thee (*tr.* Stallybrass), **485**, ii., Hardenberg, G. F. P. von
Though all the world my choice deride (*tr.* S. Jackson, st. ii.), **1143**, ii., Tersteegen, G.
Though all to Thee were faithless (*tr.* Miss Winkworth), **485**, ii., Hardenberg, G. F. P. von
Though all were faithless to Thee (*tr.* Bramston), **485**, ii., Hardenberg, G. F. P. von
Though angels bright escape our sight, **700**, i., Loy, M.
Though billows round me roll, **735**, i., Midlane, A.
Though bowed beneath Thy chastening rod, **902**, i., Powell, T. E.
Though by sorrows overtaken (*tr.* A. Herbert?), **1017**, ii., Schubart, C. F. D.
Though eighteen hundred years are past, **1263**, i., Wesley family, The
Though every grace my speech adorned, **1171**, i., Though all men's eloquence adorned
Though faded now earth's colours bright (*tr.* R. Campbell), **820**, i., Nox atra rerum contegit
Though faint, yet pursuing, we go on our way, **279**, ii., Darby, J. N.
Though far from thy [*your*] *country, unfriended, unknown*, **471**, i., Grinfield, T.
Though fools in words may boldly say (*tr.* Reynolds), **355**, i., Es spricht der Unweisen Mund wohl
Though gloom may veil our troubled skies, **269**, i., Crewdson (*née* Fox), Jane
Though God to Christ reveal, **1266**, i., Wesley family, The
Though hastening onward to the grave (*tr.* E. Massie), **792**, i., Neander, J.
Though I am young my sins are great, **198**, i., Burton, J., jun.
Though I have grieved Thy Spirit, Lord, **851**, i., O Thou that hear'st when sinners cry
Though I should seek to wash me clean, **870**, i., Onderdonk, H. U.
Though I speak with angel tongues (*tr.* Miss Winkworth), **638**, i., Lange, E.
Though I'm in body full of pain (Cennick), **127**, i., Behm, M.
Though I'm in pain, and though a load, **1031**, i., Scottish hymnody
Though in a world of sickness, **165**, ii., Bourne, H.
Though in midst of life we be (*tr.* R. Massie), **721**, ii., Media vita in morte sumus
Though inscrutable may ever (*tr.* Maxwell), **268**, i., Cramer, J. A.
Though Love may weep with breaking heart (*tr.* Miss Winkworth), **634**, ii., Krummacher, F. A.
Though many faults do me reprove, **1231**, i., Walker, G. (of Newcastle)
Though mortal strength be weak, **1150**, ii., The God of Abraham praise
Though nature's strength decay, **1150**, ii., The God of Abraham praise
Though now no creature's sleeping (Jetzt schlafen weder Wälder), **822**, ii., Nun ruhen alle Wälder
Though now the nations sit beneath, **78**, i., Arise in all Thy splendour, Lord; **106**, i., Bacon, L.
Though now the week is ending, **1012**, i., Schmolck, B.
Though now, ye just, the time appears, **682**, ii., Lo in the last of days behold
Though our lot be poor and lowly, **1097**, i., Stowell, H.
Though perfect eloquence adorned (T. Randall, *alt.*), **1034**, i., Scottish translations and paraphrases; **1171**, i., Though all men's eloquence adorned
Though poor in lot and scorned in name, **483**, i., Hamilton, R. W.
Though rude winds usher thee, sweet day, **961**, i., Rickards, S.
Though sinners boldly join, **442**, i., Goode, W.
Though some good things of lower worth, **1233**, ii., Waring, Anna L.
Though sorrows rise and dangers roll, **504**, i., Heber, R.
Though still I live, I know not when (*tr.* G. Walker), **527**, i., Hippel, T. G. von
Though tears will fall and hearts are stirred, **1297**, i., Ye principalities and powers
Though the night be very long, **952**, i., Rawson, G.
Though the way be sometimes dreary, **150**, ii., Bliss, P.
Though the Octave-rainbow sometimes, **790**, i., Neale, J. M.
Though Thou slay me, I will trust, **763**, i., Monsell, J. S. B.
Though throned our highest praise above (*tr.* Chambers), **807**, ii., Nil laudibus nostris eges
Though trouble springs not from the dust (Watts, *recast*), **811**, ii., Not from the dust affliction grows; **1034**, i., Scottish translations and paraphrases
Though waves and storms go o'er my head (*tr.* J. Wesley), **979**, i., Rothe, J. A.
Though we are young our sins are great, **198**, i., Burton, J., jun.
Though we long, in sin-wrought blindness, **876**, ii., Palgrave, F. T.
Though wicked men grow rich or great (Ps. xxxvii.), **800**, i., New Version
Thou'rt mine, yes, still thou art mine own (*tr.* Miss Winkworth), **412**, i., Gerhardt, P.
Thousand times by me be greeted (Sei mir tausendmal gegrüsset), **990**, ii., Salve mundi salutare

Thousands and thousands stand, **889**, i., Pennefather, W.
Thousands, O Lord, of souls this day, **1171**, ii., Thousands, O Lord of hosts, this day
Thousands of thousands stand around, **717**, ii., Mason, J.
Thousands within Thy courts have met, **736**, i., Millions within Thy courts have met
Three days in Death's strong grasp He lay (*tr.* in Pott's Coll.), **225**, ii., Christ lag in Todesbanden
Three holy Gospels tell in turn (*tr.* Caswall, *alt.*), **942**, ii., Quae dixit, egit, pertulit
Three in One, and One in Three, Ruler of the earth and sea, **977**, i., Rorison, G.
Three in One, and One in Three, Sovereign of the universe (*tr.* Doane), **1188**, i., Tu Trinitatis Unitas
Three kings were led by God's own hand (*tr.* Littledale), **311**, i., Drei König führt die göttlich Hand
Threefold holiness and might (*tr.* W. Palmer), **1142**, i., Ter sancte, ter potens Deus
Thrice blessed soul, who still hath made, **423**, ii., Gill, T. H.
Thrice-blest, thrice mighty Deity (*tr.* Chambers), **1142**, i., Ter sancte, ter potens Deus
Thrice happy he who serveth (*tr.* Miss Burlingham), **836**, ii., O hochbeglückte Seele
Thrice happy he who shuns the way, **764**, i., Montgomery, J.
Thrice-happy he whose tranquil mind, **1174**, i., Thring, G.
Thrice happy man who fears the Lord, **1240**, ii., Watts, I.
Thrice-happy, thou exalted saint (O nimis felix meritique celsi), **1203**, i., Ut queant laxis resonare fibris
Thrice-holy and thrice potent God, **1142**, i., Ter sancte, ter potens Deus
Thrice-holy God, of sovereign might (*tr.* Singleton), **1142**, i., Ter sancte, ter potens Deus
Thrice-holy God, of wondrous might (*tr.* J. Chandler), **1142**, i., Ter sancte, ter potens Deus
Thrice-holy Name, that sweeter sounds, **876**, ii., Palgrave, F. T.
Thrice-holy One, All-glorious Trine (*tr.* Copeland), **1188**, i., Tu Trinitatis Unitas
Thrice Holy Sovereign of the sky (Rom. Brev. text, *tr.* Mant.), **241**, i., Coeli Deus sanctissime
Thrice-holy, thrice-Almighty Three (*tr.* Is. Williams), **1142**, i., Ter sancte, ter potens Deus
Thrice joyful night (*tr.* Leaton-Blenkinsopp), **849**, i., O ter jucundas, o ter foecundas
Throned upon the awful tree, **327**, ii., Ellerton, J.
Through all the changing scenes of life (Ps. xxxiv.), **800**, i., New Version; **919**, ii., Psalters, English
Through all the hard experience led, **131**, ii., Behold what witnesses unseen
Through all the way, the little way, **117**, i., Bateman, H.
Through all this life's eventful road, **406**, i., Gaskell, W.
Through centuries of sin and woe, **474**, ii., Gurney, J. H.
Through every age, eternal God, **1240**, ii., Watts, I.
Through every clime God's care extends, **1231**, ii., Wallace, J. C.
Through God I will His word proclaim, **1262**, i., Wesley family, The
Through good report and evil, Lord, **162**, i., Bonar, H.
Through Him Who all our sickness felt, **1186**, ii., Try us, O God, and search the ground
Through Israel's land the Lord of all, **288**, i., Denny, Sir E.
Through Jewry's darkness Jesus walks (*tr.* Chandler, *alt.*), **233**, i., Christus tenebris obsitam
Through Judah's land the Saviour walks (*tr.* Chandler), **233**, i., Christus tenebris obsitam
Through many changeful morrows (*tr.* Gotch), **984**, ii., Sacer, G. W.
Through midnight gloom from Macedon, **1096**, i., Stone, S. J.
Through Nature's temple, large and wide, **1061**, ii., Slatter, J.
Through Rome's infuriate city, **1198**, i., Urbem Romuleam quis furor incitat
Through scenes of woe from place to place (*tr.* G. Walker), **1304**, i., Zinzendorf, N. L. von
Through sorrow's night and danger's path, **1276**, i., White, H. K.
Through the changes of the day, **196**, i., Burleigh, W. H.
Through the day Thy love has spared us, **614**, ii., Kelly, T.
Through the feeble twilight, **166**, i., Bourne, W. St. H.
Through the long nave and full resounding aisles, **665**, i., Laudibus cives resonent canoris
Through the love of God our Saviour, **892**, i., Peters (*née* Bowly), Mary
Through the night of doubt and sorrow (*tr.* Baring-Gould), **114**, ii., Baring-Gould, S.; **568**, ii., Ingemann, B. S.; **1003**, i., Scandinavian hymnody
Through the starry midnight dim, **183**, ii., Brooke, S. A.
Through the valley of the shadow I must go, **150**, i., Bliss, P.
Through waves and clouds and storms (*tr.* J. Wesley), **126**, i., Befiehl du deine Wege
Throughout the hours of darkness dim, **809**, i., Nocte surgentes vigilemus omnes
Throughout this earth in stillness (*tr.* Miss May), **355**, ii., Es zieht ein stiller Engel
Throughout this sacred day of Thine, **1264**, i., Wesley family, The
Throw away Thy rod (Herbert), **347**, i., English hymnody, **512**, i., Herbert, G.
Throw, soul, I say, thy fears away (*tr.* Miss Manington), **951**, ii., Rambach, J. J.
Throw the glorious gates wide open (*tr.* Miss Manington), **1013**, i., Schmolck, B.
Thus Abram, full of sacred awe, **1020**, i., Scott, Elizabeth
Thus did Christ to perfect manhood (Lustra sex, qui jam peregit, tempus implens corporis, *tr.* Caswall), **881**, i., Pange lingua gloriosi proelium certaminis
Thus did the sons of Abraham pass, **1239**, i., Watts, I.
Thus far my God hath led me on, **280**, i., Dark was my soul and dead in sin; **373**, ii., Fawcett, J.
Thus far on life's perplexing path, **1176**, i., Thus far on life's bewildering path
Thus far the Lord has [hath] led me on, **1239**, i., Watts, I.
Thus God declares His sovereign will, **800**, i., New Version
Thus in holy convocation, **970**, i., Robinson (of London), R.
Thus said Jesus, Go and do, **977**, ii., Roscoe, W.
Thus saith the Church's head, **1030**, ii., Scottish hymnody
Thus saith the high and lofty One (Logan), **1176**, ii., Thus speaks the high and lofty One
Thus saith the Holy One, to Whom, **1272**, ii., Whence do our mournful thoughts arise?
Thus saith the Lord, "Incline your ear," **527**, ii., Ho, ye that thirst, approach the spring
Thus saith the Lord of earth and heaven, **1263**, ii., Wesley family, The
Thus saith the Lord—Thy days of health are over (*tr.* Miss Borthwick), **773**, ii., Möwes, H.
Thus saith the Lord, "Who seek the Lamb," **1262**, ii., Wesley family, The
Thus saith the Lord, 'tis God's command, **381**, i., For Sion's sake I will not cease
Thus saith the Lord, who built the heavens, **128**, ii., Behold my Servant! see him rise
Thus saith the Lord, your work is vain, **1240**, ii., Watts, I.
Thus saith the mercy of the Lord, **1239**, i., Watts, I.
Thus saith the wisdom of the Lord (Watts), **1053**, ii., Shall heavenly wisdom cry aloud?
Thus shalt thou love the Almighty God [Lord], **1117**, ii., Taylor, Emily
Thus speak the foolish with their mouth (*tr.* Anderson), **355**, i., Es spricht der Unweisen Mund wohl
Thus speaks the heathen: How shall man (Logan), **188**, ii., Bruce, M.; **1034**, i., Scottish translations and paraphrases
Thus speaks the high and lofty One (Logan), **188**, ii., Bruce, M.; **1034**, i., Scottish translations and paraphrases
Thus spoke the Saviour of the world (Blair?, *alt.*), **144**, ii., Blair, H.; **1034**, i., Scottish translations and paraphrases; **1288**, ii., With solemn thanksgiving our Lord
Thus, step by step, my journey to the Infinite, **1145**, i., Tersteegen, G.
Thus, then another year of pilgrim-life, **1145**, i., Tersteegen, G.
Thus with their lips the foolish say (*tr.* Hunt), **355**, i., Es spricht der Unweisen Mund wohl
Thus with their mouth the foolish say (*tr.* Anderson), **355**, i., Es spricht der Unweisen Mund wohl
Thut mir auf die schöne Pforte, **1013**, i., Schmolck, B.
Thy blessing, gracious God, afford, **373**, ii., Fawcett, J.
Thy bounteous hand with food can bless, **839**, ii., O King of earth, and air, and sea
Thy bounties, gracious Lord, **1020**, i., Scott, Elizabeth
Thy ceaseless, unexhausted love, **453**, ii., Great God, to me this sight afford
Thy chastening wrath, O Lord, restrain (Ps. xxxviii.), **800**, i., New Version

Thy childhood's home the desert was (Antra deserti teneris ab annis), **1303**, i., Ut queant laxis resonare fibris
Thy children, Lord, lack nothing, **1067**, i., Sometimes a light surprises
Thy counsels of redeeming grace, **1092**, i., Stennett, S.
Thy courts, O Lord, are open, **502**, i., Headlam, Margaret A.
Thy Cross a trophy is, **1294**, i., Wordsworth, C.
Thy cross, O Lord, the holy sign, **1097**, i., Stowell, H.
Thy dear disciple on the sea, **1060**, ii., Singleton, R. C.
Thy dreadful anger, Lord, restrain (Ps. vi.), **800**, i., New Version
Thy everlasting truth (*tr.* J. Wesley), **126**, i., Befiehl du deine Wege
Thy every suffering servant, Lord, **1263**, i., Wesley family, The
Thy faithfulness, Lord, Each moment we find, **691**, i., Lord, not unto me (The whole I disclaim)
Thy Father's brightnes, Christe to thee, **1177**, i., Tibi Christe, splendor Patris
Thy Father's house! thine own bright home, **877**, ii., Palmer, R.
Thy favours, Lord, surprise our souls, **1239**, i., Watts, I.
Thy glorious work, O Christ, is done (*tr.* Singleton), **872**, ii., Opus peregisti tuum
Thy glory fills the heavens, **915**, ii., Prynne, G. R.
Thy glory, Lord, the heavens declare, **764**, i., Montgomery, J.
Thy goodness, Lord, our souls confess, **420**, ii., Gibbons, T.
Thy grace is all of grace, **1099**, i., Stryker, M. W.
Thy grace, O Lord, to us hath shown, **892**, i., Peters, (*née* Bowly), Mary
Thy gracious God, thy best of friends (*tr.* M. Browne), **354**, ii., Es ist nicht schwer ein Christ zu sein
Thy gracious presence, O my God, **1090**, i., Steele, Anne
Thy hand, Lord, cannot shortened be, **1264**, i., Wesley family, The
Thy hand, O God, has guided, **897**, ii., Plumptre, E. H.
Thy hands have made and fashioned me, **257**, i., Conder, J.
Thy happy ones a strain begin, **423**, i., Gill, T. H.
Thy Head, the crown of thorns that wears, **499**, i., Haweis, T.
Thy holy day's returning, **877**, ii., Palmer, R.
Thy home is with the humble, Lord, **1278**, ii., Why dost thou beat so quick, my heart?
Thy home is with the humble soul, **1278**, ii., Why dost thou beat so quick, my heart?
Thy house each day of hallowed rest, **714**, i., Mant, R.
Thy humblest works with full accord (Gisborne), **1084**, ii., Staffordshire hymnbooks
Thy influence, mighty God, impart (J. Needham), **1075**, i., Spirit of Truth, Thy grace impart
Thy judgments cry aloud, **306**, ii., Doddridge, P.
Thy justice, like the hills, remains (Ps. xxxvi.), **800**, i., New Version
Thy kingdom come, for here, **715**, ii., Martineau, Harriet
Thy Kingdom come, O blessed Son of God, **1099**, i., Stryker, M. W.
Thy Kingdom come, O everlasting Lord, **1099**, i., Stryker, M. W.
Thy kingdom come, O God, **511**, i., Hensley, L.
Thy Kingdom come! The heathen lands, **1117**, ii., Taylor, Emily
Thy kingdom, Lord, for ever stands, **1090**, i., Steele, Anne
Thy law is perfect, Lord, **764**, i., Montgomery, J.
Thy law, O Lord, be my delight, **81**, ii., Arnold, G.
Thy life I read, my dearest Lord, **1092**, i., Stennett, S.
Thy life was given for me, **556**, i., I gave my life for thee
Thy listening ear, O Lord, incline, **713**, ii., Mant, R.
Thy love for all Thy creatures, **1174**, i., Thring, G.
Thy loving-kindness, Lord, I sing, **219**, i., Cheever, G. B.
Thy Majesty, how vast it is, **1006**, i., Scheffler, J.
Thy manger is my paradise, **412**, i., Gerhardt, P.
Thy mercies fill the earth, O Lord, **1241**, i., Watts, I.
Thy mercies, Lord, shall be my song (Ps. lxxxix.), **800**, ii., New Version
Thy mercy heard my infant prayer, **1289**, i., With years oppressed, with sorrow worn
Thy mercy, Lord, is still the same (*tr.* Lady E. Fortescue), **385**, i., Fouqué, F. H. C. de la Motte
Thy mercy, Lord, to me extend (Ps. lvii.), **800**, ii., New Version
Thy mercy, Lord, to us dispense, **355**, i., Es wollt' uns Gott genädig sein
Thy mercy, my God, is the theme of my song (J. S.), **1094**, ii., Stocker, J.
Thy mercy, O God, is the theme of my song (J. S.), **1094**, ii., Stocker, J.
Thy messengers make known, **1266**, i., Wesley family, The
Thy mighty working, mighty God (*tr.* Miss Winkworth), **406**, ii., Geh aus, mein Herz, und suche Freud
Thy Name, almighty Lord, **1241**, i., Watts, I.
Thy Name alone, O Lord, we own, **1184**, ii., Tregelles, S. P.
Thy Name we bless, Lord Jesus, **1184**, ii., Tregelles, S. P.
Thy names, how infinite they be, **1237**, i., Watts, I.
Thy neighbour? it is he whom thou, **274**, ii., Cutter, W.
Thy parent-hand, Thy forming skill (*tr.* J. Wesley), **638**, i., Lange, E.
Thy parents' arms now yield thee, **628**, i., Knapp, A.
Thy power and saving truth to show, **851**, ii., O Thou Who at Thy creature's bar
Thy praise alone, O Lord, doth reign (Ps. lxv., Hopkins), **865**, ii., Old Version
Thy praise the holy Infants shewed, **790**, i., Neale, J. M.
Thy presence, everlasting God, **306**, ii., Doddridge, P.
Thy presence, gracious God, afford, **373**, ii., Fawcett, J.
Thy presence, Lord, hath me supplied (Ps. lxxiii.), **800**, ii., New Version
Thy presence, Lord, is heaven to those, **1181**, i., To Whom but Thee, O God of grace
Thy presence, Lord, the place shall fill, **1261**, i., Wesley family, The
Thy presence why withdraw'st Thou, Lord (Ps. x.), **800**, i., New Version
Thy promise, Lord, and Thy command, **804**, ii., Newton, J.
Thy promise, Lord, is our sure stay (*tr.* Is. Williams), **914**, i., Promittis, et servas datam
Thy promise, Lord, is perfect peace, **707**, i., Lyte, H. F.
Thy providence supplies our food (Cowper), **448**, i., Graces
Thy servants militant below, **789**, ii., Neale, J. M.
Thy servants' sandals, Lord, are wet, **604**, ii., Johnson, S.
Thy Soul, my Jesu! hallow mine (Die Seele Christi), **70**, ii., Anima Christi, sanctifica me
Thy Soul, O Jesus! hallow me (Die Seele Christi, *tr.* Loy), **70**, ii., Anima Christi, sanctifica me
Thy sovereign grace and boundless love (*tr.* Anon., *alt.*), **97**, i., Aus tiefer Noth schrei ich zu dir
Thy Spirit of grace graunt us, O Lord (A Prayer), **858**, i., Old Version
Thy strength, O Lord, makes glad our King, **1081**, ii., Spurgeon, C. H.
Thy sweet remembrance, Lord, imparts (Jesu dulcis memoria, Rom. use), **588**, i., Jesu dulcis memoria
Thy Table I approach, **761**, ii., Molanus, G. W.
Thy temple visit, Lord, **253**, ii., Come to Thy temple, Lord
Thy thanks, my soul, be raising (*tr.* Buckoll), **1229**, ii., Wach auf, mein Herz! und singe
Thy throne eternal ages stood, **1237**, ii., Watts, I.
Thy truth, O God, stands firm in heaven (*tr.* D. T. Morgan), **914**, i., Promittis, et servas datam
Thy uncontroled dominion shall (Ps. lxxii.), **800**, ii., New Version
Thy way and all thy sorrows (*tr.* Russell), **126**, i., Befiehl du deine Wege
Thy way is in [*on*] *the deep, O Lord*, **716**, ii., Martineau, J.
Thy way, not mine, O Lord, **161**, ii., Bonar, H.
Thy way, not ours, O Lord, **1176**, ii., Thy way, not mine, O Lord
Thy way, O God, is in the sea, **373**, ii., Fawcett, J.
Thy way, O Lord, is in the sea, **373**, ii., Fawcett, J.
Thy will be done, I will not fear, **977**, ii., Hornblower (*née* Roscoe), Jane
Thy will be done, Thy Name be blest, **1261**, ii., Wesley family, The
Thy will be done. With joyful heart (*tr.* Anderson), **760**, i., Mit Fried und Freud ich fahr dahin
Thy will I cheerfully obey, **1079**, i., Spitta, C. J. P.
Thy wondrous passion-life, O Lord (*tr.* Chambers), **566**, i., In passione Domini, qua datur salus homini
Thy word, Almighty Lord, **764**, ii., Montgomery, J.
Thy word is to my feet a lamp (Ps. cxix., v. 105), **801**, i., New Version
Thy Word, O Lord, is gentle dew, **404**, ii., Garve, C. B.
Thy Word, O Lord, like gentle dews (*tr.* Miss Winkworth), **404**, ii., Garve, C. B.
Thy works, not mine, O Christ [*Lord*], **161**, ii., Bonar, H.
Thy worthiness is all our song, **1030**, ii., Scottish hymnody
Thy wounded spirit feels its pain (*tr.* Maguire), **407**, ii., Gellert, C. F.
Thy Wounds, Lord, be my Safeguard (*tr.* in the Moravian H. B., 1754), **631**, ii., Kolross, J.
Thynk man qwerof thou art wrout, **208**, ii., Carols

Τί σοι θέλεις γενέσθαι, **457**, i., Greek hymnody
Tibi Christe splendor Patris, **645**, i., Latin hymnody
Tibi, qualis sum, O Christe! (*tr.* Macgill), **609**, ii., Just as I am, without one plea
Tief in Nöthen Lass mich beten, **1057**, ii., Sieh hier bin ich Ehren König
Till He come, O let the words, **142**, i., Bickersteth, E. H.
Till His warfare be accomplished, **807**, ii., Night is on the unransomed nations
Till its holy hours are past, **790**, i., Neale, J. M.
Till permitted hence to go, **467**, i., Gregor, C.
Till the thirty years were finished (Lustra sex, qui jam peracta, *tr.* Mrs. Charles), **881**, i., Pange lingua gloriosi proelium certaminis
Till we meet Thee in glory, **545**, i., Hurditch, C. R.
Time, by moments, steals away, **804**, ii., Newton, J.
Time is swiftly passing o'er us, **1276**, ii., Whiting, Mary B.
Time, thou speedest on but slowly (*tr.* Miss Winkworth), **37**, i., Albinus, J. G.
Time, what an empty vapour 'tis, **1239**, i., Watts, I.
Time's sun is fast setting, **161**, ii., Bonar, H.
Times without number have I prayed, **1264**, ii., Wesley family, The
Tinctam ergo Christi sanguine, **992**, ii., Salvete clavi et lancea
'Tis a blessed thing while we live to sing, **218**, ii., Charlesworth, V. J.
'Tis a goodly, pleasant land, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
'Tis a joy that seated deep, **607**, i., Joy to the followers of the Lord
'Tis a marvel in our eyes, **269**, i., Cronenwett, E.
'Tis a pleasant thing to see, **707**, i., Lyte, H. F.
'Tis by the faith of joys to come, **1239**, i., Watts, I.
'Tis by Thy strength the mountains stand, **1241**, i., Watts, I.
'Tis come, the time so oft foretold, **471**, i., Grinfield, T.
'Tis darkness all, and dreariness, **542**, ii., Hull, W. W.
'Tis dawn: to God I lift my hand (*tr.* Chatfield), **873**, i., Ὄρθρος· δίδωμι τῷ θεῷ μου δεξιάς
'Tis done, the important act is done, **1064**, i., Smith, S. F.
'Tis done, the solemn act is done, **1064**, i., Smith, S. F.
'Tis enough, the hour is come, **726**, i., Merrick, J.
'Tis evening: over Salem's towers, **475**, i., Guthrie, J.
'Tis false, thou vile accuser, go, **272**, ii., Cruttenden, R.
'Tis finished all—our souls to win, **288**, i., Denny, Sir E.
'Tis finished, cried the dying Lamb, **735**, i., Midlane, A.
'Tis finished: O glorious word, **1010**, ii., Schmidt, J. E.
'Tis finished! so the Saviour cried, **1092**, i., Stennett, S.
'Tis finished—the Messiah cried, **130**, ii., Behold the Saviour on the cross
'Tis finished, the Messias dies (C. Wesley), **130**, i., Behold the Saviour on the cross
'Tis finished, the Redeemer cries (J. Stennett), **130**, i., Behold the Saviour on the cross
'Tis finished! was his latest voice, **130**, ii., Behold the Saviour on the cross
'Tis folly all—let me no more be told (*tr.* Cowper), **476**, i., Guyon (*née* de la Mothe), Jeanne M. B.
'Tis for conquering kings to gain, **1224**, i., Victis sibi cognomina
'Tis from the mercy of our God, **695**, ii., Lord, we confess our numerous faults
'Tis from the treasures of His word, **1239**, i., Watts, I.
'Tis God that lifts our comforts high, **1238**, ii., Watts, I.
'Tis God the Father we adore, **987**, i., Saffery (*née* Horsey), Maria G.
'Tis God the Spirit leads, **1145**, ii., That we might walk with God
'Tis God's decree that all shall die (*tr.* G. Walker), **36**, ii., Albinus, J. G.
'Tis good, O Jesu, that alone with Thee, **1285**, ii., Wilson, Jane
'Tis He, the Mighty Saviour comes, **288**, i., Denny, Sir E.
'Tis heaven begun below, **1105**, i., Swain, J.
'Tis heaven where Jesus is, **735**, i., Midlane, A.
'Tis Jesus speaks, I fold, says He, **1092**, i., Stennett, S.
'Tis Jesus that's my sole desire (*tr.* G. Walker), **701**, ii., Ludämilia-Elisabeth of Schwarzburg-Rudolstadt
'Tis known on earth and heaven too, **150**, ii., Bliss, P.
'Tis Love shall hold an endless reign, **1171**, i., Though all men's eloquence adorned
'Tis midnight and on Olives' brow, **1115**, i., Tappan, W. B.
'Tis mine, the covenant of His grace, **806**, ii., Doddridge, P.
'Tis morn! behold the golden ray (Lux ecce surgit aurea), **821**, i., Nox, et tenebrae, et nubila
'Tis night, but O the joyful morn, **288**, i., Denny, Sir E.
'Tis not a hard, too high an aim (*tr.* M. Browne), **354**, i., Es ist nicht schwer ein Christ zu sein
'Tis not by skill of human art, **476**, ii., Guyon (*née* de la Mothe), Jeanne M. B.; **1198**, i., Upham, T. C.
'Tis not by works of righteousness, **695**, ii., Lord, we confess our numerous faults
'Tis not in circumstances, **471**, i., Grinfield, T.
'Tis not that I did choose Thee, **257**, i., Conder, J.
'Tis not the blood-stained vest alone (*tr.* Chandler), **810**, i., Non parta solo sanguine
'Tis not too arduous an essay (*tr.* M. Browne), **354**, i., Es ist nicht schwer ein Christ zu sein
'Tis not too hard, too high an aim (*tr.* M. Browne), **186**, ii., Browne, M.; **354**, i., Es ist nicht schwer ein Christ zu sein
'Tis not yet the time appointed (*tr.* R. Massie), **1077**, ii., Spitta, C. J. P.
'Tis pure delight without alloy, **484**, i., Happy the heart where graces reign
'Tis Religion that can give, **718**, i., Masters (*née*), Mary
'Tis Spring, the time of singing, **194**, i., Bürde, S. G.
'Tis sure that awful time will come, **454**, i., Great God, what do I see and hear; **961**, i., Ringwaldt, B.
'Tis sweet, O God, Thy praise to sing, **1184**, ii., Tregelles, S. P.
'Tis sweet, O God, to sing Thy praise, **1119**, ii., Taylor, T. R.
'Tis sweet on earth at early morn, **1178**, ii., 'Tis sweet to wake at early morn
'Tis sweet on earth to wake at morn, **281**, ii., Davis, T.; **1178**, ii., 'Tis sweet to wake at early morn
'Tis sweet to rest in lively hope, **1271**, i., When languor and disease invade
'Tis sweet to think of those at rest, **1184**, ii., Tregelles, S. P.
'Tis the blessed hour of prayer, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
'Tis the Church triumphant singing, **623**, ii., Kent, J.
'Tis the day all days excelling, **233**, ii., Churton, E.
'Tis the day of Resurrection (*tr.* Neale), **62**, ii., Ἀναστάσεως ἡμέρα; **788**, ii., Neale, J. M.; **1148**, ii., The foe behind, the deep before
'Tis the Great Father we adore, **987**, i., Saffery (*née* Horsey), Maria G.
'Tis the promise of God, **150**, ii., Bliss, P.
'Tis the solemn midnight hour (*tr.* Caswall), **722**, i., Mediae noctis tempore
'Tis the voice of mercy calls thee, **734**, ii., Midlane, A.
'Tis the voice of the sluggard (Watts), **221**, i., Children's hymns
'Tis Thine alone, Almighty Name, **496**, i., Hatfield, E. F.
'Tis thus in solitude I roam, **1198**, i., Upham, T. C.
'Tis very wonderful, I'm sure, **117**, i., Bateman, H.
'Tis well with me, O Friend unfailing (*tr.* Miss Burlingham), **290**, ii., Dessler, W.
'Tis winter now, the fallen snow, **685**, ii., Longfellow, S.
To all that now in Jewry [Judah] dwell (Ps. lxxvi. Hopkins), **865**, ii., Old Version
To all Thy faithful people, Lord, **257**, i., Conder, J.
To all Thy servants who this day, **282**, i., Davis, T.
To avert from men God's wrath (*tr.* C. J. Latrobe), **598**, i., Jesus Christus, nostra salus
To Barnabas, Thy servant blest (*tr.* Mrs. Chester), **241**, i., Coelo datur quiescere
To be a Christian is not hard methinks (*tr.* R. Massie), **354** ii., Es ist nicht schwer ein Christ zu sein
To bless Thy chosen race (Ps. lxvii.), **800**, ii., New Version
To Calvary ascending (*tr.* Kynaston), **541**, i., Huc ad montem Calvariae
To Calvary, Lord, in spirit now, **288**, i., Denny, Sir E.
To Canaan's sacred bound, **399**, i., From Egypt lately come
To celebrate Thy praise, O King of heaven, **11**, ii., Ad celebres, Rex coelice, laudes cuncta
To celebrate Thy praise, O Lord (Ps. ix.), **800**, i., New Version
To Christ be now our homage paid (*tr.* in the Morav. H. B., 1748), **4**, ii., A solis ortûs cardine Ad usque
To Christ the Lamb of God (*tr.* Kinchen, *alt.*), **472**, ii., Grünbeck (*née* Naverofsky), Esther
To Christ, the Lord, let every tongue, **1092**, i., Stennett, S.
To Christ the Lord! The Incarnate Word, **763**, i., Monsell, J. S. B.
To Christ, the Prince of Peace (*tr.* Caswall), **1102**, ii., Summi Parentis Filio
To Christ, whose Cross (*tr.* Oakeley), **232**, ii., Christum ducem, Qui per crucem
To Christ whose Cross repaired our loss (cento), **232**, ii., Christum ducem, Qui per crucem
To Christ your voices raise (*tr.* C. B. Pearson), **666**, i., Laus devota mente
To conquer and to save, the Son of God, **504**, i., Heber, R.

To David's Son hosannas sing, 1176, i., Thrupp, J. F.
To die is gain, 150, i., Bliss, P.
To earth descending, Word sublime, 1217, ii., Verbum Supernum prodiens, A Patre olim exiens
To earthly kings fresh names accrue, 1224, i., Victis sibi cognomina
To every one I say, 485, ii., Hardenberg, G. F. P. von
To Father, Son, and Spirit praise (*tr.* Russell), 407, i., Gellert, C. F.
To feed on Christ, the living bread, 255, i., Communion of my Saviour's blood
To former scenes of glorious light (*tr.* Trend), 576, ii., Jam Christus astra ascenderat
To give Thee glory, Heavenly King (*tr.* C. B. Pearson), 11, ii., Ad celebres, Rex coelice, laudes cuncta
To give Thee glory, heavenly King, 11, ii., Ad celebres, Rex coelice, laudes cuncta
To God a joyful anthem raise, 1018, ii., Schütz, J. J.
To God all glory be, 575, i., Jackson, E.
To God Almighty be praises and thanks from all living (*tr.* in the Dalston Hosp. H. B.), 683, i., Lobe den Herren den mächtigen König der Ehren
To God alone in the highest heaven (*tr.* Miss Fry), 426, i., Gloria in excelsis
To God alone on high be praise (*tr.* J. D. Burns), 426, i., Gloria in excelsis
To God alone the song we raise (*tr.* T. E. Brown), 426, i., Gloria in excelsis
To God be glory, Peace on earth, 425, ii., Gloria in excelsis; 801, ii., New Version
To God be the glory, great things He hath done, 1204, i., Van Alstyne (*née* Crosby), Frances J.
To God commit thy griefs (*tr.* J. Wesley, *alt.*), 126, i., Befiehl du deine Wege
To God I cried when troubles rose, 1241, i., Watts, I.
To God I cried, Who to my help (Ps. lxxvii.), 800, ii., New Version
To God I cried with mournful voice, 1241, i., Watts, I.
To God I made my sorrows known, 1241, i., Watts, I.
To God in whom I trust (Ps. xxv.), 800, i., New Version
To God let all the human race (*tr.* Jacobi), 293, ii., Dicimus grates tibi summe rerum
To God my earnest voice I raise, 713, ii., Mant, R.
To God my grateful soul ascend, 1196, i., Unitarian hymnody
To God, my Saviour, and my King, 1092, i., Stennett, S.
To God, my soul, thank-offerings pay (*tr.* Buckoll), 1034, ii., Scriver, C.
To God on high all glory be (*tr.* in the Morav. H. B., App. 1743), 425, ii., Gloria in excelsis
To God on high be thanks and praise, For (*tr.* Singleton), 426, i., Gloria in excelsis
To God on high be thanks and praise, Who deigns (*tr.* W. Ball), 425, ii., Gloria in excelsis
To God on high be thanks and praise, 482, ii., Hamilton, J. (of Doulting)
To God on high we'll praises sing (*tr.* P. J.), 426, i., Gloria in excelsis
To God, our never failing Strength (Ps. lxxxi.), 800, ii., New Version
To God the earth doeth appertayne (Ps. xxiv., Craig), 1022, ii., Scottish hymnody
To God the Father, Son, 496, i., Hatfield, E. F.
To God the Father yield, 556, i., I give immortal praise
To God the glory, while we tell, 280, i., Darling, T.
To God the great, the ever blest, 1241, i., Watts, I.
To God, the Holy Ghost, 979, ii., Row, T.
To God the hyghest be glory alwaye (*tr.* Coverdale), 426, i., Gloria in excelsis; 442, ii., Goostly Psalmes and Spiritualle Songes
To God the Lord be praises, 508, ii., Helmbold, L.
To God the Lord be rendered, 508, ii., Helmbold, L.
To God the Lord I lift mine eyes, 133, ii., Bell, C. D.
To God, the mighty Lord (Ps. cxxxvi.), 801, i., New Version
To God, the universal King, 1092, i., Stennett, S.
To God, the universal King (J. Thomson), 1197, i., Unitarian hymnody
To God thy way commending (*tr.* Miss Cox), 126, i., Befiehl du deine Wege
To God we lift our heart, 1262, ii., Wesley family, The
To God we render thanks and praise (*tr.* Gambold, *alt.*), 1247, ii., Weisse, M.
To God, Who gives our daily bread, 448, i., Graces
To God, with mournful voice (Ps. xlii.), 801, i., New Version
To God your grateful voices raise (Ps. cvii.), 800, ii., New Version
To God, your mightiest Father, dear, 1103, i., Summi pusillus grex Patris
To God's all-gracious heart and mind (*tr.* Miss Winkworth), 412, i., Gerhardt, P.
To guilty mortals why so kind, 1031, i., Scottish hymnody
To hail Thine Advent, Lord, we lift (*tr.* Chandler, *re-written*), 569, ii., Instantis adventum Dei
To hail thy rising, Sun of life, 1155, ii., The race that long in darkness pined
To haste Thine Advent from the skies (*tr.* Chambers), 569, ii., Instantis adventum Dei
To heaven I lift mine eyes, 166, i., Bowdler, J.
To heaven I lift my waiting eyes, 1241, i., Watts, I.
To Him God's only Son (*tr.* Dayman), 784, ii., Nato canunt omnia
To Him that chose us first, 1239, i., Watts, I.
To Him that loved the souls of men (Watts, *recast*), 819, ii., Now to the Lord that makes us know; 1034, i., Scottish translations and paraphrases
To Him who children blessed, 235, ii., Clarke, J. F.
To Him who death endured hath (*tr.* Edersheim), 232, ii., Christum ducem, Qui per crucem
To Him Who for our sins was slain, 982, i., Russell, A. T.
To Him, Who on the fatal tree, 122, i., Beddome, B.
To His own world He came, 257, i., Conder, J.
To human weakness not severe, 1288, ii., With joy we meditate the grace
To Isaiah the ancient seer (*tr.* Anderson), 584, i., Jesaiä, dem Propheten, das geschah
To Isaiah, the prophet, this was given (*tr.* Macdonald), 584, i., Jesaiä, dem Propheten, das geschah
To Jacob's well the woman went, 200, ii., Callaway, W. F.
To Jehovah, God of might, 162, i., Bonar, H.
To Jehovah hymn the lay, 713, ii., Mant, R.
To Jesus, our Captain, to Jesus, our King, 114, ii., Barnaby, Sir N.
To Jesus, our exalted Lord, 1089, ii., 1090, i., Steele, Anne
To Jesus, Son of God most high (*tr.* Wallace), 1102, ii., Summi Parentis Filio
To Jordan came our Lord the Christ, His (*tr.* Anderson), 226, ii., Christ unser Herr zum Jordan kam
To Jordan came our Lord the Christ To do, 226, ii., Christ unser Herr zum Jordan kam
To Jordan when our Lord had gone (*tr.* Macdonald), 226, ii., Christ unser Herr zum Jordan kam
To keep Thy Feast, Lord, we are met, 493, ii., Hart, J.
To let God rule who's but contented (*tr.* Dulcken), 796, ii., Neumark, G.
To light that shines in stars and souls, 605, i., Johnson, S.
To me, Almighty Saviour, give, 1264, ii., Wesley family, The
To me she's dear, the worthy maid, 1057, ii., Sie ist mir lieb, die werthe Magd
To me to live is Jesus (*tr.* F. C. C.), 233, i., Christus der ist mein Leben
To men from every nation called (Notique cunctis gentibus), 576, ii., Jam Christus astra ascenderat
To my complaint, O Lord my God (Ps. lxxxvi.), 800, ii., New Version
To my just plea and sad complaint (Ps. xvii.), 800, i., New Version
To my request and earnest cry (Ps. cxix., v. 169), 801, i., New Version
To our almighty, gracious God (*tr.* Jacobi, 1732), 426, i., Gloria in excelsis
To our Almighty Maker, God, 1241, i., Watts, I.
To our almighty Maker, God, st. ii., *We magnify* (*tr.* Jacobi, 1722), 426, i., Gloria in excelsis
To our Blessed Lady (O Mother! I could weep for mirth, Faber), 975, i., Roman Catholic hymnody
To our God loud praises give (Ps. 136), 257, i., Conder, J.
To our Redeemer's glorious Name, 1089, ii., Steele, Anne
Τῷ παντάνακτος ἐξεφαύλισαν πόθῳ (Ode vii.), 355, ii., Ἔσωσε λαὸν, θαυματουργῶν Δεσπότης
To praise our Shepherd's [Saviour's] care, 498, ii., Havergal, W. H.
To praise the ever-bounteous Lord (J. Needham), 111, ii., Baptist hymnody; 384, ii., Fountain of mercy, God of love; 793, ii., Needham, J.
To prayer, for the glorious sun is gone, 1233, ii., Ware, H., jun.
To prayer, to prayer; for the morning breaks, 1233, ii., Ware, H., jun.
Τῷ πρὸ τῶν αἰώνων (Ode iii.), 232, i., Χριστὸς γεννᾶται δοξάσατε
To realms beyond the sounding sea, 473, ii., Gunn, H. M.
To save me, Lord, Thy truth and power display (Ps. liv.), 801, ii., New Version
To share the Lamb's high marriage rites, 382, ii., Fortem virili pectore

To shepherds as they watched by night (*tr.* R. Massie), **1227**, ii., Vom Himmel kam der Engel Schaar
To sing the mercies of the Lord (Ps. lxxxix., Hopkins), **865**, ii., Old Version
To Sion's hill I lift my eyes (Ps. cxxi.), **801**, i., New Version
To Stephen, first of martyrs raise (*tr.* Chambers), **1092**, ii., Stephano primo martyri
To such the King will give a kiss of love, **1304**, ii., Zinzendorf, N. L. von
To the apostolic cohort, **1095**, i., Stola regni laureatus
To the Cross its due laudation (*tr.* Wrangham), **664**, ii., Laudes crucis attollamus
To the Cross, O Lord, we bear, **526**, i., Hincks, T.
To the Father through the Son, **1195**, ii., Unitarian hymnody
To the God of all creation, **542**, ii., Hull, W. W.
To the harmonious Dorian sound, **1198**, i., Ὑπὸ δώριον ἁρμογὰν
To the haven of Thy breast, **1261**, ii., Wesley family, The
To the High and Holy One, **403**, i., Furness, W. H.
To the hills I lift mine eyes (Ps. 121, C. Wesley), **921**, i., Psalters, English
To the hills I lift my eyes, **1180**, ii., To the hills I lift mine eyes
To the Lamb stained with Blood (*tr.* Kinchen), **472**, ii., Grünbeck (*née* Naverofsky), Esther
To the Lamb's high feast we press (*tr.* R. Campbell, *alt.*), **14**, i., Ad regias Agni dapes
To the name of God on high, **162**, i., Bonar, H.
To the Name of our Salvation (*tr.* in H. A. & M. *based on* Neale), **427**, i., Gloriosi Salvatoris
To the Name that brings salvation (*tr.* Neale), **427**, i., Gloriosi Salvatoris
To the Name that speaks salvation (*tr.* Ellerton), **427**, i., Gloriosi Salvatoris
To the Paschal Victim, Christians, bring the sacrifice of praise, **1223**, ii., Victimae Paschali
To the Paschal Victim raise Gift and sacrifice of praise, **1223**, ii., Victimae Paschali
To the sky, to the sky (*tr.* Sloan), **627**, i., Knak, G. F. L.
To the temple's heights (*tr.* Chambers), **401**, ii., Fumant Sabaeis templa vaporibus
To the throne He left, victorious (*tr.* Plumptre), **959**, i., Rex omnipotens die hodierna
To the truth that makes us free, **403**, i., Furness, W. H.
To the Virgin He sends no inferior angel (*tr.* Neale), **760**, ii., Mittit ad Virginem
To the work, to the work, we are servants of God, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
To Thee all praise ascendeth, **966**, ii., Rist, J.
To Thee, and to Thy Christ, O God, **264**, ii., Cousin (*née* Cundell), Anne R.
To Thee at evening grey, **1035**, ii., Σὲ μὲν ἀρχομένας
To Thee be glory, honour, praise (*tr.* C.), **426**, ii., Gloria laus et honor
To Thee, before the close of day, Creator of all things (*tr.* in the Evg. Office, 1748), **1135**, ii., Te lucis ante terminum
To Thee before the close of day, Creator of the world (*tr.* Chambers), **1135**, ii., Te lucis ante terminum
To Thee, Creator in Whose love, **1276**, ii., Whiting, Mary B.
To Thee, Creator Spirit, now we flee, **1209**, i., Veni Creator Spiritus, Mentes
To Thee, great God of love, I bow, **1263**, ii., Wesley family, The
To Thee, great Source of light, **165**, ii., Bourne, H.
To Thee I call, O Lord, be swift, **622**, ii., Kennedy, B. H.
To Thee I send my fervent cries (*tr.* Jacobi, *alt.*), **32**, i., Agricola, J.
To Thee I wholly give (*tr.* Kinchen), **472**, ii., Grünbeck (*née* Naverofsky), Esther
To Thee, Immanuel, we sing, The Prince (*tr.* Miss Manington), **1288**, i., Wir singen dir Immanuel
To Thee in ages past, **192**, ii., Bulmer, J.
To Thee, Jehovah, I'll be singing (*tr.* in Sel. H. from Ger. Psal., 1754), **268**, ii., Crasselius [Crasselt], B.
To Thee, Jehovah, will I sing (*tr.* in the Morav. H. B., 1886), **268**, ii., Crasselius [Crasselt], B.
To Thee, Lord Christ, all praise be given, **1041**, i., Selnecker, N.
To Thee, much loved, be honour paid (*tr.* Chatfield), **900**, i., Πολυήρατε, κύδιμε
To Thee, my God and Saviour, **499**, i., Haweis, T.
To Thee, my God and Saviour, I (Ps. lxxxviii.), **800**, ii., New Version
To Thee, my God, my days are known, **306**, ii., Doddridge, P.
To Thee, my God, to Thee, **1195**, ii., Unitarian hymnody
To Thee, my God, whose presence fills, **420**, ii., Gibbons, T.
To Thee, my heart, eternal King, **506**, ii., Heginbothom, O.
To Thee my heart, eternal King (J. Thomson), **1197**, i., Unitarian hymnody
To Thee, my Lord, I give (*tr.* Kinchen, *alt.*), **472**, ii., Grünbeck (*née* Naverofsky), Esther
To Thee, my Shepherd, and my Lord, **506**, ii., Heginbothom, O.
To Thee, O Barnabas, is given (*tr.* Chambers), **241**, ii., Coelo datur quiescere
To Thee, O blessed Saviour, **1180**, ii., To Thee, O dear, dear Saviour
To Thee, O Christ, our hymn we raise (Duci cruento martyrum), **1092**, ii., Stephano primo martyri
To Thee, O Christ, our thoughts aspire (*tr.* Darling), **587**, ii., Jesu dulcis memoria
To Thee, O Christ, Thy Father's light (*tr.* in the Primer, 1615), **1177**, i., Tibi Christe, splendor Patris
To Thee, O Christ, we ever pray (Duffield), **315**, ii., Duffield, S. A. W.; **351**, i., Ennodius, M. F.
To Thee, O Comforter divine, **497**, ii., Havergal, Frances R.
To Thee, O Father, here we raise [(*tr.* W. Palmer, *alt.*), **1134**, ii., Te Deum Patrem colimus
To Thee, O God, be praises, **1113**, ii., Syriac hymnody
To Thee, O God, in heaven, **235**, ii., Clarke, J. F.
To Thee, O God of power divine, **165**, ii., Bourne, H.
To Thee, O God, the Shepherd Kings, **168**, ii., Brainard, J. G. C.
To Thee, O God, we Gentiles pay (*tr.* Neale, *alt.*), **887**, i., Paule doctor egregie
To Thee, O God, we raise, **895**, ii., Pierson, A. T.
To Thee, O God, we raise, **1097**, i., Stowell, H.
To Thee, O God, we render praise (Ps. lxxv.), **800**, ii., New Version
To Thee, O God, we render thanks, **1174**, i., Thring, G.
To Thee, O God, will we give thanks (Ps. lxxv.), **865**, ii., Old Version
To Thee, O holy King of saints, **902**, i., Powell, T. E.
To Thee, O Lord, I come with singing (*tr.* Miss Burlingham), **268**, ii., Crasselius [Crasselt], B.
To Thee, O Lord, I send my cries (*tr.* Jacobi), **32**, i., Agricola, J.
To Thee, O Lord, I yield my spirit, Thine (*tr.* Singleton), **527**, i., Hippel, T. G. von
To Thee, O Lord, I yield my spirit, Who (W. Ball), **301**, ii., Dir, Herr, dir will ich mich ergeben; **796**, ii., Neumark, G.; **1254**, i., Wenn mein Stündlein fürhanden ist
To Thee, O Lord, my cries ascend (Ps. cxli.), **801**, i., New Version
To Thee, O Lord, we raise, **895**, ii., Pierson, A. T.
To Thee, O Lord, will I sing praises (*tr.* Loy), **268**, ii., Crasselius [Crasselt], B.
To Thee, O Lord, with dawning light, **304**, i., Doane, G. W.
To Thee, O Lord, with humble fear (*tr.* J. Wesley, *alt.*), **396**, i., Freylinghausen, J. A.
To Thee, our Father's God, we bow, **269**, i., Cronenwett, E.
To Thee, our God, these babes we bring, **1099**, i., Stryker, M. W.
To Thee our God we fly, **540**, ii., How, W. W.
To Thee our guilty deeds, **233**, ii., Churton, E.
To Thee, our Lord, all praise be given, **1041**, i., Selnecker, N.
To Thee our wants are known (Newton), **804**, ii., Newton, J.; **869**, i., On what has now been sown
To Thee, the Lord Almighty, **406**, i., Gaskell, W.
To Thee, the Lord of all, I'll humbly sing, **561**, i., Ich will dem Herren, meinem Gott, lobsingen
To Thee this temple we devote, **1020**, i., Scott, J. R.
To Thee, Thou Holy Spirit, now (*tr.* Miss Fry), **821**, i., Nun bitten wir den heiligen Geist
To Thee to laud in songs of praise, **1133**, ii., Te Deum laudamus
To Thee, to Thee, away from self (*tr.* J. Kelly), **511**, i., Hensel, Luise
To Thine eternal arms, O God, **521**, ii., Higginson, T. W.
To Thine own peaceful skies, **282**, i., Davis, T.
To those who tread with duteous pace, **575**, i., Jackson, E.
To thy father and thy mother, **264**, ii., Cousin (*née* Cundell), Anne R.
To Thy pastures, fair and large, **725**, ii., Merrick, J.
To Thy presence I repair, **1180**, ii., To Thy temple I repair
To Thy presence we repair, **1180**, ii., To Thy temple I repair
To us a Child of hope is born, **1156**, i., The race that long in darkness pined
To us a Child of royal birth, **1266**, i., Wesley family, The
To us have distant ages, **1291**, ii., Wolcott, S.

To us is borne a barne of blis (*tr.* in the G. & G. Ballates), **325**, ii., Ein Kindelein so löbelich
To us, O God, impart Thy grace (*tr.* H. Mills), **355**, i., Es wollt' uns Gott genädig sein
To us Salvation now is come, **1074**, i., Speratus, P.
To us the promised child is born (Ein Kindelein so löbelich, *tr.* H. Mills), **295**, i., Dies est laetitiae In ortu regali
To us this day is born a Child, **623**, i., Kennedy, B. H.
To weary hearts, to mourning homes (*tr.* Whittier), **355**, i., Es zieht ein stiller Engel
To welcome Him Who shall for ever reign (*tr.* Hewett), **954**, ii., Regnantem sempiterna per saecula susceptura
To whom but Thee, O God of grace, **572**, i., Irons, W. J.
To your Creator, God, **1089**, ii., Steele, Anne
To Zion's hill I lift my eyes, From whence my help (Ps. cxxi.), **801**, ii., New Version
To-day, above the sky He soared (*tr.* Neale), **241**, ii., Coelos ascendit hodie
To-day, beneath Thy chastening eye, **1278**, i., Whittier, J. G.
To-day in Bethlehem hear I (*tr.* Dix), **308**, i., Δόξα ἐν ὑψίστοις Θεῷ, ἐν Βηθλεέμ
To-day in Bethlehem I hear (*tr.* Littledale), **308**, i., Δόξα ἐν ὑψίστοις Θεῷ, ἐν Βηθλεέμ
To-day in Thine Apostle shine, **1294**, i., Wordsworth, C.
To-day let Christian maidens, **1225**, i., Virginis castae virginis summae decus praecinentes
To-day mine, to-morrow thine, **1012**, i., Schmolck, B.
To-day, O God, Thy mind resolves (*tr.* Chandler, *alt.*), **578**, ii., Jam sanctius moves opus
To-day, O Lord, a holier work (*tr.* Chandler, *alt.*), **578**, ii., Jam sanctius moves opus
To-day, O Lord, the Holy James, **1294**, i., Wordsworth, C.
To-day, O Lord, Thy will resolves (*tr.* Chandler, *alt.*), **578**, ii., Jam sanctius moves opus
To-day on weary nations, **826**, i., O day of rest and gladness
To-day our Lord went up on high, **1305**, ii., Zwick, J.
To-day the blessed Three in One (Primo die quo Triuitas, *tr.* Newman), **913**, i., Primo dierum omnium
To-day the Saviour calls, **495**, i., Hastings, T.; **1064**, i., Smith, S. F.
To-day the Son of God hath gone (*tr.* Littledale), **520**, i., Heut ist gefahren Gottes Sohn
To-day the Victor o'er his foes (*tr.* Neale), **1104**, ii., Surrexit Christus hodie
To-day Thy mercy calls us, **1181**, i., To-day Thy mercy calls me
To-day we celebrate the birth, **1227**, ii., Vom Himmel hoch da komm ich her
To-day, when time began its course (*tr.* Littledale), **294**, ii., Die parente temporum
To-day, while it is call'd to-day, **1266**, i., Wesley family, The
To-day with bright effulgence shine, **1294**, ii., Wordsworth, C.
Tödten ist dem Herrn erlaubt, **1304**, ii., Zinzendorf, N. L. von
Together all things work for good, **735**, i., Midlane, A.
Together with these symbols, Lord, **1179**, ii., To-day we're bidden to a feast
Toi qui dans la nuit de la vie (Vinet), **392**, ii., French hymnody
To-morrow, Lord, is Thine, **306**, ii., Doddridge, P.
Τὸν ἐν δυσί ταῖς ουσίαις (John of Damascus), **68**, i., Ἀνέστης τριήμερος
Τῶν ἱερῶν ἀθλοφόρων (St. Joseph the hymnographer), **465**, ii., Greek hymnody
Too dearly, Lord, hast Thou redeemed, **423**, i., Gill, T. H.
Too strong I was to conquer sin, **1264**, ii., Wesley family, The
Tossed upon life's raging billow, **138**, ii., Bethune, G. W.
Tossing through the starless night, **1108**, ii., Symington, A. J.
Tost on the ocean drift (*tr.* Blew), **576**, i., Jactamur heu, quot fluctibus
Tost on the wave, by tempests driven (*tr.* Chambers), **576**, i., Jactamur heu, quot fluctibus
Tota pulchra, **73**, i., Antiphon
Totius fons sanctitatis, **1190**, ii., Uncta Crux Dei cruore
Tower of defence is our God (*tr.* J. W. Bright), **325**, ii., Ein feste Burg ist, unser Gott
Tramp, tramp upon their unknown way, **117**, i., Bateman, H.
Tranquilly lead thee, peace possessing (*tr.* Frothingham), **412**, i., Gerhardt, P.
Tranquilly, slowly, solemnly, lowly, **1099**, i., Stryker, M. W.
Transcendent mystery unknown, **496**, ii., Have mercy on us, God Most High
Trauernd und mit bangem Sehnen (*recast* Müller), **776**, i., Müller, L. E. S.; **798**, ii., Neunhertz, J.
Trautser Jesu, Ehrenkönig (Tranquilla S. Schröder, *née* Wolf), **1017**, i., Schröder, J. H.
Treasure above all treasure (*tr.* in the Moravian H. B., 1754), **677**, ii., Liscovius [Lischkow], S.
Treasure beyond all treasure (*tr.* Miss Dunn), **677**, ii., Liscovius [Lischkow], S.
Trembling before Thine awful throne, **525**, ii., Hillhouse, A. L.
Tremble not, though darkly gather (*tr.* Miss Borthwick), **1300**, i., Zage nicht wenn sich der Himmel
Trembling earth gave awful sign, **69**, i., Angels roll the rock away
Trembling I rejoice, **626**, ii., Klopstock, F. G.
Trembling with tenderest alarms, **215**, i., Cawood, J.
Tremendous God, with humble fear, **1265**, i., Wesley family, The
Tremendous Lord of earth and sky (C. Wesley), **1061**, i., Sinners, the call obey, The latest call of grace
Treuer Gott ich muss dir klagen, **505**, ii., Heermann, J.
Treuer Heiland, wir sind hier, **1300**, ii., Zeller, C. H.
Treuer Vater, deine Liebe, **445**, i., Gotter, L. A.
Treuer Wächter Israel, **505**, i., Heermann, J.
Tried, trusted, crowned, **107**, i., Bailey, E.
Trim thy Lamp, O Soul betrothed, **1014**, ii., Schmücke dich, o liebe Seele
Trinitatis altissimae, **650**, i., Latin hymnody
Trinity, Unity, Deity, Eternal [*Majesty*] (*tr.* Neale), **1185**, ii., Trinitas, Unitas, Deitas aeterna
Τριφεγγὴς Μονὰς θεαρχική, **465**, ii., Greek hymnody; **732**, i., Metrophanes of Smyrna
Tristes erant Apostoli (Ambrosius), **94**, ii., Aurora lucis rutilat; **136**, i., Benson, E. W.
Tristes, orbos lacrymantes (*tr.* Pearson), **1271**, ii., When our heads are bowed with woe
Tritt hin, o Seel', und dank' dem Herrn, **1007**, ii., Scheffler, J.
Triumph, O Queen of heaven, to see (*tr.* in the Primer, 1706), **954**, ii., Regina coeli, laetare
Triumph, ye heavens! rejoice ye with high adoration, **1144**, ii., Tersteegen, G.
Triumphant, Christ ascends on high, **1090**, i., Steele, Anne
Triumphant Lord, Thy goodness reigns, **306**, ii., Doddridge, P.
Triumphant Lord, Thy work is done, **572**, i., Irons, W. J.
Triumphant sing ye favoured [*ransom'd*] *saints*, **151**, ii., Boden, J.
Triumphant Zion, lift thy head, **306**, ii., Doddridge, P.
Trois fois Jehovah, **712**, ii., Malan, H. A. C.
Tröstet, tröstet meine Lieben, **867**, i., Olearius, Johannes
True and faithful Witness Thee, **1264**, ii., Wesley family, The
True and Faithful Witness Thou, **483**, ii., Happy day of union sweet
True Bread of Life, in tender mercy given, **1168**, ii., True Bread of Life, in pitying mercy given
True faith in holy life will shine (*tr.* Miss Winkworth, *alt.*), **407**, ii., Gellert, C. F.
True mirror of the Godhead! Perfect Light, **311**, i., Dreieinigkeit, der Gottheit wahrer Spiegel
True Shepherd, who in love most deep (*tr.* Miss Winkworth), **518**, ii., Hessenthaler, M.
Truest Friend, Who canst not fail (*tr.* Miss Winkworth), **798**, ii., Neunhertz, J.
True-hearted, whole-hearted, faithful and loyal, **498**, i., Havergal, Frances R.
Truly the light of morn is sweet, **1117**, ii., Taylor, Emily
Truly the Lord is very good (Ps. lxxiii.), **865**, ii., Old Version
Trust in God, and do the right, **709**, ii., Macleod, N.
Trust in God and God alone, **357**, ii., Evans, A. E.
Trust in the Lord, for ever trust, **1237**, ii., Watts, I.
Trusting in our Lord alone, **1264**, ii., Wesley family, The
Tu Christe, nostrum gaudium, **27**, i., Aeterne Rex altissime
Tu civium Deus conditor, **814**, i., Notker
Tu, cujus Orbis principio novi, **715**, i., Marriott, J.
Tu Ejus amore carnalem, **648**, ii., Latin hymnody
Tu es certe quem habeo, **650**, ii., Latin hymnody
Tu mentis delectatio, **587**, i., **588**, ii., Jesu dulcis memoria
Tu qui hac hora tertia, **1187**, i., Tu qui velatus facie
Tu Trinitatis Unitas, **1171**, ii., Three in One and One in Three
Tua, Jesu, dilectio, **588**, ii., Jesu dulcis memoria
Tuba Domini, Paule, maxima, **7**, i., Abelard, P.

Tuba nostrae vocis elevetur, 815, i., Notker
Tubam bellicosam, qui Dei non verentes, 815, i., Notker
Tune every heart, wake every tongue, 1097, i., Stowell, H.
Turn not from him who asks of Thee, 1219, i., Very, J.
Turn not, O Lord, Thy face from me, 841, ii., O Lord, turn not Thy face away
Turn not Thy face away, O Lord, 841, ii., O Lord, turn not Thy face away
Turn, O turn, no more delaying (*tr.* the Hon. S. R. Maxwell), 1077, ii., Spitta, C. J. P.
Turn on me, then, your pointed dart (Tinctam ergo Christi sanguine, *tr.* Wallace), 992, i., Salvete clavi et lancea
Turn, poor wanderer, ere the sentence (*tr.* R. Massie), 1077, ii., Spitta, C. J. P.
Tush, God forgetteth this, saith he (Ps. x.), 865, i., Old Version
'Twas at the solemn Matins'-hour (*tr.* Aylward), 886, i., Patris Sapientia, veritas divina
'Twas dream-like, when the Lord's decree, 622, ii., Kennedy, B. H.
'Twas for my sins, my dearest Lord, 1238, ii., Watts, I.
'Twas in the East, the mystic East, 504, ii., Hedge, F. H.
'Twas in the watches of the night, 1241, i., Watts, I.
'Twas my purpose on a day (*tr.* Cowper), 476, i., Guyon (*née* de la Mothe), Jeanne M. B.
'Twas not to make Jehovah's love, 623, ii., Kent, J.
'Twas on that dark and doleful night (Watts), 1189, i., 'Twas on that night when doomed to know
'Twas on that dark, that doleful night (Watts), 589, i., Jesu dulcis memoria; 1189, i., 'Twas on that night when doomed to know; 1239, i., Watts, I.
'Twas on that night when doomed to know (Morison), 1034, i., Scottish translations and paraphrases
'Twas our great transgression, 163, i., Bonn, H.
'Twas the commission of the Lord, 1239, i., Watts, I.
'Twas the day when God's Anointed, 504, ii., Hedge, F. H.
'Twas the Holy Ghost who taught us, 1184, ii., Tregelles, S. P.
'Twas Thou, O Lord, Who gav'st the word, 216, ii., Chamberlain, T.
'Twas Thy love, O God, that knew us, 286, i., Deck, J. G.
'Twas with an everlasting love, 623, ii., Kent, J.
'Twill not be long—our journey here, 1204, i., Van Alstyne (*née* Crosby), Frances J.
Two and two, Thy servants, Lord, 1176, i., Thrupp, J. F.
Two are better far than one, 1263, ii., Wesley family, The
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Tyrants their empty titles take, 1224, i., Victis sibi cognomina
Tyr'd Ysbryd Glân i'n c'lonau ni (*tr.* R. Vaughan), 1206, i., Vaughan, R.; 1250, ii., Welsh hymnody

Ueb' immer Treu und Redlichkeit, 530, i., Hölty, L. H. C.
"Ueber ein Kleines," so sprach er in nächtlicher Stunde, 520, i., Heusser (*née* Schweizer), Meta
Uf disen tag so dencken wir, 1305, ii., Zwick, J.
Uff disen tag so denckend wir, 1305, ii., Zwick, J.
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Um Erden wandeln Monde, 626, ii., Klopstock, F. G.
Um Mitternacht hab ich gewacht, 981, i., Rückert, F.
Una Trina Deitas (*tr.* G. S. Hodges), 1171, ii., Three in One, and One in Three
Unbegreiflich Gut, wahrer Gott alleine, 791, ii., Neander, J.
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Unchanged, O Lord, through changing years, 1197, i., Unitarian hymnody
Unchanging God, all-powerful Lord (*tr.* Chandler, *alt.*), 953, ii., Rector potens, verax Deus
Unchanging God, hear from eternal heaven, 1096, i., Stone, S. J.
Unclean, of life and heart unclean, 1266, i., Wesley family, The
Uncomplaining, though with care grown hoary (*tr.* R. Massie), 1079, i., Spitta, C. J. P.
Uncreated Fount of light, 678, ii., Litanies
Uncta Dei Crux cruore, 1190, ii., Uncta Crux Dei cruore
Unction the Christian name implies, 622, i., Ken, T.
Und klingst du immer Liebe wieder, 80, i., Arndt, E. M.
Und willst du gar verzagen, 80, i., Arndt, E. M.
Under the World-redeeming rood (*tr.* in the Primer, 1687), 911, ii., Primers; 1083, ii., Stabat mater dolorosa
Une voix dans mon cœur s'éveille (Térond), 391, i., French hymnody
Unerforschlich sei mir immer, 268, i., Cramer, J. A.
Unfold to us, O Lord, unfold, 615, ii., Kelly, T.
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Unhappy city, hadst thou known, 506, ii., Heginbothom, O.
Unite my roving thoughts, unite, 306, ii., Doddridge, P.
Unless the Lord the city keep, 532, ii., Hood, E. P.
Unless the Lord with us had wrought, 622, ii., Kennedy, B. H.
Unloose, great Baptist, our sin-fettered lips (*tr.* Caswall), 1203, i., Ut queant laxis resonare fibris
Uns kommt ein Schiff gefahren, 1116, i., Tauler, J.
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Unsar trohtin hat farsalt, 413, ii., German hymnody
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Unser Wandel ist im Himmel, Wie ein Mensch in sich versenkt, 418, ii., German hymnody; 1078, i., Spitta, C. J. P.
Unshaken as the sacred hill, 1241, i., Watts, I.
Unsre Lieben sind geschieden, 639, i., Lange, J. P.
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Unter tausend frohen Stunden, 486, i., Hardenberg, G. F. P. von
Untheilbare Dreifaltigkeit, 525, ii., Hiller, P. F.
Until Thou comest, Saviour, in Thy might, 902, i., Powell, T. E.
Unto Caesar let us render, 269, i., Cronenwett, E.
Unto Him my spirit crieth (*tr.* Russell), 960, i., Richter, C. F.
Unto my feet a lantern shines Thy word, 622, ii., Kennedy, B. H.
Unto my Lord Jehovah said, 623, i., Kennedy, B. H.
Unto the King new-born, new praises sing, 1068, i., Sonent Regi nato nova cantica
Unto the Lamb of God (*tr.* Kinchen, *alt.*), 472, ii., Grünbeck (*née* Naverofsky), Esther
Unto the Lord God with my voice (Ps. cxlii.), 886, i., Old Version
Unto the lord I crye did and call (Ps. cxlii., Kethe), 1022, ii., Scottish hymnody
Unto the Lord I make my moan, 622, ii., Kennedy, B. H.
Unto the new-born Deity (*tr.* Chambers), 784, ii., Nato canunt omnia
Unto the Paschal Victim bring—l. 3, *The Lamb redeemed*, 1224, i., Victimae Paschali
Unto the Paschal Victim bring—l. 3, *The Lamb, the sheep*, 1223, ii., Victimae Paschali
Unto the seer Isaiah it was given (*tr.* Russell), 584, i., Jesaiä, dem Propheten, das geschah
Unto the seer Isaiah it was given (*tr.* Macdonald), 584, i., Jesaiä, dem Propheten, das geschah
Unto the spring of purest life (*tr.* Anon. in the Meditations, &c.), 13, ii., Ad perennis vitae fontem
Unto Thee, God, we will give thanks (Ps. lxxv., Norton), 865, ii., Old Version
Unto Thee I lift mine eyes, 707, i., Lyte, H. F.
Unto Thee, O Father, merciful and mighty, 830, i., O fortis, O clemens Deus
Unto Thine holy Confessor our voices (*tr.* Blew), 573, ii., Iste Confessor Domini sacratus
Unto thy rest return, 423, i., Gill, T. H.
Unto Thy temple, God of Love, 406, i., Gaskell, W.
Unworthy is thanksgiving, 892, i., Peters (*née* Bowly), Mary
Unworthy though I be, 282, i., Davis, T.
Unworthy to be called Thy son, 403, i., Furness, W. H.
Up! awake! his summons hurried (*tr.* J. D. Burns), 806, ii., Nicolai, P.
Up, brethren of the Cross, and haste (*tr.* Miss Winkworth), 988, ii., Salve crux beata, salve
Up, Christian! gird thee to the strife (Auf Christen Mensch, auf, auf, zum Streit), 1007, i., Scheffler, J.
Up! Christian man, and join the fight (Auf Christen Mensch, auf, auf, zum Streit), 1007, i., Scheffler, J.
Up, maidens, the sound of the cry that raiseth the dead, 458, ii., Greek hymnody
Up, my heart, rejoice with singing (*tr.* on a broadsheet, 1770), 398, i., Fröhlich soll mein Herze springen
Up, my soul, gird thee with power (*tr.* Cronenwett), 397, i., Freystein, J. B.

Up that dark hill funereal, faint with ill, **872**, i., Opprobriis, Jesu, satur
Up to the fields where angels lie, **1239**, i., Watts, I.
Up to the hill of Calvary (*tr.* Neale), **541**, i., Huc ad montem Calvariae
Up to the hills I lift mine [*my*] *eyes*, **1241**, i., Watts, I.
Up to the Lord that [*who*] *reigns on high*, **1239**, i., Watts, I.
Up to the throne of God is borne, **1294**, ii., Wordsworth, W.
Up to these bright and gladsome hills, **1206**, i., Vaughan, H.
Up to those bright and gladsome hills, **1206**, i., Vaughan, H.
Up, up, my heart, with gladness, Receive (*tr.* Frothingham), **412**, i., Gerhardt, P.
Up! up! my heart with gladness, See (*tr.* J. Kelly), **412**, i., Gerhardt, P.
Up, up, new light upon thee breaks (*tr.* Kennedy), **776**, ii., Müller, M.
Up! with gladness heavenward springing (*tr.* E. Massie), **398**, i., Fröhlich soll mein Herze springen
Up, ye Christians, join in singing (*tr.* Frothingham), **82**, ii., Arnschwanger, J. C.
Up! yes upward to thy gladness Rise, my heart (*tr.* Miss Winkworth), **1003**, ii., Schade, J. C.
Up! yes upward to thy gladness, Rise, my soul (*tr.* W. Reid), **1003**, ii., Schade, J. C.
Uphold in me a living wish and longing (*tr.* Miss Manington), **1079**, i., Spitta, C. J. P.
Uplift the blood-red banner, **446**, i., Gough, B.
Ὑπὸ δώριον ἀρμογάν, **457**, i., Greek hymnody
Upon a hill there stands a tree (*tr.* H. Mills), **115**, ii., Barth, C. G.
Upon a world of guilt and night, **257**, i., Conder, J.
Upon the holy Mount they stood, **540**, ii., How, W. W.
Upon the holy mountains high, **952**, i., Rawson, G.
Upon the mountain dark and drear (*tr.* Maguire), **639**, i., Lange, J. P.
Upon the sixth day of the week, **1294**, ii., Wordsworth, C.
Upon the solitary mountain's height, **282**, ii., Dayman, E. A.
Upon this sad and solemn day, **1181**, ii., Toke, Emma
Upright both in heart and will, **1264**, ii., Wesley family, The
Uprising with the morning light (*tr.* Blew), **809**, i., Nocte surgentes vigilemus omnes
Upward I lift mine eyes, **1241**, i., Watts, I.
Upward, where the stars are burning, **162**, i., Bonar, H.
Upwards, upwards to thy gladness (*tr.* Miss Dunn), **1003**, ii., Schade, J. C.
Urbs beata Hierusalem, **345**, i., English hymnody; **633**, i., Kosegarten, L. G.; **645**, ii., **650**, ii., Latin hymnody
Urbs beata Jerusalem. See also *Urbs beata Hierusalem*
Urbs beata Jerusalem, praedicanda, **824**, ii., O beata Hierusalem, praedicanda civitas
Urbs beata, vera pacis Visio, Jerusalem, **1199**, ii., **1200**, ii., Urbs beata, Hierusalem
Urbs Jerusalem beata Dicta pacis visio, **1199**, ii., Urbs beata, Hierusalem
Urbs Jerusalem beata (Paris Brev. text), **1200**, ii., Urbs beata, Hierusalem
Urbs Syon aurea, Patria lactea, cive decora, **534**, i. ii., Hora novissima, tempora pessima sunt, vigilemus
Urbs Syon inclyta, gloria debita glorificandis, **534**, ii., Hora novissima, tempora pessima sunt, vigilemus
Urbs Syon inclyta, turris et edita littore tuto, **534**, ii., Hora novissima, tempora pessima sunt, vigilemus
Urbs Syon unica, mansio mystica, condita coelo, **534**, ii., Hora novissima, tempora pessima sunt, vigilemus
Ure Fadyr in heaven-rich, **697**, i., Lord's (The) Prayer
Urge on your rapid course, **1263**, i., Wesley family, The
Urged, Lord, by sinful terror, **777**, ii., Münter, B.
Urquell aller Seligkeiten, **1017**, ii., Schubart, C. F. D.
Us who climb Thy holy hill, **1264**, ii., Wesley family, The
Ut cum profundis clauserit, **291**, i., Deus Creator omnium, Polique rector
Ut ego sum! nec alia ratione utens (*tr.* Bingham), **609**, ii., Just as I am, without one plea
Ut jucundas cervus undas, **137**, i., Bernard of Clairvaux; **1167**, ii., Thomas of Aquino
Ut quando fessus longa regione viator (*tr.* Bingham), **85**, ii., As when the weary traveller gains
Ut queant laxis resonare fibris, **313**, ii., Dryden, J.; **645**, i., Latin hymnody; **887**, i., Paul the Deacon; **911**, ii., Primers

Vain are the hopes the sons of men (Watts), **1034**, i., Scottish translations and paraphrases
Vain, delusive world, adieu, **1261**, ii., Wesley family, The
Vain foolish men profanely boast (*tr.* Jacobi), **355**, i., Es spricht der Unweisen Mund wohl
Vain were all our toil and labour, **706**, ii., Lyte, H. F.
Vain world, forbear thy pleading (*tr.* H. Mills), **511**, ii., Herberger, V.
Vainly o'er the weary oar, **200**, ii., Callaway, W. F.
Vainly through the night the ranger, **91**, i., Auber, Harriet
Valet will ich dir geben (Herberger), **415**, i., German hymnody; **511**, i., Herberger, V.; **835**, i., O Haupt voll Blut und Wunden
Van allen Mynschen afgewandt, **629**, i., Knöpken, A.
Vast are Thy works, Almighty Lord, **783**, i., My soul, thy great Creator praise; **1241**, i., Watts, I.
Vater, Sohn, und heil'ger Geist, **307**, i., Döring, C. A.
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Vater unser im Himmelreich (Luther), **704**, ii., Luther, M.; **858**, ii., Old Version
Venez Chrétiens et contemplons (Pictet), **391**, ii., French hymnody
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Veni Creator Spiritus, mentes tuorum visita (Anon.), **263**, i., Cosin, J.; **270**, i., Crosswell, W.; **313**, ii., Dryden, J.; **344**, ii., **345**, i., English hymnody; **391**, ii., French hymnody; **413**, ii., **414**, i., German hymnody; **645**, i., **646**, i., Latin hymnody; **704**, i., Luther, M.; **756**, i., Missions; **910**, i., **911**, i., ii., Primers; **917**, ii., Psalters, English; **974**, i., ii., Roman Catholic hymnody; **1206**, i., Vaughan, R.; **1212**, ii., Veni Sancte Spiritus, Et emitte coelitus; **1250**, i., ii., Welsh hymnody
Veni Redemptor gentium Ostende, **56**, ii., Ambrosius; **414**, i., German hymnody; **704**, ii., Luther, M.; **1208**, i., Veni Creator Spiritus, Mentes
Veni Redemptor gentium, Pulchrum, **201**, ii., Campanus, J.
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Veni Sancte Spiritus Et emitte coelitus (Innocent III.), **315**, ii., Duffield, S. A. W.; **345**, i., English hymnody; **504**, ii., Hedge, F. H.; **648**, i., Latin hymnody; **762**, i., Moller, M.; **815**, i., Notker; **877**, ii., Palmer, R.; **910**, ii., **911**, i., Primers; **945**, i., Qui procedis ab utroque; **967**, ii., **968**, i., Robert II. of France; **1042**, i., Sequences; **1082**, i., Stabat mater dolorosa
Veni Sancte Spiritus: reple tuorum corda fidelium, **631**, ii., Komm heiliger Geist, Herre Gott; **1212**, ii., **1213**, ii., Veni Sancte Spiritus, Et emitte; **1248**, i., Weisse, M.
Veni, veni, Emmanuel, **74**, i., Antiphon
Veni, veni, Rex gloriae! **650**, i., Latin hymnody
Venite populi, **73**, i., Antiphon
Venite, Sancti, nostra laeta carmina (*tr.* Bingham), **248**, i., Come, let us join our cheerful songs
Vera fides Geniti purgavit crimina mundi, **255**, i., Communio
Verbi vere substantivi, **15**, i., Adam of St. Victor; **1293**, i., Word supreme, before creation
Verbinde mich, mein Heil, mit dir, **321**, ii., Edeling, C. L.
Verbum caro factum est, **1082**, i., Stabat mater dolorosa
Verbum Dei, Deo natum, **1293**, i., Word supreme, before creation
Verbum Dei, Increatum (*tr.* Biggs), **1293**, i., Word supreme, before creation
Verbum lumen de lumine, **652**, i., Latin hymnody
Verbum Supernum prodiens, A Patre olim exiens, **1218**, i., Verbum Supernum prodiens, Nec Patris linquens
Verbum Supernum prodiens, E Patris aeterno sinu, **1217**, ii., Verbum Supernum prodiens, A Patre olim exiens
Verbum supernum prodiens Nec Patris (Thomas of Aquino), **22**, ii., Adoro Te devote, latens Deitas; **650**, i., Latin hymnody; **1167**, ii., Thomas of Aquino
Vereinigt zum Gebete war, **666**, ii., Lavater, J. C.
Vergebens ist all Müh und Kost, **1072**, ii., Spengler, L.
Vergine santa, sposa dell' Agnello, **141**, i., Bianco da Siena
Verklärte Majestät, anbetungs-würdigst Wesen, **951**, ii., Rambach, J. J.
Verklärtes Haupt, nun lebest du, **1145**, i., Tersteegen, G.
Verlass mich nicht! O du, zu dem ich flehe, **528**, ii., Hohlfeldt, C. C.
Verlassen hab ich Feld und Auen, **441**, ii., Goethe, J. W. von
Verleih uns Frieden gnädiglich (*tr.* Luther), **275**, ii., Da pacem, Domine; **704**, i., Luther, M.

Verliebter in die sel'ge Schaar, **1304**, ii., Zinzendorf, N. L. von
Verliebter in die Sünderschaft, **1304**, ii., Zinzendorf, N. L. von
Very light that shin'st above (*tr.* Neale), **894**, ii., Φῶς ἱλαρὸν ἁγίας δόξης
Verzage nicht, du Häuflein klein, **54**, ii., Altenburg, J. M.; **415**, i., German hymnody
Vespera jam venit, nobiscum Christe maneto (Melancthon), **1040**, i., Selnecker, N.
Vespere, Salvator, spires benedicta, prius quam, **995**, ii., Saviour, breathe an evening blessing
Vex not thy soul for men of pride (Ps. 37, Churton), **921**, ii., Psalters, English
Vexilla Regis prodeunt et fulget, **1220**, ii., Vexilla regis prodeunt
Vexilla Regis prodeunt, Fulget Crucis mysterium (Fortunatus), **344**, ii., English hymnody; **383**, ii., Fortunatus, V. H. C.; **644**, i., Latin hymnody; **879**, i., Pange lingua gloriosi corporis mysterium; **880**, ii., Pange lingua gloriosi proelium certaminis
Vexilla regni prodeunt, Fulget cometa comitum, **1220**, ii., Vexilla regis prodeunt
Victim divine, Thy grace we claim, **1262**, i., Wesley family, The
Victimae paschali laudes immolent Christiani, **225**, i., Christ lag in Todesbanden; **597**, ii., Jesus Christ is risen to-day; **649**, i., ii., **651**, i., Latin hymnody; **670**, i., Leeson, Jane E.; **967**, ii., Robert II. of France; **1042**, i., **1043**, ii., Sequences
Virgin of all virgins best (Virgo virginum praeclara, *tr.* Caswall), **1083**, i., Stabat mater dolorosa
Virgin peerless of condition (*tr.* Neale), **1084**, i., Stabat mater speciosa
Virgin-born, the King of heaven, **772**, i., Moultrie, G.
Virgin-born, we bow before Thee, **504**, i., Heber, R.
Virgini Mariae laudes intonent Christiani! Eva tristis, **1223**, ii., Victimae Paschali
Virginis proles, **645**, ii., Latin hymnody
Virginis venerandae de numero sapientum, **814**, i., Notker
Virgo virginum praeclara, **1083**, i., Stabat mater dolorosa
Vision's peaceful consummation (*tr.* Kynaston), **1200**, i., Urbs beata, Hierusalem
Visit, Lord, this habitation, **887**, ii., Peace be to this habitation
Vital Spark of heavenly flame (A. Pope), **378**, i., Flatman, T.; **900**, ii., Pope, A.; **974**, i., Roman Catholic hymnody; **1087**, ii., Stanley, A. P.
Vitam Jesu Christi, **1167**, ii., Thomas of Kempen
Voice of mercy, voice of terror (En clara vox redarguit, *tr.* Caswall, *recast*), **1229**, i., Vox clara ecce intonat
Voices are round me; smiles are near, **376**, i., Fever and fret, and aimless stir
Voices of Spring, with what gladness I hear you again, **519**, ii., Heusser (*née* Schweizer), Meta
Voices of the deep blue night, **952**, ii., Rawson, G.
Volat avis sine meta, **1217**, i., Verbum Dei, Deo natum
Voller Ehrfurcht, Dank und Freuden, **777**, ii., Münter, B.
Voller Wunder, voller Kunst, **412**, i., Gerhardt, P.
Vom Himmel hoch da komm ich her, **414**, i., German hymnody; **704**, ii., Luther, M.; **1227**, ii., Vom Himmel kam der Engel Schaar
Vom Himmel kam der Engelschaar, **414**, i., German hymnody; **704**, ii., Luther, M.; **1228**, i., Vom Himmel kommt der starke Held
Vom Oelberg wogt es nieder, **1079**, i., Spitta, C. J. P.
Von allen Dingen ab, **1145**, i., Tersteegen, G.
Von allen Menschen abgewandt, **443**, i., Goostly Psalmes and Spiritualle Songes; **629**, i., Knöpken, A.
Von des Himmels Thron, **715**, i., Marot, S.
Von dir, o Vater, nimmt mein Herz, **667**, i., Lavater, J. C.
Von Furcht dahingerissen, **777**, ii., Münter, B.
Von Gott will ich nicht lassen, **508**, ii., Helmbold, L.
Von meines Herzens Grunde, **719**, i., Mathesius, J.
Vor deinen Thron tret ich hiemit, **528**, i., Hodenberg, B. von
Vor dir, o Gott, sich kindlich scheuen, **1014**, i., Schmolck, B.
Vor Jesu Augen schweben, **1305**, i., Zinzendorf, N. L. von
Vor seinen Augen schweben, **1305**, i., Zinzendorf, N. L. von
Vor wahrer Herzensänderung, **979**, i., Rothe, J. A.
Vors Bräutgams Augen schweben, **1305**, i., Zinzendorf, N. L. von
Vos dolores tolerantes (*tr.* Macgill), **774**, i., Much in sorrow, oft in woe
Vouchsafe, O Christ, High Lord (*tr.* Blew), **71**, i., Annue Christe saeculorum Domine
Vouchsafe to keep me [*us*], *Lord, this day*, **1263**, ii., Wesley family, The
Vox sonora nostri chori, **15**, i., Adam of St. Victor

Wach auf du Geist der ersten Zeugen, **152**, ii., Bogatzky, C. H. von; **417**, i., German hymnody
Wach auf in Gottes Name, **442**, ii., Goostly Psalmes and Spiritualle Songes
Wach auf, mein Herz, die Nacht ist hin, **665**, ii., Laurenti, L.
Wachet auf! Erhebt die Blicke, **418**, ii., German hymnody
Wachet auf, ihr faulen Christen, **445**, ii., Gotter, L. A.
Wachet auf! ruft uns die Stimme, **415**, i., German hymnody; **805**, ii., **806**, ii., Nicolai, P.
Wachet auf! so ruft die Stimme, **806**, ii., Nicolai, P.
Wafting Him up on high (Φωτεινή σε, φως, *tr.* Neale), **68**, i., Ἀγέστης τριημερος
Wail ye not, but requiems sing (*tr.* Miss Leeson), **402**, i., Funeri ne date planctum
Wait, my soul, upon the Lord, **681**, i., Lloyd, W. F.
Wait, O my soul, thy Maker's will, **124**, i., Beddome, B.
Waiting for Jesus, and loving while waiting, **735**, i., Midlane, A.
Waiting for the Comforter (C. Wesley), **447**, ii., Graces
Wake, and lift up thyself, my heart, **621**, i., Ken, T.
Wake, arise! the call obeying (*tr.* Russell), **806**, i., Nicolai, P.
Wake, arise! the voice is calling, **806**, ii., Nicolai, P.
Wake, awake, for night is flying:—l. 3, *Awake, Jerusalem, arise* (*tr.* Cooke), **806**, i., Nicolai, P.
Wake, awake, for night is flying:—l. 3, *Awake Jerusalem, at last* (*tr.* Miss Winkworth), **806**, i., Nicolai, P.
Wake, choir of our Jerusalem (*tr.* Johnston), **224**, ii., Chorus novae Hierusalem
Wake, for the time of slumber, **1138**, i., Temperance hymnody
Wake from the dead, new life begin, **873**, ii., Osler, E.
Wake, harp and psaltery sounding (*tr.* Buckoll), **268**, i., Cramer, J. A.
Wake, harp of Zion, wake again, **322**, i., Edmeston, J.
Wake hearts devout whom love inspires (*tr.* Mrs. Chester), **666**, i., Laus devota mente
Wake, isles of the south, your redemption is near, **1115**, i., Tappan, W. B.
Wake, my heart, and sing His praises (*tr.* E. Massie), **1229**, ii., Wach auf, mein Herz! und singe
Wake, my soul, wake up from sleep (*tr.* Stallybrass), **397**, i., Freystein, J. B.
Wake, my tongue, the mystery telling (*tr.* Singleton), **879**, i., Pange lingua gloriosi corporis mysterium
Wake, my voice, O wake once more, **471**, i., Grinfield, T.
Wake not, O mother, sounds of lamentation, **504**, i., Heber, R.
Wake, oh wake; around are flying (*tr.* Russell), **806**, i., Nicolai, P.
Wake, oh wake, the day ariseth (*tr.* Russell), **92**, ii., Auf, auf, weil der Tag erschienen
Wake, Spirit, Who in times now olden (*tr.* Miss Winkworth), **153**, i., Bogatzky, C. H. von
Wake the song, O Zion's daughter, **670**, i., Leeson, Jane E.
Wake the song of joy and gladness, **1055**, i., Sherwin, W. F.
Wake the song of jubilee, **105**, ii., Bacon, L.
Wake! the startling watch-cry pealeth (*tr.* Miss Cox), **806**, i., Nicolai, P.
Wake! the watchman's voice is sounding (*tr.* Singleton), **806**, i., Nicolai, P.
Wake! the welcome day appeareth (*tr.* Miss Cox), **92**, ii., Auf, auf, weil der Tag erscheinen
Wake thee, O Zion, **877**, ii., Palmer, R.
Wake up, my heart, elater (*tr.* Frothingham), **1229**, ii., Wach auf, mein Herz! und singe
Wake up, my heart, the night has flown (*tr.* Miss Manington), **665**, ii., Laurenti, L.
Wake up, wake up, in God's name (*tr.* Coverdale), **442**, ii., Goostly Psalmes and Spiritualle Songes
Wake, wake, I pray thee, shrill-toned lyre! (*tr.* Chatfield), **29**, ii., Ἄγε μοι, λίγεια φόρμιγξ
Wake, wake our yearly strain anew, **1097**, i., Stowell, H.
Wake, wake the joyful song, **1097**, i., Stowell, H.
Wake, ye holy maidens, fearing (*tr.* P. Pusey, *alt.*), **806**, i., Nicolai, P.
Wake, ye holy maidens, wake ye (*tr.* P. Pusey), **806**, i., Nicolai, P.
Wake, ye saints, the song of triumph, **670**, i., Leeson, Jane E.
Waked by the gospel's powerful sound, **855**, ii., Occom, S.
Waken! From the tower it soundeth (*tr.* Mrs. Bevan), **806**, ii., Nicolai, P.

Walk in the light, so shalt thou know, 116, i., Barton, B.
Walk with thy God—a sinner walk, 141, ii., Bickersteth, E.
Walking on the winged wind, 574, i., It is the Lord, behold His hand
Walking with Thee, my God, 952, ii., Rawson, G.
Walte, fürder, nah und fern, 106, ii., Bahnmaier, J. F.
Walte, walte, nah und fern, 106, ii., Bahnmaier, J. F.
Wanderer from God, return, return, 957, ii., Return, O wanderer, return
Wandering afar from the dwellings of men, 150, ii., Bliss, P.
Wandle leuchtender und schöner, 1078, i., Spitta, C. J. P.
Wann der Erde Gründe beben, 1100, i., Sturm, C. C.
Wär Gott nicht mit uns diese Zeit (Ps. 124, Luther), 704, i., Luther, M.
Warm with love my heart's inditing, 571, ii., Irons, J.
Warned of my dissolution near, 1265, i., Wesley family
Warrior kings fresh glory gain, 1224, i., Victis sibi cognomina
Warrior kings their titles gain, 1224, i., Victis sibi cognomina
Warrior, on thy station stand, 1303, ii., Zinzendorf, N. L. von
Warrior! to thy duty stand, 1303, ii., Zinzendorf, N. L. von
Warum machet solche Schmerzen, 412, i., Gerhardt, P.
Warum sollt ich mich denn grämen, 397, ii., Fröhlich soll mein Herze springen, 1197, ii., Unto Him Whose Name is holy
Warum willt du draussen stehen, 411, ii., Gerhardt, P.
Was alle Weisheit in der Welt, 411, ii., Gerhardt, P.
Was darfst du, blödes Herz, 419, i., Gersdorf (*née* von Friesen), Henriette C. von
Was du vor tausend Jahren, 385, i., Fouqué, F. H. C. de la Motte
Was frag ich nach der Welt, Und allen ihren Schätzen, 893, i., Pfefferkorn, G. M.
Was freut mich noch wenn du's nicht bist, 525, ii., Hiller, P. F.
Was fürchst du Feind Herodes sehr (Hostis Herodes impie, *tr.* Luther), 5, i., A solis ortûs cardine Ad usque; 704, i., Luther, M.
Was Gott gefällt, mein frommes Kind, 411, ii., Gerhardt, P.
Was Gott thut das ist wohlgethan! Er giebt und nimmt auch wieder, 1014, i., Schmolck, B.
Was Gott thut das ist wohlgethan, Es bleibt gerecht sein Wille (Rodigast), 972, i., Rodigast, S.
Was Gott thut ist wohl gethan, 393, i., French hymnody
Was hätten wir fur Freude oder Ehre, 1303, ii., Zinzendorf, N. L. von
Was hinket ihr, betrogne Seelen, 670, ii., Lehr, L. F. F.
Was ist des Deutschen Vaterland? (Arndt), 79, ii., Arndt, E. M.; 1088, i., Stanley, A. P.
Was ist die Macht, was ist die Kraft, 80, i., Arndt, E. M.
Was ists dass ich mich quäle, 408, i., Gellert, C. F.
Was it for man, apostate man, 1020, i., Scott, Elizabeth
Was it for me, dear Lord, for me?, 117, ii., Bateman, H.
Was kann ich doch für Dank, 287, ii., Denicke, D.
Was kein Auge hat gesehen, 418, ii., German hymnody; 639, i., Lange, J. P.
Was klagst du mein Gemüthe, 15, i., Adami, J. C.
Was macht ihr, dass ihr weinet, 1076, i., 1079, ii., Spitta, C. J. P.
Was mein Gott will, das g'scheh allzeit, 37, ii., Albrecht of Brandenburg; 414, ii., German hymnody
Was mich auf dieser Welt betrübt, 1018, i., ii., Schütz, J. J.
Was nah ist und was ferne, 237, i., Claudius, M.
Was not Christ our Saviour (Tusser), 210, ii., Carols
Was pride, alas, e'er made for man?, 1020, ii., Scott, T.
Was sag' ich dir, die mit viel tausend Schmerzen, 1305, i., Zinzendorf, N. L. von
Was soll ich, liebstes Kind, 196, ii., Burmeister, F. J.
Was there ever kindest Shepherd?, 1069, i., Souls of men, why will ye scatter?
Was verlangst du, warum bangst du, 510, ii., Hensel, Luise
Was von aussen und von innen, 389, i., Francke, A. H.
Was wär' ich ohne dich gewesen, 418, i., German hymnody; 485, ii., Hardenberg, G. F. P. von
Wat is de Meester wijs en goedt, 202, ii., Camphuysen, D. R.
Watch now, ye Christians, watch and pray, 1174, i., Thring, G.
Watch we by night, with one accord uprising (*tr.* Keble), 809, i., Nocte surgentes vigilemus omnes
Watched by the world's malignant eye, 1264, ii., Wesley family, The
Watchman! is the night retiring (*tr.* Buckoll), 960, ii., Richter, C. F.
Watchman! Hath the night departed (*tr.* in Rehfuess's Church at Sea), 116, i., Barth, C. G.
Watchman, tell us of the night, 166, ii., Bowring, Sir J.
Water washes not our God (*tr.* Blew, st. ii.), 810, i., Non abluunt lymphae Deum
Wayfarers in the wilderness, 1168, i., Thompson, A. R.
We, a little simple throng, 1097, i., Stowell, H.
We all believe in God most High (*tr.* J. Hunt), 1287, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden
We all believe in One true God, Father, Son and Holy Ghost (*tr.* Miss Winkworth), 238, i., Clausnitzer, T.
We all believe in One true God, Maker of the earth and heaven; The Father (*tr.* Miss Winkworth), 1287, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden
We all believe in One true God, Maker of the earth and heaven, Who hath (*tr.* R. Massie), 1287, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden
We all indeed were perished (Nun singet und seid froh), 564, i., In dulci jubilo singet und sit vro
We all like sheep have gone astray, 536, ii., How few receive with cordial faith
We all, O God, unrighteous are, 1294, ii., Wordsworth, C.
We all, O Lord, unrighteous are, 1294, ii., Wordsworth, C.
We all one only God believe (*tr.* Russell), 1287, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden
We are a garden walled around, 1239, i., Watts, I.
We are a young and happy crew, 483, ii., Hankinson, T. E.
We are but little children weak (Mrs. Alexander), 223, i., Children's hymns; 1241, ii., We are but little children poor
We are but pilgrims here below, 194, i., Bürde, S. G.
We are but strangers here, 562, ii., I'm but a stranger here
We are citizens of heaven, 1078, i., Spitta, C. J. P.
We are going, we are going, 1203, ii., Van Alstyne (*née* Crosby), Frances J.
We are heard: the gentle Spirit (*tr.* Blew), 92, i., Audimur: almo Spiritus
We are journeying to a place, 609, i., Judkin, T. J.
We are living, we are dwelling, 267, i., Coxe, A. C.
We are marching on with shield and banner bright, 1204, i., Van Alstyne (*née* Crosby), Frances J.
We are marching through the desert, 680, i., Littledale, R. F.
We are not left to walk alone, 1231, ii., Walker (*née* Deck), Mary J.
We are on our journey home, 125, ii., Beecher, C.
We are soldiers of Christ, Who is mighty to save, 900, i., Pollock, T. B.
We are the Lord's; His all-sufficient merit (*tr.* Astley), 1078, ii., Spitta, C. J. P.
We are the Lord's!—in life, in death remaining (*tr.* Mrs. Findlater), 1078, ii., Spitta, C. J. P.
We are the Lord's in living or in dying (*tr.* Miss Fry), 1078, ii., Spitta, C. J. P.
We are the Lord's, whether we live or die (*tr.* R. Massie), 1078, ii., Spitta, C. J. P.
We are Thy heritage indeed (*tr.* in the Morav. H. B., 1754), 228, i., Christe, qui lux es et dies
We are watching, we are waiting, 274, i., Cushing, W. O.
We ask for peace, O Lord, 913, ii., Procter, Adelaide A.
We ask not of Thee worldly good, 623, i., Kennedy, B. H.
We ask not that our path be always bright, 196, i., Burleigh, W. H.
We beleve all upon one God (*tr.* Coverdale), 442, ii., Goostly Psalmes and Spiritualle Songes; 1287, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden
We believe in God the Father (*tr.* Anderson), 1287, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden
We bless our Saviour's name, 286, i., Deck, J. G.
We bless the Lord, the just, the good, 1241, i., Watts, I.
We bless the prophet of the Lord, 1239, i., Watts, I.
We bless Thee for this sacred day, 423, ii., Gilman (*née* Howard), Caroline
We bless Thee for Thy Church, O Lord, 714, i., Mant, R.
We bless Thee, Jesus Christ our Lord; For ever be Thy name adored, 1226, i., Vischer, C.
We bless Thee, Lord, for that clear light, 1181, ii., Toke, Emma
We bless Thee, Lord, for this our food, 447, i., Graces
We bless Thee, O Thou great Amen!, 499, i., Hawker, R.

We bless Thy precious Name, 545, i., Hurditch, C. R.
We build with fruitless cost, unless (Ps. cxxvii.), 801, i., New Version
We cannot always trace the way, 1178, ii., 'Tis seldom we can trace the way
We cannot plead as others may, 790, i., Neale, J. M.
We cannot read the mystery, 1094, ii., Stock, Sarah G.
We children of men, we speak and dream, 354, ii., Es reden und träumen die Menschen viel
We Christians may rejoice to-day, 401, i., Fuger, C.
We close our heavy eyes, 161, ii., Bonar, H.
We close Thy blessed Word, 1099, i., Stryker, M. W.
We come, dear Jesus, to Thy throne, 152, i., Boden, J.
We come in childhood's innocence, 452, i., Gray, T., jun.
We come not with a costly store, 270, i., Crosswell, W.
We come, O Lord, before Thy throne, 185, ii., Brown (*née* Hinsdale), Phœbe
We come, our hearts with gladness glowing (*tr.* Miss Cox), 675, i., Liebich, E.
We come to Thee, sweet Saviour, 362, i., Faber, F. W.
We come unto our fathers' God, 423, i., Gill, T. H.
We come, we come, with loud acclaim, 139, i., Bethune, G. W.
We counted as condemned of heaven, 536, ii., How few receive with cordial faith
We cry to Thee, O Jesu, 1285, ii., Wilson, Jane
We dare not God's own holy day, 234, ii., Clapham, J. P.
We deem and own it, Lord, a proof, 714, i., Mant, R.
We did not see Thee lifted high, 1243, i., We have not seen Thy footsteps tread
We do not love Thee as we ought, 198, i., Burton, J., jun.
We faintly hear, we dimly see, 1277, ii., Whittier, J. G.
We fell by Adam's sin, 1294, i., Wordsworth, C.
We find access at every hour, 1238, ii., Watts, I.
We gave ourselves to Thee, 809, ii., Noel, B. W.
We give his body to the surge, 1279, i., Why march ye forth with hymn and chant?
We give immortal praise, 556, i., I give immortal praise
We give ourselves to Thee, 809, ii., Noel, B. W.
We give Thee but Thine own, 540, ii., How, W. W.
We give Thee praise, O God, with one accord (*tr.* W. Barton), 1133, ii., Te Deum laudamus
We give Thee praise, O Lord, 429, ii., Glory to Thee! O Lord, Who from
We give Thee thanks, most gracious Lord, 836, i., O Herre Gott, dein göttlich Wort
We give Thee thanks, O Lord, Who hast, 853, i., O treuer Heiland, Jesu Christ
We give this body to the dust (*tr.* H. Mills), 822, i., Nun lasst uns den Leib begraben
We go from grief and sighing (*tr.* Mrs. Bevan, *alt.*), 640, i., Lasset Klag und Trauern fahren
We go to meet Thee, Saviour (*tr.* Jacobi, *alt.*), 1280, i., Wie soll ich dich empfangen?
We hail renowned Alban, 1285, ii., Wilson, Jane
We hail Thee, Lord, Thy Church's Rock, 1285, i., Willkommen unter deiner Schaar
We have a great High Priest, 165, i., Bourne, H.
We have a house above, 1262, i., Wesley family, The
We have a name to live, 542, ii., Hull, W. W.
We have a sure, prophetic word, 269, i., Cronenwett, E.
We have heard, O Son of David, 807, ii., Night is on the unransomed nations
We have heard the solemn story, 542, ii., Hull, W. W.
We have met in peace together, 235, i., Clark, W. G.
We have no outward righteousness, 851, i., O Thou that hangedst on the tree
We have no tears Thou wilt not dry, 624, ii., Kimball, Harriet M.
We have not known Thee as we ought, 900, i., Pollock, T. B.
We have not seen Thy footsteps tread, 959, ii., Richter (*née* Rigby), Anne
We have not seen, we cannot see, 790, i., Neale, J. M.
We hear the tolling bell, 1294, ii., Wordsworth, C.
We herien thee God, we knowlechyn thee lord (*tr.* in Maskell MS.), 1128, ii., Te Deum laudamus
We in one Covenant are joined (*tr.* Swertner), 135, ii., Bernstein, C. A.
We join to [*crave*] *pray with wishes kind*, 406, i., Gaskell, W.
We keep the feast in gladness (*tr.* Littledale), 320, ii., Ecce sollemni hac die canamus festa
We keep the Festival (*tr.* Thompson), 14, i., Ad regias Agni dapes
We know, by faith we know, 1262, i., Wesley family, The
We know by faith, we surely know, 1266, i., Wesley family, The
We know not how the rays that stream, 1094, ii., Stock, Sarah G.
We know not, O we know not, how far a prayer may go, 1174, i., Thring, G.
We know that Thou shalt come, 603, ii., Jewitt, W. H.
We know the Spirit's will, 542, ii., Hull, W. W.
We know Thee, Lord, the eternal Way, 603, ii., Jewitt, W. H.
We know Thee, Who Thou art, 182, ii., Bright, W.
We lay this body in the grave (*tr.* Harbaugh), 822, i., Nun lasst uns den Leib begraben
We lift our eyes oppressed with ills (*tr.* Neale), 576, i., Jactamur heu, quot fluctibus
We lift our hearts to Thee, O Day-star from on high, 1261, i., Wesley family, The
We, little pilgrims of a day, 1097, i., Stowell, H.
We love the good old Bible, 532, ii., Hood, E. P.
We love the holy house of prayer, 1097, i., Stowell, H.
We love the place, O God (Bullock), 192, i., Bullock, W.; 742, ii., Missions; 1243, ii., 1244, i., We love the place, O Lord
We love the venerable house, 329, ii., Emerson, R. W.
We love Thee, Lord, and we adore, 1241, i., Watts, I.
We love Thee, Lord! because when we, 1244, i., We love Thee, Lord! yet not alone
We love Thee, Lord, yet not alone, 329, i., Elliott (*née* Marshall), Julia A.
We love Thy kingdom, Lord, 317, i., Dwight, T.
We march, we march to victory, 772, i., Moultrie, G.
We may not climb the heavenly steeps, 1277, ii., Whittier, J. G.
We meditate the day, 400, ii., Frothingham, N. L.
We mourn for those who toil, 1058, i., Sigourney (*née* Huntley), Lydia
We name Thy Name, O God, 876, ii., Palgrave, F. T.
We now are journeying [*going*] *to the place*, 165, ii., Bourne, H.
We now with one accord, 280, i., Darling, T.
We owe to Thee, O Lord, 468, i., Gregory, J. G.
We own Thy care, we love Thy word, 234, ii., Clapham, J. P.
We plough the fertile meadows (*tr.* S. F. Smith?) 237, i., Claudius, M.
We plough the fields and scatter, 202, i., Campbell, Jane M.; 237, i., Claudius, M.
We plough the ground, we sow the seed (*tr.* Anon.), 237, ii., Claudius, M.
We praise. See also *We prayse*
We praise and bless Thee, gracious Lord, 853, i., O treuer Heiland, Jesu Christ
We praise our Lord to-day, 307, ii., Doudney, Sarah
We praise Thee as our God (*tr.* Hull), 1134, i., Te Deum laudamus
We praise Thee, Christ, among the Quires (Te splendor et virtus Patris, *tr.* in the Primer, 1685), 1177, i., Tibi Christe, splendor Patris
We praise Thee, everlasting God, 474, ii., Gurney, J. H.
We praise Thee God, before Thee fall, 1133, ii., Te Deum laudamus
We praise Thee, God—Thy name we praise (*tr.* Hunt), 1134, i., Te Deum laudamus
We praise Thee, God, we acknowledge Thee (*tr.* W. Barton), 1133, ii., Te Deum laudamus
We praise thee, God, we knowledge the, Lord, 1129, i., Te Deum laudamus
We praise Thee if one rescued soul, 1138, i., Temperance hymnody; 1058, i., Sigourney (*née* Huntley), Lydia
We praise Thee in the morning, 1172, ii., Threlfall, Jeannette
We praise Thee, Lord, for every good, 448, i., Graces
We praise Thee, Lord, with earliest morning ray (*tr.* Miss Winkworth, *alt.*), 311, i., Dreieinigkeit, der Gottheit wahrer Spiegel
We praise Thee 'mid the angel-hosts (Te splendor et virtus Patris), 1177, i., Tibi Christe splendor Patris
We praise Thee, O God (*tr.* in the Book of Common Prayer, 1549), 1132, ii., Te Deum laudamus
We praise thee, O God, with one accord (*tr.* W. Barton), 1133, ii., Te Deum laudamus
We praise thee, O Mother, we acknowledge thee to be the Virgin, 1135, ii., Te matrem Dei laudamus, te omnis terra veneratur
We praise Thee, O our God—to Thee, 572, i., Irons, W. J.
We praise Thee oft for hours of bliss, 533, i., Hopps, J. P.
We praise Thee, we bless Thee, O Father in heaven, 1097, i., Strafford, Elizabeth
We praise Thy grace, O Saviour, 540, ii., How, W. W.
We praise, we bless Thee; Lord, we confess Thee, 982, i., Russell, A. T.
We praise, we worship Thee, O God (*tr.* Anon.), 1133, ii., Te Deum laudamus
We pray for truth and peace, 545, i., Hurlburt, W. H.
We pray Thee, heavenly Father, 242, ii., Coles, V. S. S.

We pray Thee, wounded Lamb of God (*tr.* J. Wesley, *alt.*, as in the Moravian H. B., 1789), **558**, ii., I thirst, Thou wounded Lamb of God
We pray Thee, wounded Lamb of God (*tr.* J. Wesley, *alt.*, as in Songs for the Sanctuary), **558**, ii., I thirst, Thou wounded Lamb of God
We prayse thee God, we knowledge thee (*tr.* Old Version, 1560), **1133**, ii., Te Deum laudamus
We prayse the o lorde, we knowledge the to be the lorde, **1132**, i., Te Deum laudamus
We prayse the (*oh God*), *we knowledge the* (*tr.* in the Primer, 1504), **1129**, i., Te Deum laudamus
We read in Thy most holy word, **165**, ii., Bourne, H.
We read that to Isaiah it befel (*tr.* Miss Fry), **584**, i., Jesaiä, dem Propheten, das geschah
We rear not a temple, like Judah of old, **1233**, ii., Ware, H., jun.
We sat and wept by Babel's stream, **622**, ii., Kennedy, B. H.
We saw Thee not when Thou didst come To this poor world (Mrs. Richter, *alt.*), **474**, ii., Gurney, J. H.; **959**, ii., Richter (*née* Rigby), Anne; **1243**, i., We have not seen Thy footsteps tread; **1298**, ii., Yes, God is good! in earth and sky
We saw Thee not when Thou didst tread, In mortal guise, this sinful earth, **1242**, ii., We have not seen Thy footsteps tread
We saw Thee not when Thou didst tread, O Saviour, this our sinful earth, **937**, i., Public School hymn-books; **1242**, ii., We have not seen Thy footsteps tread
We saw Thee, Virgin-born, **805**, i., Nicholson, H. L.
We see not, know not; all our way, **1278**, i., Whittier, J. G.
We see the open grave, **1294**, ii., Wordsworth, C.
We seek a rest beyond the skies, **804**, ii., Newton, J.
We shall meet beyond the river, **89**, ii., Atkinson, J.
We sing a loving Jesus, **307**, ii., Doudney, Sarah
We sing His love Who once was slain, **524**, i., Hill, R.
We sing of the land of the blest, **736**, i., Mills (*née* King), Elizabeth
We sing the almighty power of God, **1239**, ii., Watts, I.
We sing the blest and pure (*tr.* Chambers), **374**, i., Felices nemorum pangimus incolas
We sing the Father's love, **571**, ii., Irons, J.
We sing the glorious conquest, **327**, ii., Ellerton, J.
We sing the praise of Him Who died, **614**, ii., Kelly, T.
We sing Thy mercy, God of love, **424**, i., Gilman, S.
We sing to Thee, Emmanuel, The Prince (*tr.* Miss Cox), **1288**, i., Wir singen dir Immanuel
We sing to Thee, Immanuel! Thou Prince of Life (*tr.* F. C. C.), **1288**, i., Wir singen dir Immanuel
We sing to Thee, Immanuel, Thou Prince of Life (*tr.* in the Morav. H. B., 1748), **1288**, i., Wir singen dir Immanuel
We sing to Thee, Thou Son of God, **216**, i., Cennick, J.; **1133**, i., Te Deum laudamus
We sing to Thee Whose wisdom formed, **801**, ii., New Version
We sinners, Lord, with earnest heart, **316**, ii., Dunn, R. P.
We soon shall hear the midnight cry, **854**, i., O when my righteous Judge shall come
We speak of the mercy of God, **734**, i., Midlane, A.
We speak of the realms of the blest, **736**, i., Mills (*née* King), Elizabeth
We speak with the lips and we dream in the soul, **354**, ii., Es reden und träumen die Menschen viel
We stand in deep repentance, **877**, ii., Palmer, R.
We stand unto our God, how near, **1168**, ii., Thou biddest, Lord, Thy sons be bold
We talk of the land of the blest, **736**, i., Mills (*née* King), Elizabeth
We thank the, God, of thy gudnes (*tr.* in the G. & G. Ballates), **168**, i., Boye, N.
We thank the Lord of heaven and earth, **1**, ii., A children's temple here we build
We thank Thee, Father, for Thy love, **448**, i., Graces
We thank Thee, Jesus! dearest Friend, That Thou didst (*tr.* Loy), **1041**, i., Selnecker, N.
We thank Thee, Lord, for all, **1277**, i., Whiting, W.
We thank Thee, Lord, for this fair earth (Cotton), **264**, i., Cotton, G. E. L.; **937**, ii., **938**, ii., Public School hymn-books
We thank Thee, Lord, for this our food (Cennick), **216**, i., Cennick, J., **447**, i., Graces
We thank Thee, Lord, for using us, **162**, i., Bonar, H.; **557**, ii., I thank Thee, Lord, for using me
We thank Thee, Lord, our Life and Light, **436**, i., God of our health, our Life and Light
We thank Thee that the glorious sound, **527**, ii., Hobson, J.
We that have passed in slumber sweet, **405**, ii., Gascoigne, G.
We the weak ones, we the sinners, **359**, i., Everlasting! changing never
We Thee beseech, with one accord (Verleih uns Frieden gnädiglich), **276**, i., Da pacem Domine
We triumph in the glorious grace, **423**, ii., Gill, T. H.
We trow in God allanerlie (*tr.* in the G. & G. Ballates), **1287**, ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden
We venerate Thy Cross, **901**, ii., Populo meus quid feci tibi
We wait for Thee, all-glorious One (*tr.* J. D. Burns), **525**, i., Hiller, P. F.
We wait for Thee, O Son of God (*tr.* in the Brit. Herald), **525**, i., Hiller, P. F.
We want no priest but Jesus, **473**, ii., Gunn, H. M.
We welcome thee, dear Easter day (*tr.* H. Mills), **520**, i., Heusser (*née* Schweizer), Meta
We were lost, but we are found, **428**, i., Glory be to God on high! Peace on earth
We were not with the faithful few, **1243**, ii., We have not seen Thy footsteps tread
We who need mercy every hour, **1030**, ii., Scottish hymnody
We will not weep as others do, **1097**, i., Stowell, H.
We will not weep, for God is standing by us, **545**, i., Hurlburt, W. H.
We woke to-day with anthems sweet, **941**, ii., Punshon, W. M.
We won't give up the Sabbath, **707**, i., Lyth, J.
We would cast, O God, on Thee, **406**, i., Gaskell, W.
We would, O God, to Thee, **406**, i., Gaskell, W.
We wratcheit sinnaris pure, **163**, i., Bonn, H.
Wearied now I seek repose, **510**, ii., Hensel, Luise
Wearied with earthly toil and care, **1116**, ii., Taylor, Ann and Jane
Wearily my spirit sinketh (*tr.* Mrs. Bevan), **1286**, ii., Winckler, J. J.
Weary and laden with my load I come (*tr.* Maguire), **408**, i., Gellert, C. F.
Weary and sad, a wanderer from Thee, **763**, i., Monsell, J. S. B.
Weary gleaner, whence comest thou?, **150**, ii., Bliss, P.
Weary heart, be not desponding, **1144**, ii., Tersteegen, G.
Weary, Lord, of struggling here, **951**, ii., Randolph, A. D. F.
Weary now I go to bed, **510**, ii., Hensel, Luise
Weary now I go to rest, **510**, ii., Hensel, Luise
Weary now of wandering here, **80**, i., Arndt, E. M.
Weary of earth and laden with my sin, **1096**, i., ii., Stone, S. J.
Weary of struggling with my pain, **1261**, i., Wesley family, The
Weary of wandering from my God, **1263**, ii., Wesley family, The
Weary sinner, keep thine eyes, **1183**, i., Toplady, A. M.
Weary souls who wander wide, **1262**, ii., Wesley family, The
Weary, waiting to depart, **1013**, ii., Schmolck, B.
Weary with my load of sin, **969**, i., Robinson, G. W.
Weep for the lost! thy Saviour wept, **244**, i., Colver, N.
Weep I must—my heart runs over (*tr.* Macdonald), **486**, i., Hardenberg, G. F. P. von
Weep, mine eyes, with tears o'erflowing (*tr.* Miss Manington), **665**, ii., Laurenti, L.
Weep not at our pomp funereal (*tr.* T. I. Ball), **402**, i., Funeri ne date planctum
Weep not for a brother deceased, **1262**, i., Wesley family, The
Weep not, for God, our God, doth live (*tr.* Maguire), **1013**, i., Schmolck, B.
Weep not for the saint that ascends, **105**, ii., Bacon, L.
Weep not,—Jesus lives on high, **1013**, i., Schmolck, B.
Weep not, Mary, weep no longer (O Maria noli flere, *tr.* Moultrie, *alt.*), **243**, i., Collaudemus Magdalenae
Weep not over Jesus' sorrow, **1079**, ii., Spitta, C. J. P.
Weep, pilgrim, weep, yet 'tis not for the sorrow, **161**, ii., Bonar, H.
Weep we sore for friends departed (*tr.* Mrs. Findlater), **639**, i., Lange, J. P.
Weeping as they go their way, **952**, ii., Raymond, W. S.
Weeping on God we wait, **1066**, ii., Solemne nos jejunii
Weeping sore the Mother stood (*tr.* Aylward), **1083**, ii., Stabat mater dolorosa
Weeping soul, no longer mourn, **1183**, i., Toplady, A. M.
Weeping will not save me, **700**, i., Lowry, R.
Weg, mein Herz, mit den Gedanken, **412**, i., Gerhardt, P.
Weh' mich vom sanften Mittag an, **628**, ii., Knapp, A.
Weiche du Schlaf von jedem Aug, **886**, ii., Patzke, J. S.
Weil dieser Tag ist vergangen, **625**, ii., Klantendorfer, P.
Weil ich Jesu Schäflein bin, **499**, ii., Hayn, Henriette L. von

Weil ich schon seh' die gold'nen Wangen, **1007**, ii., Scheffler, J.
Weine nicht, Gott lebet noch, **1013**, i., Schmolck, B.
Weinen muss ich, immer weinen, **486**, i., Hardenberg, G. F. P. von
Weint nicht über Jesu Schmerzen, **1079**, ii., Spitta, C. J. P.
Weisst du wie viel Sternlein stehen, **521**, i., Hey, J. W.
Welcome among Thy chosen flock, **1285**, ii., Willkommen unter deiner Schaar
Welcome among thy flock of grace (*tr.* in the Morav. H. B., 1789), **1285**, i., Willkommen unter deiner Schaar
Welcome Cross and Tribulation, **988**, ii., Salve Crux beata, salve
Welcome, days of solemn meeting, **1064**, i., Smith, S. F.
Welcome, friend, in that great Name, **1261**, ii., Wesley family, The
Welcome, happy morning, age to age shall say (Salve, festa dies, toto venerabilis aevo), **327**, ii., Ellerton, J.; **1139**, ii., Tempora florigero rutilant distincta sereno
Welcome, O Saviour, to my heart, **165**, ii., Bourne, H.
Welcome, sacred day of rest, **185**, ii., Brown, W.
Welcome sight! the Lord descending, **615**, i., Kelly, T.
Welcome, sweet day of rest, **1239**, i., Watts, I.
Welcome, that star in Judah's sky, **499**, i., Hawker, R. S.
Welcome, the hope of Israel's race! **1195**, i., Unitarian hymnody
Welcome! thou chiefest of all days (*tr.* D. T. Morgan), **913**, i., Primo dierum omnium
Welcome Thou victor in the strife, **1013**, i., Schmolck, B.
Welcome to me the darkest night, **329**, i., Elliott (*née* Marshall), Julia A.
Welcome, welcome, sinner hear, **257**, i., Conder, J.
Welcome, welcome these who came, **604**, ii., Johns, J.
Welcome with jubilee This glad solemnity (*tr.* Aylward), **986**, i., Sacris solemniis juncta sint gaudia
Welcome, ye hopeful heirs of heaven, **185**, i., Brown (*née* Hinsdale), Phoebe
Welcomed with joy be our hallowed solemnity (*tr.* Trappes), **986**, i., Sacris solemniis juncta sint gaudia
Wele gadarn sylfaen Sion, **386**, i., Francis, B.
Well art Thou leading, Guide supreme (*tr.* in the Moravian H. B., 1754, *alt.* 1826), **82**, i., Arnold, G.
Well for him who all things losing, **82**, i., Arnold, G.
Well had those wise men from afar (Jure ergo se Judae ducem), **947**, i., Quicumque Christum quaeritis
We'll praise our risen Lord, **1091**, ii., Stennett, J.
We'll sing of the Shepherd that died, **615**, ii., Kelly, T.
Well, the Redeemer's gone, **1239**, i., Watts, I.
Welt, Ade! ich bin dein müde, **37**, i., Albinus, J. G.
Wem in Leidenstagen, **873**, ii., Oswald, H. S.
Wen Jesus liebt Der kann allein, **521**, i., Hey, J. W.
Wenige wissen das Geheimniss der Liebe, **486**, i., Hardenberg, G. F. P. von
Wenn alle untreu werden (Hardenberg), **418**, i., German hymnody; **485**, ii., Hardenberg, G. F. P. von
Wenn auch vor deiner Thür einmal, **520**, ii., Hey, J. W.
Wenn aus dem Dunkeln ich mich sehne, **80**, ii., Arndt, E. M.
Wenn der Erde Gründe beben, **1100**, i., Sturm, C. C.
Wenn der Herr einst die Gefangnen, **194**, i., Bürde, S. G.
Wenn dich Unglück hat betreten, **867**, i., Olearius, Johannes
Wenn ich die heilgen zehn Gebot, **287**, ii., Denicke, D.
Wenn ich einst von jenem Schlummer, **626**, ii., Klopstock, F. G.
Wenn ich Ihn nur habe (Hardenberg), **418**, i., German hymnody; **486**, i., Hardenberg, G. F. P. von
Wenn ich in Angst und Noth, **699**, ii., Löwenstern, M. A. von
Wenn ich in stiller Frühe, **628**, ii., Knapp, A.
Wenn ich in Todesnöthen bin, **610**, i., Kampff, J.
Wenn ich, o Schöpfer, deine Macht, **407**, ii., Gellert, C. F.
Wenn in bangen, trüben Stunden, **486**, i., Hardenberg, G. F. P. von
Wenn je du wieder zagst, **520**, ii., Hey, J. W.
Wenn jemand seinen Lebenslauf, **518**, ii., Hessenthaler, M.
Wenn kleine Himmelserben, **979**, i., Rothe, J. A.
Wenn mein Stündlein vorhanden ist, **513**, ii., Herman, N.
Wenn meine letzte Stunde schlägt, **418**, ii., German hymnody
Wenn meine Sund' mich kränken, **419**, ii., Gesenius, J.
Wenn mich die Sünden kränken, **419**, ii., Gesenius, J.
Wenn schlägt die angenehme Stunde (Gregor), **89**, i., At God's right hand in countless numbers (st. ii.); **467**, ii., Gregor, C.
Wenn Seelen sich zusammenfinden, **627**, i., Knak, G. F. L.
Wenn sich die Kinder freuen, **1303**, ii., Zinzendorf, N. L. von
Wenn wir in höchsten Nöthen sein, **319**, i., Eber, P.; **414**, ii., German hymnody
Wenn wir uns kindlich freuen, **1303**, ii., Zinzendorf, N. L. von
Wer ausharrt bis ans Ende, **525**, ii., Hiller, P. F.
Wer bin ich, Herr, in deinem Licht, **405**, i., Garve, C. B.
Wer das Kleinod will erlangen, **725**, i., Mentzer, J.
Wer dort mit Christo hofft zu erben, **277**, i., Dach, S.
Wer einmal, Mutter, dich erblickt, **486**, i., Hardenberg, G. F. P. von
Wer einsam sitzt in seiner Kammer, **486**, ii., Hardenberg, G. F. P. von
Wer Geduld und Demuth liebet, **75**, ii., Anton-Ulrich of Brunswick
Wer Gott vertraut, hat wohl gebaut (Magdeburg), **710**, ii., Magdeburg, J.; **775**, ii., Mühlmann, J.
Wer Gottes Wort nicht hält, und spricht, **407**, ii., Gellert, C. F.
Wer hat den Sand gezählt welcher im Wasser haust, **80**, ii., Arndt, E. M.
Wer im Herzen will erfahren, **665**, ii., Laurenti, L.
Wer ist der Braut des Lammes gleich (Woltersdorf), **417**, i., German hymnody
Wer ist der mit Himmelslichte, **777**, ii., Münter, B.
Wer ist wohl wie du, **373**, i., Father, Who on high; **396**, ii., Freylinghausen, J. A.; **1038**, ii., Seelenbräutigam, O du Gotteslamm
Wer kann dein Thun begreifen, **525**, ii., Hiller, P. F.
Wer kann, Gott, je was Gutes haben, **1014**, i., Schmolck, B.
Wer nur den lieben Gott lässt walten (Neumark), **268**, ii., Crasselius [Crasselt], B.; **301**, ii., Dir, Herr, dir will ich mich ergeben; **416**, i., German hymnody; **796**, i., Neumark, G.; **1174**, i., Thring, G.
Wer sich auf seine Schwachheit steurt, **492**, ii., Harsdörffer, G. P.
Wer sind die vor Gottes Throne, **1008**, ii., Schenk, H. T.
Wer von der Erde ist, **978**, ii., Rothe, J. A.
Wer weiss wie nahe mir mein Ende (Emilie-Juliane), **330**, i., Emilie-Juliane; **893**, i., Pfefferkorn, G. M.
Wer will mich von der Liebe scheiden, **1014**, i., Schmolck, B.
Werde licht, du Stadt der Heiden, **966**, i., Rist, J.
We're bound for yonder land, **615**, i., Kelly, T.
Were God not with us all the time (*tr.* Macdonald), **1232**, ii., Wär Gott nicht mit uns diese Zeit
We're not of the world that fadeth away, **286**, i., Deck, J. G.
Were not the sinful Mary's tears? **765**, i., Moore, T.
We're pilgrims in the wilderness, **892**, i., Peters (*née* Bowly), Mary
We're Thine, O God, for evermore (*tr.* H. Mills), **626**, i., Klopstock, F. G.
Werfore do the heithen now rage thus (*tr.* Coverdale), **442**, ii., Goostly Psalmes and Spiritualle Songes
Werther Tod und Wunden roth, **1303**, ii., Zinzendorf, N. L. von
Westward, Lord, the world alluring, **266**, ii., Coxe, A. C.
We've no abiding city here, **615**, i., Kelly, T.
What. See also *Quhat.*
What a gracious God have we, **97**, ii., Austin, W.
What a strange and wondrous story, **1175**, ii., Thrupp, Dorothy A.
What adverse powers we feel within, **272**, ii., Cruttenden, R.
What am I, O Thou gracious God? **1263**, ii., Wesley family, The
What are these arrayed in white? **1262**, i., Wesley family, The
What are these that glow from afar? **978**, i., Rossetti, Christina G.
What are those sounds that fall, **805**, i., Nicholson, H. L.
What beams of grace and mercy, Lord, **1294**, i., Wordsworth, C.
What beauteous sun-surpassing star (*tr.* R. Campbell), **943**, i., Quae stella sole pulchrior
What better good could e'er befall me (*tr.* R. Massie), **486**, i., Hardenberg, G. F. P. von
What billows these that o'er thee roll (*tr.* Maguire), **408**, i., Gellert, C. F.
What blest examples do I find, **1239**, ii., Watts, I.
What blissful harmonies above, **256**, i., Conder (*née* Thomas), Joan E.
What boundless and unchanging love, **571**, i., Irons, J.
What can wash away my stain? **700**, i., Lowry, R.
What causes me to mourn is this (*tr.* Molther), **505**, ii., Heermann, J.
What cheering words are these, **623**, ii., Kent, J.

What comforts, Lord, to those are given **290**, i., Dessler, W. C.
What contradictions meet, **869**, i., On what has now been sown
What could your Redeemer do, **1061**, i., Sinners, turn; why will ye die?
What days of solid happiness, **467**, ii., Gregor, C.
What didst Thou, Jesus, dearest One (*tr.* Guthrie), **517**, ii., Herzliebster Jesu, was hast du verbrochen
What dost thou fear, oh enemy? (Was fürchst du Feind), **5**, i., A solis ortûs cardine Ad usque
What earthly joy can fill my heart (*tr.* R. Massie), **525**, ii., Hiller, P. F.
What equal honours shall we bring?, **1239**, i., Watts, I.
What feeble instruments, O Lord (*tr.* Chandler), **1103**, ii., Supreme quales, Arbiter
What finite power with ceaseless toil, **1019**, ii., Scott, Elizabeth
What frenzy doth the city move (*tr.* Blew), **1198**, i., Urbem Romuleam quis furor incitat
What glory gilds the sacred page, **1157**, ii., The Spirit breathes upon the word
What God decrees, child of His love (*tr.* Mrs. Findlater), **411**, ii., Gerhardt, P.
What God decrees, take patiently (*tr.* Mrs. Findlater, *alt.*), **411**, ii., Gerhardt, P.
What God does, ever well is done (*tr.* Cronenwett), **972**, ii., Rodigast, S.
What God does is done aright (*tr.* Mrs. Chester), **1235**, i., Was Gott thut das ist wohlgethan, So denken Gottes Kinder
What God does is well done, Who takes what He gave (*tr.* W. Graham), **1014**, i., Schmolck, B.
What God does, that is rightly done, Allwise (*tr.* Miss Borthwick), **972**, ii., Rodigast, S.
What God doth is divinely done, **972**, ii., Rodigast, S.
What God doth, it is all well done (*tr.* Frothingham), **972**, ii., Rodigast, S.
What God hath done is done aright (*tr.* Miss Cox), **1235**, i., Was Gott thut das ist wohlgethan, So denken Gottes Kinder
What God hath done is wisely done (*tr.* Stallybrass), **972**, ii., Rodigast, S.
What had I been if Thou wert not (*tr.* Miss Winkworth), **485**, ii., Hardenberg, G. F. P. von
What happy men or angels, these, **1239**, i., Watts, I.
What heavenly joy and consolation, **467**, ii., Gregor, C.
What honour hath the fast of Lent (*tr.* Chambers), **236**, i., Clarum decus jejunii
What hope was thine, O Christ! when grace, **715**, ii., Martineau, Harriet
What if death my sleep invade, **569**, ii., Interval of grateful shade
What if the little rain should say, **274**, ii., Cutter, W.
What is faith? It is to see, **541**, ii., Huie, R.
What is human life below, **388**, i., Franck, S.
What is impure, rectify, **1215**, i., Veni Sancte Spiritus, Et emitte
What is it for a saint to die?, **1105**, i., Swain, J.
What is life? a rapid stream, **949**, i., Raffles, T.
What is life? 'tis but a vapour, **615**, ii., Kelly, T.
What is our calling's glorious hope, **593**, ii., Jesu, Redeemer of mankind
What is our God, or what His name, **1237**, i., Watts, I.
What is our life? a fleeting breath (Mitten wir, im Leben sind), **721**, ii., Media vita in morte sumus
What is our life in this vain world?, **1030**, ii., Scottish hymnody
What is our mortal race (*tr.* E. Massie), **294**, ii., Die güldne Sonne
What is that, mother? the lark, my child, **304**, i., Doane, G. W.
What is that which shines afar (*tr.* Is. Williams), **942**, ii., Quae stella sole pulchrior
What is the cause that Thou, O Lord (Ps. x.), **865**, i., Old Version
What is the Christian soldier's might, What is (*tr.* R. Massie), **80**, i., Arndt, E. M.
What is the Christian's power and might (*tr.* R. Massie), **80**, i., Arndt, E. M.
What is the first and great command? **977**, ii., Roscoe, W.
What is the thing of greatest price?, **1267**, i., What is the thing of highest price?
What is the world that it should share?, **403**, i., Furness, W. H.
What is there, Lord, a child can do?, **1117**, i., Taylor, Ann and Jane
What is this horror? The sky is rended (*tr.* Is. Williams), **1041**, ii., Sensus quis horror percutit
What is this host that round the throne (*tr.* Miss Warner), **1008**, ii., Schenk, H. T.
What is this life? a constant scene, **671**, i., Leon, J.
What is this passing scene?, **1276**, i., White, H. K.
What is this that stirs within?, **403**, i., Furness, W. H.
What is your life? It glances by, **1097**, i., Stowell, H.
What jarring natures dwell within, **272**, ii., Cruttenden, R.
What joy or honour could we have, **1303**, ii., Zinzendorf, N. L. von
What joy to love the Saviour (*tr.* in the Brit. Herald), **70**, ii., Anna-Sophia of Hesse-Darmstadt
What kindness e'en to mortal foes (*tr.* Chambers), **738**, i., Miris probat sese modis
What know we, holy God, of Thee?, **498**, i., Havergal, Frances R.
What, know ye not that ye?, **604**, ii., Johns, J.
What law, beloved Jesu, hast Thou broken (*tr.* Russell), **517**, ii., Herzliebster Jesu, was hast du verbrochen
What law, most blessed Jesus, hast Thou broken, **517**, ii., Herzliebster Jesu, was hast du verbrochen
What laws, my blessed Saviour, hast Thou broken (*tr.* Miss Cox), **517**, ii., Herzliebster Jesu, was hast du verbrochen
What led the Son of God?, **1175**, ii., Thrupp, Dorothy A.
What light is this whose silvery gleam, **280**, ii., Darling, T.
What love, what wisdom God displays (*tr.* Sir J. Bowring), **202**, ii., Camphuysen, D. R.
What majesty and grace, **1092**, ii., Stennett, S.
What mean these slow returns of love; these days, **1105**, i., Sutton, H. S.
What mean ye by this wailing, **1079**, ii., Spitta, C. J. P.
What mean ye, dearly loved ones (*tr.* S. A. Storrs), **1079**, ii., Spitta, C. J. P.
What mean ye, that ye weep, **1079**, ii., Spitta, C. J. P.
What mean ye thus those tears to weep (*tr.* Miss Fry), **1079**, ii., Spitta, C. J. P.
What meanest thou, my soul (*tr.* H. Mills), **419**, i., Gersdorf (*née* von Friesen), Henriette C. von
What means this bitter weeping, **1079**, ii., Spitta, C. J. P.
What means this eager, anxious throng, **201**, ii., Campbell, Etta
What mercies, Lord, Thou hast in store, **378**, i., Fleet, J. G.
What might I not have been without Thee (*tr.* Miss Lowe), **485**, ii., Hardenberg, G. F. P. von
What mortal tongue can sing thy praise (*tr.* Caswall), **947**, ii., Quis te canat mortalium
What must it be to dwell above?, **1105**, i., Swain, J.
What my God wills, be done alway (*tr.* Anon. in the Fam. Treas.), **37**, ii., Albrecht of Brandenburg
What, my spirit, should oppress thee, **982**, i., Russell, A. T.
What mysteries, Lord, in Thee combine, **306**, ii., Doddridge, P.
What name so full of melody? (*tr.* Darling), **587**, ii., Jesu dulcis memoria
What needs a conscience clear and bright?, **1206**, i., Vaughan, H.
What no human eye hath seen, **639**, i., Lange, J. P.
What now is my object and aim, **1264**, ii., Wesley family, The
What, O my people, have I done to thee (*tr.* Oakeley), **901**, ii., Populo meus, quid feci tibi
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What peace divine, what perfect happiness (*tr.* Molther), **468**, i., Gregor, C.
What pleases God, O pious soul, **411**, ii., Gerhardt, P.
What pleaseth God, my faithful child (*tr.* J. Kelly), **411**, ii., Gerhardt, P.
What pleaseth God, that pleaseth me (*tr.* Miss Winkworth), **145**, ii., Blaurer, A.
What pleaseth God with joy receive (*tr.* Miss Dunn), **411**, ii., Gerhardt, P.
What power unseen by mortal eye, **192**, i., Bulfinch, S. G.
What secret hand at morning light?, **764**, ii., Montgomery, J.
What seekest thou! Why fearest thou (*tr.* Astley), **511**, i., Hensel, Luise
What shall I a sinner do?, **379**, ii., Flitner, J.
What shall I be? my Lord, when I behold thee (*tr.* Mrs. Findlater), **637**, ii., Langbecker, E. C. G.
What shall I do, my God, my Lord?, **1261**, ii., Wesley family, The
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What shall I render to my God, **1241**, i., Watts, I.

What shall the dying sinner do?, **1241**, i., Watts, I.
What shall we ask of God in prayer? (Montgomery), **694**, ii., Lord, teach us how to pray aright; **907**, i., Prayer is the soul's sincere desire; **1169**, ii., Thou God art a consuming fire
What shall we be, and whither shall we go? (*tr.* R. Massie), **1079**, ii., Spitta, C. J. P.
What shall we offer our good Lord (*tr.* J. Wesley), **1070**, ii., Spangenberg, A. G.
What shall we pay the Eternal Son, **1237**, ii., Watts, I.
What shall we render, **882**, ii., Parson (*née* Rooker), Elizabeth
What shall we render, Lord, to Thee?, **466**, ii., Greenwood, J. B.
What sinners value, I resign, **689**, i., Lord, I am Thine, but Thou wilt prove
What sound doth Jordan's streams appal (*tr.* W. M.A.), **606**, ii., Jordanis oras praevia
What sounds of war are heard around, **1195**, i., Unitarian hymnody
What star is this—more glorious far (*tr.* E. Thring), **942**, ii., Quae stella sole pulchrior
What star is this so strangely bright? (*tr.* Chandler, 1837, *alt.*), **942**, ii., Quae stella sole pulchrior
What star is this that beams abroad (*tr.* Blew), **943**, i., Quae stella sole pulchrior
What star is this that beams so bright, And dims the sun (*tr.* Singleton, 1871), **942**, ii., Quae stella sole pulchrior
What star is this that beams so bright, The sun eclipsing (*tr.* Singleton, 1868), **942**, ii., Quae stella sole pulchrior
What star is this, whose orb of flame? (*tr.* Chambers), **943**, i., Quae stella sole pulchrior
What star is this with beams so bright, Which shames the sun, **942**, ii., Quae stella sole pulchrior
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What sweetness on Thine earth doth dwell, **423**, ii., Gill, T. H.
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What terrors shake my trembling soul! (*tr.* J. Chandler), **1041**, ii., Sensus quis horror percutit
What thanks and praise to Thee we owe, **709**, ii., Maclagan, W. D.
What thanks can I repay, **287**, ii., Denicke, D.
What the just by faith believed (*tr.* Blew), **777**, i., Mundi salus affutura
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What then, dear Jesus, hadst Thou done or said, **517**, ii., Herzliebster Jesu, was hast du verbrochen
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What Thou appointest I receive, **1079**, i., Spitta, C. J. P.
What Thou my God dost, all's well done (*tr.* in the Supp. to Ger. Psal., 1765), **972**, ii., Rodigast, S.
What though downy slumbers flee, **569**, ii., Interval of grateful shade
What though fields of earth have yielded, **282**, i., Davis, T.
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What though our earthly lot be low, **1097**, i., Stowell, H.
What though peaceful slumbers flee, **569**, ii., Interval of grateful shade
What though the arm of conquering death, **817**, i., Now let our mourning hearts revive
What though the fig-tree's strength decay, **1065**, i., So firm the saint's foundations stand
What, though the ground all good at first, **1176**, i., Thrupp, J. F.
What though these bodies shall decay, **1031**, i., Scottish hymnody
What though through desert paths Thou leadest, **982**, i., Russell, A. T.
What thrilling voice through midnight peals (En clara vox redarguit, *tr.* Copeland), **1229**, i., Vox clara ecce intonat
What time the evening shadows fall, **520**, ii., Hewett, J. W.
What to do in my condition, **379**, ii., Flitner, J.
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What within me and without (*tr.* Miss Winkworth) **389**, ii., Francke, A. H.
What without Thee would I have been (*tr.* H. Mills), **485**, ii., Hardenberg, G. F. P. von
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What would we give to our beloved?, **187**, i., Browning (*née* Barrett), Elizabeth
What wouldst thou have, **457**, i., Greek hymnody
Whate'er God does is fitly done (*tr.* H. Mills), **972**, ii., Rodigast, S.
Whate'er God does is good and right (*tr.* E. Massie), **972**, ii., Rodigast, S.
Whate'er God does is rightly done, **972**, ii., Rodigast, S.
Whate'er God doth is rightly done, Righteous (*tr.* Hastings), **972**, ii., Rodigast, S.
Whate'er God will, let that be done (*tr.* Frothingham), **37**, ii., Albrecht of Brandenburg-Culmbach
Whate'er my God ordains is right, His will is ever just (*tr.* Miss Winkworth, 1858), **972**, ii., Rodigast, S.
Whate'er my God ordains is right, Holy His will abideth (*tr.* Miss Winkworth, 1863), **972**, ii., Rodigast, S.
Whate'er my Heavenly Father wills, **1263**, i., Wesley family, The
Whate'er of beauty I behold, **1006**, ii., Scheffler, J.
Whatever brawls disturb the street, **1239**, ii., Watts, I.
Whatever dims the sense of truth, **481**, i., Hale, Mary W.
Whatever God does is well done (*tr.* Miss Warner), **1235**, i., Was Gott thut das ist wohlgethan, So denken Gottes Kinder
Whatever God doth is well done, He gives (*tr.* J. Kelly), **1014**, i., Schmolck, B.
When. See also *Quhen*
When Abram full of sacred awe, **1020**, i., Scott, Elizabeth
When Abraham's servant to procure, **984**, i., Ryland, J.
When Adam fell our total frame (*tr.* Jacobi, 1725), **1072**, ii., Spengler, L.
When Adam fell, the frame entire (*tr.* Jacobi, 1732), **1072**, ii., Spengler, L.
When Adam sinned, through all his race, **124**, i., Beddome, B.
When adverse winds and waves arise, **1058**, i., Sigourney (*née* Huntley), Lydia
When affliction rends the heart (*tr.* Lady E. Fortescue), **867**, i., Olearius, Johannes
When afflictions sore oppress you (*tr.* Miss Cox), **867**, i., Olearius, Johannes
When all bespeaks a Father's love, **90**, ii., Auber, Harriet
When all our way is hedged around, **319**, ii., Eber, P.
When all the hours of life are past, **887**, i., Peabody, W. B. O.
When all Thy mercies, O my God (Addison), **17**, i., **19**, i., Addison, J.; **792**, ii., Nearer, my God, to Thee, Nearer to Thee; **1034**, i., Scottish translations and paraphrases
When all with awe shall stand around (*tr.* Jacobi), **961**, ii., Ringwaldt, B.
When along life's thorny road, **286**, i., Deck, J. G.
When anguish overwhelms the heart, **1108**, ii., Symington, A. J.
When anguished and perplexed, I lift my weary eyes, **699**, ii., Löwenstern, M. A. von
When any turn from Zion's way, **804**, ii., Newton, J.
When arise the thoughts of sin, **406**, i., Gaskell, W.
When as returns the solemn day, **114**, i., Barbauld (*née* Aikin), Anna L.
When as we sat in Babylon (Ps. cxxxvii., Whittingham), **866**, i., Old Version
When at Thy footstool, Lord, I bend, **706**, ii., Lyte, H. F.
When before Thy throne we kneel, **167**, i., Bowring, Sir J.
When bending on the brink of life, **1268**, i., When bending o'er the brink of life
When bleeding heroes fill the tuneful quire, **993**, ii., Sanctorum meritis inclita gaudia
When blest with that transporting view, **1090**, i., Steele, Anne
When brighter suns and milder skies, **887**, ii., Peabody, W. B. O.
When brothers part for manhood's race, **613**, i., Keble, J.
When by the tempter's wiles betrayed, **124**, i., Beddome, B.
When children are rejoicing (*tr.* in the Morav. H. B., 1754), **1303**, ii., Zinzendorf, N. L. von
When children, blessed by Jesus, **979**, i., Rothe, J. A.
When Christ assumes His throne this song, **453**, ii., Great God, the nations of the earth
When Christ by His own servants slain (Tristes erant apostoli, *tr.* Caswall), **95**, ii., Aurora lucis rutilat
When Christ had left His flock below, **1268**, i., When Christ His body up had borne
When Christ His body up had borne, **770**, i., More, H.

When Christ hung on the cursed tree (*tr.* Jacobi), **275**, ii., Da Jesus, an des Kreutzes Stamm
When Christ is throned on Zion's hill, **453**, ii., Great God, the nations of the earth
When Christ our human form did bear, **715**, i., Marriott, J.
When Christ the Lord shall come on earth, **1268**, ii., When Christ the Lord would come on earth
When Christ to village comes, or town, **813**, ii., Keble, J.
When Christ, victorious from the grave, **263**, ii., Cotterill, T.
When clouds of darkness veil the sky (*tr.* R. Campbell), **566**, i., In noctis umbrâ desides
When cold our hearts and far from Thee, **762**, ii., Monsell, J. S. B.
When day I kneel down to pray, **1117**, i., Taylor, Ann and Jane
When dangers press and fears invade [*invite*], **90**, ii., Auber, Harriet
When darkness erst [*once*] *at God's command*, **304**, i., Doane, G. W.
When darkness fleets, and joyful earth (O Sol salutis, intimis), **576**, i., Jam Christe sol justitiae
When dead in sin and far from God, **1276**, ii., Whitfield, F.
When, dearest Lord, when shall it be?, **1261**, ii., Wesley family, The
When death appears before my sight, **1090**, i., Steele, Anne
When death arrives, and I must go (*tr.* G. Walker), **1254**, ii., Wenn mein Stündlein fürhanden ist
When death before my sight, **1090**, i., Steele, Anne
When death shall close our fleeting day (*tr.* Russell, *alt.*), **1254**, i., Wenn mein Stündlein fürhanden ist
When doomed to death the Apostle lay, **190**, i., Bryant, W. C.
When downward to the darksome tomb, **877**, ii., Palmer, R.
When driven by oppression's rod, **703**, ii., Lunt, W. P.
When earthly joys glide swift away, **706**, ii., Lyte, H. F.
When earth's fierce tempest o'er us rolls (*tr.* Chandler, *alt.*), **576**, i., Jactamur heu quot fluctibus
When erst the sons of men began, **682**, ii., Lo in the last of days behold
When evening shadows gather, **1108**, i., Swift, J. F.
When faint and weary toiling, **317**, ii., Dyer, S.
When fairest Eve in Eden rose, **1060**, ii., Singleton, R. C.
When fancy spreads her boldest wings, **1090**, i., Steele, Anne
When far from Thee, and heirs of woe, **218**, ii., Charlesworth, V. J.
When firm I [*we*] *stand on Zion's hill*, **1105**, ii., Swain, J.
When first at God's command, **499**, i., Hawker, R.
When first o'erwhelmed with sin and shame, **286**, i., Deck, J. G.
When first the world sprang forth (*tr.* Caswall, *alt.*), **14**, ii., Ad templa nos rursus vocat
When for some little insult given, **1117**, i., Taylor, Ann and Jane
When forth from Egypt's trembling strand, **195**, i., Burgess, G.
When from Death's chambers Christ triumphant rose (*tr.* Is. Williams), **316**, i., Dum morte victor obrutâ
When from Egypt's house of bonaage, **1172**, ii., Threlfall, Jeannette
When from Jordan's gleaming wave, **604**, ii., Johnson, S.
When from my sight all fades away, **319**, i., Eber, P.
When from my sleep awaking, **628**, ii., Knapp, A.
When from the City of our God, **1294**, ii., Wordsworth, C.
When from the depths of woe, **764**, i., Montgomery, J.
When from the mount the Law was given (*tr.* Is. Williams), **1058**, ii., Sinae sub alto vertice
When gathering clouds around I view, **450**, i., Grant, Sir R.; **1058**, i., Sigourney (*née* Huntley), Lydia
When gladness gilds our prosperous day, **196**, i., Burleigh, W. H.
When gloomy thoughts and boding fears, **1090**, i., Steele, Anne
When God at first created man, **211**, i., Carols
When God bade Abraham sacrifice, **117**, i., Bateman, H.
When God begins His gracious work, **734**, ii., Midlane, A.
When God descends with men to dwell, **109**, ii., Ballou, H.
When God from dust created man, **166**, i., Bowdler, J.
When God inclines the heart to pray, **907**, i., Prayer is the breath of God in man
When God is nigh my faith is strong, **1241**, i., Watts, I.
When God restored our captive state, **1241**, i., Watts, I.
When God revealed His gracious [*precious*] *Name*, **1241**, i., Watts, I.
When God upheaved the pillared earth, **906**, i., Pray, L. G.
When, gracious Lord, when shall it be?, **1261**, ii., Wesley family, The
When groves by moonlight silence keep (Gisborne), **1084**, ii., Staffordshire hymnbooks
When guilt and shame are raising (*tr.* Jacobi), **419**, ii., Gesenius, J.
When he who from the scourge of wrong, **189**, ii., Bryant, W. C.
When heavenwards my best affections move (*tr.* Miss Borthwick), **1304**, i., Zinzendorf, N. L. von
When heaves with sighs my anxious breast (H. Price), **1085**, i., Staffordshire hymnbooks
When here, O Lord, we seek Thy face, **1165**, ii., This stone to Thee in faith we lay
When His salvation bringing (King), **758**, ii., Missions
When human hopes and joys depart, **977**, ii., Jevons (*née* Roscoe), Mary Ann
When I am right Thy grace impart, **900**, ii., Pope, A.
When I can pray, Without delay (*tr.* Astley), **80**, i., Arndt, E. M.
When I confessed my wandering ways, **1241**, i., Watts, I.
When I, Creator, view Thy might (*tr.* Miss Manington), **407**, ii., Gellert, C. F.
When I had wandered from His fold, **763**, i., Monsell, J. S. B.
When I listen to Thy word, **1116**, ii., Taylor, Ann and Jane
When I look back, **668**, i., Lead, kindly Light amid the encircling gloom
When I my wicked heart survey, **1130**, ii., Scottish hymnody
When I pour out my soul in prayer (Ps. cii.), **800**, ii., New Version
When I rise again to life, **626**, ii., Klopstock, F. G.
When I shall gain permission, **835**, i., O Haupt voll Blut und Wunden
When I stand before the throne, **1272**, i., When this passing world is done
When I survey life's varied scene, **1089**, ii., Steele, Anne
When I survey the wondrous Cross (Watts), **349**, ii., **350**, ii., English hymnody; **741**, i., Missions
When I the holy grave survey, **1231**, ii., Wallin, B.
When I view the mother holding (*tr.* Bramley), **883**, ii., Parvum quando cerno Deum
When I wake from out that slumber (*tr.* in Baskerville's P. of Germany), **626**, ii., Klopstock, F. G.
When I with pleasing wonder stand, **1241**, i., Watts, I.
When in distress and woe I lift (*tr.* Buckoll), **699**, ii., Löwenstern, M. A. von
When in dreary, mournful hours (*tr.* Lady John Manners), **486**, i., Hardenberg, G. F. P. von
When in hours of fear and failing (*tr.* Macdonald), **486**, i., Hardenberg, G. F. P. von
When in hours of pain and anguish (*tr.* Mme. de Pontès), **486**, i., Hardenberg, G. F. P. von
When in silence and in shade (*tr.* Neale), **943**, i., Quando noctis medium
When in silence o'er the deep, **481**, i., Hale, Mary W.
When in that tremendous day (*tr.* Stanley, pt. ii.), **299**, i., Dies irae, dies illa
When in the cool still morning, **628**, ii., Knapp, A.
When in the dark and cloudy day, **609**, i., Judkin, T. J.
When in the depths of night I'm sighing (*tr.* in the Brit. Herald), **80**, ii., Arndt, E. M.
When in the hour of utmost need, **319**, ii., Eber, P.
When in the hours of lonely woe, **256**, ii., Conder, J.
When in the light of faith divine, **1239**, i., Watts, I.
When in the pains of death my heart (*tr.* Russell), **610**, i., Kämpff, J.
When in the vale of lengthened years, **1197**, i., Unitarian hymnody
When in these courts we seek Thy face, **1165**, ii., This stone to Thee in faith we lay
When in thine hours of grief, **874**, i., Oswald, H. S.
Where in this waste unlovely [*and desert*] *world?*, **288**, ii., Denny, Sir E.
When inward turns my searching gaze, **878**, i., Palmer, R.
When Israel, by divine command, **804**, ii., Newton, J.
When Israel by God's address (Ps. cxiv.), Whittingham), **866**, i., Old Version
When Israel by God's command (Ps. cxiv.), **866**, i., Old Version
When Israel, by the Almighty led (Ps. cxiv.), **801**, i., New Version
When Israel came from Egypt's land, **669**, ii., Leeson-Blenkinsopp, E. C.
When Israel came from Egypt's strand, **622**, ii., Kennedy, B. H.
When Israel freed from Pharaoh's hand (Watts), **17**, i., Addison, J.

When Israel, of God beloved, Out of the land, 1270, ii., When Israel, of the Lord beloved
When Israel of the Lord beloved, 1020, ii., Scott, Sir W.
When Israel out of Egypt came, 1262, i., Wesley family, The
When Israel through the desert passed, 124, i., Beddome, B.
When Israel, who had suffered cruel bondage long (Ps. cxiv.), 801, ii., New Version
When it reached the tyrant's ear (Audit tyrannus anxius), 946, ii., Quicumque Christum quaeritis
When Jairus' daughter was so ill, 117, i., Bateman, H.
When Jesus at a wondrous feast, 234, ii., Clapham, J. P.
When Jesus, both of God and man, 2, i., A Friend there is; your voices join
When Jesus by the Virgin brought (Bruce), 188, ii., Bruce, M.; 818, i., Now let Thy servant d.e in peace
When Jesus Christ was crucified, 1277, i., Whiting, W.
When Jesus comes again, 1031, i., Scottish hymnody
When Jesus comes to reward His servants, 1204, i., Van Alstyne (*née* Crosby), Frances J.
When Jesus dwelt in mortal clay, 420, ii., Gibbons, T.
When Jesus first at heaven's command, 524, i., Hill, R.
When Jesus' friend had ceased to be, 187, i., Browning (*née* Barrett), Elizabeth
When Jesus hung upon the Cross (*tr.* in the Morav. H. B., 1746, *rewrit.* 1789), 164, i., Böschenstein, J.
When Jesus left His heavenly home, 1270, ii., When Jesus left His Father's throne
When Jesus left the glorious sky, 1097, i., Stowell, H.
When Jesus left the throne of God, 1270, ii., When Jesus left His Father's throne
When Jesus on this earth, 1066, i., Soden, A. J.
When Jesus on the Cross was found (*tr.* in the Morav. H. B., 1746), 164, i., Böschenstein, J.
When Jesus raised His prayer on high (*tr.* Chandler, *alt.*), 329, ii., Emergit undis et Deo
When Jesus shall ascend His throne, 453, ii., Great God, the nations of the earth
When Jordan hushed his waters still, 202, ii., Campbell, T.
When languid frame or throbbing pulse, 763, i., Monsell, J. S. B.
When life as opening buds is sweet, 114, i., Barbauld (*née* Aikin), Anna L.
When life is gay with sunshine, 1108, ii., Swift, J. F.
When little hearts believe and love, 187, i., Bruce, C.
When little Samuel woke, 1116, ii., Taylor, Ann and Jane
When long the soul has slept in chains, 218, i., Chapin, E. H.
When, Lord, to this our western land, 870, i., Onderdonk, H. U.
When man grows bold in sin, 1241, i., Watts, I.
When marshall'd on the nightly plain, 1276, i., White, H. K.
When Mary to the heavenly Guest, 256, i., Conder (*née* Thomas), Joan E.
When memory brings my Jesus to my sense (O Jesu süss wer dein gedenkt, *tr.* in Boehm's version of Arndt's True Ch.), 589, i., Jesu dulcis memoria
When ministers make known, 1266, i., Wesley family, The
When morning, fresh and bright and new, 117, ii., Bateman, H.
When morning gilds the skies (*tr.* Caswall), 133, i., Beim frühen Morgenlicht
When musing sorrow weeps [*mourns*] *the past*, 809, ii., Noel, G. T.
When my appointed hour is come To pass from earth, 1254, ii., Wenn mein Stündlein fürhanden ist
When my feet have wandered, 678, ii., Litanies
When my heart beguiling, 471, i., Grinfield, T.
When my last hour is close at hand, And I must (*tr.* Miss Winkworth), 1254, ii., Wenn mein Stündlein fürhanden ist
When my last hour is close at hand, My last sad (*tr.* E. A. Bowring), 1254, i., Wenn mein Stündlein fürhanden ist
When my love to Christ grows weak, 1295, i., Wreford, J. R.
When my love to God grows cold, 1271, ii., When my love to Christ grows cold
When my love to God grows weak, 1271, ii., When my love to Christ grows cold; 1295, i., Wreford, J. R.
When, my Saviour, shall I be?, 1261, ii., Wesley family, The
When my spirit pants for rest, 472, i., Groser, H. G.
When mysterious whispers are floating about, 502, ii., Hearn, Marianne
When near Jerusalem of old, 1066, i., Soden, A. J.
When neither help nor counsel's nigh (*tr.* G. Walker), 319, ii., Eber, P.
When night has veiled the earth in shade, 566, i., In noctis umbrâ desides
When now the solemn hour is nigh (*tr.* H. Mills), 1254, ii., Wenn mein Stündlein fürhanden ist
When, O dear Jesus, when shall I, 216, i., Cennick, J.
When, O my dearest Lord, I prove (*tr.* Miss Dunn), 407, ii., Gellert, C. F.
When, O my Saviour, shall this heart?, 1235, ii., Waterbury, J. B.
When, O when shall I have the favour (*tr.* Molther), 467, ii., Gregor, C.
When o'er Judea's vales and hills, 267, i., Coxe, A. C.
When o'er my sins I sorrow, 419, ii., Gesenius, J.
When o'er the water's misty deep, 1172, i., Thring, G.
When on devotion's seraph-wing, 735, ii., Miles (*née* Appleton), Elizabeth
When on her Maker's bosom, 504, i., Heber, R.
When on His mission from His throne in heaven, 1064, i., Smith, S. J.
When on my day of life the night is falling, 1278, i., Whittier, J. G.
When on Sinai's top I see, 764, i., Montgomery, J.
When on the blazing mount the stone, 542, ii., Hull, W. W.
When on the brink of death, 1268, i., When bending o'er the brink of life
When on the cross the Saviour hung (*tr.* Miss Winkworth), 275, ii., Da Jesus, an des Kreutzes Stamm
When on the margin of the grave, 1260, ii., Wesley family, The
When once the Lord from Egypt, 216, ii., Chamberlain, T.
When one loud blast shall rend the deep, 1206, i., Vaughan, H.
When our heads are bowed with woe, 737, i., Milman, H. H.
When our hearts are glad and light, 107, i., Bailey, E.
When our hearts with grief are sore, 772, ii., Moultrie, J.
When our redeeming Lord, 1262, i., Wesley family, The
When overwhelmed with grief, 1241, i., Watts, I.
When power divine in mortal form, 1063, i., Smith, Sir J. E.
When quiet in my house I sit, 1264, ii., Wesley family, The
When righteous Joseph wedded was, 211, ii., Carols
When rising from the bed of death, 17, ii., Addison, J.; 1034, i., Scottish translations and paraphrases
When rising winds and rain descending (*tr.* Dutton), 983, i., Rutilius (Rüdel), M.
When Rome had shrouded earth in night, 700, i., Loy, M.
When Samuel heard, in still mid-night, 715, ii., Martineau, Harriet
When shades of night around us close, 566, i., In noctis umbrâ desides
When shall I, Lord, a journey take, 423, ii., Gill, T. H.
When shall the day abide alway (*tr.* R. Massie, st. x.), 289, i., Der Tag ist hin, Mein Geist und Sinn
When shall the time, dear Jesus, when?, 1237, ii., Watts, I.
When shall the voice of singing?, 322, i., Edmeston, J.
When shall Thy love constrain, 67, i., And wilt Thou yet be found
When shall Thy lovely face be seen?, 1237, i., Watts, I.
When shall we all meet again, 855, ii., Occom, S.
When shall we meet again (Alaric A. Watts and S. F. Smith), 1064, i., Smith, S. F.
When shall we meet again?, 1236, i., Watts, A. A.
When shall we see the day? (C. Wesley), 447, ii., Graces
When shall we three meet again, 855, ii., Occom, S.
When she pleads for us at her sweet petition (Hujus oratus Deus alme nobis), 1225, ii., Virginis Proles, Opifexque matris
When sickness shakes the languid corse [*frame*], 506, ii., Heginbothom, O.
When simplicity we cherish, 1071, i., Spangenberg, A. G.
When sinks in night that radiant sun, 843, ii., O Lux beata Trinitas, Et principalis Unitas
When sins and fears prevailing rise, 1089, ii., Steele, Anne
When Sion's God, her captive sons (Ps. cxxvi.), 801, ii., New Version
When Sion's God her sons recall'd (Ps. cxxvi.), 801, i., New Version
When softly breathes the Resurrection air (*tr.* Crippen), 1113, ii., Syriac hymnody
When some kind shepherd from his fold, 793, ii., Needham, J.; 1269, i., When His lost sheep the Shepherd finds
When sorrow and remorse, 419, ii., Gesenius, J.

When sorrow casts its shades around us, **1115**, i., Tappan, W. B.
When sorrow's path and danger's road, **1276**, i., White, H. K.
When souls draw near the holy wave, **700**, i., Loy, M.
When storm and tempest o'er us roll (*tr.* Chandler), **576**, i., Jactamur heu quot fluctibus
When storms hang o'er my head, **124**, i., Beddome, B.
When storms hang o'er the children's heads, **124**, i., Beddome, B.
When storms hang o'er the Christian's head, **124**, i., Beddome, B.
When strangers stand and hear me tell, **1239**, i., Watts, I.
When streaming from the eastern skies, **1056**, ii., Shrubsole, W.
When summer suns their radiance fling, **1117**, ii., Taylor, Emily
When summons hence by Death is given (*tr.* E. Massie), **979**, i., Kothe, J. A.
When tempests round us gather, **623**, i., Kennedy, B. H.
When that so troublous day was now concluded (*tr.* in the Morav. H. B., 1754), **473**, i., Gryphius, A.
When that the Lord again his Sion had forth brought (Ps. cxxvi., Kethe), **866**, i., Old Version
When the archangel's trump shall sound (Cotterill), **1084**, ii., Staffordshire hymnbooks
When the blind suppliant in the way, **190**, i., Bryant, W. C.
When the children joyful are (*tr.* in the Morav. H. B., 1754), **1303**, ii., Zinzendorf, N. L. von
When the dark waves round us roll, **1272**, i., When the wild waves round us roll
When the day hath come at last, **680**, i., Littledale, R. F.
When the day of life is dawning, **431**, ii., Goadby, T.
When the day of toil is done, **327**, ii., Ellerton, J.
When the dewy light was fading, **1204**, ii., Van Alstyne (*née* Crosby), Frances J.
When the due time had taken place, **1247**, ii., Weisse, M.
When the earth was full of darkness, **790**, i., Neale, J. M.
When the Eternal bows the skies, **1239**, i., Watts, I.
When the everlasting Lord, **1099**, i., Stryker, M. W.
When the first parents of our race, **1239**, i., Watts, I.
When the great Judge, supreme and just, **1241**, i., Watts, I.
When the harvest is past and the summer is gone, **1064**, i., Smith, S. F.
When the heart is sad within, **1271**, ii., When our heads are bowed with woe
When the last agony draws nigh (*tr.* Miss Winkworth), **1249**, i., Weissensee, P. H.
When the last trumpet's awful voice (Watts, *recast*), **829**, ii., O for an overcoming faith; **1034**, i., Scottish translations and paraphrases
When the Lord of glory died (Christus der uns selig macht, st. vi., *tr.* in the Morav. H. B., 1746), **886**, i., Patris Sapientia, veritas divina
When the Lord of Love was here, **183**, ii., Brooke, S. A.
When the Lord recalls the banished (*tr.* Miss Winkworth), **194**, i., Bürde, S. G.
When the messengers of wrath, **282**, ii., Dayman, E. A.
When the new-born saints, assembling, **613**, ii., Keble, J.
When the Paschal evening fell, **1088**, i., Stanley, A. P.
When the Patriarch was returning (*tr.* Caswall), **536**, i., Hoste dum victo triumphans
When the Saviour dwelt below, **984**, i., Ryland, J.
When the Saviour said "'Tis finished," **734**, ii., Midlane, A.
When the shades of night are falling, **303**, i., Dix, W. C.
When the soft dews of kindly sleep, **1178**, i., 'Tis gone, that bright and orbed blaze
When the solid earth is quaking, **1100**, i., Sturm, C. C.
When the spark of life is waning, **278**, i., Dale, T.
When the thirty years were finished (Lustra sex qui jam peracta, *tr.* Mrs. Charles, *alt.*), Pange lingua gloriosi proelium certaminis
When the vale of death appears, **1170**, ii., Thou Who didst for Peter's faith
When the weary, seeking rest, **162**, i., Bonar, H.
When the world is brightest, **1188**, ii., Tuttiett, L.
When the world my heart is rending, **118**, i., Bathurst, W. H.
When the worn spirit wants repose, **322**, ii., Edmeston, J.
When these brief trial-days are past (*tr.* Sheppard), **408**, i., Gellert, C. F.
When these brief trial-days are spent (*tr.* Miss Winkworth), **408**, i., Gellert, C. F.
When they brought little children, **980**, i., Rowe, G. S.
When they may chance to meet together (*tr.* H. Mills), **627**, i., Knak, G. F. L.
When this passing world is done, **707**, ii., McCheyne, R. M.
When this song of praise shall cease, **190**, i., Bryant, W. C.
When those we love are snatched away, **1268**, i., When blooming youth is snatched away
When Thou hast disposed a heart, **1266**, i., Wesley family, The
When Thou hast rendered up Thy breath, **1262**, ii., Wesley family, The
When Thou, my righteous Judge, shall come, **854**, i, O when my righteous Judge shall come
When Thou, O God, Thine own elect (*tr.* Chambers), **1190**, i., Ultricibus nos undique
When Thou, O Lord, didst send the Twelve, **1294**, ii., Wordsworth, C.
When Thou shalt close my fleeting day (*tr.* Russell), **1254**, i., Wenn mein Stündlein fürhanden ist
When thought brings Jesus to my sence (O Jesu süss, wer dein gedenkt), **589**, i., Jesu dulcis memoria
When through life's dewy fields we go, **719**, ii., Matheson, Annie
When through the dismal waste, **622**, ii., Kennedy, B. H.
When through the torn sail the wild tempest is streaming, **504**, i., Heber, R.
When thy mortal life is fled, **1064**, i., Smith, S. F.
When time seems short and death is near, **139**, i., Bethune, G. W.
When to my sight, thou God, appears, **1030**, ii., Scottish hymnody
When to the house of God we go, **1117**, i., Taylor, Ann and Jane
When towards heaven my best affections move, **1304**, i., Zinzendorf, N. L. von
When troubles, wave on wave, assailed, **624**, i., Key, F. S.
When waves of sorrow round me swell, **1272**, ii., When waves of trouble round me swell
When we are under great distress, **319**, ii., Eber, P.
When we cannot see our way, **615**, ii., Kelly, T.
When we devote our youth to God, **1239**, ii., Watts, I.
When we did sit in Babylon (Ps. cxxxvii.), **866**, i., Old Version
When we, our wearied limbs to rest (Ps. cxxxvii.), **801**, i., New Version
When we seek with loving heart (*tr.* Miss Borthwick), **1303**, ii., Zinzendorf, N. L. von
When we walk the paths of life (Mitten wir im Leben sind), **721**, ii., Media vita in morte sumus
When weary souls, with sin distrest, **1090**, i., Steele, Anne
When wild confusion wrecks the air, **199**, ii., Byles, M.
When wilt Thou come unto me, **1055**, i., Shepherd, T.
When winds are raging o'er the upper ocean, **1096**, ii., Stowe (*née* Beecher), Harriet
When with a mind devoutly pressed, **186**, i., Browne, M.
When with wasting sickness worn, **225**, ii., Christ, of all my hopes the ground; **1232**, ii., Wardlaw, R.
When within His Mother's arms (*tr.* Washburn), **883**, ii., Parvum quando cerno Deum
When youth or age is snatched away, **1268**, i., When blooming youth is snatched away
Whence do our mournful thoughts arise (Watts), **1034**, i., Scottish translations and paraphrases
Whence shall my tears begin? (*tr.* Neale), **152**, i., Βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν
Whence shall our tears begin? (*tr.* Neale, *alt.*), **152**, i., Βοηθὸς καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν
Whence this flaming joy that maketh?, **423**, ii., Gill, T. H.
Whene'er again thou sinkest, **520**, ii., Hey, J. W.
Whene'er I look into Thy word, **888**, ii., Pearce, S.
Whene'er I take my walks abroad, **1239**, ii., Watts, I.
Whene'er one sinner turns to God, **1091**, ii., Stennett, J.
Whene'er the angry passions rise, **1090**, i., Steele, Anne
Whene'er to Thee I make my prayer (Ps. 56, Churton), **233**, ii., Churton, E.
Whene'er we contemplate the grace, **467**, ii., Gregor, C.
Where ancient forests round us spread, **811**, i., Norton, A.
Where are the dead? In heaven or hell?, **764**, i., Montgomery, J.
Where dwells the glorious King, **280**, ii., Darling, T.; **1150**, ii., The God of Abraham praise
Where high the heavenly temple stands (Bruce), **188**, ii., Bruce, M.; **263**, ii., Cotterill, T.; **1034**, i., Scottish translations and paraphrases
Where is divine compassion, that (*tr.* Lady Durand), **1079**, ii., Spitta, C. J. P.
Where is mercy and compassion (*tr.* R. Massie), **1079**, ii., Spitta, C. J. P.
Where is my faith if I survey?, **318**, i., East, J.

Where is my God? does He retire, **1089**, ii., **1090**, i., Steele, Anne
Where is my wandering boy to-night?, **700**, i., Lowry, R.
Where is the Christian's Fatherland?, **1088**, i., Stanley, A. P.
Where is the Hebrew's God, **1264**, ii., Wesley family, The
Where is the land of cloudless day?, **255**, ii., Conder, E. R.
Where is the tree the prophet threw?, **510**, i., Hemans (*née* Browne), Felicia D.
Where is this blessed Babe, **1118**, ii., Taylor, Jeremy
Where is thy Bethel? where the gate of heaven (*tr.* J. Kelly), **765**, ii., Moraht, A.
Where is thy Bethel, where the world's control (*tr.* Astley), **765**, ii., Moraht, A.
Where is thy God, my soul?, **705**, ii., Lynch, T. T.
Where is thy sting, O death?, **167**, i., Bowring, Sir J.
"Where is your God?" they say, **716**, ii., Martineau, J.
Where Jordan's stream was rolling on (*tr.* Hunt), **226**, ii., Christ unser Herr zum Jordan kam
Where shall I lay my weary head?, **1261**, i., Wesley family, The
Where shall I look for holy calm, **708**, ii., Macduff, J. R.
Where shall my wondering soul begin (C. Wesley), **64**, i., And can it be that I should gain
Where shall the guilty who hath lost, **1031**, i., Scottish hymnody
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Where shall true believers go?, **1265**, i., Wesley family, The
Where shall we find the Lord?, **1088**, i., Stanley, A. P.
Where shall we go to seek and find, **1241**, i., Watts, I.
Where shall we learn to die?, **1088**, i., Stanley, A. P.
Where Sinai towers, while thunder pealed (*tr.* Blew), **1059**, i., Sinae sub alto vertice
Where the ancient dragon lay, **503**, i., Heavenly Father, Sovereign Lord, Ever faithful
Where the angel-hosts adore Thee (*tr.* Is. Williams, *alt.*), **954**, ii., Regnator orbis summus et arbiter
Where the angelic hosts adore Thee (*tr.* Is. Williams), **954**, ii., Regnator orbis summus et arbiter
Where the faded flower shall freshen, **161**, ii., Bonar, H.
Where the lambs sleep, there shepherds watch around (*tr.* Mrs. Findlater), **639**, ii., Lange, J. P.
Where the long reeds quiver, **510**, i., Hemans (*née* Browne), Felicia D.
Where the mourner weeping, **874**, i., Oswald, H. S.
Where the prison bars surround him (*tr.* Is. Williams), **892**, ii., Petrum, tyranne, quid catenis obruis
Where the sounds of plaintive wailing, **1232**, ii., Wardlaw, R.
Where thy Master's glory Calls thee forth abroad, **947**, ii., Quo vos Magistri gloria quo salus
Where two or three with sweet accord, **1092**, i., Stennett, S.
Where wilt Thou go? since night draws near (*tr.* Crull), **1007**, i., Scheffler, J.
Where wilt Thou go? the eve draws nigh (*tr.* Miss Manington), **1007**, i., Scheffler, J.
Where wilt thou put thy trust?, **1058**, i., Sigourney (*née* Huntley), Lydia
Where yonder mount with olives clad (*tr.* R. Massie), **1079**, i., Spitta, C. J. P.
Where'er I go, whate'er my task (*tr.* Miss Winkworth), **378**, ii., Flemming, P.
Where'er I Thee this day did grieve (*tr.* in the Moravian H. B., 1789, *alt.* 1801), **514**, i., Herman, N.
Where'er the blustering north-wind blows, **124**, i., Beddome, B.
Where'er the Lord shall build my house, **1020**, i., Scott, Elizabeth
Where'er the man is found, **1241**, i., Watts, I.
Wherever two or three may meet, **495**, i., Hastings, T.
Wherefore. See also *Werfore*
Wherefore dost Thou, blest of God (*tr.* R. Massie), **411**, ii., Gerhardt, P.
Wherefore dost Thou longer tarry, **411**, ii., Gerhardt, P.
Wherefore, O earth, while years flow by, **1137**, ii., Tellus tot annos quid tegis
Wherefore should I grieve and pine (*tr.* Miss Winkworth), **1234**, ii., Warum sollt ich mich denn grämen
Wherefore should I make my moan, **1263**, ii., Wesley family, The
Wherefore should man, frail child of clay, **331**, ii., Enfield, W.
Wherefore, then, should I be gloomy (*tr.* Frothingham), **1234**, ii., Warum sollt ich mich denn grämen
Wherefore weep we over Jesus, **1079**, ii., Spitta, C. J. P.
Wheresoever two or three, **257**, i., Conder, J.
Wherewith, O Lord, shall I draw near?, **1273**, ii., Wherewith, O God, shall I draw near?
Wherewith shall I, o'erwhelmed with sin, **1030**, ii., Scottish hymnody
Whether the period of this life (*tr.* in the Morav. H. B., 1789), **1302**, ii., Zinzendorf, N. L. von
Which of the petty kings of earth (C. Wesley), **69**, ii., Angels where'er we go attend
While Adam's race sore wounded lay (Patris nefando crimine), **1088**, ii., Statuta decreto Dei
While all the night-stars fade and wane, **1099**, i., Stryker, M. W.
While darkness reigns beneath the pole, **1195**, ii., Unitarian hymnody
While dead in trespasses and sins, **590**, i., Jesu, if still Thou art to-day
While dead in trespasses I lie, **1261**, i., Wesley family, The
While fades the glowing sun away (Jam sol recedit igneus), **843**, ii., O Lux beata Trinitas, Et principalis Unitas
While God vouchsafes me His support (Ps. lxxi.), **800**, ii., New Version
While health, and strength, and youth remain (Anon. in the Foundling Hosp. Coll.), **903**, ii., Praise the Lord, ye heavens adore Him
While humble shepherds watched their flocks (N. Tate, *alt.*), **1034**, i., Scottish translations and paraphrases; **1275**, ii., While shepherds watched their flocks by night
While I my merit all explore (W. Leighton), **1031**, i., Scottish hymnody
While I the King's loud praise rehearse (Ps. xlv.), **800**, i., New Version
While in the howling shades of death, **667**, i., Lawson, J.
While in this sacred rite of Thine, **1064**, i., Smith, S. F.
While in this world of sickness, **165**, ii., Bourne, H.
While Jesus whispers to you, **1290**, ii., Witter, W. E.
While justice waves her vengeful hand, **1089**, ii., Steele, Anne
While life prolongs its precious light, **317**, i., Dwight, T.
While men grow bold in wicked ways, **1241**, i., Watts, I.
While my Jesus I'm possessing (James Allen), **1056**, i., Shirley, Hon. W.
While my Redeemer's near, **1089**, ii., Steele, Anne
While now the daylight fills the sky (*tr.* Neale, *alt.*), **577**, ii., Jam lucis orto sidere
While now the sun his course begins (*tr.* John Williams), **578**, i., Jam lucis orto sidere
While now Thy throne of grace we seek, **967**, i., Robbins, C.
While o'er our guilty land, O Lord, **281**, i., Davies, S.
While o'er the deep Thy servants sail, **195**, i., Burgess, G.
While on earth, dear Lord, I roam (*tr.* Miss Dunn), **474**, ii., Guter Hirte, willst du nicht
While on the Cross, O Christ, in death (*tr.* Chambers), **315**, ii., Dum, Christe, confixus cruci
While on the verge of life I stand, **306**, ii., Doddridge, P.
While others crowd the house of mirth, **672**, ii., Let such as would with wisdom dwell; **1034**, i., Scottish translations and paraphrases
While round Thy throne, O God, we bend, **452**, i., Gray, T., jun.
While shepherds watched their flocks by night (Christmas Hymn, Tate), **211**, ii., Carols; **801**, ii., New Version; **1034**, i., Scottish translations and paraphrases
While sorrow wrings my bleeding heart, **264**, ii., Cotton, N.
While sounds of war are heard around, **1195**, i., Unitarian hymnody
While still Thy all-creative hand, **470**, i., Greville, R. K.
While the Shepherds kept their vigil, **1096**, i., Stone, S. J.
While the silvery moon-beams fall, **151**, i., Bliss, P.
While the solemn note of time, **1115**, i., Tappan, W. B.
While the sun is shining, **1097**, ii., Stowell, T. A.
While Thee I seek, Almighty Power, **1281**, ii., Williams, Helen M.
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While Thee, Unsearchable, I set (*tr.* J. Wesley), **638**, i., Lange, E.
While Thine avenging arrows fall (*tr.* Is. Williams), **1190**, i., Ultricibus nos undique
While Thine avenging arrows, Lord (*tr.* Chandler), **1190**, i., Ultricibus nos undique
While Thou art intimately nigh, **1261**, i., Wesley family, The
While through this changing world we roam, **764**, ii., Montgomery, J.
While thus Thy throne of grace we seek, **967**, i., Robbins, C.
While thus to grief my soul gave way, **804**, i., Newton, J.

While to Thy table I repair, 281, i., Davies, S.
While up to Heaven God goeth, 984, ii., Sacer, G. W.
While we lowly bend before Thee, 242, ii., Colesworthy, D. C.
While we on earth are raising, 970, i., Robinson (of London), R.
While we our weary eyelids close (*tr.* Chandler), 566, i., In noctis umbrâ desides
While worldly minds impatient grow (Ps. iv.), 800, i. New Version
While yet the morn is breaking (*tr.* Miss Winkworth), 775, ii., Mühlmann, J.
Whilst in the agonies of death (*tr.* Chandler), 315, ii., Dum, Christe, confixus cruci
Whilst the careless world is sleeping, 623, i., Kennedy, B. H.
White and ruddy is my Beloved, 1285, i., Williams, W.
Whither, midst falling dew, 190, i., Bryant, W. C.
Whither, oh, whither?—With blindfolded eyes (*tr.* Miss Borthwick), 773, ii., Möwes, H.
Whither, pilgrims, are you going (Mrs. Van Alstyne), 756, i., Missions
Whither, Saul, this raging sense (*tr.* Is. Williams), 948, i., Quos in hostes, Saule, tendis
Whither shall a creature run?, 1265, i., Wesley family, The
Whither shall we flee, 396, ii., Freylinghausen, J. A.
Whither thus in holy rapture? (*tr.* Caswall), 947, ii., Quo sanctus ardor te rapit
Who all his will to God resigneth (*tr.* Russell), 796, ii., Neumark, G.
Who are these arrayed in white?, 1262, i., Wesley family, The
Who are these in bright array?, 1266, ii., What are these in bright array?
Who are these in dazzling brightness, Bearing the victorious palm, 1008, ii., Schenk, H. T.
Who are these in dazzling brightness, These in God's own truth arrayed, 1008, ii., Schenk, H. T.
Who are these in light adoring (*tr.* Russell), 1008, ii., Schenk, H. T.
Who are these like stars appearing (*tr.* Miss Cox), 266, i., Cox, Frances E.; 1008, ii., Schenk, H. T.
Who are these salvation singing, 1008, ii., Schenk, H. T.
Who are they in heaven who stand?, 1175, ii., Thrupp, Dorothy A.
Who are those before God's throne, What the countless (*tr.* J. D. Burns), 1008, ii., Schenk, H. T.
Who are those before God's throne, What the crowned host I see (*tr.* Miss Winkworth), 1008, ii., Schenk, H. T.
Who are those round God's throne standing (*tr.* Miss Manington), 1008, ii., Schenk, H. T.
Who are those that, far before me (*tr.* Miss Winkworth), 1808, ii., Schenk, H. T.
Who are they whose little feet?, 322, i., Edmeston, J.
Who, as Thou, makes blest (*tr.* Gotch), 396, ii., Freylinghausen, J. A.
Who can by searching find out God?, 780, i., My God, I love and I adore
Who can describe the joys that rise?, 1239, i., Watts, I.
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Who can on the sea-shore, 80, ii., Arndt, E. M.
Who can paint that lovely city (*tr.* Caswall), 13, i., Ad perennis vitae fontem
Who can praise the blessed God?, 734, ii., Midlane, A.
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Who comes from Edom, with His robes, 1060, ii., Singleton, R. C.
Who dares attempt the Eternal Name?, 1227, i., Watts, I.
Who follows Christ, whate'er betide (*tr.* Miss Winkworth), 1292, i., Wolff, J. G.
Who for the like of me will care?, 613, ii., Keble, J.
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Who from the love of Christ our Head, 817, ii., Now let our souls ascend above
Who, gracious Father, can complain?, 1020, ii., Scott, T.
Who has counted the leaves that fall? (*tr.* in Hys. for Children, 1855), 80, ii., Arndt, E. M.
Who has worth like Thine (*tr.* in the U. P. Juv. Miss. Mag.), 396, ii., Freylinghausen, J. A.
Who hath believed the Witness-Word?, 536, ii., How few receive with cordial faith
Who hath believed? Who hath believed?, 403, ii., Gall, J.
Who hath slighted or contemned?, 1261, ii., Wesley family, The
Who hath sorrow? who hath woe?, 1138, i., Temperance hymnody
Who in his chamber sitteth lonely (*tr.* Macdonald), 486, ii., Hardenberg, G. F. P. von
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Who in the Lord confide, 1262, i., Wesley family, The
Who in the Lord securely lay, 622, ii., Kennedy, B. H.
Who, in Thy very light, self-shrouded art, 842, i., O luce quae tuâ lates
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Who is, Jesus blest, 396, ii., Freylinghausen, J. A.
Who is like Thee, who? (*tr.* in the Morav. H. B., 1754), 396, ii., Freylinghausen, J. A.
Who is on the Lord's side?, 498, i., Havergal, Frances R.
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Who is this from Bethlehem coming?, 572, i., Irons, W. J.
Who is this gigantic foe, 1261, ii., Wesley family, The
Who is this so weak and helpless, 540, ii., How, W. W.
Who is this that calms the ocean?, 615, ii., Kelly, T.
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Who is this that shines so bright?, 772, i., Moultrie, G.
Who is this? the long expected, 1188, ii., Tuttiett, L.
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Who knows how near my end may be? Time (*tr.* E. Massie), 330, ii., Emilie-Juliane
Who knows how near my end may be? Time speeds away (*tr.* Miss Winkworth), 330, ii., Emilie-Juliane
Who knows how near my life's expended (*tr.* H. Mills), 330, ii., Emilie-Juliane
Who knows how soon my end may be (*tr.* G. Walker), 330, ii., Emilie-Juliane
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Who lives in God has safe abode (*tr.* H. Mills), 711, i., Magdeburg, J.
Who, Lord, has any good whatever, 1014, i., Schmolck, B.
Who, Lord, Thy deeds can measure (*tr.* H. Mills), 525, ii., Hiller, P. F.
Who madest all, and dost control (*tr.* Newman), 956, i., Rerum Creator optime
Who madest man to live (Hominis superne Conditor, *tr.* Copeland), 896, ii., Plasmator hominis Deus
Who make the Lord of hosts their tower, 764, i., Montgomery, J.
Who now His Flesh and Blood partake, 1264, ii., Wesley family, The
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Who trusts in God a strong abode (*tr.* Kennedy), **711**, i., Magdeburg, J.
Who trusts in God, his work abides (*tr.* Russell), **711**, i., Magdeburg, J.
Who trusts in God's all-wise direction (*tr.* R. Massie), **797**, i., Neumark, G.
Who walks the waves in wondrous guise, **698**, i., Loud was the wind and wild the tide
Who, when beneath affliction's rod, **280**, ii., Darling, T.
Who will tell of strength and freedom?, **1138**, i., Temperance hymnody
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Who yields his will to God's good pleasure (*tr.* in the Brit. Herald), **797**, i., Neumark, G.
Who yonder on the desert heath, **504**, i., Heber, R.
Whoe'er his secret home has made, **622**, ii., Kennedy, B. H.
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Whom earth, and sea, and stars, and light (Quem terra, pontus, sidera, *tr.* Copeland), **944**, ii., Quem terra, pontus, aethera
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Whom have I in heaven but Thee?, **1183**, i., Toplady, A. M.
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Whom have we, Lord, in heaven but Thee, **90**, ii., Auber, Harriet; **921**, i., Psalters, English
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Whom Jesus loves (*tr.* Mrs. Spaeth), **521**, i., Hey, J. W.
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Whom shall we, our Refuge making, **982**, i., Russell, A. T.
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Whom should we love like Thee?, **707**, i., Lyte, H. F.
Whome earth and sea, and eke the skyes (*tr.* in the Primer, 1599), **944**, ii., Quem terra, pontus, aethera
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Whosoever heareth, shout, shout the sound, **150**, i., Bliss, P.
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Why art thou cast down, Oh, my soul? (*tr.* Downton), **393**, i., French hymnody
Why art thou grieving?, **471**, i., Grinfield, T.
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Why art thou thus cast down, my heart? (*tr.* Miss Winkworth), **1234**, ii., Warum betrübst du dich, mein Herz
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Why, cruel Herod, dost thou fear? (Crudelis Herodes, *tr.* Singleton), **5**, ii., A solis ortûs cardine Ad usque
Why, cruel Herod, dost thou fear? (Crudelis Herodes, *tr.* Wallace), **5**, ii., A solis ortûs cardine Ad usque
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Why did Jesus come from heaven, **198**, i., Burton, J., jun.
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Why does your face, ye humble souls?, **1239**, i., Watts, I.
Why dost thou make lament, my heart (*tr.* Carter), **1234**, ii., Warum betrübst du dich, mein Herz
Why dost thou, tyrant, boast abroad (Ps. lii., Hopkins), **865**, ii., Old Version
Why dost thou vex thyself, my heart (*tr.* Frothingham), **1234**, ii., Warum betrübst du dich, mein Herz
Why doth my Saviour weep, **613**, i., Keble, J.
Why doth that cruel Herod fear? (Crudelis Herodes, *tr.* cento), **5**, ii., A solis ortûs cardine Ad usque
Why doth that impious Herod fear? (Hostis Herodes impie), **5**, i., A solis ortûs cardine Ad usque
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Why, Herod, dost thou fear in vain (Crudelis Herodes), **5**, ii., A solis ortûs cardine Ad usque
Why, Herod, impious tyrant fear (Hostis Herodes impie), **5**, i., A solis ortûs cardine Ad usque
Why, Herod, shakes thy soul with fears (Crudelis Herodes), **5**, ii., A solis ortûs cardine Ad usque
Why, Herod, unrelenting foe (Was fürchst du Feind, *tr.* R. Massie), **5**, i., A solis ortûs cardine Ad usque
Why, Herod, why the Godhead fear? (Crudelis Herodes Deum), **5**, ii., A solis ortûs cardine Ad usque
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Why is it that ye're weeping, **1079**, ii., Spitta, C. J. P.
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Why labour for treasures that rust and decay?, **1204**, i., Van Alstyne (*née* Crosby), Frances J.
Why lived I not in those blest days, **1299**, i., Yonge, Charlotte M.
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Why mournest thou, my anxious soul?, **1272**, ii., Whence do our mournful thoughts arise?
Why, my soul, thus trembling ever (*tr.* A. A. Benson), **1234**, ii., Warum sollt ich mich denn grämen
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Why should I till to-morrow stay?, 1266, i., Wesley family, The
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Why this sad and mournful guise (*tr.* Miss Dunn), 411, i., Gerhardt, P.
Why those fears? Behold, 'tis Jesus, 615, ii., Kelly, T.
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Why thus with grief opprest my heart (*tr.* Jacobi), 1234, ii., Warum betrübst du dich, mein Herz
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Why weep ye, living brotherhood (*tr.* Blew), 291, ii., Deus ignee fons animarum
Why weepest thou? Whom seekest thou?, 499, ii., Hawks (*née*), Annie S.
Why weep'st thou by thy children's tomb, 853, ii., O weep not o'er thy children's tomb
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Why, without, then, art Thou staying (*tr.* J. Kelly), 411, ii., Gerhardt, P.
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Wie bist du mir so innig gut (Tersteegen), 417, ii., German hymnody; 1145, i., Tersteegen, G.
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Wie wird uns sein, wenn endlich nach dem schweren, 1079, ii., Spitta, C. J. P.
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Wie wohl ist mir, O Freund der Seelen, 290, ii., Dessler, W. C.
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Wild was the day, the wintry sea, 190, i., Bryant, W. C.
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Will God for ever cast us off? (Ps. lxxvii.), 800, ii., New Version
Will God, Who made the earth and sea, 380, i., Follen (*née* Cabot), Eliza L.
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Will you meet me at the fountain, 150, ii., Bliss, P.
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Willkommen, lieber Ostertag (Mme. Heusser-Schweizer), 418, ii., German hymnody
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Winter in his heart of gloom, 1096, i., Stone, S. J.
Winter is here, and none may dare intrude (*tr.* Miss Fry), 1079, ii., Spitta, C. J. P.
Winter is here. In Nature's wide domain (*tr.* Lady Durand), 1079, ii., Spitta, C. J. P.
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Wir danken dir, Herr Jesu Christ, Dass du unser König worden bist, 1040, i., Selnecker, N.
Wir danken dir, o treuer Gott, 1041, i., Selnecker, N.
Wir flehn um deine Gnade, 307, i., Döring, C. A.
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Wir leiden Angst wir leiden Noth, **1076**, i., Spitta, C. J. P.
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Wir warten dein, o Gottes Sohn, **525**, i., Hiller, P. F.
Wir werden bei dem Herrn sein allezeit, **520**, i., Heusser (*née* Schweizer), Meta
Wir wissen nicht, Herr Zebaoth (J. Heermann), **1009**, i., Schirmer, M.
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Wisdom has treasures greater far (Bruce, *alt.*), O happy is the man who hears
Wisdom's highest, holiest treasure (*tr.* Miss Cox, *alt.*), **1016**, ii., Schröder, J. H.
Wisdom's highest, noblest treasure (*tr.* Miss Cox, *alt.*), **1016**, ii., Schröder, J. H.
Wisdom's unexhausted treasure, **1017**, i., Schröder, J. H.
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With all His sufferings full in view, **1156**, ii., The Saviour, what a noble flame
With all my heart I love Thee, Lord (*tr.* H. G. de Bunsen), **1004**, ii., Schalling, M.
With all my powers of heart and tongue, **1241**, i., Watts, I.
With all Thy saints, Thee, Lord, we sing, **1288**, i., Wir singen dir Immanuel
With all your floods attending (*tr.* Kynaston), **1186**, i., Triumphe! plaudant maria
With awe Thy praise we sinners sing, **982**, i., Russell, A. T.
With azure girdle circled round, **1174**, i., Thring, G.
With boding fears, the tyrant hears (Audit tyrannus anxius), **946**, ii., Quicumque Christum quaeritis
With boundless range our eagle flew (Volat avis sine meta), **1217**, i., Verbum Dei, Deo natum
With brighter glory, Easter Sun (*tr.* Lady Durand), **1078**, ii., Spitta, C. J. P.
With broken heart and contrite sigh, **329**, i., Elven, C.
With calm repose, Oh let me lie, **1079**, i., Spitta, C. J. P.
With cheerful heart I close my eyes (Watts), **516**, i., Hertzog, J. F.
With cheerful hope, my soul, arise, **982**, ii., Russell, A. T.
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With cheerful voice I sing, **605**, i., Join all the glorious Names
With choicest dainties nourished (*tr.* Littledale), **995**, i., Saturatus ferculis
With Christ we share a mystic grave, **790**, i., Neale, J. M.
With conscious guilt, and bleeding heart, **529**, i., Holden, O.
With darkest clouds while daylight's dearth (Ut cum profunda clauserit, *tr.* Kynaston), **291**, ii., Deus Creator omnium Polique rector
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With dawn's faint streaks the heaven is sown (*tr.* Mant), **94**, i., Aurora jam spargit polum
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With extacy of joy, **306**, ii., Doddridge, P.
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With fierce desire the hunted hart (Ps. 42), **28**, ii., Affliction is a stormy deep; **264**, ii., Cotton, N.
With fitting joy and voice [*voice and joy*] *proclaim* (Aeterna Christi munera, Apostolorum gloriam), **25**, i., Aeterna Christi munera, Et martyrum
With genial rains and dews, **372**, ii., Father, we humbly pray
With gentle speech the angel (Sermone blando angelus, *tr.* Blew), **95**, i., Aurora lucis rutilat
With gentle voice the angel gave (Sermone blando angelus, *tr.* Keble?), **95**, i., Aurora lucis rutilat
With gentle voice the angel gave (Sermone blando angelus, *tr.* Neale), **94**, ii., Aurora lucis rutilat
With gladness we worship, **952**, ii., Rawson, G.
With gladsome feet we press, **1060**, ii., Singleton, R. C.
With glorious clouds encompassed round, **1265**, i., Wesley family, The
With glory crowned, and matchless strength arrayed (Ps. xciii.), **801**, ii., New Version
With glory clad, with strength arrayed (Ps. xciii.), **800**, ii., New Version
With golden splendour, and with roseate loveliness, **93**, i., Aurea luce et decore roseo
With golden splendour bright (*tr.* Chambers), **93**, i., Aurea luce et decore roseo
With grateful heart and voice we raise (Bell), **133**, ii., Bell, C. D.; **448**, i., Graces
With grateful hearts, with joyful tongues, **625**, ii., Kippis, A.
With hallowed mirth, sing all ye faithful choirs on earth (*tr.* Chambers), **636**, i., Laetabundus exultet fidelis chorus: Alleluia. Regem regum
With harps and with viols there stand a great throng, **895**, ii., Pierson, A. T.
With heart, and mind, and every power (*tr.* Buckoll), **528**, i., Hodenberg, B. von
With heart and mouth to Thee, O Lord (Ps. ix.), **865**, i., Old Version
With heart and mouth unto the Lord (Ps. ix., Sternhold), **865**, i., Old Version
With heart I do [*do I*] *accord* (Ps. cxi., Kethe), **866**, i., Old Version
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With hearts renewed and cleansed from guilt of sin (*tr.* D. T. Morgan), **1229**, i., Vox clarescat, mens purgetur
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With heavenly power, O Lord, defend, **524**, i., Hill, R.
With heavenly weapons I have fought, **284**, ii., Death may dissolve my body now
With His rich gifts the heavenly Dove, **1240**, ii., Watts, I.
With holy gladness full, **636**, ii., Laetabundus exultet fidelis chorus: Alleluia. Regem regum
With honest heart go on your way (*tr.* Joseph Gostick), **530**, i., Hölty, L. H. C.
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With humble faith on Thee I call, **1261**, i., Wesley family, The
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With Israel's God who can compare?, **804**, ii., Newton, J.
With its thrice quaternioned hours (*tr.* Blew), **1057**, i., Sic ter quaternis trahitur
With joy shall I behold the day, **1148**, i., The festal morn, my God, is come
With joy the apostles' breasts are fired (*tr.* Anon.), **576**, ii., Jam Christus astra ascenderat
With joy we celebrate the grace, **1288**, ii., With joy we meditate the grace
With joy we contemplate the grace, **1288**, ii., With joy we meditate the grace
With joy we hail the sacred day (Miss Auber), **91**, i., Auber, Harriet
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With joy we meditate the grace (Watts), **1034**, i., Scottish translations and paraphrases
With joyful heart your praises bring (*tr.* Russell), **474**, i., Günther, C.
With joyous strains, by every tongue (*tr.* Hewett), **361**, i., Exultet cor praecordiis
With limbs refreshed by needful sleep (*tr.* John Williams), **1067**, ii., Somno refectus artubus
With Mary's love without her fear, **896**, i., Pirie, A.
With me is Luke, alone of all, **1060**, ii., Singleton, R. C.
With my substance I will honour, **386**, i., Francis, B.
With my whole heart I will praise Thee, **622**, ii., Kennedy, B. H.
With my whole heart I'll raise my song, **1241**, i., Watts, I.
With my whole heart, my God and King (Ps. cxxxviii.), **801**, i., New Version
With my whole heart the lord now praise will I (Ps. cxxxviii., Kethe), **1022**, ii., Scottish hymnody
With my whole heart Thy fame (Ps. cxi.), **801**, ii., New Version
With notes of joy and songs of praise (*tr.* Maguire), **411**, i., Gerhardt, P.
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With other baptism, Lord, baptize (*tr.* G. Walker), **307**, i., Döring, C. A.
With outstretched hands, transfixed and torn, **1221**, ii., Vexilla regis prodeunt
With pain earth's joys are mingled, **464**, ii., Greek hymnody; **899**, ii., Ποία τοῦ βίου τρυφή

With peace and joy from earth I go (*tr.* Miss Fry), **760**, i., Mit Fried und Freud ich fahr dahin
With peace and with joyfull gladnesse (*tr.* Coverdale), **442**, ii., Goostly Psalmes and Spiritualle Songes; **760**, i., Mit Fried und Freud ich fahr dahin
With pious minds let us rejoice (*tr.* C. B. Pearson), **608**, i., Jubilemus pia mente
With praise and prayer our gifts we bring, **1233**, ii., Ware, H., jun.
With quivering heart and trembling will, **498**, i., Havergal, Frances R.
With restless and ungoverned rage (Ps. ii.), **800**, i., New Version
With reverence let the just appear (Ps. lxxxix.), **800**, ii., New Version
With reverence let the saints appear, **1241**, i., Watts, I.
With sacred joy we lift our eyes, **583**, ii., Jervis, T.
With silence only as their benediction, **1278**, i., Whittier, J. G.
With solemn thanksgiving our Lord (Blair?), **1034**, i., Scottish translations and paraphrases
With songs and honours sounding loud, **1241**, i., Watts, I.
With songs of grateful praise, **442**, i., Goode, W.
With songs of praise salute the happy morn, **231**, ii., Christians, awake, salute the happy morn
With sorrow now for past misdeeds (*tr.* Miss Cox), **702**, ii., Luise-Henriette of Brandenburg.
With sparkling rays morn decks the sky (Aurora coelum purpurat), **95**, ii., Aurora lucis rutilat
With tearful eyes I look around, **328**, i., Elliott, Charlotte
With tears and hearts bowed down with sorrow, **1174**, i., Thring, G.
With tears o'er lost Jerusalem (*tr.* Miss Cox), **505**, ii., Heermann, J.
With tears of anguish I lament, **1092**, i., Stennett, S.
With terror thou dost strike me now (*tr.* Benedict), **134**, ii., Benedict, E. C.; **451**, ii., Gravi me terrore pulsas vitae dies ultima
With thankful hearts we meet, O Lord, **892**, i., Peters (*née* Bowly), Mary
With thanks we glory in Thy Cross, **1226**, i., Vischer, C.
With the glow of ardent longing (*tr.* Miss Burlingham), **627**, i., Knak, G. F. L.
With the precious blood anointed, **1190**, ii., Uncta Crux Dei cruore
With the sweet word of peace, **1236**, i., Watson, G.
With Thee, creating Lord, one day, **682**, ii., Lo in the last of days behold
With Thee I lay me down to sleep, **1035**, i., Scriver, C.
With Thee, my Lord, my God, **1094**, i., Still with Thee, O my God
With Thee, O Lord, begins the year, **789**, ii., Neale, J. M.
With this New Year we raise new songs (*tr.* Jacobi), **1093**, i., Steuerlein, J.
With this New year we raise our songs (*tr.* Jacobi, *alt.*), **1093**, i., Steuerlein, J.
With Thy pure dews and rain, **895**, ii., Pierpont, J.
With trembling awe the chosen three, **540**, ii., How, W. W.
With trembling awe Thy praise we sing, **982**, i., Russell, A. T.
With trembling awe we come, **873**, ii., Osler, E.
With trembling I rejoice (*tr.* Nind), **626**, ii., Klopstock, F. G.
With undaunted resolution, **1234**, ii., Warum sollt ich mich denn grämen
With unity of heart and voice, **395**, ii., Freuen wir uns all in ein
With us, Lord Jesus Christ, abide, **1040**, ii., Selnecker, N.
With vision purged by Thine own grace, **138**, ii., Bertram, R. A.
With voice of joy and singing, **1094**, ii., Stock, Sarah G.
With warm affection let us view, **1195**, ii., Unitarian hymnody
With warm delight and grateful love, **1195**, ii., Unitarian hymnody
With weary care brought low, **622**, ii., Kennedy, B. H.
With what fervour of devotion (*tr.* Jacobi), **445**, i., Gotter, L. A.
With willing hearts we tread, **1064**, i., Smith, S. F.
With wonder and with awful fear, **1241**, i., Watts, I.
Withdrawn from every human eye, **520**, ii., Hewett, J. W.
Within a chamber calm and still, **1060**, ii., Singleton, R. C.
Within a Garden's bound, **1071**, ii., Spee, F. von
Within Bethesda's porches five, **1066**, i., Soden, A. J.
Within the Father's house, **1292**, ii., Woodford, J. R.
Within the womb of Anna, **845**, i., Ὁ νέος Οὐρανός
Within these doors assembled now, **529**, i., Holden, O.
Within these peaceful walls, O Lord, **495**, i., Hastings, T.
Within these quiet walls, O Lord, **495**, i., Hastings, T.
Within these walls be peace, **764**, ii., Montgomery, J.
Within these walls let heavenly peace, **1165**, ii., This stone to Thee in faith we lay
Within Thy courts have millions met, **736**, i., Millions within Thy courts have met
Within Thy tabernacle, Lord, Who comes a welcome guest? (Ps. 15), **622**, ii., Kennedy, B. H.
Within Thy tabernacle, Lord, Who shall inhabit still? (Ps. xv.), **865**, i., Old Version
Without a cloud between, **735**, i., Midlane, A.
Without blood is no remission, **615**, ii., Kelly, T.
Without haste and without rest (*tr.* in Hys. of the Ages, *alt.*), **441**, ii., Goethe, J. W. von
Without haste! without rest (*tr.* in Hys. of the Ages), **441**, ii., Goethe, J. W. von
Without Thee, Lord, what had we been (*tr.* W. L. Alexander), **485**, ii., Hardenberg, G. F. P. von
Without Thee what were all my being (*tr.* Macdonald), **485**, ii., Hardenberg, G. F. P. von
Without Thee what were I worth being (*tr.* Macdonald), **485**, ii., Hardenberg, G. F. P. von
Witness, ye men and angels now, **121**, ii., **124**, i., Beddome, B.
Wo bleibst du, Trost der ganzen Welt, **486**, ii., Hardenberg, G. F. P. von
Wo der Herre nicht bei uns wär', **442**, ii., Goostly Psalmes and Spiritualle Songes
Wo Gott der Herr nicht bei uns hält (Ps. 124, Jonas), **414**, ii., German hymnody; **605**, ii., Jonas, J.
Wo Gott zum Haus nicht giebt sein Gunst, **631**, ii., Kolross, J.
Wo ist dein Bethel, wo die Himmelspforte, **765**, ii., Moraht, A.
Wo ist dein Stachel nun, o Tod?, **1248**, ii., Weissel, G.
Wo ist ein solcher Gott wie Du (Allendorf), **417**, i., German hymnody
Wo ist göttliches Erbarmen, **1079**, ii., Spitta, C. J. P.
Wo Lämmer schlafen, wacht die Hirtentreue, **639**, ii., Lange, J. P.
Wo soll ich fliehen hin, **506**, i., Heermann, J.
Wo soll ich hin? wer helfet mir?, **792**, i., Neander, J.
Wo willt du hin, weils Abend ist, **1007**, i., Scheffler, J.
Woe is me! what tongue can tell?, **1261**, ii., Wesley family, The
Woe is the day of ire, **300**, i., Dies irae, dies illa
Woe to the men on earth who dwell (C. Wesley), **727**, ii., Methodist hymnody; **1263**, ii., Wesley family, The
Woe's me that I in Mesech am (Ps. 120, Scottish Version), **1081**, ii., Spurgeon, C. H.
Woher denn kommt es zu dieser Zeit, **1291**, i., Woher kommt mir doch diese Zeit
Wohin? Wohin?, **773**, ii., Möwes, H.
Wohl dem, der den Herren fürchtet, **1291**, i., Wohl dem, der in Gottes Furcht steht
Wohl dem, der in Gottes Furcht steht (Ps. 128, Luther), **442**, ii., Goostly Psalmes and Spiritualle Songes (No. 29); **704**, i., Luther, M.
Wohl dem, der in Gottes Furcht steht, **442**, ii., Goostly Psalmes and Spiritualle Songes (No. 30)
Wohl dem der Jesum liebet, **70**, ii., Anna-Sophia of Hesse-Darmstadt
Wohl dem der sich mit Ernst bemühet, **1292**, ii., Wolff, J. G.
Wohl dem der sich mit Fleiss bemühet, **1292**, i., Wolff, J. G.
Wohl einem Haus, da Jesus Christ, **893**, ii., Pfeil, C. C. L., Baron von
Wohl uns, der Vater hat uns lieb, **1076**, i., **1079**, ii., Spitta, C. J. P.
Wohlan! die Erde wartet dein, **985**, i., Sachse, C. F. H.
Wohlauf, wohlan zum letzten Gang, **482**, ii., Hamilton, J. (of London); **985**, ii., Sachse, C. H. F.
Wohlauf, wohlauf zum letzten Gang, **985**, ii., Sachse, C. F. H.
Wollt ihr den Herren finden, **1006**, ii., Scheffler, J.
Wollt ihr euch nicht, o ihr frommen Christen, **505**, ii., Heermann, J.
Wollt ihr wissen was mein Preis?, **1019**, i., Schwedler J. C.
Womit soll ich dich wohl loben, **417**, i., German hymnody; **445**, i., Gotter, L. A.
Wonderful and blessed, **792**, i., Neander, J.
Wonderful Creator (*tr.* Jacobi), **792**, i., Neander, J.
Wondrous King Almighty (*tr.* N. L. Frothingham) **792**, i., Neander, J.
Wondrous was Thy path on earth, **772**, ii., Moultrie, J.
Word by God the Father sent (*tr.* Miss Cox), **106**, ii., Bahnmaier, J. F.
Word by God the Father spoken, **1014**, i., Schmolck, B.
Word eternal, uncreate (F. G. Lee), **678**, ii. Litanies

Word! from the Father's bosom born, **1217**, ii., Verbum quod ante saecula
Word from the Sire, supernal, **1217**, ii., Verbum Supernum prodiens, A Patre olim exiens
Word made Flesh, Emmanuel (in the Euch. Hyl.), **678**, ii., Litanies
Word of God, Eternal Son, Ere the march, **1217**, ii., Verbum quod ante saecula
Word of God, Eternal Son, From Thy throne, **1217**, ii., Verbum quod ante saecula
Word of God, so long awaited, **1217**, i., Verbum Dei, Deo natum
Word of God to earth descending, **1218**, ii., Verbum Supernum prodiens Nec Patris linquens
Word of God, with glory crowned (*tr.* in Rehfuess's Church at Sea), **107**, i., Bahnmaier, J. F.
Word of Him whose sovereign will (*tr.* Buckoll, *alt.*), **106**, ii., Bahnmaier, J. F.
Word of Life, eternal Fountain (*tr.* R. Massie), **1079**, ii., Spitta, C. J. P.
Word of life, most pure, most strong (*tr.* Miss Winkworth), **106**, ii., Bahnmaier, J. F.
Word of life, so pure and free (*tr.* Buckoll), **106**, ii., Bahnmaier, J. F.
Word of Life, the Eternal Son, **1217**, ii., Verbum quod ante saecula
Word of Life, thou fountain bright, **1079**, ii., Spitta, C. J. P.
Word of life, unsullied fountain, **1079**, ii., Spitta, C. J. P.
Word of the eternal Father's might (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
Word of the Father, Coming from on high, **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
Word that ere creation's morn, **1217**, ii., Verbum quod ante saecula
Word uncreate, beloved One (Verbum Supernum prodiens, E Patris), **1218**, i., Verbum Supernum prodiens, A Patre olim exiens
Words are things of little cost, **378**, i., Fleet, J. G.
Work, for the night is coming (Miss A. L. Walker), **317**, ii., Dyer, S.
Work, for the night is coming (cento), **317**, ii., Dyer, S.
Work is over, God must speed it, **790**, i., Neale, J. M.
Work is sweet for God has blest, **1174**, i., Thring, G.
Workman of God, O lose not heart, **837**, ii., O it is hard to work for God
World, farewell, my soul is weary (*tr.* Miss Dunn), **37**, i., Albinus, J. G.
World, farewell! Of thee I'm tired (*tr.* Miss Winkworth), **37**, i., Albinus, J. G.
Worship, honour, glory, blessing (Osler), **310**, i., Doxologies; **873**, ii., Osler, E.
Worship the Lord in the beauty of holiness, **855**, i., O worship the Lord in the beauty of holiness
Worship to Thee alone belongs, **356**, i., Eternal God, Almighty Cause
Wort des Lebens, lautre Quelle, **1076**, i., **1079**, ii., Spitta, C. J. P.
Worthy of all adoration, **498**, i., Havergal, Frances R.
Worthy of praise, the Master-hand (*tr.* Miss Winkworth), **202**, ii., Camphuysen, D. R.
Worthy the Lamb is now the song, **1184**, ii., Tregelles, S. P.
Worthy the Lamb of boundless sway, **1056**, i., Shirley, Hon. W.
Would Jesus have the sinner die?, **1038**, i., See, sinners, in the gospel glass
Would that the Lord would grant us grace (*tr.* Macdonald), **355**, i., Es wollt' uns Gott genädig sein
Would the Spirit more completely?, **423**, ii., Gill, T. H.
Would the world our passport see, **1303**, ii., Zinzendorf, N. L. von
Would we go when life is o'er, **790**, i., Neale, J. M.
Would you behold the works of God?, **1241**, i., Watts, I.
Would you find the Saviour, **1007**, i., Scheffler, J.
Would you view the glorious face, **1006**, ii., Scheffler, J.
Would you win a soul to God?, **483**, i., Hammond, W.
Wouldst be happy? little child (Hickes?), **220**, ii., Children's hymns
Wouldst thou eternal life obtain, **878**, i., Palmer, R.
Wouldst thou inherit life with Christ on high? (*tr.* Miss Winkworth), **277**, i., Dach, S.
Would'st thou learn the depths of sin?, **762**, ii., Monsell, J. S. B.
Wouldst thou, my soul, the secret find (*tr.* Lady E. Fortescue), **1144**, i., Tersteegen, G.
Would'st thou share this benediction?, **116**, i., Barton, B.
Wrath and righteous retribution (*tr.* C. F. R.), **299**, ii., Dies irae, dies illa
Wrecked and struggling in mid-ocean, **533**, i., Hopper, E.
Wrestle on! for God is pleading (*tr.* Miss Burlingham), **1286**, ii., Winckler, J. J.
Wunderbarer König, **792**, i., Neander, J.

Ye angel hosts above, **1245**, ii., Webb, B.
Ye armies of the living God, **676**, i., Lift up your heads, ye gates of brass
Ye blest domestics of the slaughtered Lamb, **1304**, i., Zinzendorf, N. L. von
Ye bottomless depths of God's infinite love, **314**, ii., Du ewiger Abgrund der seligen Liebe
Ye boundless realms of joy (Ps. cxlviii., New Version), **424**, i., Give laud unto the Lord; **801**, i., New Version; **861**, ii., Old Version
Ye bright immortal throng, **855**, i., O ye immortal throng
Ye captains of a heavenly host (*tr.* Is. Williams), **240**, i., Coelestis aulae principes
Ye children of the Father, **423**, ii., Gill, T. H.
Ye children which do serve the Lord (Ps. cxiii., Kethe), **866**, i., Old Version
Ye choirs of New Jerusalem, Begin (*tr.* Chambers), **224**, ii., Chorus novae Hierusalem
Ye choirs of New Jerusalem, To sweet new strains (*tr.* Neale), **224**, ii., Chorus novae Hierusalem
Ye choirs of New Jerusalem, Your sweetest notes employ, **202**, i., Campbell, R.; **224**, i., Chorus novae Hierusalem; **401**, ii., Fulbert of Chartres
Ye choirs of New Jerusalem, Your sweetest praises bring (*tr.* Singleton), **224**, ii., Chorus novae Hierusalem
Ye Christian congregations dear, **821**, ii., Nun freut euch lieben Christengemein
Ye Christian heralds, go, proclaim, **1296**, ii., Ye Christian heroes, go, proclaim
Ye Christian people, all rejoice (*tr.* Mrs. Charles, *alt.*), **821**, ii., Nun freut euch lieben Christengemein
Ye Christians in this nation, **319**, ii., Eber, P.
Ye crowned kings, approach ye, **150**, i., Blew, W. J.
Ye daughters of Zion, declare, have you seen?, **1105**, ii., Swain, J.
Ye dying sons of men, **152**, i., Boden, J.
Ye dying sons of men; Christ calls, **545**, i., Hurditch, C. R.
Ye earthly vanities, depart, **1089**, ii., Steele, Anne
Ye faithful, approach ye (*tr.* Blew), **22**, i. Adeste fideles
Ye faithful, approach ye (*tr.* Oakeley), **20**, ii., Adeste fideles
Ye faithful, come and mourn awhile, **825**, ii., O come and mourn with me awhile
Ye faithful, come, rejoice and sing (*tr.* Anon., *alt.*), **20**, ii., Adeste fideles
Ye faithful, come triumphant, come (*tr.* in the Orth. Ch. Mag.), **21**, ii., Adeste fideles
Ye faithful few of Israel's captive days, **1096**, i., Stone, S. J.
Ye faithful servants of the Lord (J. Patrick), **925**, i., Psalters, English
Ye faithful souls, approach and sing (*tr.* Meade), **21**, ii., Adeste fideles
Ye faithful souls, rejoice and sing (*tr.* Anon., *alt.*), **20**, ii., Adeste fideles
Ye faithful souls, who Jesus know, **1264**, ii., Wesley family, The
Ye faithful, triumphant enter into Bethlehem (*tr.* in Ps. & H., Burnley), **21**, ii., Adeste fideles
Ye flowers, ye buds of martys, hail (Salvete flores martyrum, *tr.* Beste), **947**, i., Quicumque Christum quaeritis
Ye flow'rets of the martyrs, hail (Salvete flores martyrum, *tr.* Hewett), **947**, i., Quicumque Christum quaeritis
Ye followers of the Lord, **165**, ii., Bourne, H.
Ye glittering toys of earth adieu, **1089**, ii., Steele, Anne
Ye glooms of night, ye clouds and shade (*tr.* Chambers), **820**, ii., Nox et tenebrae, et nubila
Ye golden lamps of heaven, farewell, **306**, ii., Doddridge, P.
Ye happy saints, the Lamb adore, **108**, ii., Baldwin, T.
Ye happy sinners, hear, **1261**, ii., Wesley family, The
Ye hearts with youthful vigour warm, **306**, ii., Doddridge, P.
Ye heavens, exult with joyful praise (*tr.* Chambers), **360**, ii., Exultet coelum laudibus
Ye heavens, oh haste your dews to shed (*tr.* Miss Winkworth), **201**, ii., Campanus, J.
Ye heavens, send forth your praising song (Scot. Tr. and Par., 1745), **818**, ii., Now shall my inward joy arise
Ye heavens, send forth your song of praise (Scot. Tr. and Par., 1781), **818**, ii., Now shall my inward joy arise; **1043**, i., Scottish translations and paraphrases
Ye heavy-laden souls, **283**, ii., Deacon, S.

Ye holy souls, in God rejoice, **1241**, i., Watts, I.
Ye hosts that His commands attend, **982**, ii., Russell, A. T.
Ye humble souls, approach your God, **1089**, ii., Steele, Anne
Ye humble souls in sorrow bending, **470**, i., Greville, R. K.
Ye humble souls, that seek the Lord, **306**, ii., Doddridge, P.
Ye indolent and slothful rise, **1034**, i., Scottish translations and paraphrases
Ye islands of the northern sea, **1241**, i., Watts, I.
Ye judges of the earth, be still, **622**, ii., Kennedy, B. H.
Ye lands and isles of every sea, **1241**, i., Watts, I.
Ye legal elements (*tr.* Is. Williams), **285**, i., Debilis cessent elementa legis
Ye men on earth, in God rejoice (Ps. lxvi., Hopkins ?), **865**, ii., Old Version
Ye messengers of Christ, By Him commissioned forth (*tr.* Miss Fry), **1077**, i., Spitta, C. J. P.
Ye messengers of Christ, **1227**, i., Vokes (*née*), Mrs.
Ye mountains, bend ye low (*tr.* Is. Williams), **763**, ii., Montes, superbum verticem
Ye nations hear, 'tis God doth call, **1031**, i., Scottish hymnody
Ye nations rejoice, Salvation is nigh, **1296**, ii., Ye nations exult, Salvation is nigh
Ye nations round the earth, rejoice, **1241**, i., Watts, I.
Ye now, My chosen servants, hear, **1263**, ii., Wesley family, The
Ye nymphs of Solyma ! begin the song, **900**, ii., Pope, A.
Ye objects of sense and enjoyments of time, **386**, i., Francis, B.
Ye of the Father loved, **423**, ii., Gill, T. H.
Ye of the heavenly country, sing (*tr.* Neale), **234**, i., Cives celestis patriae
Ye patriarchal saints and sires (*tr.* Is. Williams), **1228**, i., Vos ante Christi tempora
Ye patriarchs all, and ancient sires (cento), **1228**, i., Vos ante Christi tempora
Ye patriarchs and ancient sires (*tr.* Johnston), **1228**, i., Vos ante Christi tempora
Ye people all in [with] one accord (Ps. xlvii., Hopkins), **865**, ii., Old Version
Ye people, cease from tears (*tr.* R. Campbell), **577**, i., Jam desinant suspiria
Ye people of the Lord, arise, **115**, ii., Barth, C. G.
Ye people of the Lord, draw near, **423**, ii., Gill, T. H.
Ye priestly hands, which on the cruel cross, **109**, ii., Bampfield, G. F. L.
Ye princes of the courts on high (*tr.* Chambers), **240**, ii., Coelestis aulae principes
Ye princes that in might excel (Ps. xxix.), **800**, i., New Version
Ye ransomed of Jesus, **475**, i., Guthrie, J.
Ye ransomed sinners, hear, **1261**, ii., Wesley family, The
Ye righteous, in the Lord rejoice (Ps. xxxiii., Hopkins), **865**, ii., Old Version
Ye rocks of marble, melt and weep (*tr.* Macgill), **701**, ii., Lugete, dura marmora
Ye rulers that [which] are put in trust (Ps. lviii., Hopkins), **865**, ii., Old Version
Ye saints and servants of the Lord (Ps. cxiii.), **800**, ii., New Version
Ye saints ! in blest communion, **398**, ii., From all Thy saints in warfare, for all Thy saints at rest
Ye saints of the Lord, **280**, i., Darling, T.
Ye saints, who here in patience (*tr.* Mrs. Findlater), **665**, ii., Laurenti, L.
Ye saints, with one accord, **542**, ii., Humble souls who seek salvation
Ye saints your grateful praises bring, **1056**, ii., Shrubsole, W.
Ye saints, your music bring, **954**, i., Reed, A.
Ye Seraphim, who prostrate fall (Ihr Seraphim, die ihr den kennt), **1007**, i., Scheffler, J.
Ye servants of a martyred God (Christo profusum sanguinem, *tr.* R. Campbell), **25**, i., Aeterna Christi munera, Et martyrum victorias; **202**, i., Campbell, R.
Ye servants of a martyred Lord (Christo profusum sanguinem, *tr.* cento in Murray's Hyl.), **25**, i., Aeterna Christi munera, Et martyrum victorias
Ye servants of Jesus, go forth, **218**, ii., Charlesworth, V. J.
Ye servants of our glorious King (Christo profusum sanguinem, *tr.* cento in H. A. & M.), **25**, i., Aeterna Christi munera, Et martyrum victorias
Ye servants of the Almighty King, **1241**, i., Watts, I.
Ye servants of the living God, **118**, i., Bathurst, W. H.
Ye servants of the Lord, Each in his office, **306**, i., Doddridge, P.
Ye servants of the Lord, who stand (*tr.* Miss Winkworth), **683**, ii., Lobwasser, A.
Ye shall dwell in the land, **1180**, ii., To Thee, O Lord, our hearts we raise
Ye shores and isles of every sea, **1241**, i., Watts, I.
Ye simple souls that stray (C. Wesley), **69**, ii., Angels where'er we go attend; **1262**, ii., Wesley family, The
Ye sinners, fear the Lord, **317**, i., Dwight, T.
Ye sinners, hear the gospel word, **1061**, i., Sinners, obey the gospel word
Ye sleeping souls, arise, **165**, ii., Bourne, H.
Ye sleeping souls, awake From dreams of carnal ease (*tr.* S. Jackson), **1144**, ii., Tersteegen, G.
Ye sons and daughters, Christ we sing (*tr.* Blew), **829**, i., O filii et filiae, Rex coelestis, Rex gloriae
Ye sons and daughters of the King (*tr.* Neale), **829**, i., O filii et filiae, Rex coelestis, Rex gloriae
Ye sons and daughters of the Lord (*tr.* Caswall), **829**, i., O filii et filiae, Rex coelestis, Rex gloriae
Ye sons and daughters of the Lord, **829**, i., O filii et filiae, Rex coelestis, Rex gloriae
Ye sons of men, a feeble race, **1241**, i., Watts, I.
Ye sons of men, in earnest, **1164**, i., Thilo, V.
Ye sons of men, with joy record, **306**, ii., Doddridge, P.
Ye souls of the faithful, **853**, i., O vos fideles animae
Ye souls, the Father's very own, **423**, ii., Gill, T. H.
Ye that are now in heavenly glory one (*tr.* Is. Williams), **241**, ii., Coelo quos eadem gloria consecrat
Ye that delight to serve the Lord, **800**, ii., New Version
Ye that delight to serve the Lord, **1241**, i., Watts, I.
Ye that have spent the silent night, **405**, ii., Gascoigne, G.
Ye that in His courts are found, **524**, i., Hill, R.
Ye that in these courts are found, **524**, i., Hill, R.
Ye that obey the Immortal King, **1241**, i., Watts, I.
Ye that pass by, behold the Man, **1108**, i., Sweetest Saviour, if my soul
Ye that round our altars throng, **1260**, ii., Wesley family, The
Ye that would worship the Lord, **542**, ii., Hull, W. W.
Ye thirsty for God, to Jesus give ear, **1264**, ii., Wesley family, The
Ye thirsty souls, approach the spring, **527**, ii., Ho, ye that thirst, approach the spring
Ye trembling captives, hear, **167**, ii., Boyce (S. ?)
Ye trembling souls, dismiss your fears, **124**, i., Beddome, B.
Ye tribes of Adam, join, **1241**, i., Watts, I.
Ye virgin choirs rejoice (*tr.* Chambers), **1228**, ii., Vos O virginei cum citharis chori
Ye Virgin choirs, with harps of gold (*tr.* Littledale), **1228**, i., Vos O virginei cum citharis chori
Ye Virgin company (*tr.* Is. Williams), **1228**, ii., Vos O virginei cum citharis chori
Ye virgin souls, arise, **1263**, ii., Wesley family, The
Ye waiting souls, arise, **1263**, ii., Wesley family, The
Ye weeping eyes, shed briny tears (*tr.* Wallace), **710**, i., Maerentes oculi spargite lachrymas
Ye who dwell above the skies, **1299**, ii., You who dwell above the skies
Ye who for Christ are seeking, raise (*tr.* Caswall, *alt.*), **946**, i., Quicumque Christum quaeritis
Ye who hear the blessed call, **498**, i., Havergal, Frances R.
Ye who Messiah seek (*tr.* Mant), **946**, i., Quicumque Christum quaeritis
Ye who the name of Jesus bear His sacred steps pursue (Anon., *alt.*), **1034**, i., Scottish translations and paraphrases; **1299**, ii., You who the Name of Jesus bear
Ye who the name of Jesus bear, Yield not yourselves, **1219**, ii., Verzage nicht, o frommer Christ
Ye who with years are sinking (*tr.* H. Mills), **1018**, i., Schubart, C. F. D.
Ye, whoe'er for Christ are seeking (*tr.* Copeland), **946**, i., Quicumque Christum quaeritis
Ye works of God, on Him alone, **134**, i., Benedicite
Ye worldly cares and themes, be gone, **541**, ii., Huie, R.
Ye worlds of light that roll so near, **124**, i., Beddome, B.
Ye worms of earth, arise, **1263**, ii., Wesley family, The
Ye wretched starving poor, **1298**, i., Ye wretched, hungry, starving poor
Yea, as I live, Jehovah saith, I do not wish the sinner's death (So wahr ich leb spricht Gott der Herr, *tr.* Loy), **514**, ii., Herman, N.
Yea, as I live, Jehovah saith (*tr.* E. Massie), **1065**, ii., So wahr ich lebe, spricht dein Gott
Yea ! from the Almighty mind He sprung (Corde natus ex Parentis, *tr.* Doubleday), **276**, ii., Da puer plectrum, choreis ut canam fidelibus
Yea, I will extol Thee, **764**, i., Montgomery, J.

Yea, Love may weep when death prevails (*tr.* G. Walker), **634**, ii., Krummacher, J. A.
Yea, my spirit fain would sink (*tr.* Miss Winkworth), **1286**, ii., Winckler, J. J.
Yea! our Shepherd leads, with gentle hand, Along (*tr.* Stryker), **634**, i., Krummacher, F. A.
Yea should it even to man appear, **1179**, i., Titius, C.
Yea, watch and wait a little while (*tr.* Miss Leeson), **1148**, i., The days of old were days of might
Year after year commenceth, **411**, i., Gerhardt, P.
Year after year, with patient love, **117**, ii., Bateman, H.
Yearningly my fond heart thirsteth (*tr.* Banks), **13**, ii., Ad perennis vitae fontem
Years are rolling, life is wasting, **970**, i., Robinson (of London), R.
Years thrice ten had He, completing (Lustra sex qui jam peracta, *tr.* Blew), **881**, i., Pange lingua gloriosi proelium certaminis
Yes, at last, our God shall make, **1013**, ii., Schmolck, B.
Yes, for me, for me He careth, **161**, ii., Bonar, H.
Yes, from this instant now, I will, **1264**, ii., Wesley family, The
Yes, God is good, each perfumed flower, **380**, i., Follen (*née* Cabot), Eliza L.; **474**, ii., Gurney, J. H.; **1243**, i., We have not seen Thy footsteps tread; **1298**, ii., Yes, God is good in earth and sky
Yes, He knows the way is dreary, **498**, i., Havergal, Frances R.
Yes, I do feel, my God, that I am Thine, **762**, ii., Monsell, J. S. B.
Yes, I will bless Thee, O my God, **506**, ii., Heginbothom, O.
Yes, in the morning of our years, **1097**, i., Stowell, H.
Yes, it is a faithful saying, **304**, i., Doane, G. W.
Yes, it is good to worship Thee, **1119**, ii., Taylor, T. R.
Yes! it shall be well at morning (*tr.* Mrs. Findlater), **507**, i., Heinrich-Ernst of Stolberg
Yes, my native land, I love thee, **1064**, i., Smith, S. F.
Yes, my Redeemer lives to save us (*tr.* H. Mills), **519**, ii., Heusser (*née* Schweizer), Meta
Yes! our Shepherd leads with gentle hand, Through (*tr.* Miss Borthwick), **634**, i., Krummacher, F. A.
Yes, since God Himself has said it, **804**, ii., Newton, J.
Yes! soon away shall death's deep slumbers roll (*tr.* Sir J. Bowring), **92**, ii., Auferstehn, ja auferstehn wirst du
Yes, still for us a rest remaineth, **634**, ii., Kunth, J. S.
Yes, the Redeemer rose, **306**, ii., Doddridge, P.
Yes, there are little ones in heaven, **1119**, ii., Taylor, T. R.
Yes, there remaineth yet a rest, **634**, ii., Kunth, J. S.
Yes, thou art mine, still mine, my son (*tr.* J. D. Burns), **412**, i., Gerhardt, P.
Yes! thou wilt rise, wilt rise as Jesus rose (*tr.* Nind), **92**, ii., Auferstehn, ja auferstehn wirst du
Yes, to the [that] last command, **424**, i., Gilman, S.
Yes, we part, but not for ever, **1063**, i., Smith, J. D.
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For the *Supplemental Index of First Lines to Appendix Parts I and II.* and the *New Supplement* see p. 1730.

For the *Supplemental Index of Authors and Translators to Appendix Parts I. and II* and the *New Supplement* see p. 1761.

APPENDIX.

PARTS I. AND II.

SUPPLEMENTAL INDICES.

APPENDIX.

THE ten years which have elapsed since the first pages of this Dictionary were sent to press have seen many changes and developments in hymnological history and research. Old statements and conclusions have been retested, and in some instances overthrown, and new hymnbooks and hymnological works have been published. Many hymn writers have passed away, and new authors have come to the front. These causes, together with the late arrival of a few leading articles have necessitated this *Appendix*, which we now give in two parts: *Part I.* containing these articles, and *Part II.* those of less importance, together with notes on, corrections of, and additions to the annotations already in the Dictionary. Each Part is arranged in alphabetical order.

APPENDIX.—PART I.

American Hymnody. Additional.
Butler, Henry Montagu.
Dutch Hymnody.
England Hymnody, Church of. Additions.
Here is the spring where waters flow.
Hermannus Contractus.
Horder, William Garrett.
Hrabanus Maurus.
Innocent III., Pope.
Italian Hymnody.
Jesu dulcis memoria. Additional.
Ken, Thomas. Additional.
O Lord, Thy heavenly grace impart.
Old Version Hymns.
Psalters. English. Additional.
Psalters. German.
Te Deum. Additional.
Viva! Viva! Gesu.
Young, Edward Mallet.
&c.

American Hymnody, pp. 57–61. The interest displayed in hymnological studies, and in hymnbook compiling in America since this article was in type, has been great, and has resulted in works of exceptional quality and hymnological importance. The best and most complete hymnbooks which have been brought under our notice are:—

1. *Evangelical Lutheran Hymnal. Pub. by Order of the Ev. Lutheran Joint Synod of Ohio and other States.* Columbus, Ohio, 1880. This has 468 hymns, a large proportion of which are *trs.* from the German.

2. *Hymn-Book of the Evangelical Association.* Cleveland, Ohio, 1881.

3. *The Church Book. Hymns and Tunes for the Use of Christian Worship. Prepared by Leonard Woolsey Bacon.* New York, 1883. It has 522 hymns, two special doxologies, a tune set to each hymn, and good indices. The 170 authors and translators are fairly representative of the Christian Church; the selection of hymns is, from a literary point of view, good; and the theology is decidedly Evangelical.

4. *Laudes Domini. A Selection of Spiritual Songs, Ancient and Modern.* The Century Co., N.Y., 1884 (1st ed. 1878). This new edition contains 1168 hymns, a few psalms in prose, the "Te Deum" and other hymns from the Prayer Book, doxologies, tunes, and 6 indices, including authors and translators, with short biographical notes. The known authors and translators are about 322. These represent a good proportion of the best writers, both Ancient and Modern. The tone of the book is bright and joyous, and its literary standard is, on the whole, excellent. Amongst the American hymn-books of the same ecclesiastical and doctrinal character, we know few to equal it as a popular manual for divine worship.

5. *Hymns of the Faith, with Psalms, for the Use of Congregations.* Edited by G. Harris, D.D., W. J. Tucker, D.D., and E. K. Glezew, M.A., Boston and N. Y., 1887. The editors inform us that "the order of topical arrangement is determined by the Apostles' Creed, which has suggested the title of the book, and has also determined the proportion of its various parts." They also say that "it is not a revision of some existing book with better tunes of the modern school introduced here and there, but is a fresh work from beginning to end." To accomplish the desired end upwards of 280 authors and translators are requisitioned representing most branches of the Christian Church. The selection and arrangement of the hymns, from a non-episcopal standpoint, are excellent. The "Selection of Psalms" from the Authorized Version, and the indices are of the usual character. This is a valuable collection.

6. *Songs of Pilgrimage. A Hymnal for the Churches of Christ. By H. L. Hastings.* Boston, 1888. This complete edition contains 1533 hymns by over 400 authors and translators, and gathered from about 20 nationalities. It is furnished with a long introduction and several indices. Tunes also accompany the hymns. Of the hymns some 450 are original or re-written hymns by the Compiler, a proportion by one hand, and that by no means the best, sufficient in itself to render the book a failure. The collection is huge, cumbersome, and uninviting.

7. *Church Song for the Uses of The House of God. Prepared by Melancthon Woolsey Stryker.* N. Y., 1889. This contains 684 hymns by nearly 300 authors and translators. The hymns are arranged mainly in the order of subjects, and are taken to a great extent from well known writers. It is a sound, solid book, with a strong dash of the editor's personality.

The historical and critical works published since we went to press, include :—

1. *Hymn Studies. An Illustrated and Annotated edition of the Hymnal of the Methodist Episcopal Church. By Rev. Charles S. Nutter.* N. Y., 1884. In this the hymns are printed as in the *Hymnal*, and the Notes, although very short, are carefully written, and generally very accurate. As an annotated hymnal it is very valuable.

2. *The Poets of the Church. A series of Biographical Sketches of Hymn-Writers, with Notes on their Hymns. By Edwin F. Hatfield, D.D.* N. Y., 1884. There are about 300 biographical sketches, with short notes, all well-written, and, on the whole, accurate in detail.

3. *English Hymns. Their Authors and History. By Samuel Willoughby Duffield.* 2nd ed. revised and corrected, N. Y., 1886. This is mainly a biographical and critical hand-book to Dr. Robinson's *Laudes Domini* (noted above). It is a very readable and reliable work.

4. *Baptist Hymn-Writers and their Hymns. By Henry S. Burrage, D.D.* Portland, Maine, 1888. This is a most exhaustive work on the Baptist hymn-writers from the beginning of the Baptist movement to the present time. All nations where Baptists have been located are included. The work is very complete in its range, and is well done. It is strictly denominational, and, as such, is unique of its kind.

5. *The Latin Hymn-Writers and their Hymns. By the late Samuel Willoughby Duffield . . . Edited and Completed by Prof. R. E. Thompson, D.D.* N. Y., 1889. This is the most complete and popular account of Latin hymn-writers and their hymns which has been published to date (1889) in the English language. Some of its most important statements and conclusions are, however, certainly most erroneous and misleading. This arose mainly from the fact that Mr. Duffield was unable to consult the MSS. in the English, French, and German libraries. He was also too dogmatic and self-opinionated to be an accurate and discriminating critic.

The position thus taken by America in hymnological work during the past ten years is exceedingly creditable to her hymnological students, and surpasses every other English-speaking country. See New Supp. [J. J.]

Butler, Henry Montagu, D.D., was educated at Trinity College, Cambridge, and graduated B.A. as Senior Classic in 1855, and became a Fellow of his college in 1855. Taking Holy Orders in 1859, he became Head Master of Harrow School in 1859. This position he held until 1885, when he was preferred to the Deanery of Gloucester. He held the deanery for a short time only, and became Master of Trinity College, Cambridge, on the death of Dr. W. H. Thompson in 1886. Dr. Butler has also held the important appointments of Hon. Chaplain to the Queen; Examining Chaplain to Archbishops Tait and Benson; Select Preacher at Oxford, 1882; and Preb. of Holborn in St. Paul's Cathedral. Dr. Butler edited the 3rd ed. of *Hys. for the Chapel of Harrow School*, 1865, and the 4th ed., 1881. (Public School H. Bks., pp. 937–939, where add 4th ed., 1881.) To the *Harrow H. Bk.* Dr. Butler contributed :—

1. Art thou the Healer that should come. *St. John Baptist.*
2. Ask and ye surely shall receive. *Prayer.* Last st. by J. Montgomery.
3. Jesus died for us and rose again. *Death and Burial.*
4. Lovest thou Me? the risen Saviour cried. *St. Peter.*
5. O merciful and holy. *Founder's Day.*
6. Rejoice to-day with one accord. *Founder's Day.*
7. The night of agony hath passed. *Good Friday.*
8. Where shall we find our mightiest saint? *St. Paul.*

Of these Nos. 2 and 3 were given in the 3rd ed. of the *Harrow H. Bk.*, 1865, and the rest were added in 1881. Nos. 3, 5, 6 and 8 are also in *Hys. for the Use of Sherborne School*, 1888, Nos. 5 and 6 being much altered. Dr. Butler's hymns are very lyrical and spirited and are admirably suited to their purpose. [J. J.]

Dutch Hymnody. The Dutch Reformed Church, as the national form of religion in Holland is called, is a Calvinistic body, maintaining a Presbyterian form of government, and has grown up side by side with the rise of the Dutch Republic. Calvinism was a plant of early growth in the Netherlands, where the soil had long been prepared for it by the worldliness of the Church, and the consequent prevalence of Waldensian and Hussite doctrines. Waldo's French *tr.* of the Scriptures was turned into Dutch rhyme and eagerly caught up by the people. There were also a number of half-Latin, half-Dutch hymns of the kind introduced by Peter of Dresden, about the year 1440, for the spread of Hussite opinions. A collection of these was printed at Campen (Kempen) in 1550 with the title *Sanchoexen, inholdende vele suiverlieke lovesangen ende leyden, in Latijn en duytsch, gheprent tot Campen.* Thus the change from Latin hymns to those in the vernacular was very gradual in Holland, as in Germany.

i. *Psalters.*—1. The spread of Calvinistic rather than of Lutheran doctrines in Holland raised a strong opposition to original hymns, and led to the introduction of metrical psalms. The feeling against hymns grew so strong that it was resolved by three synods that only those should be sung which were found in Holy Scripture. There was no lack of versions to meet the taste for metrical psalms. As early as 1539 a collection was pub. at Antwerp, by Willem van Zuylen van Nyeveldt, and set to music by Gerhardus Mes, under the title *Souterliedekens* (*Psalter Songs*). This was so eagerly received that a 2nd ed. was issued the next year; and five other eds. appeared between 1558 and 1566. These psalms were sung in most of the Reformed congregations in Holland, and by the Dutch protestant refugees in England.

2. In 1565 Lucas d'Heerè, the artist-poet of Ghent and friend of William the Silent, translated 36 psalms from the French of Marot and Beza; and in 1566 appeared two versions of the whole psalter—one by Uitenhove, the other by Datheen.

3. Johannes Uitenhove was a Ghentish noble who took refuge in England, where he was an elder of á Lasco's Dutch congregation in London. There he pub. in 1551, 25 psalms, which were reprinted at Embden in 1557, and republished the next year with the addition of part of Ps. 119. Soon after, 39 psalms with the *Magnificat* and *Benedictus*, appeared without name of place or printer; and in 1561 a selection of 100 of his psalm-versions was pub. by the well-known English printer, John Daye. Finally Uitenhove versified the remaining 50 psalms; and the whole collection was then pub. with a preface under the title *De Psalmen Davidis in Nederlandischer sangsryme to nutte der gemeynte Christi, Londen bij John Daye.* 12 *Sept.* 1566. This version, which like that of d'Heere was set to the tunes of Marot's *French Psalter*, was adopted by the Dutch congregations in

England, but was never much used in the Netherlands, where it was anticipated by Datheen's version, the preface to which is dated 25th March, 1566.

4. Peter Datheen was a Flandrian monk who renounced his vows and became an ardent preacher of Calvinism. His version of the Psalms was made from that of Marot. It is in the most rugged verse, displays but little poetical ability, and bears evident marks of great haste in its production. It was eagerly received, first by Datheen's own congregation at Frankenthal, and then by other rapidly spreading reformed congregations in the Netherlands. When it appeared, Datheen was preaching with a violent, stormy eloquence in West Flanders and Zeeland, where immense crowds gathered to hear sermons and to sing psalms in the open air. This was the first great popular phase of the Netherland rebellion, and it helped to popularise Datheen's collection, which was exclusively authorised by a synod at Wezel in 1568. This authorisation was renewed by later synods, especially by that of Dort, in 1578, under the presidency of Datheen himself, at which a resolution was passed that only these psalms should be sung in churches, to the exclusion of hymns. Another resolution of the same synod against the use of organs is a further proof of the stern Calvinism of that assembly. About the same time the Dutch congregations in London and at Sandwich urged their superintendents to substitute Datheen's version for that of Uitenhove. This was done with the result that Datheen's version became the authorised psalmody of the whole Dutch Reformed Church.

5. A formidable rival appeared, however, in 1580. This was a metrical psalter by the renowned Philip van Marnix van St. Aldegonde, whom Mr. Motley styles "poet, orator, hymn-book maker, burgo-master, lawyer, polemical divine, soldier." St. Aldegonde, while deprecating the use of hymns other than those of Holy Scripture, added to his psalter metrical versions of the Songs of Moses, Deborah, and Jonah, the *Magnificat*, *Nunc Dimittis* and *Gloria in Excelsis*, the Commandments, Creed, and the Lord's Prayer. He was greatly assisted in this work by Bonaventura Vulcanius, tutor to his son, and afterwards professor of Greek, at Leyden. Attempts were made by the synods of Middelburg (1581), and the Hague (1586), to substitute in public worship this new and improved version for that of Datheen, but were defeated by the ultra-Calvinistic party, supported by the influence of the Earl of Leicester. The clergy especially were opposed to any change, and a final attempt was defeated at the great synod of Dort in 1619. Another century and a half was to elapse before good taste triumphed over Datheen's halting verse.

6. During the 17th cent. many poets and poetasters attempted to improve upon Datheen's version with varying success. A *Psalter* pub. in 1713 for the use of an Anabaptist community at Haarlem has, in addition to the psalms and a few hymns, a free metrical version of the added psalm in the LXX. "by David when he fought against Goliath." This collection displays considerable poetical ability, and the preface states that Datheen's psalms had been abandoned by all the religious communities in Holland, except the State Church. Besides those already mentioned, Van Abkoude's *Naam Register van Nederduytsche Boeken* (1745) contains a list (by no means exhaustive) of 32 metrical psalters pub. up to that time, and many of them had passed through more than one edition.

7. In 1696 the attention of the synod of Friesland was drawn to a revised version of Datheen's *Psalter*, made by A. Trommius, minister at Groningen (*Sachte verbetering van den rijm van Dathenus over de* 150 *psalmen Davids*, Amsterdam, 1695). The necessity of improving the psalmody being almost universally admitted, the Synod drew up in 1701 a scheme, with the co-operation of the theological faculty at the university, for a new Selection of Psalms from existing versions. This scheme however fell to the ground until 1754, when the presbytery of the Hague presented to the Synod of South Holland a proposal to amend certain expressions in Datheen's psalms. Considerable discussion ensued, and lasted throughout Holland for some years, but finally it was agreed by all the Synods that a new selection should be made from three existing versions, and a commission was appointed in 1772 for this purpose. The states of each province nominated a minister from each provincial synod (nine in all) and the States-General sent two political commissioners. The commissioners met at the Hague, in January, 1773, and finished their labours in July. The versions to which their selection was limited were those of Hendrik Ghijsen, 1686; Johannes Eusebius Voet, 1762, and that of a literary society, called *Laus Deo Salus Populo*, 1761. Ghijsen's version was not original, but a compilation from 17 preceding psalters, and was entitled *Den Hoonigraat der psalmdichten* (Amsterdam, 12mo, 1686). Voet's version had been pub. at the Hague, in 1764, and that of the society *Laus Deo*, at Amsterdam, in 1761. The compilers had practically therefore a range of 19 psalters, extending over a period of more than 100 years, from which to select, and they succeeded in compiling a fairly representative and satisfactory *Metrical Psalter*, which is to Datheen's version what *Tate and Brady* is to *Sternhold and Hopkins*. They appended the usual metrical versions of the commandments, *Magnificat*, *Benedictus*, *Nunc Dimittis*, two rhymes of the Creed, prayer before sermon, a grace, and morning and evening hymns, the last named being a free rendering of the hymn *Christe, Qui lux es et dies*.

8. The new version was gradually introduced throughout the provinces, and was on the whole well received, though in some places it had to encounter much prejudice and opposition, and its enforced use after 1775 even led to open riots in the province of Zeeland. The commissioners had also ventured to suggest that the psalms might be sung faster, but one old-fashioned precentor staunchly protested that he could not conscientiously sing one verse in less than twelve minutes! The new version was adopted by the Dutch congregation in London, and introduced into the

foreign possessions. It is now in general use throughout the Dutch Reformed Church, though the Separatist (*Dopper*) congregations in South Africa until quite recently still clung to the time honoured doggerel of Datheen. We may note that there is a reprint of Datheen's psalms published in 12mo. at Goninghem, 1865, with the spelling modernised and archaisms explained in the footnotes.

ii. *Hymn Books.*—Although original hymns were excluded from the public worship of the Dutch Reformed Church, certain paraphrases or versified portions of the Scripture were retained from the first in addition to the psalms. These were originally the songs of Moses, Isaiah, Hezekiah, and of the Three Children, and the evangelical canticles; but later the O. T. canticles were omitted, and metrical versions of the Creed, Lord's Prayer, Commandments, and Morning and Evening hymns were inserted. The oldest *Souterliedekens* had 12 such hymns; St. Aldegonde's *Psalter* had more; even Datheen's had 7, only 5 of which were from the Scriptures, while one was a direct *tr.* in Old Low Dutch of the hymn "Christe, Qui lux es et dies." But these were evidently intended more for private than for public use, since hymns were regarded with suspicion as savouring of Roman or Arminian doctrines.

2. The want of suitable hymns was gradually however making itself felt, and this feeling was strengthened, by the adoption, among Dutch Lutherans, of *trs.* from the rich store of German hymnody. A resolution of a Synod at Utrecht, in 1612, had permitted hymns upon the life of our Lord to be sung in public worship, and a collection of 58 such hymns was issued (*Lofzangen der Christelijke feestdagen.* Utrecht, 1615, 8vo.). But this attempt of common sense to assert itself over prejudice was promptly suppressed by the resolution of the Synod of Dort (1619), which prohibited the use of any but Datheen's psalms. Hymns were however sung at festivals by several congregations in different parts of Holland, and the Synods of Drenthe and Friesland (*circa* 1638) recommended their use. To meet the want of suitable hymns, especially in private or family devotions, *Willem Sluiter*, minister of Ebergen in Gelderland, pub. in 1659, his *Psalmen, Gezangen, en Geestelijke Liederen*, and composed, in 1661, 10 books of *Gezangen* which were pub. after his death. His books spread rapidly, and soon formed together with the Bible and psalm-book the whole religious library of the country people, and were generally used in family worship.

3. The first religious bodies in Holland to authorise the use of hymns in public worship were dissenters from the Dutch Reformed establishment. The Anabaptist *Psalter* of 1713 contained an *Appendix* of 12 hymns for Christmas, Easter, Ascension, Whitsunday, as also Holy Baptism and the Holy Communion. A hymnal for the use of a separatist congregation at Werkendam was compiled about 1750 by Jacob Groenewegen, and ran through 8 eds. before 1799; and a bulky collection of Mennonite hymns dates from about the same period.

4. The *Psalter* revision committee of 1773 had discussed the desirability of compiling a hymnal, but took no further steps in that direction. Meanwhile the feeling in favour of hymns was spreading among the educated classes, and even among the clergy, whose tastes were being elevated by the use of the improved version of the psalms. The poet Van Alphen in the notes to his *Cantatas* pub. in 1783 strongly urged "the need in public worship, as well as in private religious assemblies, of hymns in which poetry and music might be combined to meet the wants, the circumstances, and the taste of the day." This feeling found expression at the provincial synod of North Holland in 1796, which invited the co-operation of the other provinces. In the meantime Engelbert, Minister of Hoorn, and A. Rutgers, Minister of Haarlem, were asked to give the subject their attention. During the next seven years the matter was discussed with much warmth by the various synods;* Van Alphen contributing towards the discussion a specimen hymn-book of 66 original compositions (*Proeve van Liederen en Gezangen voor de openbare Godsdienst. 's Gravenhage* 1801, 8vo.), and finally in 1803 a committee of eighteen ministers and elders was appointed by the nine provincial synods to compile a hymn-book for use in public worship in addition to the metrical psalms. The commission held its first meeting at the Hague, on the 27th Sept., 1803, and its last, there also, on the 12th June, 1805. During the interval two other contributions towards the collection appeared, one by Ahasuerus van den Berg, minister of Arnhem and president of the commission, who had also been on the psalm commission of 1773 (*Proeve van Geestelijke Oden en Liederen.* Utrecht: 1804, 8vo.); the other by Rhijnvis Feith, ex-elder of Swolle, and a member of the commission (*Proeve van eenige Gezangen voor den openbaren godsdienst*, Amsterdam, 1804, 2 vols. 8vo.). The hymn-book appeared in Sept., 1805 (192 hymns, with tunes), as:—

"*Evangelische Gezangen, om nevens het boek der Psalmen bij den openbaren Godsdienst in de Nederlandsche Hervormde Gemeenten gebruikt te worden; op uitdrukkelijken last van alle de Synoden der voornoemde Gemeenten bijeen verzameld en in orde gebragt in de Jaren* 1803, 1804, *en* 1805. *Te Amsterdam, bij Johannes Allart, MDCCCVI.* (8vo.)

The compilers in a very interesting prefatory dedication to the Dutch reformed congregations in the Fatherland, regret that the national poets had done so little for sacred poetry, but express their obligations to the poetical works of Van Lodensteyn,† Vollenhoven, Sluiter, and Schutte, as well as to those of Van Alphen and other living poets. Many of the hymns were original compositions or *trs.* from the German by members of the commission. Van den Berg contributed 9 original hymns, including a metrical version of the *Te Deum*, and 20 *trs.*, much altered and abbreviated. Feith was the author of 28 hymns and 4 *trs.* Ten hymns are derived from Van Alphen's *Proeve*, and three from *Stichtelijke Poezij*, the joint work of Van Alphen and Van de Kasteele, ex-elder of the Hague, and a member of both commissions. Abraham Rutgers adapted one

* A circumstance occurred during this time which served to lessen the Dutch prejudice against hymns. Their co-religionists, the Walloons, who had hitherto used only Conrart's French metrical *Psalter*, now adopted a hymnal, the title of which was *Cantiques pour la culte publique recueillis et imprimes par ordre du Synod Wallon.* The compilers were Rau, Geraud, and P. D. Huet.

† Jodocus van Lodensteyn, Minister at Utrecht (d. 1677), published *Uitspanningen* in 1676, see p. 684, i. Vollenhoven was a contemporary of Sluiter.

of two hymns from his cantata *De hoop der zaligheid*, besides contributing some *trs.* from the German.

The *Gezangboek* was formally adopted by resolution of all the provincial Synods on the 1st January, 1807, and is now, together with the metrical psalms, the authorized hymnal of the Dutch Reformed Church.* Like the revised psalter, it had at first to encounter opposition and prejudice, especially in Flushing and Friesland, but it gradually made its way, and even in private use has entirely superseded all other hymnals, Willem Sluiter's not excepted. Its language, though sometimes stiff and antiquated, is sober and devout, and it contains many beautiful hymns, especially among those which have been *tr.* from the German.

5. In 1847 the general synod of the Dutch Reformed Church in Holland resolved that an *Appendix* should be issued, and the work of compilation was entrusted to the standing committee for superintending the publication of the hymn-book. Several successive committees were engaged upon it, the principal share of the work being undertaken by Dr. N. Beets, minister of Utrecht, and Professor Ter Haar of that University, and a considerable number of hymns, translated and original, was collected. In 1865 a synodical committee was appointed to revise the collection and arrange appropriate tunes to the hymns, and in July, 1866, the *Appendix* was issued as:—*Vervolgbundel op de Evangelische Gezangen.*

As the authorised hymnal of the largest Dutch speaking religious body, the *Evangelische Gezangen* has naturally exercised a very considerable influence over all later Dutch hymnals, most of which have borrowed largely from it. This is especially the case with regard to the Dutch speaking population of South Africa, where there are no less than eight Dutch hymnals in use among different missionary bodies, all of them largely indebted to what may be called the mother hymnal, that of the Dutch Reformed Church. Of sixty-seven hymns which are found in not fewer than five out of these eight hymnals, and may thus be said to have received the hall-mark of almost general approval, twenty-six are from this source. Hence such hymns as *Op bergen en in dalen; Jezus neemt al zondaars aan; Juich aarde, juicht alom den Heer* (Ps. 100, which may almost be called the Cape national hymn), *God enkel licht*, and others, are familiar as household words in every part of South Africa and in every Dutch speaking congregation of Christians, white or coloured, from Cape L'Agulhas to the Zambezi.

iii. *Evangelical Lutheran Hymns.*—There is one other Dutch hymnal which demands a brief notice. It is that of the Dutch speaking (or as they are commonly called *Evangelical*) Lutherans. The Reformed or Calvinistic Church of Holland was most intolerant of any dissent, and those congregations which had embraced the Lutheran confession of faith existed only on sufferance, and were not permitted to build themselves Churches, until 1632. Hence the Lutherans adapted their form of worship as far as possible to that of the Calvinists, abandoning the use of the crucifix, altar lights, &c., and even singing metrical psalms, though in a version of their own. In time however hymnals were adopted by the Lutheran congregations of Amsterdam, of Rotterdam, and of the Hague. But besides the inconvenience of having three distinct hymnals, these collections were very meagre in general hymns. Thus of 165 hymns in the Amsterdam collection, 80 were appropriate to festivals only, while many of the Hague hymns were antiquated in form and expression, and needed recasting. The first regularly organized Lutheran Synod in Holland met in 1819, and here it was resolved that a new hymnal should be compiled for general use, which was to include the best hymns in the three existing collections, hymns from the collections of other protestant bodies, and new hymns to be specially composed by the first Dutch poets of the day. The carrying out of this scheme was entrusted to a committee of seven, who met at Amsterdam in 1820, though the result of their labours did not appear until six years afterwards as:—*Christelijke Gezangen voor de Evangelische Luthersche Gemeenten in het koningrijk der Nederlanden*, Amsterdam, 1826, 8vo.

It contained 376 hymns, comprising 125 hymns and 25 psalms from the three old hymnals, 44 from the Dutch Reformed Book, 20 from other collections, and 162 new compositions. The tunes were for the most part the familiar old German chorales with a few new tunes by the musical editor, Mr. J. W. Wilms. Strange to say the collection did not include "the Marseillaise of the reformation, Ein' feste Burg;" and many other classical German hymns were unrepresented. To supply these and other deficiencies, an *Appendix* was added by a synodical commission, in 1850, containing 64 hymns.

Though this book contains some undoubtedly fine hymns, the intricacy of its metres, the length and number of verses (instances occurring of 15, 18, and even 28 verse hymns) combined with the rigid and somewhat antiquated character of the collection as a whole, will prevent its taking a place in the first rank of Dutch hymnody, but it is useful to refer to for the purpose of comparison with other *trs.* of the same German originals.

iv. *Various.*—It must suffice only to mention here *Uitgezochte Liederen*, the modern Dutch Baptist hymnal, containing several good hymns, and the *Opwekkingsliederen van Sankey, trs.* of Moody and Sankey's *Sacred Songs & Solos*, pub. at Amsterdam by M. S. Bromet. Of a higher order of merit are Dr. R. Benninck Jansonius's *trs.* of some of the best Latin hymns and sequences (*Gezangen der Kath. Kerk*, Hague, 1860), though for metrical reasons not well adapted for congregational use.

v. *Conclusion.*—In conclusion, it is worthy of remark how very few Dutch hymns are original compositions. This may be attributed partly to the fact of there being so large a store of noble hymns at hand in the cognate German language, which readily lend themselves to translation into Dutch; partly perhaps to the lack of religious enthusiasm and fervour among the Dutch in modern times. There do not seem to be more than about 3000 Dutch hymns extant, and of this number, at least two-thirds, and these the best known and most popular, will be found to be translations. Nor, if we except the obsolete Willem Sluiter, is there any one writer whose name stands out

* It was not introduced into the Dutch Reformed Church in South Africa until 1814.

pre-eminently as the hymnodist of Holland. At the same time it must be admitted that in the majority of cases the *trs.* are so admirably rendered that few persons would suspect them of not being original hymns. [J. A. H.]

England Hymnody, Church of, pp. 331–343. Since these pages went to press the following collections and hymnological works have been published :—

1. *Supplemental Hymns* to Hymns Ancient and Modern, 1889. This is an addition of 165 hymns made to strengthen some of the weak points in the former edition. The book with the *Supplement*, is as a whole much as it was before, except that it is greater in bulk and more modern in character.

2. *The Office Hymn Book*, 1889. This is designed as an independent *Appendix* to the 1875 ed. of *H. & A. M.*, and seems to have been compiled by some one who was not satisfied with the official *Supplement* of the Compilers. It is in two Parts. Part I. is set forth as "*Consisting chiefly of Modern Hymns, and of Ancient Hymns not translated into their original Metres.*" Part II. contains *The Hymns to be used at Mattins and Evensong Daily throughout the Year*, and consists entirely of hymns *tr.* from the Latin, the total additions being 175 hymns.

3. *The Hymnal Companion to the Book of Common Prayer*, 1890. This is the 1876 ed. of the *Hy. Comp.* recast and enlarged. Several of the older hymns not commonly used in Public Worship have been omitted, and others of a more modern and popular type have been substituted. Of these additions those by Bp. Bickersteth, the editor, are very beautiful and of much value. The Introduction has been rewritten, and the notes to the hymns corrected. Of its kind, and from its theological standpoint, as an Evangelical hymn-book it is in poetic grace, literary excellence, and lyric beauty, the finest collection in the Anglican Church.

4. *Songs of the Church*, 1890 (Musical ed. 1891). By J. B. Litler, M.A., Vicar of Hayton, near York.

The hymnological and critical works on hymn-writers and hymns published during this period include :—

1. *Christian Hymns and Hymn-Writers. A Course of Lectures by J. E. Prescott, D.D., Archdeacon and Canon of Carlisle*, &c., 1883. This is a weak book; there is no original research, and the result is, from a hymnological point of view, most disappointing.

2. *Anglican Hymnody. Being an Account of the 325 Standard Hymns of the Highest Merit according to the Verdict of the whole Anglican Church. By Rev. James King, M.A.*, 1885. In this work Mr. King has begun by borrowing the whole idea and design of the work from the April and May numbers of the *Churchman's Shilling Magazine*, 1874; has filled in the body of the book with information gathered from Miller's *Singers and Songs of the Church*; Biggs's *Annotated Hymns Ancient and Modern*, and his *English Hymnology*, and a few additional well known works; and concludes without any acknowledgment of his indebtedness to any one.

3. *A Historical Companion to Hymns Ancient and Modern; containing the Greek and Latin; the German, Italian, French, Danish, and Welsh Hymns; the first lines of the English Hymns; the Names of all Authors and Translators: Notes and Dates. Edited by the Rev. Robert Maude Moorsom, M.A.*, 1889. This work is on the same lines as the annotated edition of *H. A. & M.* by L. C. Biggs, and includes the *Supplement* of 1889. It is by no means an accurate work, and some of its surmises are very curious, as for instance, the quotation of a Greek Canon from the Office for Christmas Day as possibly the basis of C. Wesley's "Hark, the herald angels sing." Notwithstanding these weak points the book is very readable.

This does not indicate a notable era in the hymnological history of the Church of England, although it is the fullest *résumé* we can present. See New Supp. [J. J.]

Here is the spring where waters flow. [*Holy Scripture.*] On p. 582, i. six stanzas are given from a poem on The New Jerusalem dated *circa* 1660, beginning "Jerusalem, my happy home"; and the last three stanzas of the six are set forth as the original of the lines prefixed to some editions of the English Bible which were pub. "in the early part of the 17th cent. and beginning: "Here is the spring whence waters flow." Since that article was stereotyped we have found the same lines in a hymn pub. 85 years before the date given at p. 582, i.

The lines are printed on the page facing the Titlepage of an Edition of the Bible pub. by C. Barker, in London, in 1575, and read, together with the various references to Holy Scripture, as follows :—

"Of the incomparable treasure of the holy Scriptures with a prayer for the true use of the same—

Esai. 12, 3, & 49. 10	"Here is the spring where waters flowe, to quenche our heate of sinne :
reuel. 21, 16 & 22, 17.	Here is the tree where trueth doth grow, to leade our liues therein ;
Jeremi. 33, 15. reuel. 2, 7, 22, 2. psal. 119, 142, 144.	
	"Here is the Judge that stintes the strife, when men's deuices faile :
John 6, 25.	Here is the bread that feedes the life, that death cannot assaile.
Luke 2, 10.	"The tidings of saluation deare, comes to our ears from hence :
Ephes. 6, 16.	The fortresse of our faith is here, and shield of our defence.
Matth. 7, 6.	"Then be not like the hogge that hath a pearl at his desire,
2 Pet. 2, 22.	And takes more pleasure of the trough and wallowing in the myre.
Matth. 6, 22.	"Reade not this booke in any case, but with a single eye :
Psal. 119, 27, 73.	"Reade not but first desire God's grace to understand thereby.
Jude 20.	"Praye still in faith with this respect, to fructifie therein,
Psal. 119, 11.	That knowledge may bring this effect To mortifie thy sinne.
Joh. 1, 8, psal. 1, 1, 2.	"Then happie thou in all thy life, What so to thee befalles :
Psal. 94, 12, 13.	Yea double happie shalt thou be, When God by death thee calles."

"O Gracious God and moſt mercifull Father, which haſt vouchſafed us the rich and precious jewell of thy holy word, affiſt us with thy Spirit, that it may be written in our hearts to our everlaſting comfort, to reform us, to renew us according to thine owne Image, to build us up, and edifie us into the perfect building of thy Christ, Sanctifying and encreaſing in us all heavenly vertues. Graunt this, O heavenly Father, for Jeſus Chriſt's sake. Amen."

We have seen these lines, including the prayer, attributed to Beza. If he had been the author, we should expect to find them in an edition of the English Bible printed at Geneva at or about the same date as the above. In the *Brit. Mus.* there is a copy printed at Geneva by John Crispin in 1569; but the lines are not therein. Not having any reliable evidence either for Beza or for any other writer, we must therefore give these lines and the prayer as *Anon.*

The peculiarity to be noticed in the fact that st. i–iii., as above, are also in the broadsheet named on p. 582, i. in a slightly different form, we cannot explain. We can only suggest that there is a possible *original* not yet discovered from which both pieces may have been taken. [J. J.]

Hermannus Contractus, so called because of his crippled condition, is also known as *Hermann of Vöhringen, Hermann of Reichenau*, and *Hermann der Gebrechliche*. He was the s. of the Count of Vöhringen in Swabia,

and was b. on July 18, 1013. He entered the school of St. Gall, *circa* 1020, and soon developed, although so young, an intense interest in his studies. It is said of him that he rapidly mastered Latin, Greek, and Arabic. History, music, mathematics, philosophy, and theology engaged his attention, and in each study he attained marked success. Some go so far as to say with confidence that he *tr.* Aristotle's *Poetics and Rhetoric* from the Arabic, but the statement is disputed by others. At thirty years of age he removed from St. Gall to the monastery of Reichenau, where he remained to his death, Sept. 24, 1054. His name is associated with several hymns of historical importance, and notably the following, which are annotated in this Dictionary :—

1. Alma Redemptoris Mater quae pervia coeli, p. 51, ii.
2. Rex omnipotens die hodierna, p. 958, ii., 967, ii., 968, i.
3. Sancti Spiritus adsit nobis gratia, p. 967, ii., 993, i.
4. Salve Regina, p. 991, ii.
5. Veni Sancte spiritus, Et emitte, p. 1213, i., ii.
6. Veni Sancte spiritus: Reple, p. 1215, ii.
7. Victimae Paschali, p. 1222, i., ii.

The conclusions arrived at in the annotations of these hymns concerning their respective authorship will be found somewhat adverse to Hermannus's claims with regard to Nos. 2 and 4, and positively against him with respect to Nos. 3, 5 and 7. Some of these conclusions will be found to be utterly opposed to those of Duffield on the same hymns in his *Latin Hymn-Writers*, &c., 1889, pp. 149–168. This difference of opinion arises mainly out of the fact that the MSS. at St. Gall and at the Brit. Mus. were not examined by Duffield, and are much older and more important than any of those with which he was acquainted. [J. J.]

Horder, William Garrett, was b. at Salisbury, and educated at the City of London School. In 1862 he entered Cheshunt College as a student for the Congregational Ministry. On leaving College in 1866 he undertook the pastorate of a Congregational Church at St. Helen's, Lancashire. In 1869 he removed to Torquay, and in 1873 to Wood Green, London, where he still resides. Mr. Horder has compiled—

(1) *The Book of Praise for Children*, 1875; (2) *The Poet's Bible, New Testament* 1881, *Old Testament* 1889; (3) *Congregational Hymns: A Hymnal for the Free Churches*, 1884. The first of these was incorporated in 1881 in *The Book of Praise for Children*, pub. by the Congregational Union under the editorship of the Rev. G. S. Barrett. With this latter book Mr. Horder had no association beyond the handing over of the former for the use of the Union. From Mr. Horder's ed. of this collection (the first) a *Sel.* was pub. in 1883 "For the Use of Jewish Children." *The Poet's Bible* is a valuable collection of poetry for the use of students and preachers. *The Congregational Hymns* is referred to elsewhere (p. 260, ii. 10). In addition Mr. Horder has published the following original works :—(1) *Intimations of Immortality*, 1883; (2) *The Hymn Lover: An Account of the rise and growth of English Hymnody*, 1889; (3) *The Silent Voice and Other Discourses*, 1890.

The *Hymn Lover* is practically a handbook to Mr. Horder's *Cong. Hymns*. As in that collection the hymns are gathered from all ages, nations, and churches, opportunity is afforded for the discussion of each epoch of hymn-writing and for the grouping together of interesting particulars concerning hymn-writers and their work. This opportunity Mr. Horder has availed himself of with great skill and judgment; and although the outcome is not severely technical, the result is all the more attractive for the general reader. Although hymnologically it is not a scientific production, practically and within its range, it is the most useful and attractive work we have on its special subject. The reproduction therein of specimen hymns of each epoch, is a new and valuable addition to this special kind of work. See NEW SUPP. [J. J.]

Hrabanus (Rabanus) Maurus, s. of one Ruthard, was b. probably at Mainz, about 776. At an early age he was sent to the Monastery of Fulda to receive a religious education. In 801 he was ordained Deacon, and the following year he went to the monastic school of St. Martin at Tours to study under Alcuin, a celebrated teacher of that time, who gave to Hrabanus the name of Maurus to which Hrabanus added Magnentius. On his return to Fulda in 804 he became the head of the school connected with the Monastery. Towards him Ratgar the abbot showed great unkindness, which arose mainly from the fact that Ratgar demanded the students to build additions to the monastery, whilst Hrabanus required them at the same time for study. Hrabanus had to retire for a season, but Ratgar's deposition by Ludwig the Pious, in 817, opened up the way for his return, and the reopening of the school. In the meantime, in 814, he had been raised to the Priesthood. Egil, who succeeded Ratgar as abbot, died in 822, and Hrabanus was appointed in his stead. This post he held for some time, until driven forth by some of the community. In 847, on the death of Archbishop Otgar, Ludwig the younger, with whom Hrabanus had sided in his demand for German independence as against the imperialism of his elder brother Lothar, rewarded him with the Archbishopric of Mainz, then the metropolitan see of Germany. He held this appointment to his death on Feb. 4, 856. He was buried first in St. Alban's, Mainz, and then, during the early days of the Reformation, in St. Maurice, Halle, possibly because of the opposition he is known to have made to the doctrine of Transubstantiation. With German historians Hrabanus is regarded as the father of the modern system of education in that country. His prose works were somewhat numerous, but the hymns with which his name is associated are few. We have the "Christe sanctorum decus Angelorum," p. 229, ii.; "Tibi Christe, splendor Patris," p. 1176, ii.; and the "Veni Creator Spiritus," p. 1208, i.; but recent research convinces us that the ascription in each case is very doubtful; and none are received as by Hrabanus in Professor Dümmler's ed. of the *Carmina* of Hrabanus in the *Poetae Latini aevi Carolini*, vol. ii. 1884. Dümmler omits them even from the "hymns of uncertain origin." [J. J.]

Innocent III., Pope, was a member of the celebrated Conti family, which gave nine Popes to the chair of St. Peter. He was b. at Anagni, *circa* 1160, and was educated at Rome, Paris, and Bologna. On his return to Rome, through his powerful family influence

he became a Canon of St. Peter's, a subdeacon before he was thirty, and Cardinal Deacon in 1190, and as such was known as Cardinal Lothario. During the Pontificate of Celestine III., having little to do, he wrote his *De Contemptu Mundi*. On the death of Celestine III. on Jan. 8, 1198, he was ordained Priest, consecrated Bishop, and enthroned as Pope within the few days between that date and Feb. 22, of the same year when he began his Pontifical reign, being at the time about thirty-eight years of age. His reign is well marked in ecclesiastical history, although it was comparatively short. He d. at Perugia, July 16, 1216. In hymnody his name is associated with the grand Sequence the "Stabat mater dolorosa" (p. 1081, i.); and the glorious "Veni Sancte Spiritus, Et emitte" (p. 1212, ii.) In each case, however, there are many reasons to doubt his authorship, or, at least, to accept the ascription with caution. See details as indicated above. [J. J.]

Italian Hymnody.—Although Italy has been renowned for centuries past as a land of music and song, it has been chiefly in the celebration of secular themes that her lyre has been employed. Sacred hymnody, at least since the times of the Renaissance, has been comparatively little cultivated. It is proposed in the present article to give: I. *A brief sketch of Hymnody in the Italian language from the 13th century to the 19th;* and II. *An account of its present condition (i.) in the Roman Catholic Church, (ii.) in Protestant communities.*

I. *Hymnody in the Italian language from the 13th century to the 19th.*

1. "It is now," says Prof. Bartoli, in the *Encyclo. Britannica*, 9th ed., vol. xiii., p. 498, "an established historical fact that there existed no writing in the Italian language before the 13th century." But in the early part of that century lived St. Francis of Assisi (b. 1182, d. 1225), founder of the Franciscan order, and to him have been attributed several short religious poems in the Italian of that period. One, in particular, is famous, known as the "Canticum Solis," or more fully, "Cantico de le creature comunemente de lo frate Sole." True, its authenticity has been the subject of considerable controversy, but it is now admitted that the general sense and many of the expressions are those of St. Francis, though in the lapse of ages the original structure may have been changed into a style more modern and ornate. The following is the text as now given:—

"Altissimo omnipotente bon' Signore, tue son le laude, la gloria, lo honore, e ogni benedictione. A te solo confanno e nullo homo é degno de nominarti.

"Laudato sia Dio mio Signore, con tutte le creature, specialmente messer lo Fratre Sole, il quale giorna e illumina noi per lui. E ello è bello e radiente con grande splendore; de te, Signore, porta significazione.

"Laudato sia mio Signore, per Suora Luna e per le stelle; il quale in cielo le hai formate chiare e belle.

"Laudato sia mio Signore, per Fratre Vento, e per l'Aire e Nuvole e sereno e ogni tempo, per le quale dai a tutté creature sustentamento.

"Laudato sia mio Signore per Suora Acqua, la quale è molto utile, e humile, e pretiosa, e casta.

"Laudato sia mio Signore, per Fratre Fuocho, per lo quale tu allumini la notte; e ello è bello e jocondo, e robustissimo, e forte.

"Laudato sia mio Signore, per nostra Madre Terra, la quale ne sostenta, governa e produce diversi frutti, e coloriti fiori, e herbe.

"Laudato sia mio Signore, per quelli che perdonano per lo tue amore, e sosteneno infirmitade e tribulatione. Beati que li che sostegneranno in pace, che de te, Altissimo, seranno incoronati."

It is said that this hymn used to be chanted by the saint and his companions, and that in his last illness another stanza was added, giving thanks for "our Sister, the Death of the body." [v. Stephen's *Essays in Eccles. Biography*, Art. St. Francis; *Les Poetes Franciscains en Italie*, par O. F. Ozanam, Paris, 1852.]

2. From A.D. 1250 onward, the development of literature in the vernacular was rapid. In the cities of northern Italy the people had been accustomed to listen in the piazzas to the songs of the jongleurs. About this time Giacomino of Verona, and Bonvecino of Riva, composed religious poems in the Veronese dialect, which were sung or chanted to similar groups of hearers. Their themes were the terrors of the *Babilonia Infernale*, and the blessedness of the *Gerusalemme Celeste*. In form, their poems consisted of verses of 13 syllables, arranged in stanzas of four lines, all lines in the same stanza ending in the same rhyme.

3. In the latter half of the 13th century appeared in Italy that extraordinary manifestation of the ascetic spirit, the processions of the Flagellants. Vast bodies of men, women, and even children, girded with ropes and scourging themselves with whips till the blood flowed freely, passed from city to city, with hymns and prayers, and calling on the people everywhere to repent. Their hymns or *laude* were in the Umbrian dialect, in verses of 8 syllables, and were sung in dialogue.

Towards the end of the century arose in Tuscany a school of lyric poetry represented by Dante (b. 1265, d. 1321) in his Canzoni, and in the next generation by Petrarch (b. 1304, d. 1374) in his sonnets. But the subject of these compositions was for the most part earthly love, and nothing which these poets wrote resembled what we now mean by hymns.

4. The chief religious poet of the period, leaving out of view Dante's great epic, was *Jacopo dei Benedetti*, commonly called *Jacopone* (b. before 1250, d. 1306, p. 575, ii.). He is usually regarded as the author of the well-known Latin poem, the "Stabat Mater dolorosa," as well as of its companion piece, not so familiarly known, the "Stabat Mater speciosa." He wrote in Italian 211 poetical pieces, which have been arranged in seven books. Some are mere theological dissertations in verse; others are satires, but others approach more nearly the nature of hymns, being short compositions written to popularise a sacred thought or celebrate a festival. "Jacopone," says Prof. Bartoli, "was a mystic, who from his hermit's cell looked forth upon the world, denouncing the immoralities of the age and especially the malpractices of popes Celestine V. and Boniface VIII." Cast into prison for his faithful testimony, his spirit was still unconquered. In his dungeon he composed songs extolling the Divine Love in a striking and original manner. These were sung throughout the 14th and 15th centuries by the pious members of the religious orders, such as the Minimi, the Jesuates,

and the lay schools of the Laudesi, or singers of God's praise.

5. Passing to the 15th century we come to *Maffei Belcari* (b. 1410, d. 1484), a native of Florence, a warm-hearted Christian man and the author both of numerous *Laude* and of Biblical dramas. The latter were more admired than the *Laude*. Nevertheless, these hymns of praise, being simple in style, full of feeling, and adapted to popular melodies, became extensively known and were widely used.

6. Belcari had scarcely passed away when there appeared in Florence the famous Dominican monk, *Girolamo Savonarola* (b. 1454, d. 1498). He not only from the pulpit denounced with prophetic earnestness the sins and vices of the time, but also sought to avail himself in the interests of morality and religion of the power of sacred song. Lorenzo de Medici had written certain vile productions, called *Canti Carnascialeschi* ("Carnival Songs"), which were sung by the young nobles and populace during the Carnival, and Savonarola, to counteract their influence, composed songs of a different order but similar in form and metre, and capable of being sung to the same tunes. His biographer Villari, however, acknowledges that but little true poetry is to be found in them, only "a temperate tone of decorum and good sense." At an earlier period Savonarola had written certain *Canzoni* on the Ruin of the World, the Ruin of the Church, and other subjects; but they are poems rather than hymns. Also, he appended to his treatise on the Love of Jesus Christ some *Laude e Contemplazioni infiammative* ("Exciting Hymns of Praise and Contemplation"), in which he extols the mercy and goodness of the Saviour, and expresses an ardent desire to become one with Christ, being uplifted on the same cross, fixed to it by the same nails, and wearing the same crown of thorns. These hymns, however, are said by Italian scholars to be roughly executed, and could never have been used in public worship.

7. Better than Savonarola's are the lyrics of *Girolamo Benevieni* (about A.D. 1500). A specimen cited by *Villari* shows that occasionally he was extremely fanciful, almost passing the bounds of common sense, but a competent judge says of his productions, that they are "sometimes sweet and always warm with religious feeling." Another says that he paraphrased the psalms in a simple, happy, vigorous style, and that some of his hymns belong to the finest lyrical productions of Italy in the 15th century.

8. One other name may be mentioned belonging to this period, that of the highly accomplished *Vittoria Colonna*, the Marchesa Pescara (b. 1490, d. 1547), a great friend of Michel Angelo. Among other poems she published (about 1540) some of a religious character, called *Rime Spirituali*. These are described as "the productions of a delicate and sensitive imitativeness rather than of vigorous and original genius," and there is no evidence that they were ever used as hymns in worship.

9. The latter part of the 16th century was the commencement of a long season of decline in Italian literature, and for nearly 200 years there appeared no religious poet of eminence. Nevertheless, in the years 1688 and 1703 there were published two collections of hymns which claim a brief notice. The first was entitled: *Corona di sacre Canzoni, o Laude Spirituali di piu divoti Autori* (A Chaplet of Sacred Songs, or Spiritual Hymns of Praise, by several devout authors). The names of the authors are not stated, but the editor was *Matteo Coferati*, a priest of Florence. Permission to print the 1st ed. was given by the Grand Duke of Tuscany, Nov. 30, 1687. A 2nd ed., revised and enlarged, was printed at Florence in 1689, by Jacopo Carlieri. It contains about 330 hymns. There is no attempt at orderly arrangement, so that from a hymn on the Resurrection of Christ we pass to one on the Nativity, and a composition, whose subject is the Vanity of the World, is followed by one on the Annunciation of the Blessed Virgin. Melodies accompany the hymns.

The other book, printed at Florence in 1703, comprises 212 hymns, all composed by *Bernardo Adimari*, a priest of the Oratory of S. Filippo Neri. This work consists of three parts. The 1st contains hymns suitable for use at any time; the 2nd, hymns for the fixed prescribed Festivals and for those of the Blessed Virgin; and the 3rd, for the Sundays in Lent and the movable Festivals. To all these hymns melodies are attached, and the following sentence from the preface both shows that they were intended for public use, and throws an interesting light on the usage of those days in regard to sacred song:—"Signor G. M. Casini has not only given the airs to these Little Songs, as may here be seen, but has besides affixed music arranged for four voices, it being the custom in many places for one stanza to be sung by the choir and the other by the people." It may be added that another Florentine poet with the surname of *Adimari* lived about this time, the *Marquis Ludovico Adimari* (b. 1644, d. 1708), author of Satires and Sonnets, and prose works of a religious character. Not improbably he was an elder brother of Bernardo Adimari.

10. The middle of the 18th century saw an improvement in Italian literature. Not only did secular poetry revive, as represented by Alfieri, Monti, and others, but the celebrated Doctor and Saint *Alfonso Maria de Liguori*, distinguished especially for his writings on casuistry and theology, also composed hymns and spiritual songs known to this day throughout Italy. He was b. near Naples in 1696, d. in 1787. Of the special character of his hymns we shall say more when we come to speak of the present condition of hymnody in the Roman Catholic Church of Italy.

11. Another poet of this period composed one fine hymn used in the worship of both R. Catholics and Protestants. This was *Metastasio* (*i.e.* Pietro Trapassi, b. at Rome in 1698, d. 1782), creator of the modern Italian opera. The subject of his hymn is "the omnipresence and omniscience of God," and the first stanza is as follows:—

"Dovunque il guardo giro,
Immenso Dio Ti vedo;
Nell' opre Tue T' ammiro,
Ti riconosco in me.
La terra, il mar, le sfere
Parlan del Tuo potere;
Tu sei per tutto, e noi
Tutti viviamo in Te,

12. In the first quarter of the 19th century we meet with a hymn-writer in *Alessandro Manzoni*, author of tragedies and other poems, and of a work of fiction, *I Promessi Sposi* ("The Betrothed"), which has been translated into most European languages. He was b. in 1784 and d. in 1873. His mother was a daughter of the celebrated Beccaria. In 1815 he published a small volume of *Inni Sacri* ("Sacred Hymns"), their subjects being "The Nativity," "The Passion," "The Resurrection," and "The Name of Mary." A few years later he pub. one on "Pentecost." Prof. Bartoli says of these hymns that they have "gleams of genius, especially when the author describes the human affections." Comprising 16 or 18 stanzas each, they are too long for use in ordinary public worship; but a selection of 5 stanzas from the hymn on the "Nativity" is found in two of the Protestant hymn-books mentioned below. The first stanza is as follows:—

"Ecco ci è nato un Parvolo,
Ci fu largito un Figlio:
Le avverse forze tremano
Al muover del suo ciglio;
A l' uom la mano Ei porge,
Che si ravviva, e sorge
Oltre l' antico onor."

Also, eight stanzas from the hymn on "Pentecost" are in the collection edited by Rev. T. W. S. Jones, of Naples (v. infra). One stanza in particular seems to us beautifully descriptive of the effects of the Holy Spirit's presence in the Church:—

"Come la luce rapida
Piove di cosa in cosa,
E i color varii suscita,
Dovunque si riposa;
Tal risonò moltiplici
La voce dello Spiro:
L'Arabo, il Parto, il Siro,
In suo sermon l'udì."

13. *Luigi Carrer*, of Venice (b. 1800, d. 1850), and *Francesco Dall' Ongaro* (b. 1808, d. Jan. 10, 1873), two Italian poets who in their writings chiefly gave expression to intense patriotic aspirations, also wrote hymns, which however we have not met with in any collection intended for use in worship.

14. With a mention of another poet of the patriotic school, *Giuseppe Giusti*, we may close this part of our article. Giusti (b. 1809, d. 1850) was the greatest Italian satirist of this century, but in a Roman Catholic Hymnal described below, *La Lira Cattolica*, we find a beautiful little song of his, entitled "A Mother's Love." He died of consumption at a comparatively early age. The following touching lines, in the translation of W. D. Howell's *Modern Italian Poets*, are said to be the last which he wrote:—

"For the spirit confused With misgiving and with sorrow,
Let me, my Saviour, borrow The light of faith from Thee,
O lift from it the burden Which bows it down before Thee,
With sighs and with weeping I commend myself to Thee;
My faded life, Thou knowest, Little by little is wasted
Like wax before the fire, Like snow-wreaths in the sun.
And for the soul that panteth For its refuge in Thy bosom,
Break, Thou, the ties, my Saviour, That hinder it from Thee."

II. *Italian Hymnody at the present time.*

i. *In the Roman Catholic Church.*

1. A very competent authority, an ecclesiastic in high position in Rome and a writer for the press, informs us that the Roman Catholic Church has never considered singing by the people in the vulgar tongue as liturgical, the language of the Church being Latin. In Germany and the Slavonic countries popular singing has a certain historic value as regards either the words or music, and on this account its use there is not uncommon, and has been commended by bishops and councils. These, however, have required that the words of new hymns should be always approved by proper authority, and not even in these countries is singing in the language of the people permitted in the celebration of the solemn Mass. If such singing has sometimes occurred in country churches, it has been condemned by provincial councils.

2. But in Italy, our informant tells us, popular singing has no historic importance as regards either words or melodies. The people take part in the worship by singing in Latin the *Litany*, the *Tantum ergo*, and other similar portions of the service, and in many places, especially in the country, the people sing in Latin, and with the Gregorian melody (although somewhat barbarously) the *Credo*, the *Sanctus*, &c., of the solemn Mass.

3. But in *extra-liturgical* services, e.g. in the daily devotion of the month of May, in popular missions, or in the exercises before and after preaching in congregations of young people and especially of boys, they are accustomed to sing some strophes in Italian. These, however, have no sanction from public authority. The Church does not oppose such singing, but she does not consider it an official matter in which she ought to intervene with her authority.

4. Among hymns and verses of this kind, those most frequently used in the Devotions above-mentioned are the compositions of *St. Alfonso Maria de' Liguori* (see § I. 9). The English reader may refer to a volume published in 1863, with the title *Hymns and Verses on Spiritual Subjects: being the Sacred Poetry of S. Alphonso Maria Liguori, translated from the Italian and edited by Robert A. Coffin* (Lond., Burns and Lambert). The hymns there given are 49 in number; but the last four, though commonly inserted among the poetry of St. Alfonso, were not composed by him. The translator has divided Liguori's hymns into 3 classes: (1) Devotional, relating to the Lord Jesus Christ or to the Blessed Virgin Mary; (2) Ascetical; (3) Mystical. Their character may be inferred from some of the titles:—

"To the Infant Jesus," "On the Sacred Heart of Jesus," "To the Instruments of the Passion of Jesus," "Mary our Hope," "Our Mother Mary," "The Mother of Sorrows," "Stanzas for the Evening Exhortations," "The Soul gives itself to Jesus," "How amiable is the Will of God," "The soul enamoured of the Beauty of God," "Dialogue between Jesus and the loving Soul," "The loving Soul in Desolation."

These hymns abound in utterances of intense devotion; much of the imagery is taken from the Song of Solomon, and although here and there are striking thoughts and beautiful

turns of language, the expression of emotion is often so warm and passionate as to seem unreal to our colder English temperament. It is said that, like some of the *Canti* of Savonarola, these compositions of St. Alfonso were written for the most part for the use of the people, and intended to replace the profane and pernicious love songs of which the Neapolitans were so fond.

5. In northern Italy a collection of hymns and songs is popular, entitled *La Lira Cattolica; raccolta di Sacre Lodi scelte e poste in musica per cura del Cav. Ab. Francesco Faà di Bruno.* The 1st ed. appeared in 1854. The 4th is before us, pub. at Turin in 1886. These compositions are used in extra-liturgical services, and are also often sung by peasants at their work in the fields. The Roman ecclesiastic, who is our authority for the statements previously made as to Roman Catholic worship, speaks rather slightingly of this collection, and we can well imagine that, by the more cultivated of the Italians, it is regarded very much as I. Sankey's *Sacred Songs and Solos* are by many persons in Great Britain. It includes a few hymns by poets of the first rank, but the majority are of a lighter and more popular character, often interspersed with choruses. The names of the authors of some of these latter are E. Bixio, S. Zambaldi, Spaccapietra, and C. C. Berta; but, as the editor of the collection is now deceased, we have been unable to obtain further particulars.

The collection comprises 123 pieces, in 5 sections. The first 24 relate to the worship of God, the Holy Trinity, Jesus Christ from His birth to His ascension to heaven, and to the Eucharist. Then follow 32 in honour of Mary under her various attributes. Twenty others are in honour of certain other Saints, Virgins and Martyrs. The fourth section contains 22 hymns on different subjects, adapted to animate the soul of the Christian; and the book closes with a number of hymns of an instructive and moral character suited to the young, together with translations into Italian of the "Dies Irae," "Stabat Mater," and the "Te Deum."

6. In the years 1817 and 1818 there were pub. at Florence two vols. (now bound in one), with the following title:—*Inni Sacri e Sequenze del Breviario e Messale Romano tradotti in versi lirici Toscani dal sacerdote Arcangelo Lastri Fiorentino con varie dissertazioni per illustrazione dei medesimi.* These translations from the *Roman Breviary* and *Missal* are often very free and paraphrastic, but the accompanying notes and dissertations are interesting and instructive. The work is adapted for private rather than public use.

7. The last remark holds good in regard to another book, *Il Salterio del Pellegrino, per D. Luigi Tosti Cassinese* (Palermo, 6th ed., 1860). The contents of this little vol. are not really hymns in metre and rhyme, but devout meditations in the style of the Psalms of the Bible, and for this reason are called "Psalms."

8. It may suffice simply to name *Laude Mariane*, by Francesco Martello, and *Il Salterio Mariano*, by Troiani Saverio. These works have no special merit, and like the preceding have no Church authority.

9. In closing this section, we may add that although the Roman Catholic Church in Italy does not appear to favour the singing of hymns in the vernacular in public worship, several of her Pontiffs and Bishops during the present century have distinctly encouraged such singing in private. In the preface to *La Lira Cattolica* (§ 5), are quotations from official announcements by Popes Pius VII. and Pius IX., and by six Italian Archbishops, granting indulgences of 40, 80, or 100 days, and even of a year, to those who shall practise this pious exercise with a contrite heart. The object is stated to be "to excite the faithful to the singing of spiritual hymns of praise, and to hinder as much as possible the singing of dangerous profane songs."

ii. *Among the Protestants of Italy.*

1. The principal Protestant communities in Italy at the present time are the following:—(1) *The Waldensians*, descendants, ecclesiastically, of the Waldenses of Piedmont; (2) *The Free Italian Church* ("Chiesa Libera"); (3) *The Mission Congregations* of the Methodist Episcopal Church of America; (4) *The Mission Congregations* of the Wesleyan Methodists, in North and South Italy; (5) *The Baptists*, who have stations in Rome, Turin, Leghorn, Venice and other places; some supported by the Baptists of England, others by the Baptists (Southern Convention) of the U. S. of America; (6) *The Brethren* ("I Fratelli"), represented in Great Britain by G. Müller, of Bristol [see **Plymouth Brethren Hymnody**], having in Italy about 50 small congregations; (7) Missions unconnected with any Denominational Society, as those of Rev. E. Clarke at Spezzia, and Count Pappengouth at Naples. For the use of these communities the following books have been prepared:—

(1) *Salmi e Cantici* ("Psalms and Canticles"), pub. by the Florence Tract Society, comprising 150 hymns with appropriate music. The hymns are by more than 20 authors, whose names are mentioned below. We recognize 16 or 17 as *trs.* from the English or German, principally the former, e.g., Ken's evening hymn; Wesley's "Soldiers of Christ, arise"; Doddridge's "Beset with snares on every hand"; T. R. Taylor's "I'm but a stranger here." But the greater part are originals. This book is used by the Waldensian Church, the Free Italian Church, the Methodist Episcopalians, and some Baptist congregations. Indeed, at the present time it is more widely used than any other Protestant hymnal.

(2) *Inni Sacri per uso delle chiese, delle scuole, e delle famiglie Evangeliche Italiane.* Napoli. This book was first prepared in 1870 for the use of the Wesleyan congregations, by the Rev. T. W. S. Jones, superintendent of the mission in South Italy. In 1881 it was re-edited by him and considerably enlarged, and now contains 384 hymns, together with the *Te Deum*, and other anthems. Mr. Jones informs us that a new edition, to be still further enlarged, is now (1888) in preparation. The hymns are by about 25 different authors, but the far greater number are by Mr. Jones and Sig. Pretoro (v. infra).

(3) *Salmi, Inni e Canzoni Spirituali*, by T. P. Rossetti. Firenze, 1878. This is a collection of 285 hymns, including 18 *trs.* by Rossetti from I. Sankey's *Sacred Songs and Solos*, 206 by Rossetti himself, and 61 by Mapei, Reta, Ferretti and others. Of T. P. Rossetti's own hymns 60 were pub. in 1857. The complete collection of his hymns was issued in 1867, and a 2nd ed. with additions from other authors, in 1874. The book described above is called the 3rd ed. The collection is used by the "Brethren," and at Rev. E. Clarke's Mission at Spezzia, and many of the hymns are found in other collections.

(4) *Inni e Canzoni Spirituali cantati dal Sig. Sankey, e volgarizzati da T. P. Rossetti. Con supplemente di altri scrittori.* Firenze, 1883. A translation of 22 of the English and American hymns which have been popularised by I. Sankey, such as "The Prodigal Child," "The Ninety and Nine," "I hear Thy Welcome Voice," and "Jesus of Nazareth passeth by." All translated into Italian by T. P. Rossetti, and in the book before us accompanied with music.

(5) *L'Arpa Evangelica, ossia Raccolta d'Inni e Cantici per I. Fanciulli* ("The Gospel Harp, or Collection of Hymns and Songs for Children"), 5th ed., Firenze, 1882.

In this book are 75 hymns with music. It is pub. by the Tract Society at Florence, and is largely used in Sunday schools. Two or three are translations, the rest appear to be original.

(6) *Inni Sacri ad uso dei Cristiani d' Italia* ("Sacred Hymns for the use of the Christians of Italy"), Roma, 1885. A collection of 100 hymns or parts of hymns, edited by Rev. J. Wall, Baptist Missionary in Rome, and used principally by the congregations under his care. Nearly all are found in the collections named above.

(7) *Inni e Cantici*, Roma, 1880. A collection of 58 hymns similar to the last named, made by Rev. N. H. Shaw, General Baptist Missionary in Rome, but now disused. Here it may be stated that the Baptist Union of Italy has decided to compile a new hymnal, and has entrusted the work to a committee consisting of Messrs. Wall, Shaw, Landels, Bellondi, and others.

(8) *Cento Cantici Spirituali per l' uffizio divino nella chiesa evangelica di confessione Elvetica a Trieste* ("A hundred spiritual songs for Divine worship in the evangelical church of the Helvetic confession at Trieste"). Of this book we only know the title. Trieste, as is well known, is regarded by many Italians as belonging to Italy.

(9) *Scintille Celesti: Inni Sacri di Vincenzo Tummolo* ("Celestial Sparks: Sacred Hymns by V. Tummolo"). Casella, 1886. A neatly printed vol. of 29 hymns and religious poems, several being adaptations of the Psalms. These hymns have been favourably received by the Christian public of Italy, and some of them will probably be included in future collections. Sig. Tummolo is an evangelist labouring under the direction of the Rev. N. H. Shaw, of Rome.

(10) *Armonia Biblica* ("Biblical Harmony"), by Vincenzo Bellondi (Rome, 1882), consists of 105 hymns and religious poems, considered by some to be of superior character. The author is a minister at Venice, labouring under the auspices of the American Baptist Missionary Society (Southern Convention). The book is used in Sig. Bellondi's own congregation, and occasionally in the Baptist Church in Via Teatro Valle, Rome.

2. The authors of the hymns in the Protestant Italian Hymn-books include the following:—

1. Rossetti, Gabriele, author of 7 hymns in Hymnal No. 1, and of 15 in No. 2, came to England in 1824 as a political refugee; became in 1831 professor of Italian Literature in King's College, London, and d. in 1854.

2. Rossetti, T. Pietrocola, a relative of the preceding, was b. in 1825, at Vasto, in the Abruzzi. As a young man he was connected with the Liberals of Italy, and in Dec. 1851, fled to England. Here, through the influence of Count Guicciardini he was converted. In 1857 he returned to Italy, and for 26 years laboured as an evangelist in Alessandria, Turin, and Florence, where he d. in 1883. Most of T. P. Rossetti's hymns are original, but, besides his avowed translations from I. Sankey's *S. and Solos*, several others are based on well-known English hymns.

3. Niccolini, G., who d. recently, was professor of the Italian language and literature in the College of Torre-Pellica. In the books above named 11 hymns are ascribed to him, 8 of which are in No. 1, and 6 in No. 5.

4. Mapei, C., Doctor of Philosophy, was a friend of G. Rossetti's, and like him a political exile. He d. in London about 1856. To him are ascribed 29 hymns, of which 22 are in No. 1, 27 in No. 2, and 5 in No. 5.

5. Tasca, Il Conte Ottavio, of Bergamo, still living, pub. in 1866 a small vol. entitled *Inni Cristiani*, from which 10 hymns in Nos. 1 and 2 are taken. Most of these are translations of English hymns.

6. Ferretti, Salvatore (b. 1817, d. 1874), lived for a time in England, where he edited a journal entitled, *L' Eco di Savonarola*, and in 1850 pub. *Inni e Salmi ad uso dei Cristiani d' Italia* (Lond., Partridge and Oakey). He afterwards returned to Florence, where he established a Protestant orphanage. Six of his hymns are in C. U.

7. Jones, Rev. Thomas W. S., has been a Wesleyan missionary in Italy for 26 years, and now resides in Naples as superintendent of the southern district of the Mission. He was not only compiler and editor of Hymnal No. 2, but 147 of the hymns are of his composition. A large number, however, are free translations of the best English hymns.

8. Di Pretoro, Michele, Licentiate in *Belles Lettres*, is a native of the Abruzzi, and was a student of medicine, but is now a teacher in the Wesleyan schools. He is the author of 117 hymns in No. 2, many of which are very popular and useful.

9. Bianciardi, Stanislas, author of 5 hymns in No. 1, and of 3 in No. 5, was b. in 1811, became a professor in Florence, and translated many English books into Italian, one of which was the *Pilgrim's Progress*. His hymns, pub. in 1849, are translations from the French. He d. in 1868.

10. Mazzarella, Bonaventura, author of one fine hymn in No. 2, is a member of the National Parliament of Italy.

11. Borghi, Giuseppe, author of 3 hymns in C. U., was b. at Bibbiena, in 1790, and d. at Rome in 1847. He was a Canon of the R. C. Church, and author of "Illustrations of Petrarch," and other works.

12. Revel, Alberto, D.D., author of 3 hymns in No. 1, is professor of Greek and Hebrew Exegesis in the Waldensian College, in Florence. He was b. about 1840, and is the author of a new translation of the N. Testament, a Hebrew grammar, and other learned works. He received the degree of D.D. from Edinburgh University.

13. Sciarelli, Francesco, once a Franciscan monk, and one of the band of priests attached to the army of Garibaldi.

14. Ragghianti, Salvatore, also at one time a Franciscan monk; **De Sanctis, Giovanbattista,** formerly a teacher of languages and professor of music; **Filippini; Moreno; Reale, F.;** all of whom have contributed hymns to No. 2, are now (1888) ministers of the Wesleyan church in Italy. **Carile, Giuseppe,** now deceased, was also a Wesleyan teacher and minister.

15. Concerning the following we are unable to state any particulars:—**Reta,** author of 20 hymns in No. 1; **Fava,** author of 13 hymns in the same book; **Pons, B.; Rostagno, F.; Margolfo; Zona; Barberio, L. M.; Taglialatela; Berrini, O.; Arici.**

3. With regard to the form and metres of these Protestant Italian hymns, it may be remarked that the stanzas in most frequent use are of 6 or 8 l. The English C. and S. M. scarcely ever occur. The arrangement also of the rhymes is often rather intricate, and reminds one of the Petrarchian sonnet. As regards *Subjects*, the favourite themes of the native hymn-writers appear to be Redemption through Christ; our Lord's Sufferings, Death, Resurrection, Ascension and Second Advent; and the blessedness of those who believe in Him. There are also a few good hymns to the Holy Spirit; but such subjects as Divine Providence, Christian Work, Death and Heaven, are scarcely touched. Hence, in the hymnals above-named, compositions on these topics are mostly translations. Hymns expressive of the communing of a devout soul with itself in the things of God are also at present rare. Most are in the form of direct address to God as praise, prayer or penitent confession. And the expression of devout affection to God the Father or the Lord Jesus Christ is not stronger or more frequent than in English hymns. In fine, our feeling is that in these poetical compositions of the two Rossettis and other distinguished sufferers in the cause of national freedom, as well as of evangelists connected with the various Missions, we have only a meritorious beginning of Protestant Hymnody in the Italian language. What may be its future is beyond our province to predict.

4. In conclusion, we would express our great obligations to the Rev. N. H. Shaw, General Baptist Missionary in Rome, without whose aid in procuring books and communicating information this article could not have been written. Thanks are also due to the Rev. T. W. S. Jones, of Naples; to the Rev. A. De Santi, S.J., of Rome, and to Sig. G. B. Wills, of Florence, for information kindly furnished.

[W. R. S.]

Jesu dulcis memoria, p. 586, i. After the sentence, "These stanzas are quite un-

necessary to the hymn, &c.," read thus before passing to the printed forms of the text:—

Since the notices here given were electrotyped four other MSS. in the Brit. Mus. have been examined. *Three* of these (*Add.* 16,975, f. 249 *b.*, of circa 1300; the *Reg.* 7, *A. vi.*, f. 108, of the 14th cent.; and the *Reg.* 2, *A. ix.*, f. 86, of the 14th cent.) present nearly the same text as that in *Laud Misc* .668, and confirm the belief that the 42 stanza form of the text is the original. The *fourth* MS. is also of the 14th cent. (*Reg.* 7, *D. xvii.*, f. 179 *b*), but it presents an interpolated and corrupt text, in 53 stanzas, viz.:—1–42, 43, 45–48, 50 (12, 48, 50 being greatly altered); and also 5 stanzas not found in any other MS. yet examined. These additional stanzas are:

52. Quem diu differs doleo.
53. Hunc affectum cum sentio.
54. In hiis plerumque gaudeo.
55. Tu moestorum solatium.
56. Ostende Patri vulnera.

It will thus be seen that sts. 43, 45, 48, 50, 52–56 are all at least as early as the 14th cent., though there does not appear to be any reason to regard them as really by St. Bernard; while sts. 44, 49, 51, have not yet been found in MSS. earlier than the 15th cent. [J. M.]

We must note also the following additional *trs.*:—

i. From the *Full Form.*

From E. Caswall's *tr.* there are also the following in C. U.:—

1. O Jesu, Light of all below.
2. O Jesu, Lord, hear thou the sighs.
3. Jesu, in mercy, hear the sighs.
4. Jesu, my soul hath in Thy love.

ii. From the *Sarum Use.*

1. *Jesu dulcis memoria.*

Chambers's *tr.* first appeared in his *Order of Household Devotion*, 1854, p. 370.

2. *Jesus, auctor clementiae.*

(1) Jesu, of mercy source alone. In the *Antiphoner and Grail*, 1880.

(2) Chambers's *tr.* first appeared in his *Order of Household Devotion*, 1854, p. 371.

iii. From the *Roman Breviary Use.*

1. *Jesu dulcis memoria.*

(1) *Primer*, 1706, p. 533; *Evening Office*, 1748, p. 50; *F. C. Husenbeth*, 1841, p. 73; *F. Trappes*, 1865, p. 30.

2. *Jesu, Rex admirabilis.*

(1) O Jesu! King of wondrous might. *Office H. Bk.*, 1889. This is partly from *Neale.*

3. *Jesu, decus angelicum.*

(1) Jesu, delight of angel-hosts. *Office H. Bk.*, 1889.

iv. From the *Paris Breviary Use.*

This form of the text appeared in the *Paris Brev.* in 1680.

1. *Jesu dulcedo cordium.*

(1) Jesu, Thy sweetness to the heart. *D. T. Morgan*, 1880, p. 211.

v. Additional *Centos.*

1. O Jesu! to my soul most dear. In J. A. Johnston's *English Hyl.*, 1856.

2. Jesu! most high, most wonderful. A. T. Russell in his *Ps. & Hys.*, 1851.

3. O Jesu! Thou of heaven the joy. *A. T. Russell*, 1851.

4. Jesus, our fainting spirits cry. By R. P. Dunn in the American *Sabbath H. Bk.*, 1858. In some collections, including the Meth. Episco. *Hyl.*, 1878, it begins with st. ii., "We sinners, Lord, with earnest heart." From Nutter's *Hymn Studies*, 1884, p. 162, we find that in Dr. S. L. Caldwell's *Memorial* of Dr. Dunn, this *tr.* begins "Jesus, Whose name the angel-host," and that the *Sabbath H. Bk.* text begins with st. ii. of the full form.

5. Jesu, Thou sweetness, pure and blest. This hymn in the East Grinstead *St. Margaret's Hyl.*, 1875, is a cento from "Jesu, dulcis memoria," p. 585, ii., beginning with st. xxi., "Jesu, summa benignitas." The first stanza of the *tr.* is st. iv. of "Jesu! the very thought is sweet," by Dr. Neale (p. 587, ii.), and the rest, also by Neale, are new. This is a distinct cento from *Kennedy*, 1863, No. 1474, which begins with the same stanza (p. 588, i.).

6. Thou! Hope of all the lowly. By H. M. Macgill in his *Songs of the Christian Creed and Life*, 1876.

7. More glorious than the sun to see. This is in the *St. Margaret's Hyl.* [East Grinstead], 1875. Of this, st. ii., is from Neale's *tr.*, 1852, and the rest are new, also by him.

8. O Jesu, King of wondrous might. In the *St. Margaret's Hyl.*, 1875. This is by *Neale*, st. i., being from his 1852 *tr.*, and the rest new.

9. Jesus, in thought alone to greet. By G. S. Hodges in his *The County Palatine*, 1876.

10. Jesus, to think of Thee. By J. Wallace, in his *Hys. of the Church*, 1874.

11. O Jesus! name to mem'ry dear. *D. French*, 1839, p. 2.

12. J. D. Chambers, in his *Encheiridion*, 1860, pp. 163–174, gives a set of versions from the centos in the "Horae de aeterna sapientia," noted at p. 586, ii. These are part of his version of the *Sarum Encheiridion*, 1528, f. ccxiiii., "Hours of the Most Sweet Name of Jesus." These centos number *eight* in all. [J. J.]

Ken. T., p. 422, i. Since this article was electrotyped the following details concerning Bp. Ken's three hymns have come to light:—In a *Catalogue* of the S. P. C. K., pub. in 1707, there appears an entry of a tract entitled, *Three Hymns for Morning, Evening, and Midnight, by the Author of the Manual of Prayers for Winchester Scholars.* A copy of this hitherto unknown tract has lately come into the hands of Mr. W. T. Brooke, and by him has been passed on to the Brit. Mus. Lib. It is bound up in a volume with two other pamphlets, of which the respective titles are:

(1) *An Exposition on the Church Catechism, or the Practice of Divine Love. Revised. Compos'd for the Diocese of Bath and Wells.* Printed for Charles Brome, at the Gun of the West end of St. Paul's Churchyard, 1703; (2) *Directions for Prayer for the Dioceses of Bath and Wells.* Price 2*d.* pp. 16; (3) *A Morning, Evening, and Midnight Hymn by the Author of the Manual of Prayers for Winchester Scholars.* Nos. 2 and 3 have no title, but on the last page of No. 3 is "London, Printed at the Gun, at the West End of St. Paul's Church."

The text of this tract of the "Three Hymns" agrees absolutely with that of 1709, except that in the 10th stanza of the *Morning Hymn* it reads "*not* rise again," as in 1705. We may therefore conclude that Ken's revisions, with this exception, were made between 1705 and 1707, the date of the S. P. C. K. *Catalogue.*

We may add that another cento from Ken's *Midnight Hymn* is "Blest Jesu! Thou, on heaven intent," in Rice's *Hys.*, 1870.

The *Life* of Bp. Ken by the late Dean Plumptre was pub. in 1888, in 2 vols. It is by far the best and most exhaustive life of the Bishop, and is worthy of the author's great reputation. See New Supp. [G. A. C.]

O Lord, Thy heavenly grace impart. [*Self Consecration.*] This hymn is found in Mrs. Lucy Wilson's *Memoirs of John Frederic Oberlin.* London, 1829, p. 254. It is there printed as part of the account of a service in Waldbach church on June 11, 1820, the description being given from the journal of Mrs. Steinkopff, who, with her husband, Dr. Steinkopff, secretary of the British and Foreign Bible Society, was then visiting the Ban de la Roche. After describing the service, and the sermon on Isaiah liii. 11, she adds:—

"When he had finished, he read some verses of a hymn expressive of entire devotedness to God. 'My

dear friends,' said he, 'may these be the feelings of our hearts, and as such let us sing them.' They then sang them *de bon coeur*. The following is a translation :—

"O Lord, Thy heavenly grace impart,
And fix my frail inconstant heart;
Henceforth my chief desire shall be,
To dedicate myself to Thee!
To Thee, my God, to Thee!"

Then follow three other stanzas.

Fifty years later the Rev. Daniel Wilson, Vicar of Islington, in a letter of Sept. 15, 1870, to the Rev. James Bonar, of Greenock, regarding this hymn of his wife's, remarked :—

"It was written originally by Oberlin in German. Mrs. Wilson wrote Oberlin's *Life*. Mr. Steinkopff I think first translated it into English, and then Mrs. Wilson put it into verse."

In the *Life* however there is nothing to show that the hymn was of Oberlin's own composition. Moreover at p. 257 it is said that the Sunday services at Waldbach were in French, and that the German service was on Friday. As it happens June 11, 1820, was a Sunday, and there is no reason to suppose that the custom was broken, or that either the service as a whole, or this hymn in particular, was in German. No German hymn at all resembling it has yet been discovered. It is indeed true that in Oberlin's *Schriften*, vol. i., Stuttgart, 1843, p. 242, there is a German hymn, the first stanza of which is :—

"Zeuch Herr, mein unbeständig Herz
Durch deine Gnade himmelwärts.
Mein einzig Sehnen lass es sein,
Zu werden ganz, O Jesu, dein,
Nur dein, mein Gott, nur dein."

The hymn, however, like the rest of the *Leben*, is simply a *tr.* from the English *Life* by Mrs. Wilson, and is not an original German hymn.

We have also failed to find a French original, either in Oberlin's hymn-book mentioned at p. 393, i., or elsewhere. Still Mrs. Steinkopff's account, given above, makes it beyond doubt that Mrs. Wilson's English hymn does in some way reproduce (probably very freely) a hymn used at Waldbach, and makes it almost certain that the hymn was in French, but gives no clue to its authorship.

Mrs. Wilson's hymn has enjoyed considerable popularity, and has generally been given in full and unaltered, as in Thring's *Coll.*, 1880–82, and the Free Church *H. Bk.*, 1882. In H. V. Elliott's *Ps. & Hys.*, 1835, it was reduced to L. M., and so in the American *Sabbath H. Bk.*, 1858, and others in America. Further altered versions are :—

1. **Jesus, Thy heavenly grace impart.** In Bickersteth's *Christian Psalmody*, 1833, and others.

2. **O God, Thy heavenly grace impart.** In the *Hys. for Holy Trinity*, Westminster, 1854, No. 78.

[J. M.]

Old Version, Hymns of the (pp. 857–866). In the article on the Old Version the main object was to trace out the origin and development of *Sternhold & Hopkins*, and the authors of the psalm-versions given in that *Psalter*. The Hymns therein, the Licence to Print, and the Authority to Use both the Psalms and the Hymns formed but a small part of the scope of the article.

In citing the various editions of *Sternhold & Hopkins*, on pp. 857-866, several hymns are referred to as forming an integral part of those editions. These include translations of a few ancient hymns; metrical versions of the Creeds, the Lord's Prayer, the Ten Commandments, and the Song of the Three Children; and original hymns on various subjects as "The Lamentation of a Sinner," the "Complaint of a Sinner," a "Thanksgiving after the receiving of the Lord's Supper," and others. In tracing out the history of these hymns we shall begin with the Partial *Psalter* of 1561 and the Complete *Psalter* of 1562. *Sternhold & Hopkins*, known to many as the *Old Version*, had an eventful history, as the following *Schedule* will show. In this Schedule we note (1) the Library in which each *Psalter* referred to is found; (2) the Date of each *Psalter*; (3) its Title; (4) the Use to be made of it by the People; (5) the Licence and Authority for this Use; (6) the Imprint and Privilege; and (7) Sundry remarks arising out of the foregoing facts.

Before giving the *Schedule* in detail, we subjoin the titlepages of the four editions of the *Psalter* which mark the successive stages of its history.

(1) The *Psalter* of 1561 :—

Psalmes. || of David in Eng- || lishe Metre, by Thomas Sterneholde and || others: conferred with the Ebrue, & in certein || places corrected (as the fenfe of the Prophet required) || and the Note ioyned with all. || ¶ Veri mete to be vsed of all sortes of people priuatly || for their godly || solace and comfort: laiying aparte all || vngodlye Songes and Ballades, which tende || only to the nouri- || shing of vice, and corrup- || ting of youth. || ¶ Newly fet fourth and allowed, accordyng to the || order appointed in the Quenes Ma- || iesties Iniunctions. || 1560. || James V. || ¶ If any be afflicted, let him pray, and if any || be mery let him singe Psalmes. || Colloss III || ¶ Let the worde of God dwell plentuously in || all wisedome, || teachinge & exhorting one another in Psalmes, || Hymnes & spirituall songs, & sing || vnto the Lord in your herts. ||

Imprinted at London, by Jhon Day. || dwelling ouer Aldersgate || Cum gratia & priuilegio Regiæ || Maiestatis. ||

(2) The *Psalter* of 1562 :—

The whole Booke of Psalmes, collected into Englysh metre by T. Starnhold, I. Hopkins & others: conferred with the Ebreue, with apt notes to synge thē withal, Faithfully p rused and alowed according to thordre appointed in the Quenes maiesties Iniunctions. ¶ Very Mete to be vsed of all sortes of people priuately for their solace & comfort: laying apart all vngodly Songes and Ballades which tend only to the norishing of vyce and corrupting of youth.

[Texts from James V. and Coloss. III. as before.]

Imprinted at Lōdon by Iohn Day, dwelling ouer Aldersgate, cum gratia & priuilegio Regiæ, maiestatis, perseptennium. An. 1562.

(3) The *Psalter* of 1566 :—

The whole boke || of Psalmes, collected into Englifh || metre by Thomas Sternhold, Iohn || Hopkins, and others: Conferred || with the Ebrue, with apt Notes || to fyng them wythall. ¶ Newlye fet foorth and allowed to bee foong of || the people together, in Churches, before and af || ter Morning and Euening prayer: as alfo before || and after the Sermon, and moreouer in priuate || houfes, for their godlye folace and comfort, || laying apart all vngodly fonges and ba- || lades, which tend onely to the nou- || rifhing of vice, and corrup- || tion of youth. ||

[Texts from James V. and Coloss. III. as before.]

¶ Imprinted at London by John Day, dwellyng || ouer Alderfgate beneath Saint Martins, || 1566. || Cum gratia & priuilegio Regiæ || Maiestatis.

(4) The *Psalter* of 1567 :—

Newly fet forth and allowed to be fong in all Churches . . . [as above.] *Imprinted . . . Cum priuilegio Regiæ Maiestatis per Decennium.*

The *Schedule* in detail, with the omission of the editions in the *Brit. Mus. Lib.* and elsewhere, from 1567 to 1577, which are all under the ten years' Licence, is as follows :—

LIST OF EDITIONS OF THE OLD VERSION, 1561–1578.

1. Library.	2. Date.	3. Title.	4. Use.	5. Licence and Authority.	6. Imprint and Privilege.	7. Remarks.
Soc. Antiq. Lond.	1561	*Psalmes. of David in Englishe Metre, by Thomas Sterneholde, &c.*	*Veri mete to be vsed of all sortes of people priuatly for their godly, &c.*	*Newly set fourth and allowed accordyng . . . Iniunctions*, 1560.	*Imprinted at London by Jhon Day, &c. Cum gratia & priuilegio Regiæ Maiestatis*	This is a Partial Version only. It contained the *Hymns* noted below.
In John Ryland's Library, Manchester.	1562	*The whole Booke of Psalmes, collected into Englysh Metre by T. Starnhold, &c.*	The same.	*Faithfully perused and allowed according to . . Iniunctions.*	*Imprinted . . . . Cum gratia & priuilegio Regiæ maiestatis, per septennium.*	First year of the Seven Years' Licence for Private Use.
Novello & Co.	1563	The same.	The same.	The same.	The same.	Second Year.
Brit. Mus.	1564	The same.	The same.	The same.	The same.	Third Year.
Brit. Mus.	1565	The same.	The same.	The same.	The same.	Fourth Year.
Bodleian Library.	1566	The same.	*Newlye set foorth and allowed to bee soong of the people together, in Churches, before and after Morning and Euening prayer: as also before and after the Sermon, and moreouer in priuate houses, &c.*	*Newlye set foorth and allowed to bee soong of the people together, in Churches, before and after Morning, &c., &c.*	*Imprinted . . . . Cum priuilegio Regiæ Maiestatis.*	The First Issue for Public Use in Churches.
Brit. Mus.	1567	The same.	*Newly set forth and allowed to be song in all Churches, &c.* [as above].	*Newly set forth and allowed, &c.* [as above].	*Imprinted . . . . Cum priuilegio . . per Decennium.*	First of the Ten Years' Licence for Public Use.
Brit. Mus.	1577	The same.	The same.	The same.	The same.	Last of the Ten Years' Licence.
Brit. Mus.	1578	The same.	The same.	The same.	*Imprinted . . . . Cum priuilegio Maiestatis.*	First Issue with Licence unrestricted as to time.

From the last date given in the above *Schedule* (1578) the publication was continued "Cum gratia & privilegio Regiæ Maiestatis," for several years. It finally read "Cum privilegio" only. The printing passed from John Day to his Executors and Successors, then to the "Company of Stationers," and finally to the Universities. The last issue was from Cambridge in 1828. In the *Brit. Mus. Lib.* alone there are copies of some 600 different editions of this *Psalter*.

The foregoing *Schedule* brings the following facts clearly to the front:—

1. That in 1561 a *Partial Psalter with accompanying hymns* was published under an *Interim Licence for Private Use.*
2. That in 1562 the *Complete Psalter* was issued, *together with the Hymns*, under a *Seven Years' Privilege to print.*
3. That in 1566 the *Seven Years' Privilege to print* was cut short by an *Interim Licence* for the *Public and Private Use of both Psalter and Hymns.*
4. That in 1567 this *Privilege to print* was regranted for *Ten Years.*
5. That in 1577 this *Privilege to print* expired.
6. That in 1578 the new *Privilege to print* was unrestricted as to time, and remained so until the *Psalter* ceased to be printed in 1828.
7. That the *Use* (col. 4) was, from 1561 to 1566, for *Private Use only.*
8. That from 1566 to 1828 it was for both *Public and Private Use.*

In this *Schedule* we have used the words *Licence and Authority* and *Imprint and Privilege* (cols. 4 and 5) to distinguish between what seem to us to be two distinct features in the successive titlepages of the *Psalter*. Taking first the column which is headed *Licence and Authority* we find the titlepage begins with these few words:—

1561. *Veri mete to be vsed of all sortes of people priuatly for their godly solace and comfort . . . Newly set fourth and allowed accordyng, &c. . .*

These words were used with respect to the *Partial* Version of 1561. On the issue of the *Complete* Version of 1562, it was expanded thus:—

1562. *Faithfully perused and alowed according . . . Very mete to be vsed of all sortes of people priuately . . .*

This rearranged and expanded wording continued from 1562 to 1566, when it was still further rearranged and expanded to:—

1566. *Newlye set foorth and allowed to bee foong of the people together in Churches, before and after Morning and Euening prayer: as also before and after the Sermon, and moreouer in priuate houses . . .*

In the issue for 1567 (the first of the ten years *Licence* and *Privilege*) it reads:—

Newly set forth and allowed to be song in all Churches, of all the people together, before and after Morning and Euening prayer . . .

In these various editions of the *Psalter* we begin in 1561 with the simple expression of the authors' opinion that the book is "Veri mete to be vsed of all sortes of people priuatly;" and to this end it is "Newly set fourth and allowed"; in 1562 it is "Faithfully perused and alowed" for the same purpose; in 1566 it is "Newlye set foorth and allowed to bee foong of the people together, in Churches"; and later it is "in *all* Churches." This gradual expansion of the titlepage of the *Psalter* as it passed through, what we may term, its period of trial from 1561 to 1578, is of some importance in this inquiry. Although the legal and technical meaning of the words "Newlye set fourth and allowed" is *Licenced* only, yet, when it reads as it does in the first issue for Public Use in 1566, "Newlye set foorth and allowed to bee foong of the people together, in Churches, before and after Morning and Euening prayer: as also before and after the Sermon, &c.," we are evidently brought face to face with *something* more than a simple *Licence* to a printer to print or publish. This *something* must have been either a *Positive Authority* from a definite source, or such *Sanction* as satisfied both the Clergy and the People. *Positive Authority*, either by Convocation or by Parliament, is unknown; but a *Sanction*, which was a sufficient security to both Clergy and Laity, was known and accepted. This lay *first* in the clause in the *Injunctions* of 1559, that any intelligible hymn "or song to the praise of Almighty God" might be sung before and after Morning and Evening Prayer; and, *second*, this was strengthened by the fact that the use in Public Worship of the *Psalms* and the *Hymns*, had the willing and cordial approval of the Queen's Censors,* who numbered amongst them the highest Ecclesiastical authorities in the Realm. Strictly speaking the *Injunctions* of 1559 rendered any action by Parliament or Convocation unnecessary, in that they proceeded directly and absolutely from the Queen's Majesty.

It must be noted also that "whatever be the Legal and Technical Authorization [of this *Psalter*] of its *Practical Adoption by the State*, the State Services in 1576 [that is, the year before the ten years *Licence and Privilege* expired], and 1580 [two years after the same was granted, without limitation as to time], which quote it as if it were the only psalm book, are an evidence" of some importance (see p. 864, ii.).

The *Privilege* to John Day to print and publish began with the issue of the 1561 *Partial Version*, "Cum gratia & priuilegio Regiæ Maiestatis," and continued the same to 1578, and after, with the two limitations only "per septennium" and "per decennium," as given above.

It is evident to our mind from these facts that at the first the putting forth of the *Psalter* and the *Hymns* was a tentative measure only. This tentative measure evidently satisfied the Queen's Censors that the whole book was in accordance with the Reformed Teaching and Ritual, that it was calculated to do good to the people, and that it was acceptable to them and to the clergy at large. These authorities therefore deemed it right to raise the book from the position of a private manual into a public and authorized book for use in public worship. This they did by Licencing it to be printed and published with the full knowledge that it was to "bee foong

* The Censors were "The Archbishops, the Bishop of London, the Chancellors of both Universities, the Bishop being Ordinary, and the Archdeacon also of the place" of printing.

of the people together, in Churches, before and after Morning and Euening prayer: as alſo before and after the Sermon." Its acceptance was universal, and continuous.

The opening lines of the psalm-versions of this *Psalter* are given on pp. 865–66. We now give the *Hymns*.

Old Version Hymns in the Psalter of 1561.

i. *Hymns before the Psalms.*

(1) *Veni Creator.*
Come holy Ghost eternall God proceding from aboue.

(2) *Venite exultemus.*
O come, and let vs nowe reioyce And sing vnto the Lorde.

(3) *Te Deum.*
We praise thee God, we knowledge thee.

(4) *Benedictus.*
The only Lord of Israel be praised euermore.

(5) *Magnificat.*
My soule doth magnifie the Lord, My sprite eke euermore.

(6) *Nunc Dimittis.*
O Lorde because my hert's desire, hath wished long to see.

(7) *Creed of Athanasius.*
What man soeuer he be that.

(8) *The Lamentation of a Sinner.* [Marked N. at top.]
O Lorde turne not away thy face.

(9) *The Lord's Prayer.* [Signed N.]
Ovr father which in heauen art, Lord halowde be thy name.

(10) *The Ten Commandments.* [Signed N.]
Harke Israell, & what I say giue hede to vnderstand.

ii. *Hymns after the Psalms.*

(11) *The Ten Commandments.* [Signed W. Whit.]
Attend my people and geue eare
[Here follows "An Addition" thereto of 4 st. of 4 l.]
The spirit of grace graunt vs (O Lord)
To kepe these lawes, our hearts restore.

(12) *The Lords Prayer.* [Signed D. Cox.]
Our father which in heauen art
And makst vs all one brotherhode.

(13) *The Creed.*
All my belief, and confidence.

(14) *Before Sermon.*
Come holy Sprite, the God of myght, Comforter of vs all.

(15) *Da pacem domine.*
Geue peace in these our dales (O Lorde).

(16) *A thankes geuing after the receuing of the Lordes Supper.*
The Lord be thanked for his giftes.

(17) *No heading.* [Signed Robert Wisdom.]
Preserue vs Lorde by thy deare worde.

The above represent these hymns as they stood in the 1561 *Psalter*, the headings only being modernized, except in the case of No. 16, which is as in the original.

From 1561 to 1566 additional *Hymns* were given to the above, and in 1566 (the *first* for *Public Use*) the *Psalter* included the above and those following also:—

(18) *The humble suit of a Sinner.* [Signed M.]
O Lord, of whō I do depend.

(19) *Before Morning Prayer.* [Signed T. Be.]
Prayſe the Lord O ye Gentiles all.

(20) *Before Evening Prayer.* [Signed T. Be.]
Behold now geue heede ſuche as be.

(21) *Complaint of a Sinner.*
Where righteouſneſſe doth fay.

(22) *The Lamentation.*
O Lorde in thee is all my truſt.

(23) *The Song of the Three Children.*
O all ye works of God the Lorde.

In a Cambridge ed. of the *Psalter* of 1662 the same hymns are retained. Later the number gradually grew less until they numbered about fourteen.

Of these hymns that which is historically of the most importance is the "Thanksgiving after the receiving of the Lord's Supper":—

The Lord be thanked for His gifts. This was the first metrical hymn written for, and adopted by, the English Reformers for use at the Celebration of Holy Communion. It was first printed, so far as yet known, in the incomplete 1561 *Psalter* of *Sternhold and Hopkins* (as set forth above), p. 228, in 31 st. of 4 l., and in this manner:—

¶ *A thankes geuing after the receuing of the Lordes Supper.*
¶ *Sing this as the* c.xxxvii *Psalm.*
The Lord be thanked for his giftes,
And mercy euermore:
That he doth ſhew unto his ſaints
To him be laude therfore.

The same form of this hymn was always retained. It passed the ordeal with the *Psalter*, and thereby attained, in common with the other *Hymns* named above, an authority co-equal and co-extensive with the *Psalter* itself. It must also be noted that it is an original hymn, and not a Metrical rendering of the Prose *tr.* of the "Gloria in Excelsis" in the Office for Holy Communion in the Book of Common Prayer.

The length of this hymn is somewhat formidable, and in these latter days its 124 lines would be regarded as a tax upon the patience of the congregation. When it is known however that it was sung by those who had communicated, and those who were waiting to communicate, whilst another portion of the people were communicating, that the congregation *sat* during the time it was being sung, that it could be curtailed if the communicants were few in number, and that its object was, as George Wither says in defence of his hymn of 200 lines for the same purpose (*Hys. and Songs of the Church*, 1623) to meet the "custom among us that during the time of administrating the Holy Sacrament of the Lord's Supper there is some Psalm or Hymn sung, the better to keep the thoughts of the communicants from wandering," its length is understood and accounted for. The practice of sitting during the singing of hymns in the Church of England prevailed in various counties to 1840. In several collections of *Ps. & Hys.* dating from 1830 to 1840 the *duty of standing* during the singing of the hymns, as against the *practice of sitting*, was strongly set forth in the Prefaces thereto. [**England, Hymnody, Church of, p. 336, ii.**] From this it is evident that sitting to sing at the Holy Communion had extended to other parts of divine worship.

The history of the hymns for Holy Communion in the *New Version* of Tate and Brady, which superseded this hymn in Public Use in the Church, is given at pp. 801–2. [J. J.]

Psalters, Versions in English, pp. 926–932. Since this article was stereotyped we have received the following additions to the list of Psalters and Partial Versions of the Psalms from Mr. W. L. Taylor, of Peterhead, N.B., whose collection of Psalters is very complete.

1. **1570. Edward Roger.** *Boke of very godly Psalmes and Prayers . . . Dedicated to the Lady Letice, Vicountese of Hereforde.* Black Letter. London. W. Griffiths, 1570.

2. **1581. Anthonie Gilbie.** *The Psalms of David Truly opened and explained by Paraphrase according to the right sense of eurie Psalm set foorth in Latin by Theodore Beza, and Englished by Anthonie Gilbie.* London. Henri Denham, 1581.

3. **1664.** *The Psalms of King David, paraphrased and turned into English Verse according to the Common metre.* London. Thomas Garthwaite, 1664.

4. **1764. W. Hooper,** of Boston. *Psalms and Spiritual Songs.* Printed for James Rivington. London, 1764. A few original versions only.

5. **1772. A New Version** *of the Psalms of David as used in the English Church in Amsterdam.* To which is added the Heidleberg Catechism. Amsterdam. Gartman, 1772.

6. **1772. Andrew Waddell.** *G. Buchanan's Paraphrase of the Psalms translated into English Verse with the Latin Text and order of construction.* By Andrew Waddell, M.A., Edinburgh. J. Robertson, 1772.

7. **1786. William Barrett.** *The Book of Psalms illustrated by an improved translation with Notes.* London. J. and J. Robertson, 1786.

8. **1794. R. Walker.** *The Psalms of David Methodized.* By R. Walker. Edinburgh. W. Creech, 1794.

9. **1819. John Fry.** *Lyra Davidis: or, the Psalms Translated and Expounded on the principles of Bishop Horsley.* London. Ogle Duncan & Co., 1819. A blank verse version.

10. **1824. William Hurn.** See p. 545, i.

11. **1829. The Psalms of David.** *Specimens of a New Version adapted for the use of Churches.* London, 1829. Anonymous. No publisher's name. 1 vol. 8vo. 162 pp. and Preface.

12. **1830. The Book of Psalms,** *arranged metrically after the Original Hebrew, and disposed in Chronological order.* London. S. Bagster, 1830.

13. **1837. William Walford.** *The Book of Psalms. A New Translation with Notes.* By William Walford, Tutor. The Academy at Homerton. London. Jackson, Walford & Hodder, 1837.

14. **1844. J. P. Meik.** *Metrical Musings and Specimens of a Proposed New Version of the Psalms of David.* Calcutta. Printed at the Baptist Mission Press, 1844.

15. **1845. Fred Naughten.** *A Metrical Version of the Song of Solomon, and a Number of the Psalms.* By a late Graduate of Oxford. London. Smith, Elder & Co., 1845.

16. **1846. John Jebb.** *A Literal Translation of the Book of Psalms intended to illustrate their Poetical and Moral Structure.* By the Rev. John Jebb, A.M., Rector of Peterstow. London. Longmans & Co., 1846.

17. **1847. John Imrie.** *The Book of Psalms in Metre conformed with the Hebrew Original, and from former Versions for Public and Private Devotion.* Printed for the Author by Roberton & Co., Glasgow.

18. **1848. E. B. Burrow.** *Select Psalms in English Verse, being a Version of 22 Psalms.* By the Rev. E. B. Burrow, B.A., Curate of Chelwood, Somerset. London. Longman & Co., 1848.

19. **1850. W. Rae.** *Specimens of an Improved Metrical Version of the Psalms; Submitted to the consideration of the General Assembly of the Church of Scotland.* By Wm. Rae. Edinburgh. T. Constable, 1850.

20. **1858. W. Shepherd.** *The Sweet Psalmist of Israel in the Life of David, King of Israel. Illustrated by his own Psalms, newly Versified in Various Metres.* By the Rev. W. Shepherd, B.D., Rector of Margaret Roding, Essex. London. Bell & Daldy, 1858.

21. **1858. Benjamin Weiss.** *A New Translation and Chronological Arrangement of the Book of Psalms, with critical Notes on the Hebrew text.* By Benjamin Weiss, Missionary to the Jews in Algiers. Edinburgh. Oliphant & Co., 1858. In blank verse.

22. **1860. Lord Congleton.** *The Psalms. A New Version by Lord Congleton.* London. W. Yapp, 1860. A blank verse version.

23. **1860. A New Metrical Version** *of the Psalms of David. The first fifty.* By Κλῆρικος. London. Aylot & Son, 1860.

24. **1861. O. O.** *Ministrelsy in Solitude. A Poetical Version of the first Fifty of the Psalms of David adapted for the Chamber rather than the Church.* By O. O. London. Arthur Hall & Co., 1861.

25. **1863. John N. Coleman.** *A Revision of the Authorised English Version of the Book of Psalms.* By John Noble Coleman, M.A., late Incumbent of Ventnor. London. J. Nisbet & Co., 1863. In blank verse.

26. **1870. Four Friends.** *The Psalms Chronologically arranged. An Amended Version with Historical Introduction and Explanatory Notes.* By Four Friends. London. Macmillan & Co., 1870. In blank verse.

27. **1873. Spare Moments.** *Poems together with some Selected Psalms.* Bombay. Thacker & Co., 1875. This is by a descendant of Christopher Smart, p. 925, and contains metrical versions of 44 psalms.

28. **1873. Richard Phayre.** *The Psalter of the Psalms of David Metrically rendered.* By Richard Phayre, M.A., Rector of East and West Raynham, Norfolk. London. W. Ridgway, 1873.

29. **1878. Hymns in the Psalms.** By the Author of "The Book of Psalms of David the King and Prophet." London. Hamilton & Co., 1878.

30. **1880. The Psalter.** A revised edition of the Scottish Metrical Version of the Psalms with additional psalm versions prepared and published by the authority of the General Assembly of the Presbyterian Church in Ireland. Dublin and Belfast. Blackie & Co., 1880.

31. **1883. T. K. Cheyne.** *The Book of Psalms.* Translated by the Rev. T. K. Cheyne, M.A. London. Kegan Paul, Trench & Co., 1883.

32. **1889. Neil Livingston.** *The 148th Psalm.* Ayr Advertiser, Dec. 1889.

33. **1890. Francis Phipps Onslow.** *A Metrical Version of the Psalms,* &c. London. F. V. White & Co., 1890. [J. J.]

Psalters, Versions in German. The German versions of the Psalter have had comparatively little influence on the development of English Hymnody. The present article accordingly has not been planned on the same scale as that on the *English Psalters* (p. 916), but is merely intended as a brief list of more or less complete versions in German rhymed verse. No versions in blank verse or in rhythmical prose have been included, and as a rule no versions are mentioned unless they contain renderings of at least 50 Psalms. No attempt has been made to include versions written before 1520, or later versions which have never been printed; and only those works are enumerated regarding which it has been possible to obtain definite information. The titles are given as shortly as possible. The references in square brackets are to the libraries where copies of the various works indexed are at present (1890) to be found. These are principally the British Museum (referred to as *B. M.*); the Royal Libraries at Berlin and Munich; the University Library at Göttingen; the Town Libraries at Hamburg, Leipzig, and Augsburg; and the library of Count von Stolberg at Wernigerode.

The versions may be classed as follows:—

I. *Versions in Germany, not including Roman Catholic Versions.*

i. 1517–1560.

1. During this period many versions of single Psalms were included in the hymnbooks of the *Lutheran Church*, e.g. 12 in Klug's *G. B.*, 1529, and 19 in Babst's *G. B.*, 1545, while a still greater proportion are found in the Zwickau *G. B.*, 1528, and the Rostock *G. B.*, 1531. But no complete version was adopted for church use among the Lutherans. Versions of select Psalms were made by M. Luther, J. Jonas, J. Agricola, E. Alber, E. Hegenwalt, L. Spengler, H. Sachs, P. Speratus, J. Graumann, J. Spangenberg, J. Freder, A. Knöpken, J. Böschenstein, V. Triller, and many others. The complete versions were:—

1. *Der gantz Psalter.* Leipzig, 1542 [*Berlin*]. By Johann Claus, of Ansbach in Bavaria. In rhymed couplets, but not intended for singing.

2. *Der gantz Psalter Dauids in gsangs weyse gestelt.* Nürnberg, 1542 [*B. M.* and *Wernigerode*]. By Hans Gamersfelder, of Burghausen, near Schweinfurt, Bavaria. A number are recasts of versions by L. Oeler, H. Sachs, and others.

3. *Der Psalter, in newe Gesangsweise und künstliche Reimen gebracht.* Frankfurt-am-Main, 1553 [*B. M.* and *Berlin*]. By Burkard Waldis, completed while he was pastor at Abterode in Hesse. It soon came into general favour, though never adopted for church use as

a whole. Including double renderings it contained in all 155 versions. Of these at least 37 passed into the hymn-books of the 16th cent., and some kept their place till late in the 17th. None have been *tr.* into English.

2. In the *Reformed Church* a more prominent place was given to Psalm versions than in the Lutheran, as the following details will show:—

In the Constanz *Nüw gsangbüchle* of 1536–40, out of 150 pieces 67 were Psalm-versions; in the Strassburg *Kirchenampt* of 1524–25 out of 30 there were 22; while the Strassburg *Psalmen* of 1530 contained Psalms only. In the Strassburg *Psalmen* of 1537 hymns were again added, while in pt. ii., Strassburg, 1538, entitled *Psalter, das seindt alle Psalmen Davids* [*Munich*. The copy is incomplete, with only Ps. 1–113] versions of all the Psalms were included, many being taken from J. Aberlin and J. Dachser (see below). Both parts, as united in 1539, contained 186 Psalm-versions and 90 hymns. In the succeeding eds. of 1545–60 the number of Psalm-versions was greatly reduced. During this period detached Psalms were versified by T. and A. Blaurer, W. Meusel, W. Dachstein, M. Greitter, L. Oeler, and others. Besides the Strassburg *Psalter* of 1538 another complete version appeared as:—

4. *Der gantz Psalter Dauids . . . zur Kirchēübung*, Augsburg, 1538 [*Munich*]. This is mainly by Jacob Dachser, sometime pastor in Augsburg. The versions are poor, and few of them passed into the hymn-books save of Strassburg and Augsburg.

3. Among the minor sects the only Psalm-versifiers whose productions passed into the hymn-books of the Evangelical church were J. Aberlin (see below) and A. Reissner. The complete versions were:—

5. *Der gantz Psalter . . . durch vil berümpter für —bündiger Dichter uñ Poeten.* 1537 (Zurich?) [*B. M.*] Edited by Joachim Aberlin, of Garmenschwiler in Württemberg, who supplied renderings of Psalms not previously versified by others. A number of his versions are in No. 6 below, but few are found elsewhere, save in the Strassburg hymn-books.

Among the *Enthusiasts* a complete version appeared as:—

6. *Der new gesang psalter.* 1538 (Ulm?) [*Berlin*]. This is based on the Constanz *G. B.*, 1536, takes 42 versions from Dachser, and 68 from Aberlin, and includes 13 by Sigmund Salminger, of Augsburg. Edited by Salminger or jointly with Aberlin.

ii. 1561–1617.

During this period a considerable number of detached Psalm-versions appeared; with at least 20 complete versions, one of which, that by Lobwasser, long dominated in the *Reformed Church*. In the *Lutheran Church* versions of all the Psalms, collected from various sources, principally from Johann Magdeburg (see below), were included as part of the *Kirchē-Gesäng*, pub. at Frankfurt-am-Main in 1569. Versions of individual Psalms were made by N. Herman, C. Fuger, B. Ringwaldt, N. Selnecker, L. Helmbold, C. Schneegass, J. Fischart, D. Wolder, W. Ammonius, J. Mühlmann, and others. In the Bohemian Brethren's *Kirchengeseng* of 1566 a number of Psalm-versions by J. Jelecky, P. Herbert, C. Sirutschko and M. Polycarp were included (see p. 156, ii.).

The more important complete versions of this period were:—

7. *Der Psalter Davids gesangsweise, in Deudsche Reimen verfasset.* Frankfurt-am-Main, 1565 [*Hamburg*]. By Johann Magdeburg, diaconus of the St. Katherine's church at Hamburg. Of these versions 88 were included in the Frankfurt *Kirchē-Gesäng* of 1569, and 20 in the Frankfurt *Psalmen und Gesänge*, 1603.

8. *Der Psalter dess Königlichen Propheten Dauids, in deutsche reymen verstendiglich und deutlich gebracht.* Leipzig, 1573 [*Hamburg*]. By Ambrosius Lobwasser (p. 683, ii.). Lobwasser was of the Lutheran and not of the Reformed Church. He not only wrote to the tunes of the French Psalter, including them in four-part harmony, but literally *tr.* the Marot-Beza versions. He had written his version in 1565 and shown it to Duke Albrecht of Prussia, but from various reasons it was not then printed, and the Duke's death in 1568 still further delayed its appearance. Employed at first only for private edification this version gradually came into universal use in the Reformed Church, e.g. in Basel, 1606; Hesse Cassel, 1608; St. Gall, 1619; Bern, 1620; Zürich, 1641, &c. This dominant position it retained till the appearance of Jorissen's version in 1798, and it was in recent times still used in some parts of Switzerland. It was as warmly opposed as it was warmly welcomed, and was stigmatised by the Lutherans as Calvinistic, as mere rhymer's work, as obscuring the Evangelical spirit of the Psalms, &c., and thus Becker's version of 1602 was published in opposition. To the ed. of Lobwasser pub. at Herborn in 1593, and in most later eds. there was added an appendix of *Etliche Psalmen und geistliche Lieder*. Of the melodies many passed into use among the Lutherans, and also a few of the Psalm-versions. The only one *tr.* into English is that of Ps. cxxxiv. (see p. 683, ii.).

9. *Der Psalter Davids Gesangweis, auff die in Lutherischen Kirchen gewöhnliche Melodeyen zugerichtet.* Leipzig, 1602 [*Berlin*]. By Cornelius Becker (p. 121, i.). This was written as in a genuine Lutheran spirit and to Lutheran tunes, in order to counteract the influence of Lobwasser's version. It soon obtained popularity, and was set to four-part music by Seth Calvisius (Leipzig, 1605, &c.), and by Heinrich Schütz (Freiberg in Saxony, 1628). The complete *Psalter* was adopted as part of the Weissenfels *G. B.*, 1714, and a large proportion in the Dresden *G. B.*, 1676. A few versions, such as those of Ps. xxiii., cxvii., cxxi., are still in use in Germany, and the first of these has passed into English (p. 121, i.).

10. *Himlische Cantorey, Das ist, Der Psalter Dauids, Gesangsweise, auff gemeine bekandte Melodeyen, nach dem Teutschen Text und Version D. Luther's übergesetzt.* Hamburg, 1604 [*Hamburg*]. By Franciscus Algermann, a lawyer, and in 1598 Landfiscal in the Duchy of Brunswick. Completed in 1598, and thereafter set to music in four parts by the Hamburg organists Jacob and Jerome Prätorius, David Scheidemann and Joachim Decker. Only a few of these versions came into German use. The 2nd ed., Heinrichstadt, 1610 [*Berlin*], was entitled *Cithara Davidica.*

Other versions of this period were:—

11. *Die Psalmen Davids in Teutsche gesangreymen.* Heidelberg, 1572 [*B. M.* and *Berlin*]. By Paul Schede or Melissus, afterwards chief librarian at Heidelberg, where he d. in 1602. It is a version of Ps. i.–l. in the Marot-Beza metres.

12. *Der Psalter des heiligen Königes und Propheten Davids: in kurtze einfeltige Deudsche Reimen verfasset.* Magdeburg, 1574 [Celle]. By Georgius Henninges, preacher at St. George's church in Hannover, who d. 1580.

13. *Psalterium. Das ist, Die ainhundert uñ fünfzig Psalmen des hailigen Propheten Davids.* Augsburg, 1574 [*Berlin*]. By Gregorius Sünderreiter, preacher at St. George's church in Augsburg.

14. *Gedichte. Das fünfft und letzt Buch . . . begreiffend: Den gantzen Psalter dess Königlichen Propheten Davids.* Nürnberg, 1579 [*Wolfenbüttel*]. By Hans Sachs. Apparently written after 1561.

15. *Dauids Himlische Harpffen von neuwem auffgezogen.* Nürnberg, 1581 [*Wernigerode*. This copy has lost its title]. It is a revision by Sünderreiter of his work of 1574, and is in great measure a new version.

16. *Der gantze Psalter Dauids . . . gesangsweise gefasset.* Frankfurt-am-Main and Strassburg, 1582 [*Berlin*]. By Cyriacus Spangenberg, sometime town and court preacher at Mansfeld, d. 1604 at Strassburg. There is a version of each Psalm by himself (except Ps. xc., where he gives a version by his father), and a few by other hands.

17. *Der Psalter Dauids . . . in deutsche Vers oder Rythmos vertiert.* Leipzig, 1583. By Nicolaus Hess of Naumburg.

18. *Psalmen des Königlichen Propheten Dauids auff die Frantzösische Reimen und Art gestelt.* Speier, 1588 [*Munich*]. By Philipp the Younger, Baron of Winnenberg and Beilstein. Written about 1584.

19. *Der Psalter Gesangsweise, inn verstendliche Deutsche Reim.* Breslau, 1591. By Joachim Sartorius, Cantor at Schweidnitz in Silesia.

20. *Der Psalter Gebetsweise.* Liegnitz, 1601. By Marcus Buntzel, Burgess at Liegnitz in Silesia.

21. *Der Psalter Davids.* Magdeburg, 1603 [*Gotha*]. By Elias Noricus, or Nürnberg, of Quedlinburg.

22. *Dess Königlichen Propheten Davids Psalter von reinen klaren unnd gantzen Iambis,* Tübingen, 1604

[*Göttingen*]. By Sebastian Hornmold, of Heilbronn in Württemberg, a Doctor of Laws, and crowned as a poet.

23. *Der Psalter des Königs und Propheten Davids also Reimsweise übersetzet.* Helmstädt, 1607 [*B. M.*]. By Wolfgang Striccius, who describes himself as imperial notary and also town clerk of Pattensen, near Hannover.

24. *Der Psalter Davids, Salomon und Syrach . . . in Teutsche Reymen gebracht.* Laugingen, 1608 [*Göttingen*]. By Zacharias Eiring or Eyring, described as "Secretary of the Deputies of the Archduchy of Austria over the Enns."

25. *Pharmaceutica Davidica; das ist Eine heilwirtige und bewehrte Arzneykunst aus dem geistreichen heiligen Psalter des Königlichen Propheten Davids.* Schleswig, 1609 [*Göttingen*]. By Jonas von Elverfeld, who describes himself as clerk of the provincial court at Tondern in Schleswig (Gräfl. Holsteinischer Land- und Gerichtschreiber zu Karhard bei Tondern).

26. *Der deutsche Psalter.* Hamburg, 1609 [*Hamburg*]. By David Lange, German schoolmaster at Hamburg.

27. *Der gantze Psalter Davids.* Nürnberg, 1614 [*Berlin*]. By Balthasar Heroldt, gunmaker in Nürnberg.

28. *Der Lutherisch Lobwasser. Das ist der gantz Psalter Davids.* Rothenburg on the Tauber, 1617 [*Berlin*]. By Johann Wuestholtz, M.A., pastor at Ohrenberg on the Kocher, Württemberg.

iii. 1618–1647.

During this period the Lobwasser Psalter obtained its ascendency in the *Reformed Church*, and no considerable additions of merit were made to the Psalm-versions of the Lutheran Church. Versions of detached Psalms were made by M. A. von Löwenstern, M. Behm, A. Buchner, P. Flemming, J. H. Schein, M. Rinkart, B. Helder, Dietrich von der Werder, G. Weissel, H. Albert, J. P. Titius, J. Rist, D. Denicke, G. Weber, and others. The more important complete versions were :—

29. *Die Psalmen Davids. Nach der Frantzösischen Weisen gesetzt.* Danzig, 1637 [*Wernigerode*]. By Martin Opitz (p. 871, i.). A number had previously appeared, e.g. in his *Zehen Psalmen Davids*, 1634. An improved ed. was pub. in 1639 [*Berlin*], but few came into C. U. in Germany, and none have passed into English.

30. *Teutscher Poetischer Psalter Davids.* Rinteln, 1640 [*Wernigerode*]. By Andreas Heinrich Bucholtz, sometime Professor at Rinteln, and finally Lutheran Superintendent at Brunswick, where he d. in 1671. By his contemporaries this version was ranked higher than that of Opitz, but it is diffuse and wanting in force. Included in his *Geistliche Teutsche Poëmata*, Brunswick, 1651 [*Royal Library, Hannover*].

Other versions of this period were :—

31. *Der Psalter Davids Gesangweiss abgesetzet.* Wittenberg, 1621. By Johann Thönniker, M.A., pastor at Kirchberg near Zwickau.

32. *Musica Davidica, oder Davids Harfenspiel.* Güstrow, 1625 [*Hamburg*]. By Sebastian Leopold.

33. *Der Psalter Davids in die gebrauchlichste Kirchenthonen gebracht, und mit hundert neuen Melodien gezieret.* Nürnberg, 1630 [*Wernigerode*]. By Ambrosius Metzger, who in 1607 became one of the masters in the St. Aegidien school at Nürnberg, and d. at Nürnberg about 1632.

34. *Die Psalmen Davids, sampt andern heiligen Gesängen in neüe teutsche Verse gesetzt.* Nürnberg, 1638 [*B. M.* and *Berlin.*] By Johannes Vogel, who in 1617 became Rector of the St. Sebald school at Nürnberg, and d. at Nürnberg in 1663. He had previously pub. *Zwölf Psalmen Davids* at Nürnberg in 1628 [*Göttingen*].

35. *Fünffzig Psalmen Davids.* Königsberg, 1638 (Ps. i.–l.); *Ander Theil.* Königsberg, 1643 (Ps. li.–c.) [Both parts in *Berlin*]. By Georg Werner (**Appx. II.**). These versions are above the average in merit, and a few from pt. i. came into German C. U.

36. *Vermehrtes Psalmbuch.* Rinteln, 1646 [*Göttingen*]. By Clara Anna, wife of Heinrich Julius von Zerssen, of Rinteln and Oldendorf.

iv. 1648–1687.

The two greatest hymn-writers of this period produced a considerable number of Psalm-versions, viz. Paulus Gerhardt, whose 120 Church hymns include 27 Psalm-versions (12 at least of these have been *tr.* into English, but none are in English C. U.), and Johann Franck, whose 110 hymns include 53 Psalm-versions. But in neither case were their Psalm-versions so successful or so generally used as their original hymns. Versions of detached Psalms were made by Joachim Pauli, Sebastian Franck, David von Czepko, Ludwig Vollbrächt, and others. None of the complete versions of this period are of great merit. They include

37. *Königs Davids Psalter-Spiel, von neuen besäitet.* Hamburg, 1650 [*Göttingen*]. By Johannes Neukrantz, who in 1629 became pastor at Kirchwerder, near Hamburg, and d. 1654. This has 36 selected Psalms.

38. *Musica Sionia, oder Zions Cantorey.* Zwickau, 1656. [*Göttingen.*] By Daniel Zimmermann, M.A., pastor at Neumark, near Zwickau.

39. *Neu-gestimte Davids-Harfe.* Schleswig, 1656 [*Göttingen*]. By Christian von Stökken, court preacher at Rendsburg and general superintendent of Schleswig-Holstein (d. 1684). Principally based on Opitz (see No. 29).

40. *Der Psalter dess Königlichen Propheten Davids. In Teutsche Reimen der Opitianischen Art gemäss verfasset.* Giessen, 1657 [*B. M.* and *Berlin*]. By Ludwig VI., Landgrave of Hesse-Darmstadt (d. 1687).

41. *I. Psalmen Davids in Gebet und Lieder gericht.* Stuttgart, 1657. By Friedrich Greiff, b. at Tübingen 1601; apothecary there; d. there 1688. He had previously pub. versions of Ps. 1–7 in his *Geistlicher Gedicht Vortrab*, Tübingen, 1643 [B. M.].

42. *Citharoedi mystici Symphonia, das ist der Geistvolle Harffen-Spielende David.* Bayreuth, 1665–6 [*Wernigerode*]. By Georg Christoph Renschel, sometime pastor at Busbach near Bayreuth.

43. *Wolgestimter und mit doppelten Saiten neubezogener Davidischer Jesus-Psalter.* Augsburg, 1670 [*B. M.* and *Augsburg*]. By Narziss Rauner, M.A., Rector of the St. Ann's Gymnasium at Augsburg (d. 1714).

44. *Davidischer Harfen-Schall.* Frankfurt-am-Main, 1670 [*Göttingen*]. By Constantin Christian Dedekind, cashier of taxes for the Electorate of Saxony, residing in Dresden, where he d. in 1697.

45. *Lust- und Artzeney-Garten des Königlichen Propheten Davids.* Regensburg, 1675 [*B. M.* and *Berlin.*] By Wolfgang Helmhard, Baron von Hohberg, of Lengenfeld in Lower Austria, who d. in exile at Regensburg, 1688. The ed. of 1680 is entitled *Die mit Teutschen Saiten überzogene heilige Königliche Harffe*, &c. [*Augsburg*].

46. *Andächtige Elends-Stimme, auf Davids-Harffen Spiele.* Jena, 1679 [*Wernigerode*]. By Christoph Klesch, sometime pastor at Erfurt (d. 1706). Contains 12 Psalms.

47. *Davidische Hertz-Lust.* Leipzig, 1680 [*Göttingen*]. By C. C. Dedekind (see No. 44).

48. A. K. Ω. *Davids des Sohns Isai cli. Psalmen.* Brunswick, 1680 [*B. M.* and *Göttingen.*] By Michael Stechow, pastor at Nordsteinbeck.

49. *Cithara Davidico-Evangelica, oder Davidische Evangelische Harpffen.* Giessen, 1685 [*Leipzig*]. By Johann Georg Braune, cantor at Hanau in Hesse-Cassel. Contains 68 portions of Psalms, arranged to suit the Gospels for Sundays and festivals.

50. *Davids, des Israelitschen Königs und theuren Prophetens Harffen-Psalme.* Pirna, 1685 [*Berlin*]. By Justus Sieber, who in 1659 became pastor at Schandau on the Elbe, near Pirna, and d. 1695. He had previously pub. a version of the Penitential Psalms in 1655 as *Davids . . . Bussfertiges Hertz, oder Sieben Bussgesänge* [*Berlin*].

51. *Der verfolgete, errettete und lobsingende David, das ist alle Psalmen Davids in Reimen gefasset.* Riga, 1686 [*Gotha*]. By Gustav von Mengden, Baron von Altenwoga in Livonia, 1675 General-Major, d. 1688.

v. 1688–1754.

During this period the tendency was to found hymns on portions of the Psalms rather than to versify the entire Psalter. Versions of select Psalms, or of portions of Psalms, were made by J. C. Schade, F. R. L. von Canitz, J. A. Freylinghausen, J. D. Herrnschmidt, H. G. Neuss, E. Neumeister, V. E. Löscher, S. Franck, J. Neander, and others. The more important versions are :—

52. *Die Psalmen Davids, nach den mehrentheils bekandten Gesang-Melodien Reim-weiss übersetzet.* Stuttgart, 1700 [*Berlin*]. By Michael Müller (p. 776, i.).

53. *Die cl. Psalmen in deutsche Reime gebracht.* Danzig, 1713 [*Berlin*]. By Ernst Lange (p. 637, ii.) in the Marot-Beza metres.

54. *Die auf lutherische Melodeyen in deutsche Lieder übersetzten cl. Psalmen Davids.* Danzig, 1720 [*Wernigerode*]. Also by Ernst Lange. Only a few of these came into German C. U.

Other versions of this period were :—

55. *Die alte Zions-Harpfe des höchstseeligen Königs Propheten und Poeten Davids Ehre.* Nürnberg, 1693 [*B. M.* and *Wernigerode*]. By Christoph Adam Negelein, sometime merchant in Nürnberg, and then court-poet at Vienna (d. 1701).

56. *Die Psalmen Davids, oder 150. Göttlich-Prophetische Harfen-Lieder.* Cassel, 1695 [*Leipzig*]. By Caspar Baum, who in 1679 became conrector of the Paedagogium at Cassel (d. 1702).

57. *Geistliche gerührte Harfe Davids.* Stuttgart, 1703. By Johann Wolfgang Jäger, b. 1647, d. April 20, 1737, at Tübingen, as titulary Abbot of Adelberg, and General Superintendent of Württemberg.

58. *Davidisches Gesang-Buch.* N. P. 1712 [*Göttingen*]. By Johann Paul Schönburg.

59. *Uebersetzung derer heiligen Psalmen Davids.* Hamburg, 1715 [*Göttingen*]. By Johann Otto Dürkop, b. at Glückstadt, 1664, finally Kammerrath to the King of Denmark, d. 1712 at Hamburg.

60. *Psalmen Davids . . . in Teutsche Verse gebracht.* Zelle (Celle), 1719 [*Göttingen*]. By J. Gerup, i.e. Joachim Grupe, who in 1692 was Amtmann at Harburg, and d. 1729.

61. *Melodiae sacratissimae; das ist Die heilige Psalmen des hocherleuchteten Königs und Propheten Davids.* Zelle, 1722 [*Göttingen*]. By David Christian Danielis, in 1737, pastor at Ahlden, near Celle.

62. *Die nach den gewöhnlichsten Kirchen-Gesängen eingerichtete Psalmen Davids.* Nürnberg, 1723 [*Göttingen*]. By Anna Elisabeth von Schönberg, married 1704 to G. F. Behaim, Baron von Schwarzbach, d. 1716 at Hirschfelde, near Zittau.

63. *Der Teutsch-Singende David.* Strassburg, 1726 [*Berlin*]. By Georg Heinrich Lang, sometime pastor at Tränheim near Strassburg.

64. *Psalmen Davids.* Bremen, 1727 [*Göttingen*]. By Johann Schöne, LL.D.

65. *Oden Davids, oder poetische Uebersetzung der Psalmen.* Halle, 1746 [*Wernigerode*]. By Samuel Gotthold Lange, who in 1737 became pastor at Laublingen, near Halle, and d. 1781.

66. *Biblisches Vergnügen in Gott.* Hamburg, vols. i., ii., 1746; iii.–v., 1752 [*B. M.* and *Wernigerode*]. By Conrad Friedrich Stresow, who in 1752 became chief pastor and probst at Burg on the Island of Fehmarn, and d. 1788.

67. *Evangelischer Lieder-Psalter.* Stuttgart, 1747 [*B. M.* and *Berlin*]. By C. C. L. von Pfeil (p. 893, i.) on the principle of New Testament interpretation. By double versions the number is 212 in all.

68. *Psalmen Davids.* Halberstadt, 1751 [*Wernigerode*]. By Daniel Wolleb, court preacher at Halberstadt, where he d. 1763.

vi. 1755–1816.

During this period the tendency was to write moral hymns rather than to attempt Psalm-versions. Among the *Lutherans* the only Psalm-version that need be noted, besides those by Cramer and Lehmus (see below), is S. G. Bürde's Ps. cxxvi. (see p. 194, i.). In the *Reformed Church* there now appeared a tendency to set aside the version of Lobwasser. The version substituted for Lobwasser in the *Alt-Dessau G. B.*, 1766, is mainly from J. A. Cramer, but partly supplied by the editor, Simon Ludwig Eberhard de Marées (since 1760 court preacher and superintendent of the Reformed Church at Dessau, d. 1820), 11 of whose renderings are repeated in the *Anhalt-Dessau G. B.*, 1830. Later on the version by Jorissen (see below) came into favour. The principal versions of this period are :—

69. *Poetische Uebersetzung der Psalmen.* Leipzig, vol. i., 1755; ii., 1759; iii., 1763; iv., 1764 [*Wernigerode*, complete ed. 1763–64 in the *B. M.*]. By J. A. Cramer (p. 267, ii.). These versions are very free, and were not originally intended for church use. A considerable number passed into the hymn-books of the period, e.g. the Alt-Dessau *G. B.*, 1766, Lüneburg, 1767, Schleswig-Holstein, 1780, &c. A few are found in recent collections, e.g. in the Schaffhausen *G. B.* of 1841.

70. *Davids Psalter vor das Israel nach dem Geiste.* Rothenburg on the Tauber, 1762 [*Wernigerode*]. By Johann Adam Lehmus, after 1762 Lutheran superintendent at Rothenburg, where he d. 1788. There are 192 versions on the principle of New Testament interpretation, several of which are included in the Württemberg *G. B.*, 1842.

71. *Versuch einer freyeren Uebersetzung der Psalmen, um sie für christliche Gemeine brauchbarer zu machen,* Danzig, 1783 [*B. M.*] By Samuel Ludwig Majewski, in 1781 pastor of the Reformed Church of SS. Peter, Paul at Danzig, where he d. 1801. He included many of these versions in the *Psalmen und Lieder zum Gebrauch der evangelisch-reformirten Gemeinde zu Danzig,* which he edited in 1785.

72. *Neue Bereimung der Psalmen, bestimmt für die reformirten deutschen Gemeinen im Grafenhaag und Amsterdam.* Wesel, 1798 [*Wernigerode*]. By Matthias Jorissen, in 1782 preacher to the German congregation at The Hague, d. 1823. This was written to replace Lobwasser's version, did so in the Rhine Land as early as 1806, forms part of the Elberfeld Reformed *G. B.*, 1853, and is the basis of the versions in the Schaffhausen *G. B.*, 1841. A number are included in Knapp's *Ev. L. S.*, in Dr. Schaff's *Deutsches G. B.*, 1860 and 1874, and others.

Other versions of this period were :—

73. *Die Psalmen Davids in deutscher Poesie.* Hildburghausen, 1761 [*Berlin*]. By Johann Matthäus Stoll, sometime pastor at Albrechts, near Suhl (d. 1793).

74. *Die Psalmen in neuen Liedern.* Breslau, 1762 [*B. M.*] By Johann Georg Ruths, sometime pastor at Michelau, near Brieg in Silesia.

75. *Evangelische Nachahmungen der Psalmen Davids.* Copenhagen, 1769 [*B. M.* and *Hamburg*]. By J. A. Cramer (see No. 69). Free versions of Ps. i.–xxx., on the principle of New Testament interpretation.

76. *Geistliche Lieder und Lobgesänge in Nachahmungen der Psalmen Davids.* Mannheim, 1770 [*Berlin*]. By Georg Friedrich Ludwig Müller, in 1764 pastor of the Reformed Church at Odenbach, near Meisenheim, Rhenish Prussia. The last 31 Psalms.

77. *Poetische Versuche über die Psalmen.* Bützow and Wismar, 1771 [*B. M.*]. By E. F. von Engel, with preface dated at Laage in Mecklenburg. Of Ps. 1–41.

78. *Die Psalmen Davids in gebundener Rede.* Frankfurt and Leipzig, 5 pts., 1773–74. By Christian Friedrich Fischer, sometime cashier of the lotteries in the principality of Anspach. d. 1783.

79. *Die Psalmen Davids in Liedern.* Weissenburg, pt. i., 1775; ii., 1778; iii. 1779 [pt. i. in *Berlin*]. By Johann Friedrich Schützinger, in 1742 diaconus at Weissenburg, near Nürnberg (d. 1783).

80. *Versuch einer poetischen Uebersetzung einiger Psalmen.* Leipzig, 1779. By Karl Benedict Suttinger, who in 1784 became rector of the school at Lübben in Saxony, and d. there 1830.

81. *Poetische Uebersetzung der Psalmen Davids.* Königsberg, 1782 [*Wernigerode*]. By Wilhelm Lau, sometime assistant pastor at Deutsch-Thierau near Königsberg (d. 1782).

82. *Versuch einer poetischen Umschreibung sämmtlicher Psalmen.* Frankfurt-am-Main, 1783. By Siegmund Heinrich Güldenfalk, elsewhere described as "Fürstl. Hessen-Darmstädtisches Ober-Landkommissair," d. 1787.

83. *Poetische Uebersetzung der Psalmen, nach ihrer Inhalt geordnet.* Hannover, 1784 [*B. M.* and *Wernigerode*]. By Johann Georg Brandes, described as judge (Gerichts-Schultze).

84. *Psalmen.* Herborn, 1787 [*Berlin*]. By Wilhelm Heinrich Seel, for 22 years chief pastor at Dillenburg in Nassau (d. 1793).

85. *Die Psalmen dem König David und andere heilige Sänger nachgesungen.* Winterthur, 1793 [*Wernigerode*]. By E. W. von Wobeser (p. 769, ii.).

86. *Christliche Umschreibungen der Psalmen.* Nürnberg, 1798 [*Wernigerode*]. By Christian Friedrich Buchruker, in 1793 pastor at Klein-Weissach, near Neustadt on the Aisch, Bavaria.

vii. 1817–1890.

During this period versions of individual Psalms were made by F. H. C. de la Motte Fouqué, J. F. von Meyer, E. R. Stier, C. J. P. Spitta, J. P. Lange, J. C. R. Sturm, and others. Versions, more or less complete, ap-

peared as follows, but few of their renderings, save one or two by Ebrard, had passed into C. U. in Germany up to 1876.

A complete *Psalter*, compiled from various authors, principally modern, appeared at Emden in 1876, for use in the Reformed Churches in East Friesland. An interesting collection of Psalm versions was pub. as *Die Psalmen in alten und neuen Liedern* at Leipzig 1882, ed. by A. Treblin, senior pastor of the Bernhardin church at Breslau.

87. *Die Psalmen in Religionslieder.* Quedlinburg, 1817 [*Berlin*]. By Heinrich Müller. Selected Psalms.

88. *Weihestunden einer edlen Seele. Eine Sammlung neu bearbeiter Davidischer Psalmen.* Dresden, 1826. By Friedericke Voigt, with a preface by C. A. Tiedge.

89. *Harfenklänge.* Barmen, 1838. [*Berlin*]. By J. C. F. Winkler. 51 selected Psalms.

90. *Harfenklänge aus dem alten Bunde.* Basel, 1838 [*B. M.*] By Eduard Eyth, finally, 1868–77, director of the Theological Seminary at Blaubeuren, thereafter retired into private life at Ulm, d. 1884. 50 selected Psalms.

91. *Die Psalmen. In einer Auswahl metrisch bearbeitet.* Hannover, 1838. By Minna Witte.

92. *Die Psalmen: Lieder der Andacht, des Trostes, und der Erhebung.* Leipzig, 1844 [*Berlin*]. By M. A. Zille.

93. *Davids Harfe. Die Psalmen dichterisch gereimt und dem biblischen Grundtexte getreu.* Leipzig, N. D. 1844 [*B. M.*]. By Ernst Müller, described as senior master of the girls' department of the Town School (Obermädchenlehrer an der Bürgerschule) at Saalfeld, near Elbing.

94. *Die Psalmen in Kirchenmelodien übertragen.* Leipzig, 1845 [*Wernigerode*]. By Friedrich August Köthe, in 1819 chief pastor and superintendent at Allstädt in Sachse-Weimar (d. 1850).

95. *Deutsche Akkorde auf der Davidischen Harfe.* Lauban, 1845. By Theodor Hoffer ichter, sometime preacher in Silesia in connection with the so-called Christian-Catholic churches.

96. *Psalmlieder, oder Die Psalmen in singbare Lieder umgesetzt.* Reutlingen, 1848 [*Berlin*]. By Johann Christoph Blumhardt, after 1852 director of an asylum at Bad Boll, near Göppingen, Württemberg, d. 1880. 105 versions, embracing the complete Psalter.

97. *Ausgewählte Psalmen Davids.* Erlangen, 1852 [*Wernigerode*]. By Dr. J. H. A. Ebrard (p. 320, i.). Good and faithful renderings of 32 Psalms. One or two are found in recent hymn-books of the Reformed Church.

98. *Die Psalmen Davids in Kirchenlieder für die häusliche Andacht.* Breslau, 1854. By Sigismund Friedrich Gottlieb Schneider. D.D., pastor at Lossen, and superintendent of the district of Trebnitz in Silesia, d. 1866.

99. *Der Psalter im Kirchenlied.* Berlin, 1860. By Christian Gottfried Moritz Jauj, Lutheran pastor, who, in 1845, was living in Leipzig.

100. *David-Lieder. In evangelischen Kirchenmelodieen nachgesungen.* Rostock, 1860. By R. Giebner, pastor at Strelitz in Mecklenburg.

101. *Fünfzig Psalmen. Aus dem Grundtexte.* Leipzig, 1861 [*B. M.*]. By E. W. Lossner, sometime diaconus at Gebnitz. 50 selected Psalms.

102. *Die Psalmen der heiligen Schrift. In Dichtungen.* Leipzig, 1861 [*B. M.*] By Julius Hammer, b. at Dresden in 1810, d. at Pillnitz, 1862.

103. *Der Psalter in modernem Gewande.* Stuttgart, 1862. [*Wernigerode. B. M.* has 2nd ed., 1864]. By Friedrich Hermann Eytel, in 1861 pastor at Maichingen in Württemberg (d. 1869).

104. *Ausgewählte Psalmen metrisch nachgebildet.* Neuwied, 1863 [*Augsburg*]. By Karl Heinrich Sack, sometime professor at Bonn, d. 1875.

105. *Die Psalmen der alten Hebraer in neuer Gestalt und Anschauung.* Neuwied, 1864. [*B. M.*] By Dr. Georg Heinrich Jahr, who was from 1823 to 1830 master in the Moravian schools at Neuwied, b. 1801.

106. *Die 150 Psalmen.* Simmern, 1864 [*Berlin*]. By P. Keller.

107. *Der biblische Psalter in kirchlichen Gesangweisen.* Eilenburg, 1868 [*Wernigerode*]. By Johann Daniel Vörckel, in 1820 archidiaconus at Eilenburg in Saxony, and still living there in 1886.

108. *Psalmen Klänge.* Stuttgart, 1880. By Karl Seidenadel, professor at Rastatt in Baden.

109. *Die Psalmen der Bibel im Lied.* Basel, 1881. By Heinrich Ernst Gebhardt, sometime Catholic Apostolic minister at Karlsruhe (b. 1832).

110. *Psalmenklänge.* Leipzig, 1883 [*Wernigerode*]. By Heinrich Theodor August Schwartzkopff, pastor, in 1862, of St. John's Church in the Neustadt at Wernigerode (d. 1886).

111. *Die Psalmen. Liederbuch des alten und neuen Gottesvolkes. In Nachdichtungen.* Leipzig, 1881 [*B. M.*]. By E. Sartorius (Emil Schneider), dedicated to Professor Franz Delitzsch. This is in rhyming sonnet form, each Psalm being as a rule summed up in one sonnet; Ps. cxix. having eight sonnets devoted to it.

112. *Die Psalmen Davids in freier poetischer Uebertragung.* Halle, 1889 [*B. M.*]. By Gustav Biebeler, pastor at Buhla near Nordhausen.

II. *Versions in the German Reformed Church in Switzerland.*

As a rule a considerable proportion of Psalm versions are found in the Hymn books used in early times in the German Swiss Reformed Church, *e.g.*, in the Constanz *G. B.* of 1536–40, the St. Gall of *circa* 1533, and the *Psalmen und geistliche Gesänge*, Zürich, 1570; while in the collection of Conrad Wolffhart (pastor of St. Leonhard's church at Basel), printed at Zürich in 1559, versions of all the Psalms are included, principally taken from Burkard Waldis (see No. 3 above). The only complete version which attained anything like general use was that of Lobwasser (see No. 8 above), which continued in almost universal use up to 1775, and was still used in the country parishes of the Canton of Basel, and in the Canton of Appenzell, even after 1830. In the Zürich *G. B.* of 1787, a number of Psalm versions were included, principally by Salomon Wolff, pastor at Wangen, near Zürich (d. 1810), while the Bern *G. B.* of 1775 consisted principally of Psalm versions by Stapfer (see below). Among the recent hymn books that of Zürich, 1853, contains hardly any Psalm versions, and that of Basel, 1854, none whatever; while the Bern of 1853 has 71 (principally from Stapfer and Spreng), the Schaffhausen of 1841 has 74 (principally from Stapfer, Spreng and Jorissen), and the Aargau of 1844 has 42 (partly by Abraham Emmanuel Fröhlich, sometime pastor at Mönthal near Brugg, d. 1865). The versions produced in the Swiss Reformed Church were mostly attempts to supersede Lobwasser, but the only two which did so to any extent were those of Stapfer and Spreng. They include—

113. *Die Harpfe des Gottsäligen Königs und Propheten Davids . . . angestimmt.* Zürich, 1701 [*Zürich Town Library*]. By Johann Caspar Hardmeyer, sometime pastor at Bonstetten near Zürich.

114. *Verbesserter Lobwasser: Das ist, die cl Psalmen Davids . . . in heutige Hochteutsche Sprach und Reimens Art.* Zürich, 1704 [*Zürich Town Library.*] By David Holzhalb, described as Zunftmeister at Zürich.

115. *Neue Uebersetzung der Psalmen Davids.* Basel, 1741 [*Hamburg*]. By Johann Jacob Spreng, sometime pastor and professor at Basel, d. 1768. This passed through various editions, and was for some time in use at Mülhlhausen.

116. *D. Ambrosii Lobwasser's Alt-Teutsche Uebersetzung der Psalmen Davids . . . verbessert.* Biel, 1747. By Johann Conrad Gottfried Wildermett, sometime pastor at Biel, d. 1758.

117. *Die Psalmen Davids . . . aufs neue in teutsche Verse übersetzt.* Zürich, 1763 [*Zürich Town Library*]. By Johann Rudolf Ziegler, canon of the Cathedral at Zürich, d. 1762.

118. *Auserlesene Psalmen Davids.* Pt. i., Zürich, 1765; ii., Zürich, 1768 [*Both parts in Zürich Town Library*]. By Johann Caspar Lavater (p. 666, i.).

119. *Die Psalmen und Festlieder für den öffentlichen Gottesdienst der Stadt und Landschaft Bern.* Bern, 1775. [*Zürich Town Library.*] By Johannes Stapfer, professor of Theology at Bern, d. 1801.

120. *Ausgewählte Psalmen in grossentheils neuer*

Uebersetzung. Basel, 1868. By Dr. Christ. Johann Riggenbach, sometime professor of Theology at Basel, d. 1890.

III. *Roman Catholic Versions.*

An account of German Psalters would be incomplete without some mention of the Roman Catholic versions. Very little information is however available regarding these, and, excepting those by Ulenberg, they do not seem to possess much intrinsic value or to have exercised any great influence on the development of German Roman Catholic Hymnody. In the ordinary services of the Church the Psalter continued to be used in the Latin Vulgate version. The German Roman Catholic hymn-books, from the earliest (Michael Vehe's *New Gesangbüchlein*, Leipzig, 1537) onwards, as a rule contained a certain proportion of Psalm-versions, but no complete rhymed German version of the Psalms appears to have been authorised for use in any diocese in Germany. The only complete, or approximately complete, rhyming versions made by private individuals, that it has been possible to trace, are the following:—

121. *Der gantz Psalter Davids, nach der gemeinen alten Kirchischen Latinischen Edition auff verss und Reimweiss gar trewlich verstendlich und geschicklich gestellet.* Cologne, 1574 [*Augsburg*]. By Rutger Edingius. A few of these passed into the early R. C. hymn-books.

122. *Die Psalmen Dauids in allerlei Teutsche gesangreimen bracht.* Cologne, 1582 [*B. M.* and *Berlin*]. By Caspar Ulenberg, then R. C. pastor at Kaiserswerth (d. at Cologne 1617). This is one of the best 16th cent. versions, and many passed into the R. C. hymn-books.

123. *Der Psalter Davids.* Dresden, 1599 [*Berlin*]. By Vitus Abel Endter, elsewhere described as "of Carlsbad, in the service of the Elector of Saxony."

124. *Seelen Lustgart: das ist der gantze Psalter.* St. Gall, 1610 [*Augsburg*]. By Melchior Güldin.

125. *Die Psalmen des Königlichen Propheten Davids: In Teutsche Reymen und Melodeyen verfasset.* Mainz, 1658. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Dauids*, &c., dated Frankfurt-am-Main, 1658. [*Gottingen.*] No name of author is given.

126. *Harpffen Davids mit teutschen Saiten bespannet . . . Gesangweiss angerichtet.* Augsburg, 1659 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

127. *Der schöne Psalmen-Brunn des Königlichen Propheten Davids in hochteutsche Reymen gesangsweise geflossen.* Frankfurt-am-Main, 1673. By Johann Philipp, Baron von Schönborn, who d. 1673, as Bishop of Würzburg.

128. *Das Buch der Psalmen in gebundener Schreibart.* Kempten, 1772 [*Augsburg*]. By *P.* Camillus a Praesent.

129. *Die Psalmen und biblische Gesänge in deutsche Verse.* Augsburg, 1787 [*Augsburg*]. By F. K. Kienle.

130. *Die Psalmen lyrisch übersetzt.* Hildesheim, 1787, &c. By Joseph Anton Cramer, b. 1737, sometime Jesuit professor at Hildesheim, where he d. 1794.

131. *Die Psalmen . . . in gereimten Versen.* Augsburg, 1815 [*Augsburg*]. By Franz Joseph Weinzierl, in 1806 preacher at Regensburg cathedral (d. 1829). See also p. 656, i.

132. *Psalmen und Gesänge der heiligen Schrift.* Freiburg, 1817 [*Wernigerode*]. By Marx Fidel Jäck, in 1808 R. C. pastor at Triberg in the Black Forest.

133. *Psalterium: oder Buss-Bet-Preis-Gebete des Psalmen Davids in gereimten Versen.* Landshut, 1832 [*Munich*]. By Simon Buchfelner b. 1786, sometime Pfarr-Vicar at Alt-Oetting in Bavaria.

134. *Das Buch der Psalmen in gereimten Versmasse übersetzt.* Munich, 1863 [*B. M.*] By Heinrich Hayd, described as D.D. and Kaplan.

135. *Die Psalmen metrisch übersetzt.* Vienna, 1864 [*B. M. and Augsburg*]. By Dr. Adolf Brecher, with preface dated Olmütz, Oct. 1863.

The above article, though doubtless imperfect, contains an approximately complete list of versions of the Psalter in German rhymed verse, and is much fuller than anything which has yet appeared in Germany. For kind help in its compilation thanks are especially due to

Professor Dr. Oscar von Gebhardt, Berlin; Dr. Eduard Jacobs, Wernigerode; Dr. Laubmann, director of the Royal Library at Munich; Dr. J. Franke, Göttingen; Dr. Dobel of the Town Library, Augsburg; Pastor Dr. Krafft, Elberfeld; Pastor Carl Bertheau, D.D., Hamburg; Seminarlehrer Wilhelm Bode, Lüneburg; and M. Felix Bovet, Grandchamps, Neuchatel.

Among the non-rhyming versions may be mentioned those by Moses Mendelssohn (Berlin, 1783); F. T. von Schönfeld (Vienna and Leipzig, 1788); J. V. F. Zobel (Augsburg, 1790); J. R. Schärer (Bern, 1812); M. Lindemann (Bamberg, 1812); G. F. Hillmer (Breslau, 1817); F. W. Goldwitzer (Sulzbach, 1827); J. B. König (Augsburg, 1830–31); Ferdinand Sterneder (Linz, 1859); Wilhelm Plath (Hamburg, 1866); Gustav Bickell (Innsbruck, 1883. This is vol. iii. of his *Dichtungen der Hebräer*); while most of the recent German commentaries on the Psalms contain a version according to the parallelisms of the Hebrew.

We may add that some collections of hymns have appeared under titles which conveyed the erroneous impression that they consisted of Psalm versions, *e.g.*, the *Psalmodia Evangelica* (Wolfenbüttel, 1627) of Albert Lüders [Göttingen]; the *Hertzens Psalter* (Breslau, 1662) of David von Schweinitz [B. M.]; the *Greiffenbergische Psalter und Harfenlust* (Altenstettin, 1673–75) of Johann Möller [Hist. and Antiq. Society at Stettin]; and the *Davidischer Harfenspiel* (Nürnberg, 1762) of N. E. Zobel [Royal Library, Hannover].

After this article had been finally arranged the interesting work of Dr. O. Wetzstein entitled *Die religiöse Lyrik der Deutschen im 19 Jahrhundert* (Neustrelitz, 1891) came to hand. There at pp. 310, 311 is a long note on recent German versions of the Psalms. Those not noted above are the versions by Hermann Brüssow, photographer in Danzig (*Psalmen Davids in Liedern*, 1884); by Wilhelm Preger (*Psalmbüchlein*, Rothenburg on the Tauber, 1886; 2nd ed. Gütersloh, 1888, as *Stimmen aus dem Heiligthum*); and Professor Dr. Watterich (*Die Psalmen metrisch übersetst*, Baden-Baden, 1890). [J. M.]

Taylor, Bayard, the well-known American author, was b. at Kennett Square, Chester Co., Penn., Jan. 11, 1825, and d. at Berlin, whilst U.S. Minister to Germany, Dec. 19, 1878. His association with hymnody is very slight, consisting only of a few pieces from his *Poet's Journal*, &c. These include, "Thou sendest sun, Thou sendest rain"; "God, to Whom we look up blindly," in Horder's *Treasury of Amer. Sac. Song*, 1900; and "Not so in haste, my heart," in *The Pilgrim Hyl.*, Boston, 1904.

Te Deum laudamus, pp. 1119–1134. The following additions to this article must be noted:—

1. At the end of § vi. *Versions*, i *Old German*, p. 1127, ii. read:—

The Icelandic Post-reformation *Graduale* (in use up to the end of the last century) contains a version in a sort of rough rhyme, beginning

Herra Gud þig heidrum vier
Herra Gud vier þockum þier
Þig Fadir Eilijfe
Vegsamar allt Jardrijke.

The literal translation of verse 16 is "The Virgin's womb has thou not despised: thus mankind is loosed through the Grace." The copy quoted is Editio xix. anno 1779, pp. 251–256.

2. At the end of § vii. *Liturgical Use* 7. (4) (Rubrics of the *Roman Brev.*) p. 1130, i. read:—

Dom G. Morin sums up the case of present usage thus: "Aujourdhui . . . comme chacun le sait dans la liturgie romaine on ne chante régulièrement le *Te Deum* aux Matines que si l'on doit chanter le *Gloria in excelsis* à la Messe," *l.c.* p. 155 note.

3. Read on from p. 1130. ii. immediately before § viii. *Musical Settings*, as follows:—

In *Appendix B* to Mr. Walter de Gray

Birch's volume edited for the Hampshire Record Society in 1889, *An Ancient MS. of the 8th or 9th Century formerly belonging to St. Mary's Abbey or Nunnaminster, Winchester*, a remarkable text of the *Te Deum* was printed for the first time, though apparently without the editor's fully perceiving its importance. It is contained in a small MS. of 7 leaves, now numbered *Harl.* 7653 in the British Museum, but also bearing the press-mark *Add.* 5004, and once bound with *Add.* 5002. It is in a bold Irish hand, apparently of the 8th century (see *Brit. Mus. Catalogue of Latin MSS. with facsimiles*, p. 61). These leaves contain a certain number of prayers and Litanies and a hymn on fol. 7, headed *Oratio*, beginning "In pace Christi dormiam | Ut nullum malum uideam—in which *Enos*, *Helias*, and *Saint Patrick* are invoked. The *Te Deum* runs as follows (*fol.* 5 b):—

In nomine dei summi. | Pater immensae maiestatis per uenerandum filium tuum uerum unigenitum te deprecamur ut amoris ardor augeatur in nobis. Sanctum quoque paracletum spiritum oramus adiuuare nos. (1) Te dominum con-[fol. 6]-fitemur. Te deum laudamus. (2) Te aeternum patrem omnis terra ueneratur. (3) Tibi omnes angeli tibi caeli et terrae et uniuersae potestates. (4) Tibi cherubin et seraphin incessabili uoce proclamant. (5) sanctus sanctus sanctus dominus deus sabaoth. (6) pleni sunt caeli et terra gloria tua osanna in excelsis. (7) Te gloriosus apostolorum chorus (8) te prophetarum laudabilis numerus. (9) Te martyrum candidatus exercitus (10) Te per orbem terrarum sancta confitetur ecclesia (11) patrem iumensae maiestatis (12) uenerandum tuum uerum unigenitum filium. (13) Sanctum quoque paracletum spiritum. (14) Tu rex gloriae christe (15) Tu patri sempiternus es filius [Fol. 6 b] (16) Tu ad liberandum mundum suscipisti hominem non aborruisti uirginis uterum. (17) Tu deuicta morte aculeo aperuisti regna caelorum. (18, 19) Tu ad dextram sedis in gloria patris ecce,uenturus. (20) Te ergo quesumus nobis tuis famulis subueni quos pretiosa sanguine redemisti (21) aeternam fac cum sanctis in gloriam intrare:—Deus altissime deus misericordiae qui solus sine peccato es. Tribue mihi peccatori fiduciam in illa hora propter multas miserationes tuas etc."

It may be noticed that the writer once at least elsewhere seems to write as a woman, as on fol. 7, "Suscipe orationem famulæ tuæ," though here "peccatori" is used.

This text of the *Te Deum* stands alone in ending at verse 21, which we have seen was concluded to be the original close of the hymn, at any rate in Latin. It agrees with the other Irish texts in the most appropriate and probably correct reading "Tu ad liberandum mundum suscepisti hominem." But it has also the following extremely peculiar readings:—in verse (1) the inversion; (3) "caeli et terrae;" (6) the addition "osanna in excelsis"; (9) the omission of "laudat"; (16) "aborruisti" for "horruisti"; (17) the whole verse showing a conflation of two readings, "devicta morte" and "devicto mortis aculeo," and esp. "aperuisti" without "credentibus"; possibly the correct reading. (18, 19) This reading may possibly be the more ancient. It is at any rate more intelligible than "iudex crederis esse venturus"; (21) "in gloriam intrare" may be either the original reading or it may be an attempt to soften "munerari," taken in a Pelagian sense.

In any case this text confirms the Irish text in an important particular.

If the legend which connected St. Patrick with Lerins has any foundation (see J. H. Todd's *St. Patrick, Apostle of Ireland*, p. 336, Dublin, 1864), it might reasonably account for a very primitive text of the *Te Deum* being preserved in Ireland. [John Sarum]

Thomas of Celano. It is somewhat remarkable that neither the date of the birth nor of the death of this writer, whose name is so intimately associated with the *Dies Irae*, is on record. He was a native of Celano, a small town near the lake Fucino, in the farther Abruzzo, and hence his name of Thomas of Celano. Several of the inhabitants of this town were driven therefrom by Frederick II. in 1223, and Thomas with the rest. He found his way to Assisi, and became a monk there during the lifetime of St. Francis. The Franciscan Order was established in 1208, Thomas was therefore one of the early students at Assisi. He was subsequently "custos of the convents of Worms, Mentz, and Cologne, and afterwards sole custos of the Rhine districts." The last named appointment he held till 1230, when he returned to Assisi. As intimated above the date of his death is not on record. It is sometimes given as 1255. His claim to the authorship of the *Dies Irae* is discussed at p. 296, ii. Thomas also wrote a *Life* of St. Francis. [J. J.]

Viva! viva! Gesu, Che per mio bene. [*Passiontide.*] The author of this Italian hymn is unknown. In the Index to the *People's Hyl.* 1867, it is attributed to "S. Alfonso" (Liguori), but we know of no authority for the ascription. The hymn is found in the *Raccolta di Orazioni e Pie Opere colle Indulgenze*, and is one of the "Aspirazioni Divote" therein. It is usually regarded as being of the 18th cent., but we have failed to trace it beyond this work. The original of the stanzas in C. U., as in *H. A. & M.* and others, read:—

"Viva! viva! Gesu, Che per mio bene
Tutto il Sangue versò dalle Sue Vene.

"Il Sangue di Gesu fu la mia Vita;
Benedetta la Sua Bontà infinita.

"Questo Sangue in eterno sio lodato,
Che dall' Inferno il Mondo ha riscattato.

"D'Abele il Sangue gridava venedetta,
Quel di Gesu per noi perdono aspetta.

"Se di tal Sangue asperso è il nostro cuore,
Fugge il ministro del Divin furore.

"Se di Gesu si esalta il Divin Sangue,
Tripudia il Ciel, trema l' abisso e langue.

"Diciamo dunque insiem con energia
Al Sangue di Gesu gloria si dia."

Faber in his note appended to his *tr.* of this hymn says:—

"To all the faithful who say or sing the above Hymn, Pius VII. [1800–1823] grants an indulgence of 100 days; applicable also to the souls in Purgatory."

This hymn has been *tr.* as:—

1. Hail, Jesus! Hail! Who for my sake. By F. W. Faber, in his *Hys. for St. Wilfrid's*, 1849, p. 5; his *Jesus and Mary*, &c., 1849; and his *Hymns*, 1862. This is given in several collections, including the *People's Hyl.* 1867, and others.

2. Glory be to Jesus. By E. Caswall, pub. in the *Hys. for the Use of the Birmingham Oratory*, 1857, in 9 st. of 4 l., and again in his *Hymns and Poems*, 1873, as a "Hymn to the Precious Blood." With the omission of st. iv. and v. it was included in *H. A. & M.*, 1861, and since then it has been repeated in many collections either in its full or in an abbreviated form.

A *tr.* of the *Raccolta di Orazioni*, was pub. as *The Raccolta: Collection of Indulgenced Prayers. Translated by Ambrose St. John*, 1880. In it Caswall's *tr.* as above was em-

bodied in full at p. 119, and therein it is said that the compiler of the *Raccolta* was a Roman priest of the name of Telesephoems Galli, who d. in 1845. There is no evidence to show that he composed the "Viva! viva! Gesu." [J. J.]

Young, Edward Mallet, M.A., s. of Sir G. Young, Bart., was b. Jan. 24, 1839, and educated at Eton and Trinity College, Cambridge; B.A. first class Classical Honours, 1863, and Fellow of Trinity College, 1865–78. He became Assistant Master at Harrow School in 1865, and Head Master of Sherborne School in 1878. He entered Holy Orders in 1869, and was Select Preacher at Cambridge in 1876–79, and Hon. Canon in Salisbury Cathedral 1891. In 1888 he edited *Hys. for the Use of Sherborne School*, an excellent collection for its special purpose, and to it he contributed:—

1. Abide in Me and I in you. *Union with Christ.*
2. Beneath the fig-tree's silent shade. *St. Bartholomew.*
3. Captain of our salvation take. *Ember days.* This is C. Wesley's hymn rewritten and adapted for Public Schools (see p. 204, ii.).
4. O merciful and holy. This is the altered form of Dr. Butler's hymn noted on p. 1526, i.
5. We praise Thy grace, O Saviour. This is an altered form of Bp. How's hymn noted at p. 540, ii., 28.
6. When to dark Moriah's side. *Easter Eve.* [J. J.]

APPENDIX—PART II.

A

A blessing on our pastor's head. *J. Montgomery.* [*For Ministers.*] Written Dec. 26, 1840, for the Jubilee of the Rev. W. Jay of Bath, in 6 st. of 4 l. (M. MSS.) In 1853 it was included in Montgomery's *Orig. Hys.* It is sometimes given as "A blessing on Thy servant's head," as in the *Prim. Meth. Hyl.*, 1887.

A Patre Unigenitus, p. 3, i. Another *tr.* is, "The Father's sole-begotten Son," by T. B. Pollock, in the 1889 ed. of *H. A. & M.* Recast by Compilers, 1904.

Aberdeen Breviary. [See p. 171, ii.]

Abide with me, fast falls the eventide, p. 7, i. A cento from this hymn, beginning "Swift to its close ebbs out life's little day," is in *Laudes Domini*, N. Y., 1884.

Ach! treuer Gott, p. 10, ii. This hymn is found in the Berlin ed. of Crüger's *Praxis*, &c. 1653, No. 373.

Ach, uns wird das Herz so leer, p. 10, ii. This hymn was written in the spring of 1828.

Ad laudes Salvatoris, p. 12, ii. We have found this in a MS. of *circa* 1199 in the Bodleian (*Liturg. Misc.*, 341, f. 56).

Ad nuptias Agni Pater. *G. de la Brunetière.* [*Common of Holy Women.*] Appeared in the *Paris Brev.* 1680, Aest. p. lxx. and again in the 1736 ed. of the same as by "G. Ep. S." It is also in other French *Brevs.* and Newman, 1838–65. *Tr.* as:—

1. To the Lamb's festival. By I. Williams in the *British Mag.* Oct. 1834, and again in his *Hys. Tr. from the Parisian Brev.* 1839, p. 327. Also in Skinner's *Daily Ser. Hyl.* 1864, and the *St. Margaret's Hyl.* (East Grinstead) 1875.

2. To share the Lamb's high marriage rites. By *J. D. Chambers*, 1866, p. 47. The opening stanza of this *tr.* is noted at p. 382, ii. 3, as part of a cento in the *Hymnary*, 1872.

Ad perennis vitae fontem, p. 13, i. 4. Du Méril's text is from a MS. of the 10th cent. in the Bibl. Nat. Paris (*Lat.* 10587). The poem is also in the St. Gall MS. 573, of the 9th or 10th cent. Note also that Neale's *tr.* (No. 2 at p. 13, i.) in his *Joys and Glories of Paradise*, 1865, which was based on Wackerbarth's *tr.*, 1843, "At the Fount of life eternal," has yielded a second cento to the *People's Hyl.* 1867, and the *St. Margaret's Hyl.* (East Grinstead): as, "Where the sacred Body lieth" This cento has alterations by Dr. Littledale. From Dr. Neale's text direct the cento "There no waxing moon, nor waning" in the *St. Margaret's Hyl.*, 1875, is taken.

Ad regias Agni dapes, p. 14, i. "Once the angel started back." This in the American Episco. *Hyl.* 1871, begins with st. iii. of Bp. J. Williams's *tr.* 1845.

Ad templa nos rursus vocat, p. 14, i. "When first the world sprang forth," in *Kennedy*, 1863, is based upon E. Caswall's *tr.* beginning with st. iii.

Adam of St. Victor, p. 15, ii. A 2nd and greatly improved ed. of his *Œuvres Poétiques* by L. Gautier was pub. at Paris in 1881.

Ades Pater supreme, p. 19, i. This is in a MS. of the 5th cent. in the Bibl. Nat. Paris (*Lat.* 8084, f. 18) Another *tr.* of the cento *Ades Pater* is "Father, Most High, be with us." In the 1889 ed. of *H. A. & M.*, by the Compilers.

Adeste, Coelitum chori, p. 19, ii. This hymn was given in the *Cluniac Brev.*, 1686, p. 422, as "Promissus en iustat dies."

Adeste fideles, p. 20, i. In the *Evening Office of the Church in Latin and English*, Lond. 1760, this hymn consists of sts. i., ii., vii., viii. of the text as on p. 20. Concerning the *trs.* it must be noted:—

1. That to Canon Oakeley's *tr.* as in the *Altar Hyl.*, 1884, No. 7, Mr. W. T. Brooke added a *tr.* of sts. iii.–vi. as on p. 20, thus producing a *tr.* of the full text.

2. The *tr.* No. 7, "Come hither, ye faithful," is attributed, in the Pennsylvania Luth. *Church Bk.*, 1868, to "C. P. Krauth."

3. "Come, all ye faithful," in the R. C. *Hys. for the Year*, 1867, is a slightly altered form of Neale's *tr.* (No. 9), which dates 1854.

Adeste sancti Plurimo, *Baptiste de Santeuil.* [*Octave of All Saints.*] In the *Paris Brev.*, 1680, Hiemalis, p. 286. Also in the *Paris Brev.*, 1736, and other *French Brevs.*, and in his brother, J. B. de Santeuil's *Hymni Sacri et Novi*, 1689, p. 178, with the note, "Non mihi vindico hos hymnos." *Tr.* as "Now, while before your relics," by *E. Caswall*, 1858, p. 368, and 1873, p. 230; the R. C. *Parochial H. Bk.*, 1880, and others. Another *tr.* is by I. Williams in *British Mag.*, Jan. 1836, and in his *Hys. Tr. from the Paris Brev.*, 1839, p. 268.

Adesto sancta Trinitas, p. 22, i. Also *tr.* as "Be near us, Holy Trinity," in *H. A. & M.*, 1889, by the Compilers. Recast by Compilers, 1904.

Adoro te devote, p. 23, ii. Additional *trs.* are:—

1. With all the power [powers] my poor heart hath. By R. Crashaw in his *Steps to the Temple*, 2nd ed. 1648, p. 74. Repeated in J. Austin's *Devotions*, 1668, and in the Pennsylvania Luth. *Church Bk.*, 1868, No. 338.

2. Devoutly we adore Thee, Deity unseen. This in the *Altar Hyl.*, 1884, is Neale's *tr.* slightly altered.

3. O loving Pelican, O Jesu, my sweet Lord. Anon. in the R. C. *Parochial H. Bk.*, 1880.

4. Hoole's *tr.* noted on p. 23, ii. 7, should read "Thee I adore, the Truth concealed."

5. O blest memorial of our dying Lord. This in *Laudes Domini*, N. Y., 1884, begins with st. ii. of Bp. Woodford's *tr.*

6. Lord, in thankful love adoring. One stanza only from the "Adoro te," with an original doxology in the *Savoy Hymnary*, N. D.

Adsis superne Spiritus, p. 23, ii. This hymn we find is based upon the "Veni sancte Spiritus Et," (p. 1212, ii.), and is found in the *Paris Brev.*, ed. 1822, but not in that of 1736. Concerning the *trs.* it must be noted that No. 3, attributed to *H. Bonar*, is really a *tr.* by him of the *Veni superne Spiritus, Pater benigne.*

Adsunt tenebrae primae, p. 23, ii. We have found this hymn in a *Mozarabic Hymnarium* of the 11th cent. in the Brit. Mus. (*Add.* 30851, f. 165).

Aeterna Christi munera, Et, p. 24, i. The original of the transcript by Junius has been found in the Bodleian. It dates *circa* 890. (*Junius*, 25 f. 116.) It is

also in a 9th cent. MS. at St. Gall, No. 454; and later MSS. elsewhere.

Aeterna coeli gloria, p. 25, ii. From E. Caswall's *tr.* (No. 2) the cento in the *Hys. for the Year*, 1867, begins with st. iii. "The star that heralds in the morn;" and that in *Hys. & Songs of Praise*, N.Y., 1874, with st. ii., "Jesus, be near us when we wake."

Aeterne Rex altissime, p. 26, ii. We have found this hymn in several MSS. in addition to those named at **p. 27, i.** The most important of these are the Bern MSS., No. 303, *circa* 900; and No. 455 of the 10th cent. The *Mozarabic* text, in 12 sts., is in a 10th cent. MS. in the Brit. Mus. (*Add.* 30846, f. 73*b*).

Aeterni Festi gaudia, p. 27, ii. Since this article was in type L. Gautier has pub. a 2nd ed. of his work on Adam of St. Victor (1881) in which he corrects his first impression that this hymn was by Adam. He omits the text, says it has been falsely attributed to Adam, and is unworthy of him. The earliest MS. which he cites is a *Gradual* of St. Victor written before 1239, in which it begins, "*Interni* festi gaudia." (Bibl. Nat., Paris, *Lat.* 14452.)

Agnoscat omne saeculum, p. 30, i. We have found this in a 9th cent. MS. in the Brit. Mus. (*Add.* 24193 f. 125*b*). It is also in a 10th cent MS. at St. Gall, No. 196; and in others of a later date. In F. Leo's ed. of Fortunatus's *Opera Poetica*, 1881, p. 384, it is given among the pieces *falsely* ascribed to Fortunatus.

Agnus Dei, p. 30, i. This is found in a MS. of the 11th cent. in the Bibl. Nat. Paris. (*Lat.* 9433); and in another *circa* 1200, in the Bodleian (*Laud Misc.* 4 f. 122). From the German *tr.* "O Lamm Gottes unschuldig," **p. 31, i.** additional *trs.* into English include:—

1. O Lamb of God unspotted, Whose life. By M. W. Stryker (from *Knapp*), in his *Christian Chorals*, 1885.
2. O Lamb of God, Who bleeding. By T. C. Porter, noted on **p. 31, i.**, is in the *Cantate Domino*, 1859.

Agricola, Johannes, p. 31, i. He matriculated at Wittenberg in 1516 as, "Joannes Sneder of Eisleben, B.A., of Leipzig." Another *tr.* of his hymn, "Ich ruf zu dir," is "To Thee I send my cry, Lord Jesus," in the *Moravian H. Bk.*, 1886.

Ah! why should bitter tears be shed. [*Death and Burial.*] This hymn in the American Unitarian *Hys. of the Spirit*, 1864, is attributed to "G. S. Burleigh."

Ah, wretched souls who strive in vain, p. 33, i. The following are from this hymn, (1) "My soul no more shall strive in vain"; and (2) "May [Now] I resolve with all my heart."

Ainslie, Ann Maria, was the author of *Letters from the Dead to the Living, and Moral Letters*, the 2nd ed. of which was pub. at Edinburgh, 1812.

Aird, Marion Paul, p. 33, ii. She d. Jan. 30, 1888.

Alcott, Louisa May, b. Nov. 29, 1833, d. at Concord, March 5, 1888. She pub. *Little Men, Little Women*, &c., and also wrote a few hymns for children.

Ales diei nuntius, p. 38, i. This hymn is in a MS. of the 5th cent. in the Bibl. Nat. Paris (*Lat.* 8084, f. 1); in an 8th cent. MS. at Trier (*Mone* i. p. 372); and several of the 11th cent. and later dates.

Alexander, Cecil F., *née* Humphreys, p. 38, ii. Additional hymns to those already noted in this Dictionary are in C. U.:—

1. Christ has ascended up again. (1853.) *Ascension.*
2. His are the thousand sparkling rills. (1875.) *Seven Words on the Cross* (Fifth Word).
3. How good is the Almighty God. (1848.) *God, the Father.*
4. In [a] the rich man's garden. (1853.) *Easter Eve.*
5. It was early in the morning. (1853.) *Easter Day.*
6. So be it, Lord; the prayers are prayed. (1848.) *Trust in God.*
7. Saw you never in the twilight? (1853.) *Epiphany.*
8. Still bright and blue doth Jordan flow. (1853.) *Baptism of Our Lord.*
9. The angels stand around Thy throne. (1848.) *Submission to the Will of God.*
10. The saints of God are holy men. (1848.) *Communion of Saints.*
11. There is one Way and only one. (1875.) *SS. Philip and James.*
12. Up in heaven, up in heaven. (1848.) *Ascension.*
13. We are little Christian children. (1848.) *Holy Trinity.*
14. We were washed in holy water. (1848.) *Holy Baptism.*
15. When of old the Jewish mothers. (1853.) *Christ's Invitation to Children.*
16. Within the Churchyard side by side. (1848.) *Burial.*

Of the above hymns those dated 1848 are from Mrs. Alexander's *Hys. for Little Children*; those dated 1853, from *Narrative Hys.*; and those dated 1875 from the 1875 edition of *H. A. & M.*

Several new hymns by Mrs. Alexander are included in the 1891 Draft *Appendix* to the Irish *Church Hyl.*

Alexander, W. L., p. 39, ii. As Dr. Alexander's hymns are all signed in his *Augustine H. Bk.*, they are not enumerated here. D. Dec. 20, 1884.

Alford, Henry, p. 39, ii. The following additional hymns by Dean Alford are in C. U.:—

1. Herald in the wilderness. *St. John Baptist.* (1867.)
2. Let the Church of God rejoice. *SS. Simon and Jude.* (1844, but not in his *Ps. & Hys.* of that year.)
3. Not in anything we do. *Sexagesima.* (1867.)
4. O Thou at Whose divine command. *Sexagesima.* (1844.)
5. O why on death so bent? *Lent.* (1867.)
6. Of all the honours man may wear. *St. Andrew's Day.* (1867.)
7. Our year of grace is wearing to a close. *Close of the Year.* (1867.)
8. Saviour, Thy Father's promise send. *Whitsunday.* (1844.)
9. Since we kept the Saviour's birth. *1st S. after Trinity.* (1867.)
10. Thou that art the Father's Word. *Epiphany.* (1844.)
11. Thou who on that wondrous journey. *Quinquagesima.* (1867.)
12. Through Israel's coasts in times of old. *2nd S. after Epiphany.* (1867.)
13. Thy blood, O Christ, hath made our peace. *Circumcision.* (1844.)
14. When in the Lord Jehovah's name. *For Sunday Schools.* (1844.)

All these hymns are in Dean Alford's *Year of Praise*, 1867, and the dates are those of their earliest publication, so far as we have been able to trace the same. See list of his works at **p. 39, ii.**, also for additional hymns the **Index of Authors and Translators.**

All creation groans and travails, p. 40, i. *Tr.* into Latin as "Tota creatura gemit: Deus audies," by G. S. Hodges, in his *The County Palatine*, &c., 1876.

All hail, Incarnate God, p. 40, ii. This is in Miss Scott's MS. [No. 50].

All hail! our Church's Elder dear. *J. Montgomery.* This appeared in his *Orig. Hymns*, 1853, No. 273, in three parts, with the heading "For the Centenary Anniversaries of the Brethren's Eldership, and the beginning of the Society for the furtherance of the Gospel in the Moravian Church, November 13 and 19, 1841." It is in 10 st. of 8 l., of which st. i.–iii. are given in the *Moravian H. Bk.*, 1886, as No. 835.

All praise to the Lord, Who rules with a word. *C. Wesley.* [*Thanksgiving for deliverance from Shipwreck.*] Appeared in his *Hys. & Sac. Poems*, 1749. (*P. Works*, 1868–72, vol. v. p. 378.)

Alleluia nunc decantet, p. 49, i. We have found this in the following MSS.:—Brit. Mus., *Add.* 12194, f. 138, *circa* 1275; Bodleian, *Barlow* 5, p. 416, *circa* 1370, and *Rawlinson*, A. 387, A., f. 150, 14th cent.

Allen, Lorenzo B., D.D., author of "How sweet is the Sabbath! how hallowed its hours" (*Sunday*), was b. at Jefferson, Maine, June 4, 1812; entered the Baptist Ministry in 1840; and d. Aug. 20, 1872.

Alma Redemptoris Mater, p. 51, ii. We have found this Antiphon in the following additional MSS.:—Bibl. Nat. Paris., *Lat.* 1139 f. 127 *b*., *circa* 1199; Brit. Mus. *Add.* 12194 f. 72, *circa* 1275 (reference in a Rubric), and *Arundel*, 157 f. 166 *b*., 13th cent.; and the Bodleian MS., *Bodl.*, 637 f. 116 *b*., *circa* 1350.

Almighty Father, God of grace, p. 52, ii. This hymn was first pub. in the *Uttoxeter Coll.*, 1805.

Almighty Spirit, now behold. An altered form of J. Montgomery's "Spirit of power and might, behold," **p. 764, ii., 55.**

Almum flamen, vita mundi, p. 54, i. We have found this in the *Tochter Sion*, Cologne, 1741, p. 267. It is also *tr.* as: "Bounteous Spirit, ever shedding." By Jackson Mason, in *H. A. & M.*, 1889; revised 1904.

Altus Prosator, Vetustus, p. 55, i. The MS. which Dr. Todd edited was of the 11th cent. in Trinity College, Dublin. Another MS. at Milan (M. 32, 4), dates from the 10th cent. (Chevalier's *Repertorium*, 1889, No. 961.)

Am I a soldier of the Cross? p. 55, ii. In some annotations of this hymn we have found it stated that

it is a portion of "Do I believe what Jesus saith?" that the hymn in its full form appeared in Watts's *Hys. & S. Songs*, 1709; and that the portion beginning "Am I a soldier of the Cross?" subsequently appeared in his *Sermons*, 1721–24. The facts are (1) both hymns appeared in the *Sermons*, &c., 1721–24, "Do I believe, &c.," for Ser. 30, and "Am I a soldier, &c." for Ser. 31; and (2) the two were united as one hymn, and included in the *Hys. and S. Songs*, Bk. i., No. 37, Pt. ii. sometime in the present century. We find it in T. Nelson's ed. of *Watts*, 1844, and others, but in no edition before 1800.

Ambrose, William (*Emrys*), was b. at Bangor, Aug. 10, 1813, and d. at Portmadoc, where he held a pastoral charge, Oct. 31, 1873.

Ambrosian Breviary, p. 171, i.

And are there countries far away. *Ann Gilbert, née Taylor.* [*Missions.*] In *Hys. for Infant Minds*, 35th ed., 1844. See **Taylor, Ann and Jane, p. 1116, i.**

Andersen, Hans Christian, s. of poor parents, was b. at Odense, Denmark, April 2, 1805, and died Aug. 4, 1875. He is well known as a poet, and a writer for children. His *Christmas Carol*, "Child Jesus comes from heavenly height," *tr.* from the Danish, is in *The Evang. Hyl.*, N. Y., 1880.

Anderson, Maria Frances, *née* **Hill, p. 67, i.,** is the daughter of Thomas F. Hill, of Exeter, England, and a Baptist. She pub. in 1853 *Jessie Carey*, and in 1861, *The Baptists in Sweden*.

Angel-voices ever singing, p. 68, ii. This hymn was written for the opening of an organ in Wingates Church, Lancashire, 1861.

Angelice Patrone, p. 68. This hymn is in the *Hymnodia Sacra*, Mainz, 1671, p. 143, and several other works before 1806.

Anglo-Saxon Hymns. [See p. 343, ii. § ii.]

Anima Christi sanctifica me, p. 70, i. This is found in a MS. in the Bodleian, *Bodl.* 113, (at f. 12 *b.*), *circa* 1399, in a hand of the first half of the 15th cent. E. A. Dayman's *tr.* (No. 5) should read "*Spirit* of Christ, &c."; and No. 6 is 1862 and reads "Soul . . . my *sanctification*."

Anketell, John, M.A., was b. at New Haven, Connecticut, U.S.A., March 8, 1835, and educated at Yale College, and the University of Halle-Wittenberg, Prussian Saxony. He was ordained deacon of the American Episcopalian Church in 1859, and priest in 1860. He founded St. John's (American) Episcopal Church in Dresden in 1869. Subsequently he became Professor of Hebrew and Greek Exegesis in the Seabury Divinity School. Mr. Anketell pub. in 1889 *Gospel and Epistle Hymns for the Christian Year*, N.Y. He has also *tr.* about 120 hymns from the German, Greek, Latin, Hebrew, French, Spanish, Danish, Italian, and Syriac, which were pub. in the *Church Review*, N. Y., 1876 and later, and in other periodicals. A few of those from the Latin are noted in Duffield's *Latin Hymn-Writers*, &c., 1889. Mr. Anketell's original hymns number about 150. Both these and his *trs.* are worthy of notice. He d. March 9, 1905.

Antiphon, p. 73, i. (iii. 2). The seven greater *Antiphons* are found in an 11th cent. MS. in the Brit. Mus. (*Harl.* 2961, f. 10); and in a MS. of the 11th cent. in the Bodleian (*Liturg. Misc.* 366, f. 535). The metrical form "Veni, veni Emmanuel" (p. 74, i. 4) has not yet been traced earlier than the *Psalteriolum Cant. Catholicarum*, Cologne, 1722, p. 299. From Dr. Neale's *tr.* (5) "O come, come Thou, Emmanuel," in Chope's *Hyl.*, 1862, is taken. J. D. Chambers's *tr.* of the same text 1st appeared in his *Order of Household Devotion*, &c., 1854, p. 240. *H. N. Oxenham* has also a *tr.* of "O sapientia," in his *Sentence of Kaires*, 1854, p. 181.

Antiphonarium Benchorense, p. 570, i.

Apparebit repentina dies, p. 76, i. This is found in the Bern MS. 455 of the 10th cent.

Apparuit benignitas, p. 76, i. The *tr.* here attributed to Dr. Neale was really by the late Rev. B. Webb, (p. 1245, i.), as we learnt from him, and not by Dr. Neale. No. 64, in J. A. Johnston's *English Hyl.*, 1856 and 1861, "O height, O breadth, O depth of love," is based upon Webb's *tr.*, as is also "O love divine, to guilty men," in Philadelphia Presb. *Sel.*, 1861.

Appleton, F. P. In the American Unitarian *Hys. of the Spirit*, 1864, two hymns are attributed to this author: (1) "The past yet lives in all its truth, O God." (*Past and Present*); (2) "Thirsting for a living spring," (*Seeking Good*). The latter is also in the Unitarian *Bk. of Hys.*, 1846, but anonymous.

Arbuthnott Missal, p. 1042, i.

Arminian Bible Christians. [**Methodist Hymnody § vi.**]

Armstrong, John, D.D., eldest s. of Dr. Armstrong, a physician, was b. at Wearmouth, Aug. 22, 1813, and educated at Charterhouse, and Lincoln College, Oxford, B.A. 1836. Taking Holy Orders in 1837, he was Curate of Alford, 1837; Priest-vicar of Exeter Cathedral, 1841; Rector of St. Paul's, Exeter, 1843; Vicar of Tidenham, 1845; and Bishop of Grahamstown, 1853. He d. May 16, 1856. His *Memoirs*, by T. T. Carter, were pub. in 1857. He pub. *The Pastor in his Closet*, in 1847. In it appeared his hymn "O Thou Who makest souls to shine," (*Ember Days*) in 3 st. of 8 l. It is given in the S. P. C. K. *Church Hys.* 1871; Thring's *Coll.*, 1882, &c.

Arndt, E. M., p. 80, No. 10. "Und klingst du" was written in 1836, and 1st pub. in his *Gedichte*, 1840, p. 570.

Art thou fainting in the tempest? *J. M. Neale.* [*St. Peter* or *St. John.*] This appeared in his posthumous *Sequences, Hys., and other Ecclesiastical Verses*, 1866, p. 20, in 11 st. of 6 l., with the heading, "Follow thou Me. A Sequence for the Festival of S. Peter or S. John," and the following note: "It need hardly be said that the main thought of the following sequence is taken from the sublime conclusion of S. Augustine's Commentary on S. John's Gospel. The English reader may need to be informed that the Vulgate translation of our Lord's saying omits the *If*, and simply runs thus: 'I will that he tarry till I come . . . , follow thou Me.'" From this original Sequence two centos have come into C. U.: (1) "Art thou fainting in the tempest?" and (2) "These the Two Lives: one, the fleeting."

As through a glass we dimly see. A cento from J. Fawcett's "Thy way, O God, is in the sea," p. 373, ii., in the *Leeds H. Bk.*, 1853.

Ashworth, Thomas Alfred, is the author of the following hymns in Martineau's *Hymns, &c.*, 1840 and 1873:—

1. Christian warrior, faint not, fear not. *Courage Enjoined.*

2. O terrible in judgment, hear. *Death anticipated with Fear.*

3. Pour, blessed Gospel, glorious news for man. *Blessings of the Gospel.* In the American *Hys. of the Spirit*, 1864, it reads, "O blessed Gospel, glorious news for man."

Concerning Mr. Ashworth we have no definite information.

At even ere the sun was set, p. 88, ii. An abbreviated form of this is in M. W. Stryker's *Church Song*, 1889, as "O Saviour Christ, our woes dispel."

At Thy feet, our God and Father, p. 89, ii. This hymn was pub. in the *Family Treasury*, 1861.

Auber, Harriet, p. 90, ii. The following versions of psalms from her *Spirit of the Ps.*, 1829, are also in C. U.:—

1. Great God, wert Thou extreme to mark. *Ps. cxxx.* "Thy servants in the temple watched," begins with st. ii. of this.

2. How blest are they who daily prove. *Ps. xli.*

3. How blest the children of the Lord. Altered from *Ps. cxii.*

4. Jehovah, great and awful name. Part of *Ps. lxxviii.*

5. O Thou Whom heaven's bright host revere. *Ps. lxxxiv.*

6. Praise the Lord, our mighty King. *Ps. cxxxv.*

7. Spirit of peace, Who as a [celestial] Dove. *Ps. cxxxiii.*

8. Thou by Whose strength the mountains stand. *Ps. lxv.*

9. To heaven our longing eyes we raise. *Ps. cxxi.*

10. Vainly through night's weary hours. *Ps. cxxvii.* Sometimes "Vainly through the night the ranger."

11. While all the golden harps above. *Easter.*

Audi, benigne Conditor, p. 91, i. This is found in a Rheinau MS. of the 10th cent. (see *Daniel*, iv. 121), the Bern MS., No. 455, of the 10th cent. and in several of the 11th cent. in addition to those named on p. 91, i. ii. We may add that this is one of the eight hymns which the Benedictine editors assign to St. Gregory.

Augustinian Breviary, p. 179, i.

Aurea luce et decore roseo, p. 93, i. ii. This is also in the Bern MS. 455 of the 10th cent.; and other MSS. of the 11th cent. not noted on p. 93.

Aurora jam spargit polum, p. 93, ii. This is found in the St. Gall MS., No. 20, of the 10th cent. and also in several MSS. of the 11th not cited on p. 93, ii. It must be noted (1) that the *tr.* in *Hymn. Anglic.*, 1844, begins, "*From forth* the glorious eye of morn," (2) and that, misled by the Campbell MSS., we have given his *tr.*

"The morn had spread its crimson rays" to this hymn in error. It is really a *tr.* of "Aurora coelum purpurat," p. 95, ii.

Aurora lucis dum novae, p. 94, i. This appeared in the *Cluniac Brev.*, 1686, p. 429.

Ave Christi Corpus verum, p. 98, ii. Another *tr.* is "Hail! True Flesh of Christ our Saviour," by Mrs. E. H. Mitchell in the *Altar Hyl.*, 1884.

Ave, plena gratiâ, cujus, p. 99, ii. This appeared in the *Paris Missal*, 1706, p. 527.

Ave Rex, qui descendisti. [*Holy Communion.*] This is printed by *Mone*, No. 206, as a Sequence for Corpus Christi from two Reichenau MSS. now at Karlsruhe, No. 36, of the 14th cent., and No. 156 of the 15th cent. Each half stanza begins with the word, "Ave." *Tr.* as "Hail! O King, Who hither wendest," by Dr. Littledale in *Lyra Eucharistica*, 1863, p. 118, and in the *Altar Hyl.*, 1884.

Ave verum corpus natum, p. 99, ii. Also in a MS. of *circa* 1340 in the Bodleian (*Liturg. Misc.*, 104, f. 2.).

Awake, arise, and hail the morn. [*Christmas.*] This was given anonymously in J. Dobell's *New Sel.*, 1806, No. 29, in 3 st. of 4 l. In the *Songs for the Sanctuary*, N. Y., 1865, it is altered to "Wake, O my soul, and hail the morn."

Awake, [my] our drowsy souls, p. 103, i. This is in Miss Scott's MS. [No. 39.]

B

Bailey, P. J., p. 107, i. Other extracts from his *Festus*, 3rd ed., 1848, in C. U. as hymns are "As flames in skies" (*Glory of God*); and "O God, Thou wondrous One in Three" (*Holy Trinity*). D. Sep. 6, 1902.

Bailey, Thomas L., an American Baptist minister, was b. at Philadelphia, Pennsylvania, March 2, 1824, and entered the ministry in 1871. He is the author of several hymns in various American S. School hymn-books, as *Welcome Tidings*, *The Garner*, &c., including, (1) "Come, talk to me of Jesus" (*Jesus the sinner's Friend*); and (2) "No night in heaven, eternal day" (*Heaven*).

Baillie, Joanna, daughter of Dr. James Baillie, was b. at the Manse of Bothwell, Lanarkshire, Sep. 11, 1762, removed to Hamilton in 1768, and then to London in 1784. She d. at Hampstead, Feb. 23, 1851.

Balfern, W. P., p. 108, ii. He d. at Brighton, July 3, 1887.

Balfour, Alexander, was b. of poor parents at Monikie, Forfarshire, 1767. For some time he was engaged in business pursuits, but through lack of success therein he entered the publishing house of Messrs. Blackwood, of Edinburgh, as a clerk, in 1818. He d. in 1829. He pub. several works in prose and verse. His hymn, "Go, messenger of peace and love," is noted on p. 430, ii.

Barbauld, Anna L., p. 113, ii. No. 18 on p. 114, i., should be dated *circa* 1820. Another hymn in C. U. from Mrs. Barbauld's *Works*, &c., 1825, is, "O Father! though the anxious fear" (E. Taylor, p. 1117, in error).

Baring-Gould, S., p. 114, i. Other hymns in C. U. are:—

1. Forward! said the Prophet. *Processional.* Appeared in the *New Mitre Hyl.*, 1874.

2. My Lord, in glory reigning. *Christ in Glory.* In Mrs. Brock's *Children's H. Bk.*, 1881.

3. Now severed is Jordan. *Processional.* Appeared in the S. Mary, Aberdeen, *Hyl.*, 1866, the *People's Hyl.*, 1867, &c.

Barr, Matthias, the author of *The Children's Garland*, *Hours of Sunshine*, and other works, was at one time a dealer in musical instruments, in Queen Victoria Street, London. His *Evening Hymn*, "Saviour, now the day is ended," is in the *Bk. of Praise for Children*, 1881.

Barry, Alfred, p. 115, i. Bp. Barry returned from Australia in 1889, and became Assistant Bishop to the Bishop of Rochester the same year, and Canon of Windsor in 1891; Assistant Bishop, London, 1896.

Barton, Bernard, p. 116, i. Other hymns in C. U.:—

1. God made the country, yet in scenes. *Country Life.* This begins with st. iii. of a poem "Addressed to a Friend in London" in *The Reliquary*, 1836, p. 83.

2. Lamp of our feet! whereby we trace. *Holy Scriptures*, pub. in *The Reliquary*, 1836, p. 116, in 11 st. of 4 l. It is in C. U. in its full form, and also abbreviated as (1) "Word of the ever-living God"; and (2) "Word of the everlasting God." In extensive use.

3. There is a Friend more tender, true. *Jesus, the Friend.* This begins with st. iii. of "But yet, however cheerless seem," in his *Poems & Letters*, 1853, p. 254.

4. Walk in the light! So shalt thou know. (*Walking in the Light.*) Pub. in his *Devotional Verses*, 1826, p. 242, in 6 st. of 4 l. It is found in many modern collections, and is one of the most popular of his hymns.

5. We journey through a vale of tears. *Heaven Anticipated.* In his *Poems & Letters*, 1853, p. 193.

Of these hymns, Nos. 3, 5, are of an earlier date than the *Poems & Letters* of 1853; but we have failed to find them in Barton's earlier works.

Bateman, C. H., p. 116, i. He finally resided at Carlisle without a charge, and d. there in July, 1889.

Bathurst, William Addington, M.A., s. of the Rev. W. H. Bathurst (p. 117, ii.), was b. at Barwick in Elmet in 1839, and educated at Trinity College, Cambridge, B.A., 1863. Taking holy orders, he became in 1864 Curate of Brockworth. After holding some other appointments, he became Vicar of Holy Trinity, Eastbourne, in 1878. Mr. Bathurst contributed to Dr. Bell's Cheltenham, 1884, *Appendix* to the *Hy. Comp.* the following hymns:—

1. Lord, we come, our sins confessing. *Lent.*
2. The earth was void and formless. *Whitsuntide.*

Bathurst, William H., p. 117, ii. Additional hymns from his *Ps. & Hys.*, 1831, are in C. U. as follows:—

1. Great God, when I approach Thy throne. *Redemption.*
2. How bright a day was that which saw. *The First Sabbath.*
3. How frail and fallible I am. *Jesus Unchangeable.*
4. In Jesus' name with one accord. *Divine Worship.*
5. Lord, I claim Thee for my own. *Ps. lxiii.*
6. Lord shew Thy glory as of old. This is not "Lord shed Thy glory, &c.," as stated at p. 118, i., 18.
7. Lord, when I lift my voice to Thee. *Ps. ci.*
8. O Lord, defend us as of old. *Ps. lxxiv.*
9. O Lord, how long shall heathens hold. *Ps. lxxix.*
10. O Lord, look down with pitying eye. *Intercession for the Jews.* Begins with st. iv. of "O how is Zion's glory gone."
11. Praise God, O my soul. *Ps. cxlvi.*
12. Saviour, at Thy feet we bow. *United Prayer.*
13. 'Tis past, that agonizing hour. *Ascension.*
14. The Lord look'd all around. *Universal Corruption.*
15. To the Source of every blessing. *Praise to the Father.*
16. What can relieve the troubled soul? *Christ the Comforter.*

Baynes, R. H., p. 119, i. Other hymns in C. U. are:—

i. In his *Canterbury Hymnal*, 1863.

1. Bend every knee at Jesus' name. *Missions.*

ii. In Mrs. Brock's *Children's H. Bk.*, 1881.

2. God Almighty, in Thy temple. *Holy Trinity.* This begins in his *Hys. & Other Verses*, 1887, "God Almighty, Heavenly Father."
3. Lord Jesu! on our forehead. *Confirmation.*
4. 'Neath the stars which shone so bright. *Christmas Carol.*
5. No room within the dwelling. *Christmas.*
6. O Man of Sorrows, Who didst die to save. *Death and Burial.*

iii. In A. J. Soden's *Universal H. Bk.*, 1885.

7. Great Shepherd of Thy ransomed flock. *Holy Communion.*
8. Jesu, Thou true and living Bread. *Holy Communion.*
9. The day is done; beside the sultry shore. *Evening. Eternity.*

Of these hymns, Nos. 2, 4, 5, 7, 8, 9, are in Canon Baynes's *Hys. and Other Verses*, 1887. There are also others in the same work which are worthy of notice, especially one for a *Flower Service*, written in 1885, "Lord Jesu! we adore Thee."

Be merciful to me, O God. St. ii., "Thou art my Refuge, and I know," in the *Songs for the Sanctuary*, N. Y., 1865, is an anonymous version of Ps. lvii., based upon R. Pont's rendering of the same as noted on p. 1022, ii.

Beadon, H. W., p. 120, i. He d. at Latton, May 12, 1891.

Beata nobis gaudia, p. 120, i. This is also in a MS. in the Brit. Mus. of the 10th cent. (Add. 30846, f. 74b), and others of the 11th cent.

Beatitudes, The. [See pp. 146, 287, 572, 708.]

Beattie, William, M.D., b. in 1793, and d. Mar. 18, 1875, author of "When clouds are hovering o'er us" (*Safety in God*) in Martineau's *Hymns*, &c., 1873, where it is dated 1866.

Beddome, Benjamin, pp. 121-124. Other hymns in C. U.:—

1. Great God, before Thy mercy-seat. (1817). *Lent.*
2. Great God, oppressed with grief and fear. (1787.) *Reading H. Scripture.*
3. How glorious is Thy word, O God. *H. Scripture.* From "When Israel, &c.," **p. 124, i.**
4. In God I ever will rejoice. *Morning.* From his *Hymns, &c.*, 1817.
5. Jesus, my Lord, divinely fair. (1817.) *Jesus the King of Saints.* Begins with st. ii. of "Listen, ye mortals, while I sing."
6. Rejoice, for Christ the Saviour reigns. *Missions.* Altered form of "Shout, for the blessed, &c.," **p. 123, ii.**
7. Satan, the world, and sin. (1817.) *In Temptation.*
8. Thou, Lord of all above. (1817.) *Lent.*
9. Unto Thine altar, Lord. (1787.) *Lent.*
10. Ye saints of every rank, with joy. (1800.) *Public Worship.*

The dates given above are, 1787 and 1800, Rippon's *Sel.*; and 1817 Beddome's *Hymns.*

Befiehl du deine Wege, p. 125, ii. Appeared in Crüger's *Praxis*, Berlin, 1653, No. 322.

Behold me, unprotected stand. This in Spurgeon's *O. O. H. Bk.*, 1866, begins with st. ii. of Bp. Mant's "To God my earnest voice I raise," **p. 713, ii.**

Behold! the Son of God appears. [*Passiontide.*] This hymn was given, anonymously, in the Bap. *New Sel.*, 1828, No. 63, in 7 st. of 4 l., and has been repeated in the *Bap. Hymnal*, 1879, No. 171, with slight alterations, and the omission of st. v.

Behold Thy temple, God of Grace. [*Opening of a Place of Worship.*] This hymn appears in the *Prim. Meth. Hyl.*, 1887, and in Dorricott and Collins's *Lyric Studies*, 1889, it is attributed to Dr. Ray Palmer. We have failed to find it in any work by Dr. Palmer; it is not in any of the prominent American hymn-books, and it is unworthy of that hymn-writer.

Bei dir Jesu, p. 132, ii. Written in 1826.

Bell, Charles D., p. 133, i. Another hymn by Dr. Bell, in his 1884 *Appx.* to the *Hy. Comp.*, is "Lord, at Thy throne we bend" (*Divine Worship*).

Beneath Thy mighty hand, O God. *P. Doddridge.* [*Humility.*] Written March 4, 173⅝, and included in his posthumous *Hymns*, 1755, No. 338.

Benedicite, p. 134, i. The *tr.* "O all you creatures of the Lord," is by *G. Wither*, 1623, p. 118. [See also **p. 463.**]

Benedictine Breviary, p. 179, i.

Benedictus, p. 134, ii. (5). This should read Dr. John Patrick. See also **pp. 463, 801, 859, 925.** Also Dr. W. J. Irons's *Ps. & Hys.*, 1875, No. 29; *C. B. Pearson*, 1868, p. 24.

Benigna Maria, p. 135, i. She d. Aug. 1, 1751.

Bennett, Albert Arnold, b. at Philadelphia, Pennsylvania, April 16th, 1849, entered the Baptist ministry in 1875, engaged in work at home until 1879, and then went as a missionary to Japan. *The Japanese H. Bk.*, commenced by Dr. N. Brown (see **Missions, Foreign, p. 743, i., 2**), was finished by Mr. Bennett in 1886. He also pub. *A Coll. of Hys.* in 1886 for the use of the First Baptist church in Yokohama, to which he contributed 12 hymns.

Bernstein, Christian Andreas, p. 135, ii. In Spurgeon's *O. O. H. Bk.*, and others, "O patient, spotless One" is an altered form of a part of the *Moravian H. Bk. tr.* of "Mein Vater," noted on **p. 135, ii. (2).** Another cento beginning with the same first line is in the Lady Huntingdon *H. Bk.*, 1764, and later editions.

Berridge, John, p. 138, i. The 1842 ed. of his *Sion's Songs* has an elaborate preface by J. C. Philpot, the editor. From this collection the following additional hymns are in C. U.:—

1. I ask my dying Saviour dear. *Sealed by Christ.*
2. Lord Jesus, Who didst once appear. *Holy Matrimony.* An altered form of "Since Jesus freely did appear," **p. 1059, i.**
3. Soon as faith the Lord can see. *None but Jesus.*

Bertram, Robert Aitken, p. 138, i. He d. Nov. 14, 1886.

Besnault, Abbé Sebastian, p. 138, ii. He d. April 29, 1724. Most of his hymns appeared in the *Sens Brev.* of 1726.

Bethune, George Washington, p. 138, ii. Other hymns from his *Lays of Love and Faith*, 1847, are in C. U.:—

1. 'Tis He, 'tis He, I know Him now. *Easter.*
2. Upon the well by Sychar's gate. *Resignation,*
3. Yes, bear them to their rest. *Evening.* "Hymn to Night, suggested by the Bas-relief of Thorwaldsen."

Bible Christians. [See **Methodist Hymnody, p. 731.**]

Bickersteth, Edward Henry, p. 141, ii. Bp. Bickersteth's 1890 ed. of his *Hy. Comp.* is noted on **p. 1312, i.**, and several of his own hymns and *trs.*, which appear therein for the first time, are annotated in this *Appendix.* One of these, "All-merciful, Almighty Lord," for the *Conv. of St. Paul*, was written for the 1890 edition of *H. Comp.* [See also **Index of Authors, &c.**]

Bird, Charles S., p. 922, ii. Seven of his hymns are in Mrs. Fuller Maitland's *Hys. for Private Devotion*, 1827, and two additional in the ed. of 1863. [See **Colquhoun, Frances S., p. 1557, i.**]

Black, Mary Anne, *née* **Manning,** elder daughter of John Manning, J.P. of Nottingham, was b. at Nottingham, Oct. 10th, 1855, married to Mr. Arthur Black, Sept. 1879, and d. Feb. 21, 1882. Before her marriage Mrs. Black wrote a number of hymns under the *nom de plume* of "May Manning" for the anniversaries of a village school in which she was interested. One of these, "There's a fold, both safe and happy" (*Heaven*), was written, shortly after the death of a sister, in 1878, and included in W. R. Stevenson's *School Hymnal*, 1880.

Blacker, Maxwell Julius, M.A., s. of V. Blacker of Marylebone, b. May 27, 1822, educated at Merton Coll., Oxford, ordained in 1848, held several curacies, including that of St. Barnabas, Pimlico, and d. June 11, 1888.

Blake, William, poet and painter, b. 1757, and d. 1827. Pub. *Songs of Innocence* in 1789, in which appeared a poem in 9 st. of 4 l. beginning "Can I see another's woe" (*Sympathy*), and headed "On Another's Sorrow." (See also *The Poems of William Blake, &c.*, Lond., W. Pickering, 1874, p. 105.) This poem is repeated in Martineau's *Hymns, &c.*, 1873, and others.

Bleibt bei dem, p. 145, ii. Written in the Spring of 1828.

Blessed angels, high in heaven. [*Care for others.*] Anon. in Dr. Hastings's American *Church Melodies*, 1858, No. 399, in 5 st. of 4 l. Full text in the *Bap. Praise Bk.*, N. Y., 1871.

Blest be the God of Providence. [*Divine Providence.*] One of 12 hymns included in the enlarged edition of Lady Huntingdon's *Coll.*, 1808. It is in a few collections for children, including the last ed. of the *S. S. U. H. Bk.* Its authorship is unknown.

Blest hour, when righteous souls shall meet. This in the American *Sabbath H. Bk.*, 1858, is an altered form of P. Houghton's hymn noted on **p. 1196, ii.**

Blest Spirit, now on us descend. [*Before Sermon.*] This hymn appeared in an anonymous *Supp.* to the 1796 ed. of Lady Huntingdon's *Coll.*, No. 34. In 1808 it was incorporated in the authorized *Supp.* to the same book. It is in 3 st. of 5 l. Its authorship is unknown.

Bliss, Philip, p. 151, i. "Sowing the seed by the daylight fair" is in the *Family Treasury*, Edinburgh, 1861, pt. i., p. 84. It is said to be by Miss Emily Sullivan Oakey; b. at Albany, N. York, Oct. 8, 1829, d. May 11, 1883. Note also that Bliss's hymn, No. 43, on **p. 150, ii.**, should read, "Sing *them* over again to me."

Blomfield, Dorothy F., was b. at 3 Finsbury Circus, Oct. 4, 1858. Miss Blomfield is the eldest daughter of the late Rev. F. G. Blomfield, sometime Rector of St. Andrew's Undershaft, London, and granddaughter of the late Dr. Blomfield, Bishop of London. Her very beautiful hymn for *Holy Matrimony*, "O perfect Love, all human thought transcending," was written for her sister's marriage in 1883, and was intended to be sung to *Strength and Stay*, in *H. A. & M.*, No. 12. Subsequently it was set as an anthem by J. Barnby for the marriage of the Duke of Fife with the Princess Louise of Wales, on July 27, 1889. In 1889 it was included in the *Suppl. Hys.* to *H. A. & M.*, and in 1890 in the *Hy. Companion.*

Boaden, Edward, was b. at Helston, in Cornwall, in 1827. It was originally intended that he should follow the legal profession. Early religious impressions and convictions however led him to devote himself to the ministry in connection with what is now known as the Methodist Free Church. Beginning his duties at Gosport in 1849, he has successively filled some of the most important positions of the denomination, including that of President (1871). Since 1864 he has been Chapel Secretary to the Connexion. His hymns in C. U. are:—

1. Behold, O Lord our God. (1887.) *Temperance.*
2. God of Light, in mercy bending. (1860.) *Missions.*
3. Here, Lord, assembled in Thy name. (1889.) *Temperance.*

4. Thou God of glory, truth, and love. (1889.) *Opening of a Bazaar.*

Of these Nos. 1, 3, 4 were contributed to the *Methodist Free Church Hys.*, 1889, and No. 2 to the *United Meth. F. Chs. S.S. H. Bk.*, 1860.

Bode, John E., p. 151, ii. Additional pieces from his *Hys. from the Gospel of the Day, &c.*, 1860, are in C. U.:—(1) "Sweetly the Sabbath bell" (*Sunday*); (2) "Thou Who hast called us by Thy word" (*20th S. after Trinity*).

Bogatzky, Carl H. von, p. 152, ii. An interesting memoir of this writer was pub. by the R. T. S. in 1889 as: *The Life and Work of Charles Henry von Bogatzky ... By the Rev. John Kelly.* His hymn "Ehre sey Gott in der Höhe" (*Christmas*), from his *Die Uebung ... 1750*, is *tr.* in Abp. Whately's *Lectures on Prayer*, 1860, p. 87. See p. 1595, i.

Bonar, Horatius, p. 161, i. He d. at Edinburgh, July 31, 1889. In 1890 his son pub. a posthumous volume of his poetical pieces as *Until the Day Break and other Hymns and Poems left behind.* The following additional hymns are in C. U.:—

1. Almighty Comforter and Friend. (1866.) *Whitsuntide.*

2. Father, make use of me. An altered form of No. 44, p. 162, ii.

3. I ask a perfect creed. (1861.) *Creed not Opinions.* From this is also taken "O True One, give me truth."

4. Long, long deferred, now come at last. *Marriage of the Lamb.* Part of "Ascend, Beloved, to the joy." (1861.)

5. Nay 'tis not what we fancied it. (1857.) *Vanity of the World.*

6. No blood, no altar now. (1861.) *The Finished Sacrifice.*

7. No shadows yonder. (1857.) *Heaven Anticipated.*

8. Not with the light and vain. (1857.) *Godly Companionship.*

9. O Love invisible, yet infinite. (1866.) *Divine Love.*

10. On the great love of God I lean. (1866.) *Love of God our Resting-place.*

11. On Thee, O Jesus, strongly leaning. (1866.) *Fellowship with Christ.*

12. Peace upon peace, like wave on wave. (1866.) *Divine Peace.*

13. Sower divine, sow the good seed in me. (1857.) *Heavenly Sowing.*

14. Speaketh the sinner's sin within my heart. (1866.) *Ps. xxxvi.*

15. Still one in life and one in death. (1857.) *Communion of Saints.* Part of "'Tis thus they press the hand and part."

16. Surely, yon heaven, where angels see God's face. (1857.) *Heaven Anticipated.*

17. That city with the jewelled crest. (1857.) *Heaven.* Part of "Th se are the crowns that we shall wear." Another cento from the same is "Yon city, with the jewelled crest."

18. That clime is not like this dull clime of ours. (1843.) *Heaven.*

19. The Free One makes you free: He breaks the rod. (1857.) *Freedom in Christ.* From "Of old they sang the song of liberty."

20. There is a Morning-star, my soul. (1857.) *Christ the Morning Star.*

21. This is the day of toil. (1866.) *Pressing Onwards.*

22. Thy thoughts are here, my God. (1866.) *Holy Scripture.*

23. Till the day dawn. (1857.) *Life's Journey.*

24. To Him Who spread the skies. (1866.) *Creation's Song.*

25. Trustingly, trustingly. (1866.) *Trust.*

26. Unto th' eternal hills. (1866.) *Ps. cxxi.*

The above dates are: 1843, *Songs in the Wilderness*; 1857, *Hys. of Faith and Hope*, 1st Series; 1861, same, 2nd Ser. (*not* 1864); 1866, same, 3rd Ser. (*not* 1867). The dates 1857, 1864, 1867, were given by Dr. Bonar, but the Brit. Mus. copies are 1857, 1861, 1866 respectively.

Bonaventura, St., p. 162, ii. In Canon Oakeley's *Devotions Commemorative of The Most Adorable Passion of Our Lord Jesus Christ*, &c., 1842, there are several *trs.* of hymns from St. Bonaventura's published works.

Borthwick, Jane, p. 163, ii. Other hymns from Miss Borthwick's *Thoughtful Hours*, 1859, are in C. U.:—

1. And is the time approaching. *Missions.*
2. I do not doubt Thy wise and holy will. *Faith.*
3. Lord, Thou knowest all the weakness. *Confidence.*
4. Rejoice, my fellow pilgrim. *The New Year.*
5. Times are changing, days are flying. *New Year.*

Nos. 2–5 as given in *Kennedy*, 1863, are mostly altered from the originals.

Böschenstein, Johann, p. 164, i. The MS. cited by *Kehrein* is in the Imperial Library at Vienna, and dates 1494. [See F. M. Böhme's *Altdeutsches Liederbuch*, 1877, p. 650.]

Bound in holy bonds of love. *Bp. W. W. How.* [*Processional.*] Appeared in his *Hymns*, 1886, No. 30, in 5 st. of 8 l. It was sung on Tuesday, Aug. 7, 1888, at the consecration of St. Andrew's Church, Stainland, the first church consecrated by Dr. How in the Diocese of Wakefield.

Bourdillon, Mary, *née* **Cotterill, p. 164, ii.** Another hymn by Mrs. Bourdillon in C. U. is "My God has given me work to do." (*Blessings of Prayer.*)

Bourne, George H., p. 164, ii. From his *Post Communion Hys.*, privately printed in 1874 (see p. 165, i., 3), the hymns "O Christ, our God, Who with Thine own hast been" (*Holy Communion*), and "Lord, enthroned in heavenly splendour" (*H. Communion*), are taken.

Bourne, Hugh, p. 165, ii., Nos. 14, "My soul is now united," and 19, "Tho' in a world of sickness," appeared in the *Small H. Bk.*, 1821. Another hymn by Bourne and Sanders in the *Prim. Meth. Hyl.*, 1887, "Behold a sinner at Thy feet" (*Penitence*), is compiled from hymns 493 and 118 in the P. M. *Large H. Bk.*, 1824.

Bowring, Sir John, p. 166, i. In the article on Bowring the hymns numbered therein as 4 and 20 are stated to have appeared in his *Hymns*, 1825, but in error. The earliest date to which we can positively trace them is Beard's *Coll.*, 1837. From the *Hymns*, 1825, we find, however, that the following are in modern hymnals:—

1. Our God is nigh. *Divine Presence.*

2. 'Tis not the gift; but 'tis the spirit. *Outward and Inward Virtue.*

3. When the storms of sorrow gather. *God our Guide.*

From the various editions of his *Matins and Vespers* additional hymns are also in modern use:—

4. If all our hopes and all our fears. *Heaven Anticipated.* (1823.)

5. In Thy courts let peace be found. *Public Worship.* (1841.)

6. The offerings to Thy throne which rise. *Heart Worship.* (1824.)

7. Who shall roll away the stone? *Easter.* In Beard's *Coll.*, 1837, and *Matins & Vespers*, 1841.

Brace, Seth Collins, s. of the Rev. Joab Brace, was b. at Newington, Connecticut, Aug. 3, 1811, and entered the Presbyterian ministry in 1842, but subsequently joined the Congregationalists. His *Temperance* hymn, "Mourn for the thousands slain," is widely used. It was written in 1843, and included in the Philadelphia *Parish Hymns*, 1843, with others which he wrote on the same subject, under the signature of "C."

Bradby, Edward Henry, D.D., was educated at Balliol College, Oxford, where he graduated in first class honours in 1848. Taking Holy Orders in 1852, he was for sometime a Tutor of the University of Durham, and Principal of Hatfield Hall. He was Assistant Master in Harrow School, 1858, and Head Master of Haileybury College, 1868–83. His hymn "Mark the Seer! he cries 'Repentance'" (*Advent*), appeared in the *Hys. for the Chapel of Harrow School*, 1866.

Brainerd, Mary G. The hymn "I know not what awaits me" (*Confidence and Joy*) in the *Meth. S. S. H. Bk.*, 1879; given sometimes as "I know not what shall befall me," is attributed to "Mary G. Brainerd."

Brethren, arise, Let us go hence. *H. Bonar.* [*Seeking Heaven.*] This in Dale's *English H. Bk.*, 1874, begins with st. iv. of Bonar's poem, "Arise and Depart" in his *Hys. of Faith and Hope*, 1857.

Breviaries, p. 178. The *Hereford Brev.* was printed in 1505. Of this the Summer part is in the Bodleian, and the Winter part in the Worcester Cathedral Library.

Bright from the mysteries of God. [*Election.*] From Philip Gell's *Collection*, 1826, into Snepp's *S. of G. and G.*, 1872, No. 74, in 4 st. of 6 l. Whether it is an original hymn by Gell, or not, has not been determined.

Bright, William, p. 182, i. Other hymns in C. U. are:—

1. God the Father, God the Son. *Litany of the Resurrection.* Second stanza, "Risen Lord, victorious King." From *Iona, &c.*, 1886.

2. He sat to watch o'er customs paid. *St. Matthew.* In the 1889 *Suppl. Hys.* to *H. A. & M.*

3. Holy Name of Jesus. *Name of Jesus.* From *Iona, &c.*, 1886.

A. Now at the night's return we raise. *Evening. Rugby School H. Bk.*, 1876, and others.

5. Thou the Christ for ever one. *Mission to the Jews.* In the 1889 *Suppl. Hys.* to *H. A. & M.*

Brooks, C. T. (p. 184, i.). He d. at Newport, Rhode Island, June 14, 1883.

Brother, will you slight the message? In Longfellow and Johnson's American Unitarian *Bk. of Hymns*, &c., 1846, is Jonathan Allen's "Sinners, will you scorn the message?" (see p. 50, i.) altered and abbreviated.

Brown, James Baldwin, LL.D., p. 184, ii.; b. June 6, 1790; d. Nov. 23, 1843.

Brown, Nathan, D.D., b. in New Ipswich, New Hampshire, June 22, 1807, entered the Baptist ministry in 1832, and began his work as a missionary in Burma in 1833, where he translated the New Testament, finishing it in 1848. He returned to America in 1855. He proceeded to Japan in 1872, completed his *tr.* of the New Testament, the first *tr.* in Japanese, in 1879, and d. at Yokohama, Jan. 1, 1886. He *tr.* several English hymns for use in Burma (see **Missions, Foreign, 7, 745, ii.**, and also, later, for use in Japan, p. 743, i.).

Brown, Thomas Edward, M.A., was educated at Christ Church, Oxford, where he graduated in first-class honours in 1853, and became a Fellow of Oriel College in 1854. He entered Holy Orders in 1855, and became 2nd Master at Clifton College in 1864. For his hymns *tr.* from the German see **Index of Authors, &c.**

Brunetière, Guillaume de la, was the s. of Anton de la Brunetière, Lord du Plessis de Gesté, and is the person referred to by Miller (*Singers and Songs*, 1869, p. 143), and also sometimes in this Dictionary, as Guillaume du Plessis de Geste. He was educated at the University of Paris, and received from it the degree of D.D. For 16 years he was Vicar General at Paris prior to his consecration as Bishop of Saintes, on Nov. 30, 1677. He d. May 2, 1702. His hymns are in the *Paris Brev.*, 1680; the *Cluniac Brev.*, 1686; the *Paris Brev.*, 1736; and other French Brevs. In the *Paris Brev.* of 1736 his hymns are signed, "G. Ep. S.," i.e. William, Bp. of Saintes. [J. M.]

Brunnquell aller Güter, p. 189, i. Appeared in Crüger's *Praxis*, 5th ed., Berlin, 1653.

Bulfinch, Stephen Greenleaf, p. 191, ii. Several of this author's hymns, not noted in this Dictionary, were given in Longfellow and Johnson's *Book of Hys.*, 1846–8. Additional hymns by him in English C. U. are:—

1. Benignant Saviour! 'twas not Thine. *The Compassion of Christ.* From his *Contemplations of the Saviour*, &c., 1832. In Horder's *Cong. Hys.*, 1884, it reads "Most gracious Saviour! 'twas not Thine."

2. We gather to the sacred board. *Holy Communion.* This in *Horder* is from Bulfinch's *Communion Thoughts*, 2nd ed., 1852.

Bullock, William, p. 192, i. He was b. in 1798.

Bunting, William Maclardie, p. 193, ii. Of his hymns named here, Nos. 1–4, and 6, were in Leifchild's *Orig. Hys.*, 1842: as also, "We love to call creation Thine." (*Missions.*) The hymn, "Rites cannot change the heart," in the American Meth. Episco. *Hymnal*, 1878, begins with st. iii. of No. 4, "Father, our child we place." His hymn, No. 9, "O God, how often hath Thine ear," was written at the age of 15, and was 1st pub. in the *Methodist Magazine* for Jan. 1824.

Burdsall, Richard, for many years a Wesleyan minister, was b. in 1735, and d. in 1824. To his *Memoirs*, pub. at York, N.D., is appended a hymn beginning, "Now Christ He is risen, the serpent's head is bruised." The hymn "The voice of free grace cries—'Escape to the mountain,'" begins with st. ii. of this hymn, but with alterations. In some American hymnals, including Hatfield's *Church H. Bk.*, 1872, Burdsall's two stanzas are expanded into five, but by whom we cannot say.

Burkitt, William, b. July 25, 1650; was for some time Vicar of Dedham, Essex, and d. Oct. 24, 1703. Author of *A Help and Guide to Christian Families*, 1693; an annotated edition of the Bible, &c. See "Jerusalem, my happy home," p. 582, ii. (iii.).

Burns, James Drummond, p. 197, i. Additional hymns in C. U. are:—

1. Not, Lord, unto that mount of dread. *Safety in Christ.* From *V. of Prophecy*, 1st ed., 1854, p. 266.

2. O Thou whose tender [sacred] feet have trod. *Resignation.* From *V. of Prophecy*, 1st ed., 1854, p. 227.

3. Thou, Lord, art love, and everywhere. *Divine Love.* From *V. of Prophecy*, 2nd ed., 1858, p. 275.

Burton, H. In I. D. Sankey's *Sacred Songs and Solos*, 1878, the hymns, "Come, for the feast is spread," (*The Gospel Invitation*), and "Look away to Jesus" (*Looking unto Jesus*) are attributed to the "Rev. H. Burton."

Bushell, William Done, M.A., was b. in 1838, and educated at Cheltenham, and St. John's College, Cambridge; B.A. in honours 1861. He was for some time a Fellow of his College, and became an Assistant Master at Harrow in 1866, having taken Holy Orders in 1864. His hymn for *Trinity*, "Where art Thou, Lord? with anxious eye," was contributed to the 1888 ed. of *Hys. for the use of Sherborne School.*

Butler, Mary. The following hymns in Mrs. Brock's *Children's H. Bk.*, 1881:—"Looking upward every day" (*Onwards*), and "O help me, Lord, this day to be" (*Morning*), are signed with this name. Beyond this we have no information.

Butler, Nathaniel, D.D., author of "How sweet when worn with cares of life" (*Heaven anticipated*), in the *Christian Melodist*, 1849, was b. at Waterville, Maine, Oct. 19, 1824; entered the Baptist ministry in 1845, and has since held several pastorates in various parts of the States.

Butterworth, Hezekiah, was b. at Warren, Rhode Island, Dec. 22, 1839. He wrote *The Story of the Hymns*, American Tract Society, 1875. He is the author of "O Church of Christ, our blest abode" (*The Church*) in Root's cantata, *Under the Palms*, and of "Jesus, I Thee believe" (*Jesus All in All*) in the cantata *Faith Triumphant.*

Butterworth, J. H., p. 198, ii. He was b. in 1815; returned from Cannes in 1874; and d. at South Hampstead, April 8, 1890.

By faith I see [view] my Saviour dying. [*Free Mercy.*] This is No. 199 in J. Stamp's *Christian's Spiritual Song Book*, 1845, in 5 st. of 8 l. As given in the *Hys. and Songs of Praise*, N. Y., 1874, No. 520, st. i., ii., and iv. are from *Stamp* altered, and st. iii. is by another hand. Daniel Sedgwick has marked this hymn as by "A. T. W.," but gives no authority for the ascription. In *Stamp* it is given anonymously.

C

Caddell, Cecilia Mary, p. 200, i. Nine of her hymns, including "Behold the lilies of the field," appeared in H. Formby's *Catholic Hys.*, 1853, with the signature "C. M. C."

Cantemus cuncti, p. 203, ii. This is found in several MSS. additional to those cited on p. 203, ii., including the Einsiedeln MS. 121, p. 563, of the end of the 10th cent., and the MS. *Lat.* 9448, circa 1000, in the *Bibl. Nat.*, Paris.

Carey, William, D.D., the first Baptist Missionary in India, was b. at Paulerspury, Northamptonshire, in 1762, educated for the Baptist ministry, and left England for India in 1793. He was for some time at Mudnapatty, Bengal. Because of the hostile attitude of the East Indian Company towards missions, he with his companion John Fountain (p. 384, ii.) removed to Serampore, and placed himself under Dutch protection in 1799, and joined Joshua Marshman, then recently arrived in India. He was sometime professor of Sanskrit in Calcutta. He d. at Serampore in 1834. He was the first to compose Christian hymns in Bengali, several of which are in C. U. in India. See **Missions, Foreign, p. 746, ii.**

Carols, p. 208, i. Du Meril quoted a 12th cent. MS. in the Bibl. Nat., Paris, *Lat.*, 1139, f. 34.

Carthusian Breviary, p. 179, i.

Catholic and Apostolic Church Hymnody, p. 572, i.

Ceaseless praise be to the Father. [*Holy Trinity.*] This hymn in the *Songs for the Sanctuary*, N.Y., 1865, is signed "R. W. P."

Cedant justi signa luctus, p. 215, ii. The *tr.*: "Far be sorrow, tears and sighing," as in *Kennedy*, 1863, and the *Hymnary*, 1872, is repeated in an altered form in the 1889 ed. of *H. A. & M.*, and is given as *tr.* by the Compilers. The facts are these:—st. i. is word for word from *Kennedy*; st. ii., *Kennedy* rewritten; and st. iii., new. The actual ascription is, *Neale*, 1851; *Kennedy*, 1863; *Compilers of H. A. & M.*, 1889.

Chadwick, Joseph William, M.A., b. in 1841, and educated at Queen's College, Oxford, B.A. 1863. After holding several Curacies he became in 1871 Vicar of Westgate Common, Wakefield. He d. Feb. 13, 1882.

Chaldeans, [See **Syriac Hymnody, pp. 1111–12.**]

Charles, David, youngest brother of Thomas Charles (see below) was b. in 1762, and was a Minister of the Calvinistic Methodists. He wrote several hymns, some of which are in C. U. in Wales.

Charles, Elizabeth, *née* **Rundle.** Mrs. Charles has assumed the name of "Rundle-Charles," as given in the 1890 ed. of the *Hy. Comp.* Other hymns in C. U. are:—

1. Around a Table, not a tomb. *Holy Communion.* Dated Oct. 1862. In her *Poems*, 1868, in 6 st. of 4 l.

2. Come, and rejoice with me. *Joy in Christ.* Sometimes dated 1846. From her *Three Wakings*, 1859, p. 146, in 7 st. of 4 l., and headed "Eureka."

3. Jesus, what once Thou wast. *Jesus the Unchangeable One.* In Mrs. Brock's *Children's H. Bk.*, 1881.

4. Never further than Thy Cross. *Passiontide.* In the *Family Treasury*, Feb. 1860.

5. What marks the dawning of the Year? *New Year.* From her *Three Wakings*, 1859, p. 155.

Charles, Thomas, M.A., s. of a farmer, was b. at Pantdwyn, Carmarthen, Oct. 14, 1755, and educated at Oxford. He was curate at Halifax for three years, and then returned to Wales as curate of Llanymowddwy. Through a disagreement with his Rector, mainly over the education of the children in the parish in which Charles took great interest, he left his curacy, and shortly after joined the Calvinistic Methodists. His work in assisting to found the British and Foreign Bible Society, and the organization of Sunday Schools as now conducted in Wales, is well known. He d. in 1814. He wrote but one hymn, ("Dyfais fawr trag'wyddol gariad," *Full Salvation*, in 10 sts.), which is given in the Calvinistic Methodists' *H. Bk.* in two parts. This is held in some repute in the principality.

Chatterton, Thomas, was b. at Bristol, Nov. 20, 1752. He received his early education at Colston's charity school in that city, and then was articled to an attorney. In April, 1770, he proceeded to London, where he earned but little through his literary labours. Overcome at last by poverty and distress, he poisoned himself in August the same year. He was buried at St. Andrew's, Holborn. His *Miscellanies in Prose and Verse* were pub. posthumously in 1778. From this work two hymns have come into C. U.:—

1. Almighty Framer of the skies. (1768.) *Christmas.*

2. O God, Whose thunder shakes the sky. (1768.) *Resignation.*

Cheever, G. B., p. 219, i. He d. Oct. 1, 1890.

Children, in your earliest youth. [*Early Piety.*] This hymn is in the 23rd ed. of the Silver Street *S. Scholar's Companion*, 1829, in 4 st. of 4 l. The principal compiler of that ed. was John Latta. Although it may possibly be his, yet, lacking direct evidence to that effect, we must give it as "Anon."

Children, listen to the Lord. [*Public Worship.*] This is an opening hymn for a children's service. It is given in Dr. T. Hastings's (American) *Mother's H. Bk.*, 1834, in 3 st. of 4 l., and is there said to be from the "Union Minstrel."

Children, you have gone astray. *J. Burton.* [*Invitation.*] Contributed to the *Child's Companion*, April 1834, in 3 st. of 6 l. In 1840 it was repeated in the S. S. U. *H. Bk.*, and again in the author's *One Hundred Hys.*, 1850. It is given in several modern collections for children.

Chorley, Henry Fothergill, was b. at Blackleyhurst, Lancashire, Dec. 15, 1808, and educated at the Royal Institution, Liverpool. In 1834 he was engaged as a member of the staff of the London *Athenæum*. This connection he retained for 35 years. He d. Feb. 15, 1872. He pub. some novels and a large number of songs.

Christe cunctorum dominator alme, p. 226, ii. *Daniel*, 1867, p. 7, cites this as in the Vatican MS. 82 of the 8th cent. It is also in several MSS. of the 10th and 11th cents. additional to those named on p. 227, i.

Christe, qui lux es et dies, p. 227, i. This hymn occupies in Dutch hymnody a position which is probably unique, being the only instance of a hymn passing without interruption from the ancient office books of the church into general use among the Reformed. At the reformation in Holland, when hymns were forbidden and only metrical psalms allowed to be sung, a translation of the hymn in very archaic Dutch, "Christe der du bist dagh en licght" was appended to the authorized metrical psalter of Peter Datheen (1566). When a new and revised psalter was adopted in 1773, a recast in a freer translation by H. Ghijsen, "O groota Christus, eenvig licht," occupied the same place at the end of the psalter. From this source it has been adopted into all the hymnals compiled for the use of Dutch speaking mission congregations in South Africa, where it is so universally popular that a Wesleyan missionary, Mr. Shaw, in his "Memorials of South Africa," calls it the "beautiful evening hymn of the natives." [J. A. H.]

Christe sanctorum decus, p. 229, ii. The ascription to Hrabanus is very doubtful, and it is not in E. L. Dümmler's ed. of his *Carmina*, 1884. (See p. 1313, ii.)

Christian! see! the orient morning. [*Missions.*] This hymn is given in the American *Plymouth Col.*, 1855, as from "Leland's Hymns." It is also in the Ref. Dutch *Hys. of the Church*, N. Y., 1869.

Christians and brethren, ere we part. This in Cheltenham and Rossall Schools *H. Bks.*, 1890, is altered from H. Kirke White's "Christians! brethren! ere we part."

Christians of St. Thomas. [See **Syriac Hymnody, pp. 1111-13.**]

Churton, Edward, p. 233, ii. From his *Cleveland Psalter* the following are also in C. U.:—

1. High raised upon the holy hills. *Ps. lxxxvii.* It begins in some collections with st. ii., "O Zion, glorious things to come."

2. Lord, keep me for I trust in Thee, Be Thou. *Ps. xvi.*

Cistercian Breviary, p. 179, i.

Clare, Mary F. Sister Mary F. Clare, of Kenmare, has written several hymns of merit, including:—

1. Before the throne of God above. *Angels.*

2. Hark, the angels bright are singing. *Easter.*

3. Jesus was once a little child. *Jesus the Holy Example.*

Of these Nos. 1, 3 are in Mrs. Brock's *Children's H. Bk.*, 1881, and No. 2 in W. G. Horder's *Hymn Lover*, 1889.

Clark, Benjamin, pub. *Sacred Emblems with Mixed Pieces*, Lond., 1828. Four pieces as in this work were given in John Rees's *Coll.*, 1823, and one in his *Appx.*, 1826.

Clarke, J. F., p. 235, i. He d. June 8, 1888.

Clarke, S. C., p. 235, ii. Other hymns are:—

1. From the priceless harvest. *Harvest.* In the *Suppl. Hys.* to Harland's *Ch. Ps. and Hyl.*, 1876.

2. O God, Thou didst inspire in ancient days. *Unveiling a Memorial Window.* Written for the Unveiling of a Memorial Window in Thorverton Church, Devon, on Aug. 25, 1889, and printed with the prayers used on that occasion.

3. To Zion's stately pile. *Processional.* Written for the London Gregorian Choral Association, and sung at the Festival in St. Paul's Cathedral, London, June 6 1889.

Clayton, George, b. in London, April 9, 1783; d. July 14, 1862, was a Congregational Minister at Walworth. His hymn on *Consecration of Self to Christ*, begins "From yon delusive scenes." Sedgwick dates his hymns 1815.

Clemens, Titus Flavius, p. 238, i. A *tr.* of his hymn Στομίον πώλων, by Mrs. E. Charles, in her *Voice of Chr. Life in Song*, 1858, p. 44, is "Mouth of babes who cannot speak." In the American Unitarian *Hymn and Tune Book*, 1869, No. 426, "Ever be near our side," is composed of two stanzas from Dr. Dexter's *tr.* noted at **p. 238, ii.** Dean Plumptre has also *tr.* it as, "Curb for the stubborn steed," in his *Lazarus and other Poems*, 1864, p. 171. He *tr.* it in March, 1864. Dr. Macgill has a *tr.* in his *Songs, &c.*, 1876, and a second in the Scottish *Presb. Hymnal*, 1876. The latter begins "Lead, holy Shepherd, lead us."

Clephane, Anna Jane Douglas Maclean, daughter of General W. D. M. Clephane, was b. in 1793, and d. in 1860. Her hymn "Tolling in the path of duty" (*Perseverance*") is in Thring's *Coll.*, 1882, and several others.

Cleveland, Benjamin, p. 239, i. For note on this writer (b. Aug. 30, 1733; d. March 9, 1811) and his hymn, "O could I find from day to day," see Burrage's *Bap. Hy. Writers*, 1888, p. 223.

Clyne, Norval, p. 239, i. His *Ballads from Scottish History*, were 1st pub. in 1844. His *Christmas Carol*, "The blasts of chill December sound," was written in 1868. He d. at Aberdeen, Dec. 31, 1888.

Cobbin, Ingram, p. 239, ii. The hymn "A throne of grace! then let us go" (*The Throne of Grace*), which is found in several American hymnbooks, is usually attributed to this author, but we have failed to trace it in any of his works.

Coeleste organum hodie, p. 239, ii. This is also in a MS. of *circa* 1100 in the Brit. Mus. (*Add.* 18,302, *f.* 99). The *Calig. A.* xiv., noted on **p. 240, i.**, is *circa* 1199.

Coelestes pueri dulce sonantibus. *J. B. de Santeüil.* [*Common of a Virgin Martyr.*] In the *Cluniac Brev.*, 1686, p. lxxi. and Santeüil's *Hymni Sacri et Novi*, 1689, p. 216 (ed. 1698, p. 255). In the *Narbonne Brev.*, 1709,

Hiem. p. xxviii., and in the *Paris Brev.*, 1736, Hiem. p. xliii., it begins "Festis laeta sonent aethera cantibus." In *Newman*, 1838–65 it reads "O vos cum citharis dulce sonantibus." *Tr.* by *J. D. Chambers*, 1866, p. 40, from the *Paris Brev.*, as "Let now the joyous air." In the *Altar Hyl.*, 1884.

Coelestis ales nuntiat, p. 240, i. We find that this hymn was included in the *Cluniac Brev.*, 1686, p. 943, where it begins, "Supernus ales nuntiat."

Coelestis formam gloriae, p. 240, ii. The *Sarum Office for the Transfiguration* was printed separately in 1483.

Coelestis O Jerusalem, p. 240, ii. This is in the *Paris Brev.*, 1822, *Aut.*, p. 474. The altered form of I. Williams's *tr.* in the *Hymnary*, 1872, "Jerusalem the heavenly," is from Chope's *Hyl.*, 1862, with alterations. In *Chope* it begins, "Jerusalem! blest city."

Coelitum Joseph decus, p. 241, i. In Chevalier's *Repertorium Hymnologicum*, 1889, pt. i., p. 212, this is cited as being in *Brev. Monasticum*, 1580, and the *Carmelite Brev.*, 1672. It is also in the *Rom. Brev.* printed at Antwerp in 1697. E. Caswall's *tr.* (**p. 241, i.**), appeared in his *Lyra Catholica*, 1849, p. 136.

Coelo quos eadem gloria consecrat, p. 241, ii. This is found in the *Paris Brev.*, 1680. It is also *tr.* in Chope's *Hyl.* 1862, as "Those whom one glory crowns above."

Coleridge, John Duke, Lord, eldest s. of the Right Hon. Sir John Taylor Coleridge, was b. in 1821, and educated at Eton, and Balliol College, Oxford. He subsequently became a Fellow of Exeter College. Called to the Bar in 1846, he become Recorder of Portsmouth, 1855–66; M.P. for Exeter, 1865; Solicitor-General, 1868; Attorney-General, 1871; and Lord Chief Justice. His hymns "Bending before Thee, let our hymn go upwards" (*Divine Protection desired*); and "Once again to meet the day" (*Morning*) in Thring's *Coll.* make us wish we had more of his lyrics. These hymns were written for private use in the author's family, and were 1st pub. in Thring's *Coll.*, 1880. In the latter st. ii., l. 4, read originally "*Strike* us back, O Lord, we pray."

Coles, Thomas, A.M., was b. at Rowell, near Winchcombe, in Gloucestershire, in 1779; and died at Bourton-on-the-Water, in the same county, Sept. 23, 1840, having been pastor of the Baptist church there for 39 years. He wrote several hymns, but only one was pub., viz., "Indulgent God! to Thee I raise," **p. 568, i.** [W. R. S.]

Collects in Verse, p. 906, ii. The Collects of the Book of Common Prayer have been rendered into Latin Verse by Bp. Charles Wordsworth, and pub. in his *Series Collectarum .... Selecti Hymni Psalmique ....* Lond., J. Murray, 1890. For versions in English see also the Lady Huntingdon *Evangelical Register*, 1837, p. 135—; and in this Dictionary, **p. 335.**

Collier, Mary Ann, author of "The sun that lights yon broad blue sky" (*Welcoming a Pastor*), in *The Psalmist*, &c., by Stow and Smith, 1843, daughter of the Rev. William Collier, an American Baptist Minister, was b. at Charlestown, Massachusetts, Dec. 23, 1810, and d. at Alexandria, Virginia, Dec. 25, 1866.

Collins, S. A., p. 243, ii. Mrs. Collins was b. at Middleborough, Massachusetts, May 22, 1830; and married in 1850 to the Rev. S. A. Collins, a Baptist minister, who d. in 1877. Burrage notices three of her hymns: (1) "Jesus, gracious One, calleth now to thee" (*Invitation*), which has passed into I. D. Sankey's *Sacred Songs & Solos*; (2) "O God, the prayer of Thy Beloved Son" (*Prevailing Prayer*); and (3) "Resting, my Saviour, and waiting for Thee" (*Heaven Anticipated*). (*Baptist Hy. Writers*, 1888, p. 445.)

Collyer, William Bengo, p. 243, ii. The following hymns by Dr. Collyer are also in C. U.:—

1. Another fleeting day is gone. *Evening.* (1812.)
2. O Jesus, in this solemn hour. *Reception of Church Officers.* (1842.)
3. O Thou, the helpless orphan's hope. *On Behalf of Orphans.* In the *Evang. Mag.*, 1808, p. 48.
4. See the clouds upon the mountain. *Sunday Morning.* (1842.)
5. Soft be the gently breathing notes. *Praise to the Redeemer.* (1812.)
6. Softly the shade of evening falls. *Evening.* (1812.) From this, "Soon shall a darker night descend" is taken.
7. Thou Prince of glory slain for me. *Good Friday.* (1812.)

The date 1812 is that of his *Coll.*, and 1842 of Leifchild's *Original Hys.* (See also **Index of Authors and Translators.**)

Colquhoun, Frances Sara, *née* **Fuller-Maitland,** fourth daughter of Ebenezer Fuller-Maitland of Stanstead Hall, and Park Place, Henley-on-Thames, was b. at Shinfield Park, near Reading, June 20, 1809; married on Jan. 29, 1834, to John Colquhoun, son of Sir James Colquhoun, Bart., and d. May 27, 1877. To her mother's collection, entitled *Hys. for Private Devotion*, &c., 1827, she contributed anonymously a piece beginning "Launched upon the stormy ocean," and her well-known additions to Kirke White's fragment "Much in sorrow, oft in woe" (**p. 774, i.**). In the 1863 ed. of her mother's work there is another piece by her:—"There is a vale in Israel's road," and signed "F. S. C." [G. A. C.]

Come, Holy Ghost, descend from high, p. 245, ii. In some American collections this reads "Come Holy Ghost, come from on high."

Come, Holy Spirit, calm my [our] mind. [*Whitsuntide*]. We have traced this hymn to *A Coll. of Ps. and Hys. for the use of the Lock Chapel*, 1803, where it is the first hymn to be sung before Divine Service, in 3 st. of 4 l. In Bickersteth's *Christian Psalmody*, 1833, it has an additional stanza, and in this form it is repeated in the Eng. Presbyterian *Church Praise*, 1883. It is sometimes attributed to "John Stewart;" but we have failed to find authority for the statement. The 3 st. form of the text is given in *Common Praise*, 1879, as by "Browne." This we regard as an error. [W. T. B.]

Come, let us all unite to praise. [*Praise to Christ.*] This hymn, possibly by M. Madan, appeared in his *Ps. & Hys.*, 1760, No. 111, in 6 st. of 4 l. It was repeated by R. Conyers's *Ps. & Hys.*, 1772; *Bickersteth*, 1833, and others to modern hymn-books.

Come, let us to the Lord our God, p. 249, i. This has been rendered into Latin by *H. M. Macgill*, 1876, No. 67, as "Veniamus poenitentes."

Come, O come with sacred [pious] lays. *G. Wither.* [*Ps. cxlviii.*] From his version of Ps. 148 in his *Haleluiah*, 1641, Bk. i., No. 1. It is in the S. P. C. K. *Hymns*, 1852, and other collections.

Come, O my soul, in sacred lays. [*Omnipotence.*] In Miller's *Singers and Songs*, &c., 1869, p. 228, in *Duffield*, 1886, p. 109, and in others this hymn is attributed to "Thomas Blacklock" (p. **144, ii.**), but in no instance is the statement supported by satisfactory evidence. We have failed to trace it in any of Blacklock's works.

Come, O my soul, to Calvary. *H. L. Hastings.* [*Good Friday.*] This hymn, in the *Bap. Praise Bk.*, N. Y., 1871, is attributed to "Hastings." In H. L. Hastings's *Songs of Pilgrimage*, Boston, U. S. A., 1886, it is signed "H. 1867." From this we understand that it is by that writer.

Come, O Thou Traveller unknown, p. 250, i. In the *Prim. Meth. Hyl.*, 1887, Nos. 516–18, are three centos from this poem:—(1) "Come O Thou Traveller unknown"; (2) "What though my shrinking flesh complain"; (3) "I know Thee, Saviour, Who Thou art."

Come, Thou Fount of every blessing, p. 252, i. Sometimes given as "Father, Source of every blessing;" and as "Jesus, Source of every blessing."

Come, Thou long expected Jesus, p. 252, ii. This is rendered into Latin by *H. M. Macgill*, 1876, No. 17, as "Veni Jesu ter Optate."

Come to the ark, come to the ark. [*Invitation.*] This anonymous hymn has been traced to Percy Francis Hall's *Christian H. Bk.*, 1841. It was repeated in J. Colman's *Coll.*, 1846; H. W. Beecher's *Plymouth Coll.*, 1855; and in several later hymn-books in G. Britain and America.

Come ye who bow to sov'reign grace. *Maria De Fleury.* [*Holy Baptism.*] Appeared in J. Middleton's *Hymns*, 1793, No. 309, in 6 st. of 4 l. In Spurgeon's *O. O. H. Bk.*, 1866, No. 923, is a cento, st. i., ii., iv. being from this hymn, and st. iii. by Mr. Spurgeon. In Miller's *Singers & Songs*, &c., 1869, p. 328, the original hymn is attributed to James Upton in error.

Conder, E. R., p. 255, ii. Dr. Conder's *Heart Chords* were republished with an additional piece or two in 1887. His hymn, "Ye fair green hills of Galilee" (*For a Children's Service*) appeared in the *Cong. Church Hyl.*, 1887. He d. July 6, 1892.

Conder, G. W., p. 255, ii. Other hymns by him in his *Appendix*, 1874, are, "Now to the glorious Trinity" (*Laying a Foundation Stone*), and "Lord, may a sinful little child?" (*A Child's Prayer*).

Conder, Josiah, p. 256, i. Other hymns are:—

1. O love beyond the reach of thought. *The love of God.*
2. O Thou, our Head, enthroned on high. *Missions.*
3. Son of David, throned in light. *Divine Enlightenment desired.*
4. Thou Lamb of God for sinners slain. *Christ the*

Head of the Church. From "Substantial Truth, O Christ, Thou art."

These hymns are all from his *Hys. of Praise, &c.*, 1856.

Cook, Eliza, daughter of a merchant in Southwark, was b. Dec. 24, 1817, and d. at Wimbledon, Sept. 23, 1889. Her works in poetry and prose are well and widely known. Her hymn pub. in 1860, "Father above, I pray to Thee" (*Child's Evening Hymn*), is in several hymn-books, including Martineau's *Hymns, &c.*, 1873.

Cooke, Henry, D.D., LL.D., was b. at Grillagh, near Maghera, County Londonderry, Ireland, May 11, 1788, and was educated at the University of Glasgow. He became pastor of Duneane Presbyterian Church in 1808. After holding other pastorates he was appointed to that of the Presbyterian congregation in May Street, Belfast. He d. in Belfast, Dec. 13, 1868. His *Life* was pub. by Dr. J. L. Porter, in 1871. The hymn, "Jesus, Shepherd of the Sheep, Who Thy Father's flock," &c. (*The Good Shepherd*), in the Canadian *Presb. H. Bk.*, 1880, is by him.

Cooper, George, b. in New York city, May 14, 1840, is the author of "There are lonely hearts to cherish." (*Work for Others*), in I. D. Sankey's *Sac. Songs & Solos.*

Coote, Maud, *née* **Oswell.** Mr. Ellerton's notes in *Church Hys.*, annotated ed., 1881, on this writer are:—

1. The strain of joy and gladness. (*St. Andrew.*) "By Miss Maude Oswell (now Mrs. Coote). Written for use in St. Andrew's Church, Frankton, Salop. Contributed to *Church Hymns*, 1871."

2. The Son of Consolation. *St. Barnabas.* "Contributed to *Church Hymns*, 1871."

Cor meum Tibi dedo Jesu, p. 262, ii. This is found in the *Sirenes Symphoniacae*, Cologne, 1678, p. 257.

Cosin, John, p. 262, ii. Bp. Cosin was b. Nov. 30, 1594, and not 1564, as stated on **p. 262, ii.**

Cottle, Joseph, p. 264, i. Two of his hymns still survive: (1) "Mighty Lord, extend Thy empire" (*Missions*); (2) "While marching on to Canaan's land" (*Christian Warfare*). These are from his *Hymns, &c.*, 1828.

Courage, brother! do not stumble. This is the first line of Dr. Macleod's hymn noted on **p. 709, ii.**, under its refrain of "Trust in God, and do the right."

Cousin, Anne R., p. 264, ii. Other hymns are:—

1. None but Christ; His merit hides me. *None but Christ.* From her *Immanuel's Land, &c.*, 1876, into *Laudes Domini*, 1884, &c.

2. O! Christ, He is the Fountain. This begins with st. iii. of "The sands of time are sinking," **p. 264, ii.**

3. Saviour, shed Thy sweetest [richest] blessing. *On behalf of Missionaries.* Pub. in Wilson's *Service of Praise*, 1865.

4. When we reach our peaceful dwelling. *Heaven Anticipated.* In her *Immanuel's Land, &c.*

Cowherd, William. This hymn-writer, referred to on **p. 1106, i.**, was b. at Carnforth, Lancashire, in 1763. He was for some time Classical Teacher in Beverley College, and then curate of St. John's Church, Manchester. Subsequently he joined the Swedenborgians, and then, in 1809, established a sect of his own under the name of *The Bible Christian Church.* Of several places of worship two only now remain, the original in Salford, Lancashire, and one in Philadelphia, U. S. A. Cowherd pub. his *Select Hys.* in 1800 (see **p. 1106, i.**). He d. March 24, 1816.

Cowper, Frances Maria, *née* **Madan,** wife of Major Cowper, sister of Martin Madan, and cousin of Cowper the Poet, was b. in 1727, and d. in 1797. Her poetical pieces were pub. as *Original Poems on Various Occasions. By a Lady. Revised by William Cowper, Esq., of the Inner Temple*, 1792. From this work her hymn, "My span of life will soon be done" (*Death Anticipated*) is taken. The cento "Bear on, my soul; the bitter cross," is a part of this hymn.

Cowper, W., p. 265, i. Other hymns are:—

1. Holy Lord God, I love Thy truth. *Hatred of Sin.*

2. I was a grovelling creature once. *Hope and Confidence.*

3. No strength of nature can suffice. *Obedience through love.*

4. The Lord receives His highest praise. *Faith.*

5. The saints should never be dismayed. *Providence.*

All these hymns appeared in the *Olney Hymns*, 1779.

Crashaw, Richard, p. 268, i. In 1887–8, Dr. Grosart pub. a *Supplement to Complete Works of Richard Crashaw*, containing an "Introductory Note," and 5 additional poetical pieces.

Crewdson, Jane, *née* **Fox, p. 269, i.** From her *A Little While, and Other Poems*, 1864, are:—

1. I've found a joy in sorrow. *Power of Faith.*

2. One touch from Thee, the Healer of diseases. *Christ the Healer.*

3. 'Tis not the Cross I have to bear. *Faith desired.*

Crippen, Thomas G., a descendant of an old Huguenot family long resident in Canterbury, was b. in London in 1841, and educated for the Congregational Ministry at Airedale College, Bradford, Yorkshire. His first pastorate was at Boston Spa, Yorkshire, 1866, and his present (1891) is at Milverton, Somerset. Mr. Crippen pub. in 1868 *trs.* of *Ancient Hymns and Poems.* (See **Index of Authors, &c.**) Two of his original hymns are in the *Cong. Church Hyl.*, 1887:—"Lord Jesu Christ, by Whom alone" (*Election of Deacons*), and "O God, Who holdest in Thy hand" (*Before a Parliamentary Election*). The first of these was written specially for that *Hymnal.* His metrical rendering of one of Mr. Rodwell's prose *trs.* of Jared's Abyssinian hymns (see **p. 8, i.**) was printed in the *Oldbury Weekly Times*, circa 1880, and subsequently as a broadsheet. It begins "To Christ, uprising from the dead be sung." His *Popular Introduction to the History of Christian Doctrine* was pub. in 1883.

Crozier, Maria P. Alger, of Hudson Ville, Massachusetts, is given in I. D. Sankey's *Sac. Songs & Solos*, 1878–81, as the author of "Home at last on heavenly mountains" (*Heaven Anticipated*), and "Only a little while" (*Heaven Anticipated*).

Crucis Christi mons Alvernae, p. 271, ii. This is cited by J. Valentinelli in his *Bibl. Manuscripta ad S. Marci Venetiarum*, vol. i., 1868, p. 231, as in a MS. of the 12th cent. The *Stigmatisation* is dated 1224.

Crüger, Johann, p. 271, ii. Dr. J. Zahn, now of Neuendettelsau, in Bavaria, has recently acquired a copy of the 5th ed., Berlin, 1653, of the *Praxis.*

Crux benedicta nitet, p. 272, ii. This is found in a 9th cent. MS. in the Brit. Mus. (*Add.* 24193, *f.* 16 *b.*) in 9 sts. The 10th st. is in a MS. of *circa* 1070 in the Bodleian (*Douce*, 222, f. 188 *b.*).

Crux sola languorum Dei. *J. B. de Santeüil.* [*Invention of the H. Cross.*] In the *Cluniac Brev.*, 1686, p. 967, this hymn is given as "O sola languorum Dei," and again in later *Brevs.* In the author's *Hymni Sacri, &c.*, 1689, p. 27 (ed. 1698, p. 92) it is given as "Crux sola," and this is repeated in the *Sens Brev.*, 1702, and the *Paris Brev.*, 1736. *Tr.* by *Sister M.* in *Lyra Eucharistica*, 1863, p. 214, under the heading of "O Crux, qui sola languentes," as "O Cross, that only know'st the woes." This is also in the 1863 ed. of the *H. Noted.*

Cujus laus secundum nomen. [*Common of Apostles.*] This fine sequence is probably of the 14th cent. *Mone*, No. 665, prints from a 14th cent. MS. at Donaueschingen, and Neale in his *Sequentiae*, 1852, p. 212, from the *Poictiers Missal* of 1524. Also in *Daniel* v., p. 334, and *Kehrein*, No. 375. *Tr.* as:—"Let our praises be according," by T. I. Ball in the *Appendix to the H. Noted*, 1873. Also in the *Altar Hyl.*, 1884.

Cummins, James John, p. 273, i. This author's hymn, "Jesus, Lord of life and glory," is given in a few hymnals as, "Jesus, Lord, we kneel before Thee."

Cur aut amictus aut cibi. [*Wednesday Evening.*] In the *Chalons-sur-Marne Brev.*, 1736, Hiem., p. 80, and the *Amiens Brev.*, 1746, Hiem. p. 88; Neale's *Hy. Ecclesiae*, 1851, p. 35, and Moorsom's *Hist. Comp. to H. A. & M.*, 1889, p. 113. *Tr.* by the compilers of *H. A. & M.*, 1889, as, "Take not thought for food or raiment."

Cushing, W. O., p. 274, i. Other hymns are:—

1. O I love to think of Jesus. *Thinking of Jesus.*

2. There is joy in heaven! there is joy to-day. *Angels joy over returning Sinners.*

3. When He cometh, when He cometh. *Advent.*

Custodes hominum psallimus Angelos, p. 274, ii. F. W. E. Roth, in his *Lat. Hymnen*, 1887, No. 157, cites this as in the MS. 552 of the Darmstadt Library, and informs me that it is there in a hand of the beginning of the 16th cent. It therefore cannot be by Bellarmine, who was b. 1542, and d. 1621. [J. M.]

D

Dach, Simon, p. 277, ii., line 14. Longfellow's *tr.* is in his *Poets and Poetry of Europe*, 1845, p. 240.

Darby, John N., p. 279, ii. Respecting the hymn "Though faint, yet pursuing, &c." (No. 6), Miller says in his *Singers & Songs of the Church*, 1869, p. 587, that Mr. Darby told him that he was not its author.

Darling, Thomas, p. 280, i. In 1857, Mr. Darling pub. a small tract as *Hys. from the Mountains. Written during a month's Tour in the South of France, in the Summer of the Year MDCCCLVII.*, Lond., Spottiswoode

& Co. The hymns therein are Nos. 3, 5, 7, 10, 12, as on p. 280, i., and "On mountain side, in sheltered dell." (*For Private Use.*) All these hymns must be dated "1857." He d. Aug. 21, 1893.

Dartnell, George Edward, was b. in 1852, and has been associated with the Wilts and Dorset Bank at Salisbury for some years. (See p. 826, ii., 4.)

Daughter of Zion, awake from thy sadness. [*Victory of the Church.*] This is given in Mason and Greene's *Church Psalmody*, Boston, U.S.A., 1831, p. 576, in 3 st. of 4 l., as the words of an Anthem, and is stated in the Index to have been taken from "Fitzgerald's Coll.," which was pub. in 1830. It is found in numerous American collections, including *Laudes Domini*, 1884.

Davis, Eliel, was b. at Folkestone, June 5, 1803. In 1822 he entered a business establishment in London, and joined the Baptist church in Eagle Street. Entering the Baptist Ministry he was successively pastor at Newport, Isle of Wight; Regent Street, Lambeth, London; Eye, in Suffolk; and St. Ives, in Huntingdonshire. He d. in March, 1849. His hymn "From every earthly pleasure" (*Onward*) was contributed to a MS. monthly magazine, in 1821, edited by Dr. Belcher, author of *Historical Sketches of Hymns*, and through Dr. Belcher's influence was pub. in *The New Baptist Magazine*, March, 1825, in 6 st. of 4 l. It is found, usually abridged, in several modern collections. Another of his hymns "There is a heaven of perfect peace" (*Heaven Anticipated*), appeared in the *Suppl.* to the *Evangelical Magazine*, 1836, and is also in C. U. [W. R. S.]

Davis, Thomas, M.A., p. 281, ii. Died at Roundhay, Nov. 11, 1887. Another of his hymns from his *Devotional Verse*, &c., 1855, "Two temples doth Jehovah prize" (*The Temple of the Body*), is also in C. U. There are 23 of his hymns in Soden's *Universal H. Bk.*, 1885. [See *Preface* to the same.]

Davis, William T. B. at Plymouth [U.S.A.], in 1822, educated at Harvard College, and is a lawyer by profession. His quasi *American National Hymn* was written for the 250th Anniversary of the Landing of the Pilgrim Fathers at Plymouth, Massachusetts, Dec. 21, 1870. It begins, "To Thee, O God, Whose guiding hand."

Davison, W. Hope, was b. at Sunderland, Nov. 27, 1827, and entered the Congregational Ministry in 1852 as Pastor at Bolton, Lancashire. He pub. *Ps. & Hys.*, Bolton, various eds., the last in 1861; *The Sabbath Hyl. for use in Schools*; and *The New Sabb. Hyl.*, 1877. Also subsequently two Services of Song for *Passiontide*. From the latter his hymn "Jesus, King of glory, Throned above the sky" (*S. S. Festival*), in the *Cong. Ch. Hyl.*, 1887, is taken. He d. in Aug. 1894.

Dayman, E. A., p. 282, ii. He d. at Shillingstone, Oct. 30, 1890.

Days and moments quickly flying, p. 282, ii. The cento (5) as in *Church Hys.*, 1871, is adopted in the *Hy. Comp.*, 1876 and 1890, with the change by Bp. Bickersteth of st. v., l. 3, from "For the Old Year now retreating," to "For the *by-gone years* retreating," to adapt the hymn for all seasons of the year.

De Fleury, Maria (d. *circa* 1794), was an intimate friend of Dr. John Ryland (1753–1815), and resided at one time at 31 Jewin Street, Cripplegate, London. She entered very earnestly into the religious controversies of her day, and wrote several works thereon, including *Unrighteous Abuses Detected and Chastised*, &c., 1781. *Antinomianism Unmasked*, &c., 1791, and others. Several of her hymns were pub. in the *Protestant Magazine*, 1781–3: 5 in Joseph Middleton's *Hymns*, 1793; and 2 in Dr. Collyer's *Coll.*, 1812. Her *Divine Poems, and Essays on Various Subjects*, is dated 1791. From this are taken, (1) "Thou soft flowing Kedron, by thy silver stream" (*Sufferings and Glory of Christ*), from which hymn the cento "O garden of Olivet, dear honour'd spot" is derived; and (2) "Ye angels who [that] stand round the throne," (*Heaven Desired*) These hymns have passed into modern use through Collyer's *Coll.*, 1812. The cento "Come, saints, and adore Him, come bow at His feet" (*Praise to Christ*), in Bickersteth's *Christ. Psalmody*, 1833: Spurgeon's *O. O. H. Bk.*, &c., is composed of (st. i.) the chorus of her hymn, "Thou soft flowing Kedron, by thy silver stream," as above in her *Divine Poems*, 1791, and (st. ii.) a stanza from an unknown source.

De profundis exclamantes, p. 283, i. This is also found in a *Missal* of the Abbey of St. Cornelius at Compiègne, of the 13th cent. (Bibl. Nat., Paris, *Lat.* 16823), and another of the 14th cent. of the Abbey of St. Denis (Bibl. Nat. Paris, *Lat.* 1107). (See the Misset-Weale *Analecta Liturgica*, 1890, pp. 357, 461.)

Dear is the spot where Christians sleep. A cento from "Say, why should friendship grieve for those?" in the American *Sabbath H. Bk.*, 1858, in 4 st. of 4 l. (p. 998, i.)

Dear Lord, before we part. [*After Holy Communion.*] This hymn is usually ascribed to "G. Rawson," but on Mr. Rawson's authority this is an error. It was given anonymously in the Bap. *Ps. & Hys.* 1858, No. 744.

Dear partner of our hopes and fears. [*S. S. Anniversary.*] Appeared in the American S. S. *Union Hys.*, 1835, in 6 st. of 4 l. In later collections it is in 5 st. of 4 l., as in the Meth. F. Ch. *S. S. H. Bk.*, 1869.

Deathless soul, arise, arise. An altered form in the *Prim. Meth. Hyl.*, 1887, of "Deathless principle, arise," p. 285, i.

Debilis cessent elementa legis, p. 285, i. This is found in the *Sens Brev.*, 1726, as "Jam satis mentes timor occupavit." The *Paris Brev.* text also *tr.* in Chope's *Hyl.*, 1857, by J. H. Butterworth, as "Shadows are fled, a brighter ray." *A. & M.*, re cast by Compilers, 1904.

Deck, James George, p. 285, ii. He d. *circa* 1884. His hymn, noted on p. 286, No. 28, "Jesus [I] we rest in [on] Thee," should be dated 1842. Additional hymns in C. U. are:—(1) "Lord Jesus, when I think of Thee," 1856 (*Jesus, All and in All*); (2) "The day of glory, bearing," 1838 (*Passiontide*).

Deep waters are come in, O Lord. A cento from F. W. Faber's "O soul of Jesus, sick to death" (p. 362, i., 7), in the 3rd ed. of the *Wellington College H. Bk.*, 1880, in 5 st. of 4 l. It is a practical and prayerful application of the Agony of Our Blessed Lord.

Denny, Sir Edward, Bart., p. 287, ii., d. in London, June 13, 1889. Additional pieces from his *Sel. of Hymns*, 1839, are in modern collections, including:—

1. O wondrous hour! when, Jesus, Thou. *Good Friday.*
2. 'Tis past, the dark and dreary night. *Easter.*
3. While in sweet communion feeding. *Holy Communion.*

Denton, William, M.A., b. Mar. 1, 1815, and educated at Worcester College, Oxford, B.A. 1844. Entering Holy Orders, he was successively curate of Bradfield, Berks; Barking, Essex; and Shoreditch. In 1850 he became vicar of St. Bartholomew's, Cripplegate, London. He d. Jan. 2, 1888. Mr. Denton was the author of well-known *Commentaries* on various parts of Holy Scripture. He was proprietor of *The Church Hymnal*, 1853, of which he was also joint editor with Canon W. Cooke.

Dickinson, William, p. 293, ii. Another hymn from his *Hys. for Passion Week*, &c., 1846, in C. U. is, "When the gospel race is run." (*Advent.*)

Dickson, William, p. 293, ii. He d. at Edinburgh, April 5, 1889.

Dies absoluti praetereunt, p. 294, ii. The St. Gall MSS. cited are Nos. 413, 414.

Dies est laetitiae, In ortu regali, p. 294, ii. G. M. Dreves, in his *Cantiones Bohemicae*, 1886, p. 42, cites this as in four MSS. now at Prag, the fullest form being in a MS., *circa* 1410, of the Abbey of Hohenfurt, which omits *Mone's* st. viii.

Dies irae, dies illa, pp. 295–301. In a MS. in the Brit. Mus. of the beginning of the 14th cent. (*Harl.* 2888, f. 170 *b*), there is a *Responsory*, which might possibly have suggested at least some of the allusions in the "Dies irae." The first part reads:—

> "Libera me Domine, de morte aeterna, in die illa tremenda;
> Quando coeli movendi sunt et terra,
> Dum veneris judicare saeculum per ignem.
> Dies illa, dies irae, calamitatis et miseriae, dies magna et amara valde.
> Quid ergo miserrimus, quid dicam vel quid factam, dum nil boni perferam ante tantum judicem."

This *Responsory* is also in a Brit. Mus. MS. of the beginning of the 13th cent. (*Lansdowne*, 431, *f.* 122 *b*), and is evidently referred to in a 12th cent. Life of Gundulf, Bp. of Rochester, who d. 1108. See Henry Wharton's *Anglia Sacra*, vol. ii., 1691, p. 286. He prints the *Life* from a MS. now in the Brit. Mus. (*Nero, A. viii.*). The various texts of the "Dies irae," with a full commentary, are in Dr. J. Kayser's *Beiträge* (p. 655, ii.), ii., 1886, pp. 193–235.

Dix, William Chatterton, p. 302, ii. Additional hymns by Mr. Dix now in C. U. are:—

1. Lift up your songs, ye angel choirs. *Ascension.*
2. Now, my soul rehearse the story. *Christ Feeding the Multitude.*
3. Within the temple's hallowed courts. *B. V. M.*

These hymns are from his *Altar Songs*, 1867.

Doane, William Howard, p. 304, i., was b. Feb. 3,

1832. His first S. School hymn-book was *Sabbath Gems* pub. in 1861. He has composed about 1000 tunes, songs, anthems, &c. He has written but few hymns. Of these "No one knows but Jesus," "Precious Saviour, dearest Friend," and "Saviour, like a bird to Thee," are noted in Burrage's *Baptist H. Writers*, 1888, p. 557.

Doddridge, Philip, D.D. At **p. 305** an account is given of a MS. vol. of Doddridge's *Hymns*, which is the property of the Rooker family. Since that article was written another MS. vol. has been found. It was the property of Lady Frances Gardiner, *née* Erskine, an intimate friend of Doddridge, and wife of Col. Gardiner. It is a copy of the Rooker MS., with the revised text, as in the margin of that MS., and is in Doddridge's handwriting. It was from this MS that the Doddridge hymns were taken for the Scottish *Trans. and Paraphs.*, 1745. Additional hymns by Dr. Doddridge still in C. U. include:—

1. My God, how cheerful is the sound. *All in Christ.*
2. My Saviour, let me hear Thy voice. *Pardon desired.*
3. My soul, triumphant in the Lord. *Divine Guidance assured.*
4. No more, ye wise, your wisdom boast. *Glorying in God alone.* From *Hymns*, No. 128.
5. Now be that Sacrifice survey'd. *Christ our Sacrifice.*
6. O Israel, blest beyond compare. *Happiness of God's Israel.*
7. Our fathers, where are they? *Considering the Past.* From *Hymns*, No. 164.
8. Praise to the Lord on high. *Missions.*
9. Praise to the radiant Source of bliss. *Praise for Divine Guidance.*
10. Return, my soul, and seek thy rest. *Rest in Jesus.*
11. Salvation doth to God belong. *National Thanksgiving.*
12. Sovereign of Life, I own Thy hand. *On Recovery from Sickness.*
13. The sepulchres, how thick they stand. *Burial.*
14. There is a Shepherd kind and strong. *The Good Shepherd.* From *Hymns*, No. 216.
15. Wait on the Lord, ye heirs of hope. *Waiting on God.*
16. We bless the eternal Source of light. *Christ's care of the Church.*
17. With transport, Lord, our souls proclaim. *Immutability of Christ.*
18. Ye mourning saints, whose streaming tears. *Death and Burial.*

These all appeared in Dr. Doddridge's *Hymns*, 1755.

Dominican Breviary, p. 179, i.

Doubleday, Thomas, was the s. of a Quaker of the firm of Doubleday & Easterby, Soap Boilers, Newcastle on Tyne. When over 30 years of age he joined the Church of England, and died in her communion. He was the author of two dramas, *Diocletian*, and *Caius Marius*; and of a novel, *The Eve of St. Mark*. His *trs.* from the Latin were pub. as *Hymnarium Anglicanum* in 1844. B. Feb. 1790; d. Dec. 18, 1870.

Doudney, Sarah, p. 307, i. Other hymns in C. U.:—

1. For all Thy care we bless Thee. *Morning.*
2. Lord of the golden harvest. *Harvest.*
3. Now the solemn shadows darken. *Evening.*

Nos. 1, 2, are from Miss Doudney's *Psalms of Life*, 1871, and No. 3 is in Mrs. Brock's *Children's H. Bk.*, 1881.

Douglas, Frances Jane, *née* **How**, sister of Bp. W. W. How, was b. in 1829. Her *April Verses* were printed in 1848, but were never published. D. Dec. 11, 1899.

Down from the willow bough. [*Good Friday.*] We find this hymn in three forms:—(1) "Down from the willow bough," in Dr. Alexander's *Augustine H. Bk.*, 1849 and 1865, in 6 st.; (2) "Love, love divine, I sing," in Whiting's *Hys. for the Ch. Catholic*, 1882, composed of st. ii.–vi.; and (3) "Love, love on earth appears," in H. W. Beecher's *Plymouth Coll.*, 1855, composed of st. iii.–v., two additional st., and then st. vi. from No. 1. In each of these collections the hymn is attributed to Mrs. Southey, *née* Bowles, but we have failed to identify it as hers.

Doxologies, pp. 308–310. See also pp. 161, 162, 256, 257, 405, 406, 482, 496, 667, 711, 949, 1179.

Drawn to the Cross which Thou hast Blessed. [*Good Friday.*] A tender anonymous hymn in the *Cong. Church Hyl.*, 1887, No. 268. (See p. **1574**, i.)

Droosten, Percy Howard, M.A., was b. in 1850, educated at Exeter College, Oxford (B.A. 1875), and Rector of Bingham, Notts, 1884. His hymn, "Behold our Lord ascendeth up to His bright throne of light" (*Ascension*), was written for the *Savoy Hymnary*, circa 1874.

Drummond, William, p. 312, ii. In the British Museum there is a copy of Drummond's *Poems* as follows:—*Poems by William Drummond of Hawthornedene. The second Impression. Edinburgh. Printed by Andro Hart*, 1616. Neither the *Flowers of Zion*, nor the *trs.* from the Latin are therein.

Duffield, George, p. 315, i. He d. July 6, 1888.

Duffield, S. A. W., p. 315, ii. He d. May 12, 1887. His *English Hymns, Their Authors and History*, was pub. in 1886, and his *Latin Hymn-Writers and their Hymns* posthumously, edited by Dr. R. E. Thompson, in 1889. (See p. **1526**, i.)

Dulcis Jesus Nazarenus. [*The Name of Jesus.*] This fine Sequence is probably of the 14th cent. It is in three *Missals* of the 14th cent., now in the Bodleian, viz.:—a Sarum (*Barlow* 5, p. 499); a York, and a Hereford, in each case being an addition to the *Missal*, but in a hand of almost the same date as the body of the MS. It is also in the printed eds. of these three *Missals*; in *Kehrein*, No. 33; and others. *Daniel*, ii. p. 262, prints it as, "Jesus dulcis Nazarenus," from the *Premonstratensian Missal* of 1530; and in v. p. 159, refers to it as "Dominus Jesus Nazarenus." *Tr.* as:—"Jesus, gentle Nazarene," by Mrs. Hernaman, in the *Altar Hyl.*, 1884. Also by *C. B. Pearson*, 1868, p. 417, and 1871, p. 105. [J. M.]

Dunsterville, Patty Caroline, *née* **Sellon**, daughter of Captain Sellon, of the Royal Navy, and wife of Colonel Lionel D'Arcy Dunsterville, d. at Teignmouth, Devon, Jan. 7, 1887. Her hymn "The day is done:—O God the Son" (*Evening*) is in Thring's *Coll.*, 1882.

Dwight, John Sullivan, s. of Timothy Dwight (**p. 316, ii.**), was b. at Boston, U.S.A., May 13, 1812, and educated at Harvard, and at the Cambridge Theological College. He laboured in the ministry for six years, and then devoted himself to literary work. For nearly 30 years he was editor of a Journal of Music. His connection with hymnody is very slight. (See "God bless our native land," p. **1566**, i.)

E

E. C. W. These are the initials of a lady who pub. through Mr. John Hodges, of Frome, *Hys. for Infant Minds* [N. D.], and who desires to remain unknown. From this work the following hymns are in C. U.:—

1. I love to think of heaven, O Lord. *Heaven Desired.*
2. Lord, Who hast made me Thy dear child. *Lent.*
3. My Father, hear my prayer Before I go, &c. *Evening.*

Nos. 1 and 2 are in W. R. Stevenson's *School Hyl.*, 1880, and others; and No 3 in Horder's *Bk. of Praise for Children*, 1875.

E. O. D. Under this signature the following hymns appeared in Mrs. Brock's *Children's H. Bk.*, 1881, some of which have passed into other collections:—

1. Again the morning shines so bright. *Morning.*
2. Lord, we come to ask Thy blessing. *Temperance.*
3. O my God, I fear Thee. *The Fear of God.*
4. Our solemn Lent has come again. *Lent.*
5. Safely, safely gathered in. *Death and Burial.*

The signature of E. O. D. is that of Mrs. Henrietta Octavia De Lisle Dobree, b. 1831. Originally a member of the Church of England, she joined the Roman Communion some time ago.

E. S. A. The initials of **Ella Sophia Armitage,** *née* **Bulley**, daughter of S. M. Bulley, of Liverpool, and granddaughter of T. Raffles, D.D. (**p. 948, ii.**). She was b. at Liverpool, March 3, 1841, and married in 1874 to the Rev. E. Armitage, M.A., now (1891) Theological Professor in the Congregational United College, Bradford. Mrs. Armitage has pub.: (1) *The Childhood of the English Nation*; (2) *The Connection of England and Scotland*; (3) *The Education of a Christian Home*; and (4) a Service of Song entitled *The Garden of the Lord*, Lond., Novello, 1881. In the last work there are 16 of her original hymns. Mrs. Armitage's hymns in C. U. include:—

1. Eternal Love, Whose law doth sway. *Holy Matrimony.* Written in 1879 for the marriage of George F. Armitage.
2. Except the Lord the temple build. *Laying Foundation-Stone of S. School.* Written at Waterhead, Oldham, in 1875 for the laying of the foundation-stone of a new Sunday school.
3. In our dear Lord's garden. *Christ's love for*

Children. Written at Waterhead in 1881, and pub. in *The Garden of the Lord.*

4. It is the Lord Himself who tends. *Christ the Divine Gardener.* Written for *The Garden of the Lord*, 1881.

5. March on, march on, ye soldiers true. *Missions.* Written at Waterhead, Oldham, *circa* 1886, for a missionary meeting.

6. Not only for the goodly fruit-trees tall. *Christ's care of Children.* Written at Waterhead, Oldham, for *The Garden of the Lord*, 1881.

7. O Father, in Thy Father's heart. *Holy Baptism.* Written for the *Cong. Church. Hyl.*, 1887.

8. O Lord of all, we bring to Thee our sacrifice of praise. *S. School Festival.* Written at Waterhead, Oldham, *circa* 1879, for a Whitsuntide Sunday school festival.

9. O Lord of life, and love, and power. *Living to God.* Written at Waterhead, Oldham, in 1875, for the opening of a new Sunday school, and pub. in *The Garden of the Lord*, 1881.

All these hymns are in the *Cong. Church Hyl.*, 1887; Nos. 2, 8, in the *Meth. Free Church Hys.*, 1889; Nos. 3, 4, in the S. S. Union *Service Book for Ch. & School*, 1891; and Nos. 1, 5, and 9 in Hunter's *Hys. of Faith & Life*, Glasgow, 1889. Taken as a whole, Mrs. Armitage's hymns are exceptionally good.

Earle, Jabez. This name is sometimes met with in connection with old English hymnody. He was b. in 1676, and d. in 1768.

Ebrard, J. H. A., p. 320, i. He d. at Erlangen, July 23, 1888.

Ecce jam noctis tenuatur umbra, p. 320, i. This hymn is found in a Bern MS., No. 455, of the 10th cent. Additional *trs.* include:—

1. Behold the shade [shades] of night is [are] now receding. By Ray Palmer, written in 1869, and included in *Hys. of the Church*, N. Y., 1869.

2. Night doth its place in turn to daylight render. In the *Office H. Bk.*, 1889, No. 704.

Ecce pulchra, p. 320, i. From Mrs. Chester's *tr.* st. v., vi. are given in some American collections as "Unto Thee be glory given."

Ecce sedes hic Tonantis, p. 320, ii. This is in the *Sens Brev.*, 1726. Hiem. p. lxxv.

Ecce tempus idoneum, p. 320, ii. The Bodleian MS. *Laud, Lat.* 95 is *circa* 1300.

Eddy, Daniel C., D.D., b. in Salem, Massachusetts, May 21, 1823, and entered the Baptist ministry in 1846. He is the author of several hymns, one of which for the *Opening of a Place of Worship*, "Maker of land and rolling sea," is in the *Bap. Praise Bk.*, 1871.

Edersheim, Alfred, D.D., s. of wealthy Jewish parents, was b. at Vienna, March 7, 1825. He was the first Jew to take prizes at the University of Vienna. During the time he was a student he embraced Christianity, and subsequently studied theology at the universities of Edinburgh and Berlin. He was for some time a minister of the Free Church of Scotland. In 1875 he was ordained by the Bp. of Winchester. He was Curate of Christchurch, Hants; Vicar of Loders, Dorset; Warburtonian Lecturer at Lincoln's Inn; and Grinfield Lecturer on the Septuagint at the University of Oxford. He d. suddenly at Mentone, March 16, 1889. Dr. Edersheim's publications were very numerous, the most important of which are given in *Crockford's Clerical Directory for* 1889. His *Jubilee Rhythm*, from which his *trs.* are taken, was pub. in 1867, and not 1847, as in a misprint on the titlepage.

Edmeston, James, p. 321, ii. Other hymns are:—

1. O Thou Whose mercy guides my way. *Resignation.* In his *Sacred Lyrics*, 1st set, 1820, p. 24, in 3 st. of 4 l., and again in his *Hys. for the Chamber of Sickness*, 1844.

2. Parting soul, the flood awaits thee. *Death anticipated.* In his *Sacred Lyrics*, 1st set, 1820, p. 18, in 3 st. of 8 l., and based upon the passage in the Pilgrim's Progress:—"Now I further saw that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep."

3. 'Tis sweet upon our pilgrimage. *Praise.* In his *Closet Hymns and Poems*, 1846, in 3 st. of 4 l., and headed "An Ebenezer Raised."

4. Welcome, brethren, enter in. *Reception of Church Officers.* Miller says, in his *Singers and Songs*, 1869, p. 420:—"This is No. 1 of five hymns supplied by Mr. Edmeston, at the request of a friend, for insertion in a provincial hymn-book, on the subject of admitting members," but he does not give the name of the book, neither have we identified it. The hymn, as given in the *New Cong.*, 1859, No. 840, is in 5 st. of 4 l., of which *Miller* says st. iii. is by another hand.

Edwards, Matilda Barbara Betham (Betham-Edwards), daughter of Edward Edwards, and cousin of Amelia B. Edwards, the Egyptologist, was b. at Westerfield, near Ipswich, March 4, 1836. Miss Edwards is well known as the author of *Kitty*, *The Sylvesters*, and other stories. Her *Poems* were pub. in 1885. Her hymn for *Children's Services*, "God make my life a little light," in the *Cong. Church Hyl.*, 1887, first appeared in *Good Words*, 1873, p. 393, together with another hymn for children, "The little birds now seek their rest" (*Evening*). Several of her religious pieces have passed into devotional and other works.

Edwards, Roger, a celebrated Welsh Calvinistic minister, was b. at Bala, Jan. 22, 1811. He was closely associated with the literary productions of the Calvinistic Methodists, and was editor for many years of their magazine and their reviews. He d. at Mold, July 19, 1886. He edited a denominational hymn-book in 1840, for which he wrote several hymns. He also pub. a volume of moral and sacred songs in 1855.

Eia mea anima, Bethlehem eamus. *J. Mauburn.* [*Christmas.*] In his *Rosetum exercitiorum spiritualium et sacrarum meditationum*, N. P. 1494 [Brit. Mus.], this is found at folio 104 b, as a Rosary on the Birth of Christ, in 13 st. of 10 l. The full text is also in *Wackernagel*, i. No. 402. Three st., beginning with st. iv., "Heu quid jaces stabulo," passed into many of the older German hymn-books, and are found as a separate hymn in *Rambach*, i., p. 371; *Daniel*, i., No. 481; and *Trench*, 1864, p. 114. These stanzas have also been *tr.* from the Latin into English, as "Dost Thou in a manger lie," by *Mrs. Charles*, 1858, p. 174. Also in the *Hymnary*, 1872.

Ein feste Burg, p. 325, i. M. W. Stryker's *tr.* begins in his *Church Song*, 1889, "A Tower of refuge is our God." Another *tr.* is by E. V. Kenealy, in his *Poems & Trs.*, 1864, p. 439. We find that No. 7 on p. 324, i., did not appear in W. H. Furness's *Gems of German Verse*, 1852, and that the date of Sugden's *tr.* on p. 325, i. 14, is 1869, *not* 1858.

Ela, David Hough, D.D., was b. in Maine in 1831. In 1860 he entered the ministry of the American Methodist Episcopal Church. His hymn: "The chosen three, on mountain height" (*Transfiguration*), was written in 1877 and pub. in the Meth. Episc. *Hymnal*, 1878.

Ellerton, John, p. 326, i. Other hymns are:—

1. O Father, bless the children. *Holy Baptism.* Written in 1886, and pub. in his *Hymns, &c.*, 1888, in 4 st. of 8 l. Also in the 1889 *Suppl. Hys.* to *H. A. & M.*

2. O Thou Who givest food to all. *Temperance.* Written Aug. 30, 1882, and printed in the *Ch. of England Temperance Chronicle*, Sept. 1882. Also in his *Hymns, &c.*, 1888.

3. Praise our God for all the wonders. *St. Nicholas's Day.* Dated in his *Hymns*, 1888, "December 1882." It was written for the Dedication Festival of St. Nicholas's Church, Brighton, and first printed as a leaflet in 1882.

4. Praise our God, Whose open hand. *Bad Harvest.* Written as a hymn for the bad harvest of 1881, and printed in the *Guardian* in August of that year. Also in his *Hymns*, &c., 1888.

5. Praise to the Heavenly Wisdom. *St. Matthias's Day.* Dated in his *Hymns*, &c., 1888, "January, 1888." Also in the 1889 *Suppl. Hys.* to *H. A. & M.*

6. Shine Thou upon us, Lord. *For a Teachers' Meeting.* Contributed to the 1889 *Suppl. Hys.* to *H. A. & M.*

7. Thou Who wearied by the well. *Temperance.* Written for the Opening of a Workmen's Coffee Tavern, and dated in his *Hymns*, &c., 1888, "September 23, 1882." It was printed in the *Ch. of England Temperance Chronicle* the same year.

8. Throned upon the awful Tree. *Good Friday.* Written in 1875, and pub. in the 1875 ed. of *H. A. & M.* It has passed into many collections, and is one of the finest of Mr. Ellerton's productions.

Mr. Ellerton's original and translated hymns to the number of 76 were collected, and pub. by Skeffington & Son in 1888, as *Hymns, Original and Translated. By John Ellerton, Rector of White Roding.*

Elliott, Charlotte, p. 328, i. Other hymns are:—

1. O how I long to reach my home. *Heaven desired.* From the *Invalid's H. Bk.*, 1834.

2. The dawn approaches, golden streaks. *Second Advent.* From *Thoughts in Verse*, &c., 1869.

Of her hymns noted on p. 328, Nos. 6, 7, 8, 9, 10, 11, and 13, all appeared in the 1st ed. of Elliott's *Ps. & Hys.*, 1835.

Elliott, Robert, B.A., of Cambridge, pub. in 1763, *Ps.*

Hys. & Spiritual Songs, being for the most part from various authors, &c. It was reprinted in 1769 and 1776. A few of his hymns from this work are in C.U. in America.

Elwin, John Fountain, F.R.C.S., s. of Col. Fountain Elwin, was b. in Sicily, June 8, 1809: was Medical Superintendent of the British Medical Mission from 1872 to 1885; and d. Nov. 17, 1890. A few of his hymns are in the *Enlarged London H. Bk.*, 1873, including "Peace, what a precious sound" (*Peace with God*).

Emergit undis et Deo, p. 329, i. Another *tr.* is "The Son of Man from Jordan rose," in 1889 *Suppl. Hys.* to *H. A. & M.*, by Jackson Mason and the Compilers. At **p. 329, ii.**, read "Castis fit, expers sordium."

Emilie Juliane, p. 330, i. The title of her 1683 book begins *Geistliches Weiber-Aqua-Vit* [Wolfenbüttel Library].

En tempus acceptabile, p. 331, i. This is in the *Cahors Brev.*, 1746, and the *Le Mans Brev.*, 1748. Another *tr.*, "Lo! now the time accepted peals," is in the 1889 *Suppl. Hys.* to *H. A. & M.* It is by R. M. Moorsom and the Compilers. Mr. Moorsom's *tr.* is given in full in *Church Work and Mission Life* for Dec. 1890.

England, Samuel Simpson, b. in London, Nov. 29, 1811, and educated for the Congregational ministry at Homerton College. He has held several charges, and was one of the compilers of *The New Cong. H. Bk.*, 1859, to which he contributed his version of *Ps. vi.*, "In anger, Lord, rebuke me not." He d. Feb. 11, 1886.

Ennodius, Magnus Felix, p. 350, ii. Since this article was sent to press we have reason to conclude that the two hymns annotated on **p. 351, i.** are not by Ennodius. They are not in the two critical editions of his *Opera*, viz.: (1) the *Monumenta Germaniae*, by F. Vogel, Berlin, vol. vii., 1885, (2) and the *Corpus Scriptorum*, by E. Hartel, Vienna, vol. vi., 1882. We have not found them earlier than the *Mozarabic Brev.*, pub. at Toledo in 1502.

Enough of earth! Its light. *H. Bonar.* [*Heaven anticipated.*] Written in 1885 expressly for the tune "Axmouth," by James Turle, composed in 1836, and republished (together with Dr. Bonar's words) in *Ps. & Hy. Tunes composed by James Turle, formerly Organist and Master of the Choristers of Westminster Abbey. Collected and edited by his daughter, S. A. Turle*, Lond. [1885]. No. 41. [G. A. C.]

Enthroned in Light, eternal Lord. [*Dedication of a Church.*] This hymn appeared in *Parish Hys.*, Phila., U. S. A., 1843, No. 492, and signed "C. M. A." It is repeated in a few American collections, including H. A. Boardman's Presby., *Sel. of Hys.*, Phila., 1861, No. 263.

Ere evening shadows round me close. [*Evening.*] Given in H. Formby's *Easy Hymns & Sacred Songs* [1854], No. 2, and signed "Sister M. J." It is repeated in Mrs. Brock's *Children's H. Bk.*, 1881.

Ere on my bed my limbs I lay. *S. T. Coleridge*, **p. 242, i.** This hymn appeared in the 1828 ed. of Coleridge's *Sibylline Leaves* as "A Child's Evening Prayer," in 16 lines.

Ere to the world again we go. [*Close of Worship.*] This popular hymn with the American Unitarians has been traced to George E. Ellis's *Ps. & Hys.*, Boston, U. S., 1845, where it is given anonymously in 3 st. of 4 l. It is found in most later Unitarian collections.

Es zieht ein stiller Engel, p. 355, i. This hymn was written in Feb., 1826. Another *tr.* is "A silent angel wanders here," in J. P. Hopps's *Hys., Chants, and Anthems*, 1877.

Esling, Catherine H., *née* **Watterman**, was b. in 1812, and married in 1840 to George J. Esling, of Philadelphia. Her poems were collected and pub. in 1850 as *The Broken Bracelet, and other Poems*. She is widely known as the author of "Come unto Me, when shadows darkly gather" (*Invitation*), which appeared in the *Christian Keepsake* annual, 1839, in 9 st. of 4 l. It is usually given in an abbreviated form. Mrs. Esling is a member of the American Protestant Episcopal Church. (*Nutter*, 1884, p. 253.)

Eternal Source of life and power. *T. Haweis.* [*Holy Baptism.*] Pub. in the 2nd ed. of his *Carmina Christo*, 1808, No. 147, in 5 st. of 4 l., and headed "Baptismal Hymn." In 1817 J. Nunn pub. a portion of it in his *Ps. & Hys.*, beginning with st. ii. (altered), "Our children, Lord, in faith and prayer." This was repeated in E. Bickersteth's *Christian Psalmody*, 1833, and again in later collections. In some hymnals it begins "These children, Lord, in faith and prayer," but the former text is the more popular of the two.

Ever let thy soul repose. *A. Midlane.* [*Jesus Only.*] Written Aug. 6, 1861, and first printed in the *British Messenger*, Dec. 1861. It was included in the author's *Leaves from Olivet*, 1864, in 5 st. of 4 l., and entitled "Ever and Never." In Spurgeon's *O. O. H. Bk.*, 1866, st. ii., iii., v. are given as "Ever to the Saviour cling."

Ἐξεγερθέντες τοῦ ὕπνου. [*Morning.*] This morning hymn, from the Greek Office book, the *Horologion*, is of uncertain date, but possibly not later than the 3rd or 4th cent. The text is in *Daniel*, iii. p. 126, and Moorsom's *Hist. Comp. to H. A. & M.*, 1889, p. 44. Mr. Moorsom *tr.* it for the 1889 ed. of *H. A. & M.* as, "Awaked from sleep we fall." Mrs. Charles's *tr.* in her *Voice of Christian Life in Song*, 1858, p. 26, begins: "Being raised up from sleep." In the *Hymnary*, 1872, No. 55, "Upraised from sleep, to Thee we kneel," is attributed in the index to R. C. Singleton. It is not, however, in his *Anglican H. Bk.*, 1868 or 1871.

Expositions of Latin hymns. See **p. 652, i.**

Exultet cor precordiis, p. 361, i. We find that the *Office for the Name of Jesus* was printed separately in 1493.

Eye hath not seen Thy glory: Thou alone. *E. W. Eddis.* [*Holy Communion.*] Written in 1868, and pub. in the Irvingite *Hys. for the Use of the Churches*, 1871, No. 39. Also in Allon's *Cong. Psalmist Hyl.*, 1886.

F

F., Mrs. In Leifchild's *Original Hys.*, 1842, there are 9 hymns with this signature, one of which, "I thirst of those far streams to drink" (*Heaven Desired*), is in Dale's *English H. Bk.*, 1874. We have failed to identify the author.

Faber, Frederick William, p. 361, i. To this article the following additions have to be made:—

1. Blood is the price of heaven. *Good Friday.* (1862.)

2. Exceeding sorrowful to death. *Gethsemane.* This in the Scottish *Ibrox Hyl.*, 1871, is a cento from "O soul of Jesus, sick to death," **p. 362, i., 7.**

3. From pain to pain, from woe to woe. *Good Friday.* (1854.)

4. I wish to have no wishes left. *Wishes about death.* (1862.)

5. Why is thy face so lit with smiles? *Ascension.* (1849.)

The dates here given are those of Faber's works in which the hymns appeared. In addition to these hymns there are also the following in C. U.:—

6. Dear God of orphans, hear our prayer. *On behalf of Orphans.* This appeared in a miscellaneous collection entitled *A May Garland*, John Philp, N. D. [1863], No. 1, in 7 st. of 4 l. In the Roman Catholic *Parochial H. Bk.*, 1880, it begins, "O God of orphans, hear our prayer."

7. Sleep, sleep my beautiful babe. *Christmas Carol.* This carol we have failed to trace.

8. By the Archangel's word of love. Pt. i. *Life of our Lord.* This, and Pt. ii., "By the blood that flowed from Thee"; Pt. iii., "By the first bright Easter day"; also, "By the word to Mary given"; "By the name which Thou didst take"; in *The Crown H. Bk.*, and other Roman Catholic collections, we have seen ascribed to Dr. Faber, but in the Rev. H. Formby's *Catholic Hys.*, 1853, they are all signed "C. M. C.," i. e. *Cecilia M. Caddell* (**p. 200, i.**).

Fabricius, Jacob, D.D., **p. 54, ii.**, was b. 1593; d. 1654.

Fain would I, Lord of grace. *Lent.* This in the *Suppl. Hys.* to *H. A. & M.*, 1889, is a *tr.* by Jackson Mason, of a "Miserere" from a Greek Canon in the *Parakletike* for a Sunday Evening. Mr. Moorsom gives the Greek text in his *Historical Companion to H. A. & M.*, 1889, p. 87, from a copy of the *Triodion*, ed. 1886, pp. 438–440. It is by an unknown author of the 6th or 7th cent., and begins Ἤθελον δάκρυσιν ἐξάλειψαι.

Fain would I my Lord pursue. This in Stryker's *Church Song*, 1889, is a cento from A. M. Toplady's "Lord, I feel a carnal mind," noted at **p. 1183, i.**

Fair vision, how thy distant gleam. This in Alford's *Year of Praise*, 1867, and others, begins with st. vii. of Dr. Bonar's "These are the crowns that we shall wear" (**p. 161, ii. 29; 1554, i. 17**).

Faith is the Christian's prop. [*Faith.*] This hymn appeared in the *Evangelical Magazine* Suppl., 1826, with the signature "F." It was repeated in the American Bap. *Psalmist*, 1843, No. 512, and other collections, including some in G. Britain. In the *Sabbath H. Bk.*, 1858, and later collections, "Faith is the polar star" begins with st. ii. of this hymn.

Falk, Johannes D., p. 363, ii. He d. Feb. 14 (not *Dec.*), 1826.

Fando quis audivit! Dei. *C. Coffin.* [*Passiontide.*] Appeared in the *Paris Brev.*, 1736; in Coffin's *Hymni Sacri*, 1736, p. 49; in *J. Chandler*, 1837, No. 63; and in *Newman*, 1838–65. *Tr.* as:—

1. Who hath believed our report? to whom. By J. Williams, in the *Brit. Mag.*, April 1834: and his *Hys. tr. from the Par. Brev.*, 1839, p. 119. In *Sacred Verses with Pictures*, Lond., Burns, 1846, No. 9, it begins with st. ii., "O holy Lamb, slain ere the world was made." At p. 872, i., "Optatus votis." 3. "Now to the cruel scourge, the twined thorn," the 1st st. is said to be a *tr.* from "Et jam flagellis." This stanza is st. vii. of "Fando quis," and the *tr.* in *Blew* is by J. Williams as above, very much altered.

2. Additional *trs.* are by *R. Campbell*, 1850, p. 68; *W. Palmer*, 1845, p. 43; *J. Chandler*, 1837, No. 63; *J. D. Chambers*, 1857, p. 142.

Far away beyond the shadows. *C. H. Bateman.* [*Heaven.*] From the *Sacred Melodies for Children*, 1872, into a few collections.

Far, far o'er hill and dell, on the winds stealing. [*Heaven anticipated.*] Appeared anonymously in Winchell's *Appendix* to his *Arrangement of Watts*, 1832, in 5 st. of 4 l. It is repeated in later collections, including H. W. Beecher's *Plymouth Coll.*, 1855; the *Bapt. Praise Bk.*, 1871, and other American collections.

Fare thee well, our last and fairest. *D. M. Moir.* [*Death of a Child.*] This poem was written by Moir in March 1838, on the death of his son, William Blackwood Moir, who died in the previous February, aged 15 months. It was included in his *Domestic Verses*, 1843, in 12 st. of 8 l., and again in his *Poetical Works*, 1852 (2nd ed., 1860, vol. i. p. 114), and headed "Wee Willie." In the American Unitarian *Hys. for the Church of Christ*, Boston, 1853, a cento from this poem was given in 6 st. of 4 l. as "Fare thee well, thou fondly cherished." It is also found in later collections.

Farmer, Sarah. Daniel Sedgwick's repeated statement that this writer was a daughter of a well known Wesleyan layman is repudiated by the family. Two hymns appeared with this name in the Irvingite *Hys. for the Use of the Churches*, 1864, as (1) "Lord, to Thine altar we draw near" (*Holy Communion*); and (2) "What though thy sons be sleeping" (*Death and Burial*). The first of these is dated 1842, and the second 1849.

Father, adored in worlds above. [*The Lord's Prayer.*] Anon. in Pope's *Coll.*, 1760; Kippis's *Coll.*, 1795; and several modern Unitarian hymnbooks.

Father, give Thy benediction. [*Close of D. Service.*] Given anonymously in 1 st. of 8 l., in Longfellow and Johnson's *Hys. of the Spirit*, Boston, U.S.A., 1864, No. 127, and in the Boston *H. and Tune Bk.*, 1868.

Father, hail, by all adored, p. 244, i. This is entered as being in the *Wes. H. Bk.*, 1780 and 1875, in error.

Father, I know that all my life, p. 367, ii. The hymn "I know, my Father, all my life," in Stryker's *Church Song*, 1889, is an altered form of this hymn.

Father of all, again we meet. *Hester P. Hawkins.* [*Divine Worship.*] Written for and 1st pub. in her *Home H.Bk.* 1885 and signed "H. P. H."

Father, now the day is over. *E. B.* [*Evening.*] Originally pub. for private circulation, and then included with other pieces by the same writer, in Rev. R. Crompton Jones's Unitarian *Hys. of Duty and Faith*, 1872, in 7 st. of 6 l. In 1884 it was included in Horder's *Cong. Hys.*, in 5 st. The writer, E. B. (a lady), desires to remain unknown.

Father of all, to Thee Let endless praise, &c. [*Holy Baptism.*] This cento, No. 933, in Spurgeon's *O. O. H. Bk.*, 1866, is thus composed:—St. i., new; st. ii., iii. from C. Wesley's *Redemption Hymns*, 1747, No. 34, st. ii., iii.; st. iv. from C. Wesley's *Hymns on the Trinity*, 1767, No. viii.; st. v., altered.

Father of all, Whose powerful voice, p. 368, ii. Another cento from this hymn beginning "All ye who owe to God your birth," is in C. U., as in Hatfield's *Church H. Bk.*, N. Y., 1872.

Father of heaven, Whose gracious hand. *J. D. Carlyle.* [*Resignation and Contentment.*] Pub. in J. Fawcett's *Ps. & Hys. by Various Authors, &c.*, Carlisle, 1802, in 6 st. of 4 l. (see p. 696, i.), and again in Carlyle's *Poems, &c.*, 1805 (see p. 205, i.).

Father of Jesus Christ our Lord. *J. Montgomery.* [*Public Worship.*] This was printed for use of the Sheffield Church National Schools Festival, Whitmonday, 1840; again for the Sheffield Wesleyan S. S. Union Whitsuntide Festival, 1851; and in Montgomery's *Original Hys.*, 1853.

Father of mercies, condescend. This is given at p. 667, i., as by John Lawson, on the authority of the Bap. *New Sel.*, 1828; and at p. 770, i., to Thomas Morrell, on the authority of the *Evangelical Magazine*, Dec., 1818. Further enquiries lead us to believe the hymn was composed by Lawson.

Father of might, my bonds I feel. *C. Wesley.* [*Self-Renunciation.*] This in Longfellow and Johnson's *Book of Hys.*, 1846, No. 527; and their *Hys. of the Spirit*, 1864, No. 329, is a cento from hymns by C. Wesley, in the *Wes. H. Bk.*, modern eds., Nos. 275, 363, 388, &c.

Father, Thy holy name we bless. *E. W. Eddis.* [*All Saints Day.*] This, in Dale's *English H. Bk.*, 1874, is from Eddis's Irvingite *Hys. for the Use of the Churches*, 1864. It is dated 1851.

Father, Thy will, not mine, be done, p. 372, i. Concerning this hymn, the late Mrs. Rawson of Wincobank Hall, Sheffield, communicated to us on Sep. 16, 1876, the following details:—"Of one other hymn I can give you the history, 'Father! Thy will, not mine, be done.' My beloved husband, William B. Rawson, went to Paradise on July 19, 1829, aged 28. When Montgomery was here [Wincobank Hall] some time afterwards, he asked my dear mother about his last hours, and seemed much affected by hearing of his wonderful peace and resignation, for he had everything to make life desirable. My mother put into our friend's hand a short statement of the closing scene, which he took up with him when he retired for the night, and the next day we found these lines written in pencil on a fly-leaf of the manuscript." The reference at p. 372, i. is to the death of Ignatius, Montgomery's brother, at Ockbrook, April 27, 1841, when the hymn was revived by fresh and painful circumstances.

Father, Whose creating hand. *T. B. Pollock.* [*For Use at Sea.*] A very appropriate and simple Litany for use at Sea. It appeared in the 1889 *Suppl. Hys.* to *H. A. & M.*

Feith, Rhijnvis, a Minister of the Dutch Reformed Church at Zwolle, in Holland. His hymn "Looft den Koning, alle Volken" appeared in the *Evangelische Gezangen bij Godsdienst in de Nederlandsche Hervormde Gemeenten*, 1806 (p. 1528, ii.). This hymn was *tr.* on January 10, 1828, by J. Montgomery (M. MSS), as "Praise the Lord through every nation," and so far as we can trace, was first pub. in his *Original Hys.*, 1853, p. 136, as a hymn for *Ascension Day*, and headed, "Paraphrased, in the original metre, from a Dutch Hymn." In 1855 it was included in Mercer's *Ch. Psalter & H. Bk.*, No. 122, and later in many collections.

Felices nemorum, p. 374, i. Read 1686, p. *l.*: Ball's *tr.* as appearing in the 5th ed. of the *H. Noted*, 1873; and Caswall's *tr.* in his *Masque of Mary*, 1858, p. 324.

Felix dies quam proprio, p. 374, i. This appeared in the *Sens Brev.*, 1726.

Festum matris gloriosae, p. 376, i. The *Office of the Visitation of the B. V. M.* was printed in 1480.

Fields, James Thomas, b. in Portsmouth, New Hampshire, Dec. 31, 1816; was for some years a partner in the Boston publishing firm of Ticknor and Fields, and also the editor of the *Atlantic Monthly* from 1862 to 1870. From the 1854 ed. of his Poems, Putnam has given 13 pieces in his *Singers and Songs, &c.*, 1874, p. 437, one of which, "Thou Who hast called our being here" (*Child's Hymn*), has come into C. U. He d. April 24, 1881.

Finita jam sunt praelia, p. 376, ii. The *tr.* in the *Berwick Hyl.*, 1886, "Accomplished is the battle now," is Neale's *tr.* altered, and "Hallelujah, hallelujah! Now is the battle done," in the American *Sabbath H. Bk.*, 1858 and others, is an altered form of Dr. Bonar's *tr.*

Fitz, Asa. This signature, as in Thring's *Coll.* 1882, to "Great Giver of all good" (*Flower Services*), is found in a few American collections. Of this hymn st. i. is by Mr. Thring.

Flagrans amore, perditos, p. 377, ii. We have found this in the *Paris Brev.* of 1680, *Asst.*, p. 287.

Flavius. Flavius was Bishop of Chalons in 580.

Fletcher, Giles, B.D., s. of Dr. Giles Fletcher, cousin of John Fletcher, the dramatic poet, and brother of Phineas Fletcher (p. 379, i.), was b. probably in London, *circa* 1585, and educated at Trinity College, Cambridge, B.A. 1606, and B.D. 1619. He was for some time Rector of Alderton, Suffolk, and d. in 1623. His poem, *Christ's*

Victory and Triumph, in Four Parts, was pub. in 1610. The cento "Lift up your heads, ye everlasting gates," in Dr. Neale's *Hys. . . . on the Joys and Glories of Paradise*, 1865, is compiled, with alterations, from Pt. iv. of this poem.

Fletcher, Phineas, p. 379, i. Another of his hymns in C. U. from his *Poetical Miscellanies*, 1633, p. 93, is "From the deeps of grief and fear" (*Repentance*). This is in the *Cong. Ch. Hyl.*, 1887.

For ever ours, The good and great, &c. Bp. E. H. Bickersteth. [*St. James the Apostle.*] Written in 1883, and pub. in his *From Year to Year*, 1883, in 6 st. of 4 l. It is also in the 1890 ed. of the *H. Comp.* In the notes thereto Bp. Bickersteth says:—"This hymn is assigned to St. James's Day from the allusion in the fourth verse of the Gospel of the day, and to the lines in Keble's undying poem:—

'But for the crown that angels weave
For those next Me in glory placed,
I give it not by partial love;
But in My Father's book are writ
What names on earth shall lowliest prove,
That they in heaven may highest sit.'"

Christian Year, 1827, St. James's Day. Written Oct. 7, 1823.

For mercies past we praise Thee, Lord. [*Domestic Worship.*] Given as "Anonymous" in Longfellow and Johnson's Unitarian *Bk. of Hys.*, 1846, in 4 st. of 4 l. It was repeated in their *Hys. of the Spirit*, 1864, and the Boston *Hy. & Tune Bk.*, 1868.

Ford, Charles Lawrence, p. 381, ii., s. of Mr. C. Ford. His hymn "Father, for thy kindest word" was contributed to *Lyra Anglicana* in 1861. Cassell's *Illust. Bk. of Sac. Poems* was pub. in 1866. Another of his hymns, "This is My Body which is given for you" (*H. Communion*), appeared in *Lyra Eucharistica*, 2nd ed., 1864 (MS. note by Mr. Ford).

Ford, David Everard, s. of a Congregational Minister at Long Melford, was b. there on Sept. 13, 1797. He became pastor of the Congregational Church at Lymington, in Oct. 1821; Travelling Secretary to the Congregational Union in 1841; and pastor of Greengate Chapel, Salford, Manchester, in 1843. He d. at Bedford, Oct. 23, 1875. Mr. Ford pub. several works including, *Hys. chiefly on the Parables of Christ*, 1828. From this is taken, (1) "Earthly joys no longer please us" (*Heaven Anticipated*). (2) "How vain is all beneath the skies" (*Heaven Anticipated*). These are in American C. U. See *Hys. of the Church*, 1869, and *Laudes Domini*, 1884. Another of his hymns in C. U. from the same work, p. 107, is:—"Almighty Father, heavenly Friend" (*Old and New Year*). This is in Dale's *English H. Bk.*, 1874.

Ford, James, M.A., was b. in 1797, and educated at Oriel College, Oxford; B.A. in honours 1814. Ordained in 1822. In 1849 he became a Prebendary of Exeter Cathedral, and held the same till his death, Feb. 18, 1875. His works included (1) *Prayer-Book Rhymes, or The Order of Morning Prayer in Verse*, 1853; (2) *Hys. for Midnight and Mid-Day*. Privately Printed, 1856; (3) *Steps to the Sanctuary, or the Order of Morning Prayer set forth and Explained in Verse*, 1858; (4) *Thoughts in Verse on Private Prayer and Public Worship*, 1867; (5) Dante's *Inferno*, 1865; (6) Dante's *Divina Commedia*, 1870; (7) *Ut Pictura Poesis*, and others. His *Midnight* hymn, 1856, begins "Awake, my soul, awake to prayer," and is in 19 st. of 4 l. (Lord Selborne's *Bk. of Praise*, 1862, p. 283), and his *Mid-day* hymn, "When at mid-day my task I ply," in 22 st. of 4 l. (*Bk. of Praise*, p. 266). In Thring's *Coll.*, 1882, No. 18 is composed of st. i., xvii.–xxii., of the latter hymn, slightly altered. Another cento therefrom is in T. Darling's *Hys. for the Ch. of England*, 1889. It begins:—"Thou, Lord, didst consecrate this hour."

Fordyce, James, D.D., was minister of Carter Lane Chapel, London, in 1760, and then of Monkwell Street, London, in 1775. He pub. (1) *Poems*, 1786; (2) *A Coll. of Hys. & Sac. Poems*, 2 parts, 1789; and (3) *Sermons to Young Women*, 3rd ed. 1766; 14th, 1814.

Fortescue, Lady Eleanor, 5th daughter of Hugh Fortescue, first Earl Fortescue, pub. in 1843 *Hys. mostly taken from the German*, Exeter and Barnstaple. Later eds. 1847, 1849. B. Ap. 2, 1798; d. Aug. 12, 1874.

Forti tegente brachio, p. 383, i. This hymn by *Coffin* is based upon the "Ad coenam Agni providi."

Fortunatus, V. H. C., p. 384, i. The best ed. of his poems is F. Leo's ed. of his *Opera Poetica*, Berlin, 1881 (*Monumenta Germaniae*, vol. iv.).

Foster, Frederick William, second s. of William Foster, was b. at Bradford, Aug. 1, 1760, and educated at Fulneck, near Leeds, and at Barby in Prussian Saxony. Entering the Moravian Ministry he held several appointments until 1818, when he was consecrated a Bishop of the Moravian Church. He d. at Ockbrook, near Derby, April 12, 1835. He compiled the *Moravian H. Bk.* of 1801, the *Supplement* of 1808, and the revised edition of 1826. His *trs.* from the German, and his original hymns appeared in that collection. Two of his original hymns are in the Irish *Church Hymnal*, 1873; (1) "Lord, Who didst sanctify" 1808 (*Holiness desired*); and (2) "With thanks before the Lord appear," 1826 (*Praise of the Saviour*). See **Index of Authors and Translators.** [G. A. C.]

Fouqué, F. H. C. de la Motte, p. 385, i. He d. Jan. 23 (not 21), 1843.

Francis, Samuel Trevor, s. of an artist, was b. at Cheshunt, Herts, in 1835, and is a merchant in London. He has written numerous hymns, which have been printed in various religious newspapers and periodicals during the past 30 years. Of these hymns the following are in the *Enlarged London H. Bk.*, 1873:—

1. Blessed, blessed Jesus. *Pressing Onward.*
2. Gracious Saviour, grant Thy word. *Lent.*
3. Home, home of light and glory. *Heaven Desired.*
4. I am waiting for the dawning. *Heaven Anticipated.*
5. Jesus, we remember Thee. *Passiontide.*
6. O child of sorrow, weary, distressed. *Salvation in Jesus only.*
7. O Jesus, how great is Thy mercy. *Salvation in Jesus.*
8. Safe to land, no shadows darken. *Death and Burial.* Printed in *Word and Work.*
9. The pearly gates are open. *Heaven.* In W. Carter's *Gospel H. Bk.*, 1863.
10. We are pilgrims far from our fatherland. *Heaven Desired.*

Of these hymns Nos. 1, 2, 4–7 first appeared in the *Enlarged London H. Bk.*, 1873. Mr. Francis also pub. in 1891 *Gems from the Revised Version with Poems.*

Franciscan Breviary, p. 179, i.

Franzén, Franz Michael, was b. at Uleåborg, Finland, in 1772, and educated at the University of Åbo, where he became Librarian and Professor of Literary History. He was subsequently Minister at Kumla, Orebro, Sweden, and then of Santa Clara, in Stockholm. He was consecrated Bishop of Hernösand, in 1841, and d. there in 1847. (See *Supplement* to Longfellow's *Poets and Poetry of Europe.*) Of his pieces one is in English C.U. It begins "Jesum haf i ständigt minne," *tr.* by Mrs. Charles in her *Christian Life in Song*, 1858, p. 250, as "Jesus in Thy memory keep" (*Looking unto Jesus*). Usually it begins with st. ii., "Look to Jesus, till, reviving."

Freeman, Enoch Weston, p. 389, ii. Freeman was b. at Minot, Maine, Dec. 16, 1798. In 1828 he became pastor of the First Baptist Church, Lowell, Massachusetts, where he d. suddenly, Sep. 22, 1835.

Freeman, Philip, M.A., was b. Feb. 3, 1818, educated at Trinity College, Cambridge, B.A. 1839; was Principal of Chichester Theological College from 1846 to 1858, when he became Vicar of Thorverton, Devon; and Archdeacon of Exeter, 1865. He was also a Canon of Exeter. He d. at Thorverton, Feb. 24, 1875. He pub. several works. His poem on *The Sabbath* is given in *Kennedy*, 1863, in two parts, (1) as "The Sabbath's sweet renewal brings," and (2) "Whether, in Sunday's quiet walk."

Fröhlich soll mein Herze springen, p. 397, ii. This appeared in Crüger's *Praxis*, Berlin, 1653, No. 104.

From His high throne above the sky. [*Providence.*] Anon. in Dr. Rule's *Wes. Meth. S. S. H. Bk.*, 1857, No. 151, and in the *Meth. S. S. H. Bk.*, 1879, No. 63.

From the first dawn of infant life. [*Charity School Sermon.*] Anon. in Pratt's *Coll.*, 1829, in 4 st. of 4 l., and in C. M. In a few hymnals, as in the American Presb. *Sel. of Hymns*, Philadelphia, 1861, it is altered to S. M. and begins, "From *earliest dawn of* life."

From year to year in love we meet, p. 400, ii. Written for the Sheffield S. School Union Festival, Whit-Monday, May 19, 1823.

Frothingham, N. L., p. 400, ii. Other hymns are:—

1. O Saviour, Whose immortal word. *Opening of a Place of Worship.* Written "For the Dedication of the Church of the Saviour, Boston, November 16, 1847."
2. Remember Me, the Saviour said. *Holy Communion.*
3. They passed away from sight. *Death and Burial.*
4. When I am weak, I'm strong. *Spiritual Strength.*

Nos. 1, 2, and 4 are from his *Metrical Pieces, Translated and Original*, 1855.

Fulgens praeclara rutilat, p. 401, ii. Another *tr.* is "More fair than sunrise on our sight," by Mrs. Hernaman in the *Altar Hyl.*, 1884.

Fuller-Maitland, Esther. See **Herschell, E.**

Fuller-Maitland, Frances. See **Colquhoun, F. S.**

Fumant Sabaeis templa, p. 401, ii. This is found in the *Paris Brev.* of 1680, *Hiem.* p. 341.

Funeri ne date planctum, p. 402, i. This is in the *Paris Missal* of 1706, p. cxiii., and in that of 1739, p. cxvi.

G

Gallagher. Under this name the hymn "The sun himself shall fade" (*Trust*) is given in *Songs for the Sanctuary*, N. Y., 1865.

Gandy, Samuel Whitelock. This writer (Vicar of Kingston-on-Thames with Richmond from Jan. 1817 to his death, Dec. 24, 1851) was the author of "What tho' the Accuser roar" (*Victory through Jesus*), and "His be the Victor's name" (*Victory through Jesus*), in the Plymouth Brethren *Hys. for the Poor of the Flock*, 1838, Nos. 43, 44. Some of his *Sermons* were pub. posthumously in 1859. Sedgwick says he pub. a *Sel. of Ps. & Hys.*, but we have not seen this work (s. MSS.).

Gates, Ellen, *née* **Huntington,** of Elizabeth, New Jersey, is the author of several popular pieces in the American Mission and S. School hymn-books. Of these the following have passed from the American books into Sankey's *Sacred Songs and Solos*:—

1. Come home, come home, you are weary at heart. *Invitation.*

2. I am now a child of God. *Saved through Jesus.*

3. I will sing you a song of that beautiful land. *Concerning Heaven.*

4. O the clanging bells of time. *Yearning for Heaven.*

5. Say, is your lamp burning, my brother. *Watching and Waiting.*

Concerning her poem which is used as a hymn in America, "If you cannot on the ocean" (*Duty*), Duffield says her account of its origin is as follows:—"The lines were written upon my slate one snowy afternoon in the winter of 1860. I knew, as I know now, that the poem was only a simple little thing, but somehow I had a presentiment that it had wings, and would fly into sorrowful hearts, uplifting and strengthening them." (*English Hys.*, 1886, p. 257.)

Gaudete vos fideles, gentium pars electa. [*Epiphany.*] In a MS., *circa* 1199, in the Brit. Mus. (*Calig. A. xiv. f.* 51); and in the *Hereford Missal*, both in the MS., *circa* 1390, in the Bodleian, and in the printed ed. of 1502. Also in *Daniel* v. p. 180; and *Kehrein*, No. 28. *Tr.* as "Laud, ye faithful! Kings, bow down" by Mrs. E. H. Mitchell, in the *Altar Hyl.*, 1884.

Geh aus mein Herz, p. 406, i. This appeared in the Berlin ed. of Crüger's *Praxis*, 1653, No. 404.

Gellert, Christian F., p. 406, ii. Miss Knight's book, quoted on p. **408, i., Nos. xxii., xxvii.**, appeared as *Trs. from the German in Prose and Verse*, 1812.

Gelobet seist du Jesu Christ, p. 408, i. For other MSS. containing the "Grates nunc omnes" see references at pp. **814** and **1045.**

Gently, my Saviour, let me down, p. 409, i. This hymn was first printed in E. Sidney's *Life of Rowland Hill*, 1834, p. 404, and to it he adds the following note:—"This hymn was written by Mr. Hill for the comfort of a dying member of his Surrey Chapel congregation, who received it a few hours before death. I found it amongst his papers, in his own handwriting, and I believe it never has been printed. It is called 'The Prayer of the Dying Christian.'" The hymn is in 8 st. of 4 l.

Gerhardt, Paulus, p. 409, ii. Of his hymns noted on pp. **410–412**, the following appeared in Crüger's *Praxis*, Berlin ed., 1653:—i., No. 236; iii., No. 401; v., No. 105; vii., No. 321; xiv., No. 206; xxii., No. 137; xxiv., No. 101.

German Hymnody, pp. 412–418. The monthly German Hymnological magazine (*Blätter für Hymnologie*), ed. by Dr. A. F. W. Fischer and Dr. J. Linke (see p. **377, ii.**), and which began in 1883, unfortunately ceased to exist with the number for Dec., 1889. Otherwise since 1880 not many important works have appeared which deal directly with German Hymnology. In the new ed. of Karl Goedeke's *Grundriss zur Geschichte der deutschen Dichtung*, vol. ii., 1884, and iii., 1887, there is a considerable amount of bibliographic information regarding German hymn-writers from the Reformation to about 1750; and Dr. Albert Ritschl's *Geschichte des Pietismus*, vol. i., Bonn, 1880, ii. 1884, iii. 1885, contains many references to hymn-writers and hymns of the Pietistic school.

The only two purely hymnological works which need be noted are (1) Wilhelm Bode's *Quellennachweis über die Lieder des hannoverschen und des lüneburgischen Gesangbuches, samt den dazu gehörigen Singweisen*, Hannover, 1881. This is a most careful and elaborate monograph on the Hannover *G. B.*, 1740; and the Lüneburg *G. B.*, 1767; and has been of great use to the present writer. (2) Dr. O. Wetzstein's *Religiöse Lyrik der Deutschen im 19 Jahrhundert*, Neustrelitz, 1891. This is very well done, embraces both Roman Catholic and Protestant authors, and the information is brought up to date. We may add that in 1886 Dr. Fischer pub. the first part of a *Supplement* to his *Kirchenlieder-Lexicon*, but the final part has not yet appeared.

The references throughout this Dictionary to German libraries where certain works are to be found are not meant to be exhaustive, but to supplement those given by *Bode*. [J. M.]

Gerok, Karl von, p. 419. He was b. at Vaihingen on the Enz (*not* at Stuttgart), and d. at Stuttgart, Jan. 14, 1890.

Gibbons, Thomas, p. 420, i. From his *Hymns*, &c., of 1784, are also in C. U.:—

1. Lord God, omnipotent to bless. *Divine Help desired.*

2. Now may the God of peace and love. *Close of Service.* (1769. Pt. i.)

3. O what stupendous mercy shines. *Benevolence.*

Giles, Charles, an American Methodist minister, was b. near Fort Griswold, Connecticut, Feb. 22, 1783, entered the ministry in 1805, and d. at Syracuse, N. Y., Aug. 30, 1867. His hymn, "The fading world promiscuous flows" (*Heaven Anticipated*), is found, in 6 st. of 5 l., in James Gallagher's *New Selection*, Cincinnati, Ohio, 1835; and in 8 st. of 5 l. From it the hymn, "This world is poor from shore to shore," in Beecher's *Plymouth Coll.*, 1855; Dr. Hatfield's *Church H. Bk.*, 1872, and others, is taken.

Gill, George, s. of William Gill, was b. at Tiverton, Devonshire, Jan. 23, 1820, and was for some time a missionary in the South Sea Islands. His hymn, "Beautiful Zion, built above" (*Heaven*), was "written," the author says, "on the island of Mangaia, South Seas, April, 1850." It was printed in the *Juvenile Miss. Mag.* in 1852. His rewritten form of Phoebe Cary's "One sweetly solemn thought" (p. **214, i.**), beginning "This sweetly solemn thought," is dated 1861, and also appeared in the *Juv. Miss. Mag.* Gill left the South Sea in 1860, and in 1861 became pastor of Wesgate Congregational Chapel, Burnley. He d. Aug. 19, 1880.

Gillette, Abram Dunn, D.D., editor of *Hys. for Social Meetings*, 1843, to which he contributed 12 pieces, including one on *Missions*, "Far off beyond the sea, I love," was b. in Cambridge, Washington County, New York, Sep. 8, 1807; entered the Baptist ministry in 1838; and elsewhere; and d. Aug. 24, 1882.

Gill, T. H., pp. 421–3. Additional hymns to those annotated are in C. U.:—(1) "O dreadful glory that doth make," a cento from No. 48, p. **423, ii.**; (2) "O mystery of Love Divine" (*The Love of Christ*); (3) "Ye souls for whom the Saviour died" (*Electing Love*). These are all from his *Golden Chain of Praise*, 1869.

Giver of each perfect gift. This is an altered form of "God of all redeeming grace," p. **434, i.**

Gladden, Washington, was b. at Pottsgrove, Pennsylvania, Feb. 11, 1836; was educated at Williams College; and entered the Congregational Ministry. He was for some time editor of the *New York Independent*, and of the *Sunday Afternoon*. In the *Sunday Afternoon*, his hymn, "O Master, let me walk with Thee" (*Walking with God*), appeared in 3 st. of 8 l., in March 1879. Of these sts. i. and iii. are in *Laudes Domini*, 1884, and others.

Gloria in Excelsis, p. 425, i. Another *tr.* is, "Glory to God in the highest," by Mrs. Charles, in her *Christian Life in England*, &c., 1866, p. 17.

Gloria, laus et honor, p. 426, i. Additional *trs.* include (1) "All glory, praise, and honour," an altered form of Neale's *tr.* in the Pennsylvanian Luth. *Church Bk.*, 1868; (2) "To Thee, O Christ, be glory, praises loud," in the *Divine Office*, 1763, and the R. C. *Parochial H. Bk.*, 1880; (3) "Wele, herizyng, and worshype boe," by W. Herebert, *circa* 1330, in Wright and Halliwell's *Reliquiae Antiquae*, ii. 1843, p. 225; (4) "Praise, glory, and honour, Redeemer, to Thee," by *J. Wallace*, 1874.

Gloriosi Salvatoris, p. 427, i. F. W. E. Roth gives, in his *Lateinische Hymnen*, 1887, p. 37, the readings of a 15th cent. MS. *Breviary*, now at Darmstadt, and apparently of the use of Cologne. This text adds a doxology:—

Glory to the Father give, p. 429, ii. This hymn was printed on a broadsheet for use at the Sheffield Whitsuntide National and S. School Festival, June 11, 1821, and again for the Sheffield S. S. Union, as stated at p. 429, ii.

Glory to the King of glory! *Bp. E. H. Bickersteth.* [*Ascension.*] Written at Penmaenmawr, N. Wales, 1883, and pub. in his *From Year to Year*, 1883, p. 93, in 6 st. of 4 double lines. It was included in the 1890 ed. of the *Hy. Comp.*

Glyde, Elizabeth. In the S. MSS. (*T. No.* 7) there is the following note on this writer and her hymn, "Be with me in the valley" (*Death Anticipated*):—"Written by Miss Glyde some ten years before it was published. Miss Glyde was the daughter of Mr. Glyde, of Exeter, deacon of an Independent chapel there." Snepp, in the 1880 ed. of his *Songs of G. & G.*, No. 974, gives 1840 as the date of the hymn.

Go, bury thy sorrow. [*Resignation.*] We find this hymn in P. Bliss's *Gospel Songs*, Cincinnati, 1874, p. 98, in 3 st. of 4 double lines. The words are given anonymously, whilst the music is signed "P. P. B.," i.e. P. Bliss. In I. D. Sankey's *Sacred Songs & Solos* this is also the case. There is no authority known to us for attributing the *words* to Bliss.

Go forth, in spirit go. *J. Gambold.* [*Good Friday.*] This appeared in the English *Moravian H. Bk.*, 1742, in 6 st. of 4 l., the sixth stanza beginning "That heart our Saviour loves." In the 1801 ed. this stanza was omitted, and the stanza "His blood thy cause will plead," by John Hartley, was substituted. This form of the text is retained in the 1886 ed. of the same book. In Soden's *Universal H. Bk.*, 1885, No. 255, st. i.–vi. are from the 1742 ed., as above, and st. vii. is the first stanza of the hymn repeated, with slight alterations.

Go thou in life's fair morning. [*Youth for Christ.*] Anon. in W. B. Bradbury's *Oriola*, 1860; I. D. Sankey's *Sac. S. and Solos*, 1878, and others. It was apparently suggested by Mrs. Simpson's "Go when the morning shineth," **p. 1058, ii.**

Go to dark Gethsemane, p. 430, ii. Nearly all the alterations in the revised version of this hymn as printed on p. 430 were given in the *Leeds Sel.*, 1822, No. 804, which shows that the revision was originally made for that *Sel.* and not for the *Christian Psalmist*.

Goadby, F. W., p. 431, ii. A companion hymn, for *Church Restoration*, to his hymn, No. 3, on **p. 431, ii.**, is given in Allon's *Cong. Psalmist Hyl.*, 1886, as "Our fathers' Friend and God." Original dated 1876.

Goadby, Thomas, p. 431, ii. He d. at Nottingham, March 16, 1889.

God bless our native land. [*National Hymn.*] Several hymns opening with this first line are in C. U. The basis of each is the English National Anthem, "God save the Queen." The most popular form is that which had its origin in America, about 1834, the English form, dating 1836, not being in very general use. The following details and texts are of some interest to hymnologists.

I. *The American History and Texts.*

i. The Rev. C. T. Brooks, an Unitarian minister, during the time that he was studying at the Divinity School, Cambridge, U. S. A., 1832 to 1835, wrote the following, said to be a *tr.* from the German:—

"God bless our native land!
Firm may she ever stand
Through storm and night!
When the wild tempests rave,
Ruler of wind and wave,
Father Eternal, save
Us by Thy might!

"Lo! our hearts' prayers arise
Into the upper skies,
Regions of light!
He Who hath heard each sigh,
Watches each weeping eye:
He is forever nigh,
Venger of Right."

ii. The next form of this hymn is by the Rev. J. S. Dwight (p. 1560, ii.), and reads:—

"God bless our native land!
Firm may she ever stand
Through storm and night!
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might!

"*For her our* prayers *shall rise*
To God above the skies:
On Him we wait.
Thou Who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save the State!"

The italics in the above indicate the alterations made in C. T. Brooks's text by J. S. Dwight. Putnam says (*Songs of the Liberal Faith*, 1874, p. 370) that this text "was first introduced, it is supposed, into one of Lowell Mason's singing books." The American authorities date it 1844.

iii. The third form appeared in Hedge and Huntington's Unitarian *Hys. for the Church of Christ*, Boston, 1853, No. 463. In this st. i. and st. ii., ll. 1–3 are from the second form above. The remaining lines read:—

"Thou Who hast heard each sigh,
Watching each weeping eye,
Be Thou for ever nigh;—
God save the State."

iv. The fourth form appeared in the Unitarian *Hys. of the Spirit*, Boston, 1864, No. 251. In this st. i. is from No. ii. as above, st. ii. is altered therefrom, and st. iii. is new:—

St. ii. "For her our prayers shall be,
Our fathers' God, to Thee,
On Thee we wait!
Be her walls Holiness;
Her rulers Righteousness;
Her officers be Peace;
God save the State!"

St. iii. "Lord of all truth and right,
In Whom alone is might,
On Thee we call!
Give us prosperity;
Give us true liberty;
May all the oppressed go free;
God save us all!"

v. In addition to the foregoing there are a few variations to be found in some American collections. Practically, however, the above is a resumé of the history of the American hymn.

II. *The English History and Texts.*

i. Under the date of Oct. 17, 1869, William Edward Hickson (d. 1870) then of Fairseat, Wrotham, Kent, wrote to Daniel Sedgwick, claiming that he was the author of "God bless our native land," which he had seen attributed to J. S. Dwight. Sedgwick pointed out that there were two distinct hymns with the same first line, one of which was certainly American in origin, and the other might possibly be by Mr. Hickson. Eventually this proved to be the case. Hickson's account of his hymn is "it was written by me in 1836 as a new national anthem," and "appeared in the 'Second Class Tune Book,' No. 3, of the *Singing Master*." The *Singing Master* was pub. in 1836 (2nd ed. 1837). This hymn is in 4 st. of 8 l. The opening stanza reads:—

"God bless our native land!
May heaven's protecting hand
Still guard our shore!
May peace her power extend,
Foe be transformed to friend,
And Britain's rights depend
On war no more."

The full text is in the 1880 *Suppl.* to the Baptist *Ps. & Hys.*; the *Meth. Free Ch. Hys.*, 1889; the *Cong. Church Hyl.*, 1887, and other collections.

ii. In the *Meth. S. S. H. Bk.*, 1879, No. 569, is an anonymous hymn which begins:—

"God bless our native land:
Her strength and glory stand
Ever in Thee."

St. ii. is "God smile upon our land," and st. iii. "Through every changing scene."

iii. In the *Cong. Church Hyl.*, 1887, No. 654 opens with the same stanza as No. ii., but st. ii. is "God guard our sea-girt land," and st. iii. "God smile upon our land." This is in *Christian Hys.*, 1845.

The texts in these two hymn-books suggest a common original of four or more stanzas, but this original, if it exists, we have not seen. [J. J.]

God forbid that I should glory. [*Glorying in the Cross.*] In his *Notes* to the Scottish *Presb. Hyl.* of 1876, Mr. Thin says of this hymn, "Anon. Appended to *Cottage Sermons*, circa 1808."

God made me for Himself, to serve Him here. *Sir H. W. Baker.* [*Home Missions.*] Appeared in the *Hys. for Mission Churches*, &c., N.D., No. 47, pub. by the Compilers of *H. A. & M.*, and in the 1889 *Suppl. Hys.* to *H. A. & M.*

God moves in a mysterious way, p. 433, i. In the *Salisbury H. Bk.*, 1857, this hymn is altered to "God deigns to move in mystery."

God of almighty power. [*Omnipresence.*] This hymn appeared in the English Bap. *Ps. & Hys.*, in 1858, and in the American *Sabbath H. Bk.* in the same year. This points to an earlier source from which the hymn was taken by the editors of both collections, but this source we have failed to find.

God of our Fatherland. *Bp. E. H. Bickersteth.* [*National Hymn.*] Written in 1883, and pub. in his *From Year to Year*, 1883, p. 231, in 4 st. of 4 l. It was included in the *Hy. Comp.*, 1890. In the Jubilee year of the Queen (1887) it was extensively sung to the tune composed for it by Sir George Elvey.

God, Who is just and kind. *J. Patrick.* [*Ps. xxv.*] Cento from Ps. xxv. in his *Ps. of David*, 1715.

God, Who madest earth and heaven, p. 440, i. The *H. A. & M.* form of this hymn is rendered into Latin by "P." in the *Guardian*, Oct. 1, 1879, as:—Qui cœlum et terras, lucem tenebrasque creasti." See p. 1595, i.

Godwin, Elizabeth Ayton, *née* **Etheridge,** daugh. of William Ellis Etheridge, was b. at Thorpe Hamlet, Norfolk, July 4, 1817; married in 1849 to Mr. C. Godwin, and d. at Stoke Bishop in 1889. She pub. *Songs for the Weary*, 1865; and *Songs amidst Daily Life.* Her hymn in C. U. is "My Saviour, 'mid life's varied scene" (*Lent*), written whilst yet a girl, and first printed in the *Evangelical Mag.*, and then in *Songs for the Weary*, 1873.

Goethe, J. W. von, p. 441, i. The Exeter Unitarian *Hys. Ps. and Anthems*, of 1863 and 1884, contains the several additional hymns from Goethe, the *trs.* in each case being by the Rev. T. W. Chignell. Some of the versions are very free, and the distinctively Christian character of the *trs.* is only very faintly present in the originals. [J. M.]

Gone is the hollow, murky night. [*Morning.*] This, in Martineau's *Hymns*, &c., 1873, No. 178, is composed of st. iv.–viii. of T. Doubleday's *tr.* of "Æterna cœli gloria" (p. 25, ii., No. 2), in his *Hymnarium Anglicanum*, 1844, p. 25. This form of the text was given in the Unitarian *Bk. of Hys.*, Boston, U. S. A., 1848, No. 600, and from thence passed into Martineau's *Hys.*, 1873.

Gotch, Frederick William, M.A., LL.D., was b. at Kettering in 1807, and graduated at Trinity College, Dublin. In 1845 he became one of the tutors of the Baptist College, Bristol, and in 1868 its President. He was one of the Revisers of the Old Testament. He is associated with Hymnody through a few *trs.* from the German, which are noted in this Dictionary. See **Index of Authors and Translators** for the same. Dr. Gotch d. at Clifton, Bristol, May 17, 1890.

Gott ist gegenwärtig, p. 444, i. Another cento in L. M. from J. Wesley's *tr.* begins in the *Savoy Hymnary* (N. D.), "Our God is here! let us adore." It is compiled from st. i., ii. and iv.

Gould, Hannah Flagg, was b. at Lancaster, Vermont, in 1789. In her youth her father removed to Newburyport, Massachusetts. She d. in 1865. Her *Poems* were pub. in 1832, 1835, and 1841. From these *Poems* the following pieces are taken:—

1. Alone I walked the ocean strand.
2. Day of God, thou blessed day. (1841.) *Sunday.*
3. O Thou Who hast spread out the skies. (1832.) *For Use at Sea.*
4. O Father, to the fields that are ripe. *Harvest.*
5. Who, when darkness gathered o'er us. *American National Hymn.*

Gourdan, Simon, s. of Anthony Gourdan, Secretary to the king, was b. in the parish of St. Jean en Grève, at Paris, March 24, 1646. He entered the Abbey of St. Victor, Jan. 25, 1661, was ordained Priest in 1670, became a Canon of the Abbey, and d. March 10, 1729. This is the Gurd. Vict. of the *Paris Brev.*, 1736.

Goymer, Edmund N., who d. at Stoke-by-Nayland, Suffolk, "April the 9th, 1855, aged 79," kept a school in that parish for several years. He pub. *A Coll. of Hys. adapted to the Festivals of the Church of England*, Ipswich, 1819, in which were several of his own compositions.

Grace Increate! From Whose vivific fire. [*Whitsuntide.*] *E. Caswall.* Pub. in his *Masque of Mary, &c.*, 1858, p. 254, in 6 st. of 4 l., and again in his *Hymns & Poems*, 1873, p. 273, as a "Hymn to the Holy Ghost." In the *Hymnary*, 1872, it is given as "O Holy Ghost, From Whose life-giving fire."

Graces, Metrical, p. 44, i. See pp. 468, 1081. *Before Meat*, 234, 513, 1081. *After Meat*, 133, 168, 508, 683, 1060, 1081. Also *Church Bells*, Aug. 30, 1889, by Miles Atkinson and W. J. Webb.

Grant, Sir R., p. 450, i. Other hymns are:—

1. From Olivet's sequester'd seats. *Palm Sunday.*
2. How deep the joy, Almighty Lord. *Ps. lxxxiv.*
3. Wherefore do the nations wage. *Ps. ii.*

These are all from his posthumous sacred *Poems*, 1839.

Grates, peracto jam die, p. 450, ii. This hymn is based upon the "Deus Creator omnium," p. 291, i.

Graves, Henry C., D.D., b. at Deerfield, Massachusetts, Sep. 22, 1830, and entered the Baptist ministry in 1858, since which he has held several pastorates, the last being New Bedford, Massachusetts, 1886. He has written several hymns for S. Schools and other purposes. One of these, "All-seeing, gracious Lord" (*Divine Help desired*), appeared in *Welcome Songs*, 1879. Another of his hymns, "Soul, soul, thou art passing" (*Old and New Year*), is in the *Bap. Praise Bk.*, 1871.

Gray, Jane, *née* **Lewers,** d. Nov. 18, 1871. A selection of her poems was printed in N. York for private circulation, in 1872, as *Selections from the Poetical Writings of Jane Lewers Gray.*

Great God of our Salvation. *Bp. E. H. Bickersteth.* [*Consecration of a Church.*] Written for the Consecration of Truro Cathedral, which took place on Nov. 3, 1887. It was printed by Sampson Low & Co., with music by Dr. Charles Vincent. Included in the 1890 ed. of the *Hy. Comp.*

Great God, the Giver of all grace. *Cecil F. Alexander.* [*Consecration of a Church.*] Written by Mrs. Alexander for the reopening of Derry Cathedral, in 1887, and printed in the *Derry Cathedral Magazine* for March 1887; the *Church Bells*, March 11, 1887, &c.

Great God, Thy glories blaze, p. 275, i., 2. This sometimes reads "Creator God! Thy glories blaze."

Great God, when my weak, trembling steps. *A. M. Toplady.* [*Death anticipated.*] This hymn was printed anonymously in the *Gospel Magazine*, Oct. 1776, in 5 st. of 4 l., and again in Walter Row's ed. of Toplady's *Contemplations on the Life, Death, and Resurrection of Christ*, 1822.

Great God, while we surround Thy throne. [*S. S. Teachers' Prayer.*] Appeared anonymously in the S. S. Union *Teachers' H. Bk.*, 1846, No. 65, in 4 st. of 4 l. In the Leeds S. S. U. *H. Bk.*, 1879, No. 328, it is enlarged to 5 st. of 4 l.

Great God, Whose sceptre rules the earth. *J. Quarles.* [*Glory and Power of the Divine Father.*] This appeared in his *Divine Meditations . . . with several Divine Ejaculations*, 1655, p. 125 (*Brit. Mus.*), as the 1st Ejaculation. The cento "Fountain of light and living breath," in Martineau's *Hymns*, 1840 and 1873, is from the same work.

Great God, with heart and tongue. This is an altered form of J. Fawcett's "With humble heart and tongue," p. 373, ii.

Great One in Three, great Three in One. [*Holy Trinity.*] Anon. in the American *Sabbath H. Bk.*, 1858, No. 473, and in later collections, including Hatfield's *Church H. Bk.*, 1872, and others.

Great Shepherd of our souls! O guide. *W. Croswell.* [*The Good Shepherd.*] From his *Poems*, 1860, p. 221, somewhat altered, into Dale's *English H. Bk.*, 1874. Croswell's title is "Hymn for the First Sunday after Easter."

Great Shepherd of the sheep, Who all Thy flock dost keep. [*The Good Shepherd.*] This is given in the *Scottish Hymnal*, 1884, as from an "American" source.

Greek Hymnody, p. 457, ii. In l. 12 from the top, read "whether he believed in the Resurrection *of the body.*"

Greene, Thomas, of Ware, was for some time a member of the Congregational body in that town. In 1778 a minority of the members, of Arian principles, having obtained the lease of the chapel, the majority seceded and built themselves the "Old Independent Chapel." Mr. Greene was one of these seceders (Miller's *Singers & Songs*, 1869, p. 314). His *Hys. and Poems on Various Subjects, chiefly Sacred*, were pub. in 1780 (2nd ed.,

1797). From this work the hymn "It is the Lord, enthroned in light" (*Resignation*), is taken. In Bickersteth's *Christian Psalmody*, 1833, it begins, "It is the Lord, my covenant God." In modern collections it is found in both forms. Another hymn from the same work is "The more my conduct I survey" (*Trusting in Jesus*), as in Spurgeon's *O. O. H. Bk.*, 1866.

Griffiths, Ann, p. 470, ii. A long account of this writer, and several *trs.* into English of her hymns, are given in H. Elvet Lewis's *Sweet Singers of Wales*, R. T. S., 1889.

Grosart, A. B., p. 471, i. In 1890 Dr. Grosart pub. a vol. of original verse as *Songs of the Day and Night, or Three Centuries of Original Hymns, &c.* Several of these pieces are of striking merit, and are worthy of the attention of hymn-book compilers.

Guiet, Charles, p. 473, ii. His *Heortologia* was pub. in Paris, 1657, and reprinted in 1728. It contains the Latin hymns proper to the various dioceses in France.

Guinness, Henry Grattan, D.D., s. of Capt. John Guinness of Dublin, was b. at Mountpellier, near Dublin, in 1835. His work as an undenominational Preacher began in 1856, since which time he has visited most parts of the world in prosecuting his evangelistic labours. He has written numerous hymns and printed them privately to enclose in letters and parcels, and for general distribution. Of these the following were included in *The Enlarged London H. Bk.* 1873:—(1) "How beautiful the Saviour's feet" (*Christ in Glory*); (2) "Thou art my joy, Lord Jesus" (*The Glory of Jesus*); (3) "Yes, Thou art mine, my blessed Lord" (*Jesus our All*).

Guyon, Madame, p. 475, i. Other *trs.* in C. U. are:—

1. From No. 3 on p. 476, i., the cento in Martineau's *Hymns*, 1840, No. 160, "Almighty Former of creation's plan" is taken.

2. Source of love, and Light of day. This in Martineau's *Hymns*, 1840, No. 425, is from W. Cowper's *tr.* of *Cantique* 125, in 1801, p. 40.

3. To me remains nor place, nor time. This cento in Dale's *English H. Bk.*, 1874; "My country, Lord, art Thou alone," in Spurgeon's *O. O. H. Bk.*, 1866; and "All scenes alike engaging prove," are from No. 2 on p. 476, i.

4. See also **Upham, T. C., p. 1198, i.**

H

H. B. Under these initials the hymn, "Hark, the swelling breezes" (*Missions*), was given in the 1876 ed. of the *Hy. Comp.* and later in other collections. The authoress desires to remain unknown.

Hac die festa concinat. [*Circumcision. New Year.*] M. Léon Gautier, in his 1858 ed. of *Adam of St. Victor*, prints this at i. p. 48 as undoubtedly by Adam (from the Ms. *Lat.* 14872 of the Bibl. Nat. Paris, of about the end of the 14th cent.); but in his 2nd ed., 1881, p. 221, he says that the ascription to Adam is a mistake, and that it is earlier than his time. The text is in G. M. Dreves's *Sequentiae Ineditae*, 1890, p. 16, from a 13th cent. Ms. at Paris (*Lat.* 10511). *Tr.* as "Let us duly keep the feast," by Mrs. Hernaman in the *Altar Hyl.*, 1884. Also by *Wrangham*, 1881, i. p. 47.

Hadley, C. This name is given as the author of Nos. 389, 395, 397, and 401, in *The Psalmist*, edited by E. Prout, Lond., J. Haddon, 1878.

Hague, John B., b. in New Rochelle, New York, in 1813; entered the Baptist ministry in 1835, but retired in 1845 to undertake educational work. For some years he has been a lay member of the Protestant Episcopal Church. In 1842 he pub. *Hys. for Social and Private Worship*, to which he contributed 7 hymns. From this collection his hymn, "Hark, sinner, while God from on high doth entreat thee" (*Warning*) is taken.

Hague, William, D.D., author of "Hark! sinner hark! God speaks to thee" (*God pleading with Man*), in Cutting's *Hys. for the Vestry and Fireside*, 1841, was b. at Pelham, Westchester County, New York, Jan. 4, 1808, entered the Baptist ministry in 1829, was successively pastor at several places; and d. Aug. 1, 1887.

Hail peaceful day of hallowed rest. [*Sunday.*] Appeared anonymously in the *Leeds H. Bk.*, 1822, No. 461, in 3 st. of 4 l.; again in the *Leeds H. Bk.*, 1853, No. 765; and again in other collections.

Hail, sacred truth! whose piercing rays. [*Missions.*] This hymn in the American Meth. Episc. *Hys.* 1849, 1879, and others, is given in Mason and Greene's *Church Psalmody*, 1831, as from the *Evang. Mag.* It is essentially different from the hymn "Hail, sacred truth, thou source of peace," in the *Gospel Mag.*, 1778, p. 55, and there signed "John Buttress."

Hail the day that sees Him rise, p. 478, i. A *tr.* into Latin, of the *H. A. & M.* text, of this hymn by Bp. Charles Wordsworth is given in his *Series Collectarum . . . Selecti Hymni Psalmique*, 1890, as "Salve, sacra dies, qua sursum surgere Christum."

Hail the love and power amazing. *R. Thornton. St. Thomas [à Becket] the Martyr.* Appeared in T. Chamberlain's *Hys. used in the Church of St. Thomas the Martyr, Oxford*, 1861, No. 50; and in the *People's Hyl.*, 1867, No. 234.

Hail the night, all hail the morn. [*Christmas.*] This appeared in an anonymous volume of *Christmas Carols*, pub. in London, in 1837. It passed into the American *Sabbath H. Bk.*, 1858, No. 278, and again into later collections. It is usually given as "From the German," but the German original (if any) has not been found.

Hail, thou happy morn so glorious. [*Easter.*] Appeared anonymously in the *Plymouth Coll.*, N. Y., 1855, No. 298, in 4 st. of 6 l. and again in later collections.

Hail to Thee our risen King. [*Easter.*] Appeared in the Irvingite *Hys. for the Use of the Churches*, 1864, in 6 st. of 4 l., and signed "S. A., 1863." It was repeated in the 2nd ed. of the same, 1871, and is also found in several American collections.

Hail to this our weekly rest. [*Sunday.*] This Sunday hymn for Children, appeared anonymously in the 1869 *New App.* to the S.P.C.K. *Hymns*, No. 325.

Hall, Ann W. Under this signature, the hymn "Father, O hear me now" (*Resignation*) appeared in the Unitarian *Hys. for the Church of Christ*, 1853, No. 689, and has been repeated in a few later collections.

Hall, Elvina Mable, was b. at Alexandria, Virginia, in 1818; and was married, first to Mr. Hall, and then, in 1885, to the Rev. T. Myers. Her hymn, "I hear the Saviour say" (*Christ All and in All*), in I. D. Sankey's *Sac. Songs and Solos*, 1878, is somewhat popular in G. Britain and America. It was "written on the fly-leaf of the *New Lute of Zion*, in the choir of the Methodist Episcopal Church, Baltimore, in the spring of 1865."

Hall, Jane E., of Battleborough, Vermont, has in I. D. Sankey's *Sac. Songs and Solos*, 1881, under the initials "J. E. H.," (1) "The love that Jesus had for me" (*Love of Jesus*); (2) "We shall have a new name in that land" (*The New Name*). The music in *Sankey* to these hymns is also by the same person.

Hamerton, Samuel Collingwood, b. in 1833, educated at University College, Oxford (B.A. 1856), Incumbent of St. Paul's, Warwick, from 1866, and d. there Jan. 6, 1872. His hymn "Waken, Christian children" (*Christmas Carol*), is in Snepp's *Songs of G. & G.*, 1872; the *Hy. Comp.*, 1890, and others. It appeared as a *Carol* pub. by Masters, in 1861.

Hammond, Edward Payson, was b. at Ellington, Connecticut, Sep. 1, 1831. He edited *Hys. of Prayer and Praise*, and is the author of a few pieces in that and other evangelistic hymnals, including "Christian [Children] go and tell Jesus," and "I feel like singing all the time."

Hammond, W., p. 483, i. His hymn No. 1, "Brightness of the Father's Face," is a free *tr.* of "Splendor Paternae gloriae," **p. 1080, i.**

Hanaford, J. H., M.D., b. in New Hampton, New Hampshire, Jan. 27, 1819, and educated for the medical profession. He arranged the first edition of Phineas Stowe's *Ocean Melodies*, 1848, and for it he composed 19 hymns. Some of these are signed "J. H. H.," and others "J. H. Hanaford." One on *Setting Sail*, "Great God, at Thy command," is specially good for its purpose.

Hanaford, Phœbe A., *née* **Coffin,** daughter of George F. Coffin, was b. at Nantucket Island, May 6, 1829. Mrs. Hanaford is an Universalist, and one of their recognized ministers. Her hymn "Cast thy bread upon the waters" (*Work and Wait*), is in the *Laudes Domini*, N. Y., 1884, and other American collections.

Happiness, thou lovely name, p. 483, ii. The cento "Saviour, Whom I fain would love" is in the *Anglican H. Bk.*, 1868; and the S.P.C.K. *Ch. Hymns*, 1871. A second cento is "Source and Giver of repose," in the American *Sabbath H. Bk.*, 1858. In H. M. Macgill's *Songs of the Christian Creed and Life*, 1876, No. 74. Sts. ii-iv. ("Object of &c.") are *tr.* as "Jesu! ter desiderate."

Happy Christian, God's own child. [*Adoption and Sonship.*] This hymn is found in R. H. Carne's *Coll.*, 1823; in J. H. Evans's *Sel.*, 1838, and others, but always without author's name. It is in several modern collections, including Snepp's *Songs of G. & G.*, 1872; *Common Praise*, 1879, &c. It is usually given in 5 st. of 4 l.

Happy the home, when God is there. [*A Christian Home.*] Appeared in Mrs. Mayo's *Sel. of Hys. & Poetry for the Use of Infant and Juvenile Schools and Families*, 3rd ed. 1846, No. 50, in 4 st. of 4 l. and entitled "The Happy Home," and signed "Mrs. W." It was included in the American *Sabbath H. Bk.*, 1858, and later in several hymnals.

Harbaugh, H., p. 484, ii. From No. 2, "God most mighty, &c.," the cento, "Thou, by heavenly hosts adored" in the *Songs of Christian Praise*, N. Y., 1880, No. 658, is taken.

Hardenberg, Georg F. P. von, p. 485, i. No. iv. is *tr.* by W. Maccall in T. W. Chignell's Unitarian *Hymns*, &c., 1884, as, "If only God I have."

Hark! creation's Alleluia. *Bp. E. H. Bickersteth.* [*Missions.*] Written in 1879 for the Church Missionary Society and included in the 1890 ed. of the *Hy. Comp.*

Hark, hark my soul, p. 486, ii. *Tr.* into Latin by G. S. Hodges in his *The County Palatine*, &c., 1876, as "Cor meum, fertur cantus angelorum."

Hark, hark the notes of joy, p. 954, i., 5. This hymn appeared in the *Evangelical Mag.*, Jan. 1818, p. 48, signed "R.," and headed "A Missionary Hymn."

Hark! hark! the voice of ceaseless praise. [*Praise in Heaven.*] This appeared anonymously in Oliphant & Sons' *Sacred Poetry*, 2nd series, Edinburgh, N.D. (*circa* 1824), p. 361, in 6 st. of 4 l. in C.M. In Hatfield's *Church H. Bk.*, 1872, No. 1458, sts. i.-iii., v. and vi., are rearranged in S.M. as, "Hark! hark! the voice of praise."

Hark how all the welkin rings, p. 487, i. The text as in *H. A. & M.* has been rendered into Latin by Bp. Charles Wordsworth in his *Series Collectarum . . . Selecti Hymni Psalmique . . .* Lond., J. Murray, 1890, as: "Audite! cantant Angeli præconium."

Hark! how the gospel trumpet sounds. *C. Cole.* [*Free Grace.*] From his *Three-fold Alphabet of New Hymns*, &c., 1792, into Denham's *Saints' Melody*, 1837; the *Enlarged London H. Bk.*, 1873, and others. (See p. 242, i.)

Hark, my soul, it is the Lord, p. 488, i. Rendered into Latin as "Audi, Anima! loquentem," by H. M. Macgill, in his *Songs of the Christian Creed & Life*, 1876.

Hark! the song of Jubilee, p. 490, i. The origin of this hymn is thus set forth on a broadsheet which was used in Sheffield in 1819: "West Riding Missionary Anniversary, Sheffield, July 27, 28, and 29, 1819. Hymns, composed at the express desire of the London Missionary Society, with a special reference to the renunciation of Idolatry, and acknowledgment of the Gospel, in the Georgian Isles of the South Seas," and sung at Spa Fields Chapel, London, May 14, 1818. Hymn i. "Hark! the song of Jubilee." Hymn ii. "'Let there be light': thus spake the Word." In this broadsheet, "Hark! the song," &c., is in 6 st. of 3 l., and line 2 of st. iii. reads, "From the depths unto the skies." This hymn is No. 94 in the *Orig. Hymns*, 1853, and not 98 as at p. 490, i.

Hark! the Voice Eternal. *J. Julian.* [*Processional for Advent.*] Written for use in the Parish Church, Wincobank, and first printed as a broadsheet. It was included shortly after in Thring's *Coll.*, 1882, and subsequently in several hymnals in Great Britain and America. It is the most widely used of the author's hymns.

Hark! those happy voices, saying. [*Praise to Jesus.*] This hymn, as in modern collections, was given in T. Hastings's *Spiritual Songs*, 1831 (1836, Nos. 275 and 276), as two hymns, the second being "Bless the Lord of life for ever." In the *Plymouth Coll.*, 1855, the two were united as one hymn (No. 391), and in this form it has been repeated in modern hymnals.

Hark! 'tis the watchman's cry. [*Advent.*] Anon. in *The Revival* (a periodical) in 1859. It was included in the *Hy. Comp.* in 1876, and later, in other important collections.

Hark! what celestial notes [sounds]. [*Christmas.*] This hymn has been traced to the Unitarian *Coll. of Hys. for Public Worship*, &c., edited by B. Williams and others, and pub. at Salisbury, 1778 (p. 1192, ii.). Its well known American form is in Dabney's *Sel. of Ps. & Hys.*, Cambridge, U.S.A., 1825, No. 309; the *Sabbath H. Bk.*, 1858, No. 271, and others.

Harland, Edward, p. 491, i. He d. at Bishton Hall, Colwich, June 8, 1890.

Harris, Frederick William, M.A., was b. in 1814, educated at Trinity College, Cambridge (B.A. 1837, M.A. 1840). Taking Holy Orders in 1838, he became in 1855 Vicar of Medmenham, diocese of Oxford, and d. April 17, 1872. His excellent hymn, "It is finished! It is finished! all the untold agony" (*Good Friday*), is in Thring's *Coll.*, 1882.

Harris, Thomas Lake, b. May 15, 1823. Under his name three hymns are given in the American Unitarian *Hys. of the Spirit*, 1864:—(1) "In every human mind we see" (*The Soul God's Temple*); (2) "Look up, O man, behold the same" (*God All in All*); (3) "O earth, thy past is crowned and consecrated" (*Past, Present, and Future*).

Hart, Joseph, p. 492, ii. Other hymns in C. U. are:—

1. The blest memorials of Thy grief (1762), *Holy Communion.*
2. To comprehend the great Three-One (1759). *Holy Trinity.*
3. Vain man, thy fond pursuits forbear (1759). *Death.*
4. When the blest day of Pentecost (1759). *Whitsuntide.*

Hart, Oliver, was b. at Warminster, Bucks County, Pennsylvania, July 5, 1723; entered the Baptist ministry in 1749; and d. at Hopewell, Hunterdon County, New Jersey, Dec. 31, 1795. He was the author of "My Father, when I come to Thee" (*Prayer*), which is found in several Sunday school hymn-books. It was in the S. S. U. *H. Bk.* [1835]; the Silver Street *Sunday Scholar's Companion*, 51st ed., 1840; and later collections.

Hartsough, Lewis, was b. at Ithaca, New York, Aug. 31, 1828. Of his hymns the following are in C. U.:—

1. I hear Thy welcome voice. *The Divine Invitation.*
2. In the rifted Rock I'm resting. *Safety in Jesus.*
3. Lead me to the Rock that's higher. *Safety in Jesus.*
4. O who'll stand up for Jesus? *All for Jesus.*

Nos. 1–3 are in I. D. Sankey's *Sac. Songs & Solos*, 1878 (1 and 3 with music by Hartsough).

Haskell, Jefferson, b. in Thompson, Connecticut, Nov. 6, 1807, is the author of "My latest sun is sinking fast" (*Old Age*), in J. W. Dadmun's *Melodeon*, 1860, No. 11, and the *New Golden Shower*, N.Y., 1862.

Hasloch, Mary. Author of "Christian, work for Jesus" (*S. S. Festival*), in the *Cong. Ch. Hyl.*, 1887, &c.

Hast Thou bidden, gracious Lord. *H. Downton.* [*Sunday S. Anniversary.*] From his *Hys. and Verses*, 1873, p. 39.

Hast thou within a care so deep? [*Strength in time of Need.*] This hymn, in Hatfield's *Church H. Bk.*, N.Y., 1872, and other hymnals, is attributed in the Sedgwick MSS. to "Mrs. A. Julius, 1859."

Haste, my spirit, flee away. [*Death Anticipated.*] Anon. in Elliott's *Ps. & Hys.*, 1835, No. 396.

Hastings, T., p. 494, i. Additional hymns are:—

1. Children hear the wondrous story; and "Sinners, hear the melting story," are altered forms of No. 36, on p. 495, i.
2. Father, we for our children plead. *On behalf of Children.*
3. Forgive my folly, O Lord most holy. *Lent.*
4. Hosanna to the King, That for, &c. *Praise to Jesus.*
5. I look to Thee, O Lord, alone. *Pardon desired.*
6. Jesus, full of every grace. *Pardon desired.*
7. O why should gloomy thoughts arise? *The Mourner Encouraged.*
8. Peace to thee, O favoured one. *Peace in Jesus.*
9. Saviour, hear us through Thy merit. *Forgiveness.*

Of these hymns, No. 3 is in Hastings's *Spiritual Songs*, 1831; No. 9 in his *Mother's H. Bk.*, 1834, and his *Devotional Hys.*, 1850; and Nos. 4, 5 & 8 in his *Devotional Hys.*, 1850.

Hatch, Edwin, D.D., was b. at Derby, Sep. 4, 1835, and educated at Pembroke College, Oxford, B.A., in honours, in 1857. After holding important appointments in Canada, he returned to England and became Vice-Principal of St. Mary Hall, Oxford, 1867; and Rector of Purleigh, 1883. (See also *Crockford*). He d. Nov. 10, 1889. His hymn-writing was limited. One, and that a very spirited lyric, is in Allon's *Cong. Psalmist Hyl.* 1886: "Breathe on me, Breath of God." (*Whitsuntide.*) Dr. Hatch's hymns were pub. in his posthumous *Towards Fields of Light.* Lond. 1890.

Havergal, Frances Ridley, p. 496, i. Miss Havergal's *Poetical Works* were pub. in 2 vols. in 1884 (Lond., J. Nisbet); and the hymns therein are accompanied by notes. From these vols., and the HAV. MSS., we gather the following facts concerning additional hymns in C. U.:

1. In God's great field of labour. *Work for Christ.*

Written Feb. 27, 1867, and pub. in her *Ministry of Song*, 1869, and later works. In Snepp's *S. of Grace and Glory*, 1872, it begins with st. ii., "Sing to the little children." "The poem expresses her own life-ministry of song, and relates true incidents" in that life. [HAV. MSS.]

2. Only a mortal's power. *Consecration of Self to Christ.* Pub. in her *Loyal Responses*, 1878, in 7 st. of 4 l., and headed "Only." In *Common Praise*, 1879, st. ii.–vi., are given for *Confirmation* as, "Only one heart to give."

3. Through the yesterday of ages. *Jesus always the same.* Written at Leamington, Nov. 1876, and pub. in her *Loyal Responses*, 1878.

4. What hast Thou done for me, O Thou my mighty Friend. *Good Friday.* Written at Leamington, Jan. 1877, and pub. in *Loyal Responses*, 1878.

5. Yes, He knows the way is dreary, **p. 498, i. 55.** This hymn was written at Shareshill Parsonage, Nov. 17, 1865, and first printed as one of Parlane's leaflets; then in *Lyra Britannica*, 1867; and later, in several of her books. It was "suggested by a letter from her niece, A. M. S., at school, and written to console her when weary, lonely, and the only absentee at the rejoicings for her brother J. H. S.'s coming of age." [HAV. MSS.]

Havergal, W. H., p. 498, i. Other hymns are:—

1. Lord, if judgments now are waking. *Second Advent.* Pub. in W. Carus Wilson's *Bk. of General Psalmody*, 1840; in *Kennedy*, 1863, &c.

2. Remember, Lord, Thy word of old displayed. *Missions.* "Composed for a special prayer-meeting for missionary labourers, held in the author's schoolroom, in the parish of St. Nicholas's, Worcester." (W. F. Stevenson's *Hys. for Ch. and Home*, 1873, where the original text is also given.)

It must be noted that **No. 17, at p. 498, ii.**, "Soon the trumpet of salvation," was first pub. in *A Coll. of Original Airs adapted to Hys.*, &c., 1826.

Hawkins, Hester P., *née* **Lewis**, wife of Joshua Hawkins, of Bedford. In 1885, Mrs. Hawkins pub. *The Home H. Bk., A Manual of Sacred Song for the Family Circle.* Lond. Novello & Co. To this collection she contributed 7 hymns under the signature of "H. P. H." For home use we know of no book of equal comprehensiveness and merit. The music also is well adapted to the family circle.

Hawks, Annie Sherwood, p. 499, ii. Mrs. Hawks, who was an American Baptist, d. in 1872.

Hawley, H. H., author of "There is a hope, a blessed hope" (*Hope in Christ*), which appeared in A. C. Thomas's *Hys. of Zion*, 1839, was b. in Lewis County, New York, April 10, 1817. In 1881 he pub. *The Iris; Songs of Jesus for S. Schools and Devotional Meetings*, to which he contributed seven hymns. The music of this collection is mainly by Mr. Hawley.

Hayward. Under this name the hymn "Welcome, delightful morn" (*Sunday Morning*), was given in Dobell's *New Sel.*, 1806, No. 548, in 3 st. of 6 l., and has been repeated in a few American hymnals, including *Hys. of the Faith*, N.Y., 1887, and others.

He bids us come, His voice we know. This is taken from "And are our joys so quickly fled?" **p. 63, ii.**

He came, the King of Kings. Part of H. F. Lyte's "Whom shall we love like Thee?" **p. 707, i. 81.**

Hear Thy children's hymn of praise. [*Praise.*] By Elizabeth Anna Ball, daughter of E. R. Ball of Monkstown, near Dublin; b. Oct. 29, 1840, married in Feb. 1863 to the Rev. G. H. Curteis, M.A., Canon of Lichfield Cathedral, and Principal of the Lichfield Theological College. Mrs. Curteis composed the music to 12 songs and 2 hymns for children. These were pub. in 1866 as *The Children's Hour.*

Hear us, holy Saviour. [*A Child's Prayer.*] This hymn is usually attributed to W. Spark, Mus. Doc., of Leeds, but in error. Dr. Spark says he found it in an old Crystal Palace Juvenile Festival Concert Programme, and being struck with its beauty, at once set it to music. Hence the error of associating the authorship with his name.

Hear we [ye] not a voice from heaven. *Frances N. Caulkins.* [*Early Piety.*] Taken from the *Family Choir*, 1845, for the Bap. *Ps. and Hys.*, 1858.

Heath, George, became pastor of a Presbyterian Church at Honiton, Devon, in 1770, and d. in 1822. He pub. a *History of Bristol*, 1797. Also *Hys. and Poetic Essays Sac. to the Public and Private Worship of the Deity*, &c., Bristol, 1781, from which "My soul, be on thy guard" (*Steadfastness*), is taken.

Heavenly Father, all creation. *A. T. Russell.* [*Holy Trinity.*] Contributed to P. Maurice's *Choral H. Bk.*, 1861, No. 713, in 3 st. of 10 l.

Heavenly Father, grant Thy blessing, On the teaching, &c. [*Opening of a Sunday School.*] Anon. in the American Sunday S. Union *Union Hys.*, 1835.

Hedge, Frederick H., p. 504, i. He d. at Cambridge, U.S.A., Aug. 21, 1890.

Help us, O Lord, with humble minds. [*National Thanksgiving for Peace.*] Appeared in Cotterill's *Sel.*, 1810, No. 82, in 6 st. of 4 l. Also in Snepp's *Songs of G. & G.*, 1872. It is sometimes attributed to *T. Cotterill*, but upon insufficient authority.

Hensel, Luise, p. 510, ii., No. v. "O Sorge," &c., appeared in Förster's *Sängerfahrt*, 1818, p. 266.

Herbert, Algernon, s. of Henry Herbert, Earl of Carnarvon, was b. July 12, 1792; educated at Christ Church, Oxford, B.A. 1813; and was a Fellow of Merton 1814–1831. He practised at the Bar for some years, and d. June 11, 1855. He was the author of several prose works on History, Holy Scripture, and other subjects, but his hymn-writing was limited.

Hereford Breviary, pp. 178, ii., 1554, ii.

Hereford Missal, p. 1042, ii.

Here on earth, where foes surround us. [*Passiontide.*] By "B. J. W." in the *British Magazine*, Sept. 1832. In *Kennedy*, 1863.

Heri mundus, p. 513, i. In the Paris MS. Lat. 1139, *circa* 1200 (f. 17*b*), this hymn begins "Mundus heri laetabatur."

Herr, des Tages Mühen, p. 515, i. This was written in April, 1827.

Herrnschmidt, J. D., p. 515, i. Two additional hymns by this writer have been *tr.* into English, viz.:—

i. Er wird es thun, der fromme treue Gott. *Cross and Consolation.* In 1704, No. 399, in 9 st., and the Berlin *G. L. S.*, ed. 1863, No. 838. *Tr.* as: "Our God is truth, most faithful is His word," as No. 597 in the *Moravian H. Bk.*, 1886.

ii. Kommt, danket dem Helden mit freudigen Zungen. *Easter.* In 1714, No. 105, in 10 st., and the *Brüder G. B.*, 1778, No. 200. *Tr.* as: "With hearts and with voices, O praise ye the Lord," as No. 139 in the *Moravian H. Bk.*, 1886. [J. M.]

Herschell, Esther, *née* **Fuller-Maitland**, eldest sister of Frances S. Colquhoun, **p. 1557, i.**, was born in 1803; married to the Rev. Ridley Herschell; and d. April 6, 1882. She contributed anonymously two hymns—"Whence these sorrows, Saviour, say?" (*Passiontide*); and "Shrouded once in blackest night." (*Longing for the Beatific Vision*); to the Appendix to her mother's Coll. entitled *Hys. for Private Devotion*, &c., 1827 (see **p. 774, i.**) [G. A. C.]

He's come, let every knee be bent, All hearts new joys, &c. [*The Comforter.*] This hymn in 8 st. is found in a small collection of hymns appended to a *Sermon* by Arthur Bedford, 1733. In its modern form of 4 st. it is in the American *Prayer Bk. Coll.*, 1826, No. 76, the *Bap. Praise Bk.*, 1871, and others.

Hewett. This name, and the date 1850, are given in Spurgeon's *O. O. H. Bk.*, 1866, to "Come, poor sinner, come and see" (*Invitation*), on the authority of D. Sedgwick (s. MSS.).

Hewett, J. W., p. 520, i. Mr. Hewett d. at Claybrooke, near Lutterworth, April 20, 1886.

Hewlett, Ebenezer, M.A., was educated at King's College, London, and became Rector of St. Paul's, Chorlton-on-Medlock, Manchester, 1862. He has written several hymns which have been issued as leaflets. One of these, written in 1866, "Faithful pilgrim, homeward wending" (*Joy in Fulness*), was included in Snepp's *Songs of G. & G.*, 1872.

Heyl, Louis, several of whose *trs.* from the German are in the *Evang. Lutheran Hymnal*, Columbus, Ohio, 1880, is a Custom House officer in Philadelphia.

Hic reparandarum generator fons animarum, p. 521, i. Read in addition:—The text of this hymn is found in one of the Epistles of Pontius Meropius Paulinus, and is given in his *Epistolae et Poemata*, Paris, 1516, f. 86*b*. Also in *Migne's PP. Lat.* lxi. col. 332, as one of the Epistles to Severus (Ep. 32). [J. M.]

Hilary, St., p. 522, ii. At the end of the article read on:—A fragment of St. Hilary's *Liber Hymnorum* has recently been discovered in a MS. at Arezzo, apparently written at Monte Cassino about 1060, and pub. by J. F. Gemurrini, at Rome, 1887, as *S. Hilarii Tractatus de*

mysteriis et hymni. In this MS. there are only two nearly complete hymns, "Ante saecula qui manens," and "Adae cernis gloriam," and the second part of an alphabetical hymn, beginning with "F" ("Fefellit saevam, verbum factum et caro").

Hill, Stephen P., p. 524, i. B. at Salem, Massachusetts, April 17, 1806; entered the Baptist ministry in 1832; and d. at Washington, District of Columbia, Sep. 15, 1884.

Hiller, Philipp F., p. 524, ii. His hymn "Gottes Sohn, in Fleisch gekleidet" (*Christmas*), from his *Liederkästlein*, 1762, is *tr.* by Dr. Loy, in the Ohio Lutheran *Hyl.*, 1880, as "God in human flesh appearing."

Hinchsliffe, Joseph, a Sheffield manufacturer, and a member of the Wesleyan body, was b. at Sheffield in 1760, and d. at Dumfries in 1807. Concerning his hymn in the *Prim. Meth. Hyl.*, 1887, "This is the field, the world below" (*Death and the Resurrection*), Dorricott and Collins say in their *Lyric Studies*, 1889, p. 289, "It has been traced to a Tract, entitled *Favourite Hymns, Odes, and Anthems, as Sung at the Methodist Chapels in Sheffield, Rotherham, Doncaster and Nottingham Circuits*, Fifth edition, 1797, and immediately under the title of this hymn are the words 'By J. Hinchsliffe.'"

Hirmos, The. See **Greek Hymnody, § x., 11; xvi. 10.**

Hodder, Edwin, pub. in 1863 *The New Sunday School H. Bk.*, and in 1868 a New and Enlarged ed. of the same. To this collection he contributed 27 hymns, each of which is headed with his name. Of these nearly one half have passed into other hymnals for children, including *Mojor;* the *Bap. S. S. H. Bk.*, 1880; the S. S. U. *Voice of Praise*, 1886, and others. Born in 1838.

Hodges, George Samuel, B.A., b. at Walmer in 1827, educated at Jesus College, Cambridge. In 1882 he was preferred to the Vicarage of Stubbings, near Maidenhead. His principal work is *The County Palatine and Other Poems Sacred and Secular*, 1876. In it appeared several *trs.* from the Latin, from English into Latin, and original pieces, including his children's hymn for *Palm Sunday*, "Hosanna we sing like the children dear," which is also in the 1875 ed. of *H. A. & M.* A hymn for Lent, "All my sins uprising now," is in the *Durham Mission H. Bk.*, 1885, and others. His fine offertory hymn "Eternal! assembled with songs of thanksgiving," written to Dr. Dykes's tune "St. Leonards," was first sung at a Gregorian Festival in Lichfield Cathedral, and subsequently at Coventry, &c. It is printed in the Lichfield Festival Bk., but is not included in any hymnal. He d. Dec. 10, 1899.

Hoffman, Elisha Albright, author of "Have you been to Jesus for the cleansing power?" (*Holiness desired*), in I. D. Sankey's *Sac. Songs and Solos*, 1881, was b. in Pennsylvania, May 7, 1839.

Hole, Samuel Reynolds, D.D., b. at Ardwick, near Manchester, Dec. 5, 1819, and educated at Brasenose College, Oxford; B.A. 1844; D.D. by Abp. of Canterbury, 1887. He was Curate of Caunton, Notts, 1844–1850, and Vicar 1850–87. In 1887 he became Dean of Rochester. Previous to this he had held several important appointments. He has pub. some prose works, including *Hints to Preachers, &c.*, 1880; *A Book about Roses*, 1869, &c. His hymn, "Sons of labour, dear to Jesus" (*Working Men's Service*), appeared in the 1889 *Suppl. Hys.* to *H. A. & M.* D. Aug. 27, 1904.

Hölty, Ludwig H. C., p. 530, i. Concerning the *trs.* of his hymn "Ueb' immer Treu," we note that No. 1 is found in the *German Songster*, Berlin, 1798, p. 13; No. 2 is by Joseph Gostick, in his *Spirit of German Poetry*, 1845, p. 139.

Holy Father, hear me. *Bp. E. H. Bickersteth.* [*Morning.*] Written in 1881, and pub. in his *From Year to Year*, 1883, p. 145; and the *Hy. Comp.*, 1890.

Holy Jesus, Saviour blest, p. 531, i. This hymn was 1st pub. in Bp. Mant's *Holydays of the Church*, vol. i. 1828, and then in his *Ancient Hys.*, &c., 1837.

Holy Saviour, Thou hast told us. [*Divine Worship.*] From the S. S. Union *Hymns*, 1841.

Holy Source of consolation. [*Whitsuntide.*] Anon. from B. W. Noel's *Sel.*, 1838.

Home at last, thy labour done. *J. D. Sankey.* [*Death and Burial.*] "Written on the dying words of a young convert (Maggie Lindsay), who lost her life in the railroad catastrophe at Manuel, Jan. 27, 1874." Included with a note in his *Sac. S. and Solos*, 1878.

Homo Dei creatura, p. 532, i. From Caswall's *tr.*, "Creature of God, &c." three centos are given in the R. C. *Parochial H. Bk.*, 1880, as (1) "When to the silence of the tomb;" (2) "The angels, while with tearful eyes;" (3) "Alas! what tongue of man can speak."

Hone, William, 1780–1842, is given in *The Church Praise Bk.*, N.Y., 1882, as the author of "The proudest heart that ever beat" (*Salvation*), therein.

Hope, Alexander James Beresford, LL.D., b. Jan. 25, 1820, educated at Trinity College, Cambridge, was M.P. for his University for several years, and d. Oct. 20, 1887. He is connected with hymnology through his *Hys. of the Church, literally translated, for the use of English Congregations.* Lond., J. & F. Rivington. 1844. None of these *trs.* have come into C. U. See **Index of Authors and Translators.** In the *Cambridge University Calendar* he is entered as "Alexander James Beresford Beresford-Hope."

Hope, Henry Joy McCracken, a bookbinder, s. of James Hope, was b. near Belfast, Ireland, in 1809; was in the employ of Messrs. Chambers, Dublin, for many years, and d. at Shanemagowston, Dunadry, County Antrim, Ireland, Jan. 19, 1872. His hymn, "Now I have found a Friend" (*Jesus the Friend*) was privately printed in 1852. It seems to have been suggested by Mrs. Bonar's "Pass away, earthly joy" (**p. 162, i.**), st. iv. of which is sometimes associated with it.

Hopkins, John Henry, D.D., jun., s. of J. H. Hopkins, sometime Bishop of Vermont, was b. at Pittsburg, Pa., Oct. 28, 1820, educated at the University of Vermont, ordained in 1850, Rector of Christ's Church, Williamsport, Pa., 1876, and d. at Troy, New York, Aug. 13, 1891. He pub. *Poems by the Wayside written during more than Forty Years*, N.Y., James Pott, 1883; and *Carols, Hymns, and Songs*, 1862; 3rd ed. 1882. Of his hymns the following are in C. U.:

1. Blow on, thou [ye] mighty Wind. *Missions.*
2. Come with us, O blessed Jesus. *Holy Communion.*
3. Glory to God the Father be. (Dated 1867.) *Holy Trinity.*
4. God hath made the moon whose beam. (Dated 1840.) *Duty.*
5. Lord, now round Thy Church behold. (Dated 1867.) *For the Re-union of Christendom.*

These hymns are in his *Poems by the Wayside*, 1883. In the same volume there are *trs.* of the *O* Antiphons. See **pp. 72–74.**

Hora novissima, tempora pessima, p. 533, i. It is also in the Brit. Mus. MSS. *Cleopatra, A. viii.*, f. 5 (*circa* 1100), and *Harl.* 4092 f. 40 *b* (12th cent.); the Bibl. Nat. Paris MS. *Lat.* 14866 of the 12th cent., and others of later date. The complete text is also in T. Wright's *Anglo-Latin Satirical Poets*, Lond. 1872, ii. pp. 3–102. Centos from Dr. Neale's *tr.* of the poem, additional to those given on **p. 534,** include:—

1. To thee, O better country. In the *Salisbury H. Bk.*, 1857.
2. O sweet and blessed country. In *Hys. & Songs of Praise*, N. Y., 1874.
3. Jerusalem the holy. In T. Darling's *Hys.*, 1889.
4. The world is old and sinful. In the *Bap. Hyl.*, 1879.

Horne, Thomas Hartwell, B.D. (**p. 334, ii. 13**), b. Oct. 20, 1780, was for some years a member of the Wesleyan Society; took Holy Orders in 1819; Rector of St. Edmund the King with St. Nicholas Acons, London, 1833; and d. Jan. 27, 1862. A catalogue of his prose works is long and interesting. (See old eds. of *Crockford.*) He was a friend and pupil of Dr. Adam Clarke, the Commentator.

Horologion, The. See **Greek Hymnody, § xiv. (7).**

Hort, Fenton John Anthony, D.D., was b. Ap. 23, 1828, and educated at Trinity College, Cambridge, B.A. in 1st class Classical Tripos, 1850, and also in the Moral Science Tripos and the Natural Science Tripos, 1851. He has held several distinguished appointments at his University, has pub. several learned works, was joint editor with Dr. Westcott of *The New Testament in the Original Greek*, and sat as one of the Revision Committee of the New Testament. He has *tr.* a few hymns. He d. Nov. 30, 1892.

Hosanna be the children's song. *J. Montgomery.* [*Sunday S. Jubilee.*] Written for the London Sunday S. Jubilee. It is No. 325 of Montgomery's *Orig. Hys.*, 1853, in 7 st. of 4 l. In the American *Sabbath H. Bk.*, 1858, it begins "Hosanna be our cheerful song," sts. i., iii.–v.

Hoskins, J., p. 535, ii. Additional pieces from his *Hymns, &c.*, 1789, in C. U., in America include:—(1) "Let thoughtless thousands choose the road" (*Life in Christ*), p. 312; (2) "To-day the Saviour rose" (*Easter*), p. 364; (3) "Behold, behold the Lamb of God" (*Invitation*), p. 242.

How bless'd [blest] is he whose tranquil mind. [*Peace in Old Age.*] From Dr. Estlin's Unitarian *Coll.*, Bristol, 1806, No. 412 (p. 1196, i.) into the *Plymouth Coll.*, U.S.A., 1855; Martineau's *Hymns*, 1873.

How blest is life if lived for Thee. [*Life in Christ.*] Anon. in E. T. Prust's *Suppl. H. Bk.*, 1869; Allon's *Cong. Psalmist Hyl.*, 1886, and others.

How blest is our brother bereft. This is taken from "Ah! lovely appearance of death," **p. 32, i.**

How changed the face of nature shows. *Anne Steele.* [*Spring.*] Pub. in the 1780 ed. of her *Poems*, &c., vol. iii. (*Miscellaneous Pieces in Verse and Prose*), p. 6, in 9 st. of 4 l., and headed, "Written in May, after a seasonable Shower of Rain." From this poem there are three centos in C. U.: (1) "While beauty clothes the fertile vale"; (2) "When verdure clothes the fertile vale"; and (3) "While verdant hill and blooming vale."

How dare we pray Thee dwell within? *J. Anstice.* [*Holiness Desired.*] Part of No. 26, in his *Hymns*, 1836.

How happy is the Christian's state. [*Supporting Grace.*] In Ash & Evans's *Coll.*, 1769, No. 274, and signed "H." In modern hymnals this is expanded into "Hudson."

How heavily the path of life. [*Loneliness.*] Appeared in the *Saturday Magazine*, Sep. 1832, in 8 st. Of these 5 st. are given in *Kennedy*, 1865, No. 538.

How helpless nature lies. Miss Steele's "How helpless guilty nature lies" (**p. 1090, i., 47**) altered from C.M. to S.M.

How is our nature spoil'd by sin, p. 1241, i., No. 447. In a few American collections it begins with st. ii. "In vain we seek for peace with God."

How kind is the Saviour! how great is His love. [*The Love of Jesus.*] In Major's *Book of Praise*, N.D., this is given as by "Edward Francis Hughes, 1846."

How long, O gracious Master. A cento from "How long, O Lord our Saviour" (**p. 285, ii., 2**).

How lovely are Thy dwellings, Lord. From Milton's "How lovely are Thy dwellings fair" (**p. 737, i., 4**). sts. i., xii., vi., viii. considerably altered.

How oft this wretched heart. Miss Steele's "How oft, alas, this wretched heart," **p. 1089, ii., 13**, sts. i., ii., v. altered from C.M. to S.M.

How shall I follow Him I serve, p. 538, ii. Stanzas i., ii., iii., v. of the 1824 text appeared in the Leeds *Sel.*, 1822, No. 553. The cento "Lord, should my path through suffering lie?" is from the 1824 text.

How shall our feeble tongues express. *Boyce.* [*Youth for God.*] This is the last of the 21 hymns with the signature "Boyce" (see **p. 167, i.**) in Williams and Boden's *Coll.*, 1801, No. 565, in 6 st. of 4 l. In the *Leeds H. Bk.*, 1822, No. 282, sts. iii.–vi. were given as, "Does God invite us to His throne?" and in the *Leeds H. Bk.*, 1853, No. 419, sts. ii.–vi., as "Does God, the Sovereign Lord of all?"

How should our songs, like those above. This begins with st. iii. of "Come, Thou desire of all Thy saints" (**p. 252, i**).

How sweet the name of Jesus sounds, p. 539, ii. Another *tr.* into Latin was given in the *Guardian*, Nov. 26, 1879, beginning, "Dulce Tuum, Nomen—dulcissima vocum." It is by J. Hoskyns-Abrahall, of Combe, Woodstock.

How sweet to reflect on the joys that await me. [*Heaven Anticipated.*] In the *Plymouth Coll.*, 1855, No. 1267. In the S. MSS. this hymn is attributed to "W. C. Tillou."

Howitt, Mary, p. 541, i. Her hymn "Let me suffer; let me drain," is the opening hymn of the *Lays of the Sanctuary*, 1859. She d. Jan. 30, 1888.

Howson, Edmund Whytehead, M.A., s. of the late Dean Howson, of Chester, was educated at King's College, Cambridge (B.A. 1878), and subsequently a Fellow of King's College. He was Assistant Master at Haileybury College till 1881, when he was appointed to a similar position at Harrow. His hymn for *Lent*, "Jesus, when temptations try us," appeared in the 1881 ed. of *Hys. for the Use of Harrow School*. He is also the author of several school songs.

How will my heart endure? Part of "And will the Judge descend?" **p. 66, ii.**

Hughes, Geoffrey, b. July 21, 1847, educated at Exeter College, Oxford (B.A. 1870), and became vicar of Woolston, near Southampton, in 1885. His hymns in Mrs. Brock's *Children's H. Bk.*, 1881, are:—(1) "Jesus, our thankful voices" (*Temperance*); and (2) "Loving Saviour, we Thy children" (*Temperance*).

Huie, Richard, p. 541, ii. He also contributed many hymns to the *Evangelical Magazine*, between 1820 and 1840. These he collected and pub. as *Sacred Lyrics*, Edinburgh, 1843.

Hull, Amelia M., p. 542, i. A few additional hymns from her works are in *The Enlarged London H. Bk.*, 1873, where they are all signed "A. M. Hull."

Hull, William W., p. 542, i. His hymn "Once He came, how meek and lowly," is in the Wellington *Ps. & Hys.*, 2nd ed., 1817 (**p. 333, ii. 33**).

Humani generis cessent suspiria, p. 542, ii. This appeared in the *Paris Missal*, 1685, p. 494, and then in that of 1739, p. 498.

Hunt, John, D.D., was b. at Bridgend, Perth, Jan. 21, 1827, and educated at the University of St. Andrews (D.D. 1878). In 1855 he was ordained to the curacy of Deptford, Sunderland. He held several curacies to 1878, when he became vicar of Otford, near Sevenoaks. He was for some time on the staff of the *Contemporary Review*. He has pub. *Select Poems*, 1852, being *trs.* from Goethe, Schiller, and other German poets. Also *The Spiritual Songs of Martin Luther*, 1853. These *Songs* are noted in this Dictionary under their first lines in German. Very few of them have come into C. U. (See **Index of Authors and Translators.**) This volume also contains hymns founded on the German of Zinzendorf and others. The versions, however, are very free, and, at Dr. Hunt's suggestion, are not noted in detail in this Dictionary. [J. M.]

Huntingdon's Hymn-Books, Countess of, p. 543, i. Since this article was in type we have found that an authorized hymn-book of the Connexion was pub. by Knight & Son, of London, in 1854. It was prepared by authority of the Conference, and the preface is signed on behalf of the same by B. S. Hollis, and dated September, 1854. It has 730 hymns, and an index of first lines with authors' names.

Husenbeth, F. C., D.D. His family originally belonged to the Grand Duchy of Hesse. His father lived at Mannheim until the outbreak of the French Revolution, when he removed to Bristol, and established himself in business as a wine merchant. He married Miss James, a Cornish lady. F. C. Husenbeth was b. at Bristol, May 30, 1796, and was educated at Sedgley Park School and Oscott College. Ordained in Feb., 1820. He became Priest of the Cossey Roman Catholic Mission, and retained his position for 52 years. He d. Oct. 31, 1872. He pub. several works, including *Missal for the Laity*, 1840; an edition of the *Roman Breviary*, Norwich, 1830; and *Vespers Book for the Use of the Laity*, Lond. 1841. *Notes and Queries*, Ser. iv., vol. x., pp. 365, 388, 441. (See **Index of Authors and Translators.**)

Hush! blessed are the dead. *Bp. E. H. Bickersteth* [*Death and Burial.*] Written in 1873, and pub. in the *Shadowed House and the Light Beyond* in 1874. It was included in the *Hy. Comp.*, 1876 and 1890.

Huss, John, was b. of humble parents at Hussinetz, Bohemia, July 6, 1373, and educated at the University of Prague, where he became in 1396 M.A., in 1401 Dean of the Faculty of Philosophy, and in 1403 the Rector of the University. He became a Reformer, partly through the conduct of his fellow clergy, and partly through the study of Wickliffe's writings, which he translated and circulated. In 1414, at the citation of Rome, he appeared before the Council of Constance. On refusing to recant he was burnt to death on July 6 (his birthday) 1415. A hymn generally ascribed to Huss is noted at **p. 598, i.**

Hutchings, William Medlen, s. of William Hutchings, was b. at Devonport, Aug. 28, 1827, and d. May 21, 1876. Mr. Hutchings was engaged for some time as a printer and publisher in London. His well-known hymn, "When mothers of Salem their children brought to Jesus" (*Children brought to Christ*), was written for the anniversary service of St. Paul's Chapel Sunday School, Wigan, in 1850, and was pub. in a revised form in the *Juvenile Missionary Magazine* of June 1850. A full account of the original and the revised texts is given in a note in W. F. Stevenson's *Hys. for Church and Home*, 1873. Another hymn by Mr. Hutchings, "We have heard the wondrous story" (*The Life of Jesus*), appeared in the S. S. Union *Voice of Praise*, 1886.

Hutton, James, p. 545, ii. Concerning his hymns we have to note: (1) that No. 3 [**p. 546, i.**] appeared in the *Moravian H. Bk.*, 1743, Pt. ii., No. 242, as "Ah Love! come, sweetly bind me"; and that in some modern collections it begins "O gracious Saviour [Shepherd], bind us;" (2) and that No. 4 also appeared in 1743, No. 284, as, "How shall the young men cleanse their ways."

Hutton, William Pepperrell, sometime Vicar of St. Bridget's, Chester, b. Aug. 1, 1804, d. Aug. 1, 1855. His hymn, "Child of sorrow, lorn, forsaken" (*Comfort in Affliction*) appeared in Drummond & Greville's *Ch. of England H. Bk.*, 1838.

Hymnarium. In regard to the MS. (f.) at **p. 547** we would add:—The two MSS. at Dublin are (*a*) that in Trinity College, and (*b*) that in the Franciscan Convent (St. Isidore's). On a recent visit to Ireland the Rev. G. M. Dreves, S.J. (see **p. 662, i.**, &c.) kindly collated both MSS. Besides the hymns indexed at **pp. 547-551,** they contain also:—

1. "Abbas probatus omnino." 2. "Adonai Domine." 3. "Alto et ineffabili." 4. "Christe qui lux es et dies." 5. "Christi Patris in dextera." 6. "Ecce fulget clarissima." 7. "Hymnum dicat turba fratrum." 8. "Phoebi diem fert orbita."

Of these No. 7 is contained in both MSS.; Nos. 1, 2, 3, 6, 8 only in *a*; Nos. 4, 5 only in *b*. No. 2 is marked as the "Lamentatio S. Ambrosii Episcopi," and is an alphabetical hymn in rhythmical prose.

Another MS. of interest has been collated since this article was electrotyped, viz., the *Arundel* 155 in the Brit. Mus. This contains, at ff. 147-162, a Hymnarium written in England in the 12th cent. The hymns therein contained are all indexed at **pp. 547-551,** except the following:—

1. "Dunstanus en coelestia." 2. "Festa praesentis celebret diei," 3. "Panditur mundus simul omnis illi." 4. "Per te nitescat Rex Deus." All of these are noted at **pp. 551-554,** but from later MSS.

Note also that at **p. 548** the hymn contained in the MS. h* is the Christe Redemptor omnium, *Conserva* (not Christe . . . Ex Patre). At **p. 551,** under (*u*) read "a Hymnarium of *circa* 1350."

Hymnum canentes, p. 555, i. Read *tr.* No. 3 thus:—
"A voice from Ramah there was sent."

I

I am hated, Lord, by those. *W. Allen.* [*Ps. lix.*] From his *Ps. & Hys.*, 1835.

I am Thine own, O Christ. [*Self Consecration to Christ.*] This hymn is given in Snepp's *Songs of G. & G.*, 1874, as by "Mrs. Helen Bradley, 1873."

I do not come because my soul. [*Faith.*] This is given in M. W. Stryker's *Church Song*, N. Y., 1889, as by "Frank B. St. John, 1878."

I feed by faith on Christ, my Bread. Part of "Communion of my Saviour's blood," **p. 255, i.**

I go: the poor, My poor are with you still. *Bp. E. H. Bickersteth.* [*Offertory for the Poor.*] Written at Penmaenmawr, N. Wales, in 1883, and pub. in his *From Year to Year*, 1883, p. 91. Also in the *Hy. Comp.*, 1890.

I have a home above, p. 556, i. We find that this hymn was written as early as 1852, and that it was included in the Plymouth Brethren's *A Few Hys. and some Spiritual Songs selected* 1856 *for the Little Flock.*

I have a Saviour, He's pleading in glory. [*Praying for Others.*] This is given in I. D. Sankey's *Sac. S. & Solos*, 1878, as by "S. O'M. Clough."

I heard the voice of love divine. *Charlotte Elliott.* [*Resignation.*] Added as No. 84 in 5 st. of 4 l. to the *Invalid's H. Bk.*, 1834.

I love the Lord Who died for me. *J. Cennick.* [*Love to Christ.*] From the English *Moravian H. Bk.*, 1789, No. 615 (ed. 1886, No. 462).

I love to sing of heaven. [*Heaven Anticipated.*] Anon. in the American Bap. *Devotional Hys., &c.*, 1864.

I love to think of the heavenly land. [*Heaven.*] Anon. in the American *New Golden Censer*, 1864, in I. D. Sankey's *Sacred S. & S.*, 1878, &c.

I loved thee, daughter of my heart. *J. Montgomery.* [*A Mother's Lament.*] Pub. in his *Pelican Island*, 1828, in 9 st. of 6 l., as "A Mother's Lament on the death of her Infant Daughter." In Martineau's *Hymns*, 1840.

I see a Man at God's right hand. *H. Bonar.* [*Christ in Glory.*] Appeared in W. Reid's *Praise Bk.*, 1872, No. 501, in 6 st. of 8 l.

I see Thee come, soul-piercing King. [*Death Anticipated.*] This is given at p. 113 of the 1843 (6th) ed. of *Thoughts of Peace for the Christian Sufferer*, Lond., Hamilton, Adams & Co., and signed in the Index, "I. O. P." These initials are supposed to belong to a member of the Parr family, of whom Miss Harriet Parr (*Holme Lee*) was one. It is dated 1839.

I trust in One I never saw. [*Faith.*] In G. W. Conder's 1874 *Appx.* to the *Leeds H. Bk.*, 1853, this is signed "W. Dearn."

I walk as one who knows that he is treading. [*Forward.*] Pub. in his *Hys. of Faith and Hope*, 1857, in 7 st. of 4 l.

I want to be an angel, p. 559, i. Hezekiah Butterworth gives in his work, *The Story of the Hymns*, N. Y., 1875, p. 151, the date April 19, 1845, as the day of the death of the child, and the child's name as Annie Louisa Farrant.

Ide, George Barton, D.D., p. 561, i. Dr. Burrage gives in his *Baptist H. Writers*, 1888, p. 308, a list of Dr. Ide's hymns, and states that he was b. Sep. 17, 1804. This date must be substituted for 1806 on **p. 561, i.**

If I in Thy likeness, O Lord, may awake. [*The Resurrection.*] Anon. in *Pious Songs, &c.*, Baltimore, 1836, No. 482.

Immanuel! sunk with dreadful woe. [*Gethsemane.*] Anon. in the 1800 ed. of Rippon's Bap. *Sel.*, No. 135.

Immortal honour, endless fame. This is the concluding stanza of Dryden's *tr.* of the "Veni Creator Spiritus," noted at **p. 1210, i., 3.**

In der Angst der Welt, p. 1079, i. This hymn was first pub. in the *Christliche Monatsschrift*, May, 1826.

In His own raiment clad. *E. Monro.* [*Story of the Cross.*] This *Story of the Cross*, by Monro, with music by A. Redhead, was pub. by Masters & Co., of London, and is still on sale (1891) in sheet form. Edward Monro was the eldest s. of Edward Monro, M.D., of London, and was b. in 1815. He was educated at Oriel College, Oxford (B.A. 1836). Ordained in 1837, he became Incumbent of Harrow-Weald in 1842, and Vicar of St. John's, Leeds, 1860. He d. Dec. 13, 1866. He pub. several *Allegories, Sermons*, and other works which have mainly gone out of use.

In seasons of grief to my God I'll repair. [*Christ the Rock.*] This is No. 200 in John Stamp's *Christian's Spiritual Song Bk.*, 1845, in 6 st. of 4 l. Daniel Sedgwick ascribes it to the "Rev. John Price, 1805."

In some way or another the Lord will provide. [*Providence.*] This hymn, by E. D. Martha Cook, *née* Walker, b. July 23, 1806, d. Sep. 15, 1874, was pub. *circa* 1864, and is found in I. D. Sankey's *Sacred S. & Solos*, 1878.

In the fair morning of our youth. [*Early Piety.*] Anon. in Allon's *Children's Worship*, 1878.

In the mid silence of the voiceless night. [*Midnight.*] This beautiful lyric is known in the following forms:—

1. In Fosbery's *Hys. and Poems for the Sick and Suffering*, 1844, it begins:—

"In the mid silence of the voiceless night,
When chased by airy dreams the slumbers flee."

This in Thring's *Coll.*, 1882, No. 19, for Private Use.

2. This second form is No. 1278 in H. W. Beecher's *Plymouth Coll.*, 1855, in 6 st. of 4 l., beginning:—

"In silence of the voiceless night,
When chased by dreams, the slumbers flee."

3. The third form is in the American Unitarian *Hys. of the Spirit*, 1864, No. 186, in 4 st. of 4 l., as:—

"In the still silence of the voiceless night,
When from my wakeful eyes the slumbers flee."

4. The fourth form is in Martineau's *Hymns, &c.*, 1873, No. 596:—

"In the dead silence of the voiceless night."

It is composed of the *Hys. of the Spirit* text, and st. iii. of No. 1 as above as st. iii.

In the name of God the Father. *J. W. Hewett,* **p. 520, ii.** This hymn is *not* in his *Verses*, &c., 1859, but in the *People's H.*, 1867.

In the time appointed. *J. Julian.* [*Processional for Advent.*] Written in Sep. 1873, and pub. in the *Churchman's Shilling Mag.*, Nov., 1873.

In vain we build unless the Lord. [*Ps. cxxvii.*] This cento appeared in W. Barnes's *Sel. of Ps. & Hys. intended for Public Worship*, Richmond, Yorkshire, 1833, in 2 st. of 8. l., and is thus composed: st. i., ll. 1, 2, *Barnes*; ll. 3-8, *New Version*; st. ii., *Barnes.* This was repeated with slight alterations in *Kennedy*, 1863; and again in the *Wes. H. Bk.*, 1875.

Ingelow, Jean, daughter of W. Ingelow, Boston, Lincolnshire, was b. in 1820. Her writings are well and favourably known. Her poetical pieces have been pub. as *Poems*, 1863, and *A Story of Doom and other Poems*, 1867. From her *Poems*, 1863, the cento "And

didst Thou love the race that loved not Thee" (*Love of Christ*) in the *Cong. Ch. Hyl.* 1887, is taken.

Inglis, Catherine H., *née* **Mahon**, daughter of the Rev. A. Mahon, was b. at Roscommon, June 24, 1815, and was married in 1844 to Captain Inglis. Mrs. Inglis's hymns were mostly printed as leaflets for enclosing in letters, &c. Several of these were collected and pub. as *Songs in Sorrow and Songs in Joy. By C. H. I.*, Edinburgh, J. Taylor (2nd ed. 1864); and again, *One Hundred Songs in Sorrow and in Joy. By C. H. I.*, Edinburgh, J. Taylor, 1880, in which several new hymns are incorporated with selections from the former volume. A few of these hymns have passed into C. U., including "Abide in Me. Most loving counsel this" (1860) (*Abiding in Christ*); and "Heir of glory, art thou weeping?" D. Sep. 22, 1893.

Irons, Genevieve Mary, daughter of Dr. W. J. Irons, and granddaughter of J. Irons, was b. at Brompton, Dec. 28, 1855. A few of her earliest pieces were contributed to the *Sunday Magazine*, 1876, and later. Her Manual for Holy Communion is entitled *Corpus Christi*, 1884. Her hymn, "Drawn to the Cross which Thou hast blessed" (*Consecration of Self to Christ*) was written in 1880, and printed the same year in the *Sunday Magazine*. It was afterwards included in her *Corpus Christi*, 1884. Alluding to this hymn (which was included in the *Prim. Meth. Hymnal*, 1887) Miss Irons has written "I always feel *that* hymn is part of me . . . It contains expressions and allusions which to my mind are only capable of a Catholic meaning: but I am interested and gratified in knowing that the hymn speaks to the hearts of many who would probably differ from me on most points of doctrine." For these details we are indebted to Dorricott & Collins's *Lyric Studies*, 1889.

Irons, W. J., p. 571, ii. Of the hymns noted under his name, Nos. 13, 21, and 26, appeared in Chope's *Hyl.*, 1862.

Is it not strange the darkest hour? *J. Keble.* [*Good Friday.*] Pub. in his *Christian Year*, 1827, in 10 st. of 6 l. In the American Unitarian *Hys. for the Church of Christ*, 1853, several lines of this poem are adapted to form a L.M. hymn of 4 st. of 4 l., beginning with Keble's first line. This cento was repeated in the Boston *Hymn and Tune Bk.*, 1868.

It is finished! Shall we raise? [*Good Friday.*] The earliest work to which we have traced this hymn is *A Col. of Ps. & Hys. for St. Mary's, St. Giles, and Trinity Churches, Reading.* Reading: E. Havill, 1830. It is found in several modern collections, including Spurgeon's *O. O. H. Bk.*, 1866, &c.

J

Jackson, Edward Dudley, LL.B., was b. in 1803, and educated at Trinity Hall, Cambridge, LL.B., 1827. He became rector of Heaton Norris, Stockport, in 1843, and d. Dec. 27, 1879. He was the author of *The Crucifixion, and Other Poems*, 1833; *The Devotional Year*, &c., 1835; *Lays of Palestine*, 1850; *Nugae Lyricae*, 1870, and other works. He also pub. a collection of *Ps. Hys. and Spiritual Songs*, &c., Manchester, 1833.

Jam Christus astra ascenderat, p. 576, i. Nos. 1, 2, of those *Not in C. U.* are given here in error. They are *trs.* of "Jesu nostra redemptio," **p. 593, i.**

Jam toto subitus vesper eat polo, p. 578, ii. The *Office of the Seven Dolours* is in the *Proprium Officiorum . . . . Ordinis Servorum B. M. V. in Germania*, Prag, 1720. The "Jam toto" is at p. 98.

James, Richard S., D.D., author of "Hastening on to death's dark river" (*Heaven Anticipated*), in the Bap. *Devotional Hy. and Tune Bk.*, 1864, was b. at Philadelphia, Pennsylvania, June 18, 1824, and entered the Baptist ministry in 1859.

Jenkins, Ebenezer E., M.A., was b. at Exeter, May 10, 1820, and educated at the Grammar School of that city. He entered the Wesleyan ministry in 1845, and went as a missionary to India, where he resided at Madras seventeen and at Negapatam one year. On his return to England he became employed in circuit work until his election as one of the Secretaries of the Wesleyan Miss. Soc. His hymn "While lone upon the furious waves" (*For Use at Sea*) was included in the 1876 ed. of the *Wes. H. Bk.*, and has since passed into other collections.

Jenner, Henry Lascelles, D.D., was educated at Trinity Hall, Cambridge (LL.B. 1841, in honours; D.D. 1867). Taking Holy Orders in 1843, he held several appointments until 1866, when he was consecrated Bishop of Dunedin. He retired in 1871. He is at present [1891] vicar of Preston-next-Wingham, Diocese of Canterbury, to which he was presented in 1854. His hymn in the 1889 *Suppl. Hys.* to *H. A. & M.*, "Christians, sing out with exultation" (*Christmas*), is a *tr.* of "Faisons éclater notre joie." See **p. 391, ii.**

Jerusalem, my happy home, p. 580, i. A *tr.* of the MS. text of F. B. P., by G. S. Hodges, is given in his *The County Palatine*, &c., 1876, as, "O domus, Hierusalem! beata." Note also:—

1. The F. B. P. text is divided in the *People's Hyl.*, 1867, the *Hys. of Faith*, N. Y., 1887, and others, into two parts. Pt. ii. begins "Ah, my sweet home, Jerusalem."

2. From the Boden and Williams text, 1801, st. i.–iv. are given in *The Canadian Bap. Hyl.*, 1889, as "Jerusalem, my glorious home."

3. See also two letters in the *Literary Churchman*, July 20 and Aug. 3, 1883.

Jerusalem, my home, I see thy walls arise. [*Heaven.*] This hymn is given in Dale's *English H. Bk.*, 1874, under the name of "J. S. Hopkinson, jun."

Jesu meine Freude, p. 591, ii. This is in Crüger's *Praxis*, Berlin, 1653.

Jesu quadragenariae, p. 593, i., 2. Read *tr.* No. 5, "Jesu, *with* fast for sinful man."

Jesu, Refuge of the weary. [*Deeper Love to Jesus desired.*] Anon. in Murray's *Hymnal*, 1852–57, and *Kennedy*, 1863.

Jesu, sacerdotum decus, p. 594, ii. This appeared in the *Paris Brev.* of 1680; *Hiem.*, p. xxxiii.

Jesu, salutis Hostia, salutis Sacrificium. *St. Bonaventura.* [*Seven Last Words.*] This is ascribed to St. Bonaventura, and is included in the various editions of his *Opera*, including that pub. at Mainz, 1609. Also in Canon Oakeley's *Devotions Commemorative of The Most Adorable Passion of our Lord and Saviour Jesus Christ*, &c., 1842, where it is divided, into 14 parts, and accompanied by *trs.*

Jesu, Thy blessed brow is torn. *W. Blunt.* [*Good Friday.*] Concerning this hymn Miller says, "The Bishop of Salisbury has recently informed Earl Nelson that he received this hymn about the year 1841 from the Rev. R. W. [Walter] Blunt, at that time a curate in the East of London" (*Singers and Songs*, 1869, p. 585). The hymn appeared in the *Salisbury H. Bk.*, 1857, No. 85, in two parts, Pt. ii. beginning "Jesu, the King of Glory Thou," and was repeated in the *Sarum Hyl.*, 1868, No. 126. It was evidently suggested by the "Salve mundi salutare," **p. 989, i.** Mr. Blunt was curate of St. Botolph-without-Aldgate, in 1841, and became rector of Bicknor, diocese of Canterbury, 1858. He was educated at Caius College, Cambridge, B.A. 1835. Born Dec. 9, 1809. He d. in July, 1882.

Jesu's tremendous Name. A cento from "Hark! how the watchmen cry," **p. 488, i.**

Jesus, assembled in Thy name. [*Public Worship.*] Anon. in Ryle's *Additional H. Bk.*, 1875; *The Bap. Hyl.*, 1879; *The Canadian Bap. Hyl.*, 1889, and others.

Jesus Christ is risen to-day, p. 596, ii. A *tr.* into Latin of the text of this hymn as in *H. A. & M.*, by Bp. Charles Wordsworth, is given in his *Series Collectarum . . . . Selecti Hymni Psalmique*, 1890, as "Festa resurgentem e tumulo quæ vidit Jesum."

Jesus, hail! Thou great I am! [*The Word of God.*] Anon. in Elliott's *Ps. & Hys.*, 1835; in the American *Sabbath H. Bk.*, 1858, and others.

Jesus, high in glory. [*Children's Praises.*] This popular hymn for Children has been traced to the American Meth. Episc. Church *S. S. Harmonist*, 1847.

Jesus, I my cross have taken, p. 599, i. Another form of this hymn is "Soul, then know thy full salvation," in *Laudes Domini*, N. Y., 1884.

Jesus, in Thy blest Name we meet. An altered form of "Jesus, where'er Thy people meet," **p. 602, ii.**

Jesus, in Whom but Thee above. Part of J. Conder's "When in the hours of lonely woe" (**p. 256, ii. 1**).

Jesus is our Pilot. *Mrs. Maria B. W. Barnes.* [*Jesus the Pilot.*] In Bradbury's *New Golden Censer*, N. Y., 1864, together with others with the signature "Kate Cameron." We also find the same name appended to hymns in Bradbury's *New Golden Chain*, 1861; and his *New Golden Shower*, 1862.

Jesus, Jesus, come and save us. *H. Bateman.* [*Jesus Ever.*] From his *Heart Melodies*, 1862, into Hatfield's *Church H. Bk.*, N. Y., 1872.

Jesus, Jesus, King of saints. *J. Allen.* [*Lent.*] This is found in the *Kendal H. Bk.*, 1757, and in the earlier editions of the Lady Huntingdon *Coll.* in 7 st. of

41. In the Presb. *Sel. of Hys.*, Philadelphia, 1861. No. 136, "Hear, O Jesus, my complaint," is taken from this hymn.

Jesus, Lord, to Thee we bow. [*Praise to Jesus.*] Anon. in the earlier editions of the *Hys. for the use of Rugby School*, and retained in the 1876 ed. of the same.

Jesus, Master, hear me now. [*Holy Communion.*] This hymn in the *Laudes Domini*, N. Y., 1884, No. 1011, has been traced by S. W. Duffield to the Presb. (O. S.) *Devotional Hys.*, Philadelphia, 1842.

Jesus! my happy heart. [*In affliction.*] This hymn in the American *Church Pastorals*, 1864, is from *Hymns of the Ages*, Boston, 1858, p. 30. It is repeated in the *Songs for the Sanctuary*, N. Y., 1865.

Jesus, my Love, my chief delight. *B. Beddome.* [*Jesus, the Gift of God.*] Pub. in Rippon's *Sel.*, 1787, No. 171, in 5 st. of 4 l. In Beddome's *Hymns*, 1817, No. 96, it is given as "Jesus, my Lord, my chief delight." This form is in the *Hys. & Songs of Praise*, N. Y., 1874.

Jesus, our faith increase. [*More Faith desired.*] Given anonymously in the Plymouth Brethren's *Hys. & Spiritual Songs compiled in Bristol.* Bristol, 1870. It is also in *Laudes Domini*, N. Y., 1884.

Jesus, our Lord, our chief delight. [*The Glories of Jesus.*] This cento was given in the *Leeds H. Bk.*, 1822, No. 672, in 3 st. of 4 l., and repeated in the *Leeds H. Bk.*, 1853, No. 344. St. i., ii. we have not traced, but st. iii. is st. iii. of Beddome's "Jesus, my Love, my chief delight."

Jesus, Saviour, Son of God. [*A Child's Prayer.*] The earliest form of this hymn which we have seen is No. 740 in Bickersteth's *Christian Psalmody*, 1833, in 4 st. of 4 l.

Jesus setzt ein vor seinem End, p. 601, i. *Hommel*, in his *Geistliche Volkslieder*, 1864, p. 293, cites this as in G. Vogler's *Katechismus*, 1625.

Jesus, take me for Thine own. [*Self Consecration to Jesus.*] Anon. in the American *Sabbath H. Bk.*, 1858, No. 835; L. W. Bacon's *Church-Book*, 1883, and others.

Jesus, these eyes have never seen, p. 877, ii., 17. This reads in Stryker's *Church Song*, 1889, "These eyes, O Jesus, ne'er have seen."

Jesus! Thy blessings are not few, p. 1238, i. 91. Given as in Watts's *Hymns*, 1707, in error. It appeared in his *Sermons*, vol. ii. 1724, as the hymn for Sermon xix.

Jesus, Thy sovereign grace we bless. [*Holy Baptism.*] This is in the Bp. *Ps. & Hys.*, 1858, and several later collections. It is usually given as by "W. H. Bathurst, 1822," but we have failed to find it in his work.

Jesus, too late I Thee have sought. Part of "Jesu my Lord, my God, my all," **p. 243, ii.**

Jesus, we own Thy saving power. *P. Doddridge.* [*Power of Jesus.*] Appeared in his posthumous *Hymns*, 1755, No. 204, in 4 st. of 4 l. and headed "The recovered Dæmoniack, an Emblem of a converted Sinner, Luke viii. 35." Repeated in J. D. Humphreys's ed. of Doddridge's *Hymns*, 1839, No. 227.

Jesus! Who on Calvary's mountain. [*Lent.*] From H. W. Beecher's *Plymouth Coll.*, 1855; into the American *Sabbath H. Bk.*, 1858, and several others.

Jesus! Who saw'st on [one] that sad night, p. 1102, i. 5. The cento from Faber's *tr.* of "Summe Pater, O Creator," in the *Parochial H. Bk.*, 1880, is composed of st. iv.–vii. and x. of Pt. 3; st. i. of Pt. 4; and st. ii. of Pt. 5 in the order named. Another cento from Faber is in the *H. Bk. for the use of Wellington College Chapel*, 1863. It begins "Jesu! Who saw'st on one sad night," and is formed of st. iv.–vi. and ix. of Pt. 3; and st. ii. of Pt. 4, slightly altered.

Jex-Blake, T. W., p. 603, ii. Dr. Jex-Blake succeeded the late Dr. Plumptre as Dean of Wells in Feb., 1891.

Johnson, Catherine, wife of the Rev. Herrick Johnson, D.D., a Presbyterian minister in Chicago, is the author of "An earthly temple here we build" (*Laying Foundation Stone of a Place of Worship*), which in Hatfield's *Church Hys.*, N. Y., 1872, is dated 1866. Another hymn by this author is given in an abridged form in Stryker's *Church Song*, N. Y., 1889, as "The whole wide world for Jesus." Sometimes dated May 9, 1872.

Johnson, Nathaniel Emerson, b. 1804, d. 1847. A hymn by this writer is given in *The Church Praise Bk.*, 1882, under the date of 1832, as "Christ had His sorrows when He shed" (*Christ, our Brother*). The same hymn is given in Beard's Unitarian *Coll. of Hys.*, Lond., 1837, No. 162, as from the *Christian Register*.

Johnston, James Aitken, p. 605, i. He d. Aug. 29, 1871, aged 63.

Join all the human race. Part of "Glory to God on high," **p. 428, ii.**

Jonas, Justus, p. 605, ii. At lines 8–12 it is stated that he adopted the name of *Jonas* in 1519. In the Wittenberg Matriculation Album his name appears in 1511 as "Jodocus Jonas of Nordhausen." He was thus known as *Jonas* as early as 1511.

Jones, Edmund, p. 605, ii. In *The Church Bk.*, by L. W. Bacon, N. Y., 1883, No. 279 begins with st. ii. of Jones's hymn, "Come, humble sinner, &c.," and begins:—"I'll go to Jesus, though my sin." Also note that in that article the words "author of No. 333," should read "author of No. 355."

Jones, Samuel F., p. 606, i. We find that his hymn, "Father of life, confessing," was pub. with Turle's music in Feb., 1866.

Jonson, Ben, p. 606, i. His "Hymn to God the Father," beginning "Hear me, O God, A broken heart," is in Thring's *Coll.*, 1882, in an abridged form.

Joscelyne, M. Under this name, "As the rosy tint of dawning" (*Morning*) was given in the S. S. U. *Songs of Gladness*, 1871.

Jubilemus omnes una, p. 608, i. This is also found in several early MSS. in the Bibl. Nat., Paris, including *Lat.* 1118, circa 990; *Lat.* 1240, in a hand of the end of the 11th cent., and others. See G. M. Dreves's *Prosarium Lemovicense*, 1890, p. 33. Note also that Dayman's *tr.* should read, "Honour . . . and praise."

Judge me, O Lord, I've walked In mine integrity. *H. Bonar.* [*Ps. xxvi.*] Appeared in his *Hys. of Faith and Hope*, 1866.

Judkin, T. J., p. 608, ii. The following of his hymns are also in C. U.:—(1) "Throned high is Jesus now" (*Ascension*); and (2) "When darkness reigned o'er Egypt round" (*Light in Darkness*).

Judson, Emily, *née* **Chubbuck,** who wrote under the *nom de plume* of "Fanny Forester," was b. of very poor parents at Eaton, Central New York, Aug. 22, 1817. She was self-educated, and displayed literary power at an early age. In 1846 she became the third wife of Dr. A. Judson (**p. 609, i.**), and sailed with him from America for Burma the same year. She d. at Hamilton, New York, June 1, 1854.

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Kelly, John, p. 614, i. He d. while on a visit to Braemar, July 19, 1890.

Kelly, Thomas, p. 615, i. Other hymns in C. U. are:

1. Behold the Man! How glorious He. (1809.) *Good Friday.*
2. Jesus the [Thou] Shepherd of the Sheep. (1804.) *Good Shepherd.*
3. Saved ourselves by Jesu's blood. (1802.) *For a Revival.*
4. Saviour, 'tis to [unto] Thee. (1853*.) *Lent.*
5. See the vineyard lately planted. (1806.) *Missions.* Sometimes given as "See, O Lord, the vineyard planted."
6. Sing aloud to God our strength. (1809.) *Praise to the Father.*
7. Sing, sing His lofty praise. (1820.) *Praise to Jesus.* Sometimes as "Hail our eternal King" (**p. 615, No. 76**).
8. Sing of Him Who bore our guilt. (1853*.) *Praise to Jesus.*
9. Sing we praise to God above, God our Saviour, &c. (1815.) *Praise for Divine Mercy.*
10. Sing we praise to God above, Sing we praise, &c. (1853*.) *Praise.*
11. Sons of Zion, raise your songs. (1820–26) *The Exalted Saviour.*
12. The Lord Himself will keep. (1809.) From "We're bound for yonder land" (see **p. 615, No. 52.**)
13. The God [Lord] of glory dwells on high. (1809.) *Humility and Love of Christ.*
14. The people of the Lord Are on their way, &c. (1820.) *Life a Pilgrimage.*
15. Thus saith God of His Anointed. (1809.) *Missions.*
16. 'Tis to us no cause of sorrow. (1815.) *Resignation.*
17. To the Ark away, or perish. (1815.) *Safety in Jesus only.*
18. To our Lord a throne is given. (1838.) *Christ the King.*

19. Trust ye in the Lord for ever. (1853*.) *Trust in God.*

20. We'll sing in spite of scorn. (1806.) *Christmas.* From this "The long-expected morn" is taken.

21. What tongue can tell, what fancy paint. (1806.) *Saints in Glory.*

22. What were Sinai's awful wonders. (1809.) *Advent.*

23. Whence those sounds symphonious? (1815.) *Christmas.*

24. While in the [this] world we still [yet] remain. (1806.) *Communion of Saints.*

25. Yes, 'tis a rough and thorny road. (1809.) *Resignation.* Sometimes given as "Though rough and thorny be the way."

The dates given above are those of the various editions of Kelly's *Hymns*. The date 1853* indicates that the hymn is in the 1853 ed. of the *Hymns*, but had also appeared in a previous edition which we have not seen.

Kennedy, Benjamin Hall, D.D., p. 622, i. Died at Torquay, April 6, 1889. Other hymns in C. U. are:—

1. O God, Whose gifts alone can bless. (1860.) *Ps. lxxii.*

2. O hear me Lord, instruct and save. (1860.) *Ps. cxix.* Pt. xxii.

3. O highest love in lowest guise. (1863.) *Christmas.*

4. Save me, O Lord, for Thou alone. (1860.) *Ps. xvi.*

5. Thine, O God, our quiet trust. (1860.) *Ps. lxv.* From this are taken:—(1) "God of goodness, from Thy store." (2) "Hearer Thou of human prayer."

These dates are *Psalter*, 1860; and *Hymno. Christ.*, 1863. Another of his hymns:—

6. Hope, Christian soul, in every stage (*Hope*), was contributed to Baynes's *English Lyrics*, 1865.

Dr. Kennedy's *Occasional Sermons*, 1877, has an *Appendix* of Hymns.

Kenyon, Archibald, was b. at Athol, Warren County, New York, July 31, 1813, and entered the Baptist ministry in 1838. He has written a large number of hymns, several of which are found in the *Royal Diadem, Pure Gold, Our Glad Hosanna, Glad Refrain*, and other American S. Schools and Mission hymn-books. "Jesus, hear me when I pray" (*Divine Help desired*) in *Our Glad Hosanna*, 1882, is a good example of his work.

Ker, John, D.D., was b. in 1819, at Bield, Tweedsmuir, Peeblesshire, and educated at the University of Edinburgh, and the Theological Hall of the United Secession Church. In 1845 he was ordained as minister of the U. S. Church, Alnwick. In 1851 he removed to Glasgow as minister of the U. Presb. congregation, then at Campbell Street, and after 1857 at Sidney Place. Finally, in 1876, he was appointed Professor of Practical Training in the Theological Hall of the U. P. Church. He d. at the Hermitage, Murrayfield, Edinburgh, Oct. 4, 1886. His hymn-writing was almost confined to *trs.* from the German, in the *Juvenile Missionary Magazine* of the U. P. Church, the *Ibrox Hyl.*, 1871, &c. [J. M.]

Kethe, William, p. 624, i., line 30. The version which Warton describes as of *Ps.* 93 is really of *Ps.* 94, and is that noted under **Scottish Hymnody, p. 1022, ii.,** as the version of *Ps.* 94 by W. Kethe.

Kidder, Mary Ann, *née* **Pepper,** who was b. in Boston, Massachusetts, March 16, 1820, is the author of "Lord, I care not for riches" (*Name in the Book of Life desired*), and "We shall sleep, but not for ever" (*Hope of the Resurrection*), both of which are in I. D. Sankey's *Sac. Songs & Solos*, 1878.

Kind words can never die. [*Goodness Undying in its Fruits.*] This popular piece for children is usually ascribed to "Miss Abby Hutchinson."

King, Harriet Rebecca, pub. *Poems*, Salisbury, 1823; *Metrical Exercises*, &c., 1834; *Thoughts in Verse upon Scripture Texts*, 1842–46; *Nursery Hys.*, 1843. One of her hymns, "Delight thyself in Jesus" (*Safety in Jesus*) is in Snepp's *Songs of G. & G.*, Musical Ed., 1876.

Kingsbury, Howard. This name is associated with the popular hymn in days gone by, "Come, let us all unite and sing, God is love!" (*God is Love*), but concerning the same we have failed to gain any information. We know personally that the hymn was in C. U. nearly forty years ago (*circa* 1850).

Kinney, Elizabeth Clementine, *née* **Dodge,** b. at New York, Dec. 18, 1810, and married first to E. C. Stedman, and second to W. B. Kinney. Her hymn "Jesus, Saviour, pass not by" (*Salvation desired*), appeared in the *Songs of Christian Praise*, N. Y., 1880. D. in 1889.

Kirby, W. H. This name is given in the *Church Praise Bk.*, N. Y., 1882, as the author of "Forth to the fight, ye ransom'd" (*Self-Consecration to Christ*).

Kneeland, Abner, b. in 1774, was noted for his religious changes, most of which may be traced through his hymns. He contributed 147 pieces to the American Universalist's *Hys. composed by different Authors*, 1808; and also edited *The Philadelphia Hymn Bk.*, 1819, and *Hys. for the Use of those who are Slaves to no Sect*, in 1834. In 1836 he underwent a trial at Boston for blasphemy. He d. in 1844.

Kneeland, Levi, author of "Christian worship, how inviting" (*Divine Worship*), which appeared in Linsley and Davis's *Select Hymns*, 1836, was b. at Masonville, New York, Nov. 7, 1803, entered the Baptist ministry as a pastor at Packerville, Connecticut, in 1828, and d. there Aug. 23, 1834.

Knight, J. A. [Abraham], p. 628, ii., b. April 23, 1754; d. April 22, 1808. See the *Evang. Mag.*, Aug. 1808.

Knollis, Francis M., p. 629, i. In the S. P. C. K. *Church Hys.*, 1871, No. 520, st. v. is by the Rev. J. Ellerton.

Knorr, Christian, Baron von Rosenroth, p. 620, i. E. Thring's *tr.* of "Morgenglanz der Ewigkeit" (p. 630, i. 10), is altered in the *Sherborne School H.Bk.*, 1888, to "Dayspring of Eternity, Light from depths of light unending."

Knowlton, H. O. Duffield notes under her hymn, "I cannot tell if short or long" (*Trust*), in *Laudes Domini*, 1884, that "Miss Knowlton was a school-girl in Illinois at the time of its composition. Professor W. F. Sherwin received it from her, through the good offices of one of her teachers, a mutual friend" (*English Hys.*, 1886, p. 238).

Kynaston, H., p. 635, i. He d. Oct. 26, 1878.

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La Trobe, J. A., p. 635, ii., was b. in 1799, not 1792.

Labente jam solis rota, p. 636, i. The *tr.* "Again the dawn gives warning meet" is not of this hymn, but of "Ad templa nos," p. 14, ii., 6. Another *tr.* by A. R. Thompson is in the Reformed Dutch *Hys. of the Church*, N. Y., 1869, as "Now with the declining sun."

Laetabundi jubilemus: Laeta mente celebremus. [*Common of Martyrs.*] This is printed by G. M. Dreves in his *Sequentiae Ineditae*, 1890, p. 92, and cited as in two troparies of St. Martial at Limoges, now in the Bibl. Nat. at Paris (*Lat.* 1139 of the 12th and 13th cents.; *Lat.* 1086, of the 13th cent.). *Tr.* by M. J. Blacker, as "Joyous be our jubilation," in the *Hymner*, 1882.

Laetabundus exultet fidelis chorus, Coeli curiae. [*Dedication of a Church.*] This is found in a *Sarum Missal, circa* 1370, in the Bodleian (*Barlow*, 5, p. 307), and others. *Tr.* as (1) "Raise your voices, faithful choir," &c., in the *Hymner*, 1882; (2) "On high let joyful strains be borne," by Mrs. C. F. Hernaman in the *Altar Hyl.*, 1884.

Laetabundus exultet fidelis chorus: Alleluia, p. 636, i. Also in a MS. in the Brit. Mus. (*Add.* 18302 f., 109 *b*), written in Germany, *circa* 1100; and in a MS. of the 12th cent. in the Bibl. Nat. Paris (*Lat.* 1139 f. 80 *b*).

Lagniel, John. Given in the Bap. *Ps. & Hys.*, 1858, as the author of "Doth he Who came the lost to seek" (*Invitation*). It is from Beard's Unitarian *Coll.* 1837. Several hymns by Lagniel are in the *Evang. Mag.* 1797–99.

Lamb of God, Thy lowly Name. Part of Dr. Bonar's "Blessed night, when first that plain," p. 147, ii.

Land ahead! its fruits are waving. [*Heaven Anticipated.*] In *Bright Jewels*, N. Y., 1869; and as by the "Rev. E. Adams" in *Coronation Hys.*, N. Y., 1879.

Larcom, Lucy, was b. at Beverley Farm, Massachusetts, in 1826. Her *Poems* were pub. in 1864. Her hymn, "When for me the silent oar" (*Death Anticipated*), was pub. in 1858. She d. in 1893.

Latham, John, D.C.L., b. in Oxford, March 13, 1787; D.C.L. of Oxford, 1815, and sometime a Fellow of All Souls. He resided at Bradwall Hall, Sandbach, Cheshire, and d. Jan. 30, 1853. He was not in Holy Orders.

Lathbury, Mary A., p. 640, i. Another hymn by this writer is, "Lift up, lift up thy voice with singing." (*Praise to Christ*), in Sankey's *Sacred S. & S.* 1878.

Lattimore, W. O. Author of "Long in darkness we have waited" (*Christ the Light of the World*), in I. D. Sankey's *Sac. S. & Solos*, 1881.

Laudibus cives, p. 665, i. In Migne's *PP. Lat.*, clxxxix. 1019, this is given as by Peter the Venerable (p. 891, i.).

Laureata plebs fidelis. [*Holy Communion.*] This is

printed by G. M. Dreves in his *Sequentiae Ineditae*, 1890, p. 37, as a Sequence for Corpus Christi, from a 14th cent. MS. at St. Peter's, Salzburg, a 15th cent. MS. at Munich, &c. *Tr.* by A. M. Morgan in *Lyra Eucharistica*, 1863, p. 109, as "Now let the faithful come with joy revering." Also in the *Altar Hyl.*, 1884.

Laus tibi Christe, Patris optimi nate. *St. Notker.* [*Holy Innocents.*] *Eight* MSS. in which this is found, all being at least as early as the 11th cent., are cited at **p. 814**; and *four* other ancient MSS. are cited at p. **1046.** The text is printed by *Mone*, No. 646; *Daniel*, ii. pp. 8, 383, iii, p. 286, v. p. 44; and *Kehrein*, No. 341. *Tr.* by Mrs. C. F. Hernaman in the *Altar Hyl.*, 1884, as "Thee Christ, we laud and magnify."

Lead, kindly Light, p. 669, i. Another rendering into Latin is "Almâ Luce semper duce," in *Blackwood's Magazine*, Jan. 1887, p. 80, and signed, "J. P. M."

Lead on, Almighty Lord. Part of T. Kelly's "Arise, ye saints, arise," **p. 78, ii.**

Lee, Frederick George, D.D., b. in 1832, educated at St. Edmund Hall, Oxford (B. C. L. 1854), and Vicar of All Saints, Lambeth, since 1867. Author of a large number of works (see *Crockford*, 1891). His hymns "Laud the grace of God victorious" (*St. Alban*), and "When day's shadows lengthen" (*Old Age*), appeared in the *People's Hyl.*, 1867. (See also **Index of Authors, &c.**)

Lee, Richard. Said to have been "a laborious mechanic," and "a political and religious fanatic," contributed several hymns to the *Evang. Mag.*, 1793, 1794, which were signed "Ebenezer," and dated from "Leicester Fields, London." In 1794 he published *Flowers from Sharon*. From this work the hymns, "When I view my Saviour bleeding" (*Good Friday*), and "See the Captain of Salvation" (*Ascension*), are taken.

Let God arise, and let his foes Be scattered, &c. [*Missions.*] From the London Miss. Soc. *Miss. Hys.*, 1814. Also in A. T. Russell's *Ps. & Hys*, 1851. *Ps. lxviii.*

Let my life be hid with Thee. [*Consecration to Christ.*] In the *Church of Eng. Mag.*, April, 1839, and signed "J. B. Clipston," *i.e.* John Bull, Curate of Clipston, b. 1777; B.A. Oxford, 1801; d. 1852.

Let not your heart be faint. *J. A. La Trobe.* [*Peace.*] From his *Sel.*, 1841, No. 129.

Let there be light, Jehovah said, p. 161, ii., 15. In *Songs for the Wilderness*, 1843, p. 36.

Let vain pursuits and vain desires. [*H. Communion.*] From the Amer. Bap. *Psalmist*, 1843.

Liebich, E., p. 674, ii. B. on *July* (not June) 15, 1713.

Life eternal, Life eternal. *E. Caswall.* [*Eternal Life.*] Pub. in his *Masque of Mary*, &c., 1858, in 3 st. of 4 l., and again in his *Hys. & Poems*, 1873.

Lift it gently to the steeple, p. 676, i. In the 1890 ed. of the *Hy. Comp.*, No. 381, "Hark on high the joyful music" is suggested by, and partly based on, this hymn. It is thus composed: st. iii., iv., v. by Bp. Bickersteth, based on Neale; st. ii., vi. by Bp. Bickersteth; and st. i., vii. by a clerical friend.

Lift up the everlasting gates, Ye chiefs, &c. An altered version in T. Darling's *Hys. for the Ch. of England*, 1889, of Dr. Neale's *tr.* of Ἐπάρατε πύλας, **p. 68, i.**

Lift up your heads, eternal gates. *F. Pott.* [*Ascension.*] Written in 1861 to the tune "Ein feste Burg," and pub. in his *Hys. fitted to the Bk. of C. Prayer*, 1861.

Light of the world, Whose kind and gentle care. *H. Bateman.* [*Jesus the Guide.*] In 4 st. of 6 l. It is in Dale's *English H. Bk.*, 1874, Horder's *Cong. Hys.*, 1884, and others. Dated 1869.

Liguori, Alphonso Maria de, b. at Marianella, near Naples, Sept. 27, 1696, became Bishop of St. Agatha of the Goths in 1762, and d. Aug. 1, 1787. His hymns were gathered out of his works, translated by R. A. Coffin, and pub. as *Hys. and Verses on Spiritual Subjects, &c.*, in 1863. (See **Italian Hymnody, p. 1316, ii., 4**). From this, "My Jesus! say what wretch has dared" (*Good Friday*) is taken.

Like the eagle, upward, onward. Pt. of "Shall this life of mine [ours] be wasted," **p. 161, ii.**

Lingley, James, author of No. 772, in Bap. *Ps. & Hys.*, 1858, "Once more we leave the busy road" (*Joy in Worship*). First printed in the *Bap. Mag.*, 1829. Lingley was a member of the Baptist church in Cotton Street, Poplar. He d. circa 1868.

Little children, praise the Saviour. [*Praise to Jesus.*] From Dr. Rule's *Wes. Meth. S. S. H. Bk.*, 1857, No. 71.

Little drops of water, p. 679, i. The author of the earliest form of this hymn, the Rev. Ebenezer Cobham Brewer, LL.D., s. of J. S. Brewer, was b. in London, **May 2, 1810, and d. March 6, 1897.**

Littledale, Richard F., p. 679, ii. He d. at Red Lion Square, London, Jan. 11, 1890.

Littlewood, William Edenzor, M.A., b. in London, Aug. 2, 1831, educated at Pembroke College, Cambridge (B.A. 1854), and Vicar of St. James's, Bath, 1872–81. Pub. *A Garland from the Parables*, 1857, from which "There is no love like the love of Jesus" (*Love of Jesus*) is taken. He d. Sept. 3, 1886.

Livingstone. Under this name several hymns are in Collyer's *Coll.*, 1812. Of these "My soul, with humble fervour raise" (*Praise*) is still in C. U.

Livock, Jane Elizabeth, was b. at Norwich in 1840. Her hymn "My soul awake! Thy rest forsake" (*Morning*) was written for a prize competition in 1880, first pub. in the Sunday School Chronicle, and then given in the *Cong. Church Hyl.*, 1887.

Lo, now, O Father, mindful of the love. An altered form of "And now, O Father, mindful of the love," **p. 182, ii.**; and **p. 1273, ii.**

Lo! the Lord Jehovah liveth. *W. Goode.* [*Ps. xviii.*] From his *Bk. of Ps., &c.*, 1811.

Lo, the prisoner is released. A cento from "Blessing, honour, thanks, and praise," **p. 148, i.**

Lo! the stone is rolled away. A cento from "Angels, roll the rock away," **p. 69, i.**

Long years I wander'd far astray. *Bp. E. H. Bickersteth.* [*Peace with God.*] Written in 1883, and pub. in his *From Year to Year*, 1883, p. 146. Also in his *Hy. Comp.*, 1890.

Longfellow, H. W., p. 685, i. D. March 24, 1882.

Longfellow, Marian, b. at Portland, Maine, April 1, 1849, and married to W. F. Morris, of Boston, May 9, 1876. Her hymn "He knows the bitter, weary way" (*Times of Trial*) was written Sep. 15, 1874.

Look forth, mine eye, look up and view. *G. Wither.* [*Morning.*] Appeared in his *Halleviah, or, Britain's Second Remembrancer*, &c., 1641, No. 3, in 5 st. of 8 l.

Look up, ye saints, and while ye gaze. *T. Kelly.* [*Jesus, the King of Kings.*] This begins with st. iv. of Kelly's "Whence those unusual bursts of joy?" which was pub. in his *Hymns*, &c., 2nd ed., 1806, **p. 614, ii.**

Look, ye saints, the day is breaking. An altered form of "Yes, we trust the day is breaking" (**p. 615, ii., 58**).

Lord, bless the children here. *J. Dore.* [*Sunday S. Anniversary.*] Written to be sung to the National Anthem, and dated March 13, 1879. First printed for use at the Anniversary Services of the St. James's Street and Parkhurst S. Schools, Newport, Isle of Wight, July 13, 1879, and then included in *Choice Jewels*, 1883. The author is Mr. John Dore, of Newport, Isle of Wight.

Lord, for the just Thou dost provide [prepare]. Part of "How are Thy servants blest, O Lord," **p. 17, i. 5.**

Lord God of Hosts, by all adored. [*Te Deum.*] This, in the *Songs for the Sanctuary*, N. Y., 1865, is a cento from various *trs.* of the *Te Deum*:—st. i. Anon.; sts. ii. iii. from P. Gell's *Ps. & Hys.*, 1815 (see **p. 1133, ii.**); st. iv. from the *Moravian H. Bk.*, 1754, altered from Dr. J. Patrick, 1679 (see **p. 1132, ii.**); st. v. from the American Ref. Dutch *H. Bk.*, 1792.

Lord, how shall sinners dare? [*Christ the Intercessor.*] A cento from two of Miss A. Steele's hymns. See her *Poems*, i., 1760, p. 250, and iii., 1780, p. 130.

Lord, I approach the mercy-seat. An altered form of "Approach, my soul, the mercy seat," **p. 76, i.**

Lord, in love Thou didst remind us. [*Advent.*] From James Kelly's *Coll.*, 1849.

Lord, in the desert bleak and bare. *J. Anstice.* [*Our Lord's Temptation.*] In his *Hymns*, 1836, p. 23.

Lord, in this dust Thy sovereign voice. *Cardinal Newman.* [*Thanksgiving.*] It appeared in *Lyra Apostolica*, 1836 (ed. 1879, p. 25), in 9 st. of 4 l., and dated "Oxford, October 20, 1829." Also in Card. Newman's *Verses on Various Occasions*, 1868.

Lord, in Thy hand I lie. Part of "Ah! whither should I go?" **p. 33, i.**

Lord, it is good for us to be. Altered form of Dean Stanley's "Master, it is good to be," **p. 718, i.**

Lord, it is Thy holy day. [*Sunday.*] Anon. in *Kennedy*, 1863, No. 1133, and others.

Lord Jesus, we are [are we] one with Thee. *J. G. Deck.* [*Oneness with Christ.*] In *Hys. for the Poor of the Flock*, 1838, the Bap. *Ps. & Hys.*, 1858, &c.

Lord, let me see Thy beauteous face. [*Jesus' Presence desired.*] From the 1800 ed. of Rippon's *Sel.*, No. 299.

Lord, let my heart still turn to Thee. [*Fellowship with God.*] Anon. in the Plymouth Brethren's *Ps. &*

Hys., 1842, Pt. ii., No. 28. Said to be by Lady Powerscourt. This, on the authority of her family, is an error.

Lord, let Thy goodness lead our land. *P. Doddridge.* [*National Hymn.*] Part of No. 369 in his *Hymns*, 1755.

Lord of the Sabbath's peaceful hours. [*Sunday.*] Anon. in the *Prim. Meth. H. Bk.*, 1853, and their new *Hymnal*, 1887.

Lord supreme, in glory dwelling. [*God's praise in all things.*] In the *Church of England Magazine*, Feb. 1838, the S. P. C. K. *Hymns*, 1852, and others. Miller, in his *Singers & Songs of the Church*, 1869, attributes it to "Colonel Blacker, 1838."

Lord, Thou art mine. *H. Bonar.* [*Christ All in All.*] From his *Hys. of Faith and Hope*, 2nd Ser., 1861.

Lord, Thou art not alone. Part of "Hail to the Sabbath day," **p. 191, ii.**

Lord, Thou hast known my inmost mind. *Ps. cxxxix.*] Anon. from Elliott's *Ps. & Hys.*, 1835.

Lord, Thy mercy now entreating. [*Lent.*] Signed "A. N." in the *Scottish Hyl.*, 1884.

Lord, what avails our strife? Part of C. Wesley's "And wilt Thou yet be found?" **p. 67, i.**

Lord, when Thy grace our hearts inspire. Part of "O God, Who didst Thy will unfold," **p. 257, i. 22.**

Lord, Who at Cana's wedding feast. [*H. Matrimony.*] Given in Thrupp's *Ps. & Hys.*, 1853, No. 149, as "Thou Who at Cana's wedding feast," in 4 st. of 4 l., and signed "A. T.", i.e. Adelaide Thrupp. In *Kennedy*, 1863, No. 1420, it is "*Lord*, who at," &c. Also in Thring's *Coll.*, 1882. In the latter a new stanza (ii.) is added by Preb. Thring.

Loring, William J., a merchant of Boston, was the author of "Why weep for those, frail child of woe?" (*Comfort in Bereavement*), in the West Boston *Coll.*, 1823, and others.

Lowell, J. R., p. 698, ii. He d. Aug. 12, 1891.

Loy, Matthias, D.D., p. 700, i. Dr. Loy was b. in Cumberland County, Pennsylvania, March 17, 1828. He studied at the Evangelical Lutheran Theological Seminary at Columbus, Ohio, of which he became Professor of Theology in 1865. He was appointed President of the Capital University in 1880.

Lux alma Jesu mentium, p. 704, ii. This (1632) text is the same, save in orthography, as in the *Hymni Breviarii Romani Smi. D. N., Urbani viii. Jussu et Sacrae Rituum Congregationis approbatione emendati, et editi, Romae, typis Vaticanis*, 1629, p. 65. The Imprimatur is dated March 17, 1629.

Lux illuxit triumphalis, p. 705, i. An older MS. than those quoted is one *circa*, 1200, in the Bibl. Nat. Paris (*Lat.* 1086). This is reprinted in Dreves's *Sequentiae Ineditae*, 1890, p. 137.

Lyons, James Gilborne, LL.D., was b. in Ireland, *circa* 1800, and educated at Trinity College, Dublin. He emigrated to America, and had for some time a school at Radnor, Pennsylvania. He d. Jan. 2, 1868. In 1848 he pub. *Christian Songs* (Philadelphia). He is known through his hymn "If thou dost truly seek to live" (*Youthful Piety*), in the American *Bap. Praise Bk.*, 1871.

Lyte, Henry Francis, p. 706, i. Additional versions of Psalms are in C. U., viz.:—

1. Lord, a thousand foes surround us. *Ps. lix.*
2. Praise, Lord, for Thee in Zion waits. *Ps. lxv.*
3. The Christian like his Lord of old. *Ps. cxl.*
4. The Lord of all my Shepherd is. *Ps. xxiii.*
5. The Lord of heaven to earth is come. *Ps. xcviii.*
6. Thy mercy, Lord, the sinner's hope. *Ps. xxxvi.*
7. To Thee, O Lord, in deep distress. *Ps. cxlii.* Sometimes given as "To God I turned in wild distress."
8. Uphold me, Lord, too prone to stray. *Ps. i.*
9. When Jesus to our [my] rescue came. *Ps. cxxvi.*

These versions appeared in the 1st ed. of Lyte's *Spirit of the Psalms*, 1834. It must be noted that the texts of the 1834, the 1836, and the 3rd ed., 1858, vary considerably, but Lyte was not responsible for the alterations and omissions in the last, which was edited by another hand for use at St. Mark's, Torquay.

Lyte's version of *Ps. xxix.*, "Glory and praise to Jehovah on high" (**p. 706, ii., 22**), first appeared in his *Poems*, 1st ed., 1833, p. 25. Read also No. 39 as "Lord, I look for all to Thee."

Lyttel, Edward Zechariah, F.R.S.L., b. in London, Sept 23, 1833, educated at University College, and King's College, London. Vicar of Woodville in 1877. He has pub. several hymns in sheet form, together with music of his own composing, including, "He came, the lowly Jesus" (*Advent*); "High in our Fatherland" (*Heaven anticipated*); and "Beautiful flowers Earth are adorning" (*Flower Services*). He d. Sep. 6, 1892.

M

M'Comb, William, author of "Chief of sinners though I be" (*Christ All and All*), was b. in Coleraine, County Londonderry, Ireland, in 1793, and was for several years a bookseller in Belfast. He pub. *The Dirge of O'Neill*, 1816; *The School of the Sabbath*, 1822; and *The Voice of a Year*, 1848. These together with smaller pieces were collected and pub. as *The Poetical Works of William M'Comb*, 1864.

McKenzie, William Scott, D.D., s. of Scottish parents, was b. at Liverpool, Nova Scotia, Feb. 29, 1832. Entering the Baptist ministry, he held several pastorates until 1873, when he became district secretary for New England of the American Baptist Missionary Union. His hymn "Ye mortals come, adore the Lord" (*Passiontide*), is in *The Canadian Bap. Hyl.*, 1888.

Maccall, William, s. of William Maccall, was b. at Largs, Ayrshire, Scotland, Feb. 25, 1812. In 1868, he pub. several *trs.* from the Danish as *Hymns of Denmark by Gilbert Tait*. He has also pub. *Hys. of Sweden rendered into English*. He d. Nov. 19, 1888.

Mace, Frances P., *née* Laughton, was b. in Orono, Maine, Jan. 15, 1836, and married in 1855 to Benjamin H. Mace, a Lawyer of Bangor. Her hymn "Only waiting till the shadows" (*Heaven Anticipated*), was written in 1854, and printed in a local newspaper, the *Waterville Mail* (Maine), Sep. 7, 1854, in 4 st. of 8 l. It has attained a wide circulation in G. Britain and America. Full text in I. D. Sankey's *Sac. S. & Solos*, 1878. See *Woman in Sacred Song*, 1885, p. 139, for counter-claim on behalf of Mrs. F. A. F. Wood-White.

Macdonald, William, an American writer, b. in 1820, the author of "I am coming to the Cross" (*Trust in Jesus*), in the American *Bap. Praise Bk.*, 1871.

Macduff, J. R., p. 708, i. Another hymn from his *Gates of Praise*, 1876, is "Blessed feast! most gracious token" (*H. Communion*). He d. April 30, 1895.

Mackellar, T., p. 708, ii. Additional hymns are:—(1) "I have no hiding-place" (*Safety in Jesus*); (2) "I will extol Thee every day" (*Praise to God*). These are dated 1880 and 1871 respectively in Stryker's *Church Song*, N. Y., 1889. He d. Dec. 29, 1899.

Maclagan, W. D., p. 709, i. Dr. Maclagan was preferred to the Archbishopric of York in 1891.

Magnificat, p. 711, i. See pp. 463, 782, 801, 858, 859, 899, 925. Also *The Christian's Magazine*, 1760, p. 230.

Major, Johann, s. of Johann Gross (Latinised to Major), farmer at Reinstedt, near Orlamünde, in Thuringia, was b. at Reinstedt, Dec. 26, 1564. In 1592 he was ordained as diaconus at Weimar, and in 1605 became pastor and superintendent at Jena. In 1611 he was appointed professor at Jena (D.D., July 1612), and d. there Jan. 4, 1654. (J. C. Zeumer's *Vitae Professorum . . . in Academia Jenensi*, 1711, i., p. 117, &c.) His name is associated with the hymn "Ach Gott und Herr," which is noted under **Rutilius, M., p. 982, ii.** [J. M.]

Make us, by Thy transforming grace. A cento from "And is the gospel peace and love?" **p. 65, i.**

Manly, Basil, jun., D.D., b. in Edgefield County, South Carolina, Dec. 19, 1825, was educated at the State University of Alabama, and entered the Baptist ministry in 1848. He has held several important appointments amongst the Baptists. He is the author of nearly 40 hymns, several of which are in C. U. Of these the following 9 appeared in *The Baptist Psalmody*, 1850, which he edited with his father:—

1. Before a pool the sufferer lay. *The Pool of Bethesda.*
2. God of the seas, Whose ruling voice. *For those at Sea.*
3. God with us, O glorious [wondrous] name, Manifest in flesh He came. *Christmas.*
4. Holy, holy, holy Lord, God of hosts in heaven adored. *The Divine Holiness.*
5. In doubt's dim twilight here I stray.
6. Jesus, my Lord, I own Thee God. *Divinity of Jesus.*
7. Lord, I deserve Thy deepest wrath.
8. Our God invites the wanderers home. *Invitation.*
9. There is a light which shines from heaven.

March, Daniel, D.D., an American Congregational minister, b. July 21, 1816, has pub. *Night Scenes in the Bible*, and other works. His hymn "Hark, the voice of Jesus crying [calling], Who will go," &c. (*Missions*), is given in the Amer. Meth. Episc. *Hyl.*, 1878, in 2 st.; in

Sankey's *Sac. S. & Solos*, 1878, in 6 st.; and in the Scottish *Hyl.*, 1884, in 5 st.; in each case of 8 l. It was written in 1868. (See Nutter's *Hymn Studies*, 1884, p. 236.)

Marcy, Elizabeth Eunice, wife of Oliver Marcy, LL.D., Professor of Natural History in the North-western University, Evanston, Illinois, was b. in 1822. Her hymn, "Out of the depths to Thee I cry" (*Lent*), was contributed to the Meth. Episco. *Hymnal* in 1877, and pub. therein in 1878.

Maronites, The, pp. 1111–12.

Marriott, J., p. 715, i., No. 1, is in the Fuller-Maitland *Hys. for Priv. Devotion*, 1827.

Marsden, Joshua, a Wesleyan Methodist Missionary in Nova Scotia, and afterwards in the Bermuda Islands, b. in 1777, and d. in 1837. He pub. *Amusements of a Mission*, N. Y., 1812, in which a poem on *Missions* appeared as "Go, ye messengers of God." In his *Narrative of a Mission* (2nd ed.), 1827, he claims this as his own.

Marshman, Joshua, D.D., was b. at Westbury Leigh, Wiltshire, April 20, 1768, and educated for the Baptist ministry at the College at Bristol. In Oct. 1799 he joined Dr. Carey at Serampore, India. In 1826 he visited England, and returned to India in 1829. He d. at Serampore, Dec. 5, 1837. His *tr.* of Krishnu Pal's hymn is noted at **p. 633, ii.** In his *Baptist Hymn Writers*, Portland, U.S.A., Dr. Burrage attributes the original hymn "Hail, precious book divine" (*Holy Scripture*) to him, but leaves its date and place of publication unnoted.

Martin, Samuel Wesley, author of "The Gospel Bells are ringing" (*The Gospel Message*), was b. at Plainfield, Illinois, Jan. 20, 1839.

Martyr Dei qui unicum, p. 716, ii. This is in the Bern MS., No. 455, of the 10th cent.

Mason, Arthur James, M.A., was educated at Trinity College, Cambridge; B.A., in honours, 1872. He became a Fellow of his college in 1873, and Assistant Tutor in 1874. Ordained in 1874, he has since held some important appointments, and is now (1891), Hon. Canon and Canon Missioner of Truro, and Vicar of All Hallows, Barking, City of London, 1884, &c. To the 1889 *Suppl. Hys.* to *H. A. & M.*, he contributed a *tr.* of the Danish hymn: "O Jesu! søde Jesu, dig" ("O Jesu, Blessed Lord, to Thee"), *H. Communion*, and the following original hymns:—

1. Church of the living God. *The Holy Catholic Church.*

2. Hail, Body true, of Mary born, and in the manger laid. *H. Communion.*

3. Look down upon us, God of grace. *H. Communion.*

4. O God, to know that Thou art just. *Home Missions.*

Mason, Jackson, M.A., s. of William Mason, Vicar of Normanton, was b. at Normanton Vicarage, in 1833; and educated at Trinity College, Cambridge; B.A. 1856. Ordained in 1858, he was Curate of Cantley, Yorkshire, 1858–59; Vicar of Pickhill, 1859–83; and Vicar of Settle from 1883 to his death, 1889. His *Rhythm of Bernard de Morlaix*, in English, was pub. in 1880. This work also contains *trs.* of a few Latin hymns. To the 1889 *Suppl. Hymns* to *H. A. & M.*, he contributed four *trs.* from the Latin, one from the Greek, and the following original hymns:—(1) "Forty days Thy seer of old." (*Easter.*) (2) "O Voice of the Beloved." (*Easter.*)

Mason, Marie J. Miss Mason, who desires to remain unknown, contributed the popular hymn, "Saviour, who died for me" (*Self-Consecration*), to the *Christian Songs for the S. Schools*, N. Y., 1872, p. 156, in 4 st. of 8 l. It was written in 1871. B. in 1822.

Mason, William, was Toplady's successor as editor of the *Gospel Magazine*. He was b. at Rotherhithe, in 1719, and d. Sep. 29, 1791. His hymn, "Welcome, welcome, dear Redeemer" (*Consecration to Christ*), was pub. in the *Supp.* to the *Evang. Mag.*, in 1794.

Matheson, George, D.D., was b. at Glasgow, March 27, 1842, and although deprived of his eyesight in youth he passed a brilliant course at the University of Edinburgh, where he graduated M.A. in 1862. In 1868 he became the parish minister at Innellan; and subsequently of St. Bernard's, Edinburgh. He was the Baird Lecturer in 1881, and St. Giles Lecturer in 1882. He has pub. several important prose works. His poetical pieces were collected and pub. in 1890 as *Sacred Songs*, Edinburgh: W. Blackwood. In addition to his hymn "O Love that wilt not let me go" (q. v.), four others from his *Sac. Songs* are in Dr. A. C. Murphey's *Bk. of Common Song*, Belfast, 1890.

Matson, W. T., p. 719, ii. His "Glory to God in the highest, Shall be our song to-day" (*Christmas*) is in the *Scottish Hymnal*, 1884.

Matutinus altiora. [*Morning.*] These are the opening words of a hymn in Latin with an English *tr.* as "As the sun to brighter skies," pub. by J. Masters (N.D.) as "*King Alfred's Hymn.* Words by O. B. C. Music by Dr. Smith." There is no proof that any part of the Latin text is by King Alfred, neither have we found the Latin text elsewhere. Earl Nelson recast the English text in 1864 as "As the sun doth daily rise," and included it in *Hymn for Saints Day, and other Hymns*, 1864. Also in the *Sarum Hyl.*, 1864, &c.

Maude, Mary F., p. 719, ii., was b. at London, Oct. 25, 1819.

Maurice, Jane, p. 720, i. The following hymns from Dr. Maurice's *Choral H. Bk.*, 1861, are in *Kennedy:* (1) "No evil shall befall" (*Safety in Jesus*); (2) "There is a rest from sin and sorrow." D. Oct. 29, 1892.

Maurus [Hrabanus, p. 1531, ii.]

Maxwell, Mary Hamlin, b. in 1814, and d. in 1853, pub. in 1849 a volume of *Original Hys.*, N. Y., in which 107 pieces were included. Her hymn in the Meth. Episco. *Hymnal*, 1878, "God hath said, 'For ever blessed'" (*Early Piety*), is from this work.

Media vita in morte sumus, p. 720, i. The Antiphon is in a MS. written in Swabia, *circa* 1100 (Brit. Mus., *Add.* 18302, f. 26*l*), and the text of 1531 is in an early 15th cent. *Brev.* in the Brit. Mus. (*Harl.* 5037, f. 100).

Men of thought, be up and stirring. *C. Mackay.* [*Courage and Activity.*] This spirited song appeared in his *Voices from the Crowd*, 1846 (4th ed., 1851, p. 7). Its author, Charles Mackay, the well known writer, was b. at Perth, 1814, and d. Dec. 24, 1889.

Merrylees, Rachel, *née* **Bates**, daughter of Stewart Bates, D.D., sometime minister of the Reformed Presbyterian Church, Kelso, was b. there in 1838. In 1864 she was married to Mr. James Merrylees, a Scottish musician whose compositions have attained to some popularity. Mrs. Merrylees's poetical compositions appeared in various periodicals, including *Good Words*, *The Christian Monthly Magazine*, *The British Messenger*, &c. Several of her pieces are in *The Dayspring; Hys. Old & New*, 1875; *Wreath of Praise;* and *Gospel Choir*, 1887 (Paisley, J. & R. Parlane).

Methodist Hymnody, pp. 726–732. Recent publications include:—

1. *Lyric Studies, &c.* By I. Dorricott and T. Collins, Lond., 1889. This is a hand-book to the *Prim. Meth. Hyl.*, 1887. The biographical and illustrative Notes are well done, but its hymnological criticism is weak.

2. *Methodist Free Church Hymns*, Lond., 1889. From the denominational standpoint this is a good collection, and well edited.

3. *The General Hymnary for Missions and Special Services*, Lond., 1889. "Compiled by a Sub-Committee of the General Book Committee" of the Wesleyan Conference. Of the usual missionary character, without any features of special merit or excellence.

Mighty God, while angels bless Thee. *R. Robinson.* [*Glory of God. Christmas.*] Miller, in his *Singers and Songs of the Church*, 1869, p. 267, says that Robinson in his MS. Catalogue thus refers to this hymn as "A Christmas Hymn, set to music by Dr. Randall, and, with the notes, engraven on a copperplate half-sheet." The date added by Miller is 1774. The hymn is in J. Middleton's *Hymns*, 1793, No. 137, in 9 st. of 4 l., with the refrain "Hallelujah, H. H. Amen," and the signature "Robinson." This text differs slightly from that given by Burrage in his *Bap. Hymn Writers*, &c., 1888, pp. 73, 74, which he regards as the original. (See also the *Universalist H. Bk.*, Boston, U. S. A., 1792.) Dr. Belcher (**p. 133, i.**) says the hymn was written by Robinson for Benjamin Williams, sometime deacon of the Baptist Church, Reading, England, when the latter was a boy, and asserts that he had the information from Williams himself. The hymn is widely used, as is also the cento therefrom from "Lord of every land and nation." (See Spurgeon's *O. O. H. Bk.*, 1866, for full text.)

Miller, Emily, *née* **Huntington**, daughter of the Rev. Thomas Huntington, D.D., was b. at Brooklyn, Connecticut, Oct. 22, 1833: and was subsequently married to Professor Miller. Mrs. Miller is joint editor of *The Little Corporal*, pub. at Chicago, in which several of her poetical pieces appeared. Of her hymns the most widely known are:—

1. Enter Thy temple, glorious King. *Opening of a Place of Worship.* This was written for the opening of the Methodist Episcopal Church, at Akron, Ohio, 1861;

and is in several collections, including the Meth. Episc. *Hymnal*, 1878.

2. I love to hear the story. *Early Piety.* Written for and pub. in *The Little Corporal*, 1867. This is in extensive use in Great Britain and America. It was included in *H. A. & M.*, in 1875.

3. Beyond the dark river of death. *Heaven.*

4. Blessed are the children. *Early Piety.*

5. Father, while the shadows fall. *Evening.*

6. Hark, the chorus swelling. *Christmas.*

7. I love the name of Jesus. *Holy Name Jesus.*

8. Jesus bids us shine. *Early Piety.*

9. Stay, trembling soul, and do not fear. *Holy Communion.*

10. Work and never weary, though thy strength be small. *Perseverance.*

Of these hymns, No. 7 is in the 1878 *Additional Hys.* to the *Leeds S. S. H. Bk.*; No. 8, is in Barrett's *Bk. of Praise for Children*, 1881; No. 9, in *Common Praise*, 1879; and Nos. 4, 5, 6, and 10, in E. Hodder's *New S. S. H. Bk.*, 2nd ed., 1868.

Milner, George, b. in Manchester, 1829. From an early age he devoted his leisure to educational work in connection with Evening Classes, Mechanics' Institutes, in Manchester. He has pub. *A Glossary of the Lancashire Dialect* (in conjunction with Mr. A. H. Nodal); *Country Pleasures*, 1881; and edited *Bennett Street Memorials. A Record of Sunday School Work.* Manchester, 1880. His *Supplementary Book of Hys. and Songs for Home and School*, &c., 1868, contains three of his hymns:—(1) "Christ is risen! Christian, rise" (*Easter*); (2) "Say not that we from heaven are far" (*Resignation and Cheerfulness*); (3) "When Jesus left the flattering crowd" (*Stilling the Tempest*).

Miracle Plays, p. 207, ii.

Missals, p. 738, i. See also **p. 1042, i.**

Missions, Foreign, p. 754, i. At the end of line 20 in col. i. read:—After this article was in type we received from the Rev. J. M. Oldfather, of Tabriz, in Western Persia, additional information in regard to the hymns used in connection with the *A. P. M.* Three languages are spoken in this region, and to meet the want thus occasioned three hymnals have been prepared. (1) One in *Modern Syriac*, mentioned in § 5, on **Persia, p. 753,** and now containing 302 hymns, nearly all being *trs.* of English hymns. Last. ed. pub. in 1884. This book is used by the Nestorian or Chaldaean Christians. [See **Syriac Hymnody.**] English metres and tunes are used, but the Nestorians have a chant peculiar to the Oriental scale, which they use in singing the Psalms, and which, in the opinion of Mr. Oldfather, "helps to make their devotion more real to them." (2) A hymnal in *Azirbaizan Turkish*, chiefly used at Tabriz, but also at Oroomiah and Salmas. It contains 79 hymns, mostly *trs.* of English hymns, but a few being renderings by natives of Psalms and other passages of Holy Scripture. (3) A hymnal in *Armenian*, containing 432 hymns, described in § vi., **p. 754,** on *Asia Minor and Armenia.* [W. R. S.]

Mitchell, Elizabeth Harcourt, *née* **Rolls**, daughter of John E. W. Rolls, of the Hendre, Monmouth, was b. Dec. 15, 1833, and married to F. J. Mitchell, of Llanfrechfa Grange, Caerleon, Monmouthshire, in 1860. Mrs. Mitchell's prose works, pub. by Masters, Hayes, and the S. P. C. K., number about 20. Her poetical works are *First Fruits, Wild Thyme, The Ballad of the Battle of Trafalgar.* To Mrs. Brock's *Children's H. Bk.*, 1881, she contributed the following:—

1. As Hebrew children strewed their palms. *Church Decorators.*

2. In the desert all alone. *St. John Baptist.*

3. King of glory, Saviour dear. *Martyrs.*

4. Come to the Manger in Bethlehem. *Christmas Carol.*

5. Good news from the hills of Judea. *Christmas Carol.*

To the *Altar Hymnal*, 1884, in addition to *trs.* from the Latin (see **Index of Authors and Translators**), Mrs. Mitchell contributed the following original hymns:—

6. As Abel brought the lamb to Thee. *Harvest.*

7. Jesus, glorious Prince of angels. *Processional for St. Michael and All Angels.*

8. Lamb most holy, King most lowly. *All Saints.*

Mitchell, James Alexander, B.A., b. in Edinburgh, Nov. 19th, 1849, and since a Congregational Minister in Nottingham. He has written a number of hymns for use at Anniversaries. One of these, written in 1880, appears in W. R. Stevenson's *School Hymnal*, 1880, "All things bless Thee, God most holy" (*Praise to the Father*).

Μνώεο Χριστὲ, p. 760, ii. Another *tr.* is "Christ, Thou Son of God, that reignest," by A. Stevenson, in his *Ten Hys. of Synesius*, &c., 1865.

Moberly, Charles Edward, M.A., s. of W. Moberly and nephew of the late Bp. Moberly of Salisbury, b. in 1820, and educated at Balliol College, Oxford (B.A. 1840). He was sometime assistant master at Rugby School, and then Rector of Coln-Rogers, Gloucestershire. He retired from the latter in 1883. His hymn "If Thou, O God, wert all unrest" (*Faith*) was contributed to *Hys. for the Use of Rugby School*, 1876.

Moffat, Robert, D.D., b. at Ormiston, Dec. 21, 1795, and d. Aug. 9, 1883. Dr. Moffat was engaged for many years as a missionary in Bechuanaland, and assisted in preparing a hymn-book for the use of the London Missionary Society's congregations in that country. He contributed thereto upwards of 250 original and translated hymns (see **p. 756, ii.**). His English hymn for children, "Can I, a little child?" (*Missions*) is very popular; it is dated 1841.

Mogridge, George, commonly known as "Old Humphrey," and as "Peter Parley," was b. at Ashted, near Birmingham, Feb. 17, 1787. He was engaged in business for some time, and then removed to London, and devoted himself to literature. His numerous writings were pub. by the R. T. S. He d. Nov. 2, 1854, and his *Memoirs* were pub. by the Rev. C. Williams, in 1856. Some of his sacred pieces appeared in his work, *My Pocket Book*, 1851. One of these, "The Son of God, the Lord of Life" (*Praise of Jesus*), is in Spurgeon's *O. O. H. Bk.*, 1866.

Mohr, Joseph, p. 760, ii. The *tr.* "Stilly night, starry and bright," in Farmer's *Glees & Songs for High Schools*, 1881, p. 36, is by Archdeacon Farrar.

Monod, Adolphe, s. of Jean Monod, was b. in Copenhagen, Jan. 21, 1802. For sometime pastor of a Protestant Church in Naples, in 1827 he removed to Lyons, where he suffered persecution. In 1836 he became Theological Lecturer at Montauban, and subsequently pastor in Paris, where he d. April 6, 1856. His hymn "Que ne puis-je, ô mon Dieu" (*Praise to God*), was *tr.* by H. Downton as "God of my health [life] I would Thy praise proclaim," and pub. in his *Hys. & Verses*, 1873.

Monod, Theodore, s. of F. Monod, Pastor in the French Reformed Church, was b. in Paris, Nov. 6, 1836, and educated for the ministry at Western Theological Seminary, Allegheny, Pennsylvania. He entered the ministry in 1860, and has been many years a Pastor in Paris.

Monsell, J. S. B., p. 762, ii. Additional hymns in C. U. include:—

1. Blessed Lord, Who, till the morning. *Holy Scriptures.* From his *Spiritual Songs*, 1857.

2. Christ incarnate in His poor. *Christ in His Poor.* From his *Hys. of Love and Praise*, 1863.

3. We ask for life, and mean thereby. *Life and Work.* From his *Hys. of Love and Praise*, 1863.

Moore, Clement Clarke, LL.D., s. of Bp. B. Moore, was b. in New York, July 15, 1779, and educated at Columbia College. In 1821 he became Professor of Biblical Learning in the General Theological Seminary, N. York; subsequently of Hebrew and Greek; and then of Oriental and Greek Literature. He d. at Newport, Rhode Island, July 10, 1863. His *Poems* were pub. in 1844. One of his hymns, "Lord of life, all praise excelling" (*Harvest*), is widely known, both in its full form, and abbreviated as "When the harvest yields the pleasure." It first appeared as one of the thirty hymns added to the American *Prayer Bk. Coll.* in 1808.

Moorsom, Robert Maude, M.A., s. of Admiral Moorsom, was b. at Cosgrove Priory, Feb. 2, 1831, and educated at King Edward's School, Birmingham, and Trinity College, Cambridge, B.A., 1854; M.A., 1858. Taking Holy Orders in 1857, he was Curate of Poulton-le-Fylde, Lancashire, 1857–59; Barnham-Broom, Norfolk, 1861; and Rector of Sadberge, Durham, 1861–81. Mr. Moorsom pub. in 1889 *A Historical Companion to Hymns Ancient and Modern.* He has also edited a pamphlet on *The Writers of H. A. & M., according to their Churches*, and contributed to the 1889 *Suppl. Hys.* to *H. A. & M.*

Morehouse, Henry Lyman, D.D., b. at Stanford, Dutchess County, New York, Oct. 2, 1834, and entered the Baptist ministry in 1864. His hymn "Friend of sinners, hear my plea" (*Pardon desired*), was printed in the *Examiner*, and then included in *Good as Gold*, 1883. Dr. Morehouse is also the author of several other hymns.

Morgan, David Thomas, b. Sep. 17, 1809, d. Nov. 14, 1886. In 1880 Mr. Morgan's *trs.* from the Latin were pub. as *Hymns and Poems of the Latin Church, Translated by D. T. Morgan. Arranged according to the Calendar of the Church of England.* Lond., Rivingtons, 1880. About one-half of these *trs.* had been

previously printed for private circulation in his *Hys. of the Latin Church, Translated by David T. Morgan, with the Originals appended*, 1871.

Morice, Francis David, M.A., was b. in 1849; educated at New College, Oxford; ordained in 1873; and became assistant master at Rugby in 1874. To the 1876 ed. of *Hys. for the Use of Rugby School* he contributed (1) "Give ear unto my cry" (*Ps. lxi.*); and (2) "O Lord, my God! if fear or shame" (*St. Peter*).

Morris, David, of Lledrod, pub. in 1773, a collection of hymns under the title of *Cân y Pererinion*, or *The Pilgrim's Song*. He d. in 1791.

Morris, Robert, LL.D., b. Aug. 31, 1818, is a member of the Presbyterian Church, and an extensive writer on Freemasonry. In 1868 he visited the Holy Land on behalf of the Freemasons of America, the outcome of which was his work, *Freemasonry in the Holy Land*. He is the author of some 300 poetical pieces. One of these, "Each gentle dove and sighing bough" (*Evening*), is in H. R. Palmer's *Songs of Love for the Bible School*, 1874, Sankey's *Sac. Songs and Solos*, 1881, &c.

Mortal, if e'er thy spirits faint. *Cardinal Newman.* [*The Shadow of Guilt.*] Written "Off Pantellaria, December 1832," and pub. in the *Lyra Apostolica*, 1836, p. 23 (ed. 1879, p. 23), in 3 st. of 4 l. Also in Card. Newman's *Verses on Various Occasions*, 1868, p. 91.

Mozarabic Breviary, p. 170, ii.

Mozley, Harriet, *née* **Newman,** sister of Cardinal Newman, and wife of the Rev. Thomas Mozley, d. in 1852. In 1835 she pub. *Hymns for Children on the Lord's Prayer, Our Duty towards God, and Scripture History*. It reached a 6th ed. in 1856. It contained 28 hymns. From that volume—(1) "Think upon Eve and Adam's sin," *Sexagesima;* (2) "When safely on dry land once more," *Quinquagesima*, were included with alterations in the *Child's Christian Year*, 1841, and are sometimes found in other works. See also Litanies, No. 8.

Much in sorrow, oft in woe, p. 773, ii. From this "Christian, let your heart be glad," is taken.

Mudie, Charles E., p. 774, i. He d. at 31, Maresfield Gardens, Hampstead, Oct. 28, 1890. His hymn, "I lift my heart to Thee, &c.," was written in Oct., 1871.

Must I be carried to the skies? A cento from "Am I a soldier of the Cross," p. 55, ii.

Must Jesus bear the cross alone? [*No Cross no Crown.*] This hymn is found in the following forms:—

1. In 3 st. of 4 l. in H. W. Beecher's *Plymouth Coll.*, 1855, No. 770, where it is signed "G. N. Allen." American authorities inform us that this was taken from G. N. Allen's collection *The Social and Sabbath H. Bk.*, 1849. In this form st. i. is altered from T. Shepherd's *Penitential Cries*, 1693, No. 23, st. iii., and st. ii. is found in a missionary collection pub. at Norwich (England), *circa* 1810. To these three stanzas three others were added in the *Plymouth Coll.*, which are ascribed to the editor's brother, C. Beecher (p. 125, ii.).

2. In the American Meth. Episc. *Hyl.*, 1878, the 3 st. from Allen's collection as above are given as by "Thomas Shepherd, alt." G. N. Allen was b. in 1812, and d. in 1877.

3. In the Oberlin *Manual of Praise*, 1880, No. 416 is composed of 4 st., of which st. ii. is unknown to the *Plymouth Coll.*

My faith shall triumph o'er the grave. From "Great God I own Thy sentence just," p. 1237, No. 50,

My Father, when I hear Thy voice. This hymn is No. 65, in 3 st. of 8 l., in the *Songs of Zion. A Sel. of Hys. for Pub. Worship. Alphabetically arranged.* By the Rev. Isaac Ashe. 3rd ed. enlarged. Dublin Tract Repository, N.D.

My God, is any hour so sweet, p. 780, i. In Elliott's *Ps. & Hys.*, 1835, No. 264.

My God, my Father, let me rest. *Bp. E. H. Bickersteth.* [*Spiritual Service.*] Written in 1881 for the Church of England Sunday S. Institute. Pub. in his *From Year to Year*, 1883, p. 180, and his *Hy. Comp.*, 1890.

My God, my grateful heart I'll raise. [*Daily Prayer.*] From the *Magdalene Coll.*, 1761, p. 116.

My God! though cleaving to the dust. [*Lent.*] This *tr.* from Adrion Boissier's "Seigneur! du sein de la poussière," is from H. Downton's *Hys. and Verses*, 1873.

My harp untuned, and laid aside. *J. Newton.* [*Hoping for a Revival.*] Appeared in the *Olney Hymns*, 1779, Bk. ii., No. 52, in 7 st. of 4 l., and headed, "Hoping for a Revival." From it the hymn "While I to it my soul gave way," sometimes "While to its grief my soul gave way," beginning with st. iv., is taken. In the Preface to the *Olney Hymns* Newton says: "My grief and disappointment [at the downfall of Cowper's health and mind] were great; I hung my harp upon the willows, and for some time thought myself determined to proceed [with hymn-writing] no farther without him. Yet my mind was afterwards led to resume the service." On comparing this extract with this hymn it seems very probable that this was his first effort after resuming his sometime abandoned work.

My Hiding-place, my Refuge Tower. Part of "Begin, my tongue, some heavenly theme," p. 126, ii.

My Lord, my God, my Love. [*Christ All in All.*] From the *Catholic Choralist*, 1842.

My opening eyes with rapture see. [*Sunday Morning.*] Usually attributed to J. Hutton (p. 545, ii.). Duffield (*Eng. Hys.*, 1886) says it is in the *Appendix* to D. Benham's *Memoirs of Hutton*, 1856, but we have failed to find it in any English edition of that work. It is in J. Codman's Boston *Coll.*, 1813, in 6 st. Its modern form of 4 st. is from the American *Prayer Bk. Coll.*, 1826.

My son, give me thine heart, and let. *J. Montgomery.* [*Sunday S. Anniversary.*] Written for the Sheffield Wesleyan Red Hill Sunday S. Anniversary, held on March 9, 1834.

My son, know thou the Lord. [*Early Piety Enforced.*] Anon. in Rebecca Wilkinson's *Short Sermons to Children*, &c., *circa* 1795 (see p. 1038, ii.) at the end of Ser. xvi. In J. Benson's *Hys. for Children and Young Persons*, &c., 1806, No. 64, it is given with others as by "Brackenbury." As this was four years before R. C. Brackenbury's death (see p. 168, i.), and both he and Watson were Wesleyan ministers, and well known to each other, we hold this to be good proof of Brackenbury's authorship.

My soul and all its powers. A cento from "God of my life, to Thee," p. 435, ii.

My soul doth long for Thee. An altered form of "My spirit longeth for Thee," p. 783, i.

My soul, praise the Lord, speak good of his Name. [*Ps. civ.*] This in *Kennedy*, 1863, No. 1023, is an altered form of W. Kethe's paraphrase of Ps. 104, in the *O. V.*

My spirit to Thy chastening stroke. *J. D. Burns.* [*Submission.*] From his *Vision of Prophecy*, &c., enlarged ed., 1858.

Myriads of spirits round the throne. *B. Beddome.* [*The Church Triumphant.*] Appeared in R. Hall's posthumous edition of Beddome's *Hymns*, &c., 1817, No. 675, in 5 st. of 4 l. Sometimes given as "A host of spirits round the throne."

Mysteries, and Miracle Plays, p. 207, ii.

Mysterious Presence, Source of all. [*Before Sermon.*] This hymn in the American Unitarian *Hy.* [*& Tune*] *Book*, 1868, is attributed therein to "S. C. Beach."

N

Nathan, El: or El Nathan, a *nom de plume* of D. W. Whittle, q.v.

Naur, Elias Elkildsen, sometime Professor in the Gymnasium, Odense, Funen, Denmark, who d. in 1728, was the author of "Naar min Tunge ikke mere" (*Death Anticipated*), *tr.* by S. Baring-Gould in the *People's Hyl.*, 1867, as "When my tongue can no more utter."

Neale, Cornelius, M.A., s. of James Neale, of St. Paul's Churchyard, was b. Aug. 12, 1789, and educated at St. John's, Cambridge; B.A. 1811; Sen. Wrangler; Fellow of St. John's, 1813; M.A. 1815. He took Holy Orders in 1822, and became Curate of Mildenhall, near Newmarket. He d. Aug. 8, 1823. His *Lyrical Dramas, with Domestic Hours, a Miscellany of Odes and Songs*, were pub. in 1819, and his *Memoirs and Remains* in 1834. In the latter the following hymns are found:—(1) "And Thou dost still forgive" (*Pardon*), 1820; (2) "O happy land above, My soul would fain be there" (*Heaven desired*); (3) "'Tis but a film of flesh divides" (*Heaven anticipated*). The second and third of these hymns are also in his son's (Dr. J. M. Neale's) *Hys. Chiefly Med. on the Joys & Glories of Paradise*, 1865.

Near the cross our station taking. From "Near the Cross was Mary weeping," p. 1084, i., 6.

Nestorian Hymnody, p. 1112, i.

Newman, John Henry, p. 822, ii. He d. at Edgbaston, Birmingham, Aug. 11, 1890.

Newton, J., p. 803, i. Another hymn in C. U. from the *Olney Hys.*, 1779, is "Let me dwell on Golgotha" (*Holy Communion*).

Nicholas, T. G., p. 804, ii., d. at West Molesey, Jan. 23, 1891.

Nicholson, James, an American Methodist minister, is the author of (1) "Dear [Lord] Jesus I long to be perfectly whole" (*Holiness desired*); and (2) "There's a beautiful land on high" (*Heaven*), both of which are in I. D. Sankey's *Sac. S. and Solos*, 1878.

Nicoll, Robert, was b. Jan. 7, 1814, at Auchtergaven, Perthshire. At the age of 13 he began to write verse. In 1835 he opened a circulating library in Dundee, and in the following year he became the editor of the *Leeds Times*. This he retained for a short time only. Broken in health through taxing his strength too much, he d. in 1837. He was a successful writer, and is often referred to as "a second Burns." His *Poems and Lyrics* were pub. in 1835; 2nd ed., with numerous additions and *Memoir*, 1842; 3rd ed. 1852. From these *Poems* the following pieces are taken:—

1. An offering to the shrine of power. *The Reformers.*

2. I may not scorn the meanest thing. *Humility.* This and No. 1 date 1835.

3. Lord, from Thy blessed throne. (*People's Anthem.*) (1842.)

Niles, Nathaniel, was b. Sept. 15, 1835, and educated for the legal profession. He practised at Providence, Rhode Island. His hymn, "Precious promise God hath given" (*Promise of Rest*), was written whilst travelling in a street car, *circa* 1871, and is given in I. D. Sankey's *Sacred Songs and Solos*, 1878.

No need of the sun in that day. Part of C. Wesley's "Away with our sorrow and fear," p. 104, ii.

No room for mirth or trifling here. Part of "And am I only born to die?" p. 63, ii.

Noel, Caroline Maria, daughter of the Hon. Gerard T. Noel (p. 809, ii.), and niece of the Hon. Baptist W. Noel, was b. in London, April 10, 1817, and d. at 39 Great Cumberland Place, Hyde Park, Dec. 7, 1877. Her first hymn, "Draw nigh unto my soul" (*Indwelling*), was written when she was 17. During the next three years she wrote about a dozen pieces: from 20 years of age to 40 she wrote nothing; and during the next 20 years the rest of her pieces were written. The first edition of her compositions was pub. as *The Name of Jesus and Other Verses for the Sick and Lonely*, in 1861. This was enlarged from time to time, and its title subsequently changed by the publishers to *The Name of Jesus and Other Poems*. The 1878 ed. contains 78 pieces. Miss Noel, in common with Miss Charlotte Elliott, was a great sufferer, and many of these verses were the outcome of her days of pain. They are specially adapted "for the Sick and Lonely" and were written rather for private meditation than for public use, although several are suited to the latter purpose. Her best known hymn is the Processional for *Ascension Day*, "At the Name of Jesus." It is in the enlarged edition of *The Name of Jesus*, &c., 1870, p. 59, and is dated 1870 by her family.

Norman, John, was a student at the Baptist College, Bristol, and entered the Baptist ministry, as assistant to D. Turner, in 1777. He was afterwards, for a short time, assistant to the Rev. P. Gibbs, of Plymouth, in which town he d. in the spring of 1782. In Rippon's Bap. *Sel.*, 1787, appeared a hymn on *Holy Baptism*, "Thus it became the Prince of grace," in 4 st. of 8 l., and signed "Norman." It is still in use in its full or in an abbreviated form. [W. R. S.]

Not all the powers of hell can fright. Part of "Are there not in the labourer's day?" p. 76, ii.

Not far from Jordan's ford. *Bp. E. H. Bickersteth.* [*St. Andrew.*] Written in 1883. In his *From Year to Year*, 1883, and his *Hy. Comp.*, 1890.

Not heaven's wide range of hallowed space. [*Opening of a Place of Worship.*] Sometimes attributed to C. Wesley, but on insufficient evidence.

Not in the Churchyard shall he sleep. [*Burial at Sea.*] Anon. in the Amer. Cheshire Association Unitarian *Hys.*, 1844, and later collections.

Not till the freezing blast is still. *J. Keble.* [*The Church and Mission Work.*] Written Jan. 20, 1824, and pub. in his *Christian Year*, 1827, for the 2nd S. in Advent. The concluding 12 lines, beginning "Ye who your Lord's commission bear," are in the *Leeds H. Bk.*, 1853, and others.

Not to mount Zion's [Sinai's] flaming height. Part of J. Bowdler's "Children of God, who pacing slow," p. 166, i. 2.

Now let the Christian's hope abound. [*Confidence and Hope.*] This appeared in Hall's *Mitre H. Bk.*, 1836, No. 135, in 4 st. of 4 l., and again in several later collections. It is usually ascribed to E. Osler. In the HALL MSS. it is given as by Doddridge, but we can find nothing corresponding thereto in his *Hymns*.

Now let us raise our voices high. *Eliza Gager.* [*Harvest.*] From the *Evang. Mag.*, 1796, p. 440, into the Bap. *Ps. & Hys.*, 1858, and later collections, is by Eliza Gager, several of whose hymns were pub. in the *Evang. Mag.*, 1796, &c., as by *Eliza*. She was married, *circa* 1796, to the Rev. William Cooper.

Now the busy week is done. *J. S. Jones.* [*Saturday Evening.*] Contributed to the 1889 *Suppl. Hys.* to *H. A. & M.* The author, Spencer John Jones, was b. 1857, educated at Worcester College, Oxford (B.A. 1880), and became Rector of Batsford, Gloucestershire, in 1887.

Now to the Lamb that once was slain. Part of "Behold the glories of the Lamb," p. 128, ii.

Now to the shining seats of bliss. A cento from "Come, Lord, and warm each languid heart," p. 249, ii.

Now winter holds his solemn reign. [*Winter.*] Anon. in *Hys. and Sac. Songs*, &c., by G. Bubier and others, Manchester, 1855, No. 128, in 6 st. of 4 l., and marked as "Original." It has passed into a few collections, but its use is by no means equal to its merits.

Nun ruhen alle Wälder, p. 822, i. The *tr.* "Now all the woods are sleeping," in the *Hys. for the Use of Sherborne School*, 1888, is Miss Winkworth's *tr.* with four or five lines from E. Thring's *tr.* of the same hymn. Both *trs.* are noted on p. 822, ii.

Nunc Dimittis, p. 822, ii. See also pp. 686, 726, 760, 801, 818, 858, 859, 925, 1177.

O

O beata Hierusalem, p. 824, ii. The *tr.* in the 1889 *Supplemental Hys.* to *H. A. & M.*, "O Jerusalem the blissful," is by *J. Ellerton*.

O blest memorial of our dying Lord. Part of Bp. Woodford's *tr.* of "Adoro te devote," p. 22, ii., 3.

O Christ, Thou hast ascended. *Bp. E. H. Bickersteth.* [*Ascension.*] Written in 1872, and printed in the *Record* newspaper of the same year. Included in the *Hy. Comp.* in 1876.

O Christe qui noster poli, p. 825, i. In Martineau's *Hymns*, &c., 1873, J. Chandler's *tr.* of this hymn is altered to "The Crucified is gone before" (the note thereon, p. 808, ii. 1, is an error); and in Chope's *Hyl.*, 1862, I. Williams's *tr.* reads, "O Thou, Who art gone up on high."

O come, let us raise Our tribute of song. *J. Montgomery.* [*Sunday S. Anniversary.*] Written for the Sheffield Wesleyan Sunday S. Anniversary, held April 1, 1821. It is No. 336 of Montgomery's *Orig. Hys.*, 1853.

O comrade bold of toil and pain. *Card. Newman.* [*St. Paul.*] In the *British Mag.*, 1833, p. 266; the *Lyra Apostolica*, 1836, p. 214; Martineau's *Hymns*, 1873, &c.

O could we always pray. This is part of C. Wesley's "Ah, when shall I awake?" p. 32, ii.

O covenant Angel, full of grace. *T. R. Birks.* [*Circumcision.*] 1st pub. in E. Bickersteth's *Christian Psalmody*, 1833, No. 345, in 6 st. of 4 l., in the author' *Companion Psalter*, 1874, and in several other hymnals. In the 1890 ed. of the *Hy. Comp.* it is altered to, "O Word Incarnate, full of grace."

O day of God, most calm, most bright. From "Blest day of God, most calm, most bright," p. 148, i.

O Deus ego amo Te, Nam prior Tu amasti me, p. 826, i. We find that this hymn is a paraphrase of a prayer in St. Ignatius Loyola's *Exercitia Spiritualia*, and in the 1st ed. Rome, 1548 [*Brit. Mus.*] which is found on the last leaf of sheet I. The prayer is part of the "Contemplatio ad amorem spiritualem in nobis excitandum," and runs thus:—

"Suscipe Domine universam meam libertatem. Accipe memoriam, intellectum, atque voluntatem omnem. Quicquid habeo, vel possideo, mihi largitus es: id tibi totum restituo, ac tuae prorsus voluntati trado gubernandum. Amorem tui solum, cum gratia tua, mihi dones: et dives sum satis: nec aliud quicquam ultra posco."

O Deus ego amo Te, Nec amo Te ut salves me, p. 826, ii. Other translations are:—

1. O God, my God, I do love Thee. In the *Salisbury H.Bk.*, 1857.

2. O God, Thou art the object of my love. In the *Roman Hyl.*, N. Y., 1884.

3. O God, I love Thee; not that my poor love. By Bp. E. H. Bickersteth; printed by J. Townsend, Exeter. "For use in the Diocese of Exeter." (Dated, Feb. 2, 1889.) It was repeated in the 1890 ed. of the

H. Comp., together with the Latin text in the *Notes* to the same.

4. O God, my spirit loves but Thee. By H. W. Longfellow in his *Outre-Mer*, Lond., 1835, ii. p. 106.

5. I love Thee, O most gracious Lord. In the *Songs of Praise and Poems of Devotion*, Philadelphia, 1866, as by C. C. Cox.

6. My God, I love Thee, not to gain. In the *Church Quarterly*, April, 1889.

7. O God, I love Thee not with love. Francis Pott, in the *Guardian*, Nov. 13, 1889.

O du Liebe meiner Liebe, p. 827, ii. To the note in small type (ending "in Silesia") add:—It is found in the MS. No. 2183 of the Breslau Town Library. Professor Dr. Markgraf, the librarian, has kindly informed me that this MS. is evidently of about the middle of the 17th cent., and bears on its first page the inscription, "Der Hochwohlgebornen Freyle Freyle Elisabet v. Senitz Geistliche Arien und Sonette mit Ihrer eigenen Hand geschrieben, durch besondere Güttigkeit der hochwohlg. Freyle, Freyle Sophia Elisabeta v. Senitz im Jahr 1735 erhalten. Jo. Casp. Arlet, von Breslau." From this it is at least evident that Arlet in 1735 regarded it as autograph, and as consisting of original pieces by Elisabethe von Senitz. [J. M.]

O Father, in Whose great design. *S. J. Stone.* [*Temperance.*] Contributed to the 1889 *Suppl. Hys.* to *H. A. & M.*

O Father, let me be. *W. H. Bathurst* [*Ps. lxxxvi.*] From his *Ps. & Hys.*, 1831.

O Father, Who hast given Thine only Son. *Bp. E. H. Bickersteth.* [*H. Communion.*] "A hymn especially to be sung at the Holy Communion on Intercession days for Foreign Missions." Written in 1889, and included in the 1890 ed. of the *Hy. Comp.* It is based on "The Comfortable Words" of the Communion Service.

O for a sight, a pleasing sight. Part of "Descend from heaven, immortal Dove," p. 289, ii.

O God, bow down Thine ear to earth. *F. Hall.* [*Lent, for Children.*] Written by Frank Hall, at the age of 10 years, whilst a pupil with the Rev. G. Moultrie, and pub. in the *People's H.*, 1867, under the signature of "F. H."

O God, my God, in mercy hear. [*Ps. xxii.*] Appeared in Hall's *Mitre H. Bk.*, 1836, and again in *Kennedy*, 1863.

O God of Israel, hear my prayer. *J. Fletcher.* [*For Divine Protection.*] Ascribed to Joseph Fletcher, D.D., sometime minister of the Congregational Church, Stepney, London, who was b. at Chester, Dec. 3, 1784, and d. in London, June 8, 1843.

O God of Love and Power. *J. M. Neale.* [*Morning.*] From his *Hys. for Children*, 1842, No. 15.

O God of our salvation, We thank Thee, &c. *W. T. Brooke.* [*National Hymn.*] Contributed to the *Meth. S. School H. Bk.*, 1879.

O God, on Thee we all depend. *S. Browne.* [*Confidence in God the Father.*] An altered form of his "Yes, Lord, Thy children may depend," in his *Hys. & S. Songs*, 1720, Bk. i., No. 99.

O God, our God, Thou shinest here. Part of "Our God, our God," &c., p. 875, i.

O God, our Strength, our Hope, our Rock. *Bp. E. H. Bickersteth.* [*Holy Baptism.*] Written at Penmaenmawr, in 1883; pub. in his *From Year to Year*, 1883, and the *Hy. Comp.*, 1890.

O God the strength of every heart. [*Faithful Obedience.*] This appeared in the *Mitre H.Bk.*, 1836, No. 173. In the Hall MSS. it is attributed to "C. Wesley;" but we cannot find anything in the *Poetical Works* of the Wesleys to justify the ascription.

O God, Thy children gathered here, p. 604, ii. Entered as by S. Johnson in error. It is by S. Longfellow, p. 685, ii.

O God, Thy grace impart. An altered form of "My faith looks up to Thee," p. 877, i.

O God, to Whom in flesh reveal. *C. Wesley.* [*Jesus Unchanging.*] Pub. in *Hys. & Sac. Poems*, 1749. From it is taken "Jesus, a word, a look from Thee" (*P. Works*, iv. p. 372).

O grave, thou hast the victory. [*Old Age.*] Anon. in Elliott's *Ps. & Hys.*, 1835, the *Leeds H. Bk.*, 1853, &c.

O happy Church, O Bride of heaven. [*The Church.*] Rewritten from "O happy Church, celestial Bride," in W. Barnes's *Sel. of Ps. & Hys.*, 1833, and 1840, No. 254 in 5 st. of 4 l. As all the hymns in that *Sel.* are given anonymously, we have no means of determining its authorship. It is probably by Barnes.

O happy soul departed. [*Death and Burial.*] A cento in the *Prim. Meth. Hyl.*, 1887, thus composed: st. i., ll. 1–4, W. T. Brooke; st. ii., iii., ll. 5–8, iv., from the Wesley *P. Works*, vi. p. 342, 343; and iii., ll. 1–4, from the same, v. p. 218. C. Wesley's dates are 1759, and 1749 respectively.

O heaven, abode of saints. *Charlotte Elliott.* [*Heaven anticipated.*] Appeared in her brother's *Ps. & Hys.*, 1835, in 4 st. of 6 l.

O hochbeglückte Seele, p. 836, i. This hymn was written in the winter of 1827.

O Holy Father, Who in tender love. *Bp. E. H. Bickersteth.* [*Holy Communion.*] Printed for use in the diocese of Exeter, and dated, "January 27th, 1889." (Exeter, J. Townsend.) It is printed as a leaflet, and is accompanied by the following note by the author:—"The structure of this hymn was suggested by Canon Bright's verses, so well known in their abbreviated form, beginning, 'And now, O Father, mindful of the love,' and the hymn was written with the echo of the most beautiful tune, 'Unde et memores,' by W. H. Monk, to which these verses are set in *Hymns Ancient and Modern*, vibrating in my heart." It was included in the 1890 ed. of the *Hy. Comp.* with the above note in a rewritten form, and the addition that fearing some misapprehension might arise he sent a copy to Canon Bright, from whom he received an assurance that he should regard it as a "parallel hymn" to his own. (See p. 1273, ii.)

O Holy, holy, holy Lord! Thou God of hosts, &c. From "Thee we adore, eternal Lord," p. 1133, i.

O Holy Spirit, Whom our Master sent. *J. Ellerton.* [*Quinquagesima. Love.*] Written for and first pub. in the 1890 ed. of the *Hy. Comp.*

O Israel, to thy tents repair. *T. Kelly.* [*Advent.*] Given in the 2nd ed. of his *Hymns*, &c., 1806, in 5 st. of 4 l. In *Kennedy*, 1863, No. 52, it is in great part rewritten by Dr. Kennedy.

O Jesu, consecrate to God always. *Bp. E. H. Bickersteth.* [*Circumcision.*] Written at Penmaenmawr in 1883; pub. in his *From Year to Year*, 1883, and included in the *Hy. Comp.*, 1890.

O Jesu, meine Sonne, p. 838, ii. We find that this was pub. in the *Christliche Monatsschrift*, Lüneburg, 1826, p. 190, as, "O Jesu, meine Wonne, Die alle Noth verscheucht" (st. i. ll. 3, 4, of the 1833 text).

O Jesus, sweetest, holiest name. [*Name of Jesus.*] Given in the Bap. *Ps. & Hys.*, 1858, as by "John Graham, 1858."

O joy of the justified, joy of the free. Altered form of "O bliss of the purified, bliss of the free," p. 164, ii.

O King of glory, come. Altered from B. Francis's "In sweet exalted strains," p. 385, ii., in the 1855 ed. of the Cooke & Denton *Hymnal*, No. 222, in 4 st., with a doxology; and in the 1880 *Suppl.* to the Bap. *Ps. & Hys.*, without the doxology.

O Light of Light, Whose glory is to dwell. *Bp. E. H. Bickersteth.* [*St. John the Evangelist.*] Written at Penmaenmawr in 1883; pub. in his *From Year to Year*, 1883; and included in the *Hy. Comp.*, 1890.

O Lord, how infinite Thy love, p. 706, ii., 7. Given to H. F. Lyte in error. It is by Miss H. Auber, 1829.

O Lord our God, arise. [*Missions.*] This is No. 59 in the *Tabernacle Coll.*, 1800 [p. 1027, ii.], in 2 st. of 4 l. In Dr. Wardlaw's *Sel.*, 1803, No. 53, it is enlarged to 4 st. of 4 l., a form still retained in modern collections. The hymn is usually attributed to Dr. Wardlaw, but on insufficient evidence.

O Lord, Thy sovereign aid impart. A cento from "Ah, my dear Lord, Whose changeless love," p. 32, ii.

O Lord, we now the path retrace. An altered form of "O Lord, when we the path retrace," p. 286, i.

O Lord, with awe the path we trace. An altered form of "O Lord, when we the path retrace," p. 286, i.

O Lord, with toil our days are filled. *A. Ainger.* [*Divine Help Desired.*] Written *circa* 1865, and printed shortly afterwards in the *Sunday Mag.* Also in Horder's *Cong. Hys.*, 1884.

O Love that wilt not let me go. *G. Matheson.* [*Jesus All and in All.*] Dr. Matheson says this hymn was "written in the Manse of my former parish (Innellan, Argyleshire) one summer evening in 1882. It was composed with extreme rapidity; it seemed to me that its construction occupied only a few minutes, and I felt myself rather in the position of one who was being dictated to than of an original artist. I was suffering from extreme mental distress, and the hymn was the fruit of pain." [L. MSS.] This hymn first appeared in the Church of Scotland magazine, *Life and Work*, in 1883. From thence it passed into the *Scottish Hyl.*, 1884; and there

set to special music by Dr. A. L. Peace. It is a beautiful and tender hymn and worthy of extensive use.

O make us apt to seek and quick to find. *T. Heywood.* [*Holiness Desired.*] From his *Hierarchie of the Blessed Angels*, 1635, into Martineau's *Hymns*, 1840 and 1873. Heywood d. in 1637.

O Panis dulcissime. [*Holy Communion.*] This fine sequence is given by *Mone*, No. 205, from the St. Gall MS., No. 472, of *circa* 1300, and other sources. It is also in an ancient MS. in the Brit. Mus. (*Add.* 24680, f. 143); but is there added in a hand of the 15th cent. The printed text is also given in *Daniel* ii., p. 160, v. p. 73, from a Munich MS., which he dates as perhaps of the 12th cent.; in *Kehrein*, No. 154, &c. *Tr.* as, "O Thou ever sweetest Bread," by T. L. Ball, in the 1873 ed. of the *H. Noted*. Also *tr.* by H. Trend in *Lyra Eucharistica*, 1863, p. 179. [J. M.]

O Paradise, O happy rest. [*Heaven.*] A *tr.* by R. F. Littledale of "Paradiso bel riposo" (author unknown), in the *People's Hyl.*, 1867.

O praise ye the Lord, A new song prepare. An altered form of the *N. Version* rendering of Ps. cxlix., **p. 801, i.**, given in *Kennedy*, 1863.

O quanta qualia sunt illa Sabbata, p. 846, i. Another *tr.* is "What are those Sabbaths of joy without end?" by Bp. E. H. Bickersteth, printed by James Townsend, Exeter, 1889, and included in the 1890 ed. of the *Hy. Companion*.

O qui perpetuus nos monitor doces, p. 846, ii. Another *tr.* is "O Christ, our never-failing Guide," by T. I. Ball, in the 5th ed., 1873, of the *App.* to the *H. Noted*.

O quot undis lacrymarum. [*Seven Dolours of the B. V. M.*] This is the hymn at Vespers in the Office of the Seven Dolours. Like the "Summae Deus clementiae, Septem," it was included in the Office as found in the *Proprium Officiorum*, &c., of 1720; and the *Rom. Brev.* ed. 1746, as set forth on **p. 1101, ii.** It is also in *Daniel* iv., p. 306, and others. *Tr.* as:—"What a sea of tears and sorrow." By E. Caswall, in his *Lyra Catholica*, 1849, p. 169; and his *Hys. & Poems*, 1873, p. 92. This is in several collections, including the 1860 ed. of the *H. Noted*, No. 149, the R. C. *Parochial H. Bk.*, 1880, and others.

O righteous Father, Lord of all, p. 165, i., is by H. Bourne in the *Prim. Meth. Mag.*, Jan., 1823, and the *Large H. Bk.*, 1824.

O Saviour, welcome to my heart. This is the American form of the hymn, "Welcome, O Saviour, to my heart," given under Bourne, H., **p. 165, ii., 20.**

O Saviour, where shall guilty man. [*Passiontide.*] Contributed to Maurice's *Choral H. Bk.*, 1861, by [Mrs. ?] C. E. May, of Liddington Vicarage, Wilts, of which parish the Rev. George May, M.A. was then the Vicar. He d. Dec. 24, 1861.

O selig Haus, p. 848, i. The earliest form of this hymn dates in Nov. 1826.

O speed thee, Christian, on thy way. [*The Christian Race.*] This is found in *Sacred Melodies, or Hys. for Youth*. By a Lady, N. Y., 1840–1. In the English *Bap. Hymnal*, 1879, it is attributed to Bp. H. U. Onderdonk, but upon what authority, we are unable to determine.

O tell me no more Of this world's vain store. *J. Gambold.* [*Peace with God.*] Appeared in the English *Moravian H. Bk.*, 1742, No. 107, in 14 st. of 4 l. In the 1886 ed., No. 488, it is reduced to 11 sts., and also slightly altered.

O that the Comforter would come. Stanza iv. of "Father, if Thou my Father art," **p. 367, ii.**

O the hour when this material, p. 849, ii. This hymn appeared in *The Associated Minstrels*, 2nd ed., 1811, and then in Collyer's *Coll.*, 1812. Another cento is "Through life's vapours dimly seeing."

O the vastness, O the terror, p. 849, ii. The opening lines of centos ii. and iii. should read: "And at length the Master called us;" and, "Now when prayer and toil had failed."

O Thou before Whose Presence. *S. J. Stone.* [*Temperance.*] Contributed to the 1889 *Suppl. Hys.* to *H. A. & M.*

O Thou, by long experience tried, p. 476, i. 2. Another cento is "All scenes alike engaging prove."

O Thou God of my salvation. *T. Olivers.* [*Praise to the Saviour.*] This hymn we attribute to T. Olivers on the following evidence.

1. It appeared at the end of *A Short Account of the Death of Mary Langson of Taxall, in Cheshire, who died January the 29th, 1769. Printed in the Year MDCCLXXI.*

2. We find it next in the Wesley *Pocket H.Bk.*, York, 1774 (5th ed., 1786, No. 171, in 5 st. of 6 l.). Through this *Pocket H.Bk.* it passed into American Use, where, abbreviated and re-arranged, it is still somewhat popular.

3. T. Olivers was the Superintendent of the Methodist Circuit in which Taxall was included, in 1769–71, and is usually regarded as the author of the *Short Account, &c.*, as above, and the hymn appended thereto.

4. From the MS. evidence in our possession (the S. MSS.), we feel that the ascription of the authorship to Olivers is correct.

O thou not made with hands, p. 876, ii. Given in *Prim. Meth. Hyl.*, 1887, as "City not made with hands."

O Thou that wouldest not have. Part of "And am I born to die?" **p. 63, i.**

O Thou Who bidd'st the ocean deep. This in the *Anglican H. Bk.*, 1868, is the original text of "Eternal Father, strong to save," **p. 356, i.**

O Thou, Who sitt'st in heaven enthroned in Light. [*Lord's Prayer.*] By "M. A. C." in Almond's *Hys. for Occasional Use in the Parish Church of St. Peter, in Nottingham*, 1819.

O Thou, Whose wondrous love had given. *Bp. E. H. Bickersteth.* [*Providence.*] Written in 1883, and included in the 1890 ed. of his *Hy. Comp.*

O what can little hands do? [*Value of Little Things.*] We find this popular hymn for children in the American Tract Society's *Happy Voices*, 1865, No. 136, in 5 st. of 5 l., and signed "Farin."

O'Kane, Tullius Clinton, an American writer, b. March 10, 1830, is the author of "O sing of Jesus, Lamb of God" (*Redemption*); and "Who, who are these beside the chilly wave?" (*Triumph in Death*), in I. D. Sankey's *Sacred Songs and Solos*, 1878 and 1881.

Oakley, Charles Edward, M.A., b. in 1832, and educated at Oxford (B.A. 1855). Entering Holy Orders in 1855, he became Rector of Wickwar in 1856, and later Rector of St. Paul's, Covent Garden. He d. Sep. 15, 1865. His fine *Missionary* hymn, "Hills of the north, rejoice," appeared in Bp. T. V. French's *Hys. adapted to the Christian Seasons*, and the *Hy. Comp.* in 1870.

Object of my first desire, p. 483, ii. This is rendered into Latin by H. M. Macgill, in his *Songs of the Christian Creed and Life*, 1876, as "Jesu! ter desiderate."

Ogden, W. A., is the author of "The blessed Saviour died for me, On the Cross" (*Good Friday*) and of the music thereto in I. D. Sankey's *Sacred Songs and Solos*.

Ogilvie, John, p. 856, ii. From his psalm version, "Begin, my soul, the exalted lay," the cento "Ye fields of light, celestial plains" is taken.

On each return of holy rest. *Sunday.* Abbreviated from James Holme's poem on the "Sabbath," in *Hys. & Sac. Poetry*, 1861 (see **p. 529, ii.**).

On the Resurrection morning. *S. Baring-Gould.* [*Death and Burial.*] Appeared in H. J. Palmer's *Supplementary Hyl.*, 1866, No. 77, in 8 st. of 4 l.; Thring's *Coll.*, 1882; the *Suppl. Hys.* to *H. A. & M.*, 1889; the *Hy. Comp.* (with slight alterations by the author), and many others. It is one of the author's most popular hymns.

On Thee, O Lord our God, we call. Correct reading of the 1858 text on **p. 281, i. 7.**

On this, the holiest and the best. [*Sunday.*] Anon. in W. H. M. Aitken's 1872 *Appx.* to the *Hy. Comp.*, and again in Thring's *Coll.*, 1882.

Once again beside the Cross. Part of "Blessed Saviour, Thee I love," **p. 315, ii.**

Once in the silence of the night. Altered form of "In Israel's fane, by silent night," **p. 215, i. 6.**

Once more to pay our annual vows. *J. Montgomery.* [*Sunday S. Anniversary.*] Written for the Sheffield Sunday School Anniversary, Whitsuntide, 1845. It is No. 251 of Montgomery's *Orig. Hys.*, 1853.

Once was heard the song of children. [*Palm Sunday.*] This in Hatfield's *Church H. Bk.*, 1872, and others, is attributed in the S. MSS. to "Howard Kingsbury, 1850."

Once we all were wretched strangers. *J. G. Deck.* [*Praise for Salvation.*] In G. V. Wigram's *Hys. for the Poor of the Flock*, 1837–38, No. 197. In Spurgeon's *O. O. H. Bk.*, 1866, st. iii., iv. are given as "Father, 'twas Thy love that knew us."

One is the family of love. An altered form of "God hath two families of love" (**p. 432, i.**).

Onward, holy champion, Run the Christian race. *B. H. Kennedy.* [*Confirmation.*] This is given in Snepp's *Songs of G. & G.*, 1872, as having been written in 1867. Also in Dr. Kennedy's *Occasional Sermons*, 1877.

Opie, Amelia, p. 871, i. Another hymn by Mrs. Opie in C. U. is "When the disciples saw their Lord" (*Travel by Sea and Land*), in *Com. Praise*, 1879. Dated 1838.

Optatus votis omnium, p. 872, i. Concerning the *trs.* of this hymn we note:—(1) "O mighty joy to all our race" in the *Hys. & Songs of Praise*, N. Y., 1874, begins with st. v. of Mrs. Charles's *tr.*; (2) "The Lord on high ascends, Once more, &c." in the same collection begins with st. ii. of R. C. Singleton's *tr.*

Orchard, Edwin John, a chemist at Salisbury, was b. at Whitchurch, Hants, in 1834. In 1869 he pub. a collection of original tunes as Orchard's *Supplemental Psalmody*. His hymn, "I have a Father up in heaven" (*The Divine Father*), appeared in W. R. Stevenson's *School Hymnal*, 1880, and again in other collections. One of his songs, "The Muster Roll," has been widely circulated in the Army. [W. R. S.]

Ossoli, Sarah Margaret, *née* **Fuller, Marchesa,** an American Unitarian writer of note, daughter of the Hon. Timothy Fuller, was b. at Cambridgeport, Massachusetts, May 23, 1810, and in after years was engaged for some time in educational work in Boston and Providence. In 1840 she edited the *Dial;* and in 1847 was married at Rome, to the Marchese Ossoli. On July 16, 1850, she was lost in a shipwreck near New York. Her *Memoirs*, by R. W. Emerson, W. H. Channing, and J. F. Clarke, appeared in 1851; and her *Works* in 1874. Her hymn "Jesus, a child His course began" (*Christ the Pattern of Childhood*), from *Life Without and Life Within*, 1859, p. 404, is in C. U. in G. Britain and America.

Our faith adores Thy bleeding love. Part of "At Thy command, our dearest Lord," **p. 89, i.**

Our Father, guide those streams aright. [*Divine Guidance desired.*] Given in the Irvingite *Hys. for the Use of the Churches*, 1864, as by "E. S. 1849."

Our God to heaven ascendeth. *W. T. Brooke.* [*Ascension.*] First printed about 1870–72, in the *Church Times*, in 8 st. of 8 l., and then the *Methodist S. S. H. Bk.*, 1879.

Our heaven is everywhere. [*Heaven within Oneself.*] Pub. in the same collection, and with the same signature (*Miss Fletcher*) as "Think gently of the erring one," **p. 1164, ii.**

Our life is hid with Christ. Part of "Not to ourselves again," **p. 162, i. 70.**

Our old companions in distress. A cento from "Come let us join our friends above," **p. 248, i.**

Our souls by love together knit. From W. E. Miller's *Original and Select Hys.*, 1802.

Out of the deep I call. *Sir H. W. Baker.* [*Ps. cxxx.*] Contributed to the 1868 *Appendix* to *H. A. & M.*, and since included in several hymn-books. It is a beautiful and tender paraphrase of the Psalm.

P

Packard, C. M., is the author of "O shadow in the sultry land," in the Unitarian *Hys. of the Spirit*, 1864, and the *Hy.* [*& Tune*] *Bk.*, &c., Boston, U. S., 1868.

Page, Edgar, is set forth in I. D. Sankey's *Sacred Songs & Solos*, 1878–81, as the author of (1) "I've reached the land of corn and wine" (*Peace with God*); (2) "Simply trusting every day" (*Trust in Jesus*).

Paice, Henry, was a Baptist minister at Waddesdon Hill, Bucks, in 1795, and, subsequently, at other places, the last being London. During his residence at Broseley, he pub. a *New Sel. of Hys., taken chiefly from the best Periodical Publications, with Additions and Improvements*, printed, &c., by W. Smith, Iron bridge. It is undated: but is probably earlier than 1816. One of these, "Great Source of uncreated Light" (*Electing Grace*), in 6 st., has come down through Denham's *Coll.* and others to modern hymn-books, in 3 st., as, "Ah! but for free and sovereign grace." [W. R. S.]

Palin, Emily I. J., daughter of the Rev. William Palin, some time Rector of Stifford, Essex, contributed "Where is our Master now?" (*Ascension*) to O. Shipley's *Lyra Messianica*, 1864.

Palin, William, who became Rector of Stifford, Essex, in 1834, was educated at Trinity College, Cambridge, B.A. 1833, M.A. 1839, and d. Oct. 16, 1882. He pub. several works, and was for some time editor of *The Churchman's Magazine*. He contributed "He is not here! What words of cheer" (*Easter*); and "Open! ye gates, for the battle hath ended" (*Ascension*) to the *Lyra Messianica*, 1864.

Palmer, Phœbe, an American Methodist, b. 1807, and d. in 1874, wrote "Blessed Bible! how I love thee" (*Holy Scriptures*), and "O! when shall I sweep through the gates" (*Heaven Anticipated*). The latter is in I. D. Sankey's *Sacred Songs and Solos*, 1878.

Palmer, Ray, D.D., p. 877, i. The following original hymns by Dr. Palmer are also in C. U.:—

1. O Rock of Ages, since on Thee. *Faith.* From his *Poetical Works*, 1876, p. 27, where it is dated 1869. Bp. Bickersteth says "This hymn"... is "worthy of Luther." (Note *Hy. Comp.* ed. 1876.)

2. Thy holy will, my God, be mine. *Resignation.* From his *Hys. of my Holy Hours*, &c., 1868, p. 47. Also in his *P. Works*, 1876, dated 1867.

3. We praise Thee, Saviour, for Thy grace. *Holy Communion.* From his *Hys. and Sac. Pieces*, &c., 1865. Also in *P. Works*, 1876, dated 1864.

Palmer, Roundell, see **Selborne, Lord.**

Palmer, William, M.A., eldest s. of W. J. Palmer, Rector of Mixbury, Oxford, was b. July 12, 1811, and matriculated at Magdalen College, Oxford, July 27, 1826, aged 15. He graduated B.A. 1831, and M.A. 1833. He subsequently was a Fellow, Bursar, Tutor, and Vice-President of his College; and also held other important appointments both at Oxford and at the University of Durham. He joined the Church of Rome in 1855, and d. April 5, 1879. Mr. Palmer pub. some *trs.* of Latin hymns as *Short Poems and Hymns, the latter mostly Translations*, Oxford. Printed by I. Shrimpton, MDCCCXLV. A few of these have come into C. U.

Paris Breviary, p. 172, i.; p. 651, ii.

Paris Missal, p. 1042, ii.

Park, Edwards A., D.D., an American Congregational Minister, b. at Providence, Rhode Island, Dec. 29, 1808, was one of the editors of the *Sabbath H. Bk.*, pub. at Andover in 1858, in which the hymn, "Unto the Lord, unto the Lord" (*Public Worship*), sometimes ascribed to him as in Spurgeon's *O. O. H. Bk.*, 1866, was pub. anonymously as No. 37. By all the American hymnological authorities it is still regarded as "Anon." This is strong evidence against Dr. Park's authorship.

Parker, Ann, *née* **Nesbitt,** daughter of W. Nesbitt, was b. at Horsley-on-Tyne in 1828; married in 1851 to the Rev. Dr. Parker (subsequently Minister of the City Temple, London); and d. Sept. 20, 1863. To the *Cavendish Hymnal*, edited by her husband and the Rev. R. A. Bertram, in 1864, she contributed 18 hymns, all of which are signed as by "Mrs. Parker."

Parker, William Henry, was b. at New Basford, Nottingham, March 4th, 1845. Early in life he began to write verses, and having joined a General Baptist church and become interested in Sunday schools was led to compose hymns for use at anniversaries. Three of these were introduced by his pastor, the Rev. W. R. Stevenson, M.A., into *The School Hymnal*, 1880, and passed into *The Children's Book of Praise*, 1881, and other collections. In 1882 Mr. Parker pub. a small volume entitled, *The Princess Alice and Other Poems.* His hymns in C. U. are:—1. "Children know but little" (*God's condescension to the Little Ones*). 2. "Holy Spirit, hear us!" (*Hymn to the Holy Ghost*). 3. "Jesus, I so often need Thee" (*A Child's prayer to Christ*). [W. R. S.]

Parkinson, William, b. in Frederick County, Maryland, Nov. 8, 1774, entered the Baptist ministry in 1798, was for some time Congress Chaplain, then pastor in New York City, &c. He d. March 9, 1848. He pub. *A Sel. of Hys. and S. Songs*, 1809 (known as *Parkinson's Coll.*), and to it contributed 9 hymns (List in *Burrage*). Of these "Come, dear brethren in the Saviour" (*Prayer Meeting*) is still in C. U.

Partridge, Samuel William, publisher of the *British Workman* and kindred works, is the s. of Samuel Partridge, and was b. in London Nov. 23, 1810. His hymns were pub. in his *Important Truths in Simple Verse*, 1841; *Rhymes Worth Remembering*, 1848. From the former his popular hymn, "How dearly God must love us" (*Flower Services*), is taken. Another of his hymns in C. U. is, "Thou Who hast in mercy blest" (*Morning*). This is in *The Church S. S. H. Bk.*, 1868.

Pastore perousso, p. 883, ii. In the *Paris Brev.*, 1680, *Hiem.* p. 320.

Patrick, St., p. 885, ii. (1) In the Oxford University *Herald* of April 6, 1889, is an anonymous paraphrase in 7 st. of 4 l. of a portion of "St. Patrick's Hymn," beginning—

"Father, Son, and Holy Ghost!
May Thine overshadowing might
Be as armour to my soul,
Be my weapon in the fight."

(2) Note concerning § 3, on p. 885, i., that Dr. W. Stokes's *tr.* appeared in its original form in the *Saturday Review*, Sept. 5, 1857. In his *Goidilica*, Calcutta, 1866, p. 66, in an altered form to that of 1857 and 1864.

Patris aeterni, p. 885, ii. In the *Paris Brev.*, 1680, *Hiem.* p. lxxii.

Paulinus, Pontius Meropius. St. Paulinus of Nola, b. at Bordeaux in 353, became Bp. of Nola in 409, and d. *circa* 431.

Peace, troubled soul, thou need'st not fear. (*Confidence.*) We have found this hymn in two forms. The first is in the *Pocket H. Bk.*, York, Spence, 5th ed., 1786 (possibly earlier), No. 183, in 8 st. of 4 l. This passed into the American collections. The second form begins "Peace, peace, my soul, thou need'st not fear," and is appended to Sermon iii. on Matt. vi. 33, in S. Ecking's posthumous *Essays on Grace, &c.*, Liverpool, W. Jones, 1806, in 7 st. of 4 l. Neither is in the *Gospel Mag.*, 1779.

Peacock, John, was b. in 1731; became a Wesleyan Minister in 1767, retired therefrom through ill health in 1796, and d. in 1803. In 1776 he pub. *Songs of Praise compiled from the Holy Scriptures.*

Pearce, Selina P., an American Baptist hymn-writer, and author of "Be our joyful song to-day" (*Jesus Only*), and a *Mission* hymn, "Hark, 'tis the voice of gladness," is the daughter of a Baptist Minister at Marietta, Ohio, was b. at Lowell, Ohio, Dec. 29, 1845.

Pelly, John Kendrick, pub. the *Ragged School H.Bk.*, London, J. Snow, N. D., in which he indicates that at the time of publication he lived at Hammersmith. He also says that at one time he was a scholar at the Tabernacle, City Road, London, and that his teacher was the celebrated John Williams, the South Sea martyr. Several of his hymns with his name appended thereto are in S. D. Major's *Bk. of Praise for Home and School*, 1869, Allon's *Children's Worship*, 1878, and others.

Peter, William, p. 925, i. We find that this writer was a resident at Chiverton, and was a Member of Parliament in 1830. At p. 930, from Nos. 219, 239, "And is the day of mercy set" (*Ps. lxxx.*), in the Bap. *Ps. & Hys.*, 1858, is taken.

Phelps, Austin, D.D., b. at West Brookfield, Mass., Jan. 7, 1820, was Professor of Sacred Rhetoric at Andover, 1848–1879, and one of the editors of the *Sabbath H.Bk.*, 1858, d. at Bar Harbour, Maine, Oct. 13, 1890, aged 70. He is the author of "Father! if I may call Thee so" (*Eternal Punishment*) in the *Sabbath H.Bk.*, 1858, No. 1289.

Phelps, Arthur S., s. of Dr. S. D. Phelps, was b. in New Haven, Connecticut, Jan. 23, 1863, and educated at Brown University and Yale College. His hymn, "Help me, my Lord, to grow" (*Likeness to Jesus desired*) appeared in the *Christian Secretary*, April 8, 1885, and Hastings's *Songs of Pilgrimage*, 1886.

Phelps, Sylvanus Dryden, p. 893, ii. Additional hymns in C. U. by Dr. Phelps include (1) "Father, from Thy throne above" (*Temperance*); (2) "When over our land hung oppression's dark pall" (*Temperance*), both written in 1841. To J. Aldrich's *Sacred Lyre*, 1858, he contributed (3) "Sweet is the hour of prayer" (*Prayer*); (4) "Sweet Sunday-school! I love the place" (*Sunday Schools*); and (5) "Come friends, and let our hearts awake" (*Divine Worship*). There are also (6) "Once I heard a sound at my heart's dark door" (*Voice of God within*), in *Pure Gold*, with a refrain by Dr. Lowry; (7) "While on life's stormy sea" (*Trust in God*), written in 1862; and (8) "Come, trembling soul, be not afraid" (*Confidence*), "written after visiting a sick man, who, feeling his need of Christ, found it difficult to believe." Concerning his popular hymn "Saviour! Thy dying love," Burrage says it was written in 1862, and pub. in the *Watchman and Reflector*, and then, with music by Dr. R. Lowry in *Pure Gold*. It has been *tr.* into Swedish and other languages. Burrage gives a revised version of the text, recently made by the author. (Burrage's *Baptist H. Writers*, 1888, p. 384.)

Phillips, Harriet Cecilia, was b. in Sharon, Connecticut, in 1806, and was for many years an active worker in Sunday Schools in New York city. She contributed five hymns to the Rev. W. C. Hoyt's *Family and Social Melodies*, 1853, and has also written for various magazines. "We bring no glittering treasures" (*Sunday S. Anniversary*), was written *circa* 1848 for a S. S. Festival in N. York city, and pub. in the Meth. Episco. *Hymns*, 1849 (Nutter's *Hymn Notes*, 1884, p. 341).

Phillips, Philip, commonly known as the "Singing Pilgrim," was b. in Chautauqua County, N. York, Aug. 13, 1834. Although engaged in farming for a time, from an early age he devoted himself to music, and ultimately devoted himself to the work of a "Singing Evangelist," in which capacity he has visited most English-speaking countries. His popular hymnals are: (1) *Early Blossoms*, 1860; (2) *Musical Leaves*, 1862; and (3) *The Singing Pilgrim*, 1866. In these works he pub. one or two hymns, including "I have heard of a Saviour's love" (*The love of Christ*), as in I. D. Sankey's *Sacred Songs and Solos*, 1878.

Φῶς ἱλαρὸν, p. 894, i. Other *trs.* are: C. E. Kennaway in his *Poems*, 1846, p. 18; H. J. Palmer in his *Suppl. Hyl.*, 1866, No. 37. Note also that W. C. Dix's *tr.*, "O joyful Light of God most high," first appeared in Palmer's *Suppl. Hyl.*, 1866.

Pilgrim, Edward Trapp. This writer pub. *Hymns written chiefly on the Divine Attributes of the Deity, and Included as a Supplement to any Collection of Hymns already Published.* Exeter, W. C. Pollard, 1828. This work contains 22 hymns, including one for the children of the West of England Institution for the Deaf and Dumb; one for the Devon and Exeter Female Penitentiary; and one on the Lord's Prayer (p. 52, ii.).

Plausu chorus laetabundo. *Adam of St. Victor.* [*Common of Evangelists.*] This has generally been ascribed to Adam, and is included by Gautier in his ed. of Adam's *Oeuvres poétiques*, 1858, vol. ii. p. 417. But in his new ed., 1881, p. 240, Gautier regards this ascription as doubtful, and does not print the text, merely citing it as in a 13th cent. *Paris Gradual* in the Bibl. Nat., Paris (No. 15615), and other sources. It is found in an early 14th cent. *Paris Missal* in the British Museum (Add. 16905, f. 304); in a *York Missal*, c. 1390, now in the Bodleian; in the *Freising Missal*, 1487, and others. The printed text is also in *Mone*, No. 720; *Daniel*, ii. p. 88; *Trench*, ed. 1864, p. 67; and *Kehrein*, No. 376. In the *Paris* use it began "Psallat chorus corde mundo," and was appointed for Oct. 18 (St Luke's Day). *Tr.* as, (1) "Come, sing ye choirs exultant," by Jackson Mason, in the 1889 *Suppl.* to *H. A. & M.* (see p. 250, ii.); (2) "Choirs! rejoice, those heralds praising," in the *Hymner*, 1882; (3) also by A. R. Thompson in Duffield's *Latin Hymn Writers*, 1889, p. 238; *D. S. Wrangham*, 1881, iii. p. 156; (4) Part only as "See, far above the starry height," by Dean Plumptre in Bp. Ellicott's *N. T. Commentary for Eng. Readers*, i. 1877.

Plead Thou my cause, O Lord of hosts. *J. Irons* [*Ps. xxxv.*] From his *Judah*, 1847, song 55.

Plumptre, E. H., p. 897, i. D. at the Deanery, Wells, Feb. 1, 1891.

Pohlman, Charles Augustus, b. at Herrnhut, Nov. 18, 1777, consecrated a Bishop of the Moravian Church, 1836; d. at Ockbrook, near Derby, Nov. 17, 1843. His hymn "Peace be to thy every dwelling" (*Church Festival*), appeared in the English *Moravian H. Bk.*, 1826.

Pollard, Josephine, b. in New York, *circa* 1840, is the author of (1) "I stood outside the gate" (*Lent*); (2) "Joy-bells ringing, Children singing" (*Joy*) in I. D. Sankey's *Sacred Songs and Solos*, 1878.

Pollock, T. B., 900, i. We note:—

1. God of mercy, loving all. *Litany for Quinquagesima.* In the *Gospeller*, 1872.

2. Great Creator, Lord of all. *Holy Trinity.* In the *Gospeller*, 1876.

3. Holy Saviour, hear me; on Thy Name I call. *Litany of the Contrite.* In the *Gospeller*, 1870. From it "Faithful Shepherd, feed me in the pastures green," is taken.

4. Jesu, in Thy dying woes, p. 678, ii. 36. Given in Thring's *Coll.*, 1882, in 7 parts, was written for the *Gospeller*.

5. My Lord, my Master, at Thy feet adoring. *Passiontide. Tr.* of "Est-ce vous que je vois, ô mon Maître adorable!" (text in Moorsom's *Hist. Comp. to H. A. & M.*, 1889, p. 266), by Jacques Bridaine, b. 1701, d. 1767. Moorsom says he was b. at Chuselay, near Uzes, in Languedoc, and was a Priest in the French Church. The *tr.* made in 1887 was included in the 1889 *Suppl. Hys.* to *H. A. & M.*

6. We are soldiers of Christ, p. 900, i. In the *Gosseller*, 1875.

7. Weep not for Him Who onward bears. *Passiontide.* No. 495 in the 1889 *Suppl. Hys.* to *H. A. & M.*, is part of a hymn in the *Gospeller*, 1870.

Praise the Lord of all above. *G. Croly.* [*Praise for Divine Mercies.*] Adapted from his *Ps. & Hys.*, 1854.

Praise to the Lord, for they are past. [*Burial.*] By

"B. J. W." in the *British Magazine*, Nov. 1833. In *Kennedy*, 1863.

Precious Saviour, may I live. [*Only for Christ.*] This is given in Snepp's *Songs of G. & G.*, 1872, as by "Eliza Ann Walker, 1864."

Preserved by power divine. Part of "And are we yet alive?" p. 63, ii.

Primo die quo Trinitas, p. 913, i. From E. Caswall's *tr.* the cento "O Lord, on this Thy holy day," in the *Savoy Hymnary*, is taken.

Prior, Matthew, the well-known English poet, contributed "Heavy on me, O Lord, Thy judgments lie" (*Ps. lxxxviii.*) to N. Tate's *Miscellanea Sacra*, Pt. ii., 1698. Prior was b. in 1664, educated at Westminster School, and St. John's College, Cambridge. He held several important appointments under the Government, as Secretary to the Congress at the Hague, 1690; Secretary of State, 1700, and others. He d. at Wimpole, Cambridgeshire, in 1721.

Provis, Benjamin Wilmot, was b. at Chippenham, Wilts, in 1822, but for many years has resided at Coleford, in Gloucestershire, where he is in business. He is a member of the Baptist church in that town. Mr. Provis has written a number of hymns, chiefly for use in his Sunday school or on anniversary occasions. Two have passed into C. U. (1) "No tie so strong or sweet below," with the refrain, "No parting there;" and (2) "Bright and joyous be our lay" (*Sunday Gladness*), in W. R. Stevenson's *School Hymnal*, 1880. [W. R. S.]

Prudentius, A. C., p. 915, ii. Two somewhat full versions of Prudentius are: (1) *The Cathemerinon and other Poems of Aurelius Prudentius Clemens in English Verse*, Lond., Rivington, 1845; and (2) *Translations from Prudentius*. By Francis St. John Thackeray, M.A., F.S.A. Lond., Bell & Sons, 1890.

Prune thou thy words, thy thoughts control. *Cardinal Newman.* [*Flowers without Fruit.*] Written "Off Sardinia, June 20, 1833." It was pub. in *Lyra Apostolica*, 1836, p. 80 (ed. 1879, p. 85), in 3 st. of 8 l.

Purchas, John, M.A., was educated at Christ's College, Cambridge (B.A. 1844) and became in 1866 the Minister of St. James's, Brighton. The prosecution which he underwent in connection with his ritual observances, is matter of history. His hymn in the *St. Margaret's Hyl.* (East Grinstead), "Evensong is hushed in silence" (*Evening*), was written for St. James's, Brighton, *circa* 1866, and was pub. with music by J. E. Roe. It is a hymn full of hopefulness with a sad undercurrent of weariness and pain. Mr. Purchas was b. in Cambridge in 1823, and d. Oct. 18, 1872.

Pyer, John, of Welsh descent, and formerly spelt *Poyer*, was b. at Bristol, Dec. 3, 1790. In 1803 he joined the Methodist Society, and subsequently became for a short time a local preacher in that connexion. He was then engaged for some time in what was known as "The Tent Mission." This evangelical work led him in 1830 to join the London City Mission. In 1834 he became pastor of a Congregational chapel at South Molton, Devon, and later he held similar charges at Cork, and at Devonport, where he d. April 7, 1859. His hymns include "Met again in Jesus' Name" (*Beginning of Service*). His *Memoirs*, by his daughter, Mrs. K. P. Russell, were pub. in 1865.

Pyper, Mary, daughter of a soldier, was b. at Greenock May 25, 1795. Although earning her living as a needlewoman, and dwelling in comparative poverty, she wrote some pleasing pieces of sacred verse, which were collected and pub. as *Select Pieces* in 1847. She d. May 25, 1870. One of her hymns, from her *Select Pieces*, 1847, p. 23, "We shall see Him, in our nature" (*Heaven Anticipated*), is in C. U.

Q

Quae gloriosum, p. 942, ii. In the *Paris Brev.*, 1680, *Hemalis*, p. 324.

Qui procedis ab utroque. p. 945, i. Another cento from Caswall's *tr.* is "O Holy Ghost, Thou Fount of Light."

R

Rand, Silas Tertius, D.D., LL.D., s. of poor parents, was b. in a log cabin at Cornwallis, Nova Scotia, May 17, 1810, and entered the Baptist ministry in 1834. In 1849 he undertook missionary work amongst the Micmac Indians, and subsequently translated the whole of the New Testament and a large part of the Old into the language of that people. He also prepared a Micmac grammar and dictionary. Almost entirely unaided he mastered about a dozen languages. He has written more than 80 hymns, including *trs.* of several English hymns into Latin, &c., an account of which was given in the *Bapt. Quarterly Review*, April 1888. His hymn, "Jesus, my Lord, my God" (*Trust in Jesus*) is given in *The Canadian Baptist Hyl.*, 1889, with 4 st. of the original omitted. (Burrage's *Baptist H. Writers*, 1888.)

Rands, W. B., p. 951, ii. He was b. in 1826, *not* in 1862.

Ranyard, Ellen, *née* **White,** b. 1811, d. 1879. Two hymns by this writer (sometimes signed "L. N. R.") are given in Snepp's *Songs of G. & Glory*, 1872, with the following dates: (1) "Mark that long dark line of shadows" (*The Present Opportunity*), 1861; (2) "To Thee, O gracious Father" (*New Year*), 1866.

Rawson, George, p. 952, i. Additional hymns by this author in C. U. include:—

1. Come, Spirit of the Lord. From his "How shall the mighty God," in his *Hys., Verses*, &c., 1876, No. 43.

2. Each trial hath a gentle voice. *Patience and Hope.* In the 1880 *Suppl.* to the Bap. *Ps. and Hys.* this is dated 1857. It is not in the author's *Hymns*, 1876.

3. Stand up before your God. *All Saints.* In the 1880 Bap. *Ps. and Hys.* this is dated 1865. It is not in Rawson's *Hymns*, 1876.

Reasoner, Katherine M. "I am waiting for the Master" (*Heaven Anticipated*) is given as hers in I. D Sankey's *Sac. Songs and Solos*, 1881.

Redeemed, restored, forgiven. *Sir H. W. Baker.* [*Praise for Salvation.*] In *Hys. for Mission Churches . . . ed. by the Compilers of H. A. & M.*, N.D., No. 136; and the 1889 *Suppl. Hys.* to *H. A. & M.*

Rejoice in Christ alway. *J. Moultrie.* [*Advent.*] Pub. in his *Dream of Life*, &c., 1843, p. 152, in 5 st. of 8 l.

Rejoice in the Lord, There is light, &c. *Marianne Hearn.* [*Praise.*] From her *Lays & Lyrics*, &c., 1860, p. 96.

Rejoice ye saints, rejoice and praise. *J. H. Evans.* [*Praise for Redemption.*] From his *Memoirs*, &c., 1852.

Remember me, my Saviour God. *Lent.* Anon. in the Amer. Bap. *Psalmist*, 1843, No. 666.

Return, my soul, enjoy thy rest. A part of "Another six days' work is done" (p. 71, ii.).

Return, O wanderer, to thy home, p. 494, ii. 16. In the 1889 *Suppl. Hys.* to *H. A. & M.*, No. 628, the first stanza of this hymn by Dr. Hastings is given as st. i., and the remaining st. ii.–vi. are by the Rev. A. G. Purchas of Auckland, New Zealand, and musical editor of the *New Zealand Hyl.* Mr. Purchas wrote those stanzas during the Mission held by Messrs. Bodington and Mason, in New Zealand in 1886. The hymn in this form was printed as a leaflet for use in the Mission.

Rex Salomon fecit templum. *Adam of St. Victor.* [*Dedication of a Church.*] This is found in a MS. written at Limoges, *circa* 1199, in the Bibl. Nat. Paris (*Lat.* 1139*f.* 165 *b*); in a *Gradual* written in Germany, *circa* 1199, in the Bodleian (*Liturg. Misc.* 341 *f.* 56); in a service book written in France, *circa* 1275, in the Brit. Mus. (*Add.* 23,935, *f.* 437), and in the *Paris*, *York*, and other *Missals*. Printed text in M. Leon Gautier's ed. of *Adam of St. Victor*, 1858, i., p. 168; 1881, p. 68; *Kehrein*, No. 872; *Daniel*, v. p. 106, &c. *Tr.* as "King Solomon a temple built," by Mrs. E. H. Mitchell in the *Altar Hyl.*, 1884. Also by *Wrangham*, i., 1881, p. 145. [J. M.]

Rexford, Eben Eugene, an American writer, b. July 16, 1848, is the author of Nos. 199, 246, 263, 353, in I. D. Sankey's *Sac. Songs and Solos*, 1878, No. 5, and 456 in the *Meth. S. S. H. Bk.*, 1879.

Rhodes, Sarah Betts, *née* **Bradshaw,** wife of a Sheffield merchant, wrote "God Who made the earth" (*S. S. Festival*) for the Sheffield S. S. Union Whitsuntide Festival, 1870. The tune also was by Mrs. Rhodes. The hymn is in several collections, including the *Meth. S. S. H. Bk.*, 1879, &c.

Rhys, Morgan, p. 959, i. A short notice of this writer (a schoolmaster in connection with the Calvinistic Methodists), is given in H. Elvet Lewis's *Sweet Singers of Wales*, 1889, together with a few *trs.* into English of his hymns.

Rice, Caroline Laura. Nutter, in his *Hymn Studies*, &c., 1884, says that "Wilt Thou hear the voice of praise?" (*For S. School Use*), was "contributed to this *Hymnal* [Meth. Episcopal] in 1877. It was written originally for a Sunday-school celebration; . . . Caroline Laura Rice, b. in 1819, is the wife of the Rev. William Rice, D.D., of Springfield, Mass."

Rich are the joys which cannot die. Part of "These mortal joys, how soon they fade," (p. 306, ii., 54).

Richardson, Charlotte, *née* **Smith,** an American, was

b. of poor parents in 1775. In 1802 she was married to a Mr. Richardson, who d. two years after. In 1806 several of her poetical compositions were pub. as *Poems written on Different Subjects*. From this work the hymn "O God, to Thee we raise our eyes" (*Resignation*) is taken. It is altered from a poem on the death of her husband. (Nutter's *Hymn Studies*, &c., 1884.)

Ripley, Thomas Baldwin, b. at Boston, Massachusetts, Nov. 20, 1795, entered the Baptist ministry in 1816, and d. at Portland, May 4, 1876. In 1821 he pub. *A Sel. of Hys. for Conference and Prayer Meetings*. In this *Sel.* his hymn for *Holy Baptism*, "O Thou, Who once in Jordan's wave," appeared.

Rippon, Thomas, M.A., nephew of Dr. Rippon, b. 1794, educated at Edinburgh, entered the Baptist ministry, and d. June 3, 1825. His hymn "Aid me, O Christ, Thy cross to sing" (*The Cross of Christ*) appeared in the 27th ed., 1827, of Rippon's *Sel.* with the date "Edinburgh, Feb. 22, 1822." [W. R. S.]

Rise, O Advocate almighty. [*Ascension.*] This cento in the R. C. *Parochial H.Bk.*, 1880, is thus composed, sts. i.–iii. are from E. Caswall's *tr.* of "Nocte mox diem fugata," p. 808, ii.; and st. iv. from his *tr.* of "Mundus effusis," p. 777, i.

Roberts, James Thomas, b. at Luton, Bedfordshire, Dec. 22, 1850, entered the Baptist ministry in 1874, and was successively pastor at Retford, Grimsby, and Westvale, near Halifax, and then retired and entered into business at Luton. He wrote a few hymns for S. School Anniversaries whilst at Westvale. One of these "O Jesus, blessed Jesus," was included in W. R. Stevenson's *School Hymnal*, 1880. [W. R. S.]

Roberts, Samuel, commonly known in Wales as "S. R.," was born at Llanbrynmair, Mar. 6, 1800, and d. at Conway in Oct., 1885. He was a well-known Congregational minister. In 1841 he pub. a collection of over 2000 hymns, of which several of the originals and *trs.* were by him; but as there is no index of authors, his productions cannot be distinguished from the rest (*Welsh Hymnody*, § iii. 8).

Roberts, Thomas. Concerning this writer and his hymn, "My Shepherd's mighty aid" (*Ps. xxiii.*). Nutter says in his *Hymn Studies*, 1884, p. 297, that the hymn "came into our hymn-book (Meth. Episco. *Hymns*) in 1849. I have not been able to learn anything more concerning it, or its author."

Robins, Gurdon, an American bookseller, was b. at Hartford, Connecticut, Nov. 7, 1813. Two of his hymns appeared anonymously in *The Psalmist* (Boston, 1843): (1) "There is a land mine eye hath seen" (*Heaven*); (2) "When thickly beat the storms of life" (*God a Rock*).

Robinson, George, contributed five hymns to J. Leifchild's *Original Hys.*, 1842, from which "One sole baptismal sign" (*Unity*), and "When to the exiled seer were given" (*New Jerusalem*), are taken with alterations.

Rock of ages, cleft for me, p. 970, ii. Another *tr.* of the full text (but slightly altered) by Bp. Charles Wordsworth, is in his *Series Collectarum . . . Selecti Hymni Psalmique . . .* Lond., J. Murray, 1890, as "Fissa mei causâ, sæclorum conscia, Rupes."

Roman Breviary, p. 171, i.; p. 651, i.

Roman Missal, pp. 649, ii.; 738, i.

Roman Catholic Hymnody, p. 975, ii. The hymns by Miss Procter referred to are, *Confido et Conquiesco*, "Fret not, poor soul, while doubt and fear;" *Our Daily Bread*, "Give us our daily bread;" and *Sent to Heaven*, "I had a message to send her." The first and second of these appeared in her *A Chaplet of Verse*, pub. in 1862, in aid of the Providence Row Night Refuge for Homeless Women and Children.

Root, George F., MUS. DOC., b. in Sheffield, Berkshire County, Mass., Aug. 30, 1820. He is much more widely known as a composer of popular music than as a hymn writer. Four of his hymns are in I. D. Sankey's *Sac. S. & Solos*, 1878, Nos. 16, 100, 293, and 297. A sympathetic biographical sketch, with portrait, is in *The Tonic Sol-Fa Reporter*, Sep. 1886. He d. Aug. 6, 1895.

Rowe, Elizabeth, p. 925, i. From Mrs. Rowe's *Miscellaneous Works*, &c., 1739, the following hymns are taken:—

1. Begin the high celestial strain. *Praise to God.*
2. Lord, what is man that he should prove? *The Love of God.*
3. The glorious armies of the sky. *Praise to God.*
4. To Thee, O God, my prayer ascends. *God our Joy.*

For full biographical details, see the *Biog. Britann.*, v., or, *Supp.* of the *Gospel Magazine*, 1776.

Rüdel, Martin. [Rutilius, M.]

S

Sachs, Hans. See p. 1597.

Safe in the arms of Jesus, p. 1204, ii. This has been rendered into Latin by G. S. Hodges, in his *County Palatine*, 1876, as "In amplexu Jesûs."

Salis-Seewis, J. G. See p. 1597.

Salve, O sanguis Christi praenobilis. *Holy Communion.* This hymn is found in the *Paradisus precum ex R. P. F. Ludovici Granatensis spiritualibus opusculis, aliorumque sanctorum Patrum*, &c., Cologne, 1610 (dedication dated at Neumagen, in Sept. 1589), p. 122, given as for use at the "Elevation of the Chalice," and marked in the margin "Collector." It is in two stanzas, the first of six, and the second of seven lines. *Tr.* as "Hail, O Blood of Jesus, glorious and divine." By H. N. Oxenham, in the 5th ed., 1873, of the *Appx.* to the *H. Noted*, No. 357. [J. M.]

Salve regina, p. 991, ii. In a MS. written in Swabia, *circa* 1100 (Brit. Mus. *Add.* 18302 f. 130); and in another MS. *circa* 1199 (Bibl. Nat. Paris, *Lat.* 1139 f. 120).

Sampson, J. W. Miss Sampson is set forth in I. D. Sankey's *Sac. Songs & Solos*, 1878, as the author of "Weary of wandering long" (*Divine Guidance Desired*).

Sanders, William, a Primitive Methodist minister, who was alive in 1881, but concerning whom we have no later information, left the home connexion after some years of labour, and undertook pastoral duty at Pottsville, U.S.A., in 1838. In the early days of the Primitive Methodist movement Sanders assisted H. Bourne (p. 165, i.) in compiling the hymn-books for the use of the Connexion. In hymn-writing they often worked together, and numerous hymns in the old collections of the denomination are signed jointly as, "H. B. & W. S.," and again as "W. S. & H. B." In the *Prim. Meth. Hymnal* of 1887 the following hymns are by him from the *Coll. of Hys. for Camp Meetings*, &c., 1821, in which they are signed "W. S.":—

1. Behold, what wondrous love and grace. *The Love of God.*
2. Servants of the great Jehovah. *Missions.*
3. We seek a glorious rest above. *Seeking Heaven.*
4. Where shall my soul begin to sing? *Love of Jesus.*

In the Prim. Meth. *Large H. Bk.*, 1824, the following, also in their *Hymnal* of 1887, are signed jointly by Bourne and Sanders:—

5. While passing through this vale of woe. *Death Anticipated.*
6. Why do I wander from my God? *Lent.*

At p. 165, ii., "Hark! the Gospel news is sounding," is attributed to Bourne and Sanders jointly. In the *Large H. Bk.*, 1824, the signature is "H. B. & W. S." Why Dorricott and Collins attribute this hymn in their *Lyric Studies* solely to Sanders we cannot say.

Sarum Breviary, p. 171, ii.

Sarum Missal, p. 1042, ii.

Sat Paule, p. 995, i. In the *Paris Brev.*, 1680. *Aest.* p. 254.

Saviour, breathe an evening blessing, p. 995, ii. Bp. Bickersteth, in the 1890 ed. of his *Hy. Comp.*, has changed the opening line of this hymn to "*Father*, breathe an evening blessing." His reason is that having substituted what is practically a doxology for Edmeston's original third stanza, he is justified in substituting "Father" for "Saviour" in the opening line of the hymn.

Saviour King, in hallowed union. [*S. S. Teacher's Prayer.*] Anon. in the Presb. *Sel. of Hys.*, Philadelphia, 1861.

Saviour of them that trust in Thee. *H. Alford.* [*Family Worship.*] In his *Poems and Poetical Fragments*, 1831, and his *Year of Praise*, 1867.

Saviour, to me Thyself reveal, in the Amer. *Sabb. H. Bk.*, 1858, is an altered form of "Saviour, Who ready art to hear," p. 997, ii.

Saviour, we seek the watery tomb. [*Holy Baptism.*] Anon. in the Bap. *New Sel.*, 1828. No. 397. In the S. MSS. it is attributed to "Maria G. Saffery," on the authority of Mr. W. H. J. Page of Calne. In some American collections it begins, "O Lord, we in Thy footsteps tread."

Saviour, Who this day didst break. Part of "Great Creator, Who this day," see p. 329, i.

Say to the righteous seed. *Jane Maurice.* [*No Condemnation in Christ Jesus.*] From P. Maurice's *Choral H. Bk.*, 1861, into *Kennedy*, 1863.

Schmidt, Heinrich (Aschenfeldt, C. C. T.) p. 86, ii. He d. Dec. 6, 1846.

Schuette, Conrad Herman Louis, was b. at Varrel.

Hannover, Germany, June 17, 1843, and in 1873 became a Professor in the Capital University, Columbus, Ohio. He contributed 5 original hymns and several *trs.* from the German to the *Evang. Luth. Hyl.*, Columbus, Ohio, 1880, under the signature of "C. H. L. S."

Scott, Elizabeth, p. 1019, ii. Another of her hymns in C. U. from the *Coll.* of Ash & Evans, 1769, No. 393, "The Lord of love will sure indulge," is given in some American hymnals as "The God of mercy will indulge" (*Death of Parents*), with the name of "Fawcett" prefixed in error.

Scots, Mary Queen of (b. Dec. 8, 1542; d. Feb. 8, 1587). A metrical prayer in Latin:—

"O Domine Deus! speravi in Te;
O care mi Jesu! nunc libera me.
In dura catena, in miserâ poenâ, desidero te;
Languendo, gemendo, et genu flectendo,
Adoro, imploro, ut liberes me."

is given in several works including Julian Sharman's *Poems of Mary, Queen of Scots*, 1873, as the composition of the ill-fated Queen. It is said that it was written by her on the fly-leaf of her prayer-book (*Horae in laudem B. M. Virginis*) the night before her execution. This book—or at any rate what is regarded as such—is in the library of Stonyhurst College, Lancashire. It has been examined for the purposes of this Dictionary. The Prayer is not therein, nor is there any evidence of any portion of the book having been torn away. This fact raises a grave doubt as to its authorship which we are unable to settle. The Prayer has been *tr.* by several persons, including *J. Fawcett*, 1782, *J. W. Hewett*, 1859, p. 145, &c.

Scottish Hymnody, p. 1023, i., § III. In Spurgeon's *O. O. H. Bk.*, 1866, the following centos have been taken from the *Scottish Psalter* of 1650.

1. Like as the hart for water-brooks. *Ps. xlii.*
2. O greatly bless'd the people are. *Ps. lxxxix.*
3. O Thou that art the mighty One. *Ps. xlv.*
4. Pray that Jerusalem may have. *Ps. cxxii.*
5. Thou shalt arise, and mercy have. *Ps. cii.*
6. Woe's me that I in Mesech am. *Ps. cxx.* Of this cento sts. i., ii. are from the *Scottish Ps.* and iii.–v. are by Mr. Spurgeon.

Other centos also in C. U. are:—

7. Give thanks to God, for good is He. *Ps. cxxxvi.*
8. Praise God: from heaven praise Him. *Ps. cxlviii.*
9. Set thou thy trust upon the Lord. *Ps. xxxvii.*

Scudder, Eliza, p. 1035, i. From No. 7, "Thou long disowned, &c.," the cento "Come, Thou, with purifying fire," in Stryker's *Church Song*, 1889, is taken.

Sears, Septimus. Three hymns with this signature are given in Snepp's *Songs of G. & G.*, 1872, all dated 1865:—(1) Lov'd with love from everlasting (*Election*); (2) O people, selected by sovereign love (*Election*); (3) Sons of Zion, lift your eyes (*Heaven Anticipated*).

Sedulius, Coelius, p. 1037, i. Migne's text is from *Areval*, not from *Huemer*.

Selborne, Roundell Palmer, Earl of, s. of W. J. Palmer, Rector of Mixbury, Oxford, was b. Nov. 27, 1812, and educated at Trinity College, Oxford. Called to the Bar he rapidly advanced in the profession, and became Lord Chancellor in 1872. Lord Selborne did great service to hymnody by the publication of his *Book of Praise*, 1862 (enlarged ed., 1867), in which the original texts of some of the finest of English hymns were restored; and by calling attention in his paper on *English Church Hymnody* at the York Church Congress in 1866, to the mutilations which those hymns had undergone. Since 1866 editors of repute have recognized the justice of Lord Selborne's strictures, and far better work than heretofore is the result. He d. May 4, 1895.

Sens Missal, 1042, ii.

Serle, Ambrose, a Commissioner in the Government Transport Office, was b. Aug. 30, 1742, and d. Aug. 1, 1812. He pub. *Horae Solitariae: or Essays upon some remarkable Names and Titles of Jesus Christ*, &c., 1786. In this work short hymns are appended to some of the articles, and of these, "Jesus commissioned from above" (*Redemption*), and "Thy ways, O Lord, with wise design" (*Providence*), have passed into several collections. Serle was also the author of other works. The Rev. E. Bickersteth pub. *Selections from the Works of Ambrose Serle*, in 1833.

Servoss, M. E. Hymns by this writer are in I. D. Sankey's *Sac. Songs & Solos*, 1881. (1) "Be glad in the Lord, and rejoice" (*Joy in the Redeemer*); and (2) "When the storms of life are raging" (*Refuge in God*). Another, "'Tis Jesus when the burdened heart" (*Jesus, the Sinner's Friend*), is in the S. S. U. *Voice of Praise*, 1887. Miss Servoss was b. at Schenectady, near New York.

Seven Dolours of the B. V. M., p. 578, ii.

Sewell, Elizabeth Missing, writer of a number of novels (*Cleve Hall*, &c.), is the author of "O Saviour! when Thy loving hand" (*For use at Sea*), in the 1889 *Suppl. Hys.* to *H. A. & M.* She was b. in 1815.

Shekleton, Mary, was b. in 1827, and d. in Dublin, Sep. 28, 1883. She was for many years an invalid, during which time she wrote several hymns, which were printed in broadsheet form. Several of these are given in *Chosen, Chastened, Crowned. Memorials of Mary Shekleton, late Secretary of the Invalid's Prayer Union, by her Sister*, 1884, and are in C. U.:—(1) "It passeth knowledge, that dear love of Thine" (*Love of Jesus*), 1863; and (2), "One fervent wish, my God! it speaks the whole" (*Desiring to know Jesus*), 1867.

Shepcote, Mrs., was one of three sisters who pub., in 1840, *Hymns for Infant Children. By A., C., and E.*, the initial "E" being that of Mrs. Shepcote. From this little work the popular hymn for children, "Jesus, holy, undefiled" (*Child's Litany*), No. 4, is taken. Mrs. Shepcote was the wife of the Rev. E. G. Shepcote, sometime in Holy Orders in the Church of England. Both husband and wife eventually joined the Roman communion.

Shepherd of Israel! hear my prayer. *Sarah Ellis, née Stickney.* [*The Good Shepherd.*] Dated 1833 in Martineau's *Hymns*, 1873. Mrs. Ellis was b. 1812, and d. 1872.

Sheppard, John, pub. *The Foreign Sacred Lyre: Metrical Versions of Religious Poetry from the German, French, and Italian*, Lond., 1857; and, *The Christian Harp*, a companion to the former, Lond., 1859. "Awful Power, Whose path of wonder" (*Divine Guidance Desired*), is from the latter.

Shindler, Mary S. B., p. 1055, i. Other hymns usually attributed to this writer, are "Prince of Peace, control my will" (*Perfect Peace*), in the *Church of England Magazine*, March 3, 1858, in 32 lines; and "Once upon the heaving ocean" (*Jesus calming the Sea*).

Shine on our souls, O King of grace. Altered form of his "Shine on our souls, eternal God," p. 306, i.

Shine Thou upon us, Lord. *J. Ellerton.* [*For Parents and Teachers.*] In his *Hys.*, 1888, as "Break Thou to us, O Lord," and dated 1881. Revised by him for the *H. Comp.*, 1890.

Shirley, James, b. 1596, d. 1666. His "Canst Thou, good Lord, forgive so soon?" (*Passiontide*) is in C. U.

Should the rising whirlwinds tear. From "Praise to God, immortal praise," p. 904, i.

Shrubsole, William, p. 1056, i. It must be noted that this hymn-writer is not the William Shrubsole of Canterbury, the organist, and composer of the tune "Miles Lane" to E. Perronet's "All hail! the power of Jesus' Name" (p. 41, i.).

Signed with the Cross that Jesus bore. [*Confirmation.*] Anon. in the *Catholic Hyl.*, 1860, and several later collections. From it "Here in Thy presence, dread and sweet," is taken.

Sigourney, Lydia, p. 1057, ii. Additional hymns are:

1. We thank Thee, Father, for the day. *Sunday.* This in Stryker's *Church Songs*, 1889, is dated 1850.
2. When the parting bosom bleeds. *For Use at Sea.* From Adams and Chapin's *Hys. for Christian Devotion*, 1846.
3. Prayer is the dew of faith. *Prayer.*
4. We praise Thee, Lord, if but one soul. An altered form of her hymn on *Temperance* (No. 13).

Since all the coming [varying] scenes of time. Altered forms of "Since all the downward tracts of time," p. 517, i.

Sing, my soul, His wondrous love. [*Praise of the Father.*] In a Baltimore *Coll.*, 1800, in 3 st.; the Amer. *Prayer Bk. Coll.*, 1826, in 4 st., &c.

Sing to the Lord the children's hymn. *R. S. Hawker.* [*School Hymn.*] In his *Poetical Works*, 1879, p. 77, in 7 st. of 4 l., and headed, "The Song of the School; St. Mark's, Morwenstow" (p. 499, i.).

Singleton, R. C., p. 1060, i. From Burke's *Landed Gentry* we find Singleton was the second s. of Francis Corbet, of Aclare, co. Meath, who in 1820 took the name of Singleton only, and gave to his son the name of Corbet as a Christian name. The same authority says that R. C. Singleton was b. Oct. 9, 1810. He d. Feb. 7, 1881.

Sinner, come, 'Mid thy gloom. *Lent.* In T. Hastings's *Spiritual Songs*, 1831, No. 278.

Sit qui rite canat te modo virginem. *J. B. de Santeuil.* [*St. John Evangelist.*] In his *Hymni Sac.*, 1698, p. 31; the *Sens Brev.*, 1702; the *Rouen Brev.*, 1728;

the *Paris Brev.*, 1736; and *Newman*, 1838–65. *Tr.* as:—"Some rightly celebrate," by *J. D. Chambers*, 1857.

Sit qui tonantem, Christe, canat manum. [*Sacred Heart of Christ.*] This is found in the *Noyon Breviary* of 1764, Pars aut., p. 603, and the *Hymnaire de Noyon*. 1772, p. 496, as a hymn for the Festival of the Sacred Heart, the office being appointed for use on the 1st S. in September, and ranked as a double of the second class. It is also found in the Rouen *Paroissien*, 1843, p. 596. From this it was *tr.* as:—"Some sing, O Christ, Thine awful power," by T. I. Ball, for the 5th ed., 1873, of the *Appx.* to the *H. Noted*, as No. 240. [J. M.]

Sleep on, beloved, sleep and take thy rest. *Sarah Doudney.* [*Death Anticipated.*] Pub. in her *Ps. of Life*, 1871, p. 76, in 7 st. of 3 l., with the refrain "Good night." It is entitled "The Christian's 'Good night,'" and is headed with the following sentence, "The early Christians were accustomed to bid their dying friends 'Good night!' so sure were they of their awaking at the Resurrection morning."

Sleeper, W. T., is given in I. D. Sankey's *Sac. Songs and Solos*, 1881, as the author of "A ruler once came to Jesus by night" (*Need for the New Birth*).

Small, James Grindly, s. of George Small, J.P. of Edinburgh, was b. in that city in 1817. He was educated at the High School, and the University of Edinburgh. He studied divinity under Dr. Chalmers, and in 1843 he joined the Free Church of Scotland. In 1847 he became the minister of the Free Church at Bervie, near Montrose. He d. at Renfrew, Feb. 11, 1888. His poetical works were (1) *The Highlands and other Poems*, 1843, 3rd ed. 1852; (2) *Songs of the Vineyard in Days of Gloom and Sadness*, 1846; (3) *Hymns for Youthful Voices*, 1859; (4) *Psalms and Sacred Songs*, 1866. His well-known hymn "I've found a Friend: oh such a Friend" (*Jesus, the Friend*), appeared in his *Ps. & Sac. Songs*, 1866. It is found in I. D. Sankey's *Sacred S. and Solos*, 1878, and others.

Smith, Charles, an officer in the National Provincial Bank, b. at Hackney, London, Jan. 29, 1844, is the author of "Lord! when through sin I wander" (*Holy Labour*), and "When in the morning I awake" (*Joy and Sorrow alike from God*), which were written for Horder's *Bk. of Praise for Children*, 1875. The former was revised for Horder's *Cong. Hys.*, 1884. [W. G. H.]

Smith, J. Wheaton, D.D., author of "'Tis sweet in the trials of conflict and sin" (*Heaven Anticipated*), in the *Devotional Hy. & Tune Bk.*, 1864, was b. in Providence, Rhode Island, June 26, 1823, educated at Brown University and Newton Theological Institution, and entered the Baptist ministry in 1851.

Smith, Mary Louise, *née* **Riley,** b. May 27, 1842, and married to Albert Smith, is the author of "Let us gather up the sunbeams" (*Care of little Things*), which was written Feb. 23, 1867.

Smythe, James Francis, was b. at Bristol, Oct., 1830, and entered the Baptist Ministry in 1858. His first poetical production appeared in the *Bap. Mag.*, in 1856. No. 128 in the Bap. *Ps. & Hys. for School and Home*, 1882, "O Jesus! meek and lowly" (*Jesus, the Example of Humility*), is by him.

Solemnitas sancti Pauli. [*Conversion of St. Paul.*] This sequence is apparently of English origin. It is found in a *Sarum Missal*, circa 1370 (*Barlow*, 5, p. 319); a *Hereford Missal*, circa 1390, and a *York Missal*, circa 1390 (all in the Bodleian). Printed text in Daniel, v. p. 234. *Tr.* as "Royal sons of Jesus," by Mrs. E. H. Mitchell, in the *Altar Hyl.*, 1884. Also *tr.* by *C. B. Pearson*, 1868, p. 342. [J. M.]

Soon as my infant lips can speak. [*Childhood for God.*] Anon. in R. Hill's *Coll. of Hys. for Children*, 1808, No. 203. Possibly by him.

Sow ye beside all waters. *Anna Shipton.* [*Missions.*] From her *Whispers in the Palms*, 1855.

Speak gently; it is better far. [*Gentleness.*] Usually attributed to George Washington Hangford, and dated 1847. In Sharpe's *London Mag.*, Feb. 1848.

Spence, James, D.D., b. 1821, educated at the University of Aberdeen; and entered the Congregational Ministry in 1845. Contributed "What means the water in this font?" (*Holy Baptism*) to the *New Cong. H. Bk.*, 1859. (See Miller's *Singers & Songs*, 1869, p. 553.) He d. Feb. 28, 1876.

Spencer, James, was b. at Mire River, near Louisburg, Island of Cape Breton, Nova Scotia, Oct. 13, 1816. He followed mercantile pursuits for several years, and it was not until 1853 that he entered the Baptist ministry at Chester, Nova Scotia. His hymn, "Jesus, while life's seas we sail" (*For use at Sea*), appeared in *The Canadian Bap. H. Bk.*, 1888. (Burrage's *Baptist H. Writers*, 1888, p. 391.)

Spirit of God! descend upon my heart. *G. Croly.* [*Holiness Desired.*] From his *Ps. & Hys.*, 1854.

Spirit of grace, and health, and power. Part of "Father of all, Whose powerful voice," **p. 368, i.**

Spirit of power, and truth, and love. *W. L. Alexander.* [*Whitsuntide.*] From his *Sel.*, 1849, No. 184.

Spitta, C. J, P., p. 1076, ii. A new ed. of the *Psalter und Harfe* (both parts), with biographical Introduction, was pub. at Gotha in 1890.

Spring up, my soul, with ardent flight. *P. Doddridge.* [*Looking Heavenward.*] From his *Hys.* 1755, No. 268.

Stabat mater dolorosa. Note (1):—**p. 1082, i.** The poem "Crux de te volo conqueri" is apparently by Philippe de Greve (d. 1236), sometime chancellor of the Cathedral of Paris (see *Daurel et Breton*, ed. P. Meyer, Paris, 1880, p. lxxv., where it is printed from the MS. *Lat.* 673, of the beginning of the 13th cent. in the *Bibl. Nat.* Paris.) (2) **p. 1082, ii.,** line 6 read:—"Plagaé istae." Also note that in a Latin Bible of circa 850, in Brit. Mus. (Add. 10546 ff. 223*b*, and 427*b*), the latter text reads, "Stigmata Jesu," and omits "Domini." At **p. 1084, i.,** No. 6 is by *H. Mills*, 1845.

Stamp, John, was for some time a minister with the Primitive Methodists; but, for various reasons, he was suspended in 1841. For sometime afterwards he preached in Hull, where a chapel was built for him in West Street. There also his weakness displayed itself, and he had to remove elsewhere. Thenceforth he lived, it is said, in great poverty until his death. He pub. *The Christian's Spiritual Song Book*, in 1845. It contains several of his hymns, two of which,—(1) "Leave Thee, no, my dearest [gracious] Saviour" (*Perseverance*), and (2), "Pity, Lord, a wretched creature" (*Lent*)—are in Spurgeon's *O. O. H. Bk.*, 1866.

Stanley, Charles, a Sheffield merchant, b. circa 1821, a member of the Plymouth Brethren, has pub. a large number of tracts and some volumes of verse, including *The Jewel and the Star*, 1855, and *Wild Thyme*, under the signature "C. S." (sometimes given as "Charles Sabine," in error). From *Wild Thyme* the hymns "Behold the Lamb of God! Behold, believe, and live" (*Faith*); and "He gave me back the bond" (*Pardon*), are taken.

Steele, Anne, p. 1089, i., Additional hymns in C. U.:

1. Amazing love that stoop'd so low. *Thankfulness.* From "O dearer to my thankful heart," 1780, iii.

2. Bright scenes of bliss, unclouded skies. *Saved by Hope. Poems*, 1760, i. p. 228.

3. Jesus demands this heart of mine. *Pardon Desired. Poems*, 1760, i. p. 120.

4. Jesus, Thou Source divine. *Christ the Way. Poems*, 1760, i. p. 53, altered.

5. Lord, how mysterious are Thy ways. *Mysteries of Providence. Poems*, 1760, i. p. 131.

6. Lord, in Thy great, Thy glorious Name. *Ps. xxxi. Poems*, 1760, ii. p. 158.

Steele, Harriet, *née* **Binney,** daughter of Amos Binney, D.D., and wife of Daniel Steele, D.D., wrote "Children, loud hosannas singing" (*Palm Sunday*), at the request of the Editors of the Meth. Episc. *Hyl.* in 1877. Pub. therein, 1878. (Nutter's *H. Studies*, 1884, p. 338.)

Stephenson, Isabella S., is the author of "Holy Father! in Thy mercy" (*For Absent Friends*), in the 1889 *Suppl. Hys.* to *H. A. & M.*

Stevenson, Matilda Boyle, *née* **Davis,** daughter of the Rev. G. H. Davis, LL.D., formerly Secretary of the Religious Tract Society, was b. at Weymouth, Sept., 1838, and was married in 1863 to the Rev. J. F. Stevenson, D.D., Cong. Minister, late of Brixton. Her hymn, "Sweet flowers are blooming in God's sight" (*Spring*), first appeared in W. R. Stevenson's *School Hyl.*, 1880. [W. R. S.]

Stevenson, William Fleming, D.D., b. at Strabane, Tyrone, Ireland, Sep. 20, 1832; educated at the University of Glasgow; became in 1860 Presbyterian minister at Rathgar, Dublin; and d. there Sep. 16, 1886. The larger ed. of his *Hys. for the Ch. and Home*, 1873, contains careful biographical and other notes. He also contributed to it a few *trs.* from the German. [J. M.]

Still, O Lord, our faith increase. Part of "Come, and let us sweetly join," **p. 244, i.**

Still, still with Thee, my God. An altered form of "Still with Thee, O my God," **p. 1094, i.**

Still wilt Thou yet be found. A cento from "And wilt Thou yet be found?" **p. 67, i.**

Stockton, John Hart, b. April 19, 1813, and d. March 25, 1877, was the author of "Come, every soul by sin

oppressed" (*Invitation*), in I. D. Sankey's *Sacred Songs and Solos*, 1878, and of "The Cross, the Cross, the blood-stained Cross" (*Good Friday*) in the same collection.

Stockton, Martha Matilda, *née* **Brustar,** was b. June 11, 1821; married to the Rev. W. C. Stockton, of Ocean City, Cape May County, New Jersey; and d. Oct. 18, 1885. Her hymn, "God loved the world of sinners lost" (*The Love of God*), in *Laudes Domini*, 1884, is dated 1871.

Stoddart, Mary Ann, author of *Every Day Duties*, 1840; *Scriptural Poems for Children*, 1840; and *National Ballads*, 1841 and 1851; also contributed several poetical pieces to Mrs. Herbert Mayo's *Sel. of Hys. and Poetry for the Use of Infant Schools*, &c., 1838 and 1846. Of these pieces, "Children who have seen the sea" (*Christ the Rock*), in 4 st. of 8 l., has come into C. U. as, "Christians who have seen the sea," as in *Kennedy*, 1863.

Stone, Mary Kent Adams, daughter of J. S. Stone, D.D., Dean of the Theological School of the Prot. Episc. Church, Cambridge, Mass. (b. 1835), is the author of "Lord, with a very tired mind" (*In Affliction*), in Horder's *Cong. Hys.*, 1884. Written in 1879. [W. G. H.]

Strangers, pilgrims, here below. [*Trust in Jesus.*] Anon. in the *Leeds H. Bk.*, 1822, No. 659.

Straphan, Joseph. This author contributed 3 hymns to Rippon's Bap. *Sel.*, 1787 (see **p. 149, i.**), viz.:—(1) "Blest is the man whose heart expands" (*Education of the Young*); (2) "On wings of faith mount up, my soul, and rise" (*Heaven anticipated*); and (3) "Our Father, Whose eternal sway" (*Divine Worship*). From No. 1 two centos have been taken:—(1) "Blest work the youthful mind to win," in several collections in G. Britain; and (2), "Delightful work, young souls to win," in use in America. Straphan's birth is given as 1757. From a hymn in the *Gospel Magazine*, we find that he resided at that time at Hanley. Further details are wanting. [W. R. S.]

Strype, E. H. In Martineau's *Hys.*, 1873, "O for the coming of the end" (*Peace Desired*), is given as by "E. H. Strype, 1843."

Summi Regis, p. 1103, i. In a 10th cent. MS. at Brussels (No. 8550–51).

Surrey, Henry Howard, Earl of, was b. *circa* 1520, and beheaded Jan. 19, 1547. His religious poems and psalm-versions were probably written whilst he lay a prisoner in the Tower. They consist of five chapters of the book of Ecclesiastes, and four Psalms in verse (see **p. 926, ii., 4**).

Sweet hour of prayer, sweet hour of prayer. *W. W. Walford.* [*Prayer.*] In Nutter's *Hymn Studies*, N. Y., 1884, the note to this hymn is "Mr. Butterworth, in his *Story of the Hymns*, says, 'This hymn was written by Rev. Mr. Walford, an English blind preacher, and was given to the public in 1849.'" Beyond this we have no information except that the hymn is in several American collections, including the Meth. Episcopal *Hymnal*, 1878, and that the original consists of 4 st. of 8 l. This hymn is given on **p. 1204, ii. 52**, as by Mrs. Van Alstyne, in error.

Sweet is the fading light of eve. An altered form of J. Edmeston's "Sweet is the light of Sabbath eve," **p. 322, i.**

Sweet is the Spirit's strain. *J. Anstice.* [*Invitation.*] Appeared in his *Hymns*, 1836, p. 95, in 5 st. of 5 l., and based upon Rev. xxii. 17. In some collections it is considerably altered although the opening line is unchanged. It has been attributed to "J. Austin," but in error.

Sweet Thy memory, Saviour blest. An altered form of "Sweet, and with enjoyment fraught," **p. 588, i.**

Swift as a weaver's shuttle darts. *Elizabeth Scott.* [*New Year.*] This hymn is in MSS. i. and ii. noted under **Scott, Elizabeth, p. 1019, ii.** It is a somewhat striking hymn, but has gone out of general use.

Sylvester, Joshua, was b. in 1563, and d. in Holland, Sep. 28, 1618. He was a poet, and a merchant adventurer, and was held in much esteem by Q. Elizabeth and King James. His works were collected and critically edited by Dr. Grosart in the *Chertsey Worthies Library*, with a Memoir from original sources.

Symons, Emily E., author of "I give myself to Thee." (*Confirmation.*) A beautiful hymn for its purpose, in the 1890 ed. of the *Hy. Comp.*

Synesius, p. 1109, i. *Trs.* of Odes 1, 2, 4, 8 and 10, by I. Williams, are in his *Thoughts in Past Years*, 1848, pp. 362–383.

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T. T. N. An anonymous writer who contributed the following hymns to the 2nd ed. of the *Anglican H. Bk.*, 1871: (1) "Awake! awake! put on Thy strength"! (*Processional*); (2) "My son, give me thine heart" (*Lent*); (3) "O loving Saviour, who art touched" (*Jesus, the Sympathiser*); (4) "The Lord ascends the sacred hill" (*Transfiguration*); (5) "Throned above the starry spheres" (*St. Mark*).

Tait, Gilbert. See **Maccall, William.**

Tapp, Jakob. Little is known of this writer. He became pastor primarius and superintendent at Schöningen, Brunswick, in 1616, and d. there in 1630 (MS. from Superintendent Wichmann, Schöningen, &c.). The hymn, "Das alte Jahr vergangen ist" has sometimes been ascribed to him. See **p. 1093, i.**

Tatlock, Eleanor, of Sandwich. Two vols. of her *Poems* were pub. in 1811, and her hymn "Far from Thy fold, O God, my feet" (*Reconciliation*) is given in Hatfield's *Church Hys.* N. Y. 1872. It appeared in the *Evang. Mag.*, 1798, p. 307.

Taylor, Clare. Miller, in his *Singers and Songs of the Church*, 1869, p. 230, says of this hymn-writer, "She is said to have been a member of the Church of England residing in Westminster;" that "she was probably a friend of Zinzendorf's, and much in association with the Moravians," and that "she died in February, 1778." Her original hymns and *trs.* from the German appeared in the *Moravian H. Bk.* 1742–89. There are in the 1886 ed. of the same *H. Bk.* the following original hymns all signed with her name:—

1. All glory be to God on high, Ye sons of Adam, &c. *Christmas.* (1742.)
2. Behold the loving Son of God. *Good Friday.* (1742.)
3. Lord, my times are in Thy hand. *Death Anticipated.* (1789.)
4. Lord, to Thy people aid dispense. *Missions.* (1789.)
5. O Jesus, Jesus, my good Lord. *Lent.* (1742.)
6. O Lord, the contrite sinner's Friend. *Jesus the Friend.* (1742.)
7. Our heavenly Father is not known. *God the Father.* (1742.)
8. The Cross, the Cross, Oh that's my gain. *Good Friday.* (1742.) From this "What wondrous cause could move Thy heart?" in Spurgeon's *O. O. H. Bk.*, 1866, is taken.
9. What praise unto the Lamb is due. *H. Communion.*
10. Who can condemn, since Christ hath died? *Safety in Christ*, 1742. Part of No. 7.

In 1865 D. Sedgwick collected 39 of her hymns, and pub. them as *Hys. composed chiefly on the Atonement of Christ and Redemption through His Blood.*

Taylor, William, the s. of a manufacturer, was b. at Norwich, Nov. 7, 1765, and educated at Mr. Barbauld's school at Palgrave (see **p. 113, ii.**). After travelling abroad, he settled at Norwich in 1782. In 1791 he retired from business and devoted himself to literature. He was a frequent contributor to the *Monthly*, the *Critical*, and other *Reviews*, and was one of the first to introduce the study of German literature into England. His *trs.* of Lessing's *Nathan der Weise* appeared in 1791, and of Goethe's *Iphigenie in Tauris* in 1793. In 1813 he pub. *English Synonyms Discriminated*, and in 1828–30 his *Historical Survey of German Poetry*, 3 vols. He d. March 5, 1836. A *Memoir of the Life and Writings of William Taylor*, by J. W. Robberds, in 2 vols., was pub. in London in 1843. Taylor was a member of the congregation of the Octagon Chapel, Norwich, and contributed the following 5 hymns to Dr. Enfield's Norwich *Sel. of Hys. for Social Worship*, 1795 (**p. 331, ii.**):—

1. Father of peace, O turn once more. *For Mercy.*
2. God of the universe, Whose hand. *God the Universal Benefactor.*
3. Moons, planets, suns that swim the sky. *Nature perishable, God eternal.*
4. The Lord is just; He made the chain. *The Just Man.*
5. Well sleeps the good who sinks to rest.

These hymns were repeated without author's name in the Norwich hymn-book of 1814, and again, sometimes with and at other times without name, in later Unitarian collections. [V. D. D.]

Teach me to live! 'tis easier far to die. [*Consecration of Self to Christ.*] This is given in the 1872 ed. of Snepp's *S. of Grace and Glory*, as from a "Dublin Leaflet, 1860." In the Musical ed. of 1880 he gives the writer's name as "Ellen Elizabeth Burman, 1860."

Tebbs, Henry Virtue, was b. in Chelsea in 1797. He was a Proctor in Doctors' Commons, and joined in establishing the first Sunday School in Chelsea. Most of his later years were spent on the Continent, mostly at Pegli, near Genoa, and where, mainly through his exertions, a Church for the English congregation was erected

and where he d. Nov. 27, 1876. (*Record*, Dec. 23, 1876.) His hymn "Come to me, Lord, when first I wake" (*Morning*) was written for his wife's birthday, March 16, 1851, and circulated in MS. for some years. In 1866 it was printed in the N. Y. *Hours at Home*, and then in the *Hy. Comp.* and other collections. It has been *tr.* into 17 languages, and has also been embossed for the blind.

Tennyson, Alfred, Lord, s. of the Rev. G. C. Tennyson, Rector of Somersby, Lincolnshire, was b. at Somersby, Aug. 6, 1809; educated at Trinity College, Cambridge; appointed Poet Laureate in 1850, and raised to the Peerage in 1884. Although Lord Tennyson has not written any hymns, extracts from his poems are sometimes used as such, as "Strong Son of God, immortal Love" (*Faith in the Son of God*), from the Introduction to his *In Memoriam*, 1850; the well-known "Too late, too late, ye cannot enter now," and others. The former is sometimes given as "Spirit of immortal Love," and again as "Eternal God, immortal Love."

Ter Sanctus. [Greek Hymnody, § 10, 3.]

The call to arms is sounding. *Claudia F. Hernaman.* [*For Church Workers.*] Contributed to the 1889 *Suppl. Hys.* to *H. A. & M.*

The Christ shall reign where'er the sun. An altered form of "Jesus shall reign where'er the sun," p. 601, ii.

The earth is all the Lord's. [*Ps. xxiv.*] This, in *Kennedy*, 1863, No. 928, is thus composed:—st. i., ii. from J. Keble's *Psalter*, 1839, p. 49, and st. iii., iv. from the *New Version*, 1696.

The fields are all white. [*Missions.*] Anon. in the *Bk. of Praise for Children*, 1881, and several later collections.

The first who dared to die. Part of "Go forward in your course" (p. 430, i.).

The God of life Whose constant care. An altered form of "God of my life, Thy constant care," p. 435, i.

The good old book! with histories. [*H. Scriptures.*] An altered form of H. Bateman's (p. 117, i.) "Wonderful book! with histories," in his *Sunday Sunshine*, 1858.

The hallowed morn is dear to me. An altered form of "Dear is the hallowed morn to me," p. 273, ii. 2. The original appeared in Cunningham's *De Rancè, a Poem*, 1815, p. 94, and then in the *Sac. Poetry*.

The Head that once was crowned with thorns, p. 1152, ii. Sometimes altered to "Jesus, our Head, once crowned with thorns."

The heavenly treasure now we have. A cento from "God of all consolation, take," p. 433, ii.

The hours of work are over. Altered from "The hours of school are over," p. 1152, ii.

The long descent is o'er. *Elizabeth Rundle-Charles.* [*St. Thomas.*] An adaptation of her poem, "The Winter solstice," in her *Songs, New and Old*, 1887, p. 227, for St. Thomas's Day in the *Hy. Comp.*, 1890. "Its thoughts on the shortest day of the year interwoven with the apostle St. Thomas struggling 'From downward steeps of doubt' [st. ii.] into the calm sunlight of faith, will not be forgotten when once suggested by this most helpful hymn" (Bp. Bickersteth's Note, p. cv.).

The Lord be with me everywhere. *W. Hammond.* [*Journeying.*] From his *Ps., Hys. & S. Songs*, 1745, p. 118, st. ii.

The Lord Himself shall come. A cento from "For ever with the Lord" (p. 381, i.), with a slightly altered text.

The Lord Jehovah reigns, p. 1153, ii. This is not a version of *Ps.* 148, but an original hymn.

The Lord's my Shepherd, I'll not want, p. 1154, i. The text quoted is from a copy of Rous's 1643 ed. in the library of Elham Church, Kent.

The morning breaks, and slumber sweet. *Bp. E. H. Bickersteth.* [*Morning.*] Written at Penmaenmawr, N. Wales, 1887; pub. in the Church Pastoral Aid quarterly periodical *Church and People*, No. 1, April, 1889, and his *Hy. Comp.*, 1890.

The pall of night o'ershades the earth, p. 820, ii. This is a *tr.* of "Nox atra," p. 820, i.

The rising God forsakes the tomb. This is part of "He dies! the Heavenly Lover dies," p. 500, i.

The Saviour's love to man we bless. *J. M. Neale.* [*Lent.*] From his *Hys. for Children*, 1843, No. 24.

The shadows of the evening hours, p. 913, ii. 7. From this "Before Thy throne, O Lord of heaven," is taken.

The Shepherds keep their flocks by night. [*Christmas.*] This begins with st ii. of Dr. Neale's *tr.* of Ode vii. of Χριστὸς γεννᾶται, p. 232, i.

The twilight falls, the night is near. [*Evening.*] Anon. in Cheever's *Commonplace Bk. of American Poetry*, 1831.

The universe is shaking. [*Missions.*] Anon. in the *Prim. Meth. H. Bk.*, 1853.

The voices of the spring, O Lord. [*Spring.*] Contributed to the *Meth. Free Ch. Hys.*, 1889.

The wise may bring their learning. [*Childhood for Christ.*] Anon. in the *Cong. Ch. Hyl.*, 1887, the *Hyl. Comp.*, 1890, &c.

Thee, Jehovah, Thee adoring. *W. Goode.* [*Divine Worship.*] This in the Eng. Presb. *Ps. & Hys.*, 1867, and others, begins with st. 16 of Goode's version of Ps. xxxiii. in his *Version of the Bk. of Ps.*, 1811.

Thee to laud in songs divine. Part of "Lord and God of heavenly powers," noted at p. 686, i.

Then shone almighty power and love. A cento from "Awake, awake the sacred song," p. 101, ii. (st. iii. and v.), and st. iii. from another source.

There are no dreams beyond the tomb. *H. Bonar.* [*Heaven.*] In his *Hys. of Faith & Hope*, 1857.

There is a blessed home, p. 1160, i. In Alfred Young's *Catholic Hyl. N. Y.*, 1884, this hymn is given as "With God there is a home."

There is a land of promise. *Bp. E. H. Bickersteth.* [*Advent.*] Written in 1883, at Penmaenmawr; pub. in his *From Year to Year*, 1883, in 8 st. of 8 l., and in the *Hy. Comp.*, 1890, in 6 st. of 4 l.

There is a River deep and broad. *W. Hurn.* [*The Holy Spirit.*] From his *Ps. & Hys.*, 1813.

There is a [dear and] sacred, hallowed spot. [*Good Friday.*] This hymn on *Calvary* appeared in the *Youth's Magazine*, 1812, p. 103, with the signature *Anne*. In his Notes to the Scottish *Presb. Hyl.* of 1876, Mr. Thin says that the author was Ann Martin, wife of Isaac Taylor, senr., of Ongar, b. 1758, d. 1830. We have failed to gain a corroboration of this statement from the Taylor family.

There is no flock, however watched and tended. *H. W. Longfellow.* [*Death and Burial.*] A cento from his *Seaside and Fireside*, 1849.

They are going, only going. [*Death.*] From *Lyra Anglicana*, 1864, into *Elim: Hys. of Holy Refreshment*, 1865, and the Boston Unitarian *Hy. and Tune Bk.*, 1868.

They that wait upon the Lord. *T. Kelly.* [*Waiting upon God.*] In his *Hymns*, &c., 1806, and based on Isaiah xl. 31.

Thine, Lord, are the blossoms of forest and field. *Bp. E. H. Bickersteth.* [*Flower Services.*] Written for a Flower Service in Christ Church, Hampstead, held in June, 1883. It was 1st pub. by Sampson Low & Co., with music by Dr. Charles Vincent, and then in the *Hy. Comp.*, 1890. It is a lovely hymn for its purpose.

Think, kind Jesus, my salvation. This is Pt. ii. of Dr. Irons's *tr.* of the "Dies Iræ" (p. 298, i., 7).

Think, O ye who fondly languish, p. 1164, ii. Sometimes given as "Cease, ye mourners, cease to languish."

This child we dedicate to Thee. *S. Gilman.* [*H. Baptism.*] Professor Bird dates this 1823. Putnam, in his *Singers and Songs*, &c., 1874, p. 73, gives it in full as a *tr.* from the German. The original we have not traced.

This life's a dream, an empty show. Part of "Lord, I am Thine, but Thou wilt prove," p. 689, i.

This world is all enchanted ground. *B. Beddome.* [*Influence of the World.*] Appeared in his posthumous *Hymns*, &c., 1717, No. 333, in 3 st. of 4 l. In Montgomery's *Christian Psalmist*, 1825, and thence into modern hymn-books.

Thomas, David, D.D., b. Feb. 1, 1813, editor of the *Homilist*, and for several years minister of the Congregational Church, Stockwell, prepared for that congregation *The Biblical Liturgy*, 1874, to which he contributed 26 original hymns, of which some two or three have passed into other compilations, including the tender "Shew pity, Lord, for we are frail and faint" (*Divine Pity Desired*), and "Jehovah, evermore the same" (*The Immutability of God.*). D. in Dec. 1894.

Thou art my God, my only Hope. Part of "Amidst Thy wrath, remember love," p. 61, ii.

Thou art the Way; [by] to Thee alone, p. 303, ii. A *tr.* of the text of this hymn (as given in *H. A. & M.*) by Bp. Charles Wordsworth is in his *Series Collectarum . . . . Selecti Hymni Psalmique*, 1890, as, "Tu Via; In nobis monstras atque efficis unus."

Thou Fount of blessing, God of love. An altered form of "Being of beings, God of love," p. 133, i.

Thou, from Whom we never part. *Eliza L. Follen.*

née Cabot. [*Evening.*] Pub. in her work *The Lark and the Linnet*, 1854, p. 17, in 3 st. of 4 l.

Thou givest us the Bread of Life. *E. S.* [*H. Communion.*] In the Irvingite *Hys. for the Use of the Churches*, 1864, under the signature "E. S. 1849."

Thou hast said, exalted Jesus. An altered form of "Hast Thou said, exalted Jesus?" **p. 421, i.**

Thou knowest, Lord, the weariness and sorrow. *Jane Borthwick.* [*Resignation.*] From her *Thoughts for Thoughtful Hours*, 1859.

Thou, my hidden life, appear. A cento from "Christ, my hidden life, appear," **p. 225, ii.**

Thou, O Christ, art all I want. A cento from "Jesu, Lover of my soul," **p. 590, i.**

Thou, O Lord, in tender love. A cento from "Lo! I come with joy to do," **p. 682, ii.**

Thou Sovereign Lord of earth and skies. *T. Scott.* [*H. Matrimony.*] From his *Lyric Poems*, 1773.

Thou standest at the altar, p. 321, i. In the 1890 ed. of the *Hy. Comp.* st. ii. is by Bp. E. H. Bickersteth.

Thou that art strong to comfort, look on me. [*Comfort Desired.*] Adapted by S. Longfellow in the American Unitarian *Bk. of Hys..*, 1846, from a poem by Mary Howitt, 1834.

Thou Who hast promised Thy children to guide. *Sarah Doudney,* [*Holy Matrimony.*] Written for use in the Savoy Chapel Royal, and printed in the Dec. number of the *Sunday Magazine*, 1888.

Though Angel's zeal, though Prophet's fire. [*Quinquagesima.*] Anon. in the *Child's Chr. Year*, 1841.

Though oft we hear the joyful sound. An altered form of "Long have I sat beneath the sound," **p. 684, ii.**

Three mystic rays of glory shine. This in Harland's *Church Psalter and Hyl.*, enlarged ed., 1867, is a third form of "In humble faith and holy love," **p. 564, ii.**

Thresher, Sarah B., an American Baptist hymn-writer, was b. at Zanesville, Ohio, Feb. 20, 1841, and married to J. B. Thresher, of Dayton, Ohio, in 1861.

Thrice blessed are the pure in heart. A cento from Keble's "Blessed are the pure in heart," **p. 146, i.**

Through all the various shifting scenes. [*Divine Providence.*] This hymn appeared anonymously in [Unitarian] Liverpool *Coll.*, 1763, p. 57, in 4 st. of 4 l. It was repeated in later collections, including Martineau's *Hys.* of 1840 and 1873. In the latter it is given as by "S. Collett, 1763."

Thy Body, broken for my sake. Part of "According to Thy gracious word" (**p. 9, i.**).

Thy kingdom come with power and grace. A cento from "Father of me, and all mankind," **p. 370, i.**

Thy Name be hallowed evermore. *L. R. West.* [*Grace Before Meat.*] In the English *Moravian H. Bk.*, 1801 (1886, No. 1199), beginning, "Lord, bless what Thou provided hast," is by Lewis Renatus West, b. in London, May 3, 1753, and Moravian Minister at Tytherton, Wilts, from 1809 to his death, Aug. 4, 1826.

Thy name to me, Thy Nature grant. A cento from "Lord, I believe a rest remains," **p. 689, ii.**

Thy way is in the sea. An altered form of "Thy way, O God, is in the sea," **p. 373, ii.**, in the American Meth. Epis. *Hymns*, 1849; and their *Hymnal*, 1878. Nutter says the alterations were made by Dr. James Floy, one of the editors of the 1849 *Hymns*.

Thy will be done! In devious ways. *Sir J. Bowring.* [*God's Will.*] From his *Hys.*, 1825, No. 8.

Thy word alone, O Lord, Thy precious word alone. *A. Midlane.* [*H. Scripture.*] Written April 6, 1884; pub. in the *Friendly Visitor*, July, 1885, and the *Prim. Meth. Hyl.*, 1887.

Timms, Gill, was in 1838 a deacon in the Baptist Church in Eagle Street, London. Several of his papers, originally contributed to the *Bap. Magazine*, were pub. in a volume in 1819 as *Remarks on God's Foreknowledge*. His hymns, (1) "Happy the men whose bliss supreme" (*Happiness of the Godly*), and (2) "Our years in quick succession rise" (*Death Anticipated*), were contributed to the Bap. *New Sel.*, 1828. [W. R. S.]

'Tis done, that new and heavenly birth. *Sir H. W. Baker.* [*H. Baptism.*] Contributed to the 1st ed. of *H. A. & M.*, 1861.

'Tis mystery all! the Immortal dies. Part of "And can it be that I should gain," **p. 64, i.**

'Tis not a cause of small import. Part of "Let Zion's watchmen all awake," **p. 674, i.**

'Tis one vast, united army. *Ada Cross, née Cambridge.* [*Nicean Creed.*] From her *Hys. on the H. Communion*, 1866 (**p. 269, ii.**).

'Tis Thine, O Lord, in heart and prayer. *J. Keble.* [*Whitsuntide.*] From his poem for Tuesday in Whitsun week, in his *Christian Year*, 1827.

To our trembling supplication. *F. Davison.* [*Ps. lxxxvi.*] From his MS. version of various Psalms, as set forth on **p. 923, ii.** in *Kennedy*, 1863.

To spend one sacred day. Part of "Lord of the worlds above," **p. 693, ii.**

To the still wrestlings of the lonely heart. Part of "O Lord my God, do Thou Thy holy will," **p. 613, i., 9.**

To Thee, all glory, Lord. An altered version of "Glory to Thee, O Lord," **p. 429, ii.**

To Thee, O God, we offer our joyful songs, &c. [*Sunday S. Hymn.*] This hymn in the Unitarian *Hymn [& Tune] Bk.*, 1868, is attributed to "Wm. H. Baldwin."

To Thee, O loving Saviour. Altered from "To Thee, O dear, dear Saviour," **p. 1180, ii.**

Tomkins, Henry George, educated at Trinity College, Cambridge, ordained in 1857, and Vicar of Branscombe, Devon, 1868–72, is the author of several poems and hymns in *Lyra Anglicana* and other collections, one of which, "Come Lord Jesus, quickly come" (*Advent*) is in C. U. His *Poems, Chiefly Sacred*, were pub. in 1891.

To-night the year is dying. *H. Leigh Bennett.* [*O. and N. Year.*] Written *circa* 1881, and pub. with music by Dr. J. F. Bridge, London, Novello.

Too soon we rise, the symbols disappear. Part of "Here, O my Lord, I see Thee face to face," **p. 513, i.**

Torrey, Mary, *née* **Ide,** daughter of Jacob Ide, D.D., of Medway, Massachusetts, was b. June 29, 1817, married to the Rev. Charles Turner Torrey, March 29, 1837, and d. in 1869. She pub. *Christian Rule in Dress*, 1838, and *City and Country Life*, 1856. Her hymn, "When silent steal across my soul," was contributed to Nason's *Cong. H. Bk.*, 1857.

Tract, p. 1184, i. In the "Dulce nomen, Jesu Christi," ll. 16–18 should follow the line, "Purgat cor a nubilo."

Tread softly; mothers weep for them. *Bp. E. H. Bickersteth.* [*H. Innocents' Day.*] Written for a Children's Service in Exeter Cathedral on Holy Innocents' Day, 1886, and included in the 1890 ed. of the *Hy. Comp.*

Trend, Henry, b. at Devonport, Sep. 14, 1804, educated at the University of Giessen, ordained in 1854, and for some time Minister of the Donative of Durleigh, contributed several *trs.* from the Latin, and original hymns to his son's (the Rev. J. B. Trend) *Hymnal*, &c., 1862, and other collections. He d. June 27, 1869.

Trinitas, Unitas, Deitas aeterna, p. 1185, ii. This has been ascribed to Pierre de Corbeil, who was consecrated Bishop of Cambrai in 1199; became Archbishop of Sens, 1200; and d. June 3, 1222.

Tropary of Ethelred, p. 1042, ii.

Trower, W. J., p. 925, ii., and p. 930, ii. 228. Another extract from his *New Metrical Psalter*, 1831, is "Lord, the heavens declare Thy glory" (*Ps. xix.*), in Thring's *Coll.*, 1882, &c.

Trust in the Lord, His grace abounding. *Jane Maurice.* [*Security in God.*] Contributed to her brother's *Choral H. Bk.*, 1861, see **p. 720, i.**

Tupper, James, author of "Dark was the hour when Jesus bore" (*Passiontide—Gethsemane*), in the *Baptist Psalmody*, 1850, was an American barrister, member of the State legislature, and master in equity. He was b. at Charlestown, South Carolina, Dec. 9, 1819, and d. at Sommerville, South Carolina, Aug. 28, 1868.

Turnbull, Robert, D.D., was b. at Whitburn, Linlithgowshire, Scotland, Sept. 10, 1809, and educated at the University of Glasgow. After officiating for a time in England and Scotland as a Baptist minister, in 1833 he removed to America, where he ministered in several places until 1845, when he became pastor of the First Baptist Church, Hartford. He d. at Hartford, Nov. 20, 1877. He pub. *Olympia Morata*, 1842, and several other works. His hymn on *Heaven*, "There is a place of waveless rest," appeared in Cutting's *Hys. for the Vestry and Fireside*, 1841. In the Bap. *Psalmist*, 1843, it was altered to "There is a place of *sacred* rest," the form in which it is known to modern collections.

Turton, W. H., a Lieut. in the Royal Engineers, has pub. *A Few Hymns written by A Layman between the Festivals of All Saints*, 1880 *and* 1881. This contains 12 hymns. The Second Series, "written between the Festivals of All Saints, 1881 and 1882," also contains 12 hymns, and the Third Series, 1882–1883, another 12. These hymns are worthy of attention. Those which have passed into C. U. include:—

1. And now our Eucharist is o'er (1881–1882). *Holy Communion.*

2. O Thou who at Thy Eucharist didst pray. *For Unity.* "This hymn was used at S. Mary Magdalene's, Munster Square, N.W., in the Anniversary Service of the English Church Union, June 22, 1881. It is intended to be sung after the 'Agnus Dei,' at a choral celebration." In the 1889 *Suppl. Hys.* to *H. A. & M.* it reads "Thou, Who at Thy first Eucharist didst pray."

These hymns are in the *Altar Hymnal*, 1884, together with a third, "Behold! the star is shining." (*Epiphany.*) Lieut. Turton's signature on *A Few Hymns* is "R. E." and his publishers, The Church Printing Co., London.

'Twas by an order from the Lord. *I. Watts.* [*H. Scriptures.*] From his *Hys.*, 1709.

U

Unchanging God, hear from eternal heaven. *S. J. Stone.* [*On behalf of the Jews.*] Written for the East London Mission to the Jews, 1885. Abbreviated in the 1889 *Suppl. Hys.* to *H. A. & M.*

Uncta Crux Dei cruore, p. 1190, ii. Read (2) as, "Publici fontes salutis," and (3) as, "Totius fons sanctitatis."

Unto the Lamb that once was slain. Part of "Behold the glories of the Lamb," p. 128, ii.

Unto Thine altar, Lord. *B. Beddome.* [*Lent.*] Appeared in Rippon's Bap. *Sel.*, 1787, No. 356, in 3 st. of 4 l., and later in other hymnals. In Beddome's posthumous *Hymns*, 1817, No. 482, it begins "Now to Thine altar, Lord."

Unveil, O Lord, and on us shine. *Card. Newman.* [*The Two Worlds.*] Appeared in *Hymns for the Use of the Birmingham Oratory*, 1862, No. 67, and his *Verses on Various Occasions*, 1868, in 6 st. of 4 l.

Uplift the banner, let it float. An altered form of "Fling out the banner, let it float," p. 304, i., 9.

Upon the Virgin Mother's breast. *Bp. E. H. Bickersteth.* [*The Presentation.*] Written in 1883, and pub. in his *From Year to Year*, 1883, in 11 st. of 4 l. In the 1890 ed. of the *Hy. Comp.* it is abbreviated to 6 st.

Upward, O Lord, to Thee. *H. Bateman.* [*Christ Only.*] In H. J. Gamble's *Special H. Bk. for Week Day Services*, N.D. (*circa* 1862), and Bateman's *Fret Not*, &c., 1869.

V

Vain are all terrestrial pleasures. *D. E. Ford.* [*Watchful Servants.*] From his *Hys., Chiefly on the Parables of Christ*, 1828, No. 32.

Vain world, thy cheating arts give o'er. *S. Browne.* [*Renunciation of the World.*] From his *Hys. and S. Songs*, 1720, Bk. i., No. 5, into a few modern collections.

Vaux, Thomas, Lord. The *Poems* of this nobleman appeared posthumously in *The Paradise of Dainty Devices*, 1576. According to a note at the back of the titlepage of the 1580 ed., the poems which therein appear under the name of Vaux were written by "the elder," i.e. Thomas, second Lord Vaux, who was b. in 1510, and d. before May 31, 1557. Other writers have suggested that William, the third Lord Vaux, was a joint contributor with his father. William d. in 1595. The Vaux poems, 15 in all, were republished by Dr. Grosart in his *Fuller Worthies Library, Miscell.*, vol. iv.

Veneremur crucis lignum. [*The Holy Cross. Passiontide.*] Dr. Neale, in his *Sequentiae*, 1852, p. 263, gives this from the *Drontheim Missal* of 1519. It is also in *Daniel*, v. p. 183, and *Kehrein*, No. 68. *Tr.* as:—"Greet the Cross with veneration," by "C. R.," in the *Altar Hyl.*, 1884. Also by C. I. Black in *Lyra Messianica*, 1864, p. 177. [J. M.]

Veni Creator Spiritus, Mentes, p. 1206, ii. Bp. Bickersteth has *tr.* this as "Creator Spirit, make Thy throne" (*tr.* in 1880), and includes it with the Latin text and an extensive note in the 1890 ed. of his *Hy. Comp.* Several additional *trs.* and altered forms of old renderings of this hymn are known to us, but being of minor importance are omitted here.

Veni Sancte Spiritus, p. 1212, i., Dr. R. Palmer's *tr.*, **p. 1215, i., 9,** is given in the *Savoy Hymnary*, N.D., as "Come, Holy One, in love."

Vernon, John Richard, M.A., of Hertford College, Oxford, Rector of St. Audries, Bridgwater since 1872, and author of *The Harvest of a Quiet Eye* and other works, contributed to the 1889 *Suppl. Hys.* to *H. A. & M.*, "There's peace and rest in Paradise" (*Courage and Hope*).

Vincent, Frederick, b. 1838, is represented in the Scottish *Evang. Union Hyl.*, 1878, by:—

1. Arise, arise, young soldier. *Youth for Christ.*
2. I'm a little soldier. *Youth for Christ.*
3. Man of sorrows! named below. *Fellowship with Christ.*
4. There is a city fair to see. *Heaven.*
5. To Thee, O righteous Father. *Doxology.*
6. When by bitter guilt subdued. *In Time of Trial.*

All these hymns are dated 1878.

Virgines egregiae. [*Common of Virgins.*] This is found in a MS. written at Limoges in the beginning of the 13th cent. in the Bibl. Nat., Paris (*Lat.*, 1139, f. 14); in a 14th cent. *Paris Missal* in the Brit. Mus. (*Add.*, 16,905, f. 302) and others. Text in *Daniel*, v. p. 346; and *Kehrein*, No. 478. *Tr.* as:—"Virgin saints of high renown," by "C. R.," in the *Altar Hyl.*, 1884. Also by *D. T. Morgan*, 1880, p. 181. [J. M.]

Voce jubilantes magna. [*Holy Trinity.*] This sequence is in the *York Missal*, both in the MS., *circa* 1390, in the Bodleian, and in the printed eds. Printed text also in *Daniel*, v. p. 209; *Kehrein*, No. 148, &c. *Tr.* as:—"With loudest voice of joyfulness and praise," by "C. R." in the *Altar Hyl.*, 1884. [J. M.]

Vokes, Mrs., p. 1227, i. Other hymns attributed to Mrs. Vokes, but not satisfactorily authenticated, are:—

1. Hasten, O Lord, that happy time. *Missions.*
2. Soon may [shall] the last glad song arise. *Second Advent.*
3. When shall the last bright song arise. An altered form of No. 2.

Vouchsafe Thy gracious presence, Lord. [*Before the Sermon.*] Anon. from the 1820 ed. of Cotterill's *Sel.*, No. 14, into modern hymnals.

W

Wagner, Johann Christian, b. on June 23, 1747, at Pössneck, near Saalfeld, Sachse-Meiningen; and d. as Consistorialrath, Geheimrath, and first Vice-president of the Saxon administration at Hildburghausen, July 14, 1825 (*Koch*, vi. 260, &c.). Many of his hymns are founded on, or are imitations of, earlier hymns. They appeared (91, including recasts), in the *Neues Hildburghäusisches G. B.* of 1807, ed. by himself. Two have passed into English, viz., "Ich bin erlöst" (p. 153, i.), and "Vom Himmel kommt" (p. 1228, i.) [J. M.]

Wake, Christians, wake; salute the happy morn. Altered version of "Christians, awake, salute the happy morn" (p. 231, ii.), in T. Darling's *Hys.*, &c., 1887.

Wallace, John Aikman, b. in Edinburgh, Jan. 19, 1802; minister of the Free Church of Scotland at Hawick, and d. at Trinity, near Edinburgh, Feb. 9, 1870.

Waller, Edmund, poet and politician, b. 1605, educated at Eton and King's College, Cambridge, and d. in 1687. From his *Poetical Works*, 1730 (ed. by Fenton), his sweet lyric in Thring's *Coll.*, 1882, and others, "The seas are quiet when the winds give o'er" (*Old Age*) is taken.

Ward, William, p. 453, ii., b. in Derby, 1769, and d. in India, 1821.

Ware, H., p. 1233, i. Another of his hymns in C. U. is "Great King of all, our nation's God" (*National Humiliation*). His hymn "To prayer, to prayer," is in Cheever's *Amer. Common-Place Book of Poetry*, 1831.

Washbourne, Thomas, D.D., b. 1607, d. 1687. His "Lord, Thou hast told us that there be" (*God dwelling in Heaven and in Man*), is from his *Divine Poems*, 1654.

Watching through the silent hours. *A. H. Haliday.* [*During Sickness.*] *Sunday School Rhymes*, 1844.

Watchman! tell us of the night. *Sir J. Bowring.* [*Advent.*] 1st pub. in his *Hymns*, 1825, No. 59, in 3 st. of 8 l. It is found in several modern hymnals, including Snepp's *Songs of G. & G.*, 1872, &c.

Watts, I., p. 1241, ii. Nearly 100 hymns, additional to those already annotated, are given in some minor hymn-books.

We ask not, Lord, the cloven flame, Part of Bp. R. Heber's "Spirit of Truth, on this Thy day," p. 504, i.

We bless Thee, Lord, for all this common life. [*Thankfulness.*] The signature "J. M. White" is appended to this hymn on an undated Dublin leaflet. The hymn has passed into Horder's *Cong. Hyl.*, 1884, and others.

We by His Spirit prove. A cento from "How can a sinner know?" p. 536, i.

We came at early morn to sing. [*Evening.*] Anon. in Brigg's Unitarian *Coll.* (U. S. A.), 1833.

We cannot praise Thee now, Lord. [*Praise to the Father.*] This in E. Prout's *Psalmist*, 1878, is at-

tributed to "Miss Tough." It appeared in Rutherford's *Lays of the Sanctuary*, 1859, p. 128.

We close the weary eye. An alteration of Dr. H. Bonar's "I close my heavy eye," **p. 161, ii.**

We would see Jesus; for the shadows lengthen. [*Death Anticipated.*] Usually attributed to Ellen Ellis, a contributor to the *Golden Grain Series*. It is in Hastings's *Church Melodies*, 1858, the *Hy. Comp.*, 1890, &c.

We sing the deep mysterious plan. [*Redemption.*] Anon. in the *Leeds H. Bk.*, 1822, No. 686.

We suffer with our Master here. A cento from "Come on my partners in distress," **p. 250, ii.**

We tread the path our Master [that Jesus] trod. Part of "Lo, where a crowd of pilgrims toil," **p. 114, i., 12.**

We wake, we wake, ye heavenly choirs. Part of "Awake, my soul, and with the sun," **p. 618, ii.**

Welcome, sweet day of days the best. *S. Browne.* [*Sunday.*] Pub. in his *Hys. & Spiritual Songs*, 1720, No. 203, in 6 st. of 6 l., in 8 metre. In C. U. it is usually given in 8.8.6.8.8.6. metre, as in Hatfield's *Church H. Bk.*, N. Y., 1872.

Welch, Edward Ashurst, M.A., of King's College, Cambridge (B.A. 1882), Domestic Chaplain to the late Bp. of Durham, and Vicar of St. Bede's, Gateshead, is the author of "Thou Who didst call Thy saints of old." (*For Theological Colleges.*)

Werner, Georg, b. March 22, 1589, at Preussisch-Holland, near Elbing, Prussia. In 1614 he became a master in the Löbenicht school at Königsberg, and in 1616 rector of the school at Preussisch-Holland. He was then appointed, in 1621, diaconus of the Löbenicht church at Königsberg. He d. at Königsberg, July 15, 1643 (*Koch*, iii., 206, v. 659; Goedeke's *Grundriss*, vol. iii., 1887, p. 134, &c.). He edited the Königsberg *G. B.* of 1643 (earliest copy now extant has title dated 1650, and preface dated 1643), to which he contributed a number of hymns. He also contributed to B. Derschau's *G. B.*, 1639 (**p. 1248, ii.**). His Psalm versions are noted under **Psalters, German.** The only hymn by him which has passed into English is a *tr.* from the Latin, and is noted at **p. 1187, i.** [J. M.]

Wesley, Charles, p. 1266, i. In addition to nearly one thousand of his hymns which are annotated in this Dictionary there are many more in C. U. which we have not space to notice.

Westbury, Joseph, b. in 1838. Ordained in 1861, Vicar of Hartshill, Staffordshire, 1866–86, and Chaplain of the Newcastle (Staffordshire) Union Workhouse from 1876 to his death on Nov. 29, 1890, was the author of "Brightly, O Father, when morning is breaking" (*Morning*), in Thring's *Coll.*, 1882.

What a rapturous song. Part of "Come, let us ascend," **p. 248, i.**

What are these [those] soul-reviving strains? [*Palm Sunday.*] Traced to Pratt's *Coll.*, 1829, but probably earlier. Sometimes attributed to J. Montgomery, but in error. It is in several modern collections, including Snepp's *Songs of G. & G.*, 1872.

What have I in this barren land? A cento from "I sojourn in a vale of tears," **p. 557, ii.**

What is this? and whither? whence? Part of "What is this that stirs within?" **p. 403, i., 15.**

What scenes of horror and of dread. *J. Fawcett.* [*Death.*] From his *Hymns*, &c., 1782, No. 34.

What secret place, what distant star? Part of "O height that doth all height excel," **p. 422, ii., 48.**

What shall I render to my God For all his gifts to me? *J. Mason.* [*Praise to the Father.*] From his *Songs of Praise*, 1683.

What though the people rage. *Charlotte Elliott.* [*Ps. ii.*] Pub. in Elliott's *Ps. & Hys.*, 1835, p. 1.

What vain desires and passions vain, p. 1239, i., No. 196. This appeared in Watts's *Sermons*, vol. i., 1721.

Whately, Richard, D.D., b. in London, Feb. 1, 1787; educated at Oriel College, Oxford; Bampton Lecturer, 1822; Principal of St. Alban's Hall, Oxford, 1825; and Archbishop of Dublin, 1831. He d. in Dublin, Oct. 8, 1863. His association with hymnody is very slight. In 1860 he pub. his *Lectures on Prayer*, in which were several *trs.* of German hymns by his eldest daughter, Miss Emma Jane Whately. Dean Dickinson, from whom we have received this information, also says that the Archbishop's hymn "Thou to Whom all power is given" (*Lent*), was writen *circa* 1830. It was 1st pub. in the 1st ed. of the Irish *Church Hyl.*, 1855. The Archbishop's youngest daughter, Blanche, was also a writer of hymns.

When bending o'er the brink of life, p. 1268, i. In the *Evang. Mag.*, 1805, p. 480.

When Christ came down on earth of old. *Cecil F. Alexander.* [*Advent.*] Contributed to the S. P. C. K. *Hys.*, 1852, No. 2, in 4 st. of 4 l. This is altered in *Kennedy*, 1863, to "From heaven when Christ came down of old," and in the *Westminster Abbey H. Bk.*, 1883, to "When Christ from heaven came down of old." In the *Lyra Anglicana*, 1862, Mrs. Alexander expanded the original hymn to 8 st. of 4 l., as "When Jesus came to earth of old." This is in Thring's *Coll.*, 1882. From it "O Son of God, in glory crowned," in the *Ibrox Hyl.*, 1871, is taken.

When first before His mercy-seat. Part of "Be still, my heart, these anxious cares," **p. 804, i.**

When God is mine and I am His. Part of "I know that my Redeemer lives, And ever prays for me," **p. 556, ii.**

When God's right arm is bared for war. Part of "Awake, sweet harp of Judah, wake," **p. 103, ii.**

When His salvation bringing. [*Palm Sunday.*] In R. and J. Gwyther's *Psalmist, A Sel. of Ps. & Hys.*, &c., Lond., 1830, there is 1 psalm version signed "J. King," and 1 psalm version and 4 hymns signed "I. King." One of the latter is "When His salvation bringing," No. 417, in 3 st. of 8 l., with a chorus. This hymn is in extensive modern use. Concerning the author great difficulty has been experienced in tracing his identity. Under date of Aug. 15, 1865, the Rev. John Gwyther informed D. Sedgwick that the signatures above stood for "Joshua King, late Vicar of Hull." In a second communication, dated Aug. 19, 1865, he writes further, "Mr. Joshua King was Curate to Mr. J. Eyton, of Wellington, Shropshire, when Mr. E. made his collection of Hys. and wrote them for his Bk., but whether he published them in any other form I don't know. Mr. E. gave his H. Bk. to my brother." From the Registers of Eyton Church we find that Mr. King's name was *John*. He graduated at Queen's College, Cambridge, B.A. 1814; became Incumbent of Christ Church, Hull, in 1822, and d. Sep. 12, 1858, aged 69.

When I look up to yonder sky. [*God the Giver of Good.*] Anon. in the American S. S. Union *H. Bk.*, 1835, and later collections.

When I sink down in gloom or fear. *Card. Newman.* [*Faith.*] Dated "At Sea, June 23, 1833," in the *British Mag.*, Nov. 1833, the *Lyra Apostolica*, 1836, p. 29, &c.

When languid frame, or throbbing pulse. *J. S. B. Monsell.* [*St. Luke.*] Pub. in his *Spiritual Songs*, 1857, in 14 st. of 4 l. A cento therefrom in C. U. is, "How good to think that He, Who stands."

When, Lord, we kneel before Thy throne. An altered form of "Lord, when we bend before Thy throne," **p. 696, i.**

When morning's first, and hallowed ray. [*Morning.*] Anon. from Cheever's *Amer. Commonplace Bk. of Poetry*, 1831, into the *Bap. Praise Bk.*, 1871, and others.

When round the camp for Israel's sin. [*Easter.*] Appeared in the *British Magazine*, Sept. 1832, p. 31, in 6 st. of 4 l., headed "Hy. for the first S. after Easter," and signed B. J. W. It was included in *Kennedy*, 1863.

When shall I hear the inward voice. Part of C. Wesley's "Father, if Thou my Father art," **p. 367, ii.**

When shall I see the welcome hour? Part of C. Wesley's "My God, I know, I feel Thee mine," **p. 779, ii.**

When shall that sound of gladness. *J. Edmeston.* [*Missions.*] From his *Fifty Missionary Hys.*, 1822, into a few collections.

When the morning paints the sky. *Bp. E. H. Bickersteth.* [*Christ, the Child's Example.*] Written in 1880; pub. in his *From Year to Year*, 1883; and included in the *Hy. Comp.*, 1890. In the latter the author says, "This hymn was suggested by seeing the words 'What would Jesus do?' in illuminated letters on a card suspended in a children's orphanage."

When thou, O Lord, in flesh wert drest. *J. Anstice.* [*Christmas.*] From his posthumous *Hymns*, 1836.

When Thy soldiers take their swords. *Frances M. Owen.* [*Confirmation.*] Written *circa* 1872, and pub. in her *Essays and Poems*, 1887. It is in *Hys. for the Use of the Chapel of Cheltenham Coll.*, 1890, &c. Frances Mary Owen, *née* Synge, wife of the Rev. J. A. Owen, Assistant Master at Cheltenham College, was b. April 16, 1842, and d. June 19, 1883.

When up to nightly skies we gaze. *John Sterling.* [*Trust.*] In Martineau's *Hys.*, 1873, this hymn is dated 1840. It is also in Horder's *Cong. Hys.*, 1884, and others.

Sterling was b. at Kames Castle, Bute, July 20, 1806, and d. at Ventnor, Isle of Wight, Sep. 18, 1844.

When we are raised from deep distress. *I. Watts.* [*Hezekiah's Song.*] From his *Hys. and S. Songs*, 1707.

When wilt Thou save the people? *E. Elliott.* [*National Hymn.*] From his *More Verse and Prose*, 1850, i., p. 80, into the *Cong. Ch. Hyl.*, 1887.

Where Babylon's broad rivers roll. *J. Montgomery.* [*Ps. cxxxvii.*] From his *Songs of Zion*, 1822.

Where, O my soul, O where? *T. Scott.* [*Lent.*] From his *Lyric Poems*, 1773, p. 72, into a few modern hymnals.

While all the angel throng. A cento from "Father, in whom we live," **p. 368, i.**

While angels thus, O Lord, rejoice. An altered form of "High let us swell our tuneful notes" (**p. 521, ii.**).

While the stars unnumbered roll. A cento from "Interval of grateful shade," **p. 569, ii.**

While we walk with God in light. Part of "Partners of a glorious hope," noticed on **p. 244, i. 5.**

Whitfield, Emma, *née* **Hooper,** is the author of "Gentle, Holy Jesus" (*Child's Prayer to the Saviour*), which has passed into numerous collections for children.

Whither, O whither, should I fly. Part of C. Wesley's "God of my life, whose gracious power," **p. 435, ii.**

Whittemore, Hannah M., sister of W. M. Whittemore, is the author of "How sweet to think that all who love" (*Unity*), which appeared in her brother's *The Short Liturgy*, and again with others in her uncle Jonathan Whittemore's *Suppl. to All H. Bks.*, 1850. This hymn is dated by D. Sedgwick "1836," and is included in several modern collections, as the *Bap. Hyl.*, 1879, &c.

Whittemore, William Meynell, Editor of *Sunshine*, Rector of St. Katherine Cree, London, is the author of "I want to be like Jesus" (*Early Piety*), in his *Infant Altar*, 1842; and "We won't give up the Bible" (*H. Scriptures*), 1839. The form of the latter in Snepp's *Songs of G. & G.*, 1872, is a revision by Bp. John Gregg.

Whittle, D. W. Six of his hymns (Nos. 295, 308, 363, 385, 386, 417) are given in I. D. Sankey's *Sac. S. and Solos*, under the signature of "El Nathan."

Who feels not thoughts within him rise? *Bp. E. H. Bickersteth.* [*St. Luke.*] Written at Penmaenmawr in 1883; pub. in his *From Year to Year*, 1883, in 9 st. of 4 l., and the *Hyl. Comp.*, 1890, abbreviated to 6 st. of 4 l.

Who is He in yonder stall. [*Christmas.*] By Benjamin Russell Hanby, an American divine, b. 1833, d. 1867. It appeared in *The Dove: a Collection of Music for Day and Sunday Schools*, Chicago, 1866.

Who, O Lord, when life is o'er, p. 90, ii., 20. An altered form of a part of J. Merrick's version of Ps. xv.

Who, who can part our ransomed souls. This in the Amer. *Sabbath H. Bk.*, 1858, is composed of st. vi.–ix. of "Let Christian faith and hope dispel," on **p. 817, ii.**

Why on the bending willows hung, An altered form of "High on the bending willows hung," **p. 607, ii., 2.**

Why should gloomy thoughts arise. *T. Hastings.* [*Faith.*] In his *Devotional Hys.*, 1850, p. 87, in 3 st. of 8 l. Another form of the text "O why should gloomy thoughts arise?" is in the Meth. Episc. *Hys.*, 1849, in 5 st. of 4 l. This indicates that the original publication has yet to be found.

Why should we vex our foolish minds? *E. Caswall.* [*Living in the Fear of God.*] Pub. in his *Hys. & Poems*, 1873, in 6 st. of 4 l., and headed "In God's Sight."

Why those fears? behold the pillow. An altered form of "Why those fears? behold 'tis Jesus" (**p. 615, ii., 56**).

Wiesenmeyer, Burchard, was a native of Helmstädt, and d. at Petershagen (probably Petershagen near Alt-Landsberg), apparently before 1691. He was from 1637 to 1644, and probably somewhat longer, one of the masters in the Greyfriars Gymnasium at Berlin. (*Koch*, iii. 341; *M. Michael Schirmer.* By Dr. J. F. Bachmann, Berlin, 1859, p. 220, &c.) He assisted in preparing the two hymn-books which his colleague at Berlin, Johann Crüger (**p. 271, Nos. 1, 4**), issued in 1640 and 1653. To these he contributed a few recasts of earlier hymns. The only one *tr.* into English is noted at **p. 1091, i.** [J. M.]

Wiglesworth, Esther, daughter of Thomas Wiglesworth, was b. at 6 Bruce Terrace, Tottenham, Middlesex, in 1827, and is now (1891) Matron of the Magdalen Asylum, Streatham. She has composed a large number of small poetical works, and has contributed numerous hymns and poems to the periodical press. The works from which most of her hymns in C. U. are taken, are: *Verses for the Sundays and Holidays of the Christian Seasons*, 1863; (2) *Verses for Christian Children*, 1871; (3) *Hymns for the Feasts, and other Verses*, 1878; (4) *Songs of Perseverance*, 1885, &c. These hymns in C. U. include:—

1. Almighty Father, God of love. *Morning.*
2. Father, look upon Thy children. *Confirmation.*
3. God chooseth out the place. *God the Guide.*
4. God sets a still small voice. *Conscience.*
5. How beautiful is earth. *Heaven.*
6. Little children, Advent bids you. *Advent.*
7. O Fount of life and beauty. *St. Barnabas.*
8. Thou Who with dying lips. *For Orphans.*
9. When we in holy worship. *Divine Worship.*

Miss Wiglesworth's hymns are admirably suited, through their simplicity and tenderness, for the use of children. She d. Oct. 31, 1904.

Williams, Peter, p. 77, i., was b. in Carmarthenshire, Jan. 7, 1722, and educated at Carmarthen College. He was for a time Curate of Eglwyscymmin, but in 1749 he joined the Calvinistic Methodists, and subsequently built a chapel for himself at Carmarthen. He d. Aug. 8, 1796.

Willmarth, James W., was b. in Paris, where his father laboured as a Baptist minister, Dec. 23, 1835. He entered the American Baptist ministry in 1860. His hymn "O Father, Lord of earth and heaven" (*H. Baptism*) was written in 1867, in 6 st. of 4 l. It was used at a public baptism at Wakefield, Massachusetts, June 30, 1867. In 1871 it was given, abbreviated to 4 st., in the *Bap. Praise Bk.* It was also rewritten in 5 st., and included in the *Bap. Hy. & Tune Bk.*, 1871.

Wills, Ruth, was b. at Leicester, Dec. 22, 1826, of parents in humble life. From the age of 11 to that of 61, she was in the employment of a hosiery firm in Leicester, when, after 50 years of service, she retired on a small pension. She is a member of the Congregational body. In 1861 she pub. a small vol. entitled, *Lays of Lowly Life.* This was followed by a 2nd series, in 1868 (Lond., Nisbet & Co.) Her hymns have for the most part been composed for use at S. school anniversaries, or meetings of S. school teachers. One is in W. R. Stevenson's *School Hymnal*, 1880:—"We meet, we part, how few the hours!" Others are in a collection of hymns for the young, prepared for use in the Gallowtree Gate S. school, Leicester. [W. R. S.]

Wilson, Lucy, p. 1537, ii., *née* Atkins, was b. Dec. 28, 1802, and d. Jan. 25, 1863.

Wingrove, John. A few hymns by this writer are in J. Middleton's *Hys.*, 1793. D. Sedgwick dates his pieces 1785. One of these still in C. U. is, "Hail! my ever blessed Jesus." B. 1720; d. 1793.

With glory clad, with might arrayed. This is an alteration of the *New Version* rendering of Ps. 93, "With glory clad, with strength arrayed," made by Bp. Heber, and included in his posthumous *Hymns*, &c., 1827, p. 38.

With musings sad my spirit teems. *Sir R. Grant.* [*Ps. xlix.*] From his posthumous *Sacred Poems*, 1839.

With stately towers and bulwarks strong. *Harriet Auber.* [*Ps. xlviii.*] From her *Spirit of the Psalms*, 1829, into Dale's *English H. Bk.*, 1874, and others.

With weary feet and saddened heart. *Bp. W. W. How.* [*Quiet Days.*] Written in 1888. "For Early Communion on Quiet Days for the Clergy," in the 1889 *Suppl. Hys.* to *H. A. & M.*

Within the Church's sacred fold. [*H. Baptism.*] Appeared in the 1875 ed. of *H. A. & M.* The author, Katherine D. Cornish, is the daughter of S. W. Cornish, sometime Vicar of Ottery St. Mary, Devon, and Head Master of the King's School there.

Within Thy house, O Lord our God. [*Divine Worship.*] Anon. in *Hys. adapted to the Pub. Worship of the Christ. Church*, Princeton, N. J., 1828.

Wood, James Riddall, author of "As streams that from the fountain flow" (*Following after God*), in the Meth. New Connex. *Hys.*, 1835, was a native of Mansfield, and was engaged in business for some time in Nottingham and Manchester.

Wrangham, Digby Strangeways, M.A., was educated at St. John's College, Oxford (B.A. 1854). Ordained in 1854, he became Vicar of St. Cave, Yorkshire, 1859; and of Darrington, Pontefract, in 1875. He was the editor and translator of *The Liturgical Poetry of Adam of St. Victor, with Translations in the Original Metres, and Short Notes*, 3 vols., 1881; *Lyra Regis, The Book of Psalms and other Lyrical Poetry of the Old Testament rendered literally into English Metre*, 1885, &c. See **Index of Authors, &c.** He d. Jan. 11, 1892.

Wrangham, W., p. 930, ii., 223. From his *New Met. Ver. of the Ps.*, 1829, the following are in C. U. in

America:—(1) "Eternal God, celestial King," *Ps. lvii.*; (2) "Praise the Lord, His power confess," *Ps. cl.*; (3) "To Thee, my righteous King and Lord," *Ps. ciii.*

Wrestling in agony, wrestling alone. *Bp. E. H. Bickersteth.* [*Good Friday.*] Concerning this "Story of the Cross" Bp. Bickersteth says in his note thereon in the 1890 ed. of his *Hy. Comp.*: "These verses on the Passion of Jesus were written by the Editor (1880) on the same lines as 'The Story of the Cross,' by the late Rev. Edward Monro [p. 1573, i.]. For the dramatic conception the Editor is indebted to Mr. Monro; and the measure and structure are the same as his. But the facts dwelt upon are different, and they reflect a different aspect of the Passion. They have been sung for the last ten years in a constantly increasing number of churches during Holy Week, and especially on Good Friday. The Editor has therefore ventured to include them in this Hymnal."

Y

Ye heavens with sounds of triumph ring. *P. Doddridge.* [*Christ Glorified.*] From his posthumous *Hymns*, &c., 1755.

Ye holy angels bright. *R. Baxter.* [*United Praise to God.*] This in Chope's *Hyl.*, 1858; the S. P. C. K. *Church Hys.*, 1871; the 1889, *Suppl. Hys.* to *H. A. & M.*, and others, is altered from Baxter's "Psalm of Praise," in his *Poetical Fragments*, 1681. The recast is by Mr. Chope.

Ye hosts of heaven, ye mighty ones. [*Ps. xxix.*] This, in the *Leeds H. Bk.*, 1853, No. 35, is a recast of the *Old Version* rendering of Ps. 29, and was made for that *Coll.* by G. Rawson. See **Old Version, p. 865, ii.**

Ye men and angels, witness now. An altered form of "Witness, ye men and angels now," **p. 124, i., 65.**

Ye saints, assist me in my song. *W. B. Collyer.* [*Redeeming Love.*] From his *Coll.*, 1812, No. 933.

Ye seed of Jacob, one and all. From J. Keble's "My God, my God, why hast Thou me?" **p. 613, ii., 35.**

Ye weak inhabitants of clay. *P. Doddridge.* [*Greatness of God.*] From his posthumous *Hymns*, &c., 1755, No. 97, in 6 st. of 4 l. It is in the D. MSS., but undated.

Ye who have traced our Saviour's path. An altered form of P. Doddridge's "Ye humble souls that seek the Lord," **p. 306, ii.**, in Brown-Borthwick's *Select Hys.*, 1871–85, made by the Rev. J. Ellerton.

Yerbury, W. His *Hys. and Poems for Believers*, were pub. posthumously (so the Preface) but without date. One or two hymns therefrom are in the hymnals of the Plymouth Brethren, including the first, "Thy Name we love, Lord Jesus." (*The Name of Jesus.*)

Yes, faith can pierce the awful gloom. A cento from P. Doddridge's "Eternal and immortal King," **p. 356, i.**, st. ii., iii., v., altered in the *Leeds H. Bk.*, 1853, No. 501.

Yet one more day is well-nigh flown. *T. Davis.* [*Evening.*] From his *Hys. Old and New*, 1864, into the *Universal H. Bk.*, 1885.

York Breviary, p. 171, ii.

York Missal, p. 1042, ii.

York, Charles Edward, M.A., b. in 1842, Chaplain Royal Marine Light Infantry; educated at Pembroke College, Oxford (B.A. 1864), and for sometime Chaplain in the Royal Navy, is the author of "As near the wish'd-for port we draw" (*For Use at Sea*), in the 1889 *Suppl. Hys.* to *H. A. & M.*

York, Sarah Emily, *née* **Waldo,** an American writer, was b. in 1819, and d. in 1851. Her *Memoir* was pub. by Mrs. Medberry in 1853. Her hymn, "I'm weary of straying, O fain would I rest" (*Rest desired*), appeared in the Reformed Dutch *Ps. & Hys.*, 1847.

Young, J. Under this signature two hymns are given in the Amer. Bap. *Psalmist*, 1843: (1) "O for a shout of joy" (*God's Eternal Love*), No. 157, in 5 st. of 6 l; and (2) "O Holy Lord, our God" (*On behalf of Ministers*), No. 952, in 4 st. of 7 l. Both are still in C. U.

Your harps, ye trembling saints, p. 1300, i. Another cento is "If, on a quiet sea." The text is considerably altered.

Z

Zeal for Christ which will not tire. *A. Midlane.* [*Zeal for Christ.*] Written Aug. 14, 1862, and printed in the *London Messenger*, Sept. 1864.

Zehner, Samuel, D.D., p. 54, ii. 2. B. at Subl in Thuringia, May 4, 1594; became pastor and superintendent at Schleusingen, 1632, and d. there April 27, 1635.

Zinzendorf, Nicolaus Ludwig, Count von, p. 1301, ii. The Rev. J. T. Müller of Herrnhut, has kindly supplied the following additional notes to certain of Zinzendorf's hymns:—

i. Ach Bein von meinen Beinen, p. 1302, ii. This is st. v., vi. of the hymn "Gedanken und Ideen, Ach die vorzeitigen," 1st pub. in his *Kinderbüchlein*, vol. vi., No. 3, dated Aug. 18, 1755.

x. Ich bin ein kleines Kindelein, p. 1303, i., 1st appeared as an *Appx.* to the catechism, *Lautere Milch der Wahrheit von Jesu Christo*, pub. in June 1723.

xvi. Ruht aus von eurer Mühe, p. 1303, ii. Written Feb. 6, 1737, at London, on receiving the news of the death of some of the Brethren on the island of St. Thomas.

xix. Wenn sich die Kinder freuen, p. 1303, ii., 1st pub. in *Gemeintagslectionen*, dated Jan. 12, 1752.

xxv. Du innig geliebter Erlöser der Sünder, p. 1304, i. Written for the birthday of his daughter Benigna (**p. 769, ii., No. 40**), Dec. 28, 1735.

xxxiii. Schau von deinem Thron, p. 1304, ii. Written in December 1720 for his cousin Theodora (see No. xxxvi. at **p. 1305, i.**). The initial letters of ll. 1–30 form the acrostic Sophia Theodora Graefin zu Castell; and the initial letters of ll. 31–36 were intended to represent "*F*riede sei mit dir verliebte Schwester."

The following notices were omitted in error:—

Sachs, Hans, the famous German poet and shoemaker, was b. at Nürnberg, Nov. 5, 1494; settled there in 1516 after his journeyman wanderings, and d. there on the evening of Jan. 19, 1576 (see full notices in K. Goedeke's *Grundriss*, vol. ii., 1886, pp. 408–437; *Allg. Deutsche Biog.*, xxx., 115, &c.). His poetical works were collected at Nürnberg in 3 vols., folio, 1558–61 (vol. 4, 1578; vol. 5, 1579); and a complete ed. of his works is now being pub. by the Literary Union of Stuttgart, of which vol. xvii. appeared in 1888. His pre-Reformation hymns are given by *Wackernagel*, ii., Nos. 1403–1410; and his post-Reformation hymns by *Wackernagel*, iii., Nos. 83–106. Two of his hymns (*Wackernagel*, iii., Nos. 83, 97) have been *tr.* by *Bp. Coverdale*, 1539 (see **p. 442, ii., Nos. 16, 27**); and two others (*Wackernagel*, iii., Nos. 86, 82) by *Miss Winkworth*, 1869, pp. 131, 134. See also **p. 1234, i.**, and **p. 1543, ii.** [J. M.]

Salis-Seewis, Johann Gaudenz, Baron von, was b. Dec. 26, 1762, at the castle of Bodmer (Bothmar), near Malans, Grisons, Switzerland. From 1779 to 1792 he was an officer in the French army; and after 1798 he held various offices connected with the Swiss Militia, and with his native canton. He d. at Bodmer, Jan. 29, 1834, and was buried at Seewis, near Malans (*Allg., Deutsche Biog.*, xxx., 245, &c.). His Poems appeared as his *Gedichte* at Zürich, 1793; 2nd ed., 1794; 3rd, 1797; 4th, 1800; 4th enlarged ed., 1803; new ed., 1808 [all in Berlin Library], and many later eds. The most famous of his poems is "Das Grab ist tief und stille" (in his *Gedichte*, 1793, p. 35, entitled "The Grave, 1783"), of which there are at least 7 *trs.* into English. The only one in English C. U. as a hymn is:—

Ins stille Land! Wer leitet uns hinüber. *For the Dying.* 1st pub. in his *Gedichte, Neue Auflage*, Zürich, 1808, p. 146, in 3 st. of 7 l., each ending "Ins stille Land." In his *Gedichte*, Cologne, 1815, p. 134. The *tr.* in C. U. is:—

Into the Silent Land! Ah! who shall lead us thither. In full by H. W. Longfellow in his *Voices of the Night*, Cambridge, U. S., 1840, p. 141, repeated in the later eds. of his *Poetical Works*. Included in Hedge and Huntington's *Hys. for the Church of Christ*, 1853, and many later American collections. It has been retranslated into Greek verse by Dr. B. H. Kennedy, in his *Between Whiles*, 1877. There are at least three other versions in English. [J. M.]

NEW SUPPLEMENT.

A.

A Babe is born in Bethlehem. This is the reading of "A Boy is born," &c., p. 940, ii. 6, in the 1906 ed. of *Hys. for the use of the Birmingham Oratory.*

A crown of glory bright [high], p. 214, i. This hymn, attributed to *Alice* Cary in most collections of hymns, is claimed by Mr. Hubert Main of New York for *Phœbe* Cary (p. 214, i.), sister of Alice. It appeared anonymously in a Sunday School hymn book published by the S. School Union, N. Y., in 1860. [J. J.]

A Patre unigenitus, pp. 3, i.; 1549, i. T. B. Pollock's *tr.* "The Father's sole-begotten Son," in *Hys. A. & M.*, 1889, is recast in the 1904 ed., and is claimed as by "The Compilers."

A Saint! O would that I could claim, p. 715, i. 1. This hymn by J. Marriott is in the Fuller-Maitland *Hys. for Private Devotion*, 1827, p. 182, and is marked as by Marriott. [J. J.]

A solis ortus cardine Ad usque, p. 4, i. Of J. Ellerton's *tr.*, p. 4, ii. 4, the following forms are in C. U.:—

1. *Church Hys.*, 1903, the text as in 1871.
2. *Hys. A. & M.*, ed. 1889. J. Ellerton's *tr.*, sts. i., ii., v., vi., altered; sts. iii., iv., new *tr.* by the Compilers; doxology new.
3. *Hys. A. & M.*, new ed., 1904, sts. i., ii., v., vi., vii., from the 1889 ed., slightly altered; and sts. iii., iv., newly *tr.* by the Compilers.
4. *The English Hyl.*, 1906, is the *Hys. A. & M.* text of 1889, unaltered.

Other *trs.* of the "Hostis Herodes" cento are:—

1. **Why doth that impious Herod fear,** in *H. A. & M.*, 1904, No. 79, as Neale and Compilers, only two lines being exactly as Neale wrote them. It is the old text with st. i., l. 1, st. iii., and st. iv., ll. 1, 2, rewritten.
2. **Why, ruthless Herod, vainly fear,** in the *Office H. Bk.*, 1889, No. 739 (1905, No. 190), based on Copeland and Neale.
3. **Why, impious Herod, should'st thou fear,** by P. Dearmer in *The English Hyl.*, 1906, No. 38. [J. M.]

A solis ortus cardine Et usque, p. 5, ii. This cento has not been traced earlier than the printed *Mozarabic Breviary* of 1502. See *Dreves*, xxvii., p. 118.

Abelard, p. 7, i. The hymns of Abelard have been re-edited from the Brussels MS., and from a late 15th cent. MS. at Chaumont, by G. M. Dreves, as the *Hymnarius Paraclitensis* (Paris, 1891). Again in vol. xlviii. (1905) of the *Analecta Hymnica*, Nos. 111–249, prefaced by a short biographical note in which it is said that the "Mittit ad virginem" (p. 760, i.) cannot be regarded as Abelard's. The "O quanta qualia," p. 846, i., is No. 139 in vol. xlviii.; the "Tuba Domini," p. 1188, i., is 201. [J. M.]

Abide in me, O Lord, and I in Thee. This begins with st. 2 of Mrs. H. B. Stowe's "That mystic word of Thine," p. 1096, ii. 2, slightly altered. Another extract from the same hymn begins with st. iii., "Abide in me; O'ershadow by Thy love." The full text is in Horder's *Treas. Amer. S. Song*, 1896. [J. J.]

Abide in Thee, in that deep love of Thine. *J. D. Smith.* [*Union with Christ.*] From *Hys. of Life and Peace*, 1869, p. 4, into a limited number of American hymnals.

Abide with me; fast falls the eventide, pp. 7, i.; 1549, i. Lyte's original text of st. viii., l. 2, "*Speak* through the gloom, and point me to the skies," is restored in the 1903 ed. of *Church Hys.* and other collections.

Abide with me from morn till [to] eve. A cento from J. Keble's "'Tis gone, that bright and orbed blaze," p. 1178, ii., in a few American collections.

Ach bleib bei uns, p. 1040, i. Another *tr.* is:—

Now cheer our hearts this eventide, in the *Yattendon Hyl.*, 1899, No. 13, with the note at p. 8: "This adaptation, a hymn for weekday evenings, is made for Bach's setting." [J. M.]

Ach lieber Herre Jesu Christ, p. 507, i. In the *New Office H. Bk.*, 1905, No. 592, Miss Winkworth's *tr.* appears as "O Jesu Christ, our Lord most dear."

Ad coenam Agni providi, p. 11, ii. Additional *trs.* are:—

1. **The Lamb's high banquet doth invite,** a full and good *tr.* in the *Yattendon Hyl.*, 1899, No. 30, marked as "Translated by R. B."
2. **The Lamb's high banquet call'd to share,** in the *New Office H. Bk.*, 1905, No. 213. The 1st and 4th sts. are taken from *H. A. & M.*, 1861 (p. 12, i. 3).
3. In addition we must note that the text of *Hys. A. & M.*, 1904, No. 143, is a slightly altered form of the old text of 1875, with the addition of st. vii., from J. M. Neale's *tr.* of "Aurora lucis," st. viii., altd. from the *Hymnal Noted*; and that *The English Hymnal*, No. 125, is J. M. Neale's text from the *Hymnal Noted*, unaltered, with the addition of st. vii., as in *Hys. A. & M.*, but *tr.* or altered by another hand. [J. M.]

Ad Jesum accurrite. [*Epiphany.*] This is in the *Paris Missal* of 1685, p. 42, and in many later French missals. Also in *Daniel*, ii. p. 344, and in Card. Newman's *Hy. Eccl.*, 1838, and 1865. *Tr.* as:—

Unto Jesus hasten ye, by M. J. Blacker, in the *Hymner*, 1882, No. 21, and the *New Office H. Bk.*, 1905, No. 121. [J. M.]

Ad perennis vitae fontem, pp. 13, i.; 1549, i. The hymn in the St. Gall MS. No. 573 is printed in *Dreves*, xxxiii., p. 186. It goes on "et amoena pascua," and is quite different from the Damiani hymn. [J. M.]

Ad quem diu suspiravi. [*Thanksgiving after Holy Communion.*] This fine hymn was apparently written in Germany between 1800 and 1850. The text is in the *Manuale Sacerdotum* of the Rev. Joseph Schneider, S.J., ed. 1893, p. 166, and in the *Communion Day* of the Rev. Matthew Russell, S.J., ed. 1902, p. 61. It has been ascribed to Prince Alexander Hohenlohe (*q.v.*), but we have been unable to trace it definitely to him. It is *tr.* as:—

He Whom I have sighed for long. By Matthew Russell, in his *Emmanuel*, Dublin, 1878, p. 64, repeated in the C.S.S.R. *Appx.* to *Hys. for the Year*, 1885, No. 310, and abridged and beginning with st. iv., as "Happy day and happy hour," in *St. Patrick's H. Bk.*, Dublin, 1890, No. 20. [J. M.]

Ad Regias Agni dapes, p. 13, ii. Another *tr.* is "Now at the Lamb's high spousal-tide," by J. O'Connor, in the *Arundel Hys.*, 1902.

Adams, Beresford, b. Sept. 2, 1850, at Cross o' th' Hands, near Brailsford, Derbyshire, now (1906) resides at Chester. His hymns, chiefly on Temperance, include:—

1. Almighty God, our Heavenly King. *For Children. Christian Endeavour Hymnal*, 1896, No. 398.
2. O, God of light! about Thy throne. *Christian Service.* Written 1897, first printed in the *S. S. Chronicle*, revised for *S. S. Hymnary*, 1905, No. 596. [J. M.]

Ades Pater supreme, p. 19, ii. Additional *trs.* of "Cultor Dei memento" are:—

1. **O child of God, remember Thy soul's regeneration,** in the *New Office H. Bk.*, 1905, No. 298.
2. **O child of God, remember When thou to Christ wast born.** By E. Caswall, in his *Masque of Mary*, 1858, p. 274, and *Hys. for the Year* 1867.
3. **Servant of God, remember The holy Font's bedewing,** in *H. A. & M.*, 1904, No. 108, by the Compilers. It is based on Mr. Blew's version, but ll. 3, 4 of st. vi. are not by him.
4. **Servant of God, remember The stream thy soul bedewing,** a good *tr.* by T. A. Lacey, in *The English Hyl.*, 1906, No. 104. [J. M.]

Adeste fideles, pp. 20, i.; 1549, ii. The earliest text yet discovered is in a MS. at Stonyhurst College, entitled *Cantus Diversi pro Dominicis et Festis per Annum*, written in 1751 by John Francis Wade, a priest who often acted as music transcriber. There the text is as in the *Evening Office* of 1760, *i.e.*, sts. 1, 2, 7, 8 of the long form (see *The Music of the Church Hymnary . . . by William Cowan and James Love*, Henry Frowde, 1901, pp. 5–8). It has been ascribed to Étienne Jean François Borderies (b. at Montauban 1764, consecrated 1827 as Bishop of Versailles, d. at Versailles Aug. 4, 1832), who edited a *Breviary* (1828) and a *Missal* (1832) for his diocese. The *Breviary* is said to contain hymns by him, but those marked "B" are really by the Abbé Sebastian Besnault. The "Adeste fideles" is not in the Versailles *Brev.* of 1828, or in the Versailles *Missal* of 1832. It is in the *Graduel noté à l'usage de Versailles*, Versailles, 1835, vol. i., p. 185, with sts. 1, 3, 5, 6 of the long form, appointed for "The Nativity of our Lord, at the Midnight Mass. At the Elevation, if that is the custom." Bp. Borderies was certainly not the author of the English form, and the form of 1835 was already in use at St. Omer in 1822 (see p. 20, ii.). Additional *trs.* are:—

1. **Ye faithful, approach ye,** in the *Altar Hyl.*, 1884, No. 7, with *trs.* of sts. iii.–vi., by W. T. Brooke.
2. **O come, all ye faithful,** in the *Arundel Hys.* 1902, No. 23, with *trs.* of sts. iii., v., vi., by J. O'Connor.
3. **Be present, ye faithful,** in G. R. Woodward's *Songs of Syon*, 1904, No. 13, with *trs.* of sts. iii., iv., vi., based on the *Altar Hyl.*, 1884.
4. **O come, all ye faithful,** in the *New Office H. Bk.*, 1905, No. 353, with *trs.* of sts. iii.–vi., based on the *Altar Hyl.*, 1884.
5. **O come, all ye faithful,** in *The English Hyl.*, 1906. No. 28 is the ordinary form of the text; and No. 614, with the addition of *trs.* of sts. iii., iv., vi., based on W. T. Brooke in the *Altar Hyl.*, 1884. [J. M.]

Adhuc reges insurgunt in ejus leges. [*St. Thomas of Canterbury.*] This is in the *Paris Missal* of 1706 (so Chevalier's *Repertorium*, No. 494; it is not in the Office of 1706 for Dec. 29). *Tr.* as:—

Ever and evermore, by J. O'Connor, in the *Arundel Hys.*, 1902, with the Latin text, as No. 224. [J. M.]

Adler, Felix, PH.D. Born in Germany in 1851; taken to New York in 1857; graduated at Columbia College 1870; and Professor of Hebrew and Oriental Literature at Cornell University 1874–76. He published in 1877 *Creed and Deed.* His hymn, "Sing we of the golden city" (*City of our Hopes*) is in *The Pilgrim Hyl.*, 1904. Sometimes given as "Have you heard of the golden city?" [J. J.]

Adoro Te devote, pp. 22, i.; 1549, ii. This hymn, but without the refrain "Ave Jesu," is in the *Nucleus Catholicae Devotionis . . . R. P. Bartholdi de Paar*, Vienna, 1663, p. 228. Neither the hymn nor the refrain are in the *Hymnodia Sacra*, Mainz, 1671. The hymn, with the refrain "Ave Jesu," is in the *Symphonia Sirenum*, Cologne, 1695, p. 114. The form "Adoro te supplex" is found in the Andernach *G. B.*, 1608; see *Bäumker*, i., p. 166. Additional *trs.* are:—

1. **O Hidden God, devoutly unto Thee,** by Father George Tyrrell, in the *Arundel Hys.*, 1902, No. 120.
2. **Thee we adore, O hidden Saviour, Thee,** in *H. A. & M.*, 1904, No. 266, marked as Bishop Woodford and Compilers. It varies considerably both from Bp. Woodford and from No. 312 in the ed. of 1875; partly because sts. iii., ll. 3, 4, are now a more literal *tr.* of iv., ll. 3, 4:—

"Fac me in te semper pie credere,
In te spem habere, te diligere."

(so *Mone* from the Reichenau MS. 36; *Daniel* and *Mone's* Freiburg MS.—91 of the 15th cent.—read "Fac me tibi semper magis credere.") Bp. Woodford's *tr.* might equally well be of the refrain "Ave Jesu." His original *tr.* is in the S.P.C.K. *Ch. Hys.*, 1903.

3. **Thee prostrate I adore, the Deity that lies.** By J. D. Aylward in O. Shipley's *Annus Sanctus*, 1884, p. 187, and *St. Dominic's H. Bk.*, 1885, 1901. [J. M.]

Adversa mundi tolera, p. 23, ii. This is also in a MS. of c. 1480 at Zwolle. See O. A. Spitzen's *Nalezing op mijn Thomas a Kempis*, 1881, p. 61.

Aeterna Christi munera, Apostolorum, p. 24, ii. The *tr.* beginning "The eternal gifts of Christ the King, The Apostles' glorious [1905, "wondrous"] deeds we sing," in the *Office H. Bk.*, 1889, No. 792, and 1905, No. 268, is based on Neale. [J. M.]

Aeterna Christi munera Et martyrum, p. 24, i. In *H. A. & M.*, 1904, No. 202, beginning "Th' eternal gifts of Christ the King, The Martyrs' triumphs let us sing," is marked as by R. Campbell and Compilers; but only st. iii., ll. 1, 2, altered, are by Campbell. Another *tr.* from the "Christo profusum sanguinem" text is "The Martyrs' wondrous deeds we sing," in the *Office H. Bk.*, 1889, No. 799, and 1905, No. 275. [J. M.]

Aeterna coeli gloria, p. 25, i. Another *tr.* is:—"O Christ, Whose glory fills the heaven," an excellent *tr.* by J. Julian, contributed to the S.P.C.K. *Church Hys.*, 1903, No. 67. [J. M.]

Aeterne Rector siderum, p. 26, i. Another *tr.* is "Eternal Ruler of the sky," in the *New Office H. Bk.*, 1905, No. 261.

Aeterne Rex altissime, p. 26, ii. The *tr.* beginning, "O Thou Eternal King most High," in *H. A. & M.*, 1904, No. 167, is marked as Neale and Compilers; but not one line remains as Neale wrote it. The opening line, but nothing more, is from Caswall. [J. M.]

Aeterni Patris Unice, p. 28, i. In the Vesp. D. xii., this hymn is in a hand of the 12th cent. Another *tr.* of the "Summi Parentis" text is "Regard us with a pitying eye," in the *Office H. Bk.*, 1889. In *Hys. A. & M.*, 1904, No. 248, the text of 1875 is repeated ("Son of the Highest," &c.), with alterations in st. ii., iii., which bring the *tr.* nearer to Caswall's original text. [J. M.]

After the darkness, lo, the light. *E. P. Hood.* [*The Life Beyond.*] From his *Our Hymn Book*, 1879, No. 218, into *The Baptist Church Hymnal*, 1900, and other collections.

Ainger, A., p. 33, i. He was born at 10, Doughty Street, London, Feb. 9, 1837; educated at Trinity Hall (not Coll.), Cambridge; Residentiary Canon of Bristol 1887, Master of the Temple 1894, &c. He d. at Darley Abbey, Derbyshire, Feb. 8, 1904. His *Life*, by Edith Sichel, was pub. in 1906. [J. J.]

Ainger, Arthur Campbell, M.A., s. of the Rev. F. A. Ainger, incumbent of Hampstead, Middlesex; b. in 1841, educated Trinity Coll., Cambridge, 1st Class Class. Trip. 1864, Assistant Master at Eton 1864–1901. Author of *Eton Songs*, 1901–2; *Carmen Etonense*, *Vale*, *&c.*, and joint author with H. G. Winkle, M.A., of an English-Latin *Verse Dictionary*. Mr. Ainger's hymns in C. U. are the following:—

1. **God is working His purpose out.** [*Missions.*] Written and first pub. in 1894, with Dedication to Archbishop Benson. It was given in *Church Hys.*, 1903, *Hys. A. & M.*, 1904, and other collections.

2. **God of our Fathers, unto Thee.** [*National Thanksgiving.*] Included in *The English Hyl.*, 1906.

3. **Let all our brethren join in one.** [*Harvest.*] Included in C. W. A. Brooke's *Additional Hys.*, 1903.

4. **Let God arise to lead forth those.** [*In Time of War.*] Written in 1900, and first printed in the *Times* the same year. Subsequently pub. by Novello & Co., with music by Sir J. Stainer, and included in *Church Hys.*, 1903, and *Hys. A. & M.*, 1904.

5. **Like a mighty man rejoicing in his strength.** [*Missions.*] Written by request for the S.P.G. Centenary, and pub. in the Centenary collection of *Hymns*, 1901.

6. **Not ours to mourn and weep.** [*Lent. For the Young.*] First pub. in the *Public School H. Bk.*, 1903.

7. **On them who here, O Lord.** [*Holy Matrimony.*] A Wedding Hymn, published with music by Novello & Co., 1903. A most acceptable addition to hymns for H. Matrimony.

8. **Praise the Lord: to-day we raise Hymns of thankfulness and praise.** [*For Victory.*] Written in 1902, and first printed in the *Times*, and then, with music, by Novello & Co. Included in *Church Hys.*, 1903.

9. **Praise the Lord! to-day we sing, Birthday of our Founder King.** [*For Founder's Day.*] Written for use at Eton, and included in *Eton Songs*, 1891–2, as "Hymn for Founder's Day." Admirably suited, with slight change in the opening line, for any Public School.

10. **Uprose the stately temple.** [*Dedication of a School Chapel.*] Written in 1891, and published in his *Eton Songs*, 1891–2.

Mr. Ainger has written several other hymns, including one for the Coronation of King Edward VII., a Thanksgiving Hymn for his recovery from sickness (Skeffingtons), and others not in C. U. [J. J.]

Αἴσωμεν πάντες λαοί. *See* Ἄσωμεν πάντες λαοί.

Aitken, William Hay Macdowall Hunter, M.A., youngest son of Robert Aitken, sometime Vicar of Pendeen, was b. at Liverpool Sep. 21, 1841, and educated at Wadham Coll., Oxford.; B.A. in honours in 1865. He was ordained to the Curacy of St. Jude's, Mildmay Park, N., in 1865; became Incumbent of Christ Church, Everton, Liverpool, in 1871, but he resigned in 1875 in order to devote himself entirely to parochial mission work. He became General Superintendent of the Church Parochial Mission Society in 1877, and Canon Residentiary of Norwich in 1900. He has published twelve vols. of sermons, together with other works. His hymns in C. U., mainly in Home Mission Hymn Books, include:—

1. **Bow down Thine ear, in mercy hearken.** [*Penitence.*] Canon Aitken's account of the origin of this hymn is:—"Mr. Stephens (*q.v.*), who for long years assisted me in my mission work, shewed me a Ms. of a hymn in this metre that he had written, and asked my criticism. I was pleased with the general character of the hymn, but it seemed to me to be spoilt by the absence of rhyme in the first and third lines of each verse . . . I rewrote it, and hence it bears the initials of both of us. It has proved a most useful hymn in our work."

2. **Come, ye loyal hearts and true.** [*Christmas.*] Written circ. 1877 at Holmeside, Derby.

3. **Father of lights, again these newborn rays.** [*Morning.*] No. 2 in the *Home H. Book*, 1885, was written at Bedford for that work.

4. **I have sinned, Thou know'st how deeply.** [*Repentance.*] Written at Holmeside, Derby, for *Hys. for a Parochial Mission*, originally pub. as the special hymn-book of the Liverpool Mission in 1873, and enlarged in 1877. It was contributed to this second edition.

5. **Let it be now! too long hast thou delayed.** [*Entreaty.*] Also written at Holmeside, Derby, for the 2nd ed. of the *Hys. for a Parochial Mission*, 1877.

6. **Look to Jesus and be saved.** [*Invitation.*] Written at Bedford for the new ed. of *Hys. for a Parochial Mission*, 1888.

7. **O leave we all for Jesus.** [*Confirmation.*] Canon Aitken's history of this hymn is:—"I was pressed by my dear father, the late Rev. Robert Aitken, to come and help him in his well-remembered mission at St. Paul's, Newport, in 1871. I was reluctant to do so, as I had a very large number of Confirmation candidates at my parish in Everton, Liverpool, and was much interested in them. But there was no escape from his orders, and I had to come to his help. He made me preach when I am sure that the people would have much preferred to hear him, and I retired to my room that night with so much on my mind in connection with my work at home and the fresh responsibilities of the mission that I found it impossible to sleep. At last I got up, struck a light, and wrote this hymn for my candidates to sing at the ensuing Confirmation. It was sung then, and subsequently printed in my *Supplement* to the *Hymnal Companion* used at Christ Ch., Everton."

8. **Once more, my soul.** [*Deciding for Christ.*] Written at Bedford for the 1888 ed. of *Hys. for a Parochial Mission.* It was composed for a special tune.

9. **Pitiful Saviour, mighty and tender.** [*Resting in Jesus.*] Written for the 1888 ed. of *Hys. for a Parochial Mission*, to an old air attributed to the Crusaders and known as "Crusaders"; but it cannot be traced earlier than 1842. See "Schönster Herr Jesu," p. 1016, i.

10. **Quit you like men! Life's battle.** [*Confession of Christ.*] Written at the Rectory, Southampton, in 1887, after preaching to a large congregation of men on the words "Quit you like men." Printed as a leaflet, and then included in the 1888 ed. of *Hys. for a Parochial Mission*, and later in other collections.

11. **Stricken by the tyrant dread.** [*Ezekiel's Vision.*] Written at Holmeside, Derby, for the 1877 ed. of *Hys. for a Parochial Mission.*

Canon Aitken edited the two editions of the *Hys. for a Parochial Mission*, 1873 and 1877, and was also the composer of twenty-four tunes set to Mission Hys. in that collection. [J. J.]

Alas, my God, that we should be. From T. Shepherd's *Penitential Cries*, in J. Mason's *Penitential Cries, Begun by the Author of the Songs of Praise. And carried on by another Hand*, 1693, &c., *i.e.* T. Shepherd (pp. 717, i.; 1054, ii.). It is from the same piece as "When wilt Thou come unto me, Lord," p. 1055, i. [J. J.]

Alcott, Louisa M., p. 1550, i. Mrs. Eva Munson Smith, in her *Woman in Sacred Song*, 1885, p. 668, gives Miss Alcott's hymn, "A little kingdom I possess," and prints a note thereon from Miss Alcott, dated "Concord, Oct. 7, 1883," in which Miss Alcott says that this hymn is "the only hymn I ever wrote. It was composed at thirteen, and . . . still expresses my soul's desire." The hymn is in the Bap. *School Hyl.*, 1880, and others. [J. J.]

Alcuin [Alcuinus] Albinus Flaccus, was born in Yorkshire (and probably at York), c. 735. He received his early education under Egbert, Archbishop of York, to whom he was librarian for some time. Subsequently, in 782, at the request of Charlemagne, he went to France and attained there a position of considerable importance. He died at Tours in 804. His connection with hymnology is slight. His *Opera* were edited by Du Chesne, and published in Paris in 1617. See "Luminis fons, lux et origo lucis," p. 1667, i. [J. J.]

Alderson, Eliza S., p. 38, i. She was b. Aug. 16, 1818, and died at Kirkthorpe, Yorkshire, Mar. 18, 1889.

Ales diei nuntius, p. 38, i. Other *trs.* are:—

1. **The herald bird, in accents clear,** in the *Office H. Bk.*, 1889, No. 715, and 1905, No. 165.

2. **As the bird, whose clarion gay.** A spirited version by W. J. Courthope, contributed to the S.P.C.K. *Church Hys.*, 1903, No. 61. [J. M.]

Alexander, Cecil F., p. 38, ii. Mrs. Alexander d. at Londonderry, Oct. 12, 1895. A number of her later hymns are in her *Poems*, 1896, which were edited by Archbishop Alexander.

Alexander, W., p. 39, i. Bp. Alexander was translated as Archbishop to Armagh in Feb., 1896.

All we like wandering sheep have strayed, p. 46, ii. This hymn is by the Rev. F. Skurray (p. 925, ii.) and is a cento from "Predictions of Messiah" given in the section "Sacred Miscellanies" in his *A Metrical Version of the Book of Psalms*, &c., 1843. The original is in 13 st. of 4 l. [J. J.]

Alleluia dulce carmen, p. 48, i. Other *trs.* include:—

1. **Hallelujah to our King! That's the song good angels love,** By Bp. S. Patrick, 1719, p. 90.

2. **Hallelujah! Song of triumph.** By C. Bonner, in the *Manchester Congreg. Mag.*, 1896, repeated in the *Christian Endeavour Hyl.*, 1896, and the *S. S. Hymnary*, 1905. [J. M.]

Allon, H., p. 51, ii. He d. April 16, 1892.

Alma chorus Domini. [*Name of Jesus.*] This has been ascribed to Notker Balbulus, but it is not in any of the early St. Gall MSS. which contain his *Liber Sequentiarum.* At pp. 814, 1043, it is cited as in six MSS. earlier than 1100. It is in the *Sarum*, *York*, *Hereford*, and many other *Missals*; but with all its popularity it is merely a string of epithets. In the *Sarum* and *Hereford Missals* it is given for the Thursday after Whit Sunday and in the Marriage Service, in the *Hereford Breviary* for the Name of Jesus. Printed text in *Kehrein*, No. 140, &c. *Tr.* as:—

Now let our voices rehearse our Lord's sweet [dear] titles in order. In the *Hymner*, 1891, No. 163, 1904, No. 112, and *New Office H. Bk.*, 1905, No. 300. [J. M.]

Almighty God, Who dwellest not In temples made with hands. *Mary F. Maude.* [*Consecration of Church.*] Written for the opening of the chancel of Christ Church, Crewe, Jan. 25, 1899, and printed in *The Church Monthly*, 1899, p. 157. [J. J.]

Alpha et Ω magne Deus. *Hildebert.* [*The Holy Trinity.*] M. Hauréau, in his *Mélanges Poétiques d'Hildebert*, 1882, p. 72, says this poem appears with Hildebert's name in a 12th cent. MS. in the Bibl. Nat. Paris (*Lat.* 15291). Among the MSS. in the B. M. it is found in *Reg.* 8 *A. xix., f.* 68*b*, of c. 1200; *Reg.* 11 *B. ii., f.* 168, of c. 1200 (beginning imperfectly, a leaf being missing); *Arundel* 201, *f.* 74*b*, of the 13th cent., and others. Also in two 12th cent. MSS. at the Bodleian (*Canon. Misc.* 266, *f.* 101), and at Trinity College, Cambridge (76, *f.* 128, from Christ Church, Canterbury). It is in many other MSS. which appear to be not later than 1199, *e.g. Paris*, *Mazarine*, 695; *Berlin*, 182; *Évreux*, 54; *Rouen*, 543; *Toulouse*, 162. Printed text in *Mone*, No. 11; *Trench*, ed. 1864, p. 323, &c. The complete poem is *tr.* by E. C. Benedict in his *Hymns of Hildebert*, N.Y., 1867, p. 3, as "Father, God, my God, all seeing"; and as "Alpha, Omega, Almighty" by Dr. H. M. Macgill, 1876, Nos. 5–11. Other *trs.* of the various parts are indexed at pp. 656–661 of this *Dictionary.* The only *tr.* in C. U. appears to be "Mine abode may Syon be," beginning with "Me receptet Syon illa," by G. R. Woodward in his *Songs of Syon*, 1904, No. 182. [J. M.]

Als der betrübte Tag, p. 473, i. Another *tr.* is:—

When low in heaven the sun was now descended, a very free tr., marked as "English, by R. B.," in the *Yattendon Hyl.*, 1899, No. 37.

Alston, Alfred Edward, s. of E. G. Alston, Queen's Advocate at Sierra Leone, b. in 1862, and educated at St. Paul's School and Gloucester Theo. Coll. D. 1886; P. 1887; Curate of St. Mark's, Gloucester, 1886–7; and since 1887 Rector of Framingham-Earl, with Bixley. In 1904 the following Carols by Mr. Alston, with Tunes by Robin H. Legge, were included in the *Clumber Hymnal*:—

1. **Cometh the day when the gloom fled away.** [*Purification B. V. M.*] Written in 1894, and pub. by Novello & Co. the same year in *Twelve New Christmas Carols*, by A. E. Alston and R. H. Legge.

2. **Cometh the night when the Lord of light.** [*Christmas Eve.*] Written in 1890, and pub. in Novello's *Christmas Carols*, No. 237.

3. **Herod the king in his palace sate.** [*Epiphany.*] Written in 1890, and published as No. 246 of Novello's *Christmas Carols.*

4. **Praise we now the holy light.** [*Purification B. V. M.*] Written in 1890, and pub. as No. 247 in Novello's *Christmas Carols.*

5. **Sweet Mary where she lay.** [*Annunciation B. V. M.*] Included in Alston and Legge's *Twelve New Christmas Carols*, 1894.

See also Mr. Alston's *tr.* of "O Pater sancte," in the 1904 ed. of *Hys. A. & M.* His *trs.* from the Latin, *Some Liturgical Hymns, &c.*, were pub. in 1903. [J. J.]

Altus prosator, vetustus dierum, p. 55, i. The text of this hymn, with the Irish prefaces, is given in the *Irish Liber Hymnorum* (H. B. S.), 1898, vol. i., pp. 62–83; the *trs.* of the prefaces, with notes, at vol. ii., pp. 23–26, 140–169. The prefaces state that it was composed by St. Columba at Iona, while he was grinding a bag of oats, the grinding and the composition being completed together. The notes, which include a prose *tr.* of the hymn, are very full and interesting. [J. M.]

Ambrosius, p. 56, i. During a visit to Italy Father Dreves made a careful study of the early hymnaries in the Vatican and at Milan, and pub. the results, so far as they relate to St. Ambrose, in his *Aurelius Ambrosius der Vater des Kirchengesanges*, Freiburg im Breisgau, 1893. He classifies the hymns of St. Ambrose thus :—

I. Certified as his by early writers.

1. Aeterne rerum Conditor.
2. Deus Creator omnium.
3. Illuminans altissimus.
4. Intende qui regis (Veni Redemptor).
5. Jam surgit hora tertia.

II. Others also genuine.

6. Aeterna Christi munera, Et martyrum.
7. Agnes beatae virginis.
8. Amore Christi nobilis.
9. Apostolorum passio.
10. Apostolorum supparem.
11. Grates tibi, Jesu, novas.
12. Hic est dies verus Dei.
13. Splendor paternae gloriae.
14. Victor, Nabor, Felix, pii.

III. Possibly his.

15. Jesu corona virginum.
16. Nunc Sancte nobis Spiritus.
17. Rector potens, verax Deus.
18. Rerum Deus tenax vigor.

Most of the same conclusions had been reached by Luigi Biraghi in his *Inni Sinceri e Carmi di Sant' Ambrogio*, Milan, 1862. [J. M.]

American Hymnody, pp. 57–61 and pp. 1525–25. Since the publication of this *Dictionary* in 1892, considerable activity has been displayed in the compilation and publication of hymnals both officially and by private firms.

This period has been characterized by great improvement in the materials for praise which have been officially provided by the different denominations. These official books, except in the case of the Prot. Episcopal Church, are not of compulsory use. They have, however, now reached to such a degree of excellence that year by year the market for hymnals of an unofficial character narrows perceptibly. The once large and profitable trade of hymnal compiling and publishing is fast passing away. Such books continue to appear, and in improved forms, but it is doubtful if recent issues have been profitable. On the other hand, the demand for hymn books of a lighter character, for Sunday Schools and informal services of various kinds, has caused a large output of these books. In respect to Sunday School hymnody, several denominations have published hymnals of a higher tone and of a more intellectual character than heretofore.

In the hymnals for Church use there has been a decided advance, especially in catholicity of spirit, in literary merit, and care in editing. The most marked change has been in the elevated character of the musical setting of the hymns. In this direction the Anglican school has been most influential.

Following the order of the original article on this subject (pp. 57–61), we find that the

i. *Protestant Episcopal Church* issued in 1892 *The Hymnal Revised and Enlarged* as the "authorized Hymnal of this Church." It contains 679 hymns (of which 372 are new to the Prot. Episc. H. Books), a large proportion of which are from the Church of England hymnals. It is on the usual Anglican lines in arrangement, and has much in common with *Hys. A. & M.* before the last revision.

ii. *Presbyterians.* The Presb. Board of Publication, Phila., has issued the following new and official books:—(1) *The Hymnal Published by Authority of the General Assembly of the Presbyterian Church in the United States of America*, Phila., 1895. It contains 724 hymns with tunes. Musically and poetically it marks a long advance over previous books by the same body. (2) *The Chapel Hymnal*, Phila., 1898. It contains 370 hymns with tunes. (3) *The School Hymnal*, Phila., 1899. These hymnals have had a sale to date of over 600,000, and have been adopted by nearly 3,000 churches. This series has proved most successful in elevating the service of praise in the congregations.

By the Southern branch of the Presb. Church (separated from the Northern since the Civil War) an official hymnal was published at Richmond, Va., in 1902, as *The New Psalms and Hymns Published by Authority of the General Assembly of the Presbyterian Church in the United States, A.D.* 1901. It contains 715 hymns with tunes. These hymns have been selected and edited on more conservative lines than the books issued by the Northern branch of the Church, and include a large proportion from old writers.

iii. *Congregationalists.* By its adoption of the Presbyterian *Hymnal* of 1895 (re-issued in 1897 as *The Hymnal for Use in Congregational Churches*) and *The Chapel Hymnal*, and its publication of *Pilgrim Songs for Sunday Schools*, the Congregational S. S. and Publ. Soc. provided official books covering all services. In 1904 it issued *The Pilgrim Hymnal*, a book of 547 hymns with tunes, with "Responsive Readings and other aids to Worship," and full indices. It especially aimed to express "communion with God in His nearness and living Presence," and the new zeal for social service—rejecting many standard hymns as no longer adequate. It is distinguished for poetical excellence. An unofficial book, *The Plymouth Hymnal*, N.Y., 1893, edited by Dr. Lyman Abbott, on somewhat similar lines, is also of marked literary excellence and of beautiful outward form. *The Pastor's* edition of the same is of more than usual merit.

iv. *Baptists.* The American Baptist Publication Society issued in 1898 a collection of 856 hymns with tunes, &c., as *Sursum Corda: A Book of Praise*, Phila. It was edited by E. H. Johnson, D.D., and E. E. Ayres, who also edited the *Baptist Hymnal*, 1883. *The Sursum Corda* is well supplied with indices and biographical notes. The main portion of the book is from the old authors. The new element is well to the front, and of good quality. The editing has been done with care, and the collection is a decided success. *The Coronation Hymnal*, by A. J. Gordon and A. T. Pierson, N.Y., is an unofficial collection of this body, and is decidedly Evangelical in character.

v. *Methodists.* *The Methodist Hymnal*, the "Official Hymnal of the Methodist Episcopal Church and the Methodist Episcopal Church, South," was published in August, 1905. It contains 748 hymns, as against 1,127 of the earlier book, of which only 463 are retained. The exclusion of many of C. Wesley's hymns, and the inclusion of a large number of those most valued by other Christian bodies, make the book approximate to the modern type of American hymnals. Both the hymns and tunes mark an advance in culture and comprehensiveness. The indices are full and generally reliable. *The African Methodist Episcopal Hymn and Tune Book*, of which

Bishop Embry was the principal compiler, was published in 1898. It contains by way of introduction a complete reprint of the article on *Methodist Hymnody* from this *Dictionary*, pp. 726–732.

vi. *Universalists.* Their *Church Harmonies, New and Old*, Boston, 1895, edited by C. R. Tenney and L. R. Lewis, is a great advance in the hymnody of this body. It is their first hymnal on modern lines.

vii. *Unitarian. The Hymnal: Amore Dei, compiled by Mrs. Theo. C. Williams*, Boston, 1890, and revised in 1897, was primarily published to meet the need of a small book for use in her husband's church in New York. The texts of its 382 hymns are freely altered. Also, in 1890, the Rev. H. Wilder Foote compiled *Hys. for the Church Universal*, a collection of 647 hymns with tunes. It is characterised by refinement and catholicity of taste rather than narrow Unitarian restrictions. The official collection of the Unitarians is *Hys. for Church and Home, with Tunes*, published by the Boston Unitarian Association, 1895. It was edited by Mary Wilder Tileston. It contains many pages in common with *Hys. for the Church Universal*. This denomination has not regained its early pre-eminence in hymnal-making, but in recent years there has been great advance in the extent to which the hymns of American Unitarians are used in the hymnals of other bodies.

viii. *Roman Catholic.* Congregational singing of vernacular hymns in churches and schools has greatly extended. *The Roman Hymnal*, published N.Y., 1884, with the Imprimatur of the Archbishop, has been repeatedly printed. Steps have been taken in the preparation of a hymnal which, it is expected, will be authorised for use throughout the United States.

ix. *Lutherans.* The *General Council* has contented itself with a new musical setting of its *Church Book*, with some additional hymns, but issued in 1896 a revised *Sunday School Book* of excellent quality. In 1899 the *General Synod* published the *Book of Worship, with Hymns and Tunes*, Phila. This was a revision of the earlier book bearing the same name, on modern lines, and with less attention to German hymns than in the *Church Book*.

x. *Reformed Dutch.* There has been no recent publication of an official church hymnal by this body; but *The Church Hymnary*, by Edwin A. Bedell, N.Y., 1893, revised edition, 1900, a collection of 994 hymns with tunes, has been authorised for use by the denomination; and a hymnal for Sunday Schools has been prepared by a Committee of Synod.

xi. *German Reformed.* In 1890, *The Hymnal of the Reformed Church in the United States*, prepared by a Committee appointed by the General Synod, was issued at Cleveland, Ohio. It contains 795 hymns and tunes. As a collection, it is not equal in literary merit to most modern hymnals, and scant justice is done to German writers. Of better quality is *The Sunday School Hymnal*, prepared by direction of the General Synod, and published at Phila. in 1899.

xii. *Various.* In 1892 appeared the last of the long series of Dr. C. S. Robinson's hymnals, *The New Laudes Domini*, N.Y., The Century Co. It is unofficial, and possesses the same literary characteristics as Dr. Robinson's earlier books. *In Excelsis: Hymns with Tunes for Christian Worship*, N.Y., Century Co., 1897; *Gloria Deo: A Coll. of Hymns and Tunes for Public Worship, &c.*, N.Y., Funk and Wagnalls Co., 1901; Dr. C. C. Converse's *Standard Hymnal for General Use*, 1896, and *Our New Hymnal*, 1895, by P. Phillips, by the same publishers; and *College Hymnal*, 1896, by M. W. Stryker, are undenominational collections of varying merit. The *In Excelsis* has attracted most attention, and is a good and full collection. *The University Hymn Book for use in the Chapel of Harvard University*, Cambridge, 1895, is a small collection designed for a special purpose. The texts are edited with special care, and the notes are excellent. Amongst other issues there are the *Association Hymn Book for use in Meetings for Men*, N.Y., 1904 (Y.M.C.A.); *Christian Science Hymnal*, Boston, 1895, revised edition 1898; and the *German Evangelical Synod's Hymnal of the Evangelical Church*, St. Louis, 1899. The last named is the first collection in English of this denomination. It was edited by the Rev. C. G. Haas, and is specially noteworthy in the fulness of its representation of translations from the German which are set to the old Chorales. *The Advent Christian Hymnal: A Collection of Hymns and Tunes for Public Worship*, Boston, 1904, selected from the standpoint of the denomination. Of its 1,079 hymns over 400 are given without author's name, but a large proportion of these are annotated in this *Dictionary*. The Swedenborgians issued their *Magnificat* in 1893. Of undenominational collections perhaps the latest is the Century Co.'s *Hymns of Worship and Service*, 1905, which is in the nature of an abridged *In Excelsis*. In *Sunday School* hymnody new editions of the well-known books of Dr. Hutchins and Dr. Tucker for Prot. Episc. Schools have appeared. Besides those already mentioned under various denominations, the following deserve notice for good quality: *Plymouth Sunday-School Hymnal*, N.Y., 1892; Prof. Pratt's *Songs of Worship for the Sunday School*, N.Y., 1897; Ives and Woodman's *The Hymnal for Schools*, N.Y., 1895; *In Excelsis for School and Chapel*, N.Y., The Century Co., 1900; *The Endeavor Hymnal*, Boston, 1901; and Sankey's *Young People's Songs of Praise*, N.Y., 1902, represent the Christian Endeavor and other similar Young People's Societies. During recent years the hymnals of the Moody and Sankey type have plainly lost the freshness of their appeal to the public, and while still continuing to appear many recent examples show signs of a reversion, greater or less, to the standard type of hymnody. This is especially marked in *Church Hymns and Gospel Songs*, published by the Biglow and Main Co., 1898, which has proved popular, and in the yet more recent *Northfield Hymnal*. On the other hand, the renewed activity in Evangelistic work has called forth a number of books certainly not above the earlier level. Of these, *Songs of Praise, No. 1*, is an official publication of the Presbyterian General Assembly's Committee on Evangelistic Work.

As regards the progress of hymnody and the period under review, the marked improvement in Church hymnals has been already referred to. To some extent there has been a corresponding increase in the intelligent interest of the public; but in no American Church have the possibilities of Congregational Song been attained. It is felt by some that the hymnody itself requires still further adjustment to present-day beliefs and feelings. It is felt by all that there is need of growth in the true spirit of Congregational praise. One mark of progress is found in the fact that Hymnology has become a recognised branch of instruction in several American Schools of Theology. [L. F. B.]

Amid life's wild commotion, p. 86, ii. This *tr.* is by Emma Jane Whately. It is in Abp. Whately's *Lectures on Prayer*, 1860, p. 192.

Amis, Lewis R., born in 1856, and died in 1904, is given in the American *Methodist Hyl.*, 1905, as the author of "Jehovah God, Who dwelt of old" (*Dedication of a Place of Worship*). [J. J.]

Amor Patris et Filii, veri splendor auxilii. [*Whitsuntide.*] This is found in a MS. of c. 1200 from Thame Abbey, Oxon, now in the B. M. (*Burney* 357, *f.* 15*b*), in a MS. of the 12th cent. at Toulouse (162, *f.* 175; *see Catalogue*), and others. Printed in *Mone*, No. 180, *Kehrein*, No. 137, &c. *Tr.* as:—

Love of the Father, Love of God the Son, a fine version by R. B. in the *Yattendon Hyl.*, 1899, No. 28, and *The English Hyl.*, 1906. [J. M.]

An Wasserflüssen Babylon, p. 277, ii. Another *tr.* is:—

Beside the flood of Babylon, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 176. It is practically a version of Ps. 137 to suit the German tune. [J. M.]

Ancient of Days, Thy servants meet. *F. G. Lee.* [*For the Faithful Departed.*] In his *De Profundis*, 1899, and in Tozer's *Catholic Hys.*, 1898, No. 120.

And art Thou come with us to dwell. *Dorothy Greenwell.* [*Christmas.*] Appeared in her *Carmina Crucis*, 1869, p. 134. In the Amer. *Pilgrim Hyl.*, 1904, st. ii. of the original is given as the final stanza. [J. J.]

And shall we still be slaves? This, in

the Luth. *Book of Worship*, Phila., 1899, is a cento, sts. i., ii. from P. Dodderidge, and sts. iii., iv. from I. Watts's "Shall we go on to sin?," sts. i. and ii. (p. 1054, i.).

And will the God Who reigns on high, p. 194, ii. (under *G. Burder*). This hymn, we find, was given in the *Evangelical Mag.*, 1817, p. 160, as the first of two Hymns for Sunday Schools after sermons on their behalf, and signed "S. M. B." The second hymn begins "Dear Saviour, hear our feeble cry." [J. M.]

Andersen, H. C., p. 1551, i. Dr. Friedrich Nielsen of Copenhagen informs us that the Danish of "Child Jesus comes," beginning "Barn Jesus i en Krybbe lad," was first pub. in J. C. Gebauer's *Album* for 1849, was set to music by Niels W. Gade in his *Börnenes Jüul*, 1859, and is in *Psalmer og Sange for Söndagsskolen*, Aalborg, 1880. Another *tr.* is:—

Child Jesus came to earth this day, as No. 2 of *Five Christmas Pieces for Children*, by Niels W. Gade, 1880. Repeated in the *S. S. Hymnary*, 1905. [J. M.]

Angels holy, high and lowly, p. 134, i. 4. This rendering of the *Benedicite* by J. S. Blackie appeared in the London *Inquirer*, Sep. 1840, p. 422.

Angels we have heard on high. [*Christmas.*] This appears to be a Christmas Carol. It is found in the *Crown of Jesus*, 1862, No. 138. Other forms are:—

1. **The angels we have heard on high.** In the *Holy Family Hys.*, 1860, No. 9, marked as by the Rev. J. Chadwick.

2. **Bright angels we have heard on high.** In the *Parochial H. Bk.*, 1880, No. 38.

3. **Bright angel hosts are heard on high.** In R. R. Chope's *Carols*, 1875, No. 30, marked as "Cornish, alt. by R. R. C."

We are unable to say which is the original form of the text. [J. M.]

Angelus ad Virginem Subintrans in conclave. [*Annunciation of the B. V. M.*] This is the sequence which Chaucer (*Milleres Tale*, l. 30: "And *Angelus ad Virginem* he song") represents Nicholas, the clerk of Oxford, as singing in the evening to the accompaniment of his "gay sautrye." It is in the Dublin *Troper* of c. 1360 (Cambridge University, *Add.* 710, f. 127), in an early 14th cent. MS. in the B. M. (*Arundel* 248, *f.* 154), in a late 15th cent. MS. at Emmanuel, Cambridge (84, *f.* 43*b*, written in France for use in Scotland), and others. Printed in *Misset-Weale*, No. 273 and *Dreves*, viii., No. 51. *Tr.* as:—

Gabriel to Mary went, by J. O'Connor, in the *Arundel Hys.*, 1902, No. 19, with the Latin text as No. 18. [J. M.]

Anima Christi sanctifica me, pp. 70, i.; 1551, i. This is found as an "Oratio" in a *Horae* written in England c. 1370, and now in the B. M. (*Harl.* 1260, f. 158) thus:—

1. "O anima Christi sanctifica me,
Corpus Christi salva me,
Sanguis Christi inebria me,
Aqua lateris Christi lava me,
5. Passio Christi conforta me.
O bone Jesu exaudi me,
Et ne permittas me separari a te,
Ab hoste maligno defende me,
In hora mortis voca me,
10. Et pone me juxta te,
Ut cum angelis tuis laudem te
In saecula saeculorum. Amen."

It has an introductory note stating that Pope John XXII. (d. 1334) had granted an indulgence to all who devoutly said this prayer at Mass between the Elevation and the third "Agnus Dei." Practically the same text is found in a *Horae* written in Spain c. 1440, and now in the B. M. (*Add.* 28962, *f.* 419*b*); in two *Horae* in the Bodleian (*Bodl.* 850, *f.* 65, of the end of the 14th cent.; *Bodl.* 113, *f.* 12*b*, in an early 15th cent. hand); in a *Horae* at the Fitzwilliam, Cambridge (49, *p.* 103), written in England c. 1420; except that these all begin "Anima Christi."

The text now in universal use is that in the *Ortulus Animæ*, printed at Strassburg in 1500 by Johann Grüninger, f. clxix*b*.

This adds after l. 6: "Intra vulnera tua absconde me," and gives ll. 10, 11 thus:—

"Et jube me venire ad te
Ut cum sanctis tuis laudem te."

It is the form of 1500 which has been ascribed to St. Ignatius Loyola, who was only b. in 1491. It is often referred to, but never printed in full, in the eds. of his *Exercitia Spiritualia* printed at Rome, 1548, and Vienna, 1563. In the *Coeleste Palmetum* of Nakatenus, Cologne, 1669, p. 282, the text of 1500 is given as "Brevis et pia Oratio S. P. Ignatio, Fundatori Societatis Jesu olim familiaris"; in modern eds. (e.g. Malines, 1859, p. 212) as "Brevis et pia oratio S. Ignatii."

The *Heures de Lengres*, Paris, Vostre, 1502, f. 86*b*, adds after l. 5: "Sudor vultus Christi virtuosissimi sana me"; but this "additional intercession" is not in the text ascribed to Loyola, and is certainly not by him. Various *Horae* (e.g., No. 57, p. 237, in the Fitzwilliam at Cambridge, written in England p. 1490; No. 258, f. 166*b*, at Trinity, Cambridge, written in France c. 1440) add after l. 5: "Mors Christi vivifica me." Other forms, varying from all the above and varying from each other, are in a *Horae* at the Fitzwilliam (61, p. 352), written in France c. 1440; in a *Horae* at Sidney Sussex, Cambridge (80, *f.* 120), written in England c. 1450; and in a *Psalter, &c.*, at Emmanuel, Cambridge (239, *f.* 124), written in England in the 15th cent. See also an article by the present writer in the *Blätter für Hymnologie*, 1894, p. 10.

Additional *trs.* include:—

1. **Soul of Jesus, make me whole,** in *The English Hyl.*, 1906. A slightly altered form of a *tr.* which appeared in the *Old Church Porch*, April, 1855, p. 275.

2. **Soul of Christ, the sinless One.** By J. H. Skrine, in his *Thirty Hymns for Public School Singing*, 1899, No. xix.

3. **Soul of Christ, be my sanctification.** This *tr.*, noted on p. 70, i. 6, was originally contributed by "a very dear friend" to A. St. John's *tr.* of the *Raccolta*, 1857, p. 116, from which it passed into the *Birmingham Oratory H. Bk.*, 1862 and 1885. [J. M.]

Annue Christe saeculorum Domine, p. 70, ii. The *tr.* No. 3 is by M. J. Blacker and G. H. Palmer. In the *Hymner*, 1904, No. 59, it begins, "Monarch of ages, Jesu, of Thy clemency," and in the *New Office H. Bk.*, 1905, it reads, "Monarch of ages, hear us of Thy clemency." Another *tr.* is:—"Lord of Creation, bow Thine ear, O Christ, to hear," by T. A. Lacey, in *The English Hyl.*, 1906. [J. M.]

Antiphon, pp. 72, ii.; 1551, i. The seven greater Antiphons for Advent have been *tr.*:—(1) By Bishop Stubbs of Truro, and pub. with the Latin text in the *Guardian*, Jan. 16, 1901, beginning: "O Wisdom, sovereign master of man's soul," and dated, "Deanery, Ely, Epiphany, 1901." (2) By Dr. H. C. Beeching, Canon of Westminster, written for and included, together with the Latin text, in *Church Hys.*, 1903. This *tr.* begins: "O Wisdom, that with God's own breath." In *The English Hyl.*, 1906, the *trs.*, No. 734, are in prose. [J. J.]

Ἀπὸ δόξης εἰς δόξαν πορευόμενοι. [*Holy Communion.*] These are the opening words of the Prayer of Dismissal said by the Deacon at the conclusion of the "Liturgy of St. James," and followed in the service by the Prayer said by the Priest as he goes from the Altar to the Sacristy. The hymn, "From glory to glory advancing, we praise Thee O Lord," is a metrical paraphrase of this portion of the *Liturgy of St. James*, by C. W. Humphreys, by whom it was supplied to the compilers of *The English Hyl.*, 1906, in MS. For the Greek text see Neale and Littledale's *The Liturgies of S. Mark, S. James, &c.*, 3rd ed., 1875, p. 76. [J. J.]

Apparuit benignitas, p. 76, i. The *tr.* of "O amor quam exstaticus," was made by B. Webb, and not by J. M. Neale.

Appleton, Francis Parker, p. 1551, i., was born in 1822, and died in 1903.

Are you coming home, ye wanderers? [*Invitation.*] In his *My Life and Sacred Songs*, 1906, p. 64, Mr. Sankey says:—

"The original of this hymn was written by a young lady in Scotland, who signed herself "C. C." Falling into Mr. McGranahan's hands, he arranged the poem somewhat differently, and set the words to music."

Both words and music are No. 397 in *Sac. Songs and Solos*, 1881. The words are ascribed to "A. N." [J. J.]

Arise, and follow me, p. 78, i. This hymn is given in Alford's *Poetical Works*, 1845, vol. ii., p. 152.

Arm, soldiers of the Lord. *S. A. Brooke.* [*The whole Armour of God.*] Appeared in his *Christian Hymns*, 1891, No. 344, and in *The Public School H. Bk.*, 1903. It was evidently suggested by C. Wesley's hymn on the same subject, "Soldiers of Christ, arise," p. 1066, i. [J. J.]

Armitage, Ella S., p. 1560, ii., under E. S. A. Since 1892, the following additional hymns by Mrs. Armitage have come into C. U.:—

1. **O Lord of Hosts, the fight is long.** [*Temperance.*] Written by request for Horder's *Hys. Suppl. to Existing Colls.*, 1894, No. 1226. It is also in *The Methodist H. Bk.*, 1904, and Horder's *Worship Song*, 1905.

2. **Praise for the Garden of God upon earth.** [*Flower Services.*] Pub. in her *Garden of the Lord*, 1881. It is an unusually good hymn for Flower Services.

3. **The day of prayer is ending.** [*Evening.*] Pub. in Horder's *Hys. Suppl., &c.*, 1894, and his *Worship Song*, 1905.

4. **Though home be dear, and life be sweet.** [*Earth not our Home.*] Written for a Service of Song (not pub.), and included in Horder's *Hys. Suppl.*, 1894, and his *Worship Song*, 1905. It is also in *The Pilgrim Hyl.*, Boston, U.S.A., 1904.

Mrs. Armitage's hymns are becoming widely used, both in America and at home. [J. J.]

Around my path life's mysteries. This, in Horder's *Worship Song*, 1905, and other collections, is an abbreviated form of S. Greg's "Slowly, slowly darkening," p. 466, ii.

Arnold, Matthew, M.A., born at Laleham, Dec. 24, 1822, and educated at Winchester and Balliol Coll., Oxford; B.A. 1845; Fellow of Oriel 1845; Inspector of Schools 1851–1883; Prof. of Poetry, Oxford, 1857–67. He d. at Liverpool, April 15, 1888. His connection with hymnology is very slight. His hymn "Calm soul of all things! make it mine" (*Peace*) from *Poetical Works*, 1890, p. 263, is entitled "Lines written in Kensington Gardens." [J. J.]

As fades the glowing orb of day. This, in the *Hys. for the Year* 1867, is taken from T. J. Potter's *tr.* of "Jam sol recedit igneus," as "Whilst fades the glowing sun away," in his *Catholic Psalmist*, 1858, p. 70.

As the dewy shades of even. [*Evening.*] Appeared anonymously in H. Formby's *Catholic Hys.*, 1853, No. 24, and repeated in later collections, including Tozer's *Catholic Hys.*, 1898, and others.

As the hart the brook desireth. [*Ps. xlii.*] Given in the *Clifton College H. Book*, 1894, with the note "The author of this paraphrase is unknown." We also have failed to trace the authorship.

As trustful as a child who looks. This, as given in some American collections, begins with st. ii. of J. D. Burns's "As helpless as the child who clings," p. 83, ii.

Ashley, A. L. *See* Greenstreet, A. L.

Ashworth, T. A., p. 1551, ii., b. at Manchester, Jan. 1, 1806; Trinity Coll., Cambridge, B.A. 1828; Vicar of Farnworth 1830–1836; and d. at Hillingdon, near Uxbridge, Feb. 5, 1884. His hymns, noted on p. 1551, ii., appeared in his *New Sel. of Hymns . . . for . . . St. John's Church, Farnworth . . .* 1831. [J. M.]

Asleep in Jesus, blessed sleep, p. 87, i. The form of this hymn given in the 1903 ed. of *Church Hymns*, is st. i., l. 1 by Mrs. Mackay and the rest by G. Thring, the same being a revision of his "Asleep in Jesus, *wondrous* sleep," noted at p. 87, i. This revision was made in October 1896, and pub. by Novello & Co. with the tune "St. Gabriel," by H. H. Pierson, which was written for Thring's original version, in 1872. [J. J.]

Aspice ut Verbum Patris, p. 87, ii. This is in the *Roman Breviary*, Lyons, 1852, appx. p. 135*; but it is not in the Florence ed. of 1838.

Assheton, Richard Orme, M.A., was b. in 1835, and educated at Eton and Christ Church, Oxford, B.A. 1857, M.A. 1860. Rector of Bilton, near Rugby, 1862–95; Rural Dean of Dunchurch 1874–93. His hymn, "Jesus, my Shepherd, here I know" (*Ps. xxiii.*) was written in 1876, and included in *Church Hys.*, 1903. Mr. Assheton has written a few other pieces, but these are not in C. U [J. J.]

Ἄσωμεν πάντες λαοί, p. 87, i. The forms given to J. M. Neale's *tr.* of this Ode in recent hymnals include:—

1. *Church Hymns.* A cento: st. i., ll. 1–4, Neale's original; ll. 5–8 from Neale's st. ii.; st. ii. Neale's st. iii.; st. iii. Neale's st. iv., with "But to-day amidst *Thine own*" for Neale's "But to-day amidst the *Twelve*," an error in the face of the Gospel narrative.

2. *Hymns A. & M.*, 1904. The Compilers' old text, with st. ii., l. 4, "*Like* the Sun" for "As the sun," and the recasting of the whole of st. iv.

3. *The English Hymnal*, 1906. This is Neale's text from his *Hys. of the Eastern Church*. The Editor's heading is Ἄἰσωμεν πάντες λαοί; but the text in the *Pentecostarion*, Venice, 1899, p. 26, is Ἄσωμεν.

[J. J.]

At Jacob's well a stranger sought. [*Christ at the Well.*] In Dunderdale's *Ps. & Hys.*, 1817, No. 260; and also in the *Supp.* to the *Evang. Mag.*, Dec. 1820, p. 574, in 4 sts. of 4 l. In both instances it is *Anon.* [J. J.]

At the Name of Jesus, p. 1582, i. In the 1903 ed. of *Church Hys.* this hymn by Miss Noel has been restored to its original reading, "*In* the Name of Jesus," at the request of her family. [J. J.]

Ἀτερ ἀρχῆς τὸν ἀπέραντον. A cento from Σὲ τὸν ἄφθιτον μονάρχην, p. 1035, ii., *tr.* by J. Brownlie in his *Hymns of the Greek Church*, 1900, in 5 st. of 6 l., as "O Light that knew no dawn." Included in *Church Hymns*, 1903, and other collections. [J. J.]

Athleta Sebastianus, p. 896, ii. This is printed by *Dreves*, ix., p. 246, from two 15th cent. MSS. at Paris (*Lat.* 10508 and *Lat.* 14448).

Attolle paulum lumina, p. 90, i. Other *trs.* are:—

1. **O sinner, for a little space,** in *H. A. & M.*, 1904, No. 114, marked as Neale and Compilers, but only st. i., l. 7, remains as Neale wrote it.

2. **O sinner, raise the eye of faith,** based on Neale, in *The English Hyl.*, 1906, No. 103. [J. M.]

Attwater, John Post, son of Thomas Martin Attwater, was b. at Faversham, Kent, June 26, 1862; educated for the musical profession, and is a F.R.C.O. and L.R.A.M. In addition to composing a large number of tunes, Mr. Attwater has written a few hymns, two of which have come into C. U.:—

1. **Give us love to Thee, O Lord.** [*The Lord's Gifts.*] Written for the Congregational *Centenary Missionary Hymnal* (L.M.S.) in 1894, and included therein with music by the author, p. 65. Also in *C. Miss. H. Bk.*, 1899.

2. **The Master of the vineyard.** [*The Call of Missions.*] Also written for the Cong. *Centy. Miss. Hyl.*, 1894, and included with music by the author in the same, but, through an error, with "Wm. Tidd Matson" appended to the words as author.

Mr. Attwater's *nom de plume* is "Frank North." [J. J.]

Auctor beate saeculi, p. 91, i. This hymn is given in the *Roman Brev.*, Venice, 1798, *Appendix*, p. 136.

Audi, benigne Conditor, p. 91, i. Additional *trs.* are:—

1. **O gracious Lord, Creator dear.** By R. Campbell, in O. Shipley's *Annus Sanctus*, 1884, i., p. 66, and A. E. Tozer's *Catholic Hys.*, 1898.

2. **O kind Creator, bow Thine ear,** a good *tr.* by T. A. Lacey, in *The English Hyl.*, 1906, No. 66.

3. **O merciful Creator, hear! Accept the prayer,** based on *Chambers*, in the *Office H. Bk.*, 1889, No. 741, and 1905, No. 195. [J. M.]

Audi nos, Rex Christe, p. 91, ii. The MS. at Clermont-Ferrand is now numbered 240, and dates c. 1000.

Auf, auf, mein Herz, mit Freuden, p. 412, i. Another *tr.* is:—

Up! up! my heart, with gladness; A wonder-thing is done, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 55.

Auferstehn! ja auferstehn, p. 92, ii. Another *tr.* is:—

From this dust, my soul, thou shalt arise, in *Sursum Corda*, 1898, No. 762, marked as *tr.* by Fanny Malone Raymond, 1861, alt.

Aurea luce et decore roseo, p. 93, i. Additional *trs.* of this hymn are:—

I. Aurea luce:—

1. **With golden brightness, and with rose-like comliness,** in the *Primer*, 1599, *Hys.*, p. 16.

2. **With golden light, and with a beauteous rosy ray,** in the *Primer*, 1615, *Hys.*, p. 22, and in the *Arundel Hys.*, 1902, No. 213.

3. **With gold most precious, and with sanguine hues of morn,** by T. A. Lacey, in *The English Hyl.*, 1906.

II. Decora lux:—

1. **Hail, bright and glowing day!** in the *Office H. Bk.*, 1889, No. 770, and 1905, No. 239, st. 1, ll. 1–3, being from T. J. Potter's *tr.* in the *Catholic Psalmist*, 1858, p. 102.

2. **Only a golden gleam of God's eternity,** by J. O'Connor, in the *Arundel Hys.*, 1902, No. 212.

III. Beate pastor:—

1. **O Peter, shepherd good, our voices sing of thee,** by T. I. Ball, in the *Office H. Bk.*, 1889, No. 771, and 1905, No. 240. Repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 122, with the addition of *tr.* of sts. iv.–vi.

IV. Egregie doctor:—

1. **O great apostle Paul, may thy deep wisdom teach,** by T. I. Ball, in the *Office H. Bk.*, 1889, No. 765, and 1905, No. 231. [J. M.]

Aurora lucis rutilat, p. 94, i. *The English Hyl.*, 1906, Nos. 123, 124, gives a *tr.* by T. A. Lacey in four parts, viz.:—

1. *Aurora* as "The day draws on with golden light."
2. *Tristes* as "The sad apostles mourn Him slain."
3. *Sermone* as "His cheering message from the grave."
4. *Claro* as "On that fair day of Paschal joy."

Another *tr.* from the "Aurora coelum" text is "The dawn is purpling all the sky," in the *Office H. Bk.*, 1889, No. 751, and 1905, No. 212. [J. M.]

Aus tiefer Noth, p. 96, i. Another *tr.*:—

Out of the deep to Thee I tell, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 175.

Ave crucis dulce lignum. [*Passiontide.*] This is in Neale's *Sequentiae*, 1852, p. 258, from a MS. at Cambridge (Dd. i. 15 on a fly-leaf of c. 1400, at the end, as part of a votive Mass of the Five Wounds of Christ). Thence in *Daniel*, v. 183, and *Kehrein*, No. 881. *Trs.* as:—

Hail! Cross most sweet and holy. *Tr.* in O. Shipley's *Lyra Messianica*, 1864, p. 202, marked as by M., *i.e.* Sister Miriam, of St. Margaret's, East Grinstead. In *Hys. for the Year* 1867, No. 176. [J. M.]

Ave Jesu Christe, Verbum Patris, Filius virginis. [*Holy Communion.*] This was first printed by Matthias Flach in his *Pia quaedam vetustissimis Poemata*, Magdeburg, 1552, No. 99, from a MS. written in France c. 1300, and now at Wolfenbüttel (Helmstadt, 1099). In the *Anecdota Sacra* of E. Levis, 1790, p. 107, it is given from a MS. then at Novalesa, near Susa, and another then at San Germano, near Vercelli. *Daniel*, ii., p. 327, gives it from *Levis* and the Langres *Heures* of c. 1540. In a *Horae* written in Spain c. 1440, and now in the B. M. (*Add.* 28962, *f.* 418*b*), each st. begins "Ave Domine Jesu Christe," and st. v. ends thus: "Caritas vera, fons amoris, pax, dulcedinis, Requies vera, vita perennis." This form is also found in various *Horae* at Cambridge, *e.g.*, Trinity 258, *f.* 167*b* (c. 1440, written in France); Fitzwilliam 57, p. 235 (c. 1490, written in England); Emmanuel 41, *f.* 8, &c. It has been *tr.* as:—

Thou that art the Father's Word, by H. Alford, in his *School of the Heart*, 1835, i., p. 90, as "Hymn from a Missal." In his *P. W.*, 1865, p. 277, dated 1832. See further, p. 1170, ii. [J. M.]

Ave Jesu, qui mactaris, p. 98, ii. Another *tr.* is "Hail, Jesu, hail! Who, while

they slay," by H. I. D. Ryder, in his *Poems*, 1882, p. 152, repeated (as "Hail, Jesus") in the *Birmingham Oratory H. Bk.*, 1906. [J. M.]

Ave Maria gratia plena! So grüssen die Engel die Jungfrau Maria. [*Advent. Annunciation of B. V. M.*]. This is in the Speier *G. B.* (*Alte Catholische, &c.*), printed by Quentel at Cologne, 1615 [B. M.], Appx., *f.* 41*b*, in 12 sts. *See* also *Wackernagel*, v., Nos. 1564, 1565; Hommel's *Geist. Volkslieder*, 1864, No. 58; H. Bone's *Cantate*, ed. 1879, No. 15, &c. *Tr.* as:—

Ave Maria, gracia plena! So spake the archangel to Mary the Maiden, by G. R. Woodward, in his *Songs of Syon*, 2nd ed., 1905, No. 207, following the text of the Trier *G. B.* (R. C.), 1846, p. 10. [J. M.]

Ave Maria klare. [*Annunciation of B. V. M.*] This appears in Leisentritt's *G. B.* (R. C.), 3rd ed., 1584, as a hymn for the "Festival of the Conception, the Nativity and the Presentation of Mary"; thence in *Wackernagel*, v., No. 1352, in 10 sts. of 7 l. In H. Bone's *Cantate*, ed. 1879, No. 345, it begins "Maria, sei gegrüsset." *Tr.* as:—

Hail Mary, Star of morning, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 117. [J. M.]

Ave Maria! thou Virgin and Mother. [*B. V. M.*] This is in *St. Patrick's H. Bk.*, 1862, No. 64, marked as by Sister M. It is repeated in Tozer's *Cath. Hys.*, 1898.

Ave maris stella, p. 99, i. Additional *trs.* of this hymn in C. U. are:—

1. **Hail bright star of ocean, God's own mother blest.** In the *Catholic Hyl.*, 1860, No. 67, sts. iii., vii. being from E. Caswall. It has been repeated in *Hys. for the Year*, 1867, and others. In the *Arundel Hys.*, 1902, No. 169, it begins "Hail, O Star of Ocean," and has other versions of sts. iii. and vii.

2. **Ave! Star of Ocean**, by M. J. Blacker and G. H. Palmer, in the *Antiphoner and Grail*, 1880, p. 99, and in the *Hymner*, 1904, No. 71.

3. **Hail, bright star of ocean! Our salvation's portal**, in the *Office H. Bk.*, 1889, No. 808, and 1905, No. 285.

4. **Hail! O Star that pointest**, by A. Riley, in *The English Hyl.*, 1906, No. 213. [J. M.]

Ave! mater Anna. [*St. Anne*]. This is in an early MS. in the B. M. (*Arundel*, 155, *f.* 146), but added in a hand of c. 1400. Also in a fine early 15th cent. *Sarum Breviary* in the B. M. (*Harl.* 1513, *f.* 119), and a fine early 15th cent. *Dublin Breviary* at Emmanuel, Cambridge (64, *f.* 439*b*). *Dreves*, xix., No. 72, prints it from a *Sarum Brev.* of 1434 in the Bibl. Nat. Paris (*Lat.* 17294), &c. It is in the *Hereford* of 1505, *Aberdeen* of 1509–10, *Abingdon* of 1528 (at Emmanuel, Cambridge), *Sarum* of 1531, and other breviaries. *Tr.* as:—

Anna. mother fairest, by M. J. Blacker, in the *Antiphoner and Grail*, 1880, p. 134, repeated in the *Hymner*, 1904, and the *New Office H. Bk.*, 1905. [J. M.]

Ave Verbum incarnatum. [*Holy Communion.*] This is in *Mone*, No. 216, from a Karlsruhe MS. of 1440 for use "At the Elevation of the Body of Christ," also in *Daniel*, ii., p. 328. *Dreves*, xv., No. 43, gives it from a Munich MS. of the 14th cent. (*Clm.* 2693), with sts. i., ii. as *Mone*, No. 216, iii.–v. as *Mone*, No. 215; and again xxxi., No. 101, in nearly the same text, from a 14th cent. MS. at Vienna (*Lat.* 1054). The text of *Dreves* is also in another MS. at Vienna (*Lat.* 2746), and in a MS. of 1425 at Berlin (530). *Tr.* as:—

Hail! Holy Flesh of Jesus Christ, by A. M. Morgan, in *Lyra Eucharistica*, 1863, p. 126, and *New Office H. Bk.*, 1905, No. 602, from the text of *Daniel*. [J. M.]

Ave verum corpus natum, pp. 99, ii., 1552, i. This does not appear to be older than the 14th cent. The Pope Innocent mentioned at p. 99, ii., was probably Innocent VI., who became Pope in 1352. Other *trs.* are:—

1. **Hail, true Body of the Saviour.** In *Hys. for the Year*, 1867, No. 292, based on Oxenham's *tr.*, p. 100, No. 2.

2. **Jesu, Word of God Incarnate.** In the *St. Margaret's Hyl.*, 1875, No. 165, and the *New Office H. Bk.*, 1905, No. 609.

3. **Jesu, God Incarnate!** In the *Office H. Bk.*, 1889, No. 679 (fourth version), and 1905, No. 607.

4. **Ave! very, real Body**, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 74. [J. M.]

Avete solitudinis, claustrique mites incolae. [*Hermit Saints.*] This is in Thomas Sailly's *Thesaurus Litaniarum*, Brussels, 1598, p. 230. Also in *Zabuesnig*, 1822, iii., p. 25, from an *Augustinian Breviary* which he does not date. *Tr.* as:—

Gentle Hermits of the waste, by E. Caswall, in his *Masque of Mary*, 1858, p. 325. In the *New Office H. Bk.*, 1905, it begins "Hermits of the Desert waste." [J. M.]

Axon, William Edward Armytage, LL.D., was born at Manchester, Jan. 13, 1846. He was for some time Deputy Chief Librarian of Manchester, and then, on resigning in 1874, he joined the editorial staff of the *Manchester Guardian* and continued thereon to 1905, when he retired. Dr. Axon has published *Annals of Manchester*, 1886, the *Ancoats Skylark*, a volume of verse, 1896, *Cobden as a Citizen*, 1906, and other works. To *Songs of Hope and Brotherhood*, 1904, a collection of hymns for the Manchester Vegetarian Society's Summer School, he contributed nine hymns. As a writer of hymns he is best known through his *tr.* of the hymn usually attributed to St. Francis of Assisi, "Cantico delle creature," beginning "Altissimo omnipotente bon' Signore." (See full text p. 1532, i.) The *tr.* is "Praised be the Lord our God." It appeared in his *Exotica*, 1876, p. 23, and his *Ancoats Skylark*, 1896. It is given in Horder's *Supplement*, 1894, his *Worship Song*, 1905, and other collections. [J. J.]

B.

Babcock, Maltbie Davenport, D.D., was b. at Syracuse, N.Y., Aug. 3, 1858. Graduating from Syracuse University, he was ordained to the Presbyterian Ministry and was pastor of churches in Lockport, N.Y., Baltimore, and N.Y. City. He d. at Naples, Italy, May 18th, 1901. He was richly gifted, and his short career was memorable for the extraordinary influence of his personality and his preaching. Extracts from his sermons and poems were pub. in 1901 as *Thoughts for Every Day Living*; and his *Biography* by Dr. C. E. Robinson in 1904. He contributed to the Presb. *School Hymnal*, 1899, the following hymns:—

1. Gaily the bells are ringing. *Easter.*
2. O blessed Saviour, Lord of love. *Unto Me.*
3. Shining Sun, shining sun. *Child's Hymn.*

The tunes to these hymns were of his own

composing. In *The Pilgrim Hymnal*, 1904, there is:—

4. Rest in the Lord, my soul. *Trust and Peace.*

and in the American *Methodist Hymnal*, 1905:—

5. Be strong: we are not here to play. *Activity in God's Service.*

Nos. 4 and 5 are from *Thoughts for Every Day Living*, 1901; but undated. [L. F. B.]

Bachelor, Mary A. This is the name which Mr. Sankey gives as the writer of "Go, bury thy sorrow," p. 1566, i. He adds that it originally began, "Bury thy sorrow, hide it with care." It was found by P. P. Bliss in a newspaper, and altered by him for musical reasons. See *My Life and Sacred Songs*, by I. D. Sankey, 1906. [J. J.]

Baker, Amy Susan, dau. of Lieut. Col. George Marryat, was b. Aug. 22, 1847, at Chuton Glen, near Christchurch, Hants. On Dec. 30. 1875, she m. the Rev. Sir T. H. B. Baker, Bart., of Ranston, Dorset (he d. 1900), and still (1906) resides at Ranston. Her hymns appeared principally in her *Lays for the Little Ones*, 1876, and *Hys. and Songs for G. F. S. Festivals and other Occasions*, 1876. Two have passed into hymn-books:—

1. **True friends help each other.** [*Friendship.*] In *Hys. and Songs*, 1876, p. 6, Mrs. Brock's *Children's H. Bk.*, 1881, &c.

2. **We are only little workers.** [*For the Children.*] In *Lays*, 1876, p. 22, the *Cong. Ch. Hyl.*, 1887, *S. S. Hymnary*, 1905, &c. [J. M.]

Ball, T. L., p. 109, i. Became Provost of the Cathedral Church and College of Cumbrae in 1891, and received the Hon. LL.D. from St. John's Coll., Annapolis, Maryland, 1895. Dr. Ball is chiefly known through his numerous *trs.* from the Latin, which he contributed to the *St. Albans Hyl.*, 1898; *The Praise of Jesus*, 1872; *The Requiem Hyl.*, *The Clumber Hyl.*, 1904; *The Office H. Book.*, 1905, and other collections. The more important and widely used of these *trs.* are noted under their original first lines. (See Index of Authors and Trans.) In addition, the *trs.* under the initials "C. R.," on p. 1507, iv., are claimed by Dr. Ball. The collections given above also contain several of his original hymns, the greater part being in *The Praise of Jesus* and *The Requiem Hyl.*, 1898. [J. J.]

Ballantyne, Randall Hunter, sister of R. M. Ballantyne, the novelist, was born July 8, 1821, and died in August, 1861. Her *Heir of Glory* was published in 1849, *Mabel Grant* 1854, and others. Her hymn, "How loving is Jesus, Who came from the sky" (*The Love of Jesus*), in *The Church Hymnary* (Scotch), 1898, appeared in her *Hymns about Jesus*, 1842. [J. J.]

Banaster, George, is given in the *S. School Hymnary*, 1905, as the author of "We're marching to the conflict," and dated 1880. It previously appeared in the *Christian Endeavour Hyl.*, 1896, with the same signature.

Banks, George Linnaeus, newspaper editor and verse writer, was b. at Birmingham, March 2, 1821, and d. in London, May 3, 1881. His hymn,

I live for those who love me [*Work for God*], in the *Tonic Solfa Reporter*, June, 1861, and in *Daisies in the Grass*, 1865 (the joint work of himself and his wife, Isabella, *née* Varley), p. 21, entitled "What I live for," and signed G. L. B. It is in various recent hymnals, sometimes as in *Worship Song*, 1905, beginning "I'd live." [J. M.]

Bannerman, D. D., p. 110, i. He d. April 5, 1903.

Baptist Hymnody, American. *See* **American Hymnody, § iv.**

Baptist Hymnody, English, pp. 110–113. The additions which have been made to English Baptist Hymnody since 1892 are:—

1. *Psalms and Hymns with Supplement for Public, Social and Private Worship, prepared for the use of the Baptist Denomination.* This collection, noticed on p. 113, ii., was reissued with a new preface dated "July, 1899."

2. *Union Mission Hymnal, with which is incorporated Hymns for Heart and Life*, N.D. A small book with a limited circulation.

3. *The Baptist Church Hymnal: Hymns, Chants, and Anthems*, 1900. In the *Preface* the Hymnal Committee state "The Psalms and Hymns and the Baptist Hymnal [p. 113, i.] contain together more than sixteen hundred hymns, allowing for those common to the two books. It has been found advisable, after close and repeated examination, to retain about six hundred of these, and to add nearly two hundred hymns from various sources, the work of about a hundred and twenty different authors; the total number of hymns being eight hundred and two." The collection is supplied with "Notes on Various Readings," "Biographical Notes," and the usual indices.

Taken as a whole *The Baptist Church Hymnal* is an excellent and well edited collection, and in every way the best we have seen in connexion with the Baptist denomination. [J. J.]

The following Baptist hymn-writers have come into notice since 1892, in addition to others whose contributions to hymnody are more numerous and are noticed elsewhere in this New Supplement:—

Adey, William Thomas, s. of Rev. E. Adey, Baptist minister, of Leighton Buzzard, Beds, was b. at Leighton, Dec. 19, 1844. He entered the Baptist ministry in 1866, and has been pastor at Darlington, Leeds, Scarborough, Ealing, and now (1906) at Kingsbridge, Devon. His hymn "There is room for little children" (*Christ welcoming Children*) was written in 1895 for his S. S. Anniversary at Ealing, and first pub. in *C. E. H.*, 1896, No. 393. A third st. was added in *Hys. for the Mission*, 1902, No. 44, and this is in the *S. S. Hymnary*, 1905.

Carey, William, great-grandson of Dr. William Carey of Serampore, is now (1906) Baptist missionary at Barisal in Bengal. Two hymns by him, both written in 1904, are in the *S. S. Hymnary*, 1905:—

1. Jesus loves me! Jesus loves me! *The love of Jesus.*
2. Little birds on lightest wing. *God's Care.*

Cole, Alfred Adolphus, was b. Nov. 4, 1821, at Mitcheldean, Glouc. He entered the Baptist ministry in 1844 at West Haddon, and in 1856 began the pastorate at Walsall which lasted till his death on Feb. 10, 1893. His *Hymns by Alfred A. Cole*, Walsall, 1882, is a collection of 20 pieces, originally written for S. S. anniversaries in connection with his congregation from 1860 onwards. Only one seems to have come into use, "The rippling waves played o'er the sea" (*The Pure in Heart*), 1882, No. xix., dated 1870, repeated in the *S. S. Hymnary*, 1905.

Cooke, John Hunt, Baptist minister and sometime editor of the *Freeman* newspaper, is the author of "The daylight wanes to eve again" (*Evening*) in *The Baptist Church Hymnal*, 1900.

French, Frederic Goldsmith, was b. Dec. 7, 1867, at Kilburn, London, entered the Baptist ministry 1891, and since 1894 has been minister at Lee, Kent. He has written several hymns for S. S. anniversaries at Lee. His hymn "Lord of the reapers, hear our lowly pleading" (*Christian Service*), was written 1901 and first pub. in the *S. S. Hymnary*, 1905.

Jackson, Frederick Arthur, was b. Jan. 28, 1867, at Longford, Warwick. He entered the Baptist ministry

in 1888 and since 1901 has been minister at Old Basford, Nottingham. He pub. a vol. of poems in 1902 as *Just Beyond*. Of the hymns noted here No. 1 was written for the *Christian Endeavour Hyl.*, 1906, the rest for the *S. S. Hymnary*, 1905.

1. Come home, sad heart, come home. *The Prodigal.*
2. Father, now we thank Thee. *For Infants.*
3. Fight for the right, boys. *Boys' Brigade.*
4. Join we all in gladsome singing. *For the S. S.*
5. There is a Book that comes to me. *H. Scripture.*
6. Where the flag of Britain flies. *National.*

In the *S. S. Hymnary*, 1905, the hymn "If I were a beautiful twinkling star" is given as by "Grace Gleam, (*circa* 1880) and F. A. Jackson, 1905." Mr. Jackson adapted the hymn for that collection.

Morgan, Joseph Brown, was b. in 1858 at Shrewsbury, entered the Baptist ministry in 1880, and since 1901 has been minister of Hallfield Baptist Church, Bradford. He ed. the *Christian Endeavour Hyl.*, 1896, with the Rev. C. Bonner, and contributed to it Nos. 1–6, viz.:—

1. Hark! 'tis the clarion sounding the fight. *Christian Conflict.*
2. Jesus, Master mine! *Consecration.*
3. O Saviour Divine, I am coming to Thee. *Consecration.*
4. Seasons in their noiseless courses. *Harvest.*
5. Sweetly the sound of the trumpet is pealing. *Consecration.* Added in the enlarged ed. of 1904.
6. Up with your hearts in a song of rejoicing. *For Conventions.*
7. While Sabbath bells are sweetly pealing. *Sunday.* In the Baptist *Junior Hyl.*, 1906, which he edited with the Rev. C. Bonner.

Seager, James, was b. March 4, 1847, at Deptford, Kent; entered the Baptist ministry 1873, since 1899 has been minister at Dorchester, Dorset. His hymn, "Thou speakest, Lord, our hearts incline" (*The Beatitudes*), was written in 1888 and printed for use in children's services at Salford; then revised by the author for the *S. S. Hymnary*, 1905.

Thomas, John, M.A., was b. at Maesteg, Glamorganshire, in 1859; educated for the Baptist ministry at Pontypool College and Bangor University College; has been Pastor at Huddersfield, &c., and is now (1906) minister of the Myrtle Street Bap. Chapel, Liverpool. Mr. Thomas took his M.A. degree at the London University in honours. His connection with hymnody is slight. His hymn "Dear Master, in Thy way" (*Adult Baptism*) was originally printed in a Baptist newspaper, and then included in *The Bap. Church Hyl.*, 1900. His published works are mainly on theological subjects.

Tymms, T. V., p. 1190, i. He was President and Professor of Theology at Rawdon Coll., Leeds, 1891–1904, President of the Baptist Union 1896, and received D.D. from St. Andrews in 1897. He now (1906) resides at Bexhill-on-Sea. His fine hymn, "How oft an absent Lord we mourn" (*Nearness to Christ*), was written in 1892, and pub. in *Good Words*, 1892, p. 853, in 11 sts., entitled "Light from Emmaus." In the *S. S. Hymnary*, 1905, No. 465, it is considerably altered, and begins "Let evening twilight turn to dawn"; st. i. being a combination of 6, 7, and ii. of 4, 5. [J. M.]

Barber, Robert Beetenson, Rector of Elmley, Kent, since 1898, the author of "Father, Son, and Holy Spirit, At this dear one's grave" (*Burial*), in the 1904 ed. of *Hys. A. & M.*, was educated at King's Coll., London, and ordained in 1872.

Barnaby, Sir N., p. 114, ii. Some of his hymns were written for the anniversaries of the S. S. at Lee, of which he has been superintendent for nearly forty years. Five of his recent hymns are in the *S. S. Hymnary*, 1905.

1. God bless our Fatherland! *National.*
2. I've a Father in Heaven Whom my eyes cannot see. *God our Father.*
3. Lord! I repent, with grief and shame. *Repentance.*
4. Stay! gentle dove, and tell me where! *God's Providence.*
5. We the children of the day. *Children of Light.*

Of these, Nos. 1, 2 were written in 1904; Nos. 3, 4, 5 in 1905. [J. M.]

Bartlett, Franklin Weston, D.D., b. at Towanda, Pen., Aug. 30, 1843; B.A., Union University, N.Y., 1865; Hon. M.A., Williams Coll., Mass.; D.D., Union University; Rector of various churches in Pen. and N. England, and for some time Prof. of Hebrew in Williams Coll. His hymns appeared mainly in the weekly press, including "Thy glorious name of Love" (*Sunday*); "O God Triune, we praise and bless" (*H. Trinity*); "Sun of my life, Thy rays divine" (*The Christian's Light*). His hymn for *H. Communion*, "Saviour, Who didst come to give," in *The Hymnal of the Prot. Episco. Church*, 1892, was first printed in *The Living Church*, 1885, and passed from thence into several collections. It is a great drawback to Dr. Bartlett's hymns that they have not been gathered together in book form. [J. J.]

Βασιλεῦ οὐράνιε, Παράκλητε. [*Whitsuntide.*] This is an idiomelic sticheron (a collection of irregular verses) from the *Pentecostarion* (the Greek Office for Pentecost), Venice, 1898, p. 188. It was *tr.* by J. Brownlie and published in his *Hymns of the Greek Church*, 1900, p. 24, in 4 st. of 4 l., as "O King enthroned on high." With the omission of st. ii., it was included in *Church Hys.*, 1903, and *The English Hyl.*, 1906. [J. J.]

Bathed in unfallen sunlight. *H. Bonar.* [*Heaven.*] Appeared in the *Quarterly Journal of Prophecy*, Oct. 1859, then in his *Hys. of Faith and Hope*, 2nd Series, 1861, p. 25, and again in *Hymns by Horatius Bonar*, 1904, p. 75, in 6 st. of 7 l., entitled "The New Jerusalem" and dated 1859. In the *Baptist Hyl.*, 1883, sts. iv.–vi., slightly altered, are given as "Fresh from the throne of glory." [J. M.]

Baynes, R. H., p. 119, i. Further information enables us to correct the error in the date of his death at Oxford, on p. 119, i. It took place on March 27, 1895.

Be not swift to take offence. [*Patience.*] Appeared in G. F. Root's *The Coronet*, 1865, p. 50, and later collections, including the *S. S. Hymnary*, 1905, where it is given as *Anon., circa* 1860.

Be Thou, O God, exalted high. A cento in the *Bap. Hyl.*, Phila., 1902, from the N. Version, *Ps. lvii.* (p. 800, ii.).

Be Thou, O Rock of Ages, nigh. This is composed of sts. iv., v. of C. Wesley's "Eternal Beam of Light Divine," p. 356, i.

Be Thou with us every day. This, in Horder's *Worship Song*, 1905, and others, is Pt. ii. of T. B. Pollock's "Jesu, from Thy throne on high," p. 678, i. 34.

Beata nobis gaudia, p. 120, i. Additional *trs.* are:—

1. **Hail! joyful day, with blessing fraught,** in the *Office H. Bk.*, 1889, No. 757, and 1905, No. 221.
2. **Oh joy! because the circling year,** in *H. A. & M.*, 1904, No. 179. This is J. Ellerton's *tr.* "Joy! because the circling year," rewritten, to a plainsong setting, by the Compilers. Sts. iii., iv. seem to be meant as a paraphrase of "Jam Christus astra," p. 576, i.
3. **Rejoice! the year upon its way,** by R. E. Roberts, in *The English Hyl.*, 1906, No. 151. [J. M.]

Beate martyr, prospera. *Prudentius.* [*St. Vincent.*] This is No. V. in the *Peristephanon* of Prudentius, in 576 lines. It is

found in two fine MSS. of Prudentius in the B. M., both written in Germany, one of the early 10th cent. (*Add.* 34248, *f.* 27*b*), the other of the 11th (*Add.* 16894, *f.* 36); and in many other early MSS. of it, e.g. *St. Gall, Nos.* 134, 136, of the 10th cent.; also in the various printed eds. of his *Opera*. In the *Mozarabic Brev.* of 1502 and the *Ambrosian Brev.* of 1539 there are centos for "St. Vincent"; but it was easily adapted for any martyr, and so the *Paris Brev.* of 1474 gives it for "St. Agnes," a 14th cent. MS. in the Bodleian (*Ashmole*, 1523) for "St. Pancras," &c. *Tr.* as:—

Blest Martyr, let thy triumph-day, by A. Riley, in *The English Hyl.*, 1906, appointed for the Common of Martyrs, and taken from ll. 1–12, 545–548; which cento, adding ll. 557–560, is in *Daniel*, i., No. 114. [J. M.]

Beaumont, Joseph, p. 121, i. The dates given in the *Dict. of National Biography* are b. March 13, 1616, d. Nov. 23, 1699.

Beck, T., p. 121, i. He was b. at Southwark 1755, preached at Gravesend, at Dr. Watts's Meeting House, Bury Street, London, for 32 years, and later at Deptford. He d. in 1844.

Beecher, C., p. 125, ii. He d. April 21, 1900.

Beeching, Henry Charles, D.LITT., s. of J. P. G. Beeching, of Bexhill, Sussex, was b. May 15, 1859, and educated at the City of London School, and Ball. Coll. Ox.: B.A. 1883; M.A. 1887; D.LITT. Durham, 1903. After holding several important appointments, including Chap. of Lincoln's Inn, Prof. of Past. and Liturgical Theo., K.C.L., Clark Lecturer in Eng. Lit. at Trinity Coll. Camb., &c., he became in 1902 Canon of Westminster and in 1904 Preacher at Lincoln's Inn. His published works are: *In a Garden, and other Poems*, 1895; *A Paradise of Eng. Poetry*, 1892; *Lyra Sacra*, 1894; and many others. For his *trs.* of the seven greater Advent Antiphons, see **Antiphon.** His *Children's Hymn*, "God Who created me," appeared in his *In a Garden and other Poems*, 1895. [J. J.]

Befiehl du deine Wege, p. 125, i. The version in the S.P.C.K. *Church Hys.*, 1903, No. 387, beginning "Commit thou all thy ways And griefs into His hands," is a cento from John Wesley's *tr.* [J. M.]

Before Thy holy presence, Lord. An altered form of Bp. How's "Before Thine awful presence, Lord," p. 540, ii. 1, in *The Pilgrim Hyl.*, 1904.

Begin the day with God. *H. Bonar.* [*Morning.*] Published in his *Hys. of Faith and Hope*, 2nd Series, 1861, p. 163, in 9 st. of 4 l., and entitled "Begin with God." Also in *Hymns by Horatius Bonar*, 1904, p. 98, abbreviated to 7 sts. [J. J.]

Behold, and bless the solemn days. *R. Campbell.* [*Lent.*] This is in the St. Andrews *Hys. and Anthems*, 1850, p. 64, in 6 sts., repeated in the *Arundel Hys.*, 1902, no. 54.

Behold us, Lord, before Thee met, p. 182, ii. 2. As the third stanza of this hymn has been re-written a second time by the Compilers of *H. A. & M.* for their new ed., 1904, we give Canon Bright's original text from the *Monthly Packet*, Nov. 1867:—

> "From Thee was our baptismal grace,
> The holy seed by Thee was sown;
> In this full sunlight of Thy face,
> We make the three great vows our own,
> And ask in Thine appointed way,
> Confirm us in Thy grace to-day." [J. J.]

Beim frühen Morgenlicht, p. 132, ii. The version in the *Yattendon Hyl.*, 1899, No. 67 begins "When morning gilds the skies," as in Caswall's version; but after l. 4, "When evening shadows fall," it is quite different. Marked as "tr. by R. B." Repeated in G. R. Woodward's *Songs of Syon*, 1904. [J. M.]

Believe not those who say. *Anne Brontë.* [*The Christian Life.*] This hymn appeared in *Wuthering Heights*, &c., 1850, as a poem in 10 sts. with the title "The Narrow Way." In its adapted form as a hymn it consists of sts. i., v., viii.–x. of the original slightly altered. It is also in most editions of the Brontës' works, the latest being *Agnes Grey, Poems by Anne Brontë* (Nelson), 1905. [J. J.]

Bell, C. D., p. 133, i. He d. suddenly at the National Club, London, Nov. 11, 1898.

Bell, Maurice Frederick, M.A., s. of G. W. Bell, barrister at law, was b. in London, Sept. 3, 1862. He graduated from Hertford Coll., Oxford (B.A. 1884, M.A. 1887), was ordained D. 1885, P. 1886, and has been since 1904 Vicar of St. Mark, Regent's Park, London. He contributed to *The English Hyl.*, 1906, four *trs.* (60, 68, 624, 634), and "O dearest Lord, by all adored" (*Close of Festival*), 1906. [J. M.]

Bellerby, Edward Johnson, MUS.DOC., was b. at Pickering, Yorkshire, March 28, 1858, but resided during most of his early years at Selby. Trained at York Minster by Dr. Monk, he became organist at Margate Parish Church in 1881; and of Holy Trinity, Margate, in 1884. Although mainly devoted to music, Dr. Bellerby is deeply interested in Foreign Missions, and especially in connection with the C.M.S. His hymn,

Shine on me, O Lord Jesus [*Missions*], was written *circ.* 1894, and first pub. in the *C. M. S. Gleaner*, Feb., 1896, p. 31, with a Scripture reference to each line; and later in the *Church Miss. H. Bk.*, 1899; and *Hys. of Consecration and Faith*, 1902. Dr. Bellerby has written several additional hymns yet to be published. [J. J.]

Beloved, let us love, p. 162, i. 84. Through the kindness of the Rev. J. T. Wigner, editor of the *Bap. Ps. & Hys.*, 1858, and the *Supp.* thereto, 1880 (p. 1280, ii.), we learn that this hymn, with others, was sent him in MS. and was included in the 1880 *Supp.* It is not in Dr. Bonar's *Communion Hys.*, 1881. Mr. H. N. Bonar, in his *Hys. by Horatius Bonar, &c.*, 1904, says in his *Note*, "The only piece printed in this selection which has not already appeared in an authorised collection of my father's hymns is 'Beloved, let us love: love is of God,'...but there is no doubt of its authorship, as I possess the original manuscript." [J. J.]

Bend every knee at Jesus' Name, p. 1552, ii. This hymn in the *Canterbury Hymnal*, 1863, and others, is a recast of J. Montgomery's "Bow every knee at Jesus' Name," from his *Original Hymns*, 1853, No. 75. It appeared in Leifchild's *Original Hymns*, 1843,

No. 30, as "Bend every knee," &c. In the Montgomery MSS. it is dated "The Mount, 20 August, 1839," with the additional note, "Sent to Leifchild, 1840." [J. J.]

Benedicite, pp. 134, i.; 1553, i. Mr. W. H. Daubney, in his *Three Additions to Daniel*, 1906, reviews this hymn from a liturgical point of view, and in an interesting manner.

Benedict XIV., Pope (*Prospero Lambertini*) was b. March 31, 1675, at Bologna. On Dec. 9, 1726, while Bp. of Ancona, he was created Cardinal by Pope Benedict XIII., and in 1731 returned to Bologna as Archbishop. He was elected Pope in 1740, and d. at Rome May 2, 1758. He was an able, learned, and pious man, an excellent administrator and an authority on liturgical and hymnological matters. In vol. vi., Rome, 1751, of his *Opera* he published the full text of the Offices for the Maternity and the Purity of the B. V. M. Presumably, therefore, the hymns of these Offices are by him. See further notes on (1) *Coelo Redemptor*, (2) *O stella Jacob*, (3) *Praeclara custos*, and (4) *Te mater*. [J. M.]

Benson, Arthur Christopher, M.A., s. of Archbishop Benson, was b. at Wellington College, April 24, 1862, and educated at Eton and King's Coll., Camb., B.A. (first class Classical Tripos) 1884. From 1885 to 1903 Assistant Master at Eton, and now (1905) Fellow of Magdalene College, Cambridge. His hymns include the following:—

1. **God of all created things.** [*Coronation.*] Written for the Coronation of King Edward VII., and pub. in *Eight Hys. with Tunes*, Novello & Co., 1902. Music by Sir Hubert Parry.

2. **God of glory, King of nations.** [*Founder's Day Festival.*] Originally written as a Processional Hymn for St. George's Chapel, Windsor, "Obiit Sunday," and subsequently adapted for general use. Printed in the *Guardian*, Oct. 9, 1901, and pub., with music by Sir W. Parratt, by Novello & Co., 1902.

3. **Hear, Holy Father, from Thy secret throne.** [*Holy Baptism.*] Written for the baptism of Prince George of Wales, which took place at Windsor, Jan. 26, 1903. It was set to music by H.R.H. Princess Henry of Battenberg, and pub. by Novello & Co.

4. **In the silent midnight.** [*Children's Hymn.*] Jacob's Vision adapted as a lesson for children, written for and included in Brooke's *Additional Hys.*, 1903. Music by A. M. Goodhart, MUS.BAC.

5. **Lie still, Beloved, lie still.** [*Burial.*] Written in 1898, and sung at the unveiling of the Monument to Abp. Benson in Canterbury Cathedral on Sat., July 8, 1899. Pub. with music by C. H. Lloyd, MUS.DOC., London, Novello & Co., 1899.

6. **Lord, dost Thou look from heaven and see?** [*Foreign Missions.*] First pub. in Brooke's *Additional Hymns*. London, Novello & Co., 1903.

7. **Lord of grace and holiness.** [*Confirmation.*] Written for the occasion of the Confirmation of Prince Alexander of Battenberg, Princess Victoria Eugénie of Battenberg and Princess Patricia of Connaught, on Jan. 23, 1902. Pub., with music by H.R.H. Princess Henry of Battenberg, by Novello & Co., 1902. and included —words and music—in *Church Hymns*, 1903.

8. **Lord of Hosts, Who hast endued us.** [*For Peace.*] Printed in the *Guardian*, Oct. 24, 1900, and pub. by Novello & Co., with music by Sir W. Parratt, in 1900.

9. **Lord of life eternal.** [*Coronation.*] Written for the Coronation of King Edward VII., and pub. by Novello & Co. in *Five Hymns and Tunes*, 1902, with music by Dr. C. H. Lloyd.

10. **Lord, to Thy loving arms.** [*Death of a Child or Scholar.*] Pub. in the *Council School H. Bk.*, 1905, Novello & Co.

11. **Lord, we uplift our voice in supplication.** [*Evening.*] Pub., with music by Dr. C. H. Lloyd, by Novello & Co., 1900.

12. **O Lord of Hosts, Who didst upraise.** [*In Time of War.*] Written in 1899, and pub., with music by Dr. C. H. Lloyd, by Novello & Co. the same year. Words and music were included in *The Public School H. Bk.*, 1903.

13. **The Spring again is here.** [*Spring.*] Pub. in the *Council School H. Bk.*, 1905.

14. **What can I give Jesus?** [*Flower Service.*] Pub., with music by A. M. Goodhart, MUS.BAC., by Novello & Co., 1902.

In addition to the above, Mr. Benson wrote and printed the following which have not been published:—

15. **God of loving-kindness.** Written at the request of Queen Victoria, and sung at the Mausoleum Service, Windsor, Dec. 14, 1900.

16. **She hath her heart's desire.** Sung at the Mausoleum Service, Jan. 22, 1902. [J. J.]

Benson, E. W., p. 135, ii. Abp. Benson d. suddenly at Hawarden, Oct. 11, 1896.

Benson, Louis FitzGerald, D.D., was b. at Philadelphia, Penn., July 22, 1855, and educated at the University of Penn. He was admitted to the Bar in 1877, and practised until 1884. After a course of theological studies he was ordained by the Presbytery of Philadelphia North, in 1888. His pastorate of the Church of the Redeemer, Germantown, Phila., extended from his ordination in 1888 to 1894, when he resigned and devoted himself to literary and Church work at Philadelphia. He edited the series of *Hymnals* authorised for use by the General Assembly of the Presbyterian Church in the U.S.A., as follows:—

(1) *The Hymnal*, Phila., 1895; (2) *The Chapel Hymnal*, 1898; and (3) *The School Hymnal*, 1899.

Dr. Benson's hymnological writings are somewhat extensive. They include:—

(1) *Hymns and Verses* (original and trs.), 1897; (2) *The Best Church Hymns*, 1898; (3) *The Best Hymns*, 1898; (4) *Studies of Familiar Hymns*, 1903, &c.

Of his original hymns the following have come into American C. U.:—

I. In *The Hymnal*, 1895:—

1. O Christ, Who didst our tasks fulfil. *For Schools and Colleges.* Written in 1894.
2. O risen Christ, Who from Thy throne. *For Installation of a Pastor.* Written in 1894.

II. In *The School Hymnal*, 1899:—

3. A glory lit the wintry sky. *Loneliness of Jesus.* Written in 1897.
4. Happy town of Salem. *Heaven.*
5. Now the wintry days are o'er. *Easter.*
6. O sing a song of Bethlehem. *Early Life of Jesus.*
7. Open the door to the Saviour. *Invitation.*
8. Out of the skies, like angel eyes. *Lullaby.*
9. Who will teach me how to pray? *Prayer.*

III. Carey Bonner's *Sunday School Hymnary*, 1905:—

10. The sun is on the land and sea. *Morning.*
11. Our wilful hearts have gone astray. *Penitence.*
12. When I awake from slumber. *Morning.*

Of the above, Nos. 1–4, 10–12 are from *Hys. and Verses*, 1897. In the above collection by C. Bonner, Nos. 1, 4, and 6 are also found. Of Dr. Benson's *trs.* from the Latin one only is in C. U. See "Plaudite coeli, Rideat aether."

As a hymn writer Dr. Benson is not widely known, mainly through the recent publication of his verse. His hymns deserve attention, and will, no doubt, gain the public ear in due time; whilst his hymnological researches and publications are thorough and praiseworthy. [J. J.]

Bernard of Cluny, p. 137, i., is best described thus: his place of origin is quite uncertain. See the Catalogue of the Additional

MSS. of the B. M. under No. 35091, where it is said that he was perhaps of Morlas in the Basses-Pyrénées, or of Morval in the Jura, but that there is nothing to connect him with Morlaix in Brittany. [J. M.]

Bible Christians' Hymnody. *See* **Methodist Hymnody, § v.**

Bickersteth, E. H., p. 141, ii. Bp. Bickersteth d. in London, May 16, 1906.

Bigg, Charles, D.D., s. of Thomas Bigg, was b. in 1840 at Higher Broughton, Manchester, and was educated at Manchester Grammar School and at Corpus Christi Coll., Oxford (Scholar 1859; B.A. 1862). He became a Senior Student of Christ Church 1862, tutor 1863, M.A. 1864, D.D. 1876; returning to Christ Church in 1901 as Canon and Regius Prof. of Eccles. History. He was Bampton Lecturer in 1886, and is the author of various theological works. He contributed two *trs.* (2, 49) to *The Eng. Hyl.*, 1906. In his *Wayside Sketches*, 1906, there are charming papers on Prudentius, Paulinus of Nola, and Thomas a Kempis. [J. M.]

Bis ternas, p. 144, i. The Vatican MS. which contains this hymn is Vat. 82 of the 11th cent. The hymn is early, but is not by St. Ambrose. See Dreves's *Aurelius Ambrosius*, 1893, pp. 20, 42. [J. M.]

Bishop, Henry Rowley, was b. at London, Nov. 18, 1786, and d. at London, April 30, 1855. See a full notice in the *Dict. of Nat. Biog.*, v., 91. From 1840 he was occasional and from 1843 to 1848 sole conductor of the Antient Concerts. Of his *Twelve Corales . . as sung at the Concerts of Ancient Music, for which (with Words expressly written to them) they were adapted and arranged by Sir Henry R. Bishop*, 1844 (B. M. copy is H. 878), some are fairly literal *trs.* from the German, others have no connection with their nominal originals. Three were noted in this *Dictionary*, but their source not having been traced in 1892, we now subjoin them :—

1. **Behold, how glorious is yon sky,** p. 127, ii. This is from "Wie herrlich ist die neue Welt" in C. H. Graun's oratorio *Der Tod Jesu*, 1756 (B. M. copy, *H.* 1805, catalogued as 1766), the words being by Karl Wilhelm Ramler, b. Feb. 25, 1725, at Colberg, in Pomerania; 1748, Professor of Literature at the Cadet School in Berlin; d. at Berlin, April 11, 1798.

2. **God is our Refuge in distress, Our Shield,** p. 325, i.

3. **O let us praise the Lord, With hearts of true devotion,** p. 963, ii., No. 4. The *Winchester H. Bk.*, 1857, alters st. i., the original ll. 3, 4 being :—

"Whose spirit roams abroad,
To calm life's troubled ocean."

Another fairly close version is, "Wake, O wake! a voice is crying," from "Wachet auf," p. 805, ii. [J. M.]

Blackie, J. S., p. 144, i. Dr. Guthrie was succeeded as editor of the *Sunday Magazine* by Dr. W. G. Blaikie, and not by Dr. J. S. Blackie. The latter resigned his professorship in 1882, and died March 2, 1895.

Blake, William, p. 1553, ii. Another poem from his *Songs of Innocence* is "To Mercy, Pity, Peace and Love." In 1789 ed., p. 17, it is entitled "The Divine Image." *The English Hyl.*, 1906, No. 506, ranks it among General Hymns. It is certainly difficult to call it a hymn at all, or to assign it to any special purpose. [J. M.]

Blessed are they whose hearts are pure. Appeared in Dean Alford's *Poetical Works*, 1845, vol. ii., p. 151, and later as stated on p. 147, ii.

Blessed be the Fountain of blood. [*Good Friday.*] In I. D. Sankey's *Sacred Songs and Solos*; the *Church Mission Hymnal*, *The Mission Hymnal of the C. P. A. Society*, this hymn is given without date or authorship.

Blessed Francis, holy father. [*St. Francis of Assisi.*] This anonymous hymn is in A. E. Tozer's *Catholic Hys.*, 1887 and 1898, as from "Franciscan Manual." It is in the *Little Manual of the Third Order of St. Francis*, 1899, p. 192; but not in the eds. of 1855, 1869, or 1883. [J. M.]

Blessed Jesus, high in glory. [*Evening.*] Appeared in the *Scottish Hyl.*, 1884; and the Scotch *Church Hymnary*, 1898, and in each case as *Anon.*

Blessed Jesus, life is fair. [*Prayer to Jesus.*] In S. D. Major's *Bk. of Praise*, 1869, no. 253, marked as by Mrs. Eliza A. Godwin, 1868. Repeated in many later books, sometimes altered to "Holy Father! life is fair."

Blessing, honour, thanks, and praise, p. 148, i. In the 1903 ed. of *Church Hys.* the text is C. Wesley's original (with "*These*" for "Them" in st. iii., l. 5), and as arranged in the *Hymnary*, 1872.

Blest angels, while we silent lie. This in M. W. Stryker's *College Hymnal*, 1897, is a cento from Bp. Ken's "Midnight Hymn," p. 620, i.

Blest are the moments, doubly blest, No. 263 in *The English Hymnal*, 1906, is taken from W. Wordsworth's "Labourer's Noon-day Hymn," which appeared in his *Yarrow Revisited*, 1835, p. 178, and *P. Works*, 1837, as "Up to the throne of God is borne"; see p. 1294, ii. [J. M.]

Blest Spirits of light! Oh! ye have not forsaken. [*Guardian Angels.*] This is in the *Appx.* to the N.Y. ed. of E. Caswall's *Lyra Catholica*, 1851, p. 428, as *Anon.* In *Hys. for the Year*, 1867, and others, it begins "Blest spirits of light! *Ye who have* not forsaken." [J. M.]

Blew, W. J., p. 149, ii. He d. Dec. 27, 1894.

Bliss, P., p. 150, i. Two works have been brought to our notice, since the issue of our first edition of this *Dictionary*, which concern this author, viz. :—

1. *Memoirs of Philip P. Bliss. Edited by D. W. Whittle. Contributions by Rev. E. P. Goodwin, Ira D. Sankey, and Geo. F. Root. Introduction by D. L. Moody. New York, &c. : A. S. Barnes & Co.*, 1877.

2. *My Life and Sacred Songs. By Ira D. Sankey. With an Introduction by Theodore L. Cuyler, D.D. London: Hodder & Stoughton, and Morgan & Scott*, 1906.

These works have a special interest for those who use I. D. Sankey's *Sacred Songs & Solos*, and all of P. Bliss's publications. To Mr. Sankey's *My Life, &c.*, we direct special attention for P. Bliss's hymns :—

"Do you see the Hebrew captive kneeling?" p. 294.
"Down life's dark vale we wander." p. 285.
"Ho! my comrades, see the signal." p. 105.
"'Tis the promise of God full salvation to give." p. 99. [J. J.]

Blume, Clemens, was b. Jan. 31, 1862, at Billerbeck in Westphalia. After passing through the Jesuit Gymnasium at Feldkirch in Austria he entered the Society of Jesus. From 1880 onwards he pursued his classical, philosophical, and theological studies at various Jesuit seminaries in Holland and England, and was then for three years one of the masters in the Gymnasium at Feldkirch. After a period spent in the study of philology at the University of Prague, he, in 1896, joined Father Dreves (see p. 1630, i.) in the editorship of the *Analecta Hymnica;* and in the interests of that publication has searched many libraries in Germany and Austria-Hungary, and from 1899 to 1901 made extended journeys in Italy and France. Since 1903 he has resided at Munich, engaged in completing the *Analecta*, and in preparing a History of Latin Hymnody to be founded on it. [J. M.]

Blunt, A. G. W., p. 151, ii. He was a Travelling *Bachelor* (not Fellow); d. Feb. 8, 1902.

Bode, Alice Mary, dr. of J. E. Bode (p. 151, ii.), was b. at Westwell, Oxon, during the time her father was Rector of that parish. Her hymn, "Once pledged by the Cross," (*Confirmation*), was written in 1901 at Notting Hill, London, and first pub. in the 1904 ed. of *H. A. & M.* Aiming at simplicity and directness, the writer has accomplished her purpose in a pleasing manner. [J. J.]

Bohemian Hymnody, p. 153. Strictly speaking, the running title of this article should have been **Bohemian Brethren's Hymnody,** as there was no intention of including the Mediæval Latin hymns of Bohemia therein. These hymns have been collected by Dreves, especially in vol. i., entitled *Cantiones Bohemicæ* (see p. 661, i.).

The German hymns of the Bohemian Brethren are annotated by R. Wolkan in his *Das Deutsche Kirchenlied der Böhmischen Brüder im XVI. Jahrhunderte*, Prag, 1891, pp. 105–178 containing the German first lines, with the Bohemian sources, and details of the extent to which they passed into non-Bohemian German collections; and the same writer has an article, dealing also with the Bohemian hymns, in the Herzog-Hauck *Realencyklopädie*, x., 1901, pp. 426–431. There is a short English notice in the *Moravian Almanack* for 1905, pp. 118–120. [J. M.]

Boissier, François Louis César, b. at Boissières (Dept. of the Gard), June 7, 1807; sometime inspector of the Academy, Algiers, and d. at Nîmes, Dec. 29, 1875; was the author of "Seigneur! du sein de la poussière," and not his brother Adrien, as stated on p. 1581, i. The hymn was written Jan. 1, 1837 (MS. from F. L. C. Boissier's son). H. Downton's *tr.* was first printed in the *Sunday Mag.*, 1870, p. 353. [J. M.]

Bonar, H., pp. 161, i.; 1554, i. The Rev. H. N. Bonar, Dr. Bonar's son, pub. in 1904, *Hys. by Horatius Bonar, Selected and Arranged by his Son H. N. Bonar, With a brief History of some of the Hymns, &c.* (London: H. Frowde). From this work we must correct the date of his *Song of the New Creation* to 1872. We have also enriched our pages by additional and expanded notes on several of Dr. Bonar's most widely used hymns. In his biographical notes, Mr. Bonar refers to Dr. Bonar's work as editor of the *Quarterly Journal of Prophecy*, begun in 1848, to which he contributed a hymn for each number. We find that the number of hymns contributed thereto is 101, including the following already noted in the *Dictionary:*—

1. Angel voices sweetly singing, p. 68, ii. Jan., 1861.
2. Ascend, Beloved, to the joy, p. 1554, i. 4. July, 1860.
3. Beyond the smiling, &c., p. 140, i. April, 1849.
4. Brethren, arise, let us go hence, p. 1554, ii. April, 1850.
5. Deep down beneath the, &c., p. 161, ii. 35. April, 1861.
6. Far down the ages now, p. 364, i. April, 1856.
7. Finish Thy work, &c., p. 162, i. 59. April, 1857.
8. For the Bread, and for, &c., p. 162, i. 80. Jan., 1871.
9. I weep, but do not yield, p. 559, ii. Oct., 1854.
10. Lie down, frail body, here, p. 674, i. July, 1856.
11. No blood, no altar now, p. 1554, i. 6. April, 1858.
12. No shadows yonder, p. 1554, i. 7. July, 1853.
13. Sounds the trumpet, &c., p. 162, i. 72. April, 1865.
14. Surely, yon heaven, &c., p. 1554, i. 16. Oct., 1850.
15. The tomb is empty, &c., p. 161, ii. 40. Oct., 1858.
16. Thee in the loving bloom, &c., p. 1159, i. Oct., 1862.
17. These are the crowns, &c., p. 1554, i. 17. Oct., 1863.
18. Till the day dawn, p. 1554, i. 23. Oct., 1852.

With Dr. Bonar's poetical productions great difficulty has been encountered by the historian and annotator because of his absolute indifference to dates and details. It was enough for him that he had written, and that the Church of Christ approved and gladly used what, out of the fulness of his heart, he had given her. [J. J.]

Bone Pastor, Panis vere. *See* **Lauda Sion Salvatorem.**

Bonner, Carey, was b. in Southwark, Surrey, May 1, 1859. He entered the Baptist ministry after studying at Rawdon Coll., and held pastorates at Sale, Manchester (1884–95) and Portland, Southampton (1895–1900). Since Sept. 1900 he has been Secretary of the Sunday School Union. He ed. words and music of the *Garland of New S. S. Music* (issued in parts, 1881 and 1882; complete ed. 1886), and the *S. S. Hymnary*, 1905; and the music of the *Christian Endeavour Hyl.*, 1896, and the *Junior Hyl.*, 1906. The longer hymns contributed by him to these works include:—

1. **Father, hear Thy children's voices.** [*S. S. Anniversary.*] Written 1905 for a S. School Festival at Toledo, Ohio, 1905, as above, No. 362.
2. **Gently a voice is pleading.** [*Come to Jesus.*] Written 1902, first pub. in his *Hys. for the Mission*, 1902, No. 41; 1905, No. 225.
3. **God of little children.** [*Reverence.*] 1882, as above; ed. 1886, No. 39. Also in *School Hys.*, 1891, and *Junior Hyl.*, 1906.
4. **In hope, and love, and steadfast faith.** [*For Conventions.*] Written 1896; first pub. 1896, as above, No. 369.
5. **Now when from one another parting.** [*Parting Hymn.*] Written 1896: 1896, as above, No. 383.
6. **We join our hearts and voices.** [*The Children's Friend.*] 1882, as above; ed. 1886, No. 25. Also in *School Hys.*, 1891, No. 388. See also under "Alleluia dulce carmen," p. 1602, i. [J. M.]

Borthwick, Jane, pp. 162, ii.; 1554, i. She d. at Edinburgh, Sept. 7, 1897.

Bottome, F., p. 164, i. He d. in England, June 29, 1894.

Bourne, W. St. Hill, p. 165, ii. Mr. Bourne pub. in 1898 *A Supplementary Hymnal*, consisting of 19 of his hymns, which had previously appeared in *The Church Monthly*, and other periodicals. He became Rector of Finchley in 1900. [J. J.]

Boyden, H., p. 168, i. Mr. Boyden became Vicar of Thorpe Hamlet, Norwich, 1895, and retired from active work in 1902. His *Spiritual Songs for all Seasons* were pub. in 1902, and are worthy of attention by hymnal compilers.

Boyle, G. F., p. 1028, i. He was b. Oct. 9, 1825, and d. April 23, 1890.

Bradfield, Mary Bertha, daughter of Mr. James Bradfield, of Fox Grove, Kingsclere, was b. at Newbury. She pub. in 1898 *Songs of Faith and Hope and Love.* From this her hymn, "Our Father, at Thy feet we bow" (*In Affliction*), in *The Meth. H. Bk.*, 1904, is taken. It is in 8. st. of 4 l., and entitled "Thy will be done"; p. 48 of the *Songs*, &c. [J. J.]

Brailsford, Edward John, s. of C. J. Brailsford, was b. in Birmingham in 1841, and educated for the Wesleyan Ministry at Didsbury College. He entered upon his ministerial work at Bangor and Carnarvon in 1863, and has since held important appointments at Liverpool, London, Bolton, Ilkley, Edinburgh, &c. His hymn,

Behold, behold the Bridegroom nigh (*Advent*), was written at Ilkley, Yorkshire, and first pub. in Gatecliff's *Chant Book*, 1877, and included in the *Methodist H. Bk.*, 1904. In the 3rd ed. of Gatecliff's *Chant Bk.*, 1877, there are also "O God of truth! speak now Thy holy word," and "Lord, I will follow on"; and in the 4th ed., 1883, "As sinks the sun while clouds grow bright."

These are worthy of notice. [J. J.]

Brainard, Mary G., p. 1554, ii. Concerning the hymn which bears this signature in I. D. Sankey's *Sacred Songs and Solos*, "I know not what awaits me," Mr. Sankey says, in his *My Life and Sacred Songs*, 1906, p. 102:

"When Mr. Bliss [the composer of the tune] lost his life in the terrible railroad wreck at Ashtabula, Ohio [Dec. 30, 1876], his trunk reached Chicago safely, as it had gone before by another train. In his trunk was discovered this hymn. Mr. Bliss had rearranged the words of the poem to some extent, and had composed the tune. Sentence by sentence the words are full of pathetic interest in connexion with the author's [Bliss's] tragic death so soon afterwards."

The original hymn we have failed to trace. The form in the *Sac. Songs and Solos* is that found, together with the tune, in Mr. Bliss's trunk. [J. J.]

Bramley, Henry Ramsden, M.A., was b. June 4, 1833, at Addingham, near Otley, Yorks, matriculated at Oriel Coll., Oxford, 1852, Scholar of University College 1853, Fellow of Magdalen 1857 (B.A. 1856, M.A. 1859). He was ordained D. 1856, P. 1858, was from 1861 to 1889 Vicar of Horspath, Oxon, and from 1895 to 1901 Canon and Precentor of Lincoln. His hymns and *trs.* appeared principally in his own *Christmas Carols* (p. 212, ii.) and in the different *Lyras* ed. by Mr. Shipley, generally marked as by "H. R. B." Of these, "The great God of Heaven is come down to earth" (*Christmas*), p. 212, ii., is in the *Engl. Hyl.*, 1906. For additional carols and *trs.* see **Index of Authors and Translators.** [J. M.]

Brett, Jesse, s. of Charles Brett of Danbury, Essex, was b. at Prittlewell, Essex, in 1858, and educated at Hatfield Hall, Durham, L.Th. 1888, D. 1888, P. 1889. After holding curacies in Derbyshire and Essex, he became in 1898 Chaplain of All Saints Hospital, Eastbourne. His hymns include the following:—

1. **God the Father, God the Son.** (Second stanza, "Jesus, Master, Saviour, hear.") [*Litany.*] Written in 1894, and printed for use in St. Michael's, Myland, Colchester. Included in *Church Hys.*, 1903.

2. **Jesu, Lord, enthroned on high.** [*Good Friday.*] Contributed to *Church Hys.*, 1903.

3. **O Jesu, Lord, Thy cross I see.** [*Home Missions.*] Contributed to *Church Hys.*, 1903.

4. **O King of Saints, O Lord of might.** [*Dedication of Special Offerings.*] Contributed to *Church Hys.*, 1903.

5. **God the Father, God the Son.** (Second stanza, "In our sorrow and distress.") [*Service for the Dead.*] Included in the *Requiem Hymnal.* Guild of All Souls, London, 1898.

6. **O Lord of love, O King of Peace.** [*Holy Communion.*] Given in Irish *Church Hymnal*, 1893. [J. J.]

Breviaries, p. 170, ii. To this may be added:—

(1) **The Mozarabic Breviary.** Regarding the ancient MSS. of this rite, see **Hymnarium,** p. 1652, ii. The Add. 30848 is an 11th cent. Breviary written in Spain, but not of the Mozarabic rite. The printed ed. of 1502 is in the B. M. (*C.* 17. c. 3). The *Hymnarium*, added in 1775, is not a compilation, but is taken direct from a *Hymnarium* of the 11th cent., then at Toledo, but now at Madrid.

(3) **The Roman.** Of late years, especially in France, revision has been talked of, and the hope has been expressed that permission would be given to use the hymns in their ancient forms. Change has come in the line of least resistance, by addition. A pretty little ed., printed by M. H. Gill & Sons at Dublin in 1904, contains the following Offices with hymns which are not found in the Tournay ed. of 1879 (p. 172, ii.).

1. *In the body of the Breviary.*

i. Seven Founders of the Servite Order. Feb. 11.
ii. SS. Cyril and Methodius. July 7.
iii. Most Holy Rosary of the B. V. M. 1st S. in October.

2. *In the General Appendix.*

iv. Appearance [at Lourdes] of the B. V. M. Immaculate. Feb. 11.
v. Holy Family, Jesus, Mary, Joseph. 3rd S. after Epiphany. The hymns of this Office are by Pope Leo XIII., written 1892, and pub. in his *Carmina*, 1893, pp. 89-94.
vi. B. V. M. of Good Counsel. April 26.
vii. B. V. M. of Perpetual Succour. S. before Festival of St. John the Baptist.
viii. Manifestation of the B. V. M. Immaculate of the Holy Medal [in 1830, to Catharine Labouré, of the Sisterhood of St. Vincent of Paul]. Nov. 27.

The hymns in these offices are:—

iv. Aurora soli praevia.
i. Bella dum late furerent, et urbes.
iii. Coelestis aulae nuntius.
vi. Genestanam veneraris aedem.
iii. In monte Olivis consito.
iii. Jam morte victor obruta.
ii. Lux O decora patriae.
vii. Maria, quae mortalium.
i. Matris sub almae Numine.
v. O gente felix hospita.
v. O lux beata coelitum.
iv. Omnis expertem maculae.
vi. Plaude festivo, pia gens, honore.
v. Sacra jam splendent decorata lychnis.
ii. Sedibus coeli nitidis receptos.
i. Sic patres vitam peragunt in umbra.
iv. Te dicimus praeconio.
iii. Te gestientem gaudiis.
viii. Tutela praesens omnium.

For notes on the authorship of the more recent *Roman Breviary* hymns, see article by S. Bäumer in Wetzer and Welte's *Cyclopaedia*, vi., 538-541, and Célestin Albin's *La Poésie du Bréviaire*, i., *Les Hymnes*, 1899.

(7) **The Paris.** In the list of authors read Guillaume *de la Brunetière*, Bp. of Saintes; also *Sebastian* Besnault (died 1724). For *Gurd. Vict.* read *Simon Gourdan* (1646-1729).

(8) **The Hereford,** p. 178, ii. A practically complete copy of both parts of the ed. of 1505 is in the Chapter Library at Hereford. A reprint (noting the variations and the additional matter in the MSS. of the Hereford use, now at Hereford, at the Bodleian, at Balliol College, Oxford, at the Worcester Chapter Library, and at the B. M.) is being ed. for the Henry Bradshaw Society by

the Rev. W. H. Frere and Mr. Langton E. G. Brown of Hereford; i., 1904; ii., in preparation. In the reprint the rubrics are given in full, the rest of the Offices in outline where they agree with the Offices in the *Sarum Brev.* of 1531, and in full where they differ. The four Christmas hymns indexed at **p. 178, ii.**, viz., "Corde," "Corporis," "Ecce," and "Juste," are centos from the "Da puer," **p. 276, i.** The two for SS. Philip and James, viz., "Quos alloquentes angeli," at *Lauds*, and "Apostoli tunc mystico" at *Matins* (not indexed at p. 178, ii.) are parts of "Hymnum canamus gloriae," **p. 554, ii.** The "Veni Creator . . . Memento" (also found in a *Horae* at Emmanuel, Cambridge, No. 72, f. 108, written in England, c. 1410) is made up of st. i. of "Veni Creator," **p. 1206, ii.**, st. iii. of "Christe Redemptor omnium Ex Patre," **p. 228, ii.**, and the st. "Maria plena gratiae," which was a kind of stock verse used in many hymns, e.g. *Mone*, Nos. 404, 408, and *Dreves*, xii., Nos. 72, 73. The two for St. Ethelbert are parts of the same hymn (i., Sanctorum; ii., Digna). The "Puer natus in Bethlehem," appointed for the Epiphany and entitled a *Prose*, is really a hymn (see **p. 940, i.**; the *Hereford* text is sts. i.–ix.). [J. M.]

Bridges, M., **p. 181, ii.** He d. Oct. 6, 1894. Additional hymns by him are given in the *Arundel Hys.*, 1902, and others:—

i. From *Hys. of the Heart*, 1848–1851.

1. Blessed Lamb, on Calvary's mountain. *Passiontide.* 1848.
2. Lo! on the slope of yonder shore. *St. Francis Xavier.* 1848.
3. Rose of the Cross, thou mystic flower. *B.V.M.* 1848.
4. Wave the sweet censer, wave. *Holy Communion.* 1851.

ii. From *Passion of Jesus*, 1852.

5. Away from God—away from God. *Repentance.*
6. From circlets starred with many a gem. *Passiontide.*
7. Holy of Holies, seat of love. *Heart of Jesus.*
8. Jesu! to Thee we look. *Passiontide.* From "Oh! for a flame of fire," p. 16.
9. Rise, O Lord, in all Thy glory. *Day of Judgment.*
10. The Wine-press — the Wine-press. *Day of Judgment.*

"Crown Him, the Virgin's Son," is from "Crown Him with many crowns." [J. M.]

Bridges, Robert Seymour, M.A., s. of J. J. Bridges, of Walmer, Kent, was b. Oct. 23, 1844, and educated at Eton and at Corpus Christi Coll., Oxford (B.A. 1867, M.A. 1874). He took his M.B. in 1874, but retired from practice in 1882, and now (1906) resides at Yattendon, Berks. He is the author of many poems and plays. He ed. and contributed to the *Yattendon Hyl.*, 1899 (originally printed at the Oxford Univ. Press in parts—Nos. 1–25, 1895; 26–50, 1897; 51–75, 1898; 76–100, 1899). For his *trs.* and originals noted in this *Dictionary*, see **Index of Authors and Trs.** [J. M.]

Brightly did the light divine. In Dean Alford's *Poetical Works*, 1845, vol. ii., p. 149, and later as at **p. 182, ii.**

Bromehead, Joseph, M.A., was born in 1748 and educated at Queen's Coll., Oxford; B.A. 1768, M.A. 1771. Subsequently he was Curate of Eckington, Derbyshire, to his death, January 30, 1826. He was the author of *The Melancholy Student*, 2nd ed. 1776, of some Psalm versions, and the popular form of "Jerusalem, my happy home," *q.v.* [J. J.]

Brook, Frances, dr. of the Rev. James Brook, M.A., of Helme Edge, Meltham, Huddersfield, was b. in Bath in 1870. Her interest in missions is deep, and delicate health alone has prevented her from giving her services in the foreign field where two of her sisters are labouring. Her first hymn leaflet was:—

1. **There is singing in the Homeland.** [*Martyrs.*] It was written in 1895 "In Memoriam" of the Rev. Robert Stewart and his little band in the Hawa Sang martyrdom of that year. It was printed in the C.M.S. *Gleaner*, March, 1896, p. 34, and included in the *Church Miss. H. Bk.*, 1899, No. 163. The original leaflet is entitled "Martyrs of Jesus, Called to be with Christ, at Ku-cheng, S. China, August 1st, 1895."
2. **My goal is God Himself.** [*God All in All.*] Written in April, 1896. "The need of a friend called forth and formulated the unspoken attitude of my soul towards God, 'My goal is God'" (*Author's MS.*). Included in *Hys. of Consecration and Faith*, revised ed. 1902, No. 306.
3. **My Home is God Himself; Christ brought me there.** [*Rest in God.*] Written in Sept., 1899. "The helpful testimony of another of God's children, and my own deep need of restfulness in Him led me to the truth as expressed in 'My Home is God'" (*Author's MS.*). It is the most extensively used of the Author's leaflets.
4. **O Lord, with Thee 'tis but a little matter.** [*God the Strength of His Labourers.*] In the *Church Miss. H. Bk.*, 1899, No. 138, having previously appeared in the C.M.S. *Gleaner*, Oct., 1896, p. 157, as "Council and strength for the War. A Battle Prayer." [J. J.]

Brooks, Arnold, M.A., s. of John Brooks, b. at Edgbaston, Dec. 25, 1870, and educated at King Edward's School, Birmingham, and G. and C. Coll., Camb., B.A. (1st class Class. Tripos) 1893, D. 1895, P. 1896; Curate of St. Augustine's, Bermondsey, 1895–6, and of St. Peter's, Edinburgh, 1898. His vigorous hymn for *Foreign Missions*, "Trumpet of God, sound high," was written at the request of the Rev. E. C. Dawson, editor of the *Foreign Mission Chronicle* (Epis. Ch. of Scotland), and included in that Magazine in Oct., 1900. In a slightly altered form it was included in *H. A. & M.*, 1904. [J. J.]

Brooks, Phillips, D.D., was b. at Boston, Dec. 13, 1835, graduated at Harvard Coll. 1855, and was ordained in 1859. Successively Rector of the Church of the Advent, Phila., and Trinity Church, Boston, he became Bishop of Mass. in 1891, and d. at Boston in Jan., 1893. His *Carol*, "O little town of Bethlehem," was written for his Sunday School in 1868, the author having spent Christmas, 1866, at Bethlehem. His hymn, "God hath sent His angels to the earth again," is dated 1877. [J. J.]

Brother, now thy toils are o'er, **p. 184, i.** This hymn begins in *The English Hyl.*, 1906, "*Now the labourer's* toils are o'er," and is abbreviated to 6 sts.

Brotherton, Alice, née Williams, b. at Cambridge, Ind., and married in 1876 to William E. Brotherton of Cincinnati. Has pub. *Beyond the Veil*, Chicago, 1886, and *Sailing of King Olaf*, 1887. Author of "Consider the lilies, How stately they grow" (*Providence*), in Horder's *Worship Song*, 1905, and others.

Brown, Alexander, s. of John Brown, writer, Ayr, was b. at Ayr, Sept. 19, 1835, and educated at the University of Glasgow, and the Theological Hall of the E. U. Church. He became minister of Galashiels E. U. Church in 1861, and in 1877 of St. Paul Street Church, Aberdeen. He was the convener of the committee who compiled the 1903 *Supplement* to the *E. U. Hyl.* (*The Scottish Congregational Hymnal*), and contributed to it two *trs.* from the German, Nos. 529 and 533. [J. M.]

Brown, T. E., **p. 1555, i.** He retired from Clifton College in 1892, and d. in 1897.

Browning, Elizabeth, née Barrett, p. 187, i. We find that the usually accepted birth-place (London) of Mrs. Browning must be corrected. She was born at Coxhoe Hall, Durham, March 6, 1806, and baptised as Elizabeth Barrett Moulton Barrett at Kelloe Church, Durham, Feb. 10, 1808. [J. M.]

Brownlie, John, was born at Glasgow, Aug. 6, 1859, and was educated at Glasgow University, and at the Free Church College in the same city. In 1884 he was licensed by the Presbytery of Glasgow; in 1885 he became Assistant Minister of the Free Church, Portpatrick, and on the death of the Senior Minister in 1890 he entered upon the full charge of the Church there. He has interested himself in educational matters, became a Member of the local School Board in 1888, a governor of Stranraer High School in 1897, and Chairman of the governors in 1901. His hymnological works are:—

1. *The Hymns and Hymn-writers of the* [*Scottish*] *Church Hymnary*, 1899. This is a biographical, historical, and critical companion to that hymnal, and is well done and accurate.

2. *Hymns of Our Pilgrimage*, 1889; *Zionward*; *Hymns of the Pilgrim Life*, 1890; and *Pilgrim Songs*, 1892. These are original hymns. *The Rest of God*, 1894, a poem in three parts.

3. *Hymns of the Early Church, Being Translations from the Poetry of the Latin Church, arranged in the Order of the Christian Year . . .* 1896.

4. *Hymns from East and West, Being Translations from the Poetry of the Latin and Greek Churches . . .* 1898.

5. *Hymns of the Greek Church, Translated with Introduction and Notes*, 1900. Second Series: *Hymns of the Holy Eastern Church, Translated from the Service Books, with Introductory Chapters on the History, Doctrine and Worship of the Church*, 1902. Third Series: *Hymns from the Greek Office Books, Together with Centos and Suggestions*, 1904. Fourth Series: *Hymns from the East, Being Centos and Suggestions from the Office Books of the Holy Eastern Church*, 1906.

Of Mr. Brownlie's original hymns the following have come into C. U.:—

1. Ever onward, ever upward. *Aspiration.* From *Pilgrim Songs*, 3rd Series, 1892, p. 11.

2. Girt with heavenly armour. *The Armour of God. Pilgrim Songs*, 3rd Series, 1892, p. 49.

3. Hark! the voice of angels. *Praise. Pilgrim Songs*, 3rd Series, 1892, p. 57.

4. O bind me with Thy bonds, my Lord. *The Divine Yoke.* From *Hys. of our Pilgrimage*, 1889, p. 27.

5. O God, Thy glory gilds the sun. *Adoration.* From *Zionward, &c.*, 1890, p. 33.

6. Spake my heart by sorrow smitten. *Seeking God.* From *Pilgrim Songs*, 3rd series, 1892, p. 25.

7. The flowers have closed their eyes. *Evening Pilgrim Songs*, 3rd series, 1892, p. 66.

8. There is a song which the angels sing. *The Angels' Song.* A cento from the poem *The Rest of God*, 1894, p. 36.

9. Thou art my Portion, saith my soul. *God, the Portion of His People.* From *Pilgrim Songs*, 1892, p. 45.

10. Close beside the heart that loves me. *Resting in God.* This is one of the author's "Suggestions" based upon the spirit rather than the words of portions of the Greek Offices. It was given in *Hymns of the Holy Eastern Church*, 1902, p. 128.

Mr. Brownlie's translations from the Latin have been adopted in the hymnals to a limited extent only, mainly because the ground had been so extensively and successfully covered by former translators. With the translations from the Greek the case was different, as for popular use few translations were available in addition to the well known and widely used renderings by Dr. Neale. Mr. Brownlie's translations have all the beauty, simplicity, earnestness, and elevation of thought and feeling which characterise the originals. Their suitability for general use is evidenced in the fact that the number found in the most recently published hymn-books, including *Church Hymns*, 1903, *The New Office Hymn Book*, 1905, and *The English Hymnal*, 1906, almost equal in number those by Dr. Neale. [J. J.]

Bryant, William, b. at Brighton, England, in 1850, ordained by the Presbytery of Troy, N.Y., in 1879, and since 1893 pastor of Mount Clemens Presb. Church. His hymn, "Standing forth in life's rough way" (*Intercession for Absent Ones*), was written at Elizabeth, N.J., June 23, 1874, and first printed in the N.Y. *Daily Witness*. In Lowry's *Brightest and Best*, 1875, p. 129, it is given as "Standing forth *on* life's rough way," and in *The Home H. Bk.*, 1885, as "*Starting* forth *on* life's rough way." It is in C. U. in Great Britain and America, and is usually assigned to W. C. Bryant, p. 190, i. 22, but in error. Mr. Bryant is the editor of the *Michigan Presbyterian.* [L. F. B.]

Buckham, John Wright, D.D., an American Congregational minister, b. at Burlington, Vt., in 1864, and educated at the University of Vermont. Pastor in Conway, N.H., and Salem, Mass., Professor of Christian Theology, Pacific Theological Seminary, Berkely, Cal., 1903, D.D., Univ. of Vermont, 1904. His hymn, "Hills of God, break forth in singing" (*Christmas*), appeared in *Whence cometh Help*, 1902. Included in *The Pilgrim Hyl.*, 1904. [J. J.]

Bunyan, John, p. 193, ii. Another piece by him is Valiant's song in the *Pilgrim's Progress*, pt. ii., 1684 (2nd ed. 1686, p. 177). There, and in E. P. Hood's *Our H. Bk.*, 1873, no. 398, it begins "Who would true valour see" (*A Pilgrim's Song*). In *the Engl. Hyl.*, 1906, No. 402, it is partly rewritten, and begins "He who would valiant be." [J. M.]

Burke, Christian, was b. in London Sept. 18, 1859, and now (1906) resides in Highgate, London. Her earlier verse, contributed to various periodicals, was collected as *The Flowering of the Almond-Tree and other Poems*, 1896, revised ed. 1901. Her hymn—

Lord of Life and King of Glory [*Mothers' Societies*] was written in Dec. 1903, and first printed in the *Treasury*, Feb. 1904, p. 453, headed "Prize Hymn for a Mothers' Union Service." It is in *The Eng. Hyl.*, 1906, No. 530. [J. M.]

Burkitt, Francis Crawford, M.A., S. of Crawford Burkitt, was b. in London, Sept. 3, 1864, and educated at Harrow and at Trin. Coll., Cambridge (B.A. 1886, M.A. 1889). In 1905, though a layman, he was appointed Norrisian Prof. of Divinity at Cambridge. He has been a Fellow of the British Academy since 1904, and is the author of various works on Biblical Criticism and Early Church History. He contributed two *trs.* (12, 194) to the *Eng. Hyl.*, 1906. [J. M.]

Burlingham, Hannah Kilham, eldest daughter of Henry Burlingham of Evesham. She died at Evesham, May 15, 1901, aged 59. Many of her *trs.* from the German are noted in this *Dictionary.* See list, p. 1507, iii. [J. M.]

Burman, Ellen Elizabeth, p. 1591, ii., b. at Stratford-on-Avon, July 11, 1837, and d. at Bristol, March 16, 1861. Her *Poetical Remains*, with brief *Memoir*, were pub. by the Rev. W. Bruce in 1862. Her hymn, "Teach me to live," is included in this work. [J. J.]

Burton, Henry, D.D., p. 1555, i., b. at Swannington, Leicestershire, in 1840. His parents having emigrated to America, he became a student at Beloit Coll. and graduated in honours. After labouring as a minister of the Meth. Episco. Church for a time he returned to England, entered the Wesleyan Ministry in 1865, and has since laboured chiefly in Lancashire and London. His pub. works include *Gleanings in the Gospels, Wayside Songs*, 1886, *St. Luke* in the *Expositor's Bible*, &c. His hymns in C. U., in addition to those named on p. 1555, i., include:—

1. **Break, day of God, O break.** [*Second Advent.*] Written at Blundell Sands, near Liverpool, on Christmas Eve, 1900, and included in *The Meth. H. Bk.*, 1904. "The opening stanza was composed on the Railway Bridge where I lingered on my way home" (*Author's MS.*).

2. **In the secret of His presence.** [*Peace in Christ.*] Written at Acton, London, pub. in his *Wayside Songs*, 1886, and included in the *Epworth Hymnal*, U.S.A.

3. **O King of Kings, O Lord of hosts.** [*National Hymn.*] Dr. Burton's history of this hymn is: "In the late Queen's Jubilee year, 1887, I composed an Ode which was set to music by Sir J. Stainer, and sung at a Jubilee Festival in the Royal Albert Hall, London. As the Ode could not be sung at any other time, Sir J. Stainer requested me to compose a hymn to which the same music should be set [and of a national character]. This led me to write the hymn" (*Author's MS.*). It is No. 975 in *The Meth. H. Bk.*, 1904.

4. **Have you had a kindness shown? Pass it on.** [*Kind Deeds.*] "This is based on a little incident in the life of my brother-in-law, the Rev. Mark Guy Pearse. When a boy returning home from a Moravian school in Holland, the steward of the boat on which he sailed from Bristol to Hayle showed him marked attention and kindness, because Mr. Pearse's father, years before, had proved a great friend to his mother. And so he was simply 'passing on' the kindness." (*Author's MS.*). The hymn was written at Acton on April 8, 1885, and first printed in *The Christian Advocate*, N.Y., 1886, and again in *Wayside Songs*, 1886, p. 81. The first stanza has been adopted as a motto by the "International Sunshine Society," of New York. [J. J.]

But can it be that I should prove. *C. Wesley.* [*In Temptation.*] Pub. in the Wesley *Hys. and Sac. Poems*, 1749, No. 112, in 6 st. of 6 l. (*P. Works*, iv., p. 479). It was well known in the old *Wes. H. Bk.*, but is omitted from the *Meth. H. Bk.*, 1904, except st. iv.–vi., which are embodied in "Light of the world, Thy beams I bless," *q.v.* [J. J.]

Butler, Mary, p. 1555, ii., is a granddaughter of Bp. Samuel Butler, of Lichfield, 1836–39; and daughter of Thomas Butler, M.A., sometime Rector of Langar, Notts, and Prebendary of Clifton in Lincoln Cath. "Whiteness of the winter's snow" (*All from God*), in *The Council School H. Bk.*, 1905, is also by Miss Butler. [J. J.]

Butterworth, Hezekiah, was b. at Warren, R.I., Dec. 22, 1839, and d. in 1905. His hymn, "Little ones of God are we" (*Christ's Lambs*), in the *S. School Hymnary*, 1905, and other collections, is dated 1870.

By secret influence from above. *C. Wesley.* [*Peace with God desired.*] Left in MS. at his death in 1788, and pub. in *P. Works*, ix. 236. In *The Meth. Hymn-Book*, 1904.

C.

Caddell, Cecilia Mary, pp. 200, i., and 1555, ii., was b. 1813, and d. 1877. The following are from H. Formby's *Catholic Hys.*, 1853, except No. 1, which is from Formby's *Sacred Songs*, 1853.

1. A little boat, with snow-white sail. *Evening.*
2. Dear Saint, who on thy natal day. *St. Aloysius.*
3. Hail! Mary, only sinless child. *B. V. M.*
4. Maiden Mother, meek and mild. *B. V. M.*
5. O Jesu, it were surely sweet. *H. Communion.*

[J. M.]

Caesarius, known as St. Caesarius of Arles, was b. at Châlons-sur-Saone about 468, entered the monastery of Lerins at the age of thirteen, became Bishop of Arles in 502, and d. Aug. 27, 542. About 502 he drew up a Rule, based on that in use at Lerins, for the nuns in the convent at Arles, of which his sister, Caesaria, was Abbess. This is printed in the *Acta Sanctorum* for January 12 (ed. Palme, Jan., vol. ii.). In section x. (pp. 17, &c.), which treats of Psalmody, he directs the use of certain hymns. Those which are separately annotated, or particularly referred to, in this *Dictionary* are:—

Aeterne rerum Conditor, p. 26, i.
Christe precamur annue, p. 351, i.
Christe qui lux es et dies, p. 227, i.
Deus Creator omnium, p. 291, i.
Hic est dies verus Dei, p. 1648, i.
Jam surgit hora tertia, p. 823, i.
Mediae noctis tempus est, p. 721, ii.
Rex aeterne Domine, p. 957, ii.
Te Deum laudamus, p. 1119, ii.

[J. M.]

Call the Lord thy sure salvation. This cento in *The Public School H. Book*, 1903, is composed of 9 lines from J. Montgomery's "Call Jehovah thy salvation," p. 200, i., the rest being by S. A. Brooke, based upon Montgomery. [J. J.]

Campion, Thomas, b. c. 1567, d. 1619, and buried at St. Dunstan's in the West, London, March 1, 1619. He was a physician, poet, and musician, but his reputation rests mainly on his poetical works. These include various *Masques* performed before James I. and other noble personages. Of these some rare copies are in the British Museum. His *Observations in the Art of English Poesie*, &c., was pub. in 1602, and his *New Way of Making four parts in Counter-point*, &c., 1620. Of his poems, five are given by Palgrave in his *Treasury of Sacred Song*, 1889. His connection with hymnody is very slight, and nothing by him is now in C. U. [J. J.]

Canton, William, was b. Oct. 27, 1845, on the Isle of Chusan, China, and now (1906) resides in Highgate, London. He is the author of various vols. of poems, of a *History of the British and Foreign Bible Society*, 1903, &c. Two of his poems are used as hymns in the *Engl. Hyl.*, 1906, and others.

1. **Hold Thou my hands!** [*Hold Thou me up.*] First pub. in *Good Words*, May 1893, p. 333, and reprinted in his *The Invisible Playmate*, 1894, p. 21.
2. **Through the night Thy angels kept.** [*Morning.*] From his *The Comrades*, 1902, p. 233.

[J. M.]

Carney, Julia A., née Fletcher, was b. in 1823. She was a teacher for some time in one of the Boston Primary Schools, U.S.A., which was held in the vestry of Hollis Street Church, in that city. This Church was de-

molished in 1846. It was for use in these Primary Schools that her "Little drops of water" (*q.v.*) was written in 1845. [J. J.]

Carols, pp. 205, i.–213, ii. During the past fifteen years Carols have been produced in great numbers. In a few instances old words have been wedded to new music, but with by far the greater number both words and music are new. Taken as a whole these new Carols are on the old lines, are good, and deserve the attention of all lovers of this section of hymnody. The chief defect is, except in the case of Mr. Chope's collection, the almost universal ignoring of all the great festivals of the Church except Christmas. The extent of the output by the leading publishers since 1890 can be gathered from the following summary:—

Novello & Co.—The last number of their *Christmas Carols* which has come under our notice is No. 317. Of these more than one third have been pub. since 1890, and are by sixty authors and forty-eight composers. From these and other sources the same firm has issued:—

1. *Twelve Old Carols, English and Foreign, Adapted and Arranged by Sir John Stainer, Prof. Mus. Ozon.* [1890.]

2. *Christmas-Tide Carols (First Series).* The words by Rev. Prebendary Reynolds . . . The music (old Breton melodies) harmonized by George C. Martin, Organist of S. Paul's Cathedral. [1891.]

3. The *Second Series* of the same, the music being old French melodies harmonized by George C. Martin. [1892.]

4. *Twelve New Carols for Christmastide.* Written by Shapcott Wensley. [1892.] The composers include Sir J. Stainer, J. Barnby, J. F. Bridge, B. Tours, and others.

5. *Ten Christmas Carols.* [1893.] The words are by various authors, and the music by seven different composers.

6. *A Collection of Twelve Christmas Carols.* Compiled by Mrs. Carey Brock and M. A. Sidebotham . . . [1894.] These are by various authors and composers.

7. *Popular Christmas Carols arranged for Two-Part Singing . . .* By W. G. McNaught. [1891.]

8. *Three Carols for Christmas.* Set to music by E. A. Sydenham. Each carol is by a different author.

9. *Four Christmas Carols.* Composed and arranged by J. Barnby, A. C. Mackenzie, G. C. Martin, and J. Stainer. Words by various authors.

10. *Four Christmas Carols written by W. Chatterton Dix and set to music by Joseph Barnby.*

11. *Twelve New Christmas Carols for Unison Singing.* Written by A. E. Alston. Composed by Robin H. Legge, 1894. In addition to these, Nos. 237–248, of Novello's *Christmas Carols* are also by Messrs. Alston and Legge. Both words and music are of the true carol type.

William Clowes & Sons issued the complete edition of:—

12. *Carols for use in Church during Christmas, Epiphany, Easter, Ascension, and Harvest, by R. R. Chope, M.A. . . .* 1894. This is an enlarged edition of the collection noted on p. 212, ii. (i.) under Mr. Chope's name. The additions include Further Epiphany Carols, and others for the Conv. of S. Paul, Purification of the B. V. M., Easter, Ascension, Whitsuntide, and Harvest. There are appended outline "Carol Services" for use in church, school, or mission room. For practical use this "complete" edition is of great value.

A. R. Mowbray & Co. have published:—

13. *The Cowley Carol-Book for Christmas, Easter, and Ascension-tide.* Compiled and arranged by the Rev. G. R. Woodward, M.A., 1901. This contains 39 carols with music to each, and from sources both old and new. In 1902 this was revised and enlarged to 65 pieces with music to each, as in the first edition. Although limited in design it is excellent in execution, and is supplied with notes of great value to the student in search of data.

With these details additional to those already given in the original article (p. 205, i.) lovers of Carols, both of words and music, are furnished with evidences of the practical value of these compositions in the services of the Church.

[J. J.]

Cary, Alice, p. 214, i. From her *Ballads, Lyrics and Hymns*, N.Y., 1866, the following are in Horder's *Worship Song*, 1905:—

1. O day to sweet religious thought. *Sunday.*
2. Our days are few and full of strife. *Trust in God.* The original begins, "Fall, storms of winter, as you may."
3. To Him Who is the Life of life. *God and Nature.*

[J. J.]

Caswall, E., p. 214, ii. Additional original hymns by Caswall are in the *Arundel Hymns*, 1902, and other collections. The following are from the *Masque of Mary, &c.*, 1858:—

1. Christian soul, dost thou desire. *After H. Communion.*
2. Come, let me for a moment cast. *H. Communion.*
3. O Jesu Christ [Lord], remember. *H. Communion.*
4. Oft, my soul, thyself remind. *Man's Chief End.*
5. Sleep, Holy Babe. *Christmas.* Appeared in the *Rambler*, June 1850, p. 528. Sometimes given as "Sleep, Jesus, sleep."
6. The glory of summer. *Autumn.*
7. This is the image of the queen. *B. V. M.*

His "See! amid the winter's snow," p. 1037, i., was pub. in *Easy Hymn Tunes*, 1851, p. 36. In addition the following, mainly altered texts or centos of his *trs.*, are also in C. U.:—

1. A regal throne, for Christ's dear sake. From "Riches and regal throne," p. 870, ii.
2. Come, Holy Ghost, Thy grace inspire. From "Spirit of grace and union," p. 945, i.
3. Hail! ocean star, p. 99, ii., as 1873. In the *Birmingham Oratory H. Bk.*, 1850, p. 158.
4. Lovely flow'rs of martyrs, hail. This is the 1849 text. His 1873 text is "Flowers of martyrdom," p. 947, i.
5. None of all the noble cities. From "Bethlehem! of noblest cities," p. 946, ii.
6. O Jesu, Saviour of the World. From "Jesu, Redeemer of the world," p. 228, ii.
7. O Lady, high in glory raised. From "O Lady, high in glory, Whose," p. 945, i.

The Parochial H. Book, 1880, has also the following original hymns by Caswall. As their use is confined to this collection, we give the numbers only:—

Nos. 1, 2, 3, 159 (*Poems*, 1873, p. 453), 209 (1873, p. 288), 299, 324 (1873, p. 323), 357, 402, 554, 555, 558, 569 (1873, p. 334). These are from his *Masque of Mary* 1858. Nos. 156, 207 (1873, p. 296), 208 (1873, p. 297), 518. These are from his *May Pageant*, 1865.

As several of these hymns do not begin with the original first lines, the original texts are indicated as found in his *Poems*, 1873. [J. M.]

Chadwick, J. W., p. 216, i. Mr. Chadwick's important prose works were the Life of Theodore Parker, 1890, and that of William Ellery Channing, 1903; and his poetical productions *A Book of Poems*, 1876, and *In Nazareth Town and other Poems*, 1883. He received his M.A. from Harvard in 1888; and d. Dec. 11, 1904. In addition to "Eternal Ruler of the ceaseless round," already noted on p. 216, ii., Mr. Chadwick's widow has supplied us with the following data concerning his hymns:—

1. **A gentle tumult in the earth.** [*Easter.*] Dated 1876.
2. **Another year of setting suns.** [*New Year.*] Written as a New Year's Hymn for 1873, and originally began "That this shall be a better year." In *The Pilgrim Hyl.*, Boston, 1904.
3. **Come, let us sing a tender song.** [*Communion of Saints.*] Dated 1901, and included in *The Pilgrim Hyl.*, 1904.
4. **Everlasting Holy One.** [*Invocation.*] 1875.
5. **It singeth low in every heart.** [*In Memoriam.*] Written in 1876, for the 25th Anniversary of the Dedication of his Church at Brooklyn. It has passed into a great many collections in America, and a few in Great Britain, including Horder's *Worship Song*, 1905.
6. **Now sing we a song for the harvest.** [*Harvest.*]

Written for a Harvest Thanksgiving Service in 1871. Given in *The Pilgrim Hyl.*, 1904, and others.

7. **O God, we come not as of old.** [*Perfect Law of Liberty.*] Written in 1874, and entitled "The Perfect Law."

8. **O Love Divine of all that is.** [*Trust.*] Written in 1865, and included in his *Book of Poems*, 1876, as "A Song of Trust." In several American collections.

9. **O Thou, Whose perfect goodness crowns.** [*For an Anniversary.*] "Written for the 25th Anniversary of his Installation, Dec. 21, 1889." In *The Pilgrim Hyl.*, and other collections.

10. **Thou Whose Spirit dwells in all.** [*Easter.*] Written in 1890.

11. **What has drawn us thus apart?** [*For Unity.*] Undated, in the Boston Unitarian *Hys. for Church and Home*, 1895.

During the past ten years Mr. Chadwick's hymns have become very popular in America, and especially with the compilers of Congregational and Unitarian collections. [J. J.]

Chant, Laura Ormiston, née Dibdin, daughter of F. W. Dibdin, C.E., was born at Woolastone, Gloucestershire, in 1848, was for some time Sister of the Sophia Wards of the London Hospital, and married to Thomas Chant, M.R.C.S., of Bridgewater, in 1877. Of Mrs. Chant's hymns, these are in C. U.:—

1. **Beyond the far horizon.** [*Heaven.*] Written at the request of Stopford A. Brooke for his *Christian Hymns*, 1891. It is also printed as a leaflet in 5 st. of 8 l.

2. **Light of the world, faint were our weary feet.** [*Christ the Light of the World.*] Written in June, 1901, at the request of the Rev. S. Collier, Superintendent of the Central Wesleyan Mission in Manchester. As the hymn is regarded by many as an imitation of Cardinal Newman's "Lead, kindly light," &c., Mrs. Chant's account of its origin is worthy of attention:—Mr. Collier "said how amazingly fond the rescued men were of the tune 'Sandon,' but that 'Lead, kindly light,' though so beautiful, was not an adequate expression of their feelings, and would I try and write something as tender, but gladder than Newman's lovely hymn. I did my best to express myself, and so gave what was wanted." The hymn was first printed as a broadsheet, and then passed into *The Methodist H. Book*, 1904, and other collections.

3. **Silence, O earth, and listen to the song.** [*Spring.*] This hymn is of more than usual excellence, and is worthy of attention. It is printed as a broadsheet, and may be had at Albemarle House, E. Twickenham. [J. J.]

Charles, Elizabeth, née Rundle, pp. 218, ii.; 1556, i. Mrs. Rundle-Charles was b. Jan. 2, 1828, married in 1851, and d. March 28, 1896. Her hymn, "The little birds fill all the air with their glee" (*Thankfulness*), was pub. in her *Three Wakings*, 1859, p. 165, as a "Song for an Infant School." It is found in *The Sunday School Hymnary*, 1905, and others. [J. M.]

Charteris, Archibald Hamilton, D.D., s. of John Charteris, schoolmaster, b. at Wamphray, Dumfriesshire, Dec. 13, 1835, and educated at Wamphray and Edinburgh University, B.A. 1852, D.D. 1888; LL.D. 1898; Minister successively of New Abbey, and The Park Parish, Glasgow; Moderator of the Church of Scotland 1892. Dr. Charteris was Prof. of Biblical Criticism in Edinburgh University 1868–1898. His pub. works include *Life of Prof. James Robertson*, 1863, *The New Test. Scriptures*, 1882, &c. His hymns include:—

Believing fathers oft have told. [*Christian Brotherhood.*] Written in a steamer on Lake Como, on a day's excursion in 1889. It was designed for the use of the Young Men's Guild of the Church of Scotland, of which he was the founder, and is regularly used at the chief meetings of the Guild. It was given in *The Church Hymnary*, 1898, No. 259, in 5 st. of 10 l. Its use amongst Young Men's Guilds and Associations is extensive. [J. J.]

Chesterton, Gilbert Keith, s. of Edward Chesterton, was b. May 29, 1874, at Campden Hill, Kensington, London; and is a well-known journalist and author, now (1906) residing at Battersea Park, London. He contributed to *The Engl. Hyl.*, 1906, a vigorous lyric beginning, "O God of earth and altar" (*Prayer for the Nation*). [J. M.]

Children of God lack nothing. This cento, slightly altered, is from W. Cowper's "Sometimes a light surprises," p. 1067, i.

Chorus novae Hierusalem, p. 224, i. Another *tr.* is "Up, New Jerusalem, and sing," in *H. A. & M.*, 1904, No. 141, marked as *tr.* by the Compilers.

Christ in His Word draws near, p. 705, ii. (*Lynch, T. T., No.* 3). In the *Memoirs of Thomas T. Lynch*, ed. by William White, (London, 1874), we have the author's account of this hymn in his own words:—

"I will quote the hymn with which I commenced my work of song. It was made on the Monday morning before Christmas Day, whilst I was meditating on yesterday's worship. It is now No. 17 of *The Rivulet*: "Christ in His word draws near."

This was in 1854, and it was included in *The Rivulet* the following year. [J. J.]

Christ, the Teacher, cometh. [*Christ the Teacher.*] The earliest date to which we have traced this hymn is 1880, in W. R. Stevenson's Baptist *School Hymnal*, where it is given as from a *S. Scholar's H. Bk.* It has been repeated in several later collections, and usually as *Anon.* [J. M.]

Christe coelestis medicina Patris, p. 226, ii. This hymn is in the Einsiedeln MS. 191, catalogued as at f. 231 in a hand of the 9th cent. *Dreves*, xxvii., p. 284, prints it from a *Mozarabic Hymnarium* of the 11th cent. in the B. M. (*Add.* 30851, *f.* 160, beginning imperfectly with st. vii., l. 2), from a 10th cent. *Mozarabic Hymnarium* now at Madrid, from a Fleury MS. of the 10th cent. now at Orleans (184), from a Fulda MS. of the 11th cent. now at Göttingen (*Theol.* 231) and others. [J. M.]

Christe lumen perpetuum, pp. 351, i., and 1562, i. (under Ennodius). This hymn has not been traced earlier than to the printed *Mozarabic Breviary* of 1502, where it is given at f. 57 and again at f. 91 (misprinted cxi.). Thence in *Dreves*, xxvii., p. 76. [J. M.]

Christe lux mundi salus et potestas. [*Evening. 2nd S. after Epiphany.*] This is printed by *Dreves*, xxvii., No. 18, from an 11th cent. *Mozarabic Hymnarium* formerly at Toledo, but now at Madrid, and from the *Mozarabic Brev.* of 1502; also from the same sources in Migne's *PP. Lat.*, lxxxvi., 215, 924. In *Daniel*, i., No. 125, and iv., p. 62. *Tr.* as:

The westering sun rolls down, by W. J. Blew, in his *Ch. H. Bk.*, 1852 (Trin. to Advent, No. 53), repeated in *Hys. for the Year* 1867, and Tozer's *Cath. Hys.*, 1898. This begins with st. iii. of the Latin. [J. M.]

Christe precamur annue, pp. 351, i. and 1562, i. (under Ennodius). This hymn is mentioned in the Rule of St. Caesarius of Arles, c. 502 (see p. 1618, ii.). *Dreves*, xxvii., pp. 24, 78, prints it from an 11th cent. MS. at Toledo, &c. It is also in the *Mozarabic Breviary* of 1502, f. 102 (misprinted xcii.). [J. M.]

Christe qui lux, p. 227, i. This hymn is mentioned in the Rule of St. Caesarius, c. 502 (see p. 1618, ii.). Other versions are :—

1. **O Christ, Who art the Light and Day, Thou drivest night and gloom away,** in *H. A. & M.*, 1904, No. 105, marked as Copeland and Compilers; but not a single line is exactly from Copeland.

2. **O Christ, Who art the Light and Day, Thou drivest darksome night away,** based on Copeland in *The English Hyl.*, 1906, No. 81.

3. **O Christ, Thou Brightness of the day.** By J. D. Aylward, in O. Shipley's *Annus Sanctus*, 1884, ii., p. 83, and A. E. Tozer's *Catholic Hys.*, 1898. [J. M.]

Christe, qui sedes Olympo, p. 228, i. The version beginning "Christ, the highest heav'ns enthrone Thee," in *H. A. & M.*, 1904, No. 240, is W. Palmer's *tr.* altered by the Compilers. [J. M.]

Christe Redemptor omnium Conserva, p. 228, i. Another *tr.* of the original text is "O Christ! of all Redeemer dear," by G. H. Palmer, based on J. D. Chambers, in the *Antiphoner and Grail*, 1880, p. 153, and the *Hymner*, 1904, No. 100.

Another *tr.* of the "Placare Christe servulis" text is "The Father's pardon from above," in the *Office H. Bk.*, 1889 and 1905. [J. M.]

Christe Redemptor omnium Ex Patre, p. 228, ii. Another *tr.* of the "Jesu Redemptor omnium Quem" text is "O Perfect Noon of Loveliness," by J. O'Connor in the *Arundel Hys.*, 1902, No. 27. [J. M.]

Christe sanctorum decus angelorum, p. 229, ii. Additional *trs.* are :—

1. **Christ, the fair beauty of the holy Angels,** by G. H. Palmer and M. J. Blacker, in the *Antiphoner and Grail*, 1880, p. 148, and the *Hymner*, 1904, No. 98.

2. **Christ, of the Angels' praise and adoration.** By T. I. Ball in the *Office H. Bk.*, 1889, No. 787, and 1905.

3. **Christ, the fair glory of the holy Angels,** by Athelstan Riley and Percy Dearmer, in *The English Hyl.*, 1906, No. 242. [J. M.]

Christi corpus ave, p. 230, ii. *Levis* assigns the MS. he used to the 12th cent.

Christi perennes nuntii, p. 231, i. The version beginning "Ye deathless messengers of Christ," in *H. A. & M.*, 1904, No. 196, is marked as Williams and Compilers; but not one line remains as Williams wrote it. [J. M.]

Christians, awake, salute the happy morn, p. 231, ii. Through the kindness and courtesy of Mr. Walter F. Browne, Acting Librarian of Chetham's Library, Manchester, we are enabled to give the following additional information concerning this hymn :—

Anent this hymn, "Christians, awake," the Master of Peterhouse [Cambridge] says, in vol. 34 of the Chetham Society's Publications, 1895, *The Poems of John Byrom*, 4 vols., vol. ii., *Sacred Poems*, Part i., p. 19 :—

"The Chetham Library at Manchester preserves in the Librarian's room, carefully framed, the original MS. of this famous hymn. The title is 'Christmas Day for Dolly.' The verses were therefore designed by Byrom as a Christmas gift to his daughter Dorothy (born April 26, 1730, died unmarried, September 19, 1797). . . In a letter dated October 12, 1886, the late Mr. J. E. Bailey writes :—'I lately got an original broadside copy of *Christians, Awake*, most likely printed by Orion Adams, Smithy Door (Manchester). It has a woodcut, and is very carefully printed, showing, I think, that Byrom corrected it. The paraphrase, Hebrews i., is printed in another column beside the *Christmas Hymn*. It is stitched up with Adams's *Manchester Weekly Paper* for 1751. As on Christmas Eve, 1750, the organist Wainwright and the singing men and boys of the old church came before Byrom's door to sing the hymn, this may be the date of its composition and sudden popularity."

It has been said that the poem appeared in Harrop's *Manchester Mercury* for 1746. On this point Mr. Browne says :—

"I have not a copy of Harrop's *Manchester Mercury* for 1746 in our library, but a former librarian conveyed the following information to me :—'This hymn was written in 1745 and printed in Harrop's *Manchester Mercury* in 1746.'"

From Dr. W. E. A. Axon's *Annals of Manchester*, 1886, p. 88, we find that the first number of Harrop's *Manchester Mercury* is dated March 3, 1752. This is conclusive against the printed date of the hymn being 1746. There is in the Manchester Free Reference Library an undated broadside containing Byrom's two Christmas hymns, "Christians! awake," and "God Who at sundry times in divers ways," which is regarded as the first printed copy of these hymns, but being without date it is of little value in determining the year in which the "Christmas Day for Dolly" was written. From the evidence before us the earliest date we can give to the hymn is 1750. Wainwright's tune, to which it was sung by his choir as noted above, is known by the varying names of "Yorkshire," "Stockport," and "Mottram." [J. J.]

Christum ducem, p. 232, ii. Also in two MSS. in the B. M., viz., *Harl.* 1260, *f.* 69, and *Add.* 14845, *f.* 1*b*, both being of the second half of the 14th cent.

Christus tenebris obsitam, p. 233, i. The version beginning "Now heaven's growing light is manifest," in *H. A. & M.*, 1904, No. 85, is from Isaac Williams unaltered, but omitting the introductory "*And.*" [J. M.]

Cives coelestis patriae, p. 233, ii. This is also in a 12th cent. MS. in the University Library, Cambridge (Gg. v. 35). *Dreves*, ii., p. 94, prints it from a *Moissac Hymnarium* of the 11th cent., and from a Gottweig MS. of the 12th cent. [J. M.]

Clare, Mary F., p. 1556, ii. In the *Standard* of June 7, 1899, is the following: "June 5, at Leamington, Margaret Anna Cusack, only daughter of the late Samuel Cusack, M.D., of Dublin, aged 70." In the same paper on the following day, this lady is identified as "Sister Mary F. Clare," the Nun of Kenmare, who, on leaving the Roman Catholic Church, lectured extensively on Protestantism. The hymns noted on p. 1556, ii., are from her *Hymns for Children by a Religious of the Holy Order of the Poor Clares*, London, 1862. Two others in 1862 have passed into the Congregational *Bk. of Praise for Children*, 1881, "O gentle Jesus, had I been" (*Christ blessing Children*), and "When Jesus was on earth He used" (*Jesus, the Healer*). [J. M.]

Clark, John, b. in England in 1843, and educated for the Baptist Ministry at Mr. Spurgeon's college. Proceeding to Canada in 1875 he has held there several pastorates of Baptist Churches, and now (1905) resides at Tryon, Prince Edward Island. His hymn, "With sacred joy, dear Lord, we meet" (*For Conferences*), is No. 805 in *Sursum Corda*, Phila., 1898. [L. F. B.]

Clarke, S. C., pp. 235, ii.; 1556, ii. In addition to the hymns by Mr. Clarke already

noted in this *Dictionary*, the following have come into C. U. during the past few years:—

1. **All blessing, honour, glory, might.** [*Processional.*] This hymn, based upon Rev. v. and viii., to music by Mendelssohn, was written in 1892, and published with Mendelssohn's music, adapted thereto for congregational use by Sir J. Stainer. The printed sheet is dated "Thorverton Vicarage, Devon, January 31st, A.D. 1893." It was sung at Norwich Cathedral in 1894, and later at other choir festivals. Included in the author's *Festival and other Hys.*, 1896, and C. W. A. Brooke's *Add. Hys.*, 1903.

2. **Amid the ceaseless strife.** [*St. George.*] First pub. in *Add. Hys.*, 1903, to music by Sir J. Stainer.

3. **Gracious Lord of all creation.** [*Flower Services.*] From his *Spring and Summertide: A Service of Sacred Song*, into (Brooke's) *Add. Hys.*, 1903. In *Festival and other Hys.*, 1896.

4. **Lord of all creation.** [*Offertory.*] The note on this hymn is: "Written originally at the request of the Reverend Canon Hervey, and sung at the re-opening of Sandringham Church, after restoration by H.R.H. the Prince of Wales." It was sung at the Choral Festivals at St. Paul's Cathedral, 1893; Norwich and Truro, 1894; Ely, 1895, and others. In *Festival and other Hys.*, 1896, and *Add. Hys.*, 1903.

5. **Lord of power and might, the Giver.** [*Church Lads' Brigade.*] From his *Festival and other Hys.*, 1896; into *Add. Hys.*, 1903.

6. **Once more an end of gloom.** [*Flower Service.*] Included in *Add. Hys.*, 1903.

An extensive collection of Mr. Clarke's hymns, together with original tunes, is in the Church House Library, Westminster. Mr. Clarke d. at Penzance, Feb. 22, 1903. [J. J.]

Clarum decus jejunii, p. 236, i. There does not seem to be any reason for ascribing this to St. Gregory. Additional *trs.* are:—

1. **It is the glory of this fast,** in *H. A. & M.*, 1904, No. 96, marked as by the Compilers. It is really Sir H. W. Baker's version, "Good it is to keep the fast," re-written to adapt it to plainsong.

2. **What beauty hath this solemn tide,** in the *New Office H. Bk.*, 1905, No. 198.

3. **The glory of these forty days,** by M. F. Bell, in *The English Hyl.*, 1906, No. 68. [J. M.]

Coelestis aulae principes, p. 240, i. J. Chandler's *tr.* of this hymn "Hail! Princes of the host of heaven," from his *Hys. of the Primitive Church*, 1837, p. 98, is included in *Church Hymns*, 1903.

Coelestis formam gloriae, p. 240, ii. Additional *trs.* are:—

1. **A wondrous type, a vision fair,** based on Neale, in the *New Office H. Bk.*, 1905, No. 251.

2. **An image of that heavenly light,** by R. E. Roberts, in *The English Hyl.*, 1906, No. 233.

3. **O wondrous type, O vision fair,** which was given in the original ed. of *Hys. A. & M.*, 1861, and omitted in the ed. of 1875 (p. 240, ii.), has been reinstated in the ed. of 1904. [J. M.]

Coeli Deus sanctissime, p. 241, i. Another *tr.* is "Most holy Lord and God of heaven," by M. F. Bell in *The English Hyl.*, 1906. R. Campbell's *tr.* "All holy Sovereign of the sky," p. 241 i. 3, has been brought into C. U. through its inclusion in *Church Hys.*, 1903. [J. J.]

Coelitum Joseph decus, pp. 241, i., and 1557, i. See note on "Te Joseph celebrent" in this *Supplement*.

Coelo datur quiescere, p. 241, ii. Another *tr.* is "In heaven 'tis given to rest thee," by W. J. Blew in his *Ch. H. Bk.*, 1852, Holy Days, No. 30, repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 119, and the *New Office H. Bk.*, 1905, No. 514. [J. M.]

Coelo quos eadem gloria, p. 241, ii. Another *tr.* is "All saints, who share one glory bright," by T. I. Ball, in the *New Office H. Bk.*, 1905.

Coelo Redemptor praetulit. [*B. V. M.*] This is the Matins hymn in the Office of the Maternity of the B. V. M. The office is printed in full in the *Opera* (vol. vi., Rome, 1751, with "Coelo Redemptor" at p. 310, and "Te mater alma Numinis" at p. 313) of Pope Benedict XIV., and was authorised by him in 1751 for use in Portugal. It is in the Lisbon ed., 1786, *Verna*, p. 659; in later eds., *e.g.* Florence 1838, Madrid 1868, &c., it is appointed for the 2nd S. in October. *Tr.* as "The Saviour left high heav'n to dwell," by E. Caswall in his *Lyra Cath.*, 1849, p. 177, repeated in the Birmingham *Oratory H. Bk.* and others. [J. M.]

Coelos ascendit hodie, p. 241, ii. The text, as in *Daniel*, i., No. 492, has not been traced before 1601, and is probably not much earlier than that date.

Coenam cum discipulis. [*Passiontide.*] Apparently of about the end of the 14th cent. It is in a *Sarum Missal* in the Bodleian (*Barlow 5, p.* 501) in a hand of c. 1400; and in a *Hereford Missal* kept in the Bodleian, but belonging to University College, also in a hand of c. 1400. In the *York* of 1509, the *Saintes* of 1491, the *Paris* of 1501, and other *Missals* it forms part of the Mass of the Five Wounds of Christ. Text in *Kehrein*, No. 57. *Tr.* as:—

At the Supper with the Twelve, by J. M. Neale, in his *Med. Hys.*, 1851, p. 71. His *trs.* of sts. x., xi., beginning "On the wood His arms are stretch'd," are in G. R. Woodward's *Songs of Syon*, 1904, No. 34. [J. M.]

Coghill, Annie Louisa, née Walker, daughter of Robert Walker, was b. at Kiddermore, Staffs., in 1836, and married Harry Coghill in 1884. During a residence for some time in Canada several of her poetical pieces were printed in the Canadian newspapers. These were gathered together and published c. 1859 in her *Leaves from the Backwoods*. In addition to novels, plays for children, and magazine work, she edited the *Autobiography and Letters* of her cousin, Mrs. Oliphant, in 1898. Her popular hymn, "Work, for the night is coming," p. 317, ii., was written in Canada in 1854, and published in a Canadian newspaper, from which it passed, without any acknowledgement of the authorship, into Ira D. Sankey's *Sacred Songs and Solos*. Authorized text in her *Oak and Maple*, 1890, p. 17. [J. J.]

Cole, Samuel Valentine, D.D., b. at Machiasport, Me., 1851, and educated at Bowdoin Coll. and Andover Theo. Seminary, 1887; D.D. 1898. President of Wheaton Seminary since 1897. His *Scipio's Garden and other Poems* was pub. 1901. From it is taken "O Thou Who sealest up the past" (*New Year*), p. 170. It is dated in *The Pilgrim Hyl.*, 1904, as 1887. [C. L. N.]

Coleridge, John Duke, Lord, p. 1557, i. He became Lord Chief Justice in 1880, and d. in London, June 14, 1894.

Coles, V. S. S., p. 242, ii. Recently additional hymns by Mr. Coles have come into C. U., including:—

1. **Almighty Father, Lord most high.** [*Holy Communion.*] Written for *H. A. & M.*, and given in the

1904 ed., No. 264, to be sung "At the Offertory." It is admirably suited for the purpose.

2. **Father, Whose love we have wrong'd by transgression.** This "Litany for Lent," in *H. A. & M.*, 1904, No. 633, is a cento from the author's *Metrical Litany*, pub. by Novello. The Pt. ii. in *H. A. & M.*, begins "Christ with the twelve the last Passover keeping."

3. **We pray Thee, heavenly Father, p. 242, ii., 5.** This hymn, with the exception of st. i., is entirely rewritten in *The English Hyl.*, 1906.

4. **Ye who own the faith of Jesus.** [*B. V. M.*] This appeared in *The English Hyl.*, 1906, for "St. Mary the Virgin."

For Mr. Coles's *trs.* see **Index of Authors and Translators.** [J. J.]

Colesworthy, D. C., p. 242, ii. He d. in 1893.

Collaudemus Magdalenae, p. 242, ii. In the *Sarum* use the hymn begins as above. The original form, beginning "Pange lingua Magdalenae," is ascribed to Philippe de Grève (see p. 1590, ii.) by Salimbene in his *Chronica* (printed at Parma, 1857, p. 65, from a Vatican MS. of the 13th cent.). The "Pange lingua" text is in a MS. of c. 1300 in the Bodleian (*Rawl. A.* 420); in the Engelberg MS. No. 104, catalogued as of the 13th cent.; and in later MSS. at Einsiedeln (No. 92), St. Gall (16, 386), Darmstadt (952), &c. Other *trs.* are:—

i. **Collaudemus.** *Tr.* as "Sing we all the joys and sorrows," by Laurence Housman, in *The English Hyl.*, 1906, No. 230.

iii. **O Maria.** *Tr.* as "Mary, weep not, weep no longer," by Laurence Housman, in *The English Hyl.*, 1906, No. 231. [J. M.]

Collier, Edward Augustus, a Congregational Minister at Kinderhook, New York State, is the author of "Thou, Lord, art God alone" (*Holy Trinity*) in the Scotch *Church Hymnary*, 1898.

Collyer, Robert, b. at Keighley, Yorkshire, Dec. 8, 1823, at one time a working blacksmith, emigrated to America in 1850, where he was a Methodist local preacher until he joined the Unitarians in 1859; and Pastor of the Church of the Messiah, N.Y., from 1879. Has published several works on various subjects. His hymn, "With thankful hearts, O God, we come" (*Dedication of a Church*), in the Boston Unitarian *Hys. for Church and Home*, 1895, is given in Horder's *Worship Song*, 1905, as "Unto Thy temple, Lord, we come," and appointed for Sunday morning. It was written for the Dedication of Unity Church, Chicago (which was burnt in the great fire of 1870), of which he was the first Pastor in 1859. [J. J.]

Come away, where no shadows in a glass, p. 1062, ii. This is given to I. G. Smith in error. It is a part of I. Williams's *tr.* of "Pugnate, Christi milites," p. 941, i. 1.

Come, happy souls, adore His Name. An altered form of T. Baldwin's "Ye happy saints, the Lamb adore," p. 108, ii. 3, in the Amer. *Sursum Corda*, 1898, and others.

Come, Jesus, from the sapphire throne. *R. Palmer.* [*Dedication of a Place of Worship.*] Included in his *Poetical Works*, 1876, p. 78, and dated 1875.

Come, let our hearts and voices join. This is part of J. Swain's "A Friend there is; your voices join," p. 2, i., given in some American hymnals.

Come, let us sing the song of songs, p. 249, i. This was printed in the *Sunday S. Teachers' Magazine* for May, 1841, p. 351, as one of the "Original Hymns for the Sheffield S. S. Union Festival, Whitsunday, May 31, 1841." [J. M.]

Come, O Thou Prophet of the Lord. *C. Wesley.* [*Christ the Interpreter.*] From his *Hys. for Our Lord's Resurrection*, 1746, No. vi., into *The Meth. Hymn-Book*, 1904, as "Come then, Thou Prophet of the Lord" (*P. Works*, iv., p. 136). [J. J.]

Come, Sacred Spirit from above. From P. Doddridge's "Hear, gracious Sovereign, from Thy throne," p. 306, i. 22, into a few collections.

Come, sing with holy gladness, p. 279, ii. In the 1904 ed. of *H. A. & M.* of the original 4 stanzas sts. ii. and iii. are transposed, and iv. is omitted. *Church Hys.*, 1903, and *The English Hyl.*, 1906, retain the original.

Come, Thou almighty Will. [*Invocation.*] Appeared anonymously in the Amer. Unit. *Hys. of the Spirit*, 1864, No. 7, in 3 st. of 7 l. It is repeated in later hymnals, and still *Anon.*

Come ti vede ohime di sangue asperso. [*Passiontide.*] This is in the *Laude Spirituali* of the Congregation of the Oratory, Rome, 1583, Bk. i., p. 29. In Coferati's *Corona di Sacre Canzoni*, Florence, 1710, p. 627, as "Come ti vedo aime" (in index *ohime*). *Tr.* as "Why do I see Thee crimson'd o'er with blood," by J. O'Connor in the *Arundel Hys.*, 1902, No. 66. [J. M.]

Come to bless Thy people, Lord. *Barbara MacAndrew.* [*Public Worship.*] From her *Ezekiel and other Poems. By B. M.*, 1871, as "Hymn sung at the opening of All Saints' Church [Hoole], Chester." In the *Baptist Church Hyl.*, 1900, and others. [J. M.]

Come unto Me, ye weary, p. 253, i. The original text of this hymn is given in several hymnals of a late date, including *The Church Hymnary*, 1898; *Church Hys.*, 1903; *The Methodist Hyl.*, 1904, and others. In the 1904 ed. of *H. A. & M.*, and *The English Hyl.* 1906, the last st. is mainly rewritten. [J. J.]

Come, ye faithful, raise the strain, p. 87, i. The centos from this *tr.* by Dr. Neale have undergone some alterations in recent collections. These include: (1) *Church Hys.*, 1903, where st. i., l. 8, reads "*Thanks* and praise" for "Laud and praise," &c.; and st. iii., l. 5, "*Thou* to-day, amidst *Thine own*," for "But to-day, amidst the twelve"; (2) *H. A. & M.*, 1904, where the last stanza is entirely rewritten; and (3) *The English Hyl.*, 1906, in which Dr. Neale's text is faithfully followed. It will be noted that the texts of *Church Hys.* and *H. A. & M.* are altered to bring the hymn in line with the fact that both Judas Iscariot and Thomas were absent on the first Easter night. Sacred history *denies* that "twelve" were present. For the original Greek text, see Moorsom's *Historical Companion to Hys. A. & M.*, 1903, p. 88. [J. J.]

Conditor alme siderum, p. 257, i. Another *tr.* is "O Maker of the stars of night," in the *Yattendon Hyl.*, 1899, No. 47, marked as "Trans. by R. B."

Congregational Hymnody, American. *See* **American Hymnody, § iii.**

Congregational Hymnody, English, pp. 258-261. During the past fifteen years very little has been done by the Congregational body in the direction of hymn-writing and the compilation of hymn-books. *The Congregational Mission Hymnal*, c. 1890, has had only a very limited circulation. The Rev. W. G. Horder issued in 1894 *Hymns Supplemental to Existing Collections*. Later, in 1898, he reduced his *Congregational Hymns* (p. 260, ii. 10) and these *Hymns Supplemental* to 803, and published the same as *Worship Song*, and in 1905 as *Worship Song with Accompanying Tunes*. In this collection poetic warmth and cultured expression have been sought after and attained. The tone of the book is bright and buoyant and its literary standard is exceptionally high. *The Congregational Church Hymnal* (p. 260, ii. 12), in an unaltered form, is still in extensive use.

In 1899 the Congregational Historical Society was founded in connexion with the Memorial Hall, Farringdon Street, London, of which the Rev. T. G. Crippen is one of the Hon. Secretaries. The Library of this Society has a large collection of Congregational Hymn Books, and other publications associated with hymns and hymn-writers. Dr. Williams's Library, London, is also of value in the same direction.

[T. G. C.]

The following hymn-writers, all of whom have assisted in building up the hymnody of the Congregationalists, are grouped together here to economise our space:—

Bocking, Daniel, sometime Minister of Terling, Essex, author of *Spiritual Hymns, &c.*, Chelmsford, 1782. He died c. 1793.

Clark, John, first Pastor of the Tabernacle, Trowbridge, pub. *Poems on Several Subjects and Occasions*, Trowbridge, 1799, in which are 109 hymns. Born in 1745, died in 1809.

Harrison, Susanna, invalided from her work as a domestic servant at the age of 20, pub. *Songs in the Night*, 1780. This included 133 hymns, and passed through ten editions. She is known by "Begone, my worldly cares, away," and "O happy souls that love the Lord." Born in 1752 and died Aug. 3, 1784.

Jarvis, Mary, dau. of Samuel Rowles, of Saul, Glouc., was b. in 1853, and m. 1888 the Rev. George Jarvis, then Congregational minister at Stonehouse, Glouc., since 1896 at Coleford, Glouc. She contributed devotional poetry to the *Sunday at Home* and other periodicals, collected as *Sunshine and Calm: Songs by the Way. By Mary Rowles Jarvis*, N.D. (1895). Her hymn:—

O God of ages, in Whose light [*Evening*], appeared in the *Sunday at Home*, 1888, p. 409, as "A Hymn for Nightfall," repeated 1895 as above, p. 55. It is in the *Public School H. Bk.*, 1903.

Johnson, Joseph, was b. March 31, 1848, at Basingstoke, Hants, educated at Cheshunt Coll., entered the Congregational ministry in 1875, and since 1877 has been minister at Ashton on Mersey, Cheshire. He has pub. various young people's stories, *Dibs*, 1885, &c., and a Service of Song called *Dibs* (1888), &c. His hymns include:—

1. For all beneath the open sky. [*God's Care.*] Written 1885; first pub. in *Dibs*, 1888, repeated in *School Hys.*, 1891.

2. God speaks to us in bird and song. [*God's Voice.*] Written 1885; first pub. in *Dibs*, 1888, repeated in *School Hys.*, 1891, and the *S. S. Hymnary*, 1905. It is founded on one of his stories, entitled *Dibs*, 1885, pp. 47, 116, &c.

3. We bless Thee, Lord, for all the joy. [*Thankfulness.*] Written 1882. In Dr. John Hunter's *Hys. of Faith and Life*, 1896.

Parker, James, was b. July 16, 1862, at Milverton, Somerset, entered the Congregational ministry in 1887, and from 1887 to 1905 was pastor of Morley Memorial Church, Bristol. His hymn:—

1. O God on Heaven's high seat [*National*] was written April 27, 1902, for use on Coronation Day, and largely used at the time (Bristol: W. C. Hemmons; with music by F. C. Maker). Another is:—

2. Raise the children's banner [*March of Life*], written 1900 for his S. S. anniversary, pub. by the S.S. Union, and included in the *S. S. Hymnary*, 1905.

Additional hymns by Mr. Parker have been published with music in sheet form by Curwen and others.

Pigg, Joseph Gage, was b. at Norwich, Dec. 14, 1816. He was Congregational minister at Wolverhampton, at Wymondham, and after 1850 at Marlborough Chapel, Old Kent Road, London. He d. Dec. 5, 1860. He ed. the *Home Book for Children of all ages*, 1854, which passed through several eds. Two hymns are associated with his name:—

1. The cheerful day comes back from God. [*Morning.*] 1854, as above, p. 80, as "Morning Hymn for a Christian child," given without name of author.

2. The Father's house is very large. [*Eternal Life.*] This is in E. Hodder's *New S. S. H. Bk.*, 1863, marked as by "P.," and in the *S. S. Hymnary*, 1905, as by "J. Gage Pigg."

We are unable to determine whether either is really by Mr. Pigg.

Reeve, John, a Puritan Minister at Springfield, near Chelmsford, ejected at the Restoration, and subsequently pastor of a Congregational Church in London. He d. in 1686. *His Spiritual Hymns upon Solomon's Songs* contained 150 hymns.

Rickett, Joseph Compton, s. of Joseph Rickett of East Hoathly, Sussex, was b. in London, Feb. 13, 1847; is interested in various commercial undertakings, especially in coal; M.P. since 1906 for the Osgoldcross div. of Yorks; elected chairman of the Congregational Union of England and Wales for 1907. His hymn:—

Above the world there rises high [*Christ's Kingdom*], appeared in his *St. Christopher, with Psalm and Song, by Maurice Baxter*, 1876, p. 89, headed "Ascension Day. Psalm xxiv.," and is in the *S. S. Hymnary*, 1905.

Small, James, of Axminster, b. 1759, d. 1834, pub. *Three Hundred Hys. on Select Texts of Scripture* in 1831.

Smith, Frederic, was b. in 1849 at Birmingham, was for many years at Halifax, and now (1906) resides at Bowdon, Cheshire. His collected poems were pub. in 1896, as *A Chest of Viols and other Verses*. This includes:—

1. Not far, not far from the Kingdom. [*Decision.*] Written 1869, and first pub. in the *Congregationalist*, again in 1896 as above, p. 56, entitled "Not far." It is given, abridged and altered, marked as "Words arr.," in Sankey's *Songs and Solos*, 1887, No. 469.

2. O God, not only in distress. [*God's Will.*] Written about 1870, and first. pub. in Dale's *Eng. H. Bk.*, 1874, No. 180; 1896, as above, p. 45, headed "Thy Will is done." Recently in *Worship Song*, 1905, and others.

Spurgeon, James, grandfather of the Rev. C. H. Spurgeon, b. in 1777 and d. in 1864, was a village pastor at Stambourne, Essex. His 101 *Original Hymns*, pub. at Halstead, 1841, is a genuine curiosity in hymnology.

In the compiling of these biographical notes, we have received material assistance from the Rev. T. G. Crippen of the Congregational Historical Society. [J. M.]

Consors Paterni luminis, p. 261, ii. Another *tr.* is "Pure Light of Light! Thou Dayspring fair," in the *Office H. Bk.*, 1889, and 1905. The cento "Fellow of the Father's light," which was given in the *Wellington College Chapel Hys.*, 1873, is omitted in the 1902 ed. of the same collection, in favour of Cardinal Newman's *tr.* "O God from God, and Light from light," from his *Verses on Religious Subjects*, 1853. It first appeared in R. Williams's *tr.* of the *Roman Breviary*, 1838, p. 61. [J. J.]

Cook, Eliza, p. 1558, i. She d. at Wimble-

don, Sept. 24 (not 23), 1889. Her hymn, "Father above, I pray," &c., is from her *Poems*, 1853, vol. iv., p. 201.

Cooke, W., p. 262, i. He d. Nov. 23, 1894.

Coombs, Charles Whitney, author of "Long years ago, o'er Bethlehem's hills" (*Christmas Carol*), was b. at Bucksport, Me., in 1859. He was organist of the American Church at Dresden, Saxony, for a time, and since 1892 of the Church of the Holy Communion, N.Y. His carol was included in the *Methodist Hymnal*, 1905. [L. F. B.]

Cor arca legem, p. 262, ii. This is in the *Roman Breviary*, Venice, 1798, appx., p. 135.

Cor Jesu, cor purissimum. [*Sacred Heart of Jesus.*] Apparently of the 18th cent. N. Nilles in his *De rationibus festorum Sacratissimi Cordis Jesu*, Innsbruck, 1885, ii., p. 229, gives it as part of an *Officium parvum SS. Cordis Jesu*, printed at Orleans, 1732, and elsewhere. In J. Mohr's *Manual of Sacred Chant*, 1877, p. 456. *Tr.* as:—

O heart of Jesus, purest heart, by Father Matthew Russell, in his *Madonna*, Dublin, 1880, p. 44, and in O. Shipley's *Annus Sanctus*, 1884, Pt. ii., p. 114; repeated, with the Latin text, in the *Arundel Hys.*, 1902, Nos. 130, 131. [J. M.]

Corelli, Marie, was adopted as an infant by Charles Mackay, p. 1579, ii., is the well-known novelist, and now (1906) lives at Stratford-on-Avon. Her hymn—

In our hearts celestial voices Softly say [*Christmas*] is in her *Christmas Greeting*, 1901, entitled "Children's Evening Hymn." It is in *Hys. and Choral Songs*, Manchester, 1904, and the *S. S. Hymnary*, 1905. [J. M.]

Coster, G. T., p. 263, i. The following hymns by Mr. Coster have been written and have come into C. U. since 1892:—

1. **Going to the Father.** [*The Man of Sorrows.*] Written in 1899, and pub. in his *Hessle Hys.*, 1901, No. 13, in 5 st. of 8 l.

2. **Lord God Almighty, in Thy hand.** [*Praise.*] Written in 1897, and pub. in his *Hessle Hys.*, 1901, No. 3, in 7 st. of 4 l., and entitled "We praise Thy power."

3. **Lord of the gracious sunshine.** [*Temperance.*] Written at the request of the Rev. W. G. Horder for his *Hys. Supplemental* on Oct. 5, 1893. It is in extensive use in Gt. Brit. and America. In the author's *Hessle Hys.*, 1901, No. 30, and entitled "A National Foe."

4. **March on, O Soul, with strength.** [*Christian Battle Song.*] Written in Bedford Park, London, Aug. 3, 1897, and printed in *The Evangelical Mag.*, Feb., 1898. In the *Hessle Hys.*, 1901, No. 29, in 6 st. of 6 l., and headed "Battle Song." It is in C. U. in America, including *The Pilgrim Hyl.*, 1904, and others.

5. **O Friend Divine! with Thee apart.** [*Fellowship with Christ.*] First pub. in the *Evangelical Mag.*, Sept., 1900; also in his *Hessle Hys.*, 1901, No. 25, in 6 st. of 4 l. Included in *The Pilgrim Hyl.*, 1904.

6. **Skill and beauty from Thee live.** [*Opening of a Sale of Work.*] First pub. in his *Hys. and Poems*, 1882, and again in his *Hessle Hys.*, 1901, No. 33, in 3 st. of 4 l.

7. **Thou Whose great baptismal hour.** [*Holy Baptism.*] Written in 1892, at the request of W. G. Horder, for the *Baptist* edition of his *Worship Song*, and given therein 1895, No. 697; also in the Baptist *Church Hyl.*, 1900, No. 504, and the author's *Hessle Hys.*, 1901, No. 19.

8. **We join with all in every place.** [*Holy Communion.*] Written in 1891, and first pub. in Horder's *Hys. Supplemental*, 1894, and the *Hessle Hys.*, 1901, No. 20, in 3 st. of 6 l., and entitled "United Communion Service."

In addition to the above the following hymns are appearing in forthcoming collections:—

9. **Comrades' names are on our banner.** [*National Hymn.*] Written at Scarborough, July, 1901, and printed in *The Examiner* (the weekly organ of the Congregational Churches), May 8, 1902; also in the author's *When the Stars Appear*, 1903, p. 71, in 6 st. of 6 l., and entitled "Names on Our Banner."

10. **King of the City Splendid.** [*National Hymn.*] Written at Bedford Park, London, Aug. 18, 1897, and printed in *The Independent* (Cong. weekly), Jan. 27, 1898. In his *Hessle Hys.*, 1901, No. 40, in 10 st. of 6 l., and entitled "Prayer for our Cities."

Concerning the three hymns noted on p. 263, i., the author says:—

1. **Dost thou bow beneath the burden?** "It was written in 1879, and first printed in the *Evangelical Mag.*, May, 1879." In the *Hessle Hys.*, 1901, No. 22.

2. **From north and south, and east and west.** "Originally written in 1864, and first printed in the *Evangelical Mag.* In later collections it has been considerably altered." In its varying forms it is the most widely known of the author's hymns. Authorised text in *Hessle Hys.*, 1901, No. 26.

3. **Lord of the Sea, afar from land.** "Written in 1874, and printed in *The Christian World* magazine, 1879." Included in *Hessle Hys.*, 1901, No. 31.

Since 1890 Mr. Coster has held the pastorates of Stroud and of Hessle, near Hull. He retired from the active ministry in 1902. His later poetical works include *Collected Poems*, 1890; *Gloria Christi*, 1896; *Hessle Hymns*, 1901; *When the Stars appear*, 1903; and *Beams of Christ's Glory*, 1904. In these works Mr. Coster has maintained his reputation as a writer of hymns. [J. J.]

Courthope, William John, LL.D., son of the Rev. W. Courthope, Rector of S. Malling, was born July 17, 1842, educated at Harrow, and New Coll., Oxford; B.A. (1st Class Lit. Hum.), Newdigate Prize Poem 1864; Hon. D.LITT., Durham, 1895; Hon. LL.D., Edinburgh, 1898; Professor of Poetry, Oxford, 1895–1901; 1st Class Civil Ser. Comr., 1892. He has pub. *Ludibria Lunae*, 1869; *The Paradise of Birds*, 1870; and *History of English Poetry*, 4 vols., 1895–1903. His *trs.* of Latin hymns, of more than usual beauty and excellence, were contributed to *Church Hymns*, 1903. See **Index of Authors and Translators.** [J. J.]

Cousin, A. R., p. 264, ii. Other hymns that have passed into use are:—

1. In the songless night, the daylight dreary. *Jesus near.*
2. Lord, mine must be a spotless dress. *Christ our Righteousness.*
3. O now is the time. *Seek the Lord.*
4. O Thou that on the billow. *Jesus near.*

Of these No. 4 appeared in J. H. Wilson's *Songs of Zion*, 1862; Nos. 1 and 3 in J. H. Wilson's *Service of Praise*, 1865; and No. 2 in her own *Immanuel's Land*, 1876. Mrs. Cousin d. at Edinburgh Dec. 6, 1906, in her 83rd year. [J. M.]

Cowper, W., p. 265, i. Prof. John E. B. Mayor, of Cambridge, contributed some letters by Cowper, hitherto unpublished, together with notes thereon, to *Notes and Queries*, July 2 to Sept. 24, 1904. These letters are dated from Huntingdon, where he spent two years after leaving St. Alban's (see p. 265, i.), and Olney. The first is dated "Huntingdon, June 24, 1765," and the last "From Olney, July 14, 1772." They together with extracts from other letters by J. Newton (dated respectively Aug. 8, 1772, Nov. 4, 1772), two quotations without date, followed by the last in the *N. & Q.* series, Aug. 1773, are of intense interest to all students of Cowper, and especially to those who have given attention to the religious side of the poet's life, with its faint lights and deep and

awful shadows. From the hymnological standpoint the additional information which we gather is not important, except concerning the hymns "O for a closer walk with God," "God moves in a mysterious way," "'Tis my happiness below," and "Hear what God, the Lord, hath spoken." Concerning the last three, their position in the MS., and the date of the last from J. Newton in the above order, "Aug. 1773," is conclusive proof against the common belief that "God moves in a mysterious way" was written as the outpouring of Cowper's soul in gratitude for the frustration of his attempted suicide in October 1773. [J. J.]

Cox, Frances E., p. 266, i., b. May 10, 1812, d. Sept. 23, 1897.

Coxe, A. C., p. 266, i. He d. July 21, 1896.

Craigie-Halkett, Violet Mary, b. at the Royal Military College, Camberley, Surrey. Her hymn—

'Twas upon this happy morn [*Christmas*] was written in 1904, pub. by the S. S. Union, with music by Ferris Tozer (MUS.DOC. Oxon.), and included in the *S. S. Hymnary*, 1905, No. 17. [J. M.]

Crawford, Thomas, was b. in 1850 at Falkirk, Scotland, and now (1906) resides at Stroud Green, London. His hymn :—

Raise the song of triumph, swell the strains of joy [*Service for Christ*], gained a first prize for words and music (both original) in a S. S. Union competition, 1883. Both are in the *S.S. Hymnary*, 1905, and the words in *Voice of Praise*, 1887, *School Hys.*, 1891, and others. [J. M.]

Creighton, Mandell, D.D., was b. at Carlisle, July 5, 1843, consecrated Bishop of Peterborough, 1891, translated to London 1896, and d. at Fulham, London, Jan. 14, 1901. For details of his career see the most interesting *Life and Letters*, 1904, ed. by his wife. He was the author of only one hymn, "O Thou Who gavest power to love" (*Holy Matrimony*). This he wrote in London, early in 1900. He gave a copy in MS. to the Hon. Sarah Kathleen, daughter of the 4th Lord Lyttleton, who had it printed, and it was first used on April 26, 1900, at St. Margaret's Church, Westminster, on the occasion of her marriage to Mr. J. C. Bailey, of Egerton Gardens, London. It is in Bp. Creighton's *Life & Letters*, 1904, vol. ii., p. 515, and *The English Hyl.*, 1906. [J. M.]

Crewdson, Jane, p. 268, ii. The following additional hymns by Mrs. Crewdson have recently come into C. U. through *The Baptist Church Hymnal*, 1900 :—

1. For the sunshine and the rain. *Harvest.*
2. O Fount of grace that runneth o'er. *Public Worship.*
3. There is an unsearchable joy. *Joy in God.*
4. When I come with troubled heart. *Prayer.*

These hymns are all from her *A Little While, and Other Poems*, 1864. [J. J.]

Crippen, T. G., p. 1558, ii. In 1896 Mr. Crippen was appointed Librarian at the Congregational Hall, Farringdon Street, London. In addition to his *Ancient Hymns and Poems, Translated from the Latin*, 1869, he has contributed numerous hymns to various periodicals, especially the *Evangelical Magazine*. His hymn "O Thou Who givest corn and wine" was written for Band of Hope gatherings in 1885, and first printed in the *Sunday S. Chronicle*. It is in the *Sunday S. Hymnary*, 1905, and others. [J. J.]

Crosswell, W., p. 269, ii. On the title-page of his *Poems*, 1861, this author is given as *W. Croswell*, and the best authorities are in favour of this spelling of the name.

Crucis Christi mons Alvernae, pp. 271, ii. and 1558, ii. Mount Alverna or Verna is in the upper valley of the Arno. St. Francis of Assisi went there in Aug. 1224 to keep a fast of forty days before the festival of the Archangel Michael (Sept. 29). The date given for the conferring of the stigmas is Sept. 14, 1224, Holy Rood day or the day of the Elevation of the Cross. But as that day and the two days following had already been assigned to other festivals, the celebration of the Stigmatization was fixed on Sept. 17. Pope Paul V. (1605–1621) allowed the general use of the office, but it was not included in the body of the *Roman Breviary* till after 1632; the Paris ed. of 1642, *e.g.*, gives it in the General Appendix. *Dreves*, iv., p. 140, prints the "Crucis Christi" from a 15th cent. MS. at Salzburg. [J. M.]

Crüger, Johann, pp. 271, ii.; 1558, ii. A complete copy of the earliest Berlin ed. of the *Praxis* noted at p. 271, i. has recently been discovered, and proves to be of 1647. In addition we may note that :—

The 5th Berlin ed., 1653, of the *Praxis* noted at p. 1558, ii., is now in the Royal Library at Munich. The Breslau Town Library has a copy of the 7th Berlin ed. 1657. The 10th Berlin ed. 1661 is at Wernigerode. The 5th Berlin ed. was not known in time to be used throughout this *Dictionary*. Speaking generally it may be said that the hymns by Franck and Gerhardt, noted as in the Crüger-Runge *G. B.*, 1653 (p. 272, i. no. 4), and in the Frankfurt (C. Rötteln) ed. of 1656 of the *Praxis*, are all in the Berlin ed., 1653, of the *Praxis*. [J. M.]

Crux, ave benedicta. [*Holy Cross Day.*] Probably of the 17th cent. It is in the *Symphonia Sirenum*, Cologne, 1695 (ed. 1707, p. 196), the *Psalteriolum Cant. Cath.*, 1710, p. 277, *Daniel*, ii., p. 349, *Trench*, ed. 1864, p. 302, &c. *Tr.* as "Hail be thou! blessed Cross," by G. R. Woodward in his *Songs of Syon*, 1904. [J. M.]

Cullen, John, was born in Ireland, Oct. 15, 1837, and educated at St. Aidan's college, from which he was ordained D. in 1865 and P. in 1866. After acting as Curate in several parishes he became Vicar of Radcliffe-on-Trent in 1874. He has also been engaged on the staff of the Church Parochial Mission Society. His poetical works are *Poems and Idylls*, 1882, 3rd ed., 1904; *Songs of Consolation; Hymns of the Holy Spirit*, &c. A few of his hymns are in C. U., mainly in America. There are several others also which are worthy of attention. [J. J.]

Cum rex gloriae Christus. [*Easter.*] This antiphon or reponsory is found in a 10th cent. MS. at Einsiedeln (121, p. 393). Anselm Schubiger in his *Sängerschule*, 1858, pp. 54, 85, ascribes it, apparently without reason, to Notker Balbulus, and gives a copy of it with the melody (*Exempla* 40 from the Einsiedeln MS. 33, of c. 1300). At Echternach (*Gradual* of 12th cent., *Paris, Lat.* 10510; see Ad. *Reiners* in his *Tropen ... Gesänge*, 1884, p. 73), and many other places, it was used as an antiphon at the Procession on Easter Day. At Hereford it was

used as an Antiphon on Easter Eve at the midnight procession to the Easter Sepulchre in the Cathedral (*H. B. S.* reprint, vol. i., p. 324). Also in *Daniel*, ii., p. 315. It is practically the same as a passage in a sermon ascribed to St. Augustine in Migne's *PP. Lat.* xxxviii. 2061. *Tr.* as "When Jesus Christ, the King of glory," by G. R. Woodward in his *Songs of Syon*, 1904, No. 41. [J. M.]

Cum sit omnis caro foenum. *Philippe de Grève.* [*Ash Wednesday* or *Lent.*] This is in a MS. of the end of the 13th cent., now in the B. M. (*Egerton* 274, *f.* 27b) which contains the poems of Philippe de Grève. Also in a MS. of the 13th cent. at Évreux (39, f. 3; see Catalogue), apparently written at Lyre, near Évreux. *Dreves*, xxi., No. 142, prints it from the Egerton 274, from a 13th cent. MS. at Florence (*Laurent. Pl. xxix. i.*), and from the *Aquileia Missal* of 1508. Sometimes erroneously ascribed to St. Bernard of Clairvaux; cf. Hauréau's *Poèmes ... Saint Bernard*, 1890, p. 29. Also in *Trench*, ed. 1864, p. 255. *Tr.* as:—

Easter Day comes on but slowly, a very free version by J. M. Neale in his *Carols for Easter Tide*, 1854, No. 24; repeated, beginning with st. ii., "Of the hour that comes to sever," in G. R. Woodward's *Songs of Syon*, 1904, No. 21. [J. M.]

Cunliffe, William, M.A. Ordained from St. Aidan's Coll. D. 1884, P. 1886, Curate of Great Horton, Yorkshire, 1884–93, and from 1893 Vicar of St. Chrysostom, Bradford. Graduated at Trin. Coll., Dublin; B.A. 1900; M.A. 1905. His hymn:—

O God, our Father, in compassion hear [*On behalf of the Parish*], was written in 1897, and pub. in 8 st. of 4 l., with music by Dr. G. C. Martin, by Novello & Co., in the same year. In Brooke's *Additional Hys.*, 1903, it is abbreviated to 6 sts. [J. J.]

D.

Da Jesus an dem Kreuze stund, p. 164, i. Another *tr.* is:—

While Jesus hung upon the Rood, by G. R. Woodward in his *Legends of the Saints*, 1898, p. 66, and his *Songs of Syon*, 1904, No. 38. This really follows the Latin *tr.*, "In crucis pendens arbore [stipite]," in the *Symphonia Sirenum*, Cologne, 1695 (1707, p. 60), and *Daniel*, ii., p. 348. [J. M.]

Da Jesus in den Garten gieng. [*Passiontide.*] This is found in many different forms. The text *tr.* is that of the Andernach *G. B.* (R. C.), 1608, in 5 sts.; thence in *Wackernagel*, ii., No. 1192, H. Bone's *Cantate*, ed. 1879, No. 132, &c. *Tr.* as:—

When Jesus to the garden came, by G. R. Woodward in his *Songs of Syon*, 1904, No. 33. [J. M.]

Da, puer, plectrum, p. 276, i. This is *tr.* by Mr. R. F. Davis in his *Hys. of Prudentius*, 1905, pp. 95–109. Nine sts. of the *Corde natus* portion, beginning "Of the Father's heart begotten, Ere the world from chaos rose," are in *The Engl. Hyl.*, 1906, slightly altered by the author. [J. M.]

Damiani, Peter, p. 278, i. His hymns have been collected, with a biographical notice, in *Dreves*, xlviii., Nos. 16–73; the "Ad perennis," p. 13, i., as No. 66; the "Crux mundi," p. 273, i., as No. 18; the "Gravi me," p. 451, ii., as No. 63; and the "Paule doctor," p. 387, i., as No. 45. [J. M.]

Dankt Gott dem Herren, p. 579, i. Another *tr.* is:—

Thanks to God, the Lord of glory, by Alexander Brown, contributed to the *Scottish Congreg. Hyl.*, 1903.

Darker and darker fall around. [*Evening.*] Appeared in William Young's *Catholic Choralist*, 1842, No. 60, in 13 st. of 4 l. as "Hymn of the Calabrian Shepherds," and repeated, abridged and altered, in the *Arundel Hys.*, 1902. In the Unitarian *Hys. of the Spirit*, 1864, No. 60, sts. i.-iv. of this text and two stanzas, possibly by S. Longfellow, the editor, were given as, "As darker, darker, fall around." This cento, usually abbreviated, is found in several collections in G. Britain and America, including the Scotch *Church Hymnary*, 1898, *The Pilgrim Hyl.*, 1904, and others. [J. M.]

Davis, Robert Furley, M.A., was b. Jan. 22, 1866, at Nottingham, and educated at St. John's Coll., Cambridge (B.A. 1888, M.A. 1896). He is now (1906) senior classical master at Campbell Coll., Belfast, Ireland. He is the author of seven *trs.* in *The Hymns of Prudentius, Translated by R. Martin Pope and R. F. Davis*, 1905, one of which is in *The Engl. Hyl.*, 1906, No. 613. [J. M.]

Day after day I sought the Lord. *J. C. Hare.* [*Ps. xl.*] From his version of Ps. xl. in his *Portions of the Psalms in English Verse*, 1839, Pt. i., into *The Meth. H. Bk.* 1904. The second part of the same version begins "Shew forth Thy mercy, gracious Lord" (see p. 924, i.). [J. J.]

Days and moments quickly flying, p. 282, ii. The variations in the text of this hymn in recent collections are numerous and complicated. Taking the latest and most important we have in order of publication the following:—

1. The Scottish *Church Hymnary*, 1898. Stanzas i.–iv. are from *H. A. & M.* (complete edition), the refrain, "Life passeth soon," as st. v. and sts. vi.–ix., with slight alterations, from *Church Hys.*, 1871.

2. *Church Hys.*, 1903. Sts. i.–iv., the corresponding stanzas from *H. A. & M.* (complete edition); v., the refrain "Life passeth," &c., from *Church Hys.*, 1871, Pt. ii., "As a shadow life is fleeting," &c., also from *Church Hys.*, 1869 and 1871.

3. *H. A. & M.*, 1904. Pt. i. from the complete ed., 1889; Pt. ii. from *Church Hys.*, 1871, Part ii., and an additional st., "Jesu, merciful Redeemer," from Pt. i. of the same collection.

4. *The Methodist H. Bk.*, 1904. Sts. i., ii., iii. are from *H. A. & M.*, 1889, and iv., v. and the refrain "Life passeth soon," &c., from *Church Hys.*, 1871.

5. *The English Hyl.*, 1906. St. i. Caswall altered; ii., iii. Caswall's original; iv. Caswall altered; v. *Church Hys.*, 1871; vi. *Church Hys.*, 1871 altered.

6. In the American Unitarian *Hys. for Church and Home*, 1895, the cento, "As a shadow life is fleeting," is compiled from the above centos with new readings.

In minor collections there are other arrangements of stanzas, but the origin of each may be found in Caswall's original text; *Church Hys.*, 1871; and *H. A. & M.*, 1889. [J. J.]

De Chenez, Charitie L. [Bancroft] née Smith, widow of Arthur Bancroft, p. 109, ii., is by a second marriage Mrs. De Chenez.

Dear Angel! ever at my side, p. 283, ii. This is in Faber's *St. Wilfrid's Hymns*, 1849, p. 25, and entitled, "To my Guardian Angel. For the School Children."

Dearmer, Percy, M.A., s. of Thomas Dearmer, was b. in London, Feb. 27, 1867, and educated at Westminster School and at Christ Church, Oxford (B.A. 1890, M.A. 1896). He was ordained D. 1891, P. 1892, and has been since 1901 Vicar of S. Mary the Virgin, Primrose Hill, London. He has been Secretary of the London Branch of the Christian Social Union since 1891, and is the author of *The Parson's Handbook*, 1st ed., 1899, and other works. He was one of the compilers of the *English Hyl.*, 1906, acting as Secretary and Editor, and contributed to it ten *trs.* (38, 95, 150, 160, 165, 180, 215, 237, 352, 628) and portions of two others (242, 329), with the following originals:—

1. A brighter dawn is breaking. *Easter.* Suggested by the *Aurora lucis*, p. 95, but practically original.
2. Father, Who on man dost shower. *Temperance.*
3. God, we thank Thee, not in vain. *Burial.*
4. Holy God, we offer here. *Holy Communion.*
5. Jesu, good above all other. *For Children.*
6. Lord, the wind and sea obey Thee. *For those at Sea.*
7. The winter's sleep was long and deep. *St. Philip and St. James.* [J. M.]

Death may dissolve my body now, p. 284, ii. Read, "It must be designated *Watts*, 1707," &c.

Deck, Henry Legh Richmond, M.A., nephew of J. G. Deck, was b. at Hull, May 30, 1858, and educated C. C. C. Camb.; B.A. in honours 1876, M.A. 1880. Ordained in 1876, he has held in succession three Curacies and three Benefices, and also since 1897 the Vicarage of Christ Church, Folkestone. He pub. in 1903, *All the Days: A Round of Verses for the Days of the Week.* His hymn:—

I take Thy promise, Lord, in all its length, is based upon the words, "Lo, I am with you always." It was written in 1885. It is included in *Hys. of Consecration and Faith*, 1902, and others. [J. J.]

Deck, J. G., pp. 285, ii.; 1559, ii. Miss M. O. Deck, of Motueka, Nelson, New Zealand, informs us that her father, Mr. J. G. Deck, died at the village of Motueka, near Nelson, N.Z., on the 14th of August, 1884. [J. J.]

Deck, Mary Ann S., née Gibson, b. in 1813, is the author of "There is a city bright" (*Heaven*), in a few collections, including *The Church Hymnary*, 1898, and others.

Deep in the dust before Thy throne. *I. Watts.* [*First and Second Adam.*] From his *Hys. & Sp. Songs*, 1709, Bk. i., No. 124, into a limited number of modern hymnals.

Dei qui gratiam impotes [*S. Joseph.*] In the *Raccolta di Orazioni* (*see* p. 1548, ii.), ed. Rome, 1837, p. 398, there is an office of St. Joseph (with this hymn at p. 406), indulged by Pope Pius VII. in a rescript of June 26, 1809. The hymn is probably little, if any, older than 1800. *Tr.* as:—

Seek ye the grace of God, by E. Caswall, in the *Birmingham Oratory H. Bk.*, 1857, No. 46 (1906, No. 53), in his *Masque of Mary*, 1858, p. 318, &c. [J. M.]

Dell, Henry. So far as we can gather this Henry Dell (p. 929, i. 151) was for a time a bookseller in Tower Street, London, and then in Holborn, where he died in great poverty. He is credited with *The Bookseller*, 1766, an indifferent rhyming list of London booksellers, and some three or four plays. [J. J.]

Dem Herzen Jesu singe. *Aloys Schlör.* [*Sacred Heart of Jesus.*] This is found in Conrad Stöcklin's *Kathol. Gesang- und Gebet-Buch für das Volk*, Einsiedeln, 1856, No. 87, in 4 sts.; the St. Gall *G. B.* (R. C.), 1863, No. 92, in 10 sts.; the Trier *G. B.* (R. C.), 1871, No. 127, in 11 sts., &c. *Tr.* as:—

To Jesus' Heart all burning, by A. J. Christie, in his *The First Christmas: A Mystery Play*, 1876, p. 29. Also in the *St. Patrick's H. Bk.*, Glasgow, 1862, No. 30, *Hys. for the Year*, 1867; *Arundel Hys.*, 1902, *New Office H. Bk.*, 1905, and others. [J. M.]

Demarest, Mary, née Lee, b. at Corton Falls, New York, in 1838, married to Mr. Demarest, and d. at Pasadena, California, in 1887. The story of her poem, "I am far frae my hame," which is given as a Sacred Song by I. D. Sankey in his *Sac. Songs & Solos*, was written in 1861, and printed in *The New York Observer*. Its history, too long for quotation here, is given in Mr. Sankey's *My Life and Sacred Songs*, 1906, pp. 161–2. [J. J.]

Dent, Caroline, p. 288, ii. Another hymn by Miss Dent, "The light that morning bringeth" (*On behalf of Ministers*), is in *The Baptist Church Hymnal*, 1900.

Desere jam, anima, p. 289, ii. This is in a MS. at Marseilles, No. 437, which the Catalogue dates as 14th cent., and in Migne's *PP. Lat.* cxlix. 591. In a MS. of c. 1350 in the Bodleian (*Bodl.* 57), it begins at f. 153 with "Mens, affectus, ratio"; the "Jesu mi dulcissime" portion beginning at f. 155. In a 14th cent. MS. at Cambridge (Trinity Coll. 226, f. 5), it begins "Jesu mi dulcissime," each section being headed with an illumination, and with a much longer text than that in *Migne*. Another *tr.* is:—

Jesu Christ, of heaven King, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 143. [J. M.]

Deus Creator omnium, p. 291, i. Another *tr.* is:—

Creator of the earth and sky, by Dr. Charles Bigg, in his *tr.* of the *Confessions* of St. Augustine, 1898, p. 326, being of sts. i., ii. He completed his *tr.* for *The English Hyl.*, 1906, No. 49. [J. M.]

Deus ignee fons animarum, p. 291, ii. Another *tr.* is:—

Father of Spirits, Whose divine control, a free *tr.* of ll. 1–4, 129–132, 149–158, by Percy Dearmer, in *The English Hyl.*, 1906, No. 352.

Deus tuorum militum, p. 292, i. Another *tr.* is:—

O God, Thy soldiers' faithful Lord, in *H. A. & M.*, 1904, No. 200, marked as Neale and Compilers; six lines being from Neale.

Dexter, H. M., p. 293, i. He d. in 1890.

Dickinson, Charles Albert, D.D., an American Congregational Minister, b. at Westminster, Vermont, July 4, 1849, and graduated at Harvard University in 1876. He held various charges to 1899, when he retired through ill health, and returned to Ceres, California. His hymn-writing has been mainly for the young. Several of these hymns are in the *Christian Endeavour Hymnal* and other collections. The most widely known are "O golden day, so long desired," and "Blessed

Master, I have promised" (*Consecration to Christ*). This latter was written Jan. 4, 1900. [C. L. N.]

Die Nacht ist kommen, p. 512, i. Another *tr.* is:—

Now it is evening; time to cease from labour, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 93.

Die parente temporum, p. 294, ii. Another *tr.* is:—

O God, our Father, Thee we praise. A good and full version, by John Julian, in the S.P.C.K. *Ch. Hys.*, 1903, No. 42. [J. M.]

Dies irae, pp. 295, i., 1559, ii. It seems practically certain that the "Dies irae" was written in Italy in the 13th cent.; was originally meant for private devotion; was throughout in three-line stanzas (ending either with the "Oro supplex," or with "Ut consors beatitatis"); and that to adapt it for public devotion the "Lacrymosa" and "Pie Jesu" were added on The "Lacrymosa" is certainly older than Thomas of Celano, and is found, *e.g.*, in *Mone*, No. 296, as a portion of the "Libera me, Domine," from a MS. at Karlsruhe of about 1200. (See p. 1559, ii. An earlier form of the "Libera" is in a Bodleian MS. written in Cornwall in the 10th cent., and now *Bodl.* 572, *f.* 49.) *See* also *Dreves*, xlix., pp. 369–390.

The "Dies irae" itself, it may be added, bears such a strong resemblance to an earlier poem on the Day of Judgment that one can hardly help thinking that Thomas of Celano knew it. This piece, beginning "Quique de morte redempti," is printed in *Dreves*, xxiii., in two forms: No. 79 from a 10th cent. MS. formerly at St. Martial in Limoges (*Paris, Lat.* 1154); and No. 80 from the Brussels MS. (1351), also of the 10th cent. The "Dies irae" has been found in its current form in a 13th cent. MS. at Naples (*vi. G.* 38); and the pages containing it are photo-lithographed in F. X. Haberl's *Magister Choralis*, Regensburg, 1900, pp. 237, 238. The variations from the text printed at p. 295 are:—1. 7, Sparget; 11, *Cum*; 12, Judicando; 16, *Censebit*; 23, Salvando; 26, *Quia*; 28, lapsus; 42, perenne; 47, *astrictis*; 49, acrinis; none of these variations being of any importance.

Various *trs.* have appeared since the list at pp. 297–301 was made up, but none of them seem to have come into use. Recent books have generally adopted the version of Dr. Irons (p. 298, No. 7), sometimes slightly altered, as in *The English Hyl.*, 1906, No. 351, where it begins "Day of wrath and doom impending," and in the 1904 ed. of *Hys. A. & M.* [J. M.]

Dignare me, O Jesu, rogo Te, p. 301, i. This is in the *Symphonia Sirenum*, Cologne, 1695 (ed. 1707, p. 150); but not in the *Hymnodia Sacra*, Mainz, 1671.

Divine crescebas Puer, p. 302, ii. The *tr.* in *Hys. A. & M.*, 1904, "The Heav'nly Child in stature grows," is the text of the old edition, with st. ii. and iv. rewritten, very much to the detriment of the hymn. [J. J.]

Doane, William Croswell, D.D., s. of Bp. G. W. Doane (p. 303, ii.), was b. at Boston, Mass., March 2, 1832, and ordained D. 1853, and P. 1856, in the Prot. Episco. Church of America. He was Rector of Burlington, N.J., Hartford, Conn, and Albany; and since 1869 Prot. Episco. Bishop of Albany. He is the author of a Biography of his father, and other works. His fugitive verse was collected and pub. [in 1902], as *Rhymes from Time to Time*. His hymn, "Ancient of Days, Who [that] sittest throned in glory" (*Holy Trinity*), was written for the Bicentenary of the City of Albany, 1886. In some collections it begins with st. ii., "O Holy Father, Who hast led Thy children." For full text see *The Hymnal*, ed. 1892, of the Prot. Episco. Church of America, No. 311. Bp. Doane is D.D. of Oxford, and LL.D. of Cambridge. [L. F. B.]

Dobree, Henrietta O. de Lisle, p. 1560, i., under E. O. D. She d. Nov. 26, 1894.

Donaldson, Augustus Blair, M.A., s. of William Laverton Donaldson, of St. Pancras, London, was b. Aug. 8, 1841, and educated at Oriel Coll., Oxford; B.A. (2nd class Lit. Hum.) 1864, M.A. 1866. Ordained D. 1865, P. 1866. After holding curacies in several parishes and other appointments, he became Canon Residentiary and Precentor in Truro Cathedral in 1885. He d. Dec. 10, 1903. He pub. in 1900 *Five Great Oxford Leaders*. His hymn, "Glory to the First-begotten" (*Processional*), appeared in *H. A. & M.*, 1904. [J. J.]

Draper, Bourne Hall, b. at Cumnor, near Oxford, in 1775, and educated for the Baptist Ministry at the Bristol Academy, under the Rev. Dr. J. Rylands. He was pastor of the Baptist Church at Chipping Norton 1804, and subseq. at Southampton, where he d. Oct. 12, 1843. See note on his hymn, "Ye Christian heroes, go, proclaim," p. 1296, ii. [J. J.]

Draper, William Henry, M.A., s. of Henry and Lucy Mary Draper, was b. at Kenilworth, Dec. 19, 1855, and educated at Keble Coll., Oxford; B.A. in honours, M.A. 1880. Ordained in 1880, he was Curate of St. Mary's, Shrewsbury; Vicar of Alfreton; of the Abbey Church, Shrewsbury; and since 1899 Rector of Adel, Leeds. Mr. Draper's hymns in C. U. include the following:—

1. **Come forth, ye sick and poor.** [*Harvest.*] Written in 1901 and printed in the *Guardian*, Sept. 18, 1901. In 1905 it was given, somewhat altered, in *The Council School H. Bk.*, No. 132. It was also pub. by Novello & Co., with Music by J. H. Maunder.

2. **From homes of quiet peace.** [*In Time of War.*] Pub. by Novello & Co. in their series of *Hys. in Time of War*, 1900, and repeated in *The Public School H. Bk.*, 1903, *The Council School H. Bk.*, 1905, and others.

3. **How blest the land where God is known.** [*National Hymn.*] Written for Novello's *Eight Hys., with Tunes, for use in services held in connection with the Coronation of King Edward VII.*, in 1902. It was included in *The Council School H. Bk.*, 1905, No. 91.

4. **How fair was the land of God's people of old.** [*National Hymn.*] Written for use in Day Schools, and first pub. in *The Council School H. Bk.*, 1905, No. 121.

5. **In our day of thanksgiving one psalm let us offer.** [*Dedication of a Church.*] Written for use at the service at the reopening of the Abbey Church, Shrewsbury, after restoration, in 1894. It was also used at the Shrewsbury Church Congress, 1896; and elsewhere on other occasions. In 1904 it was included in the new ed. of *H. A. & M.*

6. **Lord, through this Holy Week of our Salvation.** [*Holy Week.*] First pub. in *Hys. for Holy Week*, 1898, and included in *H. A. & M.*, 1904, No. 109.

7. **Man shall not live by bread alone.** [*Divine Providence.*] First pub. in *The Church Monthly*, and again in *The Council School H. Bk.*, 1905, No. 103.

8. **Rejoice, ye angels in the sky.** [*Whitsuntide.*] Written for the Leeds *Whitsuntide Hys.*, 1902 (to Gounod's tune for "O come, O come, Emmanuel"), and included in *The Council School H. Bk.*, 1905.

9. **We love God's acre round the Church.** [*Burial.*] Printed in the *Guardian*, Aug. 1, 1900, with the title, "Hymn for those who die far from home and country"; later by Novello, with music by Dr. V. Roberts; and again, with slight alterations, in Brookes's *Additional Hys.*, 1903.

10. **What can I do for England.** [*National Hymn.*]

Written in 1905 for *The Council School H. Bk.*, and included therein in the same year.

11. **Ye sons of God, arise.** [*Processional. Choral Festivals.*] Written for a Choral Festival in Gloucester Cathedral, June 8th, 1893; reprinted for the Leeds *Whitsuntide Hys.*, 1901; and again for the Choir Festival in Chester Cathedral, 1905.

In addition to these hymns which have come into C. U., Mr. Draper has written many others of merit which are worthy of attention. They include:—

1. *Hymns for Holy Week, being translations from Hymns of the Greek Church, with Six Originals, &c.* . . . London: H. Frowde, 1898 (see No. 6 above). This contains 13 original and translated hymns.
2. *The Victoria Book of Hymns*, 1897.
3. *A Memorial Service for them that are Fallen Asleep in Christ.* London: H. Frowde, 1898, 4 hymns (including No. 9 above).
4. *The Way of the Cross* (Oxford: A. R. Mowbray & Co.), N.D., with music by Dr. Sweeting.

Mr. Draper's hymns are so scattered in the *Guardian*, *Church Monthly*, and sundry magazines that it is a matter of some difficulty to trace them out. They exceed sixty in all, and are worthy, taken as a whole, to be published as a volume of sacred verse. [J. J.]

Draw, Holy Ghost, Thy seven-fold veil. An altered form in the *Hys. for the Use of Bedford School*, 1900, of sts. vii.–x. of J. Keble's "The shadow of the Almighty's cloud," p. 1157, i.

Dreves, Guido Maria, was b. Oct. 27, 1854, at Hamburg, where his father Lebrecht Dreves (author of the excellent *trs.* of Latin hymns pub. as *Lieder der Kirche*, 1846; 2nd ed. 1868) was notary public. He went with his family in 1862 to Feldkirch, in Austria, and, after passing through the Gymnasium there, entered the Society of Jesus in Nov., 1869; pursuing his philosophical and theological studies in the Jesuit seminaries at Münster in Westphalia, Blyenbeek in Holland, and Ditton Hall, near Liverpool. Since 1885 he has been almost exclusively occupied with hymnological researches, which have made him visit most of the principal libraries of Europe. He is now (1906) living at Munich, having left the Society of Jesus on Nov. 29, 1905. He has pub. a vol. of original sacred verse in German (*Kränze ums Kirchenjahr*, 1886); a German Hymnbook (*O Christ hie merk*, 1885); an ed. of the Latin *Hymnen Johanns von Jenstein* (1886); a new ed. of the *Hymnarius Paraclitensis* of Peter Abelard (1891); a new ed. of the hymns of St. Ambrose (*Aurelius Ambrosius*, 1893), &c. His great work (in which he has been assisted since 1896 by Father Clemens Blume, and more recently also by the Rev. H. M. Bannister) is the monumental *Analecta Hymnica Medii Aevi*, of which no fewer than 49 vols. have now appeared (see **Latin Hymnody**, p. 1662, i.). When the series is concluded, he hopes to found upon it a new History of Latin Hymnody, which will no doubt be of immense service for the period from 800 to 1500.

It seemed desirable to indicate the fact that a hymn had been printed in the *Analecta Hymnica* of Dreves and Blume. The more important instances are noted under the first line of the Latin, the remainder are indexed here, the first references being to the vol. and page in *Dreves*.

xvi. 269. Christi miles gloriosus, p. 231, i.
xii. 27. Deus Pater piissime, p. 292, i.
xi. 177. Gaude, mater ecclesia, p. 406, i.
xv. 40. Jesu salutis hostia, p. 1574, ii.
ix. 41. Jubilemus pia mente, p. 608, i.
xxx. 32. Patris Sapientia, p. 886, i. [J. M.]

Drummond, George William Auriol Hay, M.A., s. of Abp. Drummond, of York, b. at Westminster in 1763, educated at Ch. Ch., Oxford; B.A. 1780, M.A. 1783, Vicar of Brodsworth, and Canon of York; d. Dec. 7, 1807. His hymn:—

The Righteous souls that take their flight [*Death and Burial*] appeared in *The Ps. of David for the Use of Parish Churches, the Words Selected from the Versions of Tate and Brady, by the Rev. George Hay Drummond. The Music Selected, Adapted and Composed by Edward Miller* . . . 1790. On pp. 116–7 it is given in 4 st. of 4 l., and headed "Version of part of the third chapter of the Wisdom of Solomon proper to be sung at Funerals. Versified by the Rev. George Hay Drummond. The music by Edwd. Miller, MUS. DOC." The title of this collection was subsequently altered to *Select Portions of the New Version of Psalms . . . with the principal Festivals and Fasts for the Use of Parish Churches* . . . It reached the 25th ed. in 1831.

This hymn was included in *Church Hymns*, 1903, No. 286. [J. M.]

Du bist ein Schöpfer des Himmels. [*Prayer to the Holy Trinity.*] This appeared in *Drey gaystliche und catholische Lobgesang*, printed at Augsburg, 1584, where it begins "Kyrieleyson. Du bist." Thence in *Wackernagel*, v., No. 1391. *Tr.* as:—

O Father, Who didst earth and heaven fashion, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 140. [J. M.]

Dugmore, Ernest Edward, M.A., s. of William Dugmore, Q.C., was b. at Bayswater, 1843, and educated at Bruce Castle School and by private tutors, and Wadh. Coll., Oxford; B.A. 1867; M.A. 1869. Ordained in 1867, he held the curacy of St. Peter's, Vauxhall, 1867–72, when he became Vicar of Parkstone 1872, and Canon of Sarum and Preb. of Gillingham Major 1900. He pub. in 1884 *Gospel Idylls and Other Sacred Verses*; and in 1900 *Hys. of Adoration for Church Use.* Of his hymns the following were included in the 1904 ed. of *H. A. & M.*:—

1. **Almighty Father of all things that be.** No. 29 of *Hys. of Adoration*, 1900, as "For the Opening of an Exhibition." Abbreviated and slightly altered in *H. A. & M.* to adapt it as a "General" hymn. It was originally composed for and used at a small industrial Exhibition held in his Parish.
2. **Almighty Father Unoriginate.** "To the Eternal Father," No. 20 in *Hys. of Adoration*, &c., in 7 st. of 6 l. Abbreviated and partly re-written in *H. A. & M.*, 1904.
3. **Christians, sing the Incarnation.** No. 23 in *Hys. of Adoration*, &c., as a "Processional before the Eucharist," in 7 st. of 12 l., and repeated in full, with slight alterations in *H. A. & M.*, 1904. Originally published with music, separately, at Vauxhall, 1870 or thereabouts.
4. **Father, Who hast gathered This dear child to rest.** Given in *Hys. of Adoration*, &c., No. 26, in 11 st. of 4 l., as "For a Child's Funeral," the first line being "Jesu, Who hath gathered." Abbreviated and slightly altered in *H. A. & M.*, 1904.

These excerpts from Canon Dugmore's work are by no means the best in the book. Compilers of sacred song should give heed to this fact. [J. J.]

Dulcis Jesus Nazarenus, p. 1560, ii. Another *tr.* is "Jesus, Nazarene they name Thee," by T. I. Ball, in the *New Office H. Bk.*, 1905, No. 137.

Dunn, R. Potter, p. 316, ii. Dr. Dunn was an American Presbyterian, and *not* Baptist, minister, and was ordained Nov. 1, 1848, by the

Presbytery of West Jersey as Pastor of the First Presb. Church, Camden, N. J. He assisted in the compiling of the *Sabbath H. Bk.*, 1858. Several of his *trs.* from the German were included in *Sacred Lyrics from the German*, Phila., 1859. [L. F. B.]

Dunsterville, Patty C., née Sellon, p. 1560, ii., b. July 10, 1831, and d. Jan. 7, 1887. Her hymn, "The day is done," &c., is given to G. R. Prynne, p. 915, ii., in error.

Dutch Hymnody, American Reformed. *See* American Hymnody, § x.

Dwight, George Spring, an American Presbyterian layman, directly descended from President Dwight, of Yale, b. at New York, Dec. 14, 1835, and after a business career d. at Summit, N.J., August 28, 1886. His hymn, "O Jesus, Man of Sorrows," appeared in *Laudes Domini for the S. Sch.*, 1888, and again in *New Laudes Domini*, 1892. [L. F. B.]

Dwight, J. S., p. 1560, ii., b. 1813 and d. Sept. 5, 1893.

Dyer, S., p. 317, ii. Additional hymns by Dr. Dyer are given in the Bap. *Sursum Corda*, Phila., 1898, with the following dates:—

1. Enter, Jesus bids thee welcome. *Invitation.* 1883.
2. No more with horrors veil the tomb. *Burial.* 1897.

Dr. Dyer d. in 1898. [J. J.]

E.

Each little flower that opens. This begins with st. ii. of "All things bright and beautiful," p. 46, i.

Early in the morning, My Master! called by Thee. *J. S. B. Monsell.* [*Morning.*] In his *Hys. of Love and Praise*, 1863, p. 46. In a few hymnals it is given as "So early in the morning," &c., including the *S. S. Hymnary*, 1905. [J. M.]

Early seeking, early finding. *H. Bonar.* [*Invitation.*] Written, April 9, 1880, for the Rev. C. Bonner's *Garland of New S. School Music*, 1881, and repeated in the *S. School Hymnary*, 1905, with a facsimile at pp. lv., lvi. [J. M.]

East, J., p. 318, i. Son of William East of St. Martin's parish, Westminster, b. in 1793; St. Edmund's Hall, Ox. 1811–1816; B.A. 1816, M.A. 1819. Rector of Croscombe, Somerset, 1828; Rector of St. Michael's, Bath, 1843. He d. c. 1857. [J. J.]

Ecce dies nobis anno revoluta peracto. *St. Paulinus of Nola.* [*For a Patronal Saint.*] This is the eighth "Carmen Natalitium" of St. Paulinus, *i.e.* the eighth of the series of poems which he wrote annually for the festival of St. Felix of Nola (fl. 257). It was evidently written for January 14, 401, when the Goths, under Alaric, were devastating Italy; Paulinus, confiding in the protection of St. Felix, hopes for better times. M. Émile Chatelain in his *Notice sur les MSS. de Poésies de S. Paulin de Nole*, 1880, pp. 23–25, cites it as in a Bobbio MS. of the 9th cent., now at Milan (*Ambros. C.* 74, *sup.*) a 9th cent. MS. in the Bibl. Nat., Paris (*Lat.* 13026), &c. Printed text in Migne's *PP. Lat.*, LXI. 638. *Tr.* as:—

Another year completed, The day comes round once more, from ll. 1, 2, 211–214, 219, 220, 227–30, 233–36, 243–247, 254, by Athelstan Riley in *The English Hyl.*, 1906, No. 195. [J. M.]

Ecce jam noctis, p. 320, i. Additional *trs.* are:—

1. Night doth its place in turn to daylight render. By T. I. Ball in the *Office H. Bk.*, 1889, No. 704. In the *New Office H. Bk.*, 1905, No. 159, it begins "Darkness to daylight doth its place surrender."
2. Now shadows wane, now heavy night departeth, in the *Yattendon Hyl.*, 1899, No. 75, marked as "Engl. by R. B." [J. M.]

Ecce tempus idoneum, pp. 320, ii., 561, i. Another *tr.* is "Now is the healing time decreed," by T. A. Lacey, in *The English Hyl.*, 1906, No. 67. In the 1904 ed. of *Hys. A. & M.*, No. 95, "Lo, now is our accepted day," alterations are made in st. iii. and iv., and a new doxology supersedes the old. [J. J.]

Eddis, E. Wilton (not William), p. 321, i., b. in 1825.

Eddy, Z., p. 321, i. He d. in 1891.

Edwards, Basil, M.A., s. of the Rev. S Edwards, was b. in 1846, and educated at the Bristol Grammar School, and G. and C. Coll., Cambridge; B.A. 1868, M.A. 1872. Ordained in 1869. After holding several curacies he became Rector of Blaisdon in 1877, and of Ashleworth in 1890. His *Songs of a Parish Priest* were pub. in 1888. His hymns in C. U. include:—

1. **A widow's hand in days of old.** [*Almsgiving.*] Written at Blaisdon, for his *Songs of a Parish Priest*, and "suggested by observing that a very poor widow *always* gave *silver* at Holy Communion" (*Author's MS.*). Included in *H. A. & M.*, 1904.
2. **Gliding through the shadows.** [*Processional.*] Written at Trowbridge for *Minor Chords*, pub. 1875. "This hymn took shape in my mind from the sight of Salisbury Spire and Cross rising through the morning mists on the day of my Ordination to the Priesthood in 1870." Included in *H. A. & M.*, 1904. [J. J.]

Eia mea anima, p. 1561, ii. The full text of this hymn is also in *Dreves*, xlviii., p. 515. Another *tr.* of the "Heu quid jaces" text is "Ah! Lord God, the world's Creator," by G. R. Woodward in his *Songs of Syon*, 1904. [J. M.]

Eia, O dulcis anima. [*Holy Communion.*] *Mone*, No. 231, gives this from a 15th cent. MS. at Munich (*Clm.* 3012) as an "Exhortation to the soul at the reception of the Body of Christ." In a MS. of c. 1300 in the B. M. (*Arundel* 374, f. 77) it begins "Eia, dulcis anima"; in a MS. of 1518 at Berlin it begins "Ecce, dulcis anima" (*No.* 849, *f.* 50; so Catalogue). *Tr.* as:—

1. **Haste, my soul! thou sister sweet,** by J. D. Chambers, in his *Lauda Syon*, 1857, p. 226. In the *Hyl. for St. John's, Aberdeen*, 1870, No. 228, it begins "Haste, my soul, thy Lord to greet."
2. **Haste, my soul, thou sister sweetest,** by G. R. Woodward, in his *Songs of Syon*, 1904, No. 81. [J. M.]

Ein' feste Burg, p. 322, ii. Other *trs.* are "God is a stronghold and a tower," a good and full version by Elizabeth Wordsworth, written in 1901, but first pub. in *H. A. & M.*, 1904; and "A Mighty Saviour, Lord, art Thou," by C. Adams, in *Hys. for use in New College Chapel* (Oxford), 1900. [J. M.]

Elgee, Jane F. *See* Wilde, Jane F.

Ellerton, J., pp. 326, ii.; 1561, ii. He was appointed Hon. Canon of St. Albans in 1892, and d. June 15, 1893. His *Life and Works*, by H. Housman, was pub. in 1896.

Elliott, Charlotte, pp. 328, i.; 1561, ii. Further research enables us to give amended dates to some of her hymns as follows :—

1. With tearful eyes I look around (No. 5). This is in the 1835 *Appendix* to *The Invalid's H. Bk.*

2. My only Saviour, when I feel (No. 8). Also in the 1835 *Appendix*.

3. Father, when Thy child is dying (No. 11). In the 1835 *Appendix*.

4. I want that adorning divine, p. 559, i. In the *Christian Remembrancer*, 1848, p. 22. [J. J.]

Elliott, Emily E. S., p. 328, ii. The following additional hymns by Miss Elliott have recently come into C. U. :—

1. **Brothers, sisters, pray for us.** [*Missionaries' Farewell.*] Appeared in the C. M. *Gleaner*, Sept. 1896, p. 142, and entitled "The Missionaries' Departing Petition." In the *Church Miss. H. Bk.*, 1899.

2. **Rabboni, Master, we have heard.** [*Consecration of Self to Duty.*] In the C. M. *Gleaner*, Dec. 1895, p. 195. It was sung for the first time at the Gleaners' Union Anniversary, 1895. In the *Church Miss. H. Bk.*, 1899.

3. **Full consecration! heart and spirit yielded.** [*Full Consecration.*] Given in *Hys. of Consecration and Faith*, 1902.

4. **They come and go, the seasons fair.** [*Second Advent.*] In the C. M. *Gleaner*, Nov. 1891, p. 172, as "What will be when the King comes?" It was sung for the first time at the Gleaners' Union Anniversary, Oct. 30, 1891. In the *Church Miss. H. Bk.*, 1899.

Miss Elliott was born at Brighton, July 22, 1836, and died at Mildmay, London, Aug. 3, 1897. [J. J.]

Ellison, John Henry Joshua, M.A., son of Canon Ellison, formerly Vicar of Windsor, was born at Edensor, Derbyshire, on March 18, 1855, and educated at Eton and Merton Coll., Oxford; B.A. in honours 1878, M.A. 1881. Ordained in 1880 to the Curacy of Maidstone, he became Dom. Chap. to Abp. Tait 1881–2; Curate of Kensington 1883–85; Vicar of St. Gabriel, Pimlico, 1885–94; and since 1894 Vicar of Windsor. He was successively Hon. Chap., Reader, and Chap. in Ord. to Queen Victoria, and is at present (1906) Reader to the King at Windsor Castle, and Chaplain-in-Ordinary. His very striking hymn for Foreign Missions, "O living God Whose voice of old," was written for the Jubilee of the S.P.G., and first appeared in the S.P.G. *Hys., Sonnets, and other Poems, for the Bicentenary*, 1900, No. xiv., and in the 1904 ed. of *Hys. A. & M.* [J. J.]

Elpis, p. 329, i. Recent researches have led us to conclude that there is no reason to regard Elpis as the author of *Aurea luce*, p. 93, i.; and that none of the early MSS. attribute it to her. She is not mentioned as a hymn-writer by recent authorities on early Latin Hymnody, *e.g.*, by Ebert or Manitius (p. 655, i.), or by Rietschel (*Herzog-Hauck Realencyklopädie*, 1901, xi., pp. 399–409).

The traditional account of her, p. 329, i. (as given in the *Elogia Siculorum*, 1690, p. 103, of Jerome of Ragusa, and more fully by Darras, *Hist. de l'Église*, 1862, vol. xiv., p. 264, &c.), is that she was b. at Messina in Sicily, was the first wife of the philosopher Boethius, shared his exile, and d. at Pavia (not Padua) about 493, leaving two sons who became consuls in the year 500. Boethius, however, was born little, if any, earlier than 475, and did not go into exile before 522, being at that time the husband of Rusticiana, whose two sons by Boethius were consuls in the year 522 (*Dict. Christ. Biog.*, i., 321; Ersch and Gruber, *Encyklop.*, I., xi., p. 284, &c.) [J. M.]

En dies est dominica, p. 330, ii. In the 1904 ed. of *Hys. A. & M.* the Compilers' altered form of Dr. Neale's *tr.* as "Again the Lord's own day is here," is re-written in several lines, and st. v. is entirely new. [J. J.]

England Hymnody, Church of, pp. 331, ii. and 1530, i. Since the issue of this *Dictionary* in January 1892 great interest has been manifested in the Church of England in hymnological matters, and much activity has taken place in the compilation and publication of hymnals for use in public worship. Omitting Mission hymn-books both for home and foreign work, and collections for the Universities, Colleges, and Public Schools, which are dealt with elsewhere, we have the following, viz. :—

1. *The Yattendon Hymnal*, 1899. The full title of the book of words of this collection is *The Small Hymn-Book. The Word-Book of the Yattendon Hymnal.* There is also a musical edition. The hymns number 100 only. As a book for common use in divine worship it is too limited in extent and design; but as a small quarry for hymnal compilers it is of value, especially for translated hymns. It was compiled by Mr. R. S. Bridges.

2. *Additional Hymns with Tunes for Use with any other Church Hymnal*, 1903. This collection was compiled by the Rev. C. W. A. Brooke. The numbering of the hymns begins with 801 and extends to 973. The *Preface* states that "this book is designed for use with and *not in place of* other Church Hymnals. Hence those hymns which are found in all such books, and without which no Church Hymnal would be complete, are not included." The design of the book as thus outlined is good, and its execution well done.

3. *Church Hymns, S.P.C.K.*, 1903. This collection was compiled by a Committee whose names are given in its *Preface*. The old edition of 1871 was withdrawn by the Society and the Committee were given a free hand in the compilation. With regard to English and American hymns the original texts were in almost all instances reproduced, the exceptions being confined to the correction of false rhythms; the change, in a few instances, from the singular to the plural; and the bringing of physical and scientific allusions in line with modern knowledge and ascertained facts. With translations from other languages the Committee gave themselves greater latitude. A notable feature of the collection is the section of "Hymns of the Ancient Church," containing 23 hymns for Daily Services, all written before the eighth century. In design and execution as a hymnal it is admirable.

4. *Hymns Ancient and Modern for Use in the Services of the Church*, 1904. This collection, so long and eagerly expected, has been received with great coolness. The changes in the texts of the hymns which appear in this new edition are very numerous, and also in many instances weak and unnecessary. A praiseworthy desire to obtain more exact renderings of the Latin hymns than those given in former editions of this collection has frequently resulted in bringing to light various physiological details which in those editions were veiled in paraphrases, and thus better suited for use by mixed congregations. Taken as a whole, and judged on its own merits, this new edition is a strong book. Whilst, however, the old and "Complete Edition" is on sale, its

growth in public favour will be slow, notwithstanding the publication of alternative texts of a hymn or two, the reprinting of some favourite tunes, the publication of the texts of the Latin hymns therein (1907), and the issue of the *Historical* edition now (1907) in the press.

5. *Songs of Syon. A Collection of Hymns and Sacred Poems mostly Translated from Ancient Greek, Latin, and German Sources*, 1904. The editor of this collection is the Rev. G. R. Woodward. It contains, in the 2nd edition (1905), 217 hymns and doxologies. This limited provision for congregational use is explained in the *Preface*, in which we are informed "that this book is not intended to compete with existing hymnals, but only to supplement them." The keynote of the collection is also supplied in the *Preface*: "In England of to-day we have two classes of people to consider, the faithful, and the enquirers after truth. For the former *Songs of Syon* has been compiled." Another feature is the music (Plainsong Melodies, &c.), with which we have not to deal except to set forth the cause of the unusual metres which abound in the book.

6. *The Hymner, Containing Translations of the Hymns from the Sarum Breviary, together with Sundry Sequences & Processions from Various Sources*, 1904. The editor is the Rev. G. H. Palmer, and the collection contains 134 *trs.* from the Latin. The *Preface* says: "In this little volume are contained translations of all, save two, of the Hymns from the *Sarum Breviary*. . . . Of the total number [in the book] nearly one half are from the pen of the late Dr. J. M. Neale, of whose vigorous and scholarly renderings the editor has gladly availed himself."

7. *The New Office Hymn Book. A Companion to the Book of Common Prayer*, 1905. This is an expanded form of the *Office Hymn Book*, 1889 (p. 1530, i.), and the enlarged edition of the same, 1895. The total number of pieces, including prose and verse, is 860, and it is no longer designed as an Appendix to any other hymnal. Its divisions are: Part I. "Introits, Graduals, &c." . . . in Prose and Verse; Part II. "Office Hymns," consisting of *trs.* from the Latin. Part III. "Hymns New and Old, Sacred Songs and Carols." The book is somewhat confusing in its design, and, with the exception of the renderings from the Latin by Dr. Neale and a few other well-known translators, the *trs.* are very commonplace.

8. *The English Hymnal*, 1906. This collection is edited by six prominent members of the ultra-Anglican party in the Church of England, and is the finest hymnal from their point of view in the English language. If some fifteen to twenty hymns at most were eliminated it would be a formidable rival to the new edition of *Hys. Ancient and Modern*. An abridged edition, omitting Nos. 185, 195, 208, 213, and 350, and giving alterations in Nos. 184, 200, 218, and 253 (pub. March 1907), has removed many, but not all, the objections against it as a companion hymnal to *The Book of Common Prayer*.

With respect to historical and biographical companions to hymnals, Mr. Moorsom's second edition of his *Historical Companion to Hymns Ancient and Modern*, 1903, is the only work of the kind of any importance. This edition is well done, and in the face of the fact that the Editor is totally blind, it is a marvel of accuracy both in its historical details and in the original texts of the translated hymns, which are given in full. From specimen pages of the *Historical* ed. of *Hys. A. & M.* now (1907) in the press, this, we judge, will be a valuable addition to hymnological literature. [J. J.]

Ἐξεγερθέντες τοῦ ὕπνου, p. 1562, ii. From the *Horologion*, Venice, 1896, p. 2. This work contains the Offices for the eight canonical hours, this hymn being for early morning. Additional *trs.* are:—

1. **From the calm of sleep awaking.** By J. Brownlie, in his *Hys. of the Holy Eastern Church*, 1902, p. 74.
2. **Rais'd from sleep with morning light.** By G. R. Woodward, in his *Songs of Syon*, 1904.

The original Greek is in an early 12th cent. MS. in the Bodleian (Baroc. 21, f. 176). [J. J.]

Es ist ein Ros entsprungen, p. 354, i. Other *trs.* are:—

1. **The noble Stem of Jesse,** by G. R. Woodward, in his *Hys. and Carols*, 1897, No. 2.
2. **I know a plant—it springeth.** From sts. i., ii., xxi., of the *Speier*, 1599, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 132. [J. M.]

Essery, William Alfred, was born in the parish of St. Mary Redcliffe, Bristol, Oct. 16, 1830, and educated at Cheshunt College. He was Minister of the Marlborough Congregational Chapel, Old Kent Road, London, for 23 years, when he retired through ill-health in 1883. He died suddenly in 1904. Five of his hymns were included in Essery and Proudman's *London Chants, Anthems and Melodies*, 1870, and 118 in his *Hys. of Penitence, Prayer, and Praise*, 1872. A few of these have come into C. U. in temperance and other colls. [J. J.]

Est-ce vous que je vois, p. 1586, ii., under **Pollock, T. B.** This hymn by J. Bridaine is in *Cantiques . . . de Saint Sulpice, Paris*, 1765, p. 126. His own *Cantiques Spirituels*, &c., were pub. at Montpellier in 1748. [J. M.]

Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι. These are the opening words of St. Luke xii. 35–40. The passage is rendered by G. R. Woodward in his *Songs of Syon*, 1904, into metre as "O let your loins be girt agen." [J. J.]

Eternal Son, eternal Love. This in the 1904 ed. of the *Meth. H. Bk.*, No. 43, is an altered form of Pt. ii. ("Son of Thy Sire's eternal love") of "Father of all, whose powerful voice," p. 368, ii.

Evans, A. E., p. 357, ii. Although appointed Sec. to the S. A. M. Soc. he did not take up the work. He d. May 21, 1896.

Evans, William Edwin, b. at Baltimore, July 11, 1851. He is a Minister of the Meth. Episco. Church, South, has held several pastorates, and has been Chaplain at Randolph-Macon College. Of his verses contributed to various periodicals, "Come, O Thou God of grace" [*Dedication of a Place of Worship*] is given in the Amer. *Meth. Hyl.*, 1905. [L. F. B.]

Even as those mysterious four.

This, in the *H. Book for the Use of Wellington College*, 1902, is composed of sts. iii.–vi. of J. Keble's "O who shall dare in this frail scene," p. 613, i. 12, slightly altered. [J. J.]

Everett, William, LL.D., s. of the Hon. Edward Everett, was b. at Watertown, Massachusetts, Oct. 10, 1839, and educated at Harvard Coll. and Trinity Coll., Cambridge, England, M.A. 1869. He became Latin Tutor in Harvard Coll. in 1870, and Assistant Professor of Latin in 1873. He entered the Unitarian Ministry in 1872. Putnam gives six of his hymns in *Singers and Songs, &c.*, 1874, p. 504. The best are "Deal gently with us, Lord" [*God's tenderness*], from the American *Christian Register*, 1866; and "Almighty Father, Thou didst frame" [*God the Father*], "written for the Unitarian Festival at the Music Hall, May 27, 1869." He has pub. *College Essays; School Sermons*, and other works. He is LL.D. of Williams College, Mass. [C. L. N.]

Ex more docti mystico, p. 359, i. In the 1904 ed. of *Hys. A. & M.*, to the *tr.* as in the old edition "By precepts taught of ages past," a new stanza (iv.) has been added by the Compilers, and ll. 1, 2 of the present st. viii. are re-written. [J. J.]

Ex quo salus mortalium, p. 359, i. The recast version of I. Williams's *tr.* as given in the old ed. of *Hys. A. & M.*—"For man the Saviour shed"—made by the Compilers in 1861, is replaced in the 1904 ed. by "Our Lord the path of suffering trod," by I. Williams, but with many alterations, the omission of Williams's st. v. and the addition of "Alleluia" to each stanza. [J. J.]

Exite filiae Syon, videte vestrum regem. [*Passiontide.*] Probably written in Germany in the 17th cent. It is in the Mainz *G. B.* (R. C.), 1661, p. 268, the *Hymnodia Sacra*, Mainz, 1671, p. 52, and in *Daniel*, ii., p. 348. In *Königsfeld*, ii., p. 342, it begins "Exite Sion filiae." *Tr.* as:—

Daughters of Sion, see your King, by J. M. Neale in his *Med. Hys.*, 1851, p. 151, repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 27. [J. M.]

Expositions of Latin Hymns. See p. 852, i.

Exultet coelum laudibus, p. 360, ii. Another *tr.* is:—

1. **Let heav'n with Alleluyas ring.** In the *Hymner*, 1904, No. 60, based on Chambers.

2. **Let all on earth their voices raise.** In *H. A. & M.*, 1904, No. 191, marked as Mant and Compilers; but there was no *tr.* of this hymn in the earlier editions of *H. A. & M.*, and this is word for word the same as in *Church Hys.*, 1871 (see p. 360, ii.). The text of *Church Hys.*, 1903, No. 238, is Bp. Mant's *tr.* unaltered, "Let the round world with songs rejoice." [J. M.]

Exultet cor praecordiis, pp. 361, i., and 1562, ii. This is printed by *Dreves*, xi., p. 16, from a *Trim Breviary* of the 15th cent. at Trinity College, Dublin (*B.* 3, 12); also from the *Sarum* of 1494, the *Hereford* of 1505, and the *Aberdeen* of 1510. Another *tr.* is:—

O let the heart beat high with bliss, by Percy Dearmer, in *The English Hyl.*, 1906, No. 237. [J. M.]

Ἐψευσάμην σε τὴν ἀλήθειαν, λόγε. *Gregory Nazianzen.* [*Evening in Lent.*] This hymn is in Vol. ii. of the Benedictine edition of St. Gregory's works, 1840 (p. 469, i.). It is "A hymn at night, after failure to keep vow." It has been *tr.* as:—

1. **O Thou, the Word of truth divine.** By A. W. Chatfield, in his *Songs and Hymns of Earliest Greek Christian Poets . . .* 1876, p. 121.

2. **O Word of Truth! in devious paths.** By J. Brownlie, in his *Hys. of the Greek Church*, 1900, p. 99. This is given in *The New Office H. Bk.*, 1905. [J. J.]

F.

F. J. P., p. 299, ii. 16, *i.e.* Mrs. F. J. Partridge.

Faber, F. W., pp. 361, i.; 1562, ii. We are informed by members of Dr. Faber's family that his father was Mr. Thomas Henry Faber, sometime Lay Secretary of the Bishop of Durham. In addition to his hymns already noted in this *Dictionary*, the following are found in various Roman Catholic collections, viz:—

i. From *St. Wilfrid's Hys.*, 1849:—

1. Dear Father Philip, holy Sire. *S. Philip Neri.*
2. Hail, holy Joseph, hail. *S. Joseph.*
3. Mother of Mercy, day by day. *B. V. M.*

ii. Jesus and Mary, 1849:—

4. Ah! dearest Lord! I cannot pray. *Prayer.*
5. Dear Husband of Mary. *S. Joseph.*
6. Dear Little One, how sweet Thou art. *Christmas.*
7. Father and God! my endless doom. *Predestination.*
8. Hail, holy Wilfrid, hail. *S. Wilfrid.*
9. O Jesus, if in days gone by. *Love of the World.*
10. O turn to Jesus, Mother, turn. *B. V. M.*
11. Sing, sing, ye angel bands. *Assum. B. V. M.*

iii. Jesus and Mary, 1852:—

12. All ye who love the ways of sin. *S. Philip Neri.*
13. Day set on Rome! its golden morn. *S. Philip Neri.*
14. Hail, bright Archangel! Prince of heaven. *S. Michael.*
15. Hail, Gabriel, hail. *S. Gabriel.*
16. O Flower of Grace, divinest Flower. *B. V. M.*
17. Saint Philip! I have never known. *S. Philip Neri.*
18. Sweet Saint Philip, thou hast won us. *S. Philip Neri.* Previously in the *Rambler*, May, 1850, p. 425.

iv. Oratory Hymns, 1854:—

19. Day breaks on temple roofs and towers. *Pres. B. V. M.*
20. How gently flow the silent years. *S. Martin and S. Philip.*
21. How the light of Heaven is stealing. *Grace.*
22. Like the dawning of the morning. *Expect. of B. V. M.*
23. Mother Mary! at thine altar. *For Orphans.*
24. My God! Who art nothing but mercy and kindness. *Repentance.*
25. O blessed Father! sent by God. *S. Vincent of Paul.*
26. O do you hear that voice from heaven? *Forgiveness.*
27. The chains that have bound me. *Absolution.*
28. The day, the happy day, is dawning. *B. V. M.*
29. The moon is in the heavens above. *B. V. M.*
30. Why art thou sorrowful, servant of God? *Mercy.*

v. Hymns, 1862:—

31. At last Thou art come, little Saviour. *Christmas.*
32. By the spring of God's compassions. *S. Raphael.*
33. Fair are the portals of the day. *B. V. M.*
34. Father of many children. *S. Benedict.*
35. From the highest heights of glory. *S. Mary Magdalene.*
36. Like the voiceless starlight falling. *B. V. M.*
37. Mary! dearest mother. *B. V. M.*
38. Mother of God, we hail thy heart. *B. V. M.*
39. O Anne! thou hadst lived through those long dreary years. *S. Anne.* Previously in *Holy Family Hys.*, 1860.
40. O balmy and bright as moonlit night. *B. V. M.*
41. O Blessed Trinity! Thy children. *Holy Trinity.*
42. O dear Saint Martha, busy Saint. *S. Martha*
43. O Mother, will it always be. *B. V. M.*
44. O vision bright. *B. V. M.*
45. Summer suns for ever shining. *B. V. M.*
46. There are many saints above. *S. Joseph.* Previously in *Holy Family Hys.*, 1860.

vi. Centos and altered forms :—

47. Confraternity men to the fight. From "Hark the sound of the fight," p. 362, i.
48. Hail, sainted Mungo, hail. From No. 2.
49. I bow to Thee, sweet will of God. From "I worship Thee," p. 559, ii.
50. They whom we loved on earth. From "O it is sweet to think," p. 362, i.
51. Vincent! like Mother Mary, thou. From No. 25.

When Dr. Faber's hymns which are in C. U. are enumerated, the total falls little short of one hundred. In this respect he outnumbers most of his contemporaries. [J. M.]

Fagan, Frances. In *The Sunny Side*, N.Y., 1875, two hymns which have come into use in G. Britain are signed "Fanny Fagan." These are :—

1. Mine be the tongue that always shrinks. *Kindness.*
2. The still small voice that speaks within. *Conscience.*

Miss Fagan was a Sunday S. Teacher in connection with Dr. W. H. Furness's Church at Philadelphia. Her hymns appeared in her *Hys. for the Sunday S. of the First Cong. Unitarian Church*, Phila., 1866. [J. M.]

Fain, O my babe, I'd have thee know, p. 987, i. This hymn, by Mrs. Saffery, appeared in the *Evangelical Mag.*, May, 1809.

Fain would my soul with wonder trace. *J. A. Knight.* [*The Mercies of God.*] From Dobell's *New Sel.*, 1806, No. 419 p. 628, ii.) into a few American hymnals.

Farin. A pen-name of Mrs. Grace W. Hinsdale.

Farrar, F. W., p. 365, ii. Dr. Farrar became Dean of Canterbury in 1895, and d. at Canterbury, March 22, 1903. His *Life*, &c., by his son, was pub. in 1904.

Father, blessing every seed-time. This is an altered form of Dr. Monsell's "Bounteous blesser of the seed-time," p. 763, i. 41. In some collections it is appointed for "Rogation Days," as in *The Hymnary*, 1872, where it is wrongly given to Judith Madan. [J. M.]

Father, hear Thy children's praises, p. 367, i. This is altered in the *Hys. for use in the Chapel of Marlborough College*, 1899, to "Father, hear *the thankful* praises."

Father, I know that all my life, p. 367, ii. Appeared in a *Sel. of Scripture Poetry*, edited by L. Squire, 1848, p. 124.

Father, live, by all things feared. *C. Wesley.* [*Doxology.*] From *Hys. and Sacred Poems*, 1740, p. 100, and *Hys. to the Trinity*, 1746, No. iii., into *The Meth. Hymn Book*, 1904. (*P. Works*, iii., p. 345.)

Father of mercies, condescend. This hymn has been attributed to J. Lawson, p. 667, i., and to T. Morrell, p. 770, i. We find that the claim of authorship put forth for J. Lawson must be abandoned, p. 1563, ii. [J. J.]

Father of mercies, in Thine house, p. 370, i. Since the pub. of this *Dict.* in 1892 the following facts concerning this hymn have come under our notice :—

At the Ordination of Abraham Tozer at Norwich, June 20, 1745, the sermon was preached by the Rev. R. Frost, and the Charge delivered by Dr. Doddridge. The Sermon and Charge were pub. together the same year. At the end of the Charge this hymn is printed together with this "Postscript," by Dr. Doddridge :—

"As the Want of *Psalms or Hymns*, peculiarly suitable to these Occasions, has often been regretted on our ORDINATION DAYS, when we have generally been confined to the 132nd or 133rd *Psalms*, I was desired by several of my Brethren to publish *that which followed this Charge*; and I accordingly do it without any further Apology. The Reader will easily perceive it is a Kind of *Devoute Paraphrase* on *Eph. iv.* 8 *and seq.* And it is One of some *Hundreds* lying by me on a Variety of *Scripture Subjects.*"

The original pamphlet is in the Church House Lib. See there *Frost, Richard.* [J. J.]

Father of mercies, let our praise. This, in the *Marlborough Coll. Hymns*, 1899, is an altered form of T. Cotterill's "Father of mercies! let our songs," p. 263, ii. 9.

Father, Thy Presence ever near. [*Benediction.*] This hymn was given in Longfellow and Johnson's *Hys. of the Spirit*, 1864, No. 135, in 3 st. of 4 l., and signed in the Index "N. Hale." In *The Pilgrim Hyl.*, Boston, 1904, st. i., ii. are repeated with the same signature. A Nathan Hale, b. Nov. 12, 1818, is known to us, but we are unable to identify him as the author of this hymn. [J. M.]

Father, to Thee our life is owing. *H. J. Buckoll.* [*Commemoration.*] Written in 1842, and first pub. in *Ps. and Hys. for the use of the Chapel of Rugby School*, 1843, no. 52, and appointed "For the Sunday nearest to the 12th June," with the note :—

"Dr. Arnold died, most suddenly, on *Sunday morning*, June 12th, MDCCCXLII, the day before his 47th birthday. For some time before his death, and in the hour of mortal agony, his mind constantly dwelt on our Saviour's words, 'Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.'"

See Dean Stanley's *Life* of Dr. Arnold, 1844, vol. ii., p. 324, and also note the author has worked in the passage from St. John, xx. 29, in sts. iv., v. of the hymn. [J. M.]

Father, Who art alone. *Edith J.* [*For Absent Ones.*] Given in Mrs. Hawkins's *Home Hymn Book*, 1885, No. 171, in 5 st. of 6 l., and signed "E. J." In some later collections the signature is expanded into "Edith J." A desire is expressed by the authoress that she may remain unknown. Another hymn, "Holy Father, throned on high" (*On behalf of Orphans*), is given in the *Home H. Book*, 1885, with the "E. J." signature. [J. J.]

Father! Whose love from highest heaven. This in the *Clifton College H. Bk.*, 1894, is an altered form of "Father of heaven, whose love profound," p. 369, i.

Fearless, calm, and strong in love, p. 575, i. 3. This hymn is by T. Davis, p. 373, ii. It was ascribed to E. H. Jackson in error.

Felix dies, quam proprio, pp. 374, ii.; 1563, ii. In the 1904 ed. of *Hys. A. & M.* the old *tr.*, "O blessed day when first was poured," is in great part rewritten, only two lines remaining as published by J. Chandler in 1837. The text of *The English Hyl.*, 1906, No. 36, is J. Chandler's, with the omission of his st. iv. and a recast of the doxology. [J. J.]

Felix per omnes festum mundi cardines. *St. Paulinus of Aquileia* (?). [*SS. Peter and Paul.*] This is evidently later than, and modelled on, the "Aurea luce," p. 93, i. In the *Poetae Latini Aevi Carolini*, Berlin, 1881, i., p. 136, it is given among the doubtful poems

of Paulinus (b. 726, d. 802) sometime Patriarch of Aquileia. It is in two eleventh cent. MSS. in the B. M. (*Vesp. D. xii., f.* 84*b*; *Add.* 30848, *f.* 168*b*), in a Bodleian MS. of c. 1025 (16923, *f.* 180*b*), and many others. Printed text in *Dreves*, ii., p. 53; *Werner*, No. 136; *Daniel*, i., No. 226, iv., p. 164, &c. The complete poem was *tr.* by J. D. Chambers in his *Lauda Syon*, 1866, p. 77, as "With joy to-day throughout the confines of the earth." Two portions were also used for festivals of St. Peter alone:—

i. **Petrus beatus catenarum laqueos.** [*St. Peter's Chains.*] In the *Roman Brev.*, Venice, 1478. In the *Roman Brev.*, 1632, it begins "Miris modis," and this form is *tr.* as "Right wondrously released, see Peter freedom gains," in the *Office H. Bk.*, 1889, No. 777 (1905, No. 248).

ii. **Quodcunque vinclis super terram strinxerit.** [*St. Peter's Chains.*] In the *Roman Brev.*, Venice, 1478. In the *Roman Brev.*, 1632, it begins "Quodcunque in orbe," and this form is *tr.* as "Whate'er on earth below, thy word, O Peter, chained," in the *Office H. Bk.*, 1889, No. 778 (1905, No. 249). Also a long series of *trs.* not in C. U. in the *Primers* of 1599, &c., the *Evening Office* of 1710, &c., the *Divine Office of* 1763, and in later collections of *trs.* of the *Breviary* Hymns. [J. M.]

Felkin, Ellen Thorneycroft, née Fowler, the elder daughter of Sir Henry Fowler, Bart., and granddaughter of the Rev. Joseph Fowler, Wesleyan Minister, was married to A. L. Felkin, Senior Assistant Master of Eltham College, in 1903. Her hymn, "Now the year is crowned with blessing" (*Harvest*), is No. 945 in *The Meth. H. Book* 1904. In addition to several popular novels, she published *Verses*, *Grave and Gay*, 1901. From this work, p. 35, the above hymn is taken. [J. J.]

Ferguson, Andrew Carswell Fergus, was b. in 1855 at Alexandria, near Dumbarton. The family soon after removed to Dumbarton and then to Glasgow, where he attended the University. In 1880 he entered the Theological Hall of the U. P. Church, and in 1883 that of the E. U. Church. On Oct. 15, 1884, he was inducted as minister of the E. U. Church at Arbroath. He resigned this charge on Oct. 9, 1888, and in the following year went to Australia. He is now (1905) officiating at Northcote, near Melbourne. His hymn,

Dear Lord, I now respond to Thy sweet call [*Faith and Penitence*], was written in 1884, and appeared in the Glasgow *Christian News* of Sept. 19, 1885. It is repeated, unaltered, in the Scottish Presb. *Church Hymnary*, 1898, No. 177, and in other colls. [J. M.]

Ferguson, F., p. 375, i. He d. Nov. 3, 1897.

Festiva saeclis colitur, p. 375, ii. Another *tr.* of the "Jesu Salvator saeculi Redemptis" text is "O Saviour Jesu, not alone," by T. A. Lacey, in *The English Hyl.*, 1906, No. 249.

Festum matris gloriosae, p. 376, i. Additional *trs.* are:—

1. **Keep the glorious Mother's Feast Day,** based on Chambers, in the *Office H. Bk.*, 1889, No. 772, and 1905, No. 241.

2. **Now in holy celebration,** by Laurence Housman, in *The English Hyl.*, 1906, No. 228. [J. M.]

Field, Eugene, an American journalist who has written somewhat extensively for children, was b. at St. Louis, Missouri, Sep. 2, 1850, educated at the University of Missouri, and d. Nov. 4, 1895. His published works include *Little Book of Western Verse*, 1889; *Second Book of Verse*, 1891; and *Love Songs of Childhood*, 1894. A limited number of his hymns are in C. U. in America, and specimens of his verse are given in Horder's *Treasury of Amer. Sacred Song*, 1900, pp. 283-287. See also "There burns a star o'er Bethlehem town." [J. J.]

Finita jam sunt praelia, pp. 376, ii.; 1563, ii. This is in the *Symphonia Sirenum*, Cologne, 1695 (ed. 1707, p. 96); but not in the *Hymnodia Sacra*, Mainz, 1671. In *Church Hys.*, 1903, F. Pott's authorised *tr.*, as in 1871, "The strife is o'er, the battle done," is given with the omission of his st. iv. The *Hys. A. & M.*, 1904, text is that of the old edition, with a slight alteration in st. i., and the restoration of Mr. Pott's original st. iv. [J. J.]

Fischer, A. F. W., p. 377, i. Dr. Fischer had begun collecting materials for an anthology of German 17th cent. hymns. This work is being completed by Pfarrer W. Tümpel as *Das deutsche evangelische Kirchenlied des siebzehnten Jahrhunderts* (Gütersloh, Bertelsmann), i., 1904; ii., 1905; iii., 1906. A few hymns in these vols. have been traced to sources earlier than those mentioned in this *Dictionary*, and for convenience this additional information is given here:—

1. **Ach bleib mit deiner Gnade,** p. 1090, ii. In *F. T.*, ii., No. 467, from Josua Stegmann's *Christliches Gebet-Büchlein*, 1627.

2. **Ach Gott und Herr,** p. 982, ii. See *F. T.*, i., No. 52, where sts. 3, 4 of *Clauder*, 1627, are given from the Erfurt *G. B.*, 1624, and st. 5 from the *As Hymnodus Sacer*, ed. by Christian Gallus, 1625; with the current text from J. H. Schein's *Cantional*, 1627.

3. **Aus Jakob's Stamm,** p. 54, ii. In *F. T.*, i., No. 73, as by Johann Förster (b. Dec. 25, 1576, at Auerbach, in Silesia; d. Nov. 13, 1613, as Lutheran General-Superintendent, at Mansfeld, in Saxony) in his *Hohe Festagschreinlein*, 2nd ed., 1614.

4. **Gott sei Dank,** p. 507, ii. In *F. T.*, i., No. 411, from J. Niedling's *Geistliche Wasser-Quelle*, 1658.

5. **Herr Jesu Christ, dich zu uns wend,** p. 1281, i. In *F. T.*, ii., No. 73, from J. Niedling's *Lutherisches Hand-Büchlein*, 2nd ed., 1648.

6. **Komm, O komm,** p. 508, i. In *F. T.*, i., No. 413, from J. Niedling's *Geistliche Wasser-Quelle*, 1658.

7. **Lasst uns alle fröhlich sein,** p. 639, ii. In *F. T.*, i., No. 55, from Johann Förster's *Hohe Festagschreinlein*, 1611, but as by Langhans.

8. **Steh doch, Seele,** p. 960, ii. In *F. T.*, i., No. 308, from Gregorius Richter's *Hertzen-Gespräche von der Liebe Gottes*, 1630.

See also the notices under *Crüger* and *Gerhardt*, in this New Supplement. [J. M.]

Fitz, Asa, p. 1563, ii. In Asa Fitz's *Amer. School H. Bk.*, 1854 (ed. 1857, No. 75), a hymn is given without name of author, beginning "Ten thousand different flowers." This is repeated in Thring's *Coll.*, 1882, under Fitz's name, with a new st. by Preb. Thring as st. i., beginning "Great Giver of all good." The text of 1854 is not, however, by Fitz, but is sts. ii.–vi. of Ann Gilbert's "Spared to another Spring"; see p. 1116, ii. 18. [J. M.]

Foecunda radix Isai. [*St. Anne.*] This is in the *Paris Breviary* of 1643, *Aest.*, p. 563 (1680, *Aest.*, p. 286), and many later French Breviaries. *Tr.* as:—"The fruitful Stem of Jesse blooms," in the *Office H. Bk.*, 1889, No. 776 (1905, No. 246). [J. M.]

Follow Me, the Master said. [*Follow Christ.*] This anonymous hymn for children is given in a few modern collections, including

the *Voice of Praise*, 1887, where it is marked as American, the Scotch *Church Hymnary*, 1898, &c. [J. J.]

For all Thy [the] saints who from their labours rest, p. 380, ii. The alterations in the text of this hymn, as given in the 1904 ed. of *Hys. A. & M.*, were reluctantly sanctioned by Bp. How shortly before his death in 1897. [J. J.]

For Thee, my God, for Thee alone. *J. D. Burns.* [*Longing for God.*] From his *Evening Hymn*, 1857, into the English Presb. *Ps. & Hys.*, 1867, *Church Praise*, 1883, and others. [J. M.]

For Thy mercy and Thy grace, p. 381, i. In some hymnals pub. since 1892, the form of this hymn has been altered, when compared with the authorized text, as in Thring's *Coll.*, 1882 :—

1. *Church Hys.*, 1903, the omission of st. vii.
2. *H. A. & M.*, 1904, the old *A. & M.* text, 1861, with the omission of its st. v.
3. *The Church Hymnary* (Scottish), 1898, the full text, with slight alterations in st. i.
4. *The Pilgrim Hymnal* (American), 1904, in four stanzas only.
5. *Worship Song* (W. G. Horder), 1905, with the omission of st. ii.
6. *The English Hyl.*, 1906, with omission of st. vii. and restoration of st. v., l. 4, from "Comfort Thou his dying *bed*," to "Comfort Thou his dying *head*."

The hymn is also found in other collections of a late date; but these examples are sufficient to indicate both the strength and the weakness of the hymn. [J. J.]

Fortem virili pectore, p. 382, i. Other *trs.* are :—

1. **Praise we the woman who, endued.** In the *Office H. Bk.*, 1889, No. 806, and 1905, No. 284.
2. **The praises of that Saint we sing,** by Athelstan Riley, in *The English Hyl.*, 1906, No. 193. [J. M.]

Forty days and forty nights, p. 384, i. The 1904 ed. of *Hys. A. & M.*, and *The English Hyl.*, 1906, text is that of the old *Hys. A. & M.*; whilst *Church Hys.*, 1903, repeat their text of 1871. The original text, as in the *Penny Post*, March, 1856, is impossible for public worship. [J. J.]

Forty days Thy seer of old, p. 1579, i. This hymn by Jackson Mason is reduced to 6 sts. in the 1904 ed. of *Hys. A. & M.*, and begins with st. iii., "Forty days of Eastertide."

Forward! be our watchword, p. 384, i. In Mrs. Alford's *Life* of Dean Alford, 3rd ed., 1874, pp. 447–8, Mrs. Alford says :—

"On Whitsun Tuesday, June 14th [1870], the tenth [? ninth] Festival of the Parochial Choirs of the Canterbury Diocesan Choral Union was celebrated by a service in the Cathedral, performed by 900 voices. . . . After it was over he made arrangements with the Society for the performance at their next Festival (Whitsun Tuesday, 1871) of a Processional Hymn, for which he furnished the words and music. It was his last composition of this kind."

In the *Life* of J. G. Wood, the Precentor at that time of the Choral Union, 1890, pp. 47–51, we have a fuller account of the origin of the hymn, to this effect :—

The Dean composed a hymn at Mr. Wood's request. On receiving it he pointed out to the Dean "that the hymn, while excellent in its way, was not at all adapted to be sung upon the march. Would he kindly go into the Cathedral, walk slowly along the course which the procession would take, and compose another hymn as he did so." This the Dean did, and "Forward! be our watchword" was the result. The Dean also supplied the treble and bass, and Miss Lindsay (Mrs. J. Worthington Bliss) the alto and tenor of the tune which was sung at the Festival. [J. J.]

Forward, soldiers, bold and fearless. [*Christian Conflict.*] This is in the *Cong. Mission Hyl.*, 1890, and others. In *School Hys.*, 1891, it is ascribed to Henry Downton, but his son thinks this is a mistake. It is a mission hymn, evidently modelled on "Ho, my comrades," p. 150, i. [J. M.]

Founded on Thee, our only Lord. *S. F. Smith.* [*Dedication of a Church.*] Written in 1894, and included in the *Presb. Hymnal*, Phila., 1895.

Fowler, Ellen Thorneycroft. *See* Felkin, E. T.

Fox, Charles Armstrong, B.A., of St. John's Coll., Cambridge, from 1875 Incumbent of Eaton Chapel, London, to his death in 1902, contributed the following hymns to the 1902 ed. of *Hys. of Consecration and Faith* :—

1. "Stand still and see!" yea, see to-day. *Confidence.*
2. Thou wilt show me, Mighty Father. *The Way of Life.*
3. Trust and tremble—that is all. *Trust in God.*

[J. J.]

Fox, Eleanor Frances, daughter of the Rev. H. E. Fox, was b. in London, Feb. 24, 1875. In common with her father and other members of her family, Miss Fox has taken great interest in the work of Foreign Missions, on behalf of which she has written several hymns for the Church Missionary Society. Of these hymns the following are in the *Church Miss. H. Bk.*, 1899 :—(1) "God of all pity and all power." (2) "I know that Jesus died for me." (3) "Saviour to Whom the sound of sorrow's sighing." [J. J.]

Fox, Henry Elliott, M.A., son of Henry Watson Fox, b. at Masulipatam, S. India, on Oct. 21, 1841, and educated at Harrow and Trinity Coll., Cambridge; B.A. (3rd class Cl. Trip.) 1864; M.A. 1869. Ordained in 1869, he was Curate of St. Ebbe, Oxford, 1869–73; Vicar of Christ Ch., Westminster, 1873–82, and of St. Nicholas, Durham, 1882–1895. From 1895 he has been Hon. Sec. of the C.M.S. He is also Commiss. for Uganda (1890), and Mombasa (1900). His deep interest in Foreign Missions is well known. He became a Preb. of St. Paul's in 1901. His hymns in C. U. include the following :—

1. **O King of glory, God of grace.** [*Foreign Missions.*] Written in 1899 for the centenary of the C.M.S., and included in the *C. M. H. Bk.* of the same year.
2. **Send forth the Gospel! Let it run.** [*Foreign Missions.*] Contributed to the *C. M. H. Bk.*, 1899, and repeated in *Hys. of Consecr. and Faith*, 1902. [J. J.]

Fox, Henry Watson, M.A., s. of G. Townshend Fox, b. at Westoe, in the county of Durham, Oct. 1, 1817; educated at Rugby and Wadh. Coll., Ox.; B.A. 1839; and ordained in 1840. He sailed for S. India in 1841, and there founded the Telegu Mission of the C.M.S. at Masulipatam; became Assistant Sec. to that Society in 1848, and d. in Oct. the same year. His widely used hymn :—

I hear ten thousand voices singing [*Foreign Missions*] was written for the Jubilee of the C.M.S. in 1848; and included in his *Life*, &c., in 8 st. of 8 l., but is usually abbreviated as in the *C. Miss. H. Bk.* [J. J.]

Freckleton, T. W., p. 1196, i. He d. in 1903.

Freeman, P., p. 1564, ii. He was Senior Classic in 1839, and d. in London (not Thorverton), Feb. 24, 1875. The original of the hymn, in two parts, in *Kennedy*, 1863, was pub. as a poem on *Sunday*, not *The Sabbath* as at p. 1544, ii., by Masters, in 1853, in 20 st. of 4 l. (Church House Library), and signed "P. F." Kennedy's text is an abbreviated and mutilated form. [J. J.]

Freer, Frances, a member of the Catholic and Apostolic Church, b. March 16, 1801, and d. in June 1901, is the author of "Present with the two or three" (*Christ with His People*), in C. A. Church *Hys. for the Use of the Churches*, 1871, and other collections. [J. B.]

French Hymnody, p. 389, ii. The *Dictionnaire de Noëls et de Cantiques . . . par F. Pérennès*, Paris, 1867, is one of the publications of J. P. Migne (*Ency. Theol.*, 63), and contains a considerable collection of indifferently edited R. C. hymns. Comparatively few of the French R. C. collections make any attempt to give the names of authors; those which do so include the Rev. Anatole Police's *Manuel de Cantiques*, Boston, U.S., 1893, and the *Recueil de Prières et de Cantiques . . . par M. l'abbé Saurin . . . Nouvelle Édition* (40e) *augmentée de nombreux cantiques*, Lille and Paris, 1906. A number of French R. C. hymns which we have not been able to trace satisfactorily may here be noted:—

1. **Armons-nous, la voix du Seigneur.** [*Christian Warfare.*] In *Saurin*, ed. 1906, No. 27, marked as by J. Cornu. In *Pérennès*, 1867, 134, it begins, "Armez-vous," and has no name of author. *Tr.* as "Arm for deadly fight," a free version, in the *St. Winifred's H. Bk.*, 1854, No. 11, and many later books.

2. **Il n'est pour moi qu'un seul bien sur la terre.** [*God alone our Portion.*] This is in L. Lambillotte's *Choix de Cantiques*, 1842, No. 150, in *Saurin*, ed. 1906, No. 118, and in *Pérennès*, 1867, 860; in each case without name of author. *Tr.* as "On earth there is one only good for me," in the *St. Winifred's H. Bk.*, 1854, No. 12, and later books.

3. **Je l'ai juré! j'appartiens à Marie.** [*Consecration to B. V. M.*] This is in *Police*, 1893, No. 128, and *Saurin*, ed. 1906, No. 236; in each case without name of author. *Tr.* as "The vow is made, and we belong to Mary," in the *Parochial H. Bk.*, 1880, No. 394, and later books.

4. **Je la verrai, cette Mère chérie.** [*B. V. M.*] This is in *Saurin*, ed. 1906, No. 232, marked as by P. N. Louis. *Tr.* as "I shall see this cherished Mother," by H. A. Rawes, in the *Holy Family Hys.*, 1860, No. 49, and later books.

5. **J'entends le monde qui m'appelle.** [*Renunciation of the World.*] In L. Lambillotte's *Choix de Cantiques*, 1842, No. 83, and *Pérennès*, 1867, 911, in each case without name of author. *Tr.* as "I hear thy false sweet voice, delusive world," by Lady G. C. Fullerton, in the *Holy Family Hys.*, 1860, No. 50, and later books.

[J. M.]

Freu' dich, erlös'te Christenheit. [*Easter.*] This is in the Trier *G. B.* (R. C.), 1846, p. 69, in 6 sts. It is mainly taken from *Frühmorgens*, p. 401, i. *Tr.* as:—"Rejoice, O ransom'd Christendom," by G. R. Woodward, in his *Songs of Syon*, 1904, No. 54. [J. M.]

Friends, Society of. *See* **Quaker Hymnody.**

From Greenland's icy mountains, p. 399, i. In the *Evangelical Mag.*, July, 1821, p. 316, this hymn is given, the text being the same as in the original MS. It is headed "Hymn Composed for a Missionary Meeting. By the Rev. Reginald Heber." This is the earliest printed text we have seen. In the same *Mag.*, March, 1823, p. 132, the same text is repeated, with the following Preface:—

"A hymn said to be composed by the Rev. Reginald Heber (the newly appointed Bishop of Calcutta) for the purpose of being sung in Whittington Church, Shropshire, in which parish a Missionary Association was formed on Sunday, April 16, 1820."

The Editor was evidently unaware that the hymn was written for and sung in Wrexham Parish Church in 1819, and that he had printed it in his *Mag.* in July, 1821. [J. J.]

From Sion's hill my help descends. *E. Osler.* [*Ps. cxxi.*] Included in the *Mitre H. Book*, 1836, in 3 st. of 4 l., and the *Hys. for Use in the Chapel of Marlborough College*, 1899. [J. J.]

Frothingham, O. B., p. 400, ii. He d. in 1895.

Fundere preces tempus est. [*Evening.*] This is in a 10th cent. *Mozarabic Hymnarium* formerly at Toledo and now at Madrid, in a slightly earlier MS. still at Toledo (see *Dreves*, xxvii., No. 70), in the printed *Mozarabic Brev.* of 1502, f. 302 *b.*, and in Migne's *PP. Lat.*, lxxxvi., 938, 958, as a hymn at Nones daily throughout the year. See also *Dreves*, xiv., where it is sts. vii., viii. of No. 26, from both of the 11th cent. MSS. of the *Hymnarius Severinianus*. *Tr.* as:—

'Tis now the hour our prayers to pour. By W. J. Blew, in his *Ch. H. Bk.*, 1852, Trinity to Advent, No. 22. There sts. i., ii. are from "Fundere"; the rest may have been suggested by "Quotquot diem determinant" (*Dreves*, xxvii., No. 62), but are practically original. Repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 86. [J. M.]

Funeri ne date planctum, p. 402, i. In Mrs. Brock's *Children's H. Bk.*, 1881, No. 355, and the Amer. Episc. *Hyl.* 1892, No. 245, Dr. Littledale's *tr.* is given as "Let no hopeless tears be shed."

Furness, W. H., p. 402, ii. His *Verses, Trs., and Hys.* were pub. 1886. Of his hymns the following, in addition to those on pp. 402–3, have come into C. U.:—

1. **She is not dead, but sleepeth.** [*Death and Burial.*]
2. **That God is Love, unchanging Love.** [*God is Love.*] This is in several American collections, including the Boston Unit. *Hys. for Church and Home*, 1895, where it is dated 1892.
3. **Thou Who dost all things give.** [*Seeing the Unseen.*] This is dated in *The Pilgrim Hyl.*, 1904, as having been written in 1860. It is from the Author's *Verses, &c.*, 1886. Also in Horder's *Treas. of Amer. Sac. Song*, 1896.

Dr. Furness was b. April 20, 1802, and d. in 1896. [J. J.]

G.

Gabb, J., p. 403, i. He d. in July, 1900.

Gall, J., p. 403, ii. He d. at Edinburgh, Feb. 7, 1895.

Gannett, William Channing, M.A., s. of Dr. Ezra Stiles Gannett, was b. at Boston, March 13, 1840, and educated at Harvard Coll., 1860, and the Divinity School, Cambridge. Entered the Unitarian Ministry in 1868, and after filling several pastorates he became Pastor of the Unitarian Church at Rochester, N.Y., 1889. Mr. Gannett's hymns, mainly written for special occasions, were included in great part in *The Thought of God in Hymns and Poems*, Boston, 1st Series 1885, 2nd Series 1894,

the combined production of F. L. Hosmer (q.v.) and himself. Of Mr. Gannett's hymns the following are in C. U. :—

1. **Bring, O morn, thy music.** [*God Everlasting.*] Written in 1893, and printed in *A Chorus of Faith*, being an account and résumé of the Parliament of Religions, held in Chicago, 1893. Included in *The Thought of God*, 2nd Series, 1894, and again in several hymnals.

2. **Clear in memory's silent reaches.** [*Memory.*] Written in 1877 for a Free Religious Assoc. Festival, and pub. in *The Thought of God*, 1st Series, 1885.

3. **From heart to heart, from creed to creed.** [*Faith.*] Written in 1875 for the 150th anniversary of the First Religious Society in Newburyport, and given in *The Thought of God*, 1st Series, 1885. Usually st. ii. is omitted.

4. **He hides within the lily.** [*Divine Providence.*] "Consider the lilies, how they grow." Written in 1873, and printed for use at the Free Religious Assoc. Festival, May 30th, 1873. Pub. in *The Thought of God, &c.*, 1st Series, 1885, in 4 st. of 8 l. The most widely used of the author's hymns.

5. **I hear it often in the dark.** [*The Voice of God.*] Written at Milwaukee, in 1870, and pub. in *The Thought of God, &c.*, 1st Series, 1885. Sometimes it begins with st. iii., "O God within, so close to me," as in *Hys. for Church and Home*, Boston, 1895.

6. **Praise to God and thanksgiving.** [*Harvest.*] Written in 1872 for a Harvest Festival at St. Paul's, Minn., of which he was then Pastor, and included in *The Thought of God, &c.*, 1st Series, 1885. In the Boston *Pilgrim Hyl.*, 1904, it begins "Praise to God, and thanks we bring."

7. **Sleep, my little Jesus.** [*Christmas Carol.*] Written for the Sunday School, St. Paul's, Minn., in 1882, and given in *The Thought of God*, 2nd Series, 1894, as "Mary's Manger-Song."

8. **The Lord is in His holy place.** [*Dedication of a Place of Worship.*] Written for the Dedication of the Rev. C. W. Wendte's Church, Chicago, April 24, 1873, and pub. in *The Thought of God, &c.*, 1st Series, 1885. It is one of the most popular and widely used of the author's hymns.

9. **The morning hangs its signal.** [*Morning.*] This is dated by the author "Chicago, July 30, 1886," and printed in *Love to God and Love to Man*, being No. 28 of the Chicago "Unity Mission" series of hymns (N.D.). Also included in *The Thought of God, &c.*, 2nd Series, 1894. Although in some sense a Morning hymn, it is adapted for use in Advent. It is usually known as "The Crowning Day."

10. **The Truth is the Voice of God.** In the "Unity Mission" Series, No. 28 (see above), this is given as No. 33, with the title "Truth and Righteousness and Love," in 4 st. of 4 l. and a refrain of 4 l.

These annotations are based upon MS. notes kindly supplied by the author. The use made of Mr. Gannett's hymns shows that their poetic beauty, and loving sympathy with all things beautiful and pure, are widely appreciated in America and to a limited extent in Great Britain also. [J. J.]

Ganse, H. D., p. 404, i. He d. Sept. 8, 1891. The following hymns, additional to those already noted, have recently come into C. U. :—

1. **The blessed saints about Thee.** [*Second Advent.*] Dated 1887. Included in Stryker's *Church Song*, 1889, and his *College Hymnal*, 1897.

2. **It was no love of mine, dear Lord.** [*Love.*] Dated 1887, and included in Stryker's collections. [L. F. B.]

Garrett, Charles, was born at Shaftesbury, 1823, entered the Wesleyan Ministry in 1849, President of the Conference in 1882, and died in 1900. His hymn, "There is a glorious work" (*Temperance*), is No. 959 in *The Meth. Hymn Book*, 1904. [J. J.]

Gates, Ellen, p. 1565, i., now (1906) of New York city, was born at Torrington, Conn., and married to Isaac E. Gates. Her poems, &c., were published as *Treasures of Kurium*, 1895. Concerning Dr. March's hymn, "Hark! the voice of Jesus crying" (*q.v.*), and Mrs. Gates's "If you cannot on the ocean," some confusion has arisen, mainly, we think, from the fact that the opening line of Mrs. Gates's hymn, written in 1860, and the first line of Dr. March's second stanza are nearly the same, *i.e.*, "If you cannot *on* the ocean," and "If you cannot *cross* the ocean." The incident which associates the late President Lincoln's name with this hymn is thus set forth by Mr. Philip Phillips in his *Singing Pilgrim*, 1866, p. 97 :—

"The words of this truly beautiful song ['If you cannot on the ocean'] were written by Mrs. Ellen H. Gates . . . When our lamented President Lincoln heard Mr. Phillips sing it at the Hall of Representatives in Washington, Feb. 29, 1865, he was overcome with emotion, and sent up the following written request [given in facsimile on p. 97] to Hon. Wm. H. Seward, Chairman, for its repetition :—'Near the end let us have "Your Mission" [the title of the hymn] repeated by Mr. Phillips. Don't say I called for it. A. Lincoln.'"

It was through this incident that the hymn became known through America as "President Lincoln's favourite hymn." [J. M.]

Gates, Jessie Rose. Concerning Mrs. Gates we can ascertain nothing beyond the fact that her hymn "There is a peace that cometh after sorrow" [*Peace*] in *Sursum Corda*, Phila., 1898, appeared in the *Century Magazine*, 1897. [L. F. B.]

Gates, Mary Cornelia, née Bishop, daughter of William S. Bishop, of Rochester, N.Y., was married in 1873 to Merrill E. Gates, Secty. to the U. S. Indian Commissioners. Her hymns :—

1. **Send Thou, O Lord, to every place** [*Missions*], dated 1888;

2. **Thy love to me, O Christ** [*Union with Christ*], dated 1886,

are included in *Sursum Corda*, 1898. [L. F. B.]

Gaude pia Magdalena. [*St. Mary Magdalen.*] This is in a *Horae* in the Bodleian (*Bodl.* 850, *f.* 104), written in England c. 1390; in a *Horae* in the B. M. (*Add.* 28962, *f.* 426), written in Spain c. 1440; in a *Horae* in the Fitzwilliam, Cambridge (49, p. 47), written in England c. 1420, and many others. Printed text in *Mone*, No. 1060 (from the Karlsruhe MS., Reichenau 36, of the 14th cent., &c.), *Kehrein*, No. 847, &c. *Tr.* as :—

Joy to thee! to souls despairing. By T. I. Ball, in the *New Office H. Bk.*, 1905, No. 136. [J. M.]

Geh' aus, mein Herz, p. 406, i. Another *tr.* is :—

Go forth, my heart, and seek delight: Of God's good gifts. By G. R. Woodward, in his *Legends of the Saints*, 1898, p. 79, and his *Songs of Syon*, 1904, No. 174.

Gerhardt, Paulus, pp. 409, ii., 1565, i. The most recent ed. of Gerhardt's hymns is in vol. iii. of the Fischer-Tümpel *Deutsche evangelische Kirchenlied des Siebzehnten Jahrhunderts*, 1906, Nos. 389–495. In fixing the text the compilers have been enabled to use the recently discovered 1647, 1653 and 1657 Berlin eds. of Crüger's *Praxis Pietatis Melica*. [J. M.]

German Hymnody, pp. 412–418, 1565. Some of the German reviewers of the *Dictionary of Hymnology* complained that no attempt was made to give a sketch of the history of Roman Catholic vernacular hymns since the Reformation. That, however, was Dr. Schaff's misfortune rather than his fault. The only book on the subject then available was Dr. K. A. Beck's *Geschichte des Katholischen Kirchenliedes*, Cologne, 1878, and Dr. Schaff might

well be pardoned if he gave up in despair the attempt to form a sketch on that. So far as the present writer has been able to discover, no adequate history of the period has yet appeared. The sketch by Dr. W. Bäumker in the *Kirchenlexicon* of Wetzer and Welte (vii., 599–623), so far as the Post-Reformation period is concerned, is little more than a list of hymn books. The excellent sketch of modern Catholic Religious Poetry in Dr. O. Wetzstein's *Religiöse Lyrik der Deutschen im 19. Jahrhundert* (Neustrelitz: Barnewitz Hofbuchhandlung, 1891, pp. 7–123) begins practically with 1800, and is of little use in compiling an outline of the history of hymns, properly so called. Only a mere fraction of the hymns in the German Catholic collections can be traced to their authors; and so, e.g., in Father Dreves's *O Christ hie merk* (Freiburg: Herder, 1885) only 18 of the 150 hymns have the names of authors given, and of these four are by Gerhardt and one by Lavater. Dr. W. Bäumker's *Katholische deutsche Kirchenlied in seinen Singweisen* (Freiburg: Herder, i., 1886, iii., 1891) is indeed a first-rate piece of work, based throughout on the original sources, and with a great amount of useful bibliographical and biographical material; but it is, after all, a history of certain selected melodies, and only incidentally of certain hymns which happen to have been set to them. The University of Breslau recognised the merit of the work by conferring the degree of D.D. on its author; but the ecclesiastical authorities allowed him to remain the priest of an obscure country parish, where he d. March 3, 1905, without being able to see the last volume through the press, leaving that to his brother, Professor Clemens Bäumker. Dr. Johannes Zahn happily lived to complete his monumental work on the *Melodien der deutschen evangelischen Kirchenlieder, aus den Quellen geschöpft* (Gütersloh: Bertelsmann, 6 vols., 1889–93); and Dr. Robert Eitner also saw the completion of his most useful *Biographisch-Bibliographisches Quellen-Lexicon der Musiker und Musikgelehrten* (Leipzig: Breitkopf & Härtel, 10 vols., 1900–1904). The *Allgemeine deutsche Biographie*, the great German biographical dictionary, concluded the letter Z in vol. 45, 1900, and has since been publishing supplemental volumes, but has not yet followed the example of the *Dictionary of National Biography*, by issuing an Index and Epitome. The eighth and last-completed volume of Goedeke's *Grundriss* (see p. 1565, i.) appeared in 1905. The *Blätter für Hymnologie* (p. 1565, i.) was incorporated in the issues of the *Siona* (Gütersloh: Bertelsmann) in 1892 and 1893, was then pub. separately (Kahla: F. Beck), but finally ceased with the number for Dec. 1894. The only recent purely hymnological work of importance is the *Deutsche evangelische Kirchenlied des siebzehnten Jahrhunderts* (Gütersloh: Bertelsmann) begun by Dr. A. F. W. Fischer and carried on by W. Tümpel, vol. i. 1904, ii. 1905, iii. 1906. Dr. A. F. W. Fischer's *Kirchliche Dichtung hauptsächlich in Deutschland* (Gotha: Perthes, 1892) is written in text-book style. A more popular sketch is the *Geschichte des deutschen evangelischen Kirchenliedes*, by Wilhelm Nelle (Hamburg: G. Schloessmann, 1904); and the same publisher has issued a series entitled *Unsere Kirchenliederdichter* (vol. iv., 1905), with interesting and careful sketches of individual hymn-writers, by various authors, with many portraits and other illustrations. Wilhelm Nelle also prepared a good and careful ed. of the hymns of Tersteegen (Gütersloh: Bertelsmann, 1897). [J. M.]

German Reformed Hymnody, American. *See* American Hymnody, § xi.

Gestiegen ist vom Himmelsthron. [*Christmas.*] This is in the Trier *G. B.* (R. C.), 1846, p. 17, in 4 sts. *Tr.* as:—

The Son of God came down in love, by G. R. Woodward, in his *Hys. and Carols*, 1897, No. 22, and his *Songs of Syon*, 1904, No. 14. [J. M.]

Gilbert, Rosa, née Mulholland, dau. of J. S. Mulholland, M.D., of Belfast, and wife of Sir John T. Gilbert, is the author of *Vagrant Verses*, 1886, and many novels, &c. Her hymn, "Give me, O Lord, a heart of Grace" (*Resignation*), is in Horder's *Worship Song*, 1905, and others. It is from her *Vagrant Verses*, p. 154, where it is given as "A Prayer." [J. M.]

Gilder, Richard Watson, LL.D., was b. at Bordentown, N.J., Feb. 8, 1844, and educated at a Seminary at Flushing, L.I. He was associate-editor of *Scribner's Monthly* (now *The Century*) from its commencement in 1870 to 1881, when, on the death of J. G. Holland, he became editor-in-chief. His poetical works are somewhat numerous, and include *The New Day*, 1875; *Lyrics*, 1885; *Two Worlds*, 1891; *Poems and Inscriptions*, 1901; and *In the Heights*, 1905. His hymns in C. U. are:—

1. **In myriad forms, by myriad names.** [*Divine Incomprehensibility.*] This, in *In Excelsis*, N.Y., 1897, is composed of the last two stanzas of a hymn sung at the presentation of the Egyptian Obelisk to the City of New York, Feb. 22, 1881. The hymn is in his *Lyrics*, 1885, p. 5.

2. **To Thee, Eternal Soul, be praise!** [*God speaking through His Saints.*] Written for the *Methodist Hymnal*, N.Y., 1905. [L. F. B.]

Gill, Julia, is given in W. B. Bradbury's *Golden Censer*, 1864, as the authoress of "The Master has come over Jordan" (*Children for Jesus*), given in several collections, including the *S. School Hymnary*, 1905, and others.

Gill, T. H., pp. 421, i.; 1565, ii. &c. During the past ten years Mr. Gill's hymns have been widely used, especially in America, the result being that the following have to be added to the long lists already annotated as above:—

1. **Ah! wherefore fall my tears so fast?** [*The World Overcome.*] Pub. in his *Golden Chain of Praise*, 1869, p. 167. The hymn, "O Thou for Whom the strife was strong," in the American *Hys. for Church and Home*, 1895, is composed of sts. iii.–vii. of this hymn.

2. **Dear Lord, Thou bringest back the morn.** [*Morning.*] From his *G. C. of Praise*, 1869, p. 145.

3. **I would not give the world my heart.** This, in the Amer. Bap. *Sursum Corda*, 1898, No. 379, is a cento from "With sin I would not make abode," p. 1288, ii.

4. **Not only when ascends the song.** This in the Amer. *Hys. of the Ages*, 1904, No. 80, is a cento from "O Saints of old, not yours alone," p. 423, i. 53.

5. **Walk with the Lord! along the road.** Composed of sts. v., vii.–ix., of "Ah! tremblers, fainting and forlorn," p. 421, ii. 1. Included in the Amer. Unit. *Hys. for Church and Home*, 1895.

6. **We would not dare their bliss to mourn.** This in the Amer. Unit. *Hys. for Church and Home*, 1895, is composed of sts. v.–viii. of "May we not, Father, meetly mourn?" p. 422, ii. 41.

7. **Wherefore faint and fearful ever.** [*God is for*

us.] Pub. in the 2nd edition of his *G. C. of Praise* 1894, No. xiii., in 7 st. of 6 l., and dated 1880. In *H. A. & M.*, 1904, in 5 stanzas. The cento "He Who suns and worlds upholdeth," is composed of sts. ii., iii., and vii. of the original hymn.

Mr. Gill d. in 1906. [J. J.]

Gill, William Henry, s. of Joseph Gill, of the Isle of Man, b. at Marsala, Sicily, Oct. 24, 1839; educated at King William's Coll., Isle of Man; entered the Seals Office, G.P.O., London, 1858, and retired 1898. A painter in water colours, and student of Manx national music. In combination with his brother, Deemster Gill and Dr. Clague, pub. in 1895 a volume of *Manx National Songs*. He has also composed several popular Anthems and Solos. Two of his hymns have attained to some reputation:—

1. **Hear us, O Lord, from Heaven, Thy dwelling place.** [*Harvest of the Sea.*] Mr. Gill's MS. history of the origin and building up of this hymn is more than usually interesting, as supplied to us in 1905. This hymn "was directly inspired by my quest some ten years ago for Manx music. . . . Among many interesting finds . . . of our once lost national music . . . was a remnant of melody which had . . . been associated with Manx words . . . That melody . . . I converted into a hymn tune . . . Then I sought inspiration for a suitable subject." This was found in the occupation of the fisher-folk and the petition in the Manx *Bk. of C. Prayer* "That it may please Thee to give and preserve to our use the kindly fruits of the earth, and to restore and continue to us the blessings of the sea, so as in due time we may enjoy them." Continuing, Mr. Gill adds, "Hence the Hymn and its Tune, which I devoutly hope may never be divorced." Both Hymn and Tune were pub. in *Manx National Songs* (London: Boosey & Co.), 1895, and in the *Meth. H. Bk.*, 1904. It is for its purpose the most suitable hymn we know, and supplies a felt want in fishing villages and towns.

2. **O King of nations, Righteous Lord.** [*In Time of War.*] "For our Soldiers and Sailors," written during the Boer War. Its popularity was great, thirty-five thousand copies having been sold in one week (Abingdon: W. H. Hooke).

3. **Warrior, rest! thy work is done.** [*Victory.*] "A Song of Victory." Very spirited and devotional. (Abingdon: W. H. Hooke). [J. J.]

Gillett, George Gabriel Scott, B.A., s. of the Rev. E. A. Gillett, was b. Dec. 1, 1873, at Hawley, Hants, where his father was then curate. He was educated at Westminster School and at Keble Coll., Oxford, B.A. 1896 and ordained D. 1898, P. 1899. While domestic chaplain to Earl Beauchamp at Madresfield he contributed to *The Engl. Hyl.*, 1906, three *trs.* (58, 172, 630) and "It is finished! Christ hath known" (*Good Friday*). [J. M.]

Gilman, Caroline, p. 423, ii. She d. in 1888.

Give me a new and perfect heart. This, in the American *Meth. Hymnal*, 1905, is a cento from C. Wesley's "God of all power and truth and grace," p. 434, i.

Give thanks to God most high. *I. Watts.* [*Ps. cxxxvi.*] From his *Psalms of David*, 1719, into a few collections.

Giver of Concord, Prince of Peace. *C. Wesley.* [*Love among the Brethren desired.*] From *Hys. and Sacred Poems*, 1740, vol. i., into the American *Meth. Hymnal*, 1905. (*P. Works*, i. 298.)

Gladden, W., p. 1565, ii. Dr. Gladden has been Pastor of the First Congregational Church, Columbus, Ohio, since 1882. His hymn-writing has not been extensive. The most popular of his hymns is "O Master, let me walk with Thee," noted on p. 1565, ii. It has come into somewhat extensive use during the last ten years. Additional hymns in C. U. include:—

1. **Behold a Sower from afar.** [*The Kingdom of God.*] In the Boston *Pilgrim Hyl.*, 1904, this is dated 1897.

2. **Forgive, O Lord, the doubts that break Thy promises to me.** [*Doubting repented of.*] Dated 1879, in *The Pilgrim Hyl.*, 1904. [J. J.]

Gladstone, William Ewart, was b. at Liverpool, Dec. 29, 1809, d. at Hawarden, May 19, 1898, and was buried May 28, 1898, at Westminster Abbey. For the details of his career see his *Life* by John Morley, 3 vols., 1903. His connexion with Hymnody is slight. Two *trs.* into Latin are noted at pp. 632, ii., 972, i., and one into Italian, p. 488, ii. Mrs. Gladstone in 1898 contributed to *Good Words*, p. 483, a poem on the Holy Communion, beginning, "Lord, as Thy temple's portals close," in ten sts., dated May 1836. It gives a most interesting picture of the period and of the devotional feelings of the author. A cento, consisting of sts. iii., iv., v., beginning, "O lead my blindness by the hand," is in *The Engl. Hyl.*, 1906, No. 322, but it suffers from the loss of the context. [J. M.]

Gloria, laus et honor, p. 426, i. The version beginning "Glory and honour and praise be to Thee, our King and Redeemer," in the *New Office H. Bk.*, 1905, is Neale altered, and that in *The English Hyl.*, 1906, No. 621, "Glory and praise and dominion be Thine," is by W. J. Birkbeck, partly from Dr. Neale. [J. M.]

Gloriosi Salvatoris, pp. 427, i., and 1566, i. The *Meissen Brev.* used by *Daniel* was printed in 1517. The version in *H. A. & M.*, 1904, No. 338, beginning "To the Name of our Salvation," is marked as Neale and Compilers. It is the same as in ed. 1861, except that st. v. is a more exact *tr.* of the Latin. [J. M.]

Glück zu Kreuz, p. 988, ii. Another *tr.* is:—"Welcome! Cross of blessing, welcome." By G. R. Woodward, in his *Songs of Syon*, 1904.

Glyde, Elizabeth, p. 1566, i., daughter of Jonathan Lavington Glyde, merchant, of Exeter, was born Sept. 28, 1815, and died Feb. 15, 1845. We have succeeded in gathering the following facts concerning her hymn, "Be with me in the valley":—

In 1844 she went to Malvern for her health, but the doctors there giving no hope of her recovery she returned to Exeter. On the Sunday after her return her sister told her of a dying child of fourteen who sent this message to her teacher:—"Tell Miss —— that when I came to the valley of the shadow of death Jesus was there to meet me." These words inspired her song. It was recited on Sunday, Feb. 23, 1845, by the Rev. John Bristow while preaching her funeral sermon in Castle Street Chapel, Exeter. It was printed soon after, and repeated in the *Christian Remembrancer*, 1859, p. 16, where it began, "Oh! meet me in the valley." [J. M.]

Go, bury thy sorrow, p. 1566, i. In the *Notes of Joy*, 1869, the original of this hymn, with music by Mrs. J. F. Knapp, is given as "Bury thy sorrow, The world has its share." Possibly the words are also by Mrs. Knapp, but this is not stated as being so, and the authorship is open to doubt. See p. 1609, i. [J. J.]

"Go forth," the Lord has said. This hymn, in the *Church Missionary H. Bk.*, 1899,

No. 9, is compiled from Bp. C. Wordsworth's "The Banner of the Cross," p. 1294, i. 23.

Go, messenger of peace and love, p. 430, ii. Appeared in the *Evangelical Mag.*, 1822, p. 260.

God moves in a mysterious way, p. 433, i. In the MS. volume referred to under Cowper, W., p. 1625, ii., this hymn is given at pp. 204–5, between a letter from J. Newton dated "Olney, Nov. 4, 1772," and another hymn by Cowper, "'Tis my happiness below," given as "by Mr. W. C. of Olney, 1773." This supports the conclusion as set forth on p. 433, i., that the hymn was not the outcome of his attempted suicide in October 1773. The concluding lines of the hymn read in the MS. :—

"The bud may have a bitter taste,
But *wait to smell* the flower."

This, as is well known, appeared in print as :—

"The bud may have a bitter taste,
But sweet will be the flower."

See *Notes and Queries*, Sept. 24, 1905. [J. J.]

God of my [our] life, to Thee I [we] call, p. 435, ii. In *Church Hys.*, 1903, No. 288, the text of the 1st ed., 1871, is repeated in 5 st. of 4 l., with the restoration of Cowper's original text in st. iv. This text of 1903 is also given in the 1904 ed. of *H. A. & M.* instead of that of 1861; and is composed thus: st. i., Cowper, i. from No. 19, Bk. 3, of the *Olney Hys.*; ii., st. ii. from No. 18 in the same Bk. 3; iii. iv., from No. 19 as above, and st. v. by an unknown hand from the S.P.C.K. *Hymns, &c.*, 1852. Other arrangements of Cowper's text are found in recent hymn-books in G. Britain and America, the exact nature of which can be determined by reference to the *Olney Hys.* [J. J.]

God of the ocean, earth and sky, p. 1295, i. 1. In several modern American collections, including the Boston *Hys. for Church and Home*, 1905, this hymn takes st. i. from J. R. Wreford, as above, and sts. ii.–v. from S. Longfellow's "God of the earth, the sky, the sea." [J. J.]

God that [Who] madest earth and heaven, pp. 440, i.; 1567, i. The two-stanza form of this hymn we find appeared in a volume of *Sacred Poetry adapted to the Understanding of Children and Youth. For the Use of Schools. Dublin. Pub. by Direction of the Commissioners of National Education . . .* 1838. It is given on p. 16 as an "Evening Hymn," the first line being "Lord, that madest earth and heaven." The second stanza is :—

"Guard us waking, guard us sleeping;
And, when we die,
May we, in Thy mighty keeping,
All peaceful lie.
When the last dread trump shall wake us,
Do not Thou, our Lord, forsake us,
But to reign in glory take us,
With Thee on high."

Probably this stanza was written by Dr. Whately for this collection of *Sacred Poetry*, &c. He was Archbishop of Dublin at the time.

The two stanzas were repeated in the Archbishop's *Lectures on Prayer, London: John W. Parker & Son*, 1860, *p.* 185. Previous to this, the hymn in this two-stanza form had come into general use through the Marylebone *Ps. & Hys.*, 1851, as detailed on p. 440, i. The added stanzas given in W. Mercer's *H. Bk.*, 1864, are :—

2. "And when morn again shall call us
To run life's way,
May we still, whate'er befall us,
Thy will obey.
From the power of evil hide us,
In the narrow pathway guide us,
Nor Thy smile be e'er denied us
The livelong day."

4. "Holy Father, throned in heaven,
All holy Son,
Holy Spirit, freely given,
Blest Three in One
Grant Thy grace, we now implore Thee,
Till we cast our crowns before Thee,
And in worthier strains adore Thee,
Whilst ages run." [J. J.]

God the all-merciful, earth hath forsaken. This, in the American Protestant Episcopal *Church Hymnal*, 1889, is a cento from "God the all-terrible," p. 440, i., sts. i. and iv. being by H. F. Chorley and ii., iii. by J. Ellerton as in *Church Hys.*, 1871.

God the Father, God the Word. This Metrical Litany, in *The English Hymnal*, 1906, No. 653, is taken from Dr. Littledale's "Litany of the Blessed Sacrament," in *The People's Hymnal*, 1867, No. 598. It is abbreviated; the petitions are rearranged, and the refrain is altered, but in all other respects it is the same Litany. [J. M.]

God the Father, Who in mercy. *A. M. Y. Baylay.* [*Burial.*] Written for *The New Office H. Book*, 1905.

Gordon, Adoniram Judson, D.D., b. at New Hampton, N.H., Ap. 19, 1836. Graduated at Brown University, 1860; entered the Baptist ministry; Pastor of Clarendon Street Bap. Ch., Boston, 1869; and d. in 1895. He pub. *The Vestry Hymn and Tune Bk.*, 1872; and was one of the editors of the *Service of Song* for Baptist Churches, 1871. His hymns in C. U. include :—

1. **O blessed Paraclete.** [*Holy Spirit.*] Given in *Sursum Corda*, 1898, as having been written in 1890.

2. **O Spirit's anointing, for service appointing.** [*Foreign Missions.*] This hymn was "written in the summer of 1886, at Northfield School for Bible Study, organised by Mr. Moody. More than one hundred college students connected with this school gave themselves to the work of foreign missions during their stay at Northfield. Four of their number were chosen to visit the colleges in different parts of the country, and endeavour to awaken a deeper interest in missions during the succeeding academic year. At their request, Dr. Gordon wrote" this hymn. *Bap. Hys. & H. Writers*, 1888.

3. **Where art thou, soul? I hear God say.** [*Divine Chiding.*] Pub. in social meeting ed. of *The Service of Song*, 1881. [J. J.]

Goreh, Ellen Lakshmi, d. of the Rev. Nehemiah Goreh, a Christian convert, a Brahmin of the highest class, was b. at Benares, Sept. 11, 1853. Her mother died in Dec. the same year, and the child was adopted first by a Mr. Smailes. Through the Mutiny in 1857 Mr. Smailes lost his property, and the child was then taken into the family of the Rev. W. T. Storrs and brought to England, where she was educated, and resided until 1880, when she returned to India to take up mission work with her own countrywomen. Through Miss F. R. Havergal's advice and influence Miss Goreh pub. *From India's Coral Strand: Hymns of Christian Faith* [1883]. The best known of these hymns is "In the secret of His Presence" (*Jesus all in all*). [J. J.]

Göttling, Karl Wilhelm, b. at Jena

Jan. 19, 1793, studied at Berlin and elsewhere, became in 1826 professor at Jena, d. at Jena Jan. 20, 1869 (Goedeke's *Grundriss*, viii., 141, &c.). He is best remembered by the songs written in his University days, *e.g.*:—

Stehe fest, O Vaterland. [*National.*] Written 1815. In Albert Methfessel's *Commers- und Liederbuch*, 1818, G. W. Fink's *Musik. Hausschatz der Deutschen*, 1842, No. 391, &c. *Tr.* as "Firmly stand, my native land." Mr. J. Spencer Curwen kindly informs us that this is given, without name of translator, in *The Vocalist*, Boston, U.S., 1844, ed. by Lowell Mason and C. J. Webb. It is in the Bapt. *Junior Hyl.*, 1906, No. 119. [J. M.]

Gracious Saviour, gentle [holy] Shepherd, p. 448, ii. Since the pub. of this *Dictionary* in 1892 we have found a copy of J. Whittemore's Bap. *Supp. to all H. Books*, dated 1850, and in it, as No. 140, is the cento which, as being in the *Salisbury H. Bk.* of 1857, we attributed to *Miss J. E. Leeson*, 1842; *J. Keble*, 1857. It must now read; *Miss J. E. Leeson*, 1842; *J. Whittemore*, 1850. [J. J.]

Gracious Spirit, Life Divine. *J. Julian.* [*Whitsuntide.*] Written by request for Pawson and Brailsford's *Sheffield Whitsuntide Hymns*, 1900, in 4 st. of 4 l. From this it has passed into the S.P.C.K. *Church Hys.*, 1903, and several other collections in G. Britain and America, and is extensively used at Whitsuntide gatherings. Its original tune is "St. Margaret," by E. H. Lemare, sometime organist of St. Margaret's, Westminster. [J. J.]

Graham, Thomas, M.A., b. Sept. 14, 1837, and educated at St. Paul's School, London, and Trinity Coll., Camb.; B.A. (Sen. Opt.), 1860, M.A. 1865, D. 1862, P. 1863. Curate of St. Margaret's, Westminster, and Vicar of several parishes in succession, including St. Paul's, Canonbury, London, 1880–5, St. Bride's, Liverpool, 1885–93, and since 1893 of St. Peter with Christ Church, Southborough. His hymn:—

When the King comes back from the far-off land [*Advent*], was written for the congregation of St. Paul's, Canonbury, "in joyful anticipation of the Advent." It was first printed as a leaflet, and then included in the *Church Miss. H. Bk.*, 1899, and the C. P. Aid *Mission Hyl.*, 1897. Mr. Graham was also the composer of the tune "Edith," which usually accompanies the hymn.

Mr. Graham is the author of *A Popular Commentary on the Book of the Revelation.* [J. J.]

Graham, William, b. 1810 at Clough, Antrim, was ordained in 1836 as Presbyterian minister of Dundonald, near Belfast. In 1842 he was appointed by the Irish Presbyterian Assembly as missionary to the Jews, and worked at Damascus, at Hamburg, and at Bonn. He retired in 1883, and d. at Belfast, Dec. 11, 1883. His hymn "O Jesus, sweetest, holiest name" (p. 1583, ii.), is in his *Fifty Songs of Zion*, London, 1857, No. 41. [J. M.]

Gratulare, sponsa Christi. [*Common of Confessors.*] *Mone*, No. 750, prints this from a 12th cent. MS. at Graz (42/6). *Tr.* as "Bride of Christ, thy thanks declaring," by T. I. Ball, in the *New Office H. Bk.*, 1905, No. 145. [J. M.]

Gravi me terrore, p. 451, ii. Father Dreves kindly informs me that he has found this in three MSS. of the 15th cent., viz., Troyes, 1612 (from Clairvaux); Milan, Ambros. F. 13, sup.; and Zwolle, 434. [J. M.]

Gray, Herbert Branston, D.D., s. of Thomas Gray, was b. April 22, 1851, at Layton House, Putney, London, educated at Winchester, and at Queen's Coll., Oxford (Scholar 1870, B.A. 1874, M.A. 1877, D.D. 1892), and was ordained D. 1877, P. 1878. He was appointed assistant master at Westminster 1875; Headmaster of Louth Grammar School 1878; Headmaster of Bradfield Coll., Berks, 1880, and has been Warden since 1881. His hymn:—

Praise to our God, Who with love never swerving [*End of Term*], was written in 1893 and first printed in *The Bradfield Coll. Supp. to H. A. & M.* in 1895. It is in the *Public School H. Bk.*, 1903, No. 197. [J. M.]

Great Framer of unnumbered worlds, p. 317, ii. 2. This is given to Sidney Dyer in error. It is by G. Dyer, noted at p. 1196, i. In Kippis's *Sel.*, 1795, No. 687.

Great God, what do I see and hear? The texts of this hymn as set forth on p. 454 have been used by compilers of hymnals since 1892 almost without exception. In the 1904 ed. of *H. A. & M.*, there is, however, a notable change in st. i., l. 2, where we read "The *doom*," instead of "The *end* of things created." Why this alteration has been made, with the divine declaration, "Behold, I make all things *new*," still standing in the Bible, is more than we can determine. [J. J.]

Great God Who madest all for man. *G. Thring.* [*Temperance.*] First pub. in *Church Hys.*, 1903.

Great Saint Andrew, friend of Jesus. *F. Oakeley.* [*S. Andrew.*] Contributed to *S. Patrick's H. Book*, 1862, No. 102, and repeated in *Hys. of the Year*, 1867, and later collections.

Greenaway, Ada Rundall, dr. of General Thos. Greenaway, M.S.C., b. at Trirandrum, India, Oct. 12, 1861, brought to England as a child, and has resided at Guildford from then to the present time. Of her hymns the following were written for the Rev. E. Handley's *Children's Supplement*, 1897:—

1. At the Font, O loving Saviour. [*H. Baptism.*]
2. Hear an echo of the message. [*Charity.*]
3. Hear the angels telling. [*Christmas Carol.*]
4. Hymns of thankfulness we raise. [*Dedication Festivals.*]
5. Jesu, by Thy Lenten Fast. [*Lent.*]
6. Lord, a little band of children. [*Children's Guilds.*]
7. Saviour, hear us, as we plead. [*Lent.*]

To the 1904 ed. of *Hys. A. & M.*, Miss Greenaway contributed the following:—

8. For the dear ones parted from us. [*Absent Friends.*]
9. O Father, we would thank Thee. [*The Love of God.*]
10. O Perfect God, Thy love. [*I thirst.*]
11. O word of pity, for our pardon pleading. [*Passiontide.*] [J. J.]

Greenstreet, Annie Louise, née Ashley, dr. of William Ashley, schoolmaster, of Sheffield; b. Feb. 17, 1835; mar. Mar. 7, 1876, to W. T. Greenstreet, Sheffield. Her poetical pieces were pub. as *Heart Yearning after Home*, &c. By A. L. Ashley (Sheffield: T. W. Hall), 1871. Her popular hymn, "A little talk with Jesus" [*In Affliction*], is taken from this booklet of verse. It was written at a time of great trial and affliction. [J. J.]

Gregory, Arthur Edwin, D.D., s. of Benjamin Gregory, D.D., was b. at Southampton, Nov. 30, 1853, and educated at Manchester Grammar School and Didsbury College. He

entered the Wesleyan Ministry in 1877, became Vice-Principal of the Wesleyan Children's Home and Orphanage, 1898, and Principal, 1900. He was one of the secretaries of *The Methodist H. Book* (1904) Committee. He is Editor of *The Preacher's Magazine*, and sundry books for Bible students. His *Fernley Lecture* was delivered in brief at the Conference held at Sheffield in 1904, and pub. in full as *The Hymn-Book of the Modern Church, Brief Studies of Hymns and Hymn-Writers.* It is an extended and reliable *résumé* of the subject. Its facts have been collected with great care, and are presented in a clear and scholarly manner. Primarily intended to illustrate the contents of *The Methodist H. Book* of 1904, it has gone far beyond this limit, and is a valuable contribution to hymnological literature. [J. J.]

Gregory I., St., Pope, p. 469, i. We have been unable to discover any grounds which justified the Benedictine editors and *Daniel* in printing certain hymns (see p. 470, i.) as by St. Gregory. Modern scholars agree in denying him a place among hymn-writers; *e.g.*, Mr. F. H. Dudden, in his *Gregory the Great* (London, 1905, vol. i., p. 276), says "The Gregorian authorship of these compositions [the hymns printed by the Benedictine editors] however cannot be maintained... Gregory contributed ... nothing at all to the sacred music and poetry of the Roman Church." [J. M.]

Grignon, Louis Marie, s. of J. B. Grignon, Sieur de la Bacheleraie, was b. Jan. 31, 1673, at Montfort, near Rennes, and is generally known as Grignon de Montfort, or as de Montfort. He was ordained priest in 1700, and devoted himself principally to conducting missions and retreats, after 1711 in the diocese of La Rochelle. He d. April 28, 1716, at Saint-Laurent-sur-Sèvre, Vendée. In 1833 he was decreed the Venerable, in 1870 advanced to the grade of the Blessed, but has not yet been formally canonised. His hymns were collected as *Cantiques des Missions composés par Louis-Marie Grignon de Montfort*, Poitiers, 1763, the most complete and authentic ed. being that of Poitiers, 1865. The two best known in English are:—

1. **Bénissons à jamais.** [*Thanksgiving.*] 1865, as above, p. 137; in the Abbé Saurin's *Recueil de Prières et de Cantiques*, 1906, No. 49, &c.; *tr.* as:—

Praise we our God with joy. In the *Holy Family Hys.*, 1860, No. 3, marked as a *tr.* contributed by the Very Rev. Canon Oakeley. It is repeated in *Hys. for the Year*, 1867, *Church Hys.*, 1903, No. 535, and others.

2. **Le monde en vain, par ses biens et ses charmes.** [*Trust in Jesus.*] 1865, p. 42; in *Saurin*, 1906, No. 115; in the *Cantiques Spirituels*, Chartres, 1774, No. 50, &c.; *tr.* as:—

To win my heart with visions bright and fair. In the *Holy Family Hys.*, 1860, No. 85, marked as a *tr.* by Right Rev. Mgr. Manning. Repeated in the *Arundel Hys.*, 1902, No. 145.

Two others are *tr.* in the *Parochial H. Bk.*, 1880:—

3. **A la mort, à la mort.** [*On Death.*] 1865, p. 69; *Saurin*, 1906, No. 43, &c.; *tr.* as:—

On to death, on to death. Previously in the *Holy Family Hys.*, 1860, No. 94, as by F. R.

4. **Dieu va déployer sa puissance.** [*Day of Judgment.*] 1865, p. 78; *Saurin*, 1906, No. 45; *Cantiques Spirituels*, Chartres, 1774, No. 77; *tr.* as:—

God now prepares to show His might. By K. D. Best. In his own *Priest's Poems*, 1900, p. 66, it begins "*The Lord* prepares." [J. M.]

Grosart, A. B., pp. 471, i.; 1568, i. Dr. Grosart d. at Dublin, March 16, 1899.

Groser, H. G., p. 472, i. Two recent hymns by him are in the *S. S. Hymnary*, 1905.

1. Not one hour for Jesus. *Loyal Service.* Written 1893, first pub. in the *Child's Own Mag.* in 1894.

2. O Thou Whose sacred feet, By faith we follow still. *Loyal Service.* Written 1897, first pub. 1905 as above, No. 288. [J. M.]

Groser, W. H., p. 472, i. His more recent hymns include:—

i. In the *Christian Endeavour Hyl.*, 1896.

1. In the Name of Jesus, we each other greet. *Trust in Jesus.* Written 1896; 1896, No. 106.

2. The world in which we live and move. *God's Care.* 1896, No. 118.

3. We bless Thee for Thy will made known. *Holy Scripture.* Written 1890; 1896, No. 72.

ii. In the *S. S. Hymnary*, 1905.

4. A Song of spring once more we sing. *Spring.* Written 1904; 1905, No. 377.

5. Hear, Lord, our parting hymn. *Evening.* Written 1905; 1905, No. 364.

6. I know not what this week may bring. *Trust in God.* Written 1905; 1905, No. 366. [J. M.]

Gurney, Dorothy Frances, née Blomfield, p. 1553, ii. Married to Mr. Gerald Gurney. Mrs. Gurney's personal account of her hymn, "O perfect Love," &c., is given in detail in the Rev. J. Brownlie's *Hymns and Hymn-Writers of The Church Hymnary*, 1899, p. 248. Her hymn is given in most hymn books published since 1889. [J. J.]

Guter Hirt, p. 723, ii. The version in *The English Hyl.*, 1906, beginning "Gentle Shepherd, Thou hast stilled," is in two parts, the second, "God, we thank Thee; not in vain," being by the Rev. P. Dearmer. Of the 16 lines in the first part, there are 7 more or less altered from Miss Winkworth's version of the German; the rest are not hers. [J. M.]

H.

Had I ten thousand gifts beside, p. 476, ii. This is by Edward Godwin, a Calvinistic Methodist minister, pub. in his *Hys. for Christian Societies*, Part iii., Bristol, 1744, No. xii., entitled, "The Language of a Believer." [J. M.]

Haec est sancta solemnitas solemnitatum. *Notker Balbulus.* [*Easter.*] Eleven ancient MSS. in which this sequence is found are noted at pp. 813, 1045. Printed text in *Mone*, No. 163; *Daniel*, ii., p. 55, v., p. 56; *Kehrein*, No. 82, &c. *Tr.* as:—

1. **Hail! the holy day of days.** By J. W. Hewett, in *Lyra Messianica*, 1864, p. 285 (1865, p. 319), and in J. B. Young's *Roman Hyl.*, N.Y., 1884, p. 198.

2. **Feast of Feasts! to-day we tell.** In the *New Office H. Bk.*, 1905, No. 123. [J. M.]

Hail, Father, Whose creating call, p. 477, ii. This hymn by S. Wesley, jun., is omitted from the *Methodist H. Bk.*, 1904, but is retained in the 1904 ed. of *H. A. & M.* in the form given to it in the *Supp. A. & M.*, 1889.

Hail, glorious Saint Patrick, dear Saint of our isle. [*St. Patrick.*] This is in *Easy Hys.*, c. 1853, No. 14, marked as by Sister Agnes, of the Convent of Charleville, Co. Cork. Repeated in Tozer's *Catholic Hys.*, 1898, and many others. In the *Arundel Hys.*,

1902, No. 221, it is rewritten, with the loss of the original *naïveté.* [J. M.]

Hail, holy, holy, holy Lord, Whom One in Three. *C. Wesley.* [*Holy Trinity.*] From *Hys. on the Trinity*, 1767, into *The Meth. Hymn Book*, 1904. (*P. Works*, vi., p. 280.)

Hail, Virgin-Flower! hail, Mother-Maid. [*B. V. M.*] This is in the *Catholic Hymnal*, 1860, No. 60, the *Hys. for the Year*, 1867, and later collections, and always *Anon.*

Haliday, Alexander Henry, was b. Nov. 21, 1806; educated at Trinity Coll., Dublin; Sheriff of Antrim 1843, and d. at Villa Pisani, near Lucca, Italy, July 3, 1870. See p. 1594, ii., "Watching through the silent hours." [J. M.]

Hall, C. N., p. 481, i. Several recent hymns are included in his *Lyrics of a Long Life*, 1894. The additional hymns which have come into use since 1890 include:—

1. **Come to Jesus! Friend of sinners.** [*Jesus the Saviour.*] *Lyrics*, 1894, p. 176. Previously in *Cong. S. S. Hyl., Supp.*, 1891, and *School Hys.*, 1891, as "Come to Jesus! Mighty Saviour."

2. **I want to live and be a man.** [*Manliness.*] *Lyrics*, 1894, p. 240, headed "A Boy's Hymn." A response to "I want to be an Angel" [p. 559, i.]. Previously in *School Hys.*, 1891, No. 334.

3. **I've wandered far from home.** [*The Prodigal.*] *Pilgrim Songs*, 1871, p. 17; *Christian Endeavour Hyl.*, 1896.

4. **Lord! we obey Thy kind command.** [*Repentance.*] *Lyrics*, 1894, p. 193. Previously in *School Hys.*, 1891, No. 137, as "Lord! I obey."

5. **O for the love, the perfect love.** [*Fearless Love.*] *Lyrics*, 1894, p. 199. Previously in *School Hys.*, 1891, No. 482.

6. **To David's Son, Hosanna.** [*Hosanna to Jesus.*] In *Christ Ch. Hyl.*, 1876, No. 550, the *S. S. Hymnary*, 1905, &c.

Mr. Hall died Feb. 18, 1902. [J. M.]

Hall, William, M.A., b. in the city of Cork, Oct. 13, 1838, and educated at Trinity College, Dublin; B.A., 1860; M.A., 1863. Ordained in 1861, he was Curate of Christ Ch., Lisburn, 1863–5, St. Nicholas, Durham, 1865–70, and W. Teignmouth, 1870–2. His poetical works are: *The Victory of Defeat, and Other Poems, Chiefly on Hebrew Themes*, 1896; *Renunciation, and Other Poems*, 1902; and *Via Crucis*, 1906. These works contain many passages which would supply admirable centos for public worship, and are worthy of the attention of hymnal compilers. [J. J.]

Hamilton, J., p. 482, ii. He d. Jan. 14, 1896.

Hanc tu colendam qui tuis. See **Jubes et in praeceps aquis,** p. 1658, ii.

Hark! how all the welkin rings, p. 487, i. In most of the hymnals published since 1892, the well-known text, as altered in G. Whitefield's *Coll.*, 1753, and subsequently in the *Supp.* to *Tate & Brady*, has been adopted:—

"Hark! the herald angels sing
Glory to the new-born King."

The exceptions include:—

1. The 1904 ed. of *H. A. & M.*, where C. Wesley's opening lines:—

"Hark! how all the welkin rings,
Glory to the King of Kings,"

are restored in the first stanza, and also used as a refrain. The rest of the hymn is the same as in the old ed. of *H. A. & M.*

2. *The English Hyl.*, 1906. In this collection C. Wesley's original text sts. i.–viii., is given as No. 23 (see p. 487), and the well-known text as in the old ed. of *H. A. & M.*, and other collections as No. 24.

3. In the 1906 ed. of *H. A. & M.*, the text as in the various editions 1861–1889, is restored, in addition to C. Wesley's original text.

4. In the *Public School H. Bk.*, 1903, the opening lines are:—

"Hark! the herald angel sings,
Glory to the King of kings." [J. J.]

Harris, T. L., p. 1569, ii., was b. at Stony Stratford, Bucks, and when three years of age went with his parents to America. He d. at New York, March 23, 1906. His hymns were pub. as *Hys. of Spiritual Devotion*, N.Y., 1858. In his *Preface*, he says, "Many of the hymns were verbally communicated by individual spirits." [J. M.]

Hartsough, Lewis, p. 1569, ii. Mr. Hartsough entered the ministry of the Meth. Episco. Church in 1851, and is now (1905) residing in Mount Vernon, Indiana. He was musical editor of J. Hillman's *Revivalist*, Troy, 1868, and co-editor of *The Sacred Harmonist*, Boston, 1864, and *Beulah Songs*, Phila., 1879. In addition to the hymns named on p. 1569, ii., "Let me go where saints are going" [*Heav'n desired*] (1861) has come into C. U. It appeared in W. B. Bradbury's *Clarion*, 1867, p. 83. Concerning his hymn, "I hear Thy welcome voice," Mr. Sankey says in his *My Life and Sacred Songs*, 1906, p. 116:—

"The words and music of this beautiful hymn were first published in a monthly, entitled, *Guide to Holiness*, a copy of which was sent to me in England. I immediately adopted it, and had it published in *Sacred Songs and Solos*. It proved to be one of the most helpful of the revival hymns, and was often used as an invitation hymn in England and America." [L. F. B.]

Hasloch, Mary, p. 1569, ii., dr. of the Rev. John Hasloch, at one time Congregational Minister at Kentish Town, London, was b. July 2, 1816, and d. March 11, 1892.

Havergal, Frances R., pp. 426, ii., 1569, ii. During the past fifteen years Miss Havergal's hymns have been in great request by compilers of hymnals for Missions and Conventions. In addition to the large number already annotated in this *Dictionary*, the following are also in C. U.:—

1. **Begin at once! in the pleasant days.** [*Temperance.*] From her *Poetical Works*, vol. i., p. 306, into *The Sunday S. Hymnary*, 1905. In her *P. W.* it is given as a "Band of Hope Song," and dated "May, 1876."

2. **God in heaven, hear our singing.** An altered form of her "God of heaven, hear our singing," p. 497, i. 6.

3. **Holy Father, Thou hast spoken.** [*Holy Spirit desired.*] Written May 5, 1876. *P. Works*, 1884, ii., p. 261.

4. **I love, I love my Master.** [*Jesus the object of love.*] Written at Fins, Hants., July 16, 1876. In her *Loyal Responses*, 1878, and her *P. Works*, 1884, ii., p. 274.

5. **I love to feel that I am taught.** [*Love of Divine Teaching.*] Written at Morecambe Bay, Aug., 1867, for her *Ministry of Song*, 1869. Included in her *P. Works*, 1884, i., p. 36.

6. **Jesus, Thy life is mine.** [*Union with Christ.*] Written June 2, 1876. *P. Works*, 1884, ii., p. 268.

7. **Looking unto Jesus, Never need we yield.** [*Jesus, All in All.*] Dated 1876. *P. Works*, 1884, ii., p. 253.

8. **Master, how shall I bless Thy Name!** [*Holy Service.*] Written at Whitby, Sept. 27, 1875. A long hymn of 17 st. of 6 l. *P. Works*, 1884, ii., p. 280.

9. **Resting on the faithfulness.** [*Union with Christ.*] A metrical epitome of a dozen or more of the attributes of Our Lord and His manifestation of loving kindness towards men, in which the word "Resting" is used eighteen times. Written June 11, 1876. *P. Works*, 1884, ii., p. 260.

10. **Singing for Jesus, our Saviour and King.** [*Praise of Jesus.*] Written at Winterdyne, June 12

1872; pub. in her *Under the Surface*, 1874, p. 94, and her *P. Works*, 1884, ii., p. 70.

11. **Unfurl the Christian Standard with firm and fearless hand.** [*Courage for the Christian Warfare.*] This begins with st. iv. of her hymn, "Unfurl the Christian Standard, lift it manfully on high," written at Perry Barr, Sep. 23, 1872; pub. in her *Under the Surface*, 1874; and her *P. Works*, 1884, ii.

12. **Unto him that hath Thou givest.** [*Growth in Grace.*] Written at Leasowes, April 12, 1876. *P. Works*, 1884, ii. 259.

Of these hymns Nos. 3, 4, 6, 7, 8, 9, and 12 were pub. in the first instance in J. Mountain's *Hys. of Consecration and Faith*, 1876. At the present time (1907) the number of Miss Havergal's hymns in C. U. reaches nearly one hundred. [J. J.]

Hawker, R. S., p. 499, i. The statement on p. 499, respecting the death of R. S. Hawker, is an error through imperfect information. He d. at Plymouth on March 25, 1875, and was buried in the cemetery of that town. His life and works have been set forth in *The Vicar of Morwenstow*, by S. Baring-Gould, 1876; 3rd ed. 1899; *Memorials, &c.*, by F. G. Low, 1876; and *The Life and Letters of R. S. Hawker*, by C. E. Byles, 1905. [J. J.]

Hawkes, Henry Warburton, b. at Kendal, 1843, for sixteen years minister of the North End Mission, Liverpool, from 1891 to 1900 of the Bootle Free Church, since 1906 of West Kirby Free Church. Editor of *Hys. of Help and Songs of Praise*, 1882; and *Hys. and Sacred Songs for Church and Home*, 1891, *Reprinted and enlarged*, 1898. The ed. of 1898 has about 100 of his own hymns and adaptations for popular tunes.

1. Amid the din of earthly strife. *Vision of the Christ.*
2. Father, Thy dear name we own. *Litany.*
3. Heavenward lift your banners. *Christian Warfare.*
4. Peace, perfect peace, the gift of God within. *Inward Peace.*
5. Thank we now the Lord of heaven. *Christmas.*
6. Thou knowest, Lord! Thou know'st my life's deep story. *The Searcher of Hearts.*

No. 3 pub. 1882; 1, 2, 4, 5 pub. 1891; 6 pub. 1898. [J. M.]

Hawkins, E., d. on Oct. 5, 1868, and *not* in 1866, as given on p. 499, ii.

Hawkins, Hester Periam, p. 1570, i. Her hymns, in the *Home H. Bk.*, 1885, have almost all passed into other collections. The seven given with her initials "H. P. H." in the *Home H. Bk.* are:—

1. Father of all, again we meet. p, 1563.
2. Heavenly Father, Thou hast brought us. *Golden Wedding.*
3. Kind Shepherd, see Thy little lamb. *Evening.*
4. O Thou the great Unknown, Unseen. *The Thought of God.*
5. The twilight softly falling. *Sunday Evening.*
6. Thy little one, O Saviour dear. *Morning.*
7. To Thee, the Giver of all good. *For Mothers.*

Mrs. Hawkins informs me that the following in the *Home H. Book*, 1885, are also by her:—

8. I come to Thee, my Father. *Birthdays.*
9. In the Name of God our Father. *Beginning of Term.*
10. Jesu, loving Saviour. *The Love of Jesus.*
11. Now the days are dark and dreary. *Winter.*
12. Sweetly o'er the meadows fair. *Sunday Evening.*
13. The happy days have come again. *End of Term.*
14. There is a bright and happy home. *Heaven.*

[J. M.]

Hay, John, diplomat and author, b. at Salem, Ind., Oct. 8, 1838; graduated at Brown University 1858; admitted to the Ill. Bar; was private secretary to Pres. Lincoln; served in the Civil War; member of the Legation at Paris, Madrid, and Vienna, and Ambassador at the Court of St. James. In 1879–81 he was First Assistant Sec. of State, and from 1898 Sec. of State in the Cabinets of Presidents McKinley and Roosevelt, to his death July 1, 1905. His publications included *Castilian Days*, 1871; and, with J. G. Nicolay, *Abraham Lincoln: A History*, 10 vols., 1887, &c. In 1871 he also pub. *Pike County Ballads*, and in 1890 *Poems*. Of his poems the following are in C. U. as hymns:—

1. **From Sinai's cloud of darkness.** [*Law and the Gospel.*] This begins with st. ii. of his poem, "Sinai and Calvary," in *Poems*, 1890, p. 152. Asked for its date and origin, Mr. Hay said: "I wrote the hymn several years ago, because I felt like it. I can say nothing more intelligible than that." It was included in the *New Laudes Domini*, N.Y., 1892.

2. **Lord, from far-severed climes we come.** [*Work on for God.*] In the summer of 1895, at his summer home at Lake Sunapee, Mr. Hay was asked to write a hymn for the opening of the 15th International Christian Endeavour Convention, at Washington, the following year, but declined on the ground that his verse-writing days were past. But in the following spring he sent this hymn, with the statement that there was no obligation to use it. In his MS. it is entitled "An Invocation." It was sung at the opening of the Convention of 1896, and again at the Convention on July 4, 1905, when the opening exercises assumed the form of a memorial service, as his body was being borne to the grave. It is in several American collections. In *The Methodist Hyl.*, N.Y., 1905, it opens with st. ii., "Defend us, Lord, from every ill." The original is in 4 st. of 4 l.

3. **Not in dumb resignation.** [*Submission.*] Appeared in 3 st. of 8 l. in Harper's *New Monthly Magazine*, Oct. 1891, and entitled "Thy will be done." Given with alterations in Dr. L. Abbott's *Plymouth Hyl.*, N.Y., 1894.

Mr. Hay was for some time an office-bearer in the Presbyterian Church of the Covenant, Washington, D.C. [L. F. B.]

Haycraft, Margaret Scott, née Mac-Ritchie, born at Newport Pagnell, Bucks, now (1906) resides at Bournemouth. She contributes to various periodicals, has written many services of song, and several vols. of prose and verse. At the request of the Rev. C. Bonner she contributed the following (with a few shorter pieces) to the *Christian Endeavour Hyl.*, 1896, the *S. S. Hymnary*, 1905, and the *Junior Hyl.*, 1906.

1. Bless the Lord for ever, Still his praise prolong. *Praise to God.* 1896, No. 16.
2. Green the hills and lovely. *Boyhood of Jesus.* Written 1904; 1905, No. 201.
3. In golden light of early days. *Children's Praises.* 1906, No. 58.
4. Let there be light at eventide. *Parting Hymn.* 1896, No. 165.
5. Thou art my Shepherd, Caring for all my need. *Ps. xxiii.* This is in W. B. Bradbury's *New Golden Shower*, 1866, p. 107, and *Clarion*, 1867, p. 219, marked as by Miss Thalheimer (in *Hys. and Choral Songs*, Manchester, 1904, No. 207, as "O God, my Shepherd"). Mrs. Haycraft revised sts. i., ii., and wrote an original final st. This is the *S. S. Hymnary* text, 1905. [J. M.]

Hayes, Alfred, M.A., son of E. J. Hayes, Town Clerk of Birmingham, was born at Wolverhampton in 1857, and educated at King Edward's school, Birmingham, and New College, Oxford. At the present time (1906) he is the Secretary of the Midland Institute, Birmingham. He has pub. *The Last Crusade and Other Poems*, 1886; *The March of Man and Other Poems*, 1891, and other poetical works. His hymn "Two thousand troubled years" (*Christmas*) was written at the request of a friend, *circa* 1896, and pub. with music by Sir F. Bridge (Novello & Co.). It was included in Horder's *Worship Song*, 1905. [J. J.]

He leadeth me, O blessed thought, p. 424, i. Mr. Gilmore's hymn in its original form had a refrain of two lines only. In its popular form this has been expanded into four lines (the addition being by an unknown hand), as in P. Phillips's *Singing Pilgrim*, 1866. The hymn is very popular in America. [L. F. B.]

He leads us on By paths we did not know. [*God's Guidance.*] This appears in *Our Home beyond the Tide* (Glasgow, 1878, p. 84), a little book compiled by Ellen E. Miles, where it is given as *Anon.* It is in various recent hymnals, and sometimes, as in the *Meth. Free Ch. Hys.*, 1889, No. 509, marked as "Count Zinzendorf, about 1750. *Tr.* H. L. L." We have failed to find any trace of it in Miss Borthwick's works. It seems to be the composition of a Unitarian who desired to write a companion hymn to Miss Borthwick's version from Zinzendorf, "Jesus, still lead on" (p. 589, ii.). In the Unitarian 1873 *Supp.* to their *Sunday School H. Book*, it begins, "God leads us on," &c. [J. M.]

He wants not friends that hath Thy love. *R. Baxter.* [*The Communion of Saints.*] This, in *The Engl. Hyl.*, 1906, No. 401, is a cento from Baxter's poem, "The Resolution," in his *Poet. Fragments*, 1681, pp. 51–61. The poem is headed "Written when I was silenced and cast out," and dated Dec. 3, 1663. The first stanza is "Lord, I have cast up the account." [J. M.]

He Who a little child began, in the Scottish *Cong. Hyl.*, 1903, is taken from "A little child, the Saviour came," p. 2, ii.

Hear what God the Lord hath spoken, p. 502, ii. In the MS. volume described under Cowper, W., p. 1625, ii., this hymn, given at pp. 211–213, concludes a letter from J. Newton which is dated "Aug. 1773." See *Notes and Queries*, Sept. 24, 1904. [J. J.]

Hearn, Marianne [Farningham], pp. 502, ii.; 1587, ii. Miss Hearn pub. in 1903 *Harvest Gleanings and Gathered Fragments.* Other hymns by her in C. U. include:—

1. **Anywhere with Jesus.** [*Follow Christ.*] In her *Lays and Lyrics*, 1860, p. 163.
2. **Christ, we children sing to Thee.** [*Praise to Jesus.*] Written for C. Bonner's *Garland of New S. S. Music*, 1881 (1886, No. 2).
3. **He smiled as He stretched out His hand in glad welcome.** [*God's Call.*] In the Baptist *Junior Hyl.*, 1906, No. 175.
4. **Just as I am, Thine own to be.** [*Follow Christ.*] Contributed to the *Voice of Praise*, 1887, No. 348. Suggested by Miss Elliott's better-known hymn.
5. **Little feet are passing.** [*The Way to Heaven.*] In her *Poems*, 1866, p. 271.
6. **Sing, for the world rejoiceth.** [*Spring.*] Contributed to the *Voice of Praise*, 1887, No. 470.

We may note that "Father! abide with us," p. 365, ii., is by her, from *Lays and Lyrics*, 1860, p. 143. [J. M.]

Heath, Eliza. Her hymn, "Praise the Lord; sing 'Hallelujah'" [*Easter*], appeared in the Irvingite *Hys. for the Use of the Churches*, 1864 (dated in the Index of the 1871 ed., No. 159, as 1852), and passed from thence into the *Church Hymnary* (Scottish), 1898. We have no information regarding the authoress, except the notice in the *Standard* of Dec. 29, 1905: "On Dec. 27th, 1905, at No. 4, The Cloisters, Gordon Square, Eliza Heath, in her 76th year." [J. M.]

Heaven is here, where hymns of gladness. An altered form in the Amer. *Pilgrim Hyl.*, 1904 (attributed there to John Quincy Adams), of "Heaven is here, its hymns of gladness," by J. G. Adams, p. 16, i. 1.

Heavy, O Lord, on me Thy Judgments lie, p. 1587, i. This appears in the *Miscellany Poems* (1693, pt. iii., p. 305), of Dryden and others as "Considerations on the Eighty-eighth Psalm, by Mr. Prior." [J. M.]

Hedge, F. H., p. 504, i. B. Dec. 12, 1805.

Heer Jesus heeft een Hofken. [*The Lord's Garden.*] This is in the *Geestlijcke Harmonie*, Emmerich, 1633, p. 87; and is included in the *Oude en nieuwe Kerstliederen*, ed. J. A. and L. J. Alberdingk-Thijm, Amsterdam, 1852, No. 137. *Tr.* as:—

Our Master hath a garden which fair flowers adorn. By the Rev. S. S. Greatheed, in the *Ecclesiologist*, 1856, p. 60. Included in the *People's Hyl.*, 1867. *S. Margaret's Hyl.* (East Grinstead), 1892, *Arundel Hys.*, 1902, and the *New Office H. Bk.*, 1905. [J. M.]

Held, Heinrich, p. 507, ii. The account given in the Fischer-Tümpel *Deutsche evangelische Kirchenlied des siebzehnten Jahrhunderts*, vol. i., 1904, p. 360, states that Held was b. July 21, 1620, at Guhrau, in Silesia, settled as advocate at Fraustadt in Posen, became in 1657 town clerk at Altdamm, near Stettin, and d. Aug. 16, 1659, at Stettin. This, if correct, explains why so many of his hymns are first traceable in Pomeranian books, and explains why his posthumous work on Prosody should have been prepared for publication in 1661 by a Stargard bookseller. [J. M.]

Hemans, Felicia D., p. 509, i. No. 11, "I hear thee speak of the better land," and No. 12, "Leaves have their time to fall," appeared in J. Curtis's *Union Coll.*, 1827, p. 274, i., and then in her *Poetical Works*, 1828.

Hensley, L., p. 511, i., was b. May 20, 1824, and d. suddenly in a railway train, near Great Ryburgh, Norfolk, Aug. 1, 1905.

Her Virgin eyes saw God incarnate born. *T. Ken.* [*The Mother of our Lord.*] This, in *The Engl. Hyl.*, 1906, No. 217, is a cento of lines gathered together from a poem entitled "Sion: or, Philothea," in Bp. Ken's *Works*, 1721, vol. iv., pp. 370, &c.; the cento beginning at the line "When she to Bethlem came that happy morn." [J. M.]

Herbert, Annie. This name is given by Mr. Sankey in his *My Life and Sacred Songs*, 1906, as the writer of the hymn, "When the mists have rolled in splendour" (*We shall know as we are known*), and was sung by him for the first time in the Free Trade Hall, Manchester, in 1883. It has become one of the most popular of his *Sacred Songs and Solos.* [J. J.]

Here let Thy holy days be kept. From J. Pierpont's "O bow Thine ear, Eternal One," p. 895, ii. 13.

Heri mundus exultavit, p. 513, i. and 1570, ii. The "Heri mundus" text is in a MS. of c. 1200, written apparently at Citeaux, and now in the B. M. (*Add.* 15722, *f.* 55*b*). The "Mundus heri" text is in *Dreves*, viii., p. 213. We must note that Dr. Neale's *tr.* "Yesterday with exultation" first appeared in his *Hys. of the Eastern Church*, 1862, p. 8, and then in his *Med. Hys.*, 1863. [J. M.]

Herr! du hast in deinem Reich. *C. Neumann.* [*On the Angels. For children.*] Appeared in the 9th ed. c. 1700, of the Breslau *Kirchen- und Haus-Music* (see p. 794, ii.) at p. 1100, misprinted 2000, as the second hymn on the Angels. In the Berlin *G. L. S.*, ed. 1863, No. 1351. *Tr.* as :—

In Thy heavenly Kingdom, Lord. By Alexander Brown, contributed to the *Scottish Congregational Hyl.*, 1903, No. 533. [J. M.]

Herzlich Lieb, p. 1004, ii. Another *tr.* is : "Ah! good Lord, Thine own dear Angel send," by G. R. Woodward, beginning with st. iii., as No. 210 in his *Songs of Syon*, 2nd ed., 1905. [J. M.]

Herzliebster Jesu, p. 517, ii. Additional *trs.* are :—

1. **Ah, holy Jesu, how hast Thou offended.** In the *Yattendon Hyl.*, 1899, No. 42, marked as "Retrans. from St. Augustine, by R. B.," and with the note at p. 14: "I have retranslated S. Anselm to suit the tune." Repeated in *The English Hyl.*, 1906, No. 70.

2. **Ah! dearest Jesu, what was Thy transgression.** Also a very free version, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 31. [J. M.]

He's come, let every knee be bent, p. 1570, ii. We have found this in *The Divine Companion. or David's Harp new Tun'd.* By Henry Playford, 3rd ed. (not in the 1st), 1709, p. 22, as "An hymn for Whit Sunday," in 8 st. of 4 l. [J. M.]

Heu! Heu! mala mundi vita, p. 518, ii. Also in a MS. of c. 1300 in the B. M. (*Arundel* 374, *f.* 89*b*, as "Heu! heu! mundi vita"), in an 11th cent. MS. at Bern, No. 424, &c.

Heut triumphiret Gottes Sohn. [*Easter.*] This appeared in 16 sts. in the *Kinderspiegel*, printed at Eisleben in 1591, of Caspar Stolshagius, then Lutheran pastor at Iglau in Moravia, and may possibly be his (see *Blätter für Hymnologie*, 1883, p. 92). It passed, in varying forms, into the Lutheran hymnbooks after 1600, and has been ascribed, without reason, to Basilius Förtsch, Jacob Ebert and others. In the Berlin *G. L. S.*, ed. 1863, No. 298. *Tr.* as :—

To-day, God's only-gotten Son. By G. R. Woodward, in his *Songs of Syon*, 1904, No. 50. [J. M.]

Heywood, John, b. in 1808, and d. July 13, 1887. He was printer and postmaster at Heywood, Lancashire, and founder of the *Heywood Advertiser*, which attained its Jubilee in 1905. He was the author of the hymn "Sabbath Schools are England's glory," which was written in Bethel Street Methodist Chapel during a sermon in which the preacher exclaimed "Sabbath schools! they are the glory of England." This was c. 1849. The hymn was printed as a leaflet, and was widely used in Lancashire for many years. (See *Heywood Advertiser*, June 16, 1905.) [J. J.]

Hic est dies verus Dei. [*Easter.*] Probably by St. Ambrose. In the Rule of St. Aurelian of Arles (d. 555) it is appointed for the whole Easter season up to Whit Sunday, at Matins and Vespers. Dreves, in his *Aurelius Ambrosius*, 1893, p. 136, prints it from the Vatican *Reg.* 11, *f.* 233*b*, of the 8th or 9th cent., and others (see also pp. 57, 70, 123). It is in a MS. of c. 890 in the Bodleian (*Junius* 25, *f.* 129), and many later. Printed text in *Werner*, No. 58, *Mone*, No. 167, *Daniel*, i., No. 39, and iv., p. 17, &c. *Tr.* as :—

This is the day the Lord hath made, In unbeclouded light array'd. By G. R. Woodward, in his *Songs of Syon*, 2nd ed. 1905, No. 203. [J. M.]

Hic functionis dies est. [*Burial of the Dead.*] This is in a 10th cent. *Mozarabic Hymnarium* formerly at Toledo and now at Madrid, and in the slightly later *Mozarabic Hymnarium* in the B. M. (*Add.* 30851, *f.* 161); in both cases beginning "Hinc functionis." Printed text in *Dreves*, xxvii., No. 210; Migne's *PP. Lat.*, lxxxvi., 923, &c. *Tr.* as :—

To-day the passing bell doth toll. By G. R. Woodward, in his *Songs of Syon*, 1904, No. 137. [J. M.]

Hic reparandarum, pp. 521, i., and 1570, ii. This is printed in Hartel's ed. of the *Epistulae* of St. Paulinus, of Nola, Vienna, 1894, p. 279 (*Corpus Scriptorum*, vol. 28), from a 10th cent. MS. in the Bibl. Nat., Paris (*Lat.* 2122), and others. [J. M.]

Hickson, William Edward, s. of William Hickson, boot manufacturer, of Smithfield, London, was b. Jan. 7, 1803; retired from business 1840; d. March 22, 1870, at Fairseat, Sevenoaks, Kent. Three pieces from his *Singing Master*, 1836, have come into somewhat extensive use.

1. **God bless our native land** (p. 1566, ii.).

2. **Join now in praise, and sing.** [*Praise to God.*] 1836, as above (ed. 1840, pt. v., No. 62). It was rewritten by the Rev. C. H. Bateman as "Come, children, join to sing" (p. 244, ii.).

3. **Now to heav'n our cry [prayers] ascending, God speed the right.** [*National.*] 1836, as above (reprint on cards, No. 85). This is repeated in W. B. Bradbury's *Young Melodist*, 1845, p. 122, and many later American books.

With regard to "God bless our native land," we find that in the 1st ed. of the *Singing Master*, 1836, Hickson's hymn was in 3 stanzas only (p. 1566, ii.). [J. M.]

Hilary, St., pp. 522, i., and 1570, ii. Isidore of Seville and Jerome both speak of Hilary as a hymn writer, but it is by no means certain that any of his genuine hymns have survived. Mr. E. W. Watson, in his *St. Hilary of Poitiers, Select Works*, 1899 (*Select Library of Nicene and Post-Nicene Fathers*, vol. ix.), discusses the subject in his Introduction, pp. xlvi.–xlviii., and concludes that none are genuine. He thinks that the recently discovered *Liber Hymnorum* (see p. 1570, ii.) may have been compiled in Hilary's time, but that he cannot be accepted as the author of any of the surviving hymns in that collection. Canon A. J. Mason in the *Journal of Theological Studies*, vol. v., April, 1904, pp. 413–432, thinks that the recently discovered hymns are genuine, collects many parallel passages from the undoubted works of Hilary, and is indeed inclined to attribute also the "Lucis largitor splendide" and the "Hymnum dicat" (see pp. 522, ii.; 642, i., ii.) to St. Hilary. A later article by the Rev. A. S. Walpole (vol. vi., p. 599, July, 1905), while accepting the newly discovered hymns, and the "Hymnum dicat," adds various reasons against accepting the other hymns attributed to Hilary by *Daniel* (see p. 522, ii.). [J. M.]

Himmel-blau, dich beschau. [*Holy Communion.*] This appeared in the *Heil- und Hülfs-Mittel*, Brix, 1767, p. 328, in 3 sts. In many recent R. C. books, e.g. the Trier *G. B.*,

1846, p. 131, and the St. Gall *G. B.*, 1863, it begins "Himmelsau, licht und blau." *Tr.* as:—

1. **Heaven, steep, blue, and deep.** By Miss Huppus, as No. 305, in E. Paxton Hood's *Children's Choir*, 1870.
2. **O vault of heaven, clear and bright.** In *Hys. and Songs for Catholic Children*, N.Y., 1870, p. 85, and the Rev. Alfred Young's *Cath. Hyl.*, N.Y., 1884, No. 101.
3. **Clear vault of heaven, serenely blue.** By Father Matthew Russell, in the *Messenger of the Sacred Heart*, April, 1872, p. 175, and his *Vespers and Compline*, 1900.
4. **Fair blue sky, up on high.** By Edith Renouf, in her *Ver Sacrum*, 1900, p. 44. [J. M.]

Hincks, T., p. 526, i. He d. Jan. 25, 1899.

Hinsdale, Grace W., née Haddock, p. 526, ii. She d. Aug. 31, 1902. Her pen name is "Farin."

Hodder, Edwin, p. 1571, i., was b. Dec. 13, 1837, at Staines, Middlesex, and went to New Zealand in 1856. After his return he joined the English Civil Service in 1861, retiring in 1897, and finally resided at Henfield, Sussex. He d. March 1, 1904. He was the author of many works, biographical, devotional and other, the earliest being *Memories of New Zealand Life*, 1862, and the latest *The Life of a Century*, 1900. His hymns appeared in his *New S. S. H. Bk.*, 1863, and 2nd ed. 1868, including:—

1. Father, give us now Thy blessing. *Close of School.*
2. Lord, we bring our work to Thee. *Christian Service.*
3. The night was wild, and stormy winds. *It is I.*
4. The Saviour loves all children. *Jesus the Children's Friend.*
5. Thy Word is like a garden, Lord. *Holy Scripture.*

Of these Nos. 1, 3, 5, appeared in 1863, Nos. 2, 4 were added in 1868. [J. M.]

Hodiernae lux diei. [*B. V. M.*] Sometimes ascribed to Adam of S. Victor; but M. Gautier, in his ed. of *Adam*, 1894, p. 249, says the ascription is doubtful and does not print the text. It is in a MS. of c. 1199 in the Bibl. Nat., Paris (*Lat.* 1139, *f.* 175*b*); in an Italian 12th cent. MS. in the Bodleian (*Liturg. Misc.*, 340, *f.* 152); in an early 13th cent. German MS. in the B. M. (*Add.* 24680, *f.* 62*b*); in a *Sarum Missal* of c. 1250, now at Manchester, f. 245*b*; in the *York*, *Hereford*, and many other missals. *Mone*, No. 360, prints it from a 12th cent. MS. at Salzburg; also in *Kehrein*, No. 202. *Tr.* as:—"Let to-day above all other," by T. I. Ball, in the *New Office H. Bk.*, 1905, No. 148. [J. M.]

Hohenlohe-Waldenburg-Schillingsfürst, Prince Alexander L. F. E., b. at Kupferzell, near Oehringen, Württemberg, Aug. 17, 1791; became R. C. Canon of Grosswardein 1824; titular Bishop of Sardica *in partibus* 1844, and d. at Vöslau, near Vienna, Nov. 14, 1849. See "Ad quem diu suspiravi." [J. M.]

Holden, John Stuart, M.A., b. in Liverpool in 1870, and educated at Liverpool Coll., and Corpus Christi Coll., Camb.; B.A. 1899; M.A. 1902. Ordained to the curacy of Walcot in 1899, he became in 1901 a Mission Preacher in connection with the Parochial Miss. Soc., and in 1905 Vicar of St. Paul's, Portman Square, London. He is prominently identified with the Keswick Convention, and visited China as a deputation in 1904. He is the author of several hymns, including "Lord, we come before Thee, In our Saviour's name" (*On behalf of the Jews*) in *Hys. of Consecration and Faith*, 1902. [J. J.]

Holland, Henry Scott, D.D., s. of G. H. Holland of Gayton Lodge, Wimbledon Common, was b. Jan. 27, 1847, at Ledbury, Hereford, and educated at Eton and at Balliol Coll., Oxford (B.A. 1870, M.A. 1873, D.D. Aberdeen 1903). He became Senior Student of Christ Church, Oxford, in 1870, was ordained D. 1872, P. 1874, and has been Canon of St. Paul's, London, since 1884. His hymn, "Judge eternal, throned in splendour" (*Prayer for the Nation*), appeared in the *Commonwealth* for July 1902, and is in *The Engl. Hyl.*, 1906, No. 423. [J. M.]

Holland, J. G., p. 529, ii. His Christmas Carol, "There's a star in the sky," from *The Marble Prophecy and other Poems*, 1872, is included in the American *Methodist Hymnal*, 1905. He d. Oct. 12, 1881. [L. F. B.]

Holmes, O. W., p. 530, i. His *Songs in Many Keys* was published in 1861, his *Poems*, 1869, and the Cambridge edition of his *Complete Poetical Works*, 1895. Additional hymns of his have come into C. U. of late, including:—

1. **Land where the banners wave last in the sun.** [*American National Hymn.*] Appeared in his *Songs in Many Keys*, 1861 (7th ed. 1864, p. 289) as "Freedom, our Queen."
2. **Lord, Thou hast led us as of old.** [*Promised Unity.*] In his *Before the Curfew and other Poems, chiefly occasional*, Boston, 1888, as "An hymn set forth to be sung by the Great Assembly at Newtown [Mass.]." In the *Complete Poetical Works* it is dated 1886. The hymn "Soon shall the slumbering morn awake," in *Hys. for Church and Home*, Boston, 1895, is composed of sts. v.–vii.
3. **Our Father, while our hearts unlearn The creeds that wrong Thy name.** [*Fruits of the Spirit.*] Written for the 25th Anniversary Reorganization of the Boston Young Men's Christian Union, May 31, 1893. In his *Complete Poetical Works*, 1895, p. 298, Horder's *Worship Song*, 1905, and other collections.
4. **Thou gracious [God] Power Whose mercy lends.** [*Reunion.*] Written for the annual meeting of the famous class '29, Harvard University, in 1869. In the *Meth. H. Bk.*, 1904, it begins "Thou gracious *God*, Whose mercy lends." [L. F. B.]

Holroyde, James, M.A., was b. June 28, 1850, and educated at Clitheroe Grammar School, and Emmanuel Coll., Cambridge; B.A., 1873; M.A., 1876. Ordained in 1873, he held several curacies, and is now (1906) Vicar of Stapleford, Notts. His hymn, "Spirit of Holiness, do Thou" (*Holy Spirit desired*), was written for the 1902 ed. of *Hys. of Consecration and Faith*. [J. J.]

Holy Father, cheer our way, p. 969, i. This hymn, as given in Stopford A. Brooke's *Christian Hys.*, 1881, and Hunter's *Hys. of Faith and Life*, 1889, is a rewritten form of R. H. Robinson's hymn by Mr. Brooke.

Holy, holy, holy, Lord God Almighty, p. 530, ii. The earliest printed form of this hymn known to us is in *A Sel. of Ps. and Hys. for the Parish Ch. of Banbury*, 3rd ed., 1826.

Holy Spirit, Infinite. An altered and abbreviated form of G. Rawson's "Come to our poor nature's night," p. 253, i., in the Amer. *Pilgrim Hyl.*, 1904.

Homo Dei creatura, p. 532, ii. The full text of the Reichenau MS., in 89 sts., is printed in *Dreves*, xxxiii., No. 262. The text and title as in *Horst* are found in Thomas Sailly's *Thesaurus Litaniarum*, 1598, p. 274. [J. M.]

Hone, W., p. 1571, ii. He was b. at Bath, June 3, 1780, was a publisher and bookseller in London, and d. Nov. 6, 1842. His hymn:—

The proudest heart that ever beat, was written on

June 3, 1834, and first pub. in the *Loughborough Telegraph*. In the *London Inquirer*, 1839, p. 48, it is given in full with this introduction: "The following is a correct copy of the lines written by Mr. Hone on a blank leaf in his Pocket Bible." "Lines written before Breakfast, 3rd June, 1834, the Anniversary of my Birthday in 1780." [J. M.]

Hood, Margaret Chalmers. *See* **M. C. Wilson, née Hood.**

Hope on, hope on! The golden days. *G. Thring.* [*Hope.*] From his *Hys. & Verses* 1866, p. 99, into some American collections.

Hopkins, J. H., p. 1571, ii. The following additional hymns by him are in the Amer. *Hymnal, revised and enlarged . . . . Protestant Episcopal Church . . . U.S.A.*, 1892:—

1. God of our fathers, bless this our land. *National Hymn.*
2. When from the east the wise men came. *Epiphany.*

[J. J.]

Hopper, E., p. 533, i. He died in 1888.

Horder, W. G., p. 1531, i. Mr. Horder removed from Wood Green, London, to College Chapel, Bradford, in 1893, and then to Ealing Congregational Church, London, in 1906. In addition to the works named on p. 1531, i., he has published the following contributions to hymnological literature:—

(1) *The Hymn Lover*, 3rd and revised edition, 1894; (2) *The Treasury of American Sacred Song*, 1896, enlarged ed., 1900; (3) *Hymns Supplemental to Existing Collections*, 1894; (4) *Worship Song, with Accompanying Tunes*, 1905.

In 1897 the Howard University, Washington, conferred upon him the D.D. degree in recognition of his hymnological work. [J. J.]

Hosanna to the royal Son. *I. Watts.* [*Christmas.*] Pub. in his *Hymns, &c.*, 1707, p. 17, in 4 st. of 4 l. (1709 ed., Bk. i., No. 16), and entitled "Hosanna to Christ."

Hoskins, Joseph, pp. 535, ii., 1571, ii. The following additional hymns by Hoskins are in *The New Ps. and Hys.* (Presbyterian), Richmond, Va., 1901:—

1. **It shall be well, let sinners know.** *The Promises of God.*
2. **Sinners, behold the Lamb of God.** *The Atonement;*

and in the *Book of Worship with Hys. and Tunes . . . of the Evang. Lutheran Church*, Philadelphia, 1899:—

3. **On Christ, by faith, my soul would live,**

from "Let thoughtless thousands," &c. p. 1571, ii. These hymns are from his *Hymns, &c.*, 1789. [J. M.]

Hosmer, Frederick Lucian, B.A., was b. at Framingham, Mass., in 1840, and educated at Harvard, where he graduated B.A. in 1869. Entering the Unitarian Ministry in 1872 he has held charges in Quincy, Ill., 1872–77; Cleveland, Ohio, 1878–92; St. Louis, 1894–99; and since 1899, at Berkeley, Cal. His *Way of Life*, 1877, was a compilation of Prayers and Responsive Services for Sunday Schools. Of *Unity Hys. and Carols*, 1880, he was joint editor with W. C. Gannett and J. V. Blake. His hymns were pub. jointly by him and W. C. Gannett (*q.v.*), as *The Thought of God in Hymns and Poems* (Boston: Little, Brown & Co.), 1st Series, 1885; 2nd Series, 1894. Of his 56 hymns in this work the following have come into C. U., for the most part during the past ten years:—

1. **Father, to Thee we look in all our sorrow.** [*Trust in God.*] Written in 1881 upon the death of a member of the author's congregation, and pub. in *The Thought of God*, 1st Series, 1885.

2. **From age to age how grandly rise.** [*Unity.*] Written for the annual festival of the Free Religious Assoc., Boston, June 2, 1899, and first pub. in *Souvenir Festival Hys.*, 1899. Subsequently altered by the author to "From age to age the prophet's vision."

3. **From age to age they gather, all the brave of heart and strong.** [*Victory of Truth.*] Written in 1891 for the Dedication of Unity Church, Decorah, Iowa, and pub. in *The Thought of God*, 2nd Series, 1894.

4. **From many ways and wide apart.** [*College or School Reunion.*] Dated in *The Thought of God*, 2nd Series, 1894, as having been written in 1890.

5. **Go not, my soul, in search of Him.** [*God Within.*] Written in 1879, printed in the Boston *Christian Register*, May 31, 1879, and included in *The Thought of God*, 1st Series, 1885, with the title, "The Indwelling God."

6. **I cannot think of them as dead.** [*Eternal Life.*] Written in 1882, and first pub. in *The Thought of God*, 1st Series, 1885, and entitled "My Dead." In the English collections it is usually given as "*We* cannot think of them as dead."

7. **I little see, I little know.** [*Trust.*] "A Psalm of Trust," written in 1883, first appeared in the Boston *Christian Register*, and again in *The Thought of God*, 1st Series, 1885.

8. **Immortal by their deed and word.** [*The Spirit of Jesus.*] Written in 1880, and first pub. in *Unity Hys. and Carols*, Chicago, Ill., 1880, and then in *The Thought of God*, 1st Series, 1885.

9. **Many things in life there are.** [*Mystery in all Things.*] Written in 1885, and first pub. in *The Thought of God*, 1st Series, 1885, with the title "Passing Understanding," and the quotation "The Peace of God which passeth all understanding."

10. **Not always on the mount may we.** [*On the Mount.*] This lesson from the *Transfiguration* was written in 1882, and pub. in the *Chicago Unity*, April 1, 1884. After revision by the author, it was included in the 1st Series of *The Thought of God*, 1885.

11. **Not when, with self dissatisfied.** [*Lent.*] Written in 1891, and given in *The Thought of God*, 2nd series, 1894, p. 33. It is in *The Public School H. Book*, 1903, and others.

12. **O beautiful, my country.** [*National Hymn.*] As "Our Country," written in 1884, and pub. in the *Chicago Unity Festivals*, 1884; and again in *The Thought of God*, 1885.

13. **O Light, from age to age the same.** [*Dedication Anniversary.*] Written in 1890 for the fiftieth anniversary of the Second Congregational Church (Unitarian), Quincy, Ill. Included in *The Thought of God*, 2nd Series, 1894, and entitled "From Generation to Generation."

14. **O Lord of Life, where'er they be.** [*Life in God.*] "Written in 1888 for Easter service in Author's own church," and first pub. in the *Chicago Unity*, and again in *The Thought of God*, 2nd Series, 1894. The "Alleluia" refrain, which is added in some collections to each verse, is appended, in the original, to the last verse only.

15. **O Name, all other names above.** [*Trust in God.*] Under the title "Found. 'They that know Thy name will put their trust in Thee,'" this hymn, written in 1878, was given in *The Thought of God*, 1st Series, 1885.

16. **O Prophet souls of all the years.** [*Unity.*] "Written in 1893 for, and sung at, the Unitarian gathering in connection with The World's Parliament of Religions (World's Fair), Chicago, Sep., 1893," and included in *The Thought of God*, 2nd Series, 1894, and entitled "One Law, One Life, one Love."

17. **O Thou, in all Thy might so far.** [*God All in All.*] This hymn, given in *The Thought of God*, 1st Series, 1885, with the title "The Mystery of God," was written in 1876, and first pub. in the *New York Inquirer*.

18. **O thou in lonely vigil led.** This encouragement for lonely workers was written for the "Emerson Commemoration, W. U. C., 1888," and included in *The Thought of God*, 2nd Series, 1894.

19. **O Thou, Who art of all that is.** [*Divine Guidance.*] Under the title "Through unknown paths," this hymn was included in *The Thought of God*, 1st Series, 1885. It was written in 1877.

20. **O Thou, Whose Spirit witness bears.** [*Dedication of a Place of Worship.*] Written for the Dedication of First Unitarian Church, Omaha, Feb. 6, 1891, and pub. in *The Thought of God*, 2nd Series, 1894, with the title "The Inward Witness," and the subscription "For T. K., Omaha, 1891."

21. **On eyes that watch through sorrow's night.** [*Easter.*] A Carol for Easter Morn, written in 1890 for

the author's congregation, and pub. in *The Thought of God*, 2nd Series, 1894.

22. **One thought I have, my ample creed.** [*The Thought of God.*] This is the initial hymn to the collection *The Thought of God*, 1st Series, 1885, and supplies the title to the work. It was written in 1880, and first pub. in the *Chicago Unity Hymns and Carols*, 1880, and then in *The Thought of God*, 1885.

23. **The rose is queen among the flowers.** [*Flower Services.*] Written in 1875, first pub. in *The Sunnyside*, a song book for Sunday Schools, and again in *The Thought of God*, 1st Series, 1885, under the title "Flower Sunday."

24. **Thy kingdom come,—on bended knee.** [*Missions.*] "Written in 1891 for the Commencement of the Meadville Theological School (Meadville, Pa.), June 12, 1891, and pub. in *The Thought of God*, 2nd Series, 1894," under the title "The Day of God," and the subscription, "M. T. S., June 12, 1891."

25. **We pray no more, made lowly wise, For miracle and sign.** [*Greater Faith Desired.*] "Written in 1879, and first pub. in *The Christian Register* (Boston), Mar. 22 of that year, under the title 'The Larger Faith.'" Included under the same title in *The Thought of God*, 1st Series, 1885. Sometimes given as "Made lowly wise, we pray no more."

26. **When courage fails, and faith burns low.** [*Victory of Truth.*] Under the title "Loyalty," this hymn was given in *The Thought of God*, 1st Series, 1885. It was written in 1881.

27. **Where men on mounts of vision Have passed the veil within.** [*Dedication of a Place of Worship.*] "Written in 1891 for the Dedication of First Unitarian Church, Oakland, California." Included in *The Thought of God*, 2nd Series, 1894, entitled "Holy Places," and subscribed "For C. W. W., Oakland, Cal., 1891."

These annotations are from MS. notes supplied to us by the author. Of these hymns all are in C. U. in America, and more than one half in G. Britain, mainly by Unitarians and Congregationalists. Amongst Unitarian hymn-writers of the last twenty years Mr. Hosmer is the most powerful and original known to us. [J. J.]

Hoss, Elijah Embree, D.D., Bishop of the Amer. Methodist Episco. Church South, was b. in Washington County, Tenn., April 14, 1849, and graduated at Emory and Henry Coll., Va., 1869, of which he was subsequently President. He was Prof. in Vanderbilt University for some time, and from 1885 to 1890 editor of the Nashville *Christian Advocate*. His hymn, "O God, great Father, Lord and King" (*Holy Baptism*), was included in *The Methodist Hymnal*, N.Y., 1905. [L. F. B.]

Hostis Herodes impie. See **A solis ortûs cardine, Ad usque.**

Housman, Henry, B.D. Born in 1832, and educated at King's Coll., London; St. John's Coll., Cambridge, and the University of Durham; B.D. 1887. He was ordained D. 1857, P. 1858, became Tutor in Chichester Coll. 1879, and Lect. in Greek and Hebrew 1883. Since 1898 he has been Rector of Bradley, Dioc. of Worcester. In 1896 he pub. a valuable work for hymnological students in *John Ellerton; Being a Collection of his Writings on Hymnology. Together with a sketch of his Life and Works.* His own poetical works are: *The Four Knights of Sussex, and other Poems*, 1896; and *Ano, and other Poems*, 1900. His hymns include:—

1. **Cherubim and Seraphim.** [*Processional for the Purification of the B. V. M.*] Written in 1880, and pub. in his *Four Knights*, 1895.

2. **Lord of love, and light, and glory.** Written as a Processional for Worcester Cathedral, 1898. Music by the Rev. E. Vine Hall, M.A.

3. **Sleep, calmly sleep, O spirit blest.** [*Death and Burial.*] An exceptionally good hymn, written in 1904, and set to music by A. S. Johnson, MUS.BAC. (Novello & Co.).

4. **Thy Name, O Lord, is great.** [*Processional.*] Written for, and sung at, the Triennial Festival of Chichester Theo. Coll., June 18, 1895, and included with music by the author in the Festival book of that year.

5. **To Thy Temple, Lord, we come.** [*Harvest.*] A good Harvest Processional, with well adapted music, by the Rev. R. Jamblin, M.A. (Novello & Co.). It was written in 1902.

Mr. Housman's Post-Communion Hymn, "One with Thee now, dear Lord," is well suited for its purpose. Other hymns in his *Four Knights* may be consulted with advantage. [J. J.]

Housman, Lawrence, author and artist, was b. July 18, 1867, at Bromsgrove, Worcs. His devotional poetry is principally in his *Spikenard*, 1898, and *Bethlehem*, 1902. To the *Engl. Hyl.*, 1906, he contributed eight *trs.* (142, 188, 191, 228, 229, 230, 231, 234); also three original hymns, with a fourth previously pub., viz.:—

1. Lord God of Hosts, within Whose hand. *St. George.*
2. The Maker of the sun and moon. *Christmas.* From *Bethlehem*, 1902, p. 75.
3. The Saint who first found grace to pen. *St. Mark.*
4. When Christ was born in Bethlehem. *Holy Innocents.* [J. M.]

How blest is he whose tranquil mind, p. 1572, i., was given in Kippis's *Selection of Ps. and Hys.*, 1795, No. 648, with its authorship as "Unknown."

How dread the thought! shall I alone? This, in the 1904 ed. of the *Meth. H. Bk.*, No. 315, is an altered and abbreviated form of "Terrible thought! shall I alone?" p. 1264, ii., 375.

How glad was lost Samaria's street. *Abp. E. W. Benson.* [*Confirmation.*] This hymn in the *Hymn Book for the Use of Wellington College*, 1902, is dated therein 1881.

How happy are the young who hear. An altered version of M. Bruce's "O happy is the man who hears," p. 834, ii.

How happy is he born and taught. *H. Wotton.* [*Secret of Happiness.*] From Izaak Walton's ed. of Wotton's Poems, &c., pub. as *Reliquiæ Wottonianæ* in 1651, p. 522, (p. 926, i.), into a few collections, and sometimes dated 1614. [J. J.]

How kind is the Saviour! how great is His love, p. 1572, i. This is the last of nine hymns, p. 60 in *The Benighted Traveller, a Tale; and other Poems.* By Edward Francis Hughes (London: C. A. Bartlett, 1846), in 5 st. of 4 l., and entitled "The Saviour's Love." Mr. Hughes also pub. *The Millenium: an Epic Poem.* Portland, Victoria, N.D. [1873.] [J. J.]

How near to us, O God, Thou art. [*The Spirit in the Heart.*] An anonymous and undated hymn in Dr. J. Hunter's *Hys. of Faith and Life*, 1889, and *The Pilgrim Hyl.*, 1904.

How shall a sinner find? This, in the 1904 ed. of the *Meth. H. Bk.*, No. 320, is a rearranged form of "Out of the deep I cry," in 5 st. of 6 l., p. 1262, ii. 151.

How shall I sing that Majesty. *J. Mason.* [*Praise.*] From his *Spiritual Songs*, &c., 1683, Song i., into *The English Hymnal*, 1906.

How sweet to reflect on the joys that await me, p. 1572, i. We have found this hymn in the 2nd vol. of Joshua Leavitt's

Christian Lyre (N.Y., 1st vol., 1830; 2nd in 1831, No. 78). It is entitled "The Eden of Love." Written by W. C. Tillou, and set to a tune composed for it by John J. Hicks. We know of no reference to Tillou beyond this. [L. F. B.]

How welcome was the call, p. 540, i. In the 1904 ed. of *Hys. A. & M.*, st. ii. of the old ed. is omitted, and the line "O bless, as *erst* of old," is altered to "O bless now, as of old." By this arrangement a copyright has been created for the hymn in this form. [J. J.]

How, W. W., p. 540, i. He d. Aug. 10, 1897. His *Memoir*, by F. D. How, was pub. in 1898.

Howe, Julia, née Ward, b. in New York City in 1819, and married in 1843 the American philanthropist S. G. Howe. She has taken great interest in political matters, and is well known through her prose and poetical works. Of the latter there are *Passion Flower*, 1854; *Words of the Hour*, 1856; *Later Lyrics*, 1866; and *From Sunset Ridge*, 1896. Her *Battle Hymn of the Republic*, "Mine eyes have seen the glory of the coming of the Lord," was written in 1861 at the outbreak of the Civil War, and was called forth by the sight of troops for the seat of war, and pub. in her *Later Lyrics*, 1866, p. 41. It is found in several American collections, including *The Pilgrim Hyl.*, 1904, and others. [M. C. H.]

Howson, Edmund Whytehead, M.A., p. 1572, i., was b. July 18, 1855, and d. Dec. 11, 1905. He was educated at King's Coll., Cambridge, B.A. (1st class Classic) 1878, M.A. 1881. His hymn, "Jesus, when temptations try us," is altered to "*Saviour*, when temptations try us," in the *Hys. for Use in the Chapel of Marlborough College*, 1899. [J. J.]

Howson, John Saul, D.D., was b. in 1816, and educated at Trinity Coll., Camb., B.A. (1st class Cl.) 1837. From 1849 to 1865 Principal of Liverpool College, and Dean of Chester 1867. His theological works are well known. His contributions to hymnology are few. The hymn, "At all times praise the Lord" (*In Affliction*), was "written during a time of deep depression in a nervous breakdown which he had about the year 1880" (Family note in MS.). It is found in Dr. Hunter's *Hys. of Faith and Life*, 1889; *The Pilgrim Hy.*, 1904, and others. Dean Howson d. Dec. 15, 1885. [J. J.]

Hughes, Edward Francis, p. 1572, i. This writer, the author of "How kind is the Saviour," &c., was an English Baptist Minister who took up his abode in Australia, where he became editor of a newspaper. He died in Victoria, and is buried in the Portland Cemetery there. [J. J.]

Huguenot Hymns. See pp. 390, ii.; 932, i.

Hull, Amelia M., pp. 542, i.; 1572, ii. She d. in 1882.

Humphreys, Jennett, was b. in London April 17, 1829. Her hymn—

March, my little children [*God our Father*], was written in 1885 for a paper "With the little ones," read at Rosslyn Hill School, Hampstead. It was printed in the *Inquirer*, April 4, 1885, and is in the Rev. W. A. Oxford's *Children's Service Hys. and Songs*, 1886, the *S. S. Hymnary*, 1905, and others. [J. M.]

Huntingdon, F. D., p. 544, i. He d. July 11, 1904.

Husenbeth, Frederic Charles, p. 1572, ii. His hymn,

Stars of glory, shine more brightly [*Christmas*], written 1862, is in O. Shipley's *Lyra Messianica*, 1864, p. 102, and *Annus Sanctus*, 1884, pt. ii., pp. iv, 27. Also in *Hys. for the Year* 1867, A. E. Tozer's *Cath. Hys.*, 1898, and *Cath. Ch. Hyl.*, 1905, *St. Dominics's H. Bk.*, 1901, &c. [J. M.]

Hymnarium, pp. 546, i. and 1573, i. In addition we note the following:—

(*e*) **The Antiphonary of Bangor** has been pub. in sumptuous form by the Henry Bradshaw Society, and ed. by Canon F. E. Warren; pt. i., photo-facsimile with introduction, 1893; pt. ii., amended text and full notes, 1895.

(*f*) **The Irish Liber Hymnorum** has also been pub. by the Henry Bradshaw Society, 1898, ed. by Dr. J. H. Bernard, now Dean of St. Patrick's, in Dublin, and Dr. Atkinson, Professor of Sanskrit, in the University of Dublin; vol. i., with introduction and text of the Latin and Irish hymns and glosses, and a glossary to the Irish hymns; vol. ii., with *trs.* of the Irish prefaces, &c., and most interesting and full notes. Rather curiously there is no alphabetical index of the first lines of the hymns.

(*h*) **Add. 30851.** The hymns of this MS., together with the hymns in Add. 30844-46, and in the Mozarabic MSS. now at Madrid, Toledo and Compostella, are printed in vol. xxvii. (*Hymnodia Gotica*, 1897) of the *Analecta Hymnica* of Dreves and Blume. The Add. 30851 has also been ed. in full by J. P. Gilson for the Henry Bradshaw Society, 1905, as *The Mozarabic Psalter*. By the help of these we have been able to identify the remaining hymns of this MS.:—

1. "*Adsunt punicea floscula virginum*" [*SS. Justina and Rufina*], f. 137, beginning with st. vi., l. 4.
2. "*Anni peracto circulo, Soluta cursi temporum.*" [*New Year.*] This is at f. 110*b* before the *Hymnarium*, and is not printed in *Dreves* from this MS., but only (No. 196), from an 11th cent. MS. at Madrid (University Library, 30) where it begins imperfectly "Fove nunc, sancte domine."
3. "*Christe coelestis medicina Patris*" [*For the Sick*], f. 160, with st. vii., l. 2.
4. "*Christe, immense dominator sancte*" [*Lent*], f. 164.
5. "*Iste electus Johannes*" [*St. John the Evangelist*], f. 124, with st. viii.
6. "*Jam nunc ad illos properare convenit*" [*St. Sebastian*], f. 125, with st. xi., l. 5.
7. A fragment, beginning imperfectly at f. 127 (printed by Mr. Gilson, p. 214), seems to be for the *Purification of the B.V.M.* The Use of certain hymns already indexed should be entered thus:—1. Barchinon [St. Cucufas]. 2. Christe, tu rerum [St. Matthew]. 3. En Pater [Assump. of B. V. M.]. 4. Fons Deus aeternae [SS. Facundus and Primitivus]. 5. Inclito regi [of First Fruits]. But it may be added that the hymn at f. 164*b* begins "Te deprecamur Dominum," and not as in *Dreves* "Te perfruamur Domine."

(*l*) **D'Orville. 45.** This MS. should have been noted, now 16923 in the Bodleian. It was written in France, about 1025, apparently at Moissac, and contains mostly the same hymns as the *Moissac MS.* printed in *Dreves*, vol. ii. All except five are in the MSS. *a* or *c*. Two, viz., "Rex Christe Martini" and "Summe Confessor," are indexed at pp. 550, 551. The others are:—

1. "*Amande, praesul optime.*" [*St. Amandus.*]
2. "*Deus, patrum sub tempore.*" [*St. Gerald.*]
3. "*Laudes solvamus debitas.*" [*St. Gerald.*]

In vol. xiv. of *Dreves*, the two 11th cent. MSS. of the *Hymnary* of S. Severinian at Naples are indexed, and the inedited printed in full. In his *Aurelius Ambrosius*, 1893, Dreves indexes many early hymnaries at Rome and Milan. The hymns of the early Rheinau MSS. now at Zürich were ed. with the most scrupulous care by J. Werner, as *Die ältesten Hymnen-Sammlungen von Rheinau*, Zürich and Leipzig, 1891. The Cambridge University Press intends to pub. in 1907 the *Hymns of the Early Latin Church*, ed. by the Rev. A. S. Walpole from the early hymnaries in England, and from many early MSS. which he has collated at Brussels, Trier, St. Gall, Rome, Verona, Monte Cassino, Naples, and elsewhere. [J. M.]

I.

I am not skilled to understand. *Dorothy Greenwell.* [*Jesus the Saviour.*] From her *Songs of Salvation*, 1873, p. 4, entitled "Redemption," into the *S. School Hymnary*, 1905.

I bow to Thee, sweet will of God. This, in the Scotch *Church Hymnary*, 1898, is another cento from F. W. Faber's "I worship Thee, sweet will of God," p. 559, ii.

I come, Thou wounded Lamb of God. This, in *Gloria Deo*, N.Y., 1900, is an altered form of "I thirst, Thou wounded Lamb of God," p. 558, i.

I dared not hope that Thou wouldst deign to come. *Edwin Hatch.* [*The Holy Spirit.*] From his *Towards Fields of Light*, 1890, p. 25. It is usually given as in Horder's *Hymns Supp. to Existing Colls.*, 1894, "I *dare* not hope that Thou," &c. [J. J.]

I heard a sound of voices. *G. Thring.* [*The Song of the Redeemed.*] Written in 1886, and published with music by H. S. Irons (Novello & Co.) the same year. It was sung at several Choral Festivals and ultimately appeared in *Church Hys.*, 1903. [J. J.]

I know in Thee all fulness dwells. This, in the 1904 ed. of *The Meth. H. Bk.*, No. 311, is a cento from "Jesu, if still Thou art to-day," p. 589, ii.

I lay my sins on Jesus, p. 556, ii. The Rev. H. N. Bonar, in his *Hymns by Horatius Bonar*, 1904, pp. x., xi., xxxi., says that his father's hymn-writing began during his residence at Leith, 1834–1837, in a desire to provide something which children could sing and appreciate in divine worship. Selecting two tunes, "Heber," and "The Flowers of the Forest," he wrote to the former "I lay my sins on Jesus," and to the latter "The morning, the bright and the beautiful morning." These were printed on leaflets and distributed in the schools, and were the first of Dr. Bonar's long series of hymns. Mr. Bonar continues the history:—

"After a little it became obvious that, if the interest and improvement in the service were to be maintained, more hymns must be provided. My father made careful search through various books, and selected a few pieces which seemed to be suitable; these he caused to be printed on sheets along with three new ones from his own pen: 'I was a wandering sheep' [p. 559, ii.] . . . 'There was gladness in Zion' . . . and 'For thee we long and pray' [p. 161, ii. 1]. [J. J.]

I love Thy Zion, Lord. This is an altered form of T. Dwight's "I love Thy kingdom, Lord," p. 317, i. 2.

I love to think of the heavenly land, p. 1573, i. This hymn is by Lewis Hartsough; see p. 1569, ii.

I sought the Lord, and afterward I knew. [*He first loved us.*] An anonymous and undated hymn in *The Pilgrim Hyl.*, 1904.

I think when I read that sweet story of old, p. 703, i. In his *Hymns and Hymn Writers of the Church Hymnary*, 1899, p. 272, the Rev. J. Brownlie says: "From an account which she [Mrs. Luke] has kindly sent of the origin of her popular hymn, we take the following:—

'I went in the year 1841 to the Normal Infant School in Gray's Inn Road to obtain some knowledge of the system. Mary Moffat, afterwards Mrs. Livingstone, was there at the same time, and Sarah Roby, whom Mr. and Mrs. Moffat had rescued in infancy when buried alive and had brought up with their own children. Among the marching pieces at Gray's Inn Road was a Greek air, the pathos of which took my fancy, and I searched Watts and Jane Taylor and several Sunday-school hymn books for words to suit the measure, but in vain. Having been recalled home, I went one day on some missionary business to the little town of Wellington, five miles from Taunton, in a stage coach. It was a beautiful spring morning; it was an hour's ride, and there was no other inside passenger. On the back of an old envelope I wrote in pencil the first two of the verses, now so well known, in order to teach the tune to the village school supported by my stepmother, which it was my province to visit. The third verse was added afterwards to make it a missionary hymn.'"

The Rev. James Mearns has traced out some of its earliest appearances in print:—

1. Both hymn and tune (*Salamis*) were printed in the *Sunday S. Teacher's Magazine*, 1841, on two unnumbered pages after p. 911 with the title "The Child's Desire: a Greek Air. Words by Miss Thompson, of Poundsford Park."

2. In the *Union Hymn Book for Scholars*, 1842, No. 67.

3. The *Union Hymn Book for Sunday Schools*, 9th ed., Bristol, 1844, No. 291.

4. In the *Juvenile Missionary Mag.*, June 1846, with the third stanza added.

The *Greek Melody*, commonly called "Salamis," is in the musical edition of *The Church Hymnary*, 1898; the S.P.C.K. *Church Hymns*, 1903, and other hymnals. [J. J.]

I wait for Thy salvation, Lord. A part of I. Watts's "Out of the deeps of long distress," p. 1240, ii. 357, into *The New Ps. & Hys.*, Richmond, Va., 1901.

Ich glaub an Gott in aller Noth [*Trust in God.*] In *Bäumker*, iii., No. 181, this is cited as in the Duderstadt *G. B.* (R. C.), 1724. It is in many later books, *e.g.*, the *Heil- und Hülfs-Mittel*, Brix, 1767, p. 13, Hommel's *Geist. Volkslieder*, 1864, No. 153, H. Bone's *Cantate*, ed. 1879, No. 323, &c. *Tr.* as:—

Whate'er betide, God is my guide, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 150. [J. M.]

Ἰδοὺ ὁ Νύμφιος ἔρχεται, p. 561, i. Another *tr.* is "Behold the Bridegroom cometh nigh," by R. M. Moorsom in his *Renderings of Church Hymns*, &c., 1901, p. 15, in 4 st. of 6 l. This, the authorized text, is given in an unaltered form in *Church Hymns*, 1903, and with alterations, in *Hys. A. & M.*, 1904. [J. J.]

If Thou impart Thyself to me. A cento from Pt. ii. of "Jesu, if still Thou art to-day," p. 589, ii.

Immaculate Mother. [*B. V. M.*] This is in the *Parochial H. Bk.* of the Rev. A. Police, Boston, U.S., 1897, No. 228, entitled "Hymn in honour of our Lady of Lourdes." In Tozer's *Cath. Hys.*, 1898, it begins "Immaculate *Mary*," and is marked as a *tr.* from the French. The tune in both cases is the Lourdes "Ave Maria" tune, but the words are in no sense a *tr.* of the Lourdes hymn (*Pèlerinage National*, 1899, p. 214, beginning "L'heure était venue,") and do not suggest a French original. [J. M.]

Immense coeli Conditor, p. 563, i. Other *trs.* are:—

1. **O boundless Wisdom, God most high,** by G. G. S. Gillett, in *The English Hyl.*, 1906, No. 58.

2. **O Great Creator of the sky.** In *The New Office H. Book*, 1905, st. i. is from Dr. Neale's *tr.*, the remaining stanzas being by J. D. Chambers with alterations. [J. J.]

In Annae puerperio. [*St. Anne.*] This is the Matins hymn for St. Anne in the same MSS. and printed books as those cited in the case of "Ave! mater Anna," *q.v.* (*Arundel* 155, *f.* 145*b*; *Harl.* 1513, *f.* 119; *Emmanuel* 64, *f.* 440; *Dreves*, xix., No. 73, &c.). *Tr.* as:—

With Anna's joy at Mary's birth, by M. J. Blacker, in the *Antiphoner and Grail*, 1880, p. 134, and the *Hymner*, 1904, No. 88. [J. M.]

In domo Patris, p. 563, ii. In *Dreves*, xlviii., p. 496, this is printed, under the name of Thomas a Kempis, from the Carlsruhe MS. 368, of the 15th cent. The version in *The English Hyl.*, 1906, No. 252, beginning "Our Father's home eternal," is from Neale, rearranged and considerably altered. [J. M.]

In hac valle lacrymarum Susceptorem animarum. [*St. Michael and All Angels.*] This is in the Rennes *Missal* of 1492 (*Misset-Weale*, i., p. 438), and is printed from the ed. of 1523 in J. M. Neale's *Sequentiae*, 1852, p. 192; repeated in *Daniel*, v., p. 311, and *Kehrein*, No. 173. *Tr.* as:—

Who the pilgrim soul defendeth, in the *New Office H. Bk.*, 1905, No. 138. [J. M.]

In His own raiment clad, p. 1573, ii. E. Monro pub. *A Supp. to Hys. used in the Church of St. John the Ev., Leeds* (Leeds: E. W. Sharp, 1864). It contains "The Story of the Cross," as No. 80, in 26 st. of 4 l., and other unsigned pieces by Monro. The Litany in *The English Hyl.*, 1906, "See Him in raiment rent," is Monro's Litany recast by Mrs. Dearmer, in 24 sts. [J. J.]

In passione Domini, p. 566, i. This is also in two MSS. of the second half of the 14th cent., now in the B. M., viz. *Harl.* 1260, *f.* 65, and *Add.* 14845, *f.* 1.

In sacred books we read how God did speak. This is an altered form of H. Coleridge's "In holy books we read how God hath spoken," p. 242, i.

In sinceritatis azymis. *J. O'Connor.* [*Easter.*] Written for the *Arundel Hys.*, 1902, No. 83, to suit the melody to which it is set. *Tr.* as:—

Of our soul's sincere and heavenly Bread, by J. O'Connor, in the *Arundel Hys.*, 1902. [J. M.]

In the mid silence of the voiceless night, p. 1573, ii. 1. In T. V. Fosbery's *Hys. & Poems*, &c., 1844, p. 333, this hymn is marked as first pub. there from a MS. found in a chest in a poor woman's cottage. [J. J.]

In trouble and in grief, O Lord, p. 901, i. This hymn is found in Oliphant's *New Sel. of Sacred Poetry*, 4th ed., 1822, p. 56, and marked *Anon.* In the 5th ed. it is repeated at p. 84 and signed "R. P." [J. M.]

In vain would boasting reason find. An altered form of Anne Steele's "Jesus, the spring of joys divine," beginning with st. 2 (p. 1089, ii. 15).

In weariness and pain. *C. Wesley.* [*Rest in Trouble.*] From *Hymns & Sacred Poems*, 1749, vol. i., No. 121, in an altered form in a few collections in America.

Ince, Edward Cumming, M.A., s. of E. Ince, Vicar of Wigtoft, Lincs., was b. at Wigtoft, March 17, 1825, and educated at Jesus Coll., Camb.; B.A. 1847; M.A. 1864. Ordained in 1848, he held several curacies to 1853, when he became Incumbent of Meltham-Mills, Yorks. Subsequently he was Vicar of Christ Church, Battersea, and Christ Church, St. Alban's. He retired from active parochial work in 1890, and d. on Dec. 7, 1899. His best-known hymns are: "Great God, we bless Thy Name" (*Missions*), written for the C.M.S. Centenary, 1899; and "Lo! the risen Lord ascending" (*Missions*), both being in the *Church Miss. H. Bk.*, 1899. During his residence at Meltham-Mills he wrote several hymns which were pub. for the use of the Sunday Schools of that parish. Some of these have been issued by the R.T.S. as leaflets. [J. J.]

Ingelow, Jean, p. 1573, ii. B. March 17, 1820, and d. at Kensington, London, July 20, 1897.

Inglis, John, D.D., p. 741, ii. He d. at Kirkcowan, Wigtownshire, July 18, 1891.

Instantis adventum Dei, p. 569, i. The *tr.* in the *Engl. Hyl.*, 1906, No. 11, given as by Harriet Packer, and beginning "The advent of our God With eager prayers we greet," is based on Chandler and I. Williams, taking four lines from the former and two from the latter. [J. M.]

Ira justa Conditoris, p. 570, i. This is found in the *Roman Breviary*, Venice, 1798, App., p. 57. Another *tr.* is:—

Once the Lord, in righteous anger. By J. O'Connor, in the *Arundel Hys.*, 1902, No. 80.

Irvingite Hymnody, p. 572, i. No addition to the *Hys. for the Use of the Churches* since 1871.

Ist das der Leib, Herr Jesu Christ. [*Easter.*] In *Bäumker*, i., No. 279, this is cited as in the Cologne *G. B.*, printed by Brachel in 1623. In Hommel's *Geist. Volkslieder*, 1864, No. 91, it is printed in 6 sts., from the Bamberg *G. B.* (R. C.) of 1628. In H. Bone's *Cantate*, ed. 1879, No. 198. *Tr.* as:—

Is this that Body, Jesu, say. By G. R. Woodward, in his *Songs of Syon*, 1904, No. 48. [J. M.]

Iste Confessor Domini, p. 573, ii. Additional *trs.* are:—

1. **This is the day whereon the Lord's true witness.** By J. O'Connor, in the *Arundel Hys.*, 1902, No. 237.
2. **He the Confessor of the Lord, whose story.** In the *New Office H. Bk.*, 1905, No. 276, altered from No. 4, at p. 573, ii.
3. **This the Confessor of the Lord, whose triumph.** In the *Hymner*, 1904, No. 67, altered from No. 4, at p. 573, ii.
4. **He, whose confession God of old accepted.** By L. Housman, in *The English Hyl.*, 1906. [J. M.]

Italian Hymnody, p. 1532. The *Dublin Review* for January, 1897, has, as its fifth article, "Notes on Catholic Hymnology. A Criticism of Dr. Julian's Dictionary." This can hardly be called a judicial or impartial survey, but it has some charming descriptive passages, and is the work of one who has really studied *Italian Hymnody* on his own lines. With the help of the clues given, the present writer has been enabled to indicate the following sources of information regarding Italian vernacular hymns; the references

added in brackets are the press marks of the British Museum copies.

The *Inni Sacri Volgarizati* of G. F. Bilancini, issued by authority at Rome, in 1726 (1220. b. 30), consists up to p. 123 of versions of the Breviary hymns. The catalogue of the Liceo Musicale at Bologna, 1888–1893 (11907. g. 19), contains descriptions of many works in the department of sacred music; only one page, however, is devoted to cataloguing *Laudi Spirituali*. The most interesting and useful guide to early vernacular hymns is an article by A. Feist in vol. xiii., pp. 115–185, of the *Zeitschrift für Romanische Philologie*, 1889 (PP. 5044, ac.), which gives the first lines of 1381 hymns, with references to the collections where they are to be found. The *Laudi del Piemonte* of Ferdinando Gabotto and Delfino Orsi, 1891 (12226. cc.) gives 48 pieces from a 15th cent. MS. at Turin, with a useful list, in the preface, of previous collections of *Laudi Spirituali*. The *Poesie popolari religiose* of Professor Giuseppe Ferraro, Bologna, 1877 (12226. bbbb.), are taken from a 14th cent. MS. at Ferrara, and his *Raccolta di Sacre Poesie popolari fatta di Giovanni Pellegrini*, Bologna, 1877 (307. oo. 1), from a 15th cent. MS. at Ferrara. The *Rimi e Prose del buon Secolo della Lingua*, by Telesforo Bini, Lucca, 1852 (12225. d. 4), are also taken from MSS. Other recent republications of early *Laudi Spirituali* are indexed in P. Runge's *Die Lieder und Melodien der Geissler*, Leipzig, 1900, pp. 45–85 (7896. ff. 38); and in Attilio Pagliani's *Catalogo generale della Libreria Italiana*, Milan, vol. ii., 1903, p. 439 (B. RR. e. 3). A few specimens of early *Laudi* are given in Ernesto Monaci's *Crestomazia italiana dei primi secoli*, Città di Castello, i., 1889, ii., 1897 (12941. h. 26); and in Eugenia Levi's *Lirica italiana antica*, Florence, 1905 (11427. cc. 38). Among the more important collections of *Laudi Spirituali* in the British Museum may be mentioned those of Serafino Razzi, Venice, 1563 (K. 8. f. 10), and his *Santuario di Laudi*, Florence, 1609 (11427. ee); the *Laudi Spirituali* of the Fathers of the Oratory at Rome, Bk. i., 1583, Bk. v., 1598 (D. 33. b); and the *Corona di Sacre Canzoni*, Florence, 1710 (A. 571), the enlarged ed. of Coferati's collection, noted at **p. 1533, ii.**

These works, it must be added, relate almost entirely to the period before 1600. It would give great pleasure to us and to all students of Italian Hymnody if the Dublin Reviewer would supplement his 1897 article by a history of the vernacular hymnody of Italy since 1600. [J. M.]

J.

Jackson, E., p. 574, ii. He d. in Aug. 1892.

Jacque, G., p. 575, ii. He d. Feb. 15, 1892.

Jam Christe sol justitiae, p. 576, i. Another *tr.* of the "O Sol salutis" text is "Jesu, Salvation's Sun Divine," in the *Office H. Bk.*, 1889, No. 743, and 1905, No. 196.

Jam Christus astra ascenderat, p. 576, i. Additional *trs.* are:—

1. **Now Christ, returning to His own.** In the *Office H. Bk.*, 1889, No. 756, and 1905, No. 220.

2. **Now Christ above the starry floor.** In *H. A. & M.*, 1904, No. 178, marked as by the Compilers. It is based on Neale, taking four lines exactly and three nearly.

3. **When Christ our Lord had passed once more.** By Percy Dearmer, in *The English Hyl.*, 1906. [J. M.]

Jam lucis orto sidere, p. 577, i. In the 1904 ed. of *Hys. A. & M.* the old text, "Now that the daylight fills the sky," has been rewritten by the Compilers in st. ii. and iv.

Jam meta noctis transiit. [*Morning.*] *Daniel*, i., No. 4, and iv., p. 36, erroneously ascribes this to Hilary. It has not been traced earlier than to the *Mozarabic Breviary* of 1502, f. 295*b*, where it is in the Office of *Aurora*, i.e. the earliest of the hour services on weekdays throughout the year. Text in Migne's *PP. Lat.*, lxxxvi., 939; and in *Dreves*, xxvii. p. 102, with further notes, pp. 48–51. *Tr.* as:—

Gone are the shades of night. By J. Brownlie, in his *Hys. of the Early Church*, 1896, p. 23, repeated in the Presb. *Ch. Hymnary*, 1898, No. 346, with ll. 3–4 of the doxology altered. [J. M.]

James, Herbert Armitage, D.D., was b. Aug. 3, 1844, at Kirkdale, Liverpool; matriculated at Jesus Coll., Oxford, 1863, Scholar of Lincoln Coll. 1864 (B.A. 1867, M.A. 1870, D.D. 1895), and Fellow of St. John's Coll. 1869. He was ordained D. 1870, P. 1872; was Headmaster of Rossall School 1875–86; Dean of St. Asaph 1886–89; Principal of Cheltenham Coll. 1886–95; and since 1895 has been Headmaster of Rugby School. He ed. *Hys. for use in the Chapel of Cheltenham Coll.*, 1890, and *Hys. for the use of Rugby School*, 1906, and is chairman of the editorial committee of the *Public School H. Bk.* His hymn, "Still is the traitor heart" (*St. Matthias*), written 1889, is 1890 as above, No. 139; Rugby 1896, No. 147, and 1906, No. 143. [J. M.]

Janvrin, Alice Jane, daughter of William Janvrin, was born in the island of Jersey on Dec. 13, 1846, but has resided mainly in England. She has written somewhat extensively for the Church Miss. Society and kindred associations. In 1903 she edited the letters of Bishop Ridley, late of New Caledonia, which was pub. as *Snapshots from the North Pacific*, and has done other work for the Church Miss. Society. Her hymns include the following:—

1. **Great Jehovah, King of Nations.** [*Opening of Missionary Exhibitions.*] Written in 1902, for missionary exhibitions.

2. **He expecteth, He expecteth!** [*Missions.*] For the annual anniversary of the C.M.S. *Gleaners' Union* Miss Janvrin has written a hymn each anniversary during the last ten years. This hymn was written for 1894, and first printed in the service sheet for the meeting. It was printed in the C.M.S. *Gleaner*, Oct. 1894, p. 159, and included in the *Church Miss. H. Bk.*, 1899, No. 12.

3. **Lord, I know a work is waiting.** [*Missions.*] Also written for the *Gleaners' Union*, 1898, and printed on the anniversary hymn-sheet. Given in the *Church Miss. H. Bk.*, 1899, No. 136.

4. **Lord of all the ages of Eternity.** [*Missions.*] Written for the Centenary of the C.M.S., in 1889, and sung, on that occasion, at the great gathering of children at the Albert Hall, London. Included in Dodderidge's *Hys. for Church and Home*, 1904, No. 140. [J. J.]

Jehovah is my [our] strength. *S. Barnard.* [*Trust.*] This hymn is found in *Spiritual Songs of Zion's Travellers, being a Collection of Hymns from different Authors, with many Original Pieces by Samuel Barnard, Minister of the Gospel at Sheffield.* 2nd ed., corrected, 1803, No. 163. It is in the Evang. Lutheran *Book of Worship*. Phila., 1899, No. 510. [J. M.]

Jenkins, E. Evans, p. 1574, i. President of the Wesleyan Conference, 1880. He d. at Southport, July 19, 1905.

Jenks, Tudor, an American journalist, is the author of "When mother love makes all things bright" (*Sympathy*), which appeared in *The Outlook*, N. York, Christmas 1895.

Jenner, Henry, s. of H. L. Jenner, D.D., sometime Bishop of Dunedin, born in 1848, is the author of one hymn only, "Jesus, Thou hast willed it," which was written in 1870 for the anniversary of the Society for Promoting

the Unity of Christendom, and was first sung in procession at St. Michael's, Shoreditch, on "the Octave of Our Lady St. Mary," 1870, to a tune by his father. It is in the Scotch *Ch. Hymnary*, 1898. [J. B.]

Jenner, H. L., p. 1574, i. Bp. Jenner was b. in 1820, and d. in 1898. In C. W. A. Brooke's *Additional Hys.*, 1903, Nos. 962–966 are by Bp. Jenner and "A. Jenner." They are the "Catechism in Verse," and consist of 50 stanzas and a "Kyrie." They are well adapted for singing in connection with catechising in Church and School. [J. J.]

Jerusalem et Sion filiae. [*Dedication of a Church.*] Sometimes ascribed to Adam of St. Victor, but M. Gautier in his ed. of *Adam*, 1894, p. 250, says the rhythm differs from that of Adam, and that the ascription is doubtful; consequently he does not print the text. He cites it as in two Paris *Graduals* of the 13th cent. (*Bibl. Nat., Lat.* 15615, and *Arsenal* 110), but says it is not in the early Graduals of St. Victor or of St. Geneviève. It is in a *Gradual* written in England c. 1275, and now in the B. M. (*Add.* 12194, *f.* 142*b*); in a *Sarum Missal* of c. 1250, now at Manchester, f. 241; in the Sherborne, Arbuthnott, Westminster and other *Missals*, sometimes as "Hierusalem et Sion." *Mone*, No. 254, prints it from a 12th cent. MS. at Colmar. Also in *Daniel*, ii., p. 74, v., p. 106; *Kehrein*, No. 870, &c. *Tr.* as:—

1. **Jerusalem and Sion's daughters fair.** By C. B. Pearson, in the *Sarum Missal in English*, 1868, p. 263, and the *New Office H. Bk.*, 1905, No. 150.

2. **Syon's daughters! Saints of Jerusalem.** By M. J. Blacker, in the *Hymner*, 1882 (1904, No. 118).

3. **Sion's daughters! Sons of Jerusalem.** By G. G. S. Gillett, in *The English Hyl.*, 1906. [J. M.]

Jerusalem luminosa, p. 579, ii. Another *tr.* is by J. Brownlie, in his *Hys. of the Early Church*, 1896, p. 149, as "O City girt with glory."

Jerusalem, my happy home. The Author of, p. 583, i. 5. This has recently been ascribed to Lawrence Anderton, *alias* John Brereley (s. of Lawrence Anderton, of Lostock, Lancs.; b. 1575, educated at Christ's Coll., Cambridge; entered the Society of Jesus at the age of 28; employed in London 1624–1641; d. in Lancashire April 17, 1643), but this ascription rests on the supposed fact that the signature in the Add. 15225 is J. B. P. After carefully examining this MS., we are still inclined to believe that the signature is F. B. P., and that the author was some as yet unidentified R. C. priest of the period. [J. M.]

Jerusalem! my happy home. The Eckinton C. text of, p. 583, i. (v.). Since the issue of this *Dictionary* in 1892, we have come into possession of a copy of the "Eckinton C.," referred to in Williams and Boden's *Col. of Six Hundred Hys., &c.*, p. 583, i. (v.). It is entitled:—

Psalms and Hymns for Public or Private Devotion. Sheffield: Printed at the Brittania Press by J. Northall. Sold by him, J. Smith and J. Bradley, Chesterfield, 1795. It contains 47 psalm versions, and 37 hymns.

The preface is signed "Joseph Bromehead" and dated "Eckington, Jan. 1st, 1795." It reads:—

"Having at the request of the Rector, Mr. Alderson, undertaken a new edition of the Eckington Psalms and Hymns, I have attempted to improve the selection both by omissions and additions. . . . I should have liked to prefix the Author's name to every Psalm or Hymn: but of some I did not know the authors, and in others I have used so much liberty of altering and inserting lines and stanzas as to leave the claim of authorship doubtful."

In the collection one psalm version (*Ps. cxiv.*) is signed "Bromehead," and five of the hymns "B." One of the five hymns with this signature is "Jerusalem, my happy home." It is number xxxii., entitled "Heaven," and signed "B." The text is the same as Williams and Boden, as given on p. 583, i., with "Eden" instead of "Edens." Upon this evidence we withdraw the statement on p. 583, i. in favour of J. Montgomery, and assign the hymn to Joseph Bromehead. We may add that in Montgomery's *Christian Psalmist*, 1825, the hymn is given anonymously. This is additional evidence against the claim made in favour of Montgomery's authorship. [J. J.]

Jervois, William Henry Hammond, M.A., was b. in Oct. 1852 on the Isle of Alderney, where his father, W. F. D. Jervois, afterwards Lieut.-General, was then stationed. He was educated at Rugby and at Trin. Coll., Oxford (B.A. 1876, M.A. 1878), and was ordained D. 1878, P. 1879. He became Vicar of St. Mary Magdalene, Munster Square, London, in 1896, and d. Aug. 5, 1905. He was, until his death, a member of the Committee who compiled *The Engl. Hyl.*, 1906, and contributed to it:—

1. Father, see Thy children bending at Thy throne. *Holy Communion.* This was jointly with the Rev. W. B. Trevelyan, Vicar of St. Matthew's, Westminster, London.

2. See, Father, Thy beloved Son. *Holy Communion.*

3. Wherefore, O Father, we Thy humble servants. *Holy Communion.* [J. M.]

Jesu, at Whose supreme command, p. 584, i. Another cento from this hymn by C. Wesley is "Blest Jesu, at Thy gracious word," in the *Rugby School Hys.*, 1906.

Jesu Corona celsior, p. 584, i. This hymn was probably written in Italy. It is in two Vatican MSS. of the 11th cent., viz., 82, f. 237*b*, and 7172, the Hymnary of St. Severinian at Naples. Also in two 11th cent. MSS. in the Chapter Library at Verona, 108, f. 210*b*, and 109, f. 41*b*. Another *tr.* is:—

O Jesu, Crown above the sky, in the *Office H. Bk.*, 1889, No. 802, and 1905, No. 280. [J. M.]

Jesu, Corona Virginum, p. 584, ii. Another *tr.* is: "O Jesu, Thou the Virgins' Crown," in *H. A. & M.*, 1904, No. 212, marked as Neale and Compilers; but only three lines survive as Neale wrote them. In *The English Hyl.*, 1906, Dr. Neale's original *tr.*, "Jesu, the Virgins' Crown, do Thou," is given in an unaltered form. [J. M.]

Jesu dulcis memoria, pp. 585, ii.; 1536, ii. The present writer is still inclined to believe that this hymn is by St. Bernard, that it was originally in 42 stanzas, and that it began "Dulcis Jesu." Another early MS. beginning thus is the Troyes, No. 852, of c. 1200. An additional *tr.* is:—

Jesu, how sweet the thought of Thee! At Thy dear name all sorrows flee, in the *Fattendon Hyl.*, 1899, No. 32, marked as "Trans. by R. B." [J. M.]

Jesu dulcissime E throno gloriae, p. 589, i. This is in the *Symphonia sirenum*,

Cologne, 1695 (ed. 1707, p. 161); but not in the *Hymnodia Sacra*, Mainz, 1671. Another *tr.* is :—

Ah! sweetest Jesu, from the realms of aye, by G. R. Woodward in his *Songs of Syon*, 1904, No. 159. [J. M.]

Jesu, for the beacon-light, p. 589, ii. The text of this hymn has been altered by the compilers of *Hys. A. & M.* in the 1904 ed. of their collection from their former ed. of 1868.

Jesu, geh' voran, p. 589, ii. Another *tr.* is :—

Jesus, still lead on, While life's course is run, by Edward Pope, in the *Methodist H. B.*, 1904, No. 622. It is more literal than Miss Borthwick's *tr.*, but not so singable. See also note on "He leads us on." [J. M.]

Jesu meine Freude, p. 591, ii. Additional *trs.* are :—

1. **Jesu, best and dearest**, a free version, in the *Yattendon Hyl.*, 1899, No. 57, marked as "tr. for this setting by R. B."

2. **Jesu, my chief pleasure, Priceless**, by G. R. Woodward in his *Songs of Syon*, 1904, No. 146, based on the *tr.* of R. Massie. [J. M.]

Jesu, my Lord, mighty to save. This, in the 1904 ed. of *The Meth. H. Bk.*, No. 437, is the old hymn, "The Lord unto my Lord hath said," p. 1261, ii. 77, with the omission of sts. i. and viii.

Jesu nostra redemptio, Amor, p. 592, ii. The text of *Church Hys.*, 1903, is that of the Complete Edition of *Hys. A. & M.*; the 1904 *Hys. A. & M.*, the same text with st. i. rewritten; and *The English Hyl.*, 1906, J. Chandler's original *tr.* with the addition of a doxology. [J. J.]

Jesu, quadragenariae, p. 593, i. Additional *trs.* are :—

1. **O Jesu, Thou didst consecrate**, in *H. A. & M.*, 1904, No. 97, marked as by the Compilers; st. i. being a new and better version; sts. ii.–vi. being the version of 1875, which began "Jesu, our Lenten fast of Thee," and was taken mainly from J. W. Hewett (*see* p. 593, ii., No. 3).

2. **O Jesu Christ, from Thee began**, by T. A. Lacey, in *The English Hyl.*, 1906, No. 69, a good and picturesque version. [J. M.]

Jesu, Redemptor omnium, p. 593, ii. R. M. Benson's *tr.* of this hymn as in the Complete Edition of *Hys. A. & M.*, "O Thou Whose all-redeeming might," is repeated without change in *The English Hyl.*, 1906; but in the 1904 ed. of *Hys. A. & M.* it is revised, the changes being restricted for the most part to ll. 3 and 4 in sts. i.–iv., the most striking being st. iv. :—

"And, freed from every stain of sin,
As he hath won may also win";

altered to

"And, *aided by his prayers, may gain*
The cleansing of our guilty stain."

In *The New Office H. Book*, 1905, the text of its edition of 1895 is repeated with slight alterations. It begins with the same first line as the old *Hys. A. & M. tr.*, but differs in several instances, and accords more with the *Hys. A. & M.* 1904 text. [J. J.]

Jesu Redemptor [Salvator] saeculi, Verbum Patris Altissimi, p. 594, i. In *Church Hys.*, 1903, the text of the *tr.*, "Jesu, the world's redeeming Lord," is that of the old ed. of *Hys. A. & M.*; whilst that of the 1904 ed. of *Hys. A. & M.* is a revised form of the Compilers' old text. [J. J.]

Jesus Christus, nostra salus, p. 598, i. In *Dreves*, xlv., pt. ii., p. 105, this is given in 10 sts. The initial letters of sts. i.–viii. make the acrostic "Johannes"; sts. ix., x. are probably later additions. Another *tr.* is :—

Jesus Christ, our blest Redeemer, by G. R. Woodward, based on R. F. Littledale, as No. 78, in his *Songs of Syon*, 1904. [J. M.]

Jesus, ever loving Saviour. [*For a Happy Death.*] This is in the *Holy Family Hys.*, 1860, No. 92, and marked as from the *Hymn Book of the Holy Family, Clapham*, but is not in the 1st ed., 1854, of that collection. It is given in many later hymnals, including Tozer's *Catholic Hys.*, 1898, &c. [J. M.]

Jesus, gentlest Saviour, p. 598, ii. In the 1904 ed. of *Hys. A. & M.*, an entirely new cento is given from Faber's hymn. The sts. are in the order named, vi., ii., iv., ix., viii. and vi. repeated. The text is unaltered. [J. J.]

Jesus! my happy heart, p. 1575, i. This hymn begins with st. ii. of "Bright angels who attend around our altar now," in the Amer. ed. of E. Caswall's *Lyra Catholica*, N.Y., 1851, p. 466, entitled "The Vow," and marked as "By a Sister of Charity." Thence it passed into *Hys. of the Ages*, 1858, and others. [J. M.]

Jesus, my Saviour, look on me, p. 328, ii. 23. This hymn is in *The Christian Remembrancer*, 1848, p. 13. It is sometimes given with the name of J. R. Macduff as the author, and as "*Jesu*, my Saviour," &c.

Jesus, our triumphant Head. *J. Hart.* [*Ascension.*] From the 1762 *Supp.* to his *Hymns*, No. 36, in 6 st. of 4 l., into a few collections, usually abbreviated.

Jesus shall reign where'er the sun, p. 601, ii. The original reading of st. iv., ll. 1, 2, is :—

"For Him shall endless Pray'r be made,
And *Praises* throng to crown His head."

and *not* "And *Princes* throng," &c., sometimes given in collections which claim strict accuracy for their texts. [J. J.]

Jesus, teach me how to pray. [*Prayer to the Holy Child.*] This is in *Easy Hymns*, c. 1853, No. 20, without name of author. In Tozer's *Catholic Hys.*, 1898, and others, it begins, "Jesus, teach *us* how to pray." [J. M.]

Jesus, tender Saviour. [*Redemption.*] The earliest collection in which we find this hymn is E. Hodder's *The New S. School H. Bk.*, 1863, No. 29 (p. 1571, i.), and anonymously. Since then it has appeared in several hymnals, the latest the *S. School Hymnary*, 1905, but still *Anon.* [J. M.]

Jesus, the children are calling, p. 719, i. Miss Matheson's hymn was brought under the notice of the editor of *The Sunday Magazine* (not *Good Words*), and appeared therein, June, 1868, p. 564.

Jesus, the needy sinner's Friend. *C. Wesley.* [*The Friend of Sinners.*] From *Hys. on the Four Gospels*, left in MS. at his death in 1788, and included in *P. Works*, x., p. 282. In the 1904 ed. of *The Meth. Hymn-Book.* [J. J.]

Jesus, Thou art our King. *C. Wesley.* [*Jesus, our King.*] The companion hymn to "Jesu, my God and King," p. 592, i. (*P. Works*, i., p. 154.) In the 1904 ed. of *The Meth. Hymn-Book*, from *Hys. and Sac. Poems*, 1739.

Jesus, when He left the sky. [*Christ's love of Children.*] This hymn has appeared during the last forty years or more in a great number of hymn-books for children, generally as the production of "Mrs. Mary Rumsey," and sometimes dated 1848. One of the latest collections in which it appears is *The Meth. H.-Book*, 1904. [J. J.]

Johannes sahe durch Gesicht. *P. Gerhardt.* [*Heaven.*] In J. G. Ebeling's ed. of Gerhardt's *Geistliche Andachten*, 1667, No. lxxxiv., in 9 st. of 11 l., entitled "From the 7th chapter of the Revelation of John." In Wackernagel's ed. of his *Geistliche Lieder*, No. 120, and Bachmann's ed., No. 114. *Tr.* as:—

One Sunday to Saint John the Seer, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 186. [J. M.]

Johnson, Catherine, née Hardenbergh, p. 1575, i. Mrs. Johnson, dr. of John H. Hardenbergh, was b. at Auburn, N.Y., in 1835, and m. in 1860. Her hymn, "An earthly temple here we build," was written in Pittsburgh for the dedication of a church in 1866; and her "The whole wide world for Jesus," on May 9, 1872, for a meeting of the Woman's F. Miss. Soc. of Baltimore. Her children's hymn, "We are so happy, God's own little flock," is widely used in America. [L. F. B.]

Johnson, Elias Henry, D.D., has been since 1882 Professor of Systematic Theology in Croser Bap. Theo. Seminary, Chester, Pa. He was b. at Troy, N.Y., Oct. 15, 1841, and graduated at Rochester. After acting for two years as assistant paymaster in the U.S. Navy he was ordained to the Baptist Ministry, and served in several pastorates. He edited *Songs of Praise for Sunday Schools*, 1882; was assistant editor of the *Bap. Hymnal*, 1883; and also editor of *Our Sunday School Songs*, 1885, and *Sursum Corda*, 1898. He is also the author of several prose works. His hymn, "Father almighty, trembling I bow to Thee" (*Holy Trinity*), in *Sursum Corda*, 1898, No. 314, is dated 1867. [L. F. B.]

Jones, John Samuel, b. in London in 1831 and ordained in Ireland in 1858. He has held several benefices, including St. Philip, Clerkenwell; Christ Church, Liverpool; and Knight's Enham, Hants. His hymns include:—

1. **I was made a Christian.** [*For the young.*] Written about 1880 for use at Enham Sunday School, and pub. in *The Children's Hymn Book*, 1881, and subsequently in the 1904 ed. of *Hys. A. & M.*

2. **Now the busy week is done.** [*Saturday Evening.*] This hymn is attributed on p. 1582, ii., to the Rev. S. J. Jones, Rector of Batsford, in error. It was contributed to the 1889 *Suppl. Hys.* to *Hys. A. & M.*

Mr. Jones's latest work is *A Christian Week: And other Verse*, 1906. [J. J.]

Jones, S. F., p. 606, i. He d. Feb. 26, 1895.

Jordanis oras praevia, p. 606, i. The version, "On Jordan's banks the Herald's cry," in the *Bk. of Worship* (Evang. Luth. Gen. Synod), 1899, No. 208, and the Pennsylvania Luth. *Ch. Bk.*, 1868, No. 111, is J. Chandler's, slightly altered. [J. M.]

Joy-bells are sounding sweetly. [*New Year.*] Given anonymously in the *Scottish Hymnal*, 1884, and the Scotch *Church Hymnary*, 1898.

Jubes: et, in praeceps aquis, p. 607, ii. The version, "O Father, Who the earth hast given," in *H. A. & M.*, 1904, No. 441, begins with st. ii. of "Thou spakest, Lord," in the 1875 ed., No. 40. The second st. of the Latin begins "Hanc tu colendam, qui tuis." [J. M.]

Jussu tyranni pro fide, p. 609, i. The additional stanza (iv.) in the 1904 ed. of *Hys. A. & M.* is from the *Parish H. Book*, 1863, and *Church Hys.*, 1871.

Just as I am, without one plea. p. 609, ii. In the *Record*, Oct. 15, 1897, Bp. H. C. G. Moule of Durham, then Principal of Ridley Hall, Cambridge, gave a most interesting account of Miss Elliott, and of the origin of this hymn. Dr. Moule, who is related to the family, derived his information from family sources. In an abbreviated form this is the beautiful story:—

"Ill-health still beset her. Besides its general trying influence on the spirits, it often caused her the peculiar pain of a seeming uselessness in her life while the circle round her was full of unresting serviceableness for God. Such a time of trial marked the year 1834, when she was forty-five years old, and was living in Westfield Lodge, Brighton. . . . Her brother, the Rev. H. V. Elliott [p. 328, ii.] had not long before conceived the plan of St. Mary's Hall, at Brighton, a school designed to give, at nominal cost, a high education to the daughters of clergymen; a noble work which is to this day carried on with admirable ability and large success. In aid of St. Mary's Hall there was to be held a bazaar. . . . Westfield Lodge was all astir; every member of the large circle was occupied morning and night in the preparations, with the one exception of the ailing sister Charlotte—as full of eager interest as any of them, but physically fit for nothing. The night before the bazaar she was kept wakeful by distressing thoughts of her apparent uselessness; and these thoughts passed—by a transition easy to imagine—into a spiritual conflict, till she questioned the reality of her whole spiritual life, and wondered whether it were anything better after all than an illusion of the emotions, an illusion ready to be sorrowfully dispelled.

"The next day, the busy day of the bazaar . . . the troubles of the night came back upon her with such force that she felt they must be met and conquered in the grace of God. She gathered up in her soul the grand certainties, not of her emotions, but of her salvation: her Lord, His power, His promise. And taking pen and paper from the table she deliberately set down in writing, for her own comfort, 'the formulæ of her faith.' . . . . So in verse she restated to herself the Gospel of pardon, peace, and heaven. . . . There, then, always, not only at some past moment, but 'even now,' she was accepted in the Beloved, 'Just as I am.'

"As the day wore on, her sister-in-law, Mrs. H. V. Elliott [p. 329, i.] . . . came in to see her and bring news of the work. She read the hymn, and asked (she well might) for a copy. So it first stole out from that quiet room into the world, where now for sixty years it has been sowing and reaping, till a multitude which only God can number have been blessed through its message."

Dr. Moule follows with a statement that the hymn was printed in the *Invalid's H. Book*, 1834. With a copy of that book before us we can positively say it is not there. Its earliest date of publication in that collection was the edition of 1836. The actual date, month and day of the bazaar we are unable to trace; neither have we seen, after an extended search, any printed form of the hymn of an earlier date than 1836. [J. J.]

K.

Ken, Thomas, pp. 422, i., 1537, ii. Since the publication of this *Dictionary* in 1892, two

copies of Bp. Ken's *Hymns* have been discovered. As they throw an important light on the question of the original publication of the *Hymns*, we give the following details:—

i. The first is a pamphlet of twelve pages, and in its present form it has no title-page. On the first page the hymns are headed:—

A Morning and Evening Hymn, Formerly made by a Reverend Bishop.

Following on the same page is the *Morning Hymn* in 12 sts., and the *Evening Hymn* in 13 sts. At the end of the *Evening Hymn* there is the following colophon:—

London: Printed for Rich. Smith, Bookbinder, in New-street, near Fetter-lane, 1692.

This is the earliest printed form of the two hymns yet discovered.

ii. The second pamphlet begins with this "Advertisement":—

ADVERTISEMENT. *The Author finding imperfect and surreptitious Copies of these Hymns printed without his Knowledge and much against his Will, was persuaded to publish them in his own Defence; Otherwise he should not have sent things so very inconsiderable to the Press.*

Following this *Advertisement*, and on the upper part of p. 1, we have the following:—

Three Hymns. By the Author of the Manual of Prayers for the Use of the Scholars of Winchester College.

The hymns follow in their order. The *Morning Hymn* is in 14 sts., the text being the same as that of 1695 on **pp. 618, ii., 619, i.**, with l. 1 of st. iii. as "Let all thy converse be sincere": the *Evening Hymn* in 12 sts. with the same text as on **pp. 619, ii., 620, i.**; and the *Midnight Hymn* with text in 13 sts. as on **p. 620, i., ii.** The colophon reads:—

London: Printed for Ch. Brome, at the Gun, at the West End of St. Paul's Church, 1694.

At **p. 617, i.**, it is noted that in the 1674 ed. of the *Manual of Prayers for Winchester College*, the scholars received the direction to "Be sure to sing the Morning and Evening Hymn in your chamber devoutly," &c. This direction clearly indicates that for twenty years or more the *Morning* and *Evening Hymns*, and possibly the *Midnight Hymn* also, were sung by the Winchester scholars before the earliest printed text, that by Rich. Smith, was issued in 1692. Had the scholars printed slips or MS. copies of these hymns from which they sang during those twenty or more years? The form in which they had the hymns during that time we know not, but the fact that they had them is beyond dispute. From the data thus supplied, we feel justified in concluding that:—

1. From 1674 the *Morning* and *Evening Hymns*, and possibly the *Midnight Hymn* also, were sung at Winchester, and probably a year or two before that date.

2. That the scholars used either printed or MS. sheets of the hymns.

3. That Rich. Smith got possession of one of these sheets, and published the same, without the Author's "Knowledge and much against his Will," in 1692.

4. That Ken, displeased with Rich. Smith's publication of his *Hymns* in an "imperfect and surreptitious" form, "was persuaded to publish them in his own Defence," through Charles Brome, in 1694.

5. And that Smith, and not Brome, was the guilty party in the matter.

We must add that Smith's text differs materially from that of Ken as in Brome, the most marked feature being the absence of the Doxology from the *Morning Hymn* and its inclusion in the *Evening Hymn*, as st. xi. of the thirteen of which the hymn is there composed.

Smith's pamphlet is in the Hymnological department of the Church House Library, Westminster, and Brome's in the B. M. [J. J.]

Kerr, Robert P., D.D., b. at Greensborough, Alabama, graduated at Union Theological Seminary, Va., 1873, and was ordained by the Presbytery of Lafayette, 1874. His *Hys. of the Ages*, a collection on conservative Evangelical lines which hardly justified its title, was pub. in N.Y., 1891. In it appeared his hymn, "Blessed country, home of Jesus," 1891. A later hymn, "Galilean King and Prophet," is dated 1901. [L. F. B.]

Kidder, Mary Ann, née Pepper, **p. 1576, i.** Mrs. Kidder d. at Chelsea, Mass., Nov. 25, 1905. She was a member of the Methodist Episco. Church, and resided for 46 years in New York City. [J. J.]

Kimball, Harriet M., **p. 624, ii.**, b. Nov. 2, 1834, and a Roman Catholic. From her hymn, "Jesus, the Ladder of my faith," p. 624, iii. 3, another cento, beginning "Sweeter to Jesus when on earth," is taken. It is in *The Pilgrim Hymnal*, 1904. [J. J.]

Kind words can never die, **p. 1576, i.** Given in Horace Waters's New Sabbath School Bell, No. 1, 1859, No. 1, p. 24, as "Words by M. Music by Sister Abby of the Hutchinson Family." The *words*, therefore, must remain *Anon.* for the present. [J. M.]

Kindly Spring again is here. *J. Newton.* [*Spring.*] The hymn in *The Council School H. Bk.*, 1905, is a cento, sts. i.–iii. being from J. Newton's "Pleasing spring again is here," *Olney Hys.*, 1779, Bk. 2, No. 33, somewhat altered, and st. iv. by another hand. In *The English Hyl.*, 1906, there is another cento beginning with the same altered first line. [J. J.]

King, Henry Melville, D.D., an American Baptist minister, b. at Oxford, Maine, Sept. 3, 1838; educated at Bowdoin College, (1859) and Newton Theo. Institution (1862), and entered the ministry in 1862. He was from 1863 to 1882 Pastor of Dudley Street Bap. Church, Roxbury, Mass., and since of Emmanuel Bap. Church, Albany, N.Y. Besides several prose productions, he is the author of the following hymns in C. U.:—

1. **Christ, our Shepherd, leads us still.** [*Christ the Divine Leader.*] Dated 1886.
2. **Holy Babe, Mary's Son, Calm the night, &c.** [*Christmas.*] Dated 1886, and revised 1891.
3. **O Thou, with Whom a thousand years Are but as yesterday.** [*For Anniversaries.*] Dated 1871.

These hymns were included in *Sursum Corda*, 1898. [L. F. B.]

King of glory, King of peace. *G. Herbert.* [*Praise to God.*] From his *Temple*, 1633, p. 140, in 7 st. of 4 l. and entitled "Praise." It is usually abbreviated as in *The English Hymnal*, 1906, the *H. Book for the Use of Wellington College*, 1902, &c. [J. J.]

Kingsley, Charles, M.A., s. of Charles Kingsley, of Battramsley, in the New Forest, was born June 12, 1819, at Holne Vicarage,

Devon. In 1838 he entered Magdalene Coll. Cambridge, and graduated as first class in classics, and senior optime. Subsequently Rector of Eversley 1844–1875; Canon of Chester 1869–1873; and Canon of Westminster 1873–1875. He held also other important appointments. He died at Eversley, Jan. 23, 1875. Canon Kingsley's prose works are too well known to be enumerated here, and his poetical productions have little in common with hymnology. Three of his pieces have come into use as hymns:—

1. **Accept this building, gracious Lord.** [*Hospitals.*] Mrs. Kingsley's account of this hymn is:—"On the 4th of December [1871], Lord Leigh laid the foundation stone of the working men's block of the Queen's Hospital at Birmingham with masonic honours, and the following simple hymn, which Mr. Kingsley had been requested to compose for the occasion, was sung by a choir of 1,000 voices:—

'Accept this building, gracious Lord,
No temple though it be;
We raise it for our suffering kin,
And so, good Lord, to Thee.'"

The hymn in full follows in 6 st. of 4 l. (*Charles Kingsley: His Letters and Memoirs of his Life.* 1876, vol. ii., p. 370.) From this the hymn, well-known in American collections and in a few in Great Britain, "From Thee all skill and science flow," is taken. It is composed of sts. iii.-vi.

2. **My fairest child, I have no song to give you.** [*Purity and Courage.*] Appeared in his *Andromeda and Other Poems*, 1858, p. 64, in 2 st. of 4 l. and entitled "Farewell." In the *Life and Works of Kingsley, Poems*, vol. 16, 1902, it is given in 3 st. of 4 l., and inscribed to "C. E. G." and the appended date is "February 1, 1856." The addition of the extra stanza, as given in Mrs. Kingsley's *Charles Kingsley: His Letters, &c.*, 1876, vol. ii., p. 236, is thus explained: "'The Farewell' to his niece Mrs. Theodore Waldron, then Charlotte Grenfell, was written this year [1856], and as the second verse, by some mistake, was not published, it is given entire here." At the end of the poem the place and date are given as "Ray Lodge, 1856." The lines so frequently included in hymnals for Girls' High Schools, "Be good, sweet maid, and let who will be clever," are from this poem.

3. **Who will say the world is dying?** [*The Coming Kingdom.*] In his *Andromeda and Other Poems*, 1858, p. 123, in 3 st. of 8 l. and entitled "The World's Age." It is dated 1849. In Horder's *Worship Song*, 1905.
[J. J.]

Kipling, Rudyard, the well-known poet and story-teller, was b. at Bombay, India, Dec. 30, 1865, and now (1906) lives at Burwash in Sussex. His noble poem, "The Recessional," was written in 1897 at the time of the Diamond Jubilee of Queen Victoria, contributed to the *Times* for July 17, 1897, and first published by the author in his *The Five Nations*, 1903, p. 214, beginning "God of our fathers, known of old" (*National*). It has passed into *Sursum Corda*, Phil., 1898, *The Engl. Hyl.*, 1906. [J. M.]

Klantendorffer, P., p. 625, i. It ought to have been stated that his hymn, "Weil dieser Tag," is from the Bohemian of J. Blahoslav. See pp. 156, i. (5) and 160.

Know ye the Lord doth take away? This opening line of each stanza of No. 175 of *Hys. A. & M.*, 1904, is an altered form of "Know ye the Lord hath borne away?" (p. 1189, ii. 2) in the *Hys. A. & M., Supp.*, 1889. The rest of the hymn is unaltered. [J. J.]

Κύριε ἐλέησον, Ἀντιλαβοῦ. [*Litany.*] After the Choir has said the Κύριε thrice, *The Litany of the Deacon* begins, Ἀντιλαβοῦ, σῶσον. It is in the Greek Offices, but its author is unknown. The original text is in Dr. Littledale's *Offices . . . of the Holy Eastern Church*, 1863, p. 6, and an English prose *tr.*, p. 126. The original has been *tr.* into metrical verse by J. Brownlie, in his *Hymns of the Greek Church*, 1900, p. 84, and is in *Church Hys.*, 1903, and *The English Hyl.*, 1906, as "God of all grace, Thy mercy send." [J. J.]

Kynaston, H., p. 635, i. Dr. Kynaston pub. a 3rd series of his *Occasional Hys.*, and his collected *trs.* of poems and hymns into Latin as *Sterna Poetica*, 1849.

Kynaston, Herbert, D.D. (formerly **Snow**), nephew of Dr. H. Kynaston, was educated at St. John's Coll., Cambridge, B.A., Senior Classic (bracketed), 1857; D.D., 1882. Sometime Fellow of his Coll., Assist. Master at Eton, Principal of Cheltenham Coll., &c., and Prof. of Greek, &c., in Durham University and Canon of Durham, 1889. His hymn, "Father of light, O hear us who cry to Thee for light" (*Divine Enlightenment desired*) was written in 1878 for the *Hys. for Use in the Chapel of Cheltenham College*, 1878, and repeated in later editions. [J. J.]

L.

Lacey, Thomas Alexander, s. of G. F. Lacey, was b. at Nottingham, Dec. 20, 1853. He entered Balliol Coll., Oxford, as an exhibitioner in 1871 (B.A. 1876, M.A. 1885), was ordained D. 1876, P. 1879, was from 1894 to 1903 Vicar of Madingley near Cambridge, and since then has been Chaplain of the London Diocesan Penitentiary. He was one of the Committee who compiled *The Engl. Hyl.*, 1906, and contributed to it twelve *trs.* (8, 66, 67, 69, 104, 123, 124, 174, 208, 226, 249, 325), also one unpublished and one previously published original, viz.,

1. O Faith of England, taught of old. [*Church Defence.*]

2. The dying robber raised his aching brow. [*Good Friday.*] First in the *Treasury*, Sept. 1905, p. 482, headed "Sursum."

Three other *trs.* by him are noted at pp. 989, i., 1139, ii. [J. M.]

Lack, Herbert, was b. April 11, 1877, at Yardley Hastings, Northants. His hymn,

Give us, O Lord, the confidence [*Christian Courage*], written in 1902, obtained the first prize for a hymn offered by the *British Monthly*, in which it appeared in Sept. 1902. It was revised for the *S. S. Hymnary*, 1905, the third st. being then added. [J. M.]

Lacy, William S., D.D., a member of the Committee which compiled *The New Ps. & Hys. . . . of the Presb. Church in the United States*, 1901. To this collection he contributed "Slowly sinks the setting sun" (*Evening*), where it is dated 1891. From the "Preface" we gather that Dr. Lacy died before the *Ps. & Hys.* were pub. [J. J.]

Laeta quies magni ducis. [*S. Benedict.*] This is in the *Benedictine Missal* (Casinensis) printed at Venice in 1507, f. 186 *b*, (Brit. Mus. C. 52. d. 12), the ed. of 1515, f. 191 *b*, and others. Also in *Mone*, No. 834, *Daniel*, v. 250, *Kehrein*, No. 516, &c. *Tr.* as:—

Welcome the glad returning morn. By E. Caswall, in his *Masque of Mary*, 1858, p. 336. In *Hys. for the Year* 1867, it begins "*Hail we* the glad returning morn." [J. M.]

Laetabundi jubilemus, p. 1576, ii. Another *tr.* is:—"Sing we all with jubilation," by T. I. Ball, in the *New Office H. Bk.*, 1905.

Laetabundus exultet fidelis chorus, Coeli curiae, p. 1576, ii. This is in a 13th cent. *Sarum Missal* now at Manchester (*Crawford, Lat.* 24) added at f. 255*b* in a hand of c. 1300. Printed text in *Dreves*, viii., p. 40, *Kehrein*, No. 875, &c. [J. M.]

Laetabundus exultet . . . Regem, p. 636, i. This sequence is evidently earlier than St. Bernard. Additional *trs.* are (all more or less founded on the version in the *Hymner*, 1882):—

1. **Come, ye faithful, loud exult,** in the *Hymner*, 1904, No. 76, and in G. R. Woodward's *Songs of Syon*, 1904.
2. **Raise your voices, faithful choirs,** in the *New Office H. Bk.*, 1905, No. 118.
3. **Come rejoicing, Faithful men,** in *The English Hyl.*, 1906, No. 22. [J. M.]

Lamb of God, I fall before Thee. This in the *H. Book for the Use of Wellington College*, 1902, is st. i. of J. Hart's "Lamb of God, we fall before," p. 433, i. 7, divided into two stanzas and in a recast form. [J. J.]

Lamb of God, our souls adore Thee, p. 286, i. 16. This hymn by J. G. Deck appeared in the London *Inquirer*, Nov. 1839.

Lambillotte, Joseph, S.J., was b. July 3, 1805, at Hameau de la Hamaide, near Charleroi, Belgium; entered the Society of Jesus 1828; d. at Saint-Acheul, near Amiens, Aug. 14, 1842. He contributed a number of hymns to the *Choix de Cantiques*, Paris, 1842, ed. by his brother Louis, also S.J. (*De Backer*, 1893, iv. 1415). One, which appears in 1842, No. 8, and has not been traced earlier, may be his, viz.,

O Divine Enfance (*The Child Jesus the Model of Children*), *tr.* as "O Divinest Childhood," by E. Caswall in his *Masque of Mary*, 1858, p. 296. In the *Parochial H. Bk.*, 1880, it is in two parts, separately numbered, the second beginning "Come, ye little children." [J. M.]

Lancaster, Mary Ann Elizabeth, née Shorey, was b. in London, Jan. 27, 1851, and now (1906) resides in Forest Drive, Leyonstone, Essex. She is the author of many hymns and poems which have appeared as leaflets, in her *The Broken Angel, and other Poems*, 1892, and elsewhere. Three of them, first printed in the *Baptist* newspaper and included in the 1902 ed. of *Hys. of Consecration and Faith*, are:—

1. **I have a Friend so precious.** [*The Love of Christ.*] "Written one Sunday morning in the summer of 1890. While busy with household affairs some thoughts suggested by the sermon heard the previous evening (on St. Matt. xi. 29) at Leytonstone, began to shape themselves in rhyme." The complete hymn was first printed in the *Baptist* for Dec. 26, 1890, and then in the *Broken Angel*, 1892, p. 53. It has had a circulation of over 127,000 in leaflet form, and has been pub. in sheet form by Messrs. Weekes & Co. as *My Lord and I*, set to a melody said to have been sung in France by the persecuted Huguenots three hundred years ago.
2. **Think of Jesus in the morning.** [*The Thought of Jesus.*] Written Nov. 1900 and printed in the *Baptist* in Dec. 1900.
3. **Walking with Jesus day by day.** [*Consecration.*] Pub. in the *Baptist* in Sept. 1894.

See a fuller notice in the *Baptist*, July 18, 1902, p. 37. Mrs. Lancaster, we may add, is a member of the Church of England. Her *nom de plume* is "L. Shorey," hence the name "Mrs. L. Shorey" in some collections. [J. M.]

Lanier, Sidney, b. at Macon, Ga., Feb. 3, 1842, and educated at Oglethorpe Coll., Ga., where he graduated in 1860. He was one of the earliest volunteers in the Confederate Army, and after the war he devoted himself to music and literature. He d. at Lynn, N.C., Sep. 7, 1881. His *Poems* were collected and pub. by his widow (New York), in 1884. Two of his hymns are:—

1. **Thou God, Whose high eternal love.** [*Holy Matrimony.*] This is dated "Macon, Sep. 1865," and is found in his *Poems*, p. 233.
2. **Into the woods my Master went.** This is a poem rather than a hymn, and might pass for a carol. It is given as No. 745 in the *Methodist Hymnal*, N.Y., 1905.

In early life Lanier was a member of the Presbyterian Church, but gradually lost sympathy with organised Christianity. [L. F. B.]

Larcom, Lucy, p. 1576, ii. The extended use of this writer's hymns justifies a more detailed account of her life and work than is given on p. 1576. She was b. in 1824, and worked from 1837–45 in the mills of Lawrence, Mass., then engaged in elementary teaching 1846–49, became a student at Monticello Female Seminary, Alton, Ill., 1849–52, and then entered upon advanced teaching in higher-class schools, and literary work. She edited with J. G. Whittier, *Child Life in Poetry*, 1871; *Child Life in Prose*, 1873; *Songs of Three Centuries*, 1875, &c. Her own works are *Poems*, 1869; *Childhood Songs*, 1875; *Wild Roses of Cape Ann*, 1881; *Poetical Works*, 1885; *At the Beautiful Gate; And Other Songs of Faith*, 1892. Her autobiography was pub. as *A New England Girlhood*. She d. in 1893. In addition to "When for me the silent oar," of her hymns the following are in C. U.:—

i. From her *Poems*, 1869.

1. Hand in hand with angels. *Angelic companionship.*
2. If the world seems cold to you.
3. When for me the silent oar. *Death.*

ii. From her *Wild Roses of Cape Ann*, 1881.

4. In Christ I feel the heart of God.
5. O Spirit, Whose name is the Saviour.

iii. From her *Poetical Works*, 1885.

6. Breaks the joyful Easter dawn. *Easter.*
7. Heavenly Helper, Friend Divine. *Christ the Friend.*

iv. From her *At the Beautiful Gate, &c.*, 1892.

8. Draw Thou, my soul, O Christ. *Looking to Jesus.*
9. O God, Thy world is sweet with prayer. *Prayer.*
10. Open your hearts as a flower to the light.
11. Ring, happy bells of Easter time. *Easter.*

The above notes are from the Brit. Museum copies of Miss Larcom's works. [J. J.]

Lasst uns erfreuen herzlich sehr. [*Easter.*] This is in the *Catholische Kirchen-Gesäng*, printed by Brachel at Cologne in 1625 [B. M.], p. 232, and apparently in the ed. of 1623 (see *Bäumker*, i., No. 280). It is in Hommel's *Geistl. Volkslieder*, 1864, No. 92; H. Bone's *Cantate*, ed. 1879, No. 202. *Tr.* as:—

1. **Rejoice all ye that sorrowed sore,** by J. O'Connor, in the *Arundel Hys.*, 1902, No. 59.

In the St. Gall *G. B.* (R. C.), 1863, No. 55, it is altered, and begins "Frohlocke aller Engel Heer," and this form is *tr.* as:—

2. **Sing to the Lord, ye angels high,** by Miss Huppus, in E. Paxton Hood's *Children's Choir*, 1870. [J. M.]

Latin Hymnody, p. 640. Since this article was written a great deal has appeared in print on the subject. The mass of material has indeed become so enormous that years of study would be needed in order to gain an intimate acquaintance with it. After the completion of the *Analecta Hymnica* of Dreves and Blume, these editors propose to issue a history of Latin Hymnody based on the materials available in 1884, and on the materials which have come to light since that date. When this history has appeared it will be comparatively easy to found a sketch upon it. The general histories of Bähr (p. 655, i.), Ebert (p. 655, i.), and Duffield (p. 1526, i.), and the excellent sketch by Bäumer in Wetzer and Welte's *Kirchenlexikon*, vi., 519–552, are all somewhat out of date. We subjoin the most important of later works:—

The *Geschichte der Christlich-lateinischer Poesie bis zur Mitte des 8. Jahrhunderts* (Stuttgart, 1891) by M. Manitius is very good and careful, but deals only with the earlier period, is now not quite up to date, and, as it very rarely gives the first lines of the poems, can only be used to full advantage by one who has access to a large reference library. The most recent sketches of importance that the present writer has seen are those in the *Grundriss der romanischen Philologie*, ed. Gustav Gröber (Strassburg: J. Trübner), vol. ii., pt. i., 1902, pp. 325–339, and by Professors Rietschel of Leipzig and Drews of Giessen in the Herzog-Hauck Realencyklopädie, x., 1901, pp. 399–419.

There is a good survey of recent work in Canon U. Chevalier's *Renaissance des Études liturgiques*, first pub. in the *Université Catholique* (Lyons: E. Vitte), 1897 and 1898; pt. i., relating to England, pt. ii., relating to France. Canon Chevalier has issued in his *Bibliothèque Liturgique* several vols. of hymnological interest (see *Sequences*, p. 1700, ii., and *Tropes*, p. 1716, i.); including an historical sketch with useful bibliographical notes (*Poésie Liturgique du Moyen Age*, Lyons: E. Vitte, 1893), a prettily printed collection of hymns and sequences, *Poesie liturgique traditionnelle de l'Église Catholique en Occident* (Tournai, 1894), and, most important of all, the *Repertorium Hymnologicum: Catalogue des chants, hymnes, proses, sequences, tropes, en usage dans l'Église latine depuis les origines jusqu'à nos jours* (Louvain, vol. i., 1892; ii., 1897; supplement, 1904). The *Repertorium* has been severely criticised by Clemens Blume, in his *Repertorium Repertorii: Kritischer Wegweiser durch U. Chevalier's Repertorium Hymnologicum* (Leipzig, 1901). But in spite of all failings of plan and execution, the *Repertorium* is an indispensable guide, giving as it does, under two alphabets, notices of 34827 pieces (Nos. 1–22256 in A–Z, in vols. i., ii.; and in the Supplement, Nos. 22257–34827), the two opening lines of each piece being printed, with notes on the sources where they are found, and on the literature relating to them.

Some of the publications of the Henry Bradshaw Society are noted under *Breviaries* (p. 1615, ii.), *Hymnarium* (p. 1652, ii.), and *Tropes* (p. 1716, i.).

The *Analecta Liturgica* of Misset and Weale is noted under *Sequences*, p. 1700, ii. The *Poetae Latini Aevi Carolini* (1884, etc.), of the Berlin Academy of Sciences, is giving authentic eds. of early hymn writers. The *Vetus Hymnarium Ecclesiasticum Hungariae* of Joseph Danko (Buda-Pest, 1893), includes a useful bibliography, gives the text of many hymns and sequences, and has much interesting information regarding the Latin hymnody of Hungary.

The most important recent German work is the *Analecta Hymnica* of Dreves and Blume. The earlier vols. are noted at pp. 662, i., and 1042, i.; some of the rest under *Hymnarium* (p. 1652, ii.), *Sequences* (p. 1700, ii.), and *Tropes* (p. 1716, i.). The other vols. include seven (5, 13, 18, 24, 25, 26, 28, with half of vol. 45), devoted to *Historiae Rhythmicae*, i.e. to liturgical rhyming offices used in all sections of the mediæval Latin Church; seven (4, 11, 12, 19, 22, 23, 43, including in all 3559 hymns) to *Hymni Inediti*, from similar sources; seven (15, 29, 30, 31, 32, 33, 46, with 1757 pieces) to *Pia Dictamina*, i.e. hymns, &c., not meant for singing or for liturgical use; two (20, 21 and half of vol. 45, with, in all, 831 pieces) to *Cantiones et Muteti*, i.e. non-liturgical mediæval religious songs; two (16, 17), to *Hymnodia Hiberica*, i.e. hymns and rhyming offices found in use in Spain, and not of the Mozarabic rite; and two (35, 36) to *Psalteria Rhythmica*, i.e. rhyming hymns for private devotion, called Psalteries, because, as the Psalter has 150 Psalms, so the typical Psalteries consist of 150 stanzas. The remaining vols. are:—

3. *Conradus Gemnicensis.* This contains the religious poems of Konrad of Haimburg, prior of Gaming in Austria, who d. 1360; of Albert, a Carthusian monk at Prague, in the 14th cent.; and hymns for saints' days, by Ulrich Stöcklin, of Rottach, Abbot of Wessobrunn in Bavaria, who d. 1443.

6. *Udalricus Wessofontanus.* This includes the miscellaneous sacred poems of the same Ulrich.

14*b*. *Orricus Scacabarotius*, i.e. hymns and rhyming offices by Orricus (Henry) Scaccabarozzi, archpriest of the Church of Milan, and provost of the Basilica of San Nazaro Maggiore, who d. 1293.

38. *Psalteria Wessofontana*, i.e. the rhyming Psalteries of Ulrich (see Nos. 3, 6 above).

41*a*. *Christanus Campoliliensis*, i.e. the hymns, sequences, &c., of Christan, who, in 1326, was prior of Lilienfeld, in Austria.

41*b*. *Boncore de Sancta Victoria*, i.e. hymns, &c., by Boncore of Santa Vittoria, apparently a priest attached to St. Peter's at Rome; printed from his autograph, of 1340, now in the Chapter Library of St. Peter's at Rome.

48. *Hymnographi Latini.* This is the first of two or more vols. meant to contain the collected hymns of some of the more important writers; and includes those of Adam de la Bassée, Canon of Lille; Ademar de Chabannes, monk of Angoulême; Adalbert de Tournel, Bishop of Mende; Anselm of Aosta, Archbishop of Canterbury; Eusebius Bruno, Bishop of Angers; William de Deguileville, Prior of Chaalis, near Senlis; William de Mandagot, Cardinal Bishop of Palätrina; Jerome (John) of Werdea, Prior of Mondsee, near Salzburg; John of Jenstein, Archbishop of Prague: John Mauburn, Prior of Livry, who d. 1503 (see p. 1561, ii); Matthew Ronto, monk at Monte Olivete, near Siena; Peter Abelard (see p. 7, i.); Peter Damiani (see p. 278, i.); Peter Olavi, of the monastery of Vadstena in Sweden; Peter the Venerable (see p. 891, i.); Thomas a Kempis (see p. 1167, ii.); Wido of Ivrea, in North Italy; and Wolstan, monk of St. Swithin's priory at Winchester; also three sets of pieces by unknown Cistercian monks.

The *Analecta Hymnica* is a wonderful monument of learning and industry, and when completed, will deserve, and need, very full indexes; at present there are more than fifty indexes of first lines to consult, and as the second line is never given there are scores of identical entries. As a bye-product the editors have issued two vols. of *Hymnologische Beiträge*. One of these is Blume's review of the *Repertorium* noted above. The other is *Godescalcus Lintpurgensis*, by Dreves (Leipzig, 1897); being the life and works, including the sequences, of Gottschalck, sometime monk at Limburg, on the Hardt, in Rhenish Bavaria, finally provost of the cathedral church of Aachen (Aix-la-Chapelle), who d. 1098. It is this Gottschalck who is really referred to at pp. 204, i.; 655–662; 815, i.; 1225, i.; but there seem no reasons whatever for ascribing either the "Cantemus cuncti" or the "Virgines castae" to him. [J. M.]

Latin Hymns, Expositions of. *See* p. 652, i.

Latin, Translations from the, p. 655, ii. A number of American collections of *trs.* from the Latin are mentioned in S. W. Duffield's *Latin Hymnwriters*, 1889, pp. 414–415; 429–483 (the *Hymn of Hildebert*, 1840, referred to at p. 414, was really by Dr. Henry Mills; a copy is in the Auburn Library). Among the more recent books which consist entirely, or in considerable measure, of *trs.* from the Latin, the following (all except Nos. 1, 3, pub. at London) may be mentioned:—

1. **Alston, A. E.** *Some Liturgical Hymns . . . with the ancient melodies.* Norwich, 1903.

2. **Bagshawe, E. G.** *Breviary Hymns and Missal Sequences. Translated by Edward G. Bagshawe, Bishop of Nottingham.* 1900.

3. **Benson, L. F.** *Hymns and Verses.* Philadelphia, 1897.

4. **Brownlie, John.** *Hymns of the Early Church.* 1896.

5. **Brownlie, John.** *Hymns from East and West.* 1898.

6. **Gray, John.** *Spiritual Poems, chiefly done out of several languages.* 1896.
7. **Moorsom, R. M.** *Renderings of Church Hymns from Eastern and Western Office Books.* 1901.
8. **Pope, R. M.** *The Hymns of Prudentius.* 1905. This is a version of the *Cathemerinon*, partly made by Mr. R. F. Davis.
9. **Smith, E. G.** *Songs from Prudentius.* 1898.
10. **Val D'Eremao, J. P.** *Selected Feast-Day Hymns . . . from the Missal and Breviary . . , Latin and English.* 1895.

A considerable number of *trs.*, some previously unpublished, are in O. Shipley's *Carmina Mariana*, 1893, and 2nd Series, 1902. [J. M.]

Lauda Sion Salvatorem, p. 662, ii. Additional versions :—

1. **Laud, O Sion, thy salvation,** with st. ii., "Sing today," in *The English Hyl.*, 1906, No. 317, is mainly from the form in the *People's Hyl.*, 1867, No. 168.
2. **O Sion! let Thy Saviour's praise,** by F. C. Husenbeth, in his *Missal for the Laity*, 3rd ed., 1840, p. 420 (the version "Break forth," noted at p. 663, i., **No. 1**, is in the *Missal ... for the use of the Laity*, Liverpool, 1809, p. 670), repeated in the *Arundel Hys.*, 1902, No. 98.
3. **O True Bread, Good Shepherd, tend us,** in *H. A. & M.*, 1904, No. 273, marked as by the Compilers, is a *tr.* of st. xii. ("Bone Pastor, panis vere"), nearly the same as that in the *People's Hyl.*, No. 168.
4. **Sion, sing thy Saviour's glory.** This abbreviated *tr.* is given in the *H. Book for the Use of Wellington Coll.*, 1902, as "1889. Tr. anonymously." [J. M.]

Laudes Salvatori, p. 664, ii. Another *tr.* is :—

Praises to the Saviour sing, by M. J. Blacker, in the *Hymner*, 1891, No. 148.

Laus devota mente, p. 665, ii. This is in a *Sarum Missal* of c. 1250 now at Manchester (*Crawford, Lat.* 24, *f.* 249*b*), a Chichester Sequentiary of c. 1275 kept in the Bodleian (*Univ.* 148, *f.* 36*b*), and others. Printed text in *Misset-Weale*, No. 74, and *Dreves*, xl., p. 324. The Junius MS. 121 in the Bodleian ascribes it to Gervasius of Chichester, fl. 1160. [J. M.]

Lead, kindly Light, amid the encircling gloom, pp. 667, i.; 1577, i. To the *trs.* of this hymn into Latin we have to add (1) "Duc me benigna lux tenebrarum precor," by "W. F. R. S.," in the *Guardian*, Jan. 17, 1883; and (2) "Lux ades alma: per hanc, qua nox circumvolat umbram," by Richard Horton Smith in *Notes & Queries*, Ninth Series, Vol. X., p. 425. [J. J.]

Lee, Elvira Louisa, née Ostrehan, was b. Nov. 22, 1838, at Shepscombe Vicarage, Glouc., m. June 9, 1859, the Rev. F. G. Lee (p.*1577, i.), and d. Sept. 1, 1890, at All Saints Vicarage, Lambeth, Surrey. She was the author of *The Departed and other Verses*, 1865, contributed to the *Penny Post*, to the *Annus Sanctus* of Mr. Orby Shipley, &c. Her hymn,

Starry hosts are gleaming [*Evening*], is in *Annus Sanctus*, 1884, pt. ii., pp. viii., 77; in A. E. Tozer's *Cath. Hys.*, 1887, No. 82, &c. [J. M.]

Leefe, Isabella, was b. at Richmond, Yorks, Aug. 18, 1831. She was for some time Mother of a House of Charity in Edinburgh and elsewhere. Subsequently she retired to Coatham, Yorks, and d. there, March 15, 1902. Her hymns include :—

1. Loving Father, throned in glory. *Steadfastness.*
2. O Father, ere the night draw near. *Evening.*
3. O Jesu, Thou art present. *H. Communion.*
4. The clouds of night have rolled away. *Morning.*

Her *Cantica Sanctorum, &c.*, was pub. anonymously in 1880 (2nd ed. 1883). From it No. 3 is taken. Nos. 1, 2 and 4 were contributed to C. W. A. Brooke's *Additional Hys.*, 1903. (See **Moultrie, G., p. 1675, i.**) [J. J.]

Leeson, Jane Eliza, p. 669, ii. B. in 1807, d. in 1882.

Leland, E. H. In *The Sunny Side*, N.Y., 1875, several hymns are given as by Mrs. E. H. Leland, including :—

1. Cheerfully, cheerfully let us all live. *Life to be joyful.*
2. How many little children Within. *City Mission.*
3. O, the Father's hands are helping. *Work for God.*
4. The days are gliding swiftly by. *Summer.*

No. 1 is given in *The S. School Hymnary*, 1905, as "M. G. Leland, *circa* 1890," in error. Mrs. Leland's hymns were written c. 1869, before her marriage, for use in the Sunday S. of the Unitarian Church at Milwaukee. [J. M.]

Leonard, Ellen Thurston, b. in 1845, is the author of "Not a life so mean or lowly" (*Love*) in Horder's *Worship Song*, 1905.

Leonard, Frederick, b. 1830; d. 1867. Author of "Constant as Thy mercies are" (*Praise*) in Horder's *Worship Song*, 1905.

Lester, John Henry, M.A., of St. John's Coll., Cambridge; B.A. in honours, 1868; M.A., 1871. Ordained in 1868, he held several appointments, including the Rectory of South Hackney, 1885–90, and Diocesan Missioner in the diocese of Lichfield, 1880–85. In 1884 he became a Prebendary of Lichfield, and in 1890 Rector of Lexden, Essex. His *The Lichfield Church Mission H. Book*, 1883, was revised as *The Lichfield Mission H. Book* (N.D.). To the former he contributed :—

1. Hark, my soul, the sound of voices. *Heaven Desired.*
2. Hush, my soul, what voice is pleading? *The Voice of Jesus.*
3. O happy land of Paradise. *Heaven.*
4. O come ye redeemed. *Praise of Jesus.*
5. O solemn hour, so strange and still. *Repentance.*
6. Until He come! Ah, yes. *Awaiting the End.*

To these in the revised edition he added four original Metrical Litanies. [J. J.]

Let all the world rejoice. *J. Hunt.* [*Praise to God.*] One of the original hymns in his *Spiritual Songs of Martin Luther*, 1853, p. 136, entitled "The Majesty of God." Given, slightly altered, in *Hys. A. & M.*, 1904. [J. M.]

Let every ear attend. This is a recast of I. Watts's C. M. "Let every mortal ear attend" (p. 1238, i. 98) into S. M., given in a few American collections.

Let God, the God of battle, rise. *Tate and Brady.* [*Ps. lxviii.*] Pub. in the *New Version*, 1698, in 35 st. of 4. l. The version "The servants of Jehovah's will," given in some American colls., is an altered form of portions of this Psalm, beginning with st. iii. [J. J.]

Let me suffer, let me drain, p. 541, i. This hymn by Mrs. Howitt is the opening hymn in *Lays of the Sanctuary*, 1859. It subsequently appeared in *Lyra Brit.*, 1867, but was not contributed thereto as a new composition for that special work. [J. J.]

Let us, brethren, let us gladly. *H Bateman.* [*Christian Service.*] From his *Heart Melodies*, 1862, No. iii., into the *S. S. Hymnary*, 1905, as "Let us, brothers," &c.

Let vain pursuits and vain desires, p. 1577, i., has been traced to E. N. Goymer's *Coll. of Hys.*, 2nd ed., 1825 (p. 1567, i.),

Lewis, Henry King, was b. Feb. 10, 1823, at Margate, became a medical publisher in Gower Street, London, and d. in Jan. 1898. His hymns appeared principally in two collections which he ed., viz., *Songs for Little Children*, 1879, and *Songs for Little Singers*, 1880, enlarged ed. 1881. Three have passed into various books for children :—

1. A little tiny bird. *God's Care.* 1879, No. 130.
2. God is near me when the light. *God is near.* 1879, No. 106; previously in Horder's *Bk. of Praise for Children*, 1875, p. 51.
3. Who is this [He] that claims my heart. *God's Claim.* 1879, No. 131. [J. M.]

Lewis, Howell Elvet, M.A., b. April 14, 1860, and educated for the Congregational Ministry. After holding several charges in the country, he removed to London in 1898. His *Sweet Singers of Wales*, 1889, contains *trs.* of standard Welsh hymns. They are well done, and worthy of attention on the part of hymn-book compilers. Mr. Lewis is M.A. of the University of Wales. [T. G. C.]

Liebo, die du, p. 674, i. Another *tr.* is "Love, who didst Thy servant fashion," by G. R. Woodward, in his *Songs of Syon*, 1904.

Life and light and joy are found. *C. E. Mudie.* [*Youth for God.*] Published in his *Stray Leaves*, No. ii., March 1872, in 5 st. of 6 l., and entitled "Counsels." At the end is "Rewritten January 26, 1872." This text is in *The Baptist Church Hymnal*, 1900. [J. J.]

Lift up, lift up your voices now. [*Easter.*] This hymn, in the American *Episcopal Hyl.*, 1892, No. 119, is a mosaic made up of fragments of Easter hymns, pieced together without any regard to the continuity of the originals. It is principally from Dr. Neale's "The foe behind," &c., p. 1148, ii.; from his *tr.* of "En dies est dominica," p. 330, ii.; and Mrs. Charles's version of "Aurora lucis," p. 94, i. (*Voice of Christian Life in Song*, &c., 1858, p. 100: "The morning kindles all the sky.") This cento is repeated in several American collections. [J. M.]

Lift up your hearts! We lift them, Lord, to Thee. *H. M. Butler.* [*Thanksgiving and Praise.*] Contributed to the *Harrow School H. Bk.*, 1881, from which it has passed into several later collections, including *The Public School H. Book*, 1903, *The English Hymnal*, 1906, and others. [J. J.]

Light of the world, Thy beams I bless. This, in the 1904 ed. of *The Meth. H.-Bk.*, No. 464, is composed of sts. i., ii. from C. Wesley's "Are there not in the labourer's day" (p. 76, ii.), and sts. iii.–v. from his "But can it be that I should prove," in *Hys. & Sac. Poems*, 1749. (*P. Works*, 1868–72, iv., 479.) [J. M.]

Liguori, Alfonso Maria de', pp. 1534, ii., 1577, i. In 1892, the *trs.* of Liguori's hymns were not noted in detail because the originals were not accessible. We have lately found the *Canzoncine Spirituali . . . di Sant' Alfonso Maria de' Liguori*, Turin, 1830, in the library of the Oratory, London, and discovered that Bp. Coffin was merely the editor of the 1863 vol. of *trs.* All those noted below are by Father Edmund Vaughan (*q.v.*). In 1863, nos. 7, 16 below are ascribed to Mgr. Falcoja and Mgr. Majello, but Father Vaughan now informs us that he thinks they were probably by St. Alfonso. Some of the 1863 *trs.* appeared previously in *Hys. for the Confraternity of the Holy Family*, 1854, and in *Holy Family Hys.*, 1860. The best-known are :—

1. **Dal tuo celeste trono.** [*B. V. M.*] 1830, p. 60. *Tr.* as "Look down, O Mother Mary." 1854, No. 7; 1863, p. 37.
2. **Fiori, felici voi, che notte, e giorno.** [*Holy Communion.*] 1830, p. 38. *Trs.* (1) "O happy flowers! O happy flowers," by F. W. Faber, in *Oratory Hys.*, 1854, No. 19; (2) "O flowers, O happy flowers," 1863, p. 20.
3. **Gesu mio, con dure funi.** [*Passiontide.*] 1830, p. 44. *Tr.* as "My Jesus! say, what wretch has dared." 1854, No. 5; 1863, p. 17.
4. **Giacchè tu vuoi chiamarmi padre.** [*St. Joseph to the Infant Jesus.*] 1830, p. 54. *Tr.* as "Jesus! let me call Thee Son." 1854, No. 11. 1863, p. 13, is in a different metre.
5. **Lodiamo cantando.** [*Death of B. V. M.*] 1830, p. 67. *Tr.* as "Uplift the voice and sing." 1863, p. 49.
6. **Mondo, più per me non sei.** [*Surrender to Jesus.*] 1830, p. 3. *Tr.* as "World, thou art no more for me." 1863, p. 66. In *Hys. for the Year*, 1867, it begins "Jesus, Lord, be Thou my own" (st. iii. alt.).
7. **O bello Dio, Signor del Paradiso.** [*The Love of God.*] 1830, p. 56. *Tr.* as "O God of loveliness." 1863, p. 118.
8. **Partendo dal mondo.** [*Holy Communion.*] 1830, p. 34. *Tr.* as "When the loving Shepherd." 1863, p. 27.
9. **Sei pura, sei pia.** [*B. V. M.*] 1830, p. 62. *Tr.* as "Thou art clement, thou art chaste." 1863, p. 36. In *Hys. for the Year*, 1867, and others, it begins with st. ii., "O Mother blest! whom God bestows."
10. **Sto prigione entro quel Core.** [*Sacred Heart of Jesus.*] 1830, p. 52. *Tr.* as "I dwell a captive in this Heart," 1863, p. 15.
11. **Tu scendi dalle stelle, O Re del cielo.** [*Christmas.*] 1830, p. 42. *Tr.* as "O, King of Heaven! from starry throne descending." 1854, No. 4; 1863, p. 12.

The following are all in 1863 and in *Hys. for the year*, 1867 :—

12. Fly hither from the storm that rages round. *For a Retreat.*
13. In this sweet Sacrament, to Thee. *Holy Communion.*
14. Knowest thou, sweet Mary. *B. V. M.*
15. Let those who will for other beauties pine. *The Beauty of God.*
16. Mary, thy heart for love. *Assum. B. V. M.*
17. Mother Mary, Queen most sweet. *B. V. M.*
18. My God, O Goodness Infinite. *Love of Jesus.* In 1863 indexed under the chorus "Jesus, my sweetest Lord."
19. My soul, what dost thou? Answer me. *Holy Communion.*
20. O Bread of Heaven! beneath this veil. *Holy Communion.*
21. O how I love Thee, Lord of Heaven above. *Christmas.*
22. Raise your voices, vales and mountains. *B. V. M.*
23. 'Tis Thy good pleasure, not my own. *The will of God.*

Of these, nos. 13, 17 were taken by Father Vaughan from a Neapolitan *Mission H. Bk.*; the rest are found in 1830, as follows: 12 at p. 32; 14, p. 63; 15, p. 9; 16, p. 70; 18, p. 49; 19, p. 37; 20, p. 40; 21, p. 44; 22, p. 66; 23, p. 7. [J. M.]

Lindenborn, Heinrich, PH.D., was b. at Cologne, June 6, 1712, and d. at Bonn, April 21, 1750. He pub. in 1741 at Cologne the curious hymn book, *Neues Gott und dem Lamm geheiligtes Kirchen- und Hauss-Gesang der ... Tochter Sion*, which completely breaks away from the traditional type of hymn book, and consists entirely of originals and translations by himself. Seven of the original hymns are in Latin; and of these three are annotated in this *Dictionary*, viz. :—

Almum flamen, vita mundi, pp. 54, i.; 1550, ii.
Cedant justi signa luctus, pp. 215, ii.; 1555, ii.
Tandem luctus, tandem fluctus, p. 1709, ii. [J. M.]

Linquunt tecta Magi, p. 677. The version "From the princely city," in the *New Office H. Bk.*, 1905, No. 379, is Chambers's, slightly altered.

Little children, praise the Saviour, p. 1577, i. We have traced this hymn to the *Juvenile Harmonist*, published by the Sunday School Union c. 1837 or 1838, where it appeared anonymously, and apparently for the first time. It is in several modern collections, including the Scotch *Church Hymnary*, 1898, and others. [J. B.]

Little children, wake and listen. [*Christmas.*] Appeared anonymously in the S.P.C.K. *Appendix*, 1869; Horder's *Book of Praise for Children*, 1875; and many others of later date, including the Scotch *Church Hymnary*, 1898, &c.

Little drops of water, p. 679, i. When this *Dictionary* came into circulation in America, in 1892, the authorship of this hymn was claimed by Mrs. Julia A. Carney (*q.v.*) as against Dr. Brewer. After prolonged searching and correspondence we find that a hymn by Mrs. Carney was printed in a *Reader* published for use in the Boston Primary Schools, U.S.A., in 1845. This American text is that given on p. 679. From this it will be seen that Dr. Brewer began his version of the hymn in 1848 by adopting the opening stanza of Mrs. Carney's version of 1845, and adding thereto four inferior verses of his own. Mrs. Carney's text, with variations in most collections, is that now (1906) in C. U. Dr. Brewer's version is unknown to modern hymn books. [J. J.]

Livermore, A. A., p. 680, ii. He d. in 1892.

Lo! He comes with clouds descending, p. 681, i. In the various hymnals published since 1892, there is no uniformity either in the text or in the stanzas used by the compilers. In every instance, however, which has come under our notice the cento has been compiled from the texts as set forth in detail on pp. 681–2. [J. J.]

Lo! on a narrow neck of land. *C. Wesley.* This cento in the American *Meth. Hymnal*, 1905, begins with st. ii. of "Thou God of glorious majesty" (p. 1169, ii.), at which place we discussed the origin of the verse, "Lo, on a narrow neck of land." Recently a claim has been made in America to the effect that a hymn beginning with this verse has been discovered among some MSS. of the Georgia Historical Society. The Rev. C. S. Nutter says, in the American *Christian Advocate*, Mar. 3, 1894, p. 6:—

That the MSS. had been examined by Mr. Franklin H. Heard, a magazine writer, who found that, during Charles Wesley's residence in Georgia in 1736 he resided for a time on Jekyl Island with General Oglethorpe and his family. To the wife of General Oglethorpe, who was staying at Savannah, he wrote from Jekyl Island in 1736: "Last evening I wandered to the north end of the Island, and stood upon the narrow point which your ladyship will recall as there projecting into the ocean. The vastness of the watery waste, as compared with my standing-place, called to mind the briefness of human life and the immensity of its consequences, and my surroundings inspired me to write the enclosed hymn, beginning—

"'Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand,'

which, I trust, may pleasure your ladyship, weak and feeble as it is when compared with the songs of the sweet Psalmist of Israel."

From these details we are led to conclude that C. Wesley must have incorporated this hymn in "Thou God of glorious majesty," which was published in the Wesley *Hys. & Sacred Poems*, 1749. [J. J.]

Lo, what a pleasing sight. This in a few collections is a rewritten form in S. M. of Watts's C. M. rendering of Ps. cxxxiii., from his *Hymns, &c.*, 1707, and his *Ps. of David*, 1719, where it begins "Lo, what an entertaining sight" (p. 1240, i. 304.). [J. J.]

Lob sey Gott, p. 402, i. Another *tr.* is:—

Let God, our Maker, Lord of Spring, by G. R. Woodward, in his *Songs of Syon*, 2nd ed., 1905, No. 215.

Lobe den Herren, p. 683, i. Another *tr.* is:—

Praise to the Lord, the omnipotent Sovran, be given, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 193.

Lockwood, Amelia de F. In *The Pilgrim Hyl.*, Boston, 1904, the hymn, "Saviour, Who Thy life didst give" (*For the Baptism of the Spirit*), is given with this name as the writer. Beyond this we have no information.

Longfellow, S., p. 685, i. Since Mr. Longfellow's death on Oct. 3, 1892, his hymns have been collected by his niece, Miss Alice Longfellow, as *Hymns and Verses* (Houghton, Mifflin & Co., 1904.) From this work we find many of the hymns signed *Anon.* in the Index to Longfellow and Johnson's *Hys. of the Spirit*, 1864, were his; several of these, including E. Osler's "O God unseen, yet ever near," were popular English hymns which he rewrote from his own theological standpoint. These rewritten hymns are very widely used by Unitarians and others. During the last ten years the following additional hymns by S. Longfellow have come into C. U.:—

1. Eternal One, Thou living God. *Faith in God.*
2. God of the earth, the sky, the sea. *God in Nature.*
3. God's trumpet wakes the slumbering world. *Call to duty.*
4. Light of ages and of nations. *God in and through all time.*
5. Lo, the earth is risen again. *Spring.* (1876.)
6. Now while we sing our closing psalm. *Close of Worship.*
7. O Life that maketh all things new. *Unity.* (1874.)
8. O Thou in Whom we live and move. *The Divine Law.*
9. The summer days are come again. *Summer.* From his hymn, "The sweet [bright] June days are come again."
10. Thou Lord of life, our saving health. *In Sickness.* (1886.)

Of these hymns Nos. 2, 3 appeared in the *Hys. of the Spirit*, 1864, and all with the dates appended in *Hys. and Verses*, 1904. [J. J.]

Look down, sweet Saviour, from Thy holy place. *F. Oakeley.* [*Good Friday.*] From his *Lyra Liturgica*, 1865, p. 94, given as "The Prayer for all estates of men. Adapted from the Missal." Repeated in the *Arundel Hys.*, 1902, no. 64. [J. M.]

Lord, all I am is known to Thee. This is another altered form of I. Watts's "In all my vast concerns with Thee," p. 1240, i. 284.

Lord, be Thy Word my rule. *Bp. C. Wordsworth, of Lincoln.* [*Confirmation.*] From the 5th ed., 1872, of his *Holy Year*, p. 209, into the 1904 ed. of *Hys. A. and M.*

Lord, dare we pray Thee dwell within. *J. Anstice.* [*The Holy Spirit desired.*] Appeared in his *Hymns*, 1836, No. 26, in 28 l. A cento in the *Marlborough Coll. Hymns*, 1899, begins "How dare we pray Thee dwell within?" The text of this cento is much altered from the original. [J. J.]

Lord, dismiss us with Thy blessing, p. 687, ii. The date of Hawker's 11th ed. of his *Ps. & Hys.* as 1811 is an error. The 13th ed. is dated 1807. In his "Advertisement" to this ed. the author says that alterations found in the texts of various hymns were introduced in that edition. This hymn is one of those which underwent alterations. The copy of the 13th ed. to which we refer is in the Church House Library, Westminster. [J. J.]

Lord, enthroned in heavenly splendour, p. 1554, ii. The text of this hymn as given in the 1904 ed. of *Hys. A. & M.* includes a verse of Dr. Bourne's original text (st. v.) omitted by the Compilers of the former edition. It has slight alterations also which were sanctioned by the author. In *The English Hyl.* the old text of *Hys. A. & M.* is repeated. [J. J.]

Lord! for to-morrow and its needs. [*Strength for the Day.*] The authoress, who desires to remain anonymous, informs me that this poem was written in 1877, and was first printed in the English *Messenger of the Sacred Heart* (Jan. 1880, p. 20, and signed "S. M. X."). It has been widely used, but generally altered and abridged. The full and correct form is in her *In Hymnis et Canticis. Verses Sacred and Profane, by a Sister of Notre Dame (S. M. X.)*, 1903, p. 28. These *Verses* were mostly written at Liverpool, for the students of the Liverpool Training College. [J. M.]

Lord, help me to resign My doubting heart to Thee. [*Resignation.*] Anon. in the Amer. *Sursum Corda*, 1898, No. 536.

Lord, I believe Thy word of grace, p. 689, ii. This opening line should read "Lord, I believe Thy *work* of grace."

Lord, in this Thy mercy's day, p. 690, ii. In the 1st ed. of *The Baptistery*, 1842, this is given at p. 297 from "Image the Twenty-second."

Lord Jesu, think on me, p. 760, ii. In *Church Hys.*, 1903, the cento is composed of Mr. Chatfield's original *tr.*, sts. ii., iii., v., vi., vii. and ix., as slightly altered in Thring's *Coll.*, 1882; and in the 1904 ed. of *Hys. A. & M.* the sts. from the original *tr.* are ii., iii., v., vii., unaltered except that the opening words read "Lord *Jesus*," &c. [J. J.]

Lord Jesus, bless us ere we go. An altered form of F. W. Faber's "Sweet Saviour," &c., p. 1107, ii.

Lord Jesus, we believing. This hymn, dated on p. 1184 i. 3, as 1861, appeared in the London *Inquirer*, Dec. 1839, p. 620.

Lord, let Thy goodness lead our land. On p. 1578, i., this hymn is said to be taken from P. Doddridge's hymn, No. 369, in his *Hymns*, 1755. This is an error. It is from his "Salvation doth to God belong," p. 1560, i. 11. [J. J.]

Lord of all with pure intent. *C. Wesley.* [*Holy Baptism.*] One of his *Hys. on the Four Gospels* left in MS. at his death in 1788, and included in *P. Works*, xi., p. 119. In *The Meth. Hymn-Book*, 1904.

Lord of our life, and God of our salvation, p. 699, i. In the *Life of Edward Bouverie Pusey*, by Canon Liddon, this is looked upon as an original English hymn.

"It was at this time that he [Philip Pusey] composed the well-known 'Hymn of the Church Militant.' . . . 'It refers,' he writes to his brother, 'to the state of the Church'—that is to say, of the Church of England in 1834—assailed from without, enfeebled and distracted within, but on the eve of a great awakening" (vol. i., 1893, pp. 298, 299).

At p. 699, i., this hymn is described as "rather founded on the German than a *tr.*"; but it bears too much resemblance to the German to be regarded as entirely original. The *Engl. Hyl.*, 1906, gives the text of 1840, except that in 1840 st. ii., l. 3 is "darts *of venom*," iii., l. 2 is "when *sin itself*," and v., l. 3 is "*or*, after." [J. M.]

Lord of the sinless world above, p. 693, i. This hymn was given in the London *Inquirer*, Feb. 1839, p. 100, as "Hymn to be sung by the children of St. Mary's, Newington." It began "Lord of the countless worlds above," and is signed "W. J. I. 1837." [J. M.]

Lord, Thy people guide and keep. This, in C. W. A. Brooke's *Additional Hys.*, 1903, is a slightly altered form of Bp. How's "Lord, Thy children guide and keep," p. 695, ii.

Lord, when in Simon's house of yore. [*Mary's Love and Gift.*] This is given in the Presb. *New. Ps. & Hys.*, Richmond, U.S.A., 1901, as by "Sarah E[dwards] Henshaw, 1878."

Lord, when my soul her secrets doth reveal, p. 878, i. This hymn is given in error to Dr. Ray Palmer. It is by Lord Selborne (Sir Roundell Palmer), and is that noted under *Psalters, English*, p. 932, i. 317. [J. J.]

Lord, with glowing heart [I'd] I'll praise Thee, p. 624, i. 4. A full account of this hymn, but too long for insertion here, is given in the Phila. *Forward* (in *Studies of Familiar Hymns by Louis F. Benson*, D.D.), vol. xxi., No. 26. A copy of the article is among the Broadsheets, Julian Coll., Church Ho., Westminster. [J. J.]

Lothrop, Amy. A pen-name of Anna Warner, p. 1234, i.

Love's redeeming work is done. *C. Wesley.* A cento composed of sts. ii.-v., x., of "Christ the Lord is risen to-day" (p. 226, i.) in *The English Hyl.*, 1906.

Lowry, R., p. 699, i. He d. Nov. 25, 1899.

Lowry, Somerset Corry, M.A., s. of James Corry Lowry, Q.C., of Rockdale, Dungannon, Ireland, b. in 1855, and educated at Repton and Trin. Hall, Camb., B.A. 1877, M.A. 1880. Ordained in 1879 to the Curacy of Doncaster. Subsequently Vicar of North Holmwood, Surrey, 1891–1900, and of St. Augustin's, Bournemouth, from 1900. He has pub. *The Work of the Holy Spirit*, 1894; *Convalescence*, 1897; *Lessons from the Passion*, 1899, &c. His hymns include:—

1. **Behold, Lord, how the nations rage.** [*In Time of*

War.] Written "For Use during the War between Russia and Japan," in 1904, and printed as a leaflet by Jarvis & Co., Bournemouth.

2. **Lord, while afar our brothers fight.** [*In Time of War.*] Written at Holmwood, Surrey, in 1899, after the reverse of Colenso, and extensively used during the S. African War. Given in the 1904 ed. of *H. A. & M.*

3. **O Saviour, once again the ebbing year.** [*For a Memorial Service.*] Written at Holmwood, in 1898, for Queen Victoria's annual Service in memory of the Prince Consort. Included in *Hys. of the Christ. Centuries*, 1903.

4. **O Son of God, enthroned above.** [*Advent.*] Written at Holmwood, in 1892, and given in M. Woodward's *Children's Service Bk.*, 1897.

5. **Pressing forward.** [*Processional.*] Also in Woodward's *Children's Service Bk.*, 1897. Written at Bournemouth, in 1888.

6. **Son of God, Eternal Saviour.** [*For Unity.*] Written at Holmwood, in 1893; printed in *Goodwill*, Feb. 1894, and included in the 1904 ed. of *H. A. & M.*

7. **We meet as we have never met before.** [*Burial.*] Written for use after a Child's Funeral, Holmwood, 1892, and given in Woodward's *Children's Service Bk.*, 1897. [J. J.]

Lucis Creator optime, p. 700, ii. Additional *trs.* are:—

1. **O Thou, of light Creator best** (1905, "Creator Blest") in the *Office H. Bk.*, 1889, No. 709; and 1905, No. 160, takes ll. 1, 2 from Bp. Mant.

2. **O Blest Creator of the light,** in *H. A. & M.*, 1904, No. 15, is marked as by the Compilers. It is their former version, "Blest Creator," turned into L. M. to adapt it to a plainsong melody.

3. **Source of light and life divine,** in *Church Hys.*, 1903, is, with slight alterations, J. Chandler's *tr.*, as altered by G. Thring.

4. **Maker, by Whose unuttered word.** By H. N. Oxenham, in his *Sentence of Kaires*, 1854, p. 198, and A. E. Tozer's *Catholic Hys.*, 1898. [J. M.]

Luff, William, b. May 14, 1850, and admitted as a Member of the Baptist Church at the Metropolitan Tabernacle in 1866. His first effort in versifying was pub. in *Baptist Messenger*, Feb. 1870. Since then he has contributed extensively in prose and verse to various publications, including *Sword and Trowel*; Drummond's *Tracts*, Stirling; *Golden Bells*; *Gospel Solos for Gospel Singers*; and many others. His best-known hymns are:—

1. **O! who this day will rejoicing say?** [*Invitation.*] First pub. in *Word and Work*, July 19, 1883. It was brought into notice through its recitation by the Rev. Hubert Brooke at the Belfast Convention at his Bible reading, Oct. 23rd, 1888. Printed as a hymn-sheet, it had a large circulation. In the *Church Miss. H. Bk.*, 1899, sts. ii.–vi. are omitted.

2. **God fills the soul that it may pour.** [*Receiving from God*; *Giving to men.*] Written for the revised edition of *Hys. of Consecration and Faith*, 1902.

3. **I know not what He'll give me.** [*New Year.*] First pub. in *Songs of Salvation*, No. 63, and again in *Hys. of Consecration and Faith*, 1902.

4. **The faith that saves the soul.** [*Saving Faith.*] No. 331 in *Hys. of Consecration and Faith*, 1902; was written in 1901.

In addition the following hymns are by Mr. Luff:—In *Golden Bells*, No. 285; Sankey and Stebbings' *Male Choir*, No. 4; Manton Smith's *Evangel Echoes*, Nos. 37, 57, 71, 130, 152, 154, 227; *Gospel Solos for Gospel Singers*, thirty-nine hymns; *Hys. of Light and Love*, "My Saviour could and would"; and the *Supp.* to *Our Own H. Bk.* (Spurgeon), "Hark, the Captain's voice is calling."

Of Mr. Luff's hymns 100 were pub. in 1885, as *About Jesus*; and a second 100 as *About the Father*, 1886, by Drummond, Tract Depot, Stirling. [J. J.]

Luke, Jemima, née Thompson, p. 703, i. Mrs. Luke d. at Newport, Isle of Wight, Feb. 2, 1906.

Luminis fons, lux et origo lucis. *Alcuin.* [*Evening.*] This is in the *Poetae Latini Aevi Carolini*, Berlin, 1881, vol. i., p. 349, in 16 sts., from the eds. of Alcuin's *Opera* by Du Chesne (1617), Froben and Wattenbach; that is, it is not printed from any MS. In Rambach's *Anthologie*, i., p. 197, there are 9 sts. from the ed. of 1617. *Tr.* as:—

O Christ! our Light, O Fount of light, a good *tr.* from the text of *Rambach*, by R. M. Moorsom, in his *Renderings of Ch. Hys.*, 1901, p. 64; repeated, slightly altered, in the S.P.C.K. *Church Hys.*, 1903. [J. M.]

Lunn, Caroline Sophia, née Grundy, wife of the Rev. J. C. Lunn, p. 1196, ii., was b. in 1822, and d. in 1893. She contributed 10 hymns to her husband's *Hys. for Religious Services*, Leicester, 1880. One of these, "Day and night the blessings fall" [*God's care*], No. 22, is in *The Sunday S. Hymnary*, 1905. [J. M.]

Lutheran Hymnody, American. *See* **American Hymnody, § ix.**

Lux alma Jesu mentium, p. 704, ii. The version "Light of the soul, Thou Saviour blest," in the *New Office H. Bk.*, 1905, No. 254, is based on Caswall.

Lux ecce surgit aurea, p. 820, ii. Additional *trs.* are:—

1. **See the golden sun arise,** a fine version, by W. J. Courthope, in the S.P.C.K. *Ch. Hys.*, 1903, No. 65.

2. **And then at length let darkness flee,** by R. M. Pope, in his *Hys. of Prudentius*, 1905, p. 21. He revised it for *The English Hyl.*, 1906, No. 55, where it begins "Lo! golden light rekindles day." [J. M.]

Lynch, T. T., p. 705, ii. Other hymns by him in recent books are:—

1. My faith it is an oaken staff. *Faith in Christ.* In the *Rivulet*, 1855, p. 78.

2. Together for our country now we pray. *National.* In the *Rivulet*, 1868, p. 170. [J. M.]

M.

M. C. H., in *Service of Praise*, 1865, *i.e.* Margaret Chalmers Wilson, *née* Hood.

M. C. W., in *Songs of Zion*, 1876, *i.e.* M. C. Wilson, *née* Hood.

Macdonald, G., p. 707, ii. He d. at Sagamore, Ashtead, Surrey, Sep. 18, 1905.

Macduff, J., R., p. 708, i. He d. April 30, 1895.

Mackay, William Paton, M.D., was b. at Montrose, May 13, 1839, and educated at the University of Edinburgh. After following his medical profession for a time, he became minister of Prospect Street Presbyterian Church, Hull, in 1868, and d. from an accident, at Portree, Aug. 22, 1885. Seventeen of his hymns are in W. Reid's *Praise Bk.*, 1872. Of these the best known is "We praise Thee, O God, for the Son of Thy love" (*Praise to God*), written 1863, recast 1867. [J. M.]

McKeever, Harriet Burn, b. at Philadelphia, Pa., Aug. 28, 1807, and d. at Chester, in the same State, Feb. 7, 1887. She was engaged in educational work in Philadelphia for many years, and was associated with St. Andrew's Episcopal Church in that city. Her hymns, written in some instances for use in St. Andrew's, were collected and published as *Twilight Musings*, in 1857. From this volume we find that "Jesus, high in glory," p. 1574, ii., was written by Miss McKeever. [J. B.]

Mackellar, T., pp. 708, ii.; 1578, ii. He d. Dec. 29, 1899. His hymn, "O the darkness, O the sorrow" (*Redemption through Christ*), was written in 1886, and added to the latest

editions of his *Hys. & Metrical Psalms*. It is found in *Sursum Corda*, 1898, and several other collections. His *Hymns and Poems* were collected and published in 1900. [L. F. B.]

McKenzie, W. S., p. 1578, ii. Another of his hymns, "Child of God, when thou art weary" (*Rest in the Lord*), is included in the Bap. *Sursum Corda*, Phila., 1898, and dated 1891. He d. June 13, 1896. [J. J.]

Maclagan, Abp. W. D., pp. 709, i.; 1578, ii. At the present time all Abp. Maclagan's hymns are in C. U., and most of his tunes likewise. With regard to the latter, it is exceptional to find so many tunes by the author of popular hymns sharing the same popularity in the principal hymnals. In *Church Hys.*, 1903, and *Hys. A. & M.*, 1904, combined, there are eight of his tunes, whilst the hymns are six in all. [J. J.]

McSorley, Catherine Mary. Her hymn, "We thank Thee, O our Father" (*Praise to God*), in *Church Hys.*, 1903, is from the Irish *Church Hyl., Appx.*, 1891.

Magee, John Arthur Victor, M.A., s. of Archbishop Magee, was b. Oct. 8, 1869, and educated at Merton Coll., Oxford; B.A. in honours, 1890; M.A., 1894. Ordained in 1892, he became in 1906 Vicar of St. Mark's, Marylebone, London. Several of his hymns have appeared in the *Church Monthly* and other periodicals. The best known is "Here we stand to face the combat" (*Confirmation*), in C. W. A. Brooke's *Add. Hymns*, 1903. [J. J.]

Magnae Deus potentiae, p. 711. Another *tr.* is:—

O Sovereign Lord of Nature's might, a full and good version by W. J. Courthope in the S.P.C.K. *Church Hys.*, 1903, No. 66. [J. M.]

Magno salutis gaudio. [*Palm Sunday.*] Included in the Benedictine ed. of the *Opera* of St. Gregory the Great (Paris, vol. iii., 1705, col. 879), but without reason. In some of the early MSS., *e.g.* Brussels 1351, f. 65*b*, of the 9th cent., and Verona Chapter Library, 90, f. 131, of the 9th cent., it begins "Magnum salutis gaudium." Printed text in *Werner*, No. 42; *Daniel*, i., No. 150, ii., p. 382, &c. In the *Roman Breviary*, Venice, 1478, there is a cento for St. Mary Magdalen, beginning with st. iii., "Nardi Maria pistici," and this in the *Roman Brev.*, 1632, begins "Maria castis oculis." *Tr.* as:—

With chastened look and reverence meet, from the text of 1632, in the *Office H. Bk.*, 1889, No. 774 (1905, No. 244). [J. M.]

Magnum nomen Domini Emmanuel. [*Christmas.*] Probably of the 14th cent. *Hoffmann von Fallersleben*, 1861, p. 422, prints it from a Munich MS. of 1422 (sts. iii.–viii. being the "Resonet in laudibus"), and at p. 424 the form that became current, from Corner's *G. B.* (R. C.), 1625. It is in MSS. of the 15th cent. at Hohenfurt, Berlin, Vienna, and Leipzig (see *Bäumker*, i., No. 47, &c.). Text also in *Wackernagel*, i., No. 348; *Daniel*, iv., p. 252; the *Arundel Hys.*, 1902, No. 24, &c. *Tr.* as:—

Great is our Lord Jesu's name, Emmanuel, by J. O'Connor, in the *Arundel Hys.*, 1902, No. 25. [J. M.]

Make haste, O man, to live, p. 161, ii. This is altered in the *Public School H. Bk.*, 1903, to "Make haste, *my soul*, to live."

Maker of the human heart. This cento, in the *Hys. for Use in New College Chapel, Oxford*, 1900, is composed of sts. iv.–vi. of Dean Stanley's "O frail spirit, vital spark," p. 1087, ii.

Manning, Card. Henry Edward, D.D., was b. July 15, 1808, at Copped Hall, Totteridge, Herts, and was educated at Harrow and at Balliol Coll., Oxford. He was sometime Archdeacon of Chichester, joined the Church of Rome 1851, became Archbishop of Westminster 1865, and Cardinal 1875, d. Jan. 14, 1892. See the details of his career in the *Life* by E. S. Purcell, 1895, in A. W. Hutton's *Cardinal Manning*, 1892, &c. He was a voluminous writer, a famous preacher, and a well-known philanthropist and temperance worker. His connection with hymnody was slight. He contributed a *tr.* to the *Holy Family Hys.*, 1860, noted under **Grignon, L. M.** The only original hymns we have been able definitely to trace to him are the following, contributed to the *Catholic Parochial H. Bk.*, 1873 (Nos. 358, pts. i.–iv., 359), viz.:—

1. All creatures of Thy hand are good. *Temperance.*
2. I promise Thee, sweet Lord, that I. *Temperance.*
3. In penance for the guilt of men. *Temperance.*
4. O holy Patrick! Ireland's saint. *St. Patrick.*
5. O Jesus! Who for love of me. *Temperance.*

[J. M.]

March, D., p. 1578, ii. The following details concerning Dr. March's hymn, "Hark! the voice of Jesus crying," have been furnished us by himself:—

"It was written at the impulse of the moment to follow a sermon I was to preach in Clinton St. Church to the Philadelphia Christian Association on the text Is. vi. 8. That was some time in 1868."

The original text in full is in *The Hymnal*, (Presb.), Phila., 1895, No. 361. Dr. March declines to accept the interpolations which have been made in this hymn. We must note also that the incident given in Brownlie's *Hymns and Hymnwriters of the Church Hymnary* (Scottish), p. 303, relative to this hymn and President Lincoln, is incorrect. It relates to Mrs. E. Gates's "If you cannot on the ocean," p. 1565, i. 5. [L. F. B.]

Maria flos, orbis honos. [*B. V. M.*] This is in the Andernach *G. B.* (R. C.), 1608, with a German text beginning "Maria rein, du hast allein" (see *Bäumker*, i., pp 169, 333, who thinks the Latin is a *tr.* from the German). The German text is in *Wackernagel*, v., No. 1463; the Latin text is in the *Arundel Hys.*, 1902, No. 181. *Tr.* as:—"Hail, God's own Bride," by J. O'Connor, in the *Arundel Hys.*, 1902. It is a very free version. [J. M.]

Maria gieng geschwind. [*Purification of B. V. M.*]. In the *Catholische Kirchen-Gesäng*, printed by Brachel at Cologne, 1625, p. 422. Also in Hommel's *Geistl. Volkslieder*, 1864, No. 53; H. Bone's *Cantate*, ed. 1879, No. 354, &c. *Tr.* as:—

Mary, that mother mild, by G. R. Woodward, in O. Shipley's *Carmina Mariana*, 1902, p. 491, and his own *Songs of Syon*, 1904, No. 116. [J. M.]

Maria gieng hinaus. [*Visitation of B. V. M.*] This is in the *Catholische Kirchen-Gesäng*, printed by Brachel at Cologne in

1625 [B. M.], p. 420, and apparently in the ed. of 1623 (see *Bäumker*, ii., No. 50). It is in Hommel's *Geistl. Volkslieder*, 1864, No. 106; H. Bone's *Cantate*, ed. 1879. *Tr.* as :—

Our Lady took the road, by G. R. Woodward, in O. Shipley's *Carmina Mariana*, 1902, p. 490, and his own *Songs of Syon*, 1904, No. 123. [J. M.]

Marston, Annie Wright, dr. of Dr. C. H. Marston of Devizes, Wiltshire, was b. at Uley, Gloucestershire, in 1852. To the 2nd ed. of *Hys. of Consecration and Faith*, 1890, Miss Marston contributed at the request of Mrs. Evan Hopkins several hymns, of which the following were retained in the new and enlarged edition (the 3rd), 1902, and are in C. U. :—

1. I thank Thee, Lord, that Thou hast shown. *Christ All in All.*
2. It shall be now; Lord, from my heart I say it. *Surrender to Christ.*
3. Lord, I come at last to Thee. *Surrender to Christ.*
4. Now the Lord our souls has fed. *Holy Communion.* Also in the *Church Miss. H. Bk.*, 1899.
5. O Lord, I come to Thee. *Christ our strength.*
6. This day the Lord has spoken. *Dedication of self to God.*

All these hymns were written for use at Conventions at Keswick and elsewhere, and are of a simple and devotional character. [J. J.]

Martin, H. A., p. 715, ii. In the 1904 ed. of *Hys. A. & M.* a new hymn by Mr. Martin is included for *Passiontide*, "Alone Thou trodd'st the wine press, and alone." It was written in Holy Week, 1878. All Mr. Martin's hymns given on p. 715, ii., are still in C. U. [J. J.]

Martyr Dei qui unicum, p. 716, ii. Additional *trs.* are :—

1. **Thou Martyr of unconquered might**, in the *Office H. Bk.*, 1889, No. 796, and 1905, No. 271.
2. **Martyr of God, whose strength was steeled**, by P. Dearmer, in *The English Hyl.*, 1906. [J. M.]

Mason, A. J., p. 1579, i., s. of G. W. Mason, was b. May 4, 1851. Dr. Mason has had a most distinguished career, and has held important appointments in addition to those named on p. 1579, i., including that of Select Preacher at Oxford. In 1895 he became Lady Margaret Prof. at Cambridge, and Canon of Canterbury; and in 1903 Master of Pembroke Coll., Cambridge. In addition to other works he pub. in 1875 *The Persecution of Diocletian*, and in 1902 *Ministry of Conversion*. His hymns, noted on p. 1579, i., were retained in the revised ed. of *Hys. A. & M.*, 1904 (Nos. 1, 2, 3, were written about 1886, and 4 in 1874). His hymn on the Seventh Word on the Cross, "The life-long task was done," written in 1902, was also included therein. His *trs.* of the "Salve, festa dies" hymns for Easter, &c., are annotated under their Latin first lines. [J. J.]

Mason, Caroline Atherton, née Briggs, dr. of Dr. Calvin Briggs, of Marblehead, b. there July 27, 1823, married Charles Mason, a lawyer at Fitchburg, in 1853, and d. there June 13, 1890. She pub. a vol. of poems as *Utterance: or Private Voices to the Public Heart*, 1852. Her *Lost Ring and other Poems* was issued in 1891. Of her hymns the following are in C. U. :—

1. **I cannot walk in darkness long.** [*Evening.*] This begins with st. v. of her poem on *Eventide*, "At cool of day with God I walk." In her *Lost Ring*, 1891, p. 165.
2. **O God, I thank Thee for each sight.** [*The Joy of Living.*] From her *Lost Ring, &c.*, 1891, p. 164, where it is entitled "A Matin Hymn," and begins "I lift the sash and gaze abroad."
3. **The changing years, eternal God.** [*Adoration.*] Written for the Bicentennial of the First Cong. Church, Marblehead, Aug. 13, 1884 (*Lost Ring*, 1891, p. 174). It begins "The changing centuries, O God."

Of these Nos. 1 and 2 are in Putnam's *Singers & Songs*, 1875, pp. 464–5. [J. M.]

Mason, J., p. 716, ii. Mason's *Midnight Cry*, stated on p. 717, i. as having been preached in 1694, was delivered in 1691. The 1st ed. of this sermon is :—

"*The Midnight Cry. A Sermon Preached On the Parable of the Ten Virgins . . . . By J. M.*, M.A., *Rector of W. in the County of B., London: Nathanael Ranew . . .* 1691.

This ed. has no hymns. To the 4th ed. in 1692, pub. by the same Nathanael Ranew, there was added :—

The Fourth Edition, with the Addition of two Hymns for the Coming of Christ. By the same Author.

The first of these Hymns begins :—

"The evening of the Day
Portends a dismal night,"

and is in 12 st. of 8 l. The second Hymn is :—

"Come, come, my dearest, dearest Lord,
Make haste and come away."

This is in 14 st. of 4 l. Of the first and fifth eds. there are copies in the Brit. Museum, and of the first in the Julian Collection of the Church House, London. [J. J.]

Massey, Gerald, was b. May 29, 1828, in the parish of Tring, Herts, was for some time on the staff of the London *Athenæum*, and frequently contributed to the *Quarterly Review*. He has pub. many vols. of poems. The following have been used as hymns :—

1. **Jerusalem the golden! I languish for one gleam.** [*Heaven.*] In the *Sunday Mag.*, May 1865, p. 7. In his *Tale of Eternity*, 1870, p. 235, it reads "I *weary* for."
2. **Surrounded by unnumbered foes.** [*Christian Courage.*] In his *Tale of Eternity*, 1870, p. 272.
3. **There lives a voice within me.** [*God's Voice.*] In his *Ballad of Babe Christabel*, 1854, p. 32, entitled "This world is full of beauty."

Mr. Massey d. at South Norwood, London, Oct. 29, 1907. [J. M.]

Massey, Lucy, née Fletcher, daughter of Mr. J. Fletcher of Norwich, was born in 1842, and married in 1865 to the Rev. R. Massey, sometime Vicar of Wareham, Norfolk. Mrs. Massey has published collections of poetry, in which some of her poetical pieces are found, and also some original works. Her *Hymns on the Imitation of Christ, by Thomas à Kempis*, 1871; *Figures of the True*, 1870; *Songs of the Unseen Hope*, 1900, indicate the line of thought which underlies her works. Her hymn, "Sweet day of worship, day of rest" (*Sunday*), appeared in her *Later Lyrics of the Christian Church* [1870], p. 47, and signed Lucy F. Massey. It is in 8 st. of 6. l. In *The Bap. Church Hyl.*, 1900, it begins as above with st. iii. of the original. [J. J.]

Mathams, W. J., p. 718, ii. Mr. Mathams entered the ministry of the Established Church of Scotland in 1900, acted for two years as chaplain to the Scottish forces in Egypt, and is now (1906) minister in charge of the parish of Stronsay, Orkney. His recent hymns include :—

1. **Captain and Comrade of us all.** [*For Soldiers and Sailors.*] Written and printed for use at a service held at Gourock Parish Church, April 10, 1904, on

behalf of the Queen Victoria Memorial School for sons of Scottish sailors and soldiers.

2. **From heights where God is reigning.** [*Boys' Brigade.*] Written, 1905, for the *S. S. Hymnary*, 1905.

3. **God is with us, God is with us.** [*Christian Warfare.*] Written by request of the Nat. Council of Evang. Free Churches, first sung at their Congress at Nottingham, 1896, and pub. in the *Christian Endeavour Hyl.*, 1896.

4. **Lord Jesus Christ! for love of Thee.** [*Christian Warfare.*] Written, 1899, in connection with the Centenary Fund of the Congreg. Union. In the *S. S. Hymnary*, 1905.

5. **O Christ, sweet Rose of Sharon.** [*The Rose of Sharon.*] Contributed to the *Christian Endeavour Hyl.*, 1896.

We may add that of the hymns noted at p. 718, ii., Nos. 2, 3, 4, 5, 8, 9 were contributed to the Baptist *Ps. and Hys. for School and Home*, 1882, and that No. 7, first printed as a leaflet in 1878, is in the *Suppl.* of 1880 to the Baptist *Ps. and Hys.* [J. M.]

Matheson, Annie, p. 719, ii. She wrote two hymns in 1905 for the *S. S. Hymnary*, 1905:—

1. **What is the name of the Lord God Almighty?** [*God is Love.*] 1905, No. 407. The original form was partly rewritten in accordance with suggestions made by the editor.

2. **When there is peace, where praise hath been.** [*Evening.*] 1905, No. 157. [J. M.]

Matheson, G., p. 1579, i. In addition to Dr. Matheson's hymn, "O Love, that wilt not let me go," p. 1583, i., the following from his *Sacred Songs*, 1890, have come into C. U. since 1892:—

1. Come, let us raise a common song. *Brotherhood.*
2. Father divine, I come to Thee. *Strength for Life.* This, in Horder's *Worship Song*, 1905, is altered to "*Saviour* divine, I come to Thee."
3. Gather us in, Thou Love that fillest all. *One in Christ.*
4. Jesus, Fountain of my days. *Christian's Polestar.*
5. Lend me, O Lord, Thy softening cloud. *The Fire and the Cloud.* In the *Sunday Mag.*, 1875.
6. Lord, Thou hast all my frailty made. *Strength for the Day.*
7. Make me a captive, Lord. *Christian Freedom.*
8. There are coming changes great. *The Glad New Time.*
9. Three doors there are in the temple. *Prayer.*

Dr. Matheson informed us that these hymns, together with the rest of his *Sac. Songs*, 1890, were written at Row, Dumbartonshire, in 1890. The 3rd ed. of the *Sac. Songs* was pub. in 1904. He d. suddenly at Avenelle, North Berwick, Aug. 28, 1906. [J. J.]

Matson, W. T., p. 719, ii. He died in 1899. The hymn, "Glory to God in the highest, shall be our song to-day," p. 1591, i., is given to Mr. Matson in error. It is found in W. B. Bradbury's *Golden Censer*, 1864, p. 116, without authorship, and again in P. Phillips's *Singing Pilgrim*, 1866, p. 79, as by Mrs. E. H. Gates. [J. M.]

May, Catherine Elizabeth, née Martin, p. 1584, i., under "O Saviour," &c. She was the only daughter of Sir Henry William Martin, Bt., and was b. at Lockinge Park, near Wantage, Feb. 19, 1808; m. 1837 to the Rev. George May, who was from 1843 to 1861 Vicar of Lyddington, Wilts; d. at Totland, Isle of Wight, Sep. 12, 1873. The first verse of her hymn, "O Saviour, where shall guilty man," appeared in Dr. Maurice's *Choral Harmony*, 1858, set to a tune called "Lyddington," which was composed by Dr. E. F. Rimbault, and is dated 1856. [J. M.]

Mediae noctis tempore, p. 721, i. This hymn is mentioned in the Rule of St. Caesarius of Arles c. 520 (see p. 1618, ii.). In the *Bangor Antiphonary*, of c. 690 (H.B.S. ed., pt. i., f. 11*b*; pt. ii., p. 11), it begins "Mediae noctis tempus est." A note by Canon Warren in pt. ii., pp. 46–48, says of it, "There is nothing to suggest an Irish origin for the hymn." [J. M.]

Μέγα καὶ παράδοξον θαῦμα, p. 723, i. In *The English Hymnal*, 1906, Dr. Neale's *tr.*, "A great and mighty wonder," is given in 5 st. of 4 l., with a refrain composed of lines 2–4 of st. ii., to adapt it to an ancient German melody. [J. J.]

Μέγα τὸ μυστήριον, p. 87, i. From Dr. Neale's *tr.* of this Ode iv. of S. John Damascene, for S. Thomas's Sunday. Sts. iii., iv., are included in G. R. Woodward's *Songs of Syon*, 1904, as "Patient Lord, with loving eye." (*Χαίρεις ἐρευνώμενος.*) [J. J.]

Meine Hoffnung stehet feste, p. 791, ii. Another *tr.* is:—

All my hope on God is founded, a free version in the *Yattendon Hyl.*, 1899, No. 69, marked as "tr. by R. B."; repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 166. [J. M.]

Men plough the fields and scatter. An altered form in the *S. S. Hymnary*, 1905, of "We plough the fields," &c., p. 237, i.

Methodist Free Churches Hymnody. *See* **Methodist Hymnody, § iv.**

Methodist Hymnody, American. *See* **American Hymnody, § v.**

Methodist Hymnody, pp. 726, i., and 1579, ii. Since the publication of this *Dictionary* in 1892, the history of Methodist Hymnody in Great Britain presents several features of interest and importance. Continuing the history from pp. 726, i., 732, i., and 1579, ii., and following the order there given, we have to record the following facts and details:—

i. **Wesleyan Methodists.** The revision of the *Collection of Hymns for the Use of the People called Methodists*, of 1875, added a large number of hymns thereto which were new to Methodist congregations, but it was carried out in too conservative a spirit. The Methodist Churches soon desired a more catholic hymnal. In 1900 the Wesleyan Methodist Conference appointed a Committee "to consider the principles on which the new Hymn Book shall be compiled," and in 1901 a larger Committee was appointed "to make a selection of hymns for publication as a new Connexional Hymn Book." Of this Committee the Rev. Dr. W. T. Davison was Chairman, and the Revs. Nehemiah Curnock, John Telford, and Arthur E. Gregory, Secretaries. In addition to the members appointed by the British Conference, representatives were appointed by the Irish Conference, the Methodist New Connexion Conference, and the Methodist Reform Union. This Committee also acted in harmony with the Australian Methodist Church, by which *The Methodist Hymn Book* was accepted, an *Appendix* of 47 hymns being added to secure copyright in the Australian Colonies. The co-operation of so many branches of the Methodist Churches justified the title of the new book, which is an

important manifestation of Methodist union. Another innovation was the appointment on the Committee of a few laymen—amongst whom was the Rt. Hon. Sir H. H. Fowler, M.P., who took an active part in the work.

The publication of *The Methodist Hymn Book* in 1904 marks an era in Methodist Hymnody. John Wesley's name disappeared from the title page, and his famous Preface was omitted. The new Preface gives an historical survey of the various books issued, from the publication in 1779 of Wesley's *Collection of Hymns for the Use of the People called Methodists* to the final edition of "Wesley's Hymns with a *New Supplement*" in 1875. The arrangement and classification of the hymns is new, but many of Wesley's titles are retained, and some of the sub-sections are almost wholly by the Wesleys. In the section headed "The Gospel Call," out of 76 hymns 57 are by Charles Wesley; in "The Christian Life," containing 289 hymns, 164 are by C. Wesley, and 20 are translations by J. Wesley. The whole work contains 981 hymns (really 980, as "Rock of Ages" is given in two forms). Of these, 446 are ascribed to C. Wesley, 3 to J. Wesley, 26 are translations by J. Wesley. Other writers largely represented are: Watts 65 (a greater number than in any other representative modern collection), Montgomery 15, Ellerton 12, Doddridge 11, Cowper, Heber, Bonar and Miss Havergal 10 each. Of translations 8 are by Dr. J. M. Neale and 13 by Miss Winkworth.

The great majority of the new hymns are naturally those which have already found a place in recent hymnals; those which are not yet in common use are rarely of special value. Modern Methodism is represented not only by W. M. Bunting, Dr. Punshon and Dr. Jenkins, whose hymns appeared in the previous edition, but by Drs. Stephenson, Lyth and Burton, E. J. Brailsford, E. Boaden, C. Garrett, A. H. Vine, and by James Smetham—the poet-painter—Messrs. C. L. Ford, and J. E. Vanner, and Miss Bradfield.

The Methodist Hymn Book preserves nearly all that is best and most characteristic in Wesley's hymns; it includes all the great hymns common to evangelical churches, and, whilst peculiarly rich in hymns of personal experience and evangelistic enthusiasm, provides, as preceding editions had not done, a fair number of hymns on the Church, hymns for children, hymns relating to Christian philanthropy, temperance, &c. It retains its distinctively Methodist character, but, notwithstanding the large number of Wesley's hymns, has lost the provincialism of its predecessors, and has gained vastly in catholicity of tone and taste.

Its reception by the Methodist Churches was phenomenal. More than a million and a half copies were sold within twelve months of publication, and a quarter of a million of the *Tune Book*, which had been prepared by a Committee, with the editorial assistance of Sir Frederick Bridge.

Three additional collections of hymns for special use have also been published.

(1) *The Young People's Hymnal* (1896), prepared under the direction of the Wesleyan Book Committee, contains 214 hymns. The special feature of this collection is the brightness and devoutness of the hymns selected. It is intended rather for up-growing youths and maidens than for little children, and is also worth consideration by compilers of School Hymn Books. Shortly after its publication it was adopted as the *Wesley Guild Hymnal*. For general use it is disadvantaged by the Committee's exclusion of all hymns included in the Wesleyan Hymn Book of 1875.

(2) *The Supplemental Hymnary* (1897), compiled by Dr. T. Bowman Stephenson, and containing a number of original hymns, had a considerable circulation.

(3) *The People's Hymnary*, 1906. This contains 504 hymns, and is intended to take the place of *The General Hymnary* (1889). It is a commonplace collection.

Contemporaneously with the publication of *The Methodist Hymn-Book*, a facsimile edition of "the Third Edition corrected" of Wesley's Hymns was issued by the Methodist Book Room. This is the edition of 1782, and was the last edited by John Wesley himself. It is regarded as the Standard Edition of Wesley's hymns.

Two works have recently been published in connection with the new hymn-book: (1) *The Methodist Hymn-Book Illustrated*, by John Telford, B.A., 1906. In this every hymn has been annotated, and there is a large amount of interesting information gathered from many sources. In this direction this *Dictionary* has been extensively used. (2) *Half Hours with The Methodist Hymn-Book*, by Mary Champness, 1906, is a pleasantly-written book of notes and anecdotal comments upon many hymns.

ii. Methodist New Connexion. No hymn book of any kind has been published by this body since 1892. As noted above, the Conference was represented on the Committee which compiled *The Methodist Hymn Book*, and that collection has been officially adopted by the denomination.

iii. Primitive Methodists. *The Primitive Methodist Hymnal* of 1887 is still in use, without addition or alteration. A new edition of their *Sunday School Hymn Book* was published in 1902, and a collection for *Home Mission Services* in 1904.

iv. Methodist Free Churches. Their hymn book referred to on p. 731, i., as in preparation in 1888, was issued in 1889, p. 1579, ii. 1, and is now in use. No additions have been made to the *Sunday School Hymn Book* of 1888. Their *Hymns of Light and Life*, 1896, contains 332 hymns for Christian Endeavour Societies, Mission Services, &c.

This summary reveals great activity on the part of the Wesleyan Methodists in hymnological matters during the past decade. With other branches of the Methodist family very little has been done, and that little has not been of the highest merit. [A. E. G.]

Methodist New Connexion Hymnody. *See* **Methodist Hymnody, § ii.**

Middlemass, Isabella, is a native of Edinburgh. She has pub. a set of seven original *Hys. for the Little Ones by D. M.*, N.D. (1892), including

O see the sky, so blue, so high. [*God's Care.*]

Written in 1891 to the tune by Mendelssohn, set to it in 1892 as above, and again in the *S. S. Hymnary*, 1905. [J. M.]

Midlane, A., p. 733, ii. Mr. Midlane pub. in 1904 *The Bright Blue Sky Hymn Book*, of 315 of his hymns, and the same year *The Gospel Hall Hymn Book*, for use in the Gospel Hall, Newport, I.W., with 218 additional, making 533 original compositions. A broad-sheet of seven special hymns for Jewish children, in connection with the Mildmay Mission to the Jews, was also issued in December, 1904. Other publications previously noticed give, with these, over 800 hymns to Mr. Midlane as his contribution to the hymnody of the Church. [J. J.]

Miles, Elizabeth, p. 735, i. Sometimes given as Sarah Elizabeth Miles, d. Jan. 23, 1877.

Millard, J. E., p. 735, ii. He d. Sep. 20, 1894.

Miller, Emily, née Huntington, p. 1579, ii. Of Mrs. Miller's hymns, Nos. 4, 5, 6 and 10 were written for and first printed in *The Little Corporal*, as follows: 4—April, 1868; 5—Aug. 1868; 6—May, 1868; and 10—Sept. 1868. Nos. 7, 8, and 9 are not hers. No. 8, "Jesus bids us shine," she informs us is by Susan Warner. [J. M.]

Millington, Herbert, M.A., s. of J. B. Millington, was b. May 28, 1841, at Boston, Lincs, educated at Uppingham and at Clare Coll., Cambridge (B.A. 1864, M.A. 1874). He was from 1873 to 1901 headmaster of Bromsgrove School, and now (1906) resides at Hitchin. Two hymns by him are in the *Public School H. Bk.*, 1903, viz. :—

1. **Accept it, Lord, our effort this.** [*Restoration of a Chapel.*] Written and printed in 1886 for the opening service of the restored Bromsgrove School Chapel.

2. **The hands that raised, the pen that drew it.** [*Dedication of a Chapel.*] Written and printed in 1889 for the opening service of the new Bromsgrove "Big School."

Mr. Millington pub. in 1889 *Trs. into Latin Verse*, by Herbert Millington, M.A., &c. [J. M.]

Missions Hymnody, Church of England Home. Every great Evangelistic movement has been accompanied by an outburst of song. This was pre-eminently the case with the spiritual revival in the latter part of the eighteenth century under the influence of the Wesleys. The *Olney Hymns*, which appeared in 1779 (p. 867, ii.), also played an important part in the Evangelical movement in the early years of the nineteenth century. The same was true of the great revival movement which occurred in 1858 and 1859. A large number of fervid hymns date from that time, and several small collections were pub., some of which are still in use. It is not, then, to be wondered at that when the Church of England awoke to the importance of special evangelistic efforts, a fresh development in hymnody should accompany the mission movement. Our purpose now is to trace the rise and development of this Home Mission hymnody of the Church of England. For all practical purposes the following details will present the salient features of the movement.

1. The famous London Twelve Days' Mission in 1869, with which the movement was inaugurated in the Church of England, did not, so far as we know, produce any collections of hymns for the use of the mission. Possibly in some instances special hymns may have been printed on sheets for the services. It was, we believe, in the Liverpool Mission of 1873 that the first collection of Home Mission Hymns was compiled. This was done by the senior Secretary of the Mission, the Rev. W. Hay Aitken, at that time Incumbent of Christ Church, Everton. This collection was considerably enlarged by Mr. Aitken in 1876, and for the first time a complete set of tunes, many of them original, was published under the musical editorship of Mr. James Waugh, Organist of St. Nicholas, Liverpool. This collection, with some slight additions and alterations, was accepted by the Protestant Episcopal Church of America during the New York Missions of 1885, and was used in subsequent missions held by the American Church Parochial Mission Society. In 1888 Mr. Aitken consulted a considerable number of his brother missioners with a view to its enlargement, and a new edition followed, and this revised edition has since been officially accepted as the authorised hymn-book of the Church Parochial Mission Society. The musical edition was edited by Dr. Rightson. It is entitled *Hymns for a Parochial Mission, with accompanying Tunes; also short Liturgies for Mission Services*, London, N.D. [1888]. It contains several original hymns and tunes.

2. About 1873 there appeared a collection of a similar kind to the above as *Special Mission Hymns*. It was edited by the Revs. Sholto D. C. Douglas and W. H. Chapman, and was used first in the Mission at All Saints, Derby, in 1873. It has been considerably enlarged, and supplied with suitable tunes, as *Hymns for Special Services and Prayer Meetings* (Bemrose & Son, Derby).

3. Amongst the earliest Mission Hymnals was the *Durham Mission Hymn-Book*, c. 1874. It was edited by Canon Keymer, and revised by Canon Body, who contributed to it two original hymns. It contained 127 hymns, with a later *Supplement* of an additional 10. It has a large circulation, and is deservedly popular. A number of appropriate Psalms and the *Te Deum*, together with some forms of Mission Services, are printed with it.

4. In 1874 *The Mission Hymnal* was published by Bemrose & Son. It was compiled by the Rev. E. Husband of St. Michael's, Folkestone, and contains a Preface by Canon Body. A later *Supplement* was added with 41 hymns and 35 original tunes.

5. *The Lichfield Church Mission Hymn-Book*, 1883, was one of the earliest products of the Mission Movement. It was compiled by Prebendary Lester, who was for some time Diocesan Missioner of Lichfield, assisted in the last edition by Canon Bodington, whose suggestions he adopted "as far as possible." It contains 102 hymns, amongst which the 10 original hymns by the Compiler must take a high place. His tender and beautiful hymn "Hush my soul! what voice is pleading?" may be considered a model of what a mission hymn should be. The compilation is the work of an experienced Missioner, and the hymns are for the most part well chosen. The last edition with tunes is *The Lichfield Mission Tune-Book* (Derby: Bemrose & Son, N.D.).

6. In *circa* 1883 the Rev. J. H. Shaw, formerly Vicar of St. Paul's, Canonbury, published through Bemrose & Son, Derby, a *Hymnal for Church Missions*. It is an admirable selection, with 138 very well chosen hymns, arranged with much care and judgment.

7. The Rev. James Stephens issued in 1883 his *Mission Hymns*. This has been twice enlarged and now contains 113 hymns, with 37 tunes. It contains several hymns by the compiler, some of which have obtained considerable popularity. Some of the tunes by Mr. Boyden Smith are of considerable merit.

8. *The London Mission Hymn-Book* was, we understand, originally compiled for the third general Mission in London in 1884. It contains a large number of well selected hymns suitable for Parochial Missions, and is published with accompanying tunes by the S.P.C.K.

9. *The Mission Hymnal of the Church Pastoral Aid Society*, 1897, contains 243 hymns and tunes. It is arranged, like many other similar books, on the alphabetical system, which certainly has a good deal to commend it in so far as facility of reference is concerned. It involves, however, the sacrifice of that methodical arrangement of hymns according to subjects which is so great a help to a preacher in his selection of hymns appropriate to his sermon, an arrangement the Wesleys taught us to value.

10. *Hymns and Litanies for Parochial Missions and Retreats* (*Derby: Bemrose & Sons*, N.D.), was compiled by the Rev. P. B. Simeon, from 1873 to 1877 Missioner in the diocese of Lichfield, and, 1884–1892, of St. George's

Cathedral, Grahamstown, South Africa. The Grahamstown edition of the collection was sanctioned for use in the diocese by the Bishop of Grahamstown.

Although this may not exhaust the Mission hymnals published for use in the Church of England, the summary contains all of any importance to elucidate the rise and development of the movement.

In most of these collections there is a large infusion of hymns from Mr. Sankey's *Songs and Solos*. It should be frankly recognised that whatever be our estimate of the literary value of the hymns, or the musical merits of the tunes with which they are associated, they have obtained such general acceptance amongst the masses that it is almost impossible to dispense with them in Mission work. Probably it is their unpretentious simplicity that constitutes their charm and accounts for their extraordinary popularity, while it provokes the criticism of those who set art before utility.

[W. H. M. H. A.]

Missions, Foreign, pp. 732–759. From communications received from the various Foreign Missionary Societies in G. Britain, we find that, with the exception of the Church Missionary Society, little has recently been published for the use of the Societies' stations in foreign lands. The C.M.S. return is as follows:—

I. East Africa.

Kimegi.	S.P.C.K.	1894.
Ki-Gogo.	S.P.C.K.	1896, 1897, revised.
Swahili.	S.P.C.K.	1897 and 1902.
„ Hymns of Jesus.	Frere Town Press,	1893 and Suppl., 1894.
Sagalla (or Taita).	S.P.C.K.	1892.
Kagúru (or Megi).	(?).	1894.
Chaga.	Frere Town Press.	1892.
Bakeki.	R.T.S.	1900 revised.
Giriyama.	S.P.C.K.	(?).
Taveta.	S.P.C.K.	1895.
Kinyika.	(?).	(?).

II. Uganda Protectorate.

Lunyoro	R.T.S.	1904.
Luganda.	S.P.C.K.	1892 and 1901.
Sukuma.	R.T.S.	1896 and 1897.

III. West Africa.

Ibo.	S.P.C.K.	1897 and 1904.
Temne.	S.P.C.K.	1896.

IV. India.

Hindi Church Hymn Book. (?). (?) previous to 1892.

V. N.W. Canada.

Tenni or Slavi.	S.P.C.K.	1900.
Eskimo.	S.P.C.K.	1896.

VI. Brit. Columbia.

Kwagutl.	S.P.C.K.	1905.

For use at Missionary Meetings and other gatherings on behalf of Foreign Missions, the C.M.S. pub. in 1899 *The Church Missionary Hymn Book*, a collection of 242 hymns. In 1900 the S.P.G. issued, as a Souvenir of the Bicentenary of the Society, *Hymns, Sonnets, and other Poems of the Bicentenary*. Beyond these hymnological efforts, little or nothing has been done in connection with the hymnody of Foreign Missions during the past fifteen years.

[J. J.]

Missions Hymnody, Nonconformist Home.—See special articles: **Baptist, Congregational, Methodist,** &c.

Missus Gabriel de coelis. [*Annunciation of B. V. M.*] Sometimes ascribed to Adam of St. Victor, but M. Gautier in his ed. of *Adam*, 1894, p. 265, says the ascription to him is a mistaken one. It is in a MS. of c. 1199 in the Bibl. Nat., Paris (*Lat.* 1139, *f.* 193*b*); in an English *Gradual* of c. 1275, now in the B. M. (*Add.* 12194, *f.* 129); in the Chichester *Sequentiary* of c. 1275 kept in the Bodleian (*Univ.* 148, *f.* 15*b*); also in the *Sarum Missal*, f. 245*b*, of c. 1250, now at Manchester; in the *York*, *Hereford*, *Westminster*, and many other *Missals*. Text also in *Daniel*, *Mone*, *Kehrein*, No. 200, &c. *Tr.* as:—

Gabriel, from the heaven descending, by J. M. Neale, in his *Med. Hys.*, 2nd ed., 1863, p. 137, repeated as "Gabriel, from heav'n descending," in the *Hymner*, 1904, No. 126. [J. M.]

Mitchell, Andrew Pirie, M.A., of Emmanuel Coll., Camb. (B.A. 1884; M.A. 1888), and Rector of Brotton Parva, Yorks, is the author of "O! the joy, the joy of harvest" (*Harvest*) in C. W. A. Brooke's *Additional Hys.*, 1903.

Mitchell, J. A., p. 1580, i. He was Principal of Nottingham Congregational Institute 1897–1903, and subsequently Secretary to the Congregational Union. Died in April 1905.

Mitchell, W., p. 1196, ii., was b. in 1829 (not 1830), and d. in 1897.

Mitchell, William, b. at Chester, Connecticut, Dec. 19, 1793, educated at Yale Coll. entered the Congregational Ministry in 1825, and d. at Corpus Christi, Texas, Aug. 1, 1867. To Pt. i. of Joshua Leavitt's *Christian Lyre*, 1830–1, he contributed "Servants of the Living God" (*Christian Warfare*); and to Pt. ii. "Jesus, Thy love shall we forget" (*The Love of Christ*). [J. J.]

Monsell, J. S. B. Since the article on pp. 762–3 was written, copies of the *original* editions of Dr. Monsell's works have come into our hands, and from them we have to make the following corrections, the numbers following being those given to the first lines of the hymns on pp. 762–3:—

15. So teach me, &c. *Hys. and Misc. Poems*, 1837, p. 30.
17. The broken, &c. „ „ „ p. 49.
18. Thou art near, &c. „ „ „ p. 21.
19. Would'st thou, &c. „ „ „ p. 14.
26. Loved by God, &c. *Parish Hymnal*, 1873, No. 181.
27. Mercy, mercy, &c. *Prayers and Litanies*, 1861, p. 119.
28. My head is low, &c. *Hys. of Love and Praise*, 1866, p. 125.
33. O Love divine, &c. „ „ „ p. 131.
38. The journey done, &c. „ „ „ p. 134.
40. Weary and sad, &c. *Parish Hymnal*, 1873, No. 209.
41–50. *Hys. of Love and Praise*, 1863.
51. See "Day of loss," &c., p. 282, i.
52. Labouring, &c. *Prayers and Litanies*, 1861, p. 116.
53–57. *Hys. of Love and Praise*, 1863.
58. Pity on us, &c. *Prayers and Litanies*, 1861, p. 125.
59. Praise the Lord, &c. *Hys. of Love and Praise*, 1863, p. 13.
60, 61, 62, 64, 65. *Prayers and Litanies*, 1861.
63, 66–70. *Hys. of Love and Praise*, 1863.
72. My sins, &c. „ „ „ 1866, p. 34.
73. I hunger, &c. „ „ „ 1866, p. 128.

It will be seen from this list of additions and corrections that Dr. Monsell multiplied his works by giving much the same material under

new titles, and that his *Prayers and Litanies* of 1861 were unknown to us when the original article was written. We can sincerely add that few hymn writers are so perplexing to the annotator as Dr. Monsell. [J. M.]

Moore, Emily Jane, a native of Crewe, is the author of many books for young people. Her hymn:—

While so brightly shines the sun [*Praise to God*], was written about 1894 and first printed for use at a S. S. Anniversary. It is in the *Christian Endeavour Hyl.*, 1896, and the *S. S. Hymnary*, 1905. [J. M.]

Moore, Thomas Vernon, b. at Newville, Penn., Feb. 1, 1818, ordained in 1842. He was Moderator of the Presbyterian Assembly in 1867, and d. at Nashville, Ten., Aug. 5, 1871. His hymn, "Father, let Thy smiling face" (*H. Trinity*), in *The New Ps. & Hys.* (Presb.), Richmond, Va., 1901, is dated 1866. [J. M.]

Moorsom, R. M., p. 1580, ii. In 1901 Mr. Moorsom pub. *Renderings of Church Hymns from Eastern and Western Office Books.* These *trs.* of Syrian, Armenian, and other hymns from Eastern sources, together with renderings from the Greek and Latin Office Books, are well done, and have already received deserved attention at the hands of hymnal compilers. His second edition of his *Historical Companion to Hys. Ancient and Modern*, 1903, is noted under **England Hymnody, Church of,** p. 1633, i. For his *trs.* in C. U., see **Index of Authors & Trs.** [J. J.]

Moravian Hymnody, pp. 765–769. The Rev. J. A. Eberle contributed to the Moravian *Messenger* a long series of articles (Feb. 1868 to Jan. 1871), giving authorship and date of the hymns in the English *Moravian H. Bk.* of 1849 (p. 768, ii., No. 11). A supplementary series of articles appeared in the *Moravian Messenger* for 1905, with short notices of authors and hymns not found in the ed. of 1849, but included in the enlarged ed. of 1886.

(By a curious oversight the particulars of the life of John Chandler are given under the name of Edward Caswall. In the case of Ferguson, R., the missing number is 1208; in the case of Rosenroth, C. K. von, the missing number is 1157.)

See also notes in the Appendix to the *Moravian Almanack* for 1905, pp. 121–132. A committee has been for some time engaged in preparing a new ed. of the English *Moravian H. Bk.* A *Children's H. Bk.*, with 200 hymns, was pub. in 1896, and an enlarged ed., with 300 mostly non-Moravian hymns, appeared in 1904.

I. The more important English-writing Moravians, regarding whom biographical details were not given in this *Dictionary* in 1892, are:—

1. **Clemens, Christian Gottfried,** Moravian minister at different places in England and Wales from 1780 to 1815.

2. **Kinchen, Charles,** educated at Corpus Christi Coll., Oxford (B.A. 1729); an associate of the Wesleys; became Rector of Dummer, Hants; then joined the Fetter Lane Society, and d. Jan. 4, 1742.

3. **Libbey, John Daniel,** b. June 28, 1830, at Baildon, Yorks. Moravian minister at various places; finally at Fairfield from 1886 to 1891; d. at Ockbrook, March 17, 1892. He contributed various *trs.* to the *Moravian H. Bk.*, 1886, including "Glory, praise, to Thee be sung," p. 965, ii.; "O, be not thou dismayed," p. 973, i.

4. **Miller, John** (sometimes given as **Müller,** or **Muller**), was a Moravian minister at various places in England and Ireland from 1768; finally at Cootehill, Co. Cavan, from 1805 to 1810. His original hymns and *trs.* were contributed to the *Moravian H. Bk.*, 1789.

5. **Nyberg, Lorenz Thorstan,** b. March 4, 1720, in Sweden, sometime Lutheran minister in Sweden, joined the Moravians in 1748, and worked as a Moravian minister up to 1774; then returned to a living in Sweden, and d. May 30, 1792.

6. **Swertner, John,** b. Sept. 12, 1746, at Haarlem, in Holland, Moravian minister at various places in England and Ireland; d. at Bristol, March 11, 1813.

II. Less important writers are:—

7. **Bird, Thomas,** b. 1870, d. 1828.
8. **Delamotte, William,** d. 1743.
9. **Dutton, Thomas,** b. 1769.
10. **Hartley, John,** b. 1762, d. 1811.
11. **Okely, William,** b. 1762, d. 1824.
12. **Schlicht, Ludolf Ernst,** b. 1714, d. 1769.

For the *trs.* of these various writers, see **Index of Authors and Trs.** In the forthcoming edition of the English *Moravian H. Bk.* it is practically certain that hardly any of the productions of the other minor Moravian writers of the 18th century will survive; we therefore make no attempt to note them here. [J. M.]

Morgan, Samuel Christopher, D.D., s. of the Rev. S. F. Morgan, sometime Rector of All Saints, Birmingham, was b. July 29, 1836, educated at Wadham Coll., Oxford (B.A. 1859, M.A. 1862, B.D. and D.D. 1881), and ordained 1860. After holding other appointments he became in 1895 Vicar of Ebrington, Gloucester. He d. March 23, 1898. His hymn, "Come, thou weary! Jesus calls thee" (*Invitation*), is in Sankey's *Sac. Songs & Solos*, 1881. [J. M.]

Morris, Eliza F., p. 770, ii. She d. in 1874.

Morris, Sir Lewis, D.LITT., was b. Jan. 23, 1833, at Carmarthen, educated at Sherborne School and at Jesus Coll., Oxford (B.A. 1856, M.A. 1858, Hon. Fellow 1877). He was called to the Bar 1861, and practised up to 1881. He is Vice-President of Univ. Coll., Aberystwyth, was Deputy-Chancellor of the Univ. of Wales 1902–1904 (Hon. D.LITT. 1906), and was created Kt. Bachelor in 1895. He d. at Carmarthen, Nov. 12, 1907. His poetical works include *Songs of Two Worlds*, series i., 1871, ii., 1874; iii., 1875; *Epic of Hades*, 1876; *Vision of Saints*, 1890; *Harvest Tide*, 1901, &c. His hymn:—

No Angel comes to us to tell [*The Faithful Departed*] is in *Songs of Two Worlds*, 1871, p. 166, headed "Faith without sight"; repeated in *Worship Song*, 1905, and others. [J. M.]

Moule, Arthur Evans, B.D. Sixth son of the Rev. H. Moule, of Fordington (p. 771, i.), was b. at Fordington on Apr. 10, 1836, and educated for Foreign Mission work at the C.M.S. Coll., Islington. D. 1859, P. 1860. He has spent almost the whole of his ministerial life in the diocese of Mid-China, and mainly at Shanghai. In 1878 he received the degree of B.D. from the Archbishop of Canterbury, and was appointed Archdeacon of Mid-China in 1884. His hymnological work for the C. M. S. Mission in China is given in detail at pp. 743–4. [J. J.]

Moule, George Evans, D.D. Second s. of the Rev. H. Moule, of Fordington, p. 771, i., was b. at Gillingham, Dorset, on Jan. 28, 1828, and has been Bishop of Mid-China since 1880, having laboured in the same district for the C.M.S. from 1858. He was educated at C.C. Coll., Camb. (of which he was elected Honorary Fellow 1905), graduated in honours in 1850,

and was ordained as Curate to his father in 1851. His hymn book in the Hangchow dialect was pub. in 1871. See p. 743, ii. [J. J.]

Moule, Handley C. G., p. 771, ii. In 1899 Dr. Moule resigned his post at Ridley Hall, and became Norrisian Professor of Divinity at Cambridge. In 1901 he was consecrated as Bishop of Durham. The following additional hymns by Bp. Moule have come into C. U. :—

1. **Come in, O come! the door stands open now.** [*Seeking after Holiness.*] Appeared in the 2nd ed. of *Hys. of Consecration and Faith*, 1890; and in the author's *Songs in the House of the Pilgrimage*, 1896.

2. **Dear is Thy Presence with Thy friends.** [*Communion of Saints.*] Included in *Hys. of Consecration and Faith*, 1890.

3. **Lord and Saviour, true and kind.** [*Jesus the Guide of Youth.*] Appeared in *The Council School H. Bk.*, Novello, 1905.

4. **Lord, is it I that enter here.** [*Victory over sin.*] First pub. in the author's *Christian's Victory over Sin*, 1888.

5. **My glorious Victor, Prince Divine.** [*Consecration of Self to God.*] Appeared in the 2nd ed. of *Hys. of Consecration and Faith*, 1890; and again in the author's *Songs in the House of the Pilgrimage*, 1896.

6. **Raise the song, ye loyal voices.** [*King's Coronation.*] Written for Novello's *Ten National Hys. and Tunes* for children's use on the occasion of the Coronation of King Edward VII., 1902.

7. **They watched Him up the silent skies.** [*Ascension.*] Written for Doddridge's *Hys. for Church & Home*, 1904.

Additional publications by Bp. Moule which include hymns are *Songs in the House of the Pilgrimage*, 1896; *The Christian's Victory over Sin*, 1888. *Poems on the Acts of the Apostles*, &c., 1869; *Christianus and other Poems*, 1883; *At the Holy Communion*, 1892; *Thoughts on Union with Christ*, 1886. [J. J.]

Moule, Harriot Mary, née Elliott, youngest daughter of the Rev. C. Boileau Elliott, M.A., F.R.S., was born in Paris on Sep. 29, 1844, and married H. C. G. Moule, now Bishop of Durham, 1881. Her hymn, "Cast thou thy care upon the Lord" (*Care upon God*), was first published in H. C. G. Moule's *Songs in the House of the Pilgrimage*, 1896, and included in *Hys. of Consecration and Faith*, 1902. [J. J.]

Moule, Henry, p. 771, i. Another hymn by this author, "Who can the strength afford?" (*God the Strength of His people*) has passed from the *Appendix* (1878) *to the Fordington Hymn-book*, into *Hys. of Consecration and Faith*, 1902, No. 571. [J. J.]

Moule, Horatio Mosley, fourth s. of the Rev. H. Moule, of Fordington (p. 771, i.) was b. at Fordington, on May 30, 1832, educated at Trin. Coll., Oxford, and Queens' Coll., Camb.; B.A. 1858; M.A. 1872; H.M. Inspector of Workhouses under Local Government Board, and d. on Sep. 21, 1873. His metrical version of the *Benedicite* appeared in the *Appendix to Fordington H. Bk.*, in 1878. (See p. 771, ii.) [J. J.]

Moultrie, G., p. 771, ii. We find that Mr. Moultrie wrote the preface to the *Cantica Sanctorum*, 1880, but did not edit the book. He and others contributed some thirteen hymns thereto. It was edited by Miss Isabella Leefe, p. 1663, i., who wrote 90 of the hymns. [J. J.]

Mozley, Henry Williams, M.A., b. at Derby, April 22, 1842, Scholar and Fellow of King's Coll., Camb., graduated B.A. 1864; M.A. 1867; and was Assistant Master at Eton from 1864 to 1897. Mr. Mozley has contributed translations of various Medieval Sequences and Hymns to the *Monthly Packet*, and other publications. His hymns in C. U. are :—

1. **Lord, Who fulfillest thus anew.** [*Conv. of S. Paul.*] First pub. in the *Evening Rest*, and then in *Hys. A. & M.*, 1904, No. 228.

2. **Lord, Who while yet a boy wast found.** [*Confirmation.*] One of two hymns written for use before and after the laying on of hands in Confirmation. It was included in *Hys. A. & M.*, 1904, No. 295. For use "Before Confirmation." [J. J.]

Müde bin ich, p. 510, ii. Another *tr.* is "Weary now I seek repose," by G. R. Woodward, in his *Songs of Syon*, 1904, No. 89.

Mulholland, Rosa; *see* **Gilbert, R.**

Mundi salus affutura, p. 777, i. This is in *Dreves*, xliii., p. 45, from the Sarum *Hymnorum Opusculum*, 1512. Another *tr.* is "Portal of the World's Salvation, Lo, a virgin," by Laurence Housman in *The English Hyl.*, 1906, No. 229. [J. M.]

Murray, Robert, Minister of the Presbyterian Church in Canada, born Dec. 25, 1832, is the author of "From ocean unto ocean" (*National Hymn*), and "Lord, Thou lov'st the cheerful giver" (*Almsgiving*), in the Scotch *Church Hymnary*, 1898. [J. B.]

Muzzarelli, Alfonso, S.J., was b. at Ferrara, Aug. 22, 1749, entered the Society of Jesus 1768, d. at Paris May 25, 1813. He was the author of many theological works, the best-known being *Il Mese di Maria*, 1785. This work gives a four-line stanza for each day of the month of May, the first of these beginning—

Lasciate, O Vergine. [*B. V. M.*] (Turin ed. 1842, p. 16). From these sts. the Rev. F. W. Faber made a very free version, as "Joy of my heart! O let me pay." In a letter of March 13, 1847, enclosing the autograph of his *tr.* (now at the Oratory in London), he speaks of it as merely reflecting the original. It was printed as a leaflet for the Month of Mary, 1847, and was included in the Rev. J. B. Morris's version of *The Month of Mary, by Father Muzzarelli* (2nd ed. 1848, p. 16. I am indebted to the Rev. V. Hayles of the London Oratory for pointing out the above facts.) It is in the *St. Wilfrid's Hys.*, 1849, p. 13, *Jesus and Mary*, 1849, p. 83, and recently in the *Arundel Hys.*, 1902, and many others. [J. M.]

My Father bids me come, O why do I delay? A cento from "Ah! whither should I go?" p. 32, ii. into a few American collections.

My Father, cheering Name. Another altered form of Anne Steele's "My God, my Father, blissful Name," p. 780, i.

My Father knows the things I need. *C. Wesley.* A cento in *The Meth. Hymn-Book*, 1904, from his *Hys. on the Four Gospels*, left in MS. at his death in 1788. (*P. Works*, x., 190.)

My God and Father, while I stray, p. 778, i. In the Kirkby Lonsdale *Songs from the Valley*, 1834, p. 189, this hymn is given as "My God, *my* Father! while I stray," and the refrain as "Thy will, my God, Thy will be done." It is unsigned. [J. J.]

My God, and is Thy table spread, p. 779, i. In the 1904 ed. of *Hys. A. & M.*, the doxology in the old ed. has been replaced by the concluding st. of Doddridge's hymn.

My God, if I may call Thee mine. *C. Wesley.* [*In temptation.*] Pub. in the Wesley

Hys. & Sac. Poems, 1739, in 9 st. of 8 l. (*P. Works*, i., p. 133). In the old *Wes. H. Bk.* the cento consisted of 8 st. of 4 l. This has been reduced to 7 st., by the omission of st. vii., in *The Meth. H. B.*, 1904. [J. J.]

My Hope, my Portion, and my God. An altered version of sts. iii.–vi. of I. Watts's "Long have I sat beneath the sound," p. 684, ii.

My Jesus, I love Thee, I know Thou art mine. [*Jesus All in All.*] This anonymous hymn was given in *The London Hymn Book*, 1864, and later in several other collections, including Ira D. Sankey's *Sacred Songs and Solos*, 1881, No. 374. In Snepp's *Songs of Grace and Glory*, 1872, and a few others it begins "My *Saviour*, I love Thee," &c. In these two forms it is somewhat widely used in Home Mission collections. [J. M.]

My Lord, my God! if fear or shame. This is the same hymn as "O Lord, my God! if fear or shame," p. 1581, i.

My Lord, my God, what willest Thou? [*The Will of God.*] This anonymous hymn in Tozer's *Catholic Hys.*, 1898, and others appeared in *Hys. for the Year*, 1867, No. 74.

My Lord, my Life, my Love. [*God all and in all.*] This is in the *Yattendon Hyl.*, 1899, No. 35, marked as "adapted by R. B." It is based on I. Watts's "My God, my Life, my Love," p. 1231, i., but is much superior to its original. In *The Eng. Hyl.*, 1906. [J. M.]

My Lord, my Master, at Thy feet adoring, p. 1586, ii. In *Hys. A. & M.*, 1904, the last stanza of this hymn has been rewritten.

My times are in Thy hand, p. 681, i. 3. This hymn first appeared in vol. i. of *The Tract Magazine* (R.T.S.), March, 1824, p. 32, in 6 st. of 4 l., entitled "My times are in Thy hand, *Psalm* xxxi. 15," and signed "*Spes*." Mr Lloyd, the author, was at that time an official of the R.T.S. The original text reads as in the *The Church Hymnary* (Scottish), 1898, No. 288, with st. iv., ll. 3–4, "*Those* hands," &c., "*Are* now," &c., to which must be added st. v., which is omitted in almost every collection:—

> "My times are in Thy hand,
> Jesus, my Advocate;
> Nor shall Thine hand be stretch'd in vain
> For me to supplicate." [J. J.]

Mysterium mirabile, p. 784, i. Chevalier, in his *Repertorium*, No. 11830, cites this as in *Officia Propria*, Grenoble, 1711.

Mystical Rose! by God's own hand. [*B. V. M.*] This is in *St. Winifred's H. Bk.*, 1854, No. 5, the *Crown of Jesus*, 1862, *St. Dominic's H. Bk.*, 1901, and others.

N.

Nason, E., p. 784, ii. He d. in 1887.

Never forget the dear ones. [*Home.*] The tune by Dr. G. F. Root with the title from the first line of this hymn has led many to assume that he was the author of the words also. So far as we can gather this is not so. It is, however, in his *Young Men's Singing Book*, N.Y., 1855, and thence in the *Tonic Sol-fa Reporter*, March, 1856, p. 117. In the *S. School Hympary*, 1905, it is given as *Anon., circa* 1850. We know of no authority for this date. [J. M.]

Nevin, E. H., p. 799, i. He d. 2 June, 1889.

New, H., p. 1196, ii. He d. in 1893.

New Version, *Supplement to the*, p. 801, i. In the Julian Collection at the Church House, Westminster, there is a copy of the 32mo ed. of the *N. V.* dated 1699, with which is bound up a copy of the *Supplement*. The title of the *Supplement* is practically the same as given at p. 801, i., but ends thus:—

> "Printed by *J. Heptinstall*, and sold at *Stationers' Hall*, near *Ludgate*, by *D. Brown*, at the *Bible* without Temple-Barr, *J. Wild* at the *Elephant* at *Charing-Cross*, and most Booksellers, 1700. Price in sheets, 6d., to be stich'd singly, or to bind up with the foresaid *Version*."

The pieces contained are the same as those in the 3rd ed. of 1702 [B. M.] and the same as those in the 4th ed. of 1704, which professes to be "corrected and enlarged."

It is instructive to note also the following extracts from the *Letters from the late Most Reverend Dr. Thomas Herring, Lord Archbishop of Canterbury, to William Duncombe, Esq., deceased, from the year* 1728 *to* 1757, *London*, 1777.

> "Letter xxxvii. Croydon House, Nov. 5, 1753."
> "The new edition of Tate and Brady is not yet come out that I know of. The emendations suggested were much approved of, but my authority to alter them made a matter of some doubt; so the middle way was taken, of correcting the errors * * * not the imperfections."

To this there is the footnote:—

> "In the edition of these Psalms, 1737, there were above two hundred errors of the press."

The Letter xxxviii., Nov. 25, 1753, contains the following:—

> "I have heard nothing of the edition of Tate which you said you would leave for me at Lambeth. If there is time it shall be made proper use of; and I am sure, thanks are most justly due to you on that affair."

The footnote to this letter is:—

> "Mr. Duncombe's corrections, above mentioned (as appears from another letter, dated June 16, 1753), were sent by the Archbishop to Mr. Richardson [King's Printer] for a new edition of Tate's Psalms then preparing."

The letter of June 16, 1753, is not in the printed book of 1777.

It is evident from the copies of Tate and Brady which were in use at the time when it was superseded by the modern hymn-book, that this revision was never accepted or put into circulation by the King's Printer. [J. M.]

Newell, Ebenezer Josiah, M.A., s. of C. W. Newell, was b. in Southwark, Surrey, June 22, 1853, entered Worcester Coll., Oxford, as an exhibitioner in 1871 (B.A. 1876, M.A. 1878) was ordained D. 1890, P. 1891, and has been since 1900 rector of Neen Sollars, Salop. His hymn,

We praise Thy Name, all-holy Lord [*St. David*], was written 1896, and first printed in the *Northern Churchman and St. David's Weekly*, Feb. 29, 1896, as a hymn of the Welsh Saints, for St. David's Day, with 7 verses. In *The Engl. Hyl.*, 1906, No. 211, with three verses, relating to St. David alone. [J. M.]

Newell, William, D.D., b. at Littleton, Mass., Feb. 25, 1804, educated at Harvard, entered the Unitarian Ministry in 1830, retired in 1868, and d. in 1881. In Putnam's *Singers and Songs*, 1874, there are 11 of his hymns and

poems. His "All hail, God's angel, Truth" (*Thanksgiving*), is in Horder's *Worship Song, with Tunes*, 1905. [J. J.]

Newman, Frederick William, was b. at Falmouth, Cornwall, May 26, 1856. In 1877 he entered as one of the first four students in the Scholae Cancellarii, Truro, and was ordained D. 1879 and P. 1880. After filling several curacies he became Vicar of St. George's, Truro, in 1889. His hymn "Jesus, Lord of our salvation" (*St. George's Day*), was written on April 6, 1890, as a Processional for use on St. George's Day in his church. It is printed as a leaflet in 7 st. of 6 l. When included in the 1904 ed. of *H. A. & M.*, sts. ii. and vi. were omitted, and slight alterations were made in the rest of the hymn. [J. J.]

Newman, Card. J. H., pp. 802, ii.; 1581, ii. The following are also in use at the present time, but, except No. 13, almost exclusively in R. C. collections. The dates in brackets are those given in Newman's *Verses*, 1868; all thus marked were composed in the Birmingham Oratory at these dates:—

i. In the *Rambler*, 1850.

1. **In the far North our lot is cast.** [*S. Philip Neri.*] (1850.) March, 1850, p. 250. In the *Birmingham Oratory H. Bk.*, 1857 and 1906, it begins, "On Northern coasts," and in the *Parochial H. Bk.*, 1880, with st. ii. "Founder and Sire! to mighty Rome."

2. **The Angel-lights of Christmas morn.** [*Candlemas.*] (1849.) March, 1850, p. 251.

3. **There sat a Lady all on the ground.** [*B. V. M.*] (1849.) May, 1850, p. 425.

ii. Verses, 1853.

4. **All is Divine which the Highest has made.** [*For an inclement May.*] (1850.) 1853, p. 128.

5. **Green are the leaves, and sweet the flowers.** [*May.*] (1850.) 1853, p. 125.

6. **My oldest friend, mine from the hour.** [*Guardian Angel.*] (1853.) 1853, p. 12.

7. **The holy monks conceal'd from men.** [*S. Philip Neri.*] (1850.) 1853, p. 134.

8. **The one true Faith, the ancient Creed.** [*The Catholic Faith.*] 1853, p. 140.

9. **This is the saint of sweetness and compassion.** [*S. Philip Neri.*] 1853, p. 136. Rewritten (1857) as "This is the saint of gentleness and kindness" in the *Birmingham Oratory H. Bk.*, 1857, No. 49.

iii. Birmingham Oratory H. Bk., 1857.

10. **Help, Lord, the souls which Thou hast made.** [*The Faithful Departed.*] (1857.) 1857, No. 76.

iv. Birmingham Oratory H. Bk., 1862.

11. **I ask not for fortune, for silken attire.** [*S. Philip Neri.*] (1857.) 1862, No. 54.

12. **Thou champion high.** [*S. Michael.*] (1862.) 1862, No. 41.

v. Dream of Gerontius, 1866.

13. **Firmly I believe and truly.** [*The Faith of a Christian.*] 1866, p. 9; *Verses*, 1868, p. 318; *The Engl. Hyl.*, 1906. [J. M.]

Newton, Benjamin Wills, M.A. In the article **Plymouth Brethren Hymnody, p. 898, ii.,** it is stated that Mr. Newton, one of the leaders of the Society, had taken Holy Orders. This, we are informed, was not so. He was Fellow of Exeter Coll., Oxon., from 1828 to 1832, but was never ordained. He was b. at Devonport in 1808. [J. J.]

Nichol, Henry Ernest, was b. Dec. 10, 1862, at Hull. He took the degree of MUS. BAC. at Oxford in 1888. He has written fourteen sets of *S. S. Anniversary Hymns* (130 in all), with original tunes, besides many pub. in leaflet form, mostly under the anagram of *Colin Sterne*. The following are in the *S. S. Hymnary*, 1905, the dates being those of composition and publication by the author:—

1. Life is opening out before you. *Christian Courage.* 1897.

2. Rest, O rest! at eve Thy children's voices. *Evening.* 1897.

3. We've a story to tell to the nations. *Foreign Missions.* 1896.

4. Where the flag is flying. *Boys' Brigade.* 1901. [J. M.]

Nobis Sancti Spiritus gratia sit data. [*Whitsuntide.*] A hymn on the Holy Spirit, arranged for the Canonical Hours, i.e., one st. each for Matins, Prime, Terce, Sext, Nones, Vespers, and Compline. *Mone*, No. 191, prints it from a 14th cent. MS. at Karlsruhe (Reichenau, 36), where it occurs thrice, in the second copy ascribed to Pope John XXII. (d. 1334), and in the third copy ascribed to Pope Benedict XII. (d. 1342), and other sources. It is in two *Horae* in the B. M. (*Add.* 18850, *f.* 132*b*, of c. 1425; *Add.* 28962, *f.* 408, of c. 1440); in two *Horae* in the Fitzwilliam, Cambridge, both written in France c. 1440 (61, *p.* 140, and 62, *p.* 254), and others. Printed text in *Dreves*, xxx., p. 15, &c. *Tr.* as:—

Let the Holy Spirit's grace, by J. M. Neale, in the *St. Margaret's Hyl.* (East Grinstead), 1875, and in G. R. Woodward's *Songs of Syon*, 1904. [J. M.]

Noble, James Ashcroft, was b. at Liverpool in 1844, and came to London in 1881. He was then for eight years at Birkdale, Lancs., but returned to London in 1892, and d. April 3, 1896, at Wandsworth Common. He was a well-known essayist, and contributed to the *Spectator*, the *Academy*, and other literary papers. In 1887 he pub. *Verses of a Prose Writer*, simple and unambitious, but with the breath of true poetry. In the section entitled "Poems of the Inner Life" there are two hymns written in 1886 for the elder (2) and younger (1) girls at Wintersdorf, a girl's school at Birkdale, where he used to lecture on English literature:—

1. **God of beauty, Thou hast spread.** [*Beauty of Nature.*] 1887, p. 92, as "A Hymn of Beauty, written for the little ones at Wintersdorf." In C. Farrington's *Hys. for Children*, 1894.

2. **Lord Jesus, in the days of old.** [*The Way to Emmaus.*] 1887, p. 95, as "A Hymn for Evening, written for the girls at Wintersdorf." In the *S. S. Hymnary*, 1905. [J. M.]

Nocte surgentes vigilemus omnes, p. 809, i. Additional versions are:—

1. **Christ's loving children, for His hope abiding,** an adaptation in the *Yattendon Hyl.*, 1899, No. 49, marked as "English by R. B."

2. **Father, we praise Thee, now the night is over,** by P. Dearmer, in *The English Hyl.*, 1906, No. 165.

3. **Here in the House of God we take our station,** in the *Office H. Bk.*, 1889, No. 703. In the *New Office H. Bk.*, 1905, No. 158, it begins, "Lo! with the morning here we take our station." [J. M.]

Non parta solo sanguine, p. 810, i. The text of the altered *tr.* by I. Williams, in the "Complete Edition" of *Hys. A. & M.*, is recast by the Compilers in the 1904 ed. of their coll., whilst the original first line, "Not by the Martyr's death alone," is retained. [J. J.]

North, Frank Mason, D.D., b. at New York, Dec. 3, 1850, graduated at Wesleyan University 1872, and entered the ministry of the Meth. Episco. Church 1872. In 1892 he became Correspondence Secretary of the New

York City Church Extension and Missionary Soc., and is now (1905) editor of *The Christian City*. His hymns in C. U. include:—

1. **Jesus, the calm that fills my breast.** [*Peace.*] In *The Plymouth Hul.*, 1894; *Sursum Corda*, 1898; *The Methodist Hyl.*, 1905, &c.

2. **When cross the crowded ways of life.** [*City Missions.*] In *The Methodist Hyl.*, 1905. [L. F. B.]

Not so in haste, my heart. [*Trust in God.*] Dr. W. G. Horder's note on this hymn, in his revised ed. of *The Treasury of Amer. Sacred Song*, 1900, p. 367, is:—

"'Wait' [*i.e.* this hymn] has been attributed to Bayard Taylor, but I am in some doubt whether it is actually from his pen. I do not find it in his works. It appeared in the *Boston Transcript* about twenty years ago, signed B. T., which may or may not have stood for Bayard Taylor."

We may add that in the Amer. *Pilgrim Hyl.*, 1904, it is given to Bayard Taylor, and dated 1876, but we have failed to find it in any of his works. [J. J.]

Notker, Balbulus, p. 812, i. The Bodleian possesses an early 11th cent. Notkerian Troper (Selden, *supra* 27, now 3415) written in Bavaria, probably at Heidenheim or at Eichstädt. This contains the whole of the first series noted at p. 813, except Nos. 3, 6, 15, 19, 42; of the second series it has Nos. 48, 52, 53, 56, 58, 59, 61, 65, 68, 73, 79, 82, 85, 86, 93, 99, 102, 103, 109. It adds the following:—

115. Diem celebremus virginis, die, eia. *St. Walpurge.*
116. Fulget dies praeclarus cunctis. *St. Willibald.*
117. Omnis terrarum regio. *St. Wunnibald.*
118. Summa stirpe genita. *Nativ. B.V.M.*
119. Veni Spiritus aeternorum alme. *Pentecost.*

Of these No. 115 is *Dreves*, xl., No. 368; 117 is xl., No. 375; 118 is x., No. 17; No. 116 is *Kehrein*, 748; 119 is *Kehrein*, 131. There is no reason to think that any of these five are really by Notker.

In the *Notkers Sequenzen*, by J. Werner (Aarau, 1901), the eight MSS. indexed at pp. 813–815, are fully described and indexed (further enquiry proves that the St. Gall No. 376 contains No. 18, *i.e.* "Hanc concordi," and the St. Gall 381 contains No. 86, *i.e.* "Miles inclite"), with a considerable number of other MSS. at Zürich and elsewhere; the only additional 11th cent. MSS. being the Rheinau 132 and the St. Gall 382. The final result is that Werner thinks the following may be accepted as genuine, viz.:—

Nos. 1–5, 8–14, 16–18, 20–31, 33, 34, 36–41, 43–47; also 53, 58, 59, 73, 86, 103, 113; so that, *e.g.*, of those ranked at p. 815 as possible, he only accepts No. 86.

Two interesting monographs dealing with Notker and his time are *Die Dichterschule St. Gallens und der Reichenau unter den Karolingern und Ottonen*, by Paul von Winterfeld, in the *Neue Jahrbücher für das Klassische Altertum*, Leipzig, 1900, pp. 341–361; and the *Geschichte der Schule von St. Gallen*, by P. Gabriel Meier of Einsiedeln, in the *Jahrbuch für Schweizerische Geschichte*, Zürich, 1885 (vol. x., pp. 35–128). Paul von Winterfeld, before his early death, had been preparing a critical ed. of Notker's Sequences for the *Poetae Latini Aevi Carolini*; and a critical ed. is promised in the Dreves-Blume *Analecta Hymnica*. [J. M.]

Novus athleta Domini. [*St. Dominic.*] This, probably of the 13th cent., is in *Mone*, No. 890, from a 15th cent. MS. at Karlsruhe. It is also in a 13th cent. *Dominican Brev.* at Engelberg (104; see Catalogue, pp. 120, 297); in a 15th cent. *Dominican Brev.* at St. Gall (407; see Catalogue, pp. 137, 523). See also Chevalier's *Repertorium*, No. 12389. *Tr.* as:—

Sound the mighty Champion's praises, by J. D. Aylward, in the *Crown of Jesus*, 1862, No. 102, Tozer's *Cath. Hys.*, 1898, and others. [J. M.]

Now from this instant now, I will. *C. Wesley.* [*Returning to God.*] A cento in *The Meth. Hymn-Book*, 1904, composed thus:—st. i. from *Short Hymns*, 1762; ii. *Hys. and Sac. Poems*, 1742; and iii. *Short Hymns*, 1762. (*P. Works*, vols. ii. and x.) [J. J.]

Now that our holy day is done. *Sarah Doudney.* [*Sunday Evening.*] From her *Psalms of Life*, 1871, p. 106, into Horder's *Worship Song*, 1905, and others.

Now that the day has reached its close. In the *S. S. Hymnary*, 1905. This is an altered form of "The Sabbath day has reached its close," p. 1256, ii.

Now the labourer's task is o'er, p. 819, i. The addition to this hymn of the stanza for use at a "Burial at Sea" was adopted by the Hymn-Book Committee of the S.P.C.K. at the suggestion of the Rev. R. Black, Vicar of Ramsey, Hunts, and first appeared in *Church Hymns*, 1903. It was repeated in *H. A. & M.*, 1904, with the change of "*its* dead" to "*her* dead." [J. J.]

Now the wings of day are furled. An altered form of S. A. Brooke's "Now that day its wings has furled," p. 113, ii. 6, into the Amer. *Pilgrim Hyl.*, 1904. In the 1891 ed. of his *Christian Hys.*, the author has changed the opening line of his hymn to "Now the *eyes* of day are furled."

Nox atra rerum contegit, p. 820, i. *Tr.* as:—

The veil of night hath [1905, "but"] **lately laid,** in the *Office H. Bk.*, 1889, No. 720, and 1905, No. 170, based on Chambers. The version beginning "The pall of night," noted at p. 820, i., No. 6, and again at p. 820, ii., under "Nox, et tenebrae," No. 2, is Caswall's version of the "Nox atra." [J. M.]

Nox, et tenebrae, et nubila, p. 820, ii. Additional *trs.* are:—

1. **Day is breaking, dawn is bright,** a fine version by W. J. Courthope, in the S.P.C.K. *Church Hys.*, 1903, No. 63.

2. **Hence gloomy shades which night-time brings,** in the *New Office H. Bk.*, 1905, No. 168, based on Neale.

3. **Ye clouds and darkness, hosts of night,** by R. M. Pope, in his *Hys. of Prudentius*, 1905, p. 15, repeated, slightly revised by the author, in *The English Hyl.*, 1906, No. 54. [J. M.]

Nu biten wir, p. 821, i. Another *tr.* is:—

Now on the Holy Ghost let us call, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 65. Repeated, with a *tr.* of Luther's st. iii. added, in the *New Office H. Bk.*, 1905, No. 773. [J. M.]

Nu scylun hergan hefaenricaes uard. *Caedmon.* [*Praise to God.*] Bede (*Eccles. Hist.*, Bk. iv., c. 24) tells us that these verses were composed by Caedmon at Whitby about 680 (see p. 344, i.), and gives what may be called a Latin prose *tr.* of them. In a MS. of Bede's History written about 740 (Cambridge Univ. Lib., Kk. v. 16), the verses are given in the original Northumbrian, and the page containing them is reproduced in the *Facsimiles* (1st Series, pt. ix., 1879, plate 140)

of the Palaeographical Society. The text is also in various more accessible sources, *e.g.*, J. Earle's *Anglo-Saxon Literature*, 1885, p. 101 (with an English prose *tr.*), R. Wülker's *Gesch. der Engl. Lit.*, 1896, p. 31, &c. They have been *tr.* into verse as "We praise the King of realms on high," by R. M. Moorsom, in his *Renderings of Church Hymns*, 1901, p. 60, and his version is repeated, unaltered, in *Church Hys.*, 1903. [J. M.]

Nun danket alle Gott, p. 963, i. Another *tr.* is:—

Now all give thanks to God With body, soul, and spirit, in the *Yattendon Hyl.*, 1899, No. 93, marked as "tr. by R. B.," and with the note at p. 25: "My translation is an attempt to make it more suitable to modern english use; and I found R.'s gloria without distinction." [J. M.]

Nun ruhen alle Wälder, p. 822, i. Another *tr.* is:—

The duteous day now closeth, in the *Yattendon Hyl.*, 1899, No. 83, marked as "Tr. by R. B." Repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 88, and *The English Hyl.*, 1906, No. 278. [J. M.]

Nunc Sancte nobis Spiritus, p. 823, i. Another *tr.* is:—

O Holy Spirit, Lord of Life, in the *Yattendon Hyl.*, 1899, No. 45, marked as "English, R. B."

O.

O beata beatorum, p. 824, i. This is in the Vienna MS. 13314 of the 12th cent. See Dreves's *Godescalcus Lintpurgensis*, 1897, p. 45.

O beata Hierusalem, p. 824, ii. Another *tr.* is:—

Meet it is to tell thy glory, O Jerusalem the blest, by V. S. S. Coles, for *H. A. & M.*, 1904, No. 258.

O Christians! leagued together. *Lillian W. Cassaday.* [*Arm for the Christian Conflict.*] This, in the Lutheran *Book of Worship*, Phila., 1899, is signed "Lillian Weaver Cassaday. 1893."

O, come and let us all with one accord. [*Evening.*] This hymn was given in the S.P.C.K. *Hymns*, 1852, No. 152, in 4 st. of 4 l., and others, including Longfellow and Johnson's *Hys. of the Spirit*, 1864, No. 104, in 3 st. of 4 l., as *Anon.* In the Amer. Bap. *Sursum Corda*, 1898, it is slightly altered to adapt it as a General hymn. [J. J.]

O come and mourn with me awhile, p. 852, ii. In recent hymn-books other arrangements of this hymn than those noted on p. 852, ii., have come into C. U. Following the order of publication, they include:—

1. *The Church Hymnary* (Scottish), 1898. Sts. i., ii., v., ix., xi., xii.
2. *Sursum Corda*, 1898 (American). The same as No. 1.
3. *Church Hymns*, 1903. Sts. i., ii., v., xi., xii.
4. *H. A. & M.*, new ed., 1904. Sts. i., ii., iii., v., xii., ix., xi., in the order named.
5. *The Methodist Hymn Book*, 1904. Sts. i., ii., v., x., xi., xii.
6. *The Pilgrim Hymnal*, 1904. Opening with st. x., "Come, take thy stand beneath the cross." Sts. x., v., vi., vii., ix., xii., in the order named.
7. *The English Hyl.*, 1906, has the original text with the omission of sts. v., vii., viii., and x.

In all these arrangements (and in others also) slight alterations are introduced. These can be determined by reference to Faber's *Hymns*, 1862, pp. 81–83. [J. J.]

O'Connor, John, was b. Dec. 5, 1870, at Clonmel, Ireland. After completing his theological studies in the English College at Rome, he was ordained priest 1895, in St. John Lateran, Rome; and is now (1906) priest in charge at Heckmondwike, Yorks. He contributed to the *Arundel Hys.*, 1902, a number of *trs.* (see Index of Authors, &c.), and the following original hymns:—

1. Ah, Lady of high heaven! *B. V. M.*
2. All the skies to-night sing o'er us. *Christmas.*
3. Father of all those far-scattered sheep of Christ. *St. Patrick.*
4. Hail! O new Jerusalem. *Heaven.*
5. Jesu! none is like to Thee. *The Love of Jesus.*
6. Jesu! the dying day hath left us lonely. *Evening.*
7. Joseph gentle, husband mine. *Christmas.*
8. Let sweet and holy sound. *Christmas.*
9. Our Life hangs dead upon Calvary's hill. *Good Friday.*
10. The Angelus sweetly rings Ave Maria. *The Angelus.*
11. The buried flowers keep heart of grace. *School Holiday.*
12. The hour of grace sublime. *Holy Communion.*

[J. M.]

O day, most calm, most bright. *G. Herbert.* [*Sunday.*] Appeared in *The Temple*, 1633, as the poem for "Sunday." In Herbert's *Life*, by Izaak Walton, the fifth stanza is thus referred to:—

"The Sunday before his death he rose suddenly from his bed, or couch, called for one of his instruments, took it into his hand, and said:—

"'My God, my God,
My music shall find Thee,
And every string
Shall have his attribute to sing.'

"And, having tuned it, he played and sung:—

"'The Sundays of man's life.'"

Although this piece is really a poem rather than a hymn, it is included in a few collections, including the *Hymnal* appended to *An Order of Prayer for Use in the Royal College of St. Peter, Westminster, &c.*, 1889. [J. J.]

O Deus, ego amo Te, Nam prior, pp. 826, i., and 1582, ii. This is in the *Symphonia Sirenum*, Cologne, 1695 (ed. 1707, p. 144); but not in the *Hymnodia Sacra*, Mainz, 1671.

O Deus ego amo Te, Nec amo, pp. 826, ii., and 1582, ii. The history of this hymn has recently been investigated by Father F. X. Drebitka, of Kalocsa, in his *Hymnus Francisci Faludi*, Buda-Pest, 1899; and in the *Monumenta Xaveriana*, Madrid, 1899, &c., vol. i., p. 933, &c., but it is still rather obscure. It seems fairly certain that the original was a Spanish or Portuguese sonnet, and was written by St. Francis Xavier in the East Indies about 1546 (see Drebitka, p. 16). The sonnet beginning "No me mueve, mi Dios, para quererte" is in 1900, p. 934, printed from the *Epitome de la vida y muerte de San Ignacio de Loyola*, Roermond, 1662, as being used daily by St. Ignatius in his devotions, nothing being said of the authorship. The Latin version beginning "O Deus ego amo Te, Nec amo" is neither the earliest nor the only version; and there is no reason to suppose that it is by Xavier. Father Drebitka ascribes it to Francis Garcia, 1672 and 1676, but it had already appeared in the *Coeleste Palmetum*, Cologne, 1669, p. 491, ed. by W. Nakatenus. The earliest Latin version quoted by *Drebitka* is by Joannes Nadasi in his *Pretiosae occupationes morientium*, Rome, 1657,

beginning "Non me movet, Domine, ad amandum Te," at p. 18. He gives also another version by Nadasi in 1665, at p. 19; one by Petrus Possinus in 1667, at p. 19, &c. At p. 26 he prints a version beginning "Amo Deum, sed libere," from Georg Naray's *Lyra Coelestis*, 1695; but this must be earlier, for it is this version which Scheffler tr. in 1668 (see p. 826, ii.). We may add that in Garcia the "O Deus" ends—

"Solum, quia Rex meus es."

and in Nakatenus it ends—

"Solum, quia Rex meus es,
Et solum quia Deus es."

In the *Arundel Hys.*, 1902, No. 144 is Caswall's version, altered and beginning "I love Thee, Lord, yet not because," and in the 1904 ed. of *Hys. A. & M.* the last stanza is rewritten. [J. M.]

O du allersüsste Freude, p. 827, i. Another *tr.* is:—

O Thou sweetest source of gladness, Light's all, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 67.

O du Liebe meiner Liebe, p. 827, ii. Another *tr.* is:—

O Thou Love of Christ, my Lover! by G. R. Woodward, in his *Songs of Syon*, 2nd ed., 1905, No. 213.

O esca viatorum, p. 828, i. Additional *trs.* are:—

1. **O Food of wayworn exiles,** by J. O'Connor, in the *Arundel Hys.*, 1902, No. 116.
2. **O Food of men wayfaring. The Bread of Angels sharing,** by Athelstan Riley, in *The English Hyl.*, 1906, No. 321. [J. M.]

O eyes that are weary, and hearts that are sore. [*Faith in Jesus.*] This hymn is sometimes attributed to J. N. Darby, with varying dates, the earliest being 1822; but we have found no certain evidence of his authorship, and must leave it in doubt. The earliest date to which we have traced it is 1858, when it appeared in the American *Sabbath H. Bk.* and Miss Warner's *Hys. of the Church Militant* simultaneously. Its use is almost entirely confined to America, and in later collections the text is much altered. [J. M.]

O Father blest, Thy name we sing. *A. T. Russell.* [*Praise.*] Pub. in his *Ps. & Hys.*, 1851, *Appendix*, No. 7. It is found in a few collections only.

O Father, hear my morning prayer. [*Morning.*] This is in Dr. John Hunter's *Hys. of Faith and Life*, 1896, No. 721, marked as by "Frances A. Percy." It is repeated in the *Public School H. Bk.*, 1903, and the *Rugby School H. Bk.*, 1906.

O Father, Son, and Holy Ghost, One God in Persons Three. [*Renewal of Baptismal Vows.*] This anonymous hymn is in the *Catholic Hyl.*, 1860, No. 168, the *Hymnal Noted Appx.*, 1863, *Hatfield*, 1872, and others.

O Father, we adore Thee, And bending low before Thee. *F. W. Farrar.* [*Commemoration.*] Written for the Jubilee of Marlborough College, 1893, and included in *Hys. for Use in the Chapel of Marlborough College*, 1899.

O filii et filiæ, p. 828, ii. This is in *L'Office de la Semaine Sainte . . . de la Traduction de M. de Marolles*, Paris, 1662, p. 607, as "Joyous Chant for the time of Easter." The work is dedicated to Monseigneur Molé, who d. 1656, and the approbation of the Paris Doctors of Divinity is dated Oct. 12, 1650. We may add that the text of *The English Hyl.*, 1906, is that of Dr. Neale, "Ye sons," &c.; *Church Hys.*, 1903, is old *Hys. A. & M.*; *The New Office H. Book*, 1905, the same with the addition of Dr. Neale's final stanza; and *Hys. A. & M.*, 1904, their old text partly rewritten by the Compilers as "O Sons," &c. [J. M.]

O for a closer walk with God, p. 829, ii. In *Notes and Queries*, July 30, 1904, in one of a series of the poet Cowper's hitherto unpublished letters, under date of Olney, Dec. 10, 1769, after referring to the serious illness of his friend and companion, Mrs. Unwin, in words of great beauty and tenderness, he adds:—

"When I consider the great meetness to which the Lord has wrought her for the inheritance in light; her most exemplary patience under the sharpest sufferings; her truly Christian humility and resignation; I am more than ever inclined to believe that her hour has come. Let me engage your prayers for her and for me. You know what I have most need of upon an occasion like this. Pray that I may receive it at His hands, from whom every good and perfect gift cometh. She is the chief of blessings I have met with in my journey, since the Lord was pleased to call me, and I hope the influence of her edifying and excellent example will never leave me. Her illness has been a sharp trial to me. Oh! that it may have a sanctified effect, that I may rejoice to surrender up to the Lord my dearest comforts the moment He shall require them. Oh! for no will but the will of my Heavenly Father!

"I return you thanks for the verses you sent me, which speak sweetly the language of a Christian soul. I wish I could pay you in kind; but must be contented to pay you in the best kind I can. I began to compose them yesterday morning [Dec. 9, 1769], before daybreak, but fell asleep at the end of the first two lines: when I awaked again, the third and fourth were whispered to my heart in a way which I have often experienced:—

"Oh for a closer walk with God
A calm and Heavenly frame,
A light to shine upon the road,
That leads me to the Lamb."

[Here follow the remaining five stanzas of the hymn, and the letter concludes:] "I am yours, my dear Aunt, in the bands of that Love which cannot be quenched, &c.

"W. C."

The light which this letter throws upon the hymn is intense and searching. We read a new and pathetically personal history and meaning in the earnest and throbbing lines, and are brought face to face with an agony which would have been voiceless but for the mercy and goodness of God. [J. J.]

O gentes omnes terrarum. [*Ps. cxvii.*] At the end of the Bodleian copy of the *Liber precum publicarum*, printed at Oxford in 1615 for the use of Christ Church, there is an appendix of six printed pages with Latin versions of Pss. 43, 114, 117, 119 (part), 133, 150, the version of Ps. 117 beginning as above. (Note from Mr. F. Madan: The *Appx.* is not in the Brit. Mus. copy.) This version is not in the eds. of 1639 or 1660. But in the *Psalmi aliquot Davidici in metrum Latinum traducti . . . in usum Academiae cum Conciones habeantur ad Clerum*, Oxford, 1660 (bound up with the Brit. Mus. copy of the *Liber precum*, 1660), it appears as "O gentes omnes undique," the text of sts. i., ii. being revised and a new Gloria substituted. The text of 1660 is still sung in the University Church at the Latin service on the first day of Term, and

is in the *Public School H. Bk.*, 1903. In the *Rugby School H. Bk.*, 1857 and 1906, it is given as "O omnes gentes undique," with an English version beginning "O all ye nations, praise the Lord" (see p. 937, i.). Dr. W. M. Furneaux made a new version in 1902, and this, which begins "O, all ye nations everywhere," is in his *Comp. to the Public School H.Bk.*,1904. [J. M.]

O God, my strength and fortitude. *T. Sternhold.* [*Ps. xviii.*] This version of the xviiith Psalm appeared in the *Old Version*, 1561, and was repeated in all the subsequent editions of the *Old Version*. In the older hymn-books a cento therefrom was in somewhat extensive use in G. Britain and America. It began,

"The Lord descended from above
And bow'd the heavens high:
And underneath His feet he cast
The darkness of the sky,"

and consisted of sts. ix., x. and i., in the order named. In some collections the second line reads "And bow'd the heavens *most* high," and an additional stanza is placed between sts. ii. and iii., as "He sat serene upon the floods," an altered form of Sternhold's version of Ps. xxix. 10. [J. J.]

O God of Bethel, by Whose hand, p. 832, i., iii. R. Darracott's version of this hymn was included in *The Star of the West, being Memoirs of the Life of the late Risdon Darracott, London*, 1813, pp. 40, 41, as a hymn written after his marriage, which took place in Dec. 1741. Hence has arisen the modern claim for Darracott as the author of the hymn, as against the claims of Doddridge. The Darracott version, as the editor of the *Memoirs* remarks, excites "no high idea of his poetic genius." Besides rewriting the hymn to adapt it to his circumstances in 1741, Darracott added the following concluding stanza:—

"For if, O Lord, Thou ours wilt be,
We can give up the rest,
Our souls possess'd alone of Thee,
Are infinitely blest."

[J. M.]

O God, Thou in Thy love [didst] dost make. An altered form of "O Saviour! Thou this day didst make," from J. S. B. Monsell's "The world to-day divides its year," p. 1158, ii.

O God, Thy children gathered here, p. 604, ii., No. 4, is given to S. Johnson in error. It is by S. Longfellow.

O God, to Whom our fathers prayed. *H. L. Hastings.* [*Resignation.*] From his *Songs of Pilgrimage*, 1886, in which it is dated 1883.

O God, unseen yet ever near! Reveal Thy presence now. This hymn, in 3 st. of 4 l., was given in Longfellow and Johnson's *Hys. of the Spirit*, 1864, as No. 44, and entitled "At the Fountain." In the index it is signed *Anon.* It is, in fact, E. Osler's hymn in a rewritten form, 7 of its 12 lines being direct from Osler (see p. 833, i.). In modern Amer. collections it begins "O God unseen, *but* ever near," and is expanded into 16 lines, the increase being attributed to S. Longfellow. This form is in several American hymn-books, including *The Pilgrim Hyl.*, 1904. [J. J.]

O God, while generations flee Like leaves. [*God our All.*] An anonymous and undated hymn in *The Pilgrim Hyl.*, 1904.

O God, Who workest hitherto. This, in the American *Pilgrim Hymnal*, 1904, begins with st. iii. of T. W. Freckelton's hymn, "The toil of brain, or heart, or hand," p. 1196, i., as in Horder's *Cong. Hymns*, 1884.

O Gott, du Tiefe, p. 637, ii. Another cento from J. Wesley's *tr.* is:—

Thy hand, O God, Thy forming skill (st. iii.), in the *Meth. F. C. Hys.*, 1889, No. 7.

O Gracious God, in Whom I live. This is a cento from Anne Steele's "Alas! what hourly dangers rise," p. 34, i.

O happy band of pilgrims, p. 834, i. The text of this hymn in *Church Hys.*, 1903, is Dr. Neale's original with st. iii. as the first part of st. iv. in 8 lines, and an alteration in st. v., l. 1. That in *H. & A. M.*, 1904, is a new cento, with alterations, from Dr. Neale's full text of 1862. *The English Hyl.*, 1906, has Dr. Neale's text with alteration as below. The original of st. v., l. 1, is "What are they but vaunt-couriers." This is given in *Church Hys.* as . . . "but *His heralds*"; in *Hys. A. & M.* as . . . "but *the couriers*"; and in *The English Hyl.* as . . . "but *forerunners.*" [J. J.]

O Haupt voll Blut, p. 835, i. The version by Dr. Alexander, "O Sacred Head! now wounded," appears, with alterations made by the compilers, in the S.P.C.K. *Church Hys.*, 1903, No. 141, as "O Sacred head! sore wounded, With grief and shame weighed down." The fourth stanza would give the spirit of the original better if it read thus:—

"Be near when I am dying;
Oh! show Thy Cross to me;
Thy death, my hope supplying,
From fear shall set me free."

[J. M.]

O Holy Saviour, Friend unseen, p. 836, ii. In the 1835 ed. of *The Invalid's Hymn Book*, No. 63, this hymn begins, "Holy Saviour, Friend unseen."

O how the thought that we shall know, p. 837, i. We have traced this hymn to J. Swain's *Walworth Hymns*, 1792, p. 130.

O Jesu Christe, wahres Licht, p. 838, i. The version in the S.P.C.K. *Church Hys.*, 1903, No. 203, beginning "O Christ, the true and only Light," is taken from the *trs.* by Ball and Russell noted at p. 838, i. [J. M.]

O Jesu, strong and pure and true. *W. W. How.* [*Commemoration.*] Written for the Jubilee of Marlborough College, 1893, and included in the *Hymns for Use in the Chapel of Marlborough College*, 1899. It has passed into the *Hys. for the Use of Rugby School*, 1896; the *Public School H. Book*, 1903, and others. [J. J.]

O Jesus, I have promised, p. 839, i. The original text of this hymn, as in the 1869 *Appendix* to the S.P.C.K. *Ps. & Hys.*, has been restored in the 1904 ed. of *Hys. A. & M.* "O! let me feel Thee near me," in the Boston *Hys. for Church & Home*, 1895, is composed of sts. ii. and iii. of this hymn. The original appeared as a leaflet (No. 1468), issued by the S.P.C.K. in 1868 as "Hymn for the Newly Confirmed." [J. J.]

O Jesus, make Thyself to me, p. 839, i. Included by Miss Elliott in *A Christian Remembrancer*, 1870, p. 32.

O Jesus, Saviour, from on high. *T. E. Brown.* [*Divine Aid desired.*] Written in 1872 to the tune "Es ist das Heil uns kommen her," for *Hys. for Clifton College*, 1872, No. 26.

O join us, Lord, to those above. This, in the *Clifton College H. Bk.*, 1894, is a cento in an altered form from C. Wesley's "Come, let us join our friends above," p. 248, i.

O King of kings, Whose reign of old. *Bp. W. W. How.* [*National Thanksgiving.*] Written for the National Thanksgiving at the celebration of the Diamond Jubilee of Her Gracious Majesty, Queen Victoria, 1897. With slight modifications it can be made of general application, as in the *Council School H. Bk.*, 1905. [J. J.]

O Lord, if in the book of Life. *B. Beddome.* [*Joy.*] This is an altered form of his "Dear Lord, if in the book of life," from his *Hymns, &c.*, 1817, No. 268.

O Lord, in me there lieth nought. [*Ps. cxxxix.*] From *The Psalmes of David*, &c. (ed. 1823, p. 266), by Sir P. Sidney and his sister, probably by the latter, into Horder's *Worship Song*, 1905. See Sidney, P., p. 1057, i.

O Lord, in Whom are all my springs. [*Life in God.*] An anonymous and undated hymn in Dr. J. Hunter's *Hys. of Faith & Life*, 1889, and the Amer. *Pilgrim Hyl.*, 1904.

O Lord of heaven and earth. This, in the Amer. *Sursum Corda*, 1898, begins with st. ii. of E. H. Plumptre's "Lo, summer comes again," p. 897, ii. 3.

O Lord, Who taught to us on earth. *R. Massie.* [*Christian Brotherhood.*] Pub. in the 2nd Series of his *Lyra Domestica*, 1864, p. 151, and entitled "Christian Brotherhood." In a slightly altered and abbreviated form it is given in *The Methodist H. Book*, 1904, as "Lord, who hast taught to us on earth." [J. M.]

O Love of God most full. *O. Clute.* [*The Love of God.*] This is given in *The Pilgrim Hyl.*, 1904, as by "O. Clute." We have no further information.

O luce qui mortalibus, p. 842, i. Another *tr.* is "In the light all light excelling," by H. N. Oxenham in his *Sentence of Kaires*, enlarged ed., 1867, p. 178, and Tozer's *Catholic Hys.*, 1898. The version in *Church Hys.*, 1903, is that of *Hys. A. & M.*, 1889. *Hys. A. & M.*, 1904, is the same text with slight variations as "Great God, Who hid," &c. [J. M.]

O lux beata Trinitas, p. 842, ii. In *The English Hyl.*, 1906, the version is that of Dr. Neale; and so also in *Church Hys.*, 1903, but with st. ii., 3, from Caswall. In *Hys. A. & M.*, 1904, the version is theirs of 1861, as "O Trinity, most blessed light," with st. ii., 3, 4, rewritten. For the version "As fades the glowing orb of day," see p. 843, ii. 10. [J. M.]

O man of God, arise. *Haslan K. Fenner.* [*A Call to Duty.*] In the Amer. Lutheran *Book of Worship*, 1899, as by this author.

O Mary, my mother, most lovely, most mild. [*B. V. M.*] This is in *St. Patrick's H. Bk.*, 1862, No. 71, without name of author. Repeated in *Hys. for the Year*, 1867, and later collections.

Ὁ μονογενὴς Υἱὸς, p. 460, i. This is *tr.* as "O Word Immortal of eternal God," by T. A. Lacey for *The English Hyl.*, 1906.

O Mother! most afflicted. [*Passiontide.*] This is given anonymously in the *Cath. Parochial H. Bk.*, 1873, No. 257, in Tozer's *Cath. Hys.*, 1898, and others.

O, my Saviour, lifted. *Bp. W. W. How.* [*Good Friday.*] From *Hys. for Mission Services*, 1876, No. 59, and his *Hymns*, 1885, No. 47, where it is given in 6 st. of 4 l., and entitled "The drawing of the Cross," into the 1904 ed. of *Hys. A. & M.*, with the omission of st. ii. [J. J.]

O nata lux de lumine, p. 844, ii. Printed text in *Werner*, No. 22, from the Rheinau MSS. 82 and 91, now at Zürich. Another *tr.* is:—

O Light of Light, by love inclined, by Laurence Housman, in *The English Hyl.*, 1906. [J. M.]

O North, with all thy vales of green. *W. C. Bryant.* [*Foreign Missions.*] This is in his *Poetical Works*, ed. Parker Godwin, N.Y., 1883, vol. ii., p. 228, reprinted from his privately printed *Hymns*, 1869. It is headed "Thou has put all things under His feet," but bears no date or place of composition. Its phraseology is more suited for use in N. America than in G. Britain, but it has passed into various English colls., *e.g.*, the Scotch *Ch. Hymnary*, 1898, *Worship Song*, 1905, *The Eng. Hyl.*, 1906, &c. [J. M.]

O Pater Sancte, mitis atque pie, p. 845, i. Additional *trs.* are:—

1. Father Most Holy, merciful and loving, Jesu, Redeemer, by A. E. Alston, in his *Some Liturgical Hymns*, 1903, No. 16, and in *H. A. & M.*, 1904, No. 189.
2. Holiest Father, Merciful and Loving, based on Blew, in the *New Office H. Bk.*, 1905, No. 225.
3. Father most holy, merciful and tender, by Percy Dearmer, in *The English Hyl.*, 1906, No. 160. [J. M.]

O qualis quantaque laetitia, p. 845, ii. This is also in a MS. of c. 1480 at Zwolle. See O. A. Spitzen's *Nalezing op mijn Thomas a Kempis*, 1881, p. 60. Another *tr.* of the "Astant" text is "Quires of Angels stand before Him," by G. R. Woodward, in his *Songs of Syon*, 1904, No. 183. [J. M.]

O quam juvat, fratres, Deus, p. 846, i. Another *tr.* is:—

Happy are they, they that love God. A free version, sts. iv., v. being practically original, in the *Yattendon Hyl.*, 1899, No. 34, marked as "Trans. by R. B." Repeated in *The English Hyl.*, 1906, No. 398. [J. M.]

O qui tuo dux martyrum, p. 846, ii. The version in *Church Hys.*, 1903, is based throughout on that in I. Williams's *Hys. Tr. from the Paris Brev.*, 1839, p. 58, but only two lines are exactly from it; and st. vi. is from I. Williams's *tr.* of *Miris probat*, p. 738, i. In *Hys. A. & M.*, 1904, their version of 1861 is again altered, only one line remaining as it was *tr.* by I. Williams in 1839. [J. M.]

O sacrum, sacrum convivium, p. 847, i. The Antiphon "O sacrum convivium" formed

part of the Office for Corpus Christi drawn up by St. Thomas of Aquino, and seems to have been composed by him. It is in a MS. of the second half of the 14th cent. now in the B. M. (*Add.* 14845, *f.* 43*b*). [J. M.]

O Sanctissima, O piissima. [*B. V. M.*] The original form, in one stanza, is in J. G. Herder's *Stimmen der Völker in Liedern*, ed. Johann von Müller, Tübingen, 1807, p. 175, as "To the Virgin Mary, a Sicilian Sailor's Hymn"; with the original melody (in the *Hyl. Comp.* called "Sicilian Mariners"). Herder had collected these folk songs about the year 1776. Two later forms have passed into English. The first is in the *Crown H. Bk.*, 1862, with two additional sts. adapted from the Marian Antiphons, "Tota pulchra" (Reg. 2 B. v. of c. 1070; H.B.S. vol. xxi., 1902, col. 6), and "Sicut lilium" (*Westminster Missal*, H.B.S. reprint, col. 1358, from a MS. of c. 1400). The second is in J. Mohr's *Manual of Sacred Chant*, 1877, p. 482, with four additional sts. which appear to be modern. *Tr.* as:—

1. **O most holy, O most pure,** in the *Crown H. Bk.*, 1862, No. 198.
2. **O most holy one. O most pitiful,** by J. O'Connor, in the *Arundel Hys.*, 1902, No. 189, with the Latin text, as in *Mohr*, as No. 188. [J. M.]

O Saviour Christ, our woes dispel. This is composed of a portion of H. Twells's "At even ere the sun was set," p. **88**, ii.

O selig Haus, p. **848**, i. The version beginning "O happy home, where Thou art loved the dearest," in the Scottish *Ch. Hymnary*, 1898, No. 475, and the *Meth. H. Bk.*, 1904, No. 899, is Mrs. Findlater's *tr.* of 1858, altered, with her permission, to a more singable metre. [J. M.]

O Shepherd of the sheep, p. **242**, ii. **4.** Of this text, st. v., ll. 3, 4 have been rewritten in *Hys. A. & M.*, 1904, to the manifest advantage of the hymn. The old *Hys. A. & M.* text is retained in *The English Hyl.*, 1906. [J. J.]

O stella Jacob fulgida. [*B. V. M.*] This is the hymn at Matins on the Festival of the Purity of the Virgin Mary. This office is printed in full in the *Opera* (vol. vi., Rome, 1751, p. 314, &c.) of Pope Benedict XIV., and was authorized by him in 1751 for use in Portugal. It is now said as a Greater Double, on the 30th of October. It is in the *Rom. Brev.*, Lisbon, 1786, Pars. Aut., p. 516, and later eds. of the *R. Brev. Tr.* as:—

Star of Jacob, ever beaming, by E. Caswall in his *Lyra Catholica*, 1849, p. 181, and his *Hys. & Poems*, 1873, p. 97. It is in several R. C. collections. [J. M.]

O Thou Eternal Victim, slain, p. **850**, i. We find that the form of this hymn, "O first in sorrow, first in pain," attributed to Dr. Kennedy at p. **850**, i., is in the Denton and Cooke *Church Hyl.*, 1853, No. 77. In the *Sherborne School H. Bk.*, 1888, it is given as by J. Moultrie. Under these circumstances it is difficult to determine by whom this recast from C. Wesley was made. [J. J.]

O Thou, my Light, my Life, my Joy. [*For Providence and Grace.*] This hymn is attributed in several American collections to J. Montgomery, and dated 1825. It appeared in Montgomery's *Christian Psalmist*, 1825, No. 168, without signature, and is not included in the section in that work which is devoted to his own productions, neither is it in his *Original Hymns*, 1853. It is to the present *Anon.* [J. J.]

O Thou Who hast redeemed of old. *C. Wesley.* [*The love of God desired.*] The cento in the *Baptist Church Hyl.*, 1900, No. 241, is composed of st. i. from this hymn, *Hys. and Sac. Poems*, 1749, and ii.–iv. from "Oh Thou Who hast our sorrows borne," p. **1265**, i. **401.** [J. J.]

O Thou Who wouldst not have. Composed of sts. v. and vi. of "And am I born to die?" p. **63**, i., in *The Meth. H. Bk.*, 1904.

O Thou Whom all Thy saints adore. *C. Wesley.* [*Opening of Divine Service.*] The second of two hymns on "Entering into the Congregation," in *Hys. and Sac. Poems*, 1742. (*P. Works*, ii., p. 226.) In the American *Meth. Hymnal*, 1905. [J. J.]

O Thou, Whose chosen place of birth. [*Work amongst the Poor.*] In Horder's *Hys. Supplemental*, &c., 1894, and *The Methodist H. Book*, 1904, this hymn is given as by "W. S. Peterson." Beyond this we have no information. [J. J.]

O what can little hands do? p. **1584**, ii. This hymn is by Grace W. Hinsdale, and is included in her *Daily Meditations for Children*, 1868, p. 30 (*Brit. Mus.* copy). From this we gather that Mrs. Hinsdale's pen-name was "*Farin.*" [J. J.]

O what hath Jesus bought for me? This, in the 1904 ed. of *The Meth. H. Bk.*, No. 857, is a cento from the old hymn "And let this feeble body fail" (p. **65**, ii.).

O when shall I see Jesus, p. **671**, i. Mr. C. Graves of Barneval, N.Y., informs us that this hymn is in an American hymn-book entitled *The Christian Harmony, or Songster's Companion*, by Jeremiah Ingalls . . . Exeter, New Hampshire . . . Henry Ranlet, 1805. Its actual authorship, however, is still somewhat uncertain. [J. J.]

Oakley, Ebenezer Sherman, M.A., s. of the Rev. Henry Oakley, Congregational Minister, was b. Dec. 24, 1865, at Richmond, Yorks. He studied in arts at Glasgow Univ., and in theology at Airedale Coll., Bradford, and the Univ. of Giessen, and took his M.A. at the Univ. of Allahabad in N. India. He is now (1906) missionary of the L.M.S. at Almora in N. India, and Principal of Ramsay College there. He contributed three hymns to Dr. John Hunter's *Hys. of Faith and Life*, 1889 and 1896, from which Nos. 1 and 2 passed into the *Public School H. Bk.*, 1903, and *Worship Song*, 1905.

1. **Enduring Soul of all our life.** [*Whitsuntide.*] Written 1885; in *Hunter*, 1889, No. 176.
2. **In life's earnest morning.** [*Help in God.*] Written 1885; in *Hunter*, 1889, No. 661, entitled Student's Hymn.
3. **O Holy Child of Bethlehem.** [*Devotion to Christ.*] In *Hunter*, 1896, No. 360. [J. M.]

Οἱ παῖδες εὐσεβεία, p. **232**, i. From Dr. Neale's *tr.* is taken "The shepherds keep their flocks by night," in G. R. Woodwards, *Songs of Syon*, 1904.

Old Version, pp. 857, i., to 866, ii., and 1538, i., to 1541, ii. In the history of the *Old Version* in this *Dictionary*, three editions of this work were noted as missing at the time of publication in 1892. These were: The Geneva edition of 1558 (p. 857, ii., § iii.; the London edition of 1562 (p. 860, i., § vi.); and an edition noted in Watts's *Bibliotheca*, as 1559 (p. 858, ii., § iv.). Of these, a copy of each of the editions published in 1558 and 1562 has been found. The details concerning these are:—

1. *The Geneva Edition of* 1558.—This copy, which is in private hands, measures 3⅝ inches by 2⅝ inches, the margin having been reduced to the lowest possible limits without injury to the text. It consists of two separately paged parts, the first being:—

The Forme of Prayers and Ministration of the Sacraments, &c. . . . Printed at Geneva, By Iames Poullain and Antonie Rebul, M,D,LVIII.

The second part is:—

Psalmes of David in Englishe Metre by Thomas Sterneholde and others: conferred with the Ebrue, and in certain places corrected, as the sense of the Prophet required: And, In this Second Edition are added eleuen mo, newly composed . . . James V. If any be afflicted, let him pray, and if any be mery, let him sing Psalmes. 1558.

This edition contained the additions of nine psalms by Whittingham and two by Pullain, as conjectured by N. Livingston (see p. 857, ii., § iii.). It was described by us in the *Times Literary Supplement*, Sep. 19, 1902, p. 277.

2. *The London Edition of* 1562. The full title-page of this copy is:—

The whole Booke of Psalmes, collected into Englysh metre by T. Starnhold, I. Hopkins, & others: conferred with the Ebrue, with apt Notes to synge them withal, Faithfully perused and allowed according to thordre appointed in the Quenes maiesties Iniunctions: —Very mete to be used of all sortes of people privately for their solace & comfort: laying apart all ungodly Songes and Ballades, which tende only to the norishing of vyce, and corrupting of Youth [Texts] . . . *Imprinted at Lōdon by John Day, dwelling ouer Aldersgate. Cum gratia & privilegio Regie Maiestatis per Septennium,* 1562.

This copy is in the John Rylands Library, Manchester, and has been carefully collated by Mr. Mearns. It answers in every respect to the description on p. 860, i., § vii.

Although the edition of 1559, which is still missing, is of no practical value in the history of the *Old Version*, its recovery would be of bibliographical interest and value. [J. J.]

Omnes una celebremus, p. 868, ii. In a MS. of at latest 1478 in the Chapter Library at Posen, this is appointed for use "In Summer, on Sundays" (see J. Danko's *Vetus Hymnarium ecclesiasticum Hungariae*, 1893, p. 103). It is also in the Hungarian Missal (*Dominorum Ultramontanorum*) of 1480, and the Gran Missal of 1484 (see *Misset-Weale*, i., p. 558, and ii., p. 237). [J. M.]

On the resurrection morning, p. 1584, ii. In the *Church Hys.*, 1903, the line "Father, sister, child, and mother," reads, "Father, *mother, children, brethren,*" and the definite fact that there are *brothers* as well as sisters in most families is recognised in this hymn we believe for the first time. The *child* of the original is taken as a *son;* but this is forcing language beyond its legitimate and specific meaning. The *Church Hys.* text received the sanction of the author. We fail to see the value of substituting "the *wearied* body" for "the tired body," as in *Hys. A. & M.*, and one or two others. [J. J.]

Once to every man and nation. *J. R. Lowell.* [*Decision. National.*] This, in Horder's *Hys. Supplemental*, 1894, and *Worship Song*, 1905, and in *The Eng. Hyl.*, 1906, is a cento from "The Present Crisis," which begins "When a deed is done for freedom," in Lowell's *Poems*, vol. ii., Boston, U.S., 1849, p. 53, dated December, 1845. The crisis was the war with Mexico. Lowell held that the war was unjust, and that annexation would only enlarge the area of slavery. [J. M.]

One more day's work for Jesus, pp. 699, ii. 6, and 1234, i. 3. This *hymn* is by Anna Warner, and the *tune* usually associated with it is by R. Lowry; hence the error on p. 699, ii. 6.

One Thy Light, the temple filling. This in *Hys. A. & M.*, 1904, is composed of sts. v.–x. of J. Keble's "Lord of Life, prophetic Spirit, p. 69, ii. The *Book of Prayers* for Cuddesdon College, in which the original appeared, is dated 1856, the hymn being on p. 109. [J. J.]

Onward, brothers, onward. [*Processional.*] An anonymous hymn in *The Methodist H. Book*, 1904. It is an evident imitation of "Onward, Christian soldiers," and is found in the *Hys. for Mission Churches*, published in 1885 (No. 128), by the Compilers of *Hys. A. & M.* [J. J.]

Onward, Christian soldiers, p. 870, ii. The line in this hymn, "We are not divided," has been brought into agreement with the facts as existing in the Church of Christ today, by the alteration which it has undergone in the 1904 ed. of *Hys. A. & M.*; it reads "Though divisions harass." [J. J.]

Opus peregisti tuum, p. 872, ii. Other *trs.* are:—

1. **Thy work on earth, O Christ, is done,** in *H. A. & M.*, 1904, No. 170, marked as by the Compilers. It is based on Chandler. The original of st. iv. is:—

> "Illic patronus, pontifex,
> Pacis sequester, quem tua
> Semel profudit caritas,
> Offerre pergis sanguinem."

2. **Thy Sacred race, O Lord, is run.** This is in O. Shipley's *Annus Sanctus*, 1884, pt. i., p. 154, and marked as by R. Campbell and J. C. Earle, and in Tozer's *Catholic Hys.*, 1898.

3. The version in *Church Hys.*, 1903, is mainly the *Hys. A. & M.*, 1861, text, returning to Chandler in sts. ii., iii. It begins "O Saviour, Who for me hast trod." [J. M.]

Ὅταν ἔλθῃς ὁ θεὸς. [*Last Judgment.*] This is a *Contakion* in the Greek morning service for Sexagesima Sunday (*Triodion*, Venice, 1898, p. 25). *Trs.* as "When Thou shalt come, O Lord," by J. Brownlie in his *Hys. of the Greek Church*, 1900. [J. M.]

Ὅταν τίθωνται θρόνοι. [*Last Judgment.*] This is found in the Greek Vespers service for the Saturday before Sexagesima Sunday (*Triodion*, Venice, 1898, p. 22; printed as verse in *Mone's* notes to his No. 295). *Tr.* as "Ere passing the portals of death, fellow-

mortals," by G. R. Woodward in his *Songs of Syon*, 1904, No. 178. [J. M.]

Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί. [*The Resurrection.*] These are the opening words of 1 Thess. iv. 13–18, which have been rendered into metre as "Concerning them which are asleep," by G. R. Woodward, and given in his *Songs of Syon*, 1904. [J. J.]

Our Father which in heaven art. *J. Bunyan.* [*Lord's Prayer.*] From his *Book for Boys and Girls*, 1686, p. 8, into the *Council School H. Bk.*, 1905.

Our fathers' God, to Thee. [*National Hymn.*] This hymn in the Amer. *Hymnal of the Prot. Episco. Church*, 1892, is composed of st. i. of S. F. Smith's "My country, 'tis of thee" (p. 1063, i. 13), so altered as to be almost unrecognisable; st. i. of C. T. Brooks's hymn (p. 1566, i. 1) also altered; and st. ii. of J. S. Dwight's "God bless our native land" (p. 1566, ii.). [J. J.]

Our souls shall magnify the Lord, p. 875, ii. This hymn originally appeared in Collyer's *Hymns, &c.*, 1812, No. 917.

Owens, Priscilla Jane, was born July 21, 1829, of Scotch and Welsh descent, and is now (1906) resident at Baltimore, where she is engaged in public-school work. For 50 years Miss Owen has interested herself in Sunday-school work, and most of her hymns were written for children's services. Her hymn in the Scotch *Church Hymnary*, 1898, "We have heard a joyful sound" (*Missions*), was written for a Sunday-school Mission Anniversary, and the words were adapted to the chorus "Vive le Roi" in the opera *The Huguenots*. [J. B.]

Oxenham, Henry Nutcombe, M.A., was b. at Harrow in 1829, educated at Harrow, and Balliol Coll., Oxford (B.A. 1850, M.A. 1854). He was in 1856 curate of St. Bartholomew, Cripplegate, London. After joining the Church of Rome in 1857 he was for some time master at St. Edmund's Coll. near Ware, and then at the Oratory School, Birmingham. He d. March 23, 1888. His hymns and *trs.* are principally in his *Manual of Devotions for the Blessed Sacrament*, 1854, and his *Sentence of Kaires*, 1854 (2nd ed. 1867). See Index of Authors and Translators. [J. M.]

P.

Page, Edgar, p. 1585, i. In his *Sacred Songs, &c.*, Mr. Sankey attributes the hymns "I've reached the land of corn and wine," and "Simply trusting every day," to "Edgar Page," as stated on p. 1585, i.; but in his *My Life and Sacred Songs*, 1906, he gives both to "E. P. Stites," together with some details concerning them, but without any reference to the change in his ascription of authorship. [J. J.]

Palmer, Alice, née Freeman, b. at Colesville, N.Y., in 1855, and graduated from Michigan University, 1876. She took great interest in education, and held several responsible positions in connection therewith, including that of Dean of the Women's Department of the University of Chicago 1892–95. She held the degrees of PH.D., L.H.D., and LL.D. Married in 1887 to Prof. George H. Palmer, LL.D. She d. suddenly in Paris in 1902. Her hymn "How sweet and silent is the place" (*H. Communion*) was written in 1901. [M. C. H.]

Palmer, Edmund Stuart, M.A., was b. Dec. 31, 1856, at Wherwell Priory, Hants, and educated at the Univ. of Edinburgh (M.B. and C.M., 1882) and Cuddesdon College. He was ordained D. 1889, P. 1890, as curate of St. Saviour's, Leeds; was from 1893 to 1901 on the staff of the Universities Mission at Zanzibar, and in 1904 became Vicar of Kirton in Holland, Lincs. While at Zanzibar he wrote, in Swahili, a hymn for the Holy Communion, beginning "Yesu Bin Mariamu," printed in the U.M.C.A. *H. Bk.* He *tr.* it into English as "Jesu, Son of Mary, Fount of life alone," and this, privately printed in 1902, was re-written for *The Eng. Hyl.*, 1906, No. 356. [J. M.]

Palmer, George Herbert, B.A., of Trinity College, Cambridge, B.A. 1868, curate of St. Margaret's, Toxteth Park, Liverpool, 1869–76, and St. Barnabas, Pimlico, 1876–83. Has published *The Antiphoner and Grail*, 1881; *Harmonies of the Office Hymn-Book*, 1891; *The Sarum Psalter*, 1894, &c. Several of his *trs.* from the Latin are in *The Hymner*, 1904. See Index of Authors and Trans. [J. J.]

Palmer, H. R., p. 877, i. The hymn "Would you gain the best in life" (*Steadfastness*), in the Cong. *S. School Supplement*, 1891, the *Council School H. Book*, 1905, and others, is by this author. [J. J.]

Pange lingua gloriosi corporis, p. 878, i. The following details concerning *trs.* of this hymn have to be noted, viz.:—

1. **Sing, my joyful tongue, the mystery.** By *J. D. Aylward*, in O. Shipley's *Annus Sanctus*, 1884, i., p. 180, and thence into the *St. Dominic's H. Book*, 1885 and 1901.

2. **Now, my tongue, the mystery telling.** In the 1904 ed. of *Hys. A. & M.* the old text of 1861, &c., has been slightly altered in sts. i., iv., v., and vi., and st. ii. has been rewritten.

3. **On the night of that last Supper.** This is a cento from E. Caswall's *tr.* as on p. 878, ii., 2.

4. **Sing, O my tongue, devoutly sing,** p. 879, i. (3), is by W. K. Blount, from his *Office of the Holy Week*, Paris, 1670, p. 275, into the *Primer*, 1685. [J. M.]

Pange lingua gloriosi proelium, p. 880, i. *Trs.* to be noted are:—

1. **Sing, my tongue, the glorious battle, Sing the ending of the fray,** a good version by Percy Dearmer, in *The English Hyl.*, 1906, No. 95.

2. **Sing, my tongue, the glorious battle, Sing the last.** The Compilers of *Hys. A. & M.*, 1904, rewrote sts. ii., iii., v., vi., and slightly altered sts. i., iv., vii., and x. of their old text. [J. M.]

Pardoned through redeeming grace. *E. Osler.* [*Collect 1st S. after Easter.*] Pub. in *The Mitre H. Book*, 1836, No. 119.

Parker, Edwin Pond, D.D., b. at Castine, Maine, Jan. 13, 1836, and educated at Bowdoin Coll., Maine, and Bangor Theo. Sem., Maine. Entering the Congregational ministry, he became pastor of the Second Church of Christ, Hartford, Conn., Jan. 1860, and has remained there to the present date. Besides editing some S. School Hymn and Tune Bks., now out of use, he was chief Editor of *The Book of Praise* . . . (Congregational) . . ., Phila., 1874; and Editor of *The Christian*

Hymnal, Hartford, Conn., 1877, revised ed. 1889. His hymns in C. U. include:—

1. **Blest are they in Christ departed.** [*Death and Burial.*] Dated 1886. In the *Christian Hyl.*, 1889, and several other collections.

2. **Come to Jesus, ye who labour.** [*Invitation.*] Written in 1898, and included in *The Pilgrim Hyl.*, 1904.

3. **Hail, Holy Light, the world rejoices.** [*Morning.*] Dated 1889, and given in *The Christian Hyt.*, 1889, *The Pilgrim Hyl.*, 1904, and others.

4. **I would tell Jesus.** [*The Soul's Desire.*] Written in 1887, and included in *The Christian Hyl.*, 1889.

5. **Lord, as we Thy Name profess.** [*Sincerity.*] Dated 1889, first pub. in *The Christian Hyl.*, 1889, and subsequently in several other collections, including *The Pilgrim Hyl.*, 1904.

6. **Master, no offering costly and sweet.** [*Love and Service.*] Originally written in 1888, to close a sermon, and first pub. in *The Christian Hyl.*, 1889, together with music by the author. It has been adopted, together with the original music, by many compilers. For both words and music see *The Pilgrim Hyl.*, 1904.

7. **O Master, Brother, Lord, and Friend.** [*Christmas.*] Written to close a Christmas sermon, 1903; first printed in a local newspaper, and then included in *The Pilgrim Hyl.*, 1904.

8. **Thy Name, O Lord, in sweet accord.** [*Divine Worship.*] First pub. in *The Christian Hyl.*, 1889, and subsequently in several collections, including *The Pilgrim Hyl.*, 1904.

Dr. Parker received his D.D. from Yale University, and is at the present time (1906) Chaplain to the Senate of the State of Connecticut. The above annotations are based upon Dr. Parker's MS. notes. [J. J.]

Parker, Joseph, D.D., s. of a stonemason, was b. at Hexham, Northumberland, April 9, 1830, and d. at Hampstead, London, Nov. 28, 1902.

Parker, W. H., p. 1585, ii. The following additional hymns are in the *S. S. Hymnary*, 1905.

1. Gaily come the hours of gladness. *Summer.* (1905.)
2. How sweet is the message which Jesus has sent. *Christ's love to Children.* (1892.)
3. I love to hear you tell. *Boyhood of Jesus.* (1901.)
4. I want to be a hero. *Christian Courage.* (1895.)
5. Just in the harbour sailing are we. *Sailors.* (1893.)
6. Tell me the stories of Jesus. *Life of Christ.* (1885.)
7. The world may beckon from every side. *Of Home.* (1905.)
8. There are voices all around us. *The Angels.* (1881.)
9. Where the rushes bowed and quivered. *God's Servants.* (1902.)
10. Wilt thou "Show us the Father." *God the Father.* (1880.)

Mr. Parker's hymns were mostly first printed in the sheets used for S. S. Anniversaries of the Chelsea Street Baptist Church, New Basford, Nottingham. The three hymns noted at p. 1585, ii., were written in March 1880. [J. M.]

Parnell, Thomas, M.A., was b. in Dublin in 1679, entered Trin. Coll. in 1693 (B.A. 1697, M.A. 1700), was ordained D. 1700, P. 1703, became Archdeacon of Clogher 1706, and in 1716 Rector of Finglas, near Dublin. During a visit to England he was taken ill at Chester, where he d. in Oct. 1718. His *Poems*, 1722, and *Posthumous Works*, 1758, are now remembered, if at all, by his poem "The Hermit." His hymn "Holy Jesus! God of love" (*Holy Communion*) appeared in 1758 as above, p. 246, and is in *The Eng. Hyl.*, 1906 [J. M.]

Parr, Harriet, p. 882, i. She d. at Whittle Meade, Shanklin, I. of Wight, Feb. 18, 1900.

Past are the crown, the scourge, the thorn. *A. C. Jewitt.* [*Victory through Suffering.*] This is given in Dr. Hunter's *Hys. of Faith & Life*, 1889, and *The Pilgrim Hyl.*, 1904. It is ascribed to "Alfred Charles Jewitt," author of *Lays and Legends*, London, 1879. [J. J.]

Patris aeterni Soboles coaeva, p. 885, ii. In the 1904 ed. of *Hys. A. & M.* the Compilers have rewritten st. ii. of their old text of "O word of God above."

Pattinson, Janet Steel, was b. at Paisley, Scotland, but as a child removed to Bradford, Yorks, where she is now (1906) engaged in educational work. She pub. in 1899 *Far-Ben, or Poems in Many Moods.* Her hymns, mostly written for S. S. Anniversaries and other occasions connected with College Chapel (Congregational), Bradford, include:—

1. **Come to me, O my Saviour.** [*Fellowship with Jesus.*] Written 1884, first pub. in *The Teacher at Work*, 1886; in the *S. S. Hymnary*, 1905.

2. **Hosanna! rang the song of old.** [*Children's Voices.*] In C. Bonner's *Garland of S. S. Music*, 1882; ed. 1886, No. 26.

3. **While sinks our land to realms of night.** [*Sunday Evening.*] Written and printed for the S. S. Anniversary of 1891; in Horder's *Hys. Suppl.*, 1894, and *Worship Song*, 1905. [J. M.]

Paule doctor egregie, p. 887, i. Father Dreves, xlviii., p. 47, prints this from a MS. of 1462 at Darmstadt (No. 521, from Kampen in Holland).

Peace of God, which knows no measure. [*Peace of God.*] These eight lines were given in the Unitarian *Book of Hys.*, Boston, U.S.A., 1846, as "Anonymous." It has been repeated in many hymnals to the present time, but its author has not been discovered. Line 5, usually given as the opening line of st. ii. when the hymn is divided, is C. Wesley's "Come, Almighty to deliver," from his "Love Divine, all loves excelling," and the rest are lines rewritten from the same hymn. [J. J.]

Peace, perfect peace, in this dark world of sin, p. 888, i. Bishop Bickersteth's son, the Rev. S. Bickersteth, D.D., Vicar of Leeds, has kindly furnished us with the following history of this hymn:—

"This hymn was written by Bishop Edward Henry Bickersteth, D.D., while he was spending his summer holiday in Harrogate in the year 1875, in a house facing the Stray, lent to him by his friend Mr. Armitage, then Vicar of Casterton.

"On a Sunday morning in August, the Vicar of Harrogate, Canon Gibbon, happened to preach from the text, "Thou wilt keep him in perfect peace whose mind is stayed on Thee," and alluded to the fact that in the Hebrew the words are "Peace, peace," twice repeated, and happily translated in the 1611 translation by the phrase, "Perfect peace." This sermon set my father's mind working on the subject. He always found it easiest to express in verse whatever subject was uppermost in his mind, so that when on the afternoon of that Sunday he visited an aged and dying relative, Archdeacon Hill of Liverpool, and found him somewhat troubled in mind, it was natural to him to express in verse the spiritual comfort which he desired to convey. Taking up a sheet of paper he then and there wrote down the hymn just exactly as it stands, and read it to this dying Christian.

"I was with my father at the time, being home from school for the summer holidays, and I well recollect his coming in to tea, a meal which we always had with him on Sunday afternoons, and saying, "Children, I have written you a hymn," and reading us "Peace, perfect peace," in which, from the moment that he wrote it, he never made any alteration.

"I may add that it was his invariable custom to expect each one of us on Sundays at tea to repeat a hymn, and he did the same, unless, as frequently happened, he wrote us a special hymn himself, in which way many of his hymns were first given to the Church.

"It is not always noticed that the first line in each verse

of "Peace, perfect peace," is in the form of a question referring to some one or other of the disturbing experiences of life, and the second line in each verse endeavours to give the answer. Some years later than 1875 an invalid wrote to my father pointing out that he had not met the case of sickness, which induced him to write two lines which appropriately can be added, but which he himself never printed in his own hymn-book, so that I do not know how far he would wish them to be considered part of the hymn.

"The hymn has been translated into many tongues; and for years I doubt if my father went many days without receiving from different people assurances of the comfort which the words had been allowed to bring to them. The most touching occasion on which, personally, I ever heard it sung was round the grave of my eldest brother, Bishop Edward Bickersteth (of South Tokyo), at Chiselden, in 1897, when my father was chief mourner."

This unusually interesting account of this widely used hymn will be of permanent interest to lovers of this lyric, and will set at rest all speculations as to its origin and design. [J. J.]

Pearce, Lydia Freeman, née Moser, dr. of Roger Moser, b. at Kendal, 1841, and m. in 1870 to the Rev. R. J. Pearce, D.C.L., now (1905) Vicar of Bedlington, Northumberland. Mrs. Pearce is deeply interested in Foreign Missions, and has written several poems in reference thereto which have been printed from time to time in the C.M.S. *Gleaner*, &c. One of these, "In the hollow of His hand" (*The Missionary's Farewell*), has been set to music by her son, R. F. Pearce, and pub. by Novello & Co. Her hymn:—

O Son of Man! Great Sower [*For Sowers' Bands*] was written in 1893 for the Durham Sowers' Band, of which Mrs. Pearce was the secretary for some years. It was privately printed, and then included in the *Church Miss. H. Bk.*, 1899, No. 200. It is well adapted for Sowers' Bands and kindred gatherings. [J. J.]

Pease, Theodore Claudius, b. at Poughkeepsie, N.Y., 1853; educated at Harvard, and Andover Theo. Seminary, graduating in 1880; ordained to the Congregational ministry 1884; Bartlett Prof. of Sacred Rhetoric and Lecturer on Pastoral Theology 1893, and d. the same year. A small memorial vol. containing an essay on the Christian Ministry, Lectures on Homiletics, &c., with Poems and Hymns, was pub. by Houghton & Mifflin 1894. Of his hymns the following were included in *The Pilgrim Hymnal*, N.Y., 1904:—

1. **Dear Lord, Who once upon the lake.** [*Peace.*] 1890.
2. **How blest Thy first disciples, Lord.** [*Holy Communion.*] 1890.
3. **Jesus is risen! lift up your glad voices.** [*Easter.*] 1891.
4. **Not long on Hermon's holy height.** [*Visions and Duty.*] 1891.
5. **O Lord of life, once laid in Joseph's tomb.** [*Easter.*] 1893.

These dates are those of the writing of the hymns. [M. C. H.]

Peccata nostra lava cruoris flumine. *Norman Lattey.* [*Holy Communion.*] Written by Father Lattey at Stonyhurst in 1901 for the *Arundel Hys.*, 1902. *Tr.* as:—

Oh wash our sins away, Lord, by J. O'Connor, in the *Arundel Hys.*, 1902, No. 124. [J. M.]

Pestel, Thomas, one of the chaplains to King Charles I., was Rector of Packington, Leics., until he was sequestrated from it by the Westminster Assembly in 1646. His hymns appeared in his *Sermons and Devotions old and new. Revived and publisht as an obligation of gratitude to all such of the nobility, gentry and clergy as retain the noble conscience of having ministered to the weak condition of the Author, now aged 73 . . . . by Thomas Pestel, the meanest among his late Majesties Chaplains in Ordinary*, London, 1659 (B. M. copy is 4452. aa.). He seems to have died soon after the publication of this work. The *Sermons* are of 1638 and other years. Of the poetical pieces two have come into use:—

1. **Fairest of Morning Lights appear.** [*Christmas.*] In 1659, as above, as "A Psalm for Christmas Day Morning." *The English Hyl.*, 1906, gives sts. v.–ix., beginning "Behold, the great Creator makes," as No. 20.
2. **Come, ravisht Souls with high Delight.** [*Praise to God.*] In 1659, as above, as "A Psalm for Sunday Nights." Of this sts. ii.–iv., vi., vii., beginning "O sing the glories of our Lord," are in Horder's *Hys. Supplemental*, 1894, No. 1016.

Two other pieces are in W. T. Brooke's ed. of Giles Fletcher's *Christ's Victory and Triumph*, 1888, pp. 193, 195. [J. M.]

Phelps, S. D., p. 893, ii. He d. Nov. 23, 1895.

Phillips, Harriet C., p. 1586, i. She d. in 1884.

Φῶς ἐκ Φωτὸς. [*Evening.*] These words are the heading of "O Light of light! when other lights are fading," by J. Brownlie, in his *Hys. from the Greek Office Books*, 1904, p. 63. It is based on scattered phrases from the Greek Office Books, and is not a translation of any particular Greek hymn. [J. M.]

Φῶς ἱλαρὸν, p. 894, i. Additional *trs.* include:—

1. **O gladsome light, O grace,** in the *Yattendon Hyl.*, 1899, marked as "By R. B. for this tune"; repeated in G. R. Woodward's *Songs of Syon*, 1904, and *The English Hyl.*, 1906.
2. **Light serene of holy glory,** by J. Brownlie, in his *Hys. of the Greek Church*, 1900, p. 49.
3. **Light ever gladsome, Ray of th' eternal,** by G. R. Woodward, in his *Songs of Syon*, 1904. [J. M.]

Pise, Charles Constantine, was b. in 1802 at Annapolis, Md., graduated at Georgetown, D.C., and was ordained in 1825. He was for some time attached to St. Patrick's Church, Washington, and while there, was, by the influence of Henry Clay, appointed chaplain to the U.S. Senate, the only time the post has ever been held by a Roman Catholic. In 1849 he became Rector of the Church of St. Charles Borromeo in Brooklyn, N.Y., and d. at Brooklyn, May 26, 1866. Two hymns by him are in the *Appx.* to the N.Y. edition of E. Caswall's *Lyra Catholica* (1851, pp. 422, 427), and are repeated in *Hys. for the Year* 1867, viz.:—

1. First flow'ret of the desert wild. *S. Rose of Lima.*
2. Let the deep organ swell the lay. *S. Cecilia.*

[J. M.]

Pitié, mon Dieu! c'est pour notre Patrie. [*Sacred Heart of Jesus.*] This hymn has evidently been written since 1870, and is found in the Paray-le-Monial *Pèlerinage National* of 1873, p. 30, the Abbé Saurin's *Recueil de Prières et de Cantiques*, 1899, No. 160, and many other recent French books.

The earliest source we can discover is the *Écho de Fourvière*, April 26, 1873, p. 203, where it has no author's name. A reply from M. Blanchon, of Lyons, informs us that it was written early in 1873 by his father, M. Jean Blanchon, founder and first director of the *Écho de Fourvière*, was first published there, and first used at the Paray-le-Monial Pilgrimage in 1873.

The hymn has been *tr.* as:—

Pity, my God; 'tis for our loved land. A free version by Canon Laurence Toole (*q.v.*) in Canon L. G. Vere's *Cath. H. Bk.*, 1877, No. 36, the C.SS.R. *Appx.* of 1885 to *Hys. for the Year*, No. 312, Tozer's *Cath. Hys.*, 1898, and others. [J. M.]

Plasmator hominis Deus, p. 896, ii. Additional *trs.* are:—

1. Creator! Who from heaven Thy throne, as No. 68 in the S.P.C.K. *Ch. Hys.*, 1903. Of this sts. i., ll. 1, 2, and iv., ll. 3, 4, are from J. D. Chambers, 1857; ii., ll. 3-4, iii., and v., ll. 1-2, are by J. Julian; the rest by Bp. R. Mant.

2. Maker of man, Who from Thy throne, in *The English Hyl.*, 1906, No. 62. It is mainly from the 1852 and 1854 versions of Chambers. [J. M.]

Plaudite coeli, rideat aether. [*Easter.*] This is a German Jesuit hymn of the 17th cent. It is in the *Symphonia Sirenum*, 1695 (ed. 1707, p. 102), the *Psalteriolum*, 1710, p. 284 (marked as newly added), *Daniel*, ii., p. 366, and others. For *trs.* see p. 660, i., and:

Brightly shine, ye heavens, by L. F. Benson, in the American Presb. *School Hyl.*, 1899. [J. M.]

Plausu chorus laetabundo, p. 1586, ii. In the 1904 ed. of *Hys. A. & M.* Jackson Mason's *tr.*, "Come, sing, ye choirs exultant," as in the former *ed.*, has been rewritten in st. i., ll. 5–8; ii., ll. 6–8, and 4, l. 4.

Plunket, W. C., p. 897, ii. He d. April 1, 1897.

Pollock, T. B., pp. 900, i., 1586, ii. He d. Dec. 15, 1896.

Pope, Edward. From J. Telford's *The Methodist H.-Book Illustrated*, 1906, we learn that Mr. Pope, a brother of the Rev. H. J. Pope, D.D., Wesleyan Home Missionary Secretary, was born at Hull in 1837. In 1863 he founded the Wesleyan German Mission in London. He took up his residence at Geraldton, Western Australia, in 1891, where he now (1906) resides. For his *tr.* of "Jesu, geh' voran," see under the same. [J. J.]

Pope, Robert Martin, M.A., s. of Rev. H. J. Pope, D.D. (ex-President of the Wesleyan Conference), was b. in London, Jan. 4, 1865, and was educated at Manchester Grammar School, Victoria Univ., Manchester, and St. John's Coll., Cambridge (B.A. 1887, M.A. 1896). He entered the Wesleyan Ministry in 1888 and is now (1906) stationed at Oxford. He was joint author of *The Hymns of Prudentius, translated by R. Martin Pope and R. F. Davis*, 1905, being a verse *tr.* of the *Cathemerinon* of Prudentius with notes. Two of Mr. Pope's versions are in *The Engl. Hyl.*, 1906, Nos. 54, 55. He also contributed articles on Latin Hymnody, with some original *trs.*, to the *London Quarterly Review*, July 1905 and Jan. 1906, with a supplemental note in July 1906 containing two *trs.* into Latin verse. [J. M.]

Popple, Maria, p. 1197, i. She was b. in 1796.

Potter, T. J., p. 901, ii., was b. June 9, 1828 (not in 1827), ordained 1857, and d. Aug. 31, 1873. The hymn:—

O! yet, once more, in Britain's isle [*For the Conversion of England*], in the *Arundel Hys.*, 1902, is sts. 30, 31, 34, 35, 36 of a piece in his *Legends, Lyrics and Hys.*, 1862. It is entitled "The Definition of the Immaculate Conception: or England and Rome," and marked as "Written several years ago . . to be spoken at the Feast of Languages, which is annually celebrated in the Propaganda College at Rome, on the Festival of the Epiphany, . . . now published for the first time." [J. M.]

Praeclara custos virginum. [*Purity of the B. V. M.*] This is the Vespers hymn of an office authorised in 1751. (See "O Stella Jacob," p. 1683), and found in later editions of the *Roman Brev., e.g.*, the Lisbon ed. 1786, Aest., p. 515. Also in *Daniel*, iv., p. 340. *Tr.* as:—

Blest Guardian of all virgin souls, by E. Caswall, in his *Lyra Catholica*, 1849, p. 179; repeated in the *Cath. Hyl.*, 1860, No. 75, the *Arundel Hys.*, 1902, No. 186, and others. [J. M.]

Praecursor altus luminis, p. 902, ii. This is also in a 9th cent. MS. at Trier, No. 1245, f. 153. The version:—

The high forerunner of the morn, in *H. A. & M.*, 1904, No. 235, is marked as "Neale and Compilers," but only three lines remain as Neale wrote them. St. iii. is made to relate entirely to St. John the Baptist, as Bede meant it to do. [J. M.]

Praecursoris et Baptistae, p. 896, i. This is in an early 14th cent. *Paris Missal* in the B. M. (*Add.* 16905, *f.* 260). Also in a MS. in the Communal Library at Assisi (695) written in France in the 13th cent., apparently at Paris (see U. Chevalier's *Bibliothèque Liturgique*, vii., p. 385). It cannot therefore be by Pistor, who was still living in 1414. [J. M.]

Praise the Lord! ye heavens, adore him, p. 903, ii. Mr. W. T. Brooke informs us that he has discovered a leaflet with this hymn thereon, which was printed for General Use, and which he regards as an older copy of the hymn than that noted on p. 903, ii. That this may be so we admit, but that it is so is open to question, seeing that the leaflet is neither signed nor dated. The authorship and date of the writing and first printing of the hymn are therefore still open to investigation and research. The "Rev. Mr. Hewlett," referred to on p. 903, ii. 1, was John Hewlett, b. 1762, became Morning Preacher at the Foundling, about 1802, d. in London, April 13, 1844, and was buried in the vaults of the Foundling Chapel. [J. J.]

Praise to the Holiest in the height, p. 904, ii. *The Dream of Gerontius* appeared in *The Month* for May and June, 1865. This hymn is in the June number, p. 537, as sung by the First Choir of Angelicals. A copy of the rare first separate ed. of *The Dream* (1866) is in the Brit. Mus., and another in the Church House, Westminster. [J. J.]

Praise ye the Lord! all nature join [*Ps. cl.*]. This is in the Amer. Presb. *Ps. & Hys.*, 1843, as the second version of Ps. cl. In their *New Ps. & Hys.*, 1901, erroneously given to "Isaac Watts, 1707."

Pray when the morn is breaking. This, in *The English Hymnal*, 1906, is Mrs. Simpson's "Go, when the morning shineth," p. 1058, ii., in an altered and abbreviated form.

Presbyterian Hymnody, American. *See* American Hymnody, § ii.

Prichard Rhys [Vicard], pp. 909, i., 1249, ii. This author is known sometimes as *Vicar Prichard* (in Welsh "Yr hen Ficcer," or the Old Vicar). Together with the biographical details at p. 909, i., his position and work as a sacred

poet must be read as set forth at p. 1249, ii. In addition, Mr. J. Ballinger, Chief Librarian of the Cardiff Public Libraries, has supplied us with the following information :—

"Prichard died in 1644, and after his death his poems were collected and published under the title *Canwyll y Cymry* (*The Welshman's Candle*). [See p. 1249, ii.] About 50 editions have been issued, and they are still popular. Hymns selected from the *Canwyll y Cymry* appear in most Welsh hymn-books, and translations made by the Rev. John Gambold appeared in the 1754 *Moravian Hymn Book* [p. 768, ii. 5]. Selections also from the *Canwyll y Cymry*, for the use of the children in Welsh schools, were made by the Rev. Griffith Jones of Llandowror, and published as "*Pigion Prydyddiaeth Pen-Fardd y Cymry*. This was circulated in large numbers as a means of conveying religious truths to poor ignorant people and to children. A bibliography of Prichard is given in *Y Cymmrodor*," vol. xiii. [J. J.]

Primers, pp. 909–912. The Rev. Edgar Hoskins devoted much time to the history of *Primers*, and finally published the results in *Horae Beatae Mariae Virginis, or Sarum and York Primers, with kindred books and Primers of the Reformed Roman Use, together with an Introduction. By Edgar Hoskins, M.A., London.* 1901.

In 1902 the Rev. E. S. Dewick edited for the Henry Bradshaw Society, *Facsimiles of Horae de Beata Maria Virgine from English MSS. of the Eleventh Century.* In this work the MSS. which are reproduced are *Reg.* 2 *B. v.* and *Tiberius, a. iii.* at the British Museum.

At p. 911, i., "relics apparently of some lost *Primer*" are referred to. This *Primer* has been found. It is in the Bodleian, and is dated 1673. Mr. Orby Shipley gave an account of it in *The Month* for July 1895. [J. M.]

Primitive Methodist Hymnody. *See* **Methodist Hymnody,** § iii.

Primo Deus coeli globum, p. 912, ii. This is cited as Bede's by Alcuin: see *Monumenta Alcuiniana*, ed. Wattenbach and Dümmler, 1864, pp. 748, 749.

Primo dierum omnium, p. 912, ii. Other *trs.* are :—

1. **This day the first of days was made,** in the *Yattendon Hyl.*, 1899, No. 31, marked as "English by R. B." Repeated in *The English Hyl.*, 1906.
2. **Hail day! whereon the One in Three,** based on Neale, in the *New Office H. Bk.*, 1905, No. 156. [J. M.]

Prome vocem, mens, canoram, p. 913, ii. The Baker-Chandler *tr.* of *Hys. A. & M.* (old ed.), "Now, my soul, thy voice upraising," is slightly altered in sts. i., iv., v., and st. ii., ll. 2, 4, are rewritten in the new ed., 1904.

Protestant Episcopal Church, American. *See* **American Hymnody,** § i.

Prudentius, A. C., pp. 914, i.; 1586, ii. Recently published versions of Prudentius include those by E. G. Smith, 1898, and R. Martin Pope, 1905, p. 1663, i.

Psalters, Versions in German, p. 1542, ii. Pfarrer W. Tümpel (see p. 1640, i.) kindly informs me that a copy of the version by Thönniker, p. 1544, i., No. 31, is in the Ducal Library at Gotha. He also describes a version not noted at p. 1544, i., *viz.* :—27*b*. *Der Psalter, das ist: Lob- oder Liedebuch Davids.* Magdeburg, 1615 [Göttingen]. By Friedrich Gundelwein, who in 1615 was clerk to the magistrates at Dambeck in the Altmark. In vol. iii. he describes earlier versions by Vogel (1544, i., No. 34), at p. 189; and the version of Greiff (1544, ii., No. 41) at p. 257. [J. M.]

Public School Hymn-Books, p. 936, i. See **Universities, Colleges, and Public Schools Hymn-Books.**

Puer natus in Bethlehem, p. 940, i. Other *trs.* are :

1. **A Boy is born in Bethlehem, Alleluia! Alleluia!** Glad tidings, by R. L. de Pearsall, in the *Arundel Hys.*, 1902, No. 31.
2. **A Child is born in Bethlehem,** in the *New Office H. Bk.*, 1905, No. 336. Of this st. i. is from Hewett, and the rest mainly from Blew and Mrs. Charles.
3. **A Babe is born in Bethlehem.** In the Birmingham *Oratory H. Book.*, 1906, is altered from No. 6 at p. 940, ii. [J. M.]

Purer yet, and purer I would be in mind. [*Purity Desired.*] Appeared anonymously in the Amer. *Sabbath H. Bk.*, 1858, and subsequently in a great many collections in America, and also in a limited number in G. Britain. [J. J.]

Putman, Henry, was b. at Emsworth, Hants, July 18, 1861, and is engaged in commercial pursuits. He is a Wesleyan lay-preacher and an earnest hymnological student. Many of his hymns were first printed in Champness's *Joyful News.* In 1889 he pub. several in his booklet, *Perfect Peace.* These with additions were included in his *Star and Vesper Bells*, 1894. One of these, "We came at early morn to sing," p. 1594, ii., is annotated there in error. It was written in 1885, and printed in *Joyful News*, Feb. 25, 1886. In 1887 it was included in the *Prim. Meth. Hyl.*, and in 1896 in *Hys. of Light and Life* (London: A. Crombie). In this same collection the following are also included: "Blest Saviour, take my hand in Thine," *S. School Chronicle*, 1887; "Gentle Saviour, ever nigh" (1889); and "When clouds are swept across the sky" (1890), under the pen-name of "Mark Bernard." [J. J.]

Pye, H. J., p. 942, i. He d. Jan. 3, 1903.

Q.

Quae dixit, egit, pertulit, p. 942, i. Other *trs.* are :—

1. **The Life of God's Incarnate Word,** in the *Office H. Bk.*, 1889, No. 736, and 1905, No. 187.
2. **The life, which God's Incarnate Word.** This, in the 1904 ed. of *Hys. A. & M.*, is the Compilers' old text, with the alteration of a word or two and the addition of st. v. from E. Caswall's *tr.* unaltered. [J. M.]

Quae gloriosum tanta, p. 942, ii. The version in *Hys. A. & M.*, 1904, is I. Williams's *tr.*, "Lord, from out Thy glorious skies," noted at p. 942, ii., unaltered except st. iv., l. 1. The Latin is poor, and the English is one of the least successful of I. Williams's *trs.* [J. M.]

Quaker Hymnody. Although the writing of hymns and sacred poems by members of the Society of Friends, both in Great Britain and America, including the well known names, Bernard Barton and J. G. Whittier, is a matter of history, the singing of hymns in any of their services has been an innovation within the past fifty years. A member of the Society has

kindly communicated the following information :—

"The singing of hymns by Quakers arose in this manner. About 50 years ago [c. 1855] the Quakers started Sunday-schools for men, and they strongly urged all men attending these classes to attend some place of worship, not necessarily a Quakers' Meeting House. Finding that a great many of the scholars still did not attend any place of worship, evening meetings were started in almost all the large towns and cities, which were called 'mission meetings,' and here hymns were always sung. Hymns are never sung in the regular Quakers' Meeting, but only at these 'mission meetings.' It was always the custom in Quaker families for the children to recite hymns on Sunday nights; and it was also the custom for the boys and girls at the Quaker schools to recite them. About 50 years ago [c. 1855] John Ford, who was the headmaster of the Quakers' school at York, made a collection of hymns, and this book has been known ever since as 'John Ford's Hymn-Book.' The way he made his collection was by writing to leading Quakers and asking them to send him a list of their favourite hymns, and from these lists he made his collection."

The full title of "John Ford's Hymn-Book" is :—

Selected Hymns for the Use of Young Persons. Compiled by John Ford.

The dates of some of the editions are, 4th ed. 1874, 7th ed. 1903. The total number of hymns and poems in the last edition is 138. The poems are for recitation, not singing.

The latest hymn-book for this Society is :—

The Golden Hymn Book. Compiled by M. Catharine Albright. London: Henry Frowde, 1903. The Preface states : "This collection of hymns has been compiled from varied sources, and is intended for varied uses, both public and private, with the special hope that it may find a place and meet a need among the Society of Friends."

This collection contains 400 hymns, and is supplied with an Index of Authors and Translators, and also with a list of suggested Tunes. For its purpose as a compilation it is remarkably good. [J. J.]

Quem pastores laudavere. [*Christmas.*] The oldest form known is in a Hohenfurt MS. of the 15th cent. (see F. X. Haberl's *Kirchen-musikalisches Jahrbuch*, 1888, p. 36), where it is in 3 sts. with the melody always sung to it, as in Dr. J. Zahn's *Psalter und Harfe*, 1886, No. 24. In many parts of Germany it was sung in Pre-Reformation times by the children at the first Matins and Vespers of Christmas; and was similarly used, in Latin, by the Lutherans in some parts of Germany at least as recently as 1855 (see *Daniel*, iv., p. 258; *Fischer*, ii. 182, 225, &c.). Text in *Daniel*, i., No. 475; *Wackernagel*, i., Nos. 356, 357; *Arundel Hys.*, 1902, No. 28. *Tr.* as :—

1. **With the Shepherds, adoration,** by A. T. Russell, in his *Ps. & Hys.*, 1851, No. 70, appointed for the Epiphany.

2. **Shepherds, tell your beauteous story,** by J. O'Connor, in the *Arundel Hys.*, 1902, No. 29. [J. M.]

Quem terra, pontus, aethera, p. 944, i. Other *trs.* are :—

1. **The God, Whom earth, and sea, and sky,** in *H. A. & M.*, 1904, No. 222. It is marked as Neale and Compilers (only two lines being exactly as Neale wrote them), and includes, as sts. v.–viii., a version of the second part, "O gloriosa femina."

2. **O glorious Maid, exalted far.** This is a *tr.* of "O gloriosa femina," by Percy Dearmer, in *The English Hyl.*, 1906, No. 215. [J. M.]

Qui procedis ab utroque, p. 945, i. 1. The form in the *New Office H. Bk.*, 1905, No. 488, beginning "O Thou, the weary pilgrim's Rest," consists of sts. ix., x., xi., xiii. of Caswall's *tr.*, p. 945, i. In *Hys. for the Year*, 1867, the cento, "Come, Holy Ghost, Thy grace inspire," is E. Caswall's *tr.*, sts. i., iv., x., xi., xii., in an altered form. [J. M.]

Quicumque Christum quaeritis, p. 946, i. Additional *trs.* of parts ii., iii. and iv. are :

ii. **O sola**—"Fair Queen of cities, joy of earth," in the *Office H. Bk.*, 1889, and 1905, based on Blew. In *Church Hys.*, 1903, the *tr.* is from Caswall, 1849 (with *radiant* for *lambent*, in st. iii., 1); and so in *The English Hyl.*, 1906 (with st. iv., 1, from Caswall's 1873 text). The 1904 *Hys. A. & M.* repeats "Earth has many a noble city."

iii. **Audit tyrannus**—"It reached the brooding tyrant's ear," in the *Office H. Bk.*, 1889, No. 737, and 1905, No. 188, based on Copeland.

iv. **Salvete flores**—"All hail, ye little Martyr flowers," by A. Riley, in *The English Hyl.*, 1906. [J. M.]

Quid sacram, virgo, generosa martyr. *J. B. Santeuil.* [*For a Virgin Martyr.*] In Santeuil's *Hymni Sacri et Novi*, 1689, p. 216 (1698, p. 257); also in the *Cluniac Brev.*, 1686, p. lxxii., and many later French Brevs. *Tr.* as :—

Wherefore, O virgin, venerated [faithful-hearted] martyr, by J. M. Neale, in the *Christian Remembrancer*, Oct. 1849, p. 326; repeated in the *St. Margaret's Hyl.* (East Grinstead), 1892, No. 466, and, slightly altered, in G. R. Woodward's *Songs of Syon*, 1904. [J. M.]

Quisquis valet, p. 947, ii. In *Hys. A. & M.*, 1904, the version is Dr. Neale's, 1854, "If there be that skills to reckon," slightly altered in sts. ii., iii., v.

Quod chorus vatum, p. 947, ii. Other *trs.* are :—

1. **That which of old the holy band of Prophets,** in the *Office H. Bk.*, 1889, No. 766. In the *New Office H. Bk.*, 1905, No. 232, it begins "That which, of old time, all the holy Prophets."

2. **All prophets hail thee, from of old announcing,** by T. A. Lacey, in *The English Hyl.*, 1906. [J. M.]

R.

R. W. L., p. 301, i. 54, *i.e.* Randolph W. Lowrie.

Randolph, A. D. F., p. 951, ii. He d. at Westhampton, Long Island, July 6, 1896.

Rankin, Isaac Ogden, b. in New York City, 1852; graduated at Princeton Univ. 1873, and Union Theo. Seminary 1878; and literary editor of *The Congregationalist* (Boston). Joint author with the Rev. W. G. Puddefoot of *Hewers of Wood*, &c. His hymn, "Light of the world's dark story" (*Jesus the Light of the world*), was written in 1900, and included in *The Pilgrim Hyl.*, 1904. [M. C. H.]

Rankin, J. E., p. 951, ii. Dr. Rankin, b. in N. H. (not New Haven), and received his D.D. 1869, LL.D. 1889 from his *Alma Mater*. He was President for several years of Howard University, Washington, D.C. His publications included several volumes of Sermons, *German-English Lyrics, Sacred and Secular*, 1897; 2nd ed. 1898, &c. In addition to his hymns noted on p. 951, ii., he has written and pub. mainly in sheet form many others, the most important and best-known being :—

1. **God be with you till we meet again.** [*Benediction.*] Dr. Rankin's account of this hymn, supplied to us, in common with Mr. Brownlie, for his *Hys. and H. Writers of The Church Hymnary*, 1899, is : "It was written as a Christian good-bye, and first sung in the First Congregational Church, of which I was minister for fifteen years. We had Gospel meetings on Sunday nights, and our music was intentionally of the popular

kind. I wrote the first stanza, and sent it to two gentlemen for music. The music which seemed to me to best suit the words was written by T. G. Tomer, teacher of public schools in New Jersey, at one time on the staff of General O. O. Howard. After receiving the music (which was revised by Dr. J. W. Bischoff, the organist of my church), I wrote the other stanzas." The hymn became at once popular, and has been translated into several languages. In America it is in numerous collections; and in G. Britain, in *The Church Hymnary*, 1898, *Horder's Worship Song*, 1905, *The Methodist H. Bk.*, 1904, and others. It was left undated by Dr. Rankin, but I. D. Sankey gives it as 1882.

2. **Beautiful the little hands.** [*Little ones for Jesus.*] Given without date in *Gloria Deo*, New York, 1900.

Dr. Rankin's *trs.* include versions of German, French, Latin, and Welsh hymns. His contributions to the periodical press have been numerous. [J. J.]

Rawes, Henry Augustus, D.D., whose name is associated with Roman Catholic hymnody (see p. 976, 11, 31, 32, and Index, p. 1517) both as translator and compiler, was the son of the head master of Houghton-le-Spring Grammar School. He was b. Dec. 11, 1826, and educated at Houghton-le-Spring, and Trinity Coll., Camb., B.A. 1849, M.A. 1852. Ordained in 1851, he held two Curacies and was Warden of the House of Charity, Soho, before he was received into the Roman Catholic Church in 1856. Subsequently he became Superior of the Oblate Fathers at Bayswater in 1879. He d. at Brighton, April 24, 1885. In addition to various books of devotion, and the editing of hymn books (see above), he pub. *The Lost Sheep, and other Poems*, 1856; and *Foregleams of the Desired: Sacred Verses, Hymns, and Translations*, 3rd ed. 1881. [J. J.]

Rawnsley, Hardwicke Drummond, M.A., s. of the Rev. R. D. B. Rawnsley, M.A., sometime Prebendary of Lincoln, was born at Shiplake-on-Thames, Sept. 28, 1850, and educated at Ball. Coll., Oxford, B.A. 1875, M.A. 1883; D. 1875, P. 1877; Curate of St. Barnabas, Bristol, 1875–77; Vicar of Low Wray, Lancashire, 1878–83, and Vicar of Crosthwaite since 1883. He became Rural Dean of Keswick 1883, Hon. Canon of Carlisle 1893, and Proctor in Convocation 1905. His publications include: *Notes for the Nile*, 1892; *Literary Associations of the English Lakes*, 1894; *Memoir of Harvey Goodwin, Bishop of Carlisle*, 1896; *Sermons on the Logia*, 1897, and various books of *Poems and Sonnets*. The best-known of his hymns are:—

1. **Hark! I hear the trumpet sounding.** [*Mission Hymn for Children.*] In the *Ch. Miss. H. Bk.*, 1899.

2. **Lord God, our praise we give.** [*In Praise of Nature.*] Contributed to the 1904 ed. of *H. A. & M.*

3. **Now trumpets cease your sound.** [*Peace.*] In *Hys. of the Kingdom . . . for the use of the Christian Democracy.* Norwich, 1903.

4. **Saviour, Who didst healing give.** [*St. Luke.*] Written at Crosthwaite Vicarage, Dec. 1, 1905, and included in *The English Hyl.*, 1906.

5. **Lord Jesu, Who at Lazarus' tomb.** [*Memorial of the Dead.*] Written at Crosthwaite Vicarage, Dec. 2, 1905, for *The English Hyl.*, 1906.

6. **Lord, Who gavest streams and fountains.** [*For a Dual School.*] Written in 1898 at Keswick for the Holiday Association of the Home Readers' Union, and included in the *Keswick School H. Bk.* [J. J.]

Rawson, G., pp. 952, i., 1587, ii. He d. March 25, 1889.

Raymond, Fanny M. See Ritter, F. M.

Raymond, Rossiter Worthington, PH.D., was b. in Cincinnati, Ohio, April 27, 1840. He graduated at Brooklyn Polytechnic, 1858, and also studied in Germany. He served in the Civil War of 1861–4 with the grade of Captain. Since then he has practised in New York as a consulting mining engineer. He was editor of the American *Journal of Mining*, and is a contributor to scientific literature. He has also written stories for children, a *Paraphrase of Job*, and some fugitive poetry. His hymns in C. U. include:—

1. **Far out on the desolate billow.** [*God everywhere.*] Written for the German tune, "Ich weiss nicht was soll es bedeuten," and pub. in *The Plymouth Hymnal*, 1894.

2. **Morning red, Morning red.** [*Easter.*] Written to the tune "Morgenroth," a German battle-song, and pub. in the American *Book of Praise.*

3. **Now rest, ye pilgrim host.** [*Reviewing the Past.*] This hymn is dated 1879, and was written for the 50th anniversary of the Brooklyn Sunday School Union. It was included in *The Plymouth Hyl.*, 1894, No. 509, and, after revision by the author, in *Sursum Corda*, 1898, and other collections.

4. **O Thou Who art inspiring.** [*Submission.*] Appeared in *The Plymouth Hyl.*, 1894, No. 635, and later in other collections.

5. **The God Who spann'd the heavens above.** [*Courage in Conflict.*] "Written for my Sunday School, to be sung to the tune of the German patriotic song, 'Der Gott, der Eisen wachsen liess' (by Arndt, p. 79, ii.), of which my first line is an evident and intentional imitation, though the remainder is not" (*Author's MS.*). It was pub. in *The Book of Praise*, the *Sursum Corda*, 1898, and others. It is sometimes attributed to "J. Clark," but in error.

6. **There dwelt in old Judæa.** [*Christmas.*] In Allon's *Children's Worship*, 1878.

Of the above Nos. 1, 2, 5 are in W. B. Bradbury's *Clarion*, 1867. Dr. Raymond is a Congregationalist, and is associated with the Plymouth Church, Brooklyn. [L. F. B.]

Rebus creatis nil egens, p. 952, ii. Another *tr.* is:—

No want of Thine, O God, to meet, in *H. A. & M.*, 1904, No. 91, marked as by the Compilers. The Latin was written in 1736; the *tr.* is decidedly archaic in style, *e.g.*, Coffin's "Mundoque das primordia" is much more modern than "To set the world upon its base." [J. M.]

Receive, O Lord, in heaven above. *St. Ephraim of Edessa.* [*For a Vigil.*] This version, by Professor F. C. Burkitt, was first pub. in *The English Hyl.*, 1906, No. 194. The original "Qabbel, Mâran, bâ'ûth kullan" is in S. Ephraim's *Opera* (Rome, 1732–46, vol. vi., p. 536), as Paraenesis lxvi. It was first printed in the *Maronite Ferial Offices*, and is also found among the Canticles at the end of Nestorian Psalters, as the hymn for the Nocturn of Thursday. See another *tr.* in Dr. Burgess, 1853, p. 100 (p. 1109, ii.). [J. M.]

Reformed Dutch Hymnody, American. *See* American Hymnody, § x.

Regina coeli jubila. [*Easter.*] This is in the *Symphonia Sirenum*, Cologne, 1695 (ed. 1707, p. 84), and the *Psalteriolum Cant. Cath.*, 1710, p. 98; and was probably written in Germany after 1650. It is in the *Hymnodia Sacra*, Münster, 1753, p. 53, but not in the 1st ed., Mainz, 1671. Text in *Daniel*, ii., p. 365. Dr. Neale cites it by the third line, "Jam pulsa cedunt nubila." *Tr.* as:—

The cloud of night is past away, by J. M. Neale, in his *Med. Hys.*, 1851, p. 118, and in G. R. Woodward's *Songs of Syon*, ed. 1905, No. 205. In the *New Office H. Bk.*, 1905, No. 465, it is given as "The clouds of night have pass'd away." [J. M.]

Regina coeli laetare, p. 954, i. This is found in many MSS. of the 14th cent., *e.g.*, the

Harl. 1260, *f.* 172, and the *Add.* 23145, *f.* 137, in the B. M.; the *Bodl.* 62, *f.* 52*b*, and *Rawl. lit. d.* 4 (15846), *f.* 188, in the Bodleian, &c. It was in use among the Franciscans in 1249 (see Lucas Wadding's *Annales*, i. 703). But the ascription to Pope Gregory V., who d. 998, seems to be unfounded (see Dr. Martin Rule's *St. Anselm*, 1883, i., p. 44: "A pretty legend: it reminds us of the 'Regina coeli laetare' which the angels sang in the hearing of St. Gregory"). The Pope Gregory to whom the legend originally ascribed it was Gregory the Great, who d. 604. See also note on "Salve regina," p. 1697, ii. In Card. Tommasi's *Opera*, iv., p. 100, from a 12th cent. antiphonary at Rome. [J. M.]

Reinmar, p. 955, i. The *Maness* MS. was restored to Heidelberg Univ. Library in 1888.

Rejoice, O land, in God thy might. [*National Thanksgiving.*] This, in the *Yattendon Hyl.*, 1899, No. 54, is marked as "Words written for this Canon [*Tallis, Mode viii.*] R. B. 97"; *i.e.* it was written in the Jubilee year 1897. Again, at p. 54, it is marked as "Words by R. B. written for this restored tune as sung at Wells Cathedral." The tune is that to Ps. lxvii. in Parker's *Psalter* (see p. 917, ii.). In *The Engl. Hyl.*, 1906, it is set to *Wareham*. [J. M.]

Rejoice to-day with one accord, p. 955, ii. This hymn by Sir H. W. Baker is given in the *H. Book for the Use of Wellington College*, 1902, in a recast form of two stanzas.

Rennell, Thomas, D.D., b. in 1753; King's Coll., Cambridge; Dean of Winchester, 1805; d. 1840 (p. 564, ii.).

Repulsed, dispersed, chastised by Thee. *James Merrick.* [*Ps. lx.*] In his *Psalms of David*, 1765, and later eds. into a few modern collections.

Rerum Deus tenax vigor, p. 956, i. Other *trs.* are:—

1. **Life-spring divine and Bond of all,** in the *Yattendon Hyl.*, 1899, No. 100, marked as "English by R. B."
2. **O God, the world's sustaining Force,** in *H. A. & M.*, 1904, No. 11, marked as Neale and Compilers, only two lines being unaltered.
3. **O God, Creation's Force and Stay,** in the *Office H. Bk.*, 1889, No. 708, and 1905, No. 294, altered from Neale. [J. M.]

Return, O wanderer, now return. This hymn, in Ira D. Sankey's *Sac. Songs & Solos*, No. 602, is W. B. Collyer's "Return, O wanderer, return," p. 957, ii., rewritten from L. M. into C. M. and abbreviated by the omission of the last stanza. [J. J.]

Return, O wanderer, to thy home, pp. 494, ii. 16; 1587, ii. The form of this hymn in the *Supp. to Hys. A. & M.*, 1889, by T. Hastings and A. G. Purchas (p. 1587, ii.), is omitted from the 1904 ed. of *Hys. A. & M.* in favour of Dr. Hastings's original text and a refrain. [J. J.]

Revive Thy work, O Lord, Now to Thy saints appear, p. 1204, i. 39, is A. Midlane's "Revive Thy work, O Lord, Thy mighty arm make bare," rewritten by Mrs. Van Alstyne. This form of the hymn is in I. D. Sankey's *Sac. Songs & Solos*, No. 273; *Hys. of Consecration & Faith*, 1902, and others. [J. J.]

Revive Thy work, O Lord, Thy work of quickening power. This hymn for *Foreign Missions* is attributed in the *Church Missionary H. Bk.*, 1899, to the "Rev. L. C. Wallich." [J. J.]

Rex omnipotens, p. 958, ii. Hermannus Contractus was b. 1013; this sequence cannot, therefore, be his, as it is found in several MSS. earlier than 1013, *e.g.*, in the *Paris Lat.* 1240, of c. 935, and 1118 of c. 990 (see *Dreves*, vii., p. 83, and xlvii., p. 22). [J. M.]

Rex sempiterne coelitum, p. 958, i. (ii.). In *Hys. A. & M.*, 1904, "O Christ, the heav'n's Eternal King," is the Compilers' version of 1861 with a word or two altered, and with another version of st. vii., as in "The Lamb's high banquet called to share." [J. M.]

Rexford, E. E., p. 1587, ii. Additional hymns by this author in C. U. include:—

1. He saw the wheatfields waiting. *Harvest of the World.*
2. O where are the reapers. *Missions.*
3. Rouse up to work that waits for us. *Duty.*
4. We are sailing o'er an ocean. *Life's Vicissitudes.*

[J. J.]

Rhoades, Henry Tull, M.A., s. of the Rev. J. P. Rhoades, Rector of Clonmel, Tipperary, was b. at Clonmel, April 17, 1837. He was educated at Rugby Sch. and at University Coll., Oxford (B.A. 1860, M.A. 1864); was appointed in 1865 assistant master at Clifton Coll., in 1878 headmaster of the Lower School at Rugby, and from 1890 to 1902 was an assistant master at Rugby School. His hymn,

Thou, Whose unseen servants stand [*St. Michael and all Angels*], was first printed in the *Rugby School H. Bk.*, 1896, No. 154, and is in the *Public School H. Bk.*, 1903, No. 129. [J. M.]

Rice, Helen G., is the signature to the hymn "Lord, when we pray 'Thy Kingdom come,'" (*Against Insincerity*), given in Horder's *Worship Song*, 1905, and others. Beyond this we have no information. [J. J.]

Richardson, Charles Francis, b. at Hallowell, Me., May 29, 1851; graduated at Dartmouth 1871; from 1882 Professor of Anglo-Saxon and English Literature at Dartmouth; pub. *The Cross*, 1879, from which "If suddenly upon the street" (*Sacrifice for Christ*) in Horder's *Worship Song*, 1905, and others, is taken. [J. J.]

Richardson, Charlotte, p. 1587, ii., was b. at York in March, 1775, and d. there Sept. 26, 1825. The hymn, "O God, to Thee we raise our eyes," is in her *Poems*, York, 1806, p. 68, and is sts. vii.–x., altered, from a piece entitled, "After the death of my dear husband, 1804." [J. M.]

Ride on, ride on in majesty, p. 961, i. In the 1903 ed. of *Church Hys.* and in *The English Hyl.*, 1906, the original text of this hymn is restored.

Riley, John Athelstan Laurie, M.A., s. of John Riley, Mytholmroyd, Yorks, was b. in London, Aug. 10, 1858, and educated at Eton and at Pembroke Coll., Oxford (B.A. 1881, M.A. 1883). He has been since 1892 a member of the House of Laymen of the Province of Canterbury. He was one of the compilers of *The Engl. Hyl.*, 1906, and contributed to it seven *trs.* from the Latin (34, 185, 193, 195, 213, 242, 321, with No. 97 previously pub.), and

one from the Greek, beginning, "What sweet of life endureth," from Ποία τοῦ βιοῦ, p. 899, i., and the following originals:—

1. Come, let us join the Church above. *Martyrs.*
2. Saints of God! I-o, Jesu's people. *St. Bartholomew.* The initials of the lines form the acrostic Saint Bartholomew; it is really a general hymn for Apostles.
3. Ye watchers and ye holy ones. *Universal Praise to God.* [J. M.]

Ringwaldt, B., p. 961, ii. Another *tr.* of the "Es ist gewisslich" is "That great day of the Lord draws nigh," by M. W. Stryker, in his *Song of Miriam*, 1888, p. 74, and *Church Song*, 1889, No. 652.

Rise, glorious Conqueror, rise, p. 181, ii. 4. An altered form of this hymn in a few collections is "Rise, glorious Victor, rise."

Ritter, Fanny Malone, née Raymond, b. in 1840, and d. in 1890. She was the wife of Dr. Frederic Louis Ritter, and was known as a writer on musical subjects, and as a public singer in New York. Her publications include *Woman as Musician*, 1877; *Some Famous Songs*, 1878; *Songs and Ballads*, 1887; and some *trs.* from the German (see **Index of Authors and Trs.**). [L. F. B.]

Roberts, Daniel C., D.D., of the Prot. Episco. Church in America, b. at Bridge Hampton, L.I., Nov. 5, 1841, and graduated at Gambier College, 1857. After serving for a time as a private in the Civil War, he was ordained in 1866. He is at present (1905) Rector of Concord, N.H. His hymn, "God of our fathers, Whose almighty hand" (*National Hymn*), was written in 1876 for the "Centennial" Fourth of July celebration at Brandon, Vermont. In 1892 it was included in the *Prot. Episco. Hymnal*, and again in *Sursum Corda*, 1898. [L. F. B.]

Roberts, Richard Ellis, was b. in London, Feb. 26, 1879, and now (1906) is a journalist, &c., residing at Dorchester, Oxon. He contributed four *trs.* to *The English Hyl.*, 1906.

Robilliard, H. W., is given as the author of "God of love, our Father, Saviour" (*Consecration of a Church*), in the Amer. *Prot. Episcopal Hyl.*, 1892. It is dated 1888.

Robinson, C. S., p. 969, i. He d. at N.Y., Feb. 1, 1899.

Robinson, Joseph Armitage, D.D., Dean of Westminster since 1902, of Christ Coll., Camb. (B.A. 1881, M.A. 1884, D.D. 1896), sometime Fellow of his College, Norrisian Prof. of Div., Camb., Rector of St. Marg., Westminster, and Canon of Westminster, &c., is only slightly associated with hymnology. His hymn, "'Tis good, Lord, to be here" (*Transfiguration*), was written c. 1890. It was included in the 1904 ed. of *Hys. A. & M.*, and supplies a long-felt want with respect to hymns on the Transfiguration. [J. J.]

Robinson, Robert, p. 969, ii. In the quotation read: "duos annos *mensesque* septem."

Rock of Ages, cleft for me, p. 970, i. In the *Times*, June 3, 1898, Dean Lefroy of Norwich has a letter respecting this hymn, together with one from Sir W. H. Wills on the same matter. The burden of this correspondence is a claim made by Sir W. H. Wills as to the origin of this hymn. His statement is:—

"For some years he [Toplady] was Curate in sole charge of my parish of Blagdon, on the Mendips, about eight miles from Wells and four miles from Wrington, where Hannah More long resided at Barley Wood.'

"Toplady was one day overtaken by a heavy thunderstorm in Barrington Coombe, on the edge of my property, a rocky glen running up into the heart of the Mendips range, and there, taking shelter between two massive piers of our native limestone rock, he penned this hymn, 'Rock of Ages.'"

On turning to p. 970, i., we find that the first stanza of this hymn was printed in the *Gospel Magazine* for Oct. 1775, and the full text in the same magazine for March 1776.

Toplady was Curate at Blagdon from April 1762 to April 1764. This gives some twelve years or more from the alleged circumstances of its composition to the printing of the first stanza in 1775, and of the full hymn in 1776 in the *Gospel Magazine*. To this element of delay in the printing of the hymn we must add that it was used by Toplady, not as an illustration of a providential deliverance in immediate danger in a thunderstorm, but as an argument against John Wesley's doctrine of the possibility, if not certainty, of absolute holiness in man. Its title—"A living and dying PRAYER for the HOLIEST BELIEVER in the World," is clear evidence of Toplady's object in first printing the hymn.

From another source we were informed that the tradition concerning its composition in Blagdon during Toplady's residence there from 1762 to 1764, and during a thunderstorm, was old and widespread. We have put this to the test, and find that the alleged composition, as so fondly believed in, was never heard of in the parish until the advent of Dr. John Swete as Rector in 1850, that is, 75 years after its first stanza appeared in the *Gospel Magazine*. Our witness is the schoolmistress who was teaching in the parish school when Dr. Swete came to the parish and who is still (1907) alive. Dr. H. B. Swete, now Reg. Prof. of Divinity, Cambridge, who was Curate to his father at Blagdon from 1858 to 1865, cannot trace the tradition beyond his father's statement. Beautiful as the tradition is, we must have clearer and more definite information concerning it before we can accept it as an undoubted fact. [J. J.]

Roman Catholic Hymnody, American. *See* **American Hymnody, § viii.**

Roman Catholic Hymnody, English, pp. 973, 1588. On the general subject of R. C. Hymnody, see an interesting series of articles in the *Month* (Feb. and March, 1894, and July and Sept., 1895), by Mr. Orby Shipley; and an edifying and diverting paper, from the standpoint of the hymnal compiler, by the Rev. T. E. Bridgett, in the *Month* for Dec., 1895. To the Roman Catholic hymn-books noted at p. 976 add:—

1. *Catholic Choralist.* By William Young, Dublin, 1842.
2. *Hymns for the Year*, with an *Appendix for the use of the Churches of the Congregation of the Most Holy Redeemer.* This *Appx.* was added in 1885.
3. *St. Dominic's Hymn-Book:* London, 1885; enlarged ed., 1901.
4. *Catholic Hymns, with accompanying Tunes, being a musical edition of St. Dominic's Hymn-Book.* Ed. by A. E. Tozer: London, 1886. Second ed., enlarged, 1887. The third ed. of 1898 is one of the best all-round recent Roman Catholic books (see below).

5. *St. Patrick's Hymn-Book:* Dublin, 1890. Ed. by the Rev. E. Gaynor. This gives special prominence to hymns for the "Sacred Heart of Jesus," and to hymns by the Rev. M. Russell and Sister Mary Downing.

6. *St. George's Hymn-Book:* London, 1894. A revised and enlarged ed., with an *Appendix* for Ransomers, of the collection of the Rev. J. W. Reeks (p. 976, ii., No. 27).

7. *The Parochial Hymn-Book:* Boston, U.S., 1897. This is the final ed. of the *Parochial H. Bk.*, 1880 (see p. 976, ii., No. 35); and in it the editor, the Rev. Anatole Police, very wisely cut out more than half the hymns of the 1880 ed.

8. *Arundel Hymns and other Spiritual Praises. Chosen and edited by Henry, Duke of Norfolk, and Charles T. Gatty,* F.S.A.: London, 1902. The aim of the compilers was evidently to meet the wants of devout and cultured people. From a literary standpoint, it is the best R. C. hymnal with which we are acquainted (see below).

9. *Oratory Hymns, Supplement:* London, 1903 (see below).

10. *St. Bede's Catholic Church, Carlisle. Hymns,* N. D. (1904). This is advertised as *Catholic Church Hymns. By the Rev. William Buckley.* A small collection of popular hymns, with melodies.

11. *Catholic Church Hymnal.* Edited by A. E. Tozer: New York, 1905. The distinctive feature of this book is the large number of *trs.* from the Latin and Greek, many of which are by Dr. J. M. Neale.

12. *Hymns for the Use of the Birmingham Oratory:* Birmingham, 1906 (see below). Previous eds., 1850, 1854, 1857, 1862, 1875, 1888, &c.

We understand that the Roman Catholic Bishops are now preparing a hymn-book which is to have universal authority throughout England.

13. Though not a hymn-book, mention should here be made of the wonderfully varied and carefully edited anthology of pieces from many authors and many languages collected by Mr. Orby Shipley, as *Carmina Mariana,* London, 1893; vol. ii., 1902.

In some notices of this *Dictionary* it was said that Roman Catholic hymns and hymn-writers were inadequately treated. When the *Dictionary* was planned out, Mr. Earle agreed to write the general article on R. C. Hymnody, and one or two biographical notices (*e.g.*, at p. 105, i.); but he would not undertake to select the more important R. C. hymns for annotation, and no other member of the R. C. Church could be found to do the work, or to co-operate in doing it. In order to make the treatment fairly adequate, so far as the original English hymns are concerned (the *trs.* in the R. C. hymn-books were almost all noted in 1892), we have taken the following as the basis of annotation in this *New Supplement*:—

1. The *Oratory Hymns* as rearranged in 1867, with the *Supplement* of 1903.
2. A. E. Tozer's *Catholic Hymns,* 1898.
3. *Arundel Hymns,* 1902.
4. *Hymns for the Use of the Birmingham Oratory,* 1906.
5. *Hymns for the Year,* 1867 (see p. 975, ii.). The *Hymns for the Year* gives no indication whatever as to authors or sources, and several of the hymns therein are unknown to modern hymn-books.

Notices of various Roman Catholic Hymn-writers will be found in the body of this *Dictionary,* and in the present *New Supplement* in the alphabetical order of their names. Others are grouped here as follows:—

Bagshawe, Edward Gilpin, s. of H. R. Bagshawe, County Court Judge, was b. in London Jan. 12, 1829. He studied at St. Mary's Coll., Oscott, and took his B.A. at London University. In 1874 he was consecrated R. C. Bishop of Nottingham, and in 1904 became titular Archbishop of Seleucia. He now (1906) resides at Hounslow. Besides other works, he has pub. *Verses and Hymns,* N.D. (1876), *Breviary Hys. and Missal Sequences,* 1900, *The Psalms and Canticles in English Verse,* 1903, and *Doctrinal Hymns,* 1904. His hymn:—

1. Saint Edward, England's gift from God. [*St. Edward the Confessor*], is in his *Verses,* 1876, p. 15, and *Doctrinal Hys.,* 1904, p. 61. Also in the *Parochial H. Bk.,* 1880, A. E. Tozer's *Cath. Hys.,* 1887, and others.

Best, Kenelm Digby, s. of J. R. Best (p. 976, i.), was b. Aug. 12, 1835, at Bolleigh Grange, near Southampton. In 1856 he joined the Oratory of St. Philip Neri, London, and was ordained priest in 1858. His hymns appeared principally in his *A Priest's Poems,* 1900. One is noted under **Grignon, L. M.**; another is:—

1. Dear Saint Patrick! holy Father! [*St. Patrick*]. 1900, p. 53, as "Confraternity hymn to St. Patrick," repeated as No. 21 in the 1903 *Supp.* to the *Oratory Hys.*

We may add that the hymn,

2. Dear Saviour, I have learnt to know [*The Christian Child*], is by his mother, Rosamond, in J. R. Best's *Family Prayer Book,* afterwards known as *Catholic Hours,* 1839. In *Easy Hys.,* 1853, No. 1, it begins "Dear *Jesus,*" and is repeated thus in the Cong. *Bk. of Praise for Children,* 1881.

Bittleston, Henry, M.A., was b. in London Sept. 25, 1818, and educated at St. John's Coll., Oxford (B.A. 1841, M.A. 1845). He was curate of Leamington Priors, Warwicks., and finally of Margaret Chapel, Marylebone, London. After being received into the Church of Rome he became a member, March 1850, of the Oratory of St. Philip Neri at Birmingham; and d. at St. Albans, July 2, 1886. His well-known *tr.*, "Daily, daily, sing to Mary" (p. 1202, i.), is in the *Birmingham Oratory H. Bk.,* 1854, No. 39, with Caswall's *tr.* as No. 40, there beginning "Holy Mary, we implore thee" (p. 1202, ii.).

Bridgett, Thomas Edward, was b. Jan. 20, 1829, at Derby, and educated at St. John's Coll., Cambridge. He was received into the Church of Rome June 12, 1850, joined the C.SS.R. Sept. 29, 1850, and was ordained priest in 1856. He was for some time Rector at Limerick. His last years were spent at St. Mary's, Clapham, where he d. Feb. 17, 1899 (see his *Life* by Cyril Ryder, 1906). He pub. various verses in the *Messenger of the Sacred Heart,* and ed. *Poems on England's Reunion with Christendom,* 1896. His hymns include:—

1. O for the light of that fair star. [*Epiphany.*] This is in O. Shipley's *Annus Sanctus,* 1884, pt. ii., pp. v. 31, and in the 1885 C.SS.R. *Appx.* to *Hys. for the Year,* No. 298.

2. O Lord, behold the suppliant band! [*Conversion of England*] appeared in the *St. George's H. Bk.,* 1894, and in 1896 as above, p. 23, signed T. E. Bridgett, repeated in the *Arundel Hys.,* 1902, No. 266.

Chadwick, James, was b. April 24, 1813, at Drogheda, Ireland, and educated at Ushaw Coll., Durham, where he was ordained in 1836, and successively became Professor and President. In 1866 he was consecrated R. C. Bishop of Newcastle, and died May 14, 1882. Two hymns which he contributed to the *Holy Family Hymns,* 1860, are in most later R. C. hymnals:—

1. Hail, holy mission, hail. *For a Mission.*
2. Jesus, my God [Lord], behold at length the time. *Repentance.*

Christie, Albany James, M.A., was b. in London Dec. 18, 1817, entered Oriel Coll., Oxford, 1835 (B.A. 1839, M.A. 1842), and was Fellow of Oriel from 1840 until he was received into the Church of Rome in 1845. In 1847 he became a member of the Society of Jesus, in 1856 was appointed Superior of the Jesuit Seminary at Stonyhurst, Lancs., in 1858 went on mission work, and in 1862 came to Farm Street Church, London. He d. in London May 2, 1891 (*De Backer,* 1891, ii. *App.*, p. xi.). In the *Appx.* to his *The First Christmas,* 1876, are a number of hymns, three of which have passed into use, viz.:—

1. Brethren, see in Mary's birth. *Nativ. of B. V. M.*
2. One Virgin sought another. *St. Lucy.*
3. To Jesus' Heart, all burning. *The Sacred Heart.*

Conway, John Placid, was b. May 23, 1855, at Glasgow, ordained 1880, and is now (1906) Dominican Prior at St. Sebastian's, Pendleton, Manchester. He contributed four hymns to the *Dominican H. Bk.,* 1881:—

1. All hail, great Conqueror, to Thee. *Rosary. Glorious Mysteries.*
2. Flow'r of innocence, Saint Thomas. *St. Thomas Aquinas.*
3. Hail, full of grace and purity. *Rosary. Joyful Mysteries.*
4. Lord, by Thy prayer in agony. *Rosary. Sorrowful Mysteries.*

Nos. 1, 3, 4 are also in Tozer's *Catholic Hys.,* 1898.

Drane, Augusta Theodosia (Mother Frances Raphael, O.S.D.) was b. in 1823 at Bromley, Middlesex, entered

the Order of St. Dominic in 1853, became Mother Superior of the Dominican Nuns of the Third Order, and d. April 29, 1894, at St. Dominic's Convent, Stone, Staffs. She pub. in 1876 *Songs in the Night*, enlarged ed. 1887. The following hymns by her are in recent collections:—.

1. O spouse of Christ, on whom. [*St. Catherine of Siena.*] In the *Dominican H. Bk.*, 1881, No. 217, and *St. Dominic's H. Bk.*, 1901.

2. The clouds hang thick o'er Israel's camp. [*Holy Rosary.*] In *St. Dominic's H. Bk.*, 1885 and 1901, &c., A. E. Tozer's *Cath. Hys.*, 1887, and *Cath. Ch. Hyl.*, 1905.

3. Thou who hero-like hast striven. [*St. Dominic.*] In the *Crown of Jesus*, 1862, No. 153. *Parochial H. Bk.*, 1880, *St. Dominic's H. Bk.*, 1901, &c.

Fullerton, Lady Georgiana Charlotte, dau. of the first Earl Granville, was b. Sept. 23, 1812, at Tixall Hall, Staffs., m. 1833 A. G. Fullerton of Ballintoy Castle, Antrim; was received into the Church of Rome 1846; d. Jan. 19, 1885, at Bournemouth. She was well known as a novelist (*Ellen Middleton*, 1844, &c.) and a philanthropist. She contributed to the *Holy Family Hys.*, 1860, several *trs.*, and the following Nos. 1–4 (all also in the *Parochial H. Bk.*, 1880):—

1. Christ's soldier, rise. *Christian Warfare.*
2. I'll never forsake thee, I never will be. *Holy Roman Church.*
3. In breathless silence kneel. *Elevation of the Host.*
4. Mary, mother! Shield us through life. *Sailors.*
5. O Heart of Jesus, Heart of God. *Sacred Heart of Jesus.* From her *Gold-Digger and other Verses*, 1872, p. 113, into Tozer's *Catholic Hys.*, 1898.

Furniss, John Joseph, was b. at Sheffield, June 19, 1809, and was educated at Oscott and at Ushaw. After being ordained priest he worked for some time at Bradford. In 1850 he joined the C.SS.R., went in 1851 to St. Mary's, Clapham, in 1855 to Bishop Eton, near Liverpool, and in 1863 returned to Clapham, where he d. Sept. 16, 1865. He ed. various books for children, including a *Hymn-Book for Sunday School or Catechism*, 1861. Three popular hymns for *Holy Communion* (1861, as above, pp. 9–12, given as parts of a Children's Mass) have not been traced earlier, and may be his, viz.:—

1. In this Sacrament, sweet Jesus.
2. Now Jesus Christ's true Flesh and Blood.
3. O God, be ever with Thy Church.

Gallwey, Peter, S.J., was b. Nov. 13, 1820, at Killarney, Ireland, educated at Stonyhurst Coll., Lancs., entered his novitiate in the Society of Jesus in 1836, and was ordained priest 1852. In Nov. 1857 he became head of the Jesuit House in London. He went to Roehampton in 1869, but returned to London in 1876, and spent the rest of his life in connection with Farm Street Church. He d. in London, Sept. 23, 1906 (see the *Tablet*, Sept. 29, 1906, p. 482). His hymn.

The angels sing around the stall [*Christmas*], is in *Saint Winifred's H. Bk.*, 1854, No. 10, the *Dominican H. Bk.*, 1881, the *Arundel Hys.*, 1902, and others.

Howard, Philip, Earl of Arundel, s. of Thomas, fourth Duke of Norfolk, was b. June 28, 1557, at Arundel House, London. He fell under suspicion of dealings with Mary Queen of Scots, was committed to the Tower of London in 1585, and d. there Oct. 19, 1595. During his imprisonment he wrote some verses found in his *tr.* of *An Epistle in the person of Christ to the faithful Soul*, by Johann Justus, a native of Landsberg, in Bavaria, generally known as Lanspergius or Landsberger (d. 1539). The verses are not *trs.* from Lanspergius. They are in the 1st ed. of the *An Epistle*, 1595 [Lambeth Library, 32, 9, 5], but not in the ed. of 1610 [Brit. Mus., G. 20019], or the reprint of 1876. From these verses C. T. Gatty made two centos for the *Arundel Hys.*, 1902, viz.:—

1. No eye hath seen what joys the saints obtain. *Heaven.*
2. O Christ the glorious Crown. *Praise.*

Lingard, J. See p. 1697, ii.

M. B. In the *Easy Hys. and Sacred Songs*, c. 1853, the pieces marked as by Sister M. B. include:—

1. Heart of the Holy Child. *Prayer to Jesus.*
2. I am a little Catholic. *The Church of Rome.*
3. O sing a joyous carol. *Christmas.*

M. J., Sister. In the *Easy Hys. and Sacred Songs*, N.D., c. 1853 (Brit. Mus. 3436. ee. 23), and in H. Formby's *Cath. Hys.*, 1853, and *Sacred Songs*, 1853, there are various pieces given as by Sister M. J., of the Convent of Charleville, Co. Cork. Inquiries addressed to Charleville have not elicited further information. Those which have passed into other books include:—

1. Among the gifts Thy hands bestow. *Gratitude.* In *Cath. Hys.*, 1853, No. 28.
2. Dear Lord, Who in Thy love so great. *Voice of the Flowers.* In *Sacred Songs*, 1853, No. 17.
3. Ere evening's shadows round me close, p. 1562, i.
4. If e'er my heart in riper years. *Jesus near.* In *Cath. Hys.*, 1853, No. 41.
5. Kind Angel Guardian, thanks to thee. *Guardian Angel.* In *Cath. Hys.*, 1853, No 21.

Monteith, Robert, M.A., s. of Henry Monteith, M.P., of Carstairs House, Lanark, was b. in 1812, and educated at Trin. Coll., Cambridge (B.A. 1834, M.A. 1837). He succeeded his father in 1848, and d. March 31, 1884, at Carstairs. His hymn,

I arise from dreams of time [thee] (*Sacred Heart of Jesus*), appeared in the *Rambler*, Sept. 1850, p. 237, entitled "The Sacred Heart. Lines presented to a Lady as a substitute for Shelley's Lines to an Indian air. R. M." (Shelley's "Indian Serenade," written in 1819, begins "I arise from dreams of thee"). It is repeated in the *St. Andrew's Catholic H. Bk.*, 1863, and others. In the *Crown of Jesus H. Bk.*, 1862, it begins "I rise."

Petre, Lady Katharine, née Howard, dau. of the fourth Earl of Wicklow, was b. in 1831, and m. 1855 the Hon. Arthur C. A. Petre of Coptfold Hall, Essex. She d. at Ryde, Dec. 28, 1882. Her hymns appear in her *Sacred Verses*, 1864, and her *Hys. and Verses*, 1884. Nos. 1, 2, 3, 5 are in the *Arundel Hys.*, 1902:—

1. "Behold the Handmaid of the Lord!" O may. *Annun. of B. V. M.* 1884, p. 80.
2. Bow down, my soul, for He hath bowed His Head. *Good Friday.* Written 1854; 1864, p. 69.
3. Dry your tears, ye silent mourners. *Christmas.* 1864, p. 7.
4. Love, thou dost all excel. *Good Friday.* 1864, p. 51.
5. Steep is the hill, and weary is the road. *Good Friday.* 1864, p. 43.

Reeks, Joseph W., was b. in London, educated at St. Edmund's Coll., Ware, and at St. Thomas's Seminary, Hammersmith, and ordained 1874. He was at St. George's R. C. Cathedral, Southwark, till 1890, from 1890 to 1893 at Walworth, and in 1893 became Mission Rector at St. Peter's, Woolwich. He d. at Woolwich Sept. 11, 1900. His hymns appeared in the *St. George's Hymn-Book; containing the Hymns sung at St. George's Cathedral, Southwark. Compiled by the Rev. Joseph Reeks*, 1879. Reprinted with an *Appendix*, N.D. [1894]. One of these is "Leader now on earth no longer" (*St. George*), 1879, as above (ed. 1882, No. 24), signed "Joseph Reeks." Repeated in the *Arundel Hys.*, 1902.

Russell, Matthew, s. of Arthur Russell of Killowen, Co. Down, was b. July 13, 1834, at Newry, Co. Down, Ireland. He entered the Society of Jesus in 1857, and is now (1906) at St. Francis Xavier's Church, Dublin. He has pub. many small vols. containing verse, most of which, being printed in Dublin, have not reached the British Museum; and has collected the sacred verse he thinks worth preserving in *Vespers and Compline*, 1900, and *Altar Flowers*, 1900. The best known of his hymns are:—

1. A message from the Sacred Heart. *Sacred Heart of Jesus.* In *St. Patrick's H. Bk.*, Dublin, 1890.
2. O Mary, dearest Mother. *May.*

No. 2 was first pub. in his *Madonna*, 1880, p. 23. See also Index of Authors and Translators.

Ryder, Henry Ignatius Dudley, s. of the Rev. G. D. Ryder, who in 1836 became Rector of Easton, Hants, was b. Jan. 12, 1837. On Dec. 8, 1856, he became a member of the Oratory of St. Philip Neri at Birmingham. He d. Oct. 7, 1907. His hymns and *trs.* are in his own *Poems Original and Translated*, 1882, in O. Shipley's *Annus Sanctus*, 1884, and in the *Birmingham Oratory H. Bk.*, 1906 (see Index of Authors, &c.).

Terry, Richard R., was b. at Morpeth, Jan. 3, 1868, and was Tate Choral Scholar at King's Coll., Cambridge. In 1896 he became organist and music-master at Downside R. C. Coll. and Abbey, Bath; and in 1901 organist and director of the choir at Westminster Cathedral (R. C.) London. He contributed to A. E. Tozer's *Cath. Hys.*, 1898, thirteen tunes and the words of two hymns:—

1. Christ, the Lord, is my true Shepherd. *Ps. xxiii.*
2. Peaceful eve, so still and holy. *Christmas Carol.*

It is marked as D. C. B., *i.e.* for Downside Coll., Bath. The tune by Mr. Tozer was pub. in 1881 to a carol beginning with the same first line, but otherwise entirely different.

Toole, Laurence, D.D., was b. Aug. 17, 1807, at Liverpool. After studying at Ushaw Coll., he was ordained priest in 1841, and served the Missions at Chorley and Bolton. He went in 1847 to St. Wilfrid's

R. C. Church, Hulme, Manchester, where he continued till his death on March 10, 1892. He was well known as an educationist, and headed the poll at the first School Board election in Manchester (*Tablet*, March 12, 1892, p. 420, and March 19, p. 464). For his hymn "Pity, my God," see note on "Pitié, mon Dieu."

Verstegen, Richard, was a native of London. He matriculated at Christ Church, Oxford, in 1565 (as Rowlands), but left without taking his degree. He lived thereafter principally at Antwerp, in business as a printer, and d. there about 1626. His hymns appeared in his *Odes*, 1601, including "Upon my lap my Sovereign sits" (*Christmas*), 1601, p. 50, entitled "Our Blessed Ladies Lullaby." In the *Arundel Hys.*, 1902.

Wyse, John, was b. in 1825 at Dublin, ordained priest 1851, was in 1884 R. C. priest in charge at Tichborne, Hants, and d. May 22, 1898, at Clifton Wood Convent, Bristol. His hymns include:—

1. From day to day, sing loud thy lay (p. 1720, i.).
2. God comes to His altar. *Holy Communion.*
3. God the Father, Who did'st make me. *Holy Trinity.*
4. I'll sing a hymn to Mary. *B. V. M.*

Of these Nos. 3, 4, are in the *Crown of Jesus*, 1862, Nos. 130, 143; No. 1 in the *Dominican H. Bk.*, 1881, p. 36; No. 2 in the C.SS.R. *Appx.* of 1885 to *Hys. for the Year*, No. 309. No. 1 is also in the *Arundel Hys.*, 1902, and Nos. 3, 4 in Tozer's *Cath. Hys.*, 1898.

For kind assistance in annotation we are indebted to many correspondents, especially to Archbishop Bagshawe, Monseigneur Ward, the Rev. J. F. Bacchus, Vincent Hayles, John Norris, John O'Connor, J. H. Pollen, J. D. Rousselle, Matthew Russell, George Stebbing, and Edmund Vaughan; and Messrs. C. T. Gatty and Orby Shipley. [J. M.]

Romanis, William, M.A., b. in 1824, and educated at Emmanuel Coll., Camb., B.A. in honours, 1846, M.A. 1849, D. 1847, P. 1848. From 1846 to 1856 he was Assistant Master in the Classical Dept. of Cheltenham Coll. Subsequently he was Curate of Axminster; then of St. Mary's, Reading. In 1863 he became Vicar of Wigston Magna, Leicester, and in 1888 of Twyford, Hants. He retired from active work in 1895, and died in 1899. His *Sermons Preached at St. Mary's, Reading*, were pub. in 1862; 2nd series, 1864. His hymns in C. U. are:—

1. **Dark lies before us, hid from mortal view.** [*For Divine Guidance.*]
2. **Lord, who shall sit beside Thee?** [*SS. James and John.*]
3. **Round me falls the night.** [*Evening.*]

These hymns appeared in the *Wigston Magna School Hys.*, 1878, and are also given in *The Public School H. Bk.*, 1903. Nos. 2 and 3 are in *The English Hyl.*, 1906. [J. J.]

Rossetti, Christina G., p. 978, i. The following hymns by Miss Rossetti have recently come into C. U.:—

1. **A burdened heart that bleeds and bears.** [*Lent.*] In her *Time Flies: A Reading Diary*, ed. 1897, p. 59, for March 26; and her *Verses, &c.*, ed. 1898, p. 113. Included in *Church Hys.*, 1903.
2. **Give me the lowest place, not that I dare.** [*Humility.*] From her *Prince's Progress*, 1866, p. 216.
3. **In the bleak midwinter.** [*Christmas.*] In her *Poetical Works*, 1904, p. 246, as "Before 1872"; repeated in *The English Hyl.*, 1906.
4. **None other Lamb, none other Name.** [*Jesus, All, and in All.*] From her *The Face of the Deep, &c.*, 1892 (3rd ed. 1895, p. 176); and her *Verses, &c.*, 1898, p. 36. It is the second of two poetical meditations on Rev. v. 6. In *Church Hys.*, 1903.
5. **The shepherds had an angel.** [*Christmas.*] In her *Poetical Works*, 1904, p. 187, this is entitled "A Christmas Carol. For my Godchildren," and dated 6 October, 1856." Repeated in the *S. S. Hymnary*, 1905.
6. **We know not a voice of that River.** [*The River of the Eternal City.*] In *The Face of the Deep, &c.*, 1892 (3rd ed. 1895, p. 523), as a poetical meditation on Rev. xxii. 1. Also in her *Verses, &c.*, 1898, p. 81.

Additional works by Miss Rossetti to those named on p. 978, i., include *Time Flies, A Reading Diary*, 1885; *Called to be Saints*, 1881; *Seek and Find*, 1879; *The Face of the Deep, A Devotional Commentary on the Apocalypse*, 1892; and *Verses ...* reprinted from *Called to be Saints*, *Time Flies*, *The Face of the Deep*, 1893. It must be noted that (1) the hymn attributed to her, "Dead is thy daughter; trouble not the Master," is not by her, but by Mrs. C. F. Alexander, with whose name it appeared in *Lyra Mystica*, 1865; and (2) her "I would be gone; God bade me stay," is from her *Prince's Progress*, 1866, p. 204. Miss Rossetti d. Dec. 29, 1894. [J. J.]

Rous, Francis, pp. 918, ii.; 927, ii.; 979, i., 1023, i. The history of the Rous version of the Psalms is still rather obscure. At p. 918, ii., it is said to have been first pub. 1641, and reprinted with "further changes" in 1643. The present writer has been allowed to compare the—

Booke of Psalmes in English Meeter. Printed for Henry Tutill, Bookseller at Rotterdam, 1638, with the *Psalmes of David in English Meeter, set forth by Francis Rous . . . London, Printed by James Young, for Philip Nevill, at the signe of the Gun in Ivie-lane*, 1643.

The preface is the same in both, and a careful collation of a considerable number of the versions showed no variations except in spelling, the only variation observed being that the ed. of 1643 adds, after Ps. 150, a supplement of—

Psalmes of harder and lesse usuall Tunes corrected, and the Tunes not altered; with versions of Pss. 51, 111, 112, 113, 120, 121, 122, 124, 125, 126, 127, 130, and 148.

The *Psalter* of 1647, said to be in the B. M. by Mr. Glass, p. 85 (see p. 926, ii.), is not by Rous, but is a reprint of the *Bay Psalm Book* noted by Glass at p. 82. [J. M.]

Rusling, J., p. 931, i. 255, b. 1788, d. 1839. From this American writer there is a mutilated fragment in Stryker's *Coll. Hyl.*, 1904: "The morn, O Christian, breaketh o'er thee" (*Death and Heaven anticipated*). In H. W. Beecher's *Plymouth Coll.*, 1855, this hymn begins "Christian, the morn breaks sweetly o'er thee." It is usually dated 1832. [J. J.]

S.

Sacris solemniis, p. 986, i. Another *tr.* is:—

Join we great gladness with holy solemnities, by J. O'Connor, in the *Arundel Hys.*, 1902, No. 110.

Salus aeterna, p. 987, i. Another *tr.* is:—

Saviour eternal! Health and Life of the world unfailing, by M. J. Blacker, in the *Hymner*, 1882, No. 146, and 1904, No. 113; repeated in *The English Hyl.*, 1906, No. 10. [J. M.]

Salvator mundi Domine, p. 988, i. Another *tr.* is:—

O Saviour of the world, we pray, in *Hys. A. & M.*, 1904, marked as Copeland and Compilers, only one line being left as Copeland wrote it. It is a recast of their old text. [J. M.]

Salve crux sancta, salve mundi gloria. [*Holy Cross Day.*] Probably of the 10th cent. It is in an 11th cent. MS. in the B. M. (Vesp. D. xii., f. 117); in an 11th cent. MS. in the Chapter Library at Verona (109, *f.*

93); in the Chartres MS. 89, f. 147, of the 10th cent. (so the Catalogue), and others. Text in *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 156; *Mone*, No. 111, &c. *Tr.* as :—

All hail, O Cross divine, by J. D. Aylward, in O. Shipley's *Annus Sanctus*, 1884, p. 226, and the *Arundel Hys.*, 1902, No. 76. [J. M.]

Salve festa dies ... Qua Deus de coelo, p. 989, 1. In the *Sarum Use, e.g.*, in a *Missal* of c. 1250 now at Manchester (*Crawford Lat.* 24, *f.* 117*b*) and in a *Processional* of c. 1360 now in the Bodleian (15846, *f.* 112*b*), this reads "Qua *nova* de coelo." Printed text also in *Dreves*, xliii., p. 30. Additional *trs.* are :—

1. **Hail thee! Festival day . . . Day whereon grace**, by G. H. Palmer, in the *Hymner*, 1891, No. 150, and 1904, No. 132. In the *New Office H. Bk.*, 1905, it begins "Welcome, Festival Day . . . Day whereon grace."

2. **Hail thee, Festival Day . . . Day wherein God from Heaven**, by G. G. S. Gillett, in *The English Hyl.*, 1906, No. 630. [J. M.]

Salve festa dies ... Qua Deus ecclesiam, p. 989, i. The version noted at p. 989, i., was by M. J. Blacker. It has been repeated in the following forms :—

1. **Hail thee! glorious Feast . . . When to His Church**, in the *Hymner*, 1891, No. 80.

2. **Hail thee! Festival day . . . When**, in the *Hymner*, 1904, No. 133.

3. **Welcome, Festival Day . . . When**, in the *New Office H. Bk.*, 1905, No. 53. [J. M.]

Salve festa dies . . . Qua Jesu hoc nomen. [*Name of Jesus.*] This is in the *Sarum Processional*, London, 1502, *f.* 148*b*, *i.* 19 (St. John's Coll., Oxford); and was printed by Dean W. G. Henderson in his ed. of the *Sarum Processional*, 1882, p. 152, from the copy of the Rouen ed. of 1508 then at Bamburgh Castle. *Tr.* as :—

Hail! Festal Day! renown'd for evermore, by W. Wade, in C. W. A. Brooke's *Add. Hys.*, 1903. [J. M.]

Salve festa dies ... Qua Sponso, p. 989, i. This is in a *Sarum Missal* of c. 1250 now at Manchester (*Crawford Lat.* 24, *f.* 141). Other *trs.* are :—

1. **Hail thee! Festival day . . . When to the Church**, by M. J. Blacker, in the *Hymner*, 1891, No. 151, and 1904, No. 134. In the *New Office H. Bk.*, 1905, No. 104, it begins "Welcome, Festival Day . . . Day when the Spouse."

2. **Hail, festal day, for ever sanctified, When Christ is married**, by A. J. Mason, 1901, printed in *Hys. A. & M.*, 1904, No. 255.

3. **Hail thee, Festival Day . . . Day when the Church**, by M. F. Bell, in *The English Hyl.*, 1906. [J. M.]

Salve mi angelice, p. 989, i. In *Dreves*, iii., p. 46, this is printed from a 14th cent. MS. at Karlsruhe (Reichenau 36), from three 15th cent. MSS. at Munich (*Clm.* 3012, 19354, 20001), and others. It is also in an early 15th cent. MS. at Berlin, No. 721. [J. M.]

Salve mundi domina, p. 989, i. This is *Dreves*, xxx., p. 93, from a Munich MS. (*Clm.* 2990) of 1476 and other sources.

Salve mundi salutare, p. 989, i. M. Hauréau in his *Poèmes latins attribués à Saint Bernard*, 1890, pp. 70–73, states that he has only been able to find this in three MSS. in French libraries, two at Paris (*Bibl. Nat., Lat.* 10622, and *Arsenal* 858) and one at Grenoble (406), all of the 15th cent.; and says it seems incredible that it can be a genuine work of St. Bernard. It is also in a 15th century MS. at Munich (*Clm.* 13132); in a 15th cent. MS. in the B. M. (*Reg.* 2 *a. ii., f.* 245*b*), and others. But it has not been found in any MS. before 1300. A complete *tr.* of the hymn by Mrs. E. M. Shapcote, as "O Saviour of the world, I cry to Thee," was pub. in 1873, in *A Rhythmical Prayer to the Sacred Members of Jesus hanging upon the Cross.* Another *tr.* of the

Salve caput text is: "O Sacred Head, sore wounded, Defiled and put to scorn," in the *Yattendon Hyl.*, 1899, No. 62, marked as "Tr. for this tune by R. B." It is repeated in *The English Hyl.*, 1906. [J. M.]

Salve, O sanguis Christi, p. 1588, ii. This is by the editor, Michael ab Isselt, a native of Amersfoort in Holland, who in 1589 was living at Nymegen in Holland. He afterwards became preacher to the Italian merchants at Hamburg, and d. there Oct. 17, 1597. In the ed. of 1593 it is also at p. 122. [J. M.]

Salve regina, pp. 991, ii., and 1588, ii. In the *Annales ordinis Cartusiensis ab anno* 1084 *ad annum* 1429, by Carolus de le Couteulx, vol. iv., 1888, p. 73, under the year 1239, it is said that Pope Gregory IX. (d. 1241) decreed the universal use of the "Salve regina," and that it had previously been in use among the Carthusians, probably from the foundation of the Order. In a *Psalter* written at Peterborough c. 1250, and now in the Royal Library at Brussels (9961, *f.* 129, now 593), there is the following note :—

"St. Bernard, abbot of Clairvaux, seeing two souls kept back and hindered in their ascent to heaven by a host of demons barring their way, heard these souls calling upon the help of the Blessed Mary, and chanting this antiphon, which immediately were liberated from the demons by two angels sent by the Virgin Mary, and taken up into heaven: Antiphon Salve regina misericordiae." (See L. Delisle's *Mélanges de Paléographie*, 1880.)

It will be observed that here, as in all the early MSS., the antiphon begins "Salve regina misericordiae." In another Peterborough MS. now at Sidney Sussex, Cambridge (No. 95 of c. 1409, not paged), there is a series of curious tales, relating miracles performed by the B. V. M. on behalf of those who sang this antiphon in her honour (see the 1895 Catalogue, pp. 87, 88). The antiphon is given, with the melody, in a Durham MS. of the 12th cent. now at Trinity, Cambridge (1227, *f.* 59). Additional *trs.* are :—

1. **Hail to the Queen that reigns above the sky.** In the *Arundel Hys.*, 1902, No. 163, this is indexed as *Tr.* 1657.

2. **Hail! Queen of heaven! the Ocean Star.** A free version by Dr. John Lingard (the well-known Roman Catholic historian, b. at Winchester, Feb. 5, 1771; d. at Hornby, Lancs., July 17, 1851) on a broadsheet in the B. M. (H $\frac{1881}{9}$), which the Catalogue dates 1842. Mr. Gillow in his *Dict. of Eng. Cath.*, iv., p. 274, says it appeared in Lingard's *Manual of Prayers*, York, 1840. It is in the Birmingham Oratory *H. Bk.*, 1850, No. 100, the *Arundel Hys.*, 1902, No. 194, and many others, and is the version referred to at p. 606, i., under Jones, S. F., 2, as "Star of the Sea."

3. **Hail! Holy Queen, enthron'd above**, in the *Roman Hyl.*, N.Y., 1884. [J. M.]

Salvete Christi vulnera, p. 992, i. This is in the *Roman Breviary*, Venice, 1798, *Appendix*, p. 60.

Sampson, J. W., p. 1588, ii. Her hymn "Weary of wandering long" appeared in W. B. Bradbury's *Golden Censer*, 1864, p. 65, as by "Miss J. W. Sampson, Utica, N.Y." Other hymns with the same signature include "Sweetly sing, sweetly sing," in Bradbury's

Golden Chain, 1861, p. 70, and "O, the Sabbath morning, beautiful and bright," in *Happy Voices*, 1865, No. 161. [J. M.]

Sanctae Syon, p. 992, ii. This is found in a 1485 MS. *Missal* of Jumièges, now at Rouen (301), in the Geneva *Missal* of 1491, the Lausanne of 1493, the Évreux of 1497, and others (see *Misset-Weale*, i., p. 501; ii., pp. 52, 452, 459). [J. M.]

Sancte Dei pretiose, p. 992, ii. In *Dreves*, xlviii., No. 79, the three-stanza form is ascribed to Eusebius Bruno, who became Bishop of Angers in 1047, and d. 1081. For his *tr.* as noted on p. 992, ii., 1, "Saint of God, elect and precious," Dr. Neale took st. i. from this text, and sts. ii., iii. from the later German text as in *Daniel*. [J. M.]

Sancti venite, corpus Christi sumite, p. 993, i. This is in the Henry Bradshaw Society's ed. of the *Bangor Antiphonary* (pt. i., facsimile, f. 10*b*; pt. ii., p. 10), beginning "Sancti venite, Christi corpus sumite." Canon Warren in his notes at pp. 44–45, referring to the fact that in the last stanza the MS. reads "Alfa et Ω," says "It is very likely that these symbols were stamped upon the Eucharistic wafer bread."

There is a curious story told in the *Leabhar Breac*, or *Speckled Book* (a MS. of the 14th cent. in the Library of the Royal Irish Academy at Dublin), in its notes on the hymn of St. Sechnall (which begins "Audite omnes," and which it says was "the first hymn that was made in Ireland"). St. Sechnall composed this hymn in honour of St. Patrick, to make peace with him. The reason, says the *Speckled Book*, was "because of the annoyance Sechnall gave Patrick, in saying, 'a good man were Patrick were it not for one thing, viz., the small extent to which he preaches charity.' When Patrick heard it, he went to Sechnall in great anger. Sechnall had just finished mass, except going to Christ's body, when it was told him that Patrick was coming to the place in great anger against Sechnall. The latter thereupon left the oblation on the altar, and bowed down to Patrick . . . So they made peace then, Patrick and Sechnall. And whilst they were going round the cemetery, they heard a choir of angels singing around the oblation in the church; and what they sang was the hymn beginning, 'Sancti venite, Christi corpus,' &c. Hence this hymn is sung in Ireland when one goes to the body of Christ, from that time onward." (See the *Irish Liber Hymnorum*, H.B.S. ed., vol. ii., p. 5).

Another *tr.* is:—

1. **Draw nigh and take the Body of the Lord,** in *Hys. A. & M.*, 1904, No. 269, marked as by Neale and Compilers. The revision is skilful, at once more happy and more faithful than Neale. It differs materially from the Compilers' old text.

2. The text in *Church Hys.*, 1903, as also that in *The English Hyl.*, 1906, is Dr. Neale's *tr.* unaltered. [J. M.]

Sanctorum meritis inclita gaudia, p. 993, ii. In *H. A. & M.*, 1904, No. 201, beginning "The triumphs of the Saints, The toils they bravely bore," is marked as Neale and Compilers. It is Neale's, i., ii., v. altered, with a new *tr.* of st. vi. [J. M.]

Sandys, G., p. 994, i. Another cento from his *Paraphrase upon the Psalmes of David, &c.*, 1636, as "Let God, the God of battles, rise" (*Ps. lxviii.*), is in the *Hymn Book for Use in Wellington Coll.*, 1902. [J. J.]

Sankey, I. D., p. 994, i. During the past fifteen years Mr. Sankey's *Sacred Songs and Solos* have had a very large sale, which has justified him in increasing the number of songs and hymns, including "New Hymns and Solos," to 1200. In 1906 he published *My Life and Sacred Songs* (London: Morgan & Scott). In addition to the "Story of his Own Life," the work contains an account of the most popular of his solos, with interesting reminiscences of the spiritual awakening of many who were influenced through his singing of them in public. In this respect it corresponds in some measure with G. J. Stevenson's *Methodist H. Bk., &c.*, 1883 (p. 1094, i.). It is an addition to the *Sacred Songs and Solos*, which will be held in esteem by many. In addition to his hymn, noted on p. 994, ii., Mr. Sankey gives details of the following:—

1. **Out of the shadow-land into the sunshine.** [*Heaven Anticipated.*] Mr. Sankey's account of this hymn is:—"I wrote this hymn specially for the memorial service held for Mr. Moody in Carnegie Hall, where I also sang it as a solo. It is the last sacred song of which I wrote both the words and music. The idea was suggested by Mr. Moody's last words, 'Earth recedes; heaven opens before me . . . God is calling me, and I must go.' On account of its peculiar association with my fellow-labourer in the Gospel for so many years, the words are here given in full." The hymn follows on p. 185, in 3 st. of 4 l. and a chorus.

2. **Rejoice! Rejoice! our King is coming.** [*Advent.*] Mr. Sankey writes concerning this hymn:—"During one of my trips to Great Britain on the ss. *City of Rome* a storm raged on the sea. The wind was howling through the rigging, and waves like mountains of foam were breaking over the bow of the vessel. A great fear had fallen upon the passengers. When the storm was at its worst, we all thought we might soon go to the bottom of the sea. The conviction came to me that the Lord would be with us in the trying hour, and sitting down in the reading room, I composed this hymn. Before reaching England the tune had formed itself in my mind, and on arriving in London I wrote it out, and had it published in *Sacred Songs and Solos*," where it is No. 524 in the ed. of 1888.

From Mr. Sankey's autobiographical sketch we gather that he was born at Edinburgh, in Western Pennsylvania, Aug. 28, 1840, joined Mr. Moody in 1871, and visited England for the first time in 1873. The original of the *Sacred Songs, &c.*, of 23 pieces only, was offered as a gift to the London publishers of P. Phillips's *Hallowed Songs*, and declined by them. It was subsequently accepted by Mr. R. C. Morgan, of Morgan & Scott, and is now a volume of 1200 hymns.

From a return kindly sent us by Messrs. Morgan & Scott, we find that the various issues of the *Sacred Songs and Solos* were:—

In 1873, 24 pp.; 1874, 72 pp.; 1876, 153 hymns; 1877, 271 hymns; 1881, 441 hymns; 1888, 750 hymns; 1903, 1200 hymns.

In addition, *The Christian Choir*, which is generally associated with the *Sacred Songs and Solos*, was issued in 1884 with 75 hymns, and in 1896 with 281. The *New Hymns & Solos*, by the same firm, were pub. in 1888. [J. J.]

Savage, Minot Judson, D.D., was born at Norridgewock, Maine, June 10, 1841, and educated at Bangor Seminary, where he graduated in 1864. From 1867 to 1873 he was a Congregational Minister, and then he joined the Unitarians, and has now (1906) a charge in Boston. He has published several works, including *Poems*, Boston, 1882. He also edited, with H. M. Dow, *Sacred Songs for Public Worship*, Boston, 1883, to which he contributed 46 original hymns. In hymnals other than this, of his hymns the following are in C.U.:—

1. **Dost thou hear the bugle sounding.** *Consecration to Duty.*

2. **Father, we would not dare to change Thy purpose, &c.** *Prayer.*

3. O God Whose law is in the sky. *Consecration to Duty.*
4. O star of truth down shining. *Truth.*
5. The God that to the fathers revealed His holy will. *God unchangeable.*
6. The very blossoms of our life. *Holy Baptism.*
7. What purpose burns within our hearts. *Joining in Church Fellowship.*
8. God of the glorious summer hours. *New Year.* This is in D. Agate's *Sunday S. H. Bk.*, 1881, No. 371, and dated 1875. From the *Sunny Side*, N.Y., 1875, p. 119.

Some of these hymns are given in Hunter's *Hys. of Faith and Life*, Glasgow, 1889, and recent American hymnals. [J. J.]

Saviour, Blessed Saviour, p. 995, ii. The concluding lines of st. ii. of this hymn as in the 1871 ed. of *Church Hymns*, "Farther, ever farther," read in the original MS. :—

"Lovingly to bear them,
Saviour, to Thy fold."

The Compilers altered these lines to :—

"In Thy love recalling
Wanderers to Thy fold."

Under date of Oct. 24, 1899, the late Preb. Thring requested the Hymnal Committee of the S.P.C.K. to restore the original reading as above in the then forthcoming revision of *Church Hys.* This request was complied with in the 1903 ed. of that collection. [J. J.]

Saviour! Thou of life the lender. A mutilated form of a portion of J. Burton's "Saviour, while my heart is tender" (p. 198, i. 13).

Savonarola, Girolamo, p. 1533, i. His hymns were printed in a collected form as *Poesie di Fra Girolamo Savonarola tratte dall' Autografo*, at Florence, 1862. A number of them had appeared in Fra Serafino Razzi's *Laudi Spirituali*, Venice, 1563, and elsewhere. The best-known is :—

Giesù sommo conforto. [*Passiontide.*] This is in 1862 as above, No. xii., p. 27, entitled "Praise to the Crucified." Also in *Razzi*, 1563, f. 4, in Eugenia Levi's *Lirica Italiana Antica*, Florence, 1905, p. 118, &c. *Tr.* as "Jesus, Refuge of the weary," by Jane Francesca Wilde. Contributed to R. R. Madden's *Life and Martyrdom of Savonarola*, 1853, i., p. 376; reprinted in her own *Poems by Speranza*, Dublin, 1864, p. 199. See further p. 1574, ii. [J. M.]

Saw ye never in the meadows. *Cecil F. Alexander.* [*Divine Providence.*] Published in her *Hys. for Little Children*, 1848, in 10 st. of 4 l. "Day by day the little daisy," in the Scotch *Church Hymnary*, 1898, begins with st. vi. of this hymn. [J. J.]

Say not the law divine, p. 116, ii. 8. This hymn by B. Barton is slightly altered and arranged in another metre in Horder's *Hys. Supplemental, &c.*, 1894, and his *Worship Song*, 1905, as "Say not the word." [J. M.]

Scandinavian Hymnody, pp. 998–1003. See an article by Dr. Friedrich Nielsen in the Herzog-Hauck *Realencyklopädie*, X., 1901, pp. 438–443. An authorised Danish *Psalmebog for Kirke og Heim* was issued in 1899. [J. M.]

Schlör, Aloys, D.D., was b. at Vienna, June 17, 1805, and took the degree of D.D. at the University of Vienna in 1832. From May 10, 1842, to his death he was father confessor at the Theological Seminary (Spiritual des Priester-seminars) at Graz, Styria, Austria. He d. at Graz, Nov. 2, 1852. His well-known hymn, "Dem Herzen Jesu singe" (p. 1628, ii.), was written in 1852. [J. M.]

Schmücke dich, O liebe Seele, p. 1014, i. Another *tr.* is :—

Deck thee, O my soul, with gladness, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 76.

Schubart, C. F. D., p. 1017, i. The *tr.* of "Urquell aller Seligkeiten" as "Though by sorrows overtaken," was made by the Hon. Edward Charles Hugh Herbert, who was brother of Mrs. Philip Pusey. He was b. March 30, 1802, and d. May 30, 1852. This information we have received from Mrs. Clara Fletcher, daughter of Philip Pusey. [J. M.]

Scorn not the slightest word or deed. [*Power of Little things.*] This hymn has been traced to Adams and Chapin's American *Hys. for Christian Devotion*, 1846 (p. 58, ii.), where it is given as from the "London Inquirer." Later collections, both in America and at home, attribute it to T. Hincks; but it is not in his *Vespers*, 1868, and we have failed to trace it to him. [J. J.]

Scottish Hymnody, p. 1020, ii. Since 1890 there is little to record. The Anglo-Genevan Psalter, of 1558, referred to as "lost" at p. 1021, ii., is described by Dr. Julian in the *Times*, Sep. 19, 1902, p. 277. Details of the same are also given under **Old Version, p. 1684, i.** The 1568 copy of the *Gude and Godlie Ballates*, referred to at p. 1021, ii., was ed. by Professor A. F. Mitchell for the Scottish Text Society, 1897. The Rev. Dr. Rorison, of Dalserf, has recently been investigating the sources of the Psalter of 1650, and has identified the Rotterdam Psalter of 1638 (p. 927, ii., No. 64) as the first ed. of the version of Francis Rous. The version of Sir William Mure, as far as available (Ps. 1–51, 100–150, from two MSS. in the Euing Collection in Glasgow University Library, and one in the Laing Collection in Edinburgh University Library), was ed. by William Tough, for the Scottish Text Society, as vol. ii. (1898) of *The Works of Sir William Mure of Rowallan.* A revision of the Psalter of 1650, made by the elders of the Glassite Congregation at Edinburgh (principally by aid of the Revised Version of the prose psalms, and the metrical version of Robert Boswell, as noted at p. 929, ii., No. 174), was pub. as *The Book of Psalms in Metre*, Edinburgh, 1902.

The only recent hymn book of any importance is *The Church Hymnary authorised for use in Public Worship by the Church of Scotland, the Free Church of Scotland, the United Presbyterian Church, the Presbyterian Church in Ireland* (London: Henry Frowde, 1898). In the interesting volume of notes by the Rev. John Brownlie, entitled *The Hymns and Hymn Writers of the Church Hymnary*, Henry Frowde, 1899, pp. 1–9, there is a full account of the origin and preparation of this book, begun 1893 by a joint Committee of the three Scottish Churches, after 1895 with the co-operation of representatives of the Presbyterian Church in Ireland. It contains hymns 1–625, doxologies 626–639, ancient hymns 640–649; and is one of the best hymn books of recent times, catholic, comprehensive, and remarkably faithful in reproducing the texts of the authors. The musical edition, under the chief editorship of Sir John Stainer (same title, publisher, and date), takes high rank as a worthy example of present-day

worship song. A very careful and accurate series of notes appeared as *The Music of the Church Hymnary and the Psalter in Metre, its Sources and Composers, by William Cowan and James Love*. Henry Frowde, 1901. The only other hymn books which need be mentioned are (1) *The Scottish Congregational Hymnal* (Edinburgh: Publications Committee of the Congregational Union) [1903], compiled by a Committee of which the Rev. Alexander Brown (p. **1616**, ii.) was convener. Nos. 1–435 are reprinted from the *Evangelical Union Hyl.*, 1878 (p. **1027**, i.); Nos. 436–535 are mostly hymns found also in the *Congregational Church Hyl.*, 1887 (p. **260**, ii.), and the Rev. W. G. Horder's *Cong. Hys.*, 1884 and 1894. (2) *The Bible Hymnal, Compiled by W. Lancelot Holland, M.A., Minister of the Gospel, Edinburgh* (Edinburgh: W. R. Hunter, 1894). With 356 hymns, and 45 pages of prefatory matter, mostly derived from this *Dictionary*. Mr. Holland was then incumbent of St. Thomas's English Episcopal Chapel, Edinburgh. [J. M.]

Scriven, Joseph. Mr. Sankey, in his *My Life and Sacred Songs*, 1906, p. 279, says that Scriven was b. in Dublin in 1820, was a graduate of Trinity Coll., Dublin, and went to Canada when he was 25, and d. there at Port Hope, on Lake Ontario, in 1886. His hymn :—

What a Friend we have in Jesus [*Jesus our Friend*] was, according to Mr. Sankey, discovered to be his in the following manner: "A neighbour, sitting up with him in his illness, happened upon a manuscript of 'What a Friend we have in Jesus.' Reading it with great delight, and questioning Mr. Scriven about it, he said he had composed it for his mother, to comfort her in a time of special sorrow, not intending any one else should see it." We find the hymn in H. L. Hastings's *Social Hys., Original and Selected*, 1865, No. 242; and his *Songs of Pilgrimage*, 1886, No. 1291, where it is attributed to "Joseph Scriven, *cir.* 1855." It is found in many modern collections. [J. J.]

Scudder, Eliza, pp. **1035**, i., **1589**, i. Miss Scudder d. in 1896. Her *Hys. & Sonnets*, with biographical notes, &c., by Horace E. Scudder, was pub. by Houghton & Mifflin, 1897. In *The Pilgrim Hyl.*, 1904, the hymn, "Thou Life within my life," begins with st. ii. of "From past regret and present [faithlessness] feebleness," p. **1035**, i. 1), which was written in Feb. 1871. Another of Miss Scudder's hymns is "Let whosoever will enquire" (*New Heaven*), from which "My God, I rather look to Thee," in Horder's *Worship Song*, 1905, is taken. [J. J.]

Se questa valle di miserie piena. [*Heaven.*] This is in the *Laudi Spirituali* of the Congregation of the Oratory, Rome, 1583, bk. i., p. 2. In Coferati's *Corona di Sacre Canzoni*, Florence, 1710, p. 625. *Tr.* as :—

If this poor vale, with helpless sorrow teeming, by J. O'Connor, in the *Arundel Hys.*, 1902. [J. M.]

Sears, Septimus, p. **1589**, i., was b. Jan. 5, 1819, at Chatteris, Cambs., and in 1849 became minister of the Particular Baptist congregation at Clifton, Beds. He went to Brighton after an attack of heart disease in 1877, and died there Dec. 26, 1877. His hymns appeared in his *Clifton Hymns*, N.D., 1865, the three noted being Nos. 356, 361, 362. [J. M.]

See the leaves around us falling, p. **535**, i. This hymn appeared in *The Christian's Magazine*, 1760, p. 86, as "The Fall of the Leaf; a Sacred Ode," and again in the *Gospel Magazine*, Sept. 1769, p. 447.

Seidenbusch, Johann Georg, was b. at Munich, April 5, 1641, ordained Priest in 1666; founded the Oratory of St. Philip Neri at Aufhausen, and d. Dec. 10, 1729. He edited the *Aufhausen G. B.*, 1687, in which is given :—

Kommt her, ihr Creaturen all [*Holy Communion*], p. 62, which Bäumker, *iii.*, No. 57, thinks is most likely to be his. It is in many later books, including H. Bone's *Cantate*, ed. 1879, No. 277. *Tr.* as "Come all ye creatures of the Lord," by G. R. Woodward, in his *Songs of Syon*, 1904. [J. M.]

Sequences, p. **1041**, ii. Since this article was written a great deal has been done, principally by the *Analecta Liturgica* and the *Analecta Hymnica*, in the way of publishing "inedited" *Sequences* (the word "inedited" practically denotes pieces taken from MSS. or from books printed before 1560, which had not been included in hymnological works printed between 1840 and 1887); and as the above-named works have added more than 3,300 to the 895 printed by *Kehrein* in 1873 (see p. **1042**, i.), the number of *Sequences* written before 1560 and which in 1906 can still be described as "inedited" can only be small. The details of these two works are as follows :—

I. The first part of the *Analecta Liturgica* of Mr. W. H. James Weale and the Abbé E. Misset (referred to in this *Supplement* as *Misset-Weale*) appeared in June, 1888, the sixteenth part in Oct. 1901. It contains in all 912 "inedited" *Sequences* (most of which have also been printed in the *Analecta Hymnica*), principally from MSS. and printed *Missals* found in English and French libraries. It indexes and prints the "inedited" *Sequences* of the MSS. *e*, *w*, and of the *Hereford* and *York Missals*; and also indexes and prints the "inedited" *Sequences* of the following MS. English Uses :—

i. Cerne in Dorset. The *Book of Cerne* (see p. **1122**, i.), an ancient MS. in the University Library at Cambridge, includes a *Sequentiary* written for use at Cerne c. 1400 (i., p. 572).

ii. Dublin. The Tropary of St. Patrick's at Dublin is in the University Library at Cambridge, and dates c. 1360 (ii., p. 79). Several of the pieces are hymns rather than *Sequences*, and the last of the series, not printed in *Misset-Weale*, are neither sacred nor moral.

iii. Westminster. The *Missal* of St. Peter's Abbey at Westminster is a MS. of c. 1384, in the possession of the Dean and Chapter (ii., p. 176). The complete text of the *Missal* has been most carefully edited by Dr. J. Wickham Legg for the Henry Bradshaw Society, i., 1891, iii., 1897; the first lines of the sequences are not indexed separately, but are included in the "Index of Liturgical Forms."

iv. Sherborne in Dorset. The *Missal* of this Abbey, written c. 1405, is in the Duke of Northumberland's library at Alnwick Castle (ii., p. 514).

v. Canterbury (?). The *Missal* now No. 135 in the Arsenal Library at Paris, was certainly written in England, c. 1299, for use in the province of Canterbury (ii., p. 551); Mr. Weale suggests for Minster in Thanet, but Mr. Bannister regards it as really a *Sarum Missal*, perhaps meant for use at London.

vi. Whitby. The *Missal* of Whitby Abbey (not indexed in *Misset-Weale*) may here be mentioned. It is in the Bodleian (*Liturg. Misc.*, 390, *now* 15850), and dates c. 1390. The "inedited" *Sequences* are printed in the *Analecta Hymnica*, vii., No. 205; viii., Nos. 97, 125, 151; x., Nos. 211, 282, 284, 288, 372; xxxiv., No. 247; xl., No. 184.

vii. Spalding (?). The Gentlemen's Society of Spalding possesses a *Sarum Missal*, said to have belonged to Spalding Abbey—at any rate, written for use in the diocese of Lincoln about 1380. The sequences are the same as those in the Barlow 5 (p. **1042**, ii.), except one for the Translation of St. Hugh of Lincoln, beginning, "Spirat odor renovatus ut juventus aquilae," which seems to be "inedited," and two printed by *Kehrein*, viz., "Gloria Sanctorum" (K., No. 306), and "Gaude virgo mater Christi" (K., No. 239). It is cited, but not indexed, in *Misset-Weale*.

II. The *Analecta Hymnica* devotes no less than nine volumes to "Sequentiae Ineditae"; viii., ix., x., ed.

by Father Dreves; xxxiv., xxxvii., xxxix., xlii., xliv., by Father Blume; and xl., which includes a great number from English sources, by the Rev. H. M. Bannister. These nine volumes include 3312 sequences of all ages and of all branches of the mediaeval Latin Church (those from English sources principally in viii., ix., x., xl.), ed. with admirable skill and patience.

III. Two vols. of the Abbé U. Chevalier's *Bibliothèque Liturgique* also contain a considerable number of *Sequences*, viz., vii., 1900, pp. 358–394, from a 13th cent. French MS. now in the Communal Library at Assisi (No. 695); and ix., entitled *Tropaire-Prosier de l'Abbaye Saint-Martin de Montauriol* (1901), from a MS. of the 11th cent., more probably written at Moissac, now in the Bibl. Nat. at Paris (*Nouv. Acq.* 1871). The "inedited" *Sequences* of these two MSS. are also printed in the *Analecta Hymnica*.

The limits of our space will not allow us to repeat the information in *Misset-Weale* regarding the MSS. *i.–v.* above; and the references to *Dreves* will show the "inedited" *Sequences* of No. *vi.* But two other MSS. not hitherto indexed may here be noted.

vii. Sarum Missal of c. 1250. This was apparently written at Exeter, was recently in the possession of Lord Crawford (Lat. 24), and is now in the private library of Mrs. John Rylands, of Manchester. It is the earliest known *Sarum Missal* (the most complete list of MS. *Sarum Missals* is that by Mr. Bannister in the *Tracts on the Mass*, Henry Bradshaw Society, 1904, pp. xiv., xv.), and is a splendid specimen of 13th cent. work, in wonderful preservation. The *Sequences* are collected together at ff. 234–255, with melodies throughout on a four-line stave. Sixty-one are also in the Barlow 5 (p. **1042**, **ii.**); the rest are noted below.

viii. Chichester Sequentiary. This is contained in a MS. of c. 1275, kept in the Bodleian, but belonging to University College (No. 148). The *Sequences* occupy ff. 15*b*–40, and have melodies throughout on a four-line stave. Of the 80 sequences 50 are in the Barlow 5 (p. **1042**, **ii.**); the rest are noted below.

Of the *Sequences* in *vii.* and *viii.*, twenty are already indexed at pp. 1043–1050. Of these six are in the MS. *e*, and three others in the MS. *g.*; the remaining eleven are:—

Alma Dei genitrix	7, 8	Trinitatem (as Unitatem)	8
Coeli solem	7, 8	Veni Sancte Spiritus	8
Dixit Dominus	8	Veni Spiritus aeternorum	7, 8
Omnis fidelium	7	Virginis in laude	7
Quicunque vult	7, 8	Voce jubilantes	8
Spe mercedis	7		

The *Sequences* in *vii.* and *viii.* not already indexed at pp. **1043–1050** are (the side markings give the vol. of the *Analecta Hymnica* where they are printed):—

xl.	A convalle fletus	8	One Confessor.
viii.	Ab arce siderea	7, 8	Advent.
xxxvii.	Aeterni numinis	7	B. V. M.
xl.	Ave Maria pretiosa	7	B. V. M.
x.	Ave maris Stella, Verbi Bonet; see Sonet.	7	B. V. M.
xl.	Candidati gregis	8	One Virgin.
xl.	Circa fines occidentis	8	St. Thomas of Canterbury.
ix.	Crebrescente Christi	8	One Confessor.
	Ecce sonat in aperto	7	B. V. M.
xl.	Fulget dies celebranda	8	Martyrs.
ix.	Laetabundus sit jucundus	7	St. Thomas of Canterbury.
xl.	Laus jucunda sit Mariae	7	B. V. M.
viii.	Lux fulget hodierna	8	Christmas.
xl.	Omnis spiritus concinat	8	Pentecost.
	Pretiosae gloriosae	7	B. V. M.
	Sacrosancta hodiernae	7	B. V. M.
viii.	Salvatoris in honorem	8	St. Thomas of Canterbury.
xxxix.	Salve gemma Paradisi	7	Annum. B.V.M.
ix.	Salve mater coeli porta	7	B. V. M.
viii.	Salve mater magnae prolis	7, 8	B. V. M.
viii. No. 2	Sonet vox et mens	8	TrinitySunday.
xl.	Te veneremur Domine	8	TrinitySunday.
x.	Virens ave virgula	7	B. V. M.

A number of the MSS. indexed at pp. **1042**, **1043**, have been recently reexamined by Mr. Bannister, and (in the preface to *Dreves*, xlvii.) are given thus:—*b* as 12th cent. from St. Albans; *c* as 11th or 12th cent., probably English; *e* as end of 10th cent., from Winchester; *g* as c. 955–962, probably from Mainz; *k* as 12th cent., probably from Glastonbury; *w* as 11th cent., from Winchester; *x* as 11th cent., from Novalaise in Savoy; *a** as end of 12th cent., probably from Innichen in the Tyrol; *b** as 13th cent., from Moggio, near Udine, in North Italy. Note also the following:—p. **1046**, for "Hos ad laudes," read "*Nos* ad"; p. **1049**, for "Viae plebs," read "*Aulae* plebs." See also P. Wagner's *Introduction*, 1907, pp. 219–242, and "Sequenzen," by P. A. Kienle in Wetzer and Welte's *Cyclopaedia*, vol. xi., 1899, cols. 159–169. [J. M.]

Sewell, Elizabeth M., p. **1589**, **ii.** She d. Aug. 16, 1906.

Seymour, W. D., p. **925**, **ii.** He d. March 16, 1895.

Shairp, John Campbell, LL.D., s. of Major Norman Shairp, was b. at Houstoun, West Lothian, July 30, 1819; student at the Univ. of Glasgow 1836–9; Snell Exhib., Balliol Coll. Ox., 1840, and Newdigate Prize 1842. For a time he was assistant master at Rugby, then Prof. of Latin at St. Andrews 1861; Principal of the United Coll., St. Andrews, 1868, and Prof. of Poetry, Oxford, 1877. He d. at Ormsary, Argyllshire, Sept. 18, 1885. The LL.D. was conferred upon him by the University of Edinburgh in 1884. His hymn:—

Twixt gleams of joy and clouds of doubt. [*God the Unchangeable.*] Appeared in his *Glen Desseray and other Poems*, 1888, p. 265, and marked as having been written in 1871. It is in several collections, especially in America (e.g. *The Pilgrim Hyl.*, 1904). Also in Horder's *Worship Song*, 1905. The cento, "Let me no more my comfort draw," in *Sursum Corda*, 1898, is from this hymn. [J. J.]

Shapcote, Emily Mary, née Steward (p. **1589**, **ii.**, as Mrs. Shepcote), was b. at Liverpool in 1828, and m. in 1856 the Rev. E. G. Shapcote (1852, curate of Odiham, Hants, later Missionary in S. Africa under the S.P.G.). In 1866 she was received into the Church of Rome, and her husband two years later. She now (1906) resides at Torquay. The *Hys. for Infant Children* (p. **1589**) were pub. by Masters in 1852 (not 1840), those marked **E** being by Mrs. Shapcote, those marked **A** by her aunt, Mary Steward, those marked **C** by her sister, Eleanor Steward. Her more recent hymns appeared principally in her *Eucharistic Hours*, 1886. Those in C. U. include:—

1. **Heavenly Father, from Thy throne.** [*Litany.*] In 1852 as above, No. 20, the second st. beginning, "Jesus, Saviour, holy, mild." In *Church Hys.*, 1871 and 1903, and others, it is given, with many slight alterations, as "Jesus, holy, undefiled" (p. **1589**, **ii.**).

2. **O Jesus, dearest Lord, I cry to Thee.** [*Holy Communion.*] In 1886 as above, p. 112, dated Clapham, 1876. It was rewritten by Dr. H. A. Rawes in his *Little Handbook of the Archconfraternity of the Holy Ghost*, 1879, as "O Jesus, hidden God, to Thee."

3. **Queen of the Holy Rosary.** [*B. V. M.*] Written about 1882, and included in *St. Dominic's H. Bk.*, 1885 and 1901, A. E. Tozer's *Cath. Hys.*, 1898, &c.

Her *tr.* of "Salve mundi salutare" is noted at p. **1697**, **ii.** [J. M.]

Shelly, Martha E., p. **1054**, **i.** B. in 1812.

Sheppard, William John Limmer, M.A., s. of William Benjamin Sheppard, was b.

at Highworth, July 21, 1861, and educated at Queen's Coll., Oxford; B.A. in honours 1888, M.A. 1892. Ordained in 1888, he was Curate of Christ Church, Timperley, 1888–90, Missioner of the C.M.S. 1895–6, Centenary Sec. C.M.S. 1896–1900, and since 1900 Vicar of St. Peter's, Ipswich. The following hymns by Mr. Sheppard are in C. U.:—

1. **Father, we are gathered here.** [*Farewell to Missionaries.*] Written in 1897, for the C. M. S. Valedictory Meetings, and included in the *C. M. H. Bk.*, 1899.

2. **Father, Who didst give Thy Son.** [*Litany on behalf of Foreign Missions.*] Written in 1898, and given in the *C. M. H. Bk.*, 1899, No. 65.

3. **From Christ to learn, for Christ to teach.** [*Foreign Missions.*] Suggested by Abp. Plunket's "*For* Christ to learn, for Christ to teach, O Lord," &c., in the Irish *Church Hyl.* It was written in 1898 for the C. M. S. Centenary, and included in *C. M. H. Bk.*, 1899, No. 238.

4. **In the cleansed temple, On the festal day.** [*Consecration of Self to Christ.*] Written in 1896 on the C.M.S. *Gleaner's* motto for 1897, and printed in the *Gleaner*, Jan. 1897, p. 3. In 1899 it was included in the *C. M. H. Bk.*, and in 1902 in *Hys. of Consecration and Faith.*

5. **O Lord of lords, and King of kings.** [*Praise for Success of Foreign Missions.*] Written in 1899 for the Centenary of the C.M.S., and given in the *C. M. H. Bk.*, 1899, No. 241. Also in *Hys. of Consec. and Faith*, 1902.

6. **We scan the years swept from us.** [*Success of Foreign Missions.*] Written for the Centenary of the C.M.S., 1899, and pub. in the *C. M. H. Bk.* the same year.

7. **Where hast thou gleaned to-day.** [*For Gleaners' Union Meetings.*] Written for the C.M.S. Gleaners' Union Anniversary, 1897, and printed in the *Gleaner*, Jan. 1898, p. 15, with music by C. H. Forrest. It was repeated in the *C. M. H. Bk.*, 1899; and with the music, in *Hys. of Consecration and Faith*, 1902.

It must also be noted that No. 224 in the *C. M. H. Bk.* is composed of st. i. from Canon Twells's "At even, ere the sun was set" (st. i.), and the rest of the hymn by Mr. Sheppard, to whom permission was given by Canon Twells for the use of his stanza. [J. J.]

Sherwin, W. F., p. 1055, i. Another hymn from his *Bright Jewels*, 1869, p. 68, is "Sound the battle cry" (*Christian Courage*), in the *S. School Hymnary*, 1905, and several other collections.

Shine, mighty God, on Britain shine, p. 1055, ii. This paraphrase of *Ps. lxvii.* was given in Watts's *Hymns and Spiritual Songs*, 1st ed., 1707, bk. i., No. 35, and repeated in his *Ps. of David*, 1719. [J. J.]

Shipton, Anna, p. 1055, ii. She d. at St. Leonard's-on-Sea, Nov. 5, 1901, aged 86.

Shirley, *i.e.* Sir John Skelton, p. 1703, ii.

Shirley, James, p. 1589, ii. In vol. vi. of Alexander Dyce's ed. of Shirley's *Works* (1833) there are two pieces which have passed into some modern hymn-books.

1. **The glories of our blood and state.** [*Righteousness Immortal.*] In 1833, p. 396, from Shirley's *Contention of Ajax and Ulysses*, scene iii. In W. J. Fox's *Hys. and Anthems*, 1841, and others, it begins "The glories of our mortal state."

2. **Canst Thou, dear God, forgive so soon.** [*Passiontide.*] In 1833, p. 502, from a MS. copy of Shirley's *Verses and Poems*, made about 1680, and now in the Bodleian (1541? = Rawl. Poet. 88). In the *Anglican H. Bk.*, 1871, No. 357, it begins "Canst Thou, good Lord, forgive so soon." [J. M.]

Shorey, L. *See* **Lancaster, Mary A. E.**

Show me Thyself, O holy Lord. [*Penitence.*] This is given anonymously in the American *Plymouth Hymnal*, 1893, in 5 st. of 4 l., and again in *The Baptist Church Hymnal*, 1900.

Shubhka l'rakhmaik Mshikha malkan. [*For the National Church.*] To his *tr.* of this hymn in his *Renderings of Church Hymns*, 1901, p. 40, as "His the glory, His the honour," the Rev. R. M. Moorsom adds the note, "See Festival Night Service, *East Syrian Daily Offices*, p. 158"; ed. by A. J. Maclean in 1894. The hymn is there for Sundays, for the Hallowing of the Church. It is by Mar George, who was Bishop of Nisibis in Mesopotamia about 670 (see *Dict. of Chr. Biog.*, ii. 642, under Georgius 17); and is, Professor Burkitt informs us, found with his name in a Nestorian Psalter of the 13th cent. now in the Brit. Mus. (Add. 14675). Sometimes erroneously ascribed to Ephraem the Syrian. [J. M.]

Shurtleff, Ernest Warburton, b. at Boston, Mass., April 4, 1862, and educated at Boston Latin School, Harvard University, and Andover Theo. Seminary (1887). Entering the Congregational Ministry, he was Pastor at Palmer and Plymouth, Mass., and is now (1905) Minister of First Church, Minneapolis, Minn. His works include *Poems*, 1883, *Easter Gleams*, 1883, and others. His hymn, "Lead on, O King Eternal" (*Christian Warfare*), was written as a parting hymn to his class of fellow students at Andover, and was included in *Hys. of the Faith*, Boston, 1887. It has since appeared in several collections. [M. C. H.].

Shuttleworth, Henry Cary, M.A., s. of the Rev. Edward Shuttleworth, was b. at Egloshayle Vicarage, Cornwall, Oct. 20, 1850, educated at St. Mary's Hall, Oxford; B.A. 1873, M.A. 1876. Ordained D. 1873, P. 1874; Chaplain Ch. Ch., Oxford; Minor Canon of St. Paul's; and Rector of St. Nicholas, Cole-Abbey, London, 1883. He was also Prof. of Pastoral and Liturgical Theo., and Lect. Eccl. Hist. and English Lit., and in the New T., in K.C.L. He pub. *The Last Words of the Saviour* (3rd ed. 1879), *Songs*, 1885, *The Place of Music in Public Worship* (2nd ed. 1893), *Hymns for Private Use*, 1896. He also compiled a small *Appendix* to *Church Hys.* for use in St. Nicholas' Church, in which several of his own hymns appeared. Of these hymns the following were included in the 1903 ed. of *Church Hymns*:—

1. **Father, ere yet another day is ended.** [*Evening.*]
2. **Father of men, in Whom are one.** [*Friendly Societies.*] This appeared with music by the author in the *Church Monthly*, 1898, p. 124.

He d. Oct. 24, 1900, and a *Memoir* of him was pub. in 1902. [J. J.]

Si vis patronum quaerere. [*St. Peter.*] In the *Raccolta* . . . *by Ambrose St. John*, 1857, p. 283 (see p. 1548, ii.), the text is given as indulged by Pope Pius VI. in a Rescript dated Jan. 19, 1782. Also in the *Roman Brev.*, Venice, 1798, *Appendix*, p. 241. It is *tr.* as "Seek ye a Patron to defend," by E. Caswall in his *Lyra Cath.*, 1849, p. 277, repeated in the *Parochial H. Bk.*, 1880, Tozer's *Catholic Ch. Hyl.*, 1905, and others. [J. M.]

Si vis vere gloriari. [*Christ's Crown of Thorns.*] Evidently written for an Office of the Reception of the Holy Crown of Thorns by St. Louis of France, a festival first celebrated at Paris on Aug. 11, 1239 (see st. x., "Est corona credita, Et in te reposita, Urbs Parisiorum"). *Dreves*, viii., No. 15, prints the text from three 14th cent. *Paris Missals* (Paris Lat.

831, 835, 9441). It is in a 14th cent. *Paris Missal* in the B. M. (Add. 16905, *f.* 277*b*) and others. It passed into the printed *Sarum* (*e.g.* Venice, 1494, *f.* 287*b*, and London, 1498, *f.* 244*b*), and *York Missals*. Also in *Kehrein*, No. 53. *Tr.* as:—

Dost thou truly seek renown. By Athelstan Riley, in G. R. Woodward's *Songs of Syon*, 1904, No. 30, and *The English Hyl.*, 1906, No. 97. [J. M.]

Sidey, William Wilson, since 1885 pastor of the Baptist Chapel, Tottenham, London, is the author of "Buried with Christ! our glad hearts say" (*Holy Baptism, Adult*) in the *Baptist Church Hymnal*, 1900. It was written for his own congregation. Mr. Sidey is also the author of *The Silent Christ*. [J. J.]

Sidney, Sir P., and Mary Sidney, p. 1057, i. From their *Psalmes of David, &c.* (see as above), the following versions by Sir Philip Sidney of *Ps. xxv.*, "To Thee, O Lord, most just," and "How lovely is Thy dwelling," *Ps. lxxxiv.*; also "How good and how beseeming well," *Ps. cxxxiii.*, by Mary, Countess of Pembroke, are in the *H. Book for the Use of Wellington Coll.*, 1902. [J. J.]

Sie ist mir lieb, p. 1057, i. Another *tr.*:—

She is my love, that worthy Maid. By G. R. Woodward, in his *Songs of Syon*, 1904, No. 172.

Signed with the Cross that Jesus bore, p. 1598, ii. In *Hys. Original and Selected*, by H. A. Rawes, N.D., this hymn is No. 19. At the back of the title-page of this collection there is the following note:—

"The hymns marked F. W. F. are by the Rev. F. W. Faber; those marked H. A. R. by the Rev. H. A. Rawes."

As No. 19 is *unmarked*, and has been given anonymously in subsequent Roman Catholic hymnals, we cannot determine the authorship, and must leave it *Anon.* In addition to the cento noticed on p. 1589, ii., two others are in use as "Spirit of Wisdom, turn our eyes," in *The Methodist Hy. Book*, 1904 (*To the Holy Spirit*), and "Lord, in Thy presence, dread and sweet" (*Confirmation*), in *The English Hyl.*, 1906. [J. M.]

Sill, Edward Rowland, b. at Windsor, Conn., April 29, 1841, and educated at Yale. He was Prof. of English Literature in the University of California, 1874–1882. He d. at Cleveland, O., Feb. 27, 1887. His poetical works include *The Hermitage*, 1867, and *Venus of Milo*, 1883. Several of his pieces are in Horder's *Treas. of Amer. Sacred Song*, 1896–1900. His hymn, "Send down Thy truth, O God" (*For the outpouring of the Holy Spirit*), in *The Pilgrim Hyl.*, 1904, is from *The Hermitage*, 1867. [J. J.]

Simpson, William John Sparrow, M.A., was educated at Trin. Coll., Camb., B.A. 1882, M.A. 1886. Ordained in 1882, he held various appointments until 1904, when he became Chaplain to St. Mary's Hospital, Great Ilford. He has pub. several works, including a *Memoir* of Dr. W. S. Simpson, 1899. He contributed "All for Jesus—all for Jesus" (*All for Jesus*), and "Jesus, the Crucified, prays for me" (*Passiontide*), to C. W. A. Brooke's *Additional Hys.*, 1903. These hymns originally appeared in Sir J. Stainer's cantata *The Crucifixion*, 1887, the book of words of which was compiled by Mr. Simpson. [J. J.]

Sing to the great Jehovah's Praise. *C. Wesley.* [*The New Year.*] No. vii. of *Hys. for New Year's Day*, MDCCL., in 3 st. of 8 l. (*P. Works*, vi., p. 16). In *The Methodist H. Book*, 1904.

Sing to the Lord Who loud proclaims. *P. Doddridge.* [*Ps. ix.* 10.] This is in the Rooker-Doddridge MS. No. 16, and was included in Doddridge's *Hymns, &c.*, 1755, No. 30. Its use is limited, and usually in an altered form. [J. J.]

Sing to the Lord with joyful voice, p. 1059, ii. This paraphase of *Ps. c.* was given in Watts's *Horae Lyricae*, 1706, bk. i., his *Hymns and Spiritual Songs*, 1707, bk. i., No. 43, and repeated in his *Ps. of David*, 1719. [J. J.]

Sinners, behold the Lamb of God. *J. Hoskins.* [*Good Friday.*] From his *Hymns, &c.*, 1789, No. 219, into a few American collections. "Behold, behold the Lamb of God," p. 1571, ii., is the same hymn in an altered form. [J. M.]

Skelton, Sir John, LL.D., s. of James Skelton, of Sandford Newton, writer to the signet, b. in Edinburgh in 1831; educated at the Univ. of Edinburgh; member of the faculty of Advocates; Sec. to the Scottish Board of Supervision and Vice-President Scottish Local Gov. Board; K.C.B. 1897. He d. July 19, 1897. He wrote somewhat extensively, and in *Frazer's Mag.*, under the name of *Shirley*. His hymn, "Upon the hills the wind is bleak and cold" (*Evening*), is in C. U. [J. J.]

Skrine, John Huntley, M.A., s. of H. D. Skrine, was b. April 3, 1848, at Warleigh, Somerset; was educated at Uppingham and at Corpus Christi Coll., Oxford (B.A. 1871, M.A. 1874), and was ordained D. 1874, P. 1876. He was fellow of Merton Coll., Oxford, 1871–79, assistant master at Uppingham 1873–87, Warden of Trinity Coll., Glenalmond, 1888–1902, and in 1903 became Vicar of Itchen Stoke, Hants. He pub. in 1899 *Thirty Hymns for Public-School Singing*, three of which have passed into the *Public-School H. Bk*, 1903, and the *S. S. Hymnary*, 1905.

1. **Lord of the brave, Who call'st Thine own.** [*Confirmation.*] Written 1893; 1899, No. xi.
2. **O'er the harvest reaped or lost.** [*End of Term.*] Written 1884; 1899, No. ii.
3. **Rank by rank again we stand.** [*Beginning of Term.*] Written 1884; 1899, No. i. [J. M.]

Slack, George, was b. Nov. 25, 1860, at Ashton-under-Lyne, and educated at Lancashire College. He entered the Congregational ministry in 1889, his first, and present, pastorate being at Cleckheaton, Yorks. The following hymns by him are in the *Junior Hyl.*, 1906:—

1. Behold! a joyful day is breaking. *Christ's Kingdom.*
2. Father Eternal! God of love. *Anniversary.*
3. Father of Heaven, Whose constant care. *God's Service.*
4. Gentle Shepherd, kind and true. *The Good Shepherd.*
5. I am young, yet I would be. *God's Service.*
6. Our fathers brave, in days of old. *Soldiers of Christ.*
7. We are little pilgrims. *The Way to Heaven.*

They were written and printed for his S. S. Anniversaries, and date, as in order above, respectively 1904, 1896, 1900, 1903, 1902, 1901, 1899. [J. M.]

Sleeping so peacefully, tranquil, and mild. [*Christmas Carol.*] This in A. E. Tozer's *Catholic Hys.*, 1898, is marked as by "D. L. Martyn."

Smetham, James, s. of a Wesleyan minister, born at Pateley Bridge, Yorkshire, Sept. 9, 1821, and for some time teacher of drawing at the Wesleyan Normal Coll., Westminster. Failing to command success as a painter, his mind gave way in 1877, and he died Feb. 5, 1889. His *Letters* were pub. in 1891, and *The Literary Works of James Smetham*, 1893. His hymn "While ebbing nature grieves" (*Old Age*) is unworthy of the position given to it in the *Methodist H. Bk.*, 1904. [J. J.]

Smith, Caroline L., p. 1062, i., b. 1827, d. 1886.

Smith, Elizabeth L., p. 1062, i. She d. in 1898.

Smith, G., p. 1012, ii. Dr. Smith was b. July 31, 1803, and d. at Poplar, Feb. 13, 1870.

Smith, Horace, B.A., s. of Robert Smith, of Westbourne Terrace, Hyde Park, London, was b. Nov. 18, 1836, and educated at King's Coll., London, and Trin. Hall., Camb. (B.A. in honours, 1860). Called to the Bar in 1862, he has held several important appointments, and has been a Metropolitan Police Magistrate since 1888. He has pub. several vols. on legal subjects, and *Poems*, 1897, *Pilate's Wife's Dream*, 1860, *Poems*, 1889, *Interludes* (three series), 1892, 1894, 1899, and *Hys. & Psalms*, 1903. His hymns in C. U. include:—

1. **Glory to God, all the heavens are telling.** [*Holy Trinity.*] Appeared in his *Poems*, 1897, and *Hys. and Psalms*, 1903. In *Hys. A. & M.*, 1904, with the omission of st. v., vi.

2. **Roll back the stone, for the Angel of God has descended.** [*Easter.*] From his *Poems*, 1897, and *Hys. and Psalms*, 1903, into *Hys. for the Use of New College* (Oxford), 1900. [J. J.]

Smith, I. G., p. 1062, ii. Dr. Smith corrects the note on "Comes at times a stillness as of even," and says respecting it:—

"In 1857, so far as I can tell, I wrote 'Comes at times,' and the interval was very short between the last part and the first. It was not written for the Prince Consort's memorial, nor for any occasion.—July 26, 1905." [J. J.]

Smith, Robert Frederick, M.A., of Lincoln Coll., Oxford, B.A. 1855, M.A. 1857, from 1863 Minor Canon of Southwell, and from 1884 also Vicar of Edingley, to his death, Oct. 23, 1905. Contributed "When children saw Thee coming, Lord" (*H. Communion*), to C. W. A. Brooke's *Additional Hys.*, 1903. [J. J.]

Smith, S. F., p. 1063, i. He d. Nov. 16, 1895.

Smith, Thomas, D.D., the reputed composer of "Te Deum Patrem colimus," p. 1134, i., was b. in London, June 3, 1638. He was a Fellow of Magdalen College, Oxford, from 1666 till he was ejected as a Non-Juror in 1692. In December 1684 he was presented to the College living of Standlake, Oxon., but seems to have resigned almost immediately. He d. in London, May 11, 1710. [J. M.]

Smith, W. C., p. 1064, i. The following additional hymns by Dr. Smith have come into C. U., mainly through *The Baptist Church Hymnal*, 1900:—

1. Earth was waiting, spent and restless. *Christmas.*
2. Faint and weary Jesus stood. *Our Lord's Temptation.*
3. If any to the feast have come. *Holy Communion.*
4. The Lord hath hid His face from us. *Providence.*
5. To me to live is Christ. *Union with Christ.*

These hymns appeared in his *Hymns of Christ and the Christian Life*, 1867, pp. 111, 122, 241, 10, and 36, respectively. A collected ed. of his *Poetical Works* (not including his hymns) appeared in 1902. Other hymns that have come into use are:—

1. Gird your loins about with truth. *Manliness.*
2. Jesus, unto Whom we pray. *Christ the Way.*
3. One thing I of the Lord desire. *Consecration.*

Nos. 1, 3 are from his *Thoughts and Fancies for Sunday Evenings*, 1887, pp. 3, 84. No. 2 is from his *Hys. of Christ*, 1867, p. 31. [J. J.]

Smyttan, G. H., p. 1064, ii., b. in 1822; resigned the Rectory of Hawksworth, 1859, and d. suddenly at Frankfort-on-the-Main, Feb. 21, 1870. The Rev. G. W. Mackenzie, Chaplain at Frankfort, has supplied us, under date of April 16, 1902, with the following pathetic details respecting the death and burial-place of Mr. Smyttan:—

"He was buried, not in Frankfort great Cemetery, but in a newer one on the other side of the river Main. Having died suddenly, and being entirely unknown here, no relatives being with him, and there being no possibility of communicating with them, he was entered simply as *Smyttan, England*, and buried amongst the poor in an unpurchased grave. I stood before the spot to-day, but all record of him has disappeared. Another cross covers it to the memory of one who died about twenty-five years afterwards, and who is buried above Mr. Smyttan. I was informed that in (I think) sixty years hence, all traces of the various occupants will be entirely cleared away. My informant knew nothing about the cross, if any, which covered Mr. Smyttan's remains. He thought that if there were one it would have been utilised for someone else."

We may add that in *Lyra Eucharistica* there are three hymns by Smyttan in addition to "Jesu, ever present," p. 1064, ii. [J. M.]

Society of Friends. *See* **Quaker Hymnody.**

Soden, A. J., p. 1065, ii. Mr. Soden became Vicar of Scamblesby, Lincolnshire, in 1891, and pub. *Hys. on the Ten Commandments*, 1896.

Sol praeceps rapitur, p. 1066, i. In Chevalier's *Repertorium*, No. 19103, this is cited as in *Traité abr. Ste. Volonté de Dieu* (1805). In the *Officium Sanctissimae Voluntatis Dei: The Office of the most holy Will of God; Translated by Rev. F. C. Husenbeth*, Norwich, 1846 (kindly lent by Mr. Orby Shipley), it is given at p. 60 thus:—

1.

"Sol praeceps rapitur, proxima nox adest;
Ne divinus amor pectore langueat,
Haec complenda dies est
Digna vesperis hostia.

2.

"Ut Christus moriens in cruce spiritum
Commendans, patrias tradidit in manus,
Totam mens mea summo
Se vult tradere numini.

3.

"Ejus sub placito nihil aliud volens
Curans vel meditans tota reponitur
Et tranquilla quiescit
Cunctis et sibi mortua.

4.

"Vivam, non ego jam; sed Deus omnino
In me vivat amans, regnet et imperet,
Et mi Sancta Trias sit
Totum semper in omnibus. Amen."

The *tr.* by Husenbeth at p. 61 begins "The

sun declines, the night draws near." In the well-known version by Caswall, which begins "The sun is sinking fast," the first st. is a paraphrase of st. i., the other sts. of the Latin are each expanded into two of the English version, producing a hymn in every way superior to its original. [J. M.]

Soldiers of Christ arise, And put, &c., p. 1066, i. The cento in the 1903 ed. of *Church Hys.*, No. 546, is C. Wesley's original text with the alteration of st. v., l. 4, from "And stand entire at last" to "And *victor stand* at last." The cento "To God your every want," in the American *Methodist Hyl.*, 1905, is composed of st. xii., xiv., and xv. of this hymn. [J. J.]

Soldiers of the Cross, arise, Gird you, &c., p. 1066, ii. This hymn appeared in Morrell & How's *Ps. & Hys.*, 1864 (not 1854).

Solemne nos jejunii, p. 1066, ii. This has been ascribed to C. Coffin, but it is not in his *Hymni Sacri*, 1736, and in the *Paris Brev.*, 1736, Verna, p. 132, it does not bear his signature. In the Châlons-sur-Marne *Brev.*, 1736, Verna, p. 130, it begins "Profana cessent gaudia." In *Church Hys.*, 1903, "Once more the solemn season calls," we have the old *Hys. A. & M.* text; but in the 1904 ed. of *Hys. A. & M.* st. iii. is omitted, and st. v. is rewritten. [J. M.]

Solemnitas sancti Pauli, p. 1590, i. This is in a *Sarum Missal* of c. 1250 now at Manchester (*Crawford Lat.* 24, *f.* 242*b*). In the *York* use it begins "Sancti Pauli conversio."

Sollt ich meinem Gott, p. 1066, ii. Another *tr.* is:—

What! no anthem for my Maker! by G. R. Woodward, in his *Songs of Syon*, 2nd ed., 1905, No. 211.

Sometimes I catch sweet glimpses of His face. *H. Bonar.* [*Peace at Last.*] Appeared in *Hys. of Faith and Hope*, 2nd series, 1861, p. 140. Usually abbreviated.

Somno refectis artubus, p. 1067, ii. Another *tr.* is:—

The limbs which slumber hath set free, in the *Office H. Bk.*, 1889 and 1905, altered from Neale.

Sons of men, behold from far, p. 1068, ii. In Bp. Heber's *Hymns*, 1827. C. Wesley's text, with the omission of sts. ii. and slight alterations, was given as No. 1 for Epiphany. This form of the hymn is No. 115 in the 1903 ed. of *Church Hymns*. [J. J.]

Southwell, Robert, was b. at Horsham St. Faith, Norfolk, about 1561, educated at Paris and at Rome, and entered the Society of Jesus at Rome, Oct. 17, 1578. He spent part of his noviciate at Tournai in Belgium, but returned to Rome and completed his studies there. After being ordained priest in 1584, he returned to England in 1586. He was arrested in 1592 on the charge of high treason, committed to the Tower of London, formally tried at Westminster, Feb. 21, 1594–5, and executed the next day at Tyburn.

His *Poetical Works* were collected in 1856 by W. B. Turnbull, and re-edited in 1872 more completely and more carefully by Dr. A. B. Grosart, from the *Add. MS.* 10422 in the Brit. Mus., from a MS., perhaps autograph, at Stonyhurst Coll., Lancs., and from the printed eds. of the individual works. One of his carols is noted at p. 210, ii., one of his *trs.* at p. 663, ii., three additional are in the *Arundel Hys.*, 1902. They are all in Grosart's ed. and are here cited as they are found in the *Add.* 10422, the spelling being preserved:—

1. **As I in hoarie winters nyght.** [*Christmas*]. At f. 10 *b*. This is the admirable poem entitled "The Burning Babe."

2. **Behoulde a seelie tender Babe.** [*Christmas.*] At f. 11. See p. 210, ii.

3. **In Paschall fest, ye ende of auntient rite.** [*Holy Communion.*] At f. 17 *b*.

4. **Let folly prayse that phancy loues.** [*Christmas.*] At f. 9. The *Arundel* reads "*what* fancy loves."

5. **Prayse, O Syon, prayse, prayse thy Saviour.** At f. 16. From the "Lauda Sion," p. 663, ii.

See also notices in the *Month* for Oct. 1894, and Feb. and March 1895, and in the *Dublin Review*, Oct. 1903. [J. M.]

Speak, for Thy servant heareth. *H. Alford.* [*Duty.*] From his *Year of Praise*, 1867, No. 158, for 3rd S. after Trinity, into a few American collections. It is dated 1865.

Speak gently; it is better far, p. 1590, i. The earliest form of this hymn that we have found is in Sharpe's *London Magazine*, Feb. 1848, p. 256, in 9 st. of 4 l.

Speak thou the truth, Let others fence. *H. Alford.* [*Manliness.*] In his *Poet. Works*, 1865, p. 332, dated 1863, among the "Poems first collected." In *Worship Song*, 1905, No. 781, and others.

Speece, Conrad, D.D., b. at New London, Va., Nov. 7, 1776; ordained by the Presbytery of Baltimore, April 22, 1804; and d. Feb. 17, 1836. Full particulars concerning him are given in W. H. Foote's *Sketches of Virginia*, 2nd series, 1855. His hymn, "Blest Jesus, when Thy cross I view" (*Good Friday*), is dated Oct. 6, 1800, and was first printed in *The Connecticut Evangelical Magazine*, vol. ii. It was included in the Presb. *Ps. and Hys.* 1831, 1843, and 1901, and is still found in some modern collections. [L. F. B.]

Spenser, Edmund, p. 1072, ii. His poem, "Most glorious Lord of life, that on this day" (*Sunday*), is Sonnet lxviii. in his *Amoretti and Epithalamion*, 1595 (not paged), and is in his *Works*, ed. R. Morris, 1871, p. 583. In *The Engl. Hyl.*, 1906. [J. M.]

Spirit Divine, attend our prayer, p. 1074, ii. The form of this hymn most generally adopted in modern American collections is that rewritten by S. Longfellow, and included in Longfellow and Johnson's *Hys. of the Spirit*, 1864. It is No. 67 in *The Pilgrim Hyl.*, 1904. [J. J.]

Spirit of Christ, Thy grace be given. This, in *The Baptist Church Hyl.*, 1900, is a slightly altered form of "Spirit of Christ, thine earnest given," a cento from "'Twas silence in Thy temple, Lord" (p. 1189, i.), by J. Keble.

Spirit of Faith! be Thou my Guide. *Anne Brontë.* [*Longing for God.*] This, in *Worship Song*, 1905, No. 294, is from the poem "The Three Guides," in *Wuthering Heights*, 1850, p. 501, in 27 sts. (first published in *Frazer's Magazine*). It begins with st. xix. Sometimes it is given as "Spirit of truth!" (See p. 183, ii.) [J. M.]

Splendor Paternae gloriae, p. 1080, i. Additional *trs.* are:—

1. **O splendour of God's glory bright, O Thou that**

bringest light from light. A fine version in the *Yattendon Hyl.*, 1899, No. 29, marked as "Tr. by R. B."

2. O splendour of God's glory bright, Who bringest forth the light from light. In *Hys. A. & M.*, 1904, marked as by the Compilers.

The *Church Hys.* 1903 text, "O Jesu, Lord of heavenly grace," is the old text of the 1871 ed. of that collection (see p. 1080, ii. 9), and the hymn, "Come, Holy Sun of heavenly love," in the American *Hys. for Church & Home*, is composed of st. ii.–v. of J. Chandler's *tr.* [J. M.]

Sponsa Christi quae per orbem, p. 1080, ii. The version "Bride of Christ, in warfare glorious," in the *New Office H. Bk.*, 1903, No. 139, is mainly from W. Palmer. In the 1904 ed. of *Hys. A. & M.*, st. ii. and iii. of "Bride of Christ, whose glorious warfare," have been to a great extent rewritten.

Spurgeon, C. H., p. 1081, i. He d. Jan. 31, 1892.

Stabat ad lignum crucis anxiata, p. 164, i. This is given by *Dreves*, xi., p. 53, from the Speier *Brev.*, printed at Venice in 1509. It is a hymn on the Compassion of the B. V. M. standing beside the cross of the Redeemer, and has no connection with the German hymn on the Seven Words of the Crucified Redeemer. [J. M.]

Stabat mater dolorosa, p. 1081, ii. No fresh evidence has come to light to support the ascription of this Sequence to Pope Innocent III., and it has not yet been found in any MS. before 1300. There was evidently a local tradition at Todi that it was written by Jacopone. Annibale Tenneroni in his *Jacopone da Todi*, Todi, 1887, p. 13, gives extracts from an early MS. life of Jacopone (in the Communal Library at Todi), which distinctly states that he "composed that hymn which begins Stabat mater dolorosa," during his imprisonment. Tenneroni gives the text at pp. 33–36 from several MSS. of the 14th cent. at Florence (*Riccard.* 1049 *and* 2762; *Laurent. Gadd.* 90, *Sup.* 121), and others of the 15th cent. Ferdinand Gregorovius in his *Geschichte der Stadt Rom im Mittelalter*, vol. v., p. 613 (Stuttgart, 1865), says, "The *Stabat mater* has been ascribed without ground to Innocent III., the Pope of the great and cold intellect. In the cloister of the Capuchins at Monte Santo, near Todi, there is a MS. of the poems of Jacopone, of the end of the 14th cent., in which the *Stabat mater* is included as his production." But the tradition seems to have been confined to Todi.

In a 14th cent. MS. at Marseilles (No. 110, f. 53, see Catalogue), it is given as the "Contemplation of the Blessed Pope Gregory," and so in a 15th cent. MS. at Munich (*Clm.* 10125). In a *Horae* written in France c. 1440, and now at Trinity, Cambridge (258, f. 173), it begins "Salve mater dolorosa"; and in this MS. it is followed by another beginning "Salve mater speciosa" (printed in *Kehrein*, No. 276), which goes on "Jam in coelis gloriosa," and is quite different from the Sequence annotated at p. 1084, i. In Serafino Razzi's *Laudi Spirituali*, Venice, 1563, f. 27*b*, it is headed "Hymn of an uncertain author." The present writer is still inclined to believe that in the department of Latin verse writing Jacopone was at most only an imitator; and that he was not the author of the "Stabat mater dolorosa" any more than of the "Verbum caro," or the "Jesu dulcis memoria," or the "Crux de te volo conqueri." Additional *trs.* are:—

1. **At the Cross her station keeping;** st. iv., "She beheld," in *Hys. A. & M.*, 1904, No. 132, marked as Caswall and Compilers; but only four lines survive as in Caswall, and two of these Caswall borrowed from Mant. Six lines are unaltered and three altered from Mant. Mant and Caswall are, however, not responsible for—

> "O good Jesu, let me borrow
> Something of Thy Mother's sorrow."

2. **At the Cross, her station keeping;** st. iv., "For his people's," in *The English Hyl.*, 1906, is mainly based on A. de Vere, with five lines slightly altered from Mant and four lines slightly altered from Caswall.

3. **Near the Cross was Mary, weeping,** p. 1084, i. 6. This is given to J. W. Alexander in error. It is by Dr. H. Mills, and appeared in his *Horae Germanicae*, 1845, p. 273. [J. M.]

Stand up before your God. At p. 1587, ii. 3, this hymn is given under G. Rawson, but with doubtfulness. It has since been found in H. Alford's *Ps. & Hys.*, 1844.

Stanfield, Francis, s. of Clarkson Stanfield the artist, was b. in London Nov. 5, 1836, and educated at St. Edmund's Coll., near Ware. Since his ordination he has principally been engaged in conducting missions and retreats, but he was for some time stationed at Hertford, and has been lately priest in charge at Old Hall Green, Herts. A collected ed. of his hymns is being issued by the Benedictine Fathers at Ramsgate. They include:—

i. From his *Catholic Hys.*, pt. i. 1858, ii. 1860:—

1. All hail, bright feast of jubilation. *All Saints.*
2. All ye who love your fatherland. *Prayer for England.*
3. Drear is the nightfall. *B. V. M.*
4. Hail, Virgin Queen of May's bright gladdening hours. *May.*
5. Hear thy children, gentlest mother. *B. V. M.*
6. O Sacred Heart, all blissful light of Heaven. *Sacred Heart.*
7. Sweet Jesus! Thou a haven art. *Sacred Heart.*
8. Sweet Sacrament divine. *Holy Communion.*
9. There is a land of peace and love. *Heaven.*

ii. In the *Holy Family Hys.*, 1860:—

10. Bright Queen of Heaven, Virgin most fair. *B. V. M.*
11. Hail, feast of deep celestial joy. *All Saints.*
12. Hear Thy children, gentle Jesus. *Evening.* Also in the *People's Hyl.*, 1867, and others. In the *Supp. to the N. Cong.*, 1874, it begins "Hear Thy children, Heavenly Father."
13. O Sacred Heart, our home lies deep in Thee. *Sacred Heart.*

iii. In the *St. Patrick's H. Bk.*, 1862:—

14. At hour of silent midnight. *Christmas.*
15. O Mother, welcome is the feast. *Immaculate Conception.* [J. M.]

Stephano primo martyri, p. 1092, ii. This is printed in *Dreves*, xiv., p. 28, from the two 11th cent. copies (*Paris, Lat.* 1092, and *Vatican* 7172) of the *Hymnarium* of St. Severinian at Naples, from a Berlin MS. of the 11th cent., and from an 11th cent. MS. (109, *f.* 31) in the Chapter Library at Verona. Also in *Werner*, No. 198, from three Rheinau MSS. (82, 83, 91) of the 11th cent., now at Zürich. [J. M.]

Stephens, James, was born at Southsea, March 18, 1847, and ordained to the curacy of Christ Church, Plymouth, 1873. He became Chaplain of Falmouth Roadstead, in 1876, and in 1880 Missioner under the Rev. W. H. M. H. Aitken in connection with the Church Parochial

Mission Society. He has published Children's Sermons as *Living Water for Little Pitchers*, 1882, and *Light for Little Lanterns*, 1885, &c. His *Mission Hymns*, originally published in 1883, has been enlarged twice, and now contains 113 hymns. Of these he is the author of about twenty, all of which are marked in the index of first lines. Concerning the hymn "Another page of life Is open unto me," which is attributed to him, Mr. Stephens says: "It was given to me by a lady unknown to me in America, who wrote it, I think, after one of my sermons, or gave it me because it contained the truths I had dwelt upon in my discourses." (June 18, 1895.) [J. J.]

Stephenson, T. B., p. 1092, ii. Dr. Stephenson was President of the Wesleyan Conference in 1891, and became warden of the Wesley Deaconess Institute in 1903. His hymn, "Lord, grant us like the watching five," is in *The Meth. H. Book*, 1904. [J. J.]

Sterling, J., p. 1595, ii. (Under "When up to nightly skies," &c.) Another of his hymns which was given in the American *Hys. of the Spirit*, 1864 and Martineau's *Hys. of Praise and Prayer*, 1873, No. 31, "O Source divine and Life of all" (*Reverence and Love*), has passed into a few modern American collections, including *The Pilgrim Hyl.*, 1904. It is dated 1840. [J. J.]

Still on the homeward journey. *Jane Borthwick.* [*New Year.*] One of her best hymns. It is in Dr. W. F. Stevenson's *Hys. for Ch. and Home*, 1873, No. 436, the Scotch *Ch. Hymnary*, 1898, and others. [J. M.]

Stille Nacht, heilige Nacht, p. 761, i. Another *tr.* is:—

Silent night! hallow'd night! Earth is hush'd. In the *New Office H. Bk.*, 1905, No. 360.

Stock, Sarah G., p. 1094, i. The following additional hymns by Miss Stock have come into C. U., mainly through the *Church Miss. H. Book*, 1899; and *Hys. of Consecration and Faith*, enlarged edition, 1902:—

1. **A cry as of pain, Again and again.** [*Claims of the Heathen.*] Written for the C.M.S. Gleaners' Union Anniversary, Oct. 31, 1890, and printed in the *Gleaner*, June 1891, p. 90.

2. **He shall reign o'er all the earth.** [*The World for Christ.*] Actual date unknown.

3. **Hear ye not the tramp of reapers?** [*For Gleaners' Union Meetings.*] Written for the Gleaners' Union Anniversary, 1889.

4. **Jesus calls. He it is Who died to save thee.** [*Follow Jesus.*] Written for the Gleaners' Union Anniversary, 1892, and printed in the *Gleaner*, Dec. 1892.

5. **Let the song go round the earth.** [*Jesus Christ is Lord.*] *Praise for Salvation.* Written in 1898 for the *C. M. H. Bk.*, 1899.

6. **Lord of love, and truth, and grace.** [*Intercession for the Heathen.*] Date unknown.

7. **O when shall their souls find a rest?** [*Mighty to save.*] Written for the Gleaners' Union Anniversary, 1893.

8. **Once Thy servants toiled in rowing.** [*Divine Guardianship.*] Written for the *Gleaner*, and printed therein Feb. 1892, p. 18.

9. **Round Thy footstool, Saviour, see.** [*Consecration for Service.*] Written for a Ladies' Meeting at the C.M.S. House, c. 1896.

10. **Some one shall go at the Master's word.** [*The Call of the Heathen.*] Written for the Gleaners' Union Anniversary, 1893.

11. **The love of Christ constraining.** [*Farewell of Missionaries.*] Written for the Valedictory Meeting of the Ch. of Eng. Zenana Society in 1891.

12. **They are waiting everywhere.** [*The Call of the Heathen.*] Written for the Gleaners' Union Anniversary, 1893, and printed in the *Gleaner*, Dec. 1893, p. 192.

13. **Thy servants, Lord, are dear to Thee.** [*Intercession for Missionaries.*] Date unknown.

14. **Treasures we have gathered here.** [*For a Missionary Exhibition.*] Written for the opening of the Birmingham Missionary Exhibition, Oct. 1896, and printed in the *Gleaner*, Dec. 1896, p. 195.

15. **We are children of the King.** [*Children's Mission Hymn.*] Written for the C.M.S. "Sowers' Band," 1891.

The whole of these hymns were included in the *Church Missionary H. Bk.*, 1899, and Nos. 1, 2, 4, 5, 7, and 10, in *Hys. of Consecration and Faith*, 1902.

These hymns are of a special Missionary character, as their titles indicate, and in them Miss Stock has maintained her reputation as a hymn writer. Her death took place at Penmaenmaur, Aug. 27, 1898. The above details are from MS. notes supplied to us by her brother, Mr. Eugene Stock.

We must add that on p. 1094, Nos. 2 and 11 are given as two distinct hymns. This is an error. No. 2, "Behind and Before," is the *Title* of No. 11, "The tender light of home behind." [J. J.]

Stockmann, August Cornelius. Born May 14, 1751, at Schweikertshain, near Waldheim, in Saxony; d. Feb. 6, 1821, at Leipzig. He ed. the Leipzig *Musenalmanach*, 1779–1781, and contributed to the issue for 1780 his well-known poem, written 1779, beginning:—

Wie sie so sanft ruh'n, alle die Seligen, Zu deren Wohnplatz jetzt meine Seele schleicht. [*Burial of the Dead.*] This became very popular as a sacred song (see G. W. Fink's *Musik. Hausschatz der Deutschen*, ed. 1845, No. 977), and even passed into some hymn books—e.g. the Sagan *G. B.* (R. C.), 1861, No. 47. *Tr.* as "How they so softly rest, All they the holy ones," by H. W. Longfellow, in his *Voices of the Night*, 1839 (2nd ed., Cambridge, U.S.A., 1840, p. 123). Various attempts have been made to give it a more distinctively Christian character. One of these is "Wie sie so sanft ruh'n, alle die Seligen, Die tapfer kämpften den grossen Lebenskampf," in the *Theomele*, Gütersloh, 1836, No. 285, and J. P. Lange's *Kirchenliederbuch*, Zürich, 1843, No. 826, no author's name being given in either case. This form has been *tr.* as "How they so softly rest, All, all the happy dead," by Fanny Malone Ritter *née* Raymond, in *Sursum Corda*, 1898, dated 1861. [J. M.]

Stola regni laureatus, p. 1095, i. Another *tr.* is:—

1. **In royal robes of splendour,** in the 1904 ed. of *Hys. A. & M.*, st. iii. of the old *tr.* by Jackson Mason and the Compilers has been rewritten by the compilers.

2. **Robes of royal honour wearing,** in the *New Office H. Bk.*, 1905, by T. I. Ball.

Stone, S. J., p. 1095, i. Of his hymns noted there the following appeared in *Mission Life*, 1872, vol. iii., pt. ii., pp. 685–88. No. 11, "Far off our brethren's voices," for Colonial Missions, and No. 12, "Give the word, Eternal King," and No. 43, "Through midnight gloom from Macedon," for "Foreign Missions." In addition the following are also in C. U.:—

1. **Awake, O Lord, the zeal of those who stand.** *Intercession for the Clergy.* In the *Church Miss. H. Book*, 1899.

2. **England, by thine own Saint Alban.** *St. Alban.* In C. W. A. Brooke's *Additional Hys.*, 1903.

3. **Our God of love Who reigns above.** For *Children.* Appeared in the *Church Monthly*, July 1899, and *Hys. A. & M.*, 1904. [J. J.]

Stowe, Harriet, p. 1096, ii. She d. at Hartford, Conn., July 1, 1896.

Strauss, V. F. von, p. 1097, ii. He d. April 1, 1899.

Strengthen for service, Lord, the hands. [*Holy Communion.*] This, in *The*

Engl. Hyl., 1906, is a metrical rendering of a prayer in the Malabar Liturgy (it is also in the Liturgy of the Nestorians; see F. E. Brightman's *Liturgies Eastern and Western*, 1896, p. 300) said by the Deacon while the people are communicating. It was versified by Mr. C. W. Humphreys (from the prose *tr.* in Dr. J. M. Neale's *Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom and the Church of Malabar*, 1859, p. 156; Canon Brightman informs me that the Syriac text is in the Rome ed., 1844, of the *Uniat Missal* of Malabar, which is the old Nestorian rite of the Christians of St. Thomas, as modified in South India in 1599), contributed to *The Engl. Hyl.*, and partly rewritten, with his consent, by Mr. Dearmer. [J. M.]

Stryker, M. W., pp. 1098, i.; 1525, ii. 7; 1615, iv. In 1892, Dr. Stryker became President of Hamilton Coll. and also received the LL.D. from Lafayette Coll. His *College Hymnal*, 1897, 1904, contains 28 of his hymns, the majority of which date 1890–1894. Of these "From doubt and all its sullen pain" (*Faith*), written in 1890, is found in other collections. Dr. Stryker d. in 1905. His *Dies Irae* was pub. 1892, and his *Latermath* (verse) 1896. [J. J.]

Stubbs, Charles William, D.D., was born at Liverpool, Sept. 3, 1845, educated at the Royal Institution School, Liverpool, and Sidney Sussex Coll., Camb.; B.A. in honours 1868, M.A. 1876, D.D. 1894. Ordained in 1868, he has held some of the most important positions in the Church, including the Deanery of Ely, and is now (1907) Bishop of Truro. His published works are numerous, but do not come, except in the most remote degree, into the realm of hymnology. In his *Brythnoth's Prayer, and Other Poems*, 1899, the hymn "We hail Thee, King of kings! Imperial Christ" appeared (p. 66). In Horder's *Worship Song*, 1905, it is slightly altered and abbreviated as "We hail Thee, King of kings, Eternal Christ." [J. J.]

Sturm, J. C. R., p. 1100, i. He died at Leipzig, May 2, 1896.

Sublime Numen, ter potens, p. 1100, ii. In Chevalier's *Repertorium*, No. 19592, this is indexed as by Simon Gourdan, as in a MS. collection of his hymns in the Bibl. Nat., Paris (*Lat.* 14839), and as printed in the Angers Brev. of 1717. In the Sens *Brev.* of 1726, and the Paris *Brev.* of 1736 (*Aest.*, p. 156), it bears no signature. [J. M.]

Summae Deus clementiae, Mundique, p. 1101, i. The version, "Most Merciful! by Whom is sway'd," in the *New Office H. Bk.*, 1905, No. 176, is based on Chambers.

Summe Pater, O Creator, p. 1101, ii. F. W. Faber's *tr.* appeared in his *The Rosary, and other Poems*, 1845, p. 1, and again in his *Jesus and Mary*, 1852. In the latter it is dated "Rome, the Eve of St. Barnabas, 1843, Villa Strozzi."

Summers, Helen, was b. in 1857. Four hymns by her are in the *Christian Endeavour Hyl.*, 1896, and are repeated elsewhere:—

1. Early in the morning, Lord, we come to Thee. *Morning.*
2. Master of the vineyard, hear. *Workers with Christ.* 1896; previously in the *S. S. Chronicle.*
3. Onward, upward lies the way. *The Way to Zion*
4. That life is scarce worth living. *Follow Christ.*

[J. M.]

Summi largitor praemii, p. 1102, ii. Another *tr.* is "O Thou Who dost accord us," in *The English Hyl.*, 1906, No. 86. It is marked as J. W. Hewett and others, and is the *tr.* at p. 1102, ii., entirely rewritten in a different metre, not one line being the same as in 1859. In the 1904 ed. of *Hys. A. & M.*, the old text, "O Thou Who dost to man accord," is repeated with alterations of the sixth line in each verse. [J. M.]

Summi Regis potentia, pp. 1103, i., and 1591, i. This is printed in *Dreves*, xii., p. 83, from a Paris MS. (Lat. 1256, *Breviary* of the use of Tulle) of c. 1100; a Troyes MS. of the 12th cent. (No. 807, *Breviary* of the use of Langres), and others. It is also in a 12th cent. MS. at Evreux (No. 70, from Lyre, near Evreux), and in a 10th cent. MS. at Brussels (No. 1351). J. D. Chambers's *tr.*, p. 1103, is in his *Household Devotion*, 1854, p. 342. [J. M.]

Sunset and evening star. *Alfred Lord Tennyson.* [*Death and Burial.*] In Lord Tennyson's *Memoir* of his father, vol. ii., p. 366, he gives this account of the writing of this hymn:—

"'Crossing the Bar,' was written in my father's eighty-first year, on a day in October [1889] when we came from Aldworth to Farringford. Before reaching Farringford he had the moaning of the bar in his mind, and after dinner he showed me this poem written out. I said, 'That is the crown of your life's work.' He answered, 'It came in a moment.' He explained the 'Pilot' as 'That Divine and Unseen Who is always guiding us.' . . . A few days before my father's death [1892] he said to me, 'Mind you put "Crossing the Bar" at the end of all editions of my poems.' . . . My father considered Edmund Lushington's translation into Greek of 'Crossing the Bar' one of the finest translations he had ever read."

This *tr.* into Greek is given in the *Memoir*. The hymn was first pub. in Lord Tennyson's *Demeter and other Poems*, 1889, p. 174. [J. J.]

Supernae matris gaudia, p. 1103, i. Another *tr.* is:—

1. **Joy and triumph everlasting**, in the *Yattendon Hyl.*, 1899, No. 27, marked as "adapted by R.B." This is repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 107, and in *The English Hyl.*, 1906.
2. **The Church on earth, with answering love.** This *tr.* by Dr. Neale is in his article on "Ecclesiastical Latin Poetry," in "History of Roman Literature," in the *Encyc. Metropolitana*, 1852. [J. M.]

Surrexit Christus hodie, p. 1104, i. Other *trs.* are:—

1. **Jesus Christ is risen to-day, 'Alleluia! Sinners wipe your, &c.** By J. O'Connor in the *Arundel Hys.*, 1902.
2. **On Easter Morn Christ rose again**, in the *New Office H. Bk.*, 1905, No. 463, mainly from J. W. Hewett.
3. **On Easter-morn he rose agen**, by G. R. Woodward, in his *Songs of Syon*, 2nd ed., 1905, No. 204. [J. M.]

Sutton, H. S., p. 1104, ii. He died in 1901.

Swain, J., p. 1105, i. He d. April 14 (not 16), 1796.

Sweet evening hour! Sweet evening hour! *H. F. Lyte.* [*Evening.*] From his *Misc. Poems*, 1833, p. 48, into *Worship Song*, 1905, and others.

Sweet land of rest, for thee I sigh. [*Heaven desired.*] The earliest date to which

we have traced this hymn is the American *Songs for the Sanctuary*, 1865, where it is "*Anon.*" In Hatfield's *Church Hymn Book*, 1872, it is given as by "G.M.—1829," but in several later collections the name of "Elizabeth Mills" is freely used. Beyond these ascriptions we have no evidence in favour of either. Sometimes the hymn begins "*O* land of rest," as in Sankey's *Sac. Songs & Solos*, 1881. [J. J.]

Sweet Mother, turn those gentle eyes. [*B.V.M.*] An anonymous hymn in the *Catholic Parochial H. Bk.*, 1873, Tozer's *Catholic Hymns*, 1898, and others.

Sweet Saviour, bless us ere we go, p. 1107, ii. Uniformity in the use of this hymn, so far as the text is concerned, seems impossible. Most of the leading collections differ from each other, both in the text and in the stanzas which are in use. All forms of the hymn should be collated with the original in Faber's *Hymns*, 1862, p. 251, if accuracy of detail is desired. [J. J.]

Sweet the moments rich in blessing, p. 1274, ii. In *Church Hys.*, 1903, sts. v., vi. are from Cooke and Denton, *Church Hyl.*, 1853, as on p. 1275, i.

Symonds, John Addington, M.A., s. of J. A. Symonds, b. at Bristol, Oct. 5, 1840; educated at Harrow, and Balliol Coll., Oxford, B.A. (double first) 1862, and Fellow of Magdalen 1862. Wrote extensively, especially on the *History of the Italian Renaissance*, and also pub. various vols. of verse. Died at Rome, April 19, 1893. His *Life*, by Horatio Brown, was pub. in 1895. His hymn: "These things shall be! a loftier race" (*A Regenerated World*), in *The Meth. H. Bk.*, 1904, is from his *New and Old, a volume of verse by John Addington Symonds*, 1880, p. 225. It begins with st. iv. of "Sad heart, what will the future bring?," a poem entitled "A Vista." [J. M.]

Synesius, p. 1108, ii. A good popular account is Alice Gardner's *Synesius of Cyrene, Philosopher and Bishop* (S.P.C.K., 1886). More recent works include *Synesius the Hellene, by W. T. Crawford*, B.D., London, 1901, which gives prose *trs.* of the hymns, and Charles Vellay's *Étude sur les Hymnes de Synésius de Cyrène*, Paris, 1904. [J. M.]

Syriac Hymnody, pp. 1109–1114. On p. 1113, ii., l. 11, read thus: "The Rev. J. B. Morris, in his *Select Works of S. Ephraem the Syrian* (Oxford, 1847), gives prose renderings of a large number of the hymns." Two hymns from the Syriac are in *The English Hyl.*, 1906 (No. 194, 329). There are also several versions in R. M. Moorsom's *Renderings of Church Hymns*, 1901. [J. M.]

T.

T. C. W., in the *American Hymnal: Amore Dei*, 1890, *i.e.* T. C. Williams.

Τὰ τῆς γῆς ἐπὶ τῆς γῆς. [*Ascension.*] This is the *Oicos* after the sixth Ode of the Canon for Ascension Day, by St. Joseph the Hymnographer (see Ἀνέστης τριήμερος, p. 67, ii.), and is found in the *Pentecostarion*, Venice, 1899, p. 153. It was *tr.* as "Things of the earth in the earth will we lay," by Dr. J. M. Neale, in his *Hys. of the Eastern Church*, 1862, p. 150. This is found in two forms: (1) "The things of the earth in the earth let us lay," in the American Luth. *Order of Worship*, 1899; (2) "Vanities earthly in earth will we lay," in the 1876 ed. of *Hys. of the Eastern Church*, and in the *St. Margaret's Hymnal*, 1875. [J. J.]

Take up thy cross, the Saviour said, p. 358, ii. The original text of this hymn is restored in the 1903 ed. of *Church Hys.*

Tandem luctus, tandem fluctus. *Heinrich Lindenborn.* [*Advent.*] In Lindenborn's *Tochter Sion*, Cologne, 1741, p. 37, in 7 sts. In *Daniel*, ii., p. 336, as "Tandem fluctus, tandem luctus." *Tr.* as:—

Storm and terror, grief and error. By J. M. Neale, in his *Med. Hys.*, 1851, p. 146, repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 4. [J. M.]

Ταχὺς εἰς ἀντίληψιν, μόνος ὑπάρχων Χριστέ. This is a *Troparion* in the *Order of Holy Unction*, in *The Euchologion*, Venice, 1897, p. 266. It is *tr.* as "Thou, Lord, hast power to heal," by J. Brownlie, from his *Hys. from the Greek Office Books*, 1904, p. 19, into *The English Hyl.*, 1906. [J. J.]

Taylor, George Lansing, D.D., b. at Skaneateles, N.Y., Feb. 13, 1835, graduated at Columbia Coll., 1861, D.D. from Syracuse, 1876. Entered the Meth. Episcopal Ministry in 1862. His hymn, "Dare to do right! dare to be true" (*Christian Courage*), appeared anonymously in W. B. Bradbury's *Golden Censer*, 1864; and Bradbury's *Clarion*, 1867, as by "Rev. Geo. Lansing Taylor." In the *S. School Hymnary*, 1905. [J. M.]

Taylor, Helen, p. 1118, i., b. 1818, d. 1885.

Te Deum laudamus. The corrections of, and additions to, the article on this hymn have been inserted in the text at pp. 1119, i.–1130, ii., and 1547, i.–1548, ii. In both instances the whole history and notes as set forth in the revised edition as above should be read by the student of this great hymn. Several additional *trs.* have come to our notice since the list of those known to us in 1892 was given in this *Dictionary*; but as none have come into C. U., we cannot find space to record them here. The latest contribution to the history of this hymn is *Te Deum ou Illatio*, by Dom Cagin, O.S.B., Lon., 1907. [J. J.]

Te Deum Patrem colimus. In the text, as printed at p. 1134, read:—iii. 2, Irato; v. 1, Triune; v. 4, Ovante. The date 1685 is probably the date of the hymn as well as of the tune. The Magdalen College tradition is that the hymn was composed by Dr. Thomas Smith (*q.v.*). The statements that a yearly charge of £10 on the Rectory of Slymbridge, Glouc., is used to pay the choristers for the 1st of May service on the top of the tower, and that this service is in place of a requiem mass formerly sung on the tower for the soul of Henry the Seventh, seem baseless (see H. A. Wilson's *Magdalen College*, 1899; *Musical Times*, June, 1900, &c.). Another *tr.* is:—

Father and God, we worship Thee. In the *Book of Anthems for the use of the Temple Church, London*, 1845, p. 274. [J. M.]

Te Joseph celebrent agmina coelitum. [*St. Joseph.*] This hymn has sometimes

been ascribed to Pope Clement XI. The Office of St. Joseph containing this hymn, and also "Coelitum Joseph" (see pp. 241, i., and 1557, i.) and "Iste quem laeti," was, however, approved by the Congregation of Rites, Dec. 6, 1670, and authorised to be printed Nov. 21, 1671 (B. M. copy printed at Paris, 1672, is 3405. eee. 23), under Pope Clement X. Text in recent eds. of the *Roman Brev.* and in *Daniel*, iv., p. 296. *Tr.* as :—

1. **Joseph, pure spouse of that immortal bride.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 134, repeated in the *Parochial H. Bk.*, 1880, *Arundel Hys.*, 1902, &c.

2. **Let angels chant thy praise, pure spouse of a pure bride** (1905 as "of purest maid"). By T. J. Potter, in the *Cath. Psalmist*, 1858, p. 89, repeated in the *New Office H. Bk.*, 1905, No. 233. [J. M.]

Te laeta mundi Conditor, p. 1134, ii. Dr. Neale's *tr.* :—

Maker of earth, to Thee alone, is in the *Christian Remembrancer*, Oct. 1849, p. 328; and is repeated, slightly altered, in Murray's *Hyl.*, 1852, No. 29. In the *People's Hyl.*, 1867, No. 58, it is considerably improved, and this text is in the *St. Margaret's Hyl.*, 1875. *The English Hyl.*, 1906, gives the 1849 text. [J. M.]

Te lucis ante terminum, p. 1135, i. Other *trs.* are :—

1. **Ere yet in darkness ends the day.** In the *Yattendon Hyl.*, 1899, No. 91, marked as "Tr. by R. B."

2. **To Thee before the close of day.** With l. 3, "As Thou art wont," in *H. A. & M.*, 1904, No. 34, marked as by Compilers. It is based on Chambers.

3. **To Thee before the close of day.** With l. 3, "That with," in the *Hymner*, 1904, No. 106, alt. from Neale.

4. **Now that the daylight dies away,** given at p. 1135, ii. 8, to W. J. Blew, is by Card. Newman, in the *Roman Breviary*, 1838, p. 143. [J. M.]

Te Mater alma Numinis. [*B. V. M.*] This is the Lauds hymn in the office of the maternity of the B. V. M. (see "Coelo Redemptor," p. 1622, ii.), and is in the *Roman Brev.*, Lisbon, 1786, *Verna*, p. 664 and later eds. *Tr.* as "Mother of Almighty God," by E. Caswall in his *Lyra Cath.*, 1849, p. 178, repeated in the *Birmingham Oratory H. Bk.* and others. [J. M.]

Te matrem Dei laudamus, p. 1135, ii. The text of *Mone* is also in a 15th cent. MS. in the Bodleian (*Rawl. B.* 214). It is quite different from the text in *Daniel*, and *Mone* does not ascribe it to St. Bonaventura. [J. M.]

Telluris ingens Conditor, p. 1136, ii. The version "Earth's bounteous Maker! Whose command," in the *New Office H. Bk.*, 1905, No. 166, is based on the *Hyl. Noted tr.*

Tempora florigero, p. 1139, i. Of this hymn there are three centos in C. U., each beginning *Salve, festa dies.* These, with their *trs.*, are :—

i. **Salve, festa dies.** [*Easter.*] Additional *trs.* are :—

1. **Hail thee! Festival day . . . God Who hath conquer'd hell,** &c. In *The Hymner*, 1891 and 1904.

2. **Hail festal day, whose glory never ends.** (St. iii., "The Crucified is King.") By A. J. Mason, written in 1901, and included in *Hys. A. & M.*, 1904.

3. **Welcome, Festival day! . . . God, Who hath conquered hell.** In the *New Office H. Bk.*, 1905. It is in great measure the same text as No. 1 above.

4. **Hail thee, Festival day . . . Day wherein God,** &c. By M. F. Bell, in *The English Hyl.*, 1906.

ii. **Salve, festa dies.** [*Ascension.*] Additional *trs.* in C. U. are :—

1. **Hail thee, Festival day . . . Day when the Lord [our God] ascends.** By G. H. Palmer, in *The Hymner*, 1891 and 1904.

2. **Hail, festal day, whose glory never ends.** (St. iii., "Fair weather brings the flowers.") By A. J. Mason, written in 1901, and included in *Hys. A. & M.*, 1904.

3. **Welcome, Festival day . . . Day when our Lord ascends,** &c. This, in the *New Office H. Bk.*, 1905, is based on G. H. Palmer's *tr.* as above.

4. **Hail thee, Festival day . . . Day when our God,** &c. By P. Dearmer, in *The English Hyl.*, 1906.

iii. **Salve, festa dies.** [*Whitsuntide.*] This cento is *tr.* as :—

1. **Hail, Festal day, of never-dying fame.** By A. J. Mason. Written in 1901, and included in *Hys. A. & M.*, 1904. An admirably skilful *tr.*, but not so adapted for congregational use as his *trs.* noted above.

In *Church Hys.*, 1903, the (three) *trs.* are :—

1. **Hail, Festal day . . . When Christ o'er death,** &c., for *Easter.*

2. **Hail, Festal day . . . When God ascended,** for *Ascension.*

3. **Hail, Festal day . . . When God's fair grace,** &c. This is noted under "Salve festa," at pp. 989, i. 1, and 1697, ii., and is not from Fortunatus.

These *trs.* are by T. A. Lacey, and were contributed to the *Altar Hymnal*, in 1884. [J. M.]

Τὴν ἡμέραν διελθών, p. 1139, ii. In the 1904 ed. of *Hys. A. & M.*, st. 4 of Dr. Neale's revised *tr.* "The day is past and over" (2nd ed. of *Hys. of the E. C.*, 1863), is re-written by the Compilers, and added to their former text thus making No. 19 a hymn of 5 stanzas. They have also restored the original *tr.*, "Lover of men," in the last stanza. *Church Hys.*, 1903, has the text of the old *Hys. A. & M.*; the *Methodist H. Bk.*, 1904, the singular into plural, with other changes; and *The English Hyl.*, 1906, a few alterations also. Other collections differ in like manner from the original. The version beginning "Dark'ning night the land doth cover," in the *Yattendon Hyl.*, 1899, No. 64, marked as "Adapted by R. B." is taken from the form in the *Preces Privatae*, 1675, of Bp. Andrewes (see F. E. Brightman's ed. 1903, pp. 107, 336). It is repeated in G. R. Woodward's *Songs of Syon*, 1904. [J. J.]

Tender softness! infant mild, p. 1258, ii. Appeared in *The Christian's Mag.*, 1762, p. 183, as "A Mother's Soliloquy over her dying Infant. By Mrs. Wesley."

Tennyson, Alfred, Lord, p. 1592, i. The well known poem from his *In Memoriam*, 1850, "Ring out the old, ring in the new," is included in a few collections as a hymn. Lady Tennyson's hymn, "Great God, who knowest each man's need" (*Evening*), has passed from the *Gordon Boys' Morning and Evening Hymns*, Boosey & Co., N.D. [1885], p. 2, into a few collections. Lady Tennyson, *née* Emily Sellwood, was b. 1813, and d. 1896. Lord Tennyson, d. at Aldworth, Sussex, Oct. 6, 1892. [J. J.]

Τῆς πατρῴας δόξης σοῦ. *Joseph of the Studium.* [*Septuagesima.*] This is the *Contakion* after Ode vi. of the Canon for Septuagesima in the *Triodion* (ed. Athens, 1896), *tr.* by J. Brownlie in his *Hys. of the Greek Church*, 1900, p. 23, as "Far from Thy heavenly care." Odes vi. and viii. were *tr.* by Dr. Neale, as noted on p. 198, ii. Mr. Brownlie's *tr.* was included in *Church Hys.*, 1903. [J. J.]

The angel sped on wings of light. This is an altered form of Bp. W. W. How's

"Great Gabriel sped on wings of light." p. 540, ii. 15.

The blind man in his darkness. *Cecil F. Alexander.* [*Blind Bartimæus.*] From her *Narrative Hys.*, 1853, No. xiii., into several collections, including the *Sunday S. Hymnary*, 1905, and others.

The Church of God a Kingdom is, *L. B. C. L. Muirhead.* [*The Church of Christ.*] Contributed to the *Yattendon Hyl.*, 1899, No. 61, with the note at p. 18: "By Lionel B. C. L. Muirhead, 1898; written for this book: after Van Eyck's picture of the "Worship of the Lamb." This picture, now in the Cathedral of St. Bavon at Ghent, was begun by Hubert van Eyck about 1420, and finished by his brother Jan in 1432 (the reproduction by the Arundel Society is one of the best of their issues). The hymn is repeated in *The English Hyl.*, 1906, No. 488. [J. M.]

The Church triumphant in Thy love. This, in *The English Hymnal*, 1906, is a cento from C. Wesley's "Happy the souls to Jesus joined," sts. ii.–iv., p. 1262, i. 115.

The darkness now is over. [*Morning.*] Given with the initials "E. T." or anonymously in Mrs. C. Brock's *Children's H. Book*, 1881, No. 14, the *Scottish Hymnal*, 1884, the Scotch *Church Hymnary*, 1898, and others.

The day is done, the sacred day. This is a slightly altered form of "The day is done, the weary day," p. 1035, ii.

The day is ended; ere I sink to sleep. *Harriet M. Kimball.* [*Evening.*] From her *Hymns*, Boston, 1866, p. 62, into Horder's *Worship Song*, 1905.

The day, O Lord, is spent, p. 1147, ii. Dr. Neale's original form of this hymn was given in his *Hys. for Children*, 1843, as "Saviour, abide with us." His revised text, "The day, O Lord, is spent," appeared in the 2nd ed. of the *Hys. for Children*, 1844. The statement that "Saviour, abide with us" is a cento by Canon W. Cooke is an error. [J. J.]

The days of old were days of might, p. 1147, ii. This hymn is given to Miss Leeson in error. It is by F. W. Faber, and appeared in his *Cherwell Water Lily and other Poems*, London, 1840, p. 46, and entitled "The Signs of the Times." It passed into Miss Leeson's *Songs of Christian Chivalry*, 1848, without acknowledgment as from F. W. Faber. Hence the error in the ascription of authorship. [J. M.]

The earth, O Lord, is one great [wide] field. This, in *Hys. A. & M.*, 1904, and other collections begins with st. iii. of Dr. Neale's "O God, we raise our hearts to Thee," p. 789, ii.

The first Noel the angel did say. [*Christmas.*] This is given in Davis Gilbert's *Ancient Christmas Carols*, 1823, No. ix.; in the *Christmas Carols* of W. Sandys, 1833, p. 74; Tozer's *Catholic Hys.*, 1898, and others.

The foe behind, the deep before, p. 1148, ii. The melody in Dr. Neale's *Carols for Easter-tide*, 1854, No. xxii., is taken from the *Piae Cantiones*, 1582 (p. 211, ii.), where it is set to "Auctor humani generis"; the part used beginning at the words "Sic morte mortem destruis." Dr. Neale only takes a few phrases from the Latin, and his Carol is practically original. [J. M.]

The gloomy night embraced the place. *R. Crashaw.* [*Christmas.*] This, in the *Arundel Hys.*, 1902, is a cento from a carol in Crashaw's *Steps to the Temple.* In the ed. of 1646, p. 28, it is entitled "A Hymne of the Nativity, sung by the Shepheards," and begins "Come wee Shepheards who have seene"; in the ed. of 1648, p. 43, and in his *Carmen Deo Nostro*, 1652, p. 13, it begins "Come we shepheards whose blest Sight." [J. M.]

The gloomy night will soon be past, p. 1184, i. 6. This hymn appeared in the London *Inquirer*, Sep. 1840, p. 422.

The God of love, to earth He came. This, in the 1904 ed. of *The Meth. H. Bk.*, No. 349, is composed of sts. iii. and iv. of the old *Wes. H. Bk.*, No. 36 (see p. 602, i.), "Jesus, Thou all-redeeming Lord."

The grace of Jesus Christ the Son. *C. Wesley.* [*For the Church.*] From his *Short Hymns*, 1762, in a slightly altered form of "The merits of Jehovah's Son" into *The Meth. Hymn-Bk.*, 1904. (*P. Works*, xiii., p. 60.)

The Homeland! Oh, the Homeland. [*Heaven.*] In the American *College Hymnal*, 1897, No. 369, this hymn is given as by "Hugh R. Haweis." In the Presb. *New Ps. and Hys.*, Richmond, Va., 1901, the signature is the same, with the date "1855." On the other hand, in the English Cong. *Sunday S. H. Bk.*, 1891, and others, it is attributed to "William Lindsay Alexander." We have failed to trace it to either author. [J. J.]

The hope of heaven's eternal days. This begins with st. ii. of Dr. W. Bright's "And now the wants are told," &c., p. 66, i. In this form it is in American use.

The King, O God, his heart to Thee upraiseth. [*National Thanksgiving.*] A fine hymn in the *Yattendon Hyl.*, 1899, No. 74, with the note at p. 21: "Jubilee Hymn, 1897, by R. B. Adapted from Ps. xxi. in Robert Tailour's 'Fifti Select Psalms,' set in five parts, 1615." The book of 1615 (*Sacred Hymns, Consisting of Fifti, &c.*; B. M. copy is *K. 2. h. 14*) has a version of Ps. xxi., but the Yattendon hymn does not borrow a single line from it, and does not even keep the metre. The text of 1899 is repeated in *The English Hyl.*, 1906, No. 564. [J. M.]

The land our fathers left to us, pp. 521, ii., and 604. ii., together with its companion hymn, "The past is dark with sin and shame," are given in the first instance as by T. W. Higginson; and in the second instance as by S. Johnson. On Putnam's authority, in his *Singers and Songs of the Liberal Faith*, 1875, these hymns are by Higginson, and not by Johnson. [J. J.]

The light pours down from Heaven. *Joseph Gostick.* [*Christian Service.*] This, in the *Pilgrim Hymnal*, 1904, and others, begins

with st. iv. of a piece in Gostick's *Tales, Essays and Poems*, London, 1848, p. 108, entitled "Light for all." The version "With honest heart" (noted at p. 530, i. under Hölty) is also by him, and is in his *Spirit of German Poetry*, 1845, p. 139. He d. 1887. [J. M.]

The Lord into His garden comes. [*Christ in His Church.*] Appeared anonymously in J. Leavitt's *Christian Lyre*, 1830, Pt. i., No. 22, and subsequently in several collections, including the American *Baptist Hymnal*, 1903.

The Lord is King, the earth submits, p. 1290, ii. This should read "The Lord is King, *and* earth submits."

The Lord is risen indeed, Now is His work performed. This hymn, in the *Hys. A. & M., Supplemental Hys.*, 1889, and the Revised ed., 1904, is an altered form of sts. iii.–v., vii., viii., of T. Kelly's "The Lord is risen indeed," p. 1153, ii. [J. J.]

The Master comes! He calls for thee. *E. M. Crawford, née Grimes.* [*The Missionary's Call.*] In the C.M.S. *Gleaner*, Sept. 1896, p. 140, there is a notice of this hymn, and of the writer. The hymn is in the *Ch. Missionary H. Bk.*, 1899, and is in great request at missionary meetings, &c. Miss Emily May Grimes went to Pondoland in 1893, and married in 1904 Dr. T. W. W. Crawford, Missionary of the C.M.S. at Kikuyu, British East Africa. [J. M.]

The morning, the bright and the beautiful morning. *H. Bonar.* [*Child's Morning Hymn.*] Appeared in his *Bible H. Bk.*, 1845, No. 118; his *Hys. of Faith and Hope*, 1857, p. 157; and *Hys. by Horatius Bonar*, 1904, p. 53. It is given in several modern collections. [J. M.]

The New Year, Lord, we welcome make. *T. H. Gill.* [*New Year.*] Appeared in the 2nd ed. of his *The Golden Chain of Praise*, 1894, p. 231 in 10 st. of 4 l. and dated 1888. No. 698 in *The Bap. Church Hyl.*, 1900, is a cento from the original. [J. J.]

The peace which God bestows. [*Peace with God.*] This was given in the American *Hys. of the Spirit*, 1864, No. 131, with the signature in the Index "*Mrs. Hemans," the asterisk indicating that changes had been made in the text. In *The Pilgrim Hyl.*, 1904, the same text is repeated and also attributed to Mrs. Hemans. We have failed to trace it in her collected *Works*. [J. J.]

The radiant morn hath passed away, p. 1156, i. Under date of Oct. 24, 1899, the late Preb. Thring requested the Hymnal Committee of the S.P.C.K. to substitute the following as the second stanza in this hymn, in the then forthcoming revision of *Church Hys.*, for the stanza usually found in the hymnals, including his own:—

> "Our life is but an autumn sun
> Its glorious noon how quickly past;
> Lead us, O Christ, our life-work done,
> Safe home at last."

"This," added Preb. Thring, "is my last and *final* emendation of this verse." This request was acceded to by the Committee as seen in the 1903 ed. of *Church Hys.*, No. 31. This text is also in *The English Hyl.*, 1906. The text of the 1904 ed. of *Hys. A. & M.* is that of Thring's *H. Bk.*, 1882. [J. J.]

The rosy morn has rob'd the sky. An altered form of W. Cooke's *tr.* of "Aurora lucis dum novae," p. 94, i. 1, is given in a few American collections.

The sands of time are sinking, pp. 264, ii., 1558, i. The cento in *The Baptist Church Hyl.*, 1900, was arranged by Mrs. Cousin, from her poem of 19 sts. for that collection. Mrs. Cousin was b. 1824.

The snow lay on the ground. [*Christmas.*] This appears to be a West of England traditional carol, and is given as such in R. R. Chope's *Carols*, 1875, No. 44, where it begins "The snow lay deep upon the ground." In the *Crown of Jesus*, 1862, No. 146, it begins "The snow lay on the ground" and is marked, with regard to the tune, as "Christmas Carol, sung in Rome by the Pifferari from the Abruzzi Mountains." The text of 1862 is in the *Arundel Hys.*, 1902, and many others. [J. M.]

The Voice says, Cry! What shall we cry? *H. Twells.* [*Missions.*] Appeared in *Hys., Sonnets and Other Poems for the Bicentenary of the S.P.G.*, 1900, No. 13, in 7 st. of 4 l., and again in *Hys. A. & M.*, 1904, but in a slightly altered form. [J. J.]

Theodulph of Orleans appears to have been a native of Italy. He was brought to France by Charles the Great, perhaps when Charles returned from Italy in 781. He became Bp. of Orleans about 785, and soon afterwards also Abbot of Fleury. After the death of Charles he continued for some time on friendly terms with the Emperor Louis, but, falling under suspicion of being concerned in the plot in favour of Bernard of Italy, was imprisoned in 818, at Angers, where he seems to have died in 821, apparently on Sep. 18. There is a full and interesting sketch of his life and works in the *Dict. of Chr. Biog.*, iii., pp. 983–989. See also Potthast's *Bibl. Hist. Medii Aevi*, 1896, vol. ii., p. 1058. The best and most recent ed. of his *Carmina* is in vol. i., Berlin, 1881, of the *Poetae Latini Aevi Carolini*, which includes his famous "Gloria, laus et honor," p. 426, i. [J. M.]

There burns a star o'er Bethlehem town. *E. Field.* [*Christmas.*] The history of this hymn is set forth in the following letter from Dr. Stryker to the Rev. Dr. Benson of Philadelphia in answer to an enquiry respecting it:—

> "The hymn was given me in 1889 in autograph by Eugene Field, whom in Chicago I knew well. He wrote it a little before Christmas. Probably it appeared in the *Chicago News*, in the 'Sharps and Flats' column. I know that he expanded it into the verse you name. As it is in my book it is unmodified by a word from the copy given to me. I seized it at once for a hymn. Clinton, N.Y., Oct. 1905."

This original text is No. 73, in 4 st. of 6 l., in Dr. Stryker's *College Hymnal*, N.Y., 1897. The expanded text is, "As I was going to Bethlem-town." [L. F. B.]

There in the narrow manger, cold and bleak. [*Christmas.*] This is in O. Shipley's *Annus Sanctus*, 1884, pt. ii., and

marked as by "S. J., 1871." It is repeated in *Arundel Hys.*, 1902.

There is a joy of heavenly birth. [*Repentance.*] From W. Young's *Catholic Choralist*, 1842, No. 208, into the *Arundel Hys.*, 1902, as "It is a joy of heavenly birth."

There is a precious day. *John Holland.* [*Youth for Christ.*] This appeared on a broadsheet of *Hys. for the Anniversary Sermons of the Red Hill* (Wesleyan) *Sunday School*, which were preached in Carver Street Chapel, Sheffield, March 6, 1825; and again on a second broadsheet for the *Sheffield Park S. S. Sermons*, July 6, 1826. In each instance the hymn is in 6 st. of 4 l. and signed J. H., *i.e.* John Holland. Hymns by Montgomery are also on the same sheet. (See Broadsheets, Julian Collection, Church House.) [J. J.]

There is a river pure and bright. *J. Montgomery.* [*Hope of Heaven.*] From his *Original Hymns*, 1853, No. 229, in 6 st. of 4 l. In the *Rugby School Chapel Hymns*, 1872 and 1906, it is abbreviated to st. i–iv.

There is a voice of singing birds. *God's Voice.*] This is given in *Little Poems for Little People by M. S. C.*, N.D. (1847), p. 30, entitled "Voices"; repeated in the *S. School Hymnary*, 1905, &c. In the *School Hys.*, 1891, and others, it begins with st. ii., "There is a mother's voice of love." The *tr.*, "Who has counted the leaves that fall" (p. 80, ii.) is in 1847, p. 56. [J. M.]

There is a voice of sovereign grace. This is a cento from I. Watts's "How sad our state by nature is," p. 538, ii.

There is an eye that never sleeps, p. 1197, i.; *Wallace, J. C.* At this place this hymn is given to James Cowden Wallace in error. It is by John Aikman Wallace, p. 1594, ii., and appeared in the Scottish *Christian Herald*, Sep. 28, 1839, p. 616. W. F. Stevenson, in his note thereon in his *Hys. for the Church and Home*, 1872, says that the original was furnished to him in MS. by Mr. Wallace's family, that the lines were not divided into stanzas, and that the received version of the text is an amended form required by the metre, and made by an unknown hand. Stevenson gives also specimen lines from the MS. [J. J.]

There'll be no dark valley when Jesus comes. [*Light at Eventide.*] Concerning this hymn, in *Sac. Songs and Solos*, 1903, Mr. Sankey says, in his *My Life and Sac. Songs*, 1906:—

"I arranged this hymn from the words which Mr. W. O. Cushing wrote for me, of which, however, I used only the first line, 'There'll be no dark valley when Jesus comes.'"

Its proper ascription is "W. O. Cushing and I. D. Sankey." [J. J.]

They come, God's messengers of love, p. 1163, ii. In *Church Hys.*, 1903, R. Campbell's original text of this hymn is restored.

Thine for ever, God of love, p. 720, i. The original text of the five stanzas which constitute this hymn in *Church Hys.*, 1903, was restored at the special request of Mrs. Maude. This restored text is also repeated in *Hys. A. & M.*, 1904; and *The English Hyl.*, 1906. An extended note of considerable interest is in Brownlie's *Hys. & Hymn Writers of the Church Hymnary* (London: H. Frowde, 1899), pp. 238–9. In the *Strand Magazine* of May 1895, there is a portrait of Mrs. Maude, and a facsimile of the original MS. [J. J.]

This is the day of Light, p. 1165, i. In the 1904 ed. of *Hys. A. & M.*, an additional stanza, "This is the day of Bread," is given. Canon Ellerton's revised and authorized text is No. 37 in *Church Hys.*, 1903. It does not contain this stanza. [J. J.]

This night, O Lord, we bless Thee. *J. D. Burns.* [*Evening.*] From his *Evening Hymn*, 1857, p. 41, into a few collections.

Thomas of Kempen, p. 1167, ii. The hymns of Thomas a Kempis have been ed., with a short biographical notice, in *Dreves*, xlviii., Nos. 458–493. Nine of them have been separately annotated in this *Dictionary*.

Four were given with his name, viz., "Adversa mundi," at p. 23, ii.; "Jerusalem luminosa," at pp. 579, ii., and 793, i.; "Nec quisquam," at p. 793, i.; and "O qualis," at p. 845, ii.

The others are:—

"Apparuit benignitas," p. 76, i.; "En dies est dominica," p. 330, ii.; "In domo Patris," p. 563, ii.; "Quisquis valet numerare," p. 947, ii.; "Veni, veni, Rex gloriae," p. 1216, i.

These are found in a Carlsruhe MS. of the 15th cent. (No. 368; this MS. also has "Jerusalem luminosa" and "Nec quisquam"), but they are neither in the *Opera* of Thomas, nor in the Zwolle MS., c. 1480, of his "Cantica Spiritualia" (see p. 1168, i.). Dreves is probably right in ascribing them to Thomas, but he does not give his reasons for doing so. [J. M.]

Thompson, A. R., p. 1168, i. He d. Feb. 8, 1895.

Thomson, Mary Ann, wife of John Thomson, Librarian of the Free Library, Phila., was b. in London, England, Dec. 5, 1834. She has written several hymns and poems. To 1895, eight of these appeared in *The Churchman* (New York); and thirty-four in *The Living Church* (Chicago). Of her hymns the following were included in *The Hymnal, Revised and Enlarged* . . . The P. E. Church, U.S.A., 1892:—

1. **Now the blessed Dayspring.** [*Annunciation B. V. M.*] Begins with st. ii. of "Through the sins and sorrows," which appeared in *The Living Church*, March 29, 1890.

2. **O King of saints, we give Thee praise and glory.** [*All Saints.*] First pub. in *The Living Church*, Nov. 8, 1890. In the first ed. of *The Book of Praise*, N.Y., 1894, it was attributed to Bp. W. W. How in error.

3. **O Sion, haste, thy mission high fulfilling.** [*Missions.*] No. 249 in *The Hymnal, &c.*, 1892.

4. **Saviour, for the little one.** [*Burial of a Child.*] *The Hymnal, &c.*, 1892, No. 247.

Mrs. Thomson's *Christmas Carol*, "Lo! amid the shades of night," appeared, with music by B. Cecil Klein, in *The Churchman*, N.Y., Dec. 19, 1891, and separately at Phila. in 1892. [J. J.]

Thou art coming, O my Saviour, p. 1168, i. The text in the 1904 ed. of *Hys. A & M.* is a rearrangement with slight alteration of this hymn.

Thou gracious power Whose mercy lends. *O. W. Holmes.* [*Meeting of Friends.*]

The Poetical *Works of O. W. Holmes*, Boston; 1881, vol. ii., p. 101, dated 1869; and again in the Cambridge ed. of his *Complete Poetical Works*, 1895, p. 129. It is included in *The Baptist Church Hyl.*, 1900, and others. [J. J.]

Thou, Lord, art gone on high. This is a slightly altered form of Mrs. Toke's "Thou art gone up on high," p. 1168, ii.

Thou the cup of death didst drain. J. Anstice. [*Christ, the Example and Friend.*] Pub. in his *Hymns*, 1836, No. 29, in 6 st. of 8 l. Included in the *Hymnal* appended to *An Order of Prayer for Use in the Royal College of St. Peter, Westminster*, 1889, of which he was a King's Scholar. [J. J.]

Thou Whose almighty word, p. 715, i. 2. This hymn, beginning "Thou Whose *eternal* word," was quoted by the Rev. Thomas Mortimer, M.A., Lecturer of St. Olave's, Southwark, and afternoon Lecturer at St. Leonard's, Shoreditch, at the meeting of the London Missionary Soc. in Great Queen Street Chapel, London, on Thur., May 12, 1825, and was printed with a digest of the speech in the *Evang. Mag.*, June 1825, p. 262. It was probably copied from the Magazine into the *Friendly Visitor* of July, 1825. [J. J.]

Though Angel's zeal, though Prophet's fire, p. 1593, i. This hymn is an altered form of "Though Cowper's zeal, though Milton's fire," by William Peter, in his *Sacred Songs*, 1828, p. 107. He d. Feb. 6, 1853.

Though lowly here our lot may be. *William Gaskell.* [*Work for God.*] This is sometimes dated 1857, but Miss Gaskell (under date Sept. 21, 1906), while certain of her father's authorship, and thankfully recording that "many people have felt helped by it," is unable to say where or when it was first printed. It is in Miss E. Courtauld's *Ps., Hys. and Anthems*, 1860, No. 422, and recently in the *Cong. Ch. Hyl.*, 1887, *Public School H. Bk.*, 1903, *Worship Song*, 1905, and others. [J. M.]

Three in One, and One in Three, p. 1171, ii. Additional altered forms of this hymn are:—

1. **Dayspring of eternity! Shedding morn o'er earth and sea.** In T. W. Chignell's *Exeter Coll.*, 1863. (p. 1195, ii.)

2. **Light of life! eternally.** In the 1884 ed. of the same collection.

3. **Love of love! as deep and free.** In Hunter's *Hys. of Faith and Life*, 1889 (on p. 1171, ii. 3, *Lord* in error); and A. W. Oxford's *Berwick Hyl.*, 1886. [J. M.]

Threlfall, Jennette, p. 1171, ii. Another piece, included in the *S. S. Hymnary*, 1905, is "I'd choose to be a daisy" (*Lambs of Jesus*). In her *Woodsorrel*, 1857, p. 97, entitled "The Child's Choice." Her "I think of Thee, O Saviour," is also from the same work.

Thring, G., p. 1173, i. He d. Sep. 13, 1903.

Through sorrow's path and danger's road. This, in the American Baptist *Sursum Corda*, 1898, No. 732, is a slightly altered form of H. K. White's "Through sorrow's night and danger's path," p. 1276, i. 5.

Through the silence of the night. [*Christmas Carol.*] This Carol, in A. E. Tozer's *Catholic Hys.*, 1898, is ascribed to "H. Woodville."

Thrupp, J. F., p. 1175, ii. He became Vicar of Barrington, Cambridge, in 1852; and d. at Surbiton.

Thus far the Hand that loves to guide. *A. S. Aglen.* [*Commemoration.*] Written for the Jubilee of Marlborough College, 1893, and included in *Hys. for Use in the Chapel of Marlborough Coll.*, 1899.

Thus heaven is gathering one by one. *E. H. Bickersteth.* [*Life Eternal.*] Pub. in his *Water from the Well Spring*, 1852. p. 184, as the end of the Poem *The Fear of Death Removed*; also in his *Two Brothers*, ed. 1872, p. 218, entitled, "Death and Victory." It is sometimes given as "*So* heaven is gathering," &c. This form of the hymn is attributed at p. 544, ii., to F. D. Huntington in error. [J. M.]

Thwaites, Clara, née Hepworth, dr. of the Rev. Robert Hepworth, for some time P.C. of Treddington, Gloucestershire, was b. at Tewkesbury in 1839, and m. in 1869 to the Rev. H. G. Thwaites, now (1905) Vicar of Limber Magna, Lincolnshire. Her earliest poetical efforts were pub. in *The Youth's Magazine*. Since 1880, she has contributed extensively to the *Sunday Magazine*, *The Girl's Own Paper*, *Home Words*, *The Fireside*, and other publications. Many of her hymns were written for the Church Miss. *Gleaner*. In this periodical the following, except No. 2, appeared:—

1. **O world of pride, Throw open wide.** [*Missions.*] In the C.M.S. *Gleaner*, May, 1887, p. 50, and entitled "The gates of His enemies."

2. **The red cross of our banner.** [*Missions.*] In the *Church Miss. H. Bk.*, 1899.

3. **The sunset burns across the sky.** [*Missions.*] In the C.M.S. *Gleaner*, Nov. 1890, p. 171. Written for the Gleaner Union Anniversary, Oct. 31, 1890.

These hymns are of more than ordinary merit, and are included in the *Church Miss. H. Bk.*, 1899. Mrs. Thwaites's *Songs for Labour and Leisure*, a collection of her poems, was pub. in 1885. [J. J.]

Thy mercy, Lord, is in the heavens. [*Ps. xxxvi.*] In the American Presb. *New Ps. and Hys.*, 1901, No. 98, this is given as "Francis Rouse, pub. 1646." It is an extract from the *Scottish Psalter* of 1650, and is here given in full as a typical specimen of that version, from the small octavo ed. printed by Evan Tyler at Edinburgh, 1650:—

5 "Thy mercy, Lord, is in the heaven;
thy truth doth reach the clouds.
6 Thy justice is like mountains great;
thy judgements deep as floods;
7 "Lord, thou preservest man and beast.
how precious is thy grace!
Therefore, in shadow of thy wings,
mens sons their trust shall place.
8 "They, with the fatnesse of thy house,
shall be well satisfi'd:
From rivers of thy pleasures, thou
wilt drink to them provide.
9 "Because of life the fountain pure
remains alone with thee:
And in that purest light of thine,
we clearly light shall see."

The 18mo ed., printed by Tyler in 1650, reads, l. 1, heavens; l. 4, floods; and l. 7, Therefore, on shadows (similar small variations are found in eds. of the *Scottish Psalter* till about 1750).

On tracing these lines to their sources we

find that the version of Sir William Mure (pp. 777, ii.; 1699, ii.) has the following :—

"Thy mercie (Lord) is in the heavens;
thy treuth the clouds doth reach.
Hence under shadow of thy wings
men's sons their trust do place."

The 1638 ed. of *Rous* (p. 1696, ii.) has :—

"Therefore in shadow of thy wings
mens sons their trust shall place
They with the fatnes of thy house
well satisfi'd shall bee....

"Because of life the fountaine pure."

The 1646 ed. of *Rous* (p. 1023, i.) gives also :—

"How precious is thy grace...
"Remains alone with thee."

The 1648 ed. of *Zachary Boyd* (p. 167, ii.) has :—

"We clearly light shall see."

No single line seems to be derived from any of the eds. of *William Barton* (pp. 116, ii.; 1023, ii., &c.)

This analysis shows that ll. 1, 2, 8 are practically *Mure*: ll. 7, 9, 10, 13 practically *Rous*, 1638; ll. 6, 14 are *Rous*, 1646; and l. 16 is *Boyd*, 1648. The rest seems to be the work of the Committee who compiled the version of 1650 (see 1023, i.). [J. M.]

Thy presence, everliving God. This is a cento much altered from P. Doddridge's "Thy presence, everlasting God" (p. 306, ii. 56), in *The Pilgrim Hyl.*, 1904.

Thy Temple is not made with hands. *Cecil F. Alexander.* [*Consecration of a Church.*] This hymn is in Mrs. Alexander's *Poems*, 1896, p. 49, as a "Consecration Hymn." Its date has not been determined.

Τί σοι προσενέγκωμεν, Χριστὲ. *St. Anatolius.* [*Christmas.*] This hymn is a *Contakion* early in the *Canon for Christmas Day*. The original Greek is in Dr. Littledale's *Offices from the Service-Books of the Holy Eastern Church*, 1863, p. 57, and his prose *tr.* at p. 175. Mr. Brownlie's *tr.*, "What shall we bring to Thee?" in his *Hys. of the Greek Church*, 1900, p. 30, is an expanded paraphrase rather than a literal *tr.* [J. J.]

Tidman, Paul Frederick, was b. 1836, and lived in the East from 1852 to 1864, some time with Rajah Brooke in Sarawak. From 1865 to his death he was partner in an East India firm in Leadenhall St., London. In 1888 he was made C.M.G. in recognition of his services to the Straits Settlements. He d. Jan 27, 1889, at Chiselhurst, Kent. Under the name of *Mark Evans* he pub. a number of religious books for children, charmingly written from an "undogmatic" standpoint. His hymn:

Father, dearest Father, Now the sun has come [*Morning*], is in his *Story of our Father's Love*, 1873, p. 160. It is repeated in the *S. S. Hymnary*, 1905, and others, sometimes as "Father, Holy Father." [J. M.]

'Tis enough, the hour is come, p. 1177, ii. This hymn we have found in *The Christian's Magazine*, 1760, p. 186. It subsequently appeared in J. Merrick's *Poems*.

'Tis faith supports my feeble soul. *B. Beddome.* [*Faith.*] From his *Hymns, &c.*, 1817, No. 13.

'Tis my happiness below, p. 1178, i. From the MS. volume described under Cowper, W., p. 1625, ii., this hymn, on p. 209, is given as "by Mr. W. C. of Olney, 1773." This shows, as stated at p. 1178, i., that it was a companion hymn to "God moves in a mysterious way," and was written at or about the same time, and before his attempted suicide in October 1773. In the MS. st. ii., l. 7, reads :—

"Trials *lay me at* His feet,
Lay me low and keep me there."

When printed it was altered to :—

"Trials bring me to His feet,
Lay me low and bring me there."

See *Notes & Queries*, Sept. 24, 1904. [J. J.]

To do Thy holy will. [*Love's Recompense.*] This hymn is ascribed in *The Pilgrim Hyl.*, 1904, and others to G. Cooper, p. 1558, i.

To God I lift mine eyes. An altered form of Watts's "Upward I lift mine eyes," p. 1241, i. 412, in M. W. Stryker's *College Hyl.*, 1897.

To my humble supplication. *Joseph Bryan.* [*Ps. lxxxvi.*] This, in *The Eng. Hyl.*, 1906, No. 90, is from a MS. of c. 1620 in the Brit. Mus. (*Harl.* 6930, *f.* 67) where it begins "To myne." Both Mr. E. Farr (*Select Poetry*, pt. ii., 1845, 322; see also pp. 923, i., 923, ii., 927, ii. of this *Dict.*) and Mr. W. T. Brooke print it under the name of Francis Davison, but in the MS. it is marked *Finis. J. B.* Probably they followed the transcript (Harl. 3357, f. 39), by Ralph Crane (see p. 923, ii.), where it is marked "Fra Da." [J. M.]

To sacrifice, to share. [*The Bread from Heaven.*] An anonymous and undated hymn, entitled "The Hidden Manna," in *The Pilgrim Hyl.*, 1904.

To the Cross, Thine altar, bind. From C. Wesley's "Lord, and is Thine anger gone?" p. 1261, ii. 52.

To the hall of the feast came that sinful and fair. *J. J. Callanan.* [*St. Mary Magdalene.*] This is given in his *Recluse of Inchidony and other Poems*, London, 1830, p. 108. It is repeated in W. Young's *Cath. Choralist*, 1842, in I. D. Sankey's *Songs and Solos*, 1878, and others, generally reading "*the* sinful and fair." The author was b. at Cork in 1795, and d. at Lisbon in 1829. [J. M.]

To Thee Whose temple is all space. A cento from A. Pope's "Father of all, in every age," p. 900, ii., given in a few American collections as *Anon.*

To-day Thy gate is open. This, in the Boston *Hys. for Church and Home*, 1895, is composed of sts. ii., iii. of O. Allen's "To-day Thy mercy calls me," p. 1181, i.

Toke, Emma, née Leslie, p. 1181, i. She d. in 1878, *not* in 1872.

Tomkins, H. G., p. 1593, ii. He d. at Weston-super-Mare, Feb. 21, 1907, in his 81st year.

Toms, Alfred Augustus, LL.B., of Downing Coll., Camb., B.A. 1879, D. 1879, P. 1881, who, after holding several charges both as Curate and Incumbent, became Vicar of Emneth, Wisbech, in 1902, contributed the following hymns to C. W. A. Brooke's *Additional Hys.*, 1903 :—

1. All praise to Thee, O God, that Thou didst knit. *Union with God in Christ.*
2. Almighty God, Whose gracious hand. *God in Nature.*
3. Lighten our darkness, gracious Lord. *Evening.*
4. O Great Redeemer, Lord of Paradise. *After a Fatality.*

[J. J.]

Τῶν ἱερῶν ἀθλοφόρων, p. 1182, i. In the *Church Hys.*, 1903, and *Hys. A. & M.*, 1904, Dr. Neale's st. iii. is restored in the *tr.* "Let our choir new anthems raise."

Trevelyan, William Bouverie, M.A., of Trinity Coll., Camb., B.A. 1876, M.A. 1879; D. 1877, P. 1878. From 1881–84 Vice-Principal of Ely Coll., and 1884 Vicar of St. Matthew's, Westminster. Contributed to C. W. A. Brooke's *Additional Hys.*, 1903, "Father, see Thy children bending at Thy throne" (*Holy Communion*). This was repeated with the omission of the refrain in *The English Hyl.*, 1906. [J. J.]

Trinitas, Unitas, Deitas, pp. 1185, ii.; 1593, ii. *Dreves*, xx., p. 219, gives this as "Trinitas, Deitas, Unitas," from a 13th cent. MS. at Sens, where it is entitled "Versiculus"; and forms part of an Office for the Feast of the Ass (intended to commemorate the Flight into Egypt), as revised by Pierre de Corbeil. In a previous part of the Office is a "*Conductus ad Tabulam*," sung when the ass, after being conducted through the streets, had taken its stand beside the high altar; the well-known melody is in *H. A. & M.* (1889, named Redhead No. 45; 1904, more correctly entitled "Orientis Partibus"); the Presb. *Ch. Hymnary*, 1898, and others. In *Dreves*, xlvii., p. 348, it is given as "Hosanna, Trinitas, Unitas, Deitas," from various Italian, French and German sources some being earlier than Pierre de Corbeil—*e.g.*, a Piacenza Troper of c. 1100. [J. M.]

Trope, p. 1186, ii. In recent years a good deal of attention has been paid to this form of liturgical composition. Léon Gautier devoted the first, and only, volume of his *Histoire de la Poésie Liturgique au Moyen Âge*, Paris, 1886, entirely to the history of the use, origin and fall of *Tropes*, and to the description of the *Tropers* in which they are found. A. Reiners printed the *Tropes* of the use of Prüm and Echternach (10th and 11th cent.) in his *Tropen-, Prosen- und Präfations-Gesänge*, 1884, and indexed others from a variety of early MSS. in his *Unbekannte Tropen-Gesänge*, 1887. W. H. Frere prepared for the Henry Bradshaw Society a most careful and interesting ed. of the *Winchester Troper* (1894), from the two *Winchester Tropers* noted at p. 1042, ii. (*e* and *w*), with additional matter from *b*, *k*, *x* and other sources, prefaced by an introduction which contains all an English reader needs to know. A few fragments of a *Troper* were ed. by U. Chevalier from a 13th cent. MS. at Assisi (695) in his *Bibliothèque Liturgique*, vol. vii., 1900, pp. 358–367; and in vol. ix., 1901, the tropes of a Moissac MS. of the 11th cent., now in the Bibl. Nat., Paris (*Nouv. Acq.* 1871) were ed. by Camille Daux as part of his *Tropaire-Prosier de l'Abbaye Saint-Martin de Montauriol*. The most complete collection of *Tropes* will be the *Tropi Graduales: Tropen der Missale im Mittelalter*, ed. by Clemens Blume and H. M. Bannister, of which vol. i. (xlvii. of the *Analecta Hymnica*) appeared in 1905, with 495 *Tropes*, classified as they are *Tropes* to the "Kyrie," to the "Gloria," to the "Regnum tuum solidum," to the "Sanctus," to the "Hosanna," to the "Agnus Dei," and to the "Ite, missa est." They have been collected from 126 *Tropers*, of which Nos. 1–41 were written in France, 42–75 in Germany, 76–112 in Italy, 113–122 in England, and 123–126 in Spain. A second vol. (xlix. of the *Analecta Hymnica*), appeared in 1906, with 786 *Tropes*, classified as they are *Tropes* to the "*Introit*," to the "Epistle," to the "Gradual," to the "Offertory," and to the "Communio." [J. M.]

Troutbeck, John, D.D., s. of George Troutbeck, of Dacre, Cumberland, b. Nov. 12, 1832, and educated at Rugby and Univ. Coll., Oxford, B.A. 1856, M.A. 1858, and D.D. by Abp. of Cant. 1883. Ordained in 1855. He held several appointments, the most important being Chaplain and Priest in Ordinary to the Queen, Minor Canon of Westminster, 1869, and Sec. to the N. Test. Revision Company, 1870–1881. He d. Oct. 11, 1899. He made a few *trs.* from the German, but is best known through his *Manchester Psalter and Chant Book*, 1867, and his *Cath. Paragraph Psalter*, 1894. He also compiled the *Westminster Abbey H. Bk.*, 1883. [J. J.]

True Light, that lightest all in heaven and earth. *G. Thring.* [*Heaven.*] Written in 1888 to tune 195 in the *Chorale Book for England* (see p. 733, i.) and included in *Church Hymns*, 1903.

Tu Christe, nostrum gaudium, p. 1186, ii. Additional *trs.* are:—

1. **O Christ, our Joy, gone up on high** (with l. 3 "To Thee all power"), in *Hys. A. & M.*, 1904, No. 168, is marked as by D. T. Morgan. Only the two opening lines are by Mr. Morgan, and he is not responsible for—

"That when the clouds which hide Thee burn
Beneath the Judge's bright return."

Sts. v., vi., are from *Hys. A. & M.*, 1861, No. 122.

2. **O Christ, our Joy, to Whom is given.** A fine *tr.* by L. Housman, in *The English Hyl.*, 1906. [J. M.]

Tu qui velatus facie, p. 1187, i. This is also in two 14th cent. MSS. in the B. M., viz. *Harl.* 1260, *ff.* 70–77*b*, and *Add.* 14845, *ff.* 2–4*b*. The five parts as noted at p. 1187, i. (with a sixth "Qui pressura mortis dura" for vespers), are given as parts of an "office of the Passion of the Lord," in vol. vi. of the *Opera* of St Bonaventura, Mainz, 1609, p. 417. [J. M.]

Tuttiett, L., p. 1188, ii. He was b. at Colyton, not Cloyton, Devonshire, in 1825. His hymns "As now Thy children lowly kneel (*For the Young*), and "Give light, O Lord, that we may learn" (*The Light of Life*) are in *Hys. A. & M.*, 1904. [J. J.]

'Twas God that made the ocean. [*God the Author and Maker of all things.*] This hymn appeared anonymously in the *Church of England Sunday School H. Book*, 1868, and has been repeated in several collections, including *The Baptist Church Hymnal*, 1900. It has been traced to G. B. Bubier's *Hys. and Sacred Songs*, 1855, No. 14. [J. J.]

Twells, H., p. 1189, i. Canon Twells was b. on March 13, 1823, at Ashted, Birmingham, and d. at Bournemouth, Jan. 19, 1900. His *Memoir*, by W. Clavell Ingram, D.D., was pub. in 1901. His *Hys. and other Stray Verses*, appeared in 1901. From it the following additional hymns have come into C. U.:—

1. **Spirit of Truth and Might, 'Tis Thou alone can**

teach. [*Our Words.*] On "The Responsibility of Speech," p. 26. In the *Sunday S. Hymnary*, 1905.

2. **The day of Pentecost is fully come.** [*Whitsuntide.*] Usually the second stanza is taken as the opening of this hymn. In this form it is given as "Awake, O Lord, as in the days of old," in *Hys. A. & M.*, 1904, the *Sunday S. Hymnary*, 1905, and other colls. [J. J.]

U.

Unitarian Hymnody, American. *See* **American Hymnody, § vii.**

Unitarian Hymnody, English, pp. 1191, i.–1197, i. Since the issue of this Dictionary in 1892, the following details concerning Unitarian hymnody are of interest:—

1. Dr. Martineau's *Hys. of Praise and Prayer*, published at the beginning of 1874 (the Preface is dated Dec. 1, 1873) steadily made its way for nearly twenty years among the congregations of that "Nonconformist Broad Church" for which it was designed, taking the place of his own and other earlier books; but in 1890 another collection came into the field, published by the British and Foreign Unitarian Association, to provide for missionary and congregational use a cheaper book in smaller compass:—

The Essex Hall Hymnal, compiled under the direction of the Executive Committee of the British and Foreign Unitarian Association. London: Essex Hall, Essex St., Strand, 1890. This was a collection of 512 hymns, of which 248 were not in *Hys. of Praise and Prayer*. 32 of these were in Dr. Martineau's earlier book, but the rest were from other and largely from more recent sources, more than 100 being by American writers. The index of authors included 227 names, of which 85 did not occur in *Hys. of Praise and Prayer*.

This book was welcomed as a good modern collection for popular use, but it was capable of great improvement. This was effected twelve years later in a revised edition:—

The Essex Hall Hymnal Revised. London: Philip Green, 5, Essex St., Strand. 1902. Practically a new book, this collection has 534 hymns, of which only 364 were in the first edition. The result in the use of these books by Unitarians may be seen from the following comparative figures:—In 1890, of the churches in England on the roll of the *Essex Hall Year Book*, 137 used *Hys. for the Christian Church and Home* and 69 *Hys. of Praise and Prayer*. In 1902 the use of the former had declined to 50, of the latter to 65, while 103 had adopted the *Essex Hall Hymnal*. In 1905 the use of Martineau's two books had further declined to 32 and 51 respectively, while 101 were using the first and 51 the revised *Essex Hall Hymnal*.

2. Of other recent books one of the most interesting is:—

Christian Hymns, Edited and Arranged by the Rev. Stopford A. Brooke, M.A. London: Macmillan & Co., 1891. A collection of 375 hymns, and not 200 of them common to it and the original edition of 1881. It has 39 hymns by the editor himself. In 1893 the book was re-issued, with some revision of the text and an index of authors added.

3. Another book of special interest was that edited by the Rev. J. Estlin Carpenter, **M.A.**, for use at the chapel services in Manchester College, then just established at Oxford. The book was privately printed but not published. It is:—

Hymns for use in Manchester College, Oxford. Privately printed, 1894. It is a collection of 380 hymns, some of them specially appropriate for use in a college training men for the ministry of religion. Notes to many of the hymns are added at the end, and a biographical index of authors.

4. With these, the following books may be also named:—

Hymns for Church and Home. The Free Christian Church, Croydon, 1894. (A special revised edition of the South Place hymn-book, of which the nucleus was W. J. Fox's *Hymns and Anthems*, 1841. Edited by the Rev. J. Page Hopps.)

The Berwick Hymnal: Compiled by the Rev. A. W. Oxford, M.A., Vicar of St. Luke's, Berwick St., Soho. Third Edition, Revised by the Rev Charles Hargrove, M.A., Minister of Mill Hill Chapel, Leeds, 1895. (A special edition "for the use of those congregations which commonly pass under the Unitarian name, but are in reality free, by their trust-deeds, from any dogmatic profession, either of belief or disbelief." A collection of 536 hymns, used by a few congregations.)

Hymns for Christian Worship. A Revised Edition of the Hymn Book published in 1858 by the Rev John Hamilton Thom. London: Philip Green, 5, Essex St., Strand, W.C., 1898. (The hymn-book of the Ullet Road Church, Liverpool. Edited by a special committee of the congregation.)

5. Of Children's Hymn-books there are three in current use among Unitarians:—

Hymns for Heart and Voice. Second edition. London: The Sunday School Association. Essex Hall, Essex St., Strand, W.C., 1897. (Edited by Charlotte Farrington. First ed. as "Hymns for Children," 1894.)

The Sunday School Hymn Book. Fourth Edition, Revised, 1902. *With Supplement and Musical Index. London: The Sunday School Association, Essex Hall, Essex St., Strand.* (Edited by the Rev. Dendy Agate, **B.A.**, as was the third edition, 1881. The first ed. was brought out more than forty years earlier than that.)

Hymns and Choral Songs. Published by the Manchester District Sunday School Association, 1904. (A collection which grew out of a series of annual Whitsuntide Hymn-papers, with words and music together.)

6. One other book for congregational use remains to be noted:—

The New Hymnal with Music. The New Hymnal. Words Only. London: Novello & Co., 1905. This book is offered "to the Broad Churches of Nonconformity," as a successor to Dr. Martineau's *Hymns of Praise and Prayer*, for the use of a new generation, embodying much of the new material of recent years. It is published in two editions as above noted, one with tunes on each page, with the hymns, the other with words only. It is announced as "compiled by a few friends for use in Churches of the Liberal Faith," the Rev. Joseph Wood of Birmingham being chairman of the committee, and the Rev. Henry Gow, of Hampstead, secretary. It is a collection of 658 hymns, of which 359 are also in the *Essex Hall Hymnal Revised* and 262 in *Hymns of Praise and Prayer*. The authors number 247. The book aims to be "as broad and inclusive in its tone as the outlook of Liberal Christianity, and as the conditions of our Free Church life." A change of emphasis, reflected in its pages, is noted as being chiefly in two directions, "due on the one hand to the emergence into clearer light of the great mystic conception of the Divine Immanence, and, on the other hand, to a growing sense of the divinity of human duty." How far *The New Hymnal* will meet the present religious needs of the churches, or prove practically more serviceable than the Revised *Essex Hall Hyl.*, time and use have still to test.

7. Of recent and living Unitarian hymn-writers in England, not hitherto noted in this *Dictionary*, the following are the chief, with the best-known of their hymns added:—

Agate, Dendy, B.A., b. 1848. Unitarian Minister, since 1898 at Altrincham, editor of the 3rd and 4th editions of the *Sunday School H. Book*, 1881 and 1902.

1. Great God, Whose presence still abides. *Harvest.*
2. Lord of the silent winter. *The Changing Seasons.*
3. O Thou, to Whom our voices rise. *Litany of Work and Worship.*

Blatchford, Ambrose Nichols, p. 145, i. Since 1866 Minister of Lewin's Mead, Bristol. His *Songs of Praise for School and Church*, a collection of 56 hymns, was pub. in 1897. Additional hymns by him are:—

1. On weary hearts descending. *Close of School Anniversary.*
2. Silent and soft, the first faint gleam of day. *Christmas.*

Chalmers, Andrew, b. 1840. Since 1880 Minister of Westgate Chapel, Wakefield. Editor of *Modern Hymns*, privately printed in 1891 for the use of his congregation. A collection of 626 hymns, with much modern material, considerable adaptations, and 25 of his own hymns.

1. Great Lord of Life! what length of days. *In His hands.*
2. O Thou, Who swayed the hearts of all. *Influence of Jesus.*
3. Spirit of Truth! our fathers reared. *Victory of Truth.*
4. What ask we for the children. *Intercession for the Young.*

Russell, Francis Albert Rollo, third son of John, first Earl Russell, was b. July 10, 1849, and educated at Christ Church, Oxford; B.A. 1873, M.A. 1878. He is a Fellow of the Royal Meteorological Society. His hymns appeared in his *Break of Day*, London, 1893, from which three passed into Horder's *Hys. Supplem.*, 1894, viz.:—
1. Christian! rise, and act thy creed. *Christian Service.*
2. Come, Holy Spirit, kind to all. *Whitsuntide.*
3. O God, Whose voice the angels hear. *The Eternal.*
These are 1893, pp. 127, 128, 125.

Sadler, Thomas, PH.D., 1822–1891. Minister of Rosslyn Hill Chapel, Hampstead, 1846–91. Editor of Henry Crabb Robinson's Diary, 3 vols., 1869. Editor of *Additional Hymns, compiled for use with "Hys. for the Christian Church and Home," at Rosslyn Hill Chapel, Hampstead*, 1876. A collection of 161 hymns, including (anonymously) ten of his own, afterwards collected in a little volume of *Addresses, Prayers and Hymns*, printed for private circulation (London: Philip Green, 5, Essex Street, Strand), 1899.
1. Now lift we to our God on high. *Parting Praise.*
2. The Lord hath said, "Seek ye my face." *Vision of God.*
3. To God, Most High, draw near! *Call to Worship.*
4. We bring, O Lord, our hearts to Thee. *The Children's Prayer.*
5. To Thee, O God, in heaven. *God's Care.*
6. Come, let us sing our hymns to God. *God's Goodness.*

Tarrant, William George, B.A., b. 1853. Since 1883 Minister of the Wandsworth Unitarian Christian Church. Editor of *The Inquirer*, 1888–97. One of the editors of the *Essex Hall Hymnal*, 1890, and of the Revised ed., 1902.
1. Come, let us join with faithful souls. *The Faithful.*
2. Draw nigh to God; He will draw nigh to you. *The Divine Helper.*
3. Long ago the lilies faded. *The Constant Presence.*
4. The Light along the ages. *Easter.*
5. With happy voices ringing. *Children's Praise.*

8. The following single hymns by recent Unitarian writers may be also noted:—
1. Father, O hear us, seeking now to praise Thee! The Rev. Douglas Walmsley, B.A., b. 1849.
2. Glad thanksgiving to the Lord. *Universal Praise.* Edith Gittins, b. 1845.
3. Hark, what anthem fills the heavens. *Christmas.* Isabel Maxwell Read (*née* Lawford), 1863–1904.
4. Lead us, heavenly Father, Lead us, Shepherd kind. *Children's Hymn.* The Rev. Brooke Herford, D.D., 1830–1902.
5. When the light of day is waning. *Guidance.* The Rev. Edmund Martin Geldart, M.A., 1844–85.

The following deaths have taken place, and for convenience are noted here: T. W. Freckleton, p. 1196, i., in 1903; J. C. Lunn, p. 1196, ii., in 1891; and H. New, p. 1196, ii., in 1893.

[V. D. D.]

Universalists' Hymnody, American. *See* **American Hymnody, § vi.**

Universities, Colleges, and Public Schools Hymn-Books. *Introduction.* During the last decade great activity has been displayed in the production of hymn-books, especially for use in Colleges and Public Schools. Usually, the books used are well-known hymnals; but in some instances special collections have been prepared for and have come into use in certain schools. The following details will indicate the nature and character of these books.

I. Oxford:—
1. *Hymns for the Use of the University of Oxford in St. Mary's Church, Oxford*, 1872. Contains 124 hymns, of which 14 are in Latin. There is also an Index of Authors, together with a few, but unimportant, notes.
2. **All Souls.** No hymn-book in use.
3. **Balliol.** The *Psalms and Hymns for Balliol College*, pub. in 1877, has been superseded by Farmer's *Hymns and Carols*, now in use.
4. **Brasenose.** *Hymns A. & M.*, 1889 ed., and the *Hys. for the use of the University of Oxford.*
5. **Christ Church.** *Hymns A. & M.*, 1875 ed.
6. **Corpus Christi.** *Hymns A. & M.*, 1889 ed.
7. **Exeter.** *The New College H. Book.* See below.
8. **Hertford.** *Hymns A. & M.*, 1889 ed.
9. **Jesus.** *Hymns A. & M.*, 1889 ed.
10. **Keble.** *Hymns A. & M.*, 1889 ed.
11. **Lincoln.** *Hys. for the use of the University.*
12. **Magdalen.** *Hymns A. & M.*, 1889 ed.
13. **Merton.** *Hymns A. & M.*, 1889 ed.
14. **New College.** A special collection: *Hymns for Use in New College Chapel, Oxford*, 1900. It consists of 245 hymns with tunes. Of the hymns a few only are in Latin. The collection is good and well edited.
15. **Oriel.** The hymn-book in use is the 1868 ed. of *Hymns A. & M.*, with a special *Supplement* of 54 hymns, of which 8 are in Latin. This *Supp.* was added in 1902, and is well adapted for its special purpose.
16. **Pembroke.** *Hymns A. & M.*, 1889 ed.
17. **Queen's.** *Hymns A. & M.*, 1889 ed.
18. **St. John's.** *Hymns A. & M.*, 1889 ed.
19. **Trinity.** *Hymns A. & M.*, 1889 ed.
20. **University.** *Hymns A. & M.*, 1889 ed.
21. **Wadham.** *Hymns for the Use of the University.*
22. **Worcester.** *Hymns A. & M.*, 1889 ed.
23. **St. Edmund Hall.** *Hymns A. & M.*, 1889 ed.
24. **St. Stephen's House.** *Hymns A. & M.*, 1889 ed. *Prime and Hours; Sarum Office of Compline* (Palmer's *trs.*); and *Latin Hymns from the Roman Brev.*
25. **Wycliffe Hall.** *Hymnal Companion*, 3rd ed.
26. **Manchester College.** See *Unitarian Hymnody.*

II. Cambridge. In the Colleges and Halls there is little diversity of use, as will be gathered from the following details:—
1. **Catharine.** *Hymns A. & M.*, 1889 ed.
2. **Christ's.** *Hymns A. & M.*, 1889 ed.
3. **Clare.** *Hymns A. & M.*, 1889 ed.
4. **Corpus.** *Church Hymns*, 1871 ed.
5. **Downing.** *Hymns A. & M.*, 1889 ed.
6. **Emmanuel.** *Hymns A. & M.*, 1889 ed.
7. **Gonville and Caius.** *Hymns A. & M.*, 1889 ed.
8. **Jesus.** *Hymns A. & M.*, 1889 ed.
9. **King's.** *Hymns A. & M.*, 1889 ed.
10. **Magdalene.** *Hymns A. & M.*, 1889 ed.
11. **Pembroke.** *Hymns A. & M.*, 1889 ed.
12. **Queens'.** *Hymns A. & M.*, 1889 ed.
13. **St. John's.** *Church Hymns*, 1871 ed.
14. **St. Peter's.** *Hymns A. & M.*, 1889 ed.
15. **Selwyn.** *Hymns A. & M.*, 1889 ed.
16. **Sidney Sussex.** *Hymns A. & M.*, 1889 ed.
17. **Trinity.** *Hymns A. & M.*, 1889 ed.
18. **Clergy Training School.** *Hymns A. & M.*, 1889 ed.
19. **Ridley Hall.** *Hymnal Companion.*
20. **Trinity Hall.** No hymn-book in use.

III. Dublin:—
Trinity College. The *Church Hymnal of the General Synod of the Church of Ireland*, 1891, is in use.

IV. Durham:—
1. **University College.** *Hymns A. & M.*, 1889 ed.
2. **Hatfield Hall.** *Hymns A. & M.*, 1889 ed.

V. Lampeter:—
St. David's. *Hys. A. & M.*, 1889, and in Welsh, *Hymnau yr Eglwys.*

VI. Aberdeen:—
1. **University Chapel.** *The Church Hymnary*, 1898.
2. **St. Mary's College.** *The Church Hymnary*, 1898.

VII. Glasgow:—
The Scottish Hymnal, 1889.

VIII. Theological Colleges:—
1. **Aberdeen.** *Hymns A. & M.*, 1889 ed.
2. **Birkenhead, St. Aidan's.** *Hymnal Companion.*
3. **Birmingham, Queen's College.** *Hymns A. & M.*, 1904 ed.
4. **Burgh, St. Paul's Missionary College.** *Hymns A. & M.*, 1889 ed. *The Hours.*

5. **Canterbury, St. Augustine's.** *Hymns A. & M.*, 1889 ed.
6. **Chichester.** *Hymns A. & M.*, 1889 ed.
7. **Cuddesdon.** *Hymns A. & M.*, 1904 ed., and a few hymns in the *College Office Book*.
8. **Dorchester Missionary College.** *The Hymner*, 1904, and *Songs of Syon*, 1904.
9. **Edinburgh Theo. College.** *Hymns A. & M.*, 1889 ed.
10. **Ely.** *Hymns A. & M*, 1889 ed.
11. **Leeds.** *Hymns A. & M.*, 1889, with a few Latin hymns.
12. **Lichfield.** *Hymns A. & M.*, 1889 ed.
13. **Lincoln.** *Hymns A. & M.*, 1889 ed.
14. **London** :—
    i. **Highbury.** *Hymnal Companion*, 3rd ed.
    ii. **Islington.** *Hymnal Comp.*, 3rd ed., *C. Miss. H. Bk.*, 1899.
    iii. **King's Coll.** *Hymns A. & M.*, 1889 ed.
15. **Ripon.** *Hymns A. & M.*, 1889 ed., *Church Hymns*, 1903 ed.
16. **Salisbury.** *Hymns A. & M.*, 1889 ed.
17. **Warminster, St. Boniface.** *Hymns A. & M.*, 1889 ed.
18. **Wells.** *Hymns A. & M.*, 1889 ed.

IX. Public Schools. These schools we give first in the order in which they appear at **pp. 936–40**, and we then add those in which we find hymn-books are now in use, in alphabetical sequence.

1. **Rugby.** The earliest collection noted at **p. 937, i.**, as having been in use at Rugby, is dated 1837. We have found, however, that a small collection was issued as early as 1824. It is *The Psalms, Anthems and Hymns used in the Chapel of Rugby School. Rugby, Printed by and for Rowell & Sons*, 1824. So far as we can discover this was the first book used at Rugby, and, with the exception of Bp. Ken's Morning, Evening, and Midnight Hymns at Winchester, was the original of all the modern collections in all the Public and quasi-Public Schools in the country.

Another, and possibly the second book, is *Psalms and Hymns Selected for the Use of Rugby Chapel, Rugby. Printed and sold by Rowell & Sons*, 1835.

The collection now (1906) in use is *Hys. for the Use of Rugby School*. Edited by Dr. H. A. James, 1906. It contains 364 hymns.

2. **Harrow.** A fourth and enlarged ed. of the *Harrow* book was pub. in 1881; and that now in use 1895. The new features of the collection are very few, but taken as a whole it contains a large proportion of the best-known hymns in common use.

3. **Marlborough.** The collection at present (1906) in use was published in 1899, during the Head Mastership of Dr. G. C. Bell. The general character of this edition is set forth in the Preface: "In the present edition, besides the Anthems, some fifty Hymns and Sacred Poems have been removed, and their places filled with others which seemed better or more suitable. The new Hymns introduced in 1878 have also been put into the body of the book; those written in 1893 for the Jubilee of the College have been added; some few amendments made in the text of certain Hymns; and the short historical notes revised."

The Jubilee hymns referred to are "O Jesu, strong and pure and true," by Bp. W. W. How; "O Father, we adore Thee, and bending low before Thee," by Dean Farrar; and "Thus far the Hand that loves to guide," by Archdeacon Aglen.

4. **Cheltenham.** The collection now (1906) in use at Cheltenham is *Hys. for use in the Chapel of Cheltenham College*, 1890. It was compiled by Dr. H. A. James. It contains 344 hymns by over 150 authors and translators, and is very accurate in its texts and ascriptions of authorship, &c. It is a book of merit, but lacks the desirable addition of a few Latin hymns.

5. **Repton.** The collection of 1881, **p. 938, i.**, is still (1906) in use, together with the 1889 ed. of *Hys. A. & M.*

6. **Wellington.** The edition of the *Wellington College H. Book* now (1906) in use is that pub. in 1902. The Preface states that "In this new edition the editors have made considerable additions to the book, following in all cases what they believe to have been its original plan"; and "the original text of hymns has, as a rule, been restored." The contents are: "Memoir of Archbishop Benson," "Usus Wellingtonensis," "Hymns," "Melodies of Latin Hymns," "Notes on Hymns," "Authors of Hymns," and "Index of First Lines." The execution is admirable, and the collection is, on its own lines, of special merit. The *Appendix* has been increased to 116 hymns.

7. **Clifton.** The 4th ed., "Revised and Enlarged," of the Clifton collection, as *Hymns with Accompanying Tunes for the Use of Clifton College*, was pub. in 1894. It contains 160 hymns with tunes, and is of the same type and character as in previous editions.

8. **Sherborne and Uppingham.** At *Sherborne* the same book is in use as described at **p. 938, ii. viii.** At *Uppingham*, at the present time (1906), *The Public School Hymn Book*, 1903, is in use, with the old collection of the school as an Appendix.

9. **Rossall.** The latest edition of the *Hys. and Anthems for Use in the Chapel of Rossall School*, 3rd ed., 1901, was edited by the head master, the Rev. J. P. Way, who states in his Preface that "This new edition has been carefully revised. Some hymns have been omitted; others have been added." The total contents are 354 hymns, 65 anthems, "A School Prayer," by Dr. Arnold, and the usual Indices. The book, as a whole, has undergone no material change from previous eds.

The following information has also been supplied to us concerning Schools not referred to in detail in the former article on *Public School Hymn Books*, **pp. 936, ii., 940, i.** In alphabetical order they include:—

10. **Bedford.** *Hys. for the Use of Bedford School.* 1st ed. 1900; 2nd ed. 1904. A small coll. of 97 hymns.
11. **Charterhouse.** *Hys. A. & M.*, 1889 ed., in use; but a special collection for the school is in course of preparation.
12. **Dulwich.** The 1889 ed. of *Hys. A. & M.*
13. **Eton.** The 1889 ed. of *Hys. A. & M.*
14. **Haileybury.** *Church Hys.* and *Hys. A. & M.*, 1889.
15. **Leeds.** *The Public School H. Book*, 1903.
16. **Malvern.** *Hys. A. & M.*, 1889.
17. **Manchester.** *Hymns, &c., for the Use of the Manchester Grammar School*, 1905. A small coll. of 43 hymns.
18. **Mercers.** *Hys. A. & M.*, 1889.
19. **Merchant Taylors.** *The Public S. H. Book*, 1903.
20. **Shrewsbury.** *Hys. A. & M.*, 1889, and *The Public School H. Book*, 1903.
21. **St. Olave's.** *Hys. for Use in St. Olave's Grammar School*, 1903.
22. **St. Paul's.** No special book, but the *Preces* contains a limited number of Latin hymns.
23. **Westminster.** To *An Order of Prayer for Use in the Royal College of St. Peter, Westminster, drawn chiefly from the Book of Common Prayer and from the Ancient Statutes of the School*, 1889, there is added *A Hymnal drawn chiefly from the works of former Members of the School.* This *Hymnal* contains 111 hymns, of which 80 are by former "Members of the School," including:—C. Wesley, 40; W. Cowper, 11; A. M. Toplady, 8; J. Anstice, 7; J. Austin, 6; G. Phillimore, 3; G. Herbert, 2; N. B. Noel, 1; W. W. Waterfield, 1; and Bp. Cotton, 1. This is the only book of the kind known to us.
24. **Winchester.** *Hys. A. & M.*, with an *Appendix*. A new collection is in contemplation.

In addition, a few small collections, both for Boys' and Girls' High Schools, are in use in various schools and colleges. A special collection was issued in 1903, as :—

25. **The Public School Hymn Book.** Edited by a Committee of the Headmasters' Conference (London: Novello & Co.). It contains 349 hymns, including 6 in Latin, with accompanying tunes, and is built up on the familiar lines of the complete edition of *Hys. A. & M., Church Hys.*, and similar collections. It is a good and well edited hymnal, but without any marked or special reference to schoolboy life. From the details given above it will be seen that it has been introduced into several schools. In 1904 there was published *A Companion to the Public School Hymn Book. By the Very Rev. William Mordaunt Furneaux, D.D., Dean of Winchester (sometime Headmaster of Repton School). London: Novello & Co.* The information in this small book is concise and accurate.

The modern provision for the use of "Psalms and Hymns and Spiritual Songs" in the great centres of education in the United Kingdom is thus extensive although by no means complete. We may add that no collection has been intentionally omitted in this summary. The assistance of Head Masters and other authorities has been of great value in preparing this article. [J. J.]

Ὑπὲρ τῆς ἄνωθεν εἰρήνης. These are the opening words of the Great Collect, which is an important feature in the services of the Greek Church. The original Greek is in Dr. Littledale's *Offices from the Service-Books of the Holy Eastern Church*, 1863, pp. 3, 4, together with a prose *tr.* at pp. 123–4. The *tr.* in C. U. is "Lord, to our humble prayers attend," by J. Brownlie, in his *Hys. of the Greek Church*, 1900, p. 81. It was included as a General Metrical Litany in *Church Hys.*, 1903, and in *The English Hyl.*, 1906, as "suitable for Rogationtide." Also in other collections. [J. J.]

Upon the sixth day of the week, p. 1294, ii. 29. From this hymn the cento "The grave itself a garden is" is taken. It begins with st. vii.

Urbs beata Hierusalem, p. 1198, ii. The version "Christ, Thou art the sure foundation," in the *Bk. of Worship* (Evang. Luth. Gen. Synod), 1899, No. 293, is Dr. Neale's text altered. The text of *Church Hys.*, 1903, is the old *Hys. A. & M.* text. The 1904 *Hys. A. & M.* is considerably altered by the Compilers, especially in Pt. i., st. ii. and iv., and Pt. ii., st. i., and is brought no nearer to Dr. Neale's *tr.* in the *Hymnal Noted*. The *English Hyl.*, 1906, has followed the *Hyl. Noted* text, with the exception of a few words in each part. [J. J.]

Ut jucundas cervus undas, p. 1200, ii. Another *tr.* of the "Omni die" text is "From day to day Sing loud thy lay," in the *Arundel Hys.*, 1902, No. 191. It previously appeared in the *Dominican H. Book*, 1881, p. 36. It is by Father John Wyse. Information which we have recently obtained enables us to give the following additional information concerning the *trs.* noted on p. 1202, i., ii. :—

"Each day, my soul, Tell Mary's praise." This *tr.* is by H. W. Lloyd. "Daily, daily sing to Mary," is by Henry Bittleston. "Holy Queen, we bend before thee," appeared in the Birmingham *Oratory Hymn Bk.*, 1854, No. 40, as "Holy Mary, we implore"; and in H. Formby's *Catholic Hys.*, 1853, No. 39, where it began as in E. Caswall's *Masque of Mary, &c.*, 1858. [J. M.]

Ut queant laxis, p. 1202, ii. Additional *trs.* are :—

i. Ut queant :—

Let thine example, holy John, remind us. By R. E. Roberts, in *The English Hyl.*, 1906.

ii. Antra deserti :—

1. Thou in the desert, young in years, went hiding. Based on T. I. Ball, in the *New Office H. Bk.*, 1905.
2. E'en in thy childhood, 'mid the desert places. By R. E. Roberts, in *The English Hyl.*, 1906. [J. M.]

V.

Van Alstyne, Frances J., p. 1203, ii. From the American collections of recent date we find that Mrs. Van Alstyne is still actively engaged in hymn-writing. In the Funk and Wagnalls Company *Gloria Deo*, 1903, there are about 30 of her hymns, most of which are new. They are all signed, and some are dated, but we have not space to quote the first lines and subjects, as this hymnal is not an official collection of any denomination. Another name, "Mrs. S. K. Bourne" is credited in the same hymnal with about 40 new hymns. If this signature is not another *pen-name* of Mrs. Van Alstyne's (and these *pen-names* and initials of hers are very numerous), we can only say that she has a very successful understudy in "Mrs. S. K. Bourne." [J. J.]

Vanner, James Egleburt, was b. in 1831, and is one of the Treasurers of the Wesleyan Children's Home. He wrote for the *Methodist S. School H. Bk.*, 1879, "Morning comes with light all-cheering" (*Morning*), and "Praise the Lord, Who hath divided" (*Evening*). The former is also in *The Meth. H. Bk.*, 1904. (*The Meth. H. Bk. Illustrated*, 1906.) [J. J.]

Vaughan, C. J., p. 1205, ii. He d. at Llandaff, Oct. 15, 1897.

Vaughan, Edmund, C.SS.R., was b. Nov. 26, 1827, at Courtfield, Ross, Hereford, and is now (1906) one of the clergy of Our Lady of the Annunciation, Bishop Eton, Wavertree, Lancs. He is the author of all (except No. 21, "Mary sings, the ravish'd heavens," which is by T. E. Bridgett) of the *trs.* from S. Alfonso Maria de' Liguori, which were ed. by Bp. Coffin in 1863 (see pp. 242, i.; 1577, i.). He is also the author of the following original hymns :—

1. God of mercy and compassion. *Repentance.*
2. Happy we, who thus united. *The Holy Family.*
3. Hark! angelic songs resounding. *St. Alfonso.*
4. Holy Spirit! Fount of wisdom. *Whitsuntide.*
5. Let those who seek the world to please. *The Holy Family.*
6. Yes, heaven is the prize. *Heaven.*

Of these Nos. 1, 2, 3, 5, 6 appeared in *Hys. for the Confraternity of the Holy Family*, 1854, in *Hys. for the Year* 1867, and others; while No. 4 is in the 1885 C.SS.R. *Appx.* to the *Hys. for the Year*, No. 336. [J. M.]

Vaughan, H., p. 1206, i. Nos. 6, 9, 11, are from the 2nd ed., 1655 of his *Silex Scintillans*, pt. ii., pp. 60, 40, 68. No. 10 is from "When through the North," &c., in the 1st ed. 1650, p. 13.

Veneremur crucis lignum, p. 1594, i. This is also in the Upsala *Missal* of 1483. The *tr.* "Greet the Cross with veneration," is by T. I. Ball.

Veni Creator Spiritus, p. 1206, ii. Other *trs.* are :—

1. **Come, O Creator Spirit, come.** In the *Yattendon Hyl.*, 1899, No. 48, marked as "Tr. by R. B."; revised for *The English Hyl.*, 1906, No. 154.
2. **Come Holy Ghost, Creator Blest,** p. 1210, ii. 16. The *tr.* in the 1904 ed. of *Hys. A. & M*, is the old text with st. iv., ll., 3, 4, and vi. rewritten. Although still given as by "E. Caswall and Compilers," it has less of Caswall than before. [J. J.]

Veni, jam veni benignissime, p. 1211, i. Another *tr.* is :—

Come, Holy Ghost, draw near us. By G. R. Woodward, in his *Songs of Syon*, 1904, No. 68. [J. M.]

Veni Redemptor gentium, p. 1211, ii. This hymn originally began with the stanza "Intende qui regis Israel," and it is found thus in the Vatican Reg. 11, f. 233, of the 8th cent., the Vat. 82, f. 226, of the 11th cent.; and in other early Italian MSS. at Milan and elsewhere. But the almost universal use outside of Italy was to omit this stanza. Other *trs.* of the "Veni Redemptor" text are :—

1. **O come, Redeemer of the earth.** In *H. A. & M.*, 1904, No. 55, marked as by the Compilers. It is a complete and painfully literal version, e.g.,

"Like standard fair, her virtues tell,
'Tis God within her deigns to dwell."

2. **Come, Thou Redeemer of the earth, And manifest.** This, in *The English Hyl.*, 1906, No. 14, is based on Neale, but Neale is, e.g., not answerable for—

"A giant in twofold substance one,
Rejoicing now his course to run." [J. M.]

Veni Sancte Spiritus, Et emitte coelitus, p. 1212, ii. The question of the authorship of this sequence cannot yet be regarded as settled. Pope Innocent III. was able but not lovable, and hardly the person one would like to recognise as the author of this masterpiece. No further evidence has come to light for or against Stephen Langton. The evidence recently discovered all tends to show that the sequence was written after 1150. In the MSS. before 1200 it is always an addition in a later hand: further examples of this are the Einsiedeln MS. 113 of the 12th cent., where it is added in the margin in a hand of the 14th cent.; the Paris Lat. Nouv. Acq. 1871, of the 11th cent., where it added on f. 9*b* in a hand of the end of the 13th cent., on a blank space left for a large initial which was never painted in; the Nouv. Acq. 1177, of the 11th cent., where it is at f. 83*b* in a hand of the end of the 12th cent., &c. To the earlier MSS. where it occurs in the regular order and in the original hand, may be added the *Chichester Sequentiary* of c. 1275 kept in the Bodleian (*Univ.* 148, *f.* 26*b*), and a *Dominican Choirbook* of 1254 collated by the Rev. H. M. Bannister in the Dominican house at Rome. In the Rheinau MS. 55 (now at Zürich), written in the first half of the 13th cent., Mr. Bannister found it among the Whitsuntide sequences, but evidently regarded as new, the melody being added, in a later hand, both in *neums* and in letters. In the *Sarum Missal* of c. 1250, now at Manchester (Crawford Lat. 24), it is added, quite out of place, on f. 256, in a hand of c. 1300. Another *tr.* in C. U. is "Come, Thou Holy Ghost, we pray," in *Hys. for the Use of Rugby School*, 1906. It is by H. J. Buckoll, in the Rugby School *H. Book*, 1850, No. 63. [J. M.]

Veni Superne Spiritus Pater benigne pauperum, p. 1549, ii., under *Adsis Superne Spiritus.* This is printed in Neale's *Hymni Ecclesiae*, 1851, p. 155, from the *Cahors Brev.* of 1746. [J. M.]

Veni, veni, Emmanuel, pp. 74, i., and 1551, i. This is in the *Psalteriolum Cant. Cath.*, 7th ed., Cologne, 1710, p. 269, and in the *Hymnodia Sacra*, 1753, p. 5; but is not in the *Hymnodia Sacra*, Mainz, 1671. Another *tr.* is:—

O come, O come, Emmanuel! Redeem Thy captive Israel. By T. A. Lacey, in *The English Hyl.*, 1906.

The old *Hys. A. & M.* text is repeated in *Church Hys.*, 1903; and in the 1904 ed. of *Hys. A. & M.*, with, in this case, alterations in st. iii., ll., 1, 2, and v. l. 1, none of which can be regarded as improvements. [J. M.]

Verbum bonum et suave. [*B. V. M.*]. This sequence was very popular in later mediæval times. It is found, *e.g.*, in the *Chichester Sequentiary*, of c. 1275, kept in the Bodleian (*Univ.* 148, *f.* 32); in a MS. *Missal* of Anchin of the 12th cent., at Douai (No. 124, now 90; facsimiles from this in E. de Coussemaker's *Histoire de l'Harmonie*, 1852, plates 24, 25), &c. Among *Missals* it is in a *Sarum* of c. 1250, now at Manchester, *f.* 252*b*; in a *York* of c. 1390, and a *Hereford* of c. 1390, kept in the Bodleian, and many others. *Mone*, No. 381, prints it from a 13th cent. MS. at Stuttgart. See also *Daniel*, ii., p. 93, v., p. 254; *Kehrein*, No. 268, &c. *Tr.* as:—"Sing we 'Ave,' word endearing," by M. J. Blacker, in the *Hymner*, 1882, No. 108 (1904, No. 127). See also *Daniel*, i., No. 329, note; and H. W. Longfellow's *Golden Legend*, 1851, pt. iv., Scene in the Refectory. [J. M.]

Verbum Supernum prodiens, A Patre, p. 1217, ii. Other *trs.* are:—

1. **Celestial Word, to this our earth,** a good *tr.* by W. J. Courthope, in the S.P.C.K. *Ch. Hys.*, 1903.
2. **O Word, that goest forth on high,** in *Hys. A. & M.*, 1904, marked as by the Compilers. It is a revised version of their 1861 *tr.*; see p. 1218, i., No. 4.
3. **High Word of God, Who once didst come,** by Dr. Charles Bigg, in *The English Hyl.*, 1906. [J. M.]

Verbum Supernum prodiens, Nec Patris, p. 1218, i. The *tr.* "The heavenly Word proceeding forth" in *Church Hys.*, 1903, is the old *Hys. A. & M.* text; that in the 1904 ed. of *Hys. A. & M.*, their old text with slight alterations in st. i., ll. 3, 4; and that in *The English Hyl.*, 1906, given as by "J. M. Neale, E. Caswall, and others," is a cento of six stanzas, i., ii., iv., J. M. Neale; st. v. and l. 2 of st. iii. from E. Caswall; st. vi. from *Hys. A. & M.*, and st. iii., ll. 1, 3, 4 by the Editors. The quotation on p. 1218, ii., is from Grove's *Dict. of Music*, ii., p. 614. [J. J.]

Vere, T. A. de, p. 1219, i. He d. Jan. 21, 1902. Two of his hymns are in the *Holy Family Hys.*, 1860, and later collections—(1) "They leave the land of gems and gold," (*Epiphany*) and (2) "Who is she that stands triumphant?" (*Church of Christ*).

Vernon, J. R., p. 1594, i., b. in 1833, and d. Sept. 30, 1902.

Very, J., p. 1219, i. His hymn, "O heavenly gift of love divine" (*Divine assistance asked*), from his *Poems and Essays*, 1839, is given in *The Pilgrim Hyl.*, 1904. He d. May 8, 1880.

Verzage nicht, p. 54, ii. Other *trs.* are:—

1. **Fear not, O ye little flock,** as No. 180 in the *College Hyl.*, N.Y., 1897, based on the *tr.* by Miss Winkworth.
2. **Fear not, thou faithful Christian flock,** in the *Yattendon Hyl.*, 1899, No. 72, marked as "English by R. B." [J. M.]

Vex not thy soul for men of pride. *E. Churton.* [*Ps. xxxvii.*] Being sts. i., iii. and xiii. of his version of Ps. xxxvii., from his *Cleveland Psalter*, 1854. Adopted by S.P.C.K. *Ps. & Hys.* and others. [J. J.]

Vexilla Regis prodeunt, p. 1219, ii. Other forms of Dr. Neale's *tr.* are:—

1. **The Royal banners forward go,** in *H. A. & M.*, 1904, No. 106, where the second st. is a *tr.* of "Confixa clavis" (see p. 1219, ii.) which Neale did not translate.
2. **Fulfill'd is now what David told,** beginning with st. iii., alt., in the *New Office H. Bk.*, 1905.

The *tr.* "Abroad the regal banners fly," p. 1221, i. l, is by W. K. Blount in his *Office of the Holy Week*, Paris, 1670, p. 354. [J. M.]

Vi adoro ogni momento. [*Holy Communion.*] This is the opening of a series of Ejaculations in an "Act of Reparation to Jesus in the Blessed Sacrament." The Act was indulged by Pope Pius VII. in a Rescript of Jan. 21, 1815, to the nuns of the Perpetual

Adorers of the Blessed Sacrament at Rome, and the Ejaculations may possibly be by one of the nuns of this order. The Italian text is in the *Raccolta di Orazioni* of Telesephorus Galli (p. 1548, ii.; 1549, i.), ed. 1837, p. 203; see also Ambrose St. John's *tr.* 1857, p. 131. *Tr.* as :—

Hail, Thou living Bread from Heaven, by E. Caswall in his *Masque of Mary*, 1858, p. 308, repeated in *Hys. for the Year*, 1867, *Hyl. Noted, Appx.*, 1863, and others. [J. M.]

Victimae Paschali, p. 1222, i. Additional *trs.* are :—

1. **The Paschal work is wrought, The Victim's praise be told,** by J. M. Neale, in the *Christian Remembrancer*, Oct. 1849, p. 333 (see p. 1223, ii., No. 2).
2. **Our Saivation to obtain Christ our Passover is slain,** by C. S. Calverley, in the *Hymnary*, ed. 1871, No. 275.
3. **To the Paschal Victim, Christians, Offer ye,** by G. R. Woodward, based on earlier versions, in his *Songs of Syon*, 1904, No. 43, and the *Hymner*, 1904, No. 114.
4. **Christians, to the Paschal Victim,** based on the 1880 version (p. 1224, i., No. 7) in *The English Hyl.*, 1906, No. 130.

Concerning the use of this Sequence in the xiv. cent. the following details are interesting :—

In a *Sarum Processional* of c. 1360 in the Bodleian (*Rawl. lit. d.* 4), there are (at f. 131*b*.) elaborate rubrics directing the use of this sequence. Two persons personating the Apostles (St. John in a white tunic, St. Peter in a red tunic), present themselves at the entrance of the choir; the three Marys come from the Easter Sepulchre to meet them, the first Mary greeting them with "Victimae Paschali," and so through the different sections of the Sequence. [J. M.]

Victis sibi cognomina, p. 1224, i. This is in the Nevers *Brev.* of 1727, Hiemalis, p. 531; no name of author being given. The version beginning "Conquering kings their titles take, From the lands they captive make," in *The English Hyl.*, 1906, No. 37, is based on Chandler. [J. M.]

Vine, Alfred H., son of J. Vine, Wesleyan minister, was b. at Nottingham in 1845, educated at King Edward's School, Birmingham, and King's Coll., London, and entered the Wesleyan ministry in 1867. He has pub. *The Doom of Saul*, 1895; *Songs of the Heart* 1905, and *Songs of Living Things*, 1897. Of his hymns the following are in C. U. :—

1. O Breath of God, breathe on us now. [*Whitsuntide.*]
2. O Great Lord Christ, my Saviour. [*The Divine Call.*]
3. Saviour, Thy clear eyes behold. [*Omniscience of Christ.*]

Of these Nos. 1 and 2 are from his *The Doom of Saul*, 1895; and No. 3 was written for the Wesleyan *Young People's Hymnal*, 1896. [J. J.]

Virginis Proles, Opifexque matris, p. 1225, i. Another *tr.* is :—

Son of a Virgin, Maker of Thy mother, by L. Housman, in *The English Hyl.*, 1906.

Virgo vernans velut rosa, p. 1225, ii. This is in a *Sarum Missal* in the University Library at Cambridge (*Kk. ii.* 6) as an addition at f. 109*b* in a hand of the 15th cent. It is printed in *Dreves*, xl., No. 371, from this MS., from several 15th cent. *Sarum Missals* in the Bodleian and in the B.M., and from the printed eds. of 1488, 1494, 1497, 1498; but it is not cited as in any MS. before 1400, or as in any non-Sarum sources, either English or Continental. *Dreves*, viii., No. 226, prints a similar sequence on St. Margaret, with the same first line, from the *Schleswig Missal* of 1486. [J. M.]

Voce jubilantes magna, p. 1594, ii. This is in the *Chichester Sequentiary* of c. 1275, kept in the Bodleian (*Univ.* 148, *f.* 27*bis*). It is also in the *Whitby Missal* of c. 1390 in the Bodleian (15850, *f.* 191*b*), and is printed from this MS. in *Dreves*, x., p. 35. The *tr.* "With loudest voice of joyfulness and praise," p. 1594, ii., is by T. I. Ball. [J. M.]

Voice of Jesus, calling, calling. *Kathleen Knox.* [*Christ's Call.*] Miss Knox informs us that this, her only hymn, was written Feb. 14, 1870, and contributed to Canon W. MacIlwaine's *Lyra Hibernica Sacra*, 1878, p. 340. It has passed into *Victorian Hymns*, 1887, p. 160, and the *Sunday School Hymnary*, 1905, No. 502.

Miss Knox was b. in London, but has spent most of her life at Belfast, where her father, Dr. C. G. Knox (brother of Dr. Robert Knox, Primate of all Ireland, 1886–1894), was for many years Vicar-General of the Diocese of Down and Connor. [J. M.]

Vom Himmel hoch, p. 1227, i. The version beginning "Welcome to earth, Thou noble Guest," in the Gen. Synod's (Evang. Luth.), *Bk. of Worship*, 1899, No. 223, is Miss Winkworth's *tr.* of sts. viii., x., xiii., xv., slightly altered. [J. M.]

Vox clara ecce intonat, p. 1228, ii. In some recent collections there are :—

1. **Hark, an awful voice is sounding.** This, in *Church Hys.*, 1903, is Caswall's *tr.* with slight alterations in st. iii.
2. **Hark, a thrilling voice is sounding.** This old text of *Hys. A. & M.* is repeated in the 1904 edition.
3. **Loud rings the warning voice around.** This *tr.*, by the Compilers of *Hys. A. & M.*, is a second version in the edition of 1904.
4. **Hark, a herald voice is calling.** In *The English Hyl.*, 1906. This is E. Caswall's *tr.* with the alteration of the first line only.

The *tr.* "Hark, a joyful voice is thrilling," p. 1228, ii., by Card. Newman, appeared in his *Roman Brev.*, 1838, p. 153; and then in his *Verses, &c.*, 1853. [J. J.]

Vox clara terris nos gravi. [*Advent.*] This is in the *Sens Brev.* of 1726 (*Hiemalis*, p. 164), the *Châlons-sur-Marne Brev.* of 1736 (*H.*, p. 171), and many later French breviaries. Also in Neale's *Hy. Eccl.*, 1851, p. 60. It is better known in the recast by C. Coffin in his *Hymni Sacri*, 1736, p. 93, where it is marked as "Hymnus reformatus." See *In noctis umbra desides*, p. 566, i. The text of Neale is *tr.* as :—

A thrilling voice rings clear and high. By H. I. D. Ryder, written 1883, and first pub. in O. Shipley's *Annus Sanctus*, 1884, pt. i., pp. viii., 10. Repeated in *The Birmingham Oratory H. Bk.*, 1906. [J. M.]

Vox clarescat, mens purgetur, p. 1229, i. This is in the *Chichester Sequentiary* of c. 1275, kept in the Bodleian (*Univ.* 148, *f.* 27*b*), where it begins "Bonet [*i.e.* Sonet] vox et mens purgetur." Printed text also in *Dreves*, viii., p. 12. [J. M.]

W.

Wachet auf, ruft uns die Stimme, p. 805, ii. Additional *trs.* are :—

1. **Wake! awake! from highest steeple,** by G. R. Woodward, in his *Legends of the Saints*, 1898, p. 59. Repeated in his *Songs of Syon*, 1904, No. 1, beginning "Up! awake! from highest steeple."
2. **Wake, O wake! with tidings thrilling,** by F. C. Burkitt, contributed to *The English Hyl.*, 1906. [J. M.]

Waddy, Samuel Danks, son of the Rev. S. D. Waddy, D.D., sometime Governor

of Wesley College, Sheffield, was b. in 1830, and died in 1902. He was a distinguished Barrister and Q.C. At the time of his death he was Judge of the Sheffield County Court. His hymn "Jesus my shepherd my want shall supply," No. 395 in *The Methodist H.-Book*, 1904, is a paraphrase of *Ps. xxiii.* of the Authorized Version, and first appeared in that collection. See *The Methodist Hymn-Book Illustrated*, 1906, p. 253. [J. J.]

Wade, William, son of William Wade, was b. in London, July 1, 1863, and educated at King's Coll., London. Ordained in 1890, he was Curate of St. Peter's, Fulham, 1890–1, and St. James's, West Hampstead, 1891–4. In 1894 he became one of the secretaries of the Waifs and Strays Society, but retired in 1906. He pub. in 1898 *Banished, but not Expelled.* To C. W. A. Brooke's *Additional Hys.*, 1903, he contributed 18 hymns on various subjects. These are all signed in that collection, and through lack of space cannot be enumerated here. [J. J.]

Walk in the light! So shalt thou know. *B. Barton.* [*Walk in the light*]. Appeared in his *Devotional Verses*, 1826, p. 242, 6 st. of 4 l., with the quoted text I. John, i. 7. In various collections the opening line is altered to "Walk in the light and thou shalt know," and st. ii. is omitted. The form in *The Baptist Church Hymnal*, 1900, begins with st. iv., "Walk in the light! and thou shalt own." The order is st. iv., ii., iii., i., v. and vi. rewritten. We feel that very few editors will follow this arrangement and doubtful improvement of the author's text. [J. J.]

Walker, Annie Louisa, p. 317, ii. *See* **Coghill, Anne L., née Walker.**

Walker, Mary J., née Deck, p. 1231, i. Mrs. Walker d. July 2, 1878.

Walmsley, Robert, was b. at Manchester March 18, 1831, went to Sale in 1870, where he was till 1904 in business as a jeweller, and d. at Sale Oct. 30, 1905. He was a Congregationalist, and was for 28 years connected with the work of the Manchester S. S. Union, many of his hymns being written for the annual Whit-week Festival. He pub. 44 of them, with a preface dated Dec. 1900, as *Sacred Songs for Children of all Ages.* They are simple, musical, full of a deep love of God, of the works of God in nature, and of little children, and deserve to be more extensively used. The best-known of the longer hymns are:—

1. **O praise our God to-day; Ye people haste to pay.** [*Praise to God.*] Dated 1899, and included in his *Sacred Songs, &c.*, 1900, No. 25.
2. **Praise the Lord, His works exalt Him.** [*Praise to God.*] Dated 1888. In his *Sacred Songs, &c.*, 1900, No. 31.
3. **The sun declines, o'er land and sea.** [*Evening.*] Dated 1893. In his *Sacred Songs, &c.*, 1900, No. 38. It was given in the Scotch *Church Hymnary*, 1898.

For these biographical details and dates we are indebted to the author's daughter. [J. M.]

Walpole, Henry, was b. in 1558 at Docking, Norfolk. He studied at Peterhouse, Cambridge, but did not take his degree; then at Gray's Inn, finally in the English Colleges at Rheims and Rome. He entered the Society of Jesus in 1584 at Rome. He was sent to England in 1593, and landed Dec. 6, but was at once arrested, taken to York Castle, sent to the Tower of London, and finally to York, where, after being put through a form of trial, he was executed April 7/17, 1595 (*De Backer*, 1898, viii., 972; *Dict. Nat. Biog.*, lix., 164, &c.).

In 1581 Walpole contributed some verses to Stephen Vallenger's *True Report* of the death of Edmund Campion, S.J., the best-known being "Why do I use my paper, ink and pen" (see the *Month*, 1872, p. 118; Parker Soc. *Sel. Poetry*, 1845, p. 224). During his last imprisonment he wrote the well-known Prisoner's Song, beginning "My thirsty soul desires her drought" (p. 13, ii.), which is still sung in R. C. churches. See further *Dublin Review*, Oct. 1903, p. 354. [J. M.]

Walter, Thomas U., author of "Despondingsoul! O, cease thy woe" (*Power of Faith*), which appeared in the American *Baptist Harp*, 1849, and later collections, was b. in Philadelphia, Penn., Sep. 4, 1804, and d. there Oct. 30, 1887. He was an architect by profession. [J. J.]

Walworth, Clarence Alphonsus, b. in 1820, graduated at Union College, 1838, admitted to the Bar 1841, studied for the ministry of Protest. Episco. Church, but subsequently was ordained as a priest of the Roman Catholic communion, and became Rector of St. Mary's, Albany, in 1864. He was one of the founders of the Order of the Paulists in the U.S.A. He pub. *The Gentle Skeptic*, N.Y., 1863, and *Andiatoroctè, or the Eve of Lady Day, &c.*, N.Y., 1888. His paraphrase of the *Te Deum*, "Holy God, we praise Thy name," p. 1133, ii. 7, is in the *Catholic Psalmist*, Dublin, 1858, p. 170. In the Amer. *Episcopal Hyl.*, 1892, it begins with st. ii., slightly altered, as "Hark, the loud celestial hymn." He died in 1900. [L. F. B.]

Warburton, George Augustus, b. in 1859, is the author of the dedication hymn of a place of worship, "O Thou Whose glory shone like fire," in Stryker's *College Hyl.*, 1904.

Wardlaw, R., p. 1232, ii. Of his hymns, Nos. 1, 2 are in his *Selection*, 1803, and No. 6 was added in the *Supplement* of 1817. This *Supp.* also contains "O how good the hallowed union," and "Whence the sounds of plaintive wailing," p. 1232, ii.

Waring, Anna L., p. 1233, ii. Of her hymns we have found the following in Lovell Squire's *Sel. of Scriptural Poetry*, 3rd ed., 1848:

1. Father, I know that all my life, p. 367, ii.
2. Sweet is the solace of Thy love, p. 1233, ii. 10.
3. Though some good things of, &c., p. 1233, ii. 13.

The statement in J. Telford's *The Methodist Hymn Book Illustrated*, 1906, p. 271, that Miss Waring contributed to her uncle's (S. M. Waring's) *Sacred Melodies*, 1826, cannot be correct, as she was then only six years old. [J. M.]

Warner, John Allan, s. of John Warner, F.R.C.S., was b. in North London, May 16, 1851, and educated at the Southwark Miss. Coll. Ordained D. 1878, P. 1879, he was Curate of St. Paul's, Southampton, 1878–80, and later of other parishes until 1888, when he became Vicar of Hadlow Down, Sussex. He is the author of a considerable number of hymns. Sixty of these were pub. in 1900 as *Sixty Supp. Hymns* (*Uckfield: J. Brooker & Sons*). From this *Supp.*, "Brothers, joining hand in hand" (*For Men's Services and Clubs*), in the 1904

ed. of *Hys. A. & M.* is taken. Several of Mr. Warner's hymns were written for special occasions, and printed as leaflets, in which form they had extensive circulation, especially "The Nation's Prayer" in time of war, "O Lord of Majesty and Might." [J. J.]

Warum betrübst du dich, p. 1234, ii. Another *tr.* is:—

Why art thou restless, O my soul, by G. R. Woodward, in his *Songs of Syon*, 2nd ed., 1905, No. 214.

Waterston, R. C., p. 1235, ii. He d. in 1893.

Watson, G., p. 1235, ii. He d. July 17, 1898.

Watts, A. A., p. 1236, i. We find from *Alaric Watts: A Narrative of his Life. By his son Alaric Alfred Watts*, 2 vols., 1884, that the date of his birth was March 16, 1797, and of his death April 5, 1864. [J. J.]

Watts, I., p. 1236, i. At the time of the publication of this *Dictionary* in 1892, every copy of the 1707 edition of Watts's *Hymns and Spiritual Songs* was supposed to have perished, and all notes thereon were based upon references which were found in magazines and old collections of hymns and versions of the Psalms. Recently three copies have been recovered, and by a careful examination of one of these we have been able to give some of the results in the revision of pp. 1–1597, and the rest we now subjoin.

i. Hymns in the 1709 ed. of *Hys. and Spiritual Songs* which previously appeared in the 1707 edition of the same book, but are not so noted in the 1st ed. of this *Dictionary*:—

On pp. 1237, i.–1239, ii., Nos. 18, 33, 42, 43, 47, 48, 50, 56, 58, 59, 63, 75, 82, 83, 84, 85, 93, 96, 99, 102, 104, 105, 113, 115, 116, 123, 124, 134, 137, 139, 146, 147, 148, 149, 152, 166, 174, 180, 181, 182, 188, 190, 192, 193, 194, 195, 197, 200, 202.

ii. Versions of the Psalms in his *Psalms of David*, 1719, which previously appeared in his *Hymns and Spiritual Songs*, 1707:—

On pp. 1239, ii.–1241, i., Nos. 241, 288, 304, 313, 314, 317, 410, 441.

iii. Additional not noted in the revision:—

1. **My soul, how lovely is the place;** p. 1240, ii. 332. This version of *Ps. lxiv.* first appeared in the 1707 ed. of *Hys. & S. Songs*, as "Ye saints, how lovely is the place."

2. **Shine, mighty God, on Britain shine;** p. 1055, ii. In the 1707 ed. of *Hys. & S. Songs*, Bk. i., No. 35, and again in his *Ps. of David*, 1719.

3. **Sing to the Lord with [cheerful] joyful voice,** p. 1059, ii. This version of *Ps. c.* is No. 43 in the *Hys. & S. Songs*, 1707, Bk. i., from which it passed into the *Ps. of David*, 1719.

A careful collation of the earliest editions of Watts's *Horae Lyricae* shows that Nos. 1, 7, 9, 10, 11, 12, 14, 16, p. 1237, i., are in the 1706 ed., and that the rest were added in 1709. Of the remaining hymns, Nos. 91 appeared in his *Sermons*, vol. ii., 1723, and No. 196 in *Sermons*, vol. i., 1721. No. 199 was added after Watts's death. It must be noted also that the original title of what is usually known as *Divine and Moral Songs* was *Divine Songs* only. [J. J.]

Waugh, B., p. 1241, ii. He has pub. a collection of 93 original *Hys. for Children*, 1892. Nos. 1, 3 of those noted here are in the *S. S. Hymnary*, 1905; No. 2 is in *Worship Song*, 1905.

1. **Heavenly Father, I would serve Thee.** [*Childlike Service.*] Written 1890; 1892, as above, p. 64.

2. **I'll come to Thee, O Jesus Christ.** [*Following Jesus.*] Written 1879; first pub. in the *Sunday Mag.* in 1882.

3. **Where is Jesus, little children.** [*Jesus ever present.*] Written 1890; 1892, p. 54; also in *School Hys.*, 1891, No. 422.

Mr. Waugh's work at p. 1241, ii., as *The Good Cradle*, &c., should be *The Goal Cradle*, &c. [J. M.]

We bless Thee for Thy peace, O God. [*For Peace of Heart.*] This popular hymn was given anonymously in the Amer. *Christian Melodies*, 1858, the *Songs of the Church*, 1862, *Songs of the Sanctuary*, 1865, and subsequently in many English collections, including Horder's *Worship Song*, 1905. [J. J.]

We bless Thee, Lord, for all this common life, p. 1594, ii. This is in the *Hys. & Anthems, South Place Chapel, London*, 1873, No. 249, beginning "Thanks, ever thanks, for all this common life," and signed F. M. White. Nos. 203, 245, 292 in the same collection have the same signature, which is expanded in the index to "Frederick M. White." [J. M.]

We could not do without Thee. This, in several hymnals, is a slightly altered form of "I could not do without Thee," p. 497, i. 16.

We lift our eyes, our hands, to Thee. *J. Montgomery.* [*A Wet Harvest.*] Written Aug. 21, 1839, and pub. in his *Original Hymns*, 1853, No. 278.

We praise Thee, Lord, for hours of bliss. An altered form of J. P. Hopps's "We praise Thee oft for hours of bliss" (p. 533, i.) in *The Baptist Church Hymnal*, 1900. The original appeared in Baynes's *English Lyrics*, 1865, p. 57. [J. J.]

We praise Thy name, O Lord most high. [*St. Andrew.*] In the *Hymnary*, 1872, this hymn is given without author's name, but the copyright is claimed by the compilers. The fact, however, remains, that the hymn is in *Hys. for Festivals and Saints' Days of the Church of England, Oxford*, 1846, and was repeated in Harland's *Church Psalter and Hyl.*, 1867. It is also in Thring's *Coll.*, 1882, and the 1903 ed. of *Church Hys.* [J. M.]

We pray Thee, Jesus, Who didst first. This, in the Scotch *Church Hymnary*, 1898, begins with st. ii. of G. Phillimore's "Guide Thou, O God, the guardian hands," p. 473, ii.

We render thanks to Thee, O God. This in the Congregational *S. S. Hymnal, Supp.*, 1891, and others, is an altered form of G. Thring's "To Thee, O God, we render thanks," p. 1174, i. 42.

We rose to-day with anthems sweet. A slightly altered form of W. M. Punshon's "We woke to-day with anthems sweet," p. 941, ii.

We scatter seeds with careless hand. *J. Keble.* [*Power of Little Things.*] This, in *Hys. for Use in the Chapel of Marlborough College*, 1899, is composed of st. iii., iv. of "Five loving souls, each one as mine," in Keble's *Lyra Innocentium*, 1846, p. 102. [J. J.]

We thank Thee, gracious Lord, for all. This, in *The Baptist Church Hymnal*, 1900 is a cento from Dr. Bonar's "I thank Thee, Lord, for using me," p. 557, ii.

We who would lead Thy flock must be. *E. E. Symons.* [*For Teachers.*] This is in the *Church S. S. H. Bk.*, 1879, No. 357 (and again in *School Hys.*, 1891, and the *S. S. Hymnary*, 1905); another hymn by the same writer, "I give myself to Thee" (p. 1591, ii.), being No. 93 of the *Church S. S. H. Bk.* [J. M.]

We would see Jesus: for the shadows lengthen, p. 1595, i. This hymn is in Miss Warner's novel, *Dollars and Cents*, N. Y., 1852, renamed *Speculation; or the Glen-Luna Family. By Amy Lothrop* (*Lond.: Routledge & Co.*), 1853, p. 173, in 7 st. of 4l. "Amy Lothrop" was a pen-name of Anna Warner, p. 1234, i. We know nothing of "Ellen Ellis," to whom the hymn is sometimes attributed. [J. J.]

Weeping as they go their way. p. 952, ii. From this hymn, "All is over—in the tomb," in *The Public School H. Bk.*, 1903, is taken. It begins with st. iii. slightly altered.

Welcome to this world of woe. [*May.*] This is in the *Lamp*, May 11, 1850, p. 139, where it is signed "M. C. A.," and given as from the *Catholic Magazine*, May, 1843. It is repeated in the *Parochial H. Bk.*, 1880, No. 407.

Wells, Marcus M. Concerning this author and his hymn we have no information beyond the following facts:—

Holy Spirit, faithful Guide. [*Whitsuntide.*] Appeared in *The Sacred Lute*, by T. E. Perkins, N.Y., undated [1864], p. 373, with music. Both words and music are attributed therein to M. M. Wells. The hymn has since been repeated in several English and American collections, including I. D. Sankey's *Sacred Songs and Solos*, 1878. It is dated 1858. [J. J.]

Welsh Hymnody, pp. 1249–1254. Since the publication of this *Dictionary* in 1892, Welsh Hymnody has developed in various directions. It is with this development we have now to deal.

I. *The Established Church.*

In 1897 appeared a hymn-book which had been long expected, and on which no small pains had been bestowed:—*Emyniadur yr Eglwys yng Nghymru* (Hymnary of the Church in Wales). Such was its title, and there were those who hoped that its advent would put an end to the diversity of Welsh Church Hymnals, and bring about the use of *one* book.

Issued under the editorship of the late Bishop Lloyd of Bangor, assisted by the late Chancellor D. Silvan Evans, the Rev. W. L. Richards, and Roland Rogers, MUS.DOC., the collection claims to be "not only National but truly Catholic." The old Welsh hymns, to so great an extent the fruit of the Welsh Methodist Revival of the 18th century, and decidedly subjective in character, are made, with as few alterations as possible, to fit into the course of the Church's year. There are also translations of many hymns from English and other sources. Nevertheless, despite the pains taken, it is doubtful whether the *Emyniadur* will take the place which its compilers had hoped for it. The Collection is too large a one, containing, as it does, over 700 hymns; very many of these are scarcely ever used. Perhaps least acceptable are the translations of well-known English hymns. The time for the use of such translations in the Church in Wales seems not to have come, if it ever will. Welsh hymnody must be *Welsh*. So there still continues much affection for the more truly *Welsh* collections of Canon D. Evans and Canon Ellis Roberts.

II. *Welsh Calvinistic Methodists.*

In 1896, *Llyfr Hymnau y Methodistiaid Calfinaidd*—the excellent hymn book of the above connexion—appeared in a new edition. Perhaps the most truly *Welsh* of all the collections, it had long been good of its kind, and it may be that little further can be done in the way of improvement.

III. *Welsh Congregationalists.*

In 1895 was published, under the auspices of the Welsh Congregational Union, *Y Caniedydd Cynulleidfaol*. It claims to be, and doubtless is, a useful and representative collection of Welsh hymns.

IV. *Welsh Baptists.*

Several new editions of the Hymn-book, published in 1890, have since appeared. *Llawlyfr Moliant yr Ysgol Sul*, a hymn-book especially for the use of Sunday Schools, was published in 1897.

V. *Welsh Wesleyan Methodists.*

In 1900 appeared a new hymn-book to take the place of one which had served since 1845. In the course of the 45 years many hymns contained in the old collection have fallen completely out of use. The Compilers of the new collection left out these, and introduced in their place many of the newer Welsh hymns.

During the past 15 years there has been an advance, slow but decided, in the direction of hymn-writing of a more objective character. The fire which animated the hymn-writers of the earlier part of the 19th century may, indeed, exist no longer. Nevertheless, that fire produced, almost exclusively, but one class of hymns. The older Welsh hymn-books are most subjective in character, and hymns of the Passion largely predominate.

Wales now begins to have more hymns for the Sacraments, and more for special occasions. A greater output of such may reasonably be expected, for the poets of Wales are many, and amongst them there now arise, from time to time, hymn-writers who bring forth verses characterised by an easier and brighter movement, and of a higher literary excellence than in the past. [J. L. D.]

Wenn ich einst, p. 626, ii. Another *tr.* is:—

When Thou bidd'st me from that slumber, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 164.

Werner, Friedrich Ludwig Zacharias, b. Nov. 18, 1768, at Königsberg, studied at the University there, and entered the Prussian Government service in 1793. In 1811 he was received into the Church of Rome, and was ordained priest in 1814. He d. Jan. 17, 1823, and was buried at Engersdorf, near Vienna. In his time he was well known as a dramatist and as a preacher. He pub. at Vienna in 1818 *Geistliche Uebungen für drey Tage* [Imperial Library, Vienna], in which appeared at p. 3 a "Vorbereitungsgebet," beginning "Gieb deinen Frieden uns, O Herr der Stärke." This passed, greatly altered, and without his name, into Knapp's *Ev. L. S.*, 1837. See p. 419, ii. [J. M.]

Wesleyan Methodist Hymnody, English. *See* **Methodist Hymnody, § vii.**

What a strange and wondrous story, p. 1175, ii. 8. This hymn is found in *A Coll. of Ps. & Hys.*, by the late Thos. Robinson, M.A., Vicar of Saint Mary's, Leicester, enlarged ed., . . 1828, *Add. Hys.*, No. 48.

What conscience dictates to be done. This, in *Hys. for Use in the Chapel of Marlborough Coll.*, 1899, is a cento from A. Pope's "Father of all, in every age," p. 900, ii. 1.

What is that, mother? The lark, my child, p. 304, i. 12. This appeared in G. B. Cheever's *Amer. Common Place Book of Poetry*, 1831, p. 347.

What is the world? a wildering maze, p. 1267, i. Appeared in the *Evang. Mag.*, May 1817, p. 204, dated Feb. 1817, and

entitled "Lines written for a Bible Society Subscription Book." This seems to fix the date as 1817, and not 1815. [J. J.]

What means this glory round our feet? *J. R. Lowell.* [*Christmas Carol.*] This carol was written for the Sunday school children of the Church of the Disciples, Boston, U.S.A., in 1866, and printed in *Sunny Side*, N.Y., 1875, p. 108, as "Written for the Children's Festival at the Church of the Disciples, 1866." It was included in the author's *Heartsease and Rue*, 1886, and his *Complete Works*, Cambridge, U.S.A., 1896, p. 403. [J. J.]

What various hindrances we meet, p. 1267, ii. In the 1904 ed. of *Hys. A. & M.* the text of 1861 is repeated in 7 st., the final stanza being by the original Compilers of that collection.

When Christ was born of Mary free. [*Christmas Carol.*] This is in a MS. of c. 1456, in the Brit. Mus. (Harl., 5396, f. 273 *b*), and is printed in the *Christmas Carols* of William Sandys (1833, p. 2), of R. R. Chope, 1875, and others. Also in A. E. Tozer's *Cath. Hys.*, 1898, No. 12. [J. M.]

When faint and weary toiling, p. 317, ii. 3. This hymn appeared in W. B. Bradbury's *Fresh Laurels*, 1867, p. 5.

When glorious in the nightly sky. This is from H. F. Lyte's "How good, how faithful, Lord, art Thou," p. 706, ii. 4. See also "O Lord, how good," &c., p. 840, i.

When God at first made man. *G. Herbert.* His poem, "The Pulley," from *The Temple*, 1633, into *Hys. for Use in the Chapel of Marlborough College*, 1899.

When I survey the wondrous Cross, p. 1269, ii. At the time of the publication of this *Dictionary* in 1892, no copy of the 1707 ed. of Watts's *Hys. and S. Songs* was known to be in existence. Since then three copies have been found. On collating the 1709 ed. with the 1707 ed., we find the opening lines of the hymn were originally:—

> "When I survey the wond'rous Cross
> *Where the young* Prince of Glory dy'd."

The rest of the hymn is as on pp. 1269–70. [J. J.]

When softly dawns the golden light. [*Sacred Heart of Jesus.*] This is in A. E. Tozer's *Catholic Hys.*, 1898, No. 60, marked as from the *Messenger of the Sacred Heart.*

When spring's soft breath and softer showers. [*Submission to Divine Will.*] An undated hymn on "The Good Will of God" in *The Pilgrim Hyl.*, 1904. It previously appeared in several English collections, including Dr. Dale's *English H. Book*, 1874, No. 181, in 7 st. of 4 l., where it is given as by "J. W. R." [J. J.]

When the weary, seeking rest, p. 162, i. 79. The Rev. H. N. Bonar in his *Hys. by Horatius Bonar ... By his Son*, 1904, gives this account of the origin of this hymn:—

> "My father was asked to provide words to the music, and was specially requested to furnish a fitting refrain to the two lovely lines of Mendelssohn's with which Calcott's tune *Intercession* ends. In searching for a Scripture theme containing some reiterated phrase almost of the nature of a refrain, he was struck with Solomon's prayer at the dedication of the Temple (2 *Chronicles, vi.*), in which every separate petition concludes with substantially the same words. This idea was taken for his starting-point, and Solomon's words: 'Hear Thou from heaven Thy dwelling-place, and forgive,' became the familiar couplet:
>
> 'Hear then, in love, O Lord, the cry,
> In heaven, Thy dwelling-place on high.'
>
> This foundation once provided, the rest of the hymn was built upon it. This hymn my father liked, as he often told me, as well as any he had ever written; for, though he saw flaws in its poetry, the subject and working out and whole tone of it seemed to him far better than many other of his pieces which have attained greater popularity"—*pp. xxii.-iii.* [J. J.]

When thou hast spent the lingering day. *G. Gascoigne.* [*Evening.*] From *The Posies of George Gascoigne, Esquire, Corrected, Perfected, and Augmented by the Authour*, 1575. In section "Flowers," p. xxiiii., of 38 lines, and entitled "Gascoygne's Good Night."

Where shall we find the Lord? *A. P. Stanley.* [*The Divine Life.*] Appeared in *Macmillan's Magazine*, March, 1880, in 7 st. of 8 l., and entitled "The Divine Life." It was included in an abbreviated form in the American *Evang. Hymnal*, 1880, and again in the *Hymns for Church and Home*, Boston, U.S.A., 1895, where sts. i., iii., iv., vii. are given. The full text is in Dean Stanley's *Letters and Verses*, 1895, p. 438. [J. J.]

While filled with sadness and dismay. An altered form of sts. iv.–vii. of J. Newton's "My harp untun'd, and laid aside," p. 804, i. 25, into a few hymnals.

While health and youth and strength, p. 1274, i. This opening line should read, "While health and strength and youth."

While shepherds watched their flocks by night, p. 1275, i. In the 1904 ed. of *Hys. A. & M.*, st. vi., l. 2 is altered from the original "And *to* the earth be peace," to "And *on* the earth be peace." In other respects the original text is retained. [J. J.]

While we in supplication join. This cento is from J. Walker's "Thou God of power and God of love," p. 1231, i. It is in *Hys. for Use in the Chapel of Marlborough College*, 1899.

Whitfield, F., p. 1276, i. He d. Sept. 13, 1904.

Whiting, Mary B., p. 1276, ii. In C. W. A. Brooke's *Additional Hys.*, 1903, the following by Miss Whiting are given: (1) "Lord of Might, our land's Defender" (*National Hymn*), and (2), "To mourn our dead we gather here" (*Burial*).

Whittemore, Hannah M., p. 1596, i., was b. in London in 1822, and d. at Worthing, July 6, 1881. Her pub. works included *Life's Morning, Life's Noontide*, and *Life's Evening.* Her hymn, "How sweet to think that all who love," first appeared in her *Coral Magazine*, 1845. [J. J.]

Whittemore, W. M., p. 1596, i. He d. July 27, 1894.

Whittier, J. G., p. 1277, i. In addition to the large number of this author's hymns already annotated from his own MS., the following have also come into use, mainly in the form of centos from his poems, during the past ten years:—

i. From *Poems*, 1850:—

1. O brother man! Fold to thy heart thy brother

[*Brotherly Love.*] From his poem, "Worship." Written in 1848, and pub. in *Poems*, 1850.

ii. From *Songs of Labour, and Other Poems*, 1850 :—

2. **Bowed down in lowliness of mind.** [*Resignation.*] From the poem "The Wish of To-day."

iii. From *The Chapel of the Hermits, and Other Poems*, 1853 :—

3. **O, sometimes glimpses on our sight.** [*Light in Darkness.*] First pub. in *The National Era*, 1851, and again as above, 1853. In *The Pilgrim Hyl.*, N.Y. 1904, it begins "O sometimes gleams upon our sight," and in *Hys. of the Ages*, 1904, "Yet sometimes glimpses on my sight"; see p. 1277, ii. 20.

iv. From *The Panorama, and Other Poems*, 1856 :—

4. **Thou, O most compassionate.** [*Divine Compassion.*] This cento is from the poem "My Dream," and is dated 1855.

v. From *Home Ballads and Poems*, 1860 :—

5. **I mourn no more my vanished years.** [*Life's Review.*] A cento from "My Psalm," dated 1859, opening with st. i.

6. **No longer forward nor behind.** This begins with st. iii. of "My Psalm."

7. **O hearts of love, O souls that turn.** [*Life from Christ.*] A cento from the poem, "The Overheart."

8. **O Love Divine, Whose constant beam.** [*Divine Love Universal.*] From the poem, "The Shadow and the Light." The form in which it is given in *The Pilgrim Hyl.*, 1904, first appeared in *The Independent*, Nov. 1860.

9. **Once more the liberal year laughs out.** [*Autumn.*] From his "For an Autumn Festival," 1859.

vi. From *In War Time, and Other Poems*, 1864 :—

10. **I can only urge the plea.** [*Cry for Mercy.*] A cento from "Andrew Rykman's Prayer," dated 1863.

11. **What Thou wilt, O Father, give.** Also from "Andrew Rykman's Prayer."

vii. From *The Tent on the Beach, and Other Poems*, 1867 :—

12. **I bow my forehead to [in] the dust.** St. ix., &c.

13. **I know not what the future hath.** St. xvi., &c.

14. **I long for household voices gone.** St. xv., &c.

15. **I see the wrong that round me lies.** St. x., &c.

16. **Who fathoms the Eternal Thought.** St. iv., &c.

17. **Yet, in the maddening maze of things.** St. xi., &c.

These centos are taken from the poem, "The Eternal Goodness," which is dated 1865.

viii. From *Among the Hills, and Other Poems*, 1869 :—

18. **For ever round the mercy-seat.** [*God's Love and Man's Unfaithfulness.*] From the poem, "The Answer."

ix. From *The Pennsylvania Pilgrim, and Other Poems*, 1873 :—

19. **Rest for the weary hands is good.** [*Daily Renewal.*] This is from "My Birthday," which appeared in the *Atlantic Monthly*, 1871, and again as above, 1873.

x. From *Hazel Blossoms*, 1875 :—

20. **All things {gifts} are Thine, p. 1277, i. 2.** The church for which this was written, in 1873, was Plymouth Church, St. Paul, Minn. The hymn was included in *Hazel Blossoms*, 1875.

21. **We need love's tender lessons taught.** [*Love.*] From "Child-Songs," in *Hazel Blossoms*, opening with st. ix.

xi. From *The Bay of the Seven Islands*, 1883 :—

22. **As from the lighted hearths behind me.** [*Anticipation of the Future.*] This begins with st. iii. of the poem, "What the Traveller said at Sunset."

xii. Additional Notes :—

23. **Lord, for the things we see.** [*Public Gatherings.*] This hymn is from "Poledom," 1837.

24. **Not always as the whirlwind's rush.** [*Call to the Ministry.*] Pub. in *The Poetical Writings*, 1857, Vol. i., p. 254, and again in the Oxford ed. of his *P. Works*, 1904, p. 456. It is dated 1833.

25. **Sound over all waters.** [*The Coming Kingdom.*] This, in Horder's *Worship Song*, 1905, is from Whittier's *Complete Poetical Works*, Boston, 1876, p. 280, where it is dated 1873.

26. **Take courage, Temperance workers.** [*Temperance.*] Mr. Pickard, Whittier's literary executor, cannot trace this hymn in any of the author's writings, and we also are at fault.

27. **The harp at Nature's advent strung.** [*Nature's acknowledgement of God.*] Dr. Charles L. Noyes, one of the editors of *The Pilgrim Hyl.*, 1904, writes us concerning this hymn: "It was first published in its present form [as in the American hymn-books] in 1867 in *The Tent on the Beach*. But a hymn almost identical was written when Whittier was in his teens, and published in the *Haverhill Gazette*, October 5, 1827. The same poem appeared in *The Palladium*, 1829. It was revised for *The Tent on the Beach*, 1867" (p. 1278, i. 26).

28. **We see not, know not; all our way, p. 1278, i. 31.** This hymn, written in 1861, first appeared in the *Atlantic Monthly*, 1862, vol. 10, p. 235.

29. **Wherever through the ages rise.** [*Love is universal.*] Opens with l. 1 of a section in the poem "Miriam," in *Miriam, and Other Poems*, 1871, p. 13.

30. **Who calls Thy glorious service hard?** [*Duty.*] This begins with st. iii. of his poem "Seedtime and Harvest," noted on p. 1277, ii. 9.

31. **O Lord and Father of mankind.** This is a slightly altered form of "Dear Lord and Father of mankind," p. 1277, i. 4.

The poem, "Our Master," stated on p. 1277, i., No. 8, as having appeared in *The Panorama*, 1856, in error, was given in *The Tent on the Beach, and Other Poems*, Boston, 1867, pp. 143–152.

In compiling the foregoing, we have been materially assisted by Mr. Pickard, the poet's literary executor, and the Rev. Dr. Charles L. Noyes, of Somerville, Mass. Whittier d. at Hampton Falls, New Hampshire, Sep. 7, 1892. [J. J.]

Whoever receiveth the Crucified One. *E. A. Hoffman.* [*Full Salvation.*] In I. D. Sankey's *New Hys. & Solos*, 1888, No. 115, and the revised and enlarged ed. of his *Sacred Songs, &c.*, 1903, No. 400.

Why shouldst thou fear the beautiful angel, death? *Adelaide A. Procter.* [*Death.*] Pub. in her *Legends and Lyrics, &c.*, 1858, p. 94, in 6 st. of 4 l. Its use as a hymn is limited.

Wie schön leuchtet, p. 806, ii. Other *trs.* are :—

1. **How brightly beams the Morning-Star With grace,** by G. R. Woodward, in his *Songs of Syon*, 1904, No. 173, based on the versions by J. C. Jacobi and Miss Cox.

2. **How brightly beams the Morning Star, With mercy,** in the *New Office H. Bk.*, 1905, No. 731, based on the Jacobi-Mercer version. [J. M.]

Wilde, Jane Francesca, née Elgee. Lady Wilde was d. of Archdeacon Elgee, b. at Wexford in 1826; m. Dr., afterwards Sir, William Wilde, the Dublin oculist, 1851; and d. at Chelsea, Feb. 3, 1896. [J. M.]

Wilkinson, William Cleaver, D.D. An American minister, b. at Westfield, Vt., Oct. 19, 1833, educated at Rochester University, and ordained in 1859. He has been pastor at New Haven and Cincinnati, and since 1892 professor at the University of Chicago, having previously held a similar professorship in Rochester University and Rochester Theological Seminary. He has been extensively engaged in literary work, and has pub., together with other productions, *Poems*, 1883. Of his hymns, the following are in C. U. :—

1. **O Thou with Whom a thousand years, And a swift day are one.** [*For an Anniversary.*] Written in 1882, and pub. in his *Poems*, 1883,

2. **The stately angels of the Lord.** [*Ministry of Angels.*] Written in 1897, for *Sursum Corda*, and included therein, 1898.

3. **What angels brought Messiah cheer.** [*Ministry of Angels.*] Also written in 1897 for *Sursum Corda*, and pub. therein, 1898.

4. **What we have builded, Lord, be Thine.** [*Dedication of a Building.*] Written in 1879, and included in his *Poems*, 1883.

5. **When Jesus in the wilderness.** [*Ministry of Angels.*] Written in 1897 for *Sursum Corda*, and pub. therein, 1898.

In the preface to *Sursum Corda* we are informed that the editors are indebted to Dr. Wilkinson "for writing by request some admirable hymns on the neglected topic of Angels." These are Nos. 2, 3, and 5 above. [L. F. B.]

Williams, David, p. 1281, ii., was b. in 1718, and d. Oct. 1, 1794.

Williams, David, p. 1281, ii., of Bethesda'r Frô, should be *Thomas* Williams.

Williams, I. P. This name is given in W. B. Bradbury's *Oriola*, 1860, No. 288, as the author of "Another year has passed away" (*Old Year*). In the Meth. *S. S. H. Bk.*, 1879, the *S. S. Hymnary*, 1905, and others.

Williams, J., p. 1284, ii. He d. Feb. 7, 1899.

Williams, Sarah, only child of Robert Williams, born in London *c.* 1838, and died April 25, 1868. She contributed to the periodicals and published *Rainbows in Springtide*, 1866, and *Twilight Hours*, 1868. The hymn "Because I knew not when my life was good" (*Repentance*), in Horder's *Worship Song*, 1905, is from her *Twilight Hours*, 1868, p. 150, st. iv., v., vii. being omitted. [J. J.]

Williams, Theodore Chickering, an American Unitarian minister, b. at Brookline, Mass., in 1855, and educated at Harvard, 1876, and the Harvard Divinity School, 1882. He was from 1882 to 1896 pastor of All Souls, N.Y., and has been since 1899 headmaster of Hackley School, Tarrytown, N.Y. His hymns include :—

1. **As the storm retreating leaves the vales in peace.** [*Evening.*] (1888).

2. **Glory to God on high . . . Let the whole creation cry.** [*Praise.*] (1889).

3. **I long did roam afar from home.** [*Brought Home by Christ.*] (1889).

4. **Lord, Who dost the voices bless.** [*Ordination.*] (1881).

5. **My heart of dust was made.** [*The Image of God desired.*] This is Anon. in *Amore Dei*, but in the Index of Authors thereto it is given to this author.

6. **When thy heart with joy o'erflowing.** [*Unity with others desired.*] (1891).

These facts and dates are from Mrs. Theodore C. Williams's *Hymnal, Amore Dei*, Boston, 1900–1904. [J. J.]

Willis, Love Maria, née Whitcomb, b. June 9, 1824, at Hancock, N.H., and m. in 1858, to Frederick L. H. Willis, M.D. She lived for many years at Rochester, N.Y., and now (1907) resides at Glenora, on Seneca Lake, N.Y. Her hymn :—

Father, hear the prayer I offer [*Aspiration*] appeared in *Tiffany's Monthly*, 1859. In Longfellow & Johnson's *Hys. of the Spirit*, 1864, No. 558, it was given in 4 st. of 4 l., as "Father, hear the prayer *we* offer," and as "Anon." The text was in great measure rewritten, probably by S. Longfellow. This 1864 text has come into somewhat extensive use in England and America, the latest to adopt it being *The English Hyl.*, 1906.

For these facts we are mainly indebted to the Rev. W. C. Gannett, Rochester, N.Y. [J. M.]

Wills, Whitefield Glanville, s. of the late H. O. Wills, of Bristol, was b. at Bristol Oct. 28, 1841, and d. at Ealing Oct. 2, 1891. In 1881 he printed a small collection of original *Hys. for Occasional Use.* Three of his hymns are in *School Hys.*, 1891 :—

1. **Father, Thy children come to-night.** [*Evening.*] Written about 1876; 1881 as above, p. 24.

2. **In our work and in our play, Jesus, ever with us stay.** [*Children of God.*] Written in Sept. 1891 for *School Hys.*, 1891, No. 335.

3. **We bring to Thee, dear Saviour.** [*Trust in Jesus.*] Written about 1880; 1881 as above, p. 9.

The *School Hys.*, 1891, also contains a hymn by his wife, Lucy Helen *née* Hebblethwaite, which begins "Always with Thee! Ever near!" (*Trust in God*). [J. M.]

Wilson, Margaret Chalmers, née Hood, was b. at Dunbar, Oct. 19, 1825, and in 1869 married her cousin, the Rev. James Hood Wilson, D.D. (see p. 1032). She d. while on a visit to Gullane, Haddingtonshire, July 24, 1902. She contributed her hymns to the collections ed. by her husband, viz., his *Service of Praise*, 1865, and *Songs of Zion*, 1876. Two of these are :—

1. **If washed in Jesus' blood.** [*Example of Jesus Christ.*] In *Songs of Zion*, 1876, No. 246, as by "M. C. W." In Bell and Fox's *Ch. of England Hyl.*, 1894, it is dated 1870.

2. **We know there's a bright and glorious home.** [*Life Eternal.*] In the *Service of Praise*, 1865, No. 240, as by "M. C. H." In the *Junior Hyl.*, 1906, it is greatly altered, and begins: "I know there is a bright, a glorious land." [J. M.]

Wilt Thou forgive that sin when I began, p. 1285, ii. This opening line should read, "Wilt Thou forgive that sin *where I begun.*"

Wilton, Richard, M.A., b. Dec. 25, 1827, educated at St. Cath. Coll., Camb., of which he was a Scholar, B.A. 1851, M.A. 1861; D. 1851, P. 1852, Curate of Broseley, Incumbent of St. Thomas, York, Vicar of Kirkby Wharfe, and Rector of Londesborough from 1889 to his death, Aug. 10, 1903. In 1890 he became Prebendary of Givendale and Canon of York. His poetical works include *Wood Notes and Church Bells*, 1873; *Lyrics, Sylvan and Sacred*, 1878; "*Benedicite,*" *and other Poems*, 1890; and *Lyra Pastoralis*, 1902. Canon Wilton's contributions to hymnology were limited. He is known through :—

1. **Come, Holy Dove, descend on silent pinion.** [*Whitsuntide.*] Special music by Sir J. Stainer.

2. **Let all the earth in fair array.** Part of his arrangement of the *Benedicite*, p. 134, i.

3. **Ye sons of men, your glory wake.** [*Praise.*]

In his *Lyrics, &c.*, 1878, there are two hymns well worthy of attention, "The breath from Thy dear mouth," p. 84, for a cento for *Whitsuntide*, and "Meet for the Master's use," for *Private Use.* [J. J.]

Winkler, E. T., p. 1287, i. From his *Sacred Lute, &c.*, 1855, the hymn, "Now in this consecrated place." (*On behalf of Church Officers*), is included in the Amer. *Sursum Corda*, 1898, No. 708. [J. J.]

Winks, William Edward, son of J. F. Winks, Leicester, was born at Leicester, Jan. 28, 1842, and educated at Chilwell Coll., Nottingham. He entered the Baptist Ministry in 1865, and has been Pastor of Baptist Churches in Yorkshire and Cambridgeshire, and has now (1907) charge of Bethany Chapel, Cardiff. Most of his

hymns were written for special services. In 1897 he collected several of these and pub. them as *Christian Hymns and Songs for Church and Sunday School* (2nd ed. 1907). From this collection the following have passed into *The Baptist Church Hymnal*, 1900.

1. Be still, my heart, be still, my mind. *Waiting upon God.* Written in 1897.
2. In the night our toil is fruitless. *Working with Trustfulness.* Dated Oct. 30, 1891.
3. Lord, Thy servants forth are going. *Departure of Missionaries.* Written in 1892.

Mr. Winks's prose works include *Thoughts on Prayer, Prayer in the Four Gospels,* and others. [J. J.]

Wir Christenleut haben, p. 401, i. Another version is :—

Good Christian men, rejoice agen, by G. R. Woodward, in his *Hys. & Carols,* 1897, No. 21, and his *Songs of Syon,* 1904, No. 11. It is so free as to be practically original. [J. M.]

Wiseman, Card. Nicholas Patrick Stephen, s. of James Wiseman, merchant at Waterford and Seville, was born at Seville, Spain, Aug. 2, 1802, educated at Ushaw Coll., Durham, and at the English Coll. in Rome; ordained priest at Rome in 1825, and became in 1827 Rector of the English College. In 1840 he was consecrated at Rome as Bp. of Melipotamus *in partibus,* and returned to England as Vicar-Apostolic of the Midlands, being summoned in 1850 by Pope Pius IX. to Rome, made a Cardinal and created Archbishop of Westminster. He d. in London, Feb. 15, 1865. His hymns include :—

1. **England! Oh, what means this sighing?** [*For the Conversion of England.*] Contributed to the *Holy Family Hys.*, 1860, No. 77, repeated in the *St. Patrick's H. Bk.*, 1862, *Crown of Jesus H. Bk.*, 1862, and others.
2. **Full in the panting heart of Rome.** [*The Pope.*] In the *Crown of Jesus H. Bk.*, 1862, No. 257, Tozer's *Cath. Hys.*, 1898, and many others.
3. **O beate mi Edmunde.** [*St. Edmund of Canterbury.*] Written as a solace during an illness at Rome in 1860, printed as *Hymnus in honorem S. Edmundi* (London, N.D., but before Oct. 5, 1860, and first used on St. Edmund's day, Nov. 16, 1861, at the solemn enshrinement of a relic of St. Edmund (brought from Pontigny in 1853, by Card. Wiseman), in the Lady Chapel of St. Edmund's Coll., near Ware. It is in three decades, telling of his youth, manhood, and episcopate. It was sung by the English pilgrims at Pontigny in 1874, and is still used at St. Edmund's Coll. on the nine days before Nov. 16 (see Mgr. Bernard Ward's *History of St. Edmund's College,* 1893, p. 277, &c.). [J. M.]

With joy we hail the sacred day, p. 706, ii. 15. This is given here in error. It is by Harriet Auber, as noted on p. 91, i. 24.

Wither, G., p. 1289, i. Another of his psalm versions, "The Lord is King, and weareth" (*Ps. xciii.*), from his *The Psalmes of David, &c.*, 1632, is in the *Hymn Book for the Use of Wellington College,* 1902.

Wolfe, A. R., p. 1291, ii. He d. Oct. 6, 1902.

Woodward, George Ratcliffe, M.A. of G. & C. Coll., Cambridge; B.A. in honours 1872, M.A. 1875. Has held several curacies and two benefices, and is now (1907) Curate of St. Mark's, Marylebone Road, London. He has *tr.* a number of hymns from the German and Latin, which are included in his *Songs of Syon,* 1904. See **Index of Authors and Trs.** [J. J.]

Wordsworth, Bp. C. (Lincoln), p. 1294, i. Of his hymns, noted on p. 1294, i., ii., we find that No. 39 appeared in his *Holy Year* in 1864; and Nos. 34, 35, and 40 in 1862. The first edition in which the longer hymns were divided into parts was that of 1868. With regard to the date of Bp. Wordsworth's death, we find this reference thereto in his *Biography :* "He expired soon after midnight on Friday, March 20, or perhaps, it might be said, early on the Saturday morning." This gives the date of his death as March 21, 1885. [J. J.]

Wordsworth, Elizabeth, daughter of Bp. C. Wordsworth, of Lincoln, was b. at Harrow in 1840, and is now (1907) the Head of the Lady Margaret Hall, Oxford. The following of her hymns are in C. U. :—

1. **God is our Stronghold and our Stay.** [*Ps. xlvi.*] This is a metrical rendering of the Book of Common Prayer version of the forty-sixth Psalm in the Metre of "Ein' feste Burg." It was written for and first published in *Church Hys.*, 1903. Miss Wordsworth's *tr.*, direct from the German of "Ein' feste Burg," is given under that hymn.
2. **Great Ruler of the Nations.** [*For Peace.*] Written during the South African war, and included in *Church Hys.*, 1903.
3. **O Lord our Banner, God of Might.** [*In Time of War.*] Miss Wordsworth wrote concerning this hymn : "To the best of my knowledge and belief, I wrote it in the winter of 1884–5, when the excitement about General Gordon was at its height. . . The lines 'Jehovah-Nissi' appeared in the *Guardian* of Jan. 21, 1885, signed 'Veritas.' This is our family motto, and as such was well known to my own family circle" (*Church Times,* Nov. 17, 1899). The hymn was frequently printed as a leaflet, and entitled "Jehovah-Nissi. A hymn for our Soldiers." It was included in *Church Hys.*, 1903. [J. J.]

Work while it is to-day. *J. Montgomery.* [*Daily Duty.*] Given in his *Original Hys.*, 1853, No. clvi., in 10 st. of 4 l., and entitled "Working the works of God."

Y.

Yet there is room, p. 1299, i. The Rev. H. N. Bonar in his *Hys. by Horatius Bonar, Selected and Arranged by his son, H. N. Bonar,* says, p. xxv. :—

"About that time [1877] hymns again begin to appear in the note-books [of Dr. Bonar], several being specially written for Mr. Sankey, the American evangelist. The story of one hymn which has become generally known may be of interest. Mr. Sankey wished to use as a solo Tennyson's sad and beautiful poem from "Guinevere": "Late, late, so late, and dark the night and chill." He composed a tune for it, but copyright difficulties arose and hindered his including the words in his hymn book. So being left with a tune without words, he asked my father to write a hymn to it, keeping, if possible, to the same Scriptural theme. This was done, and "Yet there is room," was the result (p. xxv.); "Rejoice and be glad" (p. 955, i.); and "Watch, brethren, watch," were also written about this time."

This hymn is said on p. 162, i. 82, to have been published in Dr. Bonar's *Song of the New Creation,* 1874. This is an error. It appeared in his *Hys. of the Nativity,* 1879. In a copy of Mr. Sankey's *Sac. Songs,* &c., of thirty-one hymns, received at the Brit. Museum, May 7, 1874, this hymn is the last. [J. J.]

Yonge, Charlotte M., p. 1299, i. She d. at Otterbourne, March 24, 1901.

Z.

Zyma vetus expurgetur, p. 1305, ii. This is in a MS. of c. 1200, written apparently at Cîteaux, and now in the B. M. (*Add.* 15722, *f.* 54*b*), in the St. Gall No. 383, of c. 1200, and in many others. [J. M.]

SUPPLEMENTAL CROSS REFERENCE INDEX OF FIRST LINES TO PARTS I. AND II. AND THE NEW SUPPLEMENT.

A BABE

A Babe is born in Bethlehem, 1599, i.; 1689, ii.
A blessing on our pastor's head, 1549, i.
A blessing on Thy servant's head, 1549, i.
A Boy is born in Bethlehem, Alleluia, 1599, i.; 1689, ii.
A brighter dawn is breaking, 1628, i.
A burdened heart that bleeds and bears, 1696, i.
A Child is born in Bethlehem, 1689, ii.
A crown of glory bright [high], 1599, i.
A cry as of pain, Again and again, 1707, i.
A Friend there is, your voices join, 1623, i.
A gentle tumult in the earth, 1619, ii.
A glory lit the wintry sky, 1612, ii.
A great and mighty wonder, 1676, ii.
A host of Spirits round the throne, 1581, ii.
A la mort, à la mort, 1644, i.
A little boat, with snow-white sail, 1618, ii.
A little child, the Saviour came, 1647, i.
A little kingdom I possess, 1602, i.
A little talk with Jesus, 1643, ii.
A little tiny bird, 1664, i.
A message from the Sacred Heart, 1695, ii.
A Patre Unigenitus, 1549, i.; 1599, i.
A regal throne, for Christ's dear sake, 1619, ii.
A ruler once came to Jesus by night, 1590, i.
A Saint! O would that I could claim, 1599, i.
A silent angel wanders here, 1562, i.
A solis ortus cardine Ad usque, 1599, i.
A solis ortus cardine Et usque, 1599, i.
A song of spring once more we sing, 1644, ii.
A thrilling voice rings clear and high, 1722, ii.
A throne of grace! then let us go, 1556, ii.
A Tower of refuge is our God, 1561, ii.
A voice from Ramah there was sent, 1573, i.
A widow's hand in days of old, 1631, ii.
A wondrous type, a vision fair, 1622, i.
Abide in Me, and I in you—Dear Saviour, 1549, ii.
Abide in Me. Most loving counsel this, 1574, i.
Abide in me, O Lord, and I in Thee, 1599, ii.
Abide in me; O'ershadow by Thy love, 1599, ii.
Abide in Thee in that deep love of Thine, 1599, ii.
Abide with me; fast falls the eventide, 1549, i.; 1599, ii.
Abide with me from morn till [to] eve, 1599, ii.
Above the world there rises high, 1624. ii.
Above these heavens' created rounds, 1241, i.
Abroad the regal banners fly, 1721, ii.
Accept it, Lord, our effort this, 1672, i.
Accept this building, gracious Lord, 1660, i.
Acceptance in His Holy Name, 41, i.
Accomplished is the battle now, 1563, ii.
According to Thy gracious Word, 1593, i.
Ach Bein von meinen Beinen, 1597, ii.
Ach bleib bei uns, Herr Jesu Christ, 1599, ii.
Ach bleib mit deiner Gnade, 1636, ii.
Ach Gott und Herr, 1578, ii.; 1636, ii.
Ach lieber Herre Jesu Christ, 1599, ii.
Ach! treuer Gott, barmherzigs Herz, 1549, i.
Ach, uns wird das Herz so leer, 1549, i.
Ad coenam Agni providi, 1564, i.; 1599, ii.
Ad Jesum accurrite, 1599, ii.
Ad laudes Salvatoris, 1549, i.
Ad nuptias Agni Pater, 1549, i.
Ad perennis vitae fontem, 1549, i.; 1599, ii.; 1627, i.
Ad quem diu suspiravi, 1599, ii.; 1649, i.
Ad regias Agni dapes, 1549, i.; 1600, i.
Ad templa nos rursus vocat, 1549, i.; 1576, ii.
Adae cernis gloriam, 1571, i.
Adam, our Head, our Father, fell, 14, ii.
Ades Pater supreme, 1549, i.; 1600, i.
Adeste, Coelitum chori, 1549, ii.
Adeste fideles, 1549, ii.; 1600, i.
Adeste sancti plurimo, 1549, ii.
Adesto Christe vocibus, 125, i.
Adesto sancta Trinitas, 1549, ii.
Adhuc reges insurgunt in ejus leges, 1600, ii.
Adoro te devote latens Deitas, 1549, ii.; 1582, ii.; 1600, ii.
Adoro te supplex, 1600, ii.
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Adsunt tenebrae primae, 1549, ii.
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ALL

Aeterna Christi munera, Apostolorum, 1600, ii.
Aeterna Christi munera, Et, 1549, ii.; 1600, ii.; 1603, i.
Aeterna coeli gloria, 1550, i.; 1567, i.; 1601, i.
Aeterne rector siderum, 1601, i.
Aeterne rerum Conditor, 1603, i.; 1618, ii.
Aeterne Rex altissime, 1550, i.; 1601, i.
Aeterni Festi gaudia, 1550, i.
Aeterni Patris Unice, 1601, i.
After the darkness, lo, the light, 1601, i.
Again the dawn gives warning meet, 636, i.; 1576, ii.
Again the Lord's own day is here, 1632, i.
Again the morning shines so bright, 1560, ii.
Again we hail the opening morn, 876, ii.
Agnes beatae virginis, 1603, i.
Agnoscat omne saeculum, 1550, i.
Agnus Dei, 1550, i.
Ah! but for free and sovereign grace, 1585, i.
Ah! dearest Jesu, what was Thy transgression, 1648, i.
Ah! dearest Lord! I cannot pray, 1634, ii.
Ah! good Lord, Thine own dear Angel send, 1648, i.
Ah, holy Jesu, how hast Thou offended, 1648, i.
Ah, Lady of high heaven, 1679, ii.
Ah! Lord God, the world's Creator, 1631, ii.
Ah Love! come, sweetly bind me, 1572, ii.
Ah! lovely appearance of death, 1572, i.
Ah, my dear Lord, Whose changeless love, 1583, ii.
Ah, my sweet home, Jerusalem, 1574, ii.
Ah! sweetest Jesu, from the realms of aye, 1657, i.
Ah! tremblers, fainting and forlorn, 1640, ii.
Ah, when shall I awake, 1582, ii.
Ah! wherefore fall my tears so fast, 1640, ii.
Ah! whither should I go? 1577, ii.; 1675, ii.
Ah! why should bitter tears be shed, 1550, i.
Ah, wretched souls, who strive in vain, 1550, i.
Aid me, O Christ, Thy Cross to sing, 1588, i.
Αἰσωμεν πάντες λαοί, 1601, ii.
Alas, my God, that we should be, 1602, i.
Alas, the outer emptiness, 421, ii.
Alas! what hourly dangers rise, 1681, ii.
Alas! what tongue of man can speak, 1571, ii.
Ales diei nuntius, 1550, i.; 1602, i.
All blessing, honour, glory, might, 1622, i.
All creation groans and travails, 1550, ii.
All creatures of Thy hand are good, 1663, ii.
All for Jesus—all for Jesus, 1703, i.
All gifts are Thine, no gift have we, 1727, i.
All glory be to God on high, Ye sons, 1591, ii.
All glory, praise, and honour, 1565, ii.
All hail, bright feast of jubilation, 1706, ii.
All hail, God's angel, Truth, 1677, i.
All hail, great Conqueror, to Thee, 1694, ii.
All hail, Incarnate God, 1550, ii.
All hail, O Cross divine, 1697, i.
All hail! our Church's Elder dear, 1550, ii.
All hail! the power of Jesus' Name, 1589, ii.
All hail, ye little Martyr flowers, 1690, ii.
All His servants join to sing, 482, i.
All is Divine which the Highest has made, 1677, i.
All is over—in the tomb, 1725, i.
All my belief and confidence, 1541, i.
All my hope on God is founded, 1670, ii.
All my sins uprising now, 1571, i.
All praise to the Lord, Who rules with a word, 1550, ii.
All praise to Thee, my God, this night, 1535, ii.
All praise to Thee, O God, that Thou didst knit, 1715, ii.
All prophets hail Thee, from of old announcing, 1690, ii.
All saints, who share one glory bright, 1622, ii.
All scenes alike engaging prove, 1568, i.; 1584, i.
All the skies to-night sing o'er us, 1679, ii.
All things are Thine, no gift have we, 1277, i.; 1727, i.
All things bless Thee, God most holy, 1580, i.
All things bright and beautiful, 1631, i.
All we like wandering sheep have strayed, 1602, i.
All ye who love the ways of sin, 1634, ii.
All ye who love your fatherland, 1706, ii.
All ye who owe to God your birth, 1563, i.
All ye who seek a solace sure, 946, i.
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All-merciful, Almighty Lord, 1553, ii.
All-seeing, gracious Lord, 1567, ii.
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Alma Luce, semper duce, 1577, i.
Alma Redemptoris Mater quae pervia coeli, 1531, i.; 1550, ii.
Almighty Comforter and Friend, 1554, i.
Almighty Father, God of grace, 1550, ii.
Almighty Father, God of love, 1596, ii.
Almighty Father, heavenly Friend, 1564, i.
Almighty Father, Lord most high, 1622, ii.
Almighty Father of all things that be, 1630, ii.
Almighty Father, Thou didst frame, 1634, i.
Almighty Father Unoriginate, 1630, ii.
Almighty Former of Creation's plan, 1568, i.
Almighty Framer of the skies, 1556, i.
Almighty God, our Heavenly King, 1600, i.
Almighty God, Who dwellest not, 1602, ii.
Almighty God, Whose gracious hand, 1715, ii.
Almighty Saviour, Lord. See A Mighty S., 1631, ii.
Almighty Spirit, now behold, 1550, ii.
Almum flamen, vita mundi, 1550, ii.; 1664, ii.
Alone I walked the ocean strand, 1567, i.
Alone Thou trodd'st the winepress, 1669, i.
Alpha et Ω magne Deus, 1602, ii.
Alpha-Omega, Almighty, 1602, ii.
Als der betrübte Tag zu Ende kommen, 1602, ii.
Altissimo omnipotente bon' Signore, 1532, i.; 1608, ii.
Altus prosator, vetustus dierum, 1550, ii.; 1603, i.
Always with Thee! Ever near, 1728, ii.
Am I a soldier of the Cross? 1550, ii.; 1581, i.
Amande, praesul optime, 1652, ii.
Amazing love that stoop'd so low, 1590, ii.
Amid life's wild commotion, 1604, ii.
Amid the ceaseless strife, 1622, i.
Amid the din of earthly strife, 1646, i.
Amidst a whirl of woe oppress'd, 986, ii.
Amidst Thy wrath, remember love, 1592, ii.
Amo Deum, sed libere, 1680, i.
Among the gifts Thy hands bestow, 1695, i.
Amor Patris et Filii, Veri, 1604, ii.
Amore Christi nobilis, 1603, i.
An earthly temple here we [*build*] *raise*, 1575, i.; 1658, i.
An image of that heavenly light, 1622, i.
An offering to the shrine of power, 1582, i.
An Wasserflüssen Babylon, 1604, ii.
Ancient of Days, [*that*] *Who sittest*, 1629, i.
Ancient of Days, Thy servants meet, 1604, ii.
And am I born to die? 1584, ii.; 1683, ii.
And am I only born to die? 1582, i.
And are our joys so quickly fled? 1570, i.
And are there countries far away? 1551, i.
And are we yet alive? 1587, i.
And art Thou come with us to dwell, 1604, ii.
And at length the Master called us, 1584, i.
And can it be that I should gain? 1593, i.
And didst Thou love the race that loved not Thee? 1573, ii.
And is the day of mercy set? 1586, i.
And is the Gospel peace and love? 1578, ii.
And is the time approaching, 1554, i.
And let this feeble body fail, 1683, ii.
And now, O Father, mindful of the love, 1577, ii.; 1583, ii.
And now our Eucharist is o'er, 1594, i.
And now the wants are told that brought, 1711, ii.
And shall we still be slaves, 1604, ii.
And then at length let darkness flee, 1667, ii.
And Thou dost still forgive, 1581, ii.
And will the God Who reigns on high, 1605, i.
And will the Judge descend? 1572, i.
And wilt Thou yet be found? 1578, i.; 1590, ii.
Angel-voices ever singing, 1551, i.
Angel-voices sweetly singing, 1614, ii.
Angelice Patrone, 1551, i.
Angels holy, high and lowly, 1605, i.
Angels, roll the rock away, 1577, ii.
Angels we have heard on high, 1605, i.
Angelus ad Virginem Subintrans, 1605, i.
Anima Christi sanctifica me, 1551, i.; 1605, i.
Anna, mother fairest, 1608, i.
Anni peracto circulo, Soluta cursi temporum, 1652, ii.
Annue Christe saeculorum Domine, 1605, ii.
Another fleeting day is gone, 1557, i.
Another page of life, 1707, i.
Another six days' work is done, 1587, ii.
Another year completed, The day, 1631, i.
Another year has passed away, 1728, i.
Another year of setting suns, 1619, ii.
Ante Jehovae solium tremendum, 1059, ii.
Ante saecula qui manens, 1571, ii.
Ἀντιλαβοῦ, σῶσον, ἐλέησον, 1660, i.
Antra deserti teneris sub annis, 1720, i.
Anywhere with Jesus, 1647, i.
Ἀπὸ δόξης εἰς δόξαν πορευόμενοι, 1606, i.
Apostolorum passio, 1603, i.
Apostolorum supparem, 1603, i.
Apparebit repentina dies, 1551, i.
Apparuit benignitas, 1551, i.; 1606, i.; 1713, ii.
Approach, my soul, the mercy-seat, 1577, ii.
Are there not in the labourer's day? 1582, i.; 1664, i.
Are you coming home, ye wanderers, 1606, i.
Arise, and follow me, 1606, i.
Arise, arise, young soldier, 1594, ii.
Arise, ye saints, arise, The Lord, 1577, i.
Arm for deadly fight, 1638, i.
Arm, soldiers of the Lord, 1606, i.
Armez-vous, la voix du Seigneur, 1638, i.
Armons-nous, la voix du Seigneur, 1638, i.
Around a Table, not a tomb, 1556, i.
Around my path life's mysteries, 1606, i.
Art thou fainting in the tempest? 1551, ii.
Art Thou the Healer that should come? 1526, i.
As a shadow life is fleeting, 1627, ii.
As Abel brought the lamb to Thee, 1580, i.
As darker, darker, fall around, 1627, ii.
As fades the glowing orb of day, 1606, ii.; 1682, i.
As flames in skies, 1552, i.
As from the lighted hearths behind me, 1727, i.
As Hebrew children strewed their palms, 1580, i.
As helpless as the child who clings, 1606, ii.
As I in hoary winter's night, 1705, ii.
As I was going to Bethlem-town, 1712, ii.
As near the wish'd for port we draw, 1597, ii.
As now Thy children lowly kneel, 1716, ii.
As sinks the sun while clouds grow bright, 1615, i.
As streams that from the fountain flow, 1596, ii.
As the bird, whose clarion gay, 1602, i.
As the dewy shades of even, 1606, ii.
As the hart the brook desireth, 1606, ii.
As the rosy tint of dawning, 1575, ii.
As the storm retreating leaves the vales in peace, 1728, i.
As the sun doth daily rise, 1579, ii.
As through a glass we dimly see, 1551, ii.
As trustful as a child who looks, 1606, ii.
Ascend, Beloved, to the joy, 1554, i.; 1614, ii.
Ask, and ye surely shall receive, 1526, i.
Asleep in Jesus, blessed [*wondrous*] *sleep*, 1606, ii.
Ἄσωμεν πάντες λαοί, 1601, ii.; 1606, ii.
Aspice ut Verbum Patris, 1606, ii.
Astant angelorum chori, 1682, ii.
At all times praise the Lord, 1652, i.
At cool of day with God I walk, 1669, i.
At even ere the sun was set, 1551, ii.; 1683, i.; 1702, i.
At hour of silent midnight, 1706, ii.
At Jacob's well a stranger sought, 1607, i.
At last Thou art come, little Saviour, 1634, ii.
At Nazareth in olden time, 38, ii.
At the Cross her station keeping (iv. *For His people's*), 1706, ii.
At the Cross her station keeping (iv. *She beheld*), 1706, ii.
At the Font, O loving Saviour, 1643, ii.
At the fount of life eternal, 1549, i.
At the Name of Jesus, 1582, i.; 1607, i.
At the Supper with the Twelve, 1622, ii.
At Thy command, our dearest Lord, 1585, i.
At Thy feet, our God and Father, 1551, ii.
Ἄτερ ἀρχῆς τὸν ἀπέραντον, 1607, i.
Athleta Sebastianus, 1607, i.
Attend my people and geve eare, 1541, i.
Attolle paulum lumina, 1607, i.
Auctor beate saeculi, 1607, i.
Auctor humani generis, 1711, ii.
Audi, Anima! loquentem, 1569, i.
Audi, benigne Conditor, 1551, ii.; 1607, i.
Audi nos, Rex Christe, 1607, i.
Audit tyrannus anxius, 1690, ii.
Audite! cantant Angeli praeconium, 1569, i.
Audite omnes amantes Deum, 1698, i.
Auf, Auf, mein Herz, mit Freuden, 1607, i.
Auferstehn! ja auferstehn wirst du, 1607, i.
Aulae plebs aethereae, 1701, ii.
Aurea luce et decore roseo, 1551, ii.; 1607, ii.; 1632, ii.; 1635, ii.
Aurora coelum purpurat, 1552, i.; 1607, ii.
Aurora jam spargit polum, 1551, ii.
Aurora lucis dum novae, 1552, i.; 1712, ii.
Aurora lucis rutilat, 1607, ii.; 1628, i.; 1664, i.
Aus Jakob's Stamm, 1636, ii.
Aus tiefer Noth schrei ich zu Dir, 1607, ii.
Ave Christi Corpus verum, 1552, i.
Ave crucis dulce lignum, 1607, ii.
Ave Domine Jesu Christe, Verbum Patris, 1607, ii.
Ave Jesu Christe, Verbum Patris, 1607, ii.
Ave Jesu, magne Deus, 212, ii.
Ave Jesu, qui spectaris, 1607, ii.
Ave Maria, gracia plena! So spake, 1608, i.

Ave Maria gratia plena! So grüssen, 1608, i.
Ave Maria klare, 1608, i.
Ave Maria! thou Virgin and Mother, 1608, i.
Ave maris stella, 1608, i.
Ave! Mater Anna, 1608, i.; 1654, i.
Ave, plena gratiâ, cujus, 1552, i.
Ave Rex, qui descendisti, 1552, i.
Ave! Star of ocean, 1608, i.
Ave Verbum incarnatum, 1608, i.
Ave verum corpus natum, 1552, i.; 1608, ii.
Ave! very, real Body, 1608, ii.
Avete solitudinis, claustrique, 1608, ii.
Awake, arise, and hail the morn, 1552, i.
Awake! awake! put on Thy strength, 1591, ii.
Awake, awake the sacred song, 1592, ii.
Awake, my drowsy soul, 1552, i.
Awake, my soul, and with the sun, 1595, i.
Awake, my soul, awake to prayer, 1564, i.
Awake, O Lord, as in the days of old, 1717, i.
Awake, O Lord, the zeal of those who stand, 1707, ii.
Awake our drowsy souls, 1552, i.
Awake, sweet harp of Judah, wake, 1595, ii.
Awaked from sleep we fall, 1562, ii.
Away from God—away from God, 1616, i.
Away with our sorrow and fear, 1582, i.
Awful Power, Whose path of wonder, 1589, ii.

Barn Jesus i en Krybbe lad, 1605, i.
Βασιλεῦ οὐράνιε, Παράκλητε, 1610, ii.
Bathed in unfallen sunlight, 1610, ii.
Be faithful to the end, Let not, 906, i.
Be glad in the Lord, and rejoice, 1589, i.
Be good, sweet maid, and let who will be clever, 1660, i.
Be merciful to me, O God, 1552, ii.
Be near us, Holy Trinity, 1549, ii.
Be not swift to take offence, 1610, ii.
Be our joyful song to-day, 1586, i.
Be present, ye faithful, 1600, i.
Be still, my heart, be still, my mind, 1729, i.
Be still, my heart, these anxious cares, 1595, ii.
Be strong; we are not here to play, 1609, i.
Be Thou, O God, exalted high, 1610, ii.
Be Thou, O Rock of Ages, nigh, 1610, ii.
Be Thou with us every day, 1610, ii.
Be with me in the valley, 1566, i.; 1641, ii.
Bear on, my soul, the bitter cross, 1558, i.
Beata nobis gaudia, 1552, ii.; 1610, ii.
Beate martyr, prospera, 1610, ii.
Beate pastor Petre, 1607, ii.
Beautiful flowers Earth are adorning, 1578, i.
Beautiful the little hands, 1691, i.
Beautiful Zion, built above, 1565, ii.
Because I knew not when my life was good, 1728, i.
Befiehl du deine Wege, 1553, i.; 1611, ii.
Before a pool the sufferer lay, 1578, ii.
Before the throne of God above, 1556, ii.
Before Thine awful presence, Lord, 1611, i.
Before Thy holy presence, Lord, 1611, i.
Before Thy throne, O Lord of heaven, 1592, i.
Begin at once! in the pleasant days, 1645, ii.
Begin, my soul, the exalted lay, 1584, ii.
Begin, my tongue, some heavenly theme, 1581, ii.
Begin the day with God, 1611, i.
Begin the high celestial strain, 1588, i.
Begone, my worldly cares, away, 1624, ii.
Behind and before, 1707, ii.
Behold! a joyful day is breaking, 1703, ii.
Behold a seely tender Babe, 1705, ii.
Behold a sinner at Thy feet, 1554, ii.
Behold a Sower from afar, 1641, ii.
Behold, and bless the solemn days, 1611, i.
Behold, behold the Bridegroom nigh, 1615, i.
Behold, behold the Lamb of God, 1571, ii.; 1703, ii.
Behold, how glorious is yon sky, 1613, i.
Behold, Lord, how the nations rage, 1666, ii.
Behold me, unprotected stand, 1553, i.
Behold now geue heede suche as be, 1541, i.
Behold, O Lord our God, 1553, ii.
Bdhold our Lord ascendeth up, 1560, i.
Behold the Bridegroom cometh nigh, 1653, ii.
Behold the glories of the Lamb, 1582, ii.; 1594, i.
Behold, the great Creator makes, 1687, ii.
"*Behold the Handmaid of the Lord*"! *O may*, 1695, ii.
Behold the Lamb of God! Behold, 1590, ii.
Behold the lilies of the field, They neither, 1555, ii.
Behold the loving Son of God, 1591, ii.
Behold the Man! How glorious He, 1575, ii.
Behold the potter and the clay, 720, ii.; 1237, i.
Behold the shade [*shades*] *of night is* [*are*] *now receding*, 1561, i.
Behold! the Son of God appears, 1553, i.
Behold, the star is shining, 1594, i.
Behold Thy temple, God of grace, 1553, i.
Behold us, Lord, before Thee met, 1611, i.
Behold, what wondrous love and grace, 1588, ii.
Behold! with awful pomp, 493, i.
Bei Dir, Jesu, will ich bleiben, 1553, i.
Beim frühen Morgenlicht, 1611, ii.
Being of beings, God of love, 1592, ii.
Being raised up from sleep, 1562, ii.
Believe not those who say, 1611, ii.
Believing fathers oft have told, 1620, i.
Beloved, let us love, Love, 1611, ii.
Bend every knee at Jesus' Name, 1552, ii.; 1611, ii.
Bending before Thee, let our hymn go upward, 1557, i.
Beneath the figtree's silent shade, 1549, ii.
Beneath Thy mighty hand, O God, 1553, i.
Benedicite, 1553, i.; 1605, i.; 1612, i.
Benedictus, 1553, i.
Benignant Saviour! 'twas not Thine, 1555, i.
Bénissons à jamais, 1644, i.
Beset with snares on every hand, 1535, ii.
Beside the flood of Babylon, 1604, ii.
Bethlehem! of noblest cities, 1619, ii.
Beyond the dark river of death, 1580, i.
Beyond the far horizon, 1620, i.
Beyond the smiling and the weeping, 1614, ii.
Bis ternas horas explicans, 1613, i.
Bleibt bei dem, der euret-willen, 1553, ii.
Bless the Lord for ever, Still His praise prolong, 1616, ii.
Bless the Lord of life for ever, 1569, i.
Bless'd are the pure in heart, 1593, i.
Bless'd Saviour, hear us when we cry, 1097, ii.
Blessed angels, high in heaven, 1553, ii.
Blessed are the children, 1580, i.
Blessed are they whose hearts are pure, 1613, ii.
Blessed be the Fountain of blood, 1613, ii.
Blessed Bible! how I love thee, 1585, ii.
Blessed, blessed Jesus, 1564. ii.
Blessed country, home of Jesus, 1659, ii.
Blessed feast! most gracious token, 1578, ii.
Blessed Francis, holy father, 1613, ii.
Blessed Jesus, high in glory, 1613, ii.
Blessed Jesus, life is fair, 1613, ii.
Blessed Lamb, on Calvary's mountain, 1616, i.
Blessed Lord, Who, till the morning, 1580, ii.
Blessed Master, I have promised, 1628, ii.
Blessed night, when first that plain, 1576, ii.
Blessed Saviour, Lord of all, 988, i.
Blessed Saviour, Thee I love, 1584, ii.
Blessing, honour, thanks and praise, 1577, ii.; 1613, ii.
Blest angels, while we silent lie, 1613, ii.
Blest are the moments, doubly blest, 1613, ii.
Blest are they in Christ departed, 1686, i.
Blest be the God of Providence, 1553, ii.
Blest Creator of the light, 1667, i.
Blest day of God, most calm, most bright, 1582, ii.
Blest Guardian of all virgin souls, 1688, ii.
Blest hour, when righteous souls shall meet, 1553, ii.
Blest is the man whose heart expands, 1591, i.
Blest Jesu, at Thy gracious word, 1656, ii.
Blest Jesu! Thou, on heaven intent, 1537, ii.
Blest Jesus, when Thy cross I view, 1705, ii.
Blest Martyr, let thy triumph-day, 1611, i.
Blest Saviour, take my hand in Thine, 1689, ii.
Blest Spirit, now on us descend, 1553, ii.
Blest Spirits of light! oh! ye [*Ye who*], 1613, ii.
Blest work the youthful mind to win, 1591, i.
Blood is the price of heaven, 1562, ii.
Blow on thou [*ye*] *mighty wind*, 1571, ii.
Bone Pastor, panis vere, 1614, i.; 1663, i.
Bonet vox et mens purgetur, 1722, ii.
Bound in holy bonds of love, 1554, ii.
Bounteous blesser of the seed-time, 1635, i.
Bounteous Spirit, ever shedding, 1550, ii.
Bow down, my soul, for He hath bowed His Head, 1695, ii.
Bow down Thine ear, in mercy hearken, 1601, ii.
Bow every knee at Jesus' Name, 1611, ii.
Bowed down in lowliness of mind, 1727, i.
Break, day of God, O break, 1618, i.
Break forth, O Sion, thy sweet Saviour sing, 1663, i.
Break Thou to us, O Lord, 1589, ii.
Break ye the bread, and pour the wine, 895, i.
Breaks the joyful Easter dawn, 1661, ii.
Breathe on me, Breath of God, 1569, ii.
Brethren, arise, let us go hence, 1554, ii.; 1614, ii.
Brethren, see in Mary's birth, 1694, ii.
Bride of Christ, in warfare glorious, 1706, i.
Bride of Christ, thy thanks declaring, 1643, i.
Bride of Christ, whose glorious warfare, 1706, i.
Bright and joyous be our lay, 1587, i.
Bright angel hosts are heard on high, 1605, i.
Bright angels we have heard on high, 1605, i.
Bright angels who attend, 1657, ii.
Bright from the mysteries of God, 1554, ii.

Bright Queen of Heaven, Virgin most fair, 1706, ii.
Bright scenes of bliss, unclouded skies, 1590, ii.
Brightly did the light divine, 1616, i.
Brightly, O Father, when morning is breaking, 1595, i.
Brightly shine, ye heavens, 1688, i.
Brightness of the Father's face, 1568, ii.
Brightness of the Father's glory! God of God, 849, i.
Bring, O morn, thy music, 1639, i.
Brother, now thy toils are o'er, 1616, ii.
Brother, will you slight the message? 1555, i.
Brothers, joining hand in hand, 1723, ii.
Brothers, sisters, pray for us, 1632, i.
Brunnquell aller Güter, 1555, i.
Buried with Christ! our glad hearts say, 1703, i.
Bury thy sorrow, hide it with care, 1609, i.
Bury thy sorrow, The world has its share, 1641, ii.
But can it be that I should prove, 1618, i.; 1664, i.
But yet, however cheerless seem, 1552, ii.
By faith I see [view] my Saviour dying, 1555, ii.
By faith we, day by day, 280, ii.; 1150, ii.
By precepts taught of ages past, 1634, ii.
By secret influence from above, 1618, i.
By the Archangel's word of love, 1562, ii.
By the blood that flowed from Thee, 1562, ii.
By the first bright Easter day, 1562, ii.
By the Name which Thou didst take, 1562, ii.
By the spring of God's compassions, 1634, ii.
By the word to Mary given, 1562, ii.

Caelestis formam gloriae. *See* Coelestis.
Caelestis O Jerusalem. *See* Coelestis.
Caeli Deus sanctissime. *See* Coeli Deus.
Call Jehovah thy Salvation, 1618, ii.
Call the Lord thy sure salvation, 1618, ii.
Calm soul of all things, 1606, ii.
Can I, a little child? 1580, ii.
Can I see another's woe? 1553, ii.
Canst Thou, dear God, forgive so soon? 1702, i.
Canst Thou, good Lord, forgive so soon? 1589, ii.; 1702, i.
Cantemus cuncti melodum nunc, 1555, ii.; 1662, ii.
Captain and Comrade of us all, 1669, ii.
Captain of our salvation take, 1549, ii.
Cast the net again, my brother, 118, ii.
Cast thou thy care upon the Lord, 1675, i.
Cast thy bread upon the waters, 1568, ii.
Castis fit, expers sordium, 1562, i.
Cease, ye mourners, cease to languish, 1592, ii.
Ceaseless praise be to the Father, 1555, ii.
Cedant justi signa luctus, 1555, ii.; 1664, ii.
Celestial Word, to this our earth, 1721, ii.
Χαίρεις ἐρευνώμενος, 1670, ii.
Cheerfully, cheerfully let us all live, 1663, ii.
Cherubim and Seraphim, 1651, i.
Chief of sinners though I be, 1578, ii.
Child Jesus came to earth this day, 1605, i.
Child Jesus comes from heavenly height, 1551, i.; 1605, i.
Child of God, when thou art weary, 1668, i.
Child of sorrow, lorn, forsaken, 1573, i.
Children, go and tell Jesus, 1568, ii.
Children, hear the wondrous story, 1569, ii.
Children, in your earliest youth, 1556, i.
Children know but little, 1585, ii.
Children, listen to the Lord, 1556, i.
Children, loud hosannas singing, 1590, ii.
Children of God lack nothing, 1620, ii.
Children of God who pacing slow, 1582, i.
Children who have seen the sea, 1591, i.
Children, you have gone astray, 1556, i.
Choirs, rejoice, those heralds praising, 1586, ii.
Chorus novae Hierusalem, 1620, ii.
Christ had His sorrows when He shed, 1575, i.
Christ has ascended up again, 1550, i.
Christ in His Word draws near, 1620, ii.
Christ incarnate in His poor, 1580, ii.
Christ is risen! Christian, rise, 1580, i.
Christ, my hidden life, appear, 1593, i.
Christ, of the Angels' praise and adoration, 1621, i.
Christ, our Shepherd, leads us still, 1659, ii.
Christ, the fair beauty of the holy Angels, 1621, i.
Christ, the fair glory of the holy Angels, 1621, i.
Christ, the highest heav'ns enthrone Thee, 1621, i.
Christ, the Lord, is my true Shepherd, 1695, ii.
Christ the Lord is risen to-day, 1666, ii.
Christ, the Teacher, cometh, 1620, ii.
Christ, Thou art the sure foundation, 1720, i.
Christ, Thou Son of God that reignest, 1580, i.
Christ, we children sing to Thee, 1647, i.
Christ with the twelve the last Passover keeping, 1623, i.
Christe coelestis medicina Patris, 1620, ii.; 1652, ii.
Christe, cunctorum dominator alme, 1556, i.
Christe der du bist dagh en licght, 1556, i.
Christe immense dominator sancte, 1652, ii.
Christe lumen perpetuum, 1620, ii.
Christe lux mundi salus et potestas, 1620, ii.
Christe precamur annue, 1618, ii.; 1620, ii.
Christe, Qui lux es et dies, 1527, ii.; 1528, i.; 1556, i.; 1573, i.; 1618, ii.; 1621, i.
Christe, qui sedes Olympo, 1621, i.
Christe Redemptor omnium Conserva, 1621, i.
Christe Redemptor omnium Ex Patre, 1621, i.
Christe sanctorum decus angelorum, 1531, ii.; 1556, ii.; 1621, i.
Christi corpus ave, 1621, i.
Christi miles gloriosus, 1630, i.
Christi perennes nuntii, 1621, i.
Christian, go and tell of Jesus, 1568, ii.
Christian, let your heart be glad, 1581, i.
Christian! rise and act thy creed, 1718, i.
Christian! see! the orient morning, 1556, ii.
Christian soul, dost thou desire, 1619, ii.
Christian, the morn breaks sweetly o'er thee, 1696, ii.
Christian warrior, faint not, fear not, 1551, ii.
Christian, work for Jesus, 1569, ii.
Christian worship, how inviting, 1576, ii.
Christians and brethren, ere we part, 1556, ii.
Christians, awake, salute the happy morn, 1594, ii.; 1621, i.
Christians! brethren! ere we part, 1556, ii.
Christians, sing out with exultation, 1574, ii.
Christians, sing the Incarnation, 1630, ii.
Christians, to the Paschal Victim, 1722, i.
Christians who have seen the sea, 1591, i.
Christo profusum sanguinem, 1600, ii.
Χριστὸς γεννᾶται· δοξάσατε, 1592, i.
Christ's loving children, for His hope abiding, 1677, ii.
Christ's soldier rise, 1695, i.
Christum ducem, qui per crucem, 1621, ii.
Christus tenebris obsitam, 1621, ii.
Church of the living God, 1579, i.
City not made with hands, 1584, ii.
Cives coelestis patriae, 1621, ii.
Claro Paschali gaudio, 1607, ii.
Clarum decus jejunii, 1622, i.
Clear in memory's silent reaches, 1639, i.
Clear vault of heaven, serenely blue, 1649, i.
Close beside the heart that loves me, 1617, i.
Coeleste organum hodie, 1556, ii.
Coelestes pueri dulce sonantibus, 1556, ii.
Coelestis alesmuntiat, 1557, i.
Coelestis aulae principes, 1622, i.
Coelestis formam gloriae, 1557, i.; 1622, i.
Coelestis O Jerusalem, 1557, i.
Coeli Deus sanctissime, 1622, i.
Coelitum Joseph decus, 1557, i.; 1622, i.; 1710, i.
Coelo datur quiescere, 1622, i.
Coelo quos eadem gloria consecrat, 1557, i.; 1621, i.
Coelo Redemptor praetulit, 1612, i.; 1622, ii.; 1710, i.
Coelos ascendit hodie, 1622, ii.
Coenam cum discipulis, 1622, ii.
Collaudemus Magdalenae, 1623, i.
Come, all ye creatures of the Lord, 1700, ii.
Come, all ye faithful, 1549, ii.
Come, Almighty to deliver, 1686, ii.
Come, and let us sweetly join, 1590, ii.
Come, and rejoice with me, 1556, i.
Come away, where no shadows in a glass, 1623, i.
Come, children, join to sing, 1648, ii.
Come, come, my dearest, dearest Lord, 1669, ii.
Come, dear brethren, in the Saviour, 1585, ii.
Come, every soul by sin oppressed, 1590, ii.
Come, for the feast is spread, 1555, i.
Come forth, ye sick and poor, 1629, ii.
Come friends, and let our hearts awake, 1586, i.
Come, happy souls, adore His Name, 1623, i.
Come heavenly Spirit, come, 1549, ii.
Come hither, ye faithful, 1549, ii.
Come, Holy Dove, descend on silent pinion, 1728, ii.
Come Holy Ghost, come from on high, 1557, ii.
Come, Holy Ghost, Creator Blest, 1720, ii.
Come, Holy Ghost, descend from high, 1557, ii.
Come, Holy Ghost, draw near us, 1720, ii.
Come, holy Ghost, eternall God, Proceding, 1541, i.
Come, Holy Ghost, Thy grace inspire, 1619, ii.; 1690, ii.
Come, Holy One, in love, 1594, i.
Come, Holy Spirit, calm my mind, 1557, ii.
Come holy Sprite, the God of myght, 1541, i.
Come, Holy Sun of heavenly love, 1706, i.
Come home, come home, you are weary at heart, 1565, i.
Come home, sad heart, come home, 1610, i.
Come, humble sinner, in whose breast, 1575, ii.
Come in, O come! the door stands open now, 1675, i.
Come, Jesus, from the sapphire throne, 1623, i.
Come, let me for a moment cast, 1619, ii.
Come, let our hearts and voices join, 1623, i.

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Jesu, Friend of sinners, hear, 1261, ii.
Jesu, from Thy throne on high, 1610, ii.
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Jesu, God Incarnate ! 1608, ii.
Jesu, good above all other, 1628, i.
Jesu, how sweet the thought of Thee ! 1656, ii.
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Jesu, Lord, enthroned on high, 1615, ii.
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Jesu, my Lord, my God, my all, 1575, i.
Jesu, my soul hath in Thy love, 1537, i.
Jesu! none is like to Thee, 1679, ii.
Jesu, nostra redemptio, 1574, i.; 1657, i.
Jesu, of mercy source alone, 1537, i.
Jesu, our Lenten fast of Thee, 1657, i.
Jesu quadragenariae, 1574, ii.; 1657, i.
Jesu, Redeemer of the world, 1619, ii.
Jesu, Redemptor omnium, Perpes, 1657, i.
Jesu Redemptor omnium Quem, 1621, i.
Jesu, Redemptor saeculi, Verbum, 1657, i.
Jesu, Refuge of the weary, 1574, ii.; 1699, i.
Jesu, sacerdotum decus, 1574, ii.
Jesu, salutis Hostia, 1574, ii.; 1630, ii.
Jesu, Salvation's Sun Divine, 1655, i.
Jesu Salvator saeculi, Redemptis, 1636, i.
Jesu, Salvator saeculi, Verbum, 1657, i.
Jesu, Son of Mary, Fount, 1685, ii.
Jesu, summa benignitas, 1537, ii.
Jesu! ter desiderate, 1568, ii.
Jesu! the dying day hath left us lonely, 1679, ii.
Jesu, the King of glory Thou, 1574, ii.
Jesu! the very thought is sweet, 1537, ii.
Jesu, the Virgins' Crown, do Thou, 1656, ii.
Jesu, the world's redeeming Lord, 1657, i.
Jesu, Thou sweetness, pure and blest, 1537, i.
Jesu, Thou true and living Bread, 1552, ii.
Jesu, Thy blessed brow is torn, 1574, ii.
Jesu, Thy sweetness to the heart, 1537, i.
Jesu! to Thee we look, 1616, i.
Jesu, Who hath gathered, 1630, ii.
Jesu! Who saw'st on [one] that sad night, 1575, i.
Jesu, with fast for sinful man, 1574, ii.
Jesu, Word of God Incarnate, 1608, ii.
Jesu's tremendous Name, 1574, ii.
Jesum haf i ständigt minne, 1564, ii.
Jesus, a child His course began, 1585, i.
Jesus, a word, a look from Thee, 1583, i.
Jesus, assembled in Thy name, 1574, ii.
Jesus, be near us when we wake, 1550, i.
Jesus bids us shine, 1580, i.; 1672, i.
Jesus calls, He it is that died to save thee, 1707, i.
Jesus Christ is risen to-day! Our, 1574, ii.
Jesus Christ is risen to-day, Alleluia! Sinners, 1708, ii.
Jesus Christ, our blest Redeemer, 1657, ii.
Jesus Christus, nostra salus, 1657, ii.
Jesus, commissioned from above, 1589, i.
Jesus demands this heart of mine, 1590, ii.
Jesus died for us and rose again, 1526, i.
Jesus dulcis Nazarenus, 1560, ii.
Jesus, ever loving Saviour, 1657, ii.
Jesus, Fountain of my days, 1670, i.
Jesus, full of every grace, 1569, ii.
Jesus, gentle Nazarene, 1560, ii.
Jesus, gentlest Saviour, 1657, ii.
Jesus, glorious Prince of angels, 1580, i.
Jesus, gracious One, calleth now to thee, 1557, i.
Jesus! great and wondrous Star, 797, ii.
Jesus, hail, Thou great I Am, 1574, ii.
Jesus, hear me when I pray, 1576, i.
Jesus, high in glory, 1574, ii.; 1667, ii.
Jesus, holy, undefiled, 1589, ii.; 1701, ii.
Jesus, I my cross have taken, 1574, ii.
Jesus, I rest on Thee, 1559, ii.
Jesus, I so often need Thee, 1585, ii.
Jesus, I Thee believe, 1555, ii.
Jesus, Immanuel, 1119, ii.
Jesus, in thought alone to greet, 1537, ii.
Jesus, in Thy blest Name we meet, 1574, ii.
Jesus, in Thy memory keep, 1564, ii.
Jesus, in Whom but Thee above, 1574, ii.
Jesus is our Pilot, 1574, ii.
Jesus is risen! lift up your glad voices, 1687, i.
Jesus, Jesus, come and save us, 1574, ii.
Jesus, Jesus, King of saints, 1574, ii.
Jesus, King of glory, Throned above the sky, 1558, i.
Jesus! let me call Thee Son, 1664, ii.
Jesus, Lord, be Thou my own, 1664, ii.
Jesus, Lord of life and glory, Bend from, 1558, ii.
Jesus, Lord of our salvation, 1677, i.
Jesus, Lord, to Thee we bow, 1575, i.
Jesus, Lord, we kneel before Thee, 1558, ii.
Jesus loves me! Jesus loves me, 1609, ii.
Jesus, Master, hear me now, 1575, i.
Jesus, Master mine, 1610, i.
Jesus, my God [Lord], behold at length the time, 1694, ii.
Jesus, my happy heart, 1575, i.; 1657, ii.
Jesus, my Lord, divinely fair, 1553, i.
Jesus, my Lord, I own Thee God, 1578, ii.
Jesus, my Lord, my chief delight, 1575, i.
Jesus, my Lord, my God, Redeemer blest, 1587, ii.
Jesus, my Love, my chief delight, 1575, i.
Jesus, my Saviour, look on me, 1657, ii.
Jesus, my Shepherd, here I know, 1606, ii.
Jesus my shepherd my want shall supply, 1723, i.
Jesus, my sweetest Lord, 1664, ii.
Jesus, Nazarene they name Thee, 1630, ii.
Jesus, our fainting spirits cry, 1537, i.
Jesus, our faith increase, 1575, i.
Jesus, our Head, once crowned with thorns, 1592, i.
Jesus, our Lord, our chief delight, 1575, i.
Jesus, our thankful voices, 1572, i.
Jesus, our triumphant Head, 1657, ii.
Jesus, Saviour, holy, mild, 1701, ii.
Jesus, Saviour, pass not by, 1576, i.
Jesus, Saviour, Son of God, 1575, i.
Jesus setzt ein vor seinem End, 1575, i.
Jesus shall reign where'er the sun, 1592, i.; 1657, ii.
Jesus, Shepherd of the sheep, Who Thy, 1558, i.
Jesus, Source of every blessing, 1557, ii.
Jesus, still lead on, Till our, 1647, i.
Jesus, still lead on, While life's, 1657, i.
Jesus, take me for Thine own, 1575, i.
Jesus, teach me [us] how to pray, 1657, ii.
Jesus, tender Saviour, 1657, ii.
Jesus, the calm that fills my breast, 1678, i.
Jesus, the children are calling, 1657, ii.
Jesus, the Crucified [pleads] prays for me, 1703, i.
Jesus, the Ladder of my faith, 1659, ii.
Jesus, the needy sinner's Friend, 1657, ii.
Jesus the [Thou] Shepherd of the sheep, 1575, ii.
Jesus, the spring of joys divine, 1654, i.
Jesus, these eyes have never seen, 1575, i.
Jesus, Thou all-redeeming Lord, 1711, ii.
Jesus, Thou art our King, 1658, i.
Jesus, Thou hast willed it, 1655, ii.
Jesus Thou Shepherd of the sheep, 1575, ii.
Jesus, Thou Source divine, 1590, ii.
Jesus, Thy blessings are not few, 1575, i.
Jesus, Thy heavenly grace impart, 1538, i.
Jesus, Thy life is mine, 1645, ii.
Jesus, Thy love shall we forget, 1673, ii.
Jesus, Thy sovereign grace we bless, 1575, i.
Jesus, too late I Thee have sought, 1575, i.
Jesus, unto Whom we pray, 1704, ii.
Jesus was once a little child, 1556, ii.
Jesus, we own Thy saving power, 1575, i.
Jesus, we remember Thee, 1564, ii.
Jesus, we rest in Thee, 1559, ii.
Jesus, what once Thou wast, 1556, i.
Jesus, when He left the sky, 1658, i.
Jesus, when temptations try us, 1572, i.; 1652, i.
Jesus, where'er Thy people meet, 1574, ii.
Jesus, while life's seas we sail, 1590, i.
Jesus, Who on Calvary's mountain, 1575, i.
Jesus, Whose name the angel host, 1537, i.
Jezus neemt de [al] zondaars aan, 1529, i.
Johannes sahe durch Gesicht, 1658, i.
Join all the human race, 1575, ii.
Join now in praise, and sing, 1648, ii.
Join we all in gladsome singing, 1610, i.
Join we great gladness with holy solemnities, 1696, ii.
Jordanis oras praevia, 1658, i.
Joseph gentle, husband mine, 1679, ii.
Joseph, pure spouse of that immortal bride, 1710, i.
Joy and triumph everlasting, 1708, ii.
Joy! because the circling year, 1610, ii.
Joy of my heart! O let me pay, 1675, ii.
Joy to thee! to souls despairing, 1639, ii.
Joy-bells are sounding sweetly, 1658, ii.
Joy-bells ringing, Children singing, 1586, ii.
Joyous be our jubilation, 1576, ii.
Jubes; et, in praeceps aquis, 1658, ii.
Jubilemus omnes una, 1575, ii.
Jubilemus pia mente, 1630, ii.
Judge eternal, throned in splendour, 1649, ii.
Judge me, O Lord, I've walked in mine, 1575, ii.
Juich aarde, juicht alom den Heer, 1529, i.
Jussu tyranni pro fide, 1658, ii.
Just as I am, Thine own to be, 1647, i.
Just as I am, without one plea, 1658, ii.
Just in the harbour sailing are we, 1686, i.

Keep the glorious mother's feast day, 1636, i.
Kind Angel guardian, thanks to thee, 1695, ii.
Kind Shepherd, see Thy little lamb, 1646, i.

Kind words can never die, 1576, i.; 1659, ii.
Kindly spring again is here, 1659, ii.
King of glory, King of peace, 1659, ii.
King of glory, Saviour dear, 1580, i.
King of the City Splendid, 1625, ii.
King Solomon a temple built, 1587, ii.
Know ye the Lord doth take away, 1660, i.
Know ye the Lord hath borne away, 1660, i.
Knowest thou, sweet Mary, 1664, ii.
Komm, O komm, du Geist des Lebens, 1636, ii.
Kommt, danket dem Helden mit, 1570, ii.
Kommt her, ihr Creaturen all, 1700, ii.
Κύριε ἐλέησον, Ἀντλαβοῦ, σῶσον, 1660, i.
Kyrie fons Bonitatis, 635, i.
Kyrielyson. Du bist, 1630, ii.

Labente jam solis rota, 1576, ii.
Labouring and heavy-leaden, 1673, ii.
Lacrymosa dies illa, 1629, i.
Laeta quies magni ducis, 1660, ii.
Laetabundi jubilemus: Laeta, 1576, ii.; 1661, i.
Laetabundus exultet . . . Coeli curiae, 1576, ii.; 1661, i.
Laetabundus exultet . . . Regem, 1576, ii.; 1661, i.
Lamb most holy, King most lowly, 1580, i.
Lamb of God, I [we] fall before Thee, 1661, i.
Lamb of God, our souls adore Thee, 1661, i.
Lamb of God, Thy lowly Name, 1576, ii.
Lamp of our feet, whereby we trace, 1552, i.
Land ahead! its fruits are waving, 1576, ii.
Land where the banners wave last in the sun, 1649, ii.
Lasciate, O Vergine, 1675, ii.
Lasst uns alle fröhlich sein, 1636, ii.
Lasst uns erfreuen herzlich sehr, 1661, ii.
Late, late, so late, and dark, 1592, i.; 1729, ii.
Laud, O Sion, thy salvation, 1663, i.
Laud the grace of God victorious, 1577, i.
Laud, ye faithful! kings bow down, 1565, i.
Lauda Sion Salvatorem, 1663, i.; 1705, ii.
Laudes Salvatori modulemur, 1663, i.
Laudes solvamus debitas, 1652, ii.
Laudibus cives resonent canoris, 1576, ii.
Launched upon the stormy ocean, 1557, ii.
Laureata plebs fidelis, 1576, ii.
Laus devota mente, 1663, i.
Laus tibi Christe, Patris optimi nate, 1577, i.
Le monde en vain, par ses biens et ses charmes, 1644, i.
Lead, holy Shepherd, lead us, 1556, ii.
Lead, kindly Light, 1577, i.; 1620, i.; 1663, i.
Lead me to the Rock that's higher, 1569, ii.
Lead on, Almighty Lord, 1577, i.
Lead on, O King Eternal, 1702, ii.
Lead us, Heavenly Father, Lead us, Shepherd kind, 1718, i.
Leader now on earth no longer, 1695, ii.
Leave Thee, no, my dearest [gracious] Saviour, 1590, ii.
Leaves have their time to fall, 1647, ii.
Lend me, O Lord, Thy softening cloud, 1670, i.
Let all on earth their voices raise, 1634, i.
Let all our brethren join in one, 1601, i.
Let all the earth in fair array, 1728, ii.
Let all the world rejoice, 1663, ii.
Let angels chant thy praise, 1710, i.
Let Christian faith and hope dispel, 1596, i.
Let evening twilight turn to dawn, 1610, i.
Let every ear attend, 1663, ii.
Let every mortal ear attend, 1663, ii.
Let folly praise that [what] fancy loves, 1705, ii.
Let God arise, and let His foes, 1577, i.
Let God arise to lead forth those, 1601, i.
Let God our Maker, Lord of spring, 1665, ii.
Let God, the God of battle, rise, 1663, ii.
Let God, the God of battles, rise, 1698, i.
Let heav'n with Alleluyas ring, 1634, i.
Let it be now! too long hast thou delayed, 1601, ii.
Let me dwell on Golgotha, 1581, ii.
Let me go where saints are going, 1645, ii.
Let me no more my comfort draw, 1701, ii.
Let me suffer; let me drain, 1572, i.; 1663, ii.
Let my life be hid with Thee, 1577, i.
Let no hopeless tears be shed, 1638, ii.
Let not your heart be faint, 1577, i.
Let now the joyous air, 1557, i.
Let our choir new anthems raise, 1716, i.
Let our praises be according, 1558, ii.
Let sweet and holy sound, 1679, ii.
Let the church of God rejoice, 1550, ii.
Let the deep organ swell the lay, 1687, ii.
Let the Holy Spirit's grace, 1677, ii.
Let the round world with songs rejoice, 1634, i.
Let the song go round the earth, 1707, i.
Let there be light at eventide, 1646, ii.
Let there be light, Jehovah said, 1577, i.
Let there be light, thus spake the Word, 1569, i.
Let thine example, holy John, remind us, 1720, i.
Let those who seek the world to please, 1720, ii.
Let those who will for other beauties pine, 1664, ii.
Let thoughtless thousands choose, 1571, ii.; 1650, i.
Let to-day above all other, 1649, i.
Let us, brethren [brothers], let us gladly, 1663, ii.
Let us duly keep the feast, 1568, i.
Let us gather up the sunbeams, 1590, i.
Let vain pursuits and vain desires, 1577, i.; 1663, ii.
Let whosoever will enquire, 1700, i.
Let Zion's watchmen all awake, 1593, i.
L'heure était venue, 1653, ii.
Libera me, Domine, 1559, ii.; 1629, i.
Lie down, frail body, here, 1614, ii.
Lie still, beloved, lie still, 1612, i.
Liebe, die du mich zum Bilde, 1664, i.
Life and light and joy are found, 1664, i.
Life eternal, Life eternal, 1577, i.
Life is opening out before you, 1677, ii.
Life passeth soon, 1627, ii.
Life-spring divine and Bond of all, 1692, i.
Lift it gently to the steeple, 1577, i.
Lift up, lift up thy voice with singing, 1576, ii.
Lift up, lift up your voices now, 1664, i.
Lift up the everlasting gates, 1577, i.
Lift up your heads, eternal gates, 1577, i.
Lift up your heads, ye everlasting gates, 1564, i.
Lift up your hearts! We lift them, Lord, 1664, i.
Lift up your songs, ye angel choirs, 1559, ii.
Light ever gladsome, Ray of th' eternal, 1687, ii.
Light of ages and of nations, 1665, ii.
Light of life! eternally, 1714, i.
Light of the soul, Thou Saviour blest, 1667, ii.
Light of the world, faint were our weary feet, 1620, i.
Light of the world, Thy beams I bless, 1618, i.; 1664, i.
Light of the world, Whose kind and gentle care, 1577, i.
Light of the world's dark story, 1690, ii.
Light serene of holy glory, 1687, ii.
Lighten our darkness, gracious Lord, 1715, ii.
Like a mighty man rejoicing in his strength, 1601, i.
Like as the hart for water-brooks, 1589, i.
Like silver lamps (The Manger Throne), 302, ii.
Like the dawning of the morning, 1634, ii.
Like the eagle, upward, onward, 1577, i.
Like the voiceless starlight falling, 1634, ii.
Linguunt tecta Magi, 1665, i.
Listen, ye mortals, while I sing, 1553, i.
Little birds on lightest wing, 1609, ii.
Little children, Advent bids you, 1596, ii.
Little children, praise the Saviour, 1577, i.; 1665, i.
Little children, wake and listen, 1665, i.
Little drops of water, 1577, i.; 1619, i.; 1665, i.
Little feet are passing, 1647, i.
Little ones of God are we, 1618, i.
Lo! amid the shades of night, 1713, ii.
Lo! golden light rekindles day, 1667, ii.
Lo! He comes with clouds descending, 1665, i.
Lo! I come with joy to do, 1593, i.
Lo, now is our accepted day, 1631, ii.
Lo, now, O Father, mindful of the love, 1577, ii.
Lo! now the time accepted peals, 1562, i.
Lo! on a narrow neck of land, 1169, ii.; 1665, i.
Lo! on the slope of yonder shore, 1616, i.
Lo, summer comes again, 1682, i.
Lo, the earth is risen again, 1665, ii.
Lo, the Lord Jehovah liveth, 1577, ii.
Lo, the prisoner is released, 1577, ii.
Lo! the risen Lord ascending, 1654, ii.
Lo, the stone is rolled away, 1577, ii.
Lo, what a pleasing sight, 1665, ii.
Lo, what an entertaining sight, 1665, ii.
Lo, where a crowd of pilgrims toil, 1595, i.
Lo! with the morning here we take our station, 1677, ii.
Lob sey Gott, der den Frühling schafft, 1665, ii.
Lobe den Herren, den mächtigen König, 1665, ii.
Lodiamo cantando, 1664, ii.
Long ago the lilies faded, 1718, i.
Long have I sat beneath the sound, 1593, i.; 1676, i.
Long in darkness we have waited, 1576, ii.
Long, long deferred, now come at last, 1554, i.
Long years ago I wander'd far astray, 1577, ii.
Long years ago, o'er Bethlehem's hills, 1625, i.
Looft der Koning, alle Volken, 1563, ii.
Look away to Jesus, 1555, ii.
Look down, O Mother Mary, 1664, ii.
Look down, sweet Saviour, from Thy holy place, 1665, ii.
Look down upon us, God of grace, 1579, i.
Look forth, mine eye, look up and view, 1571, ii.
Look to Jesus and be saved, 1601, ii.
Look to Jesus, till, reviving, 1564, ii.
Look up, O man, behold the same, 1569, ii.
Look up, ye saints, and while ye gaze, 1577, ii.
Look, ye saints, the day is breaking, 1577, ii.

Looking unto Jesus, Never need we yield, 1645, ii.
Looking upward every day, 1555, ii.
Lord, a little band of children, 1643, ii.
Lord, a thousand foes surround us, 1578, i.
Lord, all I am is known to Thee, 1665, ii.
Lord and God of heavenly powers, 1592, ii.
Lord, and is Thine anger gone, 1715, ii.
Lord and Saviour, true and kind, 1675, i.
Lord, as Thy temple's portals close, 1641, ii.
Lord, as we Thy Name profess, 1686, i.
Lord, at Thy throne we bend, 1553, i.
Lord, be Thy Word my rule, 1665, ii.
Lord, bless the children here, 1577, ii.
Lord, bless what Thou provided hast, 1593, i.
Lord, by Thy prayer in agony, 1694, ii.
Lord, dare we pray Thee dwell within, 1666, i.
Lord, dismiss us with Thy blessing, 1666, i.
Lord, dost Thou look from heaven and see, 1612, i.
Lord, enthroned in heavenly splendour, 1554, ii.; 1666, i.
Lord, for the just Thou dost provide [*prepare*], 1577, ii.
Lord, for the things we see, 1727, i.
Lord, for to-morrow and its needs, 1666, i.
Lord, from far-severed climes we come, 1646, ii.
Lord, from out Thy glorious skies, 1689, ii.
Lord, from Thy blessed throne, 1582, i.
Lord God Almighty, in Thy hand, 1625, i.
Lord God of Hosts, by all adored, 1577, ii.
Lord God of Hosts, within Whose hand, 1651, ii.
Lord God, omnipotent to bless, 1565, ii.
Lord God, our praise we give, 1691, i.
Lord, grant us like the watching five, 1707, i.
Lord, help me to resign my doubting heart, 1666, i.
Lord, how mysterious are Thy ways, 1590, ii.
Lord, how shall sinners dare? 1577, ii.
Lord, I am Thine, but Thou wilt prove, 1592, ii.
Lord, I approach the mercy-seat, 1577, ii.
Lord, I believe a rest remains, 1593, i.
Lord, I believe Thy work [*word*] *of grace*, 1666, i.
Lord, I care not for riches, 1576, i.
Lord, I claim Thee for my own, 1552, ii.
Lord, I come at last to Thee, 1669, i.
Lord, I deserve Thy deepest wrath, 1578, ii.
Lord, I feel a carnal mind, 1562, ii.
Lord, I have cast up the account, 1647, i.
Lord, I know a work is waiting, 1655, ii.
Lord, I look for all to Thee, 1578, i.
Lord! I obey Thy kind command, 1645, i.
Lord! I repent, with grief and shame, 1610, i.
Lord, I will follow on, 1615, i.
Lord, if judgments now are waking, 1570, i.
Lord, in love Thou didst remind us, 1577, ii.
Lord, in thankful love adoring, 1549, ii.
Lord, in the desert, bleak and bare, 1577, ii.
Lord, in this dust Thy sovereign voice, 1577, ii.
Lord, in this Thy mercy's day, 1666, i.
Lord, in Thy great, Thy glorious Name, 1590, ii.
Lord, in Thy hand I lie, 1577, ii.
Lord, in Thy presence, dread and sweet, 1703, ii.
Lord, is it I that enter here, 1675, i.
Lord, it is good for us to be, 1577, ii.
Lord, it is Thy holy day, 1577, ii.
Lord Jesu Christ, by Whom alone, 1558, ii.
Lord Jesu! on our forehead, 1552, ii.
Lord Jesu, think on me, 1666, i.
Lord Jesu! we adore Thee, 1552, ii.
Lord Jesu, Who at Lazarus' tomb, 1691, i.
Lord Jesus, are we one with Thee? 1577, ii.
Lord Jesus, bless us ere we go, 1666, i.
Lord Jesus Christ! for love of Thee, 1670, i.
Lord Jesus, I long to be perfectly whole, 1582, i.
Lord Jesus, in the days of old, 1677, ii.
Lord Jesus, think on me, 1666, i.
Lord Jesus, we are [*are we*] *one with Thee*, 1577, ii.
Lord Jesus, we believing, 1666, i.
Lord Jesus, when I think of Thee, 1559, ii.
Lord Jesus, Who didst once appear, 1553, i.
Lord, keep me, for I trust in Thee, Be Thou, 1556, ii.
Lord, let me see Thy beauteous face, 1577, ii.
Lord, let my heart still turn to Thee, 1577, ii.
Lord, let Thy goodness lead our land, 1578, i.; 1666, i.
Lord, may a sinful little child, 1557, ii.
Lord, mine must be a spotless dress, 1625, ii.
Lord, my times are in Thy hand, Be they, 1591, ii.
Lord, now round Thy Church behold, 1571, ii.
Lord of all creation, 1622, i.
Lord of all the ages of Eternity, 1655, ii.
Lord of all, with pure intent, 1666, ii.
Lord of Creation, bow Thine ear, 1605, ii.
Lord of every land and nation, 1579, ii.
Lord of grace and holiness, 1612, i.
Lord of Hosts, Who hast endued us, 1612, i.
Lord of Life, all praise excelling, 1580, ii.
Lord of Life and King of Glory, 1617, ii.
Lord of life eternal, 1612, i.
Lord of Life, prophetic Spirit, 1684, ii.
Lord of love, and light, and glory, 1651, i.
Lord of love, and truth, and grace, 1707, i.
Lord of Might, our land's Defender, 1726, ii.
Lord of our life, and God of our salvation, 1666, ii.
Lord of power and might, the Giver, 1622, i.
Lord of the brave, Who call'st Thine own, 1703, ii.
Lord of the countless worlds above, 1666, ii.
Lord of the golden harvest, 1560, i.
Lord of the gracious sunshine, 1625, i.
Lord of the reapers, hear our lowly pleading, 1609, ii.
Lord of the Sabbath's peaceful hours, 1578, i.
Lord of the sea, afar from land, 1625, ii.
Lord of the silent winter, 1717, ii.
Lord of the sinless world above, 1666, ii.
Lord of the worlds above, 1593, ii.
Lord, should my path through suffering lie, 1572, i.
Lord, show Thy glory as of old, 1552, ii.
Lord supreme, in glory dwelling, 1578, i.
Lord, that madest earth and heaven, 1642, i.
Lord, the heavens declare Thy glory, 1593, ii.
Lord, the wind and sea obey Thee, 1628, i.
Lord, Thou art mine, 1578, i.
Lord, Thou art not alone, 1578, i.
Lord, Thou hast all my frailty made, 1670, i.
Lord, Thou hast known my inmost mind, 1578, i.
Lord, Thou hast led us as of old, 1649, ii.
Lord, Thou hast told us that there be, 1594, ii.
Lord, Thou knowest all the weakness, 1554, i.
Lord, Thou lov'st the cheerful giver, 1675, ii.
Lord, through this Holy Week of our salvation, 1629, ii.
Lord, Thy children guide and keep, 1666, ii.
Lord, Thy mercy now entreating, 1578, i.
Lord, Thy people guide and keep, 1666, ii.
Lord, Thy ransomed Church is waking, 1094, ii.
Lord, Thy servants forth are going, 1729, i.
Lord, to our humble prayers attend, 1720, i.
Lord, to Thine altar we draw near, 1563, i.
Lord, to Thy loving arms, 1612, i.
Lord, to Thy people aid dispense, 1591, ii.
Lord, we bring our work to Thee, 1649, i.
Lord, we come before Thee, 1649, i.
Lord, we come, our sins confessing, 1552, ii.
Lord, we come to ask Thy blessing, 1560, ii.
Lord! we obey Thy kind command, 1645, i.
Lord, we uplift our voice in supplication, 1612, i.
Lord, what avails our strife? 1578, i.
Lord, what is man that he should prove? 1588, i.
Lord, when I lift my voice to Thee, 1552, ii.
Lord, when in Simon's house of yore, 1666, ii.
Lord, when my soul her secrets doth reveal, 1666, ii.
Lord! when through sin I wander, 1590, i.
Lord, when Thy grace our hearts inspire, 1578, i.
Lord, when we bend before Thy throne, 1595, ii.
Lord, when we pray "Thy Kingdom come," 1692, ii.
Lord, while afar our brothers fight, 1667, i.
Lord, Who at Cana's wedding feast, 1578, i.
Lord, Who didst sanctify, 1564, ii.
Lord, Who dost the voices bless, 1728, i.
Lord, Who fulfillest thus anew, 1675, ii.
Lord, Who gavest streams and fountains, 1691, i.
Lord, Who hast made me Thy dear child, 1560, ii.
Lord, Who hast taught to us on earth, 1682, i.
Lord, who shall sit beside Thee, 1696, i.
Lord, Who while yet a boy wast found, 1675, ii.
Lord, with a very tired mind, 1591, i.
Lord, with glowing heart [*I'd*] *I'll praise Thee*, 1666, ii.
Lord, [*when*] *with Thy grace our hearts inspire*, 1578, i.
Loud rings the warning voice around, 1722, ii.
Love Divine, all loves excelling, 1686, ii.
Love, love divine, I sing, 1560, i.
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Lov'd with love from everlasting, 1589, i.
Lovely flow'rs of martyrs, hail, 1619, ii.
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Loving Father, throned in glory, 1663, i.
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Made lowly wise, we pray no more, 1650, i.
Magnae Deus potentiae, 1668, i.
Magno salutis gaudio, 1668, i.
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Make haste, my soul, to live, 1668, ii.
Make haste, O man, to live, 1668, i.
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Make use of me, my God, 1554, i.
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Maker of earth, to Thee alone, 1710, i.
Maker of land and rolling sea, 1561, i.
Maker of man, Who from Thy throne, 1688, i.
Maker of the human heart, 1668, ii.
Man of sorrows! named below, 1594, ii.
Man shall not live by bread alone, 1629, ii.
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March, my little children, 1652, i.
March on, march on, ye soldiers true, 1561, i.
March on, O soul, with strength, 1625, i.
Maria castis oculis, 1668, i.
Maria flos, orbis honos, 1668, ii.
Maria gieng geschwind, 1668, ii.
Maria gieng hinaus, 1668, ii.
Maria rein, du hast allein, 1668, ii.
Maria, sei gegrüsset, 1608, i.
Mark that long dark line of shadows, 1587, ii.
Mark the Seer! he cries "Repentance," 1554, ii.
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Martyr of God, whose strength was steeled, 1669, i.
Mary! dearest mother, 1634, ii.
Mary, mother! shield us through life, 1695, i.
Mary sings, the ravish'd heavens, 1720, ii.
Mary, thy heart for love, 1664, ii.
Mary, weep not, weep no longer, 1623, i.
Master, how shall I bless Thy Name, 1645, ii.
Master, it is good to be, 1577, ii.
Master, no offering costly and sweet, 1686, i.
Master of the vineyard, hear, 1708, ii.
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May I but touch His garment's hem, 117, i.
May I resolve with all my heart, 1550, i.
May we not, Father, meetly mourn, 1640, ii.
Me receptet Syon illa, 1602, ii.
Media vita in morte sumus, 1579, ii.
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Meet it is to tell Thy glory, 1679, i.
Μέγα καὶ παράδοξον θαῦμα, 1670, ii.
Μέγα τὸ μυστήριον, 1670, ii.
Mein Vater! zeuge mich, 1553, i.
Meine Hoffnung stehet feste, 1670, ii.
Men of thought, be up and stirring, 1579, ii.
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Mens, affectus, ratio, 1628, ii.
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Met again in Jesus' Name, 1587, i.
Mighty God, while angels bless Thee, 1579, ii.
Mighty Lord, extend Thy empire, 1558, i.
Miles inclite fortissimi regis Christi, 1678, i.
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Mine be the tongue that always shrinks, 1635, i.
Mine eyes have seen the glory of the coming, 1652, i.
Miris modis repente liber ferrea, 1636, i.
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Missus Gabriel de coelis, 1673, ii.
Mittit ad virginem, 1599, i.
Μνώεο Χριστέ, 1580, i.
Monarch of ages, hear us of Thy clemency, 1605, ii.
Monarch of ages, Jesu, of Thy clemency, 1605, ii.
Mondo, più per me non sei, 1664, ii.
Moons, planets, suns that swim the sky, 1591, ii.
More fair than sunrise on our sight, 1565, i.
More glorious than the sun to see, 1537, ii.
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Morgenroth! Morgenroth, 1691, ii.
Morning comes with light all-cheering, 1720, ii.
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Mortal, if e'er thy spirits faint, 1581, i.'
Most glorious Lord of life, that on this day, 1705, ii.
Most gracious Saviour! 'twas not Thine, 1555, i.
Most holy Lord and God of heaven, 1622, i.
Most Merciful! by Whom is sway'd, 1708, i.
Mother Mary! at thine altar, 1634, ii.
Mother Mary, Queen most sweet, 1664, ii.
Mother of Almighty God, 1710, i.
Mother of God, we hail thy heart, 1634, ii.
Mother of mercy, day by day, 1634, ii.
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Mouth of babes who cannot speak, 1556, ii,
Much in sorrow, oft in woe, 1557, ii.; 1581, i.
Müde bin ich, geh' zur Ruh, 1675, ii.
Mundi salus affutura, 1675, ii.
Mundus effusis redemptus, 1588, i.
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Must I be carried to the skies? 1581, i.
Must Jesus bear the cross alone? 1581, i.
My country, Lord, art Thou alone, 1568, i.
My country, 'tis of thee, 1685, i.
My fairest child, I have no song to give you, 1660, i.
My faith it is an oaken staff, 1667, ii.
My faith looks up to Thee, 1583, i.
My faith shall triumph o'er the grave, 1581, i.
My Father bids me come, O why do I delay, 1675, ii.
My Father, cheering Name, 1675, ii.
My Father, hear my prayer, Before I go, 1560, i.
My Father knows the things I need, 1675, ii.
My Father, when I come to Thee, 1569, ii.
My Father, when I hear Thy voice, 1581, i.
My father's at the helm. See *'Twas when.*
My glorious Victor, Prince Divine, 1675, i.
My goal is God Himself, 1616, ii.
My God and Father, while I stray, 1675, ii.
My God, and is Thy table spread, 1675, ii.
My God has given me work to do, 1554, ii.
My God, how cheerful is the sound, 1560, i.
My God, I know, I feel Thee mine, 1595, ii.
My God, I love Thee, not to gain, 1583, i.
My God, I rather look to Thee, 1700, i.
My God, if I may call Thee mine, 1675, ii.
My God, is any hour so sweet, 1581, i.
My God, my Father, blissful Name, 1675, ii.
My God, my Father, let me rest, 1581, i.
My God, my Father! while I stray, 1675, ii.
My God, my God, why hast Thou me? 1597, i.
My God, my grateful heart I'll raise, 1581, i.
My God, my Life, my Love, 1676, i.
My God, O Goodness infinite, 1664, ii.
My God, though cleaving to the dust, 1581, i.
My God! Who art nothing but mercy, 1634, ii.
My harp untuned and laid aside, 1581, i.; 1726, ii.
My head is low, my heart is sad, 1673, ii.
My heart of dust was made, 1728, i.
My Hiding-place, my Refuge Tower, 1581, ii.
My Home is God Himself, 1616, ii.
My Hope, my Portion, and my God, 1676, i.
My Jesus, I love Thee, I know Thou art mine, 1676, i.
My Jesus! say what wretch has dared, 1577, i.; 1664, ii.
My latest sun is sinking fast, 1569, ii.
My Lord, in glory reigning, 1552, i.
My Lord, my God! if fear or shame, 1676, i.
My Lord, my God, my Love, 1581, ii.
My Lord, my God, what willest Thou, 1676, i.
My Lord, my Life, my Love, 1676, i.
My Lord, my Master, at Thy feet, 1586, ii.; 1676, i.
My oldest friend, mine from the hour, 1677, i.
My only Saviour, when I feel, 1632, i.
My opening eyes with rapture see, 1581, ii.
My Saviour could and would, 1667, i.
My Saviour, I love Thee, I know Thou art mine, 1676, i.
My Saviour, let me hear Thy voice, 1560, i.
My Saviour, 'mid life's varied scene, 1567, i.
My Shepherd's mighty aid, 1588, i.
My sins have taken such an hold on me, 1673, ii.
My son, give Me thine heart, and let, 1581, ii.
My son, give Me thine heart! Lord, 1591, ii.
My son, know thou the Lord, 1581, ii.
My soul and all its powers, 1581, ii.
My soul awake! Thy rest forsake, 1577, ii.
My soul, be on thy guard, 1570, i.
My soul doth long for Thee, 1581, ii.
My soul doth magnify the Lord, My spirit, 1541, i.
My soul, how lovely is the place, 1724, i.
My soul is now united, 1554, ii.
My soul no more shall strive in vain, 1550, i.
My soul, praise the Lord, 1581, ii.
My soul, triumphant in the Lord, 1560, i.
My soul, what dost thou! Answer me, 1664, ii.
My soul, with humble fervour raise, 1577, ii.
My soule doth magnifie the Lord, My sprite eke, 1541, i.
My span of life will soon be done, 1558, i.
My spirit longeth for Thee, 1581, ii.
My spirit to Thy chastening stroke, 1581, ii.
My thirsty soul desires her drought, 1723, ii.
My times are in Thy hand, my God, 1676, i.
Myriads of spirits round the throne, 1581, ii.
Mysterious Presence, Source of all, 1581, ii.
Mysterium mirabile, 1676, i.
Mystical Rose! by God's own hand, 1676, i.

Naar min Tunge ikke mere, 1581, ii.
Nardi Maria pistici, 1668, i,

Nay, 'tis not what we fancied it, 1554, i.
Near the cross our station taking, 1581, ii.
Near the Cross was Mary weeping, 1581, ii.; 1706, ii.
'Neath the stars that shone so bright, 1552, ii.
Nec quisquam oculis vidit, 1713, ii.
Never forget the dear ones, 1676, i.
Never further than Thy Cross, 1556, i.
Night doth its place in turn to daylight, 1561, i.; 1631, ii.
No Angel comes to us to tell, 1674, ii.
No blood, no altar now, 1554, i.; 1614, ii.
No evil shall befall, 1579, ii.
No eye hath seen what joys the saints obtain, 1695, i.
No longer forward nor behind, 1727, i.
No me mueve, mi Dios, para quererte, 1679, ii.
No more with horrors veil the tomb, 1631, i.
No more, ye wise, your wisdom boast, 1560, i.
No need of the sun in that day, 1582, i.
No night in heaven, eternal day, 1552, i.
No one knows but Jesus, 1560, i.
No room for mirth or trifling here, 1582, i.
No room within the dwelling, 1552, ii.
No shadows yonder, 1554, i.; 1614, ii.
No strength of nature can suffice, 1558, i.
No tie so strong or sweet below, 1587, i.
No want of Thine, O God, to meet, 1691, ii.
No war or [nor] battle's sound, 1165, i.
Nobis Sancti Spiritus gratia sit data, 1677, ii.
Nocte mox diem fugata, 1588, i.
Nocte surgentes vigilemus omnes, 1677, ii.
Non me movet, Domine, ad amandum Te, 1680, i.
Non parta solo sanguine, 1677, ii.
None but Christ; His merit hides me, 1558, i.
None of all the noblest cities, 1619, ii.
None other Lamb, none other Name, 1696, i.
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Not a life so mean or lowly, 1663, ii.
Not all the powers of hell can fright, 1582, i.
Not always as the whirlwind's rush, 1727, i.
Not always on the mount may we, 1650, ii.
Not by the Martyr's death alone, 1677, ii.
Not far from Jordan's ford, 1582, i.
Not far, not far from the Kingdom, 1624, ii.
Not from the dust affliction grows, 1034, i.
Not heaven's wide range of hallowed space, 1582, i.
Not in anything we do, 1550, ii.
Not in dumb resignation, 1646, ii.
Not in the churchyard shall he sleep, 1582, i.
Not long on Hermon's holy height, 1687, i.
Not, Lord, unto that mount of dread, 1555, i.
Not one hour for Jesus, 1644, ii.
Not only for the goodly fruit-trees tall, 1561, i.
Not only when ascends the song, 1640, ii.
Not ours to mourn and weep, 1601, i.
Not so in haste, my heart, 1678, i.; 1547, ii.
Not till the freezing blast is still, 1582, i.
Not to mount Sinai's [Zion's] flaming height, 1582, i.
Not to ourselves again, 1585, i.
Not when, with self dissatisfied, 1650, ii.
Not with the light and vain, 1554, i.
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Now all give thanks to God, With body, 1679, i.
Now all the woods are sleeping, 1582, ii.
Now at the Lamb's high spousal-tide, 1600, i.
Now at the night's return we raise, 1555, i.
Now be that Sacrifice survey'd, 1560, i.
Now cheer our hearts this eventide, 1599, ii.
Now Christ above the starry floor, 1655, i.
Now Christ He is risen, 1555, i.
Now Christ, returning to His own, 1655, i.
Now from this instant now, I will, 1678, ii.
Now have I found the firm foundation, 979, i.
Now heaven's growing light is manifest, 1621, ii.
Now I have found a friend, 1571, ii.
Now I resolve with all my heart, 1550, i.
Now in holy celebration, 1636, i.
Now in this consecrated place, 1728, ii.
Now is the healing time decreed, 1631, ii.
Now it is evening; time to cease from labour, 1629, i.
Now Jesus Christ's true Flesh and Blood, 1695, i.
Now let our mingling voices rise, 977, ii.
Now let our voices rehearse, 1602, ii.
Now let the Christian's hope abound, 1582, i.
Now let the faithful come, with joy revering, 1577, i.
Now let us raise our voices high, 1582, ii.
Now let your mingling voices rise, 977, ii.
Now lift we to our God on high, 1718, i.
Now may the God of peace and love, 1565, ii.
Now, my soul, rehearse the story, 1559, ii.
Now, my soul, thy voice upraising, 1689, i.
Now, my tongue, the mystery telling, 1685, ii.
Now on the Holy Ghost let us call, 1678, ii.
Now rest, ye pilgrim host, 1691, ii.
Now severed is Jordan, 1552, i.
Now shadows wane, now heavy night departeth, 1631, ii.
Now sing we a song for the harvest, 1619, ii.
Now that day its wings has furled, 1678, ii.
Now that our holy day is done, 1678, ii.
Now that the day has reached its close, 1678, ii.
Now that the daylight dies away, 1710, i.
Now that the daylight fills the sky, 1655, i.
Now the blessed Dayspring, 1713, ii.
Now the busy week is done, 1582, ii.; 1658, i.
Now the days are dark and dreary, 1646, i.
Now the eyes of day are furled, 1678, ii.
Now the labourer's task is o'er, 1678, ii.
Now the labourer's toils are o'er, 1616, ii.
Now the Lord our souls has fed, 1669, i.
Now the solemn shadows darken, 1560, i.
Now the wings of day are furled, 1678, ii.
Now the wintry days are o'er, 1612, ii.
Now the year is crowned with blessing, 1636, i.
Now to heav'n our cry [prayers] ascending, 1648, ii.
Now to the cruel scourge, the twined thorn, 1563, i.
Now to the glorious Trinity, 1557, ii.
Now to the Lamb that once was slain, 1582, ii.
Now to the shining seats of bliss, 1582, ii.
Now to Thine altar, Lord, 1594, i.
Now trumpets cease your sound, 1691, i.
Now when from one another parting, 1614, ii.
Now when prayer and toil had failed, 1584, i.
Now, while before your relics, 1549, ii.
Now while we sing our closing psalm, 1665, ii.
Now winter holds his solemn reign, 1582, ii.
Now with creation's morning song, 821, i.
Now with the declining sun, 1576, ii.
Nox atra rerum contegit, 1592, i.; 1678, ii.
Nox et tenebrae et nubila, 1678, ii.
Nu biten wir den heiligen Geist, 1678, ii.
Nu scylun hergan hefaenricaes uard, 1678, ii.
Nun danket alle Gott, 1679, i.
Nun ruhen alle Wälder, 1582, ii.; 1679, i.
Nunc dimittis, 1582, ii.
Nunc Sancte nobis Spiritus, 1603, i.; 1679, i.

O, all ye nations everywhere, 1681, i.
O all ye nations, praise the Lord, 1681, i.
O all ye works of God the Lorde, 1541, i.
O all you creatures of the Lord, 1553, i.
O anima Christi sanctifica me, 1605, i.
O Anne! thou hadst lived, 1634, ii.
O balmy and bright as moonlit night, 1634, ii.
O, be not thou dismayed, 1674, i.
O beata beatorum, 1679, i.
O beata Hierusalem, 1582, ii.; 1679, i.
O beate mi, Edmunde, 1729, i.
O beautiful, my country, 1650, ii.
O bello Dio, Signor del Paradiso, 1664, ii.
O bind me with Thy bands, my Lord, 1617, i.
O blessed day when first was poured, 1635, ii.
O blessed Father! sent by God, 1634, ii.
O blessed gospel, glorious news for man, 1551, ii.
O blessed Paraclete, 1642, ii.
O blessed Saviour, Lord of love, 1608, ii.
O Blessed Trinity! Thy children, 1634, ii.
O blest Creator of the light, Who, 1667, i.
O blest memorial of our dying Lord, 1549, ii.; 1582, ii.
O bliss of the purified, bliss of the free, 1583, ii.
O boundless Wisdom, God most high, 1653, ii.
O bow Thine ear, Eternal One, 1647, ii.
O Bread of Heaven, beneath this veil, 1664, ii.
O Breath of God, breathe on us now, 1722, i.
O brother man! Fold to thy heart thy brother, 1726, ii.
O child of God, remember Thy soul's, 1600, i.
O child of God, remember When thou, 1600, i.
O child of sorrow, weary, distressed, 1564, ii.
O! Christ, He is the Fountain, 1558, i.
O Christ! of all Redeemer dear, 1621, i.
O Christ, our God, Who with Thine own, 1554, ii.
O Christ, our Joy, gone up on high . . . To Thee, 1716, ii.
O Christ, our Joy, to Whom is given, 1716, ii.
O Christ! our Light, O Fount of light, 1667, ii.
O Christ, our never-failing Guide, 1584, i.
O Christ, sweet Rose of Sharon, 1670, i.
O Christ the glorious Crown, 1695, i.
O Christ, the heav'ns Eternal King, 1692, ii.
O Christ, the true and only Light, 1681, ii.
O Christ, Thou Brightness of the day, 1621, i.
O Christ, Thou hast ascended, 1582, ii.
O Christ, Who art the Light and Day, Thou drivest darksome, 1621, i.
O Christ, Who art the Light and Day, Thou drivest night, 1621, i.
O Christ, Who didst our tasks fulfil, 1612, ii.
O Christ, Whose glory fills the heaven, 1601, i.
O Christe qui noster poli, 1582, ii.

O Christians! leagued together, 1679, i.
O Church of Christ, our blest abode, 1555, ii.
O City girt with glory, 1656, i.
O come, all ye faithful . . . Forsaking, 1600, i.
O come, all ye faithful . . . Lo! star-led, 1600, i.
O come, all ye faithful . . . Star-led, 1600, ii.
O, come and let us all with one accord, 1679, i.
O come, and let us nowe reioyce And sing, 1541, i.
O come and mourn with me awhile, 1679, i.
O come, come Thou, Emmanuel, 1551, i.
O come, let us raise Our tribute of song, 1582, ii.
O come, O come, Emmanuel! Redeem, 1721, i.
O come, Redeemer of the earth, 1720, ii.
O come ye redeemed, 1663, ii.
O comrade bold of toil and pain, 1582, ii.
O could I find from day to day, 1556, ii.
O could we always pray, 1582, ii.
O covenant Angel, full of grace, 1582, ii.
O Cross, that only know'st the woes, 1558, ii.
O Crux, qui sola languentes, 1558, ii.
O day, most calm, most bright, 1679, ii.
O day of God, most calm, most bright, 1582, ii.
O day to sweet religious thought, 1619, ii.
O dear Saint Martha, busy saint, 1634, ii.
O dearer to my thankful heart, 1590, ii.
O dearest Lord, by all adored, 1611, ii.
O Deus ego amo Te, Nam prior, 1582, ii.; 1679, ii.
O Deus ego amo Te, Nec amo Te, 1582, ii.; 1679, ii.
O Divine Enfance, 1661, i.
O Divinest Childhood, 1661, i.
O do you hear that voice from heaven, 1634, ii.
O Domine Deus! speravi in Te, 1589, i.
O domus, Hierusalem! beata, 1574, ii.
O dreadful glory that doth make, 1565, ii.
O du allersüsste Freude, 1680, i.
O du Deutschland, ich muss marschieren, 79, ii.
O du Liebe meiner Liebe, 1583, i.; 1680, i.
O earth, thy past is crowned and consecrated, 1569, ii.
O esca viatorum, 1680, i.
O eyes that are weary, and hearts that are sore, 1680, i.
O Faith of England, taught of old, 1660, ii.
O Father, bless the children, 1561, ii.
O Father blest, Thy name we sing, 1680, i.
O Father, ere the night draw near, 1663, i.
O, Father, hear my morning prayer, 1680, i.
O Father, in Thy Father's heart, 1561, i.
O Father, in Whose great design, 1583, i.
O Father, let me be, 1583, i.
O Father, Lord of earth and heaven, 1596, ii.
O Father, Son, and Holy Ghost, One God, 1680, i.
O Father! though the anxious fear, 1552, i.
O Father, to the fields that are ripe, 1567, i.
O Father, uncreated Lord, 982, i.
O Father, we adore Thee, And bending, 1680, i.; 1719, i.
O Father, we would thank Thee, 1643, ii.
O Father, Who didst earth and heaven fashion, 1630, ii.
O Father, Who hast given Thine only Son, 1583, i.
O Father, Who the earth hast given, 1658, ii.
O filii et filiae, 1680, i.
O first in sorrow, first in pain, 1683, i.
O Flower of Grace, divinest Flower, 1634, ii.
O flowers, O happy flowers, 1664, ii.
O Food of men wayfaring, The Bread, 1680, i.
O Food of wayworn exiles, 1680, i.
O for a closer walk with God, 1626, i.; 1680, ii.
O! for a flame of fire, 1616, i.
O for a shout of joy, 1597, ii.
O for a sight, a pleasing sight, 1583, i.
O for the coming of the end, 1591, i.
O for the light of that fair star, 1694, ii.
O for the love, the perfect love, 1645, i.
O Fount of grace that runneth o'er, 1626, i.
O Fount of life and beauty, 1596, ii.
O frail spirit, vital spark, 1668, ii.
O Friend Divine! with Thee apart, 1625, i.
O garden of Olivet, dear honour'd spot, 1559, i.
O gentes omnes terrarum [undique], 1680, ii.
O gentle Jesus, had I been, 1621, ii.
O gladsome light, O grace, 1687, ii.
O gloriosa femina, 1690, i.
O glorious Maid, exalted far, 1690, i.
O God, be ever with Thy Church, 1695, i.
O God, bow down Thine ear to earth, 1583, i.
O God, Creation's Force and Stay, 1692, i.
O God from God, and Light from light, 1624, ii.
O God, great Father, Lord and King, 1651, i.
O God, how often hath Thine ear, 1555, i.
O God, I love Thee; not that my poor love, 1582, ii.
O God, I love Thee, not with love, 1583, i.
O God, I thank Thee for each sight, 1669, i.
O God, my God, I do love Thee, 1582, ii.
O God, my God, in mercy hear, 1583, i.
O God, my Shepherd, Caring, 1646, ii.
O God, my spirit loves but Thee, 1583, i.
O God, my strength and fortitude, 1681, i.
O God, not only in distress, 1624, ii.
O God of ages, in Whose light, 1624, i.
O God of Bethel, by Whose hand, 1681, i.
O God of earth and altar, 1620, ii.
O God of Israel, hear my prayer, 1583, i.
O, God of light! about Thy throne, 1600, i.
O God of love and power, 1583, i.
O God of loveliness, 1664, ii.
O God of orphans, hear our prayer, 1562, ii.
O God of our salvation, We thank Thee, &c., 1583, i.
O God of truth! speak now Thy holy word, 1615, i.
O God on Heaven's high seat, 1624, ii.
O God, on Thee we all depend, 1583, i.
O God, our Father, in compassion hear, 1627, i.
O God, our Father, Thee we praise, 1629, i.
O God, our God, Thou shinest here, 1583, i.
O God, our Strength, our Hope, our Rock, 1583, i.
O God, the prayer of Thy beloved Son, 1557, i.
O God, the strength of every heart, 1583, i.
O God, the world's sustaining Force, 1692, i.
O God, Thou art the object of my love, 1582, ii.
O God, Thou didst inspire in ancient days, 1556, ii.
O God, Thou in Thy love [didst] dost make, 1681, i.
O God, Thou wondrous One in Three, 1552, i.
O God, Thy children gathered here, 1583, i.; 1681, i.
O God, Thy glory gilds the sun, 1617, i.
O God, Thy grace impart, 1583, i.
O God, Thy heavenly grace impart, 1538, i.
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O God, Thy world is sweet with prayer, 1661, ii.
O God, to know that Thou art just, 1579, i.
O God, to Thee we raise our eyes, 1588, i.; 1692, ii.
O God to Whom, in flesh revealed, 1583, i.
O God, to Whom our fathers prayed, 1681, i.
O God Triune, we praise and bless, 1610, ii.
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O God, unseen, yet ever near, 1665, ii.; 1681, i.
O God, we come not as of old, 1620, i.
O God, we raise our hearts to Thee, 1711, i.
O God, while generations flee, Like leaves, 1681, i.
O God, Who didst Thy will unfold, 1578, i.
O God, Who holdest in Thy hand, 1558, ii.
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O God, Who workest hitherto, 1681, ii.
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O God, Whose law is in the sky, 1699, i.
O God, Whose thunder shakes the sky, 1556, i.
O God, Whose voice the angels hear, 1718, i.
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O golden day, so long desired, 1628, ii.
O Gott, du Tiefe sonder Grund, 1681, ii.
O Gracious God, in Whom I live, 1681, ii.
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O gracious Saviour [Shepherd], bind us, 1572, ii.
O grave, thou hast the victory, 1583, i.
O great apostle Paul, may thy deep, 1607, ii.
O Great Creator of the sky, 1654, i.
O Great Lord Christ, my Saviour, 1722, i.
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O groota Christus, eenvig licht, 1556, i.
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O happy Church, O Bride of heaven, 1583, i.
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O happy land of Paradise, 1663, ii.
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O, holy Father, Who in tender love, 1583, ii.
O Holy Ghost, From Whose life-giving fire, 1567, ii.
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O Israel, to thy tents repair, 1583, ii.
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O Jesu Christ, our Lord most dear, 1599, ii.
O Jesu Christ, remember, 1619, ii.
O Jesu Christe, wahres Licht, 1681, ii.
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O Jesu, Crown above the sky, 1656, ii.
O Jesu, it were surely sweet, 1618, ii.
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O Jesu, Light of all below, 1537, i.
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O Jesu, Lord of heavenly grace, 1706, i.
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O Jesu, Lord, Thy cross I see, 1615, ii.
O Jesu, meine Sonne, 1583, ii.
O Jesu, meine Wonne, Die alle Noth, 1583, ii.
O Jesu, Saviour of the world, 1619, ii.
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O Jesu, Thou didst consecrate, 1657, i.
O Jesu! Thou of heaven the joy, 1537, i.
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O Jesus, blessed Jesus, 1588, i.
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O Jesus, hidden God, to Thee, 1701, ii.
O Jesus, how great is Thy mercy, 1564, ii.
O Jesus, I have promised, 1681, ii.
O Jesus, if in days gone by, 1634, ii.
O Jesus, in this solemn hour, 1557, i.
O Jesus, Jesus, my good Lord, 1591, ii.
O Jesus, make Thyself to me, 1682, i.
O Jesus, Man of Sorrows, 1631, i.
O Jesus! meek and lowly, 1590, i.
O Jesus! name to memory dear, 1537, ii.
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O King of glory, come, 1583, ii.
O King of glory, God of grace, 1637, ii.
O King of heaven! from starry throne, 1664, ii.
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O King of Kings, Whose reign of old, 1682, i.
O King of nations, Righteous Lord, 1841, i.
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O King of Saints, we give Thee praise and glory, 1713, ii.
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O let the heart beat high with bliss, 1634, i.
O let us praise the Lord, With hearts, 1613, i.
O let your loins be girt agen, 1633, ii.
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O Lord, defend us as of old, 1552, ii.
O Lord, how good, how great art Thou, 1726, i.
O Lord, how infinite Thy love, 1583, ii.
O Lord, how long shall heathens hold, 1552, ii.
O Lord, I come to Thee, 1669, i.
O Lord, if in the book of Life, 1682, i.
O Lord, in me there lieth nought, 1682, i.
O Lord, in Thee is all my trust, 1541, i.
O Lord, in Whom are all my springs, 1682, i.
O Lord, look down with pitying eye, 1552, ii.
O Lord, my God, do Thou Thy holy will, 1593, ii.
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O Lord of Hosts, Who didst upraise, 1612, i.
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O Lord of life, once laid in Joseph's tomb, 1687, i.
O Lord of life, where'er they be, 1650, ii.
O Lord of lords, and King of kings, 1702, i.
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O Lord of Majesty and Might, 1724, i.
O Lord, of whom I do depend, 1541, i.
O Lord, on this Thy holy day, 1587, i.
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O Lord, our God, arise, 1583, ii.
O Lord, the contrite sinner's Friend, 1591, ii.
O Lord, Thine everlasting grace, 979, i.
O Lord, Thy heavenly grace impart, 1537, ii.
O Lord, Thy sovereign aid impart, 1583, ii.
O Lord, turn not away Thy face, 1541, i.
O Lord, we in Thy footsteps tread, 1588, ii.
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O Lord, with awe the path we trace, 1583, ii.
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O Lorde in thee is all my trust, 1541, i.
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O Love! Thy sovereign aid impart, 1583, ii.
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O loving Saviour, Who art touched, 1591, ii.
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O Mary, dearest Mother, 1695, ii.
O Mary, my Mother, most lovely, most mild, 1682, ii.
O Master, Brother, Lord, and Friend, 1686, i.
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O Mother! most afflicted, 1682, ii.
O Mother, welcome is the feast, 1706, ii.
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On high let joyful strains be borne, 1576, ii.
On Jordan's banks the Herald's cry, 1658, i.
On mountain side, in sheltered dell, 1559, i.
On Northern coasts our lot is cast, 1677, i.
On that fair day of Paschal joy, 1607, ii.
On the blessed Sunday, 514, ii.
On the great love of God I lean, 1554, i.
On the night of that last Supper, 1685, ii.
On the Resurrection morning, 1584, ii.; 1684, i.
On the wood His arms are stretch'd, 1622, ii.
On Thee, O Jesus, strongly leaning, 1554, i.
On Thee, O Lord our God, we call, 1584, ii.
On them who here, O Lord, 1601, i.
On this blest Day, when first the light, 913, i.
On this, the holiest and the best, 1584, ii.
On to death, on to death, 1644, i.
On weary hearts descending, 1717, ii.
On wings of faith mount up, my soul, 1591, i.
Once again beside the Cross, 1584, ii.
Once again to meet the day, 1557, i.
Once He came, how meek and lowly, 1572, ii.
Once I heard a sound at my heart's dark door, 1586, i.
Once in the silence of the night, 1584, ii.
Once more an end of gloom, 1622, i.
Once more, my soul, 1601, ii.
Once more the liberal year laughs out, 1727, i.
Once more the solemn season calls, 1705, i.
Once more to pay our annual vows, 1584, ii.
Once more we leave the busy road, 1577, i.
Once pledged by the Cross, 1614, i.
Once the angel started back, 1549, i.
Once the Lord, in righteous anger, 1654, ii.
Once Thy servant toiled in rowing, 1707, i.
Once to every man and nation, 1684, ii.
Once upon the heaving ocean, 1589, ii.
Once was heard the song of children, 1584, ii.
Once we all were wretched strangers, 1584, ii.
One fervent wish, my God! it speaks the whole, 1589, ii.
One is the family of love, 1584, ii.
One more day's work for Jesus, 1684, ii.
One sole baptismal sign, 1588, i.
One Sunday to Saint John the Seer, 1658, i.
One sweetly solemn thought, 1565, ii.
One thing I of the Lord desire, 1704, ii.
One thought I have, my ample creed, 1651, i.
One Thy Light, the temple filling, 1684, ii.
One touch from Thee, the Healer of diseases, 1558, ii.
One Virgin sought another, 1694, ii.
One with Thee now, dear Lord, 1651, ii.
Only a golden gleam of God's eternity, 1607, ii.
Only a little while, 1558, ii.
Only a mortal's power, 1570, i.
Only one heart to give, 1570, i.
Only waiting till the shadows, 1578, ii.
Onward, brothers, onward, 1684, ii.
Onward, Christian soldiers, 1684, ii.
Onward, holy champion, 1585, i.
Onward, upward lies the way, 1708, ii.
Op bergen en in dalen, 1529, i.
Open the door to the Saviour, 1612, ii.
Open! ye gates, for the battle hath ended, 1585, ii.
Open your hearts as a flower to the light, 1661, ii.
Optatus votis omnium, 1563, i.; 1585, i.
Opus peregisti tuum, 1684, ii.
Orientis partibus, 1716, i.
Ὅταν ἔλθῃς ὁ θεὸς, 1684, ii.
Ὅταν τίθωνται θρόνοι, 1684, ii.
Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, 1685, i.
Our children, Lord, in faith and prayer, 1562, i.
Our days are few and full of strife, 1619, ii.
Our faith adores Thy bleeding love, 1585, i.
Our Father, at Thy feet we bow, 1615, i.
Our Father, guide those streams aright, 1585, i.
Our Father which in heaven art, And makst, 1541, i.
Our Father which in heaven art, Lord halowd, 1541, i.
Our Father, which in heaven art (Bunyan), 1685, i.
Our Father, while our hearts unlearn, 1649, ii.
Our Father, Whose eternal sway, 1591, i.
Our fathers brave, in days of old, 1703, ii.
Our fathers' Friend and God, 1566, i.
Our fathers' God! to Thee, 1685, i.
Our Father's home eternal, 1654, i.
Our fathers, where are they? 1560, i.
Our God invites the wanderers home, 1578, ii.
Our God is here! let us adore, 1567, i.
Our God is nigh, 1554, ii.
Our God is truth, most faithful is His word, 1570, ii.
Our God of love, Who reigns above, 1707, ii.
Our God, our God, Thou shinest here, 1583, i.
Our God to heaven ascendeth, 1585, i.
Our heaven is everywhere, 1585, i.
Our heavenly Father is not known, 1591, i.
Our Lady took the road, 1669, i.
Our Life hangs dead upon Calvary's hill, 1679, ii.
Our life is hid with Christ, 1585, i.
Our Lord the path of suffering trod, 1634, i.
Our Lord, when near the appointed hour, 622, i.
Our Master hath a garden, 1647, ii.
Our old companions in distress, 1585, i.
Our Salvation to obtain, 1722, i.
Our solemn Lent has come again, 1560, ii.
Our souls by love together knit, 1585, i.
Our souls shall magnify the Lord, 1685, i.
Our wilful hearts have gone astray, 1612, ii.
Our year of grace is wearing to its close, 1550, ii.
Our years in quick succession rise, 1593, i.
Out of the deep, I call, 1585, i.
Out of the deep I cry, Just at, 1651, ii.
Out of the deep to Thee I tell, 1607, ii.
Out of the deeps of long distress, 1653, ii.
Out of the depths to Thee I cry, Whose fainting, 1579, i.
Out of the shadow-land into the sunshine, 1698, ii.
Out of the skies, like angel eyes, 1612, ii.

Panditur mundus simul omnis illi, 1573, i.
Pange lingua gloriosi Corporis, 1685, ii.
Pange lingua gloriosi Proelium, 1685, ii.
Pange lingua Magdalenae, 1623, i.
Paradiso bel riposo, 1584, i.
Pardoned through redeeming grace, 1685, ii.
Partendo dal mondo, 1664, ii.
Parting soul, the flood awaits thee, 1561, i.
Partners of a glorious hope, 1596, i.
Pass away, earthly joy, 1571, ii.
Past are the crown, the scourge, the thorn, 1686, i.
Pastore percusso minas, 1585, ii.
Patient Lord, with loving eye, 1670, ii.
Patris aeterni Soboles coaeva, 1586, i.; 1686, ii.
Patris Sapientia, 1630, ii.
Paule doctor egregie, 1627, i.; 1686, ii.
Peace be on this house bestowed, 1261, ii.
Peace be to thy every dwelling, 1586, ii.
Peace of God, which knows no measure, 1686, ii.
Peace, peace, my soul, thou need'st not fear, 1586, i.
Peace, perfect peace, in this dark world of sin, 1686, ii.
Peace, perfect peace, the gift of God within, 1646, i.
Peace to thee, O favoured one, 1569, ii.
Peace, troubled soul, thou need'st not fear, 1586, i.
Peace upon peace, like wave on wave, 1554, i.
Peace, what a precious sound, 1562, i.
Peaceful eve, so still and holy, 1695, ii.
Peccata nostra lava cruoris flumine, 1687, i.
Per te nitescat Rex Deus, 1573, i.
Petrus beatus catenarum laqueos, 1636, i.
Phoebi diem fert orbita, 1573, i.
Φῶς ἐκ Φωτὸς, 1687, ii.
Φῶς ἱλαρὸν, 1586, ii.; 1687, ii.
Pitié, mon Dieu! c'est, 1687, ii.; 1696, i.
Pitiful Saviour, mighty and tender, 1601, ii.
Pity, Lord, a wretched creature, 1590, ii.
Pity, my God; 'tis for our loved land, 1688, i.; 1696, i.
Pity on us, Heavenly Father, 1673, ii.
Placare Christe servulis, 1621, i.
Plasmator hominis Deus, 1688, i.
Plaudite coeli, rideat aether, 1612, ii.; 1688, i.
Plausu chorus laetabundo, 1586, ii.; 1688, i.
Plead Thou my cause, O Lord of hosts, 1586, ii.
Pleasing spring again is here, 1659, ii.
Ποία τοῦ βίου τρυφή, 1693, i.
Portal of the World's Salvation, Lo, a virgin, 1675, ii.
Pour, blessed Gospel, glorious news for man, 1551, ii.
Praeclara custos virginum, 1612, i.; 1688, ii.
Praecursor altus luminis, 1688, ii.
Praecursoris et Baptistae, 1688, ii.
Praise for the garden of God upon earth, 1606, i.
Praise, glory, and honour, Redeemer, to Thee, 1565, ii.
Praise God, from heaven praise Him, 1589, i.
Praise God, O my soul, 1552, ii.
Praise, Lord, for Thee in Zion waits, 1578, i.
Praise, O Syon, praise Thy Saviour, 1705, ii.
Praise our God for all the wonders, 1561, ii.
Praise our God, Whose open hand, 1561, ii.
Praise the Lord, His power confess, 1597, i.
Praise the Lord, His works exalt Him, 1723, i.
Praise the Lord, O ye Gentiles all, 1541, i.
Praise the Lord of all above, 1586, ii.
Praise the Lord, our mighty King, 1551, ii.
Praise the Lord! rejoice, ye Gentiles, 1673, ii.

Praise the Lord; sing "Hallelujah," **1647**, i.
Praise the Lord through every nation, **1563**, ii.
Praise the Lord; to-day we raise Hymns, **1601**, i.
Praise the Lord! to-day we sing, Birthday, **1601**, i.
Praise the Lord, Who hath divided, **1720**, ii.
Praise the Lord! ye heavens adore Him, **1688**, ii.
Praise to God, and thanks we bring, **1639**, i.
Praise to God and thanksgiving, **1639**, i.
Praise to God, immortal praise, **1589**, ii.
Praise to our God, Who with love never swerving, **1643**, ii.
Praise to the Heavenly Wisdom, **1561**, ii.
Praise to the Holiest in the height, **1688**, ii.
Praise to the Lord, for they are past, **1586**, ii.
Praise to the Lord of boundless might, **306**, i.
Praise to the Lord on high, **1560**, i.
Praise to the Lord, the omnipotent Sovran, **1665**, ii.
Praise to the radiant Source of bliss, **1560**, i.
Praise to the Saviour sing, **1663**, i.
Praise we now the holy light, **1603**, i.
Praise we our God with joy, **1644**, i.
Praise we the woman who, endued, **1637**, i.
Praise ye the Lord! all nature join, **1688**, ii.
Praise ye the Lord! immortal choirs, That fill, **905**, ii.
Praised be the Lord my [our] God, **1608**, ii.
Pray that Jerusalem may have, **1589**, i.
Pray when the morn is breaking, **1688**, ii.
Prayer is the dew of faith, **1589**, ii.
Prayse the Lord, O ye Gentiles all, **1541**, i.
Precious promise God hath given, **1582**, i.
Precious Saviour, dearest Friend, **1560**, i.
Precious Saviour, may I live, **1587**, i.
Present with the two or three, **1638**, i.
Preserue us Lorde by Thy deare worde, **1541**, i.
Preserved by power divine, **1587**, i.
Pressing forward, **1667**, i.
Primo Deus coeli globum, **1689**, i.
Primo die quo Trinitas, **1587**, i.
Primo dierum omnium, **1689**, i.
Prince of Peace, control my will, **1589**, ii.
Profana cessent gaudia, **1705**, i.
Prome vocem, mens, Canoram, **1689**, i.
Promissus en instat dies, **1549**, ii.
Prune thou thy words, the [thy] thoughts control, **1587**, i.
Psallat chorus corde mundo, **1586**, ii.
Publici fontes salutis, **1594**, i.
Puer natus in Bethlehem, **1689**, ii.
Pugnate, Christi milites, **1623**, i.
Pure Light of Light! Thou Dayspring fair, **1624**, ii.
Purer yet, and purer I would be in mind, **1689**, ii.

Qabbel, Mûran, bâ'âth kullan, **1691**, ii.
Quae dixit, egit, pertulit, **1689**, ii.
Quae gloriosum tanta coelis evocat, **1587**, i.; **1689**, ii.
Que ne puis-je, ô mon Dieu, **1580**, ii.
Queen of the Holy Rosary, **1701**, ii.
Quem pastores laudavere, **1690**, i.
Quem terra, pontus, aethera, **1690**, i.
Qui coelum et terras, **1567**, i.
Qui pressura mortis dura, **1716**, ii.
Qui procedis ab utroque, **1587**, i.; **1690**, i.
Quicumque Christum quaeritis, **1690**, ii.
Quid sacram, virgo, generosa martyr, **1690**, ii.
Quique de morte redempti, **1629**, i.
Quires of Angels stand before Him, **1682**, ii.
Quisquis valet numerare, **1690**, ii.; **1713**, ii.
Quit you like men! Life's battle, **1601**, ii.
Quod chorus vatum venerandus olim, **1690**, ii.
Quodcunque in orbe nexibus revinxeris, **1636**, i.
Quodcunque vinclis super terram strinxerit, **1636**, i.
Quotquot diem determinant, **1638**, ii.

Rabboni, Master, we have heard, **1632**, i.
Raise the children's banner, **1624**, ii.
Raise the song of triumph, Swell, **1626**, i.
Raise the song, ye loyal voices, **1675**, i.
Raise your voices, Faithful choirs, **1576**, ii.; **1661**, i.
Raise your voices, vales and mountains, **1664**, ii.
Rais'd from sleep with morning light, **1633**, ii.
Rank by rank again we stand, **1703**, ii.
Rebus creatis nil egens, **1691**, ii.
Receive, O Lord, in heaven above, **1691**, ii.
Rector potens, verax Deus, **1603**, i.
Redeemed, restored, forgiven, **1587**, ii.
Regard us with a pitying eye, **1601**, i.
Regina coeli jubila, **1691**, ii.
Regina coeli laetare, **1691**, ii.
Rejoice all ye that sorrowed sore, **1661**, ii.
Rejoice and be glad, the Redeemer has come, **1729**, ii.
Rejoice, for Christ the Saviour reigns, **1553**, i.
Rejoice in Christ alway, **1587**, ii.
Rejoice in the Lord, there is light, **1587**, ii.
Rejoice, my fellow-pilgrim, **1554**, i.
Rejoice, O Land, in God thy might, **1692**, i.
Rejoice, O ransom'd Christendom, **1638**, i.
Rejoice, Rejoice! our King is coming, **1698**, ii.
Rejoice, the year upon its way, **1610**, ii.
Rejoice to-day with one accord, **1526**, i. (Butler).
Rejoice to-day with one accord, Sing out, **1692**, i. (Baker).
Rejoice, ye angels in the sky, **1629**, ii.
Rejoice, ye saints, rejoice and praise, **1587**, ii.
Remember, Lord, Thy word of old displayed, **1570**, i.
Remember me, my Saviour God, **1587**, ii.
Remember Me, the Saviour said, **1564**, ii.
Repulsed, dispersed, chastised by Thee, **1692**, i.
Rerum Deus tenax vigor, **1603**, i.; **1692**, i.
Resonet in laudibus, **1668**, i.
Rest for the weary hands is good, **1727**, i.
Rest in the Lord, my soul, **1609**, i.
Rest, O rest, at eve Thy children's voices, **1677**, ii.
Resting, my Saviour, and waiting for Thee, **1557**, i.
Resting on the faithfulness, **1645**, ii.
Return, my soul, and seek thy rest, **1560**, i.
Return, my soul, enjoy thy rest, **1587**, ii.
Return, O wanderer, [now] return, **1692**, ii.
Return, O wanderer, to thy home, **1587**, ii.; **1692**, i.
Revive Thy work, O Lord, Now to, **1692**, i.
Revive Thy Work, O Lord, Thy mighty, **1692**, i.
Revive Thy work, O Lord, Thy work, **1692**, i.
Rex aeterne Domine, **1618**, ii.
Rex Christe Martini decus, **1652**, ii.
Rex omnipotens die hodierna, **1531**, i.; **1692**, ii.
Rex Salomon fecit templum, **1587**, ii.
Rex sempiterne coelitum, **1692**, ii.
Rich are the joys which cannot die, **1587**, ii.
Riches and regal throne, **1619**, ii.
Ride on, ride on in majesty, **1692**, ii.
Right wondrously released, see Peter, **1636**, i.
Rights cannot change, **1555**, i. (see *Rites*).
Ring, happy bells of Eastertime, **1661**, ii.
Ring out the old, ring in the new, **1710**, ii.
Rise, glorious Conqueror, rise, **1693**, i.
Rise, glorious Victor, rise, **1693**, i.
Rise, O Advocate Almighty, **1588**, i.
Rise, O Lord, in all Thy glory, **1616**, i.
Risen Lord, victorious King, **1554**, ii.
Rites cannot change the heart, **1555**, i.
Robes of royal honour wearing, **1707**, ii.
Rock of ages, cleft for me, **1588**, i.; **1671**, i.; **1693**, i.
Roll back the stone, for the Angel of God, **1704**, i.
Rose of the Cross, thou mystic flower, **1616**, i.
Round me falls the night, **1696**, i.
Round Thy footstool, Saviour, see, **1707**, i.
Rouse up to work that waits for us, **1692**, ii.
Royal sons of Jesus, **1590**, i.
Ruht aus von eurer Mühe, **1597**, ii.

Sabbath Schools are England's glory, **1648**, i.
Sacris solemniis juncta sint gaudia, **1696**, ii.
Sad heart, what will the future bring? **1709**, i.
Safe in the arms of Jesus, **1588**, ii.
Safe to land, no shadows darken, **1564**, ii.
Safely, safely gathered in, **1560**, ii.
Saint Edward, England's gift from God, **1694**, i.
Saint of God, elect and precious, **1698**, i.
Saint Philip! I have never known, **1634**, ii.
Saints of God! Lo, Jesu's people, **1693**, i.
Salus aeterna indeficiens mundi vita, **1696**, ii.
Salvation doth to God belong, **1560**, i.; **1666**, i.
Salvator mundi Domine, **1696**, ii.
Salve caput cruentatum, **1697**, ii.
Salve crux sancta, salve mundi gloria, **1696**, ii.
Salve festa dies . . . Qua Deus de coelo, **1697**, i.; **1710**, ii.
Salve festa dies . . . Qua Deus ecclesiam, **1697**, i.
Salve festa dies . . . Qua Deus infernum, **1710**, i.
Salve festa dies . . . Qua Jesu, **1697**, i.
Salve festa dies . . . Qua nova de coelo, **1697**, i.
Salve festa dies . . . Qua Sponso, **1697**, i.
Salve mater dolorosa, **1706**, i.
Salve mater speciosa, **1706**, i.
Salve mi angelice, **1697**, i.
Salve mundi domina, **1697**, i.
Salve mundi salutare, **1574**, ii.; **1697**, i.; **1701**, ii.
Salve, O sanguis Christi praenobilis, **1588**, ii.; **1697**, ii.
Salve regina, **1215**, ii.; **1531**, i.; **1588**, ii.; **1692**, i.; **1697**, ii.
Salve, sacra dies, **1568**, ii.
Salve, salve, Rex sanctorum, **990**, ii.
Salvete Christi vulnera, **1697**, ii.
Salvete flores martyrum, **1690**, ii.
Sanctae Syon adsunt encoenia, **1698**, i.
Sancte Dei pretiose, protomartyr Stephane, **1698**, i.
Sancti Pauli conversio, **1705**, i.
Sancti Spiritus adsit nobis gratia, Quae, **1531**, i.

Sancti venite, Christi corpus sumite, 1698, i.
Sancti venite, corpus Christi sumite, 1698, i.
Sanctorum meritis inclita gaudia, 1698, i.
Sat Paule, sat, terris datum, 1588, ii.
Satan, the world, and sin, 1553, i.
Save me, O [God] Lord, for Thou alone, 1576, i.
Saved ourselves by Jesus' blood, 1575, ii.
Saviour, abide with us, 1711, i.
Saviour, at Thy feet we bow, 1552, ii.
Saviour, Blessed Saviour, 1699, i.
Saviour, breathe an evening blessing, 1588, ii.
Saviour divine, I come to Thee, 1670, i.
Saviour eternal! Health and Life of the world, 1696, ii.
Saviour, for the little one, 1713, ii.
Saviour, hear us through Thy merit, 1569, ii.
Saviour, hear us, as we plead, 1643, ii.
Saviour King, in hallowed union, 1588, ii.
Saviour, like a bird to Thee, 1560, i.
Saviour, now the day is ended, 1552, i.
Saviour of them that trust in Thee, 1588, ii.
Saviour, shed Thy sweetest [richest] blessing, 1558, i.
Saviour! Thou of life the lender, 1699, i.
Saviour, Thy clear eyes behold, 1722, i.
Saviour, Thy dying love, 1586, i.
Saviour, Thy Father's promise send, 1550, ii.
Saviour, 'tis to [unto] Thee, 1575, ii.
Saviour, to me Thyself reveal, 1588, ii.
Saviour to Whom the sound of sorrow's sighing, 1637, ii.
Saviour, unto Thee, 1575, ii.
Saviour, we seek the watery tomb, 1588, ii.
Saviour, when temptations try us, 1652, i.
Saviour, while my heart is tender, 1699, i.
Saviour, Who didst come to give, 1610, ii.
Saviour, Who didst healing give, 1691, i.
Saviour, Who died for me, 1579, i.
Saviour, Who ready art to hear, 1588, ii.
Saviour, Who this day didst break, 1588, ii.
Saviour, Who Thy life didst give, 1665, ii.
Saviour, Whom I fain would love, 1568, ii.
Saw ye never in the meadows, 1699, i.
Saw ye never in the twilight? 1550, i.
Say, is your lamp burning, my brother, 1565, i.
Say not that we from heaven are far, 1580, i.
Say not the law divine, 1699, i.
Say not the word, 1699, i.
Say to the righteous seed, 1588, ii.
Say, why should friendship grieve, 998, i.; 1559, ii.
Schau von deinem Thron, 1597, ii.
Schmücke dich, O liebe Seele, 1699, ii.
Schönster Herr Jesu, 1601, ii.
Scorn not the slightest word or deed, 1699, ii.
Se questa valle di miserie piena, 1700, i.
Σὲ τὸν ἄφθιτον μονάρχην, 1607, i.
Seasons in their noiseless courses, 1610, i.
See! amid the winter's snow, 1619, ii.
See, far above the starry height, 1586, ii.
See, Father, Thy beloved Son, 1656, ii.
See Him in raiment rent, 1654, i.
See, O Lord, the vineyard planted, 1575, ii.
See the Captain of Salvation, 1577, i.
See the clouds upon the mountain, 1557, i.
See the golden sun arise, 1667, ii.
See the leaves around us falling, 1700, i.
See the vineyard lately planted, 1575, ii.
Seek ye a Patron to defend, 1702, ii.
Seek ye the grace of God, 1628, i.
Sei pura, sei pia, 1664, ii.
Seigneur! du sein de la poussière, 1581, i.; 1614, i.
Send down Thy truth, O God, 1703, i.
Send forth the Gospel! Let it run, 1637, ii.
Send Thou, O Lord, to every place, 1639, ii.
Sermone blando angelus, 1607, ii.
Servant of God, remember The holy, 1600, i.
Servant of God, remember The stream, 1600, i.
Servants of the great Jehovah, 1588, ii.
Servants of the living God, 1673, ii.
Set Thou thy trust upon the Lord, 1589, i.
Shadows are fled, a brighter ray, 1559, ii.
Shall this life of mine [ours] be wasted? 1577, i.
Shall we go on to sin, 1605, i.
She hath her heart's desire, 1612, ii.
She is my love, that worthy Maid, 1703, i.
She is not dead, but sleepeth, 1638, ii.
Shepherd of Israel, hear my prayer, 1589, ii.
Shepherds, tell your beauteous story, 1690, i.
Shew forth Thy mercy, gracious Lord, 1627, ii.
Shew me Thyself, O holy Lord, 1702, i.
Shew pity, Lord, for we are frail and faint, 1592, ii.
Shine, mighty God, on Britain shine, 1702, i.; 1724, i.
Shine on me, O Lord Jesus, 1611, ii.
Shine on our souls, eternal God, 1589, ii.
Shine on our souls, O King of grace, 1589, ii.
Shine Thou upon us, Lord, 1561, ii.; 1589, ii.
Shining sun, shining sun, 1608, ii.
Should the rising whirlwinds tear, 1589, ii.
Shout, for the blessed Jesus reigns, 1553, i.
Show. (See, also, *Shew*).
Show me Thyself, O holy Lord, 1702, i.
Shrouded once in blackest night, 1570, ii.
Shubkha l'rakhmaik Mshikha malkan, 1702, ii.
Si vis patronum quaerere, 1702, ii.
Si vis vere gloriari, 1702, ii.
Sicut lilium inter spinas, 1683, i.
Sie ist mir lieb, die werthe Magd, 1703, i.
Signed with the Cross that Jesus bore, 1589, ii.; 1703, i.
Silence, O earth, and listen to the song, 1620, i.
Silent and soft, the first faint gleam of day, 1717, ii.
Silent night! hallow'd night! Earth is hush'd, 1707, i.
Simply trusting every day, 1585, i.; 1685, i.
Since all the coming [varying] scenes of time, 1589, ii.
Since all the downward tracts of time, 1589, ii.
Since Jesus freely [truly] did appear, 1553, i.
Since we kept the Saviour's birth, 1550, ii.
Sing aloud to God our Strength, 1575, ii.
Sing, for the world rejoiceth, 1647, i.
Sing, my joyful tongue, the mystery, 1685, ii.
Sing, my soul, His wondrous love, 1589, ii.
Sing, my tongue, the glorious battle, Sing the ending, 1685, ii.
Sing, my tongue, the glorious battle, Sing the last, 1685, ii.
Sing, O my tongue, devoutly sing, 1685, ii.
Sing of Him Who bore our guilt, 1575, ii.
Sing, sing, His lofty praise, 1575, ii.
Sing, sing, ye angel bands, 1634, ii.
Sing the glorious Body broken, 878, i.
Sing them over again to me, 1553, ii.
Sing to the great Jehovah's praise, 1703, ii.
Sing to the little children, 1570, i.
Sing to the Lord the children's hymn, 1589, ii.
Sing to the Lord Who loud proclaims, 1703, ii.
Sing to the Lord with [cheerful] joyful voice, 1703, ii.; 1724, i.
Sing to the Lord, ye angels high, 1661, ii.
Sing we all the joys and sorrows, 1623, i.
Sing we all with jubilation, 1661, i.
Sing we "Ave," word endearing, 1721, ii.
Sing we of the golden city, 1600, ii.
Sing we praise to God above, God, 1575, ii.
Sing we praise to God above, Sing, 1575, ii.
Singing for Jesus, our Saviour and King, 1645, ii.
Sinner, come, 'Mid thy gloom, 1589, ii.
Sinners, behold the Lamb of God, 1571, ii.; 1650, ii.; 1703, ii.
Sinners, hear the melting story, 1569, ii.
Sinners, will you scorn the message, 1555, i.
Sion, sing thy Saviour's glory, 1663, i.
Sion's daughters! Saints of Jerusalem, 1656, i.
Sion's daughters! Sons of Jerusalem, 1656, i.
Sion's true glorious God! on Thee, 1206, i.
Sit qui rite canat te modo virginem, 1589, ii.
Sit qui tonantem, Christe, 1590, i.
Skill and beauty from Thee live, 1625, i.
Sleep, calmly sleep, O spirit blest, 1651, i.
Sleep, Holy Babe, 1619, ii.
Sleep, Jesus, sleep, 1619, ii.
Sleep, my little Jesus, 1639, i.
Sleep on, beloved, sleep and take thy rest, 1590, i.
Sleep, sleep, my beautiful babe, 1562, ii.
Sleeping so peacefully, tranquil, and mild, 1704, i.
Slowly sinks the setting sun, 1660, ii.
Slowly, slowly darkening, 1606, i.
So be it, Lord; the prayers are prayed, 1550, i.
So early in the morning, 1631, i.
So heaven is gathering one by one, 1714, ii.
So teach me, Lord, to number, 1673, ii.
Soft be the gently breathing notes, 1557, i.
Softly the shade of evening falls, 1557, i.
Sol praeceps rapitur, 1704, ii.
Soldiers of Christ, arise, 1535, ii.; 1606, i.; 1705, i.
Soldiers of the Cross, arise, Gird, 1705, i.
Solemne nos jejunii, 1705, i.
Solemnitas sancti Pauli, 1590, i., 1705, i.
Sollt' ich meinem Gott nicht singen, 1705, i.
Some one shall go at the Master's word, 1707, i.
Some rightly celebrate, 1590, i.
Some sing, O Christ, Thine awful power, 1590, i.
Sometimes a light surprises, 1620, ii.
Sometimes I catch sweet glimpses of His face, 1705, i.
Somno refectis artubus, 1705, i.
Son of a Virgin, Maker of Thy mother, 1722, i.
Son of David, throned in light, 1557, ii.
Son of God, eternal Saviour, 1667, i.
Son of the Highest! deign to cast, 1601, i.
Son of Thy Sire's eternal Love, 1633, ii.
Sonet vox et mens purgetur, 1722, ii.

Sons of labour, dear to Jesus, 1571, i.
Sons of men, behold from far, 1705, i.
Sons of Zion, lift your eyes, 1589, i.
Sons of Zion, raise your songs, 1575, ii.
Soon as faith the Lord can see, 1553, i.
Soon as my infant lips can speak, 1590, i.
Soon may [shall] the last glad song arise, 1594, ii.
Soon shall a darker night descend, 1557, i.
Soon shall the slumbering morn awake, 1649, ii.
Soon the trumpet of salvation, 1570, i.
Soul of Christ, be my sanctification, 1551, i.; 1605, ii.
Soul of Christ, the sinless One, 1605, ii.
Soul of Jesus, make me whole, 1605, ii.
Soul, soul, thou art passing, 1567, ii.
Soul, then know thy full salvation, 1574, ii.
Sound over all waters, 1727, i.
Sound the battle cry, 1702, i.
Sound the mighty Champion's praises, 1678, ii.
Sounds the trumpet from afar, 1614, ii.
Source and Giver of repose, 1568, ii.
Source of light and life divine, 1667, i.
Source of Love, and Light of day, 1568, i.
Sovereign of Life, I own Thy hand, 1560, i.
Sow ye beside all waters, 1590, i.
Sower divine, sow the good seed in me, 1554, i.
Sowing the seed by the daylight fair, 1553, ii.
Sowing the seed in the dawnlight fair, 1553, ii.
Spake my heart by sorrow smitten, 1617, i.
Spared to another Spring, 1636, ii.
Speak, for Thy servant heareth, 1705, ii.
Speak gently, it is better far, 1590, i.; 1705, ii.
Speak thou the truth, let others fence, 1705, ii.
Speaketh the sinner's sin within my heart, 1554, i.
Spirat odor renovatus ut juventus aquilae, 1700, ii.
Spirit Divine, attend our prayer, 1705, ii.
Spirit of Christ, my soul make pure, 1551, i.
Spirit of Christ, Thine earnest given, 1705, ii.
Spirit of Christ, Thy grace be given, 1705, ii.
Spirit of Faith! be Thou my Guide, 1705, ii.
Spirit of God, descend upon my heart, 1590, ii.
Spirit of grace, and health, and power, 1599, ii.
Spirit of grace and union, 1619, ii.
Spirit of Holiness, do Thou, 1649, ii.
Spirit of immortal Love, 1592, i.
Spirit of peace, Who as a [celestial] Dove, 1551, ii.
Spirit of power and might, behold, 1550, ii.
Spirit of power, and truth, and love, 1590, ii.
Spirit of Truth and Might, 'Tis Thou, 1716, ii.
Spirit of Truth! be Thou my Guide, 1705, ii.
Spirit of Truth! on this Thy day, 1594, ii.
Spirit of Truth! our fathers reared, 1718, i.
Spirit of Wisdom, turn our eyes, 1703, i.
Splendor Paternae gloriae, 1568, ii.; 1603, i.; 1705, ii.
Sponsa Christi, quae per orbem, 1706, i.
Spring up my soul, with ardent flight, 1590, ii.
Stabat ad lignum crucis anxiata, 1706, i.
Stabat mater dolorosa, 1532, i.; 1532, ii.; 1590, ii.; 1706, i.
Stabat mater speciosa, 1532, ii.
"*Stand still and see!*" *yea, see to-day*, 1637, ii.
Stand up before your God, 1587, ii.; 1706, ii.
Standing forth in [on] life's rough way, 1617, ii.
Star of Jacob, ever beaming, 1683, i.
Star of the Sea, 1697, ii.
Starry hosts are gleaming, 1663, i.
Stars of glory, shine more brightly, 1652, ii.
Starting forth on life's rough way, 1617, ii.
Stay! gentle dove, and tell me where, 1610, i.
Stay, trembling soul, and do not fear, 1580, i.
Steep is the hill, and weary is the road, 1695, ii.
Steh doch, Seele, steh doch stille, 1636, ii.
Stehe fest, O Vaterland, 1643, i.
Stephano primo martyri, 1706, ii.
Still bright and blue doth Jordan flow, 1550, i.
Still is the traitor heart, 1655, ii.
Still, O Lord, Our faith increase, 1590, ii.
Still on the homeward journey, 1707, i.
Still one in life and one in death, 1554, i.
Still, still with Thee, my God, 1590, ii.
Still wilt Thou yet be found, 1590, ii.
Still with Thee, O my God, 1590, ii.
Stille Nacht, heilige Nacht, 1707, i.
Stilly night, starry and bright, 1580, ii.
Sto prigione entro quel Core, 1664, ii.
Stola regni laureatus, 1707, ii.
Στομίον πώλων ἀδαών, 1556, ii.
Storm and terror, grief and error, 1709, ii.
Strangers, pilgrims, here below, 1591, i.
Stream through the bottom of my soul, 546, i.
Strengthen for service, Lord, the hands, 1707, ii.
Stricken by the tyrant dread, 1602, i.
Strong Son of God, immortal Love, 1592, i.
Sublime Numen, ter potens, ter maximum, 1708, i.
Substantial Truth, O Christ Thou art, 1558, i.
Summa Stirpe genita, 1678, i.
Summae Deus clementiae, Mundique, 1708, i.
Summae Deus clementiae, Septem, 1584, i.
Summe Confessor, sacer et sacerdo, 1652, ii.
Summe Pater, O Creator, 1575, i.; 1708, i.
Summer suns for ever shining, 1634, ii.
Summi largitor praemii, 1708, ii.
Summi Parentis Unice, 1601, i.
Summi Regis potentia, 1591, i.; 1708, ii.
Sun of my life, Thy rays divine, 1610, ii.
Sunset and evening star, 1708, ii.
Supernae matris gaudia, 1708, ii.
Supernus ales nuntiat, 1557, i.
Surely yon heaven, where angels see, 1554, i.; 1614, ii.
Surrexit Christus hodie, 1708, ii.
Surrounded by unnumbered foes, 1669, ii.
Sweet, and with enjoyment fraught, 1591, i.
Sweet day of worship, day of rest, 1669, ii.
Sweet evening hour! Sweet evening hour, 1708, ii.
Sweet flowers are blooming in God's sight, 1590, ii.
Sweet hour of prayer, 1591, i.
Sweet is the fading light of eve, 1591, i.
Sweet is the hour of prayer, 1586, i.
Sweet is the light of Sabbath eve, 1591, i.
Sweet is the solace of Thy love, 1723, ii.
Sweet is the Spirit's strain, 1591, i.
Sweet Jesus! Thou a haven art, 1706, ii.
Sweet land of rest, for thee I sigh, 1708, ii.
Sweet Mary where she lay, 1603, i.
Sweet Mother, turn those gentle eyes, 1709, i.
Sweet Sacrament divine, 1706, ii.
Sweet Saint Philip, thou hast won us, 1634, ii.
Sweet Saviour, bless us ere we go, 1666, i.; 1709, i.
Sweet Sunday School, I love the place, 1586, i.
Sweet the moments, rich in blessing, 1709, i.
Sweet Thy memory, Saviour blest, 1591, i.
Sweeter to Jesus when on earth, 1659, ii.
Sweetly o'er the meadows fair, 1646, i.
Sweetly sing, sweetly sing, 1697, ii.
Sweetly the Sabbath bell, 1554, i.
Sweetly the sound of the trumpet is pealing, 1610, i.
Swift as a weaver's shuttle darts, 1591, i.
Swift to its close ebbs out life's little day, 1549, i.
Syon's daughters! Saints of Jerusalem, 1656, i.
Syon, open fling Thy sacred temple gates, 1139, i.

Τὰ τῆς γῆς ἐπὶ τῆς γῆς, 1709, i.
Take courage, Temperance workers, 1727, ii.
Take not thought for food or raiment, 1558, ii.
Take up Thy cross, the Saviour said, 1709, ii.
Tandem fluctus, tandem luctus, 1709, ii.
Tandem luctus, tandem fluctus, 1664, ii.; 1709, ii.
Ταχὺς εἰς ἀντίληψιν, 1709, ii.
Te deprecamur Dominum, 1652, ii.
Te Deum laudamus, 1547, ii.; 1618, ii.; 1709, ii.; 1723, ii.
Te Deum Patrem colimus, 1704, i.; 1709, ii.
Te dominum confitemur. Te deum laudamus, 1548, i.
Te Joseph celebrent agmina coelitum, 1622, i.; 1709, ii.
Te laeta mundi Conditor, 1710, i.
Te lucis ante terminum, 1710, i.
Te mater alma Numinis, 1612, i.; 1622, ii.; 1710, i.
Te matrem Dei laudamus, 1710, i.
Te perfruamur Domine, 1652, ii.
Teach me to live! 'tis easier far to die, 1591, ii.; 1618, i.
Tell me the stories of Jesus, 1686, i.
Telluris ingens Conditor, 1710, i.
Tempora florigero rutilant, 1710, i.
Τὴν ἡμέραν διελθών, 1710, ii.
Ten thousand different flowers, 1636, ii.
Tender softness! infant mild, 1710, ii.
Terrible thought! shall I alone, 1651, ii.
Τῆς πατρῴας δόξης σοῦ, 1710, ii.
Thank we now the Lord of heaven, 1646, i.
Thanks, ever thanks, for all this common life, 1724, ii.
Thanks to God, the Lord of glory, 1627, ii.
That city with the jewelled crest, 1554, i.
That clime is not like this dull clime of ours, 1554, i.
That God is love, unchanging Love, 1638, ii.
That great day of the Lord draws nigh, 1693, ii.
That life is scarce worth living, 1708, ii.
That mystic word of Thine, 1599, ii.
That this shall be a better year, 1619, ii.
That which of old the holy band of Prophets, 1690, ii.
That which, of old time, all the holy Prophets, 1690, ii.
The advent of our God With eager, 1654, ii.
The angel sped on wings of light, 1710, ii.
The Angel-lights of Christmas morn, 1677, i.
The angels sing around the stall, 1695, i.
The angels stand around Thy throne, 1550, i.
The angels we have heard on high, 1605, i.
The angels, while with tearful eyes, 1571, ii.

The Angelus sweetly rings Ave Maria, 1679, ii.
The Banner of the Cross, 1642, i.
The blasts of chill December sound, 1556, ii.
The blessed saints about Thee, 1639, i.
The blessed Saviour died for me, On the Cross, 1584, ii.
The blest memorials of Thy grief, 1569, ii.,
The blind man in his darkness, 1711, i.
The breath from Thy dear mouth, 1728, ii.
The broken, contrite heart, oppressed, 1673, ii.
The buried flowers keep heart of grace, 1679, ii.
The call to arms is sounding, 1592, i.
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The changing centuries, O God, 1669, ii.
The changing years, eternal God, 1669, ii.
The cheerful day comes back from God, 1624, ii.
The chosen three, on mountain height, 1561, ii.
The Christ shall reign where'er the sun, 1592, i.
The Christian, like his Lord of old, 1578, i.
The Church of God a Kingdom is, 1711, i.
The Church on earth, with answering love, 1708, ii.
The Church triumphant in Thy love, 1711, i.
The cloud of night is passed away, 1691, ii.
The clouds hang thick o'er Israel's camp, 1695, i.
The clouds of night have pass'd away, 1691, ii.
The clouds of night have rolled away, 1663, i.
The Cross, the Cross, oh that's my gain, 1591, ii.
The Cross, the Cross, the blood-stained Cross, 1591, i.
The Crucified is gone before, 1582, ii.
The darkness now is over, 1711, i.
The dawn approaches, golden streaks, 1561, ii.
The dawn is purpling all the sky, 1607, ii.
The day draws on with golden light, 1607, ii.
The day is done; beside the sultry shore, 1552, ii.
The day is done;—O God the Son, 1560, ii.; 1631, i.
The day is done, the [sacred] weary day, 1711, i.
The day is ended; ere I sink to sleep, 1711, i.
The day is past and over, 1710, ii.
The day, O Lord, is spent, 1711, i.
The day of glory, bearing, 1559, ii.
The day of Pentecost is fully come, 1717, i.
The day of prayer is ending, 1606, i.
The day, the happy day, is dawning, 1634, ii.
The daylight wanes to eve again, 1609, ii.
The days are gliding swiftly by, 1663, ii.
The days of old were days of might, 1711, i.
The duteous day now closeth, 1679, i.
The dying robber raised his aching brow, 1660, ii.
The earth is all the Lord's, 1592, i.
The earth, O Lord, is one great [wide] field, 1711, i.
The earth was void and formless, 1552, ii.
The eternal gifts of Christ the King, The Apostles', 1600, ii.
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The evening of the day, 1669, ii.
The fading world promiscuous flows, 1565, ii.
The faith that saves the soul, 1667, i.
The Father's house is very large, 1624, ii.
The Father's pardon from above, 1621, i.
The Father's sole-begotten Son, 1549, i.; 1599, i.
The fields are all white, 1592, i.
The first Noel the Angel did say, 1711, i.
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The foe behind, the deep before, 1664, i.; 1711, i.
The Free One makes you free, 1554, i.
The fruitful Stem of Jesse blooms, 1636, ii.
The gloomy night embraced the place, 1711, ii.
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The glories of our blood and [mortal] state, 1702, i.
The glorious armies of the sky, 1588, i.
The glory of summer, 1619, ii.
The glory of these forty days, 1622, i.
The God of glory dwells on high, 1575, ii.
The God of life, Whose constant care, 1592, i.
The God of love, to earth He came, 1711, ii.
The God of Love will sure indulge, 1589, i.
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The God that to the fathers, 1699, i.
The God Who spann'd the heavens above, 1691, ii.
The God, Whom earth, and sea, and sky, 1690, i.
The good old book! with histories, 1592, i.
The Gospel bells are ringing, 1579, i.
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The grave itself a garden is, 1720, i.
The great God of Heaven is come down to earth, 1615, i.
The hallowed morn is dear to me, 1592, i.
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The happy days have come again, 1646, i.
The harp at Nature's advent strung, 1727, ii.
The head that once was crowned with thorns, 1592, i.
The heavenly treasure now we have, 1592, i.
The heavenly Word proceeding forth, 1721, ii.
The heavens declare Thy glory, 144, i.; 922, i.
The herald bird, in accents clear, 1602, i.
The high forerunner of the morn, 1688, ii.
The holy monks conceal'd from men, 1677, i.
The Homeland! Oh, the Homeland, 1711, ii.
The hope of heav'n's eternal days, 1711, ii.
The hour of grace sublime, 1679, ii.
The hours of school are over, 1592, i.
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The journey done: The rest begun, 1673, ii.
The King, O God, his heart to Thee upraiseth, 1711, ii.
The Lamb's high banquet called, 1599, ii.; 1692, ii.
The Lamb's high banquet doth invite, 1599, ii.
The land our fathers left to us, 1711, ii.
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The life-long task was done, 1669, i.
The Light along the ages, 1718, i.
The light pours down from Heaven, 1711, ii.
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The limbs which slumber hath set free, 1705, i.
The little birds fill all the air with their glee, 1620, i.
The little birds now seek their nest, 1561, ii.
The long descent is o'er, 1592, i.
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The Lord ascends the sacred hill, 1591, i.
The Lord be thanked for His giftes, 1541, i.
The Lord be with me everywhere, 1592, i.
The Lord descended from above, 1681, i.
The Lord hath hid His face from us, 1704, ii.
The Lord hath said, "Seek ye My face," 1718, i.
The Lord Himself shall come, 1592, i.
The Lord Himself will keep, 1575, ii.
The Lord into His garden comes, 1712, i.
The Lord is in His holy place, 1639, i.
The Lord is just; He made the chain, 1591, ii.
The Lord is King, and [the] earth submits, 1712, i.
The Lord is King, and weareth, 1729, i.
The Lord is risen indeed, Now, 1712, i.
The Lord Jehovah reigns, 1592, i.
The Lord looked all around, 1552, ii.
The Lord of all my Shepherd is, 1578, i.
The Lord of glory dwells on high, 1575, ii.
The Lord of heaven to earth is come, 1578, i.
The Lord of life, our saving health, 1665, ii.
The Lord of love will sure indulge, 1589, i.
The Lord on high ascends, Once more, 1585, i.
The Lord prepares to show His might, 1644, i.
The Lord receives His highest praise, 1558, i.
The Lord unto my Lord hath said, 1657, i.
The Lord's my Shepherd, I'll not want, 1592, i.
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The Maker of the sun and moon, 1651, ii.
The Manger Throne ("Like silver lamps"), 302, ii.
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The Master comes! He calls for thee, 1712, i.
The Master has come over Jordan, 1640, ii.
The Master of the vineyard, 1607, i.
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The more my conduct I survey, 1568, i.
The morn had spread its crimson rays, 1552, i.
The morn, O Christian, breaketh o'er thee, 1696, ii.
The morning breaks and slumbers sweet, 1592, i.
The morning hangs its signal, 1639, i.
The morning kindles all the sky, 1664, i.
The morning, the bright and beautiful, 1653, i.; 1712, i.
The New Year, Lord, we welcome make, 1712, i.
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The pall of night o'ershades the earth, 1592, i.; 1678, ii
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The past yet lives in all its truth, O God, 1551, i.
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The people of the Lord, Are on, 1575, ii.
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The righteous souls that take their flight, 1630, ii.
The rippling waves played o'er the sea, 1609, ii.
The rising God forsakes the tomb, 1592, i.
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The Saint who first found grace to pen, 1651, ii.
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The servants of Jehovah's will, 1663, ii.
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The snow lay on the ground, 1712, ii.
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The Son of Man from Jordan rose, 1562, i.
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The summer days are come again, 1665, ii.
The sun declines, o'er land and sea, 1723, i.
The sun declines, the night draws near, 1704, ii.
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The veil of night hath [but] lately laid, 1678, ii.
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The voice of free grace cries—Escape, 1555, i.
The Voice says, Cry! What shall we cry, 1712, ii.
The voices of the spring, O Lord, 1592, ii.
The vow is made, and we belong to Mary, 1638, i.
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The wise may bring their learning, 1592, ii.
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